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LUCIFER



THE LIGHT-BEARER.

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Discontent.

A peasant lay on hospitable grass
To watch a silent cloud-procession pass,
And bathe in tempered sunshine sifting down
In softened radiance over the field and town.
A passing horseman drew his rein and said
"Good man, where travel you, by fancy led?
'Tis noontide sun that warms your grassy bed,
And yet I fear me you remain unfed,"

"I feed on wishes," thoughtfully replied
The peasant. Then he smiled and then he sighed.
"I'm tired of all the foolish gods I know:
I wish a greater minded god would grow;
One who would touch my master's heart to pay
To me, his laborer, more pence a day.
The earth is wide and green: the sky is fair,
And yet I find no mercy anywhere."

"Do beaten schoolboys pray for other rods?
Pray not," the horseman said, "a change of gods
If gods are cruel, all the gods dethrone:
If masters rob you, mastership disown.
Wish not to be part bound, but wholly free—
A god, a master of yourself to be,"

—*Clara D. Davidson.*

Popular Follies and Crimes.

BY JAMES S. DEXSON.

A "Liberal" editor says he would not defend the dead chiefs of his host if it had not been proved they were moral. Why, then, does he sell the works of Voltaire? Why does he sell the Queen Mab of Shelley? "Moral" these two mighty geniuses were *not*, as the editor well knows.

* * *

The man who proclaims his unquestioning faith in the "purity" of a woman and in the next instant demands a "surgical and medical examination" to make certain the fact of said "purity," is a spectacle for gods and men. If he and others of his genus would keep still no questions could be raised concerning the "purity" of the one he so awkwardly champions. Every stain upon her reputation has been put there by him and his fellow-reactionists. "Against stupidity even the gods are powerless."

* * *

Irreligious moral conformists pay to their leaders the compliment of believing that when the latter say they stand for liberty all-around, they mean the liberty only of those who agree with them and to the extent only that they agree. In so far as the radical leaders believe as the conformists believe, the latter have no doubt the leaders are honest enough to live their principles, but when the leaders advocate a deeper and wider liberty than the conformists can accept, then the conformists flatter the leaders by supposing they are hypocrites, that they teach what they are too good to practice! In other words, the conformists believe that their beloved chiefs are so degraded that they will deliberately direct their followers into quagmires of "immorality" which they will not go near themselves! So enamored are the conformists with their own ideals that they cannot conceive that other men's ideals may call out at least as loyal worship as do their own.

When professional moralists fall out, the public hears some wholesome truth. As an instance of this, listen to a denunciation of Rev. C. H. Parkhurst by Charlotte Smith's "Woman's Rescue League":

One Charles H. Parkhurst has done more harm to society than he can ever atone for during the period of his natural life. Through the agitation brought on by the said man in the pulpit and through society, this so-called reformer has been the means of driving disreputable women into the dwelling places of respectable women. The state of the city is worse than ever before, and a man with money and church influence at his command that will use the heartless language he has and plan such cruel methods against outcast women is a disgrace to the pulpit and Christianity as well. The name of the society of which he is president should be changed to the Society of the Propagation of Vice, Disease and Crime.

Now if Mr. Parkhurst will tell us what he thinks of the methods of Mrs. Smith we can strike a balance and throw both debtors out of the court of Reason.

* * *

When you hear the question, "Is he an honest boy?" you understand that the inquirer wants to knows if the boy indicated is honest as regards the property of other people. The honest *boy* does not steal, and, giving a little broader meaning to the word honest, he does not lie. The honest *boy* keeps his hands off the effects of his neighbors and he keeps his word. But when you hear the question, "Is she an honest girl?" your experience tells you that the inquirer wants to know if the girl asked about is still taboo. "Honest" has been transformed. It no longer refers to what may be called commercial integrity; applied to the girl, it seems that she has never failed to Conform. The honest *girl* does not love until she has received a license from an official. She can get a license to love, but she is still honest. In this she differs from the boy. He is an honest boy, even if he does love without a license. But he cannot get a license to steal or to lie, and even if he could he would be a thief and a liar, if he stole or lied. Odd, is it not, that a strong and rugged word like "honest" can be bent and twisted out of all resemblance to itself in the skinny and gnarled fingers of the imbecile Madame Grundy! The woman, having no property but her sex, had no use for commercial integrity, and so it came about that we say "She is honest" when we mean that she will not sell her sex (except legally) and will not use it without a license from man, who, having property, has use for common honesty but never thinks of calling himself *dis*honest when he loves without a license. The Freethinker who asks, "Is she honest?" meaning, Is she still taboo? fails to see that he is doing what he can to perpetuate the Christian sociology, which deprived woman of her property rights and left her with nothing but her sex with which to play at honesty. This is a vicious distinction which makes "honest" mean one thing in the case of a man and something entirely different in the case of a woman.

* * *

No reform work can succeed without the assistance of the press. The reform press must have the support of reformers or go down. These are two simple, elementary facts, and they

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should be within the comprehension even of moralists. All this jabbering about the connection of "The Truth Seeker" and the Freethought Federation proceeds either from thoughtlessness or from do-nothing envy, or from the two combined. "The Truth Seeker" keeps the Liberals informed concerning the schemes of the religious marplots and the counteracting work of organized Freethought and, naturally, the live Liberals take "The Truth Seeker" to get this information. Thus it happens that the Freethought lecturer finds that in every neighborhood the men and women who give him effective help are the men and women whom "The Truth Seeker" has told about the work that needs to be done and the laborers who are doing it. The same condition of affairs prevails in England, and there is a similar little group of fault-finders to pick at the management of the British Secular Union. It is the poorest kind of poor policy to circulate a paper which is continually nagging at Liberal workers on personal grounds and side issues, whose editor has no more discretion than to put into cold type every bit of information or misinformation that falls in his way and every vagrant fancy and foul suspicion that floats about in his brain, and which has never given the slightest indication that it voices the fundamental demands of Freethought, *viz.*, Freedom of Investigation, Freedom of Expression, Freedom of Application. "The Truth Seeker" has its grave limitations, from my point of view, but it is a vigorous fighter along its own lines of work, and that work is a work that must be done, and the editor who can do it deserves our help, for we need him and his paper. And common justice demands that the aspersions of the uninformed or of the jealous be repelled.

* * *

The criminal immorality of orthodox "morality" was never better expressed—except by General Sickles's pistol—than in a poem written by Elizabeth Harman and printed in New York "Town Topics" of December 10, 1896. It is entitled, "A Woman's Love," and reads as follows:

The Maid. . . . Oh, whispering Wind that blows
Across the sea,
Where is my sailor now?
Pray answer me!

The Wind. . . . O'er waters calm, his boat
Bounds swiftly on.
Your sailor treads the deck
With jest and song.

The Maid. . . . And in his heart, oh Wind,
What do you see?
A maiden's pictured face?—
A maid—like me?

The Wind. . . . Ah yes, I see a face
Of maiden there—
But she is bold and dark—
And you are fair.

The Maid. . . Oh, Wind, cease whispering!
If this be true,
Storm! Rage! Beneath the waves
Sink boat and crew!

I love him so! And him
Another charms!
Give him to Death, oh Wind,
Not to her arms!

I sincerely trust that the poetess did not express her own feelings in this horror of rhymed composition. Such a woman would depopulate a city to wreak her "love" on a wandering lover. Why she gives the title of "A Woman's Love" to the libel on her own sex, I do not know; certainly woman has no monopoly of this fiendish love of possession. This Harman of the old school so vindictively loves the unfortunate man of her choice that she will not only murder him but with him a whole ship's crew, thus willingly bringing poverty and despair into many other homes and hearts. Her love is as dangerous as the love of the Jewish Yahveh. Like that ancient tribal deity, whom she loveth she chasteneth, and every one else who gets in the way of her affectionate vengeance. The morality of the purity people sweats blood.

Abortion and the Comstock Law.

BY HENRY E. ALLEN.

In the Direct Legislation Record for December a Mrs. Ella B. Carter, of New Jersey, has a very complimentary review of my handbook on direct legislation, and upsets the whole article by closing with the following words:

"If there is one thing in the book to which, as a woman, I must take exception, it is the fling at the Comstock postal law, which is wrongly compared to Russian censorship. This law was made in the interest of social purity, and was desired and striven for by some of the women whose names are mentioned in the book in a list of noted people who advocate direct legislation. The effort to stop the dissemination of vile and obscene literature through the United States mails was made in the interest of pure homes, and all must admit that in the integrity of the family and the home lies the true basis of the State, the only sure foundation of our civilization."

No doubt thousands of intelligent and well-meaning people share the views here expressed by Mrs. Carter. For many years it has been a matter of surprise to me why so many hold to the belief that the Comstock law was intended to prevent the dissemination of obscene literature. This was never the real purpose of the law, and the fact that the "Police Gazette" and other similar publications have not been molested for years must be accepted as proof that this law does not prevent the dissemination of vile literature. The intent and purpose of the Comstock law is to prevent the dissemination of all knowledge pertaining to contraceptic science—not obscene literature.

Under this law Dr. E. B. Foote paid $5,000 fine for transmitting copies of his "Words in Pearl" through the mails, and there is no more obscenity in this publication than in Dickens' Dombey and Son. It is a work of such practical importance to the well-being of the race that it should be circulated at government expense, especially in the slums of all large cities and among the colored population of the south. Who would think of charging that Anna Besant's "Law of Population" is obscene or the "Reform of the Century," and many other similar works that have been ignominiously ruled out of the mails under this bigoted law? Mrs. Waisbrooker, Leroy Berrier and Moses Harman have been unreasonably persecuted under this law—was it for disseminating obscene literature?—such a charge would imply an insult to the life-long labors of these earnest reformers in the course of humanity.

In this connection I desire to give some facts that I have never before given to the public. During the four years I was secretary of the National Social Science League, of Chicago, I carried on a confidential correspondence which extended to almost every section of the union. It is my honest belief, from the facts I gained through this correspondence, that the Comstock law has been the cause of hundreds of deaths annually for the past twenty years by enforcing ignorance of contraceptic science, thereby *creating a demand* for all manner of abortion-producing drugs. Almost wholly on account of this law nearly all newspapers today teem with advertisements of "pennyroyal and tansy pills," and other emenagogues sold for the express purpose of inducing abortion, and the sale of these drugs, it is estimated, amounts to more than one million dollars annually.

If Mrs. Carter will investigate thoroughly the workings of the Comstock law she will find that "as a woman" she ought not to defend any such monstrosity. Mrs. Carter cannot desire more earnestly than I do the dissemination of only pure and useful literature, but before she lends her influence to the support of this law that enforces ignorance on the most vital questions of life and happiness and actually increases the national death rate she should at least be certain that her statements are founded on facts.

Much as I desire the adoption of direct legislation I believe the repeal of the Comstock law is of vastly more importance at this time.

The majority of women like titles. If you consider the matter you will find it quite natural. Titles can be divided. A duke makes a duchess. Whereas a man of brains cannot share his intellect with a fool.—*Edgar Saltus.*

Additional Notes Concerning Our Double Bereavement.

BY E. C. WALKER.

I am sure that an impartial review of the circumstances attending the sudden death of Samuel P. Putnam and May L. Collins will kill all the absurd rumors to the effect that one or the other of our comrades committed suicide. All who knew him admit at once that such imaginings about Putnam are too absurd for a moment's credence, and those who knew Miss Collins best are no less positive in scouting the scarcely veiled charges made against her. Before I went to Boston to attend the funeral of President Putnam and to gather information bearing upon the disaster, I dismissed as the reporters' idle guesses all the newspaper conjectures of suicide, and after a very careful examination of the place where our friends perished, after exhaustive questioning of the persons who were in a position to know all that can ever be known concerning the events of the fatal evening, and after (then and since) ascertaining much regarding the expressions and demeanor of Mr. Putnam and Miss Collins during that day and the immediately preceding days, I am more positive than at first that the catastrophe we so bitterly lament was an accident, pure and simple.

To prevent a possible misapprehension, let me say right here that I have no moral objections to suicide; that I hold that it is preposterous to claim that any man or woman is in duty bound to cling to life after life has ceased to be enjoyable. But it is a reflection on the intelligence of a person if that person destroys himself without a careful comparison of the apparent relative advantages of continued life and of extinction, or after a false balancing of the good and the bad sides of the ledger of life. I have too much faith in the mental soundness of both Samuel Putnam and May Collins to believe that either of them made the one blunder or the other. Life had *not* ceased to be enjoyable to them. Each faced a promising future. Each was planning work that it would take a lifetime to accomplish, and it was work in which their whole natures were enlisted. Each had high ambitions. Neither saw any evidence that the dead individual lives again, and therefore each realized most keenly the wisdom of making all possible of this one life. Neither feared the ghosts, and hence neither hesitated to live a full and rounded life. I reject as ridiculous and repel as an insult to the departed the assumption that either of our death-laureled comrades wantonly shattered the golden bowl of existence. They died by an accident, and by an accident belonging in a class alarmingly large. Of this kind of accident, more further along.

At the little dinner in Stoneham on the day of doom, the two who were to die early that night were planning widely for the coming year. In the party was a member of the Lilliputian Company. She was an old friend of both Mr. Putnam and the hostess. Mr. Putnam and Miss Collins were to travel and lecture in the secular cause; the prospective route of the Lilliputians and that of the Freethought champions were scanned and compared; all points of possible contact were noted, and it was arranged that the three friends should meet in several cities, including San Francisco, which sits in beauty by the Golden Gate, in that state of California which Mr. Putnam had done so much to keep out of the clutches of the ecclesiastical enemies of human liberty. "Isn't this a jolly dinner, girls?" he exclaimed in his jovial, happy way. All present were young (Putnam would never have grown old in spirit), hopeful, with eyes that looked forward and upward and saw the towering columns, the slender arches, the transplendent lights, and the iridescent hues which ever belong to the castles that Ambition and Youth and Love build in the Spain of sweet Fancy. At 6:25 the three travelers took the train for Boston. At 7:15 the Freethought workers said good night to the actress at the doors of her theater. In two hours or less, as subsequent developments show, the curtain had rung down forever on the lives of Samuel Putnam and May Collins.

It is asked how it could be possible for two persons in the full possession of their faculties to be overcome by illuminating gas. There is no mystery about it if all the contributory factors are taken into account. Such accidents are very numerous, and this attracts our attention and provokes our inquiry only because the victims were known and loved by us. Gas does not act upon the human system in the way commonly supposed. There is no suffocation, in the ordinary sense. The heart is affected, and unless the sense of smell gives warning, those subject to its influence may fall to the floor unconscious without any premonition of danger. Dr. Draper, Medical Examiner of Boston, in the certificate which he gave to Mr. Hoge, the lawyer representing Dr. Collins, the father of May Collins, stated that the gas now used in Boston is very poisonous, and a small quantity of it is sufficient to produce death, especially as it is almost odorless, and so takes its victims unawares. These facts, considered in connection with the further facts that Mr. Putnam's olfactory sense was totally destroyed years ago by nasal catarrh and that Miss Collins had a weak heart action, fully explain, to my mind, the apparent mystery of these deaths. The position of the bodies indicated that Miss Collins had been the first to feel the effects of the gas, as was to be expected, her heart being unable to withstand a severe pressure. As she fell, Mr. Putnam stooped or kneeled to raise her from the floor. This brought his head into a denser stratum of gas, away from the current of fresh air flowing in through the narrow crevice at the top of the window. Then he too, was overcome, and fell gently backward, so that he was in no way bruised by contact with the floor, while Miss Collins had a slight cut upon the forehead. The bodies lay with the heads at opposite sides of the room. What follows serves by illustration to make more clear my explanation and to demonstrate its reasonableness. In the "Truth Seeker" of December 26th, Dr. E. B. Foote, Sr., is quoted as follows:

"I was talking with a lady yesterday who keeps a boarding house. She said that last winter an accident of a similar kind took place in her house. She discovered a faint odor of gas, and went about the house to see where it was escaping. She rapped at one of her lady boarder's doors, and the lady informed her that there was no escape of gas in her room. The landlady returned to her first floor, but was not quite satisfied, and determined to make another investigation. Failing to find any escape elsewhere she again went to the lady aforesaid. Speaking without opening the door, she still protested that there was no escape of gas there, and finally came to the door, but as she was speaking with the landlady, fell flat upon the floor. On investigation it was found that the gas was escaping in this very room. The fumes probably came on so gradually that the affected lady was not conscious of any escape of gas, but she was so near dead when they picked her up from the floor that they had to work at her until five o'clock the next morning to restore her."

Here is another case: Two or three days ago in Bridgeport, Conn., a mother and her five children were prostrated by gas, under these circumstances: Two of the children fell to the floor. Neither the mother nor any of the children had smelled escaping gas. The mother, unable to revive the children, and not knowing the cause of their sickness, hastened for a physician. When she returned with him, she found that the other three children had yielded to the same mysterious malady. Still neither she nor the doctor smelled gas, although both had come into the close room from the open air. The doctor, at his wit's ends, but suspecting poison, went for remedies. When he came back, he discovered that he had another patient—the mother was prostrate with her five little ones. Then, and not till then, was it found that gas was pouring from an open burner in the gas-stove.

In view of these striking facts I respectfully submit that all this talk about suicide and about "foul play" in connection with the deaths of Mr. Putnam and Miss Collins might profitably cease. It is wholly gratuitous. And the same is true of a great deal of other chatter in connection with the heartrending affair. Our friends are dead. They died because we have not learned all the ways of the natural forces which we have harnessed for our use. That tells the story in brief. It is enough.

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LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, JANUARY 6, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?

ANS The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER's speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

Change of Form.

After years of delay and consideration, and not without serious misgivings, it has at length been decided to change Lucifer's form from the folio to the quarto. Of the many reasons, pro and con, the oft-expressed desire to have the paper in better shape for binding has prevailed. We are not satisfied with the new head-piece, but are promised by the friend who has kindly undertaken the task of getting it up for us, that a better one, with the same design will soon be prepared. Hoping that our friends will be pleased with the change, and that the Light-Bearer's usefulness will be increased thereby, we respectfully tender this change of form as a New Year's gift from the publisher and workers in office to our readers and patrons.

Two Copies to Each Subscriber.

Many of our friends tell us that they give away their copies of Lucifer to neighbors or send them by mail to distant relatives, and still would like to preserve a file for their own use, if in suitable shape for binding. To all who feel thus inclined the offer is hereby made of two copies each week for one dollar and fifty cents per year. The extra fifty cents, however, may be credited on the yearly subscription of the first subscriber sent in by the person taking two copies, or it may be credited, twenty-five cents each, to two new half-yearly subscribers, so that he who takes the two copies, one for missionary work, will really pay but one dollar. Or, if he so elects books will be sent, instead of crediting new subscribers with the fifty cents paid by him or her who acts as agent.

In the hope that many of our old subscribers will accept this offer we print a few hundred copies extra to supply back numbers from the beginning of the new year, and from beginning of the new series.

The Story.

Instead of the weekly installment of "Hilda's Home" we give a part of the many letters lately received, in relation thereto. Almost every mail brings letters of commendation, some subscribing for one or more copies in book form, and al expressing approbation of the sentiments therein inculated. One good friend in Massachusetts who has been a paying subscriber to Lucifer for ten or more years, and who expresses unabated interest in its work, says, "Send the paper till Hilda's Home is completed. When that is completed I shall ask you to suspend my name, but not to cancel my obligation until it is paid. My misfortune is simply a fine growth of children, loving and fairly happy, without corresponding growth of income."

Does not this letter—and many like it received by us, emphasize the need of such teaching as that given in the story, the central thought of which is the emancipation of woman, and the awakening of her sense of responsibility to the unborn?—which sense, when once fully awakened, will not permit her to bring children into the world until conditions are provided that will give to each a place at nature's table, such conditions as will not require the discontinuance of the favorite family paper in order that all may have bread.

We are glad to be able to say that if subscriptions continue to come in at the present rate, we shall soon feel it safe to begin the work of putting into book form a story that more than one reader tells us "fills a niche of its own" marking a new departure, a new Era in reform literature.

Among the Pioneers.

The man is thought a knave or fool,
Or bigot plotting crime,
Who for the advancement of his race
Is wiser than his time.

The close of the old year and beginning of the new, is a good time to speak a word in behalf of those who have deserved well of their kind, by trying to hew out new paths through the forests and jungles of ignorance and error, by following which paths the feet of coming generations may reach the table-lands of science, the highlands of unclouded reason, and of a better and purer morality.

Of these pioneers few if any deserve more honorable mention than do the Doctors Foote of New York City. For nearly if not quite forty years Dr. E. B. Foote, senior, has stood in the front rank of medical reformers. His "Medical Common Sense"—copyrighted in 1858, later revised and enlarged to nearly one thousand pages and published as "Plain Home Talk," marks a new era in medical science. No book in its line ever written, perhaps, has been more widely circulated—certainly none containing so much of the iconoclastic and the revolutio ary as regards the old medical superstitions, and the old notions of what is true and healthful in the social relations of women and men, and of what is due from parents to children, never has a volume of such size and character been so widely disseminated and so generally appreciated by the more thoughtful of both sexes, as has this the crowning work of a most useful and most honorable life—a life which we all hope has many years of useful and appreciated work still in the storehouse of the future.

For many years Dr. Foote, in conjunction with his son, Dr. E. B. Foote, junior, published a health journal, most of the time appearing promptly every month, that did most excellent work as a pioneer or pathfinder, on questions relating to health, happiness and long life. Meantime many smaller books,—such as "Science in Story," in five handsome volumes, the last being entitled, "Sexual Physiology for the Young;" "The Radical Remedy in Social Science," by Dr. Foote, jr.; "Handbook of Health Hints and Ready Recipes;" "Mothers' Manual," and several other very valuable contributions to radical literature, along reformatory lines, have appeared from the publishing house of these two pioneers, these brave thinkers and workers in the fields of humanitarian endeavor.

Of pioneers among the other sex—among woman workers and thinkers in the fields of unpopular reform, few if any have made a record more honorable or noteworthy than has Lois Waisbrooker, who is now on the Pacific coast, and visiting with relatives this winter, at Antioch, California. Having spoken at some length in recent issues of Lucifer, of Mrs. Waisbrooker and her various books, I will only add for this time that she is now asking for names of women to a "Declaration of Independence," of which the following is a copy:

Whereas:—Man, as a sex, has no more right to make laws and insist upon our obedience than we, as a sex, have to make laws and insist upon his obedience, and

Whereas:—The race lives upon the heart's blood of woman during its prenatal existence, thus making the character of its individual members largely dependent upon conditions surrounding her, and

Whereas:—Woman herself can best understand the conditions needed for her work as mother of the race, and

Whereas:—The present institutions of society are not adapted to woman's freedom,

Therefore we the undersigned, hereby repudiate man's rule over us, demanding the right to ourselves and such a re-adjustment of conditions as will enable us to do our *Best Work* for the human race.

To this "declaration"—the animus and scope of which, as our readers readily see, are in accord with Lucifer's work, and that of "Our New Humanity," Mrs. Waisbrooker adds:

We do not propose to organize under man-made law, but as numbers give a sense of strength it is well to ascertain how many are ready to make the above demand, in spirit, thus acting on the psychic plane to prepare the way for Woman's Era. The names of those who sign this demand will be given only to each other, and when their numbers warrant the effort, it is hoped that a paper may be established as the educational organ of this Loyal Sisterhood.

Accompanying this paper is another for men to sign—men who are willing to sustain women in this demand.

All who feel an interest in this matter and who would like to help Mrs. Waisbrooker in securing names to such declaration are hereby requested to correspond with her at address given above.

Another brave and very effective pioneer in the work of liberating the human intellect from the thralldom of old-time superstitions, is Matilda Joslyn Gage, of Fayetteville, New York, but who is spending the present winter with friends in Chicago. Few, if any, of our readers need to be told who Mrs. Gage is, or what she has done for her sisters and for the "advancement of her race." Her book, "Woman, Church and State," has written the name of its author in letters of living light on imperishable scroll of fame. Like the chief work of Dr. Foote, this book, the result of twenty years of assiduous and painstaking research, marks an era in the reform that aims at Woman's Emancipation, from creed and dogma, and from the despotisms of the Patriarchate, or of man's rule over woman and child. Though considerably advanced in years and somewhat feeble in health, Mrs. Gage shows no diminution of intellectual energy. On Sunday last I had the pleasure of hearing her make a short address before the Society of Anthropology, in reply to, or in criticism of, the paper of the afternoon, read by Miss Caroline Huling of this city. The subject of discussion was the "Relation of the Child to the State"—the author of the paper having taken the ground that it is the duty of the state to see that the parent does not neglect the child, and that if such neglect be persisted in, or in case of homeless and friendless orphans, the state should discharge the duties that naturally devolve upon the parent.

In her reply Mrs. Gage made a stirring protest against all interference by the state, and especially by the church. Were it not for the church and its obedient tool the state, the chains of slavery would never have been riveted upon woman's body, mind and soul, as they have been riveted, and children through this enslavement of mothers, would not have been deprived of their best inheritance, the right to be born well; and that therefore there would have been little need of help, from any quarter, to care for the waifs of human society if we had had less of state and church in the past. From the history of the past, take warning for the future.

The applause that followed showed that Mrs. Gage's remarks carried conviction to the hearers. Her present address is 120 Flournoy St., Chicago.

Of the younger pioneers in the field of fearless investigation, Le Roy Berrier of Minneapolis, Minn., deserves honorable mention. As an advocate of social and sexual purity from the standpoint of Nature and of Reason, Mr. Berrier has done good and efficient work. His best known work is "Sexuality and its Functions," the publication of which struck such consternation to the hearts of the privileged classes that its author was arrested, tried and sentenced to pay a fine of one hundred dollars. We are glad to know, however, that opposition has not daunted the brave young author, and that his book is now receiving much commendation and is being widely circulated. And thus is fulfilled the saying of Shakespeare, "The whirligig of time gets in its revenges,"—and also the later saying of Mackay, I think it was,

"Ever the right comes uppermost,
And ever is justice done."

A Final Word About Homes.

BY A. WARREN.

I have no desire to continue a controversy with J. W. Gaskine. As to "freedom—what it is, and how possible," he says there is no real dispute between us. He agrees with me then, that individualizing the home is the proper thing to make freedom possible. This was my position, and why he attacked me I cannot see. Nor can I see why he still compares me to a general whose works have been assaulted and carried. As there has been no dispute, however, I can afford to humor his conceit, and I write, not for further defence of what has not been assailed, but to apologize for my part of the rudeness which may seem to have been reciprocal between us.

I confess that I felt the injustice of his blundering criticism, and was not in a mood to worship at the altar of conventional communism merely to justify his aspersions. However, I had no conscious design to make my words offensive to Mr. Gaskine personally, and I regret that he so construed them.

In this connection, it seems necessary to explain what I had hoped might pass without further mention, but what seems to have been the main root of my friend's mistake It has been my impression, from the beginning, that the title to my first article was changed in the Lucifer office. I certainly was surprised, when the article appeared with the word co-operative in its title. I could not remember with certainty, for a long time had elapsed between the writing and the publication; but nothing could be clearer, than that I or the printer had made a serious mistake. In my next article, therefore, without directly repudiating the authorship of the word, I took special care to make myself understood; and for that reason, I afterward thought Mr. Gaskin rude, in his manner of attack. I did think that, after the explanation I had made, he must be either dull or dishonest, to charge me with communism of the baser sort, not only in a general way, but in detail, and in contradiction of all I had written.

As I have said before, I have no objection to voluntary communism; to *real* communism, based on community of thought and feeling. But I have contended that conventional merging of interests, as in marriage, and in the communistic societies, enslaves the individual, by divesting him or her of the means of self-support, in case the outward relation becomes disagreeable; and this slavery destroys the real communion, the communism of the soul. I therefore propose that we abandon those "entangling alliances, which tend to subordinate the individual, and to crucify the higher aspirations of the human heart."

I am aware that, to some, the proposal of separate homes may seem to involve the sundering of the ties of love between the sexes, and denying to women the affectionate regard which they crave and need. For the reason given above I firmly believe the opposite. By maintaining her individuality, woman will not lessen the respect and esteem of her brother man. Nor will freedom, the freedom of the individual home, make men more promiscuous in their loving, than they have hitherto been. I believe they will be less so, for the reason that love will be reciprocal and satisfying, instead of selfish and superficial, as it has been in marriage. I believe that the deeper and more genuine it is, the more exclusive it becomes. Real love takes possession of the whole being, and fills it with blessing. And a soul *filled* with joy, is not prone to squander it in pursuit of *other* joy.

To woman, love is expensive. It brings her toil and pain. To her, the love that fails to share with her the burden of offspring is not genuine. Men who, by nature, seek to gather honey from many flowers, while one that has yielded its sweetness is left to wither and die, will, in the freedom of the new home, seek and not find. Only true hearts deserve love. In freedom, only the true heart will win love. If I believed otherwise, I would go back to marriage.

This is not casting a stone at the varietists. Paradoxical as it may appear, love is both exclusive and diffusive. It is not to be denied that we all love every body and every *thing* that brings us pleasure. And there is no limit, in either direction. The height, the depth, the immensity of the heaven that blooms, and breathes, and glows in harmonized human hearts, has not been measured nor treasured, even by imagination. But into this elysium the man who seeks pleasure at the expense of another is never permitted to enter. Equity is the key that unlocks the golden gates of paradise. The wealth of the soul is won by giving.

Our efforts may, indeed, fail, as our friend predicts; but should free grouping elude us, even as communism has so often slipped from its devotees, we will toil on, to the end, and welcome the freedom that the merciful grave will not deny us.

But we shall not fail from the causes which Mr. Gaskine suggests. Our ideas of property are not antagonistic to those of other people, even in so dark a state as Alabama. We propose to give an equivalent for what we receive. So far as heard from, nobody has ever objected to other people doing that. As to religion, we have none. Possibly some will not like us as well for that; but the day is past for driving people out of a neighborhood, on account of their lack of religion. There remains but the question of the sexes. We propose to live separate. What law is there to forbid us? What further agreement is required?

Evidently, our friend does not yet comprehend what he is criticising; for he still criticises, after confessing that there is no controversy. Why should he object to a few lonely people, even so few as two or three, coming somewhat nearer to each other, yet not so near as to sacrifice their individuality?

The Old and the New Ideal.

BY ELMINA D. SLENKER.

"The Old and the New Ideal," by Emil Ruedebusch, is one of the most extensive of books on the subject of free love, free sexing and free motherhood. It seems to present all sides of the subject in the full light of reason and science.

Whether it *proves* its demands or not, depends more upon the reader than upon the writer.

While a majority of Radical Freedomists will accept the reasonings as irrefutable, yet there are many, who, like myself, will still continue to adhere to Dianism in opposition to free sexing and contraceptics. But all will be sure to read the whole book (347 pages) with appreciative interest and will find much to admire and to accept, as true and helpful

In commenting upon criticisms—page 315—the authorsays: "A lady friend writes—'The love of a varietist would bring me joy but mixed with pain. To every gladness he'd create there'd be an added bane. The roses he would offer would be full of thorns, and sting me to the quick. It would be the inexorable law; though he might kindly lavish much upon me, he'd take my peace of mind. And why? Because I'm so constituted, that when others receive the same, the gift decreases for me.'"

I agree with the lady that this is so, not only in *love*, but in many of the simplest treasures we have. A multiplication of duplicates despoils many a thing of much of its value. A chromo given with a paper, hangs on the walls of a dozen houses in one neighborhood, and soon loses its charm by its *commonness*. We see it till we tire of it.

There were six sisters of us at my girlhood home. Father would bring a bolt of calico and mother and children each have a dress of it—seven times duplicated. How very quickly we tired of it!

It's no wonder so many want hats, jewelry, etc. of special patterns of which no duplicate can be had. We are glad to feel that we have something that is ours alone.

We are willing others should share in love of our one specially beloved, but we wish to hold the *first* and *best* place in his heart, as long as he holds it in ours. We are Altruists, and want everybody to have a full share of the world's pleasures, blisses and happinesses, *but* we also want our own specialties for our own special selves.

The immortal I comes first, and always will do so. Not selfishly but centrally and naturally, because we are individualists, even while we are co-operativists and Altruists.

I wandered alone over the beach and undressing bathed
Laughing with the cool waters, and saw the sun rise,
And when I thought how my dear friend, My Lover,
Was on his way coming, O then I was happy,
O then each breath tasted sweeter,
And all that day my food nourished me more,
And the beautiful day passed well,
And the next came with equal joy,
And with the next at evening
Came My friend.

—*Whitman.*

Sociologic Lesson. No XXIV.

BY HENRY M. PARKHURST.

PROPER MODES OF TAXATION. Taxes which can be evaded, and taxes which are levied with reference to ease of collection irrespective of equitable return by the government, tend to unfit men for the education in justice and honesty which must precede successful reorganization. There are three forms of taxation avoiding these objections. 1. A poll tax, which may be a prerequisite to the right of suffrage, the right to bring suit or to claim police protection, to cover the expense of protection. 2. A land tax, provided it is equitably distributed, to cover the cost of streets, street lights, water distribution, and such improvements. Equitable distribution depends, not upon the estimated value of the land, but upon the advantages which are conferred upon its possessor by the government. 3. Stamp taxes, license fees, and similar taxes, for mail transportation, and other special advantage for which the citizens pays in proportion to his enjoyment of them. In this class may be included insurance taxes, for which the government may insure against sundry misfortunes, such as fire and robbery, which it can avert by special police or other protection. These taxes would be entirely voluntary; and the two preceding classes would be accepted by the community as equitable and proper.

The inquisitorial feature of taxation, such as counting the separate sheets or pieces of paper in a sealed letter, as was formerly done, and the restrictions against writing in a package or newspapers or merchandise at present existing, are gradually disappearing as unworthy of a free people; and even the semblance of individual compulsory taxation will cease when reorganization is attained.

That a man and woman should occupy the same house and daily enjoy each other's society, so long as such an association gives birth to virtuous feelings, to kindness, to mutual forbearance, to courtesy, to disinterested affection, I consider right and proper. That they should continue to inhabit the same house and to meet daily, in case such intercourse should give birth to vicious feelings, to dislike, to ill-temper, to scolding, to a carelessness of each other's comfort and a want of respect for each other's feelings—this I consider, when the two individuals alone are concerned, neither right nor proper; neither conducive to good order nor to virtue. I do not think it well, therefore, to promise, at all hazards, to live together for life.—*Robert Dale Owen.*

Protection against the tyranny of the magistrate is not enough; there needs protection also against the tyranny of prevailing opinion and feeling.—*John Stuart Mill.*

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I. N. Maxwell, Franklin, Wash.:—The wave of prosperity has struck me so hard I must ask you to discontinue sending Lucifer to me. After ten or twelve years of constant reading, it is like giving up one of my children, but I hope for the best and may be able to send money for another year or two in a few months.

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W. P. Austin, Poplar, Calif.:—In regard to "Hilda's Home" I do wish I could promise to take a copy, but cannot promise absolutely. It is a *grand* story—not a bit too radical for me, either. I do hope it may be published in book form. Will do what I can to get my friends to subscribe for a copy each, also will write to you at once when I can see my way clear to subscribe for a copy. Speaking for myself, I should prefer that you would wait some time yet if necessary so as to get the required number of subscribers.

W. P. H., San Francisco, Cal.:—I have just found an old copy of your valuable paper and in looking it over, I find many things which seem to suit my ideas of truth and proper teaching and as I am something of a writer on those line myself, I hasten to write you asking you to send me copy of recent date. I will say that I have been a minister of the gospel for many years until two years ago when I became too liberal in my views to longer preach the old dogmas of the church, so I left it and am now free to think and speak as I please without fear of any. If Lucifer is still published, let me hear from you. Yours, looking truth in the face.

[Among the "Voices" a place is freely given to the following acrostic, sent by a good lady friend:]

Touched with inspiration's fire;
Heart and soul in one desire;
Ever striving to and forth

Light on darksome paths of earth
In the shadows, quick and fast,
Ghosts are exorcised at last—
Hidden from our careless view,
Trailing ever life pain through.

Blessing on thy name shall rest;
Every woman shall be blest.
Angel hands are helping thee
Raise the Torch of Liberty,
Ever striving for the good—
Right the wrongs of womanhood.

H. Ford, Wash.:—I inclose stamps for as many copies of Lucifer No. 636 as you can afford to mail for that sum. Also eight cents for any back numbers you may care to send to be circulated.

I am glad you thought my article worth publishing—it may not be any better for circulating than much or most of what is printed in Lucifer, but some of my orthodox (sexually) friends may read it out of curiosity if I send it to them.

I will take one copy of Hilda's Home, if it turns out as radical as it has gone thus far.

I should like to send much more to help on Lucifer's work but can only do a little at a time.

I live in hopes of being in a position to do more for reform work than now, but the time may or may not come.

Walter Breen, Omaha, Neb.:—I have subscribed to "Our New Humanity" from the outstart and expect to subscribe for it as long as the gold standard of iniquity permits me. In reference to your article on Motherhood, I think about it much as I do about nearly everything you write. I think it is indeed excellent. I have not made any very deep study of the question of alliances between men and women—but I have always been an independent thinker and fully agree with you that until we have free mothers we are going to have a continuation of this hell on earth, at least for some centuries yet to come. Human beings, as the stream of life throws us around like flotsam and jetsam can, and do, exercise an influence upon one another—which I think in the main, among educated people, "makes for good." Public opinion, in other words, is this subtle unmeasured and perhaps unmeasurable force—but unless the human race starts right we cannot expect any great progress. The Oneida community was too far in advance of its surroundings, and the life there too ideal for these 19th century savages to permit it to exist.

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A Discussion between Henry James, Horace Greely, and Stephen Pearl Andrews. There are here included the final replies of Mr. Andrews, refused by the New York Tribune, and a subsequent discussion, occurring twenty years later, between Mr. James and Mr. Andrews.

"The great lesson for the world to learn is that HUMAN BEINGS DO NOT NEED TO BE TAKEN CARE OF. What they do need is such conditions of justice and freedom and friendly co-operation that they can take care of themselves. Provided for by another, and subject to his will as the return tribute, they pine, and sicken, and die. This is true equally of women as of men; as true of wives as it is of vassals or serfs. Our whole existing marital system is the house of bondage and the slaughter-house of the female sex. Whether its evils are inherent or incidental, whether they belong to the essence of or to the administration of the institution, whether they are remediable without or only by means of revolution, are the questions that now have to be discussed."

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The Morning Star

We have the morning star,
O foolish people, O kings!
With us the day-springs are,
Even all the fresh day-springs;
For us, and with us, all the multitudes of things.

O sorrowing hearts of slaves,
We heard you beat from far!
We bring the light that saves,
We bring the morning star.
Free love's good things we bring you, whence all good things are.

The strife of things and beauty,
The fire and light adored,
Truth and life-light'ning duty,
Love without crown or sword,
That by his might and godhead makes man god and lord.

These have we, these are ours,
That no priests give, nor kings;
The honey of all these flowers,
The heart of all these springs;
Ours, for where freedom lives not, there live no good things.

Rise, ere the dawn be risen,
Come, and be all souls fed;
From field, and street, and prison,
Come, for the feast is spread;
Live, for the truth is living; wake, for the night is dead.

—Swinburne.

Paragraphs.

BY REV. SIDNEY HOLMES.

Women will be slaves as long as there is special legislation for their protection.

Lucifer emits the X rays which reveal the distorted skeleton of conventional society.

Murder is not a bailable crime in Chicago—unless the man indicted for murder is wealthy and has a strong political "pull."

According to the Bible, man was created before woman. The new woman seems to be first in the creation of a new humanity.

The Rev. Caroline Bartlett of Kalamazoo, Mich., became a bride last week by performing her own marriage ceremony. She has set a good example for the maidens in her flock. A third person is superfluous in a marriage contract.

Dr. Tallman, a wealthy Chicago physician, eloped with Mrs. Jane Cannon, a divorcee, a few weeks ago. Mrs. Tallman promptly secured a divorce and the highly moral doctor made Mrs. Cannon an "honest woman" by marrying her the next day. Now the doctor declares Mrs. Cannon hypnotized him and made him marry her when he was drunk. He also says she deceived him by not telling him of her "former escapades." Having performed his duty to society by making Mrs. Cannon an "honest woman," the doctor now says he intends to apply for a divorce. If he gets it—and, as he lives in Chicago he certainly will get it—he intimates that he may try to persuade his former wife to make him an "honest man" by marrying him again.

Popular Follies and Crimes.

BY JAMES S. DENSON.

Some day the people of New York will tire of sham reform and bogus reformers, and then several very vociferous persons will find themselves out of profitable jobs.—*New York "Journal."*

I wish I could believe this to be genuine prohecy, but history justifies me only in expect that the people will some day turn out the present set of bogus reformers and give another set their lucrative jobs. Evolution is a very slow process. The advance we make is so gradual that it takes the passage of one hundred or five hundred years to make it perceptible.

* * *

Society shuts its eyes to the tragedy of affectional death, and stops its ears to keep out the cries of its tortured victims. And this blindness and deafness it calls "propriety." It declares that human life is sacred, and yet refuses to permit the dissemination of that knowledge whereby the lives of millions of human embryos would cease to be annually sacrificed, because they would not *be* to be sacrificed. It says that it loathes impurity, and yet it is the great source of impurity, because it sets a price upon love and rewards legalized prostitution, while at the same time it drives uncounted thousands, men and women, into the other kind of prostitution.

* * *

How pitiful it is, this condition of the human mind which makes a woman's whole reputation depend upon A's consent or his refusal to consent that she express her love for B! It is this state of mind that makes otherwise intelligent men ask, "Was she honest?" It is this state of mind that makes usually rational men and women strive to prove that their brothers and sisters were babes in logic. It is this state of mind that makes hitherto honored leaders throw away their swords and scamper to the rear or get behind the trees of Disclaimer and Apology. Men have so long lied about sex, the fundamental fact of existence and the motor of progress, that they are as timorous in the presence of the naked truth as nurse-taught children are in the dark.

* * *

In an Eastern town not long since a man was sentenced to the penitentiary for a long term for the offense of hypnotizing a girl, as she alleged, and then associating with her. In Jamestown, N. Y., one Burton Main was arrested for hypnotizing a girl and marrying her. But the law is lame—it provides for no such crime, and so all that has been done is to keep the man in jail. That is characteristic of the law—it does not conceive it possible for a husband to sexually offend against his wife, save by impotence, and so while the man who, by means of hypnotism, associates with a woman not his wife, is sent to the penitentiary, the man who by the same means does the same thing, but takes the precaution to secure himself by a license giving him the "right" to so associate while they both shall live, need not fear any serious consequences, although his invasion is almost infinitely worse than that of the unmarried deceiver.

One other thought in this connection—the charge of hypnotism is one easily made but hard to substantiate. Every case based on such a charge needs the closest sifting, as does every case wherein a person accused of crime alleges in defense that he was hypnotized into the commission of the offense. "Hypnotism" is all too convenient a synonym for late repentance and loop-hole for escape.

* * *

The continuity of human life in the race, the oneness of man, the outcoming of the present from the past, are not to be made the excuse for the crushing out of individual expression, for the suppression of differentiation, by the pseudo-sociologists of the modern state nor of the state that may succeed the present political organization. The gentlemen who so much delight to adjure us to remember that we are what we are because the race has a past conveniently forget the other side of the story; they forget to state that we are what we are also because the pseudo-sociologists of the eons gone failed to cast the future in the outworn forms of the past. Every new integration was the outcome of disintegration. Old biological and social forms dissolved and as they dissolved there blossomed into life new forms. Man is here because of change, of differentiation, of repudiation of the unfit old, of rebellion against the customary. He would today be in the sea-slime along with other forms whose ancestors could not change if *his* ancestors had not struck out for better feeding-grounds and gradually adapted themselves to new conditions of growth. Hands off, gentlemen.

* * *

Last October Josephine Knoop was granted a divorce from her husband, Louis J. Knoop, in New York City. He denied the charge made against him by his wife, and brought a counter action, naming Leo Diedrichstein, the actor, as co-respondent. Mrs. Knoop had named Mrs. Sarah Nadel as co-respondent with her husband. On the witness-stand Mrs. Nadel made a full confession and Mrs. Knoop received her decree. The marriage the other day of Mrs. Knoop and Mr. Diedrichstein recalls his famous answers when testifying in the divorce suit.

"If your relations with Mrs. Knoop had been as charged, would you admit it?" asked Knoop's counsel of Diedrichstein.

"I would not," was the actor's reply.

"Would you commit perjury rather than make such an admission?" was next asked.

"I would; gladly cheerfully," was the answer.

"Do you think you would be justified in such a perjury?"

"I do."

We have all heard how one should "perjure himself like a gentleman" to shield the reputation of a woman, and the saying and Mr. Diedrichstein's avowals alike induce thought. Whatever men may have convinced themselves that they think about violations of the marriage code, it is clear that deep down in their consciousness is a conviction that society, argue and bluster as it will, has no right to interfere with a matter so delicate and private as the love of two human hearts. Lying is esteemed a mean and cowardly vice, and yet no person of sense expects men to tell the truth about their relations with women. Society is pledged to mercilessly crush the woman who loves outside its prescribed forms, and yet men, who help compose this same society, will perjure themselves "gladly, cheerfully," in order to save women from the vengeance of this Frankenstein of which they are themselves parts.

Probity in Mayfair.

BY C. F. H.

The Mayfair church gave vaudeville on Christmas eve. A telephone rang at intervals, and the progress of Santa Claus from the north pole to Mayfair was ascertained. The children actually believed that he telephoned at Alaska, Hudson's Bay, Winnipeg and Evanston, and that the real saint came down a cloth chimney and worked a big pump which gave forth oranges. Christianity, which teaches truth telling as a prime essential, thus sets an example to children of deliberate falsehood. The effect on the young when they learn of the deception, must be bad. Still I suppose Santa Claus will be in vogue when I am dead. So will lying.

Ideals in Love.

BY J. WM. LLOYD.

From Emil P. Ruedebusch, Mayville, Wis., I have received a copy of his new book, "The Old and the New Ideal," with a generous invitation to criticise it as I please. I am happy to be able to assure the author that I have seldom read a work on Free Love with such pleasure. While not agreeing with it in every detail, as will appear hereafter, there is hardly a page on which I have not found something to strongly approve. The spirit of the author is admirable. He has evidently taken the greatest pains to be fair and kind; to enter into the motives of the monogamists and do them full justice. There is no sarcasm, rancor or bitterness in the book. I feel under personal obligations to the author. I think that he has clarified my mind on some points, has helped me to round out my philosophy, and I am grateful. The chapter on the "Sense of Shame" is the best essay on the subject I have ever read, and has given me a new idea. I earnestly urge all who are interested in sexual ethics to get this book.

Most writers on Free Love content themselves with cold logic, which, however invincible and valuable for a scientific basis, hardly meets the needs of the case. Love is essentially a matter of feeling, sentiment and emotion, and must be treated as that plane for success. Mr. Ruedebusch has not failed here, but has given more attention than any other writer to the "spiritual" aspects of the question.

Probably he might have gone still further in that direction with profit. We must all remember that the objections to Free Love are more *felt* than expressed. We must change the feeling about it, and make it recognize certain feelings toward which at present it is indifferent or opposed, if it is to win. We only subdue nature by agreeing with it, and so far as the present ideal is based on human nature and its needs it is invincible. The present ideal would hardly have captured and held so large a part of the human race, for so long a time, had it not been fitted to survive. It meets certain real or supposed needs, *and we must do as much and more* or we shall not supplant it.

Let us give a hasty glance at some of these needs. Human nature needs sexual gratification; it needs procreation; security for the child and security that the care of the child shall not be shirked by its parents; it likes system and order in love as in other things. Where there is intense love there is a natural desire that it shall be eternal and eternally gratified by its chosen object. Where property in the married partner is recognized, there is a natural desire that that property shall be secure; there is the natural desire for security, permanency and success felt in domestic as in all other ventures. There is the desire to refine, idealize, spiritualize love and ennoble character by it. There is the desire for comradeship with the other sex in everything.

Now it will be observed that the marriage system promises to legally secure every one of these desires, and its ideal promises to spiritually secure them. Here is its strength.

What have we to put up against it?

Many Free Lovers will answer, "Variety." That seems a rather coarse answer, but it is a legitimate one, for, however the fact is blinked, the fact remains that there certainly is a demand in the nature of every one for variety in love and no education can subdue it. But against this answer it may be said, first, that a great many Free Lovers do not recognize variety as legitimate, second, that marriage indirectly provides it. This is startling but, if we look, we shall see that marriage is everywhere accompanied by a recognized and permitted, if abused and shamed, variety. Sometimes it is polygamy, sometimes concubinage, sometimes the kept mistress or the prostitute—always it is there in some form. To be sure it is usually only for the man, but that is all right so long as the man holds the law; and the legally justified wife is always allowed to revenge herself by casting shame and legal penalties on her rivals. Besides in some countries a certain latitude is allowed the wife also. And most marriage systems admit the perfect propriety of Platonic love.

The chief things that Free Love has to offer against marriage are greater liberty for both sexes and greater justice for woman. But until the demand for liberty grows greater than the demand for security, until women care more for justice and selfhood than for devotion and support these will not avail.

I have full confidence that the demands for liberty, selfhood, justice, self-support will increase, and thus that Free Love will have a steady growth and ultimate triumph; and in the meantime we shall be wise if we so prune and purify and perfect our Free Love ideals that the objections to them, spiritual and practical, shall be as few as possible. It is on this line that our author is working and he is doing good work. His purpose is to show how Free Love may be practicalized today without conflict with the law and, still more fundamentally, to break down certain "superstitions" about love and sex. He claims that the trouble in love relations heretofore has been that the fact that they are of many different kinds has not been recognized and one contract has been made to cover all. He claims that sex-love and sex-relations should always be regarded apart and with no reference to other contracts between sexes. With regard to sex he would have all human beings at all times perfectly free and irresponsible, except to their own ideals, and would have no standing contracts whatever, claiming that the natural desire, which alone justified the act, naturally terminates the contract by its own termination. But he claims that men and women could be friends and comrades, co-operators in business ventures, in studies, and in household expenses, in raising families, and in any or all of these could make contracts of a purely business character with no reference to love or sex (which might be as it would) and with the invariable proviso of perfectly private and separate sleeping room, or rather apartments, for each.

The law, he says, takes no heed of aught but sex relations and interferes only with contracts having relation to these. Therefore always keep your sex relations private, and out of your contracts, and you are safe. He furthermore thinks that some of these contracts might be and some of them should be for life. If I understand him aright he considers that comradeship contracts, procreative contracts, and joint-purse contracts, should be for life; says that some of them "necessarily" are such.

There is much practical good sense in the above, but, for my part, I can see no need of any contract being for life. All contracts, I hold, should be dissolvable at the desire of either party, with due regard to responsibility for material losses that might result from such dissolution. Of course, in the matter of parentage, there is a natural and inherent responsibility of the parent to the child outside of and superior to all contracts, which they cannot affect.

Again I am at loss to see how, where there is a family, the evasion of the law is to be accomplished. Sex relations are necessarily "given away" where children are born, and a contract to beget and raise children is a sex contract. If the law in that place takes cognizance of sex relations the parties are at its mercy. I feel pretty sure that in many sections the raising of a family under contract, or without it even, would be construed as common-law marriage and "living together as man and wife."

But to my mind the law is not our worst enemy. It is the "superstition" to which Mr. Ruedebusch alludes but which he does not take into account sufficiently here. In great cities Free Lovers can be pretty secure as to privacy, though even there more or less badgered, but from progressively smaller communities progressively worse treatment will be received. Religious bigotry, marital jealousy, social prejudice, will operate in ostracism, contempt, boycotts, open insult and actual violence, for which redress can seldom be obtained. Those who wish social privileges, respect and pleasures; who depend upon the good will of their neighbors for a living; who wish their children respected and themselves at peace, cannot afford to be Free Lovers even if the law says nothing. I mean open and acknowledged and practical Free Lovers. If you practice Free Love, but by mouth deny it, or, if you avow it as a theory but act as the world does, society will forgive you, but it will not forgive the combination.

As a matter of fact, only those can be Free Lovers today who are exceptionally favorably placed in life, or who are willing to endure whatever martyrdom may be inflicted upon them. And Mr. Ruedebusch has done little, I fear, although I admit he has done something to aid the martyrs. The public, I fear, will be very nearly as hard on "comrades," "friends," "business partners," etc., of opposite sexes, who inhabit the same house, as upon any other "immoral" couples, even if they maintain separate rooms and refuse to affirm or deny sex relations. Of course, those contractors who inhabit different houses and are prudent in outward conduct are all right, and Mr. Ruedebusch's greatest service will consist, I believe, in convincing Free Lovers that love does not always include sex relations, and that separate homes are best, and in forming a public sentiment to that effect. But while Platonic loves are possible, practically very few people are "built that way" and judgment can only be expected by the average standard and precedents. I am sorry I cannot agree with my author that he has made a brilliant discovery here. It seems to me that there are only two courses open to Free Lovers: First, to do as they please, openly, and take the consequences, whatever they may be; or, second, if they wish to be close comrades, or sex-partners, and enjoy average respect and comfort, to go through the outward form o marriage with a private contract of entire liberty; maintaining separate homes and complete individuality in fact under the same roof and under cover of the law; but, at the same time, protesting against marriage as a tyrannical invasion and doing all they prudently can for the cause of Free Love. Of course those who love battle, consistency and devotion will keep in the middle of the road till run over, but Mr. Ruedebusch and I are both trying to find comfortable passage for those who take to the side walk. His plan is the more consistent and mine has the further disadvantage that it needs two partners who can thoroughly trust each other, but, waiving these, I think my plan has all the practical advantages. There is really nothing to be said against the courage or the consistency of a combatant who yields a point under pressure of overwhelming compulsion. And a married Free Lover has actually the advantage of position. He is a protected spy in the enemy's camp, having their ear and able to spread disaffection everywhere in their ranks. He can always plausibly say—"I am no fanatic. I am married because the law compels me to, but really this is not the ideal way," etc., and nobody refuses to listen to his ideal if it is nicely put.

Here then to my mind is the important point just now. We need the highest and most attractive ideals of Free Love that can be made, put forward with eloquence and profound conviction—ideals that meet all the real needs that the marriage ideal promises to meet, and something more. There is much in Mr. Ruedebusch's ideal worth study and his book best explains that. I have an ideal of my own, to which I have have given much thought, which while more elaborate than his and perhaps more intended for ideal society I contend is founded on and truly adapted to human needs.

With the editor's permission I will give this in another article.

Love is not quite willing to accept the judge's mace for his arrow. When the law no longer supplies husband or wife with a cage, each must look to find and make available what resources he or she has for holding what has been won. We may then look for sober second thoughts both before and after marriage. Love, from so long having bandaged eyes, will be all eye. Every real attraction will be stimulated when al depends upon real attraction. . . . . From the hour when a thought of obligation influences either party to it, the marriage becomes a prostitution.—*Moncure D. Conway.*

LUCIFER, THE LIGHT-BEARER

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Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897"?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

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"Food and Its Relation to Human Development," will be the subject of a lecture to be given by Anagarika H. Dharmapala, general secretary Maha-Bodhi society of India and official representative of the Buddhists of Asia, before the west side branch Chicago Vegetarian Society, at People's Institute, corner Van Buren and Leavitt streets, Wednesday evening, January 13, at 8 o'clock. Admission free.

Trip to Cleveland.

On New Year's eve Lucifer's scribe boarded the Nickle Plate train for the Forest City, arriving in time to eat a New Year's dinner with friends at the home of one of the Light-Bearer's most faithful friends and helpers, Elizabeth H. Russell, on Sayle street.

Sunday forenoon was spent at the Children's Progressive Lyceum, one of the oldest and most successful of all the organizations of that name in this country. Its conductor at present is Mr. Copeland, who kindly invited the writer to address the Lyceum. Our old friend Thomas Lees is one of the most active promoters of this educational movement, and was for many years its conductor in this city.

In the afternoon I again had the pleasure of meeting the Franklin Club, and was very cordially invited to take part in discussing the "eight hour" movement, a paper on which subject was read by Mr. Bond. The general drift of both paper and comments thereon was against legislation as a cure for existing evils.

All attempts to secure protection against capitalistic greed by legislation has hitherto proved useless and worse than useless. Either in the law itself, or in the administration thereof, or in both, the capitalistic employer has managed to get his interests protected while the worker has been robbed of his earnings and of his natural right to the use of nature's materials and opportunities.

The speaker of the evening, in his closing remarks, sanctioned the saying that all the good laws that have been enacted for the past hundred years are those that repealed previous enactments, and that the best thing to be done is to continue the repealing process until all were wiped off the statute books. That all laws are class laws, granting privileges to some that are not allowed to others, and all were or are made the occasion of corruption and the excuse for despotism and degradation of the classes in whose interest they were ostensibly enacted. Protection protects none except those who need no protection. Among other instances mentioned was that of protection to bankers and money monopolists by making one commodity the basis of legal tender money!

On next Sunday afternoon the club will discuss the "Social Problem—Liberty, Love, Wisdom—Man's True and Only Saviors."

* * *

While waiting at the depot on New Year's Eve I fell into conversation with an old Indianian who was returning from Dakota to visit friends at his old home. He had bought land two years ago in the famous Red River Valley, paying, or promising to pay twenty-five dollars an acre to a "land company" for the privilege of making a home on unimproved land for himself and family. The conversation ran something like this:

"You say you bought land on the 'crop plan'? What do you mean by that?"

"I mean that I promise to give half my crop, or the proceeds thereof, as payment to the land company till the price, twenty-five dollars an acre, is paid."

"But what right has the 'land company' to compel you to pay this money? What did they pay for their title?"

"O, I suppose they bought it of the government for about fifty cents an acre."

"I see! But don't you think twenty-five dollars a pretty high price to pay for unimproved land?"

"O, yes; certainly it is. But what is a poor man to do that wants a home of his own? Better give half your crop for a term of years than give it *all* to the land holder, as is often done here in Indiana and Illinois, and then have to run away in the night to prevent the same landlord from levying on your team and wagon to pay the difference between the value of the crop and the cash rent."

So then, thought I, this is what "protection" means. The government is custodian of the public land, to see that the strong do not rob the weak of their equal right to the earth, from which the means of living must be drawn, and upon which homes must be built in which to live. A few questions were also suggested by this incident, such as,

How many object lessons like this will yet be necessary to convince the stupid masses that ours is not a government of the people, by and for the people, but a government of the classes, by the classes and for the classes?

How many more such lessons will be necessary to prove to the robbed and disinherited multitude that governments never were invented for their benefit but to enable the parasitic drones of human society to rob the workers without danger to themselves?

How many more such legalized robberies will be required to cause the robbed to lose confidence in and respect for the thing, the machine, called government?

How many ages of suffering will it take to convince the average citizen that Burke was right when he said of man-made government—"Talk not to me of the abuses of government; the thing, the thing itself, is the abuse."

Emerson said, "The good man will not obey the laws too well," and Jefferson said, "That government is best which governs least," but our rulers would have us believe that he is the best man who obeys the laws best, and that that government is best that governs most.

The remedy, as seen from Lucifer's standpoint, lies in the elimination of "government by authority," and the substitution of an *agency* whose only function is the defense of the citizen against invasion; and in building up a sentiment that teaches, "everyone has the right to do as he wills so long as he does not invade the equal right of others."

The weather in Cleveland since my arrival three days ago has been mild, almost spring-like, and thus far my visit has been a delightful one. As to how soon I shall return to the office will depend much upon prospects for business here. The Buckeyes have as yet but little more cause to congratulate themselves over the election of their "favorite son," than have the people of other states. The papers say the newly-elected American king is now in Cleveland enjoying a holiday visit with his political manager, Mark Hanna, but he did not bring with him the wave of prosperity promised by the said Hanna. Perhaps he is keeping it back until "inauguration" day, so that he may get the full credit thereof.

Womanhood and Manhood in Freedom

BY S. C. CAMPBELL.

Womanhood and manhood are, were, and always will be, more important than motherhood and fatherhood, and will be universally so considered in the land of freedom, the heaven on earth that is to be, when we shall have outgrown the mistakes of the past, mistakes for which the church is mainly if not wholly responsible.

Were womanhood and manhood sufficiently near perfection, motherhood and fatherhood would take care of themselves. For this reason, how to develope womanhood and manhood is the place to begin, and not with motherhood alone. Before motherhood and fatherhood will in the least degree be right in the land of freedom to which the race is journeying, woman and man must be physically and mentally capable of bringing into being physically and mentally sound children. In order to have a nearer perfect womanhood and manhood, woman and man must know, among a great many other things, that there is a higher, a much more important use for sex association than that of begetting offspring. An association free from a liability to beget offspring, but conducive to physical and mental development. (See "Sex Ethics," and "Talks on Nature.")

[Replying briefly to the above I would say,

Follow Nature!

The child is father of the man.
The child is mother of the woman.
Childhood is before adulthood, and
Motherhood is before childhood.

It would seem then, that, following nature's teaching, how to develope motherhood "is the place to begin," and not with "womanhood and manhood," and that

With motherhood "sufficiently near perfection," womanhood and manhood would "take care of themselves."

It would follow then, that the writers from whom Mrs. Campbell draws the above thoughts have begun at the wrong place.

Without good motherhood we cannot have good childhood, and without good childhood we cannot have good womanhood and good manhood.

Paraphrasing the saying of Paul:

And now abideth adulthood, childhood, motherhood; these three, but the greatest of these is motherhood.

In the order of natural development first comes discontent with the present; then desire for something better; then the ideal of what that something would be; then the effort to obtain that better something; then the realization of the better.

Following this order: Mothers must first be discontented with the result of their creative work; then must come the desire for better children; then the ideal of what better children would be like; then the effort to practicalize that ideal; then the realization; the incarnation of that ideal in the children of the future—children that will be as much superior to the children of the present as the Belmont or Pearmain apple is superior to the wild crab, or the finest double rose of the florist to the dog-rose of the fields and woods.

As to what is the highest and best use of "sex association" there must always be difference of opinion, but there should be no difference as to the *right* of women and men to learn all that can be learned, by experiment and by comparison of ideas, in regard to this vitally important matter, and the men who make and enforce laws to perpetuate ignorance of the forces and methods of nature in the production of life, and the conservation of health through the right use of sex-power, these men are themselves the worst of criminals, because the enemies of progress—the enemies of the improvement and the happiness of mankind through an enlargement of the field of knowledge.

M. H.]

Illustrations of Incoherence by Mr. Chavannes.

BY E. C. WALKER.

Albert Chavannes says that my reply to his previous article reminds him of the time when the communications that appeared in the reform papers "were more remarkable for earnestness and fire than for coherence of thought." Thanks! But as the coherence thus lacking was not "necessary," I suppose that Mr. Chavannes enjoyed the controversies. I am unable, therefore, to see why the gentleman should try to "make a little clearer" his own views on the question. His effort in that direction would seem to indicate that, while incoherence is "necessary" to secure "other things which are desirable," coherence is still more necessary, which is the sum of *my* contention. I congratulate my opponent upon his progress; if he keeps on he may at last get both feet on the coherent platform. My position is that, while incoherence and rattlesnakes are facts in nature, and therefore "necessary" in the course of evolution, man is better off without either. I am sorry that Mr. Chavannes regrets the necessity he is under of paying for what he wants. As the alternative of his paying for the satisfaction of his wants is the imposition of the burden upon some one else, his desire to personally enjoy without paying would seem to show a moral obliviousness that is as deplorable as it is unexpected.

In his fourth and fifth paragraphs Mr. Chavannes describes the difficulties which he met in passing from a belief in special creation to acceptance of the evolutionary principle. He also therein points out the fact that scientific thinkers are not agreed on all points. All that he says here is true, but of course it does not go to show that the incoherence of transition is desirable, *per se*, nor that the man who remains in that incoherent state of mind is better qualified to teach his fellows than is the man who more or less quickly passes into the domain of comparative coherence. If it did, then, as I said before, the lunatic would be our ideal teacher. The child is incoherent—it is "necessary" that he should be so—but we do not think that condition of mind so desirable that we give our rewards to the least progressive pupils. Mr. Chavannes' whole struggle upward into or toward the region of intellectual clearness, as he has outlined it himself, shows that he does not believe that confusion of thought is so desirable as lucidity of thought. Then, the reader will naturally ask, why in the name of good sense did he spring into the breach in defense of the "incoherence of transition"? That is a question that no man can answer. There is no more occasion to defend incoherence of thought than there is to defend cruelty and many other "facts" of nature, which were "necessary" merely because they were. Explain confused cogitation, we may profitably; defend it, is worse than a waste of breath. We want just as little of it as we can have; the less we have the more rapid and certain our progress.

Our beliefs result from the examination of evidence and the thought thereby induced. Mr. Chavannes says that "the power to investigate and accept subordinate beliefs that are not coherent with the other beliefs that we possess, is that which enables us to change." But will there be further change if the mind is so constituted that it is satisfied with its incoherence? These men with narrow logical minds—Is it true that they are so severely consistent? My observation tells me that they are generally the most inconsistent of men—as, for instance, the modern Christian, who cannot accept new thoughts, but whose conduct is a flat and flagrant denial of the validity of the dogmas he accepts. The man who continues to grow is the man who is persistently striving to rid himself of incongruous beliefs, to become coherent in thought and consistent in action.

Mr. Chavannes need not have troubled himself to defend those who have stepped upon his bridge of transition; the work to be done is to convince them that that is not a safe stopping-place. In order to induce the child to come on into the field of the higher mathematics it is not "necessary" to defend its blunders in addition and common fractions. The wise teacher will point out its mistakes instead of telling the child that they are "necessary." In a word, it is folly to foster false reasoning by showing that it is inevitable that fallible beings will sometimes reason fallaciously. Even Mr. Chavannes undoubtedly would prefer that the man he was trying to instruct in the doctrine of happiness exhibit brightness and clearness of mind rather than dullness and confusion. He wants his "bridge" to be as short as possible. What he takes for a bridge, I think is a swamp, and that it hinders instead of helps the pilgrim.

No, Mr. Chavannes, I do *not* believe that logic is necessarily the equivalent of truth. In fact, they have no immediate necessary relation. A man may be logical and neither truthful nor just. It is easily possible to reason logically from false premises. What I maintain is that coherence of thought is helpful in all the relations of life; that it hastens the advance in intelligence of the man and of the race, and is therefore one of the greatest aids in happiness. Coherence of thought, clearness of thinking, must tend to make less and less the sum total of that false reasoning that proceeds logically from a faulty premise or illogically from a sound premise.

Coherence results from the effort to correctly classify the phenomena of the universe. Hence all progress is the outcome of the attempt to get away from incoherence. In his "First Principles," Herbert Spencer has thus defined evolution:

"Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

Chavannes says that the more incoherence we have the better for humanity; Spencer says that humanity itself is the fruit of coherence, or of the effort to reach coherence. The more coherent matter is, says the synthetic philosopher, the farther evolution has progressed. The less coherence we have, says the philosopher of happiness, the more rapidly evolution will carry us onward. We are passing, says Spencer, from incoherent homogeneity to coherent heterogeneity. If this be true, then what we call inorganic matter is comparatively incoherent and man, the highest form of organic matter, is comparatively coherent. But Mr. Chavannes asseverates that incoherence is preferable to coherence, and if we agree with him we must conclude that we would be happier if we were inorganic matter, if we had not passed from a state of "indefinite, incoherent homogeneity to a definite, coherent heterogeneity." In truth, Mr. Chavannes mistakes the obstacles we have to overcome in the march upward for the stepping-stones of progress. Coherence is order, and order is the handmaid of happiness.

To free love from thorns and thistles, to heal its wounds, to restore it, to ennoble it, to make it sublime, the fecund nest of joy and gymnasiarch of virtue, one thing alone will suffice, *a little sincerity.—Mantegazza.*

A New Standard of Morals.

BY LILLIAN HARMAN.

The daily press is devoting some attention to the disappearance and supposed suicide of Hubert Crackenthorpe, a young English story writer, who belonged to the "Decadent" school.

I have not read any of his stories, but the New York World" says they were "horrible, indecent, and gave every evidence of a diseased mind." We must accept the "World's" verdict, as it makes a specialty of horrible stories in its Sunday "Magazine," in which this comment appears.

The last seen of the young man was when he called on Grant Allen, "in the company of a young lady not his wife." The "World" says, "Mr. Grant Allen was so shocked by the state of the case that he was very cool to his young friend. This is rather inconsistent on the part of a man who has done as much as any other by his writings to corrupt the youth of Britain." Of course it is probable that Grant Allen's coolness of demeanor existed only in the imagination of the newspaper correspondent. But what a wonderful standard of morals this is, to be sure! According to this writer, it is improper for a man to call on a friend in company with a young woman, unless they have their marriage license engraved on their cards with their names.

To live up to the new ethical rule, a marriage ceremony must invariably precede a call, an invitation to the theater, or to any other place where men and women accompany each other. What an upheaval of society this involves! It will be interesting to watch the new crusade inaugurated by the "World."

Sociologic Lesson. No XXV.

BY HENRY M. PARKHURST.

Co-operative Errors. The advantages of co-operation are so great that even errors hold their sway by their union long after singly they would have succumbed. They are like the links of a chain supporting each other; and so when one gives way, a multitude of others fall with it. Often a relative truth, a principle which is only true in its adaptation to environment, serves to anchor a raft of errors, until advancing development sweeps it away, and the errors are abandoned. The question to be considered, in looking far into the future, is not adaptation to present circumstances, but to the advanced circumstances of the time; and on every step of the way there must be adaptation to existing circumstances, or the masses of the people will not acquiesce. The majority of the people now are unprepared for reorganization; and what is needed now is to learn their deficiencies, and to improve existing conditions as far as possible so as to educate them in the respects in which they are wanting. Egoism has been excessive; altruism needs cultivation; but justice, the connecting link between the two, is the greatest need; for it looks to the interests of others while not neglecting our own interests. No plan of co-operation can permanently succeed, which is not under the control of men who are thoroughly honest and just.

Almost Another "Mysterious" Tragedy.

BY L. H.

Much has been said concerning the incredibility of two people, in the possession of their senses, dying from the effects of gas without calling for help. But, as Mr. Walker stated last week, "Such accidents are very numerous and this attracts our attention and provokes our inquiry only because the victims were known and loved by us,"—and, I would add, The attention of the daily press was so largely given to this tragedy because the victims were known and feared by the enemies of free thought and free action.

An accident very similar to that which caused the death of our friends occured in Bridgeport, Conn., Jan. 4. Miss Cottrell, a typewriter in the office of the Franklyn Typewriter Co., became unconscious and dropped to the floor. The manager, Frank Marshall, hearing the noise in the rear office, went to find the cause, and seeing her lying on the floor stooped to discover if her heart yet beat, when he, too, became unconscious. Their lives were saved by a messenger boy who, coming to the door, discoved them, and raised the alarm. One of the burners in the radiator near Miss Cottrell's desk was not lighted. The accident was caused by poison, not by suffocation. A few lines in the daily papers tell the story. But, had the messenger boy not arrived so opportunely, and had Miss Cottrell and Mr. Marshall been prominent non-conformists, it would have been the Putnam-Collins tragedy over again, and who can doubt that the daily press, far and near, would have heralded the news that there is an epidemic of suicide by gas among the dissenters from [illegible] nal thought and morals?

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXII.

For the first time Imelda's mind was free. She had left Alice sleeping. Not in a dull feverish stupor, constantly interrupted with delirious mutterings but sleeping, actually and really sleeping. And although her breathing was only a gentle fluttering, it was so weak, it was a quiet sleep, and she knew that for a few hours, at least, she could safely trust her to the faithful nurse. So Imelda slept the sleep of the just.

When the morning sunlight streamed through the open window, flooding the room with its bright glory, a servant had softly entered and with deft fingers closed the shutters, darkening the room so that the slumbers of the completely exhausted girl might not be disturbed; the nurse meanwhile remaining faithful and true to her trust. Now and then a maid softly opened the door to listen, but Imelda slept on, and when the doctor came he gave the order to let her sleep by all means, until she should awake of herself. So the hours of the day passed and the evening shades were falling ere that death-like sleep was lifted and Imelda opened her eyes. The deep hush and darkness that prevailed left her for a long time in semi-unconsciousness, a delicious drowsiness folding her in its power, but by and by it passed away, leaving her brain more clear, and presently, all in an instant, she knew and remembered.

But how long had she slept? It was three o'clock when she sought her bed and only two hours before the morning light would appear. It was still dark, yet she did not feel as if she she had slept only a short time, but rather had the sensation of having slept a long while, she was so wide awake, and—yes! she was hungry, very hungry. She reached out her hand for her watch, which she remembered having placed upon the stand near the bedside. It was there, but when she placed it to her ear she made the discovery that it had stopped. Then she struck a light, having a lucifer always within reach. By the flickering flame she saw that her watch had stopped at twenty minutes of two. A puzzled look overspread her face. What did it mean? Just then she thought she heard a footstep outside her door; the next instant the door was softly opened.

"Who is there?" she hastily inquired, her heart giving a bound, as she was not in the habit of leaving her door unlocked. Could she have forgotten it? A soft laugh answered her.

"Is it you, Mary?" she asked, recognizing the voice.

"Yes, Miss Imelda, it is I. Have you decided to return to life? I was beginning to fear you were going to sleep right over into the next world."

"Why, what time is it?" was Imelda's next question, still surprised and puzzled. Again the girl laughed the low, amused laugh.

"Almost eight o'clock."

"Eight o'clock! Why, Mary, you ought to have called me ere this. Mrs. Boswell ought to have been relieved some time ago. But why is it so dark? I thought I had the windows open."

"So you had. I made free to close them but will open them now," saying which the girl unfastened and opened the shutters. Instead of the bright sunshine, as Imelda had expected, only a hazy twilight filled it with dim shadows.

"What does this mean?" she stammered. "Why, it is quite dark. Did not you say that it is almost eight o'clock? She was growing impatient. Mary's laugh again rang through the room.

"Yes," she said "it is eight o'clock, not in the morning but in the evening."

Imelda was sitting bolt upright in bed now.

"What! Do you mean to say that I have slept all day through?"

"Just that, and nothing else."

"O, that was wrong! I ought to have been called long ago. How is——" She stopped, a sudden fear holding her tongue a prisoner.

"Mrs Westcot is getting better,"—supplementing the unfinished question and answering it at the same time. "She, like yourself, has been sleeping all day."

"And Mrs Boswell——?"

"Has also had a nap while I sat and watched with Mrs. Westcot, and now if you will rise and dress I will prepare you some——breakfast," and laughing again she disappeared leaving Imelda to her own reflections, but first having lit the gas overhead. No hesitation now. Hastily she arose and quickly made her toilet. Donning a wrapper she twisted the dark hair into a shining coil, and in a few minutes descended to the dining room where Mary had spread for her a tempting meal.

Imelda was a favorite with the servants, who were always willing to do a favor for this fair girl from the west, who was so considerate. It was well known that Mrs Westcot was also from the western metropolis, and they often wondered if people in the west generally were so kind and considerate. It would have been impossible for the gentle-hearted Alice to assume aristocratic airs, therefore she could always depend upon her servants, and all hearts were filled with fear while the gentle mistress was raving of real or fancied woes, and when at last, after weary weeks, the crisis was over, it was as if a heavy cloud had passed away, and the gloomy faces were bright with smiles.

Having done ample justice to the generous repast, and feeling much refreshed, Imelda sped to the chamber above. Softly she opened the door and moved to the bedside. Mrs. Boswell was sitting with her elbow resting upon the bed, her head upon her hand. She never moved as Imelda stepped to her side. Bending down she found that the nurse was fast asleep. A pang smote her that while she, in the strength of youth, had slept the day away the much older woman had continued at her post. True, Mary had said that she had relieved her for awhile, but Imelda knew that she, like herself, needed a good long rest, and she decided that she should have it. Seeing that Alice too was sleeping, she gently touched Mrs. Boswell on the shoulder and slightly shaking her the nurse awoke with a start. Imelda held up a warning finger to prevent her from making an outcry. But the woman was frightened. She felt guilty at having been found asleep at her post of duty. Hastily reaching for her watch she breathed a sigh of relief.

"Only ten minutes," she whispered. "She has been sleeping so long," indicating Alice, "that I suppose the quiet has overpowered me."

"And no wonder," said Imelda,—"you are certainly in need of rest. I will now take your place while you sleep all night and all day tomorrow, too, if you wish. So just give me the directions for tonight, and then away to you couch." The woman smiled.

"Thank you. I am only too glad to accept." After giving the proper directions she added: "And now if you will excuse me I will accept your kind offer and sleep. Mary took my place for several hours or I fear I could not have held out. In the morning I will be ready to take my place again."

So the nurse withdrew and left Imelda alone with her sick friend, and as she largely imitated the example of the young girl and slept until the afternoon of the next day. Imelda had a long watch before her.

But we are forestalling. While the nurse has gone to recruit her strength in sleep we will remain with Imelda and follow the outline of her thoughts as she watched her sick friend. Over three weeks have now passed since the promenade of the lovers in the moonlight under the silver maples,—the evening after that on which for the first time she had discarded her mourning garments, when they had spent two happy hours together. Imelda adroitly avoiding a repetition of the pleadings of the night before. She was happy, and was willing that Norman should know it. He in turn had been content to drink the kisses from the dewy lips and leave the morrow to take care of itself.

Since that evening Imelda had seen but little of her lover.

641.

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If he came in the evening she scarcely ever had longer than a half hour to give him. The cloud that hung above this house was too dark to admit of much happiness or joy for them. On the other hand it did not give them the leisure to discuss the question nearest their hearts, and Imelda did not wish it just now.

Long ere this, had the answer come to the long letter that she had written to Margaret. But not alone in Margaret's delicate tracing had the answer come. A long letter had also come in the bolder handwriting of Wilbur Wallace. Her heart gave a bound as she recognized the hand, while the rich blood rushed in a hot wave to her face dyeing her temples, ears and neck. What would he have to say? With a beating heart she had opened it. Something impelled her to lay Margaret's aside until she first perused Wilbur's letter.

To be continued.

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Equal Brotherhood.

They tell me, Liberty! that, in thy name,
I may not plead for all the human race:
That some are born to bondage and disgrace,
Some to a heritage of woe and shame,
And some to power supreme, and glorious fame.
With my whole soul I spurn the doctrine base,
And as an equal brotherhood, embrace
All people, and for all fair freedom claim!

* * * *

O! not for Afric's sons alone I plead,
Or her descendants: but for all who sigh
In servile chains, whate'er their caste or creed:
They not in vain to Heaven send up their cry;
For all mankind from bondage shall be freed,
And from the earth be chased all forms of tyranny.

—*William Lloyd Garrison.*

Life, Health, and Longevity.

Moses Harman, in "Our New Humanity."

Not as a dogmatist, not as a Gnostic—"one who *knows*," nor as an Agnostic—"one who does *not* know," but rather as a "Skeptic," that is, "one who *inquires*," one who is willing to be taught and anxious to *learn*,—would I approach the Temple of Truth, the Temple of Nature, the Temple of Life. *Reverently*, and yet with no feeling of *self abasement*—such as an inferior is expected to feel in the presence of a superior; nor with *fear*, such as a creature is supposed to feel in presence of his creator, but rather with confidence, self-respect and self-reliance, as recognizing myself an integreal part of the great whole, recognizing myself as a microcosm in the macrocosm—with such feelings I would approach this particular investigation. With such feelings, and with the lights before me—with the lights within me and around me I give it as my honest conviction that there is purpose in Nature, there is purpose in Life, and that purpose is simply the evolution of

LIVING ORGANISMS.

This seems tantamount to saying that life is its own object or purpose. The development, the perfection, the aggrandizement, the glorification of life, through and by organization in the vegetable, the animal, the psychic, and—shall I say it?—the *spiritual*, this so far as my limited vision can reach, is the object and purpose of Nature, of Life in the universal.

Inasmuch, however, as the proof of the existence of psychic and spiritual forms, belongs to the realm of the occult, rather than to that of the physical senses, I prefer not to take the time of the reader nor the space of the magazine in further consideration of this much disputed question but will proceed at once to speak briefly of some of the more visible, palpable and indisputable relations that connect us, as human beings, with life, or with animate nature.

In common with other *mammalia*, the human animal is possessed of several co-ordinate and subordinate systems, organisms, semi-independent, and yet mutually dependent systems. The first of these, in the order of development, is the digestive and assimilative system, the chief organ of which is the stomach.

The process of digestion and assimilation of food for the growth and sustenance of the body, begins in the mouth. This important organ, as its first and perhaps most important use is a mill to grind the food and prepare it to be acted upon by the first digestive fluid called the saliva, secreted from the blood by glands located convenient for emptying into and mixing with the food during the process of grinding, called mastication. When sufficiently ground and mixed with saliva a little hand, placed in the back part of the mouth, seizes the food and pushes it down the œsophagus, the name applied to the upper end of the long tube called the alimentary canal.

This is the first step in the process of digestion, and if not properly performed it is but reasonable to infer that the subsequent steps will not be well done. William E. Gladstone is reported as saying that much of the exceptional health and vigor enjoyed by him at the advanced age of fourscore and more, is due to the fact that he uniformly makes two dozen bites for every morsel of food taken into the mouth.

The second step in the process of digestion is performed in and by the stomach, which is simply a sack-like enlargement of the alimentary canal. If the mouth is the mill the stomach is the kitchen of the digestive process. For its use there is another fluid prepared,—secreted only when food is present, or when the mind dwells upon the idea of eating—called the gastric juice. This fluid is emptied into the stomach which, when food is present, proceeds to mix it with the food by what is called the peristaltic or churning movement. The result of this mixing is a milky looking compound called chyme which is then allowed to pass through the door or gate called the pylorus, at the lower or farther end of the stomach.

As evidence that the stomach—sometimes personified and called "Sir Gastric"—has intelligence of its own, is the fact that when hard substances present themselves at the pyloric exit, the gate instantly closes and the chunk of food or indigestible matter, is made to pass the round again to give the gastric juice more time to dissolve it. If, however, after repeated or long continued effort the stomach fails to dissolve what the mill failed to properly grind, the pylorus is opened and the stomach sends the unwelcome substance into the next department of the alimentary canal, called the duodenum, or second stomach.

Another evidence of such unconscious or sub-conscious intelligence is the fact that, under normal conditions, when the mill, or mouth, has sent down enough food for the wants of the animal organism, there is a sudden contraction of the upper opening of the stomach—a peremptory command, so to speak, not to send down any more food till further orders. If this command is not heeded, however, and if in obedience to an abnormal appetite, or to please the host or hostess who says,

"Why, you don't mean to say you have eaten all you can! Come, come, 'never say die'! Just try our plum-pudding, our pie"—or other tempting dessert—then poor Sir Gastric is compelled to submit—passively he submits and gives no further warning—as much as to say to the conscious intelligence, the will-power, supposed to be located in the brain:

"Well, sir! I have done *my* duty, and now the consequences

of surfeit rest with you. If you want to kill yourself and all the rest of your sub-conscious helpers you can do so, but the blame of such calamity will not rest with me."

And just here is probably as good a place as any to say that of all the errors, of all the mistakes, incident to this our transition state, our long and painful passage from the plane of brute intelligence, and brute instinct,—the plane of unconscious or sub-conscious intelligence, to what we call the higher or human plane,—the plane of conscious or rational intelligence,—the most hurtful of all these mistakes is that of

OVER-EATING!

Brute beasts, when not enslaved by man, seldom if ever are guilty of the vice of over-eating. Neither does their unconscious intelligence often mislead them in the selection of the right kind of food. It is left to man to do this. Man alone makes this stupid blunder, and the results of these two errors—over-eating and use of unhealthy or indigestible food, are pain, disease, debility, premature old age and premature death.

Man, in his pride of superior intelligence, could learn much from his elder but despised brothers, the brute beasts.

The best guide in the selection of food—and the same may be said of drink—is doubtless the unperverted, the uneducated appetite, which appetite is the voice of the indwelling life—the voice of nature; the object, the purpose, of which voice is simply the growth and preservation of the animal form. Whether the visible animal form is or is not the outer manifestation or covering of an invisible living form, sometimes called the psychic body, the astral body, the soul, or spiritual body, is a question upon which there is much difference of opinion among equally honest and equally capable investigators.

* * *

The study of the digestive system and its functions, the question as to what kinds of food and drink are best adapted to the well-being of the visible animal body, and of its possible psychic counterpart, is one of deep interest to all who deem life worth living—all who prefer health and longevity to disease and early death.

The agitation of the Food question, or Food and Drink question, has doubtless done good; has done something towards correcting the errors into which our perverted animal instincts have led us, but that some of the most earnest and intelligent of our modern teachers of hygiene have been blessed with more zeal than knowledge is doubtless true. I will mention only a few of what seem to me serious errors. For instance:

The Vegetarian reform and reformers. That the use of flesh as food is often the cause of disease and of premature death is doubtless true, but that it is so generally hurtful to the body, so vitiating to the intellect, and so demoralizing to the emotional and the psychic nature of the human animal, as some of these reformers tell us, seems not to be borne out by the facts. It is part of the weakness of human nature to oscillate from one extreme to the opposite. Having seen the evil of excessive flesh-eating in one's own case, and in that of friends, we jump to the conclusion that the use of animal food is always injurious. We fail to remember, always, that the human animal is a microcosm—embodying or incarnating the characteristics of all the provisional orders, genera and species of animal life, and that food that is normal and proper for one person may not be such or another; also what is proper or best at one stage of life is not so for another.

One of the evils incident to an exclusive diet of, or free use of, cereals, legumes, potatoes and other starchy foods in the early ossification of the arteries, thereby bringing on premature decrepitude, premature loss of memory and other mental faculties—early old age and untimely death. This result is doubtless caused by the calcareous or earthy matters contained in these substances, of which matters flesh meats, nuts, milk and eggs contain very little.

Fruits and nuts seem to constitute the ideal food for the adult human, as milk is the natural provision for the infant mammal, but we cannot at once, or in one generation, get away from our heredity—or get the mastery over our heredity—sufficiently to discard flesh meat and starchy foods, and yet exhibit the vigor of body and mind we could and would possess while judiciously and temperately making use of a mixed diet.

Experience is the only sure guide. I once heard O. S. Fowler say that for fifteen years of his life he was a strict vegetarian, but that he was at length obliged—by the loss of vigor, mental as well as physical, to return to a mixed diet.

Motherhood in Freedom.

COMMENTS BY ALBERT CHAVANNES.

In answer to Friend Harman's demand for criticism and opinions about his pamphlet, I send a few words, giving some of my views on this important question.

On one point, I am perfectly agreed with the author. I believe that the way to hereditary improvement lies through freedom of the individual. While upon some economic questions, I do not agree with Mr. Harman, and believe that a certain amount of coercion exercised by society is best for the progress of humanity, I believe also that so far as the hereditary forces are concerned, it is upon individual intelligence and action that we must rely for the improvement of the human race.

But granted that the mother must be free to achieve the best results, I am not prepared to say that the lines of action proposed in that little pamphlet are the best at all times and under all circumstances, and I am much more inclined to believe that the best advice we can give to the prospective mother, is to follow that line of action which satisfies her best.

My first advice would be for no woman to enter upon the task of maternity unless the thought of so doing gave her pleasant sensations. Then, if for her own sake she decides to become a mother, let her seek for her partner a man who is attractive to her, and let the attraction be physical and sexual more than intellectual. Then, when she is impregnated, if she is satisfied with her mate, let her seek no further, but if on the other hand, she desires for the society of other men, let her seek for it, and enjoy it to her full capacity.

But another point is to be considered, and if I was to criticise Mr. Harman, it is in that he has failed to state that the co-operation of the man must be as free as that of the woman. It must be a free and mutual partnership where giving and receiving are alike pleasurable, for I have held for a long time that the best way to improve the race is for the parents to seek for those conditions which make for their own satisfaction.

And right here is the difference I make between economi and sexual co-operation. Experience has shown that in economics, a certain degree of coercion has often very good results. For instance, if a majority of the citizens of a city see proper to pass sanitary measures, and a majority refuses to obey them, coercion on the part of the majority will benefit the whole city, and I approve of it. But experience shows also that in the sexual relation, coercion always fails of its object, and on that account I am opposed to it.

This statement will explain to many of my friends why, while I am a strong advocate of freedom in the home and in the domestic relations, I advocate the increase of government control in many other directions.

While I am on this subject of heredity there is another side of this question which I want to bring to the notice of you readers. The example of the improvements made by stock breeders is often given to show what could be done for the human race. But there is a wide difference that ought to be noted. We improve stock, not for their own sake, but for our benefit, while the human race must improve itself for its own benefit.

We breed some horses to draw heavy loads, others to trot speedily, others for general farm work. In cattle we improve some for milk, others for butter, others for beef. In sheep we breed for mutton or wool.

It is very clear to my mind that we cannot do the same thing for men and women. We cannot breed some women for cooks, others for school teachers, others for milliners, nor men for doctors, farmers or blacksmiths. I can see but one thing we can do; we can breed for health.

Now the result of all my studies is that the best way at present to breed for health, is to breed out—stop reproducing—diseases. Looking as I do upon drunkenness, insanity, nervousness, consumption, etc., as inherited diseases, I believe it perfectly possible to breed them out as soon as the race has acquired sufficient intelligence and sufficient individual freedom.

But here comes the difficulty. All these diseases are generated anew by the present economic conditions, and as fast as we breed them out, the defective surrounding will reproduce them. What we build with one hand, we destroy with the other.

On that account, I hold that the work of improving the economic conditions is just as necessary as the work of increasing the amount of individual freedom and the knowledge of hereditary laws.

I fully sympathise with Moses Harman and the work of Lucifer, but I do not believe that the portion of the field he has selected is of more importance than any other. As I look at it, progress is a very complex machine, all parts of which are banded and held together, and no one portion can travel any faster than the others. The best we can do, in my estimation, is not to work in that part that we think the most important, but in that part for which we find ourselves the best fitted, which is usually the kind of work we find the most satisfaction in doing.

It is in fact what most all the reformers are doing; the pity of it is that too many think that they are carrying the world on their shoulders.

Is the Narrowest Selfishness to be Eulogized as a Virtue?

BY FLORA.

I am glad Aunt Elmina gave us an extract from "The Old and New Ideal." I have not yet seen a copy and if that is a fair sample—which I hope it is not,—don't know that I would be much edified or instructed. With all due respect for Aunt Elmina and her opinions, I must everlastingly protest against such erroneous ideas as "The lady friend" voices in the above book. Let us dissect it.

1. "The love of a varietist would bring me joy, but mixed with pain." How does the lady know what the mixture would bring her, as she speaks as one having no experience?

2. "To every gladness he'd create, there'd be an added bane." It generally takes *two* to create gladness or sorrow, and why put all the responsibility upon him?

3. "The roses he would offer would be full of thorns, and sting me to the quick." This is merely poetical license, the thorns might sting him as quickly.

4. "It would be the inexorable law; though he might kindly lavish much upon me, he'd take my peace of mind." Evidently her piece of mind was taken, or she would excuse herself from mourning its peaceful loss!

5. "And why?" asks this bundle of flesh and bones, inconsistency and utterly useless loveliness. "Because I'm so constituted that when others receive the same, the gift decreases for me." Now here's constitutional egotism in a sextuple compounded dose! Evidently she values herself for all she's worth—"roses with thorns that sting," and "gifts!" She ought to get a corner upon the pure air, sunshine, colors, landscapes, clear cool water, light and life, because these are so common and may be enjoyed by millions!

That little lady has not begun to learn the a, b, c's of nature's boundless possibilities of growth in freedom. She will find that the love that is enduring and ennobling exists only between *equals*, and there is no cheating, possible.

"Love comes unasked, may be unsought,
In equal exchange of worth and thought,
But it never can be forced or bought."

There never was an iniquitous institution but what its beneficiaries strenuously objected to an investigation and to criticism.—*Altgeld.*

Some Thoughts on Prenatal Influence.

BY IDA BALLOU.

It is a subject not wholly new and yet one upon which I have never been accustomed to dwell much. The many sides of the question seemed so diverse and conflicting that I had set it aside as one upon which more conjecture was lost than facts established. And now this little incident occuring so near by, has started these thoughts into a different channel.

I knew of his life and the facts attending it before birth and after; long before I really became acquainted with his individuality. And not until his sudden death did I see, as clearly as if painted out by some visible means, the plainly established fact that the failure which so sadly attended his broken career was but the inevitable sequence of the conditions bearing upon his development before birth.

It would take too long to enumerate the many little evidences of the unhappy and uncongenial temperaments of the house hold into which he was born, and the total lack of home education that had made him capricious and vacillating—as he was universally known by his friends, "fickle"—and the morbid sensitiveness, inherited from a mother-heart, tortured by the "hurts" inflicted by the hands that some how or other, it was her misfortune to love. It was necessary for her to "abstract" from her "liege lord," her necessary portion during gestation; so her "boy," when still at a childish age, had to "work out a term," in a reformatory to satisfy Nature's inexorable rule.

"He was born accursed," one of his friends had said, and the expression embodies the whole sad truth. Education would, however, have helped him. Had his mother been a thoughtful woman, free from superstition, his body would not rest in an unmarked grave, today. She had evolved out of the "god-idea," and declared her independence from wearing corsets, but she did not realize that it would be possible to live without her "husband," or that marriage was other than a life sentence.

She realized that it had all been a mistake, and she made the still graver mistake of thinking it impossible to remedy it. Nor did she realize that every child born under such conditions is "born accursed."

The common expression, "marking children" is believed in by almost every woman, but how many women dream of the possibility of shaping an existence for good or for evil in the life she lives today? "To drag from the depth of painless unconsciousness a being into painful consciousness" is one of the heaviest of responsibilities, and one that receives the least attention. Because this young man, this all-too-apparent victim o mis-spent lives, failed in his ventures and drifted along life's course, some thoughtless people blamed him, and called him "shiftless." Others who liked him, blamed his brutal father, and censured his seemingly careless mother. A little thought and carefully applied logic disproves them all. No one is to blame. His life was simply the outcome of false education and deep-rooted superstition. To me, it illustrated beyond all manner of doubt that prenatal influence is a powerful factor of life, and by it the individual is stamped for success or failure; for a useful or a disappointed career. Just how far it is possible to control this I will leave for others to decide; yet stoutly averring that

"Not those who seem to fail have failed indeed,
What though the seed be cast by the wayside,
And the birds eat it? Yet the birds are fed."

The ancients have us at a disadvantage. They worshipped the supreme being as the father of men and saw no impurity in the symbolism of parentage to indicate the work of creation. What is divine to be and to do can not be immodest and wicked to express. No man born of woman can with decency impugn the operation of that law to which he owes his existence; and he is impious beyond all others who regards that law as only sensual.—*Prof. Alexander Wilder, M. D.*

LUCIFER, THE LIGHT-BEARER

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Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?"

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus: so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

The editor is still in Cleveland, and instead of holding the forms for editorial, as I did last week, I will insert a portion of his article published in "Our New Humanity," for January.

No. 641 was delayed because the forms were changed on the press, and the pages printed wrong, so the forms had to be sent back and the edition printed over again. We hope our friends will overlook this unusual delay. They will receive two numbers almost at the same time.

"Our New Humanity."

The January number of "Our New Humanity" was sent to subscribers last week. The excellence of the intellectual feast it provides for its readers may be judged, in a limited degree, by the following extracts from some of the principal dishes in its "bill of fare."

"The woman of the future will be recognized as the rightful proprietor of her own bedroom. Its keys shall be given into her eternal keeping, and she shall 'open and no man shut, and shut and no man open.' Who shall be admitted into its sacred precincts it will be for her to say, and not for me. But I venture it will be he who approaches with reverent tread; the sound of whose footstep, outside the threshold, sends the rich blood dancing through her happy veins. I would make for true virtue the severest tests. I would institute for it the highest standards. But they are not such as the dark, and degraded, and ignorant, and sensual past has set up. The priests, and legislators, and courts of Christendom, cannot, combined, confer upon a single man the right to touch the hem of a woman's garment irreverently. Woman's highest wisdom, and her sweetest love, and man's most reverent tenderness, is the holy trinity at whose sacred altar I summon you to worship."—*From "Woman's Primal Right," by Francis Barry.*

"No child of sound mind should be permitted to arrive at the age of puberty without a knowledge of the functions of the sexual organs of man and woman. Such knowledge is a more powerful protection against baleful secret habits and sexual indiscretions than countless thousands of moral lectures in which the nature of the sex functions is shrouded in mystery. 'Thou shalt not' is the language of a master, not of a parent. Instead of forbidding a child to do an injurious act, explain to it clearly the injury which results from such an act. If the explanation is sufficiently clear the curiosity is satisfied and where no command is given there is no temptation to disobey."—*From "How to Escape the Curse," by Jonathan Mayo Crane.*

"I am fully aware of the defects of the present monogamic marriage, and do not believe that it is conducive to the highest happiness of the individual or to the best social results, but I believe, nevertheless, that it contains elements that are necessary to the perpetuation and improvement of the race, and I think it is a mistake for reformers to fail to recognize these elements and to try to throw overboard marriage as a whole. The march of progress is undoubtedly toward more individual freedom and better social organization, and the improvement of marriage will follow the same lines, and on that account I look upon the changes that tend to the enlargement of the family, as the only ones that will permanently affect the relations of the sexes."—*From "Can Marriage be Abolished?" by A. Chavannes.*

"Yes, legal marriage may well serve beneficent ends in addition to reproduction, but free association can still better serve all these ends, including that of the production of children, while it is not likely to bring in its train many of the evils that are connected with marriage. Even better than marriage, it can and does strengthen social bonds, knit together new and desirable ties and friendships, and extend culture and refinement. On the other hand, it does not so often, not even frequently, force the lover to accept as part of his 'family' undesirable relatives, it does not tend to make the man a boor and the woman a slattern, and it leaves free to come into the lives of both many elements of growth to which the husband and wife must be strangers. It in no way interferes with a 'long-enduring union of esteem, tender companionship, and reciprocal aid and encouragement'—rather, it renders more easily attainable such an ideal of respect, trust, and happiness—while it is one of its strongest recommendations that it seriously interferes with the formation and the continuance of those convict-unions of mutual indifference, distrust, or hate which abound everywhere that the legal marriage system prevails."—*From "Woman's 'Duty' to Bear Children," by E. C. Walker.*

"Women, forced into the sexual embrace by unrelenting husbands, protected and aided by the inexorability of the marriage laws, cannot bear normal, healthy and well-developed children, to say nothing of preserving their own health and mental equilibrium in relations so repulsive and loathesome as to be torturing. Since, therefore, the law, the political power, is robbing and pauperizing people (though it is enriching the elect and the select few) and simultaneously forcing them *to do* things that are bringing into existence a race that can *be* more easily robbed and pauperized, the first and foremost freedom that we useful—is the freedom *not to do*. With this freedom all else can be achieved."—*From "The Freedom Not to Do," by C. L. Swartz.*

"Punishment and preaching, the old remedies for supposed sexual abnormality, are alike wholly inadmissable. The more modern reformatory discipline may do good sometimes, but rarely. On the other hand, it follows from the criterion we have chosen, that giving nature the fullest opportunity to eliminate what she stamps, in so doing, as abnormal, is necessarily and always conducive to race-improvement. Sexual liberty, of the most absolute kind, the removal of all penalties, legal, lynch-legal, and so far as practicable, social, or Grundyish, is the first of scientific sexual regulation."—*From "True and False Morality," by C. L. James.*

Part of Moses Harman's article of "Life, Health and Longevity" is reprinted in this issue of Lucifer. Other features of the magazine is a poem, "Love's Law," by William Francis Barnard, and two selected articles: "A Brood Mare," by Charlotte Perkins Stetson, and "Wanted: A New Adam," by Aphra Wilson. The price of "Our New Humanity" is 25 cents for a single number; or $1 a year.

Home Life, Health and Happiness.

[The greater part of a paper read by E. C. Walker before the Lucifer Circle of Chicago, slightly altered, owing to loss of last page of the original manuscript.]

Home Life in relation to health and happiness is my subject. When men and women are free from sexual superstitions how *will* they live? How *should* they live to obtain the best results? As individuals differ in temperaments and tastes, they will necessarily differ in their methods of seeking happiness, and so we must be prepared to find social radicals occupying diametrically opposite positions as to which is the most desirable form of home life. But I believe that observation and experience have made the great majority of emancipated lovers suspicious of the common home. I have found men and women who are State or Fabian Socialists in economics who are stanch Individualists in regard to domestic arrangements.

One feature of the coming social organization seems to be already fixed. Whether the free man and woman will live in a communistic home, or will keep their business interests separate while dwelling in the same house, or will maintain entirely separate establishments, it can not be doubted that each man and woman and child will have his or her own room. This involves far-reaching economic changes, but they must come before human liberty and dignity can be adequately safeguarded. There must be one place where the man or woman may be intruded upon by no other—where none may enter without the invitation of the occupant, and where any whom the occupant chooses may freely come. This secures woman's initiative when desired. Here will be found that restful solitude which every one craves at times, and here the man, the woman, the child is master, is mistress. No matter how intimate the relations of the persons, neither can come unwelcomed into the presence of the other without invasion, and without making mere frail and uncertain the tenure of their love.

The common home cannot be had without either making the woman more or less of a domestic drudge or introducing assistants who are on a different intellectual plane and who will be spies upon the actions of their employers. Of course some women are perfectly happy in the performance of household labors, but they are not often found within the ranks of the socially emancipated. Progressive women, as well as progressive men, generally desire to make for themselves places in the world, and they chafe under the system that gives them nothing more to do than keep a few rooms clean and cook and wash for the members of small households. The work is very necessary, of course, and there is nothing "low" about it, but it is not, as at present performed, an economical expenditure of force, and it narrows the horizon of women who wish to see beyond the confines of the flat or cottage. Not all women are by nature adapted to this kind of work, any more than all men are fitted for blacksmiths or farmers or lawyers.

Besides, and still more important, the constant association of two persons tends to make prosy, irritating and hateful their mutual life, and rubs off all the bloom of romance and love that should remain to the end of their days. As husband and wife or as lovers in a "free union," living together, they are constantly tempted to assume the attitude of owners and dictators, no matter how broad and free their theories may be, and they must annoy each other in a thousand ways. But as guest and hostess or host they are put upon their good behavior; they are independent; each is supreme in his or her own domicile; each may be alone or have company as suits the mood of the hour and each may have any company that is congenial, without annoying the other by the presence of those whom that other, for any reason, does not like.

With the individual home, free to all friends on invitation, and to those only, undesired solitude would be reduced to a minimum while undesired association would become almost unknown. While some would prefer to do their own cooking and washing, there is no doubt that by far the greater number would find it more economical and pleasant to combine and have their food prepared at one place and their washing done where the best results could be obtained at the least expense. The members of a group could dine at a common table, or break up into sub-groups, or have their meals sent to their rooms. In this way those women—or men—who had a special aptitude for culinary and laundry work could labor where they could use their talents to the best advantage, leaving all other comrades free to do the same. Any work is done best when done willingly, and it will be done willingly only when it is done by those who prefer it to other kinds of labor.

The same general principles apply in the care and education of children. It is a wasteful extravagance for a woman who is an expert in housework or floriculture or bookkeeping or literature but who is not a natural nurse or teacher to devote her entire time to the training of a child or of two or three children. With proper free co-operation the children can be together during the working hours of their mothers and return to them at night, and on days of recreation, if so desired. Put under the charge of efficient nurses and instructors, they will be better cared for and taught than they could be otherwise, and will be company for one another, while learning more quickly than they could do if alone with adults. Such a combination of forces by free men and women would enable many women, amply qualified in every way to be mothers, to have children. I know many free women who intensely desire children, who feel that their health would be better if they could have them, but who realize that, as wage-workers or as persons whose business ventures yield them very small incomes, they cannot afford to assume such responsibilities, for the care of children would take them from their work and lessen or destroy their economic and therefore their sexual independence. In this connection, a Boston friend has suggested the formation of a voluntary mutual motherhood insurance company, each free woman and each free man to pay so much per month into the common treasury to aid such unmarried members as should become mothers. The plan merits serious consideration.

Freedom of thought is valueless if it does not secure for us freedom of action. Health is essential to happiness, and health is not attainable except under conditions that permit full freedom of the sex life. If we wish to be healthy and therefore happy we must strive to emancipate ourselves from the trammels of ignorance and prejudice. If we are wise we will no more refuse the delights of love because they are under the taboo of convention than we will refuse to eat certain foods or on certain days because some church has ordered us not to eat said foods or on said days. If we are rational beings, we will no more abdicate our right to accept and enjoy the friendships and loves that come to us than we will abdicate our right to work or play on the priests' day. We profit by the experiences of the past chiefly by avoiding the mistakes made by those who passed through those experiences. That is the main use of history. It is a danger signal.

Because liberty gives opportunity to grow; because liberty permits us to correct our mistakes; because liberty files the chains that bind us to the dead body of the past; because liberty has worked better than despotism in the fields of religion, politics, and industry—because of all these facts we strive to attain liberty in the fields of morals and love, believing that there as in all other fields of human thought and action, a measure of health and happiness will come to us through liberty that never could be ours through despotism. Generation after generation must pass into oblivion before the race can reach the summits we build in thought, but that need not change us—we can do only the work that lies at our feet, and in doing that we must find our satisfaction in that and in the confidence and love of our fellow workers.

All children born under maternal protest must, in the very nature of things, be unfortunately born, and, if there is any truth in the doctrine of pre-natal influence, undesired children must be unhappy children, cursed with dissatisfied minds and usually handicapped still further with diseased bodies.—*Edward B. Foote, M. D.*

Another "Morality" Crusade.

BY LILLIAN HARMAN.

A bill is to be introduced into the New York Legislature providing for the punishment of husbands who are "untrue" to their wives. The punishment is to consist of a fine of from one thousand to five thousand dollars, or an imprisonment of from one to five years. The bill is to be introduced by Senator Ford at the instigation of Mrs. Grannis, Anthony Comstock, Charles H. Parkhurst, and other statute moralists.

It is strange that these agitators cannot see the logical result of their crusade, supposing that the enactment *could* be enforced against any considerable numbers of "unfaithful" husbands, and the others made "faithful" thereby. This is, of course, an impossible result. But, if it could be attained the condition of wives who are really abused by their husbands would be incalculably worse than it is at present. As it is, a woman is free to leave her husband and get a divorce, and a divorce on the ground of adultery is never denied. But many women are deterred from leaving their husbands by fear of loss of subsistence for themselves and their children. It would be interesting to learn how their condition would be improved by taking away five thousand dollars or five years of time from the bread-winner.

On the other hand, if the husband is frightened by the law, what of the great increase of marital rape and undesired motherhood? The former is no offense in the eyes of the law, and the prevention of the latter is a crime.

Sociologic Lesson. No XXVI.

BY HENRY M. PARKHURST.

COMMUNISM. The various theories of communism are based upon a stage of human development in which protection from robbery is unnecessary, and in which a large proportion of the people are sufficiently altruistic to perform the labor requisite to produce the comforts of civilization without direct compensation. It is manifest that that stage has not yet been reached. The history of all socialistic communities demonstrates that it has not yet been possible to associate together a thousand selected persons developed up to that standard; for even in the most successful communities it has always been necessary to bring in a religious control of individual action, in order to reach harmony and prosperity. Wherever the individuals have been left free to be governed by their own impulses, the number of shirks and inefficients, squanderers, pilferers and quarrelers, has always been sufficient to prevent success. And even the best communities have always shared in the protection of the government, from outside invasion, theft and robbery. What is needed now is such a social system as will be self-sustaining under existing conditions. We will consider later how such a social system can be gradually developed into the displacement of hostile conditions, but first accept the fact of the necessity of protection of some sort, and seek for the highest protection with the least surrender of individual liberty.

Colonel Ingersoll, in his sermon at the dedicatory exercises of the Militant Church in Chicago, declared that the child of the future must be the child of love. The feelings of the mother become the character of the child and wedlock, other than wedlock of love, is a crime against the offspring. This same thought is taken up by Moses Harman, who has devoted years of study to the subject, and the result of his thought has been incorporated in a small brochure, entitled "Motherhood in Freedom." It certainly commends itself to both the liberal and the humanitarian, and there are none who would not be interested in its perusal. Much is said in certain quarters against our liberal divorce laws, but surely a thousand times more may be said against the suffering of defenseless and often friendless women who, in the name of the law, are treated worse than was any chattel slave. The work is strikingly radical and will at least stir up those whom it does not convince.—*Chicago Vegetarian.*

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXIII.

With Imelda we will read Wilbur's letter:

"MY DARLING: The fact that I am writing this to you must of necessity be proof that Margaret has laid before me your letter containing the news that already the event has come into your life which I, in our parting hour, prophesied would come; though I still claim you as my darling, and though my heart still goes to meet you with the same tender emotions, I cannot do otherwise than say I am *pleased*. I am glad that that other has so soon stepped into your life, and, building upon the past, I take the responsibility on myself of giving the advice you ask of Margaret.

"The fact alone that you love this man, that your heart has so fully gone into his keeping, is to me the best evidence of his trustworthiness. Not but that you, as well as many another, are liable to make mistakes as to the character of any individual you may come in contact with, but in a case of spontaneous love I feel and know that the purity of mind itself, of which you are possessed, would intuitively recognize that which is not equally pure.

"That Norman should still be bound by old superstitions and creeds may prove an obstacle to the speedy consummation of your love. It is here your work begins; here your strength will be tested. If you would be a priestess in our holy work you will be expected to remain true to the sentiments you have so often expressed. Your soul must remain free and unfettered, even though the man may be purity and justice personified. Not a semblance even of the power the law gives to a husband must you put into his hands. If your love is great enough to trust him he will be generous enough to trust you, or he is not the man he has represented himself to be. If he is not generous enough to trust you, then your intuition will have been at fault—the blindness of a common love has been laid upon your vision.

"Where lies the beginning of your work?—you ask. I will tell you. Your first duty is one that you owe to him and to yourself. You say that in your past life lie hidden many dark spots. It is your duty in this case to lay bare these dark spots in the full light of day. It is thus you will test his strength of character. As he comes of a long line of Puritan ancestors this will be necessary. The old prejudices may be so deeply rooted that, rather than take to his arms one who, although not responsible for the actions of others, may by the ties of blood be allied to those that are, he may be willing to crush out a love that would leave his own heart mangled and bleeding. If such should be the case, my little girl, I understand full well that bitter pain must then for a while gnaw at the cords of your heart. But it will pass, and in passing leave you purer and stronger than ever.

"If, on the other hand, he stands the test I feel sure it will be only a short time until his whole soul will come to the understanding of the grand sublimity of full and untrammeled liberty. *Love cannot be fettered.* Love will always remain free; the greater his freedom the more certainty is ours of retaining him to make bright our lives. Try to fetter him, he unfolds his wings and mockingly takes his departure. Then, what are we to do with our empty lives?

"In justice to woman we must admit that she is at the greater disadvantage, no matter in what light the case may be placed. In marriage, it matters not how just may be the man whom she calls 'lord,' she is, she remains his property, according to the mandates of the law. No matter how willing he may be that she shall enjoy perfect freedom, society takes it upon itself to place a watch upon her. If her husband has no sense of honor, or of what is due to himself, the stern finger of the law points it out to him. Society prepares a code for her that she is bound to respect and accept as her guide. The path which he is asked to walk is not nearly so straight. There are many

recesses and angles in it, if he chooses to explore them. If he does so quietly nothing will be said.

"On the other hand, we know only too well if woman refuses marriage, it is equivalent to throwing away all hope of ever enjoying life as nature has designed. If she dares to thus enjoy life she is ostracized from society.

"At the present time we are still in the dark. But may we not hope, sometime, to grow strong enough to defy the mandates of society? May not love find a way that shall yet defy all the lynx eyed agents of a corrupt moral code? May we not hope that man and woman both may yet be pure and natural as the new-born babe, when it is first placed in the mother's arms—at natures fount?

"Will you be strong, my Imelda? Think you, you can take your Norman by the hand and lead him on until he stands upon your own sublime heights? until he stands at your side? then side by side to explore the unknown heights that still lie beyond your field of vision?

"Be brave, my precious one; be strong, and when the time comes when we shall again meet, (and I feel that it will come,) and I fold you to my heart, pressing warm kisses on your lips, some prophetic spirit tells me that your Norman will stand by and understand.

"There must and will a time come when the full glory of a free love will be understood and enjoyed. So, look up to the goal in view; bravely work on, and remember there is strength in the knowledge of the unity of thought and purpose of those who work in a like cause, even though your friends with their supporting love are distant. Remaining as ever, loving you with a love that is absolutely pure, I am yours for truth of purpose, and for the best of humanity, WILBUR."

A long drawn sigh escaped the lips of Imelda as she laid the closely written sheets upon her knees. Well she knew that he was right. In the still hours of the night watches, by the side of the sick friend the thought had come to her again that open truth was the only course for her to pursue. But oh, how gigantic the task appeared. In all the three weeks the subject had never been touched again by them. Few indeed had been the moments she had been able to accord him, her strength being tested to its utmost, in her capacity as nurse. Being well aware of the state of things, Norman Carlton was far too noble to press for the reason of the loved girl's views, at such a time. For the present he accepted the boon of her love as a priceless jewel of whose possession he was assured.

But Imelda knew that the hour was coming when he would expect an answer to his question, and as Wilbur had stated, it was then her work would begin. If she dreaded that coming hour, was she to blame? Folding the letter she placed it back in the envelope and with the action there came to her, with overwhelming force, the realization of the grandeur of this man's character. What purity, what nobility! Even as the new love more fully filled out her life so did she understand better the true worth of the man who had first called her love into being.

"O, Margaret darling," was her mental comment, "when your heart chose Wilbur as its best beloved, it made a grand selection, no one will ever find his way into your life who will be able to look to you from a loftier height than that upon which he stands."

Recalling her wandering thoughts she next opened the epistle from Margaret, for such it proved to be. Such a long, warm, glowing letter; overflowing with the love her pure young heart contained. She had filled page after page, concluding with the words:

"And now my dearest girl, I think I have made my meaning clear. I have given you the best advice that I know of. I know, however, that it is the same as Wilbur's only perhaps in other words, and I feel that now we shall not be disappointed in our brave girl. Let me add one thing. I understand fully how difficult the making of such a revelation will prove; and yet it *must* be made. I can see nothing else you can do and remain true to yourself and lover. Not the shadow of a suspicion, of a deception, must lie between you. I will not say disgrace; that will exist, if it exist at all, only in your Norman's *mind*. But now for my advice:

"Write the history of your life. That will be easier. You can tell him all, everything, without the disadvantage of seeing in his face the emotions, that such a history might call into play. He will have time to think, and understand the full import of it all. You will not then receive an immediate answer, prompted by an impulse that might prove a barrier to your love. Cool, calm reflection is necessary in such a case, and as my own Imelda possesses her full share of common sense, she can but see the wisdom of such a course.

"Be brave, my dearest friend, my own loved one. If this man is worthy of your love he will stand the test. If he does not stand it, then I can but say he was not worthy. And now remember,—three hearts beat in love for you, and the united strength of that love is bent on the success of your heart's dearest hope (for of course my mother knows), and hoping to be re-united in a not too distant future, thus writes and advises your most sincere and loving friend, MARGARET."

This letter had been folded and placed side by side with that other one. Long had Imelda sat with bowed head and folded hands. Yes! both kind and loving friends were right. An inner voice told her that this was the only course to pursue. But the condition of the sick friend had not permitted her to think of it. Every minute of her time had been devoted to her. Her lover must wait until the dark, uncertain hours would be past; but now as Imelda sat and watched the peaceful sleeper, she realized that she could not spend the long hours of the night watch to better advantage than in the performance of this duty. The dreaded hour had passed; hope and sunshine were again seeking admittance at the portals of this home, and Norman was waiting, patiently waiting, for his answer. So when the morning broke, with its pale light, she folded the closely written sheets. With trembling hands and beating heart she wrote the address and sent them to their destination. Would he stand the test? When tried by this crucial ordeal, would he prove faithful and true?

[*To be continued.*]

I desire to call the attention of prospective mothers to the advertisement of "Niapon." I have investigated the claims made for it, and am satisfied, from the statements of those who have had experience,—the mothers and physicians—that it is a very great aid. So certain do I feel of this that I am sure that if I should ever again pass through that period, I would give "Niapon" a personal trial. This is not a "paid reading notice." The advertisement itself is paid for, but I am writing this because I am greatly interested in anything which will lessen the danger and pain of maternity. LILLIAN HARMAN.

VARIOUS VOICES.

John G. Cooper, Carbondale, Kansas:—I have saved the within for you. I intended to meet you all in Chicago at your last convention, but an important suit of mine here prevented. I shall always regret it, now more than ever since I have heard the sad news of S. P. Putnam's sudden death. It is sad, for we shall miss him in many ways very much.

D. L. Stockton, Lake City, Colo:—Inclosed you will find one dollar and fifty cents for which credit me one dollar on Lucifer and send Lucifer three months to —— ——, and also send me "Love Ventures of Tom, Dick and Harry." Lucifer is doing too much good for humanity for the friends of progress to allow it to be swamped in the sea of financial peril.

Nellie M. Mastick, Junction City, Wash.:—Find inclosed two dollars for renewal of subscription to Lucifer and "Our New Humanity." I have been very slow in send it but it is so hard to get money, as you know. This was my Christmas gift, so I send it where I know it will do the most good.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

If you publish the story you may put me down for one copy. I'll manage to get it some way.

Nettie M. Payne, Massillon, Ohio:—I have been a reader of your thought-inspiring paper for some months and it has been a source of great enjoyment and benefit. So much indeed have I gained from its pages that I want more thought food along the same line. I see you have advertised an essay entitled "Motherhood in Freedom." Inclosed find price for same. I think I shall send for the year's publication of "Our New Humanity" in a short time.

J. W. G.:—I was much shocked to see in Chicago "Tribune" the account of Putnam and Miss Collins being found dead. I have seen no further account. It makes me very sad when I think of it. But they probably died without pain. And the dead are no more, but life in which is our life always continues, and it is of life we must think, never pursuing the dead in vain into oblivion.

Ruedebusch has made indeed a remarkable book, of great value to thoughtful and intelligent readers, but as I write him his "Propaganda" is not practicable.

P. P., Hagerstown, Ind.:—I have finally got money enough to pay up my arearage on Lucifer. I am sorry that you had to wait so long. My wheat crop was an entire failure; had to buy bread and seed, also interest on mortgaged note on my home, our farm products bring about one third of cost of raising, so we have but little to pay for reform papers and books. I must say that I am deeply interested in Lucifer's teachings, and would much like to take "Our New Humanity" but cannot for the present. Will send one dollar on Lucifer and sixty cents for books.

I have been talking to some friends in regard to subscribing for Lucifer, may get a name or two after the first of the year. It is a new doctrine to most people. There are but few whom evolution has developed to that degree, where they can throw off their old and cherished notions, and replace them with the ideal of equal liberty.

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THIRD SERIES, VOL. I., No. 3. CHICAGO, ILLINOIS, JANUARY 27, E. M. 297. [C. E. 1897.] WHOLE No. 643

Defeat and Victory.

TO D. M. BENNETT,—BY S. P. PUTNAM.

There can be no defeat in freedom's cause
Save for the moment. Though its flag may fall
Yet it will rise again, and sweep in light:
For all our hope is in its glowing folds—
The hope of ages, the undying hope
That beamed on Marathon and Salamis,
And ever yet hath grown more sweet and great.
Freedom, that rose sublime, with starry front,
With large life throbbing, from the mighty land
That burst upon Columbus' aching sight,
Like some fair paradise in golden sky—
Freedom so nurtured, child of storm and toil;
Child of the mountains and the boundless sea:
Child of man's heart and rich, exultant joy,
It cannot perish. Freedom cannot die.
Though it be seared with many a deadly wound,
Courage, brave friend; the prison walls bind not
The spirit in the breast; it shall go forth
And touch the living heart with living fire.
Thou shalt be consecrate to noble use,
Each weary hour shall be an angel bright
To sweep the music of advancing thought;
Thy labor shall be deep and grand and high,
Though done in felon's clothes. Each stroke shall be
Resounding blows upon the mailed wrong
Heard through wide lands and better days to come.
The crown is with thee, and no prison bars
Can keep its luster from the nation's gaze.
Its fire shall leap from kindling soul to soul,
Till, like the thunder of the storm-vexed sea,
Shall roll the indignant voice, and thou art free;
The door shall open; chainless as the wind
Shall be thy body; dauntless as the truth
Shall be thy pen. Thou shalt still seek for truth
In the clear light of liberty; its beams
Thy living words again shall carry far.
The flag shall wave, the flag of freedom's cause,
Thy hand still bears in the darksome den,
Sink not. Faint not; for the sublimest past.
Heroes and martyrs, poets, prophets, seers,
Are with thee. We are with thee. All the light
Of heaven is with thee. Nature's vast heart,
The radiant bosom of the fruitful earth,
Thought's lustrous wealth—the music of the spheres—
All these are with thee. The great work moves on,
And thou art in it, spite of tyrants' chains,
And its reward shall make thee victor yet.

Popular Follies and Crimes.

BY JAMES S. DENSON.

A Christian writes that Lucifer's "chief work is to fight the marriage relation as authorized by God and Christian civilization." By "God," I presume that the writer means the Yahveh of the ancient Hebrews. As the only form of marriage that *he* knew anything about was polygamy, I fail to see the applicability of the Christian's remark. Regarding the marriage of "Christian civilization," that being indissolubly associated with the grossest and most destructive kind of non-legal prostitution, and being itself a system of slavery, it is greatly to the credit of this paper that it declines to enter into any compromise with it; that it is doing all that it can to make the most precious relations of men and women free, and ennobling because free.

"A Doctor's Wife," contributing to a medical publication, tells of a woman whose children came in such quick succession that she finally complained to her husband, when that gentleman consoled her with the information that "it is on account of women's sins that they suffer so." "A Doctor's Wife" pertinently inquires: "Tied to such men as these, shall women go on bearing children for them just for a support?" She reaches the conclusion that information regarding the prevention of conception could be safely given in such instances. I should say so! But the husband's gospel of submission is good Bible doctrine; what does "A Doctor's Wife" think of the use of that work as a text-book in schools, and of woman's superstitious reverence for its teachings?

* * *

It is unmanly to misrepresent the opinions of the dead. Convictions honestly cherished merit the respect and truth-telling of the world. While one lives, he may find it absolutely necessary to remain silent concerning some of his views; the so-called obligation of martyrdom rests rightly upon no man. Whether he will speak or not speak is a matter wholly within his own discretion. But when his lips are closed in death no one can justly asperse his memory and depreciate his intelligence by claiming that he was the victim of superstitions he had rejected. Still less is any person justified in misrepresenting the opinions of one who had never sought to wear a mental mask. An attempt is now being made to have it appear that the lamented May L. Collins was not the personal friend of the representative social radicals of the day. The truth is—and it reflects the greatest credit on both her intelligence and her courage—that she was their admirer and their loyal friend, seeking their companionship whenever possible, and openly expressing her own radical views. Her respect for the unshackled mother was unbounded, and her interest in the child of freedom was intense and loving. Don't lie about the dead.

* * *

Felix Adler lectured the other day on "The New Phase of Woman in Modern Society." He is reported to have said that if we observe that a change is taking place in the relations of the sexes, we should mark it well, and if "this change be in the right direction society will be benefited, and if not it will be detrimental to us." Will Mr. Adler kindly inform us how we can know a change is in "the right direction" unless it *does* benefit us? The gentleman has got the vehicle in front of the engine. We must reason from facts to principles, not from principles to facts. If the present movement in favor of larger liberty for woman is a benefit to her and through her to the race as a whole, it is really a movement in the right direction, even though it may cut its way through a half-hundred *apriori* assumptions concerning the relations of the sexes. Mr. Adler declares his sympathy with the "so-called woman's movement," but finds himself antipathetic as to certain forms that it has assumed, as no doubt we all find ourselves antipathetic to certain phases of the movement. The strangest part of Mr.

Adler's criticism is that wherein he says that the new woman who wants to be "mannish" is an agitator, implying that the new woman who does not want to be mannish is *not* an agitator. It seems to me that an agitator is one who wishes to impress his or her fellow-citizens with the truth of the ideas he or she accepts, and if that is so, then all who labor to propagate any opinion are agitators, including Professor Adler himself.

* * *

The clerical entertainers, notably such "stars" as Moody and Sankey, are trying to get up a great revival in New York and its environs. Moody has been at work here for some time, and he has now reached the incendiary stage of proceedings. On Sunday, January 10th, he preached an inflammatory discourse in the Academy of Music. He told his hearers to tear the nude paintings from the walls of their homes, and "burn the Sunday newspapers," he shrieked. "Why, I believe you are ready to do it," he continued; "I believe we are on the eve of a tidal wave of religion. The way to begin it is to get all the pictures that are lewd in one huge pile, tear rich paintings from your walls and from the art galleries, collect the newspapers in which are portraits of the nude, and make of all of them a huge bonfire in Fifth avenue. All honor to Anthony Comstock; I would to God we had a thousand Anthony Comstocks. If you haven't helped him, do it now. Send him a check to help carry on the work." There spoke the typical Puritan, the enemy of unexpurgated nature, the hater of art, of literature, of science the contemner of beauty, of human love, and of earthly joy; the admirer of ugliness, of gloom, of religious renunciation, of god-inspired fanaticism. This priestly incendiary would put the torch to the productions of human genius only because he now lacks the power to bind the genius himself to the stake and light the fagots at his feet. This would-be vandal stands ready to burn the representations of "the human form divine," "even if it burns New York," as he audaciously and shamelessly declares. In spirit Dwight L. Moody is worse than the incendiaries whom our judges are sending to Sing Sing for what are practically life terms. Such as he have ever been the menace of civilization, and its destroyers whenever they could grasp the sword of legal authority, or incite the mob, as Moody is now endeavoring to do, to lay the hands of bigoted ignorance upon the choicest fruits of man's heart and brain. If Mr. Moody should succeed in his crusade against art, and the flames of his bonfire in Fifth avenue should light our skies, it would not be the first time that Christian barbarians have so distinguished themselves. This modern revivalist is only a feeble imitator. The old Inquisitors knew well how to still the tongues of thinkers and palsy the hands of workers. He is even only an echo of the imbecile Salvation Army, which called attention to itself the other day by burning the "devil;" in the figure of Colonel Ingersoll, in effigy here in the streets of the metropolis. All these survivals of savagery burn pictures and books and the effigies of men merely because they cannot, *just yet*, burn the men themselves. For, as William Douglass O'Connor said when the asinine officials of Boston and the federal postmaster there were trying to suppress "Leaves of Grass," "Who knows, since fortune favors the brave and interprising, but that we may yet, step by step, succeed in bringing the fourteenth century into the nineteenth [or even the twentieth], and re-erect Montfaucon—that hideous edifice of scaffolds reared by Philippe le Bel, where the blackened corpse of Glanus swung beside the carcass of the regicide for having translated Plato, and where Peter Albin dangled gibbeted beside the robber for having published Virgil!" Curiously enough, Mr. Moody has not said a word about adding his Bible to the holocanst in Fifth avenue. Is it possible that in his crusade against the "indecent" he is going to permit himself to be frightened away by one of the chief offenders? Do not misunderstand me—the Bible is not "obscene," but it is just as "obscene" and not a tenth part as beautiful as the lovely pictures and statuary which this narrow-minded mountebank is inciting his poor dupes to destroy. All this outcry against art is really an outcry against the god in whom these religious people profess to believe. They say that he made man, and we know that clothes are simply a human invention, that children come into the world absolutely naked, that the other animals are naked, and all the flowers likewise. From the Theistic standpoint, god is the guilty party—the Vice Society exists only to frighten us into concealing his handiwork. A whitewashed hypocrite is infinitely more indecent than a nude woman or the photograph or painting of a nude woman.

St. George Mivart's "Duty" Doctrine Applied

BY E. C. WALKER.

Readers of Number 6 of "Our New Humanity" will find a review and criticism of an article written for the "Humanitarian" by the English Catholic and scientific writer, St. George Mivart, in which he maintains that it is the "duty" of wives to submit to their husbands, regardless of their own feelings, and to bear children to them. He declares that not to so submit is "degradation." The argument is ingenious, but weak and revolting. His critic asks him granting, for argument's sake, that it *is* the duty of the wife to accede to her husband's demands, if that is a duty that should be enforced by the law, and, if so, if that would not be the perpetration of rape by the express command of the state. In the November "Humanitarian," Grant Allen replied to Mr. Mivart, and in the December issue of that publication the reactionary propagandist rejoined. But it has remained for an American exponent of the law to authoritatively sanction the dictum of the English writer, as will be seen by the second paragraph following this. Judge Gunster has answered the questions I put to St. George Mivart.

Before giving the case adverted to in the foregoing, I will recount an incident detailed to me the other day by a most reputable gentleman who is a member of the society to which the application for relief was made. It appears that a man, who had long been in straightened circumstances and in poor health, applied to his benevolent organization for help. He was near death's door, and his wife was prostrate with a paralytic complaint, but was about to become a mother. *She was marked for death before the coming child was conceived.* Now, will St. George Mivart and Judge Gunster have the hardihood to contend that this wife did her duty simply in acceding to the demands of her diseased husband at a time when it was a grave question whether she herself would live to give birth to another child? Judge Gunster talks of "proper circumstances," but does he wish us to understand that he thinks there are ever circumstances in which the wife should surrender the sovereignty of her body into the keeping of her husband? As for St. George Mivart, he bases his plea for the wife's dutiful submission largely upon the necessity for race preservation. Does he think that a race preserved through marital rape is worth preserving? How strong a factor in race preservation would be a child born under the conditions here described?

The Scranton, Pennsylvania, "Republican," of December 2, 1896, in its report of court proceedings for the preceding day, gives us the facts that follow: Mary E. Hover sued her husband, H. J. Hover for cruel treatment. She swore that he took her on his lap, twisted her wrist, turned her fingers backward, and otherwise maltreated her, and did not desist until a servant had called in a neighbor. Earlier in the day (October 14th) he had abused her, and as a result she had suffered more or less pain for a week. "She charged that her husband for several years past had abused her and made her life miserable." Hover testified in his own behalf that the allegations made by his wife were false. He said that on the day mentioned he had been cross and his wife "grunty"; in the evening he went to her room to seek a reconciliation, and the violence of which she complained was the result of her aversion to the caress he offered; she scratched him and he held her hands, but not in anger and malice, as had been alleged. We are not concerned here with the question as to which of the parties to the suit has told the truth and which has committed perjury. It is the charge of the judge which interests us, and only so much of the testimony has been reproduced as was needed to make the narrative intelligible. Here is the "Republican's" synopsis of Judge Gunster's charge:

"Judge Gunster declared himself in the most positive terms while charging the jury. He said that if the jury believed that Hover in embracing his wife and holding her in his arms had been actuated by violence and malice, they could convict him, but *he wanted to make himself plainly understood that it is the duty of a wife to be obedient to her husband, and he is entitled to a show of her affections under proper circumstances, and it is her duty to accept his advances. If the jury believed that Mr Hover used no more violence than was necessary to restrain her from refusing to do her wifely duty, then he was within his rights and could not be convicted.*"

Social radicals have often asserted that the wife is the only woman who can be outraged with impunity, and Judge Gunster, of Pennsylvania, now solemnly asseverates that they were right in their contention, for it is not to be presumed that he would charge a jury that any man could rightfully use as much violence as might be necessary to compel a woman *other than his wife* "to accept his advances." It may be added that the jury acquitted Mr. Hover.

Monotony versus Variety.

BY C. L. JAMES.

Mrs. Slenker's communication in last Light-Bearer, appears to me a powerful argument for variety. The seven little girls found it very tiresome that they all had to wear the same calico pattern. No wonder. Would it not have been worse if each had been condemned to wear the same pattern all her life instead of only till it wore out? And if one had been dressed for life in blue, one in white, one in yellow, etc.,—like Miss Lucy's babies in the song—and all for life, would that have mended matters? Oh Lord! how the blue would have longed for the yellow, and *vice versa!* A decided improvement would have been to change about blue for yellow, and both for white. And if, instead of taking these colors alternately, by an arbitrary rule, they had changed as they could agree—ah! that would have left little to be desired.

Of Emil Ruedebusch's great work "The Old and the New Ideal," I hope to say more by and by. Let this suffice now, that I feel my own work for sexual liberty closed by advent of the Legitimation League. Sexual freedom has become respectable—therefore I drop it. Apostleship of variety, nudity and plain English, devolves on Emil Ruedebusch.

Splitting Hairs.

BY HENRY M. PARKHURST.

It is interesting to note that the society for the suppression of vice has made an advance of one half the breadth of a hair. Mr. Oram, who next to Anthony Comstock himself represents the society, said to the interviewer of the "Brooklyn Eagle:"

"No man is ever authorized by this society to lead any man into any kind of crime for the purpose of making a case against him. All our authorized agents are furnished with printed instructions telling them just what they can do and just what they cannot do. They are continually reminded by all the officers of the society that the society is for the suppression of vice, not for the creation of vice. For instance, an agent of this society might hear that a certain man was selling an improper book. If, when that agent called on that man and asked for a copy of the book, intending to purchase, and the man told him that he did not have the book in stock but would send for it, the agent would be forbidden to order the book, because that would be making himself accessory to the crime. Under no circumstances do we allow a representative of our society to compound with crime."

When A, the agent of the Comstock society, calls on B, the bookseller, for an "improper book," he is forbidden to order the book because that would make A accessory to the crime of obtaining the book from C. If it is a crime for B to obtain the book from C, it is equally a crime for A to obtain the book from B. In other words, A may commit a crime himself, but is forbidden to become accessory to the commission of the same crime by B. If to be accessory to the commission of a crime is "the creation of vice," is not committing the same crime the creation of vice? We have been claiming for years that the action of that society has been for the creation of vice. When "Nettie G. Harlan" wrote a decoy letter to procure means for committing abortion, he, Mr. Comstock, was accessory to the crime. When Mr. McAfee ordered from Mrs. Slenker the writings for the mailing of which he arrested her, he was accessory to whatever crime he supposed there was in the mailing. I am not surprised that a society with so much keenness of perception as to have discovered the difference this society now makes, has been keen enough to see or to imagine crimes nobody else can see. For my part, the distinction between inducing a bookseller to send for an improper book before he delivers it, and to send for it afterwards to replenish his stock, is so narrow that I can but admire the perspicacity which discovered it.

Salvation Not for the "Special Few," Only.

BY CYRUS W. COOLRIDGE.

Mr. Elbert Wakeman complains of having been misinterpreted by Lucifer correspondents. As far as it concerns me, I plead not guilty. I have not accused Mr. Wakeman of being a champion of Miss Charlotte Smith's methods. In his first communication Mr. Wakeman stated that Miss Smith's methods *may be* unwise, and believing as I do that they are positively bad, I took an opportunity to point out the evils which they may lead to. That was all. There was no intimation that Mr. Wakeman defended her methods.

As to scientific breeding, I have no quarrel with Mr. Wakeman. To me freedom does not mean the freedom to leave to the world a curse as an inheritance. Those women who wish to become mothers should do all they can to have good children; they should shun evil associations as much as possible. I am the last man in the world to advise the "diamonds of the race" to run the risk of being accosted by "mongrel curs." I am a defender of the bicycle, but I do not advise women to take rides on lonely roads where they are liable to be assaulted by ruffians; but really I do not think that many women are in need of such advice, for no woman, no matter whether she is a "diamond" or one of the "masses," wants to be raped, science or no science.

I cannot agree with Mr. Wakeman when he says: "Yes, let the masses of girls do as they like,—the risk is small." That one of the "special few" is of more value than are a score of "the masses" is true, but, after all, the world consists of masses. The special few cannot reform the world, so long as the masses of girls bring into existence undesirable children. If the world is to be saved, the masses, as well as the special few, must do their best to give us better babies.

Rev. E. P. Powell says: "The spiritual agnostic is an unchurched and irreligious man." Well, a man may be no worse for being "unchurched," and if an agnostic is "irreligious," then such men as Darwin, Spencer, Huxley, Tyndall and Lewis, such women as George Eliot and Harriet Martineau were irreligious; and if these fine and lofty characters were without religion, then the having of religion, as it is understood by Mr. Powell, is not necessary to insure intellectual and moral excellence, while it may co-exist, as we know, with low ideals and a still lower moral life. It is no discredit to a man to be without such a religion, or to be outside of a church which makes the profession of such a religion a qualification for membership. Rev. Mr. Powell seems to be much disturbed by the attitude of agnostics, but if he hopes to engage their serious attention, he should point out the real fallacies of their position and do less scolding on the subject. He possesses too much of the spirit of the orthodox pulpit, from which he preached several years, to have any intellectual hospitality for theories or ideas which he cannot make a part of his creed. He may, and will it is hoped, grow to a more liberal stature.

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897"?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

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For Reason against Superstition;
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Birth, Death, and Funerals.

"If it were not for death and funerals I think the institution of the church would not stand longer. The necessity that men be decently buried, our fathers and mothers, brothers and sisters, and children (notwithstanding the danger that they be buried alive) will long, if not forever, prevent our laying violent hands on it. If salaries were stopped off, and men walked out bodily at last, the minister and his vocation were gone."—Thoreau's "Autumn."

There is certainly much truth in this tersely worded statement. The mystery that enshrouds the change called death, the longing to know where our loved ones have gone, and if still alive, whether happy or unhappy, this mystery and these longings clothe with awful importance the man who is believed to know more about death than do his fellow-mortals, and who can speak words of comfort to surviving friends.

Yes, there is much of truth in these terse lines of Thoreau, but the terse statement needs to be supplemented by another. If he had said,

"If it were not for its control over *births* the institution of the church would not stand longer," his saying would have been quite as truthful, if not more so. It is through its control of sex, its control of the mating of human beings for parentage, that the church perpetuates its power, more than in any other way.

It is through sex—and especially through the sex-nature of woman, whose body holds the young life in its keeping during the first nine months after conception, that human beings are generated or born into the earth-life. The church assumes control of the sex-hood of woman; the church derives a revenue from the license it gives to woman to associate with man in the sex-relation; or, which is practically the same thing, it derives revenue, power and influence as a teacher of sex-morality, by granting to man the privilege of sex-association with woman.

True, the judge or civil magistrate now divides with the priest the business of controlling sex, by this means establishing a moral code as to what births are right and lawful and what are not, but it should be observed that in doing this, as well as in administering religious oaths, the judge assumes the role of priest, and thus aids the church in controlling the masses. "Whom God hath joined, let no man put asunder," is usually a part of the marriage ceremony when performed by a civil officer, and when he administers, or causes to be administered, the oath, or civil affirmation with uplifted hand, he teaches the church doctrine of rewards and punishments in a "life after-death."

The church teaches the subordination of woman to man, the enslavement of woman to man, in the sex-relation, in her work of creating new human beings—"Man is the head of woman as Christ is the head of the Church," and "wives submit yourselves to your husbands as unto the Lord," etc. The natural result of this teaching is a race of human beings submissive to the priest, that is, submissive to the church, and also to the judge, who holds and exercises priestly powers. Enslaved motherhood by natural sequence, means enslaved offspring, and hence "the institution of the church" becomes self-perpetuating.

From infancy upward woman is taught to revere the priest as a Divine oracle, and when he tells her that independent motherhood—motherhood not sanctioned by himself—is unlawful and sinful, woman accepts the decision as the voice of God. And if, obeying her natural instincts and strongest impulses she should become a mother outside the pale of priest-made marriage, so powerful is the influence of early teaching that, in many cases at least, the child is no better than if born in slavery—legal wedlock,—because the mother cannot rise above the standard of morality set for her by her theologic teachers, and thus she incarnates in her offspring, by prenatal impression, a feeling of shame, of self-depreciation and self-abasement, and hence the child easily becomes a servant, a slave, to the church-state officials under whose rule he was born.

Yes, control over the creatory—marriage and birth—and over childhood and burial of the masses of people, gives power to the priest that will long prevent freedom-lovers from "laying violent hands on the institution of the church."

Hence the importance of rousing woman to a sense of the degradation to herself and children that inheres in the canon law,—or church law of marriage, and to a sense of the necessity of throwing off the priestly yoke if she would live a true life—a normal and happy life, and especially if she would become the mother of free, self-respecting, self-reliant children.

At the Forest City.

Since my first letter from Cleveland was written the short winter days have chased each other with startling rapidity, and now the middle of January is here, reminding us that soon the balmy airs of spring will take the place of the chill blasts of winter. Most of the time, however, since New Year's day, the weather here has been unreasonably warm; a little snow, but so little that it seems hard to believe that only a few hundred miles westward the blizzards have raged, during the first half of January with phenomenal violence.

While it was my intention to take a little mid-winter relaxation the time has not been spent in idleness. My forenoons in Cleveland have been devoted to writing—correspondence, etc., and the afternoons and evenings to introducing Lucifer and "Our New Humanity" to the attention of the "Buckeyes," as the Ohioans are called,—to holding parlor meetings at which discussion in Race improvement through the emancipation of Motherhood, has been the leading feature.

The most important event of my sojourn thus far was the meeting at the Franklin Club, on Champlain street, Sunday the tenth inst. The attendance was unusually large, and notwithstanding the length of the session—nearly four hours—the interest manifested was unabated; very few going out till the janitor threatened to turn off the light. I was given about an hour for the opening—subject "Liberty, Love, Wisdom, mankind's true and only saviors." Among those who followed with remarks of approval or dissent, were, Mrs. H. R. Adams, author and lecturer—representing what is called the "Higher Criticism," in Presbyterian Theology; Miss Edith Slade, teacher in city schools; Mr. Taylor, of the "Silver Knight," Cleveland; Mrs. Mary Smith, of Newburg, O.; Anna Perkin, prominent as a reformer in Woman's Dress, Cleveland; Mrs. Bedford, Joseph Lee, Claude Taylor, Fred Schulder, Dr. Copper, H. H. Cline and others of the Franklin Club.

Several "reporters" were present. The "News and Herald" of Monday morning, under the caption "A Windy City Anarchist Speaks," said:

A Chicago Anarchist, by name Moses Harman, "entertained" the members of the Franklin Club yesterday afternoon with a long and exhaustive paper on "Liberty, Love and Wisdom," which he said was a trinity which "guided the human race from the lowlands of ignorance to the uplands of knowledge and freedom." The central thought throughout the address was that the human race would be much happier if there were no man-made laws. The address was freely discussed by the members present.

The "Plaindealer" said, "A speaker from Chicago has invented a science which he wants adopted," adding:

A large attendance at the Franklin club was called out yesterday afternoon to hear the lecture of Moses Harman of Chicago, editor of Lucifer, on "Liberty, Love and Wisdom," which he characterized as a trinity, in his own mind, superior to that of "Father, Son and Holy Ghost." Mr. Harman is one of those few and peculiar persons who advocate what he chooses to term the "sexologic science."

The burden of his lecture was his opposition to the legalized form of the marriage contract. "Marrying," he said, "is a religious contrivance that has never taken well with humanity, and how to evade its restrictions, while appearing to conform thereto, has become one of the fine arts. Nature rebels against the creedal chains, and the monogamy dogma will continue to make men and women hypocrites until they get sense and courage enough to live honest, open lives, neither ashamed of love nor fearing it, no matter unto whom it may draw them."

The language here attributed to me is as near to the truth as reporters commonly get it, and presumably I should be thankful that it is no worse. The most gratifying feature of it all was the very general recognition by the audience, as voiced by the various speakers of the paramount importance of the emancipation of motherhood, as the first step in real reform—in true human progress.

By request I gave, at the close, a brief extemporaneous talk in regard to the late and much lamented demise of Samuel P. Putnam and May L. Collins, which was listened to with marked attention. At a previous meeting a committee on resolutions, and suggesting the propriety of holding a "Memorial" meeting in Cleveland, to do honor to the memory of the dead leaders, was appointed by the club, the chairmanship of which committee was kindly tendered to the writer of these lines. The committee met at the house of Mr. L. B. Silver, a well known and influential "Secularist," and one who had arranged, or was arranging, a lecture engagement in Cleveland, for May L. Collins to come off about this time. Resolutions were drafted and preliminary steps taken to hold the memorial meeting in the near future.

The blessed work of helping the world forward does not wait to be done by perfect men.—*George Eliot.*

Mr. Tucker's Short and Easy Method.

BY E. C. WALKER.

Mr. Benjamin R. Tucker is one of the brainiest men of this generation, and he is a most genial, companionable fellow, despite the opinion to the contrary formed of him by those who have never met him. But there are some occupations for which he is not naturally qualified. One of these is bookkeeping. In estimating the assets and liabilities of men, he cannot strike a correct balance. In approximately accurate moral bookkeeping the accountant adds up the columns of debits and credits, subtracts the small total from the larger, and sets down the balance in its proper place. Mr. Tucker proceeds by a different method; he runs his eye down the debit column until it rests on an item that looks rather large; then he puts on the magnifying glasses of Disfavor and gazes long and intently at the item; the longer he studies it the more mountainous it appears; the glasses show every unfavorable detail in exaggerated ugliness, without taking into account a single palliative line of heredity, education, or environment. "Enough," he cries in disgust, as he draws his cancelling pen heavily through the column of credit items, "he was BAD, and must be damned and forgotten." The books are closed for good and aye. Now, it scarcely needs to be said, this will not do; the process is altogether too brief and summary for justice. Mr. Tucker's is "a short and easy method in bookkeeping," but it is a short-cut that does not give time for judicial estimation of the mingled bad and good in men and women. Man is complex, not simple, in his moral no less than in his physical and intellectual make-up, and it is not fair to damn him nor to unqualifiedly commend him for a single quality or act.

Mr. Tucker sends Samuel P. Putnam into the limbo of oblivion, but the gallant and generous Freethought President will not stay there; rather, he will not reach the destination assigned him; there are too many stanch friends of liberty, men and women, who knew and loved the man Putnam to permit him to be forgotten in this generation at least. No one is stupid enough to assert that he, any more than any other man, was without flaw, but when his character is fairly balanced it is seen that he was a good man, as men go in this world where none is perfect, a hard worker for what he deemed the right, and a man whose word was a bond. It is unfortunate for Mr. Tucker that of the three men in the ranks of Progress who, up to this time, have assailed Samuel Putnam, he is the only one who could have been expected to do better. Two editors, ex-ministers, have been true to their early training in the school of supernatural moralism, and their animadversions are not in the least surprising. As Mr. Tucker has as strong a feeling of contempt as I have for the moral prosing of Moore and Shaw he should agree with me that he is very unfortunate in being bracketed with them as counsel for the prosecution in the cause of "History vs. Samuel Porter Putnam."

Rev. Mr. Hillis, Dr. Swing's successor in Chicago, says: "Epicurus beheld life as a tragedy. Soon death would destroy all. Since tomorrow man must die let him feast and riot today." This is a sample of Mr. Hillis' misrepresentations. Epicurus lived a life of simplicity, frugality and moderation. He was not simply temperate, but abstemious. And he exhorted men to a rational life, pointing out the evil effects of excessive indulgences. Only by slander has his name become proverbialized for feasting and rioting. Mr. Hillis ought to know this, but perhaps he does not; for he seems to lack accurate knowledge on a great many subjects which he introduces in his sermons. And although he is supposed to be rather liberal, he is dominated by the theological spirit and loses no opportunity to cast reflections upon eminent Freethinkers. A few Sundays ago, John Stuart Mill's life and social relations were made a subject of unjust and impertinent criticism by the reverend gentleman. Would it not be better for him to denounce some of the business methods, and notoriously corrupt practices which are now common among people who make up such rich and fashionable congregations as the one to whose mental appetite Mr. Hillis caters? Or would he thereby offend many of those upon whom he depends for his large salary?

Sociologic Lesson. No XXVII.

BY HENRY M. PARKHURST.

SURRENDER OF INDIVIDUAL LIBERTY. In the reaction against infringement of individual liberty, there has arisen a revulsion against all surrender of individual liberty, reaching its culmination in the theory of Josiah Warren, and in the theory of anarchy. The Josiah Warren of today would not infringe upon the liberty of the Josiah Warren of tomorrow by making any promise whatever. If a tailor made him a coat, he incurred the risk that the Josiah Warren of tomorrow would conclude to demonstrate his absolute liberty by refusing to take it. All co-operation involves a voluntary surrender of individual liberty in certain respects. In communism the surrender of individual liberty is very great; for each one is bound to perform his share of the necessary work, and there are no means of knowing what his share is. Any one sensitive to the good opinion of his fellows must perform much more than his share,

especially if his work involves much skill and mental exertion, in order to satisfy the ignorant and unskillful that he is doing as much as they. So with regard to individual ownership: every communist surrenders the liberty of appropriating to his own use that which his own hands have created, in order to satisfy the envious who wish to share what they do not appreciate. The highest individual liberty can only come from freedom from censorship of others as to work done or property used, necessitating the recognition of individual property; and it can only come from such co-operation as will secure cheap production; necessitating such surrender of individual liberty as may be essential to secure co-operation, the extent of such surrender continually diminishing as the co-operation becomes more perfect and as products become cheapened.

. . . Fairer wreaths are due, though never paid,
To those who, posted at the shrine of truth,
Have fallen in her defense. —*Cowper.*

Letter From an Old Contributor.

Another year has gone and still ignorance and bigotry hold the race in chains. The struggle is a hard one, and I do not wonder that now and then a worker, refusing to go further, lies down to rise no more. But I did not sit down to write in this sad strain, but to wish all the readers of Lucifer a "Happy New Year," and to give them the whereabouts of an old contributor.

I left Antioch the 2nd, and, going to San Francisco, found I had a little spare time so went up to 621 O'Farrell street and had the pleasure of dining with your friend and patron, Cora A. Morse, M. D.

Mrs. Morse is a very busy woman. She has not only a good practice, but has fitted up the basement of her home and called together a group of working girls, thirty in number, who meet at stated intervals to have the benefit of her teaching. Last summer she took a respite from toil and paid a visit to the Yosemite, reveled in the beauty of its scenery, climbed its mountains, and wrote descriptive letters home which are so life-like that one almost sees and feels it all. At the request of friends she has had them published and finely illustrated. I was honored with a copy, and was so delighted with it I mailed it to Topeka, that friends there might read and return. I wanted to share the pleasure with them. By the way, if any of your readers should wish a copy they can get one by sending fifty cents to her at the above named street and number in San Francisco.

At 2.15 P. M. I crossed the ferry and took the train for this place, fifty-five miles from the city in the beautiful Santa Clara valley, lying between the Santa Cruz mountains and Coast Range, and about twenty miles from the Pacific coast, where I am now staying with another of your patrons, my old time friend, Mrs. Dr. Dobson-Barker, formerly of Maquoketa, Iowa. The scenery and climate is beautiful, and I hope to gather some of the strength and life-force that I need so much, if I continue to work, and if I cannot, I do not wish to tarry in this life, for it is not a pleasant task when old and crippled, to struggle for bread and shelter, *merely* to prolong an earthly existence. If any of your readers will send to me one dollar for my last work, "My Century Plant," or for "Perfect Motherhood," they will materially assist me in my struggle, as well as aid in scattering liberalizing thought; and now, that you may live many years to carry on your work is the wish of LOIS WAISBROOKER.
Los Gatos, Calif., Jan. 7, 1897.

Our false modern society has written in its code infamous and cruel punishments to defend the modesty and innocence of women, and it has sown in all paths of life so much immunity to defend its vices, as to render every infamy lawful to man, to disarm woman of all weapons.

To pretend that a "prudent" marriage generates love, is the same as to sow pumpkins and wish them to produce melons. —*Mantegazza.*

Protection, not Punishment.

S. H. Preston, in "Hall's Journal of Health."

There were probably beings born with as special tendency to sin as others are to scrofula. There is a virus of vice in their moral make-up for which they are no more accountable than for bad blood in their bodies. They are what may be truly termed fœtal felons—children conceived in criminal impulse, or maybe imbibing the malice of murder in their mother's milk. Poor guiltless victims of parental ignorance or gestational conditions! Their only crime is in being born, in coming into the world as criminals through the cruelty of circumstances; yet it is a crime the world will not condone, and fearful are the punishments it frequently inflicts.

Oh, yes, of course, society should protect itself, but not as the hunter with hounds in pursuit of the rabbit or the hare. The world is wide enough and mankind mighty enough to quarantine every earthly evil—to put every criminal in probationary isolation, to exhaust every resource of experimental reformation, before having recourse to cruel and retaliatory punishment. It has not been conclusively shown that even the worst felon that ever lived was wholly beyond the pale of human reclamation.

All that society has a right to ask is safety, not judicial vengeance.

* * * * *

A spectacle of brutality but serves to brutalize the beholders.

* * * * *

He who robs you wrongs himself worse than you. You may recover your property or purchase more, but he has corrupted his conscience, ruined his reputation, assassinated his manhood. He has inflicted upon himself a misfortune, while you have but sustained a pecuniary, and perchance, a trifling loss.

The treatment of crime is truly a solemn subject. Its commission is most frequently the effect of ignorance, folly, unpremeditated parley with temptation, or unfortunate relations of life.

* * * * *

The old vindictive method of dealing with crime has had a thorough trial and crime is still increasing at an appalling rate. Now, let society seek a system of prevention and reformation rather than one of punishment and condemnation—employ its magnificent moral machinery in providing for the propagation of better beings, stop the supply of criminals from the cradle and permit the sunshine of a beneficent civilization to pervade our prisons and penitentiaries.

Paragraphs.

BY REV. SIDNEY HOLMES.

The God idea is the despair of reason.

—

No man can be a free thinker until he conquers his prejudices.

—

When so many undesired children are born is it any wonder that suicides are so common?

—

Few people consider the fact that the sorrows of children are more poignant than those of adults.

—

Knowledge of biology and of sociology is more effective than legal enactment as a regulator of parentage.

—

No man can be entirely free; but that is no justification for restrictions additional to those imposed by nature.

—

Interest in the welfare of another person is commendable, but interference with the non-invasive acts of another is reprehensible and inexcusable.

—

Those who believe the free coinage of silver is the solution of the money question should read Col. Greene's book, "Mutual Banking." The same advice may be given to those who believe gold is "honest money."

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXIV.

The sultry summer day was at its close, and Norman Carlton had just finished reading the letter that Imelda had written the night before. A troubled look was upon the frank and honest face, as he stood at the open window looking out at the falling shadows, but seeing nothing. In one hand he still held the fateful sheets; the other hand he held to his aching temples. He stood and gazed until dusky twilight faded into starlit night. Ever and anon a deep sigh escaped the drawn lips as he thought, and thought, and thought.

But what was it he thought? Did that miserable tale of woe show him only the impracticability of an alliance with a child of the people? A woman whose mother had no right, according to the views of society, to the title of "lady;" whose sister had made an outcast of herself; whose brother might, even now, be occupying the cell of a criminal; whose past life had been one long privation and struggle with fate. His own lady mother and sister! Was it not his duty to first consult their views, their *feeling* upon the matter?

Or was it that he was made of more noble material? Were his views so broad that it was of no consequence what the world might say? It could hardly be expected, when we consider the training of his past life, that he would now have no battle to fight. It was not pleasant to know that the woman who had won his love should be so unpleasantly connected, but while this knowledge was to him most depressing, it also had the effect of raising, many fold, the respect he felt for her. What could have been easier for her than to keep these matters secret? It gave him a better insight into the nobility of her character. *She* at least was truth itself. *She* would prove trustworthy. *She* was above reproach. He was doing battle with the old prejudices based on society codes, as they rose, one by one, to assail his love.

But to do him justice his love wavered not for one instant. If the setting be tarnished will that fact diminish the lustre of the diamond? He knew that his jewel was of the purest; why should the setting trouble him? But all was not yet plain to him. He remembered that night under the maples when she had refused him marriage—not love. Love she had given then as freely as now. He saw it then, he knew it now. But now again she makes the same refusal. "You understand now," she wrote, "why it is that I cannot marry you."

His noble manhood was all alert now. Does she think so meanly, so basely of him as to suppose that he would add to the burden that had so many years been resting upon those slender shoulders, by withdrawing his proposal? If that is what she thinks, her opinion of him is not so exalted as he could wish and—he must seek her—must see her tonight. With him to think was to act, and a few minutes later finds him on the way to the woman of his choice. It was with a dazed feeling that he stood upon the marble steps awaiting an answer to his ring. What would be the outcome of this night's quest?

His card again found her at the bedside of the patient preparing for another long night watch by herself. Her heart beat high when the little bit of pasteboard was placed in her hand. Mrs. Boswell had not yet retired. She saw the flush steal over the fair brow and an understanding came intuitively to her as to what it meant. It was not so many years ago that she too had received a lover's visit, and she knew so well that since the illness of Mrs. Westcot the young girl had had no time to spend on friends or lovers. So she kindly said:

"Go and see your friend. I am not tired tonight and can well remain several hours longer." With an appreciative "Thank you" Imelda accepted the kind offer and descended to the drawing room, where but one jet of gas was burning and which but dimly lit the room.

Scarcely had she entered when she felt herself folded with strong arms to a wildly beating heart. Lips that whispered, "My own love," were pressed firmly to hers. Her heart was full, her bosom heaving. That he held her thus was ample proof that to him she was just as lovable now as before he knew her wretched story. Brushing the soft dusky waves of hair from the flushed temples, he asked:

"Will my girl have a little while to spare for me tonight? I would have you walk with me under the maples. Will you come?" Without a word she turned to the hallway and taking a soft white scarf from a rack, threw it over her shoulders and said:

"Now, I am ready." Together they wended their way to the silver leaved trees where once more they paced back and forth, his arm about the graceful form, his head bent until it rested against hers. Every attitude betokened the love they bore each other. O, how he talked, how he plead. But the slender girl at his side was strong and firm. She understood the ground she was treading upon. She met him at every turn.

He loved her, and as he listened to her arguments, as he watched the sparkle of her eye, as he got a better insight into her life, he felt that here was indeed a woman of superior qualities, a woman possessed of rare intellect. And as she met him, point after point, he began to see things in a different light. Dim and hazy at first yet still he saw a difference. Not that he showed an inclination to acknowledge the truth of any of the pictures she painted. O, no! not quite so easy are deep-rooted superstitions and prejudices uprooted. Yet she gave him food for thought.

She pointed out to him conditions as they exist throughout the country. She showed him how one vexed question is entangled with another. She drew his attention to the masses of workers who with their dollar a day,—sometimes a little more, sometimes even less,—have no time for self-improvement, no time for healthful recreation. That recreation which is of an elevating character, is quite unattainable and that which is within their reach is of the most demoralizing kind. The swilling of vile drinks, with vile companions in dens still more vile.

She spoke of the overburdened wife and mother, wearing away her life in drudgery and loneliness. At the close of his day's toil the husband brings no love to the cheerless home. That which he had named, and believed love on their wedding day has long since fled; yet of this union spring unwished-for children; children gestated in an atmosphere of hate; idiots and criminals ushered into being to fill our prisons and insane asylums. The employer class, on the other hand, least upon the wealth these unfortunates produce, and by their excesses sow the seeds of crime in their offspring.

"On all sides," said Imelda, "through the force of circumstances young lives are lost in the sloughs of vice and shame. Woman sells her virtue to the highest bidder; the one for a passing hour, the other for a life time. Which of the two is the worse? The merciless and unnatural codes of society demand the unsexing of woman by strangling nature's desires, then these codes permit one man to drive her to the grave or to the mad house through the power given to him by the law. The woman that would be true to her normal instincts, the woman that would practicalize her natural right of being a mother, must first sell herself for all time to some man, who, in return, forces upon her what at first was a pleasure and blessing but now a hundred-fold curse. To surrender herself in love with holiest emotion is a sin, is a demoralization. To endure the hated embrace of the man who long since murdered every trace of that holy love, is a duty and virtue.

"To escape such thralldom is to her an utter impossibility, as the only way out lies through that most damnable of abominations, the divorce court, where every pure instinct of a sensitive woman's nature is outraged to such extent that generally she prefers, of the two evils, the marital outrage to the expose.

"And yet the world goes on. Ignorant mothers bear and rear ignorant children. From their birth nature is strangled. They are fed and clothed in an unhealthful, unnatural manner, so that the wonder is, not that there are so many small grave but rather that so many survive. The little girl with propensi-

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ties to romp is told she is a hoyden, a tom boy. The boy with refined sentiments, that he is a 'Sissy,' and so on throughout the long category. We are bound, fettered, on all sides from the cradle to the grave. No matter what misery, what woe, springs therefrom never go your own way, but only that which is mapped out for you through custom which has been foisted upon society. O, it is all so unnatural, so miserable, this binding, this fettering, this laying down laws that are only made to be broken."

She had spoken rapidly, and had warmed in her enthusiasm. Her head thrown slightly backward with a motion most graceful, her eyes shining with a glory that was beautiful, and Norman did not fail to be struck by it.

"How can it all affect us, my sweet?" he asked. "Are we not far above all the horrible pictures you have drawn?"

"I hope so," she answered. "I do, indeed, hope we are above it, but don't you see every picture has its ground work in the 'Thou shalt,' and 'Thou shalt not,' of some law? Every picture has its clanking chains and the heaviest is always the marriage chain. Don't you see, don't you understand?" He folded her close in his arms, an action which she by no means resented.

"And must our sweet love be sacrificed because of those horrible conditions? Have you not more faith in the voice of your heart?" Tears sprang to her eyes. O, how hard it was to steel that heart to the pleadings of the precious voice. How could she make him understand that he possessed the unbounded trust, the most unconditional love of her whole being?

"I have all the faith in the world in you," she said, as with trembling fingers she caressed the fair locks that fell in clustering masses over the open noble brow.

"Can you not see, can you not understand that I love you with all the strength of my being? Let us be happy now, in the present, in that love, and trust to the future to lift the veil, to dispel the clouds,"—and he could not dissuade her. He kissed the tears from the shining dark eyes. His love for her grew with every hour. He realized that bitter suffering in the past had sown the seed of the present strength of character and growth of views to which until now he had given but a passing thought.

[To be continued.]

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Freedom of Conscience.

Oh, brave Apostle, thou hast truly said
It is a trivial thing indeed to be
Judged of man's judgment! Conscience must be free,
Nor blindly nor dogmatically led,
Either by living oracles or dead:
For truth admits of no monopoly,
And where it points each for himself must see
Nor fear an independent path to tread.
Honor to him who speaks his honest thought,
Who guards his reason as a sacred trust,
Demands the truth for every dogma taught,
And turns dissenter only when he must!
For he shall rise by whom the light is sought,
To the high plane where stand the wise and just.

—*William Lloyd Garrison.*

Popular Follies and Crimes.

BY JAMES S. DENSON.

As a friend said the other evening, nothing is more impressive than an inconvenient fact. It is a fact that sexual attraction ever seeks and sooner or later finds an equilibrium. Behold, then, the folly of enacting that a man and woman shall be "true" to each other the whole period of their lives! You might as well decree that water shall run up hill.

* * *

Now, as we are told by the newspapers, it is in Kansas that the bloomer and the bicycle are to be legislated out of existence. At all events, so far as women are concerned; men, I suppose, will be permitted to continue to wear bifurcated garments and ride wheels. But women, the helpless creatures, are to be saved from destruction by the massive brain of Representative Lambert, who purposes to introduce a bill forbidding the wearing of bloomers and making it a misdemeanor for a woman to appear in a public place astride a bicycle. We might laugh at these freaks did we not know that they so very often constitute a large majority in legislative bodies.

* * *

The papers say that at Anderson, Indiana, the barbers are agitating for a law to tax whiskers. This is of a piece with the clamor of certain doctors against the dissemination of information relating to the prevention of conception. The barbers and the doctors alike want more jobs. As the functions of the doctor and the barber were once combined in the same person, it is perhaps not strange that the barbers and doctors of the present age should be animated by the same spirit of monopoly. Joined with these gentlemen of the razor and lancet are the preachers, who want Sabbath laws so that there will be no competition with the pulpit in the pleasant task of furnishing Sunday amusement. And there are others.

* * *

In Boston recently seven persons were killed in twenty-four hours by inhaling illuminating gas. Forty were thus killed between February 5, 1896, and January 4, 1897. The number of deaths due to this cause is constantly on the increase, not only in Boston but in other parts of the country. Carbonic oxide is the poisonous principle in illuminating gas. Coal gas—gas made from coal—contains from 5 to 7 per cent. of this poison; water gas—gas made by the decomposition of water and combined with the vapor of naphtha—contains from 29 to 32 per cent. of carbonic oxide. Water gas is in use in Boston, and is almost odorless. Taking these facts into consideration, it is easy to understand how people exposed to the deadly fumes of this gas so quickly succumb. That persons may be suffocated while a jet is burning in the same room was shown in a recent New York accident, where the secretary of Typographical Union No. 6 and another compositor were found dead in the morning in a room where the gas from another valve was burning. It is not necessary to invent theories of murder or suicide to account for the death of men and women who had not the slightest motive for either murder or suicide, as has been gratuitously done by malevolent and foolish people in a late instance.

* * *

A poor demented fellow writing for a nameless sheet says that the "Investigator" and "Truth Seeker" and other Liberal papers "deserve the severest censure for advocating the liquor traffic." This is said because those papers are opposed to prohibition. He might just as pertinently have declared that the "Investigator" and "The Truth Seeker" and Freethinkers generally "deserve the severest censure for advocating" Catholicism. There was no more reason for making the one inane remark than there would be for making the other. Freethought papers "advocate" Catholicism when they protest against the proscription of Catholics no more than they "advocate" the liquor traffic when they antagonize prohibition, and *vice versa*. It seems to be a hopeless task to make stupid proscriptionists see that the one fundamental principle of Freethought *is the right to disagree*. The veriest bigot will zealously defend the right of another to agree with him. The real test of his asserted Freethought is his willingness or unwillingness to defend the right of dissent. How he acts when put to this test shows whether he is in fact a Freethinker or an authoritarian.

* * *

The police force of New York is now addressing itself to the subjects of dress and art. To be sure, it has been doing so to some extent for many years, especially since Roosevelt became the head of the Police Commission, but for the last two months it has devoted itself seriously and unanimously to the task of regulating the private affairs of individuals in matters of clothing and adornment. That this is so, one is convinced on reading the newspaper articles dealing with the daily doings of the "guardians of the peace." One sees much about the raiding of dinner parties, the inspection of plays in the theaters, the supervision of the conduct of women in the streets, the regulation of poster advertising, and the like, but comparatively little concerning the protection of peaceable citizens against the encroachments of the invasive private members of the community. The normal work of a police force is not regarded as of first import-

ance by the men who are in power in New York City. The burglar is not in so great danger of seeing the inside of a jail as is the boy caught pitching pennies or the colored man playing craps in some obscure corner. A woman must speak to no man (except a policeman) on the streets at night after ten o'clock, not even to inquire her way, on penalty of being dragged off to the station-house as a common character. And this condition of affairs is daily growing worse.

* * *

Agent George Oram of the Vice Society arrested in New York, on January 23d, two street sellers for offering to the public a book called "Art Studies," containing pictures of nude women. This again brings up the subject of human nakedness. If "God" thinks nudity is wicked why did not "he" provide that every baby girl and boy coming into the world should be clothed in the garments adapted to the sex of the child? By those who worship "Nature" as a personality, the same query, modified to adapt it in form to their pet superstition, may be profitably pondered. This senseless crusade against the pictured nude results, of course, in the degradation of art and the lowering of the moral nature. With free competition in displaying men and women as they are instead of as their tailors and dressmakers caricature them, we should do away with ninety-nine one-hundredths of the poorest of the pictures of the nude and the partial nude that are now eagerly seized by men and children, yes, and by women, too. Any stuff will go that can be smuggled past the sentries of the censorship. Freedom in art is essential to the improvement of art. The same is true in the matter of contraceptics. Here these goods are under the ban of the law; in England, the sale is practically open. The result is what was to be expected; the American product is vastly inferior to the English. Where people are forced by the law to buy the first thing they can sneak into their possession, or go without, they will be imposed upon by those who engage to supply their wants. They have no opportunity to examine, to accept or reject, in a free market. We are law-mad.

* * *

In New York, Mary L. Musgrave brought suit for separation from her husband, Andrew J. Musgrave, alleging that he had knocked her down and so injured her that she was confined to her bed for several weeks. The other day Judge Beekman, of the Supreme Court, handed down his decision in the cause. He says that *even if the charge be true* it is not sufficient to justify the court in granting a separation. The reader will remember that the law of New York grants the privilege of divorce only for adultery, and that the utmost redress that Mrs. Musgrave could get under the law would be the opportunity to live apart from her husband, to whom she would have to remain "true" and who could secure a divorce from her if she should be "untrue." She asks for the half loaf of liberty without love and is told by Judge Beekman that she cannot have it, that being knocked down and disabled for weeks is not a wrong sufficient to justify him in giving her once more the power to control her own person to the extent that a legal separation would confer that power upon her. She had not asked—the law of the state would not let her ask—for the full rights of the citizen; she knew that if she got the decree of separation she must remain alone in the world while her husband lived. All that she could beg for was freedom from the curses, the blows, and the caresses of the one man who is protected by the law in showering either and all upon her as the whim takes him. And this partial freedom is denied by a man who has, rightfully, no more jurisdiction in the premises than a Digger chief. Yet some women—nearly all women—say they have all the rights they want!

To unite in matrimony without knowing each other would be a crime if it were not a folly.—*Mantegazza.*

A condition requiring the continuance of marriage, notwithstanding a change in the feelings of the parties, is absurd, shocking and contrary to humanity.—*Jeremy Bentham.*

The Medical Priesthood and Woman's "Duty."

BY E. C. WALKER.

St. George Mivart evidently knew what he was writing about when he asserted that it was woman's moral duty to bear children, no matter how averse she might be to the performance of that task. At all events, he has the new priesthood, that of medicine, at his back, if we may judge the attitude of the drugging fraternity from the utterances of some of its representatives. In a recent issue of the "Medical World" there is a discussion of the question of the prevention of conception. It seems that the question had been broached in previous issues of the same publication, but none of the writers had ventured to describe any preventatives. Now, however, three doctors tell something of their experience, each offering his favorite method for the consideration of his professional brethren. All these physicians affirm that there are circumstances under which it is justifiable to prevent conception. The first, Dr. H. P. Monroe, narrates his experience with patients who, before he had prescribed for them in this particular, had "been bringing children into the world as fast as the laws of nature would permit," but who, since they had used his remedy had never been *enciente*, and who are now "enjoying the best of health." From this experience he reaches the conclusion that "the remedy is an effectual one when properly used, and at the same time is harmless." Then follows this remarkable paragraph, addressed to his fellow practitioners.

> Let me caution you never to write a prescription for this remedy. The knowledge of these remedies should not become public property, *for few women would consent to endure the pangs of child-birth, if they were in possession of the knowledge of so simple and yet so effective a remedy.*

The italics are my own, as in all other quotations in this article. Immediately following the foregoing warning of Dr. Monroe's, the editor, Dr. C. F. Taylor, adds his, in these words:

> We wish to emphasize the last paragraph of the above. The physician should not only be thoroughly convinced that it is extremely important from a medical point of view that his patient should not become pregnant, but he should consult his conscience long before allowing himself to take a hand in this kind of business, and when he does so *the patient should not know how or where to get the preparation except through him.*

Next comes an anonymous contributor, who reasons that, as men and women will marry so long as there is no law to prevent [and he might have added, Will associate, law or no law] and will consort regardless of inherited or acquired disease, and so long as conception may follow this association, the question "has resolved itself down to one thing, and that is, what shall be done to prevent conception without injury to the woman's health?" Then he makes his suggestions as to the best kind of preventative. Instantly the frightened editor brackets two sticksful of protesting comment, the most striking of which I subjoin:

> In part of the above contribution not printed, the writer seems to think we should "let it be known" for the benefit of suffering women. We must insist all the time that this is a subject that should engage the physician's most careful and conscientious attention in any given case, and *that to give out general information upon this subject is not to be thought of.* How many men and women in your practice would shirk the duties of parenthood if they knew how, and thus miss the greatest joys of life? *How many children would there be in your community if only those that are wanted would come?*

Finally, Dr. F. F. Jackson devotes a few words of comment to each of the preventatives in most common use, and then tells the other doctors what he thinks is the best yet devised. He would make this an indispensable part of the wife's toilet outfit, and closes with the quietly suggestive remark that it is "worth consideration whether or not controlling the quantity would not enhance the quality of the product." This gives the editor the opportunity to fire his last warning gun:

> We have avoided and resisted the discussion of this subject in these columns for a number of years. That the use of this knowledge has a legitimate place in the practice of medicine, there can be no doubt. Yet we wish to impress the importance of making the application of it the subject of mature judgment and deepest conscience. *We will further ask that this issue of the "Medical World" be specially guarded from the hands of the lay public.*

The piteous pleas of Dr. Monroe and Dr. Taylor for the

retention of their monopoly move me nearly to tears. I am affected almost as profoundly and lachrymosely as I am when I read a diatribe of a Catholic priest against freedom of conscience or civil marriage or the half-wailing, half-angry protest of a Protestant dominie against the competition of the theater and the Sunday newspaper with the pulpit. It is a burning shame—I say it boldly—that any woman should be so unfeeling as to try to starve the struggling doctors by taking care of her own body. It is of a piece with the miserable Protestant heresy which dispensed with the services of the clerical medicine-man in seeking the cure of souls. See what are the consequences of a bad precedent! Why, come to think the matter over seriously, is it not infringing on the prerogatives of the doctors when a presumptuous man guards against taking cold, or keeps sober, and so preserves his health? Is he not taking bread right out of the physician's mouth? What business has he to thus interfere with the orderly processes of the universe? Does not he realize that he is only an insignificant unit of the "lay public," and that laymen have never amounted to much in comparison with the sacred priesthoods?

We have long been accustomed to the demand that woman attend strictly to the work for which nature created her, and it is constantly dinned into our ears that the "true woman" asks nothing better than to be the mother of as many children as it pleases heaven to bestow upon her. But now come St. George Mivart and Drs. Monroe and Taylor with the solemn and emphasized assurance that the one creature selected by nature to perpetuate the human race is so ill-fitted for the labor she is designed to perform that she would let us go to the demnition bow-wows if she only knew of a "simple" and "effective" preventative of conception! She sums up in herself, vociferously insist the popular romancers, all the graces and all the virtues of our poor, frail humanity, but after all she is so immoral as to care nothing for the future of the race so only she can escape "the pangs of child-birth"! The egoistic shirk! Despite the fact that nature has made her "the matrix of the generations" she would abandon generation instanter if it were not for the self-sacrificing men, who insist with Spartan heroism that she perform her duty, amid the thunderous applause of the galleries and the medical monopolizers of knowledge.

Seriously, what do these gentlemen think of the exhibition they are making of themselves? Consider for a moment what their declarations involve. Stripped of all unnecessary fripperies of moral ornamentation, they say that the race would become extinct *if it were not for ignorance.* That is the gist of their assertions. No wonder Yahveh was exercised in spirit when Eve tasted of the fruit of the Tree of Knowledge. With a prophetic eye he saw down "the aisles of time" that the day was coming when only the firm hand of the altruistic doctor would interpose between his crowning work and ignominious suicide. "Seriously," I said in the beginning of this paragraph, but really, it is too much to expect one to be serious on such an occasion as this. The comedy is too good for one to keep a straight face through the whole performance. However, we will make another attempt to gravely examine these rare specimens of gall. If it be true, as asserted, that woman is so much less moral than man that were it not for the gallant doctors she would send the race tumbling into the gulf of oblivion to escape a little trumpery pain herself, what is the meaning of all the centuries-old rhodamontade concerning her superior purity, heroism and devotion? And what is the use of trying to secure a "single standard" of morals by eliminating man's and adopting woman's for everybody if the result is to be the wiping out of the whole crowd? According to Mivart, Taylor & Co., woman would annul the "primal decree of the universe" if only some doctor would for a moment forget his high duty as Race Conservator and write a preventative prescription for popular consumption. Great Grundy! On what a slender thread we dangle over the abyss!

"HOW MANY CHILDREN WOULD THERE BE IN YOUR COMMUNITY IF ONLY THOSE THAT ARE WANTED WOULD COME?" asks Dr. Taylor. Significant question! It suggests to us a multitude of thoughts, none of them the most pleasant. It tells us that even reactionary doctors realize the fact that enforced motherhood is very prevalent. But so far from deploring the unfortunate condition of things, they appear to regard it as unavoidable, if not desirable. They even seem to think it is natural, within the narrower meaning of the word, for they probably look upon the agonies of parturition as unescapable, and, if so, then enforced motherhood is to remain as a permanent factor in the race problem. While there are women who, if they could, would use preventatives to avoid the sufferings of maternity, it is imperatively necessary, from the view-point of these doctors, to keep them in ignorance. To keep them in ignorance in regard to the prevention of conception, it is essential that they shall be on a low plan of intelligence generally. So, as before said, if these physicians are to be believed, the only hope of the race is ignorance.

What has sexual rationalism to say? This, in brief. No obligation rests upon any one to remain in this world as a sufferer. If the balance of sensations is against happiness, the individual, freed from superstitions, finds no occasion to make a martyr of himself. And the probability is, also, that his continued existence as a sufferer will be more of a hindrance than a help to his fellows, for cheerfulness in our surroundings is an important contributory factor to our happiness. Applying this fundamental principle to the question of motherhood, we can see no valid reason why a woman should consent to conceive if, so far as she can estimate probabilities, the result will be for her more painful than pleasant. If she believes that her child will not have an equal chance of happiness in life with the children of other women, more fortunately situated, she will feel that she will suffer in sympathy with the child, if she has it, and so, if she is a rational person, she will use the preventative. It would be no more sensible for her to take too great risks than it would be for a person about to submit to a painful surgical operation to refuse to have an anæsthetic used. When anæsthetics were first brought to public notice the clerical priesthood made a great to-do about the presumption of man in thwarting the beneficent intentions of his maker, who invented pain for man's own good. But I presume that even Drs. Taylor and Monroe have got beyond the reach of that superstition. If there is indeed danger that the race is to become extinct through the aversion of women to bearing pain, then all I have to say is that it is a most salutary danger. It may induce even complacent conservatives, in the medical fraternity and elsewhere, to set about the study of some very serious problems in physiology, pathology and sociology. They may inquire, for instance, why it is that in countries producing more than an abundance for everybody, some few riot in useless luxury, while millions are on the verge of destitution, if not actually suffering the pangs of physical hunger. They may want to know if it would not be better that preventatives were used to such an extent that child mortality could be cut down to something considerably less than fifty per cent. of those born, than to continue to fill the purlieus of our cities with fragile and diseased little ones foredoomed to a losing battle with the wolf of want. They may ask if it is not possible to so diet and exercise that the pains of parturition can be reduced to a minimum, and to this latter question they will receive the answer that the excruciating agonies of motherhood are not decreed by an irrevocable fiat of nature, that the question of comparatively painless child-birth has already been solved. In a word: Let us welcome the rebellion of woman against pain; all progress has been made through the effort to secure easier conditions of life; we ever, both as individuals and as a race, inevitably seek the line of least resistance. "A better world" means always and only a world with less pain, with more pleasure.

Love is in the physical and moral world the force of forces, the health of health. He sins grievously who curses love after having experienced its delights. The last sigh of expiring voluptuousness should be a benediction to life.—*Mantegazza.*

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, FEBRUARY 3, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897"?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Cleveland Notes.—Censorship of Mails.

The notes of Thomas Lees, printed elsewhere in this issue, must largely take the place of my intended report of meetings and observations while in the Forest City. Contrary to expectations my winter outing has been prolonged until nearly the end of January. Reports from office being such as to put my mind at ease, and having been urged to utilize the vacation to begin a long deferred sketch of personal history,—work that can better be done away from office than in it, I accepted the kind hospitality of our good Cleveland friends, Elizabeth H. Russell and Tillie and Thomas Lees to begin the long promised work. Whether the result will justify expectations remains to be seen. Another cause of delay to return to office is the oft repeated request of the managers of the Putnam and Collins memorial meeting here that I should remain and take part therein. Also the extreme cold weather of the past few days has been an additional cause.

Omitting for the present any report of meetings in which I have had the honor and the pleasure of taking part, I wish to say that among the daily papers of Cleveland the "Recorder" seems to take the most decided stand against the encroachments of centralized power in the hands of the "elected ones" and their appointers, at Washington, D. C. In its issue of yesterday, the 26th, under the head, "Censorship of the Mails," its leading editorial says:

"To criticize the postal department for denying the use of the mails for immoral, illegal or fraudulent purpose is an ungracious duty. This is so because many thoughtless people do not distinguish the dangers of crime from the greater dangers of some modes of restricting crime. It is quite possible, however, to do more harm by improper restrictions than by the crimes against which they are interposed. When such cases occur it becomes a duty to criticize the restrictions.

"We are led to these observations by the report that the use of the United States mails has been denied to a collecting agency of Ravenna, Ohio. The agency is charged with carrying on a blackmailing business. Whether the charge is true or not we have no means of knowing. The question has been decided arbitrarily, without judge or jury, by the post-master general. We may assume, however, that he believes the charge to be true. But whether he does or not, he acts as an irresponsible censor.

"The objection to this is two fold. Conceding for the moment the right of the government to close the mails against particular persons for good reasons, it is a right which cannot be safely exercised without an opportunity to those persons to be heard in their own defense before a jury. But even the right cannot be safely conceded. If the government have that right in one case it has it in all cases. If it may empower the postmaster general to deny the use of the mails for the transmission of fraudulent circulars, it may deny their use for the transmission of anything else. The question involved is the question of free speech and free press. To make the postmaster general a censor of business circulars and letters, is a long stride toward making him, so far as the mails are concerned, a censor of political and religious discussion.

"The true and safe way of dealing with the mails is to open them to all persons without restriction, holding each person responsible for the use he makes of them. Many years ago, this view was sustained with reference to abolition publications. An attempt having been made to close the mails against such publications, Webster, Clay and their great associates in the senate, though they regarded abolition literature as pernicious, insisted that postoffice officials could not be made censors,—that to make them so for any purpose, would be an infraction of the principle upon which the freedom of our institutions rests.

"Those senators acted upon the wise doctrine that everyone must be free to use the mails for any postal purpose, being accountable to the criminal law for abuses of the right. But later, in a lottery case, the supreme court, less sensitive to abstract principles of liberty, conferred upon congress unlimited power over the mails, and since then congress has in certain cases delegated that power to the postmaster general. Hence the present censorship. But principles cannot be violated with impunity. If this censorship continues we may expect to see its powers widely extended."

It is a hopeful sign when a leading daily of one of the principal cities of the United States, enters a protest so bold and manly as this. It indicates that a healthful reaction against ecclesiastic control of civil government has set in. Now if the "Recorder" will define what acts shall come under the regulation of "criminal law"—if its editor will take the only logical and consistent ground that there can be no such thing as a crime against government, or against 'the people," except such acts as clearly invade the personal right of *individuals*—some woman, man or child—if he will champion the Spencerian ethical code, viz.: "Everyone has the right to do as he wills so long as he does not invade the equal right of others,"—then the "Cleveland Recorder" will have achieved distinction as a champion of equal liberty for all and special privileges for none, of which any journal might well be proud.

The Editor in the Forest City.

TO LILLIAN HARMAN, ASSOCIATE EDITOR OF LUCIFER:—Thinking your readers, many of them at least, would like to hear something of the doings of the editor in chief, Moses Harman, while here in Cleveland, O., please grant the writer a little space in the greatly improved quarto weekly, Lucifer the Light Bearer.

Although arriving just in time to participate in New Year's festivities, our always welcome friend, who seems to enjoy a social time as well as the next one, has kept both eyes wide open to the *business* purpose of his coming; for notwithstanding the private social receptions that have been tendered him since his arrival, he has inquired into the various economical, industrial, political, religious and social societies based on reform in Cleveland, met with many of them in their public meetings, and addressed several of the societies at length, on invitation; notably the Franklin Club, whose object is political and economic reform; also The Children's Progressive Lyceum, or Spiritualist's Sunday school,—for the spiritual and moral unfoldment of our children, not only those whose parents are Spiritualists but also those of agnostics, and liberals of all shades of opinion met therein.

Cleveland has two such Sunday schools, the East and West Side Lyceums, the only two freethought schools in the city. That we should have a score or more such training schools, is evidenced by the bigotry and intolerance recently exhibited by "The Church of Christ," ("Christian scientists,") in preventing the spiritualists from occupying a hall that adjoins theirs in the Pythian Temple, after the trustees of the Lyceum had made terms and arranged to move in, that it might celebrate its thirty-first anniversary with appropriate exercises.

The "Cleveland Leader" commenting on the matter said, "The Christian scientists plainly informed the treasurer of the Temple that the spiritualists must move out, or they would; although their quarters were on the opposite sides of the hallway. An exhibition of narrowness such as this is hardly credible in this day of comparative free thought, and by a religious sect, that has for one of its cardinal axioms—'All is GOOD, there is no *evil*.'"

So you see the battle for freethought is not yet won. While the thirty-one years work of our Cleveland Lyceum has won many victories, and conquered much bigotry and prejudice, it has yet, it seems, much more hard fighting to do, before free thought and free speech is triumphant in this city.

The Cleveland "Leader" of the 18th, in alluding to the trouble, in its report of the Lyceum's celebration, last Sunday said:

The Spiritualists of Cleveland yesterday, at least that portion of them that are members, scholars, and friends of the Children's Progressive Lyceum, and who had arranged for the celebration of the thirty-first anniversary of the organization, in the Pythian Temple, spent most of yesterday morning in walking between the temple and Memorial Hall, their old place of meeting. There was a misunderstanding between the trustees of the Pythian Temple and the Spiritualists' organization, but after much vexation and considerable walking back and forth as Memorial Hall was found locked up, the janitor not expecting the Lyceum to meet there, word was at last received by the people standing outside that the Lyceum might hold its celebration in Pythian Hall, as it was advertised to take place there.

The hall was well filled with tired scholars and friends. The Lyceum session was presided over by Mr. Arthur Davies, the assistant conductor, and Miss Mabel McCaslin, the guardian. After a few of the regular exercises, an excellent programme by the following scholars was given. . . .

On the presiding officer calling for remarks from the adult friends, Mr. Thomas Lees, as one of the oldest members, being called upon, stepped to the platform, and after giving a brief history of the organizing of the Lyceum in old Temperance Hall, in 1866, by Andrew Jackson Davis, he said: "For thirty-one years this Children's Lyceum has had a hard struggle for existence, but running through that period of time a few brave souls, imbued with the truth and worth of the Spiritual philosophy, have nobly stood by it, unpopular as it has been, and is yet. Spiritualism could not be otherwise than unpopular, because its teachings were in direct opposition to the erroneous dogmas of the church—the popular religion of the day. The cardinal feature of modern Spiritualism, after its proof of continued life and possible communication with those in spirit life, is, that character and not creed is the best and only safe passport into the beyond. I must confess that for years after I became a Spiritualist fears of the truth of this would arise and at times almost overwhelm me, for at those times I felt if our teachings on this point were not true, I was not only jeopardizing my own soul but the souls of our children when I was advocating these views as conductor of this Lyceum.

"But, friends, those fears are now unknown, and the world is fast coming to our philosophy, and I have no hesitancy in saying, in this my 'youth of old age," that I would rather pass into the beyond, having lived true to the teachings of our philosophy, than rely on any of the creeds of so-called orthodoxy for my future salvation. While our Lyceum, so far, has not been the outward success the founder of the Lyceum system and Spiritualists generally had hoped for it, I feel sure that the thousands of children trained in our Sunday school have felt its marked effect for good in their lives, and it has been a powerful factor in the disintegrating of old creeds. So I feel glad I have been a worker for the past thirty years in the Children's Progressive Lyceum of Cleveland, the oldest Lyceum with a continuous history in the country, and I hope to aid in the work the balance of my earthly days."

On Mr. Lees taking his seat Mr. John Critchley, who happened to be in the hall, arose and said: "I was present at the organization of the Children's Lyceum by Andrew Jackson Davis, and I made one of the greatest mistakes of my life in not joining it." Prior to a good collection being taken up Mr. Lees urged on the friends, especially Spiritualists, to stand fast by the Lyceum, and closed by reciting Longfellow's beautiful poem of "The Children."

I am pleased to report that Lucifer's editor, who gave a capital talk to our children on Sunday in our Lyceum session, had several opportunities of meeting in a social way many of the Lyceum workers, who probably are as much interested in and as well prepared for his special work, as any other class o freethinkers. Mr. Harman's parlor talks on "Free Motherhood" and sexology in general while not always convincing to his attentive listeners, were always well received and freely commented on; all giving him credit for the great ability with which he handled the delicate subject, and the honesty that seemed to impel him onward in the discussion of this generally tabooed, yet vital subject. His methods to attain Free Motherhood, were questioned by many—his motives were questioned by none.

While here in Cleveland, Mr. Harman was in great demand by all Liberals who knew of his presence here. At a regular meeting of the Franklin Club he was appointed chairman of a committee to draft resolutions of sympathy and respect in regard to the tragic transition of Samuel P. Putnam and May Collins,—which resolutions were published in the Cleveland "Plain Dealer," and other city papers,—and will be probably in Lucifer. A public memorial meeting is to be held shortly in this city.

Mr. Harman's second visit to Cleveland will long be remembered with pleasure by the Liberals of this city, and by himself, I hope. It would seem that Lucifer's subscription list should be greatly increased by the thorough canvas of its editor among the liberals while here, which consideration will, it is hoped, compensate the acting editor, in a measure, for the absence of her father. When will it be your turn, Lillian, to take a rest from the daily grind of labor, and to visit round among your Cleveland and other readers? "All work and no play" makes Jill a dull girl. Fraternally yours, THOMAS LEES.

Thought is the first faculty of man; to express it is one of his first desires: to spread it, his dearest privilege—*Raunal*.

"The Old and the New Ideal."*

BY J. W. GASKINE.

The above is the title of a new book by Emil F. Ruedebusch, and a few words of explanation may be of use in bringing it to the attention of thoughtful persons who seek a sober solution of the troublous and vexing questions of sex, for this is what the book offers on its inner title page: "A solution of that part of the social question which pertains to love, marriage, and sexual intercourse."

Mr. Ruedebusch treats his subject in the scientific spirit; that is, in his examination of the parts of it, he goes for facts—reality—seeking the exact truth, and firmly though courteously, setting aside solutions which have heretofore been accepted as conclusive, because they are found in contradiction of the truth.

In a general sense the whole human society, gradually developing in the course of evolution, may be said to be in an experimental state, and from imperfect knowledge, not knowing precisely what is right or what is wrong, about anything. Social usages become established from mere habit, the habit originating under the promptings of passion and ignorance, and once established, though of the most absurd and even cruel nature, they form opinion; and this opinion is supported not only by the laws but by another authority even more potent, resulting from another form of ignorance—the belief in spirits,—at the head of whom is a great spirit called God, the author of all things and consequently of institutions, which henceforth become absolutely right and beyond criticism or improvement.

Such is the force of opinon of this kind, that usages of the most painful character often prevail for ages, as for instance the binding of the foot amongst the Chinese; the ideal of a foot being fixed beyond question in the mind, its attainment is sought for by the mass of human beings, with as entire indifference to suffering as to the consideration of whether it is, actually the best kind of foot.

And so with marriage, love and sexual intercourse, in our own Christianised society—certain usages building up from the wants and conditions of barbarism, have finally developed by force of habit and common education into a belief about those matters, quite heedless of its own imperfection, and dogmatic-

* 347 pages; price, cloth, $1; paper, 50 cents.

ally giving us an ideal which we must train ourselves up to, whether or no.

It is this ideal, which the book of Mr. Ruedebusch critically examines, and which he terms—"The Old Ideal."

The two distinctive features of the "Old Ideal" are—first, to stamp the whole sexual part of human beings as low, evil and so dangerous, that full knowledge about it should be shut away from all but physicians: second, the affirmation that love, or that feature of love which finds its expression through the action of the sexual organs, must properly exist o .ly between two persons who have agreed to love each other, and no other, for life.

It does not matter that the truth of these positions of the "Old Ideal" is denied by conspicuous facts in every day experience; the ideal is fixed in the minds as correct, and the facts to the contrary are disregarded under the overwhelming sway of public opinion.

Mr. Ruedebusch, however, hopes that the "Old Ideal" may be discarded, if its errors and their evil effect upon health and happiness are stated with sufficient clearness, which he endeavors to do in his book. And he proposes in its place, an ideal founded upon a fuller understanding of the physical and passional nature of the human being—a "New Ideal" in conformity with reason, after sufficient investigation, in contradistinction to the "Old Ideal" which we have really inherited thoughtlessly from the ignorance and brutality of our savage ancestors.

What the "New Ideal" is, can only be fully understood by reading Mr. Ruedebusch's very interesting work. The author declares it has given him new joy in life. "Cheer up," he writes, "all ye despondent souls; discard the old superstitious ideal of love and sex, and accept the new one. Then we will soon create such conditions that the lives of all believers of the 'New Ideal' will know many a blissful hour—when each one can say truly what I say now, being filled with hope and joyous expectation—'Oh, beautiful world, I love thee!'"

The destiny of any nation at any given time depends on the opinions of its young men under twentyfive.—*Gœthe.*

Sociologic Lesson. No. XXVIII.

BY HENRY M. PARKHURST.

THE RIGHTS OF MINORITIES. So long as the government is in the hands of persons, whether a larger or smaller proportion of the whole population, who conceive it to be their right to mold it as they please, the law of might prevails, and no appreciable gain results from extending the suffrage. The law of right begins when it is admitted that the minority have rights which the majority are bound to respect. For two men, the majority, to levy a tax upon the property of a third man, and to distribute the proceeds without due regard to his interests and his will, is robbery, even if organized into a government. There is no government yet established in which the rights of minorities are protected or properly recognized. The most important step now to be taken with regard to the right of suffrage, is to make it obligatory upon each person upon whom it is conferred, or on reaching the voting age and offering to vote, to promise to exercise the right always, to the best of his ability, for the benefit of the whole community; and the like obligation find rest upon every officeholder. Such a promise may be disregarded by many; but it will be kept by an ever increasing proportion of the community, developing towards reorganization, the really honest.

The great cause of revolution is this—that while nations move onward constitutions stand still.—*Macaulay.*

When the spirit of liberty has fled, and truth and justice are disregarded, private rights can be easily sacrificed under forms of law.—*Kent's Commentaries.*

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXV.

But now? One thing Imelda had achieved. She had led Norman into the realms of thought. She had made him think as he had never thought before. He now began to see the real cause of human misery. Asking a few well directed questions he soon had the missing links needed to supplement Imelda's life history. She told him of the fair haired girl whom she loved better than a sister; the girl whose mother's life had been blighted through that self-same marriage curse. She told him of that cherished friend who through the same curse had seen a worshiped mother laid beneath the sod—which tale she ended by requesting him to write those friends; to become acquainted with them; to test their friendship. Norman agreed to do this, and not many days later a letter of his was speeding across the prairies bearing his worded desire to know better those who had in earlier days befriended his Imelda, and who wielded such influence over her.

But to those enthralled in love's golden fetters time speeds on rapid wings. When Norman looked at his watch he found it pointing to half past ten. A pang smote Imelda's heart as she thought of the lonely watcher up in the sick chamber, and hastily sought to disengage herself from the encircling arms of her lover. A half dozen more love-laden kisses and the young girl was bounding across the open grounds followed by the fond eyes of her lover who watched her until she disappeared within the portals of the house ere he wended his way homeward.

No sooner had Imelda stepped into the hall, softly closing the door behind her, than, from the open door to the right, leading into the drawing room, stepped Lawrence Westcot. Imelda drew back. She did not care to encounter anyone just now, least of all Lawrence Westcot. Planting himself directly across her path, but speaking with faultless courtesy he said,

"Miss Ellwood, will you grant me the favor of a few moments conversation?" at the same time holding open the door for her to pass through. Imelda paused, hesitating. What could Lawrence Westcot desire to say to her? Besides it was already late. Her conscience smote her for having absented herself so long from the sick room, and she certainly felt no desire to be alone with this man at this hour of the evening. But he was waiting, holding the door for her to pass through, quite as a matter of course. Much as she was disinclined to do so she yet felt that she could not refuse without appearing rude, and so, reluctantly passing him she entered the room, while he closed the door after them.

The room was dimly lit, as before when she had entered it earlier in the evening. Imelda paused under the singly burning jet. He came forward and turned it to a brighter blaze, then wheeled forward a chair for her to be seated, but which she declined, shaking her head in a positive manner.

"I beg your pardon, but I would rather not, Mr. Westcot. It is time I return to Alice. Mrs. Boswell kindly relieved me this evening of several hours of responsibility. I have already overstayed my time. I do not wish to give it the appearance of an imposition, so if you have anything to say to me I must beg of you to hasten."

She had taken a step or two backward and stood with her hand resting upon the back of the chair Westcot had placed for her, the soft folds of the white shawl that had been loosely thrown over her head and shoulders, the glow of health and happiness upon her cheek, and in the dark brown eyes—Lawrence Westcot felt the magic beauty of the picture before him. It was doubtful if he heard a word of what she had spoken; certain it was that he paid no attention to it. Suddenly Imelda became conscious of his burning gaze, and in a moment her face was dyed from brow to chin with a hot wave of color, and again she spoke:

"If you have something to tell me, Mr. Westcot, will you please do so without loss of time? I do not wish that Alice should be waiting."

"Let her wait," he said hastily, huskily. "She is not wanting for anything. I have just come from there. Mrs. Boswell is with her and can manage very well. Besides, why should you make such a prisoner of yourself? The nurse is paid for her work; let her do it. A little while longer will not hurt her."

Utterly surprised, Imelda for the moment was unable to speak, but almost instantly recovering her self possession,

"Was it to tell me this you have asked me to come in here?" He heeded not the withering scorn in her voice, but stepping nearer he possessed himself of one of her hands.

"Why should I not tell you that, and a great deal more if I choose? True, you never gave me a chance, but can you not see that I madly love you?"

"Sir! You forget yourself!" Imelda snatched her hand from him and stepped several paces backward. Nothing daunted the next moment he again was at her side.

"Why should I not tell you, and why should you not listen? Do I not know your views on love and marriage? According to them you cannot deem my love for you a crime because I am a married man." With these words he attempted again to take her hand, but she, by mustering all her strength pushed him from her with such force as to almost unbalance him.

"How dare you!" she articulated. The face that only a few moments ago was dyed scarlet was now ashen in its pallor.

"I dare it because I love you," came in low, almost hissing tones from lips that were now pale as hers, while his black eyes glowed like living coals.

"Do you think I will meekly surrender you to that—no! I will not call names—to that so-called friend of mine? I tell you no! a thousand times no! I acknowledge no barriers, as I know you do not, and I swear to you that you must and shall be mine!"—and ere Imelda was aware of his intention he had gained her side, his arms like bands of iron were laid about her shoulders, and the next instant she felt his hated kisses upon her lips. For a moment she was powerless, and only for a moment, when with the strength of desperation she tore herself from his embrace.

"You are the most despicable creature upon this earth! I will tell you what barriers stand between us. First and foremost your utter lack of manhood. By whatever despicable means you may have obtained an inkling of my views, let me tell you that you have failed, utterly failed to get the least gleaning of the truth. Know that a creature so wholly devoid of principle and honor may never hope to win the favor of a free woman. Know you that love can neither be forced nor bought. When you come to realize and understand this you may speak to me again—not until then."

With an imperious movement she swept by him, leaving him bewildered and, for the moment, totally subdued. Had he failed to understand her? What a glorious creature! and what superb scorn. Did she know what stood between Alice and him? At the thought of Alice a dark frown swept over his face. What was the meaning of that?

Upon winged feet Imelda flew up the broad stairway and into the sick room. Her strength was at an end. Staggering she would have fallen, had not the nurse seen her condition in time and caught her in her arms. Carefully she laid her upon the lounge. Alice was sleeping, as indeed the last few days and nights she had slept almost constantly, which fact enabled the nurse to pay all her attention for the next half hour to this new patient. Finally Imelda returned to consciousness, but only to break into an uncontrollable fit of weeping. For a little while the nurse permitted this fit to have full sway, but when the storm had spent itself and Imelda became more composed she stepped to the stand where there was quite an array of medicines. Mixing a cool soothing draught and handing it to the sobbing girl, she said:

"Take this," and, quite as a matter of course Imelda drank the cooling drink.

"Now," continued Mrs. Boswell, "go to your room and lie down." But this time she was not so readily obeyed. Imelda's frame shook as with a chill.

"I would rather not. Please let me remain where I am. I shall soon recover and be all right again."

"No! no! the sick room is no place to sleep. I insist that you go to your own room and bed, if you would avoid being sick yourself."

But Imelda on no account would have traversed the lonely hallway again tonight, for fear of meeting in some shadowy nook the man she had just left below in such a storm of passion. Mrs. Boswell soon realized that for some unaccountable reason Imelda seemed afraid, though this was a weakness she had not hitherto noticed in the girl, but she understood too well that she was in need of perfect composure and rest, and the sick room was no place for these. Stepping to the bedside of the sleeping patient she bent over her and listened for a moment to the quiet breathing; then she said:

"Come, I will go with you. It will be perfectly safe to leave our patient for a few moments." Then taking the agitated girl by the hand, she led her through the hallway to her own room. Lighting the gas jet she next turned down the bed clothes and quietly but quickly assisted her to disrobe and helped her into the snowy night robe. She would then have tucked her into her bed but Imelda refused, as she wished to fasten the door after the retreating form of the nurse, who thereupon returned to the bedside of the sleeping Alice to watch the night away when she herself had expected to spend it in needed rest and sleep.

To be continued.

VARIOUS VOICES.

Walter Breen, Omaha, Neb.:—I am glad Putnam was cremated. I saw that William Scudamore advocated it and was himself committed to urn instead of to the coffin when this life terminated. People of our way of thinking seem to gravitate towards reforms all round.

Nellie M. Mastick, Junction City, Wash.:—Please send Lucifer six months to each of inclosed names. I like the change to quarto very much. It will be so much handier and also wear better, and I like to have them wear well. I have parted with many of mine, but have never been guilty of destroying one yet.

I hope we shall have the story in book form. I have sent away several numbers of my paper containing it.

Flora W. Fox, Rochester, Minn.:—I want to congratulate you upon the greatly improved, because more convenient, form of Lucifer and send in my dollar to help along in these "Prosperity" times. Hope the Light-Bearer will continue to turn the search-light of common sense and progressive thought upon all the tabooes. They will consecutively vanish.

I will take two copies (paper) of "Hilda's Home." It is good, and will be an admirable missionary document if it continues as logical, and no doubt it will.

Wm. P. Austin, Poplar, Calif.:—Herein find twenty-five cents for which send Lucifer three months to the inclosed address. This is the second trial subscription I have sent in the last few weeks. With the first I requested you to send me little Virna's picture. Now I would like to have yours. The offer of yours and Virna's photographs is not only an inducement to get subscribers, but it is a help in obtaining them. These trial subscribers have considerable curiosity to see the photograph of a child of free love, to see how she compares with others Also, the photographs of radicals and their children are *educators*. People generally expect Anarchists and Free Lovers to be bad, mean looking people. When they *see* these Anarchists or their pictures they are agreeably surprised, so even pictures are educators.

Huldah G. Heacock, Vineland, N. J.:—Lucifer comes to me

644.

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looking a neat as a pin—ever changeing from good to better. May it survive until every fetter drops from the mind and body of the human family.

An intelligent Hebrew woman, compelled to seek refuge from the lust of her legal owner or die, came to my home a week ago and I took her in. She thought he might get angry and come here and kill her, but it was *sure death* to live with him any longer, as inflammation and fever had already set in, as a result of the abuse. Her physician told her she would die, and offered to write a note for her to carry to her husband, but she told him it would do no good; he would not read it nor pay the least attention to anything the doctor would write or say; nor believe a woman could be injured in that way.

Long must we lament the untimely death of our noble brother and tireless worker, Samuel P. Putnam. Let us unite in the hope that many thousand such workers may arise from his ashes to batter down the strongholds of priestcraft and superstition.

My motto is this: Legal bonds of the matrimonial order are villainous and furnish all the food for slanders and obscenity hunters, while all love is pure, and it is impossible to change love into anything else.

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For the Feast of Giordano Bruno, Philosopher and Martyr.

I.

Son of the lightning and the light that glows
Beyond the lightning's or the morning's light,
Soul splendid with all-righteous love of right,
In whose keen fire all hopes and fears and woes
Were clean consumed, and from their ashes rose
Transfigured, and intolerable to sight
Save of purged eyes whose lids had cast off night,
In love's and wisdom's likeness whep they close,
Embracing, and between them truth stands fast,
Embraced of either; thou whose feet were set
On English earth while this was England yet,
Our friend that art, our Sidney's friend that wast,
Heart hardier found and higher than all men's past,
Shall we not praise thee though thine own forget?

II.

Light up thy light on us and on thine own,
O soul whose spirit on earth was as a rod
To scourge off priests, a sword to piece their God,
A staff for man's free thought to walk alone,
A lamp to lead him far from shrine and throne
On ways untrodden where his fathers trod
Ere earth's heart withered at a high priest's nod,
And all men's mouths that made not prayer made moan.
From bonds and torments and the ravening flame,
Surely thy spirit of sense rose up to greet
Lucretius, where such only spirits meet,
And walk with him apart till Shelley came
To make the heaven of heaven more heavenly sweet,
And mix with yours a third incorporate name.

—*A. C. Swinburne.*

The Fatal Folly of Ignorant Innocence.

BY LILLIAN HARMAN.

Last summer Mrs. Grannis, of New York, went on a crusade of investigation of Coney Island's vice. She wrote reports of the evils which she saw, heard and suspected, and the said reports were published in the Sunday "World." She wrote of one girl in particular, a beautiful young dancer, who told her that she did not like the life but continued in it because it was the only means of support of herself and her widowed mother. Mrs. Grannis gave the girl good advice, and warned her against the evil life; but if she told her of any opening through which she might find "respectable" employment, she failed to mention that fact in her report.

Two months later "La Belle Lillian" Hall's life ended. Quick consumption relieved her of the existence which Mrs. Grannis and the society whose mouthpiece Mrs. Grannis is, declared ruined. Mrs. Hall writes a letter to the "World," lamenting the "sin" of her child, and telling the story of her life. It seems that Lillian's parents were wealthy, lived at Long Branch, and kept "servants." She was the only living child. According to the mother's story, she had tutors who taught her to speak French and German, and she was brought up in the Episcopal faith and "received strict religious discipline." But there was no education or training which she could utilize to make herself self-supporting; it is evident that her parents considered it impossible that their dainty darling might ever find it necessary to earn her own living. Her mother assures the readers of the "World" that up to the time she was enticed from her home "she had no knowledge of the sin of the world."

Well, a few years ago the father lost his money, fell ill, and in two years died. The mother, who had evidently been brought up to be a useless household ornament, as she in turn reared Lillian, found herself able to do only plain sewing, for which she received fifty cents a day. When the father died she had only fifty dollars, and that she used to "partly defray the funeral expenses." She does not state where the rest of the money came from; but it is to be inferred that she borrowed it "Respect" must be shown the dead, even though the outward show of respect means starvation for the survivors.

Mrs. Hall says she endeavored to make a "comfortable home" for her daughter, but as she "was not able to be with her as much as a mother should be with a girl of her age, she being then about twenty," Lillian got into the company of girls who told her that there was a better living to be obtained by dancing than in depending on her mother's exertions.

Mrs. Grannis "points the moral" of this story, concluding with these words: "The so-called 'reformers' of our time might readily be dispensed with if the Church were truly alive to its privileges. Suggestive sensual exhibits are today one of the great sources which lead to degeneracy of the human race."

If Lillian Hall had not lived in such childish ignorance, had she received training in some pleasant employment by which she could earn her living, and had her mother shown her the results of excesses and dissipation, instead of keeping her in ignorance of the evil of the world, is it probable that this young girl would have voluntarily chosen the course which brought her to disease and death at twenty-two? Fancy the bitter irony of the phrase, "a comfortable home," to be provided for two women on an income of three dollars per week! Why, they could scarcely even live in a decent place in New York for that, leaving the factors of food and clothing entirely out of the problem. Such would be a bitter experience even for those accustomed to poverty and hardships. What wonder, then, that a girl utterly unfamiliar with any kind of physical deprivation, and ignorant of the dangers she would incur, should eagerly accept the first offer which promised relief from the grinding poverty with which she was totally unfitted to cope?

Mrs. Hall hugged her superstitions to the last. She evidently made no effort to find employment for her daughter. She thought it best to treat a young woman of twenty like a child, leaving her at home in uncongenial surroundings, head and hands unoccupied. It would seem that any one with the faintest gleam of "common sense" would know better. "As ye sow so shall ye reap." Lillian Hall was reared a helpless, beautiful living statue, fitted only to please the senses of men. It was expected that she would be the ornament of her father's home, and, later, of the home of her husband. Then, father and husband failing her, what could she do other than as she did?

It is a sad story, but it will be repeated again and again, thousands of times, until fathers and mothers learn to train their daughters to take care of themselves in all ways, and thus render it unnecessary for them to depend for their subsistence on the favor of any man, either for a life time in marriage or for a night outside that pale.

And similar results will follow such causes, regardless of the existence or suppression of all the "suggestive sensual exhibits" in the world.

The Right to Love and To Be Loved.

BY S. A. E. J.

The daily papers lately copied a letter from the Princess Chimay-Caraman to a Brussels paper, in which she gives the motives for her elopement with a Hungarian violinist, Jansci Rigo. She states that the neglect of her husband caused her affection to grow less, until she, weary of solitude, did what she calls "the irreparable." She goes on to say:

"I left my children, in order not to contaminate by my presence the pure snow of their minds, and I went away in order to avoid sullying the name of the man whom I respect, and who only committed one fault—that of marrying me, since his tastes for sport should have forbidden him to marry a woman of my sort. I was not able to make our home pleasant enough to keep my husband there."

In the mind of one acquainted with the latitude accorded to French and Belgian married women in sex matters, there can only be admiration for the courage of this highstrung and noble woman, who thus puts upon herself the chief blame for her rash act, and who thereby invites the contempt and ostracism of the world, when she might readily have avoided the same by simply becoming her lover's mistress, under the cover of her husband's roof and name.

But one must also regret that she, in accordance with a false code of honor, condemns in her own conscience the step she has taken, by speaking of the "contaminating" influence which her presence, when guilty of adultery, would have upon her children. If she had remained with her husband, although committing secret adultery with her lover, it could have had no sullying effect upon husband or children, if her relations to her lover were not discovered, at all events. Only her own mind, in that case, would have been subject to the unrest which such a secret would produce upon a conscience so sensitive.

But in taking the step she took, is it likely that she will be more happy? If we read between the lines of her letter we see a heart already quivering under its own sacrifice. She has sacrificed all that such a woman holds dearest in the world—her children, her home, her good name and position in society, all this is given up for the momentary satisfaction of a passion perhaps as fleeting, beyond which, when that has passed, lies the void.

How different would now be her position if her act had been the culmination point of lofty aspirations to free herself and her sex from sex slavery, a slavery imposed upon her by laws and customs in the making of which she or her sisters had no voice? Instead of standing condemned in her own conscience as a thing too vile even for the touch of her own innocent babes, she would now with uplifted head be proclaiming to the world her inalienable right to love and to be loved, commanding not alone the respect of those who might feel themselves most aggrieved by her act—because of the intensity of her convictions and her courage in carrying them into effect, but she would have been hailed by all truly liberal men and women as an emancipator of her sex, to whom instead of censure all honor and praise should be accorded.

It is this class of people who are unfortunate in their married life, as well as those women who illicitly become mothers, that we ought especially to reach through our propaganda, as they would form that element in present society for whom such phrases as "eternal love," "my only love," have lost much of their force, by their present failure to realize such ideals. These people would be open to conviction by argument because the citadel of inherited and inbred feelings has already been broken into by that most efficient battle-ax, pain experienced. For it is through their feelings and not through their intellects that people must be approached on this subject if we are to have a measure of success in our reformatory work.

For those to whom life has not yet revealed its bitter disappointments, in love and sex matters, theoretical dissertations upon the logical outcome of the present marriage institution, may be in order, but they will be few who, from mere principle and thorough intellectual appreciation, would join a free motherhood movement, to such extent at least that they should by act expose themselves to the opposition of society.

In Mr. Ruedebusch's new book we have received valuable aid to show the unfortunate in love and marriage a way out of their difficulties, and I think it no more than due to say that but for the unceasing, untiring efforts of the Light-Bearer, such a book would have few readers, if it could even have been written.

Coherence vs. Happiness.

BY ALBERT CHAVANNES.

I do not believe that a further discussion as to the respective merits of coherence or incoherence would specially interest your readers, so I shall not answer Mr. Walker's last article on the subject, but briefly state how I came to adopt the opinions I have professed.

I was raised to have a great respect for logic, and my parents daily impressed upon me the coherence of the arguments brought forward to support the Christian religion. I was taught that it is better to be right than to be happy, and even when I had accepted evolution and thrown Christianity overboard, I was a firm believer that to be right—coherent—was the true way to happiness, and for many years I used the weapons of logic to make converts to the rule of natural morality.

But as I progressed in my career I found to my surprise that the average men and women cared very little for logic, but were always ready to listen to suggestions that would help them to make their lives happier, and increase the number of their pleasant sensations.

I learned then, what I had never been taught before, that practice goes before theory, a truth which I find corroborated in Lucifer by your contributor, James S. Denson, who ought to be good authority for Mr. Walker. In No. 643 he says: "We must reason from facts to principles, and not from principles to facts."

A little observation showed me that the way to convert people, is first to induce them to act, and that when once they have acted, and found themselves the happier for it, they are ready to listen to arguments that will sustain them in their actions.

But I found also that I could hardly ever induce them to act as I desired without their being incoherent both with their avowed beliefs and with the remainder of their actions. So I came to look upon coherence as an obstacle to progress, and for years I have ceased to look for progress among those persons who pride themselves upon their logical powers.

I can probably better explain myself by taking for example a reform in which Mr. Walker and myself are both interested. I mean the increase of sexual independence among women. I believe I am within the limit when I say that nine-tenths of the women who at times take the control of their sexual conduct into their own hands, do so in opposition to their religious or social beliefs. I do not speak here of free lovers, but of the world at large, and of women of all sorts and conditions.

Now, I feel certain that if I could impress on all women the beauty of coherence, the cause of sexual freedom would receive a blow from which it would take years to recover. Sexual independence will be gained by practice, not by theory, by putting facts before principles.

The inducement to progress is the desire for happiness. Show to average men and women that a certain line of conduct will increase their happiness, and they will throw logic to the dogs, and make some advance in the right direction.

There are persons who are specially susceptible to logic, and I believe that Mr. Walker is well calculated to work among them, although I believe he will find them hard customers, but his ways are not my ways, and I know there are many reformers, who, like me, do not care if people are coherent, so they are willing to move onward.

In our line of work, we find incoherence of thoughts and actions a great help to induce many a person to act in such a way as will increase their happiness, and what I have said in opposition to Mr. Walker's position was to offset the impression that might have been caused by his sweeping condemnation.

Women's Religion as Well as Their Names Change at Marriage.

The religion of princes is like their conscience, very elastic. The present Empress of Russia was a Lutheran; she became a member of the Greek Church for the purposes of marriage. The Princess Helene who has been married to the Italian heir apparent, the Prince of Naples, was a member of the Greek Church; she has become a Roman Catholic.—*Secular Work.*

Facts like these show how little principle there is in the old established religions. They exist, not as a vital fire in the human heart, but as institutional agencies, as great corporations without souls, as machines to co-operate with despotic governments, whenever possible, to subjugate and oppress the people, to make them mental and spiritual slaves that they may be ridden, booted and spurred the more easily by the representatives of king craft and priest craft.

A Believer in Intellectual Honesty.

BY CYRUS W. COOLRIDGE.

Mr. James S. Denson states in Lucifer that "an attempt is now being made to have it appear that the lamented May L. Collins was not a personal friend of the representative social radicals of the day." I cannot tell how many representative social radicals she counted as her friends, but I know that the talented and ill-fated girl was a radical herself and that she never hesitated to express her views. I take the liberty of quoting the following from a letter which she wrote to me a few months ago: "I marvel when I hear such people as Helen Gardener and Mr. Flower, both of whom claim to have outgrown the old fashioned ideas, wanting the age of consent raised to eighteen years, instead of wanting it eradicated entirely." Surely this is not the voice of one who worships at Mrs. Grundy's shrine. Whether she deserved praise or blame for her views is a matter of opinion. We cannot expect old fogies to indorse her views on social questions any more than we can expect Dr. Talmage to indorse Ingersoll's views on religion, but why should anyone try to make it appear that she was not a radical? What can be gained by it? Let it be understood that our young friend, whose death was a shock to hundreds of people, believed in intellectual honesty. She had very decided opinions and she did not use words to conceal her thoughts.

Sociologic Lesson. No XXIX.

BY HENRY M. PARKHURST.

THE ORIGIN OF MONEY. The first exchanges of individual property were by barter. Each produced that which he could make to the best advantage, and exchanged his products for articles made by others. If the articles he made were perishable, and he could not readily dispose of them for articles that he wanted to use, he would next exchange them for other articles which he could keep, and for which others would finally give him what he wanted. These intermediate articles exercised the function of money, just so far as they were valuable, requiring labor for their production, durable, and in demand by other persons. Jewels were very early used in this way, especially by persons traveling; for jewels of very little bulk and weight could be exchanged anywhere for large amounts of other articles. Gold and silver were more convenient, from the ease with which their value could be ascertained, depending wholly upon their weight and the general demand for these metals, and not, as is the case with jewels, varying with the size and character of each gem. Gold and silver were coined simply to aid in determining the weight; and copper, a relatively cheaper metal, was used to save the necessity for very small coins. Since their first introduction these metals have always been money everywhere; and the more diversified the products of the labor of men, the more customary it has become to exchange those products first for money; since it was generally known with considerable accuracy how much of other products could be obtained for the money; and in the meantime the money would be imperishable. Thus in its origin the use of money has been entirely independent of legal considerations or enactments.

London is Being Slowly Secularized.

Perhaps the most important movement this year in Secular circles is the opening to the public on Sundays of the London museums and art galleries. But how many more years shall we have to wait before the public libraries are all unlocked, and may not the Tower of London be included in the list as a museum? We hope it will be soon at least.—*Secular Work (London.)*

Think of keeping the public libraries closed on Sundays through the influence of a class of men who claim to be moral and religious guides! What other reason is there than that the clergy think the people will rely more on books than on the "preached word" for instruction, and will find the recorded wisdom in the library more attractive than the drippings of the pulpit.

Mr. Tucker Corrected

Geo. E. Macdonald, in "The Truth Seeker."

Mr. Tucker remarks, apparently addressing myself: "I ask not your mercy, your forgiveness, or your love." I had not thought of asking him to accept either. If I correctly interpret the sensation which he produces in me, it is that of biliousness. The truth is, Tucker has used his "brand" so much that it is getting burnt out, like the breech of a musket too frequently fired. I remember that in 1888 he jabbed it at Putnam with the proclamation: "The time has come to publicly brand S. P. Putnam, president of the American Secular Union, as the miserable coward, hypocrite and wretch that he is." What had poor Putnam done? The circumstances were that a speaker at a convention of the God in-the-Constitution party had declared that human law had no binding force upon him; and Putnam, who called himself a Jeffersonian democrat, pointed out that the doctrine of the theocrat was identical with that of Herr Johann Most, to whose principles of disorder Freethought was accused of leading. Putnam also took occasion to observe that, as a matter of necessity, when a great number of people come together in social relations, there must be "a regard for what is called the voice of the majority under constitutional guarantees." Later, when he was in Southern California, I admitted to the columns of "Freethought" a letter from O. S. Barrett of Adrian, Mich., in which Putnam's editorial was commended for what it did not contain, the hanging of the Chicago revolutionists approved, and agitation in general condemned. On the whole, Barrett's letter was so barbarous and stupid that I as little thought of replying to it as Putnam thought of noticing the vituperations of Tucker. Now, in face of the fact, of which Tucker was informed, that Putnam never saw Barrett's letter, the editor of "Liberty," in his latest issue, avers that Putnam publicly accepted it as a compliment and fathered its sentiments; which is a falsehood. And so, Putnam being dead, Tucker brands him again as "essentially contemptible and base." In the same paper he says: "I ask only justice." Somebody ought to accommodate him.

Love demands law—not that, however, which is imposed from without but that which springs from its own majesty and delight. Freedom in itself is an education most noble and beautiful. Humanity is not a wild beast to be subdued and chained. On the whole it is right and means to do right. The grandeur of virtue is constantly imperative.—*Samuel P. Putnam.*

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, FEBRUARY 10, '97.

M. HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?"

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LUCIFER's speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

AFTER a vacation of some two months Lucifer Circle will resume its fortnightly meetings at 1394 W. Congress street, on Tuesday evening Feb. 16. J. M. Crane will read a paper on "Sexual Purity."

Chicago Secular Union.

At Handel Hall, Sunday eve the 29th, the Chicago Secular Union celebrated the anniversary of the birth of Thomas Paine. The speakers were Mr. Solke, one of Chicago's rising young lawyers, and Prof. W. H. Chaney, of the Astrological college. The hall was well filled with attentive listeners, a good proportion of whom were ladies. Mr. Gammage, the president, made some very fitting remarks upon the duty of Freethinkers to join the organization and to actively help in carrying out the purposes of the "Nine Demands of Liberalism," which demands he then proceeded to read.

Cleveland Notes.

On Sunday the 24th, I had the honor and the pleasure of addressing, briefly three of Cleveland's most progressive societies, or social organizations—the Franklin Club, devoted to economic and governmental reforms, and the two Progressive Lyceums. While the primary object of these Lyceums is instruction and training for the young, physical as well as mental, the exercises are interesting and instructive to grown-up women and men also. The statement in regard to these reform Sunday schools, given by Thomas Lees, in last Lucifer is well worth careful consideration by Freethinkers everywhere, whether Materialistic or Spiritualistic in belief or philosophy. In no other department of needful endeavor are these reformers more sadly delinquent than in the matter of secular or non-theistic education for the young. Paraphrasing a little: The children of Superstition are wiser in their generation than the children of Reason. Chicago, with its many thousands of Liberals,—Materialists, Spiritualists, Theosophists, etc., has not one Freethought Sunday school, so far as I know, thus leaving the children and youth to the care of Christian Sunday Schools, there to imbibe superstitious theology, prejudice and hate towards the real reformers of the world.

On Wednesday eve, the 27th, by invitation of the managers, I read a short essay on "Secular Funerals" before the meeting held in honor of the memory of S. P. Putnam, May Collins, and Thomas Paine, at Wieber's Hall on the west side. Notwithstanding severity of the weather and scant advertisement, the attendance was quite respectable, a good portion being ladies. The meeting was called to order by Dr. L. S. Copper who made a very appropriate opening address. He was followed by H. H. Cline, whose subject was "Four Hundred Years of Free-thought." Mr. Cline spoke eloquently of Bruno, Voltaire, Shelley and other pioneers, incidentally saying that Shelley, as the "friend of woman's freedom anticipated the work of Brother Harman."

The next speaker was Mr. Peter Witt, another of the bright and eloquent young Freethinkers of Cleveland. His subject was "Thomas Paine," and seldom have I heard a better vindication of the work and worth of the "Author-Hero" of the American Revolution and chief apostle of Reason vs. Superstition, and of the Rights of Man as against the Rule of Kingcraft and Priestcraft.

Then came a poem on Thomas Paine by Miss Copper, daughter of the presiding officer. Owing to defect of hearing I failed to catch much of this poem but what I heard was decidedly good.

Another of Cleveland's bright galaxy of young men who espouse the cause of Secularism and of equal liberty for all, Claude Taylor, then followed with a splendid eulogium upon "S. P. Putnam and His Work," winding up with a brief but eloquent tribute to the memory of Thomas Paine.

Mr. C. Elton Blanchard, publisher of the Cleveland "Medical Times," then read a carefully prepared paper on May L. Collins, her record in confounding her teachers in school, her brief but brilliant career on the lecture platform, giving interesting extracts from letters, showing the remarkable precocity as well as maturity of her mind.

The next paper was by Edith Slade, one of the brightest and most successful of the lady teachers in the Cleveland public schools. The subject assigned to her by the management was "The Religion of My Mother," closing her address with some excellent reflections and criticisms upon the false and cruel standard of morality that would smirch the good name of a brilliant and every way admirable young woman because of the fact that her dead body was found in her room near the dead body of a man. As this address will probably be published in pamphlet form I forbear further mention here except to say that none of the speakers of the evening was more warmly applauded by the audience than was Edith Slade.

Then followed the talk on "Secular Funerals" already mentioned, and as this paper also will be published, if demand should justify, no analysis will be here attempted.

Last, though not least, on the regular program, was an original poem by Mrs. Mary Smith of Newburg, a suburb of Cleveland, on "Woman Born of Man"—I think was the title,—an unique and very amusing production, by one of Cleveland's best known and most honored workers in the cause of Secularism, and of all humanitarian reforms.

Then followed brief remarks by John Jacobs, R. G. Holt and others. Mr. Jacobs said he told Mr. Putnam, when at Cleveland, that we can have no secular freedom so long as we have the state. Mr. Holt spent most of his five minutes in commending Lucifer's championship of woman's freedom, as a most important yet much neglected part of secular agitation and education.

I forgot to say that as a prelude to the regular program the poem by "S. P. Putnam to D. M. Bennett," as printed in a late Lucifer, was read from the platform by J. H. Taylor, one of the workers on the "Silver Knight," an excellent reform paper published in Cleveland.

At the close, though the hour was late, Dr. Copper made a stirring address to the Freethinkers of Cleveland to revive their organization and again hold regular meetings, urging the necessity of vigilance and united action if we would preserve what liberties we have left us against further encroachments by the ever vigilant and ever aggressive church power. All in favor o such reorganization were requested to leave their names with or address Dr. L. S. Copper, 433 Pearl street, Cleveland.

Judging from the lively interest manifested there is good ground of hope that regular meetings of the Secular Unionists of the Forest City will now be resumed. While the Franklin Club and the two Progressive Lyceums are in full sympathy with the "Nine Demands of Liberalism" it is believed that a city of more than three hundred thousand people should have at least one live and active organization whose chief object is to agitate for repeal of all laws that give to churchmen any advantage over non-churchmen, as well as to guard against the enactment of more laws that deny the principle of "equal liberty for all and special privileges for none."

Having delayed my return to Chicago, in great measure, in order to attend this memorial meeting, after a few more business calls I boarded the Nickel Plate for the western metropolis, arriving at the Twelfth street station, Chicago, near midnight of the 29th, January, some hours behind time,—trains eastward having been delayed by heavy falls of snow.

And now, notwithstanding the length of these notes I feel that they will not be complete until I again return heartiest thanks to the good friends and co-operators in Cleveland who so kindly entertained and helped me in all possible ways. Though impossible to name all, I must mention the names of Elizabeth H. Russell; Tillie and Thomas Lees; Mary Smith, Newburg Station; Horace E. Carr and family; Mrs. Davies and family; Mr. B. F. Bellows; Mr. L. B. Silver; John Jacobs; Dr. L. S. Copper; Messrs. Claude and J. H. Taylor; Joseph Lee; Mr. and Mrs. Skinner; Mrs. M. McCaslin and Mrs. Bruce. There are many others who deserve kindly and grateful mention but the entire list would occupy more space than can well be spared.

Among the exceptional treats was a ride through the principal streets of the city and through Wade Park, with Mr. Lovern B. Silver, one of whose specialties is fine horses and fine carriages. Mr. Silver is an old friend and comrade of Parker Pillsbury who until prevented by age and infirmity made annual visits to his Cleveland friends.

Another unusual treat was an invitation by the artist, Mr. Ransom, to visit his famous painting now on exhibition at the "Arcade," entitled "Follow Me." It is a representation of "the Christ," entirely different from the ideal usually presented by his followers and worshipers. It is the picture of a giant, seven feet high, muscular and virile in appearance, and without any halo or other hint of the supernatural. A loose gown or toga partially conceals the figure but the design seems to be to show a commanding *human* form and not in any sense a divine or superhuman object of worship. The expression of countenance is dignified and noble, but full of human sympathy; a calm and peaceful and yet very earnest look—a happy combination of the masculine and the feminine in feature and expression.

That the influence of such paintings in art galleries, and in the homes of the people, have or would have a refining and ennobling effect upon all, I have no doubt, and especially so upon the unborn, if mothers or prospective mothers could have the benefit of frequent contemplation of such ideals, as models.

Father, Mother and Child

BY CAROLINE DE MAUPASSANT.

"Woman is not undeveloped man, but diverse; could we make her as the man, sweet love were slain."—Tennyson.

Will you allow me a little space in your paper to thank Lucinda Chandler for her brave criticism of your "Motherhood in Freedom?" Mrs. Chandler appreciates, as I do, your high and pure aspirations; but she echoes also my convictions when she says that paternity must not be degraded to the "mere function of fertilizing the ovum." The family, father, mother and child, is the only foundation of the true home, and home that of the nation.

Does it follow that marriage, as it is understood and enforced by church and state made laws, is the goal towards which humanity should strive? Is it not rather the danger which it should avoid? Must the so-called physical necessity enslave for ever the mothers of the race? Of course, high minded men, like yourself, Mr. Barry, Mr. Warren and others, enter their protest against the sexual enslavement of women and would fain use all their influence to abolish it. Let them remember then, that women cannot free themselves without their help; that many of them would call them their saviors and would willingly work hand in hand with them if they dared. Why would you hesitate, men, our brothers, to stretch out a helping hand to those who scarcely dare to appeal to you for fear of being misunderstood? Will you not encourage them and strengthen their feeble and desperate efforts? The fate of humanity is in your hands, not in ours; if you value freedom for yourselves give it to your mothers, wives and daughters!

REPLY.

The above letter has been in type more than a month, waiting its turn, or rather waiting for the editorial comment that seemed to be called for. After all, however, there is little need for comment. Those who have read "Motherhood in Freedom" know that I do not "degrade paternity to the mere function of fertilizing the ovum." Far from it. I would have fatherhood to be helpful to motherhood *in all ways* that free motherhood chooses to accept.

But I do most emphatically protest against the *ownership* of woman and child by the father, as commonly understood and inculcated by the champions of the "family"—the *patriarchate* expressed by the formula, "father, mother and child,"—making the father first and head of the family. It is largely because "the nation" is modeled after the patriarchal family that we have so much injustice and oppression in the name of government. If we were not all so thoroughly steeped in the idea that the nation must be a family, with a father at its head, such robbery of the many by the few, as we now have, would not be submitted to for a single year or day. What we want is not the patriarchate nor the matriarchate, but Freedom and Justice—Liberty and personal Responsibility. Rights and privileges must be commensurate with duties and labors. This principle, or rule, puts woman first, or chief factor, in the family and the home. There is far more of endorsement than of criticism in the letter of Mrs. de Maupassant. I think, however, she is in the wrong when she calls upon men to be the saviors of women. Woman must be her own savior, but man can and must be an important, a necessary *helper* in woman's salvation. In no other way can he achieve his own salvation, or the salvation of the race. M. H.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXVI.

Since recording the events of the last chapter, weeks of summer sunshine have passed away. Alice, dressed in a soft fleecy white cashmere wrapper, was reclining upon a comfortable lounge in her own cosy room, and which has been drawn closely to the open window from where she can watch the golden rays of the setting sun as it disappears beyond the distant hills. Pale and wan she looks, but the sparkle of returning health is in her eyes as they rest now and then upon the forms of her two little girls who are seated in childish fashion upon the floor, and with their baby fingers trying to wind wreaths of ferns and flowers that were heaped in a low basket that had been placed with its contents at their disposal.

Imelda in one of her soft gray gowns was seated in a low rocker. The book from which she had been reading was lying unnoticed in her lap; her eyes, too, were wandering through the open window to enjoy the golden glory of the setting sun. For a while nothing was heard but childish voices in childish glee. Both fair women were busy with their own thoughts. Imelda had lost some of her wild-rose bloom. The clear-cut features were colorless almost as marble. There was a constrained look upon them yet now and then they would brighten as with an inward light, and reflect the happiness that she, in those moments, felt; but they soon gave way again to that other look, a deep sigh betokening the change of thought.

As the last rays of the sun died out in a golden halo, Alice slowly turned her head and for a while lay watching her friend. 'A penny for your thoughts, my dear," she said with a smile, thus recalling her to present things.

"They are not worth it," Imelda made answer. "They are but vague and unreal dreams." Alice's pale face quivered.

"Vague and unreal," she repeated. "Ah, my precious, as long as they are vague and unreal, you may count yourself happy. It is the real and tangible that makes life a burden. Why have I returned to it? I am sure I would have been many times better off had they laid me beneath the green sods." A pitiful quiver was in the sad young voice, and Imelda felt a sudden pain at her heart as she heard and understood. The next moment she knelt at the side of the invalid.

"Why should you talk like that? See, *that* is why you should be here," pointing to the little ones. Little Norma was laughing and clapping her chubby hands. She had just succeeded in crowning, with the work of their childish hands, the elder and more stately Meta who was attempting a dignified mien under the high honors. The dark-eyed elf looked so comic that Alice could not repress a smile even though a tear trickled over the pale face. Just then a step in the hallway was heard, and the next moment a figure stood in the open doorway.

"Papa! papa!" Norma's baby voice rang out, and the next instant the little one flew to meet him. He stooped and lifted the flaxen-haired child to his arms. The baby arms were twined about his neck. But little Norma's welcome seemed the only one that was accorded him; even Meta hung back, shy and quiet. She walked backwards to where the fair young mother lay, who clasped the child to her fast beating heart. Imleda rose quickly from her kneeling position and stepping to the open window turned her back to the other inmates of the room. Lawrence Westcot saw and understood. For just one moment his black eyes emitted a flash like a smouldering flame, and his white teeth sank deep into his nether lip. But not one word passed those lips that would have betrayed what was taking place underneath the quiet exterior. He had not seen Imelda since that night three weeks ago, when his words had been like cruel blows to the pure, proud girl. She had managed to keep out of his sight, and he did not possess the courage (?) or daring to force himself into her presence. This lack of courage kept him also from the sick room of his wife, which was probably most fortunate for her chances of recovery. Never once, since her return to consciousness, had her eyes rested upon his face. If she missed him it certainly did not cause regret. It is more likely, however, that she did not think of him at all, in those days.

Certain it was that when he suddenly stood, unannounced, in her presence her heart gave a great bound and then seemed to stand still. Could she have thought that he would never come near her again? But the silence was now becoming oppressive. Not a word from anyone only little Norma's cooing, caressing—"Papa, papa," as the little hands patted the dark inscrutable face. With the little one still in his arms he took several steps forward toward the frightened little woman seated upon the lounge. With a start and a gasp she drew Meta with one arm still closer to her, while the other hand was uplifted in a manner intended to wave him off. Seeing the gesture he instantly stopped. An indescribable look passed over his face. Could it be pain? He hesitated a moment, then kissed the baby face and set little Norma down.

"Papa is not wanted here," he said in a tone that sent a strange thrill to the heart of either woman. Was it the same voice they were wont to hear? No sneer, no sarcasm. How husky it had become! Did it not sound like regret? Ere they could recover from their surprise he was gone and they were once more alone. The excitement that those few minutes had brought had been too much for Alice. The next moment she was sobbing hysterically, and for the next half hour Imelda had her hands full in trying to restore quiet and peace. For seeing the mother weep caused both little girls to fling their playthings aside in true childish fashion and join with their tears. Alice was still very weak, or this episode could scarcely have affected her as it did; and to do Lawrence Westcot justice, he had no intention of inflicting pain when he went to his wife's room that evening.

Nevertheless Imelda felt bitter as she reflected what life must mean to this timid, nervous little woman when the mere sight of the man to whom she was bound could throw her into such an hysterical state. O, how wrong it all was, how wrong! After a while, however, she became more quiet and at Imelda's suggestion she soon retired. Imelda mixed for her a soothing drink and soon had the satisfaction of hearing the even, regular breathing of the sleeper. Long ere this she had sent both little girls away with their nurse, so she had the hours of the summer evening to herself. It was quite warm, the evening shadows were deepening and following an inward prompting she soon found herself in the garden walks, wending her way to the fountain. This was a favorite place with her. Its cooling spray was so pleasant after the oppressive heat of the day. She dipped her hand into the cooling liquid while her thought strayed away to distant friends.

The evening before she had spent in the society of Norman, who had that day received a second letter from Wilbur Wallace. He had expressed himself well pleased with the tenor of those letters as they showed to him the writer as in a mirror of light, and of whose character he was forming a high opinion, even though he could not yet second all the ideas placed before him for inspection. Yet, although he found these ideas impracticable in the extreme, as he expressed it, he could not but pronounce them exalted and pure, beyond that of men in general. Imelda longed to see these two men friends, and the prospects were that her wish would be gratified.

Another thing that had proved of interest to Norman was that Harrisburg had been the early home of Wilbur Wallace, the discovery of which fact was as much a surprise to Imelda as to Norman, as he had never made mention thereof. He gave as a reason for not having done so that the place held little of that which was pleasant to his recollection. It was beneath the waves of the Susquehanna that his mother had found her watery grave, and if it were not that his sisters still lived there he would have been glad to forget that there was such a place. But, he had gone on to say, in his last letter to Imelda,

"Since you, my precious friend, have made your home in Harrisburg, I have often desired to tell you that my idolized Edith, who is the eldest, and the equally precious younger sister, my sweet Hilda, are living somewhere at no great distance from your present home. So many years have passed since I have seen them that they have grown almost strangers to me. Do you think you could take an interest in them sufficient to visit them in my name? Both dear girls often send me long and affectionate letters, wherein they tell their 'stranger' brother all about their girlish affairs, and if there is any saving virtue in thoughts transferred to paper I may hope to keep those blessed souls pure and unstained through the strength of the love that they bear me."

"Could she be sufficiently interested in them?" Imelda smiled as her heart warmed to those unknown girls. She would love them as sisters of her own. Had she known she would long since have hastened to meet them; now she must wait a little while longer until Alice would be stronger, so that she could either leave her or persuade her to come with her. She thought of them this evening as she playfully let the water run through her fingers. In her mind she pictured the meeting with them and then she thought of the report she should send Wilbur, and then her thoughts strayed away to her own wayward sister, of whom she had never again heard so much as one single word, or received one sign of life. She did not know if she was still among the living.

Imelda's heart grew warm and yet sad. What had become of Cora? To what depths had she sunk? or had there been enough latent good hidden somewhere in her character to once more extricate herself and rise to higher ground? "Cora, O Cora! where are you tonight? Don't you know your sister loves you?" and as if in answer to the prayerfully spoken words a voice at her side low and intense spoke her name. "Imelda!" As though the voice had struck her speechless, she stood with stiffening white lips unable to move or speak until her name was repeated.

"Imelda!" Then——

"Frank!" broke from them in a husky whisper.

[*To be continued.*]

VARIOUS VOICES.

Peter Manderfield, Grand Forks, N. D.:—Put me down for two copies of "Hilda's Home," bound in cloth. You can have the money whenever you need it. It is seldom I read fiction, but "Hilda's Home" is grand.

Find twenty-five cents to pay for Lucifer. Date my subscription back to first of December. I have been reading the paper of neighbor B——, who cares nothing for it, and I want to pay for what I have received. Will send more money soon. The more I read Lucifer the better I like it.

—

J. M. Clark, Henryville, Tenn.:—I have been intending to write you ever since the collapse of "Defender." I caught "blizzard" because I dared to insert in its columns the article "To Caress or not to Caress," from Lucifer. I would like to canvass, write and lecture in advocacy of "first birth" [*right conditions* for first birth?] which if pure and good would, I think, be a better certificate or guaranty for good behavior and for happiness in both worlds than the "second birth" of the measly, mumpy revivalists with their annual epidemics, infecting so many communities of the more illiterate, who swallow the Bible at a gulp, accompanied by groans and doxies and bellowing prayers.

—

Wm. Humble, Weir City, Kan.:—I enclose fifty cents for Lucifer. I have not been paid any money from the company since August, until this month. We were paid fifty cents on the dollar. I think the best I can do is to ask you to stop the paper. I have nothing but my labor, and if not paid for that I cannot pay you. I am a pit-boss [coal mine], and the company has its "pluck me" stores where I can get provisions for my family, and when pay-day comes there is nothing left for us; hence, I ask you to erase my name from your books.

[The above is a fair sample of many letters received at this office. Lucifer's readers are mainly hard working people, and when they are out of employment, or when employers neglect or refuse to pay the money earned, then however much they may regret the loss of their paper they are obliged to ask the publisher to stop sending it.]

—

A. C. Knapp, Kingston, Ont., Canada:—What humanity has lost by the death of Miss May Collins can never be estimated. She was for freedom in sexological as well as in theological affairs, and one with her ability and determination would have been of great assistance in your good work. The following extract from a letter written by our lamented friend may be of interest as showing her views relative to Lucifer and its specialty:

"Personally I do not believe in a system of legalized prostitution that ties two people together, no matter how irritating the bonds, although I do believe that mutual sex association on a higher plane between the *one* man and the *one* woman is the highest expression of love imaginable."

Respecting the manner of such association she says in speaking of Diana: "It seems to me that it would be the happiest, healthiest mode of living, and that sex association would be far more satisfactory and productive of good." But alas! her dreams of love and liberty were short-lived, and we are called to mourn for friends and freedom.

Enclosed is one dollar for Lucifer for the current year. Have not much time to read your worthy paper but we should assist as much as possible the cause of freedom and there is no better way than by spreading Lucifer's liberal thoughts abroad. I like the neat, compact form of the paper as published now much better than that of old, and am glad to see this evidence of progress.

—

"Aunt Lydia:"—Let me not be "too late" with greetings for this new year to all of your readers—and especially to the members of "L. U."—which signifies a "Liberal Union" for Lucifer, our Light-Bearer; the organ of our particular and special manifestations, and bearer of light and knowledge upon the same. And with "greetings," we want to bear in mind the "liberal" part, and be prompt with annual dues.

The "union" part is as nearly *perfect* as can be; we have no need to even speak of that except for congratulations to each and everyone.

Perhaps it will not be any inducement to the members of Lucifer Union, and to those who would like to become members—to say that when they write me—(those who have not lately;) that I have a photograph—"New Year's gift" for them—but it may be to some.

And now, dear Lucifer, though changed in form, you are the same old friend. Someone said "To grow old is to grow safe and privileged, and sure." Five years ago the man who "borned" the Light-Bearer talked to me of this very "form." (Query: If Mr. Harman is the "father" of Lucifer, who is its *mother?*) As soon as I saw this form, I thought of his old illustration of size for paper, by folding the old Lucifer one half and having columns run the other way. Must say I am extremely well pleased with the new dress—it seems an improvement. Although I have preserved every paper for fifteen years (of Mr. Harman's publication) these will be easier preserved, by binding. And, with the same old heading, it does not "lose its identification." Through it, I mentally behold the lovely oil painting of the same in the editorial office of Lucifer's scribe. Also long association has endeared it to us. Best wishes for Lucifer.

—

Flora Fox, Rochester, Minn.:—Have just read "The Old and the New Ideal." It contains "heaps" of truth and tons of common sense. Demands one code of rules for both sexes, and those rules founded upon practical experience.

Am glad the author has put the price within the reach of nearly all. The idea that a book is not valuable, in interest or education unless it has a high price attached, and that a cheap book for the masses renders the works of other reforms less valuable, belongs to the "old ideals" and false superstitions of the past.

And right here this same logic might well apply to a query of the author, on page 77. "And finally is it not human nature to value that but little which we can have for the simple asking, and to value even less what is forced upon us?" In the first place we should get out of the "force" plane and move into the realm of plain reason. To value but little that which we can so easily obtain, shows that we have not put the *true* price upon it; have not considered the *worth* of it so much as the mere possession, hence we must learn to discriminate between values for ourself only, as we can not choose for another.

I like what the author says of freedom. "I will not show you what you have a right to do, but what you should do in order to lead a happier and nobler life. . . . When I speak of freedom . . . I mean not only immunity from all legal interference, but what I would call far more important, emancipation from superstition and the resulting customs and false (love) ideals."

The aim of this book seems to be to make one think. It will not allow you to love the "old ideals" just because they *are old!* It stirs up all lazy brain vibrations, and brings the glimpse of the possible millennium, in a very practical progressive growth. Who of us are ready to grow out of our false love ideals?

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THIRD SERIES, VOL. I., NO. 7. CHICAGO, ILLINOIS, FEBRUARY 17, E. M. 297. [C. E. 1897.] WHOLE NO. 646.

Woman.

She walketh veiled and sleeping,
For she knoweth not her power:
She obeyeth but the pleading
Of her heart and the high leading
Of her soul, unto this hour.
Slow advancing, limping, creeping,
Comes the Woman to the Hour:—
She walketh veiled and sleeping
For she knoweth not her power.

—*Charlotte Perkins Stetson.*

Popular Follies and Crimes.

BY JAMES S. DENSON.

Dwight L. Moody says that Paul's declaration that "Unto the pure all things are pure" does not apply in the discussion of the nude in art, because "Paul is speaking about a different thing altogether from that which now concerns us, and is laying down laws about the clean and unclean with respect to meats and drinks among the Jews." In other words, Mr. Moody, Paul was speaking of the senseless taboos of superstition, and that is just what you are talking about when you echo the ascetic denunciations of the nude. "Paul says that all these distinctions ceased in Christianity, and that all kinds of food might be considered as lawful and proper." Exactly, Sir; and all these distinctions which make one part of the human body pure and another impure ceased in rationalism, and now all parts of the body are equally "lawful and proper."

* * *

The Metropolitan Museum of Art in New York has for its director General di Cesnola, its curator, Dr. William H. Arnold, and its gatekeeper, D. W. Kellogg. All these gentlemen declare that no man in overalls can be admitted to view the art treasures in the museum. For seventeen years no man so branded with the badge of shame has been permitted within the sacred portals, asseverates General di Cesnola. "We would just as soon think of admitting a drunken man, or a man without a coat, or for that matter a man without his trousers." The fine discrimination of the Museum officials is shown in their lumping men in overalls and shirt-sleeves with drunken men. A workman in overalls is good enough to chisel the rough marble into a thing of beauty but he is not good enough to go into the Museum to see it after it has passed out of his care. "A poor woman with a shawl over her head" is barred, say the snobs in charge of the Museum of Art. "Suppose she were rich, with nothing on her head, or the shawl were from India?" asks the "Journal." Gatekeeper Kellogg's rules let in people who are "properly dressed," and of course Gatekeeper Kellogg can tell at a glance who are "properly dressed." He is infallible. (By the way, does the Metropolitan Museum of Art belong to all the people or only to Gatekeeper Kellogg's "properly dressed" folk?) A man without trousers is shut out, necessarily, but is a fashionable woman with only shoulder-straps for the upper part of her gown? Is it possible to have common sense exhibited in the management of public institutions?

"A naked, tipsy woman dancing in her shame," is the description given of Macmonnies' Bacchante by the "Literary World." Who is simple enough to believe that this was the artist's thought? How could a "tipsy woman" balance upon one foot in the attitude given the Bacchante, holding in one hand above her head a cluster of grapes and bearing on her other arm a heavy child? "Dancing in her shame" undoubtedly has reference to her nudity, and the expression will not prejudice against the statue any man or woman who can look on his or her own body without blushing. Moody, the evangelist, thus raves over the Bacchante:

Think of it! An intoxicated female, totally unclothed, standing on one foot, her head thrown back, a bunch of grapes in one hand and a new-born infant in the other! Consider the history of this courtesan; consider the character of the living model who posed for the statue; consider its position in a public place where the youth of both sexes are, in a certain sense, obliged to go to obtain books for reading and reference, and what shall we say? Do we parents want to encourage this thing by the examples in our own homes?

This is a beautiful example of "clerical mind"! What does Mr. Moody know of the "history of this courtesan"? How does he know that she is a courtesan? What does he know of the "character of the living model"? Who is his authority for the insinuation that she is aught but a virtuous woman, even from the point of view of his own narrow sect? Does he mean to have us understand that the mere fact of posing nude is sufficient to damn a woman, in his eyes? If he does—and he seems to—then all that can be said is that artists' models will do well to continue strangers to Mr. Moody.

* * *

Some weeks since, Captain Chapman of the New York police raided a dinner party at Sherry's, a very high-toned restaurant. It was done because the virtuous captain had information which led him to suppose that "Egypt" and other dancing women would give an "improper" exhibition for the delectation of the wealthy gentlemen who were partaking of the dinner. This raid has been the most talked-about event in Gothamite circles since its occurrence. Some of the gentlemen concerned preferred a complaint against Captain Chapman, and a long and "spicy" trial before one of the police commissioners followed. The newspapers were full of the nerve-tingling details. The austere "Sun," which hates the "new journalism," gave the fullest report, printing evidence that the "sensational" papers were too modest to admit to their columns, which makes us suspect that Dana is opposed to sensationalism only when it costs enterprise and money. As a matter of course, the raid has done more to make "lubricity" familiar to the people of the city and of the country at large than would ten thousand undisturbed Seeley dinners. The compulsory moralists always make a mess of their business. But through it all grows the power of the state. Now the grand jury has indicted Mr. Seeley and the other principals in the affair, the police of Brooklyn have followed the example of the official meddlers of New York, the other day raiding a dinner party, and the Metropolitan Board of Police Commissioners hav

unanimously exonerated Captain Chapman. "Among policemen and others directly interested, the decision caused great interest. They regard the action of the commissioners as establishing a precedent by which police captains might assume much additional power. Under the decision of the commissioners, it was argued, a policeman could invade any place where he might suspect an offense against some one of the numerous laws of the city or state was being committed. The decision, it was claimed, would support the policemen in acting without warrants, and trusting solely to their own impulse or discretion." The commissioners, however, deny that any such precedent has been established. But their denial avails nothing. These gentlemen know more and consequently are more cautious than the ignorant subalterns of the force; or they may even be credited with sincerity in their disclaimer, and yet the denial be valueless. We know how the great mass of invasive statutes and procedure has accumulated; the process is a comparatively slow one but it is as sure as the remorseless march of time. Every new wrong to which the people submit weakens their resisting power, and toward the end they grow too slavish to even protest. Tyranny in its confidence becomes careless, and then —

* * *

In his New York "Sunday Journal" article, Dwight L. Moody quotes from the decision of Judge Phillips in the Harman case as follows:

"There is in the popular conception and heart such a thing as modesty. It was born in the Garden of Eden. After Adam and Eve ate of the fruit of the tree of knowledge they passed from that condition of perfectibility, which some people nowadays aspire to, and, their eyes being opened, they discerned that there was both good and evil; 'and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.' From that day to this civilized man has carried with him the sense of shame, the feeling that there were some things on which the eye, the mind, should not look; and where men and women become so depraved by the use, or so insensate from perverted education, that they will not veil their eyes, nor hold their tongues, the government should perform the office for them in protection of the social compact and the body politic." [U. S. vs Harman, 45 F. R., 423.]

One wonders what the thoughtful student of history, who in the twenty-fifth century may pore over the records of the nineteenth, will do with Judge Phillips. How will he classify this judge who, presumptively set for the defense of the citizen, prostitutes his position to the service of the exploded superstitions of the childhood of civilization? How will the future antiquarian label this judge who gravely argues for the censorship of art and literature on the ground that the eye and mind of man should not take cognizance of the fact that men and women are of different sexes? Much nonsense is uttered from the bench—we do not expect a great deal of profound wisdom from that quarter, but assuredly we should be spared the infliction of deliverances that rank intellectually with the homilies of a plantation exhorter. If our judges cannot keep clear of superstitions of the order of salt-spilling omens and left-hind-foot-of-rabbit charms we had better put in their places Sioux medicine men or African witch doctors. If we are to have primeval intellects in judicial high places let us be perfectly frank about it; let us honestly say that we are going to savagedom for our judges. In his attempt to prove that the government has the right to compel us to veil our eyes and hold our tongues, when he thinks we should, Judge Phillips appeals for sanction to the Garden of Eden myth, the Tree of Knowledge legend, the fig-leaf folk story, whichever you choose to call it, that simple guess of early man as to the origin of evil in the world. Judge Phillips seems not to know that the whole yarn was long ago discredited, that the ablest intellects in the Christian church hold it as no more than a childish fable. Why don't he try to frighten us with the tales of Gulliver or the story of Jack and the Beanstalk? Finally, to reinforce these formidable foes of common sense, our antediluvian judge lugs in two more myths, "the social compact" and "the body politic." Who have entered into this "social compact"? If it be true that "governments derive their just powers from the consent of the governed," what becomes of the "social compact" for those who refuse to be governed in a way repugnant to them? When, for example, did Moses Harman agree to a compact binding him to veil his eyes and hold his tongue at such times as Judge Phillips should think it proper for him to do so?

A Defense of Divorce.

George Wilson, in Kansas City "Journal."

Judge Henry, a fine specimen, and a well preserved one, of the old tyrant Bourbon Democracy, in his speech in the First Congregational church of Kansas City, said that the ease with which married people get divorces under the laws of this state is "infamous." For my part I cannot think of many things that are more infamous than for a man to compel a woman to have the relation of wife to him against her will. It is a curious case of the power of superstition over man that if there has been no marriage ceremony a mob will hang the man for so doing, but if there has been, the same act on his part is approved.

He delivered a panegyric on South Carolina, saying that she is the one state in the Union where no divorce has ever been granted. Why did he not add what he could learn from the Encyclopedia Britannica, if he does not know it—that she is the only state in the world whose laws provide how much of a man's estate his mistress shall get. Every state that has a law forbidding divorce needs an annex law of that kind, whether it has it or not.

The judge says that the divorce laws of this state conflict with the Divine law and are nurseries of infidelity and crime. Look at France in the long time that no divorce was allowed; and at England, where it is very hard to get a divorce. Is there any more infidelity here than there? If the literature of those countries and popular belief are any guide, it is the rule for every married man to keep a mistress.

The rule of the Mosaic law, repeated in the New Testament, and which is impregnable, according to Judge Henry, was that a man could put away his wife for adultery. But what about the woman, if her husband were similarly guilty and she innocent? Under the rule of the Jews, which Judge Henry thinks "divine," the woman had nothing to say and her husband did as he pleased with her and with other women. Judge Henry is immensely enamored of that jug handle arrangement. Ho-ho! But then we men are so weak.

DIVORCES BY COLLUSION.

He is especially aggrieved that married people get divorces by collusion. Now, if neither one wants to live with the other, I can see no more natural and proper thing for them to do than separate. And I cannot see, for the world, how I have any right to force them to live together if they don't want to, nor how Judge Henry has, nor where all the rest of the people in the state have a right to force these two to live together. And the experience of France and England shows that it does not succeed. If they want a divorce by collusion they will commit adultery by collusion if refused a divorce. And the latter sort of agreement is, I am credibly informed, a very common proceeding in Europe, where divorces cannot be had. How much improvement is that on divorce by collusion?

One of the brightest women in the medical profession in America said to me: "I did not think I was doing right to bring a drunkard's children into the world, so I got a divorce and studied medicine to support myself and our one child." I know many another weaker woman who has gone on under the ideas that Judge Henry holds and brought a lot of children of an habitually drunken father into the world, who can scarcely be anything but a misfortune to themselves and to others.

I know a case of a young couple that, after they had a child, got a divorce by collusion, on account of the husband's drunkenness, and each married again. She took the child and another man married and loved her, and there is nothing that his large means can get for her and the child that he does not get if they want it. Both are as happy as people can be. The drunken father reformed and married another woman and has been a sober and happy man ever since. Instead of three miserable people, there are now five happy ones.

THE INCREASE OF DIVORCE.

Does it never occur to Judge Henry why there are more divorces now than formerly? One cause is the changed economic conditions. A Chicago judge says that most of them grow out of "the bread and butter question." Another is that American women are learning to make their own living and so will not stand from their husbands what they formerly had to, because completely dependent. It is not right, it is not salutary for the race that when people have made a mistake they be not allowed a chance to correct it. No one has a right to compel a man and woman to live in unhappiness when they can find happiness. Judge Henry's logic would require a child that has wandered into a jail to spend the rest of its life in it.

Judge Henry is a sample of the Bourbon Democrats, the ruling spirit in the politics of this state, calling themselves Jeffersonian yet as far from the spirit of Jefferson as the East is from the West. Jefferson was the embodiment of the spirit of liberty. He said, give truth and error a fair field and no favor, and truth would win. These Bourbons continually forget that the makers of the state are greater than the state. The judge represents himself and somebody else who would fix a "sphere" for women and one for men, and keep each one in his and her own sphere. Wouldn't it smack a little of appropriateness in disciples of Jefferson and freedom to consult the women about fixing their sphere? Where does man get a right to fix her sphere and she have no right to fix his?

MANHOOD OF MEN IS DECAYING.

In my opinion, this alarm over the fact that woman is becoming too self-assertive, too "new," too "masculine" means only one thing. It means that the manhood of the men is decaying. I believe that vice-drugs and vices are retarding the growth of the intellect of men, and that the women are actually gaining the advantage, progressing mentally out of proportion to the men. And the men who feel it want a curb put on the women. Let the men abandon their vice-drugs and vices.

Who has not seen a woman trying through years to get her husband to be man enough to keep sober? Who has not seen women taking their husbands out of saloons—the "weaker vessel" taking care of the stronger?

Judge Henry is better informed on what God wants done in this matter than I am. But I call his attention to Jean d'Arc, Isabella, Katherine of Russia, Elizabeth and Victoria as some of the "weaker vessels" who dodged Almighty fiat and did great works for the world.

Among our fathers in Northern Europe, as described by Tacitus, the state of morals was vastly better than among us. Yet it was only necessary for a woman to get witnesses and declare in three specific places that she was divorced and it was complete. It is not the divorcing that is the social ulcer; it is the conditions that make people unhappy in married life. Seek these out; remove their causes. While they exist, refusal of divorce is only like putting a piece of court plaster over a boil on a man's body; it may drive in what might better come out.

People having made a choice ought to be made to stick to it; "unless they have such grounds as wise legislation may prescribe." "Wise legislation"—heaven save the mark! Look in on the average lot "of simlin heads" making laws. Look at the "acts to repeal an act." If they are wise enough to cure the evil, why are they not wise enough to have prevented it? Or, rather, why were they not wise enough not to have caused it? Legislation has brought about the economic conditions that cause most of the divorces.

JUDGE HENRY ARRAIGNED.

"I would not compel her to live with and treat such a man as her husband, but would separate them, giving time for repentance and reform." And where does "I" get the right to manage a private affair between the man and wife? Suppose they turn the tables and take hold of "I" and do what they please with him and his relations with his wife?

Judge Henry speaks of "one species of immorality that was rare fifty years ago." But it was not. The only difference was that in this very state fifty years ago it was committed by husbands with slave women, and if Judge Henry does not know this, I do not know where he kept his eyes and ears in those days.

He says: "Since the Savior appeared on earth, in every land which Christianity has reached and obtained a footing the marriage relation has been held sacred and recognized by the law as such. While marriage originates in an agreement between the parties, which until executed is of no higher obligation than any other civil contract, yet, when the minister of the Gospel or other person authorized to perform the ceremony with their consent completes the engagement between the parties who have agreed upon a marriage it ceases to be a mere civil contract, which may be annulled at the pleasure of the parties, and becomes a solemn engagement, to be terminated only in the manner prescribed by the sovereign power of the state. . . . And it would be well if the lawmakers would heed the law of God," etc. If that is not a case of "reversion to an ancient type," the type of union between church and state, I cannot see very well. The people of this country have wisely concluded to stick to human law, for the excellent reason that it is impossible for them to agree as to what is "the law of God."

I venture the assertion that neither Judge Henry nor any other Democratic judge in this state can truly define "law." Voltaire says to disputants, "define your terms." Judge Henry has not the remotest idea of the origin and meaning of the word "God."

It is said that man grows old by the deposit of chalky substance in his tissues, and, whereas, they are "springy" in youth, they get less and less flexible in age. A state has its youth and grows old and becomes like a stiff old horse with chalk in his tissues. The enactment of "laws" that limit the natural rights of the individual are to the state what the chalk in the tissues of physical man is. They make it less and less possible for the individual to move, and thus old age comes over the state. What we need is proper economic conditions, natural freedom, and then everyone for himself and herself must at last "walk up to the captain's office and settle," and the captain is "the law of the survival of the fittest."

NATURE THE PROPER RULER.

People who have sense enough to marry wisely and live together pleasantly will, other things being equal, leave more children of like natures than those who do not marry wisely and who lose much time in divorcing and remarrying. And it is much better to leave them with that natural advantage and that natural penalty. The best of life that I have ever seen was in an unorganized territory, where there was no law or courts. Everybody minded his own business; there was no interference with anyone's private affairs, and no taxes to pay for services that we did not need or want.

In his "History of American Banking," Gouge, in 1835, foretold the social decay and misfortunes that would be brought on this country, just as they have come, and added: "Instead of tracing its cause to some positive institution, the removal of which, while it might not immediately relieve, . . . would prevent . . . recurrence, men set themselves to heaping law upon law and institution upon institution. They in this resemble quacks, who apply lotions to the skin to cure diseases of the blood or digestive organs occasioned by intemperate living. These projects of relief and efforts at corrective legislation will be numberless in multitude and diversified in character; but as they will not proceed on the principle of 'removing the cause that the effect may cease,' they will ultimately increase the evils they are intended to cure."

Certainly there are few states in our Union where there has been more close, searching and tyrannical legislation, infringing on the natural rights of the individual, than by the Bourbon Democracy of this state—what we might call, in their own language, a lot of "projickin' simlin-heads." And the breath was not out of their mouth for cursing the tyranny of the Drake constitution before they began it.

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, FEBRUARY 17, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

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Chicago Vegetarian Society—central—meets the first Tuesday of each month at the Great Northern Hotel. Admission free. Several "branches" meet regularly in different parts of the city.

Church of the Soul,—Spiritualistic—Cora L. V. Richmond, pastor, holds regular meetings every Sunday evening in Masonic Temple. A series of discourses were begun Feb. 7, on the "Lost Atlantis." Admission free. In forenoon, Sundays, same place, a Spiritual Sunday School is held.

Banker vs Judge

A large share of space in this week's issue is given up to a stinging reply to a Missouri judge by a Missouri banker. A leading western paper, the Kansas City "Journal," Republican in politics, in a late issue gives prominence to the divorce question, calling it a "burning issue just at this time," and that "the legislature is being called upon to make and amend laws on the subject." Elsewhere in the same issue—Jan. 17,—it is said that "Senator Young's divorce bill provides that the prosecuting attorney of the county shall cross examine the plantiff's witnesses and shall in every way assist the court in determining whether a divorce should be granted.

"The bill allows each county attorney an extra assistant at one hundred dollars per month," and adds, "if this bill should become a law, and there is every reason to believe that it will, it will largely do away with men and women coming to Missouri and bringing suit for divorce without the defendant ever knowing that there is trouble in the family."

Thus it would appear that the already enormously overburdened tax payers of Missouri will be compelled to pay to some briefless young lawyer in each county a salary at least three times as great as he could earn at productive labor, simply to assist the county attorney in preventing people who would escape from marriage slavery, from obtaining freedom.

Is there no parallel between such legislation and the fugitive slave laws of fifty years ago?

Though the reply of George Wilson,—who is said to be "President of the Lafayette County bank, (Lexington, Mo.) and a leading citizen of Western Missouri,"—is a long one, it is hoped that no reader will fail to read it. The natural right of women and men to manage their own conjugal affairs without supervision by outsiders was scarcely ever better defended; surely not by one of the privileged classes.

The sub-heads in the article are those of the "Journal," not ours.

Involuntary Servitude.

Among the very few influential dailies of this country whose editors have the manliness to protest against the encroachments upon individual liberty by our irresponsible and monarchical supreme court the "Cleveland Recorder" holds an honorable position. In its issue of Jan. 29 the "Recorder" has this to say:

"If the report from Washington is true, that the Supreme Court holds that in spite of the constitutional amendment against involuntary servitude, a contract to labor may be enforced against the laborer by bodily seizure and imprisonment, we may well wonder whether that amendment did indeed abolish slavery. As the decision in question was given in a sailor case, it may call for an amendment of our ancient maritime laws, rather than for renewed criticism of the enslaving tendencies of the Supreme Court. In either event, however, it calls for action of some kind. When a ship's crew, at this period of our country's history, may for striking work while on shore, be arrested, put in irons and carried to the ship for which they have refused to work, it is time for congress to overhaul either its own laws or the judge-made laws of the Supreme Court. The fact that Judge Harlan dissents from this decision of the court, indicates that once more that body has attempted to drive a nail into the coffin of individual liberty."

The Curse of Legalism.

"Sociologic Lessons," by Henry M. Parkhurst, are suggestive and instructive, though not always in line with Lucifer's central thought. Number thirty of this series, found in this week's issue, treats of "Legal Tender." This lesson seems to postulate or assume that the citizens of this country and their government are two distinct entities. For if the government is not an entity distinct from and superior to the citizens, where does it get the right to make gold coins, or gold and silver coins, and the notes based on these coins, the only legal tender in the payment of debts? Is it because "the people," in their *collective* capacity, have given this right to the government? If so, where did the people in their collective capacity get this right? Do collective bodies possess rights that do not inhere in the units? If a particular Jones, Smith or Brown has no right to establish and enforce any particular coin as legal tender, how or where do any number of Joneses, Smiths and Browns get such right? Do citizen rights increase with numbers?

The theory seems to be that until organized under rules called a "government," a "state" or "nation," these Joneses *et al*, have no right to enforce "legal tender," but that in some mysterious way these paper rules—and the "oath" that is taken when a man begins the business of enforcing these rules—completely change the character of an act from wrong to right, from bad to good,—in a word, from *invasion to government!*

Remove the curse of legalism; take away the right to invade and rob by authority of paper rules called a government; put gold and silver, copper and nickel, iron, brass, tin, zinc, granite,

coal, clay,—and other natural products, wheat, corn, rye apples; also manufactured products, houses, clothes, tools, etc., etc.,—put all these on a basis of *equality*, of equal freedom; let *all* commodities compete on equal terms for use as a basis of "currency" in making exchanges of wealth, and we will have removed one of the chief causes of poverty, crime and misery now so prevalent everywhere.

Then natural selection or the survival of the fittest will soon show what commodity is best adapted both as basis of currency and standard of value. If, under free competition, gold should be preferred as such standard, rather than wheat—"the staff of life," or an hour's work at productive labor,—the source of all acquired wealth,—then no one could complain of favoritism or partiality, and but few enormous fortunes could be built up at the expense of productive labor. Monopolies of all sorts would then dwindle and perish for lack of their right arm and right hand—LEGAL TENDER MONEY!

* * *

Much of the same reasoning applies to another law-protected monopoly—*marriage*, which means the exclusive right vested by law in man to own and control the "creatory," the sex-nature of woman. As gold is made the exclusive standard and basis of legal tender money—plus silver in limited quantities, so monogamic marriage—plus a limited quantity of concubinage or plurality, as in South Carolina and among the aristocracies of Europe ("morganatic" unions), is made the only legal tender, or standard and basis of morality or purity in the sex-relation of women and men; and this interference in the realm of sexology and sociology is quite as productive of evil as is the same interference in the realm of economics. Legal tender money, as the basis and chief factor of all economic villainies and inequities, robs men of their natural right to the earth; so likewise, legal tender marriage robs children of their natural right to be *born well;* and students of sociology and of biology are rapidly coming to the conclusion that the interference of legalism in the matter of populating the earth is quite as disastrous in results, quite as productive of pauperism, crime, vice, imbecility, insanity, etc., as is the interference of legalism in the matter of industrial economics and exchange of products—if not more so.

The right to be born well (if born at all) is the first and most important of all human rights. When this right is denied no adequate compensation, to the injured one, can possibly be made by a fair division of subsequent opportunities. Laws which compel woman to be the mother of unwelcome children, or that deprive her of the right, *at all times*, to choose the conditions and the co-operators necessary for doing her best work as race-builder, are more criminal than are those which would deny the right of the child to *live*, after it is born. From a high moral standpoint it may often be a greater wrong to give life than to destroy it.

* * *

Lucifer's cure for the curse of legalism—in economies and in reproduction of the race, is

FREE COMPETITION! NATURAL SELECTION!

Equal opportunities for all and special privileges for none. Then let the fittest survive. If, in freedom, gold is demonstrated to be the best standard of exchangeable values then the gold standard will be generally adopted, and those who prefer another standard can also be suited. If under free competition and comparison of results, the exclusive sex-union of two, a woman and a man, is proved to be the best for individual happiness and for the production and rearing of children then monogamy will certainly survive—and those who prefer other methods of association can also be suited; suited without resorting to falsehood, perjury, cruelty or murder to obtain their desires. As a result, poverty will cease; sexual prostitution—legal and illegal—will also cease. As poverty is the natural complement and necessary outcome of legalism in economic relations so sex-prostitution is the natural complement and necessary outcome of legalism in sex-relations.

In a recent discussion at the rooms of the Society of Anthropology, in Chicago, the question was raised, "what to do with our defectives?" One speaker said if it were not for our unwise "charities" nature would soon wipe these defectives off the earth. Another speaker said if it were not for the unwise meddling of human law and custom nature would *not have made* these defectives, and hence there would have been no need of the wiping-off process, and no occasion for the so-called public and private charities to take care of defectives.

* * *

A fitting close for this article is in the words of Banker Wilson, printed elsewhere in this issue. Speaking of marriage and divorce he says:

"The best of life I have ever seen was in an unorganized territory, where there was no law or courts. Everybody minded his own business; there was no interference with anyone's private affairs, and no taxes to pay for services that we did not need or want."

* * *

This is equivalent to saying that Liberty with Responsibility for one's acts—the right to make mistakes and the right to learn from or profit by those mistakes, is all the law that is needed to make the human race as happy as the present imperfect development of natural conditions will allow.

The Other Side.

BY R. B. KERR.

[A few years ago, when Grant Allen published "The Woman Who Did," and "British Barbarians," a well known High Church London clergyman, the Rev. Theodore Stebbing, of Mile End Church, was advertised to preach in confutation of that author's theories. Lucifer sent a special correspondent, who reports the sermon as follows.]

Dearly beloved brethren. We are met today to discuss the doctrines of that notorious heretic who is known among the sons of Darkness as the Darwinian St. Paul.

It may be interesting to begin with an account of the personality of the man. In appearance he bears considerable resemblance both to Charles Darwin and to Alfred Russel Wallace, two of the most mischievous representatives of an unbelieving generation.

I also understand, dear brothers and sisters, that this man shares with these wicked men whom I have named the fame of a noble and stainless character. This is one of the inscrutable dispensations of Providence, who so often makes the faithful a bye-word for meanness, spite and uncharitableness, while he allows the Prince of Darkness to endow unbelieving men with every virtue, in order to make them a snare to believers.

And what, my friends, are the doctrines which this man is spreading like poison? They may be briefly summed up in this; that he is trying to make all the people in the world happy, when God has decreed that the great majority shall be miserable.

I wish today to deal particularly with his theories regarding sex; a subject of which I believe that many of you, my dear sisters, have never heard, and to which I shall try to allude with the utmost delicacy.

How logical this writer is, and how perfectly qualified his theories are to give happiness to the whole human race, you will see at once when I state his views.

In a word, my brothers and sisters, he wishes to introduce absolute individual liberty into sex relations.

The first result of such liberty would be to leave women free to refuse to bear children when not inclined to have them. This is a direct attack upon the teaching of Holy Writ, which prescribes the unlimited bearing of children as the penalty which women have to pay for their wicked participation with Eve in the sin of plucking the apple.

Not only would the pernicious theories of our author immensely increase the happiness of women by relieving them in many cases from bearing an unlimited number of children to a man they hate, but in another way it would add to the happiness of the race. It would diminish the number of children who are brought into a miserable life of poverty, sickness and hopelessness, in accordance with the will of Our Most Holy Lord, who has predestined the majority to everlasting misery.

It is not enough for our author to wish to alleviate the sufferings of married women and their children, but he aspires, forsooth, to add to the pleasures of unmarried women. We rejoice that one of the triumphs of God's working in the world is the evolution in modern times of our dear sister, the virgin spinster. How beautiful to view the development of her life, and to see the gradual fading of the eye and the dying out of all earthly passion! How good that so many of our dear sisters should be left free to sing a hymn of perpetual praise to the beneficence of the Creator, instead of being troubled with the cares of the world, and the lusts of the flesh!

In order, my dear sisters, that you may know how many of you are chosen for this blessed lot, I will quote the statistics of one city, the city of Edinburgh, at last census. Edinburgh had 142,000 women and 119,000 men. From this it is clear that at least 23,000 women in Edinburgh can never be married. But the number of male births exceeds the number of female births, and therefore it is probable that among the young there is a majority of males, the feminine surplus being made up among the adults alone. Morover, many men will not marry, and many emigrate, leaving their women behind. It is therefore very safe to assume that the number of celibate women is double what the census indicates, and is really something like 46,000 out of 142,000. Think of that, my dear sisters, think that thirty-two out of every hundred of you will be freed from the desires of the flesh, and be able to lead a spiritual life. Morover, if we reckon the proportion of the remaining 68 per cent. who will make unhappy marriages, or be crushed by unwilling motherhood, you will see what glorious opportunities you will have of becoming perfect through suffering.

My friends, what does this false guide propose to do for our dear sister, the virgin spinster? He proposes to turn away her mind from the things of God, and to fix it on the pleasures of this world. He wishes to free her from the contempt and loneliness which are so often her lot, and to introduce her to all the intellectual, emotional, magnetic and physical pleasures of unrestricted intercourse with such men as she may happen to love and esteem. He does not wish her to suffer any more from those nervous troubles which draw her so near to her Maker. He believes that the early fading of feminine charms is unnatural, and due to listlessness and loss of hope, or to undesired motherhood; and he wishes to see the eye of the woman of forty sparkle as brightly as that of the woman of twenty, and practice till far on in life the wicked witchery which is associated with sex.

Once more my brothers and sisters, this man wishes to relieve the dullness, the hatred, and the despair which so often characterize domestic life, by allowing perfectly free association between persons of opposite sex according to their inclinations. Some will say that the majority do not care for freedom and variety, because their thoughts are bound up in one object. But, my brothers and sisters, how contrary that would be to all our experience of life! However much we love our native heath, do we not all enjoy new scenes? Although the climate in which we live may suit us better than any other, yet our physician prescribes change of air from time to time. Is not variety of occupation stimulating to the mind and the body? Do we not all love change of diet? Does any man refuse to eat cherries because he has already pledged his affections to strawberries and cream? And is it to be supposed that there is one department of life where the rules which govern all the rest do not prevail?

My friends, it is only too true that variety of sexual pleasures is delightful to the souls of men and women. It is natural to most of us to love one man or woman more than others; but only the veriest Philistine can live in a world full of these soft, charming creatures we call women, and be dead to the fascination of all but one of them. To associate with a new type of mind, to exchange new ideas, to admire in a new form those beauties and graces with which the Prince of Darkness has cunningly endowed nearly all human beings who lead a natural life, to feel the magnetic influence of a new nature, surely, my friends, these things are delightful to all men and women who are not self-deceived.

Dear brothers and sisters, it is necessary that I should leave this subject, for I confess that my natural and impure heart leaps with delight at the very thought of the pleasures which I have described.

My friends, be not deceived. If the theories of this nefarious author are realized, this vale of tears which we call the world will be changed into an Earthly Paradise, another Garden of Eden. In such a state of existence, who would stop to reflect on the joys of the Paradise above, and the goodness of his Maker? Turn ye, turn ye, my friends, from the teachings of the Evil One, lest haply ye be consumed, and perish in the flame.

Temperamental Harmony.

BY JESSE H. JONES.

One of the very difficult things to do in this world is to convey into the human mind a new thought. All of us in the field of reform, whatever phase of reform we advocate, experience the same difficulty. Hence I say to the readers of Lucifer, kindly turn as favorable a mind as you can toward what I say, for I am undertaking this very difficult task.

Whatever our power of will may be there are some things beyond that power. For instance, a man and a woman may marry, but it is not within the power of man to make some marriages happy. There are discords in human nature which no human striving or suffering can turn into concord. It is better to avoid these discords than to bear them, or to break asunder the marriage relation out of which they arise.

There are some desolations that no medicament can cure. One is when all or all but one of the children in a family die, and die because they are of too feeble vitality to live. Another is when children are born and live that never should have been born, the two parents are so unfitted to be parents together, and yet might have been well fitted for other partners. And there is much more, but these will suffice for illustration.

Now the secret of life which is the secret of love has been discovered. Prof. Wm. Byrd Powell made the discovery, and there is no more important knowledge to be communicated to mankind in the domain of our bodily life than this secret. There is a reason, a deep reason in the very substance and structure of the vitality itself, why some men and women separate from all others and love each other for life; and why these persons do not have and could not have any love for some other persons. This deep reason it is of great importance for every body to know. It is precious, sacred knowledge, and whoever has it has what cannot be measured by gold.

This knowledge is not the only knowledge worth having. It is not to take the place of other knowledge, but in its own place it is invaluable. If there are any who think that I imagine that the possession and practice of this knowledge would cure all the evils of human life, then I have failed to express myself adequately. But that the possession and practice of such knowledge would do a good which nothing else can take the place of, this is to me a verified fact.

Let me try to indicate the place of this knowledge in the sphere of life. There are relations in life, and there are actions under those relations. Thus it is the common form of speech to say "the marriage relation." Then there are right conduct and wrong conduct under that relation. Now Lucifer is, I think, dealing chiefly with conduct, and is teaching what it deems right conduct in the marriage relation. But the basis on which to establish that relation wisely and well, so that the two parties in it shall be happy together and shall fulfil the marriage function well, is a matter of far more importance than right conduct in that relation; yet it is not taught, and its value is not realized. The matter is thought of as the queer, curious notion of some quirky people, when it is fundamental to all improvement of mankind in the world. The bringing together of the right man and the right woman in each marriage, is of the highest importance, and the making familiar

throughout the community the principles and laws upon which the right selection is made is of priceless value. But if any body supposes that the plan of action I would have adopted would be to establish a method that would pair off people under the charge of some supervisor of marriage, so that they would be sorted out and set together as a phrenologist might read them off, then allow me to say, I have no such idea at all. On the contrary what I desire to teach would only deepen the sense of the importance of true love, and enable people more accurately to ascertain for themselves whether a given person would be likely to maintain lifelong affection and permanent faithfulness or not.

And I would close with these words: In their sphere the teachings of Wm. Byrd Powell concerning temperamental adaptation in marriage are not second in importance and value for the welfare of mankind to those of any person this country ever produced; and I urge every reader of Lucifer to become acquainted with them.

COMMENT.

Lucifer does not regard temperamentology as the "queer, curious notion of some quirky people," but it does think that something else is more important to human happiness and to race improvement than a technical knowledge of temperaments would give. So many things are involved in this problem that probably only a small minority of people could ever be experts in the science—if science it can be called, and before a genuine sex passion all other considerations are but chaff and stubble before flames driven by a high wind. A far better teacher of what is right and proper in mating for health and happiness and for offspring is the unconscious or subconscious intelligence called "love,"—the attractive force sometimes termed sex-magnetism. Were this force unperverted or uneducated in the anti-natural codes of artificial human society it is believed not many serious mistakes would be made in the matter of temperaments.

Add to this, as a primary condition, *freedom of natural selection*, the right to choose and to correct one's mistakes of choice, without appealing to a divorce court, with its publicity, its expense and its delays, and we would have better reason to hope for personal happiness of parents and for superior endowment of offspring than from any education that a College of Temperamentology could bestow without such freedom of the affections, and without the right to correct one's mistakes by a new adjustment, or by new adjustments.

Study the temperaments by all means, but let the unperverted and untrammelled impulses of nature be the chief guide in a matter so important as race reproduction. M. H.

Sociologic Lesson. No XXX.

BY HENRY M. PARKHURST.

LEGAL TENDER. In order that a coin shall exchange owners, it becomes necessary that the parties shall agree upon its weight. This cannot be exactly determined by weighing it, unless it is known how much alloy it contains. The gold coined by the government contains a known amount of pure gold. The unit has a specific name given to it, in this country being called a dollar. This is a legal tender in the payment of debts simply because when a man promises to pay "dollars" it can only mean what the government of the country has designated as dollars. If a man promises to pay anything else than dollars, to tender these coins would not be a payment of the debt. There is no obligation upon anyone to receive them for work or for property; that is merely a matter of general convenience; and the price of the work or of the property is set so as to cover the estimated value of the dollars. When debts are incurred the amount also depends upon their estimated value.

It has been found more convenient, instead of exchanging dollars, to exchange promises to pay dollars, for which the dollars could be obtained at any time by the holder of the promises to pay. The only way to enforce the payment of a debt is by the aid of the government; and the government has declared that it will not consider as dollars canceling a debt, any other dollars than those which it has coined and knows the weight of and has declared legal tender; and in the second place that it will not oblige the debtor to exchange the notes for the coins, but will consider a debt canceled when notes are tendered for which the government will pay the dollars on presentation. That is all there is of the legal tender notes, that the payment of them will be considered by the government as a sufficient reason for not enforcing the payment of the promised coin.

Any laws or legal decisions inconsistent with this, are either unjust or else relate to branches not yet reached.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXVII.

"Frank! You? Where did you come from?" turning to the dark form that in the darkness had stepped to her side. The old reckless laugh rang upon the still night air:

"Not afraid of me, sister mine, are you? I have come from somewhere out of the darkness surrounding us, but I am not dangerous. I have never yet done anything worse than steal when I was hungry; but as that happens on an average about twice, sometimes thrice a day I have that unpleasant duty rather often to perform. But what is a fellow to do? The world owes me a living, you know, and exerting myself to the extent of taking something wherever I can place my hand upon it is about as much work as I care to do.

"Say sis," he went on in his reckless manner, to the horror struck girl, "you couldn't give a fellow a little spending money now could you? You are in a pretty feathered nest here, you must admit. I always knew and always said such saintly goodness and such heavenly beauty must have their reward. I knew too you were not quite so innocent as you would have us believe. Say, now, honor bright, how much is this most honored brother-in-law of mine worth? To judge from the appearance of yonder noble mansion and these surrounding grounds, he must command more than a few thousands, and as I would like to put in an appearance at your next grand entertainment a few hundred would not come amiss. You would not like to be ashamed of me, eh?"

Almost paralyzed with horror Imelda listened. Was this man, who was scarcely more than a boy, her brother? Oh, shame, shame! Her brother, born of the same mother! She understood. He thought she was married and he asked her for some of that supposed husband's money. Was it possible that the man sleeping in his far away western grave was the father of them both?

"Well, 'Melda, can't you give a fellow an answer? I am waiting patiently. Gad, but you have managed nicely. It seems I struck it handsome when the brakesman found me snuggled away in a freight car, the other night, and insisted that my room at that particular place was more welcome than my presence. Think I shall remain here, instead of playing tramp any longer. It will certainly be a change. Only I suppose I can't present myself in my present plight at the front door of my illustrious brother-in-law's mansion. So, sis, you will have to fork over some of the shiners so's I can make the desired change."

"Frank!" now broke in Imelda's horror-struck voice. "Frank! Will you stop? How dare you think any of all the terrible things you have been saying? You seem to take it for granted because you find me here in the grounds of a handsome home that it is my own. I am not married, as you seem to think, but am only a servant in the house you see yonder. So you see all your talk about a rich brother-in-law is the veriest nonsense, and the sooner you leave here and find yourself some honest work to do the better it will be for you."

"Look here, Melda," he cried, catching her roughly by the arm, "you can't come any such chaff over *me! I want money!* I know you have it, and I swear you are going to give it to me." Imelda felt the blood in her veins turning to ice, not from fear,

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but from the horror that her brother had come to a level such as this.

"Let go of my arm," she said in a calm, even voice. "Have you ever known me to speak a falsehood? I have no money, and what is more, if I had I should not give you a cent. You know me well enough of old to know that I never say what I do not mean; so I repeat, let go of my arm and leave these premises as quickly as possible. Until the time that you can prove yourself a *man* I forbid you ever to speak to me again. Go to the home of our childhood and at the graves of those to whom you owe your being, make the resolution that you will be a son worthy of your father, and if you can then keep that resolution a time may come in the future that you may again call me sister. Now for the last time, go,"——saying which she brushed his hand from her arm and turning walked quickly away.

She had not proceeded a dozen steps when she ran into the arms of someone standing there in the darkness. A cry broke from her lips. She was almost overcome with terror. Were the grounds infested tonight? Her heart throbbed with such force it seemed she would suffocate. She could not utter a sound. Who was it? She only heard a heavy breathing and on trying to extricate her hands they were held the tighter.

"Don't fear," spoke a voice which sent a new thrill of fear to her heart, for it was the voice of Lawrence Westcot!

"Don't fear, you are quite safe. I have heard the greater part of what transpired a few steps from here, and I will walk with you to the house."

Imelda was too weak to protest much against this offer. She shivered as he drew her arm through his and led her silently to the house, but in spite of her terror and repugnance at his touch she could not but notice that he treated her with profound respect. He led her to the entrance, opened the door and held it for her to pass through.

Without a single word she left him. Scarcely able to keep on her feet she dragged herself up the broad stairway to her room; then without removing any of her clothing, she sank upon the bed whereon she lay long hours without moving so much as a finger. As the morning dawn stole through the windows she rose and disrobed, a storm of sobs shaking the slender figure while tears bedewed her pillow.

On the following day, and on many following days it was difficult to say which of the two, Alice or Imelda, was the paler, the more listless; whether in the depths of the blue or brown eyes lay hidden the keenest pain.

Norman came and went. He saw the change in the girl he loved but could not fathom the cause. He asked if she were sick; a shake of the head was the only answer. It was all she could do to restrain the tears in his presence. It would have been a luxury to sob her unhappy story out upon his breast, but shame sealed her lips. So she bore her sorrow as best she could, and in time its keen edge wore off. Frank seemed to have disappeared as suddenly and completely as he did once before. Now and then, as the memory of that evening more vividly rose before her mind's eye, she would whisper to herself,

"O father! my ever dear father! how thankful I am you did not live to realize all this. How thankful that your proud head has not been bowed with the shame such knowledge would have brought you,"—and as these thoughts seemed to give new strength her own head would be uplifted, while a look of pride could be read in that high-bred face.

[To be continued.]

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. I., NO. 8. CHICAGO, ILLINOIS, FEBRUARY 24, E. M. 297. [C. E. 1897.] WHOLE NO. 647.

Warning.

BY WILLIAM FRANCIS BARRARD.

Uncrown while ye may, ye rulers and kings;
Hide your heads from the wrath to be;
Time hath in store for ye bitter things!

Hear ye the echo of pain as it rings?
'Tis the voice of those who will yet be free.
Uncrown while ye may, ye rulers and kings!

They endure your laughter, your taunts and stings;
But be not loud in your jubilee:
Time hath in store for ye bitter things.

Revenge cometh near; and the wind of her wings
Is heard in the air as the sound of the sea.
Uncrown while ye may, ye rulers and kings!

Forward and backward the pendulum swings,
But its strokes are shortened degree by degree:
Time hath in store for ye bitter things.

When man his servitude from him flings,
And grasps his sword, will ye think to flee?
Uncrown while ye may, ye rulers and kings!
Time hath in store for ye bitter things.

The Money Value of a Wife.

BY E. C. WALKER.

Again has a New York jury awarded to Frederick L. Colwell the sum of $50,000 as damages for the "alienation of his wife's affections" by Dr. Charles A. Tinker. I have before commented on this case, without mention of the names of the principals. It now becomes necessary to pillory the hypocrite, Colwell. Referring to the triumph he has twice won, this model husband says:

> I wish the victory had another champion, but, since it was written that I should suffer, it is well, perhaps, to rejoice that I have had the courage to go through this horrible trial. I have defended the home against the most insidious form of perversity by which it may be attacked and ruined.

What a self-sacrificing hero! Yet how great would have been Mr. Colwell's "courage" if he had been certain in the beginning that he would get the verdict in "defense of the home" but that the damages would be only one cent? Now let him demonstrate that his present unctuous talk is something more than mere gush for the entertainment of the groundlings. Moralists of this school are fond of asserting that the home has other valiant defenders; they tell us that the prostitute guards the home by the sacrifice of her health and happiness, by the giving up of life itself. Surely, such a sacrifice is as much deserving of reward as is the magnificent "courage" of Mr. Colwell in going "through this horrible trial" in pursuit of $50,000. Let him show his appreciation of the heroism of his comrades of the Legion of Home Defenders. Let him hand over that $50,000 for the building of a Refuge for disabled prostitutes. Or he might use it in furthering legislation to protect these unfortunate women against the cruel persecutions of the police.

No doubt Mr. Colwell is the hero he modestly says he is; no doubt he has ever scrupulously refrained from actions that would in the slightest degree smirch the unsullied purity of the home. But he talks like a sneak. Listen to some more of his Uriah Heep oratory:

> I am sorry for Mrs. Colwell, but she has the consolation, if she will only heed it, that the amount of damages awarded by the jury, being the full amount that I claimed, relieves her of a share of the blame which properly belongs to the man who caused her fall while he was in the possession of our absolute confidence. What a yes-on!

The dear, good man! But why does he not give his sympathy a concrete form by dividing the loot with Mrs. Colwell who is relieved, as he says, of a share of the blame attaching to Dr. Tinker, by his (Colwell's) successful foray? But Colwell's logic is as remarkable as his unctuousness. According to his reasoning, a woman whose husband has sued another man for the alienation of her affections is partly vindicated if the jury gives the plaintiff the full amount he claims; that is, if the jury declares its belief that the wife has been guilty of the offense charged. Then, if the jury should refuse to give the husband anything, which refusal callow lawyers and judges construe into a verdict of "not guilty," the poor wife may consider herself branded "adulteress" without any mitigation of sentence, without relief from any "share of the blame"! But let us not be too hasty in sneering Colwell's logic out of court. He is not wholly wrong; his mistake was in saying that the verdict relieved Mrs. Colwell of no more than "a share" of the blame. It relieved her of *all* the blame, or else the verdict was a crime against Dr. Tinker. If Mrs. Colwell was a piece of property owned in fee simple by her husband, the verdict is just. But if she is a responsible person, an individual capable of choosing and rejecting, then she is either morally under obligation to pay half the damages assessed against Dr. Tinker or neither should pay a cent. They who say that she should pay nothing and the doctor should pay all, insult her; they in effect declare that she is a piece of property without brains or initiative of her own. They who say that both should pay, because Mrs. Colwell and Dr. Tinker have conspired to break a contract which she had made with her husband, in effect declare that the institution of slavery remains and must remain forever a part of the social machinery, for if the husband does not commit an offense against the marriage law which will enable his wife to get a divorce and if he refuses to voluntarily release her from the contract for exclusive sexual association, she must remain his slave to the end of her or his life. And *vice versa*. Such a conception of the so-called sexual contract is repugnant to justice as understood and interpreted by the best jurists.

Your great man always at last sees something the public don't see. This something he will assuredly persist in asserting, whether with tongue or pencil, to be as *he* sees it, not as *they* see it; and all the world in a heap on the other side will not get him to say otherwise. Then, if the world objects to the saying, he may happen to get stoned or burned for it, but that does not in the least matter to him; if the world has no particular objection to the saying, he may get leave to utter it to himself till he dies, and be merely taken for an idiot; that, also, does not matter to him. Matter he will according to what he perceives to be fact, and not at all according to the roaring of Red Sea on the right hand or left of him.—*Ruskin.*

Freedom of Choice, the Foundation Principle.

BY LILLIAN HARMAN.

DEAR LILLIAN HARMAN: I am receiving Lucifer regularly and read it with pride and pleasure. When I have finished reading I hand them around to neighbors. I am a tyro in this line of work and thought, and there are several points that I do not fully understand as yet, and would like to get some information that is more explicit relative to sexual knowledge.

Now in regard to "Motherhood in Freedom." Does this mean that any woman who is living with a man can choose any other man for the purpose of procreation as she sees fit?

What is to be understood by complex paternity and how is this accomplished? . . .

CARRIE L——, Oregon.

The idea elucidated in "Motherhood in Freedom" is that a woman should be free to choose the best conditions available when she wishes to become a mother. This includes her right to choose a man other than her husband if she considers that other man better fitted mentally and physically for fatherhood.

Such choice is necessarily conditional on the willingness of the man she prefers. For instance, a woman may live with and love a man who is consumptive or scrofulous, and thereby unfitted for fatherhood. She may be physically able to bear, and both may intensely desire a child. Now conventional morality would say that she must bear a child by her husband or remain childless as long as he shall live. We hold, on the contrary, that to bring a child into life with such a heritage of impaired vitality would be an act of injustice to it, while to deny her right to become the mother of a happy, healthy child is a cruel deprivation to her.

Now suppose that she loves another man, one who is physically sound. Yet her love for her husband renders it impossible for her to leave him. If those immediately concerned desire the child to inherit the health and strength of the man in normal health, by what right can "society" object?

This is but one of millions of possible cases. The idea is that the persons most nearly affected can take all the factors into consideration more fully than can any mere theorizer, and therefore the decision should rest with them. Also, that as the woman has the most at stake, she should cast the deciding vote.

In short, the author does not mean to dictate what a woman *must* do when she assumes "motherhood in freedom." On the contrary, he advocates the removal of artificial restrictions and advises her to think for herself, to decide on that course of action which she feels will tend toward the highest development of herself and therefore of her child.

"Complex paternity" means, as I understand it, that a prospective mother may properly associate as unrestrainedly and innocently with those of the opposite sex as with her sisters, and with just as much freedom from fear of a possible approach to a conventional "danger line." It has been said in criticism of "Motherhood in Freedom" that "complex" maternity is just as possible as complex paternity; that a woman can obtain from other women and from good books, paintings and statuary, as much help as she can from the society of men. Whether she can or can not is not a question for the author, or for the critic, or for myself to decide. The *woman concerned* is the one to settle that question for herself, and for no one else. Our self-imposed task is to help, even though ever so little, to mould public opinion so that a woman may as freely choose her associates among the male as among the female sex; so that she may as innocently consult a man as a book; and we hope that soon the day will dawn when the pruriency now existing in the public mind will have vanished, and that people will no longer even "wonder" what degree of friendship exists between any man and woman.

Nothing is secure but life, transition the energizing spirit. No love can be bound by oath or covenant to secure it against a higher love. No truth so sublime but it may be trivial tomorrow in the light of new thoughts. People wish to be settled; only as far as they are unsettled is there any hope for them.—*Emerson.*

Another Outrage.

BY E. C. WALKER

Yesterday (Feb. 5) "Anthony Comstock, Superintendent of the Society for the Suppression of Vice, and dry nurse of New York's morals," says the "Journal," "raided Henry R. Prowell's book store. For twenty-six years Prowell, an old man, has kept this little shop at 84 Park Row." He deals in old and new books. Comstock has visited the shop several times recently. Yesterday he purchased a book and then went immediately to the Center street police court and got a warrant for Prowell's arrest. With a policeman and an agent of his vicious society Comstock returned to the shop at 7 P. M. Prowell was taken away by the policeman, while Comstock and his subaltern locked up the shop, with themselves inside, and proceeded to appropriate what they wanted.

The "Journal" continues its satirical account: "They began to search the counters and the shelves, to learn just how much vice there was to suppress. They found a number of copies of a book called Tessie's Temptation, which, doubtless, would be dangerous to very young shop girls with weak minds. They also found some works of one Rabelais, that scholars have studied for many years, but that are particularly objectionable to Comstock. They found, too, a book called the Decameron, written, adapted, and edited by a certain Boccaccio, now deceased. This Decameron is full of stories of love and gallantry, and, therefore, should be suppressed.

"In all, Mr. Comstock and his agent collected about 250 books that would simply demoralize Park Row. They packed the books in two big cases, which they sealed. For the books were taken in a push cart to the Oak street station house. If the cases had not been sealed the police reserves there might have sat up all night reading Rabelais or the Decameron, and so have ruined their chances of promotion with Commissioners Roosevelt and Andrews."

It will be seen that most of the books stolen are classics. They have been displayed on the shelves and in the windows of the shop for years; no attempt has been made to hide them. Yet Comstock will weigh his booty and add it to the "tons" of "obscene" matter he has in the collection of which he boasts so much. It has often been asked, By what authority does Comstock seize as obscene books and pictures which neither judge nor jury has officially declared to be obscene? The answer is, By the authority of his own sweet will and the stupidity and cowardice of the people of this country. Comstock is accuser, judge and jury. This is not said to indicate my belief that a judge or jury has a particle more right than Comstock has to condemn and confiscate the books and pictures of other people for I well know that they have no such right; but I call attention to the vice agent's high-handed proceedings because he and his supporters profess to be sticklers for the letter of the law, and to hate "anarchy" with a deadly hatred. In fact, however, the law is for Comstock merely a convenient shelter under which he can gratify without danger to his precious person his invasive and predatory instincts.

Reformers in a Mix.

Parkhurst, Comstock, Charlotte Smith.
Reformation seems a myth
When you wrangle overmuch
Over legacies and such.
Splitting hairs and talking creed
While the backs of children bleed;
While you cavil, carp and cant
Women sin or die of want.
Ne'er a "nude" must be displayed—
Raise a mighty hue and cry—
Crush the vicious cycle maid—
Let the children die.
Carp and cavil all day long—
Children steal and girls go wrong—
Children who have never heard
Of the "nude in art" a word.
Girls who never saw a wheel
Sin to buy a decent meal—
Reformation seems a myth,
Parkhurst, Comstock Charlotte Smith.

New York "World," Jan. 31, 1897.

Law Enforced Irresponsibility.

BY LILLIAN HARMAN.

Commenting on an article entitled "The Growth of the French Canadian Race in America," by Prof. Davidson, in the "Annals of the American Academy," the "Review of Reviews" says: "The good French Canadian Catholic would, of course, shrink with horror from such an unnatural crime as limiting his family before birth; but as the figures prove, he and his religion see nothing repugnant either to God or man in allowing the surplus unwanted children to die after they are born."

The President of the Conseil d' Hygiene of the Province of Quebec, writing to Mr. Davidson of the causes of the infant mortality says: "For one, the first cause of the heavy infant mortality among the French Canadians is their very heavy natality, each family being composed of an average of twelve children, and instances of families of fifteen, eighteen, and even twenty-four children being not uncommon. The superabundance of children renders, I think, parents less careful about them. . . . . In a word, I think that want of proper care in every way is the principal cause of this heavy infantil mortality."

This is merely a glaring illustration of the failure of injected "morality." Church and state unite in the attempt to keep men and women ignorant of their sexual functions and needs. They succeed; but the ignorance which bred the child in dull indifference to adverse conditions can not all in a moment, at the birth of the infant, become wisdom, enabling the parents to rear it in health and strength despite such conditions of poverty and incessant increase of the family. The State makes prevention of conception a crime, the Church declares it a sin. Both unite in enforcing the submission of woman to her husband. "The Lord giveth," is a dictum which has for its inevitable corollary, "The Lord hath taken away." Why, then, accuse the parents of neglect?

Self-love is not so vile a thing
As self-neglecting.—*Shakespeare.*

The One Unassailable Argument.

BY HENRY E. ALLEN.

There is one argument that stands like adamant before all the attacks of ignorance and superstition. It cannot be—it never has been refuted. It is this:

Every couple living continuously together as man and wife for ten years, more or less, will find at the end of this time that the sexual vigor of one or both will be impaired or destroyed.

If it be true that the continuous and exclusive association of two persons under our present marriage system will eventually undermine sexual vigor it is certainly an important fact, for it is well known that the impairment of sexual vigor means a long step toward the grave. This fact alone should be considered of sufficient importance for the revision of every creed in christendom,—for the repeal of every law against the diffusion of knowledge.

Every reader of these words can readily verify this fact in his own acquaintance. It is a fact no well-informed physician will dare deny. Think of the gall and effrontery it requires to claim for our present marriage system *divine origin*, and that the principles for which Moses Harman has been battling for more than a quarter of a century—woman's sexual and economic freedom—are not best for the happiness and well-being of the race!

The world is full of dense ignorance, but it seems actually impenetrable in matters pertaining to sexual science.

To me direct legislation furnishes the only star of hope in the murky political sky for the repeal of present unreasonable laws which enforce ignorance on these vital questions. Even agitation is impossible so long as a few bigots stand guard at the door of every American home in the interest of the undertaker. Without direct legislation our so-called free press will soon be about as much of a reality as the prosperity of Marcus Aurelius Hanna. Isn't it in fact but a shadow now? Let us all pray that Loud may soon ascend to glory,—wouldn't that be glorious?

For let a man once show the world that he feels
Afraid of its bark, 'twill fly at his heels;
Let him fearlessly face it, 'twill leave him alone,
But 'twill fawn at his feet if he flings it a bone.
—*Owen Meredith.*

Sociologic Lesson. No XXXI.

BY HENRY M. PARKHURST.

FIAT MONEY. The facility with which business transactions can be carried on with notes, has led sometimes to the compulsory use of notes as fiat money, with the authority of the government, and sometimes to the demand that fiat money shall replace our whole system of money. A man voluntarily accepts a note instead of coin, when he knows that he can at will obtain the coin for it, and that in the meantime it will be more convenient for him to use the note. It is lighter to carry, more readily counted, less liable to be accidentally lost. If the government forces a man to whom gold has been promised, to receive fiat notes in payment, he is defrauded. He has permission from the government to defraud in the same way those whom he owes; but the man who has been saving and owes little, even if a cheat, cannot balance the account in that way. All that is left for him to do is to use the notes in the purchase of other articles, or in payment for services. Here the government cannot help him. The man who owns the articles which he wishes to purchase can fix his own price; the workman can fix his own price for his labor; and the necessary result is that prices will rise in proportion to the danger that the notes will never be redeemed. As in the case of the Continental currency and the Confederate currency, at last there is a total loss.

Those who have finished by making all others think with them have usually been those who began by daring to think for themselves.—*Colton.*

Frances Willard tells us that when Emma Willard started her school in Vermont, two generations ago, "the wives of good deacons and other folk who were supposed to know" would not listen to examinations on physiology. They thought it was "not womanly" to know anything of the bones and organs of their bodies, nor would they permit their daughters to study physiology. Miss Willard truly says: "The good women were not gifted with the scientific mind; but the world will some day have that kind of a mind so generally diffused that any subject whatever, if dealt with in terms of science, can be spoken and written about; for it is doubtless a principle that nothing that is fit to be done is unfit to be spoken of, if the terms used are scientific." If this is true—as it unquestionably is—what verdict will the scientific mind of the world, in that future day, pass upon the action of a court which could sentence a man to imprisonment for denouncing rape, in "scientific terms"? If "nothing that is fit to be done is unfit to be spoken of," why was it considered fit for a man to outrage his wife, but unfit for that fact to be mentioned in a paper? Had that crime been perpetrated by the man on a woman not his wife, he would have been lynched. But as the woman was his wife the editor who published the denunciation was sentenced to imprisonment, while the husband was unmolested. Yet it is claimed that "marriage protects woman." L. H.

There is no virtue which is final; all are initial. The virtues of society are vices of the saint. The terror of reform is the discovery that we must cast away one virtue, of what we have always esteemed such, into the same pit that has consumed our grosser vices.—*Emerson.*

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, FEBRUARY 24, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897"?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each Individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

☞ BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers.

☞ LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, March 2.

CLARENCE S. DARROW delivered the address before the Chicago Secular Union, on Sunday evening the 14th, at Commandery Hall, Masonic Temple. His lecture was entitled "Rubayyat," suggested by an old Persian poem by an ancient Agnostic. The announcement that Mr. Darrow would speak called out a large audience that listened with marked attention while the orator read in an easy conversational tone what he himself considers the best effort of his life. The Secular Union meets every Sunday evening in the Masonic Temple.

Objections to the New Form.

While the change of Lucifer's form from the folio to the quarto meets general approval a few of our old and helpful friends object in words like these:

"If I could have been consulted in time," says one, "I would have said, 'No.' The best use Lucifer can be put to is not to file it away for binding but keep it going. Let each subscriber send it or lend it to a friend and thus help to educate the masses towards a higher and better plane of morality."

Another says, '*Any* change is bad. People want to see that which they are accustomed to seeing."

In regard to the first objection it is respectfully replied that both ends can easily be practicalized, with just a little thought and care. Those who wish to keep a file for binding, and for future reference, now have Lucifer in better shape for that purpose, and if they wish to send a copy or any number of copies to friends, all they have to do is to ask, and they will promptly be supplied. Or, if two or more copies are desired every week, so that the subscriber can always have a copy to lend or give away, we will say here and now that we have always printed a surplus over the regular demand for subscription and exchanges, for missionary use. Some of our friends have sent money to sustain the missionary department of the publication, and hence we are ready and anxious to fill all orders for extra copies for distribution.

One of the best methods of missionary work is to send us the names of thoughtful and progressive people to whom samples may be sent direct from the office of publication, and we now and here renew the request often made before, for such names. A few stamps for postage will be very acceptable.

It is by this means, more perhaps than by any other, that Lucifer has reached its present circulation and appreciation.

As to the second objection: There is practically little change in the appearance of Lucifer. Only a little nearer the book or pamphlet form, which cannot be objectionable to many readers.

Censorship of Press Again.

A prominent Chicago editor, Jos. R. Dunlop, editor of the "Chicago Dispatch," was sentenced, some time ago, to two years imprisonment and a fine of one thousand dollars, charged with improper use of the common mails. Appeal was taken to the supreme court of the United States, and on the fifteenth of this month that court affirmed the decision of the lower court, leaving no escape for the defendant except through pardon by the president of the United States. Those who profess to know, say that there is not the slightest probability that Grover Cleveland will use his veto in this case.

The particular charge under which sentence was passed upon Editor Dunlop was that he admitted to his columns advertisements of an "immoral," character—gambling houses and houses of "prostitution."

In his defense published at the time of his "conviction," and republished in his issue of the 15th inst. Mr. Dunlop says:

I had not started a newspaper for the purpose of reforming anybody or anything. I have never engaged in the reform business. I had, however, undertaken to print a newspaper—one not controlled by trusts or other combinations—that should fearlessly give the news as it transpired from day to day in the great cosmopolitan city of Chicago. From one standpoint the class of advertisements referred to appeared to be morally objectionable. From another they served the high moral purpose of disclosing to the world real conditions hitherto concealed. I believed, and still believe, that the publication of these advertisements was a legitimate factor in the evolution of society. A question, however, arose as to whether or not the publication of these advertisement was a violation of the federal laws regulating the postal service of the country. I was myself in doubt on this point, because these laws are susceptible to a very rigid construction. I sought to obtain from the local postoffice authorities official opinion on this point, but failed to elicit anything definite upon which to base the conduct of the paper in that respect. I should state further that no complaint has been made to this office from any source in the Chicago postoffice. On the contrary I had assurance from certain authorities there that the advertisements in question were mailable. Incidentally it may be stated here that the daily mailing of "The Dispatch" was open and aboveboard for over three years, the postoffice officials during that time receiving my check weekly for the transmission of the same, as is customary with all daily newspapers in this city. It was well known to the authorities, and to all those honestly interested in the observance of the postal laws, that "The Dispatch" would promptly have conformed to any request touching the publication of advertisements held to be in violation of law.

Elsewhere in his defense Mr. Dunlop charges that the same class of advertisements for the publication of which he is sentenced, have appeared constantly in the other leading Chicago dailies, and that his conviction is the result of conspiracy, malice and envy, on the part of rival publishers. In his issue of the sixteenth inst. he says:

Fear of "The Dispatch" caused to some extent the concentration in Chicago of republican headquarters and of the leading forces for gold and the trusts. In fear of "The Dispatch" as a business rival and in alarm at its power with the people existed the reason for the business and political conspiracy against it. It was an evil day when two or three newspaper publishers in Chicago sought the service of a perfunctory reform society to crush "The Dispatch" by invoking the technicalities of the federal laws as to the sanctity of the postal service. It was admitted on every side that the editorial columns of "The Dispatch" were pure and clean, and that the tone of its news columns were healthy; but the pharisees found action against "The Dispatch" in that some of its advertisements, though couched in chaste language, were representative of evil.

With the personal character of Mr. Dunlop, or with the moral tone of his paper Lucifer has nothing whatever to do or say. But when a "perfunctory reform society" undertakes to crush a man or a paper, through the machinery of technical and partialistic postal laws, it is time for every lover of freedom and justice to sound the alarm.

Judge Neeley of Chicago, in a recent charge to the grand jury, told them "not to start out with the idea that you are a body of reformers. It is not the province of the grand jury to reform."

If it is not the province of the grand jury to reform anybody, how or where do the postal censors, or the "Society for the Prevention of Vice," get their right or power to act as reformers of the people?

Where do the judges of the United States courts get their right to entertain and act upon charges that simply allege "immorality" without specifying who it is that has been invaded or injured by the alleged immoral acts?

As the "Cleveland Recorder" in a recent issue put it, the right to exclude cannot safely be conceded. "If the government have the right in one case it has it in all cases. The true and only way of dealing with the mails is to open them to *all* persons without restriction, holding each person responsible for the use he makes of them."

This is equivalent to saying that "liberty and responsibility," or equal freedom, is the basis of good citizenship, and if—as is the theory of our government,—citizenship is the only basis of legal authority there can be no crime against government or law, as such. The only crime that a citizen can commit is a crime against another citizen.

This being the only basis of action in criminal cases it devolves upon the prosecution in the Dunlop case to show who it is that has been injured by his publication of the alleged immoral advertisements; and then, if such injured persons can be found, show to what extent they have been injured.

TRUTH-TELLING NOT PROFITABLE.

It is the right of the accused, always, to state his case in his own way, and this is the way Mr. Dunlop sums up the matter in controversy:

With the initial number of "The Dispatch" I was told by friends that this was not an age in which truth-telling would be profitable; however, I went forward to the duty in hand, and at the close of four years of earnest work I find myself the victim of an unrighteous combination. I have fought the battle for myself and for the people to the very best of my ability, and while, perhaps, a majority of the people have been with me, the money power has been against me.

"Subscription Voluntary."

The "Firebrand," a young and vigorous reform weekly, published at Portland, Oregon, comes to us now enlarged to eight pages, without increase of price—pages same size as before. In fact, in the matter of price, the "Firebrand" makes the somewhat startling statement that hereafter it has no fixed price at all—"Subscription Voluntary," stands at the head of its prospectus, or statement of principles and purposes.

The "Firebrand" is a valiant champion of the principle known as Voluntary Communism—perhaps more correctly called Voluntary Co-operation. It urges the adoption of the "labor check," "co-operative banking," etc. For these and other sufficient reasons Lucifer holds out the right hand of fellowship, and hopes that its new departure in the financial department of journalism will be crowned with triumphant success.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXVIII.

The events recorded in the last chapter had for a while caused to be forced into the background the desire in Imelda's heart to become acquainted with the sisters of Wilbur. The affair with Frank was of a nature so unpleasant that the remembrance of it seemed to crush out all youth and life in the proud sensitive heart, but as time is wont to heal all wounds so also did the effect of that dark night's occurrence gradually vanish. As the days and weeks went by on the ceaseless wings of time Imelda again became interested in what was going on around her.

Toward evening of a sunny day in August when Alice had been feeling better, brighter and stronger than usual she expressed the desire for a drive. Accordingly the carriage was ordered. Both little girls, sweet as snowy blossoms, in fresh white dresses, looking dainty and charming as two little fairies, were lifted upon one of the seats, their lively spirits keeping busy the hands and mind of their young governess. Alice leaned languidly back among the cushions and let her eyes rest alternately upon the glowing landscape and upon the two restless little elves. As it had been quite a while since they had the pleasure of driving with their pretty mamma it was really a treat for the little ones—this driving past pretty gardens filled with gorgeous flowers and trees laden with ripening fruit. Soon they were passing through the more thronged streets when suddenly,—no one knew just how it happened but some boys were playing in the streets. Either in their play or because they had been quarreling among themselves a stone was thrown. Then followed a plunge and a rear of one of the horses, a piercing scream from the inmates of the carriage, and then horses and carriage went plunging down one of the busiest streets—the flying figure of a woman as she hastened to get out of the way—a horrified cry at her having been run down—the figure of a man standing in the path of the runaways, a firm hand grasping the reins of the beasts as with an effort almost superhuman they were brought to a standstill. Snorting, trembling, restive, it was no easy matter to hold them, but the young man with the almost boyish face was equal to the task. A crowd soon gathered around. The carriage door was opened and the frightened ladies and children lifted therefrom. Alice could scarcely keep upon her feet. Just then it was remarked that someone had been run over and injured,—a young girl, someone else added. At hearing this Alice would have fallen had not Imelda caught the swaying figure in her arms.

"Oh," she cried, 'I hope she is not killed or seriously injured. We must find out who she is and how badly she has been hurt, and—oh, wait! Where is the young man who so bravely rescued us, perilling his own life to save ours. Where is he? Who is he?"

Upon looking round they found that he was still holding the horses, patting and coaxing them, speaking to them as if they were intelligent beings, while the driver was also busy trying to pacify them. Upon request someone spoke to the young stranger, telling him that the ladies whom he had just rescued wished to speak to him. A comic grimace for a moment distorted the handsome face, then a merry smile played about the ripe red lips, then quickly stepping to the sidewalk, he dropped his hat and bowing asked if he could be of any further service. As he stood with uncovered head awaiting the pleasure of the ladies a sensation flashed through Imelda's mind that some where she had seen this face before. The pose of the head, a trick of the hand, even the very smile playing about the lips seemed familiar, but she found it impossible to place the resemblance. Alice in the old impulsive manner held out both small white hands to him.

"You will permit me to thank you, will you not, for the service you have done us today? But for your daring bravery we might all have been killed." The boyish face dimpled all over with sunny smiles, as he tossed the fair hair from the heated and damp brow.

"I beg your pardon lady, but I think almost anyone would have done as much. It was not so wonderful a thing for me to do. I am used to the handling of horses, it was only a spicy adventure, that is all, and if I thereby was of any important service, why, I am only too glad, I can assure you."

"But will you not give us your name? I want to know to *whom* I am indebted."

During all this time Imelda was studying the youthful face of this stalwart young stranger. *Where had* she seen that face, or one like it? Meta was clinging to her skirts, her great dark eyes staring at the handsome boy, for he really was little more than that. Little Norma was clinging to her mother and was still sobbing in childish fright. Ignoring the question of the young mother the young man laid his hand upon the head of

the sobbing little one, which action hushed the sobs, while she lifted her blue eyes in wonderment to the smiling face.

"Never mind, little pet," said he, "when you are a young lady you will have forgotten all about the naughty fright you have had to day. Don't you think so, little Dark Eyes?"

This last to Meta who never for a moment had let her shining dark orbs wander from the fair face of the young rescuer.

"I don't know," was the naive answer the sweet childish voice made, which provoked a merry peal of laughter from the boyish lips. Alice too was smiling now, but if he thought to divert her thoughts from the question she had asked he was mistaken, for as soon as she could again recall his attention she repeated the request.

"Well now," the young man replied in a hesitating manner, "I really have not done anything worth mentioning, and——"

"Please," interrupted Alice. "I want so much to know. As an additional favor I ask it."

"Very well, then," he answered with a sort of desperation, at the same time hunting in the depths of his pockets and fishing therefrom a bit of pasteboard.

"I believe my name is scrawled on this. If that is of any value to you, you are certainly welcome to it," and with that he handed her the little white card.

"Osmond Leland," Alice read. Like an electric shock did the words thrill Imelda. Her hand caught the arm of her friend.

"What is the name? Read it again. I fear I have not heard aright."

"Osmond Leland," repeated Alice. "I am sure that is the name written very plainly here," and she handed the card to Imelda. The young man began to look with some surprise at the beautiful agitated face of the lady who seemed to find something queer about his name. She turned to him with a quick imperious movement. All in an instant she knew why his face seemed familiar.

"I beg your pardon, Mr. Leland, but have you not a sister?" A flush slowly mounted his brow, even to the roots of his hair. The surprised look in his face deepened. Who was this lady that she should ask him such a question?

"I believe I have a sister. Yes, but how could you know of this?"

"Her name is Margaret?" entirely ignoring the latter part of the young man's answer.

"I believe that is her name," he again answered becoming still more mystified.

"And her home is in Chicago, where she lives with your mother?" Again the flush mounted to his brow. There was a little stiffening of the lines about the mouth as he answered somewhat coldly,

"She lives in Chicago with *her* mother," placing a marked emphasis upon the "her." Imelda noticed it and a pained look crept about her lips. She hesitated, scarcely knowing how to proceed. Alice was watching her. Quickly she understood that the young man who had rendered them such signal service must be the brother of the precious friend of Imelda, whom she herself had learned to love in the short time she had known her, for her own sake. Imelda had told her all the sad story. The boy had been many years under the immediate influence of that worthless father. Had he instilled the poison into his heart? It would almost seem so. How would Imelda proceed? She seemed to hesitate for a few moments, then suddenly,—

"I left Chicago only a few months ago. Margaret Leland was my most precious friend in that great city. A woman pure as pure gold; reared, instructed and cared for by her mother, a woman whose life is consecrated to truth and purity. Margaret Leland and her mother are women whom any man in the land might well be proud to own as sister and mother."

Imelda had spoken quickly, her words savoring just a little of excitement. They sounded like a defense, with just an undercurrent of pleading for justice for those loved ones, to one whom fate had placed in a position where he was ignorant of that which ought to concern him most in life. He seemed to understand her desire. After a slight hesitation, his embarrassment growing greater every moment,

"If the ladies will kindly permit I would be thankful to avail myself of the permission to call upon them."

Imelda reached out her hand.

"I would be *so* pleased. I will have much to tell you." Alice, in her turn, hastened to express her pleasure, giving him her card, and while she clasped his hand in both of hers she gave him, as a parting salutation,

"Do not forget or hesitate to come. I, too, know both sweet ladies referred to. Let me assure you they are *ladies*, pure and good." Then giving her driver orders to wait she again spoke to young Leland, telling him that they were anxious to ascertain the truth of what they had heard, that a young girl had been injured; whereupon he offered to accompany them. They retraced their steps the distance of a square, where they found quite a number of people gathered who were discussing the accident. Upon inquiring they found that the girl had been picked up bleeding and in an insensible condition, but that before she could be taken to a hospital a young lady, opposite whose home the accident had occurred, and who had just returned from shopping had opened her hospitable door and had cared for the wounded girl. Some bystanders remarked that in all probability her kind action would not meet the approval of her father, or that of her stepmother. But Miss Wallace, it was replied, had a mind of her own, and usually she followed its dictates. The house was pointed out to Alice and Imelda, and to judge from the outward appearance it was by no means the abode of poverty. Mounting the steps they rang the bell. Upon stating their errand, they were asked to enter.

Young Leland here bade them farewell for the present, promising soon to call at the home of the Westcots. The anxious ladies were then shown into the parlor and left to themselves. They could hear that there was a commotion of some kind. There were hasty steps to and fro; voices in the distance; orders given, etc. After a while the door opened and a beautiful dark-eyed young lady entered. In a voice full and rich she said,

"If I have been rightly informed, you ladies were in the carriage that dashed over the unfortunate girl who has been hurt?"

Both ladies had risen.

"Yes! to our great sorrow, such is the case," said Alice. "Some boys were throwing stones and hitting one of our horses caused the sad accident."

"And were none of you hurt?" looking from one to the other and from them to the little ones.

"No, thank you; not hurt at all. We escaped with only a terrible fright, but the unfortunate young girl,—who is she? Is she seriously injured?"

"Who she is we have as yet no means of ascertaining as she is still unconscious. From appearance she is a working girl; she is very plainly dressed, but there are evident marks of refinement, as though she might have seen better days. How seriously she is hurt we also do not know. As I have said before, she has not yet regained consciousness. We know, however, that she has been hurt about the head. An arm also is broken, but the doctor hopes she is not inwardly injured. She seems to be in a weak condition of body as from recent illness. I have left my sister in charge while I came to you, ladies, so as not to leave you too long in suspense."

It was evident the fair speaker was desirous that her callers would take their leave, as her attention was doubtless required somewhere else. Imelda had not spoken. She experienced again the same sensations as she had when she first saw young Leland. Again the face before her seemed strangely familiar, but she was unable to place it. Was it to be a repetition of her former experience of an hour ago? But how? Alice was in the act of leave-taking, giving minute instructions as to her place o residence in case of an unlooked-for development of the case, for she said:

"I feel as though we are in a measure responsible for the sad accident, and I shall want to know if there be any serious results." Ere the young lady could give an answer Imelda could no longer resist the impulse to speak what was in her mind. Laying her hand upon that of this beautiful stranger,

"I beg your pardon," she said, "but will you kindly tell me with whom I have the honor of speaking? I do so much want to know your name." The great dark eyes sparkled as she answered:

"The favor you ask is but a small one indeed, and easily granted. My name is Edith Wallace."

To be continued.

VARIOUS VOICES.

Wm. Halligan, Ephrata Pa.:—I see by the number on the wrapper that it's time I renew my subscription to the ever welcome Lucifer. It is improving with every issue. To the thoughtful and investigating mind, it is a helpful companion, far reaching in ideas and wisdom, and I am sure those that read it with a pure mind cannot condemn a single article. Enclosed you will find one dollar on subscription.

E. W. Moorman, M. D., Ioka, Iowa:—Through the notices by the editor of the "Freethought Magazine" I have been introduced to Lucifer, and am better pleased with it than with any other publication that finds its way to my table. It points the way I long have sought and mourned because I found it not. Inclosed find one dollar. Send me the January number of "Our New Humanity" and let the balance go on subscription to Lucifer.

Mrs. Leo R. Mathers, Wichita, Kan.:—Our Freethought society is progressing finely, and if you will send me some sample copies of Lucifer I shall distribute them where they will do the most good, and try to get some subscribers. I keep mine to have bound, so do not feel like having them distributed.

[The samples are sent. Hoping many others will do as Mrs. Mathers is doing. It is simply impossible to employ canvassers to get subscribers for Lucifer and "Our New Humanity," and therefore we are compelled to rely upon voluntary co-operation to get our publications circulated, and to get the where withal to pay running expenses. M. H.]

C. H. Lewis, Coloma, Mich.:—I like the face of Lucifer now better than ever before. I hail its coming with delight, because it brings with it the spirit of love and liberty—the freedom of thought with its power to lift humanity out of the priest-ridden ranks of the religious world—out of the cauldron of bigotry, superstition and intolerance where they have been held and stewed by that reason-destroying, and soul-damning old tyrant called credulity. I hate the very word. Away with it, and let us have instead thereof Truth and Reason, because they are

The power that saves the world;
Works out the bad, works in the right—
Has from his throne the tyrant hurled,
And o'er the land sent freedom's light.

Susan Reicherter, Nortonville, Kan.:—If I were a Christian I would say God bless you for sending dear old Lucifer to me, whether I pay for it or not. I would gladly send more money, but to tell the truth we have not been so poor in the last twenty-five years. I feel that Lucifer is destined to fill a great mission. It voices the most needed of all reforms.

The death of Mr. Putnam is a terrible loss. I can hardly believe it is true. I seem to see him yet as I saw him lecturing twelve years ago at Valley Falls.

[We are always glad to get a line from any one of the tried and true friends who helped to light Lucifer's torch, more than sixteen years ago, at Valley Falls, Kan., and who have ever since been contributors with sympathy and material aid, to keep that light burning. Of Lucifer's "Old Guard" none are worthy of more honorable mention than are Susan and John Reicherter, of Jefferson County, Kansas. M. H.]

L. Bridges, Toutley Hall, Wokingham, Berks., England:—Mrs. Stuart wishes me to tell you she has now all the copies of "Our New Humanity" for last year and January of this year. She sends two dollars to continue it. She values it greatly. She would like also three or four copies of "Motherhood in Freedom," and if any money is over she would much value a good photograph of yourself. If ever you should come to England she would be glad and proud to see you here.

[Lucifer's editor appreciates most highly the good words that from time to time reach him from friends in England, and would be most happy to accept their very kind invitations to visit them at their homes. At present, however, the prospect of satisfying such desire seems very remote, if not impossible of realization. M. H.]

J. Allen Evans, Secretary Liberty Co-operative Association, Hustburg, Tenn.:—Our Co-operative Home has made grand strides in a year's time. The majority of its members take an interest in the sex problem as well as in economics. We have been living on leased land adjacent to Hustburg thus far, but are negotiating for a pretty location within a half mile of the post office for our permanent home. We are not only co-operators for the purpose of bettering our material conditions, but as a school for propagating social reform ideas. When we are another year older we will be prepared to keep open house for the reception of liberty-loving visitors. We would be very glad to recruit a good blacksmith, and if there be one among Lucifer's readers who is tired of isolation and would like to join a band of congenial workers to build up a comfortable and pleasant home, we would be glad to hear from him. We now have an excellent school for our children taught by a little woman who reads Lucifer.

Aunt Elmina:—I am late in speaking a good word for "Our New Humanity" for January 1897, as I had grippe when it came and could not even read it. Like all its predecessors it is "excellent," "good."

It is hard to select a favorite among so many interesting and instructive communications.

I am inclined to think Chavannes correct in the idea that some form of marriage will continue. Probably a simple contract broken or breakable at the will of contractors.

Walker's "Woman's Duty to Bear Children," is full of pregnant thoughts; "Wanted: A New Adam," is plainly and clearly put; Swartz, James and Barry always write soundly, and our own Moses Harman never fails to give us something useful and practical.

Lillian's notice of "The Parson's Dilemma," makes one wish to buy the book.

Long may "Our New Humanity" live to sow good seed for fruitful harvest.

Samuel Carter, Asherville, Kan.:—You know that I always like to be prompt in paying for my paper, but last fall I let my taxes run over and suffer the penalty rather than to sell my corn at ten and a half cents a bushel. The editor of the Boston "Investigator" says that if everyone was as prompt as I have been it would be comparatively an easy task to run a paper. I tell the publishers of my daily paper to keep my copy coming and I will send the money some time. And so I say to you. You are aware that I do not agree with all of your sentiments, but I do admire your manhood and I want to keep company with those who would keep God and Jesus out of our government. We do not need them. We do not need Thanksgiving proclamations when we have nothing to be thankful for. We do not need chaplains in the army or in legislative halls. Neither do we need Sunday legislation in the different states. And while all these things exist we need all the liberal help we can get to keep this government from being transformed into a Christian government.

[The citizens of this country voted and paid enormous sums

647.

Do these figures correspond with the number printed on the wrappet of your Lucifer? If so your subscription expires with this number. Please renew for another year.

of money as subsidies to railway companies, and quietly submitted to the policy of giving a large share of the public land to these companies, all with the hope that we would thereby get cheap transportation and cheap exchange of commodities. Now, after the railways have been built and equipped we find the farmers of Kansas, and other western states, burning their corn instead of coal to keep from freezing, while the producers of coal are starving for lack of corn for bread, and all this for want of cheap transportation. The money combine and the railway combines have got the people by the throat. Like the highwayman they "hold up" the real producers of all wealth, that the robbers may spend millions in riotous living; a sample of which was lately seen at the Bradley-Martin ball. M. H.]

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The Soul Supreme.

I sing of a vision far,
Of a thought on high things set,
Of a sight serene,
And a purpose clean,—
A pleasure in all things, great and small,
Loves and loss and the fates that fall,—
Power to hold or forget.
(The fountains are clear as spar!)

Of the happy-wise, sing I,
Consciously, ever to add;
With their search sublime
Thro' space and time,
Their solemn delight in all things true,
Their child-like joy in all things new,
Simple and sweet and glad,
(Cloudless and blue the sky.)

The Overlook my theme,
And the life in the Lifted Land;
Where the nights have balm,
And the days are calm,
The passions serve, and the charms obey,
And the brain is sane that holdeth sway,
Gentle and firm the hand.
(Is it but a dream?)

I sing of the soul supreme,
Of a spirit erect and free,
Too far above
To be harmed by love,
Or fear, or hate, or gain, or loss,
Or to stake its joy on a gambler's toss,
Hold self-empery.
(How the white peaks gleam.)

—*J. William Lloyd.*

A Bishop to the Rescue!

BY E. C. WALKER.

In No. 642 of this journal, Lillian Harman very clearly showed that the proposed law for the penal punishment of adultery in the state of New York would result disastrously for woman, *provided* it could be enforced. If men were frightened by it into "respect for their marital vows" the increase of enforced association in the family would be immense. Wives would be the chief sufferers under such a law. Again, said Mrs. Harman, there are many wives who do not ask for the divorce that easily can be theirs if their husbands have been guilty of adultery and they can prove the fact, and they do not ask because they cannot afford to lose the subsistence for themselves and their children which their husbands now furnish. "It would be interesting to learn how their condition would be improved by taking away five thousand dollars or five years of time from the bread-winner," said the writer. Other weighty objections to the proposed statute have been made in these columns, and to those may be added this: If the law could be enforced, there can be no doubt that thousands of husbands would be driven to association with prostitutes, and the peril of wives thus be greatly increased.

The backers of the bill seem to be oblivious to the fact that women no less than men would be liable under such a law. The adultery of husbands is committed with the wives of other men in a very large proportion of cases, and hence if the law were fairly enforced it might be found that it was as greatly "protective" of men as of women, although, judging by the utterances of its advocates, one would be justified in thinking that men were the only offenders and women the only victims. Among the prominent friends of the bill who have spoken in this way is William Creswell Doane, Protestant Episcopal Bishop of Albany, the noted clerical opponent of woman suffrage. He says that the first reason why he supports the measure is because "its object is to make the man as well as the woman suffer." That is to say, when a married man and a married woman break the law, the punishment of the man makes him suffer as his conduct is assumed to have made his wife or the woman who associated with him suffer. Very well; let it stand at that. Then the converse of the proposition must also be true—the punishment of the woman makes *her* suffer as it is assumed (or should be assumed) that her conduct has made her husband or her illegal associate suffer. In an interview, William of Albany, as the bishop loves to style himself, somewhat modified the assertion he had made before the legislative committee. He said in the interview: "I favored the proposed law because it punished both parties to a crime." Inasmuch as no one is arguing in favor of a law that would punish the woman but let the man go free, the bishop's remark is wholly irrelevant. The real issue is whether the act at which the bill of Mrs. Grannis is aimed is a "crime." As no one has advanced any valid affirmative argument, I need not here consume space on the negative side.

Bishop Doane complains that society does not treat the offending man and the offending woman alike, which is very true, but what better does he expect of a society poisoned through and through with the virus of Judaism and Christianity? "Adam was not deceived, but the woman being deceived was in the transgression," says the Bible.

The old cry about "collusion" in divorce proceedings is once more made to do duty in place of fact and argument. The mutual desire of the man and woman to separate is inanely held to be the one all-sufficient reason why they should not separate. Why, if agreement bars divorce, should it not bar marriage? Why would it not be as just to compel a woman to marry a man as it is to compel her to live with him after she wants divorce? And *vice versa?* This "collusion" talk is the veriest drivel. Once more the bishop:

The injunction, "Whom God has joined together let no man put asunder," constitutes one of the most sacred laws of the church. Obedience to this law is essential to the moral health of any person. And yet, to legally break the law of the church, an illegal act is committed with impunity.

I beg your pardon, Bishop Doane, but you are out of your jurisdiction; what is the law of the church has nothing to do with what should be the law of the state. This, constitutionally speaking, is a civil republic, if you please. We who are without the pale of the church are in no way under obligation to submit to the rules which churchmen may devise for themselves. Stick out as faithfully as you please to your "indissoluble tie;" no

one proposes to divorce you without your consent. In your turn, please mind your own business. As to the dictum that what "God hath joined together" no man shall put asunder, it will be time enough to seriously consider that when you prove that "God" ever put any two persons together. I take it to be an error to assume that the priest represents God, and that therefore those whom the priest marries are married by God. The priest represents only himself and those who voluntarily choose him as their leader. And it is rank presumption to assert that failure to obey the church's rule of indissolubility in marriage is proof of moral ill-health. How is moral health conserved by living with a man or a woman whom one hates, or with a drunkard, a wife-whipper, or a breeder of imbecile or otherwise diseased children?

"William of Albany" favors Mrs. Grannis' anti-adultery bill because it will reduce the number of divorces in the state; that is to say, he favors it because it will force men and women to live together who do not want to live together, and who, therefore, should not live together. He favors the bill because its effect will be to compel women to submit to associations that are repugnant to them and to bear children to men whom they do not wish to be the fathers of their children. And yet "William of Albany" talks about "moral health!"

Before I close I want to put myself clearly on record as a hater of the words "adultery," "adulterous," "adulterer," and "adulteress," as those words are used in the law and in common speech and writing. I employ the words only because they are understood in a certain way and because to avoid using them would force me to resort to cumbrous circumlocutions. The relations of lovers should never be branded as adulterous; leave that opprobrious characterization for the relations of those husbands and wives and the other men and women who associate without love, in conformity to custom, or for mercenary reasons.

When love begins to sicken and decay,
It useth an enforced ceremony.—*Shakespeare.*

Another Step Forward.

Radicalism crops out in the most unexpected places in these days of questioning and social unrest. Among the literary women of the present time, none, with the exception of Jeannette L. Gilder, was apparently less likely than Mrs. Amelia E. Barr to support any proposition looking toward the wiping out of the recognized lines between the married and unmarried woman. Yet in the "American Woman's Home Journal," which is the women's part of the New York "Sunday Journal," Mrs. Barr declares that "Marriage alone should not make the 'Mrs.'" I submit that her reasoning is very good, and it will take me some time to get over the pleasant surprise she has given me. May this not be the last forward step taken by Mrs. Barr! Her article appears in the issue of February 14 of the publication named, and I quote most of it below:

"Much has been written on the political and public wrongs of women, but they have a private, personal disability of great significance, from which they can emancipate themselves promptly and perpetually without the aid or interference of men, either as individuals or as legislative bodies.

"For many years I have been a silent witness to the injury and injustice of the prefix 'Miss' when attached to women of mature age and judgment. As soon as a boy casts his knickerbockers and short coats—as soon as the first signs of manhood appear—he discards the prefix 'Master' and assumes the prefix appointed for maturity. Nothing would insult a young man of twenty more than to call him by the immature title of 'Master' instead of 'Mr.' Yet a woman is not permitted by social usage to assume the title of 'Mrs.' until she marries. She may be a woman of great intellect, of great responsibilities; she may be the bread winner of her family; she may be the director, the soul, the spirit of widespread moral enterprises, but if she has not succeeded in getting a husband she is forced to retain the prefix given to school girls. Imagine Mr. Chauncey Depew called 'Master Depew,' or Mr. Tom Platt called 'Master Platt.' Yet there is nothing more incongruous in such appellations than there is in 'Miss' Frances Willard or 'Miss' Florence Nightingale or 'Miss' Harriet Martineau.

"In opposition to this injustice is the equal one of giving the title of 'Mrs.' to any immature, foolish girl who succeeds in getting married. Much virtue in those three consonants 'Mrs.' but why should their influence and dignity come only with a wedding ring? Is a woman imperfect, immature, unworthy of being 'mistress' of herself until some man marries her? Is she to be regarded as a minor until she becomes a wife? Do not years and study, and travel and joy, and sorrow and experiences of all kinds perfect her as well as they do male humanity without the sacrament of matrimony?

"'Miss' is an appropriate and not ugly definition of a girl in her teens, but for that very reason it is totally inappropriate for a mature woman; consequently there is that want of harmony that is offensive, and this indicates itself by a definite want of respect to those who permit themselves to be improperly addressed, no matter how innocently they suffer. For the world takes cognizance only of conditions; it does not trouble itself about the reasons for them. Thus thousands of noble women, smarting under this sense of some intangible shame, marry unsuitably and unhappily merely to get rid of the belittling 'Miss.' Every woman of any experience knows this to be the case.

"Such a belated relic of the dark ages ought now to be forever relegated to its proper place. Girls may be 'Miss' as long as boys are 'Master,' but after a certain age, which women can determine by a consensus of opinion, girls should assume the prefix of maturity whether they are married or unmarried. Till they do so they practically assert that marriage, and marriage only, makes a woman mistress of herself. They practically assert that until a woman marries she is minor in all things. They practically assert that intellect, worth, public and private ability, home responsibilities well filled, spotless reputation, great social and moral reforms, are unworthy of respect in a woman unless she adorns some man and he justifies her in assuming the title of 'Mrs.'

"This is not a difficult reform. The only point that could be urged against it would be that the universal assumption of 'Mrs.' by women out of their teens would make social confusion. But not more so in the case of young women than it does in young men. Father and son distinguish themselves by the insertion of their Christian names, or, if that is the same, the suffix of Jun. Girls could stand in precisely the same relation to their mothers.

"I contend that it is right that women on arriving at the age of maturity—whether married or not married—should have the title of maturity. I contend that it is wrong that women, entitled by every moral, intellectual and social fact to the title of maturity, should remain branded as schoolgirls, immature, unfinished, simply because, either through force of circumstances or inclination, they have remained unmarried.

"Swift as thought the water level changes, if a single drop is removed, and the removal of that drop affects the whole mass. The same law of unity holds as certainly with human affairs and relations; so, then, this is not as small a reform as it at first appears. There is far more in it than meets the eye. Of course, this movement will be criticised by that remarkable thing called Respectability, as every movement altering woman's status has been; for 'Respectability,' tolerant enough about religion, is in arms at once if either the rights or wrongs of women are named, and immediately begins to talk or write about the foundations of Society and the sacredness of home. Women, however, are used to such criticism and survive it."

Democracy has been defined as the principle that 'one man is as good as another, if not a little better.' Anarchy may be defined as the principle that one government is as bad as another, if not a little worse.—*Benj. R. Tucker.*

Legal Tender.—An Explanation.

BY HENRY M. PARKHURST.

It has been the endeavor, in all civilized countries, to replace personal altercation and violence by governmental enforcement of the payment of debts. In a later Sociologic Lesson I shall refer to this again. In No. 30, I merely considered the question of the meaning of the promise to pay "dollars," and argued that the government could not properly construe such a promise into anything else than a promise to pay gold or its equivalent, since the government has itself defined the term, and the promises have been made by the debtor and accepted by the creditor in view of that definition. All natural and artificial products are upon a basis of equality and equal freedom; and when the premises are made to pay dollars, it is the choice of the people who make the contracts. The selection of gold as the basis for transfer has been the choice of the people, in a large majority of contracts, simply because it has been found the most convenient basis; and it is therefore the survival of the fittest which has made it the basis, more and more exclusively with the extension of commerce.

It should be remembered that every bargain for the exchange of property involves two debts, each party promising to pay the other something. In barter, neither promises to pay dollars; in other contracts of sale, one party promises to pay dollars and the other to pay something else. When the government is called upon to enforce the contract, it enforces the contract as it is made; and it is only the promise to pay dollars which it requires to be kept by paying the dollars in gold, according to the contract, or else by legal tender notes, in which latter case the government assumes the debt and itself pays the promised dollars.

LEGAL TENDER.

Replying to the "Explanation" by Mr. Parkhurst given above I would say that while it might be well to wait until the series of "Sociologic Lessons" is finished before venturing to criticize any one of them I think there are serious objections to such waiting. Each issue of Lucifer is a separate document, a pamphlet, so to speak, that will be read by many people who never saw a copy before, and possibly will never see another. The publication will be judged by the copy seen, and if the author of an important series of articles, like "Sociologic Lessons," indorses, if only by implication, the use of gold-standard money, and if nothing is said to contradict that impression, the reader will at once conclude that Lucifer accepts the gold standard as the best and true doctrine in finance; whereas, all who have read Lucifer for any length of time know that its conductors indorse neither gold nor silver standards, nor any other partialistic discrimination in favor of any commodity, or class of commodities.

Mr. Parkhurst's studies upon the money question seem to have led him to adopt views quite different from those entertained by the writer of these lines. I should like to ask him a question or two:

When did "government define the term" dollar, and make it mean gold only?

Is it not true that dollar properly means a silver coin, weighing about one ounce?

Has not the attempt to make the word dollar mean something else than a silver coin of a definite weight, been the cause and the occasion of infinite wrongs, robberies, crimes and suffering?

Is it true, as you say, that "all natural and artificial products are upon a basis of equality and freedom?"

Is gold now upon this basis of equality with other products?

Is it true, as you say, that the "selection of gold as the basis of transfer has been the choice of the people?"

On the contrary, is it not true that this selection was made by the plutocrats, and their tools the politicians, and not at all by the masses of the people?

Can there be any such thing as "free contract" while constable, sheriff and judge hold the club of "legal tender" over the heads of those who have nothing but their labor, or its products, to exchange for what they need?

Admitting what you say about the "endeavor, in all civilized countries, to replace personal altercation and violence by governmental enforcement of debts," I would ask, has this endeavor been a success?

On the contrary, is it not true that governmental enforcement of payment has greatly promoted altercation and violence—that is, has enabled the rich and powerful to rob the poor through violent, or forceful collection of unjust demands—interest, rents and profits—and by the contraction and expansion of legal tender?

Was not Horace Greeley and other old-time reformers in the right when they advocated the abolition of forceful collection of debts? And if debts were no longer collected by government authority, what use would there be for legal tender?

* * *

In regard to Lesson XXXII in this issue, I have only to say that if government would mind its own business, and let the citizens manage their currency and their collections in their own way, there would be no meaning to all this talk of "Fiat Money," difference between gold and "Confederate currency," etc. Confederate currency and the Old Continental currency owed their worthlessness to the worthlessness of the governments that fathered them. Under free competition and survival of the fit, such wholesale depreciations of currency would never occur. M. H.

Sociologic Lesson. No XXXII.

BY HENRY M. PARKHURST.

Good Faith. Fiat money, founded not upon redeemability at the pleasure of the holder but upon government authority, when the government assumes no responsibility for its redemption, at once takes the position of the Confederate curreney. It may sound well to say that it is based upon the good faith of the nation and is redeemable in all articles which are exchangable; but the good faith can only relate to the possessors of the property or of the ability to labor, and these make no agreement as to their prices. It takes two to make a bargain. No man and no government can dictate prices. Suppose wheat to be selling for a dollar a bushel in gold; the owner of wheat may prefer to keep it rather than to sell it for $100 in paper notes which are worthless abroad and likely soon to be worthless here. The carpenter who would work for three dollars a day in gold may prefer to go fishing rather than to work for $300 in useless notes. Fiat money has no value in itself, and can only be exchanged for articles or services which have value, upon such terms as others may choose to impose; and no one violates good faith in refusing to accept them at all.

A Senator Who Resembles Comstock.

New York "Sun."

When the Loud bill relative to the exclusion of books and periodicals from the mails as second-class matter was pending in the Senate Committee on Post Offices and Post Roads the other day the room was deluged with samples of the class of books that are transported in great quantities at newspaper rates. A religious society in New York sent a box full of sample copies of obscene literature that will be excluded along with the rest if the bill passes. A Senator came into the room as these books were being placed in a box to be destroyed, and picking up the most salacious one of the lot looked it over and said:

"This is a very vile book; it should not be admitted to the mails in any class."

Then he turned over the leaves, looked at the pictures, and exclaimed:

"Horrible; there should be a law against the publication of books of this kind."

Thereupon he sat down and read the book all through.

Our enemies speak of us as they hear; we judge of ourselves as we feel.—*Hannah Moore.*

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 207, and C. E. 1897"?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, March 2. Lillian Harman will read the opening paper—subject, "The New Martyrdom."

The Dunlop Case.

On Sunday the 21st, at Battery D, in this city was witnessed a remarkable scene. This hall is one of the largest in the city with seating capacity for five thousand or more people, and standing room for at least as many more. The hall was densely packed with men and women to hear Editor Joseph Dunlop, of the "Chicago Dispatch," tell his own story as to why it is that he is to go to state prison for two years and to pay a fine of one thousand dollars.

Mr. Dunlop's defense was read by Fitzgerald Murphy, he himself making but a short speech, explaining that his physician had forbidden him to speak in a large hall. The "Chicago Record," Republican, said the auditorium held nearly three thousand. The friends of Mr. Dunlop, more correctly, as I think, put the crowd at ten thousand.

Mr. Dunlop's defense was similar to that republished in last week's Lucifer. He "was warmly applauded" quoting the "Record," "when he rose to speak and again when he sat down. Several baskets of roses were taken to him." Altogether it seems to have been an immense ovation, the first part of which I did not witness, but was lucky enough to get there in time to hear Walter Thomas Mills deliver the chief address of the afternoon. Having secured a seat on the platform near the speaker I heard every word—or would have heard, had it not been for the deafening applause that every now and then drowned the orator's voice.

Mr. Mills is a small man physically, but one of the best platform speakers it has been my good fortune to hear for many a day.

At the close of the speaking Mr. Enoch P. Morgan offered a resolution to the effect that William J. Bryan be requested to intercede with the next president of the United States in behalf of Mr. Dunlop. This resolution was vociferously and unanimously passed.

The following paragraphs from the address of Mr. M taken from the report as published in the "Dispatch" of Monday, give a good idea of the style of the oration and of the manner in which it was received. Speaking of the advertisements for the publication of which Mr. Dunlop was sentenced, Mr. Mills said:

"There is one other thing that I think worse than the advertisements, and that is this great and wicked city of Chicago gathering a part of its revenue from licenses granted to the business in question and then railroading a man to the penitentiary because he gives the post-office addresses of the places where public baths are had." (Great applause and cheering.)

"Listen, listen, listen to me!" (Applause still continuing.) "Joseph E. Dunlop, if he goes to the penitentiary and stays there, does not go there because he published those advertisements. He does not go there because he opened his columns to those offensive advertisements. He goes there under the law, and stays there—if he does stay there—not because within his columns there were offensive advertisements of late, because his paper has been free from advertisements of that nature since his arrest." (Applause.) "It is the 'Journal' and the 'Inter Ocean' that keep up the business." (Great applause.) "Listen! He doesn't go there for his wrongs; they may have been grievous. He does not go there for his faults; they may have been very great. But if he goes there and stays there he goes because, not of offensive advertisements in his paper, but because offense to the money power was there." (Great applause.)

"He did offend the money power, and the money power owns the law. It owns the legislature, it owns the cabinet, it owns the court and owns the offices of the law; it owns nearly all the property, it owns nearly everything we have. It owns everything in the United States worth having except 6,500,000 American citizens." (Wild applause and waving of hats and cries of "Three cheers for Mr. Mills!")

Our Critics Again.

Our worthy cotemporary, "The Firebrand," (Portland, Ore.) in its issue of February 13th has this to say:

"Comrade Addis' article about the Putnam-Collins affair was the only noble and courageous utterance about the affair which has appeared in print so far as I know. The 'Truth Seeker' of course was simply disgusting in its cowardly creeping before the morality of the priests, even Lucifer was extremely careful to remain on 'neutral ground'."

After sharply, and at some length reprimanding the "Arme Teufel" for its inconsistent attitude on the same question the paragraph closes in these words:

"And they leave it to the far-off 'Firebrand' . . . to print the only words about the affair which are worthy of a Freethinker."

As this caustic criticism appeared in the column of editorial "Notes and Comments" I think it proper to say: Lucifer's editor had little to say in regard to the sad affair that ended the earthly career of the President of Secular Union, and the exceptionally brilliant and accomplished young lecturer, May Collins. Mr. Walker went from New York to Boston and thoroughly investigated the matter, made his reports and his comments, and as these took up considerable of Lucifer's space and covered the whole ground, I saw no reason to add more than a few lines.

Lucifer has never been "neutral" on the question of the natural right of women and men to associate in any way that is agreeable to them, so long as they invade not the equal right of others. Lucifer's central thought and most vital contention has ever been the Freedom of Womanhood and Motherhood as the most important of reforms, and this freedom necessarily includes the right to associate, for self-improvement and satisfaction or for reproduction, with any and with all men.

Mr. Putnam was not known, at least not known to me, as a sex-reformer. I was not acquainted with his private life, nor with his opinions on this question, and hence could have little or nothing to say of him in that regard. The same is true in regard to Miss Collins; and there was nothing in the manner of their death that gave an opportunity to say much on this head. If they had been found in bed together, alive or dead, and had been censured therefor, then there would have occurred the opportunity, the "splendid chance for proud and noble utterance," that the "Firebrand" says the social radicals have missed. Then we could have said,

"Show us the woman, man or child that has been injured by this association of Miss Collins and Mr. Putnam, and if such

a person can be found, show us the extent of said injury. Then let the injured person or persons begin the work of stoning the culprits, or stoning their memory, if dead, and let every woman and man help to stone them who is now and always has been innocent of wrong-doing in thought, word or deed; and meantime let everybody who is not a Pharisee and hypocrite, join the "Mind Your Own Business Society," and always live a consistent member of that best of all organizations."

* * *

In the next number of the "Firebrand," the 21st of February, a column of criticism, signed Clinton Loveridge, is directed against Mr. Walker and Lucifer. Mr. Walker can take care of himself, but when Mr. Loveridge says, "I send this to the 'Firebrand,' feeling sure that Lucifer would not print an article showing 'an unbecoming spirit in a professed Liberal,'" I think it right that Mr. Loveridge should be asked what he means by such left-handed compliments.

If this were the first time that such insinuations against Lucifer's fairness had appeared in the "Firebrand" the uncomplimentary reference might properly be allowed to pass for what it is worth, but under frequent provocation even patience ceases to be a virtue.

If there is a journal printed on Terra Firma, or anywhere else, that has done and suffered more than has Lucifer to vindicate the right of free criticism, I want to make the acquaintance of that journal. I have never refused to print any criticism sent to me by Clinton Loveridge nor by any of his school of thought, so far as I know, while I have not been so fortunate in getting a hearing when I considered myself misrepresented in what seems Mr. Loveridge's favorite journal. M. HARMAN.

The Other Side.

BY LILLIE D. WHITE.

Mr. Harman has long sustained the attitude of a champion of womanhood and motherhood and is deservedly known by a good many people as a firm friend and defender of their cause. But I do not know of a worse slap in the face from the enemy than Mr. Harman gave to motherhood in Lucifer 640 in commenting on a letter from a Massachusetts correspondent who requested her paper stopped because her "misfortune was a fine growth of healthy, loving and fairly happy children without a growth of income."

I do not know of a meaner insult to woman nor a greater presumption on the part of man than the old idea that woman's duty is to bear all the children she possibly can, regardless of her own feelings in the matter, unless it is the equally presumptuous claim that she does wrong in bearing children she wants because her income is not sufficient to support them and in addition keep her subscription paid to her family paper.

It is not because of the number of her children that she and they must be denied the necessaries and comforts of life, but because all the resources of life are gobbled up by a few men (with numerous progeny) who by various means have gained an advancement over the masses of people by which they rob men and women without as well as with children.

There is an unlimited source of every thing needed to sustain life and make it enjoyable enough that every child born may be fully and amply supplied with all it requires to be healthy and happy, if opportunities and resources were free to all who are born.

It is useless, however, to repeat the arguments that Mr. Harman has doubtless heard over and over again during his advocacy of the Malthus superstition. But just as the superstition that woman is in duty bound to God, church, society and the race must be met again and again so we must meet over and over the superstition that the children born will outnumber the "places at nature's table." In my opinion it is positively pernicious for reformers to teach the limiting of children from this standpoint.

To teach women that they owe no duty of maternity to gods or men, that they should have entire control of tha matter is well and good. But the claim that women should not have children because the robber class has not left enough in their hands to support them belongs with such economic rot as "the improvement of the working people can be accomplished by learning how to live on a dollar a week."

There are a good many economic wiseacres trying to teach the people how to fit their necks to the yokes put upon them, but it all helps only to make the yoke heavier and tighter.

I wonder just what number of children over-balances the cost of the "favorite family paper." I know a number of people with five or six or more children who find it easy to pay for all the papers they wish to read, also families of one or two or three children who find it impossible to pay for more than the barest necessaries. I have but two children and I find it impossible to pay for papers I would like to read. I presume the expense that one of them has been would pay several yearly subscriptions, but I pity the person capable of showing such poor taste as to hint to me that I had made a bad bargain in bearing and caring for my children instead of keeping paid the subscription price to Lucifer.

Mr. Harman's correspondent speaks of her children as a "misfortune," but I don't believe she means it or would take it kindly to have any one else say it, for she says they are fine, loving and fairly happy. Such children are not a "misfortune" to any one nor to the world and if the mother does think they are and imbibed that idea from her ten years reading of Lucifer, she might as well have stuck to the Bible; she is mislead by both.

I hope Mr. Harman will tell us how many children a woman may have and avoid the necessity of doing without Lucifer. It will not do to say only as many as they can comfortably support for there is nothing certain about that.

Many parents in good circumstances have had families of one, two or three children and become stranded and penniless, unable to support their children or to pay for Lucifer. Men and women are crushed and beaten in the struggle for existence who never had any children at all and never paid Lucifer a cent.

On the other hand large families of ten or fifteen children have been born in poverty and privation who have prospered and grown rich; occupy high places and can well afford to pay for Lucifer.

Let us know how we may acquire financial independence, and not be denied the reading of Lucifer, by restricting the number of children.

REMARKS.

I have little liking for personal controversy, and more especially when that controversy takes the form of irony and sarcasm, or of lofty assumptions of superior knowledge, superior candor or superior intellectual honesty. Whether such assumption is an indication of maturity of mind and breadth of thought I leave others to judge.

But Lucifer's platform is the freest of the free, and we all know that the most important knowledge is self-knowledge, and that the best if not the only way to get self-knowledge is through seeing ourselves as others see us, and therefore Lucifer gladly welcomes all candid criticisms, whether from friend or foe.

Whether Mrs. White considers herself a friend or a foe to Lucifer and its editor is difficult to make out from the treatment she gives us in the foregoing letter. Giving her the benefit of the doubt, however, and judging from her helpful co-operation in the past I shall assume that she writes as a friend and not as an enemy. "Faithful are the wounds of a friend," says the old adage, and therefore I now submit my intellectual shoulders to her castigations, with as much cheerfulness and docility as a somewhat rebellious juvenile temper will allow.

Ignoring the assumption of superior wisdom, or of superior intellectual honesty, so very apparent in the tone and manner of my critic I will ask our readers to re-read the offending article in Lucifer No. 640, and see for themselves how much ground there is for her animadversions. If the said issue is not to be found we still have copies that will be sent on application.

But for those not familiar with Lucifer's attitude on the economic question I will here recapitulate a little.

First. Lucifer does not give to questions of economic reconstruction the first place in its discussions, not because we consider these of little importance; far from it, but simply because economics are not first in the order of nature. "The life is more than meat, and the body is more than raiment," is a very true saying, no matter who it was that first said it. There is little difference of opinion among reformers as to the evils of our present economic system. Thousands of papers, books and pamphlets, and hundreds of thousands of orators agree substantially as to the necessity of change in the system, and all demand equal freedom and equal right to nature's opportunities, but where and how to begin the work of practicalizing economic reform is something upon which all are *not* agreed. Some say we must have better economics before we can have better people; others say we must have better people before we can have better economics. Both are doubtless true, but not *equally* true.

As often said before in these columns, man—the people—is first, in the order of nature, then the institutions of man—his economic systems. Economics do not make men, although they react powerfully upon their makers, men, and upon all those who endure them—women and children as well.

Our economic and governmental systems, bad as they are, are no worse than the people who make, or who endure them. Evidently then the only natural way to get better economics is to get better people, and the only sure way of getting better people is through *natural generation* or birth. Second birth —regeneration—has always proved a failure and always must.

Lucifer does not deny the natural right of women to become mothers. On the contrary Lucifer's editor has always insisted on this right—in fact has more than once gone to prison in defense of woman's natural right to own her maternal functions and to practicalize that right without supervision by church or state authority. But Lucifer denies the *moral* right of woman to bring children into the world when there is no reasonable prospect that they can be born *well*, or that they can properly be provided for after they are born. On general principles I oppose *killing* anything that has sentient life, but it is often more criminal to give life than to take it.

Admitting all that has ever been claimed as to the necessity of economic reform, still I ask, *how will you obtain it?* Under present system of populating the earth economic evils are *self-perpetuating!* Born of improvident mothers, submissive mothers, enslaved mothers, the undesigned, the haphazard production of the unfit, furnishes the plutocrats with the necessary material for perpetuating their reign. Hence the persistence with which church and state oppose the freedom of woman as wife and mother. Hence the law-enforced ignorance in regard to the reproduction of the race.

Lucifer advocates no "Malthus superstition." Lucifer is no follower of any man or of any woman, but simply asks mothers, prospective mothers, to wake up to a rational sense of their own responsibility in the matter of populating the earth.

All that women need to do to obtain a reconstruction of our present plutocratic economic system, on an equitable basis, is to *demand* such reconstruction as a condition precedent to further reproduction. A strike of the producers of *men* would be the most promptly effective of all strikes.

When the queen bee discovers that no honey is being stored in the hive for future use she promptly stops propagating. Though there may be plenty of food in sight for immediate use, and for the near future, her provident instinct tells her it is not safe to go on propagating until production and storing of food is resumed.

Cannot the mothers of men be as wise and as provident as the mothers of bees?

Fifty years ago or more, in this country, it was not so necessary as now to imitate the provident mother bee. Then, although many mothers were injured by overproduction of children, and though the product was doubtless inferior in quality to what it might or should have been, yet there was little danger that there would not be a place at Nature's table for all home-made applicants. Now our paternal government tries to stop immigration of undesirable applicants from foreign lands, but encourages home-production of the unfit by making sex-knowledge a crime; and by keeping mothers ignorant in regard to their own reproductive functions, and by enforcing obedience to the will of their lords.

The agitation of all reforms is useful and necessary, but, as some of us see it, the basic reform, the reform of reforms, is that which will restore to woman her natural right of self-ownership, and that will arouse her to see and to realize that the destiny of the race, for weal or woe, is in her hands

---

In jealousy there is more self-love than love.—*La Rochefoucault.*

Motherhood and Fatherhood.

BY HELEN S. JOHNSON.

I received your "Motherhood in Freedom" with request to criticize, and only lack of time has kept me from doing so. But I have found time to read it to many different people as we have driven over the country to my meetings. It is a brave, generous article, not dictatory, but thought provoking, and all I can do is to add a few words gleaned from my own consciousness.

I was reared in a home where broad liberal thought prevailed. At fourteen years of age I commenced teaching school and "boarding around," and after rearing a couple of sons to manhood I again commenced "boarding around," and because I loved humanity and was a searcher after truth I have had very many life experiences, and have tried to weigh them well.

I can endorse *all* you say in regard to the *freedom* of motherhood. As to the requisites necessary for the creation of the best children, or the way of obtaining them we differ slightly. When a woman loves a man sufficiently to wish a child by him—and I do not believe it possible for *either* man or woman to endow a child with the best of which each is capable unless both love, each the other, *intensely;* not love merely on the physical plane but with the threefold power of their natures,—she possesses within her nature the power to glorify that man, even though he be but a very common bit of clay. Whatever she loves—and she cannot go farther than that in endowing her child—she *believes* he possesses, and will seal ere the days come when love begins to lessen, and she begins to see the man as he is.

Yet I admit the need of the best associations to arouse higher ideals than she yet possesses; and of course spoken words have more power than written, yet I feel women can secure, under freedom, *all* they need without asking the second or third man's co-operation.

Let these ideas be promulgated and then woman can become a gleaner without arousing uncharitable remarks.

But instead of lessening the responsibilities of fatherhood I would increase them. As motherhood develops, it brings out the best there is in woman, so I believe fatherhood, under proper conditions would develop, up-build, men and "they twain" should devote the necessary time to bringing up that child.

I have seen lovely children from inferior parents, where deep love existed, and inferior children from fine parents, where it was weak or lacking.

My woman's nature says I only want to come in *close* contact with the *one* man I love best, and believe I could secure all necessary conditions for the best children I could conceive if *we two* understood what was needed.

But go on with your good work. More knowledge is needed by us all, on those vital questions.

The hand-shake is the last, the most intense salutation of friendship; it is often the first step in the conquests of love—*Montegazza.*

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXIX.

"Edith Wallace!" echoed Imelda. "Are you a sister of Wilbur Wallace?"

For a moment a look of surprise rested on the face of Miss Wallace; then,

"Is it possible! can it be Imelda Ellwood?"

"I am Imelda Ellwood." In a moment the hands of both fair girls were joined in a firm clasp and, as if drawn together by a strange magnetism, their lips also met.

"Wilbur has told me all about you, but as he did not send me your address, my sister and I had to wait patiently for you to come to us. And this, I suppose," turning again to Alice, "is the lady with whom you make your home?" An introduction followed and instead of dismissing the two Miss Wallace now insisted that they should remain awhile longer. "That is," she added, "if you can pardon my seeming neglect as my attention will have to be a divided one. My sister Hilda is with the patient and the doctor at present and to them I must soon return."

"Take me with you," pleaded Imelda. "I have had a great deal of experience with the sick and maybe shall be able to be of some help to you. Besides, I feel curious to see this girl. I feel somewhat guilty as to the cause of her suffering, although we were the unconscious and unwilling cause. Yet I feel we owe her more than the worn-out phrase, 'I am sorry!'"

Protesting yet consenting, Edith after having again excused herself to Alice, who was by this time reclining in a large easy chair, and having supplied the little ones with a charming picture book, she led the way. Leading her guest up a softly carpeted flight of stairs she noiselessly opened the door into a large airy chamber furnished in light refreshing tints. Snow-white curtains draped the windows while the bright light was toned to a mellow glow by wine-colored blinds.

A sweet-faced young girl was sitting at the side of the snowy-draped bed, watching the pale face on the pillows. So intent was she that she never turned her head at the entrance of the new comers, thinking it was her sister alone that was returning. The light brown hair was a struggling mass of curls that, although brushed and combed, constantly escaped from their confinement. The face was almost colorless, the brow rather low, and the eyes a deep, dark gray. Tender, loving, with a full share of animal spirits, Hilda Wallace was loved wherever she went. Not quite so beautiful as the elder sister, Edith, she was just as attractive in her way.

In the one quick glance Imelda gave her she understood her fully. Before the watcher and obstructing the view, stood the doctor with the forefinger of his right hand resting upon the wrist of the girl's left and uninjured hand. With his left hand holding his watch he was counting the pulse beats. At the foot of the bed stood a woman of about forty years, apparently the housekeeper. Her eyes were bent as intently upon the quiet form as those of the others in the room. Edith stepped up to her and for a few moments whispered in her ear. Nodding assent and softly tiptoeing the housekeeper slipped from the room. Edith gently moved around to the other side of the bed and bending over the sufferer listened to the almost imperceptible breathing.

"How is she, doctor? Do you apprehend any danger?"

The man of science shook his head. "Not immediately," he said, "but she will require careful nursing. She has an ugly cut upon the head and we will have to prevent inflammation or brain fever may set in. It is important to keep her head cool. Do not forget to change the ice bandage every few minutes. The broken arm is nothing serious in itself and will soon be all right, but it may add to the fever the first two or three days. She ought to have been taken to a hospital instantly. I am afraid it may be some time now before she can be removed."

"*That* is not to be considered," said Edith. "We have room enough and also willing hands that it will do good to get some practice in the art of relieving pain, and if it should prove necessary we can call in the help of a professional nurse. But I wish I knew who she is. I am sure her friends must be very anxious about her."

The doctor merely nodded his head in a grave manner, giving vent to some very expressive grunts. "Very well," he said, "very well; if you are so willing I am sure I am more than satisfied. I know I can trust the patient in your hands, Miss Wallace. You and your sister are a host in yourselves; so in your care I leave her. My part of the work being done for the present I will now go. Should there be an undesirable change, let me know;" and with a few more general instructions he bowed himself out. Edith would have followed but he prevented her from doing so.

"No; I can find the way myself while your place is here—— and——good evening, ladies,"—and he was gone.

Until now Hilda had not spoken a word. Her whole attention was directed to the care of the sick girl, every few moments lifting the cloths from her head and replacing them with cold ones taken from a vessel of ice standing by the bedside. All this time the sufferer never spoke, never moved. Imelda could not see her face as it was turned partly away, and partly concealed in a deep shadow. Edith now spoke,

"Hilda, do you see this lady?" whereupon the girl's head quickly turned.

"O, I did not know that there was anyone here," she said in tones of linquid music. Hastily turning to Imelda "I beg your pardon"—then to Edith, "Whom did you say? I don't understand."

"Which is quite natural," answered Edith smiling, "as I have not said who; and as I know you will never guess I may as well tell you. It is Imelda Ellwood; the young lady Brother Wilbur has so often told us about."

"O! Imelda Ellwood!" exclaimed Hilda, with a glad little cry, her face brightening with a sudden joy. "I am so glad," and impulsively extending both hands she kissed her in greeting.

Just then a smothered sound was heard from the bed. With her well hand the wounded girl grasped the cloth from her head and dashed it across the room.

"Who said Imelda? Where is she? I know of but one Imelda, and she is far away. Ha! ha!" laughing wildly

"I wonder what Imelda would say? my beautiful and good sister Imelda, if she could see me tonight. Would she soil her pure hands to wash mine? I thought I heard someone speak her name. Say, do you know her?"—and her glance traveled unsteadily from face to face. As her eyes rested upon the white face of Imelda they settled there in a stony, set manner. Her lips twitched convulsively as she slowly raised herself upon her well arm. With a quick movement Imelda now cast aside the hat that she still wore. The next instant she had caught the weakened but fever-flushed form in her arms.

"Cora!" She spoke the name calmly, and in a tone of voice tender and gentle, as if the meeting and finding of the wayward sister here was a matter of course. Laying her cool hand upon the heated brow and gently brushing the tangled hair therefrom,

"Cora, be calm and quiet or you will harm yourself. Come, lie down and go to sleep." From the manner in which these words were spoken one would scarce have thought that anything unusual had happened. The influence of both words and manner was instantly felt by the suffering girl. Obediently she permitted herself to be laid back upon the pillows. Her eyes closed. Her hand went up to her head; then to her injured arm, thus indicating where the pain was that tortured her. Hilda had by this time replaced the cold cloths. Low moans escaped the lips of the patient and soon two large tear drops stole from beneath the closed eyelids. Imelda gently brushed them away, now and then murmuring a caressing word so low that only the prostrate girl could hear. Her hand passed back and forth across the fevered brow. The magnetic touch seemed to do her good. Gradually the sufferer became more quiet, and when the

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parched lips asked for water it was Imelda's hand that passed the cooling drink. In a little while the breathing became more regular, and presently Cora was asleep.

In all this time there had not been spoken one word of explanation. Whatever of curiosity the sisters may have felt none was expressed. Quietly they waited until their guest should of her own accord explain what seemed so strange. When Imelda felt certain that her sister was fast asleep she gently withdrew her hands and raising her eyes to those of Edith she indicated that she wished to speak to her. Not wishing to make the least sound in the sick room the two went out together, leaving Hilda once more to watch with loving care at the bed-side.

As soon as the door was closed upon their retreating figures Imelda turned and looked Edith Wallace full in the face. It was an ordeal she felt called upon to pass through, and though a severe one she resolved to meet it bravely.

"Do you understand what that girl is to me?" pointing to the door of the room wherein the sick girl lay.

"I have an inkling," replied Edith, "but do not quite understand."

"*She is my sister!*" Like a wail the words came from Imelda's lips. She had managed to hide her real feelings while in the atmosphere of the sick room, but now she was in danger of losing control of herself.

To be continued.

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The Price of Virtue.

BY JONATHAN MAYO CHASE.

What is thy virtue's princely price,
Oh, gentle maid
With modest mien and eyes of blue,
Wherein thy soul's sweet innocence I view?
Immaculate thou seemest, perfect, fair,
Oh, modest maid!
Too pure for earth which fate hath sent thee to,

Pale, cloistered nuns in convent walls
May fast and pray,
And yet, removed from outer tempt,
From riotous secret lust be not exempt.
The laws of God and man oft forceless prove
When passions sway
Too pliant souls with their commands peremptt.

Thou mingiest with the world, and yet
Of it art not.
Pure as the snow born in the night,
Flawless as perfect gem exposed to light,
Convention's irksome code ne'er galleth thee,
And ne'er a spot
Doth mar thy virtue's pure, celestial white,

But what is, then, the princely price,
My pretty maid,
Paid by the world for virtue thine?
Paid that the star of Chastity may shine
With dazzling luster in a darksome world?
Temptation stayed
By thee, while others to its lures resign!

Thy sisters, gentle as thou art,
With hearts more warm,
Who yield to lawless Love's sweet call,
Must, under its grand impulse, forfeit all
Of man's respect and woman's sympathy;
And all the charm
Of other virtues hinders not their fall.

A thousand wretched, ruined homes,
That thou mightst be
Respected! Then, is love a vice?
A thousand sisters' lives we sacrifice
T' appease the monster fetich, Chastity!
And all for thee.
But, 's thy virtue worth the awful price?

Popular Follies and Crimes.

BY JAMES S. DENSON.

In one day's session of the New York senate four "straws" were laid out for the inspection of the people. More revenue was wanted—of course—and so these three propositions were made: First, to tax more heavily the estates of millionaires. Second, to levy a tax on the capital stock of trust companies. Third, to levy a tax on the franchises of companies which have obtained their corporate grants without expense. All of these suggestions proved to be unsatisfactory to the solons. So we have three of one kind of "straws." Then the Senate adopted a bill exempting $9,000,000 of canal bonds from taxation. That was the other "straw."

* * *

The necessity of thoroughly examining a charge of sexual outrage has often been insisted upon in these columns. Here is another case in point: In Hackensack, N. J., Peter Smarenbeck, seventy-two year old, stood in the dock charged with assault upon a child of nine years. She told her story glibly. Then Dr. St. John testified professionally that the story was entirely untrue. And then it came out that the old man, being without home or friends, had about a year ago deeded to the parents of the girl property worth $5,000 for a consideration of one dollar, the Webers agreeing that they would give Smarenbeck a home, care for him, and feed and clothe him while he lived. The scheme was to get him into prison under so long a sentence that he could not possibly outlive it, for the New Jersey law does not give the judge much discretion in imposing sentences for offenses of the kind alleged. Acting on the orders of Judge Van Valen, the jury at once acquitted Smarenbeck.

* * *

The legislature of Nevada has passed a law legalizing prize-fighting—"glove contests." This is a joke on the good men and women who have had so much to say about the "lawlessness" of the sporting fraternity, and who assume that illegality and wickedness are synonymous. But they do not take the joke good-humoredly. Here, to illustrate, is Rev. Thomas Dixon, Jr., who says that "healthy amusement and pure sport should receive all possible encouragement, but that which inclines to lower the moral tone of the nation should not be tolerated for an instant." The reverend robin-shooter has suddenly developed a case of very tender conscience. To some of the old Inquisitors the theater appeared most dangerous to "the moral tone of the nation," while burning men alive to cure them of heresy was made the occasion for furnishing the believing multitude with an abundance of "healthy amusement and pure sport." So much for the "clerical mind," then and now. The cowardly mangling of helpless birds for "sport" is a "healthy amusement," but when two men willingly meet for a contest of skill and endurance, the spectacle is declared to be one that must "lower the moral tone of the whole nation." Introversion of ideas seems to be a more common complaint now in the profession than "clergyman's sore-throat." By the way, how did "the nation" become the happy possessor of a "moral tone," and what is "the nation," anyway?

* * *

At the Barclay street ferry in New York a short time ago a German girl, Ida Albrecht, attacked Charles Reinhardt, of Hoboken, with a cat-o'-nine-tails. When they were both taken to the station house, the girl said that Reinhardt had been paying attention to her for two months under the pretense that he intended to marry her. By accident she discovered that he had a wife and child. She went to two police stations in the attempt to secure his arrest, but the officers told her she must have a warrant. Hence her effort in the line of personal correction. When Mrs. Reinhardt was seen by the reporter she said:

It serves him right. I am glad she thrashed him, and only regret that she didn't give him more. I have known all along about his goings on with that Albrecht girl.

Such disgraceful episodes do not characterize the love-making of social radicals. Free men and women do not try to obtain love by means of trickery. It is marriage that encourages and makes necessary the cultivation of the talents of the confidence operator. In this instance, it is ninety-nine to one that Mrs. Reinhardt is so bitter against her husband, not because he lied to Miss Albrecht, but because he loved Miss Albrecht. Lying is forgivable, even when the lie is used against ourselves, but unconventional love, like the sin against the Holy Ghost, is an unpardonable offense. "That Albrecht girl"! Note the malignity of contempt in that expression! How much "sweetness and light" there is in the monogamic ideal! Especially sweetness.

A Proposed Atrocity of Legislation.

BY E. C. WALKER.

TOPEKA, KAN., Feb. 14.—The House Committee on Public Health will tomorrow make a favorable report on Botkin's bill, which does away with a penitentiary sentence for men convicted of assaulting women, and substitutes therefor the penalty of emasculation. For two weeks the Social Purity League of Topeka, composed of some of the most respected women in this city, have been urging the passage of this bill. Mrs. Lucie O. Case, the president, and Miss Eva Harding, a physician, have been especially active. They claim enough votes in both houses to pass the law, and have secured the promise of Gov. Leedy's signature. They say it is a measure in the interest of moral reform, and that, following the lead of Kansas, ten other states will have the same law at the next session of their legislatures.—*Press Dispatches*

If the Reverend Mr. Botkin's measure is intended to punish and prevent *crime* why was it referred to the Committee on Public Health? Would a bill intended to deter men from murdering or stealing have been sent to that committee? And why has it so persistently been urged by the Social Purity League? Assault upon women is a crime; a woman assaulted is not rendered impure, any more than a man whose watch has been stolen is morally degraded. The facts are that the Purity League people are engaged in a crusade to force their notions of purity on the people of the state; they secured a revision of the laws of Kansas raising the age-of-consent to eighteen years; it is not the idea of justice that mainly dominates them, but the idea of morality; they are not actuated chiefly by the desire to protect women against actual rape, but against constructive rape. That is, they would not hesitate to submit to the terrible penalty of emasculation any man who had associated with a girl under eighteen years of age, even though she lacked but a day of that age and was a woman in every respect, fully consenting to the act that doomed her lover to a hell upon earth. If these women and preacher-legislators are so anxious to protect women against outrage why do they not make their bill cover the cases of wives who are forced to submit to the advances of their husbands?

The measure is vicious in every way. There are scores of valid reasons why such a penalty should not be inflicted. These reasons will occur to every person who thinks. No irremediable punishment should be inflicted for any crime. Death and mutilation are barred by civilization. In all cases of circumstantial evidence there is room for a reversal of the verdict of the jury when all the facts are known. No man, no woman, should be put beyond the reach of the rescuing hand of justice. Either death or mutilation fix without possible remedy the fate of the victim, no matter how innocent the discovery of new evidence may prove him to be. Every day we read of men who have been found to be innocent of the offenses with which they were charged, but who were convicted and sent to prison when first tried. But imprisonment is not death nor mutilation; while life and virility remain there is hope. The charge of assault is one easily made and one as easily "proved" when undiscriminating sympathy for the woman sways the jury. But we know how often disappointed love, envy, jealousy, and other of the worst of human passions inspire the accusation, and how difficult often it is for the man to establish his innocence. For these and allied reasons no irremediable penalty should be inflicted by the law. Then, again, when the law is cruel the mob is encouraged to be cruel, and we well know that as a rule, the mob first executes and then tries. Once more, the crime of rape, while very serious, does not necessarily mean the permanent injury of the victim, and hence to punish the crime by the infliction of a penalty that is irremediable is manifestly unjust. Once men were hanged for stealing, but we have outgrown that barbarism. But as the advocates of emasculation argue that the punishment should be made to "fit the crime," by the removal of the offending members, why do they not plead for the amputation of the hand of the forger or the pickpocket?

The rich and powerful have generally been eager to savagely punish the unfortunate poor whose circumstances have led them into the commission of offenses against property. Not suffering themselves, it was difficult or impossible for them to understand the trials and temptations of the indigent. It is somewhat the same, I opine, with many of the women who are so ready to mutilate men whose passions make them invasive of women. They forget that we are all, men and women, what our heredity and environment force us to be, and that "punishment" is an utterly unscientific term and an unscientific sociological procedure. They do not realize that there is no more virtue in their coldness than there is in the ardor that recks not of consequences to self or to others. They forget that the organization of society is such that women are starving for that which, given to other women without their consent (whether they are or are not the wives of their assailants), is repugnant to them to the utmost degree. They fail to see that the remedy for prevailing ills is not savage revenge, but that the preventives are the scientific education of the young, including the universal inculcation of the knowledge of contraceptics, and the extension of the domain of liberty so that social freedom shall be the heritage of every child born into the world. They do not comprehend that any punishment that coarsens and hardens the inflictors of it and those responsible for it defeats the very end they have in view, by making more criminals than it kills or mutilates.

In two other ways, this proposed Kansas law must operate against itself. In the first place, when death was the penalty for simple robbery, the footpad was under a greater temptation to kill the man he was robbing than he would have been had the punishment been more mild; if he was detected he was to die anyway, and so he was often led to kill in order to get rid of a fatal witness, when otherwise he would have stopped with robbery. So in regard to rape—when the penalty is death or mutilation or even a very long term of imprisonment, the ravisher will be far more likely to add murder to his crime than he would be if the punishment were less severe. In the second place, the legal convictions for rape will be far fewer proportionally to the accusations made than they were when the penalty was imprisonment. The consequences being irremediable, and so awful, the juryman will hesitate long and look very carefully for a flaw in the evidence before he will vote "guilty." As in the case of hanging for murder, many a real criminal will go scott free because the penalty is one that the humane juryman will not be a party to inflicting. Thus the law will become largely inoperative and then there will be the inevitable popular clamor culminating in all the horrors of mob conviction and xecution, including the great increase in the numbers of the nnocent sacrificed. "Epidemic delusions" in some form have always prevailed, and in this instance we are promised that ten states will follow the expected bad example of Kansas.

A New Love Ideal.

BY J. WM. LLOYD.

I hold that in the love-nature of man, as in the external universe, there are two forces always at work, a centrifugal and a centripetal, and that both must have full play in a really normal life. The centripetal force tends toward a center, toward one exclusive love-partner; the centrifugal force tends from the center toward variety and a general love for all persons of the opposite sex. The extreme of one is monogamic marriage, the extreme of the other is promiscuity, but the

mal state, the golden mean, is a state in which there is a central love and side loves and each force balances the other in normal action. Every day we see examples of people who have gone to the centripetal extreme. Every hope is fastened with feverish intensity upon one object. There is delirious love, tortured, quivering with fear of death, fickleness, coldness; madly altruistic, deaf to prudence, indifferent to self-right; insanely, often murderously, jealous of the regard of others; sensitive to the extent of disease. If the affections wander, what guilt, bitter recriminations, shame, self-reproach; yet no nature could maintain such morbid intensity of passion forever. If the loved object is lost, dies, what melancholy, madness, heart-breaking, wasting, suicides! Worst of all, how the whole glamour of passion, like an iris-hued bubble, disappears when "all goes well" and the two have spent a year or two in married unity. Viewed by any scientific, reasonable mind the whole phenomena of monogamic love is pathological.

But the other extreme is no better. All our finer instincts call out against those who wander from fancy to fancy, shallow, unstable, deceptive, gross, to whom *love* and *sex* are synonymous.

The trouble is that we have forcibly separated what should always be united. There is not the slightest reason why a man should not love one woman above all other women, and, at the same time, love several other women with various degrees of lesser love according to their several relation to the needs of his nature. I say there is no reason in nature against it; there are numberless reasons for it.

In every deep nature, unless there is some central love, some object of supreme regard, some "grand passion," some soul-mate and heart-comrade whose faith and loyalty are as certain as life and the procession of the seasons, there is always a vague unrest, a thirst unquenched, a universe without a center. Again if the liberty of the eyes to admire, of the lips to praise, of the hands to caress, of the heart to love everything lovable, is denied, there is a secret rebellion, an irksome restraint-a dearth of romance and fresh emotion, a lack of growth, and an irritating consciousness of unfulfilled needs and denied experience which will not down, and often leads to restlessness, pain, and even the death of the central love itself.

Centripetal force leads to a natural desire for a central love—a man or woman to be the hero of the heart, capable more than any other of complementing the deeper needs of the lover's nature.

But centrifugal force and the fact that no one person is perfect or can perfectly complement any other, satiety, "reversed magnetism," the ordinary pleasure of change, new experience, gratified curiosity, these lead to a natural desire for less complete love-relations, grading from passionate attachment down to friendship and mere admiration, with other persons of the opposite sex capable of partially complementing the needs of the lover and especially of supplying those qualities lacking in the central love.

A whole new world of joy, peace and higher character dawns upon the human soul when these side loves are recognized as just as innocent, pure and right as the central love itself.

But the possibility of such a state of things has been so long denied that the majority of refined people today (precisely the ones most capable of it) regard it as something that could not be. This is pure superstition and fear of words. I am happy to be able to say positively, from my own experience, from much observation, and from the confessions of many of humanity's best, that it is possible to love several at the same time, to love one person supremely and several others at the same time truly, and for mutual harmony to prevail throughout the entire group of lovers thus related. To the mean, narrow, selfish minds this last statement seems hardest of all. They cannot comprehend how there can be love without greed, suspicion, jealousy. But when the larger life comes in all this is easy. It is purely a matter of education and of moral ideals.

"Your ideal is right. I cannot think of it as anything but my nature is too jealous, I could never endure it," a lady said to me some years ago. But a few weeks ago she wrote me how much she loved a woman who had been her husband's lover. "I love her because she loved him," she wrote. And a gentleman wrote to the woman he loved: "I love your husband because he loves you and is good to you; anybody who truly loves you must be my friend." This is the true spirit, which is perfectly possible to any high nature, and which will some day be as natural and commonplace among men as any other sympathy arising from common devotion and pursuit.

I do not hesitate to say that the time is coming when mutual love for the same man or woman will be regarded as a truer and closer bond than blood relationship itself.

And jealousy will be an unnatural and contemptible crime in the true society of the future.

And here we glimpse the new family of the future. Around each pair of central lovers, by the most natural laws of affinity and magnetism, will gather a group of side lovers, loving the central lovers and each other because of that love. What a beautiful family that would form, what sympathy, what friendship, what hearty comradeship, what a wall of warm hearts and tender arms around the children. And each one free in his own sphere to live and love as he pleases. Each one with a separate life and home.

And that is not all. Mary, who is the central love of John in family No. 1 is the side love of Robert who is the central love of Emma in family No. 2, who is a side love of Fred who is a central love of Isabel in family No. 3. Families in this system will become so mingled and inter-related that society will be like an interwoven garment, with every thread bound to every other by numberless ties, and the only way out of the difficulty will be for all families to join in one great family and the great Federation of Man become an accomplished fact. Just as jealousy, and the monogamic love which justifies it, splits society into fragments, the doctrine of "I love all those who love whom I love" will reunite all into a living and healthy organism, cured of its now infinite antagonism and disease.

Let this be understood clearly, that the above is not an *institution*, to be enforced by laws and petrified customs, but an *ideal* to be realized so far as circumstances and the gradual expansion of human character will permit by those who freely accept it.

Free love, as heretofore taught, has been mainly unsuccessful because it has usually taken either the monogamic or the promiscuous extreme. It has either taught that lovers should be "true" to each other—that is exclusive of side loves—or else that permanent love was a delusion and a succession of episodes all that a wise lover could expect.

In the one form it still left the heart cramped and narrowed, in the other it denied the deepest intuitions and cravings of our nature. But in this new ideal, which I present, the two are for the first time reconciled; the beautiful episodes still go on yet at the same time the heart may have a secure home and resting-place.

On another point practical free-love has failed. It has slighted and ignored courtship and in this has greatly erred. Courtship is the most delightful phase of love-life, and the wiser love-culture of the future will endeavor to emphasize and prolong rather than abbreviate it. In nature the female makes the male "woo" her, arouse her admiration and finally her sex-passion by the most brilliant possible display of his beauty, kindness, courage and grace before granting sex-favors. This is the natural order—the gradual stimulation of the sex-passion by the exercise of all other mental and physical delights, in their highest possible expression, *first*. This is the natural origin of courtship and holds the key to all normal love and sex-relation. No matter what superstitions have been taught, no man who has won a woman's loving and admiring consent by the gradual and full display of all his manly virtues and charms can feel that he has committed a wrong act—his conscience acquits him. And no woman thus won ever yet felt in her soul that she sinned -her womanly instinct is to glory

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, MARCH 10, '97.

M. HARMAN, EDITOR AND PUBLISHER.

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Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?"

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, March 16. William Francis Barnard will deliver the opening address.

To Our Friends and Patrons

The Spring months are again with us, when, judging from all past experience, receipts of reform journals fall to a low ebb, and hence if no special effort is made on the part of friends and patrons the publishers of such journals fall behind, and either run in debt or fail to keep up the usual size and regularity of issue, of their publications.

Lucifer and "Our New Humanity" are backed by no publication fund, "guaranty fund," "indemnity fund," or anything of that kind. They depend for their continued existence upon the co-operative aid received through regular subscription rates, and through sales of literature in their line. During the winter months we have made no mention of this matter, and have sent out very few statements of account, and now we hope our good friends and helpers will not take it amiss if we remind them that the efficiency and even the continued existence of our and their publications depend upon the promptness of their remittances.

Offers to Help Lucifer.

Lucifer does not ask for donations of money or of anything else, but when those who have money or goods of any kind are willing to contribute to Lucifer's publication fund we are always glad to accept such aid.

Readers of Lucifer and "Our New Humanity" know that the publication of journals devoted to unpopular reforms is a thankless task, and that but very few if any such journals are self-sustaining. Knowing this some of our readers have offered aid in various ways. One, an inventor and manufacturer of labor-saving manchinery, offers a number of hand mills, to be sold for Lucifer's benefit. This mill has been long in use—several of our friends have purchased of us, and so far as we have heard there is no dissatisfaction. The inventor thus describes it:

"This mill is a great desideratum for those who wish to make their own Graham flour. It takes but a few moments to grind what is used at once, and then you know what your flour or meal is made from, which you do not if you buy ready ground flour, as many millers use the poorest grain for making Graham flour, as it cannot be detected so readily as when made into white or bolted flour. One great advantage with this mill is that it will grind soft, wet grain or nuts without clogging like the ordinarily constructed mill. It will be found of great advantage to country people who raise their own grain and live far from where they can get it ground, and for poor people who can often get a little grain and make their own flour and always have a first class article. At the same time making a large saving in the cost. To introduce this mill the price is placed at but little more than one-half the price at which one of equal capacity can be purchased elsewhere. Price of mill with crank, $3.50; with balance wheel, $4.50." Sent by freight, transportation paid, on receipt of price. Satisfaction guaranteed. Friends who live in Chicago can be supplied at our office. Those living at a distance will receive the mill direct from the manufacturer.

Considerations of economy, so very necessary now in the terrible financial ordeal through which we are all passing, would seem to be sufficient to secure the general adoption of this mill, and yet considerations of health are still more important. All physicians and hygienists agree that one great cause of debility and disease now so prevalent is the impoverished and devitalized flour so generally consumed, by rich and poor alike.

* * *

Other friends have made donations of books. Among these donors of books a prominent and very honorable place should be given to the "Legitimation League" of England. The books sent us by this League are the following:

First. "Bar Sinister, and Licit Love," compiled by Oswald Dawson, secretary of the League. This is a remarkably handsome volume of 307 pages, showing in detail the work that has been done in England to emancipate the public mind from slavery to old-time superstitions in regard to what is moral and lawful in the sex-associations of women and men. While more directly concerned with the children commonly called "illegitimate," the work of the League embraces, more or less, the entire subject of stirpiculture and of "Liberty in Love." The book contains four fine full page likenesses—Edith Lanchester, J. Greevz Fisher, J. C. Spence, and Lillian Harman, and is sent prepaid to all applicants for the nominal price of twenty-five cents—a price so ridiculously small that the book seems a gift rather than a purchase to the buyer.

Second. "Dawn of Civilization," by J. C. Spence, vice-president of the Legitimation League. This book is presented as a view of our present civilization, or lack of civilization, as seen by a supposed reviewer who "looks backward" from an elevation that it is hoped the race will have reached a century or two hence. The book treats mainly of government, politics, war, religion, science, education, marriage, wealth and wages. Though not written as a "story," like Bellamy's "Looking Backward," it contains enough of the historic and narrative form to make it interesting to those who object to moralizing and metaphysical methods of some authors. The work is highly commended by many who have read it, and, like the "Bar Sinister," is a marvel of cheapness when the size and excellence of its mechanical get up is considered. The frontispiece is a fine likeness of the author. Sent postpaid for twenty-five cents.

Third. "When Love is Liberty and Nature Law," a lecture by John Badcock, Jr. The name of this pamphlet sufficiently explains its character. It is a vigorous and logical arraignment of canon-law marriage as a solution of the sex problem.

"There needs no vow to bind
Whom not each other seek, but find;
They give and take no pledge or oath;
Nature is the bond of both,"

may take the place of motto for this well printed and every way admirable contribution to sex-reform literature. Price ten cents.

Fourth. "Ought Women to Be Punished for Having too Many Children," by Marie C. Fisher. The last paragraph of this five cent pamphlet sufficiently shows its trend and scope:

"Women require more knowledge, more information, more instruction, both on the population question and on the means of dealing with it practically; they require greater freedom, especially in the married state; they have the best means of judging, each in her own case, what is her duty and power as to maintaining and rearing a sufficient instead of an excessive number of children; they have to bear natural punishments for imprudence in this matter; and under these circumstances society ought to leave to them their heavy responsibility, unimpaired by the enactment of brutalizing penalties."

Fifth. "Rights of Natural Children." Verbatim report of inaugural proceedings of the Legitimation League, with well-executed likenesses of Wordsworth Donisthorpe, Oswald Dawson and Gladys Dawson, president, secretary and treasurer of the League. Price twenty-five cents.

Sixth. "Liberty: Political, Religious, Social and Sexual," by A. F. Tyndall, A. T. C. L. An essay towards the formation of an Anti-Persecution Society to defend the rights of individuals against state interferences and Puritan persecutions. Price five cents. The closing paragraph of this small but valiant exponent of equal freedom reads thus:

"We must have liberty all round. A religious man is not supporting spiritualism or atheism, because he would give the spiritualist and atheist the liberty he himself enjoys. Nor is the man of strict moral principles supporting vice if he attacks the law which tries to put it down. All he means is this—I abhor vice, but I believe your interferences make these things worse; I will go hand in hand with you in trying to do away with these evils, if so they be, but I will depend on education and the persuasive and gentler methods by which all *true* progress has been effected hitherto. Let then, all lovers of liberty band together to form an Anti-persecution Society, and let this be started by a large and combined public meeting to ventilate the question. Electors! cease to struggle for political nostrums, and band together in the interests of individual freedom."

In addition to these contributions of most excellent sex-reform literature received from friends across the Atlantic, a number of copies of new publications have been dedicated to Lucifer's propaganda fund by authors and publishers near home. Among these, honorable mention should be made of

"The Old and the New Ideal. A Solution of that part of the Social Question which pertains to Love, Marriage and Sexual Intercourse," by Emil F. Ruedebusch. This book has been reviewed at some length in Lucifer and needs no praise from the writer of these lines. Suffice it to say that the "Ideal" of Emil Ruedebusch is quite as radical and revolutionary as that outlined by J. Wm. Lloyd in this issue of Lucifer, but amplified and elaborated to a far greater extent than is possible in the brief space occupied by Mr. Lloyd. For chapter topics of the "New Ideal" see advertisement on last page of Lucifer.

Several more books, some new and some old, have been contributed lately to keep Lucifer's light burning. Among them are: "Swept away," by Moses Hull, price 10 cents; "In Hell and The Way Out," by H. E. Allen, 10 cents; "Reasons for Pardoning Fielden, Neebe and Schwab," by John P. Altgeld, 15 cents; Proceedings of the First Kansas Co-operative Congress, held in Representative Hall, Topeka, last April. Persons who are looking for practical ways of self help through co-operation can not do better than to send for this 114-page pamphlet; price 15 cents

"To do good and to communicate, forget not," is the advice o an ancient missionary whose mental impress on the world of thought has survived the wear and tear of many centuries. Shall we emulate the good and reject the bad of those old-time propagandists?

It is only foolishness to say that obscenity laws are in the interest of morality; they tend to increase vice, and they discourage honest investigation.

The Pageant at Washington.

The forms of Lucifer, No. 649, are made up Thursday, March 4th. In Chicago the day is dark, gloomy, chilly and cheerless, typical of the mental condition of many thousands, yea, millions, of the subjects of him who is today crowned King of the United States of America—crowned with more of pomp and ceremony, and with more of useless expenditure of money, than often attend the crowning of old world monarchs..

The writer of these lines has no heart to read the sickening details. With thousands starving, or on the brink of starvation—homeless, houseless, begging from door to door for a morsel of food, or for the poor privilege of earning a night's lodging,—how is it possible for sane and humane women and men to spend untold wealth in the attempt to ape the customs of feudalism—of barbaric display of tinsel and gold and precious stones,—is the despair of the philanthropist, the humanitarian philosopher, and the question, "What are we coming to?" remains unanswered if not unanswerable.

Love Ideals.

In all fields of human endeavor, in all departments of human activity, the ideal must precede the effort. First of all must come discontent with what we have; then desire for something better; then the ideal, the image or mental concept of what is desired; last of all the effort to practicalize and realize that ideal.

All human progress depends upon correct or normal ideals, and upon the fidelity with which these ideals are followed and practicalized. In proportion as our lives are made to conform to high, true and normal ideals will success and happiness be ours; and in proportion as our lives are made to conform to low, false and abnormal ideals, will failure, disappointment and unhappiness be the warp and the woof of our life history.

These thoughts are suggested by the article of J. William Lloyd in this week's Lucifer. In no department of life is it so important that ideals should be true and high, as in the department called love—if indeed it be correct to call love a department of life. In the largest sense, or in the last analysis, love and life seem to me to be one and the same. Love is manifested through and by life, and life is manifested by and through love. Love unfolds, magnifies, preserves and glorifies life; life unfolds, preserves, magnifies and glorifies love. Whatever weakens or destroys love weakens and destroys life, and whatever weakens and destroys life weakens and destroys love. The old saying that "love is stronger than death" voices much the same thought; also the well-known lines:

Love is life's end; an end yet never ending.
Love's life's reward; rewarded is rewarding.
If e'er thou liv'st but once love's worth to prove
Thou wilt not love to live unless thou live to love.

If these views are based upon truth as it is in nature then no subject can be of greater importance than that treated of by Mr. Lloyd. If the current or popular ideals in regard to love are false, then we need to look no further for causes of the failure of many human lives; nor for the causes of the prevalence of crime, of vices, of poverty and of misery. False standards of love-morality,—false ideals in love, explain it all.

A New Love Ideal.

(*Continued from third page.*)

For the love of the brain and heart being "pure" love, a love that has originated in these and descended in this natural order for its final consummating expression to the genitals is pure throughout, and so felt to be.

But where courtship is disregarded, and, impelled by sex desire only, strangers rush immediately into each other's embrace (thus inverting the natural order and doing first that which should be last) there is an instinctive and natural feeling in both (the stronger as the nature is finer) that they have violated a natural law, deprived themselves of their due delight, lost self-control and some way degraded themselves, and a tendency to part from each other in disgust and shame.

It is in the attempt to express this that all our terms of sexual reproach have originated—"vile," "dirty," "filthy," and the rest. The very act which in its proper place and order is the proudest and most delightful in human consciousness, when out of order is the most ashamed, disgusting and degrading. Women feel this law more deeply than men, and are more sensitive to its action. No matter what the woman's creed or refinement, if her love has been properly called out she gives her body freely; and again, the coarsest woman feels that sex-relations not preceded by finer endearments and emotions are revolting and stupid. And all through the love-life the lovers must maintain courtship and this natural order of relation, or they will at once begin to grow apart and their couch will be the "grave of love."

In brief, true love is that which always reckons with mutual desire, and satisfies the deeper yearnings of the heart and the higher forms of sex-pleasure before descending to the lower. Such love may reasonably be expected to endure, for love is usually brief in exact proportion as it is purely selfish and sexual.

Reserve—never to quite attain—is the secret of charm in courtship as in all pursuit. Free-love, where the lover is never quite possessed, aids this, and the above ideal more than any other. The method of sex-relation, too, practiced by the Oneida Communists was wise in this regard, as aiding to maintain enduring love, but of this I cannot say more here.

As no other force equals the passion of love in its power to call out all the worthy and admirable qualities in human nature —courage, honor, industry, genius, wit, grace, beauty, generosity, so nothing equals repressed or invasive love in its power to call out everything low, mean, cowardly, disgusting and cruel —in producing disease and a weakness which makes all disease possible.

Therefore it is manifest that to elevate and ennoble humanity and lift it to its highest pitch of mental, moral and physical health and development, we must have the highest possible ideal of love, make that love perfectly *free*, and encourage the greatest possible variety in its normal expression.

For this is true: All other sorrows are light as thistle down on the nature which loves and is truly beloved.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXX.

"Come with me," said Edith, and she led the way to a room at the other end of the hall.

"Here we will be undisturbed, and you can tell me all you wish to impart. But I wish you to understand that I expect you to say nothing that may cause you pain to recall. The fact that this girl is your sister makes her much less a stranger to me than she would otherwise have been. Come, sit here in this chair, here where you will be shaded from the rays of the setting sun. Now, if you are comfortable you may proceed."

What a cosy, home-like room it was. A bright glowing red was the predominating color, softened by the lace curtains and snowy draped bed. Here and there was a dash of gold. The warm hues seemed just suited to the glowing beauty of the girl who sank into a seat opposite the chair wherein she had placed Imelda, and here, in the cool half-dark room, was told the dark story of how this wayward sister had left the home of her childhood to go with her lover.

Of her own suspicion however, that Cora had never been a wife Imelda could not bring herself to speak. How could she know how these sisters would judge? She only told that from the hour that Cora had left her home until now they had never seen her; never heard from her, "and now I am afraid," added Imelda, "she will be a burden upon your hands, an imposition upon your kindness for an indefinite length of time."

"Hush! Not so, my friend," interrupted Edith. "I may call you friend, may I not? Would I not have done as much fo an utter stranger? Why then not do it for one whom my brother holds most dear, meaning yourself, of course; and I can not help accepting your sister in the same light. But," she added smiling, "do you not think we have treated your friend Mrs. Westcot, rather badly considering it is over an hour since we left her alone to pass the time away as best she could,—and now the shades of night are beginning to fall."

Imelda uttered a little frightened cry. "Oh, I had forgotten! Poor Alice. I must go to her at once. But first, if you will permit, I must see if Cora is still resting." So, stopping for a moment to inquire of Hilda as to the condition of the patient, and being assured that she was still asleep and perfectly quiet, the two found their way down the wide stairway to where the little woman had been left to entertain herself. Here they found that that tired little morsel of humanity had fallen fast asleep in the depths of the large arm chair wherein she had settled herself, while the little girls seeing "Mamma" asleep and having been taught at such a time to be very quiet, had climbed into a chair, which Meta had pushed up to a window, and were watching the stream of travel and traffic on the street.

As the door opened little Meta turned her head and seeing Imelda uttered a glad cry. It had been a tiresome task to entertain the baby mind of Norma, and the little heart beat joyfully at the prospect that the charge was over. The cry woke Alice who started up a little confused, but immediately she remembered where she was. Edith apologized for her seeming neglect, but added,

"I am sure you will excuse me when you fully understand. I will go now and see to arranging our simple evening meal, for of course you will take tea with us. In the meantime your friend will make the necessary explanation." With these words, having first lit several gas jets, and ere Alice could formulate a protest she withdrew and left the two friends alone.

But Imelda spoke not a word. Exhausted and broken-hearted she sank into the nearest chair and bowing her head upon her hands her over-charged feelings gave way. Breaking into an uncontrollable fit of weeping, sobs shook the slender figure while tears trickled fast through her fingers.

Alice was speechless. Surprise at this seemingly uncalled-for outburst of feeling seemed for the moment to rob her of the power of utterance. The little ones stood with eyes wide open, wondering why "Aunty Meldy should try!" as little Norma expressed it. By and by Alice collected her wits sufficiently to take the hands of the weeping girl and drawing them from her face asked her what it all meant. When Imelda had somewhat conquered her emotion she said:

"Alice, you have been a true friend to me always. You have made me your confidant in many things. You know much of my earlier life, but not all. You knew I had a sister and brother; you think they are dead, as I simply told you that I had lost them, but the inference is not true. Both have stepped out of my life and have been as dead to me, for several years. I have sometimes almost wished they were indeed dead. Wild and wayward they had cast aside the restraining influence of home and had gone—we knew not whither. Never a sign of life did they send, and my mother went to her grave calling vainly for her absent ones.

"Within the last few weeks, however, the knowledge has come to me that both are alive. Several weeks ago I encountered Frank in the grounds of Maplelawn. Laboring under the misapprehension of believing me to be the mistress of the handsome mansion he asked me for money. Finding that I occupied only a servant's position he had no farther use for me, and disappeared as suddenly as he had appeared. I know not what has again become of him; and"—with a choking feeling in her throat,—"upstairs, with a broken arm and a bleeding head lies my sister Cora! Do you now understand?"

Imelda turned and going to the window gazed blankly into the darkening night. She had spoken hastily and in broken accents, as if ridding herself of a very disagreeable duty. It was not pleasant to speak of these family affairs. For her they

meant shame and disgrace, even though her whole being recoiled from word or act impure. Her burning brow was pressed against the cool glass and her hand upon her aching heart. Many indeed were the trials she had been called upon to bear. Had it not been that such rare and true friends had been hers to smooth her rough pathway, and had it not been for the love of a true man's noble heart, she would often have found life not worth the living. As she stood there waiting she knew not for what, a hand stole softly into hers and a gentle voice said,

"Imelda! I am sorry, so sorry for you, but—I wish I had a sister! I have no one in all this wide world that has a claim upon me except my children. There was a time when Lawrence was my heaven, but now!—you know and understand,—*that* time belongs to the past. *You* have a sister. Let us hope that the finding of her will prove a blessing to you. The same blood flows in your veins. It were strange indeed if some of the same noble emotions should not also move her heart." Imelda was moved. She had never heard Alice speak with so much depth of feeling. She had not thought her friend possessed so much real character.

"Thank you," she said. "I hope so, indeed; but do you understand? I will now be compelled to remain here for some time to come. The doctor says it will not be advisable to have her removed; so I am in a manner compelled to remain, which means that you will for a time have to do without me."

By the sudden pallor of Alice's cheek it was very plain that she had not thought of that, but bravely she put down all feelings of self.

"Very well, we will get along without you until such time as your sister can with safety be removed; then we will have her brought to Maplelawn where you can nurse her until she shall have perfectly recovered." Imelda started,

"Oh, no! That would be kindness too great to accept. It would be too much; besides how would Mr. Westcot accept the situation? It would be an imposition; there is no gainsaying that. No! no! Alice. I cannot accept your kind offer. As soon as it is safe she will have to be removed to a hospital where I shall make arrangements, if at all possible, to have the care of her. If that cannot be done, why then—I shall have to do the best I can for her."

"Nonsense, Imelda, do not speak like that. Lawrence has never yet refused me an expressed wish, and I certainly do wish to have you near me as much as possible. But there will be time enough to discuss these matters later, for the present it is undoubtedly understood that you remain here. The rest we will trust to future developments. Just now," she said, in order to change the subject, "I wish you would help me to lay this sleeping child upon the tete-a-tete, as she is becoming quite heavy;" and while Imelda was arranging an easy position Edith returned.

Alice was more anxious to return home now, as she would have to do so without her trusted and faithful companion, but Edith insisted on refreshments first, and while they were being partaken of she sent a servant out to have Alice's carriage brought up to the house. But the carriage was already waiting for them, and had been for some time. Osmond Leland had been possessed of forethought enough to attend to that matter. Edith explained to her guests that when she and her sister were alone they dispensed with the culinary art to a great extent, as they were both very fond of fruits, and in the summer it was no difficult thing to always have a variety of fruits on hand.

"Maybe I am a little indolent," she explained smiling, "but I do not like to roast my brains above a great fire, and by the same token I do not like to see someone else do it either; so this is the result."

There was no occasion, however, for Edith to make excuses. The ladies found the simple meal very refreshing. After it was over Imelda told Alice what few articles she deemed it necessary that she should send her; for as a matter of course she would remain for the present, and take upon herself the chief care of the wayward but now suffering sister. With the two sleepy little girls Alice was then snugly tucked away in the carriage and the driver being cautioned to be very careful, replied there was positively no cause to fear. It was not likely that a similar accident would again occur; had it not been for the throwing of that unlucky stone the trustworthy beasts would never have played such pranks. With a wave of the hand Imelda saw the carriage disappear, and with a heavy heart she again ascended the stairs to relieve the patient Hilda, and take upon herself this new duty of nursing back to life wayward, erring Cora. To life? and to what else? The sequel will show.

[*To be continued.*]

VARIOUS VOICES.

L. A. Coolidge, Denver:—I think the new form of Lucifer much preferable to the old. It is more convenient to read and preserve. I am much interested in "Hilda's Home". What truths it contains, and how well put. Please send me a copy of "Motherhood in Freedom".

A. E. K. Parkhurst, Brooklyn, N. Y.:—Have read "The Old and The New Ideal" with great interest, and while I cannot agree with the author's application of freedom, I am for freedom all the time, and am willing to trust to its eventually leading to right conditions. Whatever conditions of sex life it establishes—and there will be many—will certainly be right. The utmost freedom consistent with the rights of the individual is what we must have.

Emil L—, Kansas:—Do you know any good way to control conception? Or could you refer me to some one from whom I could get information in regard to this subject?

[Knowledge—or wisdom, which is knowledge applied to useful purposes—is man's best friend; but in this country it is dangerous to impart knowledge on a subject that more nearly concerns human happiness than almost any other, namely, the subject of limiting or controlling the size of families. This knowledge would enable women to choose when and under what circumstances they would become mothers, with the result that fewer and better children would be born. This, in the long-run would result in putting the parasites of human society out of a job. Hence their opposition to allowing mothers to know how to limit the number of their children. M. H.]

N. C. Mitter Pleade, Chupra Sarum, Bengal, India:—I send you ten shillings subscription to Lucifer and "Our New Humanity," and beg to inform you that the perusal of these periodicals has given me much pleasure. I quite agree with you in what you say in Lucifer that there is nothing obscene, and that sex-relations are quite in accord with nature.

[Lucifer's position is that "obscenity" is subjective and not objective. There is no obscenity except in the mind of him who perceives it as such Everything is natural—normally or abnormally natural. That is to say, while everything is a legitimate product of natural causes—efficient or compelling causes, it does not follow that all is healthful and happifying. What is needed to correct abnormal or perverted use of sex in word or deed, is not suppression or prohibition, but education and enlightenment. Then let the fittest survive.

Our East Indian correspondent asks where "obscene books and pictures" can be had. Not having any standard whereby to judge I cannot answer this inquiry. "To the pure all things are pure;" that is, there is nothing without its use, and the pure minded, by investigation, can find that use. Lasciviousness and salacity are signs of abnormality or perversion, due primarily to ignorance, and the pure minded will make use of these symptoms as the physician does the symptoms of disease, and guided by these symptoms try to assist the sufferer to health or sanity. M. H.]

C. C. L., Mo.:—I have no fault to find with your "Motherhood in Freedom," but wish it were possible to adopt eithe

649.

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this or some other as good method, *at once*. I think those who find fault with what is therein suggested should tell us of something better, or be willing that this should be given a fair trial. Women everywhere are crying for more liberty. Some are even demanding the exclusive right to their own bodies. Necessity will soon compel something to be done, and it might be far worse than motherhood in freedom.

[The writer of this letter is a public nurse by profession, and hence does not want her name to appear. Like many others whose business brings them into close relations with wronged and suffering mothers she asks us for a sure preventive of conception. She says, "Most of my patients are women in confinement, and could I tell you all the pitiful stories I hear, of enforced motherhood, you would perhaps be startled more than you ever have been,—familiar as you are with the subject. My heart has ached for these helpless mothers and for the little unwelcome babes when I have taken them into my arms. So many of my patients have asked for knowledge in regard to prevention that I have decided, if I can obtain the desired information, that I will do what I can to prevent unwelcome babies and save worn-out women from this awful burden." At present the best I can say is to ask our correspondent to do what she can to encourage women to save themselves by practicalizing the suggestions contained in the little pamphlet "Motherhood in Freedom". All that women need to do to escape the horrors of unwilling motherhood is to unite in *demanding* self-ownership, and refuse further co-operation with masculine humanity until the demand is heeded. Do this and the "sex revolution" is a thing accomplished. M. H.]

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Sestina of the Red Heart and White World.

My songs have breathed the music oft of love,
And oft intoned a lyric for the free,
And often chanted Nature and her charm;
But now I sing the Red Heart's purpose great,
And sing the White World that this shall become
When men count manhood more than things that serve.

When men count manhood more than things that serve,
We shall not need, I trow, to speak of love;
For, certes, to fit souls sweet love shall come
In nature's course, when first the way is free,
But most of all to those whose thoughts are great,
And least to jealous ones who prison charm.

Monopoly of land and love and charm,
And lust of power unpaid to make men serve,—
These are the things which are not truly great,
And yet this Dark World yields them all its love,
And mocks at those who prophesy the free,
And says, 'neath heaven, the White things cannot come.

Yet, when the Red Heart beats, shall surely come
The White World with its peace and rest and charm,
Its comrades working side by side, yet free,
Each other serving, yet unforced to serve;
Its daily life a garden wherein love
Blooms large, and each man's genius ripens great.

When each man's selfhood grows to ripeness great,
Root-based in Nature, whence all ripe things come,
Its bud and fruiting aye the genius-love
Of perfect skill in dainty feats that charm
And true success in sterner works that serve,—
Art shall be all delightful, being free.

I see my song return to all things free,
It finds no other theme so truly great:
Nature, alone, in freedom, may I serve;
It shall be so with all when White days come,
Wherein no deed of mastership may charm,
Nor goldness check the Red Heart's crimson love.

Comrades, be free! and then the White shall come,
Life's commonplace grow great and rich in charm,
And all hearts Red to serve with human love.

—*J. William Lloyd.*

Views of a Veteran.

BY C. L. JAMES.

Judge Foster, in sentencing Moses Harman, compared himself to a lion—and showed he was very like the animal which once might have been taken for a lion had he kept still. According to the Bible, as quoted by Judge Philips, [another of Harman's judges,] Adam and Eve were perfectly content to dispense with clothes until "they passed from that condition of perfectibility." According to the same story, they passed etc. through listening to the devil. Therefore, the Bible teaches that it was the devil who put the idea of making clothes into their heads. This is a statement of Scripture in regard to which I am still willing to be counted orthodox.

* * *

James S. Denson remarks in a recent Lucifer *apropos* to Judge Phillips' absurdities, "If we are to have primeval intellects in high judicial places let us be perfectly frank about it; let us honestly say that we are going to savagedom for our judges." I wonder if Mr. Denson ever thought to inquire whither but to savagedom we shall go for our judges? What is an ideal judge? A person versed in law and willing to administer it. What is law? A rule of action imposed by a superior power. What is the power which laid down rules of action for us? The past. What is the character of the past relatively to the present? Barbarism. Law is the sum of those barbarous customs we have inherited; and that "primeval intellects" should declare them is as natural and proper as it can be.

* * *

I have lately read "A History of the Warfare of Science With Theology," by ex-President White of Cornell University. Less interesting in style than Lecky's "History of Rationalism," less outspoken and rough shod than Draper's "Conflict of Science and Religion," this book is very exhaustive, up to date. It traces progress "from creation to evolution," "from Genesis to geology," etc. In each case the author shows how theology hindered the new truth, then denounced it, then tried to compromise, and finally sneaked off, claiming to have known it all along! I think, however, that several new chapters will soon have to be added, as for example. "From Criminal Law to Degeneration Philosophy." The brute's and barbarian's instinct, when anything offends him is to pitch in and maul the offender. If very mad, he mauls him much; if less angry, less. This is the foundation of criminal law. (Proof, in the evolution of Roman and other codes. See Maine, Austin, Sir John Lubbock.) Theology, the product of a barbarous age, attributed a like disposition and method to its gods. The wickedest were eternally tormented in hell, the less wicked temporarily in purgatory. Both might get pardoned—not by doing better so much as by soft-soaping God, and "giving him the glory." Theology taught it was actually wicked to spare the rod. It held up God's example as proof that "punishment" was needed for two great purposes—warning to others and discipline to the evil doer. When men were barbarous, the former was held much more important than the latter. Theology insisted on it more; and thus made law more cruel. (See Lea, "Superstition and Force; Lecky, "Rationalism;" and President White's own book.) In the last century, the infidel Rousseau started, his followers Beccaria and Howard promoted, a movement in favor of mercy so strong that the "warning" part of "punishment" has been almost discontinued. Penologists profess to aim only at "reformation," which, they understand, cannot be effected by harsh methods; and they have induced most governments to modify the law accordingly, notwithstanding vehement protests from theology, which eventually crayfished and claimed the credit of what it had opposed, as usual. But now come Lombroso and his school with a demonstration that the criminal is born, not made—that he is a reversion to the brutal, barbarian, law-making theological type of man—that only the "occasional" kind of criminal can possibly be either "reformed" or "warned." Thus, instead of graduating punishment, the future must divide the great majority of these unfortunates into

dangerous—to be taken care of—and, pretty harmless, to be let alone. Neither government nor theology, criminal law nor hell has any place in such an age. If these suggestions meet favor, I may try to add a programme for chapters, "From Marriage and Prostitution to Love," "From Property to Exchange in Freedom," "From Patriotism to Humanity," "From Education to Generation," "From Ethics to *Savoir Faire*," "From Authority to Anarchy."

An Instance of Extraordinary Hereditary Prolificness.

BY C. L.

"Vanentia ('Wiener Medizinische Wochenschrift,' Jan. 16, 1897,) cites an apparently authenticated case of a linen weaver's wife, forty years old, and married twenty years, who bore, in eleven pregnancies thirty-two children, as follows: In the first labor, quadruplets; in the second labor, triplets; in the third labor, quadruplets; in the fourth labor, twins; in the fifth labor, triplets; in the sixth labor, twins (still born); in the seventh labor, triplets; in the eighth labor, triplets; in the ninth labor, twins; in the tenth labor, triplets; and in the eleventh labor, triplets (two still born). Twenty-six of the infants were males, and six females. The father was one of twins, and the mother one of quadruplets of a mother who had borne thirty-eight children. The woman had been epileptic from her fifteenth year, the attacks recurring unchanged during successive pregnancies. The woman was in the third month of her twelfth pregnancy when this report was made."—New York "Medical Record" Feb. 20, 1897.

In commenting on the above, I will venture to inquire if this example of watering the stock issuing from a monogamic corporation, does not diminish the muscle and brain power of each child in proportion as the excess of parental energy to generate is spread out into thin layers, or great numbers. Is it not fully as detrimental to raising children whose bodies should be strong and sound, as is the over issuing of the stock of a state-formed, or financial corporation to the safety and well-being of society?

In this case, the mother has a transmissible disease, and both mother and father have a prolific heredity. It cannot be a source of happiness to these parents that they are raising such a large number of epileptic children. And, ten to one, that their spiritual advisers have instilled into them that it was a sin to thwart nature by contracepts. Their use would not be sinful, but a means of physical injury rangeing all the way from a slight change of the mucous tissues to well marked congestion. But is frequent pregnancy free from physical injuries? Now, any woman who has given birth to a child is competent to answer this simple question.

The question naturally arises: Along what lines should society move to secure a permanent rise in the physical power of each individual member who comes into it? From the viewpoint of a student in sociology, the shortest and best way out of the trend to degeneracy by all ignorant couples would be by carefully reading and profiting by the printed works on parentage and child-rearing that appear from time to time in such papers as Lucifer.

Should this or some similar course be pursued by the great body of our people, it is but fair to assume that a very much greater proportion of healthy and vigorous children would be reared than under the present reckless legalized method of sex-mating, and what is of a still greater good, such children would present increasingly developed sense and brain capacities of which the race has not hitherto had even the faintest glimpse.

The Population Question.

BY CYRUS W. COOLRIDGE.

At the risk of being called an advocate of the "Malthus superstition" I heartily endorse Mr. Harman's statement that we have no moral right "to bring children into the world when there is no reasonable prospect that they can be born well, or that they can properly be provided for after they are born." It may possibly be that under different economic conditions it would be right for every woman to have as many children as she may wish to have, but so long as the present conditions remain, we cannot be justified in increasing the number of sufferers.

I do not advise any one to accept the existing conditions as a matter of course and to submit to the yoke of iniquity. I say to every man and woman: Let us be rebels, let us do all we can to secure justice and freedom; but whether we can or cannot kill the monster of injustice, let us at any rate not add to the sum of the suffering and misery of the world. I admit that to teach that "the improvement of the working people can be accomplished by learning how to live on a dollar a week" is to utter "economic rot," but if a workingman can get no more than a dollar a week, I shall certainly not advise him to spend the whole of it in one day.

It is, perhaps, cruel to say to any one: "If you can provide for two children only, you have no right to have six," but which is the least evil? The man who cannot have as many children as he wishes, has, perhaps, a right to be dissatisfied with life. Poor fellow! let us pity him, but if he brings into existence a large number of children who have to suffer through no fault of their own, he deserves condemnation. An ignorant man can be excused; a man who is destitute of imagination and who cannot realize the consequences of his acts is, perhaps, not to blame. Of such a man we can say: "Father, forgive him, for he knows not what he does," but I cannot find an excuse for an enlightened man. If a blind man falls into a pit, it is not his fault, but a man with a good eye sight is himself to blame.

I know something of the suffering of poor children and I say distinctly that it is a crime to have children unless their lives can be made happy. I am a great lover of children; in fact I do not think there is a man in the world who loves babies more than I do, but I will not have a child unless I am able to properly provide for it. It is bad enough that I myself have to suffer, but I do not wish to make other people suffer. No matter what may be said against the "Malthus superstition," life, as it is, is full of wretchedness, and if we are to have children, let us be sure that the gift of life will not be a curse to them.

The Saviors of Mankind.

BY J. R. BUCHANAN.

The saviors of mankind are they in whom the divine elements of good and wisdom struggle to rise out of the dark sphere of selfish ignorance and misery, in which the race has ever lived, and to carry on evolution to that state of prosperity, happiness and wisdom, of which the race is capable, but which it has not attained, for the human, like the vegetable kingdom, germinates humbly, and struggles in the cold mud, long before it reaches its grandeur and beauty.

In that stated ignorance, it is abundantly supplied with self-conceit and quarrels with every teacher who recognizes its folly and tries to lead it in the path of progress.

Of its ancient leaders, Zoroaster, Moses, Confucius, Buddha, Chrishna, Ruetzalcoatl and Socrates, we need not speak at present, for the world is altogether too fond of dwelling on the past, to the neglect of the present and the future.

But there is one misunderstood leader in the past, the wisest of them all, who is but little known today because the powers of evil that have ruled mankind by mythical legends and by force, not satisfied with his murder by crucifixion, have half concealed and wholly blackened his fair countenance, by that singular compound of history, fiction, crazy absurdity and intense malignity, which is called the Bible, asserted to be the word of God, which has ruled the Caucasian race since it was first anonymously compiled and sent forth by the conquering power of the sword.

The church that held the sword, holds it but feebly today, and therefore there is a little freedom in the world struggling to enlarge its area. That church today knows not its origin

ignores its own history, and assumes the name of Jesus Christ, to which it has no claim, for it has trampled upon all his teachings, which embodied the loveliest religion, the purest democracy and the most philanthropic heroism ever presented by any teacher.

The anonymous record, prepared by the Roman church in its secret conspiracy of the first and second centuries to conquer the world, represents him as a crazy fanatic, dealing alternately in non-resisting love and fierce threats, inspired by an infinite malignity. But the fountain of history, which I have opened with the key of science, has enabled me in "Primitive Christianity" to refute these libels and present as he was the great reformer who defied ecclesiasticism, knowing that death would be his fate, but over whom ecclesiasticism has triumphed by concealing his true history and putting in power everywhere the principles that he denounced in plain and emphatic language.

Jesus was justly called the savior because he presented so fully the principles of all reform, that the saviors who have since appeared have labored to present each some portion of that which he presented in its fullness—the law of universal love and justice.

All reformers have been assailed and slandered. He was maligned after his death by being presented as the mysterious creator of the world, its vengeful God who would send mankind to hell, though he did what he could to repress all superstitious reverence for his person, and all thoughts of cruelty and vengeance.

The principles of his life were illustrated by his martyred apostles; by Hypatia, whom the fierce monks of Alexandria tore into fragments; by Joan of Arc who saved France from English domination and was burned alive; by Bruno, the philosopher, whom the Papal church burned alive; by Voltaire in France, and Paine and Jefferson in America, and more recently by Shelley, Robert Owen, Chas. Fourier, Henry George and Moses Harman.

Harman knows no more of the higher world than did Buddha. Like Buddha he aims at terrestrial benevolence solely, and he has wisely chosen his specialty, for there is nothing more important than redeeming the procreation of humanity from the bondage of the despicable conceptions which have so long enslaved woman and debased the human race by debasing parentage as effectively as law and superstition can degrade it—conceptions introduced in the Bible by *forgery*.

The ideas to which Harman is devoted have long been germinating among free spirits, but have found in him the integrity and courage needed at the birth of all great movements.

Old Robert Owen on the fiftieth anniversary of the American Declaration of Independence issued his second Declaration of Independence at New Harmony, Ind., against the trinity of oppression, private property, religion and marriage. The religion that he assailed was the orthodox, which the Papal church substituted for the religion of Jesus; the marriage he assailed was the false conceptions established by that church, and the private property he assailed was the selfish monopoly which is now assailed by socialism.

Owen was blind as to the spirit world of the higher immortal life, but he met its evidences and promptly recognized them, and so will Harman when he gives that subject due attention, and if he would lead his readers in that direction he would greatly increase the value of his labors.

Next to the emancipation of woman ranks the emancipation of the land, which the followers of Henry George consider worth all other reforms. As I was the first to present that reform fully in 1847, I must claim that there are five other great reforms each of which is entitled to rank with land reform as indispensable to human salvation, but in the narrowness of the human mind each special reform must have its exclusive champion, and the group of champions may well be recognized as the *saviors of humanity*, who though struggling in battle now, may all be honored in the twentieth century.

REMARKS.

[This article has been held sometime in abeyance, partly because of the personal reference therein. A friend at my elbow suggests that such words of appreciation would be more timely and suitable after the earthly record of the writer of these lines has been fully completed. Such is my own view; but there is another side. The head that dictated the above article has seen near a score more years of life than has mine, and he wants to get in his work while it is yet day. It is part of Lucifer's religion not to play the censor and say what shall be eliminated from correspondence, and what shall stand. Liberty with responsibility for acts and words, is our motto, and so the article is printed as written.

If the venerable editor of the "Journal of Man," and author of many reformatory books, has shown, from historical data, in his latest work, "Primitive Christianity," that Jesus the Nazarene is a much maligned and misrepresented individual, and that he was really the wisest of all the ancient leaders and teachers, then the world of mankind will owe a debt of gratitude to Prof. Joseph Rodes Buchanan, such as it owes to but few men now living. The mythical "Galilean" has rested like a huge nightmare upon the thought-forces of the Caucasian race for some fifteen centuries,—barring all rational progress, filling Europe, and to a great extent the rest of the world, with hate, and causing rivers of blood and tears to flow. If Brother Buchanan has written the book that will exorcise this nightmare, this bloody demon, that has ridden the world so long, he will have done a work for which future generations will enroll his name high among the "Saviors of Mankind." His present address is San Jose, California. M. H.]

Legal Tender.—Reply to Questions.

BY HENRY M. PARKHURST.

In Lucifer, No 648, I am directly asked a series of ten questions, upon each of which, if the subject of finance were open for unlimited discussion in your columns, a long paragraph would not be out of place. But as my answers to most of the questions can be gathered either from the original article on legal tender or from the following Lessons dealing with the financial question, I will assume that those questions were asked, not of me, but of the reader, in order to present to his mind, at the same time with my argument, other conflicting views. It seems to me eminently proper to present such conflicting views without waiting until the original argument has diverged to other considerations; and my reply to such suggestions will be brief, avoiding repetition.

The Constitution of the United States authorized Congress "to coin money." The coinage laws defined the term "dollar;" and changing the coinage laws correspondingly changes the meaning of the term. If Congress should now enact that there shall be a silver coin weighing one ounce, to be called a thaler, the people would freely select as the basis of transfer, either the dollar or the thaler, neither of which would be legal tender for the payments of debts contracted to be paid in the other. There need be no objection to the free coinage of thalers. There would be no wrong, robbery, crime or suffering, and there would be no disturbance in financial transactions. The question of the forceful collection of debts in either would remain; and that question I shall briefly consider when it is reached in the Lessons.

[So long as 412 grains of silver—coined or stamped,—is called a dollar and does not have to be redeemed in gold or anything else, I maintain it is the real standard of value in the United States. It was first on the ground and has not yet been dislodged, notwithstanding the schemes of robbers to degrade it to the condition of "token money," in order that they may the more easily rob the people by making the scarcer metal the only standard of value. But this whole question of "legal tender"—including the "fiat" scheme of governmentalists, is such a bewildering labyrinth that, in my opinion, the best way out is to say to government authority—"Hands off!" Then let the people issue and manage their own currency, as they do, or should do, all their personal affairs. M. H.]

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?"

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S specialty is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, March 16. William Francis Barnard will deliver the opening address. The subject for discussion will be "The Law of Love."

Illness of the editor saves our readers, this week, from the usual infliction of editorial matter, and gives better chance for correspondents, many of whom have waited long, and many of whom must still wait; especially those whose articles are long.

Lucifer's Needs.

A few prompt responses to our request for co-operative work in Lucifer's behalf, printed in last issue, have been received, but not enough to supply the need. As spring advances the tendency is to forget the printer and publisher, and if he says nothing it will be inferred that he is getting on all right, and that it matters little whether renewals are promptly sent in or not.

Our readers know that it is not Lucifer's habit to be perpetually asking for money, but reform papers, especially those located in large cities, cannot be run without money, and knowing so well that the spring and early summer months are by far the hardest seasons of the year to make ends meet we think it right, proper and even necessary to remind our friends, everywhere, of this very stubborn fact. Sending out statements of account is expensive in time and money. Will the reader of this line kindly consider it as addressed to her or to him, and, if possible, send us a little co-operative aid, either on subscription to Lucifer, or for copies of the magazine, or for other useful reformatory literature advertised by us?

Is Stumbling Better than Good Walking?

BY E. C. WALKER.

In his article in No. 645 Mr. Chavannes starts out with the statement that he will not answer my preceding communication. He has kept his word. But in the *attempt* to answer my arguments he has again put himself hopelessly on the wrong side. To illustrate: In his second paragraph he says: "I was a firm believer that to be right—coherent—was the true way to happiness." That "right" of Mr. Chavannes' is an ethical right, and I have disclaimed, distinctly, any intention to discuss ethics here. I have also said (641) that I do "*not* believe that logic is necessarily the equivalent of truth. It fact, they have no immediate necessary relation." I said: "What I maintain is that coherence of thought is helpful in all the relations of life, that it hastens the advance in intelligence of the man and of the race, and is therefore one of the greatest aids in [securing] happiness." Mr. Chavannes fails to distinguish between logic and coherence. The man who can readily perceive contradictions in thought or action, or between thoughts and actions, can more easily arrive at the truth than can the man whose mind is too incoherent in its processes to sense those contradictions. The perception of truth, that is, knowledge of the real properties and relations of things, is promotive of happiness. The man who knows what animals and plants are poisonous is safer when he travels through a tropical jungle than is the man who is lacking in this knowledge. Coherence enables us to perceive truth. Truth (knowledge) helps us to avoid mistakes in the pursuit of happiness. Therefore, coherence is conducive to happiness.

Mr. Chavannes quotes against me Mr. Denson, who said: "We must reason from facts to principles, and not from principles to facts." Mr. Denson is wholly right. From the facts of human experience—and their number is legion—we deduce the principle that when men act contrary to their convictions of right the aggregate of their suffering is greater than the aggregate of their happiness. To illustrate his contention that most advance is to be made by inducing people to act before they have learned to think, Mr. Chavannes points to the question of sex reform. He could not have chosen an example more unfortunate for his purpose. He says: "I believe I am within the limit when I say that nine-tenths of the women who at times take the control of their sexual conduct into their own hands, do so in opposition to their religious or social beliefs." And he should have added that nine-tenths of those who thus act freely, in defiance of their convictions, endure a hell upon earth. There is the great army of prostitutes to be set off in this class at once, with very few exceptions. We need not dwell upon their miseries and their ghastly fate at last. Then we have the multitude of women who yield to their desires one or more times but who escape the prying eyes of Mrs. Grundy and so do not lose their respectability. Against their temporary physical enjoyment of love is to be set their remorse when separated from their lovers, and often when with them, their fear of detection, their constant regrets in after life. From the ranks of these women come those who play their lovers false when their passion has cooled, who bring the men who have trusted them into court on charges of rape, seduction, and the like. These are the women who are betrayed, who are scorned by the men with whom they have associated, who are left with babes which they dare not own. These are the women who furnish so large a contingent of the mighty army that goes to the abortionist for relief. Professor Clifford said that "many a remorseful tyrant has atoned for the levities of his youth by the persecution of heretics in his old age." So, many a woman who in her youth acted without thinking atones for what she deems her grievous sin by her vindictively cruel treatment of girls and women who follow in her footsteps. Every day brings to our notice terrible tragedies that result from acting in sex matters without thinking, from acting in disregard of the sense of right of the participants. Disaster almost inevitably attends incoherence of this kind. Superstition bears a cutting, brine-soaked lash. Her votaries will break away temporarily, but afterward they are their own and their fellow-sufferers' merciless flagellants.

No; sex liberty in practice must be based on sex liberty in conviction or there will result immensely more misery than happiness. It is not I but the lessons of human history that formulate this principle. The necessity of coherence is insistently proclaimed by the facts. The reasoning is inductive. So far is it from being true that the cause of social freedom is assisted by

the inconsistent action of conservatives, that the fact is that social freedom has no greater obstacle in its path. Everywhere the radical meets the argument from experience. He is told—and with truth—that lax conduct leads to unhappiness. Everywhere he is shown the evils that have accompanied departure from the rules of conventional society. The incoherence of passion-led men and women compels him to consume time and energy in showing that social freedom is something vastly different from the remorse-inspiring and catastrophe-breeding acts of social conservatives.

So dangerous is it for radical men and women to consort with conservative women and men that prudent social reformers hold themselves aloof from conservatives in spite of the attractions that would otherwise draw them together. They realize that the menaces are too many, too imminent, and too serious to be lightly defied. The threatened terrors are legal, physical, pecuniary and social. The conservative lover can never be trusted. Scarcely a day passes that the newspapers do not furnish us evidence in support of this proposition. The betrayal of the swindler McLaughlin by Daisy Hampton is one of the most recent instances in point here in New York. No one can tell from one hour to another what a person with an uneasy conscience will do. And almost invariably an orthodox lover will have more influence for reaction than the radical lover will have for progress, for back of the orthodox man or woman are all the tremendously powerful forces of inertia, prejudice, fear and interest.

Relation of Economics to Sex Reform.

DEAR MR. HARMAN: I had no idea of being all those bad things you accuse me of, when I only wanted to make a protest against your rebuke to a mother who had, in my opinion, done a good thing.

My article in print does sound somewhat needlessly harsh I admit, and I am willing to apologize, but it seems necessary nowadays to say things sharply or they are not noticed at all. Everyone is so busy with the importance of what he has to say no one listens to what anyone else has to say. I very often say wise things in a quiet, polite manner and no one pays any attention, so I am driven to believe the only way to make an impression is to jump onto one's victim with both feet, hold him down and stick pins into him, or do something of that kind to be sure of a hearing.

Perhaps I made a mistake in assuming that you needed so vigorous a reminder, but force of habit is strong. If my apology is accepted I wish to add a few words more.

There can be no doubt in the minds of those who know me of my friendship for Lucifer, and I heartily join you and always have been with you in preaching the doctrine of free and voluntary motherhood. Just as I believe it is wrong to force any one to pay taxes or obey laws, I believe it is wrong to force women to become mothers; but all honor to the person who freely donates labor and money to a work that benefits the community; all honor to the person who obeys the laws of equal liberty, and all honor to every mother who has brought into the world a "fine family of healthy, loving, happy children." The shame and disgrace and wrong lie in the robber system that shuts out so many children from their rightful "places at nature's table." (I know that is a favorite phrase with Malthusians and that is why I accused you of being one.)

It is a strange thing that after our fifty years of inventive development that has increased the power of production a thousand fold there are fewer and fewer "places at nature's table."

There are plenty of reasons why women should not bear more children than they can willingly and gladly welcome, but the weakest and most flimsy, in my opinion, is that there is any real scarcity of the "honey that is being stored" or a limit to the "production or storing of food."

I am not even sure that the over production of children always results in "inferior quality." I have no statistics, but I have no reason to believe that the children born fifty and sixty years ago were inferior in physical, moral or intellectual endowments to the "fewer and better children" of today, or that the brightest and best of that day were from the small families.

The men and women who have achieved great things who have made epochs, moved the world and sent their names thundering down the ages have not invariably come from small families reared in comfort and plenty, not even generally so.

With all our studying and teaching, whether it has its influence or not, some power is working out a decrease in the members of families, and we have little need to worry about the advent of too many children, especially about a woman who has borne a family of "fine, loving, happy children."

You see, it makes *me* feel uncomfortable to see you hitting heads so recklessly wherever you see one. When your club comes down on the head of an intelligent reader of Lucifer who is on the right track to give her family the proper education and direction, I don't feel very safe myself and I wonder if any will escape.

LILLIE D. WHITE.

REMARKS:

I have room for but a few words. There is really little to be said, as I view the matter. I gladly accept the assurance that Mrs. White agrees with Lucifer in its central thought or contention. As to the differences in view as to what is most needful to be done first, it is not probable that continued discussion will bring our correspondent and myself much nearer together. To my thinking, reason and observation teach that, other things being equal, a few children can be better born and better cared for than can a dozen or a score from the same mother. See the article entitled "An Instance of Extraordinary Hereditary Prolificness," printed in this issue of Lucifer, written by a distinguished physician of this city. My reading and observation show that the "men and women who have achieved great things" were *not*, as a rule, members of large families, and when they were, the exception could be accounted for without violation of the rule already mentioned.

For instance, John and Charles Wesley were members of a large family of children—but they were among the *first* of the lot. Then, their mother was the wife of an English clergyman, sufficiently wealthy to give her sons a collegiate education. Is there any ground of comparison between the case of this mother and that of the mothers who add swarms of children to the census in the large cities or in the manufacturing towns, of this country and Europe?

It may be all right to speak with contempt, as Mrs. White does, of the argument drawn from the hive of bees, but I would simply ask, whether the storing of honey in the hive of the millionaires is providing for the wants of children in the homes of the poor. And whether adding to the number of pliant tools of the plutocrats, by the continued fertility of tired-out and hopelessly enslaved mothers, is going to take the honey from the hives of the rich and put it into those of the poor.

Finally, I am not conscious of "hitting heads recklessly." On the contrary I avoid personalities as much as possible. In the case of the parent who said he, (not "she") had a "fine growth of children, loving and fairly happy without corresponding growth of income," I simply suggested that when woman's "sense of responsibility to the unborn is fully awakened he will not bring children into the world until conditions are provided that will give to each a place at nature's table." If this be treason, let those who do not believe in prudence and forethought, make the most of it.

As Mr. Coolridge says, in another place, "let us all be rebels," but let us rebel *wisely*. Let us not help to perpetuate the present robber system by an unlimited and hap-hazard production of children. That such production will help the plutocratic robbers rather than their enslaved victims, will, as I think, be admitted by all reflecting minds when the matter is properly considered.

M. HARMAN.

Nature is always nude, innocence is always nude; at every violation of virtue, at every stain of innocence, man throws a new veil over the statue of love.—*Mantegazza.*

Fiat Money.

BY H. H. HUTCHESON.

To let Henry M. Parkhurst's "Sociologic Lessons" No. XXXI and XXXII go to the readers of Lucifer uncriticised, to farther mislead *some* of them in regard to the gold basis fallacy, would be, as I think, a sin of omission on my part.

Mr. Parkhurst says, "Fiat money, founded not upon redeemability at the pleasure of the holder but upon government authority, when the government assumes no responsibility for its redemption, at once takes the position of confederate currency."

Here let me repeat what I have said in the columns of Lucifer before, *i. e.* that nothing is money that is not fiat money. I challenge Mr. Parkhurst to name a dollar that is not a fiat dollar. He may assume that a certain amount of gold is a dollar. Not so. No amount of gold is a dollar unless it has the government fiat on it. If I owe Mr. Parkhurst five dollars and tender him a chunk of gold weighing a pound, he need not accept it as payment because it is not a *legal* tender; but if I tender him a few grains of gold or silver or a little piece of paper with the government fiat on it saying it is five dollars he is bound to accept it as payment. It may be claimed that no one would refuse a pound of gold for a five dollar debt. Granted; neither would any sane person refuse a corner lot in Wall street, New York, in payment of five dollars, but the lot is not five dollars on that account; no more is a pound of gold.

Mr. Parkhurst likens confederate currency to fiat money, whereas the confederacy never really existed, and never claimed its notes to be fiat money, or money at all, but simply promises to pay money sometime. Fiat money is *real money*, not a promise to pay; and is not redeemable in money.

In lesson No. XXXI I notice this: "All that is left for him to do is to use the notes in the purchase of other articles, or in payment for services." That is all the use he could make of its equivalent in gold. Money, be it coined on gold, silver, paper or copper, is useless for any other purpose. I have never yet heard of anybody being fool enough to want a real fiat dollar redeemed with another dollar. Would any man be silly enough to work all day for a dollar if he knew that all the use he could make of it would be to trade it for another dollar?

In lesson No. XXXII Mr. Parkhurst says about the same thing in these words. "Fiat money has no value in itself, and can only be exchanged for articles or services which have value." In this I agree with him. No *money* has any other value. True, the gold on which a dollar is coined has intrinsic value, for use in art or science, but to make such use of it destroys it as money, and to make it into money takes it out of use for any other purpose.

I hope Brother Parkhurst will apologize for those last two lessons, XXXI and XXXII.

[The right solution of the financial problem is closely connected with the right solution of other social questions, including race-emancipation from sex-slavery, but the smallness of our space and the necessity of concentration on one or a few lines of work, compel us to ask our friends to *condense* their remarks on finance to as small limits as possible. An exhaustive discussion of this and of economic questions nearly related to it, would crowd out completely investigations into and discussions of problems the right understanding of which Lucifer's conductors consider of paramount importance. M. H.]

Sociologic Lesson. No XXXIII.

BY HENRY M. PARKHURST.

REDEMPTION RESERVE. While it is absolutely necessary that a currency consisting of notes shall be redeemable in gold, that is to say in what has universal value, it does not follow that the government which promises to redeem it shall keep on hand any specific amount with which to redeem it. The surplus of $100,000,000, nominally as a basis for the government notes, but which could not be used for their redemption, really furnished no basis whatever. This reserve, after lying idle for many years, subject to depredation, was at last nearly exhausted without affecting the currency supposed to be based upon it. The real and the only basis was the knowledge or the belief that the government would make provision in due time so as not to suffer default. So long as the government is able to borrow gold on a day's notice, it needs only to keep on hand a supply of gold sufficient to last a day. Under existing conditions the supply of gold necessary to float our national currency is excessively small; for gold is only wanted to pay for a surplus of purchases abroad beyond what our exports will pay for, and gold is one of the products and exports of this country.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXI.

In the days and nights that followed Imelda had every opportunity for studying this sister pair, with whom the manner of her becoming acquainted was so different from that she had pictured. The first week was a trying time. Fever flushed the cheeks of the injured girl, tossed her head upon her pillow, and in her delirium she spoke of many things that caused Imelda's face alternately to pale and glow.

If any reliance could be placed upon those wild utterances, "storm tossed" would be the right appellation to be applied to the life she had been leading. In her troubled dreams she was living in an atmosphere that was strange to the much tried sister. At intervals she would recognize Imelda for a few moments; then there was a subdued light in the feverish eyes, a nervous twitching about the lips. Her hand would come creeping in a hesitating way, groping for that of her sister. Imelda thought she understood. Gently pressing the groping hand she would lay her cheek to that of the suffering girl and whisper,

"It is all right, Cora, never mind." Sometimes in lucid intervals, tears would force their way from under the closed eyelids and roll down the faded cheek. Imelda would gently wipe them away and kiss the parched lips. But invariably the next moment wild fancies would hold sway and she would talk of things the patient sister could not understand.

Edith and Hilda were of the greatest help to Imelda. They would insist upon relieving her that she might refresh her tired frame with hours of balmy sleep, and also insisted that she should occasionally take a walk in the evening or morning air. Hilda more particularly proved herself a valuable assistant. The soft magnetic touch of her hand seemed to give ease to Cora in her most restless moments.

For more than a week her life hung in the balance. But her strong youth conquered, and after the ninth day reason returned to its throne. The gash upon the white forehead would be a disfigurement for life. Happily the prevailing fashion of wearing bangs would almost completely hide the disfiguring mark. The cruel wound was yet far from being healed, but the danger was past. It now only required time for her to gather strength. Already she could sit daily for a few hours in a comfortable arm chair and enjoy the sweet pure air at the open window.

The Wallace sisters had positively refused to listen to any arrangement for removal of the patient. "She will remain," they had said, "until quite well." And here she still was, after two weeks had passed. A marked change had come over her. Imelda saw she was no longer the reckless, daring Cora of old. A spirit of refinement rested on the white brow, and shone in the no longer defiant eyes. There was a story in the pained lines of the decidedly pretty face. The loss of blood, the ravages of fever, and the pain of the broken arm had robbed her of every vestige of color. The ugly gash upon the white forehead had now healed enough to remove the bandage, and only a narrow strip of court plaster was needed to cover the still festering edges.

As she was somewhat of the same build and size as Hilda, that maiden had robed her in a pretty pink tea gown with a white silken front, trimmed at the neck and wrists with a soft fall of rich lace, a white silk cord encircled the waist. The heavy light brown hair had been combed school girl fashion, and hung in two plain braids over either shoulder. With the front hair Hilda had gone to some extra trouble to have it look nice. It was a mass of fluffy, curling ringlets, only at one end peeped the court plaster, merely indicating what was hidden. With that look of sadness, that was so new to the elder sister, and which softened every line of her face, Cora was far more than merely pretty.

As yet the time that intervened since the sisters had seen each other last had not been touched upon. Both seemed to avoid it as if by mutual consent. Today Cora lay back in her chair, her gaze fixed intently upon the outside of the window, but it was doubtful if she saw what was transpiring there. Imelda had been reading, now she also was resting. The book lay in her lap while she too permitted her gaze to wander. After a time, however, she recalled her wandering looks and directed them upon the face opposite her, and in doing so she saw that two pearly drops had stolen from beneath the half-closed eyelids and were slowly trickling down the white cheeks. Imelda noislessly sank on her knees at her side, and taking the well hand of the girl in both of hers, she laid it against her cheek.

"What is it, Cora?" she asked gently. "Can you not trust your sister and tell her all?" But as if the words had loosened the flood gates of her soul the tears gushed forth in torrents from the hazel eyes; the white teeth sank deep into the quivering lips, as if to quell the sobs that broke from them. Drawing her hand away from Imelda she covered her face while she sobbed as if her heart would break. For a while Imelda did not speak, but permitted the storm to spend its strength, knowing full well she would feel all the better for it. When she had become more calm Imelda passed her arm about her waist and leaned her head against Cora's arm.

"Won't you tell me?" she again pleaded. Again the lips quivered and the tears flowed.

"Oh, Melda, Melda, how can I? You in your purity cannot understand. If I tell you all you will withdraw your clean immaculate hands from me and—— Well, what matters it? I have chosen my path and no doubt can continue to walk in it. When a girl once steps aside from the straight way it is not supposed that she should ever wish to return. That circumstances rather than desire could send a woman on the downward course to ruin is not considered at all probable. I may have been wayward and willful in the past. I know I was not good and gentle and dutiful as you were. But I was not possessed of the same strong nature, and if I have done wrong, believe me, Imelda, I have also suffered."

There was bitter pain in the words that seemed to dry the hot tears. Her mood was changing. She was at this instant more like the Cora of old than she had been since the accident. Imelda did not like it; she feared it might lead her back to the old defiance, but she hoped not. It should not, if womanly ingenuity could prevent it. So she determined not to notice the underlying bitterness. She pressed the unhappy girl's hand and said:

"Don't be too sure of so easily ridding yourself of your sister. I do not intend to lose you again. Do you think it was for the mere pleasure of the thing that I have been watching with you night and day for the past two weeks? Oh, no! Since I have found you I intend to keep you with me. An only sister is not lightly lost sight of."

This last caused Cora quickly to turn her head.

"An *only* sister? What about——little Nellie?"

A sharp pang pierced Imelda's heart. The question showed her that Cora did not know of the changes that had taken place. But as she hesitated Cora seemed to understand.

"Is little Nellie dead?" she asked.

"Yes!" softly answered Imelda's voice, as her arm tightened about Cora's waist. "Little Nellie is sleeping in our mother's arms."

Imelda felt the tremor in the weakened frame, but no answer came from the pallid lips. But when she looked up she observed the tears again stealing from beneath the closed lids.

"Dead! dead!" she whispered, "and I was not there. Maybe it was better so. If she had known all that had taken place in my life it would only have added another bitter drop to her already overflowing cup. But you, Imelda! What are you doing here so many miles from our western home? How came you here?"

"Do you remember Alice Day, who used to work at the store where we were both employed?"

"Yes."

"Well, you also remember that it is long since she is no longer Alice Day but Mrs. Lawrence Westcot. Lawrence Westcot's home is in Harrisburg and I have the care of her children, two sweet little girls."

"Here in Harrisburg?"

"Yes, here. And just here, I may as well tell you of another circumstance. On the day which came so near being your last our old time friend with her two little girls and myself were out driving in her carriage when through the throwing of a stone our horses took fright, and like mad they dashed through the streets and—— Well, do you understand the rest? I was in the vehicle that caused you a broken arm and an almost broken head." Cora smiled sadly.

"A pity it was not wholly broken,"—for which she was reproved by Imelda.

"Don't let me hear such words again. I will not listen; but first tell me why you should use them and then let me judge."

"Let you judge,"—fell in bitterest accents from Cora's lips. "Chaste, honest, truthful, will you be able to judge me?"

"I hope so, and as I hope that I am all that you say, you must not forget to add 'just.' That is another attribute to which I aspire. Now trust me, little sister, and ease that aching heart. You will feel better when it is all over, I am very sure." So at last Cora gathered up courage and began the confession that in the last few days so often had hovered upon her lips.

[To be continued.]

VARIOUS VOICES.

H. T.:—Herewith find enclosed one dollar on subscription to Lucifer. Our young president handed it to me to be applied to that purpose. You need not change the name on the tab,—it will be read by all the inside circle, just the same.

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L. H. Piehn, Nora Springs, Iowa:—I am very glad you are awake on the medical delusion which causes the blood-poisoning of our dear children and holds power over our free schools. It is the worst kind of barbarism. Let us bring light to the world I am in sympathy with your grand work. I have been a church slave all my life, but got awake when my children were murdered by vaccination. Now I am going for victory.

J. C. Barnes, Hindsboro, Ill.:—Inclosed please find one dollar for which credit your account against me for Lucifer. I am more pleased with Lucifer as I read more of it. The more anarchy you put in it the better I like it. I have lived a life of anarchy for forty years with hindering environment and know that it would work, even if immediately adopted. How much better when more are educated to mind their own business, as your paper is doing. Let every one do as he pleases, limited only by the equal freedom of every person.

Col. H. Winchester, Lower Lake, Cal.:—You have my most sincere thanks for your kindness to an old man in sending him Lucifer, with which I am fully in accord. I know of many instances of the damnable outrage and wrong done to the pure and virtuous, and if I could see—I have only about three inches of sight—and if my hand was not paralyzed I would write them

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---

up. My 85 years have not been passed without taking notes. I send you $1 which I take from the $5 a month my daughter allows me for personal expenses. It is probably the last you will ever receive from me. Death may claim me soon. I am a lawyer by profession; was rich once but now am poor.

Elizabeth H. Russell, Cleveland, O.:—Inclosed find one dollar and name of new subscriber. I see by reading Lucifer No. 648, that you are getting some hard slaps in the face from one of your critics, Mrs. Lillie D. White. I have re-read the offending article in No. 640. If my memory serves me right Mrs. White worked on the same lines herself, while she was editing Lucifer, some years back, advocating woman's moral responsibility in the production of offspring. And that is all you contend for; that if woman were free she could then decide the number of children she would bring into the world, whereas in marriage she has no say in the matter, being subject unto her husband. I do not like the spirit of the criticism at all. She has given a wrong meaning to your words.

"Firebrand Group," Portland, Oregon:—In the Lucifer of Feb. 24, we notice a complimentary notice of the "Firebrand," but we wish to correct some mistaken statements therein.

Owing to the postal laws we were compelled to fix a price, so the old price of fifty cents per year was re-established. The paper is an exponent of Anarchist-Communism (but accepts articles on all subjects), advocating voluntary co-operation, but has not devoted itself to the advocacy of "co-operative banking," or other palliative, but has boldly demanded unqualified liberty.

We gladly grasp the outstretched hand of fellowship, hoping that the fraternal union of Lucifer and the "Firebrand" may last as long as the two papers exist.

[Always glad to have mistakes corrected—if such should be made in Lucifer's columns. The statement in regard to "Subscription Voluntary," was taken, in substance, from the editorial of the "Firebrand" itself. Am glad to know our contemporary demands "unqualified liberty." In a private letter Friend Addis asks, "when did you ever send us anything for publication that did not appear?" alluding to a certain reply to "Critics" that had appeared in Lucifer of March 3. In answer I would say that the reference in the last line of said reply was not aimed at the "Firebrand." It was an eastern, not a western, contemporary that had refused me the privilege of space for reply. Lucifer invites truthful, fair, honest criticism, even though somewhat "rough shod," to quote the language of Friend Addis, but misrepresentation whether in editorial or correspondence columns is not pleasant. In his summing up of the matter in the "Firebrand" of March 7, I think Mr. Walker states the case correctly, so far as himself and Lucifer are concerned, and as it seems so very hard to get our radical friends to understand Lucifer's position in regard to the much discussed "Boston tragedy," Mr. Walker's reply to the "Firebrand" and its correspondents will probably appear in our next issue. M. H.]

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First of the princes celestial,
Nearest the heart of the light!
At last break the centuries' silence,
At last speak thy story aright.

"Only through knowledge of evil
Comes man to knowledge of right;
Only in struggles of blindness
Was evolved, through the aeons, his sight.
Ever falling, yet still rising higher,
Soul comes to her kingdom again;
This is eternity's secret,
This is my mission to men."

—*Eliza Archard Conner.*

More Oracular Utterances of the "New Priesthood."

BY E. C. WALKER.

In No. 644 of Lucifer I spoke of "The Medical Priesthood and Woman's 'Duty,'" taking as my texts some remarkable assertions made by certain physicians writing for the "Medical World" upon the subject of the prevention of conception. In subsequent numbers of that publication the discussion has been continued, and it is my purpose to quote here and briefly comment on a few characteristic deliverances of the priests of the Church of Medicine and Surgery, now rapidly rising to supreme power in this country. The excerpts are from the latest issue of the periodical named.

Dr. A. W. Mitchell tells of six cases of miscarriage among his married patients. Five of the cases were self-induced, he thinks, and yet he is opposed to making general the knowledge of contraceptics. "All were young or in the prime of life; two were recently married and did not want a baby until they had been married a year or two at least. Three of them had two children each already and did not want any more. None was wealthy, but all were healthy." It seems to me that the reasons his patients did not desire children at that time were sufficient, and that a good contraceptic would have been a boon to all of them. Does Dr. Mitchell think miscarriage preferable to prevention? It brings more custom to his shop, of course. But a doctor should not be *too* mercenary. However, Dr. Mitchell's incoherence is ample to account for the position he takes, without imputing excessive avariciousness to him. In one part of a paragraph he says that the women he mentioned as having induced miscarriage would not bother with any contraceptic, "and so with the hordes of people like them," which is pure assumption, of course, and in another part of the paragraph, when he is urging doctors to "go slow" in advising the use of contraceptics, he says: "What a picnic the boys and girls would have if the girls only knew that by a very simple device they were just as safe from public disgrace as the boys!" What are the grounds for Dr. Mitchell's assumption that the girls would be so much more sensible, practically, than the married women? Why does he think the unmarried would use contraceptics while the married would prefer abortion? Dr. Mitchell is absurd, and his absurdity has its birth in the fear of the fossil that the boys and girls would have a "picnic" and nobody be hurt! Like Mark Twain's Puritans, Dr. Mitchell has an instinctive hatred of pleasure, to balance his love of pain—when others are the sufferers. This will be still more apparent when I come to another part of his article, as I shall before I finish.

"H." speaks of "one of nature's grandest laws" and of "one of the Almighty's commands," evidently laboring under the delusion that there are two supreme authorities in the universe. It is needless to say that the writer knows nothing whatever about an "Almighty" person or his commands, while what we call "nature's laws" are purely subjective. Talking about "rending asunder established laws," is nonsense. To prevent the undesired meeting of the ova and the spermatozoa is no more violative of "law" than is the saving of a somnambulist who is about to fall from the roof of a building in "obedience to the law" of gravitation. "H" says: "Use what means you may, and the wife forfeits her conjugal rights." *What* "conjugal rights" does the wife forfeit, and how does she, more than her husband, forfeit these unknown "conjugal rights" by the use of contraceptics? This opponent of prevention continues:

> The argument that many wives are urged to submit at too frequent intervals to the sexual embrace by over-exacting husbands is not our responsibility, and is no excuse for our advising any means which tend to thwart nature, promulgate vicious sexual relations, and thus abet an evil so fatal to healthy moral, mental and physiological life.

Evidently, the argument mentioned is not the doctors' responsibility—in fact. I do not see how one man's argument *could* be another man's responsibility, but taking "H" as he meant and not as he said, and it is to be maintained that the doctors are responsible for the *fact* that many wives are compelled to submit to undesired associations and pregnancies, and this is especially true when the doctor has such a fear of encouraging "vicious sexual relations" that he refuses to advise his patient to use a contraceptic or leave her husband's bed, when he (the doctor) knows that another child will mean the serious impairment of her health and perhaps her death. Did it ever occur to "H" that he "thwarts nature" when he gives an antidote to a poison taken into the system, accidentally or otherwise? Once more:

> The late Professor Goodell once said: "Show me a house without children, and, ten to one, you show me an abode dreary in its loneliness, disturbed by jealousy or estrangement, distasteful from wayward caprice or from unlovable eccentricity."

What has this to do with the question at issue? What friend of prevention has argued for childless homes? It has been contended only that the number of children should be kept within reasonable limits, that men and women for any reason unfitted for parenthood should not bring children into the world but need not because of this sacrifice be compelled to

sacrifice also all the other joys of love, and that the woman should have the casting vote in regard to her own possible motherhood.

Dr. D. D. Rose talks quite sensibly on the subject (I have copied one of his paragraphs for Lucifer), saying that "the whole matter ought to be under the control of the women," and he describes his favorite method of prevention, but he has all the priest's horror of the laity possessing any information for themselves. Listen to him: "One great difficulty in the matter is, that if a physician teaches a method to some one who ought to know, she cannot refrain from telling her neighbors what the doctor said, and it takes only about two weeks for a whole state to know." That the doctors should wish to guard trade secrets is natural, but it is to the interest of the people that they be made known. If "the whole matter ought to be under the control of the women," the doctors should be required to give up their monopoly of knowledge, for the women cannot control their own bodies while they remain in ignorance of the methods of prevention, each depending upon the caprice of some physician, who takes it upon himself to say under what circumstances, if under any, she may refuse to become a mother.

Another anonymous contributor, who says he believes that if "there is any harmless and effective preventive it should be made known to the medical profession, to be used by physicians in any and all cases where the woman from any cause cannot give birth to a living child," declares that "the profession alone should know the means by which it [prevention] is accomplished." This doctor must think that women are indeed fools if they do not know the means by which prevention is secured in their individual cases, when advised by their doctors. Certainly, the means "X" recommends must be known to the women affected thereby. But the most startling thought suggested by the assertions and claims of these doctors is that if they could have their way the New Priesthood would absolutely control the population of any and every country. No woman could refuse to become a mother except by permission of a physician, which means that the increase or decrease of the number of inhabitants of every state would depend upon the decree of the men of medicine. In their hands would repose the fate of the race; the *genus homo* would continue to exist or it would perish within two generations, just as they thought best. Verily, these gentlemen are too ambitious; the theological priest, in the days of his greatest power, never aspired to the universal, all-inclusive dominion to which the medical priest coolly assumes himself to be entitled.

Still another anonymous writer declaims against the lending of medical journals to the laity. His chief grievance seems to be that the layman reads in the medical paper of some improved treatment of a given disease and then finds fault with Dr. Antiquated for clinging to an old method. It is too bad that the growing intelligence of the raw material upon which they work should compel doctors to try to keep up with the procession. I wonder if the lawyers, electricians, steam engineers, pattern designers, and the other specialists are worrying about the reading of their periodicals by the non-professionals?

To return for a moment to Dr. Mitchell: He contemptuously derides the use of contraceptics, and says that only old age or castration will prevent the practice of abortion, presumably in the case of any particular couple, for, like all the other doctors whose arguments I have noticed in this article, he horribly mangles the English language. This is Dr. Mitchell's concluding recommendation:

> Why not take an open stand for castration as a legal way of disposing of a class of cases that might be termed vicious, physically or mentally?

"A class of cases that *might* be termed vicious"! This is delightfully indefinite. This "class" *might* be made to include all who, because of a lack of knowledge of contraceptics, induce miscarriage, and I am of the opinion that Dr. Mitchell meant to be so understood, as my earlier quotations from his article would seem to imply. The double proposition amounts to this: Do not let women know how to prevent undesired conception, and then castrate their husbands or lovers if they induce abortion or if their children are not up to the standard set by the legal gentlemen and medicos. That is to say, the doctors will keep the women in ignorance and then mutilate the men, for, as you will readily see, it is to their interest to pursue this course of action. When women are intelligent and have in their own hands the means of prevention the revenues of the medical knowledge-suppressors will be reduced, but if the women are kept in a state of ignorant dependence on the physicians the state will pay the doctors for "disposing" "in a legal way" of the offending men. It is a lovely scheme, eminently characteristic and well worthy of the "ethics" of the New Priesthood. It remains to be seen whether the intelligent and humane physicians of the world can purge their profession of this scoundrelly element of ignorance perpetuators and manglers of the unfortunate.

Have we not had enough and to spare of priesthoods? Is it not time for the people to think and act for themselves? A few of us have come to the conclusion that the religious priest has no authority to command; that he may guide only. A still smaller number affirm that the functions of the medical priest are advisory only, never rightfully mandatory. The world woefully needs a Declaration of Independence of the New Priesthood.

The Battle is On.

BY N. C. MATHERS.

We have a Freethought library here, Wichita, Kansas, and what purports to be a freethought society. But in my humble opinion the name is too broad for the society. "Infidel society" would have been much more appropriate.

That editorial, "A Dissenting Voice" in the January number of the "Freethought Magazine," relating to S. P. Putnam and May Collins, has caused our bravest and most liberal members to hoist the white flag and surrender to "Mrs. Grundy."

My wife and I had expected to do some missionary work here for Lucifer and the noble cause it advocates, in the emancipation of woman and the elevation of the race. But our prospect of success in that line is not encouraging, since the so-called "Freethought Magazine" has surrendered its guns and its ammunition to our orthodox enemy.

We have quite a large number of Infidels here, but only a few Freethinkers, if I understand the meaning of the terms. Or at least if they are Freethinkers they have a string tied to their thoughts, that will allow them to go only so far. They cower and cringe at the possibility of being mistaken for "free-lovers." Many "Freethinkers" are not free to investigate very far outside of theological questions. They draw the line and say, "Halt!" when it comes to analyzing some of the social questions that orthodoxy has established and declared to be divine. They denounce free-love in the same bitter terms, and with as little show of reason as the most zealous adherent of the church denounces infidelity. And those very "Freethinkers" who denounce it, do so from absolute ignorance of what it teaches, and of the proposed results of its final accomplishment. They know no more about the aims and objects of the free-love philosophy than a Salvation Army captain knows about evolution or materialism. They are treading on the same ground that all other persecutors have trod in the past ages.

Bruno was burned for stating advanced ideas that have since proved to be correct. Ignorance yet contests every step forward. The church has not got a monopoly on ostracism for opinion's sake. People may yet learn that it is just as important for the human race to breed good children, as to breed good chickens.

Free-lovers are today the "Brunos" and the "Galileos" in the social question, working for the elevation of the human species and the betterment of the human race. It is all right even with orthodox people to improve our horses and cattle by being very careful of their breeding. But, with "Freethinkers" even, it is all wrong and highly demoralizing to use the same good sense in improving the standard of our children.

I am eagerly waiting to see a full and complete reply made to the above mentioned editorial, from the free-lovers standpoint. And I know of no person who can do that so well as Moses Harman.

Scientific Motherhood.

[The following article I clip from the Chicago Sunday "Chronicle" of March 21 under the heading "Biren Arnold's Musings." I must say that my soul is filled with thankfulness to Lucifer and its co-workers for the great change in the sentiment that has been wrought in the darkened minds of manhood since Lucifer was first launched on the waves of public thought. An evolution that has become almost a revolution in these few short years, when a great Chicago daily will publish such thoughts as these. I have sometimes felt that the work of Lucifer was so thankless that the workers might get weary in well doing, so I send this as a word of cheer and with it my gratitude, for only as the whole race is lifted to a higher plane of right thinking, doing and living, can we elevate ourselves to any great extent.

MATTIE E. HUGHES.]

NEEDS A REVELATION.

The world needs a revelation. It wants a most decided shaking up; and it is going to get it. It is coming fast too, for the hour has arrived when forbearance has ceased to be a virtue and temporizing with evil will no longer answer our demands. The revolution will come, must come, through the broadening of the moral sense. The cultivation of the private virtues will lead to the inculcation of social virtues and the uplift of man as well as women. All this is to come about through a science of motherhood.

EVOLUTION AND REVOLUTION.

That is not revelation, do you say? But evolution! Did you ever see an evening primrose open? Over the yellow petals folds an opaque shield of green, heavy, inflexible, apparently, shutting from view all but the creamy tips of the blossom. Like a flash something stirs in its heart and instantly before your eyes the petals have unfolded, the feathery stamens are quivering in the evening air and the perfect blossom smiles up at you. This was evolution and yet revolution. By so much this movement in behalf of scientific motherhood will bring revolution about. That revolution has already come is evidenced by the thought growing everywhere that woman is the real guardian of the public health, the public morals. Gradually it is forcing its way into the schools and into the jails and reformatories. Woman's influence is widening and as it widens by so much the world grows better.

THE NATION'S HOPE AND GLORY.

The mothers of a nation are its hope and its glory, but the time has passed when the bare fact of motherhood alone will bear the stamp of approval. The day has passed when the Napoleons of the land only care for men to stand up and be shot at. There is a higher type, a wider destiny for men and women than the past has known, and the scientific rearing of the child is forcing its attention upon us. The world is filled with half-baked folks; folks who are fitted for nothing under heaven but to "chink in" like great Cæsar's dust, and possibly "keep the wind away," although I have my doubts about their efficacy in this respect.

WHAT IT WILL MEAN.

Scientific motherhood will come to mean in time the entire abolition of deformity, disease, imbecility, stupidity, drunkenness, malignancy and all the terrible ills that afflict our common humanity. It will mean a race of men and women fitted to cope with the questions which are every day forcing themselves upon us and leaving us in blank dismay at our inability to answer them. It will mean that our eyes have suddenly opened to new and great truths, and that the saving of the criminal, the reformation of the drunkard, the uplift of the world shall come about through woman's knowledge of herself, the grandeur of her mission and the splendor of her duties. She will find that in her hand lies the solution of many of these questions which so long have made her heavy at heart. The formation of these mothers' clubs in every little hamlet and community is the first step and a long step in the right direction. When women meet together to discuss something besides their every-day trials with their servants, the scandals in their neighborhood, or the very latest styles, they are on the the way to a higher and sweeter atmosphere, and when that discussion takes the form of scientific inquiry into the relationship of the mother and the public welfare as evidenced in her children they are in a fair way to discover and master all the possibilities of life. How much the world is dependent upon the ministrations of women, and how ably she can, if she will, fulfill her obligations! It rests with her to strike selfishness to the earth, send the dagger to the heart of oppression, and make love and sympathy the spiritual guides of man into the far off lands of brotherhood. It is her privilege, it might too be her pleasure, to help to make men brave and free, women loving and beautiful and children as innocent and happy as the prayer on the lips of an angel!

Sociologic Lesson. No. XXXV.

BY HENRY M. PARKHURST.

TAXATION AND CURRENCY. So much of our currency as is needed to support the government is based not upon gold but upon taxation. If the government were to issue an entirely independent series of notes, not redeemable in gold, but receivable in all payments to the government, a very large number of such notes could be readily circulated at par among those who have taxes or duties to pay, or in other similar transactions.

To illustrate this principle, suppose the government should issue notes irredeemable in coin but receivable in all payments to the government at twice their nominal value, issuing less of such notes than it collects by taxation. Such notes would at once be far above par in the market, from the demand for them by those having duties to pay which they would necessarily pay partly in gold or other notes from the scarcity of these special tax notes. No law could force them into circulation at par, for they would be hoarded. Yet such notes, from their continually changing value, would be a very poor circulating medium.

The suggestion of another basis for the currency, arising from extensive necessity for the use of the notes, as in the payment of taxes, may assist hereafter in the establishment of a currency entirely independent of an apparent material basis; for all that is needed is that the currency shall be in universal demand, and with such evident and definite invariability that no one will fear the possibility of a change in its value. Before any other basis than gold can be advantageously employed, something must be discovered less likely to be affected in its exchangeable value by the rise and fall of governments, or other conceivable circumstances.

The W. C. T. U. addresses President McKinley as "Honored Ruler." Any company of people who do not know enough to know that the president is merely the administrator of government, executing the sovereign will of a free people, who have no "rulers," is hardly competent to advise anybody on any subject.—*Chicago "Dispatch."*

The "W. C. T. U." are in the right as to *fact*: the "Dispatch" voices a *theory* which more than a hundred years of experience has proved to be *false*. The W. C. T. U. people are honest in their belief that there should be human rulers to represent a supposed divine ruler in the skies, and therefore they are all the more dangerous, as teachers of the people, because of their honesty and consistency. All they lack is the power to carry out their theory, else we would have the religious despotism of the dark ages enthroned here in these United States of America.

"The sovereign will of a free people who have no rulers," is a ghastly joke, in view of the facts as they exist today.

The gist of essence of Paternalism lies in the assumption of every man that he is better qualified to attend to his neighbor's business than is his neighbor himself. Basing his principle—or, rather, his arguments in support of it—upon this pretension, he invariably invades the liberty of the individual. Curtail some one else's freedom, and he is pleased—his own abridged he rebels.—*Valraus.*

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, MARCH 31, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?"

Ans. The first means Era of Man, and dates from the Burning of Bruno in 600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, March 30. William Trinkaus will read a paper on Industrial Re-organization.

MUCH space in this and last week's issue of Lucifer has been given to ideal life in a co-operative colony, as proposed by James Thierry who has had much experience in voluntary co-operation, and whose ideals seem to have the merit of originality. Whether they are practical at this stage of human development is a matter upon which all readers will probably not be agreed. It is hoped that all writers on co-operation, or on any other theme, will remember that Lucifer's pages are small and few in number, and that it is not fair to others to give much space to single articles, no matter how good they may be.

The Key Note of Reform.

"There will never be a generation of great men till there has been a generation of free mothers."—*Robert G. Ingersoll.*

"True, O King!" And if the greatest of American orators had said, "There never will be a generation of free men until there has been a generation of free mothers," the saying would have been equally true and timely. By the inexorable fiat of Dame Nature the makers of men must be free before men themselves can be free. The child of a willing slave will be, like its mother, a willing slave, else it will be like unto him who enslaves that mother, that is, it will be a *tyrant;* and a tyrant is never a free man.

Only he who "commands not nor obeys," is truly a free man.

Freedom means equal liberty for all, else it is not freedom.

"But if the mother be an *unwilling* slave, will not the maternal aspiration for liberty be incarnated and practicalized in and by her child?"

This is a question frequently asked, and is very pertinent to the humanitarian or stirpicultural problem.

Reasoning from what we know of hereditary tendency and of prenatal impression I think we should expect, from such a mother, nothing better than inefficient, discordant, unhappy and purposeless offspring. If the mother desires freedom but does not know enough, or has not courage enough, to strike for it—if she dares not to demand self-ownership of her person, and an equitable adjustment of economic arrangements as necessary conditions precedent to co-operation with man in the reproductive realm, then the prospective mother's mind is too ignorant or too weak, too timid or fearful, to create well-balanced, brave, resolute, reliable and self-reliant offspring.

The children of such mothers will, by natural causation, be inefficient, half-hearted, unreliable, and yet discontented, restless and longing for change, yet having no very definite idea of what they really need.

Such men naturally form the rank and file of the armies that follow and do the bidding of every ambitious and unscrupulous leader, whether such leader wants men to fight with ballots or bullets, and will be true to their leader so long as he can, by fair promises, convince them that he will divide with them the spoils of conquest. When deceived and betrayed by one demagogue they desert him and try another, but no matter how often betrayed and disappointed they never learn to be self-reliant and self-owning.

And thus it is that the children of slave mothers, whether contented or discontented slaves, can never be great nor free men.

What is a Dollar?

BY C. DUTTON.

Am glad to find in your edition of March 3 that you have discovered "serious objections to waiting until the series of 'Sociologic Lessons' was finished before venturing to criticise any one of them," and enjoyed the way you handled his untenable positions and assumptions. As I view the subject of finance, or money, Mr. Parkhurst is a back number, and needs to take quite a number of lessons before he will be "up to date" concerning it, provided he gives us his honest convictions. According to those the farthest advanced in legal lore, money—a dollar and its multiples—is not a tangible object, but an ideal unit in the ascending or descending scale of debts and credits.

Hence there are no such things legally as gold, silver or paper dollars.

The dollar and its multiples are used to measure debts and credits—to keep accounts. And as our government is a huge corporation, with all the officers necessary to keep its accounts (not to name a legion that is of no use whatever, other than to draw their salaries,) and transact all legitimate affairs attending their governing duties—and a perpetual pauper at that,—it sounds farcical in a writer of the mental caliber of friend Parkhurst when he, parrot-like, warbles "fiat money," the favorite phrase of the bankers and nearly all of the privileged classes. And also when he says, "The government assumes the debt and itself pays the promised dollars." He forgets the fact that the government has nothing to pay with; its entire revenue being derived from taxing the wealth producers.

Primitive modes, or methods, put in operation by mankind, are right and proper when they first come into vogue; simply from the fact, that, at the time, it was the best that it was possible to introduce.

But in the progress of humanity, up to something more desirable, there comes a time when old ideas, methods and opinions must give place to the new, those which have been found to be more in accordance with the laws of nature. "Now we rise to assert the right of moral law. We seek to introduce the moral element into politics," said Benjamin Skinner.

I wonder if the idea that money, regardless of the material that bears the stamp or impress, is public credit—a floating perpetual public debt—has never occurred to Friend Parkhurst, and that we give it the term money to distinguish it from private, personal, or co-operate credit. Now when Congress coins, stamps, prints or transfers dollars of credit to gold, silver or any other substance and issues it free to any class of our citizens (as it has persisted in doing since 1792, under the financial policy inaugurated by the tory element led on by A. Hamilton) it not only creates a fraudulent floating perpetual public debt by so-called law or act of Congress, but it also creates a privileged class who can not be made to contribute to the support of the government. All of which is not only in direct opposition to the plain provisions of our fundamental law, but is immoral in the highest degree.

Now if money is public credit, (and this statement has never been refuted) the most obtuse, when they stop nursing their prejudices, can see that its issue by our officials is a direct tax upon the toiler, every dollar of which must be paid or redeemed over and over again, in labor and its products—which alone pay all debts and taxes that are ever paid.

Hence as all money that is made legal tender by law is "fiat money," and as history will show conclusively that all money coined or stamped on paper has always been par money, when made legal tender for all dues and demands, and that it quite often commands a premium over gold or silver, why not demand that our officials abolish or repeal all existing modes of taxation and substitute therefor the single tax—the greenback? It will cost but little to coin or print a sufficient volume of money annually to defray the entire annual expense of our officials, as we must pay the salaries of those who superintend the affairs of that department, and it would probably suit them better to have some employment.

Any Congressman would be a sorry judge of equity or political economy who cannot see the grossest injustice and despotism in stamping the nation's credit (it is the aggregate credit of the toilers—the wealth producers that constitutes money) and issuing it free to one class of our citizens and then right upon the heels of this procedure to levy a tax upon the people, thus withdrawing money from circulation to pay interest to the very class to whom the money had been just issued, free, gratis, for nothing.

If money stamped on paper, will perform all the functions of any other money, what kind of political economy does it show in our rulers to go to the expense of mining gold and silver for that purpose?

Regarding your query "If debts were no longer collected by government authority, what use would there be for legal tender?"—why, my dear sir, to enforce the payment of the salaries of our officials from president down to constable. Now as it is impossible to abolish our government at once, let us unite as brothers in a moral cause—and abolish its worst feature—compel Congress to issue legal tender that shall represent the expenses of the government, instead of a gift to the bankers.

REMARKS.

Brother Dutton is doubtless correct in his opinion, or inference, that the chief use of legal tender money is to "enforce the payment of the salaries of our officials," and hence that the abolition of legal tender would mean the abolition of government itself—that is, of government by authority or force. If the citizens of a country could get along in their business with each other without legal tender money they would soon be asking why they could not get along in their business with their servants, the officials, without legal tender money. No discussion would sooner open the eyes of the people to the fact (now so often denied) that the people are not the sovereigns, not the rulers, but really and truly the subjects of their so-called servants, than would the discussion looking to the abolition of legal tender money. Hence we may rest assured that the governing classes,—the plutocrats who want legal tender to enforce the payment of bonds and interest on bonds, and the officials who want legal tender to enforce the payment of their salaries, we may be very sure these classes will never allow the question of abolition of legal tender to be decided by a vote of the people. These classes are too cunning and too selfish to commit suicide, in any such way.

The governing classes know that monarchy was revived in the United States when "legal tender" was made part of the Federal Constitution, hence, they will never allow a new constitutional convention to be called, lest it abolish the usurpation, the kingly despotism, enshrined in the clause which says, "Congress shall have power to coin money and fix the value thereof," the clause that takes out of the hands of the people the power of control over their circulating medium and debt-paying currency.

As between the present plutocratic financial system and the plan proposed by Friend Dutton, the "fiat money"—"greenback single tax"—shows to great advantage; and it is just possible that, with the false education we have all received in regard to the necessity of governments of force we shall all be obliged to pass through the phase of communism known as "fiat money;" yet some of us will still be asking, "Is there not a more excellent way?" What of the "labor check," now so successfully used in many places? So long as legal tender money means a government of *coercion*, a government of "force," will there not remain a thousand opportunities for robbery of the subject masses by the governing classes?—that is, by the officials and those who have the means to pay them well for jobbery and robbery in the name of "law and order?"

And this brings us to ask another question—why it is that the masses of people are so blind to their own interests and so easily made to consent to being robbed for the benefit of the privileged few? To some of us the only rational explanation is the inequalities of natural endowment and the inequalities of natural opportunity, before and after birth. Our social system—including the economic and financial, is eminently fitted to be self-perpetuating; eminently fitted to produce slaves and masters, sheep and wolves, subjects and rulers; and, as some of us see it, the true and only method to break up this system is by "Scientific Motherhood," as outlined by Birch Arnold in the Chicago "Chronicle," reprinted in this issue; and in order to get scientific motherhood the first and most necessary thing to do is to awaken mothers, and especially the young and prospective mothers, to see that upon *them* rests the chief responsibility of the perpetuation—or reconstruction—of our present robber systems—of government and of economics. M. H.

Evolution of Immortal Terrestrial Gods and Goddesses and a Paradise on Earth

BY JAMES THIERRY.

(*Concluded.*)

Our financial system would be a paragon of soundness and utility and entirely unfit for purposes of extortion and enslavement, and free from the deluding metallic mirage. Our medium of exchange would circulate on wheels and never cowardly hide itself. It would be issued by the colony treasurer in payment for public improvements and services and constitute a representative of real and active value. In form and appearance it would be like a bank note, but in reality a non-interest bearing labor check. Its functions would be double. As a representative of the value of the products of labor, it would serve as an instrument of exchange, while the value itself, such as Market Hall, mills, machinery, etc., would also be usefully employed. These labor checks should have no outside circulation and would not be redeemed by the colony, except when a member should leave the colony and receive a check on the nearest bank from the colony treasurer in exchange for his labor checks.

The treasurer would be self-appointed, provided he could pass examination and would be the lowest bidder for the position he might keep as long as he should give satisfaction and would be the lowest bidder. He would be as harmless as the other employes and give no bonds to secure his honesty. All checks to draw money from the bank must be signed by him and three assistants elected, through the Equitable Ballot, for that purpose. The co-operators would deposit their plutocratic money at the bank and control it, to suit themselves, individually.

Such an arrangement would be the reverse of the plutocratic system, whose interest-bearing money will not circulate unless

it can be profitably invested. The chief function of such money, is to hunt for money and it has done that so well that it ran itself out of game. Yes—the game has all been bagged and now there is no more to be had.

A currency that is monopolized and cannot circulate is a nuisance and it is a curse also, because it represents a value, gold, that lies dormant in the banker's vaults where the drowsy Mammon is as impotent as a myth.

The insurance fund would be maintained by regular contributions from every sane and adult member of the colony who in sickness, incapacity or old age would be entitled to a fixed daily allowance from said fund.

The schools would be conducted on the progressive kindergarten principle—not by favored stupefiers controlled with plutocratic money to befuddle and hypnotize the young and plastic mind with altruistic chimeras; but by self-appointed scientific professors, passing examination and being the lowest bidders for the positions they could hold as long as giving satisfaction and being the lowest bidders. Only scientific education would be tolerated at the public schools.

Each community would conduct its own private affairs to suit itself. The co-operators may pool their interests or work separately and independently to suit themselves, and expose their products in the Market Hall, for sale to the highest bidders. These products would be labelled with the lowest prices, so that buyers could suit themselves either in buying or leaving them if they considered the prices too high or the quality too low to tempt them. Such is free competition.

For outside business, either commercial or otherwise, the colony would employ a self-appointed agent who could pass examination and be the lowest bidder for the appointment, which he could retain as long as he gave satisfaction and was the lowest bidder. Instead of being the master he would be controlled by three assistants, elected through the Equitable Ballot. All outside transactions would be signed by the agent and assistants after being directed to do so by the co-operators in a decision obtained through the Equitable Ballot and published in the colony paper.

When our colony shall have evolved better surroundings and characters, such precautions will be useless; at present they would be needed to protect ourselves against infringements and demoralizing influences.

In Honduras the land is untaxed, a fact that cannot be too highly appreciated by the crowd of unfortunates who had their lands confiscated on account of delinquent taxes. We would not tax ourselves to defray the public expenses, nor borrow money for that purpose; we would avoid the unbearable burden by the issue of non-interest-bearing labor checks. The small amount of plutocratic money needed, for outside business, could be raised by the co-operators, delivering a stipulated amount of surplus products, at the Market Hall, to be sold to outsiders for cash. Many years ago I had a dream—the dream of a Communist. The rapturous happiness I experienced in that dream I shall never forget, and when long ago I described it on my tablets I wrote:

> This is the dream I had to face
> And that will never let me rest;
> By which I'm haunted day and night
> And forced for Truth and Love to fight
> Until darkest night
> Shall give way to Light!

A Communist I am no more—nor an Altruist. I am a fatalist and feel that I shall not lie down to rest in the wakeless sleep before the realization of the alluring mirage in that dream, for which I have lived and labored almost seventy years and missed becoming a millionaire. As a fatalist and reincarnationist I believe that the irresistible actions of both our dear brother Samuel Putnam and dear sister May Collins were so interwoven even before their birth, that they could not possibly avoid their fate and departing hand in hand and may reappear together on the scene of life.

It would not be strange if the Putnam-Collins catastrophe should—nay I believe will—lead, if fatalism be true, to the birth of a New Humanity. Let the Freethinkers and Liberals of the world unite for action in the erection of a monument to our worthy brother and sister; this would be so very natural and easy that I think it will be done. The next step would be to select the most favored spot on earth, away from the bitter frost and the burning sun and altruistic cannibals; where life is easy and a luxury among intelligent and non-invasive neighbors who mind their own business, and there lay the foundation for and build the Samay (Sam and May) Progressive Co-operative Colony; the play ground—not of the long eared and short-sighted Midas, but of the best and noblest of our race; the grandest monument ever raised to the memory of a terrestrial god and goddess. Let the sturdy pioneers in our ranks take the matter in hand and they will find it easy and pleasant work.

We would need no complicated and expensive organization. Our Brother Harman of Chicago, Illinois, could be our treasurer. He has been long and well tried and could, like Bruno, be trusted, as well as others yet amongst us, if they were known. Lucifer could be our mouth-piece to conduct our discussions, communicate information, publish the receipts of contributions and our decisions. The Equitable Ballot, after full discussion, would decide all questions equitably, without intrigue, favoritism or fraud. Thus we should, from the very beginning, accustom ourselves to do our own thinking, conduct our own affairs and dispense with those expensive frauds, called representatives and extensively known as misrepresentatives.

Just think how pleasant it would be, for weary and aged humanitarians, to know that there is a refuge, somewhere, on the face of the earth where they may spend the rest of their days among friends they could trust and be true to themselves and their surroundings; where shams and hypocrisy would be unknown.

If a minimum of one thousand, bona fide, subscribers contributing each one cent per day, for at least one year, toward a progressive co-operative colony fund, can be secured, I will head the list with twenty-five dollars and perhaps more.

It is impossible to regenerate the corrupt and nothing is gained by mixing the good with the bad, while there would be a great advance in propagating only from the good. We carefully separate the good seeds from the bad ones and do not sow them amongst a multitude of weeds. And so it is with us, it is sheer folly to propagate wings in hell, where they are singed off as fast as they grow.

Colonization is the only alternative, if we are to save humanity from retrogression and a return to the savagery of the middle ages.

In my study of the problem of problems, the evolution of a new humanity free from stupefiers, parasites and misery, I discovered that harmonious progressive co-operative colonization would solve the problem, provided it were possible to leave the decaying hypocritical agglomeration, where they preach impossible altruism and devote themselves to the enjoyment of cannibalism, and colonize where the sex relations and institutions are yet free, the surroundings beautiful and comfortable and life a luxury instead of a burden. Honduras seems admirably adapted for our purpose and to contain but one drawback in the occasional presence of an insect ravaging the vegetation in its passage across the country. Such visitation, however, may hardly be called a drawback in a land whose ground is free from taxation and where they raise two and three crops a year easier than we can raise one here. We must also be able to dispense with stupid and knavish majority and minority rules, corrupt representatives and an expensive and demoralizing colony government.

I found that all this would be quite possible through self-appointed public employes without authority and controlled by the community by means of a colony paper and Equitable Ballot. When I had proceeded thus far, I became aware that I had not yet discovered the principle of harmonious progressive co-operation. It finally dawned upon me that such a principle may be termed amphibious progression; consisting in a vibration between decentralization and centralization.

I am now firmly convinced that a co-operative colony cannot harmoniously progress, unless it freely and alternately passes from decentralization to centralization and gradually returns to decentralization and so on forever, unhindered by legislative invasion and consequent disorder and degradation.

These amphibious alternations cannot be classed as individualistic, nor do they correspond with collectivism, but are in accordance with Amphibious Progressism, a new sociological philosophy that may yet rank among the highest factors in the evolution of the most exalted gods and goddesses from the lowest demons and demonesses and in elevating the bottom of Hades to the summit of Olympus, in realizing the fabulous delights of that once famous residence of Jupiter and Company.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXIII.

"With weak and trembling hands I once more arrayed myself for his coming. I wore a loose robe of creamy silk fastened only with a white silken cord at the waist. My last week's experience had robbed me of the roses that the few previous weeks had called to my cheeks. It was Sunday evening and I hardly dared hope that he would come that night. It was the sweet Maytime and a great bunch of lilacs filled the room with their fragrance. The evening was warm. Doors and windows were open, and I think I must have fallen asleep in my rocker for I heard no sound, yet was aroused suddenly by the feeling of a face close to mine. For a moment I was frightened and involuntarily uttered a cry, but the next moment seeing who it was, and forgetting everything but that he, my friend, my lover, had returned, I sprang to my feet and with the cry, 'Owen! Owen!' I cast myself upon his breast and twined my arms about his neck. In that moment I knew that he had not ceased to love me, as I had feared, for holding me close in his arms he pressed me to him and almost smothered me with his kisses, whispering again and again,

"'My little girl, my own little woman, you love me now, my sweet? I have not waited in vain?' I answered him only with a happy laugh. My heart was too full for anything else, but he understood, for he again rained kisses upon my face calling me by every endearing name that love had ever invented. He never rightly explained why he had remained so long away, but I understood then that circumstances over which he had no control had caused it, and little did I care in my new-found happiness, for I was happy—happy as I had never thought I could be. I sat upon his knee with my arms clasped about his neck until away into the night. We had not struck a light; he would not let me be free long enough to do so. There was no need, he said, and I know that not one softly whispered word of love was lost, and with the most perfect ease his lips found mine. The hour had come and gone that he was wont to leave me, but as midnight approached he laid his lips to my ear and whispered words that for a moment caused my heart to stand still, and then to bound as if to break its confines. The past year had made a different woman of me and I now, as never before, wanted the respect of the man whom I loved. He felt my heart beating so madly and I know he guessed the cause. He laid his face to mine and pleadingly, tremblingly spoke.

"'Darling, can you not trust me? my timid fluttering birdie? I would not harm one shining hair upon this precious head.' And I *did* trust him, for O Imelda, I loved him, I loved him. *You*, looking down from your pure and lofty heights can not understand it, but it was all so different from that first experience that I had. I tried to realize the enormity of my wrong-doing but I could not feel impure when I was in his arms. My love for Owen was something different from what I had hitherto deemed love to be. I felt myself lifted above everything sordid, everything unclean. Every feeling, every thought connected with him was as something holy, and now, as then, the thought will force itself upon my mind. How is it possible that true, pure love can ever be deemed *impure!* when its fires are so purifying that only holy emotions find room in the heart.

"But our love was without sanction of either church or state and therefore the world would place its seal, its stamp of 'outcast' upon the brow of such as I. But is it not somewhere written that much shall be forgiven to those who love much? And the short time that followed I was madly, intensely happy, while Owen seemed to be no less so. He would catch me in his arms and lift me up as if I were a baby while his blue eyes shone with a light as of heaven.

"'My one darling! my precious one!' O, how often did he say these words while I pressed his fair head to my heart and thought heaven was in his arms." Cora broke off with a choking sob, while the tears once more rolled down the pale cheek. Imelda was still upon her knees at her side, was still fondling the white hand when Cora again turned to her:

"Why don't you turn from me? I who have been a mother, who have granted to man the greatest boon of love a woman can bestow,—without first being a wife! Why are you not angry with me? I am sure I deserve it!"

"Why, my poor, dear Cora! Why should I be angry with you? For loving a noble man? I hope I am not so narrow, and that I am able to judge you more fairly."

Cora's hazel eyes expanded to their utmost extent.

"Melda, what *do* you mean? I do not understand. Do you not curse him and despise me?"

Imelda shook her head,

"Neither," she answered. "Although I do not quite understand, yet according to your description of the man I get the impression that he was noble and good. Nothing at all to warrant a judgment so cruel from me. But now you must keep calm or I shall not permit you to speak farther. I insist that you lie down and rest, as this excitement may prove injurious to you."

"And if it should make an end of my miserable life it might be the best thing that could happen to me. I have been of but little good in the world,—only to bring pain and sorrow into the lives of others."

"Now, now, Cora! Is it right you should talk like this when you have but just finished telling of the love of your Owen and the happiness you have brought to him?" Cora put her hand to her head,

"You confuse me," she said "To hear you speak like this causes me to doubt my senses. I do not understand." Imelda smiled.

"But you will understand, by and by, when you know all. Now I am waiting to hear the rest of your story."

"The rest of my story? Would that it ended there; then, maybe, I might still have some faith that my life is not all in vain. But to return and finish. My dream was too bright and beautiful to last. Such intense bliss is not for this world. I ought to have told you before how I lived. Owen had furnished a small house for me in princely style. It was far up town and stood in a grove of trees and isolated from the neighborhood. A most beautiful garden was attached to it with richly scented flower-beds and vines and ivy-covered arbors. Certainly a lovely spot and a perfect lovers' home. From the windows I could see the blue waters of the Hudson and often I watched the stately steamers proudly sail up and down its silver-hued bosom. As I stated once before, Owen had procured a nurse to attend me in my hour of trial, a faithful colored woman, and she had lived with me from that time on, keeping my nest a bower of beauty. She always thought I was Owen's wife and he said nothing to dispel that belief. She probably often thought it queer that during all that year he had spent only a few hours in the evening of each day with me, but she never said anything.

"One day when I was more happy, if that were possible, than usual, a carriage drove up to my little heaven. A footman opened the door and a richly attired lady stepped therefrom

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and slowly came up the shaded path. Old Betty met her at the door; I heard them speak but could not understand what was said. The old woman led the lady into our cosy little parlor and then came to me in my own pretty bed chamber upstairs. She brought me a card upon which I read, 'Mrs. O. Hunter.' I stared at the card while all kinds of thoughts flitted through my mind, only not the right ones. I took the little piece of pasteboard and went downstairs to 'Mrs. O. Hunter.' She was a woman of perhaps twenty-eight or thirty years of age, very tall, a decided brunette with flashing black eyes. Her features were sharp, and a look indicating that her tongue could be as sharp. I looked helplessly at her and then at the card in my hand."

To be continued.

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Popular Follies and Crimes.

BY JAMES S. DENSON.

The solons of the various states are engaged in a competitive match for the prize of idiocy. The aspirants are numerous and vociferous. Out in Nevada, one of them has donned the cap of the clown and is shaking the bells in the frantic effort to call attention to his bill for the suppression of the Sunday newspaper. But he has a more malignant rival in Kansas.

* * *

Down in Texas a member of the legislature has introduced a bill for the abolition of the Roman numerals. Well, it will not make much difference, as far as this man Vaughn is concerned, whether he succeeds or fails—we can call him Dunderhead I. or Dunderhead No. 1, and it will mean just the same. The Missouri Senate has passed a bill relieving persons of the necessity of carrying out their contracts with trusts, and its Committee on Labor has favorably reported a bill establishing a State Board of Horseshoe Examiners. Hurrah for the next immortal! But how is Nordau to keep up with his studies of contemporary degenerates?

* * *

The newspaper writers profess to be greatly amazed because the three widows left by Charles W. Brooke, the famous criminal lawyer, knew of each other's existence while Brooke lived and yet made "no fuss" about the condition of affairs, and now appear to cherish no ill feelings toward him nor toward each other. One of the reporters says that the view taken by one of the widows is "positively unique." He thus characterizes her opinions because she says she left Brooke when they could no longer agree, and does not care to sue what she regards as a bankrupt estate! By this the reader can easily judge of the capacity for surprise possessed by the newspaper man. He cannot understand common sense in love relations. So slight an acquaintance has he with the quality that he calls it uniqueness.

* * *

Felix Adler, in his lecture on "The Ethics of Marriage," says: "People seem to think there are only two parties to a marriage—the man and the woman. There are three parties to every marriage—the man, the woman, society." How tenacious of life is a lie! This particular one has been told so often that no doubt Professor Adler (in common with the great majority of the people) looks upon it as a sacred truth. But there is no such entity as the "society" posited by the lecturer. Society is not an organism, as the statement implies. Society is merely an aggregation of individuals, with the desires, needs, joys, and miseries of individuals. Each individual is subject to invasion, and can suffer therefrom. Other individuals may be affected by the love of a man and a woman, but how can they be invaded thereby? Only by having to care for the possible fruits of that love. But does the institution of monogamic marriage preserve them from this invasion? Not at all. On the other hand, there are the best of reasons for thinking that the reduction to a minimum of dependent orphanage will be conterminous with or follow the disappearance of compulsory monogamy.

* * *

In indissoluble marriage we *can* choose only once, but is Professor Adler a Catholic? Does he hold that there can never be a dissolution of the marriage contract? If he does, then he is beyond the reach of reason. But if he admits that some causes will justify divorce, then he demolishes his own affirmation—he admits that *sometimes* we can choose more than once, he admits that the bondage is *not* "in the nature of the relation itself," as certainly it is not. Unless there are children, the problem is no problem at all; if the man and woman are convinced they will be happier apart than together they will separate, under the coming conditions of freedom. Children will often complicate the problem, but there need then be no dissolution of pecuniary and industrial interests if the parents are rational, for if they are, neither will in the least interfere with the other's enjoyment of other friends and lovers. At the worst, it will be better for the children to go with one parent or to outsiders even than to remain in a household where dissension and hate have taken the place of harmony and love.

* * *

"The strange case of a woman willing to swear to her own disgrace in order to prevent her husband from whom she had separated from obtaining possession of her child," was revealed in a court in Jersey City the other day. In 1893 William Jaeger and his wife separated. The child was born a few weeks after the separation. A Mrs. Mangersheim had found it in an institution for the poor and had taken it home with her. Subsequently, Mrs. Jaeger consented to her keeping it and she then got legal possession, which Mrs. Jaeger is anxious she should retain. Jaeger sues for the custody of the boy. Now Mrs. Jaeger comes into court and, to prevent the child being given to Jaeger, swears that he is not its father. Supreme Court Commissioner Nugent seems to think the case an unprecedented one, but it has happened before that the mother's love had been stronger than the woman's fear of the curses of Mrs. Grundy. Jaeger declares that his wife was "true"; that the only cause of trouble between them was her temper. I think it may be taken for granted that Mrs. Jaeger is setting a dangerous example to her sisters; "dangerous" from the point of view of the orthodox marriageist, for when it becomes possible for the love of the mother to often dominate and dwarf the fear of society's frown in the way Mrs. Jaeger's love has done, will it not be a short and easy step to the frank assumption of the responsibilities and joys of motherhood without leave asked of society or state? Mrs. Jaeger is an emancipator of her sex and of human love.

As no roads are as rough as those that have been mended, so no sinners are so intolerant as those that have just turned saints.—*Colton.*

A Free Man's Creed.

BY MOSES HARMAN.

[The "Free Thought Magazine," (Chicago,) edited by H. L. Green, for April, contains the following article by the editor of Lucifer. This brief ethical exposition was called out by the frequent allusions to Lucifer, in the leading editorial of the "Free Thought Magazine" for January, in which editorial Lucifer was called the "organ of the free-lovers of this country,"—and in which such phrases as "this damnable doctrine of free love," "the curse of free love," etc., were of frequent occurrence. The impartial and unprejudiced reader is requested to read carefully both the article and the reply thereto by Mr. Green. It is only by a candid comparison of conflicting views that truth on any subject of human investigation can be arrived at. The heading placed upon my article by Mr. Green was "A Free Lover's Creed." With this exception no change from the original has been made in Lucifer's office. M. H.]

In the March number of this Magazine the editor promises that in the next issue "Moses Harman, editor of Lucifer, will give his Free Love creed, as it were—set forth fully what he believes and advocates on the marriage question."

As fully as possible in the space allowed, I will try to make good this promise.

My creed is short. Instead of "Thirty-nine" articles, it has but three:

I believe in Freedom—the negation of all slaveries.

I believe in Love—the negation of all hate.

I believe in Wisdom, Knowledge utilized—the negation of all ignorance.

I put Freedom first, because, until freedom prepares the way, neither Love nor Wisdom can have room to live and grow.

In these three—Freedom, Love, Wisdom—we have a creed much better adapted to working out the problems of life than is the trinity of our childhood—"Father, Son and Holy Ghost."

If belief in this trinity, and if a life regulated in accord therewith, constitute one a "Free Lover," then I do not object to the cognomen. Whether Free Lover is a title of honor or dishonor will depend upon what is in the mind of the speaker. "As a man thinketh in his heart so is he." Names count for but little, and are apt to be misleading. For this reason I do not label or tag myself, and I object to being tagged by others. Freethinker, Rationalist, Libertarian, are good and expressive, but each has its limitations in the minds of most people. Free thought, to my mind, includes and necessitates free action—free, non-invasive action. The thought that has not the courage of its convictions—that fears to practicalize and live what it believes to be right—is not Free Thought. It is thought under bondage to fear.

Yes, I believe in Freedom—equal freedom. I want no freedom for myself that all others may not equally enjoy. Freedom that is not equal is not freedom. It is, or may easily become, invasion, and invasion is the denial or the death of freedom. The Spencerian formula: "Each has the right to do as he pleases, so long as he does not invade the equal right of others," tells what freedom means. It is equivalent to saying that liberty, wedded to responsibility for one's acts, is the true and only basis of good conduct, or of morality.

But to particularize:

I believe in Freedom to choose and to refuse in matters of food, of drink, of clothing, of books, of paintings, of amusements, of recreations, and—most important of all—I believe in freedom to choose and refuse in matters pertaining to companionships with the other sex. Freedom to choose our food and drink relates mainly to the life of the individual, but the choice of sex-companionship relates mainly to the life of the race, and is therefore incomparably the more important, inasmuch as the whole includes all the component units. The main effort of nature, in the plant and the animal, is to "keep the ball of life rolling"—to preserve the race or species from dying out, with less regard as to what becomes of individual units. Hence amative desire, or sex-love, is more imperious—less under control of calculating prudence, than is any other inherited desire or passion—and rightly so.

Freedom of choice—to be freedom—must be unlimited as to time. To be able to choose the kind or quality of one's food or drink but once in a lifetime would not be freedom. It would be the negation, the suicide of freedom. And so also is sex-companionships.

The right to make mistakes and to profit by them is vitally necessary to human happiness and progress, and pre-eminently is this true in the most important of all human relationships—that which grows out of the differentiation called sex, since this relationship concerns not only the happiness, the unfoldment, of each individual, but—for weal or woe, for success or failure, for uplifting or for degeneracy, it is this relationship that reproduces the race—the larger selfhood.

I believe in Love; because love is the uniting, the combining, the organizing, the creative force of the universe. It is also the refining, the purifying, the uplifting, the glorifying, the happifying force of the universe. Whoever or whatever debases or kills love, debases or kills life; for life is evolved and preserved through love. Without love life is a desert—not worth having.

I believe in Wisdom—knowledge utilized—because without wisdom to guide, both freedom and love may fail to bring lasting happiness. I believe in wisdom; it is the result of the exercise of love in freedom—love profiting by its mistakes; hence wisdom is the child of love in freedom.

It is because I believe in this trinity that I do not believe in marriage. These three are humanity's saviors and marriage crucifies them all. Marriage destroys freedom and compels slavery. Marriage kills love and incarnates hate. Marriage is the inveterate foe of wisdom and incarnates ignorance.

"Free Love" is tautological, since there can be no love where freedom is not. If love survive marriage it is not because of, but in spite of, marriage.

Bond love is a misnomer, an impossibility. The attempt to bind love kills it, or changes it to jealousy and hate.

Love, freedom, wisdom, constitute life's zenith, its sunshine; marriage, jealousy, hate, mean life's nadir, its darkness.

"Ignorance is the only darkness," says Shakspeare, and marriage promotes and compels ignorance, lest its victims learn how to gain their freedom.

I accept and heartily indorse Mr. Green's motto for the proposed new Free Thought organization, "Truth, Justice and Purity," and because I indorse that noble trinity I am an opponent of marriage and an advocate of love in freedom.

I oppose marriage because marriage opposes truth. Marriage is the hot-bed, the prolific breeding ground of deception, hypocrisy, falsehood. By its anti-natural requirements it compels men, and especially women, to dissemble and hide their real thoughts, their real characters, and after the fateful knot is tied the necessity for living a lie is often augmented manyfold. Whether they love or not, the married pair must still profess that they are true to each other and to their marriage vows; and this perpetual profession helps, of itself, to bring the disillusioning. But the disillusioning does not release from the necessity of deception, but rather increases it. The retroactive effect of this habitual deception is fatal to health and to noble development of the wedded pair themselves, and by inexorable causation the children born of such unions are hereditary liars and hypocrites. What wonder that there is so little of candor, of truth and of honesty in business, in politics, in religion, in love, and in all the relations of life?

I oppose marriage because it opposes justice. Marriage is unjust to woman—depriving her of her right of ownership and control of her person, of her children, her name, her time and her labor. Marriage is unjust to children—depriving them of their right to be born well through natural selection; depriving them of the right to be born of love—of love on all three planes, the physical, the intellectual and the psychic; and compelling them to be born of indifference or of disgust, on one or more of these planes; depriving them of their right to be reared in an

atmosphere of concord and love, instead of an atmosphere of inharmony and hate. Unjust to woman and man alike, in that it deprives both of their natural right to correct their mistakes whenever they recognize them to be such; condemning them to a hell on earth until one or the other, in sheer desperation, shall commit what the marriage law calls a crime sufficiently heinous to release them—after passing through the added hell of the divorce court.

What wonder that the world is filled with hate, with greed, with strife, with wars—of households and of nations—when we remember how and where human beings are made and reared?

I oppose marriage because it opposes Purity. Purity in sex-companionship is inseparable from love. Marriage does not recognize love as essential to purity, else it would demand the annulment of the marriage bond whenever there is a failure of love. Marriage unites "for better or worse," and marriage secures the worse by killing love. Marriage is ownership, especially the ownership of woman by man; marriage is force, authority, law, and love instinctively rebels against all force, all law, except its own.

Hence marriage fosters and compels impurity, prostitution, within its own pale—the worst of all prostitutions, since it is in marriage, mainly, that children are born. Marriage promotes impurity—prostitution—outside its own pale. Marriage is the prolific source of unmarried prostitution. The brothel is the legitimate outgrowth and complement of modern marriage.

I oppose marriage for much the same reason that I opposed its twin relic of barbarism, African slavery—because I believe it to be the "sum of all villainies," and I say of the laws made to enforce it, as Garrison said of the Constitution of the United States—they are a "covenant with death and a league with hell," figuratively speaking.

Many other indictments, equally damning might be made against this time-dishonored institution, but I have room only to say that I oppose marriage because I regard it the heaviest load that humanity has now to carry in its toilsome march from the lowlands of barbarism to the highlands of civilization.

It will doubtless be objected that evolution has been at work, and marriage is now only a "contract," to those who wish to make it such. Never was a greater mistake. The law dictionaries and the encyclopedias tell quite a different story. They tell us that "its complete isolation from all other contracts is constantly recognized by the courts." "In marriage every right and duty is fixed by law." And the law of marriage is based on the old Roman and the Canon law, both of which put the wife in the power of the husband—sink her individuality in that of the husband.

That marriage is less brutal than it once was is because man has risen faster than his institutions, and in spite of his institutions. Hence most husbands are better than the marriage laws authorize or allow them to be. But the same may be said of the old slave owners.

As Burke said of government, so we may say of marriage: "Talk not of its abuse; the thing, the thing itself, is the abuse." To abolish the abuses of marriage, then, is to abolish marriage.

"But what will you give us instead of marriage?" it will doubtless be asked. This is like asking what will you give us when you take away disease or superstition. The answer is, when disease is gone, health will remain; when superstition is gone, nature and reason will remain; when marriage is gone, Truth Justice and Purity will remain. Honor, candor, honesty, fidelity will remain. Fewer children will be born, because none will be born except such as are wanted, and they will be welcomed and cared for by mutual affection. The true, rational family will take the place of the narrowly selfish despotism now called by that name. Each member of the voluntary groups will drop to his place like stones in an arch when artificial props are removed. Government by authority will cease, because no longer needed.

Love, friendship, liberty, equality, fraternity, peace and happiness will take the place of hate, despotism, war and misery.

As to monogamy—a very different thing from marriage—under the reign of love, freedom and wisdom, there will be an opportunity for intelligent comparison, and if monogamy proves itself the fittest it will survive; otherwise it will give way to something better. What that something would or could be cannot be told until a fair comparison is possible.

SUPPLEMENTARY:

The foregoing article on what Editor Green calls a "Free Lover's Creed," though somewhat long, is really a condensation, a boiling down of a much longer and more elaborate statement. Many points were materially weakened, and some left out entirely, to fit the space allowed in the "Freethought Magazine," and now that the fight is forced upon us,—not only by conservative Freethinkers, such as those who indorse the "Free Thought Magazine", but also by some of the radical reformers in the social realm who have been saying that Lucifer's attitude on this pivotal question is non-committal or "neutral," because of all these I think it best to insert here the substance of what was originally written for the "Free Thought Magazine" and not published.

But before doing this I wish once more to remind all readers that I represent no one but myself, and that I represent myself for this day and hour only. *Tomorrow* my selfhood will probably be not the identical selfhood it is today. Or, perhaps more correctly, I can not honestly promise that the views I hold today will be held by me tomorrow. Like a planet or a sun, in its course through the skies, I expect to take a new departure every day, and perhaps every waking hour, of my life. With every new experience, and with every increase of light the sum total of my knowledge, of my thought, the sum total of all that makes up the ego—the me—is changed, and he who refuses to acknowledge the change, and who tries to hold himself to a creed or "confession of faith," stultifies his own reason, bars his future growth, denies and dishonors manhood, if he does not commit intellectual or moral suicide.

Elaborating some of my indictments against marriage, as it is defined in the Common Law, the Canon Law and the statutes of most of the states in this country, and perhaps adding a few new indictments, I would say:

I oppose marriage because marriage legalizes rape. The law does not recognize marital rape. "Once consent always consent," say the law and the gospel of marriage. If Webster is correct when he says rape is "sexual intercourse with a woman against her will," then "rape in wedlock" is almost universal at some time during married life, as nearly every wife could testify—if she dared. If the wife submits—surrenders her person—through fear, or because of a sense of duty, or for any reason except love, such surrender may be more properly called "prostitution" on her part, but on the part of the husband it is rape, pure and simple; and because I oppose both rape and prostitution I oppose marriage.

I oppose marriage because marriage is love's greatest enemy. "Mariage is love's miscarriage." The marriage bond is essentially *bondage*, and love will endure no bondage—except such as itself imposes.

> Love's wing moults when caged or captured—
> Only free it soars enraptured.
> Can you keep the bee from ranging;
> Or the ring-dove's neck from changing?
> No, nor fettered love from dying
> In the knot there's no untying.

These lines do not voice simply the experience of the rover, the sensualist—him who knows nothing of love except in its physical manifestations, but they voice the honest verdict of all the ages and of all, or nearly all, who have surrendered freedom and self-ownership for married bondage; and the few exceptions which seem to disprove the rule can be shown to be not exceptions at all. When closely examined it will be found that the few married lovers live above marriage—that the ethics of their lives are the ethics of courtship rather than of marriage.

(*Continued on page 109.*)

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, APRIL 7, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?"

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the Origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, April 13. Honore Jaxon will deliver the opening address.

Samples.

Persons receiving a copy of Lucifer for which they have not subscribed will please read it carefully and note the special offer to new subscribers.

THIS WEEK'S Lucifer is monopolized by the editor, to a very unusual extent, in order to fully present his views on the question of Freedom versus Marriage. The "Free Thought Magazine," the "Blue Grass Blade" and some other journals, have for years been speaking of Lucifer as "the organ of the free lovers of this country," the "free love sheet," etc. When receiving the weekly dues for the paper at the post office the gentlemanly clerk said, "Is your paper a free love organ?" Frequently the same question is heard from people who ask for information and not because of hostility. To answer these questions in few words is not possible, and so this edition of Lucifer is largely devoted to a candid, straight-forward and, as far as possible, complete statement of what the editor believes to be the main points in controversy between those who advocate institutional marriage and those who accept the logic of Freethought, or of freedom in all departments of life. Long as this statement seems it is still incomplete, and will probably be supplemented in succeeding issues of Lucifer.

Joseph Anthony.

The following brief announcement will be read with regretful interest by many of Lucifer's readers:

"Passed to other realms, on the evening of February 27, in this city, Los Angeles, Calif., Joseph Anthony, aged sixty-seven years. He was a friend and champion of Lucifer, and occasional contributor to its columns. A good man; a just man."

For ten years or more Joseph Anthony has been one of the most faithful and most helpful of all those who have made the cause of Lucifer their own. He was one of those who never let his "left hand know what his right hand did," figuratively speaking, and with reference to deeds that are commonly called generous or charitable. He was a "Friend," or Quaker by birth and education and though discarding theologies of all kinds he retained the phraseology and many of the mental characteristics of the followers of William Penn.

For several years his health had been failing and for that reason he made his home in Southern California. It is hoped that his daughter, or some one who knew him well, will send us a more detailed account of the life and labors of "Friend Joseph," as he was familiarly called by those who knew him best and who loved him for his many noble qualities of head and heart.

The Gospel of Discontent.

Lucifer is not an "organ" of any sect, party, "ism" or organization, but it has a "mission,"—it has a work to do, and is trying to do that work to the best of its limited ability.

Its first and most important work, as seen by those most nearly responsible for its management, is to preach the gospel of discontent.

Until people become discontented with their environment it is utterly hopeless to expect them to make an effort to better themselves, or their condition.

For instance, so long as the average citizen is content to pay his servants in Washington salaries ranging from five thousand dollars a year to fifty thousand a year, with perquisites, or extras, amounting to quite as much more, while he himself receives less than one thousand a year, and so long as the citizen is content to see these servants go off on fishing excursions and other holiday vacations of their own making, with free passes in palace cars, or on government steamers, with all other expenses paid by those who can afford no holiday excursion or vacation from year end to year end; and so long as the citizen is content to allow a financial system to exist that enables a public servant to begin his term of office a poor man and to come out of it a multi-millionaire, while the citizen himself, with constant and unremitting toil and pinching economy can save absolutely nothing for a rainy day, for sickness or old age; and so long as he is content to uphold a financial system that allows foreign and domestic debt-holders to violate their contracts and to thereby double the value of their holdings while reducing by half the power of the debtor to pay the debts; and so long as the citizen upholds a land-and-money system that allows one woman,—Hetty Green, and her son, Ed. Green, (Chairman of the Republican State Central committee of Texas) to foreclose mortgages upon one hundred and fifty firms, or individual debtors—in Chicago alone to the amount of four millions of gold dollars, (as they are now doing) with a multitude more of debtors in the same toils whose turn may come in the near future—so long as no rebellion is inaugurated against a land and money system that enables a few persons to monopolize the earth and its opportunities, thereby making slaves or beggars of the great masses of mankind;—just so long as such contentment as this prevails there is and will be absolutely no rational ground of hope that poverty, crime and misery will ever be lessened, or that the sum total of human happiness will be increased.

Lucifer is by no means the only evangelist that is preaching the gospel of discontent along the lines just enumerated. There are many hundreds, perhaps thousands, of journals, now published in this country and in many other countries, that are trying hard to wake people out of their stupid contentment under the economic and governmental systems that rob them, and that are gradually but surely becoming more powerful, year by year, while the power of resistance to these oppressions and oppressors seems growing yearly less and less.

But while Lucifer gladly recognizes these helpers in the work of governmental and economic reform there is one field of agitation, one department of reformatory endeavor in which Lucifer stands and works almost alone, and that is the reform

that demands the Freedom of Woman from SEX SLAVERY.

While Lucifer clasps hands with all reforms and reformers who work for human liberty, and who demand equal justice for all, it recognizes that there is a reform more important than all other reforms, viz.: the reform that would strike the shackles from the bodies and minds of the *mothers of men*. Lucifer recognizes that while men are enslaved, governmentally, economically and financially, women are enslaved not only in all of these regards but also in their sex-natures, in their reproductive powers and functions; that while man is a slave woman is the slave of a slave.

Lucifer recognizes that until woman is free to own her person; free to do her best as a race-builder; free at all times to choose and refuse in the matter of co-operators in her work of race-reproduction; free at all times to say whether or not she shall become a mother, and free to demand and receive right conditions of all sorts necessary to practicalize the right of children to be *born well*—if born at all—Lucifer recognizes that until woman's freedom on these lines is achieved all other freedoms will avail but little—or rather that all other human freedoms will fail of accomplishment.

Slave mothers cannot give birth to a race of free men!

And this is why Lucifer's work is mainly to preach the gospel of discontent to women, to the mothers and prospective mothers of the human race. As yet the great masses of women are not awake to the fact that they are slaves—not conscious of their own degradation as individual human beings—not conscious of the fearful responsibility that rests upon them as creators of man and of man's institutions. Woman does not see that man's institutions will be like unto himself,—neither better nor worse, and that man himself will be as his mother makes him, neither better nor worse.

Lucifer recognizes not only the importance but the difficulties, the almost insurmountable difficulties that bar the way to the realization of woman's emancipation from sex-slavery. This reform is by far the most unpopular of all reforms. Woman herself is the worst foe of her own freedom. Through ages of submission to her spiritual guides, whose power over mankind depends upon their control of woman and of her children, she regards sex-reform as wicked, impious, "disreputable" and *unclean!* With woman herself, and with her legal lords, and with her spiritual and legal advisers all banded against us, Lucifer's work is pre-eminently a thankless one, and, so far as the life of the present generation is concerned, a well-nigh hopeless work.

But to him who can look forward to the centuries to come there is hope. Happily the life of the race is not confined to this present generation of women and men, and if only a few can now be awakened there is hope that the discontent will grow, as the years roll on, increasing in a geometric ratio, so that he who shall look backward from the heights of a thousand years from now may reasonably be expected to wonder at the contentment, the enslavement, the self-abnegation of the women of today, much as we now look back with wonder and with pity upon the history of the "cave-dwellers," as revealed by archaeologic researches.

A Free Man's Creed.

(*Continued from Page 107.*)

I oppose marriage because marriage is a yoke, and because the yoke is unequal, putting the heavier end upon the neck of the weaker yoke-fellow. Marriage is *conjugality*, and conjugality means being yoked together. *Juga* means a "yoke," and whenever the ancient Romans subdued an enemy they made the conquered to literally and really "pass under the yoke," to show to them that henceforth they were not free, but the slaves of the Roman people. When a woman marries she passes under the yoke, the yoke of marital bondage. The word "marital" comes from *mari*, the "husband," to indicate that marriage is *man's* institution—made for man's convenience and benefit, not or woman's.

The history of marriage shows this. The Jewish Decalogue extolled even by many Freethinkers, puts the wife among her husband's chattels. The Christian canon law, founded on the sayings of Jesus and of Paul does not put woman and man equally under the yoke. Shakespeare is noted for the fidelity with which he paints man and his institutions, and in "The Taming of the Shrew" he gives correctly the status of woman in his time, under Christian marriage, when he makes Petruchio to say,

> I will be master of what is my own:
> She is my goods, my chattels; she is my house,
> My household stuff, my field, my barn,
> My horse, my ox, my ass, my anything;
> And here she stands, touch her who ever dare.

And Katharina endorses what her husband says when she thus lectures rebellious wives:

> Thy husband is thy lord, thy life, thy keeper,
> Thy head, thy sovereign; one that cares for thee,
> And for thy maintenance; commits his body
> To painful labor, both by sea and land;
> To watch the night in storms, the day in cold,
> While thou liest warm at home, secure and safe;
> And craves no other tribute at thy hands,
> But love, fair looks, and true obedience;—
> Too little payment for so great a debt.
> Such duty as a subject owes a prince,
> Even such a woman oweth to her husband;
> . . . . When they are bound to serve, love and obey.

And much more of the same tenor. All this is in full accord with canon law, as we have it today, built upon the sayings of Paul and of Jesus, who never put woman on equality with man; and therefore I oppose marriage because—admitting bondage to be necessary it is not right that bondage should be unequal. It is not right that the individuality of woman should be merged in that of man. Admitting that husband and wife should be one it is not right that the husband alone should be that one.

Those who may wish to know what marriage has done, and is now doing, for woman and her children, should read "Woman, Church and State," by Matilda Joslyn Gage.

I oppose marriage because I believe, with Col. Ingersoll,—see his lecture, "Liberty for Man, Woman and Child," that the "unit of good government is the family," or that the family is the type and basis of government, of the "community," the state, or the nation. I recognize that the government of the United States is exclusive, jealous, partialistic, narrowly selfish, despotic, invasive, paternalistic, monopolistic, and cruel—logically and legitimately so because the unit and basis of that government is the family whose chief corner stone is institutional marriage.

I oppose marriage because I believe it to be the "Bastile," the last refuge and fortress, or stronghold, in, by and through which Ecclesiasticism hopes to perpetuate its power over mankind. All ecclesiastic organizations or nearly all, are now clamoring for more laws limiting divorce, thereby holding the oppressed and abused wives to their "duty" as breeders of the "anit," breeders of the poorly endowed,—those who, like their mothers, will not have spirit enough to rebel against tyranny, and will be content with the lot in life "to which it has pleased God to call them."

I oppose marriage because the despotic and invasive "state" joins hands with the church to uphold and perpetuate its "peculiar institution," canon law marriage. Hence the statutes against the dissemination of knowledge in regard to sex, and in regard to "prevention of conception," which would lead to limitation of families, thereby depriving both state and church of their needful supply of submissive slaves. Church and state are Siamese twins, so inseparably connected that whatever threatens the life of one threatens the life of the other, and they both recognize that free motherhood—the abolition of marriage—would mean, in time, the abolition of both church and state.

Several other points need elaboration, and may possibly receive attention next week.

H. L. Green on Marriage.

In "Free Thought Magazine."

After we published our editorial on the Putnam-Collins tragedy in the January Magazine complaints came to us from a number of quarters that we had misrepresented the Free Love doctrine, and Moses Harman requested that he might have a hearing on the subject through the pages of this Magazine. Knowing Mr. Harman to be the editor and publisher of Lucifer, the organ of the Free Lovers in this country, and one of the ablest disciples of Freeloveism, and withal an honest, conscientious man, who has the courage to put his Free Love theories to practice in his own family, we decided it would be but justice to the Free Lovers, seeing that we had criticised their opinions, to allow Mr. Harman, as their representative, to give their version of what Free Love is in our pages. Besides, we hold, as a cardinal doctrine, that no class of believers should be condemned until they themselves have a fair opportunity to present their doctrines from their own standpoint, and by their ablest representative. This is the theory of true Liberalism in contradistinction to Orthodoxy. We care not how odious an opinion may seem to be at first sight, its advocates should be granted a fair, honorable hearing before they are condemned for advocating them.

Mr. Harman's article, under the title "A Free Lover's Creed," appears on another page of this number of the Magazine, and we request each of our readers to peruse it carefully, as it is probably the very best that can be said in behalf of the Free Love theory.

We promised Mr. Harman that we would reply to his article in the same number of the Magazine in which it appeared, but since reading it we hardly think any reply is necessary. As Brother Moore, of the "Blue Grass Blade," often says, it seems 'most impossible to get a Free Lover to set forth plainly what his views are on the marriage question. We notice that Brother Harman has that defect, but after all, we think the intelligent readers of the Magazine can pretty plainly see through his eloquently presented sophisms and get to Mr. Harman's real opinions, that seem to be about this: That there should be no marriage laws whatever, that men and women should be allowed to cohabit together, miscellaneously, as their judgment, feeling and inclinations may dictate. That men should be at liberty at any time to choose who shall be the mother of their children, and that women should freely choose the father of the children they desire to have. That there should be no restraint whatever as to parentage in the business of rearing children. After you go down through Brother Harman's panegyrics on Liberty and Fraternity and his denunciations of marriage Slavery, we are sure you will perceive his ideas as to marriage are about what we have above indicated. Of course Brother Harman, knowing that he was writing his article for a publication read by people who take no stock in his Free Love views, has dressed them up in as attractive a garb as possible. But when he writes for his own journal, Lucifer, he is not so careful. In his issue of February 24th on the 2d page, one "Carrie L— of Oregon" asks for a little information as to the meaning of something stated in "Motherhood in Freedom," a book recently written and published by Mr. Harman. To this inquiry Mr. Harman replies editorially:

"The idea elucidated in 'Motherhood in Freedom' is that a woman should be free to choose the best conditions available when she wishes to become a mother. This includes her right to choose a man other than her husband, if she considers that other man better fitted mentally and physically for fatherhood.

"Such choice is necessarily conditional on the willingness of the man she prefers. For instance, a woman may live with and love a man who is consumptive or scrofulous, and thereby unfitted for fatherhood. She may be physically able to bear, and both may intensely desire a child. Now, conventional morality would say that she must bear a child by her husband or remain childless as long as he shall live."

It will be noticed that Brother Harman is a little more specific here than in his article. As the saying is, he "lets the cat out of the bag" in writing to Sister Carrie. Let us look at this theory for a moment. Brother Harman, of course, holds to equal rights for both men and women. Therefore, if a man's wife is physically broken down on account of bearing and raising children and possibly taking in washing or doing other labor in support of a lazy husband, and he decides that he needs another child, he shall be permitted to call on one of the neighboring women who is in good health, without consulting her husband or any one else, to mother his child. On the other hand a husband, by exposure to the inclemency of the weather, in his legitimate occupation, has caught a severe cold that settles on his lungs, which results in consumption, and thereafter his wife concludes that it is best to increase the number of her offspring, and in this matter, to guard against her husband's consumptive germs, she calls upon her neighbor Brown, requesting him to officiate. When the inhabitants of a whole neighborhood, or of a whole State, practice that kind of "moral philosophy," what kind of civilization will we have? We will admit it would do away with the kind of prostitution that now infests our large towns and cities, in the same manner it would destroy our rum shops to allow everybody to sell liquor without a license or permit.

As Mr. Harman has stated his views of marriage, we will close this article by presenting our views.

We hold that marriage is the most important and the most sacred contract that human beings can enter into—that it is the most sacred, not because of the Adam and Eve myth story in the mythical garden of Eden, but because it is founded upon the everlasting laws of nature, and has been proved by experience to have produced the greatest amount of happiness of any institution of the world.

We so highly prize this institution that in place of destroying it, as Brother Harman and his Free Love friends are trying to do, we would have the government protect and guard it and improve it in every possible way by legislation and otherwise.

We believe that in all our schools there should be teachers well qualified to teach the students those things that would prepare them for good husbands and good wives, good fathers and good mothers. That, in fact, everything should be done that is possible to do to fit young people for this most important institution.

Young people should be taught to look upon marriage as a life-long institution and to bend all their energies after marriage to make their companion prosperous, joyful, happy and contented. In other words, as before stated, in place of trying to destroy the marriage institution we should do all in our power to improve it.

The above are our ideas of marriage, not clothed in such beautiful and persuasive language as are Brother Harman's views, but we are willing to submit them, side by side with those of our Free Love friend, and ask the reader to decide which, in his or her opinion, when put to practice, will produce the most complete civilization, and be productive of the greatest happiness?

REMARKS.

Whether Mr. Green's reply to my article is couched in the language of fairness, and whether his interpretation of my "real opinions" as seen by himself in what he is pleased to call my "eloquently presented sophisms," is a truthful interpretation or not I leave the readers of Lucifer to judge.

As to the quotation from Lillian Harman's reply to Mrs. Larson, in Lucifer of Feb. 24,—which quotation Mr. Green says "lets the cat out of the bag," I would just say that if I had been writing the reply in question—which Mr. Green must have seen was *not* an "editorial," nor printed as such—I would have said something like this:

The idea constantly presented in the pamphlet, "Motherhood in Freedom," is that woman should be *free*, and therefore she would never have to choose between her husband and some other man for paternity of her prospective child. No woman who acknowledges "husband's rights" can claim to be a free woman. With this exception I endorse what my daughter said in the reply referred to.

"Brother Harman, of course, holds to equal rights for both men and women," says Brother Green. Yes, and because I hold to equal rights I object to marriage ownership. Man has the unquestioned right to self-ownership, and this is all that woman can rightfully ask, and she should be content with nothing else. Self-ownership is the only basis on which equality of rights of the sexes is possible. Reciprocal ownership—or equal ownership of each other's persons, is simply an impossibility, since nature has made woman and man with very unequal powers and functions, so far as reproduction is concerned.

"If a man's wife is physically broken down . . . . in support of a lazy husband, and he decides that he should have another child," queries my critic. Under equal freedom there can be no trouble in a case like this. If man decides that he needs one or more children there should be no law to prevent him having all he wants—all his organism will produce, but to demand that some *woman's* organism shall be made to produce a child or children for him—whether that woman be called his wife or not, is quite a different matter. It is a maxim in economic equities that to the worker belongs the product of his or her labor. Then if a woman conceives, gestates, builds and gives birth to a child that child is *hers* "against the world." And so also of man. Whenever he conceives, gestates, builds and gives birth to a child that child is *his* against the world. In this way, and in this way only, can any man rightfully and truly become the owner of a child, except it be by gift or purchase from the real owner, the mother; and it is an open question whether a woman has the moral right to give away or sell her child. The old idea that paternity, or the fact of fertilization of the human ovum, confers rights of ownership upon man, is one of the superstitions of our ignorant and brutal ancestors, which superstition modern Freethinkers should be ashamed to acknowledge belief in,—as it seems to me.

Yes, Brother Green, I plead guilty to the charge of demanding for woman the right to refuse to bear a child for a consumptive husband, a scrofulous or epileptic husband. I claim that a woman who does this, when a better fatherhood is possible, commits a crime against her child, an unpardonable crime.

If this be treason, let the editor of the "Free Thought Magazine," and his brother reactionists, make the most of it.

Lucifer stands for more liberty, as the cure for the evils of our social system. The "Free Thought Magazine" stands for more law, and would compel women to submit to, and be sexually "true" to, a diseased or otherwise unwelcome husband, in obedience to the demands of a priest-made and anti-natural institution.

The chief point in Brother Green's reply is that I am uncandid, that I deal in "sophisms," which Webster says mean wilful deception. To prove this he has been compelled to misrepresent me. The "moral" of this is that he who accuses another should be careful lest it be shown that his accusation is simply the reflex action, or the subjective picture of his own mental status. Hence the wisdom of the old injunction, "Judge not," etc.

To show that Mr. Green misrepresents me I will send free to any applicant a copy of Lucifer Feb. 24, containing the reference to "Motherhood in Freedom," and to all who want to know what I have said on the question of free motherhood, as against marriage slavery, I will send the pamphlet itself for three two cent stamps, and if this is too much to pay I will send it free, post paid, to any earnest truth-seeker.

In closing will just say that the "monogamy," spoken of in my article reprinted in this issue, is the *voluntary* sex-companionship of two persons, a woman and a man, and has nothing whatever to do with institutional marriage.

"Bruno, the flames that 'round thy body curled
After thy taunt was at thy tyrants hurled,
Gleam through the years and make thy name adored."

VARIOUS VOICES.

Ella Slater, Kan.:—I will enclose twenty-five cents for which please send your "Light Bearer" until the time paid for expires and then I hope to have one dollar ready to send you for one year's subscription. A friend who takes your paper kindly sent me the papers commencing with the first chapter of "Hilda's Home," and all the reading is so good and is just the right kind of education for old and young, that as I have a daughter just coming into womanhood I am very anxious for her to read Lucifer, and we both are anxious for the rest of the story. My daughter said to me since reading "Hilda's Home," "Mamma, I never will marry." I will not tell her not to marry but I will educate her so that she will not want to marry but will live happier, I hope, than most married women live.

Mrs. T——. J——., La.:—Your paper duly received. Your publications appeal to me very strongly. My one regret is that in this section I stand practically alone. I have never had the courage to express my opinion to any one here except my husband and a very dear sister, both of whom are freethinkers; but neither of them agree with me.

I enjoyed the paper you sent me. Your comments on "Love Ideals" are especially happy. I shall preserve them. J. Wm. Lloyd's "New Love Ideal," I have read and re-read with intense interest.

I inclose fifty cents for list of books and papers. I wish I could help you in your noble work, but poverty, as well as the lack of my husband's support and sympathy, debar me now. Yet I live in hope.

I have seen so much of the evil effects of the present social system, that I am sure there is a better way. While man has every liberty so many thousand women, good and true, are denied those crowning joys of woman's life, love and motherhood. Also many more suffer equally in uncongenial marriage, while untold thousands are sacrificed every year to this Moloch of conventionalism—Monogamy, or Virtue, which shall we call it? I am beginning to fear they are in truth sacrificed to keep their sisters in slavery.

Please wrap the literature you send me so securely that no part of it may become exposed during transit here. I live in a very orthodox community, mostly Catholic, and I hope in time to get a position here in the schools; therefore I have to be very careful. Ah! how much it would enhance my happiness to be able like yourself to boldly proclaim these portentous truths to an awakening world.

Mattie E. Hursen, Battle Creek, Mich.:—I have re-read J. Wm. Lloyd's article, and observation and limited experience bear me out in saying I believe he has struck the key note of harmony, which means health and happiness for the human race. I have witnessed cases of what he calls the "centripetal extreme" and have seen the direful results of such intense love, and wondered why such results should follow in the wake of what the world called good; and have asked myself the question, was it good? Was it not a diseased condition of the nerves, etc., etc.? In my own case, never having felt the "grand passion," never having had the "soul mate"—"heart comrade" I have never been free from that "vague unrest, a thirst unquenched," in fact a longing for something I know not what, as though there was a something lacking in my life.

Then again I have known wives who were really happily mated, chafe under the restraints laid upon them by husband and society, because they could not have the freedom to admire what was admirable in other men, and later on get all out of harmony with home and husband and finally do what the world calls a disreputable act. They would be criticized thusly, "Why did she do such a thing?" "She had such a nice husband, and such a good home." "Yes, and she had all the nice clothes she wanted, and what more does a woman want?"

Then I call to mind a family where I lived for four months,

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the most harmonious family I ever met, with two of the sweetest children who never disagreed, but loved each other dearly and played together like kittens. I called out the confidence of both husband and wife, neither knowing about the other, each told of the great love and confidence they placed in the other, each condemning self because having a lover outside, and feeling that each was doing the other a great wrong. The man said to me in one of his confidential talks, when his wife was away, "Why do I do this? Can you tell me? I can't help it; this attraction is stronger than I can resist, and the worst of it all is, *I do not want to resist it*."

In like manner the wife with tears in her eyes criminated herself, saying, "W—— is one of the best men in the world, and the children are all I could desire, and I have everything heart can wish for, as far as lies in my husband's power, but this pulling at my heart-strings that takes me to this other man I cannot understand. Why must it be so?" Then she says, "Instead of being sorry after I get home I am happy in the thoughts of it, and am brighter and better to W——, and love my children better. What is the meaning of this? Can you tell me?" My answer to them both was, "No, I do not know, how I wish I did."

While I was there in that loving, harmonious atmosphere, instead of being happy in their happiness that "vague unrest" took such strong hold of me that I wanted to get away and do battle with the cruel, wicked world again. Then, Mr. Harman, if I could only tell you of the wives who have talked to me of the association with their husbands as "nasty," "dirty," "vulgar," "beastly," "vile," and say they felt like vomiting after it, etc., I tell you it would fill a volume.

Then while dressmaking in a city of Michigan I did lots of work for prostitutes, and called out the confidence of a great many of them, and they all, or nearly all, have this feeling of nastiness, and only one of all I ever talked with but said they had got into it through the lies of some man and their own trusting love nature; not through being born depraved. The one exception was a beautiful girl who told me her father was a fast man, a woman's man, using her own words, "and I am my father's own girl. I am here for no reason only the love of it, and unlike the rest of the girls in the house I can leave when ever I get ready. To my folks at home and my friends I am away on a visit to school girl friends in other cities; when I begin to get tired of this I shall go home and be respectable. Yes; when I get ready I shall marry a 'respectable' young man in 'our set' and he never will be the wiser; but never you fear about my cheating him any. While I am here in a fast house he is visiting fast houses at home, but you know I couldn't do that and maintain my respectability."

I could go on duplicating these experiences till they run into the dozens, but it is useless. I have pondered much over these things and wondered at the why of it, but never till reading Lloyd's article got any scientific explanation therefor. Now if this great Centripetal and Centrifugal force, or in other words, the law of attraction and repulsion, is the force that holds planets true to their center of attraction, and we are taught that it is, why then should it not be a law that holds good through the whole universe of matter? And if it be, then why should it not act its part in the life forces of the human family? Can you answer me these questions?

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The New Calvary.

Ah! it was easy when the world was young
To keep one's life free and inviolate,
From our sad lips another song is wrung,
By our own hands our heads are desecrate,
Wanderers in drear exile, and dispossessed
Of what should be our own, we can but feed on wild unrest.

Somehow the grace, the bloom of things has flown,
And of all men we are most wretched who
Must live each other's lives and not our own
For very pity's sake and then undo
And that we live for—it was otherwise
When soul and body seemed to blend in mystic symphonies.

But we have left those gentle haunts to pass
With weary feet to the new Calvary,
Where we behold, as one who in a glass
Sees his own face, self-slain Humanity,
And in the dumb reproach of that sad gaze
Learn what an awful phantom the red hand of man can raise.

—*Oscar Wilde.*

Glimmerings of the Dawn.

BY JAMES S. DENSON.

The way our masters spend our money to no good purpose is shown in this editorial paragraph from the New York "Journal," and the paragraph shows also that now and then an editor gets a glimmering of light and lets the world have the benefit of it:

Secretary Morton has issued an exhaustive report on "The Tapeworm of Poultry." It is profusely illustrated and represents the work of several of Mr. Morton's high-priced experts. The value of this production may be measured by the announcement in the closing chapter that these special insects of the poultry yard are harmless. In one respect they are different from the Agricultural department. This institution squanders public money with a recklessness that shows it to be anything but harmless.

* * *

Bruce Price, president of the Municipal Art Society, of New York, comments very pungently on Revivalist Moody's late onslaught on art. Mr. Price says: "Mr. Moody's attack on art is what might be expected from a man who has been living in the valley all his life. In the valley he sees very little. He is down in a fog, while we admirers of art are climbing to the hill-tops where we can survey the surrounding country." That is neatly said. Moody has always been plodding along in the valleys of superstition. Hemmed in his own little vale of antiquated dogma he fancies that everything outside is "heathen." He is as provincial as any villager who has never been outside his native township.

* * *

Another rebuke for the anti-human Moody, who thinks his body without clothes would be rank poison to the morals of the beholder! F. Miranda, president of the American Sculpture Society, thus pays his respects to the ascetic:

"My son, who is now thirteen, is just as familiar with the human form in the nude as I am myself. I do not keep him out of my studio. He comes here at all times, and is being educated to see nothing immodest in a nude figure of man or woman."

There is enough common sense in the words and the work of President Miranda to make him worthy of a monument of the most enduring granite. He is a true educator.

In the debate in the House of Representatives on the Immigration bill, one section of which bars out all intending immigrants who cannot speak the language of the country of which they have been resident, a section which was admittedly aimed at the Russian Jew, Mr. Bartholdt said:

"If in this dawn of the twentieth century my constituents should ask me to join in further persecution of them, I would lay down my duties here, return to my sanctum and write editorials against such an inhuman proposition."

The office-holder who will give up his position rather than do an injustice is so rare that Mr. Bartholdt's brave words deserve more than a fleeting recognition. The proposed law would separate husbands and wives, brothers and sisters, and parents and children.

* * *

A recent example of pig-headed stupidity in the administration of federal affairs is appropriately exposed by the "Journal" of New York, as follows:

"There were numerous applicants for the position of translator of modern languages in the Adjutant-General's office, which had become vacant from the promotion of its incumbent to a chair in the faculty of Columbian University. The requirements of the position exact thorough acquaintance with French, German, Italian and Spanish, typewriting in these languages, experience in proof reading and preparing manuscript for the press, knowledge of cataloguing and indexing books as practised in the best libraries, and an adequate command of military history and the technique of the military profession. Among the duties exacted is the translation of foreign military works of importance—by no means an easy task of its kind. A woman carried off the palm magnificently, and, in spite of the urgent recommendation of the examining board, the great Mikado of the office says No. A woman is good to dance and flirt with young officers, good to breed food for gunpowder, but not good to fill any salaried office in the army, even of a pacific and purely intellectual sort, in spite of the triumphant fitness which has asserted itself over the sterner sex."

* * *

J. William Lloyd, in his new work, "The Red Heart in a White World," says in a foot-note:

"The governing spirit, operating along another line [other than the political] led to government in another form. Imagination, dreams, visions, clairvoyance, prophecy, magnetism, hypnotism, constitute a group of phenomena still not understood. In primitive life individuals strongly expressing such phenomena were flattered by the wonder and reverence of their fellows, and were tempted, and easily came to assume commission to control the mental life. From this germ grew the *priesthood*, which in its original form always tended to absorb art, science, and philosophy, and even when any branch separated it inclined to form a minor priesthood, as, for example, medicine, schools of art, thought, etc. The tendency and characteristic of a priesthood is to limit and petrify thought and ally with political tyranny. The antidote is a liberal, judicial, tolerant skepticism."

Two thoughts are to be emphasized here—Mr. Lloyd has expressed both—all differentiations of the original priesthood partake of the character of the parent, and all these minor priesthoods seek to ally themselves with the state. The most powerful and the most invasive of the new priesthoods is that

of medicine, as our statute books and the resolutions adopted by medical associations bear ample evidence.

* * *

The special commissioner of the New York "Journal "sent by that paper to gather the facts concerning the revolt in the Philippine Islands against Spanish rule, thus sums up the result of his discoveries:

It is the old, old story of Spanish conquest and cruelty, the rulers of the many islands of which Manila is the capital having changed little in their customs or characteristics since Magellan left them in possession, or Cortez won and lost Mexico to the flag of the Ferdinands. While in Europe and America civilization has progressed and developed, in the far East it has remained stationary, the church and the state governing in conjunction, and the Archbishop the Governor's superior, and the tortures of the Inquisition still well known from not infrequent application.

Not only did the persecuting church destroy the civilization of Spain by murdering or banishing its thinkers and its doers, but it killed the hopes of the succeeding generations when it sent away or tortured to death those who should have been the transmitters to them of selected blood. Not only was Spain cursed, but all her colonies, and the entire world was grievously wounded. It is an augury of hope when a newspaper with an immense circulation among the poorly-instructed masses dares print these truths. The lesson for us is that variations should be encouraged, not destroyed.

The Limitation of Population, and Woman's Freedom.

BY ELSIE COLE-WILCOX.

Permit me to express my hearty approbation of your reply to Mrs. Waisbrooker in Lucifer No. 651. I consider you right in every particular regarding the best and surest means to break down plutocratic rule.

What can a woman do toward emancipating herself or the race, if she must be eternally tied to a cradle? She can do nothing but drudge, and rear another generation of slaves to bear the plutocratic yoke.

That conditions should exist which make contraception an economic necessity is an outrage, I freely admit. But so long as they do exist it is worse than folly to try to ignore them. And the spirit of mercy, nay, of justice should prompt us to be careful how we force human beings into the world under conditions that make their lives a burden to them.

If these children could be born with the instincts of freedom so firmly implanted in their natures that they would rebel against the degrading conditions into which they are born, and carve their own way to freedom it might be different. But we have no reason to believe they will do so. On the contrary, they will go on as their ancestors have done, and continue to propagate slaves for the millionaires.

By limiting the number of our offspring we give ourselves more time and opportunities to work for the enlightenment of those we do have, and of others, also, whose parents do not see the necessity of such enlightenment. And to me, it appears a manifest injustice to the unborn, to force them into a martyrdom for which they may be entirely unfitted. And I have long wanted to protest against the assumption on the part of so many of our writers on sex reforms that there would be no use for contraceptics if women were free from man's invasion. It seems to me that anyone who has an insight into the real nature of woman will readily see the fallacy of such an argument.

These writers seem to take it for granted that women are devoid of sexual passion, and would never desire sex union except when they desired offspring. No doubt it is true that many women are thus deformed, or deficient in the attributes of their sex. But I fancy the great majority are not. Ages of repression on the part of women, in obedience to religious and "grundious" teaching has weakened woman sexually until she is no longer man's equal in that respect. But if free to consult her own needs and desires she would soon recover much of her lost vigor.

And even now, the great majority of women would not be content to live without sex intercourse except on the very rare occasions when children were desired.

I would not go to quite the extreme, though, suggested by Lois, and "kill the man" if I could not get away from him. Still I would uphold a woman in repelling invasion, at all hazards. But it is a mistake to suppose that contraceptics are not often mutually desired by true and loving pairs who do not, at the time, desire offspring.

The world may outgrow such inventions some day, but the time is not yet. In the meantime our senseless laws which forbid all knowledge of such things should be repealed, *or disregarded* and the best possible methods should be studied and given to the public, as freely as knowledge of hygiene.

Marriage—The "Freethinker's" God.

[The following is part of the reply of N. C. Mathers of Wichita, Kansas, to his critics who have censured him for his championship of Lucifer. A prominent member of the Freethought organization of that city had asked him this question. "Excepting Lillian Harman, and a very few intellectual people, would you associate with a woman who ignored the rite of marriage and the customs of society, and was raising a family of children on the free love plan? I would; but would you?" Mr. Mathers replies as follows:]

I will answer that by *first* asking you if you would associate with such "vile," "base," "immoral," people as all infidels are said to be? People who ignore the very existence of "our creater" and deny the divinity of "our Savior"? No, I am sure you would not associate with any such people as that, except Ingersoll "and a very few intellectual" people of his stamp.

No, Mr. M., we would not associate with people who prostitute a noble cause to the gratification of their sensual passions, but we *would* associate with people who understand and appreciate the aims at reform that *that* cause advocates and hopes to bring about; but not if they preach reform and practice orthodox prostitution.

Orthodox people link prostitution and all kinds of immorality and crime with "infidelity," when in fact these crimes and vices are only the outgrowth of orthodoxy. They class ignorant scoffers with enlightened freethinkers, and liberals make the same mistake concerning the advocates of social reforms.

The ignorant or dishonest self-styled freethinkers, who link "free love and whiskey" together are very little superior to the orthodox saloon-keeper, gambler or prostitute who are not "Christians" themselves, but want their children to be. And they'll all fight for Jesus at the drop of a hat.

You say, "When we have freed people from a much larger share of superstition we may with some hope of success attempt sexual reforms."

You mean to say, After we have pounded away at the snake's tail a few generations longer we may then with safety gradually work up toward its head, and give *that* a whack or two.

I think so long as people breed children in such large quantities and of such poor quality it will be a slow and thankless task trying to free them from their superstitions.

You can not free the camel of its hump so long as you continue to breed it with its kind. Those superstitions have stuck to mankind, and will continue to stick to them so long as they hold to the old superstitious ideas concerning the sacredness or divinity of the marriage rite, or rights. That superstitious idea is harder to break down than is the God idea, and it is just as fallacious and more detrimental to human progress.

The marriage rite is the "Freethinker's" God. The marriage rite is as much a product of the priesthood as baptism is. It is simply another form of selling indulgences by the priest.

People who denounce free love, as some of those writers did in the "Free Thought Magazine," have only had a passing glimpse of the freethought field through the cracks of the orthodox fence that their fathers have built around it.

The great question of the day is, "What shall we do to be saved?" and "verily verily I say unto you," read Lucifer.

Population and Economics.

BY LILLIE D. WHITE.

Mr. Harman "avoids personalities as much as possible," but evidently the possibility did not exist in the editorial under discussion in 640. "When woman's sense of responsibility to the unborn is fully awakened she will not bring children into the world until conditions are provided that will give to each a place at nature's table" might have been intended for women in general, but the lines following, "such conditions as will not require the discontinuance of the favorite family paper in order that all may have bread" must have had reference to the parent who had requested Lucifer stopped because the choice of bread or Lucifer had to be made.

This looked to me like a reckless hit, because it was made on the head of an unoffending person for if the parents of a fine family of loving happy children, intelligent enough to read Lucifer, whose love was proved by their sacrifice, well enough off, I infer, to have brought their children pretty well along toward years of maturity—are not fit progenitors of the race where under the sun shall we find proper parentage?

That class of parents deserve great credit for having all the children they possibly can have. It is from that class that we may expect the energy and strength, the *life* that sometime will break the bonds that fetter us, burst through the shell of oppression and injustice that surrounds us.

Nothing but life, a great flow of abundant over-flowing life will do this. To destroy, to annihilate to *check* life destroys the means of our salvation.

I do not object to individual mothers limiting their families to suit the income—on the same principle that I would not advise them to spend their little money on beautiful pictures or books or pleasures that they long for, that they have a right to and ought to know—but that such restriction is a remedy for economic evils is just as absurd and impossible as that the denial of books and pictures could be a remedy.

I have always advocated woman's freedom in motherhood with reference to *herself* only, not as to its effect on society or the race. In fact if the perpetuation of the race is a good thing we owe untold gratitude to unwilling mothers for so far the world has mostly been populated by them. I call Mrs. Russell's attention to this. I fear she has given a wrong meaning to my words formerly.

If Mr. Harman's suggestion that "woman should not bring children into the world until conditions" etc., were acted upon it would simply wipe out of existence the wage earners of the world, for no parent depending upon wages—upon a place to toil granted by a master—has any assurance whatever that he or she can provide for the helpless years of the childhood of a family. And if his strike could be inaugurated and not another child be born for twenty-five years, I see no reason to believe that the world would be in any better condition to receive them then than it is now so far as the effects of their absence is concerned.

In my opinion the labor problem is helped toward solution by every accession to the ranks of toilers. Every year of "hard times" augments the army from the middle class who are squeezed out by the millionaire's mill. Improved machinery adds its thousands every year. All these are welcomed by the philosophical labor reformer. New life must come to replace the old.

If there were an actual scarcity of honey Mr. Harman's argument drawn from the bees might be a good one; but there is not, every working bee comes into the world with ability to produce all the honey he needs himself and more. The queen bee never restricts or starves her progeny for the sake of storing up honey for the drones. The restriction begins in quite another quarter and is carried out in a decisive and effective manner, and the greater the number of bees the neater and quicker the job is done.

To me the fear of over population is so groundless that I regret while I am amused to see the concern displayed by Mr Harman and Mr. Coolridge. Mr. Harman refers to that remarkable freak of fecundity in a way that seems to say: "See what we are coming to if mothers go on unchecked in their head-long career toward multitudinous maternity."

Mr. Coolridge thinks if "every woman has as many children as she may wish to have" it is equivalent to "increasing the number of sufferers."

Willing mothers do not increase sufferers. The suffering is caused by the exploitation of the honey made by the working bees—these children—into the millionaire's hive.

As a matter of fact Mr. Harman and Mr. Coolridge have every reason to be thankful that the theory they advocate is working out so well.

Women are not, by any means, tumbling over each other in eagerness to imitate the example of prolificness in Lucifer 650.

Large families are comparatively rare nowadays. On every hand we find young men who refrain from marriage because they know that industry and skill do not give assurance of ability to provide "places at nature's table." Young women refuse to marry for various reasons. The wives of working men are moving heaven and earth, so to speak, in their frantic endeavors to limit the family to the possibilities of a scanty and constantly lowering income. They grasp eagerly at any knowledge of contraceptics, preventives, methods of abortion, anything, everything to lower the cost of living. Thus adapting themselves to the millionaires' regime that stores the honey of the working bees in the hives of the drones. All this has a tendency to eliminate from human nature the parental instinct and desire that lovers of the race think so important. I too "avoid personalities as much as possible," and hope I have not transgressed this rule.

REMARKS.

I may not be a "philosophical labor reformer," but I still insist that it is the quality of population rather than the quantity that will bring "salvation" from plutocratic rule. The more "life" we have of the lower types the more easy it will be for the slave-holding class to perpetuate its power by pitting the slaves against each other. It is only the strong, the intelligent, the self-reliant, the self-respecting men who can be relied on to bring salvation for themselves and their fellow toilers, and such men as these are not born of submissive, improvident mothers.

The mother bee does not store honey at all, nor does she portion it out to her offspring, but being herself free and strong, self-reliant and provident, she produces a race of workers who will not become slaves to drones. The human mother is not free nor strong, self-reliant nor self-respecting, and her offspring are—like unto herself! An important difference. When will the human mother go to the bee, "consider her ways and be wise."

Most of the points brought forward by Mrs. White are sufficiently answered by Mrs. Wilcox and Mr. Coolridge in this week's Lucifer, and the rest seem to me to be self-refuting. At all events we have no further space for answer in this week's issue.

M. H.

Fiat Money.

BY HENRY M. PARKHURST.

As Mr. Hutcheson, in No. 650, does not use the term "fiat money" precisely as I do, it becomes necessary for me to explain what I mean by it. Money is "fiat money" just so far as its exchangeable value independent of legislation falls short of its exchangeable value in consequence of legislation. Our silver dollar would be about one half fiat, were it not redeemable in debts due to the goverment.

I cannot believe that brother Hutcheson has so little appreciation of free speech as to think that a free expression of opinions needs an apology in a free paper; especially as he has not apologized for what he has written.

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, APRIL 14, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

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BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, April 13. Honore Jaxon will deliver the opening address.

Samples.

Persons receiving a copy of Lucifer for which they have not subscribed will please read it carefully and note the special offer to new subscribers.

E. C. WALKER writes us that "Comstock is beaten in the 'Triumph of Death' matter." To anyone wanting to see what all the trouble was about, we will send the book, D'Annunzio's "The Triumph of Death," cloth binding, fine paper, at publisher's price, $1.50.

The Outlook—Suspension of the Magazine.

The April number of the quarterly magazine, "Our New Humanity" is nearing completion but will not be ready for distribution so soon as expected, because of our inability to hire the needed help. The "Prosperity" promised by the Republican managers has seriously crippled all kinds of business, except it be the office-holding business, the interest-taking and rent gathering business.

Especially hard is this prosperity upon the business of publishing reform journals. Even such journals as the old and well-established "Truth Seeker" of New York have felt themselves compelled to call upon their friends for special help to tide them over the crisis.

Lucifer and "Our New Humanity" have made no such appeal, and, as our friends know, they are not backed by a "sustaining fund," an "indemnity fund" or "guarantee fund," nor by political or other influence, such as are possessed by reform journals in other lines. An instance of this is the paper called "Light of Truth" of Columbus, Ohio, which paper in a late issue made the statement that in the past seven or eight years it had been aided by a liberal minded friend to the amount of some thirty thousand dollars. Many private fortunes have been sunk in the effort to establish and keep alive papers that advocate political and economic reforms. Col. Norton of this city, editor and publisher of the Chicago "Sentinel" is reported to have said that he has sunk more than twenty thousand dollars, of his own money in the business of publishing reform literature in his line. From many other publishers come the same or similar statements.

A few words by way of retrospect may not be here amiss. When the publication of a quarterly magazine, in connection with Lucifer's work, was first decided upon the financial outlook was very different from what it is now. That was before the last of the great "financial conspiracies," the conspiracy of plutocracy against productive labor known as the single standard, or the gold standard conspiracy—before this crime of crimes had culminated in the election of William McKinley as king of the United States of America.

Within the past year Lucifer has made an expensive move from Topeka, Kansas, to Chicago, and has paid some hundreds of dollars of old debts—not legally collectible debts but debt of honor, debts owed to persons who had assisted us in time of special need.

The patrons of Lucifer and "Our New Humanity" are not of the wealthy classes. They are not of those who hold bank accounts, or who are in receipt of rents, interest, salaries or dividends, and consequently the financial pressure bears specially hard upon them. They are not of the privileged classes, else they would not patronize journals whose object is to destroy privilege. Hence instead of asking them for donations of aid we decided to economize by letting "Our New Humanity" sleep awhile, and meantime concentrate our energies upon Lucifer alone.

We have a good supply of the seven numbers of the magazine already published, including the forth-coming April number. These can still be used to assist and supplement the work of the weekly Lucifer, and when circumstances shall seem to justify we hope to resume the publication of "Our New Humanity."

If any who have paid ahead on the magazine are not satisfied with this statement we will return their money as soon as possible, or credit them on Lucifer, or send other literature published or sold by us.

WHAT THE YOUNG SHOULD KNOW.

By far the longest article of the April magazine bears this title, and is now being put into pamphlet form. It will make a pamphlet of some forty or more pages, and will be sold at ten cents per copy.

For many years the Freethought public has been calling for a book of small dimensions suitable to be put into the hands of learners both young and old, and it is believed that Mr. Walker has succeeded in the difficult task of writing the much needed and much called for pamphlet. We are printing a large edition in the hope of receiving many orders. Those who buy to sell again will be given liberal discount from retail price.

Freedom and Love, versus Marriage and Hate.

One of the chief reasons why I oppose marriage is that marriage sets up a false standard of Purity or of Virtue in the most important of all human relations,—that of sex, and especially because I regard this standard false and hurtful to woman and to her children.

Marriage, or marriage law, says, in effect, to woman:

"Your purity, your virtue, consists in this, that until you are married you must associate sexually with no man; and after you are married you must associate sexually with no man but your husband. Your sex-nature is never your own, to do with it as your own judgment may see fit. Your sex power belongs first to the state, (or to the state and the church) and secondly to your husband, so long as he does not commit a crime that the state considers sufficient to absolve you from your sex-allegiance to him. No matter whether he become diseased, a hopeless consumptive, epileptic, syphilitic, impotent or paralytic, your body still belongs to him and to him only—'so long as ye both shall live!' Failure of 'love' between you and your husband does not absolve you from your 'duty' to him. Indifference, aversion, disgust, hatred, cut no figure in the matter. If your husband demand his marital rights your marriage vow, recorded on earth and in heaven, compel you to surrender your body to his wishes, no matter how destructive such surrender—in your opinion—may be to your own health, or how unjust and cruel you may think the result of such association may be to possible offspring. The *consequences* of such association are not for *you* to consider or to guard against. In this regard the wife's duty is summed up in one word,—'Obey!'"

The disastrous result of this false standard, this anti-natural standard of purity in sex-relations, are too numerous to be shown up as they deserve, in one short article. While the subjective effect upon woman herself, and also in a less degree upon man, is deplorable beyond expression, its most blighting effects fall upon the children, the helpless children born with such heritage.

As already intimated we have, in our marriage institution, all the explanation needed to account for the bad governmental and economic systems that now curse humanity, and retard the progress and happiness of the race. With woman's subjection to marriage morality we need look no further for explanations of the notorious fact that the masses of mankind are mere automatons, mere putty or clay, in the hands of their rulers and leaders,—in the hands of the parasitic classes, the narrowly selfish, the plutocratic classes, and I close this brief weekly installment of the "Free Man's Creed" by saying,

I oppose marriage—I oppose the arbitrary "single-standard" of morality in sex-relations, because I believe that no substantial progress can be made in bettering the condition of the enslaved masses of mankind so long as this anti-natural single standard is accepted as the only basis of "legal tender" in the "currency" of sex—the interchange between the sexes that creates new human beings.

The legitimate and necessary effect of the arbitrary "legal tender," gold standard, or gold basis of value in the matter of a medium of exchange in commercial affairs,—and for the payment of salaries and interest to the ruling classes, is to impoverish and enslave the masses, but this slavery is only the outgrowth and the logical sequence of the older and deeper laid conspiracy against freedom and justice known as the marriage institution, by the requirements of which the only way through which children are allowed to be produced is by a surrender of self-hood, a surrender of self-control, and submission to the arbitrary will of another, on the part of the producers of children—the mothers of mankind; and hence I repeat and would continue to repeat that the first step towards freeing mankind from the governmental ills and the societary ills of all kinds, is to *free the mothers of men*, and this can only be done by the abolition, or the ignoring, of institutional marriage.

More About the Population Question.

BY CYRUS W. COOLRIDGE.

Is it really true that limiting of families as proposed by Mr. Harman "would only make the present property system more endurable?"

Admitting for argument's sake that it would, what does it prove? Have we a right to make our children suffer for the purpose of proving that the present economic conditions are unjust and unbearable? Is this the safest road to the attainment of justice? It is very well to talk of the pleasure of having many children, but what about the "pleasure" of providing for six children when the parents cannot provide even for two children?

I know a man who is so poor, that to a great extent he depends upon the help of his relatives. I know as well as I know that I am alive that he is not able to support one child, and yet he has a houseful of little ones. His children have not the slightest prospect of winning in the battle of life. They will be brought up in poverty, wretchedness and ignorance. Their parents may love them, but love alone does not feed hungry mouths.

What role can such children play in the drama of life? Will they be able to help to advance the cause of industrial justice? Their lives will be an endless struggle for existence. They will consider themselves fortunate if they escape actual starvation. The chances are that they will be a burden to themselves and to others and absolutely of no use to the world at large. Tell me, then, whether it is cruel to say to the father and the mother of those children: "You had no right to bring them into existence?" If it is, what shall we say of the cruelty of the parents who recklessly furnish victims for the greedy mouth of the monster of iniquity?

I have said, and I say again, that we must do all we can to protest against the existing conditions, but I do not think that we have a right to do it at the expense of other people, or that we can accomplish anything by increasing the number of sufferers.

Kansas Freethought Association.

To the Liberals and Spiritualists of Kansas and Sister States, and to the members of the Kansas Freethought Association, Greeting:

By the power in me vested I hereby call the 7th annual convention of the K. F. A. to meet in Clay Center Kansas, Aug. 6th, 7th, 8th, 9th and 10th. For further information address Laura Knox, Secretary, Norton, Kans.

Etta Semple, President, Ottawa, Kans.

Dianism.

BY ELMINA D. SLENKER.

"What do you give us in place of that complete indulgence which alone can satisfy the average man and woman? What do you mean by the little ways and tricks of Dianism?"

Thus queries a friend in commenting on my Dianistic views.

What would you give the drunkard in place of his dram? The morphine fiend in place of his drug? The mythologist in place of his beloved myths?

We offer health, happiness, purity, and ten thousand other blessings, instead of the one evil of needless sexing.

By the "little ways and tricks of Dianism," I mean the little touches, pats and caressive tokens of love. The clasp of the hand, the glance of affection, the tone of the voice, and all that speaks of genuine kindliness and friendliness; this we offer in place of the over much sexing, that is murdering millions of wives, and scattering syphilis all over the world.

Is it not worth while to be a Dianist? To exercise wisdom and be self poised, when we can thereby secure the blessings above enumerated, and abolish the evils? And also stop all abortions, and infanticides, and have none but wished for children?

There is an old saying, "No cross, no crown," but Dianism will be no cross to the rightly heredited and educated.

We do not expect all to be Dianists at once. The masses must grow slowly towards it. Every step gained makes the next one more easy to take. Conserve the life forces and not needlessly waste them in mere momentary paroxysms of pleasure.

To the garden the world new ascending
Potent mates, daughters, sons, preloading,
The love, the life of their bodies, meaning and being.
—Whitman.

A Sensible and Just Physician.

"Lenox," in "Medical World"

The woman who marries, knowing herself physically unfit for maternity is guilty of a crime that deprives her of all claim to sympathy.—*Dr. Waugh.*

Women should not be punished for ignorance when the ethics of society almost entirely preclude knowledge. How is a young woman to know whether or not she is fit for mater-

nity when usage forbids her to even think of the science of sexology except as something dreadfully bad? Your schools and colleges will instruct her in the languages and Delsarte, but all taboo the subject of procreation, notwithstanding that the defect of knowledge on that one matter may mean to her a lifetime of misery. You say she should be taught by her mother. But suppose her mother is as ignorant of sex as she? My dear sir, give us mothers that are educated on sex lines, and the coming generations will be educated. But our system of moral ethics has purposely kept the mothers in ignorance of the use and misuse of the sex functions, and then you say that suffering womanhood, under certain conditions, has no claim for sympathy. If a family physician would even suggest any word of advice to the daughter about to marry, the family would be shocked. This is not so much the fault of the doctor as it is of the social code; but the medical profession acquiesces in the outrage of misfit marriages, and lies back and accepts the fruits of post-marital miseries.

Sociologic Lesson. No. XXXVI.

BY HENRY M. PARKHURST.

TEST OF VALUE. That the value of notes depends upon their redeemability may be easily shown by an experiment. Suppose the government should issue special notes legal tender for their face value, but redeemable in gold for twice their face value. Such notes would be accepted by merchants at a high premium; at nearly or quite their redeemable value. On the other hand, if the government should issue special notes legal tender for their face value, and redeemable for one half their face value, merchants would only receive such notes for what they could get for them, and this would fix their market value. Making the whole issue of notes of either of these classes would not affect their exchangeable value. The only difference would be that prices would be reduced when the notes became more valuable, and would be raised if notes only partially redeemable were used.

The legitimate controlling or preventing of conception should begin long before marriage; in fact before reaching a marriageable age, it should be a proper education—a knowledge of self. There is a deplorable amount of ignorance, even among the best educated and most refined as to the sexual and procreative functions of the race. The stock-breeder makes the subject a study, finds means to legitimately prevent conception with his stock until such time and under such circumstances as is of the most advantage to the improvement of his stock. He may attend a stock-breeders' association, discourse very learnedly on these important and vital topics, get half drunk with his friends, come home and abuse his wife, and while she is yet in tears impregnate her. In time she brings forth a child that is weak, perhaps half-witted and vicious. How can it be otherwise under such circumstances? More than nine-tenths of all the children born are conceived by accident.—*Dr. D. D. Rose, "Medical World."*

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXIV.

"'Mrs. Hunter?' I said, bowing—but her stiff head never inclined. In a haughty, heartless manner she spoke,

"'If you are able to read you ought to find that correct. Mrs. *Owen* Hunter,'—with a decided stress upon the 'Owen.' I was beginning to feel dazed. 'Mrs. Owen Hunter'! *My* Owen's name. Who could she be?

"'Well?' I asked.

"'Well!' she repeated. 'Does not that speak for itself? If not I will endeavor to be still more plain. I am tired of having *my husband* spend his nights away from home. I warn you, girl! Owen Hunter is my husband, and the father of my children. If I still find, after this, that he continues coming here, I shall find means to put an end to it, and to make it go hard with you!'

"I was as if stunned! My head swam, as I listened to this threat. *My* Owen the husband of this woman! Impossible! Surely, surely, there is some terrible mistake here. Not for one instant did I permit myself to believe the cruel accusation that had been hurled at me, but without deigning me another look she turned in haughty scorn to leave the room when her eye caught sight of a crayon picture—Owen's picture, my most especial pride, which had been placed upon an easel. A look like a thunder cloud passed over her face, and before I could think what her intention might be she had swooped upon it, knocked it down, and setting her foot upon it crushed the glass into a thousand pieces, cutting and hopelessly ruining the precious picture. With a cry of dismay I stepped forward, but it was too late, and with a mocking laugh she swept from the room, leaving me in a heart-broken condition.

"I had not known that Owen had a wife, and as yet I could scarcely believe it true. If such was the case I knew full well it was to her he belonged and not to me. How I managed to live through that day I do not know. My heart felt like stone in my breast; no tears came to ease or quench the aching, burning pain.

"In the evening Owen came whistling up the garden path, his handsome face all aglow with the sunshine of happiness. He came bounding into the room where I was sitting, and the next instant he had caught me in his arms and was madly straining me to his breast, smothering me with kisses. But suddenly he seemed to discover something amiss in my manner. Holding me away from him the better to look at me he said,

"'What is it, birdie? not sick are you?'

"'Yes,' I said, struggling with the tears,—'heart sick.'

"All the sunshine, all the laughter was gone from his face in an instant.

"'Explain, sweetheart, what is it?' For answer I pointed to the ruined picture.

"'Why——' he stammered. 'What has happened?'

"To speak would have been impossible. I felt as if a cold, unseen hand was clutching at my throat. So I merely handed him the card with the name of 'Mrs. Owen Hunter' upon it. I shall never forget the look of dismay that passed over his face.

"'Do you mean to say she has been here?' he articulated. I merely inclined my head. His arms fell slowly away from me and stepping to the open window, he stood looking out into nothing for a long time,—so long, indeed, that I thought he had forgotten that I was there. When he turned back to me his face looked in the gray twilight as if it had aged ten years.

"'And will my sweet love send me away because of this woman?' He asked the question holding my hand in both of his, closely pressed to his cheek. His voice did not sound the same. All the laughter, all the life had left it. I saw he was suffering, and the knowledge did not tend to lessen the pain that was tugging at my own heart. I answered his question with another,

"'She is your wife?'

"'She is. But what of that?'—doggedly.

"'Only that you belong to her, and not to me.' Then he caught me in his arms and held me so fast he almost crushed me.

"'No! no!' he huskily said, 'it is false. I do not belong to her. It is you that holds me, body and soul. That woman never married *me*,—only my money!'

"'But your children?'

"'What children?'

"'Why, yours—and hers.'

"'There are none!'

"My head swam; she had said, 'The father of my children,' and he said, 'There are none.' I looked into the clear blue eyes and believed him. But in spite of that I knew my dream of bliss was ended. In his madness he made the proposition that we should leave together,—go to some distant city, to Europe, anywhere where we could remain together. The world was wide and in some small corner we would find room where we might be happy.

"But to this proposition I would not listen. My mind was already made up. I would leave—leave without saying a word about it. I could not bear the thought of being the cause, perhaps, of his ruin. If I told him I knew he would never consent; but this one last night he was mine, and with that shadow threatening to engulf us we loved with the intensity of despair. But before the night had waned, clasped closely in his arms he told me the story which had wrecked his life."

With a weary movement Cora leaned her head against the bolstered back of her chair. Imelda saw that her sister was exhausted. Reproaching herself for having permitted her patient to do so much talking she gave the order, "Not one more word!" and helping her to disrobe she gently assisted her back to her couch. With a new tenderness she arranged the pillows and then insisted upon perfect quiet.

"Tomorrow will be another day, and time enough to proceed."

Cora did not protest, and soon the weary eyes were closed in slumber. Long did Imelda watch the sleeping girl while she was conscious of a new feeling toward this erstwhile wayward sister. Her heart went out to her as it had never done before, and henceforward she knew she would not be quite alone in the world as she had been. She felt that she had now found her sister, in more senses than one.

Just here it might not be out of place to make mention of that other pair of sisters to whom these two were at the present time under such heavy obligations. It had seemed rather queer to Imelda that the two should be all alone in this large house, as she had understood from what Wilbur had told her that the sisters lived in the home of their father who with the second wife had quite a family of children, but of whom there was not a trace to be seen. Only a day or two ago, however, Edith had explained to Imelda how matters stood.

To be continued.

VARIOUS VOICES.

T. J. McFeron, Cheney, Wash.:—I see by tag on wrapper that my time expires with the next number, so I hasten to renew as I do not want to miss a single number. I admire Brother E. C. Walker *very much* for the manner in which he stands for justice in the Putnam-Collins misfortune. Am very much in love with "Hilda's Home;" would be pleased to have it in book form. Also send me the following reading matter.

C. C. Ladd, Hartline, Wash.:—I want a couple of copies of "Motherhood in Freedom" to loan to some of my friends.

If the prospect is favorable for the publication of "Hilda's Home" in book form I wish you would let me know, as I think I can sell a number of copies if the work is out before harvest.

[We much regret to say that the prospect of putting "Hilda's Home" into a book is not by any means as good as we should like it to be. Too much "prosperity," of the McKinley variety. We have all we can carry now without the added expense of stereotyping the matter from the weekly forms of Lucifer. Those who care for a file of Lucifer containing the story up to this date, can still be supplied. In our present form Lucifer is easily preserved in file, or cheap cover, for future reading. M. H.]

G. W. Hoyle, Purdy, Ark.:—Please send those copies of your paper that contain an account of the "Putnam-Collins tragedy." Also a catalogue of your books on "Free loveism," or tell where I can get the same. I read your article in the "Free Thought Magazine." It was splendid, I think. Come again with another, telling us what your theory is in regard to society without marriage. Wishing you every success in all worthy undertakings.

[To inquirers like the above I would say that the first thing to do is to establish *freedom to think*, and freedom to *act out one's thought* so long and so far as the thought and its practicalization do not invade the equal right of others. This first step towards a reconstructed society would prepare the way for the next. What that next step might be could better be told after the first is taken. To all who wish to know what Lucifer teaches as the higher ideal,—or the "society without marriage," I would say, read Lucifer and "Our New Humanity," and the literature advertised by them. M. H.]

Flora W. Fox, Rochester, Minn.:—Another amazing innovation upon our present style of literature is just fresh from the publishers. Prof. Wm. Windsor, L. L. B., Ph. D., is author, as well as an eminent phrenologist and lecturer. A part of the inscription reads: "Loma,—the child of my brain, consecrated to the emancipation of woman from the enthrallment of Sex Slavery." I wish the whole race could read and have brain capacity to appreciate what Loma says. I will make a few excerpts:

Passing over Loma's very unceremonious advent from Venus into Lake Michigan and Chicago, I will note what he says of progress in Venus. "We do not favor wearing clothing, as it is unhealthy. Poisons are re-absorbed into the body. We regard marriage as a barbarous custom of savage nations. Neither sex is under a pledge to love one person to the exclusion of all others, because such a pledge is destructive of morals and is suicide of the love faculties. It is not only the right but the duty of every sane man and woman to cultivate and express love for as many individuals as possible. This does not mean promiscuous love nor promiscuous sex relations, but it does mean the largest possible freedom in social intercourse."

There is perfect equality of the sexes, and the social standing of a citizen is graded according to the fraternal and loving relations he has established. Parents are given one thousand credit marks for every perfect child gestated and born, but a less number where imperfect offspring result. Every mother is honored and surrounded with everything conducive to perfection, and has her home in the Maternity Palace. The state educates all children till twenty years of age, when they select some calling which they follow for ten years more, after which they are free. No citizen is expected to select a marital companion or consort, till thirty years old, and as procreation is under perfect control (there's no need for any "society for the suppression of vice," evidently), there are no unwelcome children.

Each child is educated in the sixty-four different faculties of the brain, giving self-control, justice and a keen sense of "mathematical equity."

Socialism rules supreme, no use for money! But enough! Get "Loma, a Citizen of Venus," and be well repaid by paying $1.50.

Henry Addis in "Firebrand" Portland, Ore.:—It is too bad that comrade Harman should be so extremely sensative, and unable to see justice anywhere but in his own writings. (1.) The mention of "The Firebrand" was so intimately connected with mention of Loveridge—an adjoining paragraph in the same article—that I could come to no other conclusion than I did. There was no mention of any other paper, and as Loveridge's name was mentioned in connection with "The Firebrand," (2) and "his favorite journal" accused of unfairness how could I think differently from what I did? "The Firebrand" has ever and always shown Lucifer and its editor every possible favor, but its freedom has allowed just two uncomplementary remarks concerning Lucifer, sent in by correspondents, to appear in its columns. (3) If that is just cause for a threat of boycott such as appears in the above, then "free press" is a meaningles expression. (4)

[I have made several fruitless attempts to make myself understood by the editor of the "Firebrand," and if I fail this time will have to give it up.

(1.) Because I protested against his method of criticising

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me, without quoting what I really did say, he now thinks me extremely "sensative," and that I cannot "see justice anywhere but in my own writings."

(2.) There was mention of another journal, by Mr. Loveridge, in the "Firebrand," but I will admit that my language was liable to misconstruction. This correction was made more than once, and should have been acknowledged by Mr. Addis.

(3.) The criticism of which I complained chiefly was an *editorial* criticism—and the evasion of this fact, and the neglect or refusal to notice that point of my protest, is the most provoking part of the treatment accorded to us by the "Firebrand." Friend Addis cannot be so ignorant as not to know that when a paper adopts into its editorial "notes" an anonymous criticism that criticism becomes *editorial*,—it becomes the voice of the paper itself. If I had, in effect, praised myself as having written and "printed the only words worthy of a Freethinker," and if I had said, or adopted the statement, that the "Firebrand" had been "neutral" on a question of much interest to the defenders of Freedom, I should expect Friend Addis to protest, and if he should rap me sharply for so doing I should consider the rap well deserved. I have treated him as I should wish to be treated in turn.

(4.) I have made no threat of "boycott." I want to cooperate with everyone, even with the bigoted Christian, as far as he will let me, and the same with Freethought journals who do not treat us fairly. It is not because "The Firebrand" prints "uncomplementary" remarks about us,—of which it printed many more than the "two"—but because my own protests against misrepresentation by the editor himself were not fairly treated, and my reply criticised without giving me the benefit of my own words.

Again I say that personal controversy is not to my liking. Both the "Firebrand" and Lucifer have better work to do than throwing "brands" at each other. "The Firebrand" has its peculiarities. It prints its columns with a ragged edge, and has its own way of spelling English,—as in the paragraph quoted. It has undoubted right to its peculiarities, and I accept the assurance that its editor wishes to "show us every possible favor," and therefore I again extend the hand of friendship and good will across the continent towards our radical young cotemporary, and its band of earnest workers.

Supposing that Friend Addis has no time to read his Freethought exchanges, and hence has not read what we have said concerning the death of Samuel P. Putnam and May L. Collins we will send copies of Lucifer to him or to anyone, showing our position in regard to that very sad affair.

M. H.]

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. I., NO. 16. CHICAGO, ILLINOIS, APRIL 21, E. M. 297. [C. E. 1897.] WHOLE

The Ghost of John Gear.

In his coffin bed John Gear lay dead,
But John Gear's ghost stood near;
And the clergyman talked at the funeral
And the ghost bent low to hear:
The waiting ghost of the man who was dead,
He lingered to hear what the clergyman said;
So the clergyman spake and the people wept,
And the ghost looked on and the dead man slept—
And the dead man slept.

"The man who is dead," the clergyman said,
"Was the true salt of the earth;
Who shall gauge the good of his well-spent life
And the measure of his worth?
For he was a man of the olden type,
Of the honest, noble, sterling stripe,"
Shame fell on the ghost as he stood nigh,
For he alone knew these words were a lie—
These words were a lie.

And the ghost was afraid and was sore dismayed
As he heard the words of praise;
And he thought of the wreck and the wrong he had done
Through the stretch of the long-gone days;
And a woman's face that was blanched with tears
Loomed up from the vast of the clamoring years;
But the ghost, while he heard all the praise of the priest,
Felt burn on his forehead the mark of the Beast—
The mark of the Beast.

And the priest preached on, but the ghost of John
Heard naught but the woman's tears;
For the silent tears of her silent life
Were thunder in his ears.
And the priest still preached with his words of praise,
And the face loomed up from the long-gone days;
The priest still praised and the people wept,
And the ghost passed on and the dead man slept—
—And the dead man slept.

—Sam Walter Foss.

Love—Its Attractions and Expression.

BY E. C. WALKER.

It was a dream of old that somewhere there was a fountain of Perpetual Youth. If one drank of its waters, the sun of Life would never go down in the ocean of Death. But neither man nor woman has yet seen its crystalline drops flashing in the light of day. The dream has passed with the advent of science. There is an Elixir, however, which warms the blood of age with the glowing aspirations and the tender joys of youth, which sets the flush of the rose in the pallid cheek stained with the tears of loss, lights the torch of hope in the eyes below the crown where the silver threads struggle for the victory which is sure over the strands of gold or the bands of midnight, and makes us forget even at the gates of the tomb that the sands of Life are running low.

This Elixir is Love, love free from the trammels of church and of state and of foolish and cruel custom. To him or to her who has trampled under foot the slimy poison-fanged snakes of superstition which coil and writhe and hiss and sting, even unto death, in the bowers of conventional love, the world takes on a new beauty and a new glory. The skies that arch down to the horizon's rim are a clearer, darker blue, and out of their depths at night the stars shine with a warmer brilliance. The waters of old ocean rolling wave after wave over the sands of the beach or thundering against the rocky headland, keep time, as they never kept time before, with the throbbing pulses of the blood, speaking now of power and conquest and the wild riot of transfiguring passion, and anon of rest and peace and the gentle calm that infolds hearts that are free and that for the moment know no want. A keener delight is found when the aisles of the forest are followed, or footsteps are traced by the river's marge, or when we lie on the sloping hillside, with interlocked fingers between head and sward, while our drowsy eyes lazily note the leap of the squirrel from bough to bough of the oak or chestnut or hickory that towers above us and through whose scarcely-moving leaves we catch glimpses of the cirrus clouds drifting slowly across the azure, and to our entranced ears is borne the love-lilt of finch or bluebird or starling. The rose is more resplendent, the lily is fairer, and sweeter the odor of violet and pink. Music touches us with a new pathos or a more vibrant thrill, as the stroke on key or string initiates or our mood receives. Through the glass of untrammelled love the mountains stand off in statelier grandeur, and where the long grasses bow to the zephyrs the billows of the prairie roll from foot-hill to sky-line in more glorious beauty. Love in freedom inspires to most strenuous endeavor; it electrifies the pen of the poet, the brush of the painter, the chisel of the sculptor, and it transforms into gladly-proffered service toil that is lowly and grimy and wearying.

On the free woman and the free man Cupid and Venus attend from dewy youth to the hour when the golden bowl is broken and the silver cord is loosed. Romance holds ever the hand of life, and courtship smiles alike through lips where the first down rests lightly, where the dark insignia of manhood sweeps, and where are piled the snowy drifts of age. Love, always the same, yet always different in changing robe and wreath, at once fires and subdues, exalts and sustains. The new attraction is the antidote of the deathly poison of monotony, and the exertion necessary to win countervails the tendency to enslave. Our poet, J. William Lloyd, has well expressed this pregnant truth in these lines:

Love came to me with a new-appearing head—
"I see you do not know me," Love said,
"But I have many forms, and in no one am I altogether wed."
"But I have many forms, and in no one am I altogether wed."
"But I have many forms, and in no one am I altogether wed."
"You are truly very strange, Love," said I,
"You are truly very strange, Love," said I,
"You are truly very strange, Love," said I,
"You are never twice alike, and I cannot tell the why.
"You are never twice alike, and I cannot tell the why.
"You are never twice alike, and I cannot tell the why.
Tell me, sweet Love, are you thus always unlike and appareled differently?"
Tell me, sweet Love, are you thus always unlike and appareled differently?"
Tell me, sweet Love, are you thus always unlike and appareled differently?"
"Always," said Love, "lest men weary of me.
"Always," said Love, "lest men weary of me.
"Always," said Love, "lest men weary of me.
Lest with limits of 'I know,' they should hold me less than free."
Lest with limits of 'I know,' they should hold me less than free."
Lest with limits of 'I know,' they should hold me less than free."

This brings me, very late, to the consideration of Mr. Lloyd's excellent article in No. 649 of Lucifer. The essay has attracted wide attention among our radical friends, and has drawn from them many expressions of hearty admiration and sympathy. Its two most salient points are these: 1. There will usually be a central love with a number of side loves of less

intensity, and perhaps of less permanence. 2. A long courtship should precede and prepare for the complete expression of love.

It is not my intention to enter the lists in opposition to either of the propositions, but I wish to call Mr. Lloyd's attention and the attention of the readers of Lucifer to a few partly or wholly indefensible expressions, while attempting to throw some side-lights on the two main issues. I think Mr. Lloyd has tried here, as he did in the "Red Heart in a White World," to map out a good deal of territory that neither he nor any other one person has explored or ever can explore. It is unquestionably true that many natures have the craving for a central love which he depicts, but it is equally true that other natures do not have that craving. This he had admitted, but with an odious implication of shallowness, as regards the second class, which might justly call out the retort that it may be as much narrowness as depth that leads to the admitted craving of the first class. Sometimes it is true and sometimes it is not true that the man or woman to whom one turns most often and in greatest trust for sympathy and help is also the woman or man to whom one is most passionately attached. So it might easily be that there would be two central loves, one a comradeship-love and the other a passion-love, to make use of some rather awkward combinations.

When Mr. Lloyd writes of "some soul-mate and heart-comrade whose faith and loyalty are as certain as life and the procession of the seasons," he speaks the language of the poet. Men and women are fallible and we can never be certain that change and even treachery will not at some time carry from us the best of friends and the dearest of lovers.

We are diverse in our attractions and our needs, and we contradict ourselves at different periods in our lives. There are monogamists and varietists; there are varietists who love one more than any other and there are varietists who find it difficult to tell which one, if any, they love most, while some are monogamists at one time and varietists at another, sometimes having a central love, and sometimes two or more loves of approximately equal intensity. And so on in the practically unending chapter of variations. No "ideal" that can be dreamed out or thought out will do for a majority of the human family.

I very seriously question if we can "love all those who love whom we love." Love is a matter of attraction, and friendship implies congeniality. We can mind our own business, respect the equal liberty of all, and so dwell in concord, but love or even friendship, demands something more positive than toleration, more intimate than peaceful neighborhood.

I do not think that free love "has usually taken either the monogamic or the promiscuous extreme." What I except to in this is the word "promiscuous." Even if it had always been taught that "permanent love was a delusion, and a succession of episodes all that a wise lover could expect," that would not imply adhesion to the doctrine or practice of promiscuity, but rather the opposite. Promiscuous signifies without selection, and therefore there could be nothing more inappropriate and illogical than the classification of variety as promiscuity. A man or a woman associating with one of the other sex and with that one only, after mutual love has ceased to draw them together, is promiscuous in his or her sexual relations, because he or she has ceased to be selective, while, on the other hand, the person who changes lovers once in three months because in each instance no longer attracted to the old love is anything but promiscuous in his or her intimacies—in fact, he or she is selective in a very high degree. Let us not lose sight of the plain meaning of words.

It is much to be doubted if Mr. Lloyd can substantiate his assertion that free love has hitherto "slighted and ignored courtship." Under freedom, the length of courtship will vary with the temperaments of the participants, and it is not necessary to formulate any general "ideal." Each case will be settled as it comes into court, so to speak, regardless of any other person's preconceptions. And I wish to say with all possible emphasis that the courtship will be co-terminous with the period of spontaneous love relations, no matter what the degree of intimacy at any time and no matter when full intimacy begins. The divorce of courtship and sex association should be utterly alien to the thought of the social radical. That is to say, the idea that courtship must cease when intimate association commences is a relic of the barbarism of marriage, and the sooner we get rid of it the better for us and for the race.

Today the battle rages around the standard of Liberty. What may come after liberty is secured we do not know; reasoning by analogy, we hold that liberty in love is good; we have tasted a little of its fruits, and we have found them sweet and wholesome. But we of this age, in the front of the fight, realize that the sword of the emancipator is better fitted to the hand than the trowel of the temple-builder. I think the chief benefit of the plans drawn today in Philistia is the manual and mental exercise the draughtsmen obtain as they work. Real society grows; it is not made. It is easily conceivable that our Utopias would be the hells of our descendants, the children of a larger heredity and subject to environments to which we are strangers.

Love and Freedom. II.

BY FORD.

Many people acknowledge love as a force in human affairs. All people, with few exceptions perhaps, experience love in some degree during their lives, but some say nothing about it afterward. Some even say it is all a delusion and a snare—that open-eyed common sense does not admit of any such nonsense as that sentimental thing called love. Why is this thus? Perhaps the answer is not so hard as we imagine. At least a deal of new light may be shed upon the subject by a little thinking.

It is impossible here to go into those fine distinctions of attraction, from that shown by the savage to that of the kind and gentle intelligent person in our highly "civilized" country. What I mean by love just now is the attraction, the guiding force between those who are supposed to understand something of life between the sexes when these are drawn to each other. To me it has come more and more to mean a working of a better, more perfect life. The elements of this better life being more fully aroused by contact of the sexes, it is by the love expressions of such contact that both its reward and its means of growth are found. But people who have little knowledge of what love really is and little leisure for finding out, or little inclination to study the question except to follow their unreasoning or at least perverted instincts, will "fall in love" and then—why, very properly "fall out" again in most cases.

A proper understanding of love involves an overturning of much old fogyism. It will put a stop to the idea of loving only one person; more properly, to the idea of marriage. If we can rightly love whom we please or must; can express that love by moral right, then "marriage" is useless. Love has a greater binding force than any man-made law. Love, like knowledge, grows from within, and like it, gives off with no diminution of power, but rather grows from the exercise. The elements necessary to love created or generated by the sex organs are capable of great things as they become understood, in developing human character. But such understanding can only come with that broadening of life due to general enlightenment and leisure of all the people.

We love that which gives us pleasure. Sex life being the highest, the elements set in motion by contact in mutual attraction of the sexes is the highest expression of love. To be such it must be free, voluntary,—no marriage, no bond but love. In that case the persons might be attracted and meet once or many times, to only talk, to clasp hands, to kiss, or to go to the extreme expression, all depending on their state of development toward a true, normal life.

Investigation of what love is shows it is but life, I think,—a higher life that brings new elements to our use, and only a glance will show it is foolish, blind, to place all our hopes of life

upon *one* person when many others are just as capable of giving and receiving love as that one—of expressing it with us.

Sex hunger may, when people know enough, be satisfied wherever suitable food be found, just as we satisfy our stomachs.

Whether we remain "faithful" to one person (though doing so seems impossible under a broader education) may depend upon the force of attraction between the pair, for no statute law can make them love unless by keeping them in ignorance of more congenial companions they have a right, morally, to find.

In our hurry-scurry world where chasing the phantom of the almighty dollar is the fashionable pastime, love, worthy the name, comes to the surface rarely except to be aroused for a moment by contact of the senses, then working its own destruction from want of knowing how to grow, it dies out and we hear that love is "all nonsense," "sentiment," that it has no place in this work-a-day world. But it will have a place in the world in the not very misty future.

Time will be when people will satisfy love hunger—sex-hunger, where they find the right food, not thinking they must have one "grand passion" any more than that they must always eat at one table—for that is exactly what "marriage" amounts to.

When all have a chance to make something of themselves and become much more lovable comparatively than now, people will be less concentrated, narrow, "selfish." So our ideas of life are narrow now. We think liberty, that is, *new* liberty, means immorality, because we have seen that a *desire* for liberty *suppressed* resulted in some sort of ruin. But most of us have yet to learn that liberty alone can mean a better life, while ignorance and old ideas of liberty mean stagnation. Then, free love means not to be tied to the "dead body of our idol," but to know the laws of life and drink in its sweets all along life's journey—not to be tied to one table, cook or kitchen, but to know the laws of food and digestion and to use that food which is necessary wherever we may be.

Love belongs to the person, just as any one's sense does. It is just as narrow and foolish to love only one person, as our customs and traditions require, as it is to stay in one town all a lifetime.

Free love, then, is a better life, a liberty that means growth. It means knowledge and happiness now unknown. It does *not* mean that I have any right to expect any woman to love me because I am attracted to her and ask her to do so. It means, when you fully comprehend it, that no person can truly love, in the highest sense that some have learned to know the word, a person who does not freely return that love, for the causes of incompatibility will be plain. This state of things cannot come at once, but it also cannot come except with greater freedom. Women must not be compelled to "marry," to sell themselves sexually for the necessities or even luxuries of life. There must be growth of intellect among the masses caused by agitation, sufficient to demand, rather to *command* progress. "The masses" must become the best people. The worker, not the idler or person with title, "pedigree" or property, will be of the best of the land. All progress means growth, *experience*, not mere book education, though the latter may cause new ideas and experiences.

So I would say many people do not believe in love—to say nothing of free love—because of not knowing what it is. Our lives are not deep enough, or broad enough.

A New Monthly Magazine.

TO THE READERS OF LUCIFER. *Dear Friends*: I avail myself of Friend Harman's kindness, to let you know through his paper that I intend shortly to commence the publication of a new magazine to be called "The Philosopher," the subscription price to be 50 cents a year.

My intention in its publication is not to advocate any special reform, but to encourage the philosophical spirit, and to help us to view all questions in a broad and liberal manner, seeking for whatever is good in all lines of progress, and trying to make it available for individual and collective happiness.

During the first year, I shall in each number reprint one chapter of a book I am now writing, entitled "The Nature of the Mind, or Can Individuality Persist After Death?" In this book I give the many reasons I have to believe that Mind is a substance closely connected with Magnetism, and the book is really an argument to show that the statements I have made in my book upon Vital Force have a foundation in scientific facts. I believe that the many persons who have been pleased with my book upon Vital Force, Magnetic Exchange and Magnetation, will be interested in this new work, and that it will be of great use to them in understanding all phenomena of a psychologic nature.

Any of Lucifer's readers who would like to see a copy of "The Philosopher" will have one sent to them by mailing me a postal card with their name and address. I shall be specially pleased to receive such a request from any of my old subscribers to the "Sociologist."

As I would like to have some subscribers to start with, I make the following offer. To anyone sending me twenty-five cents in postage stamps, I will send "The Philosopher" six months, and send at once," In Brighter Climes, or Life in Socioland," a novel of mine just published, where I show what life would be in a country where taxation has been abolished, the ownership of land limited, gold and silver demonetized, public utilities placed in the hands of the people, and individual freedom greatly extended. In this book I also casually discuss Marriage, Divorce, and the right standard of sexual morality. The book contains over 250 pages, and from comments from those who have already read it, will, I believe, prove interesting to those persons who seek for social progress in the lines discussed.

I will also take pleasure in sending the book free to any editor who will agree to read it, review it, and send me a marked copy of its review in their paper. Your friend,

ALBERT CHAVANNES, Knoxville, Tenn.

Sociologic Lesson. No. XXXVII.

BY HENRY M. PARKHURST.

THE LABOR NOTE. The basis of the currency, in the foregoing, has been assumed to be gold. More exactly it may be stated to be value, and value is the result of past labor. Gold is practically the basis, because gold, more exactly than anything else, represents past labor which has produced something universally desired or valued. The labor note, when issued for past labor of value, and when redeemable in definite amounts of products of other past labor of value, stands upon the same footing with government notes redeemable in gold, with this exception, that the redeemability, instead of being assured by the whole people who compose the government, rests upon the good faith and ability of a small number of men, unknown except in a small locality. If the amount is indefinite, or if those who promise to redeem the note are liable to failure from death or other causes, the notes will be of uncertain value; and the producing classes will be first to feel the loss.

When the attempt is made to base a note, not upon past but upon future labor, not only is the element of uncertainty vastly increased, and the value of the note correspondingly diminished, but slave labor is substituted for free labor as its basis. A free man has the right to change his work or to cease to work, paying due regard to the necessity for completing partly finished work. The man who agrees indefinitely to perform certain work whenever required by others, loses his liberty.

While many plans for labor notes are defective for these reasons, and perhaps the defects are without remedy in society as it is, yet it may be possible in a re-organized society to introduce a currency consisting of labor notes which will avoid these defects, as I shall hereafter try to explain.

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, APRIL 21, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 397, and C. E. 1897"?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

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For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

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BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, April 27. Subject of discussion "Co-operative Stores." Chas. Levy will read a paper.

Samples.

Persons receiving a copy of Lucifer for which they have not subscribed will please read it carefully and note the special offer to new subscribers.

HAVING had more than his equitable share of space in recent issues, the "scribe" of Lucifer takes a back seat this week, and gives place to correspondents. Those friends whose articles still fail no appear will please remember that of all trying positions in life, that of an editor is perhaps the most perplexing. How to equitably apportion the space at his command, and yet give offense to none, requires skill and judgment almost if not quite superhuman.

Woman's Responsibility.

There is really so little difference between the position occupied by Mrs. Waisbrooker and that contended for by myself, that there seems little or no need of rejoinder. While denying woman's "responsibility to the unborn" Mrs. Waisbrooker practically admits such responsibility when she says, "When woman wakes to her power, withdraws her thought-force from man's system . . . . our present system of wrong and outrage will disappear."

The very worst feature of "man's system,"—the feature that must be eliminated before the system as a whole can be destroyed or reformed, is the enslavement of woman in her maternal functions—her sex-life, and to deny woman's responsibility to offspring, while submitting to this enslavement is to deny her responsibility as reformer of man's economic system, or "system of force," of which Mrs. Waisbrooker speaks.

So far as I now remember, the subject of "contracepts" was not present in my thought when replying to Mrs. Waisbrooker's previous article. I certainly do not recommend contracepts as the best or the only means by which woman can secure immunity from unwelcome parenthood. I simply contend for woman's right to choose the means of securing such immunity. I have my own objections to all such expedients, but maintain that wisdom—knowledge utilized, is absolutely necessary to woman and to man alike. Woman should claim and exercise the right to use such "scientific appliances" whenever her enlightened judgment tells her it is the best thing for her to do—all conditions and results considered. There is nothing that woman (or man) can do but may be right and proper for her to do under conceivable conditions. There is no absolute standard of right or duty, in this or any other relation of life.

As to whether man can waken woman to a sense of her power is yet to be tried. If man were not himself part woman, that is, possessed of feminine elements in his make-up, it might be true that he is powerless to awaken woman to a sense of her responsibility to the unborn. I still adhere to the statement that the population question is not primarily nor solely a question of sex. While it is true that upon woman rests, and should rest, the chief responsibility of parenthood—since she performs all the real work of child-building, it is also true that man, as member of the human solidarity, is vitally interested in the result of the work of child building. Hence if woman will not rouse herself it would seem to be right and proper that man should try to rouse his "veiled and sleeping" sister.

A friend at my right suggests and formulates, as an addition to the foregoing, the following:

"Mrs. Waisbrooker's recommendation to Messrs. 'Harman, Ruedebusch and Elliott' to practice continence, is somewhat interesting in view of the fact that she will scarcely claim that such men as they make women sex slaves. If they are not 'continent,' then, it must follow that the women with whom they associate desire such association. With all due respect for Mrs. Waisbrooker's judgment I must advance it as my opinion that the women who love, and are loved by, these men should be the ones to choose what form their association with them shall take, and these free women would doubtless consider all such advice as that of Mrs. Waisbrooker's a work of supererogation."

Marriage and Freethought

BY C. L. JAMES.

It was among the profound remarks of that really great "Freethinker," Francis Bacon, that mere infidelity, being nothing, amounts to nothing. The true Material-Atheist is born, not made. He is simply a man who was built that way, nor can I see a particle of evidence that the percentage of persons thus defective in spiritual insight is either less or greater now than at any previous time. Accordingly a publication devoted to the propagation of Material-Atheism alone, can do no good except the incidental one of helping to secure freedom for expression of all honest thought. But a publication devoted to discouraging freedom for the expression of honest thought in the name of infidelity, may do a great deal of harm. On this account I have long regarded the "Free Thought Magazine" as an avowed enemy to progress—its mission being to engage as many born atheists as possible in resistance to all innovations except those their atheism makes it certain they will favor in any case. Since, however, Mr. Green has admitted into his pages a defense of Free Love, and assumed to answer the same, his reply becomes worth considering on its own merits.

Mr. Green professes to favor marriage "not because of the Adam and Eve myth story," but "because it is proved by experience to have produced the greatest amount of happiness of any institution in the world." That would not be saying much for it. No institution is, or can, in the nature of things, be anything but a method of perpetuating barbarous customs, from which, in its absence, men, as they became more enlightened, would get away the faster.

But where is the experience he refers to? Why does he not give us some details? It requires very little "experience" to teach us that marriage cannot exist without the aid of prostitution, and very little to teach that it is but a modification of prostitution. Louis IX, of France, (*Saint* Louis), and, at a much later period, the Empress Maria Theresa, entirely suppressed prostitution for some time. These eminent and virtuous Catholic sovereigns reluctantly repealed their edicts because "experience" showed them that in suppressing prostitution they were suppressing marriage too.

If Mr. Green does not know this he ignores the "experience" of history. If he does know it, how can he say that "experience" proves marriage beneficial, unless, indeed, he is prepared to say the same of prostitution? In another place he says that he would have "government protect and guard and improve" marriage. Unless he condescends to tell us how, we may safely retort his and Moore's most unfair charge of suppressing our real sentiments.

It is not, indeed, difficult to see how government might "protect and guard" marriage. It might give parents an absolute right to sell their daughters in marriage at any age. It might make marriage indissoluble for any cause. It might punish adultery with death. But all these things have been very extensively done; and they have been discontinued (when at all) because "experience showed" that they did *not* promote happiness.

As to "improving" marriage, what the big, big D does Mr. Green mean by that? Let him try to have divorce granted for marital rape; and he will soon find others know, if he does not, that "experience shows" this would be abolishing marriage!

The long and short of it is that what Green takes for experience is simply prejudice. There is no experience showing that the institution of marriage is conducive to happiness. But Green, and other people who do not think, are used to a particular form of that institution; and because they don't think they assume that what they are used to is O. K.

The first characteristic of a real freethinker, not a mere atheist, is to think; and the first result of thinking is to teach him that the institutions of his own time differ only in degree of badness, not at all in kind of badness, from the older institutions they have supplanted.

The Gospel of Self-Respect.

BY LILLIAN HARMAN.

In No. 654 there was a question raised which I think involves a very important principle. If I do not misunderstand Mr. Mathers, he said that he would not care to associate with people who "gratify their sensual passions" regardless of principle. These people, I infer, are the women who unthinkingly and weakly yield themselves to the "seducer"—the man who seeks only his momentary gratification regardless of the consequences to the woman,—and those women who sell themselves in prostitution outside of marriage.

This position seems to me untenable, and for this reason: I can think of no more important possession than self-respect, which should include a self worthy of respect. If a woman does something of which she is ashamed she thereby injures herself. It matters not how innocent the act may be, how free from injury to others. If she feels that it is wrong, it *is* wrong for her, for it lessens her sense of self-respect. For this reason, I would say to any woman who seemed to desire my opinion, "Do *you* think you are doing right? Do *you* feel that your course of action is for the highest and ultimate good of yourself, your children and humanity? If so, you are on the "Open Road" even though from my view-point you are going backward. I believe that when you discover your mistake you will retrace your steps, will repair your error as well as may be."

But this is aside from the question, do you say? I think not; for I want to impress on the mind of the reader the great importance which I attach to the sense of self-respect. To the weak woman, or to the woman who has lost her self-respect, I would say: "Such loss is not irreparable. You may yet be an 'honest' woman, a 'virtuous' woman, a *self-respecting* woman.

"Only resolve that you will do what you feel to be right, that you *will* attain that self-respect, and you cannot fail to win the respect of others, as well."

If a man is blind, do we knock him down, then kick him for falling, and when he strives to rise, mockingly laugh at his stumbling steps? Nay, if he stumble, and fall, and lie discouraged and feeling himself forsaken, do we not go to him and give him a helping hand, and set him on the right way, even taking our own time, if necessary, to accompany him as far as needful? So, when we see a girl, reared in the darkness of ignorance of her own being, the vitiating atmosphere of dependence on the will and guidance of others, thrown in her helplessness upon the world, and "falling," in her blindness into the slough of disgrace, what should we do? Shall we refuse to aid her to reach the solid ground of self-respect, fearing that, in touching her, some of the slime of her disgrace may cling to us? If we are so easily contaminated we are surely losing our foothold on the only sure foundation of self-respect and are already disgraced by such cowardice.

There is no one so low or degraded that he or she has no redeeming qualities. Let us respect that which seems respectworthy; let us show our hope for the growth of, and our kindly interest in, all those with whom we come in contact, whether we think they are guided by the clear light of our principles, or not.

I do not think there is "an orthodox saloon-keeper, gambler or prostitute" in Chicago or in the world whose proffered hand I would refuse. My own line of conduct is, to myself, very clearly defined, and I have not the slightest fear that, even in the company of the members of those professions I would either drink, play for gain, or sell my body for a night or a lifetime. I am thoroughly convinced that such action would not be for my good, so why should I blindly follow the example of others whom I think are injuring themselves?

For the improvement of ourselves, as well as for the betterment of conditions for those who come after us, we need an increase in friendly feeling for those who do not see principles as we do; we need a higher sense of justice, which will restrain us from invading the personal domain of others, even when we feel that it is for their good; and more than all, or first of all, do we need a greater development of self-knowledge, self-poise, self-respect.

Woman's Power.

BY LOIS WAISBROOKER.

I see by Lucifer of March 24, that its editor has not only found place for my article, but for comments as long as the article itself, and further, he kindly invites me to reply to comments.

"It is because I believe with Charlotte Perkins Stetson that woman 'walketh veiled and sleeping'," etc.

Well, really, I should like to look into Mrs. Stetson's face while someone took the ground that the "sleeping power" to which she refers should be applied in using contracepts to the limiting of the family.

"To awaken my sister woman from her lethargy—her criminal lethargy,—to a sense of her responsibility to the unborn."

I deny that responsibility. A slave is not a responsible party. Does not Mr. Harman know that no woman will bear a child unless man has first begotten it? It lies with him to limit the family, not with her, and when Mr. Harman, Ruedebusch, Elliot, and others who advocate contracepts, will practice continence and rouse their brothers "to a sense of their responsibility," there will be no need of scientific, and so-called harmless appliances to prevent conception. I cannot speak for other women, but were I thirty instead of seventy, and life's strong tide demanded expression I would seek self-relief before I would enter into a sex relation with a man and scientific appliances between, for then I alone would know of the degradation,

and woman's arm is not "too short to reach our economic system in any other way."

It is the "sleeping power" of which but few women are yet conscious, and which man cannot waken her to, for he does not understand, it being peculiarly her own—it is this power that will do the work when roused and rightly applied. Yes, it is true that woman "can do but little without man's co-operation," nothing in the way of construction. Men and women in their work are like the warp and woof of a piece of cloth: take either out the other naturally goes to pieces. When woman wakes to her power, withdraws her thought-force from man's system and gestates the warp for a new order of things, she will then become the positive power, and not only the economic, but all other parts of our present system of wrong and outrage will disappear. Woman in doing this need not, will not, 'antagonize" man, but the system; she will simply change the polarity of his action, of his methods, and this she cannot do if she consent to unnatural sex-relations to please him. The sex-fountain is the source of power and consenting to tamper with it to please man diverts that power to man's use; and as a sex, he will continue to use such power to perpetuate this system of force, till obliged to relinquish his hold by just such withdrawal of thought support as I am trying to show.

And now, as I have just read "The New Ideal," I will pay my respects to its author. Mr. Ruedebusch says of my pamphlet, "Anything More, My Lord," "that all the arguments made therein refer only to enslaved, superstitious women and hence do not apply to *our case*."

I hardly know how to characterize this assertion. If a belief in—a knowledge of a future life, and that sex, its right use gives us the best condition for the enjoyment of that life, is superstition, then my words are for the superstitious, the enslaved woman, but I deny that such knowledge based on intelligent investigation is superstition. If so, then I am superstitious, and yet I believe myself even a better Freethinker than Mr. Ruedebusch himself, for instead of rejecting my own experiences and those of millions of others, I am free to search for the cause of so much harm to the human family from this source, and I find it rooted in the personal-god-idea and that of the belief in the right of that life, or of those there, to rule the affairs of this. I reject everything of the kind. I claim the right to think and act for myself independently of the arbitrary control of any personality or set of personalities in the universe.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXV.

From this explanation it was evident that neither of the two elder daughters had any too much love for the stepmother, who was domineering in character. Of late years the freedom-loving Edith had refused to submit to her many dictations. She absolutely refused in any manner to be a subordinate. When Hilda found her sister making such a brave effort to free herself from the domination of the stepmother she was not long in following her example. The stepmother appealed to the father, who in turn ordered his daughters to explain.

Edith did explain. She said that Hilda and herself were now old enough to judge for themselves in all personal matters. They demanded freedom in all their actions. If it were refused them at home they would seek a home elsewhere. With youth and health they were confident they would not starve.

But Edmund Wallace was a proud man. After the disastrous ending of his first marriage, with the second wife, brilliant and fashionable, at his side,—a woman who seemed better to understand how to manage her husband than did the timid Erna before her, Mr. Wallace had been more successful financially. Dabbling in politics he had secured to himself political and social position and hence the idea that his daughters should leave his house to find a home elsewhere was not at all to his liking. Such a thing would draw attention, and cause unpleasant notoriety. So, for once, he sided with his daughters and gave his wife to understand that they were at liberty in all personal matters to do as they pleased.

The haughty woman was almost strangled in her anger, but found herself forced to submit. But if she could no longer domineer there were a thousand other ways in which she could make the lives of the girls a daily torture. The result was that Edith again turned to her father, telling him that under existing circumstances they could not and would not longer remain. So another and more decided change was made. A room was assigned to Edith and Hilda as their "sanctum." Through the political influence of the father positions were secured for both girls, which furnished them with pocket money to spend as they saw fit. The salary of each was sixty dollars per month, twenty of which each contributed toward keeping up the establishment. This arrangement made them independent, and from the day it was made both refused to take part in the household duties. Mrs. Wallace had to procure hired help. Then it was she came to realize the full value of these despised step-daughters. But as she considered it beneath her dignity to unbend towards the girls there was a constant frigidity between them.

There were four children from this second marriage, two girls and two boys; the girls being the eldest. All four were away at school. Mr. and Mrs. Wallace were away spending the hot summer months at some mountain resort. The girls having vacation, nothing averse, took charge of the house, expecting later in the season to spend a week or two on some quiet country farm. To the circumstance of the absence of the rest of the family was it due that Cora had found such a haven of rest under this roof prepared by the kind and loving hearts and hands of this sister pair. That she herself was the sister of one who had such a warm friend in that absent brother who to them personated the whole of all manly graces and perfections, made it to seem more like a privilege than otherwise that they should have been permitted to lavish their tenderest care upon her; besides the sufferer had won for herself a place in these sisterly hearts that was all her own, a place that no one would ever be able to deprive her of.

Alice had often called during the past two weeks but as yet had not seen the injured girl. Somehow Cora had always been asleep and it was deemed unwise to awaken her. Norman also had found his way several times to the Wallace abode, as indeed it would have been strange if he had not. When making his first visit he said:

"It seems we are destined to love under difficulties—always someone claiming the love and attention of the woman that I fain would monopolize." When he heard that in this case the claim came from the lost and erring sister a cloud had for a moment rested upon his manly face. Then gravely and tenderly he had said, kissing the pure forehead of the girl he loved,

"Do what you think is your duty, and what you think is best, my sweetheart. I would not have you do otherwise,"—and then Imelda had gone back to her sister's bedside with a much lighter heart and with a new sense of happiness. Today, as she stood watching the face of the sleeping sister, thoughts and feelings came crowding upon her that she herself might have found difficult to analyze. Poor Cora, thought Imelda, how manifold and oft how painful had been her experiences. If she had dealt many a cruel blow to others, in the thoughtlessness of youth, it was very evident that she had suffered much and keenly, and yet—looking at her experiences without prejudice, was she not, in some respects, more to be envied than to be pitied or condemned? This very reckless daring that was Cora's chief characteristic, had secured to her a term of such intense, such exquisite happiness that Imelda, with her high-strung morals, could never hope to attain, and as she bent to kiss the sleeping girl she whispered:

"You possess more courage than the sister you think so pure. You are more true to nature and to yourself than I."

When Cora awoke, refreshed from a long sleep, she would have resumed the thread of her story but Imelda positively refused to listen. Instead the invalid was again arrayed in the pretty wrapper and, with the assistance of Hilda, was led down the broad stairway to the handsome parlor. Here the trio of girls read, played and sang for her amusement, and several times during the evening Cora's clear, sweet laugh rang out, making music in Imelda's heart. An unbroken night's rest followed, and the next morning found the sisters once more seated by the window and Cora ready to take up the thread of her narrative where she had left off the day before.

"Owen Hunter was the only child of very wealthy parents. They were the possessors of millions. All the advantages that wealth can procure had been his. At college he had graduated with the first honors. He was gifted with talents of high order—a poet born; a musical genius, and his gift of song alone would have made him famous, had he so desired. But, as is so often the case with natures of this kind, he was very impulsive. The blood in his veins was extra hot, and at the early age of eighteen he had got himself entangled with a dark-eyed southern beauty, whom he deemed the perfection of all womankind. His mother had died when he was sixteen, else she might perhaps have been able to guide him with loving gentleness where reason and parental commands failed. The girl with whom he had fallen so madly in love was also wealthy, and had had the benefit of a thorough education—that is, a fashionable one. She knew how to dance, how to bow gracefully. She possessed an exhaustless supply of small talk, quick of repartee, brilliant and witty. She knew how to haughtily snub a social inferior—and so on through the long list of fashionable accomplishments.

"Owen saw only the fascinating smile and the wild, witching beauty that had set fire to his brain. For some reason his father was opposed to an alliance with Leonie Street. Perhaps he better read beneath the attractive surface. But Owen was determined, and when he was scarcely twenty he married the girl who had so completely bewildered his senses. Young as he was he was at the head of a large business firm. His father of late had been in poor health, and upon the young man's shoulders was laid the burden that had become too heavy for those of the older man. And when his father died, stepping into his inheritance he found himself worth some twenty millions of dollars.

"Long ere this, however, Owen Hunter had discovered that he had made a grand matrimonial mistake. The woman he had married was only a fashion plate, with this difference. A fashion plate is called inanimate, whereas Mrs. Hunter was possessed of a temper so fiery that she became quite dangerous when something occurred to arouse her ire. In her passionate moods she was so vulgar as to be disgusting. One babe had come, but as if her passion was a poison that killed, the little thing only lived a few days, and none other ever came.

"Of short duration had been their honeymoon. She managed soon to thoroughly disenchant her boy husband—to cure him of the infatuation that had led him to brave even his father's displeasure; displeasure which might have meant a great deal to him, as his father was noted for a certain bull-dog tenacity or stubbornness. When once he took a stand, either for or against, he would hold to it, to the bitter end, no matter if later he found that only he was in the wrong and all others in the right.

"Since there was no sweet baby smile to woo and win the hearts of these two, Owen and Leonie Hunter daily drifted farther and farther apart, neither caring, or little caring, what the other was doing. His millions were at her command where with to satisfy her every whim, and this wealth enabled her to worship at the shrine of fashion, to her heart's content. Their "home" was a mansion; one of the most beautiful of homes, but Owen Hunter only went to it to sleep, and not always then. Sometimes home did not see him for weeks at a time. The clubs suited him better than the princely mansion which contained his dark-browed wife. His wedded experience had made him reckless, and he made the most of what his wealth would buy him. He was not by nature bad; not by any means. He was only what circumstances had made him. Deep down hidden in the innermost recesses of his being were the germs of a noble manhood, but those germs were fast going to decay for want of the magic touch which would waken them to life and growth. Sometimes he felt heartsick and soul-weary when he realized that with all the countless wealth at his command there was none so poor as he; that his bosom bore a starving heart. In all the vast multitudes of the great city there was not one face to brighten at his coming, to smile a welcome at his return to the place he called home.

"In a mood like this, one evening as he was passing a deserted thoroughfare he was attracted by a woman's cry. A woman was struggling in the grasp of a man. A well directed blow felled the ruffian to the earth while the rescuer caught an almost fainting girl in his arms.

"That was the way in which I became acquainted with Owen Hunter. He offered to see me to my home. I told him I had none. He seemed to understand it all in a moment, and afterwards he told me that he did so understand. A young woman whose condition was so apparent, and no home, could have only one story to tell,—a very common story, and at that moment he felt, as he afterwards explained, just as forlorn and alone, just as hopeless and homeless. It was as though I had touched a hidden wellspring. He drew my arm through his and said:

"'Come.'

"I was trembling in every nerve. The terror I had undergone almost paralyzed me. He saw I was almost unable to stand."

To be continued.

VARIOUS VOICES.

Elizabeth H. Russell, Cleveland, O.:—It seems I forgot to say that the hand mill works all right, and gives perfect satisfaction.

[In answer to frequent inquiries we say that no word of dissatisfaction has yet reached us from those who have bought hand mills of us. M. H.]

Victor Laine, Santa Cruz, Cal.:—I hasten to inclose one dollar for a years' subscription to Lucifer. I read the "Snap Shots at Frauds and Fossils," by Walker, and it is just, right and very good. I have also read your article in the "Free Thought Magazine." Will say it is grand, very fine. I hope to get more like that in Lucifer. Please send me a copy of Lucifer of Jan. 13, 1897, if you can.

F. A. M. Cook, M. D., Columbus, Kan.:—Have had mail in three weeks installments this winter. Am behind with all my papers but will send you a dollar. The hand mill has been my one support, and does good work.

[Lucifer has gone regularly to Dr. Cook, so far as we know. Many complaints of failure of the mails reach us. All we can say is, be sure to let us know when papers fail to come and we will try again. M. H.]

C. E. Baird, Philadelphia, Penn.:—I have just received from some source February 10th number of Lucifer, and read it. I see in it ideas I have long entertained but have not met many people in my life who agree with me. I am glad to see your paper and inclose my check for same for three months and the above publications. I will very probably order all your books soon. I subscribe for all publications of merit that have for their object the freeing of our people from social, political and religious bondage.

Sylvina L. Woodard, Golden Eagle, Ill.:—Inclosed find one dollar subscription to Lucifer for another year. Times are very hard here, as I suppose they are everywhere among those who "earn their bread by the sweat of their brows," but I must

655.

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stand by our old friend Lucifer as long as I can. It seems to me that the political tangle of our government grows more complicated every year. Oh, for a few more honest men who will not be bribed, but will work for the best good of the down-trodden, toiling masses.

F. C. Keinath, Lacon, Ill.:—I am a reader of "Truth Seeker" and "Free Thought Magazine." S. P. Putnam has been my ideal Freethinker and when I saw H. L. Green's editorial in January magazine, I was grieved to think that a Liberal would write such an article about the deceased President of the Free-thought Federation. In his editorial he mentioned Moses and Lillian Harman, also Lucifer. I sent for some copies of Lucifer, liked them and subscribed for three months. I am very much pleased with Lucifer and intend to stay with it. I have never seen "Our New Humanity." Inclosed find twenty-five cents for which you may send me the January number.

Dora Boss, Amherst, Wis.:—Yours received. Sorry you needed to notify me, but it was all because I was in receipt of so much "McKinley prosperity." The voters are all Republicans up in this neck o' woods and the *confidence* game worked finely. Home industries are developing. An epidemic of small burglaries—all "prentice jobs" and evidently by home talent. Plenty of arrests, foreclosures of mortgages, etc., etc.

Likewise the time-honored vocation of tramping seems to have received a new impetus here. Co-operative industry also flourishes by means of which an unusual number of babies barsinistered and otherwise are cared for by the town collectively. And yours truly is poor as a church mouse, but nevertheless incloses you one dollar on subscription.

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In the Fair Future.

"Fair the crown the Cause hath for you, well to die or well to live,
Through the battle, through the tangle, peace to gain or peace to give."
Ah, it may be! Oft meseemeth, in the days that yet shall be,
When no slave of gold abideth 'twixt the breadth of sea to sea,
Oft, when men and maids are merry, ere the sunlight leaves the earth,
And they bless the day beloved, all too short for all their mirth,
Some shall pause awhile and ponder on the bitter days of old,
Ere the toil of strife and battle overthrew the curse of gold;
Then 'twixt lips of loved and lover solemn thoughts of us shall rise;
We who once were fools and dreamers, then shall be the brave and wise.

—*William Morris.*

Another Defeat for the Ambitious Mr. Comstock.

BY E. C. WALKER.

The agent of vice has been very active of late; he has arrested several book dealers, and seized many books, including classical works of genius and enduring fame. As is usual, he has displayed the most dense ignorance of literature and the most callous disregard of the commonest rights of the man and of the citizen. He confiscates property without warrant of law, dominates courts and juries, browbeats witnesses, terrorizes publishers, and intimidates or bamboozles a large section of the press. Even the papers that do protest do so in such a faint-hearted manner, accompanying their censures with so many *ifs, ands, buts,* and praiseful reservations that their mild condemnation loses nearly all its force before it reaches its abject object. Comstock will go on in his career of spoliation while the "molders of public opinion" bow to the morality fetich; he will continue to rob and imprison until our people get intelligence enough to perceive that sex is not in itself impure, that social diseases are not to be cured by putting over them a plaster of virtuous pretense, and that continued suppression of knowledge aggravates the evils caused by inherited ignorance and economic injustice.

After a long series of successes, however, Comstock has suffered one defeat. Gabriele D'Annunzio is a young Italian poet and novelist of great but pessimistic genius. He has written many books and in the highest style of art. Among these is "The Triumph of Death." Translated from the Italian into the French and from the French into English (the last translation by Prof. Arthur Hornblow), the work was brought out in the United States by George H. Richmond & Co., for many years established in the publishing business in New York. "The Triumph of Death" had been twice mutilated by the self-constituted emasculators of literature, but still it shocked the sensitive morals of Mr. Anthony Comstock, of Green street notoriety. George H. Richmond and his son were arrested, and several hundred copies of the book were seized and carted away by the Vice Society's freebooters. The Richmonds fought determinedly for their property, reputation, and liberty. The cause was heard in the Court of Special Sessions, Justices Hinsdale, Jacob and Jerome on the bench. The defense sought to introduce witnesses to show how the incriminated book was regarded by men familiar with letters. The prosecution objected and the court sustained the objection. The judges affirmed that it was a question of fact, with which they were wholly competent to deal. In passing it should be said that it is a tradition, now almost lost sight of in this country, that the jury is judge both of the fact and of the law, while, as an apparent compromise, American jurisprudence maintains that the jury can consider the facts only, the court being the sole interpreter of the law. In this instance, the court declares itself judge of both law and fact. How swiftly we are reeling on toward the abyss of absolute judicial despotism, this comparison of the past and present reveals.

The judges of the Court of Special Sessions may be experts in law but are they experts in literature and morals? What special training have they had that would qualify them for such work? How comes it that they are superior, as they assume themselves to be, to the authors and publishers whose views on the subject they refuse to take into consideration? It is a *fact*, they said, that "The Triumph of Death" is obscene, or it is a *fact* that it is not obscene, and they engaged to tell us which possible fact is the real fact. But there is the prior question—What is obscenity? In examining "The Triumph of Death" what standards of measurement were applied in order to determine the obscenity of non-obscenity of the book? If it was, as they said, a question of fact, then a jury should have sat upon the issue, but even a jury must either make its own opinions the standard or must use the opinions of the law-makers as a standard. It is a matter of opinion from first to last, that is, it is a matter of education, or of the lack of education. Each person's opinion is good for him or herself and for no one else.

Well, it has so happened that the Court of Special Sessions has acquitted Richmond & Co. and ordered the censor to give back to the publishers the books he took from them before the status of the work was determined by the judiciary. Comstock says he has been wronged—"The Triumph of Death" *is* obscene, and he can prove it by the definitions of obscenity formulated by "the highest courts of England and this country." He adds: "Furthermore, I have not seen a single lawyer that has examined the book who has not pronounced it a nasty work." That expression reveals the nastiest of minds. "The Triumph of Death" is artistic; it is a marvel of word-painting; it is *not* vulgar in any sense. Its analysis of human emotions is minute and merciless, and it is morbid, very morbid but it is delicate in phraseology and will not offend well-balanced minds by its frank treatment of love, passion, hate, jealousy, envy and avarice. Quite possibly without intending to do so, the author has graphically painted the hideousness of jealousy; the agonized shrieks of its victims ring out from his pages and echo for days after in the ears of the reader. The perusal of D'Annunzio's work must warn every thoughtful man

and woman away from the wreck-strewn coats of the desert, land of Exclusive Possession.

George H. Richmond writes to the "Journal" that "ever since the famous decree of the Star Chamber publishers have got their rights by fighting for them." That is a truth that most American publishers and booksellers have forgotten. I hope the Messrs. Richmond will profit materially by this attack upon them; they made a stout fight and Comstock should have the comfort of seeing the "Triumph of Death" sell by the tens of thousands. Such a result might stiffen the backbones of other publishers.

The Legitimation League.

Many of Lucifer's readers are familiar with the name and endeavors of this society. For five years it has carried on an aggressive fight for freedom. With the beginning of the fifth year of its existence it takes on a still more radical tone than heretofore, as evinced in stating as its first object, "To educate public opinion in the direction of freedom in sexual relationships."

The Leeds "Evening Express" of April 2, devotes two and a quarter of its very long columns to a report of the annual meeting of the League. The speeches on the proposed amendment are very interesting, and it is to be regretted that Lucifer's limited space will not admit extended quotations from them.

The following are the newly-elected officers of the League: "President, Lillian Harman, Chicago, United States, America; Hon. Secretary, George Bedborough, 127 East Street Building, Manchester Square, London, W.; Treasurer, Louie Bedborough; Editor of Proceedings, Oswald Dawson, Harman Villa, Scacroft, near Leeds; Bankers, London and Midland Bank, Shaftesbury avenue, W.; Solicitor, Benjamin C. Pulleyne, Albion Walk Chambers, Leeds.

"Objects: 1. To educate public opinion in the direction of freedom in sexual relationships.

"2. To create a machinery for acknowledging offspring born out of wedlock, and to secure for them equal rights with legitimate children.

"Membership of the League is open to anyone who subscribes in writing to its objects, and contributes not less than two shillings sixpence per annum to its funds."

The retiring Treasurer, Gladys Dawson, made the gratifying report of receipts amounting to $1,560 with a balance of fifty dollars. Our co-laborers are to be congratulated on the effective work they are doing. Of the books which we advertise, "The Rights of Natural Children," "The Bar Sinister and Licit Love," "The Dawn of Civilization," and "When Love is Liberty and Nature Law," are among their publications.

The following are letters from the retiring Secretary, Mr. Dawson, and from the newly-elected Secretary, Mr. Bedborough:

"HARMAN VILLA, SEACROFT, NR. LEEDS, April 5, '97.

"DEAR LILLIAN HARMAN: You were unanimously and enthusiastically elected President of the Legitimation League at the first meeting of the fifth year of its existence held at the Holborn Restaurant, London, on Saturday the 3rd inst.

"You must bow to male supremacy for once and clearly understand you will not be allowed your own way—if that way be to decline to honor the League, unless you have come to disbelieve in it. . . .

"Our kindest regards to your respected father. Believe me,

"Very sincerely yours,

"OSWALD DAWSON."

"HOLBORN RESTAURANT, LONDON, April 7, '97.

"MY DEAR LILLIAN HARMAN: Mr. Dawson has already told you of the change of Secretaryship and that the League has now obtained a footing in the greatest city in the world. Fortunately, as you will see from the inclosed, Mr. Dawson has not retired from the active work of the League, and he will doubtless assist us in very many ways, besides those which appear on the surface. . . .

"My object in writing is to assure you of the perfect and unmistakable unanimity with which your election as President was carried. I sincerely hope you will accept the position, which is the only honor we are capable of offering you beyond the equally happy one of carrying out in the old country the principles you have done so much for in the States. The next meeting of the League will be on April 22, and we hold a public meeting at Holborn Restaurant (one of the best known places of public resort in London) on or about May 8. I trust that by the latter date I may be in a position to announce that you have decided to let us have our own way about the presidency. We are being steadily boycotted by the press, but from time to time I hope to send you records of our work.

"Please tell your father how much we all revere him and accept from me a hearty handshake, hearty as though miles of ocean did not separate us.

"Always yours in the cause,

"GEORGE BEDBOROUGH,

"*Secretary of the Legitimation League.*"

Our English cousins of the League have been most earnest and enthusiastic supporters of our work in the interest of freedom of speech and press. Mr. Dawson has just published an important addition to the literature on the subject, entitled "Personal Rights and Sexual Wrongs." The book contains an interesting account of difference between Mr. Dawson and J. H. Levy, the President of the Personal Rights Association. Mr. Dawson was a member of the Personal Rights Association, and offered to the "Journal" of the society advertisements of the League, which the President declined because he did not consider it best for the Personal Rights Association to be contaminated by even the paid advertisements of a movement which Mr. Levy characterized as in the interest of "so-called Free Love." Of one of Mr. Levy's speeches at a Personal Rights Association meeting, Mr. Dawson says:

"I regret Mr. Levy did not publish his speech *in extenso*. His report fails to mention the *real gravamen* of his antagonism. In indignant tones he pointed out to the members of the P. R. A. that they had been appealed to by me in the names of Ezra Heywood and Moses Harman, and these men, said Mr. Levy, had been sent to jail for using the United States mails for the transmission of indecent literature. The thrill of horror which *should have* run through the assembly at this revelation was absent. The peroration was a terrific anti-climax, and the Editor's sense of the value of freedom was most amusingly illustrated in the fact that the very copy of "Personal Rights," which reported this meeting, took as its text, at the head of the paper, a quotation from its own inaugural report, deprecating the confusion of the national conscience by the multiplication of technical offences, improperly ranked as crimes."

From the proceedings of another meeting, when the subject was up for discussion, we quote:

"Mr. Levy said, 'It is not simply because Mr. Oswald Dawson tendered me those advertisements, and moved a vote of censure, that he has been expelled from this Association. He has issued a circular, and in this circular, which is issued to members of this Association, he commends us to Ezra Heywood and Moses Harman, and he addresses us in the name of those people, who have been sent to jail in the United States of America for sending obscene literature through the mails.' Hereupon Mr. J. C. Spence ejaculated: 'So have a good many men.' Mr. Ashdown Jones: 'Bradlaugh was.' Mr. Levy resumed: 'That, to a very large extent, has been our reason for the action we have taken.' At this juncture, to the complete astonishment of everybody, the Chairman ruled Mr. Levy out of order, whereupon that gentleman sat down."

Aside from the personal aspect of the case, I very much regret Mr. Levy's limitation of personal rights to the standard of sexual conduct which he thinks best. For years I have

admired his work. As "D." in Bradlaugh's "National Reformer," and as editor of the "Personal Rights Journal," he has rendered valiant service to liberty.

The remainder of the book is occupied by sketches of the lives and work of E. H. Heywood, Moses Harman, Lois Waisbrooker, and Lillian Harman. There are also fine full-page portraits of each of the four above named.

While there are, necessarily, a few inaccuracies of statement which may be referred to later, the work is very well done, as must be apparent when one considers the mass of conflicting newspaper reports, comments, etc., from which the brief histories were condensed.

The book is well printed on good paper, as are all of Mr. Dawson's works. It is bound in boards, and we will send it post-paid for 20 cents. Orders may be sent in now, and will be filled as soon as we receive a supply from England. L. H.

Some Counter-Thoughts.

BY J. MADISON HOOK.

Minds differ no doubt as much as forms and features of individuals. No two persons, perhaps, have the faculties and powers of mind developed to the same degree. Will power, for instance, is very weak in many persons and strong in a few. Given strong innate tendencies or impulses and a weak will and that person is very apt to become a victim of his organization. Many persons will say, in defense of that old exploded doctrine of the "free moral agency of man," "I have the will to do as I want to." Yes; but how many have the will to do what they don't want to? Most every one, for instance, has the power of spontaneous attention but how few have the power of voluntary attention. How many persons have the will to follow out any line of conduct which they may choose as the true and right one?

We are the creatures of heredity, education and environment. This is just as true as any other law of nature. The child who is brought onto the stage of action may become a victim of adverse circumstances and a weak hereditary will. I believe every child has a right to be well born, properly nourished, and educated so as to enable it to successfully cope with its environment. I stand for the rights of man and woman. I also demand the rights of the child. It is as much a crime to wrong a child as to is to wrong an adult. The consent of a child to an invasion of its rights is no just defense of the invader. I place the power of consent to such invasions with the parents of the child. I do this because I hold that the parents are *equally* responsible for the child's birth, sustentation and education. I consider sacred, beyond any mere contract, my obligations to my boy and girl. I do not claim that they are under any obligations to me for what I have done for them.

There comes a time, no doubt, when the child ought to be allowed its liberty. The line must be drawn somewhere. I am not in favor of the idea that puberty is the right time to turn a child out upon the world. For five or six years after puberty is the time when the desires and impulses are apt to rule the child to the exclusion of reason. I am inclined to the view that the parent ought to still foster and care for the child until it is fully developed mentally and physically. I can not place this age below eighteen to twenty years.

All the above is but preliminary to what I am going to say. While I am not in favor of law-enforced marriage as commonly understood, I am in favor of mating, or marriage. This is the only way, I see, in which the rights of the child can be secured. I believe in the home. It is to me the dearest spot on earth. I want love to rule the home and, in order to have love homes, I am in favor of marriage being a voluntary and mutual association. Woman ought to have full control of her own person and will have if love rules. When people pay more attention to the writings of such men as Fowler and Foote, love will remain longer to bless our homes instead of being turned to hate. Now here, I want to lay down a proposition; so long as a man or woman has the love of his mate, that mate will be true as steel. I defy any one to disprove its truth.

Now I claim that so long as this marriage is mutual, neither the man or woman has surrendered any rights. I have the right to form such a co-operation. It ought to be just as easy to get out of marriage as into it. Any property that has been earned under such co-operation ought to be shared equally by man and woman. Should the man die his property ought to go to the children and should the woman die her property ought to go to the children and not to the man as now too often happens. More justice in our sexual relations would greatly enhance domestic felicity.

This is my idea. I may be wrong. One thing is certain, I do not believe in any disease-breeding promiscuity. My whole nature revolts against the idea of promiscuous sexual intercourse without love and without parental responsibility. While man *may* be attracted by several I deny that any man can love more than one woman at a time. One can always tell which one he prefers. In our present state of society I would not be a party to parentage outside of the marriage I propose. Woman has a hard struggle under the best conditions. I would not place her up as a target for a hypocritical society.

I do not combat the *rights* of others but ideas that would deprive children of their natural rights and parental rights growing out of them. I am in favor of the eighteen year age of consent law. I shall defend my parental right to that age with my life. I am not a Prohibitionist, but I do not want any one to sell my child intoxicating liquors, for if he does I shall be on the warpath. On the other hand should I desert my child, and leave the woman to bear the burden alone I ought to be severely and unconditionally condemned.

Now Brother Harman turn on the light. I stand for human rights yet, and if there is any inconsistency I don't see it. What fault will you find with my ideas. Bear down hard. I'll not flinch. I am after you.

To the Liberal Public.

I wish to say to the Spiritualists, and to the Freethinkers generally, of Kansas and sister states, that I will have charge of the Dining Hall at Forest Park, Ottawa, during the six days' camp meeting of the Leavenworth Spiritualist Association, which is to be held here, beginning July 8, 1897. I am doing all I can to make this meeting a grand success, and wishing to save trouble and inconvenience to visitors and campers I offer to board those in attendance the entire six days for the small sum of two dollars. This will save the trouble of bringing provisions and cooking utensils. Those wishing tents or other accommodations can write me—with self-addressed stamped envelopes for reply, and I will cheerfully make all needed arrangements. Write soon about board, so that I may be prepared for all. Bring bedding. A large attendance is expected.

ETTA SEMPLE, Ottawa, Kansas.

[Forest Park is known far and near as one of the finest of encampment grounds in all the West. It is constantly occupied, during the camping season, by associations of state and national reputation. Etta Semple is President of the Kansas Freethought Association, and has had large experience in entertaining visitors to the annual encampments of that organization. Ottawa is near Kansas City, and is easy of access from Leavenworth, Topeka, St. Joseph and other chief cities of Kansas and Missouri. M. H.]

Rufus Wilson, a magazine writer, had four living wives when he was prosecuted for bigamy a short time since. Of course he had lied to all of them, and equally of course they must all be disappointed if they have depended upon him for support in the future. While the law continues to make it necessary for a man to appear to love no woman but his wife men will continue to lie to women and women will continue to be entrapped by the liars, and *vice versa*. Free varietists, men and women, are the only practical teachers of honesty in love relations. E. C. W.

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, APRIL 28, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?"

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, April 27. Subject of discussion "Co-operative Stores." Chas. Levy will read a paper.

Samples.

Persons receiving a copy of Lucifer for which they have not subscribed will please read it carefully and note the special offer to new subscribers.

Government and its Functions.

In this issue of Lucifer three or more of its correspondents have something to say about "government"—its rights, duties or functions. As these writers sign their own names the editor is in no tremor of anxiety lest the reader should infer that he concurs in the opinions or arguments set forth in the respective articles. Lucifer is individualistic in its methods of work; each writer being held responsible for his own views, and for the views of no other person. And this statement includes the editor and his immediate assistants. Each reader is supposed to be able to form correct conclusions without having the good or bad points of an article pointed out or commented upon.

While the space of Lucifer is too small for elaborate treatises on any question it is thought right and proper to devote some attention to governmentalism, or to questions of the rights and duties of "government," in its relation to such practical matters as the "currency" of commerce, the debt-paying medium, and in its relation to the reproductive instinct of human beings, including the duties of parents to each other and to their offspring.

"Define your terms," was the wise advice of Voltaire to all who essayed to compare ideas. Webster's definition of government is, "The exercise of authority; the administration of laws; the ruling power; control; direction; restraint; regulation; the administration; a body politic governed by one authority; a state," etc. etc. These definitions sufficiently voice the popular conception of what government is. It means "authority;" it means "ruling power;" it means *force*. It means the compulsory obedience of the governed, and it means the more or less irresponsible exercise of power by the persons who exercise the functions of government.

In the nature of things government means the negation, the denial of *equality*. There can be no equality between him who governs or rules another and him who is governed or ruled. The statement or assumption that a man is "free," or self-governing, because he assists, by the ballot or otherwise, to elect his rulers can easily be shown to be an illusion, a delusion, a superstition, "the baseless fabric of a dream!"

The domination of minorities by majorities under democratic or republican forms of government, if honestly practicalized, or practicable, would be a denial of liberty and equality to the governed,—no less so in principle than would be the domination of majorities by minorities. But it is quite safe to say that honest and truthful government by majorities has never been practicalized, nor practicable, on the planet earth, and never can be practicalized while nature and artificial laws and customs make human beings so unequal in prenatal endowment, so unequal in education, social position, wealth and other post-natal environment. In every so-called "free" government the few govern the many. All laws are made by the few and for the few. All laws are class laws, more or less pronounced—either in their inception or in their administration,—necessarily so since the administrators are human beings, with the passions and weaknesses of human beings. Laws and government are absolutely *nothing* aside from their human administrators.

Lucifer's position—if it be right and proper for one writer to say what that position is—Lucifer holds that the only rightful function of "government" is to help the individual citizen—woman and man alike—to defend her or his rights of person and of property. That is to say the only duty of government is "defendment,"—as some one has put it. This is tantamount to saying that the first duty of government is to *cease to exist* —as "government," for defense is not government at all, in the sense in which the word is commonly used.

Lucifer takes the ground that government has no rights,—no rights at all as government,—whether alienable or inalienable. Laws are but the opinions of men, and are less, not greater, than their makers. Only human beings have rights, as against human beings.

Laws, governments, may be destroyed without doing injustice to any one or anything. The old-time superstition that governments have rights, and that it is the duty of the citizen to surrender everything, even life itself in defense of his government, is one of the most debasing, most baneful of all superstitions, and yet so deeply rooted is this superstition that it will probably require many generations of educational influences, of hard iconoclastic work, to bring the average man and woman to see it in that light.

Hence the space from time to time given in Lucifer to the radical discussion of the governmental problem and to the issues that naturally arise out of that discussion.

Human Rights.

In so far as Friend Hook advocates Liberty and Responsibility as the only basis of conduct—or of morality, I heartily agree with him. When he says "I stand for human rights yet," he probably refers to a pamphlet he wrote and published some years ago, compared with which this last utterance of his seems something of a retraction. It now appears that he would call upon statute law to protect children under eighteen years of age, from the consequences of their own indiscretions—or what he would call such. If I understand it the Libertarian creed has no use for statute law, as a guide in morals, or as a protection against one's own follies. The Libertarian would have voluntary co-operative defense against aggression and invasion, but he would insist that children should early learn that their bodies are their own and that they are themselves the responsible guardians of their own persons. He would maintain that children should be taught all that is known in

regard to sexology and reproduction, then let them know that while few mistakes are irreparable they should avoid all avoidable mistakes, as they value their future happiness.

The code of liberty coupled with responsibility—"every one has the right to do as he wills so long as he does not invade the equal right of others," cannot be taught too early in life. This applies to the sale and use of intoxicants, as well as to the gratification of all appetites and desires—whether normal or abnormal.

To oppose "law-enforced marriage," is to oppose marriage. It is a confusion of language to speak of "voluntary and mutual association" as marriage. All the rights and duties of marriage are defined and enforced by law,—as the law dictionaries will show, and law means *force*, and force is the negation of voluntaryism. To make it "as easy to get out of marriage as to get into it" is to destroy marriage. The essential element of marriage is that it is an exclusive union of two persons for life, and that only by death or for crime that the state considers sufficiently heinous, can the marriage be abrogated.

No writer in Lucifer's columns, so far as I know, has advocated "promiscuous sexual intercourse, without love and without parental responsibility," but while Mr. Hook is doubtless honest when he asserts, from his own experience, that no "man can love more than one woman at a time" he should not assume to speak for all other men, any more than he should assume to speak for all other men in matters of food or drink, or of religious belief. There may be bigotry and intolerance in sexual ethics as well as in any other department of human life.

"More justice in our sexual relationships," etc. This has been the head and front of Lucifer's offending all these years of conflict. We have contended for equal justice to woman and man and child. Justice to woman would give her absolute ownership and control over her person, not once in her life but at all times. It would give her the right to choose her helpers, her co-operators, whether one or more than one, and it would give her the sole ownership of her child, since all the real labor, pain and peril of child-production is hers. It would give to the child the right to be born well, and the right to be reared in an atmosphere of love and concord. It would give to man the absolute ownership of his own body, not once only in life, but at all times,—the right to do with his body whatever his conscience and best judgment may dictate. Justice in sex-relationships, means self-law, as in the management of all natural appetites and desires.

"I believe in the home." Yes, and so do we all. And in order that home should be heaven on earth it must be presided over by Freedom, Love and Wisdom. Where this trinity bears sway there will be happiness, whether the home be monogamic or not.

The cure for the evils of human society is more liberty, not more law, as many of Lucifer's old helpers seem to think.

Sociologic Lesson. No. XXXVIII.

BY HENRY M. PARKHURST.

PRIMITIVE COMMERCE. The pioneer seeking his fortune in a new country, takes with him little property. He finds himself surrounded by others in like circumstances. Even barter is difficult, from the want of currency to pay the balances. These balances can be temporarily paid by any sort of promises to pay, which are certainly redeemable in due time in property of known value. No currency composed of such promises can possibly become inflated; for the promissory notes will be used in exchanges until no longer needed, and will then be presented for redemption and be cancelled. The whole difficulty lies in the redeemability; for whoever issues such a note must be able to make that so absolutely certain that it will not be doubted. Individuals may fail; banks may fail; but an honest government cannot fail.(1) The government can print any quantity of notes and insure them; but it cannot honestly issue them except for value received; and those who need them the most have no value to give. The demand for more currency comes from those who have not the means to secure payment of what they borrow; for there is an abundance of capital waiting for those who will secure its repayment with only such risk as they will assume and pay for.(2) It is sufficient here to emphasize the essential feature of redeemability, which is generally overlooked, and to say that in successful reorganization of commerce, founded upon adequate means, there can be no scarcity of currency.

It is a wide-spread fallacy that prices depend upon the volume of the currency.(3) This is only true locally and exceptionally; for as soon as there is time for adaptation the volume of the currency will conform to the demand for it, and prices will wholly depend upon the market value of the gold which is the basis of the currency.(4)

PER CONTRA.

Using the same privilege that is freely granted to Friend Parkhurst I will try briefly to present what seems to me a more rational view, of this question of finance and government.

(1.) An "honest government"—as such—is a bird of such rarity that it has probably never yet been seen. In the nature of things it is safe to assume that it never will be seen. Government of others means power to rule and to rob. Government is the men who administer it. If a man is honest before becoming a ruler the possession of power over his fellowmen speedily makes him dishonest. Nothing is so corrupting as the possession of power over others, and it is commonly the ambitious and covetous who seek power over their fellowmen.

(2.) "Only such risk!" The risks assumed by the borrower class when the capitalist has "government" to back him, have been well illustrated in the fate of those who borrowed when wheat was two dollars per bushel, and cotton fifteen to twenty cents per pound. Besides the annual interest,—which in the course of a few years amounts to more than the nominal principal, and for which no equivalent is rendered by the lender —the debt must be paid in an appreciated currency which means depreciated labor products. So that when, through misfortune of any kind, payment has been delayed a dozen or more years the risk of the borrower means compulsory payment of his debt two or three times over in real value; else it means bankruptcy and ruin. The management of the national debt, which debt the producing classes did not make but which they have been compelled to pay more than once—in labor products without diminishing the load,—is also a good illustration of the risk of the debtor class when government stands at the back of the creditor and compels payment in a currency whose change in "redeemability" from cheap to dear, was made by the creditor class without consulting the debtor.

(3.) It is a self-evident proposition that prices *do* depend mainly upon the volume of currency in circulation.

(4.) When government (our rulers) takes its robber hands out of the pockets of the people; when currency, like other commodities, is left to the legitimate operation of supply and demand, then "the volume of currency will really conform to the demand for it." Until then "the market value of gold" can and will be pushed up and down the scale to suit the greed of the parasitic classes, and the currency based on gold—or other law-enforced "basis," will also be cornered and restricted to suit the greed of the same privileged parasites.

Privileged commodities make privileged classes among men.

A monopoly of the issue of money by government authority means the enslavement of the producing classes to the non-producing or money-manipulating classes.

Government control of money and of land,—the two being inseparable as the Siamese twins,—are all that are needed to give a so-called democratic or republican government the worst features of a paternalistic despotism, of the monarchal or oligarchic types.

Friend Parkhurst has given a concise and honest presentation of the gold-standard, restricted-currency, argument. I have tried, in as few words as possible, to give the other side of the question. Our readers can take their choice, or adopt neither, as seemeth good to them.

M. H.

Rights and Functions of Governments.

BY LEROY BERRIER.

I hope the editor and readers of Lucifer know I do not cherish the spirit of intolerance. I desire to see every human being enjoy equally every natural right. Governments and their laws are made for this purpose; that is, they should be.

To enjoy a special privilege is the universal desire—so strong that it has perverted in many instances the true function of governments. This fact, however, does not constitute a valid reason for the abolition of governments, and our aim should be to hold the government to its natural function, the restriction of special privileges in any form. Individual desires when they ask for special privileges, must not be gratified.

There is a tendency with us all to exaggerate ourselves and get into a condition wherein we are not capable of drawing the lines between natural rights and special privileges. There are also many who do not care whether they innovate(?) the rights of others or not.

I believe this is especially so in the matters of sex relations and reproduction. Governments interfere with these relations simply because they are the source of the race which if polluted or abused, innovates(?) equal rights.

I cannot see why a man or woman should be allowed to bring children into the world just because they so desire or can not avoid it and still be able to gratify their desire of sexual pleasure. Suppose they are irresponsible, and do not provide or care for their children, and I, who have my own to care for, but as a member of society, am forced to help care for theirs, is it not granting them a special privilege?

Friend Harman, I fear you do not give due weight to individual selfishness in this matter. Again, with no government or social co-operation, might is right.

[The evils of irresponsible parenthood are confessedly very great, but their cure is not to be found in governmental control of parenthood. Under freedom these evils would be self-correcting, but under government, as now, they are self-perpetuating. "Might is right," now under government, and might has far greater control over right than it would have under voluntary "social co-operation." Government itself is "privilege" personified, "invasion" incarnated and made perpetual. See article on "Government and its Functions," and replies to correspondents in this issue. M. H.]

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXVI.

"'Will you trust me?'

"One look into the clear eyes told me that it would be safe, and I only nodded my head. I could not trust myself to speak. I hardly knew how it happened, but in a few moments more I found myself seated at his side in a closed carriage, and that night I slept safely housed, with a little confidence in mankind restored.

"You know the rest. I told you the story yesterday; of how he came to love me and I him, until our love glorified our lives. Never until the darkly passionate woman stood before me did I know that another had a stronger claim upon him than I. He did not know through what chance she had become possessed of his secret. He felt sure she cared little, only it gave her a chance to empty the poison vials of her temper and spleen in a manner that she was conscious would strike me in a vital spot.

"'She thinks to part us, loved one,' he said, 'but she shall not succeed. I will not sacrifice the only bright spot that makes my life worth living. You, my darling, have redeemed me. You have taught me the bliss of the love of a true woman. You have made a new being of me, and to you I belong; while you are mine by the might and power of that holy love that you bear me.'

"O, Imelda, forbear to judge me from the high pinnacle of morality and purity upon which I know you stand. Although I had made up my mind to disappear out of his life—that he should not know what had become of me,—but this one last night I wanted to be happy, happy in the present hour and in the feeling that he was mine and I his. I would not think of the morrow and what it would bring. I only gave myself up to the hour and to my love, and when the bright sun of another day had risen he still held me so closely in his arms that it seemed he meant never to release me.

"'Have patience, my own one,' he said, 'if you should not see me for some time. I will have much to arrange, but when all shall have been attended to I will fly to you, never again to leave you; for I cannot, I *will* not give you up.'

"I thought my heart would break, as he held me in his arms, whispering to me his plans of hope and happiness. But I forced back the scalding tears and with smiling lips kissed him goodby. I stood at the doorway and watched him out of sight.

"'Out of sight!' Could it have been out of mind as well, it would then not have been so hard to bear. I re-entered my room, threw myself upon my bed and wept myself to sleep.

"Long hours I lay thus. When at last I awoke the sun was high in the heavens; my limbs were weary and my heart heavy, but I knew I had work to do, the hardest part of which was to write Owen a letter wherein I should bid him farewell, as I thought it better to part than that I should be the cause of his ruin. I had some money, money he had given me, and many valuable jewels and trinkets. To me they were possessed of a double value as they were the gifts of his love. I packed a trunk with such things as it seemed necessary that I should take with me; selecting the plainest of my dresses. Then having sent old Aunt Betty on an errand, I managed to procure a wagon to take my few belongings to the ferry and thence to the depot and—— I have never seen him since.

"It is only two short months ago, but to me it seems ages. Not caring whither I was going, as all the world was alike to me, I procured a ticket with scarce an idea where it would take me. My trunk checked, I patiently waited for my train. For two hours I never stirred, gazing fixedly at my tightly clasped hands. Had not the strangeness of my demeanor attracted the attention of an old gentleman who kindly asked me where I was going, I might have missed my train. He doubtless saw something in my face that was not quite satisfactory for he asked to see my ticket and found that my train would be due in a few minutes. Taking me under his immediate care he saw that I was made comfortable, as, fortunately, he was to take the same train, and was bound for the same destination.

"How I reached Harrisburg I suppose I shall never know, for one day I awoke to find myself in a hospital bed, my face wan and thin and too weak to lift my head. I was told that I had been brought there four weeks before, delirious with fever, and that I constantly required the care of several nurses. But youth was in my favor and I soon regained health and strength, and in two weeks more I was discharged. It was the old gentleman who had befriended me on the train who had also caused me to be taken where I would be cared for during my illness, and through his kindness it was that I found my belongings when able again to care for myself.

"It had been just two weeks since my release from the hospital when the accident occurred that brought me here. If my thoughts had been with me I don't think it could have happened. But Owen's image still lives in my heart. It is not so easy to obliterate it therefrom, right or wrong. *I still love him.*"

Here Cora's overwrought feelings again gave way, and she sobbed as if her heart would break. Imelda gently placed her arm about the weeping girl's neck and pressed her against her own bosom. Tenderly she brushed her hair and kissed the tear-wet eyelashes. With a quick unexpected motion Cora caught the hand that was caressing her cheek and pressed it to her heaving breast.

"Can you still find room for me in your pure and stainless

heart? Can you still love me? But oh, you can't understand how hard it was to give him up. Indeed! indeed! I have tried so hard to overcome this love, but it is stronger than I. It overcomes *me*."

Imelda bent and kissed the quivering lips. "Poor little sister! Have I been so cold and merciless in the past as to cause you to believe that I am so small and narrow as to heap censure upon this bowed head? to still farther lacerate your bleeding, aching heart? No, no! you poor child. If in the past you have been childishly wayward I may not always have rightly understood you. If you have dared to fly in the face of society, of man-made laws, it is you who have been the sufferer, and when the sweetest boon that comes to woman's life was held out to you and you were brave enough to grasp it and to bask in its glorious sunshine, I certainly cannot condemn you. I had not dreamed that the material of so grand a woman lay hidden beneath the surface of that saucy, independent child. A grand and glorious woman indeed is my sister Cora, and I am proud of her!"

Cora's great hazel eyes were opened wide with astonishment. As if by magic the tears ceased to flow; her face grew deathly white; huskily she whispered,

"What is it you mean, Imelda? I do not understand. I have heard your words but have not caught their import. The Imelda that I know regarded a life such as I have been leading a deadly, hideous sin, and your words almost imply that——I ——have done right."

"They *do* imply it, darling! I think you have been brave and true and strong. It might be, though, that it was because you were not so strongly bound, as I, by the fetters of prejudice, but I also am getting rid of these fetters and hope soon to be a free woman, and in the measure that I am gaining liberty I understand better what it means to others to be deprived of that precious boon. Sister mine, my eyes have been opened to many evils existing in this world, and the starvation of woman's sex-nature until marriage, when the starvation generally changes to surfeit and sex-slavery is one of the greatest evils that this world knows. A few men are intelligent and noble enough to understand this; men who suffer almost as much from this accursed system as do most women, and, little girl, your Owen was one of these noble men. After all you have told me about yourself and him I am rather surprised you did not dare the world and claim your own."

"Imelda! This from——you! I wanted to save him from himself. I know he would never have given me cause to rue it had I entrusted myself, my life, to his care. He was too noble, too true for that. But you know the law gives him to that other woman, and how it would have hurt him in the society wherein he moves and in which he ranks so high."

"I understand. Love blinded you to your own interests while you sought to guard only his, forgetful of the fact that every pang that was torturing your own heart would find an echo in his. Oh, what a horrible structure is society; built as it is upon the quivering hearts of poor bleeding humanity!"

Cora listened in open-eyed wonder to the words that fell from the lips of her sister. To her unsophisticated ears they sounded like rank treason, only that she knew that Imelda's mind and heart were not capable of treason. Long and earnestly therefore did the elder sister talk to the younger one, trying to make clear her views and theories, and as Cora caught their import a new hope, like sweet balm, crept into the weary heart. Was she then not the loathesome and vile thing the world would have her believe herself to be? Could it really be true that love, soul-elevating, ennobling and purifying love, does not need the sanction of state and church to give it those redeeming qualities? O, how like another being she would feel if the sweet consciousness could be hers that she was not unclean and defiled; but that her love was just as pure and holy as in its highest, noblest sense it ever could be.

To be continued.

VARIOUS VOICES.

E. F. Ruedebusch, Mayville, Wis.:—I was very sorry to hear that you were obliged to suspend publication of "Our New Humanity," but that is better, of course, than to endanger the existence of Lucifer.

I inclose three dollars for the publication fund of Lucifer. "And still we hope for better times coming!"

James Beeson, Hytop, Ala.:—I would like the marked books in list No. 654 of Lucifer, but am hardly able to take two copies.

[If you, an old subscriber, received a copy of Lucifer with a mark over the offer of premiums to new subscribers it was probably meant as a hint that if you want some of the premium books you could order a copy of Lucifer sent on trial to some friend and secure the premium book for your own reading. A small extra investment—only twenty-five cents, would do this. M. H.]

A. C. Schindler, San Francisco, Calif.:—Inclosed find a two-dollar post office money order, for which please send a thirteen weeks trial subscription to each of the following seven addresses. Also send to my address the following publications: "The Story of an African Farm," "Black Beauty, The Famous Autobiography of a Horse," "The Duchess of Powysland," "The Great Taboo," "Tales of the French Revolution," "John's Way," "Motherhood in Freedom." If there is anything left of the two dollars you can send a marked copy of Lucifer of April 7 with "A Free Man's Creed" in it (I think it is excellent) to the following addresses inclosed herewith. All may not fall in stony places.

Ed. Secrest, Randolph, Kan.:—I owe you an apology for my neglect to renew subscription to Lucifer. I hereby enclose one dollar for the continuation of same for another year. I hope your change of base from Kansas to the great western metropolis has been of benefit to you individually as well as to the cause you so ably and courageously represent. Your headquarters are certainly more centrally located, and your surroundings and environments more helpful and congenial. While I take comparatively little interest in so-called Free Loveism and Sexology generally, I like your liberal, up-to-date views in theology as well as politics, and therefore want to encourage your facile pen in the noble championship of Free Thought and Free Speech, a Free Press, a common humanity, and for the elevation and betterment of men and woman. Long life and success to you and Lucifer.

Arthur Baker, Thornton Heath, Croydon, Eng.:—Herewith two dollars for which please send me all the numbers of "Our New Humanity" hitherto issued, and if there is any surplus put it down as a subscription to Lucifer. Mariette's story, "Isabel's Intention," in No. 4 of "Our New Humanity" struck me immensely, and I am going to try and get it reprinted in England. Can you tell me who Mariette is, for she seems to me a very powerful and sympathetic writer and one whose light should not be hid under a bushel (if you will excuse my comparing "Our New Humanity" to a bushel); and besides I know some people who have acted more or less on the lines that Isabel indicates. I hope you will continue to struggle on bravely in spite of all persecution. Some of us over here have our persecutions too.

[Yes, "Isabel's Intention" is a story of great merit, drawn from actual life, no doubt. The identity of the author is the editor's secret, but doubtless the writer will not long remain unknown to fame, and her real name will then appear. This story is but one of the attractions of the number of the Magazine named by our British correspondent. M. H.]

Mrs. T. Hughes, Pittsburg, Pa.—Lucifer No. 653 arrived today, and I have read a "Free Man's Creed," and "H. L. Green on Marriage." Really I don't know how to express myself. Mr. Green must have been very much afraid of th

656.

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effects of your article on his readers (cut and weakened as it was) to find it necessary to so twist and misrepresent your meaning as he has done. Verily the path of the reformer is not strewn with roses; terribly up-hill work it is always, but why the parties most interested in any reform,—those who would be most benefited by such reform—should always be its most bitter enemies, is what puzzles me.

I cannot think that Mr. Green is so thick-headed as he would make us believe. He understands you well enough, and in his inmost heart he must admit that you are right, but *expediency* doubtless points the other way. Hence the stand he takes. But the *woman* whose heart hungers for that which her husband's home no longer can give—love and happiness—that *she* should be the one who cries out loudest against a reform that would give her freedom, love and happiness, this is hardest of all to understand. And yet it is easy enough to understand when we look for the causes. The church and the customs of the ages have so enthralled and enslaved her that she has no power to break her chains. She has so long been accustomed to these chains that she thinks she cannot live without them.

Chas. C. Millard, Wichita, Kan.:—Until quite recently, I certainly had no intention of writing anything for publication in Lucifer; but circumstances alter cases. In my letter quoted by Mr. Mathers I asked if he would be willing to associate with a woman who "ignored the rite of marriage and the customs of society, and was raising children on the free love plan." I did not intimate that the woman would be "immoral" on account of so doing; and I certainly did not intend to convey the idea that I would associate with a woman whom I considered immoral. I meant that I would admire the courage of such a woman—whatever I might think of her judgment, and would recognize her socially as an equal, if she were in other ways worthy, not off in some other state or city, but right here in Wichita; and then I asked what Mr. and Mrs. Mathers would do in such a case. By looking up Mr. Mathers' article in a late number of Lucifer the reader can see that I am still waiting for an answer. The one given is evasive, and leaves me in the dark.

I deny that I am tinctured with orthodox—or any other kind of—superstition, much to speak of; but what I deem advisable to advocate as President of a Freethought Society is another matter, for all things which are lawful to me are not expedient. Like the Irishman in the storm at sea who prayed that if the Lord would save him that time he would never ask another favor; if you will give this a place in your somewhat radical paper I will not trouble you again unless *another storm* should move me thereto.

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The Reason.

BY C. L. JAMES.

(*Suggested by Mattie Hurson's letter in Lucifer, No 653.*)

HE.
Love, what makes our love complete?
SHE.
That other love is also sweet.
HE.
Nay, for now we both may know
That this with each was always so:
It ever made our kiss more rare
With sweetest kisses to compare:
Kisses such as love, when free,
Breathed in balm for thee and me.
SHE.
Kisses such as first love sips
In nectar from the virgin lips,—
This ever made our love delight,
That love flowed free as flows the sight—
Kisses like—explain them thou—
Like what I may scarce avow.
HE.
Kisses such as burst like levin
Rending bare the blaze of heaven.
SHE.
Ah! I faint for joy and wonder
When their pow'r explodes in thunder!
HE.
Gentle drops from those sweet eyes
Were like those in clearing skies.
SHE.
But calms may make a sailor die.
HE.
And love wax faint in fairest eye.
SHE.
There needs no magic wand to move
Such storms as are not those of love.
HE.
What magic then restored that bliss
So easy lost, since here it is?
SHE.
Freedom gave it back to thee;
Freedom gave it back to me.
In others' arms we found again,
Through bliss, our owe love, lost in pain.
HE.
When loosened from thine arms, how sweet
His love, released from his, to meet!
SHE.
When folded in his arms; what bliss,
To claim her gladly unclaimed kiss!
HE.
With what renewed desire, amain,
I clasped thee to my breast again!
SHE.
'Twas candor taught there's naught so sweet,
As glowing from thine arms to meet.

Anarchistic Doings in Chicago.

BY REV. SIDNEY HOLMES.

It is amusing to see one set of governmentalists—the voters of Chicago—denouncing another set of governmentalists—the state legislature—as anarchists.

Corporation Counsel Thornton finds it an easy task to turn the Chicago's swivel service law in any direction to suit the whim of his master, Mayor Harrison.

Think of the great Chicago daily newspapers preaching anarchy! Yet every one of them is denouncing government, as represented by the present state legislature.

Literally speaking, an anarchist is a person who is opposed to government. The present Illinois legislature seems to have turned nearly the entire population of Chicago into temporary anarchists.

Do the "good" citizens of Chicago who are opposing governmental invasion in the form of the passage of the Humphrey bills by the legislature at Springfield, realize that their conduct is anarchistic?

Why doesn't Governor Tanner call out the militia to suppress the mass-meetings now being held in Chicago at which the government is openly denounced by such erstwhile "patriots" as John W. Ela, John M. Hamline and Aldermen Harlan and Kent?

Julius S. Grinnell represented the government in the prosecution of the so-called anarchists after the Haymarket riot. As general counsel for a Chicago street railway company Mr. Grinnell is still representing the government in trying to induce a willing legislature to extend the franchises of the Chicago street railways fifty years.

All the time John P. Altgeld was governor of the state of Illinois he was denounced by the republican press as an "anarchist." At a mass meeting last week when he denounced the government, as represented by the present Illinois legislature, he was cheered to the echo by some of the very men who had denounced him when he was governor.

If the Humphrey bills, extending the franchises of Chicago street railways, should become laws and Alderman Harlan should address an indignation meeting and use the expression "Throttle the law!" (for he used words of similar import at a mass meeting in Chicago Tuesday, April 20,) would he be subjected to the same punishment as was imposed on Samuel Fielden? If so, and if Governor Tanner should pardon him, would Tanner be denounced as an anarchist, as Governor Altgeld was for pardoning Fielden?

Just as the friends of freedom, who are consequently enemies of governmental invasion, have begun to make the name "anarchist" a title of honor rather than of infamy, the governmentalists seek to appropriate the name for themselves. Alderman John H. Harlan, late independent candidate for mayor of Chicago, said in a mass meeting one night last week: "Anarchists are those men who defame the law by making the very law itself the instrument of violating the liberties of the people, of stealing the property of the people." In what other manner were the liberties of the people in this country ever violated? Stick to your own name, John. Such men are governmentalists, not anarchists.

From Prostitution and Marriage to Love.

(Programme for a new chapter in White's "Warfare of Science with Theology.")

BY C. L. JAMES.

Prostitution is the most ancient of primitive institutions. Among the lowest savages, with whom no other has taken form, the women are slaves, belonging, like other chattels, to the horde in common; and no woman is allowed to refuse any man satisfaction. This of course is a kind of prostitution; but the growing science of historical criticism shows it to be that primitive stock, whereof prostitution as practiced among more civilized nations is merely an attenuated branch. It is, of course, older than marriage; which arose as follows:

When a warrior of one horde captured a woman from another, he claimed her as his peculiar acquisition. Since this was contrary to the primitive communism, it was resisted. The captors, being usually great chiefs, in a measure got their way, but only by yielding many points to the demands of the multitude. The woman was first ravished by all the warriors, (this was done among the Indians quite lately); then, on paying a fee, the captor was held to have extinguished the tribe's right in her. Kissing the bride, and treating on marriage, are relics of these customs.

It was a fixed rule that a wife could only be obtained from a foreign tribe and by capture. But when neighboring tribes became practically one nation through intermarriages, capture was so much less convenient than purchase as to be evaded. A form denoting it remained, to save the woman's kinsfolk's reputation; and such forms have continued in all countries to the present day. (See Lubbock "Origin of Civilization," and McLennan "Primitive Marriage.")

But practically girls were now sold, not taken. The rule that marriage must be out of one's own tribe (clan) gradually became obsolete, because clanship itself, though universal among primitive people, is an institution which declines in the process of social evolution. Those women whom individuals did not buy for wives continued to be prostituted. Throughout antiquity, daughters of free parents were always "given in marriage" at a reasonable age. The prostitutes were mostly common slaves; in some countries, as India, they were the women of a particular clan; but everywhere a girl who formed a connection for herself was held to have fallen into their ranks, and required to live as they did.

It is evident both institutions were forms of female slavery, but prostitution in some visible respects is the more open and shocking of the two. Accordingly it became rather unpopular where decline of polygamy had caused women to be somewhat more highly regarded than formerly. This was chiefly in Europe; for polygamy is inconsistent with the European policy of concentrating landed estates. But the Jews, for a similar reason, also discontinued polygamy somewhat early; so among them too, after the captivity, women were in a measure exalted and prostitution was unpopular.

Among other nations, however, especially the Hindoos, the Phoenicians, and the Syro-Egyptian races generally except the Jews, the older institution was highly honored, and formed an important part of religion. Now the ideal of contemplative souls in any country is always the reverse of the actual practice. In these very countries, therefore, in India and in Syria, arose the great ascetic religions, Buddhism and Christianity, which taught that sexual indulgence is at best a necessary evil—that all forms, easily recognized as gross, like prostitution, are totally to be abhorred.

It would be unfair not to say that primitive Christianity, endowed as yet with something of its founder's spirit, did a little to weaken both marriage and prostitution. Exalting celibacy above both, it provided a refuge for a few wives, as Rhadegonda, innumerable maidens, and some prostituees—Magdalen, Afra, Pelagia, etc. It wholly discredited the barbarous laws, "once a prostitute always a prostitute," which had been universal in antiquity. But it wholly missed the true remedy of setting women entirely free. Ascetic, aiming to restrain sexual indulgence; dogmatic, pursuing its aims by positive precepts and punishments; and wholly destitute of the scientific spirit; it destroyed the liberal divorce laws which had grown up under the Roman Empire, and which continued in Provence until the thirteenth century. Having thus riveted the chains of marriage, it was soon compelled to make those of prostitution heavier. For prostitution can exist—it did, in the earliest period, without marriage; but marriage cannot possibly exist without prostitution.

Those Christian sovereigns, like Louis IX. of France (St. Louis), and, long after him, Maria Theresa, who actually put down prostitution for a time, soon found they were breaking up marriage by the same process, and reluctantly repealed their ordinance.

Thus even to the prostitutes, Christianity proved worse than paganism. Some pagan systems had very consistently honored them, as holy women devoted to making others happy. Christians, from St. Paul to Leap-frog Parkhurst, have usually had no remedy for their misery to suggest but treating them more cruelly than before.

The better era began with the Reformation, which broke th power of the Church. The martyr archbishop, Cranmer, was the first Englishman to propose a liberal divorce law, such as his country has adopted in our time. Two centuries later, Emanuel Swedenborg announced, without opposition, the sublime truth that love alone sanctifies sexual intercourse. He made the enormous mistake of supposing that love, to be genuine, must needs be dual; but it was a timely mistake, for a gospel of variety would not then have been listened to; and those whom he set to hunting "affinities" soon discovered that there are none.

Then the French Revolution introduced rational methods of legislation. Robert Owen, and others who imbibed its spirit, procured, in different countries, laws about divorce which realized the hopes of Cranmer, Milton, Swedenborg, and other premature reformers. The Spiritualists popularized and liberalized Swedenborg's ideas.

I feel a delicacy in pursuing the subject further, because of the *quorum pars fin.* But the later reformers treated the matter scientifically. They showed that nothing but harm could come of trying to make people love wisely by law. They exposed the origin of marriage and its inseparable alliance with prostitution. They organized to secure the rights of illegitimate children.

The Church's opposition was fierce and bitter. She declaimed against divorce. She stultified herself by condemning Swedenborg's conception of love. She persecuted the exposers of her shame under the pretence that their wr ps were "obscene." I have no doubt the future historian w relate that when marriage and prostitution were destroyed, she claimed the credit of destroying them, and quote Jesus to prove "that they who shall be counted worthy to receive that world, and the resurrection from the dead, neither marry nor are given in marriage."

A Pitiful Experience.

BY REV. JESSE H. JONES.

Some time ago I received a brief note by a round-about way, saying that the writer had seen a letter of mine printed years ago in Dr. Foote's "Health Monthly," in which I spoke of the seat of spiritual love as in the chest (or heart region), and asking me to write. It was also requested that I should send the letter enclosed to a certain other party. I did as requested, and received a long letter of personal experience of such a nature that I have concluded to make some extracts and follow with comments.

"Allow me to give you a little sketch of my life. I was born in a pure home. My mother was converted at the age of eleven, and was a very pure and modest woman. My father was one of the purest of men; "pure as a woman," some hav

said of him. I married at eighteen; and here is where the wonder began. I could not be sensual. I was converted at the age of fifteen, and am of a sensitive and poetical and spiritual nature; and early began to question,—Why, why were some things so; when I did not want them that way? It took me so long to learn that God did not want it so either.

"I heard from my husband that I never should have married, when I had such feelings. I wanted my husband's love; and did not want always to be receiving for my caresses sensual gratification. I was told that was what I was for. Believe me, I never was rebellious in my heart; only longing and questioning. I was told I would be a divorced wife in a hurry, did I refuse to do my duty; and that that was what God intended me for. I was willing, if that was God's way; but O! how could it be? For my soul was so hungry, and I loathed the thought of gratifying passion. I could see how inconsistent it was to expect young men and women to be pure, when married people were not."

Then follows a brief account of a deep, extraordinary and precious, religious experience, which I much desire to print, if only I could find a place where it would be acceptable, the outcome of which she gives in these words:

"God showed me, under an awful test, that I did not have to yield my poor body to my husband any more. He could or would not see as I did; and I was willing to do or suffer any thing to be kept for God. I have four children, and one grandchild; and for five years have been His temple, not to be defiled. It is eight years since I had the experience I write of.

"Of course, as it is, I am useless to a husband who cares for flesh; and I cannot tell you how alone I live. I have not one Christian friend that lives a life of continence. I have talked to a hundred; and oh! the sad women I know, longing, as I did; and none dare to trust Him; and still suffer on."

Much more she writes; but all her experience comes under religious forms, so that it is not such as to be acceptable to many readers of this periodical. And my heart says, Will the time ever come when liberals will be so really liberal that they can receive the expression of the experience of such a poor, suffering woman in the way natural to her, without offense? I only add that she says, "I belong to the Methodist church."

This is the kind of a case that makes a true man's blood boil. A Godly, Christian woman, pure in heart and gentle in life, is used by her husband, as no male wild beast uses its mate. This base, shameful, outrageous, cruel violence cannot be over denounced. To think that lions, tigers, wolves, bears, deer, moose, elk, cattle, sheep, swine, every kind of living thing, wild or tame, that suckles its young,—there is not one kind of them all but the male treats his female so much better than this man treats his female, that to call him a beast is to insult every real beast that lives. Human speech does not possess a word that can fitly characterize such a man, unless it be to call him a *monster.*

And the woman is so bestead, that, although on account of her bodily ailments, this man does not now wreak himself upon her, yet she dare not have a letter to herself come through the post office directly; but she has to have it come to the house of a compassionate woman neighbor, and be brought by hand to her.

And this is not by any means the worst of it. The worst is that there is no public opinion against such conduct. Except the outbursts of some occasional individual, all society is silent: or if any speak, the only word spoken is to tell the unfortunate to keep her sufferings to herself, and not spread abroad her shame before the world. And lest it should be thought that this is some solitary case, I will add that facts which have come to my knowledge seem to make it probable that there is one such sufferer to every five hundred persons in this land.

Some time there must and will come a movement, in which men and women will share together, to establish an order of genuine humans on the earth, every member of which will have to be right and clean in sex, and in which it will be impossible for a man to be a member who is baser, viler, crueler than any beast is capable of being; but in which every man will be a true human, "giving honor to the wife as to the weaker vessel."

A true human is one who walks according to the spirit and not according to the flesh, who puts the wife in control of sex according to the universal law of nature, who counts parentage as the supreme essential outcome of sex, and makes all else subsidiary thereto, and who has love, reverence and honor for woman. When will this company of true humans gather, to teach with all their might the true life of sex, to live it, and to make a safe retreat in the world for all who wish to live in that upright and holy way?

The church tells of a Glad Tidings which it has to proclaim to the human race; and that message is real and true. But the gladdest glad tidings which can be proclaimed in the ears of mankind on the face of the earth today is, that the time has come to break the yoke of man from off the neck of woman, and let oppressed womanhood go free. The time is fulfilled; and now, *now*, now, the supreme word is, to make woman free in her womanhood; and the work of all others in the earth is to bring this word, as the word of the Most High, to every man, until it shall pierce as a sword to the core of his heart,—until no man can bear the baseness and degradation of saying to his woman, what the husband told of above said to his,—until the true humanhood in sex shall develop into the universal way of life of mankind in all our land, and finally throughout the globe.

Readers, every soul of you, according to your gifts and powers, spread, spread the good word.

Continence and Contracepts.

BY AMY LINNETT.

The friend at Mr. Harman's elbow voices my sentiments as to Mrs. Waisbrooker's theories. I want to express my opinions, because I am not sure that that friend was a woman, and I can take one woman's standpoint.

Let me say that I have known men perfectly willing to practice continence if the woman so wished, but does Mrs. Waisbrooker claim that a normal woman will so wish? I know that there are numbers of women at the present time who contemplate sex relations with abhorrence and disgust, and we cannot be surprised at this when we come to learn their conditions of life. On the other hand, many of our younger radical women are among those who are not ashamed to avow the deliciousness of their sex, as Walt Whitman puts it.

To argue against contracepts as "unnatural" is a mere begging of the question. I do not admit they are, except in the same sense that anesthetics or balloons are. To say anything is "unnatural" is usually the method of a person who has no real argument to advance. I should myself deplore the taste of a woman who preferred self-relief to the use of a suitable contracept, because I should think it a form of self-sacrifice wholly without justification. That is a matter for individual judgment, but I have great faith as to the ultimate outcome.

I have been appealed to within the last week by a believer in Diana methods for the name of some firm dealing in contracepts. She wished the information "for a friend."

Contracepts are the only means whereby some women can avoid having children, and should be recognized as such by our "continence" advocates. It is not every woman who can, like Nora, leave husband and children and face the world alone. The alternatives are unwelcome children or limitation of the family.

Perhaps the fact that I am not yet thirty instead of seventy has something to do with my feeling in this matter. I want it distinctly understood that the free woman does not "consent to unnatural sex relations" (Mrs. Waisbrooker's expression for the use of contracepts) "in order to please" her lover, but in order to please herself. One-sided relations cannot be satisfactory. It is only what is mutually desired that will satisfy the self-respecting woman.

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 397, and C. E. 1897"?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus: so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, May 11. Charles Turner Brown will read a paper.

Samples.

Persons receiving a copy of Lucifer for which they have not subscribed will please read it carefully and note the special offer to new subscribers.

"The True Life of Sex."

For most of Lucifer's readers no help is needed in the way of editorial comment upon anything that appears in our columns. The subject of sex—the most important factor in human life, human happiness or human misery, is one that is not new to the majority of those to whom our Light-Bearer makes its weekly visits. But to those who have paid little or no attention to sexologic questions it may be well, occasionally, to insert a few running comments from the standpoint of the editorial staff.

Among the noteworthy articles in this week's Lucifer is one entitled "A Pitiful Experience," consisting of extracts from a letter written to Rev. Jesse H. Jones, with some comments thereon by that gentleman himself. Mr. Jones is known to many of our readers as an able writer upon sex ethics and upon race-culture, from a Christian point of view; and it may not be amiss to add just here, that though a Christian minister he is not a "dead-head." He does not ask for privileges because of his clerical profession or ministerial title, but pays his subscription, and therefore has the same kind of right to space in Lucifer that our "liberal" contributors possess.

The first and most noticeable feature in the comments appended to the "Pitiful Experience" is the substantial agreement between Mr. Jones and Lucifer's central thought, or main contention, which agreement he states in his closing paragraph, "The gladdest of glad tidings which can be proclaimed in the ears of mankind on the face of the earth today is, that the time has come to break the yoke of man from off the neck of woman and let oppressed womanhood go free."

No better statement can be made of the demand that Lucifer has been making for many years than is this noble utterance from a man who still calls himself a minister of the faith whose leading apostles, and whose so-called "divine revelation," have done more, perhaps, than all other agencies to forge and rivet the chains of slavery upon the body and soul of woman, and place both body and soul under the irresponsible domination of man.

Yes, Brother Jones, "the time is fulfilled, and now, *now*, NOW, the supreme word is to make woman free in her womanhood; and the work of all others in the earth is to bring this word as the word of"—*whom* or of *what?* If Mr. Jones had said, "as the word of enlightened human reason," or "as the word of evoluted humanity," some of us could have understood him better and could have endorsed without reserve his "banner cry," in its entirety, but the word "Most High," puts us on our guard, and compels us to ask, '*Whose* 'Most High?'" or "What do you mean by the 'word of the 'Most High'?"

If Brother Jones has a "Most High" of his own making—if it be true that every man makes his own god, then the being idealized, or idolized, by our ministerial friend would probably not be very objectionable to the most pronounced Rationalist, but if he means the Christian and Hebrew "Jehovah"—the "Lord God" of Abraham, of Moses, of Joshua, of David and of "John the Revelator," then the advocate of civil liberty and equality would far more consistently and hopefully appeal to the "word" of Emperor William of Prussia, or of the Czar of Russia, and the advocate of religious liberty to the "word" of the most bigoted pope that ever filled the pontifical chair, than can any one appeal to the Christian's "Most High" for help in the work of breaking the yoke of man from off the neck of womanhood.

To show what the "God-idea" has done and is now doing to fasten the yoke of man upon the neck of woman, I would respectfully recommend Mrs. Cady Stanton's "Woman's Bible," and Mrs. Joslyn Gage's "Woman Church and State."

Then, as to what freedom from man's yoke really means for woman,—what "true humanhood in sex" means—I fear there is not such accord between the position of Rev. Mr. Jones and that of Lucifer as could be wished. The freedom attained by the woman whose body is now "His temple, not to be defiled," seems to some of us to be simply the freedom of the Catholic nun in the cloister, that is, the freedom of sex-starvation. Is this Brother Jones' idea of the freedom of womanhood? Is this his standard of purity and of virtue in sex-relationships? I do not think it is his idea, and if he will tell us, in few words, just what he means by the "true life of sex," and what he means by the "movement to establish an order of genuine humans on earth," he will confer a favor on sex-reformers, whether from the Christian or Rationalist standpoint. We cannot promise much space to any one contributor but discussions of the subjects treated upon by our Christian brother in this week's Lucifer are the most vitally important of all discussions relating to human welfare and human progress.

"What Shall I Say to My Child?"

BY LILLIAN HARMAN.

This is one of the questions I am frequently called on to answer, and am asked what books are best to place in the hands of the young.

There are many mothers who fancy they have themselves left the Valleys of Superstition, who yet feel, in memory, the gray mist which enshrouded their own childhood, and who can not realize there is no necessity that their own children should pass their young lives in ignorance and shame.

To the first question I answer: "Tell the truth!" If you desire to preserve your child's confidence in you, let it understand that you are always perfectly frank with it. Children are as different in character from each other as are men and women, and that fact renders it difficult to recommend or write any book which would interest and instruct all children. But a mother can and should make a study of her own child, should understand its desires, tastes, and trend of thought. If she is herself ignorant on any point, she should say, frankly, "I do not know; but we will study together." The pleasure of feeling the mother to be a companion in the search for knowledge instead of merely a teacher, who knows it all in advance, has advantages which are obvious.

"It is not so much what you say as how you say it," is a trite statement. If a woman has been so unfortunate as to conceive a child "in shame," she should have outgrown that feeling by the time the child has arrived at the questioning age, and be able to tell of the processes of nature in the development of the embryo with as little sense of shame, and with as great an uplifting feeling of beauty as she might feel when explaining to the child that when the tiny pansy seed is dropped into the warm, moist earth the warmth and moisture cause the seed to swell and burst and put forth a slender stem from which the leaves unfold and grow, while the earth and water nourish and the sun warms, until one day the great purple pansy, which so strikingly resembles the round, innocent face of a child, bursts into full bloom. Never give the child the impression that there is anything in natural, healthy life of which to be ashamed. Nothing is "nasty" in itself. Teach the child by word and example that every part of its body is pure if kept clean; that there is use for every organ and function. If you warn it against certain practices, give a reason for it. Children can understand reasons if you try to make the reasons clear to to them. If your child puts its finger in its eye, do you exclaim, "Don't! Shame on you! That's nasty!" On the contrary, do you not explain that the eye is a delicate organ of sight, which may be seriously injured by such treatment?

A friend of mine, one of the most rational women I know, told me that her little boy aged eleven had one day asked her, "Mamma, what makes the babies grow? Can women make them come when they want to,—or how?" She had previously explained to him the mother principle, but not the father principle, and when this question came she could not answer, but evaded it as best she could. She is a superior woman, yet she could not shake off the old sense of shame and tell her son simply and candidly just how conception took place. By her evident dodging of the question she risked lowering herself in the estimation of that child, for it is probable that he had heard something of it from other boys, and her evasion would naturally lead him to think that she felt ashamed of the act which called him into existence, and she missed an opportunity of impressing on his mind the sacredness of love. She could have told him, as I know she feels, that only in love can such a relation be enjoyed at its highest, and have given him helpful thoughts that would have aided him in maintaining respect for his mother, for himself, and for the girls and women of his acquaintance.

Do you like to do certain things, or abstain from doing other things, merely because of an arbitrary "Thou shalt" or "Thou shalt not"? Of course you want to know the reason. Then why should you desire your child to act blindly without reason? Would you send your child on a journey through the wilderness at night, telling him only of imaginary hobgoblins which might snatch him if he did not close his eyes and pray to Great Jove and Great Grundy at every step? Would you not rather tell him of the real rocks and ditches, brambles and hills in his pathway, and give him a light whereby he could see and avoid them?

Book Notes.

"Value and an Invariable Unit of Value," is the title of a book of 132 pages written by William A. Whittick, who is well known as a writer on economics and also as a writer of poems of freedom. Mr. Whittick claims to have made the important economic discovery of an invariable unit of value, which economists have long believed to be an impossible thing. He criticises the definitions of value given by many economists, and points out what he considers their errors. In his preface he says:

"The savants tell us that our problem is unsolvable—that an invariable standard of value is unattainable—yea, inconceivable—that it is the 'squaring of the circle' for economists; but we brush the savants aside and we give political economy a determination of its 'fundamental idea' value, and a standard measure and unit of value, invariable for all time, perfect in its functions and attributes. A science of political economy is now possible."

The book is written in a spirit of apparent fairness and good temper, and the arguments it presents will doubtless interest many friends of the present gold-standard currency as well as the champions of bimetallism. For sale at Lucifer office. Price, paper cover, 50 cents; cloth, $1.

* * *

Prof. Joseph Rodes Buchanan's latest publication is a handsome little book of 133 pages whose import is pretty fully set forth in the title, a part of which is ("A Scientific Secret Revealed.) Periodicity, the absolute law of the entire universe long known to control all matter, now revealed as the law of all Life." Prof. Buchanan is well known as a writer on scientific and metaphysical subjects. The theory he advances in this little book is elaborated in his usual emphatic and oracular manner. Price, 50 cents.

Memorial Tribute to Prof. E. D. Cope.

We, the undersigned societies, fairly representing, we believe the freethinkers of Philadelphia, recognizing in the death of Prof. Edward Cope a profound and irreparable loss to our movement, inasmuch as he was undoubtedly one of the foremost and ablest opponents of those religious superstitions which it is our aim to eradicate, do hereby render tribute to his memory.

A most indefatigable worker in the fields of those experimental sciences upon which the burden of the proofs of evolution rests, a prolific and lucid writer upon such subjects, having contributed many valuable books to contemporaneous scientific literature, a patient and conscientious educator, having as such an incalculable influence upon our youth in laying the foundations of a superstructure of ethical life without the props of superstition, a most courteous and kindly gentleman, with no empty pride of knowledge, but ready to give freely of his learning whenever time permitted as evinced by the many lectures delivered before our societies with no other compensation than the consciousness of pleasing and instructing,—lectures beneficial both by their intrinsic worth and by the additional influence of his personality, we are compelled to declare that,

"He was a man,—take him for all in all,
We shall not look upon his like again."

The Academy and the University have mourned him as investigator and educator; we, in addition, mourn him as liberator.

This declaration of our rights shall be forwarded to the various liberal journals.

The above was endorsed by the Friendship Liberal League, Sunday, April 18, 1897. GEO. LONGFORD, Sec'y.

The above was unanimously adopted by the Ladies Liberal League, April, 21, 1897.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXVII.

Long ere this the assurance had been Imelda's that Edith and Hilda were both true sisters of their brother Wilbur, and that they espoused sex reform in its highest sense, and when an hour later these two bright girls joined the Ellwood sisters Cora was again surprised to hear the same sentiments voiced in equally strong language. Hilda knelt beside the dumbfounded Cora, and while playfully fondling her hand told her of plans that had been maturing in that youthful head.

"Sometime," she said, "when we shall have more money at our command than now, we will build ourselves a home. O, such a glorious, beautiful home, in some retired or isolated spot, and our lovers shall come and share it. But only just so long as they are our lovers, for we want no masters. We shall be strong enough, and capable of standing at the head of our home ourselves, and directing its management. Don't you think so? Our home shall be our kingdom, and we shall reign queens therein, and our lovers will be our dear friends and comrades, instead of husbands. Will not that be glorious?"

With an experience such as hers had been it was not much to be wondered at that Cora became an apt pupil of this, to her, new doctrine, and of which this trio of girls were such enthusiastic advocates. Edith and Imelda smiled as they listened to the glowing description of *Hilda's* home while a new and wonderful light began to glow in the hazel eyes of the bewildered Cora, and then she began to question, and all the time one utterance of Hilda's kept ringing in her ears: "When we shall have more money." When? But first she wanted to know and understand, and for a while she kept the trio busy answering her questions. She had become deeply interested and now wanted fully to understand.

"How many are there in this scheme? How many such daring members are there?"

"Well," answered Hilda, "there are four of us here; for of course you are in it. Then that wonderful brother of ours is the lover of a sweet girl in that western home of yours. Margaret Leland is her name."

"Margaret Leland!" interrupted Cora, and looked inquiringly at Imelda. "Was there not——"

"The same," said Imelda. "She was employed at the same store where we used to work, and for years has been my best friend. It is to her largely that I am indebted for my present views. But now please let Hilda proceed."

"Well," continued Hilda, "Margaret's mother comes next. From all accounts we could not well get along without her and——well, I don't know. Is there anyone else?"—looking inquiringly at the girls.

"I think," answered Imelda, "it will be perfectly safe to count Mrs. Westcot in——'Alice Day,' Cora, I was speaking of her before. That makes seven, I believe, and who knows, by the time 'our home' is built there may be as many more."

"And how many lovers are there?" asked Cora. This caused a little laugh.

"One I know, and two I believe," was Imelda's answer to Cora's question. "Wilbur Wallace, the brother of these dear girls, we can be sure of, and Norman Carlton I hope may soon be able to see clear enough to be willing that woman should in all things be able to decide for herself."

"Who is Norman Carlton?"

A beautiful rosy color swept over Imelda's sweet face, and Cora was answered. "O," she said with a slight gasping sound, "now I know how you understood so well." Then Hilda spoke:

"I have been waiting for Edith to make some kind of announcement, but she sings 'mum.'"

"Hilda!"

"Edith! I am not afraid, sister mine. You know you met a very interesting gentleman last year in our rambles on the mountains."

"Yes! but child, you also know that we have not seen him since, and as we had just received a call to come home immediately we left without a word of farewell;—then again we did not get a deep enough insight into the views of Paul Arthur to enable us to ascertain whether or not he is a Free Lover."

"O, but I have heard him express himself very clearly at one time on the subject of marriage. 'It is the grave of love,' he said, 'the altar upon which the holiest emotions are sacrificed.'"

"It may all be true," Edith replied, "but, as I remarked before, we may never see or hear from him again."

"But," Hilda said, kissing Cora's pale cheek, "have you no contribution to make in the shape of a lover?" Slowly the rich color swept over the pale face; involuntarily her eye sought Imelda's. Was there a meaning in the glance? She smiled.

"Can you see the rising sun?" Imelda asked, but for answer the pearly drops filled the sad eyes. "O, if I dared hope." To the inquiring looks of the sisters Imelda replied:

"When Cora is stronger I am sure she will tell you her story in all its details, as you have proved yourself so trustworthy. A cloud at present overcasts the heaven of her love; but don't clouds always in the course of nature move on, and are not the heavens always so much clearer and more beautiful after their removal? So hope, little sister. I expect ere long to look into the sunny laughing eyes of your Owen. The world is large but not so large but that the divine magnet of love will attract and direct each one to his or her affinity."

Thus bringing hope and cheer to the weary aching heart of the girl the days, one by one, passed by.

Several weeks more had now passed away. Cora had gained rapidly in strength, and as Mr. and Mrs. Wallace were now daily expected to return home and the girls wishing to avoid an explanation it was thought best to remove the patient to the abode of the Westcots. Alice was also anxious to have Imelda return as she was fast losing all control of her little daughters. Tender, loving mother that she was she was totally unfit to train her little ones. Besides she was not yet as strong as she might be.

With an unwilling heart Cora had bade good bye to the sisters who had shown her so much kindness and love. Imelda's eyes, too, had filled with tears as she kissed both gentle girls, but she carried with her the promise that she should soon see both at "Maple Lawn." Cora's cheeks were tinged with a faint peach-bloom color denoting the return of health, and her eyes sparkled as she and Imelda were swiftly driven along towards the outskirts of the city where the Westcot mansion was situated amid its beautiful gardens. Just as the setting sun was casting the last golden rays across their path the carriage drove up the beautiful maple-drive to where little Alice, in daintiest of white gowns, was awaiting them, her eyes sparkling with joy at the prospect of having Imelda once more with her. The little girls also, arrayed in their pretty white dresses, were watching for their "Miss Meldy." They clapped their little hands and fairly danced with delight when the figure of their young teacher alighted. They grew somewhat quieter when a second lady, so pale and languid, stepped from the carriage and slowly followed the more quick moving Imelda. She caught the little ones in her arms and they clung to her as if they would never again let go of their beloved friend. Alice, finding herself overlooked in this meeting, turned to Cora. Holding out both hands in welcome she soon made the sad-eyed girl feel that her words were no formal phrase, but that they came from a warm impulsive heart.

"I hope not to be a burden long," said Cora. "I am beginning to feel quite strong now, and in a short time hope to be able to look about for some work to do."

Alice laid her hand upon her lips.

"Not one word more. A burden indeed! On the contrary I feel as though I had a great deal to make good. *This*, (touching with her dainty finger the red mark which was just peeping from beneath the mass of ringlets that covered the young girl's forehead) this will be a constant reminder of what might have proved a fatal accident, and as yet I have had no opportunity to right the wrong that has been done." Cora protested but Alice had her way, as that little woman invariably did have. She herself conducted her up the wide staircase to the room which had been set apart for her and which adjoined Imelda's.

"I thought you two might want to be near each other," she explained. "But now let me help you dress for dinner. I will be your dressing maid. How long do you expect still to nurse your arm? It must be tiresome to have it so tightly bandaged."

Cora smiled.

"O yes," she said. "It will be quite pleasant when I shall be able to move about with more freedom again. I will not then feel so much as if I were a constant task on some one's hands, so almost perfectly useless."

"Please don't!" In a pleading manner the little woman spoke the words. "Can I not make you understand that you are not a task and burden? Had it not been for that almost fatal drive those long weary weeks of pain would have been spared you——"

"And in all probability *I* should have missed meeting the best of friends,—would have failed to find my one, my only sister. No! no! the little pain that I have endured does not so much matter, and if you can all have patience with me until my strength returns and I am once more myself I am sure I have every reason not to complain, for the good the last few weeks have brought me far outweighs everything they may have contained of unpleasantness."

To be continued.

VARIOUS VOICES.

A. H. Frank, Buffalo, N. Y.:—Last Lucifer [No, 653] is worth the price of a year's subscription.

E. B. Foote, Jr., New York:—Here's an Easter offering of ten dollars, less the cost of half a dozen April "Our New Humanity" which I will hope to have when out.

Henry C. Roberts, Bennington, Kan.:—We were much incensed—and deeply regret the treatment you received at the hands of H. L. Green, editor of the so-called "Free Thought Magazine. We feel that in his assaults upon the cause which you so ably represent, he strikes a blow at the very foundations upon which Liberty rests. Enclosed find one dollar to apply on Lucifer and twenty cents for two copies of "What the Young Should Know."

J. Wright, Guelph, Ont.:—Please send a dollar's worth of back numbers, and I will send another dollar for the current year. I don't care whether the back numbers are consecutive or not, so long as they are not duplicates. Every number is valuable, no matter how old. Will be glad to see the numbers that tell about the imprisonment. I had lost track of Lucifer.

[We send files of back numbers at fifty cents a year—or one cent per copy, to all regular subscribers to Lucifer, as long as the supply of back numbers lasts. Hope our Canadian friend will not lose track of us again. M. H.]

Mrs. M. L. Porter, Lincoln, Neb.:—What I will term a fortunate circumstance threw two copies of "Our New Humanity" in my way—one containing "The Prodigal Daughter." I have read many things but never anything that fills the bill so entirely as they do. Enclosed find twenty-five cents for a later copy of "Our New Humanity." I would be glad to place the number that treats of "The Prodigal Daughter" in the hands of all mothers who could be persuaded to read it, but all women are not interested as they should be in this most important of all subjects, and many who are held by the church would repudiate the whole thing.

L. W., San Francisco, Calif.:—Brother Moses: The following is copied from a letter just received; the money was enclosed. This is the second time he has thus done missionary work. An excellent example for other smokers to follow: "I have never considered myself a heavy smoker; late years I have evoluted out of it. Every Sunday I put twenty cents in a tin box under the stove. That is what the weed cost me, and when I get three dollars I send it to you for books. Please send the books named to Mrs. ——."

[The writer of the above note to me is Lois Waisbrooker, whose present address is 1425 Howard street, San Francisco. As indicated Mrs. Waisbrooker is handling her own books. Her friends who wish to order from her can do so at the address named. M. H.]

Jonathan Mayo Crane, Chicago:—"The Functions of Government," in No. 656, furnished the provocation for the following lines:

My pen to take I hesitate
To write the thoughts that agitate
My mind when I do contemplate
L. Berrier's use of "innovate."
Just what he meant I cannot state.
Unless it was to adumbrate
The point he sought to illustrate;
To cause us all to cogitate
And meditate and lucubrate,
And do our best to explicate
The vague suggestion inchoate.
Now if he will elucidate
That word it will accommodate
His readers in the aggregate,
And help them to appreciate
His way to ratiocinate.
I wait sedate. I hate debate;
So let him tell me fair and straight
Just what he meant. Say'st, Berrier, say'st

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Superfluous Devices.

Who but a man bereft of sense would think
To prop the sky, and thus prevent its fall?
Or stop Niagara at its very brink
By the creation of a mud-built wall?
Or stretch a chain across the boisterous sea,
To force it into slumberous repose?
Or regulate the law of gravity,
Lest chaos came all order to foreclose?
And who but one demented will contend
That truth, unaided by external force,
Successfully her cause cannot defend,
But must to carnal weapons have recourse?
That in religion, reason is no guide?
That Liberty to License is allied?

—*W. L. Garrison.*

Popular Follies and Crimes.

BY JAMES S. DENSON.

A few weeks ago the moralists in a section of the oil fields of West Virginia did some very effective proselyting. They set fire to a "disorderly" house and burned two girls to death, and to a "speak-easy" and cremated two men. It is almost as fearful a thing to fall into the hands of really good people as into the clutches of Yahveh. By the way, why do Christians never "return good for evil," and why do they generally give more evil than they have received? Persistently disobeying every precept of their "master," how can they have the effrontery to call themselves "Christ-ians"?

* * *

How fragile is the partition between morality and immorality! A number of the Methodist ministers of Camden appeared before the New Jersey legislature and lobbied against the proposed law requiring the taking out of licenses by those intending to marry. The ministers said that many poor people would prefer to live together without being married to going to the county seat and paying for a license. It seems to me that the marriage moralists of the past have not made a very deep impression in the brain and conscience of mankind if many Christians are willing to let fifty cents or one dollar stand between each of them and an "honest marriage" and the "heaven" which is promised to the "good" as their future home.

* * *

"The penalty of sin—brother and seducer kill each other and the girl goes mad." This is the heading of the newspaper report of a Florida occurrence. There is nothing to show that the girl was an unwilling participant in the "seduction." So the girl was an unwilling participant in the "seduction," not the "sin" is in the ill-regulated imagination of the reporter, not in the love relation itself. There is one feature of this tragedy that somewhat relieves its horror—the murderous brother was killed; he does not survive to be pointed at by admiring fools as a hero of assassination. If it could only be certain that the invader would always fall with his victim invasion would soon be reduced to a minimum. It is not future punishment, in this world or some dreamed-of one, that acts as a deterrent to crime, but the certainty that the act of invasion is suicidal.

Rev. E. J. Oldknow Millington, of Newark, N. J., has been very active in that town in the attempt to suppress liquor selling, regulate art, and supervise the newspaper press. A few weeks ago he left his family and eloped to Montreal with a Mrs. Dickerson. After they had been in the Canadian city for some time it became known that they were together and they returned to Newark. They separately met committees of the Fairmount Baptist Church, of which he was the pastor and she a prominent member, went through the repentance act, bewailed their "sin," and were dropped from the rolls of the church. It is perhaps not strange that a chronic meddler, who could not keep his nose out of the business of other people, should meekly put himself into position to receive the contemptuous kicks of his intrusive parishioners. Utter lack of dignity is the most salient characteristic of the hypocritical moralist.

A Glimpse of the Old Order.

BY LILLIAN HARMAN.

At last the time has come when we who have protested against enforced motherhood must give up the fight and cheerfully admit that there can be none but willing mothers. The impossibility of the existence of any other kind has been demonstrated by a Chicago reporter. This veracious youth has discovered a woman, the mother of fourteen children, whose highest ambition is to bear seven more children that she may equal the record of her husband's first wife, and make him the "happy" father of forty-two children.

This interesting family was brought to the notice of the reporter and the public by the advent, on April 27, of the father's thirty-fifth child. The parents are Russian Jews. The man and his first wife were married when each was twenty years of age. The first child was born in 1852, and a child each succeeding year, with one exception, until 1873. Then his wife, having performed her "duty to society," died, and, it is to be hoped, found rest in the place where there is "neither marrying nor giving in marriage."

"Isaac mourned for her four years," we are informed by the reporter, "and then he married Sarah Gluck." They came to Chicago six years ago. One of the children was born on shipboard—there was no time to be lost in their task of populating the earth. Isaac is a tinsmith; "the workshop occupies the front part of the basement, which also serves for a dining room and kitchen. Two, small, dingy, untidy rooms in the rear furnish the rapidly growing family with sleeping apartments." The work the father of this family does "furnishes a meager support, for he earns only an average of thirty cents a day."

The mother of this family is very anxious to bear seven more children, as I have previously stated. She said so to her husband, her husband told the interpreter, the interpreter informed the reporter, the reporter gave the statement to the world through the daily paper, which I read and now pass on to the reader of these lines. Therefore the desire of her heart

cannot be more clear to the eye of omniscience itself than to this reader.

As a student of social problems I felt great interest in this story, and a desire to see the quality of offspring which such conditions produce. And farther than that, I have a warm place in my heart for all little babies. My desire to see that *rara avis*, a woman anxious to endure cold, hunger, the sufferings of gestation and parturition, and willing that innocent little lives should share such hardships, that she might bring as great a number of children as possible into the world, made me resolve to visit her. And my instinctive feeling for the poor little one, thus unpropitiously ushered into existence, caused me to think of little garments made before the birth of my own child, worn by her, and now lying unused, yellowing with years. I have given away some of them, but there are certain unreasoning sentiments which are difficult to outgrow. But I knew that, no matter how much a woman may desire to increase the number of her husband's children, clothing for them cannot be provided in superabundance on an income of thirty cents a day.

Fancy a smoky, murky, dirty street, with electric cars flashing between struggling teams, and with many people on the sidewalks even on a stormy Sunday afternoon. Go with me down a narrow stairway, past two small windows the tops of which are on a level with the sidewalk. The door is opened by a little boy, disclosing to view a small, dark room. An old man sits at a table reading a Hebrew Bible. The reporter described him as "a small man with a grizzled, unkempt beard and straggling locks of hair that fall from a small, greasy skull cap. Whether sleeping or waking he never takes off the cap." A little fellow rolls marbles on the floor, but my interest is centered on the tiny bundle held by a little girl over in the corner by the stove. I tell the girl the object of my visit,—that I want to see the baby, and having had experience know that such new arrivals need plenty of clothes and take the opportunity of placing some of mine where they will do some good. Then the mother enters. She is low in stature. Her face is deathly white, with downward lines from corners of eyes and mouth, but it lights up with a pleasant smile. She looks as though she might be intelligent if she had any opportunity for development. The conversation is necessarily limited to the children and myself, except such remarks as the little girl interprets.

But the baby! Such a tiny, morsel of humanity I never before held in my arms. It seemed of no weight at all, and the skin lay in innumerable wrinkles on the bones of its fragile fingers. It seemed that it would be utterly lost in a dress which was rather small for my child when new-born. But I could not keep my eyes from the face—so thin, that it gave the eyes an unusually large, preternaturally solemn appearance. It stared unseeingly on me, and the cold, which partly obstructed eyes and nose, gave it an expression of pain which made my heart ache.

"The baby will have pretty eyes," I remarked to the girl.

"But it cries so—it don't sleep at night, much, and not in the day unless some one holds it. We haven't any buggy or cradle for it. I hold it on Sundays."

"And on other days——?"

"O, then it must cry."

"Do you go to school?" I asked.

"No; I have not time."

She is fourteen; but in size she does not appear eleven.

"Your mamma looks well, considering her illness, and is up soon."

There is the flash of an indescribable smile as with a slight shrug she responds:

"O, yes,—but she's got to!"

The mother, it seems, did not transmit her reputed intense desire for babies to all her children. A little boy of three years awoke and cried. I tried to make friends with him, telling him of my little girl.

"She loves babies so dearly," I said. "She would be glad to see these."

"He don't like them," replied little Hannah. "He strikes at the baby, and comes around and pokes his fingers in its eyes."

The father of this interesting family is very proud of the number and hopes to increase it to at least forty. The fact that twenty-two are already dead does not in the least discourage him. He smokes his pipe, reads his Bible, and undoubtedly thinks that "The Lord hath taken away."

It must not be forgotten that this child-torture, this child-murder, is both legal and respectable. If any one, however, had told the mother how to prevent the conception of this frail specimen of humanity such information would have been held to be illegal and the one who imparted it would have risked imprisonment. Yet I wonder how many of our law-makers and law-worshipers there are who would be willing to enter life under similar circumstances.

When I came away it was with a heart-sick feeling of helplessness and hopelessness. The room, the people, are photographed in my memory, but more indelibly than any is the face of that tiny baby with its great eyes in which I fancied I could read the question,—WHY? The face followed me, and would not be banished. It fixed itself between me and the speakers at the meeting to which I next went. And that evening, at the home of friends, that little face was with me, and the music and pleasant conversation could not banish it from my mind.

The story of "The Prisoner of Chillon" has caused many tears to flow. But, as a matter of fact, he had only six years of imprisonment to endure, and he was not bringing others into the world to live again his misery.

But, in fancy, just transpose Bonnivard from the sixteenth century to the end of the nineteenth. Bring him from the Castle of Chillon overlooking one of the most beautiful lakes of the world, to a three-celled dungeon under the ground near the Chicago river. Then have him condemned by a special dispensation of Providence to bring a little Bonnivard into existence every year, at the peril of his own life, and add to that the maternal instinct which feels intensified every pain which the child may suffer.

There would then be no tears shed over the fate of Bonnivard. Reporters, in the fullness of their sympathetic hearts, would sketch his "happy family," and press and pulpit would unite in lauding the institutions established and maintained for his protection.

As Some Others See Us.

BY E. C. WALKER.

The opponents of social radicalism are just now helping me to view life on its humorous side. As part of my propagandistic work, I am writing a good many letters to persons who have in some way become imbued with the delusion that they are Freethinkers. As one of the consequences, I am receiving communications that alternately warm the cockles of my heart and send cold shivers chasing one another down my spine. I laugh at the ridiculous spectacles these men are making of themselves, and I am chilled when I remember that they suppose themselves to represent the "advanced thought" of the age, and that their ballots possess the power wielded by those of the same number of clear thinkers and all-around humanitarians. Here is the first sample:

If every person who marries would act as kind to each other all the rest of there existence as they did previous to there marriage The pernicious doctrine of Free Love Would never have been thought of.

That construction is simply awful, but I have managed to rescue from the tangle of words the thought that if men and women never married they would be kind to each other, for it is perfectly plain that persons tied together will irritate and annoy each other, that it is absolutely impossible for them to be as considerate and gentle when bound as when free. Let my correspondent try the experiment with two children that have always been the most friendly of playmates; let him tie them together and see how long it will be before they are quarreling and pulling hair. Let him try the experiment with the household cat and dog or with two hitherto peaceable cats. Liberty conduces to harmony; restraint stirs up strife and banishes order. Legal, monogamic, indissoluble marriage is, inherently and always, the enemy of respect, tenderness and self-hood.

Says another gentleman:

There is much need of education on matters you mention, but of a kind that don't take men from their wives and children and send them triangling over the world hunting after damned affinities and winding up with 84. Botolph Street tragedies.

The conclusion is a *non sequitur*. If the death together of an unmarried man and an unmarried woman by the accidental inhaling of illuminating gas is to be charged to the account of social freedom, must we not charge to the account of legal marriage the overcoming of two married couples by gas in the same week that witnessed the death of Mr. Putnam and Miss Collins? The gentleman's logic is enough to make Whately turn in his grave. Should he say that had our friends not been together they would not have died together, I retort that had the husbands and wives mentioned not been together they would not have died together. My assertion is as good as his; both are truisms, and neither has any bearing on the questions at issue between the social radical and the champion of compulsory marriage.

Last but not least comes a far Western scholar with this:

I don't wish to be come A member of anes Free Love outfit I have had two papers of Lucifer sent to me and I do not want aney more and I dont want aney Free Love Books in my way of thinking A man or woman to believe in Free Love they most have A head on their sholders like A road Lizzerd

Only that and nothing more! My friend is not sufficiently clear in his statements. While he says with perfect distinctness that he does not want any free love books of his own way of thinking, he does not specify whether free love books of my way of thinking would be or would not be acceptable. Possibly he can be suited yet in this line of literature, for if his library of free love books is composed of tomes in his own way of thinking and if his way of thinking is as confused as his way of expressing his thoughts, he will be agreeably surprised when he examines free love books of the free lovers' way of thinking—and writing. In all seriousness, no man who is so poorly equipped for investigation can expect to understand the doctrines of social radicalism. Our friend's reference to "a man or *a* woman with *a* head on *their* sholders like a road Lizzard," reminds me of a pleasant story of one of the erstwhile prominent Liberal lecturers. The gentleman has long been famous for his gallant championship of the cause so ably espoused by my jester with the president's English. A good many years ago he engaged in a debate with a Christian minister in a small Iowa village. Of course a great many Christians came out to hear their side defended against the assaults of the Infidel. It should be said here, as a statement of fact, that our representative is the possessor of a neck that would be no discredit to a middle-aged and generously nourished Catholic priest. A Christian woman who heard the discussion was asked her opinion of the disputants. Of course she had only words of praise for the minister, but when it came to the Infidel she was not slow to say that, looking upon that neck with the eye of the alert student of character, she believed that its owner would display remarkable earnestness and agility in passing from the ground to a point of observation in the top of a tall tree, provided that a comely woman had preceded him in that direction. Now, I am free to admit, it is not impossible that the Christian lady's remark was inspired by religious prejudice; nevertheless, it is a coincidence worth noting that the Infidel itinerant thus summarily judged is at present camping with virtuous vindictiveness on the trail of the dead and therefore non-resisting Samuel P. Putnam.

Protection against the tyranny of the magistrate is not enough; there needs to be protection also against the tyranny of prevailing opinion and feeling.—*John Stuart Mill.*

Currency and Freedom.

BY W. P. BORLAND.

The antiquarian who is contributing a series of alleged "sociologic lessons" to the very interesting columns of Lucifer came nearer to the truth than he has generally been able to get during his very protracted, but entirely harmless, excursions into the realm of sociology, when he declared that prices do not depend on the volume of currency; and I fear the editor of Lucifer is a trifle hasty in asserting that it is "a self-evident proposition that prices *do* depend mainly upon the volume of currency in circulation."

I would like to have this "self-evident" proposition applied to the case of kerosene oil, for instance; to sugar, or to anthracite coal. State if doubling the present volume of money would double the prices of these commodities,—and why? Suppose the present volume of money were reduced one-half, would it inevitably follow that the price of oil would be cut squarely in two? And what is to prevent the Standard Oil Company from charging 50 cents a gallon for oil now instead of the price it does charge? Is it the volume of money in circulation, or is it something else?

There are a great many of these "self-evident" propositions in economics and sociology which have assumed the character of truth merely through force of continued iteration. The believers in true freedom ought not to be deceived concerning the true nature of the propositions; neither ought they to have much difficulty in estimating at its true worth the insipid rehash of ancient economic superstitions which is being presented to them in the columns of Lucifer under the name of "sociologic lessons."

However, the author of these curious "lessons" is right when he declares the prevalent volume theory of money, as taught by Ricardo, Mill, and their long line of illustrous imitators in economic science, a fallacy; but he kicks his fat all in the fire again when he returns to the market value of gold as the regulator of prices. That is merely a restatement of the fallacious volume theory in another form,—the wise author of these alleged "sociologic lessons" ought to be able to see that.

I am a believer in unlimited freedom. I utterly repudiate all government, all artificial, man-made laws. I say, with Burke, "In vain you tell me that artificial government is good, and that I fall out only with the abuse. The thing; *the thing itself is the abuse!*" When I reason on social and economic problems, I try to do so from this standpoint, and in the light of true freedom, as far as I am able. I believe the editor of Lucifer, so far as government and the necessity for full freedom is concerned, holds views similar to my own, if not identical.

Then let him divest his mind of preconceived opinions; let him forget all about the so-called "laws of trade" and all other of the fundamental propositions of the bastard science, misnamed "Political Economy,"—because they all imply both government and private property—and let him take a short mental excursion into the realm of true freedom. When he has done this, I am convinced that he will be able to recognize and classify some facts concerning price which will knock many of his present "self-evident" propositions into a cocked hat.

Sociologic Lesson. No. XXXIX.

BY HENRY M. PARKHURST.

DEMAND AND SUPPLY. The law that demand and supply are connected underlies all commercial transactions. No legislation can affect it permanently. If people desire an article which is scarce, the demand being greater than the supply, the price necessarily advances. Any law to the contrary will be evaded. The holders can not be compelled to sell if they do not wish to, and they will not wish to sell unless they can get the increased amount which the scarcity of the article warrants. On the other hand no one can be compelled by law to buy an article he does not want; and the only way articles of which the supply is superabundant can be sold is by a reduction of the price.

This law effectually supplants the principle that has been proposed, "Cost the limit of price;" for if an article has cost more than the market price it can not be sold for its cost; and if it has cost less than the market price the owner will not be willing to lose the difference.

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 397, and C. E. 1897?"

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S specialty is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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☞ IF OUR subscribers would take note of the special offer as given on last page of recent Lucifers, and send us the names of a few of their friends as trial subscribers, thereby securing to themselves some good premium literature, they would confer a favor upon Lucifer and also upon their friends and themselves.

Volume of Currency—Trusts, etc.

Thanking W. P. Borland for his frank and sharp but not unkindly criticism, so far as it refers to myself, and looking over the article criticised I see evidence that it was "hastily" written. The word "currency" should have been defined, since it is used so frequently in more senses than one. Webster's definition, in part, is,

"That which is in circulation, or is given or taken as having value, or as representing property."

Used in this sense currency may include the "Labor Check," issued by the organizations called "Labor Exchange," which certainly does not take the gold dollar as its "basis."

Yes, it is doubtless true that monopolies and trusts, such as Standard Oil, Sugar Trust and Coal Combines, do control prices to an extent unheard-of in *Ante-bellum* days. I should perhaps have said, "leaving out of the problem the baleful influence of modern trusts and combines the volume of currency is the chief factor in determining prices of commodities, or products of labor."

It will doubtless be objected that this is yielding the whole field, since it is easily shown that we have always had with us the great parent trust, the combine of combines, the giant octopus or devil-fish trust, from whose slimy tentacles there is no escaping, viz., the "government" itself!

While this objection voices a tremendous truth it is also true that, in the memory of many of Lucifer's readers, there was a time when this most iniquitous and most powerful of all the trusts that now rob the people—the government itself,—was a very different thing from what it is today. During the years from 1830, we may say, to 1860, the power for evil exercised by governments, state and national, was as a mole hill to a mountain compared to what it now is.

During the great war waged for the inauguration of the reign of plutocracy,—commonly but falsely called the war for the abolition of "slavery"—the powers of government in this country were enormously increased, and with this increase of power came, naturally enough, the abuses of that power. Prominent among these abuses is the formation, the birth and the rapid growth of a vast brood of corporation trusts and combines, children that exercise power for evil second only to that of the parent trust from which they derive their existence. During the decades referred to there was comparatively speaking no monopoly of coal—of oil, of sugar,—and almost no monopoly of machinery or of transportation. And it is of this period I was probably thinking when the paragraph about the currency was written, in my brief reply to the "Sociologic Lesson."

Referring to the reply of H. M. Parkhurst entitled "Restricted Currency," I have room only to say that the principle enunciated in the last line of his brief reply seems to cover the ground. "All the restriction is to protect, first from fraud, and second from robbery."

If this is all the restriction needed then we can have, or should have, free issue and free trade in currency—as in all commodities. Free trade in currency would mean no privileged class of currency. This would abolish "legal tender" as a government monopoly or privilege.

Protecting from "fraud and robbery" would protect against such gigantic frauds and robberies as was perpetrated upon the debt-paying people when their debt was changed from one of "Greenbacks" to one of gold. If it were possible to right any wrong by punishment, what would be the measure of punishment that would fit the perpetrators of this crime of the ages?

The Case of Joseph R. Dunlop.

BY JONATHAN MAYO CRANE.

Joseph R. Dunlop, editor and publisher of the Chicago "Dispatch," was taken to the Joliet penitentiary Tuesday of last week to serve a term of two years imprisonment. This penalty, together with a fine of $2,000, was imposed upon him for the crime of using the United States mail for the purpose of circulating literature which a jury in the federal court held to be obscene. The literature said to be obscene consisted of different advertisements which were repeatedly published in his newspaper.

As a personal acquaintance and former employe of Mr. Dunlop, I will, at the request of the editor of Lucifer, give a brief and as nearly as possible unbiased account of his record during my acquaintance with him, and my view of his prosecution, conviction and imprisonment.

I first met Mr. Dunlop about nine years ago when he was appointed city editor of the Chicago "Times." This was at the time of the reorganization of that paper, a few years after the death of its owner, Wilbur F. Storey. Subsequently, about six years ago, I became an employe of the Chicago "Times" of which Mr. Dunlop was then managing editor. During two years association with Mr. Dunlop I found him to be very considerate of his subordinates and very devoted to his own duties as the director of the newspaper. While the "Times" was under his control he was so careful of the "tone" of the paper that the use in its columns of such words as "rape," "seduction," "abortion" and even "criminal assault" were absolutely forbidden. News items, the interest of which was

due to illicit sexual asssociation, were rejected, except in very rare instances where the nature of the facts or the prominence of the persons involved seemed absolutely to demand publication.

After the purchase of the "Times" by the late Carter H. Harrison, father of Chicago's present mayor, Mr. Dunlop became publisher of the Chicago "Mail." He made the paper lively and sensational but did not permit the use of any words in its columns which, to use a conventional phrase, would offend the most fastidious.

About four years ago he started the Chicago "Dispatch" and his policy of puritan exclusiveness in the use of words suddenly changed. From the very start the paper was startling in its sensationalism. Its columns teemed with items of the kind usually found in such papers as the "Police Gazette." Stories of seduction, rape, adultery and so-called crimes against nature were printed with bold and striking headlines. It is true the paper, while publishing these stories, never failed to stigmatise and condemn the actors in these infractions of the code of conventional morality.

The sensational nature of the paper soon gained for it a large sale in the streets. It is also true that the "Dispatch" did a good work by its fearless exposure of frauds and swindles and was the means of forcing the restitution of considerable money to the defrauded victims. The sensational nature of the paper naturally attracted a class of advertisements which were excluded by the other Chicago dailies. This does not refer to the advertisements of "baths," "massage," or medicines for sexual disorders, for many of the other newspapers published such advertisements. The advertisements which were peculiar to the "Dispatch" were generally of a personal nature and were under the classified headings of "Personals," "Furnished Rooms" and "Situations Wanted." I have not a file of the paper at hand to give copies of actual advertisements, but from memory I submit a few written in the same style as many of those which were published in the "Dispatch."

PERSONAL.—A young lady (18) typewriter, employed during the day, would receive a few gentlemen callers in the evening from 7 to 10 o'clock. —— State street.

FURNISHED ROOMS.—A widow living alone has a few handsomely furnished rooms to rent for occasional use. Ladies introduced.

PERSONAL.—The little French lady has opened magnificent bath parlors at — W. Madison street. Special attention paid to idiosyncrasies

Many of the actual advertisements were even more suggestive than the samples given above. It was impossible for a man or woman of ordinary intelligence to mistake their thinly veiled meaning. And these advertisements were the basis of the indictment of Mr. Dunlop.

Now as to the defense set up by Mr. Dunlop's friends. The contention that he did not know these advertisements were in the paper is obviously untrue and if it were true it is irrelevant. It was his business to know it. It is also obviously untrue that he did not know the meaning of these advertisements. While no obscene word was used it is clear that the whole tone of many of these advertisements clearly brought them in the scope of the term "obscenity" as generally understood and as almost invariably construed by the courts. In my opinion then Mr. Dunlop was technically "guilty as charged in the indictment," and his conviction was in accordance with the evidence.

In extenuation Mr. Dunlop pleads that the publication of these advertisements did good by calling attention to the evils which the community permitted to exist without even attempting to suppress. This plea, if advanced as justification for his conduct, refutes the claims that he did not know the advertisements were in the paper and did not know their meaning. And even admitting it to be true, it would only be another proof of the fact that it is sometimes a penitentiary offense to do good. For instance the great majority of men and women in this country believe the knowledge of harmless methods of prevention of conception is a good thing and yet it is a penitentiary offense to even inform, or offer to inform, any person how conception can be prevented. So Mr. Dunlop's plea, even if true, does not disprove his technical guilt, but merely proves the injustice of the law.

Since his conviction an effort has been made to create the impression that it was due in a great measure to the fact that he published the only daily newspaper in Chicago which championed the cause of free silver. Such an impression is incorrect. He was indicted and convicted before his paper had gained any notoriety as an advocate of free coinage. If the claim were made that the enforcement of his penitentiary sentence was due in part to the political attitude of his paper it would not be incredible. It is possible, and not improbable, that the imprisonment part of his sentence would have been remitted if his attitude toward the other Chicago newspapers had been less defiant.

Now I admit it is my belief that Mr. Dunlop was technically guilty and was legally convicted, but I do not think his punishment is justifiable. I do not mean that there should be made in his favor any discrimination between him, the wealthy publisher of a great newspaper, and the poorest and meanest man convicted on a similar charge. I will not waste space in denouncing the unjust law which has sent to the prison cell so many real public benefactors. Its monstrosity ought to be apparant to every reader of a newspaper. But, even admitting the justice of the law (merely for the sake of argument, for I believe it not only unjust but unconstitutional) the penalty imposed is unjust and against public policy. Even a governmentalist, if he be humane, must admit that punishment is not a just function of government. Penalties for crimes should be for the purpose of either restitution, reform or restraint. Punishment in retaliation is an act of vengeance which should have no place outside of barbarism.

If Mr. Dunlop's alleged crime injured anybody the only restitution he could make was by paying for it. The jurors seemed to take this as part of their view and they assessed against him a fine of $2,000. But in addition to this the penitentiary sentence was imposed. What for? Not for restitution, for the government must pay for his maintenance while he is in prison. Not to reform him, for he discontinued the publication of that class of advertisements as soon as he was indicted. Not to restrain him from again printing such advertisements; for the imposition of the fine convinced him that such publications were unprofitable. The penitentiary sentence then was an act of vengeance and such an act never yet had a good effect on a law-breaker.

The sentence is against public policy because it is an act of vengeance. It is against public policy because it smacks of persecution which is abhorrent to the lovers of personal liberty. Hence it creates disrespect for the law, the courts and the government. It tends to make a martyr of a man upon whom it seeks to heap ignominy, and thereby it defeats its own aim. In fact the imprisonment of Mr. Dunlop will not make him a better citizen; it will not make vice more abhorred and virtue more respected; it will be an expense to the tax-payers for his maintenance while in prison and I can not see that it will benefit anybody, unless it be to gratify the spite of his personal enemies and increase the vindictive joy of the self-constituted regulators of other people's business.

In this connection I would say that Mr. Dunlop declares he submitted copies of his paper to governmental authorities and asked them to pass upon the legality of just such advertisements as those on which his indictment was based. They refused to give an opinion and for more than two years his paper was regularly received at the Chicago post office and transmitted through the mails and no objection was made, although the same kind of advertisements were printed in nearly every issue. This being the case, he was in some degree justifiable in believing he was not violating the postal laws. Further than this he showed his regard for those laws by omitting lottery advertisements from the mail editions of his paper although such advertisements were printed in the editions sold in the streets.

It seems only fair that the publisher of a newspaper should be officially notified that it contains unmailable matter before any steps are taken to indict him or exclude his paper from the

mails. In such a case I believe few editors would be indicted for such offenses. They would, as a rule, eliminate such matter from the paper rather than incur the penalty. So long as the definition of obscenity is left to a jury easily influenced by conventional prejudice and the eloquent indignation of hired attorneys the liberty of the press is a delusion and it becomes a crime to teach even the most important facts of physiology.

"Restricted Currency."

BY HENRY M. PARKHURST.

I had supposed, until I read friend Harman's remarks in Lucifer, No. 656, that I was arguing for unrestricted currency; but I must admit that I do favor a little restriction, and I will define how much.

1. Any currency, no matter by whom issued, must state on its face, at least by implication, exactly what it represents. A counterfeit coin or bill should not be permitted. And for individuals to issue coins or bills and call them "dollars" would be a lie.

2. No currency should be a legal tender in the payment of debts contracted to be paid in something else.

That is all the restriction that I now think of as necessary. Any one should be allowed to coin money of any kind he pleases, and print bills of any kind he pleases, provided they do not so resemble other coins or bills as to be liable to be mistaken for them, in which case they would be counterfeits. Any one should be allowed to receive such coins or bills in the payment of debts, or for property or services; but to compel him to receive them would be robbery. All the restriction is to protect, first from fraud, and second from robbery.

A Last Word.

BY LOIS WAISBROOKER.

Just a little explanation and it shall be my last word, for a long time at least, on this subject of contracepts. In my article in which I speak of Ruedebusch, Harman, et. al. *practicing* continence, I should have said teach men to practice continence. I really meant the sex and not those particular men, and yet I do not believe in continence as a rule any more than I do contracepts. I believe sex-association the natural right of the race, but I have heard men say that with a little care there was no need of a man impregnating a woman. I do not know if this is so, but men have told me so, and what I wished to say was, Throw the responsibility on your own sex, not upon ours. If there must be care upon either side let the men assume it.

By the way, I have a case for Comstock. A lady who bore children oftener than she wished had a husband who was a trance medium—was controlled by a spirit doctor. This lady questioned this spirit doctor as to whether there was no way to avoid becoming pregnant when she did not desire it, and while her husband was thus entranced she received through his lips full instructions which she has carried out successfully. Now what will Comstock do about it? arrest the spirit, the man for what he said when not conscious, the woman for carrying out the instructions received, or all three? I can show him the man and the woman if he will come here, and perhaps he is smart enough to catch the spirit with the help of a few policemen.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXVIII.

Thus chatting in a friendly way Alice was endeavoring to array Cora in a pretty gown of soft, clinging, warm-hued material, but the fussy little woman was far too excited to be of any real use, and not until Imelda appeared, already dressed, was her toilet completed. With deft and ready fingers Imelda lent the needed assistence, then selecting some of the bright hued flowers from a vase filled with the various blooms of midsummer, and which was standing upon a small table near one of the open windows, she twined them in the dark chestnut coils, then fastening a bunch at the snowy throat and standing at a distance she measured her sister with a critical and admiring look.

"Now look at yourself. Do you think you would please a fastidious eye?" The vision that met her gaze as she turned to the mirror was a mixture of girlish sweetness and of serious womanly dignity. Returning health and strength were filling the fair form with a roundness and tingeing the serious, half-sad face with exquisite color. Cora passed more than a passing glance at the reflected full-length image, and while she looked the eyes of both fair women in attendance were watching her face, and presently they saw the lips quiver, the eyelids droop and the crystal drops force their way from under them and cling like liquid pearls to the dark lashes. Imelda's face bent over her sister's till it rested on the dark-crowned head. Instinctively she felt what the thoughts were that caused the tears to gather, but she had not one word to say. Cora's well hand went up to Imelda's face and her lips whispered,

"He whom my appearance would please is not here; so what does it so much matter?"

Imelda shook her head and forced a smile to her lips.

"Ah, but, little sister, it does matter. Don't you know that you are to meet someone else tonight that I wish so much to be pleased!" Playfully smiling she lifted the drooping face and looked into the tear-wet eyes. The questioning look in them suddenly gave way to one of understanding.

"I had forgotten that I was of some importance tonight. Yes, you are right. It *does* matter, and I *do* want to please."

Dinner was now announced and the trio descended to the dining room. Here Lawrence Westcot was awaiting them. Imelda had not seen him since the unpleasant meeting with Frank in the garden, and unexpectedly finding herself opposite the dark-eyed passionate man threatened momentarily to disconcert her. A flush mounted to her brow, then receded, leaving it marble white. But quickly regaining her self-possession she saw that no one had noticed anything amiss. Mr. Westcot came forward and in a few well chosen words expressed his pleasure at her return; next he acknowledged the introduction to Cora, for a moment closely studying her face. The dinner came off rather quietly to say nothing of the feeling of restraint felt by all. Alice seemed to have lost the fear that for so long had been a drawback to her full recovery, at least it was not now so apparent, but there was no confidence as yet establishe between herself and Mr. Westcot. They were more like strangers who found the task of getting acquainted a tedious and irksome one. Imelda, with the consciousness that the memories of the past brought her, felt great constraint, and it is not to be wondered at that Cora felt the influence thus brought to bear upon her, and felt quite uncomfortable. The ladies spoke in monosyllables, and although the efforts of Lawrence Westcot to produce something like a flow of conversation, to bring a feeling of harmony to the little company, were almost incessant they fell decidedly flat. So when the meal was brought to a close the feelings that were retained were anything but pleasant. Lawrence made his excuses almost instantly and withdrew, thus clearing the field and leaving the ladies to themselves. They were not slow in taking advantage of the fact that they were alone, and as the husband paced the veranda the voices of the chatting and laughing women came very clearly to his hearing. A bitter smile curved his lips. He felt that he was no longer welcome in his own home. Yet was any one to blame but himself? But what had he done, he asked himself, other than men were wont to do? Nothing! he felt sure. But an inward voice whispered,

"These women are not like other women. You have not understood them, but have taken it for granted that they were the same. When too late you recognized the fact, and all your efforts to set yourself right in your own home have been vain. Yet have these efforts been all they should have been? Have you in reality done all that could be done?"

He leaned against a pillar and gazed into the darkening shadows of the coming night while thought chased thought. Yes! he would make one more effort, for was not the life he was living in his palatial home fast becoming unbearable? While he was dreaming with open eyes a queenly head appeared before him, crowned with a glorious wealth of dark hair. Passionately dark eyes emitted flashes of fire, scornful in their scintillations.

Passing his hand over his eyes with an impatient movement he heaved a weary sigh and in a tone that was almost a moan the words broke from his lips, "Why, O why is this all!"

Just then a step aroused him, and glancing up the friend of other days stood before him. Very seldom indeed had Norman Carlton favored Maplelawn with his presence in these later days. The harmony that had once existed there was broken, though he did not understand why, and in consequence remained away. Westcot had long ago recognized the injustice of the unmanly words he had in a fit of passion hurled at his wife, and if he had needed proof that he was wrong, Carlton's remaining away during the enforced absence of Imelda Ellwood and his sudden reappearance at the very moment of her return, ought to give him that proof. But to do him justice, he no longer needed it, and if he believed he had read correctly a secret page in her life he knew only too well who it was that had digressed farthest from the prescribed line. Norman would have passed him but he laid a detaining hand upon his arm.

"I understand the attraction," said Westcot, "but no harm will be done if you will give me a half hour first. We have been drifting apart, and I would not have it so. Something has gone out of my life, leaving it empty; and sometimes life itself seems a burden. Will you assist me to make a reparation?"

A look of surprise overspread the face of the young man. Then he hastened to say:

"Certainly I will. Have we not always been fast friends in the past? I have no desire to let a friendship of almost lifelong standing die a death so sudden."

"Then come," said Westcot, and together they wended their way down through the grounds, and were soon lost in the shadows. When they returned an hour had passed. Both faces were perhaps a shade paler, a shade more serious, but the old confidence has been restored. What overtures had been made, what words spoken will never perhaps be revealed, but firmly clasping hands Norman spoke:

"You have my advice!"

"And I will follow it!"

"Thank you! You have spoken like a man. Under the circumstances I think it is the only way that is open and I am a poor judge of human nature in general, and of women in particular, if such a proceeding as you now contemplate will not restore peace and confidence to the little circle under your roof."

With a last glance into the eyes of the other he dropped his hand and entered the room where the trio of women were trying to while away the hours that were to bring at least one fair girl's friend and lover. Just as he stepped across the low French window Imelda was running her fingers across the key board of the piano. Cora was standing by her side. Ere he had advanced more than a step a voice of singular sweetness arose and filled the room. In an instant more a second manly face appeared in the frame of the open window. All unconscious of her audience the girl gave full vent in song to the feelings that swelled her breast. The notes rose and fell and vibrated, until the very air seemed to be full of life and feeling. With bated breath the men stood and listened, forgetful of aught else but the rare sweet music of the young pathetic voice; a voice that possessed the power of carrying them away beyond themselves. The song was a translation from the German by Heine—the famous "Lorelei," a selection well calculated to try the strength and compass of the voice that attempts it. Its weird and melancholy pathos moved the inmost hearts of the listeners. As the last vibrant notes died away the sound of applauding hands fell upon the ear, and hastily turning the trio espied the two men, standing just where they had entered. A blush overspread the face of the fair singer. It was the first time that other ears than those of Owen Hunter had listened to the magic sound of that voice when raised in song.

With a quick movement Imelda stepped forward and with outstretched hand greeted the new comer. By the heightened color of her face and the happy light that shone in the lustrous dark eyes Cora quickly judged who it was that so suddenly had stepped into their midst, and in a moment more was bowing in acknowledgment of the introduction which had followed. As she felt the searching glance the clear eyes bent upon her Cora again felt the tell-tale blood mount to her face, but with an effort overcoming the embarrassed feeling she openly returned the look. That which Norman Carlton saw within the depth of the hazel eyes must have been satisfactory for, extending his hand with a firm quick motion he said:

"I am"——pleased, he was going to say but changed it to —"glad to meet Imelda's sister"—emphasizing the "sister." "I hope we may be friends."

"Thank you." Scarcely above a whisper, and with a fluttering breath, the words dropped from the slightly trembling lips, and one felt, rather than heard, the depths of feeling contained in the two little words. In that moment Cora *knew* that she had found another friend. His words were no idle phrase. Imelda also understood, and her heart gave a great bound. Did it not mean much? She took a step backward,—she wanted the two to become better acquainted. Would they have anything to say to each other? A little while she would leave them together. Turning to the side of Alice who was carelessly standing just a little beyond, plucking the scarlet blossoms of a geranium to pieces, while her glance traveled a little nervously to the man who was still standing by the open window. What did it all mean?

For weeks now Mr. Westcot had studiously avoided meeting his wife. His meals were either taken late or away from home, and the drawing room had not once known his presence in all that time. Was the old life about to be taken up again? The white teeth sank into the red lips and a tremor seized and shook her form. She raised her hand in search of a support. Imelda saw her reel, and with a quick movement caught her in her arms. But another also had watched this little by-play, and a few strides brought Lawrence Westcot to the side of the woman he called his wife. Pouring a little ice water from the pitcher that was standing near by he held it to her lips.

"Drink," he said. Quietly obeying she drank a few swallows. Pushing a large easy chair forward in such position as would shield her face from the glaring light of the chandelier, he would have led her to it, but she evaded his hand and managed to reach it unaided. Bending over her he inquired the cause of her sudden indisposition. Nervously she answered:

"Nothing. It is nothing. I will be better in a moment. The coming home of the girls must have excited me. I thought I was stronger than I am." Was it an anxious look he bent upon her? He did not speak, however, and quietly withdrew.

To be continued.

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The Truth.

Friend, though thy soul should burn thee, yet be still,
Thoughts were not made for strife nor tongues for swords.
He that sees clear is gentlest of his words,
And that's not truth that hath the heart to kill.
—*Archibald Lampman.*

The Tragedy at Boston—Samuel P. Putnam and May L. Collins.

Some one has said that the ending of every life is a tragedy. That no matter how calm and peaceful; no matter how painless, how joyous or triumphant, even; no matter how well-rounded, how successful, how fully crowned with years and with honors the life of any human being may be, its termination is a tragedy, a calamity, a disaster. If life has been a success, a blessing, an honor, a glory to its possessor its loss is to be deplored, not only for the sake of the loser himself but because of the good he could have done for others if life had been prolonged. If life has been a failure, a mistake, a sorrow, a despair, so much the greater need that it should be prolonged, so that mistakes could be corrected and that success, joy and honor might yet take the place of failure, of sorrow and of dishonor.

However this may be it seems very true that the sudden ending of the mortal careers of Samuel P. Putnam and of May L. Collins, at Boston on the night of the 13th of December last—the one in what is commonly considered the prime of mature manhood, and the other in the first years of strong, self-centered womanhood, had in it much of the tragic, the disastrous, the mournful, the sorrowful,—not to say the pitiful. To many of the surviving friends of these two distinguished representatives of modern progressive thought this untimely ending has seemed to involve a loss that is nearly if not quite irreparable. Some have said that this tragedy has given the Freethought cause a set-back from which it will take at least twenty-five years to recover.

But are these views philosophical? are they truly rational? Is there ever any real loss, ever any real disaster or tragedy, in any of nature's realms? In the domain of physics—so-called—it is now universally conceded that there can be no real loss, whether of matter or of energy. No atom of matter, no measure or *quantum* of force, is ever annihilated, or made less, but only changes its form, its phenomena or mode of motion, disappearing at one place to reappear in some other place or at some other time.

Reasoning analogically, is it not probable, if not demonstrable, that the same principle, the same mode of action (or of being) holds true and good in all of Nature's realms? While endless in diversity, is there not also unity as to general principles or methods in Nature's great workshop? If we held the keys to all her arcana I think we should find Dame Nature wonderful in simplicity as well as in variety and in multiplicity.

If this view be the correct one, is it philosophical to speak of the "Boston tragedy" of December 1896, or of the "Chicago tragedy" of November 1887?

If nothing is ever lost; if conservation of matter and force has its counterpart in conservation of mind, of thought, of feeling, of life itself—whatever that mysterious force or entity called life may mean,—where then is the loss in the case of the rope-strangled Parsons, Spies, Engel and Fischer, or in the case of the gas-poisoned Putnam and Collins?

Whether the principle called "conservation of matter and force" extends to the realm of personal consciousness, or whether personal consciousness survives the disorganization and disappearance of the physical body, it may not be profitable here to discuss, but that the principle or rule of action sometimes called the law of *Use* is everywhere operative, and always commendable, requires little or no argument. In accord with this law or principle we may say that the lives, the recorded deeds, the expressed thoughts, the examples, the mental and moral characteristics of Samuel Putnam and May Collins are now the property of the women and the men who survive them, and who can be made better, wiser and happier by the object lessons given by these individual human entities. As each generation of animal or vegetable organisms utilizes the component elements that entered into the organisms of their predecessors so the actors on the stage of human life may and should utilize, as a heritage, the thoughts, deeds, characteristics, etc., of those who have played their part and passed off the stage.

"The proper study of mankind is man," says a poet philosopher. "We live in deeds, not years," said another. It matters not whether those who give us useful object lessons made their entrance upon the stage of life earlier or later than we ourselves; the important question for us, in this instance, is, how can we make our own lives richer, nobler, truer, better, by utilizing the legacy left by our brother man and sister woman so lately here with us but now gone from sight and sound—gone, so far as we certainly know, for all time.

By some readers it may be considered late in the day to write a leading article for Lucifer upon an event that occurred six months ago. If such objection find lodgment in the mind of anyone I would briefly reply thus:

Instead of too late it is yet much too early to write an impartial, an unbiased, estimate of the life and character of the now historic individual known in life as Samuel Porter Putnam, because of the animosities, the personal antagonisms that he was so unfortunate (or so fortunate) as to arouse among his cotemporaries. It has been well said that no really great man's history can be written during his life or during the life of the generation immediately following his death.

Whether Mr. Putnam was a really great man or not I do not pretend to say, but I know that he held important offices in two or three national Freethought organizations; that he had been for many years a prominent and popular lecturer; had

been an organizer and conductor of national as well as local conventions of Freethinkers; was author of quite a number o. books; a prominent contributor to many Freethought journals, and for some years was co-editor of a weekly paper called "Freethought," published at San Francisco, California.

Under these circumstances it was impossible that he should escape enmities, misunderstandings, antagonisms, misrepresentations, and during the life-time of those who assail, as well as those who defend him, it will be difficult if not impossible to write and publish an unbiased estimate of his character and of the work he did. He who attempts this task will place himself between two fires, and will find it impossible to avoid the imputation of bias for or against the subject of his writing.

This is one cause of delay in writing and publishing my own personal opinion or estimate of the character and the life-work of the late President of the American Secular Union. Another reason for delay is the fact that Mr E. C. Walker, and others who were in better position to know the persons, and the facts pertaining to the tragedy, so-called, had written up the matter at some length, and had given their estimate of the significance of the sad occurrence in its relation to the cause with which the deceased were so intimately connected. The publication of the facts as seen by these writers seemed to leave little for me to say, and so I said very little, and should probably have continued silent had it not been that my own position, and the attitude of Lucifer in relation to the matter have been assailed and misrepresented in more than one Freethought publication.

In the January number of the "Free Thougbt Magazine," edited and published by H. L. Green of this city, appeared a long editorial giving Mr. Green's estimate of the causes that led to the tragedy, and connecting the name of Lucifer and its conductors with that of Mr. Putnam, in a way that seemed to call upon me for explanation and refutation I therefore asked, as a matter of simple justice, that I be allowed to set the editor and his readers right as to the work we are attempting to do, and also to give my own estimate of the significance of the Boston disaster upon the work of "sex reform," or of the marriage question. Space in the April number of the "Free Thought Magazine" was granted for part of my statement, but the part relating to the Mr. Putnam and Miss Collins as alleged exponents of the "Freedom of Sex" movement was crowded out. At the close of my article, to which Mr. Green gave the name "A Free Lover's Creed," I stated that a copy of Lucifer giving my opinion of the "relation of the Boston tragedy to the marriage question," would be sent free to all applicants—intending to publish in Lucifer the matter for which there was no room in the "Free Thought Magazine." Many applications have been received asking for such statement, but from various causes it has been delayed until now.

This statement I now propose to make, and knowing so well the difficulties involved in such undertaking I ask in advance the forbearance of my readers, if in anything it appear to them that I am influenced by prejudice, or by personal likes or dislikes, or by resentment against the man or the men who, as it seems to me, have grossly misrepresented and still continue to misrepresent Lucifer and its conductors. While not claiming to be above or beyond personal resentments I try always to remember that all men, like all inanimate objects, "move along the lines of least resistance," and that when it comes to the last analysis of actions we all do *as we must*, and that therefore there is no place for praise or blame, in a scientific or philosophic sense. In other words, that when all conditions are considered—of heredity and environment—all men and all women are good or bad alike.

After this long prelude, which to me seemed necessary to a full understanding of the causes that induce me to monopolize Lucifer's space this week, I proceed to quote a few of the paragraphs from the "Free Thought Magazine" that in my thinking give a false coloring to the attitude of Lucifer in its relation to the cause of "Sex Freedom," and of Human Freedom in general. In the January "Free Thought Magazine" appear the following paragraphs:

> We hardly think it necessary for us to present more evidence to show that Mr. Putnam was a firm believer in the free-love theory of marriage. We notice that Lucifer, the organ of the free lovers of this country, has had more praise for Mr. Putnam since his death than all the Free Thought journals. Even the "Truth Seeker" has not published such high encomiums. And we have noticed that at Mr. Putnam's conventions in Chicago, the free lovers were very largely represented.—*p. 55.*
>
> And we noticed the other day that when Mr. Foote intimated in an interview that free love was not a doctrine of Freethinkers, Lucifer took him to task for this heretical opinion. That a man can hardly be called a genuine Freethinker who believes in marriage is evidently Lucifer's opinion.—*p. 56.*

From these other paragraphs that might be adduced it is evident that the purpose of the editor of the "Free Thought Magazine" was to show that Mr. Putnam was a disciple or adherent of Sex-Freedom, or "free love theory of marriage," as he terms it, and that Lucifer as the "organ of the free lovers of this country" was or is the special friend and champion of Mr. Putnam. To these statements and inferences I would briefly as possible reply,

First, that Lucifer is not the "organ," or official mouthpiece, of any organization, sect or class of people. Lucifer is now, and has been for more than sixteen years, the medium of communication for liberty-loving people, of whatever name or of no name. Each writer is alone responsible for the sentiments or opinions set forth in her or his article.

Second. Of Mr. Putnam personally I knew but little; of his habits and opinions in sex matters I knew nothing. My first acquaintance with him was at Valley Falls, Kansas, some eleven or twelve years ago, when he was traveling as Secretary of the National Secular Union. Mr. Walker and I arranged a course of lectures for him at that place, which engagement was filled to mutual satisfaction. After that I met him at three national conventions of the same organization, managed mainly by him, and on none of those occasions did I ever hear him express himself on the marriage question, and do not remember ever reading anything from his pen that would indicate that he was not in accord with the average "orthodox" marriage code. I never thought to inquire whether he was a married man or not—never considered that it was any part of my business to do so. For many years I have taken the ground that every man's, and every woman's, private life is his or her own affair, and that so long as they do not offensively intrude their opinions and practices upon the notice of others the world at large has no right to criticize and comment adversely.

Mr. Green publishes, as evidence that Mr. Putnam was a "free lover," the fact that his wife obtained a divorce from him on the ground of "adultery," and also mentions, as further evidence, that he himself knew that Mr. Putnam, in company with a woman not his wife, registered at a hotel under an assumed name.

This line of argument, as Mr. Green should know, is very inconclusive; in fact no argument at all. Thousands of men and women, loyal to the marriage code, deliberately commit what the law calls adultery in order that their conjugal mates may have legal ground for divorce. This is often done by consent of all parties, or as it is called "by collusion." Whether such was the arrangement between Mr. Putnam and wife I have no means of knowing; have been told, however, by one of his personal friends that Mr. Putnam intended to fight the divorce suit against him, but was deceived by the lawyers who brought the case to trial without giving him proper notice.

Whether Mr. Putnam did right or wrong in the adjustment of his conjugal relations is not for me or for Mr. Green to decide I freely take the ground that these are matters with which the general public has nothing whatever to do, and if men and women sometimes, under the operation of invasive marriage laws and customs, resort to the expedient of assuming names other than their own, the fault probably lies with the laws and customs that tempt to or compel such deception, rather than with the persons themselves. Under the reign of

"Liberty and Responsibility" there would be no occasion for such warlike measures.

I say "warlike" advisedly. In war it is considered right to deceive an enemy in all possible ways. Even Washington, he of "little hatchet" fame, deliberately lied to General Clinton when by intercepted letters he made that officer believe that he was about to attack New York when his real object was to steal a march on Lord Cornwallis. And the lie brought him success. Under antinatural marriage laws human society is in a state of war, and if "strategy" is resorted to it is the fault mainly of the laws themselves. I have seen or heard no evidence that Mr. Putnam ever deceived, assaulted or otherwise maltreated, any woman; or that he failed in his duty to any woman's child or children.

Elsewhere in his "Obituary Notice," in order to convict Mr. Putnam, and Lucifer as his alleged defender, Mr. Green makes the claim that Putnam's "drinking habit and free love doctrine finally were the primary cause that brought him and his young associate, Miss Collins, to their untimely death, and disgrace on the Liberal movement." The evidence he brings to establish this claim would certainly astonish a "Philadelphia lawyer," familiar as that legendary individual is supposed to be with intellectual gymnastics.

As to Mr. Putnam's drinking habit I know absolutely nothing, but from cotemporary evidence I am satisfied that he was not a total abstainer from intoxicating beverages. In all my interviews with him, however, I never noticed that he had been drinking, have sat at table with him often and never saw him drink anything stronger than coffee. But that he was intoxicated on the night of his death there seems not one particle of proof. That there was alcoholic liquor in the room in which his dead body was found is no proof of intoxication; liquors are often carried as medicine; neither was the fact that he had drunk wine at supper a few hours before, any proof of such physical condition. Thousands and millions of people drink wine at meals every day in the year who never were known to be intoxicated, as that word is commonly understood. The fact that Mr. Putnam could make a rapid run to catch a train, as was stated, after leaving the supper table is pretty strong proof to the contrary.

While the attempt to prove that drunkenness had anything to do with the death of Mr. Putnam and Miss Collins shows Mr. Green to have peculiar notions in regard to logical sequences his effort to bring in his alleged "free love doctrine" as a factor in producing the "untimely death" of these two persons is still more amazing. It is simply the despair of logic, the negation of logic, if I know what logic means. As has been pointed out often before, the statement that the bodies were "fully clothed" when found, and the "bed clothes undisturbed" *may* have some logical connection with the query as to "when and how the bodies fell from the bed to the floor," but few logicians would probably be able to see the sequence, the natural connection, the one with the other.

Once more: Suppose the facts had been favorable to Mr. Green's hypothesis. Suppose, for the argument, that, S. P. Putnam and May L. Collins had died in each other's arms, undressed and in bed together. What then? Would it logically follow that their death was due to the fact that no priest or magistrate had given them permission to occupy the same room and same bed? Is a marriage certificate an infallible protector against asphyxiation by gas, or against violent death of all kinds?

Not wishing to fill the entire current issue of Lucifer with this one article I must condense, and will just add in reference to Mr. Putnam that this is not written from the standpoint of a partisan. As most of my friends know there was little of sympathy or cordiality between the President of the Secular Union and myself. His line of work and mine were by no means identical. That he did good work in defeating the machinations of the reactionists who are trying to secure a "revival of Puritanism" in this country I think everyone cognizant of the facts will admit, and if he honestly believed that the cause of secularism "should not be hampered with such questions as free love, socialism, etc.," to quote the language of Mr. Watts in the London "Freethinker" when speaking of the American Secular movement, it is not for me to criticise him harshly for his opinion, or for his concentration on the line of work that to him seemed most important. What I say here is mainly to show that the charge is untrue that I have been biased in favor of Mr. Putnam or that "Lucifer has prostituted itself most abominably in this matter," as expressed by one whose good opinion I have highly prized, and still highly prize.

It is true that what has been published in our columns in regard to him has been commendatory rather than otherwise. I have allowed others to give their opinions—have published the funeral discourse by Mr. Washburn, and the brief statement by Mr. Reichwald, Secretary of the organization of which Mr. Putnam was president. These men were in position to know whereof they spoke, and if they have given the deceased higher eulogiums than the facts would warrant, the moral responsibility of such publication rests with them and not with Lucifer's editor.

While Mr. Putnam could defend himself, some sharp criticisms of his language and methods were inserted in Lucifer, and if he had lived, more would doubtless have appeared in our columns, but *Lucifer does not fight the dead!* Whatever his faults, his mistakes, his vices, if we choose to call them such, and he doubtless had his share, the record is made, the account closed, and he no longer here to defend or explain, and to some of us it seems a ghoulish business to drag his faults and failings before the public eye. If Mr. Putnam wronged anyone in regard to money or other property this matter is one for private adjustment with his executors, rather than for public discussion and reprobation.

To my thinking, Mr. Putnam was a genius, poetic, and somewhat emotional if not erratic, and such men do not often succeed as men of affairs, men of practical business, as we term it. He was open-hearted and open-handed, to a fault, but that he was *dishonest* in his dealings with his fellow-men is hard for me to believe.

As a last word let me say that whatever his faults I think there are few of us so good that we can afford to cast stones. Take the charge of "adultery," one of the sins of which Mr. Putnam is accused by the editor of the "Free Thought Magazine." How many men, not eunuchs, could stand the test: "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart?" If Mr. Green rejects this Biblical test he is ruled out of court, for technical adultery is an ecclesiastic offense. In the court of rationalism it has no meaning, as used in canon and statute law.

MAY L. COLLINS.

Of Miss Collins I need say but little. No defense of her memory is called for. She had been before the public but a very few years and during this brief period had made a record of which any woman might be proud. No need of any defense or any eulogy from us who knew her only during her short visit to Chicago, during the Secular Congress held here in November last. While in this city she made frequent calls at Lucifer's office, always expressing much interest in the work to which it and "Our New Humanity" are devoted. We had the pleasure of hearing her deliver three or four addresses, two of which, as we believe, have been published in pamphlet form. That she fully sympathized with the movement for Free Womanhood and Motherhood we have good reason to believe. Her music teacher, Prof. De Roode, in a letter to the Cincinnati "Commercial Tribune" says this of her:

> "So long," said she, "as various States in this Union deny to married women the right to own their own children or property I will not marry. The crowning disgrace of our country is that if a mother would own her children she must bear them illegitimately. If ever I meet a man whom I can love I may live with him, but with the present laws I will never marry him." I

(*Continued on page 156.*)

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, MAY 19, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 397, and C. E. 1897?"

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the Origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, May 25. Mr. Sawyer will speak on the Population Question.

THE EUROPEAN agency for Lucifer's publications, is at Cranbrook House, High Road, Chiswick, London. Care Arthur Wastall. All orders sent through this agency will receive prompt attention.

☞ IF OUR subscribers would take note of the special offer as given on last page of recent Lucifers, and send us the names of a few of their friends as trial subscribers, thereby securing to themselves some good premium literature, they would confer a favor upon Lucifer and also upon their friends and themselves.

WHILE to some readers this issue of Lucifer will seem mainly devoted to personal controversy it is not so intended. The "Free Thought Magazine" and its editor are recognized as exponents of conservative thought on the social or marriage question, and this number of Lucifer is our reply, long delayed, to the attacks of the conservative or reactionary wing of the Freethought army. It is hoped there will not be occasion soon again for so much of what seems of a personal nature. In the extracts from letters, under the head "Various Voices," taken somewhat at random, I have avoided those that would be most apt to give offense.

Hero Worship and "Trusts."

That the American people are not different from those of other countries was demonstrated in a very striking manner a few weeks ago at the time of the "dedication"—I think it was, of the monument erected to the memory of Ulysses Simpson Grant. The daily papers, at the time, were largely filled with the details of what was called the greatest demonstration of its kind ever seen in the United States, and scarcely ever equalled anywhere in the world.

This enormous display, this phenomenal pageant, was cited by such papers as the New York "World" as evidence that we as a people are not dissatisfied with the working of our "institutions,"—our political, governmental, financial and social institutions in general, of which institutions the man Grant was a conspicuous product and exponent.

Especially was it noted that the people, as a whole, cannot be suffering physically from or because of the inequalities that result from our industrial and financial systems,—as charged so constantly by the industrial and finance reform leaders and papers. In other words, that the general appearance and deportment of the vast crowds of people that turned out on that day to do honor to the memory of "America's greatest general,"—as some are pleased to call him, was the best possible proof that there is not with us today the wide-spread suffering and discontent that is said to exist, by "Populists," "Bryanists," and other political agitators.

While this interpretation of the significance of the memorial pageant may be superficial, and may be tinged with partisan bias, there is certainly much of truth in it. It is doubtless true that intelligent discontent has not yet reached the masses of people, as it must, before any real change for the better can be hoped for. The great masses of people that throng the cities of America today are much like those that swarmed the seven hills of imperial Rome in the time of the Cæsars. Give them a hero to worship, to fight and die for, and give them bread and spectacular shows, and they were content. Any real conception of what liberty means, of what equity or justice means, of what real manhood and womanhood means, had not dawned upon their minds.

And just so it is today in the Western Empire, known as the United States of America. The crowding of the poorer classes, the agriculturists and artisans as well as the commercial classes, into the great centers of population, is rapidly developing the state of things that existed in ancient Rome, that existed in France, before the "Revolution," and that now exist in most of the European monarchies, where the divine right of the king, of the noble and of the priest to rule and rob the masses of people are scarcely questioned.

Here we have not yet the titled nobility to claim their right to privileges denied to the common herd, but we have that which is equally destructive to liberty and justice, quite as debasing to true manhood and womanhood, we have hero-worship and mammon-worship—worship of the gold-standard dollar, and worship of the man who can command the most of these dollars, no matter how he succeeds in getting them. We have our nobility, also our king—our kingly president, our lordly senate, our irresponsible supreme court, our hierarchies,—priestly rulers, etc., but we have not yet the honesty to call things by their right names.

Trusts and combines, by which the profits of trade or distribution, as well as of production, are controlled and monopolized by the few, are rapidly taking the place of the old system of competitive industry and of competitive distribution of the products of labor. Some reformers are calling loudly for legislation to prevent this rapid tendency to monopolistic concentration, but it requires little reflection, as some of us think, and little knowledge of history to show that all such attempts will prove futile. What we really need is not more law—not a weeding out of some of the branches of the tree of evil, but *less law*—less interference with, or invasion of, the natural right to a share of the earth and its opportunities, and especially less legislative interference with or invasion of the natural right to self-ownership of and by the *producers of men!*

Here is the invasion of invasions, the monopoly of monopolies, the trust of trusts, viz.: The *Marriage* Trust—the invasion of, the control of, the reproductive resources and functions of the mothers of the race by priest-craft, or by the so-called statute law.

Until this fundamental wrong, this parent invasion, this most baneful and most nearly universal of all the wrongs, invasions and "trusts" can be abolished, there will be little headway made in the real work of reforming or abolishing the evils of our present ill-adjusted social and governmental systems.

The Tragedy at Boston.

(*Continued from page 155.*)

I believe Mr. Putnam is the first man who ever attracted Miss Collins, and that she believed her course of action right and pure I am certain. Her nature tended in an opposite direction from the immoral or gross in life.

Whether in Mr. Putnam she had found "a man she could love," and whether she practicalized her natural right to "live with him," is a question no one seems able to answer; but if it can be shown that she did so; that she had the courage of her convictions and was willing to take the consequences, whatever they might be, then we can confidently predict that future generations will honor her for so doing, and that her name will be enrolled high among those who have helped to prepare the way for a truer, nobler, better humanity than earth has yet known.

But whether she practicalized, in its fullest sense, her right to self-ownership, or not, her brave and noble utterances can never be forgotten by those who knew her, nor by those who will hereafter learn of her life and her work. A movement is now on foot to erect a marble monument to her memory, but a better and more enduring monument is the contribution that she has made to the literature of progress; a monument which, as the poet Horace says, will be "more enduring than brass," or than the "pyramids" that were erected to perpetuate the name and the fame of kings and conquerors of the prehistoric world.

Briefly summed up, my answer to those who ask for my opinion as to the significance of the "Boston tragedy, in its relation to the marriage question" I would say that to my thinking Mr. Green has totally and disastrously failed to show that the "untimely deaths" of these two persons has any significance such as he has tried to give it, by calling Mr. Putnam a "free lover," and saying that the tragedy was, in any degree or manner, owing to the alleged fact that Mr. Putnam had "embraced the free love theory." So far as any real evidence was given in the "Free Thought Magazine" there is nothing whatever to show that Mr. Putnam accepted the "Creed" of "Love in Freedom." Anonymous testimony such as Mr. Green cites, is no evidence at all.

Whether Mr. Putnam and Miss Collins were lovers in any sense, or not, seems to be simply matter of vague conjecture, and if it could be shown that they were lovers in the fullest possible sense, that fact would have not the slightest logical connection with the other fact that their bodies were found dead in an apartment house in Boston on the morning of the thirteenth of last December. It is simply a case of what logicians call *non sequitur*—"it does not follow."

A "Correction" that Does Not Correct.

The "Freethought Magazine" for May contains this editorial paragraph at the head of its column of "All Sorts:"

Moses Harman calls our attention to the fact, which we had not noticed, that the editorial extract that we quoted from Lucifer, on page 183 of the April Magazine, was written by his daughter, Lillian Harman, and not by himself, and asks us to make the correction, which we here do. But we cannot understand the condition of a man's mental and moral apparatus, who, after publishing such abominable sentiments in his editorial pages, when they are quoted against him, endeavors to avoid the odium by charging them to his daughter. And still Mr. Harman claims to be par excellence the special friend of women. But, after all, this may be a hereditary fault with Brother Harman, running back to the Garden of Eden, where old Grandfather Adam, hiding in the garden shrubbery, doubled up with the green apple colic, declared it was all the fault of "the woman whom thou gavest to be with me." Most surely these free lovers are strange people.

Yes, it may be quite true that Lucifer's editor is a bad chip from a bad, bad old block; that he inherits all the little and big meannesses attributed to grandfather Adam. But while looking for hereditary causes of crookedness I suggest that it might be well for Mr. Green to study the character of one Joab, as shown by his treatment of Amasa. "Art thou in health, my brother?"—then while kissing him he stabs Amasa to death, "smiting him under the fifth rib."

In word, tone and manner Neighbor Green is the mildest mannered of men, profuse in his use of "Brother." How does deed correspond with profession? Here are the facts:

Finding nothing in my "Creed" as published in his issue of April upon which to hang an indictment against me he seems to have searched through back numbers of Lucifer for something more suitable to his purpose. Failing to find anything in the editorial columns he fixed upon a reply written by my daughter under her own name and in the correspondence columns. By telling his readers that I wrote this article, and by twisting it to suit his purpose he succeeded in making what he considered a point against me.

The worst feature of the matter, however, is the attempt to show that I want to shirk the responsibility of the "odium" of the alleged "abominable sentiments" by "charging them to my daughter." In my published reply to his first criticism I showed that there was really no important difference between myself and daughter, that it was the use he made of the article rather than its authorship I objected to. I wrote him twice calling his attention to his inexcusable blunders, calling them by no harsher name. He replied by asking for another copy of our issue of Feb. 24 containing the original article written by my daughter. And now he returns to the attack in a way that makes me doubt the man's sanity, either of intellect or of moral rectitude. Twice in this short paragraph he repeats the falsehood that the criticised article was published as editorial, and again he reiterates the amazing insinuation that I blame my daughter, or wish to put her in the "fault."

To show just what the "abominable sentiments" are, we reproduce the entire article—"Freedom of Choice, A Foundation Principle," as first printed in issue of Feb. 24.

In his issue of January Mr. Green says the "Free love doctrine" is the "direct road to hell." Like the average churchman, it is always "hell for the other fellow." But how about the text that says "all liars shall have their portion in the lake that burneth with fire and brimstone?"

In all seriousness, however, I would ask, does a *good* cause need the help of such tactics as these?

Freedom of Choice, the Foundation Principle.

BY LILLIAN HARMAN.

DEAR LILLIAN HARMAN:—I am receiving Lucifer regularly and read it with pride and pleasure. When I have finished reading I hand them around to neighbors. I am a tyro in this line of work and thought, and there are several points that I do not fully understand as yet, and would like to get some information that is more explicit relative to sexual knowledge.

Now in regard to "Motherhood in Freedom." Does this mean that any woman who is living with a man can choose any other man for the purpose of procreation as she sees fit?

What is to be understood by complex paternity and how is this accomplished? . . . CARRIE L. ——, Ore. co.

The idea elucidated in "Motherhood in Freedom" is that a woman should be free to choose the best conditions available when she wishes to become a mother. This includes her right to choose a man other than her husband if she considers that other man better fitted mentally and physically for fatherhood.

Such choice is necessarily conditional on the willingness of the man she prefers. For instance, a woman may live with and love a man who is consumptive or scrofulous, and thereby unfitted for fatherhood. She may be physically able to bear, and both may intensely desire a child. Now conventional morality would say that she must bear a child by her husband or remain childless as long as he lives. We hold, on the contrary, that to bring a child into life with such a heritage of impaired vitality would be an act of injustice to it, while to deny her right to become the mother of a happy, healthy child is a cruel deprivation to her.

Now suppose that she loves another man, one who is physically sound, yet her love for her husband renders it impossible for her to leave him. If those immediately concerned desire the child to inherit the health and strength of the man in normal health, by what right can "society" object?

This is but one of millions of possible cases. The idea is that the persons most nearly affected can take all the factors into consideration more fully than can any mere theorizer, and therefore the decision should rest with them. Also, that as the woman has the most at stake, she should cast the deciding vote.

In short, the author does not mean to dictate what a woman *must* do when she assumes "motherhood in freedom." On the contrary, he advocates the removal of artificial restrictions and advises her to think for herself, to decide on that course of action which she feels will tend toward the highest development of herself and therefore of her child.

"Complex paternity" means, as I understand it, that a prospective mother may properly associate as unrestrainedly and innocently with those of the opposite sex as with her sisters, and with just as much freedom from fear of a possible approach to a conventional "danger line." It has been said in criticism of "Motherhood in Freedom" that "complex" maternity is just as possible as complex paternity; that a woman can obtain from other women and from good books, paintings and statuary, as much help as she can from the society of men. Whether she can or can not is not a question for the author, or for the critic, or for myself to decide. The *woman concerned* is the one to settle that question for herself, and for no one else. Our self-imposed task is to help, even though ever so little, to mould public opinion so that a woman may as freely choose her associates among the male as among the female sex; so that she may as innocently consult a man as a book; and we hope that soon the day will dawn when the pruriency now existing in the public mind will have vanished, and that people will no longer even "wonder" what degree of friendship exists between any man and woman.

Book Reviews.

BY J. M. C.

Shortly after the hanging of the so-called anarchists in Chicago in 1887 General M. M. Trumbull published a pamphlet entitled "A Trial of The Judgment" in which he clearly showed that the defendants were denied a legal trial by the action of the court in requiring all of them to be tried together, that the bailiff discriminated against them in summoning a certain class of men for jurors, that the jury was packed, that improper evidence was admitted against them, that the jury was improperly instructed, that the verdict was not in accord with the evidence and that the decision of the supreme court sustaining the criminal court was unfair, biased and not in accord with established precedents. The document created a great stir at the time and was pronounced by many able lawyers a masterful and convincing presentation of facts. General Trumbull was a man of remarkably clear intellect and was a republican in politics, holding little in common with the views of the condemned men as to methods of promoting social reform. He wrote his plea as a governmentalist and an upholder of the commonly accepted view of "law and order," claiming that it was a disgrace to a civilized government to condemn and hang innocent men merely to appease popular clamor. The pamphlet is one which should be read by every lover of liberty. No clearer or more truthful account of this crowning infamy of the government of Illinois was ever written. A limited number of copies of this pamphlet, bound together with Governor Altgeld's masterly statement of his reasons for pardoning Schwab, Fielden and Neebe, have been secured by the publisher of Lucifer and will be sold, while they last, for the nominal price of 25 cents. These two valuable papers are well worth preserving and, as it is doubtful if they will be reprinted, the price is likely to advance in a short time when the number of copies available becomes more scarce.

Persons who desire a clear exposition of the views of those students of political economy who style themselves "libertarians," "individualists" or "philosophical anarchists," should read "Voluntary Socialism," a well written book from the pen and brain of Francis D. Tandy. Mr. Tandy starts his book, like the bible, way back at the "beginning." Starting with the cosmic dust, he briefly and succinctly reviews the evolutionary theory of the formation of the universe. Following this line he takes up the evolution of society and shows that the natural tendency of evolution is toward freedom. He reviews the functions of the state and shows their transitory character and their lack of accord with the principles of justice. He clearly demonstrates the truth of Proudhon's epigrammatic saying that "Liberty is the mother, not the daughter, of order." The money question, police regulation and other functions now monopolized by the government are discussed and the evil effect of the monopoly clearly set forth. With the possible exception of Benjamin R. Tucker's "Instead of a Book," it is this writer's opinion that no single book can give the reader a better and clearer idea of the principles of individualism than Mr. Tandy's "Voluntary Socialism." Price, bound in paper, 50 cents. For sale at Lucifer office.

The Higher Law.

BY GEORGE H. VAN HISE.

There are laws above and beyond the laws of man. In every instance where the laws of man have been enforced in a way to pervert the laws of nature they have proved detrimental to the human race. The marriage law, as well as nine-tenths of all other man made laws, pervert the laws of nature.

Brother Green says, "it seems 'most impossible to get a free lover to set forth plainly what his views are on the marriage question," and that "Brother Harman has that defect." In almost the next breath he says that Mr. Harman's opinion seems to be about this: "That there should be no marriage laws whatever." So it seems, after all, that he made out to understand what Brother Harman meant. I think no plainer language could be used to tell the belief of a free lover. This belief seems something terrible to one whose mind is still in the old and narrow groove.

But what will be the result? Simply that men and women would meet, would love and experience the joys and blessings of love the same as they do in marriage, but would not make vows which they have no power to keep. Holy horror may overspread the face of many people on hearing the words "free love," but all the laws that have been made by man, since the mythical Adam wandered under the boughs of the tree of knowledge, cannot bind love. Love always has been and always will be *free*. Love is something beyond our control. When one makes a vow to place love in the possession of a certain individual for life he is making a vow which he has no power to keep. One does not have to study married people very long to discover that this is true. Our uncounted thousands of divorce cases are witnesses of this; while countless thousands more live their lives together without love, rearing children under conditions that make them mill-stones about the neck of progress.

To minds still enslaved by superstition frequency of divorce seems a deplorable state of affairs, but facts are stubborn things, and we must deal with conditions as we find them, not as we would have them. When we study the matter we see it is not such a terrible thing, after all, that one should live a natural life. But it is a terrible thing for human beings to be bound together for life when nature decrees that they cannot love for life.

It is a well known fact that the majority of people are so constituted by nature that love for a particular person will not last for life, and when human law keeps people bound together who do not love, then, through the never failing operation of cause and effect, health is destroyed, happiness lost, and their posterity weakened and depraved, both physically and mentally.

Brother Green says that he would protect and improve the marriage law; but while he makes the complaint that it is hard

to find out what a free lover believes he fails to tell us in what way he would improve marriage. He also says that marriage is the most sacred contract that human beings can enter into; but fails to tell why it is sacred. I wonder if it is because it has been the means of enslaving woman through all the ages. Or is it sacred for the same reason that two sticks placed cross-ways of each other, are sacred,—because the priests have said so!

When two persons enter into a contract on which depends the health and happiness of themselves and also the health and happiness of the coming generation it is certainly a contract of great importance, but where the sacredness comes in I fail to see. Nor do I see why it is that if this couple discover that they have made a mistake they should not be allowed to correct their mistake, instead of continuing to live a life of misery to themselves, and bringing into the world children with weakened constitutions and morbid dispositions because of lack of love between the parents.

Brother Green would improve marriage, and by these words admits that it needs improvement. Why did he not go on and tell us how he would improve marriage so that love would last for a life time? Why not tell us how to improve it so that people who are bound together by such ties would live happy, healthy lives? Why not tell us how to improve it so that children born of such unions would have joyous, healthy and happy dispositions?

He says he would teach them in school; why not tell us how to teach a child (that, through the curse of marriage laws has inherited a fickle disposition) to love for a life-time? Why not tell us how to train this child so that the bonds would not be galling after love had departed? Why leave us in the dark in regard to all these questions when he knows that we free lovers are hungry for such knowledge?

Brother Green's greatest objection to free love, summed up in a few words, seems to be, as I have heard others express it, that "we would then live like cattle"! This objection is untrue as to fact, but for argument's sake, let us admit that it is true. Living like cattle would be a grand improvement upon what we have today, for cattle live more healthful and natural lives sexually than does the average human. The average life of a prostitute is five years; thousands of these go to premature graves every year, and thousands who have entered married life go to premature graves because of sex-association when love and natural inclination have departed. Did you ever hear of cattle dying from this cause?

Man regards himself as wiser than cattle, but he works harder for a living than does any animal on earth, except the domestic brutes he presses into his service to do his work. He does more to destroy his health and weaken his race than do all other animals combined. He does more foolish things and wastes more energy than do other animals. He does more to destroy his own happiness, and tramples under foot more of nature's laws than do all other animals combined. Other animals will not repeat acts that they discover are injurious to their happiness and comfort, but man clings to the rule of priest-craft though it sweeps millions of wrecked lives to untimely graves.

But free lovers would not be like cattle. Cattle have little or no choice in regard to sex-associations, and under present conditions, through man-made laws, people are prevented from having such relations with those of their choice. Then when their passions overmaster their reason they take the first that comes in their way, and so under present conditions *live like cattle* to a certain extent. They accept the degrading characteristics but reject the virtues of cattle.

Under free love the only bonds would be those of love, which are nature's only bonds to draw people together sexually. When love disappears, they would no longer be bound. Under present conditions they are bound by artificial law. Is artificial law more capable of deciding when a couple are unfit to live together than are the parties themselves?—more capable of deciding when love and happiness have disappeared? more capable of deciding when the bonds become unbearable? more capable of deciding when association is destructive to health and to life? more capable of deciding when the couple should separate—than are the parties most nearly concerned?

Brother Green objects to men and women being free. Men and women are *born* free,—or would be if it were not for the enslaving tendencies of bad heredity—and no man or set of men have any right to take away that freedom. Freedom, personal liberty, only ceases where injury to others begins. No one man has the right to control another so long as that other does not invade the rights of his fellow man or fellow beasts; for beasts have natural rights as well as men.

If a man wishes to destroy his health by eating, by drinking or in any other way, he has a perfect right to do so, but after destroying his health he has no right to transmit his diseased and weakened constitution to posterity. To do this is to invade the rights of others; for it is the natural right of all children to be born healthy and strong, both physically and mentally, and this inheritance cannot be assured under our present marriage laws, simply because they pervert nature, and when nature is perverted injury to the race is the inevitable result.

VARIOUS VOICES.

Jas. A. Kimble, Vestal, N. Y.:—I think Green made a great mistake in his remarks on the Putnam-Collins accident.

Harry Hoover, Alleghany City, Pa.:—Green means well and is doing a good work, but on some questions, "Sexual Ethics" for instance, he is far "behind the light-house." He does not understand *you*, or your *philosophy*, and it looks as though he *did not want to*.

Ernest Winne, New York:—I have carefully read both your article and Mr. Green's. I can find nothing whatever in your article or comments to criticise and think them very true, clear and pure, while Mr. Green's article, from a professed free thought teacher, is astounding in its stupidity, if there be no more unworthy cause for its publication.

N. C. Mathers, Wichita, Kan.:—We were well pleased with your "A Free Man's Creed," and were no more surprised at Green's refusal or failure to reply than we are at Talmage's failure in attempting to refute Ingersoll's logic. I must say that I consider Green's logic on the marriage question very much on the Talmagian or Sara Jones order. It was very *strongly* tainted with very *weak* misrepresentation.

Etta Semple, Ottawa, Kan.:—H. L. Green has made an —— of himself in more ways than one. First, he said in an editorial referring to the death of Mr. Putnam and Miss Collins, "when they [the bodies] fell from the bed or how no one knows," then in the same editorial: "both bodies were fully clothed when found," and "the clothes on the bed had not been disturbed." Now this is as self-contradictory as the Bible. . . . I hold that all *reformers* should go on in their own way. H. L. Green, Moore of the "Blue Grass Blade," Shaw of Waco, and Moses Harman all agree that there is room and great need of radical reform work, on all lines; then let each go on in his own way, and all should let the others alone. I dislike to see a fight in our own ranks. As far as I have been able to learn, Green has not "boosted" himself up one inch by his attack on a dead man and a dead girl. I think the article "A Free Man's Creed" the best you have ever written.

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Life's Reward.

For me—to have made one soul
The better for my birth;
To have added but one flower
To the garden of the earth;
To have struck one blow for truth
In the daily fight with lies;
To have done one deed of right
In the face of calumnies;
To have sown in the souls of men
One thought that will not die—
To have been a link in the chain of life;
Shall be immortality.

—*Edwin Hatch.*

What Causes Crime?

BY JAMES S. BENSON.

A New York paper has been discussing the problem of increasing crime among women. It has obtained the opinions of several amateur criminologists and of some studious investigators of social conditions. As a rule, the amateur rides his or her hobby. For instance, Mrs. Elizabeth Grannis thinks that the passage of her bill for the punishment of adultery in New York will in some mysterious way check the increase in the numbers of criminal women. She argues that if the wife can get her husband sent to prison instead of securing a divorce from him not so many women will commit crimes. The logic is luminous as soft-coal smoke. But suppose the wife is the offender and her husband has her sent to prison instead of getting a divorce from her, as he might do under the present laws—will not there then be an increase of one in the number of criminal women? In other words, will not crime increase in the same ratio that the law multiplies criminal offenses? To illustrate: The paper mentioned gives a list of women accused within the last few weeks of crime. Twenty women are named, and the "crime" of two of these was suicide and of two others, attempted suicide! One consideration seems to be forgotten by most who write upon this question, and that is this: As woman's "sphere" enlarges, as her opportunities to do good work increase, as she more and more touches the world of activities, she is at the same time and in a relatively progressive degree made the actual equal of man, destructively as well as constructively. We must all understand that responsibility does not necessarily imply strength to bear the burdens imposed, in woman any more than in man. Nor is this an argument in favor of irresponsibility, inactivity and submission. Strength comes by use, and it is better for the race that woman be self-dependent, even if more criminal, than that she be dependent on man and less criminal. If this is not so, then all the pleas for the liberty and responsibility of men are fallacious.

To return to the newspaper symposium: Dr. Robert Safford Newton, formerly chief medical examiner for the district-attorney's office, has this to say on the subject:

Criminology teaches that the habitual criminal is alike irresponsible and incurable; that he transmits the criminal sense to his progeny, and that the only method of treatment in his case calculated to insure the welfare of society is to treat him as incurably insane. Where such a man or woman has children they should be cared for in the scientific way best calculated to control and in time eradicate the criminal tendency.

If our legislators and jurists will only deal with the habitual criminal so as to set him apart permanently from society in an insane asylum, where he properly belongs, then we can hope for a steady decrease in crime.

Against this view of the criminal and of crime is to be set that of Prof. Arthur McDonald, as stated in a late report on criminological investigations, which he made to the State Department at Washington:

There can be no rational treatment of crime until causes are investigated. I am strongly opposed to the theory that crime is a disease, in a medical sense. Fully 82 per cent of criminals are in good health. Nine-tenths of crime is due to bad social conditions, particularly among women, which, once removed, would permit the mind to turn to more wholesome channels.

It seems to me that Prof. McDonald is nearer right than is Dr. Newton. No doubt there is a small percentage of hereditary criminals, men and women who are instinctively anti-social, so to speak, but their numbers would gradually decrease under conditions of sexual and industrial liberty. It is also to be remembered that the way in which we now treat the criminal is one calculated to keep him a criminal to the day of his death.

Some Notes on the Policy of Exclusion.

BY LILLIAN HARMAN.

The Oregon Secular Union, at its last convention, adopted an amendment to its by-laws providing that "no lecturer or teacher shall be granted a certificate who is an habitual user of intoxicating liquors or tobacco, or who advocates free love, libertinage, a future life, or any other principles, superstitions, or doctrines which are detrimental to our members, our homes, or our state, and contrary to the teachings of Secularism."

Of this exclusion policy George Macdonald, in the "Truth Seeker" of March 13 says:

"I note that Mr. J. E. Hosmer, who is the editor of the 'Torch of Reason,' and who appears to speak for the Oregon State Secular Union, finds it necessary at the present time to inaugurate a policy of exclusion on behalf of that society. Mr. Hosmer thinks that the time has come when the free lover must be drummed out of the Secular camp. Thereby hangs a doubt. Admitting the free lover to be an offensive person, he is of this world, and Secularism, from its derivation, includes him. I am myself behind the age in the matter of social progress, but I have known several professed free lovers, and from my observation of the male of that species, I find him practically indistinguishable from the common married man, except that he may be a trifle politer to his female and rather more conceited about his young. He is inclined to think that his reform is the overshadowing problem of the day, but he dissipates some of his energy in other directions. He is pretty sure to be a woman suffragist; a hygienist, warring on alcohol and narcotics; a

labor and financial reformer, and so forth. Naturally he indorses the eighth Demand of Liberalism. So the question arises whether his sentiments regarding marriage should render him ineligible for membership in an organization of Freethinkers. It is a matter of policy, of course. When a number of persons like the group in Oregon found a Secular society and devote their time and talents to maintaining and enlarging it, I am in favor of allowing them uncensured to make their own rules as long as they keep the main issue to the front. Mr. Hosmer is on the ground; although a lying publication has deceived him with regard to the situation elsewhere, he doubtless knows the character of the material he has to work with there, and what stone he may reject without fear that later on he will find the same has "become the head of the corner." Still my ideal of a Liberal society would be one with an ethical code somewhat like Whitman's:

Not till the sun excludes you do I exclude you."

And again, in the "Truth Seeker" of May 15, Mr. Macdonald observes that "The first objector to the Oregon Ethical Basis excluding the advocates of tobacco, free love, a future life and allied errors of doctrine is a Spiritualist. In the 'Torch of Reason' Mr. C. S. Harnish protests against this 'juvenile attempt to narrow Liberalism down to a certain groove of pet ideas.' The reply of Editor Hosmer is of course complete. He says: 'A Spiritualist may be an Infidel, but he cannot be a Secularist; for 'secular' means pertaining to things of this life, and Spiritualism teaches about things pertaining to another life.' . . . . Now that the Spiritualists are permanently cut off as joint-heirs, with other Infidels, of the promise of Secularism, I expect to see Mr. Hosmer tackle the free lovers and turn them down by demonstrating that the things they teach have no part in the doctrine of one world at a time."

I gather from the "Torch of Reason," that as yet no lecturers have qualified, but "applications for diplomas are coming in" and they "will soon have workers of the right sort in the field."

The question of construction now arises: What is a "habitual" drinker or smoker? Where is the line drawn between occasional and habitual use of stimulants and narcotics? And to "advocate free love" must one proclaim it from the lecture platform? Or is the quiet attention to his own affairs while refraining from meddling with the affairs of others, which we recommend, proof of belief in social freedom?

* * *

"The adoption of our ethical basis gives our lecturers a recommendation that is worth having for now they . . . must be of good moral character and free from bad habits," the "Torch" proceeds to say." Perhaps. But the ground which they have taken may prove to be an excellent breeding place for hypocrites, instead. I know little of the *personnel* of the Oregon Secular movement. I am personally acquainted with but one of its officers,—the President—but if he indorses this ruling, he has either changed his personal habits since last November, or is a hypocrite. I hope the latter conclusion is not true, for he is a brilliant young man, an excellent worker, and it would be sad indeed if in the effort to pose as a moral example he must lose his real moral integrity, his self-respecting manhood. There are few people who have a more intense personal dislike for liquor and tobacco than that which I feel; but I would rather see a friend of mine form the habit of using either, than to become the slave of hypocrisy.

Of a well known Freethought lecturer who contemplates a western trip, the "Torch" says: "We feel sure that he will do a vast amount of good to the cause and it is with pleasure that we announce his coming," and then proceeds to "urgently request" societies to arrange for the lecturer and "give him a splendid reception and keep him here if we can." This speaker however does not claim to be a total abstainer and while he opposes "free love," yet he is no more immune from gossip about his private life than are some others.

Does the fact that a man drinks or smokes render his written as well as his spoken words worthless? If not, why not? It would seem that the "Torch" would answer in the negative, however, as it is publishing as a serial Putnam's "Golden Throne," and lists under the heading of "Good Books" Chavannes' "Vital Force."

By saying that these four speakers and writers drink, I do not mean to assert that they are or were drunkards. But if the Secular Union and its publication claim to throw out all such workers they should not retain these. They should live up to their pretensions. By this amendment they proclaim to the world: "Behold us! Here you have a bright and shining example of total abstinence, fidelity to the marriage idea, and opposition to theories of a future life!" Therefore, while in my opinion their private lives are not the concern of the public, they by this declaration throw open the doors of their innermost lives and invite inspection and criticism.

* * *

I wonder how many members of the Secular Union, how many subscribers to the "Torch of Reason," would be left to them if all who use tobacco or liquor, all who sympathize with free love, all who believe in a future life, should withdraw their support? Very few, probably. This reminds me of the case of the "Free Thought Magazine." In the April number Mr. Green says: "Of course Brother Harman, knowing that he was writing his article for a publication read by people who take no stock in his free love views, has dressed them up in as attractive a garb as possible." I do not know about the views of the readers of the magazine, but I do know that a large proportion of the writers for it are supporters of Lucifer. Not an issue of the magazine appears without its quota of Lucifer writers, and in that very issue there were four articles, including the two leading articles, by subscribers and contributors to Lucifer. It is well for the "Free Thought Magazine" that Lucifer's friends do not put in practice the policy of exclusion advocated by Mr. Green.

* * *

Fortunately the phases of so-called Freethought which we have been examining belong to the rear guard of the movement. These men are perhaps doing good in helping some out of the more orthodox churches. They can, however, have no influence on the more advanced church people, because in reality far behind many of them. As an instance take Dr. Frank Crane of the Trinity Methodist Church, (Chicago.) He is reported to have said that if he could have his way he would admit to membership all who wished to join, regardless of religious, intellectual or moral differences. I have heard him twice at his church and once at the Society of Anthropology—a very radical society of this city, composed almost entirely of Freethinkers. He is courteous and tolerant and does not fear to hear or read the other side. Neither does he appear to consider his moral vesture of so flimsy material that contact with persons of different views of morality must inevitably divest him of it. On one occasion when I heard him talk he said in reply to a mother who had asked him to talk to her daughter about riding the bicycle on Sunday: "That is no part of my business as pastor of Trinity Methodist church. There is too much of this miserable, petty, namby-pambyish, Miss Nancyish, meddling with other peoples' business,"—and much more to the same effect. A man who can talk good common sense, who can give helpful suggestions and tell people to attend to their own business and leave that of their neighbors alone, must be an impelling force liberty-ward, notwithstanding any religious name by which he may label himself. On the contrary, no matter how great the tribute of lip-service self-styled "Freethinkers" pay to mental liberty, their work is practically in the interest of retrogression when they deny the right of all others to think and act freely in conformity with that thought.

Unfortunately the logic of the Christian church is against the Dr. Cranes. Fortunately the logic of Freethought is against the Hosmers and Greens.

The Quintessence of Malthusianism.

BY R. B. KERR.

Several writers in Lucifer have lately been trying to prove that the Malthusian theory is all nonsense, because the means of subsistence would be greatly increased if the land and other natural resources were freed from the grasp of monopolists. Those who think they are exploding the doctrine of Malthus when they mention this fact evidently do not know what his doctrine is.

The principle of population, as laid down by Malthus, is that, in any given circumstances, population will tend to outrun the means of subsistence unless it is prevented either by positive or by preventive checks. He did not say that the earth had reached its full productivity. He did not deny that the productivity of the earth might be immensely increased by inventions or social improvements. He only said that, however great these improvements might be, a time must sooner or later be reached when population, if not regulated by human foresight, would press upon the means of subsistence.

Surely this is self-evident. The earth is absolutely limited in size. The power of reproduction is such that the average pair of parents is capable of producing considerably more than two children. If all parents exercise to the full their reproductive power, and if no considerable proportion of the children die of starvation, disease, or war, each generation will be more numerous than the one before. But if the earth is limited, and the number of people on it is always increasing, a time must ultimately be reached when something will stop the increase. If there were nothing to stop it, it is clear that the whole mass of the earth would eventually be used as material for human bodies, and that would stop the increase effectually enough.

I believe, however, that most people see that point, but they say that under good conditions the time when population would outrun the means of subsistence is so far off, that it is not worth while to bother about such a thing at present. On this point hear Charles Darwin, the most eminent member of the Malthusian school.

"There is no exception to the rule that every organic being naturally increases at so high a rate, that, if not destroyed, the earth would soon be covered by the progeny of a single pair. Even slow-breeding man has doubled in twenty-five years, and at this rate, in less than a thousand years, there would literally not be standing room for his progeny. Linnæus has calculated that if an annual plant produced only two seeds—and there is no plant so unproductive as this—and their seedlings next year produced two, and so on, then in twenty years there would be a million plants. The elephant is reckoned the slowest breeder of all known animals, and I have taken some pains to estimate its probable minimum rate of natural increase; it will be safest to assume that it begins breeding when thirty years old, and goes on breeding till ninety years old, bringing forth six young in the interval, and surviving till one hundred years old; if this be so, after a period of from 740 to 750 years there would be nearly nineteen million elephants alive descended from the first pair."

"Slow-breeding man" has several times shown that, in a fertile country and in good social conditions, he can double in twenty-five years. Suppose there were two people in the world, and they began to breed at such a rate that the population would double every twenty-five years, at the end of one thousand years the last generation would number 2,199,020,055,552. Even at the end of 200 years the population would be 256 times as large as at the commencement. Even at the end of one century the population would be sixteen times as large as at the start. With such a rate of increase the benefits of all conceivable inventions and social changes would be swallowed up in no time.

The Darwinian theory of evolution was founded on the law of Malthus, and must stand or fall with it. Darwin spent twenty-two years on his "Origin of Species," and during the whole of that time he made continuous experiments with many different kinds of plants and animals to verify the working of the law. He found that it worked the same in the case of every plant and every animal. The whole scientific world has adopted his conclusions. A few years ago there were still three classes of people who disputed his theory, the Christians, the Socialists and the Anarchists. But the Christians are now almost silenced. A few months ago a clergyman objected to the consecration of the Archbishop of Canterbury because he was a Darwinian, but he only got laughed at for his pains. When things have come to this pass, I think Socialists and Anarchists might as well throw the sponge up, too. Freedom of thought is a good thing, but when it is used to attack such things as the law of gravitation and Malthus' principle of population it becomes too much of a good thing.

The Whipping-Post—A Fable.

BY CYRUS W. COOLRIDGE.

The whipping-post is one of the ancient and most cherished institutions in the land of N. It is said to have been designed by the Ruler of the Universe who in his great mercy and kindness had ordered that slaves shall be whipped three times a day with a long birch rod. For many centuries the whipping-post was accepted as a matter of course. No one questioned the wisdom of God and the utility of whipping. Laws were enacted making it a crime to speak disrespectfully of the whipping-post, a crime punishable by heavy fine and long imprisonment. Slaves were taught to reverence and worship the whipping-post. They were told that the whipping-post was the foundation of society, and that without it men would be no better than wild beasts.

But in the course of time a few of the slaves became impudent enough to murmur against the whipping. They said: "How long shall we submit ourselves to be whipped by our cruel masters? How long shall we suffer in silence and let these masters do with us what they please? Is it not time that we revolt against their cruelty? Is it not time that we should demand our rights? Is it not time that the whipping-post be abolished?

When the majority of the slaves heard these words, they were amazed. They said: "We agree with you that our masters, or at least some of them, are very cruel. To be whipped three times a day is well enough; we have no right to complain against that, for the whipping-post is a divine institution, without which no well-regulated society can exist. But why should they use such ugly whips? The birch rod is not handsome. It should have a silver handle and be ornamented with ribbons."

"But, brother slaves," said the few dissatisfied ones, "this is not our point. A whip with a silver handle is still a whip. It cuts the flesh just a badly as does a plain whip. If we are to be whipped, it does not matter what the whip is made of. But why should we be whipped at all? Who gave our masters the right to whip us? Is it true that the whipping-post is a divine institution? We deny that such is the case; but if whipping in itself is a good thing, why should not all men be whipped? Why should there be masters and slaves? Brother slaves, we have suffered enough. Let us now start an agitation in favor of abolishing the whipping-post. Let us tell our masters that we will not allow them to whip us any longer."

But the majority of the slaves did not agree with such heresy. "No," they said, "it would be ridiculous to make such a demand. Our masters have a right to whip us and that right they received from the Ruler of the Universe. To protest against it would be foolish and wicked. To be sure, our masters must not misuse their right; they must not whip us more than is necessary for our own good, but whip us they must. The abolition of the whipping-post would be a disgrace to our country."

The few dissatisfied slaves find it hard to convince their brother slaves that the whipping-post is unjust and unnecessary, but they do not give up their struggle for freedom and they hope for the best.

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, MAY 26, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 397, and C. E. 1897?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, May 25. Mr. Sawyer will speak on the Population Question.

THE EUROPEAN agency for Lucifer's publications, is at Cranbrook House, High Road, Chiswick, London. Care Arthur Wastall. All orders sent through this agency will receive prompt attention.

☞ WILL Lucifer's friends, whose subscription is now expired, kindly remember the needs of the printer and send us a little "prosperity" to tide us over the dull summer reason? Postage stamps always received on subscription or for books.

The introduction into Lucifer's columns of matters that seem of a personal nature cannot be more regretted by any reader than it is by the editor, but the interests of truth and justice appear often to demand that the acts and words of individual persons be commented upon. The facts pertaining to the untimely demise of Samuel P. Putnam and of May L. Collins seem to be of absorbing interest to multitudes of people, and there is no prospect at present that this interest will soon diminish in intensity. It has always been Lucifer's plan to hear all sides, and if most that has been said on this question has been one-sided it is because space was not asked for by the other side.

"Hilda's Home."

Several persons have written us lately to ask whether the continued story will be published in book form, and if not whether back numbers can be had from the beginning of the serial, and at what price.

To these inquiries to reply,

First. At present the outlook for book form is *poor*. Lucifer has all the load it can carry without the added expense of stereotyping, etc.

Second. Back numbers can still be had from No. 613, the beginning of the story. Previous to the change of form to the quarto the price for back numbers is *one cent* each; since the change—or since whole No. 639, the price is two cents per number.

PRICE PER VOLUME.

In answer to inquiries as to what is meant by "Back Volumes" we say that a volume means fifty-two issues, that is, a full year, not six months. The reduced price of fifty cents per volume, of fifty-two numbers, is made as a premium to subscribers—old or new,—for one or more years.

"The Philosopher."

Among recent contributions to reform literature is Vol. I. No. 1 of a monthly publication called by this name, edited and published by Albert Chavannes of Knoxville, Tenn.

Mr. Chavannes has been long and favorably known as a writer of books and as contributor to the columns of radical journals. Of his books we mention, "Vital Force, Magnetic Exchange and Magnetation;" "The Future Commonwealth, or What Samuel Balcom Saw in Socioland;" "In Brighter Climes, or Life in Socioland;" "The Concentration of Wealth, A Study as to its Causes, Results and Remedies."

He has also written and published several pamphlets, the titles of some of which are, "The Law of Happiness; the Law of Individual Control;" "The Law of Exchange and the Law of Environment;" "Heredity, Cross Breeding and Prenatal Influences;" "The Causes of Hard Times;" etc., etc.

And now in the maturity of his years Mr. Chavannes has entered upon the publication of a monthly magazine as the vehicle of his message to the world of thinkers. The first number contains a likeness of the editor and publisher; contains twenty-four pages of reading matter, consisting of "Philosophical Comments;" the first chapter of what will, presumably, be a series of articles on the "Nature of Mind;" "Book Reviews;" "Canvassing the District;" "Like and Unlike," a character "sketch;" a somewhat extended description of the author's works, etc., etc. Price of the magazine fifty cents a year, single copies five cents.

We heartily commend "The Philosopher" to the readers of Lucifer, and hope all will send for at least one copy, believing that those who do this will want to see more of the author's works—both in magazine and in book form.

Some Mistakes of Our Friends.

BY E. C. WALKER.

The Putnam-Collins' controversy will not down. Perhaps this is well—"The agitation of thought is the beginning of wisdom," it is said, and the lamentable tragedy of December will serve a good purpose if it compel the Freethinkers—or even only a few of them—to seriously face the sexual problem. Our comrades are dead and so beyond the reach of the shafts of misapprehension, envy and malice. Let the truth be known concerning what they believed and did, so far as what they believed and did is ascertainable.

Mr. E. C. Reichwald, Secretary of the American Secular Union and Freethought Federation, has issued a four-page leaflet in vindication of the memory of Samuel P. Putnam. Mr. Reichwald is a most estimable man, earnest, courageous, loyal, hard-working, persistent in the cause of Secularism. But, being only human, he can make mistakes, and he has made several in this publication. The first, seemingly only a trifling one, because an error of mere phraseology, is yet important in its way. In the title the dead President of the Federation is spoken of as "The meteoric Putnam." Brilliant S. P. Putnam certainly was, but the most common connotation of the word "meteoric" is a depreciatory one. To be "meteoric" is to be quick-flashing and quick-passing, lacking the qualities of solidity, painstaking industry, conscientious adherence to principle, unflagging zeal in advocacy of a reform under the ban of the majority. Samuel Putnam was not a meteor in the Freethought heavens. From the horizon toward the zenith he swept slowly but none the less surely and with ever-increasing

effulgence. To drop the metaphor, he was an indefatigable worker, an unquailing fighter, a "stayer" to the last hour of the day.

I come now to Mr. Reichwald's assertions concerning the opinions held by his chief. The Secretary is justly indignant with the time-servers, cowards and falsifiers who have trifled with the reputation of the dead Secular leader. In many respects his defense is splendid, both in matter and form. But sometimes his blows are delivered wildly, as when he is considering Mr. Putnam's attitude toward the reforms advocated by Lucifer. In a rejected letter to H. L. Green, editor of the "Free Thought Magazine," Mr. Reichwald says: "Your claim that he [Putnam] was an advocate of free love is untrue, and when I deny the charge for our dead hero, I do so advisedly." In support of this most astonishing statement the apologist continues:

> Mr. Putnam, myself and others visited a friend's house in Chicago a few days before he left for Boston, and while there, the subject of free love was brought up and discussed. When called upon for his views, Mr. Putnam, said, in part, that he stood by the Nine Demands of Liberalism; his time was taken up with that; free love agitation had nothing in common with Free-thought propaganda.

Of course it is self-evident that Mr. Putnam spoke here as president of the Secular Union, disclaiming all desire to confuse the principles for which he stood officially with other principles. He undoubtedly would have said the same in regard to anti-prohibition and other libertarian demands to which he was personally unreservedly committed. He believed, as I believe, that each propagandistic and defensive association can do the most effective work when it confines its attention to one issue—unity of purpose and action cannot be secured otherwise. As a member of the Freethought Federation, I have no wish to ask it to take up and carry forward the sexual, economic and political reforms in which I am interested. Mr. Putnam, as a wise worker, knew better than to introduce elements of disruption into the society of which he was the executive officer. As he truly said, his time was occupied with the work of the Federation, that society standing officially for the Demands of Liberalism only. There is nothing in the utterance reported by Mr. Reichwald to indicate that S. P. Putnam was not in sympathy with free love.

As a matter of indisputable fact, Mr. Putnam accepted in theory and applied in his life the principles of social freedom. Well posted free lovers recognized him as a comrade, and he freely fraternized with them. Whenever opportunity presented, in New York and elsewhere, he attended the meetings of the active propagandists and spoke in defense of their and his convictions. As Mr. Reichwald must admit, I am in a position to know whereof I affirm, specifically, and this is equally true regarding other Freethought leaders whom the Secretary might as indiscreetly try to absolve from the charge of sexual heresy. Mr. Reichwald is no doubt aware that the National Secular Society of England long had, if it has not now, two recognized classes of supporters, the Active and the Passive divisions. In the latter were included the men and women who could not afford to be publicly known as Secularists, but who loved the cause and gave to its leaders their private moral support and contributed financially to the treasury of the organization. Necessarily, a similar state of affairs exists in the case of every unpopular reformatory movement, including that represented by this journal. But no alert man or woman need have been in doubt as to the position occupied by Mr. Putnam. For instance, I never heard him make a speech in which he was not careful to say that there should be complete liberty for all men and women. He said this in such a way as to show unmistakably that he had in mind all the interests and activities of human life. Did Mr. Reichwald think his chief was playing with words, or that universal liberty could be so much less than universal that it would exclude the vastly important domain of the affections and passions?

Mr. Reichwald angrily denounces the originators and circulators of the charge that Mr. Putnam and Miss Collins were lovers, in the most intimate sense, and declares that he stands ready to inflict physical punishment upon whoever insinuates aught of scandal in connection with the young Freethought lecturer. Inasmuch as any relations or possible relations of the two persons named were not and are not the concern of outsiders, I sympathize with his indignation, but the thought that maybe they were happy in mutual confidence and love neither disgusts nor shocks me. I do not know what their associations were, and I do not think there is any person who does know. Assuredly, there is no person who has any right to censure, whether they were or were not lovers. The gross superstition that, if they had been all to each other that a man and woman can be, they would thereby have forfeited their purity and nobility, is utterly unworthy of Rationalists. Such a superstition has no basis in nature; it is unreasonable, it is babyish, it is ridiculous. Freethinkers should leave it behind with the other swaddling clothes of intellectual infancy when they step out of the cradle of orthodoxy.

Mr. Reichwald intimates that Miss Collins was a Free-thinker in religion only, while Franklin Steiner, in the same leaflet, more circumstantially seeks to throw doubt on the averment that she indorsed the ideas of the social radicals. The facts seem to be these: While in Kentucky she was under reactionary influences, but even before she left that state on the tour that so sadly ended in Boston, she appears to have turned her attention to the social problem, and from the hour of initiatory investigation her mind developed with remarkable rapidity. She conceived a deep admiration for Lillian Harman and could not say too much in commendation of the latter's act of free motherhood, taking the greatest interest in and manifesting the warmest affection for Virna Winifred. When she reached Chicago, the first place to which she went, after reporting at the office of Secretary Reichwald, was the headquarters of Lucifer. She affiliated at once with the radicals and continued to seek their company while in the city. When, in the course of a report of the proceedings of the Secular Congress, I criticised her address for its extreme length, she rebuked me saying that the friends of Lucifer and its work were too few for them to waste their strength in finding fault with each other. This remark was conclusive, in so far as it showed where she deliberately aligned herself in the battle for liberty. It is probably true that she had not then definitely taken sides for variety as against exclusiveness, the issue being at that dat under advisement in her mind, but it is certain that she stood squarely on the platform of social freedom, of the right of choice, of woman's sovereignty of her own person at all times and under all circumstances. That platform is fundamental, and it is only natural that so painstaking a student and so fearless a reformer as May L. Collins should have early placed herself upon it, careless of the certain misconceptions and animadversions of inchoate "Liberals" of the Green variety. As for us, her nearest comrades, we carry no flag of truce for her maligners nor shiver with shame at mention of her life and death.

Sociologic Lesson. No. XXXX.

BY HENRY M. PARKHURST.

FREE COINAGE. The attempt to evade the law of supply and demand by the free coinage of silver, is by the introduction of a fictitious demand. If the government coins half a dollar's worth of silver into a dollar which it redeems in gold, it is a fictitious demand; just as when a wheat broker buys above the market price for the purpose of raising the price. So long as the government can afford to purchase and to store enough silver to reduce the supply to a level with the price it pays, the experiment will succeed. But finally that silver, hoarded without benefiting anybody excepting the silver producer, will be thrown upon the market, and immediately the price will fall again lower than ever.

Note the process. The miner cannot sell his silver at par abroad; he gets it coined and it passes into the currency. The

merchant cannot send it abroad at its face value, and he sends gold abroad and pays his duties with the silver. The government pays out silver for all its expenditures. The amount of silver currency continually increases, and the amount of gold currency relatively diminishes. If, at this stage, the government redeems silver with gold, to preserve their parity, its gold will soon be exhausted; and if not, prices will correspond with the silver standard, and gold will command a premium.

REMARKS.

That free coinage of silver, or free coinage of anything else, would be an "attempt to evade the law of supply and demand," seems a confusion of ideas. If there is a demand for more silver dollars, why should not this demand bring the needed supply? just as the demand for more wheat or more cotton is supposed to stimulate increased production and distribution of wheat and cotton? Under equal freedom for all commodities the objection urged by Mr. Parkhurst would have no meaning, but under the abnormal and invasive rule of monopoly and of "legal tender" privilege there is certainly much of plausibility in what our correspondent says.

To speak of coining a "half dollar's worth of silver into a dollar" provokes the question, "what *is* a dollar?" By searching the history of the word we find that it means a silver coin weighing about one ounce, and that it was adopted as the standard of value by the people of this country more than a hundred years ago, and that values of other commodities were regulated according to that standard. A further study of the history of money in this country will show, as I verily believe, that the change from silver standard to gold standard has been accomplished by fraud, by deception, by robbery of the debtor classes in the interest of the creditor classes, compared to which all other frauds and robberies, "according to law" or in violation of law, dwindle into insignificance. M. H.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXIX.

Cora and Norman did not see any of this by play. He had taken her by the hand and led her to a tete-a-tete, and seating himself by her side soon had drawn her into conversation. A group of exotic plants was, by this movement, placed between themselves and the others, and as scarce a word had been spoken they were in ignorance of what had transpired. Lawrence Westcot now raised his eyes to Imelda who had stood during the scene without speaking. She read in that glance a request which he presently put into words.

"Will you favor me with a few moments of your presence?"

Once before he had asked of her that question, the memory of which sent the rich blood in hot waves over her neck and brow. What did it mean? The words she had uttered when in righteous indignation she had swept from his presence now came back to her:

"And until such time do not dare to speak to me!"

Only once before had he "dared" to speak; that was when she so unexpectedly ran into his arms. Then it had not been of his seeking; but now? An anxious look gathered in the sweet brown eyes.

"Will you, please?" he asked.

The tone as well as the words were full of entreaty, so, silently she moved forward a step and bent her head in token of acquiescence. A glad light for a moment lit up his eyes, then stepping to Alice he said:

"You will excuse us? I will try and not keep her long."

A look of wonderment filled her eyes. When had Lawrence ever paid open attention to Imelda? Again the question arose in her mind, "What does, what can it all mean?" But she readily answered, "Certainly, I will excuse you. I shall do very well. I feel so much better now." With a low "Thank you," he turned from her to Imelda whose hand he took and placing it on his arm led her to the open window leading to the veranda, followed by the eyes of the surprised Alice.

Imelda understood, but only the quick indrawing of her breath gave token that the idea of going out into the open air under the starlit heavens had anything unpleasant in it for her. Slight as had been the sound and involuntary the action, Lawrence Westcot had taken note of it. His teeth sank into his lips but otherwise he gave no sign. Down the garden pathway to the fountain's edge whose silvery sparkling waters had witnessed so many and so very different scenes he led her, and then quietly dropped her hand. Stepping back a pace or two he folded his arms and confronted her. For a minute or more he did not speak, although his lips twitched nervously. Was he waiting for her to utter the first words? If so, he was doomed to disappointment for the proud lips did not open.

"Miss Ellwood!"

A slight uplifting of the head, that was all. Whatever he had to say, she would not help him one iota.

"Miss Ellwood, a man does not often find himself placed in a position quite so awkward as that in which I find myself this evening, in having asked you for this interview." He paused a moment ere he went on. "Some two months ago I spoke words to you that tonight I feel ashamed of. I approached you in a manner that was ungentlemanly—unmanly. For the feelings that had crept into my heart I make no excuse. I simply had no control over them. A hot, fierce desire and longing for something that was denied me; a confused comprehension of what that something was, made me unjust——and——cruel to the woman who is so unfortunate as to be my wife. Having through the merest chance overheard a conversation of yours and hers, thereby gathering something of your strange ideas and opinions, but utterly failing to comprehend them, I permitted the passion that had taken possession of me to have full sway. A woman who does not believe in marriage, what would you?

"In my insufferable conceit I supposed I had but to stretch out my covetous hand in order to satisfy the fire of my passion. I was rudely brought to my senses by the reproof of a pure mind and by the righteous scorn of insulted purity. In an instant, almost, I came to understand my mistake and would have given much to have been able to recall my words. But you had dealt my pride an ugly blow. It was not an easy matter to humble myself to the woman who had treated me to well merited scorn. I had hoped time would close the breach and that this painful scene would be spared me. Men of the world are not wont to retract insulting words, especially when defeated in their object. But something besides wounded pride would not let me rest. There is something here,"—touching his breast, "a painful aching void that makes life a mockery, a misery. The unmanly act of that evening is a burden which at times is almost unsupportable. Will you help me remove it? Will you say that you forgive?"

He had spoken in hasty, jerky, broken sentences. In a pleading manner he held out his hand to her. But the girl stood with downcast eyes and did not see it, and the hand fell nerveless to his side.

Slowly she raised the white lids. In the uncertain light of the starlit night he could not see into the depths of the dark eyes, but as he bent closer he thought they were dimmed, and that her voice was slightly vibrating as she now in turn extended to him her hand and simply said:

"I forgive you."

Hastily the hand was grasped and bending over it with the same pleading accent in his voice he said:

"May I?"

"Yes," came in soft accents from the trembling lips. An indescribable sensation stole over her as she felt the pressure of his warm bearded lips upon her hand. A feeling of gladness filled her heart. She felt that the emotion displayed by this man was genuine, and that she knew she might safely trust him. She laid her other hand gently over his that was holding hers and softly spoke:

"It is enough, please. I feel that you have spoken the truth, in recognition of which I feel bound to pay you honor. Let me hereafter see on your face the light of self-contained manhood. I am more than glad to be able to respect you, the father of my two precious charges. Now let us return. Alice was not feeling well and Cora may wonder." His only answer was to again kiss the hand that was still resting in his; then again placing it upon his arm together they retraced their steps to join their friends in the parlor.

As Imelda and Westcot re-entered the drawing room they found Cora and Norman so deeply interested in their conversation that their entrance was not heeded. Cora's cheeks were glowing and her eyes shone like twin stars as the words flowed in a stream from her lips. Alice was sitting quiet and unobserved in the shadow of the aforementioned group of exotic plants, listening to every word that fell from the ruby lips. Cora spoke well. Norman had said but little, but that little to advantage. Adroitly asking a question here and making a remark there he had succeeded in drawing her out and was surprised to find how well informed she was on many subjects of which most young women have absolutely no understanding. Cora had studied to advantage; for with love to teach, it had not been so much a task as a pleasure. It was also a pleasure for her to converse with this refined and handsome gentleman. Until now Owen Hunter had been the only man of that type she had ever come in contact with. It had seemed to her that there was none other. But to her surprise and great pleasure she found that her sister's lover was in every respect the equal of the man who until now had stood out in her life alone.

Just as Imelda and Westcot were entering, the poets, both American and foreign, were being discussed, and Norman felt a little surprise when Cora said that Shelley and Byron were her favorites. In speaking of these he found her most familiar with Byron,—"Queen Mab" being the only production of Shelley's she had as yet read, while he could mention scarce any of Byron's works that she was not familiar with. When asked, which she liked best, she unhesitatingly replied, "Manfred."

"What! that gloomy pessimist, who continually takes you to the very depths of despair, and finally closed so tragically?"

"Yes. I like it because it portrays so truthfully and vividly the heartaches that so often lie hidden beneath the smiling exterior. It lifts the veil and shows the hidden woe. Oh, why must all nature be thus perverted? Why must all the grandest passions thus recoil upon themselves? The story makes me shudder as if I stood upon the brink of a chasm. It chills my very blood, but it has a weird, strange fascination for me. I always return to it and it has done much to stimulate my dormant brain to action. It has taught me a lesson in thought."

The re-entrance of Imelda and Lawrence at this juncture brought the conversation to an end. A hasty glance from Norman showed him that an understanding had been effected. A quick look passed between the two men and a feeling of gladness entered the heart of Norman, for the sake of all concerned. For a short time the conversation became general, then Cora was asked to once more sing for them. After a little hesitation she did so, and the strains of sweet "Annie Laurie" filled the room. No noisy applause greeted her when she had finished, but every head was bowed and some of the eyes were moist. The last lines had been sung with even more pathos than the first, but the fluttering, quavering sound indicated something more than pathos. Cora was fatiguing herself. In an instant Imelda recognized the fact and hastily arising said:

"Not another line. We have been forgetting that you have been ill, and are taxing you beyond your strength. Come, you must retire at once and I will attend you." But Cora shook the brown curly head.

"No! no! I shall not accept your service this evening. You will remain right here, while our friend here, I know, will assist me for this once. Am I right, Alice?"

"Most certainly. Right you are, and as we are two to one, Queen Imelda is overruled. So just consider yourself sent about your business while I shall tuck the covers about this little girl's form." Thus jesting and laughing Alice in triumph bore the tired Cora off to her own domain. At the same time Lawrence also discreetly withdrew. "To indulge in the solace of man," was what he said, to seek the companionship of a cigar; thus leaving the lovers alone. So many weeks had passed since an evening of undisturbed quiet had been theirs that now they had so much to say that the hours sped far into the night ere they finally separated. After Cora and Alice had bidden them good night and Lawrence had withdrawn, Imelda said:

"Look," struggling from his embrace, "what I have got, a long sweet letter from my Margaret, with one inclosed from Wilbur. She says she is getting along much better and faster with her studies than she had at first expected, and she now hopes that in the fall she may begin with her chosen work. Listen to what she says:"

To be continued.

VARIOUS VOICES.

W. C. Abbott, M. D., Chicago:—I am sorry to learn that you are obliged to discontinue the quarterly but do not wonder at it. The financial outlook and the encouragement one gets in publication lines is very poor. Kindly send me a sample of Mr. Walker's new pamphlet "What the Young Should Know." I wish to examine it. Ten cents in stamps enclosed.

R. B. Kerr, New Denver, British Columbia:—I send you herewith a post office order for ten dollars made out to Moses Harman to keep Lucifer from growing thin. Please send Lucifer for a year to inclosed names.

I am very glad to see the remarks of Arthur Baker on "Isabel's Intention," in whole No. 656. It is by no means the first good thing the authoress has written, however, but she excels even more in controversy than in fiction.

A. Andria, Spring Valley, Ill.:—Having received two copies of that brave little paper of yours, I have read it carefully, and I heartily agree with you in your profound science of sexology and sociology opposed to all laws of authority that are the cause of credulity and ignorance. The brightness of Lucifer will clear away superstition and prejudice, and bring motherhood to freedom and felicity. I inclose twenty-five cents; will be able to send more shortly. I want to see you succeed, for you are doing an excellent work for humanity.

Kate Austin, Caplingers Mills, Mo.:—Lucifer came today, and the first thing that attracted my eyes was the article "A Glimpse of the Old Order." In that glimpse Lillian shows a warm, tender sympathy for the helpless, and a hearty contempt for the lack of veracity of the average news reporter. I am certain that that mother had no desire to bring more children into the world, the bringing of which could only wring her heart with pain. The old Hebrew reprobate undoubtedly lied, and it is to be hoped will pass in his checks before he adds any more to the world's misery.

Ana Purkin, Cleveland, Ohio:—I have read "Bar Sinister and Licit Love." The best of the book is the Badcock and Davis letters. These letters speak well, and forcibly, for these gentlemen. I wish all "reformers" were as clear-minded. I have no patience with those who are worried over the "stigma" of illegitimate children. A bright healthy child can well afford to ignore such law-made stigma. Edith Lanchester's picture is spoiled by her puff sleeves. When will women learn how to dress for a picture? I note the dinner, the champagne and the cigarettes. I think a "good habit" league would be of much importance.

B Clavern, Charters Towers, Queensland, Australia:—DEAR MRS. LILLIAN HARMAN: It gave me great pleasure to read

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

your able article in the "Blue Grass Blade" of Jan. 31, 1897. I am a subscriber to that paper. What you say is rock bottom truth. You are a marvelous woman, and I admire and respect you as such. I read once before an article of yours in the same paper, which came as a surprise to me. It was on free love. I would like to learn more fully your views on that subject. I would therefore ask you to send me Lucifer, for although I see in the "Blade" that you are not the editor of Lucifer yet I presume you write for that paper.

Elmina D. Slenker, Snowville, Va.:—I have just finished reading "In Brighter Climes," by Albert Chavannes. It is a bright, charming, attractive picture of Life in Socioland. Life as it would be under proper laws, or rules and regulations. Life where all are equals; where all are physically, morally and mentally healthy. A life where all work and all play. A life where monopolists and evil doers cannot exist. Where love is free, but promiscuous sexing is unknown. Temperance in all things is the rule. It is "a novel with a purpose," and few will commence it without reading it to the end and wishing for more. Of good books there are never too many. Bacon says: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." "In Brighter Climes" belongs to the third class.

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THIRD SERIES, VOL. I., No. 22. CHICAGO, ILLINOIS, JUNE 2, E. M. 297. [C. E. 1897.] WHOLE No. 661

The Challenge of "The Strange Woman."

BY JAMES F. MORTON, JR.

"Shame!" Dare you, proud madam, to taunt me with shame, as you pass in your splendid array,
And frown on the wretched street wand'rer, who plods on the hot, dusty way?
You are sure of your own cold perfection, as you stand there erect in your pride;
Aye, sure that no man dare condemn you, with God and the world on your side!
You are fair as the bright Aphrodite; men say I am beautiful too.
They fast on my passionate kisses as the fresh morning rose on the dew.
To you they are cold and respectful, but ardent and loving to me;
They show me their strength and their weakness; the false mask is all that you see.
You greet them as honored acquaintance; you spurn me as less than the dust.
You prate of a one-sided virtue; is that what you call being just?
Aye, marvel I shrink not in silence, to think of my sin and my shame!
And kneel not in penitent meekness, in presence of your spotless fame!
True, madam, the wanton defies you the harlot returns scorn for scorn;
Nor pines for the social position your virtues so highly adorn.
We both brought our beauty to market; my sin, if a sin, is your own.
The church was your auction-block, madam; you bow to one keeper alone.
While I—bow to none! My caresses are mine to withhold or bestow.
Crouch you at the feet of your master, his plaything to hide or to show.
But come not again in your splendor, to prate of repentance to me.
The child of the streets is your better; though outcast, at least she is free!

The Logic of Progress—and the Progress of Logic.

BY C. L. JAMES.

In H. L. Green's reply to Moses Harman, he says he will admit that Lucifer's philosophy would do away with prostitution, "in the same manner it would destroy our rum shops to allow everybody to sell liquor without a license or permit." The parallel is not a bad one—in fact it is far too good to analyze here, and infinitely more fruitful than H. L. has any notion. Here then we have it on record that this self-constituted and Grundy-accepted representative of morality in Free Thought, admits Free Love would do away with prostitution, but would rather not! We have brought him to say that marriage plus prostitution is better than doing without either. This is the fruit of a generation's war for Free Love. When I first entered the arena, rather more than twenty-six years ago, I could get no one but a few ready-made free lovers to see that marriage and prostitution were inseparable—a truth which has now penetrated even the cerebral integuments of H. L. Green! The Philistine reply was then, that prostitution and marriage were diametrically opposite—that "whatever was not marriage was prostitution"—that the Free Lovers, not the marriagists, were the real advocates and promoters of prostitution.

It is so easy to make odious anything new, that most inquirers were readily persuaded to believe this—or at least to believe that they believed it. And the enemy were powerfully assisted by traitors in our own ranks—by those who thought they could serve purity and respectability both—by that pernicious class of fence-straddlers and mandarin-wobblers who were so busy abusing variety that, though they professed to hate marriage and prostitution, they could find little time for attacking these! But "we have changed all that." We—the straight-outs and true blues—have whacked away at marriage till not even H. L. Green denies any longer that marriage is in fact the Lust Power, that modification of primordial communism or prostitution, whose existence alone keeps the unmodified kind from being swamped!

We have periodically, as was needed, made the folks who wanted to fight prostitution-marriage and variety both, understand that between such mortal enemies they must accept peace with one and war with the other. And thanks to whatever gods there be, these double-faced critters mostly went over to marriage and prostitution, which relieved us from a heap of trouble watching them! Henceforth, we are fairly entitled—*testis* H. L. Green,—to assume on all occasions that sympathy for marriage and prostitution, does not mean ignorance of their inseparableness but complacency with both—that it is not an intellectual but a moral aberration. The cranks who imagine marriage can exist without prostitution are no longer worth considering. Even H. L. Green has to admit he knows better. Neither are the mere respectables any account (they never were) because mere respectability, like mere infidelity, is a negation—a nothing—which goes for nothing in any positive controversy.

The mere respectables, though far more numerous than either the radicals or conservatives, are never useful to either. They are the helpless "bone of contention" between such combatants. The elements we have really to contend against are two. First, these people, represented by Green, who prefer marriage and prostitution to absence of both. These are all males. Secondly, those who fall insanely in love with a new flame about once in six months; when they go to raving over affinity and duality, and denouncing variety. These hysterical nymphomaniacs I imagine to be all women. The bull-necked brute and the feather-headedfribble—satyriasis and nymphomania—these are now, as they always were, the body and soul of the Lust-Power, or of marriage and prostitution. But now they appear in their true colors, they have wholly ceased to be formidable.

THE DUNLOP CASE.

The Dunlop case is a mile-stone in the path of Comstockian jurisprudence. For the first time a first class wealthy journal has been prosecuted to imprisonment of the editor; and that uprising of the press which might have been expected, has, so far, failed to materialize. The alleged very bad badness of the "Dispatch's" "Baths" and "Personals" takes nothing from the ominous significance of these facts. It is under some such stalking-horse that governments always affect their encroachments.

For another reason, the Dunlop case falls like the shadow of coming events. It is the first in which a political motive has been suspected. It is not the first, however, to suggest that Comstockism would eventually be used to befoul still more the mire of politics. Years ago, Mr. Chamberlain predicted that a

hundred thousand copies of a leading journal would presently be thrown out of the mail just before election on pretense of an indecent advertisement. He sent me a circular with this lugubrious prediction, and I replied that I not only did not care a condemnation, but hoped that would happen soon. It was the thing needed to wake up the journalists of America, whose united censure would kill a thousand Comstock laws. To this cheerful expectation I adhere, notwithstanding the apathy shown in Dunlop's case. The gold syndicate had such absolute control of the press ring during the late campaign that a Bryan paper rich enough to be influential was almost as much an outlaw as a poor Anarchistic sheet. But that maneuver cannot be repeated, while its results will remain to inspire its manipulators with that sacred madness reserved for those the gods would destroy.

In 1898 or 1900 there will be many wealthy silver papers. Then look for the hundred thousand copies thrown out on account of a patent medicine advertisement—and the consequences! In this connection, it is interesting to observe the decided tendency of the dominant party towards a censorship. In New York a proposition to establish one has been made,—and defeated, of course; but it was a feeler. In the last "Cosmopolitan," a regular censorship is advocated—as a mitigation of Comstockian tyranny! The "Cosmopolitan" is quite right. An educated, paid, responsible censor would, in himself, be far better than an ignorant Puritan blackmailer with more than censorial powers—if, indeed, we were obliged to keep either. But the opposition party is pledged, both by its traditions and its situation, to oppose a censorship. To the ready argument "It would be better than what we have now," this party must answer again, "Then we will have that no longer." Thus the Comstock abomination, which both parties have avoided seeing lest they should offend the churches, is being dragged by the logic of events to immolation in the political arena.

What They Think of the Controversy

"The Light of Truth," Columbus, O.:—Amongst the mass of allusions, speculations and conclusions indulged in by the so-called free thought press with reference to the Putnam-Collins tragedy six months ago, there has nothing appeared of a candid, fair and logical order until Moses Harman's article on the subject came out in a late number of Lucifer. Whatever opinions may be held regarding Mr. Harman's position on sexology and the marriage system, no logical mind familiar with the case can fail to realize that he has wiped the Pharisaic prudes completely from the stage of discussion.

There is too much doxy in the free thought movement for good health. It is only a step from condemnation to persecution, and surely there has been enough of the former heaped on poor Putnam since the night he and his fair companion laid down in death, "fully dressed" and the "bed undisturbed."

"Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." Judged by this test, in the absence of proof in flagrant delictu, there is not a single writer or editor who has cast aspersions on the character of Mr. Putnam that is not guilty of that which they charge upon him without proof.

H. E. Allen, Berwick, Ill.:—Whenever I see an article attacking Lucifer I always feel like thanking the person making the attack, for I rest assured that the cause of truth will, as a result, be materially strengthened. Some of the most admirable arguments in defense of Lucifer's work have been called out in this manner. And when I see one of these innocents making such an attack I really feel sorry for him. Why, I felt like writing a letter to Mr. Green and offering him my sympathy. What a shock such an encounter must have been to this very orthodox and conservative self-called radical. Poor man! he will be more guarded in the future no doubt.

To me the principles so ably championed and manfully contended for by Moses Harman are as axiomatic as the golden rule. If Mr. Green, claiming to be a liberal, has the audacity to say that woman should be complete master of her own body—should not be the guardian of her children and property,—then I must say that Mr. Green *may* be an infidel but there can be no doubt that he is a barbarian. I use this term advisedly, for I understand a barbarian to be one who is unwilling to concede to others the liberty he himself enjoys. I recently expressed this opinion of C. C. Moore of the "Blue Grass Blade."

I am sometimes inclined to the belief that infidels are common but true liberals very scarce. In other words, there are many Greens and Moores but mighty few Harmans. If, according to Frederick Adams, "The average voter is an ass," what shall we say of some of our narrow-souled men who set themselves up as teachers but deny woman the rights they themselves would demand were they to exchange places with their wives, mothers and sisters?

"Motherhood in Freedom" should be issued by the government free to every family in the nation. I have faith to believe that our children will have too much common sense to maintain that our present marriage system conduces either to happiness, health or the physical development of the race. Like religion and many other old things it has served a purpose perhaps on the childhood of the race, and should now be laid aside for "perfect freedom and equality of the sexes." I certainly wish Lucifer abundant success in its admirable work.

J. W. Stuart, Brodhead, Wis.:—I have carefully read your criticism of H. L. Green, and have only a word of criticism of your reply to him, and that is when you quote an extract from the Bible and say "Lucifer does not fight the dead." It would not have been out of order for you to have quoted to him the language attributed to Jesus in his conversation with the Sadducees when he is represented as saying "Now that the dead are raised, even Moses showed at the bush when he calleth the lord, the God of Abraham, the God of Isaac, and the God of Jacob: He is not God of the dead, but of the living. For all live unto him." But this would doubtless have been like casting pearls before swine, for H. L. Green is as bigoted as Ingersoll in all matters relating to immortality or continuity of life. While I sympathize with all Freethought ideas, yet the bigotry which stubbornly refuses to "seek acquaintance with the science of living things," and prefers to remain ignorant of facts of deepest import, blind to God's creation; unbelieving in a living law, manifest through endless change; and reverent only to dogmatic teachings; is no more free than the Christian bigots through whose machinations you were deprived of liberty so many months. I most decidedly endorse all you say as to the right of S. P. Putnam and Miss Collins to associate as they should please.

I often think that thinking women of our day, must sympathize with Madam Roland in her exclamation when conducted to the guillotine for execution, "O, Liberty! What crimes are committed in thy name?" Ours is miscalled a "Land of Liberty," but if this be not a land of slavery, what is it? The feminine part of the American people are largely enslaved by the churches and only those who are emancipated from church rule, can realize their enslaved condition. But spiritualism is making continual inroads upon the church domains and more liberty will be taken year by year by the slaves. I shall endeavor to secure other readers of Lucifer as far as possible. H. L. Green in charging you with endeavoring to shirk responsibility by attributing to Lillian Harman the article criticised by him showed a characteristic not to his credit.

In the closing paragraph of the prelude to your article, you have struck the truth in regard to the causes of human action and it is about time that professed freethinkers recognize this fact viz.: that every human action is the result of a cause sufficiently potent to produce that action, that therefore where a sufficient degree of intelligence exists, no inclination to award

any blame for any act will be found. And only with such intelligence will be found that charity which covers a multitude of sins. I will endeavor to call the attention of my friends to your offer of pamphlets. With best wishes for the financial prosperity of Lucifer and all who labor for human freedom, I am yours for human emancipation.

Juliet H. Severance, M. D., Galesburg, Ill.:—It seems Brother Green is very much disturbed over your views of principles and persons. Your article in last Lucifer pleased me much. You deal masterly blows in such a sweet spirit. It requires a great growth to treat the stupidity and cupidity of some professed reformers with such a self poise.

I have known Samuel P. Putnam a good many years and never yet heard him in any way identify himself with, or endorse, the views of those who advocate sex freedom. He, like Mr. Green, always seemed to be fearful of being counted a believer in any kind of liberty but religious liberty. He always seemed to me to have about the same degree of policy, or fearfulness of criticism, or belief in secularism unmixed with other issues.

Mr. Green and Mr. Putnam were not mutual admirers, I knew very well; but I think had the circumstances been reversed, and Mr. Green gone where he could not answer back, Putnam would have been the last man to add one smirch to his memory.

Mr. Putnam, with all his faults, did masterly service in the Freethought cause. Mr. Green, with all his intolerance and prejudice, is also doing a good work in his line of action, but it always seems strange to me that a "Freethinker" can be so intolerant of other people's opinions and misrepresent them after having to contend with the same bigotry from others in matters of their own belief.

I remember thirty years ago attending a large Health Convention, mostly physicians. As chairman of the committee on Resolutions I offered the following—"Resolved that slavery in any form, whether to fashion, public opinion, appetite or passion, is detrimental to health, and that freedom in all the relations of life must be secured before mankind can be free from disease and suffering."

A bomb would not have created more commotion, and after a day's discussion and its adoption two of the doctors, a man and wife, took their names off the roll, as they said they did not wish to endorse free love. The man within twenty-four hours came to me with a story of his domestic infelicity.

I never yet knew a case in all my observations where a person was bitter and intolerant of what they call free love with a sneer (as though there could be forced love,) but that they had something in their own lives that they feared would be uncovered. They cry stop thief to attract attention from themselves.

John Stuart Mill wrote wisely when he said, "Marriage is the only form of serfdom now sanctioned by law."

Let all faithful souls work on until this "last form" shall be outgrown.

Lois Waisbrooker, San Francisco, Calif.:—I am sorry my comments on your "Free Man's Creed" were lost, but I saw nothing in that creed to criticise. The point which strikes me most forcibly in connection with the Putnam-Collins tragedy is the utter lack among a large class of Freethinkers of being scientific in the line of sex life. In the "age of consent" discussion carried on in the "Arena" some two years ago, a Kentucky legislator made the statement that sex-desire can be changed into religious emotion; says this is a *demonstrated* fact.

In view of this fact he urges that in ninety-nine cases out of a hundred, the young girl, yearning for she knows not what, will be perfectly satisfied in the church. In other words, her desire will be transmuted into religious feeling—religious zeal, her sex life being the power that stirs her to action. What an admission is here! Religious emotion *unnatural* sex-action!

Now to the scientific point: It is a fact that no thinker will dispute that where there is action there is waste—a something is set free which corresponds to the nature of that acted upon. It follows then, when sex-desire is transformed into religious emotion that in the action upon the desire which so transforms it there is set free a fine element, a sex aura, and what becomes of it? Is it not appropriated by those who cause the transformation? I claim that it is, and that right here is the source of church power. She grasps the very roots of life and turns them to her purpose.

It has been demonstrated farther that the finer forces are the most powerful. This is science, and but for the fact that even while they repudiate church authority many Freethinkers hold on to church morality, they could not fail to see it. Sex desire emotionalized with the church as the engine, and the preachers as engineers, carries with it as much more power than in its natural condition as does steam as compared with water, and so long as Freethinkers accept and defend church morality in sex matters all their other efforts against her power and tyranny are in a great measure futile.

Not long since, and not many miles from here a mother and daughter were found dead together from the effects of gas. The mother was an exceptionally good woman, and the daughter was her associate in her good works; but the daughter was subject to fits of depression that amounted to mania—partial derangement,—and the unquestioned verdict in this case was suicide and homicide by the daughter. It is now being whispered about that physicians say had the daughter been a married woman her head would have been all right. In other words, the sex relation would have saved her life. I do not recollect her age, but she was not a young girl. Physicians unite in saying that a large proportion of our insane are so because of lack of, or inharmonious sex-relations. Now what will Mr. Green and his sustainers do or advocate in such cases? Will they work for stronger laws to hold people together who wish to separate, and leave people to die or go insane rather than that they should violate church morality by being natural in spite of church sanction? Such Freethinkers are as cruel as is the orthodox God, as remorseless of human weal, if it come in contact with their prejudices.

Sociologic Lesson. No. XXXXI.

BY HENRY M. PARKHURST.

DISPARITY IN WEALTH. The great disparity in wealth arises largely from the fact that in the same community there are classes who avail themselves to the utmost of nature's assistance, and other classes who do not. If these classes were in different communities, it would be easy to see that the community in which the steam engine and machinery of their own construction did the work, was rightfully prosperous, and that the community endeavoring to subsist without machinery and without tools, could only properly expect the existence of a savage. But when the two classes are mingled together, and especially when the lower class participates in the enjoyment of the refinements produced by the other, it is not surprising that in their ignorance they should covet the possessions of their more fortunate neighbors and envy their position. It is impossible for a man without possessions to do anything which will produce much; and such men do not understand how the existence of wealth opens the way for immensely valuable services. I will take two illustrations.

WE ARE in receipt of a fine pamphlet copy of a beautiful and appropriate oration delivered at the burial of Abbie, wife of Herman Epsen, prominent Freethinkers of Leavenworth, Kansas, by Rabbi Samuel Marks. It is pleasant to note the fraternal relations existing between Freethinkers and Jews. Rabbi Marks, like Rabbi Hirst, of Chicago, seems to be a "progressive" Jew, with a decided leaning to ethical culture, rationalism and the religion of science and humanity.

LUCIFER, THE LIGHT-BEARER

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Our Date.

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For Liberty against Slavery—
For Justice against Privilege.

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☞ WILL Lucifer's friends, whose subscription is now expired, kindly remember the needs of the printer and send us a little "prosperity" to tide us over the dull summer reason? Postage stamps always received on subscription or for books.

Still On.

The tendency to run to specialties, special lines, or to what is known as "division of labor"—the necessity of concentration upon one thing at a time in order to achieve success in any field of human endeavor, has had the effect of confining, for the most part, the work of Lucifer to what some critics are pleased to call a small part of the field of humanitarian reform. While Lucifer's platform is all-inclusive—while we stand for "Light against darkness; for Reason against superstition; for Liberty against slavery; for Justice against privilege," we find it simply impossible to carry on the war against all forms of invasion, all forms of superstition, of slavery and of injustice at one and the same time.

The man and the journal that attempts to do this will as surely fail as will he who attempts to achieve success as a merchant, a physician, a lawyer, a painter, a musician, an actor, and an all-around mechanic, at one and the same time. Josh Billings, or some other funny man, said of Franklin Pierce that at home in New Hampshire he counted for something or somebody, but when spread over the whole United States he became "almighty thin,"—or words to that effect, and so likewise we may say of the man who tries to do everything at once; and we may add that the average span of human life is too short for any man to excel in many things by turns.

Seeing the necessity of concentration we have selected that part of the work of reform, or of propaganda, that to some of us seems most important of all, and the part that seems also to be most neglected and shunned—shunned because of its unpopularity and the apparent impossibility of reaching those who most need instruction along the neglected lines.

In the field of economics, and of governmental reforms, there is no lack of workers; no lack of willing listeners or willing readers; no lack of books and papers. The desire for, and the demand for, a change in economic and governmental conditions is well nigh universal; the demand for the abolition of economic slavery, and for freedom of the laborer, is fast becoming popular. Not so the demand for the abolition of Sex Slavery; not so the demand for

FREE MOTHERHOOD!

The reform, the propaganda, that shows the evils that spring from enslaved maternity; the evils that inhere in unwelcome motherhood; enforced motherhood; ignorant motherhood—this reform, this propaganda, has, as yet, few advocates, few papers or books; few writers, lecturers, readers or hearers. It is still very, very unpopular.

To some of us this neglected reform, this unpopular propaganda, seems pivotal, seems vital, seems underlying, seems all-inclusive. To our thinking, compared with this underlying, this pivotal reform all other reforms are short-sighted and superficial—are like cutting off branches while the root of the tree of evil remains untouched. To our thinking no substantial progress can be made in economics or in governmental reforms, so long as the mothers of the workers and of the voters are not *free!* Free—not simply to take part in politics or in economic production and distribution, but free in a vastly more important sense, viz.: free to *own their persons!* free to choose and to refuse, at all times and under all circumstances, in all matters pertaining to the work that nature has given woman a monopoly of—the building of new human beings.

We believe that Gerald Massey is in the right when he says: "We must begin at the creatory if we are to benefit the race, and woman must rescue and take care of herself and consciously assume all responsibilities of maternity on behalf of the children," and we believe with Col. Ingersoll when he says that "there never will be a nation of great men till there is a nation of free mothers."

After careful study of what free motherhood means some of us have arrived at the conclusion that it means nothing more nor less than the total abolition of man-made marriage. Whether it be sacramental—priest-made—or merely secular—judge-made—or even self-made by the parties themselves, marriage means slavery for womanhood and motherhood. Freedom and marriage are irreconcilable enemies; each is the negation of the other.

From churchmen and church-women, also from those who get their ideas of human government from theologic sources, we have expected nothing but opposition and misrepresentation, since we believe it demonstrable that it is chiefly by their control over the sex of woman, over the maternal functions of woman, that the priesthood has ever been able to hold and perpetuate their power over mankind. Hence we are not disappointed when we hear ourselves held up to the world, by the champions of marriage, as the enemies of morality,—the enemies of all that is pure, true and good in human association. This opposition was naturally to be expected, just as it was to be expected that the silversmiths would oppose Paul and Grace when these attacked the idolatry of the Ephesians. "By is by this craft,"—the making of images—"that we get our wealth," said they. Free motherhood, self-owning mothers, would mean the destruction of the "craft" by which the priest, the judge, the law-carpenter, or legislator, now "get their wealth"—and their power over their dupes.

But while not disappointed in the treatment accorded us by church people we must confess to serious disappointment. We had reason to believe that those who reject theology, those who have outgrown the swaddling clothes of prehistoric and pre-scientific ages, would reject also the morality, the anti-natural

the unscientific morality, that is part of the antinatural theologies and unscientific cosmologies. Instead of carrying the logic of Freethought to the realm of the emotional nature, the affectional nature, of women and men, many "infidels," so-called, hold fast to the old marriage code of Paul, of Luther, of Calvin and of Melanchthon, while rejecting their "Father, Son, and Holy Ghost;" their jasper-walled heaven and their fire-and-brimstone hell.

That it is the natural right, the citizen right of these illogical—as we think—Freethinkers, to hold fast to any part of the cult or creed of Christians, will of course not be disputed. Or that it is their right to return to the bosom of the church and get forgiveness for their heresies, no one will dispute, but that they should claim to be the only Freethinkers worthy of the name, and that they should drive out—as is now proposed—from the National Freethought organization, all who do not accept marriage as a finality, or as the only solution of the sex-problem—to this, or against this exhibition of narrowness, of bigotry, of pharisaic exclusiveness some of us beg leave to enter our protest.

* * *

For more than a decade of years Lucifer has fought this battle for Free Motherhood—for woman's right to self ownership. Eleven years ago this month, the historic "Markland letter" was first published in our columns, the central thought of which letter is the demand that woman's person should at all times be free from unwelcome intrusion. This demand is an assault upon the citadel of marriage. Abolish man's assumed right of ownership and control over woman's person and you abolish marriage.

The champions of church and state, recognizing that their fundamental institution was assailed, took alarm, and, under pretext of "obscenity," began prosecution in the courts for the suppression of Lucifer—a prosecution that lasted nearly ten years, ending, as we think, in a moral victory for Freedom, and for self-ownership for woman. Nearly all the papers that first sided against us changed their tone and took sides with us, or became silent. Nearly all the officials who at first condemned us admitted the injustice of the prosecution before it was finally ended.

And now, strange to say, the opposition to Lucifer's demand for the abolition of marriage and for the inauguration of Freedom in the domain of the affections, comes chiefly from our own "household of faith," or from those who profess Free thought principles. Chief among these opponents is "The Free Thought Magazine," published and edited by H. L. Green, who has been prominent in Freethought work for many years. Mr. Green calls Lucifer "the organ of the free lovers of this country," and in the same January issue of his magazine, speaks of "this damnable doctrine of free love," the "curse of free love," etc., and in his March issue he says he thinks the opinions of Lucifer's editor "more pernicious than those of our orthodox friends."

In accord with this opinion that Lucifer's work is "more pernicious," more injurious to the best interests of humanity than the doctrines of the orthodox church the "Free Thought Magazine" urges the "real Freethinkers of the country who believe in purity, decency and the marriage institution" to "come together from all parts of the country and organize a great Freethinker's association that shall, by its character and high aims and purposes command the respect and admiration of the respectable people of this country."

The Oregon Secular Union, the organ of which is the "Torch of Reason" published at Silverton, appears to join Mr. Green in this movement, by an amendment to its by-laws excluding from its lecture platforms all "who advocate free love."

* * *

And thus we see that the battle for freedom is still on—on, not simply with the champions of church and state authority, but also with the wing of the Freethought army who still cling to church-state morality in the most important of all human relations—that of sex. In his March issue Mr. Green publishes a long list of endorsements of his course in championing marriage against the advocates of Sex-Freedom. Hence it is seen that our defensive fight is not simply against the attacks of one man but of a large section of those who call themselves Freethinkers.

The "Boston tragedy" receives its chief significance on account of the attempts made to bring disgrace upon the sex freedom movement by the advocates of marriage, by alleging that "free love and whiskey" was the cause of the death of S. P. Putnam and May L. Collins. It is hoped that the defenders of sex freedom, in this discussion, will show the superiority of the "faith that is in them" by a temperate use of personalities and by an exhibition of the spirit of fairness, of justice and of forbearance towards those who unjustly assail and misrepresent us.

Who is to Blame?

BY JAMES RUSSELL PRICE, M. D., PH. D.

Having inherited a tendency to cause-finding instead of fault-finding I have naturally come to consider a cause for every effect.

In my early days, like many others, I made a job-lot of many effects and divided the honors between God and the devil. This is a very great convenience when one has no time or talent to investigate. "Dispensation of Providence" causes so many deaths, etc. How good it is of a great supreme ruler, to father all these epithets without a murmur.

Now I am going to look into the cause of hatred and disgust between husbands and wives which so often leads to divorce or "hell in the household."

Theories are useless unless provable; so in order to make this argument convincing let us take a carefully gathered list of young married women seeking separation as they term it from a "brutal husband." We will let the woman do the testifying, as society seems to make her, to a certain extent, the chattel of the man. We will so consider her in the one hundred cases chosen from wives of ages ranging from fifteen to twenty-eight years. Sixty-eight gave as the primary reason, the treatment received the first night of married life because of the ignorance of the husband.

To illustrate—one case will suffice to make clear what I wish to say; therefore I will use the exact words of an eighteen year old wife who had lived with her husband two years:

"He is worse than a brute."

"Why did you marry such a man?"

"Oh! he was the most loving and attentive man you ever saw, for a whole year before we were married. He came from a highly respected family, was highly educated and I was sure he loved me, for I did love him; but he spoiled all and made me hate him so that nothing under the sun could get me to like him again.

"I was told by some lady friends the day I was to be married, that the first night was just like death staring one in the face. I was fearful and nervous. I begged of my husband not to kill me. He said: 'Now don't be a fool!' I wanted to go back home to my mother. He locked the door. I can never forget or forgive him for his brutality. *I wish I could!* I have tried for two years. It rankles in my heart; so I have made up my mind that I must get free or I will go crazy."

Modifications of the above will give the experience of sixty-eight per cent. Pride and fear of public notice covers up many cases which are not brought to light.

When there are so many good books on the question, why should such gross ignorance prevail among men?

What an awful, awful condition of things when not one-tenth of one per cent of men know how to love and be loved!

What can you expect in the way of true happiness when not one man in a thousand knows how to love a woman? Better take lessons of wild animals.

As long as sexology is not taught to children in the proper

manner and at the proper time just so long shall we have these calamities in wedded life.

The true man and the true woman will grant to each such absolute freedom that the chattel idea will vanish away.

The state and church will be modified just as soon as the rising generation is free from the yoke of bigotry and social tyranny. The desire of the husband to play the part of surgeon on virgin wives, will be replaced by knowing how to gain and retain the love of a wife.

Dianism.

BY ELMINA D. SLENKER.

Reproduction is only accomplished at the sacrifice of a portion of individual vitality. The parents freely give of themselves that they may create new lives to happify and bless their own. Through ignorance of sexual law the sex act has been perverted into a mere pleasurable process, or still worse, a form of relief for the male, and too often of passive endurance, to say the least, for the female.

Then aside from all this, comes in various other evil prostituting ways and means of "getting good" out of this terrible waste of vitality, health and moral force. Through all the ages, ways and means have been proposed and tried by which this giant perversion of a natural law might be put an end to.

Male continence, religious chastity (!) priestly celibacy (!) nunneries, etc., etc.; but at last comes the real sovereign and queen, the Goddess Diana, who points a way out of all these innumerable ills, and shows the flower-bordered path of purity, peace and love.

"What!" exclaims the bewildered reader, "only sex for propagation? Only sex a few times during one's whole life? perhaps, not at all? Pshaw! what are you giving us!"

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Please don't say we have heard all this before; but remember it takes line upon line to indoctrinate people with unwelcome truths.

We do not ask impossibilities. We only ask you to read, think, question and compare.

I hope every Lucifer reader who has (or thinks he has) one argument against Dianism will bring it to the front. A theory that will not stand all that can be said against it is worthless. Opposition is the life of discussion—kind, friendly, honest opposition.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXX.

"MY OWN IMELDA!—To use the expression of gushing school girls, I am just dying to see you. Save my mother and Wilbur, I have no one to whom I can talk just what is in my mind. I have many radical friends here, in dear old Chicago, but none quite far enough advanced to admit them into the innermost recesses of my heart. It is so hard, so very hard, to replace a tried, a trusted friend. In all probability this very circumstance is not without its advantage as thereby I am better able to apply myself to my studies. During the evening hours I have an assistant and it would be natural to suppose that during those hours my studies would progress the most. But, strange to say, we continue to rehearse the same first act—somehow we cannot get beyond it—with some variation, it is true, but id reality the same. I expect after a while we shall surely be perfect. But of what the second contains I am at present not able to give you an idea. It is still a sealed book. To confess the truth however, I care but little, so long as the first act gives such exquisite pleasure. I am perfectly willing to let the second take care of itself. All the same my arms are in the best of trim to give you a good huggirg—a regular bear-hug. Maybe I can impress you. If so, let me know.

"Do you know I almost envy you your present surroundings? You have so many to love now. No, I don't, either. That is not just the right thing to say. Rather, I am glad, O so glad, that you have found that wayward sister of yours, that was. See, darling, how our doctrines have been verified in this case: that we are just what circumstances have made us. Who would have thought that the willful Cora could be transformed into so noble a woman! But then you know love works wonders, and undoubtedly Owen Hunter must be one of nature's noblemen, else the love upon which he fed the starved heart which gave itself into his keeping could never have produced such wonderful results.

"Now, my Imelda, it will be yours to develope the germ which this man has implanted, and when they again meet—which I feel assured they will—he will not find occasion to regret the enforced separation. And now, kiss for me that precious sister pair who so truly belong to us. When your letter came, telling us all about them, describing their persons and characters so minutely that we imagined that they were bodily transplanted into our very midst, Wilbur could not restrain himself. His eyes filled with tears—tears that with overflowing heart I kissed away.

"O my precious friend, will the time ever come when we shall realize some of our dreams, or will fear, like a dark pall, always keep our heaven, our paradise, enshrouded in darkness and gloom? When these thoughts come to me I am sad. But you know I do not approve of that. I shake it off, and indeed I have not much chance or time to indulge in gloomy thoughts, as hard work stands by and keeps my mind busy.

"Jesting aside, my rehearsing is not all play, and my teachers are more than satisfied with me. They have given me the best of hopes that I shall, in the coming fall, be able to fill an engagement of some note. They tell me my talent is remarkable and that I *must* succeed. Professor Morris has written to the managers of several first class companies and daily expects an answer. Now, my girl, please do not accuse me of what is vulgarly termed "self-conceit," but you cannot know what it means to me to be successful. I love the profession that my talents fit me for, only second to that other object that thrills my whole being. I love, O Imelda, how I love Wilbur, the king of my heart. I love humanity, the down-trodden, and I love the liberty to do and to dare whatever my heart desires. And among those desires by no means the least is my love of the stage, despite the stigma that clings to it. But where so great the stigma as that which has fastened itself to the term 'free love?' or, for that matter, to any other reform?

"Two days later: The answer has come. An engagement has been secured me and—Hurrah! Imelda. In a few more weeks I shall be off on the road to see how easy or how hard it is to win bread and fame. If everything continues as favorable as the beginning appears to be my success is already assured. The vacancy that I am to fill is that of a leading lady, and I know I must strain every effort to please. My mother scarce knows whether she is pleased or sorry. I am sure she is the best mother any girl ever had, and while she is ambitious for me—while she desires to see me successful, her heart cannot conquer all its foolish fears. She fears the men of the world, and the very fact that radical ideas have been nurtured in my mind may bring me danger. But she forgets it also has brought me a knowledge that I could not well have acquired otherwise. I have been taught by object lessons, and I have learned to read character. It will not be an easy matter to try to pass off on me the spurious for the real, the genuine. Wilbur I know trusts me more fully, and why should he not? Does he not know that he is, and always must be, the best love of my heart? Always? Well, until I find some one who has scaled the ladder of life to a grander manhood, to nobler heights, he certainly will stand first, and I know so well such men are rare. He is glad for my sake that I have found an opening, but sad when he remembers that it necessitates a separation. He does not want to show the latter feeling, as he fears to cast a shadow on my glad prospects, but then you know, love is quick to note when every cord is not tuned to harmony.

"As yet I do not know at all where our company will be booked, but I do hope that sometime during the coming season we may stop for a week in Harrisburg. Do you think such a possibility would contain anything pleasurable?

"And now——but no! I was going to tell you another piece of news, but that will be Wilbur's privilege, as he, too, wants to write a few lines. But I really must bring this to a close, or it might prove a task instead of a pleasure to read it. Kiss all those precious friends for me and say something nice to that one *particular friend* who is not a friend but something so much warmer, and soon, soon send an answer to your home-sick, loving MARGARET."

Folding the closely written sheets Imelda looked up into Norman's eyes and said:

"Well, sweetheart, what have you to say to my Margaret?"

"That she is a precious, sweet girl, and a true woman. I hope that she may indeed be successful in her chosen profession. But what has our friend Wilbur to say?" Without further comment Imelda unfolded another document and began to read:

"MY PRECIOUS FRIEND:—I wonder if, after all that our Margaret girl has written, I shall be able to find something more to say. I am sure she has told you all the news there was to tell and maybe if I should write too lover-like *someone* would object. How is it? Do you think Norman Carlton would grudge me the kiss which I am craving and longing for? Methinks I read between the lines of the truly grand letters he has been writing us lately, a broadening, a widening out, that was not there at first. I believe him indeed to be a grand, noble nature, possessed of a high type of manhood. I am positive the germ is there, even if yet somewhat hidden and undeveloped, and it behooves you, my little girl, with womanly tact to develope it that he may yet stand in our foremost ranks, working for the universal good of humanity and for the special good of sister woman. I expect when we meet to take by the hand a brother worthy of the name.

"With his natural reverence for womanhood it seems to me it ought not to be a difficult task for him to understand the injustice, the unfairness, aye, the cruelty that is being dealt out to woman; to always doom her brain to slumber, to inactivity; to expect her to stand with idly folded hands, denying her the right to be her own judge pertaining to matters of womanhood; deeming her incapable of understanding her own affairs; dooming her always to submit quietly to what man may wish to impose upon her; using her as a pretty plaything with which to amuse himself in any manner man may see fit. O it is horrible to place woman, the creator, the builder of the race, on a plane so low, and I cannot think that Norman Carlton fails to see these things in their true light.

"It is wrong to seek to bind love in any way, and, try as we may, *it cannot be done!* Love, the spirit, will ever be free. 'Tis only the body, the house, the casket, that we can fetter and defile, and by that means it, the body, becomes but an empty casket, which will soon fall into decay when it has nothing to sustain it, while the little love-god goes wandering on and on mocking and laughing at our futile attempts to hold him fast.

"Then why should such attempts be made? Cherish him with tenderness, strive to stand high in his regard, strive to attain to a noble manhood and womanhood and he will forget his gypsy habits, his proneness to wander. Feed and nourish him with that of which he is most in need; develope for his especial benefit that in your own character and nature which commands respect and admiration, and you will find him willing to be held in his allegiance. You can do much to win him but you cannot hold him by force, because there is absolutely no holding him. It cannot be done, and it is wrong,—it is a sin and a shame, a crying shame, to attempt it.

"Ha! ha! On the old track again! Always the same; always preaching; but I cannot help it, my dear. It seems to have become my second nature. But now I have a piece of news for you. Margaret did not tell you all.

"When this fair lady-love of mine will have taken to walking her own way I know there will come many weary lonesome hours, for the coming winter; so we have been laying some plans how to make them less irksome. Maybe it is premature to say what these plans are, as much may happen to prevent the realization; but here they are:

"About the time you expect sleighing in your eastern city, I intend, in company with our fair Margaret's mother, to set out on a trip. Do you understand? My heart yearns for those precious sisters of mine, mere babes almost they were when I saw them last. I want to clasp them in my arms and kiss their lips, red with the wine of life; while Mrs. Leland, I know, will win a place in the heart of every one with whom she comes in contact. Yet I believe there is a particular reason that actuates her in making this trip. There is a secret yearning and longing that will not be quieted.

"By writing of the accident which reunited you with your sister you aroused her mother heart by bringing before her mind's eye her son Osmond. The hope to again call her boy her own is the mainspring of the desire to make this visit. How is it, little girl? Shall we be assured a welcome? But there! I ought not to have asked this last question. It was out of place, for of course we shall be welcome. But methinks it is time to close or I will have covered as much paper as Margaret has done, and it is not my desire to weary you. With the same cherishing love as of old, I am as ever

WILBUR WALLACE."

Imelda folded these sheets also and laid them to the others, but Norman did not speak. With his head leaning on his hand he sat staring into vacancy. Imelda gently, tenderly took his head between her hands and bent it back so she could look into the clear blue orbs.

"And what does my Norman think of Wilbur now?"

"That he is right in every instance."

To be continued.

An Offer From H. L. Green.

EDITOR LUCIFER: The editorial, on the Putnam-Collins tragedy, in the January Freethought Magazine, I am glad to notice, has elicited considerable discussion in your pages, as discussion is always beneficial to truth. The article is so long that I could not ask you publish it in your pages, and as I see that some of your contributors have unintentionally made some errors in commenting on what I said, and as doubtless many would like to read the article who have not had an opportunity, I will do this: I will send a copy of the January number to any one of your readers who would like to see it if they will send me their name and post office address.

H. L. GREEN.

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And the Sovereignty of the Individual.

A Discussion between Henry James, Horace Greely, and Stephen Pearl Andrews. These are here included the final replies of Mr. Andrews, refused by the New York Tribune, and a subsequent discussion, occurring twenty years later, between Mr. James and Mr. Andrews.

"The great lesson for the world to learn is that HUMAN BEINGS DO NOT NEED TO BE TAKEN CARE OF. What they do need is such conditions of justice and freedom and friendly co-operation that they can take care of themselves. Provided for by another, and subject to his will as the return tribute, they pine, and sicken, and die. This is true equality of women as of men; as true of wives as it is of vassals or serfs. Our whole existing marital system is the house of bondage and the slaughter-house of the female sex. Whether the evils are inherent or incidental, whether they belong to the essence or the administration of the institution, whether they are remediable without or only by means of revolution, are the questions that now have to be discussed."

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THE LIGHT-BEARER.

THIRD SERIES, VOL. I., No. 23. CHICAGO, ILLINOIS, JUNE 9, E. M. 297. [C. E. 1897.] WHOLE No. 66

Andromeda.

The smooth-worn coin and threadbare classic phrase
Of Grecian myths that did beguile my youth.
Beguile me not as in the olden days;
I think more grief and beauty dwell with truth.
Andromeda, in fetters by the sea,
Star-pale with anguish till young Perseus came,
Less moves me with her sufferings, than she,
The slim girl figure fettered in dark shame;
That nightly haunts the park there, like a shade,
Trailing her wretchedness from street to street.
See where she passes—neither wife nor maid,
How all mere fiction crumbles at her feet!
Here is woe's self, and not the mask of woe;
A legend's shadow shall not move you so!

—*T. B. Aldrich.*

From My Point of View.

BY LILLIAN HARMAN.

Ira P. Holcomb, Jr., asks some very pertinent questions concerning contracepts in his letter published in this issue. For his answer, however I must refer him to Anthony Comstock and the society for the promotion of vice. Mr. Holcomb is evidently unaware of the fact that he is asking us to violate a law of this "land of the free." That law classes prevention of conception with abortion, and imposes a maximum penalty of $5,000 and five years' imprisonment on any one who tells a woman how she may avoid undesired maternity. But this, like many other laws, is made to be enforced against those who have incurred the hatred of the powers that be. Scarcely a daily paper can be found that does not advertise abortionists; while "pennyroyal pills," "tansy pills," and other emmenagogues which are either useless or injurious are advertised in nearly all papers and sold in nearly all drug stores. But if Lucifer should advertise any of the best contracepts that advertisement would be joyfully welcomed as a means of imprisoning the editor and suppressing the paper.

* * *

I do not think I can refer Mr. Holcomb to any one book or to any dozen books from which I have deduced my theories concerning child culture. Of course I do not claim that my ideas are original. But ever since I was a little child I have thought and read more on this than on any other subject. To be a good mother was the most intense desire of my life, and I was ever thinking how I would treat my child when I should have one. True, many of my childish fancies were absurd; yet my memory of them helps me to understand child nature. I always read everything I could find on the subject. I have learned more from the works of Dr. Foote than from any other one author. I think his "Science in Story" the best book in its line for the young that I have read. But I dare not enter on this subject in a paragraph. There is so much I want to say that I feel like writing volumes. And yet, after all, I could not say much more than "Thus have I felt; this have I said to my child." And my experience might not be of much value to others. The most important work is to arouse mothers to the necessity of thinking for themselves; of studying the needs of their own children. They should be loving, honest, and true in all dealings with the young spirits which look up to them for guidance through the ever-questioning, trustful child eyes.

* * *

BROKEN BLOSSOMS.

Scurrying clouds 'neath a somber sky;
Shadows of night are falling fast;
The northern gale dust-dims the eye,
As I drive my wheel against the blast.

I hear the whirr of a coming car—
Across the bridge the first lights gleam
Of street lamps, from afar and far
Mirrored deep in the murky stream.

Crossing the bridge before me there,
Is a childish form in a draggled gown;
With thin, pale face, and tangled hair,
She wearily walks, with head drooped down.

From ragged shoes peep tired feet;
A bundle she bears on her slender arm;
One hand holds clusters of lilac sweet,
Fading, yet fair in their fragrant charm

"You are tired, Child! Let me walk at your side,
And carry your bundle awhile," I say;
Her eyes in surprize flash open wide,
So we onward pass through the twilight gray.

Her story is simple and quickly told,—
Born in poverty, and early thrown
From a "home" of sorrow, hunger, and cold,
Out with the world to battle alone.

. . . . . .

Our paths diverge, and we say farewell;
Of her treasured blossoms she gives me a spray.
O, fragile flowers! Who can tell—
Who can show us the better way?

O, broken blossoms from Life's fair tree,
Why must you bloom but to fade and die?
Forever must such misery be?
Can we only question,—Why? O, why?

* * *

The Legislature of Missouri has passed a law raising the age of consent to twenty-one years. It is to go into effect this month, and is to begin its work of iniquity by condemning to the penitentiary an intelligent young man who, with the woman he loves, believes that the marriage laws are unjust and tyrannical, and refuses to submit to them. So says a report sent out from St. Joseph by the Associated Press on May 27. "Charles Lavalette, son of a wealthy Frenchman, does not believe in marriage. His sweetheart, Emma Mohr, is of the same opinion. They refuse to marry, and the law is having a hard time to make them." The young man is reported to have said: "A woman has more rights when she is not married. I want the woman I love to have all the rights she can have in a country where women are little better than slaves."

Miss Mohr said, in reply to the statement that the law would not recognize her as Mr. Lavalette's wife, that she cared nothing at all about the law and expected to have nothing to do with it. Just so might the lamb say that it wants to have nothing to do with the lion; but the lion of the law has other

intentions. The young people have already been imprisoned in jail, and the prosecuting attorney says that unless they are married when the new age-of-consent law goes into effect, he will have the young man sent to the penitentiary. There may be little truth in this newspaper story; but whether true or false it is a vivid illustration of the possibilities of outrage conferred by this law on tyrannical would-be regulators of the conduct of others.

What Shall We Teach OurChildren?

BY NELLIE M. JERAULD.

Teach boys and girls as nearly the same things as possible.

Teach boys that the same code of morals for both sexes is the only just and right way. That what is proper and right for the brothers is proper and right for the sisters, whether it be climbing fences and trees, riding horses bare-back and man-fashion, or any other athletic exercise. That it is prudish and foolish to say, "Don't do that! you are a *girl!*—now do be a lady!"

Teach the boy that it is the right thing to have his sister go hunting, fishing and boating with him, and that what will make him healthy and strong, erect and manly, will make his sister healthy, strong and womanly.

And above all else teach the brother that if the sister have strong sex desires it is just as natural and *right* as it is for him; and that it is the same with other boys' sisters, and that a girl does not lower herself from a high standard of morality should she show a decided preference for a certain young man's company, and that she need not wait for him to "sneeze before she coughs"!

Teach the girl that all parts of her body were formed at the same time and each for a special purpose, and that one portion is just as good and honorable as another.

Teach her that she should dress to suit the labor to be performed or the pleasure to be enjoyed. That a long skirt covering the ankles is not the proper garment for tramping through the woods, rowing on the water or riding the wheel, and that it is no disgrace to show the legs even to the knee, if covered with a whole, neat stocking; that if the stocking is untidy, ragged or unclean—*that* is disgraceful and unwomanly. That the arms, neck, shoulders and legs are nothing of which to be ashamed, and that the time is coming when we will not have to cover every portion of our bodies, except the face, to prove our modesty.

As soon as a boy and girl are old enough to want to know anything regarding themselves they are old enough to be told, and *told the truth!* Who but a mother should tell the truth to her children? all the truths that are known to the world today? Who can tell it in a better way than the mother? than she who for nine months carried the son or the daughter close to her heart? she who alone can say, "thou art bone of my bone, flesh of my flesh, blood of my blood?" she who had to bear the pain, —oft the agony worse than death, to bring into the world the boys and girls from whom we hope so much in the future?

If we expect our girls to be able to protect themselves from the libertine (not the free lover, for they will need no protection from one who is a free lover from principle) they must be taught the value of love—that they must hold themselves, their persons, as something precious; that they must never cheapen themselves, and must give and take the pleasures of sex only when both will be made happy, and that true love is something pure, deep and holy, something entirely apart and forever separated from lust—something which we all should be glad and happy to own, and not a thing of which we should be ashamed.

Mothers should make companions of both sons and daughters, should teach them that "mother" is always their best friend, always interested in their pleasures, their sorrows, their friendships and their loves. We need not fear that the boys and girls will go far wrong, or that they will wreck their happiness so long as they confide in "mother."

When their love affairs begin to assume tangible shape, teach them that it is a crime to bring human beings into a world that is already overcrowded, unless they are sure they can provide for their offspring. That every child has a right to be born well, and that a girl or woman has no right to bring an unwelcome child into the world. Teach your girl the meaning of heredity; that the pre-natal influence is lasting as life.

Do you shrink, mothers, from all this? Then you are not worthy to have children. Do you plead ignorance? Then study. Until mothers learn to think, and to teach their sons and daughters, it is useless to talk of freedom for the sexes.

The future of the coming generations, whether for weal or or woe, is in the hands of the mothers. When they learn to think, and "to think right," then and not till then will they demand their freedom, and demanding obtain it.

Man is a slave as well as woman; but I will not enlarge—having already made this article longer than at first intended.

Defines His Position.

BY JESSE B. JONES.

In Lucifer dated May 5, in your comments on my article, you ask me some questions. In so far as it seems to me that I can promote the great cause of freeing woman from the dominion of man I will offer such answer as I can.

You would have me tell "what freedom from man's yoke really means for woman," in my mind. I mean the entire freedom of woman in her sex nature from all subjection to man under any circumstances. I mean the annihilation of "marital rights." I mean the ending of any man "having his will of" any woman against her will, or *wish*. Now no man can lawfully have his will of any woman not his wife. I mean that no man shall lawfully have his will of his wife against her will or wish, any more than of any other woman. I mean the abolition of the dominion of the man over the body of the woman. That dominion is "the yoke of man" which I would have broken 'off from the neck of woman;" and this new abolitionism for women seems to me as clear and plain and important as the abolitionism of Wm. Lloyd Garrison for the negro did sixty years ago. Here is my "substantial agreement" with "Lucifer's central thought," and this is why I see that Lucifer is doing a work that is vital to the welfare of the human race; and I affirm this agreement however much I may differ with Lucifer on other matters.

When the woman is free from the dominion of the man, then there will arise the question, What will she do with herself? and that will raise the question, What is righteousness? On this with its related questions I probably differ from Lucifer so deeply that any attempt at discussion would be ill-advised doing more harm than good.

What seems to me the way of wisdom is to discuss only what we agree upon, considering how to make our agreement effective; and to pass over what we differ about. The experience of the woman whose case I presented was none the less pitiful and deserving of the sympathy of Lucifer's readers, because she is a Methodist Christian, and has religious views with which Lucifer does not agree; and for me to present the case in such language as is natural to me might be allowed without our points of difference being emphasized for debate.

And so with reference to the term "Most High." I cannot see any good to come from a presentation of the meaning of the words, as it arises in my soul. It would just awaken debate,—a war of words where both sides were fixed in their minds at the start; and I believe Lucifer's space can be used to better ends. So from this also may I be excused.

Lucifer asks me to "tell in few words just what he means by the 'true life in sex.'" I have a very clear view of what I mean, as a result of the deepest experience in the interiormost of my life; but it cannot be told in few words, and it is fundamentally different from Lucifer's view, but I think there is no "sex-starvation" in it, or at least if there be, the amount would be too small to require consideration in our time. One

fundamental difference is this, that in my view society is greater than the sum of the individuals composing it, and the individual must be subordinated to society; while I understand Lucifer to teach that the individual is supreme, everyone going as he will if he does not directly invade the domain of another.

Growing out of this is the further view on my part that the great matter is to show a better order of society, and help those who have life before them to enter into that better order, enduring with patience, in large measure, what has already befallen, and not trying to mend broken china. To show people how to begin life and live it through without broken china I believe to be the better way. Hence, for illustration, I would diffuse to the utmost a knowledge of the temperaments as the very fountain of love, as one means of showing the way of "true life of sex." But Lucifer differs from me too greatly for co-operation there. We are at one in crying out against the dominion of man over woman, and so on that point we can act together, as Lucifer has done in printing "A Pitiful Experience." I heartily agree with Lucifer that these subjects are the most vitally important of all that relate to human welfare and progress.

Some Experiences and Observations.

BY MATTIE E. HURSEN.

Since writing to Lucifer some weeks ago, I have received several personal letters containing experiences which your readers may perhaps be able to throw light upon, and thereby enlighten others. So I take the liberty to send quotations from some of these letters, believing that no offense will be taken by the writers thereof. A lady writes:

"There was something lacking in my life. For years a longing for something, a vague unrest, a thirst unquenched; till at last I was happy in the love of one of the opposite sex. My whole being was then changed, and the longing satisfied. The centripetal force had drawn us together and I was filled with joy to think I had at last found my soul mate.

"But my life current has been changed. I have lost the love of my husband. The force that brought us together was spent in a few years, and he is gone. My love is as strong as ever but I could not hold him to me. But I do not feel that longing, that unrest, that I felt before I met him. . . . My husband said he did not think it right to live with a woman he did not love; he had thought he loved me but the spell was broken."

Can someone answer me this question: Why was the attraction or force that drew this couple together broken on his part while it remained the same on hers? Also; can these attractions be made lasting through the knowledge of a right use of the sex nature?

Now comes a letter from a friend to whom I sent a bundle of Lucifers, with Lloyd's article marked, which letter seems too good to be wasted on me:

"The papers you sent gave me much food for serious reflection. I have read them all carefully; after which distributed them where I thought they would do the most good. Several who read them opened their eyes at the 'strange doctrines' taught therein. Subjects that had never been thrust upon their notice before, startled them somewhat at first, but upon more mature reflection they were nearly all willing to admit that there was more truth than poetry set forth in Lucifer's pages. The sex question and its side issues not having been brought before the public eye, it is no wonder that so much ignorance prevails in reference thereto, or that so much wrong has been done to woman through sheer ignorance of these matters. If boys were taught the fearful results that self-abuse entails on the mental as well as the physical being I have no doubt that in ninety-nine cases in a hundred they would avoid the impure practice. So it is with the marital question. Thousands of men abuse both themselves and their wives through ignorance. Darkness reigns. Let there be light. With the advent of light darkness flies.

"I was very much interested and pleased with the marked article in which the question of 'side-loves' was considered. It is an unique article, and extremely well written. The author has evidently studied his question with care, and presents his plea with much skill. I agree with him heartily in the position he takes, but I ask, how many will practicalize the ideas set forth? and even if many should, very few are fitted by nature or education to live such a life in practice. Without wishing to be thought egotistical, however, I think that I could put into practice the doctrines he preaches. You know that I love A—— better than any living human being. Now, must I confine all the wealth of my love nature, must I confine all the force of my affection and center the same upon him? No! Banish the 'green-eyed monster' jealousy! Neither do I expect that he should bottle up the wealth of his noble, generous heart to pour it upon *my* head—or heart. Like every other feeling, love grows by exercise, and the more we give the more we have to give.

"Yes, I think the world would be happier could the ideas of the author [Mr. Lloyd] be carried out. The curse of the world is *monotony*. One man, one woman, one bed—for, say, fifty years. O dear me! It makes my blood run cold, just to think of it. This demon monotony has caused thousands of murders, millions of divorces, and broken hearts without number.

"The more I study the question of love the more I am constrained to believe in its absolute freedom. Such freedom would banish jealousy, hatred, enmity, law-suits. It would clear the moral atmosphere, and refine and purify the whole nature. It would make us generous toward each other, and would cause the narrow littlenesses of life to disappear.

"How many homes have been wrecked by the monopoly of love by one individual. He or she is '*all* mine'—I demand *all* his love, all his attention, *all* his person. If he goes out I want to know where. If he stays in I want to know wherefore. If he smiles upon another, or gives a friendly kiss to another I want a divorce. And *vice versa*. My heart is too large, too full of human love, too full of affection for all mankind, to be able to bottle it up, and make anyone, however good, its sole keeper."

"Occult Science."

From Columbus, Ohio, Light of Truth Publishing Company, we are in receipt of an illustrated quarterly magazine, with the above title. Among the subjects treated of are the following: "Hypnotism; Spiritism; Theosophy; Somnambulism; Ghost Stories; Telepathy; Palmistry; Astrology." In Vol. I. No. II. we find as leading articles, "Hypnotism, Report of work done at the Daily Clinic of the Chicago School of Psychology, by Herbert A. Parkyn, M. D.;" "Spirit Photography—Harry Archer and his Controls;" "Human Voice Photographed;" "A Living Dynamo—Remarkable Power of the girl, Fanny Hester;" "Theosophy—Meaning of its terms—'Reincarnation,' All about 'Auras,' etc.;" "Palmistry," "Obsession," etc., etc. All of these subjects are more or less illustrated by the engraver's art, and include likenesses of more than a dozen people prominent as specialists in the various branches of "Occult Science." Price, ten cents per number, or forty cents per annum.

Whatever we may think of the general subject of "The Occult," the interest of the so-called scientific world in this class of studies is certainly on the increase, and those who would keep posted, at small expense, on what scientific research is doing along these lines cannot do better than send for this quarterly.

A New Radical Paper.

The Secretary of the Legitimation League sends us the following announcement:

"The Adult," a journal for the advancement of freedom in sexual relationships, and the organ of the Legitimation League, London, England. Edited by George Bedborough. No. 1 is now ready. Contains "Letter from the New President, Lillian Harman," "Manifesto of the Legitimation League," "Facing the Enemy," by Oswald Dawson; "Prostitution and the British Army," by Victor Martell; "Some Sex Problems Considered," by Orford Northcote; "To the Obscure Judes and Distracted Sues," by Leighton Pagan; etc., etc. Price five cents by mail from the office of Lucifer.

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, JUNE 9, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER; The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, upon Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, June 8. Lillie D. White will tell us of "A Better Society." All are welcome.

THE EUROPEAN agency for Lucifer's publications, is at Cranbrook House, High Road, Chiswick, London. Care Arthur Wastall. All orders sent through this agency will receive prompt attention.

☞ WILL Lucifer's friends, whose subscription is now expired, kindly remember the needs of the printer and send us a little "prosperity" to tide us over the dull summer reason? Postage stamps always received on subscription or for books.

Our April Magazine

At last! After much vexatious delay—a part of which delay was the result of a loss which necessitated the resetting of one entire form of sixteen pages—number seven of "Our New Humanity" is now ready for distribution to subscribers.

The table of contents is as follows: "The Rights of Children," by R. B. Kerr; "Incineration," by Walter Breen; "What are Women Here For?" by E. B. Foote, Jr., M. D.; "What the Young Need to Know, A Primer of Sexual Rationalism," by E. C. Walker; "The New Martyrdom," by Lillian Harman; "The Will," From the French of Guy de Maupassant; "A Free Man's Creed," by M. Harman.

To all who have patiently waited for the April number of the magazine we return sincere thanks, and tender our regrets that they were compelled to wait so long. And from all who have paid a year or more ahead we ask still further forbearance. As explained some time ago, in Lucifer, we feel obliged to suspend the publication of "Our New Humanity" until the financial outlook shall be better than it now is. To all who do not wish to wait indefinitely we will send the amount due them in other literature, or refund the money. At present we feel that the publication of Lucifer is all that our straitened finances will now permit us to undertake in the way of weekly or quarterly issue.

Hoping that a brighter day is coming, for us all, we once more ask our friends to send us whatever co-operative aid, in the way of subscriptions or renewals—or for books in our line—that they can, in justice, afford to spare for this line of reformatory work. The fact that so few see the need of education and agitation in regard to the fundamental problems involved in Sexology and Race Culture, make it all the more necessary that those who are awake to such necessity should make *special effort* to keep alive the *one* paper that is mainly devoted to such agitation and education.

The Barcelona Horror.

The question is often asked, "Is the world growing better?"—as it grows older, or is it growing worse? Does civilization civilize; does education educate; does Christianity Christianize or humanize, or does it barbarize and demonize?

These and other like questions are daily suggested by observation, and by reading the current news of the world, as it is served up to us by those whose business it is to find out and to record what is being done on the planet of which we are denizens, and of which we are the product—the offspring.

It is commonly asserted, if not currently believed, that the present age, the nineteenth century of the socalled Christian era, is an age of progress, an age of enlightenment, of civilization, of refinement, of culture, of humanity or brotherhood,—as compared with the centuries that have preceded it. That men do not rob, torture and murder each other now, as they did during the "dark ages" of the world's history. We are told that "evolution" is getting in its work, and that the religion of love,—the doctrine of the "fatherhood of God and the brotherhood of man," is being taught and heeded, as it never was before. That the doctrine of "human solidarity," or the *oneness* of the interests of mankind, is being accepted, and more generally acted upon than ever before.

But what are the facts? Is it true that we accept and act upon the doctrine that "an injury to one is the concern of all?" Is it true that people are no longer imprisoned, fined or otherwise robbed, simply for difference of opinion on matters of religion or morals?—as was so common a few hundred years ago.

If people are no longer imprisoned or otherwise persecuted simply for difference of opinion, how comes it that those who do "not believe in marriage," but who strictly attend to their own business and let their neighbors alone, can be deprived of liberty and property, under the marriage laws of Missouri—as noted elsewhere in this issue—and under the laws of nearly every other country that boasts of its "Christian civilization?" Why is it that right here, in Chicago, only a few years ago, men were imprisoned and hung for a mere matter of opinion, no *act* of invasion whatever being proved against them—the court itself making no such claim?

And now comes a story from Barcelona, Spain,—not Cuba, nor Armenia, nor Crete, nor South Africa—but from Spain, the most intensely Christian of all Christian countries in the world—from the historic Christian city, Barcelona, Spain, comes a story that tells us the "Inquisition" is not dead, nor sleeping. A story that for fiendish barbarity is scarcely equalled in the annals of persecution for opinion sake, in any age or country.

From a pamphlet entitled, "The Modern Inquisition of Spain," we quote:

"On the 7th of June, 1896, a bomb was thrown into a Corpus Christi procession as it passed the Cambios Nuevos street, in Barcelona, Spain. The perpetrator of the outrage was not discovered, and in default of such discovery the Spanish Government proceeded to arrest three hundred persons, the entire membership of the *Centro de Carretros* (Car Men's Club), composed of persons of various political faiths, including Republicans, Socialists and Anarchists. The method of the prosecution was to make the whole of the membership and attendance of the Car Men's Club responsible for the act of some unknown person or persons who might or might not have belonged to that society.

"For eight months now, one hundred and seventy of these persons have been imprisoned without trial or interrogation; eighty-three have been tried; twelve acquitted, but not set free; nine certainly condemned to death, and the death sentence demanded for twenty-eight; already five have been shot, and the remainder sentenced to imprisonment in terms varying from eight months and one day to twenty years."

From quotations taken from the "Dominicales," a Madrid "Bourgeoise paper,—no Anarchist paper being now permitted to be published in Spain," and from "El Pais," a "Republican paper of Madrid," and from correspondence with the "Frankfurter Zeitung" and with Henry Rochefort's "L'Intransignant," (Paris), the pamphlet presents testimony that tells of tortures inflicted upon the unfortunate victims of prejudice and of judicial brutality, that "out Herod Herod," and out Torquemada Torquemada himself.

To save the sympathetic feelings of Lucifer's readers, the sickening details are omitted, but for those who wish to investigate, that they may intelligently join in the protest that should go up from every land under the sun against such barbarities, we recommend the reading of the pamphlet above named; a copy of which can be had for the postage—one cent, if sent to N. Notkin, 777 South Third street, Philadelphia, Pa.

VARIOUS VOICES.

Carl Gleeser, Independence, Mo.:—The Labor Exchange is progressing very well now, especially in California; we have now nearly 250 branches, with a membership of close to eleven thousand. It takes all kinds of cranks to make up the world, and by everyone working away at his own hobby, we will get there in time.

—

Ira P. Holcomb, Jr., Dinuba, Calif.:—Two weeks ago when I came home from a two weeks visit in the southern part of the state I found the three books I ordered, also two copies of Lucifer waiting for me. As yet I have not had time to more than sketch the books, "The Old and The New Ideal," "Love, Marriage and Divorce," "When Love is Liberty and Nature Law," but have been very much interested in Lucifer, especially No. 657. After reading the article "What Shall I Say To My Child," by Lillian Harman, I felt that perhaps she had read some books or articles which I have been hunting for, for a long time. I would call it a treatise on the "Genesis of Life." It would give the latest known facts and from which would be deduced theories as to the origin and development of life, especially human life.

Amy Linnett in the article "Continence and Contracepts" says that she has been applied to for the name of some firm dealing in contracepts. I would also ask for the same information. The question that has arisen in my mind is, why has not Lucifer given some good, safe preventative to conception or else given advertisement of the best contracepts?

—

Arthur E. Clark, Hecla, S. D.:—I don't know what you think of a fellow like me for allowing my subscription to run so far behind and no excuses. Well I will partly atone by sending you draft for two dollars and ask that you set my peg ahead a couple of notches. Well we have McKinley for our president and "things get no better fast." But my opinion is that in this ferment we common people, if we have enough brains to make a decent head ache, will at least hold our own. There is some consolation in the thought that we are where they can't crowd us any more. And with Geo. De Bernardi pointing the way so plain to the solution of the bread and butter problem I feel that most any time the common people will adopt his labor exchange check to carry on our exchanges and the legal tender will go out of fashion, which indeed it already has done, but people don't know it. And to prove this I will give the experience of our little bank from Jan. 1 to May 1 '97. We paid out during this time $39,122.35. We had 3,235.71 on hand when we began, and did not ship in even a dollar. Thinking my cash balance running a little too high, one day when going to the county seat where we keep an account, I took $2,000 merely to get rid of it, which if I had not done my balance May 1 would be cash on hand 2,958.53, or actual decrease in our money on hand while paying out $39,122.35 was only $277.18.

I presume such problems are old to you, but I like to call people's attention to them. These figures are taken from actual banking business and are no exception. And why the common herd can't be taught that they are not using anything but a substitute or as Wayland says, a "bastard money," is the "beatem" [of me. We could have used labor exchange checks for all this business except the $277 as it has all come back and it is not absurd to claim that the $277 will come back during the season.

—

Albina L. Washburn, Loveland, Colo.:—I do not feel competent to say whether Mr. Putnam and Miss Collins were practically or ideally sexual mates, but do say that they had a *right* to be, if it pleased them, and it is no affair of mine or of any one not personally connected with the parties and having claims on them. Nor can I imagine any such claims, legal or otherwise which would be valid.

2nd. Having no knowledge of the persons in question, and having little interest in the discussions incident upon the mode of their death I see no reason to disparage the noble work they have done for the cause of freethought, by accusing them of acts which might or might not redound to their credit as free-thinkers and, what is better, *free actors* in life's drama. I regret that I did not know Mr. Putnam and Miss Collins as I believe it would have been a benefit and pleasure to me. When leisure for quiet thought comes I wish to read their written words and learn of their life labors. I may also add my firm belief that in the light of the fact that "there is no death—what seems so is transition," they are now busy forwarding the work so well begun here in earth life, and possibly are aiding the cause of freedom more effectually than they could have done here.

Brother Harman, I like your treatment of the case and have but one fault to find with you. Bold and independent as you are you still *lack* a little there. Be not afraid of hurting feelings. Speak the truth as it appears to you plainly, boldly, energetically—though never so lovingly and tenderly, and the sweet arrows of conviction will find their mark.

I think you have too much of that feminine virtue, self-depreciation. This comes from lack of faith in the everlasting ever present good—or god—as manifest for your own special use in yourself. I oblige myself to constantly cultivate the quality of self-respect or self-esteem which I interpret as faith in the "still small voice"—sure to lead us right if we will but listen. And through the door of death we may hear, as it opens at times, the hum of activity on the other side, where, promoted, we take up new studies built upon the old and see yet more clearly the uses of eternal progression and education toward a lasting joy for all humanity.

—

Elmina D. Slenker, Snowville, Va.:—I've said almost nothing in print concerning this "sad case," for I was so hurt and shocked by the contumely poured out upon my ideals, that I was too confused and bewildered to know *what* to think.

For all these months, I've read every side of the "tragedy" in letters and in print, and I must say that Mr. Harman in his summing up in Lucifer No. 20, has given as fair and unbiased a statement as I have yet seen. I object though to one statement or query that "there was no real loss, or ever is, in any of Nature's tragedies."

If loss be a legitimate word, to my mind the world is almost as full of losses as of acquirements.

Cyclones, floods, fires, thefts, murders, etc., etc., are losses. The death of Putnam and May are a loss to the liberal world (in all probability).

If Putnam drank to excess of late years, who shall say he

might not have given it up on finding out what a "loss" it was to him, and the good cause?

Several of our presidents have drank to excess. I hear that one of our ex-presidents tried the Keeley cure as soon as his term expired.

As to *free* love, I took the ground before my marriage (in 1856) that no one *could* tell how long love would last, and my marriage certificate reads, "we mutually promise to take each other for husband and wife *hoping* to be faithful and loving companions till the end of life."

For over thirty years I was true to the contract, then Mr. Slenker arrived at one of the "time locks" Helen Gardner speaks of, and became so changed that love died and "ended all,"—as death always does!

One remark as to Van Hise's assertion that "Animals live higher sexual lives than humans do, and . . . they never die from wrong sex-associations." It is true animals cannot rise so high or sink so low as we can, but canary birds have been known to kill a mate by too frequent sexings. Animals will use liquor and tobacco if educated to it. The strong ones keep the weak (males) from sexing, and these will sex where they can, by force if refused by a female. We should not look to animals as guides, but take the highest and best of our own race.

We really know so little of animal life in the wild, free state, and among humans none are free. Birds that hatch eggs of other than their own kind are often killed by their mate or by their kind as having been free sexers!

Even the great Whitman errs where he says, "The continence of vegetables, birds, animals. The consequent meanness of me should I skulk or find myself indecent while birds and animals never once skulk or find themselves indecent." If there be incontinence in a free scattering of sex germs, vegetables, trees and flowers and weeds are the guiltiest of the guilty, for they scatter these in all possible ways and quantities.

Rev. Jesse H. Jones, North Abington, Mass.:—The marked copy [653] of the Lucifer has been read through. I think there is no phase of the subjects dealt with in it but what I have thought out through to the end. If this seems self-assertive please excuse it. I see no other way to say anything; for no one has any right to speak only as they have thought out the whole subject.

From time to time, and in this case, I have much to say, sometimes very much in short sayings; but it is useless for me to prepare anything without the fair assurance that it will be printed, or otherwise effectively used.

For instance in the case which Mattie E. Hursen writes about, beginning at the bottom of page 111, I can see at once that there is an imperfect temperamental harmony, enough harmony for vital children but not enough for completely satisfactory companionship.

The testimony of this woman as to what wives say about the union with their husbands is important. I should say *conclusive* as showing that a union which produces such results is essential evil, and ought to be renounced and denounced.

The most important element of cure is to teach what those conditions are under which the union is righteous. I think there are some men who would give up any claim on the union with any woman if they knew that it produced such results. I know from what has been said to me by some that there are men who would willingly confine themselves to the union only under conditions of complete reciprocity. Now the teaching of these conditions is essential to the development of any full measure of intelligent righteousness in the ultimate sex relation. The fact is that the real truth in the case is restrictive in its nature; and the more the truth is taught and the true ideal is set before the mind, the more does that ideal awaken in some the desire to rise out of the "beastly" into the righteous and hallowed.

As to your views of marriage in "A Free Man's Creed," I should suppose you would consider that Editor Green dealt by you with complete fairness. Leo Miller and his affinity were in this region in either '77 or '78, and I debated with them in a hall in Rockland, two miles east of here. They took exactly your position as to marriage, and they and I had complete free swing to present our views without restraint. There was an audience of seventy-five or more and everybody felt that a full presentation was made, and I never heard that anybody was inclined to their view. The position I took, and my wife with me was that the abolition of the dominion of the man over the woman and the freedom of the woman in marriage was the true solution of the problem. I have never for a moment wavered in this. I see clearly the same bondage that you see, and am just as determined to have the race rid of it, but the method I would maintain is far different from that which you advance. That is, our difference is in the remedy, and not in the diagnosis of the disease.

I will add, that as I read the immutable nature of things, Love is first, Wisdom is second, and Freedom is third and last in the trinity of the departments of Being. You put Freedom first. This difference between us is fundamental.

I see clearly that a better day is coming, when, out of hunger and thirst after righteousness, a liberty under law will arise, which will dome the world with well-being and peace.

HILDA'S HOME.

BY ROSA GRAU.

CHAPTER XXXXI.

The brown curly head was resting on the snowy pillow. The maimed arm had been tenderly cared for, and already the tired eyes were drooping. It had been such an exciting day. So many changes had taken place. Cora's heart had been stirred to its very depths and it was a relief to be at last alone. Alice was bending above her about to bestow her good night kiss upon the faintly smiling lips.

"Good night, dear one. I hope you may spend this first night within the walls of this home in restful sleep. I, too, am tired and wish to rest. If you should require anything ring this bell, and I know Mary will instantly attend to your wants. The fact that you are Imelda's sister will alone insure you the entrance to her heart."

"O thank you! thank you ever so much. Everybody is so kind to me. I do not deserve it, I am sure."

"O yes, you do. How can you speak like that? And now once more, good night." Two pairs of warm clinging lips met in a loving kiss, then the form of Alice vanished, and Cora was alone. In but a very few minutes sleep had closed the tired eyelids and happy dreams brought sweet smiles to the rosy lips.

Alice glided quickly through the silent hall until she reached her own cozy, comfortable room. It was in utter darkness, which, however, did not intimidate her in the least. At times she rather liked the darkness. It was then so pleasant to sit at the window star-gazing, and let her thoughts wander whithersoever they would. So she crossed the room to where a comfortable rocker was standing, and sinking into its depths with a weary sigh, she prepared herself for her favorite indulgence. Hastily undoing the fastenings of her dress she then clasped her hands above her head, gazing up into the starlit heavens, gently rocking back and forth in the darkness.

Suddenly she stopped and listened. It seemed to her as though there was someone else in the room. She could have sworn that the sound of heavy breathing had been borne to her ear, though now that she listened, everything was quiet. But the feeling of another's presence seemed conveyed to her in the air itself—she *felt* it. With a quick nervous movement she rose and walked across the room. She could feel her very lips grow cold, but with a strength and courage of which one would scarce have believed the little woman capable, she controlled every outward manifestation of fear, and securing a match she deliberately struck it and, mounting a chair, lit two jets ere she ventured a single look about her; then with a smothered

frightened cry she would have fallen had not the *man*, whom she had seen and recognized, caught her in his arms and prevented a mishap. Gently he lifted her down and reseated her in the rocker at the window. He, too, was pale, white to the very lips, as he saw the impression his presence made upon the pale little woman. He stepped back a few paces and waited for her to speak, and when no sound came he hesitatingly, in trembling accents, articulated her name,

"Alice!"

But her only answer was a frightened look. Holding both his hands to her in a supplicating manner, venturing a step nearer,

"Alice, am I never to be forgiven? Listen to me! If ever a man has been thinking—if ever it has come to a human heart, or understanding, that a great wrong has been committed, it has come to me. I know I have wronged you. I know I have acted like a brute! But I would, in some way or measure, make good the wrong I have done."

The hands of Alice were closely pressed upon her wildly beating heart. Her lips were twitching in a manner that caused Lawrence's heart to give a bound. In a moment he had forgotten that he was the suppliant. He knelt at her side and caught both her hands in his, pressing them together and chafing them.

"Alice! Alice! little girl. Don't look at me like that. You need not be afraid of me now, or ever again. I mean every word that I say. Come, trust me! It is the one boon I ask"—and he gently drew the excited little woman nearer to him, winding his arm about her as tenderly as of yore. Laying his face to hers, his lips touched the pretty pink ears.

"Little sister," he whispered, "can you, will you once more trust me?"

"Little sister?" *Had she heard aright?* What was the meaning the words conveyed? A hysterical sob broke from her lips, and as she permitted him to enfold her in his embrace, with an impulsive movement she placed her hands on either side of his face.

"Lawrence! Lawrence! do you mean it? You have not come to mock me?"

"I mean it, little girl, every word of it. Henceforth, you shall be my dearly cherished sister, with just the same liberty and privileges I would grant to her, were you really a sister and dearly loved as such."

A few moments she leaned back that she might the better look him in the eyes. Then she wound her arms about his neck and nestled her head close upon his breast and the words,

"I love you, Lawrence," thrilled him to his innermost being. He understood well the meaning of those words. He had called her sister, and he knew the love she gave him now was the same as every pure woman gives a dearly loved and cherished brother.

Once again a week had passed, and again merry laughter resounded through the rooms. Happy voices were heard blending in song while skillful fingers evoked sweet strains of music. But faces which were new within these rooms—though not new to us, were revealed in the bright light. Edith and Hilda Wallace had found their way into this enchanted circle tonight. Alice was seated at the piano. Her fingers lightly running over the keys, playing the accompaniment to Cora's rich sweet voice as it rose and fell in the cadence of sweet strains of song. The two were like a world unto themselves tonight, paying little attention to the others, each of whom was absorbed in giving attention to someone else. While Hilda actually seemed to fascinate Lawrence Westcot,—so absolutely was his attention riveted upon the sweet serious girl who possessed such a fund of knowledge that he thought he never had been so rarely entertained, Edith had taken Norman Carlton in tow, and by her serene and placid manner had so captivated him that for the past hour he had actually forgotten his queenly Imelda, who in her turn was talking just as seriously to a smooth-faced boy whose bright, intelligent countenance was a perfect mirror of the emotions that were being stirred within that young breast. Sometimes the blue eyes flashed, and with a quick peculiar motion of the hand he would toss back the fair hair from the white open brow; then he would ask question after question that, with never failing readiness, Imelda would answer.

"Wait right here," she said, "I will return in an instant,"—and in a very short time Imelda reappeared, carrying a small package in her hand. Before undoing it she laid her hand on his,

"I may call you Osmond, may I not?" The clear eye met hers in a responsive glance; in turn he laid his hand over hers and in a tone which had a hearty ring he replied:

"Certainly! It will afford me the greatest pleasure to have you do so."

Reseating herself in the chair she had a few moments ago vacated, with deft fingers that were slightly trembling, Imelda undid the cord that bound the package. The next moment Margaret's sweet face was brought to view. The boy's hand trembled as he reached for it, and in his face was reflected the emotions that were stirring his young soul. Imelda watched him closely, as for a long time his eyes were riveted on that fair reflection, and when with a fluttering long-drawn sigh he laid it aside without comment, she also said nothing, but handed him a second portrait; this time the face reflected being that of Mrs. Leland.

It seemed almost Margaret over again, the resemblance was so great; only where time had touched it; the years having left their trace—but only lightly. The brow was just as smooth as that of the young girl; the eye as clear and sparkling; the hair dark and full. But there was a line about the expressive mouth,—an expression on the face that was not on the younger one, and which only *experience* could have stamped thereon. It seemed to the boy standing there, holding in his hand the

s if I had lost something to which I had a right, but which sha
been withheld from me. But when I recall all that which my
father has told me of bygone years it seems as if they were
handsome, glittering, fascinating serpents looking up at me,
luring me from my allegiance." Imelda took both the boy's
hands in hers,

"Look at me," she said. "In the first place, tell me—do you think *I* could be guilty of all the cruel, unholy things that have been reported to you of your mother?"

"Why, no! *no!* A thousand times no! It would be impossible. One look into your face, into your eyes, would convince me of that."

"Thank you! but do you think, my young friend, that I could hold one near and dear who is so vile as you have been taught to believe your mother to have been? Now listen: I picture of his mother, as if in the eyes gazing at him there was a pleading, yearning look that went straight to his young heart. His sensitive lip quivered and with another sigh he also laid this picture down. He kept his eyes downcast as if he dared not look into those searching dark wells that were so eagerly fastened upon him. In a little while a woman's soft hand was laid upon his and——

"Osmond,"—a pleading voice spoke,—"do either of those faces portray aught but purity? Do you think your mother" (laying her hand on the picture), "with a face like that, could be capable of anything but what is good and pure and noble?" His eyes were raised to hers, and they were dim with unshed tears.

"I don't know. But my brain seems reeling. When I look at the face of the girl you say is my sister a feeling comes to me as though I should be proud to proclaim her as such to the world; while she who is my mother seems to draw my very soul from me. Looking at them both a feeling overcomes me do not want you to take my word for all that I have told you of these my best friends. Only wait, come here often. Here you can become acquainted with the sentiments that fill your

662.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

mother's whole heart and soul, and which find a reflection in every word uttered by your fair young sister. You seem, despite all the prejudices with which your young life has been poisoned, to yet have remained pure in heart. You are brave and truthful. Now from this time forth in justice to your mother, study your father; his modes of life; his sentiments; his every action, and compare it to that which he has told you of the woman who, being the mother of his children, ought to be shielded and protected by him from every breath of scandal; instead of which protection he has blazoned such awful tales about her that it takes almost superhuman courage and bravery on her part to live them down. So I ask you again, in justice to the woman who is your mother, will you henceforth keep your eyes open?"

A dark wave of color swept over Osmond's face, then with outstretched hand, he said:

"I promise you that I will!"

This conversation closed, the pictures carefully laid away, their attention was called to the other occupants of the room. The first words that greeted their ears fell from the lips of Hilda. They listened.

To be continued.

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LOVE, MARRIAGE, AND DIVORCE

And the Sovereignty of the Individual.

A Discussion between Henry James, Horace Greely, and Stephen Pearl Andrews. There are here included the final replies of Mr. Andrews, refused by the New York Tribune, and a subsequent discussion, occurring twenty years later, between Mr. James and Mr. Andrews.

"The great lesson for the world to learn is that HUMAN BEINGS DO NOT NEED TO BE TAKEN CARE OF. What they do need is such conditions of justice and freedom and friendly co-operation that they can take care of themselves. Provided for by another, and subject to his will as the return tribute, they pine, and sicken, and die. This is true equally of women as of men: as true of wives as it is of vassals or serfs. Our whole existing marital system is the house of bondage and the slaughter-house of the female sex. Whether the evils are inherent or incidental, whether they belong to the essence or only to administration of the institution, whether they are remediable without or only by means of revolution, are the questions that now have to be discussed."

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. I., No. 24. CHICAGO, ILLINOIS, JUNE 16, E. M. 297. [C. E. 1897.] WHOLE No. 663.

A Scene from the Inquisition.*

They have chained me in the central hall
And are letting drops of water fall
On my forehead so close to the granite wall—
Drop——drop!

They were cold at first, but now they are warm,
And I feel a prick like the prick of a thorn,
Which comes with the fall of each drop so warm.
Drop——drop!

A circle I feel, beginning to form,
A circle of fire round each drop so warm,
A circle that throbs to the prick of the thorn—
Drop——drop!

The circle is growing between my eyes—
Each drop that falls increases the size,
And a flame of fire upward flies
At each
Drop——drop!

It's growing larger; My God! the pain
Of this awful, damnable, circular flame
Cutting its way through my throbbing brain—
Drop——drop!

It's growing larger, dilating my brain
Before its circular, throbbing flame,
Till I feel like a universe of pain—
Drop——drop!

Suns of fire are falling fast—
Drop——drop!
On to my brain; Oh, God! can this last?—
Drop——drop!

The stars of the universe all beat time,
As each raging sun of heat and flame
Falls with a measured throb on my brain—
Drop——drop!

Time has grown as large as my brain,
Drop——drop!
Ten million years of agonized pain
Lie between the fall of each sun of flame—
Drop——drop!

Something is coming!
Drop——drop!
Something is going to happen!
Drop——

Something has snapped!
The falling suns cease!
Oh, God! can it be that you've sent me release?
Is it death, this feeling of exquisite peace?
It is death.

An "Autonomistic Marriage" in Missouri.

BY E. C. WALKER.

The Eastern dailies give us meager information concerning a couple of social rebels in the Southwest. It appears that Charles Lavalette, the twenty-one years old son of a wealthy Frenchman, and Emma Mohr, seventeen years of age, became lovers some six months ago. We are told that "young Lavalette believes that marriage enslaves a woman, and deprives her of the rights she would enjoy as a spinster." Miss Mohr agreed with him, and the first result was that the two set up housekeeping together without first consulting a representative of either church or state. The second result was that society ostracised the young man and woman, and the third result was their arrest, at the instance of Lavalette pere, for "disorderly conduct." They were found guilty and fined. Offered freedom on condition that they recant and marry, they refused and therefore spent a week in jail for their contumacy. Released from prison, they resumed their relation. But graver dangers threaten them. June 1 the amended age-of-consent law goes into effect in Missouri. Last winter the moralist meddlers succeeded in getting the age of consent raised to twenty-one years. "Prosecuting attorney Norris says that if the two are living together on that date he will arrest Lavalette and send him to the penitentiary—a thing he will be abundantly able to do if the couple do not separate or marry." So wires the reporter. He continues:

Both the young people deny that they favor free love. They are only opposed to the rite of marrying, because it is an abridgement of the rights of the woman.

It is quite evident that these young persons of St. Joseph, if correctly represented by the newspaper men, have more generous impulses and courage than they have clear ideas on social matters. Repudiating the authority of ecclesiastic and magistrate, and asserting their right to choose for themselves, they stand squarely on the main plank of the platform of that free love with which they are said to disclaim all sympathy. Again: Marriage abridges the liberty of man no less than the liberty of woman, and his condition is more tolerable than hers only to the extent that he refuses to abide by the creed he professes to accept. To return to the declarations of young Lavalette, as we get them through the newspapers:

I suppose I will be called a crank, but I do not believe in marriage. It is true that the law provides for the rights of the wife, but is there any reason a man cannot make the same provision as well as the law? I did not marry simply because I did not believe in it.

I have no particular theory that would take the place of marriage, but I am opposed to the condition of life in which nine-tenths of the married women are to be found today.

They are little better than slaves, in my opinion. I have noticed that all my life, ever since a boy. I do not contend that the world would be better if there was no marriage, no law to govern people, and things like that, I am not an Anarchist by any means. I only believe that the woman I live with would be in a far better condition if she is not bound to me by process of law; then she can do as she pleases and I cannot wrong her in the name of the law and as her lawful husband.

My ideas were not obtained from life in Paris, as may be supposed. I know all about the women of Paris who live on the outer fringe of society. That is not my idea of the social structure of all, but I contend that many of them live lives that are to be preferred to those of half the wives. I can see that my plan would not do for a universal one, but it would in my case. I never expected to attract any attention, and I did not want any notoriety.

My own experience, in a like emergency, with callow report-

* This poem was selected and published by me in "Fair Play," of Jan. 11, '90. It was credited to Harry Stacpoole. In the "Woman's Tribune" of May 29, '97, it appears as written "For the Tribune" by M. A. Maitland. It is astonishing how people will appropriate poems which they are incapable of writing, and often deceive editors. I have had a good deal of experience with such would-be poets. I have received poems copied from Whittier and Byron, purporting to be original, but luckily I recognized them. I think that such acts of literary piracy should be exposed when discovered. L. H.

ers makes me hesitate to criticise anything attributed to Mr. Lavalette by a writer probably wholly unfitted, by lack of acquaintance with social problems, to understand the reformer's utterances. But assuming, for the nonce, that the young man's views are substantially as stated, it is in order to say, referring to his remarks touching Anarchism, that he *is* an Anarchist, so far as his personal relation to marriage is concerned. In his own case, he wants "no law to govern people," in domestic affairs, although he seems willing that others should be forced to submit to the law that to him is unbearable. He innocently assumes that the State should let him do as he pleases while compelling other persons to do as it pleases. He thought he and Miss Mohr would not come to harm if let alone, and he imagined that he would be permitted to "gang his ain gait" in a community where others were hobbled and led by parson and legislator. "I never expected to attract any attention, and I did not want any notoriety." The simplicity of it! As though a young man and woman could live together in a small town or rural neighborhood and *not* attract attention and achieve notoriety! He and his companion have very quickly learned that innocence or the assumption of innocence is no protection against persecution. It is a legal maxim that "ignorance of the law excuses no man," and it is equally true that ignorance of religious and social forces grants no immunity to the man or woman who ignores popular prejudices. Unfortunately, Mr. Lavalette is not alone in his simplicity—at least one prominent radical writer has yet to learn the same bitter lesson that the young Frenchman is now spelling out. This is not a free country, and hence we cannot do as we could in a free country. The battle for sexual liberty is yet to be fought, and before it is won blood will flow under the surgeon's knife and lives will go out in the electric chair and on the hangman's scaffold. *Then* will come the deluge.

The high age-of-consent people may felicitate themselves—the poison tree they have planted and watered is bearing its noxious fruit. As was to have been expected, frankly honest men and women are its first victims. As in the ages past, the minions of a rotten moralism murder the hopes and happiness of the children of liberty. As always before, the foulest crimes are committed in the alleged interest of "purity" and "virtue." The flag of Freethought is stained, stained almost too deeply to be ever cleansed, for self-vaunted "Freethinkers" have been and are leaders in the fanatical crusade for high age-of-consent laws, even as the great mass of the "Liberal" army ranges itself in defense of the abomination of compulsory sexual association, that is, of legal marriage.

The fetichistic belief that men aggregated may rightfully do what men individually may not rightfully do is the grossest political and social superstition of our time, and its eradication is imperatively demanded in the interest of human growth and consequently of human civilization. The corporate ignoramus, bandit and tyrant known as the State is the executive arm, so to speak, of that other corporate ignoramus, bandit and tyrant known as the Church. It is axiomatic that "corporations have no souls," and it is no less true that they have neither brains nor sympathies. The individuals composing them may be moral or immoral, bright or dull, gentle or cruel, but the only authority they have to do collectively what they could not justly do individually is the authority of superior power. Historically and actually, morality has no other basis. It is no more a "sin," an act of "rebellion," to resist an invasive corporation than it is to resist an invasive individual. What we may do in any given case, against an offender of either class, is to be determined by expediency alone.

"The State of Missouri" is a convenient legal and political fiction. It has no rights as against Charles Lavalette and Emma Mohr.

T.—Your wife seems to be madly in love with you.

B.—Yes; you see, I took a vacation and came back a new man.—*Town Topics.*

One or Many Loves.

BY E. B. FOOTE, JR., M. D.

To the rational mind that has succeeded in largely divesting itself of prejudice, the problem of love relations remains a puzzling one; possibly because there is no common denominator to be found in love and reason. The one may not be expected to understand the other, yet there are those who seem to have solved the perplexing problem for themselves and everybody else to their own satisfaction, if not to the satisfaction of all men and women involved in the tangle.

One extremist would get the sexes paired in marriage, with more or less regard to mutual attractions, and then seal their fate, leave no door of escape, and direct them to make the best of the arrangement till death do them part.

Another extremist says, "hands off"—let there be no pledging of faith and love, no promises that might be broken, no arrangements that may not be cancelled at short notice, no provision for parenthood. Leave all to the impulse and attraction of the day or hour, as though man's life were as ephemeral and careless as that of the butterfly and needed no more thought for the morrow.

Between these antipodal extremists are many mixed theories that would provide, either by love or custom, for some method in the operation of the madness of love, some elastic institution for satisfying its varying attractions, repulsions and results.

It is the purpose of this paper to review some late contributions by Messrs. Harman, Ruedebusch, Lloyd and Walker to this perpetual problem.

In Mr. Moses Harman's statement of the "Free Man's Creed" (Lucifer No. 653), the fundamentals are axiomatic and difficult to find fault with. He believes in "Freedom, Love and Wisdom—(knowledge utilized)." This broad creed thus briefly stated would find large acceptance, and even when he goes on to explain what he thinks these words involve he may have a very respectable following; for in advocating unlimited freedom of choice in love, some would say that true love, having discovered its mate, would wish for no freedom but to cleave to its object, and that a monogamic union based on this guarantee would be an entirely satisfactory substitute for the bonds of matrimony; but the possibility that love may wane, or discover new objects of attraction and yearn for other alliances,—this is the factor of the problem inviting complications and differences of opinion.

To hold two in the bonds of marriage after love is dead is certainly to profane the institution; but, on the other hand, to demand "freedom of choice" in love, "unlimited as to time," admitting that it may even desire a change more than once a day, is this not to *profane love* defined by Harman as "the uniting, combining, organizing, creative force of the universe . . . . the refining, purifying, uplifting, glorifying, happifying force of the universe"?

Granting that "there can be no love where freedom is not," can we fairly employ the word love where attraction varies from day to day, and exhibits no uniting, organizing, creative force? If love be the truly good and great force Mr. Harman has defined, must we not employ another word to distinguish the variable, inconstant and uncertain impulse which dares not and cares not to make any pledges beyond the fleeting hour, and is not lust a good enough word for this?

Mr. H. L. Green and other upholders of marriage as it is, complain that Mr. Harman and those who oppose marriage are not inclined to give in detail their solution of the relations of the sexes; that they hesitate to face and defend the logical outcome of unfettered sex impulses in a possible, general promiscuity; "that free love advocates" do not attempt to outline the probable outcome of practicalizing their theories; while on the other hand, it may be charged as truly against Mr. Green and other defenders of marriage that they cannot face and defend that institution when it compels its victims to live together after the true binding force of conjugal love has been replaced by the repellant force of hate.

Mr. Harman claims that the abolition of an enforced marriage contract will leave abundant opportunity for and disposition to voluntary monogamic unions, that "honor, candor, honesty and fidelity will remain," and "the true, rational family will take the place of the narrowly selfish despotism now called by that name"—that "love, friendship, liberty, equality, fraternity, peace and happiness will take the place of hate, despotism, war and misery;" but the status of such a family he does not clearly define. It must of course be based upon mutual and voluntary association, but a human family, to be worthy of the name, must have something of permanence, and with each partner free to follow and encourage other side attractions there would seem to be considerable risk of sundering relations before anything like a family had become established. Again, supposing a family arrangement of this kind has been started, and only one party to it becomes estranged by later attraction, what becomes of the peace and happiness of the other party, and what is to prevent hate, war and misery resulting from the sundering of ties when the love of one holds while that of the other draws to new relations?

Neither in present marriage nor in the scheme of voluntary monogamic unions do we find any satisfactory solution of the not uncommon problem, what's to be done when the love of one would maintain "the family" relations while that of the other would make a break for new.

REMARKS.

The questions raised by Dr. Foote cannot be adequately considered in the small space at my command in the current issue of Lucifer.

First. As to "lust," and its application to ephemeral love-attractions. The term lust means simply "desire," and may be applied, and is often applied, to any one of the animal or human appetites, as well as to the appetite, desire or instinct called sex-love. In my little pamphlet, "Motherhood in Freedom," I take the ground that, on the human plane, sex-life, sex-power, is multiplex or complex. It is physical, intellectual and psychic, with many possible subdivisions or phases. That some men, and also a few women, seem to have no other conception of love than in its physical aspect or animal manifestation, and that such persons quickly tire of one such attraction and seek other 'green fields and pastures new," like a bee flitting from flower to flower, should not be thought strange or wonderful when we consider the conditions under which the great masses of human beings are generated, gestated and born. The cure for the prevalence of ephemeral and purely physical or animal attractions is to be found in a larger freedom and in a better system of sex education.

Artificial restraints, legislative restrictions and canon law terrors, only increase the evils they seek to cure, and make those evils self-perpetuating.

Second. The objections that the advocates of sex freedom "do not attempt to outline the probable outcome of their theories," and that "the status of the family," under love in freedom, are not "clearly defined," are valid objections only in the eyes of those who believe in some kind of ownership based upon sex. To all others Freedom is a sufficient solution of all such problems. Once recognize woman's absolute right to self-ownership, including ownership of the product of her maternal powers, and the difficulties vanish,—as I earnestly believe.

As to the duties, the responsibilities, that fatherhood imposes, or will impose, in the societary reconstruction, this will probably be the subject of a supplementary chapter to the pamphlet, "Motherhood in Freedom."

A Principle Tried on a Dog.

George E. Macdonald, in "The Truth Seeker."

A New York man named Smith lost his dog. A few days later he met Mr. Jones leading the dog by a string. Smith told Jones that the dog was his, and tried to take it away from him. Both were arrested. The judge heard them both. He then had the two men taken into another room, while a policeman held the dog. Then the men were brought back into the court room and the dog was turned loose. The animal went at once to Smith, and nearly upset him in expressing his joy over the reunion. That settled the ownership of the dog.

Another Mr. Smith was a traveling man, and left his wife at home when he went on the road to rustle for subsistence. There was a railroad accident, and Mrs. Smith read in the papers that Mr. Smith had been killed. Having mourned him for a season, she married Jones. In brief time Smith came back, reaching home while Jones was out. Mrs. Smith-Jones found him irresistible. Later the two men clinched over the question whose wife she was, and which of them ought to get a divorce. They took the case into court. Did the judge send the men into another room while a policeman held the disputed possession, and then call them back to see which she would go to when they hove in sight? He did not, and the case is still pending.

The universal application of a principle cannot always be determined by trying it on a dog.

In the Arena.

BY MATADORE.

I have been looking for some fun, or a fight, for some time and had about decided on a disappointment, when lo! into Lucifer's arena rushed C. L. James like a mad bull. He was looking for something "Green," but will not find him. I can imagine Green vaulting the fence and making for the taller timber of respectability and eating his own words. So much for Green. But here is C. L. James with dirt on his horns, lashing his sides and looking for something to gore. How the epithets, innendoes and insinuations fly right and left as he goes snorting around the arena. My fine fellow, you shall not be allowed to vent your rage on nothingness. Anarchist, varietist, defender of the mob, know that I am not afraid of the respectables and conservatives and not yet of the "Firebrands" who write jumbles about communism, communistic-anarchy, socialistic-anarchy, etc.

Your contention seems to be that Individualists must either make their homes with Monarchists or State-socialists or pitch their tents with the Anarchists. You seem to think there is no station between "law enforced marriage" (by this I mean the law holding parties together in that relation against their consent) and prostitution variety. That was a red rag. See him plunge! Hold on! See this sharp sword? I would have you know that it is another bull that is being gored now.

You, I know, will answer some questions. You are looking for them. Well, here they are.

1. Have Individualists the right to co-operate against real criminal invasion?

2. If so how could such co-operation be effective without using force against the invader?

3. Suppose one's rights have been invaded against his consent, ought he or the criminal to have the right to compel the attendance of witnesses for prosecution or defense?

4. Suppose it be found that a criminal is a victim of a diseased brain or of weak hereditary organization are you in favor of hanging him or of restraining him in an asylum?

5. If you are in favor of the asylum, who should pay for the restraint?

6. Has a man and woman the natural right to form a mutual co-operative marriage for home building, procreation, etc.?

7. Should they do this mutually and voluntarily, are they sexual slaves?

8. Have children any rights that the parents ought to respect?

9. Is there any such thing as paternal responsibility or ought the woman to bear the burden alone?

10. If, after a man has become the father of children, he concludes to "silently steal away," ought the woman to have the co-operative help of others to compel him to share the care of the children?

11. At what age should children be turned out as prey to the law-enforced marriagists and prostitution-varietists?

Now "I conjure you by that which you profess, howe'er you came to know it, answer me to what I ask you." Come now, no shuffling, fuming, or invective, or I'll prick you in the shaggy sides with my long sharp sword.

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, JUNE 16, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?"

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

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For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

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☞ WILL Lucifer's friends, whose subscription is now expired, kindly remember the needs of the printer and send us a little "prosperity" to tide us over the dull summer reason? Postage stamps always received on subscription or for books.

The University Magazine on the American Movement.

One of the most gratifying of all the immediate results of the American agitation for Free Womanhood and Free Motherhood is the co-operation it is calling out from the English workers along the same or similar lines.

The "University Magazine and Free Review" for June, contains an article by A. Goldwin upon the "Legitimation League," from which we clip:

"The Legitimation League, founded originally for the purpose of remedying a grievous wrong by creating a machinery for acknowledging offspring born out of wedlock, and to secure for them equal rights with so-called legitimate children, has taken a new lease of life by extending its scope.

"Mr. Oswald Dawson, the founder, a gentleman of large heart, with sympathies, and advanced views, in the absence of legislation could not expect that his honest endeavors could be crowned with success, but his generous financial support and unflagging energy kept the movement alive, and the last general annual meeting at the Holborn Restaurant brought together a great number of sympathisers. A resolution to make London the headquarters of the Legitimation League was carried unanimously, while the proposal to extend the scope and to broaden the basis of the League, met with considerable opposition. 'To add to the objects of the League the education of public opinion in the direction of freedom in sexual relationships,' however, was carried, after a lively discussion, followed by the resignation of the President, Mr. Wordsworth Donisthorpe, who, in the new departure saw a Free Love propaganda, which impression, no doubt, was correct. A confirmation of the President's view as to the meaning of the words 'the education of public opinion in the direction of freedom in sexual relationships' may be found in the election of Lillian Harman, the American apostle of Free Love, to the presidency of the Legitimation League.

"'Free Love,' although practiced in England as much as elsewhere, is the bugbear of respectability, and thus the task of the L. L., to *educate public opinion*, seems a gigantic one. But, on the other hand, we must consider that the meaning of the term, 'Free Love' is so little understood that even intelligent men confound it with promiscuity.

"A perusal of the creed of Moses Harman, the editor of Lucifer, the American paper dedicated to the Free Love propaganda, will be interesting and instructive alike. In mitigation of Mrs. Grundy's sentence, it has been urged that the results of the teachings of the Free Love apostles, considered so dangerous at first sight, has been the opposite of what has been expected, in so far that the majority of the unions have proved happy and permanent, and that this Free Love will in the end resolve itself into Free Monogamy, as a substitute for enforced marriage."

Here follows the "Free Man's Creed," as published in the "Free Thought Magazine" for April, and reproduced in Lucifer No. 653, or the greater portion thereof. In closing Mr. Goldwin says:

"From the above it will be seen that the American Free Lovers are far from advocating promiscuity and that they are not opposed to monogamy. They object to marriage, that is to the legal tie.

"It seems that an easy divorce, or divorce by mutual consent would attain the object which the Free Love propaganda professes to have in view, not a judicial divorce, but the registration of divorce or a formal dissolution of the union in cases where the interests of children are concerned."

A few comments on the above may not, perhaps, be amiss.

First. Neither Lillian nor Moses Harman aspire to leadership, or "apostle"ship, in the sex freedom movement. Their desire, their ambition, is simply to be co-operators or helpers in what they believe the most necessary of all reforms,—whether social, political, religious or economic.

Second. In writing and publishing the article, "A Free Man's Creed," Moses Harman did not assume to speak for the "American Free Lovers." In this, as well as in all that he writes for the journal which Mr. Goldwin calls "the American paper dedicated to the free love propaganda," he claims to represent no one but himself.

Third. As to "Free Monogamy, as a substitute for enforced marriage"—whether this is to be the "end" or final result of the agitation for sex-freedom I, for one, do not care to express a positive opinion. The main thing, if not the only thing, for us to do now is to inaugurate *freedom and justice* by eliminating slavery and injustice. Believing, as I do, that woman, in her relations of wife and mother, is incomparably the greater sufferer from marriage, and that the enslavement of woman in these relations reacts upon the race as a whole—thereby incriminating and perpetuating slavery for *all*, except the prenatally and postnatally favored few—I try to make the main fight in defense of woman's right to self-ownership, and to freedom of choice, at all times and in all matters pertaining to the work that nature has given her a monopoly of—the conception and the building of new human beings.

When freedom and justice shall have taken the place of slavery and injustice it is quite safe to assume that woman's native instincts and her evoluted conscience and judgment, will be the best possible guides as to whether "exclusive or inclusive love-relations" will be best for herself, for her children, or for the race of humankind. I think it quite probable, however, that under freedom there will be great diversity, rather than uniformity, of sex relationships or sex companionships. Reasoning from analogy, from all we know of life in its limitless manifestations, we would naturally expect to see all possible

phases or forms of association practicalized,—some choosing exclusive, monogamous, or life-long companionships with one sex-mate; others would choose a very limited or very select variety; others *less* select, or more nearly "promiscuous" in habits of sex-life, but it seems inconceivable that, under the reign of love in freedom, there could be an approach, even, to the promiscuous associations that now so extensively prevail, in so-called Christian lands, as one of the results of law-enforced marriage.

The "University Magazine and Free Review" is a large monthly publication, standing in the front rank, if not at the very head, of English periodical literature, in the freedom, boldness and ability with which it attacks the superstitions, the taboos and fetiches, the vices, the follies and the crimes of modern society. Published by the "University Press," 16 John street, Bedford Row, W. C. London. Price 25 cents.

"The Adult."

Lucifer is in receipt of Vol. I. No. 1 of the "Adult," a "Journal for the Advancement of Freedom in Sex Relationships," a sixteen page magazine, having for its motto,

"Sex contains ALL, bodies, souls, meanings, proofs, purities."
—*Walt Whitman.*

The leading editorial contains the following statement of objects, together with a much appreciated reference to Lucifer and "Our New Humanity."

"The 'Adult' is the organ of the Legitimation League. Its pages will be open for the discussion of important phases of sex questions which are almost universally ignored elsewhere. We recognize with full appreciation the efforts made by two or three journals in America, and a smaller number in this country, to consider from time to time some of the topics 'The Adult' will make particularly its own. The work that Lucifer and 'Our New Humanity,' have already accomplished in America, through the efforts of the brave band which Lillian Harman and her noble father, Moses Harman, have gathered round them, will inspire us to emulate their whole-heartedness in the cause of sex reform. We shall endeavor to notice every effort in this country in the same cause, whenever an English magazine or journal opens its columns to outspoken speech on behalf of freedom.

"The name of our paper, 'The Adult,' signifies that we recognize the paramount right of the individual to self realization in *all* non-invasive directions. 'The Adult' advocates the absolute freedom of two individuals of full age, to enter into and conclude at will, any mutual relationships whatever, where no third person's material interests are concerned, and that in such cases as involve consideration of the interests of children, it should be regarded as an axiom that a home shared by unwilling partners is never a happy environment for children."

As further statement of what the "League" means the following paragraphs are here inserted.

A CRUSADE AGAINST CUSTOM.

"The Legitimation League exists for the purpose of entering a protest against current iron-bound marriage customs, which tend to crush individuality, in a direction where it is most needed. In our present marriage customs too much is taken for granted—the future is enslaved to an emotion of the present or the past, men and women are treated as incapable of self-restraint, and consequently self-realization becomes impossible. Women are treated as if they were children, to be legislated for, and to be kept in ignorance of emancipating knowledge. Men are credited with a capacity to enter into, and conclude, all other contracts than that one contract which most concerns their own happiness. The theory of perpetual marriage is that a man and woman's love for one another must be given once and for all, and exclusively, while universal experience agrees that such love is rarer than a December rosebud. The happiness of millions is sacrificed to an ideal, fit only for a rare few. . . . ."

MONOPOLY AND JEALOUSY.

"The monopolistic instinct of mankind—nowhere more reprehensible than in the relations of the sexes, needs to be deprecated in all such directions. The sense of right to exclusive possession, with its corollary of envy, hatred, jealousy and all uncharitableness, must be steadily discountenanced. Love must be free, not only from legal and ecclesiastical restraint, but also from the petty malice of those who, having once held in willing service a human soul, refuse to relinquish a claim whose only excuse was absolute mutuality of concurrent desire. We protest also against the theory underlying laws, marriage settlements, and popular practice, that a woman's person can be the 'property' of her husband. The heavy fines paid to a husband in respect of depreciation of his 'property' by reason of an adulterous alliance, are revolting to all who value liberty, as insulting to the woman, and incompatible with any right definition of manly love or even self-respect."

A second object of the "League" is to "create a machinery for acknowledging offspring born out of wedlock, and to secure for them equal rights with legitimate children"—so-called. It seems strange that such work should be necessary in an age of alleged "enlightenment." Nature knows no legitimacy except that which gives the best endowment of mind and body. Then why should human law recognize any other meaning to the word, as applied to the birth status of any human being?

Price of the "Adult" five cents per copy. Address this office.

"The Logical Processes of the Practical American Mind."

EDITOR JOURNAL:—In your first editorial this morning you suggest that the illogicality of the American mind is evidenced by the fact that, while the people as represented by the mob insist upon the infliction of the death penalty for rape, the American mind as represented by the legislature fails to make this the legal punishment for the crime named. I would respectfully call your attention to the fact that the American mind stumbles continually over this question of rape. For instance: A logical mind would perceive that, granting rape to be a crime, it is a crime no matter by whom committed. Yet it was only a short time ago that Judge Gunster, of Pennsylvania, gave it as his judicial opinion that the husband is justified, morally and legally, in using so much force as may be necessary to induce his wife to yield to his demands. And the average American mind, including that section of it engaged in making and enforcing laws, agrees heartily with Judge Gunster. Will you not let your readers see that your mind, at least, is logical by denouncing this most unjust and unreasonable discrimination? But I must tell you frankly that it will be dangerous so to do. Moses Harman did so once, through the pen of a correspondent of his paper, and he received a sentence of five years in the Kansas penitentiary. This outrage was committed under the *aegis* of the "Comstock law," a statute which very few of the newspaper organs of the American mind have the intelligence or the courage to condemn. It was pretended that Moses Harman had admitted obscene language into the columns of his paper, but in truth the "Markland Letter" was no more obscene than your editorial, that is, not obscene at all.

244 West 143 St., N. Y. E. C. WALKER.

This was called out by an editorial in the New York "Journal" on the Urbana lynching. Of course the death penalty for rape is as irrational as would be the death penalty for breaking an arm. Rape is a serious invasion, but in the absence of sexual superstitions it would not (in the case of adults) be regarded as more criminal than an assault breaking the bones of the victims, unless, of course, it resulted in the injury of the parts. E. C. W.

Sociologic Lesson. No. XXXXII.

BY HENRY M. PARKHURST.

SERVICES OF UNLIMITED VALUE. Buildings costing years of labor of hundreds of men may be exposed to loss by fire. A few

minutes labor intelligently applied may save them from destruction. Those few minutes are worth more to the owner of the buildings and to the community than a life-time of hod-carrying.

Again, an educated man may in a few minutes invent machinery which will do the work of a million men. The sewing machine became possible from the idea of making the eye at the point of a needle. That fundamental conception has led to the creation of an immense amount of wealth, of which the inventor has received but little.

So in a thousand ways the accumulation of wealth opens the way for still further accumulations, in the benefits of which the whole community largely share.

Whether a man earning by saving or creating an unusually large amount of wealth, will use it for the benefit of the community, is his own affair. The community has no right to rob him of it if he prefers to keep it or to spend it to suit himself. It ought to be superfluous to add that, especially in the case of a new invention, even were the whole advantages to be given to the inventor during his entire life, which would be practically impossible, these advantages are constantly increasing as time passes, and in the end the whole world shares the entire benefit.

REMARKS.

Not as a socialist but as an individualist I take the ground that no invention that increases wealth or saves labor is the work of any one man, or of any one era of time. The lightning-rod and the sewing machine, for instance, are the result of the co-operative thought of a vast number of minds and of many ages of time. They are *racial* inventions, and the race as a whole should share in their benefits. No one should be made rich by a lucky "find." The treasures of thought, like the treasures that lie in the bosom of our common mother, the earth, should belong to all. Thomas Paine set an example that should have been heeded by the people whose independence he did so much to make possible. He would have no patent on his machines or on his books. The patent laws are an invasion and a curse, not a blessing, and the present very unsatisfactory working of our economic system is due, in part, to monopoly by the few, of the benefits resulting from the discoveries of inventive genuises, so-called. M. H.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXXII.

"You speak of the prevailing spirit, of too little charity of man to fellowman," said Hilda, "and again of single instances where charitable deeds rise to the heights of grandeur only regretting that they are too few, too rare to be of any real value to humanity. Aye! they are indeed too rare; but I do not believe in charity. I do not like her. I have no room for her. Does she ever draw near to the side of justice? Is her garb not rather a cloak wherewith to hide all the abounding and heartless cruelty which seizes and retains the lion's share of the product of all the weary hours of toil that produce the wealth wherewith these deeds of charity are done?

"But that is only one kind of charity. *That* charity which is supposed to overlook, to condone, and even to justify that which society treats as faults and sins—*O, how I hate it!* For while charity pretends to do all this, in reality it condemns every idea, every thought, every action that is not in strict conformity with the prevailing standards and customs of artificial society. Charity enchains liberty; it blindfolds and fetters justice. No! a thousand times no! I scorn charity, no matter in what garb she may seek to approach."

Hilda's dark gray eyes shone with a lustrous light as she finished her animated speech. Imelda thought she had never seen her so attractive.

"Bravo, little girl," she exclaimed, "your words ought to inspire brave hearts to noble deeds."

Hilda blushed as she replied,

"O no, I do not aspire to so great an honor; but at times I feel I must give vent to my feelings. They oppress me so."

"Will you permit me to ask you a question?" It was Lawrence who spoke.

"A dozen if you wish."

"Then tell me what would you put in place of charity which you so discard? You cannot but acknowledge that there is great need of a helping hand."

"Thank you, Mr. Westcot. Had you tried for a week you could not have asked a question that would afford me greater pleasure to answer. 'What would I substitute for charity?' Why, Justice! Justice every time. Where Justice reigns there can be no place for Charity. She will not be needed. She will have lost her vocation. Let justice be done to the great masses, to the struggling individual, and where would there be occasion to call for the assistance, the services, of the haughty dame with her mock humility? None whatever! Where plenty and peace have found a home there will be no occasion to air her gaudy plumage. And in a short time her very name will have assumed a strange sound. Aye, it would be forgotten from little usage; would become extinct, obsolete. One pushed into the background she would quietly step down and out and be heard of no more."

"And," added Edith, "with the advent of justice and the exit of charity another thing would become extinct, and that is *power*—the power of money. When justice is done, the toiler, the producer, receiving the *full* value or equivalent of his labor, it would be impossible that a few favored idlers should grow fat—in wealth and ease, while the masses starve. No more strikes, no more robbery, no more bloodshed. Peace, happiness, prosperity—would not that be an ideal world?"

Here the refrain was taken up by Imelda.

"No strikes, no robbery, no bloodshed! Do we properly consider the full import of these words? We hurl the curse of baseness, of low and brutal instincts, we charge the birth of vice, crime, hatred and what not, all upon those who toil and produce. If in a measure it is true that the very air surrounding this class of humanity is often pregnant with all the elements that breed and call into existence a state of things so depraved, *is it to be wondered at?* Let us take into consideration what the women of the despised classes are called upon to pass through. Let us ask the why and wherefore. When hunger and starvation stares her in the face; when the demon drink has entered her home; when the husband and father is thrown out of work through no fault of his; when the monster monopoly has shed precious blood, and made her home desolate—what then, think you, breeds in the heart of woman? Her every thought, her every breath, must of necessity be freighted with—*murder!* Then the little helpless unborn, the human embryon, that is being gestated and fed with such nourishment—must not, of necessity, a race of murderers, of criminals of every description, be the product of such creative conditions?

"When mothers are free to choose the fathers of their babes; when they can have just the conditions that their hearts long for; when they can be free from care and anxiety; when every woman has learned the *science* of becoming a perfect mother; when every mother understands the fearful responsibility of becoming such; when every father is filled with a sense of the high honor that has been conferred upon him in being chosen to be such; when, in consequence, he recognizes the duties he owes to woman and her offspring, and when in every act of his life he seeks to aid her in perfecting the coming being; *then*, and not till then, may we expect peace and joy and happiness. And to bring about such a state of things justice must be done."

Strange words these, that fell for the first time, upon the ear of young Osmond Leland. He heard thoughts expressed that struck him as grand, lofty, sublime, but—but—did they not savor of—well, the *insane?* Was there any sense in dreaming of such impossibilities? As each of these young ladies

in turn had spoken they had appeared to him as though surrounded with a halo, such a sublime light had shone in their eyes. But again, to him, it seemed as if their reasoning was devoid of reason, and his mind reverted to the discarded figure of charity. He could conceive of no other way to reach the suffering masses. Until now he had scarcely thought of it. But now? What sort of women were these that could express themselves thus? What was it Imelda had said?

"Wait, and come often. Here you can become acquainted with the sentiments that fill your mother's heart and soul, and that finds reflection in every word uttered by your sister."

He could not comprehend the reasoning of these young women, but the air surrounding them seemed so truly holy and pure; such as had never been his fate to come in contact with. And his mother and sister?—Were they as these? Had he much to forgive his father for? He felt dazed. Was this also a case where gross injustice had been done?

"But how, young ladies, would you make all your grand ideas practicable?" asked Lawrence.

"By proclaiming liberty," answered Hilda. "Liberty will insure justice, and justice liberty. The two combined will make truth possible. To be truthful is to be natural, and nature is pure; nature is chaste. Only think what it all would mean to be free! We hear the cant of freedom, of liberty, of a 'free country,' all around us, when in reality it is all a miserable sham! Every word must be guarded, every action fettered. We must eat, drink, sleep, walk and talk all according to a prescribed fashion; must bow to fashion, to custom. We may not even welcome a child to our arms when we desire it, unless we have first allowed shackles to be placed upon our freedom; unless we have first bartered our womanhood for motherhood—often turning what should be a priceless boon to a most bitter curse."

Hilda's eyes were sparkling with brilliant flashes, but the eyes of Cora, who with Alice had drawn near, were downcast, and on the dark lashes clung two pearly drops. Music and song had ceased; the two performers, Alice and Cora, had for some time been listening to the soulful words that were being spoken. The sweet lips of the agitated girl were quivering as with pain, her hands tightly clasped as she repeated, "turning the precious boon so often into a bitter curse." Turning to Hilda and kneeling at her feet Cora laid her face upon her knee.

"Is the curse never to be lifted?"

"Yes! When woman is *ready* to be blessed; when she has learned to keep herself pure; when the sacred temple of her body no longer is invaded by the curse of lust; when man no longer dares to intrude, to force his unwelcome caresses and attentions upon her, but patiently bides his time at a respectful distance."

"You speak of the 'millenium,' of the perfection of the race. Must our lives become long sacrifice to secure that end?" Hilda shook her head as with both hands she lifted the tear-wet face.

"*I hope not!* Whilst we all have a work to perform in the meantime, I believe we may yet be able, in our own lives, to so far lift ourselves out of and above all the pains that make life such a weary round of toil, as to be able to enjoy just a little in advance, of what the coming future will bring the now enslaved race. When we are brave enough, when we are strong enough to live as our inmost convictions tell us is right and true and pure, we may then hope for a little happiness, or perhaps a great happiness, just as we make ourselves ready to receive and appreciate it. And I feel so sure, so sure that here, just right here around us, a band is forming, true and staunch, that by its unity will enable us yet to realize what now seem but dreams!"

"You are speaking of that ideal *home* of yours?"

"Yes! If only——if only——I could once see the way clear as to where the means are to come from. Money! 'Filthy lucre,' as it is called, I fear is the rock that will upset our plans." But now Cora's eyes were shining.

"Money, money," she murmured. "I think I know who would furnish it—only will he not spurn me now? after I have disappointed him so, and brought the bitter pain to his heart? O, will he believe that it was all for love of him and not for myself that I seemingly flung aside the priceless treasure of his love?"

"If it is really *that;* if his love is a priceless treasure, he but awaits the call and you will find him at your side."

"And she," murmured Cora, "whom the law gives to him and him to her,—she will never willingly give him freedom."

"Wait, and you will see!" came the assuring answer, "Somehow I feel that all will be as we desire."

To be continued.

VARIOUS VOICES.

S. G. Lanham, Cleveland, O.:—The "Humanitys" have arrived, and have been started on a missionary tour. Success to the cause of Sex Freedom. It is up hill work approaching one on the sex question who has been schooled in the old order of things. I find it requires powerful intellects to conquer in this movement. I cannot give financial aid but moral support I can and will. Sex Freedom means Liberty for the individual, which when once secured will bring economic freedom.

C. C. Ladd, Hartline, Wash.:—In regard to the discussion on the marriage question I think it a genuine eye-opener. I wish every truth-seeker in the land could read it. I can see no reason why every candid person should *not* oppose our present marriage law. I am sorry that you write so discouragingly of the publication of "Hilda's Home," i. e. in book form. I think I could sell a number of copies this summer, but if I can do no better I would like to have you save me a file of Lucifers containing the complete story.

Essa B. Taylor, South Passadena, Calif.:—Enclosed find money order for one dollar, for which please extend Lucifer subscription from No. 658. Sorry to have let it run over. Lucifer is one of the things I think I cannot do without. Must say I was surprised at the ground taken by the "Free Thought Magazine" in the Putnam-Collins tragedy and think they had better rename their publication, as they are for anything else rather than freethought. Perhaps they think that freethought consists simply in fighting the Bible. Allow me to send regards to your daughter Lillian whom I honor for a brave, free woman. I am yours for freedom.

Myra Pepper, Ottumwa, Iowa:—I cannot understand such an anomaly as a *Freethinker* opposed to *Freedom*, but it seems that there are many yet occupying just such a position. Mr Green, in his argument, voices the sentiment of many so-called Liberals, and this fact only emphasizes, to my mind, the need of education on sex matters, as more important than in any other line. I know many good people who have outgrown the personal god idea and who are learning fast that all government is *force*, but who in the matter of freedom in sex relations cling as closely to orthodoxy as the ivy to the rotten oak.

In school work I have found that not one pupil in a hundred is capable of fully rounded scholarship. The mind of one runs to mathematics, of another to music, etc, etc. So in the matter of education in progressive thought. One is capable of broadening out in this way, one in that, and few, very few, can contemplate, or advocate and practicalize complete freedom in all directions. More are afraid of any disturbance in laws regarding marriage, etc., than in any other department of life, for the reason that the sex problem is the most vital to the race.

Women will be forced to take the lead in this matter, and I honor Miss Collins for her brave words as quoted. A few more such noble young women, trained as writers and speakers, would soon revolutionize the world. As you say in your article, it is but reasonable to suppose that nothing but *good* will come out of the "Boston Tragedy. How do we know but that the manner of their death may do more good than they could have done living? For one I fully believe that there are no mistakes in nature. The world is better for these two

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people having lived. I met Mr. Putnam about eleven years ago. He delivered a course of lectures here in Ottumwa. He was well received, and gave the best of satisfaction to all concerned. I was much impressed by his earnestness, and read eagerly all I could get from his pen in "Truth Seeker" and elsewhere. Like yourself I never thought to ask if he was married, being vastly more interested in the truths he enunciated than in his private affairs.

I cannot understand the motives of those who are forever prying into the private lives of public men and women and, vulture-like, seeking for that which will satisfy their appetites for carrion. I would not wonder at *Christians* hunting up the faults and weaknesses of our friends, and enlarging upon them; it is part of their stock in trade, but for a man who poses as teacher of freethought to range himself on the side of the persecutors of Liberals is a matter to be deplored. However, I can see good even in this, for it will bring many to a knowledge of their true positions, and cause them to express themselves for or against the progressive thought of today.

Anything is better than indifference.

It matters not to me nor to anyone else, whether Samuel P. Putnam and May L. Collins were lovers or not, but, as Mr. Walker said, I would like to think that they were.

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Women of Today.

You women of today who fear so much
The women of the future, showing how
The dangers of her course are such and such—
What are you now?

Mothers and Wives and Housekeepers forsooth!
Great names! you cry; full scope to rule and please!
Room for wise age and energetic youth!—
But are you these?

Housekeepers! Do you then like those of yore
Keep house with power and pride, with grace and ease?
No, you keep servants only! What is more
You don't keep these!

Wives, say you? Wives! Blessed indeed are they
Who hold of Love the everlasting keys,
Keeping their husband's hearts! Alas the day!
You don't keep these!

And mothers? Pitying Heaven! Mark the cry!
From cradle death-beds! Mothers on their knees!
Why, half the children born as children die!
You don't keep these!

And still the wailing babies come and go,
And homes are waste, and husbands' hearts fly far,
There is no hope until you dare to know
The thing you are!

—*Charlotte Perkins Stetson.*

From Morality to Savoir Faire

Programme for a new chapter in White's "Conflict of Science with Theology."

BY C. L. JAMES.

Morality, in the mouths of nine people among every ten, means observing those customs to which they are used. In the tenth man's mouth it means observing some modification of those customs, which he is pleased to think would be an improvement. In every case, therefore, it means observing the customs of society, either as they are; as they tend, through the agitation raised by individuals, to become; or as they have been, though society has now outgrown them to the disgruntlement of conservative individuals.

The *idea*, as Plato would say, of morality, is always obedience to "a rule of action imposed by a superior power," even among moralists who dislike the existing rule. And in every case that superior power which does, has done, or is besought to do, the imposing, is society. True, society, at first, is quite identified with the clan totem or god. But the moment a "differentiation" between these conceptions arises, it becomes clear that morality is the human element of law, except in *esse* or *posse*, while the divine is something else—ritual, orthodoxy, in short religion. Moreover morality includes all that society is pleased to exact from its members—its canons of dress and etiquette no less than its laws about the sexual relation, about property, or about homicide.

If you doubt it, put on a felon's suit of stripes and promenade in a fashionable thoroughfare. Of course you will be mobbed. The police, far from protecting you, will very likely arrest you for "disorderly conduct." If you ask a reason of this persecution you will get one which contains the quintessence of "morality." "When you live among people, and accept their protection, you must not make yourself disagreeable by going against their customs."

At first sight, the reason appears forcible. But why is it disagreeable to see a man in a striped suit? No one possessing any scientific knowledge of anatomy or æsthetics will say that a striped suit is half as ugly as those monstrosities fashion actually requires women to put on their heads, shoulders and waists. It is offensive only to that instinct which requires people to do as others do—an instinct inherited from "our grandsire Ape." As to society's protection, it may have been valuable in the days of Achilles; but sensible people now consider that if society would only abstain from bullying them, they would cheerfully risk being murdered or otherwise incommoded by individuals. Morality, therefore, stands on a par with other institutions. It is a contrivance for preventing change, and therefore improvement. Naturally, when philosophers sought reasons for it, they made no great success. Their systems are worth running over, for this reason that they are all very old, and the man who revives one, as a discovery, is wasting time, which might be saved if he knew better.

Plato found a basis for morality in the eternal intellectual life, and condemned deviations from it as tending to the morality of brutes. This is exactly the Intuitional morality of our time. Aristotle regarded morality as the discharge of social functions—which is practically Herbert Spencer's view. Zeno gave this a transcendental character by declaring society itself a part of the great organism, (zoon) the universe; and Virtue the discharge of a function in nature—"life according to nature." Epicurus anticipated all that is repeated, with damnable iteration by Benthamites and "Egoists" today. Pyrrho preceded the Pessimists in declaring knowledge impossible, which makes passion foolish, and jog-trot "good behavior" the dictum of mere common sense.

The trouble with all these criteria is that they are too general to be of much practical use. How can we decide that an action tends towards Plato's heaven of ideas, towards the well being of society, towards the unknown purpose of creation, towards our own happiness, or, on sceptical and pessimistic principles, to anything? It does not seem difficult, indeed, to say that some actions do *not;* but I fail to see evidence that proving this ever prevents them. It did not keep from so low a vice as drunkenness men as intellectual as Webster; sons and brothers as devoted as Lamb; statesmen as worthily ambitious as Fox; materialists as dogmatical as La Meltrie,—or, probably, Nothingarians as blank as anybody.

That only is progressive philosophy which, instead of exhorting men to fellow those ends they have already determined to follow, or, what is quite as useless, to follow those they have determined not to follow, instructs them how they

may more effectually attain whatever end it suits them to pursue. It is, says Macaulay, very justly, on the pedestal of Bacon, not of Epicuras, that those noble lines should be inscribed

O, tenebris tantis tam clarum extollere lumen
Qui primus potuisti, illustrans commoda vitae.

It is in proportion as people learn how to get what they want, that they come to feel sensuality is suicidal and worldliness unsatisfactory. This is the substitution of *savoir faire* for morality; and therefore Oscar Wilde is right when he remarks in his instructive little book "Intentions," that an age of material progress is always one of spiritual awakening, but an age of direct spiritual culture one in which art is barren, literature feeble, and the prevailing habits grossly, stupidly selfish.

The great characteristic phenomenon of modern civilization is increasing use of the inductive method, which aims to acquire, by the only possible process, that power to do something which alone proves mastery of truth. We have just shown that the method itself is the great cultivator of the individual mind; that instructor which teaches men how they can attain their ends, and, in so doing, teaches them what ends are not worth attaining. Among ends clearly necessary is protecting ourselves against the aberrations of degenerate individuals. In previous articles I have endeavored to show inductively the futility of cruel governmental methods for this purpose. But upon this generalization there comes an important rider—viz.: that no degenerate is useless when considered as a study of human nature.

I was strongly impressed with this truth the other day' when reading, in the "Police Gazette" a possibly authentic account of the lynching of the murderous Bender family. It does not seem to me very useful to say that we should not be angry with criminals because their crimes are the result of circumstances. *Our anger is equally so.* "Master," said 'a slave, whom Zeno had caught pilfering, "you know fate ordained that I should steal." "True," replied the philosopher, "and that I should whip you for stealing also." That is the pre-Baconian style of philosophy, which equally proves any thing. But it is a reason against giving way to anger that we can learn something from the degenerate.

"The worst use you can put a man to," said John Wilkes "is to hang him." In a rude state of society, I admit that the Benders could scarcely be put to a better. That is, in such a state, they were simply good for nothing; and in such states such branches of the great tree Igdrasil are promptly pruned, away. But in so civilized a society as this, when charity fosters degeneracy, and science investigates its laws, the Benders were surely well worth keeping alive for specimens.

It is unnecessary to point out that theology, whose assumptions are wholly reactionary, and its methods purely rhetorical, is the institution principally opposed to substitution of *savoir faire* for morality, the chief nurse of "fanatic rage and ignorant revenge."

Concerning Some of the Compulsory Moralists.

While Mr. Gerry is amusing himself baiting baby pianists, the other amateur reformers are not idle. One and all, they are busy spreading the cult of the "nasty-nice." Macmonnies' statue has been sent back in disgrace from Boston—Oh, Phil Hale!—because she had no clothes on. It is at once sad and laughable.

The "nasty-nice" is behind all these movements—the Gerry, the Comstock, the Miss Willard war against tights, and all the rest of them. Most of us see nothing corrupting in a woman—unhusked from her petticoats—as God made her. And to us there is something very unpleasant in the prurient shudder of these nasty-nice people, who pretend to believe that women—like mermaids—end at the waist.

It is curious that women, and women, too, like Lady Henry Somerset and Frances Willard, who are supposed to be working for the enfranchisement of their sex, should take the lead in this attempt to shut their sisters in the old cloistral convention.

If they really wish that women should attain equality with men, the sooner this notion that there is any special obscenity in female flesh is scotched the better. A male acrobat, stripped to the buff, is considered no more indecent than a racehorse. Is there not something very prurient in setting the female of the human race apart as an animal too libidinous and obscene to be looked at? I think there is.—"*The Playgoer*," *in* "*The Drama*" *department of the* "*Musical Courier*."

Sociologic Lesson. No. XXXXIII.

BY HENRY M. PARKHURST.

THE RIGHT TO WORK. A man living alone has manifestly the right to exercise his faculties in productive labor. But this confers upon him no right to require from others opportunities or work. He has a right to voluntarily co-operate with others, but no right to demand that others should co-operate with him. Voluntary co-operation requires each party to furnish to the other sufficient inducement to co-operate with him. In wage labor, the workman agrees to work for a compensation so small as to furnish this inducement; and it is his own fault or misfortune if he cannot make his labor worth the compensation he asks for. In co-operative labor, each individual admitted to labor in the corporation, must be able to make his labor worth to the corporation enough to warrant his being received as an associate. Every attempt to enforce the employment of workmen, involves infringement upon the rights of others, and tends to prevent co-operation.

The individual right to work does not meet the wants of a man who can not work, or whose work will not provide him with a living. He can only ask as a bounty, not claim as a right. A bounty assumes that others are able to produce a surplus. Under social reorganization, that surplus will be ample for all who show themselves worthy to share it. Unfortunately those who most need to share it, are too much inclined to make unjust and irritating demands, thwarting their own needs.

REMARKS.

First. Yes. Under equal opportunity "each individual must be able to make his labor worth to the corporation enough to warrant his being received as an associate," but if opportunities are rendered *unequal* by monopoly of nature's wealth, or by monopoly of the accumulations of past ages of co-operative labor, then the corporation has no right to sit in judgment upon the landless and moneyless applicant for work, and say what he shall receive for his work—or starve.

Second. Under a just distribution of the "surplus" left to each generation by its predecessors there would be enough to enable all—except idiots or the incurably imbecile, to be self-supporting. Hence there would be little need of "bounty," under the reign of Justice. M. H.

One or Many Loves.

BY E. B. FOOTE, JR., M. D.

[*Continued from last week.*]

Mr. Ruedebusch, in his late work, "The Old and the New Ideal," severely criticises the "free unions" of free lovers as failures, and offers as one reason this proneness for one to fall out of love before the other, and the great difficulty of effecting a fair settlement of economic relations, besides the greater difficulty of reconciling the discarded partner to resignation and a gracious acceptance of the freedom of choice. (p. 129). "All her enthusiasm for the cause of freedom cannot deliver her from the tortures of jealousy, nor make sweet the bitter humiliation of desertion by her lover, of defeat by another woman. An uncontrolable hatred must be the result. In all such cases jealousy proved to be altogether too 'natural' to be overcome by theories." (p. 130.)

This picture by Ruedebusch is a perfect description of just what happened to a very amiable and earnest woman who had written a novel that nearly achieved the distinction of being denied the use of the mails because of its "immoral" advocacy

of free love unions. She could not stoically endure the logical and often inevitable result of her theories of love and marriage, and swallow the draught she would recommend to others.

Ruedebusch believes the dread of the tragedy of such separation maintains some free unions after the attracting bond of love is worn threadbare. So he brings forward a new solution of the puzzle—*his new ideal.* He appreciates the value of a home, and of stability in family relations, regards "the enjoyment of spiritual love as absolutely necessary for the true happiness of every man and woman," and so proposes binding agreements for mutual aid, or comradeship contracts which shall be truly, or faithfully and even irrevocably maintained, while permitting no end of variety in satisfaction of spontaneous love attractions. (80 to 99.)

He admits that in such an association of interests *free* men and women may willingly bind their liberty in order to gain the greatest possible security for a happy and contented life. (p. 100.) He is aware that the good things of this life cannot be enjoyed without some compromise of liberty, but he fails to particularize what loss of liberty there is in his comradeship contract that permits entire freedom of outside sex association. Let us suppose that the man agrees to furnish the material needs of a home life while the woman agrees to be a good housekeeper. Will it not invalidate the contract if she, being enamored of another Lothario, dines out with him and fails to prepare a dinner for her comrade? Or, will it be fair for *him* to take his latest flame to a champagne supper, a box at the opera, and have a night off, while his home comrade is tending their baby through the measles, and their home really needs a few extras for comfort that could be had for the cost of his outing?

We will assume that a comradeship contract does not permit of either of these neglects of home life, but can we admit that "free and intimate social intercourse" with others, as proposed by Mr. Ruedebusch, can be enjoyed without impairment of *any* comradeship contract worthy of the name? He admits that passionate love involves intimate social (as well as eventual sexual) intercourse, (p. 111) and yet says "I can see a great deal of value and beauty in the life companionship and indissoluble family relation as it is generally included in Christian marriage." (p. 104.)

The question then arises as to the possibility of being a good home companion and fulfilling a comradeship contract while exercising no restraint on any and every propensity to follow spontaneous sexual attraction, which, if worthy of even a "varietist's" attention, will involve a good deal of time for "courtship" and intimate social intercourse away from home.

The comradeship contract, or varietist's home life, would often be reduced to a mere co-operative housekeeping with too little of the "value and beauty" of a home companionship to make it deserving of being so-called. Analysis of the word love, home and family will show that they are so intimately related that any one of them in its highest or most satisfactory meaning implies the others that a sexual attraction deserving to be called love disposes one to a pretty constant companionship with its object, and arouses a desire to establish a home and a family with "the heart's desire." If a home be started on the Ruedebusch plan it will last as long as the mutual infatuation, but as soon as one party thereof discovers a new attraction, it will be in danger of disruption with the "severe wounds" (p. 337) which he acknowledges are likely to attend that event.

Many of the failures in marriage of today are due to such disturbing elements, and the fickleness and inconstancy of love; but there must be less chance of breaking up home on this account when the members are disposed to fight shy of, rather than encourage other entangling alliances.

In short, if Mr. Ruedebusch's home-life is to be anything approaching his ideal of what it should be, according to his own admissions, the indulgence of other affinities must be so abridged as to deprive them of the higher delights of love and reduce them to brief satisfaction of lustful desires; while, if the outside attractions are followed so far as to develop the full attributes of love, the home life will be reduced to a mere form of living under the same roof, eating together when both happen to be at home at the same time and possibly renewing more intimate acquaintance if ever both find themselves simultaneously possessed of a little surplus or unexpended energy.

Those who really value and desire the benefits and joys of a life companionship, or even a few consecutive years of family comforts, will generally find it necessary to do more in the way of binding their liberty than Mr. Ruedebusch admits, and include among their deprivations of entire freedom the right to encourage and indulge entangling love alliances that must interfere with the essentials of such a happy and contented home life as he apparently yearns for. Those who value unabridged liberty above all things, and wish to indulge every impulse without reserve, will not talk of the beauties of home-life, or expect to enjoy the fruits of a constant and tender devotion necessary to the formation of a life companionship.

Unfettered liberty has its allurements, and also its disadvantages. Much of natural rights or liberty is yielded in the organization of society, but we thereby obtain more comforts, safety, leisure, (which is liberty of time), and opportunities for the cultivation of new pleasures that are unknown to the savage, the isolated man or the pioneer. People cannot be at liberty to live like pigs and at the same time enjoy the healthfulness of associated life under sanitary laws. A man cannot indulge the primitive liberty to loaf and yet enjoy the fruits of industry—except as a tramp or an inheritor of wealth. A man in business for himself is at liberty to make it pay or neglect it, but can't do both. Liberty, under any circumstances, costs something, and the question always to be met is, whether it be worth the cost, and whether there be not something else in way of comfort, well-being or love that we would prefer at the same price.

The libertarian in love will roam at will in such fields as are accessible to him, enjoy the privilege of satisfying spontaneous impulses and form no burdensome attachments, but when his day is spent and the long, dreary blight of disease settles over him, he must do without the tender hand, the sympathetic word, and unfaltering devotion which comes only to those who have cherished the fond love of a life companion, and built up a true home.

Mr. Ruedebusch proposes that the test for any solution of the serious problems of life and love be settled by asking, "will this increase or diminish the chances of a happy life?" (p. 15). Well, let that settle it, and it is hardly likely that the same solution will be acceptable to all. Some will not be disposed to bind their liberty in any degree, while others will conclude that it is worth while to forego the transitory pleasure of yielding to spontaneous impulses for the sake of "all the comforts of home" and such assurance of permanence as can only be had by avoiding the well known sources of disruption.

He recognizes the possibility of "passionate exclusive love," and even calls it "the ideal enjoyment of love," and if it were a constant, reliable factor, it would, together with his comradeship contract, afford all the basis necessary for a permanent home and family; but he has no faith that the exclusive sexual attraction of two for each other can be lasting, and so he solves the problem by leaving it out of the essentials of his family baggage, and casting it overboard to lessen the burden of his comradeship, though in so doing he takes great chances of endangering its stability.

To reverence the divinity of rust and of corruption--to rivet afresh the chains of tradition and of superstition—to bind the free limbs of living men in the fetters of the past—to turn blind eyes from the light, and deny to thirsty lips the waters of truth —to say to the crowned fool, "You are God's elect," and to the poor, "You are beasts of burden, only not, like other beasts, worthy shelter or fodder"—to cling to falsehood, and to loathe reason;—this is what it is to be "Conservative"!—*Ouida.*

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, JUNE 23, '97.

M. HARMAN, EDITOR AND PUBLISHER.

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Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1891"?
Ans. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

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For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
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☞ WILL Lucifer's friends, whose subscription is now expired, kindly remember the needs of the printer and send us a little "prosperity" to tide us over the dull summer season? Postage stamps always received on subscription or for books.

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, June 22. Prof. W. M. Lockwood will talk upon the "Polarity and Potentiality of Sex," demonstrating by experiment with an Electropoise and a Faradaic Vibrator.

To Extend Lucifer's Work.

The following letter is self-explanatory:

June 13, 1897.

DEAR MOSES HARMAN,

Admiration for your work and a sense of the need of the world to become more familiar with the teachings of Lucifer, lead me to make a proposal for the extension of the circulation of the paper.

It is that one thousand extra copies should be sent for six months to new names that may be furnished you by the friends of the paper. To provide for this, and at the same time aid you in maintaining your effort, I suggest that a fund of five hundred dollars be raised, of which I pledge myself to give one hundred dollars conditional upon the rest being raised, paying twenty-five dollars for every one hundred dollars of the four hundred dollars asked for. So confident do I feel that the friends of the cause will respond to this suggestion that I anticipate the subscription of two hundred dollars, and now have pleasure in handing you fifty dollars. Cordially yours,

———.

The writer of this letter is well known in, and a heavy contributor to, the Freethought work. He feels that now, even more than ever, is the time to extend Lucifer's circulation and influence. Now when all the frightened forces of conservative self-vaunted "respectability" are working against it, is the time for all those who believe in all-around liberty to show their faith by their works and prove to the world that they do not constitute such a hopeless "minority," after all.

This is the very best way to extend Lucifer's work. True, much of the seed will fall on barren ground; but some of our most earnest workers have been gained in just this way.

If you are able to send money for any number of subscriptions, but cannot think of names of people who would read the paper, do not hesitate because of that fact. Every cent you send will be credited on the subscription of some one who may become interested.

Others may be unable to send much money, but can give us names of people worth saving. We urge such to send the names along. Many can be supplied with the surplus before mentioned.

We shall be pleased to publish the list of subscribers to this fund, with the number of subscriptions sent in by each.

Colonization on a Large Scale.

At this writing, June 17, there is in progress, here in Chicago a convention, or series of meetings, that promises important results. For some months plans have been in preparation for inaugurating a co-operative scheme which embraces nothing less than the control of an entire state or territory in its interest, and the establishment of a "co-operative commonwealth."

At the head of this movement is Eugene V. Debs, President of the "American Railroad Union," whose name is doubtless familiar to all our readers. In reply to a request from the New York "Journal" for "particulars in reference to the work to be undertaken by the movement proposed to launch at Chicago in June," Mr. Debs telegraphed an article to that paper, from which we glean that

"The most popular feature of the plan, especially with the unemployed, is that proposing the colonization of some western state presenting the best advantages, securing political control under the forms of law, and establishing within the limitations of the federal jurisdiction the co-operative commonwealth. A singular spectacle is presented in the malevolent opposition to this part of the movement, which comes almost wholly from those who sneer at the unemployed as 'tramps and loafers' and yet are now wrought into a frenzy at the mere suggestion that this element is to remove and sequestrate in some distant and uninhabited part of the country. . . . .

"Now as to the plans for establishing the new order of things. First of all, thorough organization on progressive lines will be required and this is well under way in many sections. The movement contemplates the unification of all workers, organized and unorganized, and all others, regardless of sex and color, who favor a change in our social and industrial affairs and believe it can be brought about only by a complete change in our social and industrial system. A constitution, brief and to the point, will be adopted and a declaration of principles issued. A corps of competent organizers will be at once placed in the field and local branches will be instituted in every state in the union. Experience has taught that there is nothing weaker than organized ignorance. From the very beginning, powerful educational influences will be set in operation."

The first meeting of the convention was held at Handel Hall, on Tuesday morning the 15th, which is reported to have been well attended. In the afternoon Mr. Debs outlined his plan in an address delivered in Uhlich's Hall, to one hundred and eighteen delegates, as reported by the "Chronicle." In part Mr. Debs said:

"I am not here to denounce capital nor to find fault with the rich. It is not with the individual I have to do, but with a condition which makes his existence possible. . . . A new dispensation is at hand. We have no miracle to give men food and clothing. The new dispensation means work, but it comes with a promise that will ultimately usher in the co-operative commonwealth. We are here to deal with an issue. We are also here to select a salubrious climate and a good soil that may be found in a number of the states. There are hundreds of letters inviting us to come to different sections and some from governors of states. This movement means hard work and moral and physical courage of the highest order. Let the battle cry be ever, 'Work for the unemployed.' Here and now I declare my enlistment in the cause of 'work for the unemployed.' An organization is the first thing in order, and not a day is to be lost in perfecting this."

A big meeting is to be held Friday the 18th, at which the result of the executive meetings will be announced and a more perfect organization effected.

The result of this meeting will be anxiously looked for by thousands of the unemployed, not only in this country but doubtless in all lands where the English language is read or spoken.

The Everlasting "Servant" Question.

BY LILLIAN HARMAN.

If I am acquainted with myself I am not, naturally, of a belligerent disposition, but there is one little word which, more than any other I can just now think of, always arouses my antagonism, and makes me want to strike right out from the shoulder at that phase of our social system which is responsible for its existence. That is the word "Servant." Servant! While not so frankly brutal as "slave," could there be in seven letters a more complete denial of the boasted brotherhood claimed by Christianity, a more contemptuous flinging away of the ideal of cosmopolitan comradeship? We all must eat if we live; we must all wear clothes which must be made and kept clean; we all like to have our rooms made fresh and beautiful. Why is not this class of work as respect-worthy as any other? Why must the woman who performs such labor for compensation be considered degraded thereby?

In a woman's paper I recently read an article containing advice to the young housekeeper, concerning the proper management of her "servants." In the first place, the writer says the "mistress" must be very careful to explain all the duties required of the "servant," but naively adds, "At the same time be sure always to add a saving clause such as 'all kinds of housework' to cover any little details which may have escaped your attention." My advice would be that as the "saving clause" includes everything, the mistress might better omit the specification of duties preceding it, and thus save her breath. People sometimes die for want of breath and such important members of the community as "mistresses" should not needlessly waste theirs.

Of course the "servant" should have no desire for human companionship. She must be taught to keep to her "place," and masculine admiration is not for such as she. She must not receive her friends in the kitchen. "In very, very exceptional cases this may be permitted, but it is much wiser to make the rule that one's servants shall see their male visitors at their own homes or on their 'evenings out.'" As an illustration of the practical working of this rule, take the case of a young friend of mine. She found herself obliged to earn her own living, and came to Chicago for that purpose. She had received no training in any occupation other than that of housekeeper. In that line she was proficient, having had the care of her invalid mother's household for a number of years. She worked as a "servant" in Chicago families. Her "mistresses" commented on her unusual intelligence and reliability, but treated her as if she was on this earth merely for their accommodation. She was introduced to me by a mutual friend in another city. When I asked her to attend meetings, etc., she said she could not, as she had only one evening out in two weeks, and was then expected to be in at ten o'clock.

Here is some more advice. In order to follow it the "mistress" must be a sneak and a spy. Our mentor says: "I set regular 'dust-traps' for all my new housemaids and I catch them invariably if they attempt to shirk their work. A stray rose-leaf tucked away under a rug or a table-cover will betray the secret of superficial dusting."

And how is this for the very quintessence of snobbery? "To look up to those they fancy above them seems the natural instinct of their class. And be sure they will not look up to a mistress whom they see performing tasks that they regard as menial."

Women are all the time complaining of their "servants;" but until they learn to treat them as intelligent human beings, with sensibilities, rights and liberties equal to their own, they may expect to have household help of only the lowest grade of intelligence.

The Malthusian Theory.

BY W. N. SLOCUM.

Mr. R. B. Kerr, in Lucifer of May 26, correctly states the Malthusian theory, and is right also in asserting that investigations of scientists since the time of Malthus fully confirm the truth of his theory, so far as it applies to increase of plants, animals and the lower orders of mankind; but there is one important consideration of which Malthus had no conception, and it is one which materialists generally are incapable of conceiving: It is that when man reaches a high state of development a new law intervenes which in great measure nullifies the law of natural increase theretofore prevailing. The order of development is first, physical; second, intellectual; third, moral; fourth, spiritual—perfection, of course, not yet having been reached in either of these divisions.

During the period of intellectual development the rate of increase in progeny begins to lessen, but being clearly traceable to contracepts, such decrease of progeny proves nothing against the truth of the Malthusian theory. When, however, mankind begins to develop spiritually, the number of progeny decreases not from artificial preventives, but from natural causes—a result of the high order of development reached. The laws of nature are as potent in the spiritual realm as they are in the material. The animal brings forth after its kind, multiplying on the animal plane. The spiritual reproduces the spiritual; that is, it gives birth to thought, wisdom, love, sympathy, unselfishness, and other attributes of the spirit. The desires of the spiritual man are not the same as are those of the animal man; therefore it is perfectly in accordance with natural law that, as man progresses, the ratio of increase will decline, and ultimately, when mankind become spiritualized, there will be on earth, as it is said there is in heaven, no marriage—at least no carnal results of marriage.

I do not assert that facts sufficient to prove the theory I advance are yet attainable, but, reasoning from analogy, it is fair to conclude that the Malthusian theory, now so generally accepted, will eventually be laid on the shelf as a "back number." Until that time comes the development of the resources of the earth and the means of transportation of earth's products to any part thereof will keep pace with the increase of population, so no one need become an advocate of war, or a friend of famine in order to check the natural increase of the human family. There will always be sustenance sufficient on earth for all the children of earth. Nature makes no mistakes.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXXIII.

Neither of the men could quite understand the last words that passed between the girls, but Norman understood enough to know that whatever might be their meaning no ignoble subject would be thus discussed. Lawrence Westcot shook his head, but trusted. He was beginning to find these girls very

trustworthy. Only Osmond felt as if standing upon some unseen brink. Hilda's enthusiastic words and manner had not been clear to him. He had caught the words but not their full import, and yet—what was it she had been saying about womanhood being sacrificed? of being "bartered"? Had she meant that marriage necessitated such sacrifice? But surely, surely she had not meant that a child could be welcome without the marriage blessing?—a child outside the sacred fold of wedlock? In a dazed manner his hand went up to his head. "Here you can become acquainted with the sentiments that fill your mother's heart and soul, and find a reflection in every word uttered by your sister." As with a red hot iron the words seemed burned into his very soul. These his mother's sentiments? This his sister's religion? His eyes rested upon the faces of the girls; a sweet purity was reflected upon each while Hilda appeared surrounded with a halo. Some strong impulse drew him closer to them; he felt uplifted, borne upward, floating in cloudy mists—a feeling of widening, expanding, filled his being until the words of Hilda again came surging in his ears, "we may not even welcome a child to our arms when we desire it unless we have first permitted our freedom to be shackled, made a barter of our womanhood for that of motherhood, thereby turning the precious boon into a bitter curse." Blank horror made his blood run cold; he felt as if an icy hand was clutching at his throat.

"What is it? are you not feeling well?" Imelda asked the question and Edith's soft warm hands gently pushed him into the nearest chair, handing him a drink of ice water. She understood perfectly well what it was that ailed him, and feared they might have repelled him, so much that he would not again seek their presence. So with her ready woman's tact she led the conversation to other subjects. Music and art, the beautiful in general, were discussed, and finally a request was made that Cora should sing again ere they parted for the night. She surprised them by singing a hymn. But all understood there was a meaning underlying the usual import of the words, "We shall know each other better when the mists have rolled away."

It was with very mixed feelings that the good nights were spoken, and as Hilda's hand for a moment lay in Westcot's a look from his dark eyes flashed into hers, a look that sent the warm blood in a glow to her face, flooding it to the very roots of her hair. Accompanied by the two young men, Norman and Osmond, the sisters were rapidly driven home, the pressing invitation "to come again," still ringing in the boy's ears; and when at the door of the home of this sister pair Hilda also held out her hand to Osmond asking him to call there. After a moment's hesitation he placed his hand in hers and promised.

Days and weeks had again sped on, each day bringing its own events and lessons. The summer's sunshine had changed to the glow of autumn, and just as marked had been the changes with many of our friends. More firm had become the bond of friendship and love that bound them together, more clearly defined—because more clear the ideas and ideals that formed the central attraction around which love and friendship clustered; day by day they understood each other better, and also themselves better, and their lives became purer, higher, nobler.

But still they were waiting, waiting. They recognized that their work was not yet done, but pulses beat higher, eyes shone brighter, smiles more radiant, as they were learning the old, old story over again. At least several of our charming circle were being blessed with that experience. Lawrence Westcot's heart was once more drinking in the lessons of love, and his nature was broadening and expanding under its influence, while Hilda seemed almost glorified, as she moved about, soft snatches of song dropping from her lips. Edith was almost as happy, sunning herself in the reflection of her sister's new found ove. Alice also saw and was happy. The old child-like merriment had returned and the rooms resounded with merry jests and silvery, tinkling laughter.

One evening when Alice had surprised Norman in the gloaming she had not been able to resist the longing, yearning spirit. Creeping up behind him her little snowflake hands had closed his eyes. Ere he had caught the meaning of it a pair of warm dewy lips had been pressed to his. Then she would have fled, but quick as lightning her hands were made prisoners and, despite the desperate struggles of the furiously blushing little woman, she was drawn into the circle of light where Norman in a most wicked manner enjoyed her dire confusion. But presently drawing her to him and enfolding her in his arms he whispered,

"Now for revenge!" The drooping mustache brushed her face and for a little while Alice felt herself smothered; so sweet, so clinging, so really in earnest were the kisses which were pressed upon her lips, and when a few minutes later she came flying into the presence of Imelda, who had both the little girls standing at her knees trying to teach them some object lesson, the young instructress looked up in some surprise at the dishevelled figure. The fair hair was tossed and its owner was pressing both hands to her flaming cheeks. Ere Imelda could frame the question that was trembling upon her lips Alice had sank beside her on her knees and hid her face in her lap.

"Don't say a word," she whispered, "until you have heard what I have to say," and drawing the dark head down so that she could place the rosy lips to her ear, she hurriedly whispered a few sentences and then drew back to watch the effect. Imelda's face betrayed nothing; she only placed her arm about her friend's neck and for a few moments laid her face upon the fluffy hair, then after kissing her repeatedly she said, with a sweet smile:

"I believe it is about time that these little folks received their evening meal and then to bed. So, for a little while I must beg to be excused."

An hour later as Imelda was standing in the embrasure of a window, a manly head bent above her; an arm tenderly drew her head to be pillowed on his breast while the whispered words, "My own, my best beloved," caused her own heart to beat in answering throbs and a sigh of sweet contentment parted her lips.

Only Edith, in those days of pure happiness, wore a look in the dark eyes that portrayed a something hidden in their fathomless depths, a far-away dreamy look that spoke of hopes not yet realized. Sometimes when no eye was looking a suspicious moisture would gather in the dark wells and for a while would dim their glorious luster, but not for long. Where there was so much warmth of heart and joyousness of spirit it was not possible that one whose life had been so practical would cast a shadow upon the bright faces around her.

There was yet one other whose happiness consisted in dreaming of the future and waiting hopefully and patiently what it might possibly bring, and that other was Cora. But not in idleness was she waiting. *He* should not have reason to think that she had wasted precious time; so she had studied on. Not only studied but already she was using her talents to advantage. As soon as she was strong enough she had insisted on doing something to be self-supporting, and through the aid of her friends she had been successful in obtaining quite a class of music pupils, foremost among whom was Meta who gave promise of future wonders. One hour in the early morning, however, found her with another pupil, and that pupil was Imelda. Much as she desired it Imelda had not hitherto found the time and opportunity to apply herself to this study, for which she possessed a talent that surpassed even that of Cora, whose music had settled in her throat rather than at the ends of her fingers. More than once Cora had said:

"Not long till you must have a more competent teacher." Thus the sisters daily grew more close together with an appreciation of sisterly love in their hearts such as is rarely known by those who have been cuddled in the lap of fortune since their infancy.

But there was still another—another growing daily in light, in breadth and in intelligence. Osmond Leland had returned again, and yet again, to the charmed circle and was, as it were,

born into a new life. And as, day by day, he better understood the sweet purity of these girls, so also did the events in connection with his old life stand out in glaring contrast. To his sorrow and dismay he found, upon close investigation, that his father's life was neither pure nor truthful. Contrasted with the pure nature-love and poetic beauty displayed in every word spoken by these new friends the coarse and lewd jests indulged in by his father and his companions could not fail of effect. It was but a short time until he felt his soul revolt at their ribaldry. More and more he felt himself attracted and, still more often he found himself seeking the society of the coterie of fair girls who each in turn imparted their ideals and dreams to the susceptible young heart, so eloquently that it went out to each and all in answering throes, and at the same time there was born in that heart a secret yearning and longing for the mother and sister who were as strangers to him. Often when he sought the Westcot home at an earlier hour in the day he had the, to him, rare pleasure of a romp with Alice's baby daughters. Norma would clap her chubby hands and scream with delight, while Meta's dark eyes would glow and sparkle. But while Norma, with all a baby's delight of pulling her victim's hair would soon tire, and was content to cuddle up in his lap where she would often fall asleep, Meta would softly steal up behind and take possession of him in a more gentle manner. Her soft little fingers had a peculiarly tender touch as she patted his cheek and toyed with his hair, arranging the blonde curls into a mass of ringlets. She would thus keep her fingers busy for a hour or more, and never seemed to tire. The dark eyes would have the same glad sparkle at the end as at the beginning, and Osmond seemed to enjoy the performance as well as the little ones. On several occasions he had stretched himself out upon the carpet when the serious bright-eyed sprite would lift the fair head and pillow it in her lap and while toying with his hair would put him to sleep. This would afford her extreme pleasure. She would not permit anyone so much as to whisper while she guarded his slumber.

The young mother and her girl friends watched the play with amusement and pleasure. Was there already a spark of the future woman in the little child's heart?

To be continued.

VARIOUS VOICES.

Blenda Palm Reynolds, Lawrence, Kan.:—"Hilda's Home" is just splendid; many ideas are advanced therein that are new to some readers. I think it an excellent way to show your doctrines put into practice. So many people confound free love with free lust. Enclosed find one dollar to apply on our subscription. With kindest regards to yourself and daughter Lillian.

Blanche F. Wright, Austin, Tex.:—Your papers have done more for me than anything I have ever read. O how good it is to know that others *dare* breathe the sweet air of freedom for which I long. I dare not come out boldly for the principles you declare. When I leave here I shall cast behind me all the old miserable ties that have made me a slave. Please send me some copies of your paper for distribution. Sometimes I think, "God made woman, and then forgot all about her!" O, to be at work for the world. My whole being thrills at the thought.

Oscar Johnson, San Francisco, Calif.:—I am glad you kept on sending Lucifer although I requested you not to—on account of hard times. I am more than pleased with your bright and entertaining paper and wish you all possible success. "Hilda's Home" is a beautiful story, well told and if it is ever printed in book form put me down for one copy. The change in Lucifer is a sensible one and I like it ever so much better than the old way. I inclose herewith one dollar for one year of Lucifer. Of "Our New Humanity" I have received the January number and as I see the April number will soon be forthcoming, may I ask you to send me No. 1 of Vol. II. and No. 4 of Vol. I. Send also No. 643 Lucifer which is missing. Wish I could order some more literature but will have to wait till I am struck by the long delayed Prosperity.

[We have still a supply of back numbers, both of Lucifer and "Our New Humanity," which we will send post paid to all applicants. To those who wish copies for distribution special rates are given. M. H.]

Mrs. A. Carter, Rutland, Vermont:—Inclosed I send you three months trial subscription for Lucifer and the three books advertised. Have wanted to read your paper for some time as I am much interested in all matters pertaining to the sexes. We greatly need a reform in this matter. Many are held together in worse than the chattel slavery of long ago. I would like to become a worker in this reform, for it is much needed. Angels speed you in your work, and may they hasten the time when women shall have the right to choose their own companion when, from false education they make an error in their choice and then, when too late, are obliged by man-made laws to suffer the tortures of hell, if I may use the word.

R. Y. Bach, New York City:—While writing about matters pertaining to reforms advocated by Lucifer, I will state first that, although a married man I do not regard with favor the legal ceremony of marriage by priest or magistrate. With twelve years of matrimonial experience I would wish for celibate freedom again, but business relations and health considerations oblige me to still "keep up married appearances" and to suffer philosophically.

I am bound down—in bondage—"in the bonds of matrimony" as the certificate truly states. . . .

I wish to speak of a young woman whom I've known several years, who "likes me more than a little" yet has another whom she sincerely loves. She wishes to live with him to make a home and bear children, without being married. To show my approval of this contract, I have offered a present of twenty-five dollars down and another twenty-five dollars to be paid in less than a year providing they do not yield to Old Mother Grundy and have a legal ceremony performed. We three have discussed the matter fully, and the prospect seems very hopeful of seeing the conjugal union in freedom (and therefore happiness) of another young couple.

To meddlers, the lady (even now) will exhibit a plain gold ring, such as married slaves usually wear; while to relatives and others who believe in a legal ceremony she will turn a cold shoulder, and the seclusion in a large city like New York will perfect the mutual agreement to love but not to wed.

S. R. Shepherd, Leavenworth, Kan.:—Many people, unable to grasp an idea and proof and logic, readily yield to material demonstration. Fifty years ago a German farmer near Adrian, Mich., bitterly opposed plank roads but having to drive on one a few miles was converted by his horses stopping and looking back inquiringly when he drove off into the mud. The Leavenworth, Kansas, "Times" always opposed Lucifer and marriage reform but approvingly publishes an attractive account of a couple who after years of wedded unhappiness got divorced and are dwelling together in perfect bliss. It says:

"The couple have not had a sign of trouble since the divorce, although they were in hot water for thirty-two years fretting under the marital yoke. They dare not quarrel now for fear one will leave the other in the lurch. He must have his meals and she must have a home. They are as happy now as if they had never been married. The bargain promises to last to the end."

Object lessons like this cannot fail to convince the most prejudiced and dull of comprehension.

[From the "Journal" of May 31, a leading Republican daily of Kansas City, Mo.—a copy of which some friend has kindly sent us—we learn that the above mentioned parties live in San Diego, Calif. The significant feature in this case is, not so much the fact that marriage is proved a failure when compared to freedom, but that conservative dailies like the Leavenworth

664.

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"Times" and the Kansas City "Journal," approvingly call attention to the movement for the abolition of what the great English philosopher, Mill, calls the only slave system now recognized in law, viz.: The enslavement of women in marriage. The editors of these journals are to be congratulated for their courage. M. H.]

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Determination.

Be firm. One constant element in luck
Is genuine, solid, old Teutonic pluck,
See yon tall shaft! It felt the earthquake's thrill,
Clung to its base, and greets the sunrise still.

Stick to your aim; the mongrel's hold will slip,
But only crowbars loose the bull-dog's grip;
Small as he looks, the jaw that never yields
Drags down the bellowing monarch of the fields.

Yes, in opinions look not always back;
Your wake is nothing, mind the coming track.
Leave what you've done for what you have to do;
Don't be "consistent," but be simply true.

—*Oliver Wendell Holmes.*

Anarchism and Individualism.

BY C. L. JAMES.

This article was originally meditated only as a reply to "Matadore." But it seems to me this Spanish gentleman (who does not understand Spanish) has raised some questions worthy more impersonal treatment; so I shall "let him slide" as often as convenient. "Matadore" has mistaken his vocation. He is a *picadore*. He has stirred up the bull; but he has made no attempt to kill it; and his boast, all through, is only that he can stir the animal up more if necessary. Well, then! to business.

"Sodden he stops; his eye is fixed: away,
Away, thou heedless boy! prepare thy spear
Now is thy time to perish, or display
The skill that yet may check his mad career."

"Matadore" says I see "no station between law-enforced marriage" and "*prostitution*-variety." If "Matadore" has read my recent articles in Lucifer, he knows better. Webster defines prostitution as "The act or practice of offering the body to an indiscriminate intercourse with men." Voluntary intelligent variety is not indiscriminate. Nothing ever makes a woman prostitute herself, according to Webster's definition, but instituted force. I showed, in a very recent article, that *prostitution*-variety was the oldest of positive institutions; and that marriage, whether polyandrous, polygamous, or monogamous, is only a modification, which, as people advanced in humanity, became necessary to preserve *prostitution*-variety from extinction. "Matadore's" questions would be more intelligible if he began by killing some of his own "bulls." But such as they are, I will take them *seriatim*.

1. Have Individualists the right to co-operate against real criminal invasion? Let Individualists answer. I may well despair of defining their rights, since they cannot do it themselves. Individualism sprang from Anarchism, as shadow springs from light. The torch of Anarchism was kindled and fed, in the last century, by Edmund Burke, "Junius," Thomas Paine, Condorcet, Mary Wollstonecraft, William Godwin. Among those it early illuminated was Thomas Jefferson, in whose works may repeatedly be found the plainest declaration that men would do best to dispense with any form of government. But since men were too stupid to immediately think so, Jefferson, instead of consistently laboring to clear away their superstition, attempted, in the true spirit of a "practical" politician, to give them as little government as possible." He accepted the highest office; and impelled by his evil genius, went on to such transparent encroachments as the Louisiana Purchase. Through these coquettings with the harlot of Authority, he established the best claim of any man to be the father of that bastard Anarchism to which the name of Individualism has been given. The experience of this greatest among Individualists, illustrates that of all who ramble into such bye and forbidden paths. The *pons asinorum* of Anarchism is that no one takes the trouble to govern for nothing—that government is "invasion"—that it is never instituted but by those who want to "invade"—that those who imagine they institute it for their mutual protection are just these many fools whom the few knaves must have in order to do business. If an Individualist cross this Asses' Bridge, verily he shall become an Anarchist. If he cross it not, now that has grown so easy, of a truth he shall abide—a jackass. Let the intelligence, freedom, consistency, courage, vigor, of those on the two sides witness whether this be so. Individualism is a mongrel, artificially bred, and unable to propagate. Anarchism is a new species, produced by natural selection, and constantly putting forth varieties. Individualism is an artificial pond, requiring to be daily dredged and banked. Anarchism is a fountain, whose ever-flowing heads have already fertilized a hundred intellectual deserts.

2 and 3. These questions properly go with 1, but 3 is interesting, as tending to show that "Matadore" would "imprison the Good Samaritan for a witness, and release the thieves on bail."

4. When a criminal is dangerous enough to require restraint I am in favor of restraining him in an asylum. Otherwise I would let him go.

5. The asylum should be paid for *by those who think it benefits them*. I am happy to suggest here a "practical" method. What's the matter with those who prosecute paying a fee for this purpose? Don't, don't, "Matadore" reply that a poor man might not be protected; or I shall certainly think you "a victim of weak hereditary organization."

6 and 7. Give it up—don't understand the lingo.

8 and 9. Parents owe everything to their children; children nothing to their parents. The father's responsibility is greater and more binding than the mother's.

10. Should a woman have help from others to make the father of her children do his duty by them? Certainly not. Things will never be right till women learn not to rely on papa-government, but on their own choice in men.

11. The age of consent is a transparent preposterous humbug. There is no reason why parents should ever cease to protect their children, while the children themselves desire it; and, again to be "practical," it should under the existing system, be

a simple question of fact for the jury whether the girl in a rape case did consent intelligently or not.

One or Many Loves.

BY E. B. FOOTE, JR., M. D.

[*Continued from last week.*]

J. Wm. Lloyd has a different ideal, which he presented in Lucifer 649. Here is a "glimpse of the new family of the future. Around each pair of central lovers, by the most natural laws of affinity and magnetism, will gather a group of side lovers, loving the central lovers, and each other because of that love. What a beautiful family that would form, what sympathy, what friendship! . . . . Families in this system will become so mingled that society will be like an interwoven garment . . . . and the great Federation of Man become an accomplished fact."

It is unbecoming to smile when earnest, hopeful comrades tell their "irridescent dreams," but with our observation of humanity, we should say that this dream is simply "out of sight"—too heavenly for earthly use—a million years away—except that the dreamer claims to have observed "that *it is possible* to love several at the same time, to love one person supremely and several others at the same time truly, and for mutual harmony to prevail throughout the entire group of lovers thus related." This experience was indeed some proof of the possibility of Lloyd's family, but were we to ask "how many?" "how long?" "what results?" probably the replies would prove that the experiment was merely "a glimpse," and that the lasting and other essential elements of a family were not in evidence.

The Oneida Community came nearer to being a fairly successful experiment in that direction than any other among modern civilized people, except that there the formation of supreme central loves was discouraged, or interdicted, as not in harmony with the heavenly state in which all should love all without preferences, and there should be no marrying or giving in marriage. In spite of the power of their dominant religious teaching to hold many persons for many years in one large family where everything was held in common and exclusive passionate attractions were forbidden as unholy, these did gradually develop among those of the first generation there born, and were the main cause of the decline and fall of that heavenly estate.

The uncertainty of passionate exclusive attractions upsets the most careful calculations of the practical sociologist, and spoils the air-castles of the irridescent dreamers. In earthly life the stability of marriage is endangered by the lack of durability of exclusive attraction, while in heaven, where it is ruled out, it is liable to be a disturbing element if souls are born again with a complete outfit corresponding to the image of God and Man.

In Lucifer, No. 655, Mr. Walker admits that "many natures have the craving for a central love, but it is equally true that other natures do not," and he pictures in quite highfalutin language the delights of love in freedom as enjoyed by the varietists who have several attractions and no particular preferred creditors.

So long, however, as the varietist is influenced in his choice by some selective opportunity, Walker does not regard him as promiscuous. It is no doubt this kind of love animus pervading the selective varietist of which Mr. Walker writes the following: "Love in freedom inspires to most strenuous endeavor; it electrifies the pen of the poet, the brush of the painter, the chisel of the sculptor, and it transforms into gladly-preferred service toil that is lowly and grimy and weary." We have seen love work all these wonders where it has but one object, one god to whom all devotion of spirit was gladly, spontaneously, unfalteringly rendered; and love has even done great work along these lines when one god or idol has been substituted for another in varying intervals, but was there ever an instance where the butterfly—or common house-fly—quality of sexual attraction was responsible for any inspired creation, continuous, self sacrificing effort, or really unselfish service?

It is very questionable if the supreme delights of the elixir of love, as glowingly pictured by Mr. Walker, can be fully enjoyed by the selective-varietist whose sentiment is "how happy I might be with either, were t'other dear charmer away." The purest, sweetest, highest, most inspiring joys of love necessitate some exclusiveness, which is not wholly satisfied by the seclusion of two corporeal persons, but requires also a mental exclusion of all other images permitting entire devotion, for the time at least, to the immanent ideal. If it be not an exclusive mutual admiration society, abolishing all thoughts of others, the course of true love is not smooth, and the god of love does not bestow supreme unction.

Mr. Ruedebusch would have almost the unanimous vote of humanity for his statement (p. 317) that "the longing for exclusiveness in the highest enjoyment of love is a healthy and natural desire," but far less would say yes to his belief that "the wish to have this continue forever means a morbid craving for the impossible." It is, the majority would say, the straight and narrow road to heaven, along which few are successful in finding their way through life, but the few who do find their ideal personified, their love-god made flesh, may look with more pity than disdain on the varietist who has a few little gods, like beads on his string all the time, and full liberty to add new ones and discard some according to his selective preferences.

Even happier is the lot of one who falls "dead in love" with some beau-ideal and enjoys for a time the delightful inspiration of an all-pervading delusion that the afflatus will last forever, which may occur to one person many times in spite of experiences which prove that human attractions are subject to variation, that ideals may change, that love-worship is often a temporary insanity in which a cure may occur.

Of such love some poet has written "if this be a dream then waking would be pain," but fortunately mercurial human nature doesn't learn too much from experience and is generally susceptible to acquiring new delusions and easily lured by some infatuation that will "let me dream again."

There seems small prospect of success of efforts to devise any new ideal for the regulation of human love relations in a manner that shall insure uniformity and happiness. Several methods or systems have been experimented with from away back, and most of them are continued today for the accomodation of the varying needs of different natures. Exclusiveness, variety and promiscuity have always had and still have their votaries, but the numbers in these different classes of course vary with races and conditions. Personal happiness has not been and cannot be the sole factor by which to judge of what is best for humanity. There can be no individuals to enjoy happiness without due provision for the continuance of the race, and at bottom sex attraction is nature's device for accomplishing this purpose; or to put it in a more natural and rational way, if there ever was a species of sexual animal evolved without imperious sexual attraction it has failed to be perpetuated because of the lack of this essential stimulus to propagation; and should the puritanical ascetics who wish to restrict all sexual relations to purposive propagative acts succeed in converting any considerable number of men and women to their ideal, the normal impulse would be so subdued to a state of indifference and apathy that it would not long suffice for reproduction, and such a class would be reduced to the seedless, infertile state of navel oranges and doomed to extinction almost as surely as the shakers. Mankind has survived many remarkable periods, even eras of extravagant sexual depravity, and though this prodigality may have been mainly responsible for the decadence of some peoples, perversion must be less fatal than repression, and the races in whom the currents of this perpetuating power have been strongest are those that survive. The Jews are a notable example. It is easy to see that the human race tends to extinction, with the practice of either extreme, the repression of sexual attraction to reproductive intents only, or the neglect of reproduction in universal addiction to infertile sexual association.

In the human species the successful raising of progeny requires the devoted care of parents during many years, and the predominance of the monogamic family amongst a great variety of the races peopling the earth today is an evidence that it survives as the fittest form of sexual relation for the conservation and perpetuation of the human race.

[*To be concluded.*]

Missed the Mark.

BY EMIL P. RUEDEBUSCH.

Dr. Foote's essay, "One or Many Loves," is very well written, but its continuation in Lucifer No. 664 has one great fault,—it misses the mark and hits the wrong man.

I will promptly admit that in most cases under present conditions, "if a home be started on the Ruedebusch plan it will last as long as the mutual infatuation, but as soon as one party thereof discovers a new attraction, it will be in danger of disruption, etc.,"—but my worthy critic has evidently failed to discover the following fact: Ruedebusch's plans are proposed *only* and *exclusively* to persons who have fully understood and accepted Ruedebusch's ideal of love. The above quotation proves that Dr. Foote has not tried to understand, nor even to seriously consider this "new ideal" and the changes which it would self-evidently bring about in the "desires of love," hence his present article, however valuable it may be otherwise, is absolutely meaningless as a criticism of my theory.

If Dr. Foote wishes to test, by argument, the value of a certain union of New-Idealists the first condition must be, of course, that the respective parties are New-Idealists. If he wished to claim that the acceptance of the new ideal would make no difference in their feelings and actions, or that it is impossible, then such a claim would be a suitable subject for discussion between us. As it is I see no chance for an argument, and can only hope that some of my friends who call themselves "Varietist-Free-Lovers" will attack him.

Volume of Currency and Price.

BY ALBERT CHAVANNES.

I think, friend Harman, that you made a mistake when you backed down from your first position, that the volume of currency regulates prices. Monopolies and trusts only affect special prices, the average price remains the same. If the Standard Oil Company raises the price of oil, the price of things not monopolized goes down to precisely the same extent that the price of oil went up, and the average remains the same. That is what is going to happen with the coming tariff. The price of protected goods will go up some, and the price of unprotected products will go down. Only as the rise in price will be in special products, and results from causes well understood, it will be noticed, while the fall, being gradual and diffused over a large number of articles, will attract but little attention. However, believers in protection, after a year or two, will find to their great surprise, that times have not improved.

As regards what controls prices, it used to be a favorite argument with the gold men at the beginning of the silver agitation, to say that the fall in prices was due to improvements in production. The fallacy of this argument is easily shown. If today, one man working one day, can make one pair of shoes, and if a farmer can by a day's work raise one bushel of wheat, the price of one pair of shoes and of one bushel of wheat, other expenses being equal, will be the same. If by improvements in methods of production, tomorrow one man can in one day make two pairs of shoes, the price of shoes, as compared with wheat will fall. But, here is what the gold man forgot to mention: The price of wheat as compared with shoes will rise, and the average price remains the same. It is just as impossible for improved methods of production to lower the average of prices, as it is for monopoly to raise all prices.

Price is the name we give to the exchangeable value of products, as measured by the medium of exchange. Individual prices as compared to each other are regulated by improvements in production, monopoly, etc., but the average of prices is regulated by the ratio of product to the amount of currency. To say that monopoly affects prices—meaning the general average—is as foolish as to say that the action of the wind by raising waves, affects the average level of the sea.

If the medium of exchange had not been tampered with by the demonetization of silver, the increased production of currency would have kept pace with the increased production of products, and there would have been no fall in prices, Parkhurst and Borland notwithstanding.

One more explanation may help your readers to understand the present condition of things. Currency fulfils in production, the same function that oil does in machinery. Now, it is a known fact that if a man running machinery requiring one hundred horse power, uses one gallon of oil a day, to keep it running at full speed, if he increase his machinery to the extent that it will require one hundred and twenty-five horse power, he must increase the amount of oil he uses also. If he does not, he can still run, but he must run at a slower rate of speed. The same law holds good in production. If we want to increase production to keep pace with the increase of population, and the development of the country, we must also increase the amount of currency. Just now we are trying to increase production without increasing the amount of money, and the result is just the same as trying to increase the amount of machinery without increasing the amount of oil. Falling prices corresponds to the heating of the journals of machinery, and has the same effect. It increases friction and checks production. And this will go on until the people have learned their lesson.

Sociologic Lesson. No. XXXXIV.

BY HENRY M. PARKHURST.

THROWN OUT OF WORK. When machinery supplants hand labor, although it benefits the community it is a hardship upon those who are thrown out of work, especially if they are unable to obtain other remunerative employment. In the transition there is a large class whom lack of education and improvidence reduce to want. They either will not or can not adapt themselves to the new conditions. There are no individuals or corporations to whom they can justly apply with a demand for relief, either by giving them labor or sustenance. They have fallen by the wayside in the march of progression, and lie unnoticed by the throngs which sweep by them.

Individuals are not responsible to them. The machines which have displaced them can not be appealed to, and they have no rightful claim upon the owners of the machines. Commercially they have no claim whatever. Under the law of development from the survival of the fittest, they have lost their claim as fellow-workers. What remains is the claim of a human being, to be cared for by other human beings; and the proper way to make such care effective is by the action of the whole community. This is one of the recognized functions of government, but very partially fulfilled, to provide for those who cannot provide for themselves.

No adequate remedy has yet been provided in society as it is; but in a properly reorganized society it will be a primary aim to provide sustenance for all, and to provide work for all who desire it.

Walls have ears where tyranny rules and priestcraft listens —*Ouida.*

THE ADULT.

A journal for the advancement of freedom in sexual relationships, and the organ of the Legitimation League, London, England. Edited by George Bedborough. No. 1 is now ready. Contains Manifesto of the Legitimation League, Facing the Enemy, by Oswald Dawson; Prostitution and the British Army, by Victor Martell; Some Sex Problems Considered, by Orford Northcote; To the Obscure Judes and Distracted Sues, by Leighton Pagan; etc., etc. Price five cents by mail from the office of Lucifer.

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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Our Date.

A correspondent asks, "What do you mean by E. M. 397, and C. E. 1897?" Ans. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

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For Light against Darkness—
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For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
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☞ WILL Lucifer's friends, whose subscription is now expired, kindly remember the needs of the printer and send us a little "prosperity" to tide us over the dull summer reason? Postage stamps always received on subscription or for books.

We are now ready to fill orders for E. C. Walker's pamphlet, "What the Young Need to Know.—A Primer of Sexual Rationalism." In Part I. the author gives his views of the Origin of Sex; Forms of Sex; Uses of Sex; Limitation of the Number of Children; including under this sub-division the Differentiation of the Reproductive and Amative Functions and the Trend of Evolution. Also, Sexual Diseases. In Part II. he speaks of the Prevalence and Power of Sex; Clothing, Art and Literature in their relation to the fact of Sex. Price, 10 cents each.

To Extend Lucifer's Work.

In last week's issue a plan was proposed by an earnest and faithful friend of Lucifer and its work, by which plan it was and is hoped that our paper would reach hundreds and perhaps thousands of new readers. Thinking it probable that many of our friends may have failed to see said letter it is now and here reproduced:

June 13, 1897.

DEAR MOSES HARMAN,

Admiration for your work and a sense of the need of the world to become more familiar with the teachings of Lucifer, lead me to make a proposal for the extension of the circulation of the paper.

It is that one thousand extra copies should be sent for six months to new names that may be furnished you by the friends of the paper. To provide for this, and at the same time aid you in maintaining your effort, I suggest that a fund of five hundred dollars be raised, of which I pledge myself to give one hundred dollars conditional upon the rest being raised, paying twenty-five dollars for every one hundred dollars of the four hundred dollars asked for. So confident do I feel that the friends of the cause will respond to this suggestion that I anticipate the subscription of two hundred dollars, and now have pleasure in handing you fifty dollars. Cordially yours,

———.

For reasons best known to himself the writer of this letter prefers that his name shall not appear, at least not now. Since its publication the following responses have been received:

James W. Adams,	$7.00
Robert Greer, M. D.	1.00
J. M. Crane,	5.00

Believing that there are many more who feel an equal interest in the extension of Lucifer's propaganda we cordially and earnestly invite co-operation in the way indicated by the writer of the above letter. In thus saying we do not wish to dictate as to methods by which co-operative aid shall be extended, but suggest *this* as one of the very best ways to help on the much needed educational work.

"Personal Rights and Sexual Wrongs."

At last, after long waiting we have a supply of this book, the latest publication of the "Legitimation League," whose headquarters are in London, and whose first object, if we do not mistake, under its late reorganization, is "To educate public opinion in the direction of freedom in sexual relationships." This league is not confined to one continent or hemisphere, and at its last annual meeting it did Lucifer the honor of unanimously electing Lillian Harman president of the "League" for the current year.

The author of "Personal Rights and Sexual Wrongs" is Mr. Oswald Dawson, formerly a prominent member of the English "Personal Rights Association," of which the paper called "Personal Rights" is the organ. Finding the scope of that organization too limited to suit them, Mr. Dawson and others have organized another association, "The Legitimation League," of which the "Adult" is the official organ, and whose scope and purpose are shown by the books named "Bar Sinister and Licit Love," "Rights of Natural Children," and now by this latest contribution, "Personal Rights and Sexual Wrongs"—a very handsomely bound and excellently printed book of sixty-two pages. It contains four full page, well-executed photographs of Ezra Heywood, Lois Waisbrooker, and of Lillian and Moses Harman, with brief sketches of the history of these individuals, and of their connection with radical reform work.

The price of this last named book is twenty cents post-paid, when sent from this office. The price of "Bar Sinister" and of "Rights of Natural Children," is twenty-five cents each, also postpaid. To those who buy for distribution or to sell again, special rates will be given. Believing these to be very important publications and very helpful to Lucifer's propaganda, we solicit large orders from those who may feel able to do missionary work along these much neglected lines.

Debs and the Commonwealth.

The convention of the "American Railway Union" which met in this city on the 15th, to organize the "Co-operative Commonwealth" movement, has concluded its labors and the delegates have returned to their homes. Notwithstanding the ill-concealed hostility of the capitalistic press the proceedings of this convention have been pretty fully reported in most of Chicago's great dailies, and, so far as I have seen, have not been seriously misrepresented. The "Chronicle" of the 22nd gives nearly a two column report of the closing day's proceedings, of which report a few paragraphs are here reproduced:

"Five men whose names were familiar far and wide throughout the period in 1894 when the railroad traffic of the west was paralyzed by a gigantic strike, and who went to jail as the result of that famous labor conflict, were yesterday

chosen as the temporary leaders of the Social Democracy of America. The climax of the convention was reached when the count of the almost unanimous vote was completed and the members of the old American Railway union stood in their seats to lead in the thunder of applause that ensued. This is the executive board that will conduct the business of the new order until the national convention in June of next year:

Chairman—Eugene V. Debs.
Vice chairman—William E. Burns.
Secretary—Sylvester Keliher.
Treasurer—Roy M. Goodwin.
Organizer—James Hogan.

"The concluding day's session was busy and at times sensational. Twice Mr. Debs made characteristically impassioned speeches and his expressions evoked furious gusts of applause. Just before adjournment the ardor of the delegates was stirred by the singing of 'Grand Countree' and 'The Marseillaise' by Mrs. Kinsella. The opening chords of the French anthem brought every man to his feet and all stood throughout, joining in the chorus. Previous to this there had been an animated scene when Mrs. H. S. Lake sent to Mr. Debs as he st ood on the platform a bouquet of white peonies, bound with a white ribbon. A man who recollected on the instant the white ribbon of the strike sympathisers of 1894 yelled: 'Hurrah for the white ribbon!' 'Yes, it is a sanctified emblem,' remarked the president, and a storm of applause swept the hall."

The constitution adopted by the convention consists of sixteen sections, the first of which states that, "this organization shall be known as the Social Democracy of America, and its headquarters shall be located in Chicago."

Among the characteristic utterances of M.. Debs, outlining his plans, are the following:

"An impression has obtained that this project is another Coxey movement. It is not so in any sense. We are going to build a community on carefully prepared plans, as any thoughtful man would erect a building. A commission will go first to find the best adapted state for our purpose in soil, climate and natural resources. Then we will prepare plans for the colonization and build a state like a house, with a foundation deep and strong. We shall not fail—as it has been said to us that others have. I want to risk my reputation by declaring that we shall not fail.

"The state of Washington is favorably considered, and it is a good place—upon the coast, where we shall not have to depend upon the railroads. Probably we shall establish the first state co-operative commonwealth there, conducting everything within the limitations of the federal constitution. Ahead of everybody will go farmers to till the soil and sow crops; then fruit orchards will be established, and then stock ranches. We shall have the finest because contributions and pledges are already flowing in. And when we can feed our people we shall start with the establishment of co-operative industries. Shoe factories, clothing factories, one after another, will be built and the material wants of the increasing community be fulfilled. Then the ballot."

By far the largest and one of the most enthusiastic of the series of meetings held in the interest of the "Commonwealth" movement was that at Handel Hall on Sunday afternoon. Mr. Debs himself was not present—being unavoidably detained elsewhere. The large hall was densely packed and the enthusiasm unbounded, called forth by the eloquence of Mr. Thomas Mills, of the "People's University," the business office of which is at 6015 S. Halsted street. Mr. Mills is in hearty sympathy with the Commonwealth move, and seems to be doing excellent work in educating the great masses of people up to the point of seeing the need and the possibility of *self-help*, instead of looking for aid from "government" and from political leaders or parties.

I have room in this issue only to say that I was very agreeably disappointed on meeting Mr. Debs and hearing him speak. He is *no ordinary man*, and judging from what I saw and heard, of and from him, he is destined to leave a mark upon the history of this country, such as it has been the fate of very few men to make.

In next issue I hope to have more to say of him, his plans and his helpers.

Volume of Currency Again.

Referring to the article of Albert Chavannes' in this issue I would say:

As to whether there was really a "backing down" from my first position, in the reply to W. P. Borland, in whole No. 658, I will leave others to judge. My position, as I now view the matter, and as I then saw it, though perhaps not well expressed, is,

First, that the money of today is a *commodity*, bought and sold in the open market, like other commodities. Hence the common phrases, "the money market is tight," "the money market is easy," etc.

Second, that, very naturally, the price of other commodities, when compared with money, depends largely, if not chiefly, upon the volume of money in circulation, or available for purposes of trade or exchange.

Third. Under free trade in, and free production of, all commodities, including money, there would be comparatively little fluctuation of prices. When wheat advances in price, because of scarcity, farmers would turn their attention to wheat raising until the normal equilibrium should be restored. And so likewise of cotton or wool, horses or cattle, or any other staple commodity. And the same of gold and silver, or any other commodity used as money, or as a basis of currency. Scarcity of money, or a money famine, would stimulate production of money until equilibrium should again be restored.

Fourth. Such would be the result of liberty—of free competition among men and their commodities. Such would be the result of equal rights for all and special privileges for none. But our monetary system is a denial of liberty and equality. Our monetary system, our commercial system, our land system, our governmental systems,—one and all,—were not built on the plan of equal rights. Gold and silver money mean the money of aristocracy, of privilege, of inequality. Tariffs, taxes, "legal tenders," etc., all mean the denial of the basic principles enunciated in that legendary document called the Declaration of of Independence. With boundless natural wealth, and with a plethora or overproduction of all the necessaries of life, thousands and millions of people in this country are in sore distress for want of these necessaries; while a small minority of the people are accumulating wealth more rapidly than was ever known in the history of the world.

Why is all this? The answer is short and easy. MONOPOLY! PRIVILEGE! Denial of liberty and equality. The chief agency or means by which this reign of monopoly and privilege is inaugurated or effected is *money!*—gold standard money.

The remedy, then would seem to be to *dethrone* gold! Dethrone the money of the privileged classes; reduce all commodities to a level of equality; give all commodities—including the most important of them all, namely, *Human Labor*, equal right to be made the basis of currency; in other words, give us the plebeian "labor check" instead of the aristocratic Gold Dollar, and we shall have achieved a *real independence* of the monarchies and aristocracies of Europe,—which never yet has been accomplished—as well as independence from the monarchies and aristocracies of our own home production.

The Martyrdom of Man.

BY JOS. RODES BUCHANAN.

Lucifer has some excellent correspondents, who are apparently real *freethinkers*—a very rare class—for a huge majority of those who would claim that title are far from free, being still shackled by some remains of the ancient and inherited ignorance, of which I would say a word that seems to be needed.

I refer especially to Mr. Chamberlain and Mr. James.

Sometime ago Mr. Chamberlain used a vigorous and comprehensive expression referring to the condition of public opinion *poisoned* through and through by the old notions of Jewish and (so-called) Chistian theory, to which I immediately wrote a cordial response, enforcing that idea, which was *lost* among the manuscript contributions of Lucifer. But the subject is too important to be dropped, so I will try again to condense some suggestions into the narrow limits that are allowable.

Who can live in malaria without being infected? It is a desperate battle for a freethinker to protect himself from the social atmosphere. Even Mr. Harman has not entirely escaped. There is an old notion of modesty—false modesty—imposed by social jealousy, compelling everyone to depreciate himself and ignore his own claims like the pious churchman who grovels before the throne as the vilest sinner on God's foot stool. This is the established fashion for public speakers—self-depreciation—and when I gave Mr. Harman some deserved compliments, he felt bound to decline them as a poor unworthy mortal—though he must know in his interior soul that he is one of the heroes and leaders of freethought, and ought to be able to say so, for all truths should be spoken.

This is a very small matter, but a fair illustration of the pervading debasement of the human mind, coming down the ages for several thousand years from the ancient barbarian ignorance which was most fully expressed in the ancient *barbarian theology* which has ever debased and absolutely *cursed* the human race, saturating the whole soul of humanity with malignant falsehood, and destroying all sound ethics.

When the reformer attacks our brutal social conditions, he is opposed at every step by the millions, including the best educated or rather learned who really believe themselves the special champions of morality and righteousness, as did the Jews when they assailed Jesus for healing the afflicted on their Sabbath, which they had only *inherited* from the Pagans.

And many who think themselves the champions of free-thought are champions at the same time of falsehoods established by the barbarians of five thousand years ago.

Nowhere is this barbarism of sentiment so intense as in the sphere of sexual relations, which have been debased into the realm of filth and disgust, so deeply that many centuries will be required to lift them into the sphere of love, light and wisdom.

I presume the readers of Lucifer must understand this, but I fear they have not especially sought for the *taproot* of the Upas tree they would destroy, and I write now to call their attention to it—to show where it lies, and how it must be dug up or burned out before human freedom and practical wisdom can flourish.

I suppose they will not be shocked when I say the *taproot* of all that afflicts humanity today is to be found in the Bible. There we find the debasement of woman, the filthy conceptions of all things in the sphere of love, and the pervading spirit of malignity which burns out as by fire all spirit of philanthropy—for it portrays a malignant demon as divine, and the entire Universe as the home of endless agony, except only this purgatorial world, which is kept in progress only as a small nursery to supply its infinite hell with human fuel.

There is no room in Lucifer to demonstrate these assertions. But assuming them to be true (and they are the result of sixty years of original investigation) the only thorough effectual way to relieve mankind from the martrydom of the ages is to remove the Bible and make room for rational philosophy, for religion, which is but ethics, and for the boundless freedom of thought which theology forbids.

Seeing this to be my duty if possible to be achieved, my readers think I have achieved it in publishing "Primitive Christianity" which demonstrates beyond contradiction that the Bible is an anonymous and fraudulent compilation, secretly manufactured in Rome to establish the Papacy, which culminated in the Holy Inquisition, and burying in oblivion the grand reformatory work of the Jewish martyr, who lost his life in trying to supersede Jewish superstition, whose thoroughly falsified history appears in the New Testament.

Lucifer is doing a good work in chopping at some of the foulest branches of the Upas tree, but until the tap root is destroyed and philosophy substituted for superstition, the world will continue to groan in its miseries, and all that Lucifer chops will continue to form again through the coming centuries, though a few freethinkers may maintain a struggling existence in narrow limits, enjoying freedom in their own souls, though doomed to breathe the universal social malaria, and suffer from the universal social conditions, which they must be realizing now, with but little hope of amendment for themselves, while they are trying to help posterity and resisting the gloomy domination of the Bible. No radical social reform is possible while that book is held in high honor. Under its jurisdiction, neither true liberty, true philosophy, nor true ethics can be possible.

I do not deny the necessity of Lucifer adhering to its one great theme, on which it is doing good work—for I have realized the failure of the opposite policy in giving my life to all human science and all social reform, working for posterity,—though I might have accomplished ten times as much in this century with a single theme.

Lucifer is opening a new line of thought for those who may outgrow the Bible authority but may cling to some of its debasing conceptions. A graduate from the Bible school needs a wise friend to lead him out of Biblical fog into clear sunshine.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXXIV.

Thus the autumn with its gorgeous colors had come and gone. Chilly days and raw wet nights were now in order, but the glowing fire in the grates only added to the cheerfulness of the room and the closely drawn curtains closed out all that was unpleasant and dismal. Then came the icy frosts and the first snow and with it a letter from Wilbur announcing the long promised visit of himself and Mrs. Leland. Edith and Hilda were almost wild with joy and anticipation. At last! at last! this so long, so sorely missed brother was coming home to his own, to clasp them in his arms, and they counted the days and hours until he should be in their midst. But theirs were not the only hearts that beat high at the contemplation of the coming event. Imelda was scarcely less excited than were the sisters. With a tender cadence the name "Wilbur" lingered upon her lips, but not for him alone did her heart beat with joy. Mrs. Leland received no small share—her bonny Margaret's mother. And yet another heart beat high in anticipation. Osmond, when told of his mother's expected visit, had turned white to the very lips. Faint and trembling he had sunk into a chair, and for the remainder of the evening had been strangely quiet and absent-minded.

"What is it? Not pleased, Osmond?" The boy looked up into Imelda's eyes and she saw that his own eyes were filled with tears.

"Do you know, do you realize what this meeting may mean to me? My heart is going out in advance to the woman who is my mother. I know I shall love her. I know that I shall find her all that my mind has pictured. I know that I shall find in her eyes a new life; in her eyes and arms, such as I have never known. But what else will it mean for me? Great as has been the fall of respect for the man who is my father, when I contrast his life and teachings with what I have here been taught, yet for all that *he is my father!* That fact remains. The forming of new and purer ties means the sundering of some old ones, and although I can only win thereby an untold amount of good, the fact still remains that it hurts."

Imelda's hand gently passed over the clusters of fair curls as she said,

"I can but honor you for an emotion that is the surest proof of a heart good and undefiled. I feel certain that if you will follow its dictates you will soon be able to judge whether

it was affection for you which caused your father to pierce your mother's inmost soul by depriving her of the child she had nourished with her heart's blood. Can you think of more refined cruelty than to rob a mother of the babe that has lain for months beneath her heart, and that, with the most excruciating pain, and with great peril to her own life, has been born into the world? Do you think a father's affection can excel, or even equal, the love of a mother? Then think of the years of hungry yearning that have filled that gentle heart."

The boy had not answered, but throughout the evening had remained quiet, lost in thought. But after that, day by day a restlessness had come over him scarcely permitting him to remain any length of time in one place. More glaring became the father's coarseness as with a critical eye the boy followed his movements—his actions and his words. Often he found himself remonstrating with him. At first these remonstrances had elicited blank surprise, then he had been rudely laughed at and taunted that he must have fallen in love with some Sunday school Miss.

"That's all right," Mr. Leland had said. "Couldn't help being sweet on the little creatures myself. In fact am so occasionally yet, but not to the extent that it is going to interfere with any enjoyment in life. Don't be foolish, boy. Kiss the pretty soft lips and tell her pretty things to satisfy her; that need not prevent you from doing just as you please; and by no means, let me tell you, will it affect me. Girls are pretty playthings that help to while away the time, but the man is a fool who permits one of them to affect him more seriously. I have had a dose of it which I have no desire to have repeated."

Fearing a tirade against a certain woman who all unconsciously had grown into his heart he swallowed his disgust and left his father to himself. Judging his mother by those other women whose "sentiments" were the same as hers he came to wonder how it had come about that she could have linked her fate with that of his father. He reproached himself for entertaining such thoughts, but yet was unable to banish them. And so it came that often and still more often Osmond found his way to the Westcot home. Sometimes he would also wend his way to the home of the Wallaces, but as the sisters had no control there outside their own sanctum it was not quite so homelike and harmonious, not quite so natural and free. More often he would stop at their door only a few minutes to leave it a little later with both sisters under his care. Thus it was that time went by and the change, the most important event in young Leland's life, came nearer.

All day long the soft, fluffy masses had been falling, noiseless, incessant, covering hill and plain, and enveloping the world, as it were in one vast winding sheet. The merry sleigh bells were tinkling, but it was more work than pleasure to be out in the soft yielding masses of fresh fallen snow. The hearts of the young beat high in anticipation of coming pleasures, but older and wiser heads took it not so lightly. They looked more seriously at the mass of whirling fluffy flakes as they came piling down faster and ever faster until you could see scarce a half dozen feet before you, while anxiety crept into many a heart. And not without cause. Already every train was late, and there was much fear of trains being snow-bound. In the evening, when in spite of unpleasant weather our friends gathered at the Westcots' they wore very serious faces indeed. According to the dispatch they had received, informing them on what train the dear expected ones would leave Chicago, they would be due in Harrisburg the following morning at ten o'clock. If they had started at the time intended they would in all likelihood be detained many hours. If they were fortunate enough to lie over in some city there would be no harm done, but on the trackless prairies it would be far from pleasant at the best. There was no music and singing that night. Too much anxiety for merry-making, and at a much earlier hour than usual they again dispersed. Edith and Hilda's hearts were heavy as they kissed their girl friends good night. So long, O so long they had hoped and longed and waited for this brother to come, and now?— Surely, surely their fondest hopes would not be thus rudely shattered. With a mighty effort the tears were forced back and bravely they clung to cheering hope. Just as they were about to descend the stone steps leading from the front of the building, two strong arms wound themselves about Hilda's form and lifting her bodily carried her safely to the waiting cutter. Warmly and snugly she was tucked in by loving hands and just for one moment a pair of mustached lips touched hers, then the words were whispered in her ear: "Courage little girl! be brave and strong. Tomorrow evening someone else will be claiming kisses from these sweet lips. Our precious ones will surely come."

It was the first time Lawrence had put his love into words and action, and the trembling lips of the blushing maiden thanked him for the sweet cheering words.

Norman had performed the same office for Edith. To save her feet from damp and cold he also had carried her down to the waiting cutter and tucked her in beside Hilda. Then taking his seat beside Osmond, another hasty good night, and soon the tinkling of the bells were lost in the distance.

Osmond was quiet; he had been quiet all the evening. Scarce a word had dropped from his lips. It is very doubtful indeed if the girls felt more keenly than he the danger threatening the travelers. The tension on his nerves drove him almost mad. He dare not give expression to his fear. It meant so much, so much—this coming of his mother. If she should perish! With a sudden clicking sound he clenched his teeth while the horror of the thought caused him to close his eyes. Would he then be able to say, "It was all for the best"?

The dismal drive came to an end. The girls were safely seen inside their home. Osmond was next deposited at the door of his father's dwelling and shortly after Norman also was housed with the four walls of his room. When the morning broke the snow was still falling with a likelihood that there would be no change very soon. The trees were bending and breaking under their load and only with the greatest difficulty could either man or beast move about. Trains which had been due the day before could not be heard from, owing to the fact that in many places the telegraphic wires had been broken. Evening again came, but as yet no news from the expected train whereon our travelers were supposed to be.

About noon the fall of snow had ceased; a change of temperature had set in; gradually it had been growing colder until at midnight of the following night the cold had reached an intensity which was almost unbearable. This added greatly to the horror of the possible situation of the travelers, and our friends were in a fever of anxiety. With blanched faces they moved about in their respective homes scarcely able to endure the dreary hours of waiting. Again the night passed and another intensely cold day was ushered in, and not until noon did any news reach them. A message was wired from Pittsburg that the train had been snow-bound in Ohio. Rescue trains had been sent and in all probability if nothing further ocurred to cause another delay, the train would reach Harrisburg by Thursday evening where it had been due Monday morning.

Impatience must be curbed. Another night and day must pass ere they could hope to fold their loved ones to their bosoms. But tedious as the hours had moved, the day was at last nearing its close, only a few more hours and then?— Just as the clocks were striking the hour of nine the puffing monster came steaming into the city with its load of human freight.

To be continued.

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The World.

Fashion, the world, society, to me
These ever are as some brave board outspread,
Where men and women feign to feast, unfed;
Smiling and gay, yet holding in each eye
The piteous glare of hunger's agony.
Ah! this alone is death, and these the dead;
And yet men call it "life" plying, instead,
The child-like soul that loves simplicity.

A padded pomp, chill state, a gaslight glare,
The bitter sweet and dust of discontent,
Soul-hunger and a secret nose dare broach—

These are thy wages, world, thy servants wear
Upon their brows the stamp of manhood spent—
Lost innocence, and haunting, vague reproach.

—*J. William Lloyd.*

Plumb-Line Penographs.

BY E. C. WALKER.

Why do so many Freethinkers so soon grow indifferent to reform work? One reason is that their Freethought is almost purely academical; they have not thought of applying their ideas in every-day life. Clinging to the moralism of the religious system whose theology they reject, they are indistinguishable in the mass of practical devotees. They vegetate; they do not live. Passively, at least, they are against liberty, and so are not unpopular, for today orthodoxy is moral, not religious.

* * *

"Victoria receives the loyal devotion of her subjects." That is a newspaper heading, ancent the Jubilee. The subject is, as the term implies, in subjection, hence he is a mere automaton; he has no choice; he *must* be devoted, "loyal." As Victoria has less control over the lives of the English people than the president of the United States has over the lives of the people of this country, it follows, that if the English people are the "subjects" of Queen Victoria, the people of the United States are the "subjects" of President McKinley. The conclusion is not far amiss.

* * *

Honesty in love is at a discount. Men meet with austere faces and speak of "virtue" as the dearest possession of the soul, and then each goes out and lives a life condemned by his lips and the lips of his fellows. Women do the same. It is a game of "I'll fool you and you may fool me." It is all right to make love behind the back of the husband or wife, but if the husband or wife knew and consented he or she would be looked upon with contempt by the purloiner of sweets. Such is the fruit of centuries of religious misleading and moral misteaching. Frank free love, free love for women as well as for men, is the only hope of salvation from hypocrisy and rottenness.

* * *

Captain Chapman, the notorious police thug of New York, has again projected his malodorousness into the nostrils of decent people, by ordering the wholesale arrest of all women found out of doors after a certain hour. This, we are told by the press, has already resulted in the gathering into the police net of several respectable women whose occupations force them to be out late at night. It is perfectly safe to say that no crime of this kind which Chapman may see fit to commit will lower him in the estimation of the present city "reform" administration. No woman not of the aristocracy has any rights which New York's enthroned "moralists" are bound to respect. But some day that gang of "respectable" roughs will move out in a hurry. They are piling up sins against a day of judgment that may come very soon. If Tammany has half sense "reform" will soon be dead in New York for many a day. It is dying, let us hope, self-stricken by Roosevelt, Chapman & Co. But will change of political masters result in a *permanent* betterment? No; the foundation is of the rotten stone of Imposed Authority, and the master builder was Superstition, worshiped alike by Republican and Democrat, by Mugwump and spoilsman, by partisan and non-partisan, by Christian and Infidel and Nothingarian. But the light is slowly spreading.

* * *

A correspondent of Lucifer says, "Nature makes no mistakes." And he says this at the conclusion of an argument intended to show that another writer is mistaken! Inasmuch as man is a part of nature, it inevitably follows that if Mr. Kerr was in error, as Mr. Slocum asserts he was, then nature *does* make mistakes.

It can only rationally be said that nature makes no mistakes when it is taken for granted that nature has no intentions, no plans, no schemes. Such is the fact, but looked at from the view-point of man, of his needs, of his happiness, nature teems with mistakes. The same is true when nature's workings are considered in relation to the needs, to the happiness of the other forms of life. The trouble with Mr. Slocum is that he has transferred to his fetich, Nature, the imagined perfections given by the Theist to his fetich, God. They worship at the same shrine, differently named.

"There will always be sustenance sufficient on earth for all the children of earth." This is true only when it is interpreted to mean that while one class of earth's children is cunning or strong enough to live on the other classes it will survive, although even then multitudes of the individuals of that class will perish miserably because of lack of sustenance. Taken as it stands, Mr. Slocum's assertion is too preposterous for serious refutation. In the sea it is answered, where not one in ten thousand of the fishes born reach maturity. In the forest it is answered, where there is not room for the development of one in ten thousand of the young lives planted or prepared for planting. In man's kingdom, greatly superior intelligence mitigates somewhat the fierceness of the struggle, (as regards production and exchange) permitting the survival of a larger number in the same area from age to age, but the outcome will be the same—the area being limited, the capacities of reproduction unlimited—in the end the destructive checks will operate if the preventive checks have not been used. This is axiomatic.

Freethought "As She is Taught" in Oregon.

BY LILLIAN HARMAN.

"The Torch of Reason" says "The principal free love organ of Chicago" has misrepresented the Oregon Secular Union. In so far as my statement regarding its president is concerned, I cheerfully and gladly admit that I was mistaken. As I said in my letter to Mr. Geer, in which letter I gave the causes of my misapprehension, "'It is better to be right than to be president,' is an old saying. There have not been many occasions in my life when I would rather be wrong than either right or president, but in this instance I am glad to know I was wrong."

I am very sorry I cannot go on and say I was equally wrong in other statements made in that article. But, unfortunately, the Oregon Secular Union has taken a position utterly opposed to tolerance and honesty. "Many of our active members use tobacco and some, we are sorry to say, drink intoxicating liquors occasionally," Mr. Hosmer admits. "But," he naively adds, "some of these very workers were the most active in adopting the amendment to our by-laws which debars teachers and lecturers, (not members) from the use of these poisons"! Of course. Every one who has watched the prohibition movement knows that it is made up principally of two classes: On the one hand, the intolerant fanatics who think the world should be governed by the elect, of which they are the bright and shining lights, and on the other hand, of a large class of the weak and incapable, who feel that they are unable to control themselves and believe the rest of the world to be equally lacking in backbone. Knowing their own moral weakness, they hope by lip-service to attain the semblance of "respectability."

It would appear that the Oregon Secular Union is organized into a little church in fact as well as in name. The "teachers and lecturers" hand down their garnered wisdom to the "members" who are not to presume to teach anything which they have learned unless they pass the required "examination" and obtain a "license." If every other member should drink and smoke it could still be called a strictly temperate organization, according to these requirements. Vicarious virtue is a very convenient article to have in the Secular family.

Mr. Hosmer betrays the ignorance of isolation, if not the intolerance of Pharisaic youth, when he says "Free lovers will willingly associate with those who are opposed to their doctrine," but those who do not believe in free love will not remain in an organization where even the minority are free lovers. I am happy to be able to give a better testimonial to the tolerance of conservatives than would be possible if Mr. Hosmer's statement were true.

Mr. Geer says that when in Chicago he "associated with people of that belief [free love] just enough to satisfy myself they are mistaken." Very good. But on what evidence was Mr. Geer so easily satisfied? He called at our home a few times. On each occasion there were from three to twenty others present, and the conversation was of a general social nature. The first time he called was without invitation, so far as I know, though he was quite welcome, as is everyone. (I mention this fact merely to show that we were not wickedly endeavoring to associate with him and thus contaminate his morals, or thereby shine by the reflected light of the President of the great moral organization of the Pacific Coast.) Mr. Geer adds: "Mr. Harman and I have always been on the best of terms but in all our conversations the subject of free love was never mentioned." It will be seen that it is very easy to convince Mr. Geer of the erroneousness of a belief in liberty which he does not hold.

The Oregon Secular Union has the undisputed right to be taught only by those having the "moral" qualifications which it aspires to; we who are not, and do not desire to be, members, have the right as well to express our opinions of such qualifications. The "Torch of Reason" carefully avoids giving the name of the paper in which my criticism appeared. Does it fear that some of its readers may want to learn something of the tabooed "doctrine" of free love?

The "Torch of Reason" is published weekly at Silverton, Oregon. Those who believe in "unlimited liberty of thought" in its prescribed limitations, will find it just the paper they want.

Morality and Sex.

BY JAMES W. ADAMS.

A perfect system of morals cannot be inaugurated while enforced ignorance upon the relations of the sexes is the law of the land. We must have liberty to investigate along lines of individual thought—and when I say liberty, I mean that liberty which is born of enlightenment. Each has the right to determine for him or herself that which he may or may not do, and it is not only my duty but the duty of society to protect them in this right no matter how antagonistic to prevailing sentiment.

Let us candidly compare the systems advocated by Lucifer readers, and learn if we can which system is most worthy of adoption by earnest truth seekers. Marriage, as it is, with its legitimate fruit—brothels, saloons, penitentiaries, lunatic and imbecile asylums, poor-houses and hospitals, drug-shops, infanticides, foeticides, premature decay and other concomitants in the living hells called homes, is deplored by all. What marriage will be under freedom is purely speculative, and so, too, of Dianism and variety. All agree upon "natural selection" but disagree as to its interpretation or application. Marriage says, one man for one woman, and vice versa, and a continent life until church sanctification and state regulation open wide the floodgates of passion. Dianism says, a continent life except for procreation. Variety says, a free field and an open search for the highest and best.

If a continent life is the *summum bonum* of mundane blessings then nature made a mistake in endowing us with amative desires and sexual organs. The fact that nature fixes a limit to the child-bearing period and does not divest woman of amative desire, mammae, and sexual organs clearly shows that they are to be used. The fact that many women who during the child-bearing period were cold, listless, irresponsive to the husband's caresses, after the "change of life" suddenly develop amative desire in excess of that felt by the conjugal partner, is *prima facie* evidence that intelligent guidance, and not repression, is the royal road to earthly happiness.

It is an open question whether repression (continence) is productive of greater evils than unbridled passion. Sexual desire may be compared to a mountain stream easily checked at the outset, but since the fountain continually sends forth its waters the dam must be continually strengthened, and it is only a question of time when one of two things is inevitable: Either the fountain is submerged [forced to find another outlet] or the dam is swept away and the flood leaves desolation in its track. Variety would first dam the stream, then by intelligent guidance control the sex-life, so that unwelcome children, shattered nerves and bitter recriminations would no longer curse the race.

If one man for one woman and vice versa is the law of nature then association in *any* form with any other than the selected one, is a transgression of that law; hence hugs and kisses should be denied, hand shakes forbidden and kindly thoughts eradicated, for thought is a wonderfully operative factor in the realm of sex.

If one man for one woman be the only rule it is logical to add, "one and inseparable, now and forever without equivocation or mental reservation"—a kind of Aunt Jemima sticking plaster. But since monogamy, like "prohibitition," says, "touch not, taste not, handle not," how am I to determine which plaster is the "one among ten thousand and altogether lovely"? Surely not by sitting down and, Micawber-like, "waiting for something to turn up." Nature's analogies are safe guides—to other truths. Why then should we not apply the scientific method in this as in all other problems?

Science learns only through *experiment*, and by repeated verifications. It sifts and weighs the evidence. A jury, before accepting evidence, considers the credibility of the witness; that is, first, his character for truth and sound judgment, then his opportunities for knowing whereof he speaks. To illustrate: Suppose a jury is sitting in judgment upon persimmons as an edible fruit, and two opossums of mature age and equal in intelligence are witnesses. One testifies that in the hey-day of his youth he foolishly ate one persimmon—that it was bitter and so puckered up his mouth that he vowed to forever eschew persimmons, and that he had kept his vow. The other testifies that he has spent many an evening searching for the golden fruit, and that the very thought of persimmons makes his mouth water; and that when they are ripe, no matter how dark and stormy the night, his legs invariably carry him to the nearest persimmon tree. Each witness speaks from experience. And so also of men.

One man for one woman implies that there is but one man in the universe that can vibrate every chord in each woman's being. Let us suppose woman to be a multi-stringed instrument, and that one man vibrates but a single chord, another a score of chords, another a hundred, another a thousand and so on. It is needless to ask which of these evokes the sweetest response. This is unity in diversity. This is variety. This is the law of attraction and repulsion, whether we recognize the fact and take advantage of it to soften the asperities of life, or ignore it and become as Wandering Jews in a land wherein nature has provided a bounteous feast and invites all to freely partake and rest 'neath sylvan shades.

One man for one woman is at variance with facts of every day life, demonstrated everywhere by the law of growth. He who grows takes an advanced position and the companion must keep step or lose companionship. A man and woman *may* grow in the same direction and at the same rate. If this were the rule monogamy would have a firm foothold. As a rule we find wife and husband growing in different directions—as well as one faster than the other, and often there is a gulf between them so wide, that it is impossible to bridge it. Hypocritical smiles and perfunctory words and acts only make a bad matter worse.

I can conceive but one condition under which people can be as near and dear to each other day in and day out, for a series of years, and that is a condition of *arrested development*. Though seemingly still, at times, all nature points to change. Our affections, loves, hopes and fears ebb and flow with every change of environment. In the light of our hopes and fears, and with the knowledge we possess, it is safer to say that when man knows himself, when his every function and faculty is unfolded, when he realizes that life holds no higher object than that of contributing to the happiness of others, and that he who renders others happy is happy himself, then, and not till then can there be a complete union of man and woman.

This may be but an Utopian dream, but until it is practicalized man can be but a wayfarer upon life's tempestuous sea, driven hither and yon by adverse wind and tide, hoping some day to find surcease from the irony of fate in the sheltering arms of a loving woman whose presence, even, is a benediction to his way-worn soul.

The "Sexual Embrace" (Spell it with golden capitals!) is earth's choicest blessing; but *beware!* lest it become the most damnable curse that outraged nature can inflict upon her misguided children. If there be a heaven, within whose amaranthine bowers can be enjoyed sweeter and tenderer emotions, deeper and purer sensations, brighter anticipations and higher inspirations than are vouchsafed to man whilst nestling in the arms of a woman responsive to his holiest thoughts and highest ideals, then give me that heaven and close the portals for all time.

If there be a hell more lonely, more loathsome, more hateful and soul-blighting than that of being confined with, or tied to, an unfortunate victim of bad heredity, of miseducation and of misdirection, then may I be delivered from that hell.

"The Right to Work."

BY H. E. ALLEN.

In H. M. Parkhurst's last sociologic lesson the opinion is advanced that no person has the right to require the opportunity to work.

Let us analyze this view for a moment. Under barbarism all have practically equal opportunities to gain a livelihood. But society, under so-called civilization is responsible for the wide inequalities that we see today in these opportunities. Yes, society has actually encouraged these inequalities by regarding property rights superior to human rights and allowing private monopoly of the necessities of life.

Now, mind you, society has taken away from millions the opportunity to gain a living which they would no doubt possess had not society interfered. Yet, Mr. Parkhurst has the gall to affirm that these starving people have no right to require of society the opportunity to gain a living by work. They have no right to ask a penny from the robber that has taken their all!

I regret exceedingly to see Lucifer's space taken up by such economic rot as this. "A man living alone has manifestly the right to work," says Parkhurst. Bright idea! This is equivalent to saying that if a man was shipwrecked on a barren island and could find no article of food but oysters he would have a right to eat oysters. Who would deny him the right? And if he could not live off the labor of others his stomach would be pretty apt to admonish him that he must hustle or starve.

What is this thing society that forces starvation on some and wanton luxury on others? That fastens a saw-log to one and a balloon to another and bids both arise equally? Is it not one of the great, big shams of the day? Proudhon says society under civilization should have no other object than *liberty, equality* and *security*. We are not associated for the sake of property; property is *anti-social* and is not a natural right.

"It is eternally true that nothing is right," says Wayland, "that produces directly or indirectly, human misery or pain, and private capital does this, and has done so since the world began."

I am inclined to believe that the two Parkhursts—one in theology the other in economics—are both ancient numbers. In economics the world has been moving along on the limited express while I fear Lucifer's sociologic writer has been aboard the way freight.

He seems too anxious to defend the present order of things, and no doubt feels out of his element writing for such a constituency. His utterances remind me of a sentiment recently set forth in the Chicago "Tribune" which advised its readers to sprinkle strychnine on the "hand-outs" for tramps, while at the same time it is doing all in its power to defend and intensify a system that makes tramps. To say that a human being has not the right to demand work when society has taken away such opportunity is on a par with the "Tribune's" utterance.

Berwick, Ill., June 25, '97.

[Free expression of honest thought is Lucifer's cardinal principle, or rule of action. Hence while I do not agree with the writer of "Sociologic Lessons" in his views on economic questions I concede his right to a small part of Lucifer's space in which to tell our readers what he thinks upon these topics. That a correct solution of industrial and economic problems is very necessary to the right solution of the sex problem—the race-culture problems to which Lucifer is mainly devoted—needs little argument, and if Mr. Parkhurst believes that he can help to solve these perplexing questions I recognize that his helpful work in Lucifer's main contention entitles him to have his say in his own way. As often stated before, we can give comparatively little space to economics and finance, and hence the request is here repeated that *no long* articles on these questions be sent us—also that none but *courteous* language be used in discussion. Remember, please, the old Latin maxim, *Suaviter in modo*, etc. M. H.]

LUCIFER, THE LIG HT-BEARER

CHICAGO, ILLINOIS, JULY 7, '97.

M. HARMAN, EDITOR AND PUBLISHER.

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Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897"?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, July 6. Dr. C. S. Wood will read a paper on the Control of Sex in Reproduction.

THE EUROPEAN agency for Lucifer's publications, is at Cranbrook House, High Road, Chiswick, London. Care Arthur Wastall. All orders sent through this agency will receive prompt attention.

To Extend Lucifer's Work.

"New York, June 24, 1897.

"FRIEND HARMAN:—I observe with much pleasure the offer of Mr. —— —— in Lucifer of June 23, to start a fund of $500 for distributing sample copies, and I will second the motion with a pledge of fifty dollars toward the same object. The half of it I send herewith. The proposition is to send 1,000 extra copies weekly during six months to new names, which would mean 26,000 sample copies in all. From my experience in such matters I would by all means advise that they be pretty widely distributed. I would not send all to only 1,000 persons during six months, nor would I send to 26,000 persons—only one sample to each; but by distributing all so that each new name should get one sample per month for four months would be probably the best system. Thus too many would not be wasted on persons who could not be made interested in the paper, while those who might be induced to subscribe would not be so likely to forget it if reminded about four times in as many months.

"It is wise to stimulate their interest now and then rather than satisfy it steadily for several months. I hope many others will come forward to insure the success of this very practical and sensible method of sustaining the paper. Yours truly,

E. B. FOOTE, JR."

There is force in what Dr. Foote says. We will cheerfully devote the money sent by each contributor to the method which that contributor deems best. Our experience has proved to us that money paid for trial subscriptions has been of much greater service to the paper than that given in straight donation. Some of our very best workers have become interested in Lucifer through a trial subscription sent by a friend.

H. E. Allen, Berwick, Ill., writes:

"I wish I could do something to help secure the offer made in last Lucifer but I am not able just at this time. Last week I sent in forty-five subscribers to the 'Appeal to Reason,' Girard, Kan., and paid for all of them six months. The trouble with me is, as I am now situated, I do not know *three* persons in my entire circle of acquaintance that I consider possessed of sufficient *sense* and *liberality* to take and pay for a copy of Lucifer. I am sorry to say it but such is the case."

When a friend is able and willing to pay for subscriptions to Lucifer the fact that he is not personally acquainted with many who would appreciate it need not deter him from such contribution. Others who have not the money can send in names and thus balance matters. Or, the money may be used as Dr. Foote suggests.

Theosophy.

The eleventh annual convention of the "American Section of Theosophists" closed its sessions in this city Sunday June 27, at Steinway Hall. Delegates were here from many parts of the United States and some from Europe and from India, the most distinguished among whom was Mrs. Annie Besant, the most famous living apostle, or expounder of the cult known as Theosophy—"Wisdom Religion." With her, as traveling companions, came the "Countess Wachtmeister" and son, of Sweden.

Since the close of the convention Mrs. Besant has delivered several public lectures to large audiences, the most noteworthy of which was that at Central Music Hall Monday evening, June 28 upon "Man's Invisible Bodies." The lecture was illustrated by stereopticon views showing what the speaker claims as the revelations of science in regard to the composition and appearance of the "astral and mental bodies" possessed by all human beings. Wednesday evening at "All Souls Church" Mrs. Besant discoursed upon "Man the Master of his Destiny," and on Friday evening, July 2nd, she is billed to speak at Steinway Hall upon "Brotherhood, the Necessary Basis of Society."

Our space for this issue being already full, we shall be obliged to postpone the further report of the lectures, and of the impressions made upon Lucifer's scribe by the former business partner of Charles Bradlaugh, now known as the "High Priestess of Theosophy."

"The Blight of Respectability."

Remarkable, and in some respects as startling as "Conventional Lies," which gave Dr. Max Nordau his first notoriety outside of his own country, is the publication just issued from the University Press, London, entitled "The Blight of Respectability; an anatomy of the disease and a theory of curative treatment." The author, Geoffrey Mortimer, is a direct and forcible writer and he flays conventional society mercilessly. Hear what he says of respectability:

"Respectability stands for gentility, and the genteel folk are not often of the orders aristocratic and proletarian, but of the bourgeoisie. To call a decent, intelligent man respectable is to dub him genteel, and to label him so implies that he has reached about the lowest level of mental degradation. Would it not be an act of sheer defamation of character to describe Ben Jonson, Shakspere, Dryden, Fielding and Burns as "respectable men"? No great man has ever been, or ever can be, of the respectabilities, for the simple reason that the great are not ordinary, and the ordinary alone are respectable."

Here are some more sentences picked at random from the book:

"Nobility of character and a reputation for respectability, the two things are utterly incompatible.

"You cannot be at once highly respectable and progressive.

"Respectability is one of those dull and sordid sins without charm.

"All good, regular conduct was once bad and irregular. But originality and irregularity are abhorred of the respectable class.

"There is perhaps no better instance of the moral blight that respectability has upon the middle-class mind than the treatment of Mr. Bradlaugh, not only at the hands of rabid sectarians, but by timorous and respectable rationalists and utter indifferentists.

"To live respectably, as the world deems respectability, is to live a lie. No man or woman with a part to play in life can play it well if they are constantly exercised as to what people will think—people, in this instance, standing for Respectability.

"We have clothed the innocent nude, and taught them shame, and in making them respectable we have annihilated their pristine morality, and substituted western cant and indecency.

"The black shadow of the plague of Respectability is over love and the relation of the sexes, and women suffer more than men from this terrible blight. Respectability isolates the sexes before marriage, and only allows them to discover each other's idiosyncracies, caprices, and foibles when they are inseparably united ankle to ankle and wrist to wrist, to hobble on through life, and pretend that they are enjoying the penance. I do not say that the shackles *always* gall. It is almost a sheer question of chance if they do not.

"For this fearful uncertainty Respectability is much to blame. Girls are immured and guarded, like vestal virgins of old; there is no wholesome widespread social commingling of the sexes. Boys are free; but what is their liberty worth to them, when girls are watched, chaperoned, and secluded at the very age when their society is most sought by the youth of the opposite sex? This nunnery system is practically restricted to the middle-class Respectables. What is its effect upon the morals and the weal of the order? Most disastrous. The young man, in a very large number of instances, gains his knowledge of womankind among the flashy, flighty, and even more undesirable specimens of the sex. He meets the Little Muddleton Road girls at parties occasionally, but if he walks home from chapel with one of them, Paterfamilias or Mamma intervenes, and cuts short the friendship, or they want to know the young fellow's 'intentions' toward Ethel. His own parents tell him he is too youthful, or too poor, to think of wooing yet; and I have even known mothers who excluded all girls from the house for fear that their sons should fall in love prematurely."

"L'Humanite Nouvelle."

Almost simultaneously with the announcement of the suspension of the publication of "Our New Humanity," comes the first number of "L' Humanite Nouvelle," a monthly periodical published in the French language at Paris, France. The similarity of the names would suggest the idea that "Our New Humanity" has been reincarnated and has commenced a new existence in another (hemi)sphere and in another language. "L' Humanite Nouvelle" calls itself "an international review of science and art." The May number, (which was kindly sent to Lucifer from London by George Bedborough, secretary of the Legitimation League) contains a number of articles by excellent writers on sociologic questions. The first article is "A Study of the Evolution of Primitive Religions," by Elie Reclus. This is followed by a translation from the English of "The Moral Evolution of Sex," by Patrick Geddes and Arthur Thompson. Other interesting articles are extracts from Jean Greve's forthcoming book "L' Etre Social" and Camille Lemonnier's "L' Homme en Amour." The price of the magazine is 15 francs ($3) a year. The office of publication is 5 impasse de Bearn, Paris, France.

Ask your newsdealer to order a few copies of "What the Young Need to Know." It is a good seller.

One or Many Loves.

BY E. B. FOOTE, JR., M. D.

[*Concluded from last week.*]

The anonymous author of a very radical book on "The Truth About Love" says, "We must of course preserve monogamy as the highest type of sexual relation; (under its sanctions certainly the most worthy nations have flourished) but in addition we must make allowances for human weakness and human necessity. . . . . The highest type of womanhood is the one who surrenders herself to continue the race—the one who relinquishes all other delightful occupations of woman in order that humanity may be continued and perfected on earth. She is the most glorious type of woman. In future ages the mother will be idolized; she will be set up as the goddess of this planet," and so on for two or three pages he praises the high estate of the woman willing and fit for maternity, but he equally recognizes that this cannot be the lot of all, and his love philosophy is broad enough to provide for all normal instincts and pleasures—"based upon human nature as it is." This liberal policy would permit everyone to make the most of life in his or her environment. Those fit, able and circumstanced for monogamic family life should be encouraged to enter upon it, and he would even prohibit divorce and discountenance adultery, for the sake of pure breeding. Yet he says "altogether we should work for a healthier state of public opinion which would admit to every human being the satisfaction which their senses, affections and emotions require," . . . . and "every form of the sexual relation actually existing should be honestly recognized by society as an indispensable part of the social machine—made to subserve social uses."

Since that book was written divorce has come more and more to be recognized as one of the necessary adjuncts of monogamic family life in the most progressive nations, and for the encouragement of establishing homes it has proven advisable to permit their breaking up by the unfortunates who have made serious mistakes, in order that those of homing instincts may try again to adopt the mode of life best suited to their inclinations and the propagation of the race. We need more rather than less of divorce. Of course the more permanence in monogamic life the better so long as its best features can be maintained, but to protect it against its worst aspects and the rearing of children of hate and accident in unhappy, demoralizing travesties of homes, it is certainly necessary to provide for undoing errors and readjusting human relationships in accord with varying attractions.

Recognizing marriage and divorce, and thus making due provision for propagation by those so disposed, custom may as well sanction and law ignore the transient attractions and relations of those inclined to variety and promiscuity. The last writer quoted and most other unbiased students of history find that all sorts of sexual relations have existed in all ages, and even those most tabooed have survived the persistent and renewed assaults of moralists. Religion and moral sentiment of today "ignore one of the most potent facts in human life. Sexuality is put aside as degraded, filthy, unclean, and the result is that it becomes so. . . . . It is the means of spreading disease and confusion all through the social life of Christendom. . . . It poisons the life of the chaste mother and the unborn child." (From "The Truth About Love.")

The highest aim of the efforts for uplifting humanity by establishing a one-idea system of sexual relations based on a mistaken and unphysiological view of dominant natural forces, has thus defeated itself. Children are too often the product of accident in hellish homes, born of mismated parents held together by law, and blighted before birth by contagious, poisonous diseases that can never be eradicated so long as irregular, clandestine and demoralizing promiscuity is the only recourse for irrepressible animal propensities. Man remains mainly animal, in spite of attempts to make him mainly angel, and the only effectual solution of the sexual problem must be either by rational recognition and regulation of the needs of

man as an animal, or his conversion to the angelic state in this domain by operation for the abolition of manly elements.

It must be either sanctify or crucify. Man has tried both ways during thousands of years, and yet he is not happy, but he has now a scientific knowledge on which to base a new effort toward rational instead of superstitious sanctification, and so there is one more chance for him. In a recent book entitled "The God Idea of the Ancients," by Eliza Burt Gamble, is a very interesting chapter on "Pire and Phallic Worship" in which she shows that during four thousand years gross phallicism substituted a high and pure form of worship of the creative principle, that man lapsed into superstition, sensuality and degradation through gradually increasing dominance of the male element, religion became degraded and human nature corrupted by the subjection of female instincts and the deification of brute passion.

Christianity involved an ascetic reaction crying out against all sensual gratification "Crucify it," but it has had two thousand years in which to make this salvation-by-asexualization war-cry, and not even a majority of its own converts are reformed according to this ideal.

It appears to be the lesson of history that man has vacillated like a pendulum, tacked this way and that, and gained some wisdom by sad experience in the errors of one-sided courses. Having mangled and mutilated himself by asceticism, and on the other tack exhausted himself by excesses; having once worshiped the female principle and perhaps suffered too much from domination of feminine ideals, and again set up the masculine element as supreme power and let male propensities run riot in celebrating its ascendancy, it would seem as though it were time to effect a compromise between the contending forces of Yoni and Lingham, between creative love and animal lust, between asceticism and sensualism, and discover a possible safe, serene and peaceful course of life.

Mrs. Gamble believes that an ancient people reached a high state of civilization under pure nature-worship when the female attributes were regarded as the highest expression of the divine in the human, that woman was then regarded as the head and crown of creation, the first emanation from Deity—the representation of Perceptive Wisdom. The fall of man came about through the substitution of male gods, and promoting the idea that woman was made for man's use and pleasure. If this be true it shows the unwisdom of partiality, the mistake of adopting one-sided ideals, the impossibility of transforming the human to divine, of making gods of men, or on the other hand of permanently degrading woman to the position of a subservient tool of man. Let men and women learn from science instead of superstition to understand their positions in life, to appreciate each others' needs, abilities and hopes, and if they do not always reach the beatific state of mutual worship, there will at least be less of self-worship and less unprincipled contention between the male and female principles.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXXV.

Heaving bosoms, concealing madly beating hearts, were hidden under the heavy fur-lined wrappings. In the excitement and bustle of the jostling throng our waiting friends greatly feared missing the travelers in the murky light, but just as the train was again pulling out, Imelda espied a lady and two gentlemen who seemed hopelessly seeking someone, judging from their hurried glances. Quickly walking up, that she might the better look at their closely muffled figures, she was recognized by the lady traveler, and,

"Imelda!" broke from her lips as she stepped forward and folded the girlish form in her arms, kissing her again and again.

"Dearest Mamma Leland!"—and the kisses were returned with interest. When released it was to be again enfolded in a pair of stronger arms—this time a perfect bear's hug. Then followed hasty introductions. Several more embraces, wordless, but nevertheless speaking volumes, and then Norman spoke:

"Save the caresses for an hour later; they will keep, I am sure. This weather is not at all inviting, so pile into the waiting sleighs, that we may go where a welcome is prepared for you."

"One moment,"— It was Wilbur's strong pleasant voice. "I make bold to bring you a fellow traveler who has been of great value to us. Mr. Paul Arthurs, I think deserves a better fate than to be left to the tender mercies of a cheerless hotel on a night like this." These words were followed by a hearty invitation and welcome. At first Mr. Arthurs protested against intruding so summarily on perfect strangers, but was shortly overruled, and a few minutes later the sleighs were flying over the smooth surface of the already beaten track, and in a very short time the piercing night air was exchanged for that of the warm rooms at the Westcot mansion. Willing, friendly hands were assisting each of the travelers to warmth and comfort. Mrs. Leland was supplied a soft warm robe, a loose wrapper from Imelda's wardrobe. As there was no possibility of procuring their trunks before morning, dry hose and furlined slippers were provided for the weary nether limbs. After a refreshing bath Imelda's deft fingers neatly and tastefully arranged the tired woman's hair. Then telling her that she looked ever so much better than a half hour previous, she escorted her to the parlor to find that the men had just preceded them. Both the gentlemen guests had been supplied from Mr. Westcot's wardrobe, and they looked fresh and bright enough to give the impression that they were there for an ordinary social call. Wilbur's eyes lit up with a bright gleam as Imelda entered. Without a moment's hesitation he held out both hands and drawing her close, held her face where the full light of the chandelier overhead fell upon it—for a minute drinking in the full glow of her beauty, watching the rich color come and go in the fair cheeks. Then taking the sweet proud face in both his hands he kissed the ripe ruddy lips, once, twice and thrice.

"Now," he said, "I want a look at *someone* in the——daylight I almost said; 'tis the gaslight, I mean, which is almost as bright."

Norman was standing near, leaning with his elbow on the piano, watching the scene before him with a warm light in his eyes. Understanding well who Wilbur's "someone" was, he stepped forward and extended his hand with a pleasant, happy smile lighting up the handsome manly countenance. For a few moments the black and blue eyes met, each reading in the depths of the other's soul; each satisfied with what he saw and read there. It was a moment, "When kindred spirits met," when "soul touched soul." As they stood there, man to man, hand clasped in hand, each knew and felt that he had found a friend worthy of the name, and when a woman's soft hand was laid on theirs, as if in blessing, it was Norman's lips that touched the woman's hand, but Wilbur's dark face was laid close to hers, and as their lips met the whispered words fell upon her ear:

"Imelda, gem of women, in this precious brother you have found a jewel worthy of the finest setting. You have been a sweet and successful teacher."

With the pure love-light in two pairs of eyes reflected in her heart she turned to leave them together. Little gushing Alice was just getting through making Mrs. Leland welcome when the eyes of the latter fell upon a sweet face, lit up by a pair of dreamy hazel eyes. Something in the face struck her as familiar, but she was unable to place it. The girl saw and understood and was in the act of moving forward when Imelda caught the look on Mrs. Leland's face. In a moment more she stood at Cora's side, laying her face to hers she said:

"Do you understand?"

"I do," Mrs. Leland replied. "It is your sister." Here again after a few moment's conversation Imelda had the satisfaction of knowing that two hearts, both dear to her, would meet and love.

In glancing about she espied Edith deep in conversation with the stranger, the traveling companion of Mrs. Leland and Wilbur. He was holding her hand in a close clasp and looking into the dark eyes in a way wholly surprising in a stranger on such short acquaintance. The color was coming and going in the sweet face and her eyes had in them most plainly an answering warmth. He certainly was a very handsome man; one that any woman would be apt to turn and look at again when meeting him in a ballroom or on the street. Fair, with a light curling silky beard and a free open countenance; tall and well proportioned he was a picture of manly beauty. Edith looking up and, seeing her friend's perplexed and wondering gaze, smiled and beckoned,

"You are surprised, I see, at our seeming unwarranted familiarity, but do you remember the day when Cora made her first appearance downstairs after the accident, and we were weaving such golden plans for our future? Well you also remember that Hilda spoke of a gentleman we had met in one of our summer vacations in the mountains? I see you *do* remember. I had thought the friendship of Mr. Arthurs was to be only a pleasant memory when lo and behold I recognize him in this traveling companion of our loved ones, and to make the surprise more complete, Harrisburg was his destination, as he was coming here on matters of business and intended remaining in the city for some time."

Imelda expressed her delight in finding in him a friend of her friends, and was about to move on when Mr. Arthurs asked for Hilda. That maiden was discovered serenely smiling and rosily blushing while listening to some, from all appearance, highly interesting tale of Lawrence Westcot's. Edith forthwith drew her new found friend in the direction of the two.

With a happy smile upon her face, reflecting the sunshine of her heart in her eyes, Imelda was flying from group to group when they suddenly rested upon the sad face of a boy whose form was half hidden in the heavy curtain of a deep bay window to which he had withdrawn himself. In a moment she saw it all. The boy had requested not to be introduced to his mother at the depot. He would wait a more favorable opportunity.

"It would only excite *her*," he said, "and be very *unsatisfactory*."

His request had been granted, but in the excitement that followed he had momentarily been forgotten. Not dreaming that her son might be among this group of bright intelligent people Mrs. Leland was giving her every thought to winsome Cora whose heart was being drawn out to meet hers in glad response.

Imelda crossed the room to where Osmond stood, his eyes filled with tears as she approached,

"Why so sad, my boy? Cheer up! Do you think you are now ready to look into your mother's eyes?"

"My mother! how strange the words sound; but I am afraid!"

'Afraid! Afraid of what?"

"Of the disappointment that may possibly fill them when they rest on me. It would *hurt* if there should be but a momentary reflection therein."

Imelda's gentle hand lifted the chin of the boy that was drooping in a dejected manner,

"Those words that speak of the fear of a disappointment show that you have not known a mother's heart. Come now and have this fear cast out,"—and taking the trembling boy by the hand she drew him from his hiding place and approached with him the woman to whom he owed his being. Laying one arm about his neck Imelda drew his face to hers, with her other hand she touched Mrs. Leland's arm to draw her attention.

"See! Mamma Leland. Who is this I bring you?"

It was a moment of intense expectation. Mrs. Leland quickly turned, and for a moment stared—then gave a quick gasp. That face! Just for a moment she had thought it was Margaret, so great was the resemblance, but only a moment. His look was strange and yet not strange. From his face she glanced to that of Imelda, and back again to the boy. She rose from her chair pressing both hands to her madly beating heart. Her face became deathly white. Slowly the boy's hands were extended towards her—an agonized pleading look lay in the large blue eyes.

"Mother!" broke from the pallid lips.

"Osmond!" echoed the mother, and then she folded her long lost child, her darling boy! in close embrace near to her wildly beating heart.

To be continued.

VARIOUS VOICES.

C. Carter, Lockport, N. Y.:—Please say if "Hilda's Home" will be published in book form. If not, have you the back numbers up to date? If yes, state price.

[Again we say,

First. While we are getting much encouragement to put the story in book form—many readers saying they will take one or more copies—the promises are not yet sufficient to justify the venture.

Second. While the supply lasts we will send back numbers containing the story at one cent each or 50 cents to present time,—as the story has been running about a year.]

B. F. Odell, Flagler, Colo.:—I am much pleased with "Motherhood in Freedom." It is grand. As soon as I can get the money I shall send for a dozen copies for distribution. I believe that above all things we should impress upon mankind the fact that the highest duty of woman is to give her child the very best physical, mental and moral endowment that is possible. That no man, or law, or custom, should be permitted to interfere with her doing this. The future progress of the race depends in a great degree on her securing and acting on this privilege. It is a privilege as well as a duty, for no woman whether free or not, would wish that her child should be anything but the best developed possible. It is only compulsion that forces women to accept sick, weak, deformed men as fathers for their children.

C. Flinders Procter, Oneroa, Mangaia, Cook Group, South Pacific:—The editor of "Natural Food" kindly sent me a few copies of Lucifer. I was pleased with them and admire the fearless tone. I am exceedingly anxious the see the June number—1896—of "Our New Humanity," but know no possible means of sending money from this out of the way island. I have been in the habit of paying for "Natural Food" by postage stamps. Cook Group stamps are very rare and worth more than their face value in England. I would be exceedingly obliged if you could receive stamps in payment.

[To all situated as friend Procter reports himself to be, we suggest that orders for Lucifer, "Our New Humanity" and other literature be sent directly to us, but that the pay for the same, if in colonial postage stamps, be sent to our European agent, Arthur Wastall, Cranbrook House, High Road, Chiswick, London. He can use postage stamps that would be o no use to us, here in Chicago. M. H.]

Adeline Champney, Sea Breeze, Fla.:—May I suggest tha Mattie Hursen's article in 662 answers itself? In the second letter quoted, may be found a solution of the question of the first. The lady writes—"I could not hold him to me." No! No free man or woman can be "held to" another. The lady was trying to find her happiness not in *love*, but in *possession*, and happiness is not there. The way to "hold your lover to you" is to set him free! Make no bonds, no ties, no vows, no promises. Be free to follow the true attraction and love will hold the lovers to each other; not in an exclusive sense, however. Who is so conceited as to think he or she has all the qualities which can be deemed charming or desirable to a lover?

Fie! Who are you that you should claim ownership of

666.

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another? Or so servile that you would be owned by another? There is no happiness in possession, but in free interchange.

The writer of the letter has my sympathy, for she will suffer until she finds the freedom that will neither bind nor be bound, but will give and take in the purity of freedom. Turn your back for a moment, my sister, on your old ideal of exclusive possession, and look at Love fairly and without prejudice. A new glory will dawn for you as you look, and the happiness in love that comes not to the slave or the slave's master, will make your life new and beautiful as you rise to the ideal of the Free *Woman!*

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Peace.

BY WILLIAM FRANCIS BARNARD.

'Tis eve: the distant golden clouds are still;
The breeze is hushed, the birds have gone to rest
The sun's last light is on the highest hill;
From out the hollow sounds the cricket's trill;
Now calm comes to the breast,
The weary breast.
Strong souls, who labor on through every day
The love of liberty alive to keep,
The common rule of life yourselves obey;
You too are worn; come: put your tasks away
And take the boon of sleep;
Ah, sweetest sleep.

Contagious Diseases and Governmental Remedies.

BY ORFORD NORTHCOTE.

The publication of the Indian Army Medical Report, and the consequent revival of the agitation for the reinforcement of the Contagious Diseases Acts, have brought into the field of discussion the general question of the prevention of venereal disease by the compulsory inspection of prostitutes. When Mrs. Josephine Butler and her friends raised the outcry which resulted in the suppression of compulsory inspection they performed a substantial service in the cause of liberty; greater probably than they were aware; certainly greater than they intended. For while recognizing the value of their work, I by no means admire all of the motives which inspired it. Notwithstanding that the leaders of the agitation against the Acts placed the liberty of the individual in the foreground of their plea, it is very doubtful whether the desire for liberty were not subservient to some other desires not quite so laudable. There is little doubt that the underlying motive of the agitation was a puritanical one, and that its supporters were quite ready to infringe the liberty of the individual when it suited their puritanism to do so. What so alarmed British religious opinion was the possibility that men might be able to indulge promiscuous desires with safety; and it was by no means minded to facilitate departures from monogamic morality.

At the Congress of Geneva (September 1877) a great number of resolutions were passed affirming, among other things, the principle of the liberty of the subject; but the following clauses show clearly enough the teeth of the puritanical dog snarling behind the mask of the liberator. The Section of Morals affirms:

That *the practice of impurity is as reprehensible for men as for women.*

That the Regulations tend to destroy the idea of the oneness of *the moral law for both sexes*, and to lower the tone of public opinion upon this point.

That all systems or organizations of prostitution incite to debauchery, increase the number of illegitimate births, develop clandestine prostitution, and lower the level of public and private morality.

That by authorizing places for debauchery, and by making such disorder merely the exercise of a regular profession, *the State sanctions the immoral idea that debauchery is a necessity for men.*

That an appeal shall be addressed to the conscience of all authors, editors, librarians, and colporteurs of the two continents, to engage them in no way to favor the sale or diffusion of corrupting literature.

The Section of Law affirms:

It results from all this that the State must give up the idea of following its hygienic purpose, and so much the more as here the question is not of an exterior danger to public health in general, such as is an epidemic, but of a danger which is knowingly and voluntarily undergone.

It (the State) ought to interdict all collective organization of prostitution that is to say, *to punish the offense of keeping an immoral house open to the public*, and letting apartments for such uses. *We preserve unchanged the penal provisions concerning outrages to public morals*, and in especial public provocation to debauchery.

These clauses indubitably show that the cry of liberty was but a pretence. To affirm in one breath "That self-government in sexual relations is one of the indispensable bases of the health of individuals and of peoples," and in almost the next that immoral houses must be repressed and the penal provisions concerning outrages to public morals must be preserved unchanged, lets more than a rush-light into the nature of the motives animating the members of the Congress.

Had the Contagious Diseases Acts proposed to segregate all venereally diseased *men* in hospital prisons, thus making venereal disease in men a punishable crime, instead of proposing to protect frequenters of brothels, we should probably never have heard of Mrs. Butler as a champion of liberty. It may not have occurred to the abolitionists that the argument against compulsory inspection of prostitutes is equally applicable to any other compulsory inspection whatever. When an inspector of food enters a butcher's shop and seizes the stock of putrid meat exposed for sale, he is infringing the liberty of the butcher. But this infringement of liberty is passed by in silence, for hunger is a moral desire, and the purchaser of food is to be protected from disease. But illicit sexual desire is immoral and the purchaser of illicit sexual embraces is therefore not to be protected from disease. The abolitionist will answer that the two cases are not parallel because in the butcher's case it is only his wares that are inspected, whereas with the prostitute it is her body that has to undergo examination. Granting the difference, it is to be pointed out that there is no real distinction, for what is inspected in both cases is an article offered for sale.

And it is this selling of sexual charms that puts the prostitute and the butcher on the same plane. No one proposes to inspect the food offered by a host to his guest, nor on the other hand to inspect the body of a woman who voluntarily offers her embraces to her lover. To be consistent therefore, the abolitionist should agitate for the abrogation of all laws giving government officials the power to inspect the belongings of citizens. Sanitary inspectors infringe the liberty of householders, factory inspectors interfere with the liberty of *entrepreneurs*, and doctors, in complying with government regulations, lend themselves to infractions of liberty in reporting the infectious diseases—small-pox, scarlet fever, and the like, of their patients. No one, however, but the thorough-going individualist or anarchist objects to such infractions of liberty as these, and Mrs. Butler's greatest enemy would never accuse her of being an Anarchist.

But while the campaign of the Puritans against the Acts may be dismissed as unworthy of enlightened attention, and while, also, to the average man, considerations of the liberties of prostitutes are not likely to strongly appeal, it is of the utmost importance to discuss whether the proposed preventive measures are in reality efficacious, or whether they stand in the way of the adoption of other and better methods of dealing with this grave social danger.

For the purpose of this inquiry it must be clearly understood that contagious venereal diseases are divided into two broad classes, the syphilitic and the non-syphilitic. Dealing first with non-syphilitic disease as being of minor importance, carrying no hereditary taint, and of a local character, leaving behind no insidious germs from which secondary or tertiary outbreaks may arise, let us see how far the dangers of contracting it may be minimised by compulsory medical inspection. A medical examination may do two things. It may discover disease already known to the prostitute but which she is concealing; and it may discover disease in its early stages before she is aware of its existence. As to the usefulness of the first, let us inquire what are the motives which induce a prostitute to conceal the existence of a disease. And we shall the better discover these motives if we endeavor to understand the course of action which a diseased prostitute would be likely to pursue under conditions more favorable to her class. We will suppose that venereal disease carried with it no stigma as it does at present, and that Society were prepared to deal with it in the same humane spirit as it deals with other diseases. We will also suppose that Society, recognizing the gravity of the situation, were wise enough to establish an adequate number of hospitals where such diseases could be scientifically treated and where the patients, temporarily incapacitated from following their employment of prostitution, could be humanely supported and kindly dealt with. Under such conditions, not only would there be little if any motive for concealment, but there would be every inducement for a prostitute to place herself at once and unreservedly in the hands of the hospital authorities; especially if patients knew beforehand that they would not be compulsorily detained but could leave at will. More than this it would obviously be detrimental to the material prospects of a prostitute to continue to follow her calling when diseased. Not only would the immediate segregation of a hospital and the prompt and skillful medical treatment there afforded hasten a cure, but to continue to receive calls from her clients while diseased would damage her in their eyes once they discovered it. A prostitute's fortune, moreover, being largely dependent upon her beauty, she would, knowing the disfiguring effects of disease, avail herself of every opportunity of staying its ravages which an enlightened society afforded. Her eagerness to take advantage of such opportunities would be spurred by the fact that frequent sexual congress while venereally diseased is exceedingly painful and disagreeable.

Now why does a prostitute at present have resource to concealment of disease? In the first place the diseases peculiar to her calling are considered shameful, and this view operates in the same way as the false modesty of women generally operates in leading them to conceal menstrual disorders and other genital afflictions. In the second place, dealing now with state regulated prostitution, the diseased prostitute has a very vivid fear of being sent to the hospital. Nor is this fear unwarranted. Mons. Yves Guyot in his powerful work "La Prostitution," has torn aside the veil which hid the horrors of the Paris prison-hospitals from the public gaze. In these abodes of misery, the unfortunate victims of monogamic hypocrisy are treated with devilish cruelty. With his trenchant pen Mons. Guyot has described their sufferings and ill-treatment in terms which would make us shudder with horror were we not so eaten up with the puritanical morality of a so-called religion of love. Little wonder that the prostitute conceals her disease, and that she resorts to artifices calculated even to deceive the examining physician as to her condition. The safeguard then, that compulsory medical inspection gives against women concealing their diseases, is at best of questionable value, and would not be needed at all under the enlightened treatment of disease hinted at above, where concealment of disease would be the rare exception. It is hardly necessary to insist that a system of compulsory examination, with its concomitant of hospital prisons, only stands in the way of the adoption by society of such enlightened views, under which prostitutes would voluntarily co-operate with society in staying the ravages of diseases which are their most dreaded enemies.

[To be continued.]

"Hunting and Fishing."

BY CYRUS W. COOLRIDGE.

I fully agree with the sentiments expressed in Nellie M. Jerauld's article in a late Lucifer, entitled "What Shall We Teach Our Children." She is right in telling us that we must teach our children the truth and that we should not have a double standard of morals for men and women. I wish, however, to take an exception to one of her statements. She says:

"Teach the boy that it is the right thing to have his sister go *hunting, fishing* and boating with him, and that what will make him healthy and strong, erect and manly, will make his sister healthy, strong and womanly."

I agree with Mrs. Jerauld that what is good for a man cannot be bad for a woman, but I contend that *hunting* will never make a man manly or a woman womanly. I have very little admiration for a man who kills and maims birds and animals for the sake of sport. There is very little heroism in shooting robbins or rabbits, and how a civilized and humane man can find pleasure in such sport is beyond my understandidg. If we must kill animals in order to sustain our bodies—(I say *if*, for experience has taught me that we can be healthy and strong without eating meat), let us kill them, provided we do it with as little pain to our victims as possible, but why should we destroy life for amusement? Two wrongs cannot make one right, and because boys are savage enough to amuse themselves by killing birds and animals, it does not follow that such an occupation will make a girl healthy, strong and womanly.

I am greatly pleased with Mr. Walker's "Primer of Sexual Rationalism" in the April number of "Our New Humanity." I am not ready to accept all his statements. I am not at all sure that variety in sex relations is a desirable thing, but we must grant to others all the rights that we claim for ourselves and in our relations to the opposite sex we must be free from the dictates of those who do not accept our standard of morals. The truth is that no man or woman can decide for the whole world. Personally I am not a varietist, in fact, I am no "ist" of any kind, for I have never associated sexually with a woman, but I know very well that not all men are alike, and that what is good for me is not necessarily good for all men and women.

"Freethought" In Extremis.

BY WILLIAM GILMOUR.

That the National Secular Society of Great Britain has done good work for rationalistic thought in the past goes without saying; that it will continue the work I do not seriously doubt, but if the feelings which guide the Committee of the Glasgow Branch obtain in the other branches, and particularly with regard to the selling of books considered by *some* Secularists to be IMMORAL, I can only look forward to its speedy disintegration and death. The State—whether in America or Great Britain, is always ready to supply any quantity of moral censors without Freethinkers volunteering to do that nasty work. From the correspondence which I herewith append, the reader will observe that the Glasgow committee are qualifying themselves for the Comstock posts—and in the name of *Secularism* too!

At this point a little further explanation is necessary by way of appropriate introduction. A Mr. D. G. Lindsay, bookseller—who runs the literature stall in the Secularist meeting place in Brunswick street on the suffrage and at the pleasure of the above committee, had displayed in his own premises a *prospectus* and notice of sale of Emil Ruedebusch's "The Old and The New Ideal."

The notice caught the lynx eye of two or three committeemen who interviewed Mr. Lindsay on the matter and advised him to take the notice out of the window, and stop selling the book. They likewise remarked that the notice might injure the society in its work, especially if any Christian ladies got to know of its contents, not to speak of a probable prosecution at the hands of the police for selling immoral literature. In declining to accede to this request, Mr. Lindsay asked at least one of the gentlemen, although I am sure some others were in a similar predicament, if he had read the book and he replied, as is the habit of the scandal-mongers and purists in literature, in the negative.

Now, why should those gentlemen go into any man's shop and persuade him to stop selling a book? Would it not have been sufficient for them to urge their fellow-committeemen to notify Mr. Lindsay that he must not sell the book in their hall and at their meetings? If a prosecution should come about—and that is not very likely in Glasgow today,—by taking such a step they would be legally innocent. Mr. Lindsay, himself, would be the sufferer, or the gainer, as I think.

Have the gentlemen "freethinkers" (who are only worthy of being remembered by their initials, L., B., R., and F.,) forgotten all about the victorious struggles for freedom of speech, for freedom of printing and vending papers, books and pamphlets in Great Britain in the past? Do they not know that the efforts of Hetherington, Carlile, Holyoake, Bradlaugh, Foote, Ramsay and others have enabled them to enjoy their "Freethinker," "Agnostic Journal," "National Reformer" and other radical papers today? Do they think it in keeping with the principles of freethought to discourage the publication of literature, or to discountenance discussion on the most sacred of topics—even that of *sexual relationship?* Apparently they do, and I can only pity the weak-kneedness of *their* concept of freethought.

Is the "Old and The New Ideal" worse reading than the "Bible" upon which they have concentrated the largest portion of their spleen in the past; done everything they could to prove "the old book" with its ancient ideal no revelation from God, and anything but inspired? If not, why do they argue thus: "Yes: we say to all Christians—to all men, there are so-called moral lessons in the Bible which we believe, and which many admirers of it believe, are unfit to be read to their, and our sons and daughters; but we likewise believe that, by reading the Bible with all its distasteful and suggestively immoral passages, they will thereby come to reject its teachings as unworthy of the reverence which their fathers had for it." And is this other book,—"The Old and the New Ideal," so shockingly bad, so overpowering to the general moral sensibility that S., B., R., and F. and T. must do their best to prevent human eyes in their enlightened circle, from seeing it or reading it? Yet, they will call themselves Freethinkers. Ruedebusch has well classified this class of creatures among the "No-thinkers."

This puny attempt to suppress discussion on this very important and interesting topic is useless. Year by year the advocates of freedom in sexual relationships are increasing, and the propaganda, I am glad to state, increases in proportion. The Legitimation League of London has now begun an earnest campaign with lectures and the publication of the "Adult" for the advancement of freedom between the sexes, and it will not be the stereotyped brains of some Glasgow Secularists who can stem the tide of progress—mentally, socially or sexually.

The following correspondence between Mr. Lindsay and the Secretary will help to explain the situation:

May 27, 1897.

SECRETARY GLASGOW BRANCH NATIONAL SECULAR SOCIETY:

It has been alleged by some members that the interests of the Branch are imperiled by me, publicly, in the ordinary course of business—by advertising a book entitled, "The Old and the New Ideal"—subtitled "A Solution of that Part of the Social Question, which Pertains to Love, Marriage and Sexual Intercourse."

To meet that view I have decided to withdraw from the *committeeship*, and if the committee by a bare majority think that my advocacy and actions are likely to imperil the interests of the Branch by my *membership* of the society, please delete my name from the membership roll also.

In this connection, I wish it understood that I will apply for the position of Literature Stall-holder on the approach of each session and thus far place myself under your direction.

More than the foregoing I cannot do, consistent with my idea of the logic of Freethought. DAVID G. LINDSAY.

May 28, 1897.

DEAR MR. LINDSAY: Your letter of 27th inst. was duly laid before the committee of the Glasgow Secular Society and Branch of the National Secular Society.

The committee regret your withdrawal from the society in which you have done much useful work, but as you put the matter, they are reluctantly compelled to accept your resignation. Yours faithfully, THOS. ROBERTSON, SECY.

June 2, 1897.

SECRETARY GLASGOW BRANCH NATIONAL SECULAR SOCIETY: Considering the phraseology of my note of May 27, yours of 28th does not wholly touch the points therein.

I only resigned the committeeship and for a given reason. What I wish to have is an authoritative note from you or the chairman to the effect that my resignation of the committeeship was accepted and that the committee deemed it advisable to delete my name from the membership roll as my advocacy and actions are likely to imperil the interests of the Branch. I am assured that that is what occured at recent committee meeting. I thought Secularists would understand my written communication if not my oral ones. D. G. LINDSAY.

June 2, 1897.

DEAR SIR: Yours of today to hand. Whoever informed you that the Glasgow Secular Society committee "deemed it advisable to delete your name from the membership book" entirely misrepresents or misapprehends the action of the committee. By your letter of 27th ult. you forced the committee to give an opinion upon the advertisement displayed in your window. Their opinion was that as bookseller to the society the exposure of this sheet in your window, was impolitic and likely to militate against the interests of the society. You told the committee that if this should be their opinion "to delete your name from the membership book." They have given effect to your instructions. Yours faithfully,

THOS. ROBERTSON, SECY.

218 Allison street.

How tardily the correct extract from the minutes came! How easily the committee are forced! as if they could not decide whether the matter was under their jurisdiction or no. Where is their private judgment? D. G. L.

I make no further comment on this correspondence except to say that I give it as received from Mr. Lindsay and leave your readers to cogitate on the prospects of Freethought in Glasgow.

We are now ready to fill orders for E. C. Walker's pamphlet, "What the Young Need to Know.—A Primer of Sexual Rationalism." In Part I. the author gives his views of the Origin of Sex; Forms of Sex; Uses of Sex; Limitation of the Number of Children; including under this sub-division the Differentiation of the Reproductive and Amative Functions and the Trend of Evolution. Also, Sexual Diseases. In Part II. he speaks of the Prevalence and Power of Sex; Clothing, Art and Literature in their relation to the fact of Sex. Price, 10 cents a copy.

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, JULY 14, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897?"

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

THE EUROPEAN agency for Lucifer's publications, is at Cranbrook House, High Road, Chiswick, London. Care Arthur Wastall. All orders sent through this agency will receive prompt attention.

To Extend Lucifer's Work.

As stated in recent issues a plan has been suggested whereby it is hoped to raise five hundred dollars to send Lucifer for three or six months to persons not now subscribers. Of this sum one hundred and seventy-two dollars have been subscribed, about half of which has been paid. Since last week the following names have been added:

Priscilla Clark,	$5.00
Mattie E. Hursen,	1.00
R. P. Harrington,	2.00

Contributors to this fund are requested to send names of their friends to whom they wish the paper sent. Our experience has proved to us that money paid for trial subscriptions has been of much greater service to the paper than that given in straight donation. Some of our very best workers have become interested in Lucifer through a trial subscription sent by a friend.

A New Society.

Brother Zeitinger,—see "Voices" column—thinks it is not a "reformed" society that Lucifer is working for, but a *new society*. In this statement I think he is eminently in the right.

If we take, as one indication, or sign of the times, the late British "jubilee" proceedings by which or in which a very common and very useless mortal whose baptismal name happens to be Victoria Guelph, was made the object of more thought, more adulation, and the cause or occasion or more expenditure of money, than was ever before witnessed on an anniversary of a personal or political nature; or if we take, as another indication, the scenes witnessed and sounds heard at our own political and social anniversary called "Independence Day"—our three days carnival, or national "big drunk;" or if we take the doings of our national congress, and heads of departments at Washington, D. C., ever trying to concoct and practicalize ways and means to increase the burdens of the worker classes and lighten those of the parasitic classes—the drones of the social hive; and if we note such pointers as the national gathering of Christian Endeavorers at San Francisco, and the convention of the National Teachers Association at Milwaukee, etc., etc., we cannot fail to see that the trend or drift of modern human society is not towards a better social system but towards magnifying and crystallizing the old, old feudal system; which means that the masses of human beings were made to serve the elect and select few.

* * *

An Englishman who is presumed to know whereof he speaks, puts the direct cost of the Queen's jubilee at one hundred millions of their money, or five hundred millions of our dollars. The indirect costs are probably much greater, and all this at a time when many millions of the subjects of this same queen are perishing of famine and pestilence, caused by overcrowding and bad municipal management, and many millions more are living from day to day with the grim specter "Want" staring them full in the face.

Our American anniversary celebration, just past, was perhaps not so expensive in direct outlay of money but more expensive in cost of life and limb. Here in Chicago the papers report as casualties resulting directly from "explosives" four dead and thirty-six more or less seriously wounded. That these reports embrace a part only of the serious accidents directly resulting from our imitation of primitive savages who take delight in making all the noise possible, is doubtless true. If these figures be taken as a basis of calculation then the killed and wounded during the three days' carnival, taking the country over, will run up into the thousands—equal to the results of a great battle in time of war.

But damage to life and limb is only one of the sad results. In Rockford—a second or third rate town in this state, as per program the city officials spent two thousand five hundred dollars in "fire works." Thousands and hundreds of thousands of families all over the country are out of work and at their wits end as to how to keep the wolf from the door, while these "city fathers," the guardians of the poor, have thousands of dollars "to burn!" (Where did they get these dollars?) Whether burned by public officials or by private wastefulness, many millions of gold standard dollars were literally and designedly burned,—to say nothing of the other millions burned by accident, or by premature explosions. The Chicago papers chronicle an unprecedented number of small fires resulting from this cause, mostly occurring in the homes of the poor. The fire engines were kept busy all day putting out the fires kindled by "fire crackers," "Roman candles," etc.

Many train loads of "Christian Endeavorers" passed through this city a few days ago, on their way to San Francisco, stopping off a day in Chicago to take in the sights. The number of delegates reported at the city of the "Golden Gate," coming from all parts of the country, is estimated at thirty thousand, involving an outlay, direct or indirect, to be finally collected from the hard working masses—who do not go on excursions across continents—of several millions of dollars.

Whether the national convention of teachers at Milwaukee, representing for the most part conservative and reactionary forces—our colleges and universities controlled largely by private wealth and those interested in perpetuating present inequalities; our public school system controlled in the interest of church and state superstitions—whether this expensive convention, too, should be reckoned among our useless or worse than useless luxuries, is, perhaps, an open question; but not so of that other convention alluded to, the aggregation called the Congress of the United States, to which must be added the other officials constituting what is known as the "government" of the United States.

This perennial and self-perpetuating convention or aggregation of forces, as all intelligent and rational people are rapidly coming to see, is incomparably the most costly of all the worse

than useless luxuries now indulged in, and paid for by the labor of the masses—the toilers in the mine, the mill, the shop; and by the dwellers in garrets and cellars of the great cities, and on the farm, as well as in the wild lumberman's camp—all, all must pay their tribute.

Of the uselessness and of the devilishness of this giant octopus; this anti-natural, this superstition-reared and ignorance-supported monster called "government," there can no longer be the shadow of a doubt in the minds of those who have made a study of societary problems, but how to eliminate the evil, how to escape the all-grasping tentacles of the governmental devil-fish is the absorbing question for humanitarians to solve.

The writers and workers for Lucifer have made this problem a subject of special study, and some if not all of them have reached the conclusion that the first and most important step to take in eliminating the evils, the despotisms, the slaveries that inhere in our present societary or governmental systems is

THE EMANCIPATION OF WOMANHOOD AND MOTHERHOOD.

This does not mean the political enfranchisement of woman by giving her the "ballot." It means something vastly more important than that. It means nothing less than the absolute ownership and the intelligent control by woman herself, of the function or office of reproduction,—the ownership and control of the creative function which nature gave to woman, but which has been usurped by masculine man. It means that no substantial, no radical reorganization or betterment of human society can take place so long as the mothers of men are slaves, slaves in the most important department of their being,—the reproductive. It means that woman must assert herself, and take the lead in the social reconstruction. It means that woman's intuitions, aided by her enlightened judgment and by the accumulated experiences of all the past, must henceforth direct the race in its upward march, and not the selfish love of domination and of sensuous animal gratification, that has characterized all systems of man-made government.

This, in brief, is the foundation stone of the New Society that Lucifer is trying to build; a society that, as we think, will practicalize, or surpass, all the dreams of Utopians from Rousseau to Edward Bellamy and Eugene V. Debs. Whether any of us will live to see this dream materialize on the planet earth, is a matter of comparatively little importance. The important thing for each and all of us is to do what we can towards its ultimate realization.

Our English Co-Workers.

Two important communications from Lucifer's English correspondents appear in this issue. The first, on "Contagious Diseases and Governmental Remedies," punctures the pretensions of church state officialism and its proposed remedies for a class of diseases largely traceable to its own invasions of personal liberty, and to its own suppression of needful knowledge, and to false standards of moral purity.

The other communication, that from Glasgow, sent us by the Correspondent of the Legitimation League for Scotland, shows that the English Secularists are having the same trouble over the sex question that is dividing their American brethren into two distinct sections—those who hold to church-state morality and those who demand absolute freedom, coupled only with responsibility for all our acts, as the true basis of morality, or of human ethics. That is to say, Mr. Gilmour shows that among British Freethinkers, as with us, there is a pharisaic element that wants no fellowship with those who assert their right to carry the logic of free thought into the realm of sex-relationships, as well as in the matter of satisfying any other normal appetite or passion. Lucifer's readers will doubtless want to be kept posted as to the progress and outcome of this reactionary movement among the British Secularists who have fought so many battles and won so many victories in favor of freedom of speech and of press, and against inequality of religious and political rights and privileges.

Old and New.

BY ADELINE CHAMPNEY.

In Lucifer No. 664 Dr. Foote takes two columns to criticize the "Old and the New Ideal" by Ruedebusch, and shows conclusively that he is still in the grasp of the old ideal, and therefore cannot understand the new. He says:

"A sexual attraction deserving to be called love disposes one to a pretty constant companionship with its object, and arouses a desire to establish a home and family with 'the heart's desire'."

Under the old, exclusive love-ideal, yes. But in freedom, no! Men and women once emancipated from the "everything or nothing" ideal, will choose each co-operation strictly on their fitness for it, and the business-contract, the joint-home contract, the family-contract will be based on mutual desire and mutual adaptability; as well as the brief associations for mutual enjoyments of amusement, study, music, conversation, or sexual exchange.

Many and many a marriage today is founded upon "a sexual attraction deserving to be called love," where there is no fitness for companionship or family life. In a New Ideal society, where love is free, no companionship or family contract will be desired or entered upon from a mere sexual attraction. It will be founded upon a lasting basis and no "new attraction" will touch it. Dr. Foote cites a case of a man taking his latest flame to a champagne supper, etc., while his partner is deprived of comforts for herself and their child by his outlay. In a free society there will be no danger of such a man being chosen for a family contract—a man who robs his business partner to spend the money on himself!

We would also remind Dr. Foote that when paternity is a matter of desire and purpose, instead of chance and custom, no father will wish to deprive his child of anything.

When Dr. Foote talks of "entangling alliances" he shows that he is still tied to the idea of sexual possession. When a man and woman are attracted by mutual tastes, etc., to establish a joint-home, that contract gives them no claims on each other beyond the "living under the same roof, eating together when both happen to be at home at the same time," and whatever arrangements for mutual convenience and comfort they choose to make.

If they wish to spend their evenings together, to study together, go into society together, that is another matter and they make such arrangements as suit time and disposition. If they wish to enjoy each other sexually, that is a matter of mutual, spontaneous attraction subject to *no* contracts; and in all these latter associations they have the same *claim* on each other that they have on any other man and woman. The basis of the New Ideal is free exchange as opposed to possession. The idea of possession must go—before the light of reason and love. The old dream of "all the comforts of home" fades before the new vision of a broader, freer social-companionship, where no man thinks he holds in himself all the desirable masculine qualities, and demands from his wife all the feminine qualities—he one-half of perfection and she the other half!

To the free man and woman every other man and woman has a personal value from the possibility of a helpful and pleasurable mutual exchange of some kind, and they will find their interests and sympathies broadening out toward the "brotherhood of man" where voluntary co-operation is to bring peace and plenty. Is this a dream to be compared to the pleasures of the narrow, walled-in family circle, nodding to the neighboring family circles over the walls, but fearing to open the doors for fear of "entangling alliances"?

One word more. I wish Dr. Foote would give his definition of "liberty." As he uses the term it seems to imply a kind of irresponsibility, which to me, while it may be liberty, is no *freedom*. What I demand is unrestricted freedom to follow my desires for happiness. Does that mean that I wish to "exercise no restraint on any and every propensity," or to "indulge

every impulse without reserve?" Then I shall be a long time finding happiness, or freedom either. We ask for liberty, and our friend assumes that we wish to be enslaved by our fleeting impulses! That man alone has freedom who is hampered by no law, no custom, *no prejudice*, in the pursuit of Truth; and has the self-poise to use all his powers for the attainment of the truest happiness.

Proofs of Atheism.

BY ZENO.

Were there a god he would permit no denial of his existence. The proof would be palpable to every mind.

If he be good, no evil could exist. If he be bad, he must be overthrown.

If he be as a parent, no war could exist. Parents prevent their young from destroying each other. Yet no war was ever ended except by the killing or subduing of the weaker, and often the more virtuous, combatant.

If he be everywhere, no crime could be plotted and carried out. If he winks at conspiracy and crime, he is our enemy and must be destroyed.

Every deist creates his own ideal of god, and worships it. Idealolatry is no better than idolatry.

The argument that all savages are deists is the worst kind of proof. As the mind develops, theology wanes, until we find it has disappeared in minds of such as Spencer, Darwin, Tyndal, Huxley.

If we must worship let us go back to simon pure idolatry; then if our god does not do what we want him to, we can, like the savages, knock him off his perch.

* * *

The statements of Malthusianism lately made in Lucifer are so obviously incorrect as to hardly need refutation. Malthus ransacked all countries for data to prove, not that those countries would sometime reach the limit of their capacity to sustain human life, but that population was then outrunning subsistence, and that "preventive checks" were in operation, the result being want and misery as persistent and continual phenomena, not as a result to be seen in a million years when the earth can hold no more people.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXXVI.

For a moment Mrs. Leland felt faint and dizzy, then her pent up feeling found vent in a flood of tears, with which were mingled those of Osmond. The tension on his nerves had been too great, but both strove hard to conquer their emotion, and for some time they sat in a wordless embrace, reading what they felt in each others eyes. Tenderly her trembling hand smoothed the sunny locks and the pearly drops again gathered in her eyes as she thought how her baby had been permitted to grow and develop, until he stood upon the brink of manhood without the guidance of her hand. His boyhood's years—they had come and gone without bringing her mother's heart the privilege of watching over the tender soul's molding. O, to have been with him! to share his joys and to soften and smooth his childish troubles.

But now? Why dwell upon the past with its many bitterness and trials? Did not the present moment outweigh all the sufferings? all the dark hours of woe? Her boy was still her own, with a soul pure and true. Should she not rather be thankful? With an overflowing heart she drew the boy's face down to hers, giving vent to all the pent-up feelings that were causing her heart to heave and her lips to seek a loving, clinging mother's kiss. Imelda's eyes filled with tears; without another word she gently touched Cora's arm and together they withdrew, leaving the two to enjoy their new-found happiness.

Imelda drew her sister in the direction of the piano, where Norman and Wilbur were still standing, welding the friendship that was to last throughout all the years of their after life. With a little dextrous movement the girls managed to reach the instrument without attracting the notice of the men and only when Cora's rich, sweet voice filled the room with joyous song did they become aware of their close proximity.

Every voice was hushed, every word suspended while she sang. Who was this girl, possessed of such a glorious voice? When the music ceased and the song ended Cora turned and faced her audience. Wilbur was struck with the rare beauty of the face, coupled with a strange sense of familiarity. Imelda smiled, as she caught the puzzled look upon his face,

"It is Cora, Wilbur." That was their introdoction—just as a matter of course—feeling they would need no other. But Wilbur was not satisfied, and begged that Cora would sing again; and she, nothing loath, did sing again. It was the first time this week she had sung—with the anxiety for the possible fate of the absent ones she had had no heart to sing. But tonight she felt happy; so why should she not? Turning over the pile of music her eye fell upon "The Wandering Refugee." The music was sweet, if the words were sad; and as the sad, sweet strains filled the room their influence was felt by everyone present, toning down the exciting joy that filled every heart. Just as the last notes died away a rasping noise was heard at the window. Glancing up they became aware of a white face being pressed against the large pane. Only a momentary appearance, and almost in an instant it was gone. But in that instant both girls had seen it and—had they recognized it? Both pairs of lips breathed the prayer—"I hope not!"

Such a wretched looking, such a deathly white face! Imelda quickly moved over to the window, but no sign was to be seen of a human being. Had they been mistaken? Was it only a chimera of the brain, conjured up by the sad, weird words of the song? Heaving a deep sigh she turned away, shaking her head to the enquiring look of her sister. No one else had seen the face at the window.

At this juncture Alice claimed her right as hostess, and insisted that all should direct their steps to the dining room, there to partake of a warm repast which had been prepared for the hungry travelers. Around the table another hour passed by in pleasant conversation in which many a treasure of mind was unfolded, and where bright eyes sent electric sparks back and forth—sparks that were ever ready to kindle love's fire wherever they might happen to alight, until at length, breaking in upon the running conversation Westcot said,

"Will not someone be kind enough to relate the experiences and dangers of the late journey?"

Wilbur laughed.

"I suspect they are a greatly magnified—in your imagination greater far than in reality. Snow bound we were; that is true enough; not a pleasant experience, I grant you. By the storm-king we were forced to remain in one spot, consumed more or less with anxiety and by impatience to move onward. The change to bitter cold caused us some suffering, but being well supplied with wraps and blankets its keenest edge was blunted. Perhaps the greatest danger that menaced us was the lack of provisions, but that also was warded off.

"It was night when our train was brought to a standstill, and when the morning dawned we saw only a vast unbroken field of snow, spread out before our eyes. The outlook was far from cheerful. Not having thought of such an emergency we had supplied ourselves with no provisions whatever, and the probability was that we would become acquainted with empty stomachs before reaching our journey's end.

"Just opposite us across the aisle our friend here, Mr. Arthurs, had taken his seat and, as misery loves company, it was not long ere he made our acquaintance. Pardon me, Arthurs," laughed Wilbur, "I did not mean that *you* were so very miserable but that we were all so miserably situated that your kind heart prompted you to lighten our misery by coming closer to us. Well, as the day wore on we all became uncomfortably aware that the inner man (and inner woman) were making us painfully conscious that there were appetites waiting to be appeased. The supply carried by the train was not a large one and the steward was asking shameful prices. Mr. Arthurs made the proposition that we make an attempt at exploration, to see if there was no human habitations near. At first Mrs. Leland would not listen to such a thing, fearing we might get lost, but her fears were over ruled and we made preparation for a tramp through the deep and softly yielding snow.

"Following the base of a hill, near which our train had stopped, we walked about a mile when in the distance we discovered quite a village. It seemed an endless tramp but at length we managed to get there and make our needs known. The villagers proved to be a rough but kindly disposed people and, combining business with humanitarianism, some hours later they brought to the cold and hungry travelers a supply of hot coffee and sandwiches at reasonable prices. This removed the deadly fear of starvation, and although the temperature was very, very cold our situation was endurable. Towards evening of the second day rescue trains arrived. The snow had been cleared from the tracks by the persistent labor of many men who had worked night and day with their shovels, and soon we were once more speeding on our way rejoicing.

"By this time our new friend had proved himself a friend indeed, and having made the discovery that his destination was the same as ours we invited him to make one of our party. And to judge from present appearances he is not at all sorry for having accepted the invitation."

Every eye turned in the direction of Mr. Arthurs, at whose side Edith had found a seat. So deeply was he interested, just then, in something Edith was saying that neither had heard the closing remarks of Wilbur, but at the sudden hush both looked up to find all eyes resting upon them in smiles. A flush mantled their faces, but, joining in the laugh at their expense the matter was quickly disposed of, and now, having all satisfied their hunger Norman said he thought it time they were seeking their respective homes, the night being far advanced, and rest being much needed. Both Wilbur and Mr. Arthurs spoke of going to a hotel, which proposition was most strenuously objected to by the Westcots who insisted that they make their home with them during their stay in the city.

But to this neither of the young men would listen; for this one night, however, they did not refuse to accept the kindly proffered hospitality. Tomorrow they would make other arrangements. Hasty preparations were then made for the departure of the others, and Mrs. Leland's heart contracted painfully at the thought of letting her boy go from her, even for one night. But chiding her selfishness she gave him a good-night kiss. As Norman opened the outer vestibule door and was passing down the stone steps he suddenly stopped. Across the lower step a dark object was lying which proved to be the cold and stiffened form of a man.

To be continued.

VARIOUS VOICES.

P. L. Small, Boston, Mass.:—Enclosed find one dollar in stamps for two copies of "The Old and New Ideal." At last I find a book by a man who understands the subject and gets to the heart of things.

E. A. Guyton, M. D., Grand Rapids, Mich.:—Lucifer is too good a paper to miss, so find enclosed one dollar for which continue it to me. I am glad to find one paper that stands for absolute freedom, and am with you heart and soul in your grand work.

P. R. Skinner, Portland, Ore.:—I enclose express money order for one dollar to continue my subscription to Lucifer. I must have it; I cannot do without it. I will curtail, and simplify my supply of food rather than be without it to read and circulate. If "Hilda's Home" is published in book form I want two copies; five, if I can raise the money. Ever yours for "perfect Freedom."

Robert Nargang, Decatur, Ill.:—Find enclosed one dollar. Some months ago I sent you twenty-five cents for three months trial of your paper. I would rather do without any other publication that I know than Lucifer. It's all good reading except that occasionally some weak, prudish woman or unhealthy man expose their ignorance. However, all should have a hearing; otherwise it would not be in accord with Lucifer's principles.

Mrs. M. R. Fish, May's Landing, N. J.:—After many months of fearful struggles for life's necessities I am enabled to send you a dollar to bring Lucifer's light to my lonely home,—that would be more dark and dreary but for its bright rays. Last year I was able to send three dollars for Lucifer, "Our New Humanity" and books. Lucifer in its new dress and with its words of pearl, is more precious than gold. The extra stamps are for "What the Young Need to Know."

C. J. Zeitinger, Zeitonia, Mo.:—You certainly will get the credit you merit for the very good constructive work you are doing. I prefer to use the word constructive instead of reform; it is a new society you are building, and as I view it, an entire departure from what we have at present, call it what you will. Therefore not reform—don't want to reform the elephant. It seems to me we don't have to destroy the present system by effort (reform work) but as the inventor with a new machine simply shows its good qualities and thus displaces the old, which in consequence destroys itself, because no longer useful. I must confess I have especially enjoyed Lillian Harman's writings and would like you to send me the new radical paper, "The Adult," the April magazine, "Our New Humanity" and "Occult Science." For these I enclose forty cents.

Wm. Broadbelt, New York:—Enclosed find money order for two dollars. I have succeeded in getting you one new subscriber. The other dollar is to renew my subscription for another year. I think you are doing a noble work and the very people you are desiring to enlighten are the most prejudiced against your work. How much would it cost to publish "Hilda's Home" in book form? Think the readers of Lucifer would subscribe the amount to have it published. I would subscribe for quite a number of volumes. It would do great missionary work.

[It is hard to say just what the cost would be, but if a few hundred readers would pledge themselves to take one or more copies the story will be put into book form soon after the last chapters shall have been printed in Lucifer. M. H.]

W. J. Kent, Norman, Okla.:—My time is nearly out for Lucifer. I am more anxious now than ever to renew my subscription since the Green fight is on. I will send you one dollar and fifty cents; that will give me Lucifer another year, and then I want Mrs. Lillian's little girl's picture—cabinet size, if you have one, and we'll be even again.

I wish you could continue the publication of "Our New Humanity." I will give two dollars for the coming year now, if enough can be induced to do likewise. Seems to me that magazine ought to live. Mr. Green don't want any of the free lovers in his ranks. I think it would be a good idea for the free lovers to quit the "Free Thought Magazine" and turn our forces on a magazine which is a real freethought publication—"Our New Humanity." Curious, isn't it, that Truth and Justice are so often unpopular? But I suppose so long as there is a monopoly on the worship of the gods, truth will have to suffer.

Well I was glad you didn't make any remarks on Brother Jones' explanations a few weeks ago in Lucifer. The best criticism is his own article. Seems to me that Dr. E. B. Foote, in his article "One or Many Loves," has the present system of

667.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

sex relations badly mixed with the "Motherhood in Freedom" system. Another case of putting new wine into old bottles.

The story, "Hilda's Home," if I judge it correctly, is exactly parallel with Lucifer's teaching.

Has not B. C. Walker, in last "New Humanity," dealt Aunt Elmina's pet theory, "Dianism," a death blow?

[Yes, the story would seem to have been written specially to show how Lucifer's ideas on "Motherhood" could be now practicalized, provided only that woman herself will have courage to demand her right to choose and to lead, in all things pertaining to maternity, including choice of paternity. The story is, moreover, a good mirror of human life in many of its most interesting phases.]

Books Worth Reading. FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

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In Hell and the Way Out; H. E. Allen,	.10

We have in stock a considerable variety of pamphlets which we have not space to advertise. As we desire to get them off our shelves as soon as possible, we will offer them as premiums with trial subscriptions. In ordering, please state second choice, as some of the works are now out of print, and in any case we do not expect to renew our stock of any in this list.

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The Gordian Knot.

BY JONATHAN MAYO CRANE.

A Man there was and he loved a Maid,
(Even as you and I.)
But of what folks say the Man was afraid,
And so was she: so they foolishly stayed
Their natural longings—both the Man and the Maid,
(Even as you and I.)

Oh the joy that's lost, the agony that's cost
By heeding what other folks say!
How we forfeit the best there is in life—
And all because of a foolish strife;
Ah! well we know it's a foolish strife
'Gainst what other folks will say.

A Maid there was and she loved a Man,
(Even as maidens will.)
To him her wealth of affection ran
And she loved him as only a maiden can
(When the man she loves is a married man)
With a love that thinks no ill.

For the Man to a Wife was tied for life
With the tie the Law doth knit,
Yet for him alone the maiden pined,
But, awed by the Law which his love did bind,
She never the least relief could find
With all of her woman's wit.

But the man was bold and the Law he defied,
(For fools the Law obey.)
He cut the knot which the Law had tied
And the maiden was happier far than a bride,
So their Love survived which by Law might have died;
(For Love must have its way.)

A Tale of the Geese of Strassburg.

BY E. B. KERR.

Most of the readers of Lucifer are acquainted with the dish known as pate de foie gras. Some of them, however, may not be aware that it is made in Strassburg from the livers of geese. To prepare them for their destiny the geese are kept in darkness and close seclusion, in a kind of cellar, and are fed in a special manner so as to fatten their livers, and make them swell to unnatural dimensions. The unfortunate geese have no other function in life except to supply mankind with pate de foie gras.

A few years ago a movement of advanced thought appeared among the geese of Strassburg. Considerable dissatisfaction was expressed with the position of a Strassburg goose, and a great public meeting was held under the auspices of the Strassburg Gooschood Suffrage Association. The most prominent speaker was a tall, gray gander, who hissed out the following sentiments.

It was, he said, outrageous that any goose should be valued solely on account of one organ of her body. Had not a goose a brain? Had not she a set of beautifully developed senses, and a thirst after knowledge? Yet geese were kept in darkness and ignorance, never knowing anything of the wonders and mysteries of life. They were stunted in mind and body, simply that they might the better satisfy some sensual appetite for pate de foie gras. All the intellectual gifts and physical beauties of a goose had become mere appendages of one of the most despised organs of her body. In conclusion, he said that geese would never take their proper place in the world until they secured self-ownership, and ceased to exist merely to gratify the appetites of others.

There was great applause at the conclusion of this speech, but an old white goose flounced on to the platform and denounced the previous speaker as follows:

It was, she admitted, very necessary that there should be an improvement in the position of geese. But the radical opinions of the last speaker were quite uncalled for. All the legitimate aspirations of geese would be satisfied by Goosehood Suffrage and the Higher Education of Geese. What geese needed most was a better knowledge of Mathematics. As for physical freedom, it was certainly true that a dark cellar was rather a restricted place, but a good course of the Delsarte system of physical culture would preserve the health of geese, and at the same time save their modesty. As for geese going out into the open air, and being openly observed by men and women (in a state of nudity, too), who ever heard of such a thing? It was time to establish a Censorship of Hisses, in order that such indelicate proposals might not again be heard by the young. As for the lovers of pate de foie gras, how could a goose live without them? It would be too cruel to hurt the feelings of those who had their interests so much at heart.

Nevertheless, the spirit of revolt prevailed. Geese began to pine for liberty, and either drooped or openly expressed their discontent. This was very annoying to lovers of pate de foie gras, as it is necessary that the geese should have a sane and healthy habit of mind, in order that the best pates may be produced. The matter was carefully discussed, and it was decided to send missionaries to convert the geese to the doctrines of true religion.

A number of soft-spoken gentlemen, versed in the language of geese, appeared in the dark cellars. They showed the geese how terribly deluded they had been as to their supposed wrongs. They proved to them how much nobler it was to be eaten as pate de foie gras than to eat pate de foie gras, because the eaten practised the highest form of self-sacrifice, while the eaters only gratified themselves. They told them that a bright crown above was reserved for all who had been eaten as pate de foie gras, and that in the next life geese would have a higher place than men.

The geese believed the story. Who could blame them? They had been brought up in darkness, and the key of knowledge had been kept from them all their lives. But an unexpected difficulty soon afterwards arose. Owing to certain fluctuations of popular taste the demand for pates fell off, and consequently a number of the geese which had been fattened for pates were not after all required. These unfortunate geese went to their spiritual guides and pointed out the hardships of their position. It was all very well, said they, to be kept

ignorant and blind, if only you were eaten in the end; but it was a little too hard to sacrifice everything to your liver, and then not be wanted after all.

But the spiritual guides exposed the fallacy of these remarks. Surely, said they, it was good that the eaters of pate de foie gras should have plenty of choice. It was a well-known economic law that the value of everything depended on supply and demand, and the larger the supply the cheaper the commodity. By remaining in their cellars, they were making geese plentiful and cheap, and surely they would sacrifice themselves to that extent to please men who had been so good to them. Besides, the larger the supply, the more varied the choice. It was thus made possible for the average man to have a better pate, when there were so many livers to choose from. Finally, the priests pointed out that there was a particularly bright crown reserved for those who had been bred for pates, and then not required. Happy the goose which was made into pates, but still more happy the goose which was not made into pates.

So the revolt of the geese ended—for a time, at least. I am told the geese say they like their lot. They allege that they are not forced to live in their dark cellars, but they only do so of their own free will, for the service of God and the love of Man. It may be so, for, as the proverb says, there is no accounting for tastes.

Contagious Diseases and Governmental Remedies.

BY ORFORD NORTHCOTE.

[*Continued from last week.*]

But, say the advocates of regulation, compulsory inspection would discover the disease in that early stage when its symptoms were not sufficiently advanced to be discerned by the woman afflicted. However true this may be, it is more than counter-balanced by the following considerations.

Sexual intercourse with prostitutes would be robbed of half its physical dangers if men were systematically to take those simple precautions dictated by ordinary demands of cleanliness. But a state-regulated system of prostitution has the effect of lulling men into a sense of security which is by no means warranted, and which encourages indolent men in their indifference to hygienic precautions. Now it is this indifference which constitutes one of the chief agencies for spreading disease. According to Ricord "Women will frequently communicate a gonorrhœa without having it themselves. For once that they themselves suffer from it, they will give it to others twenty times." (Ricord. Lettres sur la Syphilis. p. 47). That is to say that women often act as media of disease from one man to another without becoming tainted with the disease themselves. No one not blindly wedded to the regulation system can fail to see that the false sense of security given may alone account for many victims to disease.

So far then as the non-syphilitic diseases are concerned we see that the case against compulsory inspection is a strong one. But these disorders are comparatively of little importance. They are disagreeable, they are painful, they are contagious. But so also are many non-venereal diseases which are in addition frequently fatal. But syphilis is an enemy of a different order. The sexual organs are the main means of conveying it. But it may also be communicated without sexual congress. If any of the virus be deposited on a bare point of skin, inoculation will take place, provided the subject be not already syphilitic or has not previously had the disease. It may be communicated by a kiss, or by a barber's brush or towel. It is hereditarily communicable. It has secondary, tertiary, and even quaternary symptoms. The poison is expelled from the system with great difficulty, and then only by the use of mercury, whose effects are scarcely less noxious than those of the disease for which it is used as a remedy. Says Fournier, "Having regard for the moment only to the datum of time, I am of opinion that no syphilitic subject should be allowed to dream of marriage until he has consecrated a *minimum* period of three or four years to medical treatment of the strictest kind." (Fournier. Syphilis et Mariage. p. 108.)

Much of the danger, however, is in the secondary period. Says Fournier again, "The slightest lesions of the secondary period are those which are most dangerous as agents of contagion. And they are most dangerous simply because of their benign appearance. They seem to be of such small importance, and have so inoffensive an appearance, that no attention is paid to them, and their nature is unsuspected, and consequently he who is suffering from them puts himself in the way of communicating the complaint. Let us add, that *they may very easily remain completely unperceived.*" (Fournier. La Syphilis dans la Mariage, p. 169.)

This is the disease at which police inspection is mainly aimed. This is the terrible demon that lurks in apparently the most innocent of sexual embraces.

Now let us see to what extent inspection minimises the dangers. The first phase of syphilis is the incubatory period. After the virus has been deposited in some fissure of the skin, the chancre forms. This incubatory period varies in length from thirty-five to seventy days. M. Rizat observed one incubation of 114 days. (Yves Guyot. La Prostitution, p. 283.)

At least a month then may pass before the chancre shows itself. What is the likelihood of its existence being detected during that time? Apparently it is exceedingly remote. Says Fournier, "So small an affair is a chancre at its commencement that I may without exaggeration describe it as the smallest, the most benign, the most insignificant of all possible erosions. So to speak, it is not anything; it is less than nothing. So far is this true, that the first time, or the first time that we are called upon to show the existence of a chancre under this form and at this period, we are always deceived by it. And it is impossible not to be deceived by it."—Fournier. (Lecons sur la Syphilis. p. 83.)

So small is this lesion, and so great is the difficulty of locating it, that it was formerly thought, and treatises have been written to prove that syphilis never existed in women.—Fournier. (Syphilis chez la Femme. p. 49.)

Further, its development in women is insidious, being usually unaccompanied by pain, so that the physician at this stage can have no aid from the woman he is examining.

Bearing these facts in mind let us examine the manner in which these inspections have, in the past, been conducted. Pelacy, in his report of 1841,* says that the doctors inspect from eighty to ninety women in an hour, or an hour and a half.

Other figures given by M. Carlier† show that the average rate of inspection is one in every two minutes. Mons. Yves Guyot relates having heard M. Routier de Ballemont say with pride, as illustrating the skill of M. Clere, the physician in chief of the dispensary, that he inspected one hundred and twenty women in an hour, or two per minute.‡

Seeing the difficulty of discerning the chancre in its early stages, and noting the fact that the most dangerous erosions are those that appear on any part of the body in the secondary stages, what kind of guarantee is this which pretends to examine women, clothed not stripped, at the rate of two per minute? But this is not all. Since 1841 the speculum has been more or less generally used in these examinations. Now however useful the speculum may be in discovering disease, it may also be a dangerous medium of propagating it. Says Fournier (Lecons sur la Syphilis p. 55) "We should frequently transmit syphilis from one woman to another if we did not take extreme care of our instruments, especially if we did not require our specula to be cleaned under our eyes, washed in several waters, and suitably dried at the termination of each inspection. And in spite of all our supervision, such transmission must sometimes be thus produced." Further it has been demonstrated by Ricord that a single drop of matter taken from a syphilitic wound and dissolved in a glass of water forms a solution, a single drop of which would be sufficient to inoculate a healthy person with the complaint.

A physician examines one hundred women in an hour. The first woman examined has an undiscovered chancre with which the speculum becomes contaminated. The same speculum is used for the remaining ninety-nine women. Improperly cleansed, the speculum is a possible medium of contagion to every one of them. For the one syphilitic woman to be discovered, ninety-nine are to be inoculated with syphilis. This is an adaptation of the lost sheep parable with a vengeance.

This racing speed of examination was not characteristic of French and Belgian physicians only. Mr. Acton when before the House of Lords Committee stated that the English surgeons inspected 150 women in two hours. Nor is the alleged danger of a purely imaginary nature. Dr. Giersing stated that when the inspections were increased in Copenhagen to twice per week, the number of cases simultaneously grew in number, the increase being attributable to infection transmitted from prostitute to prostitute by means of the speculum. (Congres de Genes p. 39.)

In England, too, a similar result was observable. At the Congress of Geneva it was stated that syphilis increased among English troops after the application of the Contagious Diseases Act. (Memoire au Congres de Geneve du Docteur Charles Bell Taylor, t, II., p. 131.)

Assuming inspection to be of any value at all, it is obvious that the more frequently it is made the better will be the results. In England the rule was for inspection to be made once a fortnight. But many things may happen in that time Most of the supporters of inspection say it should be made as often as possible, from twice a week, to every other day, or even every day. But for the women to be inspected, (excepting those who live in the regulated houses,) it is necessary that they should come to the dispensary. And if the inspections are irksomely frequent the women will not attend. M. Lenacre found that the inspection at Brussels which took place twice a week was too frequent because the girls kept away from it.*

He says, "In place of augmenting the subjection of prostitutes we must make their sanitary obligations easy of fulfilment. If they are to be shut up and undressed as M. Lancereaut demands, there would be a general disappearance. They already hide themselves quite enough."

Let us see to where this leads us! The more frequent the inspection, say the doctors, the greater the efficacy of the system. Very good. But the more frequently inspection is demanded the more it is entirely shunned by the prostitutes.

But the *police des mœurs* are not without a remedy, which is to put all prostitutes, without distinction, into registered houses. Then, whether the inspection be fixed at twice a week or twice a day, it will all be practicable enough. But how get them into these houses? That is quite easy. A law to that effect must be passed. Then any woman discovered practicing clandestine prostitution will be sent first to prison, as a law-breaker, and then to a registered house as a prostitute. If she be only a shop girl eking out her scanty wages by presents from her employer or his manager or highly paid clerks, in return for which she reluctantly yields her charms; if she be a kept mistress who takes in one or more lovers to vary the monotony of her existence she is a prostitute and must be arrested and put under control. In what would such a law result? The clandestine prostitutes would more carefully than ever conceal their avocation. The name "prostitute" with all its social stigma is not one to be courted. Nor would either the kept mistress with polyandric desires or the occasionally offending waitress or barmaid love to think of becoming a prisoner in a registered police governed brothel, where she would have to submit herself to the tyranny of the brothel-keeper and the official brutalities of the inspecting surgeons.

Is it reasonable to suppose that the law would be able to dragoon all these women into the status of official prostitution, where every woman is numbered and catalogued and treated like a slave? Assuredly not! Moreover, every woman who dreaded being immured in a registered house, would, if she became diseased, have every inducement to conceal her disease. She would fear above all things to seek medical assistance.

For of course with such a law, the doctors would be compelled to give information to the police of a diseased woman; as in England they now are compelled to notify cases of small-pox or scarlet fever. The clandestine prostitute would thus have no choice but to conceal and with its concealment to propagate her disease. From statistics given by Yves Guyot, we see that from 1872 to 1880 the new Registration of Prostitutes in Paris fell from 1,014 in 1872 to 354 in 1880; and that those struck off the register as disappeared, rose from 813 in 1872 to 1,935 in 1880.*

Concluded next week.

* Ann. d'hyg. et med. legale. t XXV. p. 306.
† Yves Guyot. La Prostitution. p. 260.
‡ Carlier. Prost. de 1855 a 1870.

* Rapport sur le regre de 1878. p. 27.

* Yves Guyot. La Prostitution. p. 270.

Volume of Currency.

BY HENRY M. PARKHURST.

In Lucifer, No. 665, Mr. Chavannes says: "The average of prices is regulated by the ratio of production to the amount of currency." My position is that it is the amount of the *basis* of the currency which regulates prices; and on that point I have a suggestion to make. Currency includes bank checks. Suppose on a given day business men should refrain from issuing bank checks to such an extent as to reduce the total of specie, bills and checks, to one half what it was the day before. If the theory of Mr. Chavannes is true, prices would be reduced one half. If my theory is true, prices would remain unchanged. I do not believe that if Vanderbilt should buy a railroad on Monday, and pay $100,000,000 for it in a check, adding $100,000,000 to the currency in the country, and if on Thursday that check should be paid by the bank and canceled, subtracting $100,000,000 from the currency in the country, prices would differ in the slightest degree on those days, or that they would differ if the checks should remain uncanceled for a year. Unfortunately I fear that neither Mr. Chavannes nor myself will be able to prove our theories by trying such an experiment.

"THE RIGHT TO WORK."

I will adhere to the old Latin maxim, and will not call Mr. Allen's article "economic rot." On the contrary I am glad to have the opportunity which it affords to express my fundamental idea more definitely, and yet briefly. But before doing so I am free to admit myself an "ancient number," having outlived one socialist community, Brook Farm, fifty years ago, and two others since with which I have been connected; which reminds me of another Latin maxim, "*Experientia docet.*"

"What is this thing society?" Mr. Allen is as much a part of it as anybody; and if I have no right to require from Mr. Allen to give me an opportunity for work, I have no right to require it from any other man. It is convenient to cast individual sins upon the shoulders of "society," but it is not the way to reach the remedy. I am trying to show the constituency that I am writing for, how to reach the remedy, and incidentally the uselessness of invectives which apply to nobody in particular, and which prevent individuals from reforming themselves.

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CHICAGO, ILLINOIS, JULY 21, '97.

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To Extend Lucifer's Work.

As stated in recent issues a plan has been suggested whereby it is hoped to raise five hundred dollars to send Lucifer for three or six months to persons not now subscribers. Of this sum one hundred and seventy-nine dollars have been subscribed, about half of which has been paid. Since last week the following names have been added:

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LeRoy Berrier offers to donate to this fund five dollars worth of his book, "Sexuality and its Functions," which sells for twenty-five cents per copy. Otto Wettstein offers five dollars worth of his work as optician and jeweler. Several other donations of books have been made, for all of which, in behalf of Lucifer's work we hereby beg to return sincere and hearty thanks.

Freethought and Logic.

A word before I begin. And that word is the frequently iterated statement that personal controversy, and everything that has the appearance of personal conflict, is very distasteful to me, and, as I may add, to many of our readers. So long and so far as the personality of the investigators enters as a factor into any controversy over matters of fact and of principle, just so long will there be danger that the real, the useful object aimed at will be subordinated to a desire for personal victory in argument. Desire for truth for truth's sake, is sure to be dimmed if not forgotten by the writers or speakers, if not also by the readers and hearers.

For this reason, among others that might be named, I have followed the advice of old Polonius to his son Laertes, in regard to "entrance into quarrels," or into discussions that may easily take on the character of personal conflict. In most cases I pay no attention to attacks from other journals, and only after repeated assaults, and when not merely my own personal opinions are assailed but also the attitude and purpose of the journal for whose management I am mainly responsible, have I made a set reply.

Most of our readers know something of the attitude of the "Free Thought Magazine" published in this city, towards Lucifer and its work. They know that neither the editor nor the correspondent of Lucifer have sought a controversy with the editor and supporters of the "Free Thought Magazine." All who read both journals know that not until after frequent and long continued provocation was any attention paid by us to the slurs, the insinuations and direct attacks by the editor of the magazine aforesaid. They know that Lucifer was frequently mentioned as "the organ of the free lovers of this country" and that "free love" was spoken of as "this damnable doctrine,"—"this curse of free love," the "most direct road to hell"—"sure road to hell here on earth," and that the opinions of Lucifer's editor "are more pernicious than those of our orthodox friends,"—that Mr. Green "had no thought that her young mind [that of May Collins] had become tainted with free love views until a friend reported that during the Freethought Congress she was very intimate with Lillian Harman," with many more direct and indirect attacks of a like nature.

For one I have always contended that all of the comparatively few and comparatively weak Freethought journals of this country have quite enough work to do, each in its own chosen field, without wasting any of their energy in attempts to break down other workers whose object, like their own, is the enlargement of the area of human freedom and the destruction of ignorance and blind faith in ancient superstitions. With this view of the matter I have sought fraternal relations with all our cotemporaries, and have looked for points of agreement rather than of disagreement, of fraternity rather than of discord. But when a well known leader in the freethought ranks—an editor of one of the most widely known of the Freethought journals printed in the English language, deliberately advises his readers to disfellowship the "free lovers," telling them that if the present official management cannot "cleanse the old Putnam society of Freeloveism" that then the "real Freethinkers of the country, who believe in purity, decency and the marriage institution should come together from all parts of the country and organize a great Freethinkers' association that shall, by its character and high aims and purposes command the respect and admiration of the respectable people of this country,"—see March number of the "Free Thought Magazine," page 118—I repeat, when these and like utterances characterize the editorials of a prominent Freethought editor it would seem that the time has come for those who claim the name to seriously ask the question, What is it to be a "Freethinker?"—in other words,

WHAT IS THE LOGIC OF FREETHOUGHT?

The immediate cause or occasion for asking this question and for writing this article is found in the leading editorial in the July number of the "Free Thought Magazine," entitled, "The Late Samuel P. Putnam—Our Last Word." In this editorial Mr. Green, after quoting one of the paragraphs in his January editorial on the same subject, says:

> Mr. E. C. Walker is one of the ablest and most noted advocates of what he terms "social freedom" in this country. He is one of the editorial writers in Lucifer, and has been, for a number of years, connected with the "Truth Seeker," as an editorial writer, and has, for a long time, been intimately acquainted with Samuel P. Putnam, and next to George E. Macdonald of the "Truth Seeker" is probably best qualified to give Mr. Putnam's honest opinions, of any one living, and this is what Mr. Walker says of them in Lucifer, of May 26th:
>
> "As a matter of indisputable fact, Mr. Putnam accepted in theory and applied in his life the principles of social freedom. Well posted Free Lovers recognized him as a comrade, and he freely fraternized with them. Wherever opportunity presented, in New York and elsewhere, he attended the meetings of the active propagandists and spoke in defense of their and his convictions. . . . . For instance, I never heard him make a speech in which he was not careful to say that there should be complete liberty for all men and women. He said this in such a way as to show unmistakably that he had in mind all the interests and activities of human life."
>
> Now it appears to us that Mr. Walker states the free love views of Mr. Putnam even stronger than we did. We ask the reader to go back and read again what we said, and then re-read Mr. Walker's statement.
>
> It having now been established beyond question that what we stated in the January Magazine is absolutely true, the question occurs: Who is the guilty party, the one who correctly represents the opinions and practices of a deceased person, or the one who misrepresents them?

Very evidently the above is intended as a final settler to my article on the Putnam-Collins matter, published in No. 659 of Lucifer. Whether or not Mr Green fairly and honorably covers the ground in controversy I am quite willing to leave to the unbiased judgment of the readers of the two publications, and if only personal interests were at stake I would freely rest the case by simply referring the reader to the article last mentioned, but inasmuch as many of our present readers did not see that statement, and as the supply of No. 659 is running low, and believing, moreover, that the attitude of Lucifer upon the "logic of freethought" is a very vital question our readers will please exercise the grace of patience while this matter is being probed just a little further and a little deeper.

In this last reply by Mr. Green his characteristic method of argument has been adhered to, as our readers doubtless perceive. Among logicians two things are regarded as specially weak and faulty: First, laying down as a premise that which is not true to fact. Second, drawing a conclusion therefrom that would not follow the premise, if that were true. A good illustration of this vicious logic is the common theistic argument: All progressive and enlightened nations are Christian nations. Therefore, all who oppose Christian theism are enemies of progress and enlightenment. The Freethinker's ready answer to this stereotyped argument is: False as to premise, and inconsequential as to conclusion, even if the premise were admitted true as to fact.

Now, then, "who is the guilty party?" Who is it that states falsehoods for facts and then draws unfounded conclusions therefrom?

First. Mr. Walker is *not* an "editorial writer in Lucifer," and if he were such, that fact would not help Mr. Green. Mr. Walker states the matter as he sees it, and speaks for himself alone, and would do no more if he were one of the editors of Lucifer.

Second. In my article I stated the facts as I saw them, and as I still see them, saying that I had no evidence that Mr. Putnam was ever a "free lover," as I understand that term. Nevertheless, for the honor of manhood and for the hope of humanity, I should be glad to know that he was, in life, a conscientious, consistent, scientific, logical "free lover;" for, as I think, no higher encomium can possibly be accorded to the memory of any man than to say that he was a *worthy* champion of Love in Freedom.

So much for the premise laid down by Mr. Green, but, as our readers well know, I was careful to point out that if it could be shown that Mr. Putnam was really a free lover, in theory and practice, that fact could have no connection whatever to or with the manner of his untimely death.

The simple unvarnished fact seems to be that Mr. Green, and those who endorse his position in this controversy, take the view that "free love" means neither more nor less than gross sensualism, selfish animalism, or what is commonly called "libertinism." *Where do he and they get their right to such use of these words?* Do the lives of Ezra H. Heywood, Mary Wollstonecraft, Percy Bysshe Shelley and other typical social radicals, warrant such use of these words? If the social radicals were to adopt the unkindly and pharisaic tactics of Mr. Green and his helpers, they would say that he and they get their ideas of free love *direct from their own inner consciousness*, or from what they know they themselves would do if the restraints of law and conventionality were removed.

I say, *if* the social radicals should descend to the methods of the "Free Thought Magazine" they would thus retort, but for one I hope and trust they will never do this. On the contrary I hope they will give Mr. Green a fair and impartial hearing—treat him far better than he treats us. Sometime since he offered, in Lucifer, to send a copy of his January issue free to anyone who cared to read what he had to say on this question. I hope all who have not read that number will accept his offer, and see for themselves how near this champion of marriage morality comes to proving that free love is one of the "primary causes that brought him [Mr. Putnam] and his young associate, Miss Collins, to their deplorable and untimely death, and disgrace on the liberal movement."

Not only do I advise our readers to hear Mr. Green, but I earnestly advise all who can afford it to subscribe for his magazine. He is now offering it at the very low price of fifty cents a year, hoping thereby to increase his subscription list to twenty thousand. Instead of cherishing ill-will towards the "Free Thought Magazine," on account of its illiberal and unfair treatment of social radicals I sincerely hope its subscription list will increase, and not stop at twenty thousand. With all its unfairness and illiberality it is doing good work in pulverizing theologic superstitions, and also in the line of aiding the movement to which Lucifer is mainly devoted. It is the history of all attempts at suppression, through misrepresentation and persecution, that these attempts defeat their own object. Lucifer has reason to thank Mr. Green for the advertisement he has given us, resulting in a considerable increase in subscription list. We also thank Mr. Chas. C. Moore, of the "Blue Grass Blade," for the many left-handed compliments he has given Lucifer and its conductors—causing his readers to investigate for themselves as to whether free love as taught by us is the "black beast" that its self-righteous judges have described it to be.

If possible, the "Logic of Freethought," from a non-personal standpoint, will be still further elaborated in next issue of Lucifer.

New Theory of Disease and Cure.

Our old friend, S. R. Shepherd, of Leavenworth, Kansas, has advanced a new theory of disease and cure, based upon the idea of unity and simplicity instead of multiplicity and complexity as in existing theories. He goes back to first principles, to the root of things, and, as he says, "unifies the multiplex."

In place of a legion of distinct diseases, each with a specific remedy, he holds that there is primarily but one disease—congestion or cold—all so-called diseases being causative or secondary manifestations—effects—symptoms.

Congestion the trunk—consumption, cancer, insanity, etc., the branches. Destroy the trunk and the branches fall—remove the cause and the effect disappears.

Congestion being the universal cause or condition of all abnormal manifestations suggests one universal curative process, revealed by nature in the sneeze and its attendant sweat which is her first effort to "break up" incipient congestion. The remedy to be intensified in proportion to advanced, chronic conditions and power of resistance.

His cure is the application of that universal solvent, heat, (which is a form of electricity and life,) and water by way of potation, hot baths and sweats, eliminating poisonous and dead accumulations, weakening the patient and bringing every torpid, paralyzed nerve back to the acute sensation and functional activity of infancy—a sort of re-creative process; going back to nature, back to living, vital union with the quickening, pulsating forces of organic life.

He claims that consumption and cancer, for instance, are basically the same—branches of one trunk—developed from a common cause or condition—congestion, cold, stoppage of assimilation and elimination and cessation of the fine nerve functions of life—and call for the same remedy—the "breaking up" of torpid, dead conditions as the heat and water of spring break up and melt the congelation or congestion of winter and start life anew.

The union of heat, water and air with earth (or the body) produces life, he argues. He suggests that as good a way as any to apply the remedy is to drink freely and lie or sit in a room steamed up to from 115 to 130 degrees according to stubbornness of congestion or torpor.

He defines disease as that congested condition of body and morbid state of mind which is back of, and the cause of, all abnormality, and cure as that process sufficiently active and fundamental to break up those conditions.

He calls it the "breaking-up-sweat cure," the idea being, by a purely natural process, to cure or remove all forms of abnormality by simply "breaking-up" the foundation upon which they rest, thus restoring sensation, circulation and functional life and activity.

Many of Lucifer's readers will doubtless recall the teachings of Doctor Samuel Thompson, one of whose maxims was, "Heat is life, cold is death;" and one of whose principal methods of cure was the steam bath. From my own observation and experience in the treatment of diseased conditions of the human body I can freely endorse the theory of our Kansas correspondent, whose ideas are herein given (chiefly in his own words) and would heartily recommend the adoption of his suggestions, whenever medical treatment seems to be called for.

In this connection attention is called to an offer made by a good lady physician of Chicago who has agreed to donate to Lucifer's "Extension Fund" a number of copies of a little book giving in detail, "How to Cure a Cold," by a practical application of very similar thoughts in regard to the cause and cure of disease. Though often sold at much higher price this little book will be sent post paid for five two-cent postage stamps.

Our Conservatives

BY C. L. JAMES.

It is to the credit of Lucifer's consistency in giving all sides a hearing, that so much of its space has been occupied lately by such conservative communications as those of Dr. Foote and Mr. Parkhurst. But unless such writers can put old ideas in a newer dress they would do better to address some journal whose columns are open to nothing more novel. I had intended a somewhat lengthy reply to Dr. Foote, but he has so well answered himself in his last, that I will offer only these additional suggestions.

"Nature makes no mistakes"—not only in this sense, that Nature operates without reference to human interests, with reference to which only mistakes can be alleged, but also in this sense, that experimental study of Nature furnishes the sole rule by which human interests can be served. There are, as Dr. Foote says, born polygamists, jealous but inconstant; born polyandrists, of like temper but different sex; born varietists; and, doubtless, born monogamists. Now, in a state of freedom, like must find like; and that kind which is not adapted to survive will perish through the struggle for existence. But in a state of female slavery, polygamists beget upon unwilling monogamists sons who perpetuate their kind, and daughters, of whom at least a certain proportion are polyandrists, which means, under our system, prostitutes. Thus the system perpetuates its own evils—matrimonial rape, prostitution rape, jealousy and murder. Abolish it, and of those conflicting tendencies thus breeding together, the weaker will disappear. That is the whole philosophy of variety. Dr. Foote does not surely imagine that we varietists would force, or even urge, variety upon anyone. We say only that prohibitions of variety, legal, social, or religious, mean, in practice, marriage-and-prostitution-rape. We are anxious to remove these great evils in the only way they can be removed. Therefore we combat the prejudice against variety. And for that purpose we give our experience—that variety does not produce the evils alleged; that varietists, released from restraint, are good companions, and everlasting lovers; that their children are born well; that their domestic life is happy; that, among them, common love of one object is not a cause of hate but sympathy. And, because this is experience, not dogma, we impose it upon no one. Let those who feel moved to, try it—*voila tout*.

It cannot be that Mr. Parkhurst thinks his "Sociologic Lessons" new. Lessons are given in subjects already systematized, by persons versed in them, to persons ignorant of them. Mr. Parkhurst, then, supposes that Lucifer's readers are not familiar long since with all he has said,—and the answer. I can imagine no better plan to show the contrary than offering, by way of parallel, the following:

THEOLOGICAL LESSONS.

No 1.

Nothing can be made by nothing. Therefore what is either always has been or had a Maker.

No. 2.

What is, has not always been. I was not, sixty years ago. Therefore what is had a Maker.

No. 3.

The Maker of anything cannot put into it what he has not got. But there is intelligence in what now exists. Therefore the Maker of what now exists has intelligence.

No. 4.

Intelligence is threefold, implying subject, object and consciousness. Therefore the Maker of what now is, is Three in One.

No. 5.

Goodness exists now. Therefore the Maker of what now exists is good.

No. 6.

Goodness is opposed to evil. Therefore the Maker of what now is must punish the doers of evil.

No. 7.

The greatest of evils is to conceive wrongly of the Creator. But the Creator is threefold. Therefore he must send all to hell who do not believe in the Trinity.

I could easily go on thus to No. 1001. But I have said enough to illustrate the fallacy of Mr. Parkhurst's method, which necessarily vitiates his conclusions. It is the method in vogue before Bacon,—the method of reasoning syllogistically from commonplace assumptions. It is the oldest method in the world, because the most simple and obvious. Everybody, accordingly, knows all about it, conclusions and all. "Lessons" which embody it are a perfect case of "teaching one's grandma to knit." It is fit only for conservative polemics against new truth. All who have been initiated into a newer and better method know that new truth can be discovered thus only in the pure mathematics, where we start with absolutely definite ideas. In all other studies we have to start with ideas more or less indefinite. To syllogize with them is only to get further away from truth. We must improve them by observation and experiment. And, in so doing, we must discard the naked, barren diction of geometry; which no inductive philosopher introduces into anything else. All this Mr. Parkhurst knows, when his prejudices do not govern him. In sexual science, he has done excellent service by discarding arbitrary assumption, prohibition of observation and experiment, and conservative jargon. If he adopts a different style of reasoning—the style of a fifteenth century schoolman—in economic matters, that is because here he has no new ideas, and because the old ones can be made to look as if they had a case against the new only by clothing them in the pseudo-scientific robes of a philosophy obsolete, like themselves.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXXVII.

Norman's cry of alarm soon brought the others to his side. To the question, "What shall be done with him?" Alice replied,

"Bring him in immediately."

So the inanimate form was lifted and carried inside, not to the heated rooms but to one where the fire had gone out, leaving it cold and chill. Imelda and Cora stood with clasped hands, a frightened look in their eyes; looking at each other, expecting what they dared not think or breathe aloud.

The body of the unfortunate man had been carried past them without either having caught even a glimpse of the white face, leaving them in cruel uncertainty as to the identity of its owner. Norman spoke of procuring a doctor when Paul Arthurs spoke:

"With the kind permission of all present I offer my service, as I am a physician." This was news, and under the circumstances a very agreeable surprise. The offer was most gladly accepted. Requesting Wilbur and Norman to lend their assistance Doctor Arthurs began the work of trying to resuscitate the seeming dead body, and for two long hours the three worked hard and faithfully. When they had about given up all hope of recalling the fleeting spark the discovery was made that the blood was beginning to circulate while faintly perceptible respiration gave hope of returning consciousness. After a thorough cleansing the body was wrapped in a soft, warm blanket and put to bed. The chances now were that a life had been saved, but—to what end?

The young physician had made a sad discovery, one which indicated that at best the patient was the victim of an incurable disease. He who lay before them unconscious of his condition, was but a boy in years but already a physical wreck, through the indulgence of a most pernicious sexual habit. Hollow eyes and sunken cheeks told the sad tale. The drawn, white face was encircled by clusters of dark, curling hair; in health he evidently had been a handsome lad. Now his appearance was anything but prepossessing.

"There we see the result of ignorance on the part of some one" spoke up the young physician. "The ignorance of parents in regard to the meaning of childhood, or the ignorance of a boy who did not know, or understand, the meaning of life, and the right uses of life-giving organs and forces."

Neither of the young men had a word to say, but stood with eyes riveted on that ghastly face. Why did that face seem so strangely familiar? and while they looked this strange feeling grew. Like a flash a revelation came to both and their eyes met in a sympathetic glance. Norman became white to the very lips. In Wilbur's eyes was a troubled look, as he met the glance of the other, but across that motionless form he extended his hand to the other who without a moment's hesitation placed his own therein. It was like a compact, this involuntary action, and in that silent clasp there was something conveyed that told to each that they had drawn a step nearer to each other; that in the future they would stand still closer as friends. Wilbur turned to the young physician, pointing to the prostrate form,

"We have made a discovery!"

"And which is——"

"That this unfortunate young man is Frank Ellwood!"

"Frank Ellwood? Who is he?"

"The brother of the sisters, Imelda and Cora Ellwood."

"Ah!" The word was long-drawn and hesitating. Paul Arthurs did not as yet understand; so, briefly as possible, Wilbur related just enough to enable him to grasp the situation.

The young doctor's face became sad and overcast. O, why is this young life blighted? Why should this burden be laid upon those young and tender shoulders? But he felt it would not be for long. Disease, with its fatal clutch, had fastened upon the vitals of the unfortunate young man, and it was only a question of a very short time until the fell destroyer would claim the victim for his own.

When an hour later, with returning consciousness Frank opened his eyes it was to find two fair faces bending over him, faces wherein only love and compassion was to be seen. While Imelda gently brushed the dark hair from the pale face Cora took his hand and laid her face upon it. In his weakness he saw but did not understand. As if their presence brought him peace and comfort he again closed his eyes and soon the regular breathing told that he was in the land of dreams. Gently, lovingly, the sisters nursed the erring brother back to life, with never a word of reproach for the wasted past. They understood only too well their task would be of but short duration, and when the paroxysms of coughing shook the weakened frame it was all they could do to stay the tears that would well up in their eyes.

But soon the time came when he asked to have their joint presence explained, and it was Cora who told him all—all the bitter struggles and experiences of both their lives; of the heavy overhanging clouds, but which clouds were now beginning to show their silver lining.

Frank made no comment. He seemed broken in spirit as well as in body. The once strong and healthy young athlete seemed now only to desire rest and quiet, and when the glad spring time came with its new life and budding joys, its sunshine and song, they folded the waxen hands upon the pulseless breast, decked his coffin with the first sweet flowers of spring and laid the emaciated body away from sight.

Poor boy! Wayward and reckless from his childhood up he had plunged headlong into all the vices that lure passionate youth from virtue's path, and yet—had he sinned more than he had been sinned against? If he had erred, if he had gone wrong, surely he had paid the forfeit. It was a heavy price, that of his young life, and it ill becomes us to sit in judgment upon him. Lawrence and Alice had insisted that he remain an inmate of their home, and a bright sunny room had been placed at his disposal, where he remained until the end.

In the meantime much of interest had transpired, ere the dawn of that sad spring morning. On that memorable night that had brought so much of joy, and also so much of pain—the finding of the long lost brother—our friends had separated as they had at first intended doing, with the difference that those departing had remained a few hours longer at the Westcots than they had expected. With the feeling of uncertainty as to the fate of the frozen man none experienced a desire to leave until the news came that he would recover, temporarily at least; and when the suspicions of the sisters had proved to be correct—that the unfortunate stranger was indeed their brother, so long dead to them—then, as the hour was very late, whispering words of hope the goodnights were at last spoken. The Wallace sisters with Osmond and Norman as escorts were rapidly driven to their home; Edith's hand had been held just a little longer and closer by the young physician than would seem to have been necessary, and Mrs. Leland had held her boy very close as though the separation about to take place was for an unknown period of time, instead of only one short night,—but finally they were whirled away over the freezing snow, and in due time deposited each at their respective doors.

Mr. Wallace did not often inquire into the doings of his daughters. Long since he gave over the attempt to control their actions, feeling that they could well be trusted. On this occasion, however, the hour had been so unusually late when they had come home that he could not refrain from asking where they had spent the evening, or rather night, as it was in the "wee sma hours" that they had sought their room. A moment Edith hesitated, then,

"At the Westcots—they are entertaining visitors from Chicago, the belated trains causing us also to be late."

"What possible interest could these strangers have for you that you should remain so late?"

Edith again hesitated before answering. Should she tell the truth? It was extremely distasteful to this pure minded girl to speak a falsehood. She felt she could not possibly keep the fact a secret that her brother was in the city. The sisters exchanged a quick apprehensive glance, then endeavoring to appear calm as possible Edith said:

"The interest might possibly be greater than you think, and you will perhaps agree with me when I tell you that one of them bears the name of Wilbur Wallace."

To be continued.

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THIRD SERIES, VOL. I., No. 30. CHICAGO, ILLINOIS, JULY 28, E. M. 297. [C. E. 1897.] WHOLE No. 669.

Contagious Diseases and Governmental Remedies.

BY ORFORD NORTHCOTE.

[*Concluded from last week.*]

It has been urged that prostitutes do not object to inspection. It may be that many of them have no particular objection to being medically examined; they can scarcely have more repugnance to that than to the embraces of any old man or diseased wreck being forced upon them by the mistresses of the brothels, but what they do object to is the imprisonment and forcible location in hospital which results from inspection. Bearing in mind that the public idea of a prostitute is that she is a woman to be kicked into the gutter if necessary, it is not surprising that the hospitals devoted to the case of diseased prostitutes are institutions dreaded like prisons. As described by those who have seen them they are for the most part horrible dens, overcrowded, badly ventilated, and remarkable for a lack of decency in their appointments. Add to this the prison-like regime that pertains and it is no matter for wonder that women dread the inspection which may be the forerunner of such imprisonment.

Another difficulty in the way of enclosing all prostitutes in registered houses is that men do not always desire to enter brothels. If it be a fallacy in economics, it is certainly not a fallacy in morals, that the demand creates the supply. Why men's desires run counter to the official segregation of women in registered houses is fairly obvious. The implicit obedience usually demanded of the inmates, the privilege of refusal not being allowed even where the most repugnant of clients is concerned, robs sexual intercourse there obtainable of every vestige of romance. And most men prefer that some resemblance to wooing and winning shall characterize their amours even when they are of a mercenary nature. A meeting with a clandestine prostitute can be made to resemble an intrigue; an impossibility where the inmates of a brothel are concerned, however beautiful they may be, and however luxurious their surroundings. Free men prefer intercourse with free women rather than with slaves. So that the efforts of the police to enclose all polyandric women in brothels would continually be rendered abortive by the desires of men for women not so enclosed.

An additional advantage men have with clandestine prostitutes is that these women, not being compelled to accept the advances of every client, may exercise some choice, and not submit themselves to men whom they have reason to suspect are diseased. But however charming an inmate of a brothel may be, a man who intends to enjoy her can never be assured that she has not previously had thrust on her, in spite of her repugnance, the embraces of an obviously syphilitic client. That this does constitute an additional danger is borne out by facts. M. Bols, a burgomaster of Brussels, in 1881, backed his proposition for the regulation of prostitution by a table of figures, which, curiously enough, gives the percentage of diseased women from the registered houses as greater than that from the isolated class, in the proportion of forty-nine to thirty four per cent. In England again, the Contagious Diseases Acts were not proved to be beneficial. For statistics the reader may be referred to Yves Guyot's monumental work* on Prostitution, but briefly it may be stated that the results in no wise justified the existence of the Acts. The Army Medical Report for 1872 says:

"The fact remains that the mean rate of admissions for gonorrhœa during the eight years 1865 to 1872 is higher in the protected stations than in those which are not protected."

It has been urged that in 1873, when the system had got well under way, a marked diminution of diseases was recorded. But this is easily explained. In that year Lord Cardwell issued an order to stop the pay of soldiers suffering from venereal disease. This order led to concealment of disease by the men, and also induced humanely minded army surgeons to misrepresent the nature of the diseases or to pass them as cured before they really were so, in order to secure the men their pay. All that the Acts can be said to have done was to diminish the cases of non-syphilitic disease, or rather to diminish the cases returned as such. In spite of this decrease, the proportion of men constantly ill with syphilis remained the same after the Acts were passed as before.

The Royal Commission in its report for 1871, five years after the passing of the Act of 1886 concludes thus:

"It is in no wise proved that any diminution of the number of venereal cases in the men of the army and navy is attributable to a corresponding diminution of cases of illness resulting from the application of periodical inspections of the women with whom these men have relations."

In the enquiry of 1881 Mr. Fowler said to Surgeon General Lawson:

"A man runs more danger of catching true syphilis in subjected stations than in others?" Surgeon General Lawson was obliged to answer "Yes." (2. 1801—1809.)

The statistics again, were rendered more favorable to the Acts than otherwise would have been the case, from the fact that when a regiment was going to a station under the Acts, the men were examined previously. This was not done with regiments going from a subjected to an unsubjected station. The subjected stations therefore had the advantage over the others, inasmuch as no syphilitic soldiers were ever allowed to enter.

The arguments here adduced against the compulsory inspection of prostitutes as a prophylactic measure against venereal disease should make its advocates pause. I know they will instantly exclaim "Look at the condition of our army in India as compared with that of the armies of the continent!" It is however to be remembered that there are elements of difference between continental armies and ours which render the comparison an unjust one. Not only is our army much smaller

*Yves Guyot. La Prostitution. p. 368—370.

than that of either France or Germany, but it is quite differently constituted. The conscript makes no consideration of character in its selection. The consequence is that the French and German armies are much more representative of the average character of Frenchmen and Germans than ours is of the average character of Englishmen. While therefore our soldiers are in the main recruited from the lowest moral and intellectual types of able-bodied men, continental armies include in their ranks citizens of every grade of moral and intellectual fibre. Now an ignorant and drunken soldier of whatever nationality is much more liable to contagion from venereal disease than is an intelligent and sober one. Taking into consideration therefore the facts that we are, as a nation, more intemperate than either France or Germany, and the allied facts that English soldiers are even among Englishman not noted for sobriety, we may readily see why our army compares so badly with continental armies in the statistics of venereal disease.

If official regulation of prostitution can do nothing towards stemming the syphilitic tide which threatens to flood civilization with a taint which carries scrofula, consumption, lunacy, and probably cancer in its insidious workings, what remedy can be offered? Now, however or wherever the disease originated, and the discovery by Prof. Parrot of syphilitic osteophytes in bones found by Dr. Prunnieres in the dolmens of La Dozere, which bones belong to the neo-lithic period, points at least to the fact that its origin is of very ancient date—there can be little doubt that the modern system of civilized prostitution is a potent factor in its propagation. Any kind of mercenary sexual intercourse of necessity eliminates affection from the sexual relationship. Where on the one side the object is money, and on the other side mere satisfaction of crude physical desire, affection cannot enter. As a consequence, so that the prostitute receives her fee, and her client obtains his physical satisfaction, neither is moved by the consideration of any probable results which may accrue to the other from the intercourse. If the man convey a complaint to the prostitute it is of little significance to him. The callousness, which is bred by frequent chance mercenary sexual relations is of a kind which creates indifference to the subsequent welfare of the woman with whom the sexual bargain is driven. With the woman this is not less the case. Not only are feelings of affection for her client absent, but often also there is on her side an absence of physical desire, her sexual enjoyment being simulated from mere commercial motives. Further, she is aware that she is held in contempt by the world in general and also by the very man to whose sexual pleasure she is contributing. As a result, her natural feelings of pity are perverted, and, far from concerning herself about the future health of her client, she may even take a fiendish delight in the knowledge that she is probably contaminating him with disease.*

Prostitution thus being observed to contribute to venereal disease, the popular cry is raised every decade or so to suppress or at least to control it. We have seen that regulation is devoid of effect; and past experiences of attempted repression show the futility of any efforts in that direction. No attempts to cure the evil are likely to succeed which ignore the fact that prostitution in its present form is the outcome of centuries of Christian moral teaching. Christianity having put the ban on sexual intercourse, tolerating it only in marriage, the idea has been fostered that sexual pleasure outside the priestly or legal sanction is sinful. As a direct consequence, the women who lend themselves to men's sinful pleasures have been branded as outcasts and treated as such. Not only have they been allowed no social standing, but they have been subjected to the most shocking tyrannies and cruelties. As an instance the tribunal of the arrondissement of the department of Paris, on the 4th of August 1791 (the year of the adoption by the National Assembly of the Declaration of the Rights of Man) gave the following sentence.

"The said Marie Louise Bertant, *veuve* Desbleds, condemned to be conducted by the executioner into all the squares and crossways of the city of Paris, ... upon an ass, her face towards the tail, and on her head a straw hat, with a label before and behind, having this inscription 'Corruptress of youth;' to be beaten and scourged with rods on her bare back by the said executioner, . . . to be branded with a hot iron in shape of a *fleur-de-lys* on the right shoulder; this done, to be taken to the House of Correction of the general hospital of La Salpetriere, and there detained and immured for the time and space of three years."

Not only were prostitutes thus punished but it was considered a crime to be venereally diseased. An ordinance of James IV. of Scotland, dated the 22nd of September, 1497, compelled persons infected with the "big pox" to leave Edinburg on pain of being branded with a red hot iron on the cheek. At Strassburg it was at one time forbidden to innkeepers, publicans, surgeons and bath-keepers, to treat or receive venereal cases; the hospitals, even those assigned to lepers, were closed to them, and all communication with them was interdicted to the citizens; those that were without resources perished in the streets and in the open country in great numbers.*

Even at the present day, venereal disease is not on the same footing as other disease. Neither the funds nor the medical services of English sick benefit societies are available for venereally diseased members. The hospital accommodation, both here and on the continent, has been lamentably inadequate. In what hospitals there are, the patients have been treated as criminals, with that kind Christian charity about which we hear so much in connection with hospital work.

Before any real attempt can be made to successfully combat the disease, the popular idea of its shamefulness must be destroyed. This idea induces the patient to conceal his disease as long as possible, and it often drives him to the residence of a quack instead of to the consulting rooms of a properly skilled physician. The surest method of combating the disease is to open all the general hospitals to venereal patients, and by kind treatment, not by compulsion, to induce them to remain till cured.

As for prostitution itself there can be little doubt that free love would considerably reduce its present gigantic proportions. When the ring-fence of the marriage system is broken down, and the youth is enabled to enjoy love relations unsullied by pecuniary considerations; and the adult may satisfy his desire for sexual variety with women similarly inclined, prostitution will be hard put to it to exist. The man who then purchased love relations would be universally despised, as one whose personality was not sufficiently attractive to gain the sexual love of women. Such a sentiment would do more to annihilate prostitution than all the scorn that could possibly be heaped upon the prostitute.

It is finally to be remembered by lovers of liberty that they are sanctioning a very grave danger in lending themselves to an agitation for the resuscitation of the Contagious Diseases Acts. Under a system of regulated prostitution the *police des moeurs* would possibly brand as a prostitute and condemn to undergo regular medical inspection, any woman whose sex relationships were not strictly monogamic. This would give the police a tremendous power, and, with the slackening of the monogamic tie, would place in the hands of the enemies of liberty, a very dangerous weapon. We must not forget how the state of New York suppressed the sexual experiment inaugurated by Father Noyes in Oneida Creek; in spite of the fact that venereal disease was unknown in the community. Under a system of police espionage and inspection no woman belonging to a group of free lovers would be safe. Any such woman would be liable to be seized by the police for registration and medical inspection. Nor should we find the Mrs. Josephine Butlers saying them nay.

"Eternal vigilance," said some sage, "is the price of liberty," and it is as true in this respect as in any other.

*By no means do I wish to insinuate that all prostitutes are moved by these feelings. As a class they are not less amiable than the rest of the sex. But for their environment, which makes of them outcasts, they would probably be distinguished by generous rather than by malicious motives.

*Ann. hyg. 2e serie, 1855, t IV.

The Legitimation League.

At the usual monthly meeting of the League, held at Holborn Restaurant, London, on Thursday evening July 1, Mr. John E. Skuse presided, and a good muster of members and friends attended.

Miss Voltairine de Cleyre made her first public appearance in England, and bearing introductions from Lillian Harman and others, she received (on her own account and also on account of those friends of hers on the other side of the Atlantic) a most enthusiastic welcome. Mr. Skuse alluded to her work in America and expressed the pleasure that advanced reformers in England felt in welcoming her, and in the name of the Legitimation League, Mr. Skuse wished her every success in her coming lecturing campaign. After a few gracefully chosen words of appreciation from Miss de Cleyre, the meeting proceeded to the business of the evening.

Miss Wardlaw Best opened a debate on the subject "Which Sex is the Greater Sufferer Under Present Sex Conditions." Miss Best is a witty and eloquent speaker, and was followed with close attention by her audience, who delighted in the keen rapier thrusts into the armor of the enemy which Miss Best gave. She exposed with logical severity, the fallacies of such poor philosophy as is contained in "The Heavenly Twins" and "The Woman Who Did," and established beyond cavil that while the present sex conditions press severely enough on men, women have to endure far greater and more galling suffering. It is only the FREE woman, concluded Miss Best, who can stand any chance at all of happiness.

Dr. Alice Vickery and Dr. Drysdale continued the discussion, the latter stating that in his opinion the English law was positively infamous and unique in its absence of machinery for the legitimation of offspring born out of wedlock.

Mr. Bedborough dealt with some minor points not touched upon by Miss Best. Mr. Evacustes Phipson introduced some novel theories of his own of a most amusing character, and Mr. St. John (of the Croydon Brotherhood) expressed the opinion that every evil in life can be traced to some restriction. Miss Hetherley made an interesting speech. Her view was that all the extra sexual duties of a wife, such as those of nurse, cook, etc., should be paid for, and that a man should not imagine he wanted a wife, when his real needs were a wife *and* a housekeeper. Miss Voltairine de Cleyre added an eloquent contribution to the debate, and urged on women the necessity for action as well as complaint. "Be independent if you want independence," "The Woman Who Did—did nothing" were two of her phrases which "caught on."

John Badcock, Jr., emphasized the value of force. "Women," he said, "have a right to all they can get." Mr. Rosenbaum was the only speaker who failed to appreciate Miss Best's splendid address. His criticism was listened to with great good humor by the audience, who laughed heartily at his suggestion that Miss Best was not sufficiently outspoken and that she had not often enough repeated certain expressions. Miss Best made a reply, answering various criticisms; and the customary votes of thanks concluded a delightful evening.

GEORGE BEDBOROUGH, HON. SEC.

In the Arena.

BY MATADORE.

Mr. James has a certain kind of courage after all, but it is of that kind which moved the bull to try to butt the locomotive from the track. He has degenerated from a Falstaff to a common Dogberry. The bull is not worth killing after all. So after calling his attention to a few of his misconceptions, I shall open the fence and let him out.

In ten years reading, I now know of but six anarchistic writers who write intelligently and consistently on that subject. Mr. James is not one of them. It will be very discouraging to the few teachers of anarchism to learn that C. L. James, author of a work on "Anarchy," knows nothing of anarchism. He confuses Individualism, a purely economic doctrine, with Anarchism which is a doctrine of no government. Anarchism means the entire absence of all government,—opposed to monarchism, democracy, aristocracy, etc. As an individualist, I define Individualism as the doctrine that, under equal privileges and opportunities, each person seeking his own personal welfare is most conducive to social progress,—opposed to communism and state socialism. One can be an Individualist *and* an Anarchist. Communism, *when voluntary*, is perfectly consistent with Anarchism also. Everyone but Mr. James can see this. He is not certain that individualists have any rights. He is not certain of anything. I know where I stand. I am and have been for fifteen years an individualist. If there were no invaders of the "rights of man" I would be an anarchist also; but as people still invade, I am in favor of some kind of restraint. I deny that, *under the present social environment*, human rights can be secured without some rule or guide in conduct. I am an "eliminator." I work for the gradual elimination of all unjust and invasive features from our present social system, recognizing the fact that progress is a product of evolutionary change. I can not see the sense in one's being a thousand years ahead of his time.

Mr. James' contention, for the element of force in his definition of prostitution, shows the mistakes one can make who rummages the dictionaries for Latin phrases to sandwich his articles with. Prostitution, Mr. James, means, if it means any thing, the prostitution by a woman of her maternal powers and functions without love and for mere gain. It can and does exist within as well as without marriage. My use of the word prostitution-variety was irony. Sarcasm is lost on Mr. James, and I suppose he will still continue to use the words prostitution-marriage because he seems to have no regard for the feelings of those who still believe in marriage in some form. In Lucifer number 661, Mr. James made an ungentlemanly allusion to all who stand on what he calls the half-way ground. I do not believe in variety as taught by some writers in Lucifer, nor do I believe in law-enforced marriage. I am here again an "Eliminator." I think that all the regeneration, advocated by race-culturists, can be secured by evoluting out of our present system all of the invasive features. Here is where I stand, and I do not propose to be abused by people who use invective instead of argument.

Mr. James did not answer my question because he does not know, not because he is a coward. His placing the greater part of the responsibility on the father, and then denying him child control, shows what fantastical conclusions may be reached by those who have no system. Should one lead Mr. James' nine or ten-year-old child away with its consent, Mr. James would say "good." He, or no one else that I have seen, places any limit whatever to such invasions. I stand to one fixed by nature. You are not certain where you are. According to your theory, you could lead my child away before she had reached the age when reason begins to play some part in willing and doing. You seem to sneer at the idea that one can be a victim of a weak organization. If this is not true, there is nothing in heredity at all. Lucifer may as well turn off the light. I am as certain, as one can well be, that there are persons so constituted that no amount of training and education will enable them to be anything else but victims for the designing and perfidious. Let us teach and train certainly, but we can not change the leopard's spots. Let Mr. James read Maudsley's "Body and Will" and "Body and Mind," and he will have a little more charity for those who differ from him on the so-called "age of consent."

Read up on Anarchism, Individualism, and the Free Moral Agency question; use less vituperation and invective; cultivate a kindlier spirit; and we will get along better in the future, and thereby prepare the way for Anarchism. Let him out.

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CHICAGO, ILLINOIS, JULY 28, 97.

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By unexpected good fortune Lucifer has come into possession of a limited number of bound volumes of Benjamin R. Tucker's translation of Proudhon's great economic masterpiece "What is Property?" No student of economics can afford to miss reading this powerful and intensely interesting book. If we are not mistaken the English translation of this work is now out of print and only a limited number of copies are obtainable. The work, bound in cloth, was sold by Mr. Tucker for $3.50. In a very few years it is likely that at least five dollars will be demanded for a single copy. In order to give the friends of Lucifer a chance to secure this valuable book at a "hard times" price we will send one bound copy to any address in the United States or Canada for only $1.50. Or, better still, we will send one bound copy of "What is Property" and one copy of Lucifer regularly for one year to any address in the United States or Canada for only two dollars. As our supply of these books is not large this offer should be accepted without unnecessary delay. Remember this is the genuine Benjamin R. Tucker translation of Proudhon's famous book, which was formerly sold for $3.50.

Law the Cause, Liberty the Cure.

The series of articles entitled "Contagious Diseases and Governmental Remedies," contributed by our English correspondent, Orford Northcote, and which series is concluded in this issue, should be printed in pamphlet form and given a wide circulation. As such it would doubtless take its place as one of the best demonstrations of the futility of "State regulation of Vice" ever made to the English speaking public. Not only is the futility of such regulation demonstrated but the vastly more important fact that all such attempts at regulation and suppression really produce and perpetuate the evils they are claimed to be intended to mitigate or prevent.

When will mankind learn that "governments," state and church, are instituted and perpetuated not for the protection of the weak against the strong but for the protection of the strong in their schemes to rob the weak; not for the promotion of justice and equality but for the promotion of inequality and privilege; not for the prevention of vice and the promotion of virtue, but, first of all, to give employment to those who do not like to work and who want easy and profitable jobs of governing those who are willing to work; and secondly, to demonstrate the necessity, or the apparent necessity, for the perpetuation of their own existence.

In no way do governments by authority—church and state, secure acquiescence in or submission to the burdens imposed upon their victims so easily and so surely as in and by their invasive regulation of the appetite and the functions of sex, including, of course, the reproduction of the race. The evils of abuse and of misdirection in the realm of sex are apparent to the most superficial observer. Church and state, the priest and the judge, find in this abuse and misdirection their opportunity. They say, "Behold the evidence of human depravity. Men and women are too weak and too depraved to govern themselves in this most important relation of life. Hence the necessity of law and government."

For uncounted thousands of years mankind have been victimized by this specious reasoning. Slowly, very slowly, but it is hoped very surely, a few women and men are awaking to see that the evils of ignorance and misdirection are not removed but aggravated and perpetuated by church-state regulation, and that *intelligent self-control* is the only cure for these evils. In other words that

LIBERTY AND RESPONSIBILITY TO SELF-HOOD

is the only salvation from the consequences of unregulated sex passion.

Macaulay's sententious saying, "the cure for the evils o

liberty is more liberty," embodies a truth not less important to be remembered than that other famous maxim, "Eternal vigilance is the price of liberty."

JOHN HAY, who now receives a salary of $17,500 a year as United States ambassador to the court of St. James, finds that "loafing round the throne" is a "durned sight better business" than writing dialect verse.

JUDGE SMITH of Chicago censured a jury last week for failing to agree on a verdict in a burglary case. He said the evidence was as clear and plain as it was possible to make it and he was surprised at the action of the jury. The same day in the same city Judge Goggin discharged a jury for acquitting a prisoner whom the judge thought guilty, saying, "I don't want such a jury here." Trial by jury in Chicago seems to mean trying to guess the opinions of the judges.

JOHN CERWINSKA was fined five dollars and costs by Justice Sabath in Chicago last week for distributing anarchistic literature at a labor demonstration. The Chicago "Chronicle" in noting the fact says: "The wording of the circular is comparatively harmless and the fine was suspended later, as it was shown that the prisoner was a hard-working man." Comparatively harmless! In comparison with what? It is lucky for Mr. Cerwinska that he was not seeking for work instead of being a "hard-working man."

Sociologic Lesson. No. XXXXV.

BY HENRY M. PARKHURST.

OVERPRODUCTION. Overproduction is usually only a relative evil, a smaller benefit than the labor promised to give. The labor is lost; it might have been better applied; but it seldom diminishes the value of the material used. If a farmer's crop of corn is too great to sell, he can at least burn it; it costs him nothing to get rid of it. If weaving mills produce millions of yards of cloth which is not needed, it can be kept until it is needed; and in the meantime the reduced price will benefit consumers. The loss of employment opens the way for other employment. The evil is not in the production, but in stopping production while the surplus is selling. It arises from the want of a systematic employment of labor. So new inventions which give us wealth without labor, often entail much loss upon those whose labor is made useless, simply because there is no constant provision for employment.

Suddenly accumulated wealth often stands in the position of overproduction; it is an apparent or relative evil, failing to produce the advantages which might be expected from it, because it takes time for the new holders to learn how to employ it; yet so long as it is not squandered it is a power in reserve, capable of benefiting the whole community.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXXVIII.

Mr. Wallace, who was just partaking of his morning meal, arrested midway the cup which he was about placing to his lips and stared at his daughter as if he had not heard aright.

"Who? What is that you say?"

"Wilbur Wallace," repeated Edith with slightly trembling voice. Slowly the cup that was poised in mid air was again replaced upon the table.

"Do you mean to say that it is your brother to whom you refer?"

A slight inclining motion of the head was Edith's only answer. She almost feared to look at her father, and when she did so she found the strong man had turned deathly pale; his lips twitching nervously, and presently with a gasping sound came from his lips:

"Wilbur! Wilbur!" and his head sank upon his hand, in which attitude he remained a long while, then slowly, without again speaking, he rose, donned overcoat and muffler and went out into the crisp, wintry, morning air. His manner was a mystery. The girls looked at each other and shook their heads.

In the evening when they again met at the family table he looked more like himself but was strangely quiet, not at all like the Elmer Wallace who was wont to carry himself with an air of such importance and assurance. Even his wife took note of the matter and inquired as to the reason, but received no answer for her pains.

Several days thus passed by. Regularly each evening after supper a span of horses with a dashing cutter drove up to the door; a youthful driver would spring therefrom and would carefully tuck the waiting girls therein and drive away, returning always a little before midnight. Then there was a change. Beside the boyish figure a more manly one had taken its place. Tall and well built, every movement of that form betokened health and strength. At such times the face of another and older man could be seen at the window, watching the figure of the younger man as he sprang to meet the girls. Eagerly he listened to catch the sound of the voice speaking words of greeting to the sisters, watched him tuck the robes closely about them, heard his deep-toned laughter mingle with their silvery ripples, and in a few seconds more they would disappear. Long hours would intervene, but when the tinkling bells announced their return, as though it had been watching for their advent, the face at the window was always there, until the good nights were spoken and the merry music of the bells was lost in the distance.

But Mr. Wallace never asked for his son; though deep down in his heart a longing was making itself manifest. Now that he knew that his first born was once more near him in the same city, to look into his eyes, to clasp him to his bosom, to have a share in his life, was a desire that was daily growing upon him. Yet he could not bring himself to sue for it. Day by day the onging grew stronger until it became almost unbearable. This longing was the more strongly felt when he glanced at his younger children, the result of his second marriage. All of them, the whole four, had not been sent, this season, to boarding school, as they were not at all well, and they had made life anything but pleasant for the rest of the household. The eldest boy, Homer, the father had hoped would soon have been ready to graduate, but the lad showed an unaccountable aversion towards his books. He was surly, sullen and irritable, with a languor of manner that caused the parents to fear that he might be breeding some fever. The others were no better. Elmer was hollow-eyed and nervous. The girls, Hattie and Aleda, were fretful and hysterical to a degree that made life a misery to those about them.

The parents were anxious and fearful, pampering them in mistaken kindness, thereby making perfect tyrants of them all. Only Edith and Hilda would not submit to the whimsical demands of the younger children, and when Mrs. Wallace complained and lamented about the ill health of her darlings Edith would reply:

"Insist on it that they all take exercise every day—exercise of a nature that will tax their strength, and ere long you will see a change."

"Yes, I am sure there would be a change. You certainly are the most heartless girl I have ever met. Compel my sick children to work? I believe it would please you if they should die, for that is what such a course would result in, I am sure."

Mr. Wallace would look at them, then at the bright and cheerful faces of his eldest daughters. Then he would remember the face and figure of the stalwart young man whose movements he had of late been watching from the window and would wonder how it was that the children of the delicate Erna should be healthy and robust while these younger children, whose mother was apparently so strong and healthy, should be so delicate, apparently candidates for early graves. More than ever he longed to be reconciled to his first born. But his

stubborn will would not bend. Had Wilbur come to him he would have welcomed him with open arms, but that he should go to Wilbur his iron will and stubborn pride would not permit. So he stifled the voice of his heart, only he could not cast out the longing therein, and day by day he grew more restless, dissatisfied and irritable while the state of affairs at home grew daily more unpleasant.

One day, it was clear and frosty, Mr. Wallace was on his way home to dinner, walking along at a brisk pace. Part of his way lay along the railway track, when at a short distance ahead of him he saw a boyish figure in which he recognized his son Homer. The boy was walking at a very slow pace with downcast eyes seemingly forgetful of his surroundings when the rumbling of the wheels of an approaching train was heard. The boy however, paid no heed. Mr. Wallace gave a cry of warning but the boy was so lost in thought that he never heard. The train was approaching at an alarming rate of speed.

"Homer! Homer!" the distracted father cried, but unconcerned the boy walked on. Mr. Wallace started on a run but despaired of reaching him. He repeated his warning cry when suddenly the boy tripped and stumbled, almost fell—recalling him to himself, but the nearness of the approaching train, the certainty of impending fate seemed to stun him and he stood stock still, with white set face, awaiting the coming shock. Mr. Wallace calling again, "Homer! Homer! quick aside," covered his eyes with his hand so as not to witness the dread disaster.

The next moment the train went speeding by, sending the icy chills through his veins. Dreading to look up, expecting to see only the mangled remains of his child Mr. Wallace with white lips and blanched face, opened his eyes to see a stalwart, manly figure, a face encircled by clustering dark locks, lit up by piercing black eyes, and in his arms holding the half fainting form of Homer.

The revulsion of feeling was so great that the strong man reeled, and when he saw and recognized who it was that had been the savior of his boy a film gathered over his eyes. He staggered as he made his way to where the stranger stood, still clasping the careless boy in his arms. Both hands were outstretched to clasp those of the rescuer but the stiff lips refused to articulate the words he would have spoken.

By this time Homer had recovered himself sufficiently to free himself from the firm clasp, and to say,

"All right, old man! No need of being so scared. I have not gone to 'kingdom come'—not just yet."

But not on the boy were the eyes of Mr. Wallace riveted. As if fascinated they hung upon that other young face while his own was working strangely.

"I presume you are the father of this young man?" spoke a clear, full-toned, manly voice.

"Wilbur!" came in husky, broken accents from the pallid lips of Mr. Wallace. "Wilbur, do you not know me?"—in a hesitating, supplicating manner, extending both hands to the young man.

Wilbur started and changed color, retreating a step and bending a searching glance upon the elder man. "You are—my—"

"Father!" interrupted Mr. Wallace." "Yes, I am your father, and the boy whose life you have just saved is your brother."

The boy, Homer, gave vent to a long drawn whistle,—

"Say, Gov'nor! this is news. Where did you manage to have him stowed away all this time?"

The face of Mr. Wallace flushed darkly red.

"Homer, I am ashamed of you. You would please me much by being a little less ill-bred." Then turning again to Wilbur and again extending his hand,

"Will you not permit the past to be forgotten? Must I ask in vain that my boy, my first born, will lay his hand in mine?"

The husky pleading of the voice touched Wilbur. After a few moment's hesitation in which the past seemed to confront him,—in which he seemed to hear the splashing of the icy waters of the Susquehanna river as they closed over the head of the hazel-eyed little mother, so many years ago—a shudder passed through his frame; then his eyes fell upon the boy, almost a young man, but with a sullen look on the otherwise fair face, thereby marring its beauty—the disrespectful manner towards his father, showing an equally marred character. Then his eyes turned to the face of the father who had so long been a stranger to him, and what they saw there again touched his better nature. No! it certainly was not the face of a happy man. There were lines in it that the flight of years alone had not traced. It looked careworn and worried. Slowly, involuntarily his hand was raised and laid in the outstretched palm whose fingers closed about it almost like a vice. Several moments passed ere Mr. Wallace had controlled himself sufficiently to speak, then hurriedly, anxiously.—

"You will go with me? I want you at home."

Wilbur shook his head, but his father only held his hand the faster.

"I will take no refusal. For once I am going to give Edith and Hilda a pleasant surprise. Come, Homer, we will not keep them waiting at home for us any longer." Without answering the boy turned his steps homeward, while Mr. Wallace drew Wilbur's arm through his.

"You will come I know, and the girls will be happy."

Half reluctantly and wholly longingly he permitted himself to be led away and almost ere he knew he found himself standing at the door of the well-known house before which of late he had so often stood.

To be continued.

We have received copies of the program of the Spiritualist Camp-meeting at Clinton, Iowa, to be held August 1st to 29th. Address the secretary, Martin H. McGrath, Fulton, Ill.

Also copies of program of the annual convention of the Kansas Freethought Association to be held at Clay Center, August 6th to 10th. Address the secretary, Laura Knox, Norton, Kan.

VARIOUS VOICES.

John W. Pratt, West Hanover, Mass.:—I enclose fifty cents for my wife, and fifty cents for myself, to enable you to send Lucifer to the addresses of those whom it is desirable to reach. My wife earned the money by picking peas and beans.

L. Roser, Maysville, Ky.:—Enclosed find fifty cents. Please send back numbers of Lucifer from the beginning of "Hilda's Home."

[We have tried to fill all orders like the above, received up to this date. If any have failed to get the numbers they have ordered and paid for we will still fill them as per the old offer. But now that the supply of some of the numbers is running low, the offer at fifty cents is *withdrawn*, and until further notice the price will be one dollar for the back numbers to 613—the beginning of the story, "Hilda's Home." This is cheaper than the yearly price for Lucifer.]

H. A. Hart, Topolobampo, Mexico:—Enclosed find stamps for which send "Proceedings of the First Kansas Co-operative Congress." I have watched with much interest the controversy growing out of the Putnam-Collins tragedy and am surprised to find that some who have admitted that they believe in the theory of evolution now seem to think that the road has a terminus, that they have traversed the entire line, pulled up at the last station, and assume that all others should have reached there by the same train. The fact is they have been side tracked or ditched and are not conscious of it. A wrecking train may sometime get them on track again when their work will be much more effectual than now. The rightly constituted man or woman needs no external help to enforce compacts of

any kind, if not rightly constituted they will almost invariably call for a bayonet, a sheriff or a mob.

Paolo Lusana, Biella, Italy:—Having read and considered very deeply and carefully your paper, as a true defender of reason, light and thought, and consequently fighter against ignorance and superstition, I have the pleasure to say to you I am very satisfied with it, because it is according to my liberal ideas. These good reasons oblige me to subscribe for it. Please to honor me then with an answer, in order that I may know the foreign subscription price for six months and yearly, too, in Italian money.

[As English money is used all over Europe we say to all inquiries like the above that the price of a year's subscription to Lucifer is four English shillings and the postage is one shilling additional, if the paper is mailed every two weeks—two issues in one wrapper, or two shillings additional if mailed every week. International money orders can be bought and sent us at our risk, at the above rates. M. H.]

Geo. Morris Saul, Boston, Mass.:—On June 28th ult. I paid Mr. E. C. Walker one dollar for a year's subscription to Lucifer, but I regret to say that after reading the July number I must ask you to discontinue sending me the paper. I can't endorse its leprous policy, and I don't want its contaminating influence about my office, or my home. If I had known the nature of Lucifer's teachings my subscription would never have been given. I shall not ask you to return the subscription money, but please do not send me any more copies of the paper, or else they will find a place in my waste basket.

[One of the objects of the column, "Various Voices," is to show what the readers think of Lucifer and its teachings. Mr. Saul seems to have made up his mind after reading one number only. If we may judge from the experience of many others whose first impressions were adverse, if Mr. Saul had been patient and fair-minded enough to read the paper for a few months he would have seen that first impressions are not always reliable, and that instead of condemnation he would then have had only words of commendation and approval.]

Ella A. Jennings, M. D., Masonic Temple, Chicago:—The picnic which I attended last Sunday at your request was a most enjoyable outing. It is some twenty-five years since I went to a picnic and the people who composed this one seemed to thoroughly enjoy the coming together of kindred souls. The most note-worthy incidents were: Not the least inharmony among the children—there were about ten or twelve of them. Are freethinkers' children less quarrelsome than other peoples? Another point was the entire absence of unfriendly and unkindly remarks about each other, or in fact about any one or any thing; no criticism whatever. There were old school physicians and reform or new school physicians,—there were Eclectics, Hydropaths, Vegetarians and meat eaters; Socialists, Philosophical Anarchists and Agnostics; Materialists and Spiritualists; Individualists and Collectivists, all in one gathering, each respecting the right of the other, to individual thought and action. We discussed various projects, and while some thought revolution the only hope, others were equally certain that by educational evolution all the wrongs of our present civilization could be righted.

It was a positive treat to me, and I shall always feel grateful that I accepted your hospitable invitation and kindly escort to that memorable picnic. The people practiced their proposed beliefs and perfect liberty was accorded to all—even the children observed law and order as is rarely seen. Our hostess, Dr. Westrup, shed sunshine upon all her guests, and music, anecdote and song enlivened the hours, and before we knew it darkness was upon us. Peace, harmony and good will abounded and could some of the carping critics have been present methinks they would reverse their ungenerous judgment.

May Lucifer picnics come often, and may the genial editor renew life's lease four score and ten upon the original four score or allotted time.

Tom Reece in "The Firebrand":—I had occasion to attend a meeting of the Legitimation League [in London]. The lecture was clever, pungent, ironical, but not connected. There was a splendid contrast between the halting, almost shamefaced, wooing of the present day, and the plain direct avowal of affection of the ancient Egyptian woman who did not scorn to invite her lover to lie with her. He dealt with the evils which had been fastened on sex-union by the law-mongers and moralists; the repression of love under asceticism and its consequent rebound to a state where, in the words of Zola, the "man dines with a brunette and sups with a blonde;" the suppression of spontaneity by calculation; and finally he made out a splendid case for full freedom in love as in all things, concluding with the line of Byron's, "Love is only for the free."

Miss Best, the chairman, made a plea for the ownership of the children by the mother, advocated complete liberty in sexual relationships and on the question of the support of offspring and mothers, believed that all men should support all the mothers and children, and not any individual man support any individual woman. Henry Seymour dealt with the physiology of love and spoke of the absurdity of punishing people for falling in love. He believed in the monogamic ideal but based upon careful, even scientific choice—the two parties should be physically complemental of each other. He thought that the physical requirement of sexual intercourse required study, and that the union of opposite temperaments produced the best offspring. The indebtedness of England to America for her literature of free love was emphasized by the fact that the three books quoted during the meeting were Ruedebusch's "Old and New Ideal," Sadie Fowler's "Road to Freedom," and Moses Harman's "Creed of a Free Lover."

[The correct title of Mr. Harman's pamphlet is "A Free Man's Creed."]

Leroy Berrier, Minneapolis, Minn.:—I am much pleased with Dr. Foote's articles. A thought comes to me on love and its endurance. We hear much of the necessity of physical affinity as the basis of lasting love. This is all right, and there should be psychical affinity also; but I believe the affinities are all right in ninety-nine cases out of one hundred where there is love in the early days of marriage. I do not think the endurance of love depends upon affinities alone. It is the ideal, the soul glories, that gives love endurance. It is the ability of man and woman to see ideal qualities and perfections in each other, that gives endurance and fervor to the "holy flame." The greatest and most lasting love accompanies an exalted character and soul. During the love of early marriage there is an exaltation of character and soul, and each of the lovers sees ideal perfections and qualities in each other. This is the blissful state, and the heart and soul cry out for its continuance, but, alas, in most cases it is fleeting; and why? Simply through ignorance and disobedience of the laws that make possible its continuance. When the most intimate love relations are intelligently regulated, and are the expression of the desire of two loving souls to intermingle, become one, and enter the realm of blissful harmony, their loves not only endure, but strengthen. How few lovers ever learn how to love and experience its bliss. Knowledge is the fountain of the elixir of love and life.

I value Lucifer because it is disseminating this knowledge. I hope the five hundred dollars can be raised. The expenses of a United States court trial and a fine prevent me from subscribing what I should like to give. I am also trying to get out some new revised editions of my pamphlets. The new edition of "Sexuality and its Functions," the pamphlet I was arrested for sending, will sell for fifty cents and it contains as much as the three pamphlets that a certain professor is selling for ten dollars each. If the Lucifer readers will purchase this pamphlet I will subscribe the proceeds to the five hundred dollar fund.

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Paragraphs.

BY REV. SIDNEY HOLMES.

It is now in order for the W. C. T. U. to pass a resolution thanking the Santa Fe railroad officials for issuing an order forbidding its employes from entering liquor saloons when either on or off duty.

—

Joseph Wilfkowski of Jersey City was fined last week for spanking his wife because she refused to obey him. Is it possible a man has no longer the right in New Jersey to do as he pleases with his own property?

—

James Max of Chicago, drew a revolver on his wife one day last week. The woman took the weapon from him and beat him over the head with it until he fled from the house yelling for protection. Make your own comments.

—

The Indiana supreme court decided that the law fixing street carfares at three cents was constitutional. Judge Showalter of the federal court has decided that it is unconstitutional. A corporation with money enough seems to have no trouble in getting a final court decision in its favor.

—

One of the fiercest antagonists of the Roman Catholic church is Justin L. Fulton, a Baptist clergyman. One of the most grievous offences the Roman church is charged with is the sale of indulgences. And yet the great Baptist University in Chicago was built by the sale of indulgences to Rockefeller.

—

Governor Tanner was hissed by a crowd of people as he passed the Masonic Temple at the head of his staff in the parade in honor of the unveiling of the John A. Logan monument in Chicago, July 22. But the people of Chicago are not losing their respect for government. They would vote for another governor tomorrow if it was election day.

—

Meddlesome Comstock has again caused the arrest of Bookseller George H. Richmond in New York City for selling Gabriel D'Annunzio's "The Triumph of Death." Richmond was arrested last April at Comstock's instigation and the state court decided the book was not immoral. Now the federal court is to pass on the question. If the friends of personal liberty had half of Comstock's zeal such outrages would soon cease.

—

Much indignation is occasionally expressed at the arrest of Salvation Army people on charges of disturbing the peace by holding street meetings. These arrests are outrageous and every lover of personal liberty must condemn the practice. But how many sympathisers with the arrested Salvationists would protest at the arrest of a person who delivered an address in the public streets in opposition to the sexual enslavement of women?

—

Monopolies created by the government are not always profitable. A firm which had secured the exclusive privilege of selling mail boxes in Chicago from which carriers were to collect letters at private residences, sent out 200,000 circulars to householders offering the boxes for sale and after two months canvass sold only four boxes. Cheaper and better boxes might be purchased exsewhere, but carriers are not permitted to collect from any boxes except those furnished by the firm having the government's sanction.

Variety vs. Monogamy.*

BY E. C. WALKER.

This is an explosive question, and it argues much for the Catholicity and open-mindedness of this society that the subject was selected. And it is a hopeful indication that it is a woman's society which ventures to grapple with the problem—woman being deemed the conservative, the "saving" force, the one power capable of preserving civilization by preventing the acceptance of new ideas, the development of unaccustomed thought.

The discussion of "Variety vs. Monogamy" falls under two general heads.

a. A variety of *forms of marriage* or sex association *versus* an enforced, a proscriptive morality.

We *have* all forms, as a fact, but there is only *one* recognized, legal, "moral" form. Nearly all men sometimes violate the orthodox code, to the full limit, and nearly all women violate it in some degree short of the full limit, as in thought and in various caresses of look and touch.

The situation thus created is analogous to that in a state where all but one religion are proscribed. Persons believe variously but must ostensibly accept the creed of the state church, or run the risk of punishment. As the attempt to enforce uniformity in religious beliefs makes *religious* hypocrites, so the attempt to enforce uniformity in sexual relations makes *moral* hypocrites.

The penalties may be legal, social, or mobocratic. That is, uniformity may be enforced through the physical violence set in operation by the law, through the fear inspired by the societary, political, business and professional boycott, or through the extra-statutory violence of the mob, or through the combined action of two or more of these powers.

But the wide diversity in development caused by geography, climate, race, education, and many other factors of growth render it as impossible to secure a real, a just and healthful uniformity, in the relations of the sexes as it is to secure a like uniformity in religious belief.

We contend, then, *first*, for variety in systems, so to speak, of sex expression. In other words, we contend for free love, for free love as against any form of state marriage, the recognized form here being monogamy.

—

* A condensed report of Talks Before the Ladies' Liberal League, of Phila.

So far, then, this is a question of Liberty, primarily.

b. One love *versus* two or more loves.

The Catholic and some others stand for monogamy both now and hereafter, here and in heaven. Most Protestants admit the morality of *remarriage*, after the death of one companion, thus practically announcing themselves in favor of monogamy here but of polygamy and polyandry in heaven. And even of a tandem sort of both here, secured through divorce or death, with remarriage.

Most Freethinkers, rejecting the theology, but slavishly accepting the ethics, of the church, denounce contemporaneous polygamy and polyandry but look with favor on the tandem kind just mentioned.

After the attainment of liberty (of free love) the question will be one of variety *versus* monogamy in individual expression of love. This is a question of experience, (of experiment,) of taste, of health, of method. Profiting, as the wise individual must, by the experience of the past, yet it is his own life that teaches him most. The experience of no other person can be a sure guide for him. Much less can that other person's theories, his generally disregarded theories, furnish him with a safe chart of the ocean of existence. His taste may not be the best, it may be very deficient, but the taste of no other person can take its place and give equal satisfaction. In the matter of physical health, experience can give us better rules than all the moralists and panacea-brewers can lay down. It can never safely be assumed that what is best for one is best for any other man or woman. No one's method of seeking happiness can properly and advantageously be determined by one alien to his thought and feeling.

As to what I think may be under liberty, there probably will always be some individuals who will be monogamic. But, *a as rule*, it will be a peculiar nature that can be satisfied with or that can attract one only. Still less frequently will the two complements meet. And, finally, perfect complements are practically unthinkable—the more complex the organism the more difficult to find the complement.

In the less differentiated organisms, almost if not any male of a given variety is acceptable to a female of that variety, and *vice versa*, and one at a time or during life satisfies all requirements. Increasing complexity renders this *mating* more and more difficult. Points of possible divergence are multiplied until it may take many individuals of the opposite sex to fully complement the finely organized woman or man. The conclusion, therefore, must be that monogamy represents a comparatively undeveloped physical, emotional, intellectual and social state.

To the probable objection that history shows that monogamy is surely supplanting polygamy and polyandry, and that a fair inference is that it will also drive out free variety, it is to be replied that economic development, under certain climatic and geographical conditions, is chiefly responsible for the change so far made, that the same influence is undermining monogamy in its turn, and that the legal dominance of monogamy has in no wise lessened the sum-total of non-monogamic relations.

The seemingly irresistible tendency is toward individuation. Unless a reactionary cataclysm sweeps us backward into barbarism, the individual is to be the social and sexual *unit*, as he is now, in theory, at least, the religious and political unit. Slavery in its many forms, the patriarchal family, the clan, the tribe, the monogamic family, denied and deny the common denominator, the individual. All these subordinated many or one to a few or to another one. Their units were always complex or fractional, or, rather, the social and political unit was a compound of fractions of individuals.

The extinction of superstitious moralism, and the complete economic independence of woman, sends monogamy into the same limbo with polygamy and other forms of female dependence and therefore of female subserviency and degradation.

So much by way of explanation of the asserted and superficially apparent tendency toward sexual monogamy. Now to repeat, in substance. No rule is applicable to all or to any considerable number, or to the same individuals for life or even for many years. I will now give some of the main divisions and sub-divisions of varietists.

Some are practical monogamists and theoretical varietists. Unfavorable environments and timidity of disposition are chiefly responsible for this contradiction between thought and life. Others are theoretical monogomists and practical varietists. These constitute the great army of the hypocritical Philistines.

Next we find contemporaneous varietists and consecutive varietists. Some alternate swiftly between variety and monogamy. Others are varietists in young manhood and womanhood and monogamists in later life. Feeling usually dominates in both periods, and cooling passions and lessened vigor are mistaken for increasing virtue and augmenting wisdom. From this class come many of the most imbecile and malignant recruits to the army of persecution. In sharp contrast with the sub-division last named, is that composed of those who were monogamists in the romance period of youth and varietists in the years of accumulated knowledge. In spite of all stumblings, these keep their eyes fixed on an ideal, but the ideal is transformed under the chiseling hand of experience.

Once more, we find some who are varietists in health and monogamists when ill, seemingly learning nothing from their own past. Next we have varietists loving two or more with an approximately equal affection. Then comes the varietist who loves one very much and others with far less intensity and persistence. Another has a central love with subsidiary loves at one time with approximately equal loves at another.

Some varietists change lovers with moderate frequency, and still others perhaps not at all. There are varietists who ever remain the friends of their old lovers, while other varietists always or generally lose all interest in their lovers, after a time. Again, there are varietists who retain some old lovers as friends and comrades while forgetting others.

In short, there are as many kinds of varietists as there are classes of individuals.

Monogamy means possession, and possession means slavery, either of law, social restraint, or of habit. We are not happy when we are jealous and we are sure to be jealous if we believe in exclusive possession and love an object worth appropriating. Honestly accepting freedom of the affections, and variety, we realize that attraction is not within the control of the will, and that we can hold all that is ours and no more. So we shall cease to rave and murder. No matter what we may desire, equilibration means the cessation, for the time, and perhaps forever, of the attraction, and we must turn elsewhere or starve. Fretting will not help us, killing will not help us, despair is foolish.

Variety is the moderator, the assuager, the comforter. Whether our paths diverge while life remains to both or whether the scythe of death sweeps between us, the blade of grief is dulled and peace and joy come again to us in the handclasp and on the lips of lovers, old or new, one or many.

From Morality to Savoir Faire.

Programme for a new chapter in White's "Conflict of Science with Theology."

BY C. L. JAMES.

[*Continued.*]

It is impossible to overrate the importance of that revolution in philosophy generally which was effected by Francis Bacon. That truth is, as assumed by other philosophers, the end of inquiry; but that the only evidence of having found truth is ability to do something; that this ability is acquired solely by observation and experiment; that observation and experiment, not speculation and controversy, are, accordingly the real business of truth seekers; these are those radically new

ideas, which, in physics, chemistry, biology, "sociology," nay, even in mathematics and religion, have displaced, or are displacing, dogma, declamation, persecution, and other familiar methods of theology by those of science.

Except theologians, no class of thinkers have welcomed the innovation so coldly as their nearest congeners, the moralists. Bacon advised them to discard such insoluble problems as the grounds of moral obligation and the freedom of the human will, —to attempt discovering what are "the actual effects produced by particular modes of education, by the indulgence of particular habits, by the study of particular books, by society, by emulation, by imitation."* To a limited extent teachers, alienists and penologists, have followed this excellent advice. But professed writers on ethics have usually preferred to tread over again the old straw left by Zeno, Plato, Aristotle, Pyrrho and Epicurus. The Egoist and Altruist, like the Epicurean and Stoic before them, continue to repeat their hostile war cries, Virtue and Pleasure, with the old result, that one adds as little to the amount of pleasure as the other to that of virtue. The great progress made since Bacon's time, of which I shall now attempt a summary, has been made for the most part indirectly, by hygienists investigating the laws of health or economists there of riches; but it has been made altogether through the Baconian method above described.

A maxim in high favor with moralists has been that labor is wholesome to mind and body—a very useful maxim it was too, for those who wanted someone else to do the labor! But sanitary science has totally refuted it. Vital statistics show beyond all possibility of doubt that the amount of sickness among every class of laborers is in strict proportion to the amount of their exertion (with one reservation presently to be mentioned); that the death rate, though not quite so strictly conditioned by labor, comes very near it; that the rich, in spite of their luxury, are the longest-lived class, and beggars, in spite of their misery, the next, because they do not work; that labor is more injurious to the body than anything else—out of comparison more so than gluttony, semi-starvation, or the forced idleness of prisoners, who are also a long-lived class. As for the effect of labor on the mind, it is equally clear that bodily labor makes men dull and stupid. Mental labor is doubtless better for the mind than idleness. Statistics do not show that it is for the body. They do show that it is much less injurious to the body than muscle work—for the obvious reason that, though fully as foreign to many people's instincts, it requires far less expenditure of physical force. But educational science also teaches that there is a medium between idleness and labor, in which body and mind both are at their best. "The play-instinct is the creative instinct." The blowing off of that surplus force accumulated in every healthy organism is not to be called work; but it is the most useful—the only original—exercise of power. It follows that labor is, as was always thought before there were moralists, a primitive curse, and not a primitive blessing. The end of work is to gain time for play by getting rid of work. That "fool's paradise" in which all necessary conservative labor is to be thrown upon machinery, will not be a paradise for fools but the true Elysium of mind.

An out-door life was always recommended—for the edification of peasants, soldiers, sailors, and other slaves of plutocracy,—till vital statistics began being taken. That one exception they show to our rule of labor's being the chief cause for sickness and death is that exposure to the elements counts for pretty near as much as mere strenuousness of work. It is true, life averages longer in the country than in cities. But analysis of occupations shows that this cannot depend on outdoor pursuits. It depends on the poisoning of city air and water. Accordingly the comparison is much less striking than when sanitation was less heeded. The death rate in London is now lower per thousand than it once was through England, taking town and country together. As for the boasted innocence of rural life, police statistics show that there is more crime proportionally to population detected in rural districts than cities, though the vigilance of the authorities is far less. A city with railroads, and other facilities, which mix *rus in urbe* with *urbs in rure*—"a cityless and countryless world,"—is the ideal of the future.

It is evident this ideal is inconsistent with the raving craving for a home and a fireside which makes such a tedious cadence in Colonel Ingersoll's lectures. The good wife who carded wool, spun, wove, cooked and brewed; the *atrium*, the "black room," the one smoke-blackened room of an Italian hut, which contained the Lares and Penates, the fire of Hestia, and the *lectum genialis*, was no doubt a pleasant ideal—in the days of Virgil's Georgics. But it is gone, never to return. It is going further every day. The new woman, who reads, writes, speaks, votes, follows a profession, lives in a boarding house, lives where she will, and owns her offspring, is a product of railroads, factories, telephones, ocean cables, and other such Baconianisms, who may decline if they do, but must increase if they increase.

And now comes Malthus to show us that legal chastity, early marriage, large families, mean slavery, mean inequality of ranks, mean grinding poverty, mean famine, mean war, mean infant mortality, mean everything opposed to all we are seeking, and what is more, are getting.

Moralists have poured unbounded abuse upon illicit trades —theft, gambling, liquor selling, prostitution—without diminishing them an iota. Economic science shows that they follow exactly the same economic laws as other trades. They are not diseases but blossoms on the tree of law-protected capitalism; and must grow as long as it does. And so of other wicked trades, as war. Parsimony is a virtue which intuitional and egoistic moralists have usually agreed to recommend—the former from prejudice against "luxury," the latter—never mind. But it does not require much reflection to see that hoarding money can benefit the individual only at expense of the world—that exchange causes production, and production wealth—that a penny saved is absolutely two pence wasted.

Charity was a virtue loudly praised till lately. Since Malthus and Darwin showed it to be "fostering feebles" against that law of natural selection which causes progress by eliminating them, a very decided reaction has occurred. It is now quite seriously proposed to assist nature by sterilizing "feebles." But, behold! degeneration philosophy appears, to teach that feebles have their uses. All geniuses are degenerate. To sterilize a possible parent of genius is to run a great risk of doing harm. The inference is obvious. We can recommend no one to "foster feebles," except as his own benevolence constitutes a call upon him to do so at his own cost. But neither can we venture, like Lycurgus, on suppressing them. They must take their chance with the benevolence and other conditions.

The propositions of this article are original in no other way than by being plainly stated, and put all together. Their data may be found in any encyclopædia. But on comparing them with the current dogmas of morality, I think it must be admitted that they make a pretty clean sweep. That absolute individualism indicated by the last one, sums up the essence of them all. Morality in every school and form amounts to forbidding people to do as they please. The fundamental maxim of that *savoir faire* into which we are passing from morality is, "Do as you please:—and hang me if I make any one get you out of the consequences."

* Macaulay's Essay on Bacon.

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Once more, then, to save time, labor and postage stamps in sending out statements of account, we adopt this method of reminding those whose subscriptions have expired that a remittance from them will be thankfully received, or, if that is not possible, then a few lines to say whether or not the continued visits of Lucifer are desired by the person so notified.

Marriage as a Study in Sociology.

That the marriage institution is one of the most important of all the factors that enter into the social problem will perhaps be admitted by all who have given the subject even a passing or superficial examination. The early history of marriage among all tribes and peoples, shows that women and their labor were considered of great value as merchantable commodities. Whether such was the case under the matriarchate it may be difficult now to determine, but ever since masculine man, by the aid of priestly authority and cunning, came to be considered the head of the family woman's person as breeder of children and her service as household drudge, and as all-around menial, have been considered proper objects of barter and sale.

Thus in the legendary history of the Hebrews—that wonderful Semitic or Arab tribe whose descendants are today the money kings of the earth—the acquisitive propensity is shown by Laban when he compelled his nephew Jacob to serve seven years as pay for his cousin Rachel, and then tricked the long-waiting bridegroom by substituting the ill-favored Leah. And Saul sold his daughter Michal to David, not for the usual dowry of cattle, sheep or asses, but for two hundred "foreskins" of the Philistines. (For definition of this unusual commodity, see Webster's dictionary.)

But the acquisitive Hebrews were not by any means singular in thus making merchandise of their marriageable daughters. Read "Woman, Church and State," or any Encyclopedia on marriage customs of all nations and we find the same low estimate placed upon woman—catalogued with the husband's chattels, "his house, his ox, his ass, etc."

Among the thoughtful and earnest seekers for the root causes of the present unhappy, iniquitous and crime producing conditions with which we are all environed is Joshua K. Ingalls, author of "Social Wealth," "Economic Equities," "Land and Labor," "Work and Wealth," "The Unrevealed Religion," etc. In his latest work, "Reminiscences of an Octogenarian," Mr. Ingalls thus speaks of the origin of institutional marriage:

"The existence of sex and the mutual attraction observed in its manifestations constitute the paramount interest of human life. And it is for this reason that the ecclesiastic and the civil ruler in attempting to guard it against the abuses and misdirections of ignorance, have seized upon it as a sure means of perpetuating and extending their authority and power. They have invested marriage with forms of law and sacrament of religion, which so far from proving a guide and safe-guard to the weaker and unwary, has resulted—through suppression of the natural impulses which they have decreed to be vile and unclean, and the denial of opportunity for scientific investigation, in the vilest and most filthy abuses of the sex nature, and which the severest penal laws and sanctimonious denuncia-

tions, have not only failed utterly to remove, but have incalculably increased and perpetuated them far beyond what would have proved their normal limitation. Their pretentious legal sanctification of the passion, has not elevated but degraded it."

After speaking at some length upon the subjection of woman in marriage and the deplorable consequences of such enslavement, Mr. Ingalls adds:

"With the passing away of legal polygamy the treatment of woman became less oppressive; but virtual polygamy still exists among the most monogamic people. According to statements made by the purists, the houses of ill fame are patronized largely by married men in all countries prescribing monogamy. And of the married Christian statesmen who voted to kill polygamy in Utah, many were known as patrons of the 'pleasure houses' of Washington or keepers of mistresses. So far as the Alpha and Social Purity movements are concerned, not only must the man and the woman be held to the same standard, but also the married and the unmarried, in all matters of sex relation, unless exception be made in the rare instances where offspring are mutually desired. This may not be acknowledged by the parties, but is the stern logic of their position. The effect should these views prevail upon the legal marriage is not readily conjectured. But upon voluntary and mutual love marriage its application is apparent. If mutual love is essential to marriage, when it ceases marriage ceases.

NO NEED OF LAW.

"That the monogamic marriage for life is the highest ideal of marriage is I think generally conceded, although the need of a law to make it more so appears an admission to the contrary. We do not need a law to make water run down hill, or the sun to rise at a particular hour. And we do not make a punishable offense of attempts to ascertain the truth in these respects. But we can never know whether the monogamic life union is the highest and best form of marriage until the despotic hand of the state and the dogmatic dicta of the church shall be withdrawn from the trial balance, and the interested parties left free to determine it for themselves. The pure monogamic marriage has never been generally observed in any Christian country. The question then is not what form shall be arbitrarily established, but simply will freedom or despotism secure the greatest number of life long, happy monogamic unions? Through conventional legalities, the failure is all too patent. Freedom will succeed better. To doubt this is to abandon the pretension, and deny the monogamic claim altogether. All those who would separate but for the law, are already divorced as to any true marriage.

FREEDOM OF INVESTIGATION.

"In reviewing the several forces which have already appeared in this controversy, I wish merely to forecast the trend which the reform seems likely to take. Had my voice weight I would plead for freedom of investigation, and well ordered experimentation, under scientific conditions and tests, not only of this but of all subjects involving human well-being. As a matter of opinion I think that the lovemaking which becomes intelligent and in accord with the golden rule of 'equal regard for others as for ourselves,' marriage would not often prove the grave of love, but continue sweet, helpful and healthful to the end of life and the sex force cease to be either crucified or recklessly squandered in the early years, leaving life thereafter a blank and desolate barren to man and to woman, who desires the caresses of love long after the ability to bear children has lapsed. It is the gentle bearing and fondling of the lover which wins and holds the affection of the true woman. It is only when the discovery is made that the husband cannot rise above what is low and animal in his love nature that there comes disappointment repulsion and disgust. When her love and intelligence is unable to lift and hold him to her level, submission becomes so humiliating and depressing that life is made a burden. But the tables are turned sometimes and the woman becomes the aggressive force. Unless the man can now lift her from the pool of sensuality this works a degeneracy as unfortunate as the other. She is not so constituted as to make physical force available, but by masterful will or hypnotic suggestion, she can work his ruin physically and mentally. There have been Antoninas in every age.

WOMAN MUST LEAD.

"It is a hopeful circumstance that the movements to which I have referred are chiefly under the direction of women. In the differentiation of refined intercourse and mating for life from the mere animal function of reproduction, woman must necessarily take the lead and by her higher spirituality and truer social instinct save her brother and herself from the falses and misdirections, ignorance and long established habits have imposed upon their affection for each other."

The whole chapter from which these extracts are taken is well worth perusal by all who are seeking a way out from the social and economic wilderness, and a safe passage to the promised land of Justice, Equity, Truth and Righteousness. The entire volume comprises the ripened reflections of a well known writer, lecturer and humanitarian reformer. "Reminiscences of an Octogenarian" is a book of two hundred pages, stiff linen cover, with portrait of the author, price forty cents. It can be ordered from this office.

How the Happiness of the Sinful Grieves the "Good."

George E. Macdonald, in "The Truth Seeker."

An alien magazine called the "Adult" has reached me. It is printed by the Legitimation League of London, and is "a journal for the advancement of freedom in sexual relationships." In America the members of the Legitimation League would not be sought after to adorn an ethical basis. Leaving monogamy out of the discussion, the contributors to the "Adult" have the least prejudice toward the different forms of connubial life of any writers I have ever read after. They are prepared to hear arguments in favor of polygamy, polyandry, or variety, and will make such arguments the subject of deep, pregnant thought. The central purpose of the Legitimatists is to break up the marriage trust, which is condemned as a conspiracy of church and state in restraint of commerce, refusing as it does the blue label of the marriage union to the products of industry carried on outside the combination. As viewed by the "Adult," marriage for life enslaves the future to an emotion of the present, and sacrifices actual happiness to an ideal rarely attained. There are many people who despise the doctrines of the men and women called Legitimatists in England and Social Radicals in America. I heard the other day of a woman who took up with a married man, expecting that his wife would get a divorce. The wife said she didn't care, declined to appeal to the law, and went to work to support herself and children. The other one said a woman who would act that way must be a Freelover, and cut her cold, refusing to allow her children to associate with those of the wife who was left, for fear they would get lax notions of morality. The people who despise the social independents do so not so much because such independence hurts anybody else as because it does not appear to hurt those who assert it. A man may ignore custom and get plenty of sympathy when he suffers and repents, but he will never be forgiven if he demonstrates that following the beaten path is not necessary to his enjoyment of life or his usefulness as a citizen. I think I speak for many good people when I say that the happiness and prosperity of the sinful grieves me more than all the misery of the virtuous.

A Critic Criticised.

BY W. N. SLOCUM.

I am surprised at some of the criticisms made by E. C. Walker in No. 666. This, for instance:

"Inasmuch as man is part of nature it inevitably follows that if Mr. Kerr was in error, as Mr. Slocum asserts he was, then nature *does* make mistakes."

Mr. Walker must have known that by nature I meant the

order of the universe, not the acts of individuals. He shows that he knew this in his next sentence:

"It can only rationally be said that nature makes no mistakes when it is taken for granted that nature has no intentions, no plans, no schemes."

Exactly, and it is because I recognize this fact that I wrote, "nature makes no mistakes." I did *not* assert that Mr. Kerr was in error. On the contrary, I confirmed his statements, and merely suggested an additional consideration. Mr. Walker should be more careful in *his* assertions, lest *he* be the one "in error." He says:

"Looked at from the view-point of man, of his needs, his happiness, nature teems with mistakes."

Not so, Mr. Walker. Pain is no mistake. It is by pain that man is warned that something is wrong, and that he must apply a remedy. Mental suffering is no mistake—it not only had a cause which some one is responsible for, but it produces an effect, the law of nature being that through suffering comes refinement; through experience we gain knowledge. There is no mistake here.

A friend writes to me: "If I find two truths in my possession which seem to conflict I set it down that I have not received all of these truths, or that there is another truth, not yet received by me, which would reconcile them."

Usually Mr. Walker is a seeker after truth, but in this instance he seems to be a seeker for flaws, and I admit he finds a flaw in an inexact phrase used by me, viz.: "There will always be sustenance sufficient on earth for all the children of earth." The last word should be *men* instead of "earth," as I intended to include only the human family. The sacrifice of life among the lower orders is in accordance with the law of nature—one animal subsisting upon another—and this continues in lesser degree among men; but this fact does not contradict the other fact that as man becomes spiritualized his progeny decreases; nor does it militate against that other fact, that until then the supply of sustenance will be sufficient to meet the demand, and I may add this will be fully met, even without the use of animal food.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXXXIX.

Edith gave a gasp when she saw the stalwart figure of her brother enter the door at her father's side; but she welcomed him by laying her white round arm about his neck and kissing him. Hilda stood for a moment looking from one to another in a bewildered manner, then a bright light almost transfigured her face. Gliding to her father's side she surprised that individual by winding her arms about his neck and pressing her fresh dewy lips to his. Then laying her cheek to his whispered:

"I thank you from the bottom of my heart."

What was it that arose in his throat and dimmed his eye? When had a sweet woman's kiss been pressed upon his lips before. He laid a trembling hand upon the back of a chair to steady himself while his eye followed the hazel-eyed girl—so like the Erna of long ago. For just one moment it had seemed to him that it had been she who whispered that "Thank you." That it had been her cheek resting against his. A sigh escaped his lips as he thought of how short duration had been their happiness. Why had it been so short? Even now he could not understand, but he felt a glow of satisfaction, such as he had not known in many a long year, as he watched the group of three. For the first time a feeling of conscious pride swelled in his heart at the thought that they were *his* children. Mrs. Wallace, when she entered the room in her sweeping robes was not exactly delighted when the guest of the evening was introduced to her, but had enough of good grace to tender him a kindly welcome when she heard of the service he had rendered her own son. Besides this splendid young giant commanded her respect, whether she would or not. She always did admire handsome men, and Wilbur was decidedly handsome. So once more—what he never believed would ever again be possible—Wilbur found himself sitting at his father's table, partaking of his bread, of his hospitality, and felt conscious that he was doing right; knew that his idolized sisters sanctioned it. Both were extremely happy and, conscious of that happiness Wilbur felt as though inspired, and talked as he had never before talked. His sisters were proud of him and his father was surprised and astounded at the store of knowledge he possessed, at the ideas that had possession of his active brain, and a new light dawned upon his mind.

It was, he now began to see, this brother who had been the teacher of the sisters, developing them into the splendid independent women that they were. Even Mrs. Wallace became interested, although most of that which he said was as so much Greek to her. It was of so foreign a nature to her. She found more to disagree with than agree to, yet she found herself listening to every word. Stranger than all, Homer was aroused; his senses were alert. Where had he ever heard such doctrines propounded before? Certainly not in such a strain. Yet he had heard them, and with his mates of the boarding school had jeered and laughed and scoffed at what they termed "would-be-reformers." Now he began to see how much superior were these thoughts when compared with the useless studies with which his head had been crammed, and with the teachings of the dime novels which he and his mates had devoured—inflaming their passions and leading to the formation of vile habits.

While Wilbur was speaking he had been watching the flushing and paling face of the boy. A suspicion of what made him languid and nervous and sullen forced itself upon his mind and he forthwith made up his mind to take the lad in hand. He also observed that none of the other children were possessed of a healthy color, but with this one he was, for the moment, most interested. He remained all the afternoon, partaking again of the evening meal, thereby causing him to draw still nearer to the slumbering heart and senses of Homer; at the same time winning his way into the hearts of all the others. So when after supper as usual a double seated cutter drawn by a span of fiery horses came dashing to the door, Wilbur surprised that young gentleman by inviting him to join them

"It will do him good," glancing at his father.

Thus Homer made the acquaintance of this circle which was to influence all his afterlife. As soon as opportunity offered Wilbur drew young Arthurs aside and had a prolonged conversation with him, their eyes frequently resting on the pale face of the boy. Presently Mrs. Leland was also drawn into the conversation and when it ended all understood what was expected of them.

Mrs. Leland drew near the boy who was a stranger in their midst, and in a pleasant motherly fashion began to talk to him, gradually drawing him out, finding much intelligence stored away in the youthful mind but which had all been going to waste for the want of a guiding hand and skillful touch to turn it into proper channels. Edith and Hilda watched while a feeling of joy filled their hearts. Was there really something more than self-will, indolence and haughty overbearing in the nature of the boy, hidden beneath that repellant exterior? Presently it was Imelda's turn to exert her gentle influence on him in her bright, animated manner, and when Cora's voice filled the large room with a burst of song he felt as if lost in a new world. The two sisters knew he was taken care of, and in their turn devoted themselves to the invalid. Poor Frank! They had the satisfaction of seeing his face light up and the color come and go in the wan cheeks. He had learned to love this circle which nightly met here, where naught but love seemed to reign, while Mrs. Leland was almost worshipped by him. Was ever mother so kind to erring boy before? If his own mother—but here he stopped. She too had been erring, suffering. She belonged to his wasted past. She had been an

over-indulgent mother to him, in spite of her fretfulness and peevishness, and at this late day he felt that it would be wrong for him to throw a stone upon her grave. While Hilda toyed with his white hand Edith was standing at the back of his chair, smoothing back the clustering locks from his brow. A sense of peace and quiet came over him, such as he had not known in the olden days. Now and then a much meaning look passed between the young physician and the elder sister, calling forth a warmer hue to the fair cheek. Hilda enjoyed the same kind of by play with Lawrence, to whom it seemed impossible to gain more than a few moments at a time at her side, while Mrs. Leland was more successful with her boy lover. When the goodnights had been spoken and our party was whirling homeward, Homer was very quiet. He was deeply impressed with all he had seen and heard, and his thoughts were busy.

Next morning, earlier far than had been Homer's habit to rise, two strong, young figures appeared at the door asking admittance, and sending the merry tinkle of the bell through the rooms. Wilbur and Osmond, ready for a hunting trip, had come to take Homer with them. The boy was tired from being out so late the evening before, and at first was not at all inclined to join them. It seemed he could not muster enough of will force to face the crisp morning air, while Mrs. Wallace objected with all her strength, being positively sure that her darling would take cold because he was not at all strong. But Wilbur carried his point. A half hour later, warmly clad and well equipped for their day of sport they set out, being soon joined by Dr. Arthurs, Norman and Westcot they formed quite a party of hunters. As they started away from the Westcot home a pair of dark eyes, watching them from the window of the invalid, grew dim and a pair of lips quivered in helpless longing. But fair woman's hands took him in tow and made it so pleasant and entertaining that he forgot the manly sports the others were following.

The hunters were out long hours. Up hills and down valleys, through woods and meadows, across rocks and frozen brooks they went. Warming to the excitement of the sport, sending the blood bounding through his veins Homer forget he was weak and tired. The reaction set in, however, and when they returned he slept long hours, but when the evening came he was ready and anxious to go to the home of the Westcots.

Next morning another excursion had been planned and again they carried Homer with them. This time they managed to take Elmer also, in spite of the protests of the anxious mother who saw certain death in store for her pampered darlings—tramping about these rough mornings through the snow; and when she saw them return so tired they almost fell asleep on their feet she felt more anxious than ever. Soon, however, a change made itself manifest. They were less fretful and discontented. Their eyes were brighter and a more healthy color tinged their cheeks, while they ate with an apparent appetite.

Paul Arthurs now frequently called at the house. He also prescribed a new course for the younger children. He forbade sweetmeats, spices and condiments. A simple diet of bread, milk and grain foods, fruit and nuts, he told the mother, was far more wholesome than the meats and highly seasoned food they had hitherto been accustomed to.

"Give them a daily bath, then rub them until a warm glow shows itself; then plenty of outdoor exercise. The cold will not hurt them but rather benefit them. Let them go coasting, skating and snowballing until they are tired out; so tired that they scarce can keep on their feet, and my word for it, Madame, if you follow this course you will soon have the satisfaction of seeing the glow of health in the faces of your children. They need no medicine. They are suffering from a nervous debility that only wholesale exercise in the open air and healthy simple food will correct. I look to you," turning to Edith, "to see that these directions are carried out; you understand I am sure?"

Edith as well as Hilda did understand. The young doctor as well as the girls did not dare to tell Mrs. Wallace the true reason of the delicate state of health of all her children—that the seeds thereof had been sown in the abominable boarding schools she would have considered highly improbable. At however slight intimation of the real cause she would have been liable, in her passion, to turn them all from the house and thus her children would have been robbed of the only chance of regaining their health. So they wisely kept the secret they had penetrated and insisted on a course of treatment that these pampered darlings thought extremely cruel. But soon the effect was apparent, and there was hope that the morbid cravings might be destroyed, and a strong and pure man and womanhood be secured to them in the future.

So it was that a new life entered this house, and in a manner scarcely noticeable. A better footing was established between the stepmother and the daughters. There was more peace and quiet. Once in a while the order was reversed and the circle would gather in the Wallace home, but not often. There were many reasons why it should not be the same. The visitors were made welcome, it is true, but the entertainers must at all times be guarded in their speech. They could not be quite themselves; and then Frank never gathered enough strength to bear the fatigue of the drive back and forth in the cold night air. One or the other would remain at home with him, as in spite of his protests his sisters and friends would not consent to leaving him alone.

Mr. Wallace had tried hard to induce Wilbur to take up his abode in his house during his stay in the city, but in this the son was obdurate. He had buried and consigned to oblivion much of the past, for the sake of his sisters and also for the sake of those other children who were also his brothers and sisters, and whom he would, as it were, snatch from an early grave, but he could not bring himself to lay his head on the pillow beneath the roof that should have been a loving shelter to his own precious mother; in the home of the man who should have loved and cherished instead of driving her with his criminal neglect to a watery grave. When such thoughts came to him it was all he could do to curb the ill-will that would fill his heart, and only by the force of his strong will did he succeed in banishing a feeling of hatred.

Meanwhile this son became more dear to the father, day by day, and his heart went out to the children of his first marriage as it had never done to the younger ones.

To be continued.

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M. C. Shay, Mayflower, Fla.:—In Lucifer, June 23, I read of a colony on a large scale. I have been looking for a colony for a long time or for something that would benefit working people. I have thought of a plan to put my land in with this big colony to build a home for tourists—have it ready for winter visitors and let it be known the proceeds are for the cause. This is a rough sketch. I am not clever but would like to do something to better this disgraceful, this truly barbarous system.

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670.

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J. B. Elliott, 3515 Wallace St., Phil.:—The enclosed stamps were given to me by Mr. Chas. J. Westrich for a trial subscription for Lucifer. I wish I could remit some at the same time. McKinley's adversity has got me yet. E. C. Walker did some good missionary work while here.

The only thing I can do is to renew my offer to send "Looking Backward" at twenty-five cents to those who are readers of Lucifer and who think nationalism a solution or a means to an end. I have only a few copies left. Also one copy of "The Woman Who Dares," by Mrs. Gesterfeld. Slightly used, but good for investigators in sex problems. Price, one dollar. It is now out of print. Give my kindest regards to Lillian and all Lucifer's staff, and if any of the friends of the cause should stray this way I should be pleased to show them the courtesy due to moral reformers and try to make them feel at home. Much pleased with Dr. Foote's articles.

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Ozymandias.

I met a traveler from an antique land
Who said: Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, stamped on those lifeless things,
The hand that mocked them and the heart that fed:
And on the pedestal these words appear:
"My name is Ozymandias, king of kings:
Look on my works, ye Mighty, and despair!"
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away.

—*Shelley.*

The Strike of the Strassburg Geese.

BY CYRUS W. COOLRIDGE.

The readers of Lucifer undoubtedly remember the sad story of the Strassburg geese, as related by Mr. R. B. Kerr, and if the heading of this article happens to attract their attention, they will surely exclaim: "What! The Strassburg geese on a strike? Impossible! We have seen them not long since, and the majority of them seemed to be perfectly satisfied with their lot. They said that to be made into pate de foie gras is the greatest privilege and blessing a goose can think of, and that they were very grateful to men for feeding them so nicely and thus relieving them from the necessity of hunting for food. How, then, can they be on a strike now?"

Well, "there are more things in heaven and earth than are dreamt of in your philosophy." It may seem strange, but it is a fact that the Strassburg geese are on a strike. Such, at least, is the news which I learn from the "Goosedom Illustrated Weekly."

"But what is the object of their strike?" the reader will ask. "What do they want?"

Well, they demand a very strange thing, in fact, a very unreasonable thing, and how they can be so impudent as to demand it is above my understanding. They want—what do you think?—to be their own masters; they do not want to recognize men as their owners.

"This is, indeed, a very strange and silly thing," the reader will say. "Do they refuse to be made into pate de foie gras?"

No, nothing of the kind; they simply demand that henceforth they should have the right to choose the men who shall make pates of them. They say: "To be made into pate de foie gras is well enough, but why should we not have a voice in the matter? What right have you, men, to catch us and make pates of us without asking our permission? If we are to give our livers to men, we claim the right to give them to those whom we like best and at the time when it suits us best. Away with your brutality and tyranny! We shall no longer be slaves to you."

I beg the reader not to hold me responsible for these words which, it must be admitted, are of an offensive nature. I have copied the above utterance from the "Goosedom Illustrated Weekly," and as a historian I must give you the truth, regardless of what it may be. Of course, as a man I am not going to defend the geese and to admit the justness of their demand. No! geese are ordained by the gods to be the property of men, and to assert the contrary is to disobey the will of the gods and to destroy the order of the universe. The geese are wrong; they have no right to tell us men what we ought or ought not to do with them. But they are rebels and we must recognize the fact, whether we like it or not.

Some of the geese, it is sad to relate, not only do not want to call men their masters, but insist that they must have the liberty to give their livers to as many men as they wish, if they are inclined to do so. "The freedom to choose one man," they say, "is not sufficient. Many a goose likes more than one man. Why, then, should she keep her liver for one man only? If a goose wishes to provide pate de foie gras for several men of her choice, why should she not have the right to do so?"

Are you shocked, reader? Well, so am I. Such a demand is, indeed, revolting and outrageous; but fortunately not many geese approve of it. Bad as the geese are, the majority of them denounce the demand for absolute freedom as contrary to the laws of God and of nature, the principles of morality and the rights of private property. "We want freedom," they say, "but we do not want license. We claim the right to choose the man who is to make pate de foie gras of us, but farther than this we do not go."

And what are the men doing? How do they regard the strike and the strikers? Well, the men are very indignant; they swear by everything that is profane that if the strikers do not come to their senses, they will send the militia to shoot them. "We are not going to stand such nonsense," they say. "Shall we surrender our rights to the caprice of stupid geese? Shall a goose have the right to choose her eater and the time to be eaten? What an absurdity! Geese must obey and make no remarks. Think of the suffering which we would have to endure, if we cannot get pate de foie gras when we crave for it!"

To this the geese reply as follows: "Our livers belong to us, not to you. You can take them by force, but you are not entitled to them. You speak of the suffering which our freedom would cause you, but what about our suffering? Think of the suffering which we endure by being made into pate de foie gras when we are not ready for such an operation!"

Some men, to their disgrace be it said, are inclined to think that the geese are right. They say that when the geese get their freedom, they will look nicer and the pate de foie gras will taste sweeter; but such men are not very numerous and by the majority of men they are regarded as sinful wretches who are in conspiracy with the geese.

According to the latest reports, the strike shows no sign of abatement. The geese do not wish to make any compromises with men; they are confident that in the end they will win the strike. The men are of a different opinion; they are anxious to

put an end to the strike, but they have not called the militia out yet. Some men are in favor of arbitration, but up to date they have not found an arbitrator to suit them. I have very little influence with my brother men, but I will advise them to appoint Anthony Comstock as an arbitrator. He is the right kind of a man to settle the strike to the satisfaction of all.

The Children of Plural Love.

BY J. WM. LLOYD.

My generous friend, Dr. Foote, has been treating the readers of Lucifer lately to a somewhat rambling criticism of the ideals of love-variety. As near as I can get at his not very clearly defined position he favors single as against plural love and believes that the conventional home of the day is better for child culture than a free-love home could be.

Dr. Foote pays his respects to me personally, also, but quite vaguely. I am an "iridescent dreamer," and my plan has never been tried except by the Oneida Communists and they did not try it at all because they were against central loves. That is about the size of his case against me.

I consider it a compliment to be called an "iridescent dreamer." The ideal, the plan, the dream, must always go before every excellent action, and when Nature is ashamed of her rainbows I shall be ashamed that my ideals are iridescent. Until then I hope Iris will always paint my dreams.

In order to fairly judge any ideal it should be allowed to show itself at its best. I propose therefore to take Dr. Foote's ideal, as I suppose it to be, and state it in its most favorable form in fair comparison with my own ideal, stated in equally favorable form.

I will suppose, then, that we have a monogamic family of husband, wife and five children; that husband and wife are devoted to each other, and that the children are cared for as well as the love and intelligence of the parents can direct.

Let us suppose a second family of two central lovers, five children and two side lovers for each of the central ones; the the mother having had three children by her central lover and one child by each of her side lovers. And let us suppose the same harmony pervading all the members of this second family as we find in the first.

Now looking at the children alone, which is where Dr. Foote wishes us to look, in what way will the children in family No. 1 be better off than the children in family No. 2?

In each case the children are with the mother. In each case they have love, food, care, education. In each case they have about them an atmosphere of refinement, harmony and kindness.

I can see only one argument that Dr. Foote can bring to bear, and that is that the two children by the side lovers will see less of their fathers than the others. This is probably true as according to my ideal the mother will give most of her love and time to her central love and he will be most in her presence. But if they see a little less of their fathers by blood they are by no means deprived of the father-love influence. It will be precisely the spirit of such a family to in everything break down narrow, selfish, exclusive feeling, and for one father to pick out his own child and give all his caresses to that would be to violate the central principle of broad, generous, human love.

It seems to me only reasonable and probable that in such a family each father will love *all* the children, without much distinction, and that the children will grow perfectly accustomed to the idea of several fathers just as to several uncles, aunts or cousins. The surest way to a mother's heart is to love her child, and a man would be a great fool who should try to keep her love while neglecting any of her children. I contend that in such a family a man will love a woman's children not because they are his, but because they are *hers* and because she loves them.

Assuming this point to be settled, and that the children in family No. 2 are not deprived of father-love, is it not plain that because they have three fathers they have more father-love than if they had only one?—three times as much, perhaps?

If there is but one father, and he is absorbed in business, or buried in books, or sick, the children are deprived of all father-love for the time, but if there are more, then the second or third father can pet and entertain them while the first is occupied. Where one father has one taste, as for books, and another another taste, as for horses, and a third loves nature we will say, then the children get the benefit of all these various influences in balancing and shaping their lives. And while one child is being read to at home, another may be having a ride, and the others a walk in the woods.

Is not that better than the one father plan?

Sickness and death respect no ideals, and if the husband in family No. 1 gets sick or dies the children are deprived of the father's love and support, but in family No. 2 if one father sickens or dies there are two others to love and help the mother and support and protect the children. Which is better?

In family No. 1 if the wife dies the children have no mother and the father is in a lonely and difficult position. But if the mother dies in family No. 2 there are two more mothers to love and care for them, because they love their father, and he is aided and comforted. Which is better?

And, leaving out sickness and death, these side loves of the man are a great gain to the children in No. 2. Just the same advantage will accrue to the children from having more than one mother as accrues from having more than one father. For instance, if the central-love mother wishes to go to a picnic or a theater she may leave the children with a side-love mother instead of a servant or hireling.

Is there no advantage in this?

And is it not likely that all this breadth and generosity of sentiment, this absence of the narrow and jealous, will develop a nobler, broader nature, sweeter, kinder, in the children who experience it, than the close drawn lines of family No. 1?

Consider this point well.

But in real life there is no assurance of harmony no matter what the ideal. Dr. Foote wants a "lasting family," but if discord comes in such, how about the children? Does it improve them to remain in an atmosphere of quarrels, hatred and disgust?

In a free-love family if the parents cannot agree they separate and the children remain with the mother till old enough to choose for themselves. Which is better?

Again, no matter what the ideal, hearts will wander and new loves creep into them. If this occurs in family No. 1 there is total wreck. Fidelity to the ideal requires that in this case the parents shall cease to love each other, nay, more, that they shall hate each other even with a murderous hate. What of all this to the children? And what of the "lasting family?"

But if this occurs in family No. 2 fidelity to the ideal requires that all the old parties shall love each other as before, but that each shall open his heart to the new comer with friendship and sympathy if not with love.

What effect will this have on the children?

I submit all this to Dr. Foote, and claim that of a truth my "dream" is much more "iridescent" than his.

And to the readers of Lucifer, that they judge betwe[illegible]

Love Relations.

BY LUCINDA B. CHANDLER.

The continued article of E. B. Foote, M. D.,—"One or Many Loves," seemed to me exceptionally sensible, clear and [illegible]ed in sentiment. But he begins with the claim that "the problem of love relations is a puzzling one." Is not the puzzle the *idea of love?* Is it not that an attraction which, whether momentary, or more or less permanent, affords a pleasurable sensation is *called love?*

According to Mr. Harman's definition of love as "the uniting, combining, organizing, creative force of the universe, . . . the refining, purifying, uplifting, glorifying, happifying force of the universe," love must be an attraction in which is *stability, exclusiveness, mutual giving, loyalty, idealization, devotion, constancy.* A combining organizing force cannot be desultory, fleeting, changeful. An uplifting, refining, glorifying force cannot be inconstant, and regardless of the consequences to all parties concerned of that inconstancy.

Such attractions as are evanescent and void of devotion, loyalty and stability have no quality that deserves to be called love. The conjugal love, that which truly unites man and woman, which is a blending of complementary qualities, is necessarily an exclusive love because it is the agency of the *organizing, creative* force of the universe. Was ever an organization effected by elements that were continually seeking change, different direction, separation?

The "heat" of the brute animal when the reproductive forces are climaxing is not *love*. Neither is such a climaxing of the life force *when a purely physical impulse* in the human animal. There is only impulsion and sensation.

"*He must be in love*," said the comrade of a youth who had indulged in *freedom*—the physical impulse, when it was discovered that he had forsaken the habit, and that his comrade was devoting himself to one woman of well known worth.

There is nothing "uplifting" and "glorifying" in the animal life force. It is purely a propagative force in the human as well as in the brute.

The uplifting and glorifying of love is the exercise of the divine qualities of the human being, of benevolence, tender regard for the well being and happiness of its object, seeking to bestow as well as to enjoy delight in companionship. No sex relation void of these is love. When these nobler sympathies are active, unabridged freedom of person is lost sight of.

"Those who value unabridged liberty (*freedom?*) above all things, and wish to indulge every impulse without reserve, will not talk of the beauties of home life, or expect to enjoy the fruits of a constant and tender devotion necessary to the formation of a life companionship," says Dr. Foote. "Liberty, under any circumstances, costs something, and the question always to be met is, whether it be worth the cost, and whether there be not something else in way of comfort, well being or love that we would prefer at the same price."

The essence of liberty is opportunity. For what do we need or desire opportunity? Is a human being only an aggregate of impulses? Is man a butterfly or a bee? Is freedom to wander, to gather the sweets of pleasurable sensation and live on them the sum of human existence? If so, unabridged freedom is the great desideratum.

But if the development of worthy character, of nobler qualities, of aspiration and all that distinguishes the human from the brute is the opportunity needed and desired, it can only be fully enjoyed in the home life. And home life is a love center, a center of devotion, of offices of mutual helpfulness, mutual consideration and loyalty. It must be this center to two or more persons, and ephemeral attractions cannot sustain it. For the perpetuation of the race this love center must be man and woman, and for the organizing of the *form*, not only, but the "*uplifting* and *glorifying*" of the family and the race the center is one supreme exclusive love.

Io Triomphe.

BY C. L. JAMES.

Since I have got out of the arena alive, it seems suitable to bestow a parting bellow on my anonymous friend "Matadore," who is evidently sensible of having been tossed. Some years since, I registered a vow never to be drawn again, as "Zeno" once drew me, into refuting an indefinite sequence of *argumenta ad hominem*—a Latin phrase, familiar among logicians, for which I assure "Matadore" that I had no occasion to rummage any dictionary. The argument *ad hominem*, being a notoriously fallacious one, refutes itself; and "Zeno" taught me (what I might have known before) that there is no advantage in tackling such arguments separately, because they grow like hydra's heads. Consequently, I shall make no further comment on "Matadore's" personal compliments than to say that I committed none of the mistakes he attributes to me; and that talk from him about making abuse do duty for reason is richer than an Individualist like Rockefeller. Whether this be so or not, I appeal to those who read our articles. If I were disposed to wrangle I might add that when "Matadore" says I did not answer his unintelligible leading questions, because I did not know, "not because I was a coward;" I humbly presume *this* to be "sarkasm," and would modestly ask why I should *not* be afraid of an opponent who understands English better than Webster, Spanish better than Cervantes, and Anarchism better than Anarchists? (Anarchists, always excepting one dogmatical Individualist in Boston, have taken a very different view of my qualifications to write on Anarchism from "Matadore's.")

When "Matadore" states his own position, however, he is worth answering; not because it is at all original, but for just the opposite reason. It represents a cant, by no means uncommon, and likely, therefore, to be very pernicious. "Matadore" thinks me like the bull which tried conclusions with the locomotive. He sees no sense in being a thousand years ahead of time—like me. He believes in evolution. He works for gradual elimination of injustice. Did "Matadore" ever hear of the "eliminator" who, having been stopped by a river, sat down and waited for it to run dry? This philosopher believed in evolution. It is very probable that a thousand years hence the Chippewa river will no longer divide Eau Claire. But meanwhile, I am so much in favor of revolution as to see many advantages in a bridge. Nay, I can see advantages in having two. I think race-culture has a function which cannot, as "Matadore" imagines, be effected by eliminating unjust institutions. I also think that intelligent race-culture is impossible without eliminating such unjust institutions as marriage "in any form." And, what I do not expect "Matadore" to understand, I can give reasons for thinking so which have nothing to do with any quibbles about the meaning of any ist or ism. The inductive method—the study of history and anthropology—teaches me that before institutions can be eliminated natural and sexual selection improve men up to the point of disliking them. The same method teaches me also that when institutions have become unpopular, their beneficiaries still make a sturdy fight for their perpetuation; and there is no such thing as eliminating them without a crisis of the revolutionary type.

Two hundred and forty years ago, almost all intelligent educated people appear to have believed in witchcraft. Two hundred years ago the belief, in England and America, had been given up for a vulgar superstition by all intelligent educated people except a strong minority of the clergy. This was pretty rapid progress. A long process of evolution lay behind. *Millennia* of race-culture, sorely hindered by marriage in various forms, had been necessary to produce a Bacon and a people who would hear a Bacon. Bacon himself believed in witchcraft. But his disciple Hobbes saw that Bacon's method cut away the foundation of this belief. And in forty years after being impugned, it had become powerless. "Matadore's" inherited belief that to prevent "invasion" we must organize professional "invaders" into a trust and call them a government is just as absurd as Bacon's belief in witchcraft. No one believes any such thing for any other reason than that he has always heard it assumed and never heard it disputed until lately. But now it has been disputed. Evolution has produced men who see through it.

> "And then it started like a guilty thing
> Upon a fearful summons."

In forty years more it will, like witchcraft just after the Salem object lesson, be defended only by a harmless minority of ministers, old grannies, Dogberrys, Falstaffs and "Matadores." I assure all interested that I have no unkind feeling, such as "Matadore" complains of, towards people of this sort—only that kind of pity expressed in the following dirge, which we used to sing in my school days at the end of a term.

> "See those poor fellows, with Euclid before 'em,
> They'll never get over the pons asinorum."

LUCIFER, THE LIGHT-BEARER

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"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
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For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

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LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, August 17. There will be a discussion as usual. Subject not decided on as we go to press. All interested are cordially invited.

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The object of this fund is to send sample copies and trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

THE WORST "trust"—the parent trust—is the *marriage* trust.

THE WORST "monopoly"—the parent monopoly, is the control of sex—the creative function—by church and state, by priest and judge.

THE WORST "government" is patriarchal family government, setting the pace for, giving character to, all other governments—of school, of church, of state, of nation, empire, etc.

THE BEST "strike," the strike of strikes, is the strike of *mothers*—a strike for self-ownership and for freedom of opportunity, by the working class—sex—who produce new human beings. All other strikes, by miners and other wage slaves, will fail of lasting success until this fundamental strike shall have been won.

THE BEST "revolution," the revolution of revolutions, is that which aims at the emancipation of woman from sex slavery. No political revolution—by ballots or bullets—will ever realize—"materialize"—freedom and justice for man until the battle for free womanhood and motherhood shall first be crowned with the laurel wreath of victory.

OUR PATERNAL government protects the coal lords from foreign competition under the plea that this is the way to protect labor. The situation in Virginia and elsewhere, as shown by the most reliable reports, demonstrates the utter insincerity of this plea. This result of national legislation in the alleged interest of labor, is simply what all might have expected who study the history of human government. Lawmakers work for those who pay them best. The same of judges, lawyers and all other public officials, and it seems hopeless to expect any other result under our present social systems, beginning with the most unjust and inequitable of them all, our marriage institution.

Play vs. Work.

Says C. L. James, see his very interesting article in last Lucifer entitled, "From Morality to Savoir Faire,"

"'The play instinct is the creative instinct.' The blowing off of that surplus force accumulated in every healthy organism is not to be called work; but it is the most useful—the only original—exercise of power. It follows that labor is, as was always thought before there were moralists, a primitive curse, and not a primitive blessing. The end of work is to gain time for play by getting rid of work."

The "moral" of all this would seem to be, Let work and play go hand in hand; or, perhaps better still, Let work be made so attractive that it will no longer be work but simply play.

This appears to have been the great secret of the success of the "Oneida Perfectionists," in making what they called "Heaven on Earth." To an extent almost unheard of before, these people practicalized the art of turning work into play. The chief means by which this was accomplished was by frequent change of occupation—change of employment and change of workfellows. "Variety is the spice of life." It is *monotony* that kills, rather than work, in itself considered.

Hence one reason why specialists, craftsmen, artists, professionals, etc., whose work is one continuous round of repetitions, so often resort to intoxicants to relieve the ennui of their lives, and also why they so often commit suicide—by violence sometimes but more often by slow and imperceptible methods.

* * *

Acting upon these suggestions Lucifer's scribe expects soon to take a summer outing. Work in office is very pressing, and little means of hiring substitutes in his absence, but some volunteer aid has been accepted, and the expense of the trip has been mainly provided for by those interested in Lucifer and its work. While it is hoped that change of employment, change of air and change of association will be beneficial to health of body and to sanity of mind, it is also hoped that the work of Lucifer can be even more efficiently carried forward by an occasional outing than by continuous stay in office.

Meantime our friends at home and abroad are fraternally requested to do what they can to hold up the hands of Daughter Lillian, who remains in charge of the office, and who expects to take her turn at the vacation business soon after the return of her paternal relative.

The first point to be visited is Cleveland, Ohio, where the said scribe expects to meet the "Franklin Club" and other reform societies of the beautiful "Forest City," thence a short sojourn will probably be made at the famous summer resort at Lake Brady near Kent, Ohio, returning to Chicago probably about the 25th of the present month.

Sociologic Lesson. No. XXXXVI.

BY HENRY M. PARKHURST.

MILLIONAIRES. A man with an immense income from accumulated property, is not in a position antagonistic to the community. Whether he has come into possession of it rightfully, or, as in the case of the large landed estates in Great Britain, wrongfully, is a question of the past, which I am not now considering. The income results from the use of the property by persons who estimate its use to be worth to them all that they pay. So the collection of the income injures no one. If he invests it, he furnishes increased facilities, and thus benefits the community. If he leaves it idle in the bank, it *is still* loaned t

those who can make use of it, the banker enjoying the interest. If he keeps it in his safe, it can there harm no one. If he spends it, he furnishes employment to laborers. It is impossible for him to keep it or to use it in ordinary ways without benefitting the community.

The amount of the benefit conferred in spending it, depends largely upon the manner in which it is spent. If he spends it for articles which are destroyed, all that the community gets is the profit in producing those articles. But if he spends it for articles of permanent value, the community is also benefited by the addition of those articles to the world's stock of goods, articles which sooner or later will be distributed to others.

PER CONTRA.

From my view-point:

"A man with an immense income from accumulated property" is, necessarily, in a position *very* "antagonistic to the community." An immense income means immense *power* over the lives and welfare of other men, and "power, like a desolating pestilence, pollutes whate'er it touches."

"Whether he has come into possession of it rightfully," or not, is not an open question. *No man* can come into the possession of an immense fortune *rightfully! Legally* he *may*, but law and right are often, if not generally, the antipodes of each other. Great fortunes are obtained and perpetuated by robbery, as in the case of landed estates (rent), or by taking advantage of the ignorance, the necessities, the imbecility or the improvidence of others, (interest and profits).

"The income" of the rich man does *not* "result from the use of the property by persons who estimate its use to be worth to them all that they pay"—except in cases where the users borrow for the purpose of speculative profits, in which case the user becomes, like the man from whom he borrows, a robber. The borrower usually pays interest, or rent, because he is *compelled* by his necessities, real or imaginary, to pay unjust tribute to the holder of accumulated "property," be this property in the shape of land, tools (machinery), or the product of labor upon land or other crude forms of natural wealth, or in the shape of that privileged aristocrat and licensed robber among commodities, known as legal tender money.

In brief, and with my limited vision, these lines embrace the main points of Mr. Parkhurst's "Lesson No. XXXXIV." The natural and inevitable result of the working of the social system advocated in this lesson is seen in the condition of the miners now on a strike against their plutocratic lords, the mine owners and "operators;" in the condition of the operatives in the factories and sweat-shops of the country; also in the condition of all who perform really productive labor in any department of human industry.

It is well that we have all sides presented, so far as our limited space will allow, and Mr. Parkhurst is doing necessary reform work by putting in concise form the arguments of the monopolist and the plutocrat, with whom as individuals, I for one, have no quarrel; regarding them as victims of an abnormal and vicious social system, rather than as wilful wrongdoers.

M. H.

Again, "The Right to Work."

BY HENRY E. ALLEN.

H. M. Parkhurst says he admits himself an "ancient number" having outlived the socialistic community of "Brook Farm," fifty years ago. It seems that settled socialism with him. How do I know that the experimenters at "Brook Farm" were not the enemies of socialism, and made this failure simply to make a record against it? Thousands of socialists believe their plan of government is not practicable by any small, isolated community surrounded by competition. Why did not this gentleman who believes in the beautiful dog-eat-dog system of the present refer his readers to the post office department, our public school system and other socialistic features of our government today? In fact this teacher of gold standard economics might have stated that every feature of our government today worth a fig is socialistic.

I will say in closing that my ideal of human government is ANARCHY. A civilized human being is capable of self government, and when all become sufficiently civilized all should have the opportunity to govern themselves. I hold that socialism is the best school for such development. When the people absolutely rule themselves it will be but a small matter to lop off this law and that until there will be but one supreme law—*the right to do what we choose so long as we do not intringe on the rights of others.*

I feel as positive that the present competitive system contains the seeds of its own destruction as I feel sure that right will finally triumph.

If the present system will do, and is doing now, why is it necessary for Mr. Parkhurst to argue for its continuance? Haven't people sense enough to know that there isn't any perceptible difference between republicanism and democracy, and that the trifling remedies each party proposes could not possibly bring prosperity to the masses so long as the present system of private monopoly is allowed? I tell you, we are learning these important truths rapidly in spite of our Parkhursts and corporation-controlled politicians. I will leave the subject here and turn our economic teacher over to the tender mercies of C. L. James.

PREJUDICE and intolerance are the fruits of ignorance. Herbert Spencer, in the "Studies of Sociology," speaks of the surprise with which a monogamist first learns of the existence of other systems of marriage. "So unlike our own," says Spencer, "we cannot at first, imagine that they are practiced with a sense of propriety like that with which we practice ours." Yet Livingstone tells of intelligent Kandyan women who upon hearing that in England a man has only one wife were very much disgusted and expressed themselves as "perfectly scandalized" at the utter barbarism of the English. It was, they said, so like the monkeys.

THE ONEIDA COMMUNITY copied its system of free love marriage, or as the scientists defined it, "complex marriage," from the "primitive church" and the origin, example and teachings of Jesus. Rev. J. H. Noyes, its founder, proved this conclusively in his book "The Berean." No attempt was ever made to refute that work. The monogamous preaching and polygamous practicing clergy concluded that the only way to answer his arguments was to invoke the law to break up his community. It was the only Christian organization on earth that practiced the teachings of Jesus. They believed in and practiced freedom in love only among those of their faith or religion.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER L.

Thus the weeks passed away and Christmas was drawing near when the mail brought a letter from Margaret to her mother. A cry of joy broke from her lips as she read its contents.

"What is it?" cried the girls in chorus.

"O, listen! It is almost too good to be true!"

"And now, dearest mamma, let me wind up this epistle by a little bit of news. By some strange and opportune circumstance we have no engagement for two weeks, beginning with Christmas morning, and now I mean to join that precious circle for a short time, of which I have heard so much. O, you don't know how impatient I am as the time draws near. I am longing, am homesick for you all. It is sweet, this thing called fame and homage, to be greeted and rewarded with applause, but the heartfelt affection of your loved ones is something different, and O, so much more satisfying."

This indeed was news and joy. Imelda knelt at Mrs. Leland's side, laying her head upon her motherly knee.

"O, I am so glad, *so glad!* for once our circle will be complete." Glancing up her eyes met those of Cora. The look of pain and silent reproach therein pierced to her very heart. Hastily rising, with a quick step she was at Cora's side, winding her arms about her she laid her face to hers.

"Forgive me, little sister, for a moment I forgot that we cannot be complete until one more noble man, your own Owen, shall have joined us."

Cora smiled through her tears.

"There is nothing to forgive, only sometimes I grow so hungry, so heart hungry, so love hungry. I know everyone here loves me, yet——"

"Yet the supreme love, the love of him who makes life's sunshine for you, is wanting; is not that so? But why, little one, do you not send him the word which will bring him to you?"

"I do not know; but I have the feeling that for some reason it would be useless. I will wait a little while longer."

So a few more days went by and at last Christmas morning dawned. A solitary watcher paced up and down the platform in front of the depot awaiting the arrival of the incoming train, his impatience not permitting him to seek the warmth indoors as many others were doing. Up and down, up and down, he paced, the dark eyes glowing in their suppressed eagerness when at last the whistle sounded on the clear, crisp air and a few minutes later the thundering train discharged its load of human freight, and was again puffing away on it eastern course. A tall, fair-haired woman was seen casting searching glances about when a pair of arms were laid upon her shoulders. She was gently turned about, almost at the same moment a pair of mustached lips pressing hers,

"Margaret, my rare, sweet Margaret!"

"Wilbur!" Another kiss followed, then quickly she was assisted to a seat in the waiting cutter, snugly tucked in with warm robes and furs and in a few minutes more they were speeding along over the frozen snow.

"My mother, is she well? and Imelda, and Alice, and her babies, and all the rest whom I have not yet seen, are they all well and happy?"

Wilbur laughed. "One question at a time if you please, my girlie. But as to each and all I can give the same answer, so will I answer them all at once with the one little word 'Yes,' and they have sent me alone to greet you, not but one and all are just as eager and impatient to greet and welcome my darling. Only they have kindly conceded the privilege to me to be the first to embrace my girlie, for which I certainly am thankful. For when that bevy of women once have you in their clutches——there now! I retract that word, but it is certain when they have secured you I may not hope to again speak to you in a hurry. For some time at least they will own you."

By this time they were leaving the turmoil and noise of the city in their rear and as the road was a quiet and deserted one the arm of the young driver gently stole about the slender waist of the woman at his side. Nothing loath the fair head rested against his shoulder while the blue eyes looked up into the black ones with love unutterable. Again their lips met in a clinging kiss.

"O sweetheart and lover, it seems so good once more to be able to nestle in your arms."

To press her still more closely was his only answer. Thus laughing and talking, loving and kissing, they enjoyed to the utmost that drive in the crisp, cold air, and soon they arrived at their destination, where many open arms were extended to receive the fair Margaret

"My darling!" and

"My own mamma!" were the caressing words exchanged as Mrs. Leland folded her daughter to her heart. But not for long was she permitted to hold her there. Imelda's brown eyes were beaming with love and pleasure. Alice was eager for a kiss, her two pretty babies wanted to be made over by this new auntie. Then Imelda drew her aside where the hazel-eyed Cora was standing with one arm laid lovingly about the shoulders of a pale-faced young man. Margaret needed no introduction. By letter she had long since known of the finding of both of Imelda's wayward ones, and a single glance told her all. She took the girl's face between her hands and gently kissed the cherry lips.

"I am so glad for your own as well as for Imelda's sake."

This was her greeting and Cora understood, for her eyes filled with tears. Frank's hand she took between both of hers and knelt at his side.

"And you are the brother I have so often heard her speak about. For Imelda's sake you must be my brother also, as my own brother has been absent for so long a time I can scarce remember him."

Frank's face became sad and his eyes misty.

"O, but your own brother is so much more deserving than I. Would that my record were as clean."

Margaret shook her head.

"Not so downcast and self-reproachful, my boy. We are so much the creatures of circumstances we cannot well help doing just the things we do. The past you have done with, only the future is yours, to make that what it should be will be your task, your duty, your pleasure."

In his turn Frank shook his head,

"No! no! even that boon will be denied me. My bad deeds can't be undone; to atone for them will not be permitted me. My days, my hours, even, are numbered. No, no, please don't. I understand what you would say. Why should such a truth-loving woman as you seek to deceive me. I know it all, and I suppose it is best so. Look, there at your mother's side another waits to welcome you, one who is nearer and dearer to you than such a poor wreck of humanity as I could ever dare hope to be."

Following the direction indicated by Frank Margaret saw, standing at her mother's side, an arm thrown caressingly about her shoulders, a young man as yet almost a boy, fair sunny locks thrown carelessly back from a broad and open brow, a look of longing in the frank blue eyes, and suppressed emotion quivering about the sensitive mouth.

Slowly Margaret drew herself up to her full height, with her eyes fastened on that boyish and yet manly form. Was it—O was it——? Her mother's hand went up to his face and drew it close to her own, holding it there, the other hand she extended to her daughter. With bated breath Margaret crossed the room.

"Is it——"

"Your brother."

Then both of Margaret's hands were extended and both were clasped firmly and tenderly, and,

"Osmond!"

Margaret!"—spoken in a breath, and Margaret knew that at last her mother has had her one heart's desire; her boy, her baby is once more her own, and the sister is clasped in her brother's embrace.

"O, this is indeed a merry Christmas, and you are the nicest Christmas gift I could have wished for. But how is it, mamma, that you have not written this to me?"

"Because I so sincerely hoped and believed that you would make it possible to spend a week with us, and I wanted to surprise you. Have I succeeded?"

"Indeed you have, my darling mamma. But is this boy always so tongue-tied, having just nothing at all to say?"

Osmond laughed,

"I believe you are a saucebox! But that isn't a bit nice of me, is it? to call you names in the first moments of our acquaintance—with the first words I address to you. I promise you to try and do better and say something nice. I don't believe you are easily spoiled and feel that I may tell you, that already I am proud of my sister. I think they have named you well—Margaret. A daughter of the Gods, divinely tall and most divinely fair——"

"For shame, Osmond, to try to pay your sister compliments in such wornout phrases."

A laugh followed and the ice was broken. Margaret felt and knew that she should love this brother. As the days of the following week glided by she gradually came to know all there was to tell and to learn. Osmond told her all about the father who so opposed his coming here, when by accident he had discovered that it was the boy's mother he daily went to see; of the battle he had fought and how he had come off conqueror; of how there had been much in common with them; but that of late he was daily drifting more and more away from his father; then of how he had come into this circle, and of how he had gradually come to hear and then understand their ideas; how he had come to know and understand what true womanhood and manhood were, what they meant, and that he now knew that his mother and sister were sweet and pure and true, notwithstanding the teachings of his father.

Then Margaret had come to know the sisters of Wilbur, and knew not which was the most love-worthy, the stately Edith or the sweet, gentle Hilda. She saw the hightened color in the cheeks of the former, when the young physician was holding her attention; she saw the sparkling light in the eyes of the latter and the answering light in those of Lawrence Westcot; the adoration in Imelda's glance as it rested on the splendid figure of Norman Carlton, who indeed she found to be all her friend had said of him. "One of nature's noblemen" was the best she knew how to define him. But to which, indeed, of the manly faces and forms should she not have applied the same appellation? And O, how she enjoyed the society of this bright circle! how swiftly the hours and days flew by. How soon she knew her short vacation would be over and that again she must away to her work.

She loved her work but she could not help feeling sad that her visit would be of such short duration. She would nestle closer to Wilbur's side, and just a little more passion would creep into her kisses when she was folded against his heart, at the thought of the coming separation.

So the first week of her vacation neared its close, and all felt more than ever before the rapid flight of time, when one evening Norman joined the circle holding a telegram aloft.

"Look," he said, "this announces the visit of a friend of olden days, a college mate, a most precious fellow whom I will turn over to the tender mercies of our ladies; a splendid fellow, wholesouled and true. Maybe you girls can make another addition to our circle. He is well worth the winning even though he be a *married man*."

To be continued.

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[Replying to the above and to many similar questions I would say that the pamphlets, "Motherhood in Freedom," "When Love is Liberty and Nature Law," "Love and the Law," "What the Young Need to Know," and "Discussion of the Social Question," give fairly good outlines of what is meant by Lucifer's writers when using the term free love. Also the article, "A Free Man's Creed," published in No. 653 of Lucifer. For larger works on this subject we commend such treatises as the "New Ideal," by Emil Ruedebusch, and the other books advertised under the head "Library of Sexology." M. H.]

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The Cloud Confines.

The day is dark and the night
To him that would search their heart:
No lips of cloud that will part
Nor morning song in the light;
Only, gazing alone,
To him wild shadows are shown,
Deep under deep unknown
And height above unknown height.
Still we say as we go,—
"Strange to think by the way,
Whatever there is to know,
That shall we know one day."

The Past is over and fled:
Named new, we name it the old;
Thereof some tale hath been told,
But no word comes from the dead;
Whether at all they be,
Or whether as bond or free,
Or whether they too were we,
Or by what spell they have sped.
Still we say as we go,—
"Strange to think by the way,
Whatever there is to know,
That shall we know one day."

What of the heart of hate
That beats in thy breast, O Time?—
Red strife from the furthest prime,
And anguish of fierce debate:
War that shatters her slain,
And peace that grinds them as grain,
And eyes fixed ever in vain
On the pitiless eyes of Fate.
Still we say as we go,—
"Strange to think by the way,
Whatever there is to know,
That shall we know some day."

What of the heart of love
That bleeds in thy breast, O Man?—
Thy kisses snatched 'neath the ban
Of fangs that mock them above;
Thy pains prolonged unto knells,
Thy hope that a breath dispels,
Thy bitter forlorn farewells
And the empty echoes thereof?
Still we say as we go,—
"Strange to think by the way,
Whatever there is to know,
That shall we know some day."

The sky leans dumb on the sea,
Aweary with all its wings;
And oh! the song the sea sings
Is dark everlastingly.
Our past is clean forgot,
Our present is and is not,
Our future's a sealed seedplot,
And what betwixt them are we?—
We who say as we go,—
"Strange to think by the way,
Whatever there is to know,
That shall we know one day."

—*D. G. Rossetti.*

No man is wise enough to foresee the secondary results of any proposed restriction, and no history is copious enough to record the evils that have ensued upon denials of liberty.—*George E. Macdonald.*

Paragraphs.

BY REV. SIDNEY HOLMES.

David Ellsworth Bates is under arrest in Chicago for the alleged crime of marrying seven women without burying or divorcing any of them. If marriage of one man with one woman is a good thing, why is not the marriage of one man to seven women seven times as commendable?

Rev. John Walstein, while conducting a revival meeting at Epsom, Ind., Aug. 4, shot at some wicked young men who disturbed the congregation. He missed the men he shot at but killed an innocent little girl who was sleeping in her mother's lap. If the Lord is directing Parson Walstein the Lord is a poor marksman.

According to the bible Jesus was never married; he was born out of wedlock; he never performed a marriage ceremony; he never expressed approval of marriage; he recognized no man as his father and no woman as his mother. He was an idealist and in his ideal kingdom he said "They neither marry nor are given in marriage.

Milwaukee clergymen, who are reaping a rich harvest from couples from neighboring states who go to Wisconsin to get married without a license, never inform the couples that the laws of that state do not require any marriage ceremony. The marriage fees in that state are merely tributes wrung from the ignorant.

When the ordinance taxing bicycles was recently passed in Chicago 4,000 patriots rushed to the city hall and paid seventy-five cents a piece for a nine months' license. Within two weeks Judge Tuley declared the law unconstitutional and the city pockets $3,000 of the patriots' money. Voluntary victims of a governmental confidence game deserve little sympathy.

A Monterey, Calif., clergyman has a boat in which he takes loving couples out into the ocean beyond the state's jurisdiction and marries them without a license. Some people refuse to regard marriage as a religious ceremony and others refuse to admit the necessity of a governmental license for the union, but few see the absurdity of permitting either the church or state to meddle in contracts of this nature.

"Would you not prefer sexual association with women whom you respect and have some affection for, rather than with professional prostitutes or any woman you might pick up in the streets?" was a question I put a few days ago to a conventional man of my acquaintance who had informed me he had "no use for the doctrine of free love." Note his answer: "I could not respect a woman who would let me associate with her sexually, unless she was married to me." This from a man

who makes no pretensions that he confines his sexual acts to his own wife. What better proof is needed of the debasing influence of the marriage institution on man's nature?

The Spanish Inquisition.

The assassination of Canovas seems to have aroused even the plutocratic press to a realization of the horrible tortures inflicted by his orders upon the majority of the "four hundred persons of all shades of advanced ideas who were suspected of complicity in the Barcelona bomb throwing of last year, and immured in dungeons."

The Chicago "Chronicle" of Aug. 12, gives considerable space to pictures of instruments used in that torture. There are iron torture stocks, flesh hook, leaden scourge, thumb screw, Spanish collar, crushing cage, bone breaking wheel, and several varieties of flesh pinchers, knives, etc. The "Chronicle" gives a column to details of the tortures inflicted on the prisoners. It quotes from the letters of two prisoners, as follows:

"I could not bear the atrocious tortures of so many days. On my arrest I spent eight days without food and drink, obliged to walk continually to and fro, to be flogged, and, as it that did not suffice, I was made to trot as though I was a horse trainer at a riding school, until, worn out with fatigue, I fell to the ground. Then the hangman burned my lips with red-hot irons, and when I declared myself the author of the attempt they replied: 'You do not tell the truth; we know the author is another one, but we want to know your accomplices.'"

Another of the tortured prisoners wrote:

"Imagine the terrible aspect of the Zero at midnight, with two civil guards following and one going in front with a candle in his hand—a staircase that reeks of carbolic. Arrived at the Anti-Zero I am bound up like a sausage; one of them opens the door and lets in another unfortunate victim, who did not utter a sound and passed me like a ghost. I am ordered to undress, or, rather, I am undressed, my hands tied by the wrists and the arms taken backward by a strong cord to the height of the biceps, afterward bound tightly around so that the cord penetrates the flesh. The civil guard, with a stout whip in his hand, says to me: 'You do not want to speak Spanish? I will make you speak before you leave this place!' And, by heavens! he showers a quantity of lashes upon me, on the calves, on the knuckles, everywhere.

"At the end of five minutes I was interrogated and the flogging begins afresh, on both sides of the legs, each lash producing a fresh smile on the countenance of the official. Seeing that I do not speak, they put a gag into my mouth. I was then tied down and the torture recommenced—I cannot finish, the hangmen are coming."

The "Chronicle" adds:

"One of the jailers in the fortress testified that the prisoners were flogged, their nails torn off, their bodies compressed until the agony of suffering led them to sign whatever the inquiring judge wanted them to say. Among other methods used were feeding the prisoners on salt fish, with all water withheld. Eight men were sentenced to be shot; four were sentenced to twenty years of penal servitude; fourteen to nineteen years one month and eleven days; thirteen to nine years and four months; thirty-six to eight years eight months and one day, and the rest were acquitted, but really sent to Rio d'Ore, in Africa, for an indefinite period, and this was in order that none of the prisoners should ever reach their friends and betray the work of the inquisitors. One enthusiastic jailer exhibited a nail torn from the foot of one of the tortured. Then the news was brought from the far-away prisoners declaring that their confessions were false, and that they were made in agony of hunger, thirst, exhaustion, sleeplessness and endless beating, that part of their bodies had been crushed after the gag had been applied for days, as well as manacles and screws, lacerating the flesh by their iron spikes after their bodies had been burned all over with red-hot irons.

"People who saw these prisoners say that their appearance was frightful. Deadly pale, with dull, sunken eyes, reduced to skeletons, with swollen hands and torn mouths, dragging themselves along the ground, unable to stand on their feet, which had been either broken or so tortured as to be unable to hold the weight of their bodies. . . .

"A party of twenty-eight exiled anarchists arrived at Liverpool from Barcelona July 30 and after a brief stay there under police surveillance they proceeded to London on the invitation of sympathizers there. The party included one woman, Teresa Claramunt, the Louise Michel of Spain. . . .

"Two of the men stated that a number of gendarmes under the command of an officer, lashed them to stakes, tied their hands to a beam, and then pressed open the nails of their fingers with a slip of thin wood. This torture was prolonged for more than an hour, and it was terminated by the gendarmes applying pinchers to the nails and dragging them from the finger ends. They were made to walk about the cell for four days and nights continuously, and whenever they showed signs of fatigue they were lashed brutally with a whip. A case was mentioned in which a man went mad under the torture, only to be promptly shot by the gendarmes. The refugees allege that it is the religious question only that has brought about the expulsion. Shortly stated, their explanation is: 'We are not Roman Catholics, but freethinkers'."

The "Chronicle" fails to tell its readers what portion of the "bodies" were compressed, for fear of offending Comstockian "morality." Well may the prisoners of Montjuich exclaim:

> "We wretches cannot tell out all our wrongs
> Without offense to decent, happy folk.
> We must scrupulously hint
> With half-words, delicate reserves, the thing
> Which no one scruples we should *feel* in full."

Such events as these are enough to make us despair of human progress. The instinctive desire to torture seems ineradicable from the Spanish blood. The Inquisition of the Middle Ages was no more horrible than is this at the end of the nineteenth century. It is now conceded that only two or three of the four hundred arrested were implicated in the affair of which they were accused and tortured into confession.

Yet "our representatives," "our servants," at Washington use "our" money to cable "our" sympathy to the Spanish government. A common murderer may go hang, and justice is done; but when a tyrant who has laid waste the land of Cuba, who has caused the butchery of hundreds and thousands of men and women and helpless little children in their own homes, falls at the hand of a maddened "subject" the nations of the world must go into mourning! What a spectacle for gods and men!

L. H.

A Call for Concerted Action.

To all believers in sexual liberty. GREETING:

A national organization is needed. The time has come when the friends of love, of free, responsible parenthood, should unite for defense and for propaganda. Combined, aggressive work is demanded alike by the constantly-growing revolt against the ignorance and cruelty of existing social institutions and by the necessity of protecting ourselves against the intolerance and consequent persecutions of the devotees of outworn religious and sexual creeds. The deep undercurrent of sane thought touching this vital question should be made effective for the sweeping away of the *debris* of dead dogmas and mildewed social conventions which now obstruct the normal flow of the stream of progress. Self-respecting free lovers refuse to be longer banned by the semi-religious "Liberals" who assume for themselves the unwon title of Freethinkers. Free *thought* is worthless without free *action*, and no priest can be permitted to limit the one or the other, in either the religious or the moral domain.

A national organization of social radicals is needed for these and other purposes:

1. To make the friends of full human liberty acquainted with each other.

2. To create a fund for the printing and free distribution of millions of leaflets and small pamphlets.

3. To systematically increase the circulation of papers and other regular publications devoted to sexual emancipation.

4. To devise and utilize ways and means for reaching the people through ordinary papers, magazines and reviews, and from the platform.

5. To establish bureaus at Washington and the state capitals, (*a*) to antagonize further invasive moral and sexual legislation, and (*b*) to agitate for the repeal of existing archaic and reactionary statutes.

We would suggest that there be two classes of members; first, the known, active workers, those who can afford to come out into the open and frankly take part in the struggle, and, second, the passive, contributory, friends of the cause, those who, because of family, business, or other considerations, cannot afford to align themselves in the division of public propagandists.

The membership fee is to be one dollar per year in each class. In the public class the payment of this sum gives the right to vote for the election of officers and upon all issues brought up for determination in the annual and other conventions. Contributory members are assured inviolability of confidence but may not vote. At any time, upon written notice, a contributory member may be transferred to the active class, or a member of the active to the contributory class. If deemed advisable, there may be a life membership, upon payment of from fifteen to twenty-five dollars, the rights of life members to be the same as those of annual members, in the two classes, respectively, of active workers and contributors.

For carrying on the work, both propagandistic and defensive, free gifts will be most welcome. Mountains of ignorance and prejudice are to be dug down and blasted away.

The society should hold a convention each year. It will help us to meet and exchange opinions and compare notes of progress; the press can assist us greatly, even if unfair and abusive, for publicity precedes investigation, as investigation antedates acceptance. If we want our light to shine we must set it where it can be seen near and far.

Do you accept the fundamental principle of sexual freedom? Then it is to your interest to join hands with us, either as avowed fellow-workers or as unavowed but substantial helpers. The opportunity to choose the form of sex expression personally and mutually agreeable, the liberty and responsibility of the individual, these involving and guaranteeing free motherhood, and thus giving the best possible promise of an improved humanity, are first to be secured. Until we have sexual liberty there can be no real test of the relative merits of the various methods of sex manifestation, of the divergent systems of social and family life.

We hope that all who are in sympathy with the cause of sexual emancipation and with this proposed movement for its advancement will at once send in their names for enrollment in either the active or contributory class. A permanent organization should be perfected in the early autumn, and there is much preparatory work to do in the few intervening months. The names of active members will be published in Lucifer and in such other periodicals as may support the movement. The names of contributory members will, of course, be known only to the officers.

E. C. WALKER, 244 West 143 St., New York.
LILLIAN HARMAN, 1394 W. Congress St., Chicago, Ill.
JAMES F. MORTON, JR., 1 Lynde St. Place, Boston, Mass.
JAMES HAWORTH, Boston, Mass.
A. LOUISE MINCHEN, Stoneham, Mass.

"The number of our warships must be doubled and trebled," says Assistant Secretary of the Navy Roosevelt. "We want more ships and more officers and more men to man them. Battle-ships, armored cruisers and vessels of the torpedo class—the more we have the better." And so on and so on, with all the expansive volubility of a hare-brained, imaginative "boy-man" laying plans to squander other people's money.—*New York World.*

Popular Follies and Crimes.

BY JAMES S. DENSON.

The New York "World" is of the opinion that the ninety per cent. death-rate among babies in the city's charge "can be reduced to less than thirty per cent. when officials who are responsible for it begin earning the salaries the city pays them." The "World" takes a very hopeless view of the matter, for when did officials ever earn the salaries paid them?

* * *

District Attorney Backus of New York says that "every kind of a show that endangers the morals of our women and children should be stopped." Why the morals of *our* men do not equally need protection I am unable to discern. Perhaps, however, the district-attorney thinks that the female couchee-couchee dancers, about whom he is complaining, have no effect upon the men spectators, their supposed degrading influence acting upon the women and children only.

* * *

President G. Stanley Hall, of Clarke University, Worcester, Massachusetts, objects vigorously to the vows the Christian Endeavorers take. He says:

"For a young person to take an oath which extends for years into the future, and which is almost sure to be broken, is a very serious thing."

President Hall is right, but I wonder if he sees the application of his remark? The marriage oath extends not only for "years into the future" but to the end of life, and, as construed by the most orthodox sects, it is eternally binding. It is indeed, "a very serious thing" to take such an oath, an oath "which is almost sure to be broken," in wish if not in physical fact.

* * *

Rev. G. Emil Richter, Methodist, of Brooklyn, tells women to keep out of business life if they can, and in the next breath advises them to study the practical affairs of life so that they can talk intelligently upon them. That is the preacher's way of acquainting himself with everyday concerns—theoretically, from the outside, at a safe distance from danger, toil and contamination. Now we need not be surprised to hear Mr. Richter say:

If you must labor, let your occupation be a feminine one. Leave bookkeeping, typesetting and the heavier occupations to men.

I wish the reverend gentleman would inform an ignorant world how he discovers that bookkeeping and typesetting are purely masculine occupations, while, presumably, believing that scrubbing, dishwashing and laundering are "feminine" pursuits, nature-decreed. No doubt there is good reason to contend that setting type is heavier work than cooking for the family, caring for half a dozen children, scrubbing the floors, washing, mending, darning, and doing the other light chores which from time immemorial have been regarded as distinctively "feminine" amusement, "light" and exhilorating. No doubt his reverence for the time-honored is greater than his capacity to think outside of a groove, but, really, it would seem that Rev. Mr. Richter should perceive the utter absurdity of his attempting to advise in matters of which he has no knowledge, as is proved by his utterances. Why cannot he see that a woman, like a man, will do that best which she finds most pleasure in doing? The free worker has always been found the most competent worker; the slave botches always.

"Letter to a Prospective Bride" is the title of a little pamphlet by Ida C. Craddock which contains many valuable suggestions sadly marred by an apparent approval of the institution of legal marriage. It is written in plain yet inoffensive language but with an evident attempt to please the superstitious by its references to the so-called sacredness of marriage. Aside from these faults, which must grieve the judicious rationalist, the pamphlet is well worthy of perusal by every young woman who has had no experience in sexual association. It may be purchased for twenty-five cents from Ida C. Craddock, post office box 2093, Philadelphia, Pa.

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, AUGUST 18, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.

European Representatives, Arthur Wastall, Cranbrook House, High Road, Chiswick, London. William Gilmour, 73 Cedar st., Glasgow, Scotland.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, August 17. There will be a discussion as usual. Subject not decided on as we go to press. All interested are cordially invited.

To Extend Lucifer's Work.

The object of this fund is to send sample copies and trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	$250.25
S. R. Shepherd,	25.00
M. E. Hibbard,	1.00

Albina L. Washburn contributes, in labor tender money, $5. Sada Bailey Fowler donates six copies of "Irene;" price $1 each. This is a radical novel, and may be ordered of us.

A New Outrage.

Albert F. Kent, editor of the "Item" of Newburyport, Mass., was arrested recently on a charge of "obscenity" for having republished in his paper certain portions of Mortimer Warren's "Almost Fourteen." Those of our readers who are familiar with Mr. Warren's book will readily see how strained and far fetched such a persecution is. Bigotry is running riot in these cases. In next week's issue we will give a detailed account of the case, from the pen of E. C. Walker, which article came too late for publication this week.

In the Woods.

As per arrangement mentioned in last Lucifer I left Chicago Friday night the 6th inst, and at 10:30 on Saturday reached Cleveland, one of the most admirably located and most beautiful of cities, the home of many of America's millionaire princes, the home of Mark Hanna—the man who is said to have pulled the wires of the political machine that placed William McKinley on the throne of the falsely named "Republic" known as the United States of America. Besides the honor that is supposed to accrue from his successful management of the Republican campaign last fall, and from his later appointment to the position of United States senator, this man Hanna enjoys the distinction of being a rich and powerful coal baron, that is to say, an extensive monopolist of the surplus natural fuel that should belong equally to all.

Yes, Cleveland is a very beautiful city if we judge it by Euclid avenue, the public square, the Arcade building, the parks, etc., but unfortunately these beautiful features are exceptional; they are not characteristic of the city as a whole. There are vast areas which, by contrast, are anything but beautiful. Among these unsightly areas are the slums, the abodes of the poor, the unprivileged, the disinherited, the submerged classes of human society. The "protected" millionaires of Euclid avenue and the unprotected denizens of the slum districts of the city are as far removed from each other in all that concerns outward environment, common sympathies, tastes, pleasures, culture, hopes, aspirations, etc., as are the alleged denizens of the orthodox heaven and orthodox hell, and, like the inhabitants of that fabled heaven we may reasonably suppose that the dwellers on Euclid avenue derive much of their happiness from seeing the contrast between their own condition and that of those of their own race who have failed to "make their calling and election sure."

An instance of the contrasts to be seen in Cleveland is noted by the "Recorder" of that city, dated August 7, in which some account is given of the "eviction" of certain families from Broadway and Orange streets and the tearing down of their homes and scattering of their goods." These evicted people it seems had been occupying a bit of vacant city land, had been "neither a charge upon charity nor competitors with workmen for a job," but "earning an honest living" and molesting no one. But the ground was wanted for a city park, and so these people were ruthlessly driven off, much as the poor people in the time of William the Norman were driven away from their homes to give room for a hunting park for the king and his courtiers.

If the ground was really needed for a public park it would seem these evicted people should at least have been allowed to move their effects to other unoccupied land. But this they are not allowed to do. The "Recorder" adds:

"The oppressive effects of such evictions could be avoided easily. There is enough vacant land in Cleveland for everybody's use. But in obedience to an evil custom some people who live here and others who never come here, are allowed by law to keep people who do live here, off the land except as they pay tribute to the so-called owners. For that reason the opportunity to use a little park land for homes and candy stands was a boon, and the eviction of the squatters seemed a hardship.

"It is not the eviction from that land, however, that really constitutes the hardship, but the fact that all the acres of vacant land in the city, to some of which the evicted might resort, are closed against them, solely for the purpose of making some people rich without work and with the effect of keeping hosts of others poor though they do work. To end this custom would be to avoid the oppressive effects of proper evictions."

The expounders of the "single-tax" gospel are doing excellent educational work in showing up the iniquities of the landlord system, also the iniquities of the mine-lord system (a branch of landlordism) by which wholesale evictions of working people can be effected for the benefit of other people who do not work, and who do not need the land from which they drive their less fortunate brethren and their helpless families.

* * *

The thought obtrudes just here—why is it that men born of women can be so heartless as to treat their fellow humans in a manner so much worse than brutal? Why is it, or how is it, that men can treat their brethren as Mark Hanna, De Armit and others are now treating the miners whose only offense is that they ask enough of their own earnings to enable them to feed and clothe their families, and to lay up a little surplus for sickness or for old age. Looking for causes of such cruelty, are they not found in a theology that hardens the hearts of men to human suffering by teaching the worship of a God who inflicts endless pain upon those who die impenitent, or who decline to accept a bankrupt plan of salvation for sins which they have never consciously committed? Is it not because of the narrowly selfish instincts generated, gestated into, bred into, the

victims of church-state marriage? a system built upon the doctrine of ownership of woman and her children by the male "head of the family?" and the doctrine of mutual ownership of wife and husband? the doctrine that each family is a close corporation whose interests must take precedence of all other interests? and that it is right and proper to lay up millions of money for the future use of the surviving members of these close corporations called families?

In other words, is not a barbarous theology and a barbarous marital system,—the "marriage trust,"—one and all responsible for the worse than brutal monopoly of the earth by the fortunate and cunning few?

* * *

Leaving Cleveland at 5 P. M. on Saturday I arrived at Lake Brady camp, near Kent, Ohio, some thirty-three miles south eastward of the "Forest City," at which camp in the woods, and along the margin of the beautiful lake, I am now sojourning—trying to gain strength for future work, and meantime doing a little business, taking subscriptions to Lucifer and selling books to the campers, the excursionists and visitors who come to this somewhat famous summer resort in search of health, pleasure, or to investigate what is known as "modern spiritualism" at the Spiritualist camp meeting now in session here.

On my return from this place I expect to stop a few days in Cleveland to meet Lucifer's friends and subscribers at that place. On Sunday the 22nd, I shall be pleased to meet all interested in our work at the hall of the "Franklin Club," at 2 o'clock P. M., corner of Champlain and Seneca streets, in the city aforesaid. M. H.

A Reminder.

Knowing that hundreds of our subscribers are out of employment, and that all feel the pressure of our iniquitous money system—a system that rewards the parasites and robbers who live by the labor of others and punishes those who ask only an equal opportunity to labor and to reap the reward of their labor; knowing the general distress that has followed the adoption of "monometalism" and the granting of special privileges to the favored few, by our lords and masters at Washington and in Wall street and Lombard street, knowing all this, we whose business it is to look after the finances of Lucifer have said but little about arrearages, or the money due to the paper on subscription. Believing that all who have given us their names as subscribers and who continue to take the paper from the post office intend to pay for it when conditions will permit them to do so, we continue sending until ordered to discontinue.

From the ordinary business standpoint, this will be considered very unwise policy, and if Lucifer were published to make money for its publishers then nothing but disaster could be expected to follow such financial management. But money-getting is not Lucifer's mission, but rather the overthrow of the superstitions upon which our money-getting system is built. This being our object we send the paper to all who approve its aims and who are doing what they can, in any and all ways to eliminate the systems that make possible the slaveries, the despotisms, the miseries, the crimes and vices that confront us on every hand.

In order, however, that we may know that Lucifer is read and appreciated, and that those to whom it is sent are doing all they can to help forward its educational work, it is necessary that we hear from those who have fallen behind on subscription. Once more, then, we ask that all those whose time has expired will write us to say whether they wish the paper continued to their address. And when writing to ask a continuance if a remittance can also be sent—if only a few postage stamps, it will be perhaps the best possible evidence to us that the paper is being read and appreciated. We are willing as ever to work on without wages, without pecuniary reward as such, but to do this it is necessary to know that those to whom we send the paper that costs us our time, our labor and our money—or the money of our helpers, appreciate the efforts we are making for the common benefit.

Once more, then, to save time, labor and postage stamps in sending out statements of account, we adopt this method of reminding those whose subscriptions have expired that a remittance from them will be thankfully received, or, if that is not possible, then a few lines to say whether or not the continued visits of Lucifer are desired by the person so notified.

VARIOUS VOICES.

Fred H. McGowan, Safford, Ariz.:—The great majority of the folks here who are not Mormons have left the ancient landmarks of orthodoxy, but many are still held by the superstition of "Holy Matrimony," and it is singular how few will read and investigate upon these lines. Still the leaven is working, and I do not despair of sending in a few subscribers. Enclosed find a dollar bill for a renewal of my subscription to Lucifer.

Albina L. Washburn, Loveland, Colo.:—Enclosed find $5.00 in labor tender money for the Lucifer Extension; also find a few names to which copies may be sent. I have learned many vital truths from Lucifer the most valuable of which I consider is not to be ashamed of nature. It is hard to displace false education but *it can be done* and with the young we have every opportunity to preserve the mind uncontaminated with those false ideas of modesty which have prevailed so long to the utter ruin of many of our noblest sons and daughters.

Sada B. Fowler, Torresdale, Phila.—Please accept a donation of six copies of "Irene, or The Road to Freedom" to the noble cause of increasing the circulation. Those who are now so earnestly studying the idea of variety in love will, in "Irene" find helpful thoughts thereon, leading to the spiritual plane of true and pure sex love. The book I am now writing, however, gives the key note above and beyond; and, through the mighty *Thought-Power*, teaches the true life; by listening in the *silence* (according to Quaker doctrine) to the still small voice. All questions of reform here find settlement. I am trying to teach the labor reformers in our city of brotherly love (who are now working for the Debs movement,) that in this way will be established the new order of society in the holy spirit of *peace* and *love*. I am performing healing by thought power. Do any of your readers desire my aid? They may aid me as they desire.

S. R. Shepherd, Leavenworth, Kan.:—Since Lucifer's work more vitally concerns the happiness and well being of human kind than does that of any other publication I know, I gladly subscribe to the five hundred dollars home missionary fund.

Give a man a chance to be scientifically and properly born—to be born according to the law of God—rather than waste labor in trying to make him outwardly presentable after already having been "conceived in sin and born in iniquity."

I bank more on first than on second births. An ounce of prevention is worth a pound of cure. Instead of attempting to clarify the stream by filtration and rose water disinfection Lucifer goes to the root of things and seeks to purify the fountain head.

The old marriage fetich is no more sacred and no more exempt from the "higher criticism" of "modern scholarship" and rationalism, in this age of science and reason, than is the Christian Bible or any other relic of barbarism.

Elmina D. Slenker, Snowville, Va.:—"What the Young Need to Know" is a new book and full of ideas new to the average reader. It is written in the strong, terse, and all-convincing style that permeates everything coming from the pen of E. C. Walker.

Though in viewing the work from a Diana standpoint one must take exception to some of his statements, yet on the

whole, there is a world of needed information for the old as well as the young.

There is a whole library of sex knowledge in its forty pages. It commences at the origin of sex and unfolds problem after problem, plainly, simply, yet philosophically.

It advocates free love based upon a proper sexual education and surroundings. Few can read it without learning something new and useful. Few will commence its perusal without reading from cover to cover.

It objects to the idea of sexual satisfaction being reached by the average lover, short of sexual congress; while Dianism proves that, under proper conditions, there is no more need of wasting vital force in that relation, than in shedding tears or ejecting saliva for needless purposes. But on the whole the book is readable, useful and attractive, and the price is within the reach of all. The superstition of "the shame of sex" is extremely well handled. The closing sentence every reader of Lucifer must indorse. "We cannot be free until the sex taboo is taken off every fact and thought of life."

O. N. Bancroft, Gaithersburg, Md.:—I take pleasure in reading Lucifer and am rejoiced to know that through its perusal many can receive the free thoughts of free men, and of free women also. And how much in advance of the present would the world of humanity be today had women always been as free as men to speak and publish their honest thoughts to a needy world. Had such been the case I think no such folly would ever have found expression and belief as that "love is blind," "Love goes where it is sent," etc. The truth is, *passion* is blind. I hope some day the world will be able to perceive that difference between love and passion. It is my opinion that real love is always the result of respect for its object.

I do not believe true, genuine love can injure, maliciously, revengefully, its object. Love would rather suffer than cause suffering. Hence no person ever takes the life of the one really loved, notwithstanding the great mass of people think the contrary. I am also convinced that what often is mistaken as love is the action of a chemical law of attraction that is subject to change, as constituents of the physical body change. Then repulsion takes place. Of such nature are the majority of unions.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LI.

We must now retrace our steps for some months, back to the golden summer time.

In the great eastern metropolis, on the sunny banks of the beautiful Hudson, almost hidden within a grove of wild plum and cherry trees, stands a cosy cottage. Snowy lace curtains drape the windows. Creeping vines almost cover it like a heavy green coverlet. On the shady porches are arranged a profusion and variety of richly blooming plants. The grass plots surrounding the house are dotted with beds of rare flowers which fill the air with fragrance.

But in spite of all the tempting beauty of the place there was an air of desertion about it that one felt rather than saw. The sultry summer day was drawing to its close. Evening was casting its lengthening shadows across the paths. Many of the beautiful blossoms drooped their heads as if weary and sad, while every window and door was closely fastened.

There was not a single sign of life about the place, when suddenly the click of the garden gate was heard and a man with hasty steps came walking up the path. His face was pale and handsome, his eyes blue and his drooping, silky mustache a decided red. The hair of the head, however, was of a darker hue, a handsome brown. He was admitted to the house by an old negress whose face wore an extremely doleful expression.

"Hello! Aunt Betty, what's wrong? Your young mistress is well, I hope?" But not waiting for an answer he pushed by her, and was half way up the stairway when the old woman's voice arrested his footsteps.

"No use, Massa Hunter. The young Misses is not upstairs."

"Not upstairs! Then where is she, pray? Tell me at once."

For answer the old woman covered her face with her snowy apron and burst into tears.

"What is the meaning of this?" the young man demanded. "Has anything happened? Where is Cora? Don't you see how you are torturing me?"

"I don't know. Indeed I don't! She just put on her plainest dress and says to me: 'I is going away, aunty, you can keep dis as a present from me,' and she gi' me a purse all filled with gold. 'You is to remain here,' she says, 'until the massa comes and den you give him dis.' Then she gi' me a lettah, and dat is all I knows."

His face was ashy white and his hand shook as with palsy as the negress handed him the missive which he instinctively knew was a farewell from the one woman who was dearer to him than life. A deadly fear crept into his heart as he went into the little parlor and closed the door as if to shut out the glad sunlight while he read the words that had been penned with a breaking heart. Here and there a stain, a tell-tale mark had been left by a falling tear.

"You will forget," she wrote, "that such a one as I have ever crossed your path. It is better thus. It seems my destiny only to bring pain and suffering to those who love me.

"Do not fear I might sink again to the level on which you found me and from which you rescued me. You have taught me a woman's real worth and no degrading action or word shall ever again soil my life. I was reckless and daring to accept the priceless boon of your love without first inquiring if you were free to love. I did not know, O, I did not know, that law and custom had already bound you to another. I cannot permit you to make a criminal of yourself and when you return I will be gone. Don't seek to find me. What would be the use? The world is wide and somewhere I shall be able to live out this life which consists of so much more pain than joy. I am young and strong, and shall find work somewhere. Good bye! Farewell, my Owen, my lover, and reserve in your memory one little spot of green for your own unhappy

CORA."

The closely written sheets fluttered from his hand and fell unheeded to the floor. His head sank upon his arm where it fell upon the table. Thus he sat long hours. The day had gone out in the gloaming. The twilight hours passed and ushered in the dark night and still he sat there. Then he arose and dragged his weary footsteps to the pretty bed chamber which was to know her no more. There, where he had spent so many sweet and indescribably happy hours, he threw himself upon the bed and buried his face in the snowy pillows which her head had so often pressed.

At sunrise he left the sacred abode. He told the old negress to remain and take care of the little home just the same as if her mistress were there. Giving her a well filled purse he turned his back upon the place where love had been wont to welcome him and went straight to the mansion where dwelt the haughty Leonie, his wife.

"I will never give in! Never! never! I would scratch the eyes out of her white face first!"

The shrill voice almost shrieked the words and the black eyes of the angry woman fairly flashed fire as the white face twitched with fury which transformed it until it became almost hidious.

"I would murder the brazen hussy ere I would——"

"Not another word! I will not hear your vile tongue defame her whose shoes you are not worthy to wipe. You have driven my poor girl away. If sin there be, it is mine. She never knew I had a wife. She was content to give me her love until you drove her forever out of my life. So on that score you can rest easy, but I repeat that I will not continue this farce any longer. I have crossed the threshold of the dwelling that you call home for the last time. I shall sever now and for all time every tie that binds me to you. You can retain this house if you wish it. I do not want it. I shall deposit a million dollars at my bankers to your credit. Then you can apply for a divorce just as soon as you may desire."

To be mistress of this lordly mansion was by no means a small thing. When he made the declaration that she was to retain it together with a princely fortune, an iron band seemed to loosen from about Leonie's throat but she gave no sign of her intense gratification.

Just then the tinkling of a bell was heard in the distance, a few moments later a servant appeared with a card. Before Leonie could step forward, Owen had already secured the card and as the man again noiselessly withdrew he cast a quick glance at the name inscribed thereon and a cold smile overspread his features.

"'Wilson Porter!' Your name, fair lady, has lately often enough been coupled with this one, and as Wilson Porter is neither a fool nor a knave, to the best of my knowledge, I am sorry for him. He deserves a better fate than to be drawn in by a woman of the Leonie Hunter stamp. The immaculate woman who could hurl such withering scorn on an unfortunate sister really ought not to throw stones as she herself is the inmate of a glass house."

He turned and left her standing there, and as he opened the door to pass out he lifted his hat to Wilson Porter who had come to conduct Leonie to Mrs. Van Gorden's reception.

For days and weeks Owen kept up an incessant search for the missing girl but no trace could be found of her whereabouts. His face became haggard, his manner nervous and restless. Sleep fled his eyes, and as summer gave way to autumn, followed by dreary winter, the conviction slowly forced itself upon the mind of the lonely and embittered man that his dream of bliss had ended.

Never in all this time had he seen Leonie. His life with her had been a miserable failure and he never wished to see the dark passionate face again. And in reality Leonie cared very little for the doings of her truant husband. Now as before she queened it in society. As a matter of course it was accepted that Wilson Porter on all occasions should be her escort. The society world had become accustomed to that fact; there was no longer anything new and strange about it.

But if Leonie cared little, Owen cared still less, and as on the clear frosty night of Christmas eve the clanging of the merry bells were calling the orthodox masses both rich and poor to commemorate the birthnight of a world's redeemer, he stood watching the surging masses with a scornful smile curling the finely chiseled lips, he murmured:

"I wonder how much Christian love and charity has done to make the world better. Bah! nothing but cupidity, sordid lust for gain, fills the hearts of one class, whilst superstition, prejudice and ignorance rule the other. The one class rivets the chains; the other hugs them. O how beautiful the world might be if poor groveling humanity would but be natural. Of all things under the sun possessed of life and motion the human family alone is taught it is wrong to be natural, that it is right to outrage nature's laws, even though death be the penalty.

"I wonder if, in all New York tonight, there is one who is more wretchedly poor and desolate than I am with my millions? Of what use are they to me? They cannot buy me happiness."

The heart-sick man paced the streets until they were wholly deserted. A restless spirit kept him on the move until the bells of the Christmas morn proclaimed "Peace upon earth, good will to men." Again the scornful smile curved his lips as he whispered: "Where is it? O, where is this chanted peace?"

As he was beginning to feel tired and was about to return to his hotel his attention was attracted by the movements of a man a short distance in advance of him who was staggering along the street as if intoxicated. Impelled by some strange fascination Owen followed, never for a moment taking his eyes off the figure in advance. The reeling man soon came to Riverside drive, and thence to the Park which he entered and passed through the winding paths down to the river's edge. His movements became more and more suspicious. Owen quickened his steps almost to a run and just as he was on the verge of taking the fatal leap he reached the side of the stranger, and hastily grasping him by the arm he quickly drew him back. The man reeled and almost fell from the force of the impelling motion. When he regained his equilibrium he turned his white and stern face upon Owen who dared to interfere with his actions.

"Let go my arm," came in a husky gasp from his lips. "By what right do you compel me to remain where there is nothing but pain and sorrow, where all is cruel deceit, blackness and lies, while down there in the clear depths peace and rest await me?"

To be continued.

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One Woman.

BY WILLIAM FRANCIS HARNARD.

I thought to love you once; but now,
Despite your wealth of sweetness,
I see dark signs upon your face,
And find great incompleteness.

I cannot love who make of truths
Ideals, dreams, above them;
Who think great thoughts, yet live them not:
They are not worthy of them.

The Persistence of Evil.

BY E. C. WALKER.

Anthony Comstock is still active in the service of his master. When the publisher, George H. Richmond, was acquitted a few months ago in the court of special sessions, it was generally thought that the vice agent would give D'Annunzio's "Triumph of Death" no more free advertising. But Comstock is a Bourbon, with the Bourbon's proverbial incapacity either to forget or to learn. The few who were keeping track of him have known all along that he was determined to prosecute "The Triumph of Death" in the federal courts. So they were not surprised when on July 21 Mr. Richmond was again arrested at the instance of Comstock, this time being taken before United States Commissioner Shields, by whom he was admitted to bail in the sum of $2,500. The bonds were signed by J. J. Little, the publisher.

Inasmuch as the Messrs. Richmond have not sent D'Annunzio's book through the mails, how comes it that Mr. Richmond, Sr., is arrested under the federal statutes? Here is the explanation: At the last regular session of Congress the provisions of the Comstock mail law were extended to inter-state commerce through the express companies. The attempt to thus augment the power of the Vice Society and still further circumscribe the liberties of the people, was initiated years ago. The movement might have been thwarted had any considerable number of the people been awake to their own interests, for a few watchful men knew what the enemy were about and did all they could, with the limited means at command, both to hinder the progress of the obnoxious measure through Congress and to arouse their stupidly contented fellow-citizens. All their efforts were in vain; the bill became a law, and the prosecution of Richmond & Son is its first fruits.

The complaint brought by Mr. Comstock is specific. He alleges that he became acquainted with the fact that there had been deposited with the United States Express Company two copies of the "Triumph of Death," one addressed to Miss Ella Chambers, Bartlett's Female Seminary, Asbury, N. J., and the other addressed to Miss A. R. Ascalle, Asbury Park (N. J.) High School. He also learned that the Adams Express Company was in possession of a volume of the book, addressed to Miss Esther Seeley, of Baltimore, Md.

Upon inquiry Mr. Comstock pretended that he was horrified to learn that all three of the consignees were young girls. This caused him to begin a rigid search for the consignor. He forbade the express companies to forward the books and calling into service several of his shrewdest and most indefatigable suppressors of vice, ultimately learned that the shipper was none other than Mr. Richmond. Thereupon Mr. Comstock, remembering that the last Congress had by statute forbidden the sending of pernicious matter from one state to another by express under the same penalty as attaches to the transmission of such matter through the mails, waited until yesterday before pouncing upon the unsuspecting publisher.—*N. Y. "Journal," July 22.*

Of course Comstock's asseveration that he "became acquainted" with the fact that there had been deposited with the express companies copies of the "Triumph of Death" for transmission to certain alleged young women is merely another of his lies by indirection. His euphemistic statement covers the confession that he had written over the three female names to the Messrs. Richmond for the hated book. That is how he came to know that the books had been deposited as charged. Had the alleged consignees been real persons Comstock could have known of the shipments only in case the buyers were stool pigeons in his employ or he had received his information from a spy in the publishers' shipping room. But those familiar with the Vice agent's methods did not require the investigations of the "Journal's" reporter to tell them that "Miss Ella Chambers and Miss A. R. Ascalle are purely mythical characters." The reporter adds:

Mr. Comstock, it may be mentioned, lives at Asbury Park in the summer. The copy addressed to the high school was delivered at the school, but was never claimed. Mr. Comstock, when told of this, evinced no surprise, but said it mattered not whether the addresses were fictitious or not.

"The intent was there, and the purpose to debauch the morals of the young is only too patent," he said. "Why, only a little while ago I rode in a stage from North Asbury Park with a young lady who boldly displayed a copy of the vile book, and I said to her: 'Madam, excuse me, but if you will allow me I will destroy that book. It is unfit to be read.' The young lady unblushingly replied: 'No. I got it for a friend.' Now, what do you think of it? And that young lady lives in a prominent avenue in Asbury Park!"

Naturally, the Censor "was not surprised" that the book was not claimed by the non-existent person whose name he had used, and we are not surprised that he insulted a young woman on the stage by impudently insinuating that she was incompetent to select her reading matter. He "unblushingly" confesses his shameful insolence. He says he began a "rigid investigation for the consignor," and "ultimately learned that the shipper was none other than Mr. Richmond," and then he "remembered" that Congress had forbidden the sending of "pernicious" matter by express from one state to another, just as though he had not engineered that measure through the national legislature, just as though he did not know all the time who the consignor was, and just as though he had not himself ordered the books to be sent by said consignor to said mythical girls! What a specimen of noble, truthful manhood this Anthony Comstock is!

We are told that the Censor forbade the express companies to forward the books to the asserted consignees. Where is his authority for stopping books in transit, and especially before they have been condemned by any judicial tribunal? If he did this, he had not a shadow of authority of law for his action. Leaving all general principles to one side for the moment, he knew that as concerns "The Triumph of Death" the only court that had passed upon its merits had flatly refused to brand it

obscene. The acquittal of Mr. Richmond by the Court of General Sessions was in effect a bill of clearance for D'Annunzio's work, good until some other court, a court of equal or superior jurisdiction, should affirm a judgment against it. Until such time, the taking of a copy of the book by Anthony Comstock without the permission of the owner would be as much theft as would be the like taking of it by any other person. The express companies were under no greater obligation to heed the prohibitive mandate of Comstock than they would have been to heed the prohibitive mandate of John Smith of Podunk.

I am surprised to find prevalent in New York, even among some Freethinkers, a suspicion that these prosecutions of the Richmonds are advertising schemes in the joint interest of the publishers of "The Triumph of Death" and of Anthony Comstock. I do not see the slightest reason for this suspicion. Those who entertain it are not of the old guard of Freethinkers, the men and women who know what a fanatic the Vice agent is and to what lengths he will go in the effort to crush heretical literature, and literature that runs counter to his notions of propriety. His non-acquaintance with letters and his desire to convince his supporters that his society has a cause for being, amply explain his repeated attacks upon the Richmonds and upon other publishers and booksellers. Were he not so intense a bigot he might be a blackmailer, but his bigotry is of so virulent a type, and his ignorance of the literature and art of the world is so profound, that to understand his acts it is not at all necessary to suppose him to be financially dishonest, in the common meaning of the term. Besides, no prudent publisher would for a moment think of fooling with the buzz-saw of the Comstock postal statutes. Not even Comstock could guarantee that the court would assist in a farcical trial.

The examination of George H. Richmond for depositing with the express companies three copies of "The Triumph of Death" for transmission to the fictitious addresses given by Comstock, took place before United States Commissioner Shields on August 2. The result was that counsel were allowed two weeks in which to submit briefs, and it is probable that a decision will not be reached before the early part of September. During the proceedings, Comstock admitted he had written the three letters and signed the names of the supposititious school girls for the purpose of entrapping Mr. Richmond.

"Then you wilfully told a lie!" exclaimed Mr. Fiske.

Comstock colored and shook his head violently, disclaiming any such intention.

"You disguised your handwriting to make your fraud more difficult to detect," insisted Mr. Fiske.

"I didn't," exclaimed Comstock. "Those letters are all in my ordinary handwriting."

"Well," responded the lawyer, "I'd a good deal rather believe my eyes than your word."

Commissioner Shields refused to permit the introduction of the record of the state court, wherein Mr. Richmond had been acquitted, saying that this case must stand upon its own merits. If this principle is sound, what becomes of those criminal laws that make each subsequent offense of a person punishable by a severer penalty than the last preceding offense? So far as the accuser is concerned, as against the accused, the prevailing administration of law seems to be very much a game of "heads I win, tails you lose."

Sundry Criticisms.

BY C. L. JAMES.

Lucinda B. Chandler says "The conjugal love, that which truly unites man and woman, which is a blending of complementary qualities, is necessarily an exclusive love because it is the agency of the *organizing creative* force of the universe. Was ever an organization effected by elements that were continually seeking change, opposite direction, separation?"

That is as lucid as a London fog. Mrs. Chandler confounds variety with short duration of attachment. It is surely superfluous to show that they are quite different. A lover of many may love them all through life. Love of only one at a time may turn—it often does—to indifference or hatred for the lately idolized object, after very short experience. But I am prepared to maintain something which is worth the trouble, *viz.*, that these two propensities—to variety in love and to discarding old flames—vary about inversely as each other. It is obviously rather natural they should. "'Tis good to be off with the old love before you are on with the new," follows at once from the premise that variety is awfully awful. And, of course, the varietist must reply "It is not good. Be on with the new love, if you will; but never be off with the old." The experience of history also teaches me that the propensity to variety and to discarding former loves vary inversely, not directly. Wherever marriage means anything else than female slavery, either divorce is tolerably easy or variety not much disapproved. And in all social states, from the lowest to the highest not absolutely anarchistic, we shall find that facility of divorce brings increased reprobation on variety. My personal experience also teaches me that the craving for an eternal mate who cannot be found, with the consequent rapid change from one temporary mate to another, is the reverse proposition of variety. Its pathology is simple. It is selfish. It is heartless. It is sensual. It is the feminine form of sexual vice (which means sexual weakness), just as the desire to wholly possess and own a woman is the masculine. Every charge it makes against the varietist can be retorted with excellent effect. I call it *alcinism* from its best representative in literature,—the wanton enchantress who, when the forty days of her fondness were over, condemned her lovers to expiate in loathsome shapes the crime of having pleased her too well.

And now I will repeat the observation which ruffled "Matadore's" plumes, that the masculine and feminine forms of morbid sexual irritability—satyriasis and nymphomania—the bull-necked brute and the feather-headed fribble—are the beginning and end of legal marriage. The bull-necked brute does not doubtless, propose to be "faithful" to his wife. But he proposes to have a wife. The feather-headed fribble usually ends by marrying someone she "wouldn't wipe her old shoes on" in the day of her attractions.

From their own standpoints, both are right. People can make shift to "lead an unhappy sort of life, wishing each other not divorced but dead, and living respectably as man and wife." It is impossible they can find their predestined mates, because there are none to find. Therefore, legal marriage, bad as it is, will do better for a steady thing than the accursed Alcina of affinity-hunting, whose only recommendation is having shaken the chains of legal marriage in her paroxysms until everybody heard them rattle. Our children's hope of deliverance from legal marriage is in the varietists, who love moderately, as long love does; love new loves without repudiating old; love their children more than the children's mothers; and love the mothers' children as much as the mothers, although not their own.

Let me remark, in conclusion, that there is nothing personal about all this, notwithstanding "Matadore." I have not said that Mrs. Chandler is Alcina—only that she repeats a cant which Alcina originated. Can she lay claim to similar temperance in controversy? Are not her allusions to the "heat" of brutes, and her anecdotes about the young man in love, aimed directly at the personality of varietists?

So Brook Farm killed socialism for H. M. Parkhurst! Brook Farm was a fatal place to many souls. Dana was there. But the victims of Brook Farm were all very easily convinced. It has been justly said, by one not a socialist, that the modern advocates of socialism are not to be disposed of by that easy stroke of the pen which identifies them with persons so curiously unlike them and one another as the Buddha, Plato, St. Benedict, John Ball, Joss Fritz, Campanella, Sir Thomas More, Babœuf, Owen, Fourier, Rapp, Ann Lee and J. H. Noyes. All these would doubtless have their place in a complete history of socialism—itself a very vague term—but they had nothing in common beyond a more or less wholesome dissatisfaction with "things as they are." Socialism, since Saint Simon, has been evolutionary. Its corner-stone is demonstration that "things as they are" simply cannot last—that the existing bourgeois system had a beginning, and is evidently destined to an end—that the merchant triumphed over the knight in the battle of life by aid of the proletaire; and that, having done so, he must either accept the rule of the proletaire (social democracy), or escape into no-rule (anarchism). One who knew this could have foreseen that Brook Farm would fail, without trying the experiment. He must have seen that religion, the inspiration of a few, is necessary to successful withdrawal from the world; and that the world is not to be changed by withdrawal, even when successful, but by the development of its inherent tendencies. One who did not know it was behind the age then, and that he should be so still is very natural.

"Then and Now."

BY WM. GILMOUR.

I am not sure whether gross physical cruelty keeps pace with or is a necessary accompaniment of piety and religionism, but in reading over some data on Scottish town-life before the Reformation I have been much struck with the tortures inflicted upon people in those good old days, for the most paltry offenses. The fact that people are not tortured so openly nowadays does not prove that tortures are not inflicted; in act, I am disposed to think that the social ostracism, the ossiping, the scandal-mongering of people for entertaining radical opinions on orthodox and tabooed subjects, may be as great a punishment to some men and women as were the modes of punishment in force in Scotland before the period spoken of.

To say openly that you are an anarchist, an atheist or a free lover is the best and quickest way of getting dismissed from your situation; of being spunned by your supposed nearest and dearest friends of being pointed at as a person who should be studiously avoided in almost all walks of social life; and, were it not for the fact that there are *some* men in good social positions holding similar opinions, and who are ever ready to come to the assistance of some *poorer* freethinker in the broadest sense of the term, and that the public press, even the most commercial of them, are, upon the whole, ready to defend the outspoken utterance of a bold individual, we would have the same old methods of bringing conviction to the stubborn minded as in days gone by. I am not, of course, attempting to interpret the spirit of American orthodoxy, but rather that form of it which holds sway in Scotland. The Parish minister, in the real country district, is as tyrannical in his own sphere as any inquisitor, and I am credibly informed that the village vicar of the church of England is, in that country, much nearer to his ancient inquisitor brother-in-trade than the Kirk of Scotland man. He is boss at the school; in the home—when he goes there; at all social gatherings; salutes must be his when met by his parishoners on the highway, and all the boys must—at the risk of a sound thrashing if they *don't*—doff their caps when the lord's representative is met within the parish boundary.

Again, to come into a large city like Glasgow and look for a situation in an office or some such employment, ay, even in the liquor traffic, without "a line from the minister" is the worst fate that can befall you, and your chances of getting engaged will be increased if you have a note from your Sunday school superintendent and your secular schoolmaster. Then when you leave your native village, the one clergyman informs his town brother of your departure, and before you are properly settled in your new quarters the senior elder of his church calls on you to inquire for your welfare—but in reality to see that you join his church. If you refuse to go, you are reported at home, and straightway become a marked, a dishonored man.

So much for the condition of the God-fearing at the end o the nineteenth century in Scotland.

What of the past? Well, sixty years ago people were hung in Glasgow for robbery or house-breaking. It hardly seems possible—but 'tis true nevertheless. Still farther back, if you began to "flyte" (scold) a neighbor you'd be put in "stocks" or in the "cuck-stule," which at a later date was placed in the church and was called the "stule o' repentance." Someone has no doubt read: "Robin! come hither sir, and answer for't, yer blam't for jobbin," and as he advanced he was made to get up on the "stule" to be duly admonished because he was no celibate. And if a child was born out of the orthodox marriage fold, the parents had to present themselves for a sound talking to from minister and elders, and many of them, doubtlessly, gay old sparks themselves.

"For strubling Agnes Henderson, calling her slanderous names, and threatening to lay a pint storp on her 'chaps,' Marion Ray was hung from the head of the Tolbooth building in a creel during the will of the provost and bailies." For a very small offense the culprit had often to go bareheaded, barefoot, and clothed in a white sheet carrying a candle of one or more pounds and present it during the public service in church. Other crimes were met by fining, banishment, confiscation of goods, whipping, ducking, drowning, beheading, hanging or being nailed through the ear to a wooden post. To obtain acknowledgement of religious dogmas, and to exact confession of stubbornness and error from a man, the most stringent and forcible methods were brought into action. Thumb-screws for crushing the thumb bones; boot-jacks to crush the feet; racks, and many other torturing machines were utilized; sometimes successfully, and at other times to no purpose.

State, or communal, legislation was quite common—as common in the sixteenth century as it is becoming more fashionable nowadays. According to one writer "the town officials fixed the price of everything to be sold." By the ale-tasters the strength was tested, and the price fixed of all ale brewed for sale. In modern times, the exciseman does the first named—the seller the latter. The judges of bread "fixed the price at which the bread was to be sold, and tested its weight and quality;" and no one could sell any article at a higher or lower figure than that fixed by the authorities.

That the wife was the husband's property was tacitly, if not directly, recognized. If a man had a talkative wife who used her tongue in miscalling her neighbors the husband, when occasion and circumstances required him to leave his town to go to another, would get his certificate, but not free from blemishes—all his wife's misdemeanors and faults would be inscribed thereon in order to warn the authorities, religious and civic, that he was careless of his domestic duties, and should be watched. So far as sexual relationships were concerned, I take it that they remain practically unchanged. The Holy Romish Church has never had any desire to liberate any of its members from the marriage bond, and to this day in Scotland will not sanction divorce. In extreme cases of cruelty a separation may be had, but 'tis distasteful in every sense to Mother Church.

I have been speaking of long ago: of those dark days of priestcraft, ignorance, misery and war. What of the present, or, prospectively, of the future?

Well, I think I perceive the dawn. Here and there one can find a few hardy souls, full of hope and energy. Let them not be dismayed—their numbers are daily increasing. Every man and woman, young man and maiden, who proclaims a love of freedom and lends his or her help in its cause, is hastening on the happy time.

Bold and original thinkers have pointed the way to liberty. On, then!

Lord Macauley has remarked somewhere, and I close with this quotation (from memory). "The highest intellects, like the tops of mountains, are the first to catch and reflect the dawn; they are bright while the level below is still in darkness. But soon the light which at first illuminated only the loftiest eminences descends to the plain and penetrates to the deepest valley. . . . The sound opinion held for a time by one bold speculator becomes the opinion of a small minority, a large minority, of a majority of mankind. Thus the great progress goes on."

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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Our Name.

"LUCIFER: The planet Venus: so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

LUCIFER CIRCLE evening has been changed from Tuesday to Thursday. The next regular meeting will be Thursday evening, Sept. 2, at 1394 West Congress St. All are welcome.

Murdered by Sex Maniacs.

Infuriated savages, who pretend to be civilized and law abiding, riddled a fellow man's body with bullets, mangled it with pitchfork tines and bruised it with stones at Schiller Park, a Chicago suburb, last Thursday. Papers found in the victim's pocket after his death show that he was insane. His alleged offense was a violent assault upon a woman he attempted to rape. If such an offense by an insane man is worthy of ignominious death how much worse punishment is due to those men who rape their own wives without even the excuse of being demented? How many among those who shed his blood were guiltless of legal rape?

Life at Lake Brady.

BY THE EDITOR.

The little lake called Brady—named in honor of a man who made a perilous leap in crossing the Cuyahoga river, at a point near the lake, while fleeing from Indians in the early settlement of the country—is not so well known in song and story as is Lake Geneva in Switzerland, Lake Genesaret in Palestine, or as some of the English and Scottish lakes that Wordsworth, Burns and Scott tell us of, and yet all who have had the privilege of floating upon its clear waters will agree that Lake Brady has charms not often found by one who would escape from the turmoil of city life and get into closer relations with Mother Nature.

The transition from the heat, dust and noise of a great city to the comparative coolness, quiet and repose of the wooded hills surrounding this beautiful lakelet, brings sensations more easily imagined than described, and yet very difficult of conception to those who have never had a similar experience. The purity of the atmosphere, absence of dust and smoke, absence of the many urban sights and sounds that suggest human misery and degradation, all combine to make one feel that he is, for the time, an inhabitant of another world. Added to these are the influences brought to bear upon one who cares to investigate the philosophy and phenomena of modern Spiritualism—Lake Brady being one of the noted "camps" at which, for some years past, have been congregated hundreds and thousands of the believers in and investigators of that philosophy, cult, or "religion," as some choose to call it.

As frequently before stated in these columns I prefer not to be *labeled*. I answer not to the roll-call of any sect or "ism." And yet, as a conscious human being I feel a deep interest in all that concerns humanity. Prominent among human interests is the problem of continuity of life. "If a man die, shall he live again?"—or rather, does the human ego *really die*, when the breath leaves the visible body?—is a question that has interested the wisest as well as the most ignorant in all ages of human history.

That there is much of the fraudulent and deceptive connected with the phenomenal side of modern Spiritualism has often been shown. This fact need excite no surprise. In our commercial age, our mercenary age, the wonder would be if such were not the case; but after all due allowances are made for frauds—whether conscious or unconscious on the part of "mediums," there remains a large *residuum* that cannot thus be explained. At least such is the conviction of many thousands of honest investigators—of whom I claim to be one.

As stated a year ago, when visiting this camp, my chief object in coming to Lake Brady is not to investigate Spiritualism, but rather to extend Lucifer's work and, incidentally, to get a little needful rest and recreation for my own personal benefit. It is at the gatherings of Spiritualists that I find the most tolerant spirit, the most hospitable hearing for the reforms to which Lucifer is devoted. While no effort was made by myself or friends to secure such invitation I was cordially invited to the platform as one of the speakers on "Woman's Day," at Lake Brady this year, and also last; also at one of the few "conference" meetings held on the grounds since my arrival here. While the great financial depression makes it impossible to do much in the way of business my first week in camp has not been a failure, from a business point of view.

Among the noted speakers who have held the attention of large audiences since my arrival at the Lake, are Lyman C. Howe of Fredonia, New York, Mrs. Anna Robinson of Port Huron, Mich., and Miss Maggie Gaule, the famous "platform test medium," of Baltimore, Md. Week day audiences have not been large but on Sundays excursion trains bring crowds of people from Cleveland and other neighboring cities and towns. On Wednesday the 11th about six hundred of the patients at the "State Hospital" or asylum for the insane, with their attendants came from Newburg, Ohio, for a picnic on one of the hills overlooking the lake. Citizens and campers mingled freely with the patients, most of whom seemed to enjoy their outing quite as well as though sound and well. It was hard sometimes to distinguish between patients and visitors, or even attendants, except by their badges. Most of the patients with whom I talked seemed not to know that they were being treated as insane. One, however, whose history I knew something of, having met her a year ago at the camp,—the bride of a few days, made something of a sensation by dropping out of the ranks and imploring her friends and acquaintances to "save her," declaring that she was unlawfully and unjustly held in confinement, and that she is not insane at all.

On the Saturday following, Mrs. Anna Robinson took occasion, in her address in the "Auditorium," to speak of the insane and of the utter lack of real knowledge of what insanity is and of its causes and cure. Also of the causes and cure of crime, which she designated as a form or symptom of insanity.

Lack of space and time prevent further report for this week, of what I have seen and heard at Lake Brady.

Again the Inquisition Moves.

BY E. C. WALKER.

Quite a number of years ago, Dodd, Mead & Co., very orthodox and very respectable publishers of New York, brought out a little book called "Almost Fourteen." It was intended to impart necessary but generally neglected instruction to boys and girls approaching the age of puberty. They are very careful in regard to what they publish; it has been said that "literary men could not think of offering to them for publication 'Trilby' or 'Tess of the d'Urbervilles' or any other work o

a realistic inclination." The publishers thoroughly approved "Almost Fourteen," as did Mrs. Mead, Rev. Lyman Abbott (who read it in manuscript), and other conservative persons. Nevertheless, when the work came out the "unco guid" were terribly shocked, whereat Dodd, Mead & Co., were "sincerely surprised." "The booksellers, some of the publishers' patrons, and some of the literary journals commented upon the work adversely until the edition was recalled and a revised one issued in its place." In the book shops the current question was "Can you imagine how Dodd, Mead & Co. were persuaded to publish such a book?" The author eliminated much of the "physiological and illustrative detail" and sent out the new edition.

But the concession was in vain. "The movement in favor of ignorance" bore remorselessly on, and now the New England Watch and Ward society, a Massachusetts institution of the same genus as the Vice Society of New York, has pounced upon "Almost Fourteen." An antiquated numbskull of the name of Chase is at the head of the Watchers and Warders, and he has just caused the arrest of Albert F. Kent, editor of the Newburyport (Mass.) "Item." Mr. Kent's offense is the serial reproduction of "Almost Fourteen." At the time of writing he is under bonds of eight hundred dollars, held to appear for trial in a week from the time of his arrest. Interviewed, Mr. Dodd says: "I cannot explain the action of the New England Watch and Ward Society in condemning the work, except by saying that this condemnation is the effect of an error of judgment. The author of 'Almost Fourteen' and the publishers of it stand by it, surely."

"The error of judgment" is more than a mere mistake of the Watch and Ward Society. The American people have been guilty of the stupendous folly of allowing a little group of hysterical and jaundiced men and women, who have no useful business to occupy their minds, to set themselves up as the censors of the literature, art and morals of the nation. But back of this immeasurable silliness was the primary colossal blunder of a sex-superstition that forbade perfect frankness between parents and children, teachers and pupils, and writers and readers, regarding the amative and reproductive glands and functions of human beings. Our Comstock and Chase surveillance is the legal expression of our individual and collective ignorance and cowardice where sexual facts are touched in our thought and experience. Sexology is under the taboo imposed by the medicine men of theology and morals, and the postal statutes to which Mr. Dodd's publication has fallen a victim are the political manifestation, by Act of Congress, of that taboo. Corruption and tyranny must run riot in any community where the processes of the reproduction of their kind are looked upon by self-styled rational beings with suspicion, aversion, fear, disgust and horror. Such an attitude toward sex, the fundamental fact in the perpetuation of Man, is utterly *ir*rational, and cannot fail to be disastrous in every direction.

I should like to be sorry that "Almost Fourteen" has been prosecuted, but when I remember that Dodd, Mead & Co., Dr. Abbott, and the others of that caste are the passive when not the active sustainers of the Comstock despotism, I confess that I feel a certain satisfaction in the knowledge that they at last writhe under the sting of their own lash. It is just possible that the irritation and pain will induce some of them to do a little independent thinking. They may inquire why it is that honest teaching of needed truths is a crime in a "Christian nation."

Sociologic Lesson. No. XXXXVII.

BY HENRY M. PARKHURST.

PRODUCTIVENESS OF LABOR. A very large proportion of the results of labor is due not to muscular exertion, or even to skill, but to the implements which are used. A farmer, wanting his garden dug, hires three men. A has no tools, but breaks off a limb from a tree and stirs the earth with that. B brings with him a spade, with which he does as much in an hour as A can do in a day. He is entitled in equity to pay in proportion to the amount of work done. But nine tenths of it is done by the spade and only one tenth by himself. He is entitled to all, because he owns the spade. C is furnished with a spade belonging to his employer; so that he and the spade can accomplish as much as B; but he is only entitled equitably to as much as A, since he works no harder and contributes nothing but manual labor. Under the fundamental law that the result belongs to him who produces it, nine tenths of the results of C's labor belong to the employer who furnished him with the spade. These considerations show, when applied to labor generally, that the employer who furnishes buildings to work in, and machinery and tools to work with, usually receive very much less than his equitable proportion of the results of labor. This is largely due to a compromise, by which the laborer is allowed partial payment for the work done by the tools with which he works, to induce him to forego obtaining possession of such tools for himself, as he might easily do if he appreciated its importance. Probably at least half his pay, although nominally for manual labor, is practically a bribe, to induce him to remain in a position in which it is impossible for him to become independent.

The Logic of Slavery

BY REV. SIDNEY HOLMES.

Professor Parkhurst in this issue of Lucifer uses the logic of slavery, not of economic freedom. Under freedom C would not use a spade unless it would increase the reward of his labor. D's spade will produce nothing unless it is used. If "the result belongs to him who produces it" then D has no claim to the product of C and the spade unless both are his tools. And so they are regarded under the present iniquitous system of exploitation. D retains all of the result of the labor of C and the spade except enough to keep his tools in repair. The so-called wages allowed C are merely sufficient to keep his muscles in repair and enable him to reproduce other human tools.

But the spade alone produces nothing. C alone produces one square rod of garden bed. C takes the spade as a partner and the product of C plus the spade is ten square rods. An equitable division then is five square rods a piece; and if C should receive such an equitable share he would soon have a spade of his own and D would have to dig, pay C more than fifty per cent. of the joint product of a man and a spade or starve.

Lois Waisbrooker writes that she is ill, and while she does not desire an appeal made for contributions for her aid, she would be glad to receive orders for any of her books, the titles and prices of which are as follows: "The Fountain of Life,' 50 cents; "Perfect Motherhood," $1; "Occult Forces of Sex,' 50 cents; "A Sex Revolution," 25 cents; "Helen Harlow's Vow," 25 cents; "My Century Plant," $1; "Anything More My Lord?" 10 cents. Mrs. Waisbrooker's trouble is malarial. She is confined to her room at present, but her doctor hopes to bring her out of her illness in better condition than she has been in for years. Her address is 1512 Howard St., San Francisco, Cal. L. H.

Publisher Richmond Makes a Clear Distinction.

In the New York "Herald" of August 3, appears this letter from George H. Richmond, now in the toils of Comstock for selling D'Annunzio's "Triumph of Death":

"TO THE EDITOR OF THE 'HERALD':—

"I would like to say a word in regard to my examination before Commissioner Shields this morning in relation to the publication and sale of 'The Triumph of Death.' I was asked if I had said I would not allow my daughter to read the book. I was only allowed to say yes or no, and was not allowed to give my reasons, leaving it to be inferred that I considered the book immoral. That, however, was not my reason. My

objection was general rather than specific. I do not believe that books portraying scenes in life so painful and so tragic as shown in the pages of this much discussed book should be put in the hands of children or young girls, and the same remark applies to my mind to books like 'Trilby,' 'Jude the Obscure,' 'A Lady of Quality' and a great number of books in circulation published and sold by firms of the highest standing in the country. I doubt even if a book so widely known as 'Vanity Fair' is just the book to give to a very young girl, whose mind is open to new impressions.

"The trouble seems to be that certain persons, whose intellectual horizon is very limited, seem to think that no books should be published that children and very young people may not read. It is certainly very strange that the only 'girls' who have written for the book in dispute are acknowledged to be the creatures of Comstock's own imagination, and this is a fair sample of his method of manufacturing evidence.

"GEORGE H. RICHMOND.

"New York, August 2, 1897."

Are Bank Checks Currency?

BY ALBERT CHAVANNES.

I wish to refute Mr. Parkhurst's statement that currency includes bank checks. Bank checks do not pass current, and are not currency. If Mr. Parkhurst wishes to satisfy himself of that fact, let him try to pay his way to Chicago with the best of bank checks. He could not pay his fare with them to the Brooklyn bridge. If bank checks were currency, there would be no possible contraction of the currency, for they can be issued in unlimited number.

If Mr. Vanderbilt should buy a railroad, and pay it with a check for one hundred million dollars, he would not add one cent to the currency of the country, but if the people of the United States should decide to print and issue five hundred million dollars of treasury notes, it would raise prices as soon as they got in circulation, and yet no change in the amount of the *basis* of the currency would have taken place.

The argument of the gold men last fall, that there was no lack of currency because its place was taken by bank checks, was in my estimation one of these arguments got up on the spur of the moment to stem the free silver tide, and like many others, succeeded for a time in misleading the people. But adversity is a pretty good teacher, and four more years of McKinley prosperity will probably find the Americans a wiser, if a sadder, people.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LII.

Owen retained his grasp while he looked the other full in the face. He saw it clearly now. The man was not intoxicated; he was sick. The eyes glowed feverishly from their hollow sockets, his cheeks were sunken, what were to be seen of them, for the lower part of his face was covered with a handsome flowing beard.

"You are sick," said Owen, "and are raving."

"Sick? Yes! Raving? Ha! ha! ha!" The wild wierd laughter made Owen think he was confronting a madman. "So would you rave were the bloodhounds of the law hunting, dogging your every step." Another chill crept over Owen. Was it a desperate criminal he had encountered? Had he made a mistake in attempting to interfere with the action of this stranger? Then again, when he looked closer, he did not believe it. By the bright light of the full moon the face before him showed not a single trace of what he would expect to find in the face of a criminal. Sick and delirious he might be, but nothing else. Speaking in an authoritative manner he said:

"Come with me. This is no place for you. I will see that you are taken home and cared for."

"Home! Ha! ha! What a mockery the word is. I wonder if any one ever has known by experience what the word implies?"

Owen was beginning to feel the effects of the cold. Here by the water's edge it was doubly keen and the standing still added still more to it. Once more he spoke. "Come, you can not stand here all night, and surely you have thought better of the rash action you contemplated. At any rate I shall not move from your side until you come with me."

A bitter smile for a moment rested upon the bearded face of the stranger, then he said:

"Very well, some other time will do as well. Lead. I will follow, and then explain why on this night of all others, when the world is rejoicing over the birth of a "redeemer," I came so near seeking and finding a watery grave."

Owen accompanied the staggering stranger to Seventh avenue where they had the good fortune to find a cab. Both men got in and were driven rapidly to the hotel where Owen was staying, arriving there just as the gray dawn was breaking. Having reached Owen's rooms the stranger sank exhausted into a cushioned chair. Owen assisted him to disrobe and placed him on the couch where he was soon sleeping soundly. Owen then stretched his tired limbs upon a lounge and in a little while he also was in the land of dreams.

It was almost noon when he awoke. He arose and walked over to the bed whereon the stranger was still sleeping. While he was debating the advisability of awakening the man before him the stranger opened his eyes. A bewildered look for a moment filled them, then returning memory brought with it recognition of the face before him and the circumstances which brought him into the present surroundings. A bitter smile moved the bearded lips as he half rose. Leaning his head upon his hand he let his gaze wander about the luxurious apartment and biting scorn was in his words as he spoke:

"It is not likely that you, who can afford surroundings like these, would ever attempt so desperate a deed as you prevented me from doing a few hours ago."

"Why did you do it?"

"Why did I do it? You cannot realize to what utter despair and darkness you have called me back. I will have all these battles to fight over again, and the struggle is not an easy one, I can assure you."

The bitterness that rang through every word betokened a despair that was deep seated, and Owen's heart was touched deeply.

"Tell me, and let me judge. But first, however, I think it would be advisable to take care of the inner man. So while you arrange your toilet, I will order some breakfast. It is somewhat late in the day for that meal and all the more necessity that it should be partaken of."

Accordingly a generous repast was ordered which was served in an adjoining apartment. After they had finished their meal they drew their chairs before the fire. The stranger leaned his head with its heavy clustering hair upon one hand and sat staring into the glowing coals. Owen did not disturb his train of thought but patiently awaited his pleasure, and by and by he was rewarded. The hand dropped and the head was raised.

"And now, since you have shown an interest in my case, I shall tell you my story briefly. For years I have been the only support of a widowed mother, an only sister and a delicate younger brother. My father has been dead quite a number of years and sad as is the fact, it was rather a relief to be rid of him. The more pitiful because of the fact that he was a very intellectual man once, but hard luck during the early years of his married life, when it seemed that there was no work for him to do, even though he offered his service for a mere pittance, had embittered him. He had loved the girl he married and bright were his visions of the future. But his misfortune made him desperate and he took to drink, which transformed the gentle-tempered, loving man into a veritable demon. Forgetting that unkind fate had already placed a much too heavy

burden upon the slender shoulders of the delicate woman the demon of jealousy took possession of him. Discord dwelt where love and tenderness once held supreme sway.

"Only when at great intervals he let drink alone, long enough to clear his befuddled brain, would the intelligent mind assert itself. But the realization of his wretched condition and surroundings would then almost drive him distracted and he would return to his cups with a wilder abandon than ever. When in a drunken brawl he was struck down and they brought the livid corpse to the wretched abode he had called home, the unhappy family were conscious of a feeling of relief rather than that of sorrow.

"I was then but fourteen years old, but tall for my age and on me fell the task of supporting my mother and younger brother and sister. It was little, indeed, that a lad of my age could earn; but we fared better than hitherto. And as I grew older and was able to earn more our condition improved.

"As my education had been sadly neglected in my childhood and I began to realize it, I determined yet to master it, so my evenings were now devoted to study. My sister, a very pretty and charming girl, when she became old enough also added her mite by becoming a factory girl. Her beauty made her position a difficult one, and her warm love nature, which had been starved into a craving hunger, caused her to fall an easy prey to the handsome, wealthy young scoundrel who was the son of the factory owner.

"Her condition soon became apparent and when I questioned her she broke down and confessed the whole pitiful story. She had not even the tender words and caresses of her lover, now, to support her. He had tired of his plaything and cast her aside. I understood what arts are employed to lure to her destruction a poor loving creature and could only pity her from the bottom of my heart. Not so, however, my mother. She had been reared within the narrow confines of the church. Her standard of virtue was, 'touch me not,' regardless of what the circumstances might have been. So the mother who should have been her stay and comfort only cast reproaches upon the head of the despairing girl, driving her almost insane. My brother, too, could not forgive her for the disgrace she had brought upon *him*. He would not speak to her. I have often seen him draw back at her approach that her clothing might not brush against him.

"Of course he was very young then, only a boy, not yet fifteen, but it would cut me to the heart to see the blood mount to her face. When it became unbearable she would fly to me and I would try all in my power to pacify her; drawing upon myself the condemnation of the others, who could not understand how I could countenance such shamelessness.

"But even my sympathy could not sustain the breaking heart, and when the trying hour came her strength failed and with a little stillborn girl-baby folded in her arms my beautiful sister was laid out of sight.

"Although my mother wept bitter tears, I fear she felt much relieved that the matter ended as it did, for now grass would grow over the grave of Millie's shame. Robert, my brother, also seemed deeply affected. But her name was never mentioned now. I knew best what the poor girl had suffered, and it was a long time ere I could forgive either my mother or my brother. Robert was not very sweet-tempered at best. From his birth he had been delicate. A puny, fretful infant, he came at a time when the nightly debauches of my father set my mother almost wild, souring an otherwise gentle and loving nature.

"Notwithstanding his ailings, however, he was his mother's favorite. If his advent had been dreaded it seemed as though upon his arrival her heart went out to him with a spasmodic passion. She never refused him anything it was in her power to give, thereby showing a decided weakness of character.

"This was the worst thing she could have done, as it had the tendency to develope all the bad traits of Robert's weak character. As he was physically unfit for work the support of the family rested entirely upon my shoulders. But as the years sped by there came a change. A saucy black-eyed maiden crossed my path and my fate was sealed. I loved her with all the strength of my passionate nature. To me she seemed perfect and I had no greater desire than to make her my wife. First, however, I felt it my duty to tell her of the sad history of my early life. She gave the black curls a saucy toss and said she could not see how all this should possibly effect us any. I caught her in my arms and strained her to my breast, my heart almost bursting with its overflow of admiration of the grand nobility of character, which I thought was exhibited in those words; never once dreaming that it was her very lack of character which prompted that declaration."

To be continued.

VARIOUS VOICES.

Ralph E. Galbreath, Leetonia, O.:—I am highly pleased with Lucifer. I hope that we will not soon be without a paper which fearlessly attacks the popular evils of our times. Mr. Walker's tract, "Love and the Law" is to the point. I send $1.15 for one hundred copies of it.

John Hildebrandt, Borden, Tex.:—Through the kindness of a friend I received a copy of Lucifer of June 23, and to say that I was pleased with it would but poorly express my appreciation, therefore I will enclose twenty-five cents for a three months trial subscription. I am a believer in free love, and would be pleased if I could find a few ladies to correspond with.

Wm. Duff, Glasgow, Scotland:—Please send two dozen copies of Lucifer *every week* until further notice, and twelve copies of "Our New Humanity." Regarding pamphlets, I will not take any at present. I will see how Lucifer and "Our New Humanity" go, and you can rest assured I will do my best to spread the truths we all have at heart, or perhaps I should say, in mind. "The Adult" here is a genuine success. It fills a long felt want, and I am sure marks a new era in this country, as far as progressive thought is concerned.

Walter Paulsen, Jamestown, Kans.:—Enclosed find one dollar for a year's subscription to Lucifer for myself. I have received "Personal Rights and Sexual Wrongs." The four half-tone portraits it contains are each worth what the book cost. Altogether it is a neat little book. I attended the Kansas Freethought Association convention at Clay Center. The Kansas Freethought Association is not narrow like the Oregon Secular Union, but seems to be truly liberal. I suppose Lucifer has done much in making Kansas Freethinkers free and liberal.

Emma Goldmann, 50 First St., New York City:—I am about to make a tour through the West delivering lectures on free love and other important subjects in every city possible, and I would greatly appreciate it if you will kindly make the announcement in Lucifer. I intend to leave New York Sept. 3, first visiting New England states, and on my return from there to start out for the West. Comrades wishing to arrange meetings, I would request to correspond with me at once. I do not wish for any compensation, all I wish the comrades to do, is to contribute toward the rail expenses. I herewith send you a list of subjects I shall lecture upon: "Prostitution;" "Woman;" "The Aim of Humanity;" "Marriage;" "Free Love;" "Why I am an Anarchist-Communist." Of course I shall be glad to speak on any subject the comrades may choose, if they will let me know a few days in advance.

OUR NEW HUMANITY.

Of all rights, the greatest is to be born well.

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Impromptu.

BY JONATHAN MAYO CRANE.

As by lot God wot,
And then, you know, it came to pass
As most like it was—Hamlet Act II, Scene 2

How strange a hodge-podge is this life!
Like puppets at a country fair,
Shown by a roving mountebank
And made to play fantastic tricks
By pulling slender hempen strings,
So we do act.
Free will's a thing does not exist.
Our wills, our minds and all our acts
Are set in grooves in which they run
Like set scenes on a play house stage.

Who can be free in such a cell?
The daring mind that would explore
The untrod fields in search of Truth
Is pulled back like a wayward horse
That tries to disregard the rein.
The Known is ours, and that alone
Our pleasure ground, our dwelling-place.
"Thus far," our fearsome brothers cry,
"Thou mayst with safety venture, but
Step not beyond Convention's pale,"
So are our actions circumscribed
And, like unto dumb, tethered kine,
We graze and graze and ruminate.

Who hath set up this boundary pale
And hedged us in like ignorant curs?
When we through Superstition's fog,
Lured by the siren song of Truth,
Would make our way a halt is called.
"Thou shalt not!" is the dread command.
Who says "Thou shalt not?" I demand.
"Thus saith the Lord," is the reply.

Who is the Lord's interpreter?
Who are his deputies on earth?
Those black-robed priests who prate and pray,
Those fur-gowned magistrates—I say
Let them the Lord's credentials show.
If there's a God, let him appear
And say if these his vicars are,
Lest his great majesty itself,
His wisdom, love, perfections, grace,
Be made a laughing stock for men.

Another Official Incitement to Murder

BY E. C. WALKER.

Parkersburg, W. Va., Aug 10.—There was filed with Clerk Clemens here this morning a remarkable document. It was from Governor Atkinson, and orders that the fine of $100, imposed on W. H. Kimes for shooting Ben Hall, about a year ago, be remitted. The clerk is directed to discharge Kimes from all further responsibility.

In the course of the order the governor declares:

"This is a remarkable case. The only regret in the matter is that Kimes did not kill Hall. He ought to have done it. He tried to do it, but his pistol missed fire and he shot the scoundrel four times and, unfortunately, did not kill him.

"Every man who has a soul in his body will agree with me that he ought to have killed him. Hall is yet at large. He ought to be apprehended and imprisoned for life. I hope he will be.

"If the prosecuting attorney of Wood County does his duty he will see that the scoundrel is apprehended, prosecuted and imprisoned for his natural life for breaking up Kimes' home. I remit the fine in this case, and all the costs, with more pleasure than any word that the English language furnishes me can express.

"In this case Kimes did what every other man would have done under the circumstances, except that he ought to have practiced with his revolver or double barrelled shotgun, so that when he aimed at the scoundrel he would have brought him down.

"A villain like Hall is unfit to live in a civilized country. Such a man ought not to be allowed to run at large in a Christian community. I remit this fine and costs with more pleasure than I have words to express."

With some feathers stuck in his hair, his face paint-daubed, and his hands dripping blood, Governor Atkinson could easily pass himself off as an Apache chief out after the scalps of peaceful settlers. There is nothing in his yell to differentiate him from any other savage. He would make the ideal Kurd of Christian artists and correspondents.

While men like Judge Falconer of Kentucky sit on the bench and men like Governor Atkinson of West Virginia occupy the executive chair, there is no hope for the South. Hangings, torturings and burnings will continue to disgrace her, to prevent fair trials of the accused, to make accusation or suspicion equivalent to sentence of death, to still further degrade her citizens, and to raise up a new generation more callous, cruel, vindictive and irresponsible than the present. So long as the idea of punishment, of vengeance, dominates the minds of a people, so long will crimes of violence continue, so long will law and mob be informed by the spirit of the vendetta.

From the viewpoint of the governmentalist, Governor Atkinson is a traitor to the state—he would substitute the vengeance of the private citizen for the orderly processes of the law. He would have the individual be judge, jury, and executioner, where his own interests are involved, where his prejudices and passions are most likely to blind him to all considerations of justice, to extenuating circumstances, to all questions of doubt as to guilt, whether guilt is imputed rightly or wrongly. Governor Atkinson has forsworn himself, he has trampled his oath of office, and become the disrupter of the civil organization he was chosen to conserve. So much for Governor Atkinson as estimated by his fellow believers in the compulsory state.

From the viewpoint of the equitist, of the humanitarian, Governor Atkinson disregards the fundamental principle upon which rests all genuinely orderly society. Anger, passion, hate, revenge, should have no part in the administration of social regulations. A fair trial for every person accused of anti-social acts is essential to the preservation of the peace, security and life of the individual, to the preservation of the peace, security and lives of all individuals. In a word, every man wants "fair play" for himself, and if he is to have fair play for himself he must grant it to all others. *Ex parte* trials, lynchings, personal reprisals, are alike and all inimical to the well-being of the individuals composing the society, and disruptive of the society itself. Canovas, premier of Spain, dead with three bullets in his body, should be an impressive lesson to such as Atkinson, governor of West Virginia. Canovas died by the

hand of an assassin because he had denied to the comrades of his slayer a fair trial in the open light of day, without intimidation and without torture. He sowed the wind and reaped the whirlwind, and greater disaster hurrieth apace.

From the viewpoint of the equal liberty and responsibility of the sexes, Governor Atkinson talks like a antediluvian. One would suppose, judging by his frenzied utterances, that the wife is simply a piece of property, which is "stolen" if she give of her love to another man. The lover is accused of "breaking up the home"; he is credited or debited with being the only responsible factor in the transaction, the only one subject to the demands of law or vengeance; the woman in the case is nothing; she does not think, she does not feel initiative'y, she does not choose, she is simply passed from one man to another —from her lawful owner, her husband, to her unlawful possessor, her kidnapper, her lover. She is a chattel, men only are persons. I wonder if the women of the South, if the women of America, are really proud of the position to which they are assigned by Judge Falconer and Governor Atkinson?

From the viewpoint of the rationalist, Governor Atkinson is unscientific, illogical, is lacking in good sense, and is, as yet, not even in the primer class in sociology. In the first place, it is better, as society now is, that a "home be broken up" if the wife love another better than she does her husband, or only as well as she does her husband, if the husband is not amenable to reason. No good can come of relations unsanctioned by love, and the hypocrisy involved in living with a man while loving in secret some other man is more disastrous than open rupture of the old relations. But, in the second place, there is no need to "break up homes," in so far as this phrase implies the dissolving of business associations and the scattering of children, if there are any. Men and women who are rational in sexual matters know that the affections cannot be forced, that very often one can love two or more of the other sex, that love ebbs and flows, that civilized persons do not think of murdering their lovers' lovers any more than they think of murdering their friends' friends, and, therefore, that the existence of another love or of other lovers of the husband or wife in no way necessitates the dissolution of partnerships other than the sexual, and very often not even of that. The state of society that prevails where the Falconers and Atkinsons bear sway and incite to slaughter must pass away in the course of development, as the blood of tiger and savage is slowly but surely drained from the veins of man.

Items From Colorado.

BY ALBINA L. WASHBURN.

One of the meanest confidence games on record is that which was played by a well dressed man and woman upon clergymen of several towns in Connecticut last week. The couple first appeared in Bradford, where they visited the town clerk and procured a marriage license. Then they went to the house of the clergyman and were married. The groom after the ceremony handed the parson a $20 bill and told him to take out $5 for his services. The minister did so and gave the newly wedded husband $15 in change. The couple left on the next eastbound train, got off at Guilford, and went through the same performance there. In all they visited five towns between Clinton and New London, were married in each town, and worked off five $20 counterfeit bills.

I clip the above from the Loveland "Register." If arguments against marriage were needed surely this strong one furnished by the much married couple and the long suffering clergymen ought to count heavily. "Marrying for money," this is, "with a vengeance."

I hope the time is approaching when it will be considered "bad form" to go to a strange clergyman to be joined together for life for better or for worse. And yet we used to think this "life sentence" was all right. We were single hearted then, the uses of married life had not been so universally supplanted by its abuses. Now the tax upon a woman's physical vitality in that relation, saying nothing of being considered legally and socially but the adjunct of a man, drives her to declare her independence. No wonder "the institution" has fallen into disrepute, but as a commercial dodge for shoving off counterfeit bills—this, saith the preacher, is the unkindest cut of all.

* * *

Loveland has lately been honored by a visit from the "Co-operative Commonwealth Van" inhabited by our good co-workers James Hogan, V. P. A. R. U.; N. L. Griest, Marxian Socialist, and Wm. Holmes, editor of the "Labor Exchange Guide" of Denver. The boys are out on a propaganda tour of the state, for socialism, revolution, Debs' Commonwealth, Labor Exchange and everything the people need and must *have*.

These comrades left Denver and made direct for Greely, where from the "rear platform" of their one horse "private car" they addressed the people, meeting with much sympathy and encouragement. Thence to Fort Collins where they were detained by heavy rain, and so gave three speeches awakening much interest and distributing thought-rousing literature.

Saturday evening brought them to Loveland where, being obliged to hasten on to Longmont and Boulder, there was only time to take tea with a certain sympathetic anarchist, to give one evening speech by the light of their flambeau and then after leaving leaflet and socialist books among a number of enquirers they folded their "van" unlike the Arabs and silently stole away in the soft moonlight across the country, past smiling orchards and ample hay fields where doubtless old Dobbin fared well, for says Comrade Griest, "We forage our way." The people *ought* to feed the revolution—but the name of the indifferent thoughtless and ignorant is legion. Yet now and then a seed finds lodgement in a fruitful mind and blossoms for the "generations following."

It is noticeable that the "Labor Exchange" so called as inaugurated by D. B. DeBernardi and now obtaining a foothold in every state, has some essential points of difference from the "Co-operative Exchange" instituted by myself some years earlier, viz., in February 1886, at Denver, then removed to Loveland, Colo. The Labor Exchange has organizations, officers, pledges, by-laws. The Co-operative Exchange has none.

The former use to some extent printed "checks" protected by all sorts of devices from any supposed enemies.

The latter uses *entirely* a money based on all labor and its products, past, present and future—including, of course, gold and silver—including in fact *every thing*. There is in the former a place of redemption. In the latter money "good for one dollar in labor and its products" is redeemable any where at any time any one agrees to use it and pass it on to the next—a universal medium of exchange which needs no banks, draws no interest, shows no partiality, but simply represents values.

There is room yet for more kinds of money although there are now in circulation to a greater or less extent, it is said, over six hundred kinds of money, aside from the vast amount of promissory notes doing duty (lamely) as money at all times.

Tell Mr. Debs for me that with my hearty sympathy and respect I will offer but one suggestion for the peace army soon to move to better conditions and a higher civilization. "Make your own money simple, universal, with which to buy every thing needful on your way. Thus you leave behind you a trail of money connecting the people with your colony.

Thus your products have a ready made channel when they come forth by which to flow back to those still in bondage. But if more is written this time it will, like the man's legs in the portrait, have to "hang over" from the sides of our brave little Lucifer paper.

LATER. I see Brother Holmes in his editorial letter to the "Labor Exchange Guide" gives me a hasty send off, naming me as not only the "head and front" of an exchange "similar to ours" but the "principal beneficiary." This I take it means the one *principally benefited*. Eleven years then of such devotion to "Co-operative Exchange" and the gradual descent to poverty which confines me now to one room for a home ought to have brought *wealth* instead! Thanks, Comrade Holmes, pass up your dish for more strawberries—and let us hope you may stay long enough on your next visit to Loveland to learn the facts in the case with regard to Co-operative Exchange and its simple-minded manager.

* * *

Have you heard of the "Cincinnati Trading Company?" Incorporated—2,000 shares at five dollars each. Fifty members. Stock bought with either labor or merchandise. A residence for one of its members nearly finished, material to be paid for in labor or products.

So every now and then and here and there "the superstition of government monopoly of money issue" is punctured and business goes on without it. And the people go marching on.

[The above letter from Lucifer's faithful friend and co-worker was overlooked—fared the fate of many other good and useful communications, for which seeming neglect I sincerely ask pardon. Much that is written for Lucifer's columns fails to appear simply because of lack of room for all. M. H.]

Sociologic Lesson. No. XXXXVIII.

BY HENRY M. PARKHURST.

INTEREST ON MONEY. The principal part of production is by tools or implements, and not by labor. Nature works for those who ask it. Tools are the result of past labor, and can be bought for money, which is also the result of past labor. When money is borrowed, the owner forgoes its use in the purchase of productive implements, while the borrower is enabled to purchase them and receives what they produce. Interest on money is compensation for the advantages which the money might procure for its owner and is expected to procure for the borrower. If a farmer is plowing, and his neighbor wishes to borrow his horses to plow his own garden, it is manifestly equitable that compensation should be made. If the farmer wants to plow, and intends to buy a horse to help him, it is manifest that for the same reasons it would be equitable to compensate him for his loss, if that money is borrowed from him.

The Logic of Monopoly.

BY REV. SIDNEY HOLMES.

Last week it was the logic of slavery and this week it is the logic of monopoly with Professor Parkhurst. Without monopoly of credit there could be no such thing as usury, which Parkhurst calls interest. A person who borrows money at interest must give security exceeding the value of the money he desires. Under freedom the possession of such security would enable him to issue his own money and let the usurer work or starve. Benjamin R. Tucker in "Instead of a Book," page 178, says:

"Interest and house rent exist only because the state grants to a certain class of individuals and corporations the exclusive privilege of using its credit and theirs as a basis for the issuance of circulating currency. Otherwise credit would be free to all, and money, brought under the law of competition, would be issued at cost. Interest and rent gone, competition would leave little or no chance for profit in exchange, except in business protected by tariff or patent laws. And there again the state has but to step aside to cause the last vestige of usury to disappear.

"Usury is the serpent gnawing at labor's vitals, and only liberty can detach and kill it. Give laborers their liberty and they will keep their wealth. As for the Somebody [the usurer] he, stripped of his power to steal, must either join their ranks or starve."

I regret I have not space for further comment. I advise Professor Parkhurst to read "Mutual Banking," by William B. Greene, and to subscribe for Comrade Fulton's able paper, "The Age of Thought," published at Colum bus Junction, Iowa.

Popular Follies and Crimes.

BY JAMES S. DENSON.

Chauncey McGovern and Janet B. Montgomery met in New York and in two months were married. They call theirs a "scientific" marriage, and propose to "scientifically" reform the world by means of a statute law! Two persons must be firmly grounded in science to dare sign a contract of life relationship after having known each other only two months. The firm of Montgomery-McGovern has organized the "Society for the Perfection of the Human Species. It is eminently scientific to dream of the "perfection" of a perishable organism or of the aggregate of such organisms! This "perfection" is to be brought about through the electrocution of all children born idiotic or deformed, of all incurable lunatics, of all persons who have permanently lost the use of three senses; through the supervision of marriage by a board of state-appointed physicians—diseased, and "immoral" men and women to be forbidden to marry; through the enactment of laws abolishing "all existing absurd customs." Verily, this *is* a scientific programme! And what fun Montgomery-McGovern will have abolishing custom by law! The legal extirpation of religious beliefs would be a summer day's frolic compared with this task which our "scientific" friends have set themselves to perform. Another "scientific" measure of reform is to be the incarceration for life of all murderers and their daily flogging. "Electrocution is too merciful," lisps the gentle and scientific Mrs. Montgomery-McGovern. We must all admit the pre-eminent scientific qualifications of persons who cling to the barbarous conceptions of "punishment" which characterized the animistic stage of human development. Assuredly, such persons should be given full legal control of the property, persons and lives of their fellows. Of such has ever been the kingdom of the Inquisitor.

* * *

The wealthy friends of Brown University have forced Dr. Andrews to resign the presidency of that institution because his views on the financial question do not coincide with their own, or, more accurately, because he will not promise to be silent regarding his views. It is not claimed that he is not a good educator, or that his character is open to reproach. Simply because he exercises the right supposed to belong to every American citizen to say what he believes to be true and to advocate such measures of public policy as he deems good, he is shoved out of an educational institution that lays claim to the honored title of university. It may be asked what a college president knows about business that he should meddle with financial questions. To this it might be answered that a college president in these days is expected to know a great deal about business, for upon his shoulders is placed a large portion of the burden of raising money for the institution. Again, it might be answered that it probably would not have been thought that Dr. Andrews was getting out of his "sphere" had he taken the other side of the current political quarrel over finance. Dr. Andrews was frankly told that his opinions as expressed were endangering the revenues of the university, just as, only a few years ago, professors inclined to accept the teachings of Darwin were told that rich pietists would no longer give to the schools with which they were connected if the heresy of natural selection was taught therein, or even publicly sanctioned otherwheres by members of the faculties, and just as, in the *ante bellum* days, the financial interests of church schools and of the churches themselves were wielded as admonitory clubs over the heads of professors and ministers inclined to deny the divinity of slavery. If the price of the presidency of or a professorship in a great university is to be the mental independence and the freedom of utterance of the man who accepts the position, it will not be long before the great universities get down to the level of the ordinary denominational colleges. No Freethinker can favor proscription on any ground; above all others, the educator should have complete immunity from the menaces of priest and politician, of mob and millionaire.

LUCIFER, THE LIGHT-BEARER

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The Social Evolution.

Middleton, O., Aug. 24.—The case of William Hunter, an employe of the Bicycle works, in this city, who was charged with bigamy, was compromised by wife No. 1, who hailed from Chicago, accepting seven acres of land near Hunter City, Ind. Hunter will continue to reside here with wife No. 2.

But what will the lawyers and the judges, the clergy and dear old Mother Grundy say to this? Will the guardians of public morality and purity be content to let Mr. Hunter and his two wives settle their own affairs in their own way without demanding tribute in the way of fees? and will Mr. Hunter and "wife No. 2" be allowed, by the people of Middleton, Ohio, to live in peace without a divorce from wife No. 1?

The news item just quoted is headed "Bigamy Case Compromised." It is significant that the compromise is effected by the surrender of "seven acres of land," by Hunter to wife No. 1. Thus, in our commercial age, our mercenary age, affairs of the heart, the love relations of women and men, are made matters of money or of property. As some one has pithily said: "In marriage contracts man bargains for the person of woman; woman bargains for the purse of the man."

But why should any one wonder at this? The instinct of race-preservation, of race-reproduction, is fundamental in the social structure; is the most powerful of all the human instincts, desires, or passions. By this instinct, this desire, this passion, man is irresistibly impelled to seek the companionship, the association, of woman, and likewise woman the companionship of man. But while the desire of companionship is mutual the *needs* of the sexes are not the same, nor equal in kind or degree; and this because their powers, duties or functions are not the same nor equal. While most men have the parental instinct—the love of offspring and the desire to help to care for children—it is easy to see why this instinct and desire should be characteristic of woman rather than of man, and why woman should seek for permanence in love-relations, and for the protection of home and of money or of what money brings, in order that she may be able to do her best work in building and caring for her children.

It is, therefore, quite natural, proper and right that woman should see to it that a suitable place, and means of support, be provided for her use before she takes upon herself the responsibilities, the fearfully heavy responsibilities of motherhood.

What is needed, then, in the social evolution, is not less solicitude on the part of woman for a home, and for the support and companionship of man, but that to woman shall be conceded the right to seek these, and to demand and secure these without in any way compromising her personal independence—without in the slightest degree forfeiting the right of control over her person, her time, her conduct, children or her home. How to practicalize this demand, this new declaration of independence is today the question of questions, the problem of problems.

On the Wing.

Leaving Lake Brady Saturday the 21st I returned to Cleveland. Met the Franklin Club Sunday afternoon. The attendance was quite as good as could reasonably expected to hear a radical discussion of the "Causes and Cure of Our Social and Economic Ills." Spoke about one hour at the opening, endeavoring to show that the real causes of "strikes," and of the injustice against which labor is now in open revolt, lie much deeper than would appear to the superficial reader, hearer and thinker. I tried to show how interrelated are all slaveries, and especially how modern wage slavery is related to and ingrained with that older and more basic slavery, the sex enslavement of woman, as wife and mother, and that no real and lasting solution of the labor problem can be reached until woman is freed from man's irresponsible domination over woman in the marital relation.

The subject was much too large for one address, and such seems to have been the opinion of the reporter for the Cleveland "Recorder" which paper said next day that the "editor of Lucifer spoke two hours, touching upon nearly every question now agitating the public mind," or words to that effect.

Comments and criticism by members of the club and by visitors, followed the opening address, and for an hour and a half the arena was a very lively one—the chief speakers being Joseph Lee, S. G. Lanham, Howard Dennis, Rose Bedford, Ann Purkin, John Jacobs, R. G. Holt, Fred Schulder, Claude Taylor and Ed Dykins, all of Cleveland; also by the president pro tem, Mrs. Mary Smith, of Newburg, Ohio, and by W. C. Pomeroy of Chicago, most of whom agreed in all important points with the opening address. One noteworthy exception was Howard Dennis, formerly prominent as a lecturer and leader in the Free Silver agitation, also as an Agnostic or Free thinker, now quite as earnest in defending the Republican policy, Christian theology and the orthodox codes of morals. Mr. Dennis, while giving the speaker credit for ability and good intentions, could not find language severe enough to express his condemnation of the sentiments and arguments he had listened to. He said the Bible foretells that in the latter days false prophets would arise and would deceive many, and that the editor of Lucifer is doubtless one of these false prophets. Said he was glad to see that the speaker's head is blossoming for the grave, indicating that soon an end will be put to his power to lead his fellow men into the paths that end in destruction to body and soul,—and much more to same effect.

Harsh, cutting as was the criticism of Mr. Dennis, who I learn is now a Christian preacher, it was mild when compared with that of W. C. Pomeroy of Chicago, who, if I mistake not, is prominent as an "organizer" and agitator for better conditions for the poor and disinherited wage-earners. He began by saying he was pained to see the Franklin Club, whose fame was nation-wide, waste its valuable time in hearing tirades such as that to which he had unwillingly listened. Said it was simply amazing to him that men would persist in making asses of themselves in the way he had just witnessed. Thought no denunciation could possibly be too severe for men who would defend common prostitution, and try to drag woman down from her present high and honorable position, and thereby send mankind back to barbarism and savagery. These are not his exact words, but the substance thereof.

A few applauded the terrible castigation administered by the labor orator from the "Windy City," but before the club got through with him he was quite willing to apologize, and to confess that he knew but little of the subject under discussion.

And such I have reason to believe is the mental condition of most if not all of those who denounce social radicals and the movement for absolute freedom, in all human relations including the sexual.

On the evening of the same day I had the pleasure of meeting some twenty or more of Lucifer's friends at the home of Mrs. Lee and of Joseph Lee, in that part of Cleveland known as Brooklyn. The object of the meeting was the formation of a club similar in purpose to that of the "Lucifer Circle" in Chicago, and after the pattern outlined in the "Call for Concerted Action" published in No. 672. This "Call" was read and commented upon, also a paper that had been prepared by Mr. Fred Schulder, advocating organization for mutual instruction in regard to the principles and facts underlying the problems of life. After discussion it was agreed that such a club should be formed in Cleveland. The times of meeting, with other preliminaries were then settled to the apparent satisfaction of all present.

Altogether the two weeks outing, though not a very pronounced success from a business standpoint, was a most enjoyable one, and, if I may judge from indications, the meetings held and acquaintanceships made will hereafter be productive of good results.

Returning to Lucifer's sanctum Wednesday evening, the 26th, I find everything moving on so smoothly and successfully that I have concluded to accept the cordial invitation sent by the president of Mississippi Valley Spiritual Association to visit the encampment of that organization at Clinton, Iowa, hoping to meet there, as in former years, many of the faithful friends who for many years have helped in all possible ways to build up a public conscience that will tolerate and welcome the radical truths to the dissemination of which Lucifer is and has been devoted.

M. H.

Since my preceding comments on the Newburyport case were written, the trial in the police court has taken place and Mr. Hunt (instead of "Kent," as first reported by the dailies) has been found guilty and sentenced to pay a fine of $100. I understand an appeal has been taken. According to Mr. Hunt's description of himself, he is a sort of compound of Editor Funk of the "Voice" and Rev. Dr. Parkhurst, having been engaged in making it uncomfortable for all classes of persons in his town whose ways of life do not have his approval. He says he has always been a "pure" man, and hence he finds it exceedingly difficult to understand why he has been attacked by other "pure" men who, like himself, are engaged in the propaganda of injected righteousness. He can understand it only on the supposition that some of the persons in Newburyport whom he has been stirring up the officials to persecute have instigated the prosecution in a spirit of "spite," and I should not be surprised if his surmise is the right one. The man of violence is quite apt to get some kicks and cuffs in the course of his life. Mr. Hunt may not have forgotten that the scriptures of his own church declare that "They who take the sword shall perish by the sword."

But, of course, the meddlesomeness of Mr. Hunt in other matters does not excuse the act of the Watch and Ward Society. The principle of freedom of speech and press and mails should be vindicated regardless of the unworthiness of the person in whose name it is assaulted. There is no excuse whatever for the prosecution of "Almost Fourteen," and the Liberals of the country should do all they can to encourage Mr. Hunt to make a stubborn fight.

E. C. W.

The "Great Woman Question."

A. F. Tindall, in "Liberty, Political, Social, and Sexual."

Let us look at social questions squarely in the face, and they all cluster round the great woman question. We will discuss them as freely as we dare, for, to our shame be it spoken, in *free* England we dare not discuss such questions fully. This restriction alone bears more weight than a hundred articles or speeches on this question. We see a hypocritical assent to established social customs, an assent which all must give or be ostracised. Also a servile press which ever, parrot-like, repeats the old stale moral axioms, however effete, and has a set of sermons ready to blast the fame of anyone who gets outside the pale. Thus false morality and apparent virtue exists on the one hand, mixed with a fearful amount of sorrow and female degradation on the other. Our puritans are ever preaching against this latter side of life. They call for fresh state enactments; they form their spy societies; they stir up the smug followers of Mrs. Grundy to goad on magistrates and police to ever fresh tyranny; they are full of devices to make vice *difficult*. So they drive the disease inwards, and make it more loathsome. They preach from their pulpits sermons to young men, though they do not understand human nature, or, if they do, dare not speak the truth about it. And what is the result? Espionage, disease, misery, and people of any means being the sport of blackmailers. For though society is rotten to its core, none dare be thought anything but immaculate, so deception becomes deeper, and the blackmailers and spies have a happy hunting ground. Without discussing for a moment the question of our rights, does the method succeed? No! And men of the world can only sum up the failure of our puritans by saying, this has always been and it always will be, and there is an end of the matter.

Shall then a large number of the fairest of creation always be thus degraded? Is there no remedy? Why does the social evil appear hopeless? Because the efforts to remove it are wrong. They are based upon the false notion of human nature, taught by religious asceticism, and on the idea that Governmental law can regulate the most powerful of human passions. The first step is to allow free discussion, both in speech and writing, on this question. The second step is to lay it clearly down that the State has no right to inter-meddle with the relation of the sexes, except to see that money contracts entered into of their own free will are carried out, and that the children of their unions are provided for till they attain maturity. Just as we have arrived at a stage in which it is admitted that the State has no right to dictate to a man his religious or political opinions, so it has no right to prescribe for him the form of his sexual relations. In Greece and other ancient countries, though marriage was honorable, the *hetairai* were not considered the social outcasts which puritans consider them to be. In this they do not follow their Master. How beautiful is the story when the erring woman is brought to Jesus that he may pronounce her doom. He said, "Let him without sin among you cast the first stone;" and legend further has it that he wrote upon the ground the *particular sin* of each one of the self righteous standing round. Would that this could be re-enacted in our law courts or churches now.

As a partisan of individual liberty I am not offering an opinion whether marriage as at present enforced is right or not, whether it should be more free, whether divorce should be easier or not; but, as an individualist, what I am striving for is that those who do not believe in marriage should have the same liberty as those who do. The State and its police have no right to treat them as social pariahs, to hamper and watch them, to spy into their actions and trip them up if possible. It has no more right to do this than the State in Turkey to keep women prisoners in harems. Let us remember that many may sin-

cerely dissent from the received views. They may have studied physiological science; they may even have read the forbidden literature of Malthusianism; they may have seen that heaven does not always follow marriage; that to separate many of these life-long partners would be to the advantage of both; that two young people are not always right in their choice of each other, and that to give them no opportunity of reversing their mistake is a cruel tyranny. It may be just possible that people there are who have such opinions as these. These people may be filled with the purest motives if they write or speak these opinions, and if they translate them into acts are they to be held up to social ostracism by a double-faced press, and treated as *suspects* by the police? Social freedom has yet to be conquered. How many scapegoats do you want, oh, society? How many must you imprison, oh, socialistic state, before it will be won? As the force age departs woman will rise to be equal with man, having her vote, her property, and earning her own livelihood. The unions she will contract with man must then be on an equal basis; as she advances we can dimly see her salvation from her present state of bondage in marriage or infamy in vice. Her unions will then be the result of affection, not for money or to be kept. Such is the true marriage, but to obtain this salvation we must renounce the methods of the puritans, and struggle for social and sexual freedom.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LIII.

"In a short time we were married. But my dream of happiness was short lived. My wife and my mother had little in common, and often the passionate red lips would utter words that wounded the elder woman to the very heart. I soon saw how matters stood but was unable to control them. I pleaded with Annie, I reasoned with my mother; but the two beings whom I loved better than any others in the world had no love for each other. Several times I spoke sharply to Annie and to my surprise Robert sided with my wife against me and the mother who worshiped him. This seemed to break her heart and it was not long until she closed her eyes in her last long sleep.

"When all was over I again sought to reason with my wife. I folded her to my heart whilst I could scarcely repress the sobs that would well up from its depths. It seemed to me that she at first shrank from me, but I thought it must be only imagination.

"She now often treated me to perfect storms of passionate caresses and I was as wax in her hand. No request could I deny her, and I found myself rapidly sinking in debt. But I should not blame her. Poor child! she knew no better. She had been left an orphan at an early age; cuffed about from place to place, her heart always full of longings which were never satisfied. When she married me she believed all that would be at an end. What one man could do for his wife another should also do for his. That this was impossible she could not understand.

"Sometimes I felt like cursing her, then overwhelmed by a rush of tenderness I would almost crush her in my embrace and again she would win the victory. But the time came when I felt the waves closing over my head, and I surely must have been mad or I would never have done what I did."

The voice of the man broke and a suspicious moisture could be seen in his eyes. For a moment, he laid his hand over them ere he proceeded:

"I robbed my employer's safe of ten thousand dollars. I knew I would be received with a storm of kisses and caresses which would outweigh everything else. Let come what would, for once she should be perfectly happy.

"With the stolen treasure in my pocket I hurried home, a full hour earlier than usual, in a state of delirious excitement bordering upon insanity. I found the door locked, but having my latch key with me I did not ring but quietly let myself in.

"The little parlor was deserted; so was the dining room and kitchen. The soft carpet deadened the sound of my footsteps. I went from room to room and in Robert's room I heard voices. The door stood slightly ajar. Touching it lightly it opened several inches wider and the sight that met my eyes broke my heart. Clasped close in each other's arms, their heads pressing the same pillow, were Robert and my wife. A quick movement opened the door wide with a slight creaking sound; the two heard and both started up as if electrified. Annie screamed and clapped both hands to her face. Robert's face was a study. Hate and defiance were written in every line of it. With a sudden movement he took a revolver from his pocket and leveled it at my heart. But quick as was his action I forestalled him. With a single bound I was at his side and gave his arm an upward blow sending the bullet into the ceiling and the revolver into the far end of the room.

"'Madman!' I cried. 'What would you do? Have you not enough upon your conscience that you would commit murder?'

"The sullen, defiant look upon his face deepened.

"'I hate you!' he almost hissed. 'You are a constant bar to my happiness.'

"Unjust as I knew this accusation to be I made no comment upon it but asked:

"'Tell me one thing, and without prevarication, *Do you love Annie?*'

"Quick as a flash came the answer

"'I do!'

"'And you, Annie, do you love Robert?'

"But Annie sobbed and would not give an intelligible answer, until I sternly repeated the question, and then, between broken sobs:

"'O, I cannot help it. Indeed, indeed I cannot help it.'

"Staggering as beneath a blow I steadied myself for a moment against the table, then, with a mighty effort of will recovering myself, I took the stolen money from my pocket and threw it on the table.

"'Take it,' I said, 'and make the most of it. I have now no use for it. Be happy if you can, I shall no longer stand in the way. You are free in every sense of the word to do as you choose.'

"I turned to leave the room when Annie threw herself sobbing in my way. She clung to me in passion and despair, asserting again and again that she 'could not help it.' Almost forcibly I loosened her hold and pointing to the money on the table I said to Robert,

"'See to it, that you handle the money wisely, and remember that this girl now depends upon you for the comfort of life. I have done with both of you!'

"Overcome by a sudden impulse I once more caught her in my arms, clasping her close to my breast. I pressed a last kiss upon her lips, then putting the half-fainting form from me I rushed out into the cold night air. I surely need say no more. You now can understand what drove me to the verge of desperation. To find the woman who had driven me to the verge of ruin, untrue, was more than I could bear. A day or two and I would stand before the world exposed. The shame, the disgrace and the walls of Sing Sing loomed up before my mind's eye. I had been a slave all my life to adverse conditions. And now to lose the one boon that I prized above all others—my liberty! No, I would die first! And yet I had it not in my heart to wish any ill to those two. True, I felt bitterly towards my brother, but for some reason the fact of his actual helplessness was more clear in my mind than ever before. Have there not been countless cases wherein this very defect has appealed to the heart of some strong, healthy woman? and her pitiful 'I cannot help it' kept ringing in my ears. I knew never loved her more dearly than in the moment I gave her up or ever felt more tenderly towards him.

"Many conflicting thoughts surged through my brain; while constantly I questioned, 'Why? why?' And you may think me mad, sir, but the more I thought the more I blamed not them, the chief actors in this life tragedy, but the system from which such abnormal conditions could arise, and in one day make criminals of us all."

Owen listened as if entranced. The excited man had arisen and was pacing the room with hurried strides, wildly tossing the masses of dark curling locks. After a few moments he continued:

"Often and often I had gnashed my teeth in helpless fury when the few paltry dollars were laid in my hands that constituted the remuneration for work which I knew was worth more than three and fourfold that which I received. I knew if justice could be done I had only taken my own. But that was not law.

"Now my mind wandered in another direction. I knew Annie and Robert had been thrown long hours together in my absence. His weak, delicate condition first awoke her sympathy, and 'pity is akin to love.' The frequent squabbling during the life time of my mother helped develop these feelings in her heart. So the weakling, who all his life had been scorned and shunned by health and strength loving maidens, suddenly found himself the object of tender and sympathetic glances, and what wonder that his starved heart became inflamed? I could see the whole proceeding was but natural. But oh, the shame of it. No one else in all New York would look at the matter as I did, when it became known. But then the thought struck me, 'Was it necessary?' and must I fill a convict's cell? I answered 'No! No! No! Never!' Thus for many hours I walked the streets, thinking, thinking, thinking, until I found myself at the water's edge about to end all the maddening perplexities, when your hand stayed my movements. So now you are in possession of facts which I had expected to take with me into my watery grave."

To be continued.

VARIOUS VOICES.

W. Irving Lincoln, Beechwood, Mass.:—Enclosed find one dollar for Lucifer. If any of your friends have any literature for missionary purposes to send me I think I could use it to advantage.

J. M. Clarke, Henryville, Tenn.:—Find enclosed fifty cents for which send "The Old and New Ideal." Will you please save me a copy of Proudhon's "What is Property?" I will get it soon I think. You can not know how we both (my mate and I) enjoy reading Lucifer. It is utterly useless to attempt to reform the world so long as we force people to subserviency—whether it be to law, government, marriage, education, church or state. I received books Aug. 12. I hope to get soon "Red Heart in a White World," "Personal Rights and Sexual Wrongs," "The Prodigal Daughter," "The Adult," "Bar Sinister," "A Free Man's Creed." Am going to travel soon, lecturing, canvassing, etc., and, rest assured, will do what I can for Lucifer.

John Foulds, Morecambe, Eng.:—My last subscription expired with No. 666. I ordered it on account of seeing it mentioned in "Natural Food." I little thought how invaluable and helpful it would prove to be to me. I have never yet been able to look very hopefully on that state of "Too-much married-dom," in which most of my personal friends exist. In Lucifer I have found a host of intelligent friends (most of whom I shall probably never see face to face), who are not afraid to use their reason and intelligence to change customs and modes of life that observation and experience prove to be unsatisfactory to those more in accord with spiritual progress. I would rather be cut off from the majority of my friends than cease taking Lucifer, which I should miss far more. I enclose six shillings for which send Lucifer and enclosed list of books.

J. G. Truman, Lemon City, Fla.:—In the writings of E. C. Walker we find many expressions that are grand and noble, but coupled with them are others that seem to me, if I am allowed a sailor's phrase, "to take all of the wind out of their sails." Of such is an expression in "Plumb-Line Paragraphs" in No. 666 of Lucifer as follows, "It can only rationally be said that Nature makes no mistakes when it is taken for granted that nature has no intentions, no plans, no schemes." Did I, and many more would-be reformers, believe that assertion, we would find ourselves lost in the woods without a compass or guiding star, and would either wander aimlessly, or we would seek the nearest bush or hollow tree for shelter and cease to progress entirely.

But I believe that Nature has intentions and plans and in her general principles and plans that she makes no mistakes, although individuals make great mistakes, and of this latter saying Mr. Walker is no exception. But these individual mistakes are a part of Nature's plans. Without them we could not have the experience that is necessary to give us true wisdom. To be so formed that we should always act right would be to lose individuality and become mere automatons unworthy of the name of men. Even the "fetish God" cannot make the impossible, as Mr. Walker would require him to do, to make wise men without the means of obtaining wisdom, or to make a two-year old colt in one minute.

But Mr. Walker further refers to other forms of life to show the failures of Nature. He says that "Not one in ten thousand of the fishes born reach maturity." Really, but I never learned that any fishes were born in the sea, I always thought that they were all hatched. But can Mr. Walker tell us what the grand consummation of the plan would be if all of these fishes reached maturity? What would be the result if all of the plants in the woods obtained full size? Or otherwise, what better would it be if but few were started to grow? If I read Nature rightly the object of these lower forms of life is to gather the crude atoms of earth and to work them over and prepare them to sustain the higher animal life.

I am told by scientific men that such work in necessary. And is it not better that they are numerous and do their work quickly and pass soon away, rather than to drag out a long dreary existence alone.

So we can see Nature everywhere working out grand plans, but those who lack the comprehension to understand them charge Nature herself with want of sense. And we can farther see the great law of compensation in Nature. Individuals who suffer that individuality may be developed. If right acting and consequent happiness were compulsory there could be no individualized thought or life; but now individuals are allowed to bring trouble upon themselves and others in order to start new sensations and thought. But foolish individuals think themselves wiser than Nature and try to make laws to compel people to obey their rules and all do alike in certain matters. But is it not better to take Nature as a guide and let individuals learn for themselves?

I believe with the editor of Lucifer that as sex seems to be the foundation of individual life it is of the greatest importance that it should be free, that we may learn more of its action that the world may be benefitted by it. But then I do not assume to know more than all the rest of the universe combined, so I am willing to learn something more than I now know. And yet I prefer Puritanism to the unrestrained, thoughtless licentiousness that atheism would give.

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From Patriotism to Humanity.

Programme for a new chapter in White's "Conflict of Science with Theology."

BY C. L. JAMES.

Man is a gregarious animal. The instinct which impels him to herd with his kind takes effect at an earlier stage of evolution than that which produces marriage and family life, as was shown in a former article of this series. The system mongering sophists who defend existing institutions commonly represent them as created to protect relations whereby "solitary savages" became social; but that study of barbarous customs which evolutionary philosophy has made usual teaches that there are no solitary savages. Apes, and all species of simia go in troops, which often number thousands. Men appear living together in hordes before they have any other institutions. The earliest represent that attachment to the horde which is thus the oldest and crudest phase of love. Living on game or such products of nature as can be secured with very little knowledge, the hordes generally hold their land in common among their own members, but are always vigilant against trespass by outsiders. Their normal condition is war with one another. They bear tribal names indicative of their martial qualities—children of the Stone, Wolves, Eagles, Snapping Turtles. Their dawning poetic faculty represents them as actually descended from a rock, wolf, eagle, turtle, etc. Before this *totem*, or ancestral deity, they offer sacrifice. To this divine ordinance they attribute the tribal customs, which thus become associated with all the sanctity of religion. So unfailing an element is totemism in the creed of every country that learned mytheologists have endeavored to find in it the basis of all dogmas. And though this view can scarcely be maintained, it is certainly true that the great theological conception of a supreme good spirit and an evil one did originate in the antithesis of one's own totem to the enemy's. Thus patriotism, in its oldest as in its latest forms is bound up with hatred of what is against the tribal usage. We do not apply the name of patriot to the benefactor of his own people—to a Howard, a Bacon, an Edison, a Peter Cooper. He is a philanthropist, a philosopher, a scientist, a man of public spirit. The prouder title, patriot, is reserved for the destroyer of his country's enemies, foreign or domestic, for a Hannibal, a Brutus, an Arnold von Winkelreid.

Patriotism, a sentiment thus proper to the barbarous state, was evidently destined to decline before the progress of knowledge, which always tends to reveal the solidarity of human interest. But the process has been extremely slow. Marriage, as shown in a former article, fused neighboring hordes into nations and reduced them to clans. But outside the circle of mutual female capture, other hordes were coalescing in like manner, and hereditary antipathy, as it waned among the clans, waxed hotter between the nations. Slavery superseded cannibalism; slaves were sought with more systematic cupidity than victims; and freedom herself, like a vestal bound by vow, became devoted to the drudgery of feeding the flames of patriotism. In vain did Homer and Hesiod portray with matchless power the horrors of war. No people can learn from their instructors a lesson which the more radical culture of events has not prepared them to receive. The wrath of Achilles struck a responsive chord in every heart. The sorrows of Chryses or Andromache seemed only reasons for taking arms against similar calamities. A later and more didactic literature systematized these one-sided interpretations. When the Roman Empire had become a tyranny from which the multitude welcomed the barbarians as deliverers, her philosophers were still able to use the same language as Prodicus or Pericles, and to "cant about the duty of sacrificing everything for a country to which they owed nothing."

This trick, once learned, served perfectly the turn of those man-eaters who could still gain something by making nations fight, though those days when the people could gain anything by doing it, or lose anything by refusing to do it, had long since passed away. Patriotism was the spell-word by which the sorcerers of policy sent British bowmen to slay and French serfs to die at Crecy. It drove the Russian moujiks to slaughter in the trenches of Zorndorf; and the hosts of united Europe to perish in the snows of Moscow.

Political economy, in the hands of Adam Smith and his successors, is entitled to credit for ample demonstration that, upon utilitarian principles, patriotism must be considered very foolish. But it is the original sin of political economy to reason from the capitalist's point of view. The capitalist is the successor of the noble in that grand, old trade of anthropophagy which during all the ages has distinguished the aristocrat of each. That patriotism means wholesale mutual destruction by which neither side any longer profits, was nothing to him if this passion could be made to line his individual pockets. And it could, as long as those who had to bear its burdens associated it with terms like Duty or Glory. After thirty years' uneasy peace, necessitated by the exhaustion of the Napoleonic wars and the mutual fears of despots whose thrones tottered, the demands of British capital called Europe once more to a new slaughter house in the Crimea. The experiment once tried successfully, the despots themselves went heartily at it again. In quick succession followed the butcheries of Solferino, Dybol, Sadowa and Sedan. "You will never deter men from war," said Oscar Wilde, "by showing them that it is unprofitable. Make them feel that it is *vulgar*, and you really will have done something."

The time came, and its product demonstrated the sagacity of his erratic but positive genius. No superstition becomes harmless till it has become ridiculous. Many an one has been killed by satire, though its advocates appeared to have altogether the best of argument. While the Turks and Russians were last cutting each others' throats, and the proprietors of India stock were anxious to guard against possible depreciа-

tion of their dividends by bringing England into the *melee*, the latter clique put forth a song which they expected to fire the English heart. The chorus ran thus: "*We don't want to fight*"—oh no!—

"We don't want to fight; but, by jingo! if we do
We've got the ships, we've got the men, we've got the money, too."

Some advocate of peace derived from this lyric the happy idea of calling the war-spirit "jingo." The new term "took." It stuck. It was heard in the House of Commons. The demand for war was jingoed down. The sublime expression which had saved a million lives, went forth conquering and to conquer. "Jingo!"—how expressful of the war-spirit, arrogant, boastful, silly, flippant, *vulgar!* Henceforth, every howl from the dying tiger, whether it were Armenia, Venezuela, Cuba, or Hawaii, has had to reckon with the hollow echo "jingo!" Twenty-seven years have passed since any enlightened state has engaged in war with another. None can again without overcoming the feeling of the sudd'enly awakened masses that to fight is "vulgar." Blessed forever, therefore, be that unknown sage upon whom descended the holy inspiration of calling patriotism jingo!

Reply to Dr. Foote's Criticisms.

BY F. W. C.

Dr. E. B. Foote, in Lucifer, questioned the practicability of New Idealism in the following terms: "Those who really value and desire the benefits and joys of a life companionship, or even a few consecutive years of family comforts, will generally find it necessary to do more in the way of binding their liberty than Mr. Ruedebusch admits, and include among their deprivations of entire freedom the right to encourage and indulge entangling love alliances." And in another place the doctor says: "The libertarian in love will roam at will in such fields as are accessible to him, enjoying the privilege of satisfying spontaneous impulses and form no burdensome attachments, but when his day is spent and the long, dreary blight of disease, settles over him; he must do without the tender hand, the sympathetic word, and unfaltering devotion which comes only to those who have cherished the fond love of a life companion and built up a true home."

Dr. Foote is here talking of the "libertarian" or libertine of today—one who upholds marriage but hypocritically seeks indulgence wherever it is "accessible to him." His words do not apply to the members of a New Idealist association. The true New Idealist is not a mere pleasure seeker who takes no joy in the comforts and happiness of others. On the contrary one half his joys will come from the privilege of giving happiness to others and the other half will spring from the willing efforts of others to give him happiness. Love with the New Idealist is a different thing from mere self-indulgence. It includes friendships and warm-hearted devotion to the welfare of friends.

The "entangling love alliances" which the critic thinks must be dispensed with in order that we may enjoy the comforts of home and family life, will be the foundation of many life-long friendships. And when "the long, dreary blight of disease settles over him" the New Idealist will not be left to the uncertain care of a marital slave or owner, he will not be dependent upon one pair of weak and perhaps unwilling hands to provide for, protect, soothe and comfort him; but he will have dozens of sturdy friends of both sexes, including some with "tender hands," "sympathetic words" and "unfaltering devotion" whose attentions will be all the sweeter because given freely in memory of the past or for love yet existing. Who would not prefer the service of love to that of duty? Who would not rather accept the voluntary kindness of a dear comrade to the matter-of-course attentions of a comrade IN LAW who possibly would be glad to evade the service?

Is this voluntary love service merely theoretical and not a thing to be relied upon? I pity the doctor's experience and narrow observation if he thinks so. I could cite him to cases of poor men, yes and unmarried men, even in this greedy, dog-eat-dog society, who if they were stricken helpless by disease today would have no fear that they would lack kind attention and good care; but would only fear that dear friends and relatives might over deny and over exert themselves.

Again the doctor says, "Will it not invalidate the contract if she, being enamoured of another Lothario, dines out with him and fails to prepare a dinner for her comrade? Or will it be fair for him to take his latest flame to a champagne supper or a box at the opera, and have a night off, while his home comrade is tending their baby through the measles, and their home really needs a few extras for comfort that could be had for the cost of his outing?"

Suppose a man was providing for his widowed sister and a little niece or nephew, and she was keeping house for him. Would the sister neglect her brother's dinner and go off with a beau? Perhaps—and he would get his own dinner or grumble about it according to circumstances and his own temper. Would the brother leave the sister alone to care for a sick child while he devoted his time and money to a sweetheart? Perhaps—and she would bemoan her brother's selfishness or rejoice at his opportunity for pleasure according to circumstances and her own disposition. It would all depend upon the willingness of the brother and sister to discommode themselves a little for the sake of each other's happiness. It would depend also upon the urgency of the love affair, the seriousness of the child's illness, the importance of the extras for home comfort etc. But in any case comrades in partnership would treat each other like brother and sister.

The critic adds: "The comradeship contract, or varietist's home life, would often be reduced to a mere housekeeping with too little of the value and beauty of a home companionship to make it deserving of being so called." Doubtless it would be if the comrades could not treat each other like brother and sister when other love failed them. But what of it? In the case of a husband and wife having "too little of a home companionship to make it deserving of being so called," one or both must be "untrue," hypocritical, or suffer for the want of companionship. When, however, the provision-supplying and housekeeping is simply a business arrangement between two friendly comrades, neglect of duty on the part of one or the other would be neglect of a business contract which, while it might be annoying and necessitate endurance or re-adjustments, would not be a heart-breaking affair; and neither of the home partners being held by any sense of duty to marriage vows, neither would have to be hypocritical or go without the pleasure of loving companionship when it could be had elsewhere. And as for home life, what is that home life which must be held in place by force and which one or both of the partners secretly rebel against? To my thinking it is not preferable to a home of free associates where you are not obliged to turn a cold shoulder to every dear friend but one, and where you must be a very unamiable person if ALL neglect you in your hour of need.

Again I quote: "Was there ever an instance where the butterfly, or common housefly, quality of sexual attraction was responsible for any inspired creation, continuous self-sacrificing effort, or really unselfish service?" There may have been such instances; there may not have been. At any rate it has nothing to do with the point at issue. Because a person believes it is possible to love more than one, that does not destroy his capacity for loving intensely and devotedly. Was there ever a more inspired love poem than Burns' "Highland Mary?" And yet Burns loved his Jean, and indeed his affections seemed comprehensive enough to take in a good many of the lassies. How much the butterflies among New Idealists or among old idealists may be inspired, I don't venture to guess; but earnest devoted lovers among New Idealists will doubtless be as much inspired as they could possibly be if persuaded of the sanctity of marriage. Is it to be assumed that a marriage ceremony will inspire "self-sacrificing effort" and "unselfish service" and that love in freedom would not do so?

"The purest, sweetest, most inspiring joys of love, necessitate some exclusiveness. . . . . If it be not a mutual admiration society, abolishing all thoughts of others, the course of true love is not smooth, and the god of love does not bestow supreme unction." No doubt "all thoughts of others" will be abolished at certain happy interviews between two lovers, even among New Idealists; but that does not destroy the latent affection which exists for others and which may be aroused into activity at other times, whether one is a New Idealist or not. Exclusiveness for the time may be admitted but exclusiveness for all time is a demand that human beings accede to, often at a bitter cost, because of a widespread and tyrannical superstition. But does marriage abolish "all thoughts of others"? And if a couple do love each other devotedly and exclusively for a time and the love wears out or "sours on them," will it add to their happiness if they are bound together?

"There seems small prospect of success of efforts to devise any new ideal for the regulation of human love relations that shall insure uniformity and happiness." Well then suppose we don't seek uniformity and suppose we concede the right of every human being to do his or her own regulating in such matters. I fancy if we were all free to do as we liked, some of us would avoid regulating devices which have been proven by thousands of examples to be conducive to unhappiness and would experiment with ideals and customs which would at least have the merit of being comparatively new and not yet convicted of miserable failure.

One more quotation: "Personal happiness has not been and cannot be the sole factor by which to judge of what is best for humanity." This is an old question and I believe the doctor is on the wrong side of it. Humanity is made up of persons and the happiness of persons constitutes the happiness of humanity; but that happiness which is found by seeking to benefit the race through free-born, love-conceived children, by seeking to promote the pleasure of your companions that you may be surrounded by happy friends, and by seeking to place yourself among free people where you can attain personal pleasure only through the contemplation of the joy of others or through the voluntary efforts of loving friends to make you happy,—this is a very different happiness from the personal gratification sought and the meager joys obtained by the person who seeks possession of another in marriage.

Is Dr. Foote really in the service of conservatism, or is he merely spurring up the New Idealists?

Ideals, Old and New.

BY A. WARREN.

I have not read Mr. Ruedebusch's book. The advance in the price of wheat has not enabled me to buy all the books I would be glad to read. Through Lucifer, I learn that he has written one; that it is entitled "The Old and the New Ideal;" and that it deals with the problem of the relations of the sexes. From the comments of Dr. Foote, and the author's reply, I conclude that the proposed new ideal differs little from that of E. C. Walker's and others of the so-called Variety school; and upon that point I think there remains somewhat to be said, which I hope to say, without subjecting myself to the charge of assuming to criticise a work before reading it.

The idea of sexual variety is not new. Its open advocasy, as a basis for social reform, is new; and so, in the estimation of its advocates, it is, unquestionably, a new ideal; but so long as other new ideals are offered and entertained, to christen it THE new ideal would seem to be premature. There *is* a new ideal abroad, which all real reformers accept; and which is, therefore, entitled to be designated as, par excellence, the new one. This ideal is graphically expressed in the single word *freedom*. This is the new, which is coming, and coming to stay.

But whether, with the advent of freedom, plurality of loves will prevail, more generally than hitherto, is a question upon which ideals will, no doubt, continue to vary. To dogmatise, therefore, either way, is to crucify the world's real savior, while pretending allegiance to it. Let each present his ideal, with or without reason. That is all right. But let us not forget that the highest, to which we all aspire, is freedom; and that freedom is not for ourselves only, but for all, for the old, as well as the new.

So far as I have followed the current of this controvercy, no facts have been adduced, on either side. We are cited, in a general way, to the prevalence of variety, even under the restrictions of the present established system; but such general facts prove nothing, until we ascertain their cause. If prostitution is the product of enforced monogamy, may not male irregularities be attributable to the same conditions? Why do not our varietist friends give us the benefit of their observation and experience? Let us hear from the Imeldas and Hildas of actual life. Has there ever been a case of plurality without discord? A few facts, detailed and definite, would weigh more than whole reams of ideals.

I am not denouncing variety. I am not going to crucify freedom in the name of freedom. I believe in freedom for varietists, as well as, but not more than, for others. Ideals vary; and if one passes through a phase of development, while aspiring to what he regards as higher, that fact is not to be taken as evidence that he is deluded, and that what he considers transitional is really the final goal of progress. The undeniable fact is, there is no progress without experience; and the more genuine, honest experience, the higher the ideal; but it does not follow that plurality of loves, at one and the same time, is the highest ideal.

A celebrated clergyman (I have forgotten his name) was asked by his wife if he believed they would recognize each other and love each other in heaven. He replied that he expected to be so enraptured by the glory of God, that he would be unconscious of even her presence. That was a Christian ideal; but who will say that such absorption is impossible? So long as men are without love, they are apt to crave its manifestation from many women, and often with little discrimination. Some men never learn anything of love but this. And the same, to a degree, is true of women. But at last, perhaps, comes genuine love, comes a love that satisfies the heart. There may still be "side loves," whatever they may be, and friendships, and attractions of all sorts; but the desire for love's sweetest sacrament, with any of these, has vanished, like the stars with the rising of the sun.

It is not a question of morals. There is no obligation about it. It is simply an option between stale bread and the sweetest of cake. The best love ever known to the human heart is nothing if not spontaneous. If the divinest manifestation of love is to be reserved for expression of only the divinest love, it will be because to do otherwise will be recognized as profanity, as uttering or acting a lie, and not because variety, in itself, is wrong. Nevertheless, that it will, in the happiest state, be so reserved, is my cherished ideal. In that state, if I ever attain it, I expect to be so enraptured by the charms of the one, select, and precious above all others, as to forget the existence of my side lover, altogether; to forget the *need* of substitutes of any description, in the realm of *sexual* manifestation.

Is this being "still in the grasp of the old?" Possibly so. We never see ourselves as others see us; but opinions, even of new things, are subject to change. I have been acquainted with some hundreds of varietists, during the past forty years, but I have never known of a case of plurality without pain. It is noticeable, too, that nearly all the old experimenters, those who enjoyed the most experience, have slunk back into marriage, and are no longer heard from. Variety was their school. We are all children, learning to walk. Let us not assume that the new has all been discovered.

Gwendolen's opinion of marriage: "Her observation of matrimony had inclined her to think it rather a dreary state, in which a woman could not do what she liked, had more children than were desirable, was consequently dull, and became irrevocably immersed in humdrum."—*George Eliot. "Daniel Deronda." Ch. IV., p. 35, vol. I.*

LUCIFER, THE LIGHT-BEARER

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LUCIFER CIRCLE will meet at 1394 West Congress Street, Thursday evening, Sept. 16, Dr. Wahl will open the discussion. The subject will be, "Might is Right."

Home Again.

With the last day of August the three weeks vacation of Lucifer's scribe came to an end, and now resuming his place at the desk he wishes to return sincerest thanks to all who have contributed to make this vacation enjoyable. While not an unmixed pleasure he looks back over this brief summer outing as one long to be remembered for the helpful co-operation received in a multitude of ways. And now, once more, putting his shoulder to the wheel, with renewed energies, physical and mental, he asks all who feel an interest in Lucifer's work to give him the benefit of their best thoughts, telepathically sent, and also their best co-operation in all other ways, to the end that the educational work of our Light-bringer may now receive an impetus such as it has never before experienced in its checkered history covering a period of seventeen years.

Plurality vs. Duality.

For many months past in the columns of Lucifer much has been said upon the merits of plurality, complexity or "variety" in sex-associations, as compared with the dual or monogamic code which, by law and custom, has been attempted to be enforced upon the people of Western Europe, and upon their descendants in America, for many centuries. The interest in the story called "Hilda's Home" seems to turn mainly upon the question as to whether duality or plurality (complexity) in the sex-life of human beings, is the more truly moral, the more truly normal, healthful and happifying to the persons immediately concerned, and also the better adapted to make the on-coming generations moral, healthful and happy.

The recent publication of the book called the "Old and the New Ideal," by Emil P. Ruedebusch, has given a fresh impetus to this investigation. Among others Dr. E. B. Foote, Jr., Edwin C. Walker, J. William Lloyd, Lucinda B. Chandler, C. L. James and others have contributed thoughtful and helpful articles upon this most interesting and, perhaps, most important of all ethical questions now agitating the minds of humanitarian reformers.

This last statement may perhaps not be clear, may not be self-evident, to all the readers of Lucifer, but to those who look for bottom facts, for bed-rock causes of the prevailing unrest, the unhappiness, the crimes, the vices, the miseries—the fearfully wide and deep chasms that separate the favored few from great masses of our common humanity, it is not hard to see that something is radically wrong with the foundations of our social structure.

The foundation stone, the chief corner stone of this social structure is the sex-relation, based, in turn, upon the most powerful of all human appetites or desires, the amative, the sex-desire or passion. Phrenologists tell us that "amativeness" is by far the largest organ of the human brain, and when we consider its office or function in the evolution and perpetuation of the race we can easily see that it should be so. The life and happiness of one individual of the race or species is of small importance compared to the life, happiness and development of the race in its wholeness.

Everything, then, pertaining to the mating, to the intimate co-operation, of the sexes—the two halves into which, for reproductive purposes nature has divided human beings, must be of moment in determining how to reach and practicalize the highest and the best.

In this issue of Lucifer "F. W. C.," A. Warren and others have something to say upon this much discussed but still unsolved problem. It is not my purpose to sit in judgment upon the merits or demerits of the arguments used by these writers. The duty of an editor, as I take it, is much like that of a chairman at a public meeting. It is his duty mainly to see that justice is done to each and to all—to see to it that all phases of the subject in hand be allowed a fair hearing, and that the speakers or writers do not wander too far from the main points at issue. Lucifer's methods have usually been to allow pretty wide latitude in discussion, not wishing to decide what points, facts or arguments, are or are not, germane to the subject. What seems to one pertinent and germane may not seem so to another.

Granting to all the honesty of purpose claimed for myself I wish briefly to state here some of the difficulties, as I see them, that surround the investigation of this subject of the "Old and the New Ideal," and some of the more common errors into which we are all apt to fall.

First. It is simply impossible that any of us can approach the discussion of the right relation of the sexes with wholly unbiased minds. We are all handicapped with an artificial conscience on all ethical questions, and upon none more so than upon the sex or mating question. This conscience is a composite element, or force, in our lives.

It is partly religious, or built upon what we think "God" thinks.

It is also "statutory," or refers to what we think "the law" or the judge thinks.

We have also our "Grundy" conscience, made up of what we think our neighbors think, or what "they will say," about what we think or do.

Conscience is chiefly a matter of education, of environment or geography, but it is also to some extent hereditary, and is never a safe guide until completely under control of our own rationality or educated reason.

Unfortunately for us all, this composite thing called conscience is not yet in our own keeping. We allow the priest, the judge and our neighbors—or what we regard as the "consensus of the competent," to be the keepers of our conscience, and all these keepers tell us that the standard of morality in the sex-relation is not now an open question. They say there is but one side to it and that side is "duality,"—the union of one woman and one man, and that union for life; or at least until the keepers of our conscience think best to allow us to re-adjust our sex-relations, but always on the same plan of duality.

Second. Added to the disadvantage under which we all labor in not having an impartial conscience, a rational conscience, is the disadvantage imposed upon us by civil law. Free, candid, earnest, honest investigation of the problem of sex ethics is very liable to bring penalties in the way of fines and imprisonments, which penalties are to most of us anything but pleasant. Hence sex-reformers are obliged to use tact, policy, strategy, in these investigations, and especially so

they would test their theories by or in the crucible of practical experiment.

From this view-point A. Warren's criticisms upon the advocates of plural relationships, are, it seems to me, not quite fair, as when he asks:

"Has there ever been a case of plurality without discord? Let us hear from the Imeldas and the Hildas of actual life," etc.

If Mr. Warren would remove the ban of civil law, and the fear of social ostracism, so that the Imeldas and Hildas of real life could relate their experiences in this regard as freely as they relate their religious experiences or their experiments in flower culture, chicken raising or in dairy farming, there would be more fairness in his criticism.

Mr. Warren says he has "been acquainted with some hundreds of varietists, but has never known of a case of plurality without pain." It is the "wounded bird that flutters." May it not be that it was only the failures that came to the notice of Mr. Warren,—and because they were failures, whereas in the same territory and at the same time, may there not have been thousands of experiments, on a small scale, that were not failures, but very helpful and happifying? The happy and the successful do not usually "wear their hearts upon their sleeves for daws to peck at." And may it not be that our critic has been simply unwise, or unfortunate, in selecting his acquaintances or associates? "Birds of a feather," etc.

That "nearly all the old experimenters, those who have had the most experience, have slunk back into marriage, and are no longer heard from," is not at all strange, or proof of false premises. Nearly all experiments in "co-operation" on industrial lines, have also been failures, and yet the principle of equitable co-operation has more advocates and believers now than ever before. Most reformers get tired of the struggle, and compromise principle for peace, or for a mess of Grundy pottage.

Our critic says he is "not denouncing variety." Nor do I denounce duality. On the contrary my cherished "ideal" is very nearly his own. But I would not limit nature. I would not "crucify freedom in the name of freedom." Whether plurality or duality is highest and best can only be determined in freedom. If, as many of us think, duality is the highest and best the only way to demonstrate this fact and to practicalize that ideal, is through natural selection, through freedom to experiment, through liberty to know and to grow. Only in this way can full-rounded human beings be produced. Only in this way can women and men be created that will fully complement and satisfy each other, so that there will be no longer a desire for plurality.

No foe to duality like law-enforced marriage. Law kills love, and when love is dead the expectant mother's fancy constantly wanders,—strays hither and thither in search of a resting place, with the necessary result that her child is born a rover, in its amative or affectional nature, and thus plurality, "variety," becomes self-perpetuating.

With most that Mr. Warren says I am in hearty accord; also with most that is quoted in "Voices" column from the letter of Col. Baylor. Unlike Mr. Baylor I do not fear free discussion. I do not fear that the advocacy of "variety" will "pollute the temple of motherhood." Only in the widest and freest discussion can Truth, Justice and Purity be evolved. Not until church and state cease their meddling can it be demonstrated whether duality is "the law of Nature," or not.

M. H.

We have received No. 2 of "The Adult" the organ of the Legitimation League of England. The striking title of an article by the well-known writer, John Badcock, Jr., is "Go to the Butterfly, Thou Slave." Orford Northcote writes of "The Mutability of Sex-Love." "Sexual Freedom in Relation to Woman and Economics" is alone worth more than the price of the magazine. E. Wardlaw Best replies to the article on "Our Troops in India," which appeared in No. 1. The editorials and the contents of "Our Letter Box" will be found interesting. The motto chosen for this magazine is the following from Max Nordau:

"The truth is, that amongst ten thousand pairs of lovers, there is barely one in which the man and woman love each other throughout their entire lives, to the exclusion of all others, not a single couple who would invent the perpetual, single marriage to answer to their own requirements, if it did not already exist."

"The Adult" may be ordered from this office. Price, 5 cents.

The National Propaganda Work.

The responses to the "Call" published in No. 672 of Lucifer are very favorable. With one exception, all expressions of opinion, oral or written, that have reached me, are heartily sympathetic with the movement. The commendation is even more earnest and extended than I had anticipated. Some names have been sent to Lillian Harman, some to James Morton, some to myself. From a few of the first letters written to Mrs. Harman and to me, I quote the sentences that follow:

The morning after the "Call" reached this city, I received this from Mrs. A. S.:

"Please find inclosed $1 for active membership in the new free association. (Why is it called organization?)"

Charles B. Cooper, of New York, referring to the subject, of which I had spoken to him before the "Call" was printed, wrote:

"By all means carry the idea out—it is what is wanted. If at first it has to be a small affair—no matter—even the appearance of organization is a power, and so, useful even if there is nothing back of it stronger than an array of a few names analogous to the Three Tailors of Tooley Street."

A. G. Lengberg, of Florida, writes:

"I see by last Lucifer that you and a few other Social Radicals intend to form a national organization with the worthy object in view of promoting the development of a new human society, not merely the reformation of the old. I wish to say that I am heartily in sympathy with the movement, and wish its success. I also wish you to enter my name on the list as a member of the organization, and I herewith inclose my membership fee of one dollar. I have nothing to hinder me joining the active class if I can be of any use. I hope all of Lucifer's readers will take a hearty interest in the movement and contribute their aid freely, and that those best able will assist you in getting the organization in working order, which no doubt will require a great deal of labor."

One of the clearest thinkers among Liberal women, writes:

"Mr. Walker: Associated free lovers will undoubtedly do much more in proportion to their numbers than they can when working separately, only, as this gives them two methods of work instead of one. Put me down as a contributory member. Should I sign as an active worker, my "Freethought" employers might deprive me of work. Of course they believe in free thought on the lines along which they are free. So does the Christian."

A devoted Western worker, now in the East, and who has sent the membership fee for herself and a friend to another signer of the "Call," writes to me:

"That this 'Call for Concerted Action,' will be to 'strike the nail on the head' I have no doubt. But, in order to 'strike while the iron is hot,' it seems to me the convention should soon be called."

From some who go into the contributory class, or whose letters leave us in doubt as to the class in which they desire to be enrolled, I quote:

"I herewith inclose $1 as membership fee in the national organization that you and a few other friends of freedom purpose establishing. The Call for Concerted Action is opportune, and I trust the response thereto will exceed your greatest expectations."—From Wisconsin.

"Count me a willing member of your national organization for Sexual Freedom."—From a Philadelphia woman.

"Concerted action is a good move; I will help all I can to forward the matter."—From Colorado.

"I inclose $5 as a mite toward the promotion of some of your noble purposes as outlined in your last issue."—From N. Y. City.

When I met him yesterday, that untiring disseminator of light, Edw. W. Chamberlain, said: "Of course you can count me in, in the active list."

In regard to the call for convention, I will say that it will be sent out when the number of responses is such as to warrant the expense. Probably we will be able to meet in the late autumn. In the meantime, let the names come in in a flood; the earlier those who intend to join in the work *sometime*, do so, the better it will be, the sooner we can begin the leaflet work, the first movement in the campaign.

The growth of the idea of whole human freedom is most encouraging; in both Europe and America the tide of thought is setting our way. It is for us to take advantage of the currents of agitation set in motion by the pioneer workers in our cause. The time has come to reap some of the fruits of their labors. Spread the light. Live liberty.

E. C. WALKER

244 West 143 St., New York City.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LIV.

The strange recital was at an end. Wearily the narrator flung himself into his chair and leaned back, white and exhausted. The bitter but musical voice was hushed while Owen Hunter sat with his head resting on his hand, lost in thought. Was the life of every good man a wreck? For that the man who sat before him was a *good* man he had not a single doubt. Aside from the bitter experience of his own life he had never thought of the struggling, suffering masses of humanity. Ten thousand dollars! He had no doubt that the sum seemed an enormous fortune to the man before him, while to Owen it seemed scarce worth mentioning.

"What salary," he asked, "did you receive?"

A bitter smile curved the lips of the other.

"Fifty dollars per month."

Fifty dollars! How often had Owen thoughtlessly squandered as much and more in a single evening; and here was a man who with his family had to live a whole month on it. For the first time in his life the question arose why it was that those who were the producers of all wealth should have so little of it to enjoy; for the first time he asked himself, "Have you a right to control so much money, while so many others are suffering for the actual necessaries of life?" What had he ever done to alleviate human suffering? In memory he saw large figures heading long lists of charity. "Charity!" Suddenly the word seemed to him the most cold and heartless in the English language. To offer charity where justice was due! In that instant he resolved that the sons and daughters of humanity, the many poverty stricken little children, should reap the benefit of the money he controlled. He did not yet see his way clear, and for the moment very wisely left the selection of methods to the future. The present hour belonged to the deeply stricken man who had permitted him to read the pages of his sad history.

"Will you not tell me your name?" he sympathetically inquired.

"My name?" With indescribable bitterness he spoke the words. "Why should I not give it you? All New York will be ringing with it in a few days when it will be known that the assistant bookkeeper of the firm of Hunter & Co. has proven false to his trust. My name is Milton Nesbit!"

As if electrified Owen turned upon the man before him.

"Repeat the name of the firm by which you were employed! I am not sure that I have heard aright."

"Hunter & Co."

With a gasping sound Owen sank back, pale to the very lips. Surprised, Milton Nesbit turned inquiringly to him.

"Why, what is wrong; are you ill?"

Owen shook his head.

"No! no! It is not that, but—— Well, why should I search for empty words? My name is Owen Hunter!"

It was now Milton Nesbit's turn to gasp with surprise. He had been holding his position some two years and in all that time had never seen the senior member of the firm. He had been told it had not always been thus; but for several years Owen Hunter no longer took an active part in the business, and most of the newcomers had never seen the man for whom they were coining and piling up money.

Milton Nesbit felt a strange thrill as his eyes rested upon the man who now was to be his judge. An unspeakable bitterness vibrated through his voice when he again spoke.

"If you are the Owen Hunter of Hunter & Co. and if I were a good Christian I should say that the workings of an Almighty God could be traced in the events of this most fatal day; that he so willed it that it must be just the man whom I have robbed whose hand should stay the action which would have freed me from an accursed fate. But this just God who is all love will not have it so. Earthly *justice* must first be satisfied, the almighty wrath must first be appeased by giving *man* a chance to avenge himself upon his fellow man. I simply call it cruel, relentless fate, which has pursued me so many years and which dates from the earliest recollections of my childhood. Very well! pass the sentence which I know lies in your power to enforce, for 'money rules the world,' you know. Hand me over to the guardians of the peace and let the law take its course. It matters little what becomes of me now. I may as well sleep behind prison bars as anywhere else. The sunshine of happiness has long since forsaken me; it is lost in the gloom and darkness of despair."

Oh, the bitterness, the hopeless misery in the strong man's voice. He had arisen and walked back and forth the full length of the room, then with his elbow resting upon the mantel, his hand supporting his head, he stood glaring into the glowing coals, awaiting his sentence. But Owen now no longer calmly sat enjoying the comforts of the room. As the other ceased speaking he stepped to his side and laid his hand upon his shoulder.

"Will you look me in the face?"

Silently Nesbit turned and faced Owen. For some minutes they stood thus face to face; then Owen's hand was extended.

"May I ask you to give me your hand in friendship?"

Surprise was depicted upon Nesbit's face as he looked at the outstretched palm, and then inquiringly into the face of the man to whom it belonged.

"Friendship?" echoed Milton Nesbit, while he nervously passed his hand over his forehead as if he would dispel the mists which seemed to him to be gathering there.

"And why not? Am I selfish when I ask it? But with my many millions a true friend is something which I have not, and now I am waiting to feel the clasp of genuine friendship. Do I ask in vain?"

Milton Nesbit's face was a study. Queer little quivers were stirring the muscles. Sinking once more into his chair he buried his face in both hands. For some time neither spoke, then the deeply moved man raised his head and looked the other searchingly in the eye.

"And how about the criminal?"

"Do you feel yourself one?"

The flash in the dark eye answered him even before the firmly spoken words:

"No, I do not!"

"Then once more I extend my hand and ask, will you be my friend and brother? I might be able to give you an insight into a life that would verify the words, 'All is not gold that glitters.'"

There was now no hesitation, and in that hand-clasp a life-long friendship was sealed. A Christmas morn it was to these two, that all their lives stood out clear and bright.

All that afternoon the two men sat in that quiet comfortable room, and as Owen had first listened to one of the saddest of life histories, so now, in turn, he opened his heart to his new friend and in the first hour of his new found friendship he proved it no idle phrase, for in this hour he claimed Nesbit's trust and full confidence. If Milton could not at first give his sanction to an affair like that of Owen, who having already a wife, however unworthy, could take to his heart another woman, and finding her as he had found her, should hold her above all other women—this, certainly, should excite no surprise.

Remembering the woman who, though false to him, he still loved, Milton could not sit in judgment upon and condemn this other woman who had given the wealth of her love to Owen without first asking leave of some third person or persons. Just at present he could see nothing clearly. He could *feel*, but was in no condition to *reason*. Owen saw and understood, and knowing that in his present condition the best thing for Milton was change—change of scene and of mental occupation, he at once decided to put into execution a long deferred plan of his own. He would travel; he would take Nesbit with him as traveling companion; and just then he remembered an old college mate whom he had not seen for many years. Why not begin the proposed journey by making a call upon this friend of his youth?

Accordingly a dispatch was at once sent to announce their coming and in a very few days the two friends, who had become such in a way so strange and unexpected, were comfortably seated in a luxurious Pullman car while their train slowly pulled out from the great city towards its western destination.

To be continued.

VARIOUS VOICES.

J. L. Kibler, Winchester, Va.:—I do not believe in Lucifer's free Love theory, but go ahead and ventilate the sex question—that is what the world needs. It is the grandest subject for man's study. Man should study man—his own self.

Garcia Leao, N. Y. City:—As I am going to Brazil and desire to continue reading Lucifer please send it to me at 57 Rua do Rosario, Rio de Janeiro, Brazil, care of Dr. Irenea Machado. If I can be useful to you in any way while in Brazil, I shall be glad if you will address me as above in the confidence that I will gladly do all in my power for Lucifer. I entirely agree with you and fully appreciate the value of the propaganda which I hope will soon wipe out from the flag of liberty the stain of sexual superstition.

C. S. Crass, Lexington, Ky.:—Enclosed you will find $1.25 for which please continue my subscription to Lucifer. If there ever was a need for the teachings of Lucifer, it certainly must be now, for over population is now forcing thousands of honest and hard-working people to go almost starved and naked. If at any time during the four years of McKinley's prosperity a train of Goldstandard Confidence comes through the Blue Grass region of Central Kentucky, and will switch off a few cars at Lexington, it may be that I can help more to aid you in some time of future need.

Elmina Drake Slenker, Snowville, Pulaski Co., Va.:—"Who would be free themselves must strike the blow." While our good editors are doing so much to free woman from wrong, injustice and oppression it is meet that she herself should do her share towards her own enfranchisement.

This diffidence, shyness and mock modesty that holds her back must be overcome; she must come out of her shell and leave the chimney corner for the great arena of progress and thought.

I have been thinking for sometime of doing a little more myself in the line of introducing liberal men and women to each other pen-wise.

We are so scattered we cannot, in isolated homes, find those whose aims and ideas coincide with our own. We are so alone we feel the need of the cheer and encouragement of co-workers.

I have, within two or three years, three times put notices in our Lucifer asking for names of women who are willing to talk to men with the pen. But half a dozen men have responded where one woman has done so, and thus it is all one-sided and up-hill work. I see that "The Firebrand" has about the same experience in getting women to come to the front.

Some women tell me they feel hurt and insulted by what men write them. Others are owned by husbands who oppose their seeking comradeship in this way. And others lack the stamps it would take for the correspondence.

But "we cannot have our cake and eat it too." We must sacrifice many things for the greater good. Men are what women make them. If they are not pure and clean a good woman can help them to become so.

In the forty or more years that I have had correspondence with *men*, I have found them far kinder, better and more worthy than I have expected. Out of my own experience, therefore, I can safely advise this correspondence as useful, helpful, pleasing and instructive.

For the first time in my life I tried this year to help a woman get an office. Our acting post master for four years was a woman, and the only post master here of whom no complaint was ever made. So a great many of us did our best to have her appointed as real post master, and had it gone to the vote of the clientage of the office she would have become so by an immense majority. But half a dozen men were trying for it, and just at the last, news came that the shoemaker had won. He had a *vote* and she had none. *She* was educated—*he* could hardly read intelligibly, and boasted he had had no book or paper in his hands but the Bible, for a year. Do you wonder I ask woman to work for herself?

I wonder how many woman readers of Lucifer will write me in regard to this article. I hope twenty-five or so at least will do so; and I'll answer all letters enclosing a stamp.

I would gladly pay postage both ways if I were able. In December I'll be seventy years and so must economize or be left dependent in my old days. I am just as "work-brittle" as I was in my youth, and rejoice that I can speak an advisory word to others in this way.

[The following letter was sent me by Col. Chas. Gano Baylor of Kentucky, now resident in Providence, R. I. I think it deserves a place in the reform press of the country.

AUNT LYDIA.]

Woman is the moral regenerator and spiritual illuminator of the race. Man is not. Woman is man's conscience.

The status of every nation, in all the past of man's struggle with animalism, was an enslaved and degraded womanhood. It was not the Alexanders and King Davids and Solomons and Aristotles and Platos who have regenerated the race,—so far as it has been regenerated.

Mere reasons, or economic forces in themselves, will not regenerate the race. The status of a self-reverencing and reverenced womanhood must first be established before the race can be regenerated.

A spiritualized humanity, therefore, depends potentially on a spiritualized womanhood and motherhood. Woman, in her complex organism, holds in custody the sacred law of heredity. An animalized womanhood will inevitably brutalize the race. Marriage, the one to the one and only one, is the law of Nature and should be held to be a sacrament in nature, absolutely free from the interference of either Church or State,—for it is infinitely more sacred and more grand than either. Beware est in discussion of the sex question—which is the basic question, the vital question, the life question—beware in discussion

675.

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of what is known as "variety," that you do not pollute the temple of feminine sanctity,—the temple of motherhood.

The economic emancipation of womanhood is the foremost question in the labor propaganda; because it lifts woman above the degrading influence of poverty, and thus leaves her perfectly free to fulfill her divine mission as the High Priestess of the race.

Hence the unspeakable infamy of the foul and damnable conspiracy between Republican Capitalism with the Papacy, under which the "protected" factory harem and the tenement-hell of law-created poverty—in order to manufacture millionaires—has clasped hands with the Convent and the Confessional for the degradation of woman.

It is the woman feature of this infamous alliance which marks the decay of liberty in the United States, and which deserves the execration of every liberal mind, without regard to creed. The man who will countenence this infamy, or remain silent before it because Holy Church has decreed it, has no right to stand within the ranks of Labor. The woman question is, after all, the foremost queseion in universal civilization. You cannot strike woman or degrade her without beating down the race, for she, if degraded, will drag the whole structure of society with her to a common ruin.

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THIRD SERIES, VOL. I., NO. 37. CHICAGO, ILLINOIS, SEPTEMBER 15, E. M. 297. [C. E. 1897.] WHOLE NO. 676

The Angel of Discontent

When the world was formed and the morning stars
Upon their paths were sent,
The loftiest-browed of the angels was named
The angel of Discontent.

And he dwelt with man in the caves of the hill,
Where the crested serpent stings
And the tiger tears and the she-wolf howls,
And he told of better things.

And he led men forth to the town,
And forth to the fields of corn;
And he told of the ample work ahead,
For which his race was born.

And he whispers to men of those hills he sees
In the blush of the misty west;
And they look to the heights of his lifted eye—
And they hate the name of rest.

In the light of that eye doth the slave behold
A hope that is high and brave;
And the madness of war comes into his blood—
For he knows himself a slave.

The serfs of wrong by the light of that eye
March with victorious songs;
For strength of right comes into their hearts
When they behold their wrongs.

'Tis by the light of that lifted eye
That Error's mists are rent,
A guide to the fable-lands of Truth
Is the Angel of Discontent.

And still he looks with his lifted eye,
And his glance is far away
On a light that shines on the glimmering hills
Of a diviner day.

—*Sam Walter Foss, in "Yankee Blade"*

"Poor Old Massachusetts!"

BY E. C. WALKER.

As will be seen by the exquisitely satirical editorial from the New York "Journal" of August 4, included herein, the authorities of the Boston Public Library have made another high bid for the leather medal of asinity. In the interview published in the Boston "Globe" of August 1 (from which the "Journal" has quoted), Mr. Lindsay Swift, editor and cataloguer, says:

Outside of the Anarchistic and Socialistic works of course there are many other books which are unsuitable for general circulation. These we have gathered together in a certain section of the building which we have termed "The Inferno." Among the works here are Boccaccio's Decameron unabridged, the Heptameron of Margaret of Navarre, and the unexpurgated editions of the earlier English and French dramatists, Beaumont and Fletcher, Webster, Racine, and so on.

Mr. Swift does not say that the Bible and Shakespere have been banished to this inferno, but there is no reason why they should not be if honest frankness of expression is cause for such banishment. Mr. Swift graciously informs us that these books can be read by persons of suitable age and discretion, Mr. Putnam and himself being the judges in the premises. That is, the applicant can spend from half an hour to an hour and a half in pursuit of the book before he runs it to earth in the "Inferno."

That was my experience in trying to find Burton's translation of Catullus, a work which the authorities of the private Astor Library in New York hand out without question as to the age and soberness of mind of the inquirer. But here is the "Journal's" delicately cutting castigation of the Boston censors:

"Mr. Putnam, the librarian of the Boston Public Library, has withdrawn from general circulation the more extreme French and German books, papers and magazines, advocating anarchy and socialism. Such writers as Henri Rochefort and Louise Michel are to be strictly confined to their reservation hereafter. The new policy is thus lucidly described by Mr. Lindsay Swift, the editor and cataloguer of the library:

"In the opinion of the librarian no good can be gained and much harm may be done by allowing works of this extreme character to be generally read. It may be asked why are these books placed in the library if not to be read? They are in the library for that purpose and they may be read, but Mr. Putnam and his assistants reserve to themselves the right to choose the readers, and most common sense people will agree with Mr. Putnam in such a decision. The average man of anarchistic or socialistic tendencies that frequents the library is not qualified by education or judgment to read the works I refer to, and estimate them at their proper value.

"Mr. Putnam recognizes the fact that as physicians must be allowed access even to the most virulent poisons, so there are certain persons—physicians of the public mind—who must be permitted to read the most pernicious books, if only to know what heresies are percolating among the masses, and to be able more effectively to combat them. The only apparent difficulty is in distinguishing between persons who can safely be trusted with revolutionary literature and those who cannot. Who is to tell whether an applicant for the privilege of reading La Lanterne is 'qualified by education or judgment' to make a safe use of its dangerous contents?

"But that difficulty is only apparent. 'Mr. Putnam and his associates reserve to themselves the right to choose the readers.' They take the responsibility of keeping this perilous reading matter out of improper hands, and they are confident that they can spot a disguised Anarchist as easily as a Treasury clerk can detect a counterfeit bill.

"Of course, if some unbalanced radical like President Andrews should succeed in eluding the vigilance of Mr. Putnam and his assistants and getting hold of some of this incendiary literature should be impelled by it to throw a bomb into a bank, the consequences would be unpleasant for the librarian. Having assumed the duty of classifying the patrons of the library according to their fitness to be intrusted with certain literary matter, and having failed in the performance of this function, Mr. Putnam is of course morally, and should be by writings, responsible for any damages that may result from pecuniarily, responsible for any damages that may result from the faulty performance of this function. In view of this increase in their responsibilities we should think it would be only common business prudence to require librarians hereafter to furnish heavy bonds from some substantial surety company to secure the payment of any liabilities incurred through a failure to discriminate correctly among the applicants for risky reading matter."

Perhaps Mr. George Schumn or Mr. W. D. Forrest, who spend a good deal of time in the Boston Public Library, may kindly consent to tell Lucifer's readers something about that terrible group of Russian, German and American Anarchists and Socialists who foregather in the "northeast corner of Bates Hall," and read incendiary works on "political economy, exact science and philosophy," to the infinite horror of Mr. Putnam, Librarian, Mr. Swift, cataloguer, and the solid residents of Beacon Hill and the Back Bay district. The Boston "Globe" has a characteristic newspaper cut of some of these awful men, engaged in the nefarious occupation of reading ponderous tomes of political economy and the exact sciences. Among them is supposed to be a Russian who has acquired such a classical English diction that the degenerate Bostonese are astonished, and a "Yankee through and through, the possessor of one of the oldest and best-known names in Massachusetts, and one intimately associated with the settlement and earlier history of Boston. Up to a few years ago the homestead of the family was still in existence near Boylston station, and not a few of the older and wealthier citizens of Jamaica Plain and West Roxbury are connected with his family by blood or marriage." This gentleman, we are informed, "furnishes the 'balance wheel' for the remainder of his associate Anarchists and Socialists." I do not know whether this "American" is an Anarchist or a Socialist, and I presume the reporter is in a like state of ignorance, as no doubt also are Mr. Putnam, librarian, and Mr. Swift, cataloguer, who presume to select his reading matter for him. "The never-ending audacity of elected persons" receives fresh illustration every day, but the authorities of the Boston Public Library may be permitted to go up very near to the head of the class.

* * *

The police silly season is undoubtedly on. A Washington officer claims he had the right to stop a cab and ascertain if the young woman it contained had a proper escort.—*New York "Journal."*

The police silly season lasts every year for three hundred and sixty-five and one-fourth days, on an average. But the Washington officer did not transcend the spirit of the law—is a cab more sacred than a bedroom?

* * *

Charles E. Butts and Nellie Turner, a white man and negro woman who married each other recently in St. Joseph, Missouri, have been sentenced to two years each in the penitentiary for violating the law prohibiting miscegenation. And this barbarity was perpetrated by Christians, the worshipers of a god who committed miscegenation with an Israelitish woman, and the blood of whose son, the fruit of this cross-breeding, is supposed to have the incredible virtue of washing clean their cruel little souls!

"Hear the Other Side."

BY CYRUS W. COOLRIDGE.

[The following communication was written in May for the "Free Thought Magazine." Mr. Green wrote me that he was pleased with the article and he promised to publish it in the July number. However, it was not published, and Mr. Green returned it to me stating that he had no room for it in the last two numbers and that it is too late to publish it now. Thinking that the article may be of some interest to the readers of Lucifer, I send it to you for publication. C. W. C.]

In an article on Civilization and Freethought in the May number of the "Free Thought Magazine" Mr. Edward W. G. Dobson says: "Free thought includes the unreserved examination of all questions, no matter what the nature of those questions may be." Those are true words which should be the motto of every man who claims to be a Freethinker. We should remember that free thought cannot be limited to a mere denial of the Christian religion. Freethinkers cannot afford to be narrow-minded and bigoted. But is it not a fact that many of our freethinking friends cannot stand opposition to their views and do not welcome new ideas? Is it not a fact that some Freethinkers are no less bigoted than are the followers of the Pope or of John Calvin? People who live in glass houses should not throw stones. Why, then, should we accuse Christians of bigotry when we ourselves are bigoted?

We say that the reason why so many people believe in the absurdities and impossibilities of the Christian religion is because they do not want to hear the other side. But how many Freethinkers wish to hear the other side? And yet the man who knows only one side cannot be sure of being right. We must also remember that the man who always harps on one subject often makes himself ridiculous. Freethought should be a wide field with plenty of room for all questions that, as Mr. Dobson says in the article mentioned above, may affect the happiness or welfare of mankind.

What is the mission of Freethought? Is it not to make the world happy? If not, why do Freethinkers want to destroy the Christian religion? Is it only for the mere pleasure of destroying? If so, Freethought is of no use to the world and it might as well cease to exist. If Freethought cannot improve the condition of mankind, is it worth our while to be aggressive Freethinkers? Why not leave the church people alone, if by converting them to our views we can do them no good? But of course such is not the case. Do we not say that the Christian church is a detriment to the intellectual development of the people and that when the people become intelligent enough to throw away the old myths, there will be more happiness and prosperity in the world? But do Freethinkers really think that to destroy the church is sufficient to make the earth a paradise? Is there nothing else to be done? And is it not a fact that the rejection of the Bible does not always make men good and kind? Take our millionaire Andrew Carnegie. He is said to be somewhat of a sceptic, but is he a *just* man? Does he treat his workingmen with kindness and consideration? Let us then try not only to destroy reverence for "God's Holy Book," but also to civilize and humanize man, and this can be done only by a free discussion of all questions that can be of interest to humanity.

Why is it that our Freethought publications are afraid to discuss social, political and economic questions? Why is it that as soon as someone dares to discuss such questions in a Freethought paper, we hear the angry voice of some subscriber saying: "Stop my paper"? The "Free Thought Magazine" "dared" to publish an article on marriage by Moses Harman and for this "crime" the editor has been severely condemned by many of his subscribers. It is true that Mr. Harman's article was printed for the purpose of proving his views to be "pernicious," but the fact that the editor has allowed such a "vile" article to "mar" the pages of his "pure, lofty and able publication" was enough to make some Freethinkers think that the world is coming to an end. Now, Moses Harman's critics are, undoubtedly, honest men; but let them not forget that Mr. Harman is also an honest man and that he is fighting for what he believes to be a just cause. He is convinced that marriage *protected by law*, tends to the enslavement of women, and therefore he wants to have it abolished. It is not my business to discuss the question, whether Mr. Harman is right or wrong. Let us admit for argument's sake that he is entirely wrong and that the realization of his ideas would ruin the world, but what of it? Are the readers of the "Free Thought Magazine" obliged to agree with Mr. Harman? Can they not think for themselves and refute his arguments, if they think them to be wrong? Why should they adopt Christian methods and ask that the magazine should print nothing which does not accord with their own views? The bigoted Christian says: "Christianity is a divine institution, and you must not attack it." The bigoted defender of conventional marriage says: "Marriage is a sacred institution and you must not let any one attack it." In what respect is the latter better than the former? Does a bigoted Freethinker deserve more respect than does a bigoted Christian?

Brother Freethinkers, we must learn to be broad and liberal in our views; we must welcome new ideas and thoughts, and we must give to every honest man a hearing. If upon examination we find that another man's views are better than are ours, we must have courage enough to accept them. If, on the contrary, we come to the conclusion that other people's ideas are erroneous, they can do us no harm. Let us banish the spirit of bigotry and let us be true Liberals.

Philanthropic Stupidity.

BY ADELINE CHAMPNEY.

Dr. Tarnier of Paris in 1888 first put in use at the Maternity Hospital of that city an invention known as the Baby Incubator, by the use of which forty-five per cent. of the prematurely-born children may now be saved, and the death-rate among delicate infants reduced some thirty per cent. This invention is now used in the hospitals and Dr. Lion, a philanthropist, is establishing incubator nurseries where the fragile mites of humanity, many of them weighing less than two pounds at birth, may be carried and nursed into sufficient vitality to sustain their feeble lives.

To the incubator, which is a very simple and effectual affair, I take no exceptions but I should like to ask some philanthropists to suspend their enthusiasm over the saving of the dear little babies long enough to answer a few questions.

What proportion of prematurely-born and delicate infants are likely to develop into strong, healthy children? Is not the cause of their frailty generally some disease or weakness of the mother which the child is likely to inherit? This incubator will largely be used, of course, in hospitals; who are the women who go to the maternity hospitals? Are they the cultured, the refined, the advanced women of the day? Are they women with fine qualities to transmit to their offspring and leisure and means to develop them through a happy childhood to a useful manhood and womanhood? Do women with comfortable homes go to the hospitals for confinement? Very rarely, but women with drunken husbands; women who walk close to the brink of poverty and want; women with large families dependent on them; betrayed women struggling to keep their self-respect and resist degradation;—these women have no other resort than the hospitals in their hour of need. It is the children of such, born to poverty and woe, undesired children, too feeble to live without artificial heat—these children are to be saved from the death which their birth-conditions would naturally cause, are to be coaxed into life and launched into the world. For what?

How many of these will be life-long invalids, sapping the lives of those who love them, requiring luxuries that deprive others of necessities, always a burden to hands and hearts already over-full? How many of them will be thrown upon the care of indifferent or cruel parents in homes where no love is, to be scorned, abused, neglected; hated for their helplessness? How many will grow up in bitter poverty, through a loveless childhood, a lawless youth, to a manhood of crime and violence? How many will be saved at birth to cry in later life—"Would I had never been born!"

How many of them will grow up to be happy and to help their fellows, thus fulfilling the "chief end of man" which is twofold—individual happiness and race progress?

Yet is this a pretty charity, a beautiful philanthropy, over which we wax sentimental. We conceal all understanding of the laws of sexual activity, cultivating ignorance, condemning and punishing knowledge and prohibiting all attempts to gain knowledge. We use all restrictive measures to prevent the rational control and regulation of reproduction. Under the compulsion of ignorance women must bear children in sorrow, men must toil to support them, but—O great charity!—when toil and privation have done their work and the woman at the hospital gives birth to a puny, half-dead child, modern science will save it for her and modern philanthropy restore it to her helpless arms.

By all the gods, let us call things by their right names! Philanthropy? I say stupidity; short-sighted, narrow-minded, self-destructive *stupidity*.

Nature and Pain and Man.

BY E. C. WALKER.

I would respectfully suggest to Mr. Slocum that pointing out flaws in arguments is not, as he seems to think, inconsistent with the search for truth; on the contrary, it is one of the methods by which we ascertain the truth and make it known.

The attempt to differentiate the "acts of individuals" from the "order of the universe" is futile, and may well be monopolized by theologians. Man is a growth out of the universe as a whole, one of the results of its processes, and anything he does is as much a part of its order as is the belching of a volcano or the revolution of a planet.

Yes, pain warns us that something is wrong; in the evolution of organisms those most readily escape their enemies which are most keenly sensitive to pain—the fittest survive. It is the "something wrong" that is the primary mistake, from the view-point of man, not the sentinel that warns us. And when we are unable to avoid the danger of which it gives warning, our suffering is increased in the ratio that the sentinel is faithful and acute. The "something wrong" is the *fer de lance*, not the accumulated experience which tells us that its bite is quickly fatal. And so on to the end of the chapter.

Yes, again, I have before heard that "through suffering comes refinement"; but from the viewpoint of man there is certainly "something wrong" *when it is so*. And after all, none of us is anxious to go to school to this teacher. Upon the whole, we prefer the condition of the healthy man, of the free man, to that of the invalid, or of the tortured prisoner or slave. I surmise that even Mr. Slocum would manage to worry along without the refinement if thereby he could escape the affliction of the cancer. In other words, there is a great deal of flub dub talked about the "refining, spiritualizing," influence of agony. But it is generally the agony of the other fellow.

"If I were God."

BY MARGUERITE L. HAMILTON.

"Never a heart should be broken on earth if I were God."
"Never a heart should be broken on earth if I were God."

These beautiful words of Kenneth Lamar have echoed and re echoed through my mind all day, and all day I have been thinking of the stanzas written by this man of tender, compassionate, loving nature who would not that human souls should suffer one throb of anguish, and of the countless burdened ones crushed by the commands of God.

"Never a heartache should follow our mirth," he cries, remembering the life-time of bitter regret after the few short hours of pleasure, forbidden by our God.

"Never should longing be vile or vain." The words are sweetest music to my heart, for I know that not always shall longing be "vile and vain." When we have thrown off the chains that have bound us lo! these many years; when we have listened to the loving voice of Nature, instead of the sepulchral tones of long dead prophet and priest; when the royal heart of man and the tender love of woman have proved strong enough to defy the decrees of savage law makers; when we have grown strong and free and noble; when love reigns, and bitter jealousies and heart aches are no more; when a race of kings and queens with beautiful children born of love shall walk the earth in the place of the sneaking, fearful, trembling law-breakers, who cringe and crawl and fawn at the feet of law-executors, who in turn tremble before the crowd that has placed them in power; when man dares be true to his nobler, better self; when woman dares be true to her own heart; yea, when the man dates of God are no longer obeyed; then, and only then, shall the pure longings of our hearts cease to be "vile and vain."

"Never be pestilence, famine or chain, never be poverty, farewells or pain, if I were God."

Beautiful, daring, loving words. Words worthy our deepest thought.

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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☞ Lillian Harman is taking a vacation in Missouri. Her address is this office.

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Strikes and Trusts.

Whatever is, is right—right and true to the causes that produce it.

Whatever is, is *wrong*—wrong to the *ideal;* wrong to the *possible*—under ideal conditions.

As illustrations, take the "strikes" and the "trusts" now so common in the industrial and commercial world. Looking for causes we readily see that these social phenomena are the natural, the legitimate results, or outcome, of causes dating back hundreds and thousands of years, and, reasoning from analogy, we conclude that until these underlying causes are changed or removed it is irrational to hope for results different from those we see—and deplore—today.

"See and deplore." This phrase indicates discontent. It indicates that we—some of us at least, are not satisfied with the social status of today. Discontent implies desire for change. Intelligent discontent implies inquiry, investigation, into causes of the conditions, the environment, that gives us discontent, unrest, unhappiness. Intelligent discontent, rational unrest, implies hope that conditions, environment, may be made better; and by better we mean more pleasurable, more happifying.

Assuming that our discontent is intelligent; that our unrest is rational, let us ask,

First. What are some of the social conditions that give us pain, and against which we protest?

Second. What are the causes of these pain-giving conditions? and,

Third. How can these causes be removed?

Prominent among the social conditions, the contemplation or endurance of which causes us pain, are, (*a*) The accumulation of wealth—the products of labor—in the hands of those who do little or no work, and the consequent poverty deprivation, of those who work, or those who would work if opportunity were allowed. (*b*) The monopoly of nature's opportunities—including soil, mines, discoveries and labor-saving inventions—by the fortunate and cunning few, and the consequent exclusion of the great masses of mankind from equal participation in these rights and privileges.

The causes that produce these unequal conditions—conditions that bear their fruit in abnormal development, in diseases, in crimes, in vices, in insanity, imbecility, premature old age and premature death, may be summed up in two words,

Ignorance.

Superstition.

Of these two the first is the elder, and the parent of the younger. In fact we may sum it all up in the single word ignorance. "Ignorance is the only darkness." "Ignorance is the only devil."

From this parent source spring a numerous brood of superstitions that enslave and debase mankind. Prominent among these may be named,

First. The religious, or the god superstition—putting upon the throne of the world a monster fashioned after the image of barbaric man; that is, a vain-glorious, jealous, revengeful, clannish, partial, hating and hateful being. What wonder that the worshipers of such a god can with a clear conscience monopolize the earth and complacently see the masses suffer, when they know their god can sit idly by and witness the suffering that he could now prevent, and the endless suffering hereafter that he himself inflicts?

Second. The "statute" superstition—the *state!*—the superstition that makes it right to rob—by tariffs and other forced levies—to give to a privileged few what they do not need, and makes it very wrong to steal a loaf or a coat to satisfy a real need. What wonder with a "legal" conscience, our standard of right as to "property" and the sacredness of human life becomes confused and unreliable, when we are educated in the belief that to be a good citizen is to support a system, a fetich, built upon robbery and murder!

Third. The most baneful of all our inherited superstitions; one that keeps life in all others—the *marriage* superstition. The superstition that tells us to regard as vile and sinful the most important of all human passions and functions—the creative—until it is sanctified by permission of a priest of God or State. A superstition that enslaves the creator—woman—in loveless union for life, and compels her to be the mother of unwelcome children—disinherited, defrauded children, compels her to be a mere breeder of the unfit—so that "God and State," priest and law-maker, may have a perennial supply of obedient slaves to do their will, and to make their own offices and privileges necessary to "society."

Here, then, as some of us see it, is the first and most important work of reformers; of those who would do away with "strikes and trusts." So long as the public conscience is dominated by these three superstitions, and especially by the last named, the work of the reformer, whether political, industrial, religious or what not, will make little real headway. It is simply the old, old story of fighting effects while the root causes remain untouched. The axe must be laid at the root of the tree, and woman, upon whom nature has placed the burden of responsibility in the creative realm, must first be awakened to a realizing sense of such responsibility.

Alas for us! this our awful baggage in the rear of humanity, these women who have not moved on their own feet one step since the primal mother taught them to suckle, are perpetually pulling us backward on the march. Slaves of custom, forms, shows and superstitions, they are slaves of the priests.—*"Beauchamp's Career," ch. 58, p. 497.*

The foolish and the dead alone never change their opinions. —*James Russell Lowell.*

Selections from "The Adult."

Among noteworthy articles in the September number of the "Adult" is one entitled the "Mutability of Sex Love," by "Orford Northcote." This writer is already known to our readers as the author of the series of articles on the "Contagious Diseases Acts," by which legislation it is sought to lessen the dangers to health of men from association with diseased women. (For man's benefit, of course; the woman's welfare is not considered.) In his opening paragraph in the current issue of the "Adult" the writer of that series says:

"It is curious that, notwithstanding the universal agreement that passionate love never lasts long past its physical consummation, men and women of even advanced views still believe that it is possible for a married man and woman to continue to stand to each other in the relationship of passionate lovers throughout the sexual life, to the exclusion of all other sexual attractions. The prevalence of this belief may easily be traced to the deep-seated ignorance of the fact that sex love has invariably a physical basis. If it were recognized that the male and female sex cells were solely responsible for the sexual attraction, and that the secondary sexual traits, whether of body or mind, which differentiate men from women, are merely the means to the end of guiding the sex cells in their search for other sex cells of suitable character for the ultimate purpose of union, the mistake would not be made of supposing that sex love is due to a mental or spiritual affinity, which, unlike physical attraction, may, it is supposed, be of a permanent character. I have, elsewhere shown at some length, and, I believe, incontrovertibly, the truth of the thesis that sexual love is based absolutely on the activity of the sex cells, and, starting from this position, I will endeavor to show that a long continuance of passionate sex love, of the character that is supposed to be spiritual, is impossible in marriage; impossible, that is to say, where there are frequent opportunities of physical union."

By many of our readers this view will be regarded as "materialistic" and degrading to the instinct or passion called love, but it is not so much a question of what we would prefer to believe as "what are the facts?"—as shown by human observation and experience. The time was, when the "evolutionary" theory, as taught by Darwin, Huxley and others, was regarded with much the same kind of aversion by all who held to the divine or supernatural theory of man's origin. "Evolution" was called materialistic, atheistic, cold, brutalizing, unsentimental, degrading, etc. Now, however, with few exceptions even theologians are compelled to reconstruct their creeds to fit the hated Darwinian, or as some call it, the "monkey" theory of man's origin. And so likewise, it is probable that our ideas in regard to the origin of love will have to be reconstructed, to conform to the facts of anthropologic and physiologic science.

I should like to insert the whole article, did space permit. The treatment of this "occult" subject is clear and very convincing. Two more brief selections will show the author's manner and animus:

"If we could read the sexual history of those persons who suppose that passionate sexual attraction may last throughout married life, we should probably find that in every case the men and women who held such an opinion had, at some time or other in their career, been violently in love with some person of the other sex *with whom they had never enjoyed sexual intercourse.* The married woman who flatters herself on her good fortune in her husband holding to the view that the limits of a passionate love are only bounded by its inception on the one side and the grave on the other, would flatter herself less if she knew the genesis of her husband's opinion. As it is, she imagines that it is for her that her husband has this passionate regard. She little dreams that while he admits to himself in the privacy of his own self-communings that this never-dying, passionate love is impossible for him so far as his wife is concerned, it would have been possible had he been able to marry that other woman he had loved, but whom circumstances had assigned as the sexual property of some other man, or whom death had removed from his ken forever. So do husbands and wives, in this age of sexual hypocrisy, deceive themselves and each other."

"The oft-quoted lines of Tennyson's 'The woman's cause is man's' have a broader application than is usually given to them by their readers. Not to the poet, even, is it always given to understand the true significance of his message. And nothing will be gained by merely ascribing to reformers, whether men or women, the bias which is due to sex. Such bias there undoubtedly is, and enlightened ideas of sexual sociology will only become general when the inaccuracies of thought due to such bias are subject to that mutual correction which the frank interchange of ideas between men and women on this subject would make possible."

Another article of nearly equal length and importance is that on "Sexual Freedom in Relation to Woman and Economics," by "Sagittarius." A few brief paragraphs will give the reader a glimpse of the direction of this *archer's* arrows:

"In every phase of thought, the breakdown of authority, making way for the advent of rationalism, has made it possible to ventilate ideas with such (relative) freedom that heterodoxy of any sort can hardly excite the same degree of horror as in the days when mere opinion, if rationalistic, was combatted with the prison, the rack, or the stake. And, by the natural law, under which disused functions become atrophied, much of the desire to coerce has passed away with the power.

"This comparative immunity for rationalistic propaganda is enjoyed less by the advocates of sexual freedom, doubtless, than by Protestants of any other sort. For two reasons. First, it is newer, and the 'innate conservatism of humanity' is always opposed to change; and, secondly, the marriage laws and customs are the last citadel and bulwark of authority, both from the religious and the economic standpoints."

"There are two barriers new to sexual freedom—public opinion and the economic enslavement of five-sixths of the people under our wage system. While there is economic dependence there cannot be complete sexual (or any other) freedom. So obvious is this that its statement is seen to be a platitude. The majority are dependent on the wage-paying minority. Dependence and freedom are mutually exclusive terms."

The closing article of this number of "The Adult" is a criticism upon the "Troops in India" question, by E. Wardlaw Best, who seems to be the only woman contributor to this month's bill of fare. She takes issue with Victor Martell, who in No. 1 had, if I understand the matter, defended the "Contagious Diseases Acts," of "Parliament." Miss Best handles the matter without gloves, and seems to have the "best" of the argument. Her article closes thus:

"The whole subject is disgraceful in the extreme, and our marriage system is at the root of the whole matter. Women are divided into two sets, trained to detest each other; sets whose interests are diametrically opposed. The prostitute, the blackleg of the marriage system; while marriage, on the other hand, is held up as the market price of women. These sets are kept apart—by interest, and by the man who has created that interest. The one set used as a public harem by men, whilst the second set is starved of its natural sexual rights, excepting those chosen in marriage by the man for breeding purposes, to produce a family which is to belong primarily to him, and whose mother is to be kept handy for his sexual desires. This is the plain truth. Those not chosen, or who refuse to be used under this system, or to help to degrade their sex, are sexually starved, whilst their unfortunate sisters of the public harem are so disgusted and replete with the horrible life they lead, that suicide is common amongst them. Other women just manage to hang, like Mahomed's coffin, between the two principal sets, and lead, as best they can, something resembling a free life. The Church, meanwhile, continues to prate of "sin"; the State

to oppress women; and the medical priesthood to reap a rich harvest."

Vol. I. No. 2 of "The Adult" is for sale at this office, price 5 cents.

Sociologic Lesson. No. XXXXIX.

BY HENRY M. PARKHURST.

Risk of Loss. Interest on money can never equal the expected advantages to the borrower, for two reasons. First, the person who uses the money must give physical and mental labor in order to obtain the benefits, and is entitled to compensation for his own contribution; and second, there is always a risk of loss; tools may break, or the production may prove of little value; and the user of money is entitled to compensation for his risk. It is almost wholly a question of risk which makes money worth in some places ten per cent or more, and in others only two or three per cent. Where the rate of interest is high, there is either danger that the borrower will be unable to keep his agreement and return the capital borrowed, or else that he will not be honest enough to return it. Even the danger that he will take advantage of legislative enactments, and while nominally returning the borrowed capital will return it in a depreciated currency, increases the risk and the rate of interest. This explains why the rate of interest is so high in the "silver" states.

REMARKS.

From the viewpoint of privilege—a privileged commodity and privileged men, there is little to be said against the reasoning found in the above "Lesson". But under equal freedom for all commodities, and for all men, there would be no place for "interest," as such, and no place for robber "legislative enactments" such as that which changed the standard of legal currency from silver—or silver and gold, to gold alone. Then "silver states," gold states or corn or sugar states would not look for special legislation in their favor. Risk of loss would be guarded against in a natural and rational not an arbitrary or artificial manner.

M. H.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LV.

And thus it is that the threads of our story once more unite. Again the figure of a man is pacing up and down the platform, awaiting the incoming train and, as at last it comes thundering in and makes a brief halt, Norman's eyes rest upon the stalwart, manly figure of the companion of earlier days, and the clasp of the hand that follows is almost painful. But even in that first quick meeting when joy lights up the eyes of both, Norman sees the change in his old time friend; sees the lines that the flight of years alone has not engraven on the handsome face.

"What is it, Owen? There is that in your face which tells me all is not well. Have you been sick?"

"Heart-sick—yes! to the extent that life sometimes seems but a burden."

"Why should a man of almost unlimited wealth, such as you possess, speak in such a strain?"

"Why, indeed! You speak as though wealth could buy happiness."

"And can it not? Do you not know what untold, what inconceivable misery could be turned to joy with the assistance of wealth?"

"In thousands of cases, yes. In my own instance, no! Wealth cannot heal a breaking heart, cannot buy the happiness which has fled."

"I believe I possess a panacea for an evil such as yours. The society of sweet women will restore you to life and love."

"Don't speak of woman and love to me. I have done with em!" Norman smiled.

"O, I have touched the right cord, have I? But that is a bold assertion which you have just made—that you have done with women forever. Yet I assert that you must—you must and you will be won."

"Don't you know that I am a married man?"

For a moment Norman looked him searchingly in the face; then, as if satisfied, replied,

"And what if you are? Are you sure that that fact should prove a barrier to future happiness?"

Owen Hunter in turn now looked Norman searchingly in the face—

"How am I to understand you? That the Norman I once knew, and who I know possessed such high-strung ideas of honor, should express himself thus?"

A slight flush rose to Norman's brow. Hastily he opened his lips to answer but as quickly checked himself—

"No more, now! This is scarce a proper place to discuss the sort of topics we are drifting into. Without doubt ere we part there will be moments more opportune for thorough discussion. At present I am eager to introduce you into a most charmed and charming circle."

Owen shook his head.

"I have come to you for quiet, Norman. My heart is sore, and needs rest. I would rather not meet strangers. Besides I have with me a friend whom I wish to introduce to you; also to ask your forbearance for thus imposing on your hospitality, as that is what I am about to do. Another storm-tossed soul in need of rest and quiet; one who has drained the bitter cup of sorrow to its very dregs." Turning he approached a man who had hitherto stood motionless at some little distance. A man well worth looking at. Tall, well proportioned; dark, heavy beard and clustering hair; with an unspeakable sadness in the deep, gray eyes.

"I claim your hospitality for Milton Nesbit, as well as for myself, and promise that neither shall be too great a burden on your kindness, if you can secure us the welcome of your mother and sisters. I know it is much I ask of you, as our intimacy in the past years can scarcely be called by the name of friendship—but permit me, Mr. Nesbit, this is the friend of my college days, Norman Carlton, of whom I have been telling you."

Extending his hand and firmly grasping that of the stranger, Norman said:

"Permit me to welcome any friend that Owen Hunter may introduce. You are worthy, or he would not ask it. As for our being friends in the past, do not let that worry you. If we have not been intimate friends it has not been for lack of mutual attraction but rather that the ties that bound us were not close enough, and it is not too late to make them closer. I always felt the most profound admiration for the sunny tempered youth I knew as Owen Hunter."

"Thank you, for your generous welcome," replied a grave, musical voice. "I am but as an instrument in the hands of Mr. Hunter. I follow where he leads. Later I hope you may bid me welcome on my own account."

"Spoken like a man. I feel that already I may speak the words of welcome in your own behalf. But come, dinner will be waiting, and in a well regulated household, as you both understand, to the good housewife *that* is an abomination, and my mother knows what good housekeeping is. But set your minds at rest; she will tender you the welcome I ask for my friends. Formal and precise she may be but she is also a most gracious hostess. My sisters also you will find pleased to meet you. But they do not belong to the charmed circle to which I insist on introducing you. No protests! I will have my way. You are already announced, and in this instance I mean to be firm. You would scarcely be a man if our many charmers cannot succeed in dispelling the clouds, and a man must be of flinty hardness who could listen to our song-bird, sweet, winsome Cora, without being moved."

Owen started.

"Cora! did you say?—Cora? But pshaw! why should I excite myself over a name. There are hundreds of Coras in the world. But lead on. We are ready to follow."

So they piled into the cutter and as they dashed over the snow quite forgot their sorrows, and as events of their college years were gone over they soon felt better acquainted than they had ever done in the olden days. But Milton Nesbit was quiet, very quiet. He only spoke when spoken to, and Owen now realized that it would be better for him to mingle more with others in order to awaken again in that crushed and bleeding heart an interest in life—to deaden the pain that was ever gnawing at his vitals, and though at first Nesbit refused to join the two friends when evening drew near, preferring to remain at home, and although Owen, too, would have much preferred to remain in the seclusion of his room, he feared to hurt the feelings of his kind host, and therefore sacrificed his own desire to that of Norman's. As for Milton, Owen believed it absolutely necessary that he should accompany them, and insisted on his doing so.

Unwilling to seem boorish, with a sigh Nesbit prepared to make a martyr of himself. So when Norman's cutter drew up to the Westcot mansion he brought two guests instead of the one expected, but both were made equally welcome. For some reason Norman had not mentioned the name of his intended guest. No intentional oversight, I ween. He had never heard the name of Cora's lover and therefore could not have known the link binding these two, so when the name of Owen Hunter was announced, each of the girls started. Owen must have thought, for an instant, that they acted strangely, but quickly recovering themselves they extended a hearty welcome. Soft white hands were clasped in the manly ones; rosy lips were wreathed in sweetest smiles. But as Norman's eyes went about the room he missed Cora, and asking Imelda where her sister was,

"I believe she was telling baby Norma a story and when that was finished Meta wanted a song, so when she gets through entertaining the little folks she will no doubt make her appearance."

Owen again started—upon being presented to Imelda Ellwood, and the two names kept forming themselves into one. "Cora, Ellwood; Cora, Ellwood!" Surely he must be going mad. It was only a coincidence, thought he. To find his own sweet girlie here would be too good to be true. So he devoted himself to Imelda and soon found himself admiring the intelligent, gravely sweet girl who was so well informed on whatever subject might be broached. Milton Nesbit had been passed round, so to say, from one fair maid to another, and all were struck with the sad beauty of his manly face, but unable to elicit many words from him, as his thoughts were many miles away with the fair woman he had left behind him. But now it was Alice who was talking to him. That incessant little chatterbox did not give him much time to talk or to think, even if he had been so inclined,—she had so much herself to say. It was said in a way so quaint and sweet, and as she was the mistress of the house and a married woman he felt himself more at ease and more free in her society, and ere long she managed to hold his attention, and soon he found himself admiring the dainty color in her cheeks, the pearly teeth gleaming from between rosy lips, the mischief sparkling in the clear blue eye, while her voice sounded like tinkling music. The large room was pretty well filled with ladies and gentlemen, but as she pointed each one out to him it was with a word of praise and love for some peculiar trait, attraction or accomplishment. Not one disparaging word, and as his eyes followed her indications he thought he had never found so much harmony.

While his eyes were roving from one to another they rested on Cora who had but just entered the room. Was it that he had not seen her before, or was it that she possessed some feature more attractive than the others? His eyes followed her every movement as she gracefully found her way to the piano and seating herself thereat began a prelude, and soon the rich, full voice filled the room with its rare music, while the sweet tones slightly trembled as the words dropped from her lips:

Across the sobbing sea of doom
The weary world is slowly drifting.
Eyes wet with tears peer through the gloom,
Yet see no sign of rest or rifting.
Still angels bright from some far height,
Repeat through hours of weary waking——
"Hope's starlight shines through darkest night,
To keep the world's great heart from breaking!"

Listening to the words they all knew there was an undercurrent of meaning attached to the simple strain that a stranger would not be apt to detect. And yet Milton Nesbit understood it well, as if the story had been told him in so many words, that the gifted singer had known sorrow, and slowly his gaze sought Owen Hunter. What was it? Owen had risen from Imelda's side, evidently unconscious that he was acting strangely, that he was, to say the least, impolite. He had neither eyes nor ears for anything else but the fair singer. As if fascinated the song drew him to her side. He repeated the words:

"Hope's starlight shines through darkest night"—

whispering them close to the pink shell ear,

"O Cora, my own, is not the night over? May the morning now at last dawn?"

Quick as a flash Cora whirled about on her stool, and with the one glad cry, "Owen!" cast herself into his arms, regardless of the many eyes resting upon them, and was held by him in an embrace so close as if he meant never again to let her go.

To be continued.

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M. H.]

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I am convinced that those societies which live without government enjoy in their mass an infinitely greater degree of happiness than those who live under the European governments. Among the former, public opinion is in the place of law, restraining morals as powerfully as laws ever did anywhere.—*Thomas Jefferson.*

Ideals, Old and New.

BY EMIL F. RUEDEBUSCH.

After reading Lucifer No. 675 I concluded that, to prevent further misunderstanding, the readers should be informed that, although my book has been mentioned in many articles, my theory has not been discussed in Lucifer by any one so far. Furthermore I wish to say to my worthy critics: An intelligent discussion of *my subject* is absolutely impossible unless you begin by answering clearly and definitely the following questions: What is your ideal of love? Is it the Old or the New Ideal? (See lengthy definition of the terms in the respective chapters of my book.) Or is it something between the two extremes?

If you still hold to the Old Ideal, then note my claim that "more tyrannically than legal law, more effectively than any moral feeling, it forces mankind into slavery in love, into mutual possession!" (p. 112) and that, therefore, with such an ideal, real freedom in love would be absolutely impossible, even after every priest and every lawmaker had left the country. As long as you hold to this I advise for you good, true Christian marriage (without the priest, of course, and without the interference of the state wherever that is practicable), a union for life, to be sustained by the sense of duty and responsibility, in which, for the sake of a valued relation, you guard yourselves against any and all dangerous "outside attractions" and in which you try to get as near as possible to your ideal by persistent exertion in "mutual idolatry." The "free union," however, in which the parties live together as in marriage, but which is entered into with the understanding that, on account of their "new ideas," they may retain their freedom of love and that the union may be dissolved at any time by the wish of either party, I declare to be but "a farcical imitation of Christian marriage" in which the good points of the latter are discarded and the bad ones are retained. I hold therefore that the so-called "practical experiments" in, and the agitation for "Free Love" are not advisable until you have emancipated yourselves from the Old Love Ideal and have fully accepted the New. For this very reason I, as the only exception, according to Mr. Walker's statement, have declined to sign the "Call for Concerted Action." I am with you once and forever in the opposition against any and all compulsory legal laws, but when it comes to love- and sex-relations as a special field for agitation, I believe only and exclusively in the concerted action of New-Idealists.

Here then are some points worthy of serious discussion between us: severe criticisms of the theory and actions of "Free Lovers" on which I dwell at great length in my book. After its publication I was impatiently awaiting their answer. How would they defend themselves? Imagine my surprise, yes, my bewilderment, when I found that not one dared to try, and that every one of them who enjoyed an occasional "side love" seemed only anxious to make me out a "dear comrade in the cause of Free Love!"

If, however, you have completely discarded the Old Love Ideal (which I consider the most ludicrous as well as the most pernicious ideal which has ever entered the human mind) and have fully accepted the New Ideal, then you will oppose "dual" (monogamic) as well as "plural" (polygamic or polyandric) relations for the simple reason that you want no sexual "relation" whatever, and will detest the idea of ever being labeled as the sexual mate or partner of any one. As a necessary result you will never share your bed with an adult person of the opposite sex as a matter of course, will desire to enjoy private interviews with every one of those of your male and female friends in whom you have found or expect to find some beautiful complement to your own nature, which can be appreciated best where you are safe from disturbance or interference from outside. This may result for you in no sexual embrace whatever, it may lead to sexual enjoyments with many, or it may so happen that but one person shares such pleasures with you, but, whatever it may be, you will see no reason to give any notice of it to "society" and there is no reason why society should or could know of it. And in case of the last named result you could hardly commit a more foolish or more harmful act than to pronounce it to the world and brag about it.

The acceptance of this, the New Ideal, means a complete revolution in the social intercourse of human beings, and grand results could be achieved immediately, if but one tenth part of the Free Lovers of today could be won for it. I claim a great many things to be the inevitable result of the reign of the New Ideal. Every claim is substantiated by logical reasoning and I still defy you all to prove a defect in my argumentation. The only defense left to my opponents in the debates and discussions of the past was the final remark. "But it is impossible to get rid of this old ideal," which may be true of the speaker in each case (although I generally doubted whether they had tried), but which certainly can have no more weight as an argument than when the pious Christian says: "It is impossible for me to give up the idea of going to heaven and singing with the angels."

In the foregoing I have stated the pivotal points of my treatise. They have not been argued upon in Lucifer and the few allusions to them were incorrect and misleading. Hence I am justified in asserting that my theory has not been discussed and Mr. Warren may find some excuse for his queer notion of criticising an author before reading his book.

One man has indeed entered upon this important subject of love-ideals, J. William Lloyd. His ideal is to have one "central

lover" and a number of "side lovers," but his definitions are too poetically vague to be in order in a philosophical discussion. Let us try to get a little nearer to the meaning of his terms by testing them as to their relation to the sexual: If the "central lover" is meant to be the exclusive sexual partner, then this ideal is in fact exactly the same as what good Christians preached for the last 1800 years and is simply clothed in different words. If, however, Mr. Lloyd's ideal permits that the "side lover" may be considered good enough for an occasional sexual embrace, then his ideal is far too low to suit me, as I hold that for a truly beautiful sexual co enjoyment the two should be exclusive "central" lovers for the time being. And furthermore the idea of classifying the human beings we love in such a manner appears absolutely useless and exceedingly harmful to me. I do not believe that any man or woman would relish the idea of being called a side lover and I can see no reason for such an uncalled-for depreciation. Well, unless Mr. Lloyd is a Tolstoian, he must mean the one thing or the other. And this he naively offers to Lucifer's readers without deeming it worth while to discuss my ideal in a single sentence. In a previous article he wrote a great deal about my book, but, unfortunately, made the serious blunder (like Dr. Foote) of discussing a number of my propositions without being conscious of the fact that all these actions are proposed only to New Idealists and that I have plainly stated that these actions would be impossible or at least extremely dangerous to followers of the Old Ideal.

I hope that these remarks will suffice to show you that we New Idealists have good reason to object to being "mixed up" with the "Varietists" of today. We do not care a fig whether your sexual relations are "dual" or "plural" or whether you have none whatever. All we want is to induce you to remove the obnoxious label, which makes freedom of action an impossibility. Show us that you have and intend to retain the right and the chance to enjoy whatever you find worthy of your love in any human being, then we will ask no question as to how, when, where, in what manner, with whom, with how many, etc., you intend to enjoy sexual pleasures and I will certainly not care to give you any advice on this subject as I do not claim to be an authority of sexual hygiene. But as long as you are so anxious to voluntarily brand yourselves as the sexual possession of another by "living together" in or as in Christian marriage, you do not belong to us, and the fact that you consider it the right thing or would like to change partners once a week, brings you no nearer to us than if you intend to remain "true" to your partner for life.

And furthermore I hope and trust that the time will come when your active propagandists will condescend to pay attention to the most important part of my treatise, Chapter XII, pages 112 to 139, "The Old and the New Ideal" (from which the book has derived its name.) As a gentle reminder I will quote the closing paragraph of this chapter:

"To be perfectly explicit, I must state that by discarding marriage I mean of course the discarding of any and all sexual 'living together' (which in fact is the essence of marriage,) and I herewith challenge all Freethinkers to show me the least advantage in such 'living together.' Discard this, accept the new love-ideal, and you have the perfect solution of one of the most important of all social questions!"

What country can preserve its liberties, if its rulers are not warned from time to time that the people preserve the spirit of resistance? Let them take arms. What signify a few lives lost? The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants. It is its natural manure.—*Thomas Jefferson.*

It is the habit of moral philosophers, when speaking of government, to argue from a vision of government as it ought to be, and to hide the disagreeable sight of government as it actually is.—*M. M. Trumbull.*

Variety's New Opponents.

BY C. L. JAMES.

On reading A. Warren's article, I meditated a pretty vigorous reply; but I see Moses Harman has anticipated me on at least one of the most important points. Clearly, as things are, it would not do for most varietists to give a satisfactory account of their personal experience. If, for example, I should say that I had been a varietist in practice many years, but that I never knew two variety women to pull caps about me nor about any other of their lovers, and never had a quarrel about a woman with a variety man, but, on the contrary, always found the love of the same woman a bond of friendship, A. Warren might not believe me, and to give proof would certainly be improper.

But a larger induction is quite possible; and what it teaches is, I think, that variety is much more common and successful in practice than most people suppose. In the southern countries of Europe, Italy, Spain, France, Switzerland, Bavaria, it has notoriously been rather the rule than the exception ever since the later days of the Roman republic. So it is, consequently, throughout the Spanish-speaking states of America. In Peru, particularly, there is said to be practically no such institution as marriage, notwithstanding the church's teachings. The same is alleged of Paraguay and of Abyssinia—one of the newest and one of the oldest among Christian countries. The customs of these lands are furiously denounced by Puritanical bigots in ours; but it is *the customs themselves* which furnish occasion for all this silly rhetoric. That the customs do a particle of actual harm is in no way proved after twenty centuries' trial. But, besides, variety is well known to be rather the rule than the exception among the aristocracy of other countries, such as England and Germany. And in these, also, those who really know the proletariate, or largest class, assert it to be also general among them. It is only the bourgeoisie who condemn it with any sincerity; and accordingly in that great Anarchistic and Socialist movement which unites the progressive aristocracy with those proletaires who have never been through the bourgeois or Philistine stage of evolution, regard for duality is commonly treated as a mere middle-class prejudice. Like orthodoxy, it has actually but few advocates; though those few, being noisy and dogmatical, are able to impose on most others some degree of that hypocrisy which is *not* "the tribute vice pays to virtue," but rather the blackmail indifference pays to bigotry.

In some countries, for example, England, Germany and the United States, they are strong. But these countries, though less addicted to variety than those others mentioned, have very liberal divorce laws. The real truth of it is that, marriage being simply female slavery, every people who have emerged from the most primitive state, escape it in one way or the other. The romantic seek affinities through frequent separations and remarriages; the more constant resort to variety without separation.

The evils attributed to variety by those few who can get off their dogmatical stilts long enough to allege any, are, I think, the fruit of artificial regulation. Under the restraints of community life people quarreled, just as husbands and wives quarrel, because they are irksomely tied together; and they quarreled more than husbands and wives usually do because there were more of them in the same coil. In Italy jealousy sometimes causes a murder, though such murders are not approved, as they are here. But it must be remembered that in Italy variety, though very common, is contrary to the law of both state and church. If it were not, I apprehend that jealous murder would be quite as rare as any other kind of murder. Liberty, therefore, is the true remedy, as A. Warren says. But when he accuses varietists of crucifying the world's real savior by dogmatism, it certainly seems pertinent to ask him who, except perhaps some advocate of the obsolete community-building craze, ever proposed to make variety obligatory on anyone?

As to Colonel Baylor, he has no notion where he is.

"Woman is the moral regenerator and spiritual illuminator of the race. . . . Woman is man's conscience." This is nonsense—the peculiar nonsense of the nineteenth century truly; but, none the less, unmitigated rot. Woman, being man's conscience, it is very bad if she be enslaved and degraded (that's true enough); therefore, she must be emancipated and spiritualized (whatever that means) through setting up for her worship a standard of virtue invented by men! Oh Logic! thy name isn't Baylor! That standard is (truly said) marriage, the one to the one and only one. It is a law of Nature (then why not let it enforce itself?) Well, says Colonel Baylor, it should be absolutely free from the interference of either Church or State. But it should be "held" to be a sacrament in nature (more unmeaning verbiage). It should be so held by what, since Church and State are both ruled out? By public opinion doubtless. It does not apparently occur to Colonel Baylor, but it does to me, that church and state are merely expressions of public opinion, to which, when restrictive, it resorts at once, by instinct. And we must beware how we even discuss variety, lest we pollute the temple of feminine sanctity! Woman, being man's conscience, must not be free, even to discuss, because an *enslaved* and degraded womanhood will play the devil. Oh logic, logic! For my part, I affirm, and will maintain whenever required, that sexual anarchy has always been the emancipator of woman, and that she never was degraded or enslaved by anything but a standard of virtue which men set up for her, whose nature, during many past ages, Colonel Baylor has stated quite correctly.

Every man and every woman who has brain of a superior quality is a visionary. It is only the dull, senseless clod who has no visions of a higher-fed humanity; of an international brotherhood wherein there shall be no soldiers and few policemen; of a holier church, purer judges and a better law. These were some of the visions of Jefferson.—*M. M. Trumbull.*

A Palpable Misapprehension.

In "Observations" in "The Truth Seeker" of September 11, the usually accurate George E. Macdonald has seriously misinterpreted the Social Radicals' "Call for Concerted Action," printed in Lucifer of August 18. Quoting from that Call the affirmation that self-respecting free lovers "refuse to be longer banned by the semi-religious 'Liberals' who assume the unwon title of Freethinkers," Mr. Macdonald remarks:

"This I construe to be an intimation that the social radicals can no longer work harmoniously with the religious radicals for the objects of the latter."

I submit that this construction is warranted neither by the quoted words nor by the context of the Call. If a group within an association finds itself subjected to ostracism because of the opinions that draw its members together, it may protest against such banning and it may enter upon distinctive propaganda work without the secession of its units from the larger association. This is precisely what is happening today in the case of the social radicals. Two at least of the periodical representatives of Freethought and Secularism and a larger number of prominent adherents of religious liberalism have lately been loudly calling from their sentry posts for the drumming out of the free lovers from the camp of the Secularists. Some of the free lovers have replied, in effect: "We refuse to longer tamely submit to this ostracism of ourselves by men and women calling themselves Freethinkers but who are so little Freethinkers in fact that they will not consent that we think freely upon the marriage and sex questions as well as upon religious beliefs, *per se*. We will organize, that we may more effectively put our views before the people, Christians and Freethinkers alike."

In this there is no intimation that those of us who have been active in Secular work intend to abandon that work, to withdraw from the Freethought Federation. Such abandonment and withdrawal would in itself be exceedingly displeasing to us, besides pleasing altogether too well the narrow-gaugers who want the Federation entirely to themselves. For myself I may say, I stand with all my fellow Secularists for civil justice for all men and women without regard to the opinions they may hold on the subject of religion, and at the same time I stand with some of my fellow Secularists for civil justice for all men and women without regard to the opinions they may hold on the subject of the relations of the sexes. And in each case I affirm that freedom of belief implies freedom of action. The fact that the Freethought Federation does not indorse all that I believe true and necessary will not prevent me remaining in the Federation and doing all I can to help advance the reforms it *does* believe true and necessary. For the rest I will work outside.

If men belonging to an agricultural society which refuses to take up good roads work, decide to form an organization for the improvement of the highways, does it logically follow that they must withdraw from the agricultural association, that they must decline to help in the work concerning which they and the other members of the association *are* in agreement? The question answers itself, and its pertinence to this discussion is self-evident. Because I think forest preservation an important sociological problem, and a certain sociological society neglects its study, it by no means follows that in going outside that society to use my influence against deforestation, I must also decline to longer avail myself of the advantages the society can offer me in pursuing investigations in other fields. These are two of many opposite illustrations I might present.

E. C. WALKER.

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Societies exist under three forms: first, without government, as among the Indians; second, under governments wherein every one has a just influence; third, under governments of force. It is a problem not clear in my mind that the first condition is not the best.—*Thomas Jefferson.*

Two New Books by Ida C. Craddock.

"Helps to Happy Wedlock" is the title of another little pamphlet by Ida C. Craddock whose "Letter to a Prospective Bride" was recently noticed in this paper. "Helps" is written especially for prospective husbands. It consists of two short anonymous essays on male continence and magnetation, followed by Miss Craddock's comments. The pamphlet is written in plain language and emphasizes the importance of the husband giving due consideration to his wife's desires in their marital relations. It contains sixteen pages and its price is 25 cents.

In an entirely different vein is written Miss Craddock's little 67-page book "The Heaven of the Bible," published by J. B. Lippincott Company. In this book a careful collation is made of all the references to heaven which are found in the bible. From these Miss Craddock makes some curious deductions. She opines that there are trees, mud, chemicals, metals and precious stones in the world she believes exists "beyond the border" and that the inhabitants pursue avocations similar to those followed on earth. She argues that sexual relations exist in heaven and that children are begotten there. The book is a curious contribution to speculative theology. The price is 50 cents. Miss Craddock's address is P. O. box 1093, Philadelphia, Pa.

Blackstone, in his definition of law, tries, like Jefferson, to evade the principal evil of the state. He says: "Law is a rule of action prescribed by the supreme power in the state, commanding what is right and prohibiting what is wrong." He did not like to say "commanding what shall be done, and what shall not be done," because that would imply that the law-making power might deny right and establish wrong; yet nothing can be plainer than this, that all acts of the legislature are equally laws whether their character be good or bad.—*M. M. Trumbull.*

LUCIFER, THE LIGHT-BEARER

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"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

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LUCIFER CIRCLE will meet at 1394 West Congress Street, Thursday evening, Sept. 30. M. Harman will read a paper on the "Ideal Home."

☞ Lillian Harman is taking a vacation in Missouri. Her address is this office.

THE PARAGRAPHS which appear in this issue of Lucifer attributed to Thomas Jefferson and to M. M. Trumbull, are taken from General Trumbull's admirable little pamphlet entitled "Thomas Jefferson, the Father of American Democracy: His Political, Social and Religious Philosophy" General Trumbull says: "Of the millions of idolaters who claim Jefferson as the saint of their party, nine out of every ten know absolutely nothing about his work, his character or his principles." This little pamphlet gives a concise and well-worded review of Jefferson's political, social and religious beliefs. It can be ordered from this office at 5 cents a copy.

Crimes of Government.

The public conscience is so dormant, so callous, so thoroughly seared by the frequency and magnitude of the crimes committed in the name of law and government that it requires something quite out of the usual to arouse the stupid citizen long enough to take a little thought of these crimes. The wholesale butchery of the Hazelton miners by the riotous guardians of "law and order" is far enough out of the usual and regular grind of "legal" crimes to make even the most devout worshiper of government of man by his fellow man to seriously ask himself, "what next"?

The death by violence of a score or two "mudsills"—workers in mine, in factory or on the farm, is, in itself a small matter, seen from the economic or commercial standpoint. Human life is cheap, a very drug in the market, and hence a few score or a few hundred more or less miners, foreign or native, is a matter scarce worth a moment's serious consideration.

The mine lords evidently take this view of the matter when looking after the personal safety of the brutalized, half-human, operatives, who, for a pittance, delve in the bowels of the earth for the benefit of their employers. A very little forethought and a few dollars taken from the profit side of the ledger, would often save the lives of hundreds of these wage-slaves, but knowing so well that thousands of the unemployed would gladly take the place of the killed or maimed in the mines, or of those who die prematurely on account of bad ventilation under ground or of bad housing and poor sanitation above ground, the mine-owner and operator is justified, from the viewpoint of civilized commercialism, in regarding the killing of the Hazelton miners as a very trivial matter.

And so likewise would the general public view the late tragedy at Hazelton were it not for the exceptional or unusual way in which these men came to their death. If they had been asphyxiated in an ill-ventilated mine, drowned by a sudden and preventable influx of water, or crushed by falling rock from lack of timber-supports, the circumstance would have been regarded as one of the many casualties to which the occupation of coal-mining is always subject, and with a feebly uttered protest against the cupidity and carelessness of mine owners the loss of life would very soon have been forgotten.

But when a body of miners marching peacefully along a public road, unarmed, molesting no one, threatening violence to no one, when these men are set upon by the alleged guardians of the peace and shot down like mad dogs, or as though they were a band of marauding brigands, the indolent, stupid public conscience is roused just long enough to ask whether this sort of thing is to become common, whether this butchery is to be made a precedent in like cases all over the country, and whether the average unarmed and peacefully inclined citizen has any rights whatever as against corporate monopolists and their obedient tools, the courts, the sheriffs, the state militia and the federal or standing army.

As I see it, some of the utterances of labor leaders in reference to the late butchery are wise and some otherwise. While all see that a terrible wrong has been done but few seem to see that the real, the underlying cause is in government of man by his fellowman. So long as such system exists just so long will crimes of government continue, and perhaps with this view of the matter it is well that we have an occasional object lesson, out of the usual and regular, to show the inherent barbarism and savagery of all governmental systems, whether called monarchies, republics, democracies or what not.

The Call for National Organization.

In this week's issue, and in recent issues of Lucifer, considerable space has been devoted to the subject of a national organization for those who advocate abolition—or reform—of the ideals and customs relating to the sex-life of women and men. Hitherto but little has been said editorially, in Lucifer, touching this matter, and now, lest my continued silence should be misconstrued I propose briefly to define my own position on the organization question.

First. Let it be understood, most distinctly, that I am heartily in accord with the objects of the call printed in No. 672, dated August 18. These objects, if I rightly understand them, are identical with the main contention of Lucifer, as expressed in the program or general statement of principles printed in each issue at the head of the fourth, or editorial page. They are also identical with the views advanced in the pamphlet entitled "Motherhood in Freedom," issued from this office nearly twelve months ago, and for the practicalization of which views I have spent considerable time in the effort to form clubs or circles of workers and thinkers in this and one or two other cities of the United States.

It will probably be asked why, if there is no difference in objects, why is it that the name of Lucifer's editor does not appear appended to the "Call" aforesaid?

Briefly in reply: First, and negatively, because I saw no real need that it should so appear. My attitude on these questions is sufficiently known to our readers without making my personality still more conspicuous by placing my name at or near the head of the list appended to the call.

Second, and affirmatively—because, on general principles I fight shy of "organization", or of the idea implied by that term when applied to associations for mutual helpfulness. "In union is strength" expresses a truth of vital importance to all who would help themselves or the race of which they form a part, but more vital still is the truth expressed by the motto "Eternal vigilance is the price of liberty." Union of the would

be free is necessary to the attainment of liberty, but union may defeat liberty by introducing inequity or inequality. Organization, as such, means inequality, and inequality is the negation of freedom. Organization implies "organs"—head, eyes, mouth, hands, feet, etc., some to command and some to obey. If by this term is intended simply voluntary co-operation, free and equal association, then the latter term would better express the aim of the projectors of the Call aforesaid.

But right here I wish to say that because organization restricts liberty this is not sufficient reason, always, to reject organization. Sometimes a temporary and partial surrender of liberty may promote the cause of liberty—as in military and industrial organizations. But the question always arises, is this temporary and partial surrender necessary to success?

This question each must decide for him or herself. To him or her who can do most effective work for liberty by such surrender, to join an organization is the right thing to do. For him or her who can do most effective work outside of organization, voluntary co operation is the plan to adopt.

To sum up in few words, then, let all who approve the objects and methods of the "Call," join the organization and help to make it a grand success, and let all who approve the objects but not the methods, co-operate in all possible ways.

Among these ways I would respectfully suggest the forming of groups, for educational helpfulness, in every city and town; with no rules, passwords or stated dues, but let the members of these groups be the judge as to how much each can contribute to the fund for local expenses, or for the "printing and free distribution of leaflets and pamphlets," and for the other objects suggested in the "Call."

Second. Since co-operative helpfulness is impossible without knowing the names and addresses of the co-operators, a "Bureau of Information" seems a prime necessity. The work of this bureau can be managed through an organization such as that proposed in the Call, and also through such voluntary associations as Lucifer's subscribers and workers are supposed to represent. M. H.

Lois Waisbrooker.

Last week's Lucifer contained a brief note concerning the needs of the poet-singer, James G. Clark, of Pasadena, Calif., and now I wish to say a word for another and not less deserving veteran in humanity's cause. Lois Waisbrooker is now in her seventy-second year, and if any one of our many reform writers and lecturers deserves to retire from active service on a life pension it is she.

Mrs. Waisbrooker does not ask this, however. All she asks is that her friends order her books, for themselves and for others. In a recent letter she says, "I seem to be in that stage of life that comes to many people of my age, when it is for a time a question of going down or going on. If I can have two or three months free from anxiety as to the means of living, I feel, and all signs indicate, that I shall rally and do good work, perhaps the best of my life; otherwise it is a doubtful question."

Readers of Lucifer who have read her books do not need to be told that "Helen Harlow's Vow" is a pioneer work, and one of the very best yet written, to show what woman can do to free herself, and to conquer opposition when she resolves that she will not be crushed by man, nor yet by her own sex. This book has passed through several editions and has now been issued in cheap form, only twenty-five cents. For years it was sold at $1.50 in cloth. It can be ordered of the author, at 1512 Howard St., San Francisco, Calif., or from this office. Catalogues and prices of Mrs. Waisbrooker's books, seven or eight in number, will be sent on application. M. H.

The democracy of Jefferson was not so much a form or method of government, as it was a political principle opposed to government. It was a code of restraints upon sovereignty and mastership; a system of limitations upon public power.—*M. M. Trumbull.*

The Lamb-Like Gentleness of the Moral.

BY E. C. WALKER.

The account of the performances of a mob of Michigan purists escaped my eye in the news columns, but the New York "Journal" of September 4 editorially condenses it as follows:

At Harrisville . . . on Tuesday night a band of virtuous citizens called on Mrs. Haws, who had left her husband to live in sin with one McKinna. She answered their knocks in her night dress. They inaugurated their reform movement by "beating her severely," and then "forced her out of doors." Next "they drove her down the road, barefooted as she was, constantly applying their whips and switches to her back," the busy! Several times during the march "Mrs. Haws fell to her knees, but was compelled to get up and move on." Once when the exhausted woman fell one of the reformers "grabbed her by the hair and with his knife cut it off close to her head." McKinna was met in his buggy, disarmed, pulled to the ground, and he, with the woman, was marched three miles to the railroad station. There they were tied to telegraph poles and left to reflect on their inferiority to their neighbors in all that goes to make up desirable residents of Michigan.

That is what the "Journal" calls going "beyond the law" in testifying "esteem for female purity." McKinna succeeded in releasing himself and he then untied Mrs. Haws and they returned to their home, from which McKinna the next day disappeared. The New York paper hopes he went to the county seat to get warrants for the arrest of the "reformers." The editorial concludes with these sentences:

The cowardice and barbarity of this Michigan method of testifying disapproval of vice are infinitely more revolting than the vice which it punishes, and a community in which such deeds of horror are possible is a good place for people with hearts in their breasts and a liking for civilization to keep away from.

There is no evidence that the relations of Mrs. Haws and Mr. McKinna were one whit more vicious than those of their persecutors, and the "Journal" should have said so, but, taken altogether, Mr. Hearst's paper has behaved quite creditably in this instance, much more creditably than the average newspaper does on such occasions.

I wonder if the fact that disapproval of "vice" generally assumes the form of cruel outrage has duly impressed itself upon the mind of the ordinary reader of Lucifer? Why is it that the "moral" are so often the heartless? What is there in conventional "purity" that makes its devotees usually utterly impermeable to the suffering of their victims? Why should callousness and "virtue" be almost synonymous? I would say that the habit of invasion must inevitably tend to blunt all the more delicate sensibilities, that supervisory meddling cannot fail to deaden all generous human feeling; that therefore the spy and censor grow to be cruel if not cruel in the beginning, and, on the other hand, the naturally cruel often become spies and censors. Hardness and domineering are eminently congruous. The "tender mercies" of the self-lauded "good" have filled the world with suspicion, hate, torture and murder.

In passing, it may be remarked that the Michigan episode again emphasizes the futility of attempting to live free live openly in the pagan districts. Where population is sparse, and means of transit and communication are in consequence limited as compared with the cities, it must be much more dangerous to disregard convention than it is to do so in the centers of population and thought-interchange. As in the transition from the old to the new religion, after the introduction of Christianity, the cities first came over to the Pauline faith, while the villages (*pagani*) long remained loyal to the ancient gods, so today, in the villages and country proper, Christianity dominates thought and action to a much greater extent than it does in the cities. In a word, Christianity and its adjuncts constitute the paganism of our time, while science and rationalism are more at home in the larger towns and the mighty aggregations of men and money known as cities. In the nature of things, the innovator is safer in the metropolis than in the village; it is better for him, so far as security is concerned, to be a man of the city than a *paganus*.

* * *

Referring to the attempt to enforce in Atlanta, Georgia, an ordinance against high hats in theaters, the New York "Journal," in the same number from which I have just quoted, while

rightly characterizing the high hat as a nuisance, says that the remedy is education in the principle of equal freedom, not law, which merely arouses antagonism and so shuts the mind against improving influences.

> The less the law meddles with such matters the better. Every such meddling encourages the small busybodies who can find happiness only in interfering with the business of others. . . . If the Rev. Mr. Daniels who made a scene at Ocean Grove the other day because a reciting lady wore a decollete gown, had his way, no doubt a low-necked dress would be a penitentiary affair. Mr. Daniels is worse than many decollete gowns, but there is no need for a law that would cage him, or a charity fund to purchase bandages for his chaste eyes. When he is advertised to exhibit his mind no one is under compulsion to attend, and the intelligence and taste of the time are more efficacious in such cases as his than statutes could be.
>
> When women of refinement and social position set the example of appearing without head covering at places of public entertainment, as they now so generally are doing, it is only a matter of time when their sisters of lower degree will imitate them.

That is sensible, Mr. Hearst; be consistent and stick to that gospel right through.

You must lay aside all prejudices on both sides, and neither believe nor reject anything because any other person rejected or believed it. Your own reason is the oracle given you by heaven and you are answerable not for the rightness, but for the uprightness of its decision.—*Thomas Jefferson.*

"Sexual Freedom only a Detail."

The question of sexual freedom was up for discussion the other evening at a meeting of economic reformers in a large Eastern city. While there was some opposition to liberty in love, in itself considered, the chief contention of the negative side was that the subject was not germane to the general issue of freedom, as represented by the speakers and the club of which they were members. It was said that without economic and political freedom it would be impossible to realize sex freedom; that it was only a detail and a very small detail, of the question of human freedom; that it was useless to discuss it until the fruits of his toil had been secured for the toiler; that Lucifer and other papers of like character continually harped on the one string, giving to the world nothing new, and that the consideration of it now was a positive hindrance to the progress of the cause for which the objectors assumed to speak.

The spirit manifested on this occasion by our friends of the opposition was one distinctly characteristic of many economic propagandists. Their fundamental error consists in the conception of the reform of social conditions as something to be brought about solely by a rearrangement of the factors of production and exchange. In a word, it is the old delusion respecting a universal panacea that blinds them to the truth of the situation. As a matter of fact, man has many needs, he is the victim of many hallucinations, and he is oppressed by many tyrants. Progress is not along any single path. Men and women will do the best for enlightenment and liberty when they are free to work where the peculiar characteristics of each can have fullest play. All that we can rationally ask of any school of reformers is that it respect the basic principle of equal liberty. The work in which we are engaged will naturally appear to our vision as the most important that needs to be done; if this were not so we would not be engaged in it. But in our eager championship we should not forget that there are other sincere people in the world, that their work appears to them about as ours does to us, and that we are not much more likely than they to be infallible. Of course we can not abandon our work to join with them in theirs, and no more can we expect them to drop theirs to buckle to with us in ours. If we are informed by the scientific spirit, it will not be difficult for us to sympathize with them, to co-operate with them, to often times most effectively work together with them for wider knowledge and larger liberty. The sensible miner does not sneer at the farmer, nor the well-balanced farmer ridicule the miner. Each has his place and work. So, similarly, the reasonable economic reformer does not jeer at the sex liberator, nor the rational sex liberator assert that economic reorganization has no appreciable importance in the general programme of freedom.

To the amusing objection that Lucifer and its co-educators present nothing new, it is difficult to reply at once seriously and with perfect good nature. What do the critics expect? In their own chosen field, what have they lately given us that is not stale with constant repetition? In the nature of things, in either case nothing can be new but the rearrangement of arguments. The arguments themselves and the foundation for them are old, old, old. Generation after generation, century after century, epoch after epoch, man repeats his history. Age succeeding age, the hand of tyranny is heavy, and age succeeding age, comes the inevitable reaction, when men plead and fight for the opportunity to breathe, to grow. The picture of human wants, and human misery, and human struggles, is ever substantially the same; it varies only in the details of the setting, in the deepening or lightening of the tints and shades.

So long as those who do not sow reap the larger part of the harvest, so long will economic agitators tell the old story and make the old demands. So long as the politician enslaves, so long will the Anarchist repeat the old arguments in behalf of liberty. So long as priests peddle superstitions and exact unwilling tribute from dissenters, so long will the Freethinker and the Secularist reiterate the old axioms of reason and the old demands for the total separation of the civil and the sacerdotal, and so long as freedom of choice in love and parenthood in denied, so long will social radicals continue to present the old reasons why men and women should be free to live their own lives in their own way at their own cost. When superstition and despotism turn over a new leaf committing suicide, it will be time enough to ask us to quit talking about their idiocies and crimes.

LYSOF BARDSKY.

Shake off the fears of servile prejudice, under which weak minds are servilely crouched. Fix reason firmly on her seat and call to her tribunal every fact, every opinion.—*Thomas Jefferson.*

National Work—Important.

I apprehend some of our good friends do not sufficiently appreciate the importance of promptitude in correspondence. Quite a number, in sending in their names for enrollment in the national propagandistic association, forgot to state whether they wished to go in the Active or the Contributory class. Written to in regard to the matter they are slow in responding, and this slowness may seriously retard the work of organization. I trust this word will be enough to secure the necessary dispatch.

E. C. WALKER.

244 West 153 St., N. Y. City.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LVI.

As if in that one glad happy cry all her strength had been spent Cora lay back faint and white in her anxious lover's arms. Had the sudden joy killed her? He strained her close and kissed the white cold lips; then bearing her to a couch he began chafing her hands, helplessly looking about,

"She has fainted; can no one help me restore her?"

Quickly an anxious circle gathered about her, but Paul Arthurs soon reassured them.

"It is nothing—only the reaction. She will be herself in a few moments."

Taking a small vial from an inside pocket of his coat he forced a few drops between her lips and in a few moments had the satisfaction of seeing her open her eyes.

"Take her away where she can have rest and quiet for half an hour; then she will be quite herself again."

Winding her arm about her, Imelda was about to conduct her away when Owen laid his hand detainingly upon her arm.

"Will you not permit me?"

There was so much pleading in the manly voice and clear blue eyes that Imelda could not refuse him.

"You will take good care of her?" with a smile.

"Will I?—as of my life! May I, Cora?"

For answer Cora quietly laid her head against his shoulder, smiling into his eyes, and thus he led her from the room. What if instead of the half hour they remained two long hours? and what if they thought it such a very little while and that they had not had a chance to say anything at all? Who would blame them? Doubtless it was true that they had said very little. Their hearts were too full to speak; too full of unutterable love and happiness, and certainly none in that room thought of blaming them. And when they returned it was Imelda and Norman who were the first to meet and to greet them. Cora's arms wound themselves about her sister's neck while the men clasped hands with an undercurrent of feeling such as they had not felt before.

"So this is your charmed circle?" asked Owen Hunter in a husky voice, and smilingly Norman made answer:

"Don't you find it so?"

There was a suspicious moisture in Owen's eyes and his voice visibly trembled when he again asked,

"And no censure meets us here?"

"Why should there be?"

But the man of the world could not understand. His friend knew that he had left a wife, that his love for this girl was an illicit one; yet here he stood clasping his hand in a manner that seemed to indicate to the fortune-tossed Owen that Norman was proud to do so. So he drew him aside and asked the meaning of it all.

Nothing loath, Norman devoted himself for the next half hour to answering his eager queries, seeking to initiate him into the sweet love-laden theories of the new doctrine to which he himself only a few months ago had been a perfect stranger. Leaning against a pillar Owen stood half hidden in an alcove, lost in amaze and wonder; his eyes following every movement of the girl he so madly worshiped.

But still another was watching and waiting for a solution of this mystery. Milton's sad gray eye saw the happiness of his friend; had seen him catch the fainting figure in his arms; had seen him press his face against hers and kiss the white lips. He could only guess that in some unlooked for manner he had found the woman for whom he had so long been vainly seeking, and in the excitement which followed he for a time was overlooked and forgotten. But soon the merry peals of laughter, sweet music and soft strains of song again filled the room, and then, at the urgent request of Wilbur, Margaret read some strong dramatic scenes from various plays, holding her listeners spell-bound with the purity of her voice, the strength and clearness of the rendition and the depth of feeling which she exhibited. So, as the evening passed, Milton Nesbit became more and more puzzled as to what it was that made this circle so charming—so delightfully entertaining that all his perplexities were for the time forgotten, and that caused his sorrows to be dispelled as mist in the sunshine, and his heart to grow warm once more.

As he was one of the handsomest of the finely formed men in the room it did not take long for feminine eyes to detect that fact. Many were the admiring glances bestowed upon him. But there was something in the sad face which forbade intruding. Only Alice—airy, fairy Alice, was not backward. She again sought his side, showing him books, etchings, engravings and albums filled with selections of art gems. Her sweet airy, manner, the soft tender vibrations of her voice, acted like a charm upon his over-wrought nerves, and he soon found himself thoroughly enjoying her.

Lawrence, Wilbur, the young physician and the Wallace sisters had formed a little circle and were discussing economics. Imelda was devoting herself to her brother; making the evening pleasant for him; answering his questions as to the meaning of Cora's strange demeanor in connection with this handsome and refined looking stranger. Frank had already learned much, was learning every day, but all was not quite clear to him yet as to what it was that made these pure minded women and men so different from others he had met and known in his reckless and checkered life. She told him that it was a lover of their sweet and lovable Cora, who, like himself, had once been reckless and wayward. Margaret, her mother and Osmond formed another group to which still another was attached. Homer had found a seat at Mrs. Leland's feet, resting his head against her knee, her hand gently toying with the clustering locks. The boy said scarcely a word, only listened. Mrs. Leland also had very little to say, only now and then a casual word. The brother and sister, however, who until a few days ago had been as strangers, had much to tell, and were opening their hearts, one to the other. Margaret was delighted with the gems she found stored away in this boy's mind. While in this quieter mood they were surprised by a sudden burst of melody from the piano, evoked by the touch of a master hand. Nesbit having confessed to Alice that he was musically inclined, that bewitching morsel of humanity had so importuned him that, unable to resist, he soon found his heart swelling with emotion as he evoked the rich strains. This burst scattered the groups, and once more they formed into one whole circle. Nesbit's music was followed by singing and then by Margaret's selections, then in what seemed a very short space of time, Cora and Owen were again of their number, and, finally, when the good-nights were spoken it seemed there never had been quite such a feeling of content lodged in the innermost recesses of every heart then and there present.

The following day brought back the two newcomers at quite an early hour. They did not now protest against coming. They were there every day and evening, until the hour of Margaret's departure drew nigh. How brief the time allowed them had seemed. Wilbur drank in the glory of the blue wells, kissing the dewy lips again and again. Mrs. Leland folded her child close. It seemed almost harder to let her go now than it had been the first time. Osmond's eyes grew dim.

"I did not know how dear a sister might be. It will seem like a dream, if I must give you up so soon." And although Margaret's heart was sad she tried to hide it under a smiling exterior.

"Never mind," she said. "It will not be for long. A few short months will soon pass by, then a long summer will be ours to do with just as we see fit—a long delicious summer of enjoyment and planning. Listen! they are planning now. We are in that, and must hear all about it."

Slipping one hand through Osmond's arm, the other arm about the waist of her mother she drew them to where the others had drawn a circle about Hilda who, having been importuned, was explaining and trying to make plain that vague sweet dream of her future co-operative home, and none so attentive, or none more so than Owen. She spoke of the spacious halls where the ardent searchers after knowledge of any kind might find their teacher. Of the library stocked with volumes from the ceiling to the floor; of the lecture hall and the theater; of the opportunities where every talent could be cultivated; of the liberty—the free life—where every fetter should be broken. Of the dining hall where they would partake of their evening meal midst flowers and music; of the common parlor where every evening should be an entertainment for all wherein love and genuine sociability should always preside; of the sacred privacy of the rooms where each man or woman should reign a king or queen—the sanctum of each, closed to all intruders, consecrated to the holiest and divinest of emotions and self-unfoldment. She spoke of the grand conservatories filled with choicest flowers—the sweet-scented blossoms, the trailing vines, the exotic plants; of the spacious gardens, the sparkling, everplaying fountains; of the delicious, health-giving baths; of the life of unconventionality,—of the abandon; of the nursery rooms where baby lips were lisping their first words and little toddling feet taking their first uncertain steps; of the things of beauty surrounding the prospective mother; of the

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unutterably sweet welcome that awaited each coming child; of the full understanding that would be taught to woman of the responsibility of calling into life a new being; of how man would revere her, how he would wait and abide her invitation; of the sweet co-operation and planning how all should be worked to keep up the financial part.

"O," said she, "it should, it would be paradise!—this my dream. But ah me! it is only a dream."

To be continued.

In religion Jefferson was a free thinker; in social theory he was an individualist; in politics he was a democrat; in theories of government he was called an anarchist.—*M. M. Trumbull.*

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Liberal Thought Among the Jews in New York.

BY E. C. WALKER.

There has long been a very considerable element of Liberal thought among the Jews of New York, as elsewhere in Amerika and the world. In the early years of the life of "The Truth Seeker" in this city, Mr. Bennett received much sympathy and substantial assistance from Jewish Freethinkers, and today it reckons many of that race among its most active and helpful friends in various parts of the country. But it is my purpose to write here chiefly of the Russian Jews on the East Side, a class of citizens very largely augmented within a few years by the bitter persecutions of the Jews by the government of the Czar. This element of our population is composed mainly of workingmen and workingwomen, including many in trade and manufacture in a very small way.

Before proceeding to describe the organized progressive work in the ranks of this people, I wish to say that they generally have the reputation of being unusually industrious, and to mention a fact not so well known, viz., that they are serious and studious far above the average. I am informed by a woman of education and keen powers of observation, who is in a position to know whereof she speaks, that the Jewish patrons of the libraries on the East Side read the best kinds of books obtainable. Comparatively few works of fiction are called for, and these mostly classics and historical novels of permanent value. Books of history, biography and law; works on science, political economy and sociology in general, are the ones most often taken out by the Jews, old and young. This bent of the mind may well account for the much greater interest taken in vital social problems in the part of the city of which I speak than in some of the more aristocratic sections.

In 1888, as Yom Kippur (the Day of Atonement) approached, a few Freethinking Jews conceived the idea that it would be a good plan for them to get together on that day for social recreation and mental improvement. A small hall was hired, the meeting was advertised among themselves, and the little group of fifteen or twenty men and women had a most pleasant reunion. Quite a number who were outside of this society of "The Pioneers of Liberty" participated in the meeting, enjoying with their more advanced compatriots the pleasures afforded by the recitations, music and dancing. Thus the propaganda was inaugurated. The next year Clarendon Hall was hired and the advertising begun by the circulation of an explanatory four-page leaflet, in which it was stated that the Freethinkers did not meet to antagonize their orthodox neighbors but to affirm that which they regarded as the truth, especially concerning the subject of religion. Through the influence of the police, as is generally believed, the proprietor of the hall broke the contract and closed the doors in the faces of the Liberals. Then the latter joined forces with the Socialists and met in Labor Lyceum in Fouth Street.

In 1890 the meeting was advertised to take place in Labor Lyceum in Brooklyn, but a wholesale butcher induced Mayor Chapin to prohibit the assemblage. Two hundred policemen with patrol wagons were sent to the hall to set themselves in array in defense of religion and order as against a handful of thoughtful Jewish Freethinkers. The adjourned meeting took place the next day in a small hall in Avenue A, in New York, and was a success. In 1891 a meeting was held in Clarendon Hall on the Eve of Yom Kippur and meetings and dancing took place in the same hall during the Day of Atonement. A park in the outskirts of the city had been hired for use should the police close the hall. A similar programme was carried through in 1892 and 1893, while in 1894 there was one meeting only, on the Eve. No meeting was held in 1895. But in 1896 the gathering was a most pronounced success. There was speaking both on the Eve and during the Day of Atonement, and recitations and a musical entertainment enlivened the occasion. Six hundred persons were present.

This year there will be one meeting, on the Eve, October 5. Clarendon Hall has been secured and addresses will be made in Jewish (Yiddish) by Dr. Solotaroff and M. Kass, and in English by John Edelman and others. Progressive literature in the English, Jewish and German languages will be on sale. Music will add its charms. It is expected the attendance of last year will be surpassed.

In this Liberal work numbers and interest have constantly grown from the beginning. Politico-economically there are two schools of thought, the Communist-Anarchist and the Marxian Social Democratic. Only the Communist-Anarchists take part in the meetings at Yom Kippur. Of the four dailies in the Jewish language, two are Socialistic. At present the Communist-Anarchists have no newspaper organ, but at one time they had a monthly and at another a weekly representative. The "hard times" have had their depressing effect on the East Side as elsewhere. It is thought the Anarchist-Communist propaganda is now proceeding at a relatively greater speed than the Socialistic.

As regards marriage, both divisions, the Socialistic and the Anarchist-Communist, resent the interference of either church or state. The predominant sentiment is in favor of monogamic free union, but the varieistic view has some adherents, while inquiry concerning it is evidently more and more prevalent. Regardless of economic divisions, the Jewish Freethinkers stand together for the equality of woman with man, politically, industrially and socially.

Altogether, the outlook for clearer thought and larger liberty is bright in the "Jewish quarter" on the East Side in New York city, and it is daily growing brighter.

"What Are the Men About?"

BY C. L. JAMES.

Some twenty years have passed since I gave the Movement in Favor of Ignorance a name which appears to have stuck. During those years the movement has made very considerable progress. That the dissemination of physiological knowledge by means of express companies as well as by means of the mail has come under the ban of Federal criminal law; that "legislation by judges" has drawn private letters as well as mail matter of an inferior class within the purview of Comstockian jurisprudence; that "good government" in cities has become that fad of which boodlers avail themselves to direct attention away from their own misdeeds to those of women so unfortunate that they prostitute themselves for bread;—all these things are but superficial symptoms of that toxin cultivated by the nasty nice. It is much more significant that works of art are rejected by cities like Boston, and organizations like the management of the World's Fair, because too realistic; that prohibition extends from vulgar obscenity, physiological instruction, and reform literature, to social studies such as the "Kreutzer Sonata;" that liberal journals, like the "Truth Seeker" dare not issue nude illustrations, even where any other are absurd; that publications designed for intellectual people, like the "Cosmopolitan," seriously propose a regular censorship as something better than the lynch law of Comstocks and Wanamakers.

So far as power can effect it, America, during this last decade of the nineteenth century, is degraded, in art, science, literature and reformatory activity, to the level of Scotland or Norway during the seventeenth.

The Movement in Favor of Ignorance has also found new and important fields for action. The Movement in Favor of Ignorance has two inseparably allied factors, the Knave and the Fool, each of whom, without the other, would be as useless as half a pair of scissors. It would be most unjust to charge all promoters of the Movement in Favor of Ignorance with hating knowledge. Among them are scientific physicians who hate, not knowledge, but quackery; new women whose pet aversion is masculine tyranny; humanitarians who hate only cruelty; and among all these, unbelievers without number.

These good people do not know that they are tools of the priesthood. So much the worse. The trouble is that they are many, all open in riding of their respective hobbies, while the clerical conspiracy which manipulates them is one, and is secret about its own designs. Anybody who has a prejudice will serve the turn of this new obscurantism. One wants to promote temperance; and forthwith school text books on physiology are filled with one-sided dogmas about the pernicious effects of stimulants, teaching error for science. Another wants to discourage pretended methods of treating venereal disease—and lo! a statute against all practitioners not "regular." A third has a conniption fit after reading the "Pall Mall Gazette"; and so all girls under twenty-one must be babies, though many could "set the murderous Machiavel to school." Another has shivered over Magendie's and Montegazza's vivisections; therefore England, really the most liberal of countries about such matters generally, ordains that a physiologist wishing to experiment on a living animal must obtain special permission from politicians, interested not in the lives of the next generation, but the vote at the next election!

Still another regards with just abhorence impositions on the imagination of bereaved parents, children, lovers; and absolute laws are invoked to punish every investigator of spiritual phenomena as a "rogue and vagabond." Freethinkers afraid of not being "respectable," or jealous of more advanced and successful freethinkers, applaud. Property owners who have read of the *petroleuse*, think it necessary to check the increase of Anarchism, and support ordinances for trying anarchists in secret—by electricity. Thus the movement in favor of ignorance moves on, drawn by all who would have knowledge stop at the point they individually consider safe, like Timor by his captive kings!

But "where sin abounded, grace did much more abound." The increase of radicalism has fully kept pace with that of reaction. The abuses of power have made innumerable anarchists and no conservatives. When I published my "Law of Marriage," twenty-seven years ago, such liberals as Warren Chase were astonished at its boldness. Now we should not think any one much of a liberal who was not for nudity, variety, and the Three Words. Bloomers, bicycles, woman's suffrage, equality of the sexes in education and the professions, are all of course. The bull-necked brute and the feather-headed fribble cleave to easy divorce as to the only way of heading off variety. Socialism is seized on by Bismarcks for a foil to more dreaded anarchism. The Legitimation League has made attacks on legal marriage respectable; and I have dropped them, as I always do anything which has become respectable. As for infidelity, it took its place among respectably uninteresting *religiones licitae* so long since that I forget when. At the very time when that well-meaning mattoid, Mr. Bergh, was identifying himself with one of his four-footed clients by abusing Jenner and Pasteur, vivisection achieved its most glorious triumph through giving birth to bacteriology. The mortality after surgical operations fell from twenty or thirty per cent to two: and "diphtheria, as a dangerous disease, exists no longer!" Meanwhile, spiritual phenomena, under the new name of hypnotism, conquered recognition; and the prudence of science confesses that only one doubtful step divides us from the veritable discovery of "another world!"

Such is the *resume* of twenty-seven years, coincident with my own active life. I was moved to write this by one of E. C. Walker's articles, which reminded me that there used to be an association for defense against Comstockery. I want to know what that association is about? Has it become respectable and subsided? Mr. Walker may be right in saying that Comstock and the Richmonds are not working together to advertise the "Triumph of Death;" but I am sure he is mistaken in thinking Comstock a fanatic above mercenary considerations. When Comstock seized *thirty million* copies of a circular issued by the Hop Bitters manufacturers, and then dropped the prosecution he had begun against them, was not that blackmail? When Comstock openly acknowledges that his society receives money from the publishers of the "Police Gazette," the most "immoral" periodical in American, which in never interfered with except under the local laws of some few southern states, will any man in his senses say that that is not blackmail? There cannot be the slightest doubt that the Comstock gang are open to prosecution upon evidence which a lawyer like Chamberlain should be able to find. Why does he not do it? These are not methods with which Anarchists can themselves have anything to do. But Anarchists are the reserve of the progressive army. It does concern them to see that the advance do their duty; and to withdraw support from any division which may be convicted by its actions of prolonging, for what there is in it, a conflict which might be pushed to a decisive result.

No good reason can be given why the door of reform is ever held invitingly open for a boy, and bolted and barred against a girl.—"*Prodigal Daughter.*"

The National Propaganda

Since I made my last report in Lucifer, the membership has doubled and still the names are coming in in an undiminished flow. I quote a few sentences from some of the letters, taking first those whose writers go into the Contributory class, or who have left me in doubt as to their proper classification. A Pennsylvania friend writes:

As to the "Call for Concerted Action," you may enroll my name in the Contributory class. I will send you one dollar next week. I hope you will be encouraged in this action.

This comes from Florida:

Give two dollars to the work of organizing the Social Radicals as per Lucifer No. 672. This will pay for my membership for two years, provided I do not have the means to spare to send more another time.

That was a good idea—our friend knows how to make his "calling and election sure." The next is from an earnest woman of Massachusetts:

Of course the "Call for Concerted Action" is the leading interest in No. 672 and of course I can but desire all that it hopes to attain. But Contributory member is all I am equal to, more's the pity! The article shrewdly describes the situation of thousands who "cannot afford to align themselves," and the writer ought to be thanked for so doing. I have not the teacher's faculty, and so do not feel myself of much good, unless the suffering of a lifetime does impress itself on the ether and incorporate itself as natural law.

The Contributory class was devised for those who cannot afford to stand out against the Philistines and for those who do not feel that they have the "teacher's faculty," but who are anxious to do what they can to help disseminate the ideas which they accept. A man of the Green Mountain state adds his word of encouragement:

I should be pleased to join any organization that would give free thought, free speech, free love and free action, and will help all I can to forward such an organization.

We cross the continent, and from California, where they have not entirely forgotten to call a spade a spade, we bring this:

I want my membership in your national legitimation league. I wish we could abolish the hellish marriage practice. I cannot send the dollar today but think I can at the end of another thirty days.

Among the "Actives," I find A. Warren, of Oklahoma:

Of course I want to join your propaganda club. As you know, I would be proud to be included in the Active list.

Ambrose Sorenson, of Wisconsin, speaks right out:

You can count upon my name (and dollar) as Active member of the proposed organization of the friends of sex freedom. I will send the fee necessary to you, or whoever else is appointed for the work, as soon as wanted.

From Florida, Adeline Champney writes:

When the "Call" came out in Lucifer, I wanted to send immediate response, but the necessary dollar was not to be had. I delayed in hope of obtaining it, but now I can wait no longer to express my interest and my desire to co-operate in this movement. The most earnest wish of my life is to aid in the work of sex reform. Were I relieved of the bread-and-butter necessity to labor, I should give all my energies to reform work. As it is, I have no money to give, only myself. Or that part of myself that has not to concern itself with the "thoughts for the morrow." Count me among the Active members. The time will come when I can help the cause.

It occurs to me that there are many men and women of thoroughly radical views who are financially well situated and who need only the suggestion to lead them to join forces with such as Adeline Champney by putting into the treasury the means necessary to enable these good workers to scatter far and wide the "thoughts that burn" which it is the purpose of the Propaganda to embody in leaflets and tracts. There is a place and work for every one who is willing. No man or woman should for a day be kept out of the Propaganda because of the lack of a dollar.

I must again repeat the request that those friends who have forgotten to tell us in which class they wish to be counted, the Active or the Contributory, send me the desired information at as early a date as possible. Refresh your minds as to the distinctive features of the two classes by re-reading the "Call" in No. 672 of Lucifer.

If all who intend to join with us before the beginning of the New Year will write to me at once it will greatly facilitate the preliminary work of organization. In after years it will be a source of justifiable pride that one was a "charter member," as it were, of this initial organization for the concerted, systematic, thorough and wide-spread inculcation of the principles of social freedom.

E. C. WALKER.
244 West 143 Street, N. Y. City.

A woman may be amiable, truthful and generous, but, however well endowed otherwise with womanly excellence, it will avail her nothing if convicted of loving "not wisely, but too well." The door to honest industry is effectually barred against her; no one may walk with her, no one may talk with her, no one may give her employment. This is the verdict of society, and Mrs. Grundy is commissioned to execute the sentence.—"*Prodigal Daughter.*"

Free Woman Legally and Economically.

BY LECINDA B. CHANDLER.

Perhaps, as Lucifer's columns are so seldom occupied by women upon the various aspects of sex relations which is Lucifer's specialty, it may not be intrusive to come again with some thoughts from woman's standpoint.

Our good editor in No. 675 has made some excellent statements. He claims that we "have not a conscience in our own keeping." Possibly there may be a lack of courage and boldness to act according to a "rational conscience."

Now I want to make some suggestions to the brethren who are so diligently advocating the freedom of variety. You are proceeding in the same manner as the brethren of the past have done. They fixed up a code, and a standard of sex morals, and not only failed to consult woman in regard to *her* ideals, but absolutely extinguished the legal personality of the wife.

Today you are fixing up ideals to suit your desires, and pressing them upon attention, and do you *know* that these ideals are acceptable to, and endorsed by women?

As man-made laws have robbed the wife of her personality, and as men are still the only law-makers, I would respectfully suggest that the most effective work men can do to secure freedom for woman, is to seek the abolition of the law of coverture. An agitation to accomplish this would command the respectful consideration of thousands of men and women who will give no heed to discussions upon "variety."

The order of human events is tending to secure the freedom of woman economically, which is the most important requisite for her freedom sexually. But the brethren are beginning to howl and whine about it for women are depriving them of the monopoly of "remunerative occupations!"

Uphold the economic freedom of women, i. e., the same poor kind that men have, a *possible opportunity* to obtain some kind of livelihood; and besiege the legislatures with demand for restoration of personality to the wife, legally.

These movements would be in the line of evolutionary tendencies now operating, and would most speedily work the emancipation of woman from sex slavery. When woman is free legally and economically, she will need no tutoring in regard to her choice of duality and plurality.

A man who was very warmly advocating the freedom of woman was asked if he was able to make *one* woman free. Could he let his wife be free? That is the great question for man to put to himself.

If the ideal of those men who claim to be reformers is that polygamy is the only solution of freedom in the sex relation, it is not probable that woman will be freed very speedily. The evolution of progress in human character is not in the direction of mixed and plural sex relations.

Abolish the law of coverture, and restore legal personality to woman, and "law" will not "kill love." There are a considerable majority of unions now in which love is not killed by law. There are many in which love is killed in the wife because the husband makes her the slave of his passions. *The law does not compel him to do this.*

Man would be far more manly and ennobled every way by mastering his passions and making one woman free, for whom he has love and respect, (and if he has not, and if it is not mutual they should go apart,) than by providing himself with several women to indulge them in variety.

A woman, to be virtuous, must live a celibate, or else become a legal wife; something she cannot be without a personal surrender of herself into the keeping of a husband, and an agreement to serve him sexually for the rest of her life according to the law of marriage,—a law, by the way, so constructed and administered that there is no phase of sexual abomination that may not be practiced with its full sanction. It justifies mercenary marriage and gives a license for excess and debauchery. The most cruel outrage and abuse will receive its benediction if they bear the semblance of monogamy and the seal of law.—"*Prodigal Daughter.*"

LUCIFER, THE LIGHT-BEARER

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
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For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
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LUCIFER CIRCLE will meet at 1394 West Congress Street, Thursday evening, Sept. 30. Mrs. H. S. Lake of Cleveland, O., will make the opening address.

To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	$295.25
Stephen Stiers,	20.00

"The Prodigal Daughter."

In this issue of Lucifer appears a number of paragraphs excerpted from Rachel Campbell's powerful essay, "The Prodigal Daughter." No more scathing arraignment of the present infamous marriage customs than this gifted woman's essay has ever come within the ken of the editor of this paper. It should be read and circulated by every reader of Lucifer. Yes, it should be written in letters of gold and circulated by the million among the honest and humane people of the world who believe in the accursed marriage institution merely because they have been taught to believe in it and have never had pointed out to them the fearful price we pay to sustain this tyrannous and barbarous fetich.

Lucifer has perhaps one thousand copies of this pamphlet on hand. They should be put in circulation in the shortest possible time and a new edition should be published. It is a tract of permanent value and there is no getting around its arguments, many of which are from the writer's own experience. Besides the essay the pamphlet contains selections from the personal correspondence of the author with Mary Florence Johnson, which are replete with personal reflections showing the infamy of the marriage institution.

The sex problem will not down. It is the most important of all human problems. It will flaunt its hideous visage in the face of society until women are freed from sexual slavery. In her essay on "The Prodigal Daughter" Rachel Campbell says:

"We are told by those who deprecate all agitation of the social question that it will inevitably destroy the home, and that the home is essential to the best interests of children; that to make home what it should be there must be one lawful wife who is the mother of the children and the mistress of the home. They grow eloquent over the advantages and excellencies of monogamy; besides investing it with a great deal of religious sanctity, which they somehow would gather to themselves and absorb as they proceed until they seem to glow with goodness. The question of prostitution they shun, if possible; but, if pressed, they solemnly say it is inevitable and must be tolerated as an escape valve for the passions of men that would otherwise make it unsafe for our wives and daughters to walk the public streets. It is the price of virtue, and virtue must be protected at whatever cost. In other words, prostitutes are the mudsills upon which the home is builded, and without them monogamic marriage would fall in ruins."

The pamphlet containing "The Prodigal Daughter," together with much other interesting sexologic reading matter, will be sent from this office to any address in the United States or Canada for 25 cents, or five copies for $1.

Evolution of Marriage.

The article of Mr. Chavannes champions reform in marriage, or rather the evolution of marriage, instead of its abolition. This seems also to be the object of our English friends, members of the "Legitimation League," from whose "Protest and Declaration" we quote in another place. Whether it is better, avowedly to work for abolition or simply for reform or amendment, is a question that each worker must decide for her or himself.

* * *

Mrs. Chandler, also, contributes a very readable article on the pivotal question of Ethics of Sex, under the head, "Free Woman Legally and Economically," but the question seems pertinent, does she rightly comprehend the views she appears to be combatting? Do the advocates of the New Ideals in Love and Marriage advocate "polygamy as the only solution of freedom in the sex relation?" Do they ask that all should be "varietists," or that any should be varietists? What they demand, first, last and all the time, is Freedom—freedom to choose and to refuse any or all methods of association and take nature's penalties, or rewards, for so doing.

* * *

"The law does not compel" the husband to make the wife the "slave of his passions." No;—the law, itself, does nothing whatever, but the superstition, the wrongly educated conscience, upon which marriage law is based, *allows* him, encourages or trains him, to "kill love" through the abuse of power over her person, and this is tantamount to saying that law kills love; and hence, as some of us see it, to rightly educate the conscience that underlies the law of marriage is the first and most important thing to do. To "free woman legally and economically" will fail of desired results so long as woman herself accepts as moral and right the standards laid down for her by conventional society—by power-loving priests of church and state.

Conventional Marriage Arraigned.

This office is in receipt of copies of an admirably executed—mechanically and otherwise—brochure, entitled "A Marriage Protest and Free Union Declaration," by Emma Wardlaw Best and Arthur Wastall, and dated London, September, 1897. On the first page of this document appear the portraits of the persons just named, with a brief but clear statement of some of the reasons which induced them to "discard the marriage ceremony and form an antonomistic alliance."

The subsequent pages are devoted to a concise yet powerfully worded protest against interference by church or state in matters pertaining to the sex life of women and men. A part of this arraignment reads as follows:

We resist all external coercion whatsoever in the affairs of the heart, and particularly marriage:

BECAUSE any bond on the woman establishes a double moral law.
" It undermines the nation's sense of justice and morality between the sexes.
" It is the mother of prostitution.
" It directly fosters child murder and baby farming.
" It is the enslavement of woman.
" It is the root of caste.

BECAUSE based on property (sale and purchase) it is an upholder of unjust economic conditions.
" It is the bulwark of Church and State, and the aggression upon which they are founded.
" Through its commercial basis it defrauds children of their inalienable right to be well born.
" It approves the unfairness that some should have love and recognition and others not.
" It approves the infamous word "bastard" as applied to innocent children.
" It keeps thousands of women sexually starved.
" It keeps thousands of women sexually disgusted.
" Under its rule male virtue has become a jest.
" Under its rule the lower the man goes in his choice of woman the less his condemnation; for has he not saved the higher for the marriage market? REFLECT.—Reverse the sexes and see what this implies to the wife.
" It holds that legal ties are more sacred than those of love.
" Under its rule the word honor is wrested from its meaning, and the woman is supposed to be the guardian of the honor of both sexes.
" Under its rule numerous epithets are applied to women who use their sex functions without reference to Church or State. No corresponding epithets are known for men—a direct proof of the double moral code.
" The male sex claiming with pride to be morally inferior to women, it is paradoxical that Church and State (bodies of men) should form the moral and social laws.
" It places a stigma upon the naturally beautiful and inspiring subject of sex love and relationship.
" It induces women, if "marriage" and "maintenance for life" be promised, to take, without shame, as husbands, men who are the leavings of the female criminal classes.
" It encourages legalized prostitution and rape with the hypocrisy of virtue added to the crime.
" It is no safeguard that only women fitted for the "public harem" are there, and only those fitted for the "home" are in the "home."
" The woman who of her necessity sets a price on her person is infinitely less degraded than the man who without her necessity pays for her to see his shame.
" Marriage is the direct upholder to the contrary.
" It sets the interest of women at variance, and forces classes of women apart and hand against hand.
" It divides women into classes for public and private use.
" A female witness is discredited for any sexual act not covered by legal marriage, while her accuser may be the participator with her in that act.

In next issue of Lucifer we shall probably give the rest of these indictments against this worst of all the enemies of social and sexual purity, and of human progress and happiness—institutional marriage, and will add the constructive side, or the "Free Union Declaration," which according to the view of these very bright and progressive people is the next practicable step to take in the social evolution in the department of sexual co-operation for mutual benefit, and for the benefit of the possible offspring resulting from such co-operation.

It will be noted by the reader that the name of one of these marriage reformers is that of Lucifer's London representative. The price of the booklet is not given but until further information we will supply orders at ten cents each.

Organization is only Co-operation.

There are many, who, seeing the great and terrible evils that a powerful organization, like the church or state, can do, declaim fervently and sincerely against all organization. But organization is simply association, co-operation, and may well serve the cause of human liberty. If it be objected that organized activity gives the same opportunity to invasive that it does to defensive men, it is to be answered that while this is true it is not a sufficient denial of the wisdom of organization by defensive men. If it were, then the fact that invasive individual action is as possible as defensive individual action would be a sufficient denial of the wisdom of individual activity on the part of defensive men. The objection proves too much and hence proves nothing. The fact of sometimes abuse is not a valid argument against use.

Organization is a useful tool and its possible injurious effects can be kept at a minimum when the men and women who use it know enough of human nature and appreciate the need of vigilance in safe-guarding personal liberty sufficiently to hold themselves always in instant readiness to revolt when the tool threatens to become a manacle. The voluntary association differs from the state in that while the resident of the country must submit to the laws of the state, while he cannot secede, but the member of the voluntary association can withdraw when he becomes dissatisfied with its management. If the subject of the state is a slave, he is such often because he has not the physical strength to obtain his liberty. If the member of the voluntary association is a slave, he is such because he has not the moral strength to free himself, and the chances are that he would be a slave anyway, regardless of that particular organization.

The proposed organization to carry on the propaganda of social freedom is, of course, to be a voluntary society. Those who wish to join can do so, and they can just as readily withdraw when they grow tired of the organization, if they do. We know that the dollars of a large number of persons, put together, can pay for the printing and distribution of a vast amount of radical literature, and that the manager of the propaganda can do much more economically a great deal more missionary work than could be done by the scattered men and women who employ him or her, and this without lessening their capacity for individual educative work in their respective localities. The names of those to whom it is desired to send leaflets and papers can be forwarded to headquarters, and wasteful repetitions thus prevented. Concentration of effort and of our scanty means can most effectively supplement our individual exertions in behalf of sexual liberty and of free and responsible parenthood.

Judging by the responses to the "Call" that reach me, I am glad to be able to say that a large proportion of our most earnest workers heartily agree with this view of the question of organization in general and of the organization of sex radicals in particular.

E. C. WALKER.

244 West 143 St., N. Y. City.

When "the truth comes uppermost" it may show us that society is the real culprit, and that the Magdalen is "more sinned against than sining."—*"Prodigal Daughter."*

Can There be Only One "Logic of Life?"

BY AMOS R. SMITH.

J. G. Truman, quoting E. C. Walker's assertion that "it can only rationally be said that Nature makes no mistakes when it is taken for granted that nature has no intentions, no plans, no schemes," says "Did I, and many more would-be reformers, believe that assertion, we would find ourselves lost in the woods without a compass or guiding star, and would either wander aimlessly, or we would seek the nearest bush or hollow tree for shelter and cease to progress entirely." This is merely another way of saying what the Theist has so often said to the

Atheist—"If I believed as you do, I would have no aim in life except to get sensual enjoyment out of it; I would lie, steal, rape, murder; I would pay no attention whatever to the rights, liberties and happiness of others." The old Infidel farmer, when his Christian neighbor talked in this way, coolly surveyed him from head to heel, then looked him calmly in the eye and said: "I really believe you would." I do not make this retort to Mr. Truman, who is undoubtedly much more rational, self-respecting, and regardful of others that he appears to think he is, but I desire to direct his attention to two very large and insistent facts: First. The most monstrous scourge of mankind—the bloodiest despots, the most ruthless robbers and enslavers, the cruelest inquisitors—have been devout believers in design. Their acceptance of this dogma did not give them a logic of life that in any commends them to our reverential love. They are the "horrible examples" to whom we continually point in reproach and warning. Second. Many of the most earnest, consistent and hardest workers for improved conditions for humanity have been in the past and many more are today, rejectors of the theory of design, whether design be attributed to a god or to nature. They do not seem to have needed, they do not seem to need, that belief as a logic of worthy and useful life. They neither wander aimlessly, nor "seek the nearest bush or hollow tree for shelter and cease to progress entirely." And has it not occurred to Mr. Truman that he might find himself just as ready to labor for what he believed to be right were he to pass through certain mental changes and cease to believe in design? Might he not discover that from the new viewpoint he surveyed the universe under a new light, that with the non-Theistic belief came a logic of life just as forward-impelling as was the old?

Those who claim we could not be happy in heaven, knowing that our friends were in hell, must have failed to notice how cheerfully righteous (?) women turn away from friends and sisters when guilt and shame overtake them.—"*Prodigal Daughter.*"

A New Ideal in Marriage.

BY ALBERT CHAVANNES.

I have been interested in the discussion which has been going on in Lucifer about a New Ideal in Love. Many of your contributors have taken part in it, and now I would like a little space to say a few words about another new ideal, which is slowly but steadily making its way in the social world, and which I call a New Ideal in Marriage.

I would define this new ideal as a leading to, or as a tendency to base marriage upon the mutual agreement of the parties concerned, instead of upon law and ceremony; to a decrease of the idea of the joint ownership of the bodies of the married couple, and a corresponding decrease of the feeling of jealousy. And this new ideal is growing, not only among persons of progressive minds, but is slowly influencing even conservative persons.

According to my belief, all new ideals are the result of the acquisition of new knowledge, which slowly changes the point of view of the individuals, and I will briefly point here the changes which have taken place in our knowledge, and are responsible for this new influence in society.

The first and probably the most important is the general diffusion of safe and healthy methods of preventing conception. Sex freedom, as advocated by free lovers and varietists, is nothing new. In all ages there have been persons who have claimed they had a right, in and out of marriage, to dispose of their persons, but so long as illicit intercourse was liable to result in pregnancy it offered a great check to such indulgence among married people. There is among right minded persons of both sexes, a feeling that it is a mean action to fasten upon an unsuspecting man the responsibility of the maintenance of a child because he believes it is his own.

The knowledge that conception can be prevented at will has removed that barrier, and besides has changed the popular view as to the real meaning of the marriage relation. Before this new knowledge became disseminated, marriage was really a procreative association, while now it is just as much an association for mutual advantage and sexual satisfaction.

The next knowledge which tends to change the ideal of marriage is that of the law of evolution. Under the old belief there were many persons who paid little heed to the teachings of the Bible, but the fact that evolution makes the attainment of happiness the true standard of conduct, has naturally changed the accepted views upon the sexual relations. It has robbed them of the sanctity which they derived from religious teachings, and is gradually placing them on a line with all other actions. This new influence is slow in making its way, but there is no doubt that marriage is not looked upon with the same reverence it obtained twenty-five years ago, and that there is an increased tendency to look upon a violation of the marriage vows as a breach of a mutual contract, instead of a crime against the will of God.

Another cause which is changing the marriage ideal is the growing independence of women. I shall not state here what are the causes of this greater independence, but only state it as a fact that any one can recognize, that they no longer marry with the idea of placing their lives in the entire control of their husbands. They realize as they never did before, that whether married or single, their happiness is in their own hands, and are gradually extending the circle of those actions which they claim, even after marriage, to keep in their own individual control.

The result of this increase of self-assertion on the part of women, is a recognition that even after marriage each party can keep their bodies under their own control, and a corresponding diminution of the feeling of jealousy, and I think it can be truly said that the foolish idea that there cannot be real love without jealousy is slowly dying out. I acknowledge that it is dying hard, even among free lovers, if I judge from the discussion in your pages about the New Ideal in Love, but it is dying all the same, as can be easily ascertained by careful investigators.

The growth of this New Ideal in Marriage has been so slow and gradual that many persons would probably deny its existence, but I have for years been persuaded that it was the direction taken by sexual progress, and I have watched it until I have no doubt that there is a general change in that direction.

Like all evolutionary changes, it embraces all degrees of progress. Some married couples have advanced so far as to claim and practice the greatest individual liberty, without its causing any diminution in their mutual affection. Others find that they cannot remain united without placing some restraint upon their individual actions, and for the greater portion of society the progress consists in only showing more leniency in their judgment of those who advocate and practice greater sexual liberty.

So far as I am able to judge, this evolution of the New Ideal in Marriage is greatly helped by such discussions as you have published upon the New Ideal in Love, and by the teachings and practices of the free lovers, and sometimes I am tempted to believe that the free lovers do the work and that the New Ideal in Marriage reaps the benefit.

How far will this New Ideal in Marriage travel, and to what extent will it transform the marriage relation, is not for me to say, but I believe that it will not stop until it has gathered to itself all the benefits claimed for freedom by the New Idealists, for it aims on one hand to hold on to all the advantages that in the past have accompanied a voluntary union for life, and on the other, to add to it all the benefits that experience will show to follow the teachings of the advocates of greater freedom in the sexual relations.

The great cause of revolutions is this—that while nations move onward constitutions stand still.—*Macauley.*

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LVII.

As a being transfigured Hilda stood among them, her eyes shining, her cheeks glowing, her bosom heaving, looking far beyond them into space. A feeling came over Lawrence Westcot as with bated breath his eyes rested on her, of how utterly unworthy he was of the love of a creature so grand, so superior. A still, small voice whispered, "Make yourself worthy!"—and then and there a high resolve was formed in his mind that he would surely do so. A solemn vow rose as a silent prayer from the depths of his heart that some day he would realize that sweet invitation. With him every man in the room became conscious of a feeling of inferiority, but not an impulse to bow in humility. Rather each head was crested higher with a feeling of lofty aspiration. Owen Hunter answered the closing remarks of Hilda's dream picture:

"Why, my dreaming maiden, should your dream be but a dream?"

A sad smile played about her lips.

"You forget that it is such an expensive one. It would take a fortune, an almost limitless fortune, to build us such a home. Of course we could be very, very happy in our little circle, as it is, in a much smaller and less expensive home, but I would have it large, so that we might welcome all who possess the same lofty thought to our circle, so that we should be able to give to the world an object lesson in the art of making life worth living, so grand and so glorious that the whole world would want to imitate our example."

Owen smiled.

"What an enthusiast! Take my advice, little one, and until this grand, this glorious home can be ours, help us with your lofty aspirations, and help us not to despise our more limited advantages and privileges. In the meantime we will try to become more worthy of so perfect a home—as some years must of necessity elapse ere it can be completed."

"Have I not said it is only a *dream?* How can I dare to hope it could ever be realized; and when I come to this home, day after day, and realize what privileges are ours the feeling sometimes comes to me, how wrong-headed I am to be constantly sighing for still more."

Owen shook his head,

"You are mistaken, Miss Hilda. Your sentiments and aspirations are not wrong. Harmonious and beautiful as is the life that has been granted you through the mutual understanding and sympathy of our kind host and hostess it is by no means complete. So dream on, plan on, and if there is an architect in our midst he shall transfer these plans to paper, and, as soon as practicable, we will look about us for a suitable site, and when the spring sunshine calls all nature again to life, work shall begin, and what has so long been only a vague dream shall, all in good time, bloom into a living reality."

All eyes hung upon the lips of the speaker. All ears drank in his words. Could such a thing be possible? Only Cora seemed to understand. Pressing close to his side, she drew his hand with a caressing motion to her smiling lips. With a hasty movement he withdrew the hand to lay it on the head covered with the soft fluffy hair; he pressed it close to him. Hilda drew a step nearer and extending both hands,

"You mean——O, Mr. Hunter! do you really mean that it can be done? that the home can and shall be ours? But how? how?"

Cora slipped down upon her knees at Hilda's side and caught both those hands in hers.

"Did I not tell you long ago, when I told you that story of my heartaches and my noble lover, that he possessed almost limitless wealth? He could not be one of us did he not consecrate some of his millions to the happiness of others. It is in his power to lay the foundation stone for the future ideal society, by showing to the world an example of how people should live. Don't you see, my Hilda? Owen is wealthy, and he is going to build us our home."

To be continued.

A boy sows his "wild oats," as a matter of course, and then settles down into a sober, industrious man, and becomes a good husband, a fond parent, and perhaps a distinguished citizen; and there is no reason in nature why the girl who was his partner in the wild oat business should not become a good wife, a loving mother and a valuable member of society.—"*Prodigal Daughter.*"

VARIOUS VOICES.

Henry C. Roberts, Bennington, Kans.:—I highly approve of "The Call for Concerted Action." I wish to join the movement as an active member, and as soon as the organization is perfected will forward to the person authorized to receive it, one dollar as membership fee. I am not a writer nor speaker, but will do what I can to help on the propaganda work of such an organization.

Stephen Stiers, Houston, Tex.:—Church members give about twenty-five dollars per year on an average to propagate superstition, and liberals ought to be equally self-denying and faithful to their convictions. For one I confess I have come short of the glory of God—that I have not done my duty. My conscience has been accusing me of late and telling me I ought to give something to the fund to aid Lucifer in its struggle in spreading light and knowledge. I will give twenty dollars for this purpose.

Phillip Pipher, Hagerstown, Ind.:—Am receiving your very interesting paper, the Light-Bearer. Cannot get along without it. If the philosophy taught in Lucifer were studied and put into practice it would not be long until the era of universal liberty would be inaugurated. It will take lots of hard work to remove the mountain of ignorance and prejudice, to clear the way for intelligent investigation. Go on with your grand work, and little by little humanity will learn the cause of their bondage and oppression and will learn to apply the right remedy.

David W. Gilmore, Chanute, Kans.:—My time for Lucifer expired some time ago, and I have neglected to write you because I had neither "sound" nor "unsound" money to send you. I appreciate the Light-Bearer none the less, however. When I wish the paper discontinued I will let you know. There is need that your work should be greatly extended, so long as Anthony Comstock is allowed to meddle with the affairs of honest people. A man who will stoop to such low performance as does Comstock, to get an excuse to prosecute people, should not be allowed to hold a public office. How can he expect people to be honest when he resorts to such dishonest practices to get evidence against those he wishes to prosecute? I enclose twenty-five cents, and hope to be able to renew soon.

Virgie C. Moon, Louisiana:—Enclosed find twenty-five cents. Please send me Lucifer. When the thirteen weeks are up I'll try to find some way to renew. I have known of your good work for a long time and have often felt that I would like to aid you. For the last year Aunt Elmina and others have sent me many copies of Lucifer and I have read them, and at once handed them out for others to read. But this is a very Christian country, and free thought, especially on love matters, is not popular to say the least. But the world "do move," and good (truth) may find rooting place, even in the Louisiana Lowlands. I must tell you how much I enjoyed "Motherhood in Freedom." That pamphlet points the way to borning a better race. It is only a free mother that can produce a truly free child. The race will be slaves to customs till the mothers are free.

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It is not any more slavish and degrading to worship St. Patrick than it is to worship St. Jefferson.—*M. M. Trumbull.*

Civilization knows no greater infidel than he who is unfaithful to a demonstrated truth.—*W. M. Lockwood.*

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The divine right of man to rule over woman is no longer accepted as a theory, and in good time all the old statutes in accordance therewith will be numbered among the "blue laws."—"*Prodigal Daughter.*"

The Two Sides of the Shield.

I am not going to try to argue with Mr. Ruedebusch That would be profitless. He is a gentleman of wide reading, of superb aspiration, of strong thought, but he has the defect of a class; in argument he fails to see the bearing of his opponent's reasoning upon the subject at issue, because he is utterly preoccupied with his own idea One's words pass him by ungrasped. After he reads this he will simply reiterate his former assertions, without in the least perceiving that he is talking about one thing and I another. So I am not trying to argue with him—I am essaying to make the matter plain to others, if there are any who share his delusion.

I do this because he has said his devotion to the "New Ideal" led him to refuse to sign the "Call to Concerted Action." And right here, in passing, a misconception of his should be corrected. He was not the man I had in mind when I said I had found one dissident, and, furthermore, I did not say anyone had refused to sign the Call. I said only that all but one expression of opinion, oral and written, that I had received had been favorable to the movement. *I had received no expression whatever from Mr. Ruedebusch.* This illustrates what I have just said concerning his inability to analytically hear what is said on the "other side."

But to return to the real issue: Did Mr. Ruedebusch perceive the clear distinction to which I am now going to call attention he would find nothing antagonistic to the "New Ideal" in the "Call for Concerted Action." The Propaganda has been inaugurated to spread the light of sexual freedom. It is to engage in the work of disseminating arguments favorable to the liberty of choice in love relations. The "New Ideal," on the other hand, is a theory regarding the methods of love and sexual expression. The Propaganda stands for the principle of liberty. The "New Ideal" pleads for a certain method of enjoying liberty. The Propaganda says that neither the state nor society nor any individual "owner" should be permitted to interfere between lovers. The "New Ideal" says that lovers will best enjoy their mutual affection when they assume a certain attitude toward each other and toward society. Whether that attitude is or is not the best one to assume, does not concern the Propaganda. The Propaganda simply affirms that the right and the opportunity to practicalize the "New Ideal" should not be denied, nor the right and the opportunity to practicalize any other ideal not antagonistic to freedom, that is, not invasive. If Mr. Ruedebusch could set his preconception aside long enough to sense this vital distinction between a principle and a method, he would see that he could help the Propaganda without in the slightest degree weakening his loyalty to the "New Ideal." The Propaganda intends to send out literature in favor of selfhood in sex life. This literature will not be in the interest of the "New Ideal" nor against it; it will not be in the interest of Dianism nor against it; it will not be in the interest of variety nor of *free* monogamy. It *will* be in the interest of liberty; it *will* be against *compulsory* monogamy. In a word, to repeat, it will be written and sent out in behalf of the principle of freedom of choice; it will neither antagonize nor favor any particular method of enjoying that freedom of choice. First get liberty; then we can begin to form rational conceptions of what will be "natural" under liberty.

Put it in another way: Mr. Ruedebusch does not believe in extraneous compulsion in love. The Propaganda is opposed to extraneous compulsion in love, and its work is to bring others to this way of thinking. Then, why should Mr. Ruedebusch decline to encourage the Propaganda? Surely, he does not fear that general acceptance of the principle of freedom in love would be detrimental to the "New Ideal"? That would be absurd.

Now for a few brief remarks on particular points.—but in the beginning I must say, as I have often said to Mr. Ruedebusch in private correspondence, his "New Ideal" is anything but new. This will be seen by all when we examine two statements made by our critic. He says: "As a necessary result [of the discarding of the old love ideal] you will never share your bed with an adult person of the opposite sex as a matter of course." Certainly not, but that axiom is not original with the author of the "New Ideal"; it is true, but not new. Years and years before Mr. Ruedebusch was out of the swaddling clothes of orthodox morality, many of us were enunciating the same truth with all possible emphasis. Again: "You will see no reason to give any notice of it [your sex choice] to 'society'." Precisely, but how does the reiteration of an idea familiar to thousands make it the personal property of the repeater? how comes it to be a constituent of an "Ideal" which he claims to be exclusively his own?

Mr. Ruedebusch calls frantically for radicals to crate their "living together," by which "living together" he means a relationship of real or apparent mutual possession by the husband and wife or by two lovers. An amusing practical commentary on this is furnished by Mr. Ruedebusch himself. While many of the men and women whom he regards as sadly deficient in radical thought and action because they have not seized upon the so-called "New Ideal" as a universal and original panacea, do not "live together" at all in pairs and absolutely repudiate the notion of exclusive possession and of monogamic love, he himself is a respectable married man! And it is perfectly safe to say that if he could convince the Mayvillians that he was not legally married he would find the village too hot to hold him. His telling his neighbors that his relations could not be known to them ("there is no reason why society should or could know of it") instead of being a defense against prosecution would be an additional incitement to it, because a deliber-

ate denial of fundamental orthodox dogmas, and hence a decided aggravation of the irritation of the orthodox mind.

In conclusion: Let us all take hold in the work of education; let us do all we can to show that individual initiative is as necessary and salutary in love relations as it is in other spheres of human life. We are the champions of a principle, and no matter what we may believe to be the best method of enjoying existence under the domination of that principle, we can work together for the principle. Emil F. Ruedebusch, then, should be as much at home in the Propaganda as

E. C. WALKER.

No thinking person, who is also a philanthropist, will willingly accept the theory that prostitution is inevitable, or rest satisfied until a social system is evolved so completely in harmony with our human nature that there will no longer exist in man a demand for the prostitution of woman.—"*Prodigal Daughter.*"

A Woman's Protest—and Appeal

BY ADELINE CHAMPNEY.

As a woman I come, speaking in behalf of woman, the free woman. Not the "New Woman," emphasized by capital letters and a satirical smile, half-contemptuous, half-indulgent. She is a feeble imitation of man, declaring a belief in her own inferiority, for we imitate our betters; otherwise she is a short-sighted man-hater, putting herself in opposition to the other sex,—as if the true interests of men and women could conflict! Not for her do I speak, but for the "free proud woman" of the twentieth century.

For her, man, rational, radical man, has no satirical smile, no bitter antagonism. He waits to welcome her with strong, helpful hands and loving heart, but oh! how little does he understand her.

Some, accustomed to regard woman as a pet, a toy, a treasure to be cherished and guarded and tenderly cared for, look upon the free woman as a new sort of plaything. Her claims to intellectual consideration amuse them. They will give her all care and kindness, but she is still inferior. Perhaps they find her charm so great, her attraction so sweet that they will even humor her demands, grant her liberty of choice and await her good pleasure, but she is still the "weaker sex."

"Sometime or other, somehow or other" writes one man, "the man must give way to her weakness—new woman or old woman—if she be a woman at all. For it is always her *weakness*, as in the end she cannot resist the man. Such is the destiny of woman. Only in this age of improvement and good feeling we wish to rationalize it; that is, to make it more comfortable for her."

Such men are flattering and gallant in their manner toward "sweet ladies." They think to please them by outward deference and a seemingly suppliant attitude, but all the while feeling a superiority and a right to dictate which will appear in almost brute force when the obsequious mask falls. Their ideal of womanhood is sweet submissiveness, receptivity. They feel they have a right to expect this and take credit to themselves for the freedom and initiative privileges which they grant.

O man! It is not gallantry we want. It is not indulgence, petting, flattery we ask from you. We seek no rights, no privileges which you *can grant*. We ask for understanding. We ask that you will see us as we are, equals with men and *entitled* to the freedom we assume.

There are others who misunderstand us as greatly, though in a different way. They exalt woman into a veritable angel of light, before whom they worship. Reacting against the long period of ownership and enslavement of woman, they would almost reverse things. The mere fact of womanhood, to them, renders her sacred, and the fact of motherhood may make her a ruler, a despot. They abase their own sex, declaring man to be a mere animal until sanctified and uplifted by the holy love of woman, whom they reverence as the fountain of human spirituality and purity.

Unfortunately many women are pleased with this worship and encourage it, but it is a false ideal. A man may be spiritualized and uplifted by a true woman's love; he may even thus be lifted from the mire of perverted sensuality, but this is equally true of woman, in ennobling response to the love of a true man. The inspiration springs not alone from the superior goodness of the lover, but from the purity of love itself which cleanses and beautifies the heart that opens to it.

O man! It is not worship we want. We are not goddesses, stooping from our high plane to bless and redeem degenerate man. We would be reverenced only with the same reverence you give to yourselves, for our place is beside you, not above you.

The woman of the twentieth century, looking at life with clear eyes, sees the race in its growth from ignorance to knowledge, from knowledge to wisdom. She sees in the whole course of evolution from the monad to man the process of the differentiation of sex, a constant drawing apart and organizing in separate forms of the masculine and the feminine qualities, forces, powers, until today man stands the highest attained expression of the masculine in nature, and woman the fullest embodiment of the feminine.

In the light of this truth the little distinctions, customs, usages of a few thousand years appear in their true light as experimental mistakes; and woman, seeing her true position, fulfils it. Henceforth she will stand beside man in all the walks of life. His need of her is no greater than is her need of him. His delight in her finds full response in her delight in him. She is his companion, his counterpart, his "other self." Body, mind, heart, soul—in all things man and woman are complementary, and through mutual interchange develop themselves and the race, bringing strength, power and joy to each other and to all.

This is the true "sphere" of woman and we of the new day, free women indeed, arise to fulfil our destiny. O you free men, for whose appreciation our whole being is calling, see you not also with the clear eyes? Will you not also answer the summons to co-operation in freedom?

I would like, above all things, to see this hitherto impassable gulf between the wife and the courtesan,—dug by jealousy and hate and kept open by prejudice and ignorance,—so effectually bridged over that each would regard the other as a sister and co-laborer instead of a rival and enemy.—"*Prodigal Daughter.*"

Similar Results Follow Similar Causes.

BY L. T. P. F.

"The Torch of Reason," organ of the Oregon Secular Union, which aims to shut free lovers off its lecture platforms, and to bar out all speakers whose personal habits are not what the masters of the organization think they should be, is delightfully innocent at times. For instance, it quotes this from Colonel Ingersoll: "Orthodox religion is a kind of boa-constrictor; anything it can't dodge it will swallow." And the Oregon Secular Union, finding very soon that it cannot dodge free love, will either swallow it or be swallowed by it, the end being the same. "Of course the churches are going to endeavor to meet the demands of the hour," again quoting Colonel Ingersoll. The "Torch of Reason" is making the same attempt. Just at this moment, it thinks the demand of the hour is for orthodox anti-scientific morality, and so it is making a desperately brave effort to put the new wine of Freethought into the old bottles of supernatural authoritarianism, but if it lives long enough—and it will not have to live very long—it will make the discovery that the demand of the hour is for something less antiquated than the sex ethics of the Catholic church.

"The Torch of Reason" is grieved almost beyond expression that all free lovers do not proclaim their views from the house-tops, and it mournfully complains:

Some of these people have been drilled in deceit until they conceive it to be a virtue, and an unsuspecting person may associate with them and not know that they are of that belief, but be subjected to a small dose at a time, as the crafty free-love priest or doctor may think the patient able to assimilate it. This deceit must be wrong, and we who are trying to build up Secular churches, should be careful to have lecturers and teachers define their position before taking too much stock in their work.

"Secular churches" is very much in place here! Is it possible that "The Torch of Reason" does not see that the deceit of which it complains is the result of persecution, actual or feared? Does it not see that its rule of exclusion of free lovers makes the Oregon Secular Union the direct promoter of hypocrisy, the very father, so to speak, of deceit? When it says to every Freethinker who is interested in the work of Secularism and who desires to take part in promoting it, "You must 'define' your position on free love; if you are tainted with this heresy you can not speak for the Oregon Secular Union nor for the principles for which it stands," does not that organization do all that it can, in the absence of a physical Inquisition, to make every aspirant for the lecturer's or the teacher's position a liar and a coward? Was not the identical course pursued by the church the cause of unlimited hypocrisy, and does it not account for the fact that less than one-third of the Freethinkers in this country dare proclaim themselves such? If the Oregon Secular Union will stand beside the Church as it looks in the mirror of History it will see twins. But here is the most laughable of the "breaks" of "The Torch of Reason":

What to us is ancient was modern at one time, and people thought the same of their then modern ways as many do of ours, and anyone who tried to reform what seemed radically wrong were called by hard names, even as the crank is in our time; but looking back upon the crude ways of antiquity, we wonder how they could have thought their ways were all right, and there is no doubt that in twenty-five years people will look at some of our modern methods and systems as very crude indeed.

Now, how would that look in the "deadly parallel column" beside the rule excluding good Secularists from lecturers' and teachers' work just because they think there is something "radically wrong" with our sex institutions?

The laws claiming to regulate prostitution have no kindly consideration for the poor prostitute. They were made by men for the convenience of men; the secrecy and safety of men in the pursuit of sexual pleasure being their only end and aim. —"*Prodigal Daughter.*"

"Little Freethinker."

DEAR FRIENDS:—I am deeply grieved to have to inform you of the death of Francis Graves and consequently of our "Little Freethinker." He had the grip for months, but hoped versus hope that he would finally recover and be able to continue the little pet paper. But fate determined otherwise, and the world has lost a good man and a useful worker for liberalism.

He published "Plain Dealer" for twenty-five years and commenced publishing "Little Freethinker" over four years ago when he had not a dollar in the world, and only a hand press and a little worn type. Kind friends encouraged and helped us so we struggled along, and just as light was breaking in upon us, his light of life went out.

Promise of help came and I think had he lived "Little Freethinker" would in one year more, have been on its feet, as a paying publication. I feel as if one half of my life is gone out with the death of Graves and the "Little Freethinker."

I gave the paper four years of work and nearly two hundred dollars in money. But I do not count it lost. I'm sure it was well invested, and the harvest will prove worthy of it all.

I hope to hear from each subscriber of the little paper, and will answer each letter that encloses a stamp.

Lovingly and sadly, ELMIRA DRAKE SLENKER.
Snowville, Va.
Sept. 24, 1897.

Passionate women are not a product of our present civilization,—a fact that husbands whine over most dolefully.—"*Prodigal Daughter.*"

Sociologic Lesson. No. L.

BY HENRY M. PARKHURST.

THE BASIS OF MONEY. Value being a matter of estimation, can not be measured absolutely by a physical standard; for the selected standard may be more or less desired at different times and by different persons. A standard varying inappreciably for an indefinite period can be adopted as soon as the agents of the people can be trusted to carry out the requisite plan honestly and intelligently. It involves two elements, which I shall consider separately. The first, the mode of causing money representing value to be more or less desired by the community. I reserve for the present, and confine my attention to the establishment of a standard with which the money shall be kept constantly in agreement.

What is required is such a standard that if money is loaned for a term of years, its purchasing power shall not be less when it is returned. Every article constantly fluctuates in value, and the articles most desired at one time are liable a few years later to be comparatively valueless. Nickel plating and galvanizing have largely taken the place of gold and silver for preserving metals from oxidation. Steam and electricity have largely displaced the use of horses. The crusade against alcoholic liquors, tobacco, tea and coffee, may at any time destroy their market value; and it is impossible to predict what other articles now commonly desired will be displaced by new discoveries or inventions.

Let Nature Dictate.

While it is interesting to look down from a safe perch in the upper tier and witness the war of the ideals now raging in the Luciferian arena it is to be regretted that all this good ammunition could not be spent upon the common enemy in obtaining that liberty without which all ideals are alike impossible of realization.

If your "ideal" is better than mine present if so that mine will suffer by contrast and fall and perish of its own unfitness. The fallacy of beliefs and arguments may be exposed if necessary without acrimony or personality. If my talk in Lucifer strikes some intolerant dogmatist as nonsense what is gained by calling me a fool? On the plane of the ultimate—the universal—who can say, "This is nonsence," "This is wisdom"?

At the imminent risk of getting my mug thumped I, too, will set up an ideal and proceed to bow down and offer unto it incense and oblation. As in my youth I had a three-cornered ideal—father, son and holy ghost—so now I have a trinity ideal—Nature, Liberty and Woman, the greatest of which of course is the climax—Woman! Her I declare into you and Her only I worship! Not in the ideal merely but in the real as well. Woman is a good enough divinity for me.

Let us work for liberty and not quarrel about chickens before they are hatched. Given Liberty, marriage will take care of itself. Individuals will adjust their own sex relations. It is not a question of logic but one of science—of individual preference.

It is well enough for us in friendly gossip to express to each other our choice in dress, food, flowers, sex relation, etc; but why should those of opposite tastes seek to convince each other that they are wrong? Simply because they do not know any better. Let all live out their nature in their own way. No dictation. S. R. SHEPHERD.
Leavenworth, Kans.

The practice pursued by society of weeding out the ardent, passionate girls, and selecting for motherhood only the cold and passive ones, has produced its legitimate effect in giving us a race of passionless women, so poorly endowed sexually that their husbands feel justified in seeking pleasanter relations elsewhere.—"*Prodigal Daughter.*"

The make-believe monogamy we have among usis a hideous sham, bought with prostitution and clothed with hypocrisy and lies.—"*Prodigal Daughter.*"

LUCIFER, THE LIGHT-BEARER

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Our Name.

"LUCIFER: The planet Venus: so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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THE ADDRESS of Mattie E. Hursen, late of Battle Creek, Mich., is now at Lucifer's office.

A FEW more paragraphs from the writings of that brave and true woman, Rachel Campbell, are given prominence in this issue. See combination offer, on last page, to those who would like to read and circulate this very remarkable essay upon the saddest of all the sad features of our miscalled civilization.

LUCIFER CIRCLE, at its last meeting, was addressed by Emma Goldmann of New York, instead of by Mrs. Lake, as advertised. About one hundred persons listened to one of the best lectures ever delivered before the Club. Her theme was "Prostitution," its causes and cure. Miss Goldmann is on a lecture tour that will last several months and will extend to the Pacific coast. She will lecture before our Circle again, Thursday evening, Oct. 7. For the present she can be addressed in care of this office.

The Inquisition Again at Work.

The following letter explains itself:

"Cell 3, County jail, Portland, Oregon, Sept. 29, 1897.

"Dear Friends:—This is to inform you that on Friday the 17th, upon my depositing 'The Firebrand' in the post office, for Sept. the 19th, the United States marshal, under guise of friendship, pumped out of me that I was one of the publishers of the 'Firebrand,' so had me up before the commissioner, heard my story, and he, or they, committed me to jail in failure to find bail in the sum of two thousand dollars ($2,000). The marshal would not allow me to go home and make arrangements to get some one to care for the cow, chickens and cats—all the group, excepting myself, having gone hop-picking to get funds to live on and run the 'Firebrand.' They have indictments for A. Isaac. Later—21st. H. Addis is in the same cell with me. I send clipping from the 'Oregonian' of Sept. 18. With love and hope, A. J. POPE."

The clipping from the "Oregonian" alluded to, is headed: "An Anarchist in Jail. A. J. Pope, of the Vile 'Firebrand' under Arrest. United States Authorities Also Hot After Henry Addis and A. Isaac, his Associates." In describing the arrest of Mr. Pope the report says, among other things,

In the meantime Postal Inspector Robinson had secured a copy of the paper, mailed by Mr. Pope, and, finding that it contained a lot of matter which he considered indecent and obscene, at once made complaint to United States Attorney Murphy, and a warrant was issued for the arrest of Pope on a charge of mailing obscene matter. About 1:30 P. M. he was brought to the United States attorney's office. On being questioned by Mr. Murphy, he acknowledged that he was one of the proprietors of the "Firebrand," and that he had mailed a packet of these papers shortly before. The papers mailed by Pope are dated Sunday, September 19, and the issue is No. 33 of volume 3.

Next week's Lucifer will probably contain later and more definite information concerning this latest assault upon the freedom of publication, this latest attempt to muzzle the press and stifle investigation in regard to the crimes committed by authority of church and state.

The Old, Old Story.

Under the heading, A "Problem for Idealists, Old and New," a correspondent writes,

"A girl of nineteen (C), graduate of a high school, who had commenced a successful career as teacher; refined, gentle, good looking; familiar with liberal ideas but who has heretofore lived an entirely conventional life among the 'Philistines'—has succumbed to the 'attraction that is stronger than gravitation,' and is now pregnant.

"The prospective father is an amorous young cus—tomer who has sported so many 'side loves' incidentally, that C. has lost all her illusions about him; the town has become too heated to hold him and he is presumably seeking 'other worlds to conquer.'

"Now, what is C. to do,—having no wings for heaven and no status on earth?

"Happily it is not 'a question of bread and butter,' as her mother is able and willing to care for her physical comfort.

"Don't all speak at once, but write to

MRS. DORA BOSS,
Amherst, Wis."

A very good text from which to preach a long SERMON on the home training of girls and boys; on the criminal failure of a "high school" education that teaches nothing whatever concerning the physiology and hygiene of sex—the uses and abuses of the procreative function; on the barrenness, or the unsatisfied longings of a "conventional life among the Philistines;" on the responsibilities of fatherhood and motherhood, and when where the responsibilities of each come in; on the duty of the "town," or the community, the law, in this matter, etc., etc.

The object of this brief comment is not to answer the query of Dora Boss, but rather to call the attention of our "Idealists" thereto, and to ask them to write short answers for publication in Lucifer. Whether published or not a "symposium" upon questions involved in, or suggested by, the object lesson herein presented, cannot fail to help clear the social atmosphere, or to disperse the fogs of superstitious moralism—cannot well be otherwise than very interesting to all who participate therein. For "Mothers' meetings" and for "Lucifer circles," the papers written in answer to the query of our correspondent would be very appropriate and useful, as subjects of discussions for an evening or for a series of meetings. Perhaps some of these papers, prepared for and read at such meetings, would find a hospitable reception in the columns of "society" journals,—the secular or religious press.

Conventional Marriage Arraigned

Under this head in last Lucifer were given part of the reasons why Emma Wardlaw Best and Arthur Wastall, of London, England, members of the Legitimation League, refused to comply with marriage law and custom. Here are some more reasons why they "resist all external coercion whatsoever in the affairs of the heart, and particularly conventional marriage:"

"BECAUSE while the legal wife *may* be the mistress of her husband's affections, the illegal wife *must* be the mistress of her lovers' affections.

" To be kept by obligation is a dishonored position.

" It stamps by the nursery term "Miss" thousands of women, while the man leaves "Master" behind with his childhood.

" It fosters jealousy, each partner claiming property in the body and mind of the other.

BECAUSE it affects that the male commences sex intercourse later than his partner, whilst everyone is aware to the contrary.

" It affects that the mother is the sooner prepared for her dangerous and difficult task of generation.

" It reverses—based as it is on purchase—the natural condition, and demands that woman should bring young flesh to the marriage bed.

" Its infamies force many a good and faithful woman to entreat a bad and faithless man to make "an honest woman of her."

" Whatever the character of the man "honor and obedience" to him are demanded of her at the "altar."

" It makes woman abdicate her right to her own person.

" It ignores that strength of passion and desire, virtue and vice, do not depend on sex, but upon individual temperament.

" It supports the claim of men, voiced by Tennyson, that—

'Woman is the lesser man, and all thy passions match'd with mine
Are as moonlight unto sunlight, and as water unto wine.'

which has an obvious self-interest, and is, in reality, an insolent male assumption of superiority and license.

" It forces women to pose as Pharisees and hypocrites towards men and the "other woman."

" Under its rule on the one hand women disown and lie about their natural desires, whilst on the other men rafely admit, and are ashamed of "chastity." So much for morality as inculcated by marriage!

" Under its rule parents who consider it the greatest wrong to their son to hide the faintest rumor of "incontinence" in his proposed bride, hold it no shame to deceive their daughters to the very foot of the "altar" on the whole matter of sex.

" The contemptuous insolence of women of the public harem towards men in general is not compatible with male assumed dignity as "heads of the household," nor with the honor of the "wife."

" It relaxes the efforts of lovers to be at their best towards each other.

" It encourages pre-marital ignorance—a fruitful source of suffering.

" It denies the exercise of the purely amative sex function, and prefers to be surrounded by a festering mass of pruriency.

And finally because it blights innumerable lives."

And here is a copy of the "Declaration"—the affirmation that naturally followed the Protest already quoted:

"We, the undersigned, desire to set forth to our friends some of the reasons which have induced us to discard the marriage ceremony and form an autonomistic alliance.

The decision not to enter into a state which is but too often one of legalized prostitution is of long standing with us both, and was consequently arrived at quite independently of one another.

We hold ourselves entirely free of any bond in this relationship save that of love, and that failing at any time our union will be dissolved. We, however, enter it with the intention of a life-long partnership.

We hold that the freedom of the mother is essential to the well-being of the children, and even were it not so her freedom is not justly sacrificed to the possible wrong to be done those not already in existence. If the mother is to enter legal bonds for the benefit of offspring the girl children will gain only to the extent of legitimacy, and will in their turn be sacrificed to the same fetish of matrimony, being no freer than were their mothers before them.

We hold that marriage is companionship, and reject the ecclesiastic dictum that it is primarily intended for purposes of procreation.

We hold that nature has given the child to the mother, the father's control over it being obtained through their mutual affection. A mother who lives her natural term of life is able to see her children attain their maturity, whilst the father may procreate when old and feeble.

Under current inequitable social conditions the support of the children could be made the subject of contract prior to conception, though we fully realize that this might impair the complete freedom of the woman."

The above declaration, while open to objection from the standpoint of many "New Idealists," shows a very interesting phase of evolutionary progress from the old standards of morality, or of sex ethics, towards the plane of absolute freedom, or complete abolition of all contracts, vows, sacramental or secular, "in the affairs of the heart." Whether this intermediate step or individualistic contract is better than absolute freedom, under existing conditions, is a question that every woman and every man must decide for themselves.

The power that "regulates prostitution" is heard in the voice of the policeman crying "*Move on, move on!* don't block up the way. Make room *for others.* MOVE ON!" And if she does not move on, and quickly too, she is arrested, dragged before a police court, fined and perhaps given a few months in jail.—"*Prodigal Daughter.*"

Basis of Money.

In this week's "Sociologic Lesson" Professor Parkhurst says, "What is required is such a standard that if money is loaned for a term of years its purchasing power shall not be less when it is returned." That is like saying "What we need is a thermometer that will regulate the temperature instead of one which is affected by the temperature." He shows the impossibility of securing such a standard as he thinks is "required" when he says "Every article constantly fluctuates in value." Value, in the economic sense, is measured by desire and not by quantity or specific material. Hence the futility of any attempt to fix value either by establishing a monetary basis or enacting legal tender laws ought to be apparent. Under liberty free contract would determine the payment of debt. An agreement to return a certain quantity and quality of a borrowed commodity—whether that commodity be gold or something else—does not imply the return of exchange value equal to that possessed by the borrowed article. The element of chance, which effects exchange value, cannot be eliminated by any human laws, but the legal devices which can and do create artificial value can and should be abolished. S. H.

"Some Mistakes of Moses."

BY A. WARREN.

I do not mean that Moses who was so ably criticised, some years ago, by the immortal Robert G. Any person bearing the name Moses is liable, like the balance of us, to make mistakes. It is therefore with no feeling of disrespect for either the ancient or our modern Moses that I adopt the above title, or that I venture to point out what seem to me to be errors, in the editorial of the latter, in Lucifer, No. 675.

That *our* beloved Moses is ever otherwise than fair and impartial, it would be ungracious to affirm; for if there is one thing, more than another, upon which he bases his hopes of happiness in life, it is this of his reputation for fairness. I have sometimes wished that he were less sensitive in this particular direction; for it seems to me that too much modesty tends to obscure one's position on the question under discussion.

This remark, however, is not intended to apply specially to the editorial alluded to; for while he labors therein, as usual, to mistify his opponent by concessions, his argument is not in itself ambiguous. The evident intention, in the article, is to prove that a plurality of sexual loves, at one and the same time, if not his highest ideal, is at least "helpful and happifying."

It is not my aim, in this reply, to prove that he is mistaken in this opinion. What I advocate is freedom; and I do not propose to handicap the investigator at the outset, by any effort to enforce my ideal, or my theory as to what freedom may bring. But I do think our editor is mistaken in charging that those who oppose him are handicapped by an artificial conscience. It is true, he says all, thereby including himself; but in that very word lies his mistake. I protest that *all* are not so handicapped. That we all are biased on moral questions, I do not deny; but in my former article I distinctly assumed that the question of plurality is not a moral one. We do not all view it from the clergyman's point of observation. A few of us, at least, consider it purely a question of good taste and good social policy; and in these realms of thought, conscience usurps no authority.

Having made this fundamental mistake, he forced himself to concede that he himself is biased. Had he stopped at that limit, the need of this reply would not have been so obvious.

But why thus handicap even himself? Has he not placed himself on record as opposed to all government of man by man? And does not this demolish the old moral standard of human conduct? If men and women are to be really free, what has conscience to do in determining their relations with each other? What ultimate good is there, outside of happiness? Where does the ought come in?

One practical objection to this habit of viewing social questions from a religious standpoint is, that it develops antagonism and unkind personal feelings. I cannot help imagining that his remark that "It is the wounded bird that flutters," is attributable to this old habit. It had no relevancy, but on general principles it seems disrespectful. If he meant to intimate that my views were based on my own unhappy experience, it was both unkind and illogical. If my experience was against his theory, how could that fact strengthen his argument? I stated facts, and called for further testimony, and in reply he makes this fling, and alleges that his party are not permitted to relate their experience.

This is clearly another mistake; but under its influence he asks, "May it not be that it was the failures that came under Mr. Warren's observation, and because they were failures, whereas, at the same time, in the same locality, may there not have been thousands of experiments, on a small scale, that were not failures, but very helpful and happifying?"

No, there could not have been a thousand such instances of unrevealed plurality. Had Brother Harman been there, he would not have asked such a question; for he would have realized that those people, at least, were not restrained from relating their experience, and that, so eager were they to profit by each other's experience, that there was no disposition to keep love affairs secret, nor hardly any possibility of doing so. There may, indeed, have been *a few* such cases, in which plurality may have been helpful and happifying. That was the subject of my inquiry. If there ever was such a case, what law is there prohibiting any one from saying so?

In conclusion, I wish to certify, in the most earnest manner, that so far as I am informed, and as I sincerely believe, from personal acquaintance with those early experimenters, not one of them ever sold out for a mess of "Grundy pottage." If they have renounced their faith, in any particular, they have done so from honest conviction, and not from any unworthy motive. If my brother's ideal is nearly the same as my own, as he affirms, perhaps he will explain why he came to indulge these harsh reflections upon his own party, and to outdo himself in judicial fairness, by giving his best efforts in support of the opposite one.

Whether Moses or Aaron—M. Harman or A. Warren—has made most "mistakes" I leave others to judge. I am certainly not conscious of having made "flings," or of having "indulged in harsh reflections." When I said "It is the wounded bird that flutters" I stated what I believed to be an axiomatic truth, capable of universal application, and the same when I said, "Birds of a feather flock together." If, in my reply, I had reference to the writer of the criticisms upon the so-called "varietists" it was because his own utterances could not be fittingly answered in any other way. I am quite willing to be measured by the same foot-rule that I myself use in measuring others, and I presumed the same of Mr. Warren.

First, then, and briefly,—for it seems useless to continually reiterate the same arguments—I maintain that A. Warren discounts or discredits his own moral honesty when he accuses me of laboring "as usual to mystify his [my] opponent," etc. To try to mystify another is not candid or honest, if I know the meaning of these terms. In judging of the motives of others we can never get away from ourselves. I have not accused Mr. Warren of "unworthy motives," as he has accused me. When I say, "most reformers get tired of the struggle and compromise principle for peace, or for a mess of Grundy pottage," I speak from the acts and words of men themselves, and, to a certain extent, from my own personal experience. The time has been when I dared not to speak my inmost convictions, lest I lose my hold on the means of supporting a young and helpless family.

Second. The rational explanation, as I see it, of the fact that "nearly all the old experimenters, those who have had the most experience, have slunk back into marriage and are no longer heard from"—quoting Mr. Warren—is, besides the factors already mentioned, the persistence of early impressions, or the force called conscience. The rebel against conventional marriage—sacramental marriage, theologic or superstitious marriage,—is a kingdom divided against itself, and in time this abnormal conscience gets the better of the fight, and forces its victim back into conformity to conventional marriage, just as an early formed religious conscience forces many a rebel against irrational dogma, back into the church. I am not assailing the honesty of the backslider, in either case. I judge from experience and observation—the only "lamps for my feet," as Patrick Henry said, that to me seem safe or reliable.

Third. As to the comparative number of successful and unsuccessful experiments in "plurality,"—Mr. Warren has lived in many states, and his observations have extended over a period of half a century or more and hence I maintain that in "the same territory there may have been thousands of experiments, on a small scale, that were not failures," etc. Again I say, remove the ban of invasive law and of intrusive meddling by self-elected censors, and there would be some chance for candid and rational comparison of results.

Finally, in reply to his last question, I would say I have no "party,"—I belong to no party, creed or class, but try to deal fairly by all; and while, as I have often said, the exclusive or dual relation in sex is my ideal, I am not at all sure that this ideal is highest and best for *all*, or even for *any*. I am even inclined to take the ground that in our transition state of development this ideal is practicable for a very few only. As in all fields of human investigation, so in the realm of sex-association, sex ethics, I claim to be only an investigator, only a learner, not a teacher—at least not a dogmatist. Put all theories on a plane of equal right to life and liberty of expression, then the fittest will survive. That there are honest, noble, pure and good men and women who advocate and practice plurality in sex-relations I verily believe, just as I believe that there are honest, pure, true and good men and women who advocate and practice monogamy or duality. "In things essential, unity; in things unessential, diversity; in all things, LIBERTY."

M. H.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LVIII.

From that day forth a new life entered the charmed and charming circle. Lawrence proved to be the architect required, though he had never called his talent in this line to a practical account. Guided by Hilda's vivid imagination, inspired by her enthusiasm and aided by the practical suggestions of Owen, the plan grew, and by the time the first green of the young spring appeared upon the landscape they were ready for action. Margaret had left them at the call of duty, and could only from afar share in the excitement and enthusiasm. Every heart was beating high with hope, and with the advent of warmer weather, Owen, Wilbur, Lawrence and Norman kissed their loved ones good-bye and started on a prospecting tour.

Mrs. Leland was importuned to remain with the girls. Why should she return all alone to her western home?—though the probability now was that the west would be where their new home would be located. Just at this time, too, came the change that caused the sisters' eyes to grow dim with tears and a feeling of sadness to pervade every heart. Frank was daily growing weaker, his cheek more hollow and white, his hands more waxy, and intuitively the girls clung to the more mature woman. On a bright sunny morning in the early part of May the tired lids closed, never to open again. Although almost every day brought a letter from some one of the absent ones yet they were still far away when the death angel made his entrance into the midst of this happy circle, subduing their spirits with infinite sadness when they realized so well what had caused this painful result. So Frank's body was laid away to sleep beneath the daisies, and Imelda's and Cora's tears mingled as they knew that another bond was broken—only they two remained, united by ties of blood, but they also realized that it was better so. At best he had been to them but a wreck of what he might have been. Margaret had joined them just in time to lay a flower upon his pulseless breast and was now with them again for a brief time.

The young physician, Paul Arthurs, and Milton Nesbit had settled close by, and Paul was beginning to have quite a practice as he was fast becoming known. For some time, however, something seemed to have been secretly gnawing at his heart, and when his manner had been warmest towards the stately Edith he would suddenly and abruptly leave her, until his conduct became quite an enigma to her. One morning he laid a pack of written papers in her hand and told her to read, and——ah, well! why dwell upon a sad story longer than absolutely necessary? He loved the queenly girl but was conscious of such a lack of worth on his own part that he felt it would be best to give her up. Some where under the green sod slept a woman whom he believed the poison of his own body had murdered. Having first made a wreck of himself, almost, by early transgressions, the meaning of which he had been ignorant of, he had later contracted the germs of a loathsome disease. In his unpardonable ignorance he married a sweet, confiding, loving girl whom he loved with all his heart but whom he irreparably wronged by permitting his poisoned manhood to mingle with her pure womanhood; and when her baby girl was laid in her arms her eyes closed in that sleep which knows no waking, and the baby slept with her—under the circumstances the very best, probably, that could have happened. He was quite young when all this occurred—in the early twenties, a period of his life he never liked to think of. It was after that experience that he gave himself up to the study of medicine, and then he underwent a most rigid course of treatment, including very stringent rules or habits of diet, bathing and open air exercise.

"I can now look a pure woman in the eyes and know of a certainty that no harm can come to her through me, but for all that, the past is a blur upon my life, a stain which nothing can ever wash away. One word from you, my heart's queen, will send me to my place and keep me there. I could not accept the sweet love shining in your eyes when I know so well my utter unworthiness, without laying bare the past, the memory of which follows me like a mocking fiend. Sweetheart, say but the word and I will never become an inmate of that home which now is being planned—if you deem me too impure, too unworthy to associate with the unsullied whiteness that will congregate there. But O, my darling! I love you as only a man can love when his manhood's strength is most fully developed; but I must abide the verdict you may render.

Yours suppliantly,

PAUL."

And what had been sweet Edith's verdict? When next they met it was in the garden, under the blossom-laden trees. Paul was sitting with his head resting on his hand unaware of her approaching footsteps. From the rear she approached until she stood close to his side, when without a moment's warning two soft warm hands drew his head back, two warm, dewy, clinging lips were touched to his bearded ones, and the next moment he was pressing his cherished Edith to his heart, pouring all the pent up love of a strong nature into her willing ears. His errors of the past belonged to the past. She saw only a noble manhood to which she felt it would be safe to trust her womanhood.

About this same time, also, a strange restlessness took possession of Nesbit. A nightly visitor at Maple Lawn, he seemed to enjoy the society of the fair women there with the keenest relish. Alice's slight figure seemed perpetually dancing before his eyes and a great longing filled his heart. Alice, too, was restless. The color would rush in waves over her face at the sound of approaching footsteps. Although he saw and understood, yet he never said a word. With all the sweet possibilities the future so temptingly held out to him he kept his lips firmly closed while he knew full well that this fair little woman might be his for the asking.

One morning in early June Nesbit electrified them all by abruptly saying that he was going to New York. All looked their surprise. Margaret asked,

"Why?"

Alice nervously plucked the first full-blown rose to pieces as her color changed from red to white and white to red, but Margaret's question was evasively answered. Again she asked,

"When will you return?"

To which she received a short, "I don't know."

Bidding them all good bye he turned to go, when his eye rested for a moment on the swaying form of Alice who found it hard work to stay the hot tears. He hesitated a moment then, approaching the spot where she stood, in a low voice said,

"Walk with me down the maple walk."

Silently they walked until they reached the end, then,

"Do you know why I am going away?"

She shook her head.

"Because my heart yearns for you, and in that vast city dwells a woman whom I call wife. She has not been what the world calls true to me, yet I have treasured her long and faithfully. I feel I ought not to speak of love to another woman so long as she may have need of me. I know it was her own hand that cast the dice, yet I feel that I must know her fate ere I entirely cut loose from her. Oh, I loved her, Alice, in the days when she was mine, and still a latent tenderness lingers in my heart. Maybe she was not wholly to blame, but I have learned new lessons since. I feel a little woman here would prefer me to all others and my heart yearns to claim her. Will you kiss me just once ere I start on this journey which may bring me I know not what?"

Tenderly he raised the drooping head and forced the down cast eyes to look into his. It was too much. Two lips quivered pitifully, like those of some grieved baby, and two great tears rolled over her cheeks down upon the snowy whiteness of her gown. The sight robbed him of self-control. He gathered her in his arms, the tiny morsel, and held her there like some wee baby.

679.

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"I only want to see that she does not suffer; that she is taken care of, and then I will return. Indeed I will. Do not fear"—and then he was gone.

To be continued.

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* * *

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THIRD SERIES, VOL. I., NO. 41. CHICAGO, ILLINOIS, OCTOBER 13, E. M. 297. [C. E. 1897.] WHOLE NO. 680

Endymion.

The rising moon has bid the stars;
Her level rays, like golden bars,
Lie on the landscape green,
With shadows brown between.

And silver-white the river gleams
As if Diana, in her dreams
Had dropt her silver bow
Upon the meadows low.

On such a tranquil night as this,
She woke Endymion with a kiss,
When, sleeping in the grove,
He dreamed not of her love.

Like Dian's kiss, unasked, unsought,
Love gives itself, but is not bought;
Nor voice, nor sound betrays
Its deep, impassioned gaze.

It comes, the beautiful, the free,
The crown of all humanity,—
In silence and alone
To seek the elected one.

—*Longfellow.*

Where are the Women?

BY ADELINE CHAMPNEY.

I have made an appeal in behalf of the "free woman," and now I ask myself—where is she? I know many women who are radical and free from religious superstition. Moreover they are no mere Grundy worshipers, but when we approach the subject of sex I am conscious of a sudden shrinking, the tightening about their minds of innumerable invisible bonds of custom, of false modesty, of morality. Must this be so?

This movement is primarily a movement for the emancipation of woman, but how shall we free the slave who clings to her chains? And women seem bent on forging and riveting chains for themselves and the race. Where are the women? They are working along conservative lines for restrictions of liberty, limitations of thought and action. You will find them by hundreds in any cause known by a name beginning with "Anti" or "Christian;" measures for prohibition, prevention, suppression, are widely and earnestly supported by women, but anything that tends toward freedom, especially toward loosening the "holy bonds of matrimony" is sure of encountering their bitter opposition.

There is a common idea that the marriage institution is a safeguard and protection to women, that it exists for the purpose of securing to them justice and consideration. This is a total misconception of the nature of marriage, and the radical woman should surely know better.

We speak of "Christian marriage" as though the institution were peculiar to the Christian Era, whereas it is older even than man. Westermarck defines marriage as an association of male and female which is continued beyond the period of "heat" and includes care of offspring. This may be called the physiological marriage, and is known among the higher simians, most birds, and some others. All the mating animals observe this earliest form of marriage. Westermarck mentions especially a certain ape who builds a nest for his mate in the tree top, and keeps guard over her, often spending the night at the foot of the tree that no foe may approach.

This form of marriage existed among primitive man. While there are savage tribes who live in actual promiscuity, they are rare, and are mostly considered degenerate. There is no evidence that promiscuity was ever the prevalent condition of man. On the contrary all indications point to a free monogamy as the early marriage. Selection was the privilege of both sexes and the idea of property in woman was yet latent. On that low plane of life there was comparatively little choice, one was as good as another, and mates were often retained for life. Woman was very nearly on a plane of equality with man at this stage of development, and sex-relations were personal matters merely, subject only to laws of physical attraction.

The first innovation was probably marriage by capture, which some tribes still practice and which is yet symbolized in the marriage ceremonies of some peoples. Finding the women of their tribe too few, or perhaps weary of them and desiring novelty, the young men would make raids on neighboring tribes and carry off the maidens to their own homes. Having captured their wives *vi et armis*, they naturally defended their spoil and the idea of property in women began to grow. Men respected each other's rights of possession and marriage became social—as some one defines it—sexual association with public recognition.

At this time man was subsisting chiefly on natural food products and industry was well-nigh unknown, but as he grew in knowledge and the ability to use his surroundings to add to his comforts and pleasures, as he began to till the soil and to fashion implements, weapons, clothing, etc., woman found a new value. Hitherto she had been merely a sex-mate, now she became a worker, a servant, and her value increased. Fathers assumed authority over their daughters and refused to allow them to mate with men unless some compensation were made for the loss of their services. Thus marriage by purchase arose, and as woman's value to man increased, the chains of her slavery were riveted ever faster and firmer. From the free sex-mate she became the spoil of war, then the purchased drudge. Brides are still "given away" at the altar, and many reminders of the old purchase marriage yet remain.

The world moves on toward freedom. Fathers no longer have absolute ownership of their children, and the unmarried woman is held to be the owner of her charms and abilities, and to have sole right to dispose of them. Man assumes a pretended attitude of a suppliant and beggar, but "value received" might often be truthfully added to the woman's vow of constancy and obedience. Our tastes have grown more refined, and we call things by delicate names and circumlocutions. It would shock our sensibilities were the bride-groom to say—"I take thee, Angelina, to be my bond slave and exclusive property

until death thee release," but none the less the wife is the property of the husband; our laws declare it and we all know it.

In the evolution of marriage an important factor has been, of course, woman's physiological function of child-bearing. When tribes are constantly warring together numbers are important, and the father of lusty sons is an honored man. Thus the child-bearing woman became an especially valuable piece of property and the man who possessed such guarded closely his possession, while the barren woman was useless except as a drudge, and abuse and contumely were heaped upon her.

The religious factor was also of great influence. The race lived under constant fear of the gods and the direction and approval of deity was sought in all the affairs of life. Marriage, being an event of importance was especially under the direction of the gods, and a clever priesthood made all use of the opportunity to link the intimate personal affairs of life with subservience to the gods, thereby giving religion a great hold on the people. Marriage thus became a religious rite and its binding nature was greatly intensified. Being entered upon with religious ceremonies and the sanction of deity, it could not be broken without great disrespect to the god or gods,—blasphemy. Hence the fear of the wrath of god was another chain about woman.

State control of marriage developed in a similar way. The father had control of his children in all their ways, and the head of the tribe or clan exercised paternal authority over all the members of his tribe. State government grew from family government, and the father's commands to his children developed into legal codes. In the long process of evolution from patriarchism to democracy might has made right and the unimpeachable authority of the law has been preserved, and that most rigidly in those matters over which religion has especially claimed jurisdiction.

Thus the whole history of marriage is the history of property in women, and the cords that bind the willing slave have been drawn tight by church and state, while today women themselves are helping to draw them tighter. But, some will object, marriage is not today the one-sided slavery you represent it to be. There are hundreds of men who make no claim to possess their wives, and many married women are freer than their "bachelor-maid" contemporaries. Granted; individuals are in advance of the system, and many people hold higher ideals of marriage, but the institution is just what I claim,—The religious, social and legal *enforcement* of property right in women.

There is a deep, accelerating pulse of freedom beating in the veins of the race. Everywhere individuals are asserting themselves to throw off all yokes. Women are taking the stand of equality with men and practically marriage among the enlightened, has become a mutual contract, in other words, a mutual bondage, the enslavement of two instead of one. Yet is this an improvement, for when men and women are equal and woman recognizes and defines her true position, she will refuse to enslave or be enslaved, and will demand and attain freedom for the race. But she will never do this so long as she holds to marriage as to a patron saint, a special providence for woman.

Again I appeal to the women. Think for yourselves. Study the history of this marriage fetich of your worship and when you see it as it is, your superstition will drop away from you and you will wonder at your blindness. You are hemmed in,—I know it. Society has built its wall about you and love itself binds you to husband, children, friends, but the cause is worth it, whatever the cost, and in numbers there is strength. Already there have been heroic women who have fought and suffered for personal liberty and the cause of freedom. These have opened the way; let us follow. Are we not strong enough, free enough, wise, brave and true enough to throw off the yoke of our degradation and assert a free and noble womanhood?

We are growing up to a time of great release, when all chains shall fall away, and the race, arising to the recognition of its own power and goodness, shall enter upon the free development of its own best. The first step is the emancipation of woman, and it is one step for the woman and three for the race. When free woman takes her place beside free man in mutual co-operation for happiness, who then shall forge chains or who shall wear them? Then Truth shall blossom in free minds and Happiness shall be the natural atmosphere of life.

Survival of an Ancient Worship.

BY E. C. WALKER.

Fetich.—An object of devotion; an idol.—*Dictionary.*

This ancient and widespread worship survives not only in the interior of Africa and in other admittedly savage countries, but it has many devotees in the most enlightened lands on the globe. To illustrate: There is now visiting here an Englishman, Professor Atkinson. He is an anatomist, a very strong man, physically, and has keen perceptions, enabling him to recognize and properly classify the symptoms of disease. His specialty is bone-setting, including the lengthening of limbs contracted by fractures, making pliable muscles that were intractable, and reducing swelling and knottings of the flesh and muscles. He appears to be doing excellent work, and this without any appeal to hocus-pocus and superstition. His strength and skill are his means of cure. But—crime of crimes in the eyes of the Medical Priesthood—he is not a physician. He makes it a point, however, to have as many doctors about him as he can when he does his work. One of these gentlemen got himself into a city daily last week with the remarkable assertion that it did not make any difference how effective Professor Atkinson's methods were; the fact that he cured many persons whom the physicians and surgeons could not relieve would not save him from the accusation of criminality. He was helping persons who were ill and he had no license to do so; therefore what he was doing was *against the law* and he should be brought up with a sharp turn. Now, to any one not a fetich worshiper and not a beneficiary of partial statutes, the statement that such work as that of Professor Atkinson is "against the law" can provoke only the retort, "So much the worse for the law." Do not mistake my meaning—I do not say this doctor is a fetich worshiper; he is, as I have intimated, a beneficiary of partial statutes and very likely is at this moment laughing heartily at his dupes, the gulls who enact medical monopoly laws at the dictation of his guild. These gulls are the fetich worshipers I have in mind; the poor foolish automatons who pass "laws" at the command of interested classes, and then fall down in the dust and slime and do homage to their own idiotic creations.

Sundry Criticisms.

BY C. L. JAMES.

The comments of the bourgeois press on the diabolical massacre at Lattimer, Pa., may be summed up in one compound word, white-washing. In my opinion, the editorial of Lucifer (whole No. 677) concedes far too much to that cant which the bourgeois press originated. The whitewash applied by the bourgeois press to the red spot at Lattimer, is distributed in the following daubs. (1.) The massacre at Lattimer was "quite out of the usual." It was "exceptional." It is dangerously likely to "become common," and be "made a precedent." (2.) It was the fault of a "rash," "timid" or "foolish" sheriff. (3.) Violence on the part of labor leaders or followers is injudicious, and can only provoke similar tragedies. I deny all these propositions.

I assert (1) that the diabolical massacre at Lattimer, Pa., was not at all "exceptional," "out of the usual," has any need to "become common," or "be made a precedent." I assert that, previously to May 5, 1886, it was the regular thing whenever a strike occurred for the police or the militia to shoot a lot of the strikers under pretense of riot, arrest their leaders, and thus disorganize the strike, and frighten the surviving

wage-slaves back to work. (2) That the murderous sheriff Martin showed no "rashness," "timidity" or "folly," but merely revived a policy uniformly pursued by the monopoly aristocrats, with unfailing success up to May 5, 1886. (3) That violence on the part of labor leaders and strikers is not injudicious, and has not caused massacres like that at Lattimer; but is eminently judicious, and has stopped massacres like that at Lattimer from May 5, 1886, till now. On May 5, 1886, a public meeting of strikers in the Haymarket, Chicago, was discussing a massacre like that of Lattimer, perpetrated a day or two previously, at the McCormick works. I was present at the trial of Parsons, Spies, Fischer, Engel, Lingg, Schwab, Neebe and Fielden, when the Mayor of Chicago, the lamented Carter Harrison, swore that he attended this meeting; and that his last act, when it had been almost dispersed by rain, was to bid Captain Bonfield let it alone. I also heard him swear that before he reached home, he heard the bomb in the Haymarket explode, proving that as soon as his back was turned, Bonfield, in disobedience of his orders, took 180 policemen from the nearest station and attacked the meeting. The police bore down on the meeting with revolvers drawn, crying "Shoot the sons of b——s." (For proof of this statement, see any Chicago paper of the following day.) One of the "sons of b——s" threw among them a dynamite bomb which killed seven and wounded fifty. Since then, until the Lattimer butchery, there have been no more massacres. Even during the great strike of 1894 there were only some sporadic murders. Such were the fruits of violence on the part of strikers and labor leaders. For ten years, massacres, formerly matters of course, have ceased. Why? Because the police and militia have had before their eyes the probability that the "sons of b——s" might be better heeled than they. Had the Lattimer "sons of b——s" been armed, they would not have been massacred. Of course, I am aware that this is not how the bourgeois represent it. But the bourgeois (see their own papers of May 6, 1886,) are liars. They have erected a monument to the policemen who died in the Haymarket "as the fool dieth," breaking the law, disobeying the magistrate, and assailing the constitutional right of assembly and free speech. On this monument their policeman is made to say "In the name of the State of Illinois, I command peace!" But he is only a bronze policeman. What the flesh and blood policeman—now dead—did say, was (see the Chicago papers of May 6, 1886) something very different.

"Chicago's column, pointing to the skies,
Like a tall bully, lifts its head—and lies."

(4) Finally, I assert that the Lattimer massacre and other crimes of the same nature are not of a trivial character, but the highest known to law. Of course, we Anarchists cannot invoke the law to punish them; but as the "reserve of the progressive army," we can require the advance to do its duty. I assert that these crimes are *high treason;* and I will proceed to prove it.

Treason, by our law, is making war against the commonwealth or aiding its enemies (those with whom it is at war). This is merely the old English statute of Edward III. modified to suit our institutions. (Since we have no king, the commonwealth is substituted for the king in those clauses quoted above; and another clause about seeking the king's death is omitted). Now, what is war? It is any hostile and military act. In May 1641 there were riots at Lambette. The insurgents generally, were held guilty only of felony. But one, Arcker by name, who *beat a drum* to assemble them as soldiers, was held guilty of high treason. It is also a well settled principle that war against a *part* of the people is war against the king or the commonwealth, under whose protection they are. Thus an attack on one brothel or gaming house is only a riot; but a conspiracy, like the Ku Klux or Whitecaps, to punish all gamblers or prostitutes in an illegal manner, is treasonable; because the former only *disobeys* the State, while the latter *discards* the State, and sets up a rebel government, with laws, penalties and jurisprudence, of its own. Finally, the circumstance that the persons doing treasonable acts are themselves magistrates, is no excuse, but rather an aggravation. In May 1642, Thomas Wentworth, Earl Strafford, Lord Lieutenant of Ireland, was beheaded for high treason. It is true, he was attainted by Bill, a process which our Constitution justly forbids. But it is also true that the Lords before voting on the Bill, consulted the judges as to whether articles of impeachment previously presented against him amounted to high treason, that the judges replied in the affirmative, and that the Lords found him guilty on two articles, doubtless those which the judges declared valid specifications of high treason, but as to the rest not guilty. The articles on which he was convicted charged raising troops by his own authority in Ireland, and employing them to oppress the people by exacting illegal oaths. Thus he seems to have had substantial justice. The impartial Hallam says there could be no doubt a modern general was guilty of treason if he, as an executive officer, raised and employed an army without authority from the legislative, which is the highest branch of the government.

By these precedents the Pennsylvania oligarchs are clearly guilty of high treason. They raised an army in another state, and brought it to Homestead, with drums and colors, to illegally put down those they chose to accuse of riot. They organized a regular corps in Pennsylvania, and shot unarmed people at Lattimer. They resisted the service of civil processes and imprisoned civil officers by military power without any legislative authority. The sanction given by the governor to these acts makes him liable to impeachment. His general ought at least to be cashiered. Sheriff Martin and the Homestead traitors ought to be hanged. The rebellion of the monopolists, like that of the slave owners, will inevitably increase till it deluges the land with blood unless it is promptly arrested by the condign punishment of a few leading rebels.

* * *

I wonder how often Mrs. Chandler will have to be told that we varietists are *not* "fixing up" any "code or standard of sex morals;" that we have no desire to exact variety from any one; that the New Ideal is merely liberty? It seems passing strange she cannot see that. Her proposal of energetic united war against the "law of coverture"—vulgarly called the law of marriage—is excellent in all respects but this, that it comes too late to be of any service. For twenty-seven years I have been urging war against the law of marriage and peace on the question of variety. My reasons for a "new departure" are, first, that war against the law of marriage has become respectable, and therefore too much like coward's work for me; secondly, that the prejudice against variety must be eradicated to prevent all that has been accomplished against the law of marriage from being undone. As to the personal insinuation about making one woman free, I have the greatest pleasure in assuring Mrs. Chandler that I never made a woman anything else.

* * *

The arrest of Comrade Pope and his partners, at Portland, Ore., on pretense that their paper, the "Firebrand," is obscene, doubtless illustrates again the facility with which this plea can be used to persecute any publication displeasing to those in power, as soon as it attains importance enough to attract their malice. I say doubtless; for the number complained of seems to have been effectually suppressed, and, not having seen it, I can say nothing about the merits of the case from my own knowledge. But however obscene the paper, Comrade Pope has a defense which should enable his lawyer to clear him. He did not mail the paper, but only offered it for mailing, and proposed to take it back immediately on being told it was considered unmailable. This proves that there was no malice (intention of breaking the law); without which there is no crime.

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LUCIFER, THE LIGHT-BEARER

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Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

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LUCIFER CIRCLE will meet at 1394 Congress St., Thursday evening, Oct. 14. The well-known phrenologist, William Windsor, will address the meeting. Subject, "The Physical Basis of Love."

Emma Goldman.

Seating room at Lucifer Circle, Oct. 7, was again filled to overflowing to hear Emma Goldman give her views on the subject of "Free Love," or of freedom against slavery in the realm of the affections. Her discourse, as on the previous occasion, was a well-considered and strongly-worded protest against the rule of authority, or of man-made law, whether of church or state, in the sex life of human beings. As usual in our meetings the lecture was followed by discussion, several physicians and one lawyer taking part therein. Our limited space prevents further notice here. The following brief notes by Miss Goldman, herself, will give the reader some idea of the work in which she is engaged. Her lectures are chiefly devoted to economic and governmental questions, and especially to the defense of the victims of unjust prosecution and imprisonment.

"Started on my tour the 2nd of September. Had four meetings in Providence and a conflict with the police authorities, but came out safely. Had two meetings in Boston. One in New Haven, Conn. One meeting in New York to protest against the Hazelton outrage. Four very successful meetings at Philadelphia. One near Pittsburg, at Monaca, Pa. Four meetings so far in Chicago and three more to address—besides the convention that I attended two days, but withdrew at the close of the second day because I came to the conclusion that the convention was only intended to serve a few petty political parties, but not the cause of the working class.

"The resolution that I introduced, and that according to my views was very tame, was tabled on account of its too radical utterances. This was sufficient proof for me that the delegates had no idea of the seriousness of the time, and after I had expounded my views and denounced the behavior of the delegates during the sessions, I withdrew, and with me many more of the radical element."

On next Wednesday evening, Oct. 13, a meeting will be held at Zepf's Hall, corner DesPlains and Lake streets, in the interest of the imprisoned editors of the "Firebrand,"—speakers, Emma Goldman, Max Baginsky, Lucy Parsons and M. Harman. From Chicago Miss Goldman will go to St. Louis, Kansas City, Denver, and perhaps to the Pacific coast.

The Portland Outrage.

We had hoped, until too late for insertion in this week's issue, to receive more definite information in regard to the arrest and imprisonment of the editors and publishers of the "Firebrand," at Portland, Oregon, so that we could, with a better understanding of the facts, make an appeal to the friends of liberty and justice in behalf of these victims of church-state despotism—for such we are reasonably sure is the character of this prosecution.

If the information furnished by the report of the "Oregonian," from which report we quoted last week, be correct, then the prosecution is a *persecution*—a persecution for opinion's sake; neither more nor less. No crime is charged,—the accusation being that certain articles published in the "Firebrand" are "obscene." "Obscenity," as every one knows, is a law-made offense, not a crime, in the nature of things. Obscenity means that which is offensive to "purity or chastity of mind." It depends then upon what is in the mind of the beholder or hearer, as to whether any object or word is obscene or not. There is no obscenity except to the mind that perceives it as such. Naturally, then, the more filthy the mind of the beholder or hearer, the more obscenity he will perceive. Evil to him who evil thinks. To the mind of the pure minded philosopher there is no such thing as obscenity, in the technical sense. Perversion, abnormality, there is in abundance, but the philosopher, the rightly instructed person, whether adult or child, views these as the physician views the signs or symptoms of disease, and is in no danger of being corrupted by them. The cure for abnormality is better education and better environment, not suppressive or repressive laws.

At our Lucifer circle, Oct. 7, Emma Goldman made a brief appeal in behalf of the imprisoned editors, which appeal brought four dollars in cash. And now, in addition, we send five dollars as the contribution of Lucifer's office. Lucifer is itself often on the ragged edge, financially,—as a result of too much McKinley prosperity,—but the publishers of the "Firebrand," and especially our old-time friend, A. J. Pope, helped to keep Lucifer afloat while its editor was in prison, and now justice demands that we do what we can to help them in like circumstances even though we must struggle harder, and economize still more closely to do this.

Money can be sent to A. J. Pope or to Henry Addis, Portland, Oregon. It is sincerely to be hoped that all friends of liberty and of human progress will help in this fight for freedom of press and of public mail. "An injury to one is the concern of all." M. H.

Liberty the Means, not the End

Lucifer's management has often been criticized, sharply criticized, for devoting its space mainly to sexologic questions —to woman's emancipation from sex slavery and to discussion of "ideals" relating to sex. They say, "Fight for liberty, and all else will follow." "Given liberty, marriage will take care of itself." "The sex question is a matter of detail—a secondary or third rate question; industrial freedom, economic equity, is first in importance." "Let us work for liberty and not quarrel about chickens before they are hatched," etc., etc.

To these friendly critics I beg leave to make a brief reply:

First. Let me ask, What is liberty? and why do we want liberty? Is it a goddess to be worshiped? A master to be unquestioningly obeyed? Is it a good thing in itself considered? Is it an end or object to be desired as such? An object to fight for, to bleed and to die for?

To my thinking liberty is none of these. Liberty is a means to an end, not the end itself. Liberty is a matter of detail, not the main question. Liberty is not a good thing in or of itself, any more than knowledge is a good thing, in or of itself. Liberty is not a *thing*, at all!—not an entity at all. Liberty is simply a *condition*, a necessary condition, to or for *growth*, for development, for embodiment, for endowment, for differentiation or individualization of things—of entities or of realities.

The question, then, the "previous" question, is and must always be, "*Why do we want liberty?*" "What would we do with it?"—if we had it.

To illustrate: The Puritans wanted liberty—to worship God in their own way, and liberty to compel others to worship the Puritan's God, or get off the earth.

The slaveholder wanted liberty to do as he pleased with his own person and time, and liberty to use the person and the time of the black man and black woman, as he himself saw fit.

The Republican and Democratic plutocrats want liberty to exploit the earth of its treasures, and also liberty to exploit their fellow human beings and compel them by law to pay tribute to them—or get off the earth.

The average man wants liberty to make laws for himself, and liberty to deprive woman of the right to make laws for herself.

The statute moralist,—Christian and alleged Freethinker—wants marriage laws to give him the right to own the body of one woman, absolutely,—he will run his chances of illicit "variety" so long as one sex-slave is guaranteed to him by law—and he wants liberty to deprive all others of their right to live their own lives in their own way so long as they invade not the equal rights of others.

As some of us see it, then, the most important thing to be done, the next step to take in the social evolution, is to find out what Freedom is, what Liberty means, and then find out what we want it for—if it is desirable at all. Having found out what it means, and having definitely fixed in our minds why we want it, we can go to work with greater intelligence and with much better assurance that it will not be a curse to ourselves and to others when we get it.

With no desire to intimate that all the articles in this issue of Lucifer are not important, I wish to call particular attention, in this connection, to that of Adeline Champney, entitled "Where are the Women?" The history of woman's enslavement to man by and in marriage, is shown with a clearness and conciseness seldom equaled. No better answer to Lucifer's critics has been formulated, at least not for many months. "The first step is the emancipation of woman"—not simply removing her political disabilities, but removing *all* her disabilities, and especially giving her ownership of her person.

"It is one step for woman and three for the race." That is to say, human progress will then advance in geometric ratio—multiplex ratio—as compared to the speed at which it has advanced in all the past.

"Who shall then forge chains and who shall wear them?" When woman is no longer a slave she will cease to be the mother of slaves.

"Then Truth shall blossom in free minds and Happiness shall be the natural atmosphere of life." Glorious prophecy! Is it Utopian? Judging from what we know of natural causation we see no reason why this prophecy should not be realized, and more than realized, when once woman awakes to a sense of her power, and to a sense of the responsibility that goes with the possession of power. M. H.

Some Common Objections Considered.

BY LILLIAN HARMAN.

TO THE EDITOR OF LUCIFER:—The idea which you advocate is praiseworthy and it would, I believe do away with the thousands of heartaches and other inconveniences to which married life is, at present and from times immemorial, heir to. But there are very weighty considerations which, to my mind, seem to oppose the introduction of your principles, and before these considerations are properly decided and adjusted, free marriage will not and ought not be accepted nor practiced. The considerations which I have in view, are the loss of the identity of paternity and the question as to who shall support the children of the unknown fathers. The identity of paternity is necessary for hereditary purposes of the father's personal and real property, and, especially, is it necessary for the prevention of sexual intercourse between relatives of too near blood, as between father and daughter, son and mother or brother and sister, whose possible intercourse is repugnant to every sensible person. Then again, you will admit that it would be a great injustice to put the whole burden of supporting the little ones upon the mother alone; for a person, even a man of means, will refuse to support a child not of his own flesh and blood. Kindly explain me these two questions, and my friends and myself will work for this idea. Respectfully yours,
LOUIS PLESHET.

Having had the benefit of some experience and considerable observation, I take the liberty to answer the above objections. First, the assumption that only lack of opportunity to associate with other men renders it possible for a woman to be sure of the paternity of her child, is equivalent to one of two assertions: (a) that men are so savage in their desires that they will not respect the wishes of a woman who is not branded as the property of some other man; or, (b) that women have no choice but would, regardless of consequences, accept any man in that relation who might offer himself, and that the mother herself has no desire to know the paternity of her child. For no one will deny that it is possible for any woman, even when sustaining varied relations, to so manage her love affairs that she can be positive who is her child's father, *if she chooses* to so manage them. To deny this is to assert that women are utterly ignorant of physiology. The birth certificate is a much more sensible provision than the marriage certificate, and a woman is not obliged to possess the latter in order to avail herself of the former. To me it seems well to place the child's name, together with the name of its father and mother, on record for future reference. As to inheritance, I am not aware of the existence of any law forbidding a man leaving his property to others than his "legitimate" children. In fact there are other and even better ways by which the inheritance question can be disposed of, than by will. Space is limited, so I do not go into detail; but if Mr. Pleshet, though a lawyer, or any one else interested in this question, is unable to think of any such methods, I will cheerfully tell of ways in which details have been arranged to the satisfaction of all concerned.

So long as children come into the world at haphazard, without "visible means of support," there will probably be trouble, regardless of the existence or non-existence of a marriage certificate in the possession of the parents.

Marriage is an insurance concern which does not meet its liabilities. It guarantees support to the wife and children in return for the submission and loss of liberty of choice of the wife. But in case of non-support on the part of the husband, or in the event of his disability through disease or death, what becomes of the boasted "protection"? In how many, many cases does not the wife, after having borne more children than she desired, find herself forced, to support not only herself and children but often the husband whom society has promised should protect her! See the army of pale, haggard women in their shabby dresses and ragged shoes, their skirts pinned about their waists, down on their knees scrubbing the floors of office buildings, hotels and restaurants in any city. Does any one fancy they voluntarily choose such laborious, ill-paid and contemptuously-regarded occupation? Ask them why they are there—as I have done—and you will find that the great majority are there because they have large families of little children to support, and have never received education or training fitting them for other than unintelligent physical labor.

While it may be true that nothing in this world is certain, except "death and taxes," I claim that intelligent forethought in reproduction will minimize the risks far more than law-enforced marriage ever has done or ever can do; that while in marriage some people do exercise prudence and grant liberty, it is in spite of, not because of, the marriage. I hold that it is impossible for Mr. Pleshet or myself or any other individual or aggregation of individuals to devise any marriage scheme which will fit every case. With the individuals most immediately concerned should rest the responsibility of making their own arrangements, as upon them falls the greatest suffering if those arrangements prove unsatisfactory. Freedom is the natural, the essential condition of growth. Without freedom of choice "natural selection" is impossible and evolution is retarded.

Whether a man shall help support the child of a woman he loves, is a question for him and the mother to decide. As a matter of fact, if a man loves a woman he naturally feels an interest in her children, unless he is of that insanely jealous

temperament which forbids the "loved" one to have any other interest in life. The same is true of women.

But the statement that a man "will refuse to support a child not of his own flesh and blood" is an amusing instance of how prejudice against the new will blind even the trained analytical mind to the plainest facts. Many men do not only support, but love, the children of their wives by former marriages; the children of their friends; and even the children of utter strangers.

Demise of James Gaylord Clarke.

Under date of Sept. 28, Dr. Morse, of 621 O'Farrell street, San Francisco, writes us:

"DEAR BROTHER IN FREEDOM'S CAUSE: The grand singer of our Israel, James G. Clarke, is singing the New, New Song of the perfect freedom of the 'Land O' the Leal.' He left us on Friday, Sept. 17 at 4 P. M. Will you write him a fitting obituary for the 'New Time?' We hold memorial services here for him and will sing him a tribute of praise. Urge people to send *more* money to pay his doctor bills and publish his latest poems. Address Mrs. Havens, 124 E. Colorado St., Pasadena, Calif. Yours sincerely, CORA A. MORSE."

Having known something of the genius and the worth of the poet-singer whose transition is herein chronicled I heartily second the suggestion that Lucifer's readers send a dollar or more to the address named, and get one or more copies of the book that is already published, and thereby help to publish more poems from the pen of one of America's sweetest singers and most earnest workers in behalf of the poor and disinherited.

As additional testimony of the merit of these poems and the worthiness of their author the following letter is gladly inserted:

FRIEND HARMAN: I write to thank you and Dr. Cora A. Morse for finding James Gaylord Clarke for me. For years it has been a puzzle to me why his beautiful poems have not been universally read and admired. I am a materialist and an atheist, yet I never tire reading Clarke's "Leona," one of the most, if not the most spiritual and beautiful of poems I read.

> I would not bend the pliant knee
> That thrift might closley follow fawning;
> No king, no priest, no God for me,
> Not faith's dark night, but reason's morning.
> When Nature speaks, if man will hear,
> With heart sincere and dutiful,
> He'll worship naught, but still revere,
> The True, the Good, the Beautiful.

The love of Truth makes me a materialist, but the Good and Beautiful would, had I Clarke's genius, make me a poet. As it is, my heart my feelings, echo the sweet, hopeful, inspiring words:

> "Our love is not lavished in vain;
> Each germ in the future will blossom to bliss,
> And the forms that we love and the lips that we kiss
> Never shrink at the shadow of pain.
>
> But the light of this faith I am taught
> That my labor is only begun,
> In the strength of this hope have I struggled and fought
> With the legions of wrong till my owner has caught
> The gleam of Eternity's sun."

In my library may be found Burns, Poe, Moore and Whittier, but no sweeter singer than James G. Clarke. The few poems of his that I have read breathe the true poetic spirit and I shall not rest until "Poetry and Song" adds its wealth to my library treasures. Let every lover of humanity extend a brotherly hand to our poet friend and "brighten his brief moments now." Fraternally yours,

HARRY HOOVER.

501 Preble Ave., Allegheny City, Pa.

I have no doubt there are many women among us, whom we treat with scorn and call prostitutes, who have become such through maternal or filial devotion so true and unselfish that angels, looking from above and seeing their motives, would pronounce their deed consecration rather than prostitution.—"*Prodigal Daughter.*"

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LIX.

Thus Milton Nesbit left Maple Lawn and the charmed circle it contained, and another day brought him to old familiar scenes; brought him to the home where he had loved and suffered. It was Annie who opened the door in answer to his ring. Pale-faced, with a trace of tears about the eyes, with a gasp she caught her breath as she saw and recognized the man before her. He saw the effect of his appearance upon her and a great pity welled up in his heart for her. Calmly he greeted her with,

"Will you not bid me enter?"

Hesitatingly she did so; speaking never a word, only stepping back she threw open the door of the well-known little parlor. Within its cool shade he took both her hands in his,

"What is it, Annie? Trust me—tell me all. I have not come to censure you but to see that you are cared for. Has that scape-grace brother of mine—"

"Don't," she said, "don't blame him. He may be faulty, but he loves me. Ah, yes,—he love me more than I deserve. I made him reckless with my foolish cravings. Every wish of mine was satisfied. I could not realize that ten thousand dollars was not a limitless fortune, and when Robert, always delicate, broke down altogether we were almost penniless. I tried then to repay him. I nursed him and I worked for him. All the pretty things he gave me I again sold, but I am afraid I can not retain him. He is slipping away from my grasp, and oh! I love him so, I love him so."

Almost choking, the words broke from her in a smothered sob. Her hands went up to her face and the tears trickled down through the thin, white fingers as the sobs shook her frame. A lump rose in Milton's throat,

"Take me to him!"

"You will say nothing harsh or unkind?"

She asked it with a fearful tremor in her voice. He took one trembling hand in one of his, the other with a gentle caressing motion he laid on the brown head,

"When was I ever so unkind to you that you should fear me now? Lead on, little girl. He is my brother, and he is sick!"

With an effort she checked her sobs and dried her tears.

"Come," she said. He followed her up the stairway into what had once been their joint bedroom, and there reclining upon a lounge at the window, his eyes wandering wearily, lay Robert. Pain and care had made sad havoc with the delicate frame. Annie glided to him and knelt at his side laying her cheek to his hand.

"Robert," she said softly, "Robert, someone has come to see you!"

Turning from the open window his eyes fell upon the brother they both had so wronged; his face became ghastly,

"Milton, you here!"

Milton stepped forward,

"Softly, brother—no undue excitement. I bear you no ill will. I have learned to realize that it was not all your fault. It was all the outcome of circumstances over which none of us had any control. I have not come to censure you, but to look after your welfare. Without means, how can Annie give you the care you need?"

Robert scarcely could believe he heard aright.

"You do not hate me, then—me, the destroyer of your happiness? Oh, you mock me!"

"No! I do not mock you. True, you both have caused me suffering, but it was only the cleansing fire needed to purify the grosser part of my nature. I don't blame you now—it was only natural. What is it your doctor prescribes for you? I want to see you get well and strong, and you can not do so with the load of anxiety I know your heart is burdened with."

Annie bowed her head and wept, and Robert was too weak to restrain the tears that would start.

"O, Milton," said Annie, "you are good; you are noble; how can we ever repay your kindness?"

"Tush! tush! little woman; say no more about it, but answer my question. What is it the doctor prescribes?"

"Oh, he prescribes what is far beyond our means," sobbed Annie. "An ocean voyage may do wonders for him, the doctor says; and a tour in foreign lands. The sunny skies of Italy, the mountain breezes of Switzerland—a summer's sojourn there might give him such health as has never been his."

Milton stepped to the nearest window and gazed meditatively into—nothing. This would take more money than he had at his command, although he had quite a snug sum saved with which many necessities could be procured for the sick brother, but that was all. Should he call for aid upon the friend who had already been all too generous to him? Why not? Did he not know that his call would not be in vain? and was not the life of his brother at stake, and also the happiness of the woman who had once been all in all to him? These facts were now uppermost in his mind; all else was forgotten. Yes! he would ask Owen to aid him. So turning from the window he said:

"Cheer up, Annie, Robert shall have his voyage and tour, and you shall go with him. And when you return I hope to see the roses blooming in your cheeks. Possibly it may be wisest for you to remain abroad several years, spending your summers in the mountain air, your winters in the sunny south, in balmy Italy. In return I only wish to be kept posted as to all of your movements. I want regular reports as to the state of your health and when you are ready to return I may have something to tell you which I think will surprise you as much as you have been surprised today."

In this strain he went on leaving them neither time nor opportunity to say much. Preparations were immediately begun. A telegram was sent to Owen. In a few days the required amount in ready cash was at their disposal, and two weeks from the day Milton first appeared at the side of his brother he saw him and Annie safe on deck the steamer "Anchor," surrounded with every comfort money could buy.

"Be judicious with your supply of money," was his parting injunction. "Let past experiences be a warning. It is to regain your health you are taking this voyage. Remember and be wise."

And Robert's answer had been,

"I will! so help me the memory of my noble brother."

As Milton bade Annie good-bye, clasping her hand in his, he for a moment looked deep into the starry eyes, then bending he touched his lips tenderly to hers. Thus he left them. "Will it be for their good?" he asked himself. "Ah, well; time will tell!" Twenty-four hours later he held Alice in his arms, pressing burning kisses upon her sweet lips, while Lawrence saw and understood all. For Lawrence, in company with the others, had returned during Milton's absence, and could well afford to smile, for had not a pair of serious gray eyes smiled him a welcome which had the promise of heaven in it?

What had been the result of the prospecting tour? A rare, sweet spot of Mother Earth had been found, with just enough of rugged wildness to show to advantage nature's grandeur. Mountains in the distance; a rolling, undulating country; a winding river and the glassy bosom of a lake. Last, but not least, the towers and chimney pots of a distant city. All this could be seen from the rounded knoll upon which the ideal co-operative home was to be built, which knoll gently sloped to its base, around which wound a merry rippling brooklet.

Thence a level meadow land which could be laid out in lovely lawns, parks and drives. Still farther on patches of woodland to the right and left; meadows with lowing cattle; a charming spot indeed, surrounded by nature's loveliest scenes. Only about ten minutes walk to the little station-house south of the knoll, where almost every hour of the day trains passed and stopped, and which in forty minutes would carry you to the heart of the city. But it was not until the early days of August that ground was broken and work begun upon the mansion that was to stand a pattern and a beacon for the generations to come. The winter months put an end to the work and the long stormy evenings were again spent as before. But again spring returned and again the work was resumed.

At the same time hot-houses were built; a vineyard laid out; orchards planted with rare fruit trees, and berry patches cultivated. Grounds were laid out; drives made; miniature lakes appeared; grassy knolls; groups of trees; charming arbors; inviting summer-houses; cozy retreats and lovers' nooks. To produce all this meant work—work to many willing hands; bread to hungry mouths. Owen paid the bills with generous hand, while each day at lunch time the workers enjoyed an hour or two of repose and shelter from the sun.

To be continued.

VARIOUS VOICES.

J. C. Harris, New Denver, British Columbia:—Through the efforts of Mr. and Mrs. Kerr Lucifer is becoming pretty well known in these parts and is *very* much appreciated.

C. M. Moe, Spokane, Wash.:—I enclose one dollar; fifty cents to renew on Lucifer, the balance to apply on the "Adult" from No. 2. It is really astonishing to see so little of the true liberal spirit among these so-called liberals. We shall hope they are growing to deserve the name they prate so much of. Your mode of expression should be a good example for all of us.

F. Gorton, Fenton, Mich.:—I need not tell you I want Lucifer. Its light has made me calm, peaceful and willing to take my long rest. My eighty-two years warn me that the end is near. "Hope's starlight shines through darkest night." "Hilda's Home" is better and better. The world would be better for reading it. "Rosa" is a trump! *Vive la* "Hilda's Home"!

Mrs. S. E. A., San Jose, Calif.:—The story, "Hilda's Home," is just grand. A neighbor lady is quite as deeply interested as I am. When I cannot get away she trudges to the post office to get the paper. If you publish the story in book form we will take at least three copies, as three ladies here say they will take a copy each. Discontinue the paper—I cannot get the money to pay for it. I should have written you sooner, but could not bear the thought of missing an issue. I will pay what I owe as soon as possible. I am a free lover to the core, but not a free luster. I despise the man—or the woman—who is a sex maniac—living only on the animal plane, and trying to cloak his or her sensuality by taking the name of free lover. To me there is something inexpressibly pure and exalting in the freedom to love whatever is lovable. The thought spiritualizes my entire being. To be tied for life to an unloving or unlovable mate, by man-made law, perhaps at the same time loving another, is awful, and yet how few are brave enough to break the bonds of slavery!

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THIRD SERIES, VOL. I., No. 42. CHICAGO, ILLINOIS, OCTOBER 20, E. M. 297. [C. E. 1897.] WHOLE No. 681

At Napoleon's Tomb.

BY WILLIAM FRANCIS BARNARD.

Surrounded by rent banners, in their gloom
Napoleon's bones crumble in mold and must,
What guerdon has he, dead, who living, thrust
All wills aside, till nations feared their doom?
The world, which all but knelt to make him room,
Marveling o'er the wonder of his lust,—
What yields it now unto his silent dust?
The grudged glory of a splendid tomb.
Honored? These things for aye attend him here:
Two shadows, which were once of awful form,
Alive in those who fought or were ensigned;
Dark monstrous memories lingering year on year,
Born of his blasting progress like a storm:
The hate, and trembling horror of mankind!

Paris, Sept., 1897.

Plumb-Line Penographs.

BY E. C. WALKER.

The "American" is the most patient—or stupid—of men under oppression. Of course he will howl vociferously when there is no occasion for it, but when it comes to real outrage he is either silent or takes part against the victim. At the New York Debating Club the other night, it was most humiliating to a native American to contrast the reception accorded by Germans, Italians, Spaniards, Russians and other "ignorant foreigners" to the persecution of Pope and Addis in Oregon with the silence of the "American" press and people. These men and women were unfamiliar with Comstockism save as a name, and it was hard for them to realize that the Pope and Addis case is only the latest in a long series of similar horrible outrages. They thought that because there was no obscenity in the "Firebrand" articles, the paper could not be arbitrarily suppressed and its editors imprisoned, and it required a great deal of talk to convince them that it is a common occurrence in the United States for books and papers to be confiscated, even without legal process, and dealers and editors imprisoned when the publications complained of are no more "obscene" than is the "Firebrand." They were amazed, horrified, indignant. "But where is your 'free press'?" inquired a young man. The answer is, In the imagination of fools and the pretenses of demagogues. For the proof of it, take notice of the utter silence of the "great dailies" in this very instance. Where is *their* amazement, *their* horror, *their* indignation? When they are not doltish they are knavish; when they are not puritanical they are mercenary.

* * *

After much talking and long thinking over the Pope and Addis arrests, and Comstockism in general, a "foreign" laboring man said: "I think the reason Comstock can do as he does is because the most of the people are with him." That is the sad truth in a nut-shell. Comstock incarnates the spirit of Puritanism, the spirit of anti-naturalism, the spirit of asceticism. (And it should never be forgotten that asceticism is, historically, the twin of sexual inversion and the parent of sexual invasion.) Christianity has made the forces and organs of reproduction the synonyms of shame, in the minds of our people, and while under the domination of that creed, directly or indirectly, they will never tolerate open and healthful discussion of sexual problems. Whether they are church members, mere "worldlians," or nominal Freethinkers, does not matter—so long as they cling to supernatural moralism they will damn whoever handles sex in an unconventional manner. With minds thus poisoned, thus diseased, they will always hate the plain exposure of crime worse than the crime itself. The law would not touch the husband who cruelly wounded his wife, but it sent Mr. Harman to prison for printing a serious account of the marital outrage, and the public opinion back of the law execrated Markland for writing the account. So in the case of the Barcelona tortures—our papers thought them not worth mentioning until the responsible author of them fell under the hand of the avenger, and then they carefully eliminated certain statements which continental journals had printed as a matter of course, and now the "Firebrand" is suppressed, one of its offenses being the honest reproduction of the record, which, by the way, contained no word that could offend any rational man or woman. While the majority of the American people are the active or passive supporters of Comstock's "movement in favor of ignorance" it is useless to hope that any legislative body will repeal or even modify—in the right direction—the iniquitous statutes under which Bennett, Heywood, Foote, Harman and Waisbrooker have suffered, and which now hold Pope and Addis in their clutches. For decades, if not for centuries, there must be waged a campaign of education against the supernatural basis of morals, and most Freethinkers no less than practically all the rest of the population of the world must be our pupils. *Sex is a foundation fact in life and there never will be healthy individual and social life until sex is studied, talked of, and written of without fear and without reproach.*

* * *

One must ask the sticklers for legality why the "Firebrand" is denied access to the mails before a court has passed upon the charges made against its publishers? Even if it had been proved that a certain issue of the paper was "obscene," how could that adjudication shut subsequent issues from the mails? But no such proof has yet been produced in court. Pope and Addis are simply held awaiting trial, and until they are tried they must be assumed to be innocent, else there would be no use for a trial. While ethically no one had any authority to arrest these men and forbid the mailing of the paper, legally the suppression of the "Firebrand" is as great a travesty on justice. The seizure of the publication is plain vulgar theft.

* * *

In New York City recently a Mrs. Marguis was arrested by two policemen on the charge that she had accosted them. Such arrests are one of the most common crimes of our policemen. Mr. Marguis protested against this wanton arrest of his wife.

For this inexcusable exhibition of natural feeling he was savagely beaten by the policemen, and then arrested. When the case came before Magistrate Deuel it was discovered that the woman who was accused of saying in English certain things to the policemen could speak no English! Thereupon the magistrate discharged the two, saying that the arrest of Mrs. Marguis was a "mistake." The "Evening World" responds: "It was obviously nothing of the kind. It was an infamous outrage for which the policemen should be sent to state prison. The outrage was the result of a pernicious system, and that system stands condemned today in the minds of all honest men. But none the less the policemen who committed it ought to be punished with all the rigor of the law." The difficulty in the case is that the "law" has no very severe "rigor" for men, officials or private citizens, who commit crimes in the name of conventional moralism. If they happen to victimize an "innocent" person their act is passed by as a "mistake" which was probably unavoidable in the prosecution of a vigorous crusade in behalf of "good morals." As the "Evening World" says, it is the system which is wrong, and the system is the legitimate product of the twin evils of supernaturalism and authoritarianism. These are the snakes that must be starved to death.

* * *

At the Casino theater in New York the management has just issued a ukase forbidding other males than relatives to meet the chorus girls at the door at night. The girls must go away alone or accompanied by females or male relatives only. Now begins the fabrication of "cousins" and "uncles" and "brothers." And the manufacture of male and female hypocrites, *i. e.*, liars must necessarily keep pace with the fabrication of male relatives. This is invariably the effect of suppressive moralism. In the eyes of Grundy, any vice is less offensive than unsanctioned sexual relations, or even the mere suspicion of such relations or of associations that *may* lead thereto.

* * *

A New Jersey justice has decided that if a person is injured while riding a bicycle on Sunday he can not recover damages, no matter how gross the carelessness nor how clear the maliciousness of the person responsible for the accident. This is logically a license to commit murder. However, if the injured person was going for medical aid *or to church* he can recover for his injuries. Another premium on hypocrisy! This musty old New Jersey law, resurrected and enforced today, proves, of course, that the church no longer dominates the state! And it also establishes the fact that the American people love liberty more fervently than life. We are the richest in boasts, the most poverty-stricken in deeds, of all alleged civilized peoples on the surface of the globe. We are hypnotized by the reputation of our fathers.

* * *

Now and then a man shows he has a little of the old genuine grit. At Denverside, an East St. Louis suburb, the congregation of Rev. R. J. Kellogg is small and poor. It had not the money to pay for the building of a parsonage, and so decided to buy the lumber and then do the work itself, each man contributing his share, as in the old house- and barn-raising days. But soon along came the walking delegate of the carpenters' union and ordered Mr. Kellogg to discharge all non-union workmen. Mr. Kellogg naturally replied that he could not discharge his neighbors, who were in that manner contributing their dues, and, what was more, he would not if he could. One night after that the parson was at work alone when he was assaulted by a gang of seven men and forced to quit. Now he keeps a shot-gun at his side and consequently is left in undisturbed possession of the premises.

* * *

In Mississippi, on October 6, Henry Crower, a Negro, was taken from the Hernando court room by a mob and lynched. He was accused of having "accomplished the ruin of fifteen-year-old Dovie Ferguson." To "accomplish the ruin" of a girl does not mean to ravish her. It is an orthodox technical phrase, descriptive of the association of an unmarried girl or woman with a man. She may be fifty years of age, and yet she is "ruined" in the moralistic vernacular if she have not secured the consent of some parson or justice of the peace. It is more than suspected that a very large percentage of the rapes of which the negroes of the South are accused and for the committing or alleged committing of which they are put to death in various cruel ways, are in reality simply free associations to which the women in the case have as readily consented as the men. It is not often, however, that the telegraph is permitted to "let the cat out of the bag" as in the present instance. The treatment of the sexual question by mobs in the South, like its treatment by court and Comstock societies in the North, is according to what Mr. John M. Robertson calls "the traditional religious ethic, of which the type is the *tabu* of savagery," and in direct contrast with which is "the ethic of reason, which seeks to solve conflicts of moral bias by the tests of utility and sympathy." Federal judges and jurors doing the dirty work of the Comstocks and McAfees are at one with the Hernando mobocrats in cordial detestation of the "ethic of reason" in the realm of sex.

Mr. Ruedebusch Rejoins

To the Editor of Lucifer: A "free platform" is a good thing, if it is used only for decent discussions of important subjects, but it seems to me that an article like that by Mr. Walker in No 679 ("The Two Sides of the Shield") should have been promptly rejected by you. It is nothing but an acrimonious attack upon my personality, for which there was no justifying provocation. However, as you deemed it advisable to accept this, I must ask you, for justice' sake, to publish my answer also:

I must begin with an explanation: The "Call" was sent to me by Lillian Harman. I returned it to her together with a letter in which I explained my reasons for declining to sign and requested her to forward this letter to Mr. Walker. Some time thereafter Mr. Walker informed us that he had heard but from one dissident and I had to suppose, of course, that I was the one.

And now let me expose the shallow sophistries with which Mr. Walker tries to prove my unreasonableness:

1. He devotes almost a column to demonstrating the fact that there is "nothing antagonistic to the New Ideal in the Call for Concerted Action,"—although neither I nor any one I know of *has ever disputed that fact!* I never doubted it and can add that I do not intend to antagonize his plan for concerted action any further than to express the opinion that I do not believe in its efficacy and do not consider a repetition of a free love movement of this kind practicable or advisable. (For reasons see my last article).

2. He ridicules the vanity of claiming certain ideas as being exclusively my own,—while I have never thought of making such a claim. I happen to know positively that Mr. Walker has read the paragraph in my book (page 136) which concludes as follows: "I certainly do not care to claim the honor of a new discovery"! The fact is that the question, how old or new my ideas and propositions are, is a matter of utter indifference to me.

3. He dares to offer to Lucifer's readers the mean and *untruthful* insinuation that I preach one thing and practice another. Read pages 292 to 295 of my book and you will know that the acceptance of the New Ideal does not call for a legal divorce or the dissolution of an economical or a comradeship contract in the case of a couple who were legally married before their emancipation. That the majority of the good Mayvillians, like Mr. Walker, cannot comprehend the immense importance of the change in our relation, is probably due to the fact that they also decline to argue with me! It is awful, of course, to be called "a respectable married man," but if I can make all true New Idealists understand the situation, I will bear the stigma quite bravely.

With the discussion of these three subjects Mr. Walker fills

an entire page of Lucifer. Is it possible that any argumentation (in reference to my assertions in No. 677 offered by him) could be of *less value* than these utterances of his?

I hope that you, dear editor, will decree henceforth that Lucifer's columns are too valuable to be used for such utterly "profitless" personal attacks. Emil F. Ruedebusch.

[Referring to the above I am inclined to think that Friend Ruedebusch takes Mr. Walker's criticisms much too seriously. I read most of the offending article, in copy or in proof, and did not get the idea that it was a personal attack upon Mr. Ruedebusch. Whether the arguments used were pertinent or applicable to the subject in hand, is a matter that the readers of Lucifer are presumed to be able to judge for themselves. It seems impossible to carry on discussions in regard to matters of human conduct without bringing in, more or less, personal illustrations. That all should try to avoid offensive personalities goes without saying. The following paragraph by Lillian Harman will show to some extent the causes of what now seems an unfortunate misunderstanding:

"Had I been in the office when the previous articles of this discussion were published, one misapprehension would have been avoided. When Mr. Walker sent the 'Call' to me he requested me to forward it to Mr. Ruedebusch, which I did. It was not returned until several weeks later, when it came with a letter explaining that Mr. Ruedebusch had been absent on his vacation and his mail had not been forwarded to him. He asked me to forward the letter to Mr. Walker, but I, being very busy, delayed writing for some days, and before I wrote, Mr. Walker mentioned the fact that he had learned the cause of Mr. Ruedebusch's unusual delay, and as I thought that explanation the most important part of the letter I did not send it. So Mr. Ruedebusch's inference that he was Mr. Walker's 'one dissident' was natural. Of course I am very sorry that my neglect has been the cause of this misunderstanding."

Without casting censure upon anyone I would now request that the personal part of this controversy be allowed to rest.
M. H.]

A Queer Ideal.

by A. Warran.

I am glad that Mr. Ruedebusch has undertaken to explain to the readers of Lucifer, the meaning of the title of his book. If his definition of the new ideal is less perspicuous than the average reader might desire I think he has proven beyond controversy that he is not a free lover. He believes in freedom, in general, and is with us once and forever, against any and all compulsory, legal laws; but with applying the principle to the sexual relations of men and women he is not concerned.

We cannot charge our author with inconsistency in this, for he goes on to allege, emphatically, that new idealists want no sexual relations whatever. By this he does not mean that there is to be no sexual intercourse between the sexes, but only that such intercourse shall not involve relations of any kind. New idealists will desire private interviews with their friends of the opposite sex, and these interviews may result in sexual enjoyments, with one or with many; but in any case there is no reason why society should or could know of it.

Of course, there must be no parentage, or if there be parentage there must be no *paternal relation;* for that would reveal a prior sexual relation, and would subject the parties to the liability of being labelled as sexual partners or mates, a result which a new idealist detests most fervently.

As a basis for social reform these conceptions are unquestionably new. Always, since the dawn of history, the practice of the the male sex has been very much in accordance with this ideal; but it has remained for Mr. Ruedebusch, after many thousand years of the unhappy experience of the race, to discover the beauty and desirability of such a life.

The ideal of the free lover is different. He believes in the sexual relation. He may believe that sexual intercourse may be indulged with many, without costing more than the added pleasure is worth; or he may think it pays to reserve the most exquisite expression of love, to express the central, most exquisite love; but with whichever class he may align himself he insists that these manifestations shall be forever voluntary and reciprocal. Free lovers do not advocate monogamic relations, nor polygamic, for the reason that we do not believe in marriage. We have regarded *freedom* as the new ideal in love. We have thought ourselves in advance of the big world, which still clings to the notion of enforced relations; but it seems we are old fogies, after all. The real new, the very newest ideal is to discard all sexual relations and go in for a good time, being careful to conceal our doings with the other sex, in order to avoid complications and unpleasant responsibilities.

It is not my aim to criticise Mr. Ruedebusch without reading his book. I have no such queer notion. I never proposed to do so. In my former article, I was discussing the variety question. I did not have to read his book in order to inform myself on that subject, and my allusion to his book cannot be construed as a criticism. I do not need to criticise Mr. Ruedebusch. A clear statement of his views is all that the readers of Lucifer will require. If I have not stated them clearly I trust that, on another trial, he may be able to do so.

Call for the Congress of 1897.

To the Secularists and Freethinkers of the United States:

You are hereby requested to meet in Convention at Hardman Hall, in the City of New York, on Friday, Saturday and Sunday, the 19th, 20th and 21st of November.

Friends: We shall meet in this Congress under favorable conditions. The times are auspicious. Heresy is becoming popular, even in ministerial circles. The spirit of Secularism is pervading our ecclesiastical institutions, our literature, our whole social life.

Religion, giving way before continual bombardment and repeated assaults, has abandoned the strongholds of dogmatic theology, and is seeking refuge in the fields of humanitarianism. It may be that it is in this way that it is gradually to disappear—by becoming absorbed in broader phases of thought and action. In the meantime, we must continue the work before us.

It is important that Freethinkers should combine. With so many examples around us, illustrating the power of organization and of combined effort, it would be the height of folly in us not to have the benefit of such methods. There are important questions demanding our attention. The God in the Constitution Amendment was again introduced into Congress at the last session. Our National Association, with its allies fought this Amendment before the Congressional Committees and, for the time being, defeated it. The Amendment has been reinstated, backed up by a petition which is claimed to have attached to it the names of millions of signers. We must meet the conspirators again the coming winter. The people must be aroused to the impending danger, and educated in the principles of liberty and justice. The Sabbath question, and that of the Bible in the public schools, also require consideration. The efforts of bigotry and intolerance must be thwarted wherever possible.

In our discussions there should be the broadest latitude in the expression of opinion. There must be absolute freedom, subject only to such regulations as may be necessary to conducting the Congress in an orderly manner, and with due regard to the rights of all the members.

Let us meet and consult in a spirit of friendship, of conciliation, and of cordial co-operation. If we do this, we shall have a grand and glorious Congress; from which we shall retire refreshed in spirit, confirmed in our convictions, and stimulated to more effective action and to greater achievement during the coming year.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
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For Investigation and Enlightenment against Credulity and Ignorance—
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LUCIFER CIRCLE will meet at 1394 Congress St., Thursday evening, Oct. 21.

To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	$315.25
J. K. Ingalls,	11.00

The "previously acknowledged" sums have been subscribed, not all paid, as yet—nearly one half are promised to be paid when the sum of five hundred dollars shall have been subscribed to the fund to extend Lucifer's influence by sending the paper on *trial*, three or six months, to those who are not yet acquainted with its work, but who would probably become interested if their attention could be directed thereto. The money received up to date on this fund has been expended in the manner just mentioned and while it is too soon to look for much by way of return for the investment we have reason to believe that the results will amply repay the outlay.

A part of the amount subscribed to this fund has been in contributions and promises of books in our line of work. J. K. Ingalls, for instance, has sent his books "Social Wealth" and "Unrevealed Religion," and now he offers to fill orders for his latest work, "Reminiscences of an Octogenarian," for the benefit of the "Extension Fund." The price of this book is forty cents for flexible cloth cover, and twenty cents in paper binding. The long life and extended observations of this veteran worker are of peculiar and lasting value to freethinkers and social reformers.

From the originator of the "Extension Fund" plan, the following is received just as we go to press:

"I am much pleased to see the good response made by our friends for financial aid to Lucifer's circulation. I now send the other fifty dollars promised, feeling sure that your supporters will go on and complete the five hundred dollars desired. No persons better deserve a helping hand in humanity's work than you and Lillian."

The Oregon Arrests.

Considerable space in this issue is taken up with protests against the arrest of the publishers and editors of the "Firebrand" at Portland, Oregon, and in appeals for help to defend them in court and to keep the prosecuted paper afloat. From a private letter from Mr. Pope, and from other sources of information, we learn that he is now alone in the jail, and that Addis and Isaac are out under bond for their appearance at court. In Chicago a well attended meeting of sympathizers with the persecuted editors was held at Uhlich's Hall on Wednesday evening, Oct. 13. The chief speakers were Emma Goldman, Max Baginsky and Mrs. Lucy Parsons. A little was raised for the defense, after paying ten dollars for the use of the hall—just how much I did not learn. Again we ask all who would preserve the remnant of liberty we now possess, to send what they can to sustain the persecuted paper. Money can be sent to Henry Addis or to A. J. Pope, Portland, Ore., or to this office.

The Arrest of A. J. Pope and Henry Addis.

BY CHAS. B. COOPER.

As soon as the news reached New York of this latest attempt at press censorship the necessity of making some prompt remittance of money to sustain the "Firebrand" group and provide for the defense of the imprisoned comrades was felt. The New York Debating Club (Anarchist-Communist) gave up its Sunday evening meeting of Oct. 3 to the consideration of the steps it was necessary to take.

Previous to the receipt of this news the Jewish groups of Anarchist-Communists and "unorthodox" of various kinds had fortunately arranged to hold their annual Yom Kippur meeting (under auspices of the New York Debating Club this year.) The proceeds were already meant to go to the "Firebrand" group, and it was fortunate that the arrangement for the meeting had already been made.

The meeting was held Tuesday evening, Oct. 5, at Clarendon Hall, and was largely attended and a success from many points of view. It brought the English speaking and foreign speaking elements together better than hitherto, which was one of the first objects. It was a thoroughly free thought affair and brought Anarchists, Communists, Freethinkers and Social Radicals together for mutual help on the underlying principle of Freethought.

T. B. Wakeman, as a representative Freethinker, was the first speaker and spoke in English on the primary necessity of freedom of thought in the work of freeing the world from the various forms of slavery under which we live and of the importance from an evolutionary point of view of this new fashion of turning old "holy days" of gloom, austerity and horror into the modern "holidays" of recreation, instruction and joy.

John Edelman and H. Kelly also spoke on appropriate topics and both introduced the subject of the Portland arrests, and made earnest appeals for help for defense of the imprisoned comrades.

Dr. H. Solotaroff and Dr. M. Cohn also spoke, alas in Jewish, so I cannot speak as to the matter of their addresses except to say that from their reception it must have been very much to the point. I. Rudash was the chairman.

Beside the usual entrance fee a collection in aid of the "Firebrand" Defense Fund was made.

There was an unusually large sale of literature. Comrade A. Levin, with others looked after three literature stands, and E. C. Walker was on hand with a large supply of English literature. All the proceeds were handed over to the New York Debating Club for the "Firebrand."

At this writing the accounts are not yet made up, but fifty dollars was sent off to Portland at once and balance will go as the subscription lists are returned.

Among the "hits" in literature was a new translation of Ingersoll's "Mistakes of Moses" into Jewish, of which a great number were sold.

The Italian and French groups in the city report that they are at work, as the groups at Newark and Patterson, N. J. also do.

Murdered by Society.

BY J. M. C.

John Peters, an industrious young man who supported his widowed mother by his earnings as a driver of an express wagon, was shot dead in Chicago last week by Sophia Klouger, a handsome girl, eighteen years old, because he refused to marry her. After killing her lover the girl put a bullet into her own brain and died instantly. An examination of her body revealed the fact that she was pregnant.

Charge up two more human lives sacrificed to the insatiable and blood-thirsty Chastity fetish. As long as society regards maternity outside of wedlock as a crime these human sacrifices will continue to be made.

For the Release of A. Berkman.

The long projected appellation to the Pennsylvania Board of Pardons in the case of Alexander Berkman, for a reduction of the excessively long sentence of twenty-two years will be submitted to the Board, this or next month. In Pittsburg, Pa., a committee under the name of the Berkman Defense Association has taken the matter in hand and now request all friends of justice to assist the committee morally and financially; morally by passing resolutions favoring the release of A. Berkman, and financially by sending contributions to the Secretary,

CARL NOLD,
73 Spring Garden Ave., Allegheny, Pa.

A subscription list can be found in the office of Lucifer.

Sociologic Lesson. No. LI.

BY HENRY M. PARKHURST.

AN INVARIABLE STANDARD. To form a standard, a schedule of existing market prices should be drawn up, and an estimated weight assigned to each. It should include a large number of those substances in most extensive and uniform use and capable of permanent classification; such as gold, silver, iron, lead, copper, tin, wheat, corn, molasses, sugar, cotton and wool. The weights assigned should depend upon the estimated freedom from liability to fluctuate, and the relative value of the amount sold. Let A B C etc. be the weights assigned; a b c, the prices ascertained; and *a b c*, the change in market prices at a subsequent time; then Aa plus Bb plus Cc etc. should be kept equal to 0. After a series of years, there would undoubtedly be developed permanent changes in some of the prices. The adoption of a new standard, based upon these changed prices, and with changed weights, might then make the adjustment more convenient; but it would still be the same invariable standard, merely expressed in different terms.

While the purchasing power of money would remain uniform with regard to the list of articles selected for the standard, which might be very much extended if thought best, it would continually increase with regard to manufactured articles not on the list, in consequence of improvements in machinery and new inventions. Yet there could hardly be found any article in general use, not upon a well selected list, the price of which would increase with the lapse of time.

[While it seems unfortunate, and to some extent unjust to Mr. Parkhurst, that the "Sociologic Lessons" have not been printed in consecutive issues of Lucifer the pressure of other matter more directly in line with our work has made this a matter of necessity. Many others besides the author of these Lessons have been compelled to exercise the grace of patience. In regard to the subject matter of Lesson LI., while not attempting a reply as such, it seems to some of us that in regard to standards of value the only rational and equitable thing to do is to eliminate all attempts at regulation of standards, give to every commodity, money included, a free field and no favor, and the problem of "values" would soon adjust itself. M. H.]

THE "ADULT" for October contains, as leading articles: "Prostitution," by Orford Northcote; "Two Haymarket Plays," by Victor Martell; "Sexual Freedom and the Alleged 'Mutability of Sex Love,'" by Sagittarius; "Free Thought and Free Love," by Lucy Stewart. There is also a leader by the editor, George Bedborough, on the objects of the "Adult," and why so named, together with "Answers to Correspondents" by the same. Altogether it is one of the best numbers yet issued of this young but brave and thoroughly independent exponent of Equal Freedom for All, and especially freedom and justice in the most important of all human relations, those pertaining to sex and reproduction of the race. Sent from this office, price 5 cents.

A Few Observations.

BY JAMES F. MORTON, JR.

Mr. Ruedebusch is entirely successful in replying to the critics of his valuable contribution to the literature of sexual emancipation. Let the New Ideal be once fully comprehended and its superiority must become manifest to any liberal mind. Exclusiveness in love, so far from proving an exalted purity of heart, is mere evidence of narrowness and selfishness. Far from being uplifting, it is degrading to the extremest degree. No contributor to Lucifer's columns has yet presented one tangible argument against variety in sex expression; although of mere sentimentality and cant borrowed from pietistic sources, we have had abundance.

If Mr. Ruedebusch is open to criticism on any side, it is on that of giving too little credit to other advocates of sexual freedom. While his book is, in my judgment, the most lucid and valuable contribution to the subject in our entire literature, it by no means represents an altogether new discovery. We must not quibble about names. The New Ideal is simply common sense applied to love relations, and as such, has long been accepted by the more logical varietists of this country. Mr. Ruedebusch is not the first to enunciate it; and there are at least a few of us who have proved in our own lives its superior beauty and nobility, as compared with all the old ideals. The thought of sexual ownership, either one-sided or mutual, either temporary or permanent, ought to be revolting to any rightly constituted mind. There are dicta in Mr. Ruedebusch's book, as for example much in the chapter on Ebriosity, from which I would dissent; but, taken as a whole, "The Old and the New Ideal" is worth more to the student of sexology than any other one book yet published.

It is, however, disappointing to find Mr. Ruedebusch unwilling to associate with others in the more effective propaganda for sexual freedom. The broadest and highest views cannot be attained by all at a single leap. All knowledge is relative; and even on the sex question the whole truth is not yet capable of being reduced to axiomatic formulae. Let us have freedom of inquiry and discussion; and between the clashing views the truth will come to light. The "Call to Concerted Action" should appeal to all who love freedom, and believe that the time has come to make a stand in behalf of the most sacred of human rights.

The arrest of A. J. Pope furnishes renewed evidence that the foes of liberty are not slumbering. Is it not indeed time for "concerted action" against the hideous laws and customs which make such outrages possible? We are too timid in the expression of our views. There are thousands who are secretly convinced of the truth of sexual liberty, but dare not say so. An active public propaganda will prove our strength, and win over many who are now ignorant or half-hearted.

A. Warren is a shining example of the fact that "there are none so blind as those who will not see." I know of many cases of successful "experiments in variety," and can from personal experience testify that "its ways are ways of pleasantness." Where the reverse proves true, it is where monogamist prejudices have been carried over into varietist practice. Let Mr. Warren read "The Old and the New Ideal," and then refute its arguments—if he can. Until he has done so, let him not impugn the experience of others who have occasion to know whereof they speak.

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WHEN LOVE IS LIBERTY AND NATURE LAW. By John Badcock, Jr. A remarkably clear, convincing work. Price 10 cents.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LX.

Another winter came and still the home was not finished, but now the work on the buildings could still go on, as it was mainly within doors and under shelter. In the heated rooms the skilled workmen found their tasks easy, and under their hands the rooms were rapidly turned into bowers of beauty. The gardeners were kept busy during all the winter months and in the early springtime commenced their outdoor work of beautifying the place. Fountains, statues and other objects of beauty and use grew as if by magic. The hot houses and conservatories were indeed bowers of beauty and elegance. Then came the work of furnishing the building. Again money was not spared to make everything perfect. Every nook and arch contained some rare piece of art—of sculptured work. Exquisite paintings graced the walls. Breakfast and noonday meals were to be taken in what was called the breakfast room. This room was arranged simply for comfort—warm and cozy for the winter, cool and shaded for the summer. In the embrazures of the windows hung the cages of rare singing birds, filling the room with their melody. The furniture was covered with leather. The breakfast was to be simple, consisting principally of milk, grain foods and fruits. The mid day meal to which it was expected few would gather was again simple—fruits and nuts playing a leading special part.

But in the evening when all should be gathered together to enjoy as well as eat—but we are anticipating—too eager to lift the veil from the future. Let us wait, rather, until all our dear friends shall be gathered, to partake of their first evening meal here in the new home; for the present let us go on with our description of this glorious structure.

And yet, how shall we describe it? The most vivid fancy fails to do it justice. The corridors, whose floors are inlaid with tile; the marble staircases; the painted walls; the carved ceilings; the cozy private rooms—each in itself a gem; books and music to be found in them all; each a sanctum for the owner thereof. The library, the music room and the drawing room, each perfect as to form and dimensions; each flooded with brilliant light, or softly toned down as the fancy would demand or occasion call for, yet all arranged so as not to cause needless work.

It was the desire and expectation of this happy household to have only such move about the rooms as were fairly intelligent and cultured. "We don't want them to be servants, who do the work in this home," Owen had remarked, "but comrades and mates, each doing a share. No drones. Drones and idlers do not deserve to enjoy."

Among the details worthy of particular mention were the bath rooms. Not little tubs wherein one person could scarce recline, but a bath in which the bather could splash and swim and romp; not a bath in which false modesty would allow a single occupant only, but one in which a bevy of bathers could enjoy the luxury at the same time. Hot and cold water; steam baths and shower baths—O what a blessing in the cleansing, purifying element! bringing health and strength to all who are wise enough to rightly use it. Just watch the healthy babe in the bath, as it kicks and splashes and screams with delight. Was there ever a more beautiful sight?

Then we come to a wing of this grand building which as yet was, and for a little while would be, closed. Not that this wing was not furnished or completed in every little detail, but the use to which it had been dedicated was not yet here. One or more hearts were waiting and hoping for love's crown—in more than one breast the expectation was strong that at their knock the mystic door would open. What was this mysterious wing? *The sanctum of the prospective mother!*

Here she was to be surrounded by every beauty and comfort that art could supply and that money could buy. Wherever her eyes should turn they would rest upon representations of nature's most perfect work—the nude human form! From the little dimpled cupid to the graceful undulating curves of the perfect woman and the outlines of the strength and beauty of the perfect man. Here was the workshop of art. The expectant mother would here be taught to mold the clay, to use the pallet and brush or in the quiet and rest secured her here she could learn to wield the pen. Her gems of thought would thus influence and mould the mentality of her unborn child, and would leap like flashes of sunshine to the world without. Here the builder of the coming child could withdraw to perfect rest and quiet, and here she could steep her soul in music and poetry, and the child which was asked for, which was longed for and demanded, as a pledge of love—the child which was begotten under holiest influences and gestated under such perfect surroundings, could such a child be anything else than ideal? anything less than divine? Released from all the old superstitions of right and wrong; seeing absolutely no wrong in holy love, with a conscience that waits not for sanction of church or state for the consummation of love, but follows only nature's dictates,—who would dare to set the seal of impurity upon the product of such desires, such holy aspirations, such hopes and such longings! Gently, reverently, we close the door of this holy of holies until it opens again to the knock of the favored one.

Is there still more to tell? O yes, much more, but language fails. We cannot tell you half there is to tell. There is the concert hall, the lecture hall, the dancing hall, the theater—all awaiting their turn to be unlocked, for hope is strong within the breasts of the little band that their number will not always be so small, but that in a few short years every room in the spacious building will have its occupant, every hall its throngs of visitors.

In still other rooms beyond, where baby-life is to thrive, the cooing, kicking, little mortals will not be wanting. Where the nurse, to whose care the little treasures are to be entrusted, fully understands the responsibility of her work. No gorging her little charges with sweets, souring their little stomachs; no dosing with soothing syrups and paregorics, sleeping potions, horrid teas and what not, dulling and stupefying their brains and destroying the natural brightness of the child's mentality. O no! This nurse understands better what is for the good of the dimpled, rollicking morsel of humanity entrusted to her care, and as a result she can sleep soundly the long night through. The babes do not disturb her. The perfectly healthy treatment they receive lulls them to sleep and they lay coiled up like downy balls, the chubby fists resting on the dimpled cheeks. What heart would not such a picture gladden?

Are we anticipating again? The picture is so alluring that we cannot help letting our imagination wander, sometimes, but we must return and bring our friends to the now finished home.

To be continued.

VARIOUS VOICES.

Thomas Higgins, Monmouth, Ill.:—Will take one copy of "Hilda's Home," or if published in cheap form will take five or more copies.

J. J. Lason, Forty Mile, Alaska:—Enclosed find a five dollar bill to pay arrearage and renew on Lucifer. Everybody seems to be getting rich here except yours truly.

[Glad to hear from our gold-hunting friend in the region of the Klondike. Hope he will not share the fate that seems to threaten hundreds of adventurers in the far northwest. Not all who are now in arrears on Lucifer's books can do as well as friend Lason has done, but if all would send us a little co-operative aid it would relieve us of much anxiety. M. H.]

G. P., Vineland, N. J.:—I always feel when reading the articles in Lucifer that the writers are just like their orthodox brothers, giving a great many theories on the one great subject, making many positive assertions as if they knew they had the whole Truth, the same as Christians do when they talk about that of which they really know nothing—God. Lucifer's writers devote their abilities, they think, to the "sex principle," of the real reality of which I doubt their capacity of forming any correct idea.

[Sex force is so closely allied to life force that it is hard to distinguish the one from the other, and because they are in their essence alike inscrutable is no valid reason why they should not both be considered proper subjects of investigation or inquiry. The force called electricity seems inscrutable as to its real essence, and yet we have learned how to make it minister to human happiness. Ignorance in regard to the working methods of this inscrutable force has caused much suffering and waste of life, and ignorance in regard to sex—its methods of expression or manifestation, has caused still more suffering and waste of life force. Lucifer's writers may not always use the best forms of expression of their ideas, but we know of no better way of getting at truth on any subject than to allow free expression of honest thought. M. H.]

Cyrus W. Coolridge, Oyster Bay, N. Y.:—The arrest of A. J. Pope and Henry Addis is an outrage against which all lovers of freedom and justice should protest. I have read the "Firebrand" for the past two years, and while I did not always agree with the views expressed in the paper, I do not remember of having seen anything in it which could be called indecent or obscene. To be sure, we can never tell what in the opinion of Anthony Comstock and his minions may be considered "improper" matter, but must we consult Mr. Comstock's taste before we can express our views on the marriage question? Do we live in free American or in Russia? Where is the freedom of which we hear so much? If Comstock is to decide what we shall or shall not print in a paper, we might as well confess that there is no freedom of press in this country, and stop boasting of our glory. That the American people at large can stand Comstock and his infamous methods in suppressing "vice" without uttering an emphatic protest is not very complimentary to their intelligence. If we are a "free" nation let us be free in fact, not in name only. Let Comstockism be wiped out of existence and let every man have the right to express his honest opinion.

Mrs. Dora Boss's letter in Lucifer of Oct. 6 is, indeed, "a very good text from which to preach a long sermon," as Mr. Harman says. I wish, however, to make only a brief remark. My opinion is that when girls and boys receive rational instruction on sex matters, no girl will succumb to the "attraction that is stronger than gravitation," unless she has carefully considered the matter and is ready to meet the responsibilities of motherhood, and no self-respecting young man will associate sexually with a girl who needs to be protected against herself. Under the present conditions no man can be justified in impregnating a girl, unless the girl has a strong will of her own, that is to say, unless she wishes to have a child and is not afraid of the consequences.

Elizabeth Johnson, Massilon, Ohio:—I must take exception to the letter in our last issue, 676, of Lucifer, from Col. Chas. Gano Baylor. So long as woman is considered a "moral regulator," "a spiritual illuminator," or man's conscience, instead of a rational human being, with impulses, desires and *rights* equal with man, just so long will man struggle with animalism. But when equal rights are recognized then will woman have a chance to do her best work as race-builder. But woman as a slave and dependent certainly can not bring forth free men, either spiritually or mentally.

Another thought—How do people apply the word animal to humans? Is not the female of brute animals as independent of the male as the male is of the female? Again, if Col. Baylor will look around him and see the "feminine sanctity," as it is today polluted, I think even he would admit that it could be no worse if women were free to do with themselves and their lives as they choose. If Col. Baylor has proven to his satisfaction that one woman is sufficient for him, by what right does he say to a woman, "One man is enough for you;" or to another man, "One woman is enough for you." Never having himself been a woman, nor even another man, how can he be so positive, that he is right in laying down the law to them? Until woman takes her right to use her functions as she pleases, where and when, she will give very little thought to the use of those functions, as regards race-building.

Woman has never been free; consequently liberty never existed in the United States, and therefore it could not decay. It was only the semblance of liberty. Stop setting woman on a pedestal; recognize her as an equal, and half the problem would be solved.

In the colonel's last statement he makes a distinction between woman, the race and society. Woman is not considered as an individual but as a thing, or an instrument to make the race or society, which consists of men only.

Till women have equal rights with men man can enjoy only half the rights that are his, and the sooner he sees this the better. His special privileges will never gain for him what he is seeking.

Little Harry—Mamma, did papa ask you to be his wife?

Mamma—Why, of course, darling.

Little Harry—And was you acquainted with him then?

Mamma—My dear child, what makes you ask such absurd questions? Certainly I was acquainted with him.

Little Harry—The way you and him talks sometimes I thought you mustn't a been acquainted, or else one of you needed a home purty bad.—*Cleveland "Leader."*

GREAT COMBINATION OFFER!

* * *

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THIRD SERIES, VOL. I., NO. 43. CHICAGO, ILLINOIS, OCTOBER 27, E. M. 297. [C. E. 1897.] WHOLE NO. 682

Concord.

BY J. WM. LLOYD.

Ah, Musketaquid, idyllic village,
Thoreau's wild garden, Emerson's homestead,
Hawthorne's hermitage, beautiful dream-soil;
Life-cup of visions deep as the waters
Of white-pebbled Walden, source inspiration;
Poets, philosophers, prophets and heroes
Find in thee parent, leave thee illustrious,
Sacred and shining, calm as thy river,

Concord thy name is.

Thou art a flower
Out from the Center growing and blooming;
Here in the West-world we are not voiceless;
Life is not nearer in Delphos or Athens;
Infinite wonder no wider in Asia;
Holy of Holies hides in no temple;
Earth hath no climate sole for the seer;
Self no need of a priest at the altar.

This is thy message, home-rest of bright ones,
Emerson's inkstand, birth nest of Thoreau.

April '97.

Intolerance.

BY REV. SIDNEY HOLMES.

Intolerance slays freedom.
Intolerance is the foe of progress.
Intolerance crushes individuality.
Intolerance crucifies the world's saviors.
Toleration is merely the absence of coercion.
Tolerance of error must precede its refutation.
Tolerance of ignorance is the evidence of wisdom.
Intolerance drives genius to despair and starvation.
Intolerance can have no place in the freethinker's creed.
Intolerance crushes the grandest impulses of humanity.
Intolerance fills the statute books with oppressive laws.
Truth demands toleration; it should grant as much to error.
All persons are fallible; hence the necessity of tolerating error.
Tolerance and calm reasoning are the best eradicators of error.
Intolerance has bathed the world repeatedly in human blood.
Intolerance places a premium on ignorance, stupidity and servility.
Intolerance fills prison cells with the benefactors of humanity.
Intolerance dooms millions of women to lives of bodily prostitution.
Intolerance strives continually with its fetid breath to extinguish the lamp of reason.
Intolerance murders countless thousands of unwedded mothers and their innocent children.
If a man's belief is wrong, it is because his mind is not clear. Intolerance will not enlighten him.

Toleration of truth alone is impracticable; because many who believe they have the truth are in error.

A man who disagrees with you is not necessarily wrong. Seeking his reasons for disagreeing is wiser than to decline to tolerate him.

The Suppression of Needed Knowledge.

BY E. C. WALKER.

According to the reports printed in the New York "Herald," "Journal," and other dailies, the committee of the Philadelphia Board of Education which looks after the girls' high school in that city has just heard of a work called "Les Miserables" and written by one Victor Hugo. The book has astonished, grieved, shocked and excited the gentlemen of the committee. Of course the offense of Hugo's masterpiece is "indecency." "Indecency" is one of the most conveniently flexible of epithets. Any man can say that any book or picture is "indecent" and you can not dislodge him from his position. You can never prove that it is not indecent—to him. He looks upon the book or picture as in a mirror and you must get at his angle of incidence before you can see the image given by his angle of reflection. That is why the Comstocks and Chases and Burts and Grannises find so much more "obscenity" and "indecency" than is discoverable by some of the rest of the human family.

"I regard 'Les Miserables' as perfectly shocking," says Commissioner Wright, of the Board, "in relation to the French side of life. It is wholly an improper work to put into the hands of pupils, even if they are French students." Chairman Morton agrees with Commissioner Wright, and is not sure that Shakespere should not be sent to the lumber room. The New York "Journal" comments:

"There are some benighted people who have thought that the lesson of morality was never more clearly conveyed than by the story of the pathetic self-abnegation of Jean Valjean and his devotion to little Cosette, but these are not members of the Philadelphia Board of Education. The usual objection to books that touch at all on objectionable phases of life is that these paint vice in too attractive colors. Fantine's fate is hardly alluring. The news has not yet come that the study of ancient history is to be discontinued in Philadelphia because of Cleopatra's unconventionality, or that Catherine of Russia's connection with European affairs has resulted in the elimination of modern history from the curriculum. . . . . Poor Hugo! How glad he must be that he is dead!"

Some persons have expressed doubts as to the truth of the reports coming from Portland, Oregon; they have said that there is nothing obscene in the description of the Barcelona horrors nor in any number of the "Firebrand," therefore it must be there is something back of these arrests of Pope, Addis and Isaac. The persons who say this are unfamiliar with Comstockism; they do not realize that the agents of the

morality inquisition find obscenity and indecency where normal persons would perceive no trace of either. The utterances of Morton and Wright of the Philadelphia School Board may help open the eyes of our friends to the real nature of the federal and state statutes and the methods of the agents of the vice societies. Our skeptical comrades must see now that if such men as Morton and Wright were in the position occupied by Comstock and his associates they would quickly enough find obscenity in almost anything they wished to suppress. Put Wright and Morton on the jury set to decide the fate of Addis, Isaac and Pope, and who believes they would vote for acquittal? These men live in another world than ours, the world of medievalism and anti-naturalism, and what to us is natural, normal and innocent is to them degenerative, diseased and vicious.

The letter which follows and which was printed in the New York "Journal" of the issue of October 13, suggests the inquiry —How much longer will the inaugurators and emmissaries of "The Movement in Favor of Ignorance" be permitted by the American people to clog the channels of progress with the rotten *debris* of dead creeds?

ANOTHER CHANCE FOR COMSTOCK.

To the Editor of the "Journal":

Being in doubt, I turn to the "Journal" for enlightenment. The criticism of Max Nordau's latest novel in Sunday's issue, together with your immense cartoon apropos of Mr. Anthony Comstock, both point to the open question: What constitutes morality or decency, etc., in New York City and the country at large? For ten years I have been gathering data for my book, nearly completed, entitled "Woman, Her Heart, Soul and Body; or, the Ethics of the Marital Relation." I have studied sociology and collected authorities to prove the necessity of the new education of women, to be met with the statement that Mr. Comstock will not allow any such plain statement of facts to be put in print. I desire to have the "Journal's" opinion as to whether the constitutional right of free speech and the freedom of the press is to lapse into innocuous desuetude in this year of grace 1897? What I want to ask is, how far the prurient egoism of a self-constituted art critic, mentor and moralist is to muzzle the public utterance and restrict the expression of their views; and, furthermore, if the exposition of physiological facts and the immutability of natural law also are within the unlimited sphere of Mr. Comstock's power of legal restriction and suppression?

ALICE LAM MOQUE,

Of Mothers' Congress, Washington, D. C., Oct. 11.

It is simply amazing, the indifference and apathy of most of the men and women of this country. Not merely their indifference and apathy, but often their pleased acquiescence in outrages that set on fire the blood of the few persons who at this time really think and feel. That a "law" against "vice" should be allowed to exist which operates to prevent the publication and circulation of books and papers which deal in utmost seriousness with subjects of vital importance to the race, is a phenomenon so tremendous in its significance that one is absolutely awed by it into something akin to respect for a stupidity too dense and mountainous to be weighed or measured. Were it not for the few who have brains and hearts our battle would not be worth the while, for these cowardly cattle are fit only for the shambles to which they eagerly hasten. Pity them? Yes. Respect them? No.

The Old Maid New Made.

BY R. B. KERR.

Most of the writers in Lucifer direct their attention to the wrongs of those who are married. To me the worst effect of the marriage system is the injury it does to those who are not married.

One day the servant of a Scottish minister came into her master's study and said,

"I would like, Sir, to speak to ye about a maitter of some importance. I'm gauna get mairried."

"Janet," said the minister, "it's a solemn thing to get married."

"Ay, Sir," said Janet, "but it's a faur mair solemn thing no to get mairried."

The condition which Janet deplored is now the condition of about thirty per cent of the women of England, for that is about the percentage of those who never get married. Moreover, the last returns of the Registrar-General show that the average age of marriage even of those women who do marry is twenty-six. That means that even the more fortunate of the women of England have to submit to ten years of celibacy after the age of puberty, at that time of life when the feelings are strongest and the consequences of celibacy are most disastrous. If Sir Benjamin Brodie was right in saying that "the evils of celibacy were so great he would not mention them, but they quite equalled those of prostitution," then the condition of the women of England today must be about the most serious condition in which any human beings were ever placed in the history of the world.

In some classes, however, the situation is much more serious than the above figures would indicate. Some weeks ago an English lady and I went over the list of all the English and Scottish women of our acquaintance, to find the proportion of the married and unmarried. We selected only those cases in which we knew all the members of the family, and in which the women were all above thirty. We found that eighty-four women were unmarried, and sixty-six married. Most of these women are the daughters of clergymen, or of army or naval officers. Many of them are, in mind and body, the cream of the human race.

What is the explanation of this miserable state of things? It is not due, as some allege, to the inequalities of numbers of the sexes. In the British Isles there are eleven adult women to every ten adult men, but this disparity is chiefly due to the greater number of old women than old men, caused by the greater vital tenacity of the female sex. No statistics of population can account for the above results.

The real reason why there are so many unmarried women is that there are so many men who will not marry. At least twenty-five per cent of the men in England do not marry. It is not because they cannot, for the poorest are those who marry most. It is simply because they will not. A life-long bond is too tame and too irksome a thing for the men of England, and twenty-five per cent of them will not bow their necks to such a yoke.

The results are two in number, prostitution and celibacy. A vast number of men satisfy themselves with a small number of prostitutes, who are replete and disgusted with too much sex. A vast number of women are doomed to sexual starvation, with the option of marrying men on any terms which men will condescend to offer them,

This arrangement is very pleasing to most men, because it produces that most desirable of all commodities, cheap womanhood. The law of chastity causes great numbers of women to be cast out from society every year, and these women have to sell themselves cheap to men to keep body and soul together. Later on, the majority of men want wives, and then it is most important to have plenty of surplus women, so that they may have to compete and sell themselves cheap. Moreover, it is an excellent thing that young girls should be brought up in ignorance, to furnish an easy prey to men who are a little tired of prostitutes, and beginning to pine for something more piquant.

I am strongly of the opinion that the sex revolution will come, not from married women, or women who have the monopoly of a man, but from the vast army of celibate women who have no logical position in our social system. Much as I admire the Edith Lanchesters and Wardlaw Bests, I no more expect such as they to destroy sex slavery than I expect a few artists and poets to overthrow our economic system. Only a few people have the martyr spirit. Everyone admits that if women would generally refuse to pay taxes, woman suffrage could be brought about in a month. But it has never been possible to get a sufficient number of women to perform even so simple an act of resistance to establish rules. It is much less likely that any number of women who are happy in having secured the love of a man will be willing to risk their happiness by the most heroic act a woman can commit. To a woman a happy marriage is like an ark in the midst of the ocean. Not only will women refuse to give up their chances of entering it when they can, but those who have got into the ark will be very angry with those who seem to want to destroy it.

The women who will do the fighting are those who are left out of the ark. Revolutions are always made by those who have nothing to lose. Socialism has been started by philanthropic men like Morris and Bellamy, but it will take a strong and effective industrial proletariat to realize it. The fight for sex freedom will likewise be fought by the sexual proletariat. To the great army of unmarried women one may truly address the famous exhortation of Marx to the workers: "You have only your chains to lose. You have the world to gain."

In order to win their battle, unmarried women need three weapons, Liberty, Education and Contracepts. Liberty they are now getting very fast, and nothing has done so much as the bicycle to help them to get it. Education they are now beginning to get through the novels and plays of advanced writers. They are now learning that they are slaves, which is the first thing they need to learn. The virtues of contracepts are too evident to require comment.

When unmarried women have Liberty Education and Contracepts, marriage will not last very long. It will not need to be abolished or even modified. It will remain a venerable legal curiosity, and a few cranks will still utilize it. But the great majority will pass by on the other side. The sweet, smiling faces of millions of old maids, happy and proud in their spinsterhood without virginity, will be the damnation of marriage; and that ponderous institution will in a few years be laughed out of existence.

The Family Ideal.

BY LEROY BERRIER.

The article, "Ideals, Old and New," by Emil F. Ruedebusch arouses me to that point where I cannot refrain from writing a brief refutation of the ideas therein stated, and which I should term "A Very Old Ideal;" one that has existed before the human race had reached the degree of civilization and development of today. Such incoherent, unstable, and inharmonious living as advocated in this article, is only fit for a race which has not the higher psychic qualities, love, sympathy, the desire to provide and care for offspring, and surround life with modern embellishments.

I wonder what kind of women will accept such relations? Women in a normal condition and free, are not so constituted. Their love natures are highly developed and they focus their love on some one individual of the opposite sex. This individual, this one alone, is the one with whom they desire to enter into life's greatest relations, the one they desire to have as the father of their offspring, and with whom they desire to unite for life. This is also the case with the highest type of manhood. If there are men and women who are in a reverse condition, it only signifies the undeveloped and uncultured conditions of their gender (sexual) sense. Varietists say much of the temporary character of love. Why is love in many cases temporary instead of enduring? For the reason there is not a high stage of development, refinement and culture. Breadth of character and mental life are essential to the endurance of love. This man would have us kill out of our natures the ideals we cherish. He tells us they are wrong; that love and home are the causes of ills, misery and unhappiness. To me this is wrong. In reply to me, he will say, as others have, "You are so steeped in the conventional customs and thought of established society that you are blinded." This is no answer. Of course any state of development, education and surroundings have blinded me to the ideas that the lives of uncivilized peoples are preferable to that of the civilized. The only reason I look upon theft, robbery, murder, etc., as wrong, is because I have inculcated my consciousness and ideas from "conventional society" indirectly through parents and teachers.

The family instinct is as deeply imbedded in the human race as any of the higher instincts. It has developed. Nor is it alone connected with the sexual instinct. It is connected with labor which is a distinguishing factor between the civilized and uncivilized. Where there is no family, there is fighting instead of work. Instead of production, there is robbery and destruction.

The family, as I have stated in my forthcoming book, "Creative Force and Sexual Natures," is the basis of civilization. It testifies to stability, coherency and harmony of character. It accumulates, through production, the wealth necessary to sustain life and surround it with the embellishments of modern civilization. Lastly, and of greatest importance, the existence of the family makes possible the rearing of offspring in such a manner as to serve the best interests of society. These facts are sustained by observation. In every country, no matter how civilized, there is an analogue of every plane of the world's progress, from the lowest to the highest, and it is therefore possible to see this practice in any part of the world. The distinction between advancing civilization and barbarism is that the parents of advancing civilization remain united for their own pleasure, financial welfare and the welfare of their offspring and society.

It makes no difference what part religion has played in the establishment of the monogamous union and the family. If religion has been the factor that has accomplished it then religion has prepared the way for science. The science that removes all basis of moral desire is not worth much. Fortunately I have never been fettered by denominational religion. I was reared by liberal parents and have always been a liberal. I believe in freedom, but not license. My life is being spent in efforts to elevate the ideas of the sexual natures on to the same plane the ideas of our other natures occupy, and in teaching sexual and procreative science. It will therefore not do to reply to me, with the very common statement that my ideas along these lines are "perverted and degraded." In my book above mentioned, I have shown that with variety there can be no scientific regulation of quality in procreation. I court a disproval of this fact.

[Note by the editor: If Mr. Berrier were not a writer of books on sexologic science—books well advertised and extensively sold,—I should have taken the liberty to change the wording of the above article, for greater clearness, in several places. I have made a few changes of punctuation and of orthography only, preferring to adhere closely to the rule of permitting every writer to have his say in his own way,—if admitted to a hearing at all. The questions discussed are important—none more so,—and to get at the truth on any subject all sides must be heard.]

The Mistakes of Aaron.

BY A. WARREN.

Of course, Aaron is liable to err, as well as Moses. I make some mistakes, myself, though my name is not Aaron. It may be that Brother Harman does not seek to mystify his opponents by concessions. It looked that way to me; for I could imagine no more creditable motive to account for his being on both sides of so many questions. I am sorry to find that by taking what I considered the most charitable view, I seemed to question his honesty. I protest that such was not my intention. I thought, too, that he impugned the motives of others, in his allusion to Grundy pottage; but I am rejoiced to learn that, in this also, I was mistaken.

I wish, before dismissing this unfortunate discussion, to correct an impression that seems likely to be entertained by others, besides Brother Harman, that duality is my ideal. I have not said so. What I said was, that to reserve the divinest manifestation of love, to express the divinest love, was my cherished ideal. In other words, I have no use for side lovers, as safety valves for passion. My protest was against debasing the ineffable sacrament of love, and not against love itself, with one or many. I hope my words on this point will not be lightly passed over. See Lucifer, No. 675.

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

LUCIFER CIRCLE will meet at 1394 Congress St., Tuesday evening, Nov. 2.

☞ IDA C. CRADDOCK requests us to say that her address is P. O. Box 2093, Philadelphia, Pa., instead of 1093, as recently stated in Lucifer.

"The Physical Basis of Love."

According to previous announcement Prof. William Windsor, phrenologist and physical scientist, delivered his lecture on the "Physical Basis of Love" before "Lucifer Circle," on Thursday evening, Oct. 14. Attendance was gratifying in size and especially so in quality. About a dozen practicing physicians and "specialists" being among the hearers. Opening lecture occupied about an hour and was followed by a fusillade of questions from the auditors, for all of which the professor had a ready answer, although many of these questions were in the line of sociology, in its broadest sense, rather than in the line of sexology as such. A brief but necessarily inadequate synopsis of the lecture is herewith presented to Lucifer's readers.

The fundamental principles of the philosophy upon which this argument is based are as follows:

SPACE is the eternal, omnipresent persistent female parent of all that is.

MATTER is the eternal, limited, consistent male parent of all that is.

Matter does not fill all space as is commonly supposed. If this were true there could be no mutation. There is always some space that is absolutely empty, and which furnishes the receptivity or drawing power which makes motion possible.

The emptiness of space is electricity. The force usually called electricity is *magnetism*. Magnetism is developed whenever matter is caused to vibrate, and consists in the radiation of force from every atom composing the vibrating body. When this radiation is currentized a force is developed which may be directed, and this is erroneously called electricity. It should always be called magnetism and we should speak of "magnetic currents," "magnetic shocks," "magnetic lights," etc.

Electricity is the negative degree of sexual passion developed in space and is manifested by the attributes of gravity, receptivity, coldness and darkness.

Magnetism is the positive degree of sexual passion developed in matter and is manifested by the attributes of vibration, radiation, heat and light.

Thus the eternal principle of LOVE is manifested between the fundamental elements of existence.

Wherever the attributes of vibration, radiation, heat and light are found, there is a passional manifestation of desire for the corresponding attributes of gravity, receptivity, coldness and darkness, and *vice versa*.

Applying this doctrine to humanity we find temperamental conditions giving the same attributes.

The dark complexioned brunette is called the Electric Temperament and this temperament possesses the attributes of gravity, receptivity, darkness and coldness.

The light complexioned blonde is called the Magnetic Temperament and this temperament possesses the attributes of vibration, radiation, heat and light.

It is natural for these temperaments to blend because each opposes the other with required conditions. It is the radiation of magnetism into the receptivity of electricity which constitutes life.

The electric or magnetic state does not necessarily pervade the whole body. An individual may be electric in his cerebrum, magnetic in his cerebellum, electric in heart and lungs, magnetic in digestive organs, from which fact arises the great diversity of complexion observed in different persons.

As important conclusions from the foregoing premises the speaker claimed that in order to reach the highest development of love or the strongest manifestations of sexual pleasure it is necessary to select a companion agreeing in all the affinities of temperament and that the sexual association should be a permanent one in order to enable the parties to master the harmonies. The speaker also claimed that there were sixty-four different departments of knowledge represented by as many organs of the brain and that continued authoritative discipline was necessary to develop them into complete and harmonious action, and that complete and intelligent love is impossible without the recognition of these principles and the creation of men and women in the possession of complete brains.

The lecturer gave a number of blackboard illustrations of complete and incomplete heads which were very striking.

The professor seems eminently fitted, by nature, by study and training, for the business of lecturer and writer on phrenologic, sexologic and general sociologic questions. Possessed of a magnificent physique, good voice and pleasing delivery, apparently in perfect health, in the prime of mature manhood, he is in position to do much to help the race of which he is an integral part, to higher and better planes of living. Prof. Windsor is the author of a number of books on phrenology and allied sciences, chief among which works are "Science of Creation and Art of Reproduction," and "Loma, a Citizen of Venus." The latter book is written in story form—a "story with a purpose"—that purpose being to show the ideal life, the better way to live, and the better way of transmitting or of perpetuating life, human life, on the planet earth. The writer introduces a "citizen of Venus," brings him to Chicago to tell us what social evolution has done for the inhabitants of Venus, our nearest planetary neighbor, and, according to the newer astronomy, the older and more mature orb in cosmic development.

The story proceeds upon the hypothesis that, being the older and more mature planet, Venus sends thought waves, thought germs to its younger brother Earth, and that at long intervals messengers, teachers, are sent bodily from Venus to Earth, and having fulfilled their mission return bodily to their native planet. Loma is represented as one of these super-mundane or extra-mundane teachers.

The astronomic theories propounded by the author lecturer, are not, as he himself tells us, original with him, but adopted from the "Genetics" of Samuel T. Fowler of Philadelphia, published about the year 1885, and as yet but little known to the reading world.

Next week we expect to review "Loma" at some length, and give extracts therefrom. The book can be had by addressing the author at Rushville, Ill. It is a well printed and attractively bound volume of four hundred and twenty pages. Price $1.50.

Notes.

BY OMAR.

The notorious Charlotte Smith is running amuck in Boston against the bachelors. She wants them all married, and of course her maternalistic mind can think of no way of reaching the desired end save the short cut of the law. For once she is logical. If the law may rightfully forbid those already married to separate when they grow tired of their partnership why may it not compel those to marry who prefer to remain single? The wits of the press who are ridiculing Charlotte have something to learn from her after all, but I doubt their ability to receive the lesson. The gentlemen of the press are as superficial as the Smith is mischievous. She is never happy except when meddling with the affairs of her betters and the newspaper men are in their element only when treating the most serious sociological problems with the levity of one-night stand clowns.

* * *

Compulsion has an evil magic about it which turns every good into evil. Our educational and our sanitary reformers are in that perverse mental state that they can do nothing, or rather that they think they can do nothing, without compulsion. Instead of our reformers being a blessing to the world they are rapidly becoming the other and the opposite sort of thing.—*Auberon Herbert*.

Naturally; attempted compulsion distracts attention from the bad condition to the victim of it, who then becomes the victim of the law, and whose last state is worse than his first, while that of no one else is bettered. Compulsion sets the "reformer" and the man he wants to reform into jail at swords' points and so, prevents all understanding between them. The average moral and temperance reformer is as blind as a bat and as awkward as a bull in a china shop. He knows no more about human nature and growth than "Moses" did about science.

"Little Freethinker" Revived.

DEAR FRIENDS: "Little Freethinker" will hereafter be published by H. L. Green, 213 East Indiana St., Chicago, Ill., and as heretofore, Elmina will be editor. Subscriptions may be sent to either of us. We need twenty dollars *at once*, and I hope all who can, will send in a subscription for the little paper. It is only twenty-five cents a year, published monthly, and much improved. It is now on a firm and permanent foundation.

Cordially and truly, ELMINA D. SLENKER.

Snowville, Va.

The Big Black Cat and the Little White Cats.

BY CYRUS W. COOLRIDGE.

"I cannot stand it," said the big black cat. "These little white cats insist upon catching mice without my consent. Something must be done to stop it."

"But, gracious master," said the white cats, "is it a crime to catch mice?"

"No, it is not, if you do it with my consent. Otherwise it is one of the greatest crimes of which a cat can be guilty."

"And what will the gracious master do if we keep on catching mice without asking his permission?"

"I will put you outside of the pale of catdom. I will declare the mice that you may catch impure and not fit to be put in the common pantry. I will allow no decent black cat to associate with you."

"The gracious master is very magnanimous. Will he teach us the proper way to catch mice?"

"In order to catch mice you must constantly be accompanied by a black cat."

"And what shall we do if we cannot find black cats whose presence would always be pleasant to us?"

"Then you cannot catch any mice. This is all that I have to say. Good morning!"

When the black cat was gone, the white cats said: "To be persecuted by that mean black cat is not a pleasant thing, but after all what harm can he do to us if we all agree to ignore his command? Let us do what we consider to be right, and the big black cat will either die or become harmless."

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LXI.

It was at the close of a sultry summer day, late in August, when Owen, stepping abruptly into the midst of our friends at the Westcot mansion, said:

"Our home is finished! When will you be ready to start for the new quarters?"

This question, though long expected, was not readily answered. All were eager to start, yet much was still to be attended to. The Westcot home had been sold, as it stood, with all its handsome furnishings. The younger Wallace children had lived, during the past year, almost wholly at the Westcots, though Mrs. Wallace had at first demurred not a little. But as the change in them grew daily more apparent she had fully consented, and had left them almost entirely to the management of her step-daughters. In the spacious grounds of the Westcot place they were taught to play and romp and enjoy themselves in a style they had never known. The plan of sending them to boarding school had been given up. A boarding school education was fashionable—yes, but horribly demoralizing. It was to be purchased at the expense of sparkling eyes and glowing cheeks. "Better not," Edith had said. "Mrs. Westcot's little girls are taught at home; why not give these girls home lessons also?"

Accordingly Edith taught them their grammar, their arithmetic and geography. Hilda heard their reading and spelling and superintended their writing. Imelda taught them music and drawing while Cora cultivated their voices.

They were now no longer overburdened with study, keeping them at it long hours when body and brain were weary. There was now plenty of time for healthy romping games, long strolls in the shady woods where they became interested in the mysteries of botany, and when evening came, though the day had been so pleasant—nothing like work had been required, yet the curly heads scarce touched the pillows ere sleep had closed the tired lids, not to open again until the morning sun peeped in at the windows, announcing the advent of another day.

The boys received the same treatment. As Paul's clear and experienced eye had almost instantly detected the seat of the evil that was threatening to make a wreck of their young lives, the same methods had from the first been made use of to fill their unemployed hours. Homer was now a youth the sight of whose sunny and intelligent face caused the light of gladness to beam from many a pair of girlish eyes.

Elmer, too, with his sixteen years, gave promise of a royal manhood. Their minds had been relieved of the teaching that had given them false notions of what is pure and what is impure. The beauty of the human body had been taught them, from that of the little cooing babe to that of manhood and womanhood. They no longer felt a foolish sense of shame as they had done when first asked to join their older friends in a bath, and had learned to appreciate it as a rare pleasure, not even disturbed when one day our bevy of girls, both small and grown up, surprised them while laving their bodies in the cooling waters. Such laughing and screaming! It would only have needed, to make the pleasure perfect, that the girls should have joined them. Yet to this the girls would not consent. The fear of discovery was strong upon them, and their lovers did not wish them to run risks that could as well be avoided.

Such had been the lives of our friends, and now came the task of moving, or of emigration. The old familiar scenes, the walks and drives, the groves and the cooling fountains, would

know them no more. Mr. and Mrs. Wallace had long since known of this project and it was with sincere regret they saw the day approach when they should say good bye to these elder, and at one time considered burdensome children. But far worse than they had expected—their younger children refused to remain behind, but insisted on going along to the new home.

At first Mrs. Wallace would hear none of it, but they begged and entreated so hard, and were seconded by all the members of the "colony,"—as they were pleased to call themselves, that finally with the promise of a yearly visit she gave consent.

Of course it is not to be supposed that Mr. and Mrs. Wallace, especially the latter, should fully understand the nature of the home to which her children were to be taken. She was too thorough a woman of the world; too completely imbued with its doctrines, its customs and its prejudices; too thoroughly orthodox to countenance for one single instant a scheme so unconventional, so outlandish. She only knew and understood that it was a co-operative home her children were going to; that they had become bright, healthy and strong; that they had developed wonderfully since she had given them into the care of her step-daughters, and as she knew she would now have to send them away again to complete their education she wisely concluded it was better to send them where she felt assured they would be properly cared for, and more so as it was just as easy for them to come home on a vacation from the co-operative home as from any other school. And—yes, she could go to see them. The invitation had been tendered her, so that matter was satisfactorily settled.

Another member of our little band had a severe battle to fight, and that one was Osmond. His life for the past two years had been a series of battles. His father had soon discovered the presence of his former wife and Osmond's mother, and knew of his visits to her. With a volley of oaths he had issued the command that Osmond should never go near her again. To his surprise the boy not only demurred to this but firmly declared that he would go to see his mother as often as he desired. Almost dumb-founded the father shouted:

"What! Court the society of that outcast! that shameless creature who knows not the meaning of the word decency? the woman who——"

"No more of that!"—came in firm, almost defiant tones from the lips of the boy. "You have slandered the best and purest of women long enough—the woman I am proud to own as my *mother!* An accident made me acquainted with her and with those she keeps company with, and never until then did I know what purity meant, what true manhood and womanhood meant. My mother and my sister are women whom any man might well be proud of; proud of the privilege of holding their hands; proud of being able to claim kinship with them. Do your worst, if you must, but I will not give up their companionship. I would rather cut loose from you!"

Mr. Leland stormed, fumed and cursed, but to no avail. The boy was firm.

"I will disinherit you!" he exclaimed. "I will cut you off without one cent!"

"Do so!" was the calmly uttered reply. "Then I will find some work to do and will transfer my life altogether to the side of my mother."

At this point Mr. Leland wisely desisted. Somehow he hoped to circumvent the boy; hoped to regain full control, forgetting that Osmond's mind was daily developing, and that he was now able to think for himself. So when the son's intention of going away with his mother and sister became known another storm broke loose. But Osmond was firm, and on the morning that witnessed the departure of the colonists he appeared with the rest, equipped and ready for the journey. Meta's dark head appeared beside him. She was growing to be quite a big girl and all along the journey she was his especial care. His "little sweetheart"—she had been termed long since, and the grave-faced child was proud of the title.

To be continued.

VARIOUS VOICES.

Mrs. H. S. Tyler, Fulton, Ill.:—Your paper, Lucifer, came to my address today. I am interested in some of its teachings and would like to read it for a while, so please send to my address. Find enclosed twenty-five cents in stamps. Count me as one who is seeking and striving for the upbuilding of the backbone of Civilization—*Honesty* and *Purity*.

Ella Slater, St. Louis, Mo.:—Having read today your "Great Combination Offer" I enclose thirty cents in stamps for literature under that heading and also October number of the "Adult." I know the "Adult" must be good but not better than Lucifer. I can't do without Lucifer. I enjoy it more than all other papers I read. Dr. Hatten wants a copy of "Hilda's Home," yes, two copies.

Myra Peppers, Ottumwa, Iowa:—I want to enter my protest against the outrage perpetrated upon the "Firebrand" group. So fearful is plutocracy that the masses will learn a few lessons in Freedom that every means is taken to crush out the voices of those who dare to speak. I wonder how many of our freethinkers will rally to the support of the "Firebrand"? Let every reader of Lucifer who believes in free speech and free action make a protest against the press censorship that has deprived our brothers of liberty.

Swan Imcrou, Nine Mile, Mont.:—My subscription to your excellent little publication expired some time ago and I neglected to renew my subscription at that time. I am glad that you kept on sending, however, because I have no idea of stopping it. I became a subscriber through the controversy between yourself and the editor of the "Free Thought Magazine" and am glad of the fact, although I am in what people call hot water all the time on account of my outspoken Liberal ideas. Enclosed, please find twenty-five cents. Kindly continue sending the Light-Bearer to yours for liberty.

Chas. Gano Baylor, Providence, R. I.:—Anarchism has two sides,—the philosophic and the revolutionary. The philosophic side is based upon the belief that man may become so civilized as to need neither the policeman or police station; the jailer or the jail; neither the soldier, the judge, the law-maker nor the sheriff to make him do his duty to himself, his fellow-man and the dumb creation.

Are you such a man? Or do you need the policeman, the jail and the soldier to make you do your duty? If you do you are in savagery, and need to be civilized.

The revolutionary side of Anarchism is produced by oppression of humanity—such as that through the Inquisition revived at Barcelona, Spain, by the mass- and confessional-attending Spanish brute, Canovas; and who was righteously executed by the revolutionary Anarchists of Europe.

Luna Hutchinson, Mt. Bullion, Calif.:—I have just read "What the Young Need to Know," by E. C. Walker, and feel to say that it is a lucid presentation of the facts that all should know, both young and old,—facts so long kept hidden by prudery and false ideas of sexual relations,—that this presentation is like viewing the Promised Land of Freedom from moral heights more elevated than was Pisgah's top of old.

When reading the chapter on the universal uses of sex life all around us, making lovely this dreary world of ours, which would else be a veritable desert to us, I felt to blush at the false pride that had crucified the savior Love, not knowing that the kingdom of heaven, or harmony, was in living in the knowledge of and obedience to Love's requirements, governed only by mutual desire and purity of thought.

Ashamed of Love's kisses; just as soon
Let midnight be ashamed of noon.

When, O when shall the purity of life and love be redeemed from the vileness and condemnation of ecclesiastical teachings

and superstition? How long shall the ways of life be hedged in on the one hand in order to keep it pure, and wide open on the other hand, a slum-way of pollution, carrying down to destruction the bodies and souls of over fifty thousand annually of young girls to say nothing of the demoralization of a still greater number of men, causing disease, crime and death! Get this book and read it.

J. G. Truman, Lemon City, Fla.:—I rise to a question of privilege, as a debater would say.

In Lucifer, No. 678, Amos R. Smith gives a quotation from a previous article of mine and then jumps away off from the point, and still gives the impression that he is combatting what I said. He forgets the premise and goes off on the conclusion to something that sounds like it, but which in sense is nothing like the same. He says, "That is merely another way of saying what the Theist has so often said to the Atheist: 'If I believed as you do I would have no aim in life except to get sensual enjoyment out of it; I would pay no attention whatever to the rights of others, I would lie, steal, rape, murder,'" etc. Now I did not say that I would have any less regard for the happiness of others, nor feel any the less grieved by their sorrow. On the contrary, I think that I should be more impatient at seeming wrongs. I said that I should be as one lost in the woods without a compass or guiding star. That is, if I did not believe in some intelligence greater than mine I should not know whether I am progressing or turning backwards. I can see no guide but Nature. Take that away and I should be lost, in the sense of this word in which the context shows that I used it. Often when I have combatted a Christian on his idea of the infallibility of the Bible he has replied: "If you take away the Bible, what can you give in its place as a guide?" If he is intelligent I point to science, but if he is not I have no reply, for he knows nothing of science. But if Nature is not intelligent, then science is no guide, and I have no answer. Now, somebody else may have some other guide, but I have not found it.

And now, another argument that Mr. Smith brings up: The good Atheists and the bad Theists. The good Atheist only shows that a man may be better than his creed. The bad Theist counts for nothing since it is well known that a bad man will lie about his belief as well as about other things, when it suits his interest to do so. It is well known, also, that Atheism is not considered "respectable," therefore we may expect that a person who avows belief in Atheism is more honest than an Atheist that claims to be a Christian. But how many that claim to be Christians are followers of Christ? If they are not they are not Christians, and what are they?

Now I hold that a man with very large benevolence, large conscientiousness, hope, firmness and self-esteem will be a very good man whether he is a Theist or an Atheist, but all men are not so constituted. Then what? What check has Atheism for the man born with large selfish tendencies and small moral sentiments? He says that "Death ends all, and what does it matter if I cannot have what I want?" So he tries to get his fill regardless of consequences. Even Mr. Smith and his infidel farmer admits this. Then is the bad Theist to blame for a low hereditary condition, or can he make himself over anew? But he is a fact to be dealt with, and not a theory; and the logic of facts cannot be refuted by personalities.

Then with all due respect for the few noble reformers who are Atheists who have inherited strong humane feelings from pious ancestors, yet for the weak in moral sentiments who need inspiring with better motives and who comprise the great mass of humanity, I hold that Atheism is demoralizing and degrade ing, and that Atheism, in and of itself, has nothing to inspire good deeds. And in corroboration of this I find men who are really Atheists, yet outwardly hold to Christianity, and not from any bad motive, but because they think that Atheism is not good for the world in general. And I believe that the great mass of Atheists profess to believe in Christianity, or the prevailing religion in their locality because they see nothing worthy of contending for in their own lack of faith.

Then I object to the classification of those who contend for Atheism, when they count intelligent men and women who have studied Nature from scientific standpoints with the ignorant who profess to know nothing of God except a superstitious veneration for old traditions and legends written in a book. I regard it as an insult to my intelligence to be so classed. And the different moral effects of such beliefs can be no more alike than the differing ideas of God. Then when advocates of Atheism attempt to show the influence of Theism they put together two classes of persons no more alike than daylight and darkness, with the probability that they include, also, a class of Atheists in disguise. Thomas Paine was a Theist, and Constantine, called the great, professed to be a Theist, yet what had these two persons in common that they should be classed together?

What marriage may be in the case of two persons of cultivated faculties, identical in opinions and purposes, between whom exists that best kind of equality, similarity of powers and capacities with reciprocal superiority in them, so that each can enjoy the pleasures of looking up to the other and can have alternately the pleasure of leading and of being led in the path of development, I will not attempt to describe—to those who can conceive it there is no need, to those who cannot it would appear the dream of an enthusiast. But I maintain, with the profoundest conviction, that this and this only is the ideal of marriage, and that all opinions, customs and institutions which favor any other notion of it, or turn the conceptions or aspirations connected with it into any other direction, by whatever pretences they may be colored, are relics of primitive barbarism. The moral regeneration of mankind will only really commence when the most fundamental of social relations is placed under the rule of equal justice, and when human beings learn to cultivate their strongest sympathy with an equal in rights and cultivation.—*John Stuart Mill.*

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THE LIGHT-BEARER.

THIRD SERIES, VOL. I., NO. 44. CHICAGO, ILLINOIS, NOVEMBER 3, E. M. 297. [C. E. 1897.] WHOLE NO. 683

Humankind.

BY WILLIAM FRANCIS HARNARD.

Being, long slumbering in the womb of time,
There passing through the shape of lower birth
To come at length upon the waiting earth
And be its glory supreme in every clime;
To thee the boon of praise the singing rhyme:
To thee at last, confession of the dearth
Of utterance worthy to announce thy worth,
Of honor worthy of the soul sublime!
Thine infancy is done, yea, thou art near
The peaks that crown the difficult way of youth;
Beyond high plains of manhood wait thee where
Thy soul shall gain its birthright; where in sooth,
Thou shalt have Liberty nor think to fear,
Deep gazing in the very eyes of truth.

Paris, France, Sept., '97.

The Lesson of Luetgert, etc.

BY C. L. JAMES.

The trial of Luetgert is a stupendous object lesson in Anarchism—one of many such—whose moral the time appears propitious for pointing. It has cost the people of Cook Co. Ill. some $18,000 to *fail in finding out* whether Luetgert murdered his wife. If he is tried again, as proposed, it will cost them at a moderate estimate, $30,000. Result—they may perhaps hang him—perhaps not. Now, if the people of Cook Co. Ill. had been *quite sure from the first* that he murdered his wife—if the only difficulty had been getting him to hang—would they have given $30,000 for his head? Probably not exactly. What tolly, then, to spend that sum for an exceedingly doubtful prospect of getting his head!

If a man is positively known to have committed a crime like that of which Luetgert is accused, clearly he is a dangerous madman or degenerate whom it concerns the public to take care of. Nor would there be the slightest difficulty in such a case. Taking care of him would be unanimously agreed to as in the case of any dangerous maniac—no legislation, trial, or other expensive governmental machinery needed. But if he is not known to have committed the crime, clearly applying this machinery to find out if he committed the crime pays no one but those who run the machine. That he is suspected of committing it furnishes every one else all the protection that under such circumstances is necessary, and supplies that protection gratis. The pretense that governmental machinery affords any other is a lying trick of those who run the machine.

And what means they adopt to line their pockets! The indignation of Lawyer Vincent against Schaak's bulldosing of the witnesses and jury is most just and natural and should not stop where it rests at present, supposing the occasion for it to be as alleged, which no one who remembers the Anarchist trials will think very unlikely. But probably Lawyer Vincent was among those who approved the infamous precedents of the Anarchist trials, which have been worrying all who did so ever since. Thus do the assassins of the law teach

"Bloody inventions, which, being taught return
To plague the inventors"—

till they work out the destruction of those wrongs which gave them birth.

* * *

I apprehend that free lovers are not as helpless before a case like that of C., as Dora Boss imagines. C. is very fortunate in having the "bread and butter question" satisfactorily answered. But "she has no wings for heaven and no status on earth!" What's the matter with Dora's giving her the latter by continuing to behave toward her as if nothing had happened? Or the former by telling her that "mother" is the holiest of names, and that the indecent ceremony of informing a priest or magistrate that she would go the right way to become a mother was very properly omitted? Is Dora afraid the black would rub off perhaps? We free lovers will assure her that we have tested it, and that it is white. Or does she think the job too big? We have not found it so. Let but a few neighbors treat women with justice, as all free lovers do, and they will find others do the like. Mrs. Grundy is a tyrant only because a slave. Defy her and she will obey you.

* * *

I don't suppose it necessary to defend such a writer as Ruedebusch against A. Warren, and dislike saying anything more to rattle Mrs. Chandler; but I cannot help noticing one very threadbare fallacy they have in common—viz.: assuming that the "new" or varietist ideal is a masculine ideal. "Always, since the dawn of history," says Mr. Warren, "the practice of the *male* sex has been very much in accordance with this ideal." "If," says Mrs. Chandler, "the ideal of these *men* who claim to be reformers is that *polygamy* is the only solution of freedom in the sex relation, it is not probable that women will be freed very speedily." Now I assert that the practice of the male sex has been no more and no less in accordance with the "new" ideal than that of the female. Any doctor, lawyer, priest, or other person with professional means of information, will tell Mr. Warren that variety is just as common among married women as married men. Why then not as common among single women as single men? Clearly, because they are more likely to be found out, and thus to fall under the ban of certain laws against variety, which laws, as Mrs. Chandler witnesses, are *men-made!* What a slander then to say that men, under the same circumstances, are any more varietists than women! As to polygamy, the men (and women) "claiming to be reformers" (varietists) advocate no such thing. Polygamy, whether openly instituted or practiced under a flimsy pretense of monogamy, means denying, as far as possible, to the weaker sex a privilege which simply cannot be taken from the stronger. Variety means absolute personal liberty for both. Let me add that I have found plural relations among such men and women to be always plural on both sides. It is also in my experience that women of another kind, though themselves living in adultery, go into paroxysms on finding

that their husbands have done likewise. Satyriasis and nymphomania are in perfect harmony, so far. To make a long story short—the ideal of pigs, whether male or female (I have noticed that these animals belong to both sexes)—the ideal equally of the bull-necked brute and the feather-headed fribble—is "Freedom for me, but not for my mate." The only difference is that one sex cannot be deprived of freedom, and the other can. If then freedom for both were a masculine ideal, that would be much to the credit of men. But it is not a fact—only a cant.

How Mr. Warren can pretend to be a free lover and yet so misrepresent Ruedebusch, I certainly am at a loss to imagine. I had always supposed it a central doctrine of free love that each man's and woman's sexual affairs were his or her *own business*, not to be "carefully concealed," but defended by refusal to account for them before anyone, which, so far, is just Ruedebusch's ideal. Will Mr. Warren explain how love can be free if anyone has a right to inquire into it when not wished to?

Concerning the Propaganda.

BY E. C. WALKER.

Pressure of other work has interfered with the preparation of reports of progress; my last previous article on this subject appeared in No. 678 of Lucifer, and should have been followed by one in No. 680. The membership has again doubled, but, although this rate of accession is very encouraging, the aggregate membership might be much greater than it is, and would, be greater if all those who intend to join "soon" had come in in the beginning However, procrastination, hindering though it is, is not a characteristic peculiar to social radicals.

Among letters from Contributing members and from those who have not designated the class into which they wish to go, are these:

I want to join your national association of Social Radicals, but I can not do it at present. Every dime at my command is engaged for three months ahead unless it happens that I can earn something beyond present prospects. —*From California.*

As our organization is not yet perfected, it is not necessary to send the membership fee with the name; the money can come later, after the election of the treasurer and other officers. I hope no friend will hold back because not able to forward the dollar at the moment of joining.

Please enroll me in the Contributory class of your new "national propagandistic association." I would *prefer* to be in the Active class, but circumstances make that impossible now. I have been a subscriber to Lucifer for ten years.—*From Indiana.*

One of the comrades, from whose first letter I made an excerpt in No. 678, writes that he is surprised that more of the old stand-bys and leaders have not enrolled themselves. They are coming in, I am confident; even our disappointed friend was far from being among the first to join, and yet no doubt he had good reasons for the delay, and the same is true of the Indiana worker and of others, it is very probable.

Inclosed find check for one dollar, for which put my name down as one of the members of the new Freedom association. . . . In answer to yours of the 22nd inst. would say, Put me down as Contributing member, but that don't mean that I will not do anything else. I shall do all in my power to further the end. I have not the education to be an Active member if you mean by that, as I suppose, one able to think and write. When necessary, I can, in my own way, go as far as any one else, but am unable to express myself.—*From Pennsylvania.*

In last week's Lucifer my attention was attracted to an article by its allusion to one in in No. 672, "A Call for Concerted Action," which I had failed to notice in my haste to give it to another to read. I have hunted it up, read and approve. I am past the age for active work, even if not lacking the ability; but am willing to give my sympathy, influence and material mite, as a Contributory friend of the cause of sexual liberty; hence inclose you one dollar.—*From Ohio.*

If these two friends—and others—will read the "Call" a little more carefully, they will see that they have misinterpreted the meaning of the word "active," as used in this connection. An "Active" member does not, necessarily, possess greater intellectual ability nor greater capacity and willingness for work than does a "Contributory" member; he or she differs from the Contributory member *only* in being both able and willing to stand out before the world as a free lover; as will be seen upon reading these paragraphs in the "Call for Concerted Action:"

"We would suggest that there be two classes of members: First, the known, active workers, those who can afford to come out into the open and frankly take part in the struggle, and Second, the passive, contributory, friends of the cause, those who, because of family, business or other considerations, cannot afford to align themselves in the division of public propagandists.

"The membership fee is to be one dollar per year in each class. In the public class the payment of this sum gives the right to vote for the election of officers and upon all issues brought up for determination in the annual and other conventions. Contributory members are assured inviolability of confidence, but may not vote. At any time, upon written notice, a contributory member may be transferred to the active class, or a member of the active to the contributory class. If deemed advisable, there may be a life membership, upon payment of from fifteen to twenty-five dollars, the rights of life members to be the same as those of annual members, in the two classes, respectively, of active workers and contributors."

I trust there will be no further misapprehension regarding the status and functions of Active and Contributory members.

Please put me down as in favor of national organization.—*From Illinois.*

I fear you think me but a poor worker in the field of Progress, as I am so slow in responding to your Call for enrollment. But the delay was enforced; I had to wait for the dollar, and now as I send it, I scarcely know in which class to go. It may be best, for the present, to have my name merely in the Contributory class, as it would, most likely, not be very wise to take active measures, because I hold a position as public teacher, and you know a person of that kind is not quite free—if he wishes to retain his position. Though I live under the old *regime*—in holy wedlock—I feel and know that the views advocated by you and others like you are correct. Unrestricted freedom alone can produce true happiness. I think the "friends" should know each other, though it may not always be best to have those who oppose us, or freedom, know the names of those who are striving to demolish the idols of a so-called civilized world.—*From New Jersey.*

I read your "Call" some time ago and immediately wrote my approval to Comrade . . . and should at once have forward my name, but my dollar was lacking. This morning, however, I received a letter from . . . of . . . saying he would send two dollars to Lillian, paying membership fees for him and myself. A few comrades are talking of forming a group in New Orleans this winter after quarantine is lifted, and so have a pleasant stopping place for any of the faithful who come that way. Like you, I think the day will come when we will be proud to say our names were down as charter members of the organization, but I think many of us will go into hot water before that time—but I don't mind that; I am used to such things.—*From Louisiana.*

Like so many others, this woman forgot to say in which class she wished to be enrolled.

For the present, I will go into the Contributory class. While I do not make any attempt to conceal from my intimate acquaintances my views on religious and social questions, open connection at this time with your grand association might draw down on me the wrath of the officials of the corporation of which I am an employee. I would be glad to see the last vestiges of the hypocritical social and religious system disappear, and I hope that the "concerted action" of all Liberals will be the beginning of the end. Liberals certainly cannot afford to indulge in recrimination when there remains so much to be accomplished against the common enemy.—*From Wisconsin.*

Yours, in compliance with Lillian Harman's request, received, and you have my thanks. I will add that you can place my name on the Active roll. Though remove from you, or "headquarters," I am sure the way will be open to meet and act.—*A. A. Caswell, California.*

I do not think I can take a very active part for some time, as I have another project in view, viz., the starting of a colony in Central America, which will take my attention mostly outside of the United States. But if you are willing to co-operate with a branch in Central America, I may be of more use to you in the not very remote future. In this you can help me and I think that we can be of service to you in several ways. However, I wish to be known to the front and to have the privilege of taking an active part if convenient.—*J. G. Truman, Florida.*

I want to be a member of the Comradeship of Social Radicals. I want to be counted among the Active members in this most important work. I expect to devote all my time not needed in obtaining subsistence to the advocacy of sex reform.—*Myra Peppers, Iowa.*

I am heartily in sympathy with the movement, and therefore inclose one dollar and request you to place my name on the list as an Active member of the organization and hope you call a convention as soon as possible, although I will not be able to attend.—*F. J. Affhauser, California.*

Since my last report was written, several men and women in this city have handed in their names, some as Active and others as Contributory members, and there will be further additions soon.

Yesterday this letter from British Columbia came to gladden me, and I know that it will delight our friends everywhere.

I have had some hesitation about joining your proposed organization, because I have noted how ephemeral such alliances are apt to be, how one is liable to be held responsible for all the vagaries and indiscretions of the members of a society professedly composed of "cranks." I have thought it might be better to work individually on one's own lines without being hampered by possibly entangling alliances. But reading of the arrest of Abner J. Pope and Henry Addis makes me decide that if there is any society whose object it is to resist the invasion of the right of free expression of opinion, I will join that society openly and actively. I do not know what has been written in the "Firebrand," nor do I care. I only know that these men are friends of freedom and that whatever they have published must have been with an eye single to good's glory and that their arrest must be an act of oppression by the allies of superstition and tyranny. Ever since I saw the bars of Charleston prison separate Ezra H. Heywood from his dear children, I have held the firm resolve to oppose the power that commits these outrages. The imprisonment of yourself, of Lillian Harman and Moses Harman, and this latest act of bigotry add to the reason why all who believe in the right of utterance should unite to assert themselves in opposition to the priest, politician and prude (the big G's—God, Government and Grundy).

Yours for the three big L's, Liberty, Learning and Love,
ROBT. C. ADAMS.

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The letter of Captain Adams rings out like a bugle call in the gray of the battle morning. "I DO NOT KNOW WHAT HAS BEEN WRITTEN IN THE 'FIREBRAND,' NOR DO I CARE." *That* is the keynote. It is the prophecy of ultimate victory.

As the education of the people is the surest of defenses, the Propaganda is in fact a defense association. Its aim to show to all the necessity for freedom of thought, of speech, of press, of the mails, of life. Are *you* with us?

244 West 143rd St., New York City.

On Love Ideals.

BY J. WILLIAM LLOYD.

In Lucifer, No. 677, Mr. Ruedebusch appears to feel hurt and indignant toward varietists in general, and toward myself somewhat in particular, for what we have said or left unsaid about his book. He claims a general misunderstanding of his "Ideal," and takes pains to re-explain it as consisting simply in the doctrine that sexual relations should be entirely private, as a detestation "of the idea of ever being labeled as the sexual mate or partner of anyone."

I think I did rather fail to comprehend that his ideal consisted wholly of this, although I realized that he advised privacy, and I herewith apologise. Such ideal, however, is not novel, as divers of my free-love friends held it before the "New Ideal" was thought of. And it has always seemed to me that an ideal should be adapted to an ideal state of society. My ideal is to pay no taxes, but under present conditions I pay them without kicking because resistance would cause me trouble. Just so, under present conditions, I keep my sex-relations private, but see no reason why under ideal social conditions they might not be more openly spoken of.

My ideal state of society is one in which all non-invasive sex relations will be regarded as innocent and as matter-of-course as eating, sleeping or any other physical function. What need, then, at such a time of keeping them private?

Mr. Ruedebusch affirms dogmatically "there is no reason why society should or could know of it," *i.e.*, your sex relation, but I must disagree on both points. The tremendous need of sexual knowledge is the reason why society "should" know all it can about sex relations, and (to take only one illustration) the having a child is one way in which society "could" know of a sexual embrace.

So far as present conditions of society render it politic I am very much in accord with his ideal of privacy, and, therefore, I too have not signed the "Call for Concerted Action" because I feel that anything like public organization or open and aggressive propagandism of free love would, at the present time, be most unwise and probably actually hinder social emancipation. I feel, with Mr. Warren, that freedom in the broad sense what we should all work for now. When we get that, "sexual emancipation" is a matter of course. But just now "sexual emancipation" is *the* tender point in the epidermis of a sexually superstitious public. It is not good policy to try to lead a mule by his hind feet. But lead him by the head and the hoofs follow. At present the pressure against sex freedom is comparatively speaking light. It has become the fashion of all novelists to treat sex problems, and the public as a rule resents interferance with any one treating sex from a scientific or artistic standpoint. Divorce is obtained with greater ease than ever before. By the use of a little policy and care in selecting language very free books and papers may be printed ("The Old and The New Ideal," and Lucifer, for example) with comparative freedom. Things are by no means ideal, but they might be infinitely worse. But get up an organized, active, defiant propaganda of free love, distributing "millions of leaflets and small pamphlets," systematically increasing the circulation of free love literature and establishing bureaus in the legislative centers to "antagonize" and "repeal" invasive legislation and you will soon see "what's what." All the slumbering sex superstition of the country will be aroused to fever heat. Thousands of pulpits will thunder the alarm and battle-cry against the "corrupters of youth" and "seducers of women." The vice societies will at last have full justification in the public eye and will be given a new lease of life. Not only will all "existing archaic and reactionary statutes" be enthusiastically affirmed and enforced but new ones will be eagerly passed to blot out every sign of the "virus." Papers like Lucifer will be thoroughly suppressed and all free sex publications prohibited with relentless vigor. Novelists and poets will have to please the public by tabooing sex, and everywhere there will be a revival of Puritanism invoking the mob and the law against the "vile" and the "sensual." Martyrdom or silence will be the fate of all who now so bravely "Call." Personally I am warmly friendly to those who issue this "Call." I would like to see free lovers quietly organized and made acquainted with each other. I approve a free love propaganda and work for it. But I would use all the strategy and privacy honest human nature is capable of. I hate to see a naked man go into a den of tigers to draw their teeth, however sublime the spectacle.

Therefore, because the "New Idealists" advocate a propaganda of combined activity and privacy I am with them. Their methods, I believe, promise greater success with less reaction. Drop the "National Propaganda," comrades, and join the "New Idealists."

But this is a digression. Mr. Ruedebusch, amusingly enough, forgets all about his ideal of privacy when he turns to my ideal, and manifests a very "Old" sort of curiosity as to the sexual relations of my "central" and "side lovers." Really I do not see that sex relations have any more to do with my ideal than with his. It is simply no body's business what kind of association a man has with his "central" or his "side loves," with all of them or none of them. Love is love, with or without sex expression.

My claim is that human love naturally flows into the form of a central and side loves; that this is the *type*, from which, of course, there are all sorts of individual variations, as from all other types; and my *ideal* is that this should be generally recognized as scientific fact and normal affectional evolution by lovers everywhere. Such recognition will be the death blow to jealousy.

And for the life of me I can see no reason why any one should object to being called a "side lover" more than a friend or younger son. It is a natural fact, that's all. Especially as when the ideal, where fulfilled, makes every "side lover" of one person the "central lover" of some other. Only the holding of the old ideal, which Mr. Ruedebusch seems himself to hold, that every love should be a central one, or pretend to be, can make objectionable the frankness of side loving. Personally when I meet some queenly woman, whose intellect, virtues and beauty render her lovely in my sight, I am very proud to win any interest in her regard. It is her due that many men should love her and that the one man, best fitted, should hold her innermost love. And it is no "depreciation" of me if I am not that man, seeing that the whole question is not one of superiority or inferiority but of peculiar fitness.

LUCIFER, THE LIGHT-BEARER

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The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	$376.25
Howard Tuttle,	1.50
Eliza D. Luce,	12.00

Albert Chavannes contributes ten copies of his novel, "In Brighter Climes, or What Samuel Bascom saw in Socioland," one of the newer dreams, or prophecies, of what human society will be under freedom of opportunity, and when, as a race, we shall have evoluted above the plane of cannibalism. The price of this path-finder in social science is only twenty-five cents. Sent post paid from this office, on receipt of this amount in postage stamps, or any other form of United States currency.

How to Train the Young Sex-wise.

Confessedly the most difficult and perplexing of all the problems relating to the education of the young is that which pertains to the uses and abuses of sex. So fearful is the average parent and teacher that knowledge of sex will be misapplied that most guardians of the young prefer to leave their charges in utter ignorance of this most powerful and most important of all the appetites and passions. In the book called "Loma," a brief review of which will be found in this issue of Lucifer, there is much space given to a discussion of this problem. Among other things Loma is made to say to his host, Dr. Bell:

"Another condition which is in our favor, is that the natural desires of the affectional nature are satisfied from infancy to old age. The very first impression that is made upon the young citizen is, that he is loved, and that his affection is desired in return. He is kissed, caressed and encouraged to exercise his own affection by both sexes from the beginning to the end of his life. Now, on this planet you violate the law of the development of love by instructing your young people that it is dangerous and indecent to express love freely. As soon as the young citizen passes out of his swaddling clothes he begins to despise the caresses of his mother, and he is taught that it is unmanly and babyish to be affectionate. Your girl is taught to absolutely strangle her affections until marriage, in order that she may then gratify the selfish whim of the tyrant who is to own her, by being what he calls 'chaste;' that is, that she has never given expression to a single impulse of love to any fellow-creature of the opposite sex, except his arrogant, ignorant and selfish self. As a consequence of this sentiment and doctrine, there are thousands of your young men and women who are in a state of sexual starvation, and as they have been starved from their youth up, they have no conception of what is right. With the larger liberties you allow your boys, the majority of them become rakes, and satisfy their passions whenever and wherever they can, without taste or discrimination, and after a few years of such dissipation they are utterly unfit for a pure sexual association with any woman. On the other hand, your girls either become sexually paralyzed, or, yielding to the dictates of strong impulses, they violate the customs of your society, and, if discovered, they are disgraced.

"Now, upon our planet we have no such conditions. The fact that love is made a subject of study and instruction, the same as music or any other department of knowledge, has enabled us to obtain the same desirable results. The affection which exists between the parent and child is never allowed to grow cold. You will see a mother of advanced age surrounded by stalwart sons and beautiful daughters, and perhaps a score of grandchildren, and by actual count you will see that she receives as many, or perhaps more, demonstrations of affection in the course of a day as she received when she was a beautiful young baby in her mother's arms. As between the sexes, and persons of the same age, the same spirit of affection prevails. Young persons become attached to each other in infancy, and continue through life to give and receive kisses and caresses with the greatest freedom.

"As a consequence, we do not have the condition of starvation to contend with, and the affectional natures of our young men and women being satisfied by these conditions, they are ready to consider the sexual relations with sound judgment and to adopt that course of action which the experience of the race has proved to be in accord with the law of mathematical equity and the best practical results. Another fact which conduces greatly to the establishment of correct moral conditions is, that sexual intercourse is not considered forbidden fruit. It is regarded as a purely natural function, and the imagination of the young citizen is not inflamed by its being surrounded by the air of mystery which pervades all classes on the earth. The destruction of the belief in the supernatural, which was the first principle of Gallheim's code, rendered all subjects free to the investigation of the people, and as soon as the curiosity of the young citizen is satisfied with reference to his sexual functions, and he understands them, he dismisses the subject from his mind and engages himself in the pleasures which are suitable to his age, with the full belief, that, when he reaches maturity, he will have all of the enjoyment intended by nature in the exercise of those parts of his constitution.

"With these explanations, you can readily understand that it is not difficult to enforce the doctrine which is universally accepted on Venus, that sexual intercourse should not take place until the participants have reached maturity. We find that our male citizens usually become fully mature at the age of twenty-five, and the female citizens about five years younger. Hence the question of indulgence does not present itself to the consideration of the young members of society until they are sufficiently mature to meet it with sound judgment."

"Loma, A Citizen of Venus"

Startling in its audacity, interesting in its theories, and ingenious in its construction is the 400-page novel written by Professor William Windsor, the well-known phrenologist and psychologist, entitled "Loma, a Citizen of Venus." The story is of surpassing interest and few persons can read it without gaining new and valuable ideas on sociology, sexology and the absurdity of conventional morality.

The hero is Loma who is translated from the planet Venus to the earth just in time to save the life of a girl who has jumped into Lake Michigan to drown herself and kill her unborn babe. Loma and Dr. Bell, a broad-minded practitioner,

take charge of the girl and instruct her in the true nature of the sexual desires and functions. Loma tells her that her child is to be a great teacher and will revolutionize society. In his conversation he gives utterance to new and startling astronomical theories. He contends that physical astronomy as now taught is radically wrong in its principles and statements. He disputes Newton's theory of gravitation, declares matter does not attract matter and that the sun does not radiate light and heat. More than this, he gives reasons for his statements.

Loma also says the wearing of clothing is productive of disease and that the prudery generally called modesty is a crime, rather than a virtue. In speaking of the expression of love he says:

"It is not only the right but the duty of every sane man and woman to cultivate and express love for as many individuals as possible. The larger the number of lovers, the richer becomes the life. This does not mean promiscuous love, nor promiscuous sexual association, but it does mean the largest possible freedom in social intercourse. It means that if a woman loves a man, or if a man loves a woman, that they should have the privilege of meeting as often as they please, when and where they please, and expressing their love for each other in any language they choose, whether it be spoken, written or expressed in kisses, caresses, or merely friendly greetings. This right is inalienable, according to all dictates of sound public policy, and any contract which deprives a man or woman of this liberty is void.

"Under your present conditions, if a man and woman meet each other freely, or a married man or woman is seen to any great extent with some other person of the other sex, you assume that they have met for sexual intercourse, and a scandal is the result. This is greatly augmented if there is the slightest evidence that they have kissed or caressed each other. All of this grows out of a degraded conception of love which has been forced on the human mind by the fact that man has been trained to regard woman as solely an object for the expression of sexual passion, and your men of the present generation cannot understand any other relationship.

"As soon as woman escapes from the bondage of marriage she will regulate this matter herself. She will demand that men recognize the purity of her motives, and she will teach them that if they wish to find favor in her eyes, they must be capable of enjoying all the other pleasures of life with her, without associating her with the gratification of mere passion. When men and women learn to associate on this plane the espionage of women will cease. As it is now, a man is suspicious of his associate, because his own conscience tells him in many cases that if she is not unfaithful to her marriage vow, it is not because she has not ample provocation.

"Men establish an espionage on women, because they are suspicious and selfish. Women assist in this espionage with incredible zeal, because they are jealous and selfish, and every woman who can be crowded off the social stage makes that much more room for the degraded slaves who do the spying and gossiping. When this slavery and degradation is abolished with marriage, and men and women associate upon an equal plane, the artificial crimes of adultery and fornication will disappear, friendship and love will be cultivated, better men and women will appear, and harmony will exist where discord now prevails."

Persons who have read Grant Allen's "The Woman Who Did," and "The British Barbarians" should by all means read "Loma," for it is more radical and consistent in its opposition to the sexual slavery of women than is either of the noted English author's books. "Loma" is handsomely bound in cloth with an illuminated cover. Price $1.50. Address orders to this office.

It seems so clear to me that all our laws, customs and traditions bearing on the relations of the sexes had their rise in barbarism, that I wonder all do not recognize the fact.—*"Prodigal Daughter."*

In Memoriam.

Etta Galvin closed her eyes in the last mortal sleep, Saturday, Oct. 23. She was a member of "Lucifer circle" and her life was an exemplification of her belief in high endeavor unrestricted by the regulations of church or state. She was born in Boston, Mass., Sept. 7, 1864. Although her mother was a Roman Catholic and her father a Protestant Methodist, Etta's clean conscience and humane disposition rose superior to the formality of religion and the impulse of her gentle life she expressed in the words, "A great hope of larger opportunities for spiritual unfoldment and a development of that which is best in human endeavor."

With such a hope she looked forward to the termination of her long illness with joy. Her ten-year-old boy was drowned at a picnic in July, 1896, and she never recovered from the shock of that bereavement. Her own words were, "At that moment something went out of my life which left me weaker than I was before." Consumption was her last illness.

Etta was a thorough radical and her funeral, at her request, was conducted with simplicity. A single red rose was placed on her breast. A brief sketch of her life was read by Moses Harman who also spoke of his acquaintance with her and of her beautiful character. He referred to the simplicity of the funeral and incidentally spoke of the great and unnecessary expense that usually attends such services. J. M. C.

Prof. A. B. Severance.

The month of October, Era of Man 297, has chronicled the demise of not a few of earth's denizens who had made their mark among men, as leaders of thought and of action. Prof. A. B. Severance, for many years a well known citizen of Milwaukee, Wis., a pioneer worker in all humanitarian reforms, passed peacefully from earth-life at North Chicago, Oct. 8. He was nearly eighty years of age, and yet with the exception of the color of his hair he carried the impression of youth, or rather of the prime of vigorous manhood. The papers of North Chicago and of Milwaukee have had much to say in praise of his exceptionally courageous, honorable and useful life. For many years he was a subscriber to and earnest co-worker with Lucifer. To his many personal friends, scattered over many states, as one who knew and loved him I extend sincere sympathy in this hour of their bereavement. M. H.

Sociologic Lesson. No. LII.

BY HENRY M. PARKHURST.

STABILITY OF MONEY. A government or association having the power of taxation, can keep its bills in strict agreement with a fixed standard, as shown in No. 35. For instance, if it is found that actual prices are above the standard, it will show the necessity for calling in part of the outstanding currency by increased taxation. This mode of regulation is effective but needs to be supplemented by a process which will be more prompt; preserving an equilibrium, like the fly wheel in machinery. The government should keep always for sale interest bearing bonds, at a fluctuating price. When currency is to be called in, to reduce prices, a slight diminution in the price of the bonds will produce the effect. As soon as the standard is restord, the price should be raised again. The amount of taxation will then be regulated so as to make the total issue of the bonds as small as practicable.

The issue of such bills by an association would be much facilitated from the fact that there would be a large issue in payment for services, and a large withdrawal in payment for articles of consumption furnished to members, while prices would be chiefly fixed by the association itself.

As stated in No. 38, increasing the amount of currency by checks or other forms of currency, would not affect prices; for they would depend solely upon the volume of the notes liable to be withdrawn by taxation.

After full consideration I have abandoned the attempt

referred to in No. 37, to base a currency upon labor. I have found no remedy for the defects of that system; whereas the system now proposed embraces all its advantages, with the additional advantage of stability in prices.

[The question of money, the problem of a circulating medium to facilitate exchanges of commodities and for the more speedy transaction of business of all kinds, is a question that so nearly concerns all social reforms that I do not think it necessary to offer an apology for devoting a part—though necessarily a small part—of Lucifer's limited space to the consideration of this problem. Friend Parkhurst asks but little space, and if those who care to reply to him will confine their remarks to similar limits, there will probably be little complaint from publisher or reader. Not wishing to take the space that others might better occupy I will only say in regard to the above "lesson" that from the libertarian standpoint, as I see it, any issue of "interest bearing bonds," with the sheriff, the army and the navy at their back, is simply a form of despotism, of robbery under the guise of legality, and no nation or people can ever be free, politically or otherwise, while they submit to such legislation, such government. Whatever the name the essential principle of all such government is *monarchy*. M. H.]

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LXII.

At the close of a warm sunny day they alighted at "Willow Grove," the name of the station nearest their future home. Wagons were in waiting, upon which their effects were loaded.

"But we will walk!" said Owen, "only ten minutes. The exercise will do us good, after our long confinement with scarcely any movement."

And with an arm encircling Cora's waist he led the way. Many were the exclamations of delight as beauty after beauty unfolded itself before their eyes, but when a turn in the roadway brought in full view the imposing stone structure with its many arches and turrets, its profusion of vines and flowers, a long drawn "Oh!" escaped from each beholder.

Owen drew Cora aside so as to permit the next couple, Lawrence and Hilda, to be first. Silently every man bared his head. Lawrence kissed the little hand resting upon his arm,

"Our Hilda's Home!"

With hands clasped above her heart Hilda stood and gazed.

"My dream realized! Mine the dream, but yours," turning to Owen, "the realization. To you belongs the honor and greatness of this hour."

"Tut! tut! little one! How worthless my millions without the plan,—without the work of the mighty mind. Have you no wish reserved for the architect?"

With tears suffusing her sight she turned and extended both hands to Lawrence, who reverently knelt and bowed his head over them.

"Mine own! I may hope to win you now. To be worthy of your sweet love!" Edith and Paul saw, and a quick glance of comprehension flashed from eye to eye.

Owen's arm encircled his precious Cora and a mystical silence fell over this band of lovers. Who of them all could resist the supreme eloquence of the hour? Margaret leaned her head against Wilbur's shoulder and Wilbur's dark head was bowed over Margaret's fair one, reminding us of "Faust and Gretchen." Imelda's wine-brown eyes were drinking in the adoration of Norman's blue ones. Her hands went up to his face, taking it between them,

"You understand me now?"

"Long, long ago, my dear one."

And a kiss followed the words, a seal, the emblem of his love and trust.

Milton's hand pressed a blonde head to his breast and the bright, happy face that is turned up to him promises oblivion for the dark hours in his past life.

Our stately Edith must not be forgotten. A warm glow suffuses her cheeks as she also is drawn closer to a manly breast, and glancing up her dark lustrous eyes meet those of the young physician in unutterable love and trust.

Mrs. Leland is looking on; her eyes wander from the grand structure over the spacious grounds and thence from couple to couple, every face illumined with a commingling of love, hope and joy, as they stand knocking at the door of an unknown world. Will it fulfill all their expectations? Her eyes fill with tears. Unconsciously she folds her hands as she reads the love-lit faces and sees there the fond hopes that unite each lover couple. Presently an arm steals about her neck and a cherished voice says,

"I will be your lover, my own mother. You are too young, by far, to be thus left alone!"

She smiles as she answers:

"I know you are that, my boy, but in time you will be a true lover of a true and perfect woman."

Meanwhile the younger portion of our band make themselves more noisily heard. They feel the influence of the surrounding beauty, and, as is natural, give vent to exultant cries and shouts. Presently Elmer's voice is heard demanding:

"I say, why are we all standing out here? I am hungry and tired; a bath and supper will go good, I'll wager."

Thus admonished a forward movement was again made, and in a very few minutes the welcoming portals had opened and received them. Flowers! flowers! A profusion of flowers everywhere. Each room had been furnished and decorated with a view to being especially adapted to the tastes of its future inmate. Owen took delight in pointing out each room to its owner. When all had sufficiently admired their sanctums a half hour was spent in baths and other refreshments. Pretty, airy and comfortable dresses were donned. Some of the rare flowers that filled the vases were fastened in the hair and at the waists of our happy girls and on the coat lapels of those of the masculine gender. Then the way to the drawing room was found, or simply the "parlor," as was the term for this surpassingly beautiful room.

Soon all had gathered in. The lovely "salon" had been duly admired—such comfort and ease, so cosy and homelike. Everything beautiful. Rich, but not too grand for use. Dinner, supper, or whatever you might choose to call the evening meal, was then announced, and all repaired to the dining hall. Have we already described this room? No! Then we must enter with our dear friends and while noting the effect upon them we will try to describe, just a little, what kind of place it was that had been selected in which to partake of the main meal of the day.

An apartment ample in dimensions; high and arched; with walls of glass to permit the light of day to flood the place; for other life was here to thrive than that alone of our free love circle. Rare plants; palms and cactus; trailing vines; sweet scented flowers in great profusion and under canopies as in an alcove. The dining table had been set, covered with snowy linen and decked with flowers. Flowers in all shapes and forms, and of all colors. Above the table suspended from the ceiling was hung a large bell, formed of white carnations, held in place by two cupids floating in the air. The center of the table held a huge basin of finest porcelain, forming a miniature pond containing a delicate fountain showering coolness into the sweet-scented air. The basin itself filled with the most perfect of water lilies, the golden centers gleaming in the snowy depths. Vases filled with rare roses; delicate green wreathings; the various dishes; while the air was filled with delicious music,—low and sweet. Luscious fruits, nuts and sweet new milk, and such simple fare, formed the chief part of the repast that had been prepared. Meats and rich pastries had been dispensed with. But when had the participants ever enjoyed a meal more keenly? The folding doors of those transparent walls had been thrown wide open and the pure refreshing evening air was wafted in to them, bearing with it the promise of golden future; while jest and wit and mirth flashed and sparkled like costly jewels in the bright gas light.

But time was gliding by on tireless wings. The sun was nearing the horizon, casting its last golden rays aslant upon distant waters of the river, and farther on the lake, causing the waters to be replendent with the reflection of the setting orb. Like a living, glowing, quivering mass of liquid fire were the dancing, rippling waves, and all looked on this display of nature's charms with a feeling of awe and veneration. Silently they stood grouped, loving forms were drawn closer and firmer together as they watched the grand and glorious sight. Slowly the glowing orb sank beyond the distant heights; slowly the waters changed their gleaming brilliance to a more somber quietness; and as daylight disappeared ushering in the twilight with its fantastic shadows, the coming night sent forth its heralds. The weird humming of the near insects and the occasional hoot of the distant owl. The rising moon cast its mellow rays on the peaceful landscape, causing the waters of the lake in the distance to gleam with a silvery sheen. All these brought with them a quiet peace that could never be felt in the heart of the busy city.

No music or song thrilled the air on this first evening in the new home. Hearts were too full for utterance; too full for mirthful joy. Tired with their journey, filled with grave and subtile musings our friends sought quiet rather than mirth. Here and there a tear glistened on the lashes of some bright eye, to be kissed away by the lips of love. *The new life had begun.* Dreams were now to be tested, verified, and each and all looked anxiously to the future—a future filled with hope, with trust, with high anticipation, and yet never for one moment forgetting that this same future would bring grave duties and responsibilities—duties and responsibilities that would show whether or not this little band of reformers, of innovators, was composed of the right elements to achieve success in a comparatively untried field of human endeavor.

To be continued.

VARIOUS VOICES.

Editor Schilling in "The Advance," Milwaukee, Wis.:—We have no liberty of the press. Moses Harman served several years in Kansas state prison, because he dared use plain language in advocating the emancipation of woman. Several young men are in jail in Oregon today because they published a paper called "The Firebrand" favoring abolition of rule; and thus many cases could be cited.

Howard Tuttle, Milwaukee, Wis.:—I enclose two dollars. Apply this to six months subscription. The balance as you please, and notify me when the subscription expires and I will renew. Your paper is worth far more than the price. I am sorry not to be able to send you one hundred dollars. I have always hated the interference of church or state, and many years ago took a wife without consulting them, and we are still happy and well mated and our children are not taught superstitions and dogmas.

Albert Chavannes, Knoxville, Tenn.:—While I do not entirely agree with you, as you know, I am much interested in your work and think you are doing much to help progress. If I do not take as active a part in the same lines it is because I think I am better qualified for other work. I like the broad spirit of the editors of Lucifer, and think that the free thinkers and progressive minds of the United States, have in past few years learned a great deal as to toleration, and how to work together even when there are important differences in their views. There is yet too much of fault finding, but the right spirit is growing.

William Croston, Bradford, Mass.:—Enclosed find fifty cents for Lucifer thirteen weeks, and the enclosed list of pamphlets. Would you be so kind as to negotiate for me a year's subscription to "Firebrand"?—for which I enclose fifty cents.

[We gladly take subscriptions for, and forward money to the "Firebrand," the paper whose editors are now prosecuted for having opinions different from those now considered right and proper by the privileged classes, and for having the courage to print and circulate those opinions through the what should be the common mail. It is sincerely to be hoped that all who value freedom and justice will join hands and voices in protest against this latest act of governmental suppression of speech and of press, and that all who can afford it will send substantial aid to keep the "Firebrand" brightly burning, until the cobwebs of superstition and ignorance that enmesh the popular mind shall be utterly consumed. M. H.]

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THIRD SERIES, VOL. I., No. 45. CHICAGO, ILLINOIS, NOVEMBER 10, E. M. 297. [C. E. 1897.] WHOLE No. 684

"Whom the Lord Loveth, He Chasteneth."

BY E. C. WALKER.

This thought is about the only present comfort of Comstock the Censor. The superservicable Agent of the Vice Society some time since began a prosecution against Meyer Chinsky, a bookseller on Ludlow Street, New York City, for selling a book entitled "Massa Solo," meaning "The Story of the Crucified One." Mr. Rosenthal, attorney for the defense, said that the prosecution was inspired by the Hebrew Missionary Union, an organization formed for the purpose of converting Hebrews to Christianity. Comstock did not deny this, but introduced a witness whose translations of portions of the incriminated book tended to sustain the charges made by the Censor. In rebuttal, Lawyer Rosenthal presented another expert, who made a translation of the same passages which made them appear entirely innocent. Staggered by the two contradictory versions, the court (Special Sessions) continued the case.

In the meantime, the "Truth Seeker" discovered that "Massa Solo" is only the Hebrew work a translation of which D. M. Bennett published two decades ago under the title of "Sepher Toldoth Jeshu, or Book of the Generation of Jesus." The "Truth Seeker" remarks: "It has been on the shelves of 'The Truth Seeker' book store ever since that time without the incendiary character of it being suspected. Examination now fails to reveal anything that need to make Mr. Comstock feel immodest."

On the 21st of October the hearing was continued. As usual, the vice promoter was very officious in giving his advice to the prosecuting officers. This was the cause of his sorrows. The New York "Herald" of the 22nd inst. tells the story of the discomfiture of the meddler in this way:

"Anthony Comstock sat within the railing in a space usually reserved for the District Attorney. Whenever Assistant District Attorney Aldrich was stumped by a condition of literature for which his ignorance of Hebrew excused him, Mr. Comstock, who had had a translation of the objectionable passages made, leaned forward and prompted him as to what questions he should ask.

"The hearing finally simmered down to a question of providing the court with an adequate translation of the work. Mr. Rosenthal said that he would accept one that had already been made by Mr. Levy, with the exception of those passages which were regarded as immoral and which he contended were not accurately translated, and could not be properly construed without a consideration of the whole work.

"This started Assistant District Attorney Aldrich to consult with Mr. Comstock as to the advisability of accepting this proposition. After the two had discussed the matter for a short time Mr. Aldrich said that after consultation with Mr. Comstock they had decided that it might not be advisable to accept Mr. Rosenthal's proposition. Mr Jerome at once indicated that he was exceedingly impatient at Comstock's interference. Regarding the Assistant District Attorney with considerable severity, he said:

"'The impression of this Court is that you, as District Attorney, are the law officer of this county, and that it is not necessary for you to receive instructions from Mr. Comstock as to the manner in which this case should be conducted, inasmuch as Mr. Comstock is absolutely ignorant of all the law in all its various phases, and assumes a position in this court to which he is not entitled.'

"Mr. Comstock turned pale with astonishment at this unexpected assault upon his dignity, and, half rising from his chair, began to protest against the words of Judge Jerome. He got no further than the phrase, 'I protest,' when Judge Jerome, leaning forward over the desk in front of him and pointing his forefinger at the astonished censor, exclaimed in tones easily audible in the main corridor:

"'Sit down, there! Sit down!'

"'I won't sit down,' said Mr. Comstock, 'and be insulted'—

"'You sit down!' declared Judge Jerome with an emphasis which brought all the court officers toward Mr. Comstock. 'You sit down at once or get outside the rail! You have no business where you are! Get outside the rail, anyway, and at once!'

"'I'll go outside the rail,' said Mr. Comstock, quivering with excitement, 'but I insist that I have a right in this court, and I protest against being insulted in the way that I have been.'

"'Go outside the rail!' commanded the presiding Judge with a determination in his tones which Mr. Comstock apparently recognized, for he arose and, throwing his overcoat over his arm, swung himself through the little gate and took a seat, with a formidable shock, on one of the benches reserved for the witnesses. 'Sit down there!' continued Judge Jerome, 'and don't interrupt the proceedings of this court, or we will see if we can't compel you to keep quiet.'

"Mr. Comstock kept quiet, Judge Jerome's lips curled a little as he proceeded with the hearing of the case. It was finally agreed by the contestants that Mr. Rosenthal should provide translations for the Court, and the case was adjourned until December."

At the adjournment, Comstock was boiling with wrath. He said:

"I have evidence which I will produce in the proper time, showing that the law is not properly administered in this court, and I will see whether Judge Jerome dares to insult me as he has done. I am an officer of this court, and I have as much right to be here and to take part in the proceedings as he has, and I propose to maintain my rights."

It is certain that Comstock was never elected to any judicial office, and if he holds an appointment from any competent authority, what is it? So far as I know, he is not a

lawyer, and hence he is not an assistant district attorney, for all he assumes the prerogatives of such an officer. Is he anything more, as regards the local courts, than an informer in the employ of the Vice Society, by sufferance giving advice to the prosecutors?

One of the Censor's statements lets us see into his mind by a side window, as it were, and the revelation suggests to us how extremely flexible the law against "indecency" is in the hands of such a man. He declares that he was "indecently assaulted" by Judge Jerome! No wonder that one of the accusations against "Massa Solo" is "profanity," which, presumably, brings the book within the purview of the law prohibiting "indecent" literature!

It often has been said—I have said it myself—that Anthony Comstock is merely the executor of the law; that if he was not at the head of the Vice Society there would be some one else there, who might be much worse than Comstock. While it cannot be disputed that the stupid prudery and anti-naturalism of the people are the powers "behind the throne" sustaining this iniquitous legislation, it is equally true that Anthony Comstock is the father of the statutes as they stand today. They are veritable "Comstock laws." He got them through Congress in 1873, he had since had them strengthened for evil, and to him is largely chargeable the discredit of the recent extension of their inhibitions to inter-state commerce by express. He enforces the law, but he, more than any other man, also *made* the law. He cannot take shelter behind that convenient refuge of cowardly politicians, the plea that, as a "law-abiding" citizen and officer he is dutifully enforcing a statute, regardless of his own feelings. He created the job that feeds him.

By the Way.

BY WILLIAM GILMOUR.

For some time past I have thought that a form of association for the promulgation of the principles of freedom in sexual relationships as against bond marriage, in Glasgow would be helpful in extending the work of the Legitimation League, and I herewith ask all, in or near the city, who may have strong sympathies in this direction to let me know, by postal card, if they are willing to join such an association.

The "Call" to action by Mr. E. C. Walker, the editor's comments re "organization," and the approval of such action by Mr. Dawson has stimulated me to make the present appeal. Mr. George Bedborough has promised to bring the matter before the Committee of the League in London, and I am hopeful that I shall have their support.

I do not doubt but there are plenty of friends here who can give a practical shape to this union, but *pro tem* I make no allusion as to rules, contributions, etc., I prefer awaiting responses.

Apart from the question of economic freedom—for men and women, there is one argument which is being used just now by Secularist lecturers to the effect that if the women of the future wish to be free they must go on agitating for "the freedom to vote." Well, voting is a most conventional thing nowadays; so also is the bond of marriage; and so too, in many countries, is the overburning of children with physical degradation to the mothers, but that the respectability of the thing, in the exercise of this inalienable right, will ever free women from the anomalies—social and sexual, under which they suffer, I am extremely doubtful. What on earth can the dropping of a bit of paper into a ballot box do for anybody? All it can do, as is seen daily in America and Great Britain is, for one section of the people to enforce *their* desires or whims on another section; not settling any particular point satisfactorily, but rather, I should say, creating more enmity between those who are already the slaves of governmental officials, and strengthening as it were the *raison d'etre* for governmentalism itself.

The facts, as they appear to me, lead me to the conclusion that the more we have of manhood and womanhood suffrage, i. e. voting, etc., the tighter become the cords which bind us. More than one hundred years ago the world was aflame with the "Declaration of the Rights of Man," and while the political vivisectionist with his local caucuses and cliques sings the same song, we are still, practically speaking, in the mud of politics. And a sorry job the men have made of the voting power! Why should women seek such a way out? Those who are seeking freedom should spurn the idea of *forcing* others, either by voting, or clubbing, or imprisoning. Yet, truly, does not voting lead that way? I am certain it does.

Why does the church not regulate your hours of worship, your beliefs, your ethics? Where it does not 'tis only because it is too feeble; but given the necessary support and strength it *will* do so.

Why does government in the political aspect, fail to regulate your every act? Why? Because it, too, is feeble here and there; but where it is strong it does so strongly and tyrannically.

This panacea, then, is a fallacy. Of course voting and forcing is still in demand amongst some Secularists. They seem to have forgotten all the tyrannies perpetrated on a Holyoake, a Taylor, a Bradlaugh, etc.; they seem to forget that the voting power have still the "Blasphemy Laws" to fall back upon; that there is still no "Freedom of Bequest," and that a committee is actually working daily to influence members of Parliament to relax such unfair statutes; that they even use the latter fact against their Christian opponents who ask for the Freethought Hospitals, Endowed Institutions, and so on ad *lib*. Then, in the next breath they will call out, and vote, for a "purely secular education," ay! and approve of prosecutions wherever a parent refuses to send his child to school. I say to such Secularists, don't babble about freedom so long as you are a tyrant in your methods, a "priest in your intestines." The real Freethinker would scorn to force anyone to accept his system of education as he would scorn to force anyone to accept his anti-theological opinions.

If the Secularists will go on with their *forcing* in the name of improving humanity, I for one will have no sympathy with them when the priest's turn comes to improve *them*, and I call on every free-minded woman to watch this latest bid for popularity with the greatest suspicion. If women have rights, the vote won't make them any more sure than a direct appeal—an intellectual appeal, to all to consider the great question of their relation to their male companions in the most intimate relations of social and private life. Associations can be formed for the discussion of those questions which will, I am sure, be far more profitable and, indeed, far more honorable than an appeal for any phase of political favor.

Glasgow, Scotland.

"In this Land of the Free."

BY CYRUS W. COOLRIDGE.

The following gem of a reporter's wit and wisdom is taken from the New York "Journal":

"The local Anarchists, who sell the minimum quantity of beer at the maximum price, are pretending to be in hysterics of joy over the hoodwinking of Immigration Commissioner Powderly by two notable foreign Anarchists. These are Prince Krapotkine (pronounce as if lacking the final 'e,' please) and Jose Ventra, both of whom are said to be in this land of the free, despite Mr. Powderly's determination to keep them out.

"Herr Schwab, our own Anarchist, who keeps a beer-saloon, says that while the authorities have been searching every incoming trans-atlantic steamer for Peter Krapotkine that frolicsome prince slipped into Canada from England, that he has already visited Boston and Buffalo, is now on his way to Washington, will arrive here on Saturday, and on Sunday will lecture in Chickering Hall on 'Socialism and its Modern Development.'

"Herr Schwab is a very good press agent himself, you see.

"The Prince, according to other advance press work, was concerned in one of the plots to terminate the reign of the present Czar, for which he was sentenced to Siberia for life. He escaped from Siberia, was hustled out of Western Europe, and is now open to engagement to thrill American audiences at a reasonable charge per thrill. If he slips a cog in that programme, he will doubtless open a beer cellar."

Peter Krapotkine, to be sure, is a Russian revolutionist who escaped from a Russian prison, but he certainly was not concerned in a plot to kill the present Czar, for he has lived in England for the past ten years or more. An account of his escape from prison was given in Stepniak's "Underground Russia" which was published about fifteen years ago.

The reporter who gave us such a sensational and untruthful report of Krapotkine's past life is perhaps not to blame. He perhaps had never heard of Peter Krapotkine. It is true that as a scientist Krapotkine is a man of international reputation; it is true that his scientific essays are published in the best English and American magazines, such as the "Nineteenth Century" and the "Popular Science Monthly," but what of it? Can you expect an ordinary reporter of a daily paper to know these things? The "Journal" reporter heard that a certain Anarchist named Peter Krapotkine is in "this land of the free" and not knowing anything about him, he came to the conclusion that he must be one of those "miserable foreign Anarchists" who spend their time in drinking beer and damning all the governments of the earth.

The reporter, I repeat, is perhaps not to blame; but what shall we say of the editor? Is it possible that he is so ignorant that he never heard of Krapotkine? An editor of a "great" New York daily cannot plead ignorance, he cannot lay the blame upon the reporter's shoulders. But if the editor of the "Journal" is not ignorant, what is he? I do not wish to accuse him of dishonesty and so I leave the question unanswered.

But, after all, why should we find fault with a stupid reporter or a stupid editor? What a "great" daily may say about Krapotkine is a matter of no importance in comparison with Mr. Powderly's "admirable determination" to keep him out of the United States. Think of a man or of a government that would not allow so distinguished a man as Krapotkine to visit "this land of the free"? Can a country where such things are accepted as a matter of course be called free? Where is our freedom and where are the defenders of freedom? Need we wonder that many an "ignorant foreigner" is disgusted with us and has very little admiration for our "glorious" institutions?

Let us not deceive ourselves. Let us stop praising "this land of the free" until we have real freedom. Let us banish falsehood and tell the truth about ourselves.

A Tragedy, Its Causes and Lessons.

[In Providence, Rhode Island, Miss Ruth Phillips, a member of the Presbyterian church, a mother but not a wife, abandoned by the father of her babe, and unable to bear the odium visited by society on free motherhood, burned up her infant in the furnace of her home. John H. Cook sent to the "Sunday Journal" of Providence some pertinent comments on the case which, refused insertion in the "Journal," I condense below for Lucifer. E. C. W.]

Editor Providence "Journal":

The charge lately made against one of our women citizens and reported in the daily papers, seems to me should attract more than passing attention, not so much because of the quality of the act itself as because of the antecedent prompting to it, nay, driving of her on headlong to her own moral degradation, so that she can no longer look upon herself with respect. I refer to Ruth Phillips.

Now, sir, to me it is plain that we, the people who form society, are entirely to blame for her crime. If society held, as it should, that motherhood is the supreme ideal of womanhood, to be enjoyed, with all that is incident thereto, outside of the indorsement of either church or state, then might the woman conceive and bear children without the stigma of "illegitimate" being borne all through life by her love child ("natural") and without herself being branded as "fallen." How shameful the current false morality! At the same time the other scale of this double standard is in full operation, conceding to man license (not liberty) in such matters, so that while he degrades woman he does not degrade himself, in public estimation, but, rather, is accepted and often lionized in good society and later marries a respectable woman. How passing strange is this sort of reasoning! Surely, no self-respecting woman capable of sound thinking could ever become the partner of one who has so far forgotten his manhood. Neither can any man lay claim to real manhood who holds any enmity against one who has been thus victimized. Nor should pity prompt his forgiveness, or, better, forgetfulness of such natural act. Nay, rather, it is her right and must not be denied her. When this is recognized, then these crimes, born of the denial of this right, disappear.

Now to the conventionalist who asks, What would become of such children? That question will be answered later on, in its proper place. Here crops up the reason of the man's deserting the girl in her hour of need. This also falls under the law of cause and effect. Not that I would at all shield the individual in question, but a milder degree of the same public censure that rests on the mother rests on the father of such a child, notwithstanding the fact that these love (natural) children are always the best in every way. He seeks to escape this censure and ridicule. If this couple could have been allowed to pair like the birds knowing no law (rulers), all would have been well; they would have been happily and permanently joined together. Was not this possibly what Jesus meant when he said, "What therefore God hath joined together let no man put asunder"? The free play of this higher law of natural selection and sex attraction, which is the universal law of life, operative even in the vegetable kingdom, would prevent our depraving divorce exhibitions, decrease the number of children in the various homes for foundlings, and thus surely help society to emerge gradually out of the quagmire of legalized prostitution where it wallows in marriage debauchery and groans in sex-bondage which the church sanctions and sanctifies and the state legalizes and enforces.

40 Hanover Street. JOHN H. COOK.

Divorce.

BY ELMINA D. SLENKER.

The greatest boon humanity now needs is easy divorce; cheap divorce, and divorce as free as marriage. Marriage is a simple contract, and divorce should be the same.

To compel two to live as husband and wife when they are antagonistic to each other, or even indifferent, is a wrong to all who are involved.

The papers are brim full of wife-murder, husband-murder, murder of the whole family,—all because of enforced marriage ties. In many cases there seems no way pointing to freedom from unwelcome companionship and partnership but the death of one or the other.

And probably not one fourth of these murders is ever found out. The old saying that "murder will out" is far from true. Because now and then a secret murder is discovered, is no proof that ten times as many do not pass undiscovered.

Easy divorce would unravel many a sexual problem that now puzzles the people. It is very likely monogamy will be the rule for hundreds of years yet, and while it is so, all contracts between such couples should be easily dissolved.

A few simple laws regarding the children and property are all that would be needful. A few good laws well observed, are better than innumerable ones evaded and broken.

So long as social rules and regulations are needed for the general good, just so long will marriage and divorce be needed. A few are capable of living above the law, but the masses need to be guided, led and restrained, while being educated for the higher plane of thought. Whitman says, "Whoever you are, claim your own at any hazard." But what should be our own must be labored for and won.

Free divorce is the first step towards freedom in love.

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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For Light against Darkness—
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For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
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Lucifer Circle met Tuesday evening, Nov. 2. Alfred B. Westrup spoke on the relation of the money question to woman's emancipation. On Tuesday evening, Nov. 9, the subject will be "The Evolution of the Family." M. Harman will open the discussion.

"Hilda's Home."

The continued story that has been running in Lucifer for more than a year last past, is nearing its close, and now again we request all who would like to own a copy—one or more—for their own use or for missionary work, to let us know, by postal card or otherwise, how many copies in book form they will take. If published the book will contain about four hundred pages and will cost the reader one dollar in cloth binding or fifty cents in paper cover. We now have perhaps one hundred names of those who have said they would take one or more copies, but as some of these names have doubtless been overlooked, and some have moved away, or ceased to take Lucifer, we ask that all will once more let us know how many copies and of what binding, they will be responsible for. This plan is made necessary by the fact that we have not the means, outside of other demands, of publishing in book form, and cannot afford to take risks in the matter. The following is part of a letter recently received from the author of the story, and will perhaps be of interest to those who have patiently followed the fortunes of "Imelda," "Hilda," "Edith," "Cora," "Alice," "Margaret" and their lovers, through the many months the serial has been a leading feature in Lucifer's columns:

"As 'Hilda's Home' is drawing to a close I feel it my duty to return thanks to the writers of the many kind comments which have been published in Lucifer. My daily work is very confining and leaves me little time to myself, else I would have answered personally many of these letters. Instead of letters to each I now beg to tender sincerest thanks to all for their kindly expressed sympathy and appreciation, and would add the hope that if it is possible to publish in book form they will be as good as their word, and will take as many copies as their means will allow, to help our good friend Mr. Harman along on the hard road he has to travel. I myself am not expecting any pecuniary benefit from the publication, though I am as poor as any of you. I have donated my story to the cause, and hope it will do all the good possible. Not that I despise money, I need it as much as any, but saw no way, after the story was written, to turn it into money, as publishers who would be willing to bring out a story of this kind are 'scarce as hen's teeth.' We all know our friend—friend of woman—Moses Harman, is not burdened with 'lucre,' so I decided to donate it to Lucifer's cause, as my contribution to the work of woman's emancipation from the worst of all slaveries—the enslavement of sexhood and of motherhood. ROSA GRAUL."

Two, or at most three, issues more will finish the story in serial form, and it is important that we know very soon, whether the demand for the work is sufficient to justify its preservation in a more permanent form.

"The Adult" for November

Surpasses its previous issues in size and interest. The most important of its contents is "The Judgment of Paris, Up to Date," a lecture delivered by Leighton Pagan before the Legitimation League. This lecture alone occupies fourteen pages, and is a most instructive and entertaining production. Following are a few paragraphs, taken almost at random:

"Logically, if these people, [the 'moralists,'] are right, young men and women should not be allowed to make a choice of mates at all. For when a *choice* is allowed, the thin end of the wedge has entered, and the parties may prefer other companions later on. People who exert a choice in love are educating themselves in æsthetics—unconsciously or consciously, they are making comparisons and exercising their tastes—forgetting that marriages are made in heaven they are upsetting the divine calculations. . . . ."

"To acknowledge the full benefits of sexual selection—a selection necessarily mutual, and, therefore, non-invasive, wherever its scope is unlimited—is, at once, to run counter to the authority of all legal, religious and moral conventions. . . . ."

"He who would bind himself, or his wife, or his child, or his grandmother, to keep of the same mind to the end of his or her days, whether in religion, or marital preference, or political views or what not, has closed his mind to all new influences, made his will, and is, to all intents and purposes, dead. . . . ."

"It is noteworthy that people who like to consider themselves advanced Rationalists, and who sometimes advocate with enthusiasm freedom in religious opinions or free trade between nations, and who even look upon diversity in religious, commercial or medical ways and means as a good thing, feel quite shocked at the bare mention of diversity in sexual relationships. These people would gain much if they looked abroad and contemplated not only the diversity actually existent, but the authoritative sanction at the back of each custom or system. . . . ."

Other articles in this issue are: "Sex Love and Mutability," by Orford Northcote; "The Last Citadel of Authority," by Robert Braithwaite; "Spiritual Love," by William Platt; "Wanted: A New Dictionary," by Ess Tee. Our English coworkers deserve the gratitude of every libertarian for their valuable contributions to the literature of freedom.

The "Adult" is for sale at this office. Price, 5 cents.

Sundry Criticisms.

BY C. L. JAMES.

I see by Lucifer of Oct. 27 that E. C. Walker still thinks Comstock & Co. "live in another world than ours, the world of mediævalism and anti-naturalism." I must repeat my suggestions that Anthony Comstock, agent for the Society for the Suppression of Vice, which society, according to his public statement, receives money from the publishers of the "Police Gazette," lives very much in a part of our world called blackmail; and that, if we still have a Defense Association, employing a lawyer, it should be easy to accommodate him with apartments in another part of our world called Sing Sing.

Leroy Berrier remarks that "women in a normal condition and free, are not so constituted" as to accept Ruedebusch's ideal, new or old. "They focus their love on some one individual of the opposite sex." "This is also the case with the highest type of manhood." It would be much more to the purpose if Leroy Berrier gave us some examples in proof of these dogmatical assertions. Will he do so? Will he select, for

instance, George Washington, Queen Elizabeth, Henri IV. of France, Catherine II. of Russia, Alexander Hamilton, Thomas Paine, Thomas Jefferson, "George Sand," William Shakespeare, as examples of his normal and free women, or his highest types of men?

"Varietists," remarks Berrier, "say much of the temporary character of love. Why is love in many cases temporary instead of enduring? *For the reason there is not a high stage of development, refinement and culture.*" Berrier's career as an author has not gained him celebrity for clearness of expression. Does he mean that the love of varietists is enduring and not temporary, whence it follows that varietists are in "a high stage of development, refinement and culture"? So far, I could agree with him. But then, of how gross an inconsistency he was guilty, when, only four lines before those words in italics, he said that if men and women were in a reverse condition (to his exclusive love ideal) "it only signifies the *undeveloped* and *uncultured* condition of their gender (sexual) sense"! Or does he, perhaps, mean that varietists say much *in praise* of the temporary character of love? That is false. Affinity-seekers do; but the love of varietists, according to all my experience, is permanent, though plural.

In another place Berrier says, "The only reason I look upon theft, robbery, murder, etc., as wrong, is because I have inculcated my consciousness and ideas" (I suppose he means had his ideas inculcated,—as for inculcating consciousness, I give that conundrum up) "from conventional society." Poor devil! Does he mean it? I should be sorry to confess as much. Never mind "etc.," for I don't know what that means; but my reasons for thinking theft, murder, rape, and other kinds of invasion, wrong, are, first, that I inherited an aversion to them, matured through natural and sexual selection, whose beneficent operation "conventional society" has always, to the fullest possible opportunity, resisted; and, secondly, that I am taught they are pernicious by induction;—the thing "conventional society" most hates and fears.

And here I might express a doubt whether Leroy Berrier has not mistaken his vocation in "teaching sexual and procreative science." I have kept pretty close track of his effusions on these subjects, and find in them little useful and nothing original, except his "punctuation and orthography," grammar and vocabulary—"innovate" e. g.,—which certainly are rather novel. From my own acquaintance with his writings, I might infer that sawing wood was his specialty. But Lucifer informs me that they are "well advertised and extensively sold." In that case, Mr. Berrier probably knows his own business. The hundred dollars he paid to Uncle Sam for circulating obscene literature, may have been the price of an advertisement, judiciously invested to catch purchasers among radicals. And it is not at all improbable his writings sell. That very able man, Archbishop Whateley,—scientist among theologians, theologian among scientists—remarked, long since, that, to make money by writing on subjects which disturb "conventional society," there is no qualification like an addled head. He gave his reasons for thinking so, with admirable characteristic lucidity. "Conventional society" is the majority of men and very much larger majority of dollars. "Conventional society" will not buy what stirs it up on those subjects. It will buy only what soothes it. But a clear-headed man cannot treat such subjects so as to soothe—not even if he is a hypocrite. That takes a muddled-headed man, who, while writing nonsense, supposes it to be sense. Therefore, Berrier, *vive et vale!* Only, don't advertise without paying for it, in radical publications, like Lucifer; because, there, you are liable to run against a stump.

Thus, then have I covenanted to let Berrier, as an individual, rest in peace. But in his last article appears something else which is not Berrier as an individual. I don't mean to say that anything he writes is; but this is a sufficiently circulating cant to deserve attention as such. "The family," Berrier observes, "is the basis of civilization." Of *our* civilization—true. "It has developed." Just so. It was not by any means the basis of Grecian civilization, in many respects higher than ours; nor of several others. "Where there is no family there is fighting instead of work. Instead of production there is robbery and destruction." I totally deny it, and appeal to that very persistency of every plane in the world's progress, to which Berrier has appealed. There is work, not robbery and destruction pervading the state of the proletariate, who commonly have no families, and there is no destruction in that of the modern aristocracy, who care nothing about family life. There is cheating and, when convenient, war proclaimed—where? Among the bourgeois, above all others the family class.

The truth about the family is as follows. First, it did develop. Secondly, it developed, like other institutions, specially in certain habitats, viz., in the Roman and Teutonic civilizations—or barbarisms. Thirdly, it has been especially the basis of western civilization, since the fall of the Roman Empire, because that civilization is Roman and Teutonic. But if there be any significance in factories, railroads, boarding houses, divorce, women's higher education, property right, bread-winning occupations, suffrage, it is that the family, like all things which had a beginning, has also an end, and that that end is at the door. We stand amidst the very focus and crisis of the most momentous of revolutions—a revolution in the relation of the sexes. But how few grasp its significance! I have heard of French *petroleuses* shouting "*Abas la famille.*" That seems unnecessary. But when a Colonel Ingersoll expends his breath in roaring, "*Vive la famille!*" the suggestion seems suitable that he had better keep it to cool his porridge. He wants that to live which is evidently dying.

[The propriety of inserting criticisms like the above will be seriously questioned by some of our readers; and likewise the propriety of inserting, unedited, such articles as that to which Mr. James replies, will be questioned by others equally honest and earnest. To both of these classes I would briefly reply: From the initial number Lucifer has been published in the interest of freedom of speech—the right of every one to say his say in his own way,—if, in the opinion of the editor he has anything to say worth saying, on the question or questions that may at the time be up for discussion in Lucifer's columns. The question as to whether the writer is logical or illogical, or whether his language is in good taste—whether grammatical or rhetorical, etc., have been largely ignored by him who has been its editor, or senior editor, from the initial number. Lucifer had its birth in *protest against censorship*, and has persistently refused to be itself a censor—libelous or slanderous articles have been excluded because they are *invasive*, and contravene the basic principle known as equity, or equal freedom. Application to the present case: I inserted Mr. Berrier's article because it treated upon a very live question, and because he represents, fairly well, a class, a majority perhaps, of the people now known as secularists or freethinkers. The faults of his article are largely characteristic of this class of thinkers—viz.: a lack of clearness, illogical, conservative, reactionary and wholly inappreciative of the arguments, the objects and animus of social radicals, or the class represented by Mr. James. As to the criticism by Mr. James—while in ordinary cases the language used might well be regarded as objectionable I am not sure that it is so in this case. The physician is sometimes compelled to use "heroic" methods of treatment. Mr. James has been for many years a pioneer in the work of sex-reform, including all that grows out of the sex relation—family life and kindred lines of social ethics. Mr. Berrier is young in years, and comparatively young in sex-reform, and will himself, no doubt, admit that he has yet much to learn. While apparently widely differing in methods I feel sure there is a common bond of sympathy and of purpose existing between the veteran worker, C. L. James, and his younger but no less earnest and honest brother, Leroy Berrier. Hence

I sincerely hope they will not magnify their differences, but remember always the old maxim, "mild in manner but strong in matter." EDITOR.]

A Voice from Portland Jail.

DEAR LUCIFER READERS: As I lay musing last night it was said to me, You have neglected too long your many friends, the readers of Lucifer. So will now try to give some account of myself.

On the 17th of September, 1897, upon my taking the 19th of September issue of the "Firebrand" to the post office and before it was taken out of the express wagon, G. Humphrey, the United States Marshal interviewed me, and under the guise of friendship for the "Firebrand" and H. Addis, drew from me the information that I was the main owner of the paper, and that Addis was up hop-picking near Scott's Mills, and that I was looking for him back that day or the next. We parted, I went out in town, did some business and went back to the post office to pay the postage on the previous week's issue, when Humphrey asked me to go up and see the United States Commissioner, McKee, and the United States Prosecuting Attorney Murphy, and introduced me to them.

Murphy said to me, "You have violated the postal laws by sending unmailable matter—that vile, indecent sheet, the 'Firebrand' through the mails."

I replied, "Well then, I will take it home."

"No you won't. We will keep that as a witness against you."

I had not even taken it out of the express wagon, but some one had done so, and they had opened it and looked at the contents.

McKee questioned me in regard to my connection with the "Firebrand" and got information similar to what I had given to Humphrey.

Then in default of bail in the sum of $2,000 he committed me to jail to await the sitting of the United States Court, which from present appearances will not be until Congress meets and makes an appropriation to meet expenses.

They have suspended the circulation of the "Firebrand" through the mails. That is the great calamity, and not my imprisonment.

Now, dear friends, do not worry about me, but give me your best thoughts. Thoughts are things, powerful both for good or evil.

I have a humane jailer; jail well ventilated, steam heated, moderately well lighted by windows before the cells. Electric lights at night and of dark days. A bath tub for hot and cold water; and water closet, in each corridor, and the place kept sweet and clean by scrubbing and mopping with hot water daily. My friends furnished me a good cotton mattress which with three pairs of blankets make a good bed. Sleep well, and rise refreshed every morn. Have plenty of good food three times a day. Am not troubled with tobacco, foul language, etc., for which favor I am truly thankful. Am on good terms with the jailer; all my mail sent direct here will be punctually delivered. I am well, cheerful and happy, and send best regards to all my friends. I am constantly sustained by the hope that my imprisonment, at the age of seventy-four, will do much to arouse the masses to investigate and see what a horrible thing Government backed by the Sword is.

More anon. Yours for reform,

ABNER J. POPE, a prisoner for righteousness sake;
Cell 5, County Jail, Portland, Oregon.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LXIII.

Five years have passed since the dedication of that beautiful home; years that have brought their changes, as time invariably does. The mystic rooms—the sanctum of the expectant mother—have been occupied, again and yet again. Our royal Margaret was the first to come under the spell of its sweet and wonderful influence. Giving herself up to the delightful occupations provided for in these secluded rooms, keeping ever in mind the grand result which was to come of it, one morning after a night of pain and suspense Wilbur kissed a fine, beautiful, healthy boy that was laid in his arms. Kneeling at her side with his head resting on the same pillow with the fair white face of his peerless Margaret the whisper greeted his ear

"I am blessed today beyond the measure of woman."

Who shall say that his happiness did not equal her own.

Another had not been long in following her brave example. When Cora's baby girl was laid upon her breast Owen's measure of happiness was filled and tears blinded his eyes as he kissed the mother of his child.

The two sisters, Edith and Hilda, both brought joy and happiness to their lovers' hearts by presenting them with a miniature reflection of themselves, and Norman had held Imelda's boy to his fast and wildly beating heart.

By this time the babies that came first to the new home were making glad the hearts of their mothers by their childish prattle; some of the mothers were watching the first trembling footsteps, and one was waiting, watching for the coming hour. That one was Alice. Milton watched with worshipful tenderness the little fairy whose love was life to him.

New faces also now greet us. New comers have helped to fill the precious home, who were just as good and worthy as those whose fortunes we have so long followed.

But to return to the young mothers. They did not devote all their time to their darling babies. O, no! Dearly as they loved them they found that they had other work to do while the little ones were left in the care of those who were perfectly trustworthy. Not to be petted, not to be pampered and spoiled, but left to those who understood how to get to the depths of each baby nature.

When it is remembered what preparation had been made for their advent it is not surprising that they were wonderfully good babies. When it is remembered with what joy they were welcomed—welcomed while still in the first stages of foetal growth; how carefully the prospective mothers had been kept under calm, sweet and pure influences; how their minds had been kept active without taxing their strength; how constantly their souls had been bathed in the luxury of sympathy and love; how every part of their natures had been keept teeming with life—overflowing life; how carefully undue excitement had been warded off; how they were given every opportunity for cultivating the higher human instincts,—the spiritual nature;—when all this is remembered we cannot help seeing that, on the principle of natural causation, the children of such mothers and of such influences could not be other than exceptionally well endowed and exceptionally well behaved.

But when the months had passed, during which the mother should give her personal care and attention to her cherished babe, it was transferred to the sole care of the experienced nurse, and she herself returned to her usual work, whatever that work might happen to be. There were so many fields open, and each made her choice. The head gardener was glad to get help in the tending and nursing of his plants and flowers. Nimble, dextrous fingers were needed to fashion the garments to be worn by the occupants of the home, and this large and beautiful home needed many willing hands to keep it beautiful. All this however was work which could be entrusted to and performed by stronger hands, if other work should prove more attractive, work in which more than ordinary intelligence and skill were required. Among our band were teachers of music and song, as might be expected of the artist soul seeking expression. Margaret had kissed her lover and baby good-bye and had given another season to her loved profession, and had returned again with, O, such longing and love for the home and the circle of loved ones it contained.

But there was other work. The forty minutes required to reach the heart of the city were used by quite a number, morning and evening. In the heart of the city rose a grand emporium many stories high, where many hundreds of young women and men were employed, and which was the property of the home circle; an emporium which had been built by Norman and Lawrence and fitted up by Owen, and which was one of the largest business places in the great city; an emporium where people of all ages and sizes could purchase for themselves an outfit from the crown of their heads to the soles of their feet. There was the tailor's department and that of the dressmaker. There the milliner fashioned pretty headgear—"loves of bonnets" and "darling hats," and there all the beautiful artificial flowers, of which countless numbers were used from week to week were made. There the visitor would go from floor to floor, from department to department, and would find every place to have its own attraction, its own work.

But the most beautiful department of them all was that of the florist's, where nature's handiwork was heaped up in wild and charming confusion, and where these floral beauties, by deft and cunning fingers, were arranged into designs without number, and in this department it was that you could see our own fair girls moving about, giving orders here, lending aid there, and again seeing that patrons were promptly served. All was life, all were busy, yet none were overworked, as none worked longer than five hours here. At seven o'clock in the morning when the doors were opened, they admitted what was termed the morning "turn." And when twelve o'clock announced the noon hour the merry throng, laughing and singing arrayed themselves for the street and went trooping out like a merry flock of birds, for their day of work was over. It was a day's work, and thus they were paid. With the striking of the hour of one, the afternoon "turn" began, and others filled the places of the morning workers. So the faces of the saleswomen and salesmen were always fresh and smiling with none of that tired, wornout appearance that is so often noticeable in the young faces you meet behind the counter.

Where were all these employes housed? Heretofore as these people generally are housed. Those who still had a father or mother or both living, lived with them; in most cases large families crowded into two or three rooms. Others who were not so fortunate, had to submit to all the discomforts of cheap boarding houses, or lived in some stuffy back room or bleak attic. But a change was about to take place. Today the large business building is closed. Not a living soul moves about its wide halls and its many departments. It is a grand "fete" and gala day. Today is to be dedicated the grand new home which has been erected for them.

To be continued.

VARIOUS VOICES.

Susan Reicherter, Nortonville, Kan.:—I receive the dear old Lucifer all right, every week; am very much interested in "Hilda's Home"—who would not be? and am reminded of my duty to help you a little, materially, but my means are so scant. Maybe you won't believe it but it's true all the same. I am ailing very much all the time. O how foolish I was when young and strong not to take better care of myself. But it's too late now to lament. I am almost ashamed to send so little, one dollar, when others do so much better; but am like the poor widow of the Bible; I give all I can at present. I wish I could get even with Lucifer which I must confess contains splendid articles. If we had had such papers as Lucifer forty years ago how much better off would be the world by this time. But for some of us its teachings come too late. It will be the greatest boon for woman to be able to free herself from sex slavery.

Kate Austin, Caplingers Mills, Mo.:—The American peasants, dwelling among the wooded hills of this corner of southwest Missouri, have had a revelation of radical ideas presented to them, by that dangerous member of society, Emma Goldman, who recently delivered four lectures entitled, "The Aim of Humanity," "Religion," "Anarchy" and "Free Love," to a large audience for a farming community. Each lecture was presented fairly, plainly and eloquently, as only the master tongue of Emma Goldman can portray. Anarchy was received with surprise, so different was it explained from the popular conception. Very few in the audience had ever beheld a true picture of the "Ideal of Liberty" so many have died for. Radical ideas, so far, have not penetrated into country districts. The farmer is the foundation stone of the producing class, and yet he has been neglected by the Propagandists. But I have faith to hope for the intellectual advancement of the farmers along all lines of liberty. Emma Goldman is a grand woman. One who will live unflinchingly for the cause or die as bravely as the martyrs of old, if need be.

Stella Campbell, St. Louis, Mo.:—We have had the good fortune to have with us Comrade Emma Goldman who has been lecturing here for the past week to thousands of people. Oct. 20 Miss Goldman lectured at Walhalla hall on "Why I am an Anarchist-Communist." The hall was crowded to overflowing, and hundreds of people who could not gain admission to hear her stood on the sidewalks in front of the hall and on the opposite side of the street. Oct. 21 Miss Goldman lectured on "Revolution" in spite of the police and without a permit from Mayor Zeigenheim.

Some comrade called on Mayor Zeigenheim without the knowledge or consent of Miss Goldman and asked permission for her to speak on a public square—he was refused a permit. Still we are told that this is a land of "free speech." Free indeed! Free to murder, rob, prostitute in the name of "Law and Order." But when a sweet little woman like Emma Goldman wishes to tell the people that murder, robbery and prostitution are wrong then the hirelings of the capitalists turn out one hundred and fifty strong in order to drag her to jail if she attemps to speak.

Miss Goldman spoke, however, every night that she intended to speak, in spite of Mayor Zeigenheim and police interference, and the hall was always crowded.

Comrade Goldman had a lot of Lucifers which she distributed. We could have used many more.

Emma Goldman is a brave woman and she is doing a good work.

Luna Hutchinson, Merced, Calif.:—The "Call" upon the advocates of sexual freedom, in Lucifer No. 672, I have read, and approve the plan of organization of all who believe in the love of liberty and the liberty of love.

I would suggest that all who sign their names as active members be requested to state their views on this subject, the better to learn how much of unity of thought and purpose there may be among the thinkers as to what can be done to obtain sex freedom.

My conviction, from long years of experience gained under the present restricted conditions, is that woman needs first to be free from man's ownership of her by any law or custom—the right to accept or reject any man as she may desire; to grant or refuse his offer of love or of sex association, according to her own feelings and judgment, and to have the right to defend her person from force or rape under all circumstances whatsoever.

There must be but one law or rule of chastity for both women and men. No blame or shame to be put upon anyone doing as they like if not injuring any others. Less than this is not freedom for either sex.

Love, to be free, to flow on and ever on toward the higher and more ideal life, must cease to be a mountain torrent or stagnant pool—with channels sought out by its increasing volume of desires and aspirations, which can only be found in the love light of other eyes, responsive to the magnetic heart throbs of love.

The real prostitute is one that yields to sex association without love or desire; that is, for money or other considerations than the natural attraction and requirements of sex

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THE LIGHT-BEARER.

THIRD SERIES, VOL. I., No. 46. CHICAGO, ILLINOIS, NOVEMBER 17, E. M. 297. [C. E. 1897.] WHOLE No. 685

Popular Follies and Crimes.

BY JAMES S. DENSON.

There was a terrible accident the other day on the New York Central Railway; an express train went into the Hudson, and twenty lives were lost. At this writing, the cause of the disaster is not known, but Mr. William M. Habirshaw, a chemical engineer of this city, whose train followed the one that was wrecked, says he is satisfied the slaughter "was an act of God." Had it been the act of known men they would be indicted for murder; as Mr. Habirshaw says "God" did it, I suppose he will, as a law-abiding citizen, swear out an information against the guilty person.

* * *

"The Woman's Rescue League" (Mrs. Charlotte Smith) is waging war against bachelors. The latest object of Smith's wrath is Judge Van Wyck, recently elected mayor of New York. It is declared that "Robert A. Van Wyck, an American and a bachelor, with a pedigree, has shirked his duty to the human family when he failed to select a wife from out of the one hundred thousand surplus women of New York City to enjoy his luxurious home." The bad grammar, impudence and general foolishness of this deliverance are neck-and-neck for the goal. Will not some marrying man *please* propose to Widow Smith?

* * *

The Rev. Madison C. Peters, a Catholic baiter, is now turning his attention to the bicycle. "If the wheel is going to keep people away from church," he declares, "I would rather see it forever wiped out of existence." He is an enthusiastic rider himself, but it is the Sunday use of the wheel that so moves him to wrath. A fetich worshiper, doing homage to a certain twenty-four hours of the week, Mr. Peters would sacrifice the happiness and health of millions that there might be a larger attendance on Sunday at his place of business. "The man who rides his bicycle on Sunday, and for this reason absents himself from the house of God, is infinitely less prepared to go to his business on Monday morning than is the man who spends his Sabbath in the worship of the Almighty." Flub dub! Does this Protestant bigot suppose that any person who knows anything about the salutary effects of outdoor life upon those who have to spend most of their time in confining occupations will be deceived by his transparent special pleading in the interest of his own trade? He gives himself dead away when he says: "The Sabbath was never intended as a holiday. It is the day set aside by the Almighty as a day for his worship. *And if the Sabbath goes, farewell to Protestantism.*" Ah! Just one more measure of clerical folly, dear reader: "The usual everyday bicycle costume in indecorous on the Lord's Day. It is irreverent."

* * *

As science and rationalism undermine the foundations of religious belief, the ecclesiastical organizations turn to the state for succor, and they generally get what they demand. It is the failure to see this that makes so many men who are entirely outside the church, especially economic reformers, declare that religion has practically ceased to be a retarding factor, a dangerous element, in society. To the initiated, thoughtful observer, the news columns of our papers furnish evidence every day that the church is still mischievously alive, bidding for hypocrites by making seeming conformity a condition of preferment in public and private vocations. Take, for instance, this cablegram from London, bearing the date of October 25, 1897:

For the first time since the Reformation, the reopening of the Law Courts today was initiated by a special service in Westminster Abbey, which was attended by the Bench and Bar, all wearing their robes. . . . The Catholic Judge and barristers attended "Red Mass" at the Sardinia Chapel.

"For the first time since the Reformation"! The words are very significant. They show that England is following in the footsteps of reactionary America, where for some time a tendency to open courts with prayer has been increasingly manifest. This performance is a natural extension of a similar canting habit in political conventions and celebrations and in legislative bodies, and is conterminous with a decreasing respect for substantial justice, shown alike by legislatures and courts.

* * *

Rev. Henry Varley, "the butcher-evangelist" of England, has been in America for some time. He is now in New York. In a recent discourse he said that he was saddened by the habit of living in hotels and flat houses, which he found so prevalent here. He found it destructive of the home ideal, cherished by Englishmen, "for married people to congregate in big houses instead of creating separate homes for themselves." Then he asked: "How do they do it? How do they do it?" And he answered: "By an organized system of child murder, which would depopulate this country in a few years, if it were not for its immigrants."

If Mr. Varley will spend some few hours in those parts of the city where the very poor live, I think he will discover that dwelling in flats is not necessarily antagonistic to large families. If he will investigate further, he will learn that, broadly speaking, the size of the families of very small children is in an inverse ratio to the intelligence and prosperity of the parents. Reasoning upon this, he can conclude either that intelligence and prosperity tend to limit the size of families or that small families give better opportunities for becoming intelligent and independent. Perhaps he will reach the wiser conclusion that these influences are inter-active. But if he continues to moralize upon the facts as they present themselves, testing everything by the standard of the "ideal home," his investigations and discourses will be fruitless of good. Effects follow causes. When men and women find that small families give greater opportunities for the development of the children and parents alike, that infant mortality is reduced by prudence in procreation, the average number of small children in families is bound to decrease, despite all the ideals, English or other that may be set up as scarecrows.

If Mr. Varley will delve still deeper it will dawn upon him, if he can think at all, that church- and state-fostered monopolies of land, credit, exchange and knowledge are chiefly responsible for ignorance, poverty and infanticide. I suspect that he classes together as "child murder," prevention of conception and abortion, which, of course, is wholly unwarranted. It is quite likely that he does not know the difference, physiologically speaking, between the two acts, nor that our blessed paternal government directly promotes infanticide by making the imparting of information concerning prevention of conception a criminal offense.

Finally, it is useless to rail against the fiat; it is here to stay until there is a radical change in industrial conditions, and I doubt if it will disappear when monopoly of land and money ceases. Improved it will be, though; much improved. At present, however, it is better than the isolated cottage in the village or country, after we have conceded all that we may as regards certain manifest advantages of suburban and rural life. With less superstition and more sanitation in the pagan districts there could not be said so much for the relative advantages of the city as can truthfully be said now.

"The Old, Old Story!"

BY WILLIAM GILMOUR.

The letter by Mrs. Dora Boss in Lucifer whole No. 679 under the above title embodies an interesting, and probably a difficult problem to solve; yet, as the editor has suggested a "symposium" on the question: "Now, what is C. to do,—having no wings for heaven and no status on earth?" and I feel that I should like to have my say.

In the first place, I am not at all sure that I can give any satisfactory explanation of C's act, or a clear answer to the question cited; chiefly, I should say, owing to the social atmosphere which I habitually breathe. Surrounded as I am here with many phases of Christianism; many diverse concepts of *morality, duty,* right or wrong, hearing at one moment a good Roman Catholic pronouncing judgments, and, at another, a Calvinist discoursing on the pains of hell and the merits of salvation by the blood of Christ, I am apt to get confused and thereby fail to discriminate between the operating factors with anything like logical acumen, especially in such a case and under such circumstances as C. and her partner are placed.

Secondly: I am perfectly satisfied that the same act, accompanied by similar results, is *secretly* performed and *outwardly* denounced every day, and not, as is too often supposed, by the illiterate portion of society alone. Illiterate people are —in like cases, usually passive as to the act—the goodness or evil of it, although villainously cruel (as a rule) in their outward condemnation. In the case of—to all appearance, well-educated, intelligent and generally accomplished people the same thing goes on, and the world out yonder hears very little about it; yet, the penalty, or penalties, for such acts may be quite as severe in some cases, but are, I would venture to say, usually thought to be "an unfortunate occurrence" and the easier it's got over the better for all concerned.

Third: Education, as it is taught the rising manhood and womanhood, is no preventative of such cases, for, given normal or healthy physiological conditions, given undisturbed opportunities of meeting—"where eyes look love to eyes," and where, as in this affair, the desire for physical sexual intercourse is strong in healthy young people (more so, I believe, in *unhealthy* people) there is nothing in this education, or indeed in a far more rational education, to avert this most natural occurrence.

I say most natural occurrence for the reason that those who, in the pursuance of their theologically-warped morality, in their strenous endeavors to square all their actions with a particular standard of right and wrong—who deem fatherhood and motherhood outside of the bond marriage sinful and abhorrent, suffer more disastrously mentally and physically, than those who, without the priestly "sanction," pluck love's choicest fruits in obedience to nature's promptings.

Fourth: "What is C. to do?" According to Mrs. Boss it is not "a question of bread and butter," and in such fortunate economic circumstances (a great source of help in the solution of the question) all I can advise her to do is, if the "amorous young customer" cleared out just because he became a father—and yet was not threatened by "law" and was in a good financial way, to give him a wide berth; if C. is in love with him still, and is sure that *he* is with her but has been only temporarily scared by the conventional methods of the "law," she should, if she desires a renewal of his companionship to soothe and cheer her in her hours of pregnancy, try to communicate with him. If he responds and agrees—good and well; if not, good and well again.

He, like herself, is simply following his desires, tastes or ways, as both were doing when the ho'y and pure act was crowned with success. But on glancing at the article again I find that C. has lost all her "illusions" about him. That settles it—though they were not "illusions" to her at the time.

Mrs. Boss says that C. has "no status on earth." What? No status on earth! Perhaps not in the eyes of the already enslaved married friends, in the eyes of religious morality, but I do maintain that she has a noble status—that of mother outside the "bond" circle, and each woman who follows her example is, like her, a forerunner of the age of freedom for her sex. What higher status is required?

It is not stated that there was any mutual contract between them. Each acted egoistically (for self-satisfaction) therefore, no condemnation for either of them. Let C. strive to do all she can for her child's physical and mental welfare, and the performance of each motherly act of care, the steady growth of her child, its good health, its early words, its sweet smile, and its companionship will, I venture to think, be a compensation or reward which she will amply value as certain physiological and psychological conditions cause some mothers to *destroy* their children; so other conditions, happily more prevalent, cause them to *care* for them.

I dare say, dear editor, my thoughts are a little wide here and there, but I've jotted them down as they occurred to me: and good or bad, accept them as my contribution to the suggested symposium.

Some Criticisms Considered.

BY E. C. WALKER.

"Secular Thought," of Toronto, recently reviewed several works treating of the sex question. Referring to the Legitimation League, it said that its "prime object" was the legitimation of "natural" children. "Secular Thought" is slightly belated. That was the prime object of the Legitimation League, but quite a while ago it took a forward step, and now its first object is the promulgation of the principle of Social Freedom, it having relegated the demand for legitimation to a secondary position, as "Secular Thought" might have learned by a more careful examination of the "Adult," which journal it somewhat sharply criticised.

Noticing "The Old and the New Ideal," "Secular Thought" says that it looks upon the arguments in favor of variety "as simply the outcome of a morbid and abnormal mind." Mr. Ellis does well to frankly express his opinion, and if he will stand stanchly for the right of the varietist to express his, we can all get along very well together. Given freedom of discussion and experimentation, the world can be trusted to approximate nearer and nearer to the truth. Such freedom is all that any Freethinker, varietist or monogamist, can demand, and if he demands and defends less he lacks so much of being a whole Freethinker. I am just a little afraid that Mr. Ellis can not stand the test, for he says, in his notice of the "Adult": "In this journal, Free Love and 'butterfly' relationships are advocated, and some of its pages show the same coarseness as [that] we noticed in many of Mr. Ruedebusch's chapters. We see no necessity for this, and if we were not opposed to all press censorship, we should say that this sort of literature would be the

most suitable subject for it we can imagine." With all due respect for my Canadian friend, I should hesitate about trusting my defense against Comstockism to a man who finds "coarseness" in "The Old and New Ideal" and the "Adult." I can not help feeling that he is too much under the influence of anti-naturalism to be always kept by that feeble "if" out of the ranks of the persecutors.

Dealing with "What the Young Need to Know," the reviewer of "Secular Thought" affirms that that pamphlet "is another work in favor of the Free Love or Varietist view of sex relationships." There are two errors in this statement, one of implication, the other of definition. The misleading implication is that the work is devoted chiefly if not wholly to the consideration of the question of variety *versus* monogamy. As all careful readers of the treatise know, but a few of its forty large pages are given over to this phase of the subject. The error of definition consists in the making of "Free Love" synonymous with "Variety." By his own affirmations *in re* legitimation and divorce, the reviewer is himself a free lover, for he puts himself on record as opposed to all compulsory sexual relationships. The term free lover describes all who are against the forced association of men and women, all who stand for the right to correct mistakes in choice. The term "varietist" is much narrower, covering only those who believe that it is possible to love two or more persons of the opposite sex. Broadly speaking, there are two main divisions in the free love camp, the monogamists and the varietists. But "Secular Thought" continues:

> We advocate the utmost amount and the most rapid extension of freedom that are possible under present circumstances, but we cannot blink the fact that the great bulk of the people in every so-called civilized country are far from being fitted for self-government, and need marriage laws as well as other laws. To postulate an ultimate Utopia as the outcome of a reversal of our present marriage ideals is simply Quixotic.

This is no more and no less than what any advocate, two hundred years ago, of an exclusive state religion would have been justified, from his own point of view, in affirming concerning the proposition to cease trying to force men to believe alike. He would have declared that they needed laws prescribing their religion "as well as other laws." He would have said that "to postulate an ultimate Utopia ["heaven," would probably have been the word then] as the outcome of a reversal of our present [legal religious] ideas is simply" an impious dream. Because the vast majority of the people of Canada still think they need some kind of religious legislation does not prevent Mr. Ellis doing all he can to teach them better. Because they still believe in the Christian religion does not lead him to abandon his efforts in behalf of science and rationalism. Because they are at present utterly unfitted to be Freethinkers does not induce him to give up his attempt to fit at least a few of them for the responsible freedom of the Liberal. Cannot he see the application of these truths to his own objections to the propaganda of social freedom? We who stand for social freedom know that existing superstitions, customs, institutions and laws limit our liberty, increase our sufferings, menace the happiness of our children, and dwarf and disease the race, physically, intellectually, emotionally, morally. Therefore, in self-defense, following the line of least resistance, we seek to weaken the sway of and ultimately eliminate these superstitions, customs, institutions and laws. *Of course* we know that "the great bulk of the people in every so-called civilized country are far from being fitted for self-government." *That is just what is troubling us.* If they were fitted for self-government they would *have* self-government, we would be free, the battle would be won, the shot-torn flags would be furled. The less persons are fitted for self-government the more they try to govern others. No minority can be wholly free while the majority is in slavery to ignorance and superstition. Hence the educational labor of the minority is in no sense a work of philanthrophy—it is a purely defensive measure.

"Secular Thought" argues from the imperfection of men and women the impracticability of the ideal of Social freedom. It is passing strange that the editor does not see the self-destructiveness of such a method of reasoning. Under marriage, he has to deal with the same imperfect men and women. If they are individually incapable of self-government, how does their mere aggregation give them greater wisdom? One bushel of corn and one bushel of husks, put together, do not make two bushels of corn. Under majorityism, the average of intelligence and progressiveness is certainly less than the intelligence and progressiveness of the most intelligent and advanced individuals. Under majorityism, the constant tendency is to restrict the usefulness of the real leaders of thought, while under liberty the constant tendency is to augment their usefulness. Through example and emulation men are ever led upward. Granting all that Mr. Ellis says of the imperfections of the masses, his conclusion that they are the real conservators of the race is an absolute *non sequitur*. It does not follow, it can not follow. In the history of evolution, not the sluggish masses, but the alert individuals who could adapt themselves to changed environments, are found to have been the preservers of any given race. If in the all important matters connected with the reproduction of human beings, liberty and its consequent responsibility are not desirable, are dangerous, are destructive, where does Mr. Ellis find a place for liberty and and responsibility? If the rule of the relatively ignorant masses is *here* to be sought, why not in the realm of religion? I respectfully ask the editor of "Secular Thought" to answer this question.

About Gods and Angels.

BY ZENO.

A writer in Lucifer lately said that an atheist may be better than his creed. Will he please state what there is bad about atheism? What virtue is there in believing that a great and powerful god rules, and allows war, murder, crime, injustice, suffering, prostitution, disease, famine, and many more evils, and does nothing to stop them? Or is he straining every nerve, so to speak, to stop them, and cannot? If so he is not supreme, hence is a creature of Nature, like the rest of us, therefore not god.

Those who deny this impotent god who does not even take the trouble to place the question of his existence beyond doubt, are said to worship Nature. Why should man worship anything? Nature must be opposed where not in harmony with man's welfare, and made a servant when it can promote human happiness. Only Woman is to be worshiped.

* * *

During the present year Dr. Noel of the Harvey Medical college, Chicago, delivered a lecture in which he mentioned incidentally that the drug known as Cannabis Indica, or Indian Hemp, is frequently given to patients who are nearing their end, to cause an easy death, and said that the drug produces pleasant visions even while the patient is conscious. He sees angels, hears music, etc.

If all the death-bed scenes of this sort are caused by Cannabis Indica, then the chief prop of the religionist is knocked away. But we have here proof that the learned professions have worked together for years past in perfect harmony. The doctor has, no doubt, been receiving a per cent from the preacher just as he does from the druggist. The preacher could afford to pay something for such skill as it helps his business amazingly. Without it he would have no proof whatever of another world. I advise Lucifer readers to inquire of doctors whom they know to see if this drug is given whenever a death is particularly happy.

"The Adult;" Organ of the Legitimation League of England, contains in its fourth number: Editorial; "Sex Love and Mutability," by Orford Northcote; "The Last Citadel of Authority," by Robert Heathwaite; "Spiritual Love," by William Platt; "Wanted, A New Dictionary," by Ess Tee; "The Judgment of Paris—Up to Date," by Leighton Pagan. "The Adult" is a neat magazine of twenty-four pages, with attractive cover. Price, 5 cents. Order of Lucifer, 139 Congress st., Chicago, Ill. Price per year, 50 cts.

"Isabel's INTENTION," by Mariette. This is a story of a sympathetic, high-minded English girl of the "upper" classes, who, having been made to believe the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moloch. A neat little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 10 cents.

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER CIRCLE met Tuesday evening, Nov. 9. The question, "The Evolution of the Family"—was considered in its general relation to the evolutionary hypothesis, or to the "ascent of life" on the planet earth. The same subject will be continued at the next meeting, Tuesday evening, Nov. 16, at the same place, 1394 West Congress St.

To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

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November Eleventh.

The large hall at Halsted and Twelth Sts., Chicago, was filled to overflowing on the evening of Nov. 11, by women and men to hear Emma Goldman of New York, L. S. Oliver of Maywood, Ill., and others, speak in honor of the men who bravely died in defense of human liberty and justice, in this city, ten years ago. Lucifer goes to press the day following this anniversary and we can only say now that the meeting was a gratifying success in all important respects, showing that the interest in the cause for which these heroes went triumphantly to their death has not yet abated.

"The Light-Bearer Library."

Number one of the first volume of this publication is now ready for subscribers and purchasers of single copies. The subject matter is "Variety vs. Monogamy," an address delivered by E. C. Walker before the Ladies' Liberal League, of Philadelphia. The Library will be published monthly, and the subscription price will be 25 cents a year. Single copies will be sold at prices differing according to their size. The first number is small—only eight pages—and will sell for three cents a copy. Reduced rates will be given, when ordered in quantities. The next of the series will be at least sixteen pages,—possibly thirty-two—but subscribers will have the advantage of the price of a fraction more than two cents each, regardless of size, or of single copy price.

Those who are interested in "missionary" work will find this series a very useful addition to available literature. It is also in excellent form for binding.

We hope those intending to subscribe will send us their names as early as possible, even though it may not be convenient to pay at once. If all such will send a card, ordering the Library sent to their address, they will confer a favor on us. We need the names of subscribers to enable us to enter the Library as second class matter when we mail No 2.

Will you subscribe for the "Light-Bearer Library"?

As to Mr. Lloyd's Error.

BY JAMES F. MORTON, JR.

J. William Lloyd is a true and tried worker in the movement for sexual emancipation; and it is a disappointment to find him now ranged among the disbelievers in an active and vigorous propaganda. His plea, hardly to be termed an argument, is that renewed activity on the part of the friends of liberty will rekindle the smouldering fires of persecution, and subject all concerned to a profitless martyrdom. Such a view would have strangled in its infancy every reform movement the world has seen.

What is it that the signers of the "Call" propose to do? Simply to extend and render a thousand times more effective the work now being carried on. We have no intention of acting in a spirit of bravado, or of exercising, for the purpose of propaganda, any rights not acknowledged to belong to us. We will simply follow the example of the early Abolitionists, in the time when their reform was "a byeword and a hissing" in the mouths of all but a mere handful. We know that united action is far more profitable than disintegrated effort. This principle is recognized in every other department; but, singularly enough, many free lovers seem to believe that by skulking in corners and acting as if ashamed of our convictions, we best serve the cause of sexual freedom, and hasten the day when the principle shall be universally accepted.

But it is claimed that increased activity on our part will awaken relentless persecution, and result in the utter annihilation of what little freedom we now possess. No greater mistake could be made. "Eternal vigilance," not eternal cowardice and compromise, "is the price of liberty." Constant tameness invites increased usurpation. One unresisted encroachment on liberty leads inevitably to another; and the point where determined resistance begins is the only point where encroachment ceases. The whole history of radical movements proves the truth of this principle. Come, Messrs. Lloyd and Ruedebusch, do not maintain a position which, logically carried out, would make it impossible for you to express your own views to more than a handful of private friends, and which would call for the immediate suspension of Lucifer, and put an end to the sale of "The Old and the New Ideal." Your place is side by side with your comrades in the concerted action for human freedom.

Side by side with the public propaganda for the universal principle of sex liberty, may and should go the more private and advanced educational work among Libertarians, that we may learn and adopt the most rational way of using this liberty. The two movements are complementary, not hostile, and both of the highest necessity. We need not, and ought not, to "drop" one, in order to "join" the other. For myself, I am a thorough New Idealist, and ready to work along the lines of the New Ideal, with Mr. Ruedebusch and all others interested. I wrote as much to Mr. Ruedebusch months ago; and whenever I receive word from him as to definite plans of action, he may count on my hearty co-operation. In the meantime, I desire to hear from all who believe in and practice (or are willing to practice) the New Ideal, not necessarily to lead to a continued correspondence in each case, but to know who and where my comrades are. I should especially like to have all New Idealists in New England and New York send me their names and addresses. They will be treated as confidential, when desired.

1 Lynde St. Place, Boston Mass.

Sociologic Lesson. No. LIII.

BY HENRY M. PARKHURST.

DECLINE AND FALL OF THE GOLDEN EMPIRE. It is necessary, at first, to make all bills redeemable in gold. The reign of fraud and violence, not yet ended, requires a basis which can not be tampered with, and which will not be endangered by the failure of the government which issues it. This circumstance has given to gold an increased value, from the demand for it for a currency, beyond its value as a useful metal. The successful operation of the plan now proposed would tend to diminish the use of gold for money, and destroy this factitious element in its market value. The people having once reached the honesty and intelligence necessary to introduce the new plan, could not again become fraudulent and ignorant, and would not care to provide for that contingency. Gold would therefore fall below par, with no probability of its again reaching its former exchangeable value. Holders of bonds or notes redeemable in gold, already depreciated and liable to further depreciation indefinitely, would be glad to exchange them for notes which would be certain to remain of uniform value.

Gold has also been largely used for ostentation; and a more highly cultivated taste will forbid that. Its use to avoid corrosion is largely supplanted by metals less liable to attrition; so that it would not be surprising if its market price should fall below that of other metals in common use. To hoard against danger of political revolution, it is still far above all other substances; to hoard for its inherent value in the co-operation of the future, it would be the poorest of all investments.

[If the object of the author of "Sociologic Lessons" is to destroy the reign of gold, and with it the "reign of fraud and violence," his efforts will be welcomed and seconded, doubtless, by all of Lucifer's friends and supporters. To many of us it seems useless to try to dethrone gold so long as it is made the basis of legal tender money, and that hence the first thing to do is to inaugurate *equality*, or equal freedom, for all commodities, gold included. M. H.]

Sexual Morality.

BY LOIS WAISBROOKER.

Those who do not obey the arbitrary standard of sex morality enforced by church and state are counted immoral, but Edward Bellamy, in his recent work, "Equality" says we have no *moral* basis for sexual relations. Those who have read "Looking Backward" will find in this later work the same characters through whom the author explains his views conversationally. Dr. Leete in response to a remark from Julian West as to the effect of woman's economic independence upon the conventional standard of sexual morality says:

"Say rather, that the economic equalization of men and women for the first time made it possible to establish their relations on a moral basis. The first condition of ethical action in any relation is the freedom of the actor. So long as women's economic dependence upon men prevented them from being free agents in the sexual relation there could be no ethics of that relation. A proper ethics of sexual conduct was first made possible when women became of independent action through the attainment of economic equality."

Further along he says of our present system of sex relations:

"But, because entirely based upon considerations not suggested by the natural sanctities of the sexual relations in itself but upon prudential considerations affecting economic results, it would be an inexact use of terms to call it a system of ethics. It would be more accurately described as a code of sexual economics—that is to say, a set of laws and customs providing for the economic protection of women and children in the sexual and family relation."

On the last page of the book, in disposing of Malthus and his population theory, he speaks of Nature's check to an excess of population, and says:

"But, in order that Nature's check should be properly operative, it is necessary that the women through whose wills it must operate, if at all, should be absolutely free agents in the disposition of themselves, and the necessary condition of that free agency is economic independence. That secured, while we may be sure that the maternal instinct will forever prevent the race from dying out, the world will be equally little in danger of being recklessly overcrowded."

Those who have not read "Looking Backward" will need to understand that Mr. Bellamy is supposing we live a hundred years from now, and that woman's economic independence has become a fixed fact, hence he talks of what now is, as if it were in the past. In speaking of the natural elimination of crime through the new order of things, Dr. Leete is made to say:

"In former ages a great number of crimes have resulted from the passions of love and jealousy. They were consequences of the idea from immemorial barbarism that men and women might acquire sexual proprietorship in one another, to be maintained and asserted against the will of the person. Such crimes ceased to be known after the first generation had grown up under the absolute sexual autonomy and independence which followed from economic equality."

These are but a few of the extracts I might give to show Mr. Bellamy's position on the sex question, and when so liberal a writer is so much liked that the first edition of "Equality" was exhausted in thirteen hours after it was ready, it looks as if things were moving pretty fast.

[I have not read the book, "Equality," but from the several reviews I have seen it is a work of great educational value. "Absolute sexual autonomy and independence" whether a means to "economic equality," or a result of economic equality is a matter of detail, or of opinion. To some of us the order of nature is that the *desire* for freedom, for economic independence must *precede* its fruition, its practicalization, and that the best way to kindle that desire and to create the determination to achieve it, is to convince women, the creators of the race, that they cannot give birth to a race of self-reliant, self-respecting freemen so long as they are themselves the slaves of men in the sex-relation. Hence the prominence given by Lucifer to sexologic problems. M. H.]

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LXIV.

After two years of life in their co-operative home its inmates were convinced of its success and felt almost like thieves that they should enjoy so many privileges which were beyond the reach of those to whom they gave employment, and then the plans were made for a new home, and again Owen's millions did service and now a beautiful, grand structure had been erected. But not so far away from the place of work as their own. That would have been cruelty to the morning "turn" who were expected to be at their post at the hour of seven, and equally unpleasant for the afternoon "turn" as it would cause them to be late for their evening meal.

Right on the outskirts of the city, where fifteen minutes would be all that would be required to bring them back and forth, a site was bought upon the brink of the beautiful river, elevated just enough to be beyond the reach of any possible flood. A park had been laid out which in time would be one of the handsomest the city could boast of, with its miniature lakes, its splashing fountains, its dense shrubbery, its gleaming statuary and flowery banks. And right in the midst of these beautiful surroundings this monster home was built. For three long years the workmen toiled, until when finished it was the finest of its kind that fancy could depict. A place where home pleasures would be given the workers, such as they had never known; where every arrangement had been made to amuse, to instruct, to educate, to develope the inmates. It boasted of its school rooms, its college, its sculpture hall and artist's studio, its lecture hall and theater, where the best of traveling troupes were to be engaged, with perfect arrangements for the accomodation of those troupes. Here the players would not have to undergo the extra fatigue, after their tiresome work, to again dress for the street, catch the last cold an-

reary car that was to take them to their place of lodging. No, indeed! The theater of the workers' home was a marvel of its kind. Large, airy, comfortable and well furnished rooms were attached to it, a room to every player, so near and convenient to the stage that it was not required to dress in little boxes or holes for their work. Here they could dress in quiet and comfort and then rest until the signal to begin was given.

When through with their work, in the pleasant, comfortable dining room connected with the theater for the convenience of this hard-working class of people—how hard working few, not of the profession, ever realize—a simple but refreshing repast was served, which repast was so restful and had so much real comfort in it that the traveling bands invariably forgot that wines and liquors were absent from it.

Then there was a library with its thousands of volumes containing reading matter of every kind, but always choice, always select, always instructive. A large billiard room was also there. Then came the gymnasium for the development of physical strength and where both sexes were expected to participate. There was to be a singing class and dancing school.

The baths were not forgotten. Larger, more complete than at the first home, so many more were to make use of them here.

All arrangements were complete. A large, airy hall where breakfast and the mid-day meal were to be served. But here, as in that other home, the evening meal, which would be the chief meal of the day, was to be taken amidst nature's beauties in a large and beautiful conservatory. Owen had spent a fortune in furnishing it with the required plants which were of the rarest kinds. A miniature lake was formed in its center, wherein the little golden speckled beauties were dashing and splashing about in their merry chase. A fountain was reared in its center composed of a half dozen nude mermaids holding their hands aloft, their finger tips forming a circle from which the water was flung aloft in showering spray. Sweet voiced songsters filled the air with their thrilling music. Flowers bloomed in wild profusion; huge vases were filled with their brilliant treasures wherever they could be suitably placed.

At several places small artificial hills had been erected, ferns and grasses growing amidst the rocks. Through a small rocky ravine the water came tumbling into a basin below, forming a small lake. Palms, cactus and other plants were grouped at convenient places. Nooks and alcoves without number had been arranged wherein the tables had been placed and were now spread and awaiting the hungry guests, each table seating about a dozen and through it all rare, sweet music, coming from some hidden source lulled the tired senses to rest and quiet.

The last preparations had been made. The last garlands had been hung. To every room its inmate had been assigned, which promised them all the same sweet privacy when privacy was desired, as in the first and smaller home. Every room was furnished cozily and comfortably, and every inmate, if so they desired, could claim some musical instrument for their private use, besides which there was a music hall where first class musical instruments of all kinds abounded. A number of the best teachers had been engaged to supervise the different departments, to teach and bring to light the hidden talents that none might be lost, but all shine in their full glory.

The grounds were something wonderful, or in time would be so, when the years would have done their work. The drives were beautiful, so wide and clean. Ponds covered with water-lilies. Fountains everywhere. Lover's nooks and cozy retreats. Plants, shrubbery and flowers in glorious profusion, and artistic designs wherever the eye might rest. Down the sloping banks of the river wide, spacious stairways of hewn stone had been made which led down beneath the laving waters. Skiffs, large and small were moored here, inviting and wooing lovers of the watery element to trust themselves to its glassy bosom, to be rocked on its silvery, rippling waves and be borne whithersoever they might wish.

Owen had made a deep hole in his millions. Lack of funds should not prevent it from being a success. And now the new inmates of this wonderful home were waiting the summons to their first evening meal. All the "salons" of the lower floors were swarming with gayly dressed maidens and with young men attired in their best. Instinctively they knew that henceforth they must always put their best efforts to the front, and the blending of youthful voices in merry laughter made the heart glad as you listened.

But not all were young that were assembled here tonight. Many there were who had seen the darker side of life and who in all probability would often prefer the solitude and quiet of their own rooms to the noisy merry-making of a careless and care-free youth.

And among all those who found a home within the walls of this magnificent structure those had not been forgotten whose labor had produced it, had made it the thing of beauty it now stood. And where could be found those to enjoy it in its completeness more than those whose patient labor had constructed it? As might be expected they had grown to love it as they worked, and the knowledge that they should enjoy its beauties and comforts when finished had helped, not a little, so that they worked eagerly and with extra skill until the day of its completion.

To be continued.

"Isabel's Intention," by Mariette, is an extraordinary story of a girl—an innocent, but thinking, sympathetic and justice-loving girl—who, being told by her mother that society could not get on without prostitutes, and that she herself is indebted to them, determines to take the place of one of the victims, and become the degraded sacrifice for the welfare of society. Twice she attempts the awful task, but happily remains "the woman who didn't." This very unconventional little tract, however apparently absurd its story, is unmistakably from a feminine hand, and an indication that women are bent on squarely facing the facts of life and will not acquiesce in the degradation of a large number of their sex. The story is graphically written, and calculated to make its readers pause to think.—"*London Freethinker.*"

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VARIOUS VOICES.

Dr. Alice B. Stockham, Chicago:—I am today in receipt of a letter from a gentleman to whom I sent the last copy of Lucifer containing Mr. James' criticism on Dr. Berrier. The gentleman who writes the letter is an old war-horse in reform. He is alive and wide awake to all the interests of humanity; one of the most progressive souls I know. He is personally acquainted with Dr. Berrier, and as Lucifer stands for freedom of speech, I think it is no more than just to the doctor that the words of our friend should be published.

"And now here comes Lucifer, 'Son of the Morning,' Child of the Light, Prince of Love, illuminating Humanity. I have just read it all, commencing with the article on Saint (?) Anthony, and especially the article on Dr. Berrier. I never met a seemingly purer minded man than Leroy Berrier. The form of criticism indulged in is not pleasant to me, and coming from an old thinker, as I understand C. L. James to be; our differences of opinion where parties are equally honest are not harmonized by remarks of this sort. There may be, and doubtless are errors of thought, expression and methods but the object is one, namely the Freedom of the Sexes. This I believe in and yet I can see how a fine ethical code (unwritten) must be the rule of action. However, I would not lay down any law, limit or observance. W."

Sada Bailey Fowler, Torresdale, Phila., Pa.:—Thanks to Prof. Wm. Windsor, who (see Lucifer, Oct. 27) has been inspired to give to the world the grand fundamental truths of S. T. Fowler's Genetics; that at last justice may be done to the grandest philosophy and to one of the greatest philosophers this planet has ever produced. Oh, how I have worked and prayed for this; and since I have been a student of the thought power and spiritual science, what strong thoughts I've sent forth for this result, which now shines brightly through the blessed beams of our Light-Bearer. And how appropriate! how germane to its especial work—sex purity and freedom! No wonder *motherhood* has not been understood when the philosophies and religions of the world are based on *heisms*. Thanks to "Genetics" which teaches of our divine *mother* as equal with the father, as follows:

Space and matter, the primative actualities of existence. The spirit of space, electricity—the mattine; the spirit of matter, magnetism—the malline. And behold! it is the *sexualization* of this eternal mother and father that harmonizes and moves all solar systems. When this is understood, then will society look upon sexuality in purity and freedom.

S. T. Fowler gave all that a *man* could give; but it was reserved for one of his women disciples, to unfold the inner and spiritual truth whose unsealed vision beholds that—interiorly and superiorly—within these outward elements of space and matter rests the omnipresent and infinite spirit—the Mother and Father God. My forthcoming book gives the mystic key to the practicalization of this truth in a harmonious system of social, industrial and pure—love-life, manifesting the reality of spirituality, the truth of the scriptural quaker doctrine—God is spirit. Let us worship in spirit and in truth.

Flora W. Fox, Rochester, Minn.:—I send my choicest and best greetings to you and Lucifer now, and later will send a filthy lucre greeting which you need, in our barbarous civilization. Money is so useless, yet so needful. What practical assistance are our comrades, Addis, Pope and Isaac getting? I hope their case will not be ignored by our freethought papers, for these men were battling for the same fundamental principles of liberty—liberty first, last, right along and all the time! They took their own way of doing this needed work, to be sure, and those of us who have not "sand" enough to be martyrs, ought to see to it that these same martyrs are well protected and sustained in our courts of (in)justice and speedily released. Let us not be deceived,—the courts are not against these men in any way, but against their progressive, active "Firebrand," which sweeps the cobwebs of bigotry and superstition from off the earth. The opposition seek to kill and bury all such papers because they are dangerous—to the foes of human advancement!

Now, friend Warren, just what do you mean when you say, "I have no use for side lovers, as safety-valves for passion"? Who does? Surely not the New Idealists. Where can you find a greater number of legalized "safety-valves of passion" than in our present marriage system, and where they claim to have "no use for side lovers"? Are you an advocate of marriage as it is?

One does not need to advocate variety to substantiate a claim for full liberty of choice in *all* matters that appertain to human welfare. Woman does not yet own her body, for marriage makes her a slave to the "marital rights" of some one man owner. This is a beautiful freedom (?) for our self-respecting women of both continents, and strange to say, most of them are perfectly satisfied!

Yes, friend Chavannes, "the marriage system does need reforming,"—by being abolished! It is too hol(e)y to be patched up or mended. The men and priests of past ages have made a terrible muddle of it and now want to change it by law, while not yet willing to grant one-half the race any voice in the matter.

> More law; more law!
> To fill greed's capacious maw!
> That is the song they sing,
> For they are swallowed up by Tammany ring!

Anton Niedermeier, Trenton, N. J.:—I have been reading the various criticisms of friend Ruedebusch and of his book, and am grieved that some have been impressed unfavorably with the writing of our friend. I am grieved, because adverse criticism, especially when expressed over-forcibly, are not productive of the unity which is desirable and necessary. Yet all these criticisms do really not prove anything for or against friend Ruedebusch or his book. They only prove that a book, a theory, or a sentence, nay, even a word, may convey a different meaning to each person, let the difference be ever so trifling. They prove further how often our best efforts are misjudged, and how prone all of us are to misunderstand others and to be misunderstood by them.

Yes the opposing criticisms or opinions only emphasize the fact that every person perceives everything about him or her in a different light from every other person, and that therefore every thing seen, heard or felt, every thought uttered, every idea expressed will make a different impression upon each person. By the force of habit or by long custom many of us are unable to think of certain things or conditions without associating them with certain other things or conditions, while others are able to think of new things or conditions and surround them with the corresponding essentials. Such, I think, are the facts in friend Ruedebusch's case. Some are unable to see a state of society as pictured by him without some of the stigma, without some of the blemishes attached by most people to all lives not in accord with the prescribed custom.

First of all, I think, friend Ruedebusch is honest. And have we then an over-abundance of honesty? Scarcely any one will think so. He is furthermore brave in putting forth so fearlessly his views (they are his whether others held or hold the same or not) which, as he well knows, are greatly in opposition to existing things. But then his "ideal" does not exclude love, nor responsibility for love's act, but merely gives to both the widest latitude possible. I read the book, and read it with much pleasure, and think that only a noble, brave and fearless person could write such a book. "Unrestricted Freedom" is its central thought. Do we not all strive for the same?

I hold that the very expectation of a life-long partnership robs love of its freedom, and thereby of its sweetest joys. It makes such a "living-together" irksome if not outright detestable, and in many cases love fades and dies but a short time after the parties have entered into a life union. The cultured mind will, if at all possible, always respect the partner of his or her pleasures, and will therefore continue to live with such partner because expected to do so, though the heart may feel a strong yearning, or longing for another and perhaps more responsive love.

Friends, let us have freedom. For this let us work with might and main. But to be successful we must join hands. Do not fear, but let each one be fully emancipated, for then and then only shall we be able to grow into full man- and womanhood. Once free, each can live up to his or her own highest ideal, and compulsion and rape in or out of the marriage bed shall no longer be known. Sexual brutalities and outrages of all kinds will cease, and men and women walk side by side, always respected and respecting. Yours for Union.

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The Elections, etc.

BY C. L. JAMES.

From the Anarchistic standpoint, safely everlooking the sea, the battle and the vagabondage of theories lacking an inductive basis, what is the moral of the fall elections, A. D. 1897? By common consent of all parties, the great battle ground was Greater New York. Counting out Henry George, who fell in the harness too soon to be a factor in "the annual ballot boxing squabble," the contestants of Greater New York were (1) The democratic Tammany Machine represented by Boss Croker's man, Judge Van Wyck; (2) the republican McKinley Machine, represented by McKinley's man's, Boss Platt's man, Tracy; (3) the puritanical, I-am-holier-than-thou Machine, represented by Rothschild's man's, Boss Grover Cleveland's, man's man, Seth Low. Moral:—It may be observed that the man who had fewest men and bosses between himself and headquarters "got there." Result, so far, an unqualified condemnation of middlemen and bosses by the masses,—"*miseres hominum menteis, pectora cæca*,"—blind and miserable though they are. But, furthermore, the puritanical, I-am-holier-than-thou, Machine—represented by Rothschild's man's, Boss Grover Cleveland's, man's man, Seth Low, has met with an annihilating defeat. This is very significant. Among all those hinges whereby the Knave works the Fool into that union with himself whose lack would make each of them as useless as half a pair of scissors, none is more adapted to the Fool's instincts, nor (consequently) capable of catching more votes, than the I-am-holier-than-thou Machine. Its total defeat in the Greater New York election, after its practical trial for four years, means that the fools, though by no means all dead yet, are very far from a majority. Surely an encouraging conclusion, which all the "great" secular papers have failed to notice!

The Knave "can fool all the people some of the time." He did when a D. D. who hired unfortunate women to perform indecent actions while misrepresenting his purpose to them, posed as a great reformer. He can fool "some people" (the "great" secular papers e. g.) "all the time." But he cannot "fool" even a majority of "the people all the time." The true inwardness of the Greater New York election has been ignored by the "great" secular papers, admirable specimens of those whom the Knave can fool all the time! Some of these blind guides have, indeed, gotten their eyes far enough open to see that, from an early stage in the canvass, the republican and Tammany machines were essentially but one. The Party Machine has therefore shattered the I am-holier-than-thou Machine. What gave it victory in such a contest? Truth and Honesty! Strange words to use in connection with Tammany? Yes; but misery makes acquainted with strange bedfellows now, as much as in Trinculo's days. Four years of the Strong-Roosevelt-puritanical-I-am-holier-than-thou Machine, made almost everyone prefer anything else, as all did in England, after twenty years of the same machine under the Long Parliament and Cromwell. Tammany's war-cry "to hell with reform!" was the perfection of candor compared with Leap-frog Parkhurst's plea for "good government"—God save the mark!

The fight was between the proverbial honor of thieves on the one side, and on the other a loathesome hypocrisy, sordid and canting, cruel and obscene. The easy victory of the thieves over the "double-cross-coves" forbodes a much more decisive victory of those opponents of law who do not steal over those eulogists of law who do. The crushing defeat of "good government" in New York means the death of the "goo-goo" swindle everywhere else. I, individually, have much reason to rejoice in such a result. For, two years ago, this humbug was being worked everywhere by those who had a private axe to grind; and it was I who, single-handed, prevented its being even tried in Eau Claire—by the bondsmen of a defaulting city treasurer, now in the penitentiary. Never, in any city will raids on saloons and brothels be made to cover public robbery again! At least not if the crushing defeat of the "goo-goo" swindle is properly followed up. We used to have a Defense Association in New York. I should like to suggest to that association that the time is auspicious for getting the Blue Laws repealed entirely, and for putting a notorious blackmailer by the name of Comstock behind the bars—which would destroy Federal "goo-gooism" as effectually as Van Wyck's election has destroyed municipal.

* * *

As concerns E. C. Walker's "Call for Concerted Action" and Mr. Lloyd's criticism of the scheme—count me favorable to Walker's project every day and all day long. Mr. Walker will remember that I have been trying to do something in the way of organizing friends to social freedom for some eighteen or twenty years, but, having no great talent for such work have reaped little but the credit of being among the first to propose it. I hope Mr. Walker will succeed in getting all the social radicals of America registered; the passive ones even provided with work of the "E. C." type; the active engaged, as he proposes, in issuing tracts, circulars, lectures and other instruments of agitation in ever increasing quantity; and all who wish it made known, by name and address, to all others. The difficulties and hazards of such organization are already known to him, to me, and to many others; but I apprehend that twenty years' experience in a small way has taught all likely to be engaged in the management of this enterprise how all who have any work in them can be got to work, and traitors made harmless by letting no one of them know enough to betray. The considerations which have prevented me from personally answering his call, hitherto, are in part familiar—want of "the needful," which I understand him to say now is not needful—and the reflection that no one who ever heard of me was likely to doubt my being an active social radical. Mr. Lloyd's idea appears to be that we are protected by obscurity.

and that concerted action would draw on us an annihilating persecution. I think he is quite mistaken. The smallest spark of truth is plenty large enough to attract the lynx eyes of "goo-goo" swindlers, whose whole stock in trade is stamping it out; but whom either fear or purchase promptly reduces to innocuous desuetude when the flame becomes larger. And the more dense the surrounding obscurity, the further a small spark can be seen. When Mr. Lloyd talks of mobs, he must surely forget the Whitecaps. Such organizations as theirs are treasonable at common law; they are expressly within the purview of the Federal Ku Klux statutes; and yet they were allowed to work their deviltry for years, because they appealed to the pseudo-moral prepossessions of a large class. Puritanical I-am-holier-than-thou wickedness during the last ten years without raising in general revolt all that large majority of the people whose private pleasures it endangers. The amazing thing is that they bore so much of it. And with the Greater New York election before us, we may be sure it has past its zenith, and will henceforth trouble less. Then, when Mr. Lloyd speaks of Lucifer and other radical papers as being tolerated now but expresses fears that they would be suppressed if concerted action were taken, he must forget that everyone has had to fight through a most determined effort to suppress it. Lucifer itself, and even the cautious "Truth Seeker" obtained some measure of toleration only when, and because the Puritanical-I-am-holier-than-thou gang found it had done its worst, and was hurting itself by continuing to attack them. In this glorious war the boldest policy always proved the best. Heywood, with less suffering than Bennett, forced the Puritanical-I-am-holier-than-thou gang to tolerate much more radical utterances. If his life had been prolonged a few months, he would have forced them to tolerate the Three Words. But the struggle has been exceedingly severe—much harder than it is likely to be under even equal conditions now that the I-am-holier than-thou wickedness has so evidently brought on a reaction and gone out of favor. The editor of Lucifer, if I remember right, was in prison or in jeopardy for eight years; and a trial of eight years' duration has been described as quite punishment enough for any crime. The only publications obnoxious to the Fool part of the I-am-holier-than-thou gang, which the Knave part really tolerates, are those which buy their immunity from Comstock & Co. as the "Police Gazette" does. We, who disdain to do that, have had to fight so hard because we were weak; and we were weak because we were scattered. United, we could defy any mob; and, as for Comstock, we might, if we chose buy him up; after having thus caught which hare, it would be quite proper and feasible to make *jugged* hare of him.

The Cheap and Nasty as a Monitor in the Schools.

Victor Hugo *versus* the Philadelphia Board of Education. It is always ordained that in the due course of time and nature the despot should appear. The despot is always blind. Nothing could be done by any resistant that is so fatal to his power as the things he does for his own undoing. By the code of this latest censor, "Les Miserables" is a bad book. There are a thousand and one estimable people of more or less competency to repeat the alphabet who believe this book to embody principles and pictures of exceptional nobility. Some of them believe Hugo was a regenerator and that this book especially was and is regenerative. It is even believed delusively by daring free-booters in morals that no text-book with idiocies of rote can do for youth what youth can find done for it in the pages of this enlightened treatise. Here, however, is a snare, against which Principal Rorer, who has in his charge the virtue of the girls of the High School, will set his shield. It is interesting to note that the one official protest is from a woman.

"We cannot be too cautious in setting before the young girls and boys anything which detracts from their ideals of virtue and purity." By these signs it may be understood that the Principal realizes the awfulness of his responsibility. The trouble is that his first exercise of authority should have been so ludicrous. It is brave, admirable, even mad, but it lacks that saving salt which would have reserved the Principal for his own morals, left Victor Hugo the morals which are Victor Hugo's, and left to the girls intrusted to his unsafe hands the morals of the girls. If there is a girl to whom "Les Miserables" is not familiar who does not now straightway get the book and more diligently apply herself to it than to any text-book whose virtue her guardians could approve, then girls are not what they have been and what they must be to be wholesome and brave, then the Edenic apple was eaten in vain, then history has won a hold up, and then the cheap and nasty is the worshiped monitor of schools.—*Horace L. Traubel, in "Conservator."*

There is no sleep so profound as the sleep of a dead book. Men should write—yes, they should write much. But they should write for message and not for style. They should make the average interest their own, the struggle of society indexing their personal struggle, so that somehow the line marking them off today, cloistering the sympathies of the scholar, should all be destroyed. I would more willingly aid him with his public. But the man who makes of a book a grave wherein he pours the dead bones of a dusty scholarship has no public and may proceed with his funeral unaccompanied by the general mourning.—*Horace L. Traubel, in "Conservator."*

The costumes of the Hindus and Mohammedans [in India] are comfortable even to look at; they are the natural dress of man in a warm country, made delightful to the eye by grace of drapery and loveliness of color. The only essential part of the men's dress is the loin-cloth, which is usually white or has been white originally. But their smooth brown skins are adornment enough; the eye soon learns to appreciate the tint and to prefer it to our blanched aspect. The shades of brown are innumerable, but it never approaches the blackness of the coast Negro. The people are naive in their ways, but carefully observe there own limitations, and never are immodest. I have seen a man clad in loin-cloth, jacket and mantle, saunter up to the corner of the public garden opposite the hotel in Bombay on whose veranda I sat and take off everything he had on; shake out and refold the garments and replace them; but he managed so well there was no undue exposure. Still more remarkable was the case of the young married woman on the platform of a railway station, who also took off every stitch of her clothing and clad herself in other robes; but from her shoulders to her heels not an inch of bare skin was revealed throughout the process; I watched her from the window of my compartment in the train, which was waiting, as did two or three hundred other persons—or they might have done so had not similar spectacles been too familiar. Imagine (thought I) an American lady doing the same thing under similar circumstances in America! The *savoir faire* of this people is incomparable.—*Julian Hawthorne, in "Cosmopolitan."*

The gait of Indian women in walking is the perfection of easy grace; they have been barefooted since the dawn of time, and are accustomed to carrying weights on their heads. I have now and then seen an American or an English girl walk well; but never in a way to bear comparison with them. The trunk poises lightly on the hips, the legs glide forward smoothly, one elastic foot after the other is planted on the ground and spurns it. Their delicate waists have never felt the deadening pressure of a bodice. The vest worn by most Indian women does not come below the curve of the breasts; the body thence to the loins is bare; in some parts of the country no vest at all is worn. The women are uniformly of small stature; and most of the poorer classes soon lose their symmetry of form, owing to child-bearing and other labor. But nothing can be more beautiful in all respects than an Indian girl of the higher caste in her prime; there is a glorious delicacy of loveliness in every contour and feature; a splendor in her eyes and hair and in the mellow tints of her exquisite skin; a fitness in her garments and a fascination in her motion that belong to no other woman.—*Julian Hawthorne, in "Cosmopolitan."*

It is obvious that to do the best we can under existing conditions is about all that any one is doing, as a practical expression of being, and to do the best we can under these conditions is to do the best we can for consequent conditions.—*Horace L. Traubel.*

The Coming Tyranny.

BY H. E. ALLEN.

The Agricultural Press League in its annual session in Chicago, Nov. 8, unanimously indorsed the Loud postal bill, and nearly all the agricultural editors are now requesting their readers to write their congressman, or senator, requesting his vote for the bill at the coming session of congress.

If the Loud postal bill becomes a law I do not believe it will be possible for such papers as Lucifer, "The New Time," "The Coming Nation," "The Appeal to Reason," and hosts of others of this class of papers to circulate through the mails. This is only another proof that force is invariably employed where argument fails—or, I should say, where there is no argument force is the requisite thing.

The coming tyranny is to be the suppression of *all* argument. Socialists, anarchists and others are now denied the liberty to speak in many cities. But this is not enough. They must not even be allowed to circulate any printed matter. "Free press"—what a lie! Lucifer's readers, are no doubt familiar with the provisions of this infamous bill. But I will take space to call attention to some of its features for the benefit of those who may not be:

Certain corporations are to have their letters carried at a reduced rate by using stamping machines placed in business houses; and postmasters at delivery offices are to keep a record of all these letters they deliver, report them to the department, and the government collect the postage from each corporation *less a certain discount*.

It will be seen that this would open the way for any amount of frauds, as the honesty of postmasters in reporting the correct number of letters might be influenced by friendship or money. It gives the big concerns a reduced postage rate which of itself is bad enough, but the most dangerous part of the bill is purposely hidden in its provisions which will exclude from the mails a large amount of so-called liberal publications, both books and newspapers, by constituting the delivery postmaster a *censor* over all printed matter he delivers, and he can deliver or not at his pleasure. Under this law I feel very certain the lady who now officiates at my post office would refuse to deliver me Lucifer and at least three other publications of somewhat similar radical views.

Russia has no postal regulation more infamous or tyrannical than this. Are we ready to make a postal censor of every village postmaster? Then the friends of freedom of publication cannot act too quickly or too wisely. If the abridgment of liberty in this direction continues the dominant party will ultimately tolerate no criticism of its administration of government. This new tyranny must be averted—it must be hurled back by every liberty-loving, patriotic freeman. This outrageous assault on natural rights must be resented at all hazards and the miserable spawn of plutocracy who advocate such a measure must be taught that this republic is not the place to trifle with the liberties that all right-thinking men have come to admit are *inalienable*. Without the freedom of speech and press no people can be free or government secure. So why should we not look with alarm on every assault on natural and individual rights?

Berwick, Ill., Nov. 15, '97.

Love Ideals.

BY ALBERT CHAVANNES.

I wish to express my approbation of the position taken by I. W. Lloyd, in his article in No. 683 of Lucifer, and give my reasons for believing that his Ideal, and not Ruedebusch's, will prove to be the one which society will adopt.

Ideals, to be effective, must be in the line of natural desires, and capable of realization through obedience to natural laws, and those new desires are not controlled by the will, but come from a process of natural development.

Lloyd's position is, that we are naturally sexually attracted by many different persons, by some more than by others, and that instead of fighting this natural tendency, we must accept it as normal. He would classify it as central and side loves, a classification which may or may not be correct, which is a matter of little importance. The chief point of his teachings being that such attractions are right, and can be gratified without doing violence to our nature, and with benefit to the welfare of society.

I not only believe that Lloyd is correct, but I claim that it is only the application of a general law to the realm of the sexual relations. As men and women develop they enlarge the scope of their affections—the result of attraction—in all directions. The developed man loses his intense and narrow patriotism, and can see much to praise and approve in other nations. The same is true of intellectual pursuits; the more we know, the more we can appreciate the increase of knowledge in several directions. It is even true of foods; the ability to enjoy a variety of foods, served in a variety of ways, is a proof of development. This applies to all things. The state of development of a people or of an individual, can be ganged by the number of things which interest and attract them, and it must follow that the men and women who are attracted by several persons are more developed than those who are attracted by only one or two.

The want of progress leads to the diffusion of attraction, and this diffusion leads to an increase of the social bond, and to the betterment of humanity, so I contend that Lloyd's Ideal is in the line of progress, and will in time displace and replace the present Ideals.

As for Ruedebusch's Ideal—so far as I understand it—it can be defined in two words: Secrecy and Disintregration. I take Ruedebusch to be a very clear-headed man, but he makes the common mistake to suppose that success in sexual relations is secured by other means than in any other relation. He knows, as well as anyone, that constructive success in all branches depends upon diffusion of knowledge—the opposite of secrecy—and upon organization. And yet he soberly proposes, not as a war measure, to be adopted so long as we are surrounded by adverse conditions, but as an ideal condition for humanity, a state of things which shall tend to as complete a disintegration of society as possible, and where general mistrust shall be the ruling spirit.

Ruedebusch is a fighter, who bids defiance to the world, and says in substance: "I shall do what I please and it is none of your business what I do," which is all right for him, but is a poor ideal for the improvement of society. Lloyd is a philosopher who carefully studies the laws of progress, seeking to take advantage of them, for his own benefit and that of others.

One word now as to the "Call for Concerted Action." I hope that its leaders will heed the word of warning which Lloyd gives in the same article, and believe that they have enough experience and judgment, to remain within safe limits in their propaganda. My own impression is that those who favor more sexual freedom, have in Lucifer the best means to extend their work, and that our best plan is to help its publishers to sustain its burden, and to use our best efforts to extend its circulation. If the new movement results in so extending the field that Lucifer will increase its subscription list, and reach more readers, I shall look upon it as a success, but if as too often happens, it only leads to a division of forces, and drawing from Lucifer's support, I shall look upon it as a mistake, and that it would have been better for the cause if it had not been started.

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LUCIFER CIRCLE will meet at 1394 Congress Street Tuesday evening Nov. 24. Dr. C. S. Wood will make the opening address.

To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	$392.09
A Friend,	5.00

"Firebrand Fund"

The following sums have been received at this office for the benefit of "The Firebrand Group," one of whom, A. J. Pope, is now confined in the county jail at Portland, Oregon, charged with violating the postal laws by depositing for mailing, copies of the "Firebrand" dated Sept. 19, '97.

George Bedborough,	$2.00
F. F. Holiday,	1.00
Helene Hochstein,	.50
Louis Roser,	.50

To which is added, as a contribution from Lucifer's office, 5.00.

THE EVILS of our miscalled representative government receive fresh emphasis in the statements made by H. E. Allen in this issue, in regard to the impending infliction known as the "Loud Postal Bill." People who have all they can do to mind their own business are perpetually victimized by those whose only business it is to rule and to rob their industrious and peace-loving neighbors. To this class the ears of legislators and judges are always open because they, too, are interested in government and—in robbery; the two words meaning much the same thing.

Readers of Lucifer who may object to being still further robbed of their equal rights,—imprisoned, etc., through the government machine called the post office, would better look after their rulers—miscalled servants—at Washington, D. C.

Close of the Story.

One more short chapter only, and the long continued serial "Hilda's Home" will be finished. In last Lucifer the request was made that all who now wish one or more copies of this story will let us know without delay. This request is made for several reasons:

First—Many of the letters asking for the book if published were written more than a year ago and we think it possible that the writers may have changed their minds, since, or that circumstances may now prevent them from fulfilling their part of the implied contract.

Second—It is very important to us, for reasons not necessary to mention in detail, that a decision be made *now*, as to whether the book is to be issued or not, and if to be issued, how the necessary funds are to be raised. Our means, our type, etc., are so tied up in the publication of Lucifer and the various pamphlets already promised that we cannot afford to take risks in the matter of "Hilda's Home." Responses to last week's request are coming in but most of those who have from time to time expressed a wish for one or more copies have not yet responded.

Among feasible plans for getting out the volume is that of A. Isaak, Jr., of Sellwood, Oregon, one of the "Firebrand Group,"—see "Various Voices." If there are others of like mind we should be glad to hear from them. But whether favorable or unfavorable we again ask an early expression of opinion, so that the matter may be definitely settled pro or con.

Extra Holiday Offer.

Do you want a bound volume of Lucifer for 1897? Lucifer is never out of date because it is devoted to sexology or the science of homoculture. Almost all its articles are in the nature of essays on sex problems, a theme which can not be too fully discussed. Hence a bound volume of this paper for any year is a valuable mine of information for students of sexology, sociology and allied sciences.

The subscription price of Lucifer is ONE DOLLAR a year, but, in addition to the paper, the subscribers are usually given pamphlets worth at least one-fourth the price. This year we make an extra special offer.

To all new subscribers who send one dollar to pay for Lucifer until January 1, 1899, we will sell a substantially bound volume of Lucifer for 1897 for only $1.25. This is little more than the price of the papers alone, the binding being given as a premium to the new subscriber. The volume will contain fifty-two numbers—416 pages. The value of such a book to persons interested in sexology can scarcely be over estimated.

To present subscribers who send us the name of a new subscriber for the year 1898 together with one dollar for the new subscription, we will sell one substantially bound volume of Lucifer for 1897 for only $1.25.

Both these offers are limited and will only hold good until January 1, 1898. The number of bound volumes we can supply is limited and only the early applicants for them can be certain of getting these valuable premiums. If the supply is exhausted before January 1, money will be refunded.

The bound volumes, alone, will be sent for $1.75 each.

Revealed Morality and Its Exponents.

BY E. C. WALKER.

While Protestants take the ground that sex association outside of marriage is immoral and not to be tolerated, their religious progenitors, the Catholics, maintain that a Protestant marriage is only a sham, no better in fact than unlicensed association, and is a heinous sin from which the highest dignitaries alone of the church can absolve the principal or witness. Recently Archbishop Cleary of Kingston, Ontario, issued this pronunciamento from the pulpit of St. Mary's Cathedral:

"We hereby dec'are, with all the authority of the Church vested in us as Archbishop of Kingston and your chief pastor, that any Catholic in our metropolitan city or diocese who shall hereafter presume to enter any non-Catholic edifice to assist at what is termed a marriage ceremony, or a service for the dead, even though he shou'd not take an active part in the performance, renders himself guilty of mortal sin by dishonoring the religion of his baptism and defying the laws of the holy Church and giving public scandal before society; and we furthermore reserve to ourself alone the power to absolve from this heinous sin."

This broadside was called forth by a marriage in a Congregational church in Kingston, in which a Catholic woman was one of the bridesmaids and other Catholics were witnesses.

Archbishop Cleary speaks of this as "a marriage ceremony which was a mere secular contract not a whit more sacred than the marriage of any two heathens," and he says this Catholic woman was one of the "actresses" in the drama; that she paraded herself on the platform as one of the "principal performers." No doubt our exclusive friends of the Oregon Secular Union will hold up their hands in horror at this exhibition of Catholic bigotry, but the impartial observer is compelled to maintain that the boycott of social radicals by said Union is every whit as bigoted as the "performance" of Archbishop Cleary, while it is utterly lacking in the logical consistency which marks the conduct of the Catholic priest. Archbishop Cleary's action is fully justified by the traditions and canons of the church, by the spirit of the authoritarian religion whose minister he is, and by the fundamental dogma of a revealed morality to be enforced on earth by an apostolic organization. On the contrary, the boycott of the friends of sexual freedom by the Oregon Secular Union is diametrically opposed to the traditions and principles of Freethought, to the spirit of that Liberalism which stands for liberty of expression and investigation, and to the basic concept of evolution according to which all systems of morals are the result of human growth and agreement and therefore subject to constant revision as man's reasoning faculties quicken and his experience widens and deepens.

Hear All Sides.

BY ELSIE COLE WILCOX.

Permit me a few words with Mr. Berrier concerning his article in No. 682.

Mr. Berrier declares Ruedebusch's New Ideal to be very old, and to involve "incoherent, unstable and inharmonious" living. We must, then, suppose that he regards *his*, Mr. Berrier's, ideal as being coherent, stable and harmonious.

Having read Mr. Berrier's ideal as embodied in his "Love and Procreation," I confess I am at a loss to see wherein it differs to any extent from the ideal of Charlotte Smith or any other advocate of exclusively monogamic relations. It is true Mr. Berrier advocates Dianism very mildly, but allows a large loop-hole for those who differ to slip through. And now that he has expressed himself so forcibly in Lucifer, regarding the life-long duration of sex relations, it seems evident that he sees very little need of reformation in the present system.

It is a great mystery to me why he was ever jailed. As his views are in such perfect harmony with those of the powers that be, it seems as though they must have made a mistake and accidentally (?) wounded one of their own number.

And yet he assumes to stand on a "higher psychic" plane, and to look down with pity, if not with contempt on those who, like Mr. Ruedebusch, regard personal liberty as the "pearl of great price." Mr. Berrier declares himself to be a believer in "freedom, but not license." That is to say, he believes in the freedom (?) of every individual to act according to Mr. Berrier's ideal. Thanks! Freedom is a glorious thing! And yet we must believe this to be his conception of liberty, as he characterizes those who differ from him as lacking in a "high stage of development, refinement and culture."

Again he says "breadth of character and mental life are essential to the endurance of love." Just so. And even more breadth of character and mental life are essential to *free* love. A breadth of which Mr. Berrier seems to have no conception.

But the genuine free lover can tell him of a more potent reason than he has given, why love is so often temporary. It is because of the lack of liberty, the chains with which such pseudo-moralists would bind it.

"Love's wings moult when caged and captured:
Only free he soars enraptured.
Can you keep the bee from ranging?
Or the ring-dove's neck from changing?
No, nor *fettered* love from dying
In the knot there's no untying."

Do not fear, Mr. Berrier. If two people are drawn together by the power of *love* they will stay together as long as it is mutually agreeable to do so. And when it is no longer agreeable they are better apart. Neither Mr. Ruedebusch's ideal, nor any other free lover's seeks more than liberty. It is the *contract*, the binding force of either law or public opinion we rebel against.

But do not misrepresent Mr. Ruedebusch! Nowhere in his book can I find any such assertion as that "love and home" are the "causes of unhappiness." It is the fact that the present home is usually devoid of love, that causes the trouble, and that, as I understand him, is what Mr. Ruedebusch would try to remedy. "The family instinct is as deeply imbedded in the human race as any of the higher instincts. It has developed," you say. Well—yes. The family has developed. But, in the processes of evolution many things have developed that have served their purpose and passed away.

Polygamy was an evolution. Polyandry another. In some respects the present system is an improvement on both. But must we take it for granted that we have developed to the last stage of progression? Perhaps the time is ripe for another step forward.

Are you so well satisfied with the present generation, Mr. Berrier, that you think nothing can improve it? You say the "family makes possible the rearing of offspring in such a manner as to serve the best interests of society." Now it seems to me that the offspring of the present system is not quite all that can be desired! No doubt we are in advance of some savage tribes, but isn't it barely possible that there may be a still better way, and that the future generations may better "serve the interests of society?"

If so, is it not better for so-called liberals to stop pulling each other's ears, and to pass over slight differences of opinion regarding methods, and work together for freedom to test any theory that may seem plausible to the individual, realizing that so long as differences in climate and other environments exist, so long will human beings differ, and will require different conditions to develop the best that is in them.

Do not be afraid of liberty. Rest assured that under freedom from restraint and censorship, we shall not fail to evolve the best conditions, and to develop the higher faculties.

Lawrence, Wash.

Our Purpose.

BY ALBINA L. WASHBURN.

I miss the little "Firebrand" very much, as I have but the two radical weekly papers, Lucifer and the "Firebrand." I have learned much from both and can but respect the general tenor and purpose of each to keep on its own beat. True Anarchism, absolute liberty, *especially* the right to obey natural law, ignoring all other, while sometimes discussing the sex question as an important part of the liberty to be achieved, this seems to be the field of the "Firebrand;" while Lucifer, making a specialty of woman's absolute right to herself and all her faculties without legal interference, and the right of her children to be well born by virtue of her own choice, love and best judgment in selecting their father, still claims the whole field for human rights which necessarily includes obedience to natural law to the exclusion of all other. Both stand for advancement in all ways possible toward human happiness which can be attained *only* through freedom.

Like many others I have had great respect for men's laws,—for the institution of marriage,—have dutifully paid taxes and worked for years to help attain the ballot for women, yet now I find it difficult to realize or understand the "point of view" of those who consent to the imprisonment and persecution of their fellowmen and women because of a difference of opinion, though law books mountain high furnish venerable precedents. I wonder, too, how men and women who truly love one another "for better or for worse" can "take" each other legally and bodily "until death do them part," under the system of marriage which constitutes a deeper, vaster network

of legalized prostitution than that outside of marriage laws, which fetters their wills, retards their development and brings them into classification with those who marry for convenience, for money, for lust, for position, for title and all the category of unworthy motives for the protection of which *mating* has been "legalized."

I refuse to pay taxes and urge others to refuse, seeing that "government" is already outgrown, having degenerated from national, state and county economic management to a system of fee taking, official robbery and boughten decisions where the greatest financial investment brings the largest returns, exactly like an investment in cattle, coal mines, real estate or banking, the *workers* paying the cost and the more they work to improve property or increase their products the more they are assessed to pay. It is a monstrous disorder of things and the sooner dropped the better.

For similar reasons I no longer use the ballot, for which we women struggled so long and anxiously in Colorado, and are still struggling in most of the other states. We imagined it meant self-government, but such are the tricks of politicians who constitute the vast army of *engineers* for the monied interests of our country that the ballot cuts very little figure in elections, and after our "periodical insanity," as one of our clear-headed thinkers calls it, and after much waste of printers' ink and debauchery of voters we are surprised to find that notwithstanding a majority voted for reform in various ways the old conditions still prevail, the disgraceful history of dishonesty is still repeating itself, yet people are still hoping and expecting through governmental methods to win peace, justice and what they call civilization.

Why marry under such corrupt laws and fee their officers? Why pay more taxes to support a system of robbery, and why vote in new masters when the old ones are bad enough?

The old ideal of our republic was self government; now let us *achieve* it—singly, collectively, co-operatively, lovingly. Let us put aside all thought of our legal wrongs and press forward bravely to a social and economic union, of purpose at least, which shall secure to the worker his products and untrammeled interchange with others, bringing light, hope, energy into his life, education to his children, art, beauty, comfort and love into the lives of all.

Impossible, say you? Yes, it is impossible *under present conditions*. Men and women, cast off your chains; work cheerfully and lovingly for one another, replace fear with faith, servility with independence, faltering with courage. Leave wage-working for self employment; dig, delve, dance and sing for those who love you but *never* sell your labor or its products to those who work not for you in return.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER LXV.

But now all are ready. At last the signal is given, the doors are flung wide, and just as the music of a brass band clashes through the resounding halls, playing a march from one of the master composers, the workers, all the workers, pour into the monster conservatory.

They thought it was fairy land opened to their view, floating in a sea of light. Among the rest you see the members of our own circle, scattered about here and there, every face resplendent with happiness reflected from within.

No waiters are in attendance. At every table one of the fresh young maidens plays the part of hostess. On a smaller table near at hand, all the side dishes have been arranged. Tanks with new sweet milk, ice water and hot water; nothing that is likely to be desired has been forgotten or omitted. The next evening another of the young ladies will be detailed to preside.

When supper was over the tables were let remain as they were. The day's work was over. In the morning many busy hands would restore order, and by noon everything would again shine with tasteful beauty; the tables reset, fresh flowers filling all the vases, and the dishes awaiting refilling.

After they had all steeped their senses in the beauties of the surroundings and had satisfied the cravings of appetite the evening's pleasures began. Music, song and tableaux had been arranged with exquisite skill. Cora's voice had lost none of its richness, none of its charms. On the contrary it was more flexible, more sweet and full, more perfect in every respect, and well it might be. Had she not spent two years in hard study after they came to the home, in making herself perfect in her art? At many a concert, during these years, had her sweet, thrilling voice been heard, and tonight she almost outdid herself. She was perfectly happy and threw her whole soul into her work; deafening applause rewarded her.

Margaret's rendition of "Debora" met with equal favor. She never failed to please.

Then followed some renditions of music wherein Imelda and Milton both excelled, for they too had been spending time in developing their precious talents.

The evening's entertainment then concluded with a series of tableaux, three in number, entitled 'Progress," which were received with a storm of applause. They represented "The Past, the Present and the Future."

There was one feature that had not been announced upon the program. One whom we have almost forgotten to mention had opened the evening's festivities with a short address, dwelling on the object, the aim, the hopes that were to follow the evening's work. That one was an old time friend, probably forgotten by most of our readers. It was an old, white-haired gentleman with a well preserved air about him. It was the Mr. Roland, of the lecture-room of the olden days and the fatherly friend of our Margaret and Imelda, and who was followed by another almost forgotten friend, the lecturer "Althea Wood."

When the curtain had dropped on the last tableaux the assembled audience refused to be satisfied. They well knew whose money had erected the palatial building and "Owen Hunter! Owen Hunter!" was now the cry. In response to this call Owen stepped upon the stage and in a slow, graceful manner sauntered up to the footlights. Waiting for the stormy welcome to subside, then in slow even tones he began:

"Friends and comrades! You do me far too great honor in thus calling me to the front. What you term an act of greatness is simply one of justice. No merit is due to me that I control millions of dollars while millions of my fellow human beings this night are starving. My early years were droned away in luxury, ease and pleasure hunting, and in all probability I would have gone on thus to the end had not circumstances given me a shaking up, thereby showing me something of the darker side of life.

"What these circumstances were, what the means by which the awakening was brought about I cannot here tell you. The story would be too long. But I awoke to a sense of the fact that I was of no use whatever in the world. With the aid of minds superior to mine a home was planned, one for a small number of congenial friends who wished to try co-operation, and having proved it a success, this one for the busy bees of our hive was next planned.

"You have, until now, been the employees of the 'Home Company.' From this day forth you are partners therein. You will receive your salaries just the same as heretofore. At the end of the year the accounts will be squared and a dividend declared with which you are to pay your rent, so-called, for your home, but which in reality you are buying. For when you have paid rent amounting to the sum it has cost to erect this building, you will be the owners of it, not *I*. Moreover, you shall not be taxed with a shameless interest, and when your home is paid for and the original capital again garnered in, there will be countless other employees who are in need of a home like this, and which it will devolve upon us to erect. Do you see?"

And see they did! Such deafening shouts of applause never

filled a hall before. It was a perfect uproar and it took some time ere quiet could again be restored. Owen smiling shook his head—

"You do me too much honor, as I have before remarked. Believe me, you have much more reason to thank the bright minds and gentle hearts of the ladies of the "Home" than—

"Three cheers for the ladies!"—someone shouted, and three rousing cheers were given, and then three more, and yet again three.

Owen saw that they were getting excited, and that he would have but little chance to say more, so he determined to end it at once.

"That is all, comrades. With the best of wishes for the future well-being of your home, and with the sincerest hopes for the happiness of each of you I bid you good-night—as I see it written on many bright, young faces that their restless feet are anxious for the dance to begin."

Another deafening round of applause followed. They would have recalled him but Owen would not respond.

The crash of music was then heard, sending forth its inviting strains, and soon the light footsteps tripped to the measured chimes and the hours sped in happy merriment.

With such surroundings, such inducements, it would not be difficult to keep the young, bright maidens fresh, healthy and pure minded, and to keep the young men away from the influence of drink, of vice, of demoralization. No danger that they would unsex themselves through starvation of their sex natures. The needed magnetism was theirs through this constant mingling, and while this was only the beginning, while they had so much yet to learn, there was every hope, every evidence that the home would develope fine, healthy and intelligent women, strong, brave and noble men.

Already Owen has another home planned, to be situated farther out in the open country. "Products of the soil" will furnish the chief employment of this group of workers. Not all men and women prefer the bustling city life. There are many who cannot live and enjoy life away from nature. They would pine for the open air, the green fields, the cool shade of the woods. Only under the blue vault of heaven can happiness come to them. And for such as these it is the desire of our friends to secure also the advantages that only the co-operative home can supply. Owen is determined that his millions have not been vainly entrusted to his care, and that the advantages that wealth can procure shall be theirs to whom the wealth justly belongs—the producers.

Here we must leave the inmates of the just completed and dedicated home, on the threshold of their new life, and take one more farewell glance, speak one more farewell word to our friends of the "F. L." home—the children of my fancy, who have grown under my care, and who have become inexpressibly dear to me.

To be concluded.

VARIOUS VOICES.

W. A. Elick, Millersburg, Ind.:—Enclosed find five cents in stamps for "Isabel's Intention." I received this week a copy of Lucifer, and think it the best paper I ever saw or read.

H. Bernegger, Bridgeport, Conn.:—Enclosed find twenty-five cents in stamps for a three months trial subscription to Lucifer. The two copies I received this week, the first ones I have ever seen, are a source of intense interest to me; the subjects treated therein are timely as they are important. Please send me also a sample copy of the "Adult," organ of the "Legitimation League." Beg to avail myself of the splendid opportunity you kindly offer to trial subscribers and ask you to send me "Vital Force," by Albert Chavannes.

A. Isaak, Jr., Sellwood, Oregon:—I am very much interested in "Hilda's Home." I see that there are quite a few who wish to have it printed in book form. I would like to make a proposition:—Let all those who wish it in book form help it along a little. Probably something like this would do:

"I hereby state that I will take one (or more) copy of 'Hilda's Home' in —— binding, and will forward the amount three months ahead of time set for delivery of the book, provided pledges enough can be obtained to justify the publication of same."

An edition of one thousand copies would, I believe, go off like hot cakes. It would also help Lucifer along, as I think there is some profit in books.

Mattie Cuddie, Wathena, Kan.:—I cannot begin to tell you how much I appreciate the Light-Bearer, but I am pained to see so much of its valuable space taken up in the war now raging among our Idealists. Come, let us reason together, and all join hands in the noble cause of liberty and reform. Let all live up to their highest standard of right and give to all the freedom to enjoy it, is what I say.

I truly sympathize with the "girl graduate," "C," and wish I could comfort her. I think all might and should see the great wrong of a system that crushes the lives of loving, trusting women. Why should we be condemned for loving all that to us is lovable? Does not the great fault lie in making ignorance instead of knowledge the safeguard of the young? Oh mothers, let us be up and doing in regard to the training of our boys as well as our girls, and thereby, help to bring about that much needed reform.

I would like to correspond with a few liberal friends on matters discussed in Lucifer.

C. de Maupassant, Otter Lake, Mich.:—Although I suspect that we do not agree on every point with regard to the sex question I hope you will allow me to enter my protest against Mr. Kerr's views on the subject. It is most humiliating to women to imagine that their emancipation from male thraldom will be abolished through the use of contracepts. Are they simply, in the eyes of men, the tool most convenient for the satisfaction of their lowest instincts? No, Mr. Kerr, the time is not coming when smiling old maids armed with contracepts will replace the mother in the family. The family will stay, and when once purified from "marriage law" and the interference of the church the race will progress without the use of contracepts.

I copy from a clipping kept in my scrap book the following passage from Mrs. E. J. Wiswell, a letter printed in Lucifer at the time of your second imprisonment.

"Licentiousness, in other words desire for sex intercourse as it stands today, is a disease transmitted from generation to generation. Although the most sacred of all the attributes or powers it has through ignorance been robbed of all its sacredness and has been erected the foundation of all crime, sin, sickness and disease of the material world."

I was much interested in J. W. Lloyd's ideas on the uselessness, or rather the danger of the "Call for Concerted Action." I no more agree with Mr. Walker's views on the subject than Mr. Lloyd does. With respectful sympathy believe me ever yours.

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If Men were Wise.

What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite,
In truth and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs,
All vice and wrong might die together;
And wine and corn
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world tomorrow.

What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

—*Charles Mackay.*

Is Uncle Sam in Favor of Nudity?

BY CYRUS W. COOLRIDGE.

From an item in a New York paper I learn that a certain clergyman has discovered that Uncle Sam's five dollar bills are "indecent." By examining one of the objectionable bills I find that it has a picture representing a group of semi-nude women. A horrible picture, indeed! How can Uncle Sam be so impudent as to circulate such vile matter? Is he not afraid of Anthony Comstock? Where is Mr. Comstock, anyway? Why does he not prosecute Uncle Sam for sending "indecent" matter through the mail? Strange! Our Christian friends can circulate an "indecent" Bible; Uncle Sam can circulate an "indecent" picture, but Lucifer, the "Firebrand" and similar publications must be suppressed. Consistency, thou art a jewel!

By the way, why does not the reverend gentleman start a crusade against the two dollar bills as well as against five dollar bills? I have before me a two dollar bill on which I find a picture of a nude boy. Is the nude figure of a boy less "indecent" than is that of a woman?

But after all I must say that the reverend gentleman is right and that, as a matter of fact, the picture on the five dollar bills is "indecent" and must be improved considerably before it will cease to be "indecent." If you examine the picture, you will see that some parts of the women's bodies are concealed by drapery. I do not know how it would strike you, but to my mind it is positively "indecent." The nude in art must be completely nude in order to be pure. Semi-nudity is suggestive of "indecency." Why should some parts of the human body be concealed if not for the purpose of intimating that these parts are "indecent" and must not be seen? Give me a nude body without the slightest vestige of clothing and I can admire it; but I confess that I have very little admiration for nudity protected by aprons and fig-leaves. I hope Uncle Sam will listen to the complaint of the reverend gentleman and make the picture on the five dollar bills less objectionable by removing the drapery from the bodies of the women.

Inversions of Fact and History.

BY E. C. WALKER.

Before commenting upon Mr. Berrier's article, "The Family Ideal," in No. 682, I wish to offer a few words concerning the correction of manuscripts. The lexicons say that an editor is "one who edits"; he gives out, he publishers, he "revises." Editing is "the act or business of superintending and preparing for publication." Then, the editor's vocation is editing. Leader writing is a different kind of work, which may be performed by the editor or by another person. It is the editor's business to put in presentable shape the periodical or book he is editing. If he is conducting a paper and fails to eliminate errors in grammar and flagrant obscurities he takes the responsibility of burdening his columns with and imposing upon his readers the fruitless discussions growing out of misconceptions caused by these obscurities. He thus does what he can to defeat the very end he may have in view, the *fair* presentation of "all sides" of a subject. When an editor refuses to correct errors of the kinds mentioned, he is really acting upon the assumption that the writer *wishes* to be ungrammatical, and involved and obscure. Of course this is not true, one time in a thousand. Authors desire to do the best possible; that they are so often the reverse of clear, concise and grammatical in their compositions is due to their lack of knowledge. The editor is a trained specialist, whose work it is to "prepare for publication" the contributions he accepts, taking care while doing this to preserve the *meaning* of the writers. Speaking for myself, I must say that the editor who declines to remove solecisms from my contributions to his paper is doing me anything but a kindness. It makes no difference whether I am or am not the writer of books—my brain may not always work well, my pen may fail me at the most critical moment. Therefore, when an editor refuses or neglects to eliminate from my articles the errors he detects, I must resent his conduct as an unwarranted failure to perform a duty voluntarily assumed. The business of the editor is to edit, as that of the proof-reader is to mark the mistakes of the compositor.

Asking in advance the reader's pardon for an answer which is mainly a repetition, I will set over against Mr. Berrier's assertions a somewhat lengthy excerpt from my pamphlet, "What the Young Need to Know."

"Nature is stronger than theory, in the long run. The

trend of evolution is toward wider and wider and more and more full expression of emotion. As we conquer the forces of the universe to our use, as we lengthen life by progressively limiting the number and intensity of diseases, as we round out our natures by the development of the intellectual and aesthetic faculties, so we increase our capacity to enjoy pleasurable sensations, and therefore we shall ever strive to increase the number and prolificness of the sources of pleasurable sensation. This is why no theory of sexual denial can long be accepted, much less acted upon, by any considerable number of rational people, who have good health.

"Q.—'As man develops, his attractions become more precise, and, where on the animal plane, his attraction was promiscuous, on the perfected human plane a few only, and *ultimately* but one will attract and hold him sexually.' Is this statement probably true?

"A.—It is based upon a very one-sided study of the problem of sex attraction and repulsion. In the first place, touching the phraseology employed, we cannot draw any sharp line between the 'animal plane' and the 'human plane,' while as to a '*perfected* human plane,' the words are unmeaning because perfection is unthinkable in regard to finite beings. We might justifiably speak of an *improved* human plane if we were always careful to have it understood that 'human' was not used in contradistinction to 'animal,' but was employed to indicate an animal more highly differentiated than the others. Again, it is not true that the attractions of animals of the lower orders are entirely promiscuous or varietist; some are monogamic, and more are partially monogamic, that is, some animals and birds go in pairs for one breeding season. So we perceive that no more here than elsewhere can we set the lower organisms on one side of a clearly-defined line and the more complex organism, man, on the other side.

"Now as to the contention itself: It is true that as civilization advances men and women grow more particular in their attractions; in other words, something more than the mere difference of sex is required to draw them to each other. In still other words, a man of culture does not care for association sexually with *all* women, and a woman does not care for association sexually with *all* men. It may be said in passing that it has probably been a great many thousands of years since men and women began to have their preferences as to sex mates; that is to say, here and there a man or woman very early learned that some one of the opposite sex was more attractive than the others of that sex; differentiation was already doing its work in the mental and aesthetic domains of human life—there had ceased to be promiscuity for at least a few of the *genus homo*. And man was not the pioneer in sexual selection, as could easily be shown, if it were necessary. But the two fundamental errors of the objector are the making of promiscuity synonymous with variety (multi-selection), and the assumption that increasing precision in selection will not be accompanied by increasing frequency of attractive attributes. Each of the errors is a glaring one. Promiscuity signifies without selection, while the varietist is of all men or women the most particular as to the qualities of the one loved, or the ones loved. The varietist requires the best for which his or her nature calls, and all of the best. The varietist is not satisfied to be chained for life to any one person, for there is not to be found in any one person the complements of all the qualities of one's self. The monogamist selects once, in a blind, hap-hazard way; the varietist continues to select all through life. The monogamist makes no allowance for changes of character in himself or his companion, for differences in development as the years pass, nor for the equilibration of attractions which is bound to come to every couple depending upon each other alone for magnetization. In a word, the monogamist is promiscuous in his sexual relations, as he is not free to select from different persons what his nature requires. Opposed to him stands the varietist always selecting, under liberty, what his nature demands. If the laws, and the bad organization of society, deny the liberty essential to selection the varietist does the best he can under the circumstances.

"As to the second fundamental error of the critic, it is self-evident that he stopped his cogitations prematurely. It needs no argument to prove that, as men and women grow more particular as regards the qualities demanded in those they can love, so must there be a corresponding increase of the qualities in themselves which can be loved by men and women of equal mental power and equal refinement. The more there is asked for the more can be given. So demand and supply will keep pace with each other. As neither human perfection nor uniformity is supposable, the rationalist cannot imagine a time to be coming in which a man will find in one woman all that he needs of the opposite sex, or a woman find in one man all that she needs."

I think the bearing of these fundamental facts upon the "family ideal" is self-evident. If, as I contend, culture brings with it the capacity to appreciate and love the qualities commensurable with our own, then it follows that the broader our intellects and sympathies become the farther from us will recede the ideals of barbarism and semi-civilization. One of these fading ideals is the patriotism of the clansman, of the inhabitant of a certain part of the earth's surface. It is no longer useful in the processes of socialization; on the contrary, it is directly in the way of progress. So of the ideal of family devotion. It, like patriotism, was born in barbarism—yea, below that, in savagery. It has many of its roots in distrust, hate, spoliation. What is beautiful and useful in it will survive the changes that are inevitably coming, some of which are already here. As every really seeing student knows, the family as now constituted enslaves all without giving to the young the protection and nurture which it is commonly supposed it alone is capable of bestowing. The ideal of exclusive devotion to one man or one woman makes men the enemies of men and women the enemies of women when they might be friends and mutual helpers. The single-pair home creates widows and widowers and orphans. It is wasteful and anti-social. In my opinion, it will be succeeded by larger co-operative associations, by the free group, with interests more or less closely interwoven, according to the temperaments of the associates. Sometimes this co-operation will be formal; at other times, wholly informal.

Says Mr. Berrier: "Where there is no family, there is fighting instead of work. Instead of production, there is robbery and destruction." This, presumably; is intended to carry the implication that where the family is there is neither fighting nor robbery. If it does not mean this, it has no meaning. But what are the facts? Within the historic period, where will Mr. Berrier find the record of a *familyless* nation that has waged a great war or robbed by wholesale? Right here under our eyes in Cuba, hundreds of thousands of men, women and children have been slaughtered or starved to death within two years in a war waged between a family-loving nation and its family-loving colony. This is only the latest illustration of the fallacy of Mr. Berrier's argument. The life-blood of Europe is drained to support the armed camps of family-worshiping nations. But, really, Mr. Berrier could not have meant what he seems to mean, so I will not further criticise that paragraph.

[So far as the above criticism may apply to myself I would say that, adhering to the general principles frequently enunciated in Lucifer I simply decline to be governed by specific rules, in applying said principles to the various articles offered for publication. The physician who understands his business wants few if any rules. He takes each case by itself, and treats it with little reference to any other case. The same may be said of the teacher, the judge and the editor, who aspires to be something more and better than a mere routinist, a mere intellectual automaton. M. H.]

What IS PROPERTY? Proudhon's famous book, the most startling and revolutionary work on economics ever published. B. R. Tucker's translation, 417 pages, bound in cloth, was published to sell for $1.50. We are selling the same book for $1.00.

"Our New Humanity."

"Ecrasez," Oakland, Calif., for Ootol er.

Vol. 2, No. 3, of "Our New Humanity" was published some time ago, but it is a number that will not be outdated. The matter is not transient but permanently of interest. The principal article is "What the Young Need to Know—A Primer of Sexual Rationalism," by E. C. Walker. It should have a good sale for many people are asking What the Young Need to Know, and are waiting for someone to answer them. Walker's title is rather misleading, for instead of applying his answer directly to the young—as one would infer, he takes the parents "through a course of sprouts," which is necessary in case of any parents who are seeking such information. It is not applicable to the kindergarten. It does not answer the questions for the parents, but is a course of reasoning intended to free their minds from sex superstition and prepare them to comprehensively answer the inquiring young according to their ability to understand. I fancy "A Primer of Sexual Rationalism for Adults" would have been a more descriptive title but would not have so nearly met the demand, for the adults do not realize that it is they who really need to know.

"The New Martyrdom" by Lillian Harman is a study of the involuntary martyrdom of man's paternal desires to woman's change of base. A medical journal's report that the men, who have been inveigled into marriage by the new women who refuse to bear children, and are greatly concerned for fear they have lost what had grown to be looked upon as their perpetual right to become papas, attracted Lillian's attention to a phase of the sexual transition which she had not before considered. Her sympathies swayed her so far toward the childless men that in the commencement of her article she questions whether "our freedom is worth its cost so long as our car of progress grinds beneath its wheels our male loved ones," but by the close she regains her equilibrium and tries to console them with the assurance than instead of losing they will gain by woman's emancipation from sexual slavery; that they will thereby have companions instead of dollish slaves, and that women are not liable to completely change from their incubator position into that of non-childbearing, but that after a vacation, the maternal desire will rise again, and then instead of being at sea in the dense fog of sexual superstition will be at least tempered by judgment. The medical journal asked: "Is it nothing at all that man's desire for offspring should be disregarded?" Could those millions of women upon whom unwelcome children have been forced, give the answer I fancy they would reply: "Is it nothing at all that woman's aversion to over-childbearing should have been so long disregarded?" and that they would be tempted to "even up" with men before they would get too sorry. But I do not favor the course of women who marry for support and then refuse to fulfill their "wifely duties." Support implies obligation to and control of, and violation of this tacit understanding is the same as violation of any other contract and deserves whatever censure is due for securing money under false pretenses. If women desire liberty instead of privileges there is no more reason why men should support them than that they should support men.

I guess this is as good a place as any to enter my protest against the almost universal womanly condemnation of manly passion. Wherever women are subject to more passion than they can digest the cry goes up against man's "lust" and "brutal passion." In my opinion, man's superior passion is just as legitimate, and really more so, than woman's lack of it. Women will hang onto men for support and strenuously insist that they go no where else to satisfy their natures and at the same time condemn them as coarse and unfeeling if they fail to control their passions in order to protect the women from a surplus. Reasonable? Oh, yes! It will be no different, however, until they realize they are fostering a superstition that has brought about this abnormal sexual condition. Then, maybe, they'll get sense enough to understand each other, at which time I apprehend every one's desire for offspring may be satisfied.

Dr. E. B. Foote, Jr., has an article on "What Women Are Here For," in which he says: "The catechism women have had drummed into them boils down to this: What are men here for? To glorify God and serve him forever.

"What are women here for? To glorify man and serve him forever.

"The coming woman wipes this off the slate and announces that she is here for her own sake primarily to follow out the purposes of her being whatever that may be."

There is an article by R. B. Kerr on "The Rights of Children." He treats the subject very well from his premise that children have rights as against their parents. But, since there are no natural rights, they must all necessarily come under the head of social compromise brought about by approximate equal intelligence. As the children at the age considered by him have practically no intelligence, they have no more "rights" than have kittens, pups or pigs. If he would base his arguments on some course he would consider best for the parents to pursue in relation to their children it would be interesting. All this talk about the "rights" of children and dumb animals makes me tired.

Order "Our New Humanity" from M. Harman, 1394 W. Congress st., Chicago, Ill. Price, 25 cents.

Happiness the True Standard of Conduct.

BY ALBERT CHAVANNES.

In reading the criticisms of C. L. James upon Berrier's communications and publications, I thought it a good occasion to apply to it our recognized standard of conduct. All evolutionists—and I believe it embraces the majority of the readers of Lucifer—recognize in the attainment of happiness the only correct standard of conduct. Whatever is conducive to our happiness and that of our surroundings is right, what detracts from it is wrong.

From that standpoint, I believe Mr. Berrier to be right. All inquiries as to the best methods of sexual relations is a move in the right direction, for even if the best solution is not given, it eventually leads to the increase of human happiness. Besides I have no doubt that Mr. Berrier is happier for the performance of his work, and the fact that his books meet with an extensive sale is sufficient evidence that they help to increase the happiness of others.

As to the manner in which his work is performed, it is well to remember that words and phrases are only useful when they convey ideas to others. It might be more satisfactory to his readers if he expressed himself more clearly and grammatically, but if he succeeds in making himself understood, it is really all that which is needed. Too many persons think more of the appearance than of the reality, and like the followers of fashion, who value a man by the clothes he wears, and not by his character, judge of an author by his style, and not by the ideas contained in the book. Grammar is really a poor help to happiness, and has but little value in the eyes of the philosophical enquirer.

In answer to the remarks of the editor of Lucifer, I wish to say that to edit communications is ticklish work. There are some mistakes due either to carelessness or ignorance, which ought to be corrected, but no change should be made that might alter the meaning of a sentence. I used to write for a paper, whose editor, possessing more knowledge of style than of the subjects I treated, would every once in a while make some alterations—improvements as he thought—which entirely changed the meaning of what I had written. And every time it was because he did not possess sufficient knowledge to understand what I meant to say; and the actual result was to make me appear to his readers as ignorant as he himself was. As an editor of some experience, I must say that if a communication is worth printing at all, it is best to let the writer express himself in his own words.

On that account, I believe the editor was right to publish Berrier's communication as it was sent to him, and I want to say here that in the many years I have contributed to Lucifer's columns, I have never found a word changed, or a typographical mistake in any of my communications. I wish I could say the same of my contributions to other papers.

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.

European Representatives, George Bedborough, 121 East Street Buildings, London, England. William Gilmour, 73 Cedar Street, Glasgow, Scotland.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

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LUCIFER CIRCLE will meet at 1394 Congress Street Tuesday evening Nov. 30. Dr. Stella Jacobi will make the opening address.

The Ideal Home.

It will probably be conceded, without argument, that home life, home influences, exert a greater force upon the formation of human character than do any other influences, or class of influences. To improve the home, to make better the home life, then, is the surest and best way to improve the character of human beings.

In all human enterprises, or undertakings, the ideal, the unseen, the imaginary, the abstract, the unsubstantial, must precede the actual, the visible, the concrete, the substantial. And before the ideal, the imaginary, the abstract, can be formed there must be discontent with the present and a desire for something better.

In the long story that ends with this issue of Lucifer, the object of the writer, Rosa Graul—which name is a real one, not a *nomme de plume*, has been

First—To show the evils that are unseparable from the home life, as our social and governmental institutions now make it.

Second—To arouse desire for something better.

Third—To outline an ideal home in which, or from which, the evils of our present home life will be eliminated, and preserving, at the same time, all that experience has shown to be good.

In carrying out her plan our author has traced the life history of a half dozen or more persons—children of her fancy, yet true to life, who are finally brought together in an ideal co-operative home, which she names "Hilda's Home," from one of the principle characters of the story.

That the elaboration of this ideal has been watched with much interest by a large part of Lucifer's readers is evinced by the letters, of which, from time to time we have inserted samples. Such expressions as "unique," "beautiful," "grand,' "superior to anything ever before published," "an epoch making story," etc., have been common.

That the times are rapidly growing ripe for practicalizing such ideals is evinced by letters like that of I. Jameson of Brinnon, Wash., published in this week's issue. The location proposed by Mr. Jameson, for an experiment of this kind, is certainly a good one. The chief difficulty in attempts to practicalize co operation in any line, is in getting the right people together; hence the greatest possible care should always be exercised in making selection of co-operators.

Time and space permitting, a brief synopsis of "Hilda's Home," will be inserted in next week's issue; meantime the request is renewed, to all who would like to own copies, in cloth or paper binding, to send us their names, and post office address. The book, if published, will contain about four hundred pages—price, substantially bound in cloth, one dollar; in good paper cover, fifty cents.

Another Letter from A. J. Pope.

Under date November 14, A. J. Pope, formerly of this office, but for some months connected with the "Firebrand," Portland, Oregon, writes us another letter in regard to his imprisonment on a charge of depositing for mailing the weekly issue of that paper. After giving a somewhat extended description of the jail and its surroundings and his own "solitary" cell which he describes as a "very nice room for criminals and prisoners," he proceeds to say:

"On Monday 1st of November one of my friends came and told me he had been sent for by Snauble, a post office official who has my case in charge, to know whether I could and would furnish bail, to which he said 'I think not.' 'Then will he sign a bond for his own recognizance?' He said, 'I think he will.'

"The next day whilst H. Addis, Charles L. Penhallow and I were discussing the probabilities of my going out, the jailer opened my cell door and said, 'Here, Pope, go along with this man and get your liberty.' It startled me at first, but we packed up my books, papers, clothes and bed and carried them out into the office, and with my two friends and this man went to the post office officials; after some explanatory talk with Snauble—my two friends at my side pleading with me to go and sign a bond, I consented, and went into Commissioner McKee's room away from my friends. I saw him write 'A. J. Pope' and 'two hundred dollars' on a printed bond which he handed over to me, saying 'Sign it, sign it'—his face flushed and hand trembling. I took it up, read the paragraph containing A. J. Pope and two hundred dollars, read it twice and then threw it down with contempt, and said, 'No, I will never sign such a thing. What! sacrifice a principle that has sustained me and made me happy for fifty or more years? No, never! I will stay in jail until my flesh drops off my bones first! I know you have the power to put a rope around my neck and separate me from my body, as you have frequently done others, but you can't make me sign that thing.'

"He then cried out, 'Take him back to jail!' and back to jail I went. They waited one day to see if my friends could induce me to recant and sign the bond, but as I did not, the next day, the 4th of Nov. 1897, the jailer put me in solitary confinement, and told me to stop writing, by orders from the United States post office officials.

"The next and first time Addis came to see me, the jailer would not let him see me; then he went to Snauble and talked with him, and Snauble gave him a written order to the jailer to let him come at any time; which order has been complied with. On Tuesday, 9th of November, I handed out through the peep-hole to H. Addis to mail four letters, one to Sada Bailey Fowler, one to Kate Austin, one to Myra Peppers and one to Gertie V. Meserve; the jailer took the four, and said he was ordered to give them to the United States court. Whether those parties ever get what is theirs, time will tell. It seems to me, that I am the first on record who has been placed in solitary confinement, my writings to my women friends taken by the officers and myself forbidden to do any writing, and that too, before I am tried and convicted.

"If I will sign a bond acknowledging that the government has a right to command me and to make laws for my government and that I will appear at the court, when they call for me, they will open the prison doors and I may go out. But as I read the Declaration of Independence it says the people have developed to a state or degree that they can govern themselves; are born free and equal, with the inalienable right to life, liberty and the pursuit of happiness; but a set of monarchists, in secret and with locked doors, begot a constitution, that Wm. L. Garrison correctly pronounced a 'League with hell'—under which, our present sorrowful and suffering condition has been produced. 'For this end was I born and for this cause came I into the world that I might be a witness to the truth,' is, I think, applicable to my case. Each minding his own business, each governing himself,—the only one he has the right to control, and each constantly improving and developing self—this will beget a state of pleasure, of harmony and peace that has never yet been known; and that this may be brought about is the constant prayer of your friend and co-laborer,

ABNER J. POPE,
Box 94, Portland, Ore."

A Protest From England.

MY DEAR HARMAN: "The Firebrand" deserves all the support liberal thinkers can afford. My mite (two dollars) herewith is a token of comradeship, that's all. The attempt to muzzle the press is a sign that the suppressed paper is badly needed. "The Firebrand" is not put down for morality's sake, but in the interests of the mayor, the priest and the Grundy. When free expression is attacked, free thought is the victim and thought is the sufferer. When the anarchist, the atheist and the freelover are suppressed the police obtain warrants against the democrat, the dissenter and the social-reformer. The "Firebrand" today—the "Investigator" tomorrow, and every paper tinged with the slightest heterodoxy next week. Tyranny is cumulative as thought is progressive. Yours for freedom, GEORGE BEDBOROUGH, *Editor of "The Adult,"*

London, Eng.

Sociologic Lesson. No. LIV.

BY HENRY M. PARKHURST.

WARFARE AGAINST CAPITAL. Before there can be re-organization, it is essential that the capital which will be necessary to provide the buildings and furnish them with the required conveniences and machinery, shall receive a compensation equal to that which it would receive if invested in other ways, taking into account all the risks incurred. The money which is invested is a permanent investment; and the capitalist can only expect to be repaid from the accruing profits. So long as there is objection to his receiving full compensation, the risk will be so great that the money will not be forthcoming. So long as the working classes keep up their warfare against the capitalists, they make it impossible for any capital to be invested in such a way as to fall under their control, and therefore they make the inauguration of any extensive social re-organization impossible. So long as they keep up their warfare against gold, they endanger revolution, and thus make it essential to continue the use of gold as the sole basis of money.

[As I see it the working classes do not war against gold as gold, nor against capitalists as such. The real cause of the complaint of the workers is that to gold (or to capital) is given an unfair, an artificial advantage over labor, and because the men who own or can control gold, are not slow to use that advantage for their own selfish benefit and to the destruction of those whose only capital is their labor. A "revolution" that would dethrone gold, and put all commodities on a plane of equal freedom, is devoutly to be wished, and is sure to come, in time—peacefully it is to be hoped, forcibly if the advocates of privilege will have it so. M. H.]

Extra Holiday Offer.

Do you want a bound volume of Lucifer for 1897? Lucifer is never out of date because it is devoted to sexology or the science of homoculture. Almost all its articles are in the nature of essays on sex problems, a theme which can not be too fully discussed. Hence a bound volume of this paper for any year is a valuable mine of information for students of sexology, sociology and allied sciences.

The subscription price of Lucifer is ONE DOLLAR a year, but, in addition to the paper, the subscribers are usually given pamphlets worth at least one-fourth the price. This year we make an extra special offer.

To all new subscribers who send one dollar to pay for Lucifer until January 1, 1899, we will sell a substantially bound volume of Lucifer for 1897 for only $1.25. This is little more than the price of the papers alone, the binding being given as a premium to the new subscriber. The volume will contain fifty-two numbers—416 pages. The value of such a book to persons interested in sexology can scarcely be over estimated.

To present subscribers who send us the name of a new subscriber for the year 1898 together with one dollar for the new subscription, we will sell one substantially bound volume of Lucifer for 1897 for only $1.25.

Both these offers are limited and will only hold good until January 1, 1898. The number of bound volumes we can supply is limited and only the early applicants for them can be certain of getting these valuable premiums. If the supply is exhausted before January 1, money will be refunded.

The bound volumes, alone, will be sent for $1.75 each.

HILDA'S HOME.

BY ROSA GRAUL.

CONCLUSION.

The evening meal is over. All have gathered on the broad veranda to watch the golden sunset as it dips its slanting rays in the river beyond. They are unusually quiet, even for this serious band. Last night's merry making has made them just a little tired, besides which their hearts are full of unuttered prayers for the future success of that new home.

Mrs. Leland is sitting in the comfortable depths of an easy chair. A sturdy little man of four summers perches upon her knee, patting grandma's cheek, tossing her hair in his efforts to smooth it, taking her face between both chubby hands and drawing her head forward so that he can kiss her happy, smiling lips and altogether making love in the most approved fashion.

Margaret is sitting at her feet, her arm thrown across her mother's knee, while her eyes with a happy, tender light follow the movements of her boy, and her heart swells with fond tenderness and pride at the knowledge that he is her very own.

At grandma's back stands Wilbur whose eyes also follow the antics of the boy when they for a few moments lose sight of the glorious sunset.

Mr. Roland is a visitor at the home tonight, and sits a little to the right of this group, quietly drinking in the scene before him in the pauses of the animated conversation he is carrying on with the brilliant little lecturer, Althea Wood, who also is a guest at the home tonight.

Farther to the left are various groups. The two pairs of sisters—Imelda and Cora, Edith and Hilda—have formed a circle, their babies forming the center of their attention. Three little prattlers and one sweet little cooing innocent, lying close to Imelda's breast.

O, the joys of young motherhood! And the group of men that were standing a little apart felt the influence of the spell and each thought his lady love had never looked more fair.

Alice in delicate health was reclining in an easy chair while Milton with adoring eyes stood over her chair ready to do her slightest bidding. O, if she were only safely tided over the coming hour of trial! And as the sigh escapes him his hand caressingly toys with the bright mass of shining hair.

Lawrence has his Norma perched upon his knee answering her many questions. She has grown to be quite a big girl now, but has never outgrown her early love for her papa, and ever with the old delight greets his coming. The two are so near to Alice that she can comfortably watch them, and while a smile of proud tenderness wreathes her lips, it is Milton's hand to which they are laid.

"My baby!" She whispers the tender words.

"A little longer patience," is Milton's whispered reply, "and your baby will be your own!"

Her hand went up to his face with a caressing touch.

"I know," she smiling said, "but it was Norma I meant this time."

He drew the hand to his lips as with a knowing smile h answered:

"Ah, I see!"

Lawrence now and then let his eyes wander to the mother of his child, then they would turn to the group of fair young women where a pair of sweet gray eyes met his in a tender glance, then to rest on the little one reclining against his bosom. Which did he love most? His eyes lit up with a glad tenderness as they rested on the little one and then he drew the fair curly head so near him, close to his heart and hid his face in the fluffy masses; could he himself answer the question?

Many other faces we see which are all new to us, but they are all men and women worthy to be called by these names.

A group of the younger people have strayed down to the sweet-scented gardens gathering flowers as they go. Osmond and Homer are fast friends. Both are young men untouched by the rough hand of fate. Their young manhood, so perfect in its strength and beauty giving them the appearance of young kings, so proud, so lofty, was their bearing. Elmer, too, could scarcely be termed a boy any longer. His twenty years sat well on his broad shoulders and the eyes of the fifteen year old Meta shone bright as stars, her cheeks flushed as he chased her through the winding mazes of the park, and when he had caught her and kissed the rosy lips she submitted as a matter of course with the most natural grace.

Osmond had thrown himself at the feet of Hattie Wallace whose nineteen summers sat lightly on her shoulders. She was such a fairy and with rosy hued cheeks she listened to the soft, love-freighted words that fell in whispers from Osmond's lips.

Homer's companion was a dark, soft-eyed young girl, timid and shy who had been an inmate of the home for one year, where she had come with her mother who had fled in the dead of night from her husband and sought refuge in this haven of rest, and Homer was teaching the sweet Katie her first experience in the mysteries of love.

Aleda, the youngest of the Wallace girls was also there, and seventeen years had developed a truly pretty and healthy girl from the delicate querulous child. Another new comer had engaged her attention. Reading from a volume of Tennyson, a boy scarcely older than herself was reclining at her feet. He too had been brought there by a mother, not one who had fled the cruelties of an unappreciative husband, as she had never applied the title to any man. He had been a child of love.

His mother, in the wild sweet delirium of a first love, had abandoned herself to her artist lover without a thought of right or wrong. And he, pure and noble had no thought of wronging her. But disease had early marked him for its own, and ere the child of his Wilma had seen the light of day his own life had closed in that sleep that knows no waking, and she was left alone to buffet the storms of life as best she could, an orphan and without friends. With a babe in her arms of "illegal" origin the path of her life had not been strewn with roses. But amidst all her privations and trials she had kept her love pure for her child and had fostered only instincts pure and holy in the young mind, and when she heard of the home she applied at its gates, telling her story in pure, unvarnished words, never dreaming of an effort to hide any of her past. Only by the light of truth could the delicate fair woman thread her path through the world.

As might be expected, she had been received with open arms. Wilma, the mother of Horace, our young poet, and Honora, Katie's mother, could now be seen as they stand arm n arm watching the golden sunset and the children whose future promises to bring with it less of the pain that has so early drawn silver threads through their own brown locks.

The world at large knew not the full meaning of this hom as yet. The world is yet too completely steeped in superstition and ignorance to have permitted its existence had the full meaning been known. The "Hunter Co-operative Home" it had been called, and thus it was known to the world. It was known that babes had made their advent therein, but none but the initiated knew that marriage as an institution was banished from its encircling walls.

Would you ask us if happiness was so unalloyed within those walls that no pangs of regret or of pain could enter there? Well, no! We are not so foolish as to make such claim. There are hours of temptation; there are moments of forgetfulness; there are sometimes swift, keen, torturing pangs that nothing earthly can completely shut out. Our heroes and heroines are not angels. They are—when the very best of them has been said—only intelligent, sensible and sensitive men and women—but men and women who are possessed of high ideals and who are striving hard to reach and practicalize them. They live in a world of thought. They do nothing blindly, inconsiderately; their every action is done with eyes wide open. In trying to gain the goal they have set themselves to reach they strive not to think of self alone. The future of those who have been entrusted to their care, the young lives their love has called into existence, exacts from them much of self-denial. They are individualists, yet not so absolutely such that they do not realize that sometimes the ego must be held in check so as not to rob another of his, or her, birth right.

You ask again, "Does this home life, as you have pictured insure against the possibility of the affections changing?"

And again we answer, No! Certainly not. Such changes will and must come. Yet is it not to be expected that where there is *liberty*, in the fullest sense of the word, *life will be a constant wooing?* Is it not the lack of liberty that deals the death blow to many a happy, many a once happy home? to many a home that was founded in the sweetest of hopes, the brightest of prospects, only to be shattered and wrecked in a few short years? aye, even a few short months or weeks? And when such a change does come, in spite of all efforts to prevent, how great a thing it must be to know yourself FREE? free to embrace the new love without the horrible stigma of "shame!" as our modern society now brands it, and which stigma causes such unspeakable misery, such endless suffering.

And if a woman desires to repeat the experience of motherhood, why should it be wrong when she selects another to be the father of her child, instead of the one who has once performed this office for her? Why should the act be less pure when she bestows a second love, when the object of this second love is just as true, just as noble, just as pure-minded as was the first one? Why should an act be considered a crime with one partner which had been fully justified with another?

Reader, judge me not hastily. Judge not my ideas, my ideals, without having first made a careful study of life as you find it around you. My words are backed by personal experience and observation, experience as bitter as any that has been herein recorded. Indeed I doubt if I should, or could, ever have given birth to the thoughts expressed in these pages had it not been for that experience—which is one of a thousand—and when you have carefully weighed my words, think of the good that must result to future generations when unions are purely spontaneous, saying nothing of the increase of happiness of those who are permitted thus to choose, and to live.

When, O, when will the great mass of humanity learn and realize that in ENFORCED MOTHERHOOD, unwelcome motherhood, is to be found the chief cause of the degradation that gives birth to human woe. When will they see that enforced motherhood is the curse resting upon and crushing out the life energies of woman; while on the other hand, the consciousness of being the mother of a DESIRED babe, a child conceived in a happy, a loving embrace, needs no other blessing, no other sanction, than such act itself bestows.

The end.

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VARIOUS VOICES.

Ambrose Sorenson, North Lake, Wis.:—I will take two copies of the book, "Hilda's Home," at fifty cents per copy, and remit anytime wanted. The paper gives good satisfaction—hope you may all live happy.

Helene Hochstein, Rochester, N. Y.:—Enclosed find fifty cents for Lucifer and fifty cents for the "Firebrand." I am very pleased with Lucifer. My sincere regards to Messrs. Pope and Addis, the victims of our so-called morality.

K. A. E., New York City:—Enclosed you will find money order for six dollars and twenty-five cents ($6.25.) Five dollars for the "Extension Fund." One dollar to renew my subscription to Lucifer, and twenty-five cents for the "Combination Offer," if it still holds good; if not, use it any way you choose. Please do not publish my name.

Oscar Johnson, San Francisco, Calif.:—I see you intend to print "Hilda's Home" in book form provided you can get enough subscribers. You can put me down for one one dollar copy and two at fifty cents each, money to be sent after Dec. 1. The story has been unusually attractive to me and I wish to express my gratitude and respect for the author. I want one of her photographs if there are any in the market.

J. G. Truman, Lemon City, Fla.:—As Lucifer opens its columns to the economic problem let me say a word in favor of friend Parkhurst. As his remarks are confined to the present condition of society, I think that he is right. The gold standard, bonds, interest, profits, legal tender, and, I may add, the legal marriage, are necessary timbers in the present social structure, and we cannot remove one without endangering the whole structure. And if we tear this down before another is formed, chaos and confusion will reign, and we shall find ourselves exposed to the weather, famines and pestilence. Tom Johnson, multi-millionaire and street railroad king, says:

"As long as you make laws to give franchises away you will find others, as well as myself, to take them. Any civilization in which every willing hand cannot find employment, is a failure. When you find some men owning all of Nature's storehouses you will find millionaires on one side and tramps on the other."

Tom Johnson is right, both in what he says and in what he does. As long as the people declare, by their votes and voices: "We don't want anything and will not have it. We are willing and glad to serve the capitalists for what they will give us;" just so long Tom Johnson, Vanderbilt, Morgan or anybody else, who is smart enough to get it, have a right to do so. So long as the people will not make improvements, build roads, steamboats and public buildings, nor lay the needed telegraph lines, some one has to do it, and if he does it he must have the means to do it with. So to take away the means of accumulating capital would destroy the present civilization.

The fault lies with the people, and not specially with the capitalists. The people are mentally like little children, incapable of taking care of themselves; so some one must provide for them. And whoever takes care of them must have the means to do it with, so he must "make money" out of the job, for it is done by money.

"Hilda's Home," it seems to me, is like the fabled mountain that "travailed and brought forth—a mouse." The writer still clings to the marriage ideal, and that, no doubt, will trouble and scatter the inmates of her home. It is all very well, on paper, where the writer can create her own ideal persons who love just as they are wanted to love, as well as the home, but when we come to real, living people, we find it very much different. I have tried "home building" and speak from experience. Ideal marriages are good so long as they are only in the ideal; but in the concrete—"O, Lord!" So long as marriage remains it is better to keep each pair in a separate home and out of society, for when you commence mixing them you cross loves and make trouble.

The most of us, poor humans, are so perverse that we cannot love a poor article while a superior one is in sight monopolized by another.

[So nearly universal, so constant, have been the commendations of "Hilda's Home" that an adverse criticism is freely inserted, if for no other reason than because it breaks the monotony. I think, however, that our critic seriously mistakes when he says, "the writer clings to the marriage ideal." In her first chapter she makes Imelda to say, when refusing to marry Norman: "I would fain keep my lover. Husbands are not lovers." This sentiment runs, as a leading characteristic, through the entire work. The "marriage ideal" is ownership. "Hilda's Home" was written to inculcate freedom, spontaneity, as the basis of sexual morality, not allegiance to another, not ownership by another. M. H.]

Isaac Jameson, Brinnon, Wash.:—I agree with Blenda Palm Reynolds that "Hilda's Home" is splendid. I do hope you can publish it in book form. It is the most soul elevating story I have ever read, though I didn't get the first of it. I have been thinking of late that Lucifer would be a good medium through which people of liberal views could get acquainted with those of the opposite sex with a view to forming sexual co-partnership; first, because the women who read Lucifer have sense enough to say what they mean without any false modesty, and second, because the men who read it are earnest and honest enough to take no unfair advantage of such correspondence. I have two sons who are twenty-six and thirty years of age, are radical, and I want to see them form congenial alliances. I wish you would incorporate into Lucifer a correspondence bureau for those who wish to get partners. You could charge a reasonable fee, and I think it would be a pecuniary benefit to the cause. What do you think of it?

Well, here is No. 683, and here we are, at last, at "Hilda's Home." Truly Rosa is a jewel. She paints with a master's hand. I wonder if she would like to lend a hand to help build such a "home" here on the shores of Puget Sound. We have some beautiful sites here, and several workers who are heart and hand ready for the work. Will any of Lucifer's patrons furnish capital to set some such an experiment on foot? Let us hear from you, all who feel interested in it. We don't expect to build so elaborate, so grand a structure as Hilda's, but we want to build a substantial, comfortable, commodious home, and factories or industries to furnish remunerative employment for all the members. We have a fine water front with a beautiful view of this far-famed inland sea, with a fine spring brook babbling down to the sea perpetually, furnishing abundance of cold, soft water for all uses. We are also close to a river valley one and one-half miles wide, (bottom land). It is a goodsite for a fish cannery, shingle mill, saw mill, tannery, etc.

Right here I must say a word to Mrs. Dora Ross and her "girl graduate." I can do no better than endorse C. L. James' advice in Lucifer 683. Yes, sister Dora, tell her and help her to feel that "Mother" is the most sacred name on earth. Help her to give the dear, wee thing a right royal, loving welcome, and come here, or to some place else, where Freedom's standard is being unfurled, and let us create a new "Heaven" where she won't need "wings."

Let us create a society where the three Gs—God, Government and Grundy will not be worshiped, and where their representatives, the three P's—Priest, Politician and Pride are impotent, and in consequence thereof the conditions that obtain under their rule, the three Rs—Religion, Rascality and Respectability will be wholly unknown. Where every man will feel the same paternal love for every lovable child, (and I hope there will be none other) regardless of "legitimacy" or "illegitimacy," as did the immortal Burns when he wrote,

Wee image of my bonnie Betty,
I fatherly will kiss and dast thee.

687.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

As dear and near my heart I set thee
Wi' sae gude will,
As a' the priests had seen me get thee
That's out o' hell.

When, O when will reformers cease their bickering and haggling over their "ideals" and get down to something practical like building a home—a refuge for the unfortunate outcasts of the three Gs? thus putting some of our "ideals" into use, thus testing them? *That* will tell which is best.

And in order to make a success of our enterprise we must each start in with a determination to not force his or her "ideal" upon others, but to "luff," or "bear away," as sailors would say, in order not to "run afoul of each others rigging. Let all have freedom.

Now, all who are anxious to help realize "Hilda's Home" on a small scale, please write to the above address.

Now let us gird our armor on
And fight as men ne'er fought before,
Our cause is just; in right we trust
To sweep corruption from our shore.

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If Love Be Dying.

If Love be dying, use no tender lie;
Say not his sickness is a brief eclipse
Of the too bounteous sunshine of his bliss;
Vex not his passing, trouble not his lips
With the sad satire of a loveless kiss:
Weep, if thou must, in passing, but go by
And let him die.

If Love be dead, feign not he cannot die,
Nor lay his body where all men regard
With half contempt thy tears upon his head;
But in the heart's most sacred spot close barred
Save of the rarest thoughts unvisited,
Where is the tomb of all glad things gone by,
There let it lie.

—*Black and White.*

Freethought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"*Marriage and Divorce*," *R. G. Ingersoll, p. 5.*

From the dawn of civilization there have been present in the world two antagonistic forces. The names in various ages have differed, their essence has remained unaltered. One of these forces is conservatism; the other is the spirit of innovation. The one seeks to uphold all established institutions and to resist all change. The other, the vivifying element of things, desires to throw off the material yoke that cramps the spirit, in order to aid man in his evolution towards higher ideals, higher modes of thought, higher planes of existence. In physics, one is inert matter, the other is living force.* In politics, one is the red tape of officialism, the other the efforts of libertarianism. In religion the one is represented by the Church, the other by the new religious teacher who breaks from the ossified dogmas of his creed. In science, the one is represented by the University Chairs, by the Royal Associations; the other by the new generalizer who defies orthodox views.

All institutions are *finally* conservative. The Church, the State, the University, the learned Associations, however they may have originated in opposition to orthodoxy, eventually crystallize into barriers to human advance. The Protestants made an attack on conservative Rome, but as soon as they established themselves, they resisted further innovation and have ever since been conservative to the core. The same is true of all heterodoxies which, as time goes on, become orthodoxies.

How do we explain this? All human progression is initiated by a few advanced spirits. The reformer when he first propounds his new thesis finds himself isolated. He persists in his advocacy and gathers round him a small band of earnest adherents. In the course of a few generations, these supporters having largely increased in numbers become banded together into a society. But by this time arises a new reformer, who has discovered new truths. In his position of innovator he is as much ahead of the followers of the reformer he has succeeded, as that reformer was ahead of his own contemporaries. And so he finds opposition from the society which has crystallized round the memory of the thinker who called it into existence. The same fate awaits the next of the line of prophets, and the next and the next, *ad infinitum*.

Perhaps the most potent of conservative institutions are those built round religion. The superhuman authority claimed for the creed and the threats of divine vengeance on unbelievers, exert a deadening influence of an unparalleled character upon the mind of man. The conservatism which appertains to religion is as it were doubly weighted. To the inertia which is characteristic of all long established institutions, is added that which is due to the fear of the unknown; to the respect which is paid to the commands of a society of individuals, is added the reverence which the supposed Divine origin of those commands creates.

Established religion, therefore, being bound with a double hide of conservatism, it cannot be denied that Freethinkers, in attacking its various strongholds, are doing a valuable and highly important work. But however important and valuable that work may be, it is equally certain that in their organized capacity, *they*, Freethinkers, are of necessity opposed to other lines of human progression. Especially is this the case when they (the Freethinkers), have passed the early stages of conflict and have become "respectable." Considering their own propaganda as the most important work of any, their aim is to include all men in the secular fold. But they clearly see that this can only be accomplished, if at all, by rigidly excluding all ideas which have not the sanctity of respectability. For otherwise Secularism will fall into bad odor and *respectable* people will not join the ranks, even though they disbelieve in God and the Church. Thus it may happen with regard to any other set of ideas which is battling for acceptance, that although the most advanced men of the Freethought movement are in accord with them, they must in nowise be given countenance, or the respectability of the Freethought movement will be endangered.*

Now, however important the work of Freethinkers may be, in engaging in war with religious superstition, it must not be overlooked that the abolition of priestcraft is not an end in itself, but a means to an end. Priestcraft is deadly, not so much because it formulates erroneous ideas, but because those erroneous ideas hinder men and women from getting the greatest possible good out of life. And if Freethinkers, while engaged in combatting one form of superstition which militates against human happiness, hinder the work of other reformers

* The last word of philosophy and science may be that force and matter are one; but the distinction as ordinarily understood will serve as an illustration.

* As an instance the lamented Mr. Putnam who held advanced views on sex morality distinct.) deprecated their advocacy on the grounds here given.

who are combatting other superstitions productive of misery, to that extent do they nullify the good they achieve in their crusade against the errors of priestcraft.

Religion has two main forces at its disposal, whereby it attains to its ends. On the one hand it commands belief in certain dogmas and on the other it commands obedience to certain moral laws. These are complementary, the one of the other. For example, Christianity declares that a certain day in the week is rendered sacred by the alleged facts that God created the world in six days and rested on the seventh; and that Jesus Christ, the incarnated expression of God, rose to life from death after having been crucified. Allied with this belief in the holiness of one special day in seven, is the command to keep that day holy. We all know what practical results have accrued from this combination. All work and all pleasure being interdicted, the priests have contrived to turn this moral prohibition to the advantage of their cult, by securing at their churches on that day the attendance of a large proportion of their believers; which unanimous gathering together has resulted both in pecuniary gain and in that power which is derived from solidarity.

The Romish church promulgates the doctrine that souls reside for a period in Purgatory. They turn that to their pecuniary advantage by insisting that it is the duty of relatives to endeavor to shorten that period of suffering; the afflicted mourners of the departed, being simultaneously taught that masses said for souls in purgatory will work to this end. The two dogmas of belief, and the moral command based upon them, are thus instrumental in adding largely to the coffers of the Church which imposes them.

Again, participation in the pleasures attending sex relations, being found antagonistic to the cultivation of the religious spirit, and the repression of sexual activity corresponding being discovered to develop mental conditions conducive to religious feeling, Christianity has consistently opposed sexuality. In mediæval times complete repression of the sexual desires was urged upon all. But average sexuality being stronger than spiritual belief it was found necessary to provide an escape for that insistent sexuality, which otherwise would override all restraining Christian precepts. Accordingly Christian marriage was constituted; that is to say, monogamic relations were made permissible under certain conditions. These conditions were that the union should be lifelong and not incestuous; and that it should be consecrated by a religious ceremony, not the least important feature of which consisted of the transference of money from the pockets of the contracting parties to the coffers of the Church.

Christian marriage once firmly established, the astute Churchmen readily discerned that they had hit upon one of the most effectual methods of retaining their power. Not only were they thus enabled to keep a close hold on one of the most important functions of life, but through that function and its attendants they were enabled to heavily load mankind with chains.

Digressing for a moment it is plain that the sexual evolution of mankind has been from monogamy to varietism.* Biologists are now almost unanimously of the opinion that variations come through the male line, and so it is not surprising to find that variations from monogamic instinct have been due mainly to the masculine sex. With the rare exceptions of polyandric customs, the early deviations from primitive monogamy have been polygamic. That is to say that while women have in the main been monogamic, men have increasingly cultivated polygamic relationships.

Sexual morality, prior to Christian influence, insisted on the faithfulness of a wife to her husband, but allowed to the husband promiscuity. This promiscuity has been provided for either by plurality of wives, concubinage, or prostitution; the departure from the feminine code of morality in the latter case being visited with loss of caste and various other punishments. It is obvious that this sexual regime meant slavery to the woman. While the man's sexual nature belonged to himself, he being free to use it how he pleased, the woman's sexual nature belonged to her lord and master. She was a sexual slave. Her sexual capabilities belonged to him, and he could sell them or lend them at will.

But Christianity introduced a new feature. Henceforth, property in sexual organs was to be reciprocal. The husband was to own the wife's body as before, but she in turn was to own the body of her husband. Henceforward, man, who had been breaking away from the monogamic type, was to revert to monogamy; no matter how urgent were his needs for variety. Woman, heretofore, had been the slave of man; Christianity decreed that also man was to be the slave of woman. This Christian decree has had two results. It has by its undeniable power, made many men monogamous in fact. It has made the remainder of married men hypocrites. For in spite of the potency of the decree, it has not been able to entirely stifle the growing demand for variety. This, so far as the man is concerned. But, with the woman, it has acted differently. It has revolutionized her sphere of power. The truth of the saying "The foot that rocks the cradle rules the world" is dependent upon the power Christian marriage has given to wifedom.

Now woman is by nature a conservative agent. The anabolic processes which go to make up her sex are conservative. In conception, it is the female elements which preserve the stability of the type; while the male elements introduce variations. Mentality is colored by sex, and women's mental processes are likewise conservative.

There is another point. Women are more religious than men. Religion and hysteria are in many ways identical, and woman is the hysterical sex.* More than that, women, by nature, worship authority, and are more amenable than men to the dictates of a powerful church.

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* The currently accepted theory is exactly the reverse of this, but the view as I have elsewhere shown. See "University Magazine," December, 1897.

* I have no wish to disparage the sex. But truth must stand before sentiment, here, as elsewhere.

To be continued.

Has Lucifer Retrograded?

BY JAMES BEESON.

TO THE EDITOR OF LUCIFER: In a short time my paid up subscription to your paper will expire. You have always been generous enough to let the time run over until such time as circumstances would allow of my raising the money to pay you, and I have often thought I would continue to read and pay for the Light-Bearer as long as you continued to send it. My opinion in that respect has not changed—if you continue to send the paper I will pay for it out of the first money I get after the annual tax gatherer has been satisfied with my contributions to Shylock's blood money.

But my idea of your usefulness has changed. As long as you stood for liberty against organized greed; for freedom of speech and press against censorship; in a nut shell, as long as you stood for freedom of the individual as against governments and churches your power for good was felt and recognized by all. But when you take up an isolated case, and one, too, upon which the enemies of freedom have the greatest power to overthrow your exertions you then become as much a partician [partisan?] as the balderdash spouters of the two old parties, with little less chances of doing as much harm.

As a historian you ought to know that the tactics of the world renowned human butcher—Napoleon Bonaparte—was to divide the forces of his enemies and whip them by detail; and the same tactics will hold good in regard to the enemies of human liberty today. One victory has already been won by plutocracy in the controversy between you and H. L. Green, while you should have shown one solid phalanx to the common

enemy. He is just as much a partician [partisan?] after the leadership of Ingersoll as you are after the old granny—"Aunt Elmina," while you both ought to see and know that the enemies of human liberty are gloating over your suicidal acts. He is working for universal mental liberty without considering how worthless it would be without liberty of the individual to use it; while you are laboring for sex freedom of women—and how the hell—to use a Christian phrase—do you expect to get it? Can't you see that the state, or government, is all that stands in the way of sex freedom, or any and all other kinds of freedom? Then why not unite the forces—instead of dividing them, on the all important question, which is the privilege of doing what we think best so long as we don't curtail the same privilege that equally belongs to others.

The great drawback is the defunct ghosts of ancient gods and devils, and before we can bury them we must meet the slavish cohorts of the state in battle array. A war of ideas and battles of words will always win for us, but the trouble is the despoilers of liberty know that as well as we, and when balderdash and poppycock fail their purpose they are going to wage a barbaric war of murder and robbery.

You have made allusion to your "critics," as you are pleased to call those that disagree with you, without giving them a hearing in their own defense, while you have accused people who treated you in the same way, of cowardice and stabbing you in the back. If I believed in the Christian idea of *precious* stones and metals I could exclaim "Consistency thou art a jewel!" But notwithstanding your faults I sympathize with you in your persecutions by the powers of church and state, although you could have avoided them and served humanity better.

Now suppress this, as you have everything I have written since you deserted the ranks of humanity's army and strayed off after frivolous matters. As ever your friend in the cause of Humanity.

Hytop, Ala.

But few words are needed, as I think, in reply to the above.

(1) It is not true that I have denied to my critics a hearing in their own defense. If I have not published all that friend Beeson has sent me for publication it is not because of the sharpness of his criticisms, the untruthfulness of his allegations, nor because of his bad spelling or incorrect use of words, but simply because the printing of all, or even half, that is sent us is impossible.

(2) Lucifer has always stood for, and still stands for "liberty against organized greed, for freedom of speech, etc., as all our careful readers know, and if we have given special attention to the freedom of womanhood and motherhood it is because we are convinced that this is the most important of all freedoms, and because we think that no other freedom can be practicalized until woman is aroused to a sense of the responsibility resting upon her as the creator of a new and better race.

(3) No. It is not true that the "state is all that stands in the way of sex freedom, etc." The "state" is but the outward expression of the inward status, mental, moral, and intellectual, of the people that make and support that state. The institutions of a people simply mirror the stage of development of that people. All growth, all development is from within, not from without. When the people have outgrown the institution called the state it will be "slufled," as a snake sheds its skin, or a caterpillar its shell. Behind the state is the mass of ignorance, credulity and superstition that makes the state possible. Destroy ignorance, credulity and superstition and you destroy the state. The most dense and deadly of all forms of ignorance, credulity and superstition are those which now cashroud the subject of sex and reproduction of the race. These have taken the form of a fetich called "marriage." Destroy this fetich and the citadel of the state (and the church) is captured. The most difficult part of the work of deliverance is to reach the ear and the conscience of woman. As in all slaveries the greatest sufferers are those who hug their chains the longest and hardest. *This*, Friend Beeson, is why we concentrate our forces on the marriage institution—because we believe it to be the citadel or stronghold of state and church despotism.

(4) The opposition of H. L. Green, R. G. Ingersoll and other defenders of marriage, is simply an incident, a minor incident, in the evolution. All men have their limitations. Green and Ingersoll seem to have reached theirs when they found they had no more use for gods and ghosts of the Jewish Bible fashion. On other questions they retain their fetiches, and like Micah of old, they would say, if we destroy marriage, legal tender money, etc., "Ye have taken away my gods, and what have I more?" But the defenders of the marriage fetich are not the whole of the freethought army, as we are glad to know.

M. H.

Legal Tender.

BY HENRY M. PARKHURST.

To avoid a repetition I have allowed a misstatement made as a criticism upon my articles twice to pass unchallenged. It is untrue that there is not now "equal freedom for all commodities, gold included." The law defines the meaning of the term "dollar" but does not require people to use dollars. They do that for their own convenience. If a man promises to pay dollars, the law declares that the payment of dollars cancels the debt; and that is what constitutes legal tender. If a man promises to pay wheat, then wheat is a legal tender, and the only legal tender for that debt. Gold can no more cancel a debt payable in wheat, than wheat can cancel a debt payable in dollars. It is as fraudulent to declare anything else than gold to be dollars, as it would be to declare oats or barley to be wheat.

[It seems useless to multiply words over the "legal tender" question. I have maintained and still maintain that legal tender confers a privilege upon the commodity named by law as such, that is not enjoyed by other commodities; hence there is no equal freedom as between gold (or gold and silver) and other commodities.

(2) If it be true that "the law defines the meaning of the term dollar" to mean a certain number of grains of gold I ask, When did the people of the United States authorize the change from silver, or from silver and gold, to gold alone?

(3) Admitting (for the argument only) what Mr. Parkhurst says about wheat being legal tender I would ask, what chance has the poor man, (the debtor class) to pay his debts in wheat so long as the creditor class demand that all contracts be made payable in gold? It is the old story—only in worse form—of freedom of contract between the mine owner, the factory owner etc., and the moneyless employe. It is, "Accept my terms or you get no work"—the alternative being starvation for the employe.

M. H.]

No individual life can be truly prosperous passed in the midst of those who suffer. To the noble soul it cannot be happy; to the ignoble it cannot be secure.—*Matthew Arnold.*

The pamphlet edition of "Motherhood in Freedom" is nearly exhausted. The essay can then be procured in "Our New Humanity," the price of which is 25 cents. Those contemplating ordering our Combination Offer will take notice and govern themselves accordingly if they want "Motherhood in Freedom." While the present supply lasts the price is five cents each.

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LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

LUCIFER CIRCLE will meet at 1394 Congress Street Tuesday evening Dec. 7. Dora Hanna will make the opening address.

WE PUBLISH this week a number of specimen letters in regard to putting "Hilda's Home" into book form. The prospect for getting enough subscribers to justify the venture is brightening. Again we ask all who want one or more copies to drop us a card to that effect.

A REVIEW, somewhat extended, if not exhaustive, of the "Freethought and Free Love" question, is begun in this issue of Lucifer. It is written by a well known English Freethinker, and will be continued through two or more issues, and will then be published in pamphlet form. This review will show that the differences in regard to what is the logic of Freethought when extended to the social relations, are not confined to the American Secularists.

SADA BAILEY FOWLER, of Torresdale, Philadelphia, writes us that she is trying to publish a book,—long in preparation, that will, as she thinks, solve all the perplexing financial and social problems—a sequel to her "Irene," published and extensively sold some years ago. She says she has still some copies of that work which she would like to sell to raise the means of publishing her new book. The price of "Irene" is $1.00; six hundred pages, well bound. It can be ordered as above or from this office.

Causes of Pauperism and Crime.

A press dispatch dated New York, Nov. 30, headed "Causes of Pauperism; Careful Analysis of Five Hundred Cases Made," reads as follows:

A report that is probably the only one of the kind made in this country was completed today by the committee on statistics of the charity organization society. The committee is composed of Richmond Smith, professor of political economy and social science at Columbia university; Franklin H. Giddings, professor of sociology at Columbia university, and Frederick W. Halls.

The report consists of a careful analysis of the records of 500 families from the time they applied for aid in 1890 until Sept. 1 of this year.

In referring to the repetition of applications for relief the report says:

"There is a disclosure of chronic pauperism. This pauperism exists to a large degree because of the incapacity of men and women to support themselves. Their condition is due, investigation shows, to a lack of mental and moral development."

Of the persons who applied for aid the largest number were married men and women. Widows with children came next. Of the 520 applicants 170 were Irish and 132 were natives of the United States. Many of the latter were persons who have lived in this city less than a year.

The list includes 122 men of good character and 231 women of good character. The remainder were professional beggars, criminals and chronic paupers.

Assuming that this report is made in good faith, and not for the purpose of proving a preconceived theory, several questions seem naturally to suggest themselves, such as:

(1) Why should the largest number of applicants for charity be married men and women? Is it not the popular view that marriage is the normal condition of adult human beings and therefore productive of thrift, comfort and financial independence?

(2) How comes it that the greater number of applicants for aid are men and women of "good character"? (122 men and 231 women, or 353 out of the 500 cases reported.) Is it not the common belief that bad character,—vicious habits—is productive of poverty, while good character—virtuous habits—leads to thrift and to competence? Does not this statement indicate that in order to avoid helpless and hopeless poverty men and women must not be over scrupulous in business matters, or in their methods of getting money?

(3) Only one hundred and forty-seven "professional beggars, criminals and chronic paupers" in a total of five hundred "applicants for aid," is certainly a good showing for the moral character—including willingness to work for their living—of the poor of New York City, but what kind of showing is it for the industrial and financial systems of the great metropolis? In a country of limitless natural resources, with a chronic overproduction of all the necessaries, and even luxuries, of life, how comes it that only a small minority of those asking charity belong to the classes called "professional beggars, criminals and chronic paupers?"

An attempt to account for this state of things seems to be found in the statement that "their condition is due, investigation shows, to a lack of mental and moral development," but this solution suggests still other questions, such as:

Who or what is to blame for this lack of mental and moral development?

"Development" includes, presumably, natural endowment—hereditary powers, capabilities and tendencies—and also early training. The unanswered questions, the underlying questions, are,

Why should these people lack normal hereditary powers and capabilities, and who is responsible for their lack of proper training?

As to the first of these—heredity—it requires little investigation to show that the conditions usually attending and preceding the birth of the great masses of people—in cities, in manufacturing and mining towns, and also in agricultural districts—are anything but favorable to good natal endowment. Mothers are overburdened with work, and with the care of children for whose advent no proper provision has been made. Most of these children are undesigned, undesired—mere chance begotten, born of parents who have little or nothing to make life desirable, and who look upon each new addition to the family as a calamity, a curse instead of a blessing.

Then, when to these adverse conditions is added that other factor so very common, viz., the lack of love between the parents, and the presence of indifference, of aversion, of disgust and of hatred,—how can we expect, under such conditions, that the child can be born well dowered with the powers, faculties or tendencies that would fit it for success in the competitive struggle for existence?

Then, as to the after training: The associations of home life and of the streets, are not such as to inspire lofty aspirations, noble ambitions or pure lives. Compelled to work for a beggarly pittance, when work of any kind can be had, instead of being instructed in kindergarten and manual training schools, how can we expect good "mental and moral development"?

* * *

Speaking of "Crime's Reign in Chicago," Rev. Frank Dewitt Talmage, son of the famous T. Dewitt Talmage, in his sermon on Sunday, November 28, has this to say—as reported by the daily "Chronicle" of this city:

There are two causes for this: First, because Chicago is the dumping e

many of the moral sewers of the United States, and all the thugs and the thieves, and the loafers, and the rascals, and the anarchists, and the cranks and the general deadbeats at large make this city their rendezvous and the camp their winter quarters, and what they cannot beg they try to steal and I for one, stand here to say that it is about time that these outrages stopped.

If ten or twelve of these scoundrels were shot down in cold blood it would bring the rest of these murderers to their senses, and I call upon our courts and legislature to raise the penalty of crime higher and higher, even until the price, if necessary, be the gallows, so that an honest man can walk along the boulevards of this great city without carrying a pistol in his own pocket to save his own life. For I stand here to assert one of these two awful facts; either our police are in league with the robbers and they themselves are criminals, or else the law is too lax to grapple with the infamy.

Has this man Talmage looked beneath the surface of things? Has he searched for bedrock causes of vice and crime? Is his proposed remedy a rational one? Has not shooting men in cold blood, and have not the gallows, the rack and the dungeon been tried for thousands of years, and with the result that crime is steadily increasing?—increasing much more rapidly than population?

Mr. Talmage is the child of affluence—one of the pets of our social system. With like heredity and like environment would his record today be any better than that of the "thugs, thieves, loafers, etc.," whom he would like to see shot down in cold blood or strangled by the hangman's rope? He is paid a high salary to preach the religion of love, of forgiveness, of peace and good will; do utterances such as these show that he is earning his money?

* * *

It is pertinent here to ask, who are "the thieves, the loafers, the deadbeats and the anarchists" (in the popular but false meaning of that word). Can we, should we, in the name of justice, punish the petty thief who takes that which he or his family *needs*, and at the same time condone the theft of millions when stolen by a man who does *not* need them? Is it worse to steal a few dollars without the sanction of law than it is to steal hundreds of millions after securing through fraud the enactment of laws whereby the theft is made lawful and honorable?

Let us look for causes—the root causes, of poverty, vice and crime, and having found them, let us lay the axe of reason and common sense, to the root of the tree.

"The Free Propaganda"

Was organized on November 18, 1897. Its officers for the first year are:

President, Lillian Harman, Chicago.
Vice-President, Robert C. Adams, Montreal.
Secretary-Treasurer, Anna Stirling, New York.
Manager of Propaganda, E. C. Walker, New York.
Legislative Agent, James F. Morton, Jr., Boston.

The convention at which these officers were chosen was called to order by E. C. Walker, who briefly outlined the preparatory work already done. Charles B. Cooper was elected chairman and Ernest Winne secretary. A Committee of Constitution, consisting of Amy L. Scudamore, James F. Morton, Jr. and E. C. Walker, was appointed by the chair. The Constitution given below was reported, discussed article by article, and adopted.

"Art. I. This organization shall be known as The Free Propaganda.

"Art. II., Sec. 1. All persons believing in the right of private judgment in all matters pertaining to love, sex and parentage, and in the widest and most thorough discussion thereof, are eligible to membership.

"Sec. 2. Membership shall be of two classes—Active and Contributory. (a) Active members shall be those willing to identify themselves publicly with the Propaganda, and are entitled to vote and otherwise participate in all its proceedings. (b) Contributory members shall be those who sympathize with the objects of the society, and pay membership dues, but are not in a position to allow the use of their names.

"Sec. 3. Members may be transferred from one class to the other at their own request.

"Art. III. An Annual Convention shall be held at such time and place as may be determined by the Executive Committee, and notice shall be given to the members at least one month in advance.

"Art. IV. The officers of the society shall be a President, Vice-President, Secretary-Treasurer, Manager of the Propaganda and Legislative Agent. These officers shall constitute the Executive Committee.

"Art. V. The duties of the officers shall be those usually appertaining to such offices. The Manager shall have charge of the distribution of all educational matter, subject to the supervision of the Executive Committee.

"Art VI. Dues shall be one dollar per year in each class. Life Membership in either class shall be twenty dollars.

"Art. VII. This Constitution may be amended at any regular meeting by a two-thirds vote, notice of such proposed amendment to be sent out at the time the meeting is called."

Members to whom Nos. 1, 2 and 3 of the Bulletin were sent will be glad to know that there has been a gratifying increase in both lists, especially the Active. Now that we are organized for business, we should soon have a large society, and get to work with ever-augmenting effectiveness. Let all who have not paid in their dues for the first year, do so without delay, remitting to the Secretary-Treasurer, Anna Stirling, 244 West 143 Street, New York City. And those who have held back until the movement is well under way, can now step into the ranks, knowing just what it is they are joining.

It is the opinion of the members of the Executive Committee who were present at the Convention that the Propaganda should as soon as possible own its printing plant. So equipped, the educational work can be carried on much more economically than it could be if we had to hire all our printing done. The Manager has now at his command sufficient type for present needs. Money is needed to pay for a job press upon which leaflet work can be rapidly done, for electrotyping, and for postage. Membership dues alone should soon give us all that we need to enable us to begin work on a relatively small scale, but if some of our better-to-do comrades will send us additional contributions we can begin our educational work earlier, and we can cover a much larger field, and more thoroughly. Who will first respond to this appeal, and how many before the first of January, 1898?

In sending in your names for enrollment, please be sure to say whether you want to go into the Active or the Contributory class.

The discussion in Lucifer of the pros and cons of organization of Social Radicals, has borne good fruit in one brain, at least, for which we are to thank those who have publicly objected to the movement. From a letter received yesterday from a friend in Connecticut, these excerpts are made:

"The first thoughts [after reading the Call in No. 672 of Lucifer] I had in reference to the matter, were that I didn't want to join any organization. In the first place, I am strongly prejudiced against organizations. I am thoroughly individual. I have my likes and dislikes. I have felt for a long time that I didn't wish to belong to any organization, where I should have to conform to some regulations made by somebody else, or where somebody else would be compelled to conform to regulations that I should have a hand in helping to make; consequently, I felt as though I would like to keep aloof from such organization. . . . . Now, I am feeling somewhat different. As I read Lucifer each week, I am more and more inclined to favor the idea of an association such as you and other Freethinkers are endeavoring to organize. . . . . I begin to experience a feeling that if Freethinkers really desire to resist oppression they will be *compelled* to form themselves into an organization, and work unitedly. I begin to feel that I would like to belong to such an organization. If some effort is not made to resist oppression by meddlers, then the time will arrive when an individual can't be an individual; he will not be permitted to be an individual; he will not be let alone, and he will

be forced to do as others want him to do, whether agreeable to his tastes or not. Large numbers of persons with strong wills and strong meddlesome characteristics, will band themselves together to force everybody outside of their pale to conform to their ideas, to do as the meddlers want them to do, so if this thing goes on long enough, I shall lose my individuality and I shall be forced into the ranks of the oppressed or the oppressors. . . . . According to what I read in Lucifer, I am inclined to believe that in order to protect myself, even regardless of anyone else, I must drop my individuality for a time, and enter the ranks of your organization, which is intended to resist imposition. I believe this is the only "gang" that I can join voluntarily, so I will request that you enroll me as a member. If persons who wish to do as they want to do would only let me alone and allow me to do as I wish so long as I do not invade their rights, then I would not join your organization, would have no desire to, and I would still remain an individual, and go quietly and unobtrusively on my way without troubling any body."

Our friend reasons soundly, although he is mistaken in thinking that association implies the loss of individuality. Forced conformity involves such loss, but all we ask is free co-operation for education and defense. Of course there would be no need of combination for defense, if all persons attended to their own business and let that of their neighbors alone, but that is just what many of them will *not* do—and so we must consolidate our scattered forces or go down.

"I present my name as a member of the national organization of the friends of Sexual Freedom. I wish to enroll myself as one of the Active workers in this, the grandest of all reforms, the "bed-rock" foundation on which must rest all schemes for the *real* betterment of our race, viz., improvement of birth conditions. It isn't of worth, particularly, as I know of, to be "born again," but it is of much, I take it, to be really born well, and that in present conditions takes place only occasionally. Births are alarmingly fractional."—*John Moseley Clarke, Tennessee.*

Shall we have one hundred more names on the roll by the beginning of the new year?

E. C. Walker, Manager,
244 West 143 St., N. Y. City.

Propaganda Methods in Sexology.

BY J. M. CLARKE.

As a reader of Lucifer, "Firebrand," "Old and New Ideal," and other literature having the same general purpose, I have repeatedly asked myself, how can we utilize our ideas, how best practicalize what we advocate? Certainly little progress can be made without propaganda of deeds. Mere theories have no momentum, only deeds generated by them. I am aware that here arises what too many seems an insuperable obstacle, viz.: Mother-Grundyism and Government Tyranny; yet I think if we co-operate wisely and persistently, we can make opposition ineffectual, vilification harmless. Let "Epluribus Unum" be our motto: a unity resulting from free choice alone, held by no tie save that of mutual affection, kindred tastes and interests, uncoerced by formal agreement, unconscious alike of majorities and minorities, each additional one rendering each individuality more perfect, each one's freedom more absolute. Such associations or groups may be wherever two or more willing ones desire for mutual pleasure and profit in town and country. Then if a sufficient number of groups see fit they can locate headquarters in some large city, where may be established, as circumstances permit very many of those varied activities that render life desirable; all held together, not by compulsory compact but by that which is myriad-fold more potent, the love of happiness which perfect freedom gives, in all the strength of the old, all the fascinating charm of the new. Thus, I conceive, even under the most adverse circumstances, very many will gladly so associate and also group in larger but equally free combinations, to better realize the fact, "In union is strength."

I was glad to see outlined in Lucifer a plan for united action. Let us by all means seek to become better acquainted with each other. A very dear friend of mine, a gentleman of polished thought, reflective men and attractive personality once said to me, "I tell you, I believe in Nature!" And so say I! Not, however that Nature that has "plans, intentions, schemes," a la J. G. Truman, but that Cosmos Infinite, in which "we live, and move and have our being;" because I can conceive of no "mis," in the beginningless, endless activities forever immanent in every phase of existence. Such words as "mistakes" and "failures" in such a connection, I consider as utterly inapplicable and meaningless.

In Lucifer of Sept. 8, in an editorial this passage occurs: "Not until Church and State cease their meddling, can it be demonstrated whether duality is the law of Nature or not." Perhaps, (true; yet, I ask, is there any known instance in Nature where growth and fruition have been developed by duality alone? Is not the history of all that is, but the record of variety as alone evolving desirable unity, not only in the vegetable and animal, but in the material world as well? Are not all pleasing interchanges of mind coitional? Is there any natural law for exclusive duality in affections, either as felt or manifested? By what logic is duality applied to one phase of love, and inoperative as to all the others? In the more primary and general relations of acquaintance, when fewer points of individuality are likely to be disclosed, we seek for variety; but when the infinite harp of the full ego is or should be played upon, duality says, touch the strings of one heart-harp only; for, doubtless, "It is [not] fitting that all good things should be conferred upon one!"

I can but allude here to Mr. Warren's citation (in Sept. 8 issue of Lucifer) of a celebrated clergyman, who, when asked by his wife, if "They would love and recognize each other in heaven," replied, that he expected to be so enraptured by the glory of God that he would be unconscious of her presence!

How infinitely removed is that "Christian Ideal" from the apostolic one, "If we love one another, God dwelleth in us and His love is perfected in us!" Mr. Warren proceeds: "At last comes a love that satisfies the heart!" For sure? No further affectional yearning—no unfed social desire? Will you give us one such case, Mr. Warren? Till you do, I must conceive a multitude of at least probable "Facts detailed and definite that will weigh more than whole reams of ideals"! Is "Love's sweetest sacrament" limited by [to?] gratification of sexual desire? If so are such sacraments unknown "where they neither marry nor are given in marriage?" Is it proven that "old experimenters have slunk back" to a strictly monogamic state? "A few facts," etc.! Have there been many cases of monogamy "without pain"? It is asked, "Has there ever been a case of plurality without discord?" Perhaps not; has there been one of duality with constant perfect concord? At present, "*Perfectum impossibile est*"—the perfect is impossible.

I hope I may have been enabled to throw a little light on the path of some who would gladly avail themselves of the privileges of freedom, but who have not as yet seen any practicable way. It requires nerve, strength and devotion to principle that rise above all else.

VARIOUS VOICES.

J. W. Horn, New Denver, B. C.:—Put me down for five copies of "Hilda's Home."

E. C. Hart, Oberlin, O.:—I will take three copies of "Hilda's Home," bound in cloth, whenever they are ready.

Andrew Neris, Tacoma, Wash.:—I have received the book, "A Physician in the House." It's a daisy; it's just all right.

Louis Roser, Maysville, Ky.:—Put me down for five copies of "Hilda's Home"; one cloth bound and four in paper—three dollars. I will remit as soon as the book is ready for delivery.

M. Rowe, Redmon, Ill.:—Enclosed find money order for four dollars. Please take from the amount enough to pay for two copies of "Hilda's Home" and the remainder I would like to have sent to A. J. Pope of the "Firebrand."

H. W. Woodard, Lincoln, Calif.:—Enclosed find one dollar to pay back dues and extend subscription, as far as it will, if not fully taken up. Fifty cents place where most needed. Thank you for your patience. Work has not been plenty—sickness has.

W. N. Slocum, Los Angeles, Calif.:—You may put me down for ten copies of "Hilda's Home"—paper binding—five dollars. I did think of having a part bound in cloth, but as I am to give to friends I prefer the cheap binding, so as to get more copies. The enclosed one dollar and fifty cents is for a copy of "Loma." Please send as soon as you can. If I like it as I expect, I will order more.

E. J. Paul, Geneseo, Ill.:—Walker is right in organizing. United we are a force, divided nonentities. When man embraces a theory to the extent of ignoring all facts except those which agree with his theory he is in the same position as the believer in God. Let us organize to oppose the "coming tyranny." Send a dollar to E. C. Walker and write to your congressman. Let us try to defeat the Loud Bill.

E. W. Chamberlain, N. Y. City:—I send you a little bit of poetry [inserted on first page] which seems to me to be wonderfully adapted to publication in Lucifer. It is a very cogent way of stating one of the principles for which Lucifer has so long contended, and yet the statement is so made that many readers will overlook the principle. Possibly the writer even, did not look at love and jealousy as we look upon it, and yet he could not have done better had he tried to express our sentiments nor could we have done better ourselves. It is an element strength to be able to quote such sentiments from the current of literature of the day. It shows in what direction the drift sets.

I presume you are watching, as I am, with intense interest the progress of our old friend Pope. There is a very curious condition of affairs on the Pacific coast. I am still doing all I can to help the victims.

Sada Bailey Fowler, Torresdale, Phila., Pa.:—Do all of you who have carefully read "Hilda's Home" notice the deep undercurrent of grand thought—the great lesson between the lines which is preparing the way for the *freedom of fraternal love?* The freedom and purity of *sex* love is a mighty problem; but O, how much easier solved if we only had freedom on the fraternal plane. Yes, I hear the response from many of you: "We *will* have this freedom when there is no ownership."

True, but, my friends, what I want to impress on all our hearts now, is this: There is a *fraternal sex* attraction, and in associative homes where conditions would be favorable for its whole-souled expression, conditions for the purity of freedom and the freedom of purity, then might girls and boys, women and men demonstrate natural affection as innocently as little children.

This happy loving life would free all from the feverishness of animal passion, and would be as satisfying as that which Prof. Windsor describes in his beautiful story, where the generative life would not be yearned for only when all conditions were prepared.

And we will have these co-operative homes ere long. Meanwhile let me suggest—let me whisper an idea to those of you who believe in the thought power. Let me tell you what our Mothers' Silent circle in the City of Brotherly Love has done. We are mostly composed of women who believe that in this transition stage we sisters who are working in the vanguard need loving brothers more than sex lovers, and by the power of our concentrated thought we are attracting men to us on the fraternal plane who understand and appreciate. Do you comprehend? or shall I farther explain? Yours for truth, freedom and purity.

Thomas Lees, Cleveland, O.:—Emma Goldman is in Cleveland, has spoken many times—and by the time this reaches you the big little Anarchist will have left this city—and also a marked impression on those who attended the five or six meetings which she addressed.

Knowing Lucifer's readers are more or less interested in her work, and not knowing whether any report has been sent you, I enclose a clipping from the Cleveland "Leader" of the 22nd, adding a brief report of your correspondent's.

Miss Goldman on her arrival in Cleveland from Detroit on Sunday morning of the 21st was met at the boat landing by Mr. Fred Schulder, Mr. and Mrs. Horace Carr and their daughter, Daugherty, and escorted to Mr. Carr's office for breakfast; after which the distinguished visitor was escorted to Mr. Joseph Lee's, Forestdale Ave., whose hospitality she enjoyed while in Cleveland. Sunday afternoon, Miss Goldman spoke at the regular meetings of the Franklin Club—the hall which seats between four and five hundred proved entirely too small—hundreds not being able to gain even standing room.

The Cleveland "Leader" in describing her appearance said: "Miss Goldman's appearance is in her favor. She was dressed entirely in black, without a single fleck of color, from her collar to her stout shoes. She is small, rather angular, and her clothes fit her, and are becoming. Her hair is brown—parted on the side, and allows one lock or two to form a *masculine* curl over the left side of her forehead. Her eyes are dark and attractive, her nose small, her mouth large, rather than small, with thin lips, which when parted allowed a glimpse of even, white teeth. It is evident at first sight that Miss Goldman is not one of the 'sloppy' kind of strong-minded women," etc.

The description of her physique and dress was all the praise the "Leader" could accord her. Of her address, "What Anarchy Means," while reported at some length, conveyed a very imperfect idea of a very intelligent and interesting address, forcibly and at times eloquently delivered, to a particularly appreciative audience, if deep attention and applause signified anything. Miss Goldman spoke for two hours, and on finishing invited questions and criticisms from the audience. Had those who participated in the discussion which followed confined themselves to the question, the debate would have been more interesting—instead of which the disputants, Socialists and Anarchists, became personal and pitched into each other. As it was, all seemed to be glad to be there, and a good collection followed. Also a supplementary one for the prosecuted and persecuted editors of the "Firebrand."

Besides the two or three receptions tendered Miss Goldman while in the city, she was kept busy afternoons and evenings, addressing several of the leading liberal societies of this city. The liberal loving public are indebted to Mr. Fred Schulder for the opportunity of hearing the able champion of Freethought and Anarchy.

While the writer is by no means an Anarchist, (inclining rather to Socialism) he is very glad to have had the opportunity of hearing one of the best speakers he has yet heard on the subject, being one who glories in free thought and free speech for,

"While tongue and pen alone are free,
Safe from all harm is sweet liberty."

Our English co-workers know how to set forth their radical ideas in an attractive manner. In little more than a week seventy-five copies of "Isabel's Intention" were sold. There may soon be delay in filling orders, as at the present rate our stock will be exhausted before we can receive a new supply from England.

Free Society An Advocate of Communal Life and Individual Sovereignty. Ingersoll once said "Everyone can love, and love don't cost a cent." A postal card does cost a cent, but if you have one just write for a sample copy of our paper and "it won't cost you a cent." Free Society, Lock Box 2830, San Francisco, Calif.

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THIRD SERIES, VOL. I., No. 50. CHICAGO, ILLINOIS, DECEMBER 15, E. M. 297. [C. E. 1897.] WHOLE No. 689

A Ballade To Those Who Love.

BY WILLIAM FRANCIS BARNARD.

Happy lovers, man and maid:
All you who know how love can bless,
Listen, ere your ardors fade
And leave your lives in emptiness:
The rich kiss take, the sweet caress,
And every joy in its degree;
But on the heart no pledges press:
Love is only love, left free.

The moonlight hour within the shade,
When all your passion you profess,
And amorous words are held and weighed,
While all the soul breathes tenderness—
Be glad of this; enjoy; possess
Delight that in such bonds may be:
But have no law or rule's excess:
Love is only love, left free.

With doubts forgotten, fears allayed,
Clasped hands and softly spoken "yes,"
With each warm, strange desire obeyed,
Let love strain its fruitfulness.
Let heart with true heart acquiesce,
And raptures mingle and agree;
But strive not in bonds to possess:
Love is only love, left free.

ENVOY.

Take this wisdom. Aye confess
Your passion till the loved one see;
But ask no promise of love's stress:
Love is only love, left free.

Paris, France.

Plumb-Line Penographs.

BY E. C. WALKER.

In the "Musical Courier" George Allan remarks that "happiness in married life depends largely upon mutual reticence." Which being interpreted, means, I suppose, that the husband and wife refrain from expressing their opinion of each other and conveniently shut their eyes to more or less flagrant violations of the code marital. That is, they do not always torment each other so much as the peculiar institution gives them the opportunity and authority to do. When two persons thus rise superior to institutions we exclaim, How pleasantly Mr. and Mrs. A get along together! as though it is the most surprising thing in the world—and it is, considering the adverse conditions!

* * *

Gabriel D'Annunzio, author of "The Triumph of Death," which Comstock the Censor has in vain tried to suppress, is again in the public eye, having been elected to the Italian Parliament. He is not likely to take his seat. Emanuel Arene writes as follows in the "Figaro," as quoted in the "Musical Courier":

As usual in political campaigns, every leaf in his past has been looked over, every act of his private life has been revealed, with the result that he will probably be found ineligible because he was sentenced as a youth to six months' imprisonment for adultery.

We might suppose that Mr. Arene is in error in his deduction—we might think that D'Annunzio is ineligible to office because he has been a felon, *not* because his offense was adultery. I say we might suppose this, but the French writer adds that the Italian code is relentless against the act of adultery, even disfranchising one found guilty by the courts, holding it to be a heinous offense against good morals. Still, disfranchisement and deprivation of other citizen rights usually if not always following the commission of a felony, it well may be that "Figaro's" writer has jumped too hasily to a conclusion, and that the Italian law bars out D'Annunzio because he has been convicted of *an* offense, not because he has been convicted of the particular offense of adultery while it would permit him to enter parliament if his conviction had been secured for other cause. But the fact that in Italy adultery is a felony is sufficient in itself to challenge our attention. It reminds us that the country of the Popes is famous in history for its sexual irregularities and crimes; that all the existing persecuting laws do not prevent a very large illegitimate birth-rate, and that the statute which punishes the Italian novelist serves chiefly to make deceit and treachery fine arts, leaving church and state full of titled hypocrites who have been successful in evading the code they helped create and which they applaud, and enforce, when enforcement suits their purpose. For some years a determined effort has been made by certain fanatics to make adultery a crime in those States of the Union where it is not now recognized as such. While our laws do not treat adultery as a crime, our juries promptly acquit the husband who murders the adulterer. In this instance, our inherited laws are superior to our present citizenship.

* * *

Hon. Thaddeus B. Wakeman has enlisted as private in the army which Mrs. Charlotte Smith is raising for the invasion and spoliation of the domains of Bachelordom. He grows quite amusingly peppery in his language when expatiating upon the alleged shortcomings of the male spinster. He most emphatically declares that it is the duty of man to support woman, and that the man who does not fulfill his obligations by furnishing spending money for a family of his own, should be caught by the state, inverted with no more gentleness than is necessary, and his pocket emptied for the benefit of the bachelor girls. From my point of view, the really culpable persons were the progenitors of some of our paternal "reformers"; they were certainly much remiss in their duty in failing to teach their children that no woman who respects herself as a human being of normal capacities and powers asks for support from man individual or man collective. All she demands is the opportunity to make use of her physical and mental powers and to receive the full reward of her labors. She is sick unto death of "worship"; she has had more than enough of man's "adoration," and she knows she is a woman, not an "angel." By the way, I would remind Mr. Wakeman that there is just one kind of "angels" who accept without question his dictum that woman should be supported by man—Rev. C.

H. Parkhurst can furnish him with some addresses, if they are required. The prostitutes—married or unmarried—are ready to exchange their angelhood for hard cash. But this Old Woman is getting out of date; the New Woman—the woman who earns her living and spends her own money, giving love only for love—is taking her place. And the Old Man—the man who talked of "angels" and held marital slaves—is also giving way before the New Man, who knows that woman is no better than he is and is entitled to every liberty and opportunity he demands for himself. It is time to quit canting and flattering and begin doing substantial justice.

* * *

The latest defender of Comstock is the "Torch of Reason." The alignment of forces is proceeding very satisfactorily. It is well for the cause of liberty and justice that the men of kindred ideas and methods get together. Better always an open foe than a weak or treacherous ally. Comstockism is the quintessence of all against which Freethought does battle, and hence it is a cause for rejoicing when papers which have abandoned the fundamental principles of Freethought range themselves frankly under the black flag of the Censor. I claim no prophetic gifts, yet I will hazard the guess that these editors will live to see the day when they will discover to their cost that it is not "a sham battle" which loyal Freethinkers wage against "the movement in favor of ignorance" of which Anthony Comstock is the universally recognized mouthpiece and leader. Mr. Hosmer talks about this matter like a Sunday school girl teacher of fifteen, who knows absolutely nothing of the history of Comstockism. If he will examine certain publications which circulate by the tens and hundreds of thousands and which the Censor does not molest, and compare them with the radical books and papers which have been persecuted by the same Censor and his assistants, he will discover, what wide-awake Freethinkers have known for years, that this movement in favor of ignorance (and degradation) is both positive and negative; that it is radical literature that is most hated and feared by the enemies of free publication and transmission, and that trivial and vulgar papers, magazines, and books are largely ignored by the very officials and spies who talk most loudly of "purity." Mr Hosmer should take a course in the history of Freethought. If he were better informed, he would not say this:

> Is there any danger of being robbed of the privilege of expressing one's honest thought at present, provided we use decent language? We think not. "The Torch of Reason" has no fear in that direction, and we notice that the Boston "Investigator," the "Free Thought Magazine," the London "Freethinker," the Australian "Liberator," *et al*, seem to be undisturbed in their radical statements.

What is "decent language"? What was there indecent, even from the viewpoint of Mr. Hosmer, in the "Firebrand"? What was indecent in "Cupid's Yokes" for mailing which D. M. Bennett was imprisoned? What was indecent in the "Marland letter" for printing and mailing which Moses Harman was twice sent to the penitentiary? Does not this reactionary know that epithets change as the generations come and go and that the issues of yesterday are not the issues of today or at most, only partly the issues of to-day? We have partially won the liberty to discuss theological dogmas; now we are fighting for the liberty to discuss social and sexual systems. The problems we are at present trying to examine are vital to human prosperity and happiness. Their investigation and discussion involve the use of a vocabulary in many respects differing from that employed in the canvassing of theological assumptions. Who has the authority to decree that we shall not be understood? Are the lips of serious men and women to be padlocked to please the belated representatives of church and conventicle and the Oregon Secular Union? Again: Has Mr. Hosmer forgotten or has he never known that Abner Kneeland the founder of the Boston "Investigator" was imprisoned for the expressing his opinions? that Foote, Ramsey, and Kemp of the London "Freethinker" have served time in prison and that Joseph Symes of the Melbourne "Liberator" has for years been persecuted most outrageously by the saints of Australia? The latest pretext for the prosecution of Freethinkers is "obscenity." Sexual science is called "indecent." Very well; we accept the issue.

Does Marriage Protect Women?

BY LILLIAN HARMAN.

Mr. Van Deventer (see "Various Voices") does not approve of the women portrayed by Rosa Graul in "Hilda's Home." If he will re-read the last chapters of the story, however, he will see that the women do not bear children as rapidly as he thinks they do. Instead of four children, Imelda had only one. The other three were the children of Cora, Margaret and Alice. And why should not these girls "*prepare* to become mothers, before the first blush of womanhood faded from their cheeks"? All the years of young girlhood and young womanhood are not too many to fit women for that most important office. Surely Mr. Van Deventer would not advocate the old idea that girls should not even think of the possibility of maternity until they learn by experience. Because these young women understood the risks and responsibilities they did not dare to become mothers until they were mature women, and until they had a home in which to bear and rear their children.

As Mr. Van Deventer gives a personal turn to the discussion of principles (which is said to be a feminine failing) I would like to ask him a few questions: Did he love his wife because, and *only* because of the legal tie? If so, why does he still love her when that bond is broken by death? Will he admit that the legal tie made him honorable and that without it he would have been a treacherous scoundrel? If not, what does his experience prove that is favorable to marriage? Did the fact that Mr. Van Deventer's wife was the mother of two children retard her development, make her only a plaything and gratifier of her husband's passions, as he asserts would be the inevitable result of motherhood in freedom? Perhaps he will say that because of the legal bond he protected and cared for her, and furnished the home which was always "overflowing with life's brightest sunshine." Did *he* alone fill the home with sunshine? Would that home have been equally bright without the *home keeper?* If not married, would he, if he desired a home, ask a woman to keep his home in order, and yet say that her work is of no value and require her to support herself at outside employment while keeping house for him? Mr. Van Deventer knows that such work has a money value when performed by free labor instead of wife labor.

Imagine two self-supporting "bachelor-girl" friends who decide that it would be pleasant to furnish a little flat and live together. But there is no law regulating their relation—how can they arrange their affairs when such a possible partnership has been overlooked by the legislators? But by and by they become dissatisfied—they can easily live on the salary of one, and as Margaret likes housekeeping she remains at home and is the housekeeper. But is it probable that Margaret will give up her salary, act as household drudge, and be grateful to Mary for so generously "supporting" her? What an absurd question!

By and by these girls feel an important element lacking in their little home. They want a baby to care for and to love. Being conventional, they adopt one. Here another question confronts them. Who will support the child? To whom shall it belong? These questions are popularly supposed to be unanswerable, when a man and woman loving each other regardless of the marriage law, desire a child? But these two women are able to manage their own affairs. Margaret devotes her time to the care of the home and the child, Mary's time is given to money-producing labor. Mary therefore gives Margaret a mutually-agreed-on proportion of her salary in compensation for the loss of time. Both make a sacrifice of money (for Margaret's time represents money) for the comforts of home life which both desire. I say the arrangements are mutually agreed on. If they were not, they would not make them, for there exist no legal restrictions enforcing them.

They are happy in this little home, but still something is lacking. Each "falls in love." John has a little house and steady employment, and he offers Mary a home. She loves him, and gives up her work and marries him. She has not prepared for marriage and maternity in the "first blush of womanhood"—she has been thinking of other matters. She believes if a woman marries a good man she is safe. John, too, is conventional. The babies come. Mary no longer has a steady income, and the fact that she is "supported" by a man, even though her husband, is galling to her proud spirit. By and by John has an accident which incapacitates him for life, and she is thrown on her own resources with a husband and helpless little children to support. True, she has a marriage certificate, but as I have previously remarked in these columns, marriage is an insurance concern that does not meet its liabilities. She has trusted to it, but when left helpless it is not worth so much as the price of a loaf of bread.

It will be noted that I have assumed that John was honorable but unfortunate. This is only one of many possible mishaps. The husband may die and leave his family destitute, as many do. He may treat his wife and children cruelly and finally desert them, and what can the woman do? If he has no property, she may, at the cost of lawyers' fees and a humiliating trial, have her husband sent to jail—if she can catch him—but that is done in scarcely one of a thousand cases. If he has property, she may succeed in obtaining some of it; but by keeping her feet free of legal snares and attending to business in a business way, a law suit would be unnecessary.

Now to return to Margaret. We will assume that she has done some reading and thinking while caring for her house and baby. When Margaret leaves her, Robert proposes that they, too, get married. But Margaret tells him that though she loves him and would like to live with him she cannot think of giving up her freedom. She says if he will consent to a business arrangement such as she had with Mary, she will be pleased. She will try to make home pleasant, and herself companionable. She will gladly have a child of her own as soon as she has enough money in her own hands to make it seem prudent for her to do so. She will consider herself free to dissolve the partnership at any time that she thinks best, and will recognize his rights to do the same. Love is too precious to her to make it a thing of contract, of ownership, an article to barter for bread. All other conditions of their living together can be settled on a business basis exactly as when two women only are concerned.

What "Hilda's Home" Means.

BY ROSA GRAUL.

I have before me the criticism of J. G. Truman in Lucifer 687. I am glad you published it. Although up to the present time nothing but favorable comments have been published I never for a moment believed that all readers of "Hilda's Home" would see it in the same light. It is exceedingly difficult to make all understand exactly what one means. Though you have well answered Mr. Truman I would like to add a few words.

You are right. I do *not* cling to the marriage ideal. If I have "mated" my characters I have not married them. I have mated them because it seems natural to the vast majority (radicals not excepted), when they have found some one in whom they see more to admire than in anyone else, and who exerts over them that peculiar magnetic influence we call "love"—it seems natural to cling closer to that one, *while that love lasts*, than to anyone else; even to becoming absorbed in such loved one to the exclusion of others.

In the present order of things such people marry. *I* have simply mated them *for the time being*. I have made no character say, "I love you now and will love you forever."

I have not ignored nor forgotten the possibility that other loves in time may fill these hearts. I have not forbidden them to admire and caress others. But I have sought to bring together a group of *intelligent* people who as a whole are congenial to each other.

I believe that in this lies the cause of the failure of many co-operative homes. The component elements are not truly congenial. We need many homes such as Hilda's.

All free lovers are not varietists; though I believe that the most of them, in time and under proper conditions will develop into such, to a greater or less extent. Mixing the two elements in a common home, the extreme varietists and the monogamists, would of necessity breed inharmony. Varietists should have their own home as well as those who believe in mating, or discord will be sure to enter.

But I did not intend to make "Hilda's Home" strictly monogamic. I proposed to make those who entered this home to see things as *I* see them,—to see that there is *no true happiness in marriage*. My own experience has taught this. Marriage forbids its victims to grow, to broaden, to expand. Marriage prohibits admiration of lovable qualities in others besides the legal partner. Marriage possesses; marriage monopolizes, and thereby cramps and finally destroys all that may have once constituted the happiness of the married pair.

Not that there are no happy marriages. There are; but they are so rare, so few and far between they do not count, in a general statement. In the few cases wherein there are "two souls with but a single thought—two hearts that beat as one," no marriage ceremony is needed. These exceptional cases exist not because of but in spite of marriage—as an institution—and regardless also of free lovers' theories.

But the intelligent thinker knows that the happiness of the masses of humanity must come through freedom, untrammeled freedom; and so long as universal freedom is denied to us we must seek it on the quiet, and on a small scale; but not *too* small, or, as friend Truman truly says, the mixing and crossing will make trouble. But "Hilda's Home" was built on a scale large enough to allow every inmate thereof to have a home of his or her *very own*, separate from all others. Within *this* home none other must unbidden intrude, and within this home, or to this home, each has the *right* to invite whomsoever they wish. The inmates of "Hilda's Home," do not possess and own each other—only so far as the power of a great and spontaneous love controls and owns. That which their love cannot win they have positively no right to claim or take.

No, I cling to no old marriage ideal. It has brought me little happiness and very much of misery. The early life of Mrs. Leland, up to the time of her divorce from her husband, and the subsequent robbing her of her son by the divorced husband is my own life story, with exactly the same experience as recorded in "Hilda's Home." Later on, a repetition of the marriage experience has not tended to prove that married life fulfills its promise. I have a good husband now, as far as this can be said of any *husband*, but, as Imelda said, "Husbands are not lovers."

One thing more I would say to those who may think I have not been plain enough in expressing myself. My story was written not so much for those who are *already* possessed of the "New Ideal" as for those whom we wish to convert; to win, from the old to the new. I think a great deal of our free love literature has the tendency to frighten those to whom our doctrines are as yet new and not understood. Step by step we must lead them on; not plunge at once into the extreme. By pursuing the first named course our hearers will develop gradually and if the process be slow they will in time land "on the heights." As Mr. Harman has expressed it, "Hilda's Home" was written to inculcate *freedom, spontaneity*, as the basis of sexual morality.

Now if there are any more adverse criticisms, bring them out and we shall make the effort to answer them. Every reformer has his or her own ideal, his or her own standard. Let all adhere to their own standard. It is their right.

But do not seek to lower the ideal, or depreciate the standard of another. That which the mind conceives as the best *is* the best so far as each individual is concerned. No one can go beyond his or her conception, and when we are liberal enough to concede to all others the same right to their conception, to their ideal, I think we shall have no trouble. Be sure the inmates of your proposed co-operative home are all TRUE LIBERALS. *This* is the corner stone upon which it must be built. Without this corner stone, its foundations rest upon the sands of the desert instead of on solid rock.

LUCIFER, THE LIGHT-BEARER

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

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For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
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LUCIFER CIRCLE will meet at 1394 Congress Street Tuesday evening Dec. 14. C Orchardson will deliver the opening address.

To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	$397.00
A Friend, Colorado,	1.00
Mrs. H. W. Woodard,	.50
A. A. Caswell,	.50
E. J. Paul,	2.00

"Firebrand Fund"

The following sums have been received at this office for the benefit of "The Firebrand Group," one of whom, A. J. Pope, is now confined in the county jail at Portland, Oregon, charged with violating the postal laws by depositing for mailing, copies of the "Firebrand" dated Sept. 19, '97.

Previously acknowledged,	$9.00
Orford Northcote,	2.00
Dr. M. Rowe,	2.00

Close of the Year.

By the time this issue of Lucifer reaches its readers—scattered as they are over both hemispheres of earth's surface, the annual midwinter holidays—for the northern hemisphere, will be upon us; the season of merry-making, for those who have anything over which to make merry; the season of making gifts, of squaring accounts and of getting ready for the new year.

Lucifer sees but little in the outlook to make merry over. A carnival of wrong-doing and of consequent misery seems to prevail throughout that portion of the world called civilized, with little prospect that it will soon be better, if ever. And yet we prefer to look for hopeful signs. We much prefer the optimistic to the pessimistic philosophy, and propose to keep up a cheerful spirit as far as possible.

Lucifer does not feel rich enough to make many or costly presents, and does not ask for gifts or donations from friends and patrons, but it thinks this a suitable time to look after outstanding accounts, and to square up the same as far as possible. The past year has been a fairly prosperous one, so far as extension of business is concerned, or rather it would have been such were it not for the fact that a large portion of our patrons have been compelled by an infliction of "administration prosperity," or other calamity, to fall behind in their dues to this office. This very unpleasant fact compels us to draw upon our *reserves* in order to pay up demands against us.

The object of this statement is not to make the impression that Lucifer is in serious straits, financially, or that the failure to get what is now due will compel suspension, or less frequent issues of the paper. Nothing of the kind, but rather to remind our friends that a little equitable and fraternal co-operation would *just now* be very acceptable, and especially so if it comes in the way of renewals, payment of arrearages, orders for books in our line, or new subscriptions sent either by new subscribers or by friends who see the need of extending Lucifer's educational work.

In still another way our patrons can help on the work that is theirs as well as ours. A very general wish has been expressed to see "Hilda's Home" put in book form. As shown by specimen letters inserted in this and previous issues many of our readers have ordered from one to ten copies to give away as missionary documents. If these orders continue we shall soon feel justified in beginning the work of publication in book form.

And now, though a little early, we send holiday greetings to all of the Lucifer household, whether living in the frozen north or in the sunny south, and most heartily wish for them all the prosperity and happiness which their minds and bodies are capable of receiving and assimilating.

Freethought and Logic.

Again the attention of Lucifer's readers is called to the very able and very interesting essay on "Freethought and Free Love," the second part of which essay appears in this week's issue. Mr. Northcote's reply to the upholders of institutional marriage, among those who have outgrown Christian theology, is strong, clear and unanswerable. "Marriage is the seat of the power of the priest. Through marriage the priest rules the children and the husband. Through marriage the priest rules the world," etc., are axiomatic utterances of a close observer and logical thinker. And when our author tells the Freethinkers that "they give half their case away in praising Christian ethics," and when he asks, "If Christian morality is so praiseworthy, why make so much pother about the beliefs on which it is based?" he states a truism and puts a question that will be hard to refute, or to successfully answer.

As its theologic creeds crumble under the persistent blows of reason and of common sense, the church redoubles its efforts to retain power by trying to convince mankind that its own ethical code, its peculiar standard of morals in sex relations, is all that holds human society together—all that keeps civilization from relapsing into primitive barbarism.

Orford Northcote has done for ethical science what the greatest of modern thinkers, Herbert Spencer, has failed to do. He has carried the logic of freethought, and free action, to its logical landings and shown its relation to the most important of all social problems—the ethics of sex. He has made the most important of all applications of Spencer's famous "Basis of Ethics."

Free Motherhood and the Economic Reconstruction.

Instead of the promised synopsis of the realistic story, "Hilda's Home" lately concluded in our columns we offer a reply to Dr. J. G. Truman, by the author of the story; also the reply of Lillian Harman to Mr. Van Deventer, in which replies will be found much of what would have been said in the proposed synopsis—of what is believed by many to be one of the very best educational stories yet written. The latest of the very few adverse criticisms upon this story is that of W. G. Scott, of Cincinnati. In a private letter he says:

"I think the author spoiled 'Hilda's Home' when she brought in the co operative home under present conditions."

This objection is not unexpected. Like many other intelligent and earnest reformers, Mr. Scott doubtless takes the ground

that economic freedom must precede woman's emancipation from Sex-slavery; that free motherhood is impossible under present material conditions. "Hildas Home" seems to have been written in part at least to show that free motherhood is now possible for women who are in possession of a competence of their own or who have friends who can and will assist them to competence without demanding or expecting anything in return, except the satisfaction of helping to create a better race.

If asked which should come first, Rosa Graul would probably say that sexual emancipation and economic freedom should come *together*, but that, of the two, freedom for mothers is more immediately practicable than is the freedom of the wage slave. And she would probably add that the surest and only way to successfully free the wage slaves is to free the mothers, so that no more subjects for the wage boss could or would be born. She probably argues that the boss—the economic and political boss will never lack for slaves, victims, so long as mothers submit to invasion of their selfhood; that so long as the mothers of the workers are ignorant, superstitious and submissive to authority their sons will be ignorant, superstitious and submissive to authority; that the stream cannot rise higher than its fountain; that, knowing all this the supporters of the "present conditions" care but little how much our labor leaders agitate for a change of system, for shorter hours, for a larger share of the products of labor, etc., etc.; that so long as the source of the supply of slaves—the mothers, are kept in slavery, the old system will continue.

And these, as I take it, are some of the reasons why Rosa Graul has said comparatively little about reforming the present economic system. But inasmuch as she has promised to answer objections she will probably herself answer Mr. Scott and all others who may think as he does. It is hereby suggested, also, that if not too late, a supplementary chapter to the story itself,—which story was written several years ago, and before the agitation for economic reconstruction was as general as it now is,—a supplementary chapter on economics might profitably be written for the proposed book, the bound volume of "Hilda's Home." Whether incorporated in the story or not would be a matter of detail, and not of prime importance.

"THE ADULT" for December is received at this office. It contains: "Editorial"; "Dress in its Relationship to Sex," by Orford Northcote; "'The Liars': or Marriage at the Criterion Theater," by Sagittarius; "Self Reverence, Self Knowledge, Self Control," by Robert Braithwaite; "The Poetry of the Passions," by Henry Seymour; "Answers to Correspondents."

The "Adult," like wine, improves with age; not that the first issues were lacking in excellence. The London "Agnostic Journal," edited by "Saladin," says of it: "The 'Adult,' organ of the Legitimation League, is certainly the most outspoken and revolutionary serial devoted to the sex question published on this, or, peradventure, any other planet." This, from the very conservative "Saladin," is the highest praise that could be given. The December number contains twenty-four pages. Price six cents, mailed from this office.

Freethought and Free Love.

BY ORFORD NORTHCOTE.

Continued.

We have now reached the point where we see the power which Christian marriage has placed in the hands of the priests. Christian marriage has elevated the woman to an undue position of influence in the household. Instead of her and her offspring being ruled in every matter by the husband, as formerly, the positions have largely been reversed. Recapitulating, we have pointed out that women are more amenable to religious discipline than men; we have also seen that Christianity has elevated woman to a position of power in the household she never possessed before.*

THE PRIEST HAS RULED THE HOUSEHOLD THROUGH THE WOMAN.

"Marriage," says Colonel Ingersoll, the undisputed chief of American Freethought, "is the holiest institution among men. Without the fireside there is no human advancement; without the family relations there is no life worth living. Every good government is made up of good families. The unit of good government is the family, and anything that tends to destroy the family is perfectly devilish and infamous. I believe in marriage, and *I hold in utter contempt the opinions of men and women who denounce the institution.*" (Italics mine.)

Marriage, on the contrary, is the seat of the power of the priest. Through marriage the priest rules the children and the husband. Through marriage the priest rules the world.

We now see the fatuity of freethinkers opposing the dogmas of Christianity and supporting its code of morals, without examining the morality on its own merits. If Christianity had done nothing more than impose a false cosmological belief upon mankind, the work of Freethinkers in exposing it would still have been important, but not nearly so important as from the fact that the Christian code of morality is subversive of human progress. Freethinkers give half their case away in praising Christian ethics. If Christian morality is so praiseworthy, why make so much pother about the beliefs on which it is based?

I have said that the Freethought party, as a party, is, like other institutions, open to the accusation of conservatism, in all matters outside its particular province. How far is this true with regard to the free love movement; and how is it motived?

In England there are a considerable number of secularists who are also (theoretical) free lovers. But the movement for sexual emancipation finds little encouragement from their present leaders.

This is all the more remarkable, since the free love movement in England largely owes the security of its present position to Charles Bradlaugh, the founder, and during his lifetime, president of the National Secular Society. Charles Bradlaugh, the most heroic, not to say Titanic, figure in the battle for liberty of this century, was no advocate of free love. But he was something even greater than that. He was the indomitable champion of free utterance of opinion. His greatness lay in demanding freedom for those from whom he differed, as well as for those who thought with him. His was no narrow sectarian mind. Though he did not see eye to eye with the apostles of free love, he held that they had a right to express their opinions; and because that freedom was threatened, he planted their banner and defied the world.

Mr. Charles Watts, a well known figure in the English Freethought Party, owned a publishing business. In the late seventies, he purchased the plates of Dr. Knowlton's book on preventive checks. Copies were struck off and the book was put on the market. A public prosecution was commenced, and Mr. Watts was committed for trial. Thinking discretion the better part of valor, he pleaded guilty, and offered to withdraw the book from circulation and destroy the plates. At this point, Bradlaugh interfered, and resetting the type, issued the the book in conjunction with Annie Besant, the volume bearing the imprint of the Freethought Publishing Company.† Bradlaugh having taken his stand, the book was largely advertised, and copies were sent to the Public Prosecutor by Bradlaugh himself. The Corporation of the city of London commenced a prosecution. Bradlaugh defended in person, and by a masterly stroke of forensic skill, got the verdict quashed on a point of law, and thus escaped imprisonment. The notoriety of the

* To guard against misapprehension, let me distinctly state that I am in favor of giving greater liberty to woman than she now possesses; what I object to, is not giving her liberty, but giving her power to oppress.

† The Freethought Publishing Company was the sole property of Charles Bradlaugh and Annie Besant.

trial caused the book to sell by thousands, and neo-malthusianism became a vital question.

Charles Watts at that time owned and edited the "Secular Review."* Its pages were made the medium of a violent attack on Charles Bradlaugh and his colleague Annie Besant, and Saladin's vituperative pen was allowed, issue after issue, to smirch their fair names.

The split in the Secular ranks, however, did not begin in connection with the Knowlton pamphlet, but with the publication some years earlier by Mr. E. Truelove, of "The Elements of Social Science." That now world famous book, besides being a plea for neo-malthusianism, plainly advocated free love doctrines. The "National Reformer" was then jointly edited by Mr. Barker and Mr. Bradlaugh; each gentleman editing one half of the paper. Mr. Bradlaugh's half of the "Reformer" favorably noticed "The Elements," and regularly advertised its sale. Mr. Barker, in his half of the paper, not only refused the advertisements, but attacked Bradlaugh for so doing. This was the beginning of the storm which culminated in the publication by Bradlaugh of the "Fruits of Philosophy."†

Although not agreeing with the free love sentiments of "The Elements," Bradlaugh was thus instrumental in making it known throughout the country. This epoch making work was, because of the dispute, freely sold from the bookstalls of the National Secular Society. Its sale had a further impetus. The Christian opponents of Bradlaugh reiterated all over the country the charge that Bradlaugh was a free lover. They based their accusation on the grounds of his advertising and selling "The Elements," and in consequence secured for the book a popularity, which, but for their malicious efforts, it had never achieved. For once, the Christians over-reached themselves. They tried to destroy Bradlaugh's influence by accusing him of accepting the hated doctrine of free love, and not only failed in that direction, but gained an enormous audience for a book which has perhaps done more to advance the cause of sexual freedom than any book ever written.

Let us now pass from the fight Charles Bradlaugh and Annie Besant made round the banner of free speech, to their own and their colleagues' views of free love. Mrs. Besant was always an outspoken champion of monogamy. In her reply to the Bishop of Manchester‡ she entirely repudiated his assertion that Secularists taught free love.

On the contrary she declared that

"Monogamy appears to me to be the result of civilization, of personal dignity, of cultured feeling; loyalty of one man to one woman is the highest sexual ideal. The fleeting connections supposed by free love theorists are steps backward, and not forward."

Mrs. Besant could say this in spite of her marital experience being an unhappy one. She has doubtless deceived herself. But to show that prejudice against free love ran much stronger in the Freethought party than the very moderate expressions used by this grand woman, may be instanced the fact that charges had been leveled against her, *inside* the Freethought party, which enabled her to say in her farewell address to the Secularists, "I HAVE BEEN CALLED PROSTITUTE." Considering that this term had been applied to her on the sole grounds of her supposed intimate relations with Charles Bradlaugh, a supposition which had no other basis than the malignity which invented it, we can see that the temper of the English Freethought party was in no way favorable to departures from strict monogamic morality.

Charles Bradlaugh was even more vigorous in his denunciation of Free Love than his brilliant colleague. He constantly repudiated the charge of being a free lover, founded on his alleged acceptance of the whole doctrine of the "Elements of Social Science." Both in his address to the National Secular Society's Conference in 1881, and in the pamphlet, "Jesus, Shelley and Malthus," published in 1861 and reprinted in 1883, did he make it absolutely clear that he totally dissented from free love doctrines.

Mr. John H. Robertson succeeded Charles Bradlaugh as editor of the "National Reformer," and although there are reasons for believing that his views on marriage are far from being orthodox, he was careful in his conduct of the "Reformer," to steer clear of any imputation of free love. Replying once to a correspondent who had advocated Freedom in the Sexual Relationships he pointed out that the article was admitted in the columns of the "National Reformer," solely on the grounds of giving a hearing to a properly expressed argument, whether the contention were right or wrong. He then argued that under existing economic conditions, woman might be expected to suffer from the lack of protection afforded by a socially ratified union and concluded by saying, "This of course, does not preclude the later recognition of the expediency of freedom, when the social condition of the woman is improved."

I quote these opinions, not so much to show what were Mr. Robertson's own view on the subject, but as indicating his belief that it would be bad policy to allow a free love declaration to stand in his columns, unmodified by editorial protest. For intellectual ability, Mr. Robertson stands easily head and shoulders above any prominent Freethought leader, either in England or America, and it is only due to him to say that with this ability he combines the greatest of all progressive virtues—tolerance.

The organ of the National Secular Society in England, is "The Freethinker"; of which Mr. G. W. Foote, the President of the society, is editor. He, too, is a firm believer in monogamy. Replying to George Bedborough in the "Freethinker, he says, "It seems to us that the world wants more *discipline* rather than more *freedom* in sexual relationships." At the same time he vindicated his claim to be called a Freethinker by saying, "We believe in Freedom, and we would try and defend your freedom if it were attacked; but freedom is one thing and moral and intellectual agreement is quite another."

Far different is the attitude of the "Reformer," a Freethought journal owned by Mr. and Mrs. Bradlaugh-Bonner.* Not only would that journal give no support to the Legitimation League, (the English Free Love organization) but it point blank refused to accept its advertisements.

The attitude of the "Agnostic Journal" to the Legitimation League was more or less one of sitting on the fence. Replying to Mr. Bedborough, the editor, the brilliant and pungent "Saladin" said, "Our support to your cause must, as heretofore, be incidental. This journal's *special* mission lies in another field." Later, in referring to the "Adult," the editor says,

"'The Adult,' the organ of the Legitimation League, and edited by George Bedborough, is certainly the most outspoken and revolutionary serial devoted to the sex question published on this or, preadventure, any other planet."

What Saladin precisely means by saying "Our support to your cause must as heretofore be incidental," it would probably puzzle a Philadelphia lawyer to explain. I was not aware that Saladin had given any previous support, incidental or otherwise to the free love movement. On the contrary, Saladin, as we have already stated, violently attacked Charles Bradlaugh and Annie Besant for publishing "The Fruits of Philosophy," and for promoting the sale of the "Elements of Social Science." At a meeting of Secularists held at Cleveland Hall, presided over by Charles Watts, and ornamented by the presence of Mrs. Harriet Law, George Jacob Holyoake and G. W. Foote, Knowltonism, and its relation to Free Thought, was under discussion. "At that meeting," writes Saladin, "in reply to the hiss of opposition, which I cared not to conciliate, even if I had known how, I raised my voice to a shout

* Saladin afterwards purchased the "Secular Review" from Watts, and subsequently altered the title to the "Agnostic Journal" which title it still bears.

† Knowlton's pamphlet.

‡ "God's Views on Marriage." A pamphlet by Annie Besant.

* Mrs. Bradlaugh-Bonner is the daughter of Charles Bradlaugh.

of defiance. I managed to make myself heard over the hiss and groan of Onanic disapprobation, till I thundered forth the words 'Charles Bradlaugh has dragged the standard of Freethought through the mire of Hollywell Street.'"*

To be concluded.

VARIOUS VOICES.

Harry Hoover, 2 Sixth St., Pittsburg, Pa.:—Our Lucifer came to us this week with "The Ideal Home" marked in red. We too are interested in "Hilda's Home," not only in the story, but its practical realization. Mahomet said—"One hour of action is worth a lifetime of prayer," and notwithstanding the failures of the past, we believe that true co-operation is not only possible, but feasible. In the enclosed clippings from the "Pittsburg Times" of today and the "Carnegie Union" you will find a condensed statement of our enterprise. As the readers of Lucifer well know, we are living under the competitive system and are perforce compelled to utilize it in order to get out of it, and propose that the unearned increment shall remain in the hands of the co-operators. Being personally acquainted with the author of "Hilda's Home" we are anxious to see it published in book form and make the following proposition. The first five dollars of the price of every lot purchased by any of Lucifer's subscribers will be donated to the publication fund. In fact we would be pleased to have Mr. Harman act as agent for the sale of lots retaining five dollars in each case. All questions promptly answered.

Oscar Johnson, San Francisco, Calif.:—Enclosed find two dollars for three copies of "Hilda's Home"—one copy at one dollar and two copies at fifty cents each. In case the story can not be printed the money to go for subscription and literature. The reading of "Hilda's Home" has been a great pleasure to me, and regret its coming to an end. It is charmingly written in choicest language, conveying an idea that the writer possesses unusual wit, wisdom and knowledge of human affairs, also a desire to lead and teach in the right direction. Please give the author my kindest regards and beg her to accept my thanks. In the "Arena" magazine for 1895, June and July numbers, are two articles by the pen of B. O. Flower, one headed "The Rights of Children," and the other discussing the marriage question, both articles excellent, and in line with the teachings of Lucifer. Is there any obstacle or objection to reprinting them in Lucifer? Mr. Bellamy in his new book, "Equality," takes similar views regarding sexology as you do, and as the book is advocating the co-operative commonwealth it ought to be read by all progressive minds.

[There is no objection to reprinting the articles alluded to—the difficulty being a lack of space. Mr. Flower's "Prostitution in the Marriage Bond" was copied from and commented on by us, soon after its appearance in the "Arena." Both Mr. Flower and Mr. Bellamy are doing good work in breaking the bonds of institutional marriage. M. H.]

Susan Swaysgood, Healdsburg, Calif.:—FRIENDS OF LUCIFER: Why, O why do you continue to jangle and quarrel? Why does not our Moses, like Moses of old, write down the law, saying now, my beloved children, in whom I am well pleased, listen to the voice of reason, and cease your contentions, or ere another moon goes down some religious sect will come and claim each of you as members of their flock.

Who ever heard of such quibbling outside the church? If you advocate Liberalism, stand by your colors and practice what you preach. Mr. Ruedebusch sets a good example. After a slight protest to set himself right he retires, not caring who picks flaws in his writings. Can his admirers do less? No where in the "New Ideal" is secrecy mentioned, but the same sensible advice is given that Albina L. Washburn gives in last week's issue, namely, to go on individually, co-operatively and lovingly; each on his or her own way to happiness.

Friends, cease this useless controversy and pull together, then you may hope to accomplish something. Unity is strength. What if we do not agree on minor subjects, the great thing to achieve is freedom.

Dora Boss asks what will New Idealists say to "C"? What can we say more than encourage her to keep her own self-respect? It is hard to advise without knowing all particulars. She may have been a willing participant, or again she may have yielded to the persuasion of a sleek tongue, but in either case her duty is clear. She must not allow herself to be pitied, as though she were a criminal, or a weak-minded fool. She must assert her right to assume the responsibility of motherhood without a license. True, she has great odds to contend against, living as we do under the system of Grundyism, but if she respects herself and does the best she can for her offspring, the world will soon smile on her again, for secretly it admires anyone who dares do anything outside of the rules laid down by law. So, let her be brave and hopeful. Loving hearts will beat in sympathy with her, and who shall say but it may ennoble and enrich her life in after years to have this experience now.

John W. Van Deventer, Sterling, Colo.:—Enclosed find $1.00; credit me with fifty cents on my subscription to Lucifer and send me Emil F. Ruedebusch's book "The New and the Old Ideal." I have read "Hilda's Home" very carefully and I do not like it. I feel that our marriage laws are far from perfect but do not see in Free Loveism a remedy. In my early manhood I fell in love with a maiden after the old fashioned way. Nine years after we were married and I am loath to believe that the angels in heaven were happier than we during the four years she remained on earth afterward. She has been dead almost five years but I love her tonight just as much as when I first whispered the name of wife into her ear.

In "Hilda's Home" all the women old enough bore children about as fast as nature would allow them to, "three little prattlers and one sweet cooing innocent lying close to Imelda's breast," says the story. And the girls were preparing to become mothers ere the first blush of womanhood faded from their cheeks. Man's condition under a free love regime would be delightful I grant. To be ever able to satisfy his lust with a fresh victim, to become a father and yet entirely escape a parent's responsibilities, to throw the whole burden of life on the weak woman, to bask in the sunshine but flee from the clouds—such would be the condition of my sex.

In "Hilda's Home" early motherhood and the cares that unavoidably attend it, would prevent woman from making herself man's equal, would compel her to remain only a plaything, a gratifier of his baser passions.

My wife and I read the same books and magazines, worked together, attended church, lecture and theater together, our minds grew to run in the same channels (run, not stand still, mind you) and *our* home was always full to overflowing with life's brightest sunshine. We desired children, two being the number we felt we could rear properly and we brought them into the world, but, alas, they and she have left me, I am alone. Your daughter Lillian answered my last letter. Will you kindly hand her this, if you deem it worthy of an answer, as I would like a woman's opinion on my view of the case.

* Hollywell Street: A street where contraceptives are sold, and at that time having very unenviable reputation which it had held for 150 years.

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By Right Divine.

When rogues would fill the human mind
With some transparent lie,
They always claim it countersigned
And sanctioned from on high.
An instance makes this statement plain—
The right divine of kings to reign.

This lie was shot to death in part
A hundred years ago,
But now the tricksters seek to start
An equal falsehood, so
We hear proclaimed by every fool
The right divine of gold to rule.

Ere long when they grow bold enough
To make their purpose clear
And throw the mask of pretext off,
We may expect to hear
The moneyed knaves make this appeal—
The right divine of thieves to steal.

I seem to hear another cry
That comes from all around.
Beginning low, it rises high,
A deep and growing sound,
That claims in no uncertain tone
The human right to have our own.

This cry is filled with dire distress
And angry discontent,
With tones of want and wretchedness,
While into these are blent
Stern undervoices that demand
The human right to life and land.

From torrid zone to frigid snows
'Tis heard in every place.
It ever louder, deeper grows
Until it thrills the race
And thunders forth from sea to sea—
The human right to liberty.

—*J. H. Edgerton.*

The Postal Inquisition in Oregon.

BY E. C. WALKER.

Contrary to the expectation of some new workers in the field of reform, the Oregon grand jury to which was submitted the evidence in the "Firebrand" case has returned two indictments jointly against A. J. Pope, Henry Addis and A. Isaak. The first indictment covers a poem of Walt Whitman, a letter written by Kate Austin, and one written by Annie E. Parkhurst. The second indictment is aimed at a letter written by Anton Neidermeier. The poem appeared in No. 6 of Vol. III.; the letters of the insurgent women in No. 12 of Vol. III., and the letter of Niedermeier in No. 33 of the same volume. If I am not mistaken, the issue last named was the one seized by the spies of the department and confiscated without the slightest warrant of law.

As stated, the accused men will be tried together, as were the victims of the Chicago panic. It is to be hoped that the lawyer in charge of the defense will vigorously demand separate trials. Some years ago this man defended a similar cause and won. He was appointed by the court, as the conductors of the "Firebrand" are financially unable to fee an attorney. Henry Addis will act with him in the preparation of the defense.

I do not recall the contents of any of the incriminated letters, but there could not have been anything very "bad" in them or I should have had the matter fixed in my mind by the suggestion of danger to the publishers. It occurs to me now that we are passing from the epoch of "obscene" words to the epoch of "obscene" ideas and principles. In the cases of Heywood, Bennett, Harman, and other earlier victims of the Censorship, certain words and clauses were pounced upon as essentially evil and likely to corrupt the morals of the reader. In the present instance, it would seem that the change advocated in the social system is the rock of offense. This is exceedingly suggestive, and goes far to show that Heywood and James saw clearly the animus and purpose of the Inquisition, years ago. Mr. Heywood was censured in bitterness by his enemies, in sorrow by his friends, because he insisted upon using unmistakable terms in discussing sex problems (this was after his first imprisonment). He replied, in substance, that the foes of free press and mails were determined to suppress discussion of the great question in which he was interested, that all they wanted was pretext, and that when they could not find one they would invent another. No matter how scientific and "pure" were the words employed in examining the foundations of the family, he argued, it would be only a very short time before they would be so degraded by common use that they would in their turn fall under the condemnation of Grundy and of the law, to be avoided by refined persons and their use punished by fine and imprisonment. So he set himself the herculean task of bringing again into fashion the clear and rugged sex vocabulary of our ancestors. Whatever we may think of the wisdom or lack of wisdom of his course, it is certain that here in "free America" we are hastening in the direction he foresaw. Saying nothing of the tabooed words, we have passed through two stages of persecution and may be entering a third. We have seen men sent to prison, their business ruined, and even their lives sacrificed, because they discussed the love and marriage questions from the viewpoint of liberty in language that, while plain and cogent, was in no sense "obscene," within the theretofore accepted definitions of orthodox morality. Succeeding this stage of persecution came another, bearing similar poison fruits, in which recognized scientific and Latin phraseology was in its turn placed under the ban. Now, as I have intimated, we are confronted, apparently, with the alternative of giving up the advocacy of sex liberty or of continuing in our work at the risk of spoliation and imprisonment, no matter how circumspect we may be, no matter how many and how tiresome the circumlocutions to which we may resort in the effort to be understood without being "criminal."

In the light of these facts, it is certain that all friends of sex rationalism are vitally interested in the outcome of the Oregon persecution. Whatever each may be able to do to help the

defense, that, little or much, will be the work of self-preservation, and cannot safely be delayed or left undone. A victory for freedom of investigation and transmission will encourage all progressive men and women. A defeat—well, out of defeat will come victory, sometime. But it should not be deferred through our neglect.

Freethought and Free Love.

BY ORFORD NORTHCOTE.

Concluded.

In an addendum to a pamphlet called "Sexual Economy" purporting to be written by one Peter Agate, M. D.; Saladin writes as follows:

"We have heard a good deal about the heroism involved in the publishing of such works as 'The Elements' and the Knowlton pamphlet. There is no heroism in the thing at all; but there is a good deal of cowardice, not without a dash of greed and avarice. A section of the public is prurient, and the publication of 'nasty' books like 'The Elements' and the 'Fruits of Philosophy' is profitable. . . . . I must protest too, that the only organized society of 'Freethinkers' in England elected for many years President (Charles Bradlaugh) one who has done worse than blasphemed fifty gods—has outraged the highest and purest instincts of human nature. The *gentleman* (Mr. Bradlaugh) who could sit down with another gentleman's wife (Mrs. Besant) to edit in conjunction with her a work on sexual commerce, should be painted in pigments the due manipulation of which is beyond my skill as a limner. . . . . As long as Christianity insists on sexual purity and restraint, and debars the transgressor from her sacraments, she does the world a service which goes some way to compensate for many crimes and errors of which she has been guilty. . . . . He who adopts the teachings of 'The Elements' has no high ideal up to which he tries to exalt the measure of his conduct; with him there need be no remorse and no regrets; there is no standard of purity after which to struggle and to strive; there is only the inexpressible Malebolge of unbounded sensuality and shameless lust: no woman you love that it is not proper for another to love tomorrow; no maid such as has heretofore blessed the bridegroom's arms, but only a shameless and deflowered harlot who has responded to the desires of others as she responds to yours; a social convenience, like a drinking fountain or a *chalet*; a creature liable to be called into use anywhere, at any time by anybody, and who constantly carries a syringe in her muff, in the name of Mr. Bradlaugh and 'Freethought.'"

So wrote Saladin during Bradlaugh's lifetime, and if this is incidental support to the cause which the Legitimation League has at heart, then language has no meaning. When it is remembered that Bradlaugh's sole aim was to educate the working classes in contraceptive science, to the end of reducing poverty and alleviating suffering, we can only characterize Saladin's pamphlet as the rankest piece of obscurantism that any man pretending to be a Freethinker ever uttered.

It is of course, possible, that Saladin has changed his views. We shall be heartily glad to chronicle the fact if this be so. But not till Saladin retracts the infamous things he said of Charles Bradlaugh should we regard any such professed change of opinions as sincere.

There is however one splendid exception, amongst Rationalist publications. I refer to the "University Magazine" which has done magnificent work for the free love movement. Reaching a highly intellectual class of readers, it has, by publishing articles on free love, given the movement in England a tremendous impetus. But this magazine has no official connection with any freethought society whatever, being the private property of a wealthy gentleman of advanced views and high courage.

Summing up the general attitude of the freethought leader in England toward the free love movement we may say that on the whole there is a strong disposition to treat it with tolerance. While no actual encouragement is given the movement is neither totally ignored nor violently opposed.*

In America the denunciations of free love are not only more orcible, but the attitude of the freethought leaders is less tolerant.

In Vol. XV, of the "Free Thought Magazine," the editor Mr. H. L. Green thus variously expresses himself.

This damnable doctrine of free love. p. 61.

Free love and whiskey, two of the greatest evils, in our opinion in the country. There is but one other of equal magnitude, and that is superstition. The freethinkers ought to eternally war against these gigantic enemies of the human race. p. 79.

In our opinion any one *who does not fully subscribe* to Col. Ingersoll's views of marriage is out of place in the freethought party. p. 56.

Free thought is the direct road to heaven, and free love the sure road to hell here on earth. p. 117.

We would have the government protect and guard and improve marriage in every possible way by legislation or otherwise.

These are the views of the editor. What are the views of his readers? Here are are some of them.

I think free love is simple damnable and downright lust. p. 106.

Free thought means emancipation. Free love, dissipation. p. 107.

We must put marriage and home life *above everything else*. It (sic!) is the foundation of law and government. p. 108.

A great stone is rolled from the pathway of intelligent men who want to take a *more advanced stand for liberty of thought*, and who shrink from the very appearance of association with those unclean things—free love and whiskey.

I fear you have done the "Freethought Magazine" an irreparable damage by admitting that free love article by Moses Harman. p. 238.

I must say that my feelings were very much hurt to think that you would allow your pure, lofty and able publication to be marred by the publication of the article written by Moses Harman. I most certainly trust that your columns will not again be polluted with the ranting of any one pretending to be the exponent of "freedom, love and wisdom." p. 240.

And right here permit me to remark that in my opinion, intemperance and free love ought to be denounced by every honest Freethinker. p. 240.

It is probable that the opinions of the "Freethought Magazine" correspondents are the honest expressions of puritanical fanaticism, but there is abundant evidence to prove that the editor's antagonism arises in large measure from cupidity. Mr. Green is afraid that the commercial prosperity of the magazine he edits, and the respectability and social status attaching to free thought will be endangered. Let the following utterances of Mr. Green speak for themselves.

In this city of Chicago, intelligent Freethinkers can be counted by the hundred among the best business men of the city, but so long as the Freethought societies are run by free lovers, these people will have nothing to do with them. Our free thought journals also suffer greatly by the misrepresentation of what free thought really is. The public are getting the idea that free thought means free love and therefore they refuse to subscribe for free thought journals. These free lovers who are calling themselves freethinkers do not subscribe for free thought journals. p. 118.

The (freethought) organization should be as perfect as any Christian organization—*should be run on business principles*, and should, by its constitution, be strictly guarded against the bad influences that have wrecked and disgraced the old association. Such an organization would draw to its membership, within one year, after its organization, *ten thousand names at least*. p. 118.

The principal object of our writing this article is to open the eyes of the liberal (freethought) public and show them the necessity of ridding our cause of this curse of free love and planting our moral standard so high that *it will command the respect of all good people even if they do not agree with us on theology*. (Italics mine.) "Free Thought Magazine," Jan. 1897. p. 61.

I have accused Mr. Green of cupidity, but to be quite fair, I will do him the justice of assuming, that it is not his personal aggrandisement, but that of his party that he has at heart. But whether the cupidity have a personal or a party motive there can be no escape from the main charge.

"The public refuse to subscribe for free thought journals. . . . . Among them (the free lovers) in this city (Chicago) there are not five who pay for any one of the free thought journals. . . . . Hundreds of freethinkers among the best *business men* of the city will have nothing to do with us. . . . . The free thought organization should be run *on business principles* . . . (and would then) draw to its membership within one year, *ten thousand names* at least."

What other construction can be put on the above sentences than the one I have suggested? The whole truth of the matter is just this, that Secularism, like Christianity, has been found to have money in it, and *business principles* must stand before intellectual honesty and the search for truth. The worst thing that can happen to a forward intellectual movement is for it to become commercially prosperous. When a free thought lecturer can pack the largest halls in the states, the prices of admission ranging from a dollar upwards; when it will prove a paying speculation for a dealer to manufacture and largely advertise for sale silver spoons at two dollars a piece bearing the image of a free thought leader, it can hardly be urged that free thought is a commercial failure. And when commercial prosperity begins to follow in the wake of a heterodoxy, it is high time for the *real* freethinkers to balance accounts, and consider whether there are not other fields of thought waiting to be made *free*, besides the particular field which has become so free, that not the martyr's stake but the comfort attaching to the almighty dollar, and the hero worship as exemplified by the silver spoon, is the reward for successful leadership in that heterodox field of thought. Let it not for a moment be imagined that I begrudge Col. Ingersoll or any other man, the pecuniary profit he may make of his abilities in opposing superstition of any kind. My only reason for referring to this side of the question at all, is to point out that where profit and honor may be gained by the advocacy of heterodox views, the real urgency of that advocacy is past. It is true that much may remain to be done in educating superstitious people out of their superstition; but the real fight occurs when there is no freedom to hold to or act upon the views antagonistic to an orthodoxy. Human progress consists not so much of the increase in numbers of persons holding sane views, as of the increase of freedom to hold those views at all.

The real battle of freethought in the field of religion is over. Absence from church does not involve being put into the stocks; the profession of atheism does not involve the stake.*

Let it not be supposed, however, that the battle for freedom is over. The venue is merely changed from one field to another. So far as America is concerned, there can be no doubt whatever, that the battle for human freedom will rage, in the coming years, round sex. Already the puritans are gathering their forces. Anthony Comstock, with his vile trade of *agent provocateur* is but the bird of carrion that hovers near the field of the coming battle.

The suppression of polygamy in Salt Lake City, the overthrow of complex marriage in Oneida Creek, the raising of the age of consent in some of the states, the attempt to smother malthusian and other advanced sexual literature, are but the preliminary skirmishes. The real battle is to come.

Who will be found on the side of freedom? Hardly shall we see there the Colonel Ingersolls. Certainly not the H. L. Greens, with their pious wishes "to earn the respect of all good people even if they do not agree with us on theology."

Men who put the *respect* of their neighbors in front of truth and freedom are the very cowards who would never strike a blow for liberty. Freedom for them is an empty shibboleth; they are as far from realizing the true inwardness of freedom as the veriest modern protestant prating of the tyranny of Rome.

It is time to differentiate. There are freethinkers *and* freethinkers. It is useless to appeal to those who agree with Mr. Green in saying "Any one who does not fully subscribe to Col. Ingersoll's views of marriage is out of place in the freethought party." p. 56, "Free Thought Magazine." Can the arrogance of his utterance be matched any where outside of Rome? The Pope's views on a subject other than religion could hardly be invested with infallibilty with more display of unction than are Col. Ingersoll's views on a matter outside the sphere of atheistic thought. Here is a recrudescence of the very worst features of Popery. If such is to be the attitude of leaders of the freethought party, the sooner that party chooses new leaders the better. For it can hardly be that the whole rank and file of the American Secularists are of such intolerent mould.

Freethinkers of America! I appeal to you from across the Atlantic to take a stand on this matter before it is too late. Many of you, doubtless, honestly believe that monogamy is good for the race. But there were honest believers in the blessings of Christianity when the Spanish Inquisitors were denuding Spain of its best citizens and of its noblest blood. Thomas Paine, Bradlaugh, Holyoake, Richard Carlile; men like these have secured to you religious freedom. Will you stand by while others, who are endeavoring to capture one more citadel of tyranny, are thrown into prison by the Comstocks of orthodoxy? Will you join in the hue and cry against those pioneers who are trying to lift the yoke of sexual bondage from suffering humanity? Will you join forces with the puritans who would make of life a joyless withered desert? Or will you give to others in things held important by them the freedom you claim for yourselves in things held important by you? Upon how you act in the coming struggle, largely depends the issue. If you side with the Comstocks and the Greens, America will have little to thank you for when she emerges from her time of trial. The cause of sexual freedom will require all the forces at its command, in the hour of danger. May you not be found wanting when that hour arrives.

* An exception must be made of the leaders of the Glasgow branch of the Secular Society. The executives of this branch illustrates the attitude of many Freethinkers on the sex question, by their puritanical treatment of a colleague, Mr. D. G. Lindsay, who committed the unpardonable crime of exposing for sale, Emil Ruedebusch's "Old and New Ideal"; which admirable work it was my privilege to first introduce to English readers, through the columns of the "Free Review."

* I here, of course, refer to England and America; and further I in no wise deprecate the work of Freethinkers. For while Freethinkers are in no present danger of persecution, the sleeping dog of Christianity may any day rise and bite, in this respect the more extensive are our freedoms the less chance here is of Christian persecution again becoming rampant.

Sociologic Lesson. No. LV.

BY HENRY M. PARKHURST.

ADVANTAGES OF LARGE CORPORATIONS. The trusts which have been so much opposed, have been based in theory upon the advantage of bringing into one scheme as fully as possible all the operations of a single branch of industry, avoiding unnecessary expenses, and making use of all conceivable economies. The railroad system which has been so much abused, has nevertheless given an impetus to the industry along the lines its has traversed, which could have been given in no other way. The more extensive the operations of a corporation, so long as they are properly conducted, the greater the advantages to the community as well as to the corporation itself. While the operation of a manufactory are only sufficient to supply a few neighbors, the machinery cannot be extended to small details. When a nation is to be supplied, many of the details can be constructed a thousand fold more cheaply, and very much better. The largest corporations or trusts, if rightly managed, will benefit the people the most. We only need, but it is now a most important need, to prevent their taking advantage of the monopoly to secure to themselves an unjust share of the profits of co-operation. Perhaps the only remedy in society as it is, consists in competition, largely diminishing the profits but more certainly securing some of them to the consumer; but in society as it may be we need no such wasteful check upon inequitable dealings.

[The only comment I will take room to make upon this "Lesson" is to say that if Friend Parkhurst expects to live to see the day when "corporations and trusts" will be so managed that they will benefit "the people" more than they will benefit themselves he must expect to outlive human greed—the greed that is incarnated in the *family*, as we have it today, and that inheres in all the political, religious and other societary arrangements that legitimately flow from our abnormal family life. To talk of preventing privileged corporations from "taking advantage of their monopoly [privilege] to secure to themselves an unjust share of the profits of the co-operation," seems to me to border on the *futuous*. Give us equal freedom of opportunity, abolish privilege, then *voluntary co-operation* will in time give us all the benefits of "trusts," without their dangers,—their evils. M. H.]

LUCIFER, THE LIGHT-BEARER

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European Representatives, George Bedborough, 127 East Street Buildings, London, England. William Gilmour, 73 Cedar Street, Glasgow, Scotland.

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"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

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For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
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Reminiscences.

Having frequently been requested to write for Lucifer something in the shape of personal reminiscences the following brief and very imperfect sketch of the life and character of one of Lucifer's earliest and most helpful friends is offered as the first installment of what may prove a series of similar articles.

Among the faithful, true and honored friends of Lucifer, who, during the year that is now closing, have finished their mortal career and passed from sight and sound, is the man who in life bore the name of Noah H. Harman.

A relative, near and very dear, to the writer of these lines; one who, in heredity, in early training and in early evolution from theologic views of life to those commonly called rationalistic, Noah H. Harman was in an eminent degree my brother, though not born of the same mother and father.

Born January 1829, common calender, in what is now West Virginia; reared in the pure and bracing air of the Alleghanies, he grew up with a strong and vigorous individuality, mental and physical. Of freedom-loving Teutonic stock, he naturally rebelled against the enslavement of the weaker to the stronger, so common among the Latin races or nations. Hence, as naught have been expected, during the anti-slavery agitation that followed the repeal of the famous "Missouri Compromise" by the American Congress in the early "fifties," in company with his young wife, Emily J. Burgoyne, daughter of a cousin of the general who commanded the British forces at Saratoga, Noah Harman went to Kansas and took part with the "Free State men to keep chattel slavery out of the territory then for the first time opened to settlement.

Settling on the unbroken prairie he and his brave young companion had a long and hard struggle with annual drouths, with grasshoppers raids, with prairie fires, with malaria and with all the privations common to pioneer life in the great west, added to the losses incident to four years of war, or rather to the six or seven years of war, over the African slavery question.

When that question was at length settled—if it can really be said to be settled at all so long as monopoly of nature's wealth by governmental authority remains,—the next question that engaged the attention of this Kansas pioneer was the liberation of the human mind from the shackles placed upon it by ignorance and theologic superstition. Among the pioneer newspaper men of the new state was S. R. Shepherd, now of Leavenworth Kansas. In the private office of Mr. Shepherd, at Grasshopper Falls, now Valley Falls, were held the meetings of perhaps the very first Freethought society or club held in the Sunflower State. This club, called the "Philomathic Society held regular weekly services for many years, and it is perhaps not too much to say that from this small beginning sprang the many Freethought organizations that have since made Kansas noted, far and wide as a battle ground for "Universal Mental Liberty"—including the moral and religious features. Of this organization Noah Harman was a leading spirit, and from that time till his death, he was regarded as one of the best known and most highly respected of the Freethinkers of eastern Kansas.

Out of this organization, this pioneer freethought association, rose Lucifer, our "Son of the Morning." Few of its early friends and helpers deserve more credit for the work this paper has been enabled to do, than does the man and brother, Noah Harman. When our plant was removed from Valley Falls to Topeka, seven years ago, in connection with my son, George Harman,—now editing and publishing "The Times," Oskaloosa, Kansas,—"Uncle Noah," as he was universally called by friends and the public generally, began the publication of the "Farmer's Vindicator" at Valley Falls, to the editing and general management of which journal he devoted the last years of an honored and very useful life. As a friend and helper of all in need of help I have never known one more unselfish, more ready to respond with sympathy and material aid.

As a fitting close to this short and very imperfect memorial I here introduce a brief tribute from the pen of Edwin C. Walker, whose acquaintance with the subject thereof was sufficiently intimate to enable him to know whereof he speaks.

M. HARMAN.

"A tall, gaunt, slightly stooping, figure; a serious almost sad, face; an eye kindly, yet severe on occasion; a tongue slow and careful of utterance; a brain not always quick to grasp the new thought but fair and analytical in investigation, and retentive of the idea once accepted, popular or unpopular; a purpose iron in tenacity and directness; and a loyalty in friendship and to the cause espoused that never wavered, come what might.

"That was Noah H. Harman, a soldier of humanity who on November 16 unstrapped and laid down forever the heavy knapsack he had borne through sunshine and storm for so many years. A relative of Lucifer's editor, he was his conservative supporter and his bondsman during the bitter fight that raged at Valley Falls and Topeka for four-fifths of a decade, when provincial ignorance and hypocrisy combined with federal tyranny to crush the man and the paper that dared to question the sacredness of hereditary institutions. Of what might have been the fate of Lucifer had it not been for the supporting hand of Noah H. Harman, one is troubled even now to think. The silent sustainer, his service to the cause his more more radical kinsman championed can not even now be accurately measured, but it was great. For one, I owe him the meed of appreciation. I am glad he lived; I am sorry he is dead. To those who loved him and who in sorrow survive him, I give the hand of sympathy and the word of hope. The hope is for a freer, happier humanity which the aspirations and the labors of this man have helped make possible on this earth which is our home and our heritage."

When Argument Fails.

From time immemorial it has been the custom of men who failed to convince their opponents by fair and honest argument to resort to physical force of some sort. In other words when reason has failed to convince then such arguments as the rack, the dungeon, the headsman's ax, the gallows, the fagot and stake have been appealed to.

In modern times, owing to an evoluted public conscience, added to the fact that experience has shown the futility of such arguments, men do not commonly use the fagot, the rack and the gallows to convince each other of error in matters of religion, and not often as a means to prevent the spread of heresy on political or governmental questions, nor to make people do right in matters of food and drink, of clothing, or in satisfying any other appetite or want, and yet cases are not lacking i

which fines and imprisonment are used to enforce the views of those who claim the right to govern their fellow beings in matters of opinion or in purely personal matters.

As proof of this we need only to cite the imprisonment and hanging of four men in Chicago for the utterance of unpopular opinions on governmental questions, the imprisonment of the Seventh Day Adventists in Tennessee because of a difference of opinion as to a religious observance, and the fines and imprisonment of Mormons and others for a difference of opinion in matters of sex relations.

Among the later instances of public prosecution of men for difference of opinion as to what kind of literature is moral and healthful is the case of Abner J. Pope, Henry Addis and A. Isaak, of Portland, Oregon, mention of which has been made in recent issues of Lucifer. For information as to the present status of that case read the article entitled "The Postal Inquisition in Oregon," by E. C. Walker. Read also the following letter from Mr. Pope, dated "County Jail, Dec. 4, 1897:"

"DEAR LUCIFER BAND AND READERS: This is my fourth epistle from the Portland jail. Eleven weeks today I have been deprived of my inalienable right to liberty and the pursuit of happiness. 'He who useth the sword shall perish with the sword.' I was taken from my solitary confinement on the 16th of November and put back into my old cell, to give room to a woman with two babies, as that cell was considered the best place for them. During the twelve days I was in solitary confinement, H. Addis was admitted three times into my cell for one half hour each time, and C. L. Penhallow and wife and C. E. Miles once, one hour.

"On the 24th of November a company of Sunday visiters to the jail, who sang and played on the melodeon, and prayed and preached to us, brought all the inmates of the jail a treat of fine apples and three kinds of cake as a Thanksgiving offering.

"On the 26th of November I went before the United States grand jury and told them part of my side of this case; on the 1st of December I went to the United States court, Judge Bellinger being the judge, and plead not guilty to the indictment made by the grand jury, of sending obscene, lascivious, etc. matter through the mails. H. Addis did not plead, asked for time. The judge asked him if he had a lawyer. He said, 'I have no money to fee one.' The judge appointed Henry McGinn. He asked me if I had a lawyer or wanted one; I said no. We were then taken out of court, and I went back to jail. I was told they would try our case as soon as it is convenient to the court.

"My reasons for not employing a lawyer are, (1.) The lawyers, generally, make the laws by which innocent ones are the victims and sufferers. (2.) Put a lawyer against a lawyer and we do not get the facts nor justice. (3.) That kind of a struggle for the truth has but little influence on mankind to make them better, or to abolish government of one or many over many or one. (4.) I have found that one case of strictly and faithfully living out our principles has a permanent influence for good and for all time. I claim and contend that each one should be his own governor and developer in all good things and a repressor of all evil, in one's self.

"I am accused of wanting martyrdom; that is false. I want liberty for all, and that I live for and take the consequences for so doing, be they what they may.

"I am now in jail because I will not admit the right of others to govern me; so will not sign a bond for my appearance when they call for me. I am not a citizen of the United States, neither are women, the better part of mankind. Women are not citizens because men will not permit them; I am not because I will not be a murderer of my fellow beings, as I consider all governments to be. I am a man of the world. I want the authoritarian and war spirit abolished out of our minds and the love spirit take their places. The Barcelona article was not one of the indicted articles.

"I am in excellent health and spirits, and what the United States government officials have done and are doing to me as a punishment is proving a blessing; as I am cheered, comforted and blessed by the many good and loving words from the lovers of liberty, but they must bear in mind that the United States does not furnish stamps to pay postage for my replies to them. Yours for truth's and liberty's cause.

"ABNER J. POPE, Pantarchian,

"Box 94, Portland, Ore."

As another of the unnumbered object lessons showing what government of man by his fellow man really means, we present this instance of invasion of personal rights by what is claimed to be the "best government on earth." If this be the best, then what of the worst? And if this is the best, would not "no government at all," but simply voluntary co-operation on the basis of equal freedom for all and special privileges for none, be infinitely preferable?

The American Secular Union on the Oregon Outrage.

In no uncertain tones the National convention of the Secular Union condemned the outrage perpetrated on Pope and Addis by government officials in the interest of the Vice Society. This is the resolution which was passed without a dissenting vote:

"*Resolved*, That the arrest of Abner J. Pope, Henry Addis and A. Isaac, editors of the 'Firebrand' of Portland, Ore., for an alleged offense against the postal statutes, an arrest procured by the usual methods of dissimulation and trickery, was a gross and despicable invasion of the right of discussion and transmission. Asserted to be in the interest of morals, it was in the interest only of hypocrisy and vested wrong. Were the censorship sincere it would strike at the publications which deal with certain tabooed subjects in a frivolous and degrading manner for the mercenary advantage of their publishers instead of persecuting men and women who are seriously trying to discover truth, to unmask crime, to defend innocence, and to bring about reforms on what they conceive to be lines of liberty and equity. It is the shame of our legislation that it has made sincere investigation a peril; it is the shame of our jurisprudence that it abets and aggravates the outrages made possible by legislation; it is the shame of our newspaper press that with the rarest exceptions, it utters no protest against this crime, that it silently acquiesces in, if it does not ostentatiously indorse, the suppression of freedom of speech, press and mails. In the case of the 'Firebrand' the arbitrary denial, to wit, by minor officials, of the privileges of the mails in absence of any possible judicial condemnation of the contents, or parts of the contents, of a few issues, which few issues are the only ones incriminated, is an invasion so monstrous and so far reaching in its ominous menace that it seems incredible that the American people have not risen in instant and forever decisive protest and repudiation of the usurpation."

Resolutions were passed, also unanimously, in praise of the life work and in sorrow because of the death, of Samuel P. Putnam and May L. Collins. Not a note of fear of conventionality was there in the wording of the resolutions. Space forbids more than a brief mention of the Congress. The "Truth Seeker" (28 Lafayette Place, N. Y.) of Nov. 27 gives a full report.

The Convention was one of the most successful ever held. Harmony prevailed throughout. The speakers were: T. B. Wakeman, Moncure D. Conway, Dr. W. A. Croffut, M. Florence Johnson, James F. Morton, Jr., Susan H. Wixon, E. C. Walker, Rev. Henry Frank, L. K. Washburn, Henry Rowley and C. C. Moore.

John E. Remsburg is the new President. Otto Wettstein and E. C. Reichwald were re elected Treasurer and Secretary.

WHEN May L. Collins was in Chicago a short time before her death she gave a number of copies of her lecture "A Plea for the New Woman" to us to be sold for Lucifer's benefit. A few of these remain in stock, and will be sold for ten cents each. The picture of the author, contained therein is alone worth the price.

Popular Follies and Crimes.

BY JAMES S. DENSON.

A fool Negrophobic mob at Troy N. Y., tore apart a young white man and a mulatto girl who were looking for a clergyman to marry them. Had it not been for the interposition of the police the young man would have been severely handled. As it was, the couple had to leave town. The man who said that "the m-asses" was the proper spelling was about right, although his remark was an unnecessarily cruel reflection on the genuine quadrupeds.

* * *

In the case of Mlle. Chauvin, the Court of Appeals of France has decided that women can not be admitted to the bar in that country. This should gladden the heart of Mr. Wakeman, for it is another check to woman's entrance into the field of economic independence, thus helping preserve her a little longer an untarnished "angel" dependent upon chivalrous man for her support. I suppose the court of Appeals would not have denied Mlle. Chauvin's right to be the kept mistress of one of its members. Such a position is not in conflict with the "ideal ministry" of woman.

* * *

For a long time Mrs. Charlotte Smith has been waging war against the bachelors. Her motive was not discernible. What there was in it for her we could not clearly see; but as she was zealously advocating political methods of "reform" it was certain there was a prospective "job" somewhere. Now we know what it is; she has indicated the "place" she wants created for her benefit. Every man and woman is to be compelled to marry. To assist in attaining the end sought, a national matrimonial bureau is to be established. The office of United States Commissioner of Matrimony is to be created. Mrs. Charlotte Smith is to be said Commissioner. Salary? Of course! It is hinted that Mrs. Smith may have a competitor for the position. Mr. T. B. Wakeman exploits the same ideas in the Liberal Club, and his admirers intimate that he will stand a very fair show before the committee of congress which will have the disposition of the plum.

* * *

"The Torch of Reason" still flickers feebly in the Oregon woods. Occasionally it flares up in righteous indignation. It will be remembered that it is the ardent defender (and I believe the procurer) of that rule of the Oregon Secular Union which excludes users of tobacco and alcoholic liquors, and social radicals, from the lecture platform and the teacher's chair of that association. In a word, it sets up its opinions as a standard of moral fitness and boycotts all who can not accept those opinions as divine. One would naturally suppose, if he were unacquainted with the genus Pecksniff, that it would be the last paper to prate of "illiberality." But no; it has the audacity to say that a man who stops his subscription to it because of its narrow policy "is not very much of a Liberal." The cheek of it! Will Mr. Hosmer please tell us what there is opposed to Liberalism in the act of a man who declines to support a journal which refuses to permit him and those who agree with him to speak from the platform of the society of which it is the organ? What obligation was Mr. Ruedebusch under to give aid and comfort to the enemy of Freethought? And what does Mr. Hosmer mean by obscuring the issue in this way? "Just because we believe that it is best for our lecturers and teachers to be people who refrain from the habits he [Mr. Ruedebusch] mentions, he will drop us." That is not true, and Editor Hosmer knows it. Mr. Ruedebusch did not drop the fitful Torch because its editors entertained certain opinions concerning the qualifications of lecturers and teachers, but because those editors, precisely like the church in all ages, seek to force their opinions on others by the brute power of majorities. But even were Mr. Hosmer's imputation as true as it is false, he would have no just cause for complaint, for "they who take the sword shall perish by the sword." The "Torch of Reason," having invoked the arbitrament of force, has no business to plead the baby act if met by force. It deliberately chose its court; let it silently abide by the decision of that court. And I want to tell this young man, who thinks he has a commission to shape every Freethought worker to the proportions of his Procrustean bed, that, bad as the tobacco and liquor habits are, and disastrous as he may believe the principles of Social Freedom will prove, it is still true that misrepresentation of an opponent's position is an immoral act, and it is an immoral act for which the only excuse is the fear to let the real views of the opponent be known to the people. It is perfectly natural that Mr. Hosmer, who has taken a leaf out of the book of persecution of the church, should likewise resort to the church's method of blackening the reputation of the victims of bigotry. If Mr. Hosmer can make his readers believe that Mr. Ruedebusch is "illiberal," it will help to blind them to the wickedness of his own persecuting policy.

The Light Bearer Library.

Those who intend to become subscribers to this publication should send in their names, even though not ready to pay the money at present. No. 1, "Variety vs. Monogamy" is the smallest of the series, but is nevertheless an excellent little tract for distribution. Price by mail three cents each; reduced price when ordered in larger quantities.

No 2 will be a larger pamphlet with handsome cover, and will retail at ten cents. The subscription price of the library is twenty five cents a year, regardless of retail price. We need an assured subscription list to enable us to enter the Library as second class matter in the Chicago post office.

Holiday Presents.

When selecting holiday presents, will our patrons and friends remember to read Lucifer's book list, and see whether there is not something therein named that they would like to present to their loved ones as tokens of good will, and as helps to right thinking and right living? In addition to selection of books, we would suggest also a subscription to Lucifer for the coming year as a very suitable New Year's present.

While helping others to useful literature this method of remembering friends would help Lucifer to begin the new year in good shape.

"Three Dreams in a Desert."

Probably no work of the present century has done more to arouse women to thought concerning their dependence upon men than Olive Schreiner's "Three Dreams in a Desert." Sarah E. Holmes, one of the brightest of radical women in America, has just issued an edition de luxe of this charming brochure, bound in handsome flexible cover of green and gold. It is a really artistic piece of typographical work, and nothing could be better chosen as a present to a girl or woman. Supplied from this office at 25 cents a copy or five copies for $1.

At Lucifer Circle, Tuesday evening December 14, Prof. C. Orchardson of Chicago, gave an interesting address on "Socialism," quoting largely from his pamphlet entitled "Looking Forward." The address gave rise to a very lively discussion that was kept up till a late hour. So great was the interest in the views expressed by the speaker, upon the ages-old problem of Individualism as related to Socialism, that a dozen or more copies of the above named pamphlet were sold to members and visitors. The price of this pamphlet is five cents post paid. It may be ordered from this office.

"In Brighter Climes; or Life in Socioland."

BY AUNT ELMINA.

I've read and re-read this interesting book by Albert Chavannes. As I always want others to share all the good things, I call the attention of Lucifer's readers to this little volume.

It is a novel written to show the advantages of sociology and communism—of fraternity and comradeship, in comparison with self-aggrandizement and monopoly. A land where all are happy, joyous and well cared for. Where people do not pray to any of the gods to help the poor, but where all help each other, and there are no poor.

"In Brighter Climes" is full of good, grand ideas, wholesome truths and of pleasant, cheerful pictures of life as it might be.

It is also a love story for those who enjoy the lights and shadows of Cupid's realm. Buy it and try it, and I'll warrant you full value for your investment. Price, 25 cents. Sent from Lucifer's office.

Things as I See Them.

BY LOIS WAISBROOKER.

There are many things in the last Lucifer (No. 688) that quicken thought. One thing with which I am pleased is Mrs. Washburn's idea of the ballot for woman. Sometime since I saw clearly that the ballot in the hands of woman would do more harm than good. I may be heretical in this, but I see in woman's suffrage only an extension of the rule of force and an enforced morality is not morality in any true sense of the term.

True, Colorado and Wyoming may be evidence that woman's votes have driven out certain classes, but driving out is not reforming. Those people are somewhere and plying their vocations; vocations that are the natural result of our present economic and social systems.

I may be considered metaphysical but I beg leave to give my idea of where woman's real power lies—a power that she cannot use till her sympathy is withdrawn from the present system of things because she sees the necessity of a new and better system. To give this idea I must postulate, first, the accepted—the demonstrated truth that all life comes from the union of two factors. Second: The feminine factor is the embodying power. Man quickens, impregnates, woman embodies. Third: Being the embodying, she is of necessity the attracting power. Even when man has taken forcible possession of her it has been because she attracted him. Again: Neither "father God" nor father man can create alone. Yet again: Thought precedes action, and a blending of the two factors is as essential to live ideas as anywhere else, and the sex which is positive in this thought life directs its action in practical life.

In the past, man has controlled the product of the two factors both physically and mentally. The children have been—are still his, and woman's sympathetic life has been his also. He has controlled both to his own ends. True, there is the beginning of a change, but woman does not yet see the law of her own power. She simply thinks to help man to make the present system better. She does not see that, as a whole, it cannot be made better—that it must be superceded.

When she sees this she will no longer give herself to the work of patching that which must be set aside, but will give all her thought-force to the new; but being the attracting power she will still draw man to her side, and as he can do nothing alone, his thought-force will blend with hers on the line of the new.

It will be said that woman's thought-force has gone against intemperance but she has not been able to so control man by it as to remove the saloon, therefore my position is not correct. No, she has not succeeded here because her efforts have been against the results of a false system and not against the system itself. But I will say no more now on this point, but will leave it to such criticism as the friends choose to give, premising, however that when we have sex freedom for woman we shall have it for the race, and it seems to me that all this discussion about variety, etc., is not quite in line, for when woman is free she will decide that for herself.

I agree with Chavannes as to the disintegrating tendency of "The New Ideal" and with Berrier on the importance of the family, but it should be, and in the new order will be woman's family, but to this end there must be economic independence. Bellamy has given us the germinal idea of such independence. Will woman receive, embody, round out that ideal?

I note signs of progress in economic lines with pleasure, also in the line of sex emancipation. During November I have been attending the Universal Spiritualist Society, a meeting of conference from twelve o'clock until four, each Sunday, with only a teh minutes' intermission, and the interest is kept up all the way through. Conditions have been such that I have given my strongest ideas of sex freedom, and have been largely cheered, and last Sunday a sweet little woman who is quite prominent ably sustained my position. On Monday evening I listened to a lady who speaks entranced, her subject being given her. She handled three subjects and well—one of which was: "What kind of government do they have in the spirit world?"

She replied in about a ten minutes' speech, the substance of which was philosophical anarchy—self-government—showed that what prevented such self-government here was largely due to our economic system—said we could not live our best life under it. And in a communication published in the spiritualist "Journal" here, of date Dec. 2, I find the following:

"A great change has to be brought about among the children of earth—a change whereby equality will be the motto, where each will have equal opportunity to advance," and more in the same line. When I remember that I have been publicly insulted in a spiritualist conference for giving out the same ideas, such signs of progress are cheering. Last autumn in the State Convention of the Spiritualist, resolutions were passed, for the lack of which I criticised the doings of the First National Convention, and was told it would not have done to have touched upon the economic question; it would have split the convention all to pieces, but in the State Convention here there were threats of an independent movement if some such resolution was not passed.

Yes, I am very happy to note that "the world does move." Still, there is cause for regret in that the different classes of workers are often so suspicious and denunciatory. The Socialistic Labor party here denounce Debs and the Anarchists—and the latter denounce Debs and the State Socialists. Why not feel that all are honest and doing the best they see?

P. S.—I am receiving no orders for books. Have the friends forgotten that I need bread, shelter and street car fare—yes, and postage and paper? I could speak every Sunday to good audiences were I able, but there is no pay in it, only collection, or door fee to pay hall rent, etc. The landlord gets what is collected.

521 Ellis St., San Francisco, Calif.

VARIOUS VOICES.

Mary C. Parker, Pine Island, Minn.:—I pledge myself to take three dollars worth of books, "Hildas Home," as soon as they are ready. Think I will take five dollars' worth but will not promise positively more than three—half cloth and half paper binding. Hope they will be published.

Ernst Ebel, Findley, Ohio—I will take one copy of "Hilda's Home" in cloth binding and will pay the price three months ahead of the delivery of the book. As a former member of the Topolobampa colony I know the necessity of such literature. The women as a rule are very much opposed to progress and liberty. They believe in the selfish family ideal.

E. C. Leonard, New York:—Please put my name on the list for "Hilda's Home," one or more copies. I've just received sample copies of Lucifer which I will send to friends in the country, and hope you may reap benefit thereby. The paper is very instructive and interesting, and should have a wide circu-

690.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

lation. I am an old Spiritualist, eighty-five years old; have always advocated free thought and speech, and am in favor of progress in every department of life. Superstition is a clog to progress. Old orthodoxy is dying hard. Send more copies.

Allie Lindsay Lynch, 5329 Indiana Ave., Chicago:—"Hilda's Home" holds many beautiful thoughts. Its author has taught the truth that tender love is truest purity, and freedom places persons where this enlightenment may give each heart joy. I wish a cloth bound copy in my home, to lend its aid to my own efforts toward reform.

If you can grant me space—because I know many Spiritualists read Lucifer, I'd like to ask these to kindly mail me their full address, if willing to be enrolled as Anti-Christian Spiritualists. I am simply desirous to aid these to band as co-workers. Truth moves onward slowly unless radical minds lend it strength. Long life to Lucifer and its brave staff.

[The above are samples of the letters we are getting in regard to the proposed book. In our next issue we hope to announce that the publication in book form is at length assured and that the work has been commenced. Meantime we ask all interested to let us know how many copies and of what binding they will be responsible for, and when we may expect remittance for the same.]

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We have in stock a considerable variety of pamphlets which we have not space to advertise. As we desire to get them off our shelves as soon as possible, we will offer them as premiums with trial subscriptions. In ordering, please state second choice, as some of the works are now out of print, and in any case we do not expect to renew our stock of any in this list.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. I., No. 52. CHICAGO, ILLINOIS, DECEMBER 29, E. M. 297. [C. E. 1897.] WHOLE No. 691

Popular Follies and Crimes.

BY JAMES S. DESSON.

Newspaper "interviews" are so notoriously unreliable that it is not safe to assume that Colonel Ingersoll said what a Detroit dispatch charges him with saying anent Emma Goldman and Anarchists generally. It will be recalled that Rev. H. S. McCowan, of Detroit, admitted Miss Goldman to his pulpit, where she spoke in her accustomed unconventional way. His liberality called down upon the clergyman's head the wrath of his congregation, and he may lose his position. Colonel Ingersoll is reported to have said, in response to questions, that Mr. McCowan probably did what he thought was right, and that Miss Goldman is in all likelihood powerless for harm. Then he is debited with these statements: "All the Anarchist are crazy, and they ought to be treated as we treat the insane. . . . They should not be killed. They should be confined as lunatics. That would destroy the Anarchistic cult and the breed would die out." If Mr. Ingersoll *did* make these statements, he is most unscientific in his thought, for, rejecting the theological dogma of Free Will, he accepts the fact that men and women are the products of efficient causes, and being the products of efficient causes, men and women of a certain type will continue to appear while the causes that produce that type persist. Essentially, the Anarchist is a man of peace, and he develops violent tendencies only when the wrongs against which he protests become so deeply-rooted and so grievous that he can see no chance for peaceful reform. However, I did not advert to these doubtful utterances of Colonel Ingersoll for the purpose of writing a homily for his benefit, but with the intention of bringing up with a short turn an antiquated disciple of his, who quotes the interview, true or "faked," it matters not, and then comments in this wise:

> We fully agree with what Colonel Ingersoll says. Anarchists and free lovers should be allowed freedom of speech—their papers should not be suppressed, and they should not be arrested or imprisoned unless they are guilty of the violation of some law or the commission of some crime. The very worst thing that can be done with them is to make martyrs of them. That is just what they desire.

H. L. Green is more than ordinarily obtuse, but it is hard to believe that this glaring blunder of his is wholly unintentional. He says that he fully agrees with Colonel Ingersoll, and in the next sentence declares that Anarchists should be allowed freedom of speech, that their papers should not be molested. But if Mr. Ingersoll is quoted faithfully, this is precisely what he would deny them. He would allow them no freedom of speech, he would commit them to an insane asylum. Does or does not Mr. Green understand English when he reads it and commends it? Or was he led to make this exhibition of himself by his desire on the one hand to have the credit of agreeing with Colonel Ingersoll and his fear on the other of offending some of his Anarchist subscribers? Mr. Ingersoll says he would interfere with the freedom of Anarchists by sending them to asylums. Mr. Green says that *because* he fully agrees with Mr. Ingersoll he would not interfere with the freedom of Anarchists. Did you ever see H. L. Green? No? Well, there hangs his portrait, painted by himself. Look at it. It is photographic in its accuracy.

* * *

Anarchists "should not be arrested and imprisoned unless they are guilty of the violation of some law," remarks H. L. Green. "*Some* law" is delightfully indefinite. There has never been a tyrant on earth who would not have subscribed with his whole soul to such a declaration of liberty for his subjects. He would have found it a trivial before-breakfast job to manufacture "some" law to give the exception par value. If Mr. Green will substitute "Freethinker" for "Anarchist" he may see the point. And as to the law, suppose he particularize. How would the Sunday law do for a starter?

* * *

"The National Conference on the Christian Principles of Civil Government" has recently been in session in Philadelphia. It was held under the auspices of the National Reform Association (God-in-the-Constitution party). Reactionists of all sorts were there in force. REPRESSION was the dominant idea. DREAD OF LIBERTY was the spur; HOPE OF POWER was the lure. It was the Fifteenth Century projected into the Nineteenth. It was darkness envious of light. It was hate methodically stabbing at the heart of love. It was assumption decrying science. It was authority seeking the death of liberty. There was the mildew of mysticism. There was the formalism of theology. There was the dogmatism of ignorance. There was the meddlesomeness of moralism. There was the cruelty of paternalism. In a word, there was the supreme curse of anti-naturalism.

* * *

Anthony Comstock was a leading light in the God-in-the Constitution convention. He made an address on "purity" and he had his usual meeting "for men only." "The Adversary," in the person of a good friend of mine was among the saints, and he took some notes. He writes me that the Censor told the old, old story about the seventy tons of bad, bad literature his society has seized in the last twenty-five years, and portions of which the chief saint carries around in his grip for the delectation or horrification of possible contributors to the funds of the organization. He is still crying out for a greater strengthening of the law out of which he gets his living. It is well known to radicals that the Censor has always insisted that any possible *good* intention of the writer or publisher of a book in which there were alleged objectionable passages could not be taken into consideration; that the passages only could be examined, and that their condemnation was the condemnation of the whole work. Now he wants the law so amended that an asserted *bad* intention may be cognized by the court and jury. That is, if a man should mark with a blue pencil any passage in any book, and if it should be decided that that passage (or picture) *might* have a *tendency* to suggest immoral thoughts OF CAST REFLECTION ON GOD'S HOLY BOOK the marker

is guilty of a violation of the law against obscenity! This, I suppose, is the sequel of the Wise case in Kansas. Our Christian friends have at last discovered that the Bible can be used against itself, "without comment," and so they are appealing to the civil power in the supposedly Secular republic to help them crush their Freethought opponents. All of this is submitted, without respect, for the consideration of the editors of the "Torch of Reason" of Oregon. As to real and live Freethinkers, *they* already know what the Censorship is and what its promoters intend it to become. It must be destroyed or it will stifle liberty, utterly. It has shown its whole hand, and we who play against it for the stakes of freedom and growth are fools if we are for a moment deceived.

The Legitimation League.

BY GEORGE BEDBOROUGH.

The Legitimation League of England has had a most successful series of lectures at Holborn Restaurant, London.

On May 27, Mr. Leighton Pagan lectured to a small appreciative audience, in the Phœnix Salon, on "The Judgment of Paris"—new style. Readers of the "Adult" have had an opportunity of judging the quality of Mr. Pagan's brilliant style and witty criticisms of life. He deserves a further tribute of praise for opening the hall—it is easier to lecture to a large audience than a small one, and at the time Mr. Pagan promised to lecture for us we were not certain of being able to find any audience at all. Our members are scattered over the kingdom, and London is one of the most difficult places in the world to find an audience for a lecture of any kind. On the whole our first lecture was a genuine success, and the fact that every subsequent lecture has been attended by ever growing audiences is largely due to Mr. Pagan's excellent opening.

On July 1, Miss Wardlaw Best delivered a lecture on "Which Sex is the Greater Sufferer Under Present Sex Conditions," which has already been reported in Lucifer. The League has lost a most eloquent friend and helper in Miss Best, and we miss her and her handsome paramour at our meetings and reunions.

Mr. Henry Seymour attracted a crowd to the Chinese Salon, a room of larger build than the Phœnix Salon, for his lecture on "The Physiology of Love" on September 6. Mr. Seymour made a great impression on his audience, everyone being struck with his careful phrases and well reasoned arguments. Mr. Seymour's theory of "temperamental adaption" is likely to make its mark in the world of thought, and I hope he will be prevailed upon to give Lucifer readers an article on this subject in the early future.

Mr. Orford Northcote whose articles in the "Adult" have so largely helped to make the success of that journal, lectured on October 5 in a still larger salon, the Council Chamber at the Holborn Restaurant on the subject "Should Sex be Ignored in the Education of Children." Mr. Northcote incidentally quoted Mr. E. C. Walker's fine brochure on this subject, and echoed the general appreciation of that work which all who read it agree to express.

On November 8, Mr. William Platt, a famous writer in England, perhaps I ought to say an infamous writer, whose books on "Women, Love and Life" are tabooed by the press and the public but who is a real poet, and one of the few living writers of great gift of expression really anxious to tell the whole of the truth as he sees it. Mr. Platt is one of the most daring writers living, and by sheer force of ability he will some day compel the world to hear him. He is a believer in a hundred ideals with which I have no sympathy, and he aims at a monogamy which would stereotype most of the evils of present day marriage. He deserves the title of free lover however, for his view that "marriage" to be real, in his opinion must be absolutely independent of law and marriage systems and free from hypocrisy and commercialism. William Platt is a Walt Whitman in his frank, natural, pure, outspoken appreciation of the human body, of nudity, of passion and of every healthy function. A few years of greater knowledge—Mr. Platt is fortunately a very young man—the evaporation of a ridiculous spiritualism which at present disfigures his work—will I venture to prophecy bring William Platt into his proper sphere as the poet of the new sex movement. Fortunately one can rely upon such a man not hiding beneath seemly words the progress of his ideas, which is as inevitable as day following night.

On December 6, Mr. Oswald Dawson lectured on "The Outcome of Legitimation." A full report of the lecture will appear in the New Year's number of the "Adult."

I have left to the last to express how delighted we all were with a surprise visit paid us at the beginning of our sessions by Captain Robert C. Adams. His eloquent address, his unmistakable friendliness, his kindly advice, and his generous encouragement of our young movement will never be forgotten. Captain Adams will never cease to be remembered amongst us, and his genial presence will be looked for again whenever the fates in their kindness again waft his vessel towards our little island and the Legitimation League.

On January 3, 1898, we make another new departure. We have decided to try our fortune at that home of great causes, the best known center of its kind in the whole world—*St. James' Hall*. We begin with a modest lecture hall in that big building—some day we hope to overflow into the great hall where every great indoor demonstration in London during the past fifty years has shouted defiance to tyrant statesmen and tyrant systems. In England Oxford is regarded as the home of lost causes and St. James' Hall as the birthplace of winning ones. May the augury favor us.

Increase of Wealth. Is it Due to Labor or Capital?

BY J. K. INGALLS.

Mr. Parkhurst in Lucifer, and A. Chavannes in "Modern Philosopher," reviewing my "Reminiscences," speak of interest as a "natural increase," economically owing to the holder of the plant, of the money or of the land employed by the laborer in any productive work.

Now without discussing this as an abstract proposition, it seems necessary to inquire whether a particular increase is due to really natural causes, or to artificial reasons, as the enjoyment of a privileged franchise, or other legal measures, discriminating between persons or classes. It seems to me there should be no difficulty in making this distinction, though I know of no political economist who has ever attempted it, certainly not previous to my showing nearly ten years since, some half dozen broad distinctions, between economic and monopolistic rent; increase from use of land, or from plant, or money.

A point which seems to be still more generally overlooked, is the fact that the "natural increase," is always balanced by the "natural decrease," so that economic rent interest or profit, the existence of which is inevitable, is a minus quantity as often as a plus quantity. That cost of keeping values conserved equals on the whole the benefits of their use. Production and consumption determine supply and demand, which regulate prices in exchange. It is upon the labor, and the intelligence and foresight (add luck, if you will,) of the laborer, which determines the increase arising from its application. The thrifty farmer succeeds on poor land, the thriftless one fails on the best. It is so with manufacturing plants. The big establishment goes to the wall, when not protected by crafty legislation; the inferior one continues and prospers, when not handicapped by partial laws. The merchant who commences business with inherited or borrowed capital, however large, fails in nine cases, where the one starting with small, but independent means, will pull through the most disastrous crises.

Mr. Parkhurst, in his exact statement of the problem, omits to note that capitalists are more willing to let money when interest is low than when it is high; or that they would be still more willing to let it for the purpose of having its values simply conserved from decay, were not our gold and legal tender laws so contrived as to perform that service for them without cost, keeping good the values most liable to shrink and disappear altogether.

Rev. T. K. Beecher tells a humorous story of an interview with Mr. Arnot, the great Elmira banker. Mr. Beecher held twenty double eagles in trust for two wards of his. He wanted to know how the interest could be got out of them which the law required. Mr. Arnot told him he would take them, and give five per cent for their use. Mr. Beecher did not see how he could do that.

"Oh!" said Mr. Arnot, "I let them to Jim Smith for seven per cent, and so make two per cent for the bank."

"I see!" said Mr. Beecher, "and Smith lends them to Jones for nine, and Jones lends them to Brown for eleven, and Brown to Snooks for thirteen."

"No, no!" said Arnot. "Smith uses the money to buy goods and sells them at a profit. We divide the profits as a sort of partnership."

Mr. Beecher asked if Smith did make losses as well as profits, and whether they shared them.

Mr. Arnot replied: "That would never do. That would rob the bank, and your wards too, as you must see!"

This would be the inevitable result where accumulated wealth of any kind shared the losses as it seeks the profits or increase with labor.

The Durrant Case.

BY ALFRED CRIDGE.

Durrant, accused of a most cruel murder of two young girls in a Baptist church in this city in the spring of 1895, and who is under sentence of death, after several appeals, is one of the many cases regarded by the press only in its *individual* aspect, and as exhibiting the inefficiency and delays of the law. But it might have general bearings of great importance, if the bottom facts, in the nature of causes operating with the absolute certainty, for good or for evil, of all natural laws could be ascertained. The Durrant case is probably one of thousands due to a persistent disregard, by State and by individuals, of natural, including moral law. And the State is the greater criminal in prohibiting the dissemination of a knowledge of those laws. I will therefore assume or suppose what is somewhat probable, as applicable to thousands of other cases, if not to this one.

Suppose that Durrant's father (industrially, I understand, a man faithful and able in his vocation as a mechanic,) acting upon current views and practices sanctioned by both church and state, had a very strong sexual nature, and forced unwilling maternity in the case of this son what the law, outside of marriage, calls rape; or suppose that there was acquiescence, under a distorted idea of "duty." Lust would have been transmitted to the offspring; and that brutal desire which, in the father, was kept within the law, might in the son, endeavor and find expression outside of it.

But more than this. As this son grows up an occupation must be selected. The father was a skillful mechanic; the son may have inherited his ability; but a false pride—the same said to have given utterance to the expression by his mother that her son had access to the best society and had no need to seek that of "servant girls," probably induced the mother to hanker for a "profession" for her children. The daughter becomes an artist; of her abilities in that line I know nothing. The son trains for a physician. Robust in body, with much idle time, showing no special ability in that line, he drags through the routine indifferently, and has therefore a large residuum of physical energy which turns to unbridled lust, finally reaching a most cruel murder.

Who is responsible for all this? I claim that society, the church and the law are, more than the individual. The church and the law sanction and society ratifies what is virtually *rape within marriage*, thus generating illegal rape and murder.

Again, they are otherwise responsible in that (as to society and the law) a certain direct or indirect prestige is given to professions over other industries. The mediocre physician makes (or at least charges for his services) more than a mechanic of unusual proficiency, and is looked up to where the mechanic is looked down upon. Therefore Mrs. Durrant naturally preferred, *without reference to fitness*, the profession to the trade. The laws which discriminate against service in favor of privilege; the laws which hedge around the professions with heavy cost, with mystery, with special license, to keep out the "vulgar herd;" these laws and the "society" sentiment (not "the people") which back them, are responsible in the main, for Mrs. Durrant's mistaken choice, which has probably sent her son to the gallows. The church, while not directly responsible, is, by its inaction, responsible for not preaching the gospel of Christ, which is in deadly opposition to *all* privilege, and for which—not for its views on the hereafter—the authorities of ancient Rome persecuted its believers.

But, his profession having been chosen, young Durrant naturally begins to look out for practice. To get practice he must go into "society"; he must form acquaintances who can pay for a physician's service when needed, (or supposed to be.) He therefore joins a church as a matter of business forethought. He in fact said as much. And how large a percentage of church members is thus made up? Probably a majority. Churches thus become "fashionable club houses." A minister is hired that will draw *membership*—not merely *attendance*. He may fill the church to overflowing, but the pews must be rented and money raised to pay the interest on the usual mortgage and other expenses. Here protrudes the cloven foot of the landlord to complete the vicious circle. Churches to secure attendance must be located where population has made *the ground* valuable, and the landlord rakes in the coin, to raise which the minister must *prostitute* his talents—a prostitution far more criminal than the prostitution of the person, but which "society" crowns with flowers, and with something more substantial, while the clergyman true to his convictions is fortunate if he can, on his profession, keep the wolf from the door.

What strong moral influence keeping the propensities in check, could there be expected over young Durrant from this source? "Do men gather grapes of thorns or figs of thistles?"

But let us follow young Durrant in his training for his profession. I do not know what the practice is of the college which he attended in regard to vivisection; but young men of his organization, according to recent researches in that line, would be likely to take much interest in the atrocious tortures of dumb and defenseless animals, being made to believe that thereby he would acquire proficiency. And the claim that this practice promotes lust seems to be well substantiated. The desire to torture brutes, by its gratification, would naturally lead to a desire to dissect, smother and torture women, in connection with the gratification of lust. I claim, then, that the ethics (or want of ethics) of the medical profession are (or may be) largely responsible for intensifying the brutal lust which was probably born with Durrant, but might have been very much lessened and radically modified in its manifestation, but for the malign influences of the law, the church, society and the medical profession. It is *these* which are mainly responsible for the crime of which Durrant, according to the verdict of the jury, was the willing instrument. The cure for these evil influences is radical, genuine *democracy* in all things—the exaltation of service and the extinction of privilege, in politics, in industry, in laws, in religion.

But again—the full and explicit discussion of the most important subject which can engage human attention—the natural laws of sex—is prohibited by law, and Moses Harman has served a term of years for calling attention to outrageous violations of these natural laws, which violations are sanctioned by church and state. As long as these gag laws exist, devised to keep men and women in ignorance of their own bodies, wholesale crime must continue. As long as, to use the words of ex-Senator Ingalls, "government is force, politics a battle for supremacy, parties the armies, and the decalogue and the golden rule have no place in a political campaign," there can be no let-up in these horrors. No number of executions, no amount of detective ingenuity can diminish them in the slightest degree. Until proportional representation is imperatively demanded, thousands of more Blanche Lamonts must become human sacrifices at the altar of church, state and society.

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1304 W. Congress St., Chicago, Ill

To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	$401.00
S. O. Bishop,	.50
J. Warner Mills,	1.00
Frank Rosen,	1.00

"Firebrand Fund."

The following sums have been received at this office for the benefit of "The Firebrand Group," one of whom, A. J. Pope, is now confined in the county jail at Portland, Oregon, charged with violating the postal laws by depositing for mailing, copies of the "Firebrand" dated Sept. 19, '97.

Previously acknowledged,	$13.00
S. O. Bishop,	.50
B. F. Odell,	.25

"Hilda's Home," Once More.

As partly announced in last week's issue the statement is now made that the publication of the serial story in book form is at length assured. Work thereon will begin at once. As we are dependent on subscriptions for the necessary funds we are compelled to ask those who want the book to send on the price as soon as convenient. The cost to the purchaser will be fifty cents, paper cover; substantially bound in cloth one dollar; postage or expressage paid by us. No serious accident preventing the book will be ready for delivery some time in March next.

As some of the names first sent in for the bound volume have been mislaid, we again ask all who subscribed before this last call for names was made, to drop us a card *at once*, and let us know how many copies they want, and of what binding; also all who want the book and have not yet subscribed, will please notify us *soon*, so that we may know how many of each class of binding to get out for the first edition.

AT LUCIFER CIRCLE Tuesday evening, Dec. 21, a good attendance greeted Prof. W. A. Bryan, of the Field Columbian Museum, Chicago, whose subject was "Property Requirement in Marriage Licenses"—an argument for a property qualification before license to marry should be granted by the state. Lillian Harman replied in a paper of about twenty minutes length, taking the opposite view. The usual discussion followed, most of the speakers taking sides against the state socialistic idea. The same subject is to be continued at next meeting, Tuesday eve, Dec. 28. An interesting feature of last meeting was an unsolicited and unexpected contribution for the benefit of the circle, by those present, amounting to six dollars and thirty-five cents. The leading speakers at next meeting are to be Chas. Turner Brown, lawyer; A. E. Gammage, lawyer, president of the Chicago branch of the American Secular Union, and C. S. Wood, physician. On Tuesday eve, Jan. 4, Dr. M. B. Lawrence, Superintendent of the Dunning Asylum for the Insane, will read a paper on "Some Sexual Facts Related to Insanity."

The Outlook.

At this writing, December 23, 1897, Christian calendar, or 297, Brunonian calendar, we have just passed the winter solstice—sunstand—or midnight of the northern solar year. In sailor phrase, "What of the night, watchman?" is a pertinent, a timely question to ask ourselves, as intelligent voyagers on the sea of mortal life.

The answer to this question will depend greatly upon the standpoint of the watchman, or the observer. From the sumptuous parlor of the millionaire speculator in stocks and bonds, or of the "protected" monopolist of nature's wealth—the monopolist of the fruits other men's labor (of brain or hand) the outlook for the present moment, and also for the future continuance of the reign of monopolistic privilege for the favored few—not only in the country called the United States of America, but in all lands whose people claim to be civilized, —the outlook for these favored ones is all that heart could wish, or fancy paint.

On the other hand, from the standpoint of the bare walls, naked floors, broken windows, the empty larders, empty wardrobes, coal-bins, empty purses and empty stomachs of the victims of the various monopolistic social systems—from the standpoint of the *unprivileged*, of the great *non*-"protected" masses of human beings, the outlook this freezing wintry morning is anything but rose-colored or inspiring.

The great newspapers of the day, as is well known are nearly all subsidized—owned and controlled by the law-favored classes, and hence it is their interest, their business, to present the rose-tinted outlook, instead of telling the truth as it is. But occasionally we find in them a rebuke like the following paragraph—clipped from yesterday's "Chronicle" (Chicago):

"Everyone," says Mr. James R. Keene, "ought to be glad that his lot is cast in this country." Mr. Keene is credited with a big winning in the stock market, and hence looks at the world through rose-colored spectacles. Abstract patriotism indorses his sentiment, but there are some thousands of coal miners, cotton spinners and unemployed laborers who may question it. Of course we live in the greatest country on earth and we are a free and independent people, subject only to the law of the land and, incidentally, to the pleasure of the trusts. We ought to be happy, as Mr. Keene points out. Yet all of us cannot rig the stock market, and there are some who may even be disposed to say that one can starve to death just as comfortably under an effete despotism as in an enlightened republic. Opinions will differ concerning these matters.

Yes, opinions will differ. It depends upon the environment, influenced, of course, by training, by early impressions, pre-natal and post-natal. It is simply impossible that the lucky gambler in stocks, the law-protected and trust-protected manufacturer, landlord, mine owner, merchant, the government official, railroad magnate, etc., etc., should see things through the same glasses as the "thousands of coal miners, cotton spinners," seamstresses and other wage earners whose wages have been cut to the point of mere subsistence, to say nothing of the millions who can get no work at all, or so little that most of their time is spent in hunting for a job—that is to say, in seeking a master who will, for a beggarly pittance in cash, consent to buy all that is salable in manhood and in womanhood.

Whether the "Chronicle" speaks of the "law of the land" in an ironical way, or in sober earnest it is not easy to see. But what has the *land* to do with the making of laws? Or, if he means the people who live upon the land, what have the great masses of these to do with law-making? Our laws are made by lawyers as we all know for the benefit of their guild or trust, and for the benefit of those who have the most money to pay for construing and interpreting, the laws of their own making. In other words, the "law of the land" is neither more nor less than a cunningly devised scheme to enable the lazy and dishonest to rob the industrious and honest without danger to the robbers.

The reference to "patriotism," "greatest country on earth," "a free and independent people," and the like, would be amusing were there not so much of the ghastly and the horrible connected with the subject. These catch words and phrases are found to do excellent service in amusing, in diverting the attention of the voting masses while the exploiters get in their work.

That these voting masses can be thus hoodwinked and kept quiet while the gigantic game of robbing in the name of law goes on, and that they can be made to believe that they are the greatest and happiest people on earth, and all because they themselves make the laws and are therefore self-governing, *this* is the saddest feature, the most hopeless feature in the outlook of to-day. *When will it be better?* When will the stupid and gullible masses get their eyes open to the real character of the governmental system under which and by which they are robbed and slowly murdered?

It is quite safe to say that no effective change, no real change, for the better can or will take place until there is a radical change in the methods of reproduction of the race itself. If human science, human investigation, has taught anything it is that like causes invariably produce like effects. As indicated in the clipping from the "Chronicle," people suffer from want and even starve to death in this land of boundless resources called a "republic," just as they suffer from want and sometimes starve to death in lands where the natural resources are much less than here, and under governments that do not profess to secure equal rights to all. Patrick Henry once said, when urging separation from the "effete despotism" known as the English monarchy, that he knew but one lamp for his feet and that was the "lamp of experience." If he were alive today he would see that he himself had profited little by the lamp of experience when he urged separation from the British crown. He and his fellow rebels tried hard to found a government in which monarchy, or one man power, would be unknown. If he were here now and were not blinded by inherited superstitions he would see that so long as men are born and bred under the old marital system, the old monarchical, or one-man-power system in the creatory and nursery—the *family*, or the home life, just so long we can expect nothing better than the old, old division of men into the two classes—rulers and ruled, masters and slaves, despots and serfs, sheep and wolves, pikes and minnows, the narrowly selfish, the capable, the provident and the cunning few, on the one hand, and the incapable, the comparatively unselfish, the improvident and the easily-imposed-upon many, on the other. He would then see the utter futility of changing the form of political government while the family life, from which all governments spring, remains the same.

From Lucifer's standpoint, then, the outlook for any real improvement in societary conditions, including governmental reforms, is hopeless so long as woman is enslaved in her sex life; so long as woman, the chief maker of the home life and the real builder of the race, submits to laws and customs made by man for his own selfish benefit, just so long will her sons grow up tyrants or slaves—the victims of tyrants.

To rouse woman, then, to a sense of responsibility to herself and to her prospective offspring is the first duty of the reformer. All other reforms are good and useful mainly because they assist in making possible and practical *free motherhood*, the self-ownership of woman in her relation to maternity—the creation of a new and, it is to be hoped, better race. Self-reliant, self-owning, self-respecting mothers must precede self reliant, self-owning and self-respecting thinkers, speakers, workers and voters.

Threatened With Indictment.

The following letter from the author of the "Old and the New Ideal," tells us that the postal censors are active in Wisconsin, as in Oregon and elsewhere:

"Mayville, Wis., Dec. 14, 1897.

"TO MY FRIENDS AND CORRESPONDENTS: During the last few weeks a number of persons sent in the complaint that they had not received the copies of "The Old and the New Ideal" mailed by me, and it now seems that every copy of this book delivered to the Mayville post office since Nov. 15 was retained by the post office department. I demanded an explanation from our Postmaster, who answered that he did not know, and that all mail was promptly forwarded from this office. On Friday, Dec. 10, a man, introducing himself as a United States Post Office Inspector, visited me and explained as follows: Some time ago he received a complaint (from New York) against the mailing of "The Old and the New Ideal." Thereupon he ordered a copy from me and, having no time to read it himself, forwarded it to the United States District Attorney, who declared it to be unmailable. He further informed me that I might expect an indictment by the Grand Jury meeting next January.

"My book unmailable! That would mean that it is lewd, lascivious or obscene! It has been abused in a great many ways, but this is a new and surprising claim against it, which appears simply absurd to me.

"Well, I certainly do not want to act contrary to the Postal Law or any other Obscenity Law, and the sale of 'The Old and the New Ideal' will be suspended entirely until I have proved to the satisfaction of judge and jury that I have the uninvadable right to use the United States mail for the transportation of this book. Yours truly,

"EMIL F. RUEDEBUSCH."

While it is sincerely to be hoped that Mr. Ruedebusch will succeed in convincing "judge and jury" that he has the "uninvadable right" to use the common mails for the transportation of his book, we know from past experience and observation that courts are organized for *business;* the more cases the more business; the more indictments and convictions the more honor and profit for the prosecuting attorneys and other parasitical hangers-on, that infest and that make up the court house rings; and we know also that so long as these prosecutions are on the side of popular prejudice it is a comparatively easy matter to get indictments and convictions.

We shall anxiously watch for news from this new battle between the "Movement in favor of Ignorance," on the one side and the forces that stand for enlightenment, for freedom of speech, press and mails on the other.

"The Coming Light"

is the name of a new magazine, or an old one in a new dress and with a new name, published in San Francisco by R. L. Bernier. Quoting from the title page we learn that it is a "monthly magazine devoted to higher thinking, higher living and a higher social order," and that "its aims are to liberate man, woman and child, socially, religiously and politically; to educate by every method from symbolism to science, extending from kindergarten to university."

The names of Dr. Cora A. Morse and Dr. Mary A. Janney, appear as "Promoters," and this word seems to mean editors.

The December number is handsomely illustrated, substantially printed in large type on good paper. Among the many able and interesting articles is one by our old friend and acquaintance Prof. J. S. Loveland, whose theme is "Perils which Menace Present Civilization"; also an extended "Memoriam" article commemorating the life and work of the poet singer, James G. Clark—whose recent demise was chronicled in all the reform papers—written by Dr. Mary A. Janney, prefaced by a full page likeness which all who knew the man personally will recognize as true to life. A very attractive feature of the magazine consists in a number of full page illustrations drawn

from a lately issued work by Dr. Cora A. Morse entitled "The Yosemite as I Saw it."

Altogether the December number of "The Coming Light" is a bright and beautiful addition to reform literature. Lucifer bespeaks for it, and predicts for it, a large and growing constituency of intelligent and appreciative readers and patrons.

Price, single numbers, ten cents, fifty cents for six months or one dollar per year. Address 621 O'Farrell St., San Francisco, Calif.

There is Opportunity for All Kinds of Work.

BY E. C. WALKER.

I am somewhat astonished at Comrade Lloyd's article in No. 683 of *Lucifer*. This is not because he does not wish to join the propaganda but because he advises us who favor that to drop it and work along "New Idealist" lines only. It would seem that he, of all men, would avoid the error which is involved in the supposition that all reformers *can* pursue the same methods. For instance he himself has found it necessary to cut loose from the Philosophical Anarchists, with whom he is, as regards most general principles in close sympathy, and devote himself to the attempted solution of the industria and related problems as a "Free Socialist." But his enterprise in that direction does not prevent his taking an interest in other advance movements. He believes no doubt, that he can help the cause of enlightenment and liberty in more than one way, which is a fact. As I have said previously, there is no necessary antagonism between the aims and methods of the "New Idealists" and the aims and methods of those who have inaugurated the Propaganda. The seeding field is very large and there is room and tasks for every laborer. They need not dispute as to the relative importance of their respective specialities and many of them can work in more than one department.

Mr. Lloyd's second mistake is in assuming that the missionary work of the "New Idealists" is more private than that in which we of the Propaganda are engaged and that the methods he advocates and pursues differ in kind from ours. The "New Idealist" has set out to convince the world that his relations with any and all women are none of the world's business, that it has no right to inquire what sort of associations follow from proximity, and that, in fact, it cannot know what those associations are. This presupposes a vast amount of propagandistic work and propagandistic work the major part of which is necessarily public. It cannot be denied that the publication of books and papers in the interest of New Idealism is public propaganda and the "New Idealists" are just as eager to publish books and papers as are the supposedly less cautious advocates of the National Propaganda. I may be obtuse, but I can see only a difference of degree between the work which Mr. Lloyd favors and that which he condemns.

My friend thinks there is danger in "systematically increasing the circulation of free love literature," and yet he speaks a good word for "Lucifer" and "The Old and New Ideal." Certainly, strenuous efforts are being made to systematically increase the circulation of these two publications. Mr. Ruedebusch sells his book through the news dealers and it is advertised in the radical papers. Lucifer's friends are constantly helping it in all ways possible, many of them having recently contributed to a special Extension Fund. Pray, is there no "system" in all of this? If Lucifer's subscription list can be lengthened by one hundred names within a given period of time by the employment of existing propagandistic agencies without subjecting us to unusual risks, shall we be in much greater danger if we so increase our efficiency as to be able to add two hundred names within the same period of time? As the purpose of Lucifer, "The Old and New Ideal", and all other papers and books treating of the sex problem from the viewpoint of the libertarian is to educate men and women and so increase the number of sex liberations, and as this is precisely the purpose of the propaganda, it follows that Mr. Lloyd's argument is an argument not merely against the propaganda but against *all* open educational work, against the printing and public circulation of *any* book or paper dealing radically with sex problems. Mr. Lloyd contributes to Lucifer's columns and so helps make the journal instructive and interesting, thus augmenting its attractiveness and consequently increasing its circulation, and progressively jeopardling all of us, including himself. To be logical, he must cease giving encouragement to any and all forms of public education in this department of life. As we are doing all we can with the agencies now at our command, so we shall be doing no more than all we can when we have added the agency of the Propaganda. Mr. Lloyd is helping us to reach everybody we can now, thus making his offense the same in kind as ours will be when we become able to reach a few more persons.

Another Broadside.

BY JAMES F. MORTON, JR.

I regard C. L. James as one of the most forcible and logical of Lucifer's correspondents. After his vigorous words in No. 686, the opponents of the Propaganda have not a leg left to stand on. It is simple childishness to quibble over trifles, when every spark of liberty yet remaining to us is threatened with extinction. Union is strength, and division is weakness.

Caroline de Maupassant objects to the "Call for Concerted Action," but without giving the slightest reason for her attitude. She is like many pretended reformers, who spend their time and energies mainly in cultivating the fine art of "how not to do it." They are very progressive in theory; but the moment *action* is proposed, they have nothing but discouraging words to offer. They do not explain how any cause is to be advanced by hanging back, and doing nothing. The Propaganda is simply a concerted movement, which appeals to all friends of sexual emancipation. If we all pull together, we shall accomplish something. Let the laggards fall into line.

It is a mistake to look on the "Call" as simply a pet scheme of Mr. Walker. Doubtless many liberals have for years thought and talked of the desirability of united action; but no definite steps seem to have been taken. On a visit of Mr. Walker to Boston, I broached the matter to him, as I had proposed it some weeks before, in a letter to Lillian Harman. The plan, as I had worked it out, embraced the now familiar features of the Propaganda, including the two classes of membership. Mr. Walker immediately fell in with the suggestion that the time was fully ripe for such a project. He drew up the "Call," which, after receiving several signatures, was published in Lucifer. Believing that what is worth doing at all is worth doing thoroughly, Mr. Walker has devoted his time freely to pushing the matter with his accustomed vigor and ability. It is not a movement to "boom" any individual, or to exalt one set of views over another, but to strengthen the hands of all who contend for freedom and progress.

Mr. Chavannes need have no fear that Lucifer will be weakened by the direction of activity towards the Propaganda. The officers of the society are all friends of Lucifer, and regard this paper as indispensable to the lovers of freedom.

I have received some interesting letters from various New Idealists. As I could not acknowledge all personally, let me say that it is gratifying to know how many men and women have the full courage of their convictions, and have well learned the lesson of entire liberty.

1 Lynde St. Place, Boston.

Reply to Critics.

BY LEROY BERRIER.

I feel myself something like a duck in a rain storm just now. The criticisms and —— in Lucifer fall upon me thick and fast, and as yet, they have not succeeded in penetrating or ruffling my feathers. Let it rain, afterwards comes the sunshine, flowers, birds and beautiful women.

If the editor is willing I will expose myself again. Elsie Cole Wilcox's reply deserves consideration. I always enjoy hearing from the ladies on this great subject of sex life. This article evidences the fact that my position is not understood, therefore I will endeavor to briefly state it.

I believe in free dissemination of knowledge pertaining to the sexual natures and relations. Sexual intercourse, in itself, to me is no more indecent than social intercourse. I view the sexual organs as I do the hearing and seeing organs. I believe that human welfare and happiness depends upon the recognition of the fact that every human organ and faculty is decent, should be properly educated, and exercised under proper conditions.

Yes, I believe in "freedom not license," and "my ideals" have nothing to do with either, for there is a natural and scientific test. Freedom in no way invades equal rights. License, as I have used it, means the granting of a special privilege which invades equal rights.

The only reasons for society's interference with the sexual relations in any way are: (1) to secure social welfare and progress and (2) to restrict invasions of equal rights, and I do not mean by this the equal rights of one sex, but of both sexes. If all laws existed for the realization of the above ends, they would only be active in case of a deviation from lines of action that lead to those ends. As matters now stand, the marriage laws, although imperfect, are passive where there is no desire on the part of either man or woman to deviate from these lines which always tend toward the coherent, stable and harmonious.

Yes, "my ideal sex relations" would be coherent, stable and harmonious, but I do not wish to be understood to hold that our present relations are perfect in those respects. It is their tendency however.

I think that I desire reformation of the sex relations as strongly as any of the Lucifer readers. The sex relations of the major portion of the human race are haphazard and often result in ill health, unhappiness, loveless homes and unfit offspring. The abolition of the home, however, is not the reform to change this condition.

I should like to know something about that "free love" of which I have no conception. If that "free love" means love(?) for more than one and expressed by sexual intercourse, I confess the lack of a kind of "breadth" that would allow me to appreciate it. I have always thought that I was enjoying free love in the same sense that the needle of the compass has freedom: it is under natural law.

I know of men who say they love all or many women, and they desire to sex with them. That desire seems to be all there is to their love, and they do not wish to assume the least responsibility. I ask my critic, which form of love she would prefer to have sex relations under, the love for her alone or the love bestowed upon many?

Can it be possible that love is killed by the mere thought that there are laws for the purpose of prohibiting action that would surely kill it sooner or later?

I do not believe in prostitution under the marriage bond, and all sexual intercourse that is not the culmination and expression of love (a relative love) is prostitution. I do believe in the prohibition and prevention if possible of action that will kill love. Why? because I believe for many reasons a permanent love is the most conducive to the welfare and happiness of the race.

My critic says, "Do not fear, Mr. Berrier, if two people are drawn together by the power of love they will stay together as long as it is mutually agreable for them to do so." Yes I believe this, and I also believe there is no danger of thoughts of imagined "chains" killing it.

My principle aim is to disseminate knowledge that is conducive to the endurance of love and the welfare of offspring. It is true, I do not wish to interfere with the monogamic family. It is also true that the family as now constituted may "serve its purpose, and in the course of evolution pass away." I only know that in this stage of evolution it seems to be bettr adapted to secure the desired ends than any other sex relations. The family, or the living together and exclusive devotion of one man and one woman to each other, is born of their natural desires.

What does Mr. Ruedebusch offer as a remedy for the home "devoid of love"? Simply its abolition. See his article in No. 677 of Lucifer. Because husbands and wives after establishing through love, a home, which constitutes the family, violate the natural laws that govern the endurance of love, Mr. Ruedebusch and others wish to abolish the home. I do not think for one moment that the home and family as institutions need any defense or special efforts made to uphold them, for ar long as they make possible the realization of our greatest desires they will continue to exist. My aim is to remedy the loveless home by teaching the laws that govern the endurance of love, while Mr. Ruedebusch and other varietists shut their eyes to those laws and say there are loveless homes, therefore we will abolish the home.

No, the present indiscriminate haphazard procreation is not satisfactory, but this procreation is not due to the monogamic family by any means, it is due to ignorance and the lack of a true interest in the welfare of the human race.

This communication is already too long and must be closed. In the near future I hope to show the physiological affects of variety. I think it is possible to prove to every thinking and sincere person of conscience, that varicty is not what we want. Of course there are consciousless men and frivolous women whom no argument can affect. They are only influenced by social powers.

"Reminiscences of an Octogenarian", referred to by J. K. Ingalls in this issue, is a work well worth the perusal of all reformers. It is the summing up of the experiences and observations of a long and very useful life. Sent from this office for forty cents, in boards, or twenty cents paper cover.

VARIOUS VOICES.

Frank Rosen, Washington D. C.:—The herewith enclosed three dollars, will pay for your paper, one dollar for "New Humanity;" one dollar for yourself, in order to drink a bottle of wine. With best wishes for many returns of a happy New Year.

S. O. Bishop, Wichita, Kas.:—Enclosed find order for two dollars and fifty cents—fifty cents for the "Firebrand"; fifty cents for Lucifer's Extension Fund; fifty cents for "Hilda's Home"; one dollar to renew subscription to Lucifer.

[For the "Firebrand Group" as well as for the encouragement given to Lucifer and its work we sincerely thank our old time friend and faithful co-worker, for his short and businesslike letter. M. H.]

Dr. E. B. Foote Jr. New York City.:—Enclosed find receipt for bill paid and my "Xmas" for Lucifer Circle. Suppose you call it a "V" for Moses and a "V" for Lillian and the baby. I havent read "Hilda." Can't easily keep track of such a thing in pieces. You may, however, count on my taking two dollars worth if you get it out. I shall then find chance to read it.

[The profoundest thanks of the beneficiaries of the above, is but poor acknowledgment, or return, for this generous token of fraternal regard. May the shadow of the good doctor of minds and healer of bodies, never grow less.

L. H. and M. -]

James Freeman, Bloomington Ill.:—I want to sa to you, by all means, don't fail to publish "Hilda's Hom ' in book form. I will take a half dozen copies, (paper covers,) for free distribution Will try to induce others to buy I think it will

691.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

prove a grand educator. Wishing you the greatest success in your labor for humanity, I am always your friend.

[Such letters as the above encourage us greatly. Col. Freeman, (by which warlike title he is generally known, though a man inclined always to peace and not to war) has been a very generous helper to Lucifer and to "Our New Humanity" for several years. In his capacity of President of the "Mississippi Valley Spiritualist Association" he has had it in his power to introduce our educational work to hundreds of progressive and liberal minded people. M. H.]

THE CLOSE of the old year and the beginning of the new, are now here. Will our friends whose time has expired or about to expire, kindly renew for another year? And if in arrears, will they kindly add the arrearage to the renewal?

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Anglo-International Anthem

Prosper the English tongue!
Where'er its words are sung,
Let slavery die!
May the pure English speech,
Unto all nations reach,
And every creature teach
Glad freedom's cry!

Prosper the rights of Man!
English, American,
Australian, rise!
Establish equal right!
Enlighten error's night!
Abolish envy's blight!
Prosper the wise!

Prosper the Reign of Peace!
Let wars and conflicts cease!
Prosper the good!
Banish the strife for gain!
Vanish the workers' pain!
'Stablish on land and main,
Man's Brotherhood!

Liberty, Learning, Love
Be Triune power above
All ills of life!
United English Race!
Proclaim in every place,
The Golden Age of Grace,
The end of strife!

—*Robert Chamblet Adams.*

Midway, B. C.

Paragraphs.

BY REV. SIDNEY HOLMES.

Denunciation is not argument.

Money and marriage are the principal causes of crime.

A marriage license is a permit for conjugal licenticuseess.

To say a thing is bad is one thing; to prove it is another.

Marriage is a legal union. A harlot is a non-union prostitute.

Every person believes in freedom for himself, but most persons think everybody else needs restriction.

Another year has begun but the prosperity promised by Mark Hanna and President McKinley is still tied up by the monopolists.

"A little knowledge is a dangerous thing" is the cry of those who have little knowledge and would monopolize it. Strange, isn't it?

According to the Bible, woman first discovered the goodness of the fruits of the tree of knowledge and man has been trying to keep her away from it ever since.

Nine tenths of the crimes which are said to be due to the use of alcoholic liquors are in reality caused either indirectly by the present money system or directly by the present marriage system.

A man was recently sent to jail in Chicago for stealing a pig's foot. Before he was released his wife was sent to an insane asylum and his baby died. But what of it? Pig's feet cost money and women and children can be got for the asking.

Eric Hollandt jumped into the Chicago river last week because the woman he loved was the property of another man. "I never told her I loved her," he said. "I could not, for she was married." The churches tell us we should try to be like Jesus. Who ever heard of a man becoming jealous because his wife said she loved Jesus?

Popular Follies and Crimes.

BY JAMES S. DENSON.

The Georgia House of Representatives, having passed the bill for the protection of 200 pound youths who might get hurt in football games if left to their own devices, refused to restrict the employment of children in factories. There is nothing like consistency!—"Evening Sun."

He must be innocent indeed who expects statists to be consistent. Of all inconsistent journals, the "Sun," of New York, is well to the front. It is a good match for the Georgia legislature.

* * *

The mayor of Reading, Pa., was asked by the local clergy to forbid a certain theatrical performance. He refused to do so until he had a report from a committee of secular officials. He got the report and was justly indignant at the priestly slanderers. Upon this the New York "Sun" remarks that "we all know the excitability of the clerical mind when on the quest for impropriety." And the wanton wildness of the clerical imagination.

* * *

Judge McMahon, of General Sessions, New York, said a short time ago, during the hearing of a case where two policemen swore that they had obtained entrance to a house by falsely representing themselves as sent by a friend of the occupant—"I believe most firmly that a policeman who lies in the ordinary course of his duties will lie with his hand on the Bible." That is, an officer who will lie to induce persons to commit alleged crimes will lie when he goes into court to testify against them. If all courts held this view there would soon be an end of Comstockism and Parkhurstism. Incidentally, Judge McMahon gives some valuable testimony as to the value of an oath taken on the Bible or with lifted hand.

* * *

A man in Bridgeport was married for ten years and had several children before his relatives discovered the facts. They came out through his sending some beer to his home by the hand of his little boy. He was arrested for selling intoxicants to a minor. Then he took the judge aside and let him into his long-kept secret. It appears that he had an invalid sister who

was opposed to his marrying. "Don't let a wife come between us," she begged him. "No woman can love you more than I do, Jimmy." So, to please his sister, Donahue kept his marriage a secret for a decade, visiting his wife and children only occasionally and by stealth. This is another result of the ignorance in which it is fashionable to keep girls. Had this sister been decently educated she would have known that, no matter how much she might love her brother, that love could not possibly satisfy him. Her simplicity was at once comical and pitiful, and it was at the same time the shame of the church which makes stupidity a virtue.

* * *

The W. C. T. U. protested against the acceptance of Macmonnie's famous "Bacchante" by the Metropolitan Museum of Art. Their objections were not considered valid, and at last the bronze was put on exhibition. Then the good women swarmed into the Museum on the first day of the opening. They wanted to see the statue they had denounced without seeing it. They were not looking for anything else. Said an attendant:

The curious part of it is, that not one of all these women was ever here before. I'm positive of this, because we learn to know the faces of our visitors pretty well, while the habitues of the place, of coorse, become like old friends to us. No, it is the first time the white-ribboners have so honored us, and from the remarks let fall by some of them I should say it was their first visit to any museum.

No doubt the attendants were right in their opinion that their new visitors knew nothing practically about art. Their specialty is theoretical moralism. As Christians, they have been taught that the unclothed human body is indecent and, of course, any representation of the vile must partake of the nature of the original. Going to the Museum to see the Bacchante was probably their first lesson in Rationalism—that is, their first attempt to get at facts before formulating conclusions.

* * *

Miss Marie Prevoncha, a professional nurse, brought suit against the city of Sandusky, Ohio, for injuries to her leg received by a fall on the sidewalk. She wanted $5,000. When the cause came on for trial, the attorney for the city raised a point as to the nature of the injury, and insisted that the jury should have an opportunity to judge for itself. "Never!" Miss Prevoncha fairly hissed, as she pointed her finger at the city prosecutor. "The demand is monstrous." The prosecutor insisted and quoted authorities. A long argument ensued. The judge finally decided that it would be "indelicate" to enforce the demand. The case went to the jury, which returned a verdict against the plaintiff. Of course the jury did just right. The demand of the city was fair and equitable. The judge showed his weakness in the ruling he gave. Any person demanding damages for negligence or other cause and refusing to permit those who are to pass upon the claim an opportunity to examine the part said to be injured, by that refusal invites and should receive an adverse verdict. Such a refusal at once raises a suspicion of the honesty of the claim. The demand for exemption from such a just test is "indelicate" to a degree that may well be called "monstrous." For a professional nurse, of all women, to put in the plea of the uneducated prude, of the green country girl, is ridiculous. And by so doing she attracts ten times the disagreeable attention she would if she quietly acceded to the simple and natural request of the defendant.

* * *

The dailies bring the news that not long since a Miss Clara Hoffman, "one of the most talented pupils of the Cincinnati Art School," "died from a shock to her modesty." It seems that a fellow pupil, a young man, in a spirit of fun, dared her to take a boat ride with him on the Ohio River, in the dark. In the same spirit she accepted the challenge, and they started upon their adventure.

Upon reaching a dark spot in the current, Horsfall thought to carry the jest further by declaring that he was going in swimming from the boat. Miss Hoffman at first supposed that her escort was only talking, but she nearly fainted away when he began to divest himself of his outer garments. Despite the girl's cries, protests and screams, Horsfall deliberately took off his shoes, coat, vest, trousers, and even his shirt, and plunged into the water. Miss Hoffman dropped into the bottom of the boat in a semi-hysterical fit before she discovered that Horsfall had on a complete bathing suit under his other clothing. As soon as the young artist discovered his companion's condition he hurried ashore with her, and took her home. The next morning she was prostrated with an attack of brain fever, from which she never rallied, dying in a raving delirium.

One is curious to know what sort of an "Art School" it is whose pupils die because they suppose they have seen the uncovered skin of a human being. Such a school certainly should be discouraged in all proper ways. It is exceedingly fortunate for the race that this young woman received the shock to her modesty at an early stage of her career. Her line ended most opportunely. Her death is one more item in the debit column of Humanity's account with supernatural moralism.

Personal Responsibility.

BY JOHN BADCOCK, JR.

I don't often see Lucifer, not having much inclination for reading controversial matters—for argufying disturbs my equanimity, makes my head hot and my feet cold, keeps me awake at night time, and bilious and ill-tempered the next day—but Bedborough dropt me two recent numbers of Lucifer just now, and I find myself involuntarily on the war path over what may appear a quibble, but it is really much more.

I read Wm. Gilmour's letter in your issue, No. 685, referring, as far as I can judge, to a case of desertion by a man of his pregnant sweetheart; and in Wm. Gilmour's penultimate paragraph I find these consoling (?) words: "Each acted egoistically (for self-satisfaction) therefore no condemnation for either of them." What Mr. Gilmour doubtless means is that there is no moral or religious condemnation due against them. But it is not sufficient to say that. I have not to convict a tiger or a flea of blame or moral guilt before killing either—neither have I with human beings before taking offensive or defensive actions against them. Of course, we don't require any legal, or ecclesiastical, or ethical authority to incite us to take action against all those ill-usages which hurt us. But rather than relieve mine enemies, such as the deserters or ill-users of women and children, from legal or moral fetters and castigations, I would see that these served my purpose, *rather than* that the said enemies should escape altogether from being nipped in the bud. The precise measures of expediency applicable to any given case I do not intend to approach, but a reliance upon the forces that are ideal, such as persuasion, which might suffice in a more perfect state of society, might, in these days, be equivalent to absolute self-sacrifice of the innocent.

What Wm. Gilmour suffers from, as I see also in his letter against the ballot, is Auberon Herbert's anti-force teaching. I used to suffer in the same way. But now, perceiving that Force Rules the World, I perceive also, that if there's "no condemnation for either of them" in the case up, there's equally no condemnation of anything. But at once, arises the need for my measuring my forces with all forces against me. It is on this point that I think Wm. Gilmour's statements require supplementing. When one has got rid of a fetish one is apt to elevate, or speak lightly of many things and actions heretofore condemned; without perceiving that there may be other grounds than the superstitious condemnation of certain actions. Or, better still, leaving blameworthiness altogether out of account, we perceive that it is needful for us to take offensive and defensive actions against certain persons (with or without any abstract sanctions) for the sake of our own safety or permanance or the complete dominance of the best types.

What spoils the Reverend Benjamin R. Tucker's advocacy of a limited liberty (limited to adults) is that he is a slave to a principle—a principle of liberty worded by himself and some others. Not finding therein any prohibition of parental cruelties so long as parents only torture "their own" children, he at once acquits these brutes, and not only so but urges that offensive actions should be used against any outsiders who come to the rescue of such tortured children.

Talk about government by Act of Parliament! Government by a principle would be far worse, because less alterable by altering circumstances. The editor of "Egoism" is, equally with Tucker, a slave of the same principle. If they were both only more egoistic in their philosophy they might see that to fight the enemies of society the sanction of their principles is no more required than is the sanction of the church. As it is, they give themselves away—erect an Anarchist *church* for the promulgation of an Anarchist *morality*, with the startling result that the very worst enemies of society, the most degraded as regards susceptibility to all tender and beautiful influences, are to *go free* even though they commit the most revolting crimes we can conceive of! The bearing of these observations upon the case up I hope you see.

Leyton, England.

"Egoism," etc.

BY C. L. JAMES.

In Lucifer 687, Albert Chavannes says "*All evolutionists*—and I believe it embraces (?) the majority of the readers of Lucifer—recognize in the attainment of happiness the only correct standard of conduct." In the October "Egoism," "Tak Kak" says "A course of reading in history, philosophy and science, *especially standard literature on evolution*, together with personal observation . . . . will gradually convince any intelligent person that all voluntary acts, *including a certain class of acts popularly but erroneously called non-voluntary*, are caused by motives acting upon the feeling and reason of the Ego." I disbelieve these dogmatical assertions, which are offered as the basis of reform, and I apprehend their authors will hardly say that is because I have not read "the standard literature on evolution." The study of evolution teaches me that the actions of the least evolved animals are automatic (non-voluntary). It teaches me that most human actions are automatic.

I am sure "Tak Kak" does not breathe in consequence of motives acting upon his feeling and reason. He breathes because he cannot help it. He could not stop if he tried, except indirectly, by paralyzing his breathing apparatus. "The standard literature on evolution" also teaches me that habitual actions become automatic. A drunkard, who signs the pledge one day and returns to his cups the next, has not changed his mind about the expediency of drinking. He resumes that vice, as he will tell you himself, because he cannot help it—just as "Tak Kak" would fail if he tried to hold his breath for any time.

Finally, "the standard literature on evolution" teaches me that all action is automatic to a great extent. Automatic processes make taste; and taste determines choice, wherever there is any. Its fundamental law is a law of automatism. It is that men seek to gratify their desires with the least exertion. And this is merely the subjective statement of the mechanical principle that motion follows the line of least resistance.

Moreover, personal observation teaches me that seeking happiness is the last way on earth to get it. It teaches me that no man knows what in particular would be for his own happiness; still less for another's; and, of course, least for all men's. Those who sought their own happiness systematically and those who sought that of others on an extensive scale have made a sad mess of it. Vitellius was devoted to his own exclusive happiness. Robespierre, Torquemada, and those charitable monks who made pauperism an institution, sought their own happiness less directly through what they thought for other peoples'. The examples are not encouraging. Happiness, obtained or bestowed, is accidental. The real spring of action, which determines its normal course, is self-expression. It is force liberated within the organism, and acting automatically till it meets some check which the voluntary ganglia may be employed to overcome.

This is clearly an Anarchistic conclusion. It is also Optimistic. The bad results of seeking happiness lead to dismal conclusions about the destiny of a race assumed to be always doing so. Like some genie architect of sepulchral gloom, the Pessimist lays out his scheme of human life, showing how all roads by which happiness is pursued end at dead walls, in pitfalls, or in endless labyrinths. But the whole City of Despair vanishes at this one disenchanting spell: "Men seek primarily their own way. Happiness is but an incident of doing one's own work. Let men be free to do that, and let them be encouraged to do that, and the rest will take care of itself."

Thinking thus, I am sorry to see so many whose sympathies are with us, mounting the murrain-rid jade of Epicurus' obsolete philosophy. I know there are some eminent evolutionists among them. Herbert Spencer is an Utilitarian. But Darwin was not. His analysis of Conscience, its origin, and its functions, in the "Descent of Man," is a masterly piece of work. The reason some evolutionists of merit are Utilitarians is, I think, that they share in some measure that imitative instinct whose perfect work is seen in inferior writers without their originality. These writers, though they mean well, are mere eclectics. They put together Anarchism, Communism, Utilitarianism, Materialism, sex reform, evolution, etc., not synthetically, by deducing them from any common principle, nor yet analytically, by drawing out the positive truth contained in each speculation, but parrot-fashion, because they know each to be current—and heterodox, which means always rather alluring. If they thought, as well as read, more, they would see that these isms have no normal connection—that some are scientific truths, some moral reforms, and some silly metaphysical systems which had their trial and failure long ago. Not till they take that trouble can they be so equipped as to do service in the modern battle against the modern weapons of conservatism.

* * *

Elsie C. Wilcox deprecates the use of so much valuable space in fights among the Idealists, and advises them to be content with liberty for each to try the ideal he prefers. This is excellent advice; but in one point of view the fight among the Idealists is a gratifying sign of progress. It is gratifying for this reason—that the Dualist is no longer in evidence. All the Idealists are for variety of one sort or other. This shows the number of outspoken varietists to have increased so much that they monopolize the progressive papers. The enemies of freedom for variety in general have been converted, died, subsided, or hitched their wagons to the star of agnostic conservatism—pilot H. L. Green. "The world do move!"

* * *

The Portland outrage is by far the most flagrant of its kind, and seems, through its desperate character, to indicate that the perpetrators are floundering in a trap of their own construction. When A. J. Pope wrote, in Lucifer, that all letters might safely be sent to his cell No. 5, I addressed him there; and knowing that he would not have a lawyer, gave him all the best advice I could about defense. I was surprised at getting no reply; but after his last, in Lucifer, I know the conspirators stole my letter to him, as they did his to others. I now advise Addis, or whoever of our Oregonian comrades sees this, to engage a lawyer, and, without waiting to be prosecuted, proceed against Murphy & Co. There is no question these gentry have made themselves both civilly and criminally liable.

For moralists to talk of altering morals without altering environments is no wiser than for a doctor to poultice a wooden leg.—*Ben Tillett.*

An injury done to one is a threat held out to hundreds.—*Publius Syrus.*

It is the authors, more than the diplomats, who make nations love one another.—*Tennyson.*

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.

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Our Name.

"LUCIFER: The planet Venus: so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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ROSA GRAUL, author of "Hildas Home," has written a reply to her critics, that will appear in next weeks issue. In this reply she speaks of divorce, of reconstruction, of Dianism, etc.

As stated last week, the publication of Hilda's Home in book form is now assured; work thereon will be pushed as rapidly as our means will permit. Those who have subscribed for one or more copies will confer a favor by forwarding the price—fifty cents per copy in paper cover, and one dollar in cloth. Unwillingness to incur debt for anything induces us to make this request. A little from each will make this burden light.

New Year and New Volume.

With this issue we begin a new year and a new volume. While not all that could be desird we are glad to know that our Light-Bearer has not defaulted, but has made regular connectionsevery week during the year just closed; and are glad also to be able to say that notwithstanding the last "great financial conspiracy" the prospect now is that with the help of earnest and faithful coworkers it will continue its weekly risings for the year 298—Brunonian calendar.

With cordial greetings, once more, we extend the hand of fellowship and hope, to all who work for better conditions for the race of human kind—especially for the conditions that will secure to the unborn the right to be born well, if born at all.

Charity Cheaper than Justice.

As object lessons showing the stage of development, social or collective as well as individual and personal, of races or nations of human beings, the annual festivals, the holidays, the celebrations, religious or semi-religious, of such peoples are significant, interesting and useful.

Among the various aggregations of people inhabiting the American continent—Indian tribes excepted, and among European nations—Turkey excepted, the annual festival called Christmas, "Christmas tide," or "Christmas week," is by far the most generally observed of all the annual holidays or seasons of general relaxation and cessation from labor, and of abandonment to indulgence in social enjoyment and merry-making.

The origin of this custom dates back, doubtless, to prehistoric times when, in the northern hemisphere of the earth, the sun—then worshiped as a god, seemed annually to die, and to remain buried in darkness for the space of several ordinary days and nights, and then to come forth resurrected, and to begin again his annual journey through the heavens.

The absence of the sun—causing labor to be difficult and unprofitable, invited to repose, to relaxation, and the return of the sun-god, bringing promise of renewed life in the vegetable world, with assurance of a bounteous supply of the means of support for animal life, all these would naturally suggest a holiday or season of rejoicing, merry-making, exchange of gifts for remembrance, etc.

So much for the origin of the festival now known as Christmas. It matters little to us as to how and when this festive anniversary originated, or how it came to be thus named in modern times. We are now concerned mainly with the manner of its celebration, and with the general significance and tendencies of the customs or methods of celebrating this national or international holiday.

Taking up a copy of the New York "World" of December 26, the big heading on first page tells us that the "Vanderbilt Wealth Entertains Whole Towns in England and Vermont;" that "British Traditions of Hospitality have been Outdone by the American Duchess;" that the "Green Mountains Never Knew Such Generous Hosts," etc., etc. Whole pages of the "World" are given up to descriptions of how the poor were made happy by gifts from the rich and the charitably inclined.

In Chicago the Sunday papers told the same story. Churches and charitable associations vied with each other in feeding the hungry thousands of this the greatest inland city of the western continent. At what is called the "Pacific Mission" on Van Buren Street, it is reported that on Christmas day, "by two o'clock, some 3,000 meals had been eaten by 900 men." This would mean more than three meals to each man. This is apparently explained by the statement that "each visitor was allowed as many 'helpings' as he cared to ask for," each "helping" being reckoned a meal. Only a few women were there and apparently no children. The account of the day's work for this "mission" says, "The proceedings were interspersed with short gospel services under the direction of Harry Monroe."

At the "Armour Mission," the Sunday school children of that institution were treated to spectacular performances, "a scene of dazzling beauty," besides being bountifully fed. "P.D. Armour forgot the cares of business and the excitement of the wheat pit, as he mingled with the children," says the report.

City and county authorities provided feasts for the inmates of the various institutions under their control, including the asylums and prisons.

Of the many agencies, however, through which the rich and the well-to-do of Chicago dispensed their charities the "Salvation Army" appears to be the favorite. For weeks beforehand the "army" has been calling for money; the city has been canvassed by the "corporals" and "captains" of this now ubiquitous organization, asking for money and goods of many kinds, for Christmas donations to the poor. On Chrismas day, as the "Chronicle" reports:

> There was welcome in the smiles of the waiters; there was welcome in the informal "Merry Christmas" of the door tenders, and there was welcome under every cap and poke bonnet that flosted about under the rafters of Princess rink. For two days three wagons and a score of army laddies and lassies have been engaged in the transportation of supplies for the big Christmas feast. Tickets have been issued to the poor, but dinners were given to many who came without their tickets, but whose wan faces and pinched lips attested the truth of their statements when they said they were hungry.

Before night the report says there were five thousand two hundred who had eaten Christmas dinner at the "army mess table." At the head of the first column of hungry applicants was a negro boy who said he had had three "narrow escapes from starvation every day for a month," and who evinced his hunger by carrying food to his mouth with both hands.

> But there were others who ate with both hands, who wished they had more hands and more stomachs and that Christmas came every day instead of once a year. From 11:30 until 4:30, without a moment's interruption, the army corps continued to dole out turkey, chicken, beef, cranberry sauce, potatoes, vegetables and coffee. When the hour for closing arrived there was still a large scattering of hungry people on the outside, but none of these went away unsatisfied, notwithstanding the mild rules which the army had imposed upon the festivities for its own protection.

The next paragraph is significant, as showing the main source of these supplies:

> Nearly all the supplies were donated to the army by commercial houses and private individuals. No account was kept of the turkeys and chickens contributed to the feast. "Oh, my, I couldn't say," replied Adjutant Thomas Gassey in answer to a question. "We have had oceans of turkeys and chickens. Besides, we had 1,600 pounds of beef, thirty or forty bushels of potatoes, eight boxes of oranges, six barrels of apples, three barrels of cranberries, three barrels of prunes, eighteen boxes of cookies, 900 pounds of pork and large quantities of turnips, cabbage and potatoes and 1,500 loaves of bread." It is estimated that not less than 3,000 pounds of turkey and as many more of chicken were dispensed during the day.

Another very suggestive paragraph reads thus:

> The northwestern division corps band, consisting of twenty pieces, played during the day and a short religious service preceded each meal. "Feed a man first, and then you can convert him," said Colonel French, and the hungry company that munched away at savory viands breathed a grateful "Amen." Familiar hymns were sung during the interims and not a few of the guests joined in the chorus.

In his summing up the "Chronicle" man says, "Practical Christianity was exemplified in the splendid efforts made by the Salvation Army and kindred organizations to relieve the hungry and to provide Christmas cheer for countless thousands."

In thus saying the newspaper man is eminently in the right. Yes, practical Christianity, being itself largely responsible for the system of economics, and of general morals, political and social, that breeds paupers, imbeciles and criminals, it is only reasonable to expect that in its practical working Christianity should seek to perpetuate its system, to make the people contented with the working of the system that makes Christian charity a necessity.

Christianity does not want justice; does not mean that what a man sows that shall he also reap. Its basic principle is moral bankruptcy—a scheme whereby sinful man can escape justice. Christianity means "grace," "favor," "charity." Charity and justice will not mix; they are mutually destructive principles.

Christianity magnifies poverty, shiftlessness, and discourages taking thought for the morrow. Its prayer is "give," *give, give*! "Give us this day our daily bread"—"Ask and ye shall receive," and "If ye receive not it is because ye ask amiss." It does not demand equal right to the opportunity to *earn* our daily bread.

Christianity agrees well with plutocracy whose motto is: "Government should protect the rich; then the rich can take care of the poor." So long as the church and its agents can have the office of *dispenser* of the gifts of the rich to the poor it is well content with the conditions that insure the truth of the saying, "the poor ye have always with you."

In thus saying I make no charge against the honesty or goodness of intention of the Salvation Army, the churches, or of the people called plutocrats. They are simply carrying to their logical conclusions the basic principles of the Christian cult, or ethical system. The fault is with the system itself, rather than with the victims thereof. Hence the necessity of showing the real cause of the evils that church and state officials seem trying so laboriously, so continuously and yet so fruitlessly to remove.

JUSTICE, equal right to nature's opportunities, including, of course, the right to be born well, to be born of LOVE, joined to wisdom gained by experience, would in time remove the necessity for such lessons,—such wholesale exhibitions of charity as we have just seen in Chicago and elsewhere, and these agencies, love and wisdom, would remove Christianity itself, by removing the excuse, the *raison d'etre*, of its existence.

M. HARMAN.

An Ill-bred Critic.

"Ah, yes," said the star, "I have been married for eight years."

"Continuously?" said the critical one, but the query was deemed unworthy of reply.

Yes, the "star" did quite right in ignoring such questions, and such questioners. The better plan, however, would have been to say nothing at all in relation to her marriage—if she had once committed the folly of allowing herself to get entangled in a matrimonial noose. And whether she had escaped a first entanglement and had been caught a second or a third time, in the space of eight years, was certainly her own business, and not that of her ill-bred questioner. When will the devotees of Grundy morality learn that the first and most important lesson in manners, or in good breeding, is to mind one's own business, and refrain from asking impertinent questions.

Physiology in Schools.

Mrs. McDona'd said that a friend of her's, a Board School teacher, had received a note from an irate mother: "Please don't tell Edith about her in-ides; she doesn't like it; and, besides, its rude."

This item, judging from the heading, was inserted in the London "Mail" as a bit of fun. But when we consider the results of ignorance of physiology, the physiology of the respiratory, the digestive, and especially of the reproductive system, it would seem there is more cause for serious reflection than for mirth, to be found in paragraphs such as this. While it is very true that many will not heed instruction in such matters, drawn from the experience of others, yet it is likewise true that a much smaller amount of disastrous personal experience is necessary to teach wisdom when the individual has been properly warned in time, than when no warning has been given, or when the warning has been mixed up with irrational and unscientific teachings, to say nothing of the effect of vicious example.

Who Is in the Right?

In whole number of Lucifer, 688 there appeared an article from James Beeson, of Hytop, Ala., an old subscriber and contributor to Lucifer's columns, in which some very serious charges were made, aimed personally at and addressed to the "Editor of Lucifer." In commenting thereon I took less space than he took in making them.

This little controversy between Friend Beeson and myself has attracted considerable attention, judging from the letters received concerning it. Being private and personal rather than otherwise, I have refrained from publishing these letters. One lady friend, whose good opinion I much prize, writes me that she has been "very disagreeably surprised at the tone and manner of your editorials of late" and mentions particulary my reply to James Beeson. Among other objections she thinks that when I say to Mr. Beeson, "It is not true, etc," I charge him with "lying."

Surely no other reader takes this view of the matter. Mr. Beeson had not minced matters in making his charges against me and my work, and in my answer I used plain language, but neither charged the other with intentional falsehood.

Another correspondent, an editor and writer of books, says:

"I was much pleased to read your comments on James Beeson's communication especially with what you say about the state, because that is precisely my own position. . . . . I prefer to risk the organized opposition of the people, than the prejudice, hate and ignorance of the mob. It is not the state that put you and Pope in prison, but the men who are in power. Take away the state, and these men, backed by the popular ignorance and superstition, would kill instead of putting in prison those they wish to injure."

Now Mr. Beeson himself comes again with a short letter addressed, "for Lucifer's editor" in which he says:

"My short article together with your comments are before me. I should consider it all unworthy of notice had I not received a letter from 'Aunt Elmina' asking for an explanation, etc. If I did her an injury it was done publicly and deserves to be amended in the same way. She says 'old granny is not objectionable in itself,' and if so I didn't do her any harm because I didn't mean it as such to her. I am willing to admit that I could have used better language, and made my meaning clearer—but can't give up the grounds I took as to her being a leader, although she denies it. The first work I ever read on the subject of sex freedom was Diana, and I got it from her and thought she was the author of it.

"I have written a reply to your comments but will not mail it, because there is no use arguing with a monomaniac. One had as well expect fair play from a politician—indeed I consider your comments on the misspelling of one word beneath their tactics.

"But your defense of the Chicago martyrs in the face of their unpopularity with plutocracy and the ignorant rabble that supported it—endeared you and Lucifer to me in a way that will never be forgotten no difference how much we may disagree now or hereafter. With respect to you and all humanitarians I close. JAMES BEESON."

As Friend Beeson acknowledges that he might have worded his first letter better I will not be less magnanimous. It is doubtless true that what was said anent bad spelling had better been left out. There is so little merit in spelling words according to accepted standards, that if an article has no faults except incorrect spelling this might well be forgiven. In making this criticism I had not in mind Mr. Beeson's letter—which in the matter of spelling was much above the average, only two or three errors being noted and these were weeded out in the proof—but rather the careless spelling of correspondents in general. The only inaccuracy of spelling we allowed to go into print was "partician" which was not changed because, in doubt as to what the writer really meant by it. As it was used *twice* I reasonably inferred it was not a slip of the pen but was spelled as he wanted to have it.

If instead of the slurring remarks in regard to my lack of fairness,—if instead of opprobrious epithets in lieu of argument Mr. Beeson would send us a temperate and respectful rejoinder to my reply to his former article, leaving to "politicians" the use of such endearing names as "monomaniac," "old granny," etc., his reply, if not too long, would be freely inserted, and if no new charges were made, would be allowed to close the controversy—as in the case of Leroy Berrier—without claiming the final word,—as is usual with editors.

In conclusion, while freely reciprocating the good wishes of our Alabama correspondent I would mildly hint, to him and to all others who write for publication, that it would save much time, labor and ruffling of temper if they would take a little more pains in the preparation of their articles, remembering always that editors and publishers, as a class, are very much pressed for time, and that to expect them to spend hours fixing up hastily prepared manuscript is asking too much of human nature. M. HARMAN.

Sauce for the Gander.

Two Chicago ministers affirm that Colonel Ingersoll is insane—morally insane at that! 'Tis the unkindest cut of all. Following hard upon the heels of the genial and misguided Colonel's expressed agreement with the clergy that all Anarchists are crazy and should be incarcerated in madhouses, the cruel utterance of these Chicago dominies smacks of the basest treachery. Oh, ingratitude, thy cognomon is Preacher! And how they pile it on!

A man may be a mental giant and yet be a moral idiot—utterly incapable of moral distinctions, especially in the higher realm of worship, and duty to God. His mouthings are the mouthings of a madman, whose malignant hatred of everything sacred is proof positive of his moral dementia and spiritual insanity.

These are awful things to say of an ally in the war for the Salvation of Society. Why, they are quite as severe and fully as untrue Mr. Ingersoll's assertions concerning the mental condition of his fellow Infidels, the Anarchists. W.

"I was Born So, Mother."

In a fine sketch, "In Byron's Country," written for the "Literary Guide," of London, the author, Amos Waters, gives some paragraphs that must be of some interest to the readers of Lucifer. I quote:

"Half a century ago Kit North wrote in the gorgeous 'Noctes,' before "Blackwood" descended from brilliance to propriety:—

His was an exceptional case. It is not too much to say that, had his marriage been a happy one, the course of events of the present century might have been materially changed; that the genius which poured itself forth in "Don Juan" and "Cain" might have flowed in far different channels; that the ardent love of freedom which sent him to perish at six-and-thirty at Missolonghi might have inspired a long career at home; and that we might at this moment have been appealing to the counsels of his experience and wisdom at an age not exceeding that which was attained by Wellington, Lyndhurst and Brougham.

"'Had his marriage been a happy one'—the supreme choice of mutual souls, instead of the pathos and the squalor of a vast lottery! To Byron it was given to be, as Mazzini said, 'the glorious tyrant of a whole period of poetry'—never to watch in woman-soul the star of his own redemption.

"What of the unwisdom, the cruelty of his mother? 'The image of him as a child,' observes Roden Noel, 'defending himself with the chairs from her, trying to fling the poker at him, remains in the memory of all who have read Lord Beaconsfield's *Venetia*. On one occasion, after violent abuse, she finished by calling him a 'lame brat.' His lips quivered, his face whitened, a fearful light came into his eyes, as he replied: 'I was born so Mother.' 'Do you think,' said Mary Haworth, in his hearing, 'I could care for that lame boy?' Harrow engendered hatred in him; the bullies there 'would put his lame foot into a bucket of water by way of a joke.' After his death Trelawny uncovered this lame foot to look at it and report upon it, and the world of scandal has looked at Byron's lameness ever since. There were tenderness, nobillity, and audacious grandeur in that wayward spirit; but it was born lame! The cripple grew strong enough to rescue weak boys and thrash bullies at Harrow. He thrashed other bullies in Italy and in Greece. Ah yes, but he was *lame*! Average normal censors anticipate deformity they reflect and enlarge, scourge the dazzling plumage they envy, and scorn the throbs and flutterings of the dying bird.

"Byron detested field sports and fishing because of his tenderness to animals. His nature was surely gentle. With all her faults, his mother taught him 'to abhor tyrants, to pity the poor, the weak, the oppressed.' His pathetic wish was to be buried with 'Boatswain,' the beautiful Newfoundland, who died in a fit of madness, 'his master wiping the saliva from the poor beast's lips.' He wished to be buried like his dog, without religious ceremony, in the vault of the garden at Newstead; less of rebuke to mankind, methinks, than of wistful love for the loving."

Free Love.

BY ELMINA D. SLENKER.

I wish we had some unfailing criterion by which to measure the meaning of words. There are not two more desirable blessings in all the world, than freedom and love.

To be free and loving is to be at the zenith of the highest happiness. But join the words free and love, and say you believe in free love, and you are taboo with the great majority, just as you once were with the believers in slavery, either in the North or the South when you claimed to be "anti" to it.

An Infidel was once the synonym for all that was vile, contemptible and wicked. Less than thirty years ago, right here, no Infidel had ever been seen, and when we came we were supposed by all but our personal friends, to be vile and desperately wicked—to delight in oaths, in intemperance and sexual depravity; and strangers would ask of the neighbors here, how we talked and how we ate, probably supposing we took our food from one common dish with our hands and devoured it like barbarians.

Only a few years ago a woman who pleaded for political equality, was deemed to be of uncertain age, scraggy, loud-mouthed and short-haired. And even now most people think an Anarchist a long-haired, savage-looking being, who delights in law-breaking, bombs and dynamite—just so of a hundred other leaders in reforms who happen to see a little farther into a millstone than the general public can do.

Thought is free of necessity. No one can fetter or bind it, though its utterance may be suppressed.

Love is equally free. You cannot love at will. But each loves as compelled or impelled by circumstances. It is quite time that the hyphenated word, free love, was cleansed of the impurities cast upon it by the ignorant and unthinking; and some more truthful and distinctive term used in place of it by varietists, and those who advocate and practice what is called illegitimate love unions.

While I claim to be a Dianite free lover, I abominate whiskey, dissipation and wrong-doing (see Northcote in No. 690 of Lucifer) as much as any bound lover could do.

I commend Mrs. Swaysgood's plea for more kindly feeling among our writers. Calling hard names and "sitting down upon" our brothers and sisters illy becomes true liberals. Sound and clear argument is the only road to success. Give your ideas in a plain, honest and fair setting and time will place truth upon its throne.

> The wonder is always and always
> How there can be a mean man.
>
> —*Whitman.*

[In theory Mrs. Slenker does not believe in "calling hard names and 'sitting down upon' our brothers and sisters." In practice, however, she would deny the designation of "free lover" to any person who assumes the right to love more than one person simultaneously. And even love relations which are exclusive are, in her estimation not to be called "free love" unions when they are "what is called illegitimate love unions." "Called" by whom? Who is to have authority to stigmatize any union as "illegitimate"? Or does Mrs. Slenker give the technical meaning to the term, and condemn all *illegal* unions? If not, what does she mean?

Certainly the "unfailing criterion" which Mrs. Slenker calls for in the opening of the article, is needed when her words are read. If we are to take words in their commonly accepted meaning, she thinks that "free love"—that is, what she calls "Dianite free love"—is pure and good; but that any love which desires manifestation other than Dianism should be denied freedom. We all know what whiskey is, and can understand what she means when she says she "abominates" it. But what does she mean by "dissipation"? and what does she consider "wrong-doing"?

I have observed Mrs. Slenker's request to "see Northcote in Lucifer 690" and fail to see that he either advocates or condemns "whiskey, dissipation and wrong-doing." He quotes H. L. Green's statements that free love leads to this trinity of evils; but he does not thereby adopt those assertions as his own. L. H.]

VARIOUS VOICES.

Mrs. C. Williams, Newport, Ky.:—Please find enclosed twenty-five cents for Lucifer. Sorry it is not more. Will send more as soon as I have it. It is worth its weight in gold—Lucifer I mean.

Wm. Humble, Weir City, Kan.:—I enclose two dollars,—one dollar and fifty cents for Lucifer, twenty five cents for "Helen Harlow's Vow," and twenty five cents for combination offer. I thank you for continuing paper to me, after time had expired. I am no writer but I think the work you are at is the greatest reform of this century.

Jennie Wade, Bradford, O.:—Enclosed find fifty cents for subscription to your valuable paper, Lucifer. You sent me a sample copy and I consider it a gem, more precious than diamonds to mothers. Could we only induce the masses to read and become enlightened this earth would become the paradise that they expect in the future.

J. G. Hunter, Sheridan, Wyo.:—Some one has kindly sent me three numbers of Lucifer. I am interested in the question of sexual freedom and do not want to study the question at any other person's expense; but am certainly greatly obliged to the party who sent me those copies, as I had made an effort to find out the address of Lucifer and failed. Enclosed please find one dollar and thirty cents for which please send Lucifer for one year; also your Combination Offer, and "Sexual Enslavement of Women."

Ira P. Holcomb, Jr., Dinuba, Calif.:—Enclosed find check for one dollar and seventy-five cents for which send me "The Adult" for one year, fifty cents; "Hilda's Home" (paper cover) fifty cents; "Fountain of Life," fifty cents; "Discussion of the Social Question," by Dr. Juliet H. Severance and David Jones, fifteen cents; "What the Young Need to Know," ten cents.

Either I am changing my views or else Lucifer is growing better and better all the time. These are surely questions of vital importance to all of us.

Samuel Ragendorf, Cincinnati, O.:—Many thanks for last article by Northcote, "Free Thought and Free Love." In my humble opinion it is one of the *very best* I have ever read. I notice Warren (city) has Lucifer on sale at his news stands. "Adult" (January issue) will *cost more*, just what I don't know. I enclose twenty cents for same. Will renew my subscription to Lucifer in a very few weeks.

[The price of the January "Adult" will be twenty cents,—except to regular subscribers who have sent us fifty cents for a year's subscription. For these no additional charge will be made. After January 1 the price will be one dollar per year—twelve numbers. M. H.]

B. F. Odell, Flagler, Colo.:—Enclosed I send one dollar for books and subscription, and twenty-five cents for the Portland martyrs. I will take three copies of "Hilda's Home." The story has caused many to read Lucifer who otherwise would not have read it. If possible you should commence another serial story soon. Serial stories will reach many in this novel reading age, that would pass sober discussions by, and they sow the seed of freedom.

In regard to the Propaganda I am already an *active member*—not of an organization, but of the great movement for freedom. I was waiting to see whether to enroll my name in the organization that has just been formed. I see but one thing that makes me hesitate. Lucifer has the confidence of all sex reformers and is already the recognized head of the propaganda movement. If Moses Harman had been chosen manager of the Propaganda, I know several who would have added their names. At least I am certain they would have done so.

[The failure to affix my name to the "call" for national organization was not because I disapproved the object or the methods proposed therein. For many years I have been working along the same lines, in my own way, and did not see the need of putting my name to the new organization. If, however, the lack of my signature to that list of names is keeping back others from the work, then this objection shall be removed. The organization is welcome to my name so long as it is managed as I now think it to be. M. H.]

Emma Goldman, 50 First St., New York City:—I was glad to see the report of Comrade Lees from Cleveland in last Lucifer. It is to be regretted that I could find no one to report the meetings in Buffalo and Rochester, especially those at Detroit, as I consider them the most important and successful of all the meetings I addressed during my three months' tour. I spoke at two German meetings in Turner Hall, one being the commemoration meeting of the death of our Chicago heroes. Though both meetings were unusually well attended, yet none of my meetings have caused so much comment in the press as the one of Friday, Nov. 18, at the "People's Tabernacle"—a church.

Fancy an Anarchist addressing a congregation from the pulpit! Well, I am generally not conceited but I frankly admit, I am very proud of the success of my lecture in the church on Anarchy. The newspapers have ever since been circulating all

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sorts of stories about that broad minded minister, Mr. McGowan, who had more courage than any other in his profession, but the truth is that his church is now far better attended than ever before. Undoubtedly people go there to find out whether the church is still on the same spot, and whether the devil has not taken up his quarters in it since Emma Goldman spoke there.

The minister certainly deserves all credit for his broad-mindedness and courage.

In Buffalo I also had good meetings; one in the Trade and Labor Council Hall; one in the Spiritualist Temple, and a German meeting. In Rochester, N. Y., I addressed three meetings, two arranged by friends and one in the Labor Lyceum of that city.

Take it all in all I am satisfied with the work done during the three months, and with the hospitality and kindness extended me by comrades, friends and sympathizers all over the country. I hope to start on a tour again, next March or April, and of course, shall then see all the friends at Lucifer Circle again.

Books Worth Reading. FREE!

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THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 2. CHICAGO, ILLINOIS, JANUARY 12, E. M. 298. [C. E. 1898.] WHOLE No. 693

The Reformers.

O Earth! thy past is crowned and consecrated
With its reformers, speaking yet, though dead;
Who unto strife and toil and tears were fated,
Who unto fiery martyrdoms were led.

O Earth! thy present too is crowned with splendor
By its reformers, battling in the strife,
Friends of humanity, stern, strong and tender,
Making the world more hopeful with their life.

O Earth! thy future shall be great and glorious
With its reformers, toiling in the van;
Till truth and love shall reign o'er all victorious,
And earth be given to freedom and to man.

—*Hymns of the Spirit.*

Popular Follies and Crimes.

BY JAMES S. DENSON.

The hardest of all tasks is to be tolerant of intolerant people.—ANON.

No one realizes this more keenly than the broad Freethinker who has to deal with men who think they are Freethinkers but are hot to force their moral, social, economic and hygienic notions on everybody else at the points of the state's bayonets.

* * *

He is a mighty poor American who puts his personal profit above the issue of good citizenship.—*N. Y. "Evening Sun."*

Ahem! With Trade interests the dominant issue, avowed or concealed, in every campaign, where is the American voter who does *not* "put his personal profit above the issue of good citizenship"?

* * *

The board of Aldermen at Mt. Vernon, N. Y., has passed an ordinance making it the duty of bill posters to submit to the mayor all picture advertising before they put it on what our English friends call the "hoardings." Ten dollars fine or ten days' imprisonment is the penalty of disobedience. Of course His Honor will never make a mistake, for it is a well-known fact that every elected person is infallible both as an art critic and as a judge of morals.

* * *

We all know that the marriage institution is woman's one great protector from annoyance as well as from more serious troubles, and so we are utterly at a loss to account for the fact that Charles Robbins, a grocer at Atlantic City, N. J., became engaged to marry eight girls but disappeared during the night preceding the day that had been set for all the weddings. For all that the "peculiar institution" could have done to prevent, it might have been much worse.

* * *

Look at the humbug cries and false alarms that have been used to cocher well-meaning people out of their money, which is squandered by licentious scoundrels that care for nothing but the liberty to do wrong!—*"Torch of Reason."*

Perhaps the "Liberal University" might secure a competent instructor in English composition if it would take down the bars and let in the Spiritualists and Social Radicals, and its representatives might then have courage enough to come out into the open and give the names of those "licentious scoundrels."

* * *

Look at the miserable ideas of depravity and degeneration that are advocated by many who are supposed to be fair representatives of our cause!—*"Torch of Reason."*

Such, for instance, as the demand for searching examination of all systems of thought and of society inherited from the past, and the conviction that the sexes should enjoy equal moral and economic freedom! We realize, dear Mr. Hosmer, that such revolutionary ideas must be terribly shocking to the sensitive souls of fossils, but then, really, you know, we can't help it—humanity must move onward, no matter what becomes of the misguided obstructors.

* * *

Regarding Socialism, three New York clergymen have recently expressed their opinions. Let us see what they claim and wherein they agree and differ: Rev. Benj. F. De Costa, Episcopal, says: "Socialism is Christianity." *Per contra*, Socialism is a theory of human relations on earth. Christianity is a theory of human, angelic, diabolic and divine relations in asserted trans-earthly worlds. In so far as Christianity attempts to solve earthly human problems, it steps outside its sphere and forgets the express declaration of its assumed founder—"My Kingdom is not of this world." Rev. J. B. Remensnyder, Lutheran, risks his reputation for sanity or veracity on the affirmation that "the church has always led in the struggle for the emancipation and uplifting of humanity." The answer to that assertion could be stated so briefly that parliamentary rules forbid me to write it here. Rev. Merle St. C. Wright, Unitarian, approaches the subject quite in a different way: "It is simply the spirit of humanity, freed from contamination of prejudice and interest, that is in the heart of every true lover of his kind; fostered by every influence that has strengthened individuality, liberty and justice through the ages, and owing not more to Christianity than to the nineteenth century and the spirit of science today." It is easy to see which of these ministers has really studied human history.

State Villainy.

BY WM. GILMOUR.

In a recent number of the Glasgow "Herald" I read a most interesting and, in a sense, a most pitiable article on "Legal Infanticide in Italy," based upon a pamphlet—"L'opere Pie E L' Infanticide Legale," by Va Mario, Royigo, 1897.

Space will not permit me to deal with it at great length, but I would like to give a synopsis of the more salient points. Readers will please keep one fact (at all events I have received it as a fact) in view, that the State, in Italy, does not recognize as legal, marriage contracts performed by the church; and the church, in turn, will not acknowledge marriages performed by the State or civil authorities. As a result a man may have two

wires—one acknowledged by the State and another by the church.

It is uncommonly hard to please two masters at the one time, so I take it that people will permit the church or state—as the case may be, to perform the binding ceremony according to their likes or dislikes for these blessed, and always-with-us institutions. But, as a matter of fact marriages are made in heaven, and *hell* is aped by the married (in many cases) on *earth!*

But to our subject. I gather that the infanticide spoken o takes place in the State Foundling Hospitals; that 856 newly-born children were received into the hospital at Naples last year (1896), and only *three* of them survived; i. e., 853 died. One of these plague dens—The Annunciata, has a terrible record since its foundation in the fourteenth century; but the authoress points out that its output of carcasses has varied according to the "inhumanity and corruption of its functionaries." She declares, however, that, from the liberation (!) of Naples the mortality steadily increased, until the year 1871, when, out of 1371 children entrants for that year, there was not one survivor. And all this is so apparent to the residents thereabouts that they have nick-named such places "piccoli cimiteri"—little cemetries. And the killing process is expensive. Of course, the state anywhere will not kill for nothing, and Italy is no exception to the rule in having to pay "fifteen francs a year."

While the writer does not say so (rather the reviewer—by the way) yet there is not a little sarcasm thrown at the idea of "illegitimates." He seems to say that such state institutions encourage illegitimacy, but gives us a redeeming argument in its favor by saying that "the mere fact that the death-rate among illegitimate children maintained at the public expense is more than double per 1,000 of the death rate among such children *when reared by their own mothers*, is serious enough for a beginning."

Now note: For the years 1890–91-92 there were 91,549 exposed children, and out of these 34,186 died during the first year. In other words the mortality was 373 per 1,000, "whereas in the case of illegitimate children left with their mothers *the death rate was only 183 per 1,000.*" (Italics mine.) And the Lord said: "Multiply and replenish the earth."

Let us take a peep inside the celebrated inferno—The Annunciato. Here, it was common for one to see three newly-born children in a single bed sucking in turn the breasts of a nurse who had scarcely milk for one of them! What a fine camping ground for a Syrup of Squills company! In some cases, too, the person (frequently a nun) knew nothing about medicines and the medical staffs are described as "so unfit for their duties that in some cases they do not even use sterilized milk;" some entrants are discovered to be suffering from transmitted incurable diseases—but only after they have spread it fatally among the others—through the nurse.

But thrice happy children, they have a high title: Figli della Madonna—children of the Madonna!

Does not the state look after them here? Does not the priesthood (coupled with the Madonna statue) secure their future happiness in heaven? Surely; and this satisfies the blind, ignorant and degraded admiration for church and state. Naples, then, for the saintly characteristics,—dirt and ignorance! and her people may well say:

> Lord bless and pity us,
> Shine on us with thy face. . . . .

But Stephen Pearl Andrews, who did not ape divinity as do these pious and truly religious people said:

"The great lesson for the world to learn *is that human beings do not need to be taken care of.* What they do need is such conditions of justice and freedom and friendly co-operation *that they can take care of themselves* [and this applies largely to children. W. G.] Provided for by another, and submitted to his [or her] will as the return tribute, they pine, and sicken, and die, [as do the children at Naples]."

What are We Coming To?

BY CYRUS W. COOLRIDGE.

Believing as I do that every man acts as he must, I have charity for the whole animal creation including the Comstockian tribe. Mr. Comstock and his minions may be malicious and stupid, but perhaps they can not help being what they are. Besides I am of the opinion that every man has a right to be stupid. I must, however, say that the Comstockians are misusing their right and that their stupidity knows no measure. From Mr. Walker's article on the "Postal Inquisition in Oregon" I learn that a poem by Walt Whitman and letters by Kate Austin, Annie E. Parkhurst and Anton Niedermeier are included in the indictment against the editors of the "Firebrand." I remember very well the contents of Walt Whitman's poem and of one of the letters written by the "insurgent" women. The poem was reprinted from the "Leaves of Grass," and if it was a crime to print it in the "Firebrand," Walt Whitman's book of poems should also be suppressed. As to the letter, it was aimed against variety. Its object was to prove that there is a great deal of slavery in the freedom of variety. There was nothing in the words or in the ideas and principles of the letter which could by any stretch of imagination be called "obscene." If the poem and the letter in question were not "fit" to be published in a paper, I do not know of any writings on the sex question that are fit to be printed.

Where is our freedom? What are we coming to? If things do not change, Comstockism may yet become one of the blessed American institutions for which we shall be invited by our presidents and governors to thank "Providence." Let us, however, hope that Comrades Pope, Addis and Isaak will have a fair trial and that Comstockism will receive a blow from which it will never recover.

Some Questions Answered.

BY A. WARREN.

Apologizing to those who deprecate all discussion of questions about which some of us happen to differ, I beg to be indulged once more, in answer to interrogatories which have been propounded to me, and which I think will still be of interest to many readers.

Chief among these are the questions of J. M. Clarke, in Lucifer, No. 688. Mr. Clarke quotes this from my former article. "At last comes a love that satisfies the heart," and asks the following questions: 1. "For sure? 2. No further affectional yearning? 3. No unfed social desires? 4. Will you give us one such case, Mr. Warren? Till you do, I must conceive a multitude of at least probable facts, detailed and definite, that will weigh more than whole reams of ideals. 5. Is love's sweetest sacrament limited by (to?) gratification of sexual desire? 6. If so, are such sacraments unknown where they 'neither marry nor are given in marriage'? 7. Is it proven that old experimenters have slunk back to a strictly monogamic state? 8. Have there been many cases of monogamy without pain? 9. Has there been one (case) of duality, with constant, perfect concord?"

1. Yes, for sure—when it comes. Of course, it does not come to everybody. Probably it *never* comes to those who do not aspire to it. 2. No further *sexual* yearnings. It is *sexual* variety I have been discussing. How could there be further sexual yearnings, when the entire being is already filled with blessing? Do we alternate between real strawberries and waxen imitations, merely for the sake of variety?

3. All social wants are not sexual. Does Mr. Clarke seek sexual gratification with every attractive woman he meets? What funny logic! We have a variety of social wants; therefore we need sexual variety. This is the stock argument, the mudsill, so to speak, of the variety fabric.

4. I knew one case, which is beyond controversy, where the desire for variety was entirely cured by full fruition of

aspiration, sexward, in one love. I have seen many cases, which, I had no reason to doubt, were such; but of course, we cannot know all that may be in the heart of another. I have given the one case, as required; but I hardly expect Mr. Clarke, or any other varietist, to cease conceiving a multitude of facts in support of the other side. It is easy to conceive facts, in favor of a pet theory, when unbiased observation fails to furnish them. And here I may remark, that no one who has not seen a large number of free lovers residing in the same vicinity, is qualified to express an opinion as to the workings of sexual variety.

5. Love's sweetest sacrament is not limited by, or to physical gratification. It is in the soul—using the term soul for want of a scientific one, and craving indulgence of the materialistic reader. 6. Such sacraments are not unknown among free lovers though I know of no place, at present, where there is absolutely no marriage, except among the shakers, and others who claim to be continent.

7. Some of them have; but probably, not all. John Patterson, the editor of the "Social Revolutionist," and the ablest advocate of variety that it has been my privilege to know, went back to marriage, and published his renunciation of his former views. His brother Sam went the same way. Quite a large number left Berlin Heights to join the Oneida Community; and Oneida, in a body, went back to marriage. Here are at least three hundred cases, all old pioneers. And it will not do to accuse these of hypocrisy, or unfaithfulness to the dual relation. How many cases can be cited, of those who have remained steadfast varietists? But there were many others, who have *not* done so. Mrs. —— was a very popular and attractive woman, who had a wide experience in variety, for several years. She finally married; and a few years afterward she stated to a friend, that if she had her variety experience to go through again, she would require a money consideration, in order to make sure of some sort of compensation for her squandered womanhood. Another quite attractive woman ran the entire gamut of variety, and in a few months found herself with no lover at all, and went back to her husband. Of all the old experimenters, some hundreds of whom were known to me, only two or three are still known as varietists. The *record* does not support the theory.

8. The question is irrelevant. No one has been advocating monogamy. At least I have not. 9. Yes, one at least, that I know of; and it was not a miracle, either. Concord, on a basis of freedom, is not difficult. It is not necessary to agree in every detail of thought and feeling. He who cannot tolerate his lover's individuality, is a tyrant, and unworthy of genuine love.

And here I would close, were it not probable that some, as heretofore, will persist in jumping to the conclusion, that I am seeking to limit freedom. This has cropped out in several criticisms, among which is that of Mrs. Fox, who asks if I believe in marriage as it is. I am somewhat surprised at this question. Mrs. Fox cannot have forgotten what I wrote a year or two ago, on the subject of individual homes; nor that other series of articles, some year or two earlier, in which I disgusted Mrs. Lake and others, by suggesting that lovers were under no obligation to publish their relation, by formal ceremony or *otherwise;* nor last but not least, the position concerning "autonomistic marriage," which I took when our beloved leaders felt constrained to take shelter under that plausible subterfuge. I have not renounced a single position taken in those articles, but am confirmed in them, more and more, as the years roll by.

Once for all, then, let me describe, as clearly as I can, my ideal society; for it is not my wish to continue this discussion, to the exclusion of other matter. I aspire to a social state wherein *all* will love one another; not indiscriminately, for that would be childish and impossible, but sufficiently to insure harmony and banish injustice. There will be no binding partnerships; no marriage; no formal mating; no living together in families, or in partnership homes; no right of ownership in persons, either as lovers or parents; no contracts, social or economic, in contravention of social freedom.

But it is inconceivable that there will be no preferences, sexwise and otherwise. There must be degrees in love, and naturally, in its manifestation. It is poverty of expression that prompts the sexual act for all degrees of affection. Sexual pleasure is not the ultimate good. It is the love that blesses. If sexual pleasure be indulged for its own sake, or to express an inferior love, there is no language left to make known the deeper emotion.

I am not, however, opposed to sexual variety, so long as anyone wants it. On the contrary, I believe in it. It is the paradise, (purgatory), through which all must pass, on the road to heaven. But it is not heaven. So long as you think it is, you will never reach heaven.

Sociologic Lesson. No. LVI.

BY HENRY M. PARKHURST.

FREEZING OUT STOCKHOLDERS. One fraudulent method has been very extensively followed, especially in the initiation of railroads. Certain men, seeing the advantages that a railroad would bring to their neighborhood, form a railroad company, of which they obtain control. The road is laid out so as to add as largely as possible to the value of the real estate of the projectors; and the expenses of construction, rolling stock, and putting the road in operation, are increased far above the original estimates. Bonds are issued to meet the expenditures, and after a while the company fails, and its property is sold out. Those whose property has been largely increased in value by the road, and who have made exorbitant profits out of its expenditures, buy it in at a low price, and the road continues to run, with a new company. The projectors and their friends have made up their losses upon its stock, and others have been frozen out. It is an exception when, in the initiation of a new railroad, the projectors have not deliberately misrepresented for the express purpose of finally obtaining possession at a reduced expense.

The same plan is carried into other incorporations. Numerous companies have been formed for manufacturing and other purposes, issuing stock to obtain means to increase their operations, and have been so manipulated that outside investors have lost a large proportion of their investments. It is necessary not only to eradicate the desire for injustice which produces these wrongs but to co-operate in ways which cannot be thus abused.

What Repression Does.

Dr. E. A. Gordon, in "University Magazine."

Unfortunately, the conventional repression of healthy thought upon sex questions has set up a deplorable reaction of foolish, morbid and unwholesome thinking and speaking, till society has sought to protect, by rigid restriction of discussion, those very members of the community, who by reason of their perverted and unclean imaginations, are alike the prey of disease and a constant menace to the spread of knowledge among their rational-minded and uncorrupted compatriots. Is it not because of the miserably degraded and perverse ideas which prevail among these morbid types that many not wholly unthoughtful persons fear to unwittingly pander to this disordered state of mind by the expression of frank and pure opinions upon the subject of sex? But the only certain remedy for the prurience and ribaldry born of fatal obfuscation, suppression and evasion of facts, is the passionless statement of the truths in plain terms. There have been periods in history when the light of sexual knowledge was not obscured, but allowed to shine freely; and wherever and whenever men and women have discussed the questions of love with openness and gravity, obscenity has been put to shame, and levity has changed to a sober desire for wisdom.

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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M. FLORENCE JOHNSON, the most logical and entertaining woman lecturer on Freethought or radical subjects, will make a short trip west in January and Febuary. She will address the Cincinnati Liberal Society Jan. 30 and Feb. 6. Mrs. Johnson also gives first class literary entertainments. She needs no introduction to the readers of "Our New Humanity," to which she contributed valuble papers. Societies engaging her will enjoy a treat. For terms and dates, address M. Florence Johnson, 244 W. 143 Street, New York City.

Lucifer's Missionary Work.

In reviewing the work accomplished by our Light-Bringer during the year that has lately passed into the silence we think it right and proper that special mention be made of the generous and very substantial co-operation that has been accorded us by the contributors to Lucifer's "Extension Fund." The object of this fund, as the name would indicate, is to introduce the paper and the literature for which it stands sponsor, to those who are not yet acquainted therewith. The honor of proposing this plan is due to a good friend who does not claim citizenship in the United States of America, but who does not allow national prejudices, or boundary lines, to limit his humanitarian work. This gentleman, for reasons satisfactory to himself, prefers that his name should not be published. His proposition was that five hundred dollars be raised to send trial subscriptions to names of persons who are not afraid to read all sides of all questions, and especially to such persons as have shown interest in the question of human improvement through free womanhood and free motherhood. He offered to pay one hundred dollars towards this fund if others would raise the four hundred, advancing the first half of his contribution to set the ball in motion. Later he has sent the other half. Dr. E. B. Foote, Jr., of New York, seconded the motion by subscribing fifty dollars, advancing the first half thereof.

The latest credits on this missionary fund show that over four hundred dollars have been contributed in the seven months since the plan has been in operation. Although it is hard to keep the account with absolute exactness we think we can convince the dŏnors to this fund that their contributions have been conscientiously devoted to the purpose indicated by the plan, and while results hitherto have not been all that could be wished we have good reason to know that our united efforts in this direction have not been in vain. Of course we all understand that time and cultivation must follow the sowing of seed,—hence we do not feel discouraged when favorable results do not immediately appear.

Altogether we feel gratified with the success of the Extension Plan; and while thanking all who have contributed thereto we would say to others who believe in our missionary work and wish to identify themselves therewith that we shall gladly accept and faithfully appropriate their contributions to the purpose herein indicated.

Our English Co-operators.

It is a source of no little gratification and encouragement that so many of the leading members of the English Legitimation League are taking special interest in Lucifer and its work. For some weeks past every number of our paper has had as one of its chief attractions an article from one of these transatlantic co-workers. Last week John Badcock Jr., author of "When Love is Liberty and Nature Law," gave us a very readable article on "Personal Responsibility" in relations that may result in reproduction of the race. This week we have an article on "State Villainy" by Wm. Gilmour, Secretary of the Glasgow Branch of the League, in which he deals sturdy blows to church and state superstitions.

In another recent issue George Bedborough told us of the late work of the international organization of which he is secretary, and of whose official organ the "Adult" he is the editor.

All regular readers of our paper remember the series of articles by Orford Northcote, another prominent member of the same organization, entitled, "Free Thought and Free Love." This series of articles has been the subject of much favorable comment, and, as already announced, is soon to be published in pamphlet form, as No. 2 of our Light-Bearer Library.

We feel sure that we do not exaggerate in saying that our readers on both sides of the Atlantic highly appreciate the contributions of these able and earnest workers in humanitarian reform, and hope they will continue to write for our columns.

"Our New Humanity."

In answer to frequent inquiries in regard to the quarterly magazine, "Our New Humanity," we would say that the times seem still unpropitious for its revival, or resuscitation. That there is need for the quarterly, to supplement and make more permanent the work of the weekly Lucifer, we are as much as ever convinced, but owing to the great financial conspiracy the people who are most interested in radical publications such as Lucifer and "Our New Humanity" are mostly poor, and cannot carry the burden of the publication of both. So, until conditions get better, decidedly better, in this regard we shall probably feel obliged to let the quarterly sleep.

Meantime we wish to say to all interested in the work to which it was and is devoted that we have still for sale a good stock of all the seven issues of "Our New Humanity" except of the first. Of this the supply is quite limited. Price, twenty-five cents per number, or bound in one large volume—seven numbers, two dollars, expressage or postage paid by us. If bought to sell again, or to give away, a reduction from these prices will be allowed.

To the subscribers of the quarterly who have not yet accepted our offer to give them credit on Lucifer for what they may have paid in advance on the magazine—or to refund the money or send books instead—we now say that the offer is still open, and that as the prospect of an early revival of the quarterly is by no means flattering it would be better to have the account closed.

Avarice says: "I will oppress the weak and devour the fruits of his labors, and I will say that it is fate that has so ordained."—*Volney.*

The Outlook for Lucifer.

The New Year finds Lucifer with a larger subscription list than ever before. In fact the number of subscribers has more than doubled since the office of publication was moved from Topeka to Chicago twenty months ago. This certainly is flattering to the publisher in these times of industrial stagnation and financial depression.

This remarkable increase which has come without any extraordinary advertising or offers of unusual inducements to subscribers, is significant of the growing interest manifested in homo-culture and sexology. Silence on this most important of sciences is no longer demanded by men and women of intelligence. Even many persons who have long been blinded by superstitious reverence for past customs now have come to see that in matters pertaining to the production of the human species ignorance is worse than a crime.

Lucifer, as its name indicates, is a Light Bearer. It has done much to dissipate the gloom of ignorance and superstition in the minds of thousands, but countless millions are still in the darkness of ignorance concerning the proper functions of sex. Millions of women are still the sexual slaves of millions of men whom they look upon as their rightful owners. Appalling as is the idea of industrial slavery it is a trifle in comparison with the sexual slavery of the mothers of all mankind. Think of it! How can any country be called civilized where only the children of women who are sexual slaves are recognized as legitimate and worthy of respect?

But few of these mothers really recognize the fact of their slavery. The sexual bondage of women is of such ancient origin that the church calls it divine and to question its justice is almost a criminal offense. But the bonds must be broken, nevertheless, and woman must be made free to control her own person and property.

In order to spread the light of Truth renewed efforts should be made this year to increase the circulation of Lucifer. At present its subscription list is made up almost exclusively of single subscribers who receive the paper each week by mail. It should be sold on the news stands. The striking title of the paper, its neat typographical appearance and above all the important nature of its contents should command for it a ready sale.

But how can newsdealers be induced to handle it? Perhaps the subscribers can assist in solving this problem. Let each person who is interested in the war which Lucifer is waging for the sexual enfranchisement of women, ask his local newsdealer to order from three to one dozen copies of the paper on trial. Induce the newsdealer to give the paper a good display in his show window or on the counters and tell him to mention it to such of his customers as usually purchase radical literature. Copies of Lucifer will be sent to newsdealers for half the regular price.

As a special offer we will send post paid free of all cost Dr. Greer's new book "A Physician in the House" (regular price $2.75) to any person who will induce a newsdealer to take ten copies of Lucifer regularly for one year. The special price to the newsdealer for these ten copies, fifty-two issues, will be five dollars.

NUMBER TWO of the "Light-Bearer Library," containing Northcote's "Free Thought and Free Love," is in press. Price ten cents to all except regular subscribers to that series. Price to subscribers twenty-five cents per year, of twelve numbers. In order to enter it as second class matter we request subscribers to this series.

WE HAVE received from the author, W. S. Bell, "Gospe Fabricators; or a Glance at the Character of the Men Who Helped to Form the Four Gospels." The subject is handled in a very concise and interesting manner, and the pamphlet will be quite valuable to those interested in the study of the Bible. It gives the names of one hundred and seventy-five gods who are retiring as man advances. Mr. Bell has contributed ten copies of this work to Lucifer's "Extension Fund." Price, fifteen cents each.

The Illustrated Double Number

Of the "Adult" is received at this office. It contains two editorials; one by George Bedborough, the editor, and one by Oswald Dawson, who edits this special number. We have space for only a portion of the chapter titles: Chapter I. is a report of the annual meeting and dinner of the Legitimation League, reported by D. Oliver. Chapter IV., "The Play's the Thing," is the diary of a London play-goer, [Victor Martell] 1896-1897, and consists of interesting comments on various "problem plays" presented during the year. Chapter V., "Some Letters, the Constitution of the Legitimation League, and a Speech by Capt. Robert C. Adams." Chapter VI., "The Judgment of Paris." Chapter VII., "Which Sex Suffers Most?" Chapter VIII., "The Physiology of Love." Chapter IX., "Sexual Education." Chapter X., "Spiritual Love." Chapter XI., "Miss de Cleyre on the Woman Question." Chapter XII., "The New Idealism." Chapter XIV., "Marriages Made in Russia"—an account of a peculiar custom of marriage on probation practiced in the land of the Czars. Chapter XV., "Cast of the Shell." Chapter XVI., "The 'Firebrand' in the Flames." Chapter XVII., "The New Martyrdom." These three chapters are by Lilian Harman. Chapter XVIII., "Letter and Reviews." Chapter XIX., "Free Love and Lesbian Love." Chapter XX., "Powder Magazines and Lighted Lucifers." Chapter XXI., "Personal Rights and Sexual Wrongs." We hope to print an extended review, soon.

There are portraits of President, Secretary and Treasurer of the Legitimation League.

Eighty pages, and illustrated cover. Price, 20 cents, postage paid. The "Adult" is to be permanently enlarged. Subscription price, $1.25 a year. Order from this office.

H. L. Green sends us an advance proof of a notice he will give the Free Propaganda in the January "Free Thought Magazine," in which he says, "We suggested some months ago that the Free Lovers, in place of crowding themselves into the Freethought ranks, organize by themselves. We are pleased to learn from Lucifer that they have accepted our advice." The eagerness and facility with which Mr. Green fits facts to his desires, is amusing. If Mr. Green had read the proceedings of the late Secular Union Convention, he would have seen that Radicals were well represented all through the Convention, both among the speakers and the audience. We shall most certainly not refrain from Freethought work merely to please Mr. Green. By the way, by what right does Mr. Green assume to dictate who shall and and who shalt not be members of the National Society? One would look long to find any favorable notice of it in the "Free Thought Magazine." In fact, its readers would never have known that there was a National Convention in New York last year, had they depended upon its pages, alone, for information. L. H.

Replies to Critics.

BY ROSA GRAUL.

In addition to Lillian's splendid reply to Mr. Van Deventer I want to say a few words to him.

As I have already stated in my answer to Dr. Truman, those rare cases of perfect mateship will always exist in spite of the institution of marriage and regardless of free love theories, and if Mr. Van Deventer's experience in love and marriage has been one of those soul-blending affairs I can only say he has been truly blessed. The true reformer's mission is not to destroy the happiness of any who may be now happy. These do not need our aid; but to those who are sinking in the sloughs of despondency and misery would we lend a helping hand.

Because the fates have been exceptionally kind to him, would Mr. Van Deventer refuse to those whose married life has been the saddest of sad failures the opportunity to try again? He will probably tell me the divorce courts open to the unhappily married a way out of the difficulty. But if my critic had

had any experience in said courts he could scarcely condemn his worst enemy to undergo the ordeal, especially if he knew that enemy to have a refined and sensitive nature. Our laws concerning divorce, and the courts that execute these laws, are cruel, *cruel!* and of the two evils sensitive women generally prefer the continuance of their loveless lives with uncongenial husbands—that is, when they lack the courage to seek a shorter and surer way out, by taking their own lives.

Why not free love? Is love ever anything else but free? Can you bind love? Can you fetter it? Can you command it? No! You can only *win* it. Voluntarily, spontaneously, it comes and goes, and if you have not the qualities or attributes to attract or to hold it, rest assured no outward bond, no law of church or state, will ever be able to accomplish what unfettered nature fails to do.

And, as Lillian says, "Why should not young girls prepare for motherhood?" If I could have my way no girl would ever be a mother until well prepared for motherhood; and I would add that a day, a week or a few months even, are not enough for such preparation. I think no woman—and no man either, can be too well prepared for the sacred responsibilities of parenthood.

As the years pass by I realize more and more how great, how fearfully great are these responsibilities. And does Mr. Van Deventer really believe that the woman who has prepared herself, by careful study and training, and who thoroughly understands the import of her mission as mother, will be apt to select as father for her child a man who possesses a superficial nature, or who has only the instincts of the butterfly?—a man who seeks only the fleeting pleasure of the moment, regardless of what the results of that pleasure may be? Could such a man win the love of such a woman?

The girl who has been taught, reared and trained in the principles of free love will not easily become the victim of the *roue*, or the libertine. She knows what she wants, and, rest assured she is not going to be a mere plaything to be used and cast aside, as a man may see fit. She will be able to discriminate; she will know the difference between a dissembler,—a mere sensualist,—and one of nature's noblemen. The man chosen by her will be too noble, too good and true to want to cast all the responsibility upon woman—woman the weaker half of humanity—weaker mainly because of her ignorance and because of the advantage given to man by law and custom. Such a man will feel honored, will feel proud to be the chosen one, the one deemed worthy to become the father of her unborn child. Such a man could never permit the woman he loves, and who loves him, to bear unaided all the burdens that parenthood involves and imposes.

"To born babies as fast as nature will allow them." No! No!! No!!! What woman, if her own master, to say nothing of women so well instructed as were these girls of whom we are speaking, would willingly, year after year, give birth to another and still another babe? They would be hard to find, I ween. Five years had passed since they had become inmates of the home, but none had become a mother more than once, in that time. Imelda had been by no means in a hurry—her babe was a nursling at the breast, and Alice was only then looking forward to that very important event. Read carefully and you will see that the three little prattlers belong to Cora, Edith and Hilda.

If Mr. Van Deventer had read "Hilda's Home," as he says he did, I cannot understand how he can make the claim that motherhood, or "early motherhood," would prevent these women from developing, and that all their time would be devoted to their children. In the small individual homes of today, I grant you, such is the case, but it would not be in homes constructed, arranged or regulated as was that of Hilda and her co-operators. In such a home not every mother need be a rearer as well as bearer of children. There would be those who would make a profession, a specialty, of training and teaching the babes. To take proper care of a child one must herself have proper training and must have natural adaptation for the business. By carefully reading what is said of the "Home," Mr. Van Deventer will see that the "trained nurse" had her place therein, thereby giving our girl friends the opportunity of being true to their natures,—allowing them to partake of the joys of motherhood without becoming slaves thereto.

To W. G. Scott I would say: Under present economic conditions, about the only thing we could do, as I think, with a number of emancipated persons of both sexes, who are independent enough to practice as well as theorize, would be to put them into a co-operative home. With only the initiated admitted within the sacred walls of this home the outside world does not need to know it all. Why should they not make an experiment and be happy, as only such emancipated people would know how to be? If we show people the tangle of superstition, prejudice and ignorance in which they are caught we must also show them the way out, but the economic reconstruction is as yet far in the distance—too far away to justify the hope that we may reach it before we die of hunger and thirst for the right and true way of living. Economic reconstruction is coming, it must and will come, when the masses will be able to practicalize freedom on all lines, but while working for economic independence for all, let the emancipated ones,—the leaders of the race, practicalize their freedom in all possible ways. Freedom to think involves and includes freedom to *do*, so long as we invade not the equal right of others. To uphold the theory and deny the practice is not freedom. It is still slavery, and all the worse because of the self-contradiction, the self-condemnation.

To conclude: The chapter on economics will be forthcoming. In that chapter the effort will be made to show the possibility of establishing "Hilda's Homes" even under present conditions. A plan is now afoot, here in Pittsburg—my home—to start a colony on a plan that makes it possible for the working man to get a home without paying interest, and on easier terms, or for less money, than he now pays out as rent. Within this colony it is proposed to build a "Hilda's Home." Whether success will crown the effort, or not, the future will show.

As to a chapter on "Dianism"—not having been in a position to test the virtues of this doctrine, or method of association, I am not prepared to advocate or reject it. For general practice, and in cases where wisdom is required—that is, where the use of contracepts is not understood, it certainly would be a wise method to pursue; but I doubt if a couple in possession of youth and health, inspired by a love passionate and strong, would find Dianism practicable. I fear me their feelings would run away with their reason.

But however that may be the introduction of the Diana theory into a home like Hilda's, or any other home, could do no harm and probably would do much good, as its tendency would be to self-control, a virtue much needed by all. No absolute rule of sex life can be laid down. Each a law unto her or himself, is my maxim. Let each and all be happy in their own way.

Every so-called fallen woman should if possible, be prevented from getting into an irreclaimable state. We have no more right to say to a woman who has lost her virginity, out of marriage, "You shall no more be a woman, nor be respected," than we have to say to a man who has stolen something, "you shall never more be honest" No doubt these ideas may seem strange to the people of a land wherein the value of marriage as a moral agent is evidenced by *the fact* that all the better-class prostitutes in London are almost entirely supported by *married men* and where magistrates send *starving* men, women and even *children* to *prison* for *stealing food*.—*Allen Ludlow, in University Magazine.*

A fool in his revolt is infinitely wiser than a philosopher forging a learned apology for his chains.—*Kossuth.*

VARIOUS VOICES.

Florence Loucks, Altruria, S. D.:—We have received Lucifer in exchange for the "Ruralist," and we enjoy and endorse its teachings. Besides we always give it to friends to read. Enclosed find twenty-five cents for the "Light Bearer Library," of which please send us one copy as the leaflets come out.

Chas. S. Simmons, Bernardi, Okla.:—Enclosed find fifty cents. I want the accompanying list of books, also Lucifer for six months. I will send you the balance and some new subscribers in a short time, as soon as I collect some money; but I can't wait—must have some more light on this (to me) new reform.

Myra Peppers, Ottumwa, Iowa:—Put my name down for at least two copies of "Hilda's Home"—more if I can afford it—cloth binding. The time seems near at hand when we must begin constructive work, must practicalize the truths so long taught and accepted. One group of earnest, honest people living in harmony would do more to convince the doubting than all the talking and writing for a decade. Enclosed find ten cents for May Collins' "Plea for the New Woman."

John A. Wilson, Phila., Pa.:—Anthony Comstock this morning, Dec. 9, entertained an audience at one of our up-town Baptist churches by telling what a good man he is; how for twenty-four years he has guarded and stood alone as protector of the morals of 35,000,000 children. In his characteristic way he denounced the newspapers as being in a large part responsible for the increase of crime by giving such realistic reports of criminal news. Then he branched off into a laudation of the divine form of woman and pronounced it "abominable that it should be chosen as a device for advertising. Since Adam and Eve were in the garden a sense of modesty had existed." What a farce to hear this man talk of modesty. Surely the forms of those poor unfortunate girls who were made to dance naked before him in the Green st. bagnio, while he and his lecherous companions feasted their eyes on the sight—and their appetites on rich wines—must have risen up before him in self condemnation. This is the time of the year that the sleek and well fed Saint Anthony usually starts some fresh scheme of deviltry, to encourage his dupes who furnish the cash. Alas, will people never have their eyes opened?

Albina L. Washburn, Fort Collins, Colo.:—Thanks to Lois Waisbrooker and Susan Swaysgood for appreciative words. Dear friends I am holding you all in my heart of hearts. Whoever lays a flower of love on the altar of humanity must be of our world-wide family. I once had a dear little nephew in my home circle who grew up with me, so impulsive and so mischievous and active was he, just to be doing something, I found I could not love him if I looked at his faults, so determined to ignore them and build up on the other side by looking only for his virtues. This has made him a man among men, and my own sweetheart yet.

It is the true and only way to carry us through. Love overlooks faults and forgives along the way. Let us forgive our enemies and make friends of them. The line of least resistance is the smooth highway to happiness. Optimism believeth, hopeth all things for all mankind. Let us direct our energy toward building up beside the ruins of decaying fallacies the temple of truth and love.

L. W. Reedy, 789½ Mission St, San Francisco, Cal.:—Enclosed find $1.10 to apply on my subscription to Lucifer, and books. Do you know of any freethought society in this city; or can you inform me of any friends of the cause? By "free thought" I mean it in its fullest sense, i. e., free investigation of *all* philosophical subjects whatever, religious, sexual or political. I think any free thinker who takes in the full scope of religion cannot but drift into the sex question and the marriage question if they go deep enough. Would be very glad to have "Hilda's Home" in book form. I would be pleased to correspond with friends of sex reform of either sex who have the time. Please send "In Brighter Climes or Life in Socioland, "Bar Sinister and Licit Love" and "Cupid's Yokes." I cannot see how humanity can make very rapid strides towards freedom when over three-fourths of the people do not practice what they know to be right through fear of ostracism.

[I regret to say I know of no such society as our friend enquires for, in San Francisco, and know of few such anywhere. "Freethinkers," as a rule, vie with the churches in their efforts to please Madame Grundy. They dare not be true to the logic of the "Nine Demands of Liberalism," for "fear of social ostracism." M. H.

Hattie Wilbur, Oregon:—It takes a truly elevated mind to understand the real meaning of free love. Some of the most intelligent and also the most moral people I ever knew believed in free love—man and woman giving each other perfect liberty, and no sneaking. They treat each other better and take less liberty than they otherwise would—supposing always the man to be a gentleman and not inclined to make a fool of himself. Am only acquainted with what are known as Christian countries, and they are surely wallowing in free lust, especially among married people.

When one thinks of the misery caused by religion, whiskey, love of money and the ownership of woman one does not know which to put first in the list.

All over the land there are poor little women living in poverty and ignorance; working hard every day; with their children around them (most of which are not worth raising); weak from overwork and nursing a babe; all the time tired, with a beast of a husband to make demands on them that are death to them, and yet thousands of them are so cowed down, and so in dread of the brute's temper that they constantly submit and soon die; die at an age when they should be blooming like the rose, enjoying all the sweetness there is in life. And so they bury the jewels of earth. I don't mean all men are so, but many.

R. E. La Fetra, Soldier's Home, Calif.:—Enclosed you will find a postal order for one dollar to renew my subscription to Lucifer. Am very glad that during these times of "McKinley prosperity" you can keep the Lucifer plant, and the Lucifer crew, above "high water mark," so that they will outride and outlive the "McKinley waves of prosperity" and also outlive Comstock and his courts, jails, prisons and penitentiaries, until every woman in all our fair land shall break every chain that binds her. Then after all the women have broken their chains, the men will be ashamed to clank theirs in the listening ears of humanity, and so will make a picnic for the breaking of their own chains, if for no other reason but as the Dutchman would say, for "von dam spite," and for fear that woman the "afterthought" of the Jewish God, might possibly now become not only the "chief corner stone" but also the head of the temple, and that thought, poor man, the former "Lord of creation" could not endure. Then would not these chain-breaking picnics for both women and men insure the birth of only free children? because *love* children, and would not that mean the redemption of the entire human race? Would not that be superior to the McKinley wave of prosperity so much written and talked about in all our country at the present time? If not why not? Suppose we all work for it. A happy Christmas to all the Lucifer group and readers of the dear old paper.

"The Adult;" Organ of the Legitimation League of England, contains in its fourth number: Editorial; "Sex Love and Mutability," by Orford Northcote; "The Last Council of Authority," by Robert Braithwaite; "Spiritual Love," by William Platt; "Wanted, A New Dictionary," by Ess Tee; "The Judgment of Paris—Up to Date," by Leighton Pagan. "The Adult" is a neat magazine of twenty-four pages, with attractive cover. Price 5 cents. Order of Lucifer, 1304 Congress St., Chicago, Ill. Price per year, 50 cts.

Elmina's Request. Please send three 2 cent stamps for a copy of "Little Freethinker" and a letter from Elmina Drake Slenker, Snowville, Va.

693.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 36 pages.
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The Sexes and Love in Freedom; by Oscar Rotter. 8 pages.
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The Revival of Puritanism;	"	"	.10
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Motherhood in Freedom; M. Harman,			.05
Digging for Bedrock;	"	"	.10
In Hell and the Way Out; H. E. Allen,			.10

We have in stock a considerable variety of pamphlets which we have not space to advertise. As we desire to get them off our shelves as soon as possible, we will offer them as premiums with trial subscriptions. In ordering, please state second choice, as some of the works are now out of print, and in any case we do not expect to renew our stock of any in this list.

Religion in the Republic; Mrs. M. A. Freeman,	.05
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These books are given for new subscriptions, only. They will be sent to any address when the order contains 25 cents and the name of a new subscriber to Lucifer. They are given instead of the usual agents' commission.

Inclose two two cent stamps for postage, and address

M. Harman, 1394 Congress St., Chicago.

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Personal Rights Association of England. Also, four fine full page portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 20 cents. Address Moses Harman, 1394 Congress st., Chicago.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 3. CHICAGO, ILLINOIS, JANUARY 19, E. M. 298. [C. E. 1898.] WHOLE No. 694

The House by the Side of the Road.

There are hermit souls that live withdrawn
In the place of their self content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, fool-h—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.

—*Sam. Walter Foss, in "The Independent."*

Paragraphs.

BY REV. SIDNEY HOLMES.

Self-respect is born of self-knowledge.

—

The best things in life are the secret things.

—

The most upright man is forced to be more than half hypocrite.

—

"God is Love" the preachers say, and then they make him the apotheosis of hatred.

—

"And God said Let there be light," says the Bible. Where then is the church of God?

—

Everybody thinks he knows what love is and yet no person has ever been able to define it.

—

Insanity is a product of civilization. Explorers say it does not exist among savage tribes.

—

Shame is an acquired feeling and its existence is no proof that the thing one is ashamed of is wrong.

—

When Christian missionaries invade the domains of savages civilization and syphilization soon follow.

—

Errors are generally caused by ignorance. The "erring" woman is always one who is ignorant of the nobility of womanhood.

—

There is no record that Jesus ever performed a marriage ceremony or advised anybody to get married.

—

For every harlot induced by the church to forsake a life of shame one hundred women are forced into lives of prostitution by superstitious reverence for marriage.

—

A fugitive slave and her eight-year-old son were arrested in Chicago last week and taken back to the woman's master at Bloomington. The woman became the slave of Louis Mueller eight months ago and left him to earn her own living because he beat her when she refused to do his bidding. She became a slave by marrying Mueller.

The Practical Joke of a United States Jury.

BY E. C. WALKER.

The Great New City is hilarious, for has not Anthony Comstock, the immaculate mentor of morals and sleepless guardian of the purity of the mail bags and the postal cars, been "vindicated"? Did not a federal jury day before yesterday award him just six five-millionths of the damages he demanded from our irreverent friend, Dr. Montague R. Leverson? Did not this sapient jury declare that the character and reputation of the Censor are worth six cents, no more, no less? Did it not give him all he asked, $50,000, save a paltry $49,999.94? To be sure, it assessed the costs against him, but then one can not reasonably expect to have *everything* one's own way, even in a United States court. His fortune is made, at the worst, for he has the six cents, and as the Anti-Cartoon bill failed last winter, the caricaturists have done themselves proud in his behalf.

The history of the cause is briefly this: About one year ago Dr. M. R. Leverson appeared before a legislative committee at Albany and spoke in opposition to a measure in which Comstock was interested, making serious charges against some of the Censo agents. His communications there were privileged. Smarting under the defeat of his bill, the Great Purist accosted Dr. Leverson in the Central Station at Albany, apparently with the sole purpose of provoking the enthusiastic doctor into making statements that would enable Comstock to procure his arrest for defamation of character. The scheme worked, for during the altercation that took place between the two, Dr. Leverson turned to the bystanders and said: "Ladies and gentlemen, this man is Anthony Comstock, a notorious blackmailer, who never earned an honest dollar in his life." Hence this suit, and hence the verdict for SIX CENTS.

During the trial in Judge Lacombe's court, Comstock was badly baited and tortured by Dr. Leverson's attorney, Franklin Pierce, while the defendant himself frankly admitted that he used the language charged against him and deliberately

affirmed his continued belief in the truth of his allegations. And after all this the Censor got SIX CENTS.

One question that Mr. Pierce asked was this: "Isn't it a fact that you have written letters in the names of young girls, stating that you were burdened with disgrace and pleading with the doctors to whom they were addressed, for God's sake to send them something to save them from disgrace for life?" In answer to other questions, the Agent was forced to confess that for twenty-five years he has been writing decoy letters, trying to induce men and women to violate law, that he might prosecute them. In summing up for his client, Lawyer Pierce said that Comstock "did not dare sue the newspapers which have repeatedly branded him as a blackmailer, because with their resources they would be likely to prove their charges. Instead, he selected Dr. Leverson, who could not afford to make an extended investigation, as his victim. The physician had read the newspaper reports and editorial comments on Comstock, and believed them to be true." Lawyer W. C. Beecher summed up for Comstock. He said that Dr. Leverson admitted having used the language charged, that not a witness had been introduced to prove the allegations against the Censor, that the defendant had practically charged in the Senate committee room that the Society for the Suppression of Vice was a society of blackmailers, and that he had deliberately sworn in an affidavit that Comstock was a malignant blackmailer. And yet, in the face of these undeniable facts, the jury came in after an hour's deliberation with a verdict of only SIX CENTS for the plaintiff, and assessed the costs upon him! No wonder the Censor "left the court room hurriedly, refusing to be interviewed on the subject of the satisfaction he had obtained," and that "Dr. Leverson and his friends were jubilant." The "Journal," at the conclusion of its report, in a spirit of satire, quotes "Cymbeline"—

> "'Tis slander
> Whose edge is sharper than the sword, whose tongue
> Outvenoms all the worms of Nile, whose breath
> Rides on the posting winds, and doth belie
> All corners of the world."

The same paper remarks that "actions in the federal courts are expensive, and the Comstock purse will have to receive many contributions for the 'suppression of vice' before it will entirely recover from the shocking down it received yesterday." The "Evening Sun" comments:

> A jury of this town found yesterday that the reputation of a certain censor of the public morals has been damaged to the extent of six cents by a very sweeping statement made by the defendant. This just goes to show how absurd it is that such an individual should have it in his power to decide that the works of Fielding and other masters are unfit for general reading.

I think the readers of Lucifer will be interested in the "Journal's" comparative estimate of the work and characters of Comstock and Dr. Leverson, which I subjoin:

"There were many mirthful features about this desperate effort of Comstock to straighten out the dreadful kink in his reputation put there by the little doctor. Personally the two men are unlike to the highest imaginable degree.

"Comstock confesses to having been in the public eye for the last twenty-five years as a professional suppressor of vice. During most of that time he has been the president of the Society for the Suppression of Vice, an organization of which the general public seldom hears anything, except in direct connection with Comstock's name. In the public prints the two are inseparable—the society and the man. Dr. Leverson has said that the society was organized for the purpose of blackmail, but that's another story. Comstock declares that his society is doing good work in preventing the great metropolis from being burdened by all that is bad and vicious.

"Once a year he gets out a little pamphlet describing the virtues of his work. He tells at great length how many greengoods circulars he has seized, how many Wayback County tourists he has returned to their homes with their bank rolls intact; how many policy shops he has closed; how many gamblers his raiders have gathered in red-handed; how many places of bad repute he himself has visited; how many bad books he has read and tried to suppress.

"Comstock has a supersensitive moral character. He cannot endure the merest mention of such classics as the 'Heptameron,' the 'Decameron,' or 'The Golden Ass of Apuleius.' He abhors Rabelais and Balzac. D'Annunzio's 'Triumph of Death' threw him into paroxysms and he rushed to the courts to have it suppressed and burned. But the learned justices did not sustain him, and his plaint thereon may be read in the last annual report of his society.

"Comstock courts publicity, publicity, publicity. Dr. Leverson does not. For many years the latter has been doing good works in a quiet and unobtrusive way. He is a philosopher and was the intimate friend of the late Henry George. He is a lawyer, as well as a physician, and has written several important treatises on legal and medical subjects.

"Comstock is the disciple of suppression, Dr. Leverson is the friend of all oppressed. He gained prominence by aiding political refugees to this country after the coup d'etat of Louis Napoleon. Before that he had been well known as an Abolitionist. Recently he has acheived prominence as a vigorous opponent to compulsory vaccination.

"An example of Dr. Leverson's kindly acts was shown at the time of the Lexow investigation. Two East Side ward men had arrested a poor Russian widow who kept a little cigar store. They charged her with maintaining a disorderly house and procured her conviction. Her two children were taken away from her by the Gerry Society and placed in an institution. Ignorant of our customs, and half crazed by her loss, she wandered about without a friend. The case was brought to the attention of Dr. Leverson and he devoted his time and money to procuring the restoration of the widow's children. He was successful, but the woman died soon after, as the direct result of the hardships she had undergone.

"Such is the man whom Comstock summoned to court to pay him $50,000 damages for injuring his reputation, and whom he succeeded in mulcting to the extent of SIX CENTS."

The Sexual Instinct in Woman.

BY "ARBUTUS."

Certain physiologists would have us believe that, as a rule, the sexual instinct in woman is not developed to the same extent that it is in man. Indeed, one authority goes so far as to assert that at least two-thirds of all women find no pleasure in the sexual embrace, and submit to it only for the purpose of pleasing their husbands and keeping them from seeking sexual satisfaction elsewhere. I cannot believe that this statement is correct, and I feel sure that anyone who has given the subject thoughtful consideration will agree with me in saying that nothing can be further from the truth.

There is no doubt that many women do not find any pleasure in the sexual embrace, but this is not due to any inherent defect in woman's nature. It is a matter of education. In seeking for the cause of it there is no difficulty in discovering what is at fault.

Men and women grow to adult life under totally different conditions. At a very early age boys learn something of the sexual functions—generally from their older companions; and there are but few boys who grow to adult life without having had some personal experience in this direction. On the other hand, a large majority of girls reaches adult life totally ignorant of the proper use of their sexual organs; or, if they do know anything at all about them, the knowledge they have is incorrect and misleading. Many a girl has entered married life with but the faintest conception of what will be expected of her, and how she should conduct herself, and it is not strange that, under such conditions, instead of having the sexual instinct cultivated it is blunted, if not entirely destroyed.

The libertine thoroughly understands his business. He does not frighten his victim by a bold attempt to obtain favors. He knows that no matter how modest she may be; that no matter how she would shrink from the thought of allowing the slightest liberties with her person, deep within her is implanted a germ which, under proper cultivation, will spring forth and blossom with all the intensity of full-blown passion. He knows that the sexual instinct is lying dormant, and only needs to be properly fanned to burn with the fiercest ardor. Craftily he goes to work, and with kisses and caresses he lightens up that instinct into a feeble flame. His victim realizes that something strange has taken place, but, in her innocence, she does not know what it is. Her seducer, too, recognizes it, but he knows too well what it means, and with redoubled kisses and caresses he fans the smouldering fire until, after a greater or lesser time, it bursts into an ardent flame and his victim experiences in all its force the sexual desire, and is as ripe fruit ready to fall into the seducer's hand.

Not so the newly-made husband. This woman—his wife—is his property. What matter if she be innocent and utterly ignorant of all that the sexual act implies? He will soon teach her; and forthwith, in spite of any hesitancy on her part, and without any attempt to create desire within her, he proceeds to show his manhood (God save the mark!) No matter if it be difficult and painful to her; that is one of the things every woman must go through. His victim feels mortified and humiliated, and wonders that anyone can find anything pleasant in such a proceeding. Is it any wonder that thereafter she finds no pleasure in the sexual embrace? that she shudders at the thought of having to endure it? Given, a sensitive woman treated in this way, and it would be a miracle if an atom of sexual desire survived.

Yet had she been treated differently; had she been petted and kissed and caressed, without any attempt being made to enjoy the sexual embrace with her on that first night, how different her after life might have been!

Men and brethren: Let me urge you not to make this mistake. Don't pin your faith to the physiologist's dictum. The sexual instinct is not absent in the majority of women. They are capable of developing as strong passions as are to be found in men, but they must be *taught* how to develop them. You cannot violently ravish a sensitive woman and then expect her to find pleasure in her shame and degradation. Treat her as she should be treated; give her time to allow the feeble flame to be properly lighted up, and you will have nothing to complain of.

When men come to act upon this principle, there will be less heard about unhappy marriages and there will be fewer men seeking sexual satisfaction away from home.

Monogamy and Evolution.

Orford Northcote, in "University Magazine."

We find him [Mr. Wordsworth Donisthorpe] saying that "just as all life is an evolution from the simple to the complex, so the monogamic relation is the last, crowning, and most elevated sexual condition." It does not seem to have occurred to him that his analogy has landed him dangerously near the region of the absurd. If all life be an evolution from the simple to the complex, how can monogamy, which is a simple sexual relation, be the crowning sexual condition? On the lines of his analogy, the crowning sexual relation should be a complex one, comprising varied desires and varied psychological attractions toward various persons. And, not to mince matters, we find this to be precisely the case. While sexual desire in the primitive man was in the main confined to one woman, the human race has persistently moved in the direction of diversity of desire. Just as the palate of a child barely discriminates beyond the recognition of sweets and sours, while the civilized adult has an extended gamut of taste perception, so civilization has immensely widened the scope of man's sexual attraction. For the bed-rock savage, the mere satisfaction of crude sexual hunger suffices. But as the imperfectly developed nervous organization of the savage is succeeded by the highly-wrought nervous system of later man, in like manner, simple physical sexual desire is succeeded by a complex psychological condition which demands for its equilibration opportunities of physical and social intercourse with varied members of the opposite sex. . . . . And so we come to the conclusion that exclusiveness in the sexual relation must eventually give place to variety. But what of the children? We have seen that in the early days of the race, marriage was rendered necessary by the requirements of the offspring. But the decrease of the passion of jealousy on the one hand, and the growth of the social spirit on the other, will enable civilized people to so order their relationship to offspring that their existence will not depend upon an exclusive sexual contract between parents. Here, as elsewhere, man will overcome the obstacles which nature has placed in the way of his enjoyment.

The supposed advance of the human race from promiscuity to monogamy being a myth, the whole superstructure which Mr. Donisthorpe has built upon it melts into thin air. The tendency of the race is not towards monogamy, but away from it—towards variety. That even the facts of personal experience point this way Mr. Donisthorpe comes very near admitting. When he says that "young people are not monogamic at first," when he adds that "It is the tritest of commonplaces that the younger a couple start married life the less happy the union is likely to prove," he is merely insisting on the fact that in the heyday of sexual vigor, human desire is for variety. As for his argument that youthful longing for sexual change tones down, as life advances, into respectable conformity to the monogamic custom, it only means that the difficulties in the way of youth satisfying these varied desires, deadens them. On desuetude follows atrophy. Because a slave after long years of bondage conceives an affection for his slavery; because a long immured prisoner is unhappy if removed from his cell, it does not follow that the evolution of the human race is from liberty to slavery. Put a horse in a mine and he will become blind. Immure a man in a monastery, and if he be really an ascetic, his tastes will atrophy. Place human beings in such circumstances as call for the constant repression of every sexual desire outside the married relation, and the love-passion will be crushed to death under the weight of the sordid ambitions which are so ready to usurp the high place held in youth by the tender passion.

Mr. Donisthorpe says: "I believe in monogamy, not because it is good for the race, not because it is good for the husband, not because it is good for the child—but because it is good for each and all."

How does this generalization accord with the facts? For the race, monogamy is bad, because it hinders free sexual selection; for the husband it is bad, because it means either sexual slavery to one woman, or a life of hypocrisy and deceit; for the wife it is bad, because, whatever her physical condition may be, pregnant with child or suckling her babe, it makes her the slave of the sexual desires of her husband; for the child it is bad, because it rears him in an atmosphere of sexual ignorance, and worse than ignorance; for the youth it is bad, because it offers him no opportunity of satisfying his vehement love yearnings other than in the debasement and debauchery of the brothel, or in the mind-and-body-destroying habit of masturbation. Under monogamy, the child, the youth, the maiden, the wife and the husband all suffer. And upon the harlot and upon the venereally diseased; upon the seduced maiden and the illegitimate child born of that seduction, the Christian world heaps its scorn and bitterness. This is the vaunted modern ideal; the so-called crowning and most elevated sexual condition. But in antagonism to this there is a fairer ideal, whose realization, looming now on the horizon, will enable the world to appreciate the beauty and fulness of love under freedom.

I can imagine a knave taking to politics for his own ends or out of sheer vanity; I can understand a well-meaning man taking to it because he is filled with pity for the miserable wretches he sees around him; but I can't understand a philosopher entering the nasty sty.—*Ernest Newman, in "University Magazine."*

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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Elisha Crawford,	.75
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"Firebrand Fund."

The following sums have been received at this office for the benefit of "The Firebrand Group," A. J. Pope, Henry Addis and A. Isaak, convicted of violating the postal laws by depositing for mailing, copies of the "Firebrand."

Previously acknowledged,	$13.75
W. Schemenour,	.50
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M. FLORENCE JOHNSON, the most logical and entertaining woman lecturer on Freethought or radical subjects, will make a short trip west in January and Febuary. She will address the Cincinnati Liberal Society Jan. 30 and Feb. 6. Mrs. Johnson also gives first class literary entertainments. She needs no introduction to the readers of "Our New Humanity," to which she contributed valuble papers. Societies engaging her will enjoy a treat. For terms and dates, address M. Florence Johnson, 244 W. 143 Street, New York City.

EMMA GOLDMAN requests us to say that her western tour will begin earlier than first announced. She now expects to lecture at Philadelphia, Feb. 16, 17, 18 and 20. From there she will go to Baltimore and Washington, thence to Pittsburg where she will remain two or three weeks; then further west. Her subjects will be: "The New Woman;" "The Woman Question;" "The Absurdity of Non-resistance to Evil;" "Patriotism;" "Charity;" "Authority versus Liberty." She asks for correspondence from friends interested in this course of lectures. Her home address is 50 First St., N. Y. City.

News From the Front.

Among the many battles now waging in the world of ideas and of action none is of more interest to the thoughtful on-looker than is the battle for freedom of press and of speech on the one hand and for suppression of press and of speech on the other. Many of us think that this is the most important of all the conflicts now raging on this continent, or on any other continent, since without freedom of press and of speech human progress would scarcely be possible. That any man or class of men, in this alleged land of liberty, should be engaged in the business of suppression, the business of prosecuting and imprisoning others for differences of opinion on any subject whatever, seems very strange—almost incredible of belief, but when we remember that the people of this country encourage and sustain a vast hierarchy, or army of priests and clergymen, numbering more than one hundred thousand men, besides more than twice that number of lay workers, women and men, whose business it is to teach the people that thought and speech and press are *dangerous*, unless kept within lines that they themselves mark out as safe—when we remember all this it is not in the least strange that some men, men ambitious of power and social influence, should insidiously, or by stealth, secure the passage of laws by which they can obtain good salaries for themselves as public censors, and at the same time earn the gratitude of the general public—the believers in the religious doctrine that some beliefs are dangerous and should be suppressed.

One of the most striking of the many illustrations showing how easy it is to get convictions against those who teach unpopular doctrines has just been given in the case of the prosecuted editors and publishers of the lately suppressed "Firebrand" of Portland, Oregon. From the "Commoner" of that city we quote at some length:

"The trial of Henry Addis, A. J. Pope and A. Isaak in the United States district court last Monday morning was a farce. It was a fight against free press on the part of the district attorney, made on general principles, and the most foreign evidence was introduced to prejudice the jury.

"Anyone coming into the courtroom while McGinn's speech was in process of delivery would have thought him an attorney for the prosecution. He did everything in his power to convict the defendants while pretending to defend them.

"Judge Bellinger saw the weakness of McGinn's defense and when charging the jury instructed them to return a verdict of not guilty on the second count, and practically said that a verdict of not guilty should be brought in in favor of Addis and Isaak. The charge of the court to the jury was a firm denial of the contention of the district attorney, and with such instructions any jury of intelligence would have acquitted all three of the defendants on both counts, but the jury had been so handled by McGinn, and the vicious denunciations and misrepresentations of Attorney Hall, that they were incapable of judging fairly.

"When the jury brought in a verdict of guilty on the first count, and not guilty on the second count, McGinn, trying to 'do up' his clients, moved the court that the defendants be sentenced immediately, but Judge Bellinger, desirous of doing justice, refused to act so hastily and allowed two days in which to file a motion for a new trial, stating that he would grant a new trial.

"We may conclude that the case is, in reality, only fairly opened, and it behooves every one who favors free press to protest against further prosecution. The defendants have had their business ruined, their means of subsistence taken away, and been hectored and badgered enough to punish them sufficiently even if they were guilty, as charged in the indictment, but if the instructions of the court to the jury had been followed a verdict of not guilty would have been returned. Such unwarranted and outrageous proceedings cannot be too strongly condemned, and they show all too plainly that freedom of the press is fast waning and that strong popular protest alone can stay that tendency."

It has often been said that United States courts are "organized to convict." That is what they are for, and when United States grand juries do not indict, and when United States trial juries do not convict, and when United States judges do not sentence people to death or imprisonment it is an argument in favor of the abolition of those courts, with all of their terribly expensive machinery. The jurors know this, the attorneys know this, the judges know this, and hence every man who is interested, be it ever so remotely, in keeping up the expensive show—that is, all who want the United States judiciary, with its monarchical and aristocratic history, principles and tendencies, to be perpetuated—all, all join in the chase to secure the conviction of United States prisoners, regardless of the justice or injustice of the prosecution.

This statement is well illustrated by the conduct of McGinn, the court-appointed attorney for the defense. There was no honor and no pay in securing the acquittal of his clients, and hence he very naturally joined forces with the side on which lay both present honor and prospective emolument.

Having himself had much experience in the working of these same courts the writer of these lines has good reason to say that he knows whereof he speaks. The fate of the prisoner at the bar is usually the smallest of the considerations that influence the lawyers, the jurors and the judges. The prestige, the honor, the importance, social and political, of the personality of the courts, and of the laws that create them and make them necessary, these are the things that must first be considered; then the money that can be extorted from the prisoners and their friends, comes in for a good second. Those who witnessed the proceedings in the case against the editor of Lucifer, in the United States court at Topeka, Kansas, in April 1890, will understand what is here intended to be conveyed. They will remember that it was often very hard to tell whether Col. Bradley, attorney for the defense, was working for the conviction or the aquittal of his client. They will remember, too, that when this court-appointed "limb of the law" could get no more money out of his client or his friends he flatly refused to help to fix up the case for appeal to a higher court, having taken none of the necessary steps for such proceeding during the trial.

As indicated, however, in the first paragraphs of this article, there is nothing to be wondered at, in all this. Lawyers, judges, jurors, sheriffs, hangmen, etc., are simply what their heredity and training have made them. A principal part of this training is received from religious instructors in church, in Sunday school and also in the family, and the necessary effect of that religious training is to harden, to deaden the feelings, the natural instincts that would make us kind and sympathetic towards the victims of legality, and that would make us just to those who are technically known as "law-breakers." Our instructors tell us we must "submit to every ordinance of man for the Lord's sake"—or words to that effect. That it is wrong, that it is dangerous to think for ourselves, unless we choose to think as we have been taught. To think, write and speak against what the church teaches as true and right in morals, and especially in regard to sex—the propagation of the race, limitation of offspring, etc., is "obscene," "corrupting to the young," and he who thus thinks, writes, and publishes must be punished as an "enemy of God and man."

From long experience the church has learned that prosecutions under blasphemy and heresy laws do no good, but rather defeat their own object, but it has yet to learn that prosecutions under obscenity statutes, or Comstock postal laws, are also useless, and that in the end they defeat their own purpose. These prosecutions, these efforts to put knowledge under the ban of civil law seem to be the latest effort of the Christian priesthood to perpetuate their power. So long as the church can control sex relations and prevent rational limitation of offspring it feels that its lease of power is secure. And since investigation shows the relations of church and state to be inextricably blended the officers of the latter organization instinctively make common cause with the priesthood in suppressing freedom of speech and of press in matters pertaining to the reproductive function, the propagative instinct.

To sum up: Prosecutions like that against our friends in Oregon are the necessary result or outgrowth of the prevailing public sentiment, the current public conscience, in regard to sex-morality. This public conscience is an abnormal growth whose main feeders are ignorance and superstition—both imposed upon their victims by church-state authority. Comstock postal laws and the men who execute them are right and true to the causes that produce and sustain them and if repealed to-day—and the courts abolished—Liberty of speech and of press would be no more secure than now. The venue would be changed—from the court of the Federal judge to that of Judge Lynch. The same priest-made superstitious conscience would get in its work. Bad as the Federal courts are, some of us prefer their slow and expensive but quiet and orderly methods to the more expeditious and more demonstrative methods of the religion-and-morality-intoxicated mob.

It is easily seen then,—if these views and arguments be correct and logical, that as allies or helpers in the work of securing freedom of speech and of press, we have a most Herculean task before us. To make our fight against the public censors and the laws that put business in their hands is to fight effects while their causes remain untouched. How to reach and to change the public conscience that lies back of postal laws, back of censors, back of courts, this is the real question to be first decided.

In the opinion of some observers who have given thought to this matter it seems clear that so long as woman submits to the indignity, the injustice of being compelled to go to a priest or other officer for permission to use her creative powers—so long as she submits to a priest-made, anti-natural standard of morality in her relations with the other sex, just so long will her sons submit to the arbitrary rule of postal censors and priest-made laws in regard to morality in sex-relations. Self-respecting men are born only from self-respecting women.

To rouse the mothers, the prospective mothers, to a sense of there own rights, and to a sense of their responsibility to the unborn, is our first duty.

Finally—as space fails, let us help, in all practicable ways, the Oregon victims of Comstockian invasion, but let us never forget that the root causes must be removed before the effects—the laws, and their administration, can be successfully abolished.

Our Nation's Shame.

Since William the Witless ascended the German throne in 1889, the offense of *lese majeste* has greatly increased. To 1895 the percentage of increase was thirty-three and the number of persons punished increased by twenty-five per cent, the total number of convictions being 4,965, the years of imprisonment aggregating 1,239. During this period seven children under fifteen years of age were punished, forty-eight between fifteen and eighteen years, and one hundred and eighty-three between eighteen and twenty-one years. In 1894 there were forty-nine convictions of persons under twenty-one years. One can but wonder what is to be the fruit from this sowing of the seed of tyranny in the German empire, as one can but wonder what will be the fruit from the sowing of the same seed in the United States. *There* it is blasphemy to criticise the demigod William; *here* it is blasphemy to speak frankly concerning the relations of the sexes. We sneer at the Germans for their tame submission to injustice, but we are as deeply in the mire as they are in the mud. The shame that is theirs is equally ours. Yea, our shame is the greater, for we boast that this is a republic, that long ago we won independence, that we are a free people. Germany has William the Witless; we have Comstock the Censor. The Germans inherited William; we elected Comstock. Their bed of serfdom was made for them; we made our bed of dishonor for ourselves.

W

Olla Podrida.

BY LILLIAN.

Even in Germany wives will not stand everything! A woman there, entering in court a complaint against her husband, said: "Spanking is all right, your Honor, but I will not be kicked!" That protest is the thin edge of the wedge of

rebellion—let that husband beware; his kingdom is in danger.

* * *

"For Love and Money" is the title of a pamphlet just received from the author, Leighton Pagan. As the title implies, problems of love and money are dealt with in the writer's usual direct and instructive manner. Price, 12 cents. For sale here.

* * *

Dr. Schenck, President of the Embryological Institute of Vienna, claims that he has discovered a method whereby the sex of children can surely be fore-ordained. This alleged discovery has aroused a great deal of interest. It has also created no little alarm among lawyers and doctors and preachers who think that such matters should be left to the guidance of Providence. In next week's Lucifer will appear an interesting article on this subject.

* * *

Orford Northcote's article on "Anthropology and Monogamy" in the January number of the "University Magazine" from which we quote in this issue, is one of great importance. Mr. Northcote is an unusually clear, strong writer—though it is really unnecessary to inform Lucifer's readers of this fact. "The University Magazine and Free Review" is an English monthly publication, high class in every particular, and fearlessly discusses all phases of advanced thought. It contains 100 pages. Price, 35 cents a copy, postage paid, and may be ordered through this office.

* * *

I am not acquainted with any "varietist" who claims that varied love relations must be indulged in, by any one, regardless of desire. They simply say that each shall manage his or her own love relations, and not meddle with those of other people. It is not the business of the public to inquire whether an advocate of freedom loves many, or one, or none; therefore Mrs. Slenker's illustration has nothing to do with the case.

I saw that Mrs. Slenker "did not designate anyone or any act as illegitimate, but merely said so-called." But I wanted to know what she really meant when she said she wanted free love "cleansed of the impurities cast upon it by . . . . varietists and those who advocate and practice what is called illegitimate love unions." Any love unions outside of legal monogamic marriage are "called" "illegitimate" and really are illegitimate, but I could not think that Mrs. Slenker meant what she said. It is hard for me to believe that she means that only legal unions are to be called pure free love.

* * *

The religion of the meek and lowly Nazarene, who directed his disciples to go forth without "scrip or shoon" and preach the gospel to the world, has recently received fresh impetus in Indiana. The Methodist preacher at Bristol Station and Jericho Corners needed his salary. The farmers thereabouts did not have the money to spare. No money, no preaching. The outlook was dark; but salvation they must have. So a systematic sparrow slaughtering contest was organized, which lasted for more than a month. At the close three thousand two hundred lives had been sacrificed, and the price of two cents each, which aggregated sixty-four dollars, was paid to the preacher to insure the salvation of the murderers' souls. If it is true that not a sparrow can fall to the ground without God's cognizance (see Matt. x., 29,) the Indianians probably felt that they were carrying on the massacre under his special supervision. It is said that the farmers claim that the birds have been a boon, instead of a pest to them. Possibly there will be a special dispensation of Providence which will preserve their crops from devastation by insects next summer.

The "Double Standard" Again.

That which is shown so wonderfully in the book ["Sappho"], but which nobody seems to see enough, is the gradual and steady disintegration of a man's character through association with a woman of noble and generous instincts, but no conventional standard of action; and the equally steady and certain disintegration of the woman's nature through association with a man rich in conventional standard, but without a noble or generous instinct. They both went to the dogs solely through this combination.—"*Musical Courier*."

Here we have again the curse of the "double standard"—all that is brightest and best in womanhood of no avail to save the possessor if she lack loyalty to the dry conventions of imbeciles or rascals, while, to emphasize woman's dependence upon her sexhood for her character, we are made to see that in man sexual "purity" can not save him if he be greatly deficient in the attributes of essential manhood. In other words, woman has but one virtue, sexual inexperience outside of marriage, while the true man is so rich in virtues that he is not materially impoverished if he lose every shred of his sexual purity. The contrast is sharp, strong, villainous. How much longer will woman consent to sit in a game where she must hazard everything on one card while her opponent has the pick of the whole pack, as many as he wants, and where, if he chooses, he may say that the biggest trump upon which she hazards her reputation and even her life is not, as against the cards he holds, worth so much as a suit deuce? W.

Interest and Proportional Representation.

BY C. L. JAMES.

Mr. Ingalls has substantially the same theory of interest that I have long entertained. I remember advocating it in the "Twentieth Century," when that was a radical publication. Speculators, who buy in expectation of a rise, have a motive for paying interest. Since they furnish a demand sufficient to take up all the loose cash, those who have any, will not lend without interest. Thus all who need to borrow are compelled to pay interest, though only speculators expect anything but clear loss from doing so. Were there no speculative trade, it would be impossible to exact interest from the common borrower. Ninety per cent and more of the speculators are devoured by the remaining less than ten per cent. The one perfectly safe business is supplying arms to this cannibal battle by lending money at the commercial rate (somewhat less than the economic, or average gain of the victors). It is made safe by the peculiar privileges granted to certain kinds of money. If every one issued his own certified ingots or his notes, to circulate for what they were found worth, it would probably be impossible to maintain the system of interest.

* * *

How proportional representation, or any other modification of existing institutions, is going to cure matrimonial rape, snobbish ambition, hypocrisy, or the morbid effect of physiological study on minds having no vocation, Alfred Cridge saith not. But he is right in the main. Human progress from the barbarous state is due to two chief causes, selection (natural and sexual), and knowledge. Institutions, our inheritance from the barbarous state, are what has principally suppressed knowledge and delayed evolution by selection.

Eau Claire, Wis.

Elmina Explains her Explanation.

Lillian says I "deny the designation of free love to any person who assumes the right to love more than one person simultaneously." I think I made it plain that *all* who loved, are free lovers because love *must be free!* But I asked for some more distinctive term for free love varietists. Campbellites hate to be so-called, and insist on being termed "Christians." While not denying their claim to Christianity, I think there is need for a more distinctive word, because from Catholics on to the end of the Bible-believers, all claim to be Christians. See? Nor did I designate anyone, or any special act, as illegitimate. I merely said "so-called." I fail to see where I claim Dianism as more PURE than other forms of pure love. I should have said "see Northcote's *article*" to make it plain that I did not mean his own ideas, but his quotation. I aim at clearness and brevity, and it seems to me I was clear and brief in the article under discussion, and hope I am in this explanation also.

To Beeson I would say I do not claim to be "a leader," further than the giving of facts and ideas as I see them, may lead others into "the better way." AUNT ELMINA.

Best Remedy Against Prostitution.

Allan Laidlaw, in "University Magazine."

There is no question that the best remedy against the prostitution of women, either for hire or lust, is higher education. Make them less creatures of vanity and sense. Elevate the tone of their minds, give them occupation, responsibility, position. Teach them the divinity of love, the glory of beauty, the perfection of cleanliness and self-respect. Women are so sensually brought up that men in conversation with them can rise little above the senses. Women are the slaves of the basest men now; they hunger so for admiration that they pain themselves and distort themselves to attract it. Once get vanity, greed, and idle, empty-headedness out of women's souls and natures, and half the battle is won. Then, when women fall, as it is called, they will fall only for love, and that is no degradation. As it is now, so deep is the misery of our lower strata of population in our large towns, that the fall of many women is virtually a rise. For it is better to be a "gay girl" than a thief or a murderess; better to be clean than dirty; better to exceed in natural functions than to indulge in solitary vice.

VARIOUS VOICES.

Lucy C. Roll, Idaho Springs, Colo.:—Enclosed you will find one dollar and fifty cents, one dollar for my subscription to Lucifer and fifty cents for a copy of "Hilda's Home" as soon as it is completed. Although we are seeing close times here for money, even more than after the crash in '93, Lucifer must and shall be sustained. Twenty-five years ago I sang, "The light of the world is Jesus;" now I sing, "The light of the world is Lucifer."

Essa B. Taylor, South Pasadena, Cal.:—Enclosed find fifty cents in stamps, for one copy of "Our New Humanity" and for a year's subscription to "The Light-Bearer Library." You may also put me down for a fifty cents copy of "Hilda's Home." It is a story that could not but appeal to any one believing in, or desiring, freedom in sex association, and I want a copy to lend. I am cashier in a Los Angeles store and work from 7:30 A. M. to 7 P. M., but always manage to find time to read Lucifer, and should feel it was an irreparable loss should I miss but one number. Yours for freedom in all things.

Nellie M. Mastick, Junction City, Wash.:—I am going to begin the New Year well by sending you a dollar for Lucifer. I know I have been behind with my subscription for some time, but I never could get hold of a dollar which could be spared. I wanted to send two but cannot just now and will not keep you waiting longer. I hope that you will get subscriptions enough to enable you to publish the book. I want a copy for my children to read as soon as they are able to understand it. With many good wishes for a happy and prosperous year for yourself, Lillian and dear old Lucifer, I remain sincerely yours.

Lucy Redheffer, Chicago, Ill.:—Mrs. Slenker well observes in a late Lucifer that we need a more precise meaning to the words we use. The vague and various renderings we give to language makes it impossible to more than blindly surmise at what the other fellow wishes to impress. But as long as we use a barbarous orthography, which only gives a hint at the real pronunciation of words, it is not likely we shall ever arrive at scientific accuracy in their signification. Mrs. Slenker is an old offender, however. She delights, revels and dissipates in the word Dianism, an obscure term, which conveys to no human being any idea whatsoever.

I once had a grievous chase, trying to come at the meaning of it, from the pundit who claimed to have inflicted it on an unoffending world. It was a long pursuit, but at last I chased him to his hole, and then he turned on me and said the word (Dianism) had eight different and distinct meanings. So much for unfailing precision.

N. C. Mathers, Peabody, Kan.:—Lucifer gets better and better all the time. No. 689 is full of good things. I wish every freethinker in the land could read Mr. Walker's "Snap Shots at Frauds and Fossils," and "Plumb Line Penographs;" also Mr. Northcote's "Free Thought and Free Love." I haven't heard of any real freethinkers being wounded by any of those shots, but Green, Ingersoll & Co. have their hospitals crowded with the mangled remains of infidels and theological skeptics, that have heretofore assumed to be freethinkers. Talmage or Brother Moody, or Sam Jones could assume to be freethinkers if they were allowed to define the term to suit themselves. I imagine that I can glance back along the line of the freethought procession and see the above named worthies bringing up the rear, only a few decades behind the front column. Why don't those limited freethinkers go back and help Talmage & Company bring up the rear? *Go back*, be baptized and born again! Take a fresh start and come up with the crowd! It is plain to be seen that these assumed Freethinkers don't like to leave the old crowd too far in the rear. The rear rank is much more popular than the front. And reformers that are bidding for popularity would do well to affiliate themselves with the "Y. M. C. A." or the "W. C. T. U."

I would be glad to send you dollars and dollars for the "Firebrand Fund," "Hilda's Home," and also for many other of your excellent publications. But "McKinley's prosperity" has failed to materialize to any one of my five senses, and I am inclined to believe that it requires a sixth sense to discover it. I am kept too busy in the struggle for existence to be of much assistance in other people's struggles. But my heart is with them and with you. My will is strong, but my purse is weak. "Self-preservation is the first law of life." And we all possess our share of that instinct, especially in cold weather.

I have no money to help the cause along, neither have I the time nor ability to be of much service. But I am a deeply interested spectator, and would like to be able to help demolish the freethinkers' masked fortress of "respectability." But I think Mr. Walker and Mr. Northcote will demolish this fortress unaided. They are logical sharp shooters, every shot hits the mark. And may they live to continue the battle till the last mask is shattered to smithereens, is the wish of one silent spectator.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., NO. 4. CHICAGO, ILLINOIS, JANUARY 26, E. M. 298. [C. E. 1898.] WHOLE NO. 695

To the Spirit of Bowdler.

Hail! mighty Bowdler! sapient divine
Who puttest water in our artists' wine
Lest it intoxicate! Who, a new Ruth,
Doth ruthlessly glean out the grains of truth
That show most thickly—lest bare truth we find
Have some indecency that lurks behind!
E'en Shakspere's self in thy hard toils doth writhe
While, parson-like, thou dost demand thy tithe!
No Art so great that it is fit to scan
Till seen by thee, great blush-removing man!
Then on my work may thy wise rule prevail
To make it sexless, soulless, stunted, stale!

—*William Platt.*

What a Small Spark Setteth the Fool Afire!

BY E. C. WALKER.

The New York evening papers of January 5, printed a cablegram from London announcing that "Dr. Schenk, a professor at the University of Vienna and president of the Embryological Institute," had put forth the claim that, as the result of many year's study and experiment, he had discovered a method whereby the sex of children can surely be fore-ordained by the parents. Thereupon three wards of Bedlam simultaneously broke loose. The sensation-mongers of the yellow journals, the publicity-adorers of the Medical Priesthood, and the legislative vote-and-boodle-hunters assembled at Albany, vied madly with each other in the effort to attract attention by the utterance of unmitigated nonsense. Subjoined are a few samples of the stuff, introduced here just to show the kind of welcome given by our "leaders" to what, if a fact, is a very important scientific triumph:

The power to control the sex of the next generation would mean almost inevitably the ultimate extinction of the human race. Women long for sons to resemble the husbands to whom they are devoted, and men long for sons to carry on their work.—*Journal.*

Well, if the race wishes to perpetuate itself, and having the power so to do, does not know enough to use that power, is it worth saving? The subordinate position in which woman has been held ever since the establishment of Christianity and the other masculine religions, is clearly shown in the few lines quoted. While women long for sons to resemble their husbands, and fathers want sons to carry on their work, as we are told, it does not seem to have occurred to the writer that it would be possible for men to long for daughters to resemble the wives "to whom they are devoted," and for women to desire daughters to "carry on their work." Is this because men are not devoted to their wives and women have no work to transmit to succeeding generations?

It is difficult to believe that the Wisdom which regulates us down here ever intended that we should have our own way in a matter so vital.—*Journal.*

Then what are you worrying about? If the "over-Wisdom" did not intend we should have that power, and if said "over-Wisdom" is omnipotent, it is not going to let a paltry professor of embryology steal the secret of that power, is it? At every step forward of science some ninny of theology or Grundy has emitted a wail of this sort, the whole succession of them in a blue funk lest puny man should outwit and dethrone their mighty Mumbo Jumbo. We owe our contemptible statutes intended to suppress all knowledge concerning the prevention of conception to these hysterical theologians.

The secret of birth, if revealed, would depopulate the earth. It is mercifully hidden. The secret of death, the knowledge of the time appointed for man's taking away, would fill human life with terror.—*Journal.*

"Mercifully hidden," "time appointed," "man's taking away," are all of the language of mysticism, of religion, of unreasoning superstition, and are nauseating to a degree.

It is probably a good thing that the human race does not know the secret, as the race would be overstocked with men and ultimately depleted for want of a sufficient number of women to bear children.—*Dr. Otto H. Schultz.*

It might have occurred to the learned doctor that with fewer women we should prize them more highly, too highly to permit the sacrifice of millions of them on the altar of prostitution and in the sweat-shops of monopolistic industry. And perhaps we should no longer allow about one-half the children born to die before reaching maturity. I have a strong suspicion that the world can stand a good deal of the several kinds of knowledge so terrifying to the various priesthoods.

Dr. Roger S. Tracy, Register of Vital Statistics, said that Dr. Schenk's theory was a new idea to him. Where has this Doctor of Position kept himself all these years. I fancy few intelligent laymen or laywomen would make such a confession as this.

If Dr. Schenk's discovery is what he claims it to be, and the secret becomes generally known, nature may be compelled to serve the dictates of man, a possibility which seems to me to be fraught with great evil.—*Dr. La Fetra.*

Of course the spectacle of nature compelled to serve the dictates of man would be unprecedented!

Assemblyman John I. Green announced today that he would presently introduce a bill which he thought would prevent the spread of the knowledge in case Dr. Schenk should make public the details of his secret.—*Dispatch from Albany.*

Does this "lawmaker" with the appropriate name look upon scientific information as an epidemic disease against which we must quarantine? He should not be alarmed, as all his symptoms indicate that he is immune to the attacks of the microbe of intelligence.

"The situation is extraordinary," said Assemblyman Finn. "Whether the dissemination of the knowledge should be prohibited is a question which requires deliberation. I can not say what my mature opinion would be."—*Dispatch from Albany.*

The *situation* may be extraordinary, but the idiocy of legislators is not; it is ordinary, very ordinary. However, it is encouraging to learn that Mr. Finn favors deliberation, and that he is conscious that his present opinion is not mature.

Said Assemblyman Trainer: "I am opposed to the publication of the discovery. I would favor further laws if the existing ones are insufficient to prevent it."—*Dispatch from Albany.*

What are the "existing laws" to which our deputy god refers? Does he mean to insinuate that the statutes for the suppression of "obscene" literature may be made to apply to

publications dealing with Dr. Schenk's discovery? If he does, he ought to bury his imagination in quick-lime, in mercy to his neighbors' olfactories. For, be it understood, Dr. Schenk claims that the sex of the infant can be pre-determined by proper dieting on the part of the parent or parents, and how a treatise on dieting is to be made amenable to the edicts against obscenity would appear to be a hard problem for even the inverted inventiveness of a ring of political marplots.

Is there any matter pertaining to sex that will not throw our religious, moral, medical and legal guardians into convulsions?

Questions For the Editor.

BY JAMES BEESON.

Lucifer bearing date of Jan. 5, 1898, containing my last article and your rejoinder is before me, and I avail myself of your proffer to allow me another hearing; but I don't claim the right of the last word, by any means. Although a woman's rights man in every particular there is not enough of the household-pet-slave about me for that. Neither can I leave the words, "old granny" and "monomaniac" to the exclusive use of politicians. They are words of the English language, meaning much, and you unintentionally gave them the proper title when you call them "endearing." I love the old grannies—they are the superannuated mothers of the race; and the intuitions of monomaniacs are nearly always good, but they allow their zeal for one particular thing to overbalance their better understanding and judgment in other things equally important.

You acknowledge that what you said anent bad spelling had better been left out, and that brings to my mind that you alluded to my bad use of words. I will not attempt a reply to that, but will ask you a question which I want you to fairly answer: For what offense were you sent to the penitentiary—the right or wrong use of words—in the estimation of your enemies? Every truism that falls from the lips or pen of a reformer is branded as a falsehood by the *respectable*—the *rulers* of their times, and it's a notorious fact that it is dangerous to speak the truth now, and always has been, so far as history teaches me any thing.

But it's the vanity of your third paragragh that staggers me. Let me quote a small portion of it: "No. It is not true that the state is all that stands in the way of sex freedom, etc. The state is but the outward expression of the inward status mental, moral and intellectual, of the people that make and support the state." As a drunken horse-jockey I once knew would say: "That's the by-godest argument I ever saw from the pen of a professed anarchist, ef it taint I'll be damned."

If there be any truth in that kind of reasoning then it was not the state that hung Spies, Parsons, Fisher and Engle and caused Ling to blow his head off; nor was it the state that imprisoned Bennett, Heywood and Harman. Then it is not the state that is responsible for our present financial and land-tenure system, with all its train of abuses and human miseries. Such stuff as that has always been the argument of the apologists for the existence of the state. Nation, state, government, etc, are the *soubriquet* of king, emperor, president, governor, etc. Louis XIV. of France was once interrogated on that subject and he unhesitatingly answered: "I am the state." My idea of scientific anarchy is to do away with prejudice, hatred, etc., and if that is not its intention I am not an anarchist, nor never have been. But I contend that the state, or government of men and women by their fellow men, is the cause and main stay of prejudice, dishonesty, murder, arson rape and all hardships that we complain of. It's not to be wondered at that your correspondent—the editor and writer of books—should agree with you in your indirect defense of the state. If he was not a miserable apologist for the existence of the state his books and paper would be suppressed. Spies and Parsons were editors and writers of books, but what became of them? And hundreds of other cases could be mentioned thowing what befell authors, who incurred the displeasure of she rulers—who are the state, *per se*.

I don't disagree with you in regard to the condition our marriage laws place women. It's all true and not half told either. But at the same time if there was anything but monomania in your head you could see that it is just as impossible for men to beget a free race of people while they are slaves to the present system of interest, rents and profits, as it is for women in like conditions to born it. Suppose for the sake of argument that you succeed in abolishing our marriage laws and leave the hydra-headed monster, the state, with only one of its heads lopped off, what would be gained? Nothing more than killing prostitution in wedlock, and making it general outside. As horrible as some of your correspondents have pictured the marriage bed it is still a paradise compared with prostitution from necessity. Women must be left in a condition to compete with men in the arts of earning a livelihood before they can be independent of men, and that can never be until man-made laws are abolished altogether. Women who are happily married are like men who prosper by the existence of the state. They don't want the marriage rite abolished. You couldn't insult them quicker than to name such a thing in their presence. If you were to ask them concerning their experience in the marriage bed they would call their husbands to shoot you. Like the communists, and all other one-ideaed people, you are trying to climb the ladder of progress by reaching for the top round from the ground.

But as I was only promised a short article I will close by repeating my views—that it is best for all reformers to unite on the one important thing and that is the abolition of the state in toto. The history of the world shows that it is always being abolished by piecemeal. But while you abolish at one end it grows at the other. Repeal one law and enact another.

REPLY.

As Friend Beeson addresses his communication to me personally and asks a direct answer I will, briefly as possible, comply.

First. I do not know whether it was the use of words or the presentation of ideas that caused our church-state rulers to arrest and send me to prison. I was never told that my offense was the use of the wrong word.

Second. He who accuses another of "vanity" is very apt himself to have a touch of the same infirmity. I have no objection to being judged, by the impartial and intelligent reader of Lucifer, when my words are correctly reported.

I have just re-read the reply to the criticism of our correspondent as printed in No. 688, and see no reason to take back anything therein said, but would rather emphasize and reiterate the assertion that "behind the state is the mass of ignorance, credulity and superstition that makes the state possible." To abolish the state while its causes remain would be fruitless labor. Robespierre is reported to have said, "If God did not exist it would be necessary to invent him." So, too, he might have said, If the *state* did not exist it would be necessary to invent it. So long as the demand for it exists, rest assured, Friend Beeson, the supply will be forthcoming. As said elsewhere in this issue the god-idea, as taught by the church, creates the conditions for, the necessity for, the institution called the state. The control of reproduction through the control of the person of woman is now the chief strong-hold of both church and state. Rescue woman, rescue the mothers of the race, from this church-state control, and we do more to redeem the race from slavery to monopolies of all sorts than it is possible to do by any other single movement.

The champions of privilege understand this full well and hence the concentration of effort to keep the mothers in ignorance of how to control and regulate reproduction. Hence the boycots and the ostracisms that on every hand meet the social radicals. Hence the prosecutions against the editors and publishers of the "Firebrand" in Oregon, and hence the warnings received from the postal censors by Ruedebusch, Waisbrooker Berrier and many other writers and publishers of books on sexologic science.

Yes, it is true that if my reasoning is correct, "it was not the state that hung Parsons, Spies, Fisher and Engle, and that imprisoned Bennett, Heywood and Harman." The state did none of these things. *The state never did anything*, good or bad. It was the *men* who pretended to act in the name of the state but who really obeyed the behests of popular ignorance, fear, credulity and prejudice. Their own love of power and greed of office had also much to do, doubtless, with their acts. Our friend substantially admits that this is true when he speaks of "the rulers who are the state *per se*." But he inverts the natural order when he says that the state or government is the cause or mainstay of prejudice, dishonesty, etc. While it is true that the institution called the state gives opportunity and occasion for the exercise of dishonesty, greed and every abuse of normal powers and functions, it is certainly not true that the abolition of the state would destroy dishonesty, greed, prejudice, ignorance and superstition. First destroy these, through educational and evolutionary processes and the state could no longer exist. The causes being removed the effect would necessarily cease.

In order that evolution may get in its work the first and most important thing to do is to free woman from sex bondage, so that "natural selection" may take the place of enforced and unwelcome conjugal relations with the natural result of such relations—debasement and degeneracy of offspring.

After saying so much under this head it seems quite unnecessary to add that there is left no basis for the accusation that sex-reformers are "one-ideaed"—that they try to reach the "top-round of the ladder from the ground." It is just the other way. It is those who would first destroy the state who are expecting impossibilities. It is simply impossible to "abolish the state in toto," or to reconstruct the industrial and economic systems, while women, the mothers of the race, continue to furnish to the ruling classes a perennial supply of voting slaves, working slaves and fighting slaves. Woman can now achieve a peaceful revolution—economic, industrial, political, if she would only awake to a sense of her power, to a sense of her responsibility to herself and to her children. Man cannot save woman; man cannot save himself, nor the race of which he is a part. *Woman must do this!* When woman awakes to a full realization of this truth then true reform will begin; then true reconstruction will begin, and begin in earnest, and not till then.

M. HARMAN.

Christianity and Socialism.

BY D. W. HULL.

Rev. Benj. F. DeCosta, Episcopal, says: "Socialism is Christianity." *Per contra*. Socialism is a theory of human relations on earth. Christianity is a theory of human, angelic, diabolic and divine relations in asserted transearthly worlds. In so far as Christianity attempts to solve earthly human problems, it steps outside its sphere and forgets the express declaration of its assumed founder—"My Kingdom is not of this world."

The above I clipped from James S. Denson's notes in Lucifer No. 693. I always love to read Brother Denson's concise notes, as I do everything else that graces the columns of Lucifer, and I can only conceive of one improvement: I would have the articles less bellicose—that is, I would prefer the space filled with less of wrangle, and I was going to say with more of thought, but I do not believe I can ask for, or expect any improvement in this respect. There is now more thought than many people are able to assimilate. But I digress. I violate my own wishes and dull my own criticism by coming in as a wrangler myself, for I quoted the above screed just because I wanted to differ somewhat from the author.

I sometimes think prejudice is as great and as mean a foe to mental growth as ecclesiasticism. It is the weapon of ecclesiastics, but alas, it has its victims in all ranks. It prohibits Brother Green from being just to free lovers just as it prohibited Luther, Calvin and every churchman since, from being just to his fellows, who had got acquainted with a truth or at least had met with a thought, outside of the fields of their investigation. The mistake of Brother Denson in the above extract is that he assumes that Churchianity is Christianity, and he belabors Christianity for all the short comings and evil deeds of those who wear that name as a cloak. Let us be just. Christianity is, on the contrary, what the man Jesus, called the Anointed, taught, and not what is claimed for it by the Pharisees of our or any other times. I believe in Jesus as far as I understand him. I believe that he was anointed from the spirit world to do the work he did, and therefore he was a Christ or an Anointed (the Greek word was never translated, which accounts for the prejudices of some people). When I say I believe in him that does not indicate that I am in full accord with all the sentiments he uttered, any more than my belief in Moses Harman would require that I should bolt down without mastication whatever he has said or may say. Probably I am now understood, and I will pass on.

In the next place I want to say that Jesus never spoke of any other than "human relations on earth." All this talk about "Going to heaven when you die," and other nonsense, has been foisted onto Christianity, since the time of Jesus' death. It certainly never was taught by him. Yet Liberals (?) take it from sacerdotal hands with other flim-flam passed off to his credit, and freely peddle it out in its most objectionable light. Jesus was a radical, as much so as Brother Denson, or any of us, and he often horribly shocked the religious people of his time by his "blasphemy" and it was because of his radical views he was put to death, though the charge was not made in the Roman Court at his trial, for the simple reason that the Romans had nothing to do with the religious quarrels of the Jews.

Jesus was a reformer of the times and all that he said and did was with reference to the improvement of earthly conditions of the people, and never with reference to the condition of any body after death. Oh, try to get that out of your head. Please read the poorly written and much altered narratives of his public work as you would read the narrative of Socrates. Why can't we use our intellects as well with one as with the other? Jesus was a socialist; and one of the most pronounced type. He not only talked it but he lived it. He formed a commune at Capernaum, and looked about the country for a better place to locate it in, in the hope, probably, he would find some wealthy person who would share with them and give them a home. Judas was his treasurer or, what was afterward called a deacon. He preached it everywhere and to him it was the Kingdom of Heaven. The Golden Rule would be impossible without this system of Socialism, and it is impossible yet for the very same reason. His parable of the mustard seed, of the yeast plant, of the laborers, and so forth, all have reference to this new condition of things. His kingdom was not of this world, for he intended to take no part in the politics of the times; neither is his kingdom from hence, that is, neither is it out of this world. Can't you see the alternative? He contemplated the establishment of a system of government that would peacefully and in an evolutionary manner upturn all other governments. Like the mustard seed it would overtop everything else, and the other governments would go out of existence for the want of subjects, or like the yeast plant it would leaven the whole measure of meal. I have written a book, "Christianity as it Was Before the Apostacy," on this subject, which I wish could be widely read, for the light it would throw upon this subject. The fact is, I like Jesus. He was a fellow reformer. He was to the people of his day what we are to the people of our day, and though it is too late to do him any good, we really ought to stand by him. We may be maligned at some future time ourselves—as we are now—and if so, we would be glad to have our characters maintained. [Vindicated?]

I am not seeking controversy on this subject, as I am quite busy editing a paper and lecturing occasionally, in fact much of the time, at the same time I am ready to leave some other work undone when a reformer's character is assailed.

Norton, Kans.

LUCIFER, THE LIGHT-BEARER

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HENRY ADDIS, one of the prosecuted editors of the "Firebrand," writes from Portland, Oregon, giving a somewhat detailed account of the late trial. He does not materially differ from what has already been published. His letter will appear in our next.

January Twenty-Ninth.

The anniversary of the birth of Thomas Paine, the "author-hero of the American Revolution," is at hand. The Freethinkers of Chicago are preparing to celebrate this anniversary by holding a meeting at Handel Hall, 40 Randolph St., on Saturday eve, Jan. 29. The chief speaker is to be John E. Remsburg of Kansas, President of the National Secular Union, and one of the best orators occupying the Freethought platform. Mr. Remsburg has been before the public as lecturer and author more than twenty years. He has probably delivered more free-thought lectures than any other man, living or dead.

A large attendance is expected. Seats free. Tickets for reserved seats can be had of the Secretary of the Chicago Secular Union, E. C. Reichwald, at 141 S. Water St., and of the President, A. E. Gammage, 167 Dearborn St. All wishing good seats should apply early.

The State, the Government—What and Where?

Closely allied to the mythologic superstition variously known as Zeus, Deus, Jupiter, Jove, Jehovah, God, Brahm, etc., etc., is that known as the "State," the "Government," the "Nation." Search for the personality, the individual, called Zeus, Jove or Jehovah, and we find it not. "No man hath seen God at any time," is a saying that is generally accepted as absolutely true. While some claim to have "heard his voice," or to have "felt him in their hearts," to the man of science these phrases mean simply certain psychologic states of mind, that is, that "God" is subjective and not objective with the person who professes to know so much about deity. Or, to the Spiritualist, what is called god is believed to be often, if not always, the influence exerted by discarnate human spirits upon incarnated human spirits.

To the savage, or uncultured mind, the phenomena of nature are attributed to the direct or indirect agency of an unseen personality called by one of the many names that mean an invisible over-ruling power, and whether that power is believed to be benevolent or malevolent the savage mind seeks by worship, by service, by gifts and by self-torture to placate and secure the favor and protection of such mysterious over-ruling power. Hence the origin of the many religious creeds, rites and ceremonies; hence the existence of the vast armies of priests, clergymen, monks, nuns and other religious orders, and hence the vast sums of money spent in building and supporting churches, convents, nunneries, church schools, etc., and hence the respect and reverence paid to those who are supposed to devote their lives to religious duties, and to the study and worship of the unseen over-ruling power or powers.

Much in the same way do we account for the prevalence of the superstition called the "State," the "Nation." To the uncultured mind, the state is an entity, a personality—an individualized personality, with rights as much greater than the rights of the average human being as the rights of "Deity" are supposed to be greater than those of the individual man or woman. But as in the case of deity, so with the state: It is "without body, parts or passions." Hunt for it and we find it not. We can personify it and call it "he" or "she." We can call the American nation "Uncle Sam," and the English nation "Johnny Bull," but if we search for these individuals in the "capitols," the buildings erected for their use, we find therein only men—men of like limitations, passions, desires and frailties as ourselves.

The parallels between "God and State" are too numerous to be pointed out in detail. Suffice it to say, for the present that the god-idea, the god-superstition, is worked as an industry to secure honor and privilege for themselves by a class of men who are not willing to do their honest share of the hard work that is required to wrench from nature the blessings and conforts of existence on this planet, and just so, likewise, the state-idea, the state-superstition, is worked as an industry by a class of men who take this method to secure for themselves the results of the labor of other men. Under pretence of protecting the people from enemies, foreign and domestic, these human parasites rob the people of their earnings, rob them of their equal right to life, liberty and pursuit of happiness.

The state as an institution can never be overthrown so long as its foster-mother the church remains to create a demand for human government. The church teaches humility, teaches self-denial, self-sacrifice; teaches submission to the will of God; teaches that human governments are "ordained of God;" teaches submission to the "powers that be," and that he that "resisteth the power shall receive to himself damnation." The constant demand of both church and state is for "law," more law, more government, while the rebels against church and state demand less law, less government—no government at all, except personal or self-government. Jefferson, a noted rebel against both church and state, said, "*that* government is best that governs least"—the logical sequence of which aphorism is that the best government of all is that which governs not at all.

Rightly viewed, there is no more a "woman question" than there is a "man question." But there is a human question—in fact, there are a great many human questions. What hurts man, also hurts woman. What helps woman, also helps man. Neither can be free, really, if the other is enslaved. Sorely have they wounded each other; tenderly and healingly may each bind up the wounds of the other.

W.

The Result in Oregon.

BY E. C. WALKER.

Pope, Addis and Isaak were found guilty on the first indictment, which included the three specifications of the Whitman poem and the letters of Annie Parkhurst and Kate Austin. The result was brought about by the combination of more kinds of foolishness than usually attends a case of this kind,

prolific in madcap performances though such actions are generally. It will be remembered that the court appointed an attorney named McGee to conduct the defense. It was through him that disaster came to our friends, but it was a uni-idead fanatic in Rhode Island who supplied the initial force that set the lawyer wildly gyrating in a circle. This fanatic belongs to that numerous class of marplots who believe that the Catholic church is responsible for whatever is wrong, from chinch bugs in Kansas to a scarcity of water in the Nile. Of course the Comstock iniquity is primarily and chiefly a Protestant club for the suppression of honest investigation, and no well-balanced man would have dreamed of dragging in the A. P. A. bugaboo, but the Rhode Island blunderer sent a red-hot letter to Portland and it finally fell into the hands of McGee, whose early Catholic instincts became at once alarmed and from that hour he was useless to the defense. According to all reports, he did nothing that an attorney in such a position should do and about everything that one should not do, capping the shock of his wondrous performances by moving for immediate sentence when the jury brought in its verdict. The judge, who had been very fair in his rulings and in his charge to the jury, refused to sentence then, allowing the accused time to make the various customary motions, and promising a new trial, which, according to the latest news at hand, is to be had, when Addis will have charge of the defense.

The difficulties of the situation were greatly complicated by the fact that all the men were tried together, thus endangering all by the sincere but utterly irrational Jesus-Tolstoi non-resistant theories of Mr. Pope, who seems as anxious for the crown of martyrdom as was any Christian in Rome. Fortunately, Addis understands that yokes are not gotten rid of in this way.

Politics is, for the most part, a game of billiards played by knaves upon the backs of fools.—*Ernest Newman, in "University Magazine."*

Immoral Imaginings of Self-Styled Moralists.

What has become of British reserve? According to the "Daily Chronicle" of London, it has become the fashion for English women of good society to have their photographs taken in their nightgowns. Of course these pictures are only intended for distribution among close friends. Apropos of this new rage, the staid newspaper referred to remarks: "Doubtless a nightgown is a more decent costume than a ball dress [English]. However, it suggests certain associations of ideas to which the mother of a family ought not expose herself." And so on, and so on. It is safe to say that this fashion will not be popular here.—*N. Y. "Evening Sun."*

It is to be noticed that the "certain associations of ideas to which the mother of a family ought not to expose herself" are those connected with the perpetuation of the race, which perpetuation we are continually told is the paramount "duty" of woman. It is woman's "duty" to bear children, but it is indecent to appear photographed in a costume which may suggest the processes of maternity. If there were ever on the earth a fouler minded set of moralists than our modern supernatural purists, history is a blank concerning their name and habitat. It is indubitable that a woman in flowing night-robes, *sans* corset and *sans* all other deforming parts of the day toilet of the human female, is a being of grace and beauty, as compared with the same woman imprisoned in fashion's armor. But then Christianity's first mission, after the suppression of free thought, is the destruction of grace and beauty.

"Woman, Love, and Life."*

"To the Spirit of Bowdler," which we reprint on first page, is a clever bit of satire from the dedication of "Woman, Love and Life" by William Platt. "Bowdlerism" is to English literature what "Comstockism" is to American; but with the important difference that while the former controls the spirit of public opinion in England, the latter controls the legislative enactments of America. Bowdler could mutilate only the works he himself published; but in "free America" Comstock is authorized to enter the shop of any publisher or dealer and destroy any quantity of books if those books incur his disapprobation. Bowdler published "The Family Shakspeare in which nothing is added to the original text; but those words and expressions are omitted which cannot with propriety be read aloud in a family." He emasculated Gibbons' "History of the Decline and Fall of the Roman Empire" "for the use of families and young persons, reprinted from the original text, with the careful omission of all passages of an irreligious or immoral tendency." In a note, Bowdler's nephew, who edited the work, says that "it was the peculiar happiness of the writer to have so purged Shakespeare and Gibbons that they could no longer 'raise a blush on the cheek of modest innocence, nor plant a pang in the heart of the devout Christian.'"

* * *

Despite the fact that William Platt invokes the spirit of Bowdler in his dedication, there is very little Bowdlerism in the book. The work is composed of poems, music, prose poems, parables and short stories. Of it Grant Allen says: "Nothing madder, wilder, more lawless, more eccentric than this uncouth little book has been published in our time; few things so besprent with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." It is the voice of a spirit struggling for freedom, for light, for love. It is a passionate protest against the unclean ideals of past ages and of the present day. It is an exhortation to men and women to respect themselves—*all* of themselves. But though the spirit aspires toward freedom, the fetters of conventional morality are not yet flung from the mind. With despairing, passionate insistence our author clings to the one-love-in-a-lifetime ideal. There is but one chance of happiness to be allotted to each individual. "When once a man or a woman has cast his or her fate with another woman, with another man, when once the twain have gone as one flesh, heart to heart—then in taste, decency, and honor is all other flesh forbidden to them . . . . all spirituality cries out to us that if we have failed *we have failed* —there must be no continuation of experiments." And again: "Not in anger but in a terrible sense of what is due to it, and in a still more terrible sense of what is due to the loved one, must the outraged husband murder the criminal against love's own self, must the saddened lover wash out with her blood the stains of her who his love's necessities demand must ever appear stainless in his eyes, even at the price of that awful washing out." Here we see the savage spirit of the Sultans, who wash out the "stains" of their slave-wives in the waves of the Bosphorus, running through the pages of this book with, and marring the beauty of, the author's aspirations liberty-ward. The sight is as strange as that of the muddy Missouri and clear waters of the Mississippi rivers flowing side by side within the same banks. Mr. Platt's error lies in making too much of the purely physical manifestation of love, often apparently ignoring the importance of other manifestations. "The *flesh*" is polluted by a love that is less than our author's perfect ideal. But Mr. Platt is earnest and brave and his aspirations are toward liberty and love; so for him there is hope.

L. H.

* This book may be ordered through Lucifer office. Price, $1.

Crudities Criticised—No. I.

BY FRANCIS BARRY.

I have long contemplated writing, for Lucifer, semi-occasional articles, under the above heading. It will be the understanding that the editor is to give them place at his own convenience, as to time of publication. What I write will keep, as a general thing, and so will the crudities, and be in sad need of criticism, for a long time to come.

I have especial occasion to begin my criticisms, in the publication of numerous articles of late, in Lucifer's columns, on the question as to whether people ought to be exclusive or non-exclusive in their love relations.

Of all the radical, or semi-radical, editors, who have undertaken to handle the marriage question, Moses Harman has

been most successful. But the ablest editors, as well as generals, make mistakes. A second rate chess player can look over the shoulder of his superior, and point out a bad move.

I agree with some of Moses Harman's best friends, in thinking he is making a mistake, in allowing his contributors to give this unprofitable subject offensive prominence. It is a question not profitable to discuss at all.

The abolition of marriage, in other words, the theoretical and practical recognition of woman's absolute right to herself, is a certainty of the future. I believe it will be accomplished within the next fifty years. But there is not likely to be a complete change in human nature during the next two hundred and fifty years. So, if it is important to know whether the coming woman, and the coming man, will be exclusive or non-exclusive, it is only necessary to ascertain what are their present characteristics in this regard.

There are those who will claim that while men are non-exclusive in their make-up, women, on the contary, are, naturally, exclusive. All such persons not only show a want of ability to draw logical conclusions, but a lack of knowledge of human nature, and of facts having a bearing on the case. Nature is a great bungler if there is any essential difference between women and men in this regard. There is no difference. Many women seem to themselves and to superficial observers, to be exclusive in their natures, when they are only the victims of arbitrary conditions and surroundings.

There are exceptions to all rules, and so there are a few women and men who are exclusive and constant, but the great mass of man- and womankind, in their present state of development, whatever they may be a thousand years from now, are, in greater or less degree, inconstant and non-exclusive. Of course I speak of spontaneous feeling and action, and make no account of prejudice or arbitrary influences.

If I am correct, and I am, then Lucifer's contributors, who are so earnestly and persistently urging the propriety of non-exclusive relations, are standing in their own light. With woman emancipated, that is, marriage abolished, there will be a general practical acceptance of the non-exclusive idea. But keeping this question to the front will put off the day of emancipation, as sure as any of us are born. It is for this reason, and this only, that I am making my present plea. Let us beware of giving any encouragement to the popular idea that we are at work to secure *cheap opportunities*. We oppose marriage and seek its abolition because it is a system of gross impurity and outrageous injustice.

The earnest and worthy women and men who can abide nothing but strict exclusiveness, are equally at fault. If their ideal is ever attained by humans in general, it will be as the result of GROWTH IN FREEDOM. So it is best for all of us to drop this discussion and bend our united efforts to the practical work of exposing the rottenness of the marriage system, and securing recognition of woman's right to absolute and unconditional freedom.

Sociologic Lesson. No. LVII.

BY HENRY M. PARKHURST.

THE SLOW DEVELOPMENT OF JUSTICE. The slow development of justice in human action may be accounted for by the law of the survival of the fittest. In early ages of the world the man who disregarded justice and robbed his neighbors of the fruits of their toil, was fed and clothed, while his victims were left to starvation and suffering. His influence resisted the formation of governments for protection, and his efforts were directed to their destruction. In the struggle for existence the unjust survived. Later, when the majority had evolved a desire for equity and a government to secure it, just so far as they were successful the results of co-operation gave to the just an advantage over those whose lives were unsuited for co-operation. In civilized countries today the struggle still goes on; the just seeking more and more equity, and the unjust striving by violence, fraud and bribery, to appropriate to themselves all that they can. As justice advances co-operation becomes more extensive and more remunerative, and those who are not in harmony with it become less and less fitted to survive.

[If, in the early ages of the world the robber class resisted the formation of regular governments they have learned later that the most effective method of robbing the people is through and by the power of government, and now the very name government has become synonymous with robbery. Less government, then, and more justice is what is needed in these later times. M. H.]

The Rainstorm Duck.

BY LOIS WAISBROOKER.

It is said that the "ugly duck" proved to be a swan. Whether the rainstorm duck will, remains to be seen, but one thing is certain; rain storms do not hurt ducks very much, and I for one am very glad that all our brothers who write for Lucifer, are not, as Luna Hutchinson expresses it, like the boy who wanted to keep store that he might eat candy all the time.

I too believe that for many reasons permanent love is the most conducive to the welfare and happiness of the race, but I would abolish the legal bond, and while believing in the home, I would have it under woman's control and she should have the *right* to bring one or a dozen men to her home if she *wanted* them. From what I know of woman's nature, but few women would want more than one during the same period of time, and that all possible knowledge should be given to make that period as long as possible—forever, if it may be, is also true. In "My Century Plant" I have explained the reason why this knowledge is withheld, even under pain and penalty of prison to those who dare teach in this line.

Last evening, Jan. 5, at the close of my lecture to a full house,—in which lecture there was as much "obscenity" as I ever saw in "The Firebrand"—Mrs. Isaak came up and told me that Pope, Addis and her husband had been convicted; that Addis and Isaak had moved for a new trial, but Pope had refused to do so. Oh, how my heart ached for the little woman. The Christian religion is responsible for the law under which these three good men are condemned. When I think of that harmless, peaceable old man, A. J. Pope, seventy-four years old, in the clutch of that "accursed law," I say of the religion that demands it: "As relentless as death and as cruel as the grave." I am not speaking of the general mass of the people who are in its meshes as willing subjects of its psychologic power, but of the system itself.

As to Brother Pope, I know that many look upon his course as fanatical, but I understand and sustain him. The day will come when he will be looked upon as the bravest and truest of us all. I have just read a letter written to another in which the writer states that Alice B. Stockham's "Karezza," and a pamphlet of her own writing have been pronounced unmailable by the post office authorities of Philadelphia. The lady had Mrs. Stockham's book for sale. The writer says:

"Day after day I am obliged to return remittances, merely stating that I am forbidden to forward the book through the mail. The law also prohibits mentioning, in a letter sent through the mail where or how unmailable books can be obtained, or the price, and even when writing to friends I have to be very circumspect indeed in order to avoid making any statement which may be an infringement of the postal law; for of course, I expect to be a law-abiding citizen, even in letters to friends, unjust though this particular law may be."

Are our letters then subject to supervision? Will they next try to supervise our thoughts? The lady says she expects to be a law-abiding citizen. I do not count myself a citizen. I am not in any measure responsible to the government that *claims* to be founded upon the consent of the governed, for I have never consented—have never even been asked to consent. I cannot help wondering as I read the above, where chattel slavery would have been today if our old anti-slavery advocates had been as careful as this lady proposes to be.

The command of that tyranny was, you must assist the master in recovering his fugitive slave. The command of this tyranny is, you must not tell even to your friends where books can be found that you believe will benefit humanity, if those books chance to treat of sex law. We must be judges in all such matters. Who shall decide when judges disagree? I handed a pamphlet of mine which had been pronounced unmailable in one city, to the postmaster of another city, not to ask if I might mail it, but to see what he would think of it. He read it while I sat by and waited.

When finished he said: "Mrs. Waisbrooker, that is very fine; some people have strange ideas about obscenity." "Do you want it?" I asked. I intended to give it to him; he tossed me a dollar and put it in his pocket. I had hoped to realize something on that pamphlet, but when denied the mail I swore people should have it if I had to give them away. I have given them away by the hundreds. This question is up for investigation, and let them stop it if they can. They had better stop the stars in their courses first. No, I am not afraid; I am ready for whatever comes.

By the way, I learn that a man by the name of Price is now in prison in Sacramento under the Comstock law. I thought our Portland friends were the first on this coast. This man, by some means got hold of the book which instructs priests for the confessional, told the questions to be asked concerning sex matters. He published and was selling them and was trapped into sending one copy by mail. Well, I will say no more now.

M. FLORENCE JOHNSON, the most logical and entertaining woman lecturer on Freethought or radical subjects, will make a short trip west in January and Febuary. She will address the Cincinnati Liberal Society Jan. 30 and Feb. 6. Mrs. Johnson also gives first class literary entertainments. She needs no introduction to the readers of "Our New Humanity," to which she contributed valuble papers. Societies engaging her will enjoy a treat. For terms and dates, address M. Florence Johnson, 244 W. 143 Street, New York City.

EMMA GOLDMAN requests us to say that her western tour will begin earlier than first announced. She now expects to lecture at Philadelphia, Feb. 16, 17, 18 and 20. From there she will go to Baltimore and Washington, thence to Pittsburg where she will remain two or three weeks; then further west. Her subjects will be: "The New Woman;" "The Woman Question;" "The Absurdity of Non-resistance to Evil;" "Patriotism;" "Charity;" "Authority versus Liberty." She asks for correspondence from friends interested in this course of lectures. Her home address is 50 First St., N. Y. City.

Lucifer—brave, bold, dauntless Lucifer, still operates its search light from the tower of reason, and turns the X Rays on the diseased social conditions of humanity. It has come through years of persecution at last triumphant and shines the bright and morning star of hope for humanity. Moses Harman, Editor and Publisher, 1394 West Congress St., Chicago, weekly, $1.00 a year.—*Humanity, Kansas City, Mo.*

VARIOUS VOICES.

E. C. Hart, Oberlin, Ohio:—Please find enclosed money order for five dollars. Three dollars to pay for three copies of "Hilda's Home"; one dollar to renew my subscription to Lucifer. I would like also "Personal Rights and Sexual Wrongs," "Isabel's Intention" and "Gospel Fabricatons"; the remainder use for postage or anything else.

Elisha Crawford, Orchard, Iowa:—You see I am a little late about sending in my renewal, but I have been quite under the weather for some time. I am seventy-six, and almost blind, and it is a bad job for me to write. Please send the Great Combination, "Hilda's Home"—two books, paper cover; Lucifer one dollar; To Extend Lucifer's Work, seventy-five cents, three dollars in all.

[Father Crawford is one of the oldest and most faithful of Lucifer's helpers. He has been with us almost from the first issue, now near a score of years ago. We sincerely hope his health and strength will not fail, but that many years of enjoyable life are yet in store for him. M. H.]

Mary C. Parker, Pine Island, Minn.:—Enclosed find five dollars. Please credit me one dollar on Lucifer; the remaining four is for copies of "Hilda's Home"; three in cloth and two in paper binding. Am glad that I can spare the money now, for I know you will need it before the work is completed.

[Many thanks to all who are kindly responding to the request for money in advance of delivery of the book. Yes, we have to pay in advance of delivery for the stock of material, as well as for the work, and so are compelled to ask our friends to do the same for us. After various delays we are glad to say the work is really under way, as the proof sheets show; and that the contractor assures us it shall be pushed as fast as circumstances will permit]

T. N. Pence, Ogden Center, Mich.:—In looking over your sample copy I saw the "Great Combination Offer" of six books for twenty-five cents. I am trying to form a club for Lucifer and will do all I can for it.

[The "Combination Offer" embraces not "six books" but six *essays*, most of which are bound up in one large pamphlet of near one hundred pages. We hope no one will expect more in this combination than we really offer. The essays are well worth the money, and much more also, when their real worth is considered. We ask all who receive sample copies of the paper, as well as all of our old subscribers, to help us to introduce Lucifer and its pamphlet literature, to new readers. See offer on eighth page of each issue, entitled "Books Worth Reading Free."]

Fannie M. Daniels, Hardtner, Kans.:—I take pleasure in writing you the first letter in '98. Lucifer came again this eve, with its pages of good thought. Hope we can renew for another year, as we have had it in our home ever since I was a babe; am now sixteen. I think it is hard to beat on its line of thought. I read "Hilda's Home" and think I shall send for one or two copies as soon as it is published in book form. I wish you all a very happy New Year, and a long life to work for freedom's cause.

[It gives us much satisfaction to know that many young people are taking interest in Lucifer and its work. Young people, especially young women, are the hope of the world. The New Year's greeting is most cordially returned by Lillian and by, M. H.]

Caroline de Maupassant, Otter Lake, Mich.:—Would you have the kindness to allow me a little space in Lucifer for an answer to James F. Morton, Jr.? Mr. Morton must be very young indeed, else he would not judge people older than himself with so much haste and superficiality. If I have not endorsed the "Call for Concerted Action" nor given any reason for my attitude it was simply because, as I said, I endorsed every one of the objections Mr. Lloyd raised against it and consequently did not think it necessary to repeat his own words.

The reason I object to the "Call" is not because "like many pretended reformers I spend my time and energy mainly in cultivating the fine art of how not to do it," but simply because I consider Lucifer's work as a Call for Concerted Action and amply sufficient for the purpose. If the Propaganda is "simply a concerted movement which appeals to all friends of sexual emancipation, so does Lucifer appeal also to them for the same purpose; why divide its forces? Mr. Morton was rather hasty in classifying me with "the pretended reformers who have nothing but discouraging words to offer

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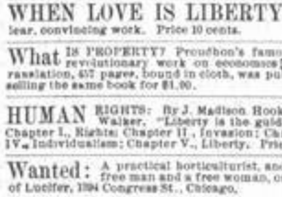
and hang back doing nothing for the good of a just cause." I have sacrificed more for it than he probably has ever done, but the question is not one of personalities. We are fighting for principles; let every one of us do his duty according to his strength and the light within him without fighting those he does not consider as far advanced in the ranks as he is himself.

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.
Subsistence and Justice; by Lucinda B. Chandler. Startling array of facts concerning the status of labor in Illinois. 30 pages.
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It has hundreds of excellent recipes for the cure of the various diseases.
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The chapter on Painless Midwifery is worth its weight in gold to women.
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We have in stock a considerable variety of pamphlets which we have not space to advertise. As we desire to get them off our shelves as soon as possible, we will offer them as premiums with trial subscriptions. In ordering, please state second choice, as some of the works are now out of print, and in any case we do not expect to renew our stock of any in this list.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 5. CHICAGO, ILLINOIS, FEBRUARY 2, E. M. 298. [C. E. 1898.] WHOLE No. 696.

Keep Out of the Past.

Keep out of the Past, for its highways
Are dark with malarial gloom;
Its gardens are sere and its forests are drear,
And everywhere molders a tomb.
Who seeks to regain its lost pleasures,
Finds only a rose turned to dust;
And its storehouse of wonderful treasures
Are covered and coated with rust.

Keep out of the Past. It is haunted;
He who in its avenues gropes,
Shall find there the ghost of a joy prized the most
And a skeleton throng of dead hopes
In place of its beautiful rivers,
Are pools that are stagnant with slime;
And graves gleaming bright in a phosphoric light,
Hide dreams that were slain in their prime.

Keep out of the Past. It is lonely,
And barren and bleak to the view;
Its fires have grown cold, and its stories are old—
Turn, turn to the Present—the New:
Today leads you up to the hilltops
That are kissed by the radiant sun,
Today shows no tomb, life's hopes are in bloom,
And today holds a prize to be won.

—*Ella Wheeler Wilcox.*

Paragraphs.

BY REV. SIDNEY HOLMES.

Virtue can not be forced.

Restriction is the mother of rebellion.

No man can think his own belief is wrong.

Opposition never yet changed a man's belief.

Whom Love hath joined together let no man put asunder.

Advocates of protection are generally invaders themselves.

The voting habit is the most prolific cause of lost manhood.

Honesty of intention does not prevent an act from being injurious.

No man who votes for law-makers should complain of unjust laws.

Compulsory obedience makes liars of children and sycophants of men.

Additional knowledge is the only thing that can change a person's belief.

Fear of punishment may modify a man's conduct but it can not alter his belief.

Purity and impurity of words, acts or ideas are merely matters of opinion.

It is wrong for a person to do what he believes is wrong even though his belief is wrong.

The man who votes to elect a ruler thereby surrenders his claim to the right to rule himself.

Knowledge must be perceived. If our perceptions deceive us we acquire erroneous knowledge.

Knowledge may be erroneous. That is why so many people know things that are not true.

An apostate is more admirable than a saint, for he is more willing to test the accuracy of his convictions.

The God of the churches is continually at war with the God of nature and he eventually loses every battle.

To denounce a man for his belief is as absurd as to blame him for the place of nativity. He is not responsible for either.

The greatest of all tyrants is the one whose subjects are submissive and kiss the chains that bind them. His name is Love.

Why quarrel with a man who does not agree with you when it is impossible for any two persons to agree in all their beliefs?

We must trust our perceptions although we know they sometimes deceive us. We have no other way of acquiring knowledge.

A hypnotized man knows what the hypnotist tells him is true because his perceptions are hypnotized. Others may know what the hypnotist tells his subject is untrue.

A Vision.

BY CHARLES GANO BAYLOR.

Circumstances required me to visit a bank. The day was bitter cold and the great open wood fireplaces in the main salon ablaze with crackling timber were indeed a most cheerful, grateful and attractive sight. I stood before one of these to warm my hands. I looked into the blaze and as I felt the genial effects of the glowing heat I thought involuntarily of the half-fed, half-clad uncomfortably housed poor. I could in my imagination see innumerable child faces haggard and hopeless looking out eagerly at me through the blaze of the great open fire places of the bank parlor. Then I raised my eyes and gazed with a fascinated admiration on the highly polished marble mantel which surrounded and decorated the fire place. The very finest marble and polished to a mirrorlike smoothness and reflecting lustre. As I gazed into their depths there seemed to look out upon me the black, tear-stained, despairing face of a southern negro slave.

For a moment I was lost in reverie. It was only for a moment, but during that brief period there passed before me a panorama never to be forgotten. Here is what I saw:

I saw a southern plantation before the war, even the one on which I myself was born and reared. I saw the slaves toiling from break of day to twilight. I saw the log cabins with their mud floors and fence-rail bed-steads, and hard corn-shuck mattresses where enslaved and degraded woman, the mother of the race, gave birth to immortal human spirits. I saw the overseer's house and the overseer with his brutal leer, his revolver and his slave whip. I saw the dog-kennel where the blood hounds were housed which at regular intervals were "set" upon some helpless and defenseless slave, in order to keep up the ferocious beasts' keen scent for negro blood. In the midst of all, the slave-lord's mansion, with its music, its gaiety and luxurious living.

Back of the slave-lord in the southern city I saw the commission-merchant, generally a northern man but always the representative of northern capital. Back of the southern commission merchant the banker, the custodian of northern capital. And I could see, as a running stream of human blood, the wealth lashed out of the backs of the southern slave, flowing, flowing, flowing ever northward for accumulation and permanent investment. From the mud floors of the dreary log cabins of the slaves I saw the slave tax-payer who under chattel slavery paid the college bills of the John C. Calhouns, the Robert E. Lees and the Jefferson Davises of the south, as well as the traveling bills of the southern aristocracy in their annual tours to summer resorts in America and to places of pleasure in Europe, even as the tenement hells and alley ways of the north pay the educational bills of Harvard, Yale and Brown and pay the expenses of the northern aristocracy in their European tours of pleasure and "jubilee" excursions.

From the depths of the mirror-like marble mantel I seemed to hear a voice: *The robbery of my labor helped to build this bank edifice, and the profit of my unrequited toil is here today in this bank's vault!*

And then came over me an irresistible impulse to go further. I could not resist the impulse. I went out of the bank and stood (it was now the noonday hour) by the doors of those protected factory harems and bastiles combined, owned and ruled by the law-created millionaire Sultans of the land. I saw pouring forth from these bastiles men, women and childen, eager, half famished, shrunken by want, half clad, a swarm of industrial slaves, reckless and hopeless. Quick as an electric flash I saw that these northern white wage-slaves were toiling out their lives to pay the interest on the wealth lashed from the backs of the southern negro chattel slaves. Above it all I saw the word "Capitalism." Above this "Religious Authority." Above this "Superstition." Above all the gleaming sword of Authority.

Passing on and by the department store seraglios and through the fashionable streets lined with the carriages of the rich, and under the shadows of churches and cathedrals I tried to stay the hot beating of my heart and keep back the womanly tears which forced their way to my eyes—but in vain.

Oh! Guardian Genius of Universal Humanity, how long!

Carrion Crows and Eagles.

Isabel Darling, in "World's Advance Thought."

I saw dark, wide-winged birds circling high in air, where unhindered breath could indicate, as unhindered rays of light revealed, the feast which destructiveness, misfortune or the slower force of time have always spread upon the earth. They harmed no living thing, and what they took no other life desired, and yet all men avoided them.

Then I saw other wide-winged birds, with curving claws and beak, circling and hovering high in air, but needing only sight for guidance. These watched for small and living creatures that were always darting timidly from shelter into shadow. These despised decaying bodies, and all men honored them, lifting their images on banners as symbols of the bravest, noblest, greatest.

We have a few copies of Trumbull's Trial of the Judgment, and Altgeld's Reasons for Pardoning the Anarchists, bound together. Price, 25 cents.

When Men and Women are and When They are not Varietists.

BY E. C. WALKER.

I have heretofore maintained, and do still, that at this time the question is one of liberty rather than one of method and result. That is, we have first to win the recognition of our right to live our own non-invasive lives, regardless of how we live them. The issues of variety *vs.* monogamy and of multiform *vs.* exclusively procreative associations, are problems to be solved under liberty, and only in so far as we are free all around can we intelligently and profitably discuss them at this stage of the campaign for freer conditions for humanity in the aggregate. But the examination of the first question has now reached such a point that I think it will not be inopportune for me to call attention to some considerations which appear to have been overlooked by many of the controversialists.

We must always bear in mind, First, that men (and of course I use the term men in the generic sense) are the creatures of their heredity, environment and organisms; Second, that they have very short memories; and, Third, that they are under a constant temptation to reason from the viewpoint of their subjective imaginings instead of from the viewpoint of objective facts. What they are now they fancy they should always have been and everybody should be now and for all time. This explains the phenomenon of retrogressive varietists, as it does that of old men who wonder that children can be such ninnies as to delight in laughter and play. We are told that nearly all the varietists known to one of our friends have receded from the advanced position they once held. That they have ceased to be varietists practically is not at all strange, any more than it is that other persons well advanced in years have become Dianites. Both facts are explainable chiefly if not wholly on the ground of physical changes, changes which it would seem that no careful thinker should ignore, but which *are* ignored by many opponents of variety and normal sex association. Such changes in desire and consequently in practice are to be expected, just as rational persons expect to give up in later life the athletic sports in which they found so much enjoyment in the heyday of youth and vigor. The saddening part, though, of this is that men, instead of recognizing that their altered feelings and changed habits are due to modified physical conditions, attribute them to the acceptance of a supposedly advanced ethical concept. Here is where the abbreviated memory plays its part, and also where the fact is revealed to us that many even among radical reformers have been such more through the impulsion of feeling than through reasoned conviction. They imagine now that they have discovered that variety is less satisfactory than other forms of sexual relations and that they were on the wrong road when they were practical varietists. They have made no such discoveries. They have simply forgotten.

They have forgotten that years ago they could no more have helped being varietists, in feeling if not in practice, than they could have helped desiring food when hungry or admiring a beautiful picture. They lived out their natures then, so far as opportunity and social customs permitted, just as they are living them out now. What they need to do now is to hold their present feelings sufficiently under the rule of reason to sense the fact that the desires and thoughts that led them to be varietists when they marched with the morning and meridian years of life lead other men under like circumstances to be varietists in this year of grace and will lead still other men along the same broad highway in the generations to come. Man is said to be a reasoning animal, but I am afraid he does not always come up to the requirements of the definition. We should say that the man was foolish, who, having lost an arm, should declare that it was impossible for a person to hold a pen in one hand and a sheet of paper in the other. It *is* impossible for him, of course, in his present unfortunate state, but were his memory not so short he would know that once he could perform this, for him, now impossible feat, and were not his capacity for reasoning outside his subjectivity not in abeyance he would have to admit that what he had once done, when a complete man, other complete men could do now and complete men would be able to do through all time to come.

As Freethinkers, we rightly make light of "death-bed conversions" to Christianity. We show that the convictions held by a man during the period of his physical and mental vigor are the real convictions of the man and the convictions of the [illegible] man; that his development is to be measured by these, not re[illegible] beliefs of adolescence nor by the dreamings of advanced by th[illegible]en the teachings received in plastic youth come again years, w[illegible]. Death-bed conversions to sexual orthodoxy tell to the surfac[illegible]avor of that orthodoxy as death-bed conver- just as little in [illegible]or Buddhism tell in favor of either of those sions to Christiani[illegible]ayth. He has his moment of inception, religions. Man is a gr[illegible]of mature power, of weakening, of his periods of developmen[illegible]hen comes dissolution, death, decrepitude and of decay, an[illegible]suppose that the physical It is the highth of absurdity t[illegible]of the years will make no changes which register the passage [illegible]a man's sexual desires difference in the intensity and number [illegible]associations which and attractions. It is impossible that th[illegible]e in ill-health or satisfy the old man or woman and the pers[illegible]woman and with weak vitality will satisfy the young man [illegible]ity. This the person in good health and with strong vita[illegible]to be statement is axiomatic, of course, but yet there see[illegible]ught pressing need of presenting it continually. Radical in th[illegible] and life as I am now, I know for a certainty that after the pa[illegible] ing of a few more decades, I shall be a Dianist, and in all likelihood a monogamist, and these from sheer inability to be anything else, not because varietist relations and normal associations are *now* unpleasant and injurious, for they are neither. If, in that time sure to come, (should I live long enough) my brain so far succumbs to the weakening of the body as to lead me to the brink of the abyss of repudiation of the knowledge and principles of my maturity, I pray that Azrael may defer his visit not a day.

I do not say that all men are naturally varietists, although there are very few exceptions, no matter what protestations to the contrary are made. That is, most men and women, divested of the Nessus shirt of inherited superstitions, would at some period in their lives be varietistic in practice, themselves, however much they might object to their lovers being equally free. And I do not say that "once a varietist, always a varietist," even in the period of greatest vigor. We must expect there will be many changes in the practice of a man or woman, under liberty. For a time, one attraction may be so strong and absorbing that there is little or no room for other loves, and then there may come a period during which one finds it difficult if not impossible to tell which of several lovers is the most appreciated. And if finally, as the result of years of variety, one settles down in contentment in strictly monogamic relations, it must not for a moment be forgotten that the present happiness *is* due to the principle of variety. Had all the persons concerned been monogamic in theory and practice, there would have been none of those experiments which have led to the state of satisfying happiness at last attained.

What the Oneida Community did under the pressure of threats of legal persecution is absolutely irrelevant to the questions at issue. Because I give up my pocket-book to a highwayman it is not established that highway robbery is a legitimate and universally-satisfactory industry.

"Some women, like some horses, can never be broken to trot in double harness."

Having more complex natures than horses, it is very rarely that men and women are broken to "trot in double harness." When they do so trot, it is sadly true that one is *broken* to compliance with the other. When there is apparent harmony, it is usually because they are like the "willing team" of which it was said that one was willing to do all the work and the other was willing to let it.

L. H.

Book Notes.

No honest Freethinker can doubt the sincerity of many of his friends who retain a belief in religious creeds. Belief is not a matter of the will and these friends can no more be Freethinkers without sufficient evidence to modify their present beliefs than a Freethinker can become an orthodox Christian by a mere act of the will. This truth is too overlooked by Freethinkers who blame Christians for their beliefs. For this reason most books exposing the fallacy of creeds fail to find readers among the very persons they are intended to benefit.

Different in style and no less forcible in argument is the book of seventy-four pages written by Dwight H. Olmstead and published by G. P. Putnam's Sons, New York, entitled "The Protestant Faith, or Justification by Belief." Mr. Olmstead shows that belief is involuntary and therefore not blameworthy, and that the sentiment of duty is wholly removed from the idea of recompense. The absurdity of any attempt to compel belief is clearly set forth. From this book Freethinkers can learn tact in arguing with Christians, and Christians may read it with profit because of the fact that the challenging and defiant tone of antagonism which characterizes so many criticisms of religious creeds is lacking.

* * *

"Faith or Fact" is the title of a book of 347 pages written by Henry M. Taber, a well known agnostic who died recently and left strict orders that no religious ceremony of any kind should accompany the disposal of his body. The author shows from the testimony of Christian ministers and the admissions of Christian writers what are the real aims, desires and tendencies of the church. The preface of the book is written by Robert G. Ingersoll who says "I have read this book with great pleasure, because it is full of good sense, of accurate statement, of sound logic, of exalted thoughts happily expressed, and for the further reason that it is against tyranny, superstition, bigotry and every form of injustice, and in favor of every virtue."

* * *

Oswald Dawson's lecture on "The Outcome of Legitimation" was left out of the report of the proceedings of the second biennial meeting of the Legitimation League because the printer refused to fill his contract. Here is a copy of the telegram sent to Mr. Dawson by the conscientious (or cowardly) printer:

I have just seen the new matter. I certainly cannot print it. The first portion is bad enough, but we are printing that, and decline to print more.
SIDDONS.

At his own expense Mr. Dawson has printed his lecture in a separate pamphlet. It will be sent from Lucifer office to any address for 5 cents.

BOOKS RECEIVED.

"Parasitic Wealth, a Manifesto to the People of the United States," by [illegible] Brown; 160 pages. Chas. H. Kerr & Co., publishers, Chicago. Price, $1.

"[illegible]n Protestant Faith, or Justification by Belief," by Dwight H. Olmstead. [illegible] pages. G. P. Putnam's Sons, publishers, New York.

"[illegible]steady [illegible]. Love and Life," by William Platt; 200 pages. Charles Hirsch, publisher, London. Price, $1. Order from Lucifer office.

"Women[illegible]on. Price, $1. Order from Lucifer office.

"Do We Love[illegible] Do We Love?" by William Platt, 190 pages; published by the author, care of A. Bonner, 1 & 2 Took's court, Cursitor street, London, E. C. Price, $1. Order from Lucifer office.

"Do We Love[illegible]a poem by William Platt. 31 pages. "Clarion" office, 72 Fleet street, London, E. C. Price, 15 cents. Order from Lucifer office.

"Hope's Brotherhood[illegible]ion," a lecture delivered Dec. 6, 1897, under the auspices of the Legitimation League by Oswald Dawson. 16 pages. Price, 5 cents. Order from this office.

"The Outcome of Legitima[illegible]er, with preface by Robert G. Ingersoll. 351 pages. Peter Eckler, publisher, New York. Price, $1.

"Faith or Fact," by Henry M. Taber[illegible]. 204 pages. University Press, London. Price, $2.50.

"Sexual Inversion," by Havelock Ellis.

How tenderly modern society cares for the homeless, the aged and the worn-out workers! Have you noticed that the homeless can go to prison, the aged to the poorhouse, and the sick can go to the devil? And that is all that is cared about them.—*Rights of Man.*

LUCIFER, THE LIGHT-BEARER

M. HARMAN, EDITOR AND PUBLISHER.

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

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Make all orders payable to Moses Harman, 1304 W. Congress St., Chicago, Ill.

DR. A. B. STOCKHAM, of this city, requests us to say that the book "Karezza" has not been excluded from the mail, as lately reported by a correspondent in Lucifer.

WANTED: This office needs, or will soon need an all-around assistant, one who can write letters, mail the paper, attend to book sales, keep office in order, etc., etc. A knowledge of type-setting would be desirable though not essential. Address this office.

CONSIDERABLE SPACE in this issue is devoted to reports of the late trial of the editors of the "Firebrand," in Oregon. It is sincerely to be regretted that there seems much dissension and some hard feeling in regard to the cause of defeat to freedom of press in this case. Wishing to give all a fair hearing the men whose conduct is criticised by Mr. Addis can now have the floor, if they wish to make a brief reply. It is earnestly to be hoped, however, that these personal matters will not be made the subject of endless controversy. If mistakes have been made it is much better to say as little about them as possible, but direct all the forces at our command towards building up a public conscience that will forever put a stop to such prosecutions as those against Abner J. Pope, Henry Addis and A. Isaak.

Self-Condemned.

And now the men calling themselves the "grand jury" for the federal district known as the District of Wisconsin, have put themselves on record as being possessed of foul minds. They have gazetted themselves, they have gibbeted themselves for all time as having obscene, lewd or lascivious thoughts. The term obscenity, as used in law, is a technical offense, a law-created offense. It is based upon matters of opinion, wholly, and not of fact. In the nature of the case there can be no obscenity outside the mind of him or her who perceives it as such. In the case of the kindred offense known as "blasphemy," none but a believer in and worshiper of a supernatural being called "God" can be shocked or hurt by words known as blasphemous, so also none but a believer in and worshiper of a mythical personage known as "Grundy"—artificial morality—can possibly be injured or shocked by words known as obscene. Hence it depends wholly upon what is in the mind of him or of her who reads a given book or other writing as to whether or not it is obscene. To the pure-minded all things are pure—that is, all things are fit subjects of investigation and of use, and none more so than is the subject of the right or wrong use of the various organs of the human body,—the organs of sight, of hearing, of taste, of respiration, of digestion, and especially those of reproduction,—since upon the right use of these organs must depend the happiness, nay the very existence of future generations of the human race, to say nothing of the happiness or misery of the present possessors of these reproductive organs.

To make plainer the reference to the Wisconsin jury we herewith insert part of a private letter recently received from Emil F. Ruedebusch, author and publisher of the book, "The Old and the New Ideal." Under date, Milwaukee, Jan. 25, Mr. Rudebusch says:

"The grand jury found an indictment against me last week (secret session, do not know the day). Yesterday I pleaded not guilty before Judge Seaman, and the trial was set for Thursday, February 3. The indictment contains eighty-four counts. On eighty-four pages they found lewdness, lasciviousness and obscenity! That certainly should be sufficient for five years' imprisonment! And yet we hope for victory."

Many of Lucifer's readers have bought and read the "Old and the New Ideal," and, so far as we have heard, none of them have discovered obscenity in its pages. The natural inference is that Lucifer's readers are not worshipers at Grundy's shrine and hence are neither shocked nor disgusted at plain talk concerning the most important of all functions or relations,—those that bring into life new human beings.

Looking for causes there is nothing to cause surprise in the news that Mr. Ruedebusch and his book have been put under the ban of the law. The law itself appears to have been enacted—like most other laws—to give employment and salary to men who prefer meddling with other people's business instead of earning an honest living by hard productive labor. Among these people thus provided for by law is the postal inspector. In order to make a show of earning the salary and perquisites of office the inspector must occasionally give "information" that the postal laws have been violated. Then the prosecuting attorney must lay the information before the secret tribunal called the grand jury and try to secure indictments against alleged offenders, else the tax-payers will get tired of paying his salary and then the prosecutor would soon become that most pitiable of all forlorn mortals, a "politician out of a job." Then the jurors aforesaid must do their part—the twelve or twenty-four "good men and true," who while at home may be very commonplace men, very ignorant and very narrow-minded individuals, have now suddenly blossomed out into Solons of almost superhuman wisdom,—men so far above the sway of human bias and human passion that they are now able to decide impartially the most difficult, the most abstruse moral questions, to decide upon the goodness or badness of books and papers that have cost the labor, the best thought, of the best years in the lives of women and men who are by nature and by education incomparably better prepared to decide upon what is right and good for general circulation than are the "chance-drawn" members of the secret tribunal known as the grand jury.

Back of the postal censor, back of the prosecuting attorney, back of the grand jurors, back of the trial jurors and the trial judge, back of all these stands the priest, stands the clergyman stands the Sunday School teacher, stand the "Salvation" armies, the Christian Endeavorers, Christian Amendment agitators, the women of the W. C. T. U., the White Ribboners and all the thousand and one organizations of similar character and purpose—all, all demanding suppression and punishment for the heretics who dare to question the truth and righteousness of their mythologic standards of morals, or the laws and customs regulating the sex-life, the reproductive instinct, of women and men.

Looking for causes, then, we have not far to go to find adequate explanation for what seems a mysterious phenomenon, a most flagrant violation of the basic principles upon which our government is supposed to be founded. What the remedy is or must be, let each thinker decide for him or herself

Another Letter from Portland Jail.

Under date of December 30, Abner J. Pope writes us as follows:

"DEAR LUCIFER AND READERS:—This my fifth letter is written in the jail and in the same corridor that I was placed in when first put in jail. My last letter gave account up to Dec. 14. 'Loma' received and read with delight. I can recommend it as a good thing.

"On the 21st, Henry McGinn, the lawyer appointed by Judge Charles B. Bellinger, to have our case in charge, Addis and Isaak came into my cell and had a short interview with me. Just before leaving, McGinn said he had all the evidence he wanted and was now sure of an acquittal for us. Our trial was set for the 22nd, was then put off to the 27th, and again to the 30th, and once more to the third of January, 1898. The Prosecuting Attorney, John H. Hall (not Hill as I wrote) has engaged another lawyer to aid him, and the jailer told me that he heard Hall say he would rather lose one thousand dollars than lose this case. They are going to make a big thing of it.

"On the evening of the 21st I was taken out of the cell with Barret, who is indicted for murder, and placed in here, but not one now in here was here when I was in before. Twice have I been carried out of my cell to hear the rules read to new prisoners. I refusing to admit they have any right to control me they carried me out carefully and set me down easily and did not hurt me. I think I am sowing seed in the minds of some in this corridor.

"Christmas, the Salvationists gave all the prisoners a piece of chicken and cake, and the sheriff gave a goose dinner. The day was dark and rainy. Have had no freezing weather. All Lucifers up to and including 689 received, and I am so well pleased with "Hilda's Home" that I want a copy in paper when published. I am well and happy, and with love to all I am your Pantarchian friend, A. J. POPE.

"Friday 31st; fifteen weeks in jail. Yesterday the 'Kangaroo Court' was called and I did not go out, as I never do, and although I had been carried out twice, they did not carry me out this time, and after the rules were read to the new inmates my cell comrade moved I be excused from attending court and be deprived of all benefits of said court, and with the exception of one vote I was excused—one more gain for truth and liberty.

"Third of January, 1898. Just come back from court and after a severe fight we were convicted on one count,—charged with four. I was called to the stand to testify, but because I could not affirm to tell 'the truth, the whole truth, and nothing but the truth'—I said I was willing to tell the truth and nothing but the truth—they refused to take my evidence, and it made our lawyer so mad, that when he was speaking to the jury he called me an old fool that wanted to be jailed and considered a martyr for conscience' sake. The judge gave a very fair charge to the jury, which of course will be printed, and I hope to get a copy to send to you. He apologized for not taking my testimony and not recognizing my long imprisonment and old age. We go and get our sentence on the fifth inst. I felt confident that no lawyer could conduct my case, because it is contrary to all their views, and his talking about me confirms that view. He did not treat me quite as mean as the lawyer appointed for you. We were convicted on one count, Kate Austin's and 'A. E. K.'s' letters and W. Whitman's 'A Woman Waits For Me,' did not specify which one. I was so weak and sick I could scarcely sit up and I did not 'switch off' as printed.

"If I should ask for a new trial I should admit the government's right to govern me. So I cannot ask for a trial. I am not a citizen of these United States—have never voted and would not consent to be a citizen. A. J. P."

Henry Addis adds that he does "not think Comrade Pope will be sentenced until our motion for a new trial is disposed of."

An Object Lesson in Economics.

The following private letter from one who has for many years contributed very freely to help Lucifer, and other similar publications, is here introduced as a realistic lesson, showing how, in order to pile up millions for the law-favored few, the many are driven to bankruptcy and financial ruin. On last Christmas day our friend seems to have taken something of a retrospect of the year and of his past life, and, among other things he thus writes us:

"I have felt much interest in your papers and have desired to do all that I could to help them along, but now conditions have changed and I am reduced to the condition of a day laborer. My property has been swept away from me so that it became necessary for me to seek work to earn my daily bread. I was fortunate in getting work when there are so many who are suffering for the necessaries of life, which they could earn if they had a chance. My property is gone and I am left about fifty thousand dollars in debt which it is doubtful whether I can ever pay. I had enough if it had been well applied to have paid every dollar and left me from seventy to one hundred thousand dollars. My property was sold by the sheriff and did not bring twenty cents on the dollar of its value. Those responsible for the sale will not get fifty cents on the dollar, when if they had done as they agreed they would have received full pay, and every one that I owed, and I would have saved the sum before mentioned.

"It would require too much writing to explain all the particulars. I would say that my workmen were the cause. For over twenty-five years I did not miss paying them once a week. Some of them had worked for me for thirty-one years, some thirty, others from fifteen to twenty-five. If I had discharged them so that I had just enough to do what work there was, I would not have been busted. Making up a large stock that had to be sacrificed for little or nothing swamped me. I have had the name of paying my men better wages than any other shop in town. I had made a bargain to sell my shop and business with stock for $135,000, and the papers were all made out and would have been all right if the men had not taken the course they did. During the last fifteen months three or four of the men had quit and sued me and a friend for whom I am at work paid them to save their getting a judgment and the men probably thought that he would step in and pay them up. In either of the other cases the amount didn't amount to over two hundred dollars. When it came to seven thousand dollars at once it was another matter.

"It was pretty hard at first to go back where I was over fifty years ago, that is, to work by the day. If I had been as close fisted as some others I might have saved funds to be independent today. I think I can speak within bounds and say that for the last fifty years nine-tenths of my earnings have been used for the benefit of others. Few men of my age have done as much hard work as I have done. I am in my seventy-fifth year and in fair health and can live on less cost than any man that I know of. I have eaten scores of meals during the past year that did not exceed one cent cost for the meal. I eat much fruit, which is dearer this season, which more than doubles the cost of my living. If I were to dispense with fruit I could live well on an average of one cent a meal. I have made it a study and practice of how to live well and cheaply. I have to dispense with all condiments, tea, coffee, flesh meat, etc. I have not drank a cup of tea for over sixty-three years and never two cents' worth of coffee in my life. I never used tobacco. I will stop, as I think I have written as much in this strain as you will care to spend time to read. Fraternally yours,

"A. H. FRANK.

"Buffalo, N. Y., Dec. 25, 1897."

Comment on this letter would seem quite superfluous. It will probably be said that "overproduction" was the cause of the disaster. Mr. Frank was an inventor and manufacturer of handmills and other labor-saving machinery. Has there ever been overproduction of useful machinery? For the interest or

benefit of the protected monopolist of gold-standard money, and of land and labor, perhaps, but not under a system of equal rights for all and special privileges for none.

RARE BACK NUMBERS.

The Number that Can be Supplied is Limited. First Come First Served.

Many persons have written to this office for back numbers of Lucifer covering the first time its editor was in prison. We have a limited number of copies in stock and while they last they can be had for 5 cents a copy. These copies comprise Volume X. of Lucifer. Some of the features of the different issues are:

1. A Story of Two Lives, by May Huntley; Extracts from Moses Harman's address to the court; Dianism Discussed, by Elmina Drake Slenker.

2. The Pittsburg Problem, by "Diana"; Prison Echoes, by Moses Harman; Rules for Sexual Health, by Allie Lindsay Lynch; Court of Love.

3. Enforcement of Morality, by "Diana."

4. A Branch Road, by Hamlin Garland.

6. Prison Echoes, by M. Harman. Dianism vs. Budlongism, by Elmina Drake Slenker.

8. "The Woman Who Dares," by H. J. Hunt. Women's Work, by Lillie D. White.

10. The Girl of the Future, by Ruth B. Havens.

11. The Girl of the Future, by Ruth B. Havens; Prison Echoes, by M. Harman. What Do the Sex Cranks Want? by M. Harman.

12. Release of the Editor from Prison; A Story of One Hour, by May Huntley.

13. Account of the Editor's Release from Prison; The Nude in Artists, by C. L. Swartz.

14. Criticism and Comments on the Editor's Imprisonment. Reception for the Editor. A New Realism, by Lizzie M. Holmes.

15. Beginning of May Huntley's serial story, "Hagar Lyndon, or a Woman's Rebellion." This interesting story is completed in twenty-two numbers of Lucifer. Our Name and Purpose—Editorial.

16. "The Crowning Sin of the Age,"—editorial. The Object of Laws, by Marie Louise, who has since writing this article become a Buddhist priestess and is now known as Swami Abayananda.

17. Selfish and Immoral Women, by Lillie D. White. Dualism and Varietism Compared, by C. L. James. Feelings and Ideas of Sex in Children, by Prof. Earl Barnes of Stanford University.

18. "His Confession," a poem by Voltairine de Cleyre.

19. Maltreatment of Wives—editorial. Bondage and Bondage, by Allie Lindsay Lynch.

21. Marriage Going Out of Fashion—editorial. God's Mistakes—editorial.

Give the number of the paper you want when you send for it. Besides the features mentioned above every copy contains much valuable contributed and editorial matter. The entire volume of fifty-two numbers will be sent to any address for $1.75. This offer is necessarily limited by the number of papers we have on hand.

A preacher in San Francisco, Rev. John Wilson, wants to establish a home for girls where they can live economically, and yet not be subject to the red tape rules and meddlesome espionage of the managers, which renders the average so-called "home" in reality a prison. "Good women are not interested in needy women unless the latter are naughty," says Mr. Wilson; and he might have added that only then are "good" women interested when the "naughty" women are sunk so low in self-depreciation, self-abnegation, that they are willing to let their self-vaunted "good" sisters regulate their lives in every particular.

L. H.

Comstockism Again.

Comstock has been rebuffed again. It will be remembered that he some months ago caused the arrest of Meyer Chinsky, a book-seller on the East Side in New York for handling a work in Jewish entitled "Massa Solo" or "Masso Tolo." It is the same book that D. M. Bennett brought out a number of years ago under the title of "Sepher Toldoth Jeshu," and which no one ever suspected of containing anything obscene until the Censor found it necessary to again attract attention to himself for contributory purposes. For many years, Comstock has been anxious to make the obscenity law cover religious heresy, and in this instance he alleged that the incriminated book was "sacrilegious." He insisted that a certain clause should be translated "The Crucified One," and that therefore it was a blasphemous reference to Jesus. The defense maintained that the correct translation was "The Hanged One," and that as the passage was written some hundreds of years before the time in which the Nazarene is said to have lived, it could not refer to him, and therefore, as a consequence, is not "sacrilegious." When the cause came up the other day for trial it was dismissed, but on what grounds is not clear from all the newspaper accounts I have seen. If the court held that the contention of the defense was correct and dismissed the cause for the reason that the passage did not have reference to Jesus, it establishes a very dangerous precedent, and carries Comstock one step nearer to his goal, for it says by implication that if the clause had been "The Crucified One," it would have been "sacrilegious" and hence amenable to the law against obscenity, a most monstrous stretching of the statute. The court should have ruled that as neither translation was obscene the passage could not come within the purview of the law against obscenity, and that "sacrilege" had no standing in a suit brought under that law.

W.

Claudio the Respectable.

Claudio, you say, has got no vices—True!
But then he's destitute of virtues too.
—*Bertram Dobell's Catalogue.*

The "Firebrand" Case to Date.

BY HENRY ADDIS.

In order that the readers of Lucifer may know the facts in the case of the United States vs. H. Addis, A. J. Pope and A. Isaak, I take this means of informing them.

We had a farce trial on the 3d of January. At the time of Comrade Pope's and my arraignment, none of the defense fund was on hand, or at least only a few dollars, and Comrade Isaak was not present. Comrade Pope stated that he did not want a lawyer, and I stated that I had no means to employ one. The court offered to appoint one for me and H. E. McGinn, a noted criminal lawyer of this city got me to request the court to appoint him. The court appointed him, and when Comrade Isaak came up from San Francisco he declared himself satisfied with McGinn. McGinn seemed to take an interest in the case until we had a talk with Comrade Pope in his cell in jail, at which time he showed McGinn a letter from one Baylor, a copy of which had been sent to Judge Bellenger. This letter was very "A. P. A."-ish in its character, and McGinn, a Catholic by the way, seems to have taken offense at it.

On the day of trial McGinn did not question the jurors, simply excusing two without reason, thus giving the district attorney the idea that, as he expressed it, he "had a man on the jury," and the district attorney conducted the case with greater care and vigor, if possible, than he otherwise would have done.

McGinn constantly refused to cross examine the witnesses, conceding point after point, and making no defense until W. A. Robinson, the Postal Inspector who got the evidence leading to our arrest by a decoy letter, was put on the stand. McGinn made the inspector admit using a decoy letter to get evidence against us, and then McGinn made a fight to have the case dismissed on the ground that evidence gained in that manner could not be used in prosecuting persons. The district attorney referred the court to the case of the United States vs. Grimm, in which Judge Dickinson, a lower of the Supreme Court ruled that a decoy letter used to discover a person engaged in an unlawful business was lawful, and McGinn did not point out that the publication of a paper could not be, in itself, an unlawful business, and that as everyone is presumed innocent until proven guilty, and as we have not been proven guilty of publishing obscene matter, the publication of the "Firebrand" could not be ruled as an unlawful business, thus making the case of the United States vs. Grimm not applicable to our case. Consequently the court over ruled McGinn's motion to instruct the jury to acquit.

From that on McGinn seemed out at sea, and when Comrade Pope was called to take the witness stand and refused to either swear or affirm he got boiling mad and from that on everything he did tended to prejudice the jury against us. His speech had better been left unspoken.

The instructions of the court were fair. He told the jury that if they did not acquit on the second count he would be under the necessity of setting their verdict aside. He further instructed the jury to acquit on the Whitman poem, "A Woman Waits for Me," and stated that the evidence showed that I should be acquitted and that there did not appear to be evidence enough to convict Comrade Isaak; that unless it could be shown who had mailed the roll of papers indicted, then either one or all of us should have the benefit of the doubt.

The jury, however, was so rattled by the harangues of McGinn and the district attorney that in less than one half hour they brought in a verdict of guilty on the first count and not guilty on the second count.

When the verdict was read the judge said we might go, but McGinn moved that we be sentenced immediately, but the district attorney was gentleman enough to propose that we be given two days to file a motion for new trial, and the judge granted three days. On the day set I moved for more time and the court granted four days more. Owing to two important cases the hearing of the motion was postponed until this morning, and then on a technical defect the judge refused to grant it, but gave us thirty days in which to file a new motion. The judge stated that he had no desire to sentence us, but wished the records of the court to be clear and correct.

On looking over the issue of "Free Society" of Jan. 16, I note a statement of the "'Firebrand' Relief and Publication Fund." I found that $369.78 had been received by G. E. Miller for our defense, in response to a call sent out by him in which he stated that "we intend to make a fight, and now [not?] have the comrades throw themselves on the mercy of the court, and then come on bended knee pleading for mercy."

In looking over the expenditures of the fund gathered in response to that plea, I find that Comrade Isaak has had $48.45, myself $15.40, and Comrade Pope not one cent!

Can any one see how it comes that we stand condemned today? By appropriating these funds otherwise we were forced to throw ourselves "on the mercy of the court," by calling on him for legal help, and free press has received a hard blow.

Furthermore, not one cent of the $15.40 charged to me came into my hands by Miller's consent, although I was constantly busy, looking after Comrade Pope, corresponding with interested comrades, running after editors and reporters and doing such other things as seemed expedient, ever since my release from jail, until time of trial.

We have until the 15th of February to file motion for new trial, but unless we can get a juror to admit that he was prejudiced so that he did not take the evidence and instructions of the court sufficiently into account, or some similar reason for new trial, I guess we will have to serve a term in prison.

Comrade Pope does not move for new trial, preferring to "take his medicine." I do not object to serving a term in prison so much as I do to the verdict of guilty. I am not guilty. The "Firebrand" was not indecent or obscene.

Comrade Pope did get Comrade James' letter, and our attorney read it, pronouncing it sensible.

NOTE: As Lucifer has been receiving money for the benefit of the "Firebrand" and its prosecuted editors I deem this a suitable place to make report of stewardship. As per published statement Lucifer has received fifteen dollars and twenty-five cents on "Firebrand" account. This includes the five dollar contribution from this office, and does not include the four dollars and fifty cents collected at "Lucifer Circle" by Miss Goldman, for this purpose. This sum, ($15.25) has been sent to Portland; ten dollars to A. J. Pope and five dollars and twenty-five cents to Henry Addis. Five dollars of this was forwarded in October and the rest in January. Had I known that money would be needed in employing counsel it would have been sent on as fast as received here, but having been informed that no counsel would be employed I waited the orders of the editors of the paper for whose revival I understood the money was contributed. If in this I labored under a misapprehension I regret the fact. My own experience teaches me that it is a mistake to pay money to lawyers. Freedom of speech and of press must be gained, if at all, through an appeal to the people at large, not to a class of men whose training and whose interests all uphold the present invasive legal system.

M. HARMAN.

Monogamic Connubialism.

Oswald Dawson, in January "Adult."

I denounce monogamic connubialism as a prolific generator of deceit and lies. The moral standard of a nation must be low indeed when a large moiety of its plays are concerned with questionable situations involving adulteries. If we are adulterers, and must be, or are better so, let us say so.

Monogamic connubialism I despise. It is carnal; and if the sexual embrace is a vehicle for high emotional development, let it not be performed like a penance of *Ave Marias*, till the meaning and charm has died away. If it is *not*, then let us rather take the ascetic stand and not salve conscience by the mental juggle of labelling as love that which is merely the result of continuous proximity in Connubialism. But the marriage service of the Book of Common Prayer, with its basis on the Pauline epistles, will have more to do to hold it own than the most advanced American Free Love teaching.

Monogamic connubialism I despair of. It is the mother of the meanest emotion, jealousy. Jealousy asphixiates love and devours the virtue it professes to preserve. In its place, like unto a quiet child at table, it is a fit factor in life, but it seemingly cannot, in a large number of cases, desist from becoming a chronic nuisance, exhibiting uncontrollable paroxysms, often to the ruin of homes, sometimes of business, and to the blighting of much social life.

I discard monogamic connubialism as the parent of Prostitution. I know that nine-tenths of the evils are due to legislative interference, and will not here contest the statement that the remaining tenth is indirectly due to the same cause. I know that there is much to be said in favor of the theory that married women are, as it were, a trades-union, and that prostitutes are the blacklegs. I realize that the dreams of some of us: that the monetary recompense or its equivalent, for the amatory functions of women, may cease, is very Utopian; and I say that as an alternative to the herculean task of removing the legislative impediments, the course might be to, at one and the same time, dispense with the blacklegs and pulverize the union. At any rate, one road or another, the evils of Prostitution must go.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 6. CHICAGO, ILLINOIS, FEBRUARY 9, E. M. 298. [C. E. 1898.] WHOLE No. 697.

Tradition.

In the world dwelt a giant,
His name was Tradition,
All men bowed before him.

Lo, one day came a man,
And defied the giant,
Who crushed him with quick, huge hands,
Till red blood spattered the green grass;
While all the slaves shrieked "Fool!"

Years passed, and men
Looking on his white life, said,
"There lived a hero!"

But the man was dead.

—*Ernest Neal Lyon in "Munsey's."*

Plumb-Line Penographs.

BY E. C. WALKER.

"God reigns and the Republican party still lives."—*Mark Hanna to President McKinley.*

Granting the truth of both assertions and the implied connection of cause and effect, my opinion of the first power named is not at all improved. By the way, that telegram is a bold plagiarism, in spirit, and partly in words.

* * *

If the fool-killer is half earning his wages, he must be terribly overworked these days. But I have a strong suspicion that, like most other public officials, he is a confirmed shirk. For instance, I have not heard of the death of that member of the Virginia House of Burgesses who introduced the bill for the suppression of flirting.

* * *

A newspaper says that in Delaware within a certain length of time the legislature granted four hundred divorces to "unhappy or alleged unhappy couples." Why the word "alleged"? Why does the writer assume that some or all of these people were happy in wedlock at the time they sued for divorce? Or why does he seem to assume that? Is it reasonable to suppose that these persons would have gone to the trouble and expense of applying for divorces if they had been happy as they were? Was that word "alleged" interjected for any other reason than the desire of the paper to throw a sop to the enemies of divorce? I think not.

* * *

Anent the alleged Schenk discovery, Dr. John Gardner, of the Academy of Medicine, New York, says:

I don't believe a word of it. In my opinion, God in his wisdom has made the determination of the sex of unborn children by artificial means a matter of impossibility.

If Dr. Gardner declares that the reporter has totally misrepresented him, we must accept his denial as conclusive, for the physician who, in this age of science, utters such balderdash as it attributed to Dr. Gardner should at once take sacerdotal vows and thereafter devote himself to the work of the church. The study of nature is not for those who affirm that her processes are "unknowable."

Henry Carl Frederick Froelich married three, and possibly four, women in Utica and the greater New York within a very short time. Now he is gone, they know not whither, and all they have is a partnership right in a long name, and of which they are trying to dispose in the divorce courts. Under free love all this deception and disappointment could have been avoided, and the women would have had precisely as much "protection" as they have now. In all likelihood, they would have been much more careful in their associations, for all careful observers know that the "marrying man" can make three "conquests" of that kind to the sincere radical's one. "Marriage" is a magic word to conjure a maiden with, and the records of our courts show that the risk the conjurer runs is comparatively slight.

* * *

The Rev. J. Howard Hand, Methodist, of Riverhead, affirms that dancing is wrong. "If this is not so," he asks, "why are the round dances more popular than the square dances, and why do not women dance together?" Pshaw! those are not posers, Reverend Sir. To show the sophistry of your argument, I will ask—If religion is not wrong, why are there mere Methodists than Universalists? As to the second conundrum, let us parallel it with this—If marriage is not wrong, why do not women marry women? The obvious answer is, as to your question about women dancing together, that there is more happiness in the other arrangement. You may think that establishes your proposition that dancing is wrong, but it doesn't; it merely shows that you are a modern victim of the ancient delusion that pleasure is sinful and pain virtuous.

* * *

If the mutual desire to associate sexually did not (through legal marriage) give the man any part of, or right to inherit, the property of the woman, and if it did not give the woman any part of, or right to inherit, the property of the man, the number of marital fights and divorce scandals would be reduced probably at least fifty per cent. A North Dakota court has just granted the Brazilian millionaire, Don Teixeira, a divorce from the Spanish woman, Carmen Domingo, who had conspired with her mother, father and brother to inveigle Teixeira into matrimony. As soon as the marriage was consummated, the girl and her family threw off all disguise and set to work to get hold of the property. The stake for which the girl played, the sum for which she sold herself, was an unusually large one, but so far as her intentions are concerned, she is on a level with tens of thousands of other women and with tens of thousands of men who prostitute themselves in marriage. And they are all on a level with the women of the street, who do the same thing outside of marriage, and with the men who are their partners. Of course it can be said in excuse, that, like the illegal offenders, they are the victims of their necessities, and in addition that they have been brought up to think that "marrying for a home" is honorable, which is all true in a way, but it does not dispose of the fact that the associations into which

they enter have been bought, just as have the associations of the others, whom they so hate and despise.

* * *

In these days of paternalism, and its concomitants, invasion and spoliation, the path of promotion of the policeman is over the wrecked business, peace and happiness of men and women. To illustrate, Policeman Buckridge of the Eldridge Street station in New York was one morning recently called into the presence of his superior, Captain Stephenson, who said to him: "I think you have the making of a good detective in you. I will give you a chance." "I am ready, sir," answered Buckridge. "Put on plain clothes and go out and see what you can do," ordered the Captain. This was on Sunday, and the account is found in the "Evening Sun" of Monday, January 24. Detective Buckridge kept the patrol wagon on the run that day. The next morning he appeared before Magistrate Crane with thirty-one prisoners. And what were their crimes? Well, there were two boys arrested for playing shinny in Allen Street, four for playing craps on the roof of a house on Forsyth Street, four pushcart peddlers taken in Hester Street, two decrepit old women who had been trying to sell cigars on the Bowery, while the others were boys caught playing craps in various streets. It will be seen that there had not been a single invasion of equal rights except those of which the detective was guilty, and he, strangely enough, was the only one of the thirty-two persons who stood before the magistrate who was not in the grip of the law. Boys engaged in sport, and the poorest of the poor people of a great city, trying to gain a few cents for subsistence, even on the priests' day, were those whose scalps adorned the belt of the ambitious patrolman. "These people have been locked up all night, have they not?" asked the magistrate. Buckridge answered, "Most of them have." "Well, I will discharge them with a warning," said Mr. Crane. In the next homily on the "Terrible Increase of Crime Due to Immigration," these thirty-one arrests by Detective Buckridge will help make up the inflated total, and may also give Max Nordau the statistical pretext for another dissertation on "degeneration." They are sure to count as so many credit marks for Buckridge on the station-house blotter, and will play no mean part in giving him the chevrons of a sergeant in the not distant future. Am I not justified in affirming my belief, based on multitudes of outrages of this sort, that there must be something wrong in the make-up of a man, who, unless driven by some grievous necessity, applies for a place on the police force? How can a man respect himself when he deliberately chooses a vocation that makes him the persecutor of starving working-people, of unfortunate women, of children?

The Walks of Life.

Bolton Ha.l, in "Even as You and I."

Sunday's text was, "Ye cannot serve God and Mammon." At the time I said it was a very good sermon; but today, in my walk in the everyday world, I said to myself that, like a great deal else in the New Testament, it was meant only for the Jews; the times have changed all that. For I passed by, and saw a footman standing in the bitter cold, coughing; so I asked the lady who came out of the great house if it was needful to have him out on such a day? She said gently, "Do I not pay him for it? Others would be glad to do it for less; and I give him and the coachman employment—waiting. I hope my horses have not got cold while I was inside doing sewing for the unemployed—which would sell for eighteen cents." Then I told her if the horses got pneumonia, that would give more work still to the veterinary, and the footman could go to the hospital free. But she said that was cruelty to animals, and had nothing to do with her men; so I passed on.

Then I saw two little children playing marbles, only they had no marbles, nothing but little round stones which they had searched out; and their father sat gloomily on the doorstep. He is a stone-cutter, a steady man, and would work for twelve dollars a week—the rent is four—but he has no work. It is hard to get work in the winter, so he must stay and mind the two younger children while his wife goes out washing at a dollar and a quarter a day. But she cannot get enough to do. On the next block I could see the office of the "Aid to Employment Society," so I said to myself, "This is not very sad after all, because if he is worthy—that is, in danger of starving—he can get food at the "Down Town Relief Bureau" or the "Leake Dole of Bread;" so I passed on.

Then the wind blew my hat off, and a gentle-looking man caught it and handed it to me, and looked so pleased, as though I had done him a favor, that I, who am a garrulous old fellow, talked to him too. He was a copyist—an elderly man—and he was looking for work. I do not think he can have been very capable; he said that the Young Men's Christian Association taught a great many stenographers at their free evening classes, and that girls were doing the work too, and that makes it hard. He never had been able to save anything, and sickness had brought him in debt; he would work for eight dollars a week. "But," said I, "life for you and your wife is not worth having on so little as that; I would rather starve at once." "Well," said he patiently, "I go to the reading-rooms of the Cooper Union, and that is pleasant, only they will not let me smoke my pipe, and my daughter (she is only a factory girl now), belongs to the 'Girls' Friendly,' while my wife gets a little help (not charity, you know) at the Mothers' Meeting." So I said to myself that this was all very good; and I passed on.

I went into Nineteenth Street. Near Sixth Avenue there is a dark alley, ill-smelling, foul. I thought to myself, this is very strange that there should be such a place so close to the rich lady's great house; so I went in. In the front is a tumble-down tenement, and in the rear is another. I climbed up a crooked little stair covered with ashes, thrown there for lack of a worse place, and knocked at the door of the top story. It was a room a little higher than my head, and about as big as your butler's pantry. There were three other "rooms" opening into it, for all of which the mother pays nine dollars a month. The three "rooms" are dark closets, one of which, however, has a little window. They were not very clean, because in each of them the bed fills the whole space; there our sister lives with nine children. Nevertheless she had a guest, a stranger whom she took in from the streets the night before. The place was not very healthful, for in the yard between it and the front house were the closets used for both buildings. I talked with her, and found, sure enough, she did drink sometimes, which I thought to myself was very unnecessary when she could amuse herself and her children so well in her home. Downstairs they told me all about her. I fear she was not a nice woman, but perhaps refinement does not grow in such a place.

Downstairs they took me for a health officer, and owned up that there were two families on every floor (which probably meant four). And I saw two vacant lots in the next block; so I supposed they could go and live there, or at least they could be industrious and save money and buy the lots. So I said to myself that this misery was the will of God; and I passed on. As I went out a girl hissed at me from behind the shutter, and I stopped to speak even to her. She said that she took to that way of life because she loved nice clothes (that seemed to me natural; all good women love these), and drudgery was hard, and she had no friends or amusement. I supposed that she could have got a place as a trained servant, and that she richly deserved all that she suffered; so I passed on. Then I said to myself, I could get her a place, or at least, one for her little sister. But no one would take the child. One said she did not look strong, another that she was not energetic, another that she was ignorant. So I asked the great ladies how many of their friends were not delicate, or lazy, or ignorant, and if they knew any of them who would make good waitresses? But they said no, that they were the upper classes, and did not need to be so good as common people. So I said to myself, these are not really our sisters; only the upper classes were made in His image, and each will find her proper place; so I passed on. The scrubbing woman went out as I did. She said, "Good-evening, your honor," which was very respectful, so I talked with her. She is seventy-five years old, does not drink; her husband is sober too; he is seventy, quite a young man, she said; he was a watchman, and got the rheumatism; now he could only watch in houses; he could give good references, so when they had a house to take care of in the summer, they did nicely, but they had never been able to save anything. She did not look as though she spent money on dress, but I suppose she could not have been economical, otherwise they would have been rich. Then I said to myself that this also must be as it should be, because—because—but you will have to think that out for yourself. So I passed on.

I saw that there was no real scarcity of money, because in the basement there was an embroiderer filling in an elaborate blanket for a baby's cradle. It was to be raffled for at the church fair; and I suppose that the old bachelor who gets it (we manage such things at bazars) will give it back again; and the young ladies will laugh and kiss the roses and sell them to him at a dollar apiece, and there will be a great deal of fun and jollity, and the good Lord will get money thereby to carry on the work of His church.

Then I said to myself, we have also the Charity Ball, where there is dancing, and harmless mirth, and ladies expose their innocent breasts, and get lots of champagne, and behold, the hospital coffers are filled with money, yet no one misses it. And I supposed that I saw the decrees of Providence even in that; so I passed on. . . . . .

A Warning Voice.

BY J. G. TRUMAN.

As my short criticism of "Hilda's Home" was found to be worthy of replies both from the editor and the writer of the story I wish to explain farther. But first I will say that I am well pleased with the reply of Rosa Graul and her explanation. I have no fault to find with her logic nor her method. It is excellent in its way. I did not write from the standpoint of an idealist or sentimentalist, but as one who had tried to practice and failed, and wish to warn others, who may be allured by bright ideals, not to rush in unprepared and meet like results.

To write of charming ideals is good, for it sets people to thinking that way, but to try to materialize those dreams and fail is quite another thing, for it sets people to thinking the other way. For persons without preparation to attempt to reconstruct society is like an unskilled laborer attempting to construct a steamboat to sail the ocean. It looks easy but is very discouraging when tried. What makes socialism so unpopular in this country is the many failures in that direction. When Robert Owen first introduced his ideas they were well received and Mr. Owen was given the use of the Representative hall in the capital at Washington, in which to explain his ideal. But its failure to materialize threw a damper on the cause. But to the present generation these things are again new and they are liable to make the same mistakes as before.

I have studied the social problems for half a century and have had nearly ten years' experience in different associations, but am now living all alone, yet I am confident that success will come when the right method is found. But to find those principles on which this method is founded requires a deep study of Nature, not mere dreams. All questions have two sides, all bodies two opposite halves and all living organisms two opposite principles united in one. So all societies, in order to have sufficient vitality to exist, must unite and harmonize two opposite principles, viz.: the individuality of each person as a distinct being, and the unity of the whole as one body without separation. Any scheme founded upon one of these and ignoring the other must fail. Thus socialists and anarchists are both right in principle and should recognize each others' claims.

As for the relations of the sexes two ways are possible and but two. One has been tried in convents and by the Shakers, and is the separation of the sexes. This has been successful in a small way but is not likely to be tried on a large scale. The other is exactly the opposite and has not been fairly tried. It consists in freedom and variety under the direction of the Golden Rule: "Do unto others as you would have others do unto you." Give without asking any return, for he that gives his life shall receive, but he that saves it shall lose all. Whether we call this Christianity are something else, or whether it was given by Jesus or not, it must be recoguized in social life or society is a failure. That spontaneity which regards only our own personal inclinations, without regard for the feelings of others, becomes intolerable in society. But Christian ethics and Christian practice are quite contradictory and inconsistent, hence the failure.

In an article headed "Some Questions Answered," by A. Warren, I see that Mr. Warren does not recognize the difference between love and the sexual desire common to the lower animals. The difference is love has for its object the good of others and thinks of them while the sexual desire of brutes merely regards self-gratification, it may be at their expense. But as Mr. Warren does not know what love is, it is useless to argue with him as words cannot convey the sense. He thinks that the love of one may fill the whole soul. Well, it can if that soul is a very small one. But I believe with Rosa Graul that love, the genuine article, grows from the little to the big, and from the few to the many. We must commence by loving one, but that love will grow to take in others if it is given a chance. To circumscribe it is death. But the addition of others does not make the love for the one any the less.

Sociologic Lesson. No. LVIII.

BY HENRY M. PARKHURST.

THE TRANSITION. We have reached a stage foreshadowing the beginning of the end. Multitudes of men who have been working for others with the hope that that work would be continued indefinitely, have learned their mistake. Instead of laying aside a portion of their earnings while they had work, they have spent it all, and perhaps by years of labor in one occupation have become unfitted for another. Usually they have acquired habits of wastefulness, spending upon drink, or tobacco, or luxuries, or amusements, which they continue while complaining of their misfortunes. The advance in co-operation and labor saving invention every year strikes down more and more of the classes who have depended upon the continuance of isolated labor without machinery. At last it is reaching the agriculturists, who have corn to burn, because they can not afford to sell it for the price for which it can be produced by co-operative labor. Borrowing money on mortgages, with the delusive expectation that evolution will turn backward and the old time will come back again, they are falling behind every year and many of them losing their homes. When they learn that the progress they are fighting against cannot be stayed, and when they learn the necessity of co-operating with it in order to receive its benefits, when they reach a point so low that they become willing to take an advance step instead of vainly attempting to go on in the old ways, the demand for co-operation will become so universal among the working classes that they will accept it and adopt it as soon as they can be made to understand how it can be brought about. They have already reached the stage of clamoring for help from others while they violently oppose the forces which alone can aid them; they will soon reach the stage of coming into harmony with those forces, aiding in developing them, and sharing in the results.

What right have you to make *your* manner of looking at things the standard by which to judge all other ways of looking at things? When will you learn that if you don't like something, it is not necessarily because it is it, but because you are you?—*Ernest Newman, in "University Magazine."*

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DR. JULIET H. SEVERANCE is now in Milwaukee. She is nearly recovered from her injuries and gave the English oration at the Paine celebration. Her address is 661 Milwaukee St.

LUCIFER CIRCLE met Tuesday eve, February 1. The subject of discussion was "The Prodigal Daughter; or The Price of Virtue." Jonathan Mayo Crane read and commented upon the famous essay of Rachel Campbell with this title. The reading was remarkably well done and the comments appreciative and appropriate. Owing to severity of weather the attendance was smaller than usual. On Tuesday evening, Feb. 9, the subject will be "The Double Standard of Virtue." Moses Harman will make the opening address.

What it Means.

At this writing, Feb. 3, the snow lies deep on the side walks and vacant lots in Chicago, and the thermometer has been oscillating for some days just above and just below the zero point. To one who has eyes to see and ears to hear and heart to feel, this fact is most painfully suggestive. With hundreds of thousands of working people out of work—in this city alone—it means short rations of food. It means scanty clothing. It means empty coal bins. It means daily calls from the landlord or his agent with threats of eviction. It means sleepless nights and endless, hopeless search by day, seeking, begging, praying for the poor privilege of selling body, brain or soul, or all together, for just enough food, clothing, fuel and shelter to keep soul and body together.

Near the window at which these lines are written the foundations have been laid for a new house. For days and weeks last past, unemployed workmen by the dozen have stood, hour after hour, tools in hand, waiting, waiting for some vacancy to occur, so that a few hours work can be had. Conversing with one of the more intelligent of these he gave it as his opinion that for each day-laborer in Chicago who has constant work this winter, there are at least ten who either have no work at all or who do not get enough work to keep self and family from absolute want.

To say nothing of the effect upon the immediate sufferers from this state of things,—the crime, the despair, the suicides, etc., etc., everywhere prevalent,—the thoughtful observer can not overlook the inevitable effect of such conditions upon the oncoming generations. If only the now-living men and women were affected by these depraving environments, and if there were reasonable grounds of hope that their children would fare better, the outlook would not be destitute of a silver lining. But it is not hard to see that these conditions are self-perpetuating. Degeneracy becomes chronic.

Thus: The low vitality engendered in the parents by want and perpetual anxiety is reproduced in the offspring. Hence the children now being gestated and born will necessarily be inferior in ability to make present conditions better. And—worst of all—according to a well known principle in nature, the lower the vitality of the organism the greater the tendency to reproduce its kind. When the poor herd together, thick as rabbits in a warren to keep from freezing, the natural result is the practicalization of the proverb in regard to the "phenomenal fecundity of low organisms." It seems an effort of nature to keep the species from dying out. What is lost in quality is made up in quantity.

Who will suggest a remedy? Where and when will this race-degeneracy reach its limit?

A Few Minutes with the Critics.

BY JAMES S. DENSON.

My old friend, D. W. Hull, seems to deprecate what he calls the "bellicose" character of my notes, and asks for less of "wrangle." He admits, however, that he is likely to become a "wrangler" himself, and I am glad it is not in the nature of the Hulls to be humble and apologetic in the face of pretense and invasion. My "Frauds and Follies" are intended to be bellicose, to be sharp, to be denunciatory, to shock and to exasperate. They also will contain as much reasoning as can be crowded into their brief compass without interfering with their main function, which is to *challenge attention*, to focus thought on popular absurdities and outrages. The average invader doesn't care a picayune for labored argument, but he does mortally fear satire, ridicule, burlesque. This was demonstrated by Voltaire, the king of satirists, the man who more than any other one person made thought free and undermined the thrones of tyrants.

The mythical Jesus is credited with saying that the tree is to be known by its fruits. So do I judge Christianity. It is utterly impossible to dissociate Christianity from "churchianity," so-called. Mr. Hull reads his own social conceptions into the teachings attributed to a wandering preacher of the East, who, if he existed, had, according to the record, no thought of the continued abiding of the human race upon this earth. So I repeat: Socialism is a theory of human relations on earth. Christianity is a theory of human, angelic, diabolic and divine relations in asserted trans-earthly worlds.

In my opinion it is not worth while to devote much space to the discussion of what "Christ" is asserted to have taught. It will be time enough for that when some one has brought forward a tangible and trustworthy record of "his" utterances. So far, we have gathered nothing of the kind from the dust heaps of tradition and history. "Jesus" remains, what "he" probably always was, a mere idealization of human hopes and aspirations.

The veteran Francis Barry protests against the discussion of the question of variety *vs.* exclusiveness, against the advocacy of the first-named form of association and at the same time devotes a good part of his article to a defense of said variety. As to the merits of his plea, taken in connection with his argument, there is this to be said: If, as he affirms, the great mass of man- and womankind are naturally non-exclusive, will Mr. Barry not find it somewhat difficult to prove that we who "urge the propriety of non-exclusive relations" are "standing in their [our] own light"? If the soil is naturally so fertile and receptive, why should not we sow in it the seed o

intellectual truth? In fact, the reason he gives why we ought not to urge the merits of variety at this time is the strongest reason why we should do so. If, on the contrary, human nature were generally and bitterly opposed to variety, we probably would not be varietists, and so Mr. Barry would have no occasion to warn us to beware of the folly of fighting the irresistible. Admittedly having unpoisoned nature on our side and only prejudice and arbitrariness against us, it seems indisputable that we are wise to push the attacking columns up to the very citadel of the enemy, to do all we can to rescue ourselves from the captivity of cant and hypocrisy. In my opinion, we cannot be too definite in our exposition of principles. I have often met men who declared that they were in favor of the separation of church and state, and yet they were in favor also of Sunday laws, postal statutes, and other relics of the union of the ecclesiastical and civil. The trouble was that they had never analyzed the principle which they imagined they accepted. So of so many persons who think they are Freethinkers, but who are only Infidels, rejecting certain dogmas of religion but clinging to the central affirmation of authority. They lack in the ability to analyze, to carry the fundamental concept of Freethought to its logical conclusion in all directions. The consequence is that we find this aborted Freethought building on every side new orthodox fences of custom and law. The danger of such reaction is always imminent. As Social Radicals, we must continually insist that sexual freedom will result in the wide practice of variety. Then, we can hold the liberty we gain. But if we get away from the law without getting away from the spirit behind the law, if we escape from the state by keeping quiet about variety, it is certain that we shall have the whole ground to go over again, for it is already clear that the "free monogamist" is as strongly inclined, in many instances, to be as supercilious, contemptuous and intolerant toward the varietist as is his kinsman, the legal monogamist.

To Mrs. De Maupassant it is necessary to say that her objection to the Free Propaganda because it may interfere with Lucifer's work has been fully answered by Mr. Walker in his reply to the very criticisms of Mr. Lloyd which she again indorses. There is no "division of forces"; there is only the inevitable and useful differentiation of function. The Free Propaganda will help Lucifer and Lucifer will help the Free Propaganda, just as the National Defense Association, which has done so much to antagonize the nefarious work of Comstock, helped the "Truth Seeker" and other Freethought papers, and was in turn helped by those papers. It would be just as absurd to say that a political party's committee injure the journals of that party as it is for Mrs. De Maupassant to say what she has about Lucifer and the Free Propaganda. The committee and paper has each its place.

"The Adult" for February.

A box of the February number of the most radical and most revolutionary of all the English magazines, has just reached this office. The table of contents is as follows:

Editorial; "Music, Religion and Sex," by Orford Northcote; "Malthus," by Lady Cook; "Love's Coming of Age," by Saggitarius; "The Sex Philosophy of Exeter Hall," by W. F. Dunton; "The Divine Woman," by William Platt; "Two Gifts," by Edward Carpenter; "Wonderland," a poem, by Amy C. Morant; "The Home and the Family," by Robert Braithwaite; "Controversial Correspondence;" William Platt and "The Adult."

There are twenty-four pages in this number; price, ten cents by single copy, sent direct from this office. Yearly subscription, postage paid, one dollar. The January double number, eighty pages, illustrated cover, and with three full-page portraits of officers of the Legitimation League, is included in this offer—of one dollar per year. Price of single number of the January "Adult," twenty cents. Those wanting the entire year—'98—need to apply soon, as our supply is not large, and the publishers say no more can be had.

Progress of the Movement in Favor of Ignorance.

BY C. L. JAMES.

The two great victories of the Movement in Favor of Ignorance during the last seven years are that it has brought the bourgeois pretty generally to favor discouraging further education of the proletaires: and that, through the bourgeois, it has engaged the government in this holy work. Of these remarkable statements I have collected the following proofs.

In every city of which I have been able to obtain any statistics, the school population is outgrowing the school facilities. But it is very difficult to find out how much. In Eau Claire, by a recent report, fifteen per cent of the children do not attend school full legal time, though education is nominally compulsory. In New York it has been fully shown, and it is no doubt true everywhere, that the authorities instead of seeking a remedy, disguise the facts as much as possible. The census of 1890, being the first not above suspicion of doctoring for this and similar purpose, makes a memorable era in the history of the Movement in Favor of Ignorance.

It is needless to say that the Roman Catholic church does her full share in promoting the Movement in Favor of Ignorance, but it is of some consequence to remark that she is no worse than her Protestant daughters. Since Pius IX issued his pronunciamento against secular education, the Catholic wing of the Movement in Favor of Ignorance in America, has had two definite tactical schemes—to keep as many Catholic children as possible out of the public schools, and to get as many Catholic teachers as possible into them. Since Archbishop Ireland's Faribault compromise, most people, I suppose, have imagined the former aim to be discontinued. But in truth it is only masked. Theological schools for priests and teachers, no schools at all for the *profanum vulgus*, [the common herd,] is still, as it always was, the Catholic ideal. I could name no distant city, where mysterious fires destroying and limiting school facilities to the utmost, were immediately observed to follow that complete Catholic control of the school boards which made affecting zeal for general education unnecessary. In Eau Claire, however, and where else the Catholics are comparatively weak, they keep up that appearance, with the result of sufficiently disclosing the other denominations' faults. Evangelical rings control the appointments, and are blameable for the defects. The Catholics make common cause against them with the liberals.

A new phase of attack on general education is seen in that Illinois legislation which aims to substitute unexamined graduates of Rockefeller's university for regular teachers. That great and good man, Seth Low, was incubating, at the time of his decapitation, a similar project in New York. Unless this movement is vigorously withstood we may expect that examination will become a thing of the past, and the common schools be taught by graduates whose real qualification is devotion to some such creator as Carnegie or the Standard Oil Company.

Having got the public libraries wholly or partially purged of fiction sufficiently original to be instructive, the promoters of the Movement in Favor of Ignorance are now seeking to suppress them altogether, a desideratum much simplified by having previously made them useless. In Eau Claire, this year, the City Library came very near being left without an appropriation. Five aldermen out of less than fifteen present voted against that proposal. One said outright that education was a bad thing and made criminals. All, I believe, were Catholics. The circumstance was judiciously utilized that the library, like everything governmental, had been made something of a job, and cost too much. At last two recalcitrants were brought over, and the requisite majority secured, after many meetings, by that familiar argument, that failure would be a bad advertisement for the city. But when the libraries have been purified till nobody cares for them, that argument may not count.

I see by the Minnesota papers that similar opening skirmishes have occurred in the great towns of that state. In that

part of Carnegie's "Triumphant Democracy" which refers to college graduates, you may find the true inwardness of all this. A poor man, liberally educated, is unfit for a proletaire and unlikely to become a bourgeois. He has no place under our system but as an agitator. Naturally it seeks to suppress him.

In recent prosecutions under our old acquaintance, the Comstock law, ignorance appears to have scored two very important points. The "Firebrand" has not been sent by mail since the arrest of its editors, because, as I understand, the postal officials have declared it unmailable. This appears to be something new. In all previous cases the alleged obscenity of one issue of a paper was not deemed to exclude from the mails any number but the one considered obscene. The other Comstockian victory of the Movement in Favor of Ignorance appears in the prosecution of Meyer Chinsky. If the name of his book "Massa Solo" is in ancient Hebrew, a dead language, as "Sepher Toldeth Jeshu" is—a point which I do not know enough Hebrew to decide—then, this is the first case of any such publication's being presented as obscene. The garb of a "learned language," concealing Truth from the young, has always been considered enough to make that Lydia Thompson among goddesses pass for decent. These are important technical points, which our Defense Association, if we still have one, might advantageously be looking after.

The majority of "secularist" editors have practically encouraged Comstock in his war against study of sexual philosophy; and yet have the gall to play ill-used because those whom they assist to persecute will not fraternize with them. The truth is there is nothing about unbelief in an universal Spirit and an eternal life which tends to enlarge the sympathies or liberate the reason. The arguments for such unbelief are purely speculative, pursuing the methods of the dogmatical schools, though arriving at other conclusions. The practical ethics of Secularism are usually Utilitarian, and run very readily to coalesce with the gospel of Things as they Are. The most renowned heresiarchs and infidels—Socinus, Hobbs, Hume, Gibbon, La Mettrie, D'Holbach, Helvetius, were conservative in social matters. Their only service to intellectual freedom was weakening that one intellectual tyrant Theology.

The association of infidelity and liberty in the French Revolutionary period was accidental. The real emancipator of thought is the inductive philosophy, which proposes as its end, not that undefinable thing called Happiness, but power over material nature. The real emancipator of will is the consciousness of a subjective law which makes any objective standard impertinent. And this is also the tap root of religion—as making an objective standard from the words or acts of some one who himself obeyed such inspiration is the beginning of priestcraft and dogmatism; which, are to religion as the shell to the crustacean—a self-made prison it must periodically shed or it will die.

I should not be surprised if the Movement in Favor of Ignorance made a dismal failure of purifying away our public libraries by putting all the best books into an "Inferno" reserved for the exclusive use of the bald-headed fraternity. If anything will make a boy or girl want to read a book, it is knowing that to do so ranks among the bald-headed fraternity's exclusive privileges. I might illustrate this grand natural craving for forbidden fruit by my own experience. I was never so young but I wanted to read whatever I knew the bald-headed fraternity kept for themselves. Those books sometimes described as "really obscene"—those which the B. H. F. despise as trash—I never read and very seldom saw till I was twenty-seven. Mr. Comstock's assiduous advertising then put me up to read a few of them. It was very hard work, and convinced me that Miss Fanny Hill's autobiography would never have reached a second edition but for some Comstock's assiduous advertising. Now that all the best books are being puffed in the same manner, I expect the boys and girls to read them much more than ever—which will certainly be a great improvement on their present devotion to "Yellow Astera" and the "Heavenly Twins."

When change begins at one point, it rolls, like a rattling peal of thunder, all along the line. This induction, familiar to all special students of history, like myself, has received, for me, a new illustration from reading of "Munsey's Magazine" for November, 1897. In October, 1897, the reactionary movement, represented by McKinley, Hawaiian annexation, Parkhurstism, Jingo, etc., was at its height. The November "Munsey" was made up then. Its leader is an eulogy on our organized murderers, vulgarly called the National Guard. There, whoever cares to look into the musty crypts of yesterday in point of time, last century in point of thought, may read how the National Guard did yeoman's service by shooting a little boy who was going to school with his books under his arm, an old man who was feeding his chickens, and two unarmed youths, at Bay View, Milwaukee, in 1887. How the same body of organized murderers shot some women during the conductors' and motormen's strike at Brooklyn in 1895; and at Chicago in 1894. Of course, "Munsey" puts it rather differently. Munsey's phrase is that the organized murderers were just in time "to defend the city of Milwaukee against a dangerous outbreak of anarchy," that they "were of inestimable service particularly at Brooklyn in 1895," and that they "saved two million dollars' worth of railroad property during the Pullman strike." Mingled with all which, are some regrets that the organization of States has not yet permitted the Federal government to take the National Guard into its system. The second of November came. The reactionary movement represented by McKinley, Hawaiian annexation, Parkhurstism, Jingo, etc. fell, like Humpty Dumpty, never to hope again.

Just before that, an old fogy named Miles (*subandi* General) proposed that the Federal government should take the National Guard into its system by fortifying the Chicago post office, sub-treasury, etc. He was in time to be too late. The elections of November 2 had been heard from; and the old fogy was mercilessly ridiculed (unkindest cut of all) in the Chicago bourgeois papers! By bye, organized murderers, vulgarly called the National Guard! Another year, and you will no longer have guns enough to earn the name of Lady Killers, as you did in 1894-5. (P. S. I observe today that, in Illinois, several companies have been disbanded already for want of interest in their pious work.)

Mrs. Slenker thinks the greatest boon humanity now needs is divorce as cheap as marriage. So think I. For twenty-seven years I have worked to unite all liberals on that point. But now all who can pass for liberal are united upon it; and I advocate a further advance. There can be no more done to promote facility of divorce till the prejudice against variety is made the mark of a fogy.

RARE BACK NUMBERS.

The Number that Can be Supplied is Limited. First Come First Served.

Many persons have written to this office for back numbers of Lucifer covering the first time its editor was in prison. We have a limited number of copies in stock and while they last they can be had for 5 cents a copy. These copies comprise Volume X. of Lucifer. Some of the features of the different issues are:

1. A Story of Two Lives, by May Huntley; Extracts from Moses Harman's address to the court; Dianism Discussed, by Elmina Drake Slenker.
2. The Pittsburg Problem, by "Diana"; Prison Echoes, by Moses Harman; Rules for Sexual Health, by Allie Lindsay Lynch; Court of Love.
3. Enforcement of Morality, by "Diana."
4. A Branch Road, by Hamlin Garland.
6. Prison Echoes, by M. Harman. Dianism vs. Budlongism, by Elmina Drake Slenker.
8. "The Woman Who Dares," by H. J. Hunt. Women's Work, by Lillie D. White.
10. The Girl of the Future, by Ruth B. Havens.

11. The Girl of the Future, by Ruth B. Havens; Prison Echoes, by M. Harman. What Do the Sex Cranks Want? by M. Harman.
12. Release of the Editor from Prison; A Story of One Hour, by May Huntley.
13. Account of the Editor's Release from Prison; The Nude in Artists, by C. L. Swartz.
14. Criticism and Comments on the Editor's Imprisonment. Reception for the Editor. A New Realism, by Lizzie M. Holmes.
15. Beginning of May Huntley's serial story, "Hagar Lyndon, or a Woman's Rebellion." This interesting story is completed in twenty-two numbers of Lucifer. Our Name and Purpose—Editorial.
16. "The Crowning Sin of the Age,"—editorial. The Object of Laws, by Marie Louise, who has since writing this article become a Buddhist priestess and is now known as Swami Abayananda.
17. Selfish and Immoral Women, by Lillie D. White. Dualism and Varietism Compared, by C. L. James. Feelings and Ideas of Sex in Children, by Prof. Earl Barnes of Stanford University.
18. "His Confession," a poem by Voltairine de Cleyre.
19. Maltreatment of Wives—editorial. Bondage and Bondage, by Allie Lindsay Lynch.
21. Marriage Going Out of Fashion—editorial. God's Mistakes—editorial.

Give the number of the paper you want when you send for it. Besides the features mentioned above every copy contains much valuable contributed and editorial matter. The entire volume of fifty-two numbers will be sent to any address for $1.75. This offer is necessarily limited by the number of papers we have on hand.

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. B. Kerr; "Our New Savior—The Surgeon," by Charles Turner Brown; "Jealousy, the Foe of Freedom," by Oscar Rotter. Price, 25 cents.

VARIOUS VOICES.

Matthew Nelson, Minneapolis, Minn.:—Your sample copy of Lucifer to hand. Thanks. Enclosed find fifty cents on subscription and for Combination Offer. I would be pleased if you would furnish me with further information as to literature on the subject.

H. Bernegger, Bridgeport, Conn.:—When my trial subscription expires, please book me as a subscriber for the following six months. Enclosed therefor fifty cents. A number of the articles contained in these trial numbers have excited my interest and partly my approbation; but I will not allow myself to form a definite opinion on the sexual question until I have studied it closer.

J. F. Miles, Ashland, Wis.:—Find enclosed one dollar, for which please send Lucifer one year. I have "The Prodigal Daughter or The Price of Virtue" in Vol. I. No. 2 of "Our New Humanity" which I picked out of the exchanges of the "Grander Age" at Co-opolis, Miss., two years since, but cannot get too many of such lectures. That magazine taught me that I had been a free lover for years without knowing it, and even despising the very name believing it to be the synonym of promiscuity and nastiness.

H. Bauer, 73 Spring Garden Ave., Allegheny, Pa.:—While in prison, Berkmann, Nold and I made different kinds of fine tissue paper work, also hair chains and other pretty and useful things and we now have agreed to raffle these things off for my benefit, that I may be able to buy badly needed clothing, etc. I will send you fifty tickets, fifteen cents a piece, and beg you to try and sell them, or have some of your friends sell them—among the readers of Lucifer. One half of those you sell shall go to the fund, "To Extend Lucifer's Work," and for the other one half you may send me some of your books and brochures which you have on hand.

J. M. Clarke, Henryville, Tenn.:—I am so rejoiced to know that Lucifer is growing!

> Lucifer, Lucifer, champion of Light!
> Unfolding forever the true and the right,
> Courageously bear the banner we love—
> Inspire us to rise all our weakness above.
> Fearless for freedom, the fullest to man;
> Ever heroic to do what we can.
> Rend we all chains that would place under ban.

Elmina D. Slenker, Snowville, Va.:—DEAR FRIENDS: I have a treat for you again. I've just read a book every one should read, "Hypnotism up to Date" by Sydney Flower. It's the plainest exposition of the ism I've yet seen. It proves plainly and irrefutably the fact that hypnotism is a grand and beneficient power, and something so helpful mentally and physically, that just as soon as it is well understood it will become universal. It builds up all that is good and true in humanity, and thus pushes out the evil and the false. It is health, happiness and morality, a trinity every one craves. Price, 25 cents. Published by C. H. Kerr & Co. It will be sent to any address on receipt of price by M. Harman.

Chas. Gano Baylor, Providence, R. I.:—In the issue of Lucifer of the 26th of January occur two statements of such tremendous and transcendent importance that I believe they should occupy a permanent place at the head of the editorial column of Lucifer. One is in your reply to Comrade Beeson of Alabama. Here are your words:

"Behind the state is the mass of ignorance, credulity and superstition that make the state possible. To abolish the State while its causes remain would be fruitless labor." (Overthrow capitalism and leave religious authority untouched and the church would speedily reconstruct the capitalistic edifice with the soldier, sword in hand standing guard over the New Infernalism.) "The 'God' idea, as taught by the church creates the conditions for, and the necessity for the institution called the state."

Enforcing this pregnant truth, allow me to ask, what is it that keeps universal humanity in abject servile slavery under the heel of capitalistic oppression? I answer, Religious Authority. Many so-called reformers are constantly bellowing about capitalism. "Abolish capitalism," they shout. Capitalism is an effect, not a cause. Here is the law of despotic development: Superstition and ignorance bred God—fear and the God-fetich in the human mind. God, fear and superstition bred priestcraft; superstition and priestcraft bred government by force. Government by force produces religious authority. Religious authority, priestcraft and the soldier (for somebody must be enslaved and robbed to support the tyranny and produce capitalism.) It is the priest who is the secret political ally of the capitalist who is really enslaving these wage-slaves of New England.

Your other remark to which I wish to call attention is this: "Man cannot save woman; man cannot save himself, nor the race of which he is a part. Woman must do this." Woman is the cult, the soul of the human movement.

In those two propositions of yours,—first, that religious authority and superstition is the primal source of all forms of tyranny and government by force, and second, that *woman must save the race*, is to be found the solution and the only solution of the universal human problem.

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Do these figures correspond with the number printed on the wrappet of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

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The Sexes and Love in Freedom; by Oscar Rotter. 8 pages.
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This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express, prepaid to any address for $2.75. Address M. Harman, 1394 Congress St., Chicago, Ill.

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We have in stock a considerable variety of pamphlets which we have not space to advertise. As we desire to get them off our shelves as soon as possible, we will offer them as premiums with trial subscriptions. In ordering, please state second choice, as some of the works are now out of print, and in any case we do not expect to renew our stock of any in this list.

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LIBERTY: Political, Religious, Social and Sexual. An essay towards the formation of an anti-persecution society. By A. F. Tindall. Price 10 cents.

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"Isabel's INTENTION," by Mariette. This is a story of a sympathetic, high-minded English girl of the "upper" classes, who, having been made to believe that the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moloch. A neat little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 10 cents.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 cents per dozen.

Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Now, 1 and 2 of our new monthly. Free Society, 1 Oak Grove Ave., San Francisco, Cal.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 7. CHICAGO, ILLINOIS, FEBRUARY 16, E. M. 298. [C. E. 1898.] WHOLE No. 698.

Heloise to Abelard.

BY EMMA PLATT GUYTON.

I must become your wife? Oh, no! Oh, no!
My Abelard, my own, ah, say not so!
Mock not the union that kind nature made,
With human customs that in chains are laid.

There is no term that mortal ear hath heard,
There is no word my sympathy hath stirred,
Like that my being echoes o'er and o'er,
The sweet word, lover: it to me is more.

Far holier and nobler, too, than wife;
Unbound, thou canst but love me all thy life:
Unwed, be tenderness alone the chain,
By which thee and thy love I may retain.

Some wives believe their husbands good and true.
Thy lover, Heloise, knows this of you:
Beware, that simple trust to o'er efface
By matrimony's searching commonplace.

What is my father's will to love's just claim?
I'll shield thy honor and thy priestly fame:
Ne'er shall the marriage bonds thy life enslave,
Since love unfettered has the power to save!

Grand Rapids, Mich.

Popular Follies and Crimes.

BY JAMES S. DENSON.

Rev. Dr. Kerr Boyce Tupper speaks of "the vast vile system of divorce as existing at present, the constant shameful and shameless rending of the marriage tie." It *is* a shameful system, in so far as purblind orthodoxy makes it so by compelling resort to trickery and lying in order to secure release from painful and shameful bonds. Legal divorce is the antidote for legal marriage. Cease to meddle and enslave on one side and you will not have to meddle on the other. But solong as you *do* meddle and enslave, just so long will there be a demand for legal relief from the results of your meddling and enslaving. The "underground railroad" of divorce will be used by fugitives so long as you maintain the "peculiar institution."

* * *

Bjornstjerne Bjornson, writing to Emile Zola in commendation of the latter's action in the Dreyfus case, says:

I also have proved by experience that it is much more perilous to want to eradicate hatred than love from the minds of men.

This is why the social radical is so much misrepresented, assailed and persecuted. If, like the legalist, he preached the gospel of hate, he would be acclaimed a paragon of virtue. But it is his fatal fault that he insists there is now too much hate in the world, that we could get along with a great deal less. No, say his enemies, we will forgive anything except love. We detest murder, but we will idolize the murderer if he slaughters in the name of hate and to punish love. We will send him to prison or to death if he kills for money, but if he kills to crush out love we will acquit him and then prate of how he has "avenged his honor."

* * *

A person who received from his parents the name of Ellsworth and from a number of biped voting machines the title of Senator, has introduced and is aggressively pushing in the legislature at Albany, New York, a bill intended to muzzle the press, in both the matters of letter-press and illustration. It provides very severe pains and penalties for any newspaper which "corrupts, degrades, or injures the minds or morals of the public or of its readers or of the people among whom it circulates." As will be seen at once, it is a veritable omnibus bill—it will take in anything. No specific injury has to be alleged—all that is required is somebody mean enough or simple enough to charge an undefinable injury to "mind or morals" and a grand jury without sense enough to sit down very hard on the said somebody. Of course such an alleged offense is unprovable—who, for instance, could truthfully swear that in his opinion the mind of Senator Ellsworth could be injured by anything he might read in any publication it was desired to suppress? The measure is of a piece with the iniquitous Comstock law. Any conviction obtained under an enactment of this kind would be the result of pure speculation, just as every conviction obtained under the Comstock statutes is the result of speculation as to the imagined effects of a certain book or picture on the mind or morals of a person or of persons unnamed and unknown. Legislation and jurisprudence of this nature travesty common sense, burlesque law, and make a mockery of justice.

* * *

We are told that it is intended to restrict by law the practice of hypnotism to the licensed physicians. It is said in apology for this purposed granting of monopolistic privileges that "a number of instances have been collected to prove that the use of this power by irresponsible persons is dangerous and opposed to the public good." "Public good"? What is that? And "irresponsible persons"? Who are they, if not the individuals whose licenses, like charity, cover a multitude of sins? The really responsible person is he whose successes and failures are the tests of his ability, while the really irresponsible person is he whose "license" forestalls investigation, no matter how greatly his failures outnumber his successes. I knew a young physician in the West whose patients, during the first years of his practice, died off like sheep with the foot-rot, while the persons who put their trust in an old "herb woman" rarely had cause to regret their choice of a doctor. Yet *she* was without the pale of the law, and *he* was within it; *she* was "irresponsible," but *he* was "responsible." Words, words, words. Of what avail was his "responsibility"? To his victims, I mean; of course we understand that it was good for *him*, for, spelled differently, it read "license," and license means *immunity*. In the present instance, it is reported that the "medical societies of the state" are supporting the proposed law. That goes without saying, just as it goes without saying that the ministerial associations of the state support every proposed restrictive Sunday law. In each case, it is a

matter of trade-union interests, and the physician, like the clergyman, who does not support the demand for special privileges for his guild, is a rare and noble exception. But he is wise beyond his hour and class, for some day we, the people, are going to knock out these privileged gentlemen and with no velvet-clad hands.

* * *

The secretary of the Law and Order League in Philadelphia and seventy-five clergymen of that city have inaugurated a crusade on the lines laid down by Parkhurst in New York. They are conducting what they call a "still hunt" through the ball rooms and the places of ill-repute. As usual, they are exaggerating fearfully, making wild assertions that are discredited by the cool-headed men of the world who are in the best position to know whereof they affirm. They are adding nothing to the present store of information concerning the darker aspects of city life, but they are advertising themselves and the disreputable haunts at the same time and in the same columns. As a writer in the Philadelphia "Press" aptly shows, they are doing the work of the "Police Gazette" and other papers of that class, and I doubt not that their denunciations of the offenders are as scathing as those which one never fails to find in the reports of the journals named. These ministers promise a series of public meetings, "for men only," to arouse indignation and get the existing laws enforced and new ones enacted. As the writer from whom I have just quoted caustically remarks, "It is needless to say that tickets will be at a premium for these meetings." As for a serious, patient and kindly search for the ethical, social and economic causes of the evils which prevail, it is perfectly safe to affirm that these "slumming" preachers will no more engage in it than will the sensational sheets which the men of their order are so eager to have suppressed, while their mercy for the poor victims of anti-social conditions is the mercy of the self-vauntedly righteous, and *this* mercy, as all the world knows, is the mercy of the Inquisitor. There *are* ministers who are really sincere and painstaking students of sociology, but they are not found among the slummers and sensation-mongers whose delight it is to get their names into the papers by driving unfortunate fellow-creatures into still deeper degradation and more intense suffering.

* * *

The closing session of the Christian Principles of Civil Government (God-in-the-Constitution) Convention was devoted largely to the discussion of the "Responsibility of Government Concerning Marriage and Social Purity." Addresses were made, so the report says, "by eminent social reformers, the most prominent of whom was Anthony Comstock." May Truth save the mark! Bishop O. W. Whitaker presided, and in opening said:

> In the Catholic communion divorce is impossible, although there is a method by which marriages are sometimes annulled, but in the Catholic church you will find fewer divorces than in any other body.

Rev. Dr. Kerr Boyce Tupper, in his paper against divorce, also praised the Catholic church for "the firmness and fruitfulness with which it has stood up and out against the inrushing tides of base and baseless divorce and divorce laws which actually to-day threaten not only the family but the state." Both Bishop Whitaker and Mr. Tupper called upon Protestants to stand with Rome "by the law of Christ." As Protestant Sunday worshipers have accepted the Sabbath of the Roman See, so must they go to the Canossa of the popes and make submission to their ideal of indissoluble marriage. It is most fitting that the church which gives no quarter to protest against dogma should stand as a rock against divorce, which is a protest against lifelong misery and degradation. It is the shame and disgrace of modern formal Protestants that they have forgotten the meaning of their name, and make common cause with their ancient foe in defense of her fundamental dogma of unquestioning submission to authority. Yet Rome herself does not hesitate to decree divorce by wholesale when divorce can strengthen her hold on mankind. By such a measure she welded her priesthood into a solid body devoted solely to the church, when Hildebrand forced all the married priests to join the ranks of the ostensible celibates by putting away their wives, incidentally making "bastards" of their children. Better illicit relations, it was then argued, which imposed on the priest no permanent responsibilities, than marriage, which would divide his allegiance between his family and the church.

Spokes from the Hub.

I detest personal quarrels among reformers. Let us hit hard in debate, but always in good feeling. I do not know Caroline de Maupassant's (excuse lack of title, but I do not know which tag, "Miss" or "Mrs." is applicable) personal history; but I know that for years her name has been recorded among the advocates of sex reform. That is enough to know; she is a comrade, and should have full credit for all she has done, and any sacrifice she has made. Nevertheless, whatever her work in the past, she is not justified in attempting to discourage and tie the hands of those who wish to accomplish something in the present. If anything betrays "haste and superficiality," it is the eagerness to condemn a new line or method of work, merely because it is new. Nothing is easier than to sit back and find fault, unless it be to "endorse" the fault-finding of another.

The Propaganda is an attempt to unite the forces of sexual liberty in systematic and aggressive work, not to "divide" them in any manner. Its originators are all friends of Lucifer, and anxious to promote its circulation; but something more than subscribing to a paper is needed, to promote the growth of any movement. It is not fair to put the whole burden of the sex reform movement in America on Moses and Lillian Harman, expect them to carry on all lines of work at once, and consider our own duty fully done, if we furnish enough money to pay the bare expenses of printing and publication. It is certainly an unheard-of theory that the organization of the friends of any movement will interfere with the work of the publication adopted as the official organ of the movement. The success of the Propaganda will enlarge the demand for Lucifer, and increase its circulation. In England, the growth of the Legitimation League actually called "The Adult" into being where no paper existed before. In this country, we have Lucifer; and the same influence will tend to extend its work.

Come, Comrade Caroline de Maupassant, personalities aside, it is not a question of who is more, and who is less "far advanced in the ranks." I heartily endorse the last sentence of your reply to me. Give a word of cheer to all workers without telling them that their efforts are "useless and dangerous." We are fighting along the broad lines of sexual liberty, not for one hobby or another. The Propaganda means a long step forward, and should receive the active support of every sex reformer. Do not hold back, when every individual is needed.

Boston has been highly favored of late with visits from Captain Robert C. Adams of Canada, Emma Goldman and Anna Sterling of New York. Captain Adams spent a few days here on business, meeting most of the liberals, and attracting all by his whole-hearted sincerity, and delightful, magnetic personality. Emma Goldman addressed a crowded house on "Liberty versus Authority," and carried conviction to all thinking minds by her forceful, logical presentation of the fundamental principles of liberty. She never fails to speak a word for sex freedom in any public address. But those who have not met Emma in private life do not realize half her good qualities. She is a friend and comrade worth having. Miss Sterling, the secretary of the Propaganda, was with her. She is just such a woman, strong, sweet and magnetic, as Captain Adams is as a man. It was a rare treat to meet these comrades.

Will all please take notice of my change of address, as signified below? Any comrades in liberal thought or work, intending to visit Boston at any time, are cordially invited and earnestly entreated to notify me of the fact. Cut this out and

remember it, whether you expect to come soon or not. We do not make enough of the social side of our movement. I shall be glad to meet any comrade of either sex at any time, and lack of previous acquaintances or correspondence need make no difference. Our numbers are few in this city; but there are several persons here whom visiting liberals will be very glad to meet. I shall be glad to show what hospitality I can, and to make you acquainted with Boston comrades.

JAMES F. MORTON, JR.

35 Melrose St., Boston, Mass.

> I did not chide him, though I knew
> That he was false to me.
> Chide the exhaling of the dew,
> The ebbing of the sea,
> The fading of a rosy hue—
> But not inconstancy.
>
> *Written by Christina Rossetti in her 17th year.*

Don't Spoil the Wagon.

BY N. C. MATHERS.

I took up Lucifer this evening to read the controversy between Mr. Harman and Mr. Beeson. And just as I finished reading the discussion I fell asleep and dreamed that I was standing in a narrow lane, by a heavy loaded wagon, the front wheels of which were berating the hind wheels, as being of very little importance to the whole. Each one was engaged in a heated discussion regarding their relative merits. The front wheels declared that the hind wheels were of very little consequence; that they'd never accomplish anything, nor ever reach their destination, if they (the front wheels) did not go ahead and pull them along after. The hind wheels declared that they were vastly more important than the front wheels, as they had to follow behind and push, or the others would never reach their destination; and that *they* really ought to be the front wheels, as any one could see that they were the largest and most essential to success. The front wheels then requested me to sever them from the hind wheels and let each one go their way and that would decide their relative importance and strength.

I said, "No, if I cut you apart you will then be only two old, cumbersome, worthless carts. Neither of you could carry your present load, and neither of you could travel so well, as you would not be properly balanced, and even then, one of you would have to travel behind the other, as this lane is too narrow for you to travel side by side. But as you now are, you can travel through to your destination much easier than if divided and each one contending for the right of way." The hind wheels then said, "We are certainly of more importance than they; we would have been there by this time if they had not been in our way, holding us back. But as two carts can not travel this narrow lane, side by side, suppose you divide us lengthwise and make two bicycles of us; then we can travel side by side any where and both stand an equal chance to reach our destination on our merits."

I was again compelled to point out the difficulties of such a foolish proposition, by showing them that they could not be divided either lengthwise nor crosswise and proceed on their way with the immense load they must carry, as divided they would both fail and neither of them ever be able to reach their destination alone.

I showed them that each was absolutely necessary to the other. That neither could possibly succeed without the other. "As you are, you are a good wagon; but divided, you'll neither make carts nor bicycles—only a heap of rubbish." At this point I awoke and it didn't require a Daniel to interpret my dream.

I could see plainly that the free love and anarchist wagon is heavily loaded. That it is an indivisible vehicle. One of those parties is just as necessary as the other. Neither can ever reach their goal alone. The free love and anarchist wagon has a long, narrow, rocky, swampy and hilly road to travel before it reaches its destination. It is loaded with facts gathered from nature and common sense. But the road it travels is hedged in on both sides by the thorny hedge of inherited custom. It has to pass through the dismal swamp of ignorance, and over many rough, rocky hills of prejudice. But the greatest obstacles on the road with which it has to contend are the mountains of selfishness. If any part of the wagon ever surmounts and passes through all these difficulties and succeeds in reaching its desired goal, the whole wagon will be found there intact. In my opinion it is impossible to separate free love and anarchism. Neither can exist, or survive any length of time without the other.

Both are just as necessary to permanent human happiness as heat and moisture are to vegetation. Free love will be the result of anarchy, and anarchy the result of free love. Neither can get there one day ahead of the other.

REMARKS.

There is much of good sense in the letter of Brother Mathers. By no manner of means would I depreciate the work of those who are trying to educate people in the science of no government at all except individual self-government. The emancipation of womanhood and motherhood is one of the branches or departments of the science of individual self-government called anarchy. If time and space would permit, Lucifer, or its writers, would gladly give attention to every branch, every department of the science of anarchy, but because of lack of space and time this is simply impossible, and therefore we concentrate our efforts on that department of the work that to us seems most important—and that which seems most to need our aid because most neglected by anarchistic leaders, writers and speakers.

While it is true that all departments of reform work are mutually helpful, it is certainly true, also, that some departments are prior, or primary, in point of time. For illustration: The root of a tree, its trunk, its branches and its leaves are all necessary to the tree as a whole. It could not live and be a tree without all of these. But first in order of time, and first in importance, is the root. Without this there would never be any other part of the tree. And after all other parts are destroyed, if the root still lives a new trunk, new limbs and new leaves may grow from the same old root.

And just so with the tree called reform. Some departments of the work are primary in point of time and also in point of importance. Without free, self-reliant mothers we cannot have free, self-reliant men. Without free, self-reliant men no reform would be permanent, if even possible to be inaugurated or fully established. And hence the prime necessity of educating the public conscience up to the point of demanding freedom and self-ownership for woman, and also the necessity of educating the public conscience up to the point of demanding that woman shall make good use of her freedom and self-ownership when she gets them. Or what is much the same thing, educating the conscience of woman up to the point that she will see and realize the tremendous responsibility that rests upon her as the creator of new human beings.

When the conscience of woman and that of the general public have been thus educated there will be but little trouble, as some of us think, in securing a general recognition of the right, and the general practicalization of the right, of every human being to an equal share of nature's wealth, or nature's opportunities for gaining wealth.

First, then, free woman from sex-slavery and all other freedoms must s m follow, such as free land; free exchange, or free circulating m dium; free speech; free press; free mails, and free *males;* that is, *men* free from the control of bosses, rulers—of *all* kinds and sorts—which means ANARCHY!

M. HARMAN.

"I assure you, Miss Dorothy, I have never known another woman's love."

"That settles it, Mr. Smith; I could never marry a man who is so unpopular."—*Truth.*

LUCIFER, THE LIGHT-BEARER

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

LUCIFER CIRCLE is hereby suspended till further notice.

AT LUCIFER CIRCLE, Feb. 8, the opening address was made by M. Harman—subject, "The Double Standard of Virtue." The meaning of the word virtue, for man and woman, and the origin of the conventional discriminations against woman in this regard were dwelt upon at some length. Then the real or rational standard for each—or, more correctly speaking, the normal and scientific *ideal* for each, based upon difference of faculty and function, were outlined. The speaker insisting that the law or principle of *use*, coupled with *liberty* and responsibility to self and to the race, should alone determine in the matter of sex relations. The tendency to treat the subject of sex with levity and ridicule, with persiflage and badinage, was deprecated in unmistakable terms.

In their comments the auditors criticised the speaker's positions with some severity—all in good temper, however, the differences arising more from lack of definition than from real divergence of opinion. The attendance was good, considering state of the weather.

Aphorismal.

Virtue—for man—means courage, valor, logic, wisdom.

—

Virtue—for woman—means gentleness, candor, aspiration, ideality, spirituality, intuition, sympathy, love.

—

"Know thyself," is an ancient proverb. "Revere thyself," is equally ancient, and supplementary to the first.

—

To know one's self—to know the almost infinite powers and capabilities of the human mind, and yet have no reverent feeling for one's self, is scarcely conceivable.

—

Reverence is nearly allied to aspiration. That which we revere (hold in high esteem, respect and honor) we naturally aspire to, assimilate with, become one with.

—

"The ascent of life is the ascent of ideals." This is how evolution evolves. To reach a high plane of life, then our ideals must be high. To have no lofty ideals, no aspirations for the purer, the nobler, the grander, the more refined, is to spend one's life in, or on, the primary, the provisional, the undeveloped, the sensuous planes of being.

The January number of the "Adult" was sold out in England in a very few days after its publication. We have twenty-seven copies yet on hand. "First come, first served." In ordering, please say what you want in place of the "Adult" if all are sold out before your order is received. See advertisement on eighth page.

Who are the "Thugs"?

Some weeks ago a leading city daily told of an organization in Chicago resembling the famous "Vigilance Committee" in the early history of California. The article was headed "Death to the Thug," and began with these words:

The popularity of the West Side as the field of operations for the thug is endangered by a movement started by citizens there, who have decided to take the law into their hands and deal out death to the boldup man wherever he may happen to be found at his chosen work. Already half a hundred respectable West Side citizens have signed the compact and armed themselves with revolvers of large caliber, and it is expected that before many hours have passed the rolls of the West Side Citizens' Protective association will contain the names of several hundred determined men, each of whom has bound himself to "Shoot to kill."

The same paper says the residents of the "South Side" are in even greater fear than those of the "West Side":

It is with a feeling of insecurity that residents in the vicinity of Indiana and Michigan avenues, from Twelfth to Sixteenth streets, venture from their homes, even in daylight, so daring has been the work of thugs, black and white.

Details of these "hold-ups," robberies, assaults and murders occupy a large part of the daily news of the city papers. Editorial writers sometimes come forward with opinions and advice in regard to the prevalence of crime, its causes, its prevention and cure. The clergy occasionally allude to the matter and prescribe the "all-atoning blood" as the only remedy. One of these, however, Rev. Frank Talmage, does not seem to think the blood of Jesus sufficient, in cases such as these. He calls for more blood, and joins the cry of "Death to the Thug"—demanding that the death penalty be sternly meted out to all who hold up and rob the peaceful citizen. Like the famous Moody, in his sermon on "The Blood," Mr. Talmage evidently recognizes that Christianity is a bloody religion, that its text book, its Bible, is a bloody book. "A line of blood runs through it, from Genesis to Revelations; take out the passages that refer to blood and the book would not be worth carrying home," says Moody, or words to that effect. Hence, Talmage and other Christian ministers, are quite logical, quite consistent, in calling for blood, blood, and yet more blood, as a panacea for all the ills of life.

But if the lessons of history are worth anything blood-letting is a poor remedy for invasion, or for deeds of violence. The doctrine of retaliation—an eye for an eye, a tooth for a tooth, a life for a life—has never worked well in practice. The philosophic mind looks for underlying causes, root causes, of social ills, and tries to remove them.

In looking for the causes that produce the epidemic of crime in Chicago it is not hard to see that the social organization,—the economic, or the industrial and financial system, has much to do with it. But who is it, or what is it, that is responsible for this system? Careful examination reveals the fact that our money system, our land system, our factory system, our commercial—including tariff-protection—system, have all been imported from Feudal Europe, and that the worst "hold-up" men—the real robber chieftains, are the men who have organized our national bonded debt system, our gold standard system, our monopoly-of-land, of mines, and our transportation systems, etc., etc. By their example, as well as by crowding to the wall their weaker brethren, these robber princes are the real authors of the crimes for the prevention or punishment of which the citizens of West Side Chicago are now arming themselves and pledging themselves "to shoot to kill."

The real thugs then, or at least the worst thugs that infest our land today, are the men who have conspired to "hold up" the farmer, the miner, the tradesman, and all productive industries, compelling them to deliver into the hand of the robbers about thirty per cent each year, of the proceeds of all labor.

This statement, to many, may seem extravagant and unfounded but the data are at hand to prove that this estimate is too low, instead of too high.

"Ruled by the Tomb," Orford Northcote's masterly review of the Free Thought and Free Love discussion arising from the death of S. P. Putnam and May L. Collins will be found of great value in Propaganda work. Price, 10c.; three copies, 25c.

"Parasitic Wealth."

From the publishing house of Charles H. Kerr & Co., Chicago, we are in receipt of a small volume entitled "Parasitic Wealth, or Money Reform—A Manifesto to the People of the United States and to the Workers of the World"—by John Brown.

From a somewhat hasty glance at the contents this book seems to be a very carefully prepared condensation, from the most authentic sources, of the present division or apportionment of wealth in the United States, together with reflections and comments upon the results of such apportionment, or distribution. Also there are deductions, inferences, conclusions, as to the remedies for the evils growing out of the inequitable distribution of wealth. The author shows that "The pauper and the criminal are to a great extent more sinned against than sinning. With one hand society robs the laborer of the means of subsistence and self support, and with the other punishes him for stealing bread to save his family from starvation. A social system based on injustice naturally breeds crime and moral depravity."

The following paragraphs, showing what paternalism does, are characteristic of the author's trend of thought:

"Our meddlesome paternalism is breeding a race of moral weaklings, lacking the stamina of manhood and self-restraint. As physical and mental excellence and supremacy are the result of persistent effort to overcome obstacles and difficulties, so character and moral fibre are the result of a constant struggle to overcome temptation. And yet forsooth, we must discourage self-restraint and bring up a race coddled into an artificial state of respectability and rectitude by restrictive measures prompted by a narrow puritanical religious paternalism! We must be our brother's keeper lest he go wrong!

"We are presumably a nation of freemen and pride ourselves on our free institutions, and yet our personal liberties are curtailed to a degree that would not be tolerated in any monarchy in Europe. We dare not trust ourselves lest freedom for good become a license for evil! Let us be men, and prove ourselves worthy of the blessings of liberty. Let us forever and without revocation annul all blue-laws and other laws restrictive of personal freedom and give character a chance. Let manhood and personal responsibility assert themselves, and we shall bring up men worthy of self-government, a race of freemen, self-respecting, self-supporting, and self-reliant.

"Neither morality nor prosperity can be legislated into a nation, but they may be seriously hindered by restrictive laws. Family training and home influences determine the one and individual effort the other."

The book is well printed and bound. Price, one dollar. Address the publisher, C. H. Kerr & Co., or this office.

Notes on the Fly.

BY C. L. JAMES.

Francis Barry seems to be badly afraid some one will accuse us varietists of wanting something "cheap." Don't worry. Anyone who says that now knows better, and must even be left to perform the proper falsifications before his propriety Joss.

* * *

Caroline de Maupassant thinks Lucifer enough for the work of sexual emancipation, and fears that E. C. Walker's Call for Concerted Action will divide its forces. But Caroline can hardly have done and suffered as much for the cause as might be inferred from other parts of her communication, if she does not know that, while we all ought to do our utmost for Lucifer, there is much work incumbent on us which, from its very nature, cannot, in the smallest measure, be done by Lucifer, or any other periodical.

* * *

D. W. Hull thinks Jesus never spoke of any other than "human relations on earth." Jesus' only biographies state differently. They represent him as saying "He that believeth, and is baptised shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils, they shall speak with tongues, etc." "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." "The Son of Man shall send forth his angels; and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth,"—with a great deal more of the same sort. It's true Jesus very probably never said these things. But if you come to that, we know nothing about him from authentic sources.

* * *

Mrs. Waisbrooker's "grit" is a specimen of what we need at this crisis of a harder battle than has been fought since Moses Harman was arrested. I agree with her in "endorsing" Comrade Pope. But I advise her to give away pamphlets, etc., only when she has some positive assurance of doing good by it. I have done lots of that business myself; with the result of being humiliatingly in debt to other radicals, and seeing reason to fear the seed was sown on rock. Cost is a ploughshare which opens the soil of people's minds; or, to drop metaphor, my experience is they will pay for, and apply, contraband truth when they would not use it free. If our publications are prohibited, my advice is, sell them; advertise them as under ban; send them through post offices whose postmasters have not "got on to" what they are; or by express, go to prison, if need be, and make an advertisement out of that; but do not give them away, except in peculiar cases.

* * *

An use has been found for Congressman Loud of postal law celebrity. Until today I had vaguely imagined, with Artemus Ward, that he was created for some good purpose, like the measles and New England rum; but "allowed" it was mighty hard to tell what the purpose should be. "Whereas I was blind, now I see." Loud, true to his name, has kicked up a reverberating shindy in that sanctuary of despotism, blackmail and general rottenness, the United States Post Office. The officials were unfavorable to the Loud bill, because it threatened to cut down some of their perquisites. They accordingly stated, through one of their representatives, that Loud was mistaken in the data of his plea for the proposed legislation. Loud replied on the floor of the House that he did not believe them; openly charged them with embezzlement on an enormous scale; showed, as sensibly as if he had been an Anarchist, that the corruption alleged flowed naturally from that usurpation of power which postmasters have been encouraged in ever since the Comstock law was passed; warned the national legislature that it was about to lose the last shred of its constitutional functions, through executive encroachment along this very line; and, of course, undertook to verify his statements.

All this from a Liberal, would probably have fallen pretty flat; but, from a moral reformer it is promising indeed. Go ahead, Loud! Become louder. I know nothing about your proposed law, except that some radicals do not like it; so I suppose it is as bad as other laws. But in the character of a waker-up, you are a magnificent success. You are a Parkhurst among the Federal blackmailers. May you do for the Post Office what Rev. Dr. Leap-frog did for New York—clean out the Augaean agglomeration, and make such an abominable smell that people will set in earnest about removing its cause.

* * *

Some weeks ago, I mentioned, in Lucifer, the possibility that Spiritualism was about to be placed on a basis of scientific demonstration. S. S. Bailey then sent me a letter of inquiry, stating that he did not believe in Spiritualism, and asking me to explain myself. I have written twice in reply to Mr. Bailey's letters; but it seems he did not get my first, and today my second came back from Washington. Hoping to satisfy him, and perhaps some others, I give the part of it which concerns that matter here.

"I do not positively believe in Spiritualism. I believe

however, that the scepticism of scientific men—a wise and just one in its day,—has, as it were, retreated before the advance of experimental investigation. Dr. Franklin and his compeers thought mesmerism a subject of no importance after finding out that the subject threw himself into the hypnotic state instead of being put into it by the operator. For the last fifty years, however, it has been fully acknowledged that hypnotism is a real and interesting phenomenon. All attempts to explain it by the duplexity of the brain or other known causes, have signally failed. It belongs to an unexplored region, with the phenomena of mesmerism, which convinced the famous Georget that the soul, or intelligent subject in man, is quite distinct from the brain. The matter seems now to halt at this question—Does a hypnotized person ever act under suggestions which could not have been made to him by any visible person present? The contrary has often been asserted; but, being a negative, it, of course, lacks proof: while many profess to know of such cases. To establish them fully would be to prove something explicable by no hypothesis except the presence of intelligences which are not visible. The existence of such intelligences is far from appearing to me absurd. In every direction—greatness, littleness, rarity, density, the plasma of Nature far exceeds the range of our senses. Why, in a whole infinity of space, superimposed on the infinities of divisibility, should life be found only within that very limited portion which our senses, unaided by inference, can perceive? Besides, the Materialistic philosophy always seemed to me very superficial and silly. I utterly reject it, without any reference to spiritualistic phenomena. Consciousness is a dual relation, requiring two poles—the subject, or self, and the object, or non-self. By no process can the known properties of the non-self-impenetrability, extension, figure, weight, color, taste, scent, etc.,—give rise to the properties of the subject—intelligence and will. But the latter can give rise to the former, as we see in every exercise of imagination. Hence I believe that the universe is essentially subject—spirit, and assumes the form of matter only through self contemplation. It does not at all follow that the individualized spirit of a man continues to exist, as an individual, after the death of his body. But it does follow that this is quite possible, and might be believed on sufficient evidence."

Is There a Law of Sex Control?

BY S. R. SHEPHERD.

theory and regime of sex control formulated by me some five years ago has been verified in eighty-four per cent of the experiments tried. This however does not justify me, not being a much degreed European Savant, in claiming that I have discovered the law of sex control. The results obtained may have been merely a coincidence. With a rabbit's foot in his left vest pocket a man may go in and strike a "run" that "busts the bank."

Possibly some psychic law of faith fulfilled the expectancy in complying with my regime. Dr. Schenk may have hit the bull's eye, but in view of past fizzles in the line of great discoveries by European M. D.s, it is not safe to wager any money on his "find."

I began searching for the law of sex control thirty-five years ago. Five years later I rushed into "Fowler's Phrenological Journal" with a "true and verified theory," but it turned out a failure. After running down several false clews and finally coming to the conclusion that Nature had forgotten to provide man with the means of controlling sex, I ran across the polarity clew and have followed it up with encouraging results. I had intended to fully verify it before sending up any sky rockets but the Schenk announcement has led me to give it publicity.

That I am not "dead sure" of its identity as the long sought law and that it is in direct conflict with Dr. Schenk's theory constitutes pretty good proof of its genuineness. This is my theory:

Germs are male and female when deposited hundreds at a time by male in female organ. With medium conditions they have equal chances but the male germ, being positive and more persistent and hardy, is best adapted to thrive in the cold, sterile soil of negative, low vital conditions, produced by the female subsisting for a month, more or less, prior to conception, upon a low, weak, non-heat-producing diet, with habits tending to deplete.

Cast into such uncongenial environments the female germs fail to develop. But reverse the regime and produce extreme warmth, high tone, luxuriant, tropical and positive vital conditions, for which they with their opposite polarity have an affinity and they respond quickly, develop rapidly, get the start of and crowd out the male germs which perish, leaving the female germs to struggle among themselves, the fittest surviving.

To obtain the highest percentage of success, the same regime is to be applied to the male, since vital depletion is unfavorable to the inception and development of female germs, while vital repletion is equally unfavorable to male germs.

This not being an exact science like mathematics, the aim is to accomplish the nearest possible approximation to absolute certainty.

The male germ is slow and deliberate in beginning to develop but once started holds on with firm grasp. The female germ acts oppositely.

A like law of affinity or adaptation holds reign in the vegetable kingdom. A soil extreme in heat and richness is as inimical to some plant life as the opposite soil is to other.

Every action in the universe, from molecule to planet, is in obedience to the mysterious law of polarity, magnetism, attraction and repulsion.

I venture to say that if our morals were somewhat laxer, we should find less vice and less crime in our midst. There are a class of moralists who, while professing to worship a god, try to make out that he was altogether wrong when he created us.—*Allen Ludlaw, in "University Magazine."*

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. B. Kerr; "Our New Savior—The Surgeon," by Charles Turner Brown; "Jealousy, the Foe of Freedom," by Oscar Rotter Price, 25 cents.

VARIOUS VOICES.

August Bosshammer, Cat Spring, Tex.:—Enclosed please find twenty-five cents for which send me Lucifer for three months. I used to take Lucifer before I went to Topolobampo in 1891, where we got wrecked, like all the rest, and from whence we returned, wife, two children and I, in 1896. Later I shall subscribe for a whole year.

I. W. Overton, Stamford, Conn.:—Please accept my thanks for the sample of Lucifer which was received from you last evening. It is a fine little paper and I enclose thirty cents for a thirteen weeks' subscription, and for a copy of "Isabel's Intention" which I saw advertised therein. I would like to have a copy of the work entitled "Hilda's Home" if it is now in print and you will kindly inform me as to price of same.

[Price, fifty cents, paper cover, one dollar in cloth. The book is in press.]

J. A. W., Phila., Pa.:—From New York I learn that Lum Smith has registered a stinging complaint before Federal Judge Brown, and demanded to be called before the grand jury in its

support; also that Dr. Leverson has in turn entered suit against Comstock for $50,000 damages. And—what do you think—at last, after twenty-five years R. K. Fox and his "Police Gazette" have been complained of by Anthony Comstock! Fox waived a hearing February 2, before Commissioner Shields, and entered bail for court. In addition to Leverson's suit against Comstock several others are pending Josie Springer, Mr. Hurley, Lum Smith and others, showing that the life of a suppressor is not at all a rosy one.

B. B. Ends, M. D., Oakland City, Ind.:—Lucifer comes regularly and is anxiously read as soon as received, and highly appreciated. I am sorry I did not get acquainted with it sooner than I did. I believe there is more disappointment, more sorrow, crime of all kinds, even murder—more blighted lives—caused by the present marriage system than from all other causes combined. The Light-Bearer gets better all the time; hope it may live long and grow in usefulness until all mankind receives the light of reform. Enclosed find one dollar for my subscription for this year. Sorry that I am not able to do more for the cause of freedom. Almost forgot to say Combination Offer received, and greatly appreciated.

F. S. Harman, Shannon, Tex.:—I have watched with great interest your battles with the United States—that is what Father calls them and he says you have about whipped. I sometimes tell Father that there is no use for us to work for any reform. Free mothers are undoubtedly our only hope. If you had money to use freely you could accomplish what you have undertaken much faster than you can at present. The greatest wonder to me is that you are getting along as well as you are.

We need not expect the Populist Party nor anything else to do us any good under our present system of government. I would never go to the polls and vote again if it were not for the fact that I have a few friends that I want to see elected.

If we all live a few years longer I hope to be able to come to see you. I shall never forget the short time that I had the pleasure of going to school to you. I only wish it had been ten years instead of a few short weeks. With best wishes and kindest regards to you and cousin Lillian and little Virna, I am yours very affectionately. (Enclosed find five dollars for Lucifer one year ahead and back volumes.)

[We are very glad to hear from our Texas relatives and especially pleased to know that they take such interest in Lucifer and its work.]

C. B. Hoffman, Enterprise, Kan.:—Lucifer is doing good and much needed work. The emancipation of woman must go hand in hand with economic emancipation. Each helps the other. Enclosed find three dollars for which send one copy of Stockham's "Karezza" to me, and apply the balance to my subscription on Lucifer.

My son Walter, bright, radical, affectionate, passed to the great beyond two weeks ago. Consumption. He was ill nearly a year but was not confined to his bed. He went to sleep, as usual one evening and did not wake up again in this world. This was at San Antonio, Texas, where he was in care of a dear friend—Cheyse—whom you may remember. Walter was a radical—Whitman was his favorite poet. "The Song of the Universal" his choice. Funeral from M. E. church (family connection caused them to tender the use of it and as it was impossible to accommodate the crowds elsewhere we accepted). Dr. Roberts delivered a most magnificent address, full of the most radical thought. It did much good.

[Most sincerely do we sympathize with our old and faithful friend in his sad bereavement. Of all the early friends of Lucifer none deserve more honorable mention or more grateful remembrance than does the writer of this letter. No man in Kansas has done more hard work in the cause of radical reform, or contributed more financial aid—according to his means—than has C. B. Hoffman. The letter from which the above extract is made was evidently not written for publication, but knowing that a large number of Brother Hoffman's personal friends who read Lucifer would be glad to hear from him, we take the liberty of making public the news of the untimely demise of his son. M. H.]

RARE BACK NUMBERS.

The Number that Can be Supplied is Limited. First Come First Served.

Many persons have written to this office for back numbers of Lucifer covering the first time its editor was in prison. We have a limited number of copies in stock and while they last they can be had for 5 cents a copy. These copies comprise Volume X. of Lucifer. Some of the features of the different issues are:

1. A Story of Two Lives, by May Huntley; Extracts from Moses Harman's address to the court; Dianism Discussed, by Elmina Drake Slenker.

2. The Pittsburg Problem, by "Diana"; Prison Echoes, by Moses Harman; Rules for Sexual Health, by Allie Lindsay Lynch; Court of Love.

3. Enforcement of Morality, by "Diana."

4. A Branch Road, by Hamlin Garland.

6. Prison Echoes, by M. Harman. Dianism vs. Budlongism, by Elmina Drake Slenker.

8. "The Woman Who Dares," by H. J. Hunt. Women's Work, by Lillie D. White.

10. The Girl of the Future, by Ruth B. Havens.

11. The Girl of the Future, by Ruth B. Havens; Prison Echoes, by M. Harman. What Do the Sex Cranks Want? by M. Harman.

12. Release of the Editor from Prison; A Story of One Hour, by May Huntley.

13. Account of the Editor's Release from Prison; The Nude in Artists, by C. L. Swartz.

14. Criticism and Comments on the Editor's Imprisonment. Reception for the Editor. A New Realism, by Lizzie M. Holmes.

15. Beginning of May Huntley's serial story, "Hagar Lyndon, or a Woman's Rebellion." This interesting story is completed in twenty-two numbers of Lucifer. Our Name and Purpose—Editorial.

16. "The Crowning Sin of the Age,"—editorial. The Object of Laws, by Marie Louise, who has since writing this article become a Buddhist priestess and is now known as Swami Abayananda.

17. Selfish and Immoral Women, by Lillie D. White. Dualism and Varietism Compared, by C. L. James. Feelings and Ideas of Sex in Children, by Prof. Earl Barnes of Stanford University.

18. "His Confession," a poem by Voltairine de Cleyre.

19. Maltreatment of Wives—editorial. Bondage and Bondage, by Allie Lindsay Lynch.

21. Marriage Going Out of Fashion—editorial. God's Mistakes—editorial.

Give the number of the paper you want when you send for it. Besides the features mentioned above every copy contains much valuable contributed and editorial matter. The entire volume of fifty-two numbers will be sent to any address for $1.75. This offer is necessarily limited by the number of papers we have on hand.

The Adult for February

Contains Music, Religion and Sex, (1.) by Orford Northcote; Malthus, by Lady Cook; "Love's Coming of Age," by Sagittarius; The Sex Philosophy of Exeter Hall, by W. F. Dunton; The Divine Woman, by William Platt; Two Gifts, by Edward Carpenter; Wonderland, (a poem.) by Amy C. Morant; The Home and the Family, by Robert Braithwaite; Controversial Correspondence William Platt and the Adult. Price, 10 cents. $1 a year.

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698.

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A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

Price, ten cents. For sale at this office.

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

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The Adult for January—Double Number.

Contains the Second Biennial Proceedings of the Legitimation League. Edited by Oswald Dawson. Picture of the president of the League on the cover. Full page portraits of Lillian Harman, president, George Bedborough, secretary, and Louie Bedborough, treasurer of the League.

Contents: 1. The Annual Meeting and Dinner. 2. Friction. 3. Eighteenpence or Half-a-crown? 4. The Play's the Thing. 5. Some Letters, the Constitution and a Speech. 6. The Judgment of Paris. 7. Which Sex Suffers Most? 8. The Physiology of Love. 9. Sexual Education. 10. Spiritual Love. 11. Miss De Cleyre on the League and the Woman Question. 12. The New Idealism. 13. An Autonomistic Marriage. 14. Marriages Made in Russia. 15. Cast off the Shell! 16. The "Firebrand" in the Flames. 17. The New Martyrdom. 18. Letters and Reviews. 19. Free Love and Lesbian Love. 20. Powder Magazines and Lighted Lucifers. 21. Personal Rights and Sexual Wrongs. Price, 20 cents. Address this office.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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We have in stock a considerable variety of pamphlets which we have not space to advertise. As we desire to get them off our shelves as soon as possible, we will offer them as premiums with trial subscriptions. In ordering, please state second choice, as some of the works are now out of print, and in any case we do not expect to renew our stock of any in this list.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., NO. 8. CHICAGO, ILLINOIS, FEBRUARY 23, E. M. 298. [C. E. 1898.] WHOLE NO. 699.

Galileo's Prison Song.

Though you fear me, though you doubt me,
I shall win, whate'er befall;
Though you jeer me, though you flout me,
Truth and I against you all!

Though you bend me, though you break me,
Time and I against you all;
Time and truth at last shall make me
Lord of you who am your thrall.

Though you chain me, though you burn me,
Yet the earth, though that befall,
Moves, and though you daunt and turn me,
It still moves in spite of all!

—*Selected.*

Popular Follies and Crimes.

BY JAMES S. DENSON.

Justice Dunwell, of the Fourth judicial department, Albany, New York, decides that a person convicted of a felony can not traffic in liquor. It seems to me that this justice has not done well. As I have hitherto understood the law, the deprivation of citizen rights accompanying conviction of a felony, extends only to the denial of the right to vote and to hold office. If the law may say that an ex-felon shall not sell liquor it may also say that he shall not engage in farming nor become a conductor on a railway. If it can deny him the opportunity to engage in one vocation, it may deny him the right to engage in any vocation, and so reduce him to pauperism or starvation. It thus has the power to practically make a time sentence a life sentence or even a capital sentence. I submit that Justice Dunwell's decision is bad law, and bad policy, and that it reeks with injustice and inhumanity.

* * *

When waitresses in East Side cafes in New York smile at the passers-by, detectives in citizens' dress are detailed to walk slowly along the streets where the cafes are situated, invite smiles by their fine appearance, and then go in and arrest the girls who fall into the trap. The next morning the magistrate reads the girls a severe lecture and fines them ten dollars each. All this is done to protect the poor incapable men, for of course nobody supposes that the waitresses waste any sweet looks on the women who pass. A smile that has ten dollars worth of "kill" in it must be somewhat dangerous, I confess, and yet it would seem that the recipient of the shot would not suffer materially unless he went into the cafe, and perhaps not even then, while his going in is a matter in which he has the sole jurisdiction. In short, it is the business neither of the law nor of the magistrate to interfere with the smiles of the waitresses. The men who go along about their business will not be hurt, while those who go in will also be about their business, which is not the business of the legislator or of the magistrate.

* * *

Anthony Comstock said in the "Christian Principles" meeting in Philadelphia that "it is the stinging of our children, the filling of young minds and hearts with secret evil thoughts, that will be the bane of the race in the future." Therefore, said he, give me more power and more earnest support, for repression alone can save you. He fails to see that it is repression that fills the minds with "secret evil thoughts." The sexual impulses are not evil in themselves, but they often work disaster through ignorance and the consequent misdirection. Repressive measures tend to make permanent the ignorance that causes all the trouble. There must be perfect confidence between parents and children, but this confidence is impossible while parents are under the domination of the idea that sex is inherently vile and knowledge concerning it dangerous. Comstock, as the sworn enemy of the Frank and the Nude, is therefore the active promoter of the very evils which he professes a desire to remove. If he will take down the bars and permit the friends of instruction to put into the hands of parents and other teachers the books and papers they need in order to fit themselves for their work as guides, he will do a thousand fold more for purity than can be done by all the conventional moralists in a century.

* * *

"Our doctor does not like Aunt Maria."

"Why not?"

"When the baby has croup she always comes it before the doctor gets here."—*Chicago Record.*

The clergy assert it is in seasons of calamity that they win the most souls for Jesus; when persons are prosperous here they are not so anxious about their hereafter. Similarly, if men and woman and children can enjoy themselves as they please on Sunday, they will not nearly so often please to go to church as they will when the church is the only place to which they can go. Hence, the great interest clergymen take in the enactment and enforcement of Sunday laws. This fact, this relation of cause and effect, has its bearing upon the little "skit" from the "Record." A large number of doctors are very insistent in their demands for medical monopoly laws, which would go to show that a good many cases of croup are cured by the Aunt Marias before the regularly licensed healer can get around.

Imperialism.

BY CHAS. GANO BAYLOR.

I desire through Lucifer, to call general attention to the following brief paragraph, sent out semi-officially through the Associated Press, from the seat of National Federal Imperialism at Washington. In alluding to the De Lome incident the official imperialistic mouth-piece says:

> The results *of a rupture of 'diplomatic relations"* [please mark the italicised words] between the United States and Spain, at a time so critical as the present, may be imagined. *It would then be well nigh impossible to prevent an outbreak of actual hostilities.*

The question of peace or war dependent upon the mere "rupture of diplomatic relations"! And the irresponsible con

trol of these delicate "diplomatic functions" in the hands of a presidential imperial executive who is also commander in chief of the army and navy and who may wish to perpetuate his presidential dynasty and divert public attention from the monopolistic parasites who are bleeding the people, by a foreign war.

Whether McKinley is a "low politician" or not; whether De Lome's caustic character-sketch of the champion demagogue of American politics coming swiftly as it does after the Lattimer massacre of helpless strikers by the bounty enriched "protected" coal barons of Pennsylvania, is galling to our national pride or not, there remains back of it all, the terrible fact, that a "politician" whether "high" or "low," who can wriggle himself into presidential power, can, even with Congress in session, precipitate the American people into a bloody war, and that back of this one-man-war-power, are compulsory military service laws, both Federal and State with their grip on every able bodied man of the nation to carry forward the inhuman business.

In this connection I would ask the reader to consult the orations of Patrick Henry against the crime of all crimes in history, the fraud and crime of 1789. Patrick Henry demanded that greater safe-guards be thrown around liberty, and stronger checks placed on the spirit of imperialism, before the liberated colonies accepted the yoke of British Parliamentarism.

Here is the situation in America today, fully vindicating the prophetic sagacity of the great colonial revolutionary leader whose bugle call, "Give me liberty, or give me death," aroused the colonies in 1776 to revolutionary action. An imperial presidential executive, who can at any time precipitate the nation into war according to his sweet will. A subservient cabinet composed of official loafers to sanction the crime. An aristocratic senate, irresponsible to the people; an autocratic Federal Judiciary which has finally become the government, and which by judicial decree in the "Income Tax" decision, nullified the liberty principles of the declaration of American independence as forming no part whatever of the constitutional structure of the nation and which has also by "judicial decree" elevated Jefferson Davis to an equality with Abraham Lincoln, (see oration of President Andrews of Brown University upon General Lee), placed "God" in the constitution and ordained a national religion.

As to the house of representatives in the national congress the prerogatives of which were supposed to constitute an effective check upon imperialism while reflecting the dominant sovereignty of the people in their government, it has become so abject and servile under the general corruption as to allow the senate, the executive and the Federal judiciary to usurp its prerogatives without a protest, to have its legislation dictated by one man—(the speaker) while the imperial presidential executive can precipitate the nation into war over its head and even while it is in session. The De Lome letter should have been laid before the House and the President's duty was to await the action of the House.

If this is not imperialism, pray in what does imperialism consist? From the seat of this centralized Federal power packing the supreme court with its creatures and partisans to the suppression of the "Firebrand," the arrest of Emma Goldman and the massacre of the helpless strikers at Lattimer, Pennsylvania, this hydra-headed imperialism overshadows the land. In brief, the United States has finally become under the evolution of despotism a judicial military ecclesiastical capitalistic, plutocracy embodying the aristocratic principle of the Doges of Venice, with the imperialism of ancient Rome working through the Parliamentary machinery of monarchial England. Every avenue of the nation's life is fed and poisoned by a capitalistic corrupted and religion-by law-perverted public school system—perhaps the most vicious system of education on the face of the earth—the entire imperialistic edifice being crowned with Federal judicial absolutism under which the sole measure of an American's personal liberty is the autocratic will of a Federal judge. And worst of all, the enslaved and degenerate American, thanks to the public school, loves his chains.

In the face of this imperialism (growing stronger and stronger and more and more arrogant day by day, in fact and naturally growing with what it feeds on, while the people become poorer and poorer and weaker and more servile) the land is filled with the howlings of "patriots" and "statesmen" who want "16 to 1," or the "gold standard," "government ownership of railroads" or "protection" or some other similar nostrum or palliative under the "divine constitution" for the national disease—Imperialism—for all the miseries of the American people can be clearly traced to one primal and prolific source, namely, the perverted and imperialised character of the American government itself.

Again let me urge upon all who take an interest in political action, as a remedy for our national ills, to read the protests of Patrick Henry, Thomas Jefferson, Thomas Paine, Samuel Adams, Luther Martin and the other social Democrats of that day, against the fraud and crime of 1789. That crime is now bringing forth its legitimate fruits, "after its kind." A government the corner stone of which was, for the first time in history, the formal recognition of the principle of the right of property in man; a government constructed by the Colonial Reactionary Aristocracy, the British-American Tories, the slave-lords and the Church of England priests (see Shinn, an American priest of the High or Ritualistic Anglican-Catholic church, in his work showing the part the church took in the framing of the Federal compact) and the slave-lords; a government which the believers in the sublime liberty ideals of the immortal declaration of the sacred and inalienable rights of man bitterly opposed, such a government could only end as the monarchical scheme of government of Alexander Hamilton with human slavery as its corner stone, has finally ended. Let Liberty turn away her eyes from the spectacle, in grief, shame and humiliation. Let Humanity in Europe take warning by the fate of Liberty in America.

Providence, R. I.

It is the rebels who extend the boundary of right little by little, narrowing the confines of the wrong, and crowding it out of existence.—*Sarah Grand.*

A New Test of Truth.

BY A. WARREN.

The old adage, "Old men for counsel, young men for war," will have to be remodeled. A brilliant latter day philosopher has discovered that age has nothing to do with wisdom, after all; that people do not reason from facts, learned by experience and observation, but simply by their feelings, as these may happen to be, along the various stages of development. Thus, old men and women cannot reason at all, having lost their feelings, and having forgotten the feelings that formerly animated them. The inference is, that everybody ought to be guided by the feelings of the young and middle aged.

This is our philosopher's answer to the arguments of those who have ceased to bend the knee to Venus, as the sole arbiter of the relations of the sexes. To our facts he has little answer to make. All he can think of is, "Oh you have lost your virility. You have forgotten how you felt and acted, some years ago." Oneida is nothing. They acted under duress.

There are several objections to this method of reasoning. The premises are not true; and if they were true, the conclusion is not deducible from them. It is not true that we all base our judgment upon our feelings. Neither is it true that feeling is a reliable guide for conduct, especially during those periods of life in which feeling preponderates over the reflective faculties. That varietists thus reason is apparent; but people are not all alike, and emphatically, no person's feelings can be a sure guide for the conduct of another. What ails our varietist friends is, that they have not had sufficient time to learn by experience

The experience of others goes for naught, because it contradicts their desires. And these are the men, (always men,) who charge women who differ from them with being narrow and selfish.

Nor is it true that those who renounced variety were superannuated. The Pattersons were not forty years old, when they backslid. Mrs. H. was not forty, when she made her celebrated remark about taking money. Mrs. —— was still in the prime of life, and none of her lovers were old, when they all deserted her, on account of her promiscuity. I know you do not advocate promiscuity; but you have not defined clearly, the point where that begins and where variety ends. You yourselves hardly know either from the other, when you see them. These men were all varietists. Why should they object—how *could* they object to promiscuity among themselves, thirty or forty of them? Where is the line to be drawn? Please do not dodge this question.

It is not true that Oneida acted under duress. There were parties working the legislature against them, and threats were made; but this was no new experience. The persecution was no more formidable than it had always been. The fact was, there had for many years been a division of sentiment in the community. The motto "All one in Christ" could not be lived up to. The majority were against it. Mr. Noyes, with a few followers, seceded and sought a new location. The balance reorganized as a joint-stock company, on a family basis. Does our philosopher believe that these tried veterans repudiated their honest convictions, at that late day, just from fear of the law? Or, are they still practicing variety, on the sly? Neither assumption would be more insulting than it is to charge all dualists with senility. Surely, this is your "Last ditch." You concede that you will be with us, bye and bye, after you have finished sowing your wild oats. That is what variety usually is. Let us hope that you will not go back to marriage, as the others have done.

Bear it in mind, that I have not assailed variety, except as an ideal. If I wished to visit France, or make my home in Italy, I should expect to have to cross the ocean; but I would not abandon my destination, and sail forever at random, merely to enjoy the fascination of the sea. To indulge variety with no end in view beyond the pleasure to be found in itself, is to dissipate real love, and to jeopardize the cause of freedom; for the world will never be converted to that ideal.

[It seems to me that a reply to the above is scarcely necessary; there is so much of self-contradiction in it; but I will call attention to a few points.

There is nothing whatever in Mr. Walker's article in No. 696 to justify the inference that everybody ought to be guided by the "feelings of the young and middle-aged." Everybody ought to be guided by his or her own feelings and judgment; should not try to regulate the feelings or conduct of others. When a "varietist" tells people that they *must* love *more* than one, he places himself on a level with the exclusivist who says that they *must* love *only* one. But this accusation has no application to any of Mr. Walker's arguments.

I know nothing about Mr. Warren's citation of personal examples, but if they are as wide of the mark as his statement concerning the "wild oats" sowing, they are scarcely to be considered seriously. I have enjoyed the intimate acquaintance and friendship of Mr. Walker for more than fifteen years; Mr. Warren is not personally acquainted with him. I know that of no man could the accusation of "wild oats sowing," promiscuity, irresponsibility, be made more unjustly than of E. C. Walker. By the way, how do the "horrible examples" of women varietists harmonize with the last three sentences of the paragraph preceding them in Mr. Warren's article?

LILLIAN HARMAN.]

An author must remember that, while he is descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die.—*Herbert Spencer.*

To James S. Denson.

BY FRANCIS BARRY.

You are neither dull or dishonest, and so you must have read my article hurriedly.

You say I protest against the advocacy of "variety." I have done no such thing. I never did any such thing. I have advocated variety all my life. At the age of fourteen, fifty-seven years ago, while my personal feeling was that of perfect devotion to the girl I loved, I made myself exquisitely happy by cherishing the feeling that she should be *absolutely free* to accept *any* manifestation that would make her happy, from any boy or man who was generous, and sweet, and clean, and *select*. I have, repeatedly, advocated "variety" in Lucifer's columns. I have even said, and now repeat, that "freedom and variety are one and the same thing." That is, in a condition of freedom, variety is inevitable.

But I do not mean by "variety" just what you and others seem to mean by it. The difference between us is this: While I use terms with perfect accuracy you, and many others, use them with a greater or less degree of looseness. If you and I, and all the rest, made it an arbitrary rule to have two lovers a piece, no more, no less, it would not be "variety." It would be sameness. But if one had one lover, another two or more, and another none at all, that would be "variety"—just what we shall have when marriage is abolished.

Lillian Harman, in Lucifer of Jan. 19, makes an absolutely correct statement. If I do not misunderstand her, she looks at the matter precisely as I do, namely: that no one has any business to meddle with other people's private affairs. I trust I do not misrepresent her when I say that she seems to regard it as bad taste to even suggest to anybody the propriety of sustaining this or that kind of relationship. If this is your platform I have no fault to find. If you only mean to contend that a woman who has two lovers, is, other characteristics being equal, just as pure and just as womanly as the woman who has only one, I have no fault to find. That is my contention. I deny that there is any such thing as a "free monogamist." I have, a thousand times, said there was no difference between monogamy and polygamy. But, while I do not know much about the latter phase of the greatest of all abominations, the marriage system, I think monogamy must be, practically, the worst, if one phase of slavery is worse than another. There is, without doubt, more rape and prostitution, and certainly more phariseeism.

Now I may be wrong, but I believe it will be much easier to convert the world to the doctrine, and spirit, and practice of genuine toleration, than it will be to convert it to the theory of non-exclusive love. I advocate variety, but I do not advocate non exclusive relations, nor do I advocate exclusive relations—not one more than the other. And while I am in favor of the free discussion of all questions, and the free expression of all opinions, I do think the able writers who are recognized as the leaders of the free love movement, will make their work count more for humanity by giving their best efforts to the abolition of slavery and the success of absolute and unconditional freedom.

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. B. Kerr; "Our New Savior—The Surgeon," by Charles Turner Brown; "Jealousy, the Foe of Freedom," by Oscar Rotter Price, 25 cents.

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"WOMAN'S Place in Nature; or the New Ideal in Family Life," was the subject of an address by the editor of this paper, Sunday night, Feb. 13, before the Chicago Economic Educational Club, which association holds meetings every Sunday evening at the corner of Milwaukee and Armitage Avenues. The attendance, of both sexes, in spite of stormy weather, was good. A very interesting discussion followed the opening address, closing with the usual fifteen minutes for reply by the first speaker to criticisms and questions by the audience. This club is doing excellent educational work, and should be encouraged by all earnest seekers for the new and better way of living. For information as to future meetings, address Secretary Warmbold, 1515 Milwaukee Ave., Chicago.

WITH THIS ISSUE of Lucifer is begun the reproduction of a story, one of the best life-stories, heart-stories, yet written by one who is without reasonable doubt the most radical, as well as most able, of the transatlantic story-writers of the present day. Possessing all the artistic and creative genius of George Eliot, George Egerton has a clearer perception of "Woman's Place in Nature," and higher and better ideals of what woman's freedom from conventional standards of morality demands.

The story will run through perhaps a dozen issues, and as our supply of back numbers often runs short, those who wish to preserve copies of all the issues containing this exceptionally good story, and who wish to help Lucifer in its educational work, will do well to order an extra copy now—one for home use and one to give away to friends.

The Outlook for Peace.

That the status of the people of the United States is now that of peace, or that it has been one of peace, in any proper sense of the word, for the past five or ten years, will hardly be maintained by those acquainted with the facts. With vast armies of unorganized and unemployed workers barred out from access to nature's supplies of coal and other useful minerals; denied their equal right to the results of labor-saving inventions—the product of past ages of labor,—mental and physical, of the race itself; denied their equal right to a share of the use of fertile or productive land—with these vast armies of disinherited, unprotected, unorganized laborers, on the one hand, and on the other the comparatively small army of organized, "protected," purse-proud, arrogant, aristocratic, unsympathetic, unfeeling plutocrats, with the state militia and the army and the navy of the United States at their command to defend their baronial rights and privileges,—and with occasional slaughter of unarmed, unorganized and inoffensive workers, as in the case of the Latimer massacre in Pennsylvania, and with thousands of producers actually starving or freezing in sight of enormous unused accumulations of food, of clothing and of houses, of their own production—to say nothing of the perpetual warfare of the armies of police, of detectives, of constables, sheriffs, etc., etc., against the illegal, the amateur robbers and murderers that infest the cities and the highways and byways of the country—in view of all these things, and more of like nature, it would seem a mockery of language to say that we have been and are now living in an era of peace.

But now, in addition to the never-ceasing warfare waged by the law-protected classes against the non-protected, we are now threatened with the horrors of another kind of war; a war with another robber nation whose armies of trained murderers have for years carried on one of the most cruel and utterly inexcusable of all cruel and invasive wars known to modern history. That it is in the power of a few ambitious and unscrupulous politicians to precipitate the people of this country into the horrors of a national or foreign war, involving the loss of thousands of lives and many millions of money—all of which money must be paid by the enslaved and robbed working classes, is almost past belief; and yet, as stated by Charles Gano Baylor in his article entitled, "Imperialism," it is undoubtedly true.

That the politician class would welcome a foreign war there is little room for doubt, and that the leading political parties would vie with each other in proving their loyalty to "Old Glory," as the American flag is called, goes without saying. In all the past history of this nation the party that was most clamorous for war and least disposed to compromise, has been the winning party at general elections. Politicians will not be slow to remember this historical fact, but their chief reason for welcoming war is that it will divert the attention of the discontented masses from the real cause of their troubles and postpone indefinitely any real movement for radical change, or for abolition of government by classes, or by rulers.

That the plutocratic, the protected, the privileged classes would rejoice at the outbreak of war is only too natural. National war means more national debt; more debt means more interest-bearing bonds—more opportunities for profitable investment of their now idle millions of ill-gotten wealth. War means more opportunities for demanding still more rigorous laws securing rights of property—in the interest of which it may truthfully be said that all wars are waged, unless an exception be made in the case of religious wars.

Last of all, saddest of all, the working masses themselves, the voting masses and (when fighting must be done) the fighting masses, would all welcome war. The millions of the unemployed, as well as millions of the employed but poorly paid wage-earners would welcome a foreign war because it would bring activity to business of all kinds. Thousands who now hold down the labor market would then enlist as soldiers—would join the division of labor known as man-killing. Thousands more would find employment in furnishing these man-killers with needful weapons and other supplies. The cost of killing one man in actual war is said to be greater than the cost of keeping alive many men in times of peace, and all this extra cost gives life and activity to trade, to manufactures, to mining, to agriculture, to live-stock-raising—to every department of productive or non-productive human industry.

At this writing, Feb. 16, a new complication, the destruction of an American war-ship in the harbor of Havana, seems to have given a fresh impetus to the war spirit. This occurrence, most horrible as it is, will doubtless be secretly hailed with delight by those whose selfish interests would be served by war.

There is much in the doctrine of periodicity. Wars are the result often of causes that do not appear on the surface. Prenatal influences have doubtless much to do with the recurrence of wars. Men born during the period of the great civil war are now in the prime of life. They unconsciously act out the impressions then implanted in them. Hence the great need of the exercise of reason, of judgment and of fraternal forbearance on the part of those now in charge of the diplomatic affairs of the so-called American Republic.

Sociologic Lesson. No. LIX.

BY HENRY M. PARKHURST.

INHERITED POVERTY. There is a prevalent idea that the poorer classes have been forced into their dependent position, and that they have a right to complain that they are wronged in not being lifted out of it. The truth is that they have either chosen that position themselves, or have inherited it from their ancestors who have chosen it for them. Even the lowest classes enjoy advantages resulting from the co-operation of others, sometimes without cost and sometimes at a nominal price, placing them above what they could secure by unaided labor at a distance from civilization; and on account of these advantages, either consciously or unconsciously, they cling to city or factory life; some of them by persistent efforts rising out of the mire, and others too ignorant or indolent to do so. Even the miners, toiling underground for a meager compensation, in comparison with what skilled and co-operative industry will command, originally adopted that mode of life as a harbor of refuge from a more laborious and precarious life; and if they had energy and determination they might now rise above it. We must not forget that frequent famines were the lot of all tribes of men until co-operation put an end to them. These classes, downtrodden by their own choice, will persistently reject every effort to induce them to become self-sustaining and free, until the advance of civilization invades their haunts and forces them out in spite of themselves, as the overworked street car horses have been replaced by the trolley. The great want is not to ameliorate the condition of the poor but to annihilate poverty. This can only be done by integral co-operation, the co-operation of all industrial pursuits, the branch of our subject which we are now to consider in detail.

[It cannot be too often repeated that Lucifer's editor must not be held responsible for the opinions expressed by contributors to its columns. To get at the best, the truest, the highest, in any department of life, it is necessary to hear all sides. With many of the views advanced in the long series of articles called "Sociologic Lessons" the editor is in full accord, and whether in accord or not he does not consider it necessary always, or often, to offer comments thereon. The readers are supposed to be able to make their own comments,—to select or reject, as seemeth good to them.

Whatever may be thought of the views of the author of the "Lessons," in regard in the causes of poverty of the many, and of the enormous accumulations in the hands of the few there will probably be little or no protest against the statement that poverty can only be abolished by "integral co-operation;" the elaboration of which idea by Mr. Parkhurst will now be looked for, doubtless, with much interest by Lucifer's thoughtful readers. M. H.]

The Unfaithful Lord.

Ethelyn Leslie Huston, in "Brann's Iconoclast."

What is morality, and what is immorality? Is conscience or custom God? Why must man or woman carry the charnel-house of a mistaken marriage to their grave? Who says they must? And who told them so? And when? And where? What was moral law in other ages is immoral law today. The moral law today may be sin generations hence. Who is right? And how do they know they are right? And why? I am not advocating *liaison*. I champion neither Don Juan nor Queen Elizabeth. There are moral lepers just as there are disease and dementia. And all such should be imprisoned in lazar-houses or chloroformed. But because we do not so dispose of them it is madness to make laws to control libertines and think to thus harness Eros. Cloacina was a useful goddess. She presided over the sewers. But we must not conflict her office with that of Venus. Omar asks:

"A book of verses underneath the bough,
A jug of wine, a loaf of bread—and thou
Beside me, singing in the wilderness—
O wilderness were Paradise enow!"

And it is that "thou beside me" that is the right of man and woman by every just law. Life at its best gives little but its jug of wine and loaf of bread. The body is fed, but for heart and soul the way is long and bitterly hard, and when the bared feet stumble blindly from the sharp stones they generally find hot plough-shares. And in all its grinding toil and weariness of spirit, and emptiness, the only hope in the soul's Garden of Gethsemane is the divine passion that wakes but once in a lifetime and in that one awakening, though it last but an hour, makes the past bitterness and the after crucifixion—worth while.

If man or woman "prove unfaithful"—let them go. Would you treasure the cocoon when the butterfly has wakened and taken wing? Would you press to your bare breast the gilded wires of the cage if the song-bird were silent? Would you crush to your lips always the chill face of a corpse, whose heart to you is dead—for all time, dead? If they "prove unfaithful" what, in the dear God's name, is left? What would you hold? Hands that no longer caress? Eyes that are chill? Lips that are mute? Body that shrinks? Soul that wearies and struggles and despairs and—loathes? If they "prove unfaithful" will last year's roses live again? Will dead ashes kindle to warm life? Will wearied sighs give birth to quick passion? Would you sleep on a heart that dreams of another? Would you draw to your breast a head that wearies for other pillow? Would you try to give warmth to lips that thirst for other lips?

In all Deity's catagory of hideous torment is there any more devilish than the warmth of a human body sleeping at your side, but heart and brain and soul separated from you by a chasm wider than the seas and deeper than hell's deepest cavern! Are men and women mad that they would change rose-wreaths to iron fetters! Would they bound Elysium by prison walls? Was ever yet the winged god held in bondage? If they "prove unfaithful"—let them go. Better the silence of deserted Naxos than the awful farce of this "unreal nullity." Rather the loneliness of Elba, than State that is but a mockery. Rather the desolation of Eugenie than the ghastly pomp of Louise. Rather the prison straw of Gretchen than the silken couch of Wales.

THE REGENERATION OF TWO.

George Egerton, in "Discords."

Love is the supreme factor in the evolution of the world.—Professor Drummond.

It is mid June one hot forenoon in Christiania. The air seems to vibrate audibly with heat, to gasp for coolness. The sun rays play "hide and seek" amongst the tombstones in our Saviour's graveyard. Sable-clad figures move about with spades, a few sit and do fancy-work, and spend a thoughtful hour at the resting-place of some near one passed through the gates of Sleep. The roses—such roses!—hang their heads with faintness as the sun becomes more insistent in his wooing, and the fragrance of a thousand plants fills the air with the glory of summer.

The long French windows of a villa overlooking it are thrown wide open. The lace curtains hang limply, for there is not a breath of wind. It is a pretty room, with evidences of taste and wealth. Its only occupant is stretched in a weary attitude in a low rocking-chair; she is swaying slowly to and fro. A book lies on the carpet near her as if thrown there, her slippers are kicked aside, she has taken off her rings, and they are glittering on her lap; and as she rocks from shade to light, and light to shade, the sun strikes gold and ruby, emerald and diamond and sapphire flashes. She yawns wearily and stretches up her arms behind her head, then clasps her long hands—they are well formed, with a yellow whiteness and a

look of delicate strength about them—round her knees, and looks at her own reflection in a mirror opposite. She is not unlike an illustration in a dainty magazine: she has an æsthetic appreciation of the effect of her black silken-clad ankles and the froth of white lace flounces on her petticoats; the cool tones of the broad lilac-and-white stripes of her muslin morning-gown, and the *chic* of the black rosette at the waist.

She is scarcely beautiful, but she is undeniably striking. There is a tantalizing irregularity about the face, with its bored expression. Her mouth is large, but no man would wish it smaller, with its firm tender curves and deep-set corners; her brows are delicately marked; the orbs of her wonderful eyes, with their changeful lights, are large; there are weary lines about them; the lids are heavy with bistre-stains; her skin has an anæmic tinge, and today it looks shrivelled, like a waxen flower with the first touch of wilting over it: the little touch of rouge, though it is artistically applied, only heightens this effect. As she leans back, her throat looks singularly strong for such a small head; her hair is curled loosely about her forehead; the moulding of her temples is fine. Taking her altogether, she is seductively attractive, a thing of piquant contrasts,—the attractive artificiality, physical lassitude, and irritable weariness of a disillusioned woman of the world, and the eyes of a spoiled child filled with frank petulant query. She yawns wearily as she rocks, and looks at the coquettish bows on her pretty shoes: she fancies they have a dejected look. A door opens; she calls irritably, "Jomfrue!" and a stout woman with quiet eyes and repressed mouth enters the room.

"Does Fruen want anything?" She speaks respectfully, yet there is the note in her voice that one uses to a child or an invalid,—indeed, she is on terms of companionship with her mistress.

"I'm awfully thirsty; I want something tart."

"Fruen had better have saft [fruit-juice] and seltzer."

She leaves the room, to return with a tray and a long glass. The seltzer rises in little silver pearls through the rose-colored liquid. She watches them idly for a moment, then drinks it greedily, with a sigh of satisfaction.

"Shall I rub Fruen's feet?" the woman asks, drawing forward a footstool. Without waiting for a reply she takes them on her lap and rubs gently, shaking her fingers after each time, as if she is scattering away something she has drawn out of them.

"Can't Fruen read?"

"No, my head aches; I feel much more as if I want to scream. Don't you ever?"

"Fruen isn't well." Then with a sort of hesitation: "At times, at night, I do feel as if I could just cry, without knowing why. I suspect all women do,—it's part of our nature. Fruen ought to do something. Frue Hohlsen, with whom I lived before, used to sew for poor children for the missionary fund, and I know English ladies have many interests——"

"Bah, bah! I don't believe in that, Aagot. What on earth's the good of sewing flannel petticoats for poor little niggers in Zanzibar? I am sure it's much nicer for them to roll their little brown bodies in the warm sand; I wouldn't mind doing it myself. It's," with a humorous twitch of mouth, "an æsthetic sin to send them out Christian fig-leaves in the shape of hideous—the patterns always *are* hideous—garments sewn by pious fingers at home here. I have too much respect for the poor little beggars' individual liberty. And then in such a climate, too! Phew!" She undoes her gown and draws a deep breath.

"But in Fruen's country I have read of ladies doing all sorts of things."

"Yes, so they do; they go in for suffrage, social reformation, politics, all sorts of fatiguing things. I thought of doing something of that kind myself,—of having a mission; but it would last as long as it was a new sensation. Besides, I didn't care much for any of the advanced women I met, they were so desperately in earnest; they took it out of me so. I am too selfish, I am afraid, Aagot! Do you know I think philanthropy is a masculine attribute; you don't find woman as a rule having her affections on man in the abstract. Love narrows rather than broadens her, unless she is 'crossed' in it; then she sometimes dispenses it in particles. *I want something for myself!*"

"Fruen could go into society; there is life in London,—theaters, balls—"

"Psha! There's more real life here, or at least you see it more plainly. It's too big, Aagot. Friendship in London costs a tremendous lot; you have to pay very dearly for your social whistle, and it's only a tin one when you get it. I used to have the feeling at an afternoon sometimes that I was one of a company of marionettes, and that some malicious demon was pulling a string in me, making me say things utterly unlike myself,—and it wasn't even amusing. The men have the best of it. If a man is bored he puts on his hat and goes out, and looks for a man or a woman to help him to get rid of himself. Why can't we do the same? I wish I knew what to do with myself!"

"Yet Fruen has much to be thankful for. She had a rich husband and—"

"Buried him," she interrupts, cynically; "yes, there is a measure of thankfulness in that."

The woman says nothing in reply, but her lips twitch and her lids drop.

"Yet Fruen likes gentlemen's society, likes to be admired, has many friends."

"Ugh! I like talking to them, Aagot, in a way, like them to admire me,—there's excitement in it; but when they want to come nearer, I get a kind of dislike to them, a sort of resentment. They interest me until they want to be more than a pastime; then, if they persist, I hate them. I am jealous of myself; one sees such a lot of animal in them when they are in love. Sometimes I get sorry for some one, and ask, 'Could I marry him?' Then I shudder. It's all horrid, unless one has what some one calls 'the white fire of love' to burn out the animalism, to consecrate it, in a way. You see, I know it, Aagot," with a serious air, "because I married without understanding anything about it; I never cared for the master. He just came when I was in one of my affectible moods, and I was too ignorant to understand why I felt like that. He was good to me, without understanding that I had anything more in me,—good in a 'man of the world's' way. You were there, Aagot, and it is a terrible thing to say," sinking her voice; "but the strongest feeling I had when he was dying or dead, though I was sorry in a way, and dreaded the loneliness, was a fierce inward whisper of exultant joy that I belonged to myself again. I fancy there must be many marriages like that, in which the woman feels a dull resentment against the man because her love does not go with herself. Were *you* ever in love, Aagot?"

The color mounts slowly to the other woman's dull fair hair.

"Yes, Frue,—at least, I think so. There was some one once, but there is very little to tell. I went a voyage with father. He used to take us girls in turns; that time it was to Spain. I always wanted to go to Spain."

"You Northerns always do; 'Spanish' seems to convey an idea of romance, of beauty, to you folk up here."

"Perhaps, Frue. Well, we went with a cargo of deals to Barcelona. Father had a mixed freight to bring back, and we stayed there three weeks. There was a big Swedish bark at anchor next us. The captain had died in hospital, and the first mate was going to take her home. I met him at a Norwegian ship-chandler's; it was a great house for all the Northern skippers to meet. I met him several times. Then one evening I was going down to the quay by myself, and there was a troop of asses, with panniers, trotting down one of the narrow streets, and there was a fearful row going on between some sailors and a woman; and when I saw knives flash, I got frightened, and ran down an alley. A fellow leaning against a doorway said something to me in Spanish, and caught hold of me, and I screamed; and *he* came up and sent him flying into

the gutter, and took my arm and led me away. I felt faint, and couldn't answer him; and it wasn't because I was frightened, but because there was something that came from him to me and paralyzed me and made my legs fail me. I often met him after that, and he was always just the same, laughing, joking, mischievous, never serious; and sometimes that hurt me. And one day I saw him leaning against a counter talking to a Spanish woman with just the same look as when he spoke to me, and I went on board and didn't go on shore for three days. Father thought it was the heat was too much for me; and one evening, when he had gone in to a dinner with a Danish captain, *he* rowed over and came on board and talked to me. He wasn't feeling well; he said he had missed me; asked me where I lived in Norway; if I was engaged. We sat and listened to the castanets ringing out from a dance house near the wharf, and I was very happy. He said, when he was going, that he would likely be skipper after the next voyage, and that he wanted to settle down, and that he would come and see mother after he got home— Two days latter, he was dead,—a sort of cholerine, they said. That is why I go out to service. The winter after that I stayed at home, and it nearly drove me mad. I like to work. When I am idle I can hear the castanets, and the air of the dance they played— Work is the best."

"But you are going to marry a cousin, aren't you?"

"Yes, Fruen,—that is to say, a cousin's widower. He is a cripple; he got a stroke, and he has three little children. I love the children; I went to school with her—and you see—he is quite helpless!"

"Hum! will that satisfy you?"

"I think so, Fruen. I don't want a husband; I should hate it. The one I wanted lies out there under the olive trees in the Catholic churchyard. I just want the children; little Henrik has a smile like his." There is a long silence; a bee buzzes in and fills the room with the drone of summer.

"Perhaps you are right," says her mistress; you have the melody of the air he played in you. No man ever played on me; I am like a harp that has lain away until the strings are frayed, and no one ever called out its deepest music."

"Fruen ought to go out!" she replies; and she slips on her shoes, and arises, with no touch of sentiment in her stolid face, and busies herself in the next room.

To be continued.

VARIOUS VOICES.

B. J. Snyder, Grand Junction, Colo.:—Please let me know if the books "Loma" and "Hilda's Home" are in publication and if they can be sent to me now, and the price of each.

[We can now send "Loma," post paid, for $1.50. "Hilda's Home" is in press, and when ready will be sent to all applicants for one dollar in cloth, or fifty cents in paper cover. M. H.]

Emily G. Taylor, Chicago, Ill.:—

Lucifer! Lucifer! Star of the Dawn!
Foretelling that darkness from earth shall be gone;
That the son of true science shall usher the day
When man shall see clearly life's true and right way—
That the dragons of night no longer be'll fear
When the search-light of reason shines brightly and clear.

Misery and woe now encompass earth life;
Error mee'a Truth in deadliest strife;
Down the ages of time how close is their race
As Error with Truth has held even pace.
Truth sits on a steed transcendently white;
A steed that is seen through the darkness of night.

Man's journey is long and the shadows lie deep,
Yet slowly the dawn up the east now doth creep.
Lucifer! Lucifer! thrice welcome thy light!
The light that shall triumph o'er Error's dark night.

Geo. W. Argo, Sioux City, Iowa:—LILLIAN HARMAN: I call you friend because I consider you a most valued and true friend to the entire human family and especially so, to those of your own sex. I endorse your thoughts and writings on the subject of marriage and divorce. Twenty-five years of active practice in the courts, during which time I have been attorney in three hundred divorce cases, and have been consulted in double that number of family or domestic quarrels growing out of unhappy marriages, where, after a few weeks' or months' experience in uncongenial married life it was discovered that the husband and wife were not sexually mated. In such cases if a legal separation could be quickly and conveniently accomplished, without expense and without notoriety, much of the misery, slavery and unhappiness of this world would be avoided. I am an advocate of the freedom of women in its fullest sense. I wish to continue my subscription to your paper and as soon as I can spare an hour from my court work will send you another order for several of your publications for free distribution among those of my acquaintances who are not familiar with their teachings.

Henry Addis, Portland, Ore.:—In reading my article in No. 696 of Lucifer I find that it carries the idea of ill-will or accusation with it. It reads quite different in print from what I expected, and for this reason I think I owe my readers an explanation or apology. I perhaps wrote hastily and while under nervous and mental strain.

I do not wish to charge that any one connected with the case acted viciously, or with the intent of causing our conviction, except McGinn, and it may be that he fully expected to win on the decoy letter plea, and was disarmed when that failed. I do think the money could have been expended so as to accomplish more for our case, and the cause of free press, but the others differed from me in this opinion.

At first I thought to conduct the case myself, but the honest advice of friends changed my determination on this point. Comrade Harman has had lots of experience with lawyers and his opinion is worthy of consideration, but I did not have it in time to influence me against having an attorney.

My view of the question as it now stands is this: The case is as much a live issue as ever, and it should be so considered. The fight is on *now*, and it behooves every lover of free press to carry on the agitation as vigorously as ever. If I have written anything that tended to discourage this view of it, it was unintentional.

I will take no part in factional disputes, and to that extent I am a non-resistant. Our war is with the enemy, and we have no time to fight each other.

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Personal Rights Association of England. Also, four fine full page portraits of Hara H Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work By Oswald Dawson. Neatly bound in boards. Price, 20 cents. Address Moses Harman, 1394 Congress st., Chicago.

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BY E. C. WALKER.

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Contents: 1. The Annual Meeting and Dinner. 2. Friction. 3. Eighteenpence or Half-a-crown? 4. The Play's the Thing. 5. Some Letters, the Constitution and a Speech. 6. The Judgment of Paris. 7. Which Sex Suffers Most? 8. The Physiology of Love. 9. Sexual Education. 10. Spiritual Love. 11. Miss De Cleyre on the League and the Woman Question. 12. The New Idealism. 13. An Autocomistic Marriage. 14. Marriages Made in Russia. 15. Cast off the Shell! 16. The "Firebrand" in the Flames. 17. The New Martyrdom. 18. Letters and Reviews. 19. Free Love and Lesbian Love. 20. Powder Magazines and Lighted Lucifers. 21. Personal Rights and Sexual Wrongs. Price, 20 cents. Address this office.

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THIRD SERIES, VOL. II., NO. 9. CHICAGO, ILLINOIS, MARCH 2, E. M. 298. [C. E. 1898.] WHOLE NO. 700.

Salvation by Blood.

BY JONATHAN MAYO CRANE.

The battle of creeds with the bigots it breeds
  Slays all that is best on earth.
The faggot and stake a bonfire make
  For the zealots' murderous mirth.

The cross and the sword of fanatical horde
  Ever go hand in hand,
And woe to the man, and woe to the clan
  That dares the assault to withstand.

In the sign of the cross what reck of the loss
  Of innocent human kind
Is made by the knight in his merciless fight
  For the faith that enslaves the mind.

In the name of the Christ whose blood has sufficed,
  They say, for the whole world's sins,
They continue to slay to hasten the day
  When the era of Love begins.

With pitiless ruth in the name of Truth
  They crucify Truth itself;
While renouncing the world, their banner unfurled
  Are blazoned with Mammon and Pelf.

"All are depraved; oh, come and be saved!
  Ye are wretched and lost," they cry.
"Ye grovel in sin. Your souls to win
  Made the Blessed Lord to die.

"Believe on His name, or die in your shame
  And burn in a lake of fire.
Forsake your lust; in Jesus trust—
  Or we build your funeral pyre.

"Salvation is free and ye must agree
  To enter the Shepherd's fold,
Or thumbscrew and rack your bones shall crack,"
  Is the cry of the churchmen bold

"All vile and abased, with desires unchaste,
  You have wandered away from God.
Turn and repent ere your lives are spent—
  Or feel the avenging rod."

This Gospel of Wrath with its aftermath
  Of heretics' bones and blood
Has riven apart Humanity's heart
  In the name of Humanity's good.

Oh, children of men, why suffer it when
  By rising in Manhood's might
And using your brains you could break the chains
  And put your oppressors to flight?

Come out of the shade Credulity's made!
  Be brave, independent and free.
Let Truth's clear light put Error to flight
  That the eyes which are darkened may see.

Think not ye are vile; no longer revile
  Yourselves as sinful and base;
But understand ye are noble and grand,
  Whatever your color or race.

Stand not in awe of custom or law
  Which your reason tells you is wrong;
To yourselves be true whatever you do,
  And then ye are always strong.

Then Priestcraft's sway shall be swept away
  With all of its cunst effect.
In its place we shall find the unfettered mind
  And the Gospel of Self Respect.

Freethought and Retrogression.

BY E. C. WALKER.

The Secular Union is an organization composed of individuals who affirm that civil and political matters should not be mixed. The purpose of the Union is to secure the complete separation of church and state by the abrogation of every law and the discrediting of every custom which compels one citizen to conform to or to support the dogmas and rites of another citizen. It is perfectly clear, therefore, that if any secular union makes the acceptance of any belief regarding an alleged future life a test of membership it, in effect, is doing precisely the thing it was organized to prevent the state doing. In a word, it is stultifying itself, it is committing logical suicide. This is the unenviable position in which the Oregon Secular Union has placed itself by its rule excluding Spiritualists. It makes belief in a future life a bar to work on its platform for a state in which there shall be no such bars! Was there ever a sillier exhibition of short-sighted intolerance? I wish it distinctly understood that this criticism is not inspired by partisanship; I am not a Spiritualist—in fact, I am at the very antipodes from Spiritualism, but I would rather be the little finger of a sincere Spiritualist who stands for a free platform and unfettered fellowship than the whole body of a thousand Secularists of the Oregon Union type rolled into one.

* * *

"The Torch of Reason," the mouthpiece of the close-communion Oregon Secular Union, says:

> It is amusing to us to see the desperate efforts made by some who claim to be Freethinkers, trying to keep the patronage of both the moral and immoral factions of what has heretofore been called the Freethought cause.

Can it be possible that this means the "Torch's" Chicago brother-in-morals who clamors for the ousting of free lovers from Liberal organizations and at the same time eagerly welcomes them as writers for his magazine that thereby it may be made more interesting and so sell better, and who takes pains to call the attention of said free lovers to the free and unsolicited advertisements he gives their societies? It does not seem possible that the custodians of inherited authoritative goody-goodiness can thus jibe each other. But it may be.

> "There are some [Freethinkers] who systematize their immorality and offer their 'principles' as an excuse for it.—*Torch of Reason.*

And there are some alleged Freethinkers who systematize their prejudice and intolerance, call the result morality, and offer it to the world as genuine science and Freethought.

> It is certainly time that honest, moral men and women found out that there is Freethought and Freethought; and they should not only find it out, but they should stop supporting that which their best judgment teaches them is evil. It is not necessary, nor is it to be expected, that Freethinkers should agree on everything, but this question of what morality is is a vital one and those having radically opposite ideas on this question never can affiliate, and failure will overtake us every time we try.—*Torch of Reason.*

I readily admit that "those having radically opposite ideas on this question never can affiliate" in advocacy of their side of it, but there is no good reason why they can not work together

for the reforms regarding which they *do* agree. Nothing but the intolerant narrow-mindedness of the ancestral moralists interferes with the uniting of all Freethinkers in support of the Demands of Liberalism. Marriageists and anti-marriageists can stand on the same platform in defense of Sunday liberty and secular education, and if they do not stand there shoulder to shoulder it will be because the marriageists choose to take themselves off in a huff—we are not going. You gentlemen who are dead sure you alone know what morality is and that we are "immoral" because we can not accept your definitions, might as well make up your minds first as last that Mohammed is coming to the mountain if the two are to be close together, for most certainly the mountain is not going to Mohammed. If you do not like Freethought, if you can not abide its traditions, its bed-rock principle of universal equal liberty, and are not prepared to follow its logic to the uttermost, you can trail your dishonored banner back to the caverns of Authority; the arms of Holy Mother Church are ever open to welcome her returning children; apostates may sit high in her councils and feast royally in their dotage at her board. You talk about "what morality is" as though you had had revelation from the gods. "What morality is" is a matter for history, for science, and for present need and experience to say, and we are as well qualified to interpret the oracles as are the traditionalists, to put our own claim most modestly. You and we are at one in the desire to resist certain encroachments of the church; if you have good sense you will not fly off at a tangent because we are *not* at one as regards some other questions. The choice for division or union is yours; our course is clearly marked, whatever you do; you can break away, if you do not know any better, but we shall continue to evolve in the Freethought orbit. And if you who are up there in the New Northwest persist in the folly and bigotry which now characterize the Oregon Secular Union it is only a question of a brief time when you will find yourselves confronted by a *real* Freethought society which will compete with you for the direction of Liberal affairs in that country.

The Oregon State Secular Union stands for the only kind of Freethought that can win and the only kind that can do the world any good when it does win. In fact, it stands for the only real Freethought that there is, for it is neither bound to an orthodox creed nor to the creeds of the other extreme, but its guide is the highest scientific authority of the world and it stands ready and willing to change, adopt, reject and amend in order to be in perfect harmony with truth and right.—*Torch of Reason.*

Brave words, truly! But they are words *only*, "sound and fury, signifying nothing." If there were any heart in them we should not find their utterers setting up a creed which must be professed by whoever would enter the sacred portals of their church. "Its guide is the highest scientific authority of the world." Paraphrasing Madame Roland, we may well exclaim, "O Science, what false priests speak in thy name." Not only is it not true that the Oregon Secular Union is *not* bound to a creed but it *is* bound to the orthodox moral creed, one of the creeds which its mouthpiece repudiates in terms. Instead of standing "ready and willing to change, adopt, reject and amend in order to be in perfect harmony with truth and right," the Oregon Union positively refuses to admit to membership any one who is pledged by the constitution of his mind to such action, and it is logically bound to incontinently kick out any one of its present adherents who develops this independence and fairness. The profession of scientific dispassionateness by a society of this kind is terribly wearying. Real men of science form themselves into societies for the study of matter and phenomena, and they do not ask intending members whether they are or are not committed in advance of that study to a certain conclusion. It is assumed that they wish to find facts and that they will give those facts due and fair consideration, regardless of any prepossessions they may have. On the contrary, the Oregon Secular Union, supposedly formed to secure justice for all citizens of the state, no matter what the ethical or theological views of any of those citizens, sets up standards of belief and of personal, self-regardful, conduct and declares that whoever does not accept and act in accordance with these standards can not teach from its platforms and in its schools. Instead of waiting, as it falsely says it will, for the progressive revelations of science, it dogmatically asserts that certain questions are forever closed and that those who not accept its dictum are worthy only of the penalty of excommunication, which it proceeds to inflict with all the self-praise, all the arrogance, all the bitterness, all the vindictiveness, and all the implacableness of its spiritual mother, the Roman Catholic Church. For such an organization to vaunt the alleged possession of the open-mindedness of science is at once ludicrous and disgusting. How it can refuse to let Social Radicals and Spiritualists work in its ranks for the religious liberty of men and yet call itself creedless almost passes human comprehension.

The majority may make a mistake, but its decision is the highest standard we have—the best guide that can be found—the best and nearest to an infallible regulator of our actions toward others, and without obedience to this regulator, which the world has been so long in learning to obey, we can have no free men and women.

No, Johnny, that was written neither by a Methodist bishop nor a Covenanter editor; your mistake is a natural one, but you will have to guess again. Its author is the editor of "The Torch of Reason," a paper which some persons suppose is a Freethought journal, and which itself says its kind of Freethought is the "only real Freethought that there is." The "poor fellow"—to use the designation he applies to my friend, Cyrus W. Coolridge—refuses to accept the standard formulated by the Christian majority, while at the same time declaring that it "is the highest standard we have—the best guide that can be found," and "that without obedience to this regulator" "we can have no free men and women." That is a fair example of the consistency of the worshipers of the fetich of majorityism—the standard of the majority is for other persons, never for themselves. In another part of the same editorial, he says:

If, in actions affecting others, your reason leads you to do what is contrary to the reason of the majority of those with whom you associate, and they consider your actions wrong or detrimental to the society, then the majority should decide.

To illustrate: The reason of the abolitionists led them to help escaping slaves. This was "contrary to the reason of the majority," it was an action "affecting others," and the majority thought "it detrimental to the society." In that case, therefore, the majority should have decided (as it did) and its decision should have been respected in letter and in spirit (which it was not). And yet, despite this irreverent, criminal, conduct of the abolitionists, we of today,—the "we" doubtless including even Mr. Hosmer,—look upon the abolitionists as the truly clear-sighted, the really heroic, men and women of that stormy epoch. Again: The reason of the Christian majority leads it to exempt its property from taxation. The reason of Mr. Hosmer leads him to oppose this exemption. As the Christians hold that the abrogation of the exemption laws would be detrimental to society, the editor of the "Torch" should not challenge this almost "infallible regulator," for his expressed disaffection might induce some belligerent Freethinker to refuse to pay his increased tax, and as this would be an act "affecting others," it would be a criminal interference with the majority's right to decide. If the decrees of the majority, from the monad to man, had not been continually evaded or defied, there never would have been a man, there never would have been any organism more complex or thoughtful than a monad. The Oregon Secular Union would have had the entire sea to itself.

Variety Scientifically Considered.

BY ALBERT CHAVANNES.

The interesting article by E. C. Walker in No. 696 of Lucifer, entitled "When Men and Women are and When they are not Varietists," is a praiseworthy attempt to place the discussion of that subject on a scientific basis, in marked contrast to the efforts of other correspondents, who seem to reason more from their feelings and desires. I believe that really useful work can only be done through the scientific method, and that the question of society will eventually have to be scientifically considered, and as a help in that direction I will briefly state what I consider the facts in its relation.

I hold that scientifically we must greatly extend the definition of varietism from that which is now usually accepted. Varietists are now supposed to be only those persons who have intimate sexual relations with more than one person of the other sex, within a short period of time. Scientifically considered, I believe that any person who, during his or her life time, establishes such relations with more than one person is a varietist, and that the term can be applied to those persons who marry the second time, whether the first marriage ended through death or divorce. And I believe the same is true of the degree of relations established, and that the most strict monogamist, who finds pleasure in dancing, driving, or even conversing, with a person of the other sex, besides his or her married partner, if the pleasure is derived entirely or in part from the sex of that person, must scientifically be considered as a varietist.

If what I state here is correct, then it must follow that all persons who have reached the age of puberty are varietists, the difference being one of kind and not of degree, and that there is really no such thing as entire exclusiveness.

What is then this exclusiveness which is the object of so much solicitude from the moralists of the day? It is not a natural force, but it is altogether a social virtue, evolved by society, to meet certain conditions needed for the progress of civilization, and the contest now going on between two opinions, represented in Lucifer by E. C. Walker and Dr. Berrier, is a contest between those who believe that exclusiveness is no longer—if it ever has been—needed for the progress of civilization, and that it is a barrier to the pursuit of individual happiness, and those who believe that exclusiveness still serves a good purpose, and that it tends to the increase of happiness of mankind.

This question, like all others, while helped along by arguments, will finally be decided by practical experience. All that can be said at this time, is that today the whole social fabric of the most developed countries, is based upon exclusiveness, which is one of the props of monogamic marriage, and that if ever varietism becomes the accepted rule of social conduct, it will affect the organization of the social organism, much more than most varietists contemplate. But it is also true that exclusiveness being a social restraint of a natural force, has been privately resented and evaded from the earliest time of its introduction, and that varietism, in some of its many forms, is steadily gaining ground, till today it is practiced to an extent never attained before.

We have in the present contest between exclusiveness and varietism, the same old contest which has been going on for ages between the conservative and the progressive forces of society. The new woman is a varietist of a very marked type, so is the summer girl, and so are all those persons of independent spirit, who think more of the gratification of their desires than of the restraint of society. On the other hand, all persons of timid character, and those who support these old institutions of ours, which are fast outliving their usefulness, support exclusiveness in its resistance to the encroachments of variety.

The trouble in the scientific discussion of this question is the same which for a long time existed in the discussion of religious beliefs. Religionists of all beliefs used to divide the people into saints and sinners, the saints being those who believed as they did, and the sinners those who had other beliefs. Scientific knowledge showed that there was no truth in such a distinction, and it is now well understood by all intelligent people that no such division is possible, for all persons are actuated by the same motives and obey the same natural laws. We have now in the realm of sexual conduct the same attempt at arbitrary division, and authoritative moralists attempt to divide individuals into exclusivists—saints—and varietists—sinners—but scientific investigation shows that no such distinction is possible, for we are by nature all varietists, and besides that the extent of our exclusiveness depends upon what is called "surrounding conditions," and that as in all social virtues, it is mostly influenced by our social education.

The Movement in England.

BY R. B. KERR.

On the evening of Sunday, Feb. 7, we went for the first time to a meeting of the Legitimation League. It was held in the French room of St. James' Hall, while down below in the same building the Rev. John McNeill held forth on the salvation of souls.

We were just in time to get the two last of the 240 chairs, and many who came after us could not gain admittance.

One glance around was enough to convince me that the sex battle is no longer doubtful, so far as England is concerned. It was the most select audience we had ever seen. Every person present belonged to the educated classes. About one-third of the people were women,—chiefly, I think, teachers, journalists, artists and musicians.

The proceedings began with a letter of apology from Richard Le Gallienne, now one of the recognized poets of England, who deeply regretted that he could not be present to take the chair.

The business of the evening was a lecture by George Bedborough. Subject—"How to be Happy Though Married." Mr. Bedborough is a very witty lecturer, who knows how to keep the attention of his audience. If he has any fault, it is that he is a little too humorous; for the public have been so much accustomed to jest about sex, that it is well to show them that there are people who consider the problems of sex as serious as any others.

The lecture was followed by much discussion, in which many well known people joined. The style of the speeches was scholarly, rather than oratorical; but that was perhaps the best style for an audience so intellectual.

There was no rowdy element at all in the meeting. Every one had a fair hearing, and everyone seemed to have come to learn.

After the lecture a case of persecution by some petty magistrates in Yorkshire was mentioned, and it was announced that the League would take steps to deal with the magistrates. In England the officers of the law are glad to leave the League alone; but the League will not leave them alone, and is always ready to worry them.

Everyone is astonished at the ease with which the League has established its position. Other new movements have begun with violent popular opposition, but the League seems to have had plain sailing from the first. Nearly every one we meet has either been to its meetings, or wants to go. No one seems to be violently opposed to it. For many years, the poets and novelists of England have dealt so freely with sex, that all thinking people clearly perceive the existence of a sex question, and are inclined to discuss it.

Much, however, is due to the consummate tact of the Leaguers, and to the fact that they stick exclusively to the sex question. The platform of the League and the columns of the 'Adult" are not open to people who wish to air their views on religion, economics and government; but they are for the exclusive use of those who have good ideas about sex reform.

Such specialization is very characteristic of the English, who can change their views on one subject without having other parts of their faith affected. In a few years, the pulpits of the various churches will be filled with apostles of sex freedom, and, as we now have Christian socialists, so we shall also have lots of Christian free lovers. At first the bishops will frown, but soon they will gracefully give way, and quote old treatises of their own to prove that they knew it all fifty years ago. St. Gladys and St. Louie will be added to the calendar of saints; learned commentators will find new readings to prove that St. Paul was prominent in the free love movement; and Christian apologists will cite the fact as one more irrefragable proof of the divinity of Christ and the inspiration of Scripture.

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"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each Individual.

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THE WAR-CLOUD increases in size and density. Will the working people of the United States allow their falsely called servants to drive them into a national war in order to divert attention from the real causes of the distress and demoralization everywhere now prevailing? We shall see.

THE NATIONAL ASSOCIATION of Spiritualists has just closed a very successful three days' convention in this city. The editor of this paper attended part of the sessions and expected to make some report thereof, as an index of the trend of thought along humanitarian lines, but temporary illness prevented the carrying out of this design.

Condemned, but Not Crushed.

Emil F. Ruedebusch has been found guilty of corrupting the morals of Anthony Comstock's mail bags by depositing "The Old and the New Ideal" in the post office. He writes:

"This was my punishment:

"I. A speech by Judge Seeman.

"II. Imprisonment in the county jail for one day.

"III. A fine of $1,200.

"I did not appeal, because I am thoroughly disgusted with courts, lawyers, etc."

Yet, though the author has suffered, the *new ideal* is not crushed, and can not be crushed by court decision. Even though the sale of the book may be stopped for the present, nearly two thousand copies are now in circulation, and these the censors cannot touch. The prosecution has given them an added value, in demonstrating how freedom is crushed by the Old, and the vital necessity of the New, Ideal. L. H.

A Criticism Criticised.

We cheerfully publish the following communication from William Platt:

TO THE EDITOR OF LUCIFER: I take advantage of the known fairness of your paper to ask you to insert this emphatic protest against one point raised in your issue of Jan. 26 while criticising my book, "Women, Love and Life."

Your critic's initial error is of a kind unfortunately only too frequent. It is that of assuming that all the words in the mouths of the *characters drawn* by an artist are expressions of the artist's own opinion. This is absurd on the face of it. Yet no error in art-criticism is more frequent. Every one must have seen extracts quoting as the sentiments of Shakspere almost any saying from any of his creations; including for certain those sententious speeches upon Honor which for dramatic purposes he put into the mouth of that arch-villain Iago! The transference of this bombast from Iago to Shakspere is a poor compliment to the misused bard; and one might have imagined that a grain of common sense would have rendered it impossible.

To return to my own case. Your critic quotes a passage from a story entitled "Love is Blind" that is found on page 40 of the collection entitled "Women, Love and Life." In that story I draw a character—a passionate artist who swears that if his wife deceives him he will kill her. The speech that I put into this artist's mouth when he defends his point of view is quoted in Lucifer just as if the words were written by me as my own sentiments; and the quotation is coupled with complimentary remarks, comparing me to my *brother-monogamist*, the Sultan of Turkey! This proceeding, I protest, is critically unjustifiable—it would strike at the basis of all artistic character-drawing.

To be quite fair to Lucifer's critic, I will admit that there might logically be held to be a very large affinity between my drawing of a passionate artist, and my own character and opinions. *But*, having said that much, I must in self-defense point out *that the whole course of my story shows how emphatically I contradict the words that have been quoted by Lucifer as my point of view.* Positively, the climax of my tale is made by the fact that *when the artist does come face to face with his wife's deceit, he prevaricates with his own oath and will face anything rather than carry it out;* in this contradiction between his words and his act lies the *whole point, purpose and strength of the story;* I am utterly at a loss to understand by what mental process your critic could have mistaken the moral that is thus hammered out by *no less than the whole tragic action of the piece*—the moral that a great mind will sacrifice itself, but not others, to the fervor of the grand ideal.

Sincerely yours,
WILLIAM PLATT.

Perhaps, in my criticism in No. 695, I misapprehended Mr. Platt's meaning. I should be very glad to know that I did. If the words he puts into the mouth of his artist-hero were not, in spirit, so closely related to so many other expressions running through his books, I would feel more inclined to blame my own stupidity than I feel at present. How are we to know the real sentiments of authors if we are not to judge from their *apparent* sympathy with certain of their creations? They should indicate their own opinions in some way—*a la* Artemus Ward when he labeled his productions: "This is a goak."

In the case in point, the story is of a musician who was mated with a woman whose love for him grew cold. They were not adapted emotionally or intellectually. She asked him what he would do if she proved "faithless" to him.

"I would wait first to see with my eyes," he replied; "but if I saw with my eyes then I swear to you that as I love you you should die!"

Finally she loved another man; and the despair of the husband is vividly pictured. He heard "voices in her room. . . . . Then he thought of his vow 'If I saw with my eyes,' then took his penknife and smote out those eyes of his, then staggered into the room a bleeding horror crying out 'Gertrude, Gertrude; you shall live, I have seen nothing!"

Mr. Platt says that his moral is that a great mind will sacrifice itself, but not others. Did his musician not sacrifice her when she "asked for reconciliation and was refused;" when she "asked to serve him like a dog, and was refused"?

Authors often claim that such and such an outcome is necessary to the artistic perfection of their work. In real life, there are certainly open to a man who has made a foolish vow, other alternatives than that of mutilating himself. Years ago John Ruskin discovered that his wife loved the artist, Millais. He did not destroy his eyesight when he made this discovery—the world would have been the loser had he done so. He quietly obtained a divorce on one of the very few grounds possible in England, being willing that it should go on record that he was impotent, in order that she might be free; and when

she and Millais were married Ruskin stood beside them as their best friend. And Nature has witnessed, in their singularly happy union, and in their lovely children, that Ruskin acted wisely. Instead of ruining three lives he made them happy and useful not alone to themselves but to the world.

If Lucifer's space were not so limited the story would be reproduced. But it is necessary to condense my comments; and other points of difference must be permitted to pass unnoticed. Those interested in the question would do well to buy a copy of "Women, Love, and Life," the book in which the story appears. Mr. Platt deals with social questions in a very interesting and distinctly original style. LILLIAN HARMAN.

A Rationale. No. I.

BY J. MADISON HOOK.

Desires and emotions are the results of molecular activity in brain cells. Though the primary cause of this brain activity is peripheral excitation, we may inherit certain aptitudes or tendencies which are great factors in determining the direction of the activity. The will power, also, depends on heredity and bodily conditions. Conscience, which prompts us to do what is right, as we see it, is a faculty of heredity and education. Human conduct is largely the result of conditions over which the individual has no control. As a matter of fact man is not and never was a "free moral agent." The ever occurring chain of circumstances drives one to a line of conduct undesired and unchosen.

* * *

The only argument, in favor of statutory prohibition, worth serious consideration, is the fact that man is not a "free moral agent." This argument should not be ignored, as it is founded on a fact known to every student of physiological psychology. A friend of mine argues, that every act that has been demonstrated by science to be injurious to mankind should be prohibited by law. Here is where he would draw the line between restraint and freedom. I have been making consent the sole factor in determining invasions of natural rights. I admit the force of the above argument, but the only compromise I have made with it is in the case of children, idiots and insane persons. I made this reservation in my little pamphlet on "Human Rights." I am still compelled to assert that it is a crime to wrong children against the consent of the parents.

* * *

I hold to the idea of paternal responsibility. I do not wish to deprive any woman of the right to assume the whole of it, if she chooses; but claim that mutual or "autonomistic" marriage with equal parental responsibility is not slavery for man or woman, and will be the result of the elimination of all invasive force from our present system. I believe that mutualism in marriage will be conducive to more lasting love unions. I doubt that woman will desire to assume all the responsibility for care of children. To contend for mutual marriage and paternal responsibility is not retrogression as assumed by some reformers.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—*Professor Drummond*

(*Continued from last week.*)

The woman in the chair gets slowly up, and goes into her bedroom; there is a delicate smell of violets about it. She takes off her loose gown and begins to dress. She is far above the average height, and as she lifts her rather long, bare arms to reach down a gown, every action is full of grace. She has sloping shoulders and a long deep chest; she looks slight of hips, and yet her frailness is more apparent than real; her muscles show under her delicate skin as she moves. She dresses slowly and stamps her foot impatiently when she lets anything drop out of her hand, which she seems to do often in her nervous irritability. She looks at herself in the long glass with a kind of satisfaction, rubs off a final dab of powder with a soft piece of chamois, lifts up her gown and looks at her feet in the glass, turns slowly round to get a back view, and then gives a pleased nod over her shoulder at her own image.

Quarter of an hour later she is on her way to the landing-stage; for she has decided to go to Bygdo, that prettiest of Christiania surroundings.

The city is almost given over to tourists. A party of Cockney "Cookies" are standing outside Torstrup the jeweller's window. She smiles as she passes them, for they have evidently anticipated a polar temperature. "What guys!" she laughs, hurrying on, for they are making unflattering remarks at the top of their voices on some of the idiosyncrasies of national costume, with a characteristic disregard of the fact that every second Norwegian understands them. She turns with relief to look at a group of pretty girls and students,—town residents, probably. Their fresh laughter touches her in some way; she is affected today by every change in the world about her.

She finds a comfortable seat on the little steamer, and settles down to languid enjoyment of the scene. It is too early for a crowd, and she is aware of a strange feeling, of a presentiment of coming change, as they steam out. The fanciful idea strikes her that all the flags fluttering from the different poles are flying gayly in honor of some special event in her life. The very breeze blowing freshly from the sea seems to whisper of a vague change. The mountains lie blue in the distance, and she watches idly the water drip off the oars of the rowing-boats as they pass,—looks as if they scattered a shoal of little silvern fish at each dip, she thinks. Students' and girls' and children's laughter, and the murmur of voices about her, reach her, without conveying any sense to her; she feels inclined to close her eyes and just sleep.

When they reach Bygdo, she hurries past the tables, the waiters with seidels of beer, and what an Irish acquaintance wittily calls "bread and butter and trimmins," bends round the cove and up to the wood. The witchery of the surroundings begins to affect her. The resinous smell of the pines does her head good. The fir-trees stand sturdily, as if listening to the gracile silver-birches bending their delicate branches in airy *persiflage*. A wren alights for an instant on a blossom of dwarf honeysuckle, then darts under a tuft of wild thyme. The lace of her parasol throws patterns on the grass, and the quick tramps of horses coming round the bend of the road startles her, and she slips quickly aside. An officer, a civilian, and two ladies, ride by. She recognizes one of them, the young wife of a painter; scandal connects her name with the man at her side. How whitely her teeth gleamed through the crimson curve of her lips as she laughed, thinks the woman, and a story she heard lately about her flashes through her memory. Some way the meeting jarred on her; she wants to get away by herself, away from the memory of town scandals and town people; she almost regrets she did not take a drosche out to the country. She turns down a side path towards the water. She sits down under a tree on the slope. The cove forms a horseshoe to the right; in the centre lies the landing-stage and bathing-house; she can see heads bobbing in the water from where she is seated. To the left the fiord stretches, dotted with islands and boats, and further still she can see a villa, and a flag fluttering from a white staff against a background of pines. Groups of people are scattered about. Two Hallelujah lasses in neat uniform pass her, with Norsk versions of the "War-Cry" under their arms. A soldier, with a hat like a forester's, with the addition of a horse's tail, is chaffing them. A little below her, two lovers are sitting, oblivious of passers-by; his arm is around her waist, and her head is on his shoulder. The expression on his otherwise stupid face disgusts her, and she hurries

*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass.

further round the cove, and seats herself again. She is tired, flushed with the exertion, and she sits watching lazily the dip of the sails, and the midges as they whirl before her against the background of blue sky in ever-recurring giddy circles, always two,—an aerial wooing.

There is no one to be seen, yet she is not at ease; she experiences the odd feeling one has sometimes of not being alone, and her heart throbs with quick thuds that seem to dominate over the little whispering, flute-like prattle of the water against the rock. She looks round as if expecting to see eyes peering down through the firs at her back. The conviction grows upon her of the nearness of some one. She has felt eyes on her back before; she felt strange presences, with some sense that lies outside her ordinary senses. She gets up and walks down towards a blue-gray bowlder with a clump of dried bracken next it, to look behind it; and as she reaches it she is stopped by a yawning whine that ends in an unmistakable growl. A dog, *genus* cur, a rough, yellow-coated dog, crouched on the grass a yard ahead, is looking up at her; she has honest, tawny eyes, and a ragged ear torn in some old fight, and she is studying her attentively. She looks back at her bravely enough, although she draws a quick breath, and the lace on her bodice flutters as her breast heaves. Something else, too, is working in her,—a hypnotized sensation, making her limbs heavy; it isn't fear, it is purely physical. She snaps her fingers, and pats her knee coaxingly, and is answered by a yawn that reassures her; she walks on. This time the growl is only feigned, and she becomes aware of a man lying on the bracken in the hollo below the bowlder. She stops at once, and the blood rushes t her face in a hot flood. She looks down at him, and a kind o wondering, interested look succeeds her surprise. The man at her feet is not a tramp, and there is something in the unconscious helplessness of his attitude that appeals to all that is womanly in her; perhaps it is just the unconsciousness. It reminds her, too, with the thrown-up arm and hand loosely clenched, of a little brother, dead so many years that he is barely a memory. Besides, the fellow's head is striking, and he sleeps with his mouth shut. It isn't given to every man to look beautiful in his sleep, even though he may pass for a handsome chap enough in his waking hours. Faces tell tales in sleep; one's subliminal consciousness is apt to play mean tricks with one's expression. This man's face has a sorrow-worn, spiritualized look, a sternness about the mouth; he is clean-shaven, and his hair is longer than the men of her set wear it, but it is dark and soft and silky. She wonders vaguely what color his eyes are. He looks, she thinks, as if he has gone through some of God's mills, and got hurt in the grinding. She is conscious of a wonderful sudden change in herself; her depression is melting away; she only feels a ridiculous kind of buoyant reaction against it, a sense of rest after disturbance, the quiet after a rain-gust. She hardly knows why she remains standing there, looking down at the sleeping man; she tells herself the proper thing to do is to go. She is about to do so,—not, she recognizes, with some astonishment, without reluctance,—when the dog, perhaps awakened to a sense of having failed somewhat in her duty, protests by catching her dress in her teeth, letting it go, growling and frisking round her. Now, fear is not exactly a part of her nature, but regard for a pretty gown is. She stands still and whispers soothingly to the beast. It has a certain effect. She lets go, but seizes her again every time she takes a step forward. The ludicrous aspect of the matter strikes her, and she laughs softly. She stands still, doggie likewise a little distance away. Finally, the latter lies down, with her forepaws stretched out, keeping her quizzical eyes fixed on the woman. This grows monotonous. She says to herself, "I wonder if I may venture to sit down." She bends slowly, keeping her eyes on the dog; the latter growls softly. She sinks on one knee: it is not an easy manœuvre, encumbered as she is with a parasol and a book; however, she accomplishes it successfully, with one foot under her. Doggie is satisfied with the compromise, so she gets into a better position. She has a side-view of the sleeping man, and she examines him with a woman's attention to details. His clothes are rough blue serge; the unstarched collar of his linen shirt is scrupulously clean; a soft felt hat is lying on the grass near him, and a canvas knapsack. His shoes are worn; one of them is patched. She speculates on his calling,—a painter, a poet, a Bohemian of some sort—likely. A "pillar of the state," a church-warden,—unlikely. Meanwhile, the sun creeps round, and slants through a tree right on to his face. How tired he looks! There is a weary droop about his mouth. She flushes, hesitates, looks at the dog,—she is asleep, with her black snout on her paws. She moves very softly, and contrives, by leaning back, to stand her open sunshade so that it shades his face. Its lace and knots of ribbon flutter and throw fantastic shadows over him, and she laughs, for it reminds her of a furbelowed bassinet. The little dog creeps up to her, gives her wrist a lick, trots down to the water's edge and laps eagerly, comes back, and nestles down at her knee. She takes off her glove and scratches her behind her ears, and rubs her head. "You are a bit of a vagabond, I think," she whispers. There are many old scars, and one ear is split; and when she cocks it, the half of it flaps in a comical way. So she sits, with an unwonted sense of drowsy well-being, the mingled smell of pine-trees and brackish water, the lap and sparkle of the waves that wash gently in the sunshine, the rustle of foliage and the trickle of runlets finding their way to the fiord, act soothingly. She is affectible today, stirred in the depths of her nature in the underlying wholesome woman that is there uncalled to life, for the warp is only external.

How long she sits there she heeds not; a little breeze rises, and a shrill whistle sounds in the distance. She looks at her watch,—almost five o'clock. Chiff, chiff, chuff, chuff, and the steamer by which she has intended to return passes by, with its freight of gladsome people, towards the landing-stage. She is loath to go; it is so good to sit thus bathed in silken air. Besides, she feels as if she is infused with some mystical elixir that is filtering down to the underlying strata of her being. Let chance decide! She unloosens a penknife from her chatelaine, and spins it smartly on a flat stone in the moss beside her. "Points to me, I go!" She catches her breath and sets her teeth in her lip as the silver and pearl glisten as it revolves slower, slower—a-ah! she closes her lids involuntarily—opens them—one little turn more; the point rests fiordwards. She feels inclined to clap her hands. She recalls having experienced precisely the same relief once years ago, when, in a fit of childish passion, she had thrown a stone at a playmate and it just missed her temple. Why should she feel so now? she asks herself. Well, why analyze? She has two hours more until the next steamer. She feels unreasonably glad,—as glad as when a little child, she sat in the meadows and wove daisy-chains, twenty golden years ago. The steamer has left again; and up in the sky above its track two clouds are meeting: now they fuse, and turn into a chariot tipped with silver, and soar upwards. "Why can't," she says softly, "his soul and my soul and the doggie's soul loosen ourselves and float away in soul communion out of the barren loneliness of this old earth here?" The band up in "the umbrella" strikes up the opening bar of a "Huldretanz," a weird, witching thing with a want in it, and someway it brings her back to earth again. She laughs at herself, and pats the dog's head, and says, "No, I wouldn't sail over the clouds if I could; I'd rather be you, doggie, and curl up under the caress of some one's hand."

She considers herself as she sits there: her patent shoes are made by the best man in London; her muslin gown with all its apparent simplicity, is fitted by Parisinn fingers; and her hat is an inspiration of blossoms and lace from the Rue de la Paix. Her gloves are delicate to sight and smell and touch; and yet she would give all she possesses for one hour's real happiness.

Suddenly the quiet is broken; a troop of boys and girls playing "hide-and-seek" come rushing round the slope, and one of them holds a handful of pine-cones. She throws them with uncertain aim at the lad following her, and darts up

through the trees with a giggling scream; the tan cones pelter with a rattle on to the sunshade and over the sleeper. He wakes, not drowsily, but all at once wide-awake, with eyes black on awakening, gray as the pupils close with the light, steel-gray as a lake without sunlight.

To be continued.

VARIOUS VOICES.

M. L. Studebaker, Fort Hunter, Pa.:—I enclose twenty cents; send "Personal Rights and Sexual Wrongs." If it were not for the bigotry of the people here I might get some subscribers, but the masses don't want the truth. They don't like the priests but I can't make them understand the Bible is only a mass of heathen literature, etc., but while the feeling is strong against priests, and what they call the abuse of government they are afraid they will be murdered in the absence of government.

H—— S. S——, London, Ky.:—I see you offer to give a thirteen weeks trial subscription and twenty-five cents' worth of literature, all for twenty-five cents. I enclose sixty cents and a list of the literature I want at present. Mrs. Josephine K. Henry, my friend, sent me a copy of the paper. I am very much interested in the subject of sexology. I am fully convinced of the unrighteousness and injustice of the present enslavement of women by laws of church, state and society. Am not just decided what is the best thing to be done, but I do want to learn. The gratitude of all women is due to you for the noble blow you are striking for the emancipation of their sex, and I tender mine with unstinted measure.

J. A. Wilson, Phila., Pa.:—A large and appreciative audience filled the hall of the Ladies' Liberal League last evening to hear Emma Goldman's address on "The New Woman." Miss Goldman does not believe in a new woman but rather in an emancipated woman freed from the shackles of law, church and society; the equal, and the equal only, of man. She pictured the false education of the sex taught from infancy. That her mission was to marry, and thus have a claim for support on a man, and yet totally unfit, because of lack of knowledge of her sexual functions and rights, to become a mother. The duty of a wife is treated as a subject too impure and immoral to be even hinted at before a priest or magistrate has handed her over, it may be, to some reformed rake for a husband. Instead of aping man as is the fashion of the would-be new woman Miss Goldman contends that both sexes are equal even under present social and economic conditions, and that a new man must first be had if he is to be worthy of imitation by the other sex. As at present conditioned no man is worthy of the labor bestowed on him by woman, who, in her household cares spends, on the average, more hours of toil than does the man, and who at a correct financial valuation on her services as housekeeper, cook and drudge, as well as nurse and trainer of her family, never can be repaid. She does not believe in angels, either masculine or feminine on earth. With most men woman is an angel before marriage and a devil after marriage. The whole address was a masterly arraignment of the double standard of morality of the sexes, and was listened to with close attention. A number of speakers took exception, in ten minutes addresses, to some of her points, but in her rejoinder Miss Goldman showed herself fully capable of upholding her end of the argument, and possessed of the courage to announce boldly and plainly her views and opinions on any given subject. She delivers several other addresses here before starting further west. Those who miss hearing her miss a treat.

Sophie M. Rivers, San Jose, Calif.:—Enclosed find fifty cents for three months trial subscription and for the books named. I am very much delighted with your dear paper, only I wish you had a different title. I am sure the paper, with a smoother name, would work its way into more families. "Lucifer" is so startling—not a suitable heading for a paper for a lady to read. We must of necessity be careful what the world thinks of us, so long as we have to make our own living.

[The objection to the name Lucifer, urged by Mrs. Rivers, is an old one, and has been many times answered at length in these columns. It is true that the name chosen to represent the weekly paper devoted mainly to emancipation of woman from sex-slavery is "startling" to the average reader. Most people have been told, from early youth, that Lucifer means the "devil," and to the average mind the word devil is the personification of all that is bad, wicked, sinful and destructive to human happiness, "in this world and in the next." That the name of our paper repels many people who would otherwise become readers and helpers is doubtless true. But there is another side to the question. The word Lucifer challenges attention. Women as well as men are everywhere learning to think for themselves, and one of the first things that an independent thinker learns is that his theological teachers are not to be trusted. That they deliberately teach what they know to be false, in order that they may obtain and retain power over the people. (I speak of the priestly hierarchy as a class, as organizations, rather than as individuals.) A very conspicuous example of their false teaching is the perversion of the meaning of the word Lucifer. This name, as all scholars know, belongs to astronomy, and not to theology. It means "light-bringing," and, very naturally, was anciently synonymous with "Morning Star." And so it has continued to mean, in the minds of all except the ignorant and superstitious priesthood and those who pin their faith to priestly dogmas. But now that modern science, with her "starry eyes," has shown the fallacy of the old myths and fables even the clergy are getting ashamed of their own perversions, as witness the rebuke administered by the Biblical Commentator Henderson—See Webster's Unabridged Dictionary, edition 1886, page 792, under the head "Lucifer":

"The application of this passage [in Isaiah—'How art thou fall'en from heaven, Lucifer, son of the morning,' etc.] to Satan and to the fall of the apostate angels is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

The worst of all the enemies to woman's emancipation is priestly domination, and until woman herself finds out this fact but little can be done for her deliverance. The history of the word Lucifer is an excellent educator to show how utterly untrustworthy are the theologic guides upon whom woman has been taught to depend as her best friends. M. H.

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Personal Rights Association of England. Also, four fine full page portraits of Ezra H Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work By Oswald Dawson. Neatly bound in boards. Price, 50 cents. Address Moses Harman, 1304 Congress st., Chicago.

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And the Sovereignty of the Individual.

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"The great lesson for the world to learn is 'that human beings do not need to be taken care of. What they do need is such conditions of justice and freedom and friendly co-operation that they can take care of themselves. Provided for by another, and subject to his will as the return tribute, they pine, and sicken, and die. This is true equality of women as of men: as true of wives as it is of vassals or serfs. Our whole existing marital system is the house of bondage and the slaughter-house of the female sex. Whether its evils are inherent or incidental, whether they belong to the essence or the administration of the institution, whether they are remediable without or only by means of revolution, are the questions that now have to be discussed."

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A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

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Contains the Second Biennial Proceedings of the Legitimation League. Edited by Oswald Dawson. Picture of the president of the League on the cover. Full page portraits of Lillian Harman, president, George Bedborough secretary, and Louie Bedborough, treasurer of the League.

Contents: 1. The Annual Meeting and Dinner. 2. Friction. 3. Eighteenpence or Half-a-crown? 4. The Play's the Thing. 5. Some Letters, the Constitution and a Speech. 6. The Judgment of Paris. 7. Which Sex Suffers Most? 8. The Physiology of Love. 9. Sexual Education. 10. Spiritual Love. 11. Miss De Cleyre on the League and the Woman Question. 12. The New Idealism. 13. An Autonomistic Marriage. 14. Marriages Made in Russia. 15. Cast off the Shell! 16. The "Firebrand" in the Flames. 17. The New Martyrdom. 18. Letters and Reviews. 19. Free Love and Lesbian Love. 20. Powder Magazines and Lighted Lucifers. 21. Personal Rights and Sexual Wrongs. Price, 20 cents. Address this office.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 10. CHICAGO, ILLINOIS, MARCH 9, E. M. 298. [C. E. 1898.] WHOLE No. 701.

Homes for the Homeless.

Homes for the homeless!
Our prayers still arise!
Justice is faithful,
And truth never dies.
Roses for nettles,
And plenty for dearth;
Homes for the homeless,
On Nature's free earth.

Homes for the orphan—
The widow forlorn;
Homes for the exile—
Where'er he was born.
Give us, O country!
Our right to the soil;
Earth shall be gladsome
With generous toil.

Homes for the homeless
Who famish for bread—
Earth for the living,
And not for the dead.
Give us our birthright,
O tyrannous god!
The land is our charter—
It shall not be sold.

—*Selected.*

Nudity and Purity.

BY CYRUS W. COOLRIDGE.

"Daniluich, I axed her about them actions of theirn. Says I, 'Do you live with your old man?' She laughed. 'Why, yes, says she, 'of course I do.' 'Then,' says I, 'what makes you act as you do? You never see him without his clo'es on, as though you wan't his wife.' And says she 'It's because I don't want him to see me in dishabilly, so as to keep love in the house and git rid of quarrels.'"—*Tchernyshevsky's "What is to be Done?"*

Tchernyshevsky, the Russian apostle of sex freedom, was not entirely free from prejudice, if the above quotation from his famous novel expresses his own views. Why did he make Lopouschoff and Vera Pavlovna "act as they did," if he was not under the impression that men and women who see each other in "Nature's garb" cannot love and respect each other? But is it true that love is a matter of clothing? Is it true that the face only is fit to be seen? With due respect to those who think that clothes make the man, I wish to say that the man who cannot love and respect a woman in a state of nudity is not a real man, but a poor apology of a man.

It is claimed by Mrs. Grundy that nudity is immodest, that it tends to excite the "base" passions of man, etc. Well, it may be true that the majority of men cannot stand the sight of a nude body, but does it prove that a nude body is in itself indecent? If men and women have perverted minds, it is perhaps not as much the fault of nature as that of our false education. What can you expect of a man to whom the female body is a *terra incognita?* He may naturally be a man of pure mind, but he cannot help wishing to know how the female body looks, and if he cannot satisfy his curiosity, he may in the course of time become a sex maniac. There is no reason why sex should be kept a secret; there is no reason why men and women should be ashamed of their bodies. Speaking for myself, I am of the opinion that nudity, far from being indecent, is the very essence of purity and refinement, and that the really pure man is not he who protects his purity by the aid of rags, but he who can see and touch every part of the human body, the female as well as the male, and keep his mind pure.

Let us get rid of Mrs. Grundy's notions of purity; let us understand that man consists of flesh, bone and blood, not of rags, and that the sex organs are in themselves no more "vile" or "nasty" than are other parts of the body; let us teach our children to hold the body in esteem; let us tell them the truth about the uses of the various organs of the body. Above all, let us know that if we want our children to be pure, we must commence with ourselves. Let us then learn to mingle in nudity and purity; let us get accustomed to see each other in a state of nature; let us impress upon our minds the truth that free love does not mean free indulgence in the sex act at every opportunity, that men and women can love and caress each other and yet keep themselves under perfect control and that if we desire to indulge in the sex act, we should be ready to meet and welcome the consequences. Let us do all this and the most of sex abuses will disappear.

Plans to Practicalize "Hilda's Home."

[Believing that the times are ripe, or rapidly ripening for the practicalization of such homes, such co-operative homes, as that outlined in the story "Hilda's Home," and in the book, "Cityless and Countryless World," and in other similar publications, a place is freely given to the following correspondence. With the writer of the first letter I have been acquainted, personally and by correspondence for several years, and believe him to be a man upon whose word all may rely. With Mr. Jameson I have no personal acquaintance, but have no reason to doubt his reliability. As will be seen he refers all interested to the governor of Washington, and to the cashier of a bank in Seattle, for his "reliability." M. H.]

Mr. Isaac Jameson, Brinnon, Wash.: DEAR SIR: Your letter in Lucifer of 1st inst. interests me, and your suggestion that a truly liberal community be founded in Washington has my unqualified approval, and I will give the project my support if it assumes a definite practical form.

Rosa Graul furnishes an ideal, and inspiration as well, in "Hilda's Home." I do not anticipate that an "Owen Hunter" can be found to endow so munificently our real practical home as was the case in Rosa's ideal, but I do believe her other characters exist in the real world around us. If we can succeed in assembling a goodly number of them in a community in such a place as you describe we will have accomplished much, and will have laid the foundation for a home, or perhaps many homes in which all of us can enjoy a much larger measure of freedom than is possible for us in our present isolation. I believe the readers of Lucifer contain in their ranks the very

salt of the earth; the most liberal constituency, as a whole, that can be found in the world. Most of them that I have met really believe in, and would gladly practicalize the law of equal freedom. If gradually we can bring together a community of Lucifer readers we can leaven a very large lump of "Religion, Rascality and Respectability." Our light can be made to illuminate a large neighborhood. Enlightened co-operation will give us wealth—and the possession of wealth will enable us to enjoy a wider freedom, and shed more and ever more light into the surrounding darkness.

I have long desired to become a member of such a community. By bitter experience I am impelled to reverse the order in which you range the powers of darkness, and to write them instead—"Grundy," "Government" and "God"—these three, and the meanest of these is "Grundy." I have found that God can be placated, Government very largely evaded, or, as a nuisance, abated, but Grundy is omnipresent, omniscient, (in hunting out your private affairs), and almost omnipotent.

Now to the practical.—I am willing to make financial sacrifices, quit present business, and move to the Pacific Coast if by so doing I can live in a liberal neighborhood, and at the same time be able to make an honest living. I have investigated many Co-operative Colonies, helped in organization of two, and have been a member and victim of one—the ill-fated Topolobampo Colony. Despite all the failures of colony efforts I have lost none of my faith in co-operation. In the beginning, however, care must be exercised in the admission of members. I would suggest in our Lucifer Colony the principal requirement of the applicant shall be that she or he is a reader of Lucifer, and believes in equal freedom, and is willing to try to live up to that ideal. A community of such people can co-operate and will succeed socially and financially if they can secure control of natural resources with which to build. You are favorably situated in this respect I believe. I have lived in California and in Oregon, but am not acquainted with the "Sound Country." Will you please inform me at what price good improved and also unimproved agricultural land can be bought for per acre in your section. Also cost of timber land, that is accessible, per acre, or stumpage per thousand. What is the population of Brinnon? How far are you from a good harbor? How far from mineral country? What are transportation facilities, and where market for produce. Can lumbering, salmon-fishing and canning, and agriculture be made to return a living and a surplus for permanent improvements? Will horticulture pay? What of temperature and rainfall? I assume that irrigation is not needed. Is it a healthy locality? What is average labor, cost of clearing unimproved land and getting it ready for cultivation?

How many Luciferean Liberals have you in your neighborhood as a nucleus for our association? I am not sure that it is either wise or necessary to form a legally organized association in the beginning of such an enterprise. I would rather simply show up the advantages and resources of the section, and induce liberals to come there in large numbers and locate on individual holdings and in individual homes. Once such a neighborhood is formed and we become acquainted with each other we will voluntarily and naturally form ourselves into mutually helpful and interdependent co-operative groups. As we become known abroad through Lucifer and such other liberal publications as will advertise us, and friends are assured of the financial success that can be achieved, our community will become the Mecca to which will come hundreds of desirable broad-minded liberal friends. I am satisfied there are thousands of people in these states both willing and able and also desirous to make a home among genuine freethinkers and actors. And hundreds of them, like myself, are willing to sacrifice present business to attain this much desired condition. As it is now, in outside barbarism, we are forced to live in the crowded cities to be permitted by Madame Grundy to enjoy any liberty of action whatever. To many of us it would be delightful to enjoy the pleasure of rural life with most of the advantages of the city, and at the same time by force of numbers, intelligence and material prosperity be able to ignore Grundy, honor God, (as Good,) and largely "stand off" Government; defy the priest, scorn the politician and shock the prude so hard that the reaction will precipitate a little common sense.

I shall be very much pleased to hear from you. I have known Moses Harman personally several years and refer you to him if you desire to inquire about me. With best wishes I remain, my dear sir, very truly yours,

W. A. WOTHERSPOON.

P. O. Box 920, Denver, Colo.

REPLY.

Partly in response to the questions of Mr. Wotherspoon, and partly to answer other inquirers, Mr. Jameson writes a long letter—too long for insertion entire, but the main points thereof are as follow:

DEAR LUCIFER: As you have been so kind as to publish to the world my proposition to plant a miniature "Hilda's Home," (or Lucifer Colony) on the shores of Puget Sound, I will come once more to see if you will help me to answer the many correspondents that said proposition, in Lucifer 687, has brought me.

I have no time to answer all these separately, so will ask you to print Comrade Wotherspoon's letter and my answer, and will ask all who have written me for information to accept this as reply to their questions.

First, then: We want to build a permanent home. We don't want to run off after any more Topolobampo-Sinaloa Investments, Credit Fonciers, "L. Cs.," "T. Cs.," etc., etc., as you and I have done. For, though my zeal, like yours, is unabated my experience tends to make me more careful in future moves. Then, on the other hand, I don't want to deceive any body else, hence, would suggest to all who wish to help found such a colony on these shores, who can do so without too much sacrifice, that they come and see us and see the locality for themselves.

I have a homestead of fifty acres, on which, I can "prove up" any time during next two years. It is mostly upland, with more or less stone on it. It is good grass and fruit land, and when we get a little rain in June und July it brings fine potatoes and other vegetables. We have about ninety rods of water front.

We are located on the west side of Hood's Canal, forty miles south of Port Townsand, and sixty miles from Seattle, by steamer, which makes three round trips a week, landing at our front once every day except Monday. We are one and one-half miles from the best harbor I know of on Puget Sound; in fact, I never saw a finer harbor, and I've sailed in both hemispheres.

Now, in regard to our colony: I propose, in order to make all parties who join it, secure in their rights, to divide up into lots, of a few acres each, and sell to members at the current price, assisting each family to erect a comfortable house of modest dimensions thereon, according to available means; also, to build a boarding and lodging house for all single members, or others, who might prefer living in that way.

But before going farther I will say that we want to organize a branch of the "Labor Exchange" as soon as possible, in order to use labor checks to make up for the deficiency in our circulating medium. We should do most of our business among ourselves with "labor checks," giving them in exchange for cash invested, or, any goods or chattels turned in, or, labor performed, by members. We will need a store to supply members, also to supply the public, receiving cash or barter for goods; the cash we will need to buy outside, pay freights, etc.

As soon as we can get means enough, we must establish some kind of manufacturing, for the employment of members. But, in my estimation, one of the first conditions to insure success, is to keep out every appearance of superstition,—have no gods to interfere with *perfect freedom*,—equal freedom; that is, *the inalienable right of each to do whatsoever he or she chooses to do, that does not interfere with the like right of another.*

I think we all—readers and patrons of Lucifer—are fully aware that only by excluding all gods, especially Grundy—also Ego, (self-worship or jealousy) can we hope to succeed. So, we want first to get a few true blue comrades, of both sexes, together in a co-operative venture as above described; then we can develop closer unions as we become better acquainted, in accord with the above self-evident truth, or axiom of equal freedom.

I would not advise any one to leave a good business in which there is a fair living in such times as these, until we get established permanently. But if any of our comrades of Lucifer's Circle feel sufficient interest in our proposition and have any means to spare, that they feel willing to invest in a home where any meritorious person, though ever so poor, may find a shelter from "man's inhumanity to man"—and to woman—a home in the fullest sense of the term, wherein they can earn and enjoy all of the comforts, if not the luxuries, of life, we would be glad to hear from them. We know that it will take a big dowry, or a great many small ones, and also much time and labor added, to intelligent, patient, persevering self-denial to do what we are proposing to do. So we should begin without delay in order to enjoy it in our day and generation.

And now, friends all. I am a stranger to you, personally. Although we are all members of our great and growing Lucifer Circle, and ought to be able to trust each other, our little savings have cost too much sweat and blood, and are too precious to part with lightly. So, as it would not be good business to entrust me with your hard earned money, in these days of rauds and swindles, without some satisfactory evidence of my integrity, I will refer you to our governor, John R. Rogers, Olympia, Wash., my old-time neighbor, both in Kansas and in this state. He and I were Brother Knights of Labor. Any one writing to him, *enclosing a stamped and self-addressed envelope*, asking about my honesty and integrity will probably get a satisfactory reply. I can also give, as reference, F. R. Van Tuyl, cashier Dexter Horton's Bank, Seattle, Wash., who will vouch for my reliability.

I will now proceed to answer the questions asked by Comrade Wotherspoon, and this will cover most questions asked by other comrades.

First. Improved bottom land. I don't know any for sale. Think it would approximate one hundred dollars per acre. Second. Unimproved bottom land—fifteen to twenty-five dollars per acre. Ditto upland, five to ten dollars. Third. Stumpage—fifty to seventy-five cents per thousand, for cedar and fir. Fourth. Population of Brinnon will not exceed two hundred; being a settlement of ranchers. There are three stores of general merchantise; one paper, "The Olympic Miner." Some few mining claims are being developed near by. One logging camp here, and a few more not far distant. Fifth. Harbor one and one-half miles distant. Sixth. Mineral country. We are on the east edge of the Olympics, which are so full of mineral that the government surveyors have to use a solar transit. These mountains have been full of prospectors the past year, who have struck numerous good silver, gold and copper quartz leads. Hundreds of claims have been located, but as no placer has been struck yet the recent Alaska and Klondike developements have knocked our mining interests in the head for a few years at least; the golden calf devotees having flown northward on the track of the wild geese. Seventh. Transportation—by steamer three times a week to Seattle, which is our principal market; yet there are several considerable cities on the sound.

Eighth. Will lumbering, etc., etc., pay? Yes, if we can use "labor checks" to expand our currency, in order to reach those who need our product but have no money to buy with. Then our market would be with the Eastern Washington farmers; or, wherever a live labor exchange exists. Ninth. Will horticulture pay? Yes; that is one of the best kinds of business when we get well started at it. This is one of the best countries I ever saw for berries, both wild and tame, and I've traveled in thirty states.

Tenth. Temperature and rainfall? Have never seen it at zero. Sixteen above is the lowest I've seen it on this coast. Following is a table showing highest and lowest temperature at 8 A. M. and 3 P. M., number of frosts, etc., each month of last year. [Table omitted.] Seventy-two inches rainfall during the year. There were five inches snow, which melted, was measured as rain. Upland sometimes needs a little irrigation in summer, but we did not need it last year.

Eleventh. Yes; this is quite a healthy climate. Twelfth. Average labor—one dollar and fifty cents per day, without board. Thirteenth. Cost of clearing—heavy fir land, timber, stumps and stones, about two hundred dollars per acre; but there is some first class bottom land, timbered with alder, soft maple, vine maple, etc., which may be cleared for twenty-five dollars to fifty dollars per acre, and the stumps will rot in a few years. Fourteenth. How many Luciferian Liberals—well, our family numbers six, all Freethinkers, though I am the most radical of all. We have many liberal friends in the country round about, and a few social radicals who are anxious to help build a free colony, with God, Government and Grundy left out.

We had for guests, a couple of weeks ago, Brother and Sister Dow, who were on their way from Indian Territory, having joined "Equality Colony," a branch of the Co-operative Commonwealth, now starting at Edison, Wash. They are staunch liberals. Brother Dow is a grand nephew of old Lorenzo Dow, and appears to possess a good deal of his uncle's enthusiasm, though it doesn't run to God as his did. I have a letter from them since they arrived at the colony saying they like the situation, and prospect better than they had expected. There were one hundred members there when they arrived; the finest set of people they ever met; altogether I feel warranted in predicting success for their colony if all are as good stuff as are Comrades Dow. I am glad to learn that colonies are springing up all over the country.

I now propose to start two funds. The first I will call the "Home" fund. All comrades who have from time to time a little spare change that they wish to invest in our Lucifer Home, and feel willing to intrust it to our care, will please send it any time they feel they can do so without discommoding themselves. All donations to this fund will be used to make permanent improvements on our homestead, such as clearing and fencing, sowing meadows, planting fruit trees, berries, etc., and in building additions to house, barn and other buildings that will be needed from time to time. Also to establish some kind of manufacturing industries for the employment of our members.

The second I will call the Schooner fund, which is to enable us to complete our boat, if possible, in time to catch the spring rush to Alaska. We have means to build the hull, but will need three hundred dollars to rig and fit her out. All who invest in this latter fund will be entitled to their share, pro rata, of the vessel's net earnings.

Any comrade having two, five, or ten dollars, or any larger amount to invest in this enterprise, please write soon for conditions, etc., stating the amount you wish to invest in the schooner fund.

All who invest in the Home fund will have the amount credited on their membership fee, which fee will be determined, as soon as we get properly organized, which, in turn, will be greatly expedited by sending in the donations, or rather, investments, as a guarantee of their aid in our home enterprise and to encourage us to push the work forward. Be sure to state which fund you wish to invest in. Our schooner is to be forty feet long by fourteen feet beam by five to six feet deep. Will be about fifteen tons.

We are busy as bees on our shop, which will be completed this week. We have our model carved out and will be ready to draft our boat next week. I will report progress from time to time on our colony, and, also on the boat. Will also publish all amounts received on either project. I furthermore propose to devote five per cent of all money received on the Home fund,

(Concluded on page 77.)

LUCIFER, THE LIGHT-BEARER

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER's specialty is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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WORD has reached us from Minneapolis that LeRoy Berrier has again been arrested "for sending obscene matter through the mails," and that he was released on giving bail in the sum of five hundred dollars. But few particulars are yet given. Hope to get more before our next issue goes to press.

MUCH of the space of this issue of Lucifer is taken up with correspondence relating to a proposed colony in Washington in what is known as the "Sound Country." Notwithstanding the failure, in part or in whole, of most ventures of this kind there are probably more people now looking for suitable locations for experimenting in this way than ever before. Keeping in mind and profiting by the failures of the past there seems no good reason why this new venture should not be crowned with complete success. The time and the place are alike propitious.

The Family and the Nation.

That home life, and especially prenatal home life, has more to do with the building of human character than has any other condition or factor, will probably not be seriously questioned by the intelligent observer of human life, or of human affairs.

Therefore, it would seem reasonable that to make human life better, to make existence on our planet more enjoyable, more really worth having, it would seem that the first thing to do is to make the home-life better, the family life better, than it now is.

To make the home life better we must first ascertain what it is that is now wrong—what it is that is lacking, in order to make home influences what they should be, to secure the highest and best development of individual character.

To judge of the merits or demerits of things—of persons or of institutions—it is only necessary that we observe the results of the working—the fruits, of such persons or such institutions. "By their fruits ye shall know them," is a true saying, no matter to whom the saying is attributed. What then are the fruits of our modern home-life? Let the present political, the religious, the economic or the industrial conditions of the people in this country and in Europe give answer.

Home life means family life. All students of sociology admit that the family is the unit of the state or nation; that the ethics, the morals, of the state, the nation, will be but the reflex of the ethics, the morals, of the family. What then do we find as the fruits of family life, of home life, as incarnated in the state and nation? Do we find the state to be the embodiment, the personification, of justice, of fairness, of generosity, of brotherly love; of helpful sympathy with and for the unfortunate and the suffering? Do we here find the ethics of humanity, or of savagery?

For answer to these questions, read the daily papers.

For answer, look into the faces of the great masses of the working people of this country and of Europe, and more especially in the great cities.

For answer, compare the splendor and extravagance of "good society," with the squalor, the pinching poverty of the poor.

For answer, visit the prisons, the reformatories, the asylums, the hospitals, etc., etc., where justice and charity are supposed to be administered to the erring, to the insane, or to those who have hopelessly failed, or fallen, in the race of life, and who yet cannot die, or who will not commit suicide.

For answer, observe the legislators and the judiciary of this country,—honors and privileges for those who have, and robbery and death for those who have not.

For answer, observe the steady increase in the salaries and perquisites of public servants, or of those who do little real work, and compare these with the perpetual reduction in the meager pay of those who do the really hard work, all the really useful labor of the social hive.

For answer, observe how eagerly the news is scanned that tells of probable war with Spain, and how ready are the great masses of workingmen, employed or unemployed, to begin the work of killing their fellow-workers of a different race or nation—all in the name of "patriotism"; all for the "honor of the flag"—all for "God and native land!"

That most of the ills that curse our social life, our institutional life, are the legitimate and necessary outgrowth of defects in our family life, our home life, is, as some of us think, a demonstrable proposition in ethics, and hence the prominence given to this part of educational work, in the columns of Lucifer the Light-Bearer.

Some Interesting Books.

The close relation between religious and sexual emotions has been noted by many writers, especially those who have written concerning different phases of insanity. In fact some psychologists assert that the preponderance of women in churches is accounted for by the fact that girls are taught to suppress their sexual desires and that the emotions thus suppressed find expression in religious enthusiasm. An interesting book on this phase of psychology has been written by James Weir, Jr., M. D. While dealing with the problem in a thorough and scientific manner, the language used is plain and as intelligible to the layman as to the physician. "Religion and Lust" is the title of the book. Bound in cloth, 338 pages. Price, $2. Address Z. T. Lorrey, P. O. Box 104, Owensboro, Ky., or Lucifer office.

* * *

Following are a few excerpts from the chapter on "Marriage and Divorce," in Elizabeth Cady Stanton's latest book entitled "Eighty Years and More":

"As woman is the most important factor in the marriage relation, her enfranchisement is the primal step in deciding the basis of family life.

"The first step toward making the ideal the real, is to educate our sons and daughters into the most exalted ideas of the sacredness of married life and the responsibilities of parenthood. I would have them give at least as much thought to the creation of an immortal being as the artist gives to his landscape or statue.

"It is folly to talk of the sacredness of marriage and maternity while the wife is practically regarded as an inferior, a subject, a slave. Having decided that companionship and conscientious parenthood are the only true grounds for marriage, if the relation brings out the worst characteristics of each party, or if the home atmosphere is unwholesome for children, is not the very *raison d'etre* of the union wanting and the marriage practically annulled? It cannot be called a holy relation,—no, nor a desirable one,—when love and mutual respect are wanting.

"The lack of sympathy and content in the parents indicate

radical physical unsuitability which results in badly organized offspring. If, then, the real object of marriage is defeated, it is for the interest of the state, as well as the individual concerned, to see that all such pernicious unions be legally dissolved.

"The question of divorce, like marriage, should be settled, as to its most sacred relations, by the parties themselves; neither the state nor the church having any right to meddle therein. As to property and children, it must be viewed and regulated as a civil contract."

* * *

BOOKS RECEIVED.

"Religion and Lust, or The Psychical Correlation of Religious Emotion and Sexual Desire," by James Weir, Jr., M. D. 338 pages. Cloth, $2. Z. T. Lorrey, Owensboro, Ky.

"Eighty Years and More," Reminiscences of Elizabeth Cady Stanton, cloth, 468 pages. European Publishing Company, 35 Wall St., New York.

"Love Triumphant," by William Platt, cloth, 222 pages. Nine'y cents. Charles Hirsch, publisher, London, Eng. Order from this office.

"The Flaming Meteor," poems by Will Hubbard-Kernan, cloth, 270 pages. Charles H. Kerr & Co., publishers, 175 Dearborn St., Chicago.

Plans to Practicalize "Hilda's Home."

(*Continued from page 75.*)

to the assistance of the publication of Lucifer. What do you all say to that?

Now comrades, I have stretched this letter out fully twice as long as I intended when I began, but I don't see where I can abbreviate it. It will fill three columns of Lucifer; but if the editor will insert it as early as possible, it will be of great help to our colony proposition. I wish to say before closing, that I was lately offered, for $350, relinquishment on a 160 acre homestead. It has about forty acres bottom, and balance well timbered upland. Five hundred dollars would not put the improvements on it, now there.

The adjoining ranch of 160 acres, forty or fifty acres river bottom, balance also heavily timbered, improvements more valuable than the former, is for sale also. Both parties wish to leave. I think $350 to $400 will buy it too, subject to "Homestead." These claims might suit some of our soldier comrades, who cannot go on to their homesteads, being in Uncle Sam's service.

ISAAC JAMESON.

Brinnon, Wash.

Explains His Theory.

Mr. Shepherd writes Lucifer as follows concerning his theory of sex control:

"The theory recently projected by me in Lucifer is built upon the postulates in general that life is electricity as expressed in organic union with matter (it being a law of science and logic to attribute effects to nearest, adequate, possible cause rather than to something remote and hypothetical); that electricity is male and female; that each individualized beginning is a tiny spark emitted and separated from the infinite, life-generating fountain of potential energy, etheric or static electricity; that the male animal is positive and hence the sex to throw off or generate the divine spark of life.

"Also that sex is essentially electrical—life polarized; that every motion, effect or phenomenon in the universe is the result of electrical causation; that the struggle for existence begins the instant of the inception of a germ; that a germ comes into being essentially a complete, self-centered and perfect organism, from which interior latent forces and potentialities unfold and develop under the law of magnetic affinity as expressed in the environments.

"And that planted in maternal soil the mother can no more change its sex than sun, rain and earth can change the sex of seeds in the vegetable kingdom; that animal life is analogous to vegetable life whose offspring it is; and that a theory of law and order in the animal kingdom, to be true, must be corroborated by analogous facts in the vegetable and even in the mineral kingdom, and harmonize with every law of Nature.

"Tried by this test the theory put forth by Dr. Schenk falls to the ground. The idea of a germ being sexless—a blank—incomplete—and that the mother injects into it, from without, a sexual nature, is simply absurd. Such a thing is contrary to all the known laws of organic life. There is not a fact in the whole economy of Nature with which Dr. Schenk's ridiculous proposition will fit.

"I am willing to risk my theory to run the gauntlet of criticism side by side with his, and I only ask that they may together be thrown into the crucible of practical demonstration. If I have not discovered the law of sex control, of one thing I feel confident—it will never be discovered with a microscope.

"Of the various 'scopes' in use in solving the problems of Nature, the comprehendiscope (to coin a new and fanciful term) is of most importance. It deals with causes, forces, elements, principles and laws more than with effects and minor details. It not merely observes but interprets phenomena."

Sociolog esson. No. LX.

BY HENRY M. PARKHURST.

FORCEFUL COLLECTION OF DEBTS. The primary office of the government, for the protection of life, has been gradually extended; first, to the protection of property, which is the means of supporting life, then to the protection of the right to transfer property, protecting the property in the hands of the transferee. A debt is an uncompleted transfer. In the exchange of property, unless gold or other merchandise is paid at the time, there is a debt which is paid only in promises; that is, payment of which is deferred. If the debtor refuses or neglects, at the stipulated time, to pay what he has promised, the creditor is deprived of a part of his property, as fully as if it were taken from him by violence. Before the days of civilization, each man defended himself, by enforcing his claim, and made his claim what he pleased. Under civilization, the government protects the creditor, by enforcing his just claim, but also protects the debtor from extortion. The forceful collection of debts is the co-operation of society in requiring individuals to keep their promises. It benefits the honest debtor; because without it he would be unable to borrow what he really needs, except from the few who know him well, and in many cases those who would be unable to help him; whereas strangers can trust him safely if the government will protect them. It protects the whole community from the robberies which might be committed under the pretense of the forceful collection of a debt.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(*Continued from last week.*)

He sits up, looks at the cones, at the sunshade, at the woman. She is uncomfortably conscious of his steady, cool scrutiny. It flashes through her that he is not in the least impressed, and that he will judge on first impressions. She flushes angrily, and stammers,—

"Some young people, playing, threw those things, and they fell on my parasol."

The man's face softens; he says directly and simply,—

"Did you put it here to shade me?"

"Yes, the sun was fearfully strong, and it struck directly on your head!"

"Thank you; it was very kind of you. I must have slept a long time!"

He takes out a clumsy, old-fashioned silver watch in a crystal case, such as peasants wear.

"You were asleep when I came, three hours ago!" she interjects.

He examines her with new interest, frowns as he takes her in, as if puzzled at himself or some sudden idea.

*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass.

"That is odd, for I never can sleep if any one is near me, never!"

She feels—for her senses are sharpened in some subtle way—that there is disapproval of her in the look. It is a new sensation; she wonders why she finds it more hurtful than amusing.

"Your dog objected to my going in the first instance," she says, with a touch of restraint. A pained disturbance is replacing the unreasoning sense of joy that has possessed her; her head throbs, and a feeling of faintness overpowers her. The sun-filled air, the music, water, all the thrumming sounds of summer, seem to fuse into a gigantic gold-green disk that revolves first quickly, then with ever-slackening turns around her, until she loses herself in the slow swirl. A voice coming to her from ever so far away rouses her, saying, "Drink this!" The cold of metal touches her lips, and the disk whirls the other way round, with sickening swirls, ever quicker and quicker, until it stops with a jerk, and she comes to full consciousness of herself and her surroundings. He is holding the top of a flask to her lips, watching her with eyes in which the dominant expression is impatient disapproval. It strikes her as supremely funny; she can't help herself, and she bursts into an hysterical uncontrollable fit of laughter. It has a true, unaffected ring in it, and it is unrestrained as a child's; coming from her, it is as if one of the figures in a fashion-plate in a lady's paper were suddenly to change its simper into a natural smile and let its waist expand. The man's face relaxes, and he stands up, remarking,—

"You are better, Frue; it was the heat, no doubt, and you gave me your parasol." A pause. "Why did you?"

She blushes through her powder, and tells the simple truth.

"I don't know. You looked some way helpless, like a child, in your sleep."

She pales again; he draws his brows together impatiently, and says somewhat ungraciously,—

"Can I get you anything?"

"Yes, if you don't mind calling to a waiter, please,—or perhaps I shall be all right in a moment; I will go myself."

He has put on his hat and picked up the sunshade; the impatient look leaves his face again as he hands it to her.

"What does Fruen want,—coffee, lager? I am at her commands."

"Coffee, please, and I am very hungry," meekly. He has gone, followed by the dog, trotting first to the right, then to the left, at his heels.

She bursts into another fit of laughter, and, diving her hand into her pocket, takes out a little ivory case with a glass in it, and looks at herself. It strikes her as never before that the powder accentuates her lines, and makes her look horribly haggard. She wipes it off carefully. The utterly non-admirative look in the man's eyes is burning into her as the recollection of some *betise* one has committed will strike one afterwards with a double sense of discomfiture. If she were not afraid of his coming back she would go down to the fiord and wash her face. It has grown natural to her to exact homage from every man, and it piques her,—rouses a devil-may-care mood in her.

A waiter comes down the slope with a tray, a coffee-service and some sandwiches. A shade crosses her face as she sees that he is alone; but she reassures herself as she sees his knapsack and stick still lying there.

Whilst she is picking out the little nickel coins in her purse she inquires, with an effort at carelessness, for the gentleman who ordered it. The waiter has in the meantime been examining her clothes, and he is puzzled. He says doubtfully, "I brought for two, Frue; the gentleman only said, 'Take some coffee and something to eat down to where that lady is sitting,' pointing Fruen out."

"Oh, that is all right; keep the change."

The man goes away smiling. She buries the coffee-pot in a clump of bracken, and waits. The band is playing a waltz; the whole atmosphere is filled with a murmur of leafage and laughter, whispers of wind and wave. It seems to her a long time since he went; she is thirsty, and starts at every step, and looks around. At length his voice sounds behind her,—

"I hope Fruen got all she wanted?" He asks it politely; the doggie trots, and looks wistfully at the tray. "Fruen hasn't had anything yet! She has been waiting—?"

She disinters the thick white coffee-pot from its nest in the bracken. The sun flicks rainbow sparks off the rings on her ivory-tinted hands as she sets the cups to rights. "You were a long time."

She does not look up to see in what way he takes her remark; she is half afraid of the new side of herself that is prompting her to recklessness.

She hands him his cup with a demure tightening of lips, and then passes the sugar basin.

"Well, when ladies will!" he says, and there is a mocking note in his voice. Her lips quiver, and there is a mute reproach in her look; it touches him as her laughter before, and he changes his tone, and says, "Thank you," simply.

It crosses her mind that some of her acquaintances, a certain little lawyer with very keen eyes, might easily pass, and put her in an awkward position. She pours some cream into a saucer for the dog.

"Does Fruen often have these extempore picnics?" with the intonation that hurts her.

She looks him steadily in the face.

"This is the first time, and you are the first man I have ever spoken to without a formal introduction; and," with a quiver through her voice, "I don't know why I am doing it now. It's not that you are too—too amiable."

There is a silence that seems long, and the man pushes back his hat with an impetuous, nervous movement, and runs his hand through his hair and says,—

"But, dear lady, don't think so; I scarcely understand; I mistook—I—I am sorry. You see, I am not used to women, to ladies—to any one lately. I am not much used to kindness, I resent it rather; I am a solitary kind of fellow,—a bear, a boor, anything you like; you must overlook it!"

"Have some strawberries?" is her only reply; and she heaps a plate with the tiny wild berries, and smothers them with cream, adding mischievously, "They are rather uncultivated too; but they are nice, for all that,—far better than the garden ones."

He laughs responsively; his eyes glow warmly when he laughs, as if they catch and keep the sunlight. She heaps the things carefully on the tray, stands up, and waits in an undecided way, swinging her sunshade.

"Don't you hate seeing the remains of a meal?" she asks.

He laughs. "I am afraid I am sometimes so glad to see the meal that those hyper-refinements are lost upon me."

She walks round the slope skirting the water's edge; he follows, shouldering his knapsack. They go further into the wood, where the last year's fir-needles carpet the ground with a warm brown; and she finds a place where the evening sun is sending golden slants to the water's edge. She throws down her shawl and sits down; looks up at him, and he cedes to whatever of mute invitation may have been in her brief glance.

He stretches out his hand to feel in the pocket of his knapsack, hesitates, and draws it back. She divines his intention, and says, "I don't mind, at least in the open air." He lights his pipe, and she sees a package of closely written papers in the pocket. She would like to ask him where he is going, but fears he might resent it; she never remembers before to have taken the man's feelings into consideration: she has simply dwelt on her own as of primary importance.

"Does Fruen live in Christiania?"

She feels he asks it more for the sake of saying something than from any real interest in her.

"At present. I have an estate on the south coast; I came up for a change."

"Does Fruen like the city?"

"I don't like any place much; they are all the same. And you?" with timidity.

"I, Fruen? I," with a grim humor, "I am the most fruitless of all things; the thing of least commercial value to the state,—a poet. I belong nowhere; the whole world is mine! Poor in all the world counts of value, and yet I am rich in all she has of best,—in myself, in freedom."

She scarcely knows why, but a shadow falls on her heart at his words. This strange man who is so self-sure, who is unaffected by her presence as no man before, to whom she is almost afraid to talk, who looks dreamily ahead at some mental picture in which she has no part, seems even as a shadow unseizable,—what does she know of the working of his soul, how reach him? Her temples throb; she is unconsciously concentrating every effort of her will to draw his spirit to hers.

To be continued.

VARIOUS VOICES.

"Fidelity," care of Lucifer Office:—If "Arbutus" is willing to exchange a few letters with a young woman who is seeking enlightenment on sexual matters, will she communicate through this column, her address, or give the editor permission to furnish it to me?

H. Bauer, Alleghany, Pa.:—The committee which is assisting H. Bauer in dividing prices has resolved to postpone this work until April 2, 1898, for the reason that most of the tickets are still outstanding. Those having received tickets are kindly requested to settle and return those not sold until March 29, 1898. The committee: P. Haibert, C. Hold, P. Slipp, H. Gordon, A. Frey, L. Rouff.

Huldah G. Heacock, Vineland, N. J.:—Commenting on the sad condition of the very poor class (in Lucifer, Feb. 9,) you ask "who will suggest a remedy?" I honestly believe that freedom from all matrimonial chains, and that alone, will cure the monster ills, while those of minor importance would soon, or eventually, adjust themselves. How I wish Lucifer could be read in every well regulated household. I like the ring of "The Warning Voice" in a late Lucifer, and would be glad to receive a letter from the writer of that article, as I am still interested in the question of socialism and believe, with Brother Truman that it ought to be a success and will be in time,—I have never tried life in a commune, but live alone. Am waiting, hoping to find people who have found "the true method" and will join them in the cry (anarchistic though it be) "Curse on all laws but those which love hath made." A *home* where Love is Law.

Charles Gano Baylor, Providence, R. I.:—As a fitting supplement to the De Lome incident illustrating the practical one-man war-making power as now lodged in the Imperial American Presidential Executive, come the consequences of the Maine disaster. We are semi-officially informed that Bill McKinley has put on his war-paint and wishes to declare war with Spain at once. But we are also informed by the same semi-official authority *that his Cabinet* is holding him back. In short, that the whole question of war is in the hands of the President and his Cabinet. This too with Congress in session. And what a contemptible part the House of Representatives plays in this bloody farce! It is as servile before this Executive usurpation as it is before Judicial usurpation and the Senatorial usurpation of its prerogative in originating appropriation and Revenue bills. Yes, Imperialism is already here. Make way for Caesar!

J. W. Vandeventer, Sterling, Colo.—I enjoyed the removal of my article by Lillian and Mrs. Graul very much. Perhaps I am all wrong and they all right, but I cannot see it that way.

Maybe I should have lived with a dozen women instead of being true to one, or, maybe I should have only hired her services instead of securing them legally. Maybe I could have hired a mistress for less than my wife cost me, for every penny I earned went into her pocket-book—I had none of my own—and no account of the spending was kept by me. A mistress, on a salary would have been cheaper but words cannot express my gladness that the queen of my (or our) home bore the sacred, to me, title of wife.

More than that. Much of my present happiness comes from my belief that I shall meet her again "over there," and that we will be together through all eternity.

My father and mother lived as husband and wife more than forty-nine years and were wedded lovers to the end. Among my married friends happiness is the rule, unhappiness the exception. Possibly my circle of acquaintances may be remarkable in this, but I hope not. Yet matrimony has, very often, grave defects that I fain would see remedied.

Most young people enter it as densely ignorant of the things they should know as a Hottentot is of the Justinian Pandects. What the world calls modesty wraps them like a mantle. Behind it lies the grandest mysteries of nature and the grandest, noblest pleasures of life, and they feel forbidden, by they know not what, to even think of the mysteries or to taste more of the pleasures than mere sexual gratification, or free indulgence of their animal passions. Their children are "happenstances" in every way.

You are doing a grand work, my freethinking brothers and sisters, in teaching the world that the gratification of sexual passion is not the greatest pleasure to be derived from unrestricted, untrammelled intercourse between the sexes, but rather the least. That the mother alone should determine when a child should be born. That it is a crime for men to beget and women to bear any but the best children. That to "know thyself" is the first and highest duty of men and women, that no mystery or function of sex is or can be unclean or obscene.

But I pray you, good friends, tell me not that the only genuine, true happiness that ever came into my life was wrong, for I believe ye not. True marriage of heart and soul will ever be sacred to me.

[If Friend Vandeventer has read Lucifer carefully he must know that none of its writers condemn him for being "true" to one woman. Lucifer's teaching is that we should be true to ALL—including SELF! When we do this we cannot be false to any. This does not condemn the monogamist or dualist in sex life. If in the woman he called "wife" our friend found all the helpful co-operation he needed from the feminine side of life, then surely he may call himself a happy man. Few men have been so fortunate. But is it not pertinent to ask if the legal tie and the "sacred title of wife" were really helpful in securing the perfect accord which seems to have blessed two lives in this case. As to the word "mistress": Is it any worse morally to give to a woman a limited claim and for a limited time upon your pocket book and call her "mistress" than it would be to give her unlimited claim and call her "Mrs.?" In either case, as I see it, the relation might be pure, moral and honorable to both, provided always that love sanctions the co-operation if it reaches or includes intimate physical blending on the sexual plane; but the presence of the legal tie in the one case cannot make pure and good a relation that would be impure and immoral because of its absence in the other. Experience proves that in most cases the legal tie in time becomes a fetter, and, as all know, love will endure no fetters but his own. In limited partnerships each is put upon his or her good behavior, hence the chances of remaining lovers to the end of life are thereby increased. By this plan the publicity and expense of divorce is avoided, whenever, from any cause, it becomes desirable to dissolve old partnerships and form new.

What we demand then, first of all, is liberty, equal freedom for all to live their lives in their own way, so long as they do not invade the like right of others. M. H.]

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THIRD SERIES, VOL. II., No. 11. CHICAGO, ILLINOIS, MARCH 16, E. M. 298. [C. E. 1898.] WHOLE No. 702.

True Courage.

I honor the man who is willing to sink
Half his present repute for the freedom to think;
And when he has thought, be his cause strong or weak,
Will sink t'other half for the freedom to speak;
Not caring what vengeance the mob has in store,
Be that mob the upper ten thousand or lower.

—*Lowell.*

The Rapid and Sweeping Advance of the Censorship.

BY E. C. WALKER.

The conviction of Emil F. Ruedebusch for sending through the mails his able treatise on sexual ethics and economics, "The Old and the New Ideal," is another enormous forward stride of "the movement in favor of ignorance." In fact, it is the most ominous triumph that the enemies of Free Press and Mails have won since the enactment of the Comstock postal statutes in March, 1873. Hitherto, there has been at least a pretense of attacking the phraseology rather than the ideas of sexual reform writers. We have thought that it was still possible, by carefully picking our words, to examine social institutions, to expose domestic wrongs, and to offer for consideration and acceptance modifications of old theories or theories entirely new. We have said, indeed, and with emphasis, that it was the manner more than the matter of their productions which exposed our publicists to danger; that if we observed the conventionalities of "polite" expression we should be immune to the attacks of the pestilence of Comstockism, and that the finesse of educated propagandists would ultimately prove more than a match for the aggression and trickery of the censors. This might still be true if intelligent men only sat on the law-benches, but when to the invasive tactics of the vice agents and the notoriety-hunting and the malice of the prosecuting officers is added the asininity of judicial ignoramuses, it is useless to hope for such an outcome of the present desperate struggle. That I do not paint the outlook with too dark pigments, that my animadversions upon our judges are not unduly severe, will appear when the reader peruses the lecture delivered by the federal judge in Wisconsin who condemned Emil F. Ruedebusch to one day's imprisonment and to pay a fine of twelve hundred dollars. William H. Seaman is the judge who has thus voluntarily placed himself in the pillory of infamy, and the peevish scolding which he gave Mr. Ruedebusch is printed below, exactly as it appeared in the columns of the Milwaukee "Sentinel":

"In this case," said the judge, having called Ruedebusch to the stand, "the jury has indicted you of the crime charged in the indictment, and their decision and judgment was undoubtedly right. Of the question of the falsity of the doctrines contained in the book, this court has nothing to do. That they are false from top to bottom seems to me quite apparent to any man. From what has appeared in this case, I am satisfied, however, that you are not a bad man in the sense in which it would have to be said, if the sentiments contained in that book were to be attributed to you, as you understand the views.

"Now, I am inclined to think you have become imbued with notions and theories which have led you into a theorizing of yourself, without realizing what it would come to, and that the only possible result of your doctrines would be the absolute destruction of all home life, and all the social relations, and everything that we hold dear; everything that is contained in the civilization of the world; would carry us back beyond any matters entertained in the dark ages.

"All that, however, would not lie as ground for a sentence in this case; but it does lie in this, what I have no doubt you did not realize, and that is that the reading of such sentiments, in the language in which they are clothed, is absolutely sure to be demoralizing and dangerous to the mind of the young. The license suggested is the danger in the book.

"But as you are not one of whom it would seem to me it would be felt or said that there was any intention on your part to carry out such effects, the court is justified in taking that into consideration, and that there should not be imposed upon you the severe term of imprisonment which would be imposed if I felt that it was an intention on your part to do the harm that will necessarily be done by the dissemination of the sentiments contained in this book.

"The sentence of the court therefore is that you be imprisoned in the county jail of Milwaukee county for one day, and pay a fine of $1,200, and that you remain imprisoned until the fine is paid."

This judge as George Macdonald says with perfect truth, insults and robs an honest man because that man fails to agree in opinion with him concerning a matter which is entirely outside the jurisdiction of the court. He takes advantage of the privileges of his position to browbeat his victim in the most disreputable and cowardly manner, and then adds injury to insult by deliberately stealing from him one day of his life and twelve hundred dollars of his earnings. It had not been shown or even claimed that any man, woman or child had been injured by the words Mr. Ruedebusch had written, and yet, in the absence of this only justification for interference with his freedom and property, the author of "The Old and New Ideal" is blackguarded, robbed and imprisoned by the creature set on high supposedly to restrain the invasive and to protect the non-offending.

As Moncure D. Conway has pointed out, some man writes a book; another man thinks the book is pernicious, in that it may corrupt morals or endanger some popular institution; he appeals to the judge to help him expose the falsity of the work by shutting it out of circulation by punishing its author or publisher or some seller of it; the judge calls about him twelve other men and they apply to the book the tests of their own literary and ethical limitations, with the result that the accused person is fined or imprisoned or both. The outraged law is avenged, virtue is vindicated, and society is saved again.

Now, from beginning to end, there has been nothing but speculation, guesswork. No one has come forward to say that he or she has been damaged by the publication. The judge and jurors have assumed that the book or paper, because its ideas are unfamiliar and unacceptable to them, is necessarily a Pandora's box for the destruction of other persons, for, of course, it would have no power to demoralize *them*. They have mistaken their prejudices or their hypocrisies—it doesn't matter which—for the laws of the universe, and proceed at once to help the universe out of its troubles by torturing their fellows

Generally utterly incapable of a profitable study of sociological problems, they take for granted their infallibility as judges thereof and proceed remorselessly to crush whoever has the temerity to differ from their conclusions. These dwarfed and perverted individuals have in all ages been the pests, the scourges, and the destroyers of their kind. With the vision of the bat, they have ever claimed to be able to see farther than the range of the mightiest telescope of modern times. They know it all, and not content with this immeasurable advantage over ordinary mortals, they will pauperize you, or clap you into prison, or kill you if you venture to pick your own path and pursue your studies in your own way.

Judge Seaman declares in the beginning that he has nothing to do with the alleged falsity of the doctrines taught in the "Old and New Ideal," and in the very next sentence asserts that they are false from top to bottom. If he has nothing to do with this alleged quality of the doctrines, why does he affirm that they have this quality? And on what ground does he condemn the book? Is it not because the doctrines are pernicious, as he tells us they are? And if they *are* pernicious, are they pernicious because they are false or because they are true? If they are pernicious because they are false, then he *has* to do with their falsity, while if they are pernicious because they are true, then he places himself in the position of a suppressor of the truth. I leave him in this trap of his own setting.

Judge Seaman tells Mr. Ruedebusch that he, Mr. Ruedebusch, is better that his doctrines, in which particular he differs from his torturer, who is fully as bad as his doctrines. His doctrines enjoin him to persecute those who do not agree with him, and he proceeds at once to prosecute. So far, he is consistent.

Judge Seaman gives it as his opinion that the teachings of Mr. Ruedebusch have in them the germs of destruction of our home life, of all the social relations, of everything that we hold dear, and, inclusively, "of everything that is contained in the civilization of the world." Judge Seaman's limitations are the limitations of his class; he reverences the doctrines transmitted from the past but forgets the lessons of the past—he forgets that every change in the beliefs and customs of man has been opposed on the ground that it would disrupt society and destroy civilization. He has not grasped the fact that society will exist so long as man, the gregarious animal remains on the planet, and the no less important fact that civilization is a succession of culture-steps, ascending if liberty strengthens and widens, descending if liberty weakens and narrows. Society is not destroyed by the infusion and application of new ideas; it is simply modified, transformed.

What the judge means is that *his* ideal of home life is imperiled by the principles enunciated by Mr. Ruedebusch; that the social relations to which *he* gives at least his theoretical allegiance are jeopardied by such works as the "Old and New Ideal," and that the civilization in which he has been taught to see the best that is possible for humanity is in danger of falling into disrepute through the teachings of the Social Radicals. So feeling, if not reasoning, he comes to the rescue of his fetiches, not with facts, not with arguments, not with a demand for the thorough and impartial investigation of rival theories, but with the club of the policeman, the key of the jailer, the sandbag of the highwayman, and the breechloader of the soldier. Distrusting and fearing the peaceful methods of the student, he, like other tyrants through all the ages, at once resorts to violence, thus confessing the intellectual and moral weakness of his cause, and inviting the whirlwind that swept them away.

Judge Seaman avers that the book incriminated "is absolutely sure to be demoralizing and dangerous to the mind of the young." "Absolutely sure"? Is he a god, that he can *know* what the wisest man can only guess at, the influence of any book on the mind of any person? The assertion is absurd. Because Mr. Ruedebusch affirms that, in his opinion, men may in a state of freedom be frankly and responsibly varietistic instead of being, as now, deceptively and irresponsibly varietistic, and that what is salutary for one sex is salutary for the other, this crusher of free speech violently assumes that the author is a demoralizer of the young and is to be defrauded and incarcerated at the pleasure of the defenders of a social system that rests at one end on the rotten pillar of monogamy and at the other on the pillar of prostitution.

Judge Seaman declares that "the license suggested is the danger in the book." But no license is suggested. A license is a privilege granted to certain individuals or bodies of individuals to do what is esteemed wrong. License is the child of arbitrary power; it has no consanguinity with liberty.

To close as I began—the conviction of Emil F. Ruedebusch, *as it is justified by the presiding judge*, marks the beginning of a new epoch in the enforcement of the postal censorship. Hereafter it is to be the idea instead of the mere language that will incriminate the social investigator. This step taken, there is no discernable limit to the powers of the reaction. All outrages are possible. Any infamy may be perpetrated. Any torture may be allowed. Any depth of sexual ignorance and depravity may be reached.

I understand that Mr. Ruedebusch does not intend to appeal the case. The news is most discouraging. No greater tactical error could be committed than this of stopping short of the highest court. These prosecutions should be made as difficult and expensive as possible. Many an unjust law has been literally *worn out* in that way. It has often happened that a judge has found a technical path out of the swamp into which these Comstock prosecutions have plunged him. It might be so in this instance. A victory won on technical grounds is a thousand times better than defeat, however inferior it may be to a victory won on the merits of the case. The essential thing is victory. I do not accept the non-resistant ideas of Abner J. Pope, but his position is at least understandable and consistent. We must either quit all radical propaganda or fight with every moral and legal weapon we can command. To fight with other weapons *now* would be foolish, and it would be *needless* if we were strong enough to make them available. The *duello* may be an unscientific means of settling differences, but it gives at all events a chance for life and liberty. The suit at law is a form of the *duello* and we should familiarize ourselves with its rules and weapons.

Progress of the American Inquisition.

Under date of March 1, Abner J. Pope, one of the editors and publishers of the suppressed "Firebrand," writes us as follows:

"DEAR LUCIFER GROUP AND READERS: This my sixth letter from county jail informs all of you that I have just returned from Judge C. B. Bellinger's court and that from him have received my sentence, which was that I be confined in the county jail for four months and be fined one dollar. Addis and Isaak have been granted a new trial; but the day for their trial, so Schnauble told me, will not be set until the United States Grand Jury meets again, and as there is no set time for their meeting, I may be out of jail before their trial comes off. I am well, cheerful, at peace and as happy as a caged bird can well be. I had nothing to say why sentence should not be inflicted on me, as I was not asked why sentence should not be imposed on me. I feel that every hour I am in prison the truth will increase in the human family. I do not like to be in prison; the published statements that I do, by the enemies of freethought, are not true. As this is visiting day and I am expecting some of my friends to see me, I close with love to all those who love the truth, and am as ever your Pantarchian friend,

"ABNER J. POPE.

"Portland, Ore., County Jail, Cell 5, March 1, 1898."

A clipping from the "Oregonian" (Portland, Ore.) of Feb. 26, enclosed with this letter, gives a detailed account of the granting of the new trial to Henry Addis and A. Isaak, who were convicted with A. J. Pope, as accessories to his act. A new attorney, named I. Swett—who as we are told by "Free Society," (San Francisco) volunteered to make the application

—"appeared as counsel for the defendants, and contended that neither had had a fair trial, as they had not been given an opportunity to testify." The plea was resisted by United States Attorney Hall, who maintained that though Pope alone mailed the papers upon which indictments had been found, Addis and Isaac were cognizant of the facts, and, as "part owners of the paper they were equally responsible." The court overruled the demurrer of the United States attorney and granted the motion for new trial, as stated. "Being asked whether the order applied to the case of Pope also, the court replied in the negative."

The last paragraph of the report in the "Oregonian" reads as follows:

A. J. Pope, who is still in jail, because he refused to be liberated on his own recognizance, and also refused to apply for a new trial, is a sort of conundrum which the court will have to dispose of somehow. He is longing for martyrdom, and as he is not too young to be a martyr, the court will probably be forced to accommodate him. Just what becomes of the trio of anarchists is a matter of small moment, so that they are precluded from again publishing the filthy "Firebrand."

While the editor of Lucifer is neither a prophet nor the son of a prophet he ventures to make a prediction, namely, that the time is coming when Attorney Hall, Judge Bellinger, and all who have been connected with this case as prosecutors and censors will blush for shame,—or their surviving friends will blush for them—for the part they took in this thoroughly infamous transaction. What the judge will do when the case comes up for rehearing is yet to be seen, but his act in passing sentence upon A. J. Pope is beyond recall. Or rather, his attitude in not dismissing the case when first brought to his notice, as one of malicious prosecution, or of unwarranted meddling with other people's business—is beyond recall, and stamps him as a willing tool in the service of the enemies of human liberty and of impartial justice.

More than this: If it be the duty of the judge to see that impartial justice is done, and to punish those who invade the rights of their neighbors, then he should have compelled the public prosecutor, the "grand jurors" and the postal censor to make *restitution* to the invaded editors and publishers of the "Firebrand," for the loss sustained by them because of such invasive meddling.

It will doubtless be said, in reply to this view, that Judge Bellinger has done the best he could do. That he did not make the laws he is sworn to enforce, and that his rulings have been very fair, all things considered. To this I would simply reply that *men* were before *laws;* that Chas. B. Bellinger was a man before he was a judge, and that his duties as a man take precedence over his duties as a judge. To reverse this order—to exalt the judge above the man, to merge the man in the judge, is simply to make of the man a *legal prostitute*—to make him a slave to the opinions of other men. The first and chief obligation that Charles B. Bellinger took upon himself, when taking the oath of office, was that he "would uphold or secure justice." Then when a conflict arises between justice and law he should always decide in favor of the former. Even Blackstone, the great English legal commentator, took the ground that "all laws which contravene natural justice, are void and of none effect,"—or such like words.

The worst of all "houses of prostitution" are the so-called courts of justice when legality is exalted above manhood, or when forms of law take precedence over the natural sense of justice.

Natural justice teaches Charles Bellinger and the public prosecutors, that what is known as "obscenity" is a matter of opinion merely, and that Pope, Addis and Isaac have the same right to differ from their neighbors on this point that they have to differ from their neighbors on matters of religion, of food, of drink, or of partisan politics, and that the business of the judge is to simply see that all persons are protected in the enjoyment of their equal rights in these and other like regards.

Looking backward for causes and forward for prospects we can see little ground for hope that these prosecutions against social heretics will cease so long as the priest and the judge control the reproduction of the race; that is, so long as woman is held a slave by church and state—so long as woman is denied the right of self-ownership; so long as she is denied the right to do the best possible for herself and for her prospective child, regardless of "God, Government and Grundy." Back of the judges,—the Bellingers, the Seamans, the Benedicts, the Fosters—back of the censors, the Comstocks, the McAfees, *et al*, lies the clergyman, the priest, whose power over mankind would be lost if he should lose his control over the reproductive forces and functions of woman.

Is it wise to expend all our forces in fighting secondary or third-rate causes of the evil known as press censorship? Why not strike at root causes? M. H.

The Scales of Justice.

It is a part of the business of government (not necessarily the intelligent intention of government officials, for these gentlemen are not over-blessed with intelligence) to make paupers and criminals. Ingenuity and power are exhausted in pushing the weak and indigent into ever lower depths of poverty and wretchedness. Illustrations of this lamentable fact constantly present themselves. For instance: Broad Street (below Wall) in New York has been much resorted to by the small dealers in food and drink. Here could be found frankfurters, pies, cakes, rolls, coffee, and cocoa, fruit and the like. The sellers of these articles were eagerly patronized by the office and messenger boys, junior clerks, and other underlings in the offices on Wall, Broad and adjacent streets. The food and drink were apparently good, and were sold in small quantities at reasonable prices. In the middle of the street there stood a line of cabs and carriages waiting for the convenience of the silk-hatted gentlemen who "do business" in the buildings on the streets named and who are not under the necessity of spending from two to ten cents with the pushcart men. I said this line of cabs and carriages "stood" in Broad Street; they did, and they still stand there. But the portable refreshment stands of the office boys and clerks have disappeared. They were clubbed out by the police, acting under the orders of the captain of that precinct. As for the poor devils of peddlers and the slim-pursed underlings of the "big fellows," who cares? Certainly not the police nor their masters; a few more beggars and thieves don't count; are not Governor's Island and the other federal strongholds handy? As for the millionaire operators, it would never do to keep their carriages off the street that is too sacred for the carts of the vendors. Did you say the scales of Justice are even-balanced? When? Where? By the way, did you ever study meteorological indications in the tropics of legalized spoliation? If you have, you may have noticed— W.

THE ADDRESS of Lois Waisbrooker, till May next, will be Ogilby, San Diego Co., California. The many friends of this faithful and very efficient champion of womanhood and motherhood will please remember that, in her age and feebleness of body, she has no other means of support than the sale of her books. These books are among the very best educators for young and old, in that most important of all departments of human knowledge, that which treats of sex and the right of every human being to be born well. Orders for these books can be sent direct to her, or to this office. For lists and prices, see our advertising columns.

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
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LUCIFER'S speciality is SEXOLOGY, or SEXOLOGIC SCIENCE, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each Individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

GOOD AUTHORITY tells us that the Cubans ask nothing of this government except to be let alone. Naturally they wish to incur no obligations to a despotism but little if any better than the one whose yoke they are trying to throw off.

LUCIFER SYMPATHIZES with the oppressed everywhere, but the sufferers from oppressions of government are far more numerous in this country today than in the garden patch called Cuba; hence our sympathies and our efforts are mainly directed to relieving the suffering that is nearest home.

GEORGE EGERTON'S arraignment of conventional morality in sex life, in religious life, in politics, etc., as given in this week's Lucifer, will pay a careful perusal. Many good people tell us they have no time to read stories, yet in no other way can truth, every-day truth,—prosy, unattractive, common-sense truth, be so well brought home to us as in the story form. "The Regeneration of Two" is receiving some very flattering testimonials.

A Few Words

To all who feel an interest in the educational work to which Lucifer is devoted:

The year upon which we have lately entered promises to be a *critical* one for many if not for all journals advocating unpopular reforms. The spring and summer months are always more or less critical, always more difficult to make ends meet, financially, for such publications, than are other portions of the year, and while there is no immediate occasion to prophesy serious disaster it is well to know the facts as they really exist.

During the past year special efforts have been made to extend Lucifer's work, not only on the American continent but in Europe, and wherever the English language is spoken. Many hundreds of dollars have been spent by the publishers and by interested friends, in sending sample copies and trial subscriptions to those who were willing to read and investigate, and while the visible results have not been all that could be desired we are glad to see and to be able to report signs of an awakening, world-wide in its scope, upon a line of subjects that for hundreds of years has been neglected, repressed and suppressed, because of ignorant fears and because of superstitious prejudices,—a line of subjects that all thinking persons must admit is more important to human welfare than all others, because more intimately connected with the origin or reproduction of human life.

These extensions of Lucifer's work, while very gratifying in *promise* of lasting results, have not as yet been productive of much in the way of financial co-operation. Seed sown must have time to germinate and grow. Meantime renewed efforts must be made in order that the awakening shall be permanent and effectual.

For these reasons we, whose time and means are wholly devoted to this work, come once more with our plea for co-operation in our efforts to make Lucifer more effective as a Light-Bringer than ever before. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months. See special offer under the head of "Books Worth Reading Free."

Third. That all who can will send to us for pamphlets and books for their own reading, and to sell or give away to others. For a starter with those who have not read anything on sexologic science, see "Combination Offers," as advertised in current issues. To those who buy for distribution, or to sell again, good discounts will be given.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

Among the books and pamphlets specially recommended by us for distribution, in order to arouse interest in Lucifer's line of work are the following:

(a) "What the Young Need to Know,"—A Primer of Sexual Rationalism, by E. C. Walker. Price, 10 cents; five copies, or more, 5 cents each.

(b) "Ruled by the Tomb," A Discussion of Freethought and Sex Reform, by Orford Northcote. Price, 10 cents; five copies, or more, 5 cents each.

(c) "Outcome of Legitimation," by Oswald Dawson. Price, 5 cents; five copies for 20 cents.

(d) "Prodigal Daughter, or the Price of Virtue," by Rachel Campbell. As a separate pamphlet, this remarkable essay ran through several editions. It is now published as No. 2 of "Our New Humanity" with several other essays in the same line, by Mary Florence Johnson, Lucinda B. Chandler, M. Harman and others; ninety-two pages in all. Price, 25 cents; five copies for 75 cents.

"A PHYSICIAN IN THE HOUSE.

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price $2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of Lucifer and its work.

Hear All Sides.

William Platt, author of "Do We Live, Do We Love" and several other radical books on sexologic and sociologic questions, has sent us the following criticism:

"I was somewhat belated in looking through the issue of Lucifer Jan. 26. When I did so, I was struck by the article on page 442-443 signed by Moses Harman. With the conclusion of this I both agree and disagree most emphatically. I thoroughly uphold with him the point of view that one of the most important of all reforms is to drive into people's heads a sense of the responsibility and dignity of race-building—although *for this very agreement* with Moses Harman I am accused in another part of the same paper with 'Making too much of the purely physical manifestation of love'—the said 'physical manifestation' being the birth-producing act, which I hold should be a thing very grave and sacred. But I differ utterly with Moses Harman's one-sided-ness where he says 'Woman can now achieve a peaceful revolution, if she would only awake to a sense of her power, to a sense of her responsibility to herself and to her children. Man cannot save woman; man cannot save himself, nor the race of which he is a part. *Woman must do this!*'

"There is a deal of point in the old legend which made the coward Adam cry out 'The *woman* tempted me and I did eat.' The whole of the passage I quote is an echo thereof. Why, I beg to ask, shall not *man* be told to awake to a sense of his responsibility to *woman* and to their mutual children? Why, when it takes two to make a child, shall the whole responsibility thereof rest on the woman alone? In the cause of woman, truth and justice, let us amend those words to the following. 'We can now achieve a peaceful revolution if *men and women* will only awake to a a sense of their power, and of their responsibility to their children. Not man nor woman alone can save the race of which they are part; *both together* must do this.'

WILLIAM PLATT.

"London, Feb. 15, 1898."

My thanks are due to our English friend for his earnest and plainly spoken criticism. There is doubtless a tendency in all reforms, and all reform advocates, to magnify and overestimate the particular truth that to each seems most important. For many ages woman has been kept in a subordinate position in the social scale, while man has arrogantly claimed the right to rule, in the family, the church, the forum, the state or nation, and now that the slow development of the sense of justice in man is beginning to demand for woman a better recognition in social life it is possible that there may be a tendency to go to the opposite extreme, and to substitute the matriarchate for the patriarchate in human affairs.

Admitting that such may be the natural trend or tendency I still maintain that the statement objected to by our critic is founded in truth,—truth as it is in nature. Mr. Platt says, "When it takes two to make a child" etc. As I see it, *woman alone* is the maker of the child. Impregnation of the ovum is not "making," in any proper sense of the word. Woman alone builds the child,—physical, mental, psychical. Impregnation is one of the *conditions* necessary to the building, and so, likewise, is food, drink, heat or shelter, necessary conditions.

Woman—feminine man—is the centripetal force; the constructive, the organizing, the peace-loving, the civilizing, the humanizing, the conservative, the *saving* force in the human equation.

Man—masculine man—is the centrifugal force; the distributing, the disintegrating, the diffusive, the aggressive, the war-loving, the brutalizing, the iconoclastic, the *destructive* force in the human equation.

Woman is love—attraction.

Man is valor—repulsion.

From these data, these basic facts in the constitution of woman as woman, and of man as man, I argue that woman must be the savior of the race, if it is ever saved, from the social hells in which the rule of physical force—man's rule—has placed it.

I fully endorse the statement that "there is a deal of point in the old legend" concerning Adam and Eve in the Garden. Woman was then man's leader, man's teacher, man's savior from ignorance and primitive savagery. Left to himself man would have remained an ignorant, brutal savage. Woman was not content thus to remain. She experimented; she "ate of the tree of knowledge" and finding it "good" her loving heart "tempted," lured, led, her brother man to do likewise.

Come again, Friend Platt. I have no liking for controversy for its own sake, but a friendly comparison of ideas may be very helpful in bringing to view all phases of the many-sided problem called life—helpful in showing us how to make the most of the share of life to which we find ourselves heirs.

M. H.

In another letter Mr. Platt sends two short paragraphs for publication. The first is headed "English Decency" and reads thus:

"An English lady known to my sister has a bath-room that is walled with mirrors,—a beautiful, cleanly, useful idea But several lady-guests of hers have expressed their opinion that it is shockingly 'indecent' for them to see their own nakedness there. One would not feel inclined to contradict them—the apparent probability being that they had not a decent inch of flesh about them."

The second he calls "Peculiarities of Grammar":

"There are two adjectives irregular in their degrees of comparison and not classed as such in grammar. One is 'valuable' of which the regular comparative is 'more valuable' and the irregular superlative is 'invaluable.' Similarly 'decent' has for its comparative 'more decent' but for its superlative 'indecent.'"

A Short Campaign in Philadelphia.

BY ANNA STIRLING.

I had the great pleasure of accompanying Miss Emma Goldman a little way on her Western tour, going with her to Philadelphia and remaining there during her short but most successful campaign. My delight was three-fold—I heard all our speaker's excellent addresses, I witnessed her enthusiastic reception, and I made the acquaintance of many of the workers and sympathizers in the Quaker City.

Wednesday evening, February 16, Miss Goldman spoke at the meeting of the Ladies' Liberal League on "The New Woman." There is no new woman, she maintains; there is the same woman the world has always known, but one having new thoughts and inspired by new ideals. In the discussion which followed the lecture, Daniel Bright was the chief critic, but, as usual in such cases, he signally failed to sense the fundamental ideas advanced, and was easily corrected by Miss Goldman in her response.

The next evening, at the Single Tax Society's meeting, the subject was "The Absurdity of Non-resistance to Evil." Here the critics were Rev. J. H. Amies and Fred Long. The latter gentleman, who is a State Socialist, denounced the Anarchists as vermin and police spies, much to the indulgent amusement of the intelligent audience.

On Friday evening Miss Goldman spoke before the Society of Ethical Research on "The Basis of Morality," which, of course, she found to be purely human and utilitarian, in the broadest sense. Mr. Long was again in evidence, as was Hugo Bilgram, who is a gentleman well known as a financial and economic writer of the school of Philosophical Anarchy. The debating platform of this society is very broad, and its atmosphere of intellectual hospitality is most invigorating.

Saturday evening Miss Goldman addressed a mass meeting, speaking in the German language.

In the fine hall of Friendship Liberal League, on Sunday afternoon the Champion dealt fearlessly with the subject of "Patriotism," naturally shocking some of the auditors, for unreasoning patriotism is as much the fetich of many as is unreasoning religion the fetich of others. Sentiment was invoked to nullify the conclusions of thought, for Dr. Kay tried to sing a patriotic song to refute the arguments of Miss Goldman. It was as if a Salvationist should essay to break the force of a Freethinker's impeachment of Christianity by beating the bass drum or sing "Jesus Paid it All." J. H. Crandall said that Americans were not enslaved because when aggressed upon they took their muskets; they do not sweep streets, like the European "lower classes." In her reply Miss Goldman said she did not indorse his advice, although it was good. Mr. Meekim thought if Free Love prevailed the foundling asylums would be overcrowded, but it was made clear to him that under freedom women would control their own lives and would have the knowledge that would enable them to have the children they desired, and no more.

Sunday evening, in the same place, Miss Goldman exposed the sham and evil of the "organized charity" upon which modern Philistinism so prides itself. She showed that it was the feeble and generally mischievous attempt of society to palliate the evil results of its own stupendous and cruel blunders. When all men and women can live under the reign of that equity which will come only with liberty there will be no place for the "charity" which indeed "covers a multitude of sins."

A group of the progressive women and men of Philadelphia gave a little reception to Miss Goldman at the home of Mr. and Mrs. C. Shilling on the evening of February 19. There were sixteen persons present, including the guest of the occasion and the writer of this. I believe all present are interested in the work which Lucifer makes its specialty, while some are fully committed thereto. There were assembled a sufficient number of thinkers to push on a forward movement capable of accomplishing much for the enlightenment and liberation of the race

Emma Goldman in Chicago.

We have been requested to announce a series of lectures in this city by Emma Goldman of New York:

March 20, 8 P. M. at Benzo's Hall, corner Armitage and Milwaukee Aves. Subject: "Authority."

Monday 21, 8 P. M. at Zeph's Hall, corner Desplaines and W. Lake Sts.

Tuesday 22, 8 P. M. at Blum's Hall, 254 E. North Ave.

Thursday 24, 8 P. M. at Vorwart's Turner Hall, 1166 W. 12th St.

Friday 25, 8 P. M. at 535 Blue Island Ave., W. (Nagle's Hall.)

Saturday 26, 7 P. M. at Zeph's Hall, corner Desplaines and W. Lake Sts.

She is also announced to speak at 2 P. M. Sunday 20, and at 8 P. M. Wednesday, of the same week, but the places of meeting are not given. For further particulars address Theo. Appel, 1360 N. Rockwell St.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—Professor Drummond.

(Continued from last week.)

Suddenly there is a tremulous stirring and whispering in the foliage, a ripple across the water, a susurrus in the air,—the disturbances one feels just before sundown, as if some unseen spirit is soaring across the land, announcing the sun's good-night.

The silent man watches Sol's masterpiece; the silent woman watches it and him. Before them a stretch of swart green land lies low against a distant background of purple mountains,—a purple almost black in its intensity. And above it a scattered mass of brazen gold clouds, flecked with vivid purple, is tossed in heaps, as if flung by some Titan's hand against the sky of aurous green,—a sky that suggests a veil of filmy golden tissue dropped smoothly over a background of lettuce-green. The veil is jagged at the ends, and the green becomes fainter and fainter, and blends into the tint of a wren's egg, changes into opal, warms again suddenly, and melts into the sea in delicate misty rose. And, further to the left, a great bold sweep of opaque salmon and orange, and orange-pink cloud spattered with audacious violet flecks, darts upwards from the horizon to resolve into transparent nebulous filaments of color overhead. They both give a sigh as the last wave of color fades. An exultant feeling masters her soul, because she knows that for the space of the gorgeous color-change they have felt together, and the knowledge brings an odd shyness with it. The dog licks her wrist in a friendly way, and goes over to her master and snoozles her snout into the palm of his hand. She makes one more desperate effort, not without a sense of shamed wonder at herself, to approach him.

"Why do you say a poet is the most fruitless of all things?"

He looks puzzled for a moment; then, recalling his own remark, looks at her with a fresh gleam of interest.

"Because he sees too much. Because his soul is a harp hung up in the market-place of the world. Every passer-by strikes a chord on it,—most of them roughly. Because he is cursed with a dual nature, flesh and spirit always warring in him; because the very harmony of his creations springs from the discords of his temperament. Does Fruen never think?—I mean think of things outside the circle of her own immediate desires?"

There is more than sarcasm in his voice, there is a wish to probe under the surface of her "make-up," as he puts it to himself,—to get at the woman under that infernal corset.

"Sometimes!" she replies. She is not surprised, neither is she offended; he is a new type of man, and she is attracted powerfully. "I read more, I have got into a way of letting other people think for me. I used to think more when I was a girl than I do now. *A quoi bon?* Life is a bore."

"So? Why should it be? Isn't that your own fault?"

"No, I don't know that it is, quite. The things I have don't satisfy me. People seldom interest me for long, and the more one thinks, the more discontented one gets."

"But you do get discontented. That is a hopeful sign. With yourself, or things?"

"Both!" with a sudden inspiration. "Tell me something: what do you see when you get that absent look? You had it awhile ago."

He flushes this time. "Only thoughts, Frue,—thoughts that find words, and glide into verses,—mayhap into print,—to lie on a shelf,—perhaps wrap butter!"

"Oh, poetry! I hate poetry!" He turns and looks at her. "Except folk-songs. I'd much sooner read prose. I hate bothering with metre, and dodging about after the verb; one gets at the heart of the thing—at least I do—best in plain prose. I don't believe that women, as a rule, do like poetry as well as men. I believe we have really much less sentiment in us. No," with a coaxing intonation, "tell me what you see in plain prose; tell me the truth!"

He smiles, and she marvels at the softening of the stern lines, and the new tone in his voice.

"The truth? Does Fruen think she could stand the truth? Truth doesn't wear a fig-leaf!"

"Fruen will try!"

There is a long silence, and then he says, half musingly,—

"Close your eyes, Fruen, and look down over all the cities of the world; look with your inner eyes, try to pierce to the soul of things: what do you see? Shall I tell you what *I* see? A great crowd of human beings. Take all these men, male and female, fashion them into one colossal man, study him, and what will you find in him? Tainted blood; a brain with the parasites of a thousand systems sucking at its base and warping it; a heart robbed of all healthy feelings by false conceptions, bad conscience, and a futile code of morality,—a code that makes the natural workings of sex a vile thing to be ashamed of; the healthy delight in the cultivation of one's body as the beautiful perfect sheath of one's soul and spirit, with no shame in any part of it, all alike being clean, a sin of the flesh, a carnal conception to be opposed by asceticism,—a code that has thrown man out of balance and made sexual love play far too prominent a part in life (it ought to be one note, not even a dominant note, in the chord of human love); a code that demands the sacrifice of thousands of female victims as the price of its maintenance; that has filled the universe with an unclean conception of things, a prurient idea of purity, making man a great sick man. Divide him into units again, drop them into their separate places, and look down at them: a hungry, ignorant crowd swarming like flies over a dust-heap in search of enough to keep them alive for the day. Look down to the market-places of the world, and watch the jugglers at play,—the jugglers of religion and morality. What a motley crowd of followers each one can claim, and how they applaud with satisfaction as the gilded balls are tossed before them! Look at the domes and spires and minarets of the houses of worship; listen to the preachers shrieking from the pulpits; listen how their voices roll out, and are lost in the chink of the money-changers' coins, and the clamor of the Bourse in the great squares. See, there comes a procession, headed by cardinals who spend their lives in deciding theological quibbles as futile as the famous one

*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass

of 'how many angels can dance on the point of a needle'! And as it passes on, with its mitres, and costly robes, and swinging censers, and waxen lights in silver candelabra, and trappings worth a prince's ransom, the crowd cry 'Alleluia' for the space of a second, only to return to their bartering and their 'Buy, buy, buy!' and the last chant of the choir is drowned by the raucous voice of the latest novelty-vender. 'I am the only true Church; in me seek salvation! Anathema maranatha be to him who believeth not in me!' cry the heralds of the older creeds of the state, and their words are swallowed by a crash of cymbals, rattle of tambourines, and the swell of brass instruments and voices singing in hysterical frenzy of Jordan rivers and golden streets to the latest music-hall air. You, deafened by the many voices, ask which is the true belief? And a feeble voice replies to you, and says, 'Do good for good's sake, without thought of heaven or fear of hell.' And stepping forth, he cries that the halls are gilded; points to the cracks in the pedestals upon which the gods stand; and the exponents of the creeds look frightened, and the partisans of each rally round and cry their particular 'Crucify him!' There is a volley of stones, a rush of hurrying feet, a little blood, a few gray hairs, and the voice is silenced; so much for religion. And I look to the rulers of the world, and I see an emperor hold up a withered hand; and yet in that hand the threads of the destinies of nations are held as an old wife curls the flax from her distaff; and he tangles them into a ball, and throws it down, with his gauntlet, to the other nations, and says, 'Fight for it!' And trumpets call, and the land trembles under the beat of marching feet, and rings with the clangor of arms; and men leave their ploughs, and the hammer ceases to ring on the village anvils, and dust covers the saw-dust beneath the carpenter's bench, and the group at the door of the village inn is made up of red-eyed women with tear-worn cheeks, forsaken sweethearts, senile gray beards, and half-grown youths, thirsting for tidings of the men who have marched from them; and away on the battle-fields where the brethren of Christ, the Peacemaker, meet as foes, the brown earth is soaked with blood, and the vultures, with gore-dripping beaks, flap heavily from dead horse to conscious men, alike their prey. And I see factory doors open, and troops of men and women and children, apologies for human beings,—narrow-chested, stunted, with the pallor of lead poisoning, in their haggard faces,—troop out of them; and as they laugh wearily, their teeth shake loosely in their blue-white gums, and they are too tired to wash the poison off their hands before their scanty meals. And I see great monopolies eating away the substance of the people, and magnificent chapels built in memory of railway kings who ruined thousands of women and children, and I say, 'So much for the rulers!'

"And I said to myself, 'Salvation lies with the women, and the new race they are to mother.' I sought out women I had heard of whose names were identified with advancement; and I found them no whit less eager to employ every seduction at their command to win men over to their particular narrow cause, than their frivolous sister to keep him at her beck and call. And she who flaunted the white banner of purity calculated the cut of her evening frock, and enticed men to walk under her banner by the whiteness of her breast. And underneath it all I saw Vanity, the old insatiable love of power that is the breath of most women's nostrils, or the physiological necessity for excitement that belongs to the wavering cycle of her being; and I found no woman to whom if I had said, 'Love is a divine gift, it is the strength of the game of life! Come with me, work with me; be the mother of my children to come; let us try to live the broad life purely and soberly, in like freedom for the development of the best in each of us,' who would have placed her hand in mine with the courage of womanhood sure of herself, and come. I had illusions in those days. I sought my Rachel well. I would have served my time for her patiently; but I found her not. Sometimes I thought I had found her, but it was only a mask, with sawdust at the back of it. For if I buried my face in her neck to smell the sweetness of herself,—faugh! she reeked of distilled perfumes and scented powders. If I uncoiled her hair, it came off in my hand, and the roots grew dark to mock the gold of its length. And when I spoke to her of little children, she looked bored; for little children spoil one's figure and dim the lustre of one's eyes. And when I saw how skilled they were in converting their bodies into targets for men, I said, 'Man need not trouble to woo woman, for she can calculate to the finest point the cut of her gown on her hips, the flutter of lace on her bust. She knows how to reach him at his worst by deliberate calculation of dress, and then sell herself or her daughter to the one who can pay the most for trappings to set her off.' And I went amongst the advanced women,—some on platforms, some in clubs, some buttonholing senators in the lobby of the senate, or cooing politics or social economy over afternoon tea; and I knew that in hovels and cellars, in the dens of the 'angel-makers,' the fore-doomed fruitage of human mating wailed pitifully on heaps of reeking straw, sucking their lean thumbs hungrily; and no woman of the crowd of reformers had courage enough to cut the father if she knew him to be amongst her acquaintance. And still I sought amongst the petticoated crowd. I conned the inscriptions upon the banners,—suffrage, purity, equal wage; I looked underneath, and I said that with some it was a pastime, but with most, 'suppressed sex' was having its fling. I turned from them, and went into a lighted square; and the rippling laughter of women's voices fell softly as the churring of ring-doves in my ears, soothing after the chattering shrieks of 'wrongs' of the women I had left;—and I was surrounded by women, some just crossed girlhood, some alluring in the ripeness of womanhood, some old, painted into fictitious youth, making age despicable. The *frou-frou* of silken skirts, the tap of little heels on the pavement, the heaviness of perfumes, the touch of their hands as they slipped them under my arm or searched my pockets, enervated me; dark eyes smiled at me, and blue eyes grew deeper as they met mine, and I had to wrench myself free to save myself, asking as I fled, 'With how many of these is it just selection? Surely here is the place to begin,—here, where women are on sale in a public mart.' And I saw men hurrying past the place I had just quitted, with tender girls on their arms; and these all had bandages over their eyes,—and I asked, 'Why are they blindfolded?' for I noticed that many peeped out under the bandages when a male step passed by, and that in all a morbid curiosity gleamed. And the men made answer, 'I would keep her from eating of the tree of knowledge, for she is my one ewe lamb; I would keep her from the understanding of evil until tomorrow, when I deliver her into her husband's hands,—an ignorant virgin.' Her betrothed hastened up, and he too shielded her from the wanton crowd on the pavement; and as one more bold than the rest pressed towards the girl, he shoved her brutally aside, so that she fell and cut herself sorely. And the women with the banners marching by that way, passed her with cold indifference, for they too must be protected and kept clean at all cost, and I marvelled anew, thinking 'Verily, the price is great!' But the Jezebel whom he had struck staggered on to her feet again, and, stepping near to him, whispered with a triumphant smile on her cracked lips, '*You* can open the book of life for her,—fitting exponent of the text of evil; for have I not taught you? Have not I given you a bridal gift for her, and her children, and her children's children,—a fatal crimson flower, with far-reaching tendrils? The *flower of revenge* of me and my sisters. I know you well. You have forgotten me, for I was but one of the many embraced in a night of passion, and forgotten with the dawn of the day. Go to your unsoiled dove; were her eyes not blindfolded, she would be loath to take you!' So much for women!"

To be continued.

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THIRD SERIES, VOL. II., No. 12. CHICAGO, ILLINOIS, MARCH 23, E. M. 298. [C. E. 1898.] WHOLE No. 703.

Slaves to Custom.

They are slaves who will not speak
For the fallen and the weak.
They are slaves who will not choose
Hatred, scoffing and abuse—
They are slaves who will not be
In the right with two or three.

—*Lowell.*

Plumb-Line Penographs.

BY E. C. WALKER.

Some of the women in Philadelphia who oppose the establishment of a foundling hospital in that city say that such an institution would promote immorality. Of course, as usual, considerations of humanity are mere bagatelles in comparison with "moral" fetiches.

* * *

Some years ago Edward Parker Deacon murdered a man in Paris because he thought or thought he thought that his victim and Mrs. Deacon were lovers. Of course he escaped all punishment. In modern society jealous fools with homicidal tendencies and sheriffs who shoot laborers in the back have *carte blanche* to do as they please. Through all the years following the cowardly assassination Mrs. Deacon has said no word in defense or explanation. Two years after that event Deacon admitted he had misunderstood her character and had imbrued his hands in blood for nothing. Last fall he was admitted to an insane asylum. There is room for him there but the whole country would have to be roofed over if all who condone such atrocious crimes as his were put under similar needed restraint. He is merely one of the representatives and one of the victims of popular ignorance, superstition and cruelty.

* * *

A woman arraigned in Philadelphia for larceny accounted for the presence of a sheet belonging to another woman in her bundle in this way: "I didn't steal the sheet; it must have been the devil who put it there." Religion has lost so much of its potency, even in Pennsylvania, that the court refused to accept the explanation, and yet the defense was perfectly orthodox. At this late day, both within and without the church, when an individual has said some particularly brilliant thing or done some especially good or some very bad act, men and women confidently assure us that he was inspired by a god or a devil or a spirit. This woman, pleading not guilty to the charge of larceny and shouldering her apparent offense upon the "devil," is just as likely to be right as are those good persons who tell me that whatever I do or say that they think is out of the ordinary comes from "the Lord," or from the "spirit world." Science has only just commenced its educational work.

* * *

Will Rev. Dr. Lyman Abbott follow his logic to its legitimate conclusion? Recently, he said from his pulpit, answering a question regarding prohibition: "Every man is to decide the question of wine drinking, *as well as every other ethical question*, for himself. Your conscience is given to guide you, not to control your neighbors." If Dr. Abbott is sincere and knows what he is talking about, he is honestly committed to the free love position. The words which I have italicised are a clear and distinct affirmation that the love relations of each man and of each woman are to be determined by the conscience-laws of that man and of that woman and by no other person nor by any aggregation of persons. Each individual's conscience can do no more in matters pertaining to sex than to guide him or her—it can not become a law for that individual's neighbors. That is the Plymouth pastor's thought, as he has formulated it, but if he means what he has said, why does he give his tacit and presumably active sanction and support to the dominant political and social institutions which definitely, continually, flagrantly and viciously deny and trample the principle of non-invasion which he has enunciated?

* * *

In a recent case decided in Pennsylvania it was held that a woman who claimed property rights was not the legal widow of the decedent, her alleged marriage to him being unlawful because of the fact that he was a co-respondent with her in a divorce suit brought by her (first) husband, although several children and a grandchild survive her union with the decedent. As will be perceived, the state here claims that its own act in joining this man and woman was unlawful because it had charged the woman with committing an illegal act prior to its joining of the two persons. That is, while recognizing the right of children to inherit from their parents, it nullifies this principle by its own unwarranted interference with the ante-nuptial affairs of the parents. In other words, it makes its first crime the warrant for the commission of a second. What is the way out? Accept the principle that sex association gives no property rights to either partner, put business contracts between men and women on the same basis (ignoring all thought of actual or possible sex relations) as business contracts between men and men and women and women, and let inheritance, in the absence of a will, be determined by the fact of parentage, without reference to the form or duration of the mating of the father and mother. We can trust the natural love and solicitude of free women and men for their offspring to do substantial justice in a vastly greater proportion of cases than such justice is done under the existing servile system.

* * *

I recently endeavored to make clear the rationale of the changing beliefs of men and women in respect to variety vs. monogamy. It is not necessary to now defend my position against attacks. It rests on human observation and experience and will withstand all assaults. Of course I have not said that old men and women can not reason at all because they

have lost their feelings—that persons learn simply by their feelings. That would be preposterous. But I *have* said that it is safe to assume that men who in the years of their physical vigor were varietists and who in later life argue against variety have forgotten; it is easier to understand this than it is to understand why, if variety does not minister to an imperative human need, generation after generation of stalwart men are varietists in desire even if not always in practice. Old men and women *can* and *do* reason, but in a matter so closely related to vitality and the springtime impulses of man as is sexuality it is extremely injudicious for old persons (and it should not be forgotten that some persons are as old at forty as others are at sixty) to take it for granted that their later conclusions are more likely to be valid merely because they are aged than were the less deliberately formed deductions of their earlier years. Inasmuch as those earlier years cover the period of life initiation (for the offspring) and of development (for the adults) it is reasonable to think that the sexual needs of the organism are more strongly and truly expressed at that time than after the organism has turned down the slope toward the sunset. It is ever needful to be very careful in theorizing from the data of the emotions, but when the emotions under consideration are those most intimately connected with or springing from the forces of growth, we must admit that these emotions are quite important indications of the constitution and claims of the organism. If we seek knowledge concerning the food and tillage the plant or tree requires we study it and experiment with it during the spring and summer rather than in the autumn when its leaves are yellowing and falling or in the winter when it stands naked and sleep-locked.

* * *

Julian Hawthorne, inheritor of a famous name, is a strange compound of moral sanity and lunacy. Some time ago, commenting in the New York "Journal" on the reinstatement in society of Mrs. Drayton-Haig, the daughter of the Mrs. Astor who is the leader of the "400," Mrs. Drayton-Haig having been the heroine of the J. Coleman Drayton-Hallett Alsop Borrowe scandal, Mr. Hawthorne said:

> The day when Mrs. Astor announces that her daughter, because she is her daughter, may be accused without stamping out every vestige of the accusation as absolutely false, she signs the death warrant of social law and order; no ascertainable rule of social propriety any longer exists; the factitious respect we have hitherto paid to the "400," their artificial ascendency over us, are at an end. The issue must be either lunacy or a new dispensation; and in either event the "400" must go down.

Julian Hawthorne is an eminently judicial gentleman. He deliberately reverses the rule that the accused person has the benefit of the doubt, and proposes that Mrs. Haig or her mother for her prove a negative. She is to be assumed to be guilty; the onus of proof must rest upon her; her accusers can make whatever charge they please and then lie back and laugh at her if she essays to hunt down their accusations or sneer and insinuate further if she remain silent under reproach and denunciation. Mr. Hawthorne must be in training for a judgeship as the successor of Woodward of Wilkesbarre, in line for promotion. Of course it is nothing new, this social inquisition which condemns the woman before the evidence is examined, but there was some reason to expect better of Julian Hawthorne, who several years ago placed himself in a position of antagonism to the Comstock phase of our social insanity. Whatever her motive, Mrs. Astor does liberty a service when she shows that it is possible for a woman to ignore the outeries of Grundy and yet maintain her position in "respectable" society.

Individualism and Communism.

BY WILLIAM G. SCOTT.

In No. 696 of Lucifer appeared an article entitled "An Object Lession in Economics," in which the writer shows that after years of fair and liberal dealing with his employes they have at last been the cause of his ruin in business.

"Cast not your pearls before swine," came to my mind as I read the lines. Mr. Frank's emotional nature was too strong for his judgment, and he has suffered the consequences; while it is probably very doubtful if those who benefited by his emotional tendencies were bettered thereby, except from a money point of view. If their intellects have not been broadened by his humane treatment then Mr. Frank has simply thrown his money away to the extent that he paid them more than the market price of labor. This would seem to be the case from the fact that they have now turned on him and helped to bring about his ruin. Until a man's intellect is developed sufficiently to appreciate such generous acts as those of Mr. Frank's, it is useless to contribute very much to his animal comforts. It is wasted effort. Men, or women, can not be developed in groups, —communistically,—because it is not in the course of nature. The best, and I might say the only way, is to pick out, here and there as you find them, the ones who are already sufficiently developed to grasp the advance thought of the scientific thinkers of the age—especially does this apply to the realm of social economics.

Had Mr. Frank's better judgment, or reason, prevailed against his emotionalism he might today still be in a position to help the cause he loves so well, while his workmen would probably be no worse off, and he would also be able to take the rest he so richly deserves and doubtless needs after so many years of hard work. Of course he enjoyed himself in doing as he did. He simply followed the line of least resistance, but I think I can see that had he possessed better control over his feelings the cause of liberty might have been better served by him.

I am not writing this to find fault with what Mr. Frank has done; that were useless. Built as he was he could not have done otherwise. I believe that the development of the individual must come first, and that on the development of the units depends the elevation of the whole community to a higher plane of life.

Now I wish to say a few words about the effort that is to be made by the author of "Hilda's Home," to establish a home in accordance with the idea contained in her story. I will not say I am opposed to it for these people have the right to try any experiment they see fit to try. At the same time I will give some reasons why I would not be willing to join such an enterprise.

First. It will be almost impossible to find even a very small number of people who can harmonize on all or even many of the points involved. More especially will this be the case after rules and regulations have been made for the conduct of the scheme, for as I understand it there are to be no servants employed and there will necessarily be considerable work to be performed. Here will be a great opportunity for disagreement.

Second. As soon as these people, with their radical social ideas, separate themselves from their neighbors, even to the extent of a very few of them living together according to their peculiar ideas, they will begin to attract attention. This will bring espionage, then ostracism and persecution, and perhaps imprisonment.

If answer is made that none of this exposure is necessarily a part of the scheme then I say that my experience among ignorant people as neighbors, who are continually prying into their neighbors' affairs, counts for nothing.

On the other hand these same people could get together for social intercourse in a large city, first at one place and then another, at their private homes or rooms, or occasionally in a public or semi-public place or hall, and enjoy each other's company without exciting the curiosity or suspicion of any one. At any rate, if curiosity should be aroused on any particular occasion in the mind of outsiders the chances are that the incident would soon be forgotten and no bad result follow.

Another point to be made against the "home" is this: The people so associating would place themselves under restraints,—necessarily so, in order to keep outsiders from becoming a nuisance (personally), thereby rendering subterfuge and deceit necessary to self-defense. This restraint of itself

would be a curtailment of personal liberty utterly unnecessary in connection with the coming together at different places and at times to suit any number, from two up, instead of as an aggregation.

Remember, also, that "familiarity often breeds contempt." It is more than likely that disagreements would arise. In such a case some one would have to retire. If forced to leave, or if they left voluntarily because of something that proved to be unbearable—perhaps a personal matter—is it to be supposed they would say nothing to outsiders of the affair? Here again you encounter the danger of becoming known to the public as peculiar people, if nothing worse.

From the above considerations I believe the scheme to be impracticable.

Case of Leroy Berrier.

BY JAMBLICHUS.

The administration of justice, so-called, is in a very crude condition in St. Paul, Minn. District Attorney Stringer rattles around there with very little idea of the dignity of his office, and with no conception of the good that might be done were his place occupied by a straightforward, cleanly man.

Miss Bee Taylor is a bright little schoolmarm of St. Paul, and of late years she has taken to publishing a paper, "Truth," with a view to improving the condition of the public schools of that city, and in pursuance of her purposes she printed at great length an account of some alleged gallant improprieties of one Gilbert, at that time a school superintendent, in connection with one of the female teachers. With an alertness which showed wonderfully tender consideration and friendliness toward this Gilbert, Stringer procured the indictment of this brave little editor and tried to get her convicted under the blackmail law for mailing obscene matter, but somehow the jury had some scruples against sending a good little woman to prison just to gratify Stringer and his vile associates, and so Bee was acquitted.

Mr. Albert M. Lawton is another editor in St. Paul, and approving Miss Taylor's motives and purposes he reprinted in his paper, "The Breeze," a very small part only of the voluminous affidavits, charges, statements, etc., which had appeared in "Truth." So to satisfy this Moloch of Justice Mr. Lawton was indicted as well, and a propitious fate having smiled upon Stringer's efforts, he was convicted and thereupon adequately fined in due and regular process of justice as administered in St. Paul, for of course the administration of justice could not go on without convicting and fining somebody even although this were only a partial satisfaction for Gilbert's revenge.

Now this Stringer whose marvelous achievements in shuffling and dealing out justice have been accompanied with such discriminating results is the same fellow who some time ago considered that his manhood's purity required him to pitch into Mr. Leroy Berrier of Minneapolis and so after appropriate legal skirmishing and some resistance on the part of Mr. Berrier, he as well as Mr. Lawton was convicted and fined fifty dollars as a salve to Stringer's wounded purity.

But Stringer's impurities have got the better of him again and require more salve, so he has once more pitched into Mr. Berrier who at the present writing stands indicted under the accomodating and elastic charge of having mailed obscene matter, and tried must he be! And if Stringer can fill the minds of the jury with a superstitious prejudice against Mr. Berrier and make them think that as a consequence of Berrier's living and moving and having his being in Minnesota the terrors of Sodom are about to break forth and engulf that noble state then will Berrier again become a victim of the justice according to St. Paul and Stringer will get salve enough to last him until the next outbreak.

As a matter of fact, however, Mr. Berrier is a noble, serious, earnest, devoted worker, and has done more to promote an honest purity and a cleanly and dignified conception of sex than a thousand Stringers. It is pitiful therefore that there is not at the head of the Department of Justice in this country an integrity which at such a time might stand forth and with stern command forbid the threatened victimizing of a man whose beneficent work is as far reaching as that of Leroy Berrier.

Crudities Criticised—No. 2.

BY FRANCIS BARRY.

Alvin Warren is an old and valued friend, an able, conscientious, and, sometimes, charming writer, and, if he could keep a reliable party at his elbow to furnish him with *facts*, would be a first-class historian. But as he has to depend, more or less, upon the loose-jointed statements of slack-twisted persons, (of which sort there is, in the present transition, a great over production,) some of his history has to be taken at a discount.

The ichthyosaurus was a useful member of society, so is the skunk, and, while I, personally, have no use for the gossip, and think he or she would do at least one good thing by dying, at his or her earliest convenience, of colic or the grip, I have no doubt that the supreme economist, Nature, has some use even for this most pestiferous of all pests. Some shrewd and practical people do not seem to have made the discovery that the gossip is a liar per se.

Warren says: (Lucifer Jan. 12) that John Patterson "went back to marriage." John Patterson came to Berlin, with his family, about forty years ago. He lived with his family during the ten years I remained with the socialists. After an absence of five years I visited Berlin. Patterson was still living with his family. I stayed away nine years and visited again. He was still with his family, and, doubtless, remained with them to the day of his death. What his special relations were, with Mrs. Patterson or whether there was any change in their relationship, during the near forty years, I do not know; neither, I suppose, does Warren.

Before Patterson came to Berlin, he was the lover of the sweetest woman I ever knew, who was not a lover of mine. I knew more of her for her being a very dear friend of Cora Barry. Her death was a sorrow her lover carried with him to his grave. After he came to Berlin, Patterson was supposed to be the lover of two women, one at a time, "only this and nothing more." The first was a worthy person; the last was admired and loved by old and young, men and women, radicals and conservatives. I loved John Patterson for the women he loved. He was modest, reticent, unassuming, and the few clean men and cultured women who were so fortunate as to be able to win their way to his confidence, were profited by his clear perception and his deep philosophy, and charmed by his conversational power and his "sweet voice." In later years he was the companion of his books; several of the best of which he made himself. He spent several winters in Washington City, that he might frequent its libraries.

I have taken this space because I think it important to know whether this leader of radical thought, the contemporary and peer of Nichols and Andrews and Lazarus, was, like them, true to the last to his convictions and his cause, or whether he basely dishonored the one and gave the other a cruel blow from a cowardly apostate's hand.

Warren says that Patterson publisbed a recantation. When and where? I want "chapter and verse."

"His brother, Sam, went the same way." Samuel Patterson came to Berlin with a lover and two babies. He was criticised for being exclusive. But at last, despite the old saying, the love ended in friendship. The old lovers continued the very best of friends and mutual advisers. I never heard that any of the Pattersons ever had any domestic inharmony. A sister of John and Samuel was a perfect model of mildness of manner and sweetness of temper. Samuel became the lover of Mary Hall, Warren so highly and justly extols in his "Reminiscences." They were lovers till her death. After a while he found his third lover. As they were in business, and the free love agitation had ceased, they, very likely, as a matter of policy, had a legal ceremony, as did a few others, for a like reason. I do not know. If he ever kissed the fourth woman the offense was never reported to me.

In my next I shall refer to the women Warren tells about, and also to the Oneida people, who were not varietists, or free lovers of any sort.

LUCIFER, THE LIGHT-BEARER

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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To Extend Lucifer's Work.

The object of this fund is to send trial subscriptions to those who have not yet been made acquainted with Lucifer's educational work in sexologic science.

Previously acknowledged,	$412.17
Lucy N. Colman,	1.00
Morris Scheibel,	1.00
A Friend, (Mass.)	5.00

"Firebrand Fund."

The following sums have been received at this office for the benefit of "The Firebrand Group," A. J. Pope, Henry Addis and A. Isaak, convicted of violating the postal laws by depositing for mailing, copies of the "Firebrand."

Previously acknowledged,	$15.25
H. Celler,	.50

WILL "FIDELITY" send her real name and address to this office?

LUCIFER CIRCLE will meet Thursday, March 31, at 1394 W. Congress Street. R. B. Kerr, of New Denver, British Columbia, a frequent contributor to the columns of Lucifer and "Our New Humanity," will make the opening address. Subject: "Does Marriage Protect Women?"

PLEASE SEND US NAMES of women and men who would probably be interested in seeing a copy or a few copies of Lucifer—women and men who are thinkers and investigators in regard to the underlying facts, the hidden factors that produce the happiness and the miseries of human life.

"IT IS WOMEN, not men, who are the greatest bar to progress the world holds," says George Egerton in "The Regeneration of Two." This is another way of saying that human progress depends more upon woman than upon man. This is another way of saying that woman holds in her hand the making or the unmaking of human weal. None but a woman, and none but a woman of extraordinary genius could portray the inner workings of newly-wakened woman's mind, as does the author of the continued story, in this week's Lucifer.

"MEN, OR WOMEN, cannot be developed in groups—communistically, because it is not in the course of nature," is the opinion of W. G. Scott, see his article on "Individualism and Communism. As some of us see it, both are included in nature's methods. Individualism and socialism, egoism and altruism, are the two factors in human evolution, the two legs upon which humanity, as a personified entity, must stand,—or rather, must walk, for there is no standing still. If either leg is deprived of its rightful share of the life-blood of the organism the gait will be a limping gait, and progress will be slow and very unsatisfactory. The objections, urged by Friend Scott, against the scheme of building an ideal home may be well taken, or they may not; but whether surmountable or not, all the difficulties in the way should be carefully considered before making the venture. In discussing these problems, of how best to practicalize the higher ideals of social life, we ask our friends to be as concise and pointed as possible. The field is a large one, and the temptation to wander from the main points will be almost if not quite irresistible.

Familism and its Fruits.

The "Chicago Tribune," March 13, begins a leading editorial—headed "A War-like Era"—with the prediction that "the beginning of the year 1898 will be memorable in history as an epoch-making period." Proceeding in this vein the editor maintains that if we are not now to pass into a "war-like cycle" it will be because of the general knowledge that the advance in construction of war-engines has rendered "a conflict between first-class powers so destructive as to approach annihilation." He does not think peace will be maintained, or war avoided, if avoided, because of "any development of a spirit of amity or increased regard for the rights of each other among the nations of the earth."

The editor of this great metropolitan daily is not alone in predicting unusually troublous times in the near future; not alone in thinking that the agencies known as "peace societies," common schools, Sunday schools, churches, "fraternal" organizations, etc., etc., are powerless to prevent men from cutting each others' throats by the wholesale, or from making widows and orphans by the million. But whether the observers who thus think and thus predict, take time to look beneath the surface of things and to search for the hidden causes that make men resort to blood-letting to settle international difficulties, is a question not easily answered. Judging from the general tone of the press and of the public forum the average observer sees surface causes only. He does not see that the nations of the earth are simply families or aggregations of families, patriarchates, despotisms, built upon robbery as their chief corner stone, or underlying principle. *Familism*,—not the Christian sect by that name—means the negation of liberty. It means the right of the stronger sex to rule the weaker. It means the right of the father to rule and to rob his children and the mother or mothers that bear these children to *him*.

Familism means *me* and my family first, as against my clan or tribe. It means my clan or tribe as against all other clans or tribes. It means my nation, my aggregation of tribes, clans or races against all other aggregations of people whatsoever.

Familism is the negation of the doctrine of human solidarity.

Familism denies that an injury to one is the concern of all.

Familism says, "Do your neighbors or they will do you."

Under familism the vendettas of Kentucky and Tennessee, by which whole families have been in a manner annihilated, are legitimate and logical.

Under familism the feuds of the Scottish clans, lasting from generation to generation, were simply natural results of the working of natural but abnormal causes.

Under familism, or because of familistic influences, the aggregations called nations rush to battle for no reason whatever except to avenge an insult to the flag of their respective countries.

The national robberies called tariffs are the logical result of familism.

The enormous ill-gotten accumulations of the Vanderbilts, the Astors, the Rothschilds, etc., are all in perfect accord with familism.

The ineffably cruel robberies and murders of the poor by the coal barons of Pennsylvania and elsewhere are in full accord with the familistic principle.

"The ascent of life is the ascent of ideals." If familism, as we now have it, is the cause of feuds, vendettas, wars and wholesale robberies, then the first thing to do to remove these evils is to reconstruct our family ideals.

Is it because of the fact that the book called the "Old and the New Ideal" points to a radical reconstruction of family life that the United States government has suppressed it and fined and imprisoned its author? It looks that way.

International Censorship.

That the government of the United States is less free—is more completely under the control of ignorant prejudices and priestly codes of morality,—than is monarchical England, receives a fresh illustration in the treatment Lucifer and its friends are getting from the United States Custom House officials. Some time since a consignment of pamphlets was sent us by an English correspondent. In due course of time we received notification from the New York Custom House that the package could not be forwarded because "seized by the United States Government." Now the same correspondent writes us that the same thing has happened to two other packages sent by him to a New York agent of ours. Omitting names, for obvious reasons, we reproduce the statement returned from New York to our English correspondent:

Custom House, 18 and 20 Broadway, New York. Feb. 1898. "Messrs. G. W. W. and Co., Liverpool, Eng. Gentlemen: Referring to your 2 parcels 3 Ref. No. 24, S. S. Servia, Jan. 8, W. E. C., we beg to advise that same has been seized by the United States Government, being an illegal importation, under 16 July 24, 1897, as the contents are prohibited by law, being obscene printed matter. We are therefore unable to effect delivery. Very truly yours, the Morris Esropean and American Ex. Co. L'd. Dict. F. K.

Again, and for the ten millionth time, the old maxim receives confirmation that "acts speak louder than words." Americans boast that theirs is the freest government on earth, while their acts give the lie direct to their words. The prohibited books circulate without hindrance in England, Scotland and, presumably, in all the British dependencies. Instead of the proud distinction of being the standard-bearers of human liberty and progress the boastful Americans are rapidly earning the badge of infamy—the reputation of being the greatest foes to human liberty and progress now living. Freedom of speech and of press is the most important of all freedoms, because the palladium of all others, the guardian of all the others.

"THE ADULT" for March is to hand, and has been sent to all subscribers to same. The contributors to this number are Grant Allen, E. C. Walker, R. A. Gordon, M. D., Oswald Dawson, J. P. Gilmour, Orford Northcote and Lillian Harman—besides short shots by the editor, George Bedborough. A fuller notice of the March number of this the most revolutionary of all the English magazines will appear next week.

Emma Goldman in Chicago.

We have been requested to announce a series of lectures in this city by Emma Goldman of New York:

March 20, 8 P. M. at Benzo's Hall, corner Armitage and Milwaukee Aves. Subject: "Authority."

Monday 21, 8 P. M. at Zeph's Hall, corner Desplaines and W. Lake Sts.

Tuesday 22, 8 P. M. at Blum's Hall, 254 E. North Ave.

Thursday 24, 8 P. M. at Vorwart's Turner Hall, 1166 W. 12th St.

Friday 25, 8 P. M. at 535 Blue Island Ave., W. (Nagle's Hall.)

Saturday 26, 7 P. M. at Zeph's Hall, corner Desplaines and W. Lake Sts.

Wednesday 30, 8 P. M. at Ruehl's Hall, 224 W. 12th St., International Group, in English.

Thursday 31, 8 P. M. at Tauchman's Hall, corner W. 18th St. and Centre Ave. The Progressive Bohemian Labor-Organizations, English.

She is also announced to speak at 8 o'clock on the evening of Monday and Tuesday, March 28 and 29, also on the evenings of April 1 and 2, but the places are not given. For further particulars address Theo. Appel, 1360 N. Rockwell St.

Some Possible Consequences of War.

BY CHAS. GANO BAYLOR.

The first Napoleon declared that the possession of that decision of character which enabled a military commander at the critical moment to make the needed choice *and sacrifice*, was the one faculty which determined potentially the superiority of a commander. Applying this rule to Spain, in the event of war with the United States we shall see that the final issue of such a war may possibly turn upon whether Spain on the threshold of the struggle promptly makes the sacrifice demanded by the situation. If she attempts to hold and defend Cuba she is weakened at the start. If, however, she promptly sacrifices Cuba and Porto Rico and grants political independence to the islands, the United States is beaten. The war would then become at once a sea-combat, with the ocean as the arena, between the United States and Spain with Cuba and Porto Rico eliminated entirely from the conflict.

In such a purely naval war Spain would have the upper hand. She has no external commerce of consequence to be destroyed. The superior military strength of the United States would count for nothing in such a war. We could not land 100,000 men at any point on the Spanish coast. If we did they would be met by an overwhelmingly superior force and annihilated. In a war between Russia and Japan, for instance, Russia even with her close proximity to the Japanese coast could not land an invading army anywhere along the coast of the islands.

There was a time when the United States by simply appealing to the spirit of European Revolution could have set the whole European continent in flames. *That time has passed.* The masses of Europe have long since learned that America is not a Republic; that it is a despotism, all the more to be dreaded because it sails under false colors. The moral power of America as the upholder of liberty and as the asylum of the oppressed being gone, the naval war between the United States and Spain would be a conflict on the high seas between two despotisms. In such a conflict Spain would have everything to gain and nothing to lose (supposably having made in advance the needed sacrifice of Porto Rico and Cuba, and possibly of the Phillippine Islands—the latter conceded to Japan) while the United States would have everything to lose and nothing to gain, the rich Spanish West India Islands of Cuba and Porto Rico having passed beyond the reach of the annexationists. After two years of such a naval-guerilla war the entire mercantile marine of the United States, including her Coasting Trade marine would be swept from the ocean by privateers and cruisers. The increased rates of freight and insurance with organized smuggling on a colossal scale would destroy whatever of Foreign Commerce the Dingley Tariff Robbery bill left unappropriated. And possibly this may be the final result even if Spain attempts to hold Cuba and Porto Rico. That is, even if Spain attempts to hold Cuba and Porto Rico by the United States the occupation of Cuba and Porto Rico by the United States will not end the war. It will simply change its character, making it a purely naval conflict.

How long would the money grabbers who own the country stand that? How long could the already enslaved industrial stand that? How long could the already enslaved industrial masses of the United States be kept up to the patriotic "boiling point" by the plutocratic shouts of "Old Glory," "George Washington," "Drink Garfield Tea," "The Divine Constitution," "Our Sacred, Immaculate, Infallible, Federal, Judicial Czars," "Our National Aristocracy," including the "Pennsylvania Coal Barons," "Our Heaven-inspired, Evangelical Comstocks, "Parkhursts," "Sam Joneses" and "Moodys"?

A nation like the United States which has basely betrayed the cause of Humanity, and sold its liberties to its moneyed aristocracy and its religious bigots occupies dangerous

ground. This dangerous foundation may be developed by a purely naval war with Spain as the final outcome of the Cuba affair; a naval war in which our formidable military forces will cut no figure, *for there are two sides in every war*, and a man of superior military and naval genius at Madrid may suddenly precipitate a conflict which may make it finally necessary for the enslaved masses in the United States to rise and overthrow the present incompetent and corrupt governing plutocratic class. In fact Spain as well as the United States may be revolutionised before the Cuba question is settled. Do not forget that Maceo and Gomez are negroes, and that the brave Revolutionists of Cuba are mostly negroes. *Evolution reaches far and goes deep.* The scraping of a match may start a conflagration which Niagara cannot quench.

Providence, R. I.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(*Continued from last week.*)

"I was but a youth; but my heart burned in me at the problems that presented themselves to me, and I returned home to my native place, and I wrote down these things, and I unveiled the hushed truths that carry betterment. And they deprived me of my office in the state; and woman, being a creature appreciative of the concrete, shunned me. For I had thrown aside a chance of endowing her with a social position; and men called me 'a crack-brained poet,' a madman, and now I have learned to lean on myself—"

She draws a long breath that is half a crying sigh.

The band is playing a wild Hungarian dance, and the beat of whirling feet comes down to them, and the laughter of men and women's voices, and away at a great distance a bell is tolling, and a dog barking with a sharp, excited yap, yap; but it seems to her that she is inside a circle, and that his voice alone reaches her. She feels her corset press her like an iron hand; she is shamed to the depths of her soul. The spots of rouge on her cheeks seem to sting as a sharp blow from a freshly gathered nettle; and she is conscious that she, who has all her life let men care for her, and closed her eyes without thought of their trouble, or what she may have done to them, —that she, who would have laughed at their presuming to find fault with her, only cares now because this one "crack-brained poet," outcast what you will, is the first man who has touched the underlying fibres of her nature. And she is the epitome of this class of women he lashes with his scorn! She cringes inwardly, and a dull pain stirs in her, and she queries impatiently, as so many others have done before her: What is this feeling, and from where does it come, making us the plaything of the inexplicable?

"Are you not ever lonely?" she asks.

"Yes, when I am ill. The only natural companion for man is woman. I seek now in nature what I failed to find in her. I lay my heart on the brown lap of earth, and close my eyes in delicious restfulness. I can feel her respond to me; she gives me peace without taxing me for a return. I sought that in woman, for I thought to find her nature's best product,—of all things closest in touch with our common mother. I hoped to find rest on her great mother heart; to return home to her for strength and wise counsel,—for it is the primitive, the generic, that makes her sacred, mystic, to the best men. I found her half man, or half doll. No, it is women, not men, who are the greatest bar to progress the world holds."

Her thoughts have been clamoring for words as he speaks, and as his voice dies away she asks, half defiantly, half timidly,—

"Perhaps more of us than you think recognize the truth of what you say. In our girlhood we perhaps ask; but such questions are not easily answered: one seeks to spare youth from disillusion. And don't you think," there is a shake in her voice, and the man watches her, shading his eyes with his hands, "that you are rather hard on—us dolls? Perhaps we too have our lonely hours,—hours in which we ask ourselves what it is we need to complete us? Perhaps we seek a key to the enigma of our own natures; we try man after man to see if he hold it. Do you think, taking them on an average, that they could give it to us? You are hard on us," with a touch of sadness, "for perhaps we are merely the playthings of circumstances, contradictions, leading a dual life, . . . our varying moods bound up with the physiological gamut of our being. We have been taught to shrink from the honest expression of our wants and feelings as violations of modesty, or at least good taste. We are always battling with some bottom layer of real womanhood that we may not reveal; the primary impulses of our original destiny keep shooting out mimosa-like threads of natural feeling through the outside husk of our artificial selves, producing complex creatures." Her voice vibrates with feeling, and she marvels at her own words and where she finds expression for her thoughts. "One layer in us reverts instinctively to the time when we were just the child-bearing half of humanity, and no more, waging war with the new layers that go to make up the fragile latter-day product, with the disinclination to burden itself with motherhood. And our powder and our paints! Aren't they rather tributes to the decay of chivalry in your own sex? It's not to woman, but to pretty woman man pays deference. So much," with bitterness, "for the dolls, as you call them; . . . and the de-sexualized half-man, with a pride in the absence of sex-feeling, reckoning it as the sublimest virtue to have none,—what is she but the outcome of centuries of patient repression? Repress and repress,—how many generations has it gone on? You must expect some return for it,—if you get the man-woman as a result! Well, I have known some feminine men, too. Isn't feminization a result of all civilization, and isn't," with desperation, "it that perhaps you resent most?"

She has risen to her feet, and is leaning against a slender fir tree; she is quivering with excitement. The man still watches her under his hand.

"I have been a coward, because I have half felt these things, but I never knew till today that I could put my thoughts into words, and maybe after today I shall turn over a new leaf, and put more into my life, or more of myself into it."

Her voice is steady now, and her eyes are shining. The man has risen to his feet, and the steamboat passes towards the landing-stage. They seem to have changed places, for he is watching her, and she only thinks of herself. She feels as if her inmost soul is laid bare, as if she cannot face the people, possible acquaintances on the boat, in her present mood. She is so stirred that she forgets the man near her, forgets everything, save the new conception of life forming in her, her mighty need of being alone, to sift the thoughts that are crowding in upon her. She lifts her gown and turns up the slope, crosses the road crowded with chatting people, and is only then aware that he and the dog are following her. She passes the standing-place, where the drosche drivers are grouped, waiting for their fares, and takes the road leading back to the town. The man scans her face with surprise. Somehow, it seems different to him; he tries to recall the first impression it made upon him, but cannot. He is acutely conscious of the rustle of her gown, the swing of her hips, and the varying expressions that chase one another across her face. Something of her disturbance communicates itself to him. An empty drosche comes slowly up to them; as it reaches them, she holds up her hand and stops it. The driver pulls up and waits. As she stands still, she notices that three little white pebbles form a triangle at her feet, and that the driver is a man who has driven her before. She is searching for something to say to this man beside her; and an unreasoning anger against herself, against him, and against the mysterious forces that make it possible for an unknown vagabond—she repeats the epithet to herself; it seems to mitigate her self shame—to disturb her; forces that she feels it is useless to struggle against, because one has no key to their origin. She notices that she is as tall as he is, and that now, when she can examine him closely, he looks nervous and suffering, as if the sword is wearing the scabbard; and she feels sorry. Her face softens; she smiles as she says,—

"Adieu, then, and thank you for everything you said!" She stoops, and pats the little beast's head, and turns towards the shabby old drosche. He opens the door for her, and waits, hat in hand. She steps in, and he shuts it.

"Thank you! A pleasant journey!" The wheels give one turn. "I hope you'll find that perfect female!" she adds mischievously; it is the parting flippancy of her old self.

"*Au revoir*, Frøen!" is his only reply. The driver jerks the reins, and urges the horse on, with the peculiar noise Norsk horses seem to expect as a right. She looks back; he is still standing, with the cur at his side, and something in the lonely figure standing in the quiet evening touches her. She feels a warm rush of feeling for him, a desire to be good to him; she waves her hand, and watches, until he becomes a tiny speck in the twilight of the pearl-white summer night.

To be continued.

*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass

VARIOUS VOICES.

V. O. Smith, Leyton, England:—Having just seen and read a copy of the Lucifer I agree entirely with its brave, bold and perfectly correct ideas. Now, please send me the following books: "A Physician in the House," $2.75; the "Great Combination Offer," twenty-five cents, and "Hilda's Home," paper cover, fifty cents, per return mail. I enclose $3.50, as required.

Wesley Jewell, Humboldt, Kan.:—Find enclosed two dollars on subscription, and fifty cents for the pamphlet containing "Motherhood in Freedom" and "Combination Offer No. 2." In regard to the paper, it is to my mind one of the best publications on earth. Continue the work, Brother Harman. With an assistant so able as Lillian you certainly will succeed. Yours for pure individualism and free love—the two being inseparable.

Elmina D. Slenker, Snowville, Va.:—I have just received a set of Berrier's books and as they fit in so well with "Diana," "Karezza," "Vital Force" and other works on that plane of thought, I wish to speak a good word for them to Lucifer readers, and ask them to secure them for themselves. We can never learn too much on this most important of all subjects, scientific sexualism, and the conservation of creative force. Berrier's "First Lessons" is only fifty cents, and I'm sure all who read them will want his "Creative Force." We live to learn.

"Ever the beginning;
Ever the growth, the rounding of the circle;
Ever the summit, and the merge at last,
To surely start again."

—*Whitman.*

H. W. Hunt, Federalsburg, Pa.:—I like Lucifer mainly for the reason that in its columns I find the latest news from the advance picket line of reform. These accounts are, on the whole, inspiring. Progress is and has been slow but sure. Just how much has been accomplished no one can tell, but that much has been done the writers and the growth of Lucifer abundantly testify.

That men are slow, even the most advanced, to break away from ancient superstitions and antiquated customs the columns of so radical a paper as Lucifer, even, will clearly show. That human beings are wont to talk much, and endure even more, before they make any attempt to improve their condition by action the history of the past will abundantly prove.

What a terrible load a man has to carry who does his own thinking! Even professed "Freethinkers" cry out in the anguish of their soul: "The burden is greater than I can bear," and beseechingly they stretch out their hands to Mother Grundy and to the church, imploring relief from the strain imposed upon them by this exercise. In spite of all these obstacles I see that an effort is likely to be made to put in practical operation the revolutionary ideas embodied in "Hilda's Home," somewhere on the shores of Puget Sound, and for this evidence of practical progress I am devoutly thankful.

The air is filled with Co-operation, Socialism and Communism, and now a few noble souls appear to have caught the infection and will make another attempt to erect a temple in the wilderness, dedicated to righteousness and true holiness. May they have wisdom to cast behind them their inherited superstitions and, in the rising light of the twentieth century may they lay their foundations on the bed-rock of truth and raise thereon a colony that shall be a haven where the weary souls of earth may flock for safety from the tempests of competitive greed and of ignorant selfishness.

Mrs. M. C. Shay, Mayflower, Fla.:—I have not noticed the wrapper of Lucifer nor the paper either, since I find it a pronounced advocate of variety in sex relations. At first I objected to some contributors, supposing Lucifer a paper devoted to investigation of the causes of the abuses of sex, to exposing the awful results and finding a remedy. I did believe and still think Mr. Harman sincere, but, like most good men, too easily influenced by plausible friends. Our body is the temple of the spirit. Things pure must come from a pure atmosphere. We know excess will pollute the body, yet we may supply our wants. A healthy appetite enjoys food; excess is punished by disease; failing energy is restored by stimulants. Excess brings imbecility. The emotions are soothed by responsive affection but excess brings the most cruel punishment to parents and offspring. I have tried to draw attention to this most serious matter, but men have not moral courage, and women, as a rule, care only to please men; the exceptions are not allowed publicity.

[Mrs. Shay was correct in supposing Lucifer to be devoted to investigation of the causes of sex abuse. It holds that no phase of the subject should be exempt from calm investigation and criticism. Only thus can we arrive at the truth. It is true that many people go to excess in sexual indulgence, but they are rarely to be found among the advocates of sexual freedom, for the simple reason that they find such gratification more easily obtained while *professing* compliance with conventional standards. It seems that to Mrs. Shay, as to so many others, *free* selection means *no* selection. Because excessive indulgence in food is injurious, would Mrs. Shay maintain that no one should eat more than one kind of food? And what would she think of one who should say, because she advocates the right to choose her own food that she must therefore inevitably become a glutton? L. H.]

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. B Kerr; "Our New Savior—The Surgeon," by Charles Turne: Brown; "Jealousy, the Foe of Freedom," by Oscar Rotter Price, 25 cents.

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703.

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BY ORFORD NORTHCOTE.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 13. CHICAGO, ILLINOIS, MARCH 30, E. M. 298. [C. E. 1898.] WHOLE No. 704.

Life and Death.

On parent knees, a naked, new-born child,
Weeping thou sat'st, while all around thee smiled.
So live that sinking on thy last long sleep
Thou then may'st smile while all around thee weep.
—*Sir William Jones. From the Persian.*

Sexual and Economic Reform—A Question of Precedence.

BY JAMES S. DENSON.

I am not of those who hold it is impossible to carry on the propaganda of several reforms simultaneously. It can be done, but I think if it is attempted by one paper, unless that paper is very strong financially, the publisher will have a stiff fight to make. A man can easily work through several journals and organizations for various reforms, making each the representative and machine of one movement. It will be easier for him to do this than it will to endeavor to run counter to all the prejudices of all the persons who are interested, each in not more than one or two of the issues. Yet the work that he does will be *more effective*, I believe, if he carries the whole front of iconoclasm, although his adherents will be much fewer than they would be if he pursued the other method. It seems indisputable that the sexual problem is one that if we forbear to study we forbear at our peril. To leave it for future settlement is like an army leaving in the rear the strongest and most quickly-moving army of its enemy as it enters that enemy's country. I am well aware that many economic reformers who are at the same time sex radicals deprecate any extended agitation of the marriage question at this hour, while they think it is simply folly for a paper to make the issue of the relations of the sexes its only topic, or even its main topic. For instance, in "Free Society" of March 13 there is a criticism by a correspondent of the method pursued by Lucifer. Animadverting upon the answer of Mr. Harman to a critic, this writer says:

"It is absolutely certain and apparent to sane minds, not meandering over 'psychic planes,' that sexual freedom for woman will never usher in free land, free exchange, etc., etc., but that all the freedoms he mentions may, and probably will, usher in sexual freedom, or self-sovereignty for both man and woman. Economic freedom, industrial independence, is absolutely necessary to the emancipation of both man and woman; neither can win freedom alone, nor can one or the other be free while industrial slavery reigns supreme and is, in reality, voted for by the working people of this country, at every election, national or state. Thank of it!—free speech, free press, free mails, to follow sexual freedom!"

The one fundamental factor of which sight is lost by this man and by those who think with him is that of mental freedom, of emancipation from the dominion of superstition. While it is unquestionable that we must have economic reorganization in order to give all the opportunity to *practicalize* any theories of sexual liberty which they may hold, it by no means follows that mere economic independence would bring practical sexual freedom, and especially for woman. It has not done so heretofore in the classes which have been free from the stress and cramping environments of penury. There has, to be sure, been a great deal of irregular living, particularly on the part of men, but this form of rebellion against convention has been disastrous in its effects, in almost every way, and its damnable hypocrisy has been and is not the least of its evils. Crimes of violence and numerous other forms of wrong have resulted from the acceptance of sexual superstitions by men and women who were economically independent. And those crimes and vices would continue to curse humanity under changed and improved industrial conditions so long as the people remained under the sway of the false and anti-natural morality to which they have so slavishly bowed for centuries upon centuries.

I do not believe that it is wise to carry on the campaign for sexual enlightenment and liberty before that for industrial reformation nor that for industrial reformation before that for sexual enlightenment and liberty. The march toward the two goals should be conterminous and parallel, the two armies supporting each other. But if we *must* give precedence to the one or the other, if we can do but one thing at a time, then it is my strong conviction that emancipation from sexual superstitions will bring economic reorganization much more quickly than economic reorganization will bring emancipation from sexual superstitions. One of the considerations which force me to this conclusion, I will state in this way: Given the man or the woman who has thrown off the mental shackles of the old benumbing and dwarfing morality and you have a man or a woman who is profoundly unwilling to continue living the old slave life, sexually. If this man or this woman is a victim of present economic institutions—and the chances are as a hundred to one that he or she is, for those who suffer therefrom vastly outnumber those who profit therefrom—it is certain that this person will ardently desire to bring about such changes as will give the opportunity to live in harmony with the principle of sexual liberty. Therefore, all the energies of this sex radical are likely to be called into play to help on progressive industrial movements. Self-interest will impel him or her to do all possible to remove the obstacle of poverty. That is, to the desires that *now* spur men and women to labor for the destruction of privilege—the wish to be well fed, well-clothed, well-sheltered, well-educated, to have abundant recreation—will be added another most powerful desire, the desire to enjoy sexually in freedom what has now come to be regarded by the mind as innocent and necessary. To me it is absolutely beyond question that the man or woman who is freed from the bonds of sexual conventionally can never again willingly be content in the environments which our existing economic institutions provide for the millions.

On the other hand, there can be no doubt that there are multitudes of industrial reformers who are dominated by the ancient superstitions regarding sex, and it is clear that if their wishes industrially could be gratified this moment they would settle down into a condition of apathy from which it would be

as difficult to arouse them as it is now to arouse great numbers of the middle class either to take an interest in economic questions or to study the sexual problem. It can not be doubted that these "old ideal" labor reformers would mark out a new dead line for social agitators, and that the battle for sexual freedom would remain to be fought. Contented with their domestic arrangements, or believing that if they suffered it was the fault of their "imperfect natures," not of the monogamic ideal and practice, they would be as strenuous in their opposition to the experiments of the free lover as they and their middle class allies are at this moment. So I see nothing to be gained and very much to be lost by relegating the sex issue to a subordinate position.

There is another consideration that I look upon as of vital importance. So long as men and women are dominated by the prevailing ideals regarding sex and its manifestations, it is vain to hope that any substantial advance can be made in co-operation, of any kind. The monogamic ideal, and all that grows out of and is connected with it, is squarely in the way of co-operation, communion, or any other form of really free association. Family pride, jealousy, envy, and all the rest of the concomitants of the monogamic union, and especially of the legal monogamic union, are obstructive of cordial and effective combination of brains and hands for the elimination of rent, interest and speculative profits. The conception of exclusive possession of the object loved makes every man fear every other man who is brought near his human property and every woman fear every other woman who is brought near *her* human property. And we all know that it is only one short step from fear to hate, from hate unexpressed to hate expressed, from hate expressed to disruption and disaster. The sexual superstition must be killed if we are to be economically free and happy.

Sociologic Lesson. No. LXI.

BY HENRY M. PARKHURST.

SOCIAL CO-OPERATION. The first office of the government, to protect the individual from invasion of his rights I have already taken up. Next comes its office to provide for the community such facilities of co-operation as necessarily include the whole community. Roads and their repair and lighting, mails, schools, hospitals and poor houses, may be mentioned as coming within this class; for although in some cases individual enterprise will partially supply the want, yet when the government undertakes it, it is possible for the community to enjoy much more extended facilities at less cost. There is danger that those entrusted with the spending of the public money will waste it or pilfer from it; and yet the economies of co-operation are so great that the community can better afford to run that risk than to forego the advantages. Further, it is necessary in order to reach a highly advanced social condition, that in some form there shall be extensive co-operation, in which individuals will have opportunities for fraud; and it is time that the people should learn to hold them to strict accountability. For when the people learn to put in offices of trust only those who will be faithful, they will have learned an essential prerequisite for universal co-operation.

From Ohio to England—A Far Cry.

BY E. C. WALKER.

On the evening of March 14, this year, telegraphic dispatches from East Liverpool, Ohio, told us that Judge Smith of the county court there had just made a most scandalous exhibition of his murderous mind. It appears that Henry Neinninger, living near the place named, had a short time before fired upon and wounded John Mertz, a lover of Mrs. Neinninger. Mertz swore out an information against Neinninger, charging him with shooting with intent to kill and wound. The would-be assassin was imprisoned, and then indicted by the grand jury. He brought suit against his wife for divorce on the ground of unfaithfulness and on March 12 was granted a decree. Then he plead guilty to the indictment against him and was fined $1 and costs, the minimum penalty allowed by the law. It was at the time of inflicting this farcical punishment that Judge Smith made the indecent exposure to which I have alluded. He declared that any man was justified in killing or attempting to kill the man who had broken up his home and "led his wife astray." Not satisfied with this encouragement of the bloody violation of the law he had sworn to uphold, he roundly rated the grand jury for indicting the jealous madman. The presence on the bench of such a hot-headed and such an unscrupulous inciter of murderous violence is a disgrace to the administration of justice in the United States, a menace to the security of person and life, and a notice to all wives that they are supposed to be the personal chattels of their husbands, that they have no minds of their own capable of guiding them, and are mere children to be "led astray" by designing men.

In most agreeable contrast to the temper of one American judge, take the temper of one English judge, Sir Henry Hawkins. In the New York "Sun" of March 13, 1898, I find a report of proceedings in the Derby Assizes, which I condense hereunder:

"William and Fanny Bradley were married in 1884. Three months later they separated by mutual consent. In 1891 each took a new partner, went through a marriage service, and settled down to live within a half mile of each other. Recently one of the children of the woman in the case died, and there was a coroner's inquest. Thus the "double bigamy" was accidentally revealed. In the "interests of justice" the magistrates dived into the matter with customary heedlessness. When the case came before Justice Hawkins he soon found, by means of a few searching questions, that there had been no misbehavior on either side; it came out that the man and woman had separated because their temperaments were not compatible. There had been no cause for legal divorce. So the man and woman had wisely gone apart. The two bigamous unions had proved in every way satisfactory. Sir Henry Hawkins declared that the whole prosecution was "nothing short of a scandal"; he said that while the prosecution was said to have been "in the interests of justice," it seemed to him that "in the interests of humanity the parties, whose conduct since the second marriages had been perfectly blameless, might have been left quietly alone." Turning to the prisoners, he said: "Well, I shall not pass sentence on either of you. I think I should be a party to a good deal of cruelty if I sent either of you to jail, when you have been leading such respectable lives. I won't do it. But I shall order you to enter into your own recognizances to come up before me for judgment, if ever I shall call upon you to do so. I shall disallow the costs. If everybody had their delinquences brought to light after seven years there would be a great many courts occupied today."

What do you suppose Sir Henry Hawkins would do were he to have occasion to take judicial cognizance of the case of the raving Judge Smith, of East Liverpool, Ohio? He would probably commit him to an asylum for homicidal lunatics.

H. R. C., the "Sun's" London correspondent, comments in a most refreshing way on this very unconventional disposition of a crime against the sacred institution of marriage, but he winds up with a cute little attempt to placate the godly people. I think I can not do better than to incorporate here all that he writes. As to the danger that the correspondent supposes might result were "weaker men and biased minds" on the bench to follow the example of Sir Henry Hawkins and the Lord Chief Justice in disregarding the law "in the interests of justice," it may be permissible to hint that this class of men and minds are not likely to run any risks in that direction. *They* are quite sure to follow the lead of Judge Smith of Ohio and disregard the law in the interest of superstition and bloodthirstiness.

As might have been expected, there has been much wagging of heads and tongues over this. Grave editorials have spoken of "the important social interests which the law as to bigamy is designed to safeguard," and while

recognizing "the practical common sense of the judgment," the writers would like to have seen a "nominal punishment inflicted." Some have written of "judicial encouragement of bigamy," and to many it seems a terrible thing for a bigamist to be called "a respectable man." To understand the feelings which have been roused it is necessary to bear in mind that "respectability" is the deity, or bogey, of the British middle class. And this quality of "respectability" has a very vague and indefinable nature. Its personification is Mrs. Grundy. And it is difficult to know exactly what will and what will not offend this stern lady's feelings of propriety. To call a bigamist "respectable" is obviously outrageous, but her sensibility is equally shocked at hearing a transatlantic cousin talk of maybugs. The second syllable of that harmless word is, in her vocabulary, confined to the denizens of ill-kept bed furniture, and it is a word not to be mentioned aloud. The effect of its utterance in a party of "respectable" ladies would only be equalled by the explosion of an infernal machine.

What is really interesting to note in this bigamy case is the fashion in which the judge disregarded the law in the interests of justice. Sir Henry Hawkins and the Lord Chief Justice frequently do this. As long as the judge is a strong man, with an honest and impartial mind, there can be no doubt that in this way justice will more often be attained than otherwise. But with weaker men and biased minds, it is easy to see that no small danger lies in such procedure.

Another Warning Voice.

BY C. L. JAMES.

I never took up a pen with a more trying sense of responsibility than now; when in all directions I see comrades during many years' struggle for social freedom, again proposing to "practicalize Hilda's Home," "start and join an Anarchist Communist, New Idealist Colony," etc. I have the kindest feelings for all these comrades, the warmest sympathy with their aspirations for a "New Ideal" which I have entertained probably full as long as any of them. I know how unpleasant and thankless a task it is to throw cold water on their projects. Nothing but the most disinterested zeal for our common cause could induce me to say that I see nothing on the road they are taking but disappointment, ruin, waste of time, and loss of influence.

Having said so, I will not refer to the utter want of agreement—that first requisite of co-operation—which is already manifest among themselves. I will say nothing about the glaring inconsistency of such propositions as "perfect freedom, equal freedom"—and "keeping out every appearance of superstition"!—"the inalienable right of everyone to do whatever he or she chooses to do"—except come to this "truly liberal community" if he or she has the faintest idea there can be any hyper-physical existence or any persistence of consciousness after dissolution! The hopelessness of all such schemes lies deeper than that. One of the comrades has incidentally touched the spot. He admits that "in crowded cities" (and no where else), there is some liberty of action now. Yet he would fly to the ignorant bigoted backwoods districts that he may do what—"defy the priest, scorn the politician, and shock the prude"! A singular adaptation of means to ends; and one which might be supposed impossible, outside an insane asylum, if it were not very common. Yet the fact of its being so can be scientifically explained.

The most primitive men live in small bodies amidst the wilderness, having all things common. The process of social evolution has been the fusion of these peregrinating hordes into a system of nations; each, through the circulation of commerce, supplying each; and all subdivisible into families with settled private homes. Now progress is not in a straight, but in a spiral line. The savage, in becoming civilized, has lost something, notably his power to exist under primitive conditions. He has gained many things, chief among them freedom to do as he pleases, which, the comrade I have quoted knows, is always at its *minimum* where men are nearest the barbarous state. To recover what he has lost without sacrificing what he has gained—to have riches without covetousness, abundance without hard labor, luxury without misery, the blessings of commerce without its tyrannies, a home which shall not be a prison, a mate who is not a jailer—this, indeed, is the New Ideal. Every actual step towards it has been along that path of progress already traced. It can be realized to a greater extent and more easily—the comrade cited is my witness—in a large city than anywhere else. An institution like "Hilda's Home" would have a million chances to succeed in Chicago against a millionth of a chance in any rural district between the St. John's and the Rio Grande.

To recover what has been lost in social evolution by sacrificing what has been gained—to fly from the freedom, the luxury, the contests, the inequalities, of city life, to an hermitage, a monastery, a Shaker village, an Oneida Community, has always been rather a popular idea, because reversion is always easy. Millions of such experiments have been tried since the Hindoo fakirs set the example. Can those comrades who propose another, mention one among all these experiments which resulted in anything else than reabsorption by the evoluting social mass? I apprehend the answer must be emphatic. *There is not one.* It is easy enough to see why. The trouble was not mismanagement of details. It was a radical misconception of what is feasible under the laws of Nature. The faith which is not affected by experience so uniform and extensive, is like the faith of George Eliot's gold-fish, which goes swimming round and round its little world; knocking its little nose at every revolution against the glass; but never getting this truth into its little brains, that glass, though pervious to light, is not pervious to gold-fishes!

Were all faith in co-operation of this kind, the bourgeois would be abundantly right in pronouncing it the gospel of incorrigible cranks, which, after every dying fall, begins again at the same old place, like a tune on a barrel-organ, with damnable iteration. But all faith in co-operation is not of that kind. Socialism, which always was reactionary before Saint Simon, has been progressive since, so far as his influence extends. The revolutionary thought of Saint Simonianism is that the New Ideal must come—is coming—by evolution out of the existing social state, and therefore is incubating most happily where that is most developed. I believe this fully. I am a very extreme radical. I believe in anarchy, communism, variety, nudity, the Three Words, and much else to the same general purpose. My faith in them is not a faith without works. I practicalize them all to a very great extent. But I do so by using the means I have; and I find those greatest where society is most evolved. I want the family home to go. I think it is going. But I am sure it will never be displaced by artificial communities, nor first in the country. It will be displaced by the appliances of town life—boarding houses, taverns, public laundries, restaurants, etc. Communism, like Christianity, will conquer the cities first, and be able to call those who still oppose it pagans (villagers) or heathen (dwellers on a heath).

To those who want communism, sexual and financial, and are able to leave where they are, my advice is, go to a large city, where your comrades are already numerous, and there practicalize your ideals so far as the most favorable conditions now extant will allow.

Eau Claire, Wis.

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. H. Kerr; "Our New Savior—The Surgeon," by Charles Turne; Brown; "Jealousy, the Foe of Freedom," by Oscar Rotter. Price, 25 cents.

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Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

LUCIFER CIRCLE will meet Thursday, March 31, at 1394 W. Congress Street. R. B. Kerr, of New Denver, British Columbia, a frequent contributor to the columns of Lucifer and "Our New Humanity," will make the opening address. Subject: "Does Marriage Protect Women?"

WANTED: Lucifer, No. 655. If any of Lucifer's agents or subscribers have extra copies of No. 655, and will mail them to us, we will send them literature of equal value of their selection.

* * *

LILLIAN HARMAN'S address, until April 1, will be 144 W. 143 St., New York. She will speak at the Manhattan Liberal Club, German Masonic Temple, 220 E. 15 St., Friday evening, April 1. Her subject will be "The Regeneration of Society." She hopes to meet many of Lucifer's friends while in New York. After April 2 her address will be 16 John St., Bedford Row, London, W. C., England.

* * *

EMMA GOLDMAN will be in Cincinnati, March 28 and 29. Returning to Chicago she will lecture Friday and Saturday, April 1 and 2. The meeting Saturday evening will be at 198 E. Madison street, near 5th ave, arranged by the committee on the Progressive Labor organizations of Chicago. This will be a farewell mass meeting. Subject, the Inquisition of our postal service. Resolutions will be adopted to be sent to all the labor organizations of the country.

* * *

THE BARBARITIES of the Spaniards in Cuba may be exaggerated, or they may not, but the barbarities of the coal barons, the sweat-shop bosses, etc., etc., in the United States, can scarcely be exaggerated. "Pull the beam out of thine own eye," etc., is applicable to the Americans who would go to war with Spain to stop the barbarities in Cuba.

* * *

WAR between nations is the code duello of barbarism. The boycott,—non-intercourse—and arbitration are the code of civilization.

* * *

"WOMAN is the flower of humanity—man is but the accessory," says "Fruen," in the "Regeneration of Two." The discomfiture of "Herr Pastor" by "Fruen" is one of the gems of the story now running in Lucifer. "Promiscuous mothering," it should not be forgotten, while better than *slave* mothering must not be confounded with intelligent *free* mothering, any more than promiscuous sexing should be confounded with *selective*, discriminative, intelligent sex-association. Intelligent self-control,—freedom of choice, coupled with responsibility to self and to offspring, is the only rational standard of virtue in sex-life.

"GOVERNMENT," like "State," "God," and other personifications, is a term that needs perpetual definition by those who use it. If by "the government" Friend Parkhurst means what people generally mean by that term, then I dissent most emphatically from the teaching advanced in "Sociologic Lesson No. LXI." "Government," as such, has, or should have, neither rights, duties, nor responsibilities. When you grant to it these attributes you lay the foundation of all the tyrannies under which we suffer from *officialism* today—including tariff robberies, currency invasions, postal censorships, judicial imperialism, etc., etc. To talk of putting in office only those who will be faithful, is to talk of what never has been, and never will be. *Power*—such as government of man by man supposes, would destroy the integrity of an angel, if there were such beings. Co-operation is coming; co-operation we must have, but some of us want no co-operation that is supervised or enforced by "governments,"—such as now rule and rob the producing masses of this and of every other country.

* * *

WALT WHITMAN says: "Sex contains all." If this be a truism, then sex-reform contains, includes, all other reforms. "Economic freedom, industrial independence," is necessary to the emancipation and higher evolution of the race, just as the trunk, the branches and leaves are necessary to the evolution of a tree; but first, in order of time and first in importance, is the *root*. Without this there can be neither trunk, branches, leaves, flowers nor fruit. Freedom of mothers is the root of the tree of human emancipation. This comment is offered as an addendum to the excellent reply of James S. Denson to the not over civil criticism of Lucifer's editor by a correspondent of "Free Society," as quoted elsewhere in this issue. The said editor welcomes criticism, when it is *manly* and fair, but when accompanied with accusations that are false as to fact and unfair as to inference, he asks leave to enter a mild protest. In the article from which quotation was made quite a number of errors of this kind were made, the most important of which was that Lucifer rules out adverse criticisms, intimating that the critic himself had been thus treated by it. Self-conceit, arrogant assumption of superior wisdom, may be overlooked, especially in young critics, but disregard of truth in making personal accusations is scarcely a pardonable offense.

* * *

"ANOTHER Warning Voice", by C. L. James, voices some timely advice, but the Ideal, "The Cityless and Countryless World", has not been touched by him. Temperate, candid interchange of thought, is what is needed.

Matilda Joslyn Gage

Peacefully passed away from earth-life on Friday evening, March 18, at the home of her daughter, Mrs. Baum, of this city. Although her health had been gradually failing for some years her death, from paralysis, was sudden and unexpected. The funeral was conducted by Dr. Thomas of The People's Church, of this city, and by W. P. Phelon of the Hermetic Brotherhood. The body was cremated at the Graceland crematory of this city. Some account of the life and work of this noble leader in the work of woman's emancipation will probably be given in our next issue.

Leroy Berrier Convicted and Sentenced.

A letter from Leroy Berrier, of Minneapolis, Minn., dated March 17, gave us some account of his trial then in progress in the United States court, for the alleged offense of sending obscene literature through the mails. He said the indications then were that he would be convicted and incarcerated. Now comes the news that his fears have been fully realized, and that his sentence is two years at hard labor in the Stillwater penitentiary and a fine of five hundred dollars.

This will be sad news to thousands of readers who know something of the case and who were hoping for a different termination. We are in receipt of extended reports of the

inception and progress of the prosecution against Mr. Berrier, of which we expect to give our readers a summary in next week's issue.

Lillian Harman's Vacation.

Lillian Harman left Chicago last Friday afternoon for New York where she will speak next Friday evening before the Manhattan Liberal Club. She will sail April 2 for London, England, to attend the annual meeting of the Legitimation League, which elected her as its president last April.

It costs a great deal of money to go from Chicago to London and some of the readers of Lucifer may regard Lillian's trip as an indication that the wave of prosperity has at last reached this paper, and that from the receipts from subscribers the expenses of the journey will be paid. This impression I know to be incorrect.

Since Lucifer's office of publication was removed from Topeka, Kan., to Chicago about two years ago, the subscription list has greatly increased, but many of the old subscribers are in arrears for their subscriptions and have been unable to pay anything for the continuance of their paper. The increased expense had to be met with the payments made by new subscribers, the remittances made by such of the old subscribers as were able to pay and the money received from the sale of books and pamphlets. Lillian has given the paper her whole time, except the little she was forced to spare in keeping house for her father, her daughter and herself. Her work has been practically a labor of love, for the remuneration she has received has not been one-half that usually paid to a girl who does house work for wages. This has been the case, not because her father has not a proper appreciation of the value of her work or has not wished her to accept a reasonable share of the receipts of the office, but because the receipts of the office were too meager to permit any such compensation. She has worked willingly and cheerfully, because her heart has been in the work—because she has consecrated her life to the cause represented by Lucifer. But the receipts of Lucifer office pay no part of the expenses of her trip.

The expenses are paid by friends of Lucifer, here and in England, however. One of this paper's stanchest friends and supporters—he who gave one hundred dollars last year as a starter for the fund to disseminate extra copies of the paper among persons who had never seen it—contributed twenty-five dollars toward the expense. Others have contributed generously because of their admiration of her work for the cause of the enfranchisement of women from sex slavery, and because they believed, not only that she had earned and fairly deserved a vacation, but that her visit to London would strengthen the Legitimation League which is working along almost the same lines followed by Lucifer. In addition to that, it is expected her experience in London will be of benefit to her in equipping her for her chosen work.

Every friend of Lucifer will unite with me in wishing Lillian a pleasant voyage and a delightful visit with the English friends who have delighted to honor her. But it should not be forgotten that her absence will place an extra burden upon the shoulders of her worthy sire who has already given the best years of his life to the noble cause of spreading the light among those whose minds are clouded by superstition causing them to aid, by their very non-resistance, in tightening the chains which shackle women in sex slavery. Lillian has attended to a great part of the office correspondence, besides reading proof and doing much other necessary work which an assistant must now be hired to do. The present resources of the office are insufficient to pay for the services of a competent person to do this work, and yet the work must be done. I know the old friends of Lucifer will not be willing to see the paper languish because of the well-earned vacation taken by its editor's chief supporter. The paper does not ask for donations and it would not lack for means to pay its running expenses if all who are in arrears would promptly pay what they owe to its publisher. I would suggest that all who are in arrears send as soon as possible as much as they can spare to apply on their indebtedness. Those who are able to do more can give acceptable aid by purchasing books and pamphlets from Lucifer office for distribution among their friends. Or, if they prefer, they may contribute to the "extension fund" and send in the names of persons to whom they would have the paper sent for three months. But I prefer to establish a "vacation fund" to which persons who are able may contribute to meet the extra expense which will be incurred in Lucifer office because of Lillian's absence in England. As a starter for that fund I will contribut five dollars. Who will be the next?

SIDNEY HOLMES.

The above statement is made by one who is well acquainted with the details of the business of Lucifer's office, and who is in full sympathy with our work. I wish only to add that while my daughter's presence and help will be greatly missed I am glad the opportunity is now offered that will enable her to take a needed vacation, and in a way that promises to be very helpful to the work to which Lucifer is devoted. I wish also to return sincerest thanks to all who have contributed in any way to make this vacation possible, not forgetting to thank the members of the Legitimation League for the honor they have conferred on my daughter and chief helper, and for their oft expressed wish that she should visit England and be present at the next annual meeting of the League. The March number of the "Adult," organ of the League, makes this kindly appreciative mention of Lillian's expected visit:

"Lillian Harman's arrival here in April will mark an important era in the history of our movement in this country. Friends of freedom and free thought will unite in welcoming one who has worked and suffered, as well as thought and written, for the cause of progress. Neither poverty nor imprisonment have checked the work of her, or her noble father, Moses Harman, whom we should have rejoiced to see with her, had it been possible for him to come. In the next number of the 'Adult' we hope to announce what arrangements have been made for welcoming Lillian Harman on her arrival."

Lillian expects to be absent two or three months, and while abroad will write frequent letters for publication in Lucifer which it is hoped will prove interesting to our readers.

M. HARMAN.

"The Adult" for March.

The March number of this remarkable publication offers a very interesting bill of fare. First come editorial paragraphs, of which the two following are fair specimens:

"Anthony Comstock has gained a verdict against Dr. Leverson. The President of the Vice-Suppressing Society of America was publicly accused of being 'a notorious blackmailer.' A libel action resulted in Mr. Comstock being awarded the consolation of a threepenny piece, without costs. Mr. Comstock, besides his regular occupation as blackmailer, finds time to promote legislation against the wearing of tights by ballet girls, and to write 'decoy' letters to physicians, ostensibly written by unmarried girls with the object of inducing the doctors to suggest abortion. Dr. Leverson and the American public are to be congratulated on the exposure of this vile person's methods."

* * *

"Pierre Kropotkin has been giving away advice. 'Free Society,' successor to the 'Firebrand,' has followed the admirable policy of the latter in devoting a fair share of its space to the discussion of the sex question. Kropotkin objects. 'I should advise you,' he says, 'to leave alone the sexual question. Free men and free women will better find the ways for arranging their mutual relations than we can even foresee now.' Of course, it is easier to decide the entire future destiny of human society as a whole than to thoughtfully consider one important factor in the present lives of men and women. Kropotkin over-

looks the fact that not until men and women have *found* a better way of arranging their mutual relations will they be free men and women."

The leading articles appear in the following order:

A Note on the "Woman Who Did," by Grant Allen.
"Eve and her Eden," by Lillian Harman.
Sexual Topics, by R. A. Gordon, M. D.
Music, Religion and Sex (II), by Orford Northcote.
The Moloch of the Monogamic Ideal, by E. C. Walker.
How to be Happy Though Married, by Oswald Dawson.
Controversial Correspondence.

The "Adult," though only in the second year of its existence, has achieved for itself a name and position of which the oldest journals might well be proud. Its leading characteristics are the courage and the ability with which it grapples with the deepest problems of life—those problems that church and state say shall not be freely discussed in journals designed for general circulation. Instinctively, it would seem, the men who now rule mankind feel and know that the continuance of their power depends upon their ability to keep the mass of people in ignorance upon these fundamental problems. Consciously or unconsciously they know that free womanhood and free motherhood would result in the birth of a race of men so strong, so brave, so self-reliant, that they would tolerate no bosses, no rulers; neither monarchs nor hierarchs; neither princes, lords, oligarchs, archons, plutocrats, democrats or any other "crats" or "archs,"—except self-governing, self-ruling individuals.

The "Adult" is published at 16 John St., Bedford Row, London, and is sent to subscribers from this office at one dollar per annum, single numbers ten cents each.

Can the Family be Improved?

BY CYRUS W. COOLRIDGE.

"The Family and the Nation" is the heading of a recent editorial in Lucifer, in which it is stated that "most of the ills that curse our social life, our institutional life, are the legitimate and necessary outgrowth of defects in our family life." This is a truth which, in my opinion cannot be successfully controverted. A nation consists of individuals, and if the individual members are defective in body or in mind, what can we expect the nation to be?

I have often "looked into the faces of the great masses of the working people;" I have often "compared the splendor and extravagance of 'good society' with the squalor, the pinching poverty of the poor;" I have seen faces that can hardly be called human, and I said to myself, "How can humanity be saved, how can the economic conditions be changed when mothers bring into existence fools, idiots and savages?" It seems to me that real human beings are very few in the world, that the most of the so-called men are lions, snakes, sheep and donkeys. It seems to me that so long as the majority of men propagate their kind in a reckless way, humanity is destined to be damned in this world.

We must have a new humanity, but I confess that I know of no scheme of salvation. It is easy enough to say *what* should be done, but it is not very easy to answer the question, *How* it should be done. It is evident to me that if the world is to be saved we must have better children, and in order to have better children we must have better mothers and fathers and above all we must have free womanhood. But in the present state of society, where are the free women to come from? There can be no sex-freedom without economic freedom, and in our cannibalistic civilization there is no economic freedom for the majority of women. Not many women can stand alone the struggle for existence, and children born of slave mothers can not be expected to establish economic freedom.

What then is to be done? To eat, drink and be merry is out of question. While the prospects for the near future are not very brilliant we must not give up the struggle. We must educate and enlighten, and above all, as much as the circumstances permit, we must regulate our own lives in accordance with our highest conception of justice and right. If we want to correct the defects in family life, we must begin with ourselves. The trouble is that many of us do not always practice what we preach. Many professional reformers and liberals who preach the gospel of freedom and gentleness, are not always kind and affectionate husbands and wives; and if the truth must be told, the woman is not always the slave. Sometimes it is the husband who is ruled by his wife.

Let us demand freedom, but let us not forget that we also have some duties and responsibilities. Let us not wait until other people become perfect, but let us do all we can to be as near perfect in our private lives as it is possible to be under the existing conditions.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(Continued from last week.)

PART II.

Snow everywhere! A white world wrapped in a snowy shroud, under a gray-white sky. What a feast the gods are preparing! The last down of the wild-geese breasts falls softly, silently, caressingly down, as when death comes to a little child in its sleep. A twig crackling in the wood, the brittle snap of a branch under its weight of snow, the rattling rush of icicles as it crashes to the ground, the hoarse, startled call of capercailzie,—every sound is as crisply distinct in the clear stillness as a sibilant whisper in a hushed room. Every touch of color, the crimson in a little lad's muffler as he drags his newly painted kjelke (hand-sled) up the hill, strikes warmly to one, as the light in the window to a wayfarer on a murky night, or one's name on the lips of a sleeping lover.

A great white house nestles in the hollow like the mausoleum of a Titan under a white pall. The sun strikes disks of light off the window-panes, and the steam of the beasts' breaths and skins waves out from the stalls into the frosty air, to fall in feathery flakes to the ground. Every outline is sharply defined; there are many shades in the whiteness of the world,—silver-white, golden-white, white with a gray, and white with a green in it. The sea is frozen near the land into glass-gray ridges, and further out the waves wash over the serrated edges of the last freezing: the "sprint" of beast and the tell-tale impression of birds' claws mark the snow in all directions, and the heaviest animal goes with a padding step.

It is Christmas Eve; a Sabbath stillness lies over the place. The round of men's voices and the laughter of women float across the stillness from the farmyard. Two men are running a sheaf of wheat to the top of a pole, for the birds' Christmas treat. In a country where every man is more or less a sailor, and where the driest notary can tie a "Turk's head," most things are done in a seaman-like way. They break into a shanty as they hoist it up. She is standing looking at them: she has on a red ski (snow-shoe) costume, hussar-braided jacket, full-pleated skirt, and knickerbockers tucked into the top of her sealskin boots. Her hair gleams brightly under her crimson cap, and her cheeks are glowing with cold and exercise. She looks a different being from the anæmic woman of three summers ago. There is a restrained energy in the very way she stands watching them. The Jomfrue is holding a little lad by the hand; for the cripple is dead, and the children board in the village. They hoist up two more sheaves, and then one of the men asks,—

"Will Fruen see how I have put up the wreaths?"

They go up to a big spare room over the bakery and brewing-houses. It has been scrubbed clean with silver sand, and the walls are festooned with green wreaths and flags. A monster Christmas-tree in planted in a huge feeding-tub; it is covered with tinsel balls bobbing on elastic, fairies and angels and tapers. A pile of packages is heaped round the base.

"It's very nice, Jensen; you have made it very pretty. You must light the tapers at seven." And Jensen, most daring of pilots on the coast, who would have been a pirate in older days, laughs with a boyish pleasure. He knows every port in the world, spins wonderful yarns of girls who broke their hearts for him in Boston, ninas who stabbed themselves in Barcelona, lassies who pined away in Glasgow, and never gets a girl in his own town to believe him. She goes to the storeroom, praises Jomfrue's waffles and the great pile of "fleadcakes," varying in tints from golden yellow to biscuit brown; looks with a smile into a big room where some women are dressing the children for the evening; and then goes into her own room. She has not stilled her heart-ache, nor has she forgotten him, but she has found a use for herself. She has turned the many spare rooms of her big house into dormitories, where a limited number of waifs and strays, generally nameless, find a temporary or permanent home. At first her friends laughed at her "new freak," and gave her till Christmas to go on with it; but when the New Year went, and the summer followed the spring, and the year ran its circle, and she only paid flying visits to the city, looking stronger and bonnier each time, they allowed there might be something in it. That she would be eccentric in her way of carrying out her scheme was only to be expected, and there were both smiles and head-shakings when she espoused the cause of all women, without reference to character or exhortations to repentance. It began when Captain Sorensen turned his pretty daughter out of doors. She took her in, and kept her until the trouble was over; and when Morten King went up to read to her, and she found the girl shaken with sobs before the scathing power of his ranting eloquence, she took him by the collar of his coat and put him out of doors, with a definite intimation to keep off her property. Then a gypsy woman brought her newly born in her apron, and craved admission, and so the thing grew of its own accord. It gave rise to much concern amongst the orthodox members of the various orthodox beliefs in the commune, and the pastor, as representative of the state church, felt compelled to broach the subject of service to her. He chose a sunny forenoon, when the hum of early summer filled the air, to ask if there was no morning service.

"No morning service!" she replied, with her great eyes dancing with mirth. "No morning service! Why, it began at eight, and it is going on now." And she took him out to a large bright room in an outbuilding. Half a dozen women sat at spinning-wheels, two worked at weaving-machines in the end of the room, and some children rolled about the floor on rugs, and fought and chuckled, as children will. And the rhythmical tread of the women's feet and the whir of the wheels mingled with the wooden beat of the weaving-machine and the twitter of the birds through the open windows from the wood, at the back. And she swung the children up in her long strong arms, opened a great press, and showed him neat piles of linen and flannel, towels woven after the old patterns that are better than the new, flax from Russia, and balls of fine yarn, and a ledger, with orders for work.

"Today is Wednesday, Herr Pastor. Your church has been closed since Sunday, except for the christening of a baby and the funeral of a granny; mine is open every day and all day, and my sinners laugh and sing and find new hopes and self-reliance in measure as they better their work; and then chicks will grow up to be proud of their mothers. For," with a mischievous smile, "the fathers were only an accident. I can trust you and society to look after them; to welcome the erring rams to the fold; the mothers are my look-out. Fathering is a light thing to the man,—as light as the plucking of a flower by the wayside. He enjoys its color, its perfume; then flings it aside, and goes his way and forgets it. The act of the butterfly that flits from flower to flower, deposits the pollen on the blossom and flies to another; the flower withers and dies, and the seed bursts the ovary and drops into the kind earth, sleeps through the winter, and wakes to life with the kiss of spring; but the human flower has to live and carry the burden of its conception through months of fear, winters and summers and springs of disgrace. Yet she is the flower of humanity, he but the accessory. Yes, I know what you are going to say, Herr Pastor; I see it on your lips,—it's a stock church phrase. 'Man is the head of the women, etc.' St. Paul had something to do with that heresy, hadn't he?—well, I don't believe him a bit. Her maternity lifts her above him every time. Man hasn't kept the race going; the burden of the centuries has lain on the women. He has fought and drunk and rioted, lusted and satisfied himself, whilst she has rocked the cradle and ruled the world, borne the sacred burden of her motherhood, carried in trust the future of the races; and if she has sometimes failed in it,—well, she was lonely, and there was no one to point her a way. The only sign-post man ever raised for her was: 'Please me,—that is the road to my heart,—curb the voice of your body, dwarf your soul, stifle your genius and the workings of your individual temperament,—ay, regulate your conscience in accordance with mine and my church,—be good, and I will feed you and clothe you in return for your services. What more can a woman desire?' And if sometimes the untamed spirit looked out of a woman's eyes, and she spurned his offer, he took care to cry, 'She is a traitor to the sex I have moulded in my hand for centuries!' And if her own sex joined in the cry, small blame to them to curry favor with their bankers. Spinning is a good thing for women, they always want something to keep time to their vagabond thoughts; for in measure as they possess the dear old devil, in the same measure they need excitement. Monotony is the biggest trump-card in the hand of the devil when his design is the seduction of woman."

"But does Fruen think it is wise to encourage them in, in—"

"Promiscuous mothering? Fie, Herr Pastor! you know I don't; but you would be a much more clever man than you are, and I a much more clever woman, if you could allot the measure of blame or responsibility. Take Strine. A lump of emotional inclination, without a grain of reasoning power or resistance; the daughter of a drunken father and an epileptic mother, at times affectible as an aspen-leaf to a wind-puff,—and yet not a bad mother. What do you and the commune do for such as she? You give her a few pence a week, place her in the poor-house, in an atmosphere of evil talk and worse associations, or let her tramp the roads or sink to beggary and insinuating tinkers. I think music and dancing and laughter and work lead to decent living, a fig for your stool of repentance! I know you don't agree, Herr Pastor, but we are doing very well; my colony of sinners almost pay for themselves. Svendsen," the pastor gasps with horror, "is a good ploughman, not half a bad carpenter, and he makes decent boots for the chicks. You never could do anything with him, because you preached temperance at him, and gave him his tobacco rolled up in a tract. He gets his ale and his tobacco here in payment for his work."

The pastor is only a mortal man, with a very plain wife and a large family; and when she turns the battery of her luminous, laughter-lit eyes on him, he may be forgiven for forgetting his homily—besides, her offering is the biggest in the parish.

"Will Herr Pastor take Fruen some peas and a couple of ducks?" and the pastor was evasive in his replies to the inquiries of his female parishioners as to how she took his advice.

"Poor man, he's very susceptible!" she says to Angot, with a laugh, as they watch his white ruff vanish down the path.

To be continued.

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704.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 14. CHICAGO, ILLINOIS, APRIL 6, E. M. 298. [C. E. 1898.] WHOLE No. 705.

Today.

Rise! if the past detains you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of vain regret;
Sad or bright she is lifeless ever,
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife Today.

—*Adelaide Proctor.*

"The time has come to stand erect,
In noble, manly self-respect;
To see the bright sun overhead,
To feel the ground beneath our tread,
Uncled by priests, uncursed by creeds,
Our manhood proving by our deeds."

Plumb-Line Penographs.

BY E. C. WALKER.

According to the daily papers, there was an exhibition of primitive Christianity at Jersey Shore, Pa., on March 13. At the beginning of the services that day, the pastor, Rev. J. K. Marthens, announced that hereafter he should not allow any to remain in the house who did not kneel during prayer. This was equivalent to saying that any person who did not feel in a mood to kneel or who did not believe in kneeling must either act hypocritically or get out of the edifice. More than a dozen persons, men and women, at once chose the latter course. But one young man simply bowed his head, as was his custom. Mr. Marthens marched down the aisle and ordered the offender to kneel or leave. The reply was a quiet refusal to do either. Then the minister summoned half a dozen of the men in the congregation and the seven militant Christians finally, after a severe struggle, succeeded in ejecting the recalcitrant. Later, the fight was renewed when the young man and those who had first gone out attempted to return, through a window. The victory remained with the aggressive pastor and his adherents. Of course inconsistent Christians will disclaim the conduct of this Pennsylvania clergyman, but it seems to me that he has his feet squarely planted on the logical bedrock of despotic religion. "Go out into the hedges and byways, and *compel* them to come in," Jesus is reported to have commanded, under the disguise of the rich man in the parable of the supper. I see no essential distinction between compelling a man to kneel in church and compelling him to abstain from work or play on the priest's day, or forcing him to pay taxes for religious services in the schools, or refusing him a divorce because Jesus did not recognize incompatibility of temper as a ground for annulment of marriage. It seems to me that Mr. Marthens is eligible for membership in the God-in-the-Constitution party, the Oregon Secular Union, or any other organization pledged to meddling, intolerance and tyranny.

* * *

The "Free Lance" remains very much dulled by constant attack upon the chilled steel of science and the granite rocks of liberty. It tells us that "beyond the point of cleanliness and neatness fashion has no function, except that of prostitution, nor should it flourish anywhere more extensively than among a society of free lovers." No doubt it *should* flourish more there than elsewhere so as to justify the assertions of Mr. Armstrong, but as a plain matter of fact it does not. In no other class of people of equal numbers is there so great independence of the dictates of fashion as there is among Social Radicals. The paper named continues: "Among a monogamic people, which we pretend to be, corsets, Chinese shoes, and cosmetics have no place." There can be no doubt that the most radical, the most intellectual, and the most fearless of women free lovers have discarded the corset, do the best they can in the existing state of trade to get shoes that fit the feet, and make a very sparing use of cosmetics, when they resort to them at all. Of course Mr. Armstrong commits the stupid blunder of confounding male and female prostitutes with free lovers, but he might be induced to do the latter tardy justice if he could have his eyes opened to the fact that social radicalism is the only philosophy that, put into general practice, would destroy both marriage and prostitution, one and inseparable. Free love stands for the sexual freedom and responsibility of men and women, and this implies, as its indispensible condition, the economic independence of women. The self-sustaining and self-respecting woman does not sell her body, and hence she is not compelled to make use of the meretricious deformities which fashion imposes on her votaries. The thoughtful free woman is content with the "cleanliness and neatness" which experience has proved to her are sufficient to enable her to compete successfully with any other woman for the love and respect of the men whose love and respect she regards as worth the having.

* * *

We sometimes wonder why it is that all that pertains to sex is looked upon by large numbers of persons as vile, and why it is that, even when intellectually emancipated from the most distinctively theological of the tenets of the Christian church, these persons are unable to rid themselves of their distrust of whatever has relation to the forces that reproduce the race. To me there is nothing more certain than that this mental and emotional attitude is a survival from the time when all the agencies of religion were used to seduously inculcate the idea that this world and all its joys are "carnal" and dangerous, at war with man's aspirations heavenward, and therefore to be contemned, despised and renounced. To save his soul from hell and to be happy hereafter man was told he must hate and torture his body and make this world as undesirable a location as possible. As man was not likely to think very badly of his life here while he was well fed and clothed and sheltered and while he loved and was loved, the virtues of poverty and celibacy were continually cried up by the auctioneers of heavenly mansions. So great masses of the world's inhabitants came to believe that while all parts of

their physical natures were unclean and a hindrance to spiritual exultation, the sexual impulses and organs, because capable of yielding the most exquisite pleasures and of giving birth to new beings who added to the joys of their parents, were particularly filthy and degrading. The less a man thought of his body, the more he neglected it and tortured it, the more emaciated and dirty he permitted it to become, the higher he rose in the scale of sainthood, the more "spiritual" and "holy" he was thought to be by his deluded fellow creatures. So scorning his body, he could devote all his attention to his "soul" and to the church whose business was the salvation of souls. Hence the institution of celibate priesthoods. For centuries the priests of the Catholic church have taken vows of perpetual celibacy. A large section of the Episcopal church has long looked longingly in the same direction, has long ardently desired that church to become even as her mother Rome. The infection has spread from England to America, and the "Catholic Champion," organ of this faction, has printed letters denouncing in the severest terms married priests, especially those priests who have married after ordination. They are said to be no better than heretics, which, of course is the very acme of vituperation. And here are quotations from a private letter: It is said that a young priest had "better break his engagement than risk his soul and injure the church and give scandal to the people." He is warned against "the deliberation of the sin," is told that "there is about the marrying of the priest something so degrading" that the marrying of the clergy after ordination is something "that every saint of God, whether of the East or of the West, would have looked upon as a sin and a concubinary connection made with a desecration of the form of marriage," and that "the priest who has been married subsequently to his ordination, and with full knowledge of what the law and custom of the Catholic church has always been upon the subject, has less chance of attaining perfection than the priest who from time to time has fallen into carnal but natural transgression." All this was written by a doctor of divinity of the Episcopal church to a young priest who was reported to be engaged to be married. Is it to be wondered at that we have Comstocks and Frances Willards and Mrs. Grannises and Torches of Reason?

More on Sex Control.

BY HENRY R. THAYER.

An article in Lucifer by S. R. Shepherd recently, would give the average reader an impression that he'd made a new discovery. I am afraid that he is in danger of finding himself in the position of so many discoverers and inventors however, i.e., someone else "got there" long ago.

I haven't been able to find out what Dr. Schenk's method of predetermining sex is, but supposed it was along the line of Shepherd's "discovery." He claims, however, that it is in direct conflict, so it can't be. If it be as valuable as the discovery of the "Elixir of Life" by Dr. Brown-Sequard, some ten years since, or the more recent "tubercular" excitement of Prof. Koch, it will die an early death.

Naphey's law, as it is called, which is practically that conception taking place in a certain proximity to the menstrual period, will result in a female, and more remote from that time, a male, is all on the same principle. That this is not infallible, but yet in a large measure true, has been pretty well established.

In corroboration of Shepherd's theory that the sperm is male and female we quote Dr. Sixt's assertion.' "The right organs of both male and female secrete the male principle, and the left the female principle. If male meets male, or female female, conception may take place, otherwise not." (In deference to "St. Anthony C." I felt constrained to leave out the words of the text, which appear in our medical works quoted in full. But someway there's a great difference in the mind of our "great sovereign censor" as to where such scientific terms occur.) But the fact remains that many a semi-complete male has begotten progeny of both sexes.

If there is any originality in Shepherd's idea, it is that, in a drop of sperm both sexes exist in embryo, side by side.

In the "Evolution of Sex," by Geddes and Thompson, I saw the fact forcibly presented that *Anabolic* conditions, or those of high nutrition, luxuriant, "tropical conditions," produce females. Now in vindication of Naphey's law these conditions are shown to exist both immediately preceding and after the menstrual period.

Also, the above authorities state, *Katabolic* conditions, or those of poverty, ill nutrition and depletion, produce males.

Possibly this is all in all correct. If it were so, we would expect during a siege, or famine, many more if not all of the births to be males.

The preponderance amounts to an increase, according to statistics, of seventeen in 1,000 births, which makes it look doubtful if this is not merely a partial recognition of the law.

Geddes and Thompson, however, cite a very large number of experiments and observations, ranging from insects to man, in proof of this, and the indisputable fact remains that bees, at least, have solved the problem for themselves on just about those lines. A female egg is given a large cell and plenty of rich food. Males and neuters are raised in smaller cells, on different food.

My own idea, not original, is that sex is largely a matter of mentality. This does not cut out the polarity idea at all, but is in confirmation of it. It is essentially in the mind that the difference is manifested, and in man, the highest organism, it is manifested the strongest. I think we are on the eve of being able (some of us) to control pregnancy, or sex, by the intelligent use of the will, which force is so rapidly coming into prominence just at the present time.

At any rate, to state that there are locked up in Nature's safe keeping, laws which we never are going to discover, is what no sane thinker of today ever does. We have seen too many finalities overthrown in recent years.

There is absolutely no limit to the capacity of man's mind, to unravel nature's workings. One would think the fogies would begin to see it, and stop putting up the bars which they place just in advance of every new discovery, saying, "this is the end of the road." When will they learn to suspend judgment in regard to finalities, and to regard all knowledge as partial? Perhaps Josh Billings had them in mind when he sagely said, "It iz beter not tu no so meny thingz ez tu no so meny thingz ez hant so."

Sea Breeze, Fla.

A Rationale. No. 2.

BY J. MADISON HOOK.

Sexual love, like conscience, is undoubtedly, a faculty of evolution. Savage tribes seldom show any trace of love in their sexual relations. As we go up in the scale of civilization, we find more of love manifestations. There can be found every degree of sexual manifestation from mere animal intercourse to that grand human passion which prompts one to protect and care for the object of his affection. There is as much diversity in the development of this faculty as in any other faculty or power of the human mind. The power of memory presents hundreds of grades from that of an Australian savage to that of a Macaulay or a Spencer. We can find hundreds of degrees of conscientiousness from that of murderer Holmes to that of Harriet Beecher Stowe. Likewise, the love faculty shows many grades from that of a brutal savage to that of a Margaret Fuller Ossoli. Considered as a faculty of development it is utterly impossible to classify love. Its development depends on the conscience and culture of the individual.

The common conversation of men and women furnishes a key to the position they occupy in love development. Obscene innuendoes, holding up to ridicule love manifestations of maternal functions, are sure indications that the persons making use of them have not advanced very far in the scale of development. To the pure such allusions are not pure. On the other hand, the study of sexual physiology brings no blush or thought of obscenity to the man or woman of culture. The mother who cannot talk on such subjects to her children is a proper subject for evolution. The man who fills his mind with obscene stories and never loses an opportunity to tell them, occupies a place low down in the scale of development. The scoundrel who boasts of the "conquests" he has made and asserts, loud and long, often, that a virtuous woman is hard to find, writes himself down a savage.

That love does not play a greater part in sexual relations is due, I think, to environment more than to heredity. The natural promptings of men and women are often arrested by environment. Wrong education, training and customs are constantly at variance with human promptings and desires. That children must be taught to be obscene, is an obvious fact. Every reader of Lucifer will understand what I mean here by the word obscene. Lucifer has constantly taught that obscenity does not exist in nature outside of the wrongly educated human mind. I do not remember ever seeing an infant that was obscene; that is, ashamed of the sight of the sexual organs. If obscene it was invaribly taught to be so by those who had the care of it.

To utterly erase obscenity from the human mind we must change the environment. This is one point at least wherein heredity is all right. We must change our customs, modes of thought, and systems of education. Along this line Lucifer has done a good work. It has been an educator in naturalness. It has made war on unnaturalness. Its whole teaching shows that hereditary tendencies are generally right and environment wrong on sexual relations. It is now too late for any one to assert that hereditary tendencies must be changed before there can be a change of environment. We can educate hundreds where we can generate one.

Havelock Ellis' New Book.

BY REV. SIDNEY HOLMES.

Many of our ideas are acquired at such an early age that we are apt to regard them as inborn. For example many persons believe the idea of shame is natural; that children untaught would, as they grow older, try to hide their bodies or parts of them from the gaze of other persons. Those who believe this seem to forget how natural it is for children of both sexes to lie down and kick up their heels, in their play, regardless of the exposure of their persons. How common it is for a shocked mother to say to her shameless little son or daughter: "Shame on you! Put down your frock! You never see mamma do that way." Such admonitions given repeatedly foster a sense of shame in the child and he or she soon becomes "a very proper little prude."

So early is this idea of shame acquired that it is almost impossible for many persons to consider and discuss matters pertaining to the sexual functions without doing violence to a strong prejudice that it is a risky thing to do and that there is something contaminating even in thoughts concerning such subjects. Everyone, I suppose, is affected by a bias of this kind—some more so than others. I confess, free as I wish to be from prejudice, I can not repress a feeling of repugnance in reading or hearing about acts of sexual inversion. All my teaching had been that normal sexual attraction can exist only between persons of opposite sexes. It is easy to say this teaching is in accordance with nature, but it is not so easy to prove it.

When the discussion of sexual functions which are universally admitted to be normal has been so long tabooed, it is not surprising that so little attention has been given to the subject of sexual inversion. And yet the importance of the study of this phase of psychology is shown by the fact that many persons who have been condemned and punished with death for the commission of atrocious crimes, were in reality sex maniacs, and the atrocities they committed were the result of the sudden outburst of long repressed inverted or perverted sexual passion. Perhaps the best known book shedding light on the causes of crimes of this nature is Dr. Kraft-Ebing's "Psycopathia Sexualis," a book which should be in the library of every criminal lawyer. This book is a medico-legal work in fact, although it seems to have been written especially for physicians. The details of many of the cases cited are given in Latin, probably to exempt it from suppression by the Comstockians, and also, probably, to keep the important information it contains from the laity, in accordance with the ethics of the medical profession.

Another book of less technical style, fewer Latin passages, and more recent data is Volume 1 of Havelock Ellis' series on Psychology of Sex, entitled "Sexual Inversion." Mr. Ellis' book is written in clear and interesting style and is full of startling information concerning the prevalence of abnormal instincts the existence of which is scarcely suspected by the average conservative man or woman. His apology for bringing these concealed phases of nature's manifestations to light is potently expressed in this single sentence from the book's general preface:

"Sex lies at the root of life, and we can never learn to understand and reverence life until we know how to understand sex."

The general ignorance regarding the subject of sexual inversion is indicated by his remark: "I know medical men of many years' general experience who have never, to their knowledge, come across a single case." And yet he says a list of sexual inverts would include the names of many men and women who "at the present time are honorably known in church, state, society, art or letters."

Among the illustrious men who have been charged, on more or less solid evidence, with homosexual practices, he mentions Julius Caesar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Titus, Domitian, Nerva, Trajan, Hadrian, Commodus and Heliogabalus. In the Renaissance in Europe Muret, a distinguished French humanist and Michelangelo, one of the very chief artists of that period, are pronounced sexual inverts beyond doubt, and evidence in support of these opinions is given. Traces of inversion are noted in the lives of Goethe, Moliere, Montaigne, Alfieri and Casanova. Many of the English kings gave evidence of sexual passion for men. Although some of the brightest lights in art, literature and music are placed in this class, singularly enough there is no evidence of perverted instinct in the writings of Shakespeare. Paul Verlaine, the most brilliant of modern French poets, made little attempt to conceal his homosexual practices. The case of Oscar Wilde, in England, is well remembered.

Havelock Ellis cites numerous instances of sexual inversion in men and women. An attempt is made to discover the cause of these aberrations and suggestions are made as to what should be the attitude of society toward such persons. The book is a decidedly valuable contribution to the literature of psychology and particularly to that important division of it which may be called sexology. The book contains 204 pages, handsomely bound in cloth. It is published by the University Press, London, England. The volume which I have read is an autograph copy sent by the author to Lillian Harman who kindly loaned it to me for review.

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Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

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SUBSCRIBERS to "Lucifer Library" (monthly) are hereby informed that the publication of that serial is suspended during the absence of Lillian Harman in Europe. When she returns—probably in July or August next, the publication will be resumed. If this statement is unsatisfactory the money paid will be returned.

* * *

"SOLIDARITY," published by the Anarchist-Communists of New York, has been revived. It is issued semi-monthly and is a fearless and able champion of truth, justice and humanity as against the invasions of the privileged classes who now rule, rob and murder in the name of law and order. Emma Goldman, who is now lecturing in Chicago, is one of the editors of this brave little paper. Price, fifty cents per year; samples free. Address "Solidarity," 50 First St., New York City.

* * *

LETTERS like those of O. A. Verity and B. F. Odell are interesting to all who hope for the realization of co-operative home life on plans like those of Emil Ruedebusch, in "Old and New Ideal," Rosa Graul in "Hilda's Home," and of Henry Olerich in "Cityless and Countryless World." While co-operation in cities has its advantages, as shown by C. L. James in last Lucifer, everybody cannot live in cities—too many there now, and the dreams of Utopias that combine the advantages of city and country, may yet prove to have been prophecies of the possible and the practicable—not the "baseless fabric of a vision," as Brother James seems to think.

* * *

"SEXUAL INVERSIONS," treated of in the article, "Havelock Ellis' New Book," like all other perversions and abnormalities, have their natural, their compelling causes. Are not these causes to be found in the abnormal lives that human mothers are compelled to lead, under our artificial customs or systems of morality? Is it not really to be wondered at that there are not more congenital monstrosities than there now are, when we consider how the mothers are perpetually suppressed, thwarted, hampered, balked and defeated in the matter of the gratification of the most powerful, and most important, of all the desires, appetites, passions, of the human body, mind and soul?

* * *

"MONOGAMY IS, and variety is not," says S. R. Shepherd. Is this true? If my observation is worth anything "variety" in sex life is far more common, with men, at least, than is strict monogamy. We might as well say that because Catholicism is the only religion recognized by law, therefore heresy does not exist, in Catholic countries. The two systems,—monogamy and varietism,—"cannot long co-exist," says Mr. Shepherd. Why not? Theism and atheism, materialism and spiritualism, co-exist, and often work harmoniously together for a common purpose; then why not monogamy—the voluntary union of two—and varietism,—voluntary plurality in sex-life—why cannot these systems agree to work amicably together for the right to manage one's own private affairs in her or his own way?

War.

At this writing war with Spain seems very probable if not inevitable. Lucifer has had little to say upon the war question, chiefly because of the fact that in the present stage,—the transition stage,—of the human world from barbarism or savagery to true civilization, wars are as legitimate, as necessary, as inevitable, as are earthquakes and cyclones in the cosmic or terrestrial world. Given the causes—narrow selfishness, familism, nationalism, race-prejudice, "patriotism," religious superstitions, priestly love of power, patriarchalism, etc., etc., and the result is not hard to predict.

Lucifer's work lies mainly in searching for causes, for primary as well as secondary causes, of the evils that afflict the world of mankind, and in trying to point the way in and by which these causes can be removed. To some of us it seems hopeless to expect much improvement in social conditions so long as woman, the builder and maker of the race, is deprived of the right of self-ownership, deprived of the right to say when and under what conditions she shall exercise her maternal powers and functions. Until woman herself can be aroused to a sense of her responsibility—to herself to her children and to the race, she will continue to populate the planet with slaves and tyrants, with ambitious leaders and submissive followers, with proud and unfeeling "dons," Weylers and Sagastas, with their hordes and shoals of helpless victims—as now in Spain and Cuba, and with Vanderbilts, Goulds, Rockefellers, Shermans, Clevelands, McKinleys, Czar Reeds, *et al*, and the millions of willing serfs, of minnows and suckers for the pikes and sharks of our social and governmental systems here in the United States.

Wars between nations bring additional burdens to the already overburdened producers, and never or scarcely ever, redress any real wrong. The Cuban insurgents may be right in their aims, but the history of revolutions shows that a change of government does not mean freedom and justice for the enslaved masses. It means, almost without exception, simply a change of masters.

The Berrier Case.

The latest news from Leroy Berrier, recently convicted of the law-made offense of "sending obscene literature through the mails," is contained in a letter from Prof. T. H. Lewis of St. Paul, Minn., who writes us as follows:

"I have just learned, from one of his closest friends, how matters stand as regards Leroy Berrier. Although a notice of appeal was served on the court, Berrier, after a consultation with his legal advisers and friends, concluded that it would be useless waste of *time* to make an appeal, and he is now serving time at Stillwater, Minn. It is the intention to apply for a pardon from the President."

The prosecution against Mr. Berrier appears to have attracted much attention, if we may judge from reports in the daily papers of Minneapolis, Minn., the home of the defendant. The "Times," of that place, in describing the opening of the trial, said: "Agent R. W. McAfee was sworn as the first witness. He told of the plot to catch Berrier. Mr. McAfee is the principal witness for the government, and he occupied the entire day in telling his story."

After telling of the preliminary skirmishes in the legal fight, over the liberty and property of this victim of governmental invasion, "The Tribune" (Minneapolis) of March 20, said:

The case was brought to a rather sudden end by the ruling of Judge Loehren, to the effect that it was useless to examine witnesses regarding the good character of the defendant, for if he committed the offense the question of his character would not receive consideration. As the defense had no other witness than these, the defendant was called, and after a short examination the defense rested its case.

Attorney Clarke then began his argument for the defense, painting his client as a much abused man, who, with no mercenary thoughts, sold his books for the improvement of his fellow men. Special Agent McAfee was then touched upon, and the government accused of being in an unholy alliance with him.

District Attorney Stringer ridiculed the statement that the defendant was trying to improve the human race and charged him with trying to improve his purse. Regarding the statement that McAfee and the government had sealed an unholy compact, he praised the work of Mr. McAfee, who had been engaged in running down offenders of the government for fifteen years.

Judge Loehren's charge was delivered to the jury in ten minutes. He defined the points of law relating to violations of the postal regulations and instructed them regarding the evidence they should consider. The jury retired at 11:30 o'clock, and returned a verdict of guilty shortly after noon. Berrier was sentenced by Judge Loehren, to two years at hard labor at Stillwater, and to pay a fine of $500.

Comment on the above report would seem nearly if not quite superfluous. As an object lesson in sociology, as an index or weather-vane showing whither we are tending, this legal farce is of great significance. Or, more correctly speaking, this assault upon a peaceable, inoffending citizen in the name of law and of justice, shows how utterly false is the boasted claim that this is a land of liberty—liberty of conscience, freedom of speech and of action so long as we do not invade the equal rights of others. Mr. Berrier believes or professes to believe, that there is great need of education in matters pertaining to sex, and to the reproduction of the race. Thus believing he wrote several books treating upon this matter, from physiological and ethical points of view, and sent them through the common or public mails. Whether these books contain important information or not; whether the subject matter is presented in a strong, clear and scholarly manner—or the reverse, has nothing whatever to do with the question at issue in the courts. The only question for the agents of "government" to take cognizance of is, has Mr. Berrier in his publications maliciously libelled or slandered any person or persons? If not, then no action can stand against him in a court of equity for such publication. And if molested in his business by meddlers, whether self-appointed or whether acting under orders of others, these meddlers should be subject to civil or criminal prosecutions in such courts, for their acts of invasion.

Monogamy and Variety.

BY S. R. SHEPHERD.

The only way to settle the question as to which is better, monogamy or variety, is to submit it to Nature and let her decide. She is the most competent of all to render a verdict. Two boys may dispute a year as to which is the better runner. The only way to settle the question is to draw a line, give them an even start and let the question settle itself.

Admitting the possibility, suppose all social prejudice and all legislative restriction be at once obliterated and the two systems given an even start. The fittest will persist and survive, the less fit will perish. From this decision there is no appeal. Whichever system excels in quality and quantity of offspring will "run out" the other, for, as man is constituted, there is an irrepressible conflict between the two. They cannot long co-exist. Man's proneness to habit, to crystallization, to narrowness, and to clannish and social exclusiveness and intolerance is proverbial.

The monogamic home, with parents and children all working together to provide the comforts of life, would apparently conduce to more numerous and better fed progeny and start them out better equipped with vitality and means to fight the battle of life and transmit their monogamic principles or bias to their offspring.

In early Kansas days how often we noted, far out on the prairie, little spots of blue grass dropped by the herd, which a year later would be found ten times as large and "persisting" away for dear life. However much may be argued in favor of variety, the question after all is, does it possess or is it calculated to develop the essential requisites of success in its struggle with monogamy? Would not a monogamic family, dropped down on the prairie of variety, prove but another battle of the grasses? Have we not already Nature's verdict in the fact that monogamy is, and variety is not?

There is, however, a form of variety that might be combined with monogamy as a sort of seasoning or dessert. After the day's work of life is done—the fruitful period passed—how would it do for married couples to exchange magnetism occasionally with other couples and spend the evening of life in recreation and pleasure? Instead of allowing the sexual instinct to die out why not keep it alive and even strong as a means of promoting health, happiness and longevity?

Without keenness of sensation there can be no greenness in old age. The love impulse or sex instinct creates organic life and a force powerful enough to create life must necessarily be a most potent factor in preserving and prolonging life—if intelligently applied for that purpose. There is no good reason why old age should not be the happiest period of existence.

Leavenworth, Kan.

Priestly Control over Woman.

DEAR MR. HARMAN:—It is a long time since I have taken part in the discussions of Lucifer, but I have not the less been an observer of facts bearing on the questions it considers, and perhaps just because of the extension of observation I have ceased to speak as often as formerly. For I must admit that the more facts turn up the less am I able to classify, group, define and see daylight through the labyrinth.

Still your article on the "Progress of the American Inquisition," moves me to write, because of the, to me, inadequacy of your conclusion. The final tracing of all persecution and prosecution of the Comstockian forces to "the priest who would lose his power over mankind" if he were to lose "his control over the reproductive forces and functions of woman," seems to me so fearfully far-fetched that I cannot but ask you to examine yourself critically, and see whether in your enthusiasm for free motherhood you have not fallen into the old, old error of making facts fit theories at all cost.

The inference is that if women were free from religious antisexism, they would bear children incapable of being deceived or misled by priests. Why, where are your proofs, Mr. Harman? Do you, then, conceive that men and women are deceived in religious matters solely because their mothers were sexually enslaved? Have not the priests a hundred strings to their bow, besides that of sexual superstition? One of your own beliefs, that of continuity of individual life after death of the body, has furnished a better hold for priests than any other one source, the proof of which is that this is a corner stone for the foundation of the priestly edifice, even among those religions which exalt sexual powers as well as those which degrade them.

And what proof have you that the children of mothers who believe in full liberty of reproduction are bound to develop such desirable qualities? I wish I had such proofs; I have been looking for them vainly. I have found, on the contrary, that these much desired products of free union so far have been neither better nor worse than other children generally, so far as natural endowments went; and so far as their bringing up was concerned they seem to be worse than children of parents with the old ideas; so much so that their ill-behavior is generally subject of remark by all who meet them.

Mark you I do not say the latter is because they are free-born; the fact seems to be that their mothers being opposed to restriction on principle prefer to see their children grow up insufferable little nuisances rather than to curb them. Under

the same treatment I think most other children would do the same. Do not think I condemn it; I do not; I content myself with admitting the fact, and that it is probably the result of transition from the old to the new method, which last has not yet evolved.

I think the likelihood is that when people have gotten through the very disagreeable stage they now occupy of being all teeth and claws—ready for defensive assertion, and have themselves learned the business of *being* free, instead of *talking* it, they may be able to impress good conduct upon children without compulsion. But they have not done it as yet, and that they will do so is pure speculation; certainly a most imperfect basis for asserting that their offspring will be impregnable to superstition. I observe that superstition and persecution exist in very virulent forms among savage tribes who entertain no superstitions at all about sex.

The supposition, also, that offspring must necessarily respond to pre-natal influences upon the mother is likewise not only unproven, but frequently given the lie by the most startling contradictions. The whole subject of heredity is so obscure that the entire region of experiment is mere groping.

Do my old fellow-workers think I am becoming reactionary? No fear. I believe in freedom, and would personally believe in it if I saw it moving straight to racial extinction, though I believe also that racial salvation is the foundation of every great racial tendency, and that sooner than commit suicide Man would turn all slave if Life lay that way.

Much, however, as freedom means to me, I cannot see the advantage in dressing it with hypothetical possibilities quite likely to prove illusive. Yours fraternally,

V. DE CLEYRE.

REPLY.

Briefly stated my contention is that the superstitions that cluster round sex constitute the chief obstacle that now bars the way to a higher development of the human race, and that the chief support of these superstitions is the power exercised over woman by the priest and clergyman, and that therefore the most important of all movements for the betterment of human conditions and for the advancement of human happiness is the movement to break the priestly spell, to destroy the fateful power of the clergy now exerted over the body, mind and soul of woman.

While it is very true that the priests have more strings than one to their bow I think a careful study of the history of priestly power will show that by far the most important of these strings is the control of maternity, through the control of sex.

As I see it, the most masterful of all the human instincts is that of race preservation. Woman is governed by and through her emotions, far more than is man, and the instinct of race preservation finds its chief expression through the emotion called love—sex-love and mother-love. So long and so far as the priest can control the outward expression of these two emotions, these two chief manifestations of human love, just so long can he control the reproduction of the race.

In answer to the call for facts I would briefly say that my study of history shows that races of people who are least under priestly control are most progressive. To elaborate this point would take too much space.

To the objection that the children of free unions show so little improvement over those brought into existence under the old regime I would simply say that I know of no fair test of the two methods. We are still in the "transition" state. My critic herself admits that the failure to achieve satisfactory results is probably owing to this fact. Yes, we must first learn to *be* free, to *live* freedom; simply *talking* freedom is not enough.

It is true, also, that the subject of heredity is much involved in obscurity, but we are collecting facts, and these facts as I see them, contain the theories so frequently enunciated in Lucifer.

Lack of space and time prevent further reply. Whitman was right in saying that "sex includes all." Hence the knowledge of sex includes all knowledge, and hence the prominence given to this subject in Lucifer's columns.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(Continued from last week.)

She is justly proud of her success; the whir of wheels and the laughter of children, the farm upon which they all work in the brief harvest-time, the necessity of watchfulness, fill her life. There is a sense of power in directing it; and if in quiet hours, when the swallows wing southwards, or the storm lashes the waves into leaping white-crested horses, and the rain beats against the windows of her house, she may have felt a kind of loneliness creep over her,—some call upon her time is sure to disperse it.

She goes up to her own room. Nothing reveals a woman's character more fatally than her bedroom. There is the room that is almost ascetic in its bareness; the room that has a smell of clean linen and lavender, the very ornaments of which are treasured from girlhood,—the old workbox, water-colors, and girlish souvenirs; attachment to things for association's sake, explaining the expression of youth that is still in the face of the matron who owns it. Then there are rooms all mirrors and cupids, rose-silk quilts, and lace and ribbons and heavy perfume, like the stage bedroom of a *cocotte*, so that one longs to open the window and thrust out one's head and draw a long breath. Her room is a large room, with four windows looking south and west; her arm-chair is turned to the southern windows, looking seawards and roadways, as if some day some one might come that way. Everything in the room is white, from the narrow white bed to the big white wardrobe, with glass doors showing the shelves, with their store of dainty underclothing and the row of boots and shoes on the lower shelf. There is something odd about it,—a sort of frank revealing of the woman's self, it is spotless and clean and attractive.

There is a writing table between the windows, and a man's head in a frame. It has been cut out of a magazine and mounted: her crack-brained poet! His last book of vagabond ditties and a pile of reviews are lying on her desk. She looks at it wistfully, and then dresses and goes down. Many sleighs will dash up with a merry jingle to share her Christmas cheer. A magistrate from a neighboring district, a young doctor, a solicitor, and a big timber-merchant, all bachelors, with a keen appreciation of the comfortable income of the lonely Frue with the estate on the horde. The daylight is fleeting rapidly; the curtains are drawn, and the birch-logs are sizzling in the great white porcelain stove, with a fragrant wild wood smell. She slides back the door and lets the firelight dance into the dim room. Everything in it is old, for she has merely added to the antique furniture she found in it, and it holds treasure dear to any antiquary. A case is filled with silver,—quaint bridal cups and rings and marvellous filagree brooches; the flame dances over the gold dragons on some leather chairs. There are spoils in it from all the ports of the world. She looks very big in her crimson gown, with its long full folds and tiny border of sable. It is spun and woven on her own place, and she is very proud of it; she has put sheep on a rocky bit of land, and the wool is dyed after an old recipe. She is pleasantly tired, for she rises early, and her self-imposed duties are many. Her thoughts go back to that midsummer day, three years and a half ago, when the contemptuous words of a strange man stung her to self-scrutiny. She can see a gorgeous glowing picture of that summer scene—the water and rocks and trees, the man and the sun—in the heart of the fire. She looks back to herself, and laughs softly at her discontent and weariness, and the trouble she used

*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass

to take to find amusement. She has not reached her present stage without weariness and discouragement; but, considering the time, the result is marvellous. It has cost her pains and anxiety to set her scheme for helping wretched sisters out of the mire. She had to cut down many luxuries to set it in working order; and she has discovered that the very qualities that made her social success, her personal magnetism, have stood to her here. She has witched the men of the district to help her in many ways, and been indifferent or politely disagreeable when the women interfered. She has found scope for the varied sides of her nature. Her man of business croaked of expenditure and disaster, and she laughingly promised to reconsider her refusal of himself and his flourishing concern when bankruptcy came. He is forced to acknowledge that the thing almost pays for itself, and that his chances are remoter than ever. Jomfrue has been her loyal companion; she is cautious, and not emotional, and it takes tact to find work fitted for each.

She has looked out eagerly for every scrap of news about him or his books. Men have come, and wooed, and ridden away. Something tells her to wait, just wait. She scarcely knows what she expects; sometimes she tells herself nothing—And yet, better so. Sometimes at night she wakes, and a shadow drops on her soul and weighs her down, and in the gloom she can see his face staring wildly, wild-eyed, pale-lipped, with dank, tossed hair. She has a fancy that she gets nearer to him in her sleep; that her spirit finds his and draws him to her by force of will and love. But not always sadly. Once she dreamed that she was out in a boat with him,—out in a sunlit harbor, he and she alone; and as they looked back to the land, a crowd of people were there, and the women called her names and beckoned to him to go back. Their sail was shaped like a silver crescent, and every rope was twined with moss and roses, and their oars were like the forked pinions of a giant white bird. And they sailed out through the breakers and the rocks, and his face was lit with a strange light, as if his fancies burned through it as light through a crystal cruse, and the dream-look stole over it, and he began to improvise a song,—a wild, exultant song of self, the glory of solitude, individual life, and the love of one woman, forgetting aught else. And she was forced to take the helm and steer through the shoals, out with the wind to the open sea towards an island of delight. When they came there, she cast anchor, a golden anchor, and threw out a net that gleamed like spiders' webs in the dew of morning, and she hauled in a shoal of silvern fish, with scales glittering as mother-of-pearl and opals; and once, when it was too heavy, she asked his help and he gave it, marvelling at what she had done, forgetting to thank her, in the inspiration of a new song of Home. And when they had eaten, and sat resting in a grotto, he was still singing, and she was the goddess of his Muse,—the quell of living waters out of which he drew fresh strength for new lays. And the sea-birds dipped and mewed over the waters, and one, hovering near her, cried "I am older than many cycles; I have seen much; I have followed many ships, and dipped in many harbors. I have flown with the brent geese before the north wind, and exchanged tales. It was I who whispered Hans Anderson the tale of the Fisher Maiden as he sat on the strand one day. He got the credit, but it was I who told him, for I knew her. I knew her when she dived 'neath the waves, a glad sea-child, and I saw her the morning she waded on shore, with her pretty new feet, and I saw her wince as the knife dart pierced them at each step, for the love of the Earth-prince. Many a night, when the shadows danced in the moonlight, she has stolen from his side and laved her feet in the sea of her childhood,—as women dream of girlhood days, before sorrow came with the burden of their love. And your poet, too, is an Earth-prince, and the price you pay will be even as great as the Sea Maiden's; for that is the toll women pay to poets. They are the sheep that are shorn of the wool that the poet weaves into a web of fanciful hues—"

Then she woke, and laughed, with moist eyes, for she knows that it is only in her dreams that such fancies come to her; in her waking hours she is a practical creature, with little imagination. The dusk draws closer round the room, and she is filled with tender, regretful thoughts of the man who woke her out of her blind sleep. She wonders where he is spending his Christmas, and whether any one will think of a gift for him. She fancies him alone when the Christmas-tree is lit in all the homes, and a yearning tenderness fills her heart. She steps to the window, and looks out into the gloom. No moon is visible, but many lights gleam across the snow, and she remembers that the Christmas-candles are lit in the windows above, and the tapers must be soon kindled in the tree; so she gathers him into her heart again, for she has laid aside dreaming, and goes out to the kitchen, where Aagot reigns supreme. She looks in without being seen. Jensen has a child on each knee, singing:

"An elephant sitting on a hickory stick,
Picking his teeth with a horseshoe pick,
And a by baby by—"

He gives a rather free translation of it in Norsk, adding, "I learned that from a Boston lady,"—an exclamation which is met with shouts of laughter and a broadside of witty chaff from the cattle-girl. She is in gala dress, and wears all her quaint silver ornaments; and she is stirring the Christmas porridge with a "spirtle" made from a tiny fir-tree. Aagot is brewing ale posset; for servants and guests share alike this evening. Her heart warms as she looks round her big kitchen, filled with people all dependent on her in some way, and she steps forward into the light to be greeted by the cooing of the children.

To be continued

VARIOUS VOICES.

M. E. Morse, 335 11th Ave., San Francisco, Calif.:—For more than six months past I have had the pleasure of reading Lucifer, sent to my address by some friend, I suppose. But as it continues to come I enclose one dollar for a year's subscription from the time it commenced. I am in complete sympathy and accord with its contents, aim and object. So please continue it.

Norton Spalding, Dundee, Mich.:—Enclosed find money order, twenty-five cents, postage stamps, two cents. Send me Lucifer three months and commence with No. 701 so as to start me with the story by George Egerton, "The Regeneration of Two." Also the book "Vital Force, Magnetic Exchange and Magnetation," by Albert Chavannes. Although I am past seventy years of age I am as deeply interested in the welfare of others as of myself, and especially desire the proper education of the young in freedom and liberty.

B. F. Odell, Flagler, Colo.:—Enclosed I send you check for $2.31 for which send three copies of "Hilda's Home," (paper) as subscribed by me and my daughter Bertha Pearson. Apply balance on my subscription to Lucifer. I am sure the cause is growing because I can stand out as an acknowledged advocate for entire sexual freedom and not be ostracized by the mass of those who are acquainted with me. That would have been impossible some years ago. I am not ashamed to stand up for real purity and freedom. I desire to be a real Christian and stand up under all circumstances for the truth as I understand Christ did. Formalism and Phariseeism are not Christianity, but love, truth and a noble life are.

Oliver A. Verity, Lake Bay, Wash.:—I was interested in the letters of Comrades Jameson and Wotherspoon, and would say that we have already organized and been working on those lines, two years. Our association numbers fifty-two in all—twenty-one adults, eleven families. We teach our own school co-operatively. Our industries are cutting cord wood, logs, piles, ties. We hope soon to erect a saw mill and shingle mill and of course other industries as fast as possible. I enclose articles of agreement as we have them incorporated. Would

705.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

say that "God, Government and Grundy" are not of us, but in their stead, Justice, Freedom. Can we unite forces? If not let us formulate a plan of exchange in the near future.

L. M. Bryan, New Florence, Mo.:—I send you in this letter twenty-five cents in stamps for subscription on Lucifer. I would like to send a year's subscription but the "wave" has failed to materialize in these parts up to "going to press." I heartily sympathize with you, and all reformers who are trying to enlighten a stupid world. A German friend said to me a few years ago: "All de liyers and all de doctors and all de preachers ought to all by Got be hung, and den we would haf better times." Many times have I thought of the old man's remark, who has since gone to his *reward*, (?) and the more I think of it the more I'm convinced that the aforesaid Trinity, (which is like the Christian Trinity, three Gods in one or one God in three, or if it is not that way it is some other way,) must be abolished before much headway will be made.

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The Outcome of Legitimation. By Oswald Dawson. This article appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 15. CHICAGO, ILLINOIS, APRIL 13, E. M. 298. [C. E. 1898.] WHOLE No. 706.

Life.

Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand;
'Twill soon be dark;
Ayel mind thine own aim, and
God [Good] speed the mark!

—*R. W. Emerson.*

The End.

Cuba shares the fate of Poland.—The Holy Alliance renewed in the New World.

BY CHAS. GANO BAYLOR.

The settlement of the Cuban question and the Spanish war incident, draws aside the veil which has so long concealed Despotism in America and reveals suddenly the terrible fact that Imperialism has made such rapid strides in the United States that there is now hanging constantly suspended over the heads of the American people the sword of irresponsible Presidential Military Dictatorship, ready to fall whenever the personal ambition or wounded official pride of the reigning Presidential chief, (who in addition to his other Imperial prerogatives, is clothed with the tremendous power of Commander in Chief of the Army and Navy,) so wills it, or the political interests of the unscrupulous, scheming political cabal who may for the time being surround him, demand it. Behind this one man and partisan war-making power, is a network of compulsory military and naval service laws, Federal and State. These Imperialistic military powers have been for years extended, step by step, by secret and cunning legislation, until the whole body of the people are practically disarmed in violation of one of their most important constitutional rights. Behind all is organized capitalism feeding on the toil of the masses. Behind this, capitalized labor-displacing machinery, embracing the inventive genius of man grinding the bodies of men and women and children into dividends for law-created and bounty-enriched monopolists, corporations, trusts and syndicates. (See William Watkins' "History of the Evolution of Modern Mechanical Industry," altogether the best work on the subject which has yet appeared.) Behind all, ecclesiasticism, both Protestant and Papal, alliance of Church and State, (Comstockism and Jesuitism hand in hand) with opening of all legislative proceedings by prayer, appointment of chaplains in army and navy, and a "Christian" flag (cross on blue ground) raised over all American war vessels on Sunday with the National colors lowered at half mast. Soon we shall have the same at military posts, and why not over the public schools? For how can despotism and governmental authority be maintained, if the sword and the authority of "God" are not kept constantly before the terrified gaze of the minde-nslaved and industrially oppressed masses? Add to this, religion by law in the capitalistic corrupted public schools whose chief teaching consists in turning out year after year a mass of half educated mentally dwarfed Divine Constitution worshippers, obedient and cheerful slaves of the governing Plutocracy, Lord Jesus shouters and God howlers, whose one all-consoling song in the midst of their beloved slavery is: "This earth is only a vale of tears; Heaven is my home." One lesson of transcendant importance and priceless value to the struggling masses the world over, we have at least learned from the Cuban-Spanish incident in American affairs. It is our duty to lay that lesson bare before the world. We now see the American Government (Plutocratic America) as it is. We now see the height of sublime liberty ideals proclaimed in 1776 from which a free people have fallen. And we see what has produced the calamity, namely, Parliamentarism and the Priest, of which coalition Capitalism is but the product.

HERE IS THE MONSTER.

1. Government by Federal judicial absolutism and injunction in time of peace (?) backed by jails, penitentiaries, gattling guns, armed police and armed deputies.

2. Government by Presidential military dictatorship backed by compulsory military and naval service laws whenever the Presidential executive with his cabinet cabal choose to precipitate war or a war scare.

3. Capitalism in organized alliance with religious authority with right of free speech and free press suppressed and an official censorship not only of the press but over all forms of literature, including school books.

On the military side of the evolution, let the reader remember that there has within the last two weeks been issued from the war and navy departments at Washington, orders for the military and naval conscription of the military and naval vassals (laboring men) to fight the battle of plutocracy, even before the formal declaration of war by congress! The monstrous atrocity of all this miserable business, can only be fully realized, when we reflect, that the world may be plunged at any moment into a bloody war, in order to extricate unscrupulous and incapable political demagogues from an embarrassment of their own creating, a war in which the rank and file will be composed of working men, and the blood taxes of which these same toilers and military and naval conscripts and their children's children after them will have to pay. When McKinley was inaugurated President of the United States all he had to do in the Cuban matter was to recognize the belligerent rights of the Cuban revolutionists. This could not have been made a causus belli by Spain. He could have referred to Spain's action in recognizing the belligerent rights of the Confederacy when that power had nothing like the claims to belligerent rights possessed by the Cuban insurgents. He could have quoted the very language of Spain in justification of our course. This is all the Cuban leaders demanded or needed. It is all they have ever asked. They have never needed, or demanded, or desired intervention on the part of the United States. They well knew the danger to the cause of the liberty for which they were fighting and for which such sacri-

fices had been made, of such intervention. (See late letter of Gen. Gomez.) All they asked was "hands off." If that righteous claim had been recognized by the sheriff from Buffalo county (Cleveland) in the last months of his administration, Cuba would today be free and, above all, free by her own brave deeds —free to construct her own splendid destiny, her own way as an advanced leader of human civilization. What influence was it that refused the recognition of the lawful claim to belligerent rights of the Cubans and which paralyzed the action of Cleveland's administration and which has controlled the action of the McKinley-Ireland-Comstock-Hanna administration, in this Cuban and Spanish affair? The answer to this question throws a flood of light upon the entire political situation in America, including wage-slavery. We have the degrading story told at last in large displayed type by the confidential correspondent at the National Capitol, of the New York "World." The narrative is printed on the first page of that paper in the edition of March 24. The astounding diplomatic revelation is made the more conspicuous by a portrait of the Secretary of State for Foreign affairs of the Imperial Pontifical Government at Rome, Cardinal Rampola. Remember, that the "World" is a devoted safe-guarder, a sort of journalistic "walking delegate" of Papal interests in the United States, even more watchful and zealous, than the Labor-Union Papal labor leaders (the McGuires, etc.) the "Appeal to Reason," (?) "The Non-Conformist," "Coming Nation," "The Social Democrat," or "New Time" (of which latter journal better things in the domain of free speech and independent American journalism had been expected.) Here is the "World's" statement:

POPE LEO XIII. IS ANXIOUS TO PRESERVE THE SPANISH DYNASTY, WHICH WOULD BE THREATENED IN CASE OF DEFEAT, AND WISHES ALSO TO MAINTAIN THE ESTABLISHED CHURCH IN CUBA.

(Special from a Staff Correspondent.)

Washington, March 23.—The whole power of the Vatican is being exerted to prevent an American-Spanish war. The Holy Father, through the Papal Secretary, Cardinal Rampolla, is endeavoring to avert the horrors that would attend an appeal to arms. He, would also, if it lies in his power, save the ruling Spanish dynasty from overthrow.

The influence of the Pope is exerted not only in the United States, but in Spain.

I am informed from a very high source that the wishes of Leo XIII. have been communicated to the most exalted authority of the American hierarchy. Prelates of the Roman Church are doing all that seems expedient for peace. The Cardinal-Archbishop of Baltimore is striving to allay the fever for war that rages throughout the land.

The efforts for peace are directed in all quarters where effective work may be done. The two branches of Congress, and Administration and important financial and business circles have experienced a pressure not necessarily direct. The politics of the Vatican are secret. The skilled diplomatists of the Pope's foreign office rarely show their hands.

I am informed that two great motives sway the conduct of Leo. XIII.

First: The integrity of the existing dynasty of Spain. He would avoid the dangers that would threaten the throne should a war occur. The Spanish people, should disastrous results to Spanish arms occur, would almost certainly revolt against the little King, and his mother, Maria Christina, the Queen Regent.

Papal influence has already been exercised on Don Carlos, the pretender to the Spanish throne. The Church and Carlism are synonymous almost. The Carlist leader has been urged not to incite civil war in Spain while a foreign foe is threatening.

A great European power would be pleased if the Pope could dispel the war cloud. It is the Austrian Emperor, who would also spare his kinswoman, the Spanish Queen Regent, threatened dangers.

Second: The Roman church holds authority in Cuba through a concordat. It was executed by the Vatican and the Spanish Government. Certain powers are thereby given the Church. She holds a position in Cuba established by law. The independence of the island would necessarily shatter this work of Papal diplomacy.

Here are the prime motives that sway the Pope. He is alive, I am informed, to the evils attending the Cuban civil war. He would avert them, in fact, do anything to ameliorate the distressful actualities. But he would maintain Spanish sovereignty.

The Queen Regent, I learn, has personally appealed to Leo. XIII. That he has responded favorably there is no shadow of doubt.

It has been well known that American high church dignitaries have shown no disposition to aid the Cuban movement. Here in Washington this fact has been apparent for some time. WM. SHAW BOWEN.

There you have the story, in cold type officially and in full. It will be seen that Cuba as a single possession of the Church is second only in importance to the possession of Greater New York, the commercial, financial and journalistic metropolis of the New World and political key of the whole situation in America now in complete possession of Tammany Hall or which Archbishop Corrigan is boss, making that ecclesiastic political dictator of America. This Cuban-Spanish incident completes the work of Imperialism in America, the complete unification of all capitalistic and ecclesiastical forces. It imparts the finishing impetus to the imperial influences set in motion by the war between the Federal Imperialists and the Southern Pro-Slavery Aristocracy for power and in this connection it is due to the integrity of history and to a clear comprehension of the evolution of Imperialism in America to state, that that war was in no sense whatever, a war for liberty, notwithstanding the poetic gush in the "Battle Hymn of the Republic": "In the beauty of the lilies Christ was born beyond the sea" etc. That war was a dynastic war, pure and simple, in which the negro was changed from "chattel" to "serf" as an incident of the conflict and as a military and diplomatic necessity. This dynastic war imparted a tremendous impetus to all the elements of American Imperialism, social, capitalistic, ecclesiastical, Federal and military. Accordingly (history ever repeating itself) the military truce of Appomatox (it was a truce not a surrender) has ended finally and logically, as all plutocratic wars have ever ended, in the complete fraternization of the contending plutocracies, that is of confederate monarchism resting on negro serfdom with the "Grand Army of the Republic" resting on white-wage slavery, the fraternization forming a national pretorian military guard over the whole body of the American people, north and south alike, with one heel on the neck of the negro serf of the south (as per murder of the United States negro postmaster at Lake City, S. C.) and the other on the neck of the white-wage slave of the north (as per the Hazleton massacre).

Let not Lucifer flinch in this crisis. It owes a supreme duty to the cause of universal humanity as now involved in the imperialistic evolution of the United States, an imperialism fast reaching its final culmination. I recognize fully, the importance and sacredness of the great work of sex-emancipation in which you are engaged. In that great work my heart of hearts is with you. But I recognize also, that the status of woman (her emancipation) determines potentially the solution of the sex problem which is the life problem. All this I recognize. At the bottom of the universal proletarian abyss I always see the prostrate and degraded form of woman with her up-turned, tear-stained, despairing face. It is because I recognize all this and feel it, that I insist that the American radicals shall lead the van of the universal revolutionary human movement and strike at the root-cause of all forms of despotism, including sex vassalage under compulsory marriage laws, child slavery under parental despotism and the family conspiracy pivoting on maternal selfishness. SUPERSTITION AND RELIGIOUS AUTHORITY CONSTITUTE THE ONE GREAT ENEMY TO BE OVERTHROWN. The Cuban incident is simply an illustration of this. Superstition and religious authority enslave the woman and through the woman drag down and enslave the man. Back of the man, therefore, is the woman, his good or his evil genius, his enslaver and degrader, or his emancipator and uplifter. But to fulfil her mission she must be free, free alike from mental bondage and from economic servitude. But let it never be forgotten that back of the woman is priestly superstition, the main prop of both mental slavery and capitalism. Let us then have in America, at least, one fearlessly conducted journal where truth on all subjects, and especially upon the vital relation of religious authority to the cause of sex emancipation, in a word to the cause of woman and to the cause of labor, under unfettered free speech, shall be held aloft in the New World, as the Light-Bearer of humanity.

In conclusion mark this prediction: The Cuban question will be finally settled, war or no war, by a form of government mutually acceptable to plutocratic America and monarchical Spain. They will finally fraternise just as the "confederate" monarchist and New England imperialist have fraternised.

There will be a government forced on the brave Cuban revolutionists by what will amount practically to an alliance between plutocratic America and Spain—in a word, the revival of the holy alliance in the new world. Possibly all monarchical Europe may finally take a hand in the settlement, for plutocratic America is now a part of the European monarchical system. This settlement will, among other things, guarantee the complete safety of church property on the island, with the concordat maintained intact, and with the flag of Spain as the emblem of sovereignty. So the universal imperialistic circle completes itself and America is caught in the vortex. *Exit Monroe doctrine.*

Having thus, by the trained and skillful diplomatic aid of Archbishop Ireland and Cardinal Gibbons, saved church property and church ascendancy in Cuba, averted the revolutionary uprising of the masses of Spain against the Spanish monarchy and transferred Greater New York, (a Cuba and Klondike combined) to the Papacy under the rule of Archbishop Corrigan, will not the Republican imperialists have scored a strong point in the presidential sham political combat of 1900? Will not the Hanna-Gibons-Ireland-Corrigan juggle of 1896 be repeated then? I repeat what I asserted in a previous communication to Lucifer on this subject—Evolution is all; *it reaches far and goes deep.* The coalition between the forces of ecclesiasticism, capitalism, despotism and militarism for the overthrow of liberty in the United States had to come when once the impetus was given to these forces by the fraud and crime of 1789. That they have found their climax in the Republican Papal coalition should surprise no one. Patrick Henry, Thomas Jefferson and John C. Calhoun, each in his day, tried to stem the despotic current. Their efforts were in vain. Perhaps no one saw the danger more clearly than Mr. Calhoun, one of the greatest as he is one of the least understood of American statesmen.

The end has come at last. Imperialism is here. In the meanwhile the air is filled with the cry of "Responsibility!" "Responsibility!" Who is responsible for the Maine disaster? It is easy to fix the responsibility. It is divided equally between the sheriff of Buffalo County (*alias* the Honorable "Grover") whose skilled and practiced hand adjusted the fatal knot under the ear and close to the "jugular" of unhappy Cuba, and the demagogue from Ohio. All the blood and suffering and unspeakable wretchedness in Cuba during the last two years including the sacrifice of the brave sailors of the Maine, can be laid at the feet of these political demagogues and presidential dictators. A scheming unprincipled demagogue, succeeding an official hangman, as President of the United States, is a fitting finale of the horrible farce called "liberty," which has finally come to an end in America. Will there be a Liberty Resurrection day in the new world? Yes; there will be a Liberty Resurrection day, for the Guardian Genius of Universal Humanity so wills it. Comrades, let us sing the "Marseillaise."

Effective Work.

BY JOSEPH RODES BUCHANAN.

"Is it wise to expend all our force fighting secondary or third rate causes of the evil known as press censorship? Why not strike at root causes."

These very rational words in Lucifer of March 16 suggest the inquiry whether Lucifer and its worthy co-operators have ever struck "at root causes," or recognized their existence. The root causes of the present, lie far away in the past. Farther back in antiquity than history can go, selfishness has existed as it does today, and the domination of man by brute force over the sex to which he is indebted for his life, and her subjection to a moral code different from his own has filled the melancholy record of mankind and served to perpetuate ancient barbarism under which it is impossible for the race to rise to any honorable standard. There are some brighter spots in history but this is its general tenor.

Why has this ancient barbarism maintained itself all through the nineteenth century? Because the Pagan barbarism has never been broken up or seriously disturbed except for brief periods. It had many aspects in various nations, but it has been the same thing substantially from the ancient lake and cave dwellers to the plutocrats who could spend $250.000 on a ball in New York. For barbarism early made a strong alliance with superstition, which was on the *same moral basis*, and which enveloped and held the human mind as completely as the snail is encased in its shell. Barbarism might crumble but superstition is the strong cement that holds it together.

Our historians, philosophers and reformers seem generally blind to the fact that we are living today under substantially the same Pagan superstition as ruled in Babylon, China, Egypt, Persia and the Indian nations of Mexico and Peru—superstitions that can be traced into the darkness that preceded all history.

Today we have a church ruling all European races, which maintains by its Pauline forgeries the subjection of woman and the sacredness of every proud political despotism, threatening hell for all who dare to rebel.

Every established wrong is upheld by the church, and every reform has been crushed when it had the power. To it we are indebted for every oppression of woman and for all Comstockian legislation and censorship of the press. Rev. Jos. Cook, the leading theologian of Boston, associated Comstock with himself in editing his magazine, and the amiable Frances Willard, as if unconscious of this fact, urged me to visit Cook! The liberty we enjoy in this country has been obtained in spite of the clergy. Rational freedom cannot exist until orthodoxy is overthrown.

Why not then face our real enemy and strike at all hostility to liberty by showing that it is a baseless delusion sustained only by historic falsehoods—being only a corrupted survival of ancient Paganism, debased by the doctrine of the sacredness of despotism and the insane fable of an infinite hell, when it is easily proven as I have proved in "Primitive Christianity," volumes first and second, that there is not a doctrine, ceremony, emblem or institution of the church which was not borrowed or stolen from the Pagan churches, (as was admitted by the Catholic Fathers of the first four centuries) and disguised by the assumption of the Christian name while in every essential respect it is antagonistic to the real Christian religion —a doctrine of peace and brotherhood taught by Jesus and the apostles, similar to preceding Essenian doctrines. His records have been mutilated by forgeries interpolated, but I have rescued his history from the shameful falsehoods with which the church disguised both Jesus and St. Paul, who were the apostles of brotherhood and opponents of priests, and in whose religion there was nothing that modern philosophy cannot approve.

St. Paul and St. Peter were men of the same class as Thomas Paine, Thomas Jefferson and Abraham Lincoln, and if they were on earth today they would be the most formidable opponents the church has ever had.

All this is shown in "Primitive Christianity," but I fear Lucifer has little space for such discussions, and therefore I abruptly end the introduction of my subject by expressing my admiration of the courage and fidelity with which Mr. Harman has led a campaign almost as perilous and difficult as that of St. Paul.

San Jose, Calif., March 24.

THE PAMPHLET, "Motherhood in Freedom," is now out of print. We still have copies of "Our New Humanity" in which the essay appeared, together with other valuable essays, as follows: "Priestly Celibacy," by Prof. A. L. Rawson; "Sex Love Analytically Defined," by Ernest Winne; "The Other Side," by May Clifford Hurd; "The Incoherence of Transition," by E. C. Walker; "The Greatest Sin," (an allegory,) by R. B. Kerr; "Our New Savior—The Surgeon," by Charles Turner Brown; "Jealousy, the Foe of Freedom," by Oscar Rotter. Price, 25 cents.

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For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—;
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* * *

"THE ADULT" for April is a most excellent number. One of the editorials, "Comstock Rex," is reproduced entire in this week's Lucifer. The "Adult" is sold at ten cents per single number, or one dollar for twelve numbers, sent direct from the office of Lucifer.

* * *

AMONG the articles that are postponed, partly to give room for the long article begun on first page, is one by Sidney Holmes, on the late sensational tragedy in Waco, Texas, in which the editor of the "Iconoclast," Mr. Brann, was killed. Also reports of Lillian Harman's lectures in New York; "The Berrier Case," by E. W. Chamberlain; "The Chastisement of Mansour," and other articles equally interesting and important. Contributors to our columns will please bear with us a little longer.

* * *

"WOMAN has no greater duty than the careful selection of the father of her children," says J. W. Vandeventer. Very true—true as truth—but woman has not yet been awakened to a sense of her responsibility in this matter. If she makes a bad choice in the first choosing, or if, as is generally the case, she does not choose at all but simply submits to let others choose for her,—or lets the hard master known as poverty dictate her choice, then she must adhere to that choice till death signs her release. Meantime she becomes the mother of children who come into life deprived of the right to be born of love—deprived of their right to the best fatherhood that it was possible for the mother to bestow upon her child.

* * *

THOMAS CAMPBELL once said that the "stripes" in the American flag stood for the scars on the backs of the negro slaves. Now these same stripes in our national banner may fitly be said to stand for the *scorpions* of religious superstition and hate incarnated in the postal censorship laws whose author and chief exponent, Anthony Comstock, claims, as did his prototype, Thomas de Torquemada, that it is the spirit of God that inspires and protects him in his work. And so say the women and the men whose money and whose influence prevent the repeal of the said laws. The American people as a whole are a race of degenerates, else they would not submit to be ruled by such men and such methods.—See article, "Comstock Rex", by George Bedborough in this issue.

"RIGHT OF RETIRACY", spoken of by Henry M. Parkhurst, is one of the chief distinguishing features in the New Ideal as outlined by Rosa Graul in "Hilda's Home", and by Emil Ruedebusch in his book, "The Old and New Ideal", and by Henry Olerich in "Cityless and Countryless World", and also in the little pamphlet, "Motherhood in Freedom". The right to have at least one room absolutely free from invasion is the first essential to the practicalization of the right of self-ownership so strongly insisted upon by Lucifer and its co-operators. The practicalization of this right of retiracy would go far, very far towards exorcising the demon jealousy from the home, and from family life, and this, in turn, would go very far towards banishing wars of all kinds and bringing in the era of universal peace and brotherhood.

Emma Goldman's Lectures.

On Saturday evening, April 2, this exceptionally brilliant and courageous little woman finished a two weeks' lecture course in this city. Throughout the course the attendance was good, sometimes large, though not so large as the importance of the subjects, and the ability with which they were treated, demanded and deserved. The last of the course was a mass meeting called to protest against the encroachments upon the freedom of speech and of press by what has been aptly and truly named the "Postal Inquisition of America." To say that the subject was handled by the lecturer in a clear, logical and masterly manner is giving but faint and wholly inadequate praise. The address was followed by the unanimous adoption of resolutions protesting against further encroachments upon human liberty by the postal censorship, and in favor of the total repeal of the censorship statutes. These resolutions will probably be published in our next issue, together with some reports of Miss Goldman's lecture tour, which it is expected will be extended to the Pacific coast.

Imperialism in America.

The thoughtful observer of current events needs not to be told that this government is an imperialism—an imperialism scarcely less grinding and despotic than those of the so-called old world. "He who controls the money of a country controls the liberties of that country," is a political maxim that voices more of truth than people generally are willing to admit. In no country in the world is this truth so apparent as in the United States of America today. This country is an imperialism and gold is the real emporer—the real power behind the military, the civil and the religious organizations represented by the figure-heads, the officials of state and national governments and the hierarchies of the various religious sects.

To show what are the real underlying facts that enter into the solution of the perplexing problems now before the American people, Lucifer gives much of the space of this week's issue. Mr. Baylor seems to have made a special study of the causes that have produced the present crisis in American affairs. His article, though much longer than could have been wished, is really, to most readers, a condensation. That his statement of facts is fair and truthful, and that his conclusions are logical and sound, will probably be admitted by all who will spare the time to give his article a careful and candid perusal. The quotation from the New York "World" is eminently suggestive and useful to every one claiming to be a libertarian.

Reply to Critics.

The points of agreement between Dr. Buchanan and myself are so many and the points of difference so few that it seems scarcely worth while to speak of these. The question as to what is the root cause, or causes, of the political and social ills—the despotisms, under which we all suffer, is one upon which reformers are not agreed, and perhaps never will be agreed. A number of considerations, however, certainly point to the sex superstition, and to priestly rule over woman in marriage, as

root causes of the inequalities and despotisms that now prevail in all lands, whether civilized or not.

First. It is through and by sex that human beings are generated, gestated and born into the world.

Second. Marriage laws seek to control reproduction by controlling the sex functions of woman and man, but especially the sex functions of woman, since the part performed in reproduction by woman is incomparably greater than that performed by man. What more natural then, than that power-loving men should seek to increase and to perpetuate their power by compelling woman to submit to arbitrary rules and regulations before they will allow her to exercise her sex functions, her maternal functions, in reproducing the race?

Third. The fact that it is far easier to throw off theologic superstition than to get free from sex superstition is very significant. There are today perhaps a hundred out-spoken heretics, rebels against theologic superstition to one outspoken rebel against the marriage superstition,—that is, against canon law marriage in its various stages of development.

"Rational freedom cannot exist until orthodoxy is overthrown." Very true; and the part of orthodoxy that holds the firmest grip, as I have just noted, is the orthodox marriage creed, or code. The twin despots, church and state, or their incarnated exponents, understand this full well and hence the Inquisition against the anti-marriage rebels.

Finding it impossible to bind the consciences of their subjects in regard to the "infinite hell" dogma, theologic despots have ceased to punish unbelief in hell, and now unite their forces in defending their last and best stronghold, orthodox Christian marriage.

Power-loving men, in church and state know that the self-ownership of woman, in her sex-life, her reproductive powers and functions would be the first step towards the production of a race of human beings that would need no rulers—neither monarchies, hierarchies, oligarchies, plutocracies, democracies, or any other forms of government of man by his fellow man. Hence, the suppression of freedom of speech and of press under the leadership of the inquisitor-general, Anthony Comstock.

Yes, let us "face our real enemy and strike at all hostility to liberty," but to do this effectively we must first have an intelligent understanding of the needs, the uses, the advantages to be gained by liberty—of thought and of action. Then find the citadel or chief stronghold of the enemies of liberty, and direct our main energies to capturing that citadel—and this is just what Lucifer and its co-operators are trying hard to do.

* * *

Friend Vandeventer forgets that *heredity* and "building" are by no means the same. One is preparation for work; the other is work, for which due preparation has been made. Fatherhood, masculine impregnation of the feminine germ cell, though not work, in any proper sense of that word, is perhaps the most important of all the events preparatory for and precedent to the actual work of building the new human being. Paternal traits, including effects of paternal vices, reappear in offspring because of impressions upon the germ cell and upon the mother organism *before* the work of building begins, or, indirectly, *after* the work of building has really begun; but these indirect impressions are quite as apt to be made by other persons as by the father; and also by self-psycholization as in cases of "birth-marking"—when the likeness of a dumb animal or of an inanimate object appears.

Yes, Friend Vandeventer, the sins of the father, through impressions made upon the feminine germ cell and upon the organism of the mother, are visited upon *her* children to the third and fourth generation—hence the necessity of being "true to ourselves for the children's sake if not for our own."

M. H.

A child's hand will sooner stop the seas, when they rise in their wrath, than counsels of caution or of prudence arrest the growth of a great passion.—*Ouida.*

Comstock Rex

George Bedborough, in the April "Adult," London, Eng.

H. R. H. Prince Comstock, by the grace of God, or the stupidity of his people, ruler, absolute emperor, of all the Americans! The United States is making itself a trifle ridiculous. For more than twenty years it has bowed the knee to a vulgar-minded blackmailer, whose character was recently assessed by a jury of his countrymen as worth a trifle less than a threepenny piece—a computation doubtless based on the superficial area required to accommodate the said character. Unhappily, although Comstock may be libelled with impunity in his character as blackmailer, his kingship stands on a firmer basis. Comstock, the lawmaker, survives Comstock, the blackmailer. The postal law initiated by him is actively exploited still by every bigot in office, and the accumulated piles of precedents make easy the path of the judge who desires to kill frankness and truth in current literature. Comstock, honored by the multitude, reverenced by the religious, and worshipped by the dear old ladies of suburban villas—this was at least a reasonable basis for a throne. But Comstock the liar, Comstock the writer of abominable letters to young girls, Comstock, the infamous blackmailer, is there no judge manly enough to deny the bond of fealty to the precedents instigated by such a monarch?

In 1878 Mr. D. M. Bennett was charged with sending obscene matter through the mails. Anthony Comstock fought hard, and secured Bennett's conviction and a sentence of thirteen months imprisonment. Had there been an honest judge on the bench instead of Benedict at the time of Bennett's magnificent defense of a free press, the whole course of the history of the reign of King Comstock would have been different. A fair-minded judge on that occasion would have strangled the infant tyrant in its cradle. Instead of which twenty years' precedents have made the reign of Comstock secure and safe, and though he himself (like some famous monarchs of history) may be paralysed and incapable of moving his little finger, his rule continues all powerful in its tyranny.

Some of the recent vagaries of the Comstock law are absurd, and merely laughable, others are outrageous, but the worst feature of all is the callousness of public opinion in tolerating such legal abomination.

The "Firebrand" case is fresh in the memories of readers of the "Adult." One old man, aged seventy-four, still lingers in jail awaiting the trial which the bigots are afraid to go on with. Pope had the option of release on his own recognizance. Failing to fulfil this requirement it looks as if he will remain in jail till the crack of doom.

The editor of the "Iowa Medical Journal," Dr. Kime, has been fined twenty dollars and costs for protesting in his journal against the disgraceful tactics of the male section of students in the college of which he is a trustee. Dr. Kime, a physician of high standing, found that the women students were being constantly harassed and insulted by the young male ruffians of the class, and his editorial was a complaint against this conduct. A protest to the college authorities resulted merely in some of the offending parties being expelled and readmitted within two weeks. On further complaint being made, it was decided "*that no ladies be thereafter admitted to the school, and that those who are now in the junior and freshman years be refused permission to finish their course.*" Filled with indignation, Dr. Kime reiterated his protest, and gave publicity to some of the methods of persecution, including an insulting prescription which appeared on the blackboard where all the class could see it. "We had thought," said Dr. Kime, "to withhold this prescription, owing to its extreme vulgarity, but we believe it our duty to show the condition exactly as it exists, and let each physician judge for himself as to the justness of the protest filed." Petitions on behalf of Dr. Kime were presented by the four daily papers of his city, and by the clergy of all denominations, and the presidents of the Y. M. C. A., the

W. C. T. U., the Western Society for the Suppression of Vice, and the Society for the Promotion of Social Purity. The conviction of Dr. Kime, notwithstanding these facts, is a proof that the precedents Comstock has inflicted on American law will require a determined concentration of public opinion to wipe them out, and friends of progress throughout the world look to American liberals to fight every case as it arises, to appeal by every process known to the law, and to carry on a keen agitation for the repeal of the laws under which such convictions are possible.

The trial of Emil F. Ruedebusch is concluded. "The Old and the New Ideal" is declared to be an obscene book, and its author is find $1,200. Judge Seaman proved himself to be a partisan of the most contemptible kind, practically suppressing Mr. Ruedebusch's defense, and delivering from the bench a rabid lecture of blackguardly abuse. This verdict is one of the vilest and most unjust ever delivered—it is almost incredible to English readers of the book in question. I have before me the forty-eight counts of the indictment. More harmless phrases were never misconstrued into obscenity. With such a decision in view the simplest statement of physiology, and the most innocent expressions of intellectual dissent from orthodox sociology, become impossible. The reign of Comstock is infinitely more stupid than anything that has ever taken place in Russia. Such detestable tactics are neither purity nor sense.

On January 6, a parcel was sent from Leeds to a friend of the movement in New York. It contained five hundred copies of Mr. Dawson's lecture, "The Outcome of Legitimation." The United State Customs authorities have confiscated the consignment, in order to protect the morals of the American people. Accordingly copies of a work which is circulated freely enough in England are deliberately stolen, no opportunity is afforded either the consignee or the sender of defending an innocent book from a base slander, and a continent of men and women accept as final this decision from King Comstock as to what they shall read and what shall be kept from them. Are there no *adults* in the United States?

Comstock will reign just so long as the American people will submit to be governed by a series of precedents, instead of demanding sense and justice from the judges of the land. At present Americans appear to be callous. The liberty of the press in England was only gained after a long and bitter fight, and can only be maintained by perpetual vigilance. An attack on the least important newspaper in England would be the signal for a unanimous outburst of indignation from all sides, and a determined opposition in every direction to any interference with the right of free speech. America will have to look to it, or it may find when too late that the stars in its flag are eclipsed, and the stripes become scorpions for their country's chastisement.

Sociologic Lesson. No. LXII.

BY HENRY M. PARKHURST.

THE RIGHT OF RETIRACY. Every individual has a right, called by Fourier the right of retiracy, the right to be alone and undisturbed when so disposed. Those who live far away from neighbors, are not often disturbed; and yet that very distance makes the disturbance when it does come more imperative and more prolonged. In a city, the prolonged visitations are more infrequent but more burdensome; and there are hundreds of intruders perpetually demanding attention, to relieve their wants or to purchase their wares, often making quiet seclusion impossible. If the co-operative household does not specially recognize the individual right to seclusion, the opportunities for invasion are still further increased, and there is danger that it will become intolerable. In cities, where interruption is frequent, there is usually a servant whose duty it is to intervene and protect the occupants of the house from intrusion; and in co-operation, where there are no servants, some other plan at least as effective, will be indispensable.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(*Continued from last week.*)

The third Yule day has drawn to a close. There has been no need of a snow-plough, for the sleighs, coming and going, with jingling bells, have kept the roads clear. She has held open house and had little time for thought. There will be no regular work until the New Year has gone, and it is just at such times her people need looking after. It is late, and they have all gone to bed; she and Aagot have been talking, and the latter has just gone upstairs. She has pulled up the blind; there is a bright moon, and every bush looks as if fretted in silver. She is disinclined to go to bed, and paces up and down the long room; she keeps listening for something, and a feeling,—not the inexplicable dread that chills one's flesh and makes one's heart throb with a sick beat in lonely rooms,—rather a suspensive presentiment oppresses her. Suddenly she stops, with a stifled scream, in the middle of the room, and stares at the window; two gleaming eyes meet hers. She is too frightened to stir; then there is a whine, and a scratching of paws as the dog—she sees now it is a dog—slips back off the frozen snow on the low window sill.

She steps to the window and raps on the pane. The dog answers with a yelp, and looks up, with one ear flapping. She catches her breath, and a sick fear seizes her. She runs to the garden room, unbolts the door, and whistles; the dog comes trotting up lamely. There is a bit of paper tied to its collar. She undoes it, and reads, "Send kariol to old road through wood beyond church on K—— road." "Seven miles away! He must be hurt; why did the dog come to me?" There is one farm and the posting station between. They may have gone to bed at the farm, and there is a savage dog at the posting station; he probably kept the little brute off. She stoops to pat her, and the little beast trots backwards and forwards and whines, she tries to seize her, but she shows her teeth and snarls. She runs upstairs to Aagot's room; the latter is half undressed. She explains rapidly. Aagot says, taking up her skirt,—

"I'd best go down and rouse up Henrik; he can take the dog with him."

"No, no, I am going myself; I know who it is. Come down, and help me to put in a horse, and get a blanket, and some brandy, and a hot-water tin. Oh, do hurry, Aagot!"

She is the woman again whom Aagot has grown to look upon as a memory; for she is quivering with excitement and impatience. The stolid little woman eyes her with grave disapproval.

"Fruen must not go alone; take Henrik. It is late, and there are often rough tramps!"

"We are losing time as it is, Aagot! I tell you I know who it is,—it's the man in the picture in my room. Supposing your Swede were lying there, *you* wouldn't hesitate! It would be quite twenty minutes before you could rouse Henrik. Give the dog something whilst I get on my things, and light the lantern." Something of her eagerness communicates itself to the other woman, and a few minutes later they are crossing the yard towards the stable. The dog keeps trotting restlessly about, whining pitifully.

"Take Brownie, Fruen,—she's sure-footed,—and the double sleigh." She holds up the lantern as they search for the harness. They both start as a voice calls sharply,—

"Who's there? Who's in the stable?" and the cattle-girl appeaes at the door, with a lantern slung round her neck, armed with a two-pronged fork. She grins, and shows all her white teeth as she sees them. "Oh, Fruen, I thought it was thieves,—that Henrik had left the door unbolted. I am sleeping in the stall tonight. Brindle has dropped a calf. Fruen is lucky to have a heifer calf so early,—a fine stout calf, and the mother is doing well." She has been getting down harness as she talks on, from a kind of delicacy to avoid appearing inquisitive.

"You are shaking, Frue. We'll do this, if you go in for the things," says Aagot. "Lord! what creatures we women are! The Lord send her safe back!" she prays as she strives with buckles and straps. The cattle-girl is as strong as a man; she pulls out the sleigh, backs the horse, and fastens the nose of the great bearskin to the front of the sleigh, and the claws at the back.

"Come here, Bikkje," (little bitch), she calls to the dog; her quick intelligence has grasped something of the case. "You're a queer bred 'un, you are, but you might be as true as the best of 'em!" she calls, in her odd dialect.

"If Fruen is going alone, best slip Bulldoggen; he'd frighten the devil with that ugly snout of his!"

"Ay, Gunhild, you might do that; but the Bikkje?"

"He won't harm her if I pat her. Here, Bikkje, here, little woman!"

She comes out, and steps in; Gunhild hands her the reins, and Aagot fastens the bearskin; and the dog limps alongside, and the bulldog follows, and they are off. The two women watch her till she turns round the wood. The Jomfrue's lips move: "The Lord guide her safely through the dark places!"

"Go in, Jomfrue, and keep up the fires; I'll warm my coffee-kettle, and give me a bottle of ale for Brindle. Ale is the best thing for a lady in her condition. Go in, and don't be foolish."

. . . . . .

She drives as in a wild dream through an enchanted world, such as one has read of in fairy-tales,—a world in which the snow-queen and the frost king and the rime-elves reigned, and the woods are witched. The snow glistens as if tons of diamond-dust had been scattered over it, and the moon shines full on the sea to the left; then the road swerves to the right, and winds through the wood. The firs and pines grow thickly on each side of her. There is not a whisper in the air, for the runlets are frozen, and hang in crystal spikes over the rocks and bowlders that lie here and there. Each tree stretches out its arms, laden with snow, with a fringe of green underneath, and crystal bugles of glistening ice. A funeral has passed that way, and branches of fir and ivy leaves, lie at intervals on the white road. It touched her painfully, and she gave a great deep sob, and sent the whip smartly across Brownie's flanks. They dart ahead; and when they reach the foot of the hill, a pitiful howl reaches her, answered by a deep bark from Bulldoggen. She looks back away down the white road; a yellow-brown speck toils wearily on three legs. She stops; and when the faithful little beast reaches her, she stoops and seizes her by the scruff of the neck, and drags her up on to her lap. She whines, and resigns herself, and they dash on again.

The bells jingle merrily as they glide past the sleeping farm on the left; past the posting-station, where a hound bays deeply as they glide by; past the ferry, where the fiord is frozen over,—a strange, quiet drive, skimming along with the horse's feet sinking noiselessly into the soft over-snow, and the straight pine-trunks rising like the masts of ice-bound ships in a frozen sea. She stoops, and kisses the top of Bikkje's head; a frozen sea. She stoops, and kisses the top of Bikkje's head; she grudges Brownie a breathing-spell. At length they reach the wood, and she can see the ruins of the old church sacred to Mary in pre-Lutheran times. The snow is blown by the wind into fantastic shapes about the tombstones, as if the dead beneath had risen, and found it cold, and huddled to sleep in their shrouds again. The old road leads to the right. Bikkje is getting excited.

"All right, little one," she whispers; "we'll soon be there!"

The disused road is uneven, and the sleigh goes down on one side. There is not a sign of a footstep. She lets Brownie find her way, and fastens one end of a long silk scarf to the dog's collar. Her heart is beating painfully: surely he must be near here! She is sick with suspense, and she keeps her eyes on the dog. There is a way to the right in summer, and there is a heap of timber and brushwood piled into a stack in there. Turning will be impossible if she goes further. She halts, and holds the dog by the end of the scarf; the latter is bristling with impatience, and makes frantic efforts to get loose. She undoes the skin and gets down; her ankles sink in the loose snow. The dog strains, and as she advances she can see the mark of her paws; so she lets her go, and darts forward herself, knocking against the branches in her haste, and scattering the icicles with a clatter like hailstones; and in a second she is on her knees beside him. He is sitting with his back to the brushwood, fast asleep, with his chin buried in the collar of his fur-lined coat.

His face looks ghastly under his peaked cap. Bikkje is licking his hand, and she moans and croons over him, and tries to rouse him. She shakes him; he moans stupidly, and half opens his lids, only to close them again. She springs up to run for her flask, when she notices that one boot is lying next him; he has taken it off, and wrapped his foot in a plaid muffler. That explains it, she reasons as she darts back: "He wrenched his foot, and took off the boot. How will I get him into the sleigh?" She plunges into the snow, seizes Brownie's head, and strains and pulls and turns the sleigh, and backs it as near the path as possible. Bikkje is licking his face, and he lifts one hand in feeble protest. She kneels, and forces some spirit through his lips; it makes him cough, and rouses him. He looks up stupidly, with the tears running down his cheeks. "Drink!" she says; and this time he takes it, and drains the cup. She is afraid the drowsiness will steal over him again; she says, slowly and distinctly,—

"You must lean on me, and try to get to the sleigh. Do you hear?"

"Yes," but he makes no effort to rise. She shakes him; Bikkje growls. He tries to rise, but presses on his sore foot, and falls back with a moan.

"My God!" wringing her hands. "What shall I do?"

To be continued.

*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass.

VARIOUS VOICES.

I. Jameson, Brinnon, Wash.:—Thank you for giving us so much valuable space in Lucifer No. 701. Have received several responses thereto. Some were new to me. All appear to be enthusiastic for building a Free Home. Some have asked if the schooner fund is a sure investment. In answer I would say, nothing is sure but death and taxes. But my two sons, aged twenty-six and thirty, have sufficient confidence in the enterprise to put in all their savings. Every dollar invested will receive an equal share in the net earnings of the boat. All who wish to take stock, please let us know, as early as convenient, how much you can invest, so we shall know certain our available capital. Some of our friends near here propose to take stock. If we should get more funds subscribed than we asked for we can build her a little longer than our model calls for without farther alteration. We are busy as bees on our frame now.

Now, friends, let us all make an earnest effort to help Lucifer, our bright morning star, until humanity is free, and our brotherhood is firmly established on the bedrock of justice with love for the chief corner stone. Let us hold up the hands of our Moses, that he may keep the lamp trimmed and burning—our beloved Lucifer, Hesperus, Venus.

Cyrus W. Coolridge, 85 116th St., N. Y. City:—I inclose a clipping from the New York "World," from which you will see that Lillian Harman's address at the Manhattan Liberal Club was a "hit." I had the pleasure of calling on Mrs. Harman on Thursday last and of reading her address before it was delivered at the Club. This was Mrs. Harman's first public speech, and it was a great success. Mrs. Harman has a very pleasant voice and winning manners, and her address was an agreeable surprise to many people. The audience was one of

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the largest that I have ever seen in at the Liberal Club, and from the discussion and applause that greeted Mrs. Harman's most telling points I conclude that the majority of the auditors agreed and sympathized with her advanced views. Dr. Foote, Mr. Walker, Dr. Weeks, Mary Florence Johnson, T. B. Wakeman and others took part in the discussions, and while some of them took exception to some of her views, they all united in paying glowing tributes to her intelligence, honesty and sincerity. The "World's" report is another sign of the times. The fact that so eminently respectable and conservative a paper as the "World" has devoted considerable space to Lillian Harman and her views and given her a very fair treatment, proves that "the world do move."

Mrs. Harman goes to England to greet the comrades on the other side of the ocean. Her friends in New York and everywhere wish her happiness and are confident of her success.

John W. Vandeventer, Sterling, Colo.:—Surely, Friend Harman, you were not in earnest when you said in reply to William Platt, "Woman alone builds the child,—physical, mental, psychical." I once knew a boy who had five fingers on each hand, as did his father and grandfather. Did he inherit the extra digit from his mother? I knew a family of seven sons whose father was a drunkard and six of the sons are drunkards today if alive. Did they inherit their love for alcohol from their mother who never tasted it in her life? I know a five year old boy who is ruined for life by secondary syphilis. His father's grandfather had the disease badly in his youth but his mother's people never had it. Did he inherit it from his pure mother? I know a young man who is a very fine musician. His mother not only is not a musician but cares very little for music. Does her son inherit his musical qualities from her or from his father who is said to be the finest male singer in the county he lives in? Will you kindly answer these questions, Friend Harman?

Evidence could be piled up mountain high showing where and how children inherit from their fathers. By the way, suppose, Friend Harman, you had a very fine, highly bred mare and desired a colt equally fine. If the sire cuts no figure of course you would breed her to any old scrub you could find. I don't think you would. You would do what you so often condemn others for doing, "fail to practice what you preach." Would you not?

Woman has no greater duty than the careful selection of the father of her children. Usually there is no real selection. The young man has the external appearance of a gentleman; is handsome or maybe rich; the future mother asks no more. It is just as easy for a woman to love a good, true man as a bad one if she has been taught to judge properly. Most women, if they were educated enough to discern the good from the bad, the spurious from the genuine, would select wisely or not at all. But alas, this part of their education is totally neglected. As a matter of fact nine mothers out of ten spend ten times as much, in time and money, on their daughters' wedding dress as they do on the mental and physical training necessary to fit them for matrimony.

Man's great duty is to be a man. His sins *are* visited on his children "unto the third and fourth generation." We should be true to ourselves for their sake if not for our own.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies 5 cents; 20 cents per dozen.

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Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

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"Isabel's INTENTION," by Mariette. This is a story of a sympathetic, high-minded English girl of the "upper" classes, who, having been made to believe the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moloch. A neat little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 10 cents.

Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly. Free Society, 10 Oak Grove Ave., San Francisco, Cal.

The Outcome of Legitimation. By Oswald Dawson. This article was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

What IS PROPERTY? Proudhon's famous book, the most startling and revolutionary work on economics ever published. B. R. Tucker's translation, 457 pages, bound in cloth, was published to sell for $2.50. We are selling the same book for $1.00.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 16. CHICAGO, ILLINOIS, APRIL 20, E. M. 298. [C. E. 1898.] WHOLE No. 707.

A Free Slave.

She said to him, her lover:
"I would not hold you—no,
If once the dream seemed over,
If once you wished to go.

You're free at any season,
At any moment—free."
"But that is just the reason
You hold me fast," said he.

—*Madeline S. Bridges, page 960, April "Century Magazine."*

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call the world to distrust the accounts of my friends, but listen to my enemies, as I myself do.
charge you forever reject those who would expound me, for I can not expound myself.
I charge that there be no theory or school founded out of me.
I charge you to leave all free, as I have left all free.

—*Walt Whitman.*

Caste Privileges in the United States.

BY E. C. WALKER.

Here in the United States we boast much of the equality of our citizenship. We say that the law is no respecter of persons. We declaim against the aristocracies of England and Continental Europe. We smile in mingled pity and contempt as we read of the caste-ridden peoples of the East, and confidently affirm that if the inhabitants of India possessed the spirit of the people of this country they would not now be separated into social layers as immovable as the geological strata of the earth. To every thoughtful person, the question presents itself, Is this self-laudation justified? Are our social customs and our political institutions essentially different from those of other and older civilizations? That they differ in degree I have no wish to deny, I could not deny with the facts before me. But at bottom they are the same, as they must be with human nature the same the world over. The desire for supremacy, the wish to be thought wiser and better than others, the struggle to attain and retain positions of privilege and power, are not confined to the Orient, and are as native in America as in Europe. The caste system of India grew out of these and related aspirations and struggles, and we are not insured against alike development in the Western hemisphere. Indeed, we know well that the *Spirit of Caste* is worshiped by millions of our fellows here in the West. It has not escaped the observation of keen-eyed lookers-on that we are susceptible to the magic of a title, that wealth may smile in derision of justice, that with the gods of Grundy affiliation with a popular church is the *open sesame* to the holy of holies of respectability, that acceptance of certain economic and social principles writes a bar sinister across the escutcheon of the acceptor, and that some vocations give those who engage in them privileges denied to other and equally serious, competent and responsible men and women.

Only a short time since I had the fact that caste prerogatives are not unknown in this land of "equal liberty" quite forcibly brought to my attention. I was commissioned to procure for a gentleman of genuine culture a copy of a large standard work dealing scientifically and historically with sexual abnormalities. I presented my card as dealer and asked for the work at the New York office of the Philadelphia publishers. I was met with the inquiries, "Whom do you want it for? a lawyer or a physician?" The information was vouchsafed that, glad as they would be to sell me the book, they could not do so unless my customer was either an attorney or a doctor. These were the only members of our citizenship who could be trusted with the work. All others were taboo. All others belonged in inferior castes. As I stood talking with the manager, the question flashed into consciousness, "Is this India or the United States?" Then I remembered Anthony Comstock and realized that it was the United States. In the course of the conversation, it came out that this same censor, Comstock, had been able to procure from this same manager a copy of the book I could not purchase. But the censor is neither a lawyer nor a doctor? No, "but I could easily see that the book would be of much use to him in his business." Ah!

This employe of the United States fathers and enforces a law that keeps a valuable book out of the hands of all men and women except doctors and lawyers and *himself*, it being presumed that all these privileged ones are immune to the evil effects potential in the work. How does this come to be? Are they beings of superior clay? Do they constitute a Braminical caste raised above all the gross appetites that hold in thrall the members of the parish and the intermediate castes who together make up the great bulk of our population? In a land of universal suffrage, why have the masses abdicated, why have they given into the hands of these comparatively few these dangerous caste privileges and monopolies?

Leroy Berrier.

BY E. W. CHAMBERLAIN.

Another Comstockian outrage has just been perpetrated in the conviction and sentence of Leroy Berrier at St. Paul, Minn., March 19, 1898, in the federal court by Judge Lochren and District Attorney Stringer on the familiar pretense of mailing obscene matter.

Mr. Berrier was "railroaded" in the most vindictive and brutal manner. On Feb. 25, he wrote: "I am under arrest. Grand jury meets next Tuesday, March 1. Have only a few days to prepare." He was detained in jail for some days on some quibble about bonds, and the alleged trial took place March 19. The effort of his counsel, Mr. Francis H. Clark, to gain time for the adequate preparation for trial of a case was unsuccessful. Mr. Clark writes: "The court in refusing to grant a continuance of Mr. Berrier's case let fall a remark which indicates the disposition of the judiciary with regard to the rights of man. He said, in substance that if a man pursued his investigations to such an extent that a jury would say that he went too far, it was proper for them, for their verdict.

to check him. This is certainly the policy of the courts. It was upon this ground that they struck down Mr. Berrier, who is not the first one. Juries have done the same with many unfortunates whom they found guilty of witchcraft and whom Sir Mathew Hale and his successors consigned to the stake or to the gallows. It was the same with hosts of men since then who have suffered for their intelligence and their courage."

Of this farce of a trial Mr. Berrier himself writes: "The judge and jury made no effort to understand me, the district attorney read a few passages from the books and *the judge allowed no other parts to be read.* The judge instructed the jury that literature pertaining to the sexual natures and relations is legally considered obscene. He thought such literature as my books should not have a general circulation, but he would allow no evidence to show how or what circulation they were given."

So eager was this devilish judge to gratify his bestiality that "he pronounced sentence almost immediately after the verdict had been read," the sentence was two years at hard labor in state's prison and a fine of five hundred dollars. The St. Paul "Sunday Times" which gives an account of this outrage closes with the following well deserved tribute to Mr. Berrier's sincerity. "Throughout the interview he spoke with apparent sincerity and left the impression that he was very much in earnest. It is not to be doubted that he really believes in the theories which he expounds. No one who talks with him could go away considering him a mere trickster, capable of selling obscene literature simply for the money there was in it." And a few days thereafter there appeared in the "Times" a letter from Dr. W. P. Roberts of Minneapolis in which he says: "I will venture an opinion that there were not two of the jury who convicted Mr. Berrier, who, if they read his booklets, could give an intelligent unbiased opinion on the data contained within their covers, not to mention giving a scientific opinion. I for one think it unfair, unjust and devilish mean to place a pure-minded person on trial through a complaint made by a narrow bigoted person, and not allow such a victim to be judged by his peers, or to have the privilege of placing his peers on the witness stand to enlighten a jury who are so afflicted with the 'disease of ignorance' as not to be capable of doing justice to a healthy victim of spite."

Mr. Clarke writes: "Prof. Berrier has certainly suffered a martyrdom and is deserving the sympathy of all who love liberty and believe that larger knowledge would lift rather than deprave humanity."

In view of this last outrage we may as well face the fact that the fight for liberty of opinion and expression, and for the right of private judgment as to morals, is not yet won in this country, and whatever course Mr. Berrier's counsel may decide to take as to the future of this case the readers of Lucifer should with hearty unanimity stand by ready to lend their aid in any way in which it may be made available to promote the cause of liberty.

Hypnotism—Its Uses and Abuses.

BY ADALINE CHAMPNEY.

I see that Aunt Elmina is advocating hypnotism. Won't some one enter a protest? She says,—"It builds up all that is good and true in humanity." Does it? There are those who claim to "build up all that is good and true" in the soul by bringing the individual under the control of a religious code and an all-wise and all-holy (?) priesthood. There are those who would promote "health, happiness and morality" by having all subservient to a wise being who should direct them for their best good. There are many who believe the way to "build up the good and true" in a child is to train it to unthinking implicit obedience. All of these believe that compulsory morality is a grand and noble thing. They would legislate happiness and goodness into a people. It can not be done.

The only happiness and the only goodness are found through freedom of choice. It is just as essential that we should be free to do wrong as free to do right. Indeed, we can not have freedom under any compulsion, and it is the choice of the individual that makes for happiness and for right-ness.

What is hypnotism? It is control of one will by another. If the controling will be beneficent then we say the results are good. It is true that an intelligent hypnotist can do remarkable things by mental suggestion to the subject. Cures are made, suffering banished, perversions of mind and heart are set right—all these things may be done by hypnotism. But how are they done? The will of the subject is brought under full control of the hypnotist and the former becomes an organism incapable of independent action,—for the time—but responsive to every command of the master. This can not fail to weaken the will, to undermine the individuality, to make puppets instead of men. Every yielding to the hypnotic power of another makes it easier for the subject to be again brought under control. What does that indicate, if not that the individual will is weakened? A hypnotic subject becomes in time utterly unable to resist.

In view of the power this gives and the fearful uses to which it may be put by the unscrupulous, it is natural that the medical fraternity should seek to control it themselves. (Of course *they* (in their own opinion) would never make any unwise or improper use of such knowledge and power! I am not opposing hypnotism because it can be misused—such foolishness would condemn all knowledge. But I contend that any control of one will by another is misuse of power.

There are plenty of people so strongly imbued with the idea of "doing good" that they go about compelling people to accept their assistance. This is charity run wild. Unwelcome philanthropy defeats its own ends. The desire to do good to others is like a source of supply that flows out abundantly at the call of every demand, but does not force itself where no demand is made. But too many "philanthropists" are there in the flesh of those they would assist. Such will welcome hypnotism as a "grand and beneficent power" for good and they will find willing subjects among the mental paupers that will be damned rather than save themselves. They must have a prop to lean on, someone to think for them, and keep them alive. What good does it do these people or the race to prop them up? Let them fall, and when they find that no one will pick them up, if they are worth anything they will find a way to pick themselves up. *Then* is the time to give them a word of cheer.

Now all this applies to the use of hypnotism, which is like a splint or a bandage to hold in place a weak limb. Just so long as it is there will the limb remain useless and limp. Just so long as people can be helped by hypnotism will they settle back onto some one else and become more and more a prey to every outward influence.

Mental suggestion is a "grand and beneficent power," but it is *not* akin to hypnotism. The latter commands the controlled will, the former inspires the will itself to effort, to self-development, to recognition of its own power. A strong individuality can help others through recognition of their latent powers and through leading them to self recognition, but it never achieves real or lasting good by seeking to control another by hypnotism. The difference can not be too strongly pointed out and emphasized.

There is a foolish fear of hypnotism, on the other hand, which is needless. A strong individuality, conscious of itself, is invincible. It is superior to any attempt to control or subvert it. I have seen fearful and pitiful cases of hypnotized perversions, and I have seen a strong will, becoming conscious of this power, throw it off readily and rise superior to it. In a fuller self-hood, a stronger individualization is the key to power and happiness.

Sea Breeze, Fla.

Doubt is the protest of conscience against mistake. The expression of doubt is protest against misbelief.—*Amos Waters.*

Book Reviews.

BY REV. SIDNEY HOLMES.

What is the theme of Hector France's story "The Chastisement of Mansour"? Lechery. Why is lechery repulsive to all except lechers? Because of its manifest injustice. The lecher views all women as objects for the gratification of his sexual desire. His preference is for the young, the beautiful; for virgins or for wives whose reputation for marital fidelity no one would think of questioning. He will seduce if he can; but he hesitates not to use force to gain his object. His desire for a woman's presence is short-lived, usually terminating with the termination of his physical communion with her. The infamy of lechery is its disregard for the feelings of women. It is hideously selfish. Love is gloriously mutual. The lover finds his greatest happiness in promoting the happiness of his beloved. The lecher finds his greatest pleasure—for it cannot be called happiness—in gratifying his desire regardless of the wishes of the woman he selects for his victim.

"The Chastisement of Mansour," published by Charles Carrington, 13 Faubourg Montmartre, Paris, France, is a story of lechery. Mansour is a sort of Arabian Don Juan who gives himself up unrestrainedly to debauchery until he comes to the conclusion that "every woman has her price," whether it be adulation and flattery, or wealth and social prominence. In young manhood he makes his father's young wife one of his victims. Growing old he desires to take a wife, but he must be sure of her purity. He adopts a baby girl and rears her in seclusion that she may in after years become his spotless bride. He keeps her in ignorance of love and its mysteries, but ignorance never yet was a protection to woman. The night preceding the day set for his marriage to his adopted daughter she is carried off by his own illegitimate son. Crushed under his years of infamy and defeated in the fondest desire of his old age he recognizes the hand of fate and cries:

"*Allah Kebir! Allah Kebir!* It was written. Old men told me in the days of my youth 'Soul for soul, eye for eye, tooth for tooth, wound for wound.' And the wounds of the heart count double; for they are incurable. Yes! it was the heart I wounded in old days, and lo! I am punished. It is just!"

But the hand of Fate is not always so just. Thousands of thousands of such scoundrels go unwhipt of justice because untortured of conscience. The old vampire never felt a pang of remorse until he had come to crave the prize of the very same kind as those which he had despoiled others of. He had come to look upon a virgin *bride* as the most priceless object of his desire. But it was only because he intended to make her his bride that he desired to monopolize her. Otherwise he would have cared only for a temporary gratification and then would have cast her aside as he had done before with so many of his virgin victims. In this the kinship of lechery and ownership of women in marriage is clearly shown. He had no regard for the wives or the daughters of others but, like lecherous Cæsar, he would have his own wife's marital fidelity above suspicion.

So long as women are regarded as property they will be objects of theft. That which is free cannot be stolen. The freedom of woman from sexual enslavement will be the death blow to man's lechery. She must then be reckoned with as a human having all the natural rights of the male members of her genus. Any invasion of her person would call for sympathetic action on the part of fellow humans which would soon blot the invaders out of existence.

* * *

Few writers on religious scientific or metaphysical subjects throw more of their own personality into their books than does Professor Joseph Rodes Buchanan. Many of the readers of Lucifer are familiar with some of his books and his magazine articles. His latest publication that I have seen is volume one of "Primitive Christianity." The work is interesting and erudite, giving evidence of the broad and deep research by its author. It will probably prove particularly interesting to spiritualists, for Prof. Buchanan has availed himself of the services of many spirit mediums to secure light upon the authenticity of the New Testament writings and on the lives of Jesus and his apostles. Much of the data given are compiled from historical sources and are not new to students of theology, but the "revelations" he gives, obtained from or through the mediums, are, like all revelations, new.

Prof. Buchanan seems to be greatly impressed with the importance and convincing nature of these revelations. As proof of their authenticity as well as of their convincing power he prints in capital letters the following communication:

Summer Land.—A Greeting.—The Saviour of mankind has commissioned you with the greatest work yet seen or acknowledged upon earth. To you is given the great and ennobling work of establishing the spiritual faith, firm, solid and secure. No, not one shall doubt the truth, the world shall bow down before it. We shall instruct you among others—Proceed with thy work.—*St. John.*

The calendar of saints contains many Johns but it is probably a safe guess to say that this message purports to come from him who was called "the beloved disciple." I do not wish to engage in any controversy either with Prof. Buchanan or St. John, but I can not refrain from expressing my belief that that part of the message at least which says "no one shall doubt" the revelations he proclaimes, is untrue. The very nature of a revelation is such that it is not a revelation except to the one to whom it is revealed. It is no reflection upon Professor Buchanan's honesty to say that his revelations will be doubted. He may be thoroughly convinced of their genuineness, but many other persons must necessarily believe that there is a possibility if not a probability that he is deceived. Still others, more incredulous and perhaps more rude, will believe that he seeks to deceive others. I do not consider the book convincing, but I have found much in it that is interesting. It is bound in cloth, containing 314 pages and pictures of Prof. Buchanan, Jesus Christ, St. John and John the Baptist. Spirit messages attest the authenticity of the three pictures last named. Price, two dollars.

* * *

BOOKS RECEIVED.

"Life of Jesus," by Ernest Renan, cloth, 388 pages; price, 75 cents. Peter Eckler, New York.

"Primitive Christianity," Vol. I., by Joseph Rodes Buchanan, cloth, 314 pages; price, $2. Mrs. E. S. Buchanan, San Jose, Calif.

"The Chastisement of Mansour," by Hector France, translated by Prof. Alfred Allinson of Oxford; paper, 248 pages; Charles Carrington, Paris.

"Curious By Paths of History," by Dr. Cabanes; cloth, 367 pages; Charles Carrington, Paris.

"Flagellation in France," paper; Charles Carrington, Paris.

"Poems for the People," paper; compiled by W. F. Phelps, Girard, Kan.

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 16 pages.
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.
Burmese Women; by H. Fielding. 16 pages.
Reminiscences of Berlin Heights; by A. Warren. 16 pages.
The Sexes and Love in Freedom; by Oscar Rotter. 8 pages.
Thomas Jefferson as an Individualist; by Gen. M. M. Trumbull. 20 pages.
The Right Hour Movement; John P. Altgeld. 16 pages.
Who are Christians; by William Denton. 20 pages.

ALL FOR ONLY TWENTY-FIVE CENTS.

Advice to a Bridegroom explains method of self-control; also how to render a wife happy, and the honeymoon lasting; pamphlet; 30 pages; 10 cents. Ida C. Craddock, 1230 Arch St., Philadelphia.

Send 25 Cents to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to "Vital Force"; and a six months' subscription to "The Modern Philosopher." Address 308 Fourth Ave., Knoxville, Tenn.

Elmina's Request. Please send three 2 cent stamps for a copy of "Little Freethinker" and a letter from Elmina Drake Slenker, Snowville, Va.

An Astonishing Offer!

Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.
Mrs. Dr. Dobson-Barker.
Box 188, San Jose, Cal.

LUCIFER, THE LIGHT-BEARER

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Our Name and Object.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

LUCIFER'S specialty is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon Each Individual.

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EMMA GOLDMAN'S friends, in the various cities in which she has lately spoken, send us very interesting reports of her success as a speaker. J. B. Elliott, in Philadelphia; Mary Smith, Cleveland, O.; Theresa Hughes, Pittsburg, Pa.; Stella Campbell, St. Louis, Mo.—all these and perhaps others have sent us long and well prepared communications which, did Lucifer's space allow, we should be very glad to publish. When heard from her address was Denver, Colo., care William Holmes, 1444 Champa St.

LILLIAN HARMAN'S talk before the Manhattan Liberal Club, as reported by the New York "World," is reproduced in this issue. It is gratifying to note that both the report and the likeness of the speaker were quite fairly given, instead of the caricatures so often seen in the metropolitan dailies. Next week another account of Lillian's address, written by M. Florence Johnson, will be given in Lucifer. At present writing we have no news from the vessel, the Massachusetts, on which she embarked for London, on the second of this month.

"THE UNIVERSITY MAGAZINE and Free Review" for April has been received at this office and can be supplied to Lucifer's readers at 30 cts. per copy. Of all the broad-gauge, large-size magazines now published in the English language this "Review" stands probably at the head. The first article in this number is a reply to Prof. James' "Plea for Theism" by John M. Robertson, the strongest, as many think, of all the defenders of Secularism since the death of Charles Bradlaugh. Other leading articles are, "The English Criminal Code," by Howard Williams; "The Irreligion of Shakspeare," by J. M. Wheeler; "To the Sitters on the Fence," by Violet B. Rainsford, etc., etc. Published at 16 John street, Bedford Row, W. C., London.

War and Rumors of War.

Lucifer is not a newspaper, in the proper sense of that word. It is not our business to watch and report the rise and fall of stocks; nor the fluctuations of the political barometer; nor to note whether the congress of the United States, or the president and his cabinet, are burning with fever or shaking with chills in contemplation of the war-like aspect of the diplomatic situation in which the criminal blunders of the present administration and of its predecessors have placed the government and people of this country. Our business is rather to look for and point out the root causes of the social and governmental ills that have long afflicted our common humanity, and, through educational methods, and by appeals to reason, try to induce the people to do a little thinking on their own account, and no longer allow themselves to be robbed of their birthright and enslaved by their leaders. Hence the paucity of war matter in our columns.

"Regeneration of Two."

The hope of the world is in better generation—right generation, rather than in regeneration. Right generation would do away with the necessity of regeneration. Nevertheless, in order to secure right generation for the yet unborn it would seem necessary that the parents now living should be regenerated. That is to say, there must be an awakening, a quickening, an exaltation, an uplifting, of thought, of aims, of ideals, in the minds, hearts and consciences of prospective parents—above and beyond the dead level of the present social planes—of the present narrow and sordid ideals—in order that children may inherit desires, aspirations, capabilities, for personal improvement and for social evolution, superior to what has hitherto been possible and practicable.

The purpose of the story now running in Lucifer seems to be to show how this regeneration can be practicalized. An unthinking, self-seeking woman is changed to a brave pioneer worker in a much neglected field. A man of brilliant mental powers is redeemed from a life of useless wandering—because disgusted with the vanities and hypocrisies of conventional society. The woman is shocked and repelled at first; then powerfully attracted by the man she meets by accident at the seaside. So pronounced is the awakening that it changes the entire course of her life. Their wooing is a strange one. Not the least strange of its features is the utter absence of conventional forms, and when, after years of waiting they unite their lives, no promises of fidelity are made—neither will bind nor be bound, and, of course, no witnesses are called upon to make valid the marital compact, when no such compact was made.

"Love is the supreme factor in the evolution of the word", is fitly chosen as the motto for this story of the future. If love instead of law were allowed to preside at the mating of parents and at the making and throughout the rearing of children, such wars as the people of America and of western Europe are now threatened with would be forever impossible. Until love and freedom—or love *in* freedom, instead of law and slavery, become the controling factors in the generation, the gestation and the education of children it will be impossible for mankind to evolute out of the war plane.

Lillian Harman on Liberty of Woman.

New York "World," April 2.

TAKES ADVANCED GROUND AGAINST MARRIAGE LAWS AND ADVOCATES FREEDOM OF CHOICE, IN A LECTURE IN THIS CITY.

A New Woman came out of the West last night and preached her new ideas to a New York audience. She is Lillian Harman, of Chicago, daughter of the editor of Lucifer the Light-Bearer.

Miss Harman is on her way to England to address the annual meeting of the Legitimation League and lecture on reform in the marriage laws. She is a good-looking young woman of twenty-eight. She has blue eyes, light-brown hair and rosy cheeks. Her father was once a Universalist preacher.

From seeing so many of his acquaintances unhappy in wedlock's bond he came to the conclusion that marriage was a failure and that its inevitable result was the enslavement of woman to man. To free woman from what he regarded as slavery he devoted his paper almost exclusively to warfare against marriage laws. His daughter shares his views. When Edwin C. Walker won her heart she refused to have a formal marriage. "It is a common-sense arrangement," she explained. "I love you, but will not be tied to you."

Miss Harman addressed the Manhattan Liberal Club last night on "Some Problems of Social Freedom." Some of the things she said were:

"According to that interesting book called the New Testament, you cannot worship God and mammon. What was an impossibility in the day of the evangelist from Nazareth is now an everyday fact.

"It appears that men and women are supposed to have

a strange desire to bring into the world as many children as possible in order that they may neglect and starve and murder them or consign them to foundling asylums.

"Male cats are credited with similar propensities. Their favorite diet is said to be young kittens. But the female cat tries to save her offspring. The human mother, however, according to our wise lawmakers, is not blessed with equal affection; so society (composed of other mothers and fathers) must make laws to protect their children from this natural hatred of their parents.

"There are as many schools of morals as of medicine, and the doctors of morals have their patent nostrums as their medical brothers have. We cannot die or be buried unless we comply with the regulations of our doctors of medicine, and we cannot live unless we submit to the dictation of our doctors of morals.

"Every nation, every religion, has had its 'Be it enacted,' and its 'Thou shalt not.' The State has barred the way of evolution, has rendered natural selection impossible by holding together the mismated and preventing those who are adapted to each other from claiming their right to association.

"The Church says not 'Whom God hath joined together,' but 'Whom Grundy hath joined together let no God, let no natural attraction, put asunder.'

"Liberty and responsibility alone will save humanity from degeneration. We hear much of the rights of society and of the responsibility of man to the woman of his choice and to his offspring. Apparently the woman is not in this case to any great extent.

"Man pays the taxes; therefore in the aggregate, he represents society. Man pays the bills of the family; therefore he is the head of the family and must control the minor members of the family, of which the mother is one.

"A great deal of sentiment is indulged in regarding the relations of husband and wife, and highly lauded is the protection guaranteed to womanhood in marriage. Yes, she gives herself away, it is true. She gives her children and her property to a man when she takes the marriage vow.

"The social system is diseased. The social blood needs to circulate unrestrainedly. The social air should be breathed freely in order that the poison may be expelled. But the social woman is covered with the bandage and plasters of the Law.

"The property qualification in marriage is offered as a new protective measure. Away with all such protection, say I. Let women have freedom of choice and let them take the responsibility of their choice. I believe in the property qualification for parentage, but not for marriage."

Woman's Source of Power.

BY LOIS WAISBROOKER.

I note in Lucifer of date March 16 Mr. Platt's criticism; also, the editor's able reply. There seems to be some feeling on the part of some lest woman should claim too much.

Perhaps; as I notice one able writer who claims that woman is the race—man the adjunct. In that case, Mr. Harman's "Woman—feminine man," should be reversed to read: Man—masculine woman. Once, when conversing with a lady of rare endowments, both intellectually and intuitionally, in reference to some physiological facts stated in "The Evolution of Sex," a work by Geddes and Thompson, published in the Humboldt Library Series, I remarked:

"I believe if man should perish from off the earth that woman with her strong mother nature and her attracting power would draw from unorganized matter enough of the male element to start the race anew," and she responded heartily: "So do I."

To show your readers that this statement is not so wild as would seem at first sight, I will give some of those facts. The book mentioned says:

"Hermaphroditism is either a persistence of the primitive state or a reversion to it, most likely on the female side as it is more readily intelligible that a female should produce sperms than that a male should produce ova." This on pages 84-5. On pages 71-2 it is stated that Darwin discovered the remarkable fact while investigating barnacles, that some of the hermaphrodite individuals carried minute males concealed under their shells, and that in one species of insect true females were found with pigmy males attached, often several, leading a shabby existence as parasites, and farther—that these pigmy males are sometimes so degenerate they are little more than parasite testes.

Do not these facts, taken in connection with the well known law of the feminine being the organizing, the embodying power, mean a great deal?

"These pigmy males are sometimes so degenerate." Is it degeneracy, or is it the first step toward those masculine organizations which now claim the right to rule? In the light of the above it looks as if woman, not man, was first. The feminine being the embodying power, it must, by its own law, have first become self-centered as an organized body, and then have drawn to itself the elements to produce a rudimental male.

All organized forms are the result of this power of the feminine to attract, to centralize, to build. We have only to study this centralizing power to know that it must be so; and thus we find that man is from woman, not woman from man.

Now let us see if we can learn where woman's power lies.

We find that two factors in union are necessary to the production of all life—that the feminine is the attracting power—that even when man took forcible possession of her it was because she attacted him. He wanted her. But, hitherto man has claimed the right to control the joint product of the two factors, not only as to the children but he has claimed the mother as his—claimed her sympathy, her love, her devotion; her intellectual and spiritual life-force must go to him, and the more successful he has been in securing woman's life-force to himself the more successful he has been in his pursuits.

Now, knowing that neither God nor man can create without the feminine element, it logically follows that the attracting power must rule, if intelligent enough to refuse to co-operate on man's line.

Let woman get the idea fully fixed that there is no help for the race under this system of force which man has formulated, a system which is held together by external pressure instead of a centralizing attraction—let her once see this truth and her mother-love will refuse to co-operate with him on the old lines.

Let woman as a sex realize that man can do nothing alone—let her once realize all that this means, and refuse to co-operate with him on the line of force and demand the rule of love, man will be helpless to do, only as he follows her lead; and more, he will carry out her wishes, not servilely, but willingly, gladly.

You women who have worked so hard for the abolition of the saloon, you who have so long called for the ballot, will say that man has not done this in the past. True, because you were seeking to regulate his work, trying to enter his sphere instead of rising up into your own—into that from which you have been held back, and then attracting him to you.

He knows that he understands this system of force better than you can, and he shrinks from such regulation as you would make, feeling that you will only make things worse; and he is right. This system which is held together by force cannot be regulated; it must be superseded.

And now a word as to woman's increasing protest against motherhood. What is its language? Simply this:

"We are tired of bearing children, the half of which must die before maturity, because of conditions both before and after birth—tired of bearing sons to be claimed by government and shot down like dogs to preserve national honor, the duelist's code of honor on a national scale—tired of rearing daughters to become the victims of man's ignorance and passion till their diseased bodies are carted to dishonored graves—tired of bearing inmates for prisons and asylums because gestated under

conditions that make them naturally weak and criminal." Only a few, as yet, so understand what this revolt means as to trace it to its real source; but it is the beginning of that which must eventually place woman where she really belongs.

In one of Mabel Collins' works, Pleta, the leading character, makes an effort to enter the order of "The White Brotherhood," an order into which woman had never yet entered, but she failed.

After reading the story I said: "I am glad Pleta failed, as will all women who seek only to reach man's best, or highest. Let woman know that she is capable of a higher. Let her seek her own highest, and having found this, she will inevitably attract man to her side. Then love instead of force will be the ruling power—then old things will pass away, and all things become new.

Crushed by His own Idol.

BY JONATHAN MAYO CRANE.

The Idol-Breaker has fallen—crushed by his own Idol. W. C. Brann, editor of "The Iconoclast," published at Waco, Tex, fell mortally wounded in a street duel in that town on All Fools' day. His antagonist received fatal bullets in return from the fighting editor's revolver. The tragedy was the sequel of continued attacks made by Editor Brann in his paper on the faculty of Baylor University, a Baptist institution. The press dispatches said Brann made reflections upon the chastity of girl students in the school. The man who slew Brann and met his own death in wreaking vengeance, had two daughters attending the university and the inference to be drawn from the press dispatches is that he died in vindication of their reputations

From these dispatches it would naturally be inferred that Brann had no regard for the chastity of women. Bet that is not the fact. Chastity—otherwise known as Decency—was Brann's idol. His attack on the Baylor school was based on his belief that the teachers—at least some of them—had not a proper regard for female virtue. His most startling charge was that a fourteen-year-old girl had become *enceinte* while attending the school. He contended that a school where such a thing could happen was not a proper place for girls to attend. He intimated, if he did not charge, that the teachers connived at immorality.

Decency was Brann's idol. His paper was ultra-sensational and violent in its attacks upon what he regarded as shams and hypocrisy. But on the first page for a while he kept a notice standing which declared he would not publish "lost manhood" advertisements for any price, giving as his reason "We may not be orthodox, but we aim to be decent."

I regard W. C. Brann as the brightest, most honest and most forcible champion of a bad cause that I ever heard or read of. He was a perverted intellectual giant. Greatest of American masters of invective, clear and incisive in his logic on many questions, his brilliant brain was chambered in the narrow cell of superstitious reverence for the most tyrannous of idols—Decency. Despising the bigotry of Comstock and callow churchmen who set themselves up as custodians of public and private morality, he outdid them all in minding other people's business. He called his paper "The Iconoclast," which means the Idol Breaker, and yet all his efforts were those of the idolatrous zealot. "There is no God but Decency and Brann is his prophet" seemed to be his battle cry.

He never stopped to think that Decency is a Protean god, having as many forms as it has worshippers. And each worshipper is certain he possesses the standard of morals which all others should be compelled to observe. What is it to be Decent? Anthony Comstock claims authority to give the courts of law the only correct answer. "Decency is all that conduct approved by 'people generally' which is also approved by Anthony Comstock and all that course of conduct which is approved by Authony Comstock and not approved by 'people generally.' 'People generally' are right when they agree with Comstock and wrong when they do not." That is the gospel according to Comstock.

The gospel according to Brann is like unto it: "I am the Idol Breaker. I am come to destroy all other Idols and compel all people to worship my Idol. Thou shalt have no other Gods before me."

What a work Brann might have accomplished as a Idol Breaker if he had first demolished his own stultifying object of worship! If the charges he made against the Baylor teachers were true he could have denounced them just as vigorously for their hypocrisy in practicing secretly what they condemned openly. He could have shown that their acts were the results of their natures and that their greatest crime was inculcating the idea that natural sexual acts are wrong in themselves. He could have shown the difference between the conduct of a free man and woman who exercise their natural right to associate as sex mates outside of wedlock by their own volition, and of the man who, believing such an act vile, would induce a girl of fourteen years, untaught as to her sexual functions, to become his partner in an act which he must know is likely to result disastrously for her while he goes unwhipt of Justice.

Had Brann made Truth, Liberty and Justice his trinity of guides, instead of Prejudice, Superstition and Intolerance, he might have been invincible.

Lucifer's Extension Fund

In addition to the cash contributions to this fund already acknowledged, Prof. T. H. Lewis of Minneapolis, Minn, contributes twelve copies of "Loma, a Citizen of Venus," price per volume $1.50. Wm. Platt of London, England, contributes a number of copies of his radical treatises entitled, "Do We Live, Do We Love," price, cloth binding, $1.00 per copy; "Woman, Love and Life," price, cloth, $1.00. These unique and very interesting books will be mailed from this office to Lucifer's readers, post paid, on receipt of price.

SEVERAL FRIENDS have responded to the proposition of Sidney Holmes to raise a little fund to enable Lillian Harman to take a vacation without injury to the work in office. Of these, W. W. Miller, Conn., contributes fifty cents; Franklin S. Harman, Texas, four dollars. Two or three others have lent a hand, but decline to have their names, or the amounts contributed by them, given to the public. To all these kind helpers we beg to return sincerest thanks.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(Continued from last week.)

She picks up his boot, valise and stick, and runs back to the sleigh. The moon has gone in behind a cloud, and the wood is dark and shadow-filled, and there is no sound save the jingle of the bells when Brownie shakes her head or stamps her feet. She unclasps her cloak and throws it on the seat, and darts back as a crimson shadow through the gloom.

He is lying as she left him; she stoops, and, seizing him by the shoulders, turns him round. The ground slopes towards the sleigh, but it is a good way, and she is going to try to drag him there. She crosses the hurt foot over the other ankle, gets him into a sitting position, and puts her arm under his and begins to drag him down. The blood rushes to her face: she thanks Heaven it is over snow. She strains patiently, looking back over her shoulder to see that she does not get out of line with the sleigh, props him against it, goes round to the other side, gets in, and bends over him. He groans, and she forces some more brandy through his teeth: he drinks. The movement, possibly the pain, has roused him; he turns his head and tries to see her. Bikkje barks excitedly.

*From "Discords," Copyrighted by Roberts Brothers, Boston, Mass

"Try to get in; the sleigh is very low. Don't try to stand, try to sit up on it; then I'll manage."

She puts her arm under his armpits, and tries to raise him; he does succeed in getting in: he sees what is wanted of him, and manages to get on to the seat. She puts the blanket and valise under his feet, fastens the skin on his side. Bikkje has got in of her own accord. He leans back exhausted. She leads Brownie to the end of the road, turns her head homewards, gets in, and gathers up the reins. The moon is out again, weaving light as with a silver shuttle. She looks at his face: the outlines are sharp as bleached bone, the eyes are sunken, and the same helpless, childlike expression that touched her the first time is more accentuated than ever. Brownie needs no guiding; she scents home, and knows every turn of the way. She throws back her cloak from her shoulders, and passes her arm round him, and draws his head on to her shoulder. "Tzuk, tzuk, Brownie, old girl!" she urges, without looking up.

"He must have been ill," she thinks, and she croons over him. "Oh, my poor love, my poor, poor love!" She remembers how she has wished all through the changing moons that have waxed and waned since they parted in the twilight of that eventful white summer night, wished with a strength that was prayer to have him again. Some of the strange dread of fate, the fetich fear that lies deeper in our souls than our new religion or civilized codes, wakes in her, and she whispers to herself with a dread chilling her heart: "Have I wished him, willed him harm, by wishing him to myself,—wished another fate than destiny held in store?" And she makes a sort of bargain with fate to suffer anything, if only he be spared her,—this vagabond lost on a summer night and found in the moonlit snow; and a hot tear splashes from her lashes on to his face. She bends, and rubs it off with a caressing touch of her cheek, telling herself he will never know.

It is warm under her cloak, and her body is one glow of heat; his half-frozen limbs sting him as he begins to thaw again. They pass the ferry: "Tzuk, tzuk, Brownie, old girl!" Soft little flakes are beginning to fall; they touch her face like shy, cool fingers, and she feels in her heart that she would gladly drive on forever thus, with his head on her breast. The idea comes to her, "if her sleeping friends could only see her!" And she laughs an odd exultant laugh as she thinks how they lie tucked under their eider-downs, whilst she is gliding through the white woods to the rhythm of bells and light of moonbeams in crystal lustres, with her prince asleep on her heart. He stirs, she looks down; his eyes are wide open, and gaze wonderingly up at her. There is no recognition in them. She is glad; and yet there is a little sting of pain in the knowledge. She forgets that she looks big and bonny, with clear eyes and glowing cheeks, and that the waves of her hair under her fur-trimmed cap are frosted with rime. He rubs his cheek against the fur, and smiles drowsily.

"Are you the Snow Queen?"

"Perhaps. Shut your eyes, and sleep; and when you wake, you'll know."

"I do know, lillemor" (motherkin), "only I forgot."

Her joy changes to alarm; he is wandering back to snow queens and the little mother of early childhood. She urges on the mare with sharp jerk of rein and encouraging cries, and she answers and flies ahead, scattering the loose snow like foam. A light gleams at the turn of the wood near home, and as she nears it, Gunhild cries, with a tone of relief in her voice,—

"God, be praised, Frue! I was going to leave Brindle, and take the road after you."

She springs on to the back of the sleigh, with her lantern swinging at her waist. "Jomfrue has been on her knees ever since," she says, as they drive up to the door.

Aagot rushes out; the cattle-girl gets down.

"I'll take Brownie out, Frue; she's very warm. He won't hurt to wait a second!" She unharnesses the mare, and leads her to the stable; they can hear her talk to her as she bustles about. They wait in silence until she comes out and unfastens the bearskin.

"His foot is hurt, Gunhild; mind it!"

"No fear, Fruen, I'll take his shoulders." She passes her strong arms under him,—she is as used to handling animals as other women babies,—to moving great tubs of mash and carrying huge trusses of hay.

Jomfrue takes his feet, and they carry him in. She follows. Her shoulder is cramped, and her hand has gone to sleep, and her head throbs when they get into the warm air. They carry him upstairs, and the blood rushes to the cow-girl's face, and she breathes a bit hard when they reach the top. She makes an effort, and lifts him on to the small bed. A bright streak of flickering light darts across the floor from the oven, and the sizzle of wood and smell of spiced wine fill the room pleasantly. Some blankets are warming near the stove.

"He's a long, fine-built chap, if he had any flesh on his bones!" she remarks, drawing a long breath, with her hands on her hips, and the eye of a connoisseur in beasts. Then, turning to Aagot,

"You see to Frue; she mustn't take cold,—she'll be wanted by and by. I'll see to him," with a significant look. They leave the room, and she unrolls the plaid, cuts off his sock with the scissors hanging to her belt, and feels his ankle like a bone-setter.

"Ai, yai! that was a bad wrench."

She feels it with the tip of her fingers; he winces and groans.

"So oh, lad, so oh, that's better,—he's coming to."

Living alone among beasts as she does, she has a habit of talking aloud. She lifts his head, and forces some of the spiced wine through his teeth. She is more decisive than tender, and some of it runs down his chin and neck; it rouses him, and he drinks eagerly.

"That's the man, drink it up; and then we'll get you into the blankets." She is taking off his clothes.

"Lean on the other foot, and help yourself! Uf! men are like calves,—if they've got a limb they mustn't use, that's the one they'll want to put to the ground.' She pulls him up and gets off his coat. He stares about vacantly.

"Where am I? How did I get here? Hey, Bikkje!"

"You're where the calf was when he got in the clover-field. Pull out your arms, man. Lord! you're a skinful o' bones, like a calf after the scour. You must have had water gruel for your Yule cheer!"

The wine, with its fume of cardamoms and nutmeg, the strong smell of cows and stable from her clothes, and the shooting pain confuses him; he does not answer, only fights feebly against her. She laughs, and handles him like a young kid; strips him stark naked, without paying the slightest heed to his remonstrances, and rolls him unceremoniously in a blanket.

Jomfrue enters just as she is picking up his shirt from the floor.

"Lord sake, Gunhild! I put a shirt out of the poor cupboard."

The cow-girl laughs: "Not a shirt he wants yet awhile. I'll come and put one on, if you're shy about it. Get some strips of old linen, and dip them in cold water, and wind round his foot. I'll see to Brownie and put up the sleigh, and Henrik nor no one need know how he got here. Send for the old doctor by the six boat. He's more like a vet than a doctor for creatures; but he can hold his tongue. I know the old doctor. He swears by Fruen, and he's worth ten of that other whippersnapper."

She steals downstairs. She rises with the dawn, and she has done the round of her work each day; drunk her share of raw spirit in honor of the Yule; danced vigorously each festival evening, and had no sleep for two nights. Yet she makes no complaint; she is true to her nature, with its splendid loyalty, sturdy independence, and stubborn pride, and about as much understanding of conventional morality as the first best cow amongst her flock. She is never in the house except when the big bell rings to meals, and she brooks no interference; it is only on rare occasions, where strength is wanted, that she

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lends a hand, and she is proud of the reliance placed in her. She comes up at five with some coffee and rusks to Jomfrue; some bits of hay are sticking in her hair, for she has lain down with the newly arrived calf for a brief sleep.

She stands and looks down at him, looks at the palm of one of his hands, but makes no remark, and only whispers,—

"Did Frue leave the note ready? That's right. I'll send Henrik. Is she asleep?"

The big house is alive with the bustle of the day. The adze rings in the wood-shed, the Swedish gardener is whistling at his carpenter's bench, for that is his winter work, and the women sing as they spin.

The jingle of bells sounds through the clear air, and the doctor's kariol dashes up. He is driving a wicked black mare from the Hallingdal, half thorough-bred, that no one else can handle. He must harness, unharness, and hold her while she is groomed; and once when he was away, she held the yard at bay for two days, tore up two sacks of oats, and roused the village with her wild whinnying. And when he tried his first breaking, she bit off two of his fingers; and they tell yet how he and she fought it out for a day and a half, and how the old doctor laid a spell on her. There is the usual scene of tramping and plunging, tossing mane and streaming tail, dogs barking and men calling, "Look out!" before Zwarten (Black One) is safe in a stall. She watched the scene from the bedroom window, and goes to the door to meet him.

"Well, what have we here? Where's your color?" pinching her cheek. The old doctor does as he pleases. He looks down at the man in bed; his face is flushed, and he is tossing his head from side to side. He feels the foot.

"That'll get all right in time! This is more serious." He listens to his breathing, covers him up, and takes out his thermometer.

"He's in for pneumonia, and by all tokens he's not long out of it. Hye, Bikkje! What the deuce are you doing there? You go down and get me a glass of that old port of yours, and a boy to ride back with me, and I'll have a talk with Jomfrue about the patient." He pushes her gently outside the door. She goes down, and stands at the window, looking out at the winter scene; she does not hear him come in.

"Well, Princess, who is he?" She utters his name with a rush of color, and the old doctor purses his mouth into a whistle: "Phew! that wild eagle! Well, he's like Zwarten,—every one mightn't care to tackle him; but there's race in the fellow, and that's everything. There's no reckoning on women; they give the mitten to a fellow with a solid banking account, and set their hearts on a fellow that flashes like a comet, and is about as seizable."

"Well, it's like some men's taste in horseflesh, doctor!"

He laughs genially. "True, dear lady. How did he get here? He couldn't put that foot to the ground, and he wasn't fit for much walking when it happened."

She gave him the facts in outline.

"I know the place. How did you get him into the sleigh?"

"Dragged him!"

"The devil photograph me! did ye now! Ay, what did the old doctor tell ye? Throw aside those infernal stays, take exercise, and you'd be a grand woman! And so you are. I'll come back tonight. Trust the old doc to pull your crazy poet through for you! Only patience!"

To be continued

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on the mail boats, and refused to print it, alleging that the matter while their strict print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalisation of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 17. CHICAGO, ILLINOIS, APRIL 27, E. M. 298. [C. E. 1898.] WHOLE No. 708.

In Reading Gaol.

I know not whether laws be right,
Or whether laws be wrong;
All that we know who lie in jail
Is that the wall is strong,
And that each day is like a year,
A year whose days are long.

But this I know, that every law
That men have made for man,
Since first man took his brother's life,
And the sad old world began,
But strews the wheat and saves the chaff
With a most evil fan.

This too I know—and wise it were
If each could know the same—
That every prison that men build
Is built with bricks of shame,
And bound with bars lest Christ should see
How men their brothers maim.

—*Oscar Wilde.*

Plumb-Line Penographs.

BY E. C. WALKER.

In one of the Virginias the other day they hanged a man and then discovered that he was not the person who committed the outrage which the mob sought to avenge. In other words, the mob was criminal but its victim was not. The difference between mobs and the men they kill is that the mobs are always criminal while the objects of their wrath are in some instances criminal. The mob is the child of firewater and mad impulse; it feels, it does not reason, and hence does not discriminate.

* * *

Modern science finds adaptation everywhere, but not a trace of design. The school of evolution simply displaces all the old text books of teleological assumptions, putting in their place the records of accumulated knowledge. It shows that those forms of life survive which can adapt themselves to changing environments.

* * *

It is begging the question to say that, because the dangers that constantly menace life, teach cunning and endurance, therefore Nature has plans and they are beneficent. Danger makes the tiger and the rattlesnake more effective organisms than it does the sheep and the dove. If nature's "plans" are commendable in the case of the anaconda, what are we to say of them in the case of the antelope which the anaconda slowly squeezes to death? The doctrine of design gains nothing in either logic or ethics when taken away from a god and given to "nature."

* * *

While it is quite possible for one love to completely fill the life for a time, and while it would be foolish to try to deny this love full expression with the intention of *forcing* other expressions, it still remains true that all such exclusiveness, however normal it may be to the individual dominated by it, is not conducive to an ideal openness and broadness of aspiration and life. It circumscribes rather than expands the powers of intellect and emotion. It narrows the sympathies and limits the scope of laudable ambition. It tends to satisfy the mind with the inferior, to make it content with less than the highest attainable. It makes for apathy and stagnation, and discourages noble discontent and the swiftly flowing onward currents of endeavor. It leads one to shut the eyes to the beautiful and to disparage the worthy when found in other than the worshiped personality. Its inevitable tendency is toward clannishness and the unwise strife born of the pettiness, envy and jealousy of clannish interests. Like its congener, patriotism, its nurse is Hate, from whose breast it sucks the poison of enmity to the alien, and he or she is alien who has the power to contribute to the happiness of the adored one. Like patriotism, again, it sleeps with one hand upon the heart of its deity and with the other holds in fierce clutch the dagger of Murder. Its dreams, inexpressibly sweet though they may be, are dangerous as those that are birthed in the smoke of smoldering opium. They seduce to paralyze and to destroy. Stupefaction follows hallucination and heart-petrifaction and mental fossilization swiftly ensue.

* * *

What the Freethought cause needs today, more than anything else, is such men and women as were William Lloyd Garrison, Wendell Phillips, Parker Pillsbury, Stephen S. Foster, Garritt Smith, Frederick Douglass, Lucretia Mott, Ernestine L. Rose, Elizabeth Cady Stanton, Abby Kelly Foster, Susan B. Anthony, Lucy N. Colman, and their co workers—men and women of the purest characters, etc.—*H. L. Green.*

Yes, if we had more such men and women in the Freethought army and fewer of the other kind, we would have much less ostracism of dissentients, much less meddling, much less narrow-mindedness. These men and women stood for the fellowship of the soldiers of liberty, and those of them who live now still stand for that fellowship. For instance: Mr. Green has mentioned that revered worker for humanity, Lucy N. Colman. Let him ask her if she indorses the demand for the exclusion of Social Radicals from Freethought organizations. The trouble with Mr. Green is that he can see "virtue" only by looking into the setting sun. Only those have good "characters" who accept his definition of sexual morality, but he has made a mistake in jumping to the conclusion that all those who were the heroes of the anti-slavery struggle would have stopped growing where he stopped growing, or that those who survive with him *have* all stopped growing. Liberty is a principle, not a set of dogmas, and the true exponent of liberty is he who fights for the freedom that is *now* menaced, not he who worships those who battled a century or a generation ago for the liberty that was *then* in peril or denied. The noblest of the old abolitionists held liberty as a principle, not as a dogma. Mr. Green seems to accept it as a dogma only, applicable in religion and politics alone.

To enjoy a thing exclusively is commonly to exclude yourself from the true enjoyment of it.—*Thoreau.*

"Cityless and Countryless World," etc.

BY C. L. JAMES.

EDITOR LUCIFER: You say in your last issue that my remarks, which you printed under the heading "Another Warning Voice," do not touch the ideal of a "Cityless and Countryless World." I will try to do so now.

The ideal of a "Cityless and Countryless World" will be realized—is being realized—by a normal process of evolution, beginning where social progress is most vigorous, that is at those cities which combine the advantages of being newest and largest. It is no where so near realization as in the vicinity of Chicago. There is a great and pernicious congestion in the center of Chicago; but it is insignificant compared to what exists in London, New York and other older cities of the same grade. *Rus in urbe—urbs in rure*—are nowhere seen to such advantage as in the multitudiuous villages, extending into Indiana and Wisconsin, which railroads, telegraphs, telephones, gas, water mains, etc., make, for all purposes of convenience, part of Chicago.

I repeat that to attempt to practicalize the ideal by flying from all these advantages to some neighborhood of Whitecaps in California, is just the old million times tried and exposed reactionary delusion of getting free from the losses of civilization by sacrificing its blessings. Start your Hilda's Home in Chicago; and that not by isolating yourselves, but by utilizing all the solitude of a crowd!

James Denson's article in Lucifer No. 704, almost expresses the true policy of radicals. A man of limited education, but good sense, Dennis Kearney, once boiled that policy down into a single sentence of counsel—"Pool your issues." Sexual freedom, mental freedom, economic freedom, free speech, free press, free mails, free trade, free this and free that—are all but freedom. They are summed up in Anarchism, which is free everything. Cure mankind of the authority-superstition—teach them that the orthodox hell, the Grundy hell, the penitentiary hell, the war hell, the marriage-and-prostitution hell, the poverty hell, are all but so many manifestations of the ape instinct to do as others do and make non-conformists do likewise—of the correlative desires to boss and be bossed—that all alike but retard the evolution of humanity, upon which its elevation above brutality depends—and you lay the axe to the root of all evils at once.

But if any one kind of freedom should be more vigorously urged than another, it is sexual freedom—for this very weighty reason, in addition to several very weighty reasons which Mr. Denson has given, that economic freedom is physically impossible without sexual freedom. The increase of population makes it physically necessary for men to exploit each other unless that incease is subjected to a vigorous preventive check. But there can be no preventive check like absolute sexual freedom limiting propagation to the wishes of the less amorous sex. And, therefore, John Stuart Mill was right in predicting that the Malthusian theory, long regarded as the great argument against socialism, would turn out to be the strongest of arguments in its favor.

* * *

After reading the communications by Rev. Sidney Holmes and Voltairine de Cleyre in No. 705, I feel moved of the spirit to arise and blow my own horn. I always dislike to do so, because it savors of free advertising; which neither financial ethics nor a due unwillingness to make oneself an object for sarcasm will permit. However, there is no fool like an old fool, and since passing the tenth lustrum, I have felt free to brag,—when I thought any good was to be done by it.

I don't think Miss de Cleyre is becoming reactionary. On the contrary, her last article on the sex question shows progress since she wrote about it rather more than four years ago. I had always greatly admired her utterances until then—still found them much superior to those of most others on the same side—and regretted only to observe that she was inclined to be dogmatical and abusive. (Somehow, no advocates of things as they are, ever misses being so.) Now, for a sure mark of progress, there is, in her last article, much less of this. She makes the modest announcements that "the whole subject of heredity is obscure"—the entire region of experiment mere groping,—the more facts turn up the less she is able to classify, group, define and see daylight. Four years ago, that is just what I should have said. But my historical work requires me to bestow a special study on Evolution, and Degeneracy as a phase of Evolution.

In my lecture on Degeneracy, which has been noticed by Lucifer, is boiled down all the information usually available to be found in the half Latin works, not only of Krafft Ebing, but also Lombroso, Max Nordau, and their entire school. In this philosophy of Degenerancy is found the first gleam of real light upon heredity. The Degeneration-philosophy shows beyond doubt that many practices once common, among them homosexual, or more properly unisexual, love, have become rare, not through education, but the elimination of their victims in each generation by natural and sexual selection. (I could give a much better list of sexual inverts than that cited from Havelock Ellis, which is almost confined to Romans of the Imperial period. Pretty much all Greeks were that way inclined. Anything like a full list would include David and Jonathan, Achilles and Patroclus, Damon and Pythias, Aristides, Themistocles, Harmodius and Aristogiton, Sophocles, Aristophanes, Socrates, Alcibiades, Epaminondas, Lysias, Pelopidas, the Sacred Band of Thebes, the younger Dionysius, most of the Caloyers and of the Knights Templar, Henri III. of France and his *mignons*, James I. of England, Frederick the Great. I am not so sure of Shakespeare's entire exemption. See his portraits of Achilles and Patroclus in "Troilus and Cressida," and his Sonnets. It must be understood that unisexual passion by no means necessarily implies either abnormal conduct or obscene expression. Most of the Greek literature which relates to it is perfectly modest in language. Repulsive details are scarcely to be found any where but in Aristophanes and Athenæus.)

Miss de Cleyre says she has found that love children were neither better nor worse than marriage children "so far as natural endowments went." Now, the Degeneracy-philosophy, with its inductive basis, not one individual's experience of four or five cases, but all history; shows beyond cavil that mutual passion in the parents, a most difficult cause to ascertain, is yet, much more consequently than we can immediately prove, a main cause of superiority in "natural endowments;" for which reason the number of bastards among geniuses is surprisingly large; while, quite consistently, the number suspected of being bastards, though their mothers were married, is also large. I mention, off hand, without reference to any book, the following long list of bastards and probable bastards distinguished by "natural endowments": Moses, Jephthah, Samson, Abimelech (son of Gideon), David, Minos, Hercules, Themistocles, Archelaus (king of Macedonia), Philip, Alexander the Great, Romulus, Cyrus, Xerxes, Darius Nothus, the Buddha, Laotse, Tsong Kapa, Marcus Brutus, Nero, Tiberius, Commodus, Elogabalus, Genseric, Jesus, Charlemagne, William the Conqueror, Richard Cœur de Lion, Saint Louis, Louis XIV., Pizarro, D'Alembert, Aretino, Schopenhauer, Charles Martell, the Duke of Berwick, Leonardo da Vinci, Boccacio, A. Dumas, Cardan, Savage, Prior, De Girardin, La Harpe, Alexander Farnese, Dupanloup.

Miss de Cleyre also says she observes "that superstition and persecution exist in very virulent forms among savage tribes, *who entertain no superstitions at all about sex.*" I should like to know which tribes she refers to. I am aware of none who are not steeped in sexual superstition; and, as stated, I have made a very special study of social evolution. There are savages who live—truly—in promiscuous intercourse, every woman being the slave of every man; but surely that is not what Miss de Cleyre means by being without sexual superstition. It is itself a sexual law, of which historical study will show all civil laws about sex to be only modifications. It is also perfectly compatible with the sexual rites of Priapus, Cybele, Aphrodite, Mylitta, and other primitive deities, *from which all religious rites are, through various modifications, derived.*

It is no disgrace to be ignorant. We are all born so, and none of us more than very imperfectly get over it. But it is ridiculous to dogmatize on a subject about which one is ignorant, and it is wicked to hate knowledge. These two characteristics make up the essential spirit of priestcraft. True, priestcraft has many strings; but sexual superstition is the sheet-anchor. Sex slavery is the oldest of slaveries, on which all others can be affiliated. While a chain attaches to the hearts and minds of women *as such*, the priest, slave-owner, landowner, trust-thief, noble, king,—whoever, in short, finds it profitable to keep us tethered in darkness, has a pull. He can always plead for ignorance and suppression of knowledge with effect, so long as there exists a prejudice against any possible outcome of sexual freedom. Women may bear children who can be deceived by priests after they have themselves become free from "religious anti-sexism." But they can expect no other kind till then.

A Fair Hearing.

BY CHAS. GANO BAYLOR.

Lucifer stands preeminently before the world for the most advanced, enlightened, liberal, progressive and radical constituency in America. You hold that title by right. You have won it by courage. Shall it now be said of such constituency that its Light-Bearer shall deny free speech and unfettered debate upon an epoch in human history upon which turns the final result of the triumph of universal Imperialism over liberty?—a world-wide struggle in which America is the battle field involving universal humanity?

Shall the Jesuitism skillfully sandwiched between Comstockism and Parkhurstism to conceal its real character and disguise its real flavor also paralyze the independent Free Thought and Free Speech of Lucifer as it has paralyzed the American government for two years on the Cuban question?

I ask these questions because the fact that the papacy is a world-wide political and diplomatic machine can no longer be denied, and because the cause of Truth, Humanity and a "Fair Hearing" justify me in claiming that the following extract from the report of the committee on Foreign Affairs of the American Senate on the Cuban-Spanish-Papal question be laid before your readers:

"It is believed," says the report, "that recognition of the belligerency of the insurgents in Cuba, if it had been given seasonably, discretion to act having been given the president, when it was recommended by concurrent resolutions to that effect passed by congress, would, if executed by the president, have insured the speedy termination of the war without involving the United States in the contest. Such recognition was not given by the president, and conditions have changed so materially since it was thus proposed by congress that, if given now it would fall short of supplying the just requirements of the present situation in the light solely OF THE INTERESTS OF THE UNITED STATES."

The reader will please mark the artful construction of that entire paragraph, dictated by Archbishop Ireland, including its concluding words in which the right of the insurgents is set aside.

Shall I be allowed to show who it was and what it was that paralyzed the action of both the Cleveland and McKinley administrations in this Cuban matter and which also artfully nullified the joint resolutions in favor of the belligerent rights of the Cuban insurgents by lodging discretion of execution with the president, as passed by both houses of the American congress, and what hand it is that framed the paragraph which I have quoted?

Or shall it be said in such a crisis as this, on such an issue as this, with the world looking on, that the only journal in America which has so far dared to debate this transcendently important question *in all its bearings*, the only journal which stands for absolute freedom and liberalism in America, liberalism in the true sense, will be forced to close the debate out of deference to the Jesuit, the chief criminal who has managed to skillfully sandwich himself out of sight between Comstock and Parkhurst, his co-criminals?

Providence, R. I., April 14.

The Sex Control Question.

BY S. R. SHEPHERD.

That Napheys, Geddes, Thompson or "Tom Walker" have taken notice of the fact that vital plethora conduces to female offspring and vise versa is not surprising. But mere observation of that effect or phenomenon, without explaining it, hardly entitles them to be boomed as discoverers of the law of sex or sex control.

People observed the fact of gravitation long before Newton discovered the law. A horse may visually "discover" a paper or an electric car moving mysteriously along the street yet fail to mentally comprehend or discover the cause. The woods are full of mere sight-seers—phenomenon discoverers, but discoverers of law and causation are few and far between.

The idea of sex periods in the ten or twelve day fertile period is old and has been construed both ways. As quite a majority of conceptions must take place in the early part we can only account for present sex equilibrium on the theory that the first sex period is much shorter than the latter.

As the menses indicate high tide vitality or full positive magnetic conditions I advise persons testing my theory to observe the first three days as favorable to females and from the seventh day to the end of fertile period as favorable to males. "Every little helps!" Experiments can be made in breeding domestic animals, if desired. All results favorable or unfavorable should be reported to Lucifer.

It will be no discredit to Lucifer or its cause should members of its family work out scientific problems of great interest to the world and I for one shall refrain from disparaging their claims or discouraging their efforts in that direction.

Sociologic Lesson. No. LXIII.

BY HENRY M. PARKHURST.

HOSPITALITY. In the early ages of the world, charity and hospitality were virtues, based upon existing necessities. There was no way in which the poor and unfortunate could subsist excepting through charity; and there has been no way in which friends at a distance could personally communicate without the giving of hospitality upon the one side and receiving it upon the other. The demands of charity deprive the individual of part of his property; but the demands of hospitality deprive him also of his personal liberty.

The forced contributions to meet real needs are trivial compared with those having no apparent necessity. Persons who ought to be self supporting depend upon others to help support them. Often young women and sometimes young men depend upon parents to continue indefinitely the support they gave them when unable to take care of themselves. Women become so accustomed to be dependents that when they do not marry for a home, without the expectation of rendering an equivalent for their support, they quarter themselves wherever they are tolerated, sometimes spending weeks or months in succession at different places in turn, expecting at each place to be treated as a welcome guest. This is a forced contribution not merely of the cost of their living, but of the time bestowed upon them; and in most cases it is a restriction of the liberty of the party invaded, who is compelled to adapt his plans to the convenience of the invader. In the co-operative household, composed of free workers, there would be no excuse for this infringement of individual rights.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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War means more debt and more taxes. Debt and taxation mean slavery.

Wars are the result of ignorance and superstition, religious, moralistic (sexologic), political and economic or industrial.

Until reason and knowledge take the place of superstition and ignorance wars of all kinds will be inevitable.

The Crisis.

An earnest and thoughtful friend of Lucifer, an old journalist, writes us as follows:

COMRADE HARMAN: It is inconceivable that a paper like Lucifer, with such a world-wide constituency, should fail to make the present crisis in America a leading feature, in fact *the* leading feature, in each week's issue until the crisis is past. The fate of the world hangs on the Cuban question. From both the standpoint of principle and of sagacious journalism therefore this is your proper course. To act otherwise would be like a man absorbed in study in the upper flat of a building in flames. The alarm is given him. Loud rapping is heard at his door. "Who is there?" he shouts, angry at the interruption. "The building is on fire!" "Let it burn—I'm studying the sex problem."

Well, let us see. Admitting the unusual gravity of the present situation I fail to see that the "fate of the world hangs on the Cuban question." We, as a people, or aggregation of peoples, here in what is called the United States of America, have passed through many crises, since our political separation from the British monarchy.

The first of these crises was when Alexander Hamilton and his co-conspirators changed the federation of independent communities, or colonies, to a nation, a consolidated government, with most of the bad features of European governments. Some of these features being: (a) the power vested in the hands of one man who holds his place for four years—practically an imperial power far greater than that exercised by the sovereign of England; (b) an irresponsible non-elective judiciary with power to override and nullify the will of the people; (c) the subordination of the *lower* house of congress to the other branches of the government, whose officials hold their positions either for life or for much longer terms than do the "representatives" of the people—by which feature it is rendered impossible, often, to effect changes desired by the people otherwise than by a resort to violent revolution.

Another crisis of very great significance, was that of 1861, when the right of peaceful secession was denied to the people of the Southern states of the American Union,—a right for which the thirteen original colonies fought seven long years to establish. The triumph of centralization in the war of the "rebellion" simply carried out in practice the policy of the great conspiracy that, in 1789, undid the work of the Revolution of 1776. The result of the truce at "Appomatox" was that plutocracy exchanged the old and crude methods of enslaving the producers of wealth, for the more modern, more scientific and far more successful but far more cruel and inhuman methods.

Another crisis there was, when, soon after the signing of the truce spoken of in the last paragraph, the American hierarchy,—or the theologic branch of imperialistic, paternalistic government of man by man—saw an opportunity to extend its power and prerogatives by taking advantage of the political tendency to centralization. By secret methods,—by methods wholly foreign to the principles usually called American—the agents of this hierarchy secured the enactment of a national statute plainly violating the constitutional amendment that guarantees freedom of speech and of press. I refer of course to what is known as the "Comstock postal law," armed with which the agents of the hierarchy make war upon books and papers teaching important facts in physiology and in sociology, and punish by fine and imprisonment the publishers and dealers in such literature. Not content with a censorship of mails the agents of the same power-seeking hierarchy have secured the passage of laws by which the common carriers known as Express Companies and freighting companies are prohibited from carrying the books and papers that have fallen under the ban of the American theocratic "Inquisition."

And still another American crisis occurred when the supreme court of the nation refused to intervene in behalf of men sentenced to death for no crime whatever—but simply for exercising their inalienable right of free speech in condemning the rule of the plutocracy; thus establishing the precedent that whenever the plutocracy choose to imprison and hang men for *words only*, it can do so with the entire sanction of the American judicial tribunal of last resort.

A number of minor crises might be mentioned—for instance, the great railroad strike of '94, and the imprisonment of Eugene V. Debs for "contempt of court;" the Hazleton massacre of unarmed strikers, and the acquittal of the wholesale murderer Martin, showing that the wage-slave,—like his brother, the chattel slave of olden time, has no rights that the land-lord and the mine-lord is in any wise bound to respect.

In view of these incontestible facts of history may we not ask, what can the present Cuban-Spanish-Papal crisis do for the American people that has not already been done for them by previous crises?

It is true that this crisis may help to increase the burdens we already bear. It is stated that the burden of taxation, direct and indirect, is now not less than one hundred dollars per year for the family of every American working man, and the war with which we are threatened will doubtless increase this burden somewhat faster than it was increased during the administration of Grover Cleveland,—who, to oblige his millionaire friends, issued an additional fifty millions of interest bearing bonds for the American workingmen to pay. These workingmen are even now talking "repudiation" of debts they never authorized any one to make in their name, and the new war debts may hasten the day of release by making the burden too grievous to be longer borne.

* * *

The illustration, the simile, of the burning building and the student of the sex problem will scarcely apply in the present case. Instead of shutting ourselves up in the upper story of the social edifice—which we all know has been on fire for many years—Lucifer's writers have been industriously searching in every part of the building for the origin and chief center of the flames and smoke that from time to time burst forth from roof and sides of the ancient structure. We have seen that the firemen—church and state officials and volunteer associations—have been all the while directing their efforts not against the origin of the fire but simply against these jets of flame and smoke. We have observed also that the means or material used to extinguish the flames are not well suited to the purpose—streams of molten *sulphur* from theologic fire engines and of kerosene—organized charities—instead of pure water (*justice*), nature's extinguisher for the fires, the evils arising from social inequalities and slaveries.

To speak in plainer language: Lucifer's work has been, and is, to look for the deep-seated causes, to pull off the masks that hide the real causes of wars, of poverty, of disease, of imbecility, of vice and of crime. We think we have found the chief of all these causes in the denial to woman of her natural right of self-ownership—in the enslavement of womanhood and motherhood—in the enforced ignorance that enshrouds the question of right uses and the abuses of sex.

To use another metaphor: All reforms are necessarily interdependent and interrelated. But in the natural order of things some reforms are first or basic. Sex-reform holds the same relation to other reforms that the root holds to the trunk, the branches, the leaves, the blossoms and the fruit of the tree. All of these are necessary to the perfect tree, but, in the order of development the root comes first. Without this there can be no trunk, no branches, no tree, but if the root be sound, though all the rest be destroyed, the tree can and will be reproduced.

"Sex contains all." Thus believing we of the Lucifer band put our main efforts into the work of securing proper recognition of this basic fact. M. H.

Lillian Harman in New York.

BY M. FLORENCE JOHNSON.

It is long since there has been an event which has given the social radicals of New York so much pleasure as did the recent visit of Lillian Harman.

On Sunday, March 26, she read a short paper at a gathering of the friends of Lucifer held especially to welcome her. The chief purpose of the paper was to impress upon the Liberals the necessity of expressing in their lives the principles they teach. "We should show," she said, "the same hospitality to the practical expression that we do to the theoretical idea."

Illustrations were presented tending to prove that in many cases we do not approve *acts* that come under the principles of liberty in favor of which we speak and write. The discussion that followed the reading of the paper was very interesting, Lillian closing by reviewing her critics in a most satisfactory manner.

On Tuesday evening the friends living at 244 W. 143 Street tendered a reception to her. Among those present were Dr. E. B. Foote, Jr., E. W. Chamberlain, C. B. Cooper, C. R. Welker, Anna Stirling, Amy L. Scudamore, Mary Krimont, Ernest Winne. The evening passed rapidly with music and conversation. Those who have long known of Lillian Harman as an assistant on Lucifer, were delighted to find her such an interesting and effective conversationist and instructive exponent of Social Radicalism. Through the week she received many calls from the friends of liberty who knew of her work.

On Friday eve, April 1, she lectured before the Manhattan Liberal Club. This club, I believe, is the oldest Freethought club in this country. The platform is free and the best talent on secular affairs of all kinds is to be heard under the auspices of this society. Every speech is followed by discussion. On the occasion of Lillian Harman's lecture she held the undivided attention of the audience from the beginning to the close of the paper.

I understand that lecturing is new to her, but from her presence and command of her subject and her hearers, one must believe she feels perfectly at home on the rostrum. It may be a new place, but evidently she has found where she belongs. I predict she will win a prominent position for herself among the most eloquent pleaders for liberty. Her subject was "The Regeneration of Society." Following are some fragments of her address:*

"The notion, held by many of the worshippers of Grundy, that liberty and licence are synonymous is not true. They are absolutely and irreconcilably opposed to each other. Liberty cannot exist where there is license. Liberty means equality of rights. License means a special privilege. If one person has a license which gives him a special privilege to invade the liberty of another person, the invaded one's liberty is but an empty name.

"How can there be freedom of conscience in religion in a country where one church has a special license, as in England? How can we have individual liberty of choice of treatment, when we must go only to regularly licensed doctors of medicine, as in the United States?

"How could the slave woman choose whether her children should be black or yellow when a white man held a license which gave him the ownership of her person? How can the white woman do her best work in the regeneration of society when a man holds a license which bars her from the liberty of choosing when she shall bear children, under what conditions she shall bear them, and how many she shall bear?

"Licentiousness is a term greatly abhorred, yet that is what we have when liberty is denied. Invasion of woman by man outside the marriage pale is a horrible crime, which is legally punished by imprisonment, but the sense of the community revolts against the outrage so strongly that it frequently ignores the law and hangs or burns the invader. But, let the invader be licensed by law, and the woman has no liberty, and is therefore, *not* invaded. Her person is not her own, and she has no right to the control of herself. When a mob hangs a man for outraging a woman who is not his wife, the papers are full of details of the crime and its punishment, and the sympathies of the community are with the mob. But let an editor dare to call attention to a *licensed* outrage, and the prison doors yawn to receive him.

"It must not be forgotten that only through opportunity for development can Evolution do its perfect work, and through growth in freedom will come the true regeneration of society."

The discussion following the address was very animated, all sides being represented. Dr. E. B. Foote, Jr., opened the discussion, and was followed by Mr. Jones, George, Francis Train, I. R. Rinn, Dr. C. S. Weeks, E. C. Walker, Lawyer O'Neill, myself and others, some of whose names I do not remember, but there were lawyers and merchants, Catholics, Spiritualists, moralists and libertarians.

Some of the conservative speakers consoled themselves with the idea that Lillian Harman was young and enthusiastic over an ideal, but that with maturity and experience she would of course come to their way of thinking. Those who knew of her tireless efforts for freedom, smiled at the remarks of these uninformed individuals.

Our side was ably represented in the discussion, you may be sure. T. B. Wakeman advised a study of the evolution of marriage, assuring us that such study would reveal the fact that marriage is an outgrowth of the idea of *property;* that in early marriage a man owned his wife as he owned a piece of land, a horse or a cow. He complimented the speaker on the good thought and the excellent manner of presentation of her paper.

Lillian closed the debate by a good reply to her critics. All were delighted with the speech and the speaker. Saturday morning at 9 o'clock she sailed for London. That she may have as spontaneous and earnest a welcome there as she had here, and returning bring us as hearty greeting from Europe as she takes from America, is the sincere wish of all her friends in New York.

* Part of the address which was republished from the New York "World" last week's issue of Lucifer is omitted from this letter.

Book Reviews.

BY REV. SIDNEY HOLMES.

"Secret Cabinets of History" and "Curious By-Paths of History" are two books recently published by Charles Carrington, Paris, which cannot fail to interest students of history, medical practitioners and bibliophiles. Historians, writing for the general public, are forced by popular prejudice often to omit details of occurrences which have shaped the destiny of nations. Scandalous episodes which result in changes of dynasties are often suppressed wilfully out of deference to current ideas of propriety or else are alluded to in such vailed

language that their real significance is lost. The exceptions to this rule, strange to say, are the so-called inspired historians—the writers of the books of the Bible. For example, the devout Christian may learn from that inspired book, if he accepts the genealogy of Joseph as given in the New Testament as the genealogy of Jesus, that the slaying of Uriah and the taking of his wife by the King of Judah was what enabled Jesus to become a descendant of David. Farther back in the genealogy is the forbidden association of Lot with his two daughters, one of whom as a result gave birth to one of the ancestors of Jesus.

In sacred history, so-called, these details are permitted, but a ban of the law is put upon the books of modern historians who mention such important facts. The books I have referred to supply some of these interesting details generally omitted by historians. The stories seem to be well authenticated and are ably told by Dr. Cabanes, who has spent many years in rummaging the archives of France to secure his collection of facts.

"Ruled by the Tomb: or Freethought and Free Love." By Orford Northcote.

"The Adult," April, 1898.

This is a reprint of a series of articles which recently appeared in Lucifer. The leaders of the secularist cause in America and England are dealt with frankly and justly. Judged by their attitude towards the free love movement there seems little difference between the average person and the average freethought leader. Fortunately the rank and file of the secularist army are more logical than their leaders—they see that the "freethought" which either boycotts, misrepresents, or deliberately lies about the free love propaganda is utterly worthless. "But there are some, like Carlyle, who, practically speaking, shuffle off the theological idea, and yet retain the ascetic creed." "The world for the most part," as Colonel Ingersoll says, "is ruled by the tomb." Mr. Northcote's pamphlet is a powerful plea for a saner doctrine, for an ideal more consistent with the intellectual altitude which the Freethinker is supposed to have reached. He shows that the real battle of freethought for the future will be in the application of rationalism to the problems of life, instead of in the mere clash of opposing creeds, of ideal religion against theoretical materialism.

WILL those who have sent us copies of No. 655, tell us what they wish sent them in exchange?

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(Continued from last week.)

The New Year has come and gone; twice death has poised on its sable wings over the great house, and then flapped heavily further, seeking its prey elsewhere.

The place has been hushed in silence, the spinning-wheels stilled, and the women have worked in whispers, and the sleighs have dashed by like phantom vehicles without their bells. Gunhild has told them how death came once before in the time of a mad Englishman who had the estate before Fruen's husband came in for it; related strange tales of his death and great funeral. But now he is coming back to strength. He is beginning to ask questions. The old doctor parries them adroitly; but he has teased more out of Jomfrue than she imagines. "What is that whirring sound?" he asks; and his eyes sparkle as she tells him of the women and children, and the school Fruen is going to have when they are bigger, and how everything possible is to be made on the place, and how they grow most of their own food, and how Fruen hopes to revive many of the old home industries. And for the twentieth time he asks how did he get here? It was a chance, for he and a chum used to send Bikkje down from their mountain hut with messages to the farms in the valley. Did she come here, and who fetched him? And Jomfrue evades a reply. He has asked so often, and today he is to see this gracious lady. This description of the colony of women managed by a woman, going their own way to hold a place in the world in face of opinion, has fired his fancy. A wonderful song is singing in him; the rhymes fit, and the verses round off, and he marvels at it himself as it works out. He fancies this song is the silver key to a golden casket in which a rare conception waits,—the best thing he has ever done; a great poem, "an Epic of the New;" and he feels a stream of sunlight flood his inner soul, and he is watching it, when a knock at his door rouses him. She enters, tall and gracious and strong, in her crimson homespun gown, with large clear eyes shining steadily, and her clear skin flushed, and Bikkje at her heels.

She has pictured this meeting hundreds of times; fancied it on a steamer, at a friend's house, upon some fjeld-tour,—fancied how his eyes would light up with astonishment at the transformation in her, and how she would tell him that his words had acted as the tap of a wizard's wand. And now she is face to face with her "crack-brained poet," whose head has been pillowed on her shoulder all through a witching white drive (she has felt it ever since), over whose pillow she has watched, catching the strange stray words of his delirium; she has had to pause outside the door to still the beating of her heart before entering, and his eyes meet hers without a trace of recognition. He looks very wan and white, with his cheek and jaw-bones showing sharply, and his great eyes sunken.

"Words won't thank you, dear lady, for all you have done for me. I don't understand it; I am not used to——"

She disengages her hand gently.

"To attempting an impossible walk, getting nearly frozen in the snow, and catching cold and doing all manner of foolish things. Now I should have thought those were quite characteristic of you."

He flushes, and smiles with quaint embarrassment. She has brought a bundle of papers and reviews with her.

"Now that you are better, I thought perhaps you would like to look at these; and I wondered if you wanted to write to any one. You must tell Aagot anything you want!"

"I hope I won't need to trespass on Fruen much longer——"

"You won't stir till you are quite well; you would only get a relapse, and we are quite proud of our patient. Ah, here comes the doctor!"

She goes to the window, and something in her attitude strikes a chord in his memory; he tries to recall it, and afterwards, when she turns laughingly to the doctor, he notices it again; it worries him, makes him nervous.

Downstairs, the doctor turns her sharply to the light, and scrutinizes her face. Her eyes meet his fearlessly. . . . He feels her pulse, and says quizzically,—

"That's right, Princess; one bundle of nerves in a family is quite enough. What are you going to do with him, now that he is on the road to recovery? There is good stuff in the fellow, but he wants ballast."

She colors vividly and says,—

"What can I do, doctor?"

"A-ah, that's not for me to say. Women are kittle cattle; but—you've got a queer one to manage up there. I know his kith and kin. Yes," in reply to her start of surprise, "I knew his mother, and I guess his father; and there is race in the lad, and heart,—and brains, judging from the way the penny-a-liners go for him. But they were queer ones to drive, and devils to go off at a tangent. If you take him in hand, you've got to give him a loose rein, and leave the stable-door open. He'll come home all right; but don't put the curb on. I've got a soft spot,' patting her shoulder, "in my heart for you, Princess, and I know the breed."

He buttons up his fur-lined coat, and, lifting his glass, "Skaal! Your luck!" and his keen gray eyes twinkle under his bushy brows, and his rugged, coarse-grained old face is softened for a spell.

Next day, when the afternoon was drawing to a close, Aagot came to her.

"Wouldn't Fruen go up and read to him for a while? He is as restless as a new-weaned child; he keeps asking about Fruen. My head is light with his questions, and he's working himself into a fair fever."

She knocks, and goes in; the papers are tossed over the bed and floor, his eyes are feverishly bright and his face is flushed, and the pillows are awry. He smiles like a pleased child when he sees her.

"I hear from Aagot that you are misbehaving, and I have come to scold," she says, standing next the bed.

"I don't mind," with a touch of petulant audacity; "that is better than not seeing you at all."

She tries to look severe, and arranges the pillows without reply.

"Don't be vexed with me, dear lady," with sudden penitence; "but Jomfrue Aagot, good as she is, is not entertaining, and the time is long, and I can't sleep!"

"Shall I read to you?"

"Oh, no, talk to me. Tell me about this scheme of yours. Jomfrue's version is a fairy-tale."

She sits, and tells him of her plan, dwells on the humorous phases of its development until the room is filled with shadows, and she has an uncomfortable sense of his nearness. She rises, saying,—

"Tomorrow you must come downstairs; I believe you will be better there."

"Must you go, Fruen?"

"Yes, I must go my rounds, see women and chicks, and finish the day. Now good night; Aagot will bring the light. Sleep well!"

Early the next afternoon he is helped down, and propped on the couch with pillows. He looks round the big room.

"I am like the beggar boy who wandered into the Castle of the Fay. Where is the Princess? Aagot, thou woman of the silent tongue, thou inscrutable keeper of the secrets of the Princess, where is she?"

"If ever I saw such a restless thing! You'll hurt your foot, and be another three weeks." There is a significant stress in her voice. "You were anxious enough to get off, a while ago; I couldn't keep you quiet. Now lie still. There are lots of books; ring the bell if you want anything."

"But, Aagot," catching her gown, "dear good Aagot, where is the Frue? Isn't this her room? Aagot, you are the unkindest of kind women!" wriggling a pillow on to the floor.

"Fruen went away early this morning; she won't be back till later on. No, I must go."

Half an hour later, she answers the bell.

"Move me nearer the window, Aagot!"

He lies there watching the children slide down the slope; one little lad and one little maid always toil up and glide down together, tumbling into the soft snow beneath.

The shadows lengthen, and the early gloom gathers, and a crescent moon, the last half, rises silently over the white world; and then the jingle of bells reaches him, and a sleigh with a pair of horses creeps round the fringe of the wood and up the drive. He sits up eagerly and watches, watches the quiet way she handles her reins, and the firm face touched by the moonlight, with the glisten of rime on her hair. "A silver witch," he mutters,—"a great strong silver witch, riding to the music of silver bells." He listens intently, hears a door slam, and women's voices, the barking of dogs, then steps overhead,—her room, perhaps. He wonders what it looks like.

To be continued

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VARIOUS VOICES.

A. McDonald, Wolf Creek, Mont.:—Enclosed find stamps twenty cents, for which send me copies of No. 706 to that amount. That article of Baylor's is sure a "Jim Daisy."

Sadie A. Magoon, Los Angeles, Calif.:—I would like to add that I enjoyed "Hilda's Home," and am pleased also with "The Regeneration of Two." I think a story adds to Lucifer's attractions; so many, especially the young, will learn a lesson through an entertaining story when they would not otherwise.

B. F. Brooks, Deaver, Colo.:—Please send me copy of No. 701. I wish to have the first of George Egerton's story, running through your valuable paper. I wish everyone could read Lucifer. My kingdom for the funds to put it in the hands of every person who is under the slave bonds of sexual inequality.

[We can still supply back numbers to the beginning of "The Regeneration of Two," price, two cents per copy. M. H.]

William Platt, London, England:—I was pleased to get Lucifer of March 16, containing my letter and your comment. The infamous American prosecutions are scarcely believable. As regards "A Few Words," page 84, I am willing to send you, free of charge, a dozen of each of my books, for sale by you, in *America*, and not under the marked prices, if you will accept the same. It should bring you five pounds or more.

[Mr. Platt will please accept sincerest thanks from myself, in behalf of Lucifer's propaganda. Mr. Platt is considered by some readers of his books, as the equal of Walt Whitman, and by others as greatly superior to the author of "Leaves of Grass," whom he much resembles in style, and in disregard of popular and conventional superstitions. M. H.]

Henry Addis, Portland, Ore.:—In No. 704 of Lucifer C. L. James, under the head of "Another Warning Voice" states some facts that are well for the comrades to bear in mind, but he totally overlooks some other facts that are of equal importance.

While evolution, up to date, has tended to concentrate the desirable things of life in the great cities, yet we see all around us a tendency setting in the opposite direction. Thousands are being crowded out of the cities and finding greater freedom on small pieces of land where they can produce most of their necessities, and not have to pay three or four profits to get them.

Our sustenence comes from the earth, and the nearer we are to the earth the surer we are of obtaining our sustenance.

As to freedom of personal action I have this to say: While in some of the old puritanic communities interference might occur, yet out on this coast but little fear of that need be entertained. I know of backwoods communities in this state where numerous couples live together without any form of marriage, unmolested. I know also of married women living with their husbands who are both theoretical and practical propagandists for sex freedom, in such communities.

The city gives a chance to dodge, it is true, but I, for one, hate police supervision of my action worse than I do the grundyism of rural districts.

A harmonious union of a number of persons of different trades and occupations can soon, in a favorable location, provide a rural group with the common laundry, electrical lights, bath rooms, library and so on. We are now in the midst of a period of disintegration. Who knows but that the recombination period will be one of rural groups, combining within themselves the advantages of close contact and united effort?

Albina L. Washburn, Fort Collins, Colo.:—Dear Lucifer: Here's health and long life to you! In this spring house cleaning time I can see the cobwebs of superstition disappearing before the broom of advancing intelligence, and more and more the sex question coming out into the sunlight of free though

708.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

for candid investigation. I was surprised and delighted recently to hear a young woman who has been married several years reply to my interrogatory,

"You have no children?"

"No! When we were first married my husband wanted a lot of children but I said, 'Why, no! what do we want of children when we have hardly got acquainted with each other and are both of us ignorant of the proper way to raise children and have not yet the means to suitably educate and support them?' Besides he had not very good health but by care and constant attention to his habits and diet and especially that he have enough *love*, he is steadily getting better and we are studying up on stirpiculture and reading everything that comes in our way in regard to best ways of propagating and training children, and hope sometime to have some beautiful, loving, obedient little ones who shall be *welcome*, for we both love children."

Another, who is a kindergarten teacher, with one child of her own, and who is in love with her profession—child-culture—said to me enthusiastically, "O, I want four or five children! I don't wan't to be dawdling along with just one. I love to train them and see their minds unfold!" "Well, but," I interrupted, laughingly, "wait!—one at a time, and you have to seek the very best father for them that is possible." "Yes, I know," she answered in a business like way, "I shall look out for that. I know one young man—we seem to be congenial—but,"—she added, coming out of a little brown study—"I don't know him very well yet," adding, as she rose to go, looking so sweet, I thought, in her little cute hat—her clear eyes and fresh cheeks—"Thank you for the loan of Lucifer and 'Karezza.' Mary has the book but it is loaned out all the time going the rounds and she has not seen it lately."

"There," I remarked to Albina, as I looked down over the banisters after her as she tripped down the stairs, "There goes the new woman."

Creat Combination Offer No. 2.

Many persons having avaded themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 16 pages.
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.
Burmese Women; by H. Fielding. 16 pages.
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WOMEN, LOVE AND LIFE, by William Platt. Says Grant Allen of this book: "Nothing madder, wilder, more lawless, more eccentric than this un-couth little book has been published in our time: few things so beprent with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, $1.00; this office.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

"The New Man." Devoted to Sex Reform, and the Mastery of all adverse conditions through the development of forces active or latent in all men. One dollar per year, sample copy free. "The Mastery of Fate," a large 110 pages book containing articles on "Sex Power, its Control and Use," only 50 cents. Address "The New Man," Beloit Kansas.

Elmina's Request. Please send three 2 cent stamps for a copy of "Little Freethinker" and a letter from Elmina Drake Slenker, Snowville, Va.

Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

John's Way; a domestic radical story, by Elmina D. Slenker, .25
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Human Rights; J. Madison Hook, .10
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Love and the Law; " " .10
Sexual Enslavement of Woman; " " .10
Digging for Bedrock; " " .10
In Hell and the Way Out; H. E. Allen, .10

Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

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The Outcome of Legitimation, By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 18. CHICAGO, ILLINOIS, MAY 4, E. M. 298. [C. E. 1898.] WHOLE No. 709

For the Right.

There are brighter things in this world than gold—
There are nobler things in this world than name;
To silently do with your deeds untold,
To silently die, unnoised to fame.
Then forth to fight, unnamed and alone;
Let us lead the world to its destined height;
Enough to know, if but this be known,
We live and we die for the right!

—*Joaquin Miller.*

Condense—Boil Down—Be Brief.

When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't fill an eight-paged paper
With a tale which at a pinch,
Could be cornered in an inch!
Boil her down until she simmers;
Polish her until she glimmers.
When you've got a thing to say,
Say it! Don't take half a day. —Ex.

A Question of Pedigree.

"Now who is that?" asked a dignified hen;
That chicken in white and gray?
She's very well dressed, but from whence did she come?
And her family, who are they?

"She never can move in our set, my dear,"
Said the old hen's friend to her later;
"I've just found out—you'll be shocked to hear—
She was hatched in an incubator."

—*Harpers' Round Table.*

Lillian Harman's London Letter.

It is a beautiful Spring morning. The ground is moist with traces of last night's April tears, but the sun shines brightly through the breaking clouds. I arrived late last evening, and already I feel tempted to give my "impressions" of London; but these I must defer to a future letter, and write of the voyage and of the people I met.

We left New York Saturday, April 2, on the steamer Massachusetts of the Atlantic Transport Line. The day was beautiful, the sun shone brightly until nearly sunset, when black clouds arose in the west and overtook us, and obscured the sky. At nightfall it began to rain and continued the down-pour all night.

Sunday morning it was snowing and blowing like a Dakota blizzard. I dressed very early, wrapped warm and dry, and went up on deck. It was a beautiful sight. A lone sea gull flapped and screamed in the swirling, blinding snow near the vessel's rigging. As far as eye could see the waves were rolling, dark-gray and white-capped,—and close beside us the water was churned into huge masses of white foam, through which the green waves dashed. I was alone on deck, and could have imagined I was taking a sleigh ride, but for the slower motion, and absence of bells.

We had extremely rough sea only one day, and that was a day worth remembering. The captain said one might cross many times and never see one like it. The sun shone and the air was warm, but old Neptune was in a rage. The "billows mountain high" were a reality, not merely a poetic fiction. Our boat rode the waves beautifully, but the decks were washed many times by them. Sitting on the upper deck was out of the question, but I stood by the door or of the wheel house, clinging to the railing, nearly all day. I realize my inability to describe the scene. I can only say that just that one day was worth all the time spent in the entire voyage. I escaped seasickness. But there was really very little suffering from that cause among the passengers.

Many of my fellow-passengers interested me very much. I was in Philistia, but I enjoyed it. The first Sunday out there were no religious services. The next Sunday, (Easter) some of the passengers said, "We *must* have Easter services, so a "round robin" was signed and presented to the captain. I requested him to read the Easter service in the cabin after dinner that evening. That not being exactly in his line, he declined but suggested the name of one of the passengers to officiate in his place. So when the evening came we had the services. A hymn was sung, and then the audience was asked to join in the Lord's Prayer.

"Our Father who art in heaven . . . thy will be done," went on the leader. I was told he was a journalist. It was evident that he was "reading copy" on the prayer, and "pruning it down." The proceedings were of such a farcical nature, as the leader blundered along, that the smiles were many and sometimes audible. I was reminded of "Truthful James," poetical report of a banquet of the Iroquois Club of Chicago, years ago, in which amid the crashing of china and falling of heavy bodies he asks:

"Say, is this here a banquet or is it just a wake?"

At the conclusion a woman remarked to me:

"Well, this is a triumph of Christianity, anyway! Mr. L. is a Roman Catholic and Mr. M. is an agnostic, but they couldn't refuse to hold services."

"A triumph?" Yes, a triumph for a religion, which, unable to hold people to it by appeals to reason or even their fear of the life beyond, can yet force compliance with its forms,—a hypocritical lip service!

Another woman was shocked by the levity displayed. It was "blasphemous," she said. However, she presently admitted that, though "belonging to" the Protestant Episcopal Church, she did not believe in heaven or hell, nor even in continued existence. "Though," she earnestly added, "I do regret hell for two or three people."

It was the same woman, who on another occasion, when we were discussing motives of conduct, and I used the case of an embittered woman to illustrate a point, asked, "What did her husband do to her?"

"She had no husband," I answered in surprise.

Well, there was some man, now; wasn't there?" And I was forced to admit that she had guessed correctly.

"All men are *beasts*!" was her verdict. Is it necessary to say that she had experienced marriage?

O, this sex antagonism! Shall we ever grow away from it? It is one of the most distressing of our inheritances from the past. Who has not seen two horses harnessed together, straining at a heavy load, and kicking and biting each other? Neither is to blame for the existence of the load, but they suffer and blindly fight each other. It is so with men and women. They labor under heavy restrictions. They do not realize the cause of their trouble, but each thinks the other is to blame. Instead of the teeth and hoofs of our equine fellow-sufferers, they use tongue and pen in bitter reproach which is sometimes, though by no means always, thinly veiled in terms of jest.

Said a reporter for the Star to me, in an interview this morning: "I can understand how you might easily convert men to your views, but not women. Everyone agrees that women have it all their own way in America, as it is. How can they ask for more privileges?"

I assured him that he was misinformed; that the reputed position of women in the United States was one of the pleasant fictions commonly used to soothe the spirit to contented inaction. It is merely a polite lie, akin to that which declares that the citizens of the United States have political self-government. And even if it were true, it would not be a desirable condition. When marriage involves injustice to man, it is as wrong as when the injustice is suffered by women. We do not want "privileges" for either men or women. What both men and women need is liberty and justice.

We landed at Tilbury Docks, and came up to London (about 25 miles) by train. George and Louie Bedborough, Gladys Dawson, Mrs. Skuse, Rochelle Zolzman (of the Anarchist propaganda,) and C. L. Swartz, went down to Tilbury to meet me. Mr. Bedborough came out in a tug and climbed on board. We recognized each other readily. He was quite sure I was American, because when he saw me I was eating a chocolate! My reception was all that could be desired, and I feel quite "at home" and am sure my visit will be an enjoyable one to me.

I have made the acquaintance of English reporters, and find they differ little from their fellows across the water. They sit down and calmly want to know "all about you, you know." However, they do take down in short-hand what one tells them. Whether they make better use of their notes than the American reporter does of his memory, is perhaps "another story."

Lucifer's columns are, I presume, as short as they were three weeks ago, and as I do not want to set a bad example this letter must be brought to a close. But is to be "continued in our next."

LILLIAN HARMAN,

No. 16 John Street, Bedford Row London, W. C., April 15.

Monogamy and Variety.

BY S. R. SHEPHERD.

Lucifer's query why monogamy and variety cannot co-exist reminds me of the Irishman's reply. He had boasted that every man in Ireland was secretly a well-drilled and armed Fenian soldier ready to spring to arms and free his country. "Why don't they do it?" was jeeringly asked. "Why, because—because—because the police won't let 'em," was Pat's reply.

"Where are the Mohawks?" reproachfully asked the Indian chieftain. "They are gone!" That tells the whole story. Where are the varietists? If they are here why don't they show up and obtain some social and legal recognition? To say "the police won't let 'em" is to concede everything.

The reason why two or more religions can co-exist is because there is no difference between them in the number of offspring born or in the care given to them in the rearing. It is not a question of courtesy or of toleration. Simply one of fecundity, stamina, increase, arithmetical progression.

That the most prolific and hardy variety will persist and eventually run out others is a law of Nature. We cannot change it. Monogamy is organized, systematic, accumulative, centralized, clannish, rugged, exclusive and aggressive variety is the opposite—inherently, necessarily so. It is the essence of individualism and disintegration. Monogamy is in the very nature of things a prolific breeder while variety will increase slowly. In a race with monogamy it would stand about as much show as blue-birds would in competition with English sparrows.

The monogamic instinct lies deep in the nature of man as we find him to-day. It is that which controls him despite his desultory predilection for social variety. Nature has always differentiated more or less human varietists of course but they have manifestly failed to reproduce their kind. They are not in evidence.

It seems inconsistent on the face of things for a person who is a propagative monogamist to be bitterly intolerant of propagative variety and at the same time practice social variety on the side. But I take it for granted that Nature knew what she was about when she made the biped *homo* as we find him. It is a great mistake to classify such persons as varietists. They are dyed-in-the-wool monogamists. They see a world-wide difference between the two kinds of variety—propagative and social.

In the applied mathematics of human life monogamy seems to proceed according to the method of addition and multiplication whilst variety works on the principle of subtraction and addition. It is anarchistic, esthetic, effervescent, ideal and poetic. It is like a pleasure sail-yacht at sea with a band of music but no captain, mate, compass or rudder, whilst monogamy represents a sturdy steamer well manned and stored for the stern realities of life.

It seems to be Nature's favorite method in the higher order of life, and much could be said in support of the theory that it was the distinctive characteristic, the superior equipment, the civilizing principle or elevating forces that marked the point of divergence and switched some primeval pair or pairs from the level track of unintellectual animalism and started them on the upward grade of development.

Work of the Colonists.

BY J. G. TRUMAN.

An article in Lucifer (No. 704) headed, "Another Warning Voice," is to me quite interesting, as it seems to be a mixture of truth and error that is very misleading. I agree with Comrade James that the effort at Puget Sound is a wild goose chase that can only result in a loss of time and money, but think that the move recommended by Comrade James is equally impracticable. I agree with him that cities have developed the most civilization, and that it is the greatest civilization that must produce the co-operative societies. But anyone with the observation of the comrade should see that the present civilization has passed its zenith and is now going down. In other words, the present wave of civililization has passed its culminating point.

Read the history of the past and see that where the highest civilization was three thousand years ago is now the most incrusted in barbarism, and those that are now the most civilized were regarded as savages then. The world is travelling faster now, and it will not be that length of time before there will be another simllar revolution. The time is rapidly approaching when Chicago, New York and London will be remembered with Babylon, Tyre, Antioch and Ephesus. It may not be in the day of anyone now living, but the tide is already settling in that direction; for while they are still growing in size, corruption is eating away their vitals. Such places are no more fit for progressive societies than their sewers are fit for bathing. And the greatest barbarism is found in the places that can only boast of their past.

By barbarism I mean the attachment to dead and senseless forms. Even now our philosophers write papers and publish books of progress only to have them excluded from the mail, and falling flat among a people who scorn to look at them. They regard everything differing from them as demoralizing and criminal. But those books are carried to other lands and there translated into other languages, and are read and profited by. And when the United States is numbered with Assyria, Egypt and Greece, those other countries will be enjoying benefits not dreamed of now.

One sign of our degeneracy is that our reformers can think of no country but this. They speak of the district that is between the St. Johns and the Rio Grande as the whole world. But there are other lands still unsettled, and other people less bigoted and intolerant. And even Comrade James does not consider that that the greatest advances in civilization have come by colonization. Take for instance the American colonies, and by their reflex action they have done more to develop thought in Europe than all that ever transpired in the mother country. If the Pilgrim fathers and other emigrants had gone to London and remained there, would the world have been as advanced as it is now? Look back over the pages of history and see if it has not been colonization that has built all the great centers of civilization. Colonies go to new countries to work out the problems that have been raised in the old, but can find no place for solution among the established institutions where the present way is thought to be good enough.

The established institutions of a country are seldom changed except by outside influences. The Chinaman of China is what his fathers were thousands of years ago, but the Chinaman in America is quite a different person. Commercial nations change more because outside influences are greater. Home-made cranks are seldom listened to; and the prophet finds but little honor in his own country. And especially when persons or people think they know it all it is time for the wise prophet to leave them alone.

Priestly Control of Sex—Another View.

BY R. B. KERR.

TO THE EDITOR OF LUCIFER: I have been much interested in the opinions of Miss de Cleyre and yourself on priestly control over women, as expressed in Lucifer of April 6. I cannot, however, agree with you that priestly control is at all responsible for the sex slavery of women.

To my mind, the reason why women have not sexual freedom is that most of them have never heard of such a thing. Sexual freedom is one of the newest ideas of the 19th century. It is safe to say, that in the year 1800, there were not six people in the world to whom it had ever occurred that such a thing could be made to work at all. Down even to the end of 1894 it was only a fad of a very small coterie. "The Woman Who Did" was the first intimation to the world at large that sexual freedom had any advocates who were not rakes and libertines.

The average woman has certainly been aware all along that there were men who seduced women and then cast them off. She has also been aware that the women she most admired were what is called "pure," and that the nicest men she knew respected such women most. These things being so, the established order of things appeared too natural to require discussion.

Religion had no more to do with the sex slavery of women than it had to do with the slavery of men or the slavery of horses. These forms of slavery all arose in an age of brute force, when war was the chronic state of the world, and the weak went to the wall. When strong men fell in with a race of weaker ones, they made them slaves. Women being generally weaker than men, they were generally enslaved. In most countries the serfdom of white men lingered into the present century. It is therefore very natural that the idea of property in women should still prevail to some extent. Religion has not been a very important factor in the situation, but on the whole it has tended to mitigate all forms of slavery rather than to make them worse.

As for the priesthood "controlling the creatory," it is likely enough that some philosophic cardinal may now and again have looked at the matter in that light, but I am sure that such an idea is quite beyond the common or garden priest. If you were to tell an ordinary Methodist preacher that he controlled the creatory he would feel much the same as Monsieur Jourdain did when he discovered that he had been talking prose all his life without knowing it.

I at once admit that the clergy use their influence to uphold the existing moral order. Being only a mortal, a clergyman has the same ethical views as other mortals. Being often a conscientious and zealous man, he often works hard to make people do what he believes to be indisputably right.

I also admit that the clergy have a lot of influence. For more than a thousand years the priest was the only man in each parish who could read, or who had any pretensions to culture or refinement. How could such a man fail to exercise an influence? To the gentle wife of a drunken squire or a brutal laborer it must have been an unspeakable consolation to confide in the only sympathetic man who would try to look at things from her point of view. Even at the present day there are many women who get no sympathy except from the minister, and to many he is the only refined and educated person with whom they ever have a chance of conversing.

The clergy have also a lot of influence because they are authorities on a life beyond the grave. How interesting the idea of such a life is to most people we can see from the number of Secularists who slip back into Spiritualism and Theosophy. The Theosophists show just as much deference to their leaders, such as Blavatsky, Besant and Judge, as ordinary people show to their priest. I have no doubt the same can be said of Spiritualists. When a person is accepted as a teacher on the great problem of life, it is easy to regard him as one on ordinary questions of ethics.

Having admitted these things, I will admit that the church is a great conservative force in the sphere of ethics. It has striven not only to impart true ideas about a future life, but to teach men to live well in the present. It has tried to deter men from beating their wives, from mutilating their slaves, from spending their earnings on drink and leaving their children to starve. By inculcating a thousand doctrines of true morality, it has become a great bulwark of certain doctrines of false morality, notably on the subject of sex. Well, we must take the evil with the good. It is useless to curse the priest because he is not a prophet.

The less sex reformers mix themselves up in religious discussions, the more good they are likely to do. Sometimes a puff of wind will extinguish a dying spark, but then again it may fan it into a flame. There are many honest men and women who care little for religion except when it is attacked. But they have tender associations of childhood, and perhaps they have had "praying mothers." When they hear the sneer of the Secularist it all comes back to them, and a set-back is given to the progress of the world.

The great duty of sex reformers is to state their views clearly and temperately. The world has not yet judged them, because it has never really heard them. I have introduced the subject of sex reform to many women, and I have never met with one who was otherwise than well disposed to listen and learn. I found the religious just as open-minded as the irreligious, and as eager to know all about a subject so important to all. I attribute my success to two things: First, I always stick to the point. Secondly, I never forget that light is more important than heat.

"Isabel's INTENTION," by Mariette. This is a story of a sympathetic, high-minded English girl of the "upper" classes, who, having been made to believe the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moloch. A neat little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 10 cents.

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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A PROMINENT place is given this week to the carefully prepared statement of "Jamblichus" in regard to the trial of Dr. Leverson for the alleged crime of slandering Anthony Comstock, by calling him a "notorious black-mailer." The award of *six cents* for plaintiff would seem to be a mild way of saying "the charge has been sustained, but we do not wish to destroy utterly the reputation of Mr. Comstock, and so will award him a merely *nominal* verdict." The whole article is worthy a careful perusal by every lover of justice.

R. B. KERR writes a very readable article for this week's issue. Many of his suggestions to reformers are doubtless needed. But when he tells us that priestly control is not "responsible for the sex slavery of women," it would seem he forgets the Pauline commands to women, and indeed, the whole teaching of nearly all canonical books and religious dogmas on thispoint. It is true that most women "have never heard of such a thing"as sexual freedom, but why is this true? "Priestly control"—ignorance and obedience, "at the peril of your soul," is sufficient answer.

LILLIAN HARMAN'S reception in England has been hospitable and flattering—judging from letters received, and from press notices. The report of the interview taken from the London "Daily Mail" is reproduced very nearly as originally printed; the principal change being that the term "Free Love" in the title, is made to read *Freedom*, which latter word far more correctly represents, to the average understanding, the principle for which Lillian and Lucifer contend, than does the much misrepresented word "free love." Like the words "abolitionist," "infidel," "atheist," "anarchist," etc., the term free love is supposed by most people to mean simply lawlessness and gross sensualism; whereas, in the true and scientific sense it means just the opposite of these.

"FROM THIS OUT I belong, body and soul to myself; I will live as I choose, seek joy as I choose, carve the way of my life as I will!" says Fruen in "the Regeneration of Two." This is the voice of the truly awakened woman, the "regenerated" woman. Bulwer Lytton had much the same thought when he said:

> Honor to her who self-complete and brave,
> To scorn can carve her path-way to the grave,
> And caring naught for what men think or say,
> Make her own heart her world upon the way.

Again Fruen says, "Most churches and all social law have tended to cheapen woman; and in some measure woman has been the greatest sinner against woman by centuries of silence." Until woman herself arises to a proper appreciation of her own worth she cannot be the builder of self-respecting, self-reliant off-spring.

"Monogamy and Variety."

S. R. Shepherd's reply to Lucifer's query seems scarcely ingenuous and fair. It is easy to reply by witticism to a serious question, but witticisms, like comparisons in general, rarely fit the case in hand. The word "variety" as used by Lucifer's writers, is nearly, if not quite, synonymous with *freedom*. It means "self-law." It means the right to live one's own non-invasive life in his or her own way—in food, in drink, in clothing, in political, social and sexual relations.

To quote "Pat's" reply about the Fenian soldiers may appear to the superficial thinker as good argument, but not to him who knows the history and object of human government, that is, of all political governments. Friend Shepherd knows that it is not simply the municipal "police" that must be overcome before the Irishman can be free—can be a law unto himself—but that the armies and navies of the world, all the organized governments of the world, must practically be overthrown before real freedom can be established anywhere, since all human governments exist for the very purpose, are banded together for the very purpose, of *preventing* people from being a law unto themselves.

"To say 'the police won't let em' is to concede everything," says Mr. Shepherd. Is it? Do the "Socialists" of Germany concede everything—admit that socialism is false and impracticable, because the police (the monarch and his army) are as yet too strong for them? In the United States for many years a battle has been waging for free press and free mails. Do the advocates of freedom in these lines concede everything when they are forced to admit that the police—the postal inquisition, backed by the judiciary and executive departments of the United States government, won't let them send "The Old and New Ideal" and other like literature through the mails?

It is quite true that the "monogamic instinct lies deep in the nature of man as we find him to-day"—that is, as we find him in the *colder* climates of the earth. It is largely a question of climate, and for obvious reasons. In the hotter climates monogamists, as such, are not "in evidence" to any great extent.

As to the designs of "Nature," we know nothing. Man was not "made," so far as we know. He simply grew and adapted himself to his environments. That he may the more perfectly adapt himself to these, and learn by experience what is best for him, we ask that all artificial restraints be removed. Then if monogamy is best for happiness and progress it will not fail to prove itself to be such. If in free competition with other forms it fails to so prove, then let it be superseded by something better adapted to the ever-changing environment.

M. H.

Hypocrisy.

BY JAMBLICHUS.

The 24th annual report of the New York Society for the suppression of vice is a curious display of snivelling hypocrisy. These annual reports are printed in large numbers and circulated as an advertisement wherever gudgeons may be found gullible enough to contribute to the funds of the society or otherwise assist in its abominable work.

This year's report contains some queer features. On page 3 we find an extract from the minutes of a meeting held January 18, 1898. This was not the public meeting at which things are whooped up to call out contributions, but a private meeting of members of the little clique that for reasons of their own advantage push Comstock to the front with the pretense that he is a great moral reformer, a pretense which, as exposures are made one after another, becomes more and more ludicrous. This extract from the minutes contains a resolution which was unanimously adopted as follows:

> RESOLVED, That we the members of the New York Society for the Suppression of Vice in annual meeting assembled, do express our thanks to Mr Comstock for his valuable services, and record our expression of high appreciation of his labors and our full confidence in him personally as against the false and malicious assaults so constantly made upon him by the daily press, and the opponents to our cause.

How seraphic it is to make the frequent exposures appear to be constant, false and malicious assaults. Do the fools who subscribe to keep Comstock going ever think why it is that the assaults are so constant?

The extract from the minutes also informs us that some members made earnest addresses in behalf of the maintenance of the work and its vigorous prosecution in the future. From this it would appear that the question of shutting up shop and closing out the infamous business had been brought up at this meeting, else why such earnest addresses to urge a continuance of the work?

Page 4 presents the treasurer's report for 1897, the first item of which is "To debts 1896 $977." The fools who put in their money are probably quite satisfied with this vague entry, but it is a pretty barefaced piece of huggermuggery to lump the debts of the previous year and make one debit item of them. No defaulting cashier need ever trouble himself to go to Canada if this system of bookkeeping becomes prevalent.

On page 5 we find a heart rending appeal from the treasurer who "regrets to say that never since the attempt to assassinate our chief special agent, Mr. Comstock, has the society ever been so much embarrassed by indebtedness." What the treasurer magnifies into an attempt to assassinate was an entirely justifiable resistance to Comstock's brutal bullying in attempting the arrest of Charles Conroy, a cripple who, with a small pen knife in his one sound hand, gave Comstock a slight cut on the cheek, the scar of which Comstock displays as proof of his wonderful valor. This was years ago and Comstock and the Society have made lots of capital out of it and now it appears tricked out as an "attempted assassination!"

The treasurer continues, "In 1896 we borrowed $500 from Mrs. E. N. Moore. This we have not been able to pay." Nice moral people to *borrow* money from a woman and not pay! After some more wail about lack of support he cries, "Brethren, what will you do about it? Shall our efforts cease? In the name of God and humanity it ought not!" etc., etc., *ad nauseam*.

Following the treasurer's report comes the usual penny dreadful scare about, "Sad Cases," "Home Invaded," "Public School Invaded," "Boy Gamblers," "Eight Colleges Invaded," "Two Boys' Institutes Cursed," "Rural Schools Tainted," "A Mother's Appeal," "A Most Pathetic and Awful Case," "A Monstrous Evil," etc., all written up in Comstock's lurid style with a view to horrifying the reader and drawing out contributions. Reading these nice little nursery tales we find much praise of R. W. McAfee, but we notice the entire absence of any laudatory remarks concerning C. R. Bennett.

A laughable feature is the way the story of Comstock's encounter with Dr. Leverson is told.

> "In a suit for slander brought by Mr. Comstock against one Leverson, who falsely accused him and the agents of the society before the Senate Committee on Codes in Albany in 1896, charging that they were blackmailers, and who afterward assaulted Mr. Comstock personally in the Albany depot, Mr. Beecher won another victory and secured another verdict in Mr. Comstock's favor.
>
> "The object of this suit was not so much to collect money damages as it was to afford our enemies an opportunity to come into court and prove by legal evidence anything to our discredit. The plaintiff, Mr. Comstock, being a public officer, opened the door for the defendant to prove anything to his discredit. He threw down the gauntlet, and challenged the whole horde of opponents, newspaper foes and all, to come into open court and, man fashion, show a single illegal or dishonest act, or bring witnesses to impeach his integrity or veracity. The defendant accepted the challenge and set up in his answer matters reiterating his slanderous charge, but when brought face to face with the man he had falsely assailed he could not and did not even offer any evidence to support his base attacks."

Now the truth of this matter is that Dr. Leverson, so far from assailing Comstock, was sitting quietly in the depot talking with a friend when Comstock sought him out and went to him and by a persistent course of brutal bullying annoyance finally succeeded in so exasperating Dr. Leverson that the attention of bystanders was attracted to the controversy when Comstock procured Dr. Leverson to be arrested on an entirely false charge of breaking the peace. On a trial Dr. Leverson was acquitted and it was clearly shown that whatever breach of the peace took place Comstock was the first aggressor. Comstock's maliciousness in this business can be better understood when the fact is known that Dr. Leverson was away from home, among strangers where such an arrest and the difficulties of giving bail, getting witnesses and obtaining a fair hearing which would naturally confront an accused man under such conditions would greatly inure to the advantage of the accuser. After such a prank as this the hypocritical effrontery of talking about "coming into court, man fashion," is truly delightful.

The object of the "suit for slander brought by Mr. Comstock against one Leverson" was not exactly what it is stated to be in the paragraph quoted. The real object undoubtedly was to forestall any action Dr. Leverson might bring for the false arrest and malicious prosecution he had suffered at Albany, but this object failed for the jury showed their contempt for Comstock's hypocrisy by awarding him a verdict of six cents and this is the "verdict in Mr. Comstock's favor" which is heralded as "Another Victory" won by Mr. Beecher.

The next paragraph is sweetly entitled, "A Beautiful Testimonial to Mr. Comstock," and narrates how the Board of Managers rejoice to express their appreciation of Mr. Comstock's saintly performances by giving him a check for $5,000. Whether the check was good for anything, or whether it was a fake got up to deceive the public like much of the rest of this business, we cannot say, but we cannot help thinking that it would have been somewhat more creditable to the Board of Managers if instead of giving Comstock "a check for $5,000" they had raised one tenth of that sum for the payment of the $500 borrowed from Mrs. E. N. Moore in 1896 which the treasurer now says they "have not been able to pay."

The report contains many other curious features the enumeration of which would spin out a long article, but the impression we get from it is that it is a desperate effort to keep Comstockism above water and to continue to practise upon the gullibility of fools, on the principle that, "There's a sucker born every minute."

Apostle of Freedom.

London Daily Mail.

MRS. LILLIAN HARMAN TO PREACH STRANGE IDEAS IN LONDON.

Lillian Harman has arrived in London from the United States to preside at the annual meeting of the Legitimation League, which will be held at the Holborn Restaurant on Saturday afternoon, April 30.

The objects of this league are: To educate the public opinion in the direction of free love, and to create a machinery for acknowledging offspring born out of wedlock, and to secure for them equal rights with legitimate children. Lillian Harman is president of the League.

It is safe to say that her views will not meet with general approval. But she told a representative of the Daily Mail who called upon her yesterday at the offices of the league in John street, Bedford row, that she is quite prepared to face criticism and disapproval. She has even been to jail for her convictions.

This was twelve years ago. Her father, Mr. Moses Harman, "from seeing so many of his acquaintances unhappy in wedlock's bond, came to the conclusion that marriage was a failure, and that its inevitable result was the enslavement of woman to man." His daughter was of the same way of thinking. Hence, when she entered into union with E. C. Walker, their contract was what is known as an antonomistic marriage.

"We merely," explained Mrs. Harman, "stated our views verbally

IN THE PRESENCE OF FRIENDS.

"We think that love only justifies the union of man and woman, and that when the mutual love expires, that of itself should dissolve the marriage relationship. We have always kept our business matters quite apart from relationship which rests on love. The care of children is a business matter. We hold that it becomes a matter of slave ownership if man and woman are compelled to continue relationship they do not wish to sustain. We desire perfect freedom between the contracting parties, without interference by the state or any third party.

"We were arrested for disturbing the peace and dignity of the state of Kansas by living together as man and wife without first going through the formalities prescribed by law. We were convicted and sentenced to imprisonment, myself to forty-five

days, Mr. Walker to seventy-five days. The case was carried to the Supreme Court of Kansas and that court came to the extraordinary decision that while our agreement constituted a marriage, the judgment of the court must be upheld, because we did not get married according to the terms of the statute.

WE WENT TO JAIL

and stayed there for six months, because we refused to pay the costs, on the ground that we were unjustly imprisoned. My object in taking that stand was to make it easier for others who might wish to follow in our path and yet feared the difficulties in the way."

"And what is an autonomistic marriage?"

"A marriage in which the contracting persons call in nobody else to assist them. They neither require nor desire the formalities of a third party."

"And by what is the marriage determinable?"

"By the cessation of the mutual desire that it shall continue. We go in for perfect freedom in such relationships."

"That means, then, that the relationship ends immediately one party desires it to do so?"

"Precisely as a business partnership ends at the desire of one of the parties."

"And either party is then free to contract another alliance?"

"Yes, just as after divorce."

"Is the autonomistic marriage essentially monogamous?"

"What we want is liberty, universal liberty, so that the people may arrive by experience at the most desirable form of relationship.

"Both women and men need enlightenment. I think that any arrangement—whether it be with woman as housekeeper and man as provider, or with the positions reversed, or any other that is mutually agreeable—is good if it allows for the dissolution of the partnership at the instance of one or both parties. Absolute liberty is as perfect an arrangement as could be made by either fools or wise people."

This, then, is the doctrine Mrs. Lillian Harman has come to preach.

Our Children.

BY MARY M. CLARKE.

For some time I have been wanting to write to our young folks and their parents, but have either been too much engrossed with business cares or too sick.

We Freethinkers are so much alone in our respective neighborhoods that we suffer contumely for congenial companions and our children seem to feel it most severely.

I want to see if we can get our children together through Lucifer, and somewhat atone for the unpleasantness of being "so different from every one else." Our boy sometimes says: "Hang it all, mamma, can't you invent somebody for me to go with?" I wonder if any other mother's boy talks that way.

We have two children; we think they possess ordinary intelligence. We are Freethinkers to the fullest degree, and are reformers in many ways—in medicine, diet, etc., and our people of like habits will know what this means for their social standing. I have a sister who married Mr. Clark's brother, with a family like ourselves, but we live some distance apart and their older children are girls. Our girl, eleven years of age, has very dear companions in them, but their boys are very young; so our boy of eighteen simply has no companions.

Our children have never gone to school; my idea being that every mother, as she is held responsible, in a great measure, for the molding of her children' scharacter, ought to have the privilege of living with them constantly until they reach maturity; that all household work should be done by others, and the mother left free to educate and train her children instead of herding them in squads of forty or fifty, under the care of some inexperienced girl of eighteen or twenty.

Circumstances over which I had little control have caused me to fall short of my ideal, but I am proud of the little I have accomplished, and I feel sure that my way is the better way.

Our boy is mechanical. He seems equally adapted to several occupations, but in our struggle for existence this has been most convenient. He has run an engine since he was ten years old. He used a traction engine on the prairies of Nebraska when he was twelve years of age, his father and he going there to thresh grain. We are in the sawmill business now, and he does anything on the works that requires skill and hustle. He is not at all afraid of hard work.

He began asking his mother very pointed sex questions when he was six years old, and he asks them yet, and his mother never did nor never will deceive him; consequently he is a thorough hater of the common slang habits and conversation of most young men regarding sex and life. We were as careful to guard him from companions or scenes that were likely to pollute his morals as we were with his little sister. The idea that "I wish my girl were a boy so I could turn her loose and not worry," is, I think, a bitter curse to the boy and to the human race.

Our girl is a little business housekeeper. Of course she has nothing selected yet as a bread winner for herself, although she sometimes talks very wise about it. We have the same consideration for her future as for that of her brother, and I think she will make a "new woman" in more respects than is usually implied by that term. The yoke of priestcraft, or of Mother Grundy, will, I am sure, have an uncomfortable time trying to sit astride her neck. She has taken to music from the drift of circumstances. She and I are constant companions and I call her my bouncing girl. She is wide-awake and playful as a kitten.

This is a mother's description, I know, and I know also that our children have grievous failings, but I am not telling about them now. If there are other children similarly situated in orthodox communities and lonely also, I wish they would correspond with ours. Our boy's name is Grant F. Clark; our girl's, Alice Fern Clark, Albia, Iowa. Lock box 674.

If good Mr. Harman can spare us space in our little paper to bring our children together, I should be glad to hear from other parents.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—*Professor Drummond*

(Continued from last week.)

Half-an-hour glides by. He feels an unreasonable sense of disappointment, almost of injury, as she does not come. She might, in common courtesy, have looked in and asked him how he fared. He recalls the caress in her voice as she said "Good-night," the look in her eyes as she bent over his bed, and anathematizes her for a coquette—all women are alike. Then reproaches himself for ingratitude, recalls his position, tells himself that she too must know it. He is public property; she must know that he is dependent on his pen, on his sheaves of verse that look so bony in the growing, and bear so little corn for daily bread. His mood darkens, his thoughts embitter, the silver witch of a while ago becomes the embodiment of the social force that crushes him. He chafes, he must leave; he curses his foot, his friends to whom he has written for funds, his penniless condition; for he was going to meet the coast-steamer when the accident happened. The captain is an acquaintance, and would have given him a ticket. He fumes, and works himself into acute distress. The sound of women's laughter and the barking of a dog in play comes into the now dark room—Bikkje's bark—ay, even the little bitch has deserted him. His temperament is as wax to receive impressions, and he sinks into despair. He starts,—surely that is her voice in the next room! There is a rush of cool air, and she enters.

"All in the dark! Aagot has been so very busy; two of the children are ill. Why didn't you ring?"

*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass.

She slides back the stove door, and stirs the logs into a blaze that lightens the room and flickers gayly through it.

"But why are you over there in the cold? You must be frozen!"

His eyes are gloomy, and his face tired—how like that first day! she thinks with concern. She turns aside the rugs that lie between him and the fireplace.

"I am going to move you; the couch is on rollers, and I am very strong," stretching out her arms with a frank pride in them.

"Sah!" as he sits up with a remonstrance; "I always have my own way here." She stands at its head, and taking him by the shoulders pulls him gently down again, and wheels over the couch.

"Now, isn't that better? I am going to have some tea; I want it badly." She leans back as she speaks in a low chair; the glow of the logs lights up her face.

"Fruen has been for a long drive?"

"To Arendt."

"To Arendt? Why that is fourteen miles away. Alone?"

"Yes."

He makes no further remark. She wonders what is working in him, and says,—

"You are very silent; what is it? You look worried, sad; tell me."

She disturbs him rarely; he moves restlessly, and pushes his hair off his forehead. She notices that his hand trembles. She goes over and lays her hand upon it; it is burning; she feels his forehead.

"Why, you are in a fever! This will never do; I shall have to send for the doctor if you go on like this. What has upset you? What is it?" There is a caress in her voice.

"Many things, dear lady! I am a fool. This, amongst the rest!" pointing to a review on the end of his couch.

She takes it up and reads it, holding it in her left hand, leaving her right on his forehead. It is a notice of his latest book; an almost cruelly personal attack by a well-known critic,—a cold man of keen, brilliant intellect, with a pen like a lancet, and a faculty of biting sarcasm that wounds sensitive souls like a hornet's sting. Having no temperament himself, everything of personal jars on him; the touch of egotism that one gladly pardons for the sake of the warm human blood flowing through the pages, the sympathy one feels lies in the writer's nature, offends some canon of taste peculiar to him. Every word of praise is ceded grudgingly, and accompanied by a sneer. It makes her indignant as she reads it, and she throws it aside and sits down next him.

"Why should you mind that? I wouldn't let it cost me a thought. I fancied you were above that; that you never cared; that you always went to nature for comfort; that you had made friends of the great god Pan; that you despised the opinions of the ruck; that you had found yourself, and with that peace,—or didn't it work?"

He starts, and stares at her; and the same puzzled expression crosses his face.

"How did you know?"

"Perhaps I guessed. I know your books, and all about you this long time. I read a good deal, you see. Once you helped me. Nothing I have done for you would ever begin to discharge my debt"

"Helped you, Fruen, *I* helped *you*—I don't understand—"

"Yes, you helped me to find myself!"

The shadows are deep about the room; but the light from the sizzling wood in the great porcelain stove streams out across them, and shows her hands folded in the lap of the crimson gown.

"To find yourself?" he asks softly, with a boyish eager wonder in his voice

"Yes, you drew a picture of women; you told me some unintentional home-truths; you hurt me—"

"But, dear lady!—"

"Men had never done that before,—at least I was too blind to see that much of their courtesy was the worst possible compliment to my best self. It was not to their minds or souls that I appealed, but to their senses, and their admiration sprang from that. You stung me to analyze myself; to see what was under the form into which custom had fashioned me; of what pith I was made; what spirit, if any, lay under the outer woman; to see what significance the physical changes in my body had; from where the contradictions of my nature sprang,—to find myself. I closed the book of my soul, and what I read there made me sorrow. I was sorry for myself; resentful because I had been reared in ignorance, because of my soul hunger; but I had found myself all the same, and I said, 'From this out I belong, body and soul, to myself; I will live as I choose, seek joy as I choose, carve the way of my life as I will!' Aagot has told you of our life here. It has cost me much effort, but I am pretty sure of myself now. It is you men who are the dreamers. Once a girl or a woman is kissed out of the sleep of her ignorance by love or suffering—they are generally synonymous—she gets a grip on reality, she seizes the concrete in life." She looks at him for the first time since she has spoken, and adds, "In teaching me to find myself you taught me more than you thought; and what you taught me I am trying to teach to others. A feminine *Unwerthung aller Werthe*, a new standard of woman's worth. Woman has cheapened herself body and soul through ignorant innocence; she must learn to worthen herself by all-seeing knowledge. I have begun low down on the social scale, but I hope the seeds I am planting will grow into big trees, with wide-spreading roots. Most churches and all social law have tended to cheapen woman; and in some measure woman has been the greatest sinner against woman by centuries of silence."

Her voice died away, and there is silence; only his quick breathing comes from the dusk of the couch, and it seems to him that in all the world only they two exist. Her speech has taken him aback, his perceptions are in chaos. She appears to him as the embodied figure of a dream, dreamed at some past date, and he cannot place her. He once "hurt" her—when? He tries to think what he could have written that touched her.

"But, lady, that I should hurt you. I don't understand."

"Ah, that is a thing of the past; now I am fortified against hurt, because I know I am in the right. I owe you a thank-you for that,"—her cool hand meets his nervous shaking one, and grasps it firmly—"and I mean to give it you when I can."

She rises, and lights the lamp and rings.

"They have forgotten me, on the children's account!"

A maid brings in the tray with an apology from Aagot. She pours it out and waits upon him; and as she leans forward and says, "Sugar?" the same tantalizing memory rises to puzzle him. It makes him silent, it gets between him and his thoughts, irritates him.

She takes his empty cup and puts the table away.

To be continued.

VARIOUS VOICES.

Mrs. John Dortch, Dryburg, Va.: I enjoy your paper very much and do hope that you may be more prosperous the coming year. I enjoy reading "The Regeneration of Two," and know exactly what it means. Enclosed find fifty cents on subscription.

Arnold Luck, Herminie, Pa.: When my trial subscription expires, please book me as a subscriber for the following year. A number of the articles contained in the trial numbers have excited my interest and I am sorry I did not get acquainted with Lucifer sooner. Enclosed find one dollar.

Frank Macy, Copper Rock, Colo.:—I am glad you are still in the work, doing your best to help struggling humanity out of the mists of superstition. I remember the stormy times at Valley Falls, Kan., when the priests and Mother Grundy had

709.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

E. C. Walker and Lillian in jail. My grandfather, the late Dr. E. G. Macy and myself did what we could to help you, and I am willing now to do all I can in the way of reforming the marriage laws, which, as they exist at present, are a curse and a blot on the civilization of the nineteenth century.

Laura A. Gregg, Garnett, Kansas: It becomes my painful duty to inform you that my beloved father, Charles Gregg, died very suddenly on the 20th of March. The immediate cause of his death was heart disease. My father was a most excellent man, honest, upright, kind and true. He was a staunch friend of yours and stood by you firmly in the days of your persecution. He was seventy years of age and his mental faculties were keen and well preserved. Because he was your friend and a reader of your paper, I felt constrained to write you about our sad bereavement.

[Charles Gregg was one of the most earnest, generous and faithful of Lucifer's friends during the long contest for freedom of speech and of press in Kansas. His death is much to be regretted, inasmuch as there are so few like him. But it is to be hoped his mantle will fall on more than one of those who survive him. His family and friends have our sincerest sympathy.—M. H.]

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Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 16 pages.
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ELMINA'S REQUEST. Women who would like gentlemen for correspondents and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va.

WOMEN, LOVE AND LIFE, by William Platt. Says Grant Allen of this book: "Nothing madder, wilder, more lawless, more eccentric beapreut with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, $1.00; this office.

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Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

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Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism," Nos. 1 and 2 of our new monthly. Free Society, 18 Oak Grove Ave., San Francisco, Cal.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are not printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

Send 25 Cents to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to "Vital Force"; and a six months' subscription to "The Modern Philosopher." Address 308 Fourth Ave., Knoxville, Tenn.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 19. CHICAGO, ILLINOIS, MAY 14 E. M. 298. [C. E. 1898.] WHOLE No. 710

To Zola.

(Feb. 23, 1898).

Zola! this day doth weave around thy brow
The martyr's crown, and with the crown, the fame
Of those whose suffer in the sacred name
Of Liberty. The challenge thou didst throw
In the oppressor's face perchance did show
Too white with anger; yet when hearts be tame
'Neath wrongs, they need, to rouse them from their shame,
A strong man's voice, full-fired with passion's glow.

Hence in the coming years, when Liberty
In flesh and blood, not in vain word, doth dwell
With France, this land shall own its debt to thee;
And as stars show their sons how heroes fell
To leave to France this peerless legacy,
Then also Zola's name its tale shall tell.

—*Stanley Young.*

Lillian Harman in England.

The annual meeting of the Legitimation League was held in Holborn Restaurant, London, England, April 30. Lillian Harman, as president of the League, presided and, presumably, officers for the current year were elected. It is probable that a report of the meeting will be received here in time for publication in No. 711 of Lucifer.

A personal letter received last Tuesday from Lillian, written from Paris, France, April 22, said in part:

I arrived here last Monday and will go back to England Saturday night. I have enjoyed my visit here ever and ever so much. I wish I could stay at least a month. There is so much to see. Mr. Dawson has planned a trip for the week after next to Leeds, Stratford-on Avon, Glasgow and Edinburgh. Mr. Bedborough is going to take me to see the tomb of "the genuine author of Shakespeare's plays." He is a Baconian. I have had a glimpse of nearly all the most noted buildings of Paris. It is a grand, beautiful, light and clean city.

The Mr. Dawson mentioned is Oswald Dawson, one of the originators of the Legitimation League. Mr. Bedborough is secretary of the League and editor of "The Adult."

Following is a part of an article published in The London "Star," of April 15, under the heading: "A Woman Who Does—She Crusades for Freedom for Her Sex—Has been in Prison for her Principles—Her Life an Interesting Story:"

Another new woman has arrived. She comes from Chicago, where the women lawyers and female parsons grow. So they sent a "Star" man down to interview her—Mrs. Lillian Harman, president of the Legitimation League. The "Star" man found a fluffy little lady with musical Yankee accent. She is 28 and doesn't conceal it. Why should she? She helps her father, Moses Harman, to run a chirpy little paper called Lucifer, which, oddly enough, is opposed to matches—matrimonial, that is. Lucifer is published in Chicago and is an anti-marriage organ.

Moses Harman was once a Methodist preacher. Thence he wandered into Universalism. This is an American religion little known in England. Its leading tenet is the abolition of hell, and its leading member was the late P. T. Barnum. Now Moses Harman is staying awhile in the Spiritualist camp, and his daughter comes here for awhile to push her ideas.

It was interesting to hear this new woman tell of her past. Out in Kansas she was 16 and in love with E. C. Walker, her father's helper on Lucifer, then published in Kansas. It would make a pretty good plot for a "Hill Top" novel, this struggle between the ideal and the conventional. But it ended in the victory of the ideal, and Mr. Walker and Lillian Harman entered into a contract to live together without the assistance of clergyman or justice of the peace. There were stipulations in the contract for the maintenance of any children, and everything was "fixed up." This arrangement still exists, though Mr. Walker works in New York, while his partner, who did not take his name, lives in Chicago.

The "goings on" of Mr. Walker and Mrs. Harman raised at last an uproar in Kansas. They were criminally proceeded against for adultery—the only couple in the English-speaking world who have been thus prosecuted. They were sentenced, the woman to forty-five days and the man to seventy-five days' imprisonment, and they served a further term because they refused to pay the costs. When they did get out it was to find another prosecution directed against Moses Harman's management of his paper, but that failed. Since that date Mrs. Harman has kept on writing for the cause of sex freedom.

"Marriage," she said to-day, "should be a business contract either terminable at will or at a period to be agreed upon by the parties. There is a growth of these ideas, both as to the theory and practice, in the United States. But I don't suppose my way of living would satisfy everybody. Freedom of choice for everybody is what I want. I don't think I have got all the truth yet."

Mrs. Harman is full of earnestness and of moral purpose, and she intends to address some audiences in this country on her crusade.

At Present Wars of all Kinds "are Inevitable."

BY E. C. WALKER.

This is what Lucifer says. And Lucifer is right in that. Wars will continue to be inevitable while the great mass of mankind is unwilling to relinquish the attempt to rule by physical force. This attempt to rule begets resistance and resistance is war. Non-resistance is the dream of those who lack the power to successfully resist. The nations that depend upon the arts of peace alone *must* go down; the others *may* go down. The arts of peace are delightful, but they are not all-sufficient for defense in a world of violence. The civilizations of the Incas of Peru and the Montezumas of Mexico were, upon the whole, vastly superior to that of Christian Spain, but they were deficient in fighting weight and skill, and so they quickly went down in blood and flame before the trained and armored handfuls of merciless mercenaries led by Pizarro and Cortes.

War being inevitable, it becomes simply a question of judgment, of common sense, what position we shall take in any struggle that may arise. Lucifer says that "war is here." Not only *is* war here, but war *has been* here for three years. Men strangely talk as if intervention in Cuba were the irruption of savagery into civilization, of war into fields of perpetual peace, of brigandage into Arcadia, of hell into heaven. This apparent obscuration of vision is to me utterly incomprehensible. It is impossible for me to understand why good men who for three years have been as silent as oracles of the dead gods, while Spain has waged a war of massacre and starvation in Cuba, now throw up their hands in horror and piteously declaim against the wickedness of war, because we have at last resolved to put a stop to a savage crusade that has already resulted in the savage extermination of 400,000 non-combatants, chiefly women and children. It is easy to see why the Marcus Hannas, the Stephen Elkinses, the Eugene Hales, why Wall street, the stock gamblers everywhere, the haters of change, the defenders of privilege and monopoly and the "strong government" which buttresses privileges and monopoly—I say, it is easy to see why all these elements of conservatism and reaction and spoliation sided with Spain as against her revolted colony. It is easy to see why they forced our government to act as the spy and slave-catcher of Spain, to take the position of its active ally. It was easy to see why they prevented the recognition of the belligerency and independence of the Cuban Republic. To them Spain stood for the stable, for the authorized, for the regular, for the accepted, for government as government, regardless of its character; for the guarantor of bonds and the collector of debts. To them the rising republic stood as the unstable, for the unauthorized, for the irregular, for the unaccepted, for the rebellion against government, for the threatener of bond values, for the probable repudiator of unjust debts. No wonder *they* forced us, an alleged free people, to stand with averted face and bound hands while the worst government in Europe raped and ravaged and slaughtered and starved the inhabitants of an island at our doors, a people whose only crime was that they desired to attend to their own affairs in their own way.

But the very reasons that induced the captains and defenders of privilege and authority to help Spain crush the Cuban rebellion, were the reasons that should have aligned every friend of equal liberty on the side of the men of Maceo and Gomez. No person who is a close and discriminating observer of current events has doubted for the last year that the fell purpose of Spain was to exterminate the population of Cuba, the people who dared rebel against tyranny, and fill the places they left vacant with colonies of loyal Spaniards. And until within a few months our administrations, held in the grip of monopolistic and authoritarian influences, have used our secret service and our navy to assist Spain in her damnable purpose. I do not recall that in all these years either Mr. Baylor or Mr. Harman has protested against this monstrous wrong, against either the criminality of Spain, or the cowardice and criminality of the United States government. But now, after the common people, enlightened as to the facts by the independent press, have forced their president and cabinet and their Congress to repudiate this disgraceful alliance with massacre, after the crisis has been reached, after the irrevocable step has been taken that will end the awful domination in Cuba, and we hope also in Porto Rico and the Phillipines, after all these watchmen on the towers of liberty come down and cry out against the tardy forward movement, come down and picture out for us the waste and agony of war, as though the white flag of peace had fluttered undisturbed over all the lands and waters of the Carribean until the shot of the Nashville sped across the bow of the Buena Ventura. As I said before, such an attitude of mind is to me wholly inexplicable.

I hail that shot fired by the gunboat Nashville as the signal of progress. It ended a period of doubt, hesitancy and vacillation that succeeded years of positive complicity in outrage and murder. Editors in their sanctums, and college professors in their libraries, may theorize as they will, but out in the world we know that all progress results from the choice of the less of two evils. Perfection is unthinkable. Governments exist. Force persists. Conditions and states are relatively good and relatively bad, depending upon the standard of comparison. We can always keep our ideal in view, but this does not imply that we have no choice in the present. Speaking for myself, I am both a Radical and an Opportunist. I am a Radical in principle, holding firmly to certain definite conceptions regarding social relations. I am an Opportunist in practice, willing always to help others to advance the *average line* of progress as near to my pioneer line as I can induce them to go. If I can not have peace, I will take war that fights only fighters, in preference to one that fights everybody on the enemy's side of the river. If I can not have free love, I will take easy divorce, as against no divorce. If I cannot have full religious liberty, I will fight, if there is no other choice, with those who have abandoned the rack and thumbscrew and stake as agencies of conversion, as against those who still use those weapons of propaganda. And so on to the end of the chapter. I feel as I think the great majority of "plain common people" of the United States feel. The killing in Cuba is unpleasant to me. I want it stopped. If some more persons must be shot, as it is certain, I prefer that Spanish soldiers be those persons. Personally, if I had to choose between seeing a Spanish soldier bayonet a child or shoot that soldier, I would shoot him if I could. And I am sure that many, many millions of our people have their feet planted squarely and immovably on the platform that that preference has laid. But our soldiers may also be killed? True, and so may you if you interfere to save a child from a savage beast, but I think you are pretty likely to interfere, if there is one chance in ten to save the child. In this Spanish-Cuban-American affair the chances are the other way, they are more than ten to one that we shall save the child and drive the savage beast back across the Atlantic.

But there are great evils right here in the United States? True, again. Yet we can do only what we can do, and if we can do good work in Cuba let us do it; that, by that very fact of timeliness, becomes the thing we should unite to do. Wise men "sieze the occasion," they take the tide at its flood. Are we to stand coldly aside in this crisis until the battle for progress is won, and then be told when we ask for reform here that the only reason we complain about monopoly in the United States is that our own material interests are jeoparded? I prefer to so comport myself in this conflict that I can say to such of the attorneys of privilege as now champion the cause of the Cubans, or defend the war on whatever grounds, —"Gentlemen, you were shocked, as I was shocked, by Spanish barbarities in Cuba; you protested, as I protested, against the massacre of the defenseless, against the starving of women and children—can you now consistently refuse to join with me in protesting against Lattimer massacres, against the starving of women and children right here in this land of liberty and plenty?" That is the expedient, that is the consistent, that is the safe, that is the humane and cosmopolitan attitude to take. I do not care the snap of my finger where invasion or non-invading occurs; national and race lines are less than nothing to me; the essential thing to do is to stop that invasion,—whether in Pennsylvania or Cuba or the Phillipines, it matters not; the essential condition is that we "seize the occasion," and go with the people at those rare times when a majority of them are willing and ready to destroy a crying wrong, to substitute, if you wish to state it that way, the government that is less oppressive for the government that is more oppressive. Progress does *not* come through the giving of "aid and comfort" to the worse of two tryants, whatever doctrinaires may assert to the contrary. The people are not yet ready to punish such crimes as that of Lattimer; they *are* ready to punish the crimes of Weyler and his fellow butchers; why fatuously refuse to do what we can do because we cannot do all we wish to do?

In conclusion, I desire to offer a short, terse argument presented by that radical reformer, Arthur M'Ewen, in the New York "Journal" of April 12, this year. He shows what should be self-evident to all thinkers, it seems to me, that the evil results that will come in the wake of war will be due, chiefly, to the monopolistic self-seeking of the very men who have done the most to prevent intervention. They did not wish to be disturbed in their money-changing, but as they have been, they will make the best of the new opportunities in lieu of the old. They change their point of attack, that is all.

The opponents of intervention in behalf of Cuban liberty who are best entitled to respectful consideration are those men who hold that war, aside from other reasons, is to be deplored because it detracts popular attention from pressing domestic problems. That war does this for the time being is true. But it is also true that a people incapable of rising in armed contest against the atrocities that have desolated Cuba these three years would not be fit to solve their own problems intelligently and righteously.

The assumption that the alternative of war abroad is peace accompanied by orderly progress at home, is the fallacy which betrays many high-minded men into antagonism to the doing of a plain, and too long postponed discharge of duty by the United States. If we should harden our hearts against the appeal of suffering Cuba for succor, we should find ourselves less susceptible to shock when a Lattimer massacre is reported. Selfishness, a sordid absorption in our own affairs, a closing of mind to the suggestions of altruism, do not educate a people up to community of action for their own good.

The country, to-day, because of its generous feeling for the patriots and reconcentrados of Cuba, is much more likely to give thought to the sufferings of our own reconcentrados, the poor who swarm in all of our rich cities than it would be were it to take the counsel of the Hannas and attend strictly to business.

This war, entered upon from motives which do honor to the United States—in the name of humanity and liberty—cannot but uplift the people mentally and morally. There will be camp followers, of course. The very men who have been protesting against the war, in the interest of quiet and business conditions, will be the ones to cut in and make money out of it. There will be scandals and investigations, and great fortunes and blasted reputations along with them, that will not deprive their owners of social eminence. We shall have many new troubles in legacy from the conflict. But in the main, the country will be the better for the shaking up.

The United States are doing right in expelling Spain from Cuba, and a country which does right by its neighbor is more likely to do right by itself than one that passes by on the other side, thinking only of itself and counting its money as it goes.

Who or What Builds the Child?

BY C. S. WOOD, M. D.

Friend Harman: After reading the article by J. W. Vandeventer, and your reply to the same in Lucifer, No. 706, I am reminded that my investigations on life and sex, have compelled me to adopt different views from those held by either of you, or by the people in general; and I wish to state a few facts, as I see them.

While heredity and building are not the same they are practically one so far as any building of the child may be a result of parental action, as environment, by furnishing the plan and the material, in a large measure controls the result; and yet they do not build any more than the stone, brick, wood and iron build the house. No, the mother does not build the child, neither does the father; the child builds itself. The living germ, the spermatozoid, is the living seed, or the nucleus, the living life principle that has developed itself within, and broken loose from the male man and started on its purpose of growing or building itself to a complete human and as near like the male it developed within as its future environment will admit of; and under favorable conditions it will absorb from its surroundings the material for its growth, and will build itself into a mature and complete man, male or female, as the conditions of its environment shall determine. It is a living organization and intelligently, or instinctively, if you choose, seeks this food and shelter, material and suitable environment, that will enable it to fulfill its purpose. Yet it is a fact that its chances are small, as perhaps less than one in a million of the spermatozoa developing in man ever find their proper food, material, and the proper protection, environment to enable them to mature, to grow to manhood, as their food and environment can only be found, so far as we at present know, **within the womb of woman. Woman supplies this food and environment** until such time as the child can continue to grow separate or apart from her; not willingly, knowingly and with any intent and purpose, as a rule, until after birth, but because she cannot help herself. The child is a parasite protected by being within and attached to her, sucking its substance from her, and consequently modified very much by her, its environment, and also it modifies her, the mother, also, as she becomes a part of the child which is a part, a graft broken off from the man, and in the later period of gestation the blood in a measure flows from one to the other. Thus the woman becomes a part of the man from which she received the germ of a child and allows it to mature or grow within her organism. For this reason a white woman bearing a child by a black man, or negro, will become a part negro, and she can never again give birth to a pure blood white child. Thus a child may have several fathers and but one mother.

Inanimate things, such as watches, machinery, etc., are built by men and women, but all living things, animal, vegetable or mineral, build themselves. They are not made, built or created, by God or man, by father or mother.

121 La Salle St. Chicago.

Must Work in Unison.

SADIE A MAGOON.

DEAR BROTHER HARMAN: March 16 of Lucifer has just arrived and is before me. I have been reading Wm. Platt's criticism of an article written by the editor. It is not my object to criticise any one, but simply to express a few thoughts in regard to the subject; possibly to ask a few questions. The creative act is surely performed by two persons of the opposite sex, and therefore to me it looks as if both were equally responsible. Mr. Platt says: it takes two to make a child. Mr. Harman says "impregnation of the ovum is not making.' But is it not helping to make? Without this impregnation the child would not be; therefore, as I understand it, the two together make, create the physical structure of the child. Then the child so often resembles the father both physically and mentally. Woman may build it afterward, mold and educate it all it is possible prenatally; but is not the male parent equally responsible? Is it not his duty to surround the prospective mother with conditions that will enable her to do this properly? I am reminded of a couple in the East. When the wife was in the first stages of pregnancy with her second child the husband suddenly decided to take himself elsewhere. If he had money he left none at home, and the wife was compelled to struggle not only with poverty, but the physical condition in which he also left her.

When the babe was a few weeks old she was compelled to give it away, as she had neither the strength or ability to provide for it. This little one was a bright, beautiful little girl, and was greatly beloved by her adopted parents. But alas, at only 20 months old it was forced upon them that she was a "sex maniac."

Perhaps you can better imagine than I can tell the trouble this caused, both when small and in after years. To say that she was a "varietist" would be expressing it very mildly. Although there is much that could be told, I will not take up Lucifer's space to do so. I will only add that the foregoing is strictly true. I would like to say however, that in disposition she was the counterpart of her father. As you can imagine, she was neither desired or welcomed, whereas if the husband and father had remained at home, provided for, and been kind and surrounded his wife with proper conditions, how different would have been the result. I must think with Mr. Platt that "not man or woman alone can save the race of which they are a part; both together must do this."

They must work in unison and harmony together, and Love must be the guiding Star.

[The questions asked in this letter are timely and pertinent and will probably receive attention soon.]

Send 25 Cents to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to "Vital Force"; and a six months' subscription to "The Modern Philosopher." Address 326 Fourth Ave., Knoxville, Tenn.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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ABNER J. POPE writes from Portland jail that he is well—that the jailer treats him kindly, that his friends visit him now without hindrance, and that he expects to be released June 12. His letter will probably be published in Lucifer soon.

THE ARENA for May contains: Editorial, by Geo. Bedborough; Pen Points, by Lillian Harman; The Conversion of Mrs. Grundy, by Dora P. Kerr; A Giant in Chains, by A Provincial Editor; Heloise, by Berta C. E. Buss; Music, Religion and Sex (IV), by Orford Northcote; Love and Business Principles, by William Platt; Practical Politics in Sex Relations, by Sagittarius; Some Free Love Problems, by Robert Braithwaite; The Legitimation League, by George Bedborough.

EMMA GOLDMAN writes from San Francisco that she "had five grand meetings in Denver," and that her "first meeting in San Francisco was an enormous success, and that "all the newspapers have long reports." She asks for the correction of a statement recently made in Lucifer that she is one of the editors of "Solidarity," New York. She says she is "not co-editor but only a co-worker and contributor" to that paper. She expects to remain four or five weeks on the Pacific coast, her address being in care of "Free Society," San Francisco, Cal.

Lucifer and "The New Time."

B. O. Flower, former editor of "The Arena," is one of the editors of "The New Time," a reform magazine which is the uncompromising foe of plutocracy. Mr. Flower's forcible writing is familiar to many readers of Lucifer, and they will be glad to learn that an arrangement has been made whereby "The New Time" (price $1 a year), and Lucifer (price $1 a year), will be sent to the same address one year for only $1.60. All orders should be accompanied by cash and sent to Lucifer, 1394 West Congress street, Chicago.

Another View, What Intervention Means.

Pursuant to Lucifer's basic principle or motto, namely, Freedom of expression—allowing correspondents to have their say in their own way—space is granted in this issue to a long article by Edwin C. Walker, sharply criticising Lucifer's attitude on the question of war with Spain, or the question of "intervention" in behalf of the insurgent Cubans.

Instead of replying directly, and in detail, to the points of my critic I prefer to present another view—a view, an opinion, based upon actual experience and observation. Patrick Henry's famous saying that he knew no "guide for his feet but the lamp of experience," is very applicable in this case, and to this guide I now appeal for instruction and for justification.

A word as to generalities:

The present war should surprise no one. The wonder would be if war, general war of some kind, should not occur about this time. Given the conditions, hereditary tendencies and contemporary provocations, the result must follow.

The same remark holds as to the causes of this particular case, the war of "intervention" now undertaken by the United States. The blowing up of the Maine, the massacres and the starvation of non-combatant Cubans by the Spaniards—all these things are, and were, legitimate, true to the conditions that produced them. Some of these causes date back to the age-long wars between the Spaniards and the Moors, to the Spanish wars of conquest, and their religious wars—the "Inquisitions," etc., etc., in defense of their "Most Holy Faith." With such heredity, and with the old persecuting faith still in the ascendant, how can the Spaniards be anything else than cruel, proud of their history, vain, full of confidence that the "god of battles" is still on their side, and will give them the victory over the "Infidel Yankees." And these Yankees, too. Have they not their share of prejudice and of insane national conceit?

Personally, I am not a "non-resistant." Under given conditions—conceivable conditions, I would *fight*; would fight with any and every available weapon. No act is right or wrong of itself. Right and wrong depend on environment and motive.

I am not opposed to intervention on behalf of the Cubans. On the contrary, I am now, and have been all the while, in favor of intervention, but not of the kind now proposed by the McKinley administration. To make this matter plain, a little personal history as an object lesson may perhaps be admissible.

Time was when I, too, believed in intervention by government. Previous to the declaration of war in 1861 I took the ground that nothing was needed to free the slaves except free discussion and the removal of the protecting hand of the general government; and that if the Southern states insisted on separation it was their undoubted right to do so. I argued that peaceful secession would be the death knell of chattel slavery. But when war had been declared I urged that the Federal government should at once interfere in behalf of the slaves—should declare all slaves free, and should offer protection, safety and bounty to all negroes who would desert their masters and bear arms in aid of their own liberation. Believing that public sentiment would soon compel the government to do this, I helped to organize a regiment of volunteers, and went with them as far as the officials would let me. Being incapacitated by lameness for military service I tried to get into the hospital service, and was rejected there also. In every possible way I helped the Federal cause, believing that cause to be the cause of humanity and of civilization.

Gradually came the *disillusionment!* By slow degrees the conviction was forced upon me that our Federal government, like all other governments of man by man, was and is concerned first of all, in perpetuating its own existence, its own power, and that its next concern was and is to make secure the "rights of property." Hence the propertied classes were then, as now, its constant care. Slaves of loyal masters were to be returned to their owners, as before the war, and slaves of rebels must not be "harbored within the Union lines" lest their masters should doubt the assurance that the Federal government did not mean to interfere with the property rights of the slaveholders. From this lack of timely intervention alone it is doubtless true, as often charged, that the war was prolonged two or three years longer than it would otherwise have been. The slaves were kept at work in the fields at home by the Federal armies, to raise food for the rebel armies in the field of war.

Another cause of disillusionment, was the government management of its finances, whereby a wholly unnecessary national debt was created, an interest-bearing debt, a non-taxable debt, for the benefit of the propertied classes. A debt that appalls and stuns the understanding by its vastness, and which by the connivance of this same government has been so manipulated, that it is no nearer liquidation to-day, after the lapse of a generation, and after having been already paid twice over in real values, than it was at the close of the war.

Another cause of disillusionment for me was the treatment received by the ex-slaves after their so-called emancipation (as a military necessity and not because the government, as such, so desired). Instead of interfering to secure justice to the freedmen from their former masters, instead of demanding for them a share of the accumulated wealth—in improved lands, in houses, farm implements, horses, cattle, etc., that the unpaid labor of the slaves had earned, instead of this, the Federal government left these wards of the nation—mere children in experience in managing for themselves—left them to the tender mercies of their late masters whose interest it now was to show that the negro *needed a master*, and that emancipation must necessarily prove a failure.

Then again, when as a political necessity the ballot was thrust into the hands of the ignorant and half-dazed freedmen, instead of intervening to make the ballot mean equal citizenship, the Federal government made no real effort to defend the black man from the fury of the white men who unblushingly continued to declare that "This is a *white* man's government," and who, whenever the black man voted otherwise than as the white leaders dictated, proceeded to substitute the shotgun, the fagot and the lash of the "regulator" for the lash of the old time slave driver. (He who denies the truth of these statements is either willfully ignorant or is blinded by party prejudice to such an extent that he will not see the facts). The brutalities and barbarities inflicted by the Spanish government upon defenceless Cubans, after making all due allowances for newspaper exaggerations, are horrible beyond the power of words to express, but it is doubtful if these barbarities have exceeded the cruelties to which our own freedmen were subjected during the so-called "reconstruction" period, a period that is not even yet ended.

And still another source of disillusionment was my observations and experience while with the Federal army itself. It did not take long to see that this right arm of the government was itself a despotism, a despotism scarcely less cruel and hateful than was that of the slaveholding oligarchy against which it was fighting. For the superior officers the army means power and privilege—class privilege—much the same as under monarchical forms of government. Honors, ease, big pay for little work, autocratic power over others, for the officers; for the common soldier unquestioning obedience to the will of the officer, poor fare, hard work, hard marching, hard watching, hard fighting, and hard dying—or health ruined, if he lives to return—with small pay for himself while living and small pension for his widow and orphans when dead—*this* is a meagre but truthful outline of what the Federal army means.

These are some of the reasons that lead me to distrust and oppose government intervention in behalf of the suffering Cubans, such as the McKinley government is now undertaking. Judging from personal observations and experiences, the government will take care of itself (its officials) and of the propertied classes, the bond syndicates, and the promises of help to the suffering poor will be, at the best, like the promises of the witches told of by Shakespeare—"Keeping the word of promise to the ear, but disappointing it to our hope." Some of the Cuban leaders fear this, and hence they say, "Hands off. All we ask is to be let alone—to win our independence as best we can without foreign aid."

But, long as this article now is, my chief objection to intervention by McKinley's method is yet to be told. Some years ago, at a public hanging in Missouri, an old physician remarked:

"This is the saddest sight I ever saw!"

"Why so? Is not the man justly punished?"

"That is not what I am thinking of. Among the hundreds of women here to see the hanging are doubtless a number of expectant mothers. This day's hanging will probably breed several other hangings. The impressions made on the minds of these expectant mothers will make their sons congenital murderers, predestined murderers."

War, national war, is the glorification of slaughter, of murder—the justification and the *sanctification* of murder. In ordinary times, civilized human beings always *regret* the killing of other human beings, even when done in self-defense. He would be considered a crude barbarian or savage who should hang banners from his windows in celebration of his victory when he had slain his enemy, no matter how just his cause may have been. In war, the whole population reverts to barbarism, as shown by these "patriotic" demonstrations. Even ministers of the "gospel of peace" take a leading part therein as witness the late utterances from the pulpit in this city.

Well may we repeat the words of the old physician—"This is the saddest sight I ever saw," and well may we ask ourselves, "What will the harvest be?" from such sowing. Will not the sowing by these patriotic demonstrations make more wars necessary?

When shall we, as a race, evolve out of the plane of hate, of revenge, of barbarism, of savagery, if we continue to sow the seeds of war in the hearts and minds of the unborn by encouraging national interventions such as that upon which the McKinley administration has just entered?

It will doubtless be asked, "What kind of intervention do you advocate, if not by and through the organized agency called the general government?" Having already taken up more than my share of space in this week's issue, and the time for going to press now here, the further consideration of the "Intervention" question must be postponed till next week.

M. HARMAN.

The Gospel of Sex According to William. Platt.

BY VOLTAIRINE DECLEYRE.

I could not help approving Mr. Platt's suggestion to Lucifer a week or so ago, that there was a sort of distorted echo of Adam in its persistent preaching that the women only can save the men; and this, together with a comrade's inquiry as to whether I had seen LeGallienne's review of the new literary find, Wm. Platt, reminded me that I had upon my shelves two rather neglected volumes entitled "Women, Love and Life," and "Do We Live, Do We Love?" presented me last summer by their author. I had met him at an afternoon tea-table, out in Hammersmith, not far from the now empty and sorrowful Kelmscott House, whose soul, William Morris, had fled a few seasons before. Several of the men and women about the table had been Morris's friends and nearly all were admirers of Whitman. I have never been able to swallow Whitman whole myself, and speedily found myself in disagreement with a lawyer-like young pleader with glasses and longish hair. That was not Wm. Platt, though you thought so just now. Wm. Platt sat very quiet and half nervous opposite to him—a little, delicate man, with a white, thin skin that blanched painfully when our host, Tochatti, broke through the conversation to say "Platt, here, writes 'awful' books."

Upon inquiry he offered to send them to me and he kept his word. After which, I ought to be ashamed to confess that, having glanced at two or three sketches, and being revolted by the implication therein that there is no purity save in constancy, "one-man-one-woman till death do us part," etc., I packed them away and never looked at them again (save to put them on the shelves) till my friend's suggestion that he would like to see the work of the author of the "Proof of the Pudding." Thereon I began to read. Those who believe in the Whitmanian religion, in the Harmanian religion, and of the power and the glory and the kingdom of sex, cannot but be carried away by the tremendous energy, the whirling fire of his apostrophes to sex. He fairly out-Whitmans Whitman.

But, alas! My first objection remains. One might suppose that the two or three sketches were but chances wherein the characters, to be true themselves, were bound to slay their lovers for being unfaithful, or hurl their sons over cliffs for indulging in lust. But the constant iteration and reiteration of the character, the deification of "Chastity" (which in Plattiana means "we two and no more"), the persistency with which women are elevated for their one capacity of child-bearing, as if the main thing to do with one's life was to get babes at all cost, leaves one in no doubt. What one is in doubt about is whether Mr. Platt is more of a reformer or reactionist.

Babes are well enough if one wants them, and those who consider themselves worth reproducing may take satisfaction in contemplating their physical immortality of which Platt sings. But I, for one, can see nothing gained by building other

people unless one builds oneself, individualizes oneself, pursues other possibilities of destiny than mere abstract multiplication irrespective of contents. There is as much in intellectual as in physical parentage, and the woman who never had a child may do more to mother the real egos of the young than fifty mothers intent on preserving their "blood."

Then, again, the unaccountable coupling of so much exaltation of sex with the ascetic check of indissoluble monogamy; the utter ignorance of sexual craving—"appetite," he spitefully calls it—as a thing not at all bound to be reckoned with in the maintenance of the glorified body—one throws down the book in despair at what he will be at, and whether, after all, he really knows anything about a body, and cries out with Isaiah, "Even your wine is mixed with water."

I hope Lillian Harman may come in contact with Mr Platt while in London and convert him on this point at least. Why in the world one should be so holy and the other so vicious is beyond me.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—Professor Drummond.

(Continued from last week.)

"Would the whir of the wheel irritate you?"

"No; Frueh, no," he says absent-mindedly, he is exerting his whole will to try and find the clew. She has an old black spinning-wheel, with ivory knobs. She moves her foot with steady rhythm, and she feels it with the ivory white curls of well-carded wool with a beautiful action of hands. He watches her with a kind of fascination, and the song of the wheel sings soothingly in his thoughts.

"Few ladies spin now," he remarks.

"No; I am not very good at it, I am only learning. The wool in my gown holds all my first attempts. I like it; I spun an awful lot of thoughts into it—much of my old self; and when it was finished, I was new."

He makes no reply; he is still endeavoring to find the clew. Bikkje supplies it. She patters with tapping claws across the waxed floor, and rubs against her; she stops to pat her. The little beast licks her wrist, and then trots over to him. Their eyes meet, she flushes, and the whole scene comes back to him in a flash—lapping fiord, music of water and trees, and the woman with the laugh of a child, who looked so like a fashion plate. He sits up in his astonishment, crying—

"Now I remember; but is it possible? No, it can't be; you are so changed! And yet, now you smile, I see it plainly, and marvel I did not see it before. And that is what you meant by 'hurt.' I was rough, I remember," with a sort of hesitation—

"Go on," she smiles encouragingly.

"You irritated me; I was hurt, I was bitter—I am always getting hurt and getting bitter," with rueful humor. "You embodied that section of society that had discarded me . . . you—" with desperation—"powdered and painted; and your waist was absurd—but your eyes and your smile are the same—that is why I have been puzzling—it is wonderful, like a fairy tale; and even now, I do not understand."

"That your words should have worked so great a transformation—, no," remembering the why *his* words more than another man's, she adds softly, "No, perhaps you do not quite understand that! But it is none the less true. But you, all this time I have been finding myself, how is it you have grown less secure; how have you lost your grip of mother nature? Did your philosophy go lame on the journey?" She has risen and is moving about the room, drawing the curtains closer. His eyes follow her; her hair shines so in the light, her supple figure sways as she moves.

"No; but, dear lady, I cannot stop looking at you, it is so strange. You have grown, I believe. Your bust is fuller, your hips—ah, your corset is gone! You look so strong, so capable—you are half a woman; it is wonderful—*I begin to fear you!*"

She throws back her head and laughs, stands with her hands clasped behind her back, perhaps conscious of the lines of her own grand figure, and looks at him.

"Methinks, Poet, the pupil has distanced the master!"

"Ah, that is sure! I must have been blind not to see!" His eyes fill and she forgets everything but that, and goes over and kneels next him and says,—

"Tell me why it is you seemed so sure then, and now you look as if everything had gone awry with you. Even your books have less of joy, less of truth in them, less of grip at the world's heart,—the grip that made them touch mine and got you a name."

He is won by her frank appeal, and bares his heart, perhaps for the first time, even to himself—all that has lain smouldering through lad years and man years till now. She marvels at the strange tangles of his poet nature—the child and man, ay, the woman in it; at the dreams of the man; the cobwebs spun over the ore; and he little dreams, as he tells her, that she is weighing her life as it is, as it may be, with possible sorrows and joys deliberately in the balance, and that she chooses her course."

"Have you ever told this to any one?"

"No, dear lady; I have few close friends."

"You want a home; you are not fit to be alone. Your body and spirit wage war. The scabbard is too frail for the sword. Yet you need freedom—freedom to go where you will; but you ought to have a place to return to. There must be no more waiting in the snow," with a tender smile that sets his pulses stirring.

"Now you are tired and must talk no more, and I need to think before I tell you my plan. Hush! lie still, and I will play for you."

* * * *

Some days later he is hobbling from room to room on a crutch. Aagot wishes him away, that is sure. He leans against the window, looking out at the snow; the sun is very bright to-day, and he is thinking of something she said in the morning. She asked him point-blank to go into the disused smoking-room when some ladies came up the drive. It set him thinking, and he realizes he must leave. He has had a glorious rest, but he is still weak, and the world outside looks less inviting than ever. That she cares for him, he knows; that he touched her in some way acutely at that first meeting, her whole life since shows; but is she not less approachable in her new womanhood than than ever? She has found fresh interests, new duties, an ambition; and, if he judge her rightly, no love will ever satisfy her wholly. It will never be more than one note—true, a grand note,—in the harmony of union, but not the harmony. The whole man in him is touched by this new creature his stray words have waked into life, this grand, wholesome woman, with a clear head and sure hand to guide the great house and its many inmates. He is proud of her, she is the woman he dreamed of; but what has he to offer her instead? In a dream it was easy for him to say, "Come to me, woman!" But come to what—beggary?

He knows the place, her ambitions, her plans. He can't say, "Let me share it!" He has nothing to offer her; he remembers their first meeting; he would give all he has ever dreamed of to try and show her how he thinks of her now—but he must go. How he dreads the loneliness, the bare room in some cheap lodging-house, the feeling of loss! It must be he shrinks from it because he is still ill. Aagot comes in for him to sign the receipt of a registered letter. She looks significantly at him; he reads her unspoken thought: she hopes he will go, now that his money has come. He sits still, and reproaches himself for his cowardice; and yet is he not now, at the supreme moment of his life, swayed as much by conventional considerations as the pettiest *bourgeois* stickler for usage? If she care, does he not insult her by thinking his poverty would weigh with her? Well,

*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass.

he will tell her in his verse, he will glorify her as no woman before; but she must, if she is to be his queen, exercise her prerogative and speak. It is hard; he will give himself this one day, and to-morrow he will leave.

She has been thinking over it; she knows what is working in him; for love makes woman as wise as a serpent. No consideration of outside people or his circumstances has any weight with her; she is only weighing the effect of it on her own life and work; she is not willing to leave the plough she has set herself to guide. She realizes that his love, no matter if it be his whole love, will not fill her life completely; she has seen too many marriages not to know that every woman, except the few that go to prove the rule, chafes at the narrowness of the horizon that is simply confined to attending to one man's needs. She recalls the words of a cynical woman friend of hers: "Nothing is so conducive to make a woman content with her husband as a platonic friendship with a decent other fellow, or a hobby of some sort. It gives her an interest, saves her from being bored to extinction by his fidelity."

To be continued.

VARIOUS VOICES.

Arthur C. Everett, San Diego, Cal.: Twice have I been forced to suspend publication of papers devoted to sexology, but still believing as I do, I am bound to make another effort. I now propose to publish a small paper to be called the "Neo-Multhusian." I shall publish and mail it outside of the United States. Correspondence solicited from those interested in the sex question and emancipation of women. Address as above.

Mrs. Jonathan Maxcy, Aurora, Ill.: Lucifer, the Light Bearer: How do you do? Glad to see you. Have you come to stay? You would seem to some like a meat-ax, sharp-edged. What will the state do with you? What will the United States do with you? How long do you expect to live in this Christian country? Do you print histories of sad married lives? Histories that show there is no help for the wife under man-made laws? Histories showing that churches, ministers, rich men, have their own way? Do you dare to spread the truth to help change the laws of this land? I bore my sorrows over thirty years. Fifty years last February I was married—*damned* by the laws of my country. I am eighty years old. My history shall be given to the world sometime. I send one dollar for Lucifer.

[The above is a mildly worded sample of letters received at this office—letters that make one wonder whether we are living in an age of barbarism and ignorance, or one of civilization and enlightenment.—M. H.]

Rosa Graul, Pittsburg, Pa.: Emma Goldman's three weeks' campaign in Pittsburg and vicinity was a great success. Large and enthusiastic audiences greeted the little woman whenever she appeared on the platform. At McKeesport, Monaco and Homestead her audiences were large, respectful and very attentive. Much radical literature was distributed at these meetings. The last meeting of the campaign was the celebration of the 27th anniversary of the Paris commune, at which Miss Goldman was the principal speaker; other speakers being Louis Goazion, in French; Henry Garodu, in Hebrew, and Karl Nold, in German. Miss Goldman ended her lucid and truly grand address by repeating John H. Mackey's "Call to Freedom," in German.

It is the unanimous verdict of her friends here that Miss Goldman has improved in many ways since first she began to preach the gospel of freedom. Her English has but little of the foreign accent, and her statement of facts and her arguments are remarkably clear, logical and convincing.

John J. Taylor, Fort Smith, Ark.:—How I love the bold, fearlessness of Lucifer. I have been an inveterate enemy of slavery all my life. Before the war I sympathized with John Brown, although I was Virginia born, I voted with the Republican party until the slaves were enfranchised. Since then I have voted with the party that was nearest my views. All slavery is not yet abolished. The hateful slavery of the marital relation is in full vogue yet, but giving down. I was a practising lawyer for thirty-two years in Indiana and got some three hundred divorces. I am 77 years old, and am glad to see the worst form of human slavery is so near its end. As to "variety," as Lois Waisbroker says, "Make women free and see what she says about it, and let her judgment be final." I read a number of her articles in "Claflin's Weekly" about twenty years ago. How I long for the infinite Republic when every person will be a law unto himself. All the marital laws might be repealed to-day and to-morrow not a marital union would be molested that is worth saving. Make all as free as air, just as God intended.

Jesus was a good and great man. In the kingdom of heaven he was trying to establish on earth, (Socialism,) he said there was neither marriage nor giving in marriage. So, strike hard, strike as long as a single soul is fettered. Pay no attention to the little persecutions of the law. We are in a period of evolution which will result in revolution before long. These will right all wrongs. I am living and waiting for it. Free divorce is the motto. Socialism will cure all difficulties but an unhappy marriage.

How to Help Lucifer.

Dear Friends: Once more we come with our plea for co-operation in our efforts to make Lucifer more effective as a Light-Bringer than ever before. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months. See special offer under the head of "Books Worth Reading Free."

Third. That all who can will send to us for pamphlets and books for their own reading, and to sell or give away to others. For a starter with those who have not read anything on sexologic science, see "Combination Offers," as advertised in current issues. To those who buy for distribution, or to sell again, good discounts will be given.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

Among the books and pamphlets specially recommended by us for distribution, in order to arouse interest in Lucifer's line of work are the following:

(a) "What the Young Need to Know."—A Primer of Sexual Rationalism, by E. C. Walker. Price, 10 cents; five copies, or more, 5 cents each.

(b) "Ruled by the Tomb," A Discussion of Freethought and Sex Reform, by Orford Northcote. Price, 10 cents; five copies, or more, 5 cents each.

(c) "Outcome of Legitimation," by Oswald Dawson. Price, 5 cents; five copies for 20 cents.

(d) "Prodigal Daughter, or the Price of Virtue," by Rachel Campbell. As a separate pamphlet, this remarkable essay ran through several editions. It is now published as No. 2 of "Our New Humanity" with several other essays in the same line, by Mary Florence Johnson, Lucinda B. Chandler, M. Harman and others; ninety-two pages in all. Price, 25 cents; five copies for 75 cents.

"A Physician in the House.

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price $2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of Lucifer and its work.

710.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Books for Sale at this Office.

Following is the partial list of books and pamphlets for sale at Lucifer office. Many of them are rare and cannot be duplicated when the stock now on hand is exhausted. The list given below is part of a catalogue soon to be published in pamphlet form:

Anarchy, Economics of. A Study of the Industrial Type. By Dyer D. Lum. Paper, 60 pages. (Scarce). .25

Autonomy, Self-Law; What are its Demands? A fragmentary exposition of the basic principles of individualism in its relation to society and government. By Moses Harman. This pamphlet of 29 uncut pages contains an account of the autonomistic marriage of Lillian Harman and Edwin C. Walker, and their subsequent arrest, trial and imprisonment. The pamphlets are not up to the standard in typography and press work, but they contain data valuable to all lovers of personal liberty. .05

Be Thyself. A Discourse by William Denton. Paper, 33 pages, 1882 (scarce). .05

Creed of Liberty. A brief exposition of philosophical anarchism, by William Gilmour, London. Paper, 11 pages. .02

Catechism on the Science of a Universal Religion, or What We Can and Must Doin Co-operation to Secure a True Religion of Universal Happiness, by Gabriel C. Wacht. 1890; 117 pages; paper, 7c; cloth, .15

Causes of Hard Times and The Money Question, by Albert Chavannes. 1893; paper, 24 pages, .05

Citizens' Money. A Lecture by Alfred R. Westrup, on the National Bank System. 1890; 21 pages; paper, .05

Co-operative Congress, Kansas, Proceeding of. Held at Topeka in April, 1886. 118 pages; paper, .10

Divorce. A review of the subject from a scientific standpoint in answer to Mgr. Capel, Rev. Dr. Dix, The New England Divorce Reform League and others who desire more stringent divorce laws, by Edward B. Foote, M. D., author of "Plain Home Talk." 1884; 60 pages; cloth, .25

Digging for Bed Rock, Observations and Experiences. By Moses Harman. 1890; paper, 24 pages, .05

Diana, A Psycho-Physiological Essay on Sexual Relations. For married men and women. Sixth edition. Revised and Improved. Paper, 60 pages, .25

Deaths and Funerals. A collection of facts and ideas, original and selected, referring to deaths and funerals or burials. Part 3—Respect for the Dead. By Joseph Henry. 1887; paper, 39 pages, .10

Devil, The Angel of Light. How he beat the Salvation Army in two trials and secured $75,000 judgment against it. Paper, 16 pages, .05

Free Press. Arguments in support of the demurrrer to the indictment of M. Harman, E. C. Walker and George Harman under the Comstock Law. Also Judge Foster's decision overruling the demurrer. Paper, 43 pages, .10

Free Trade. Showing how the Protective Tariff invades enterprise, defrauds labor, plunders trade and postpones industrial emancipation. By Ezra H. Heywood. 20th thousand; paper, 23 pages, .10

Human Rights. By Madison Hook, with an Introduction by E. C. Walker. 1891; paper, 19 pages, .05

Immortality of the Soul, or an Answer to the Question, "If a Man Die Shall He Live Again? and How are Spirits Occupied?" By Mary S. and James Vincent. Paper, 94 pages, 1888 (scarce). .25

In Brighter Climes, or Life in Socicland. A realistic novel by Albert Chavannes, author of "The Future Commonwealth," "Vital Force," etc. Paper, 254 pages; 1895. .25

In Hell and the Way Out. A Non-Partisan Political Handbook. A Comparative Study of Present Conditions and a Plan of Social Democracy outlined. Inscribed to the Farmers and Trades Unionists of America by one of their number. Advocates the Initiative and Referendum. By Henry E. Allen. Paper, 64 pages. .10

Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

John's Way; a domestic radical story, by Elmina D. Slenker,	.25
Vital Force, Magnetic Exchange and Magnetation; Albert Chavannes,	.25
Human Rights; J. Madison Hook,	.10
Prohibition and Self Government; E. C. Walker,	.10
Practical Co-operation; " "	.10
The Revival of Puritanism; " "	.10
Love and the Law; " "	.10
Sexual Enslavement of Woman; " "	.10
Digging for Bedrock; " "	.10
In Hell and the Way Out; H. E. Allen,	.10

Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

Price, ten cents. For sale at this office.

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Advice to a Bridegroom explains method of self-control; also honeymoon lasting; pamphlet; 20 pages; 10 cents. Ida C. Craddock, 1026 Arch st., Philadelphia.

ELMINA'S REQUEST. Women who would like ten lemen forces respondents and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va.

WOMEN, LOVE AND LIFE, by William Platt. Says Grant Allen of this book: "Nothing madder, wilder, more lawless, more eccentric than this uncouth little book has been published in our time; few things so frequent with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, $1.00; this office.

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Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson Barker,
Box 192, San Jose, Cal.

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Anything More, My Lord?	By Lois Waisbrooker.		.50
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Occult Forces of Sex,	" "		.50
A Sex Revolution,	" "		.25
Helen Harlow's Vow,	" "		.25

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 20. CHICAGO, ILLINOIS, MAY 21, E. M. 298. [C. E. 1898.] WHOLE No. 711

Woman's Virtue.

Yet this is virtue! woman's pride!
From which if once she steps aside
Her peace, her fame's forever gone!
Away, 'tis impious! Satire says
That woman's good and woman's praise
Consist in chastity alone.

Can one short hour of native joy
Nature's inherent good destroy,
And pluck all feeling from within?
Shall shame ne'er strike the base deceiver,
But follow still the poor believer,
And make all confidence a sin?

Did gentle pity never move
The heart once led astray by love?
Was poverty ne'er made its care?
Did gratitude ne'er warm the breast
Where lawless love war held a guest?
Was charity ne'er harbored there?

Does coy sincerity disclaim
The neighborhood of lawless flame?
Does truth with fame and fortune fall?
Does every tim'rous virtue fly
With that cold thing called Chastity?
And hast my Lydias lost them all?

No! no! In thee, my life, my soul,
I swear I can comprise the whole
Of all that's good, as well as fair;
And though thou'st lost what fools call fame,
Though branded with a harlot's name,
To me thou shalt be doubly dear.

Then whence these fetters for desire?
Who made these laws for Cupid's fire?
Why is their rigor so uncommon?
Why is their honor-giving plan
So much extolled by tyrant man,
Yet binding only to poor woman?

—*Aristaenetus.*

Legitimation League Annual Meeting.

The annual meeting of the Legitimation League was held in Council chamber, Holborn restaurant, London, England, April 30, with the president, Lillian Harman, presiding. A report of the proceedings will probably be published in Lucifer next week. The annual dinner of the League was held in the same room at 7:30 o'clock the same evening. At the League meeting 411 persons were present and sixty-five attended the dinner. The banquet was followed by this program of toasts and songs:

PIANO, Overture, (Tindall)	A. F. Tindall, A. T. C. L.
SONG, "In the Time of Roses" (Felix Corbett)	Miss Mole
TOAST—"The Pioneers", Amy C. Morant,	Reply by Edith Lanchester
SONG, "Good Bye" (Tosti)	Jennie Seyton
HUMOROUS SONG, "Laughing" (Conyers)	Charles Conyers
TOAST, "The Legitimation League,"	Lillian Harman
SONG, "Whisper and I shall Hear,"	Piccolimini
TOAST, "The Press," Leighton Pagan.	Reply by George Bedborough
MUSICAL SKETCH, "Our Soiree" (Conyers)	Charles Conyers
TOAST, "Hands Across the Sea." Oswald Dawson.	
Reply by Lillian Harman and Robert C. Adams	
SONG, "A May Morning" (Denza)	Jennie Seyton
TOAST, "The Visitors."	Georgina C. E. Law
"Auld Lang Syne."	

A private letter from Lillian, written from Harman Villa, Seacroft, near Leeds, May 3, where she was at that time visiting the family of Oswald Dawson, one of the founders of the League, says the meeting passed off very satisfactorily and she was given an enthusiastic reception. She visited Harrow, May 2, at the invitation of Dr. DeVilliers, editor of the "University Magazine," and took luncheon at the home of Dr. DeVilliers' sister, Mrs. Singer, wife of the owner of the magazine. After luncheon they drove to the churchyard where Byron wrote under his elm, and saw the tomb on which he wrote. It is enclosed in an iron grating to protect it from relic hunters. In the party at Harrow with her were George Bedborough, secretary, and Louie Bedborough, treasurer of the Legitimation League; Orford Northcote, author of "Ruled by the Tomb," which was recently published by Lucifer; Annie Shaw, of the Croyden Brotherhood; Oswald and Gladys Dawson, Henry Seymour and wife and Mrs. Law.

Lillian Harman spoke in Leeds, Sunday, May 8, and in Glasgow last Sunday. She has received many pressing invitations to make a tour of England and Scotland delivering lectures, but previous arrangements require her to sail for America May 30. She expected an enjoyable visit in England, but she says the cordiality and enthusiasm of her reception and entertainment have more than surpassed her expectations. The English people seem to be much interested in the libertarian propaganda and many persons of social and literary prominence are openly identified with the movement. Edith Lanchester, whose name is on the toast list given above, will be remembered as the young English woman of good family, whose parents caused her to be adjudged insane about three years ago, and sent to an asylum because she openly announced her intention to live with a man she loved without going through the formality of a marriage ceremony. The affair caused a great sensation and was widely commented on in newspapers both in England and America. John Burns, the labor leader and member of parliament, was mainly instrumental in securing the release of the girl from the asylum. The Legitimation League also took up the fight and called public attention to the outrage perpetrated in defiance of law and of humanity on a woman who had exercised her natural right to choose her own sex mate without consulting the representatives of church or state, for the very good reason that it was a matter in which they were not justified in interfering.

Plumb-Line Penographs.

BY E. C. WALKER.

Anarchism affirms that government of man by man is incompatible with the wise and effective pursuit of happiness.

"Bulldozing" is the colloquial name for non-legal bullying and driving of the defenseless.

Charity is the dole of privilege to humility.

Dungeons are places where the fortunate torture the unfortunate.

Enthusiasm often gets us into trouble, but even then it is preferable to inert self-complacency.

"Foreigners" are those who are native where we would be foreign.

"God" is the magnified Self whom we conceitedly worship, hence our intolerance of doubters.

Humanity is to be studied and improved; not to be worshiped in lieu of the sky-gods.

Ignorance is lack of equipment and capacity for self-development.

Joy is the conscious or unconscious expression of harmony within the organism and of the organism with its environment.

"Kickers" are often very disagreeable, but they are immeasurably more useful than patient slaves.

Love is attraction, and of course love ceases when attraction has spent its force; therefore it is a crime to hold two persons together when they no longer love.

Money is primarily a counter to facilitate exchange, and hence is innocent and useful, until it is perverted into a monopolistic instrument of extortion.

Nunneries are places where multitudes of women are defeminated by a silly vow.

Organisms are conceived, are born, grow, mature, weaken, decay and die. An immortal organism is as unthinkable as a square circle.

Poverty has always been called a virtue by the church; the church has never willingly been virtuous; her dictum helped make her rich and her dupes poor.

Questions have ever been represented by church and state and society as devils, existing only to torment the possessors.

Renunciation is extolled by those who renounce only the poverty and the kindred virtues of the subordinate classes.

Superstition is not a code of erroneous dogmas; it is the failure or the refusal to ask questions, to doubt the accepted.

"The Religion of Humanity" is a bad phrase; in spite of all juggling with words, "religion" means belief in and worship of an alleged supernatural, and because of this the word has no place in the affirmative vocabulary of the rationalistic, the scientific thinker.

Universalism is a well-meaning attempt to whitewash the bloody and cruel "god of nature."

Variety is as much a part of our love nature and its expression as it is a part of all other departments of our organisms.

Willingness to exchange our mistakes for truer interpretations of nature is the quality that distinguishes us from fossils and fools.

X is one of the redundancies of our alphabet.

You can not reasonably expect other persons to do what you advise but will not do yourself.

Zeal that is not intolerant fanaticism will always command the respect of the sincere man or woman.

Sacrifices to Sex Superstition.

BY SENECA.

A discussion has arisen among reformers as to whether the man or woman suffers the most from the suppression of the normal impulses of their nature. I do not see that it is important, even were it less difficult of determination. Probably men are more sensible of it when they do not evade or defy the laws; but that is not most serious which is clear to the sense. Consciousness may stimulate active resistance to the opposing force which prevents the realization of desire, whilst the unconscious suffering produces apathy, disease and death. Great suffering of both men and women, conscious and unconscious, is mainly due to the irrational subjection of mankind to the control of the church hierarchy and the state of oligarchy.

Doubtless there is a distinction between the sexes as to the qualities of a love, mutual in its expression. Education has something to do with it; but there is a normal difference. The woman more generally craves the delicate embrace. Though desiring offspring, she has not usually the determinate purpose of the man, and would not normally seek the ultimate completion when not moved by a mutual desire to possess children. At present and with man, the ecstatic and abrupt ending of the embrace is the thing chiefly in his mind in seeking it. The girl has been taught by prudish mothers and Grundy society, that while kissing and hugging of her own sex is proper, familiarity with the other sex is most reprehensible. The boy is taught by vulgar men, and corrupted associates, that physical pleasure is the supreme thing to be desired, and at whatever cost to the other party. The young woman is taught that motherhood without a marriage, consecrated by church and state, is the most damaging crime a woman can commit. Truer ideas of life and purer conceptions of the sex functions would dispel such impressions, and enable her to win from her lover, respect for her person, freedom from invasion, and so restrain him from effecting undesired consequences of their endearments.

The intercourse and fellowship of the sexes are primarily the flowering of the human plant, not the perpetuation of the species. This, in some of the lower orders of life, is accomplished without duality of sex. Some animals, as well as plants, are are unisexual, nad there are types maintained by gemmation. Reproduction is a mere animal act, and merely incidental to sex association. It has a single purpose, perpetuation of type, and its practice, independent of such purpose, seems a mistake and abuse. Unquestionably it is the source of the sex vices and misdirections, involving great suffering to both man and woman.

Whether the fruitage or flowering of the tree is the more exhaustive is really not a question at issue. The fruit may embrace the seed, as a pericarp and adjunct or means of protection and sustenance to the germ, but the seed alone is the germ of the new life. The fruit and flower may tax the vitality of the tree, to carry out the metaphor, but these, as regards the sexes, are compensative through mutual help and magnetation. This also may be true in the complete reproductive act, when the desire for offspring is also mutual. But is it normally in accord with nature when either one or the other does not desire it? The mammals inferior to man, generally have only the instinct of reproduction to serve and know little of love in its higher joys and endearments, felt by the human kind.

Until we can learn to distinguish between the true love nature and the reproductive instinct, we shall make small progress in the science of sexology, or in the promotion of enjoyment in the sex association. From this misapprehension our social vices arise. Asceticism, prostitution, rapes in and out of marriage, self-abuse, sex-inversion, etc., result from this ignorance and perversity.

With this differentiation well defined, the gross and diseased condition of the sex life would gradually become clean and healthful, so that the atmosphere of love could be breathed without contamination from the pestilential vapors now arising from compulsory continence and the invasive enforcement of legal "marital rights." Should a man, by however gentle means, obtain control of a woman, to whom the idea of motherhood is disagreeable, and, for his personal gratification, effect impregnation, would any one deem it other than an outrage, even if he himself desired offspring? But suppose such result was repugnant to the wishes of both, and that they by some ingenious contracept, defeat conception; would such action be normal or abnormal? No sensible man or woman goes to the expense and labor of planting seed that the germ may be destroyed before it springs into life. Nor does a farmer plant without expectation of reaping. We cultivate the plant for the flowers and to partake of its fruit; but we should only plant the seed which we desire should produce new life. Nature furnishes abundant seed; but it is illogical to plant more than is required to replenish the sources of evolving life.

The sacrifices to sex superstition and male despotism are largely due to economic conditions and woman's inability to cope with man in the struggle for subsistence when thus handicapped. If there is any remedy for her, or even for him, from the inequalities of these conditions, it is not through any forceful regulation. It can only be attained through the enjoyment of equal freedom, and only approximately even then; without freedom, not at all. Complex association need not be censured, unless carried to the ultimate. Adultery in procreation should not be encouraged in either sex. Jealousies arise from this base, and the sense of ownership; and variety is opposed more by the young and inexperienced than by the matured and aged, as was clearly proved in the experience of the Oneida Community, whose complex marriage was broken by the young people raised on the manor.

I have confined myself to the physical aspects of this question. Whether the compensative results of continence or chastity to be found in transferring the creative force from the physical to the mental and spiritual creations, as urged by Alpha, Diana and Karezza, are correct or otherwise, I am satisfied that upon the plane of the physical alone the enjoyment of sex association is greatly enhanced by observing the discrimination between sex love and desire for offspring, and so avoiding the act when not desiring the result. Disregard of this distinction, I am satisfied, produces great suffering to both sexes and gives the *raison d'etre* for despotic attempts to regulate sex affairs by statute law.

Only careful and intelligent culture can prepare the world to adopt the new theory of life. Blind and despotic methods of procedure, or perhaps attempts to realize ideal states, will only render the evils and suffering from misdirection more intolerable.

Where Hilda's Homes May Be Realized.

BY T. O. SMITH.

I have watched with a good deal of interest the suggestions and plans for the realization of "Hilda's Homes" in different parts of the country, and after reading the correspondence between Isaac Jameson, of Brinnon, Wash., and W. A. Wotherspoon, of Denver, in No. 701 of Lucifer, I decided to do what I have long contemplated doing, call the attention of the Light Bearer's readers to a socialistic movement in Montrose county Colorado, that is quietly, but surely, being carried to success. Organized without money, only twelve members, taking two years to find a suitable location and do preliminary work, we have succeeded in building up a live and active organization of over three hundred members, and our ranks are rapidly increasing.

In all the suggestions and plans for "Hilda's Homes," and communistic associations, I have seen nothing that I consider practical; nothing that appeals to me as having in it the elements of growth—a combination of the grand and the beautiful, together with self-supporting industries; something that would be an object-lesson to the world, of a plan by which the intelligent common people may employ themselves, make their own exchanges and live largely, if not entirely, upon their own productions.

The Colorado Co-operative Company was organized under the laws of this state, in February, 1894. It is purely co-operative in its conception (not communistic) and now has in course of construction a large irrigating canal, that will ultimately water a tract of desert land containing 30,000 acres. Already $25,000 has been expended in actual work upon this ditch, which is about one-fourth of the estimated cost. This land is a portion of the White River Ute Indian reservation ceded to the government in 1882, and is subject to entry under the desert land act and pre-emption laws, costing $1.25 per acre. The company has no control of the land whatever, but as an organized stock company has exclusive control of the ditch, and will limit a water right to each individual member to 40 acres, at he pro rated cost of construction of the ditch. All public utilities will be owned and controlled by the company. Our membership is composed principally of people with socialistic ideas, but there are not as many social radicals as I could wish. Many of our members were identified with the ill-fated Topolobampo colony in Mexico, but their bitter, experience there has not shaken their faith in the principles and justice of co-operation.

We expect to be entirely self-sustaining in two years, and with the assurances of a comfortable living, and homes of their own, where can better material be found for spreading the teachings of Lucifer than can be found in the C. C. Colony? There are a few social radicals here now, among the men, but the women seem to be somewhat backward in accepting the truths of perfect liberty.

If any friends of Lucifer are looking for an opportunity to make themselves homes, they will do well to investigate the advantages this enterprise offers. Any one imbued with the principles of perfect liberty and free thought will be a welcome acquisition to our ranks.

Edwin L. Gallatin, of Denver; John W. Breidenthall and Mrs. Annie L. Diggs, of Topeka, Kan.; Chas. H. Robinson, of St. Louis; George B. Ruggles, of Osborne, Kan., and many other well and favorably known persons are active members of this organization.

The objections that Wm. G. Scott offers to the building of a "Hilda's Home," in his article, "Industrialism and Communism," in No. 703 of Lucifer, I think are well taken. Mr. Scott must have helped organize a co-operative colony some time in his life, or have lived in a community where it was a life and death struggle for people to exist.

We are laying the foundations broad enough in our colony to sustain a population of ten thousand people in comfortable circumstances in the course of a few years. While we are doing the pioneer work, blazing the trail, we can be cultivating the soil and sowing the seed of liberty and free thought, until every home in our community shall be a "Hilda's Home" in principle, if not in its furnishings and appointments; where invasion is unknown and where the rosy faces of happy children will gladden the home life like flowers by the wayside.

I have already made this article too long, and not wishing to take up too much of Lucifer's valuable space, will be glad to correspond with all who desire further information who will write to me.

Pinon, Col.

Steps Towards Co-Operation. No. LXIV.

BY HENRY M. PARKHURST.

The new social order must be based upon individual liberty. In order that the individual shall be truly free, he must be in a position to enjoy the profits arising from co-operation and from nature's assistance, so as to make him financially free. There will be no sudden change from disorganized rivalry to organized co-operation. The dawn always precedes the day. It is well to note the evidences of extending co-operation, and to encourage them wherever we can. Yet we shall see that each of these steps is usually decried as a bar to progress.

The modern first-class flats and large hotels for permanent guests, are an approach to this phalanstery or unitary dwelling, avoiding many of the wastes of the isolated household, and incorporating many of the advantages of combined dwellings.

The middle men between the producer and consumer, the wholesale dealer and retail dealer, are an approach to the grand organization in which all the principal industrial products will be distributed with minimum cost and maximum convenience.

Great mills and factories are a stepping-stone to the still grander mills and factories resulting from universal co-operation.

In these early steps, individual interests often appear to usurp supremacy; and yet the masses of the people are learning from them how to adapt themselves to the conditions which will hereafter evolve harmony.

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The name LUCIFER means LIGHT-BRINGER or LIGHT-BEARER and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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"SENECA" contributes a thoughtful article, "Sacrifices to Sex Superstition"—the "Free Motherhood" problem. The "discrimination between sex love and desire for offspring" is doubtless a very important distinction to be remembered. The "economic question", as our friend justly says, is intimately blended with the sex problem, but it is well to remember that not one woman of independent means in a thousand is willing to say with Fruen—"George Egerton"—"From this out I belong, body and soul, to myself; I will live as I choose, seek joy as I choose, carve the way of my life as I will". Nearly all women whose bank accounts enable them to defy Madame Grundy, meekly bow their necks to the yoke of man-made marriage, else they deny themselves the joys of motherhood and the loving companionship of man. These facts show where reform should begin.

FROM ENGLAND we continue to get gratifying reports of the reception accorded to Lillian Harman as a representative of the sex reform movement. Since the statement made on first page was given to the printer we have received letters from George Bedborough, Secretary of the League, and from Oswald Dawson, one of its chief founders, containing highly complimentary mention of Lillian's "presidential address" and of her success as presiding officer. Marked copies of the London "Mail," "Society" and "Reynolds's Newspaper," containing notices more or less complimentary of her address and of the meeting of the League, were received by the same post. Advance sheets of the June "Adult," containing a full report of the transactions of the annual meeting, including verbatim report of Lillian's address, were also received. The officers for last year were re-elected. Extracts from these reports, letters and press notices, will appear in succeeding issues of Lucifer.

"THE REGENERATION OF TWO" is concluded in this issue. The closing installment of the story is a poem, a magnificent prose poem, such as is not often found anywhere in literature. But its literary merit is not its chief worth. Its greatest merit consists in outlining a free union—the unconventional union of a free woman with a free man for mutual helpfulness, mutual development and happiness, and for their greater usefulness to the larger ego—the race, of which the individuals are parts. No promises are made, which in the future might become fetters; each remains free to live her or his own life as before they meet—meet to blend in the most important co-operation possible for human beings—the sexual. These are the lessons taught by the exceptionally well conceived and well written story, "The Regeneration of Two."

Intervention. How and When?

If the war now undertaken by the United States government could be confined to the purpose of compelling Spain to recall its bloodhound soldiers and allow the Cubans henceforth to manage their own affairs in their own way, there would be found few to protest against Federal intervention, although such intervention should infallibly mean the sacrifice of the lives of several thousand American soldiers and the addition of several hundred millions to our national war debt for the American working people to pay.

That it will be so confined, so directed, so managed, no one, with the lessons of history before him, can for a moment believe. As when two lawyers engage in battle in court, the fate of the prisoner at the bar is a minor consideration. The chief object of the attorneys is honor and profit for themselves. So likewise in the great gladiatorial contests known as national wars.

Before the commencement of actual hostilities the moral aspects of any dispute between nations usually have some weight, or cut some figure in negotiations, but when once blood begins to flow and when the army reporter begins to get in his work, all moral questions sink to insignificance. *Victory*—national glory, race aggrandizement, religious bigotry and hate—all these forge to the front as prime considerations, while moral questions, such as the rights and wrongs of negroes or of white working men and women, no longer come in for more than a passing thought.

All the innate savagery and brutality of man's nature, and all the cultivated selfishness and meanness of modern civilization—falsely so-called—in war hold high carnival. Men and women too become so accustomed to think of bloodshed, of hardships, of starvation and death, as to regard them as matters of course. The mind and conscience become calloused, seared, indurated, to such extent that generations of cultivation of the arts of peace and of humane sentiments are necessary to erase the dire effects of a few years of war.

We wonder at the heartlessness of the coal barons who, as winter approaches, combine to make coal dear, knowing full well that the result will be unspeakable suffering and slow death for thousands of poor women and children. To the philosophic mind, looking for causes, the wonder would be if men trained in youth—or prenatally—to look upon suffering with indifference or with delight, should be be otherwise than unsympathetic and heartless.

And such is the training that is now bearing its legitimate fruit in this country. When we remember the days of Andersonville and of Libby prison; the "raids" of Price in Missouri, of Sherman in Georgia; when we remember that few if any protests were made by the people of the North against the war policy of General Grant when he stopped the exchange of prisoners because, as he maintained, every Confederate soldier released from Federal prisons was at once returned to his place in the rebel armies, whereas the Union soldiers when released from Confederate prisons were in no condition to rejoin their regiments in the field, and that therefore it would be better to let our soldiers starve or die in rebel prisons rather than to give the rebel army the advantage of an equal man-for-man exchange of prisoners—when, I repeat, when a whole nation could submit without protest to this worse than brutal war measure, a measure which meant to many thousands of our dear "boys in blue" the long-drawn-out agony of death by starvation, and by hopes deferred—incomparably worse than death on the battle field, how can we wonder that coal barons, landlords, factory lords and mine lords, with such training in youth, such object lessons in youth, should now have hearts of stone?

Let no one say that I speak as a partisan, or from personal feeling. Against Grant and Sherman, as men, I have no feeling of hate or revenge. I introduce their names to illustrate a point. These men were neither better nor worse than the average of men. With like heredity and training most of us would have done as they did; that is, we would have sunk our manhood, our better nature, in the government official. We would have put military success and national honor above every other consideration. The "Nation," the *government*, must conquer, must live, though all the *people* died—would have been our rule of action.

It is this idolatry of country, of sectionalism, of "native land," commonly called "patriotism," that gives to war its greatest power for evil, and hence it is the duty of all who love their kind to discourage by all rational methods the epidemic insanities, crazes or "big drunks" called national wars.

* * *

A few words in reply to the possible question as to what kind of intervention Lucifer proposes in cases such as the outrages committed by the Spaniards in Cuba. "Should not a

government that owes its origin to revolt against oppression be ready to assist all other peoples in revolt against tyrannical rulers?"

Yes, certainly; and if ours were a government by the people, by the masses instead of the classes; if our government were true to the principles and traditions of 1776, then I would say, by all means let the government lend its aid, first by formal protest, then by withdrawal of diplomatic or friendly relations, and if these were ineffectual then by armed intervention in behalf of insurgents—if they prove themselves to be really revolutionists against tyranny and not mere brigands adopting the same tactics as those employed by their oppressors. But he is a poor student of history and a bad reader of current events who does not know that since the adoption of the monumental fraud and lie known as the Federal Constitution, our government has been *traitor* to the principles avowed by the revolutionary fathers of '76. That the sympathies and interests of our government have been and are now, on the side of "stable government" and against revolutions or insurrections by and for the people.

I do not need to remind our readers that the sympathies of President Washington and his cabinet were with the English government and against the French revolutionists. I do not need to tell them that the government of Russia, the personification and synonym of despotic rulership by the few over the many, has always been the fast friend of the falsely called Federal government. How can this fact be explained (when we remember its treatment of countless thousands of its political prisoners) except on the old, old theory or maxim that "birds of a feather flock together?" The Czars of Russia have not been blind. They have known full well that our political craft is, and has been, a despotism, though sailing under the flag of freedom and of equal rights for all.

I do not need to speak of the national crime of 1846—the war with Mexico, in the interest of proslavery extension and of government aggrandisement; nor of the war of "Coercion" of the Southern states, in defiance of the right of peaceful separation enunciated in the Declaration of Independence, and finally—to cut short these illustrations—I do not need to speak of the signs of the times today in regard to the character of the present governmental intervention in the Cuban-Spanish war.

If our government were sincere in its avowal of sympathy with the starving and outraged "reconcentrados," why in Heaven's name did it not, immediately after the declaration of war, push every available man and gun to the rescue of these sufferers? Instead of this, a whole month has been frittered away in empty bravado, or in capturing a Spanish fleet at Manila, on the other side of the globe, while Cuba, with its suffering people, lies within a hundred miles of our shores. Instead of helping the starving Cubans the intervention of our government has doubtless made their condition much worse than before, by its blockade of the Cuban ports, thereby causing the starvation of the Spanish non combatants and of "loyal" Cubans, as well as of sympathisers with the insurrectionists.

The only rational explanation of the situation at this writing seems to be that our government cares not a "rap" for the starving "reconcentrados," but is preparing to give Spain a sound thrashing to avenge the death of its sailors and to avenge the insult to the "flag," to punish what is believed to be Spanish treachery in the destruction of the Maine in the harbor of Havana, thus relegating our government, our nation, to the plane of primitive savagery by demanding "blood atonement" for the shedding of blood, instead of adopting the code of civilization—non-intercourse, the "boycott," until the matter in controversy can be adjusted by peaceful *arbitration*.

* * *

The lesson to be drawn from these facts and arguments is simple:

"Put not your faith in princes"—in governments of man by his fellow man—but do what you can to relieve human suffering by individual initiative and by voluntary associative effort. If a government should prevent its citizens from loading a vessel with provisions and sending it to the starving people of Cuba or elsewhere, then boycott that government in all possible ways; treat it as you would any authorized or unauthorized brigand, pirate or other enemy of mankind. And if such government prevent its citizens from arming themselves and going to the assistance of struggling revolutionists, then make your appeal to the enlightened conscience of mankind everywhere, until a moral, if not a political revolution deprive that government of its power for evil.

But first of all—above all, and beyond all, let our constant, our unremitting efforts be directed against that fountain head, that hot-bed, that perennial and prolific source of all despotisms, the despotism of man over woman in her maternal relations, the law-enforced and the religion-sanctioned subjection of the mothers of men, whereby these mothers become the submissive but unwilling breeders of a race of tyrants and slaves.

Here is where our chief protests should be heard and where our main interventions should get in their work. Let all who can, put in a stroke, or utter a word of protest in behalf of the suffering in Cuba, in Russia, in Central Africa, or anywhere else on earth, but remember that these efforts will be futile, in so far as permanent results are concerned, so long as the basic slavery, the prolific mother of all slaveries, the enslavement of woman sexually, remains in force or undisturbed.

Much more could be said on this intervention question, but this is enough for this week's issue. M. H.

Freethought Convention.

To the members of the Kansas Freethought Association, Liberals, Spiritualists and Theosophists, greeting:

The 8th Annual Convention of the K. F. A. is called to meet in Forest Park, Ottawa, Kans., August 2 to 8 inclusive. Good speakers, good entertainment, and a good time is expected. Everybody invited. ETTA SEMPLE, President.

For particulars address Laura Knox, Secretary K. F. A., Almena, Kansas, or Etta Semple, President, Ottawa, Kans.

Some Book Notices.

"A Few Words About the Devil" is the title of only one of numerous essays by Charles Bradlaugh in the book of that name, a new edition of which has just been issued by "The Truth Seeker," New York. Bradlaugh, whilst not as eloquent as Ingersoll, perhaps, was certainly more pungent, and his expose of the absurdity of the teachings of the bible are beyond refutation. His style is bright and entertaining, and his criticism is keen, but always fair and square. He never begs a point, but finds an abundant supply in the scriptures themselves for their own refutation. Besides the incomparable essays of this prince of atheists—for he disdained the title of agnostic—the book contains a graphic autobiography and a sketch of the author by Samuel P. Putnam.

* * *

The gradual, but certain retreat of the church before the opposing force of reason, is strikingly brought to mind by a perusal of "The Life of Jesus" by Ernest Renan, a new edition of which has just issued from the press of Peter Eckler, New York. When Renan's great work first appeared, theologians were panic-stricken. The author's scholarship and accuracy were beyond dispute and his reasoning was so faultless, that he was looked upon almost as anti-Christ. His book was denounced and Christians were urged to avoid it as they would a pestilence. But denunciation is not argument. Even Christians hanker for forbidden fruit. Pious folks read the book surreptitiously, and they soon began to ask puzzling questions. The theologians read it in order to confute it. To confute it required scholarship which few of them possessed. And lo! good came out of evil. This vicious book caused the theologians to investigate—not to see if they were right, but to prove Renan was wrong. Then came the "higher criticism" into ex-

istence. The higher critics were compelled to endorse Renan's views to a degree that appalled the more humble of the orthodox. To-day Renan's "Life of Christ" is not far out of line with the open teachings of the more advanced clergy. In another generation it is likely to become a text book in theological schools. It is a wonderful book, written in masterly style, but the freethinker can no longer find it an assailant of the church, because the church—at least the advanced teachers of theology—long ago surrendered. The book is bound in cloth and contains 388 pages. Price 75c.

* * *

The malicious vindictiveness of government has not had a more glaring illustration in recent times than in the recent trial and conviction of the distinguished novelist, Emile Zola, in Paris, France. Even the conservative press of this country, which can see faults in another country while blind to those which are just as glaring at home, was unanimous in denouncing the trial of Zola an outrage. A full report of the Zola trial, from original sources, has been published by Benjamin R. Tucker, embracing the fifteen days proceedings in the assize court of the Seine, Zola's letter to the President of France, for which he was tried, testimony of witnesses, and speeches of council. Those who are familiar with Mr. Tucker's publications know they are always excellent in subject matter as well as in typography, and this book is no exception. The speech of Maitre Labori, M. Zola's counsel, fills nearly 100 pages, and gives a complete history of the celebrated Dreyfuss case. Paper cover; more than 350 pages. Price 25 cents. Order from this office.

THE REGENERATION OF TWO.

BY GEORGE EGERTON.*

Love is the supreme factor in the evolution of the world.—*Professor Drummond.*

(*Concludea*).

She sees his faults clearly, she knows that marriage with him will bring her a measure of happiness such as she has never held before; but she is not willing to go into old-fashioned bondage. She has no illusions about him; she is too thoroughly a woman to take him very seriously; she laughs as she thinks of him, laughs tenderly and softly—her comic great child, child in his greatest moments, with a little of the child's desire for praise, a little of the child's "show-off," happiest when fooled for his own good; capable of being driven along the roughest road if only the reins are silken. She feels a desire to make the world good for him; she will go and look for him.

He turns as she enters the room; their eyes meet, for she is tall as he.

"Dear lady, I must go to-morrow; I ought to have gone before."

"Why?"

"Because I ought to have considered you—people—"

She laughs—such a light, caressing laugh—and goes nearer to him.

"Have you been well content here? And is that the only reason? *I* care nothing for them; that care is a thing of the past."

He looks at her with shining eyes.

"Am I more to you than the world's opinion?"

Her eyes drop.

"Put on your things; they are in the hall, and I will show you!"

She speeds away like an arrow, and he hears her voice out side, and her step overhead; and presently she comes down in her crimson cloak and fur-trimmed cap, and she hands him a great, soft, fleecy silk scarf, so fine and sweet-smelling that he handles it fearsomely; she takes it out of his hand with a laugh, throws it over his head, and fastens it under his coat without looking at him; he feels that she has taken the power to breathe from him; as if her own soft, warm arms are around his neck, and her breath on his breast. He follows her, and seats himself, without a word, in the sleigh next her; but he has a feeling as they drive off, that curious looks are following them, and he looks at her to see if she too is conscious of it. Her cheeks are vivid with color, her lips are parted as if uttering the words of some inner song. When they reach the end of the wood, she swerves sharply to the left and drives towards the village, draws in the horses and drives slowly.

Already her intention has its effect; a woman pops out her head over a half-door, vanishes, to re-appear with another head behind her.

"Frue," he says, and his voice shakes, "dear lady, is it wise of you?"

She turns, and reads his eyes searchingly.

"It only rests with you to make it foolish."

After that he gives himself up to the exultant gladness that surges through him, he neither sees the curious glances of the men in the street, nor the eyes of the women as they return; he only knows that he is bound on a wonderful white journey, through a glorious white world, to the chime of silver bells—a betrothal journey with his queen. Neither of them speak, but both look up to the house as they dash past the gate and smile, and then on through the wood. It is a strange, silent drive, as if both hearts are too full of a sacred, wonderful music they fear to disturb by common word. He feels that the sun in his soul is so warm that it might transform the winter landscape into summer—radiant, passionate summer. At the old road she turns, and and they drive silently back; the sun burns like a dull red globe as it hangs suspended in the gray sky, shedding a shiver of red across the gray space. And it is dark with the sudden fall of the winter night when they reach home, and the lights stream to meet them in welcome from every window. She meets Aagot on the stairs, and stoops and kisses her, for the very love of every human thing welling up in her soul for his sake.

Why should she trouble what the world says? After all, one's world is only as big as one can grasp it. Why worry over the rule of waiting to be wooed—a relic of the days of capture by force? She owes the world not a thank you; why wound him by a silence for a convention's sake?

She pauses a moment before she goes into the room. She has changed her gown for a long, soft, woolen one, with quaint silver clasps; it is open and shows her strong white throat. There is something about her that makes him stand up as she enters; she waits, with a quaint proud shyness, for him to speak.

"What does it mean, dear lady? What does it mean? I am dazed."

"As much or as little as you will."

"Are you sure?"

"I am quite sure."

"And if I should tire, and the song in me stifle, and the curse of my restlessness come over me again—"

"You will go, and I will wait until you weary and come home again!"

And if my fancy waver—if I seek new eyes and new lips—" His eyes pierce her soul; she pales white as her gown, and the ruby in the heart-shaped pendant on her breast flashes as it rises.

"You will be free to go."

"Free man?"

"Free man," with pride, "and free woman!"

"And what do you ask me for this?"

"Has any woman in the world a claim on you? Have you any wrong to right? Is there any child who has a right to call you father?"

"No, no," dear lady, with exultant pride, "not one!"

"Then I ask you nothing!" It seems to him that she is like a tall pillar of white flame. "For I am sure of myself, proud of my right to dispose of myself as I will to choose—"

She looks him full in the face as she speaks, and her changeful eyes are glorious with a fire that is too clean, too strong for shyness. "And even," there is a break in her voice, "if I mistake you, to feel not one pang of false shame at having spoken as my heart tells me: Man I love you!"

There is one moment of absolute silence—silence as when Death is stealing to a bedside—and they both appear to one another in the glow of some magic light; then the exultant cry of the man, who has found a dream realized, a dream half doubted, as a poet's fancy, trembles through the room, to fill it with echoes that sink into her heart and make melody there forevermore. He drops at her feet, and hides his face in her gown; and when he raises it to her, his eyes are bright with tears.

"Now you are a whole woman; the woman I have seen flit as a silver shadow through the woods on moonlit nights; whose smile I have caught in the sparkle of wine and the color of flowers; whose voice whispered to me in every strain of music, every bird's note, every sigh of the winds; who sang in my blood in boyhood; whom I have felt in my dreams, and who has filled my soul with an unstilled want; whom I sought in crowds and found not; the woman of whom every woman was but a fragment; the woman to whom I could kneel as I kneel to you, to whom I could go for rest—to whom I could give myself, whom I could gladly serve, oh, my Queen, my love, my dear love!"

And outside the snow falls softly, and the darkness gathers; but inside the music of women's voices singing at their work, and the patter of children's feet and cooing laughter fill the house in which love is making a carnival of roses!

THE END.

*From "Discords." Copyrighted by Roberts Brothers, Boston, Mass

VARIOUS VOICES.

War.

What bloody madness doth possess mankind,
That they, with futile sophistry, should seek
To glorify a thing detestable,
And make of wholesale homicide a deed
Fit to be lauded to the very stars!
As though a cruel murder—in itself
The vilest, most abominable act—
Must be multiplied a thousand fold
To straight become a gift from the pure heavens,
For which the murderer, with blood stained hands,
Should dare to outrage God by giving thanks,
Thus making him the accomplice of the crime
And adding to the sin with blasphemy!
—*Maxwell Williams, in Chicago Evening Post.*

S. P. N., Dundee, Mich.—I am in receipt, so far, of all the numbers of the Lucifer in order, except whole number 703. Kindly get this number for me if you can, as my wife has become interested in the story, and I am exceedingly anxious she should imbibe as much of advanced thought as possible It is the women that need the light, and God speed the day when women, and men too, become self-centered.

S. O. Bishop, Wichita, Kan.:—Has "Hilda's Home" been published in book form yet? . . . So we are asked again to rally to a call "to arms, to arms," to shoot our brothers because we were born in different localities.

["Hilda's Home" in still in the printers' hands, we regret to say. Unforeseen hindrances have occurred to delay the work. We are glad to say, however, that substantial progress is being made, and shown by sample pages that are being sent to all subscribers to the book].

Edward F. Underhill, New York City:—I have been very derelict in keeping up my subscription to Lucifer. But better late than never. I send herewith, check for $5, for which send me two copies of "Hilda's Home," paper cover and credit the balance of the sum on Lucifer subscription.

[Brother Underhill will please accept sincerest thanks for timely aid. The summer months are always a difficult period for reform journals to tide over, especially for journals devoted to reforms that are as yet unpopular. And now that news of the war takes precedence of every other subject of general interest we may expect receipts to fall to a dangerously low ebb unless our friends and helpers will emulate the example set by Friend Underhill and send something on subscription or for books in our line. Not all of Lucifer's friends are able to send us checks for five dollars, but many who are now in arrears on subscription can send us twenty-five cents, fifty cents or one dollar each.]

George Bedborough, London, England.—I rejoice exceedingly that Lillian decided to preside in person instead of sending her address to be read at our Annual Meeting on the 30th. Although I cannot wonder at your anxiety lest there should be a mutual disappointment between her and us, a possibility always present when an acquaintance is made and ripened without personal contact, there was, however, no shadow or shade of any room for disappointment on our side when Lillian Harman arrived in our midst. She must tell you herself how far we may be below her imaginary picture of what the Legitimation League would be like. She may have conceived it to be a lusty, brawny giant, revelling in brute strength, the wisdom of the gods on his brow and the poet's fire in his eyes—full of health, vigor and maturity. Instead of which—a blushing boy, modest of mien, eyes full of wonder rather than thought, just conscious of his five years of age, dreaming of the great life before him, yearning for the inevitable struggle, turmoil and battle hardly yet begun. To this youthful League Lillian Harman is a veteran full of years and glory. Her victories are told among us as the New England children spoke of the Pilgrim Fathers.

Thus far, by way of explanation, that our youthful League has not received its president in a spirit of lofty patronage, but in the hope of gaining light and leading from her friendly help and advice.

England, so far, has shown itself more than usually prepared to hear the latest teachings of heterodox sociology. "The Daily Mail"—the largest circulation in this country, a strictly conservative journal in its politics and general outlook—interviewed Lillian Harman within an hour or two of her arrival. "The Star," a journal of radical policy, a friend to many advanced movements, published an interesting interview more or less sympathetic in tone. These interviews have been copied into most of the important provincial newspapers throughout England, Scotland and Wales, besides being commented upon in such papers as "Society" and (shade of almighty Comstock!) "Police Budget." These newspaper notices have already borne considerable fruit in opening up correspondence between our League and men and women in the country who had never heard of our movement previously.

The seed sowing time is at once difficult and delightful. The president will join us in our big seed sowing fete on Saturday, April 30. Next time I write I will tell you how we fare on that momentous date.

How to Help Lucifer.

War, and the excitements that war inevitably brings, have cut down Lucifer's receipts on subscription to a point far below working expenses. We are thus compelled to ask the friends who are interested in looking for basic causes of wars and other sociologic evils, to make a little extra effort to keep Lucifer's flag afloat. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months.

Third. That all who can will send to us for pamphlets and book for their own reading, and to sell or give away to others.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

"A PHYSICIAN IN THE HOUSE.

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price $2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnes friend and generous helper of Lucifer and its work.

Send 25 Cents to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to "Vital Force"; and a six months' subscription to "The Modern Philosopher." Address 308 Fourth Ave., Knoxville, Tenn.

711.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Books for Sale at this Office.

Following is the partial list of books and pamphlets for sale at Lucifer office. Many of them are rare and cannot be duplicated when the stock now on hand is exhausted. The list given below is part of a catalogue soon to be published in pamphlet form:

Anything More, My Lord? By Lois Waisbrooker; paper; pages, .10

Bar Sinister and Licit Love. By Oswald Dawson. Contains first biennial proceedings of the Legitimation League (1895) with full page half-tone pictures of Lillian Harman, Edith Lanchester, J. Greevz Fisher and J. C. Spence. Bound in boards, with handsome cover in green, black and gold. 300 pages, .25

Commonwealth, The Future, or What Samuel Balcom saw in Socioland. By A. Chavannes, 1892; paper, 114 pages, .25

Cityless and Countryless World; an Outline of Practical Co-Operative Individualism. By Henry Olerich. Regarded by many persons as a more interesting and consistent economic reform novel than Bellamy's "Looking Backward." Bound in red silk with gold title. Nearly 450 pages, $1.00

Gospel Fabricators, or a Glance at the Character of Men who Helped to Form the Four Gospels. By W. S. Bell. Paper; 44 pages, .15

Government Analyzed. By John R. Kelso, A. M. This book seeks to show that all governments, like all gods, are the mere personifications of mythical monsters invented by selfish and crafty men as instruments with which to rob and enslave the ignorant toiling masses. A book which is sure to open the eyes of governmentalists who read it. Bound in cloth; 520 pages; edition limited; original price, $1.50. Our price, .90

Isabel's Intenton. A story by Mariette, dealing with the social evil in a new and radical way. London edition. Paper. 30 pages, 5 cents. Original edition publised in "Our New Humanity," together with other valuable essays on social problems, .25

Is Spiritualism True? By William Denton, 1888; paper, 43 pages, .10

Jefferson, Thomas; Father of American Democracy. His political, social and religious philosophy. By Gen. M. M. Trumbull. Paper, 29 pages, .10

Law of Population, Its Consequences and Its Bearing upon Human Conduct and Morals. By Annie Resant. New American edition from the thirty-fifth thousand English edition; with steel plate portrait of the author. Paper, 47 pages, .50

Law of Population. By Annie Besant. Same as above, but on cheaper paper; without portrait. .30

Liberty: Political, Religious, Social and Sexual. By A. F. Tindall, A.T.C.L.; an essay towards establishing an Anti-Persecution Society to defend the rights of individuals against state interference and Puritan persecution. Paper, 8 pages, .05

Life and Health, or How to Live a Century. By Juliet Severance, M. D., 1891. Paper; 30 pages, .15

Loma, A Citizen of Venus. By William Windsor. One of the most startling books ever published. A scathing criticism of the civilization of the nineteenth century; pathetic, romantic, revolutionary. Handsomely printed and bound in silk cloth, with gold title. 426 pages. $1.50

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Mind, The Nature of, and Its Relation to Magnetism; also an Inquiry Whether Individuality can Persist after Death. By Albert Chavannes. 1898; paper; 50 pages, .25

Lucifer and "The New Time."

B. O. Flower, former editor of "The Arena," is one of the editors of "The New Time," a reform magazine which is the uncompromising foe of plutocracy. Mr. Flower's forcible writing is familiar to many readers of Lucifer, and they will be glad to learn that an arrangement has been made whereby "The New Time" (price $1 a year), and Lucifer (price $1 a year), will be sent to the same address one year for only $1.60. All orders should be accompanied by cash and sent to Lucifer, 1394 West Congress street, Chicago.

Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

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ELMINA'S REQUEST. Women who would like gentlemen for correspondents and who feel free to discuss all returns, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va.

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Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly. Free Society, 39 Oak Grove Ave., San Francisco, Cal.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 21. CHICAGO, ILLINOIS, MAY 28, E. M. 298. [C. E. 1898.] WHOLE No. 712

Individualism.

When will all the world go right?
Never!—Right is Infinite.
When will all the world go well?
That is different; I will tell:
When each man shall do no less
Nor more than mind his business,
And others would risk life and limb
Who dared to interfere with him;—
This wherever you shall see,
The world will then wag merrily.

—*Harry Lyman Koopman.*

Some Problems of Social Freedom.

PRESIDENTIAL ADDRESS DELIVERED BY LILLIAN HARMAN BEFORE THE LEGITMATION LEAGUE AT HOLBORN RESTAURANT LONDON, ENGLAND, APRIL 30, 1898.

(Printed from advance sheets kindly furnished by the editor of the "Adult," of London Eng.

In beginning my address I must make the startling confession that I do not know all about all the problems of Social Freedom. Perhaps there are some among my hearers who are in a similar predicament, and yet are striving to bring about better and higher conditions.

Sometimes I am asked, "What is your creed? What would you substitute for the conditions which you think restrict normal development?" Yankee-like, I answer with other questions: What does the hygienist give you in place of the poisonous drugs he asks you to throw away? What does the Freethinker give in place of the hell-fire-and-avenging-God religion which he asks you to discard? Is it not true that what is one man's meat is another man's poison, that the food that would be thoroughly assimilated by the organism of one man would cause another man to suffer all the tortures of dyspepsia? The hygienist will tell you to eat simple food, and reject that which experience teaches you destroys the normal action of the stomach. In other words: regulate your diet by reason. So the Freethinker says: "You need reason only to tell you that the doctrine of hell-fire is a fiction of ignorance. Your God is only fossilized ignorance. Phenomena which your ancestors could not understand they attributed to the working of a supernatural being with human passions and weakness whom they called God. The increase of knowledge must necessarily dethrone the God Ignorance; hence the continued antagonism of theology to science. God is called the Great Unknown; a confession that he is the personification of Ignorance."

I believe in freedom of thought and of action as long as free acts are not invasive. But Freedom is necessarily like space—without limit. For that reason I have been criticised for devoting my efforts toward the arousing of public sentiment to the importance of Liberty in one particular line. In justification of my action I have only to say that this is the age of the specialist. People have learned that force to be effective must be concentrated. A pound of powder laid upon the ground and fired goes up in smoke without producing any apparent useful effect. Confined in the narrow bore of a cannon a few ounces will suffice to make a breach in the ranks of the enemy. So I have directed my force—however much or little I may possess—toward that division of the enemy's forces which I think should be soonest disrupted in order to give humanity the chance to develop along the lines of Freedom.

FREEDOM IN SOCIAL RELATIONS.

The first object of this Society, and one with which I am in hearty sympathy, is the promotion of freedom in sexual relationships. To my mind, however, the greatest good attained by our work for this object is the enlargement of freedom in *social* relationships, of which the distinctly *sexual* is but one phase. That is to say, the narrow conventional creeds concerning sex manifestations, which are current at the present day, render all social intercourse between men and women strained and artificial. Thoughts of sex are given undue prominence through the very fact that sexual desire must be avoided or suppressed. Two men or two women may be good friends and be their natural selves; but let a man and woman meet, and their friendship is interfered with by the necessity which they feel resting upon them, and if they are conscientious, of avoiding sexual desire. The woman must not be as friendly as she feels, for her interest in the man may be construed into an invitation to flirtation, or she may be accused of "misleading" him. Every expression of friendship which she gives is practically held to be an implied contract to further steps. A coldness and reserve in the attitude of men and women toward each other is the natural result of this condition—a reserve which is broken through only by the impelling force of strong and unreasoning passion. This passion compels people to do that which they believe to be wrong, and so long as they believe it to be wrong it *is* wrong for *them*. The result is that when the imperious passion is satisfied, remorse takes its place, and shame and misery ensue.

"The ideal must precede the real." This is why the common rebellions against marriage are failures. If a man believes that he is sinning against God when he works on Sunday he sins against *himself* if he works on that day. Hence the need of enlightened ideals in morals and religion, as well as elsewhere.

THE OWNERSHIP OF WOMEN.

In a recent lecture this society was told that freedom in love is impracticable, because no man can love and respect a woman who is the "common property of the herd," the inference being that a woman who is not the property of only one man must inevitably be the property of *all* men; that she can never by any possibility be the property of *herself*. And this is the natural and logical outcome of the acceptance of Christian morality. A woman is immature, an infant, the property of her father, until he gives her in marriage to another man who becomes her husband. She is then the property of her husband until his death, when she is his "relict." In other countries and

ages this relict was so useless that it was burned just as the man's worn-out garments might be, for why cumber the earth with a man's valueless possessions when the owner is gone?

In civilization we permit the widow to live, though if she is *very* virtuous and desires the commendation of Madam Grundy she refrains from marriage and wears mourning for the remainder of her days. She may, however, give herself in marriage to another man, but however great the mistake she may have made in doing so, she cannot rectify it. For her the choice is made. She belongs to her husband. Her person can never belong to herself.

And the law holds that not even the woman who sells or gives herself for the night instead of for a lifetime has the right to dispose of herself as she chooses. It has decided that when a prostitute is complainant there can be no such thing as rape. "Once consent, always consent," has been its edict.

So I admit that Mr. Thompson has the authority of the customs and laws of the past and present day in support of his statement that a woman who does not believe in marriage must be the "common property of the herd." What then? Must we admit that what has been must always continue? It is not at all difficult to prove that in England a man may not marry his deceased wife's sister. But does this fact prove that such a relationship is wrong, and that we should not protest against that law as absurd and unjust?

A small, though constantly increasing, number of women are quietly but firmly taking the matter into their own hands, and deciding it for themselves. They ignore the dictates of law and custom, and refuse to belong to one or many men. If such a women loves her deceased sister's husband, she does not take the trouble to ask the House of Lords for its permission to express that love. She considers that the consent or disapprobation of that body of men has nothing whatever to do with the case.

Said a man to one of these free women: "It would be very unpleasant for almost any other woman in your position, surrounded by people who do not agree with your views. Yet all seem respect *you*."

"Why should they not respect me?" she asked. "I respect *myself*. I do and say nothing of which I am ashamed. I respect *their* opinions and lives regardless of the difference in our ideals. Why should you accuse them of being more unjust to any woman in my position than I am to them?"

Fortunately most men are better than their laws. I have become acquainted with a great many conservative men, and I can assure Mr. Thompson that I have found very few of them who believed that a free woman was necessarily the "common property of the herd," and even those who seemed to agree with him were not wholly impervious to reason.

NO CUSTOM SHOULD BE EXEMPT FROM CRITICISM.

"But what would you have?" I am asked. "Where would you draw the line?" "What would become of the family?" "What about children?" These are questions constantly hurled at all who antagonize enforced legal marriage, or advocate free motherhood.

What would I have? In the first place, I would have people think. Age should make no custom exempt from criticism. Do not accept a thing as worthy of credence or support merely because your fathers or grandfathers gave it credence and support. Such a method is unprogressive. Nothing is too good, too holy, too pure for careful inspection. If marriage is a good thing its fruits are good. Let no foolish reverence for the opinions of others hinder you from examining the fruits of this custom which has such a vital effect on the happiness of millions of persons living, as well as of that of countless millions more yet unborn. If a lifelong union of one man and one woman is the condition of the greatest happiness, of the highest development of the individual and of the race, it will survive and become perfected in freedom. We need freedom to learn what *is* best for us. We need freedom to profit by our failures, as well as by our successes. We have had polygamy, polyandry, monogamy and prostitution, we have experienced slavery in all its forms; but never yet have we had freedom of choice.

"WHERE DRAW THE LINE?"

Where would I draw the line? Where common sense and sound reason dictate. We are not all gifted with equal reasoning powers, nor is any one person gifted with the same reasoning power at one time as at another. The line set to-day may be set further ahead tomorrow, and so the tendency is toward [illegible] lute freedom. We may never attain absolute freedom, but we can push forward in that direction by removing every obstacle which our reason tells us is detrimental to the best interests of humanity, and a barrier in the pathway to freedom. Of the past it has been well said:

> What is liberty now was licetise then;
> *Their freedom our yoke would be.*

And because we are hampered and crippled by the laws and restrictions inherited from our ancestors, we should realize the folly and injustice of hampering our descendants in a like manner.

We have no right to draw the line for others. We *have* a right to draw the line for ourselves. In Grant Allen's great novel, "The Woman Who Did," Hermima fell into this fatal error. She felt that she had the right to differ from her father in any way, and to live her own life, even though by so doing she broke his heart. Yet she could not realize that her own child might differ from her just as radically as she had differed from her father, and quite as rightfully; and when the sudden realization of that fact came to her, her own heart was broken.

I am often asked what I would have in place of the present marriage system if I had the power to change the laws? It would be quite as reasonable to ask me what size I would make the shoes if I had a monopoly on shoe-making for the entire human race. I do not understand that it is desirable to make the great majority wear shoes too large or too small, too light or too heavy for their comfort, merely that there may be apparent uniformity in size of feet. Such an arrangement would undoubtedly entail a great deal of inconvenience and suffering, and would cause people to awkwardly stumble and fall. I consider uniformity in mode of sexual relations as undesirable and impracticable as enforced uniformity in anything else. For myself, I want the right to profit by my mistakes. If I inadvertently place my hand in the fire, I shall take the liberty to withdraw it; and why should I be unwilling for others to enjoy the same liberty? If I should be able to bring the entire world to live exactly as I live at present, what would that avail me in ten years, when, as I hope, I shall have a broader knowledge of life, and my life therefore probably changed? I do not want to spend my life in converting the world to my method of existence. I want the world to have reason of its own and use it.

"WHAT WOULD BECOME OF THE FAMILY?"

"What would become of the family?" This is one of the most absurd objections urged against the opponents of legal marriage. The only happy marriages now are those which are happy in spite of the compulsory tie, and not because of it. Marriage does not prevent a man from abandoning his wife and children. The people who are happily married are those who are sexually mated, or intellectually mated, or both. The last instance is extremely rare.

We have a few natural desires and passions which have existed before all, independent of all, and will exist after all laws, if such time shall ever come. We would not lose the desire to eat if no articles of diet were prohibited, or if the manner of eating them were prescribed by law. And when we have outgrown barbarism in the sexual relations the love of man and woman for each other and for their children will live in a sweetness and purity now scarcely even dreamed of.

In the "Story of An African Farm," Olive Schreiner has Lyndall say:

> "And then, when they have no other argument against us, they say, 'Go on, but when you have made a woman what you wish, and her children inherit her culture, you will defeat yourself. Man will gradually become extinct . . . the passions which replenish the race will die.' Fools! A Hottentot sits by the roadside and feeds on a rotten bone he has found there, and takes out his bottle of dape-smoke and swills at it, and grunts with satisfaction; and the cultured child of the nineteenth century sits in his arm chair, and sips choice wines with the lip of a connoisseur, and tastes delicate dishes with a delicate palate, and with a satisfaction of which the Hottentot knows nothing. Heavy jaw and sloping forehead—all have gone with increasing intellect, but the animal passions are there still—refined, discriminate, but immeasurably intensified. . . . When all the later additions to humanity have vanished, will not the foundation on which they are built remain?"

MARRIAGE A "CONFIDENCE GAME."

It is claimed by its defenders that marriage is the friend of woman and of the children, and insures paternal responsibity. Some one has said that marriage is a lottery in which we have all to gain and nothing to lose. I deny it. It is a lottery in which we have *nothing* to gain and *all* to lose. It is an insurance scheme which does not and cannot pay liabilities. It is what is called in America a "confidence game," in which, under the pretense of giving much for practically nothing, the unsuspecting innocents are fleeced of all they have.

Ingersoll feels quite sure that he is opposed to freedom in love, yet he asks: "Do the believers in indissoluble marriage treat their wives better than others? And this is his answer:

"A little while ago a woman said to a man who had raised his hand to strike her, 'Do not touch me; you have no right to beat me; I am not your wife!'"

Colonel Ingersoll is a lawyer, and while his prejudices are in favor of marriage, he must admit the injustice of the system. It is true that men are, as a rule, better than the laws, but what a terrible power the law places in the hands of men who are willing to take advantage of it!

In Topeka, Kansas, a few years ago, a woman was sent to the insane asylum. In reporting the case, a local daily said: "The evidence showed that her husband abused her body worse than a Satyr could be capable of, resulting in the loss of her mind."

But such cases as these do not often find their way into the public prints. Their existence is ignored. It is dangerous even to mention them. The woman who has drawn a blank in the marriage lottery must conceal her disappointment and pretend that she has a prize. And when an editor is found brave enough to denounce marital outrage, he is an enemy of society, a disrupter of the home, and he is placed behind prison bars. Physical outrage of a woman by a man is a crime—*provided* that man is not the woman's husband.

HOW SOCIETY PROTECTS CHILDREN.

And in the face of all this we are asked, "What of the children? What will become of them when their mothers are not *protected* by marriage?"

What of the children, truly! Society has guaranteed to woman support of her children, in exchange for the surrender of her liberty in the bonds of marriage. And how does it fulfill its contract? Does it take the children of the men who are unable or unwilling to provide for them and tenderly nurture them? Illustrations of the efficacy of its guarantees are to be seen on every hand by those who have eyes and use them.

In New York, for example, in 1896, 366 infants were sent to the institution on Randall's Island. Of these 366 twelve survived the beneficent care of the state. We are told that we must not bear children outside of marriage, because the state will have to provide for them. And this is the result! Three hundred and fifty-four dead and twelve living! This is a specimen of the institutions which our critics tell us free women are to crowd with their offspring.

And how does protection protect in England? Does the wedding ring ever provide bread, except when left at the pawnbroker's? A few days ago I visited Wormwood Scrubs Prison. My guide told me that many women were imprisoned for neglecting their children.

"And I presume there are many men in for the same cause?" I said.

"O, no," she replied; "not very many; but then you know **it is the woman's place to take care of the children.**"

Think of it! An ignorant young woman marries. She becomes the mother of babies that she does not want; no matter how she may dread the pain and danger and care involved in their birth, she must perform her marital duty; then when she "neglects" them, she is sent to prison, and her children go to the workhouse. Her husband is not sent to prison, because it is "the business of the woman to take care of the children." Many babies are born in prison, I am told; but no matter how intensely a mother may desire to keep her babe, it is taken from her when nine months old, and, if there are no friends to receive it, it is sent to the workhouse. And in this way society provides for the children.

THE CASE OF ANNIE BESANT.

Rarely indeed are free men born of slave mothers. Just so long as we have legally enforced prostitution and rape, so long as the majority of homes are the abiding places of inharmony, degradation, and cruelty, as now, there can be little progress. Marriage is woman's worst enemy, and is therefore the enemy of the race. Marriage gave a Christian preacher the power to rob Annie Besant of her children. He could not have touched them if she had not been married to him. She was his property; therefore the children belonged to him.

Under freedom undesired children will not be born. For why should a woman pay the great price which must be paid, if she does not want the child for which she pays it? When a woman wishes to become a mother she may if she chooses, make terms concerning the custody of the child to be begotten, before permitting herself to be impregnated.

Whether the homes to be established will be individual or co-operative or communistic will depend on the tastes, the desires, of the persons concerned. Under liberty there will inevitably be many varied modes of living.

The right of protest is as vitally essential in morals as it was, and is, in religion. And free life must be the logical outcome of free thought.

Who Builds the Child?

BY ELMINA DRAKE SLENKER.

Dr. Wood, like most people, has the idea that the male produces the "living germ." But Professors Haeckel, Ward and others, are assertive that the male sperm cell is, like the female germ cell, merely a simple cell, one having as much life as the other: and if one may be called an animalcule, so must the other be thus called.

The sperm cell is free to move, and in moving in straight lines is lengthened out into a seeming head and tail. The germ cell being stationary, remains globular. When united they blend into one and the sperm cell is no longer an animalcule or an individual. Both cells "become a homogeneous mass of protoplasm no longer possessing any traces of organization."

Now if the male sperm cell were really an animal *that stayed alive*, it might be, as Dr. Wood claims, "the living seed," but as both cells go back into a monet, the theory falls flat, and if there be any superiority it must be in the female, which nourishes and gives life to the new being all through gestation, and thence on through lactation.

Nature always works to produce mothers. The male is merely an incomplete and unfinished female. The division of sex is necessary to the highest development of individuals. It gives an increase of power and force. Two parents almost double the force of one alone; therefore through a long course of ages the sexes were disunited and became separate individuals.

All plants, all animals and all humans, are naturally female and under proper and peculiar cultivation females can be produced greatly in excess of males. Double flowers, where the male parts (stamens) are changed into pistils, prove this. Bees convert the imperfect female worker into a queen or complete female by feeding it a more highly concentrated food. Strong mature mothers have mainly daughters, and as they grow old, sons are born. Immature mothers produce mostly boys, and very aged fathers also do.

> Womanhood divine! Mistress and source
> Of all, whence life and love, and
> Aught that comes from life and love.
>
> —Whitman.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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NUMEROUS COMPLAINTS coming to this office tell of failure to receive books and papers ordered, failure to get acknowledgment of money sent, etc. That the fault in part lies at our door we think very probable, but we have good reason for believing that much of it is traceable to the postoffice department. As a partial explanation, it may not be amiss to state that on the 24th of last month the editor of Lucifer met with an accident so serious that it practically laid him up for repairs for the space of two or three weeks. The injury—a bad sprain of the knee from a fall—is now so far recovered that he once more attends to business in person, and if our friends will bear with us a little longer everything ordered shall be attended to. If after waiting a reasonable length of time these orders are still unfilled we ask to be again reminded.

THE CURRENT ISSUE of Lucifer may fitly be termed the "Legitimation League" number. Sufficient reason for this is found in the great importance of the work now being carried forward by that League and its close relation to Lucifer's main line of work. Our patient and long forbearing contributors whose articles have been promised insertion, will please exercise the grace of patience awhile longer. This is by far the most trying of all duties devolving upon an editor, the duty, the responsibility, of selecting and rejecting from week to week—often being compelled to give to others the space he had reserved for his own articles. If times were more propitious we would run a sixteen-page paper for a few weeks to work off some of the accumulated matter now on our hands, but this method of relief seems, at this writing, quite impracticable.

DR. BUCHANAN is doing excellent work in demolishing the superstitions that enslave the human race, especially the superstitions that enslave womanhood and motherhood. Hence Lucifer is glad to co-operate with him in all ways possible. Whether the author of "Primitive Christianity" is doing better work in laying bare the "root causes" of woman's enslavement than are the leading writers for this journal, we leave our readers to judge. For nearly a score of years we have been pointing out the relation subsisting between the teaching of the Jewish and the Christian bible and the subordination of woman to man in marriage, and her inferiority in the economic and industrial affairs of life. In this connection we have quoted the sayings of the "Fathers," but we think the teachings of Paul and of Moses much more harmful, because regarded as the inspired word of God, whereas the words of these early Christian writers are regarded as simply the opinions of men. As part, however, of the history of the attitude of the Christian church towards woman, the utterances of these "fathers" are of much value, and cannot be too often exposed to the sunlight of intelligent, fair-minded criticism.

Lillian Harman's Second Letter.

I have sent only one letter to Lucifer since I left America, and not much of that. I wanted to write a letter last week, but my trip to Paris prevented; and really it makes little difference whether I am in Paris or England. In both places my time is so fully occupied that I have scarcely any time to write.

I have enjoyed my visit ever so much. Our friends have made it pleasant in every way. I am to speak in Leeds next Sunday and in Glasgow the Sunday after, and again in London on the 22d. I have not overcome the disinclination I have always felt for speaking—I mean the fear that I may not do well, and so injure the work more than I help it—but it seems that I must talk as well as work, so I must make the best of it.

I had a very pleasant little visit in Paris. Left London Monday evening and remained until the following Saturday night. We passed through Dieppe and Rouen, and lovely country. Such quaint old houses as those were that I first saw in Dieppe! It seemed quite another world. I wished I had time to stop and visit Rouen, but of course that was out of the question.

Paris is bright and beautiful. I admired the French women for their grace and some of them for their beauty. I did not admire the Frenchmen (they appear so effeminate), and I detested the cab drivers; they are so cruel. They beat their horses when they want them to go faster, and jerk them back as they beat them. The English drivers, as a rule, let their horses jog along at their pleasure and rarely beat them. Of course in both instances this is merely the result of my superficial observation. Statistics (which never lie) might tell quite another story.

In one way, Paris is entirely different from any other city I ever saw. There were no children alone in the streets. Many children were in the parks, but always with some one. There seemed to be no vagrants as in American and English cities. There are no newsboys. Nearly all the papers are sold at stands in the streets. At night men sell papers standing in the streets, and I saw a few women selling papers. I was told there were no neglected children in the slums even; but I cannot speak from observation, as my experience was limited to the principal streets and places—including, of course, the Quartier Latin. I am glad that I have seen Paris. I do not wonder that people like to spend years there. If I had no duties or responsibilities I would like to live there a year at least, just to study the language and customs and life of the people. But I would not like to pass my life there. I do not think it would ever seem like home. In fact the French have no word in their language which means home.

* * *

I began writing this in London, but am finishing it at Harman Villa, Seacroft, near Leeds. The League meeting passed off quite satisfactorily last Saturday. That is, it seemed satisfactory to the friends. It did not meet the entire approval of Mr. Foote, editor of the "Freethinker." He did not exactly approve of the collection, though in his report he conceded that complaint, if any, should come from the organizers—for he noticed "a doleful number of dark brown coins on the collection plate." I have heard no complaint from the organizers, however. But every one is not blessed with an eye to business and capacity for complaint equal to those of Mr. Foote. When he came to America in 1896, you will remember, his English friends made up a subscription to send him over; he was entertained free of cost to himself at one of the highest priced hotels in Chicago, was paid for his lectures, and when he returned to England he complained through the "Freethinker" of the mismanagement and lack of appreciation of the American workers.

Mr. Foote informs his readers that I am "a blonde, and pleasant looking, like Mr. Bedborough. Further than this I won't be dragged by wild horses."

Dear me! What wonderful things he could have said of my appearance had he been inclined, and had he not so charitably refrained! It is really very generous in a critic to omit a personal description. If I had been beautiful everything I said would have been *true*—everyone knows that. Mr. Foote says that I have "a boy." This is news to me. I shall be pleased to make the aquaintance of the youngster.

Mr. Foote has experienced ridicule and misrepresentation in his own work, so he passes it on to the later and still more unpopular movement. But I think we shall survive. Personally, such criticisms as his help me more than the praise of my friends, for they arouse me to work.

The London and provincial papers appear to find me almost as great a curiosity as Edith Lanchester was to the American papers. They *will* have it that I have come over here on a propagandistic mission to drag women out of marriage and murder the babies and do all sorts of dreadful things. They will not understand that I have just come over here for a little visit and rest, and to attend the meeting of the League. Really I am working quite hard, for I go to so many places and see so many people. At home I make a pleasure of business, and here I seem to make a business of pleasure. There is never time enough either at home or here. The days are always too short.

Many people have asked me what has become of Edith Lanchester. She lives near London, is still interested in her Socialistic work, but has been engaged in work more pleasant and important to herself at least. She has a dear little bright-eyed boy, a year old now. Perhaps she will soon be able to find more time for public work again. Let us hope so at least.

Harman Villa, May 3. LILLIAN HARMAN.

This letter was started as a personal letter to my father, but I found it growing so long that it may be of interest to other friends, so it may as well be printed in Lucifer.

The Legitimation League Annual Meeting.

[Condensed from a report in advance sheets kindly furnished by the editor of the "Adult."]

The annual meeeting of the Legitimation League took place on Saturday, April 30, in the Council Chamber, Holborn Restaurant. The audience numbered 411, including representatives of the press. Interesting letters were read from Grant Allen, Keir Hardie, Saladin, Edward Carpenter, Mrs. Mona Caird, Robert Blatchford and others.

W. T. Stead wrote:

I think you, with the best intentions in the world, are, nevertheless, on the wrong tack, and the more you succeed the worse it will be for the human family, and especially for the women of the human family."

Wordsworth Donisthorpe wrote:

There are some planks in your platform on which I could not venture to take my stand—I trust you will not attribute my abstention to any lack of sympathy with the original objects of the League.

Voltairine DeCleyre wrote a long interesting letter of mingled criticism and appreciation.

The formal business of the League was quickly concluded. With the greatest enthusiasm Lillian Harman was re-elected president. The other officers were also unanimously re-elected. A handsomely bound volume of the "Adult," with a a fine inscription designed and executed by Leighton Pagan, was presented to George Bedborough, the honorary secretary, by Mrs. Law, on behalf of several members of the League.

The balance sheet for year ended March 31, 1898, presented by Louie Bedborough, treasurer, was read and adopted.

After the presidential address, a report of which appears on another page, the following resolutions were moved by Leighton Pagan, seconded by Henry Seymour, and supported by Mrs. G. C. E. Law, and adopted unanimously:

That this meeting protests against the interference with the right of private judgment in morals recently displayed by the United States authorities in the cases of Emil F. Ruedebusch and others;

That this meeting expresses its sympathy with the author of "The Old and the New Ideal," and its indignation at the disgraceful sentence passed upon him;

That this meeting urges upon all friends of freedom in the United States to unite in antagonism to the malevolent influence of Anthony Comstock, and to endeavor to join together the progressive reserve forces of America to fight to the end the next case of interference with the liberty of the press of a free republic.

THE ANNUAL DINNER.

The same evening the annual dinner took place in the Council Chamber, 66 friends being present, including Prometheus Bass, a little pioneer of about eighteen months. A varied program of toasts and songs followed the dinner.

The toasts included "The Pioneers," proposed by Amy Morant, in a speech characterized by her usual eloquence, culture and good taste. The reply to this toast was given by Mrs. Bass, whose introduction as the author of "Heloise" was the signal for a hearty round of applause. "The Legitimation League" was proposed by the president. "The Press" (coupled with the name of the "Adult") was proposed by Leighton Pagan and responded to by Mr. Bedborough. "Hands Across the Sea" was proposed by Oswald Dawson, in an interesting speech in which a just tribute was paid to Moses Harman, Lillian Harman, E. F. Ruedebusch, Captain Adams and other friends of freedom in the great English-speaking word beyond the seas. Lillian Harman, in acknowledging the toast, read interesting messages from her father, from E. F. Ruedebusch and others. Mr. Harman wrote:

May wise counsels prevail in your deliberations, as an association of earnest truth-seekers, and may health, peace, long life and happiness attend each of you, is the earnest desire of your co-workers in the field of Sex Reform—which reform, I am convinced, is basic to all other reforms.

"Sex contains all," says the poet philosopher, Whitman. If this saying be true, then sex knowledge contains all knowledge.

Knowledge is the "saviour" of mankind—Ignorance its "devil." Or, putting it a little differently: Wisdom—knowledge utilized. Love—the antithesis of hate. Freedom—the antithesis of slavery, are the "Trinity" that must lift the race of human kind out of the mire of ignorance, war and slavery in which it now seems hopelessly struggling.

Regretting that I cannot be present to hear your discussions, and to give and take the hand of friendship, of comradeship, of love—in this holiest of Holy Wars, the war against superstition, fear, ignorance and slavery—and especially against that mother of all slaveries—sex-slavery, I again beg to send you this my brief word of fraternal greeting.

E. F. Ruedebusch wrote:

You may tell our English friends that I am neither dead nor silenced, that I am as firmly convinced as ever of the victory of the "New Ideal," and have by no means given up the agitation for the same, although I have concluded not to sell my book to the Yankees for a while. They will hear some more from me.

Captain Robert C. Adams also responded to this toast, greatly interesting the audience by his descriptions of life "across the sea." Mrs. G. C. E. Law proposed "The Visitors," to which Mr. F. Recrshed suitably replied. The gathering separated with "Auld Lang Syne."

Root Causes Seldom Seen.

BY PROF. J. R. BUCHANAN.

I crave the hospitality of Lucifer for a slight presentation of root causes—a subject which, notwithstanding its vast and radical importance, Lucifer has heretofore overlooked. I refer to the very tap root of the evils against which Lucifer has battled without looking deep enough to find the permanent root of the upas tree which will poison the world's atmosphere until it is destroyed.

A few quotations of the many on record will show that the hellish sentiments still extant were evolved and planted deep in the soil of humanity by the so-called Christian church (which has not true Christianity), and while that Rome-born church survives its carrion sentiment will remain.

Let me give a few quotations gathered by a friend. St. Chrysostom said, "Woman is a necessary evil, a natural temptation, a desirable calamity, a domestic peril of a dreadfully fascinating character and a painted mischief." St. Bernard said, "Woman is the organ of the devil." Tertullian, the most eminent of the early Catholic theologians of the second century, who were a very unprincipled set, said, "Woman is the devil's gateway, the unsealer of the forbidden tree, the first deserter of the Divine law and destroyer of God's image in man." Another old saint of Damascus said, "Woman is the daughter of falsehood, a sentinel of hell, the enemy of peace, and through her Adam lost Paradise."

Civilization has not eradicated these vile insanities from the church. The Rev. Hawthorne, who scurrilously assailed women for riding bicycles, and who has flourished in Nashville and Atlanta, said, "The sentence of God against women still lives in this age, and the guilt necessarily lives with it." In 1889, before the Baptist Publishing Society, at New York, the Rev. J. B. Simmons, D. D., said, "It cannot be denied that in morals and religion woman, when God created her, was a deplorable

failure; from the day she turned her back on God and his commands she became a reprobate."

I would give many more quotations if I felt free to use your columns, but surely these are enough to show the deadly poison that has been infecting society for 2,000 years, and though covered over by a semblance of civilization to-day, the same slimy subterranean poison still reaches our atmosphere. We smell it in the Comstockian legislation. Vile as it is, it is but a part of the mass of subterranean horrors which decency now hides—the horrors of the Inquisition which long sustained its burning hells in Spain, where its fires still burn, from which their volcanic lava has been desolating Cuba with a Catholic war with the approbation of the Pope.

The hells of orthodox fiction, "ten thousand times hotter than fire and brimstone," as a revivalist said recently in San Francisco, are imitated as closely as possible in the 19th century by all church ruled nations, and Comstockian stenches will rise therefrom until the subterranean fires of theology are extinguished which are now covered over for decency in reputable churches.

To help extinguish these infernalisms, I have dug down to their ancient origin in the first century and earlier, and let in a river of historic truth, in the volume called "Primitive Christianity," which shows the origin of all superstitions among barbarians before recorded history.

For the sake of brevity, I have referred in these remarks only to the scorn and hatred of woman. The same black malignity pervades the church code of morals in all sexual matters and it would be easy to show it. It has polluted the ethics of the civilized nations with its deadly poisons.

Popular Follies and Crimes.

BY JAMES S. DENSON.

Fifty thousand dollars seems to be the favorite sum for which unappreciated or avaricious husbands in these parts sue the lovers or alleged lovers of their wives. One of the latest suits of this kind attracting attention in New York was brought by Capt. Theodore Crowley, who is in the coasting trade, against Edward B. Sewell, a nephew of Arthur Sewell, Bryan's running mate two years ago. Young Sewell is also a seafaring man, being second officer of the Morgan liner, El Sud, recently taken by the government for conversion into a war vessel. I do not know just why recalcitrant wives have such a high commercial rating, but suspect that the fancy quotations are due to the monopolistic desire of the husbands to "tax the traffic all it will bear." I should judge that when the woman possesses both attraction and discretion the "alienation of affections" business might be mutually profitable for husband and wife.

* * *

Is it not a little bit inconsistent for a wife to accuse her husband of cruel treatment because he whips her, knocks out her teeth, and engages in other similar pleasantries with her, but complain because he stays away from her for several weeks occasionally? An ordinary mortal would suppose that the longer such a husband remained elsewhere the better pleased his victim would be, and that the acme of satisfaction would be reached when he took himself off for good.

* * *

A bill was introduced in the New York legislature having for its purpose the prevention of the sale of liquor in department stores to women. A member said, raising his eyes piously to heaven, "Our object is the safeguarding of the morality of women." A laudable intention, truly. But how would it do to leave to women the safeguarding of the morals of men? So long as you insist upon one sex legislating for the other, would it not be fair to have a Congress and state legislatures composed exclusively of women, so that while the men lawcarpenters are constructing prisons for women the women law-carpenters can erect prisons for men? While the men are looking after the morals of the women by trying to prevent the sale to them of liquors in department stores, the women can look after the morals of the men by trying to prevent the sale to them of liquors in saloons and hotels. By this means it is barely possible that a few more of each sex will learn that it is best to work for moral and hygienic reform by other than invasive agencies; that an argument or a fact is a more civilized and effective weapon than a club or ballot, and that therefore all government is in the way of individual development and social harmony.

* * *

Savagery spreads by example, being contagious, like so many other vile diseases. Taking their cue from our unspeakable White Cap moralists, a number of obscene persons in Rodnorshire, England, recently blackened their faces to make their exteriors harmonize with their interiors and serenaded with tin pans and the like an unmarried couple who were living together, compelling them, in their nightdresses, to wade twenty minutes in the river. Then the unfortunates were flogged, their hair cut off, and they were marched up and down the field. This is the last mile post reached by "Christian civilization." These pious degenerates have doubtless forgotten that their "blessed redeemer" was the product of an act of fornication—or their paper-and-ink fetich lies. The lover of the Lord is a hater of his fellow man, if his fellow man is not also a fellow worshiper. This is a fact of universal observation.

Sustained by Blood.

BY HARRIET C. GARNER.

Was it Washington or who, declared "that the government of the United States is in no wise founded on the Christian religion?" And why should it not be said of any of the governments? If we stop to analyze governments as they exist today we must admit the fact that the science or plan of government was laid in the blood, built up and sustained by the blood that has been shed and will be shed until nations learn war no more.

What a pretense of knowledge it takes to keep this great thing we call government going. "Miltary tactics," how it helps a man! If he is a Major, General or Captain, why he is away up in the minds of the common people. Under the government of this world human beings can be butchered, pillaged, ravished, and with a great show of knowledge, legislators, governors, presidents or kings can make laws to hang the lowly, or to imprison the righteous, but to let those who have this wonderful knowledge escape. And in order that the system may exist millions of soldiers are kept in idleness. Why? So the millions of toiling men and women may be kept subservient to the few to keep up the false distinctions, "I am great, I have knowledge, I make law." What do laws signify? Rulers, kings and riches for the nobility. For what was Christ crucified? That the rulers, law makers, war makers and pillagers might live on as rulers. Oh, the dear people! they need ful science!

It seems that the most of our festival days are deluged with blood. Take one day, that of Thanksgiving. Think of the poor dumb animals beheaded by the millions that man may gormandize, fill his stomach with their dead carcasses. Thanksgiving, too, is sustained by blood. Fourth of Julys are kept up, sustained by the semblance of war and roar of cannon. All these sacrifices are necessary to keep man in subjection. If man did not shed the blood of innocent animals, inflame his blood, keep his better nature down by these methods, the war spirit would cease, nations would beat their swords and spears into pruning hooks and plow shares, man would not carry on the slaughter of human beings by war, the gallows and all other miserable ways of dealing with our brother man.

Life can be made noble and better by counsel, by kindness. The evils of to-day grow apace through the desire to rule others. "He that ruleth himself is mightier than he who taketh a city." Discord is wearing out the human machine and scattering the potent powers of the soul. Let us seek harmony and peace.

Crudities Criticised—No. 3.

BY FRANCIS BARRY.

The Berlin Heights free love movement, composed of more than two hundred adult persons, was a movement in favor of absolute and unconditional freedom. Strictly speaking, these persons were all varctists, for they believed in freedom, and they knew that in freedom there would be variety of conduct so long as there was variety of character and inclination. But, by way of distinction, some (at first a minority, afterwards a majority) were called "mateists," believing exclusiveness to be the highest and only politic order of love relationship.

It has been claimed that some of these free lovers "went back to marriage." It is not true, according to the best of my knowledge and belief. Certain am I that if any so-called free lover ever renounced a belief in freedom it was proof absolute that he or she was a Freelover only in name. It requires something more than a disposition to violate the popular morality to constitute an advocate of freedom. A theoretical and practical recognition of woman's absolute right to self-ownership, and the right to decide for herself what relations she shall sustain, is the only test.

I walked forty-eight miles inside of twelve hours to give my first vote to the Liberty party. The first time I ever said a word in public, outside of my own school district, I introduced resolutions at a National Abolition Convention in favor of going South and liberating the slaves by force. This was in 1848, eleven years before the Harper's Ferry "raid," and several years before I or the public had heard of John Brown. Of more than fifty publications for which I have written a little, the first three ("The Model Worker," Elizur Wright's "Boston Chronotype," and Frederick Douglass' "North Star") contained my advocacy of this project.

I have exhibited this bit of egotism to illustrate the idea that I had a right to be called an Abolitionist. But, bad business called me, I could have gone all over the South saying all I could safely, but dodging all danger of being lynched, and coming back as good an Abolitionist as I went. But perhaps Warren would say that I had gone "back" on my abolitionism.

In the Western wilds, more than fifty years ago, I have quickened my pace after dark because of hearing the wolves howling around me. It would have been more dignified, perhaps, to have kept on the "even tenor of my way" and shot the wolves as they came up, but I had neither "shooting irons" nor ability to use them. Now, would Warren say that by running away from the wolves I went "back" on my advocacy of the right of free locomotion?

In the early days I used greatly to enjoy a mob. That is, when the mob did not exhibit dangerous symptoms. I never took readily to the idea of subjecting my precious meat and bones to any very serious risks. But I once, on the advice of friends, and after filling appointments, made my physical organism a very scarce article in a certain latitude and longitude. Would Warren say that in running away from the mob I went "back" on my advocacy of free speech? I remembered that passage of scripture that says: "He who fights and runs away may live to fight another day." And so I ran. I trust my good friend Warren will reinstate me whatever I forfeited.

The reader will discover by this time, from these copious illustrations, that my object is to show, or at least claim, that Freelovers do not go back on free love simply by submitting to the marriage ceremony. There are plenty of communities where lovers cannot live together without a ceremony, except by successfully defying the mob. If they have the moral and physical courage to do this it is good and glorious. But people can be free Freelovers without being especially courageous, and they can be very courageous without being Freelovers. Shooting mobocrats would be the best thing, but if I could see no other way to save my lover from the mob, I would submit to all the ceremonies in heathendom (otherwise called "Christiandom").

While it is not true, as I believe, that any of the Berlin Heights Freelovers went back to marriage, it is true that some of them went back to mateship. They did not go back to marriage unless they came to believe in marriage (that is, prostitution, rape, baby-stealing, murder) as against freedom. Some very good, but ignorant, people believe in what they call marriage. But the Berlin Heights people are not ignorant, and they know better, as Warren knows better, than to apply this vilest of all terms to anything but the embodiment of these abominations.

It is a sad day for humanity if it can be made to appear that hundreds of intelligent and honest persons have found by experience that freedom is a failure. It cannot be made so to appear. So far as I am acquainted, no one is better qualified to testify in this case than I. And my testimony is that during a long life of wide-open-eyed observation and earnest study, I have never experienced, or observed, or read of, or heard of, anything that did not seem to me to be an argument in favor of absolute and unconditional freedom.

I want Warren to tell us whether the attractive woman who went back to her husband was a Berlin Heights woman. If she was I wish him to give her name.

The "case" of the Oneida *marriageists* is again "put over."

A Matter of Definition.

Referring to a discussion in a late Lucifer, Mr. Shepherd says: "What I mean by 'variety' is diversity, impermanency, inconstancy, fickleness, change or succession in sex relations. By 'monogamy' I mean the opposite of this, in the free, voluntary, unconstrained, dual sex relation, such as exists for instance, among the inhabitants of the heavenly kingdom—the birds—from whose high social estate we have ingloriously degenerated."

From long usage the word monogamy means the opposite of "voluntaryism." It means constraint, it means prohibition, it means legal supervision of the most intimate and personal of all human relations, the sexual. Hence the need of a new vocabulary when speaking of sex relations "such as exist among the inhabitants of the heavenly kingdom, the birds."

How to Help Lucifer.

War, and the excitements that war inevitably brings, have cut down Lucifer's receipts on subscription to a point below working expenses. We are thus compelled to ask the friends who are interested in looking for basic causes of wars and other sociologic evils, to make a little extra effort to keep Lucifer's flag afloat. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months.

Third. That all who can will send to us for pamphlets and book, for their own reading, and to sell or give away to others.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

"A PHYSICIAN IN THE HOUSE.

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price $2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnes friend and generous helper of Lucifer and its work.

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712.

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VARIOUS VOICES.

H. W. Boozer, Grand Rapids, Mich.—I read every word from and of your gifted daughter with great interest. I feel sure she is to be the heroine of the age in the world's greatest reform. Our English friends have done a wise thing in placing her in her present position.

John H. Strong, Eagle Bend, Minn.: Your little paper is very instructive. It is a paper that requires intelligence to read and to understand. I infer from many articles in Lucifer that some of the writers are too much in favor of free lust instead of free love. I am an endorser of "Hilda's Home," and would like to see the time when such can be put into practice. I wish you all the success possible, but, when one looks at humanity as it is, there is not much satisfaction in preaching reform. Enclosed find one dollar on subscription, and twenty-five cents for trial subscription to be sent to the enclosed name.

Florence S., New Haven, Conn.—Enclosed find one dollar for Lucifer. It should have been sent sooner had I known that I was in your debt. For some time I have not got Lucifer, and inquiring into it to-day, have found that they came but were burnt up as soon as received to prevent my reading them. Thanking you for your kindness in waiting, I am yours for liberty.

[It would be interesting to know how many of the failures of Lucifer to reach our subscribers—of which so many complaints are made—are caused by interference such as the above. In all such cases our friends are requested to let us know of the loss, and duplicates, if possible, will be sent.]

Stella Campbell, St. Louis, Mo.—Emma Goldman lectured here April 6, 7, 8, 9 and 10. All the meetings were well attended and the audiences enthusiastic. We did not have such great crowds as when Comrade Goldman was here before, still I am inclined to think that more good was done at these last lectures than at her previous visit, for this reason: There were so many young persons that bought literature and asked questions—not for the sake of criticising, but to learn. Mayor Zeigenheim and his blue coats did not interfere at our last meetings as they did when Comrade Goldman first lectured here. Perhaps they will learn by and by to attend to their own affairs and not interfere with the lectures of a brave and good woman like Emma Goldman, who is devoting her time and talents to rescuing this world from superstition, cruelty and tyranny.

Jay Chaapel, Princeton, Mass.—I stood the other day beside Garrison's statue in Commonwealth avenue, Boston, and thought what a marvelous change from 1835, when the Christians and politicians put a rope around his neck to hang him, to the time when some of the same men who aided in mobbing him stood with bowed heads and saw that statue unveiled. So it may be with you, even in your life here. The very ones who in ignorance—for ignorance is the cause of all persecution and suffering—have been the factors in your imprisonment may yet help to dedicate a monument to you. There is more similarity in your and Garrison's advocacy of Freedom and Eternal Justice than the casual reader imagines.

I hope you will preserve a number of files of your valuable and indispensable Lucifer—indispensable to every thoughtful mind at least—for the time is coming when it will be sought for in public libraries as the "Liberator"—Garrison's paper—is now. I have several years of the "Liberator" and was offered $2 for a single copy printed in 1847. You are making history as he did.

I wish Lillian could have funds to remain in England and France all summer. I think she could do much good there. But so it is. Margaret Fuller, the most gifted and advanced woman of New England, longed for only $400 to remain in Italy and prosecute her great work with Mazzini in 1851. There is no resting place for reformers, but all is well. I hardly think we will go back into barbarism, but it looked like it when Mark Hanna was elected and Quay ruling my native state, the land of that great man Penn, who also had to lie in prison. How sad it is! I often wonder at your calmness, heroism and noble fair mindedness.

Lucifer and "The New Time."

B. O. Flower, former editor of "The Arena," is one of the editors of "The New Time," a reform magazine which is the uncompromising foe of plutocracy. Mr. Flower's forcible writing is familiar to many readers of Lucifer, and they will be glad to learn that an arrangement has been made whereby "The New Time" (price $1 a year), and Lucifer (price $1 a year), will be sent to the same address one year for only $1.60. All orders should be accompanied by cash and sent to Lucifer, 1394 West Congress street, Chicago.

C. L. BODENDEEK, 404 Washburne avenue, Chicago, requests correspondence from all who want business done here on small commission. Bicycles and general repairs a specialty.

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Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly Free Society, 10 Oak Grove Ave., San Francisco, Cal.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 22. CHICAGO, ILLINOIS, JUNE 5, E. M. 298. [C. E. 1898.] WHOLE No. 713

The War Spirit.

I hate that drum's discordant sound
Parading round and round and round;
To thoughtless youth it pleasure yields,
And lures from cities, farms and fields,
To sell their liberties for charms
Of tawdry lace and glittering arms,
And, when the ambitious voice commands,
To march, and fight and fall in foreign lands.

I hate that drum's discordant sound
Parading round and round and round;
To me it speaks of ravaged plains,
Of burning towns and ruined swains;
Of mangled forms and broken bones;
Of widows' tears and orphans' moans,
And all that misery's hand bestows
To swell the catalogue of human woes.

—*Thomas Paine.*

Man outgrows like a garment and throws off
Law, which is custom armed; then custom next,
That leveling instinct of the commonplace;
Last righteousness, which is the cramped cocoon
Wherein man's soul bred wings for flying free.

—*Harry Lyman Koopman.*

Lillian Harman in Leeds.

BY OSWALD DAWSON.

The visit of Lillian Harman to Leeds was a decided success in every way save one. The room of the Independent Labor Party club was crammed to suffocation; stalwart men walked out for fresh air at a cost of fresh views, and something like a hundred persons blocked the doorway and the stairs. They were disappointed, only to learn afterwards how much they were disappointed.

The address was entertaining, but it was read from manuscript. The answers to questions were not read, they were spontaneous, they were original, they were effective. There was no discussion. A torrent of questions ensued upon the delivery of the address, and they were ceaseless as the whirl of a treadmill. Nothing has been seen in Leeds of its kind for a while. The most complicated questions, questions most simple and most abstract, were successively and successfully dealt with by Lillian Harman. One for instance, and not the most radical:

"Ought not association to be in direct relation to procreation?" That was one. Serenely cool, Lillian Harman answered:

"Well, I guess it wouldn't do. I have a baby, and I may have another some day; but if procreation and association had to stand in direct relation, I might now be the mother of six children, and that is more than I want to have just at present."

Leeds was delighted. Every answer to every question surpassed in its ingenuity and boldness the answer to the previous one. The chairman, Mr. John Badley, had announced that the meeting must close at 9:15, and he closed it at that hour regardless of his altruistic obligations. It was a day of days, and it ended well—at 9:15, punctually at 9:15.

The next time Lillian Harman visits Leeds those in authority will be wiser and will take a hall which bears some sort of relation to the importance of the subject matter of the lecture and the person who is delivering the same. As it was, it was a failure, from the sheer fact that the room was suffocatingly crowded. The press men, ubiquitous though they are, apparently needed refreshment too early to fulfil their functions. But that by the way. A great impression in a limited way—a way limited by considerations of room—that is the net result succinctly described of Lillian Harman's visit to Leeds.

Obscenity—What and Where?

TO THE EDITOR OF LUCIFER: As you have been publishing an obscene paper ever since I first knew of you, in 1887, it seems to me appropriate that I should ask you to reprint an obscene paragraph that I want very much to see reprinted. So I send you said obscene paragraph requesting that you give it to your readers who, I feel sure, will enjoy the obscenity of it. There are many who would not know that this was obscene without being told, but no one should doubt that it is genuinely obscene, for its character is fixed by the unerring wisdom of no less an authority than the great Judge Seaman.

When Mr. Emil F. Ruedebusch, of Mayville, Wis., was persecuted, convicted and sentenced by this wonderfully learned Judge for publishing his obscene book, "The Old and the New Ideal," I wanted to find out just what there was in the book that was obscene, for I had read the book without discovering the obscenity of it, and learning that certain paragraphs, 84 in number, throughout the book, had been marked as unmistakably obscene, I sent to Mr. Ruedebusch for a list of these marked paragraphs that I might improve my morals by reading the book again in the light of this new revelation.

Among these marked paragraphs is the one I ask you to reprint. It is as follows:

"I will state at once that the solution is simply this: Freedom!"

It seems strange that I should have read this paragraph without even suspecting the obscenity of it, but how clear the obscenity appears when it is once pointed out, and what a sublime vista of obscenity this revelation opens up. Why! a person who is fond of obscenity, when once the true character of this paragraph is revealed to him need not confine himself to Fanny Hill or the bible for his favorite delectation, but will be able to feast his soul with many similar paragraphs in modern literature. Take, for example, the well-known poem of Rodman Drake's:

Flag of the free heart's hopes and home!
By angel hands to valor given!
Thy stars have lit the welkin dome,
And all thy hues were born in Heaven.
Forever float that standard sheet!

Where breathes the foe but falls before us,
With Freedom's soil beneath our feet,
And Freedom's banner floating o'er us?

How obscene that is, with a latent obscenity not easy to discover, but which when once found is charming to revel in. And how the mind is prone to nourish itself upon such preciously obscene morsels and to turn them over with constantly renewed and increasing pleasure.

Then the French poet Lamartine (you know the French are always so delightfully obscene) puts these words into the mouth of Lord Byron, addressing the Greeks:

The tomb where Freedom weeps can never have been prematurely reached by its inmate.

Again note the obscenity, which I fear a past generation has not sufficiently appreciated in the closing line of Fritz Greene Halleck's popular poem, "Marco Bozzaris."

We tell thy doom without a sigh,
For thou art Freedom's now, and Fame's—
One of the few, the immortal names,
That were not born to die!

What obscene inspiration we find in these lines from Montgomery's "Arnold Winkelried:"

Marshalled once more at Freedom's call,
They came to conquer or to fall.

And Collins sings:

There Honor comes, a pilgrim grey,
To bless the turf that wraps their clay,
And freedom shall a while repair,
To dwell, a weeping hermit there.

What an obscene thing for Freedom to do to be sure! And we cannot help thinking how obscene was Charles Mackay when he wrote:

Their chivalry lighted the gloom, it is true,
And honor and loyalty dwelt with the few,
But small was the light, and of little avail
Compared with the blaze of our press and our rail.

Success to that blaze! May it shine over all,
Till Ignorance learn with what grace she may fall,
And fly from the world with the sorrow she wrought,
And leave it to Virtue and freedom of thought.

Then read the words of William Ellery Channing. How grandly obscene they appear:

I have known very learned men who seemed to me very poor in intellect because they had no grand thoughts. What avails it that a man has studied ever so minutely the histories of Greece and Rome, if the great ideas of freedom and beauty, and valor and spiritual energy have not been kindled by these records into living fires in his soul?

Campbell was so obscene when he wrote:

Is't death to fall for Freedom's right?
He's dead alone who lacks her light!

And how the obscene nature of mankind will henceforth be stirred by these lines of Lord Lytton's:

The land of freedom called upon the free!
All nature spoke, the clarion's of the wind,
The organ swell of the majestic sea,
The choral stars, the universal mind
Spoke, like the voice from which the world began
"No chain for nature and the soul of man!"

I notice recently that my esteemed friend Henry Frank breaks forth into obscenity in some verses entitled "Freemen," in May number of "New Time," thusly:

Dare we mock the sacred gift,
Dying heroes for us left,
Fighting foes of Freedom then,
We must needs fight o'er again?

Men! Has Freedom fled the earth?
Will ye yield your right of birth?
Scorn the proffered fate of fools!
Spurn the bribes of mammon's tools!

I never knew that Frank was an obscene man, but now that I do know it I shall think more of him than ever.

Thus the pliant mind of man may by a rigid course of training become so highly developed as to discern choice morsels of obscenity in the homely, every-day poetry of the people, and Judge Seaman is certainly to be applauded for having educated himself to such a high pitch of development as enables him to see obscenity in the paragraph I ask you to print.

One thing more. An edition of one thousand of "The Old and the New Ideal" was printed. Of these, about eight hundred were sold in the United States, and upon Mr. Ruedebusch's conviction, the remaining two hundred were taken by an English bookseller. The list of passages marked as obscene would be very interesting to the holders of the book, both in this country and in England, and would enable them to see that these certain passages are embellished with obscenity, the force and beauty of which they might, with a dullness as dense as my own, not be able to discery at first reading. These passages so adorned with obscenity as aforesaid, should not be left to lapse into oblivion. Every owner of the book, therefore, should take this list and paste it in the cover and mark the margin of the pages opposite the obscene paragraphs, and then the book so marked will stand for many a day as a tribute to the keen sagacity and rare culture of Judge Seaman.

The following are the paragraphs of Mr. Ruedebusch's "The Old and the New Ideal," which were specified to be obscene in the indictment against Mr. Ruedebusch for mailing said book:

Page 9. Commencing with 5th line from top, including all the paragraph.
11. Commencing with 7th line from top taking the whole paragraph and closing on page 12.
14. Commencing in first line including all the paragraph.
16. First two lines.
17. Commencing 17th line from top, including all the paragraph.
27. Closing on page 27.
36, 37, 38 39, 40, 41.
45. Commencing 3d line from top, including all the paragraph.
48. Commencing 3d line from top, including all the paragraph.
49. Commencing 18th line from top, including all the paragraph.
55. Commencing 4th line from top and finishing the paragraph.
56. Commencing 8th line from bottom of page, page 57 and finishing paragraph on page 58.
66. The first paragraph.
67. The second paragraph.
85, 86, 87, 88, 89, 90, 91.
101, 105, 106, 116, 117, 118, 140, 141, 142, 147, 149, 150.
160, 161, 162, 163, 164, 165, 166, 167, 168, 207, 214
224. Closing with paragraph on 225.
263. Commencing with 9th line from bottom of page.
264, 265, 267.
281. Commencing with 7th line, 282, 283, 284 285, 286, 287, 288, 289, 292, 293 294, 295, 296,
304, 305, 306, 307, 308, 323, 324.

Ed. W. Chamberlain.

Arguments That Turn on Their Users.

BY JAMES S. DENSON.

That the most prolific and hardy variety will persist and eventually run out others is a law of nature. We cannot change it. Monogamy is organized, systematic, accumulative, centralized, clannish, rugged cohesive and aggressive; variety is the opposite—inherently, necessarily so.—S. R. Shepherd in Lucifer, No. 709.

Let us see how this works. Catholicism is organized, systematic, accumulative, centralized, clannish, rugged, cohesive and aggressive; Freethought is the opposite—inherently, necessarily so. Ergo, Catholicism will eventually include all mankind; there will be no Freethinkers. That is the theory; what are the facts? Why, at one time there were in Christian lands no Protestants, no Freethinkers; now we find tens of millions of the former, millions of the latter. Thus we discover that that "organized, systematic, accumulative, centralized, clannish, rugged, cohesive, and aggressive" Catholic church is slowly wearing away under the attrition of religious and anti-religious forces which, according to Mr. Shepherd, lack the qualities of the Catholic church and so are bound to be crushed out by that church. It is wearing away under that attrition of ideas just as the granite headlands that front the ocean wear away, very slowly but surely, under the attrition of the waves and of the particles of sand and the pebbles that beat against them through uncounted ages.

But perhaps Mr. Shepherd thinks he has guarded against this obvious and effective retort by saying that "why two or more religions can co-exist is because there is no difference between them in the number of offspring born or the care given them in the rearing." This defense, if such it is meant to be,

will not avail. Aside from the fact that Protestants, and still more Freethinkers, breed less rapidly than do Catholics (and yet are gaining on the Catholics) there is a still more important fact to be taken into consideration, and that is the power of higher ideas. Of course the recognition of this fact was involved in the statement that, while Protestants and Freethinkers do not breed so fast as Catholics, they nevertheless are, in the aggregate, gaining on the adherents of Romanism, but it is well to repeat the affirmation in another form. Mr. Shepherd cannot afford to ignore the fact that all children do not follow in the footsteps of their parents. If they did, where would the Republican party be now? Where would the Populist party be? Where would Freethinkers be? No doubt Mr. Shepherd knows, as I know, many active radicals of all schools whose parents were, or are, aggressively orthodox. Contrast, to illustrate, the fathers of Robert C. Adams, Bolton Hall, and Ernest H. Crosby, with these, their heretic sons. Once more: One childless man with ideas may do more to ultimately outvote the party of darkness than will ten thousand mere breeders of human cattle. For their influence on the race, I will set over against a million Catholic fathers and mothers just three men, Voltaire, Paine, Spencer.

Can Mr. Shepherd fail to see that something besides breeding and preservation of children is the determining factor in the moral, intellectual and sociological complexion of the world? Education is that determining factor, and it is education that explains why, out of the loins of only Catholic breeders there came Protestants; why out of the loins of only Catholic and Protestant breeders there have come Rationalists of all schools, and why, out of the loins of only theoretical monogamists and polygamists there have come theoretical varietists. And the latter are increasing in number much faster than they are being born, increasing in an accelerating ratio. Does not the fact that while for ages there have been no advocates of the principle of variety, in liberty, for both sexes, there are now many advocates of such variety, suggest nothing to Mr. Shepherd?

It seems to me that these patent facts effectually dispose of all Mr. Shepherd's deductions from the relative fertility of monogamists and varietists. In the light of these facts we now see how little there is in his assertion that a race with variety would stand as small a show with a race with monogamy as blue-birds would in competition with English sparrows. Blue-birds cannot "convert" sparrows; varietists can and do convert monogamists. In this connection, it should be pointed out that Mr. Shepherd had lost sight of a new factor which is going very soon to cut down materially the average of prolificness in the monogamic family, as it has already reduced the average prolificness of those who accept variety, and so is destined to progressively equalize the numbers of the two parties. I here allude, of course, to intelligent supervision of conception by husbands and wives. There are even now many couples of theoretical monogamists who in the aggregate have no more children than the same number of couples of theoretical varietists. I use the word "theoretical" to describe both classes, because it is simply impossible to tell how closely their actions coincide with their professions.

Mr. Shepherd still clings to the notion that primarily man was promiscuous (of course promiscuity is not variety) and that consequently monogamy is a differentiation, a development, a step forward and upward. I am strongly inclined to think that this assumption is groundless. One thing, at least, is clear: The lower down any race is in the scale or development the less do the units of that race differ from each other, the more nearly they approach uniformity in size, form, color, expression and intellectuality, and consequently the less there is to be gained by variety. One can give little if any more than another; they are what Mr. Shepherd aptly describes as "the level track of unintellectual animalism," and so when two are about evenly matched in desire and physical strength there is little temptation to wander away from each other. But as physical, moral, mental, æsthetic and emotional differences are multiplied, each unit finds it increasingly difficult to realize in association with one other unit all the aspirations to satisfy all the wants, to complement all the elements of its nature. Every angle of divergence multiplies the difficulties in the way of complete cancellation of the factors of hunger. As we become increasingly complex we must draw physical, moral, mental, æsthetic and emotional rations from an increasing large number of our fellows. I am convinced that every appeal of the monogamist to the facts of human differentiation, of human evolution, must prove disastrous to his argument. I do not believe that a refined man or woman, by no means excepting friend Shepherd, is or can be content with only one friend of the opposite sex.

Primitive Christianity.

BY PROF. J. R. BUCHANAN.

Will you not allow me a little space for explanation of your inexact notice of "Primitive Christianity," which makes me somewhat ridiculous?

I am not so absurd as to suppose the message of St. John in the least convincing to the public. I concealed it many years, as it was too marvelous. Nor did St. John (a profound thinker) expect the truth to be undoubted, except in a very remote future.

My work was not expected to be entirely "convincing," except to those who know something of the science of psychometry and understand my methods, or to those who appreciate authentic historic evidence. But there are millions now who know that our ascended friends can send back messages to earth. Mrs. Buchanan, before her death, was accustomed to communicate with absolute correctness with departed beings of any past period. In this she was very nearly infallible, as shown in my "Manual of Psychometry." Since her death in 1861, she has been my constant friend and counsellor, never absent a day. She reported her reception in the spirit world, and becoming acquainted with those she had known well before her decease, gave me a vast amount of information, especially of ancient history, which has been lost or falsified by the church. These communications give a rational review of the bible, showing how largely it is fraudulent—crammed with interpolation and forgery.

In addition to this there is a large amount of historical information, which is not familiar, as you suppose, to students of theology, and which would astonish even the most liberal clergyman, some of whom are greatly interested in it. This book is destined to demolish faith in the bible and the church which has been for eighteen centuries the heaviest calamity ever inflicted on mankind, and most formidable opponent of liberty.

San Jose, Cal., April 26.

Sociologic Lesson. No. LXVI.

LEARNING TO ACCUMULATE.

BY HENRY M. PARKHURST.

The first great lesson to be learned is providence. It is because the working classes spend all they receive, laying up nothing for future, trusting to others to lay up materials to work upon, tools to work with and houses to work in, that they are always at the mercy of the thrifty, who have provided the materials and the implements that they need. The Unions and strikes which have caused so much suffering, have had this good effect, that they have made it necessary to levy assessments upon the working men, making them partners in an enterprise requiring capital; and thus they have made a beginning in training them to lay up a part of their earnings. In addition to this, in some cases the workingmen's organizations provide life insurance and health insurance for their members, paid for out of their assessments. In other cases stores are established with the members' funds. All these tend to foster accumulation, making the workingmen to that extent capitalists, and giving them the benefits resulting from the accumulation of means.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.
Published weekly. One dollar per year. Three months twenty-five cents.

"SOME PROBLEMS OF SOCIAL FREEDOM" is the title of a handsomely got up pamphlet, issued by the "Adult" Publishing Company, 16 John street, Bedford Row, London, W. C. It comprises the complete report of Lillian Harman's address at the annual meeting of the Legitimation League, held in the Council Chamber of the Holborn Restaurant, London—an incomplete report of which address was given in last week's Lucifer. Price, with cover, three pence. Will be sent postpaid to any address from Lucifer's office for five two cent stamps, or ten copies to one address—for distribution—for fifty cents.

THE ADULT for June contains as leading articles: Editorials, by George Bedborough; "The Sexual Enslavement of Men," by M. Florence Johnson; "A Note on Nordau," by Orford Northcote; "A Woman's Tragedy," by M. R.; "The Monogamic Ideal," by Edwin C. Walker; "Heloise, Part Second," by Berta C. Buss; "A Note on Woman's Love," by W. M. G.; "Monogamy and Variety," by William Platt; "How Can Free Lovers be Happy though Married?" by (Rev.) Sidney Holmes. Reports of the annual meeting, correspondence, etc. Sent postpaid from Lucifer's office for ten cents.

A REAL GEM is this excerpt, culled from the "Wisdom of the Brahmins."

THE ALL.

"It is not blessedness to know that thou thyself art blessed;
True joy was never yet by one, nor yet by two possessed;
Nor to the many is it given, but only to the all.
The joy that leaves one heart unblessed would be for mine too small,
And he who holds this faith will strive with firm and ardent soul,
And work out his own proper good in working for the whole."

Here is outlined the true combination—Egoism in Altruism and Altruism in Egoism. If always guided by "wisdom" such as this, would nations and races of people ever be found at war?

Arbitration.

When the employes of George M. Pullman were on a strike against further reduction of wages, certain influential citizens of Chicago called on the proprietor of the Pullman works and asked him to submit the matters in dispute to a board of arbitration. The laconic answer of the sleeping-car magnate was, "There is nothing to arbitrate."

This seems now the attitude of the American government in its controversy with Spain. When the Maine was destroyed in the harbor of Havana, Spain was willing to have the matter arbitrated, but the proposition did not meet with favor on our side. "Blood for blood" and nothing else would satisfy our political managers.

That the history of Spain's dealings with the Cubans is one of blood; one of robbery, murder and devastation, is doubtless true, but that the motive of our government in "intervening" is one of humanity and justice is not borne out by the facts. "Conquest," governmental aggrandizement, is the motive, if the conduct of the war thus far, can be taken as an index of motive. Not long since it was given out from Washington, by one who professed to be "on the inside of the situation," that "We are no longer battling for the sake of humanity. The fight between this government and Spain has become one of conquest." The history of every move made thus far would seem to bear out this statement.

The following axiomatic utterances taken from "The Realm," a monthly journal published at Toronto, Canada, are timely and to the point:

"Every war is finally settled by arbitration, that is, by a treaty of peace.

"Why not have this treaty first instead of last, and thus save the great sacrifice of property and life?

"War appeals to man's revenge; arbitration to man's reason.

"Warfare is might minus right. Arbitration is true might plus right.

"Warfare belongs to the barbarous ages of the past; arbitration to the enlightened present and future."

Freedom Essential to Progress.

One of the chief objections to the war spirit now dominant everywhere in this country is the fact, the well-known fact, that war restricts freedom of speech and of press. War abridges, necessarily abridges, freedom of investigation, of inquiry, of discussion, of criticism. One of the essential elements of success in war is *unity*—unanimity, uniformity, conformity—which implies or compels unquestioning acquiescence in, and obedience to, the views of or commands of those in authority.

Hence it is that criticisms upon, or free discussion of the plans, motives and methods of the administration are looked upon with disfavor by those in authority. One of the first things to be done in war is to establish a censorship of press, of mails, of express companies and of communication by telegraph. This censorship is submitted to, more or less willingly, as a military necessity. Then when peace is again restored, by sheer force of habit the people more readily submit to a curtailment of their liberties in this regard than they would have done before the war.

An instance of this is found in the case of the postal laws, enacted not long after the close of the late war between the northern and southern states of the American union. Previous to that war many futile attempts to enact national censorship laws had been made by the partisans of the slave-holding oligarchy.

Previous to that war the first amendment to the constitution of the United States, forbidding the enactment by congress of any laws abridging freedom of speech and of press, was regarded with respect, not to say reverence, by our national lawmakers. But so accustomed did we become to submission to anything and everything done by authority of the government that no matter how atrocious a law might be, or how subversive of all the traditions of liberty commonly believed to be inherent in the American organic law, any statute once enacted into law—by whatever means enacted—it became thenceforth next to impossible to secure its repeal.

The motto of the governing classes now seems to be, "The more laws the better." The more laws to be administered the more honor and profit to those who administer the laws. All that is necessary to keep the masses of people quiet while their liberties are taken from them is to convince them that the aim of the law is good; that occasional abuse of a good law is not sufficient ground for its repeal.

Since the enactment of the American censorship laws in 1873, a new business has sprung up, a business wholly unknown to this government in its inception, and wholly foreign to its original aims—the business of the censor of morals, the business of the spy, the secret detective, whose method of procedure is to entrap people into a violation of the laws against "obscenity," in order that he may secure the punishment of the alleged offender against good morals.

In order to build up this new business and find employment for this new class of officials (social and political parasites) a new category of crimes must be created. It used to be said that "laws cannot make crimes where no crime exists in the nature of things," but the framers of the so-called "obscenity" statutes paid no regard to this old maxim. In all real crimes the person injured can be found, and the amount of injury estimated, but in the case of technical, or law-made crimes this is not at all necessary. This fact gives rise to unlimited opportunities for persecution for opinion sake, since crimes which have no existence in the nature of things are necessarily matters that rest upon difference of opinion only.

The article of Ed. W. Chamberlain in this issue of Lucifer, shows in vivid colors the dangers to liberty and justice that inhere in the American censorship laws, and incidentally emphasizes the lesson that no real progress can be made while press and speech are not free. Though somewhat long, the article of Mr. Chamberlain will well repay a careful perusal.

Legitimaton League.

Report of Meeting and Dinner.

BY OSWALD DAWSON.

The United States of America elect a man President—then another man and then another man. The Legitimation League of England elected a man President, then a *woman*. Lillian Harman's Presidential address on April 30, was attentively listened to by upwards of 400 persons, including most, if not all, who took part in electing her last year, and who all felt thoroughly satisfied with themselves over the good day's work done when they voted Lillian Harman President of the Legitimation League.

There were other events besides the Presidential address; there was Louie Bedborough's balance sheet showing the handling of about $350; there was a presentation of a bound copy of the "Adult" to George Bedborough; there was a resolution condemning the Comstock laws and of sympathy with the victims. But these, one and all, passed off tame. Everyone felt like attending a Sarah Bernhardt drama, all had come to see one woman.

The Presidential address did not elicit questions as hitherto. It might be supposed that it was more difficult of deglutition than the delightful discourse of Mr. Wordsworth Donisthorpe, but the fact was question-time was overlooked till towards the end. Everyone had come to stare at Lillian Harman, and everybody did stare and questioned not.

Then again, the address itself was an answer to some commonly put questions: "What about the children? What about the woman?"

"And," said Lillian Harman, "I have not forgotten to ask, 'what about the men?' But their wheel is the least sunk in the ruts, so I attend to the woman first."

The answer to these what-abouts was a condemnation of marriage all round, and that answer stands fairly well.

Then the question, "In place of marriage what?" Our fair president was content to insist only on the necessity of woman's freedom—of her feeling that she belonged to herself and not either to one man, or, if not possessed by one man that she was the property of the herd of men. That answer stands well too, but the platform of freedom is but as the scaffolding in architecture, which is a poor guide to the ultimate shape of the edifice. Said the fair lecturer:

"I am not going to pronounce for you how you shall exercise your freedom. What would you think of anyone who made shoes of one standard size to fit everybody?"

We should think him a fool; but not so of the man or maid or matron who taught us whether a tight shoe, or a shoe the reverse of tight, was, in normal cases, healthy or otherwise; whether shoes were, in a general way, or in special climates or under certain occupations, less healthy than boots. So what we want to know is how woman and man should use their freedom. Egoism, easy-go-ism in the vernacular, believe-on-the Lord-one'sself-and-thou-shalt-be saved doctrine, gives no answer. I want so enjoy myself, but want to I *want to* enjoy myself in such a way that the sum of human misery will tend to diminish. If I love freely and find no rest; if turmoil forever shadows and whips of steel constantly crack around me, I want to learn how those who wear a different size of shoe fare along the amorous paths they tread.

Lillian Harman presided at the subsequent banquet and proposed the toast of the League. She was supported by Mrs. Louie Bedborough, Mrs. Gladys Dawson, Miss Alice Shaw, Miss Rochelle Zolzman, Mr. George Bedborough, Mr. Orford Northcote and another gentleman. Exactly double the number of guests present last last year sat down at the Holborn Restaurant on this occasion—that is to say if we count the baby, Prometheus Buss, and exclude the dog, who joined in "Auld Lang Syne."

When Lillian Harman rose the cheering was loud, prolonged, and it was also diversified. Nothing touched the infinite grace of the young and pretty girl in evening attire, holding a champagne glass in each hand and "ching-chinging" a cheer across the room, a cheer of welcome to Lillian Harman, whose extemporized speeches quite eclipse her paper.

When she rose again to respond to the toast of "Hands across the sea," it was clear a favorite was with us. It fell to my lot to propose that toast, and so perhaps I can report it better than the others. Well, I said that the main thing to do was to toast hands across the pond, and especially to thank Moses Harman for sparing his daughter from Lucifer work to preside over us, and then to toast all others who had been in jail, also those who were in jail and those whose turn to go to jail for preaching freedom in sexual relationship in the United States had yet to come; likewise our colleagues in Canada, and our friends in the Seychelles, Miss Wardlaw Best and Mr. Arthur Wastall.

Lillian Harman, in responding, read letters received that morning from Moses Harman and Mr. Ruedebusch; whilst Captain Adams, jointly responding, invited all present to meet at Midway, B. C., on the boundary dividing the States and the Dominion, and to there hold the Sixth Annual Meeting of the Legitimation League in 1899.

Lillian Harman in Scotland.

From the Glasgow "Daily Record" May 13.

Miss Lillian Harman, daughter of Mr. Moses Harman, editor of Lucifer, the Light Bearer, which, published in Chicago, advocates free love principles, is on a visit to this country just now. She has been for a day or two in Glasgow, and one of our representatives had the privilege of an interview with her at the house of the Corresponding Secretary for Scotland of the Legitimation League, when she enunciated her views on the marriage question.

Miss Harman said she did not like the marriage system at present in vogue. When two persons of opposite sexes desired to come together there should be a business contract between them, which could be dissolved by consent. They should understand what kind of arrangement they desired, and come to an agreement accordingly, but in ordinary marriages they could not have any arrangement of that kind—it must be on certain conventional lines. She did not consider that the presence of children offered any difficulty when there was an agreement made beforehand with the father. She was a mother herself, having a fine little girl, now five years of age, and she had found no difficulty. "Mine was a marriage on business principles," said Miss Harman smilingly, "and before the child was born I had an understanding as to its support, and the contract has been kept. The matter," she continued, "is one which should be left for individuals to decide for themselves. People should consider what they intend to do, as they would with regard to any other business they are entering into, and what it is they want, and adjust themselves to the conditions.

"The notion," she said, "held by many of the worshippers of Mrs. Grundy, that liberty and license are synonymous, is not correct. They are absolutely and irremediably opposed to each other. Liberty cannot exist where there is license. Liberty means equality of rights; license means a special privilege. I

one person has a license which gives him a special privilege to invade the liberty of another person, the invaded one's liberty is but an empty name." Her general standard of morality is that each person should be honest and truthful and live up to his agreements; she would have equal liberty for all and no one should invade the rights of others.

The Woman Who Does.

Not I, nor any one else can travel that road for you, you must travel it for yourself.—Whitman.

This is the true idea. This is the advice all women should heed if they want freedom, equality and supremacy. And who does not want all that is worth wishing for? We shall not find nuggets falling in our lap while we sit idly waiting. We must do and dare.

For decade after decade I have been receiving letters from men asking for the names of women who were free and liberal, and who would correspond with men of like opinions. Men who found no congenial female companionship among their circle of acquaintances.

Men who mix and mingle with the world are apt to conquer old fables and myths, while women who are at home, quietly moving in the same old routine, cling to priest and church as a little oasis in the desert of monotonous sameness. A few here and there are now traveling the new roads, but meanwhile more and more men have joined the progressive army, so that the seekers are as much in excess of the sought as they were in the old days, and each notice or call I make brings me far more of men's names than of women's.

But it will not be always so. Women are beginning to *dare* and *do*. Once thoroughly aroused, they will not only become men's equals, but will far surpass them, because woman is the superior animal—the best, best and most perfect of all earth's organized beings.

I am glad to greet each woman who responds; glad to have old friends send their names and new ones to join the list. It is very rare indeed that I hear of any who is not pleased with the correspondence; who are not glad they came.

As Whitman says:

> I do not say these things for a dollar,
> Or to fill up the time,

for my work in the liberal field has been, on a whole, money out, but I love and enjoy it. I love to travel the road for myself. I do so because I *must*. Loving and true,

AUNT ELMINA.

Fagots.

BY R. B. GALBRAITH.

If I am not good enough to induce a woman to live with me without binding her to me by law and the fear of the opinion of society, I will not be mean enough to so secure one.

If I can induce people to think fearlessly on all subjects, I surely will not fear what they think of me.

Many mistake their earnest desire that a thing be true for evidence that it is so.

What people think of me is a minor consideration; what I am, a major.

The only organ of the body to be ashamed of is the brain—of one who thinks that certain other portions of the anatomy are innately nasty.

Shall we cease filing at the chains because the prisoners sleep, or, dreaming, think they're free?

Now that the United States is seeking to carry justice to the oppressed Cubans we may as well conclude that there is equity everywhere within the limits of the "Yankee nation." Happy would we be could we hold no other belief. "Ignorance were bliss" if we could only remain ignorant.

If I say, "Let us destroy the government which does not secure to the people their natural rights," I'm an anarchist. If I say, "Let us destroy the property or take the lives of the people in a country whose government does not do justice to all its colonies," I'm a *patriot*.

Birdie Bonniemood has a very sunny disposition—I might have coined a more expressive term for her benefit, but I have just read that the sun is hot enough to give off every hour as much caloric as would be furnished by a layer of coal nine feet thick over the surface of the sun, and so I will make that serve. One day, speaking of the war she said, "I'll bet if I was a man I'd help Uncle Sam kill off them there darned Spaniels." These *Spaniels*, after their experience with Dewey, can hardly be said to belong to the water variety.

Shall Woman Make the Nation's Laws?

[The following was picked up on St. Catherine street, Montreal, ten years ago—author unknown.—R. C. A.]

Incalculable moral hurt has been done by the separation of the sexes at school, at play, and in the serious affairs of life.

It is this separation which has made the mystery. There should be no mystery. Mystery breeds desire. It fosters thoughts which otherwise would never stain the fair pages of the tablets of innocence. It puts a heat in the blood. It favors a lonely brooding which produces moral sickness. Mystery is the author of the languorous sigh, of distempered dreams, of desires which the heart dare not acknowledge to itself.

Mystery is the foe of innocence. In countless instances it has led to that fall which men and women, who need forgiveness so much themselves, will never pardon.

Under more enlightened conditions, there will be no sex in school, in the street, in the great workshop of life. Boys and girls will be companions. Men and women will be friends, mutually helpful good comrades. Marriage will then be for love. The element of lust will be absent. It will be a union of spirit. The old restraints being removed, there will be better knowledge of each other. The soul will then express itself fearlessly. There will be no shyness, which bad men love to wound, staining the white soul with the hot flush of passion. There will be no boldness, because the soul will look with utter frankness at the facts of being.

The opening up of employments hitherto deemed to belong exclusively to men, is paving the way to frank comradeship.

The woman book-keeper is like an evangel in a counting house. At first there is mutual distress. That is the unhappy heritage of bad conditions. But mark what happens. The air becomes softer—may that be only a notion? It is a very good notion. A man will smoke while he dictates to a man. He must be irremediably coarse and vulgar who will puff cigar smoke into the face of a woman. The language becomes better. It is chosen now. Before, the tongue hardly made any selection, but used what was handiest. The men's voices take a gentler tone. Their tempers are improved. Their manners take a grace to which they were strangers.

"The Trial of Emile Zola."

A full report from original sources, of the fifteen days' proceedings in the assize court of the Seine, including Zola's letter to the President of France, for which he was tried, testimony of witnesses, and speeches of council. The speech of Maitre Labori, M. Zola's counsel, fills nearly 100 pages, and gives a complete history of the celebrated Dreyfuss case.

This book is of interest,

(1) To the hundreds and thousands of persons who have read Zola's novels. (2) To the Jews, whose racial destiny is vitally involved in Zola's battle for Dreyfus. (3) To lawyers, who will embrace the rare opportunity of reading and preserving a full report of a celebrated case conducted under the French procedure, so different from the American. (4) To military men; (5) To every lover of fair play; and (6) To the reading public generally.

This book should be in every public library, in every law library, in every private library. More than 350 pages. Price 25 cents.

To Our Subscribers—Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer *fifty cents'* worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,

Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminescences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	$1.50
Do We Live, Do We Love, Platt,	$1.00
Women, Love and Life, Platt,	$1.00
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

Legitimation League.

"Justice," London, May 7.

The Woman Who not only *Did* but *Does* was *en evidence* on Saturday afternoon and evening at the Holborn Restaurant. Lillian Harman presided at the annual meeting and dinner of the Legitimation League. She is president of this League of moralists, and has come over from the States to teach and persuade English women to eschew Mrs. Grundy and all her works, and each to stand as she ascribes herself as being, a "free woman."

The League advocates that the law of divorce be equalized so that it may be as easy for a woman as for a man to procure a divorce—our cousins across the "herring pond" are ahead of us, they have secured this right—that all illegitimate children be held legitimate, and take equal rights with the children born in wedlock, whether by the same woman or not, thus to a large extent preventing seduction by the richer classes. The League encourages the discussion of the subject of sex, and proposes to educate children in sexual knowledge from infancy. They consider that man and woman should be at liberty to mate with whom and when they like, each one being perfectly free. They say their aim is not to narrow down their basis by exclusion, but to embrace within the League every lover of freedom, whatever the ideal he may cherish as the ultimate goal of the Free Lover. The term Freedom in the sexual relationship, to which members of the League subscribe, implies simply the absence of external restraint and compulsion, it means that marriage, or its equivalent, is regarded as a personal matter, requiring no legal supervision or control. It implies individual sovereignty in individual concerns. It considers that the rights of the child are material rights, in which the mother has the first concern. The claims of the father are dependent on the will of the mother. The option to be independent of the father of her child, or to insist on adequate financial assistance during pregnancy, and towards the support of the child, will remain in the hands of the mother—the fluctuations of such option in practice will depend on the progress of woman's economic emancipation. Such are some of their aims.

The meeting and dinner were largely attended by most enthusiastic advocates of free love culled from all grades in life—from the rich and affluent down to the poor East-Enders with a decidedly foreign accent, and delegates came from north, south, east and west of England. The president received an ovation of which she might well feel proud; but whether she will convert England's women—putting the Christian Church and Mrs. Grundy entirely in the shade—to her way of thinking remains to be seen.

VARIOUS VOICES.

Edward Kluge, Kenosha, Wis.—I thank you for the prompt delivery of the "Physician in the House." It is an excellent work, and worth more than the money paid for it.

Samuel Ragendorf, 429 Broadway, Cincinnati, Ohio.—I was much interested in "The Regeneration of Two." To me the author seems to be a deep, advanced thinker. I liked the style very much—brief and to the point. Hope you will issue it in pamphlet form.

Mary M. Clark, Albia, Iowa.—We find Doctor Greer's "Physician in the House" a grand good book. There is an element of freedom in its make-up that is healthful, aside from its most wholesome and truly invaluable advice. It does one good to read the utterances of such an honest, earnest worker as the Doctor seems to be. We most heartily recommend it to our readers.'

Mattie Cuddie, Wathena, Kan.—I was talking to a man, trying to show him the beauty and advantages of freedom, and trying to get him to subscribe to Lucifer; he thought it was all right, "only a hundred years too soon," he said. But oh, I can tell them it did not come too soon to our home. I can tell them that freedom—or free love—made our once miserable home happy. I may write my history some day for the benefit of our Lucifer readers.

Mrs. M. McCaslin, Cleveland, Ohio.—Emma Goldman drew a large audience at the Franklin Club in this city. Also to another lecture on the "New Woman." She painted married life in ivory black, with only degrees of shadow as relief spots. Yet only a small portion of the evils of this hoary system were presented to view. The Franklin Club still continues its educational work, sexual science being freely and openly discussed. Lucifer's editor is often referred to as authority on this all-important subject.

John W. Hall, Tampa Heights Camp, Tampa, Fla.:—Enclosed please find money order for one dollar, subscription to Lucifer. This is a military camp of fifteen thousand men, a white city; more than half of the United States army; even the Afro-American element is represented in cavalry and infanty. It is impossible to keep anything clean for any length of time. I wash about sixteen times daily and still am dirty. Heat, dirt, dust (sand), sweat all day and chilly nights, annoyed by sand fleas that burrow into the skin and leave a sore. The drinking water is luke warm. Drilling and maneuvering mornings, in order to toughen the men for the campaign in Cuba, which tires a man out for the rest of the day. With best wishes for success of Lucifer.

E. A Magoon, New England, Ohio.—May I give expression to a few thoughts induced by the brief interrogative and forceful communication from Mrs. Jonathan Maxcy in No. 710. For more than thirty years I too endured what was to me a heavy cross, by being united to an uncongenial companion with whom there was no sympathy save on the material plane. Being influenced solely by a feeling of duty or obligation to follow the common custom of making a home, I never thought to blame the laws or any one because it was not a mutually happy one. It being a law of nature that we have to learn obedience by the trials and sufferings of life in some way, I do not know but they may as well be through the marriage relation as any other. It is a mistake to imagine that soul hunger, or the love-longing so natural to people can be fully satisfied with the love and sympathy of any earthly companion for any length of time. The spiritual alone is the never failing source of sweetness, strength and contentment.

713.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

O. M. M., Kansas City, Mo.—I have long been an earnest student of social and sex questions, but have only recently discovered Lucifer. We all admire people who have the "courage of their convictions," yet I feel that wise discretion is also a virtue. Hence I solicit a kindly tolerance for those who have other than their own personal feelings to consult before coming out in the "open" and "declaring themselves." I have always held that a man who is afraid or unwilling to meet woman anywhere on a social or political equality is unworthy a natural mother and ought to have been propagated by some mechanical incubating process. Passion is the spark that lights the flame of *love* in men. *Love alone* ignites the fires of passion in woman. I am, and have been, married for many years and have very good assurance that I am the father of several children, yet I should like to be the father of one child before I die that *was wanted* and wanted, in part at least because I was to be its father.

J. H. Kallmeyer, New Florence, Mo.—My thirteen weeks' trial subscription expired with No. 702. You continued to send the paper and I am glad of it. I have never read a paper which suits me so well in every feature. It is to me a "bright morning star," heralding the coming of a better day for humanity. But, as yet, the night is very, very dark, and I see scarcely a glimmer of the coming dawn. Lucifer's utterances are misapprehended like those of other pioneers in the van of human progress. It is thought to pander to sensuality, to the gratification of lust—bestiality—and yet nothing is plainer to me than that purity can exist only where there is mutual congenial affinity, be that in or out of the marital relation as now sanctioned by custom and law. There is one thing that the writers in Lucifer have not touched upon, and that is the responsibility and expense of the rearing of offspring. Mrs. Albina L. Washburn, Fort Collins, Col., seems to throw the entire burden upon the woman in her representation of the "New Woman" in No. 708. In this town we are blessed (?) with mossbackism. Mother Grundy has full sway. Vicariousness and "free coinage" are the shibboleths. I enclose $1 00—50 cents on subscription, 50 cents for "What the Young Need to Know," "Ruled by the Tomb," "Outcome of Legitimation," and "Prodigal Daughter." Yours for free thought, speech and press, and the consequent liberation from the shackles of ignorance and superstition.

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular,
It will save you hundreds of dollars in doctors' bills,
It tells you how to cure yourself by simple and harmless home remedies.
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It teaches how to save health and life by safe methods.
It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure.
It is not an advertisement and has no medicine to sell.
It has hundreds of excellent recipes for the cure of the various diseases.
It has 16 colored plates, showing different parts of the human body.
The chapter on Painless Midwifery is worth its weight in gold to women.
The "Diseases of Children" is something every mother ought to read.
It teaches the value of Air, Sunshine and Water as medicines.
It contains valuable information for the married.
This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for $2.25. Address M. Harman, 1304 Congress St., Chicago, Ill.

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In Hell and the Way Out; H. E. Allen,	.10

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 23. CHICAGO, ILLINOIS, JUNE 11, E. M. 298. [C. E. 1898.] WHOLE No. 714

"A Voice from the Sea."

[A Parody on Alfred Austin's International Ode].

BY OUIDA.

"'The great danger,' some one remarked the other day," says Mr. William T. Stead in the London "Review of Reviews," "'is that we may overdo our enthusiasm about the Anglo-American alliance. By way of putting a little water in our wine I print a parody which Ouida has sent me of the Poet Laureate's latest poem."

What is the voice I hear
O'er the wires of the Western Sea?
"Stockbroker! Listen from Mincing Lane
And say what the voice may be!"
"'Tis the voice of a Pharisee people, calling loud
To a People as Pharisee."

And one says to t'other,
"Old man, we've growled and scowled too long:
We haven't seen our interests right,
We both know we can't do wrong?
We both love swagger and rot,
Alone, each can lick Creation;
Together we'll give it 'em hot!

"We're brothers, like Cain and Abel;
We're friends, like the cat and the dog;
But we'll boom the self-same paper,
And we'll roll the self-same log;
For the same blood runs in our veins—oh, my eyes!
Least ways, when it ain't otherwise!

"So fling 'em out on the breeze,
Bluster, and bully and brag!
And the standard of Spangled Shoddy
Shall wave o'er a Sea of Swag,
Wherever the Press shall vapor,
And wherever the Purse shall wag.

"For wherever we come, we twain,
The machine gun shall bellow of Jesus,
And the Bible preach gin and gain,
For our greed and gospel's the same
And if we've made an end of the Redskin
So have you of his Maori kin."

Yes; this is the voice on the bluff March gale—
"We've squabbled and sniggered too long,
But now we'll tell quite another tale
And on 'Change sing another song.
We'll smoke our pipes together,
Long as our baccy'll hold,
And face the dirty weather,
Safe in each other's gold."

—*New York Herald, May 29, 1898.*

For peace is naught, saving as it prepares
The whole round world a pathway for the birth
And majesty that hasten to Love's birth.
—*Henry Lyman Koopman.*

Lillian, London and Legitimation League.

BY GEORGE BEDBOROUGH.

All the early enthusiasm has worn off now, so that one can write coldly and accurately about events as they happen, instead of wildly dreaming impossible things and seeing reality through spectacles colored by anticipation. Lillian Harman has fallen from her lofty pedestal of beloved stranger, the remotely worshipped president, the goddess in perspective. She has become instead the familiar friend, the everyday lecturer, the human thinker, liable to criticism. She has made herself at home with us—she has found out what we are made of—we have chatted, joked and exchanged confidences.

Last evening, Sunday, May 22, Lillian addressed her first St. James's Hall audience of 381 friends assembled to hear her speak on "The Regeneration of Soiciety." Some of Lucifer's readers have already heard part of the lecture; all will have an opportunity of reading the whole later. Nearly all the London Sunday newspapers published an announcement of the lecture amongst the Sunday notices. In one case Lillian Harman was sandwiched between a Catholic bishop and a Presbyterian divine under the heading, "Sunday Services" in the Sunday "Sun."

The lecturer seemed at her best, and after a few introductory words from the writer, in which a tribute of praise to Moses and Lillian Harman was greeted with enthusiastic applause, the lecture attracted the close attention of the audience for nearly 45 minutes. A long string of questions followed, some intelligent and some ignorant, but all well intentioned. The fact that Lillian Harman was not perfectly familiar with the entire history of English legal procedure in relation to marriage during the past four centuries, proved a trifle embarassing to her, but the audience understood and saw through the object of such inquiries. A long and interesting discussion followed—twenty speakers, including Amy Morant, Nellie Shaw, J. Turner, Lillian Eardley, Henry Seymour, Tom Shore, Charles Lock, etc., made important contributions thereto.

One of the events of the evening was the introduction to the Legitimation League of William Francis Barnard, who expressed his appreciation of the work we are doing and considerably added to our enjoyment by his earnest speech and friendly counsel. Barnard has already made many friends over here—he is one of the most interesting personalities I have encountered, and if you have any more like him in America you cannot do us better service than by sending them along.

Barnard's speech last night concluded the discussion, and Lillian replied to her critics in a half hour's extemporaneous speech, which was delivered flawlessly. It excited perhaps more interest and attention than her lecture, owing to the spontaneity and readiness which were exhibited in every sentence. One or two of the speakers had defended marriage on account of its utility as a defence against oppression and a safeguard against neglect. These points gave Lillian an opportunity which she fully used. She drove home her replies with admirable precision—she might have been "an old parliamentary hand" to judge by her dialectical skill. She illustrated her arguments by quoting indisputable facts.

After the meeting was finished, a large number of friends came forward to be introduced to the president. Mr. and Mrs. J. B. Cox had come from Chiswick especially to see and hear one whose history and work were familiar to them. Miss

Bulan, Miss Hudson, Mrs. Dunton (and little Milly Dunton), Grace Schwartz, Mrs. Barrister, Mrs. English, Miss Overton and others, were amongst those who for some reason or other had not been able to speak to Lillian at the annual meeting.

Tonight Lillian Harman is to hold a formal debate with Mrs. Dryhurst of the anarchist movement on "Free Love." However, sufficient unto the day is the postage thereof.

London, May 23.

What Secularism Has Done for Woman.

E. R. KERR.

TO THE EDITOR OF LUCIFER: In discussing my article of May 4, you say, "When he tells us that priestly control is not responsible for the sex slavery of women, it would seem that he forgets the Pauline commands to women, and, indeed, the whole teaching of nearly all canonical books and religious dogmas on this point."

No, friend Harman, it is not because I have forgotten anything that I differ from you; it is because I have too good a memory. Not only do I remember what Paul said, but I also remember what the secularists said and did who lived in the same age as Paul. For some hundreds of years before the time of Paul religion had been practically dead among thinking men. Empedocles, Democritus, Aristotle and Lucretius all despised a priest as much as Bob Ingersoll; and they believed in the sex slavery of women even more thoroughly than Ingersoll. About the beginning of the Christian era thinking men were either Stoics, Epicureans or Sceptics. The Stoics and Epicureans were Deists, rather like Voltaire. The Sceptics believed that nothing can be known. But all believed in one thing. They all believed that woman was by nature a slave, that she liked to be a slave, and that she always would be a slave. Moreover, nearly all of them believed in the slavery of men. Aristotle took the trouble to vindicate the slavery of men as an excellent institution. It is true he never took the trouble to vindicate the slavery of women. But the reason of that was that no human being had up to that time suggested that women should have freedom. To the Secularist of those days a woman was merely a very low kind of slave, who might yield a certain amount of sexual pleasure when a man could not be obtained.

There is another important fact of those times which I remember. Although not one of the Secularists was ahead of Paul on the sex question, yet some of the Christians were far ahead of him. Witness the first eleven verses of the eighth chapter of the Gospel according to St. John. Those verses in their assertion of the equality of the sexes, were not only far beyond the philosophy of the Secularists of that age, but they are far beyond the Secularist leaders of our age. In comparison with the man who uttered those sentiments nearly two thousand years ago, Ingersoll and Foote are little more than cannibals.

It is not necessary, however, to go so far back, for recent centuries show just as clearly that on the rights of women Secularists have not been more advanced than Christians and their priests. There has now been a strong Secularist movement for several centuries. In the seventeenth century Hobbes and Locke held much the same views as Huxley and Spencer on theological matters. But women owe nothing to Hobbes and Locke. In the last century lived the greatest of all Agnostics, David Hume. But if ever their was a human fossil on all social and political questions, Hume was one. In France for half a century before the Revolution, it was thought contemptible to be a Christian, but among all the philosophers of that age, the rights of women had only one champion, Condorcet.

But really it is not necessary to remember anything; for we have only to open our eyes and observe the world as it is today. Which is the most Secularist of the civilized countries? Undoubtedly Germany. In Berlin only about two per cent of the people go to church every Sunday. Everyone thrusts his materialism upon you whether you wish it or not. Yet Germany is the country of Europe most notorious for the low position of women. When I lived in Germany I had three landlords altogether, and two of them beat their wives. Both were good sturdy atheists. On the other hand, Puritan Scotland is, of all the countries I know, the one where women are the most secure against physical violence, whether inflicted by their husbands or by others.

With one exception, all countries of Western Europe are so thoroughly secularized that the church certainly has not any the best of it. The one exception is the country which all Continental journalists love to jeer at as "Christian England." But Christian England has taken the lead in abolishing the three great forms of slavery—the slavery of men, the slavery of women and the slavery of animals. Serfdom disappeared in Christian England long before it disappeared in the most advanced Continental countries. Christian England has long led the way in giving women political and municipal rights, and the absolute control of their own property. Above all, Christian England is the only country in the world, except perhaps Burmah, in which a woman, married or single, has the absolute legal right to give her person to whomsoever she wills, and to withhold it from whomsoever she wills.

As for the slavery of animals, Christian England has practically a monopoly of the crusade against that. Some day history will tell of the Harriet Beecher Stowes and John Brights who are gradually emancipating the animals of England. But I fear that, as yet, that subject would have little interest for the readers of un-Christian Lucifer.

It is not good to attempt too much at a time. Let the Secularists remember that "the secret of success is concentration," and concentrate themselves on the stupendous task of civilizing their own leaders.

The Decison is Wisely Made Though Late.

DEAR H.: Your two letters, with one of which was returned my reply to the first part of your rejoinder to my criticism of yourself and Mr. Baylor, have come to hand. You suggest that the discussion of the war be dropped or very much curtailed, submitting in this connection two propositions, the first of which is that I give my "views briefly in an impersonal and non-partisan spirit—of the present situation . . . its moral aspects, its causes and its probable results," and the second of which is that "the war, at least in its political and governmental aspects, be allowed to rest for awhile," and that we "take up or keep up the best possible work on the Sex-Enslavement-of-Woman question." You also send me a note from a mutual friend in the West, who after some animadversions upon my positions, gives you this advice: "The best way is for you to say 'nix' in Lucifer. Too delicate a subject."

I think the decision and the advice are both good, notwithstanding that the decision is made late, as the advice is offered late. But you and our Kansas friend must bear in mind that the discussion in Lucifer did not have its initiative with the advocates of intervention in Cuba. You had written more than once in plain antagonism to impending and to actual intervention, and Mr. Baylor had been given space for three communications, one a very long one, on the same side of the question, before I wrote a word on the subject, except one short paragraph (which did not appear, I believe) called out by some of your earlier statements. Your last articles, in reply to me, occupy almost exactly twice the space used by me, and when to this are added your first editorials and Mr. Baylor's three communications, it is seen that it certainly will not be unfair to the anti-intervention champions to stop the matter right here. While upon this part of my topic, I cannot forbear the expression of my wonder whether our Kansas co-worker would have discovered the extreme delicacy of the issue had my article not appeared. Out of mere curiosity, you know, I should be gratified to have you inform me on this point—did he send in a protest against the printing of your and Mr. Baylor's articles, did he send in a protest before he read my criticism of those articles?

As to his other statements, I will say here only this: They exhibit the same serene indifference to palpable facts that characterize the utterances of every opponent of the war, from Captain-General Blanco through to Colonel Love of the Peace Society and Lawrence Godkin of the New York "Evening Post." But this is irrelevant, especially as I shall write him a friendly private correction.

As I said in my second paragraph, I think it the part of wisdom to drop the discussion right here, and I am the more willing to do this because your rejoinder, while a very able statement of certain general principles, some of which I accept, does not, in my judgment, seriously injuriously affect the arguments I presented. Again, I am the more willing to have the discussion stop short because I did not introduce the question, and because I have felt all the time it was proceeding that the space occupied by it could be better used, although, of course, as it was on the boards for debate, I could not get my own consent to let only one side be heard.

It does not escape my notice that there are two saving clauses in your offer to stop the discussion, but I trust that if you do continue to consider *some* aspects of the war, or if you resume the examination of the whole subject after "awhile" you will not forget that the friends of intervention have so far not monopolized the attention of your readers, and that you have tried to make Lucifer a free paper. E. C. WALKER.

Here and There.

BY CYRUS W. COOLRIDGE.

Mr. Walker's article on the war is, in my opinion, one of the best that he has contributed to the columns of Lucifer. I do not mean to say that no objections can be raised to his arguments. As a rule there are are two sides to every question, and Mr. Harman's reply is worthy of serious consideration; but I agree with Mr. Walker that a half loaf is better than no loaf at all, and that of two evils we must choose the lesser. No matter what fault we may find with the government of the United States, or for that matter, with any compulsory government, I am of the opinion that the war with Spain will in the end produce more good than harm, and if our friends do not want to take a part in it, they can at least afford to tolerate it. To be sure, war is a terrible thing even at its best, but the millenium has not arrived yet, and arguments and "moral persuasions" are not always effective in our dealings with savages.

—

Not long ago I heard one of our radical friends say that sex association should be the result of desire, that love may follow sex association, but that it is not necessary that it should be its parent. Now, I am aware of the fact that in our relations to the opposite sex we cannot lay down a rule and say that every man must follow it or be damned; but personally, I cannot see how a man and a woman can associate sexually, unless they truly love each other. Desire without love may lead to very objectionable relations. I do not care whether a man is a monogamist or a varietist; I do not care whether he loves one woman or several women; in fact, I do not think that love can be entirely exclusive. I believe that to a certain extent we all are varietists, but if love does not dwell in our hearts, sex association cannot be of an elevationg nature. At least, speaking for myself, I could not think of kissing or caressing a woman unless I had real affection for her; and while I am always willing to fight for the rights of others to disagree with me, personally I am of the opinion that it is not at all necessary to indulge in the sex act in order to be well and happy.

—

Some advocates of sex freedom say that children should always belong to the mother. It is perhaps only just that when a man and woman separate the woman should have the children if she is able and willing to take care of them; but must women *necessarily* have the children, and do men have no rights that women are bound to respect? I think that to deprive men of the right to their own children would be an injustice; for men, at least some of them, love children no less than women do, and some of them would not consent to become fathers unless they can have the joys of fatherhood. Freedom is a good thing, but there should be freedom for men as well as for women. Freedom that would destroy the home, or that would substitute the female despotism in place of the male despotism, has no charms for me. Let us have equality, let men and women try to make the best of life, and even if we are varietists I see no reason why we cannot maintain home life. It is said by some that living together is an evil, as familiarity breeds contempt. If this is true, there can be very little hope for humanity; but I am convinced that men and women who are real men and women, and not mere apologies, need not be kept at a distance in order to love and respect each other.

85 East 116th street, New York City.

The Price of a Wife.

"Cape Times," South Africa.

Pietermaritzburg, April 7.—There is, it seems, a boom in the native matrimonial market, owing to the ravages of rinderpest. Before the disease swept off most of the natives' cattle in the Colony the price of a wife was eleven head of cattle, equal to about £33 sterling, but now eleven head represent £172, and it is being urged that government should ordain that three head for the present must be recognized as the price of a wife, or should make it a rule that the money equivalent may be paid where cattle are unprocurable.

It is stated that the present scarcity of cattle is causing a great deal of immorality amongst natives, and the government will be held responsible if they do not make some effort to remedy this state of affairs.

"I would die for you," exclaimed the lover as he clasped his sweetheart passionately to his bosom.

"Are you willing to live for me?" she asked; "to consider my personal right to my own body, to be my own individual self, not one of your chattled bed belongings? Will you approach me only when mutual love dictates, and allow me to decide when I wish to invite motherhood? Will you consent to these terms when I become your wife?"

The engagement was broken off.

Lucifer and "The New Time."

B. O. Flower, former editor of "The Arena," is one of the editors of "The New Time," a reform magazine which is the uncompromising foe of plutocracy. Mr. Flower's forcible writing is familiar to many readers of Lucifer, and they will be glad to learn that an arrangement has been made whereby "The New Time" (price $1 a year), and Lucifer (price $1 a year), will be sent to the same address one year for only $1.60. All orders should be accompanied by cash and sent to Lucifer, 1394 West Congress street, Chicago.

How to Help Lucifer.

War, and the excitements that war inevitably brings, have cut down Lucifer's receipts on subscription to a point below working expenses. We are thus compelled to ask the friends who are interested in looking for basic causes of wars and other sociologic evils, to make a little extra effort to keep Lucifer's flag afloat. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months.

Third. That all who can will send to us for pamphlets and book, for their own reading, and to sell or give away to others.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

"A PHYSICIAN IN THE HOUSE.

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price $2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of Lucifer and its work.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Replies to Correspondents.

To Cyrus W. Coolridge I would say briefly: Yes, there are two sides—many sides, in fact, to every question. An optimist rather than a pessimist I too hope that more good than harm will ultimately come out of the war with Spain. If, as I think probable, this war shall open the eyes of many people to see the real character of our government—of all governments of man by man—then the awful sacrifices, suffering and demoralizations by war will not be wholly in vain.

* * *

To R. B. Kerr I would say: The shortcomings and crimes of Socialists, agnostics, atheists—in their treatment of women are many and grievous; my thanks are due to our British Columbian friend for calling attention to them. Is it not just possible, however, that he is unconsciously prejudiced favorably to Christianity by early training, and especially to that form of it called Puritanism? However wide his reading may be I respectfully recommend to him the book called "Woman, Church and State," showing something of the part played by the so-called Christian cult in rivetting the chains of slavery upon woman.

The historian Sir Henry Maine was not an opponent of Christianity as such, so far as I know. He wrote, "No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by the middle Roman [Secular] law."

We have now on file an article by Edwin C. Walker upon "Religion in its Relation to Woman and to Sexual Freedom", which treats in an impersonal way the main points involved in Prince Kerr's reply to my brief criticism. Next week's Lucifer will probably contain this somewhat elaborate review of the question at issue.

* * *

To Edwin C. Walker I would say:

First. Yes, it is true that I have tried, and that I now try "to make Lucifer a free paper." That is to say, Lucifer's platform is free, free to all who, in the opinion of the editor, have anything to say upon the main questions to the investigation of which our little paper is now devoted.

The position of editor is a very difficult one. It is much like that of chairman of a mass meeting called to consider some particular subject. The chairman must see that no speaker is allowed monopolize the time. He must see that the speakers confine themselves to the main question. He must preserve order by ruling out personalities that threaten to give the discussion the character of mere sparring matches.

The smallness of Lucifer's space forbids the discussion of all subjects—all reforms. *Concentration* is absolutely essential to effective work when space is so very limited.

I think no one conversant with the facts will say that Friend Walker has not had an equitable share of Lucifer's space, and if some of his articles have failed to see the light it is mainly if not wholly due to the fact that it was impossible to print them all without giving to him the space that in equity belongs to others. If we had had the necessary funds to print a sixteen-page paper instead of an eight-page, it is probable that all of Mr. Walker's articles—of which we have now on hand about a dozen—would have been promptly published.

Second. The foregoing sufficiently explains the *lateness* of the "decision" in regard to the returned article relating to the war. I kept it a week or two, hoping to find room for it without trenching too much on space reserved for other, and, as I believed, more important subjects; then thinking it probable that the writer of the article might want to make some changes or additions to conform to the changed conditions of the question under consideration, I thought it best to send it back—with the suggestions alluded to by him.

The most important reason, however, for returning the article, was, perhaps, the fact that instead of confining himself to statements of principles and their application to events, Mr. Walker gave to the discussion a *personal* character which, as said in speaking of oral debate, might soon give to the correspondence the appearance of a sparring match, or contest for personal triumph in argument.

It is not quite true to say that I had taken "twice the space" in reply to Mr. Walker, that had been used by him in his published article entitled, "Wars of All Kinds, etc." My two articles on the "intervention" question were of a general nature, rather than an effort to *reply* to any particular person. Mr. Walker's article was the occasion, rather than the cause, of the writing of those two editorials. Our readers will remember that I distinctly *disclaimed* all purpose of replying to the points made by Mr. Walker. I recognized that there was much of truth in the views advanced by him, and instead of taking up point after point in detail, and attempting to separate truth from error, I preferred to present "another view," leaving to our readers the task of comparing and of deciding as to the value of the facts and arguments presented by each writer.

In answer to the direct question as to whether our "Western" friend had sent in any protest against my articles and those of Mr. Baylor, I answer in the negative. If Mr. Walker had quoted the entire paragraph instead of the closing lines, our readers would probably be able to see why there was no protest against the non-personal methods adopted by Mr. Baylor and myself. Pertinent to this omission on Mr. Walker's part I will say that I was strongly urged to adopt that method of reply to himself:—give a summary of his arguments, quote a few characteristic paragraphs and then politely dismiss him and his article. I think such treatment unfair, not to say uncivil. It is all right for the mere partisan or paid advocate of a party or sect, but for a candid and earnest investigator, whose chief object is the discovery and vindication of truth, it is not right nor proper.

As to the "serene indifference to palpable facts," it may be said, without reopening the war question as such, that "palpable facts" are very hard to obtain. One chief reason why I did not protest more than I did against the alleged barbarities practiced by the Spaniards upon the Cubans was because I knew absolutely nothing about the matter. No one knows better than does my good friend E. C. Walker, that the business of the great dailies is *not* to "dispense the colorless light of truth," but very often, if not generally, the exact opposite of this. In gathering and distributing news, the needs, the interests, of the party, the sect or nationality for which the paper speaks, are always first to be considered. In the interest of party, sect, nation or race, the average newspaper does not hesitate to pervert facts, misrepresent motives—and—in plainer English, resort to downright lying. Instances of this are too numerous to need particular mention, but I will name just one: the case of the alleged "bomb-throwers" of Chicago. After the lapse of more than ten years the newspapers of this city continue to speak of Parsons, Spies and the rest of the "condemned eight," as the men who "threw the bomb" that killed Patrick Deegan and others.

Not to mince matters, then, I am in all candor compelled to say that bold, bad *lying* is one of the chief characteristics of the popular daily press, and having no other means of knowing what the facts are upon which to base an intelligent protest, I have not felt it incumbent upon me to say much about the

alleged Spanish atrocities in Cuba. I *know*, however, from absolute personal observation that "war is *hell*"—to quote the classic language of General Tecumseh Sherman, and I know, too, that—logically enough—the men who engage in war are very apt to become *devils*. Hence, as a lover of my kind, I have protested against changing a little hell into a big one—have protested against multiplying many fold the number of human (or inhuman) devils. He would be called a bad member of the "fire department" who, in his efforts to put out a little fire in the basement of a corner grocery, should deliberately set fire to and burn up a whole block or a whole city.

Having already made my reply much longer than at first intended, will close by saying that it is not the discussion of the war question in its relation to human weal and human progress, that I have objected to, but rather to the method of such discussion adopted by friend Walker, and now as I did not begin the *ad hominem*, or personal feature of the correspondence on this subject I am very willing that that feature thereof should now be dropped.

M. H.

Lillian Harman's Third Letter.

I missed sending a letter last Wednesday. Had just returned from Scotland and Leeds. At Leeds I read a paper before the Independent Labor Party Club. The hall was crowded. I read "Some Problems on Social Freedom." You will have the pamphlet when this reaches, and you will know how I handle the subject. This is not the same that I gave in New York—the wrong title was announced there. After I read it, I answered about twenty-five questions. The paper and my replies were very well received. The people were all strangers to me, but many of them seemed familiar with our work. On the wall were pictures of the Chicago martyrs. The Club is mainly Socialistic, and I think is mainly interested in the economic question. Many of the members seem interested in and friendly to social freedom, though some of them fear it. While in Leeds I visited the prison and workhouse. I want to write an article for Lucifer about the prison system of England, so will not take time just now to tell you what I thought of them.

Leeds is a very dirty, smoky city—in which characteristic it does not differ greatly from many other cities in England and America. But the surrounding country is very, very beautiful. The "good roads" agitation is not needed here as at home—the roads being kept in excellent condition. We drove to Ottley, Ilkley and Bolton Abbey, the latter about twenty miles from Leeds. The trees and fields and hedges were in their most perfect freshness, and there were so many wild flowers of different varieties growing by the roadside, and in the fields and among the trees.

At Ottley there was a horse and cattle show, somewhat resembling our county fairs, though not so enterprising in displays of manufacture and agriculture.

Bolton Abbey is an old ruin, very interesting, dating from about the eleventh century. It is very picturesque, standing there near the river's banks between the hills, the walls crumbling into ruin, with the wall flowers and grasses and ivy clinging to them even to the topmost stones. In the churchyard are some very old graves, with the heavy stones resting on them, to keep the dead down until the resurrection. There is a monument to Lord Cavendish (who was killed in Phœnix Park), erected by the "loving tenantry" of his estate, which is near the Abbey.

I had an interesting visit in Scotland. The weather was so bad while I was in Edinburgh that I could not see much of the city, which was very disappointing, as it is so beautiful and interesting. I visited the Castle while the rain was pouring down. It is a very depressing place, and a more uncomfortable dwelling could scarcely be imagined. I visited Queen Mary's room, in which King James was born. It was a wretched little room, in which King James was born. It was a wretched little place, not much larger than an ordinary prison cell, in comparison to which a common hall bedroom would seem quite roomy. It had one window, and its one door opened into the Parliament room, which in turn had one door only, which opened into a tiny hall-way leading to the courtyard. In the little throne room a soldier paces to and fro before the glass case inclosing the crown and sceptres and jewelled swords. The jewels on the crown are very magnificent, but I am quite sure the enormous thing is so heavy it would make one's head ache dreadfully. I came away congratulating myself heartily that I had the good sense to postpone the date of my birth to the nineteenth century—though possibly I would have been still wiser had I refrained from being born until the twenty-ninth century.

In Glasgow I felt quite at home. Lucifer is well received there. I spent four days at the home of William and Maggie Gilmour, and visited other friends. On Sunday evening last there was a tea and reception. I read a paper and a discussion followed. There were singing and recitations, too, and altogether a very pleasant evening. There is great earnestness there, and hard work is being done by Mr. Duff and Mr. Gilmore.

LILLIAN HARMAN.

Reply to Truman and Shepherd.

BY C. L. JAMES.

Since J. G. Truman agrees with me that trying to start communistic enterprises at backwoods localities like Puget Sound "is a wild goose chase that can only result in a loss of time and money," while he considers such efforts "equally impracticable" in a large city, it looks as if he despaired of them altogether. That is intelligible, and I won't say nay. I would much rather see any one too careful about such momentous undertakings than rash.

My advice, which you published under the head, "Another Warning Voice," was, as all whom it interested will remember, to be slow and steady. Co-operative housekeeping already exists in the large cities, to a very great extent. So does the "cityless and countryless" ideal, especially in and about those cities whose type is most modern, such as Chicago. I have pointed out the particulars in recent articles. So does the sexual new ideal—more than I care to print out, but, as Herodotus said on a similar occasion, "The initiated will understand me." By utilizing the opportunities which already exist where they already exist, comrades aspiring to realize the new ideal can make a steady advance towards it without staking all on a single step whose failure, foreshadowed by all past experience, is ruin. For every success of that kind is a story added to the invaluable foundation of practical successful experience.

But I'm afraid Comrade Truman doesn't quite know where he is at. For the rest of his article all tends to rehabilitate that very fly-from-the-world method which he begins by repudiating. There is, indeed, in his fourth paragraph, a hint that we should try starting our ideal community somewhere outside the United States. But where should that be? In Greenland, Kerguelan's Isle, Central Africa, or the Antarctic Continent, perhaps? I can think of few other places related to the United States as New England was to old England in the Pilgrims' days. The colony of British Honduras probably comes nearer to realizing his ideal, if this be his ideal, than anything else. But though I believe the Honduras colony may, "by reflex action," do something to develop thought in America, I doubt if it be destined to realize the new ideal before or after the "United States is numbered with Assyria, Egypt and Greece." Because Honduras itself is under the bourgeois system, and so are all countries more accessible and pleasant than Kerguelan's Island. Nothing is easier or more misleading than loose, superficial generalization. Every problem has its particular data, which limit application of former results. A datum of the bourgeois civilization, which puts it in quite a different category from that of Egypt, Assyria, Babylon, Tyre, or even Greece, is that it embraces the whole world. Another is that far from being able to "boast only of its past," it is essentially progressive, a civilization whose new-found energies are daily bursting through the restraints of its past and present. It must be re-

formed from within. It cannot, like these ancient civilizations, succumb to something external, for there is nothing external. If it is about to rot and perish all civilization is. I believe better things. The forces of reaction appear to me as venomous, indeed, as ever, but extremely feeble. Ecclesiasticism, monarchy, aristocracy, legalism, sex slavery, conventionality, are on their last legs, and the new tyranny of mere money—in plain terms, of cheating—is far too destitute of hold on the moral and æsthetic side of human nature to endure. These were the fruitful thoughts of Saint Simon. They gave a progressive character to Socialism, which had always been reactionary before. An emigration to British Honduras, for example, may do good sometimes, but only on two conditions—that the emigrants, like the Pilgrims or the Mormons, find it simply impossible to live truly where they are, and that they go, not expecting to create a Utopia, but simply resolved to live truly at whatever cost in labor and suffering or die in attempting it. I have observed the projectors of backwoods communities to be singularly defective in these prerequisites, which is doubtless one reason for their uniform failure.

The dogmatical S. R. Shepherd gives his whole case away when he says that social varietists are dyed-in-the-wool monogamists. They are obviously nothing of the sort. Some of them are hypocrites. Hypocrisy is not the "tribute which vice pays to virtue," it is the blackmail which indifference pays to bigotry. The social varietists who are "bitterly intolerant of propagative variety" are so only as a blind. At heart they are indifferent. And what follows? Surely this, that the police will let them be varietists, and only object to their being honest. This completely disposes of the parallel with the Fenians and the Mohawks, the question, "Where are the varietists?" the assertion that monogamy runs variety out, and that varietists do not reproduce their kind. Monogamy has not run out variety yet. Where are the varietists? Why, wherever Mr. Shepherd sees a hypocrite he sees a varietist; and he can easily see many who are not hypocrites. Since monogamy has not run out variety, nor made any visible progress towards running variety out, it is plainly false that monogamy is an instinct. It is a very powerful intolerant institution, as religion was until lately. But there is no more reason why it cannot co-exist with avowed variety than why Christianity cannot co-exist with atheism. The question is one of courtesy and toleration. The persistency of what Mr. Shepherd calls social, and I call hypocritical, variety, proves that the question is not one of stamina. The basis of monogamy, as an institution, is the European practice of concentrating estates. As soon as that practice was discarded in America polygamy reappeared; and all monogamy has been able to do against it is make it a mask.

"Won't Marry, Barred Out."

Under this head the New York "Sun" of May 29, has this to say of the late usurpation of power by what the "Sun" calls "Our Immigrant Inquisition:"

Rudolph Rocke, a German bookbinder, 33 years old, of stolid demeanor, and Amelia Wetcroft, a dressmaker, 26 years old, arrived here on Thursday on the steamship Chester. They were supposed to be man and wife, but the inquisitors at the Barge Office found out that they were not, and told them that they could not land unless they married. The young woman declared that they did not want to marry. They were agnostics and did not believe in marriage of the conventional kind. The young woman said:

"Why should we be detained and sent back? We might have landed if we had decided to get married. We chose not to lie. We do not believe in marriage. As to forms of government, we believe in all of them. We lived together two years in London and nobody interfered with us or asked us disagreeable questions. We attend to our own affairs and do not interfere with those of anybody else. People should be permitted to live as they please if they do not infringe on the right of other people to do the same. It suits me and my friend to live as we do. It is a matter between us entirely. We have sympathies, tastes and ideas in common. If we should marry and he should lose his love for me, then I could legally compel him to live with me or support me. If I should cease to love him, then he might force me to live with him whether or not I wanted to do so. I think that is wrong. Many young men go to the altar and swear to love forever young women that they do not really love. We will not lie. We might have said we were Protestants or Catholics, and, after marrying, been allowed to come in. We prefer to go back to London and live together there, where they have let us alone."

The young woman and her lover will be sent back on the Chester today.

Comment in a case like this would seem quite superfluous. Of such wide-reaching importance, however, is this object lesson that further space will probably be given to it in next week's issue.

VARIOUS VOICES.

Condense—Boil Down—Be Brief.

When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't fill an eight-paged paper
With a tale which at a pinch,
Could be cornered in an inch!
Boil her down until she simmers;
Polish her until she glimmers,
When you've got a thing to say,
Say it! Don't take half a day. —Ex.

C. L. Swartz, Wellesley, Mass.—I enclose an order for $5, and want "Loma, A Citizen of Venus," also "Bar Sinister and Licit Love." The balance do with as you like.

Robert Nargang, Decatur, Ill.—Mail to me at once the "Adult" for May. Ten cents enclosed. Your daughter's address before the Legitimation League is grand. She is the equal of any woman. If one could only meet occasionally such women life would be worth living, but much time must elapse ere the generality of women will even understand.

G. E. A., Hyde Park, Mass.—Please send me half dozen copies of Lucifer, May 28. Quite an interesting, bright and instructive address is that of Lillian. If it is pamphleted then send me half a dozen copies. Certain evangelical D. D.'s are now shrieking that the *home* is being endangered. Lillian's remarks answer that compiaint.

[The address spoken of is already pamphleted—thick paper with cover—and for sale at this office. Price ten cents postpaid, for ten copies for sixty cents.]

Samuel Joy, Rockingham Junction, N. H.—I have delayed sending the enclosed for the last two weeks, to learn more fully your position upon our country's method of relieving the "starving Cubans." I endorse every word. That article alone is worth to me the amount enclosed—$1 . . . Too much like sending missionaries to foreign lands to convert the heathen. We poor devils at home know just how to feel for outsiders and can afford to even die for them and for our "glorious country." Long may you live to denounce the wrong and advocate the right.

J. W. Morris, Summerland, Cal.—Mrs. Waisbrooker addressed an audience of women only in Liberty Hall, this place, last Wednesday, and lectured to a large and attentive house last evening. Her address at present is Pullington House, Santa Barbara, Calif. I told her I was going to write you today, and she said to tell you that "The old woman who gave you so much opposition in the office, sends her regards." Enclosed herewith money order ($1) for renewal of my subscription.

[The "opposition" spoken of was simply an honest difference of opinion on some minor points. Glad to hear that the veteran reformer, Lois Waisbrooker, is still in the harness, and doing effective work for human advancement. A late note from her informs us that she expects to remain several months at Santa Barbara].

A. J. Pope, Cell 5, County Jail, Portland, Ore.—This, my seventh letter, will inform you that I am in the best of health and spirits, and am now fully satisfied that Moses was right when he wrote to me—when he was first informed of my imprisonment and what for—that I would not be injured by this deprivation of liberty and the pursuit of happiness, but that I would go out an improved man. The silent meditations I have enjoyed, and the relief of all care of providing for my body, the encouraging and sympathetic letters from so many friends have proved a blessing to me, and I will retire from the United States free boarding hotel, next 12th of June to 1st of July, a better and a wiser man, and with brighter hopes of happiness than I have ever thought could be possible.

Walker's article about the decision of the two Judges, an American and an English Judge, about marriage, in Lucifer, No. 704, created quite a stir in this corridor, causing almost a fight. Please send to C. B. Bellinger, Judge of the United States Court, postoffice building, Portland, Ore., Lucifer, No. 702, marking my article and your remarks on it. With the continued intention to do the right, as I know the right, I am with love your Pantarchian friend.

April 24, 1898.

Charles Gano Baylor, Blackstone street, Providence, R. I.—Mr. Walker's allusion to me, in No. 710, is easily answered. I have for years been protesting against the despotism of which he speaks, and against all the imperial forces of despotism in the United States. But my protests could not obtain a general and intelligent hearing for two reasons.—

First, because there is a capitalistic censorship over one portion of the American press, and

Secondly, because there is a Papal censorship over the other.

If you are willing to expose the crime of capitalism, one portion of the press (Labor) will give you a "one-sided hearing." But if you attempt to expose ecclesiasticism (including the Papacy) as the inseparable ally of this same Capitalism, you are at once barred by the so-called "Reform" papers. On the other hand, if you attempt to expose the Papacy one portion of the press will, from a purely bigoted instinct, give you a hearing, but if you assail Capitalism, its ally, these papers bar you.

In brief, Eugene V. Debs is his on belly to Papacy, while the 'American Citizen" of Boston (A. P. A.) is on its belly to Capitalism, the ally of the Papacy.

The "Firebrand" determined to open its columns to the exposure of both parties to the infernalism. Hence its suppression under a Jesuitical subterfuge. Lucifer has now entered the arena of untrammeled free debate in this matter. Other papers are certain to follow. Evolution decrees the debate. Ere long it will be universally recognized that the priest is the prop of the banker as well as the staff of the Federal Judge and of the King—and of the husband-master of woman also. The Ireland-Hanna-Comstock combine for the censorship of the American press, stifling free speech, will go down in the United States before 1900, or every trace of liberty in the new world will be at an end, and England will remain alone to meet the brunt of the universal Papal-Imperialism, which will have conquered the United States.

What, for instance, can be more interesting to such a constituency as Lucifer represents in such an epoch as this, than the full discussion of the important fact that the revolt of the one brave man, Luther, against Papal despotism, did not, as its most important work, establish a "creed." Orthodox Protestanism was the least part of Luther's work. The great German, although himself a bigot, made liberty possible. The liberty—free thought, secular side of Protestanism is by far its most important side. The discussion of this important fact is studiously suppressed by the Papal censorship of the American press. The Jesuit fears the light.

Then take the sudden appearance of France as the ally of the Papal-Spanish-Austrian coalition against the United States. Read the poem to Zola published in Lucifer of May 14. Zola and the Jew-baiting instigated by the Vatican at Rome was the pivot on which the Jesuits recently overthrew the American liberty party in France and paved the way to the "Restoration." The clericals, the capitalists, the monarchists and the military united against the liberty or American party. This in anticipation of the the Papal-Spanish conflict with the United States. Shall Lucifer tamely wear the yoke of Papal censorship in regard to such stupendous questions as these?

From the "Clarion," London, England, April 23.

Lillian Harman, of Lucifer (Chicago), the pioneer of sex reform, is on a visit to this country in order to preside at the annual meeting of the Legitimation League in London, which takes place on the 30th inst. This brave woman has had the unique experience of being the only individual who has been imprisoned in a civilized country for so-called adultery. She edited Lucifer whilst her father, Moses Harman, was in jail for free speech.

To Our Subscribers—Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer *fifty cents'* worth of these books *free* to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminescences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	$1.50
Do We Live, Do We Love, Platt,	$1.00
Women, Love and Life, Platt,	$1.00
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular.
It will save you hun reds of dollars in doctors' bills.
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The "Care of Children" is something every mother ought to read.
It teaches the value of Air, Sunshine, and Water as medicines.
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This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for $2.75. Address M. Harman, 1304 Congress St., Chicago, Ill.

LOIS WAISBROOKER'S BOOKS.

Anything More, My Lord?	By Lois Waisbrooker.	.10
Fountain of Life,	" " paper cover,	.50
Perfect Motherhood,	cloth, price.	
Occult Forces of Sex,		
A Sex Revolution		
Helen Harlow's Vow.		

714.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Books for Sale at this Office.

Following is the partial list of books and pamphlets for sale at Lucifer office. Many of them are rare and cannot be duplicated when the stock now on hand is exhausted. The list given below is part of a catalogue soon to be published in pamphlet form:

Bombs, The Poetry and Philosophy of Anarchy. By William A. Whittick. With full page portrait of the author; paper; nearly 200 pages, .30

Co-Operation, Practical. A series of short articles by E. C. Walker. Paper; 18 pages, .05

Dawn of Civilization, or England in the Nineteenth Century. A Radical Social Reform novel by J. C. Spence, formerly a vice-president of the Legitimation League. Handsomely bound in boards, blue and gold cover, with full page portrait of the author; 176 pages, .25

Eight Hour Movement, Lecture delivered by Judge John P. Altgeld (afterwards governor of Illinois) before the Brotherhood of United Labor in Chicago, Feb. 22, 1890; paper; 16 pages (scarce), .10

Fountain of Life, or The Threefold Power of Sex. By Lois Waisbrooker. An emphasizing and elaborating of the occult forces of sex, and the idea that the soul or spirit body is generated and perfected by sex power. Paper, .50

How to Prevent and Cure Colds, Hay Fever, LaGrippe, without medicine or drugs. By Harriet C. Garner. This valuable little pamphlet formerly sold for $1. .10

Health and Longevity without the Use of Drugs. By James Russell Price, M. D., Professor of Hygiene, and T. Julian, M. D., author of "Nervous Diseases and Their Treatment," Cloth, .50

How to Live a Century. By Juliet H. Severance, M. D. 1891; paper; 30 pages, .15

Helen Harlow's Vow, a radical sex reform novel by Lois Waisbrooker, paper cover, .25

Love, the Physiology of. A Study in Stripiculture by Henry Seymour. .50

Legimation, Outcome of. A lecture by Oswald Dawson, delivered in Holborn Restaurant, London, under the auspices of the Legitimation League; paper; 16 pages, .05

Mary Jones, or the Infidel School Teacher. By Elmina Drake Slenker. Paper; 40 pages, .20

Mutual Banking, A Simple Plan to Abolish Interest on Money. Reprint of Colonel W. B. Green's masterly work. The very best book yet written on the money question; paper; 18 pages, .10

Perfect Motherhood. By Lois Waisbrooker. Indicates the powerful effect of environment during ante-natal existence upon the character of the child; paper, 75c; cloth, $1.00

Proudhon and his Bank of the People. Being a defence of the great French anarchist, showing the evils of a specie currency and that interest on capital can and ought to be abolished by a system of free and mutual banking. By Charles A. Dana, late editor of the New York "Sun;" paper, .15

Personal Rights and Sexual Wrongs. By Oswald Dawson. Handsomely bound in boards, yellow and gold illuminated cover. Contains four full-page half-tone portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, .20

Prohibition and Self Government; their Irreconcilable Antagonisms. A collection of fugitive pieces by E. C. Walker. Physical and moral ills cannot be cured by legislative enactments. (Scarce), .10

Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

John's Way; a domestic radical story, by Elmina D. Slenker, .25
Vital Force, Magnetic Exchange and Magnetation; Albert Chavannes, .15
Human Rights; J. Madison Hook, .10
Prohibition and Self-Government; E. C. Walker, .10
Practical Co-operation; " " .10
The Revival of Puritanism; " " .10
Love and the Law; " " .10
Sexual Enslavement of Woman; " " .10
Digging for Bedrock; " " .10
In Hell and the Way Out; H. B. Allen, .10

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ELMINA'S REQUEST. Women who would like gentlemen for correspondents and who feel free to engage in all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va.

An Astonishing Offer!

Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Barker,
Box 122, San Jose, Cal.

Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly. Free Society, 58 Oak Grove Ave., San Francisco, Cal.

Send 25 Cents to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to "Vital Force"; and a six months' subscription to "The Modern Philosopher." Address 308 Fourth Ave., Knoxville, Tenn.

"Loma" A CITIZEN OF VENUS," by Prof. Wm. Windsor. A story of surpassing interest, largely devoted to Sexologic and Sociologic problems. Like Bellamy in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sexologic, theologic, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, $1.50 Address this office.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 cents per dozen.

WOMEN, LOVE AND LIFE, by William Platt. Says Grant Allen of this book: "Nothing madder, wilder, more lawless, more eccentric than this uncouth little book has been published in our time; few things so besprent with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, $1.00; this office.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 24. CHICAGO, ILLINOIS, JUNE 18, E. M. 298. [C. E. 1898.] WHOLE No. 715

COMSTOCKISM AT WORK IN ENGLAND

George Bedborough, Secretary of Legitimation League and Editor of "The Adult," Arrested for Selling Dr. Havelock Ellis' "Psychology of Sex"

BOW STREET POLICE CELLS, LONDON, May 31, 1898. My Dear Moses Harman: You will see from this address that Comstock has longer arms than I fancied. I was arrested while in the company of Lillian Harman and William Francis Barnard today, while in John street. We were just starting off for a little afternoon pleasure trip—even serious folks like ourselves take pleasure trips.

I am charged with very many serious offenses of a highly technical nature, but they all represent various ways of legally describing the charge that I have sold Havelock Ellis' scholarly book "Sexual Inversion." It was sold, they allege, to a full-grown man, who was, I suppose, so shocked that he seeks police protection.

I hope shortly to be able to give you some encouraging accounts of English freedom and English legal methods. Meanwhile I am remanded till June 6 and bail has been refused.

Yours as ever, GEORGE BEDBOROUGH.

LILLIAN'S ACCOUNT OF THE ARREST.

LONDON, ENGLAND, June 1—George Bedborough was arrested yesterday afternoon on a charge of selling Havelock Ellis' "Psychology of the Sex," and is now in Holloway jail. Bail was refused, but we are told that was a formality, and that by proper application, through a solicitor, bail may be accepted this morning. At any rate the attempt will be made.

The police have taken out all the books and papers they think important—which means nearly all. They took all the papers from my desk, and even took the paper weight presented to me by the managers of Holborn Restaurant! I think they did not particularly enjoy their work. They seemed rather ashamed of it.

We had planned to go to Stratford-on-Avon yesterday. Louie Bedborough did not care to go, so she went to spend the day with relatives. It rained so hard in the morning that we gave up Stratford-on-Avon and decided to go to Crystal Palace after luncheon. William Francis Barnard was going with us, and just as we were starting, about half a block from the houses we met two men. George Bedborough recognized one as a detective who had attended our meetings, and bowed. The detective said he wanted to speak to him a moment, so Mr. Barnard and I walked on slowly. Mr. Bedborough told us they wanted him, so we all went back to the house together, where we were joined by two other detectives, who were left in charge while we went to the Bow Street Station.

Mr. Barnard and I were at the examination, and after it went to the solicitor's to send him to Mr. Bedborough, and went to see friends of Mr. Bedborough's and sent telegrams to others. Then we returned to 16 John street. Here four detectives were tying up books and papers and the room was filled with smoke from their pipes. After they had cleared everything out they left a detective in charge with instructions to remain until Mrs. Bedborough returned. Late in the evening a telegram came for Mr. Bedborough:

Emily confined. Boy. Will come home on Thursday.—LOUIE.

As Louie could not come last night, the detective was not at all in love with his work. He sent a telegram to headquarters telling of the change in the situation, but received no reply. He did not dare leave, he said; but about 10 o'clock he decided to go and return this morning. He had not been gone ten minutes when a big policeman came to the door and inquired for him. The detective was to come back this morning, but he he did not. I must stop—am in a great hurry. LILLIAN.

* * *

Inclosed in Lillian's letter was the following clipping from a London paper, the name of which she neglected to tell.

George Bedborough, publisher, 16 John street, Bedford Row, the headquarters of the Legitimation League, was brought up at Bow street yesterday charged with publishing and selling an obscene libel in a book called "Studies in the Psychology of Sex—Sexual Inversion," with the intent to corrupt the morals of her Majesty's subjects.

When the prisoner was arrested yesterday afternoon by Chief Inspector Melville, he was in the company of Lillian Harman, the well-known advocate of "free love" principles, who is the president of the Legitimation League and editress of Lucifer, a weekly American sexual and Anarchist paper. With her was Mr. Barnard, said to be an American Anarchist poet.

After the warrant had been read to him the prisoner said he would say nothing to incriminate himself and was taken to Bow street and charged. The police seized a quantity of literature at the premises in John street, but have not yet had time to examine it.

Mr. Bedborough elected to reserve his cross-examination, and was remanded, Sir John Bridge refusing to grant bail. Lillian Harman and Mr. Barnard were present during the proceedings.

A Victim of Social Degenerates.

BY REV. SIDNEY HOLMES.

The arrest and imprisonment of George Bedborough, the brave publisher and editor of the "Adult" and secretary of the Legitimation League, for selling Dr. Havelock Ellis' scholarly and unusually valuable book, "Sexual Inversion," is a startling proof that the social degenerates are striving to reconquer England, the country which has gained the proud distinction of being the most tolerant on earth in the discussion of matters pertaining to social freedom. That Bedborough is refused bail, places his alleged crime on a par with murder.

It is possible, however, that these social degenerates have aided the very cause they seek to throttle. Dr. Ellis' book is not a "popular" work, written to gratify an abnormal desire for literature pertaining to the sexual functions, a desire fostered and made inevitable by the policy of suppression adopted by the moral censors of the press. It is thoroughly scientific, the

result of investigation of certain phenomena of the sexual life which, although prevalent at the present time, he says, "have scarcely been accurately described except in ancient theological treatises." In the general preface of his book Dr. Ellis says:

"In this particular field the evil of ignorance is magnified by our efforts to suppress that which never can be suppessed, though in the effort of suppression it may become perverted.

"I know that many of my friends, people on whose side I too, am to be found, retort with another word: reticence. It is a mistake, they say, to try to uncover things; leave the sexual instinct alone to grow up and develop in the shy solitude they love, and they will be sure to grow up and develop wholesomely. But, as a matter of fact, that is precisely what we cannot and will not ever allow them to do. . .

"These things concern every one; the study of these things concerns the physiologist, psychologist, the moralist. We want to get into possession of the actual facts, and from investigation of the facts we want to ascertain what is the normal and what is abnormal, from the point of view of physiology and psychology. . . .

"I do not wish any mistake to be made. I regard sex as the central problem of life . . . The question of sex—with the racial questions that rest on it—stands before the coming generations as the chief problem for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex. So, at least, it seems to me."

Can any sane man or woman believe it possible that such a preface could be written for an "obscene" book? It is as much a scientific work as a treatise on the digestive functions would be, and immeasurably more valuable because of the greater ignorance, even among physicians, of the real nature of sexual perversion.

It remains to be seen whether the scientific men and advanced physicians of Europe, who cannot fail to recognize the importance of Dr. Ellis' contribution to the literature of the psychology of the sex, will stand together in defense of the purity and usefulness of his book, or if they will be dominated by that portion of the medical priesthood which opposes the spreading abroad of any matters pertaining to the medical profession. The true friends of science are powerful enough to turn the stupid and disgraceful arrest of George Bedborough into a victory for the cause of science and the unrestricted diffusion of knowledge. Shocking as are the cases of sexual perversion reported by Dr. Ellis, it should not be forgotten that such cases are continually increasing because of the policy pursued by the social perverts, or degenerates, in suppressing knowledge concerning the sexual functions.

Religion in its Relation to Woman and to Sexual Freedom.

BY E. C. WALKER.

That maternity, with its consequent disabilities and responsibilities, has been a very important factor in determining woman's relation to man as regards opportunities, rights and sexual liberty, it is not possible to doubt. But that maternity is wholly or even mainly the cause of woman's present subordination to man cannot be admitted. The evidence of history, science and contemporary observation overwhelmingly disproves the proposition. What, then, is the force to whose action is to be attributed the inferior position of woman during the last hundreds and thousands of years? That force is religion. And what is religion? Religion, primarily, is the attitude of emotion toward the mysterious, the unknown. Wonder and fear are the impulses which are the tap-roots of religion. Religion, secondarily, is the attitude of the intellect toward the mysterious, the unknown. The primitive being wonders at what he sees or hears; he fears it if its aspect is new to him or if he has learned from experience that it may hurt him. Out of this wonder and fear grow mental theories as to what this new and dangerous thing is, later, the theorizing is extended to the causes of the thing that has produced astonishment or fright. Having not yet co-ordinated the impressions received from external nature, that is, having no classified knowledge, no science, the primitive being imagines, naturally, that whatever is about him in the world is *alive*, like himself, that it is a person, that it does as he would do. Lacking scientific acquaintance with the universe, he must believe that all phenomena are caused by beings of the same nature as himself. Out of dreams grows the belief in spirits, and as in dreams we see animals and trees and rocks and waters as well as men and women, so the primitive man found spirits in all these as well as in his own kind; hence, animism. Thirdly, religion is the more or less systematized congeries of dogmas concerning these assumed persons, the places which they inhabit, and their dealings with mortals. Fourthly, religion is worship, propitiation of the mysterious and unknown, thus incarnated.

Having ascertained what religion is, we are prepared to understandingly inquire regarding its influence, at different stages of its development, upon the relations of men and women. But before doing so, it will be well to say a few words more concerning the assumption that woman's long enslavement is attributable to the physically weakening effects of child-bearing, including its incapacity on her part for bread earning during more or less extended periods. Negatively, it is clear that this view is not sustained by the example of other animals, for we perceive that among them the female is not coerced into undesired relations by the male, and we fail to find there one standard of conduct for the male and another for the female. Affirmatively, there is plenty of testimony to show that in the dim past when the dominant religion was radically different of that from to-day, woman was the social and political peer and sometimes the superior of man, and that at this time, our own, there are many women whose motherhood and care of children are accompanied by sexual freedom, and this plainly because the tenets of our modern religious orthodoxy have *practically* lost their influence upon these women and their male associates, even when they have not been consciously rejected by the intellect.

Have Judaism, Christianity, and Mohammedanism—closely related religions—on the whole been conducive to the recognition and enforcement of the sexual, political and economic liberty and equality of woman? The answer is an emphatic *No!* Have they actively interfered to prevent the realization of such liberty and such equality? The answer is and equally emphatic *Yes!* The doctrine of "original sin," of which sin woman was reputed to be the cause, the dicta of Paul, the utterances of the fathers of the church, the opposition of the whole Christian world for centuries, the civil laws that were the expression of the theological view—all, all point unmistakably to the conclusion, that in comparatively modern times the influence of religion has been fatally hostile to woman as compared with man and to any rational conception of the nature and dignity of sex. As regards property rights, the middle Roman law, as Sir Henry Maine admits, was distinctly more favorable to woman than was the canon law which succeeded it. Matilda Joslyn Gage justly remarks that "When Canon law so influenced Civil and Common law that it forbade woman's inheritance and ownership of property, it placed its final touch upon her degradation; she virtually became a slave to her husband." And Herbert Spencer in his "Descriptive Sociology," writing of the law of England as it had become under the influence of the canon, says: "Our laws are based on the all-sufficiency of man's rights. Society exists for man only; are in the *mundt* or keeping of some man." Again Mrs. Gage says (pp. 145 6 of "Woman, Church and State"):

> The slavish condition of woman, greatly increased through denial of her rights of inheritance, was more fully established through denial to her of the fruits of her own labor in the marriage relation. Under church law the wife was the husband's personal slave, all her time was absolutely his. Civil and ecclesiastical law held her as completely under his authority. Her property, her person, her time and services were all at the husband's disposal. . . . It was a maxim of his [Luther's] that "no gown or garment worse become woman than that she will be wise." The home under the Reformation was governed by the laws in force before that period.
>
> *First.*—She was to be under obedience to the masculine head of the household.
>
> *Second.*—She was to be constantly employed for his benefit.
>
> *Third.*—Her society was strictly chosen for her by her master and responsible head.
>
> *Fourth.*—This masculine family head was regarded as a general father-confessor to whom she was held as responsible in word and deed.
>
> *Fifth.*—Neither genius nor talent could free woman from such control without his consent.

Issue after issue of Lucifer could readily be completely filled with citations from the best known and best writers of ancient and modern times, proving to a demonstration that not only is it not true that Christianity and its allied religions have had nothing to do with establishing and maintaining the sexual slavery of woman, but that, on the contrary, they have had more to do than any other force in establishing and maintaining that slavery; that they have done this both by inculcating directly the dogma of the impurity of the sex and by denying to woman social, economic, educational and political equality with men. But there is not now space for further quotations under this head; I must hasten to the last section of my subject.

Why have these comparatively modern religions, those with which we are most familiar, had this disastrous effect upon woman as a member of society, as a worker, as a citizen, and in her sexual relations? *What* is there in these particular forms of religion that has led to this deplorable result? The answer in detail would carry us back far towards the dawn of the day of humanity, they would carry us far out among the tribes of this and other countries, they would open for us a limitless vista of inquiry into man's relation to soil and to subsistence, of the earth's relation to other bodies in our solar system, and especially to the sun. We should find that when our kind ceased to worship mother deities and father-deities in combination, there then began the subordination of woman to man, that the mother-world began to go down and the father-world to rise. The three religions I have named are distinctively male religions, and this is why, speaking in broad general terms, woman under their domination sank to the degraded position she occupied when modern science and modern rationalism lit for her once more the lamp of hope. If you prefer to say that these male religions reinforced toward masculine domination (a movement already in progress) rather than initiated it, I will not now enter into a dispute with you—both statements may be true in part; sufficient will it be for my purpose if it is admitted that masculinity in religion and masculinity in sociology are conterminous and connected, as they are, indubitably. In this connection I cannot do better than quote a few sentences from Eliza Burt Gamble's "The God Idea of the Ancients," premising that the exigencies of space require me to omit much of the immediate context that helps explain and strengthen the portions that I do quote:

> During a certain stage of human development, religion was but a recognition of and reliance upon the vivifying or fructifying forces throughout nature, and in the earlier ages of man's career, worship consisted for the most part in the celebration of festivals at stated seasons of the year, notably during seed time and harvest to commemorate the benefits derived from the grain-field and vineyard . . . As within the bosom of the earth was supposed to reside the fructifying, life-giving power, and as from it were received all the bounties of life, it was female. It was the Universal Mother. . . . Subsequently through the awe and reverence inspired by the mysteries involved in birth and life, the adoration of the creative principles in vegetable existence became supplemented by the worship of the creative functions in human beings and in animals. . . . In process of time earth and the heavens, body and spirit, came to be worshipped under the form of a mother and her child. . . . Underlying all ancient mythologies may be observed the idea that the earth, from which all things proceed, is female. . . . In the old religion the sky was the husband of the earth and the earth was the mother of all the gods. In the traditions of past ages the fact is clearly perceived that there was a time when the mother was not only the one recognized parent of earth, but that the female principle was worshipped as the most important creative force throughout nature. . . . The dual principle necessary to creation, and which had hitherto been worshipped as an indivisible unity, began gradually to separate into its individual elements, the male representing spirit, the moving or forming forces in the generative processes, the female being matter, the instrument through which spirit works. Spirit which is eternal had produced matter which is destructible (pp. 11 to 14, inc.).

Here we find the germ of the idea that woman is soulless, a claim stoutly maintained by many of the theological doctors of the early Christian church. Woman in her origin was earthly, vile, transient; man in his origin was heavenly, noble, eternal. Once more Mrs. Gamble:

> A little observation and reflection will show us that during this change in the ideas relative to a creative principle or god, descent and the rights of succession which had hitherto been reckoned through the mother were changed from the female to the male line, the father in the meantime having become the only recognized parent. In the "Eumenides" of Æschylus, the plea of Orestes in extenuation of his crime is that he is not of kin to his mother. Euripides also puts into the mouth of Apollo the same physiological notion, that she who bears the child is only its nurse. The Hindoo Code of Menu. . . . declares that "the mother is but the field which brings forth the plant according to whatever seed is sown." (pp. 14, 15). Spirit was something above and independent of nature. It had indeed created matter from nothing. The fact will be remembered that man claimed supremacy over woman on the ground that the male is spirit while the female is only matter; in other words, that she was simply a covering for the soul, which is divine (p. 100).

Here we recognize again an old, old acquaintance—the concept that the body is earthly, carnal, animal, to be tortured and contemned, for the eternal salvation of the soul, which is of God, celestial, super-human, confined for a brief probationary period in this gross "tabernacle of clay." Can we wonder that sex, which gives pleasure to the body, and produces bodies, is esteemed impure and obscene, or that religions which teach as these spiritual, masculine religions teach, must of necessity oppose the equality of men and women and degrade the function and organs of reproduction and sexual delight? A last quotation from Mrs. Gamble:

> Thus the God-idea divorced from nature, and a masculine principle, outside and independent of matter, set up as a personal potentate or ruler over the universe . . . Wherever in the history of the human race we observe a change in the relations of the sexes involving greater or more oppressive restrictions on the natural rights of woman, whether it assume a legal, social or religious form, will, if traced to its source, always be found deeply rooted in the wiles of priestcraft. Since the decay of the earliest form of religion, namely, nature-worship, the gods have never been found ranged on the side of woman (pp. 100, 102).

Karl Pearson, in his "Sex Relations in Germany," quotes Martin Luther, and comments:

> "The woman's will, as God says, shall be subject to the man and he shall be master (Gen. iii, 16); that is the woman shall not live according to her free will, as it would have been had Eve not sinned, for then she had ruled equally with Adam, the man, as his colleague. Now, however, that she has sinned and seduced the man, she has lost the governance and must neither begin nor complete anything without the man; where he is, there must she be and bend before him, as before her master, whom she shall fear, and to whom she shall be subject and obedient." [Luther].
>
> This is the unqualified doctrine of the father-age, unblushingly based on the Hebrew myth, which in the early days of the father-age had come to man's aid.

The Levitical statutes, believed by all Christendom to be of divine origin, have nothing in them in relation to women which, accepted and put into effect by the Christian nations, could have procured the most ordinary justice for the sex of our mothers. The husband could put away his wife when he pleased but she could not, for any cause, get rid of him nor could a judge free her at her request. As regards her property rights, Professor Hittell remarks: "The Mosaic law gives a double portion of the estate of the deceased husband and father to the eldest son, and nothing to the widow or dauguter. It deprives the widow of the guardianship of her own minor child."

To say that the religion of our time and land has not been instrumental in perpetuating the subjection of woman and fostering the idea that sex is unclean and sex relations are to excused only by marriage, is to say in effect that the record of the creation and subsequent "fall," as given in Genesis, and the positive utterances of Paul and Jesus, as found in the New Testament, have been utterly without affirmative influence upon the billions of men and women who have accepted that record and those utterances as divine, which, of course, is an unthinkable proposition. That influence has been stupendous and stupendously bad.

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EDWIN C. WALKER's article, "Religion in its Relation to Woman and to Sexual Freedom", though long, will well repay a careful perusal. The subject is one of paramount importance to the work of Race-emancipation from sexual and other old-time superstitions.

"THE UNIVERSITY MAGAZINE and Free Review" (London) for June contains as leading articles: "Twelve Years in a Monastery", G. Topham; "Muzzles and Politics", R. DE Villiers; "Professor James's Plea for Theism" (concluded), John M. Robertson; "Ellen Terry", Agnes Platt, "The Eighteenth Century View of Opera", Ernest Newman. Other contributors to this number are: "Neuron", John Fulford, Howard Williams, John Vickers and others. For sale here. Price thirty cents.

THE ARREST of George Bedborough, and the letters in reference thereto, take a prominent place in this week's Lucifer. The news of this arrest came as a thunderclap from a clear sky, so to speak. With many others who have been watching the trend of events on both sides of the Atlantic, we, of Lucifer's office have believed that the days of persecution for opinion's sake in England were over, and that while Anthony Comstock and his "Society for the Prevention of Vice," are able still to shape legislation in this country we had hoped and believed that our English cousins had grown wiser by experience, and that the reign of the censor in that country was at an end. Hence, the surprise—the painful surprise—to be now told that the suppressors of freedom of speech and of press are again active in England as well as in the United States.

An Immigration Bureau Outrage.

BY E. C. WALKER.

On Wednesday, May 25, 1898, the steamship Chester arrived at New York from Queenstown. Among her passengers were Amalie Witkroft and Rudolph Rocke. Among the passengers on the Chester when she left New York on Saturday, May 28, for Queenstown, were Rudolph Rocke and Amalie Witkroft. Educated, intelligent, capable, self-sustaining, they came voluntarily to America to find wider opportunities under the star of liberty. No less intelligent, educated, capable, and self-sustaining than when they came, they involuntarily left America and returned to England. Why were they deported?

There is in America an ex-labor fakir named Terence V. Powderly. When William the Weak, of Canton, ascended the presidential throne, this Powderly entered into his reward and became Commissioner of Immigration. He immediately devoted himself to the task of inspecting the morals and beliefs of immigrants. With the aid of his subordinate guardians of the Accepted, the deputy commissioners and other port officials, he turns back from our shores persons known to entertain or suspected of entertaining political and social heresies. In this way several men and women who have left Europe with other than their legal owners have been denied admission, thus setting up the Bureau of Immigration, without any authority of law, as a sort of semi ecclesiastical, semi-political Court of Marriage.

But Amalie Witkroft and Rudolph Rocke had not "eloped;" they had agreed; that was their offense. For two years they had lived together in love relations, with the full knowledge and consent of Amalie Witkroft's parents, as the dailies state. After Boarding Officer Willets had decided that this man and woman had too much independence to be permitted to become citizens in the United States, Amalie Witkroft gave her views to a reporter of the "World." She said, as quoted:

> I saw the Statute of Liberty. On it was the word "Liberty." And yet because we have independence of thought and the courage of our convictions regarding marriage we are driven out as though we were criminals. We have done nothing wrong. We love each other, and so long as we love each other we will live together. We will not consent to swear to live together all our lives, because we do not believe in that. They said we could stay here if we would consent to be married, but we will go back as we came. Are all the people in this big city who live together married? It is a very moral city if that is so. I consider that Mr. Rocke and I are living perfectly moral lives, but we simply prefer to be independent, to live together or apart, as we deem best. We prefer love without marriage to marriage without love.

And this woman is unfit for American citizenship? We prefer the servile-spirited creature who makes any sort of blind promise exacted by the law and lives with a man all her life regardless of his character, bringing into the world as many children as he chooses to impose on her, no matter how physically, mentally and morally incapacitated they may be for the struggle of existence.

Amalie Witkroft said her parents, Mr. Rocke and herself did not believe in "the bondage of matrimony." The Commissioner retorted:

> You cannot come into this country on those conditions. If this man grew tired of you and left you you might become a public charge. If you had a child it might have to be supported by the public. We cannot take that risk. If you were married you could compel your husband to support you.

In answer to this the woman finely replied, in her interview with the "Evening World" reporter: "Suppose we were married and my husband should leave me, do you suppose I would try to hold him?" The official mind will never be able to understand a woman like that. She lives in a world and is supported by a logic of life as far removed from his as is the North from the South pole. She is one of those women of the modern world who will not sell her body to any man, either for a day or for life.

But what silly things those were the Commissioner said to this independent woman! He tells her that if she is married and her husband deserts her she can compel him to support her. Can she? Of the tens of thousands of husbands who leave their wives and children, how many does the law reach? One out of fifty? Just possibly. In this respect, as in so many others, the marriage law is a sham; it does *not* "protect women;" it cannot protect women in any appreciable percentage of cases; women must protect themselves, and they will do it when they attain to the state of intelligence and independence which Amalie Witkroft has reached. She and her possible children are far less likely to become charges than are the women and children who are dependent upon the marriage law for "protection." Such women love, but their brains dominate their impulses, and they will not surrender their independence, they will not alienate their right to choose anew, they will not permit themselves to become dependent upon the labor and subject for life to the caprices of men whom they love today but who in the years to come may be as repulsive as they are now attractive. Never fear that the children of really free women will suffer as do the children of slave women. Free motherhood will give fewer children than does marriage, but they will be better dowered children, more harmoniously developed, more virile, more womanly, and a much greater proportion of them will reach maturity. It is an abominable heresy to say that the woman shall not select the father or fathers of her children, that she shall not determine for herself how many children she shall have, and under what conditions of paternity and environment. If you deny to her the exercise of these primary and fundamental rights, you in effect say that she is a sexual slave, and you make rape an institution of the state, avoidance of which or refusal to submit to which is to be punished by the state.

The Commissioner said that "We [the United States] can not take that risk," that is, the risk of an immigrant woman and her possible child becoming public charges. How very prudent we have become! Of course we are too wise to see "risk" in admitting the thousands of women who come to our gates with [illegible] children clinging to their skirts and with more in prospect (if they are on this side of forty five years of age), whose husbands have only the hands of common laborers to depend upon and who may be thrown out of work at any time after they land, and before those children, here now or in prospect, reach a self-supporting age. We can "risk" these unthinking persons and their progeny becoming paupers, but we cannot risk the admission of a woman who holds herself erect in imperial womanhood, who has lived with her lover two years and has no dependent little ones, and who, therefore, presumably knows enough not to bring into existence children she is not reasonably sure of being able to properly nurture and train. This Barge Office official, as usual with officials who are set or who set themselves the task of caring for other persons who have not requested their services, sees only the letter, the form, the ceremony, the surface—he is blind to all essentials of character and circumstance, and the probable consequences that flow out of character and circumstance. He thinks promises support children, although he has but to look around him to perceive that promises are worthless in the absence of love and economic ability.

The deportation of Amalie Witkroft and Rudolph Rocke is a scandalous, a gross abuse of power, a flagrant and unwarranted invasion of the right of choice, and it puts to shame every inhabitant of the United States who thinks clearly and who loves liberty and justice.

Child Murder—Its Cause and Cure.

CHARLES B. COOPER.

From "Solidarity" (New York), June 1.

Between January 1 and April 26, the bodies of thirty-six murdered babies have been found in New York City. The average is about one murdered baby every three days. Of course the number is much greater, as these are only the cases which come to light. All this happens in a city the morals of which are so carefully looked after by Anthony Comstock, Parkhurst, and Mrs. Grannis, aided by various kinds of "Social Purity" leagues and Mrs. Grundies of all sorts, from D. L. Moody to May Kellard; and last, to help them, the police, whom we are constantly told are "finest in the world."

Of each of these cases you may read that the finder of the body "gave it in charge of Policeman Hayseed," of such and such a station; "the police say they believe a baby farm is in operation in Harlem;" "the body was taken to the morgue;" "there was nothing in the bundle to identify it," etc. And so there it ends.

This sort of thing has been going on for generations, all over the world. New York City is only a local epitome of the world in this respect. The body is found and there the matter ends, except that the supposed location of the alleged baby farm changes every few weeks, though it remains always a supposition. Some months back "the police believed a baby farm was in operation in Hoboken;" then it was in West Chester; now it is in Harlem.

The truth is that the police are powerless. The cause of the mischief lies in the perverted, unnatural ideas on sex matters that are taught by church and state through the medium of the above motley crew of "Social Purity" people—a crew of scandal-raising, prying-into-other-people's-business fiends who have gratuitously wrecked more homes, soiled more reputations and caused more misery, crime and suicide than all the "seducers" of their period, put together, have been able to do. So long as these influences exist the police are useless. They dare not, and cannot deal with the cause of the evil. When the cause is removed, the police will also be useless, as the evil will not exist as a pretense for their existence; they are powerless and useless in any case.

Our whole sexual ideas must change before this evil can be eradicated, and it can only be eradicated by such a change of ideals, never (as history shows) by any use of church, state, or police authority to uphold the present false sex ideals. What is needed is a serious and open discussion of the problem of what are the necessary conditions for a natural and rational settlement of sex the question. Authority and orthodoxy use every means to suppress discussion and the diffusion of knowledge on the subject. They are bound to uphold this system of ignorance and unnatural teaching, which ends in misery and child murder. The realization of the fact, on the part of the people, that freedom is the solution of the difficulty, would lead the way to the application of this ideal in other directions. Besides the cessation of the evil would deprive a vast army of busybodies of their revenues—hence the evil must be perpetuated by a teaching that will cause it while pretending to suppress it.

The sexual instinct is as natural as hunger or thirst—is, in fact, nothing but hunger of different organs, and serves the same warning purpose as hunger for food does. Refuse healthy and natural exercise of its functions to any organ, and starvation, misery and death must follow. The energies of church and state are exerted to confine the satisfaction of sex hunger within the orthodox limit, and to ostracize and degrade those who give expression to a natural instinct outside of that narrow limit. Mankind has been taught that the sexual side of human nature is base and degraded, and only to be tolerated when the necessary "license" has been obtained (and paid for) from either church or state. You get a license to marry as you get a license to sell beer! The implication is the same in both cases, and in all cases "license" breeds "licentiousness."

In spite of thousands of years of this teaching and practice it has been impossible to suppress nature, even with the aid of carefully fostered prejudice and the pointing of the finger of scorn. The outcome of the struggle has been that in sex life (as in other directions) we live under a system of organized hypocrisy. When the result of hypocrisy happens to be a child the ultimate effect of this false teaching shows itself in its true character—in child murder, to conceal that which there is no natural reason to conceal at all. Every child born should be welcome; every mother cared for and respected. The Catholic doctrine of the immaculate conception is only true in the sense that every conception is immaculate that is natural.

Read the first chapter of Matthew for an account of the illegitimate origin of Jesus, and then remember that it is in the name of this son of a woman at whom they themselves would have thrown stones, that these Christian "Social Purity" people now teach these doctrines that end in hypocrisy and child murder. Appropriately enough, the last of these dead waifs was found under the shadow of the new Cathedral that Bishop Potter is building at Morningside avenue.

Reverse the teaching entirely, and proclaim the natural truth that the sex relation concerns nobody but the parties themselves, neither church, state, nor society; that whatever relations are satisfactory to the parties concerned are their concern, and theirs alone; that the facts of maternity or paternity, being natural, are not things to be ashamed of, but the contrary; that the free relation in the free life is the highest ideal—in short, leave people alone to mind their own business in their own way, and you will have no child murders of this kind.

"Social purity" is social impurity and ends in murder.

Sociologic Lesson. No. LXVI.

BY HENRY M. PARKHURST.

EVOLUTION; NOT REVOLUTION. When a sufficient number and variety of skilled workmen have learned the two lessons of justice and accumulation, the way will be open for effective integral co-operation; that is, for co-operation including the whole domain of industrial pursuits. When that time comes it is probable that the first success will be reached, not through revolution but through evolution. There will be no going forth into the wilderness to create a new order of society, but

the new order will grow out of the old, by a series of transformation scenes, each unfolding new harmonies.

First, let us suppose in the suburbs of a large city, a well-constructed flat house, occupied by tenants doing business in the immediate neighborhood or in the city. They have already incorporated into this building special social advantages, such as public parlors, a reading room, and halls for social gatherings. It is these social features which have attracted them together, and by which they have become acquainted with each other, and have been brought into social harmony.

Crudities Criticised—No. 4.

BY FRANCIS BARRY.

Cyrus W. Coolridge is bright and earnest, and a faithful friend of freedom. But he makes a serious mistake, and plays into the hands of the enemy when he says (Lucifer, March 30), "The wife is not always the slave." The wife *is* always the slave. Our contention is (and it is of vital importance that we establish and maintain our position) that the marriage *system* is the evil; that it is essentially vicious and destructive of right doing and pure conduct. Our enemies pretend that natural inharmonious character and doings on the part of equals with equals, with equal opportunities and equally at fault, is the trouble. This is the great mistake. In freedom the action is always just and always pure. Lovers never quarrel. They are never unjust to each other. If so-called lovers are selfish or unjust they are not lovers.

It is the childish idea that slaves are not slaves unless they are abused. "Uncle Tom" was as much a slave on the St. Clair plantation as when being whipped to death by the monster Legree.

J. W. Loquen was a physically powerful negro slave. It seemed to me he could handle three average men. He had the meanest kind of a master. One day he found him out of bearing of human beings and gave him a terrible thrashing, telling him he would kill him if he reported, cowing him completely. But Loquen was as much a slave after as before.

While agitating for the Berlin Heights Free Love movement, in one of my circulars I used the expression—"a petted or a tortured slave." If Coolridge had come along he would have said, "Oh no, Barry, wives are not slaves if they are petted. If silks and sugar plums are in plenty there is no slavery.'

The contented slave is the worst slave, and nice treatment is apt to make contented slaves. The slave has often the opportunity to make the master uncomfortable, and Abolitionists have always claimed that slavery was as much an evil to the slaveholder as to the slave.

* * *

E. C. Walker intimates that he may possibly, in his dotage, become a Dianist. Will he, too, "go back to marriage?" Of course he reads Lucifer, and Mrs. Slenker, the great apostle of Dianism, has said in its columns over and over again, that Dianism is for married people. She is a shrewd person and knows that lovers are in no need of Dianism, or any other arbitrary rule for the regulation of their conduct. I have myself known of the *bliss of nudity* for more than fifty years. And lovers have known about it, I suppose, ever since the "good old days of Adam and Eve.' They know enough, without any instructions, to go naked when they please, and to wear a night shirt when they think best. But married people, take them together, are a stupid lot, and Mrs. Slenker, genuine and kind-hearted philanthroplst that she is, is to be commended for trying to teach them something if she thinks the result will pay for the pains.

I have not read the pamphlet "Dianism" and am ignorant as to its teachings. I have not had the privilege of reading it. It was at one time lying about under my eyes for weeks, but I never read a communication addressed to particular parties without either the consent of the writer before it has passed out of his hands, or afterward, the consent of the party or parties to whom it is addressed. I am no "snoop." I saw the pamphlet was addressed to married people, and, much as I wanted to read it, I had not time to ask consent of all the married people in the world. The fact that it was in type makes no difference. Many private communications nowadays are typewritten. If the writer will get out an edition addressed to the public I would gladly read it. Perhaps other Freelovers would like to read it.

No manly man can be a Dianist. If he loves a woman he will have no desire for any manifestation that will not make her happy. And if she desires any manifestation and he declines to join her in it, on account of any "whimsies" of his own, he is an ass.

* * *

For two years I read faithfully the Oneida paper, the "Circular," of which J. H. Noyes was the leading writer. So in speaking of them I do not depend upon hearsay. Noyes told of his marriage to a woman he did not profess to love, but who had money and who believed in him and his work. He also got other parties together, and boasts of having married some twenty-five thousand dollars into the community. So a first-class lot of prostitution was the basis of his enterprise. He did not profess to believe in love, and repeatedly stated that as between free love and marriage he (and his people with him) favored marriage. Their system they called "complex marriage."

I have said that I regarded monogamy as worse than polygamy; and I say, if any distinctions are to be made between the different forms of slavery, that "complex marriage" is worse than monogamy. In monogamy two lovers (real lovers masquerading as married parties) may sustain a true relationship. But in complex marriage this was impossible. A man who knew as much about the Oneida people as any outsider, and who was a shrewd and impartial observer, told me that when they discovered two showing a special fondness for each other, they would send one of them off to Wallingford (a branch community in another state). Their system was monstrous fanaticism, and if they adopted monogamy instead they went forward instead of back. But what they did or what became of them is no special concern of ours. Whoever has any idea that they were free lovers of any sort needs to be set right.

A Personal Letter.

DEAR READER: This letter is meant for YOU, and for you alone.

You have often mused on what you would do if you had a million dollars. You have probably said to yourself that you would establish the greatest publishing house in the world and sow the earth with reform literature. You have spent hours and hours dreaming of what you would do if you were *rich*.

DON'T DO IT! Such dreaming is mere intellectual vagrancy. Life is too short for dreaming. Let me show you what you can do! Let us get down to something practical.

I am away out here in British Columbia, running a little tin shop, just making enough to live on. I have not paid my share toward helping along our reform papers. When I get a few dollars I always want them to get more dollars, thinking, hoping to do better, and then send money to all struggling radical papers.

Are you doing the same thing? If so, then we—all of us—are starving Moses Harman to death! I have often thought, "A dollar will do him no good, anyway; or so little good that my failure to send it won't be noticed." So I didn't send any. Now I want to tell you how to give Comrade Harman five hundred dollars at least, by spending just one dollar. And I believe everyone of you who loves the cause for which Harman is giving his life will comply with my reasonable and practical request. I feel sure of this, because I know that if you were to write *me* as I now write you I would not hesitate. I would at once respond.

I do not know how many subscribers Lucifer has, but we'll say five hundred. Now I request that on the first day of July next each one of us send to Moses Harman ONE DOLLAR. If at any time you—the reader of these lines I mean—could give to Mr. Harman five hundred dollars by merely investing one dollar, of course you would do it. And that is the very thing you can do by the plan I have just laid down.

Perhaps you feel disposed to ask, "*Who are you*, that you should expect *me* to comply with such request?"

Never mind who I am. My personality has nothing to do with the case. *Is my request reasonable?* Is it just? Is it fair? Do you really love the cause to which Harman has devoted the best years of a long life? Or have you deceived yourself and perhaps others by claiming that you do?

Mr. Harman has had nothing to do with this plan. I have merely asked him to print my personal letter. Let the dollar you send be not for books, not for advance subscription, but let it go with the feeling that you are sending five hundred dollars for Lucifer's benefit.

Faithfully yours, HENRY W. YOUMANS.

Revelstoke, British Columbia, May 29, 1898.

[Having more than once met the writer of the foregoing letter, I can testify that he is not a *myth* nor a "fake," but a very live man—a logical thinker and effective worker. His letter, his suggestions are his own, so far as I know. We simply give to him the hospitality of Lucifer's columns as we give their hospitality to others—to all, who like him, have proved their faith by their works. M. H.]

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J. G. W. Stinson,	$2.00
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Freethought Convention

To the members of the Kansas Freethought Association, Liberals, Spiritualists and Theosophists, greeting:

The 8th Annual Convention of the K. F. A. is called to meet in Forest Park, Ottawa, Kans., August 2 to 8 inclusive. Good speakers, good entertainment, and a good time is expected. Everybody invited. ETTA SEMPLE, President.

For particulars address Laura Knox, Secretary K. F. A., Almena, Kansas, or Etta Semple, President, Ottawa, Kans.

WANTED. A friend of mine wants a life companion. A woman not over 35, not yet too young to appreciate a good, clean, honest thinker, who is a lover of nature, freedom and mental growth. He loves one who will help to build up a happy home in the sunny south, and who will be a loving and congenial friend and companion. Address all letters to me and I'll forward them to him. And if you wish a letter from me send stamp and I'll write to each and all. ELMIRA DRAKE SLENKER, Snowville, Va.

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Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Personal Rights Association of England. Also, four fine full page portraits of Eura M. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 30 cents. Address Moses Harman, 1394 Congress st., Chicago.

Bombs: The Poetry and Philosophy of Anarchy. By Wm. A. Whitaker. With portrait of Author. 100 pages. Price, cloth, $1; paper, 50 cents.

To Our Subscribers—Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer *fifty cents'* worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminescences of an Octogenarian, Ingalls,	.40
Lomi, A Citizen of Venus, Windsor,	$1.50
Do We Live, Do We Love, Platt,	$1.00
Women, Love and Life, Platt,	$1.00
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

"The Trial of Emile Zola."

A full report from original sources, of the fifteen days' proceedings in the assize court of the Seine, including Zola's letter to the President of France, for which he was tried, testimony of witnesses, and speeches of council. The speech of Maitre Labori, M. Zola's counsel, fills nearly 100 pages, and gives a complete history of the celebrated Dreyfuss case.

This book is of interest,

(1) To the hundreds and thousands of persons who have read Zola's novels. (2) To the Jews, whose racial destiny is vitally involved in Zola's battle for Dreyfus. (3) To lawyers, who will embrace the rare opportunity of reading and preserving a full report of a celebrated case conducted under the French procedure, so different from the American. (4) To military men; (5) To every lover of fair play; and (6) To the reading public generally:

This book should be in every public library, in every law library, in every private library. More than 350 pages. Price 25 cents.

Lucifer and "The New Time."

B. O. Flower, former editor of "The Arena," is one of the editors of "The New Time," a reform magazine which is the uncompromising foe of plutocracy. Mr. Flower's forcible writing is a familiar to many readers of Lucifer, and they will be glad to learn that an arrangement has been made whereby "The New Time" (price $1 a year), and Lucifer (price $1 a year), will be sent to the same address one year for only $1.60. All orders should be accompanied by cash and sent to Lucifer, 1394 West Congress street, Chicago.

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

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The chapter on Painless Midwifery is worth its weight in gold to women.
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It teaches the value of Air, Sunshine, and Water as medicines.
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715.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Books for Sale at this Office.

Following is the partial list of books and pamphlets for sale at Lucifer office. Many of them are rare and cannot be duplicated when the stock now on hand is exhausted. The list given below is part of a catalogue soon to be published in pamphlet form:

Common Sense Thoughts on the Bible for Common Sense People. By William Denton. Seventh edition, enlarged and revised; thirty-eighth thousand, .10

Horrors of Modern Matrimony as Viewed from a Moral and Sanitary Standpoint. A solemn protest against the present demoralizing management of that institution. By Dr. R. Greer. Paper, .15

Red Heart in a White World. A suggestive manual of Free Society; containing a method and a hope. By J. William Lloyd. Handsome illuminated paper cover in white, red and green; 50 pages, .20

Revival of Puritanism. An expose of the spirit "which makes cowards of editors and teachers, and spies and blackmailers of officials; which emasculates our literature and degrades our art, and which harries, robs and imprisons the few who are so organized that they will not sacrifice to what they hold to be a falsehood, even though death be the alternative." By E. C. Walker. Paper; large pages, .10

Revolution, The Next. A series of tracts or essays on sex reform, republished from back numbers of Lucifer, each, .10

Ruled by the Tomb. A discussion of free thought and free love, by Orford Northcote; paper; 24 pages, .10

Sex Revolution. By Lois Waisbrooker. The different phases of our distressing, destructive social system are briefly and strongly set forth in this book; paper, .25

The Social Question. A discussion between Juliet H. Severance, M. D., and David Jones, editor of the "Olive Branch." If you think women's minds are inferior to those of men and that they are not logical reasoners, read this pamphlet and see how a woman physician defends the right of women to ownership of their persons; paper; 48 pages. Edition limited, .15

The Living Temple, or the House We Live In. By Dr. C. T. H. Benton. Contains information on Astrology, the law and language of correspondency, birthday chart, figure of the heavens, etc. Paper, .25

Trial of the Judgment. A review of the anarchist case. By Gen. M. M. Trumbull; paper: 76 pages; edition limited, .25

Unrevealed Religion. An address by J. K. Ingalls. "To the unrevealed religion, that which springs from a normal love of Truth and Justice and of Freedom, the race owes all its material, social and spiritual progress;" paper, .10

Wherefore Investigating Company, a novel dealing with the land question and social freedom, by Lois Waisbrooker. Paper; 313 pages, 75c; cloth, $1.25

Why the Undertone? An open letter to Judge Joseph E. Gary, who in 1893 sought to justify his participation in 1887 in the lynching, under hypocritical guise of law, of men who entertained and expressed unpopular opinions. By Sarah E. Ames. Published June 25, 1893, the date of the unveiling of a monument at Waldheim cemetery to the memory of the victims of mob spirit masquerading under the pomp and panoply of justice. Edition limited, .20

Was It a Fair Trial? An appeal to the governor of Illinois in behalf of the condemned anarchists. By General M. M. Trumbull. Paper; 20 pages. Scarce. .15

Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

John's Way; a domestic radical story, by Elmina D. Slenker, .35
Vital Force, Magnetic Exchange and Magnetation; Albert Chavannes, .25
Human Rights; J. Madison Hook, .10
Prohibition and Self-Government; E. C. Walker, .10
Practical Co-operation; " " .10
The Revival of Puritanism; " " .10
Love and the Law; " " .05
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Digging for Bedrock, by Moses Harman, .10
In Hell and the Way Out; H. E. Allen, 10

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Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism," Nos. 1 and 2 of our new monthly. Free Society, 10 Oak Grove Ave., San Francisco, Cal.

Send 25 Cents to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to "Vital Force"; and a six months' subscription to "The Modern Philosopher." Address 318 Fourth Ave., Knoxville, Tenn.

"Loma" "A CITIZEN OF VENUS," by Prof. Wm Windsor. A story of surpassing interest largely devoted to Sexologic and Sociologic problems. Like Bellamy in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sexologic, theologic, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, $1.50. Address this office.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Boodler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 cents per dozen.

WOMEN, LOVE AND LIFE, by William Platt. Says Grant Allen of this book: "Nothing madder, wilder, more lawless, more eccentric than this unsouth little book has been published in our time; few things so besprent with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, $1.00; this office.

LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 25. CHICAGO, ILLINOIS, JUNE 25, E. M. 298. [C. E. 1898.] WHOLE No. 716

Truth in Extremes.

Truth is found in extremes; 'tis only expedience, prudence,
Hug the mean, and call it truth, and their faltering wisdom.
Both extremes may be true, but the mean, from its very nature,
Always has been, is, and must forever be untrue.
—*Henry Lyman Koopman.*

Our English Comrades—George Bedborough.

BY SIDNEY LAYTON.

George Bedborough's name is well known on both sides of the Atlantic, and deservedly so. Without him there would have been no English Free Love movement at all. He appeared at the psychological moment in the history of the Legitimation League. Just when the League was practically dying he led a revolt of the younger members, which transformed the dying society into a very active organization. The "The Adult" came like a bolt from the blue. It is the most unconventional, the most modern, and the freshest magazine in England, the home of smart periodicals. It was therefore as editor of "The Adult" that I wished to interview Mr. Bedborough. Our conversation took place in the quietude of Mr. Bedborough's office at John street. He was busy with his correspondence when I entered. One glance at the mountain of letters, parcels and cards showed me that he had been hard at work for some time. I received a royal welcome. Mr. Bedborough is young and geniality personified. I was at home with him at once, and after half an hour's talk I felt like an old friend.

After a few general remarks, which did not include the weather, I mentioned that the title of "The Adult" seemed to me a happy one. Mr. Bedborough assented, and humorously remarked that as "'The Infants' Magazine,' 'The Young Man' and 'The Young Woman' were always with us, there seemed room for 'The Adult,' more especially as 'The Times,' equally with the brilliant journals before mentioned, tabooed sex matters or burlesqued them."

I asked him if the circulation of his paper was satisfactory.

"'The Adult' has come to stay," he replied. "The initial difficulties inseparable from the introduction of so frankly unconventional an undertaking, as a paper devoted altogether to sex matters have been surmounted. There is no longer any room for doubt that the future success of the journal is assured."

"Are you boycotted?" I inquired.

"Yes, in many quarters; chiefly by the news agents. But the paper has won its way in spite of this boycott, and much has been done by our readers' personal recommendations."

Mr. Bedborough is a very fortunate as well as a very clever man. He is in touch with a very brilliant band of contributors to his magazine, including such well-known writers as Orford Northcote,* Grant Allen, Havelock Ellis, Edward Carpenter, William Platt, J. William Lloyd, E. C. Walker, Sagitarius and others. Without doubt as fine a group of penmen as any new movement can boast of. "With such assistance, it would be strange indeed if 'The Adult' did not outlive its infancy," he added.

Mr. Bedborough is loyalty itself, and therein lies the secret of his hold on his friends. All feel that they can trust him.

Remembering Mr. Bedborough's work as secretary of the Legitimation League, I glanced somewhat despairingly at the pile of correspondence. "Yes," said he, "I am pestered with letters. Old ladies and clergymen are constantly sending me notes warning of the wrath to come. Dealers in pornographic literature flood me with their circulars, and young and old, sane and insane (particularly the latter), send me manuscripts of poems, novelettes, essays, which each considers to be the finest work of the century, and demands cheque by return of post. Orders for literature, too, pour in, mostly without the harmless, necessary postal order."

It is certain that Mr. Bedborough has solved Mrs. Partington's hitherto impossible suggestion of being "twenty gentlemen at once."

When one remembers the enormous correspondence he has to deal with as secretary of the Legitimation League, the organization of lectures, the personal interviews with friends, enemies and cranks—then the work connected with the publishing office, and finally the editorial work, one wonders how on earth all this can be done by this young, bland, brave, smiling gentleman before you. Strangely enough he is always happy and never in a hurry. It is truly marvelous.'

He writes himself and has displayed a pretty humor. Some of his short stories (he never can have written a long one) are charming, and the reader, like Oliver Twist, asks for more.

I gleaned some interesting facts as to Mr. Bedborough's history which may be welcomed by Lucifer's readers. Eliminating his own modest depreciation of attaching any importance whatever to his own life history, I may summarise the story thus: George Bedborough was born in London, of Berkshire parents in 1870; his father, a retired Church of England preacher, still lives and cordially detests the work to which his son has devoted a promising career.

George's mother was a woman of rare genius, a poet and thinker whose fame never travelled outside the immediate circle of the family acquaintance. Her son inherits her distrust of the literary judgment of the crowd.

Educated at Dulwich College, he early showed an interest in the study of literature. His earliest efforts were given to a manuscript magazine of the usual amateur type. Since then he has contributed regularly to several famous and obscure papers, including "Sunday Chronicle," "Shafts," "University Magazine," "Newcastle Weekly Chronicle," "South London Mail," etc.

His first public work was undertaken at the age of sixteen, when he founded, in conjunction with W. T. Stead, "The

*Mr. Orford Northcote's writings have influenced public opinion more in the direction of free love in the strict sense of the word than any of the others. He is par excellence the writer of the movement.

Workhouse Aid Society," a well-intentioned medium for supplying the London workhouses with literature. As a radical he worked hard for the right of free speech in connection with the Trafalgar Square—he was present in the Square on "bloody Sunday"—and he followed Linnell to his grave in the procession led by Annie Besant, William Morris and W. T. Stead.

Mr. Bedborough's interest in the sex question dates from his earliest youth. His mother was a woman of fine imagination. His father was incapable of appreciating any art but music. Literature was a sealed book to him, notwithstanding his possession of a vast theologica library. Mr. Bedborough is very reticent in all his allusions to his father, but reading between the lines it is easy to see that his parents' union was far from perfect. A youngest son, his mother's confident, he understood with love and reverence the inner history of a beautiful life. In later years, after his own marriage with the charming and accomplished Treasurer of the Legitimation League, an event occurred which definitely dated George Bedborough's antagonism to the system of legal sexual enslavement, as well as to sundry other horrors of state government. One of his brothers married a singularly beautiful woman of whose ancestry he was ignorant. Discovering when too late, and after three children had been born, that her stock was tainted with insanity, he endeavored to minimise the potential evils as far as possible. The law refused to help him, until one day without warning she murdered one little darling and was tried and convicted for manslaughter. Her trial was a farce. Suggestions that she had inherited the insanity of her grandparents were laughed to scorn in this age of Darwinism, and she was sentenced to a long term of imprisonment. She was subjected to the horrors of a convict life for some weeks before the doctors would admit their mistake, and she is now living in the prison lunatic asylum, hopelessly insane.

Mr. Bedborough joined the Legitimation League, but showed little interest in it until Edith Lanchester was incarcerated in a Lunatic Asylum for daring to think freely on the question of marriage. He at once suggested to Mr. Dawson that the League should take action. Public meetings were organized, public opinion stirred, the press was forced to realize that a great wrong had been perpetrated, and finally the release of Edith Lanchester was secured. The work of rescue was followed by a deputation to the Royal Commission of Lunacy, who consented to hear the case in favor of a prosecution by them against Dr. Blandford who certified to the lunacy of that most sane and brave woman. The case in favor of prosecution was left in the hands of Herbert Burrows, Amy Morant* and George Bedborough, whose speeches before the Commissioners are now historical.

Mr. Bedborough told me his favorite pastime (how can such a busy man find leisure?) is the theatre. He has done considerable work as a dramatic critic. He regards the theatre as the most promising field for the growth of ideas. He hates didactic plays, however, and believes in the much abused phrase, "Art for art's sake." He is a member of the Playgoers' Club, and holds founder's shares in the Independent Theatre.

He has a unique library, including many volumes of plays, dramatic criticism, etc., as well as what he humorously describes as his tool chest—a collection of books on marriage, sex and anthropology.

A prophet honored in his own country, a pioneer with a gift of humor, an organizer without enemies, the youngest and smartest editor in old England, a living paradox, he must carve a name for himself in the annals of his country. He is the most dramatic figure in the ranks of advanced thought. May he long remained so.

"To only have conceived,
Planned your great works, apart from progress,
Surpasses little work achieved."

*This lady is also known as a delightful poet, whose chief fault is that she publishes too little.

Mrs. Jackson of Clitheroe.

R. B. KERR.

When Mrs. Jackson of Clitheroe died about three months ago I noticed that Lucifer did not take any note of the fact. It would be a great pity, however, if such an event were allowed to pass by without any allusion to so remarkable a personage in the history of the emancipation of women.

Mrs. Jackson was indeed a great historical character. To put it briefly, it was she who won the last battle in the campaign which made free love the law of England? "What? What?" Lady Henry Somerset and Mr. Stead will cry when they read these lines; "free love the law of respectable, God-fearing England?" Strange to say, it is the fact. The essence of free love is that one shall be free to give one's person to whomsoever one willsand to withhold it from whomsoever one wills. Such freedom every man and woman in England has today, so far as members of the opposite sex are concerned.

At this point some of my American readers will be on the verge of apoplexy. "What!" they will cry, "have not we been living all our lives in the land of the free, and the home of the brave? And yet we have seen young unmarried men and women sent to jail for peacefully cohabiting together without interfering with the liberty of others. We have seen married women and married men sent to jail for adultery. When a woman could no longer endure her husband, we have seen her taken back to him by the sheriff and compelled to live with him. Is it possible that there can be a country where such things are unknown? And is it possible that that country can be a decaying European monarchy, which has never known the inestimable blessings of a constitution declaring that all men are free and equal, and that governments derive their just powers from the consent of the governed?"

Not only is it true that there is such a country, but it is true that no amount of reiteration can convince the natives of that country that any English-speaking community can have such sex laws as those of many of the United States. When I was last in England, my description of the state of sexual civilization in America created quite a sensation. Numbers of people sought my acquaintance for the purpose of hearing such wonders from my own lips. One very respectable lady, on being introduced to me, said, "How do you do, Mr. Kerr? I have been so anxious to make your acquaintance in order that you might tell me whether or not it is really true that people are punished in America for living together without being married?"

As I remarked above, the first condition of free love is the right to give one's person to whomsoever one wills. That is now a very old right in England, for it has existed continuously since 1660. Since then there has been no law in England against adultery or fornication. The reader will remember that for some years before 1660, England was a republic. During the republic or commonwealth a number of stringent laws were passed against sexual and other freedom. But in 1660 the monarchy was restored, and with the monarchy came back sexual liberty. Since then the sexual liberty of the English people has been so unrestricted that even incest is legal, and there is nothing to prevent a man and his mother living openly together as if they were husband and wife.

In the second condition of free love, however, England has till lately lagged behind. In order to be quite free one must have the right, not only to give the person freely, but to withhold it freely. That right was not supposed to exist in England until 1891, when Mrs. Jackson of Clitheroe finally established it.

In the early part of the century it was possible for a deserted spouse to get an order for restitution of conjugal rights, and have the deserter imprisoned until he or she gave in. But as a rule this procedure was only followed by deserted husbands, while deserted wives were content if their husbands gave them an allowance to live upon. At last, however, a strong-minded woman called Mrs. Weldon appeared upon the scene, and insisted that her husband should be compelled not only to provide for her, but to live with her and discharge his conjugal duties. Great was the consternation among the masculine portion of the community. With the utmost possible speed a bill was introduced and rushed through both houses of parliament, abolishing imprisonment for refusal to discharge conjugal duties.

There now remained only one resource for a deserted husband, to seize his wife's person and make her live with him by force. This was the device that suggested itself to the immortal Mr. Jackson of Clitheroe. That gentleman had a wife to whom he was bound for life, and who yet refused to live with him or spend a single night in his company. Accordingly, he seized her as she was coming out of church, carried her off to a house, and determined to keep her there. But her friends applied for a habeas corpus to have her set at liberty. The first court decided in favor of the husband, but the Court of Appeal unanimously overruled the decision and set Mrs. Jackson at liberty. The dictum of the Lord Chancellor was that "No English subject, be he husband or otherwise, has the right to imprison any other English subject." And the Master of Rolls, Lord Esher, said, "According to the law of England a man has no more right over the personal liberty of his wife than over that of any other woman."

On reading over the above remarks it occurs to me that it might be answered that they are only strictly true of the freedom of women. It might be said that, although the state can not directly interfere with the sexual freedom of men in England, still it does so indirectly by rendering them liable to be sued by the aggrieved party in a civil action for damages. In the case of adultery, the man may have to pay damages to the indignant husband. Where a man gets an unmarried woman with child, he may in certain cases have to pay damages to her father or employer for causing the loss of her services. All that is true, and is a good example of what Chavannes would call the "incoherence of transition." But, after all, this civil liability is a very trivial mattercompared with the punishment of adultery and fornication as crimes. In England the free lover is liable at worst to have to pay some money to the aggrieved party. In America he can be persecuted by every Paritan, every blackmailer, and every person who has a private quarrel with him. In England he can be sued once and that ends the matter In America he can be continually persecuted so long as the cohabitation continues. In England, he has only to deal with the ordinary citizen, who is rarely mean enough to try to make money out of the love affairs of his wife or daughter. In America he has to deal with Comstock & Co., who are mean enough for anything.

I may also be reminded that a man can be criminally prosecuted in England for fornication with a girl under sixteen. That, however, is based on the assumption that a girl less than that age is not fully responsible, and cannot be left to act for herself in a matter involving such terrible social consequences at the present time. I myself believe in an age of consent for children of both sexes, on the ground that it is a great injury to a child to excite its sexual emotions before it is physically ripe. Whether or not sixteen is too high an age in a country which lies entirely to the north of the 50th parallel, is a question to be determined by physiologists.

Freethought Convention.

To the members of the Kansas Freethought Association, Liberals, Spiritualists and Theosophists, greeting:

The 8th Annual Convention of the K. F. A. is called to meet in Forest Park, Ottawa, Kans., August 2 to 8 inclusive. Good speakers, good entertainment, and a good time is expected. Everybody invited. ETTA SEMPLE, President.

For particulars address Laura Knox, Secretary K. F. A., Almena, Kansas, or Etta Semple, President, Ottawa, Kans.

WHEN LOVE IS LIBERTY AND NATURE LAW. By John Badcock, Jr. A remarkably clear, convincing work. Price 10 cents.

Letter from Lillian.

LONDON, June 8.—It seems that it will be necessary for me to remain here until I hear from New York again. The agent here did not indorse my ticket properly, so the explanation has to be sent and the ticket sent back. I shall probably not sail from here till June 30.

Mr. Bedborough's case came up for hearing yesterday, and was continued to next Monday. He was released under $5,000 bonds. The case is arousing a great deal of interest, and I believe good will come of it, though, of course, such things are not desirable. The League can get on without the advertising. Influential men are coming to the rescue with their names and money. Among others, Herbert Burrows, Edward Carpenter, and Robert Buchanan are on the executive committee of the defense. George Bernard Shaw has sent $50, and from the record of the few days since the committee was organized a very strong defense will be made. All are united for freedom of publication, no matter how they may differ in regard to opinions. The executive committee was elected at 16 John street Monday night. There were present Herbert Burrows, John Turner, H. M. Kelley, Edith Lanchester, Oswald and Gladys Dawson, Amy Morant, W. Barnard, William Platt, and many others, whose names you would not recognize. Of course, you recognize Mr. Burrows as a prominent Socialist. I think the outlook is quite hopeful.

Last Sunday Mr. Barnard spoke in the Athenæum Hall on "Herbert Spencer and Anarchism." He made use of the Bedborough case, incidentally, and contrasted it with the Bryant and May case, concerning which there is so much talk just at present. After his lecture there was a meeting to organize the defense committee and a very good start made. The hall was full, and great interest displayed.

I am getting quite a "lot" of experience with English law and police methods. I do not like it, but I do like the way the people take hold and fight it. I doubt if in America we could organize so quickly and strongly against police encroachments.

LILLIAN HARMAN.

To Our Subscribers—Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer *fifty cents'* worth of these books *free* to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminescences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	$1.50
Do We Live, Do We Love, Platt,	$1.00
Women, Love and Life, Platt,	$1.00
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

Price, ten cents. For sale at this office.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.
Published weekly. One dollar per year. Three months twenty-five cents.

ABNER J. POPE writes us that he was released from Portland jail on the eighth of this month. He asks his friends everywhere to write him, in care Jones's book store, Portland, Ore. His letter will be published later.

LAND OWNERSHIP, taxation laws and government control of money are three of the giant evils that keep the masses in slavery to the few. Fifteen dollars per acre—fifteen dollars of the restricted money of our plutocratic lords—is a terrible price to pay for unimproved or even improved lands in Dakota, but as a choice of evils it is probably better to pay this price than to pay fifteen dollars and upwards per month as rent for a little house or flat without yard or garden, in Chicago. The letter of Frank Weller—see "Voices" column—will be interesting to liberal-minded people who may be seeking homes in the rural districts. South Dakota has many advantages, prominent among which are its liberal divorce laws, its fertile soil, artesian wells and comparatively mild climate. Before deciding on a new location our home-seeking friends might do well to correspond with Mr. Weller.

The Arrest of George Bedborough.

It has been suggested that the arrest of George Bedborough in London, England, was instigated by Inquisitor Comstock for the purpose of cutting off the supply of "bad" literature at its source. Those who are familiar with Comrade Bedborough and his work, need not to be informed that he is a builder of civilization, whilst Comstock is a ghoulish destroyer. The secret of George Bedborough's interest in sex reform is for the first time publicly set forth in the article on "Our English Comrades" by Sydney Laytone, published in this issue of Lucifer. The evil consequences of ignorance concerning sexual selection and heredity became appallingly apparent in the families of his own father and brother. If ever a man had a "call to preach salvation" George Bedborough is that man, and the salvation he is called to preach is *salvation from ignorance*. For preaching this greatest of gospels he has been thrown into prison by the self-appointed guardians of the tree of knowledge.

It is gratifying to note that the friends of free thought and free speech in England are ready to do battle for the liberation of their brave young champion who, at last account, was merely nominally at liberty under $5,000 bonds. The following call to friends of liberty has been issued by one of the pioneers of free thought in England, himself a former publisher of a radical newspaper in the interest of social freedom.

51 ARUNDEL SQUARE LONDON, N. My Dear Sir: An attack upon the freedom of the press has been made in the arrest of Mr. George Bedborough, Hon. Secretary of the Legitimation League, for selling a copy of Mr. Havelock Ellis' scientific work on "The Psychology of Sex." Realizing the serious nature of this prosecution, I have been moved to call upon all friends of freedom to rally in the defence of the rights, of those precious rights which have been conquered, at so much cost and sacrifice, by reformers in the past. I am not concerned with the individual views of Mr. Ellis or of Mr. Bedborough, or of any one else on the subject of sex. The issue is plain. The book in question deals with sexual inversion and discusses the causes of sexual abnormality from the most disinterested and lofty standpoint. More than this need not be said. Mr. Bedborough has an unquestionable moral right to sell such a book (its price, however, being prohibitive to the general public) and therefore it is the duty of every right-minded person to stand by him at this critical juncture, to the extent of affording him that moral and pecuniary assistance which is so urgently needed to ensure an unprejudiced as well as an adequate legal defence. To this end, a Free Press Defence Committee will be immediately set on foot, which will hold a watching brief, as it were, in the interests, solely, of the freedom of the press.

It is surmised that the attack upon the book in question is merely an insidious attempt to crush the Legitimation League, the active spirit of which Mr. Bedborough undoubtedly has been. Any subsequent change of tactics by the prosecution will not affect, I apprehend, the principle involved. The Legitimation League claims the right to decently discuss the problem of sexual relationships from all points of view, and has no concern whatever with the opinions of its individual members. This is the broad fact, however much the fact may be distorted.

Mr. Robert Buchanan has already intimated his willingness to join the Defence Committee, and I am confident of securing the co-operation of many worthy public men. I shall, therefore, esteem it a favor if you will intimate, as early as possible, your willingness to join this committee or contribute to the expenses; or, better still, that you do both.

Your obedient servant, HENRY SETMOUR.

George Bedborough is the London representative of Lucifer, and his work is strictly in accordance with the doctrines which Lucifer has taught for nearly a score of years, and for which the editor has paid the penalty to the powers of Ignorance and Bigotry by the sacrifice of his own liberty. The friends of liberty who so nobly stood by the editor of Lucifer when he was condemned to prison will doubtless be glad to testify to their admiration of the excellent educational work which George Bedborough has been doing in England, by contributing, to the extent of their ability, to the fund for his defense. Any contributions sent to Lucifer for this purpose will be promptly acknowledged and as promptly forwarded to Comrade Bedborough. Even small contributions for this righteous purpose will be acceptable.

Reply to E. C. Walker.

(1) Yes, it is quite true that I have a "forgetter," and though sometimes inconvenient I would by no means willingly lose this part of my mental equipment. He who remembers everything is necessarily a very unhappy man—unless inhuman. Whether my forgetter got in its work on the occasion referred to I will leave others to judge. Here is the paragraph you ask me to print in full:

"Think E. C. W. got off his eggs on the war business. This war is a huge blunder—it is demagogy, boodle, politics. Let the law of evolution and revolution work out its own salvation. Spain offered the half-civilized Arabs self-government agreeably to our demand; then we demanded the armistice and she granted that. The best way for you is to say 'nix' in Lucifer. Too delicate a subject."

The word "seemingly" is quite properly inserted by you; but as Longfellow says, "Things are not [always] what they seem." It is just possible I had other paragraphs from the same writer in mind also, when penning my first reply. Here is one that you did not see:

"Why didn't we ask a court or congress of nations to take cognizance and interfere *if* there was cause? Why take law into our own hands and *fight* dog-fashion or thug fashion? When will we become civilized? Our government was four-and-a-half years conquering *her* rebels. Spain did not interfere. She had no right or disposition to do so. This meddling with other people's affairs is pure *Comstockism*. We had better secure liberty at home before we bellyache about oppression in Cuba."

From both the quoted paragraphs it is plain that our "Western friend" agreed substantially with Mr. Baylor and myself, and *my* inference was that he objected largely, if not mainly, to continuing the controversy on the war question because of the danger that it would divide and weaken the forces that should be concentrated on Lucifer's chosen work.

(2) I did not use the word "offensive" in connection with "personal." What I objected to and what I now object to, is bringing in the personality of the writers *at all* when discussing arguments or facts printed in Lucifer, and especially when treating of a subject so "delicate" as the war question. As to the "alleged facts" criticized by you, if your "forgetter" will stand aside for a moment you will probably remember that my articles on "Intervention" were called out by your direct accusation that I had failed to protest against the Spanish-Cuban atrocities.

(3) There is probably little difference of opinion in regard to the "forces" that now combine to help Spain to continue the war. In the great political campaigns in this country the money lords assist both parties, knowing full well that their interests are secure no matter which side wins; the main thing being to keep the people fighting each other, thereby diverting attention from their real enemies. So now the money power—with the governments controlled by them—assist both belligerents, secure in the knowledge that whatever the fortunes of war (or of peace) may be, they themselves will continue to rule and rob the stupid masses so long as they can keep these masses in ignorance of the real cause of their miseries.

Again I wish to say that I blame no one for taking the side of governmental intervention in the Cuban affair. Were I forty years younger no doubt I would do so too. As late as twenty years ago, even, I took ground in favor of governmental methods of curing the evils of alcoholism. But now, more than fifty years of observation and experience have fully convinced me of the utter futility of all such methods. The greatest enemy, the real enemy, of progress today, next to human ignorance, is *governmental authority*, and hence so long and so far as we give our sanction to, and our co-operation with, governmental methods, just so long and so far will we be found helping to rivet the chains that now enslave mankind.

The only use I now have for governments of force and authority is to abolish them all, eliminate them all. Voluntary co-operation, on the basis of equal freedom, is government enough for me.

The war touches us all too nearly to be ignored by Lucifer, but there is not the slightest excuse for personal controversy when discussing the war question. Believing that Lucifer's constituency will sustain the decision I hereby give fair warning and say that dialectical or controversial articles on the war question will be pruned or rejected. M. H.

War and Humanity.

Lucifer aims to be, as far as possible, cosmopolitan; that is, non-partisan, non-political, non-sectarian. The words of Thomas Paine: "The world is my country; to do good my religion," might well be adopted as the motto, the escutcheon or emblem of our Lightbearer.

In accord with the motto, the principle or rule of action thus enunciated, it would seem unwise to revive war memories—memories of the wrongs, the outrages, the humiliations suffered during those terrible four years of the American civil war. The wiser course would seem to be to "let bygones be bygones"—to let all such memories pass into oblivion—the sooner the better for the incoming of the era of peace, of good will and of mutual helpfulness.

But no rule of conduct can be formulated that will cover all cases, and when the government and people of the United States assume the role of teacher of morals—when we as a nation send our armies and our navies to teach the Spaniards how to treat their rebellious subjects, it would seem quite right and proper to recall the methods used by our own Federal government only one short generation ago, in its efforts to subdue the rebels against its authority. The old adage, "Physician, heal thyself," and also the injunction, "First cast the beam out of thine own eye," are quite applicable to us when in the role of physicians, preachers and teachers, and for this reason James Beeson has been granted space in this week's Lucifer to give us the benefit of his personal observations as a soldier of the "lost cause."

Various Comments.

BY C. L. JAMES.

I think those who attribute to Christianity, either woman's emancipation, with R. B. Kerr, or her bondage, with the author of "Woman, Church and State," have hardly "got the right pig by the ear"—as our forefathers' king, Henry VIII, was wont to classically say. Bachofen, in his volume "Mutterrecht," quite popular nowadays among students of social evolution, shows that women enjoy a great degree of practical independence, owning their children and commonly controlling the purse, during that early stage when marriage by capture is declining and tenure of land in severalty has not become fully established. When, under the Roman republic, it became a fixed custom for every man to exact a dower at marriage, the rights of the woman over her portion gave her a degree of freedom which, as Sir Henry Maine says, "has never been equalled since."

The third golden age of women is now coming in. It is a product of the factory system, which first led to the multiplication of bread-winning pursuits for women, with the necessary results of securing their property rights and enlarging their opportunities for education. It is at its height in "Christian England," because England is the chief manufacturing country.

Cyrus W. Coolridge sees "no reason why we cannot maintain home life," and "finds no charms in substitution of female despotism for male." But I'm afraid he'll have to stand it. Home life will disappear before co-operative housekeeping, as I have frequently tried to show in Lucifer and elsewhere. And then female despotism will be substituted for male so far as all sexual and parental relations are concerned.

The periods in which women were most degraded were—the most primitive, when they were slaves of the horde; next the stage of incipient marriage by capture, when even the slaves of the clan, or prostitutes, were more honored than the captive slaves or wives of individuals; and the age of private houses, or tenure of severalty, which is now giving way to agencies indicated above.

In all these cases it is clear that the basis of woman's status for good or ill was economic. In Buckle's "History of Civilization" and in the Manifesto of Frederick Engels and Karl Marx (1847), we may also read what I fully believe to be the truth, that at every stage of human growth, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the only basis upon which is built up, and from which alone can be explained the political, intellectual, moral and religious condition of the people at that time.

What follows? That attacks on superstition or on sex slavery are futile? In no wise. Such a conclusion would condemn attacks on economic injustice quite as much. For nothing can be more certain than that economic changes are determined mainly by other causes than agitation—that the inventor of the steam engine, has done more to advance them than all the reformers from Spurius Cassius down to Edward Bellamy. The assumptions of theology make it desirable that such publications as the "Investigator" and the "Truth Seeker" should exist. The prejudices which women's emancipation—though due primarily to economic causes—must overcome, render it very desirable that publications specially devoted to sexual freedom should exist. The fact that obsolete economic conditions have created institutions which new ones cannot displace without a fight, render it very important that publications whose object is to attack these institutions should exist. I despise most heartily the do-nothing cant embodied in the jingle "evolution, not revolution." Revolution is a part of evolution. No abuse ever goes out without something in the nature of a crisis.

This, however, does follow, that we, the agitators, cannot create the births of Time, but only in some measure assist at their delivery. It is well, no doubt, that many agitators do not see this. For each must ride his hobby hard to overcome the prodigious difficulty in his path. Nevertheless, intelligent progress has brought a large proportion of modern liberals to that point where, like wise physicians, they realize the littleness of what they can actually do and the need of a treatment which shall be largely expectant. And by this enlightenment they gain something, if they do lose something else. Superstitions are immortal. There are none in Christianity but what it borrowed from older systems; and though fiercely assailed since the time of Epicurus, these are all still quite considerably alive. He who, realizing this, and also perceiving

that their very great decline in power is mainly due to something else than direct attacks, may conclude that pitching into them is not his proper work. That spoils him for a lesser Ingersoll; but perhaps one Ingersoll is enough, and it certainly saves him some time for other services to humanity. Mine has not been ill employed this evening if it teaches some special advocates of sex reform, labor reform and free thought, that their respective enthusiasms all contribute a little, though only a little, to a common end, which is far less served by wrangling over their respective merits.

That there is much need of such a lesson appears evident when we actually see some Anarchists encouraging our blessed gold-bug government in applying the Sangrado method to Cuban liberation! I am truly glad they are so few. The only way it seems to me conceivable an Anarchist could want our blessed gold-bug government to act in the premises is—stand aside and let filibusters go to Cuba all they wish.

Nemesis herself only knows what might be the ultimate result of successful war in which America completes her ignominious attitude as the dependent ally of England, and acquires a colonial empire incapable of self-government, "on which the sun never sets"—but which she can only keep by means of English loans and English fleets.

That the immediate results must be most unfavorable to all American radicals have been striving for since our last grand carnival of blood and fire, is too evident to need proof. The feebleness of the jingo response to our last idiotic war, in comparison with that howling outburst which the previous one evoked, must be considered a most encouraging sign. It measures the progress since 1861, produced by agencies which no individual can control, as truly as the fact that some Anarchists actually support the war does measure the slowness of this process.

"Give All to Love."

BY JAY CHAAPEL.

Better an outlaw than not free.—*Jean Paul Richter.*

I often wonder and am lost in sad astonishment that no more men and women of education, intelligence and refinement champion the cause, the great truths, you and others have so ably and long advocated at such cost. Same as I wondered that no more sustained Garrison in his anti-slavery work. Have they forgotten the lessons of the poets and philosophers they so often quote with pride, or are they ignorant of them? Or is it moral cowardice? If that is too severe a term I will soften it, and say, timid tremblers before the batteries of Mr. and Mrs. Grundy. The boy picking stones from the meadow with dilatory steps said he wasn't lazy, only physically reluctant. How hard it is for the masses to learn the real beauty and value of freedom in all things. Charles Sumner once said "We have barely stepped permanently upon the first rounds of the ladder of freedom."

Again I wonder what bottom horror could come to us, such as our timid friends prophecy, if freedom in love should reach us on the top wave of popular favor. Should any horrid result arrive, it would be the first time freedom ever brought disaster.

The ancestors of these lugubrious souls said all horrors would come if the colonies gained their freedom in 1776; and again in 1848 and 1861 they groaned in double agony, picturing in their distorted, ignorant minds additional horrors if women were allowed to compete with men in education, labor and at the polls; and if the negro slaves were set free then all our daughters would marry "niggers." But with all the steps of progress in all the ages these unfortunate fellow beings—that with all their intolerance and cruelty deserve our pity—have proved very poor prophets.

For forty years I have known many noble, refined, cultivated men and women avowed advocates of freedom in love, from Mary Gove Nichols and husband, Thomas L. Nichols, to the present time, and I have never been able to see or learn that they were not as good citizens and as public spirited in advancing every good to the race as our Christian neighbors floating along the current of popularity.

One of the most eminent minds in American literature, Ralph Waldo Emerson, a poet so pure and exalted that after his death the Christians made great efforts—sometimes barefaced misrepresentation—to prove him as belonging to their "set." That noble sage of Concord contributed many a gem to the world of letters. Among these is one entitled, "Give All to Love," a gem well worthy of being quoted again and again. No doubt it has been read by hundreds of thousands of persons, but I am sure very few, in comparison to the many, have fathomed its magnificent sentences, and so have not the faintest conception that it contains all the factors of freedom in love.

"GIVE ALL TO LOVE."

1. Give all to love;
   Obey thy heart;
   Friends, kindred, days,
   Estate, good fame,
   Plans, credit and the muse—
   Nothing refuse.

2. 'Tis a brave master;
   Let it have scope;
   Follow it utterly,
   Hope beyond hope,
   High and more high
   It dives into noon,
   With wing unspent,
   Untold intent.
   But it is a god,
   Knows its own path
   And the outlets of the sky.

3. It was not for the mean,
   It requireth courage stout;
   Souls above doubt,
   Valor unbending;
   Such 'twill reward—
   They shall return
   More than they were,
   And ever ascending.

4. Leave all to love;
   Yet hear me, yet
   One more word thy heart behooved
   One pulse more of firm endeavor;
   Keep thee today,
   To-morrow, forever,
   Free as an Arab
   Of thy beloved.

5. Cling with life to the maid;
   But when the surprise,
   First vague shadow of surmise
   Flits across her bosom young
   Of a joy apart from thee,
   Free be she, fancy free,
   Nor thou detain her vesture's hem,
   Nor the palest rose she flung
   From her summer diadem.

6. Though thou loved her as thyself,
   As self of purer clay;
   Though her parting dims the day,
   Stealing grace from all alive—
   Heartily know,
   When half-gods go
   The gods arrive.

Allow me to suggest to your readers the careful consideration of that poem, whether they are in sympathy with your work or not.

Read it many times; digest each sentence in your mental mill until your whole mind has grasped its deepest and broadest meanings and you cannot fail to see that Emerson and the free lovers are in accord.

This poem, so charmingly expressed, is as ultra as anything Mrs. Woodhull, Mary Wollstonecraft, Pauline Wright Davis, Mrs. Nichols, Mrs. Waisbrooker, Mr. Heywood, Harman and others ever advocated.

Emerson is not alone in uttering these broadsides against tedious, tyrannous customs of love and marriage slavery. Goethe, Burns, Shelley, Mrs. Browning, Tennyson, Swinburne, Whitman, and one of our later poets, Charlotte Perkins Stetson, and many others, have all sent out their protest on the sea of literature against the worst of all slaveries, the slavery of the affections.

Are all these great minds, whose books lie on the centre tables in millions of homes, mistaken in their estimate and value of the freedom of love? Are their inspirations obscene? Does the testimony of all these Parnassian poets mean nothing to you? Then why so afraid of freedom in love? Free love only means the emancipation of woman from the domination of man. "Keep thee today, to-morrow, forever, free as an Arab of thy beloved."

* * *

I believe that all the virtue of the world can take care of all the evil. I believe that all the intelligence can take care of all the ignorance.—*Frederick Douglass—Speech in Equal Rights Convention in New York City, May, 1867.*

Bombs: The Poetry and Philosophy of Anarchy. By Wm. A. Whittick. With portrait of Author. 180 pages. Price, cloth, $1; paper, 50 cts.

VARIOUS VOICES.

Frank Weller, Mitchell, S. D.—South Dakota has liberal-minded people and liberal divorce laws. Here is a good place for free thinkers and liberal-minded people of all beliefs to locate and help to make our laws still more liberal. When the law allows the people to make a contract to live together as man and wife and to separate as such upon the application of either, then you have it just about as you want it, as I get the idea from reading Lucifer. South Dakota comes as near to it, if not nearer, than any other state, and with a little more proper pressure, very likely some legislature would modify the law right up to that point. We want more liberal-minded settlers. There are good openings for all industrious people in all lines. Farm lands can be had on easy terms and low rates of interest, at from $15 to $20 per acre. The creamery industry is just starting, and all parts of Davison and Hanson counties are accessible to creameries. Lands can be had in large or small tracts. Diversified farming and dairying is very profitable. Here is a good chance for thrifty people to locate, either in colonies or separately and be sure of prosperity. I will be glad to answer letters from those interested.

W. A. Wotherspoon, 742 S. 13th street, Denver, Col.—The enclosed clipping will interest you. The "deporting" of Amalie Witkroft and Rudolph Rocke was a flagrant violation of law as well as of justice, but the fact that it is given prominent place in many great daily papers will cause thousands to think, and save many souls from the dry rot of superstition. The main thing is to make people think. We are suffering mostly from mental paralysis. Anything that stimulates mental action is beneficial. Even our present war with Spain which will redound principally to the glory, honor and emolument of Mark Hanna and his pals, will stimulate thousands to think, and thus help along the progress of the world. Lucifer keeps up its standard of excellence. May its light continue to spread into the surrounding darkness.

[Our thanks are due to Friend Wotherspoon for the clipping, with prominent heading and pictures of the deported pair, taken from the "Rocky Mountain News" (Denver) of June 5, showing that the "high-handed outrage" recently committed by the managers of the "Immigration Bureau" is attracting attention from liberty-loving and justice-loving people everywhere].

E. C. Walker, 244 W. 143d street, New York City.—Dear H.: You may recall that you used to facetiously designate your memory in certain of its aspects as you "forgetter." (1) I am reminded of this when I read these lines of yours in No. 714:

> In answer to the direct question as to whether our "Western" friend had sent in any protest against my articles or those of Mr. Baylor, I answer in the negative. If Mr. Walker had quoted the entire paragraph instead of the closing lines, our readers would probably be able to see why there was no protest against the non-personal methods adopted by Mr. Baylor and myself.

The inference seemingly intended to be drawn from this is that our "Western" friend protested against an alleged "personal" method of discussion on my part. Here is where your "forgetter" got in its work. The note from the "Western" friend was in my possession at the time you wrote the lines with which I am now dealing. You now have it and I must request you to print it in full. Our readers will then see that the correspondent made no complaint whatever regarding the *style* of my argument. He simply criticised my position as a defender of intervention. As I wrote you privately when you objected to my quotation, there was not a semblance of "garbling" in my omission of the greater part of the note; I cited all that was pertinent to the matter then under consideration, that is, the closing of the discussion. When the note is printed it will be seen that the part not quoted by me had no relation to the part quoted, that is, it dealt not with methods, but with the main issue of war.

I submit that my original article was not personal in its methods, using the word "personal" in its proper sense. To be sure I criticised certain alleged "facts," and in doing so mentioned the sponsors for some of those "facts." (2) But since when has civilly pointing out the inconsistencies of a writer been considered offensively personal? It must be distinctly understood that the friends of intervention are justified in calling attention to the special reasons which sanction this war, and in doing so they must correct the misapprehensions of those who ignore these special reasons, and these misapprehensions most commonly take the form of erroneous statements concerning facts. You certainly do not expect us to enter a general denial of your affirmations regarding the miseries of war; we agree heartily with you that war should be avoided when such avoidance is possible without too great sacrifice of probable good. Then, our contention being that there are certain weighty special reasons that justify this war, we must decline to meet you on your chosen ground of discussion; we must persist in trying to correct your misapprehensions of facts, the facts that are, concretely, the especial reasons. If you say that this method of discussion is "personal," and is therefore to be shut out of Lucifer, well and good; yours is the final word, but we can enter our protest in the court of fair play.

(3) Before closing, I wish to heartily thank you for inserting the rejoinder written by Mr. Baylor; his article as a whole, and especially the last paragraph, very strongly sustains all I have said regarding the character of the forces that are against intervention and are now sustaining Spain in her desperate effort to indefinitely continue the enslavement of her island colonies. Again I thank Mr. Baylor for his unexpected corroboration of my view of the struggle.

Peace is desirable if it is a condition precedent to something better than has been; not otherwise. As Harry Lyman Koopman well says in the lines you quote from him:

> Peace is naught, save as it prepares
> The whole round world a pathway for the mirth
> And majesty that hasten to love's birth.

James Beeson, Hytop, Ala.—EDITOR LUCIFER: Your late reference to the Civil War reminds me that there is one chapter of that lamentable struggle that no northern writer has had the honesty, and no southern man the courage, to pen down for the benefit of future generations. I mean "Sherman's march to the sea"—lauded by the historian and sung by the poet. In my pessimistic opinion, no one but a barbarian of the lowest caste could see anything to praise in that march, more especially after the one-legged commander of the remnant of one of the armies of the then already lost cause gave Sherman the dodge and took his line of march through Alabama and Tennessee. Why didn't the much-praised Sherman face about and follow the foolhardy Hood into Tennessee, hem him in between his own and General Thomas' army, and force him to surrender or be cut to pieces, and thus end the war six months sooner than it was ended? I suppose it would have come too near doing what his army was organized and equipped to do.

But what pen can describe the horrors of that march through Georgia and South Carolina? Imagine a large and well-equipped army marching through a country where there was nothing more dangerous to contend with than a fat hog or steer, spreading devastation, desolation and starvation over a territory seventy or eighty miles wide by hundreds in length. And then imagine you hear the cries and entreaties of age and infirmity, of women and children, pleading for their houses, their barns and fences to be spared that they might be able to peacefully cultivate the soil and earn a living. Now imagine you see the smoke of burning farm houses, fences, villages, towns and cities rising in every direction, while the people are left with one suit of clothes, to starve if they cannot get out of the wake of desolation, and you will no longer wonder why the same government blockades the starving Cubans, sends its armies and navies to the other end of the world while the condition of Cuba was the pretence for the declaration of war.

716.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

And for what was this devastation spread through a country already subdued? Simply to avenge the death of 300,000 soldiers killed by the rebel armies—soldiers whose death the victims of this devastation were not in the least responsible for.

I know whereof I speak, because I was one of those responsible for the death of the 300,000 northern men, as well as for the death of 160,000 southern men. I traveled from Greensboro, N. C., to Scottsboro, Ala., through that desolated country with Sherman's safe passport in my pocket.

Some years after the war I heard a smart Alerk interrogating one of the ex-slaves—whom I had fought for four years to keep in bondage—on his bettered condition. The old darkey sagely replied: "Befo' de wa' dey tole us to 'wuk or we'll whip you.' Sence de wa' dey says, 'wuk or starve.' Which you spose will drive a nigger to wuk quickest?" The old man had found out what a great many white slaves have since learned, that hunger is a more effective slave driver than the whip.

Very sorry I am that I ever fought for the right of one race to sell or hold another race in slavery, but there is a little consolation in the knowledge that I never lent a hand in the subjugation and enslavement of my own race, nor in making worse the condition of the race that I wanted to keep in slavery.

Plutocracy now says to the white and black slaves, "work or starve;" but after this American-Spanish war is over and it is safely entrenched behind the vastly augmented armies and navies, with the preachers and politicians to sing its praise, it will say to the slaves, "Work and starve or we'll shoot you."

I have been interested in Lillian's trip to London, Paris and other places of renown, and hope it may do much towards bettering the condition of suffering humanity. I send you my mite of aid and hope it also may do good in proportion to my inability to raise money, and if it does it will be of much advantage to you and to the cause.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 26. CHICAGO, ILLINOIS, JULY 2, E. M. 298. [C. E. 1898.] WHOLE No. 71

Our Motto.

We will speak out, we will be heard,
Though all earth's systems crack.
We will not bate a single word,
Nor take a letter back.

We speak the truth, and what care we
For hissing and for scorn,
While some faint gleamings we can see
Of freedom's coming morn?

Let liars fear, let cowards shrink,
Let traitors turn away;
Whatever we have dared to think
That dare we also say.

—*James Russell Lowell.*

The Egoist.

TRANSLATED FROM THE SANSCRIT BY PROF. W. BANGUNA PENARI.

I am the greatest.

Others have won fame, but I see their errors. I see how they could have made more of themselves.

No man can surpass me in judgment, for I must pass judgment on all.

My knowledge is limited only by my manifestations.

Even God I must pass judgment upon. He must meet my standard of perfection.

Therefore I create God, therefore I am greater than God, for God is only one of my manifestations.

Who am I? I am Me. I am you, a personality, the Ego.

You, too, are I. You are a God-maker.

You worship yourself when you worship God, for God is your own reflection.

When you learn new truths, do you not pass judgment and say: "This is good?"

Thereby you declare your sovereignty, for he who is greater than truth is supreme.

I am all. When I approve a truth it is a recognition that it is part of me.

Then what are you, if I am supreme? You too are supreme, for you are even as I.

The ego is one, but it hath as many manifestations as there are consciousnessse.

Of consciousness there is no limitation, albeit its manifestations vary.

I am persistent. I am immortal. When my present manifestations shall cease I shall persist in other manifestations.

This is the mystery of the resurrection, for the only resurrection is the persistency of the ego.

Altruism is blind egoism, for there is no other than I.

The law of nature is the persistency of the ego; hence the desire of all things for life.

I am superior to laws, for laws are attempts to restrict others than the law makers. But there are no others. Each is an ego, even as I am I.

War then is futile, for the ego cannot be exterminated.

I am bi-sexual, male and female.

My male manifestation is the begetter; my female manifestation is the transmuter.

The begetter is powerless without the transmuter; the transmuter is powerless without the begetter. Yet the begetter is not superior to the transmuter.

Transmutations would be slow with only one transmuter and many begetters; but with many transmuters and only one begetter transmutations may be rapid.

I must be free, since I am supreme. I must be free both as a begetter and as a transmuter.

When any man is enslaved, I am enslaved; when any woman is enslaved I am enslaved. I am man-woman.

But the persistency of the ego will abolish slavery.

The persistence of the ego will abolish evil.

The ego alone is good.

Our English Comrades—Orford Northcote.

BY SYDNEY LAYTON.

Having obtained from George Bedborough, the genial secretary of the Legitimation League, the address of Orford Northcote, the talented writer on sexual freedom, I hurried to the railway station and took train to his residence. An hour's fast travelling brought me to the required station, and shortly afterwards I found the house and was admitted. Having sent in my card with an explanation of my errand, I prepared to wait. To my joy I found that Mr. Northcote was disengaged and was willing to see me. I soon found myself in what appeared to be Mr. Northcote's study. As I entered he was sitting at a table busily writing, but quickly rose and greeted me courteously.

To my surprise I found this renowned writer to be quite young. It seemed incredible that the tall, slim figure standing within a few inches of me was the man I was in search of, but a glance at the striking, intellectual head, the steady eye and firm mouth, made me realize that I was in the presence of an impressive personality. The study was a large room, shelved almost from floor to ceiling with books. Glancing rapidly along these shelves I was struck by the universal character of the volumes. Orford Northcote is evidently no mere bookworm, but a student with wide sympathies.

I caught sight of Carlyle's works in some thirty volumes, and Whitman in a superb binding. Marcus Aurelius was cheek to jowl with Nordau. Madam Blavatsky's bulky volumes caught my eye lower down. Ranji's book on Cricket was between some Alpine books and Jewett's splendid edition of Plato. Meredith's novels, Shakespeare, of course, Emerson, Darwin, and—Thomas A. Kempis and the Yellow Book! Herbert Spencer and Guy de Maupassant, Emerson and Zola, Neitzsche and Tolstoi, Epictetus and Hardy's novels. Small won-

der that his writings should display the grasp of a Buckle, the pugnacity of a Carlyle and the breadth of a Spencer.

Northcote's own works, novels, poems, essays, some privately printed, attracted my attention. Index volumes of references, magazines and newspaper cuttings, all neatly labelled, showed how systematic is his preparation. A beautiful example of water color by an English master hung close by me, and near at hand I detected the portraits of Horace Walpole, Earl of Orford, and the Earl of Iddesleigh. Further away was a magnificent replica of Romney's immortal "Lady Hamilton as a Bacchante."

Mr. Northcote was kind enough to explain the genesis of several well-worn folio volumes which attracted my curiosity, and these drew my attention to some modern autograph inscriptions and marginalia in many of his most cherished books. Time and space fail me to describe the treasure house before me—the mere catalogue would fill some columns of Lucifer. Mr. Northcote is evidently appreciated at his proper worth by some of the leading scientists, novelists and sociologists of England and France.

My first question was whether the movement was a recent one.

"The attempt at organized effort," he told me, "is certainly recent; but the whole trend of modern English literature and advanced thought has been in the direction of freedom in sex relationships."

Mr. Northcote wished me to understand that his interest in the Legitimation League was not to be measured by his active work in its propaganda. He had, he admitted, lectured once, and had attended a few of its many meetings. He felt, however, that the platform was not his place. He had a great deal of work to do. Reviewing for a medical journal and two well-known monthlies kept him as busy as the average lawyer, and the whole of his leisure time (spare the mark) was dedicated to the study and exposition of the philosophy of sex.

My next query was whether he thought freedom will result in monogamy or varietism?

"At present the movement is divided into two camps, one biassed towards monogamy and the other decidedly varietistic in tendency," he said. "Personally I regard varietism as the inevitable concomitant of freedom."

After touching on questions familiar to readers of Lucifer I suggested that the present economic position of women would handicap them under the new regime. Mr. Northcote said he was certain this objection was greatly exaggerated. In the immediate future before the advent of new economic conditions there might be such difficulties. He had himself advocated insurance against maternity. This had already been acted upon in Holland. The great benefit societies at present took the risk but demanded a certificate of legal marriage from all who benefited.

This certainly was an unexpected reply. My next venture was the well-worn objection concerning the children.

"Under freedom," he replied, "there will doubtless be various kinds of groupings. There will be social groups with a communistic basis as regards finance; the matriarchal family, and of course individuals who would not ally themselves with any group, and the system of insurance I mentioned just now."

"It occurs to me," I said, "that a propaganda such as yours would meet with considerable opposition."

Mr. Northcote agreed, but said that curiously enough far more opposition was experienced in America than in effete England. He then referred to some recent cases and explained, with a smile, that he was the first to introduce Ruedebusch to English readers. He praised Ruedebusch's book as a practical suggestion for those already married, but not as anything in the nature of a final solution. As to the alleged immorality of Ruedebusch's book he contemptuously said: "To the Puritans all things are impure."

I asked him whether the sympathisers of the League were drawn principally from advanced circles.

He said the majority were certainly, but there was considerable opposition in freethought bodies which he had attempted to point out in a pamphlet* and in special articles in Lucifer and "The Truthseeker" (London). He hoped in time to see the free thinkers in sympathy.

* "Ruled by the Tomb." Price ten cents from Lucifer office.

First Freedom, Then Peace.

BY LOIS WAISBROOKER.

EDITOR LUCIFER: I have just been looking over No. 714, and I feel like putting in a word. I must say I think Mr. Kerr's article a very just one. The church *claims* all the good, but the claim is *not* just. There is no good thing found in church teachings but can be found equally well expressed in previous religions and outside of them also.

But while repudiating church claim to all good, it is equally unjust to credit her with all the bad. I say Mr. Kerr's position is a just one, and so it is from one standpoint. Yet when we remember that in all ages the religious sentiment has given character to all general methods of thought, is it not, after all, the religions of the world that have enslaved woman, the Christian religion only reflecting that as well as the good of the past?

This seems to be a true statement of the case, and while what Mr. Kerr says of agnostics, secularists and others is entirely true, is it not because they have thrown off *only a part* of the ingrained religious sentiment? The religious systems of the world are responsible for its governmental systems, for governments rest on the *personal God* idea. On the fifty-second page of "My Century Plant" (a book which I have not advertised) I say this to Liberals:

"Just so long as you sustain every institution of society but the church you are still its supporters; back-door supporters you can be called, but still you are upholding its power.

"So long as the church controls sex she controls everything.

"So long as you uphold the property system as it is, so long as you consent that woman's sex shall be the property of her husband, so long as you count honest statements connected with sex, whether in the bible or elsewhere, as obscene, so long you are helping to sustain church power. For, as I have asserted, and shall show in the next chapter, sex is the basis of the power by which the church rules, and there is nothing she so much dreads as an honest investigation of sex law independent of any arbitrary standard of morality."

But it is time I touched upon what I had in my mind when I wrote the heading to this. I have long felt that universal peace under present conditions of development would be lasting slavery to the masses. I know of those who are working for it who, as individuals, are so good, so anxious for the welfare of humanity, that I do not like to wound them, still that they have zeal with a far-reaching knowledge of what their success would involve, is certainly true. The nations as such, do not recognize the masses, or at least, as only the nether part of themselves as rulers.

In a congress of arbitration only the ruling powers would be represented, and they pledged to sustain the present order of things. The masses would find their environments stereotyped and themselves helpless. No, it would not do. Universal peace must come naturally—will come when granted their rights as free men and women.

Mr. Coolridge says: "Freedom that would destroy the home, or that would substitute female despotism in the place of male despotism has no charms for me."

I am in accord with him in the first part of the statement, but when it comes to the last statement, I must first know what he would call female despotism. I presume he would not think it despotism if she claims absolute control of her own body, but would so consider it if she claims absolute control of the home in which to rear the fruit of her body. That home

must have a single or a double head. If a single head, then it must be either the man or the woman, and the question to be decided is, which? If in his idea of equality, both can have the casting vote in case of difference of opinion, then we have the double-headed home to correspond with the theological three-headed God.

No, the control of the home by woman does not interfere with man's freedom, it is not despotism. No man needs go to woman's home unless he is attracted there; unless he wants to go, and if she accords him permission to remain that gives him no right of control. She cannot force him to become a father, and if she gratifies his *desire* so to do, she only confers another favor, but no right to *rule* the product. If the man does not like her home she cannot hold him there, will not want to do so, and as to economic support, whatever he provides, if with the idea that she or hers are thus in any degree made subject to him, it is a species of attempting to buy her.

No, whatever he provides must be because it is a pleasure to do so, must be from the standpoint of love and not of sale. Strange idea that of thinking man must be rewarded by a right to control when doing what he wants to do, that he takes pleasure in doing and feels badly if not permitted to do.

Boston Notes.

BY JAMES MORTON, JR.

The state of Maine has just afforded a fresh illustration of the refining influences of enforced monogamy. I did not preserve the account, giving the names of the parties, but the facts in brief are as follows:

Mr. G held the orthodox Christian and English common-law view of the duty of a wife to be in subjugation to her husband, and kept his unfortunate legal slave in a state of misery and constant terror by his brutality. At last, the matrimonial hell became unendurable, and Mrs. G. determined to assert her right of self ownership and leave the brute to whom she was tied. Her vindictive owner sought to reclaim his chattel, and at last discovered that she had found shelter and protection with a man who truly loved her. The pious master straightway gave thanks to heaven and had Mrs. G. and Mr. M. arrested for adultery under an antiquated statute. They were promptly convicted and sentenced to three months' imprisonment. Yet the Christian spirit of Mr. G. was not satisfied. He purchased a revolver, swearing he would kill the couple at the expiration of their sentence, and even wrote to the jail authorities to know the exact date on which they would be discharged. Promptly on that date, the brute was on hand and on the appearance of his wife and M. opened fire. M., whose crime was the championship of a maltreated and defenceless woman, fell fatally wounded. G. endeavored to escape, but being overtaken, shot himself and instantly died.

How many more such cases will it take to open the eyes of the people to the infamy of the ownership of flesh and blood? The orthodox may not applaud G.'s act, but they encourage the spirit in which it was committed, and thus are directly responsible for this and the thousands of similar crimes which are annually perpetrated. "Yes," said Mrs. G. on the trial for adultery, "we have sinned against the law, but we have done right in the sight of God." In fact, it would be a pretty poor sort of a God who would uphold either the bestial murderer or the fossilized judges who were his abettors. But most gods are a pretty bad lot. In the sight, rather, of justice and of honest men, she and her lover were true to themselves, and the guilty parties were those who took it on themselves to pronounce the condemnation.

* * *

Art criticism with an axe seems to be approved of in Omaha. We are informed that the Salvation Army virago who hacked to pieces several nude statues at the Exposition for giving offence to her prurient mind, is not to be prosecuted. It is all right in this "free" country to destroy valuable property in the name of Jesus, but the orthodox fetiches must not be assailed even in word.

* * *

The western part of Massachusetts is a very virtuous region. Miss Addie Gillette of Fitchburg, was recently refused admission to the bar on the alleged ground of "immoral character." The very man in connection with whom her name has been used is a member of the bar in good standing; and the W. C. T. U. and other Puritanical meddlers have not had a word to say against it.

* * *

As to the war: The government is bad, but the war is right. The capitalists will doubtless make a good thing out of the war, because under our present damnable industrial system, they can always squeeze the people whether in war or peace. But that they did not seek the war is a matter of record. Hanna, McKinley, Reed, Cleveland, and nearly all the brokers', bankers', and business men's associations, Chambers of Commerce and their ilk, did all in their power to avert even the slightest demonstration of sympathy with Cuban freedom. They know on which side their bread is buttered. The Cuban insurgents were systematically disparaged and recognition refused, simply because they were the common people of Cuba, and had no aristocracy or strongly centralized government. Only the destruction of the Maine finally forced the administration and the plutocracy to give way to an overwhelming outburst of popular indignation. Liberty comes step by step, not all at once. To recognize the immense strides toward religious freedom in England under Henry VIII is not to endorse all the acts of that arbitrary monarch. The war will not make Cuba absolutely free any more than America is absolutely free today. But freedom from foreign, civil and military domination is a long step in the right direction and will place Cuba in line with other nations, able to advance as fast as her people can learn the larger lessons of civil, religious, political, economic and social freedom. Under Spanish tyranny the unhappy island could not take even the first steps. Another possible effect of the war is an immense advance of civilization in Spain, including the overthrow of her present government and of many of her mediæval institutions. Is not this "a consummation devoutly to be wished for?" I therefore rejoice in the war from considerations quite opposed to those of the parrot-like "patriots" who are talking so much about the "old flag."

Is Samuel Joy's communication to be understood as implying that he would have withheld his subscription from Lucifer had its editor differed from him on the Cuban question? I sincerely hope not for Mr. Joy's own sake. We have altogether too much of that sort of bigotry, even among liberals. Lucifer is fighting a tremendous battle for a fundamental principle. Differences on incidental questions are inevitable, and as long as all sides have a fair hearing, should only provoke intelligent discussion, but never come between Lucifer and a single subscriber.

* * *

The advocates of variety have the best of the argument in Lucifer, as they always do in an open field. The unnaturalness of monogamy is a patent fact to the careful investigator. As a matter of fact its warmest champions know that strict monogamy is of practically infrequent occurrence in any part of the world. The only logical monogamist is the opponent of deuterogamy, no less than of variety, and such are extremely few.

* * *

Again I repeat, let us get acquainted. If intending at any time to come to Boston write to me, and if visiting or passing through the city, call. There are a few comrades here whom you will be glad to meet.

35 Melrose street, Boston, Mass.

WHEN LOVE IS LIBERTY AND NATURE LAW. By John Badcock, Jr. A remarkably clear, convincing work. Price 10 cents.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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WAR FOR HUMANITY, if waged in a humane manner—if such a thing were possible—*may* be right, but this war with Spain is a *political* war, as shown by the facts, and as acknowledged by our Republican rulers themselves, and if the lessons of history be not reversed, the result of it will be a farther tightening of the reins of government and a more complete enslavement of the ignorant, the weak and the gullible masses to the ambitious, the shrewd and greedy classes.

OUR PLUTOCRATIC rulers and their friends care but little whether peace or war is the policy of the government. But politicians must heed the direction of the currents of popular opinion. So long as they believe the people to be in favor of the peace policy our political masters naturally side with the class of bondholders whose interests would be hurt by war. Then when the people, the majority of voters, clamor for war, our rulers yield to the demand, but make the war profitable to the money-owning class by a dilatory and temporizing policy, by the issue of more bonds and by increasing the national debt. In either case the people, the real wealth-makers, are hoodwinked by false pretenses, are robbed and enslaved by the class that bears none of the burdens of peace or of war.

"RAPID REVERSION to savagery" is what a good friend fears would result from removal of government. A rich banker in Missouri lately testified in an article published in the Kansas City "Journal," Republican, that the only community he ever lived in where there was absolutely no crime was one in which there was no law at all—each being put upon honor, each being a law unto himself. Our friend seems not to have seen, what many others see, that the invasions of government create the very evils it hypocritically and very ineffectually tries to prevent and cure. It is true that a sudden removal of all the restraints of civil law might be, for a time, disastrous, but the disaster would be the direct result of the artificial conditions, the inequalities, the weaknesses, the depravities caused by government itself. Still, it would be true that "the cure for the evils of liberty is more liberty."

Some Inequalities of War.

"The soldiers who go to Cuba wear numbered tags. Private soldiers are not worth knowing by name. None of the generals, majors or colonels will wear tags. They are on a pinnacle, you see. The 'incentive' offered by the competitive system is something fearful and wonderful to behold. Tagged and numbered citizens fighting a battle for the liberty of people who have not 'progressed' so far!"—"Coming Nation."

The tagging and numbering of the common soldiers is simply in line with other features of our military system, and the wonder is that it was not sooner adopted. The central and all-pervading principle of militarism is *inequality*—power and privilege for the few, obedience and slavery for the many. This tagging and numbering of the private soldier is borrowed probably from the well-known penitentiary custom, and rightly so. There is really little difference between the discipline of the army and that of the penitentiary. The officers of the penitentiary do little or no real work and get big pay and many perquisites. Those who know whereof they speak tell us that our penal institutions are run mainly to furnish fat and easy jobs as rewards for political "heelers." In like manner the army. When a call is made for volunteers the pressure for official position, made by hungry politicians upon the appointing power, is simply awful. Very few of that class ever volunteer as private soldiers, or if they do, it is with the promise of speedy promotion.

Having had the benefit of personal observation—having been behind the scenes that dazzle the crowd in front of the stage I know whereof I speak. I have seen the dirty ropes that move the "scenery" that seems so real and is so captivating. I have seen the actors in dishabille, before they donned the paint and feathers and mock diamonds, and know that the whole thing is a cunningly devised scheme—this war business—whereby the ambitious and cunning few expect to gain power and wealth at the expense of the many. I have seen the officers of the "volunteer army" living easy, luxurious lives, either in camp or in the cities near to the camps, while the common soldiers endured hardships that have to be felt to be appreciated. Then when the officer finds actual war a little more dangerous than he expected, and when he thinks he can make more money as a civilian than on the tented field, he simply resigns and goes where inclination draws him, with little or no disgrace in public estimation. But if the private soldier "resigns"—quits the service before regularly discharged he is disgraced, runs the imminent risk of being shot as a "deserter," just as an escaping "convict" would be shot by a pursuing "guard." In either case, if captured, the lowest penalty is the chain gang or dungeon, or "guard house" with bread and water rations, for a longer or shorter term.

While in active service the officer gets big pay as compared with that of the private, and when the war is over the honors and emoluments go to the favored few. While the common soldier and inferior officers do all the real fighting, and bear all the burdens of the campaigns, the commanding officers get all, or nearly all, the honors, and if wounded or slain they get big pensions for themselves or for their widows and orphans—as compared to the pensions awarded to the common soldiers, their widows and orphans.

These are only a few of the inequalities inherent in militarism as we have it in this so called land of equal rights for all and special privileges for none. M. H.

"The New Press Censorship."

An Eastern friend has sent us a copy of "Reynold's Newspaper," one of the large London dailies, dated June 12, in which are found several letters protesting against the prosecution of Mr. Bedborough. One of these is signed William Platt who says he is not in sympathy with the objects of the League of which Mr. Bedborough is secretary, but defends the right of the League people to "work straightforwardly for its principles whatever they may be." Another writer who signs his name G. P. Wilson, has this to say:

"TO THE EDITOR OF 'REYNOLDS'S NEWSPAPER.' Sir: On May 31 the Scotland Yard authorities arrested the secretary of the Legitimation League, George Bedborough, for publishing a book entitled "Studies in the Psychology of Sex," and charged him before Sir John Bridge on the same day with publishing and selling the said book with intent to corrupt the morals of Her Majesty's subjects. Bail was refused.

"May I point out that this book has not been published by Mr. Bedborough, but by the University Press, at 16 John street, Bedford row, and that the author of this work is Dr. Havelock Ellis, the well-known editor of Walter Scott's 'Contemporary Science Series,' and that the same has been, by medical authorities, recognized as a publication of the greatest scientific value, following in the footsteps of Professor Von Krafft-Ebing's "Psychopathia Sexualis."

"The book was published nine months ago, and by this time is in the hands of the majority of the medical men in this country. It seems strange that the authorities at Scotland Yard have singled out one of the hundreds of booksellers in

London who have sold this work, as a scapegoat, instead of proceeding against the author and the printers of this scientific publication."

[To this letter is appended the following statement]:

"A Protest and Defense Fund has been opened in connection with this case, of which the treasurer is Mrs. Dawson, Bedford Hotel, Covent Garden, W. C., to whom all contributions ought to be sent. A meeting of those interested in the liberty of the press in this country will be held this afternoon at the Athenæum Hall, Tottenham Court road, at 4:30 o'clock, for the purpose of establishing a Free Press Defence Committee. Mr. Robert Buchanan has signified his willingness to join the committee."

Letters from Lillian.

Mr. Bedborough was released yesterday, June 3, on bail—two sureties of £500 each. He keeps his spirits well; is strong and brave, and I think is the right man for the place. But he needs to be out, also, for he has remarkable executive ability. He is such a good business man and hard worker that he is the life of the movement. I think if imprisonment should come he could meet and endure it bravely and cheerfully, and that it could not crush him.

The arrest is causing a great stir, and influential friends are coming to the rescue. Inspector Melville told me it would be a great advertisement for our movement. I assented, but added that it was advertisement which we were quite willing to dispense with. He said if it had not been for that they "would have moved in the matter long ago." This seems to me a tacit admission that it was intended as an attack on the League.

I spoke at the Bradlaugh Club Thursday night. Mrs. Thornton Smith took the chair. She has been in the thick of the Secularist and Socialist fights for years and knew all the leaders, including Bradlaugh, intimately. She said the last time she presided at the Bradlaugh Club was when Annie Besant spoke. In a letter to me concerning it she wrote: "It was very good of you to permit me to take the chair for you tomorrow night. I'll be proud to have publicly appeared with your father's daughter." The chair is the one which Bradlaugh used to occupy.

The hall was full and they were greatly interested in the Bedborough case. Resolutions of "congratulations to, and confidence in George Bedborough, and protest against his arrest," were enthusiastically passed.

On Sunday W. P. Barnard is to speak at the Athenæum and after his speech the meeting will be one of protest against the arrest. There will soon be a big mass meeting also. I think that the case will be dropped. I do not think the prosecution can win; but if it does, it merely means the beginning, not the end, of the battle. LILLIAN.

* * *

From a private letter from Lillian written May 25, the following extracts are made:

"The League meeting Sunday evening was a great success. Mr. Bedborough, the secretary, said it was the best they have ever had. After reading my paper I answered questions. I was advised against it—against answering each question as soon as it was asked, I mean—but I really wanted to do it, as I had succeeded in that method at Leeds. The 'Socratic method,' they said, would floor even a trained debater. But 'fools rush in,' you know, and so did I. Mr. Bedborough said he would not care if some one else were chairman, but he did not want to sit by and see me 'tied up' by questioners. After it was all over he said he had not felt worried by my manner of handling the questions.

"After the questions there was an interesting discussion—five minute speeches—and then I closed. I thought I talked only a few minutes and I stopped before I had said all I wanted to say. When I was told I had spoken thirty minutes I could scarcely believe it. It did not seem like ten minutes. I'm afraid it did not seem so short to any one else. But just imagine me making an extemporaneous speech of half an hour! You can scarcely believe it, I am sure, and it will seem really too much to ask you to believe that I was not frightened half to death; but, as a matter of fact, I was not frightened at all. It was in the French room, St. James Hall, and all the 380 chairs were filled.

"At the close of the meeting two members of the Bradlaugh Club came to me and said they wanted me to speak there, but they were not quite sure it was important enough or that their terms would be satisfactory. I said that talking to one person, even, was quite important enough for me when I had time and as for money, that I was not in the money-making business. So I am to speak there June 2.

"I had an informal discussion Monday evening with Mrs. Dryhurst, an anarchist-communist who thinks the free love agitation unnecessary and injurious. 'The proper kind of free love,' she says, 'is to be brought about by a change in the economic conditions, but a love that does not include the constancy ideal is not love at all.' She asked to have the public discussion in order to get at my views, but she said she had never taken the time to read the literature of free love because she is very busy and does not think it of sufficient importance. I think all the hearers knew quite as much about the subject when we finished as when we began."

[Perhaps an unwarranted liberty has been taken in publishing these extracts from a letter written to a personal friend, and not intended for publication. The egotism which mutual confidence inspires is generally withheld from communications intended for the public, and doubtless Lillian will object to the publication of the little "bragging" she does on herself, however she might be pleased at compliments bestowed on her efforts by others. But she is so busy she has scarcely time to write the regular letters to Lucifer which she expected to send, and her friends in America to whom she does write feel that her other friends among the many readers of Lucifer should not be deprived of information of the work she is doing in England and Scotland, and of the interest that is felt in Great Britain in the cause of social freedom.]

Another Personal Letter.

MY DEAR MR. HARMAN: I herewith send you five hundred dollars for the support of Lucifer. That is, if to the one dollar I enclose, four hundred and ninety-nine other readers of Lucifer will each add one dollar, my contribution, as figured out by your recent correspondent, will amount in the aggregate to the larger sum named.

I am willing to do this, not because I am prepared, as you know, to accept and advocate the doctrine of political and sexual anarchism, but because I believe in the free discussion of all questions affecting mankind and want to see the world liberated from all narrow-minded prejudices so that everybody may freely think and speak out their thoughts. Lucifer is one of the agents aiding in the accomplishment of this desirable end, and hence my desire to see it prosper, though not agreeing in particular with its special tenets.

From earliest childhood I have leaned towards liberalism and independence of thought. For several years I have devoted much attention to anarchism and the sex question ("sexology" is a *horrid* word philologically), but I must confess that all the arguments have not convinced me. But still I learn a great deal from the writers in this particular line—Lucifer especially. Certainly I have been disabused of many misconceptions regarding these doctrines and their advocates. But so far, they still appear to me as "crank notions—confessing at the same time to holding views which by others are pronounced "cranky."

But never mind; the cranks are the independent thinkers, and while their notions may not find acceptance their work leaves its permanent impress for good—something good, though different from what they intended—finally will come

out of it all. Last Sunday Frank Crane, the "bigoted-liberal" preacher, made some good remarks on this point (see "Record" of Monday).

As to the Lucifer doctrines, I suppose you know that theoretically I believe them correct, but as long as man is what he is, those theories cannot be carried into practice without blotting out civilization. All we may hope for is to relieve communities or nations from governmental supervision in proportion as the masses—not the few highly advanced individuals—grow in the capacity of self-control and altruism. Remove government now and you will have anarchism in its most hideous form, and a rapid reversion to savagery. You know that the bonds that bind us have been loosened slowly but surely as the masses have risen in the intellectual scale, and that same process still is operating, and these processes must be supported by the well-wishers of the race.

Let evolution do its part, and let us do our part in this evolution. Cataclysms are only destructive.

Very truly yours, ADOLF G. VOGELER.

Chicago, June 23.

[As in the case of the Youmans letter, to which he refers, I know the author of this letter, and know that Mr. Vogeler was not prompted by suggestions from this office to second the motion of Mr. Youmans. An editor himself Friend Vogeler knows something of the difficulties that hedge the pathway of the journalist who publishes a paper that antagonizes popular prejudices. M. H.]

Marriage and Evolution.

BY S. R. SHEPHERD.

If any Luciferian misunderstood me—inferred that I was whooping it up for some particular brand of sex relation as against all others, I am sorry. My sympathies are always with the under dog in the fight. In the struggle for existence between duality, plurality, variety, etc., I would, if I had my way, generously and courteously keep them all even, but nature, unfortunately, takes counsel with no one but herself. She proposes to umpire the game and not in conformity with any code of etiquette, preamble and resolutions or advice suggested by us social reform kickers. We are ignored entirely.

More scientist and philosopher than creedist or sectary, I have no will, purpose or aspiration of my own not in sweet accord with nature. Her ways are my ways. If she says variety is best on general principles, I say so "needer." But the trouble with a good many reformers is that they think themselves wiser than nature. The Oneida varietists, for instance, were hell-bent upon uprooting every human instinct. Members were forbidden to love one person more than another. To "mate" was a crime. They had spies smelling around, and if they caught you manifesting any special liking you were yanked before the inquisition. Even the mother love was cruelly crushed out. If the varietists were in the majority and made the laws, would they be less intolerant than were the dualists?

Systems of religion and of marriage are not analogous, as the latter has all to do with the propagation of our species, and the former nothing.

Mr. D.'s statement that "the Catholics are slowly wearing away," while irrelevant, will be news to all. A superstructure or argument based on premises so frail as—"varietists can 'convert' monogamists," but conversely, monogamists cannot convert varietists, really ought to be propped up on all four sides with biblical texts or something else not amenable to critical analysis. I had always supposed that "conversion" was a rule that worked both ways and made dubious progress in any direction. While the varietists are converting the monogamists what will the monogamists be doing?

As a factor involving the problem of marriage, conversion is a broken reed. It is a "stand-off." No amount of "argifying" will eliminate the mating instinct from a man or woman. It is beyond the reach of logic. You might as well try to eliminate a duck's proclivity to swim. Beliefs may yield to suasion but instincts never.

Our marriage laws are unjust and invasive in many respects and should be made better, but they are not as bad as they might be. Is it not possible that opposition may be of such kind, temper or degree as to provoke greater restriction? A year ago a couple in this city published in the papers a common law marriage compact and lived together unmolested. The publication was an indiscretion, but fortunately provoked no trouble.

It is better to go around a boulder than to blow it up. Laws can be evaded with impunity, I know, by wise and discreet people, and the divorce court is always available. My first resort thereto was a twelve minute case, my second and last took seven. Both were mutual. In the latter the madam asked for a certain sum, it being one-half of mutual gains, as per antenuptial contract, but when I offered to nearly double it she refused to accede, declaring it unfair. After some quarreling, however, she accepted, but later loaned me $1,000 at interest for a nest egg. The day after the divorce I took her riding and the second day took her to the depot and kissed her good-bye. She went to California and soon married a howling churchite named Billis in Los Angeles. A few months later she wrote me that having found a soiled pair of my socks among her things while unpacking she had preserved them intact and thought more of them than she did of the entire wardrobe of her then lord and master, with his soul and body thrown in for good measure. Certainly not a very good record for piety.

Our institutions are as good as the people who make them. Astream cannot rise above its source. Of course it is hard on the more developed and civilized few, but institutions develop to fit the majority, not the few.

Leavenworth, Kan.

Sociologic Lesson. No. LXVII.

BY HENRY M. PARKHURST.

PRECEDING THE PHALANSTERY. In the unitary dwelling supposed embracing nothing which is not already more or less exemplified in flats and hotels, there are introduced a refectory, a laundry and successively such other industrial pursuits as are needed for the convenience of its residents. The increased social advantages and conveniences attract more than the building will hold and either it is extended or another is erected in close proximity to it. It is found that there is an increasing demand for tenements in which the isolated kitchen is dispensed with, for single rooms or suits of rooms for those who are satisfied with the public tables. Thus the principal economics and advantages of a socialistic home become available; but thus far wholly through private enterprise and without the organization of labor. All being disposed to be just there is no antagonism; and all being disposed to accumulate there is no want.

"Some Social Problems."

From "Freedom," London, 7 Lamb's Conduit street.

The Presidential address of Lillian Harman, president of the Legitimation League, has been published in pamphlet form, making a document of very considerable interest. Herself an advocate of "freedom in sexual relationships," the author announces her purpose, and at the same time gives good reasons for the faith which is in her. In an age of specialization she is a specialist who proposes to concentrate her fire on the fortress of sexual slavery, always keeping in mind that this slavery is a part of that general exploitation which is a great lasting blemish on our social body. And further, she holds that we need freedom from sexual slavery to initiate freedom in social relationships in general, because the highly artificial attitude of the sexes toward each other today prevents a mutual recognition of the advantages of freedom in general. When the barriers between the sexes are broken down we may hope that the problem of liberty will move forward to its solution, and that large benefit to the individual, which the social organization is fitted to develop, be achieved.

The dexterity with which the small pitfalls dug for her feet by the critics of sexual liberty are avoided by the author of this pamphlet is brilliant. The wonder in cramped and narrow minds over what would become of us if sexual liberty were gained is given its well-deserved castigation of contempt.

The title of the address is "Some Problems in Social Freedom," and is issued from the office of "The Adult," 16 John street, Bedford Row, London, W. C. The price is three pence.

W. P. BARNARD.

[The same can be had at Lucifer's office; price ten cents, postpaid.

to Our Subscribers—Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer *fifty cents'* worth of these books free to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminescences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	$1.50
Do We Live, Do We Love, Platt,	$1.00
Women, Love and Life, Platt,	$1.00
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

VARIOUS VOICES.

E. H. Underhill, Somerville, Mass.—I enclose one dollar on Lucifer. Wish I were able to send you one thousand dollars instead of one, and thereby enable you to make it a sixteen-page paper. The cause deserves it. No doubt you have many subscribers who feel that way.

Abner J. Pope, Jones' Book store, Portland, Ore.—After being incarcerated thirty-seven weeks in County Jail, Portland, Oregon, I was let out June 8, some three or four days before the shortest time had passed for which I was sentenced. I am now homeless, only as the whole world is my home. I have had my photo taken and now all who want one can have it sent to them on the receipt by me of an order for it, accompanied by four cents in stamps to pay postage thereon, and any other amount that the person ordering feels like contributing to aid me and the cause for which we have been persecuted. The bright sunshine, the pure air, the delicious odors and bright flowers, are great and beneficial treats to your Pantarchian friend.

John A. Lant, Tarrytown, N. Y.—I hope the enclosed dollar will arrive with at least five hundred others by July 1 The suggestion of Henry W. Youmans is adopted by me. The intimidation of Mr. Bedborough in England will, I hope, cause him no inconvenience, and will help the cause there. Send me "Bar Sinister."

["Bar Sinister" is the name of a three hundred page book giving an account of the "Biennial Proceedings of the Legitimation League," and is of special interest just now when the secretary of that organization is being prosecuted for his championship of freedom of speech, and of the right of free investigation into the root causes of immorality, imbecility and crime. The book contains an extended account of the "Great Lanchester Case"—in which a bright and brave young woman was confined as a lunatic simply because she ignored conventional marriage laws and customs. It also contains a brief account of the prosecution and imprisonment of Lillian Harman and Edwin C. Walker for a similar offense. The price of this superbly printed book of 307 pages, illuminated cover, with four full-page portraits—Edith Lanchester, J. C. Spence, J. Greevz Fisher and Lillian Harman, is only twenty-five cents postpaid].

Addie S. Collom, 1734 N. 21st street, Philadelphia, Pa.—The greatest sins are those committed against one's own soul.

The world says: It is sin to love, and to bear healthy, normal children—outside the marriage contract. The individual says: It is sin to marry and bear sickly, morbid children; the results of indifference, hatred or disgust.

The world says: It is sin to leave an unloved husband or wife. "Whom God has joined together let no man put asunder." The individual says: It is sin to continue living with an unloved husband or wife. "He that continues in ignorance and mistake, it is he that receives the mischief."

The world says: It is sin to refuse to accept with blind faith the teachings of Christianity. The individual says: It is sin to pretend to believe what reason refuses to accept.

The world says: It is sin to seek All-Knowledge. The individual says: It is sin to be willingly ignorant.

The world says: It is sin for woman to sell her body for money unless she receive in part payment the holy bonds of matrimony. The individual says: It is sin for woman to sell her body at any price. Love is a free gift and a contract without love constitutes sale.

The world says: It is sin to be found out. If black is black, paint it white. The individual says: It is sin to pervert truth.

"And this above all—to thine own self be true; and it must follow as the night the day, thou canst not then be false to any man."

J. W. Morris, Summerland, Cal., June 16, E. M. 298.—You offer premiums for prompt renewals. I thank you for your kindness, but I can't accept it It is too much like taking funds out of my own business, for Lucifer's work is mine and I only wish I were able to help more. I'm a victim of our present robber system, and am allowed only enough to keep me in working condition. I think the martyrs of old, who were put to death for truth's sake, suffered less than those of today who live a lingering death fighting for humanity. The church is the greatest evil that has ever cursed the human race, and has always been a mill-stone around the neck of progress. Since the advent of modern Spiritualism, E. M. 248, the world has made greater progress than in all its previous history. This fact is beyond dispute. Our present financial system, together with the church, marriage and other kindred evils, is, by the inevitable laws of evolution doomed to the same fate as the inquisition and witchcraft. Every cent of interest, rent and profits is that much robbed from labor. A man may go to Alaska and come back with $100,000 in gold. Under our present system he has a mortgage to that amount on the products of labor without having produced one cent of wealth and with the assistance of our interest laws he can live from the increase and thus make the debt perpetual.

In my estimation, the millionaire is not so worthy of respect as the highwayman. The latter risks his life to get his plunder. He may succeed or he may not. The millionaire runs no risk. He makes the laws of the country, sits back in his luxuriously furnished palace—also robbed from labor—and uses a portion of the dupes of our present system to gather in the products of the others and hand them over to him. Why are things so? Just because we are such ignorant fool as to allow it.

717.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Lucifer's speciality is freedom of women from sex slavery but under our present system how is a mother to support herself and child when there are millions of able-bodied men who can't make a living for themselves? I'm ready to admit that, all things considered, marriage is no protection to a woman, but is often an extra burden. Both reforms must be brought about together. The laborers of the country should unite and contend for *one thing*, viz.: *The referendum*. When they get that, they can take the lines in their own hands and do the driving, but until they get it they may expect to be driven.

Wishing you success, I am yours for the rights of humanity, peaceably if possible, forcibly if necessary.

A COUNTRY GENTLEMAN. 34 years young; owner of a beautiful country seat in the mountains; 1,800 feet altitude, 3, 00 fruit trees, choicest and best acclimated varieties—wants correspondence with a lady, healthy, well formed, dark eyes and hair, not over 35 nor under 26 years, who either understands or is interested to learn and put into practice the art of Vegetarian and Fruitarian living and care for a pleasant home. One who is a good, clean, honest thinker a lover of nature, freedom and mental growth—and musical preferred. Address X, care Lucifer.

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular.
It will save you hundreds of dollars in doctors' bills.
It tells you how to cure yourself by simple and harmless home remedies.
It recommends no poisonous or dangerous drugs.
It teaches how to save health and life by safe methods.
It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure.
It is not an advertisement and has no medicine to sell.
It has hundreds of excellent recipes for the cure of the various diseases.
It has 16 colored plates, showing different parts of the human body.
The chapter on Painless Midwifery is worth its weight in gold to women.
The "Care of Children" is something every mother ought to read.
It teaches the value of Air, Sunshine, and Water as medicines.
It contains valuable information for the married.
This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for $2.75. Address M. Harman, 1394 Congress St., Chicago, Ill.

Mystic Science Menos, occult initiate, gives lessons in mystic science, casts horoscopes and may be consulted on all questions. Fee $1.00 Address him in care of this office.

WANTED. A friend of mine wants a life companion. A woman not over 35, not yet too young to appreciate a good, clean, honest thinker, who is a lover of nature, freedom and mental growth. He seeks one who will help to build up a happy home in the sunny south, and who will be a loving and congenial friend and companion. Address all letters to me and I'll forward them to him. And if you wish a letter from me send stamp and I'll write to each and all. ELMINA DRAKE SLENKER, Snowville, Va.

Strike a of Sex and Zuggassent's Discovery. By George N. Miller, Each 25 cents postpaid.

Helen H. Gardener: "Strong, clean, vigorous work. The world is ready for it."
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Circular of books on Health and Sexual Science free.
Address LUCIFER, 1394 W. Congress street, Chicago.

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 20 cents. Address Moses Harman, 1394 Congress st., Chicago.

LOIS WAISBROOKER'S BOOKS.

Anything More, My Lord? By Lois Waisbrooker,		.10
Fountain of Life, " "	paper cover,	.50
Perfect Motherhood,	cloth, price,	1.00
Helen Harlow's Vow.	paper	.25

Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyranized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.
Price, ten cents. For sale at this office.

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Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

John's Way; a domestic radical story, by Elmina D. Slenker,	.25
Vital Force, Magnetic Exchange and Magnetation; Albert Chavannes,	.15
Human Rights; J. Madison Hook,	.10
Prohibition and Self-Government; E. C. Walker,	.10
Practical Co-operation; " "	.10
The Revival of Puritanism; " "	.10
Love and the Law; " "	.10
Sexual Enslavement of Woman; " "	.05
Digging for Bedrock, by Moses Harman,	.05
In Hell and the Way Out; H. E. Allen,	.10

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ELMINA'S REQUEST. Women who would like gentlemen for correspondents and who feel free to discuss all returns, will send name and address and two two- cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va.

An Astonishing Offer!

Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by occult power.
Mrs. Dr. Dobson Barker,
Box 123. San Jose, Cal.

Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly. Free Society, 30 Oak Grove Ave., San Francisco, Cal.

Send 25 Cents to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to "Vital Force"; and a six months' subscription to "The Modern Philosopher." Address 308 Fourth Ave., Knoxville, Tenn.

"Loma" "A CITIZEN OF VENUS," by Prof. Wm Windsor. A story of surpassing interest, largely devoted to Sexologic and Sociologic problems. Like Bellamy in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sexologic, theologic, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, $1.50 Address this office.

The Outcome of Legitimation, By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 cents per dozen.

WOMEN, LOVE AND LIFE, by William Platt. Says Grant Allen of this book: "Nothing madder, wilder, more lawless, more eccentric than this uncouth little book has been published in our time; few things so bespreut with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, $1.00; this office.

MIDSUMMER DOUBLE NUMBER.

LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 27. CHICAGO, ILLINOIS, JULY 9, E. M. 298. [C. E. 1898.] WHOLE No. 718

What Is Indecency?

If chaste Godiva we had seen
In nakedness,
I had seen purity; and you indecency.

If chaste Godiva we had seen
In robes arrayed,
I had seen purity; and you indecency.

If chaste Godiva's house we passed,
THROUGH THE BRICK WALLS
I had seen purity; and you indecency

—*William Platt.*

METHODS OF PROSECUTION IN ENGLAND.

Lillian Harman Writes of the Bedborough Case and of Seeing One of Sergius Stepniak's Plays.

London, England, June 18. I send you press reports of the Bedborough case. It seems that the prosecution is not yet all in. They do things in a wholesale manner over here—this is evident from the conduct of this case. George Bedborough is charged with selling a certain book, but it seems that "The Adult" and "The Outcome of Legitimation" are to be dragged in also, though what they have to do with Havelock Ellis' book is not apparent.

I was not present at the trial. Had I been I should not have gone out unless ordered to do so. Sir John Bridge is evidently incapable of judging intelligence when he sees it. He and his kind are a survival of past ages of ignorance and superstition. It is a horrible thing that the lives and liberty of good men like George Bedborough are at the mercy of men with such perverted and distorted minds as the judge manifests.

The statement made by Detective Croxton at the last hearing is surely a misstatement of his or of the reporters. It is incredible that Mr. Bedborough would say anything of the kind. As a matter of fact Mr. Bedborough sold very few copies of the book. It seems now that it will be a big fight. I think an attempt should be made to raise some money in America for it.

There is more liberty in the United States than here, though that is saying very little. The police are in everything over here. We have a large picture of the Legitimation League dinner and one of the most prominent faces there is that of Inspector Sweeney, who arrested Mr. Bedborough! In conversation after the arrest he told me he had never attended any of our meetings. As a matter of fact, he attended nearly all of them. Truthfulness is evidently not prized by the genus detective, except in others. It is astonishing what untruths they will tell, even when there is no occasion for it. They seem slaves to habit.

I send a programme of a play by Stepniak which I saw yesterday. I never saw a play that moved me more deeply. I think it was quite a success. The audience was very enthusiastic. This could not have been, fifteen years ago; and in Russia, of course, it is impossible now. It is encouraging and yet discouraging. The work must be done over and over again. If it seems that liberty is gained in one direction it is immediately smothered in another. I expect to sail for America June 30. LILLIAN HARMAN.

The two extremes of tolerance and intolerance are certainly to be seen in Old England. To read of the prejudiced and bigoted rulings of Sir John Bridge one would think Britain had swung back to the middle ages. Then to turn to the audience attending and applauding a play written by Stepniak, the Russian revolutionist and nihilist, one would think that nation the most enlightened and fair-minded in the world. The program sent by Lillian contains the names of the following persons who consented to act as the general committee for the performance which was given for the benefit of Mrs. Stepniak who received the entire proceeds:

The Countess of Warwick, Lady Battersea, Mr. W. P. Byles, Mr Walter Crane, Hon. Gilbert Coleridge, Mrs. Dryhurst, Dr. Garnett, C. M. G. Mr J. F. Green, Mr. Atherley Jones Q. C., M. P., Mrs. Ashton Johnson, Prince Kropotkin, Mr. T. Lough, M. P., Mrs. Carl Meyer, Mr. Felix Moscheles, Mrs. Felix Moscheles, Miss Esther Pallser, Miss Payne Townsend, Mr. E. R. Pease, Mr. F. H. Perris, Prof. Yorke Powell, Mr. L. Roche, Mr. Edward Rose, Mrs. Charles Rowley, Mr Charles Schwann, M. P., Mr. G. Bernard Shaw, Lady Henry Somerset, Mrs. May Sparling, Miss Ellen Terry, Dr. John Todhunter, Mr. H. Beerbohm Tree, Dr. Spencer Watson, Mr. Charles Wyndham.

Think of Lady Henry Somerset serving on a committee at a revolutionary play along with Prince Kropotkin, the Russian nihilist and communist anarchist! The world does move. The prices of admission ranged from one shilling for gallery seats to four pounds and four shillings for private boxes. How many people in America would pay $20 each for private boxes to see an anarchistic play written by an anarchist and presented for the benefit of the author's widow? The program also announces that "Photographs of the late Sergius Stepniak are to be had of the attendants, large size, £1, 1s; cabinets, 2s. 6d." What author, statesman or warrior is so honored in America that his pictures could be sold for $5 each at an entertainment for the benefit of his widow? And this honor to Stepniak in a country that produced a Sir John Bridge!

Have you not heard how it has gone with many a good cause before now? First a few men heeded it; next most men condemned it; lastly all men accept it; and the cause is won! —WILLIAM MORRIS.

Help Fight Freedom's Battle.

The war is on. The great assault on freedom is not in Cuba, but in England.

The strategy board of the Army for the Promotion of Ignorance has singled out the Legitimation League for its main point of attack. The arrest of George Bedborough, secretary of the league, on the nominal charge of selling an "obscene" book, is but the beginning of an attack on the liberty of the press in England.

The book he is accused of having sold is a scientific work by one of the foremost scientists of England. The object of the arrest of Comrade Bedborough was not to stop the sale of Dr. Ellis' book, but the sale of the book was made an excuse for Comrade Bedborough's arrest.

This was made clear at the preliminary trial when the prosecutor announced that the Legitimation League was "really a conspiracy against the system of legal marriage."

Freedom is on trial in a court confessedly biassed against it.

The powerful machinery of the government is in the control of the enemy.

Some of the brightest and noblest men and women of England have joined in the protest against the outrage. Among them are George Bernard Shaw, the socialist and most famous of London's dramatic critics, who has contributed $50 to the defense fund; Walter Crane, the eminent artist, socialist and poet; Robert Buchanan, novelist, and others of equal prominence.

The enemy is rich. It has power to tax even the friends of freedom to help pay for this prosecution for the suppression of freedom. Voluntary contributions must pay the expenses of the defense.

Every lover of freedom in America should feel an interest in the Bedborough case, for the cause of Freedom is one and is not divided by geographical lines. Come to the rescue. Give what you can afford to help fight the battle for progress. Money for this purpose sent to Lucifer will be forwarded promptly to the treasurer of the defense fund in London.

Following is the call for aid sent out by the secretary of defense committee:

FREE PRESS DEFENCE COMMITTEE.

An attack upon the freedom of the press has been made in the arrest of Mr. George Bedborough, honorary secretary of the Legitimation League, for selling a copy of Mr. Havelock Ellis's work on "The Psychology of Sex." Realizing the serious nature of this prosecution, I have been moved to call upon all friends of freedom to rally in defence of those precious rights which have been conquered at so much cost and sacrifice by reformers in the past. I am not concerned with the individual views of Mr. Ellis or those of Mr. Bedborough, or of anyone else on the subject of sex. The issue is plain. The book in question deals with sexual inversion and discusses the causes of sexual abnormality from the most disinterested and lofty standpoint. More than this need not be said. Mr. Bedborough has an unquestionable moral right to sell such a book (its price however, being prohibitive to the general public) and therefore, it is the duty of every right-minded person to stand by him at this critical juncture, to the extent of affording him that moral and pecuniary assistance which is so urgently needed to ensure an unprejudiced as well as an adequate legal defence. To this end, a Free Press Defence Committee had been set on foot, to hold a watching brief, as it were, in the interests of the freedom of the press, and the collection of funds for the defence, solely with a view to safeguarding those interests.

It is surmised that the attack upon the book in question is merely an insidious attempt to crush the Legitimation League, the active spirit of which Mr. Bedborough undoubtedly has been. Any subsequent change of tactics by the prosecution (calculated to prejudice the defence) will not affect, I apprehend, the principle involved. The Legitimation League claims the right to decently discuss the problem of sexual relationships from all points of view, and has no concern whatever with the opinions of its individual members. This is the broad fact, however much it may have been distorted.

Amongst those who have joined the Committee, which is already numerically strong, are, Robert Buchanan, Herbert Burrows, Walter Crane, George Bernard Shaw, J. M. Robertson, Edward Carpenter, George Jacob Holyoake, William Platt, Oswald Dawson, Henry Bazett, M. A., Edward Temple, Miss Edith Lanchester, Thomas Squire Barrett, Messrs. Jaggard and Co. (Publishers), J. B. Askew, *R.* Braithwaite, barrister-at-law.

Remittances, which are urgently needed, should be sent at once to the Honorary Treasurer, Mrs. Gladys Dawson, Bedford Hotel, Covent Garden, W. C., crossed London and Midland Bank, Cornhill, E. C. HENRY SEYMOUR, Hon. Sec.

51 Arundel Square, London, N.

Treated as a Murderer.

(Editorial in "Reynolds's Newspaper," June 12).

We hope a most vigorous protest will be made against the new Press censorship of the Tory government. A distinguished philosopher and scientific man of world-wide reputation, Mr. Havelock Ellis, writes a a semi-medical work on "The Psychology of Sex," the price of which stays its sale to the multitude. Among the agents for its distribution is Mr. George Bedborough, secretary of the Legitimation League. He is arrested, his offices are ransacked by the police, and the work confiscated.

We can trace in this the hand of Mr. Robert Anderson, chief of the Political Detective Department. Anderson mingles psalm-singing and prayer meetings with the catching of dynamiters and anarchists. There being few jobs of the latter kind lately he and his merry men are trying their 'prentice hands upon the suppression of the moral dynamiters. There has been too much of this recently. A gross outrage on the liberty of the press was perpetrated when a Russian a few months ago was sent to prison for printing sentiments similar to those contained in a book issued by one of the best-known firms of publishers.

But what was our astonishment when Mr. Bedborough was brought before Sir John Bridge at Bow street to find that that worthy actually refused him bail! Bridge is a pragmatic old gentleman with a mighty opinion of his own sagacity. Magna Charta has distinctly laid down the rights of untried prisoners, and among these is that persons shall be entitled to bail, and that bail shall not be oppressive. The Lord Chief Justice and other judges are constantly lecturing the inferior magistracy upon their neglect to adequately recognize this constitutional right. Judges in chambers have no hesitation in overriding the underlings of the bench when they refuse to grant bail. This was an exercise of discretion which was only intended to be used in the case of murderers and persons whom there is good reason to believe would make good use of their liberty to escape.

Will the Solon of Bow street tell the public why, after first refusing bail, he a few hours afterwards granted it? This is his own self-condemnation, as if bail were permissible on Thursday it was equally allowable on the day of the arrest. We hope some member of parliament will ask a question on the subject in the House of Commons. It seems to us one of the most serious encroachments on the rights of the subject which we have noticed in recent years. If it is allowed to pass, we shall have further experiments in the same direction. The matter is really of national importance.

PROSECUTION OF GEORGE BEDBOROUGH.

Comment of London Newspapers Showing the Unfairness of Sir John Bridge, the Presiding Magistrate.

Following are actual reproductions of the reports of the preliminary trial of George Bedborough, secretary of the Legitimation League and editor of the "Adult," on the trumped up charge of selling an "obscene" book, as published in several London newspapers. Comment on the proceedings appears elsewhere in this issue of Lucifer, but attention may be called here to the attitude of the presiding magistrate, a nobleman(!), who warns "decent" women to leave the court-room before the counsel reads passages from the book in question, thereby clearly indicating, even before hearing the evidence, that he believed the book was obscene.

As the women present were more sensible than the magistrate and preferred to judge for themselves whether the passages to be cited were really obscene, they quite properly paid no attention to the judicial autocrat. Then the great indecent boor on the bench gratuitously insulted these decent and fair-minded women by saying he "felt sure" they were "not persons of ordinary intellect." Measured by the standard of Sir John Bridge he was right. They were certainly persons of extraordinary intellect.

THE "SEXUAL INVERSION" PROSECUTION—SIR JOHN BRIDGE AND THE WOMEN IN COURT.

[Pall Mall Gazette.]

Sir John Bridge sat specially in the Extradition Court at Bow-street to-day to continue the hearing of the charge against George Bedborough, publisher, of John-street, Bedford-row, who is accused of having published an obscene libel in a book entitled "Sexual Inversion," with the intention of corrupting the morals of her Majesty's subjects. This book, which is published by the University Press (Limited), is the first of a series entitled "Studies in Psychology of Sex" by Mr. Havelock Ellis, the editor of the "Contemporary Science Series." This prosecution has excited great interest among members of advanced societies. Among the persons present in court were Mr. H. Ellis, the author of the book in question; Mr. G. W. Foote and Mr. Charles Watts, the well-known Secularists; Miss Edith Vance, Secretary of the Secularist Society; Mrs. Thornton Smith, Mr. J. M. Robertson, Mr. Oswald Dawson, the founder of the Legitimation League; and Mr. Henry Seymour, the secretary of the Free Press Defence Committee, who has taken up the defence of the accused.

Mr. Danckwerts (instructed by Messrs Wontner) appeared to prosecute for the Commissioner of Police and Mr. Horace Avory defended. Mr. Danckwerts, in his opening, stated that the defendant was the honorary secretary of the Legitimation League, an association that appeared to be composed of both male and female members, and the editor of a paper called *The Adult*. He proposed to call evidence on the present occasion to prove the publication of the book in question by the defendant, and then to show from the work itself that it was an obscene libel, and calculated to corrupt the morals of any persons into whose hands it might come. As to what was an obscene libel, council quoted a decided case tried before Lord Chief Justice Cockburn in connection with a book entitled "The Confessional Unmasked," where it was laid down that no matter what the object of the book was, if the matter it contained was calculated to corrupt the minds of young persons, or was at all suggestive, it was an obscene libel.

Council then proceeded to read from the rules of the Legitimation League, and said that these rules were really a conspiracy against the system of legal marriage. He quoted the following passage from the rules: "The adult lives to learn as well as to teach: he takes nothing for granted except freedom." As to the term "sexual inversion," Mr. Danckwerts said he hardly knew how to describe it, but proceeded to give a definition which, he said, he had arrived at after reading many passages in the book.

Mr. Avory protested against Mr. Danckwerts giving his opinion on the work. He might read any passage or passages from the book itself, but he (Mr. Avory) objected to this interpretation, which he did not admit was a correct one. The contention of the defence was that it was a scientific work.

Mr. Danckwerts said he had read the preface to the book and failed to find anything of a scientific nature in it. He had read the book itself, and had no hesitation in saying that he should be able to prove that it was of an extremely suggestive character, and calculated to corrupt the minds of those into whose hands it came.

Counsel was then about to read passages from the book when Sir John Bridge said, "We are now about to hear that which no decent woman ought to hear, and if there is any woman in court with any decency at all in her, she will at once go out. She, of course, has a right to stay if she wishes, but I feel sure no decent woman will remain in court while these things are being read."

There were several women sitting on the front seat reserved for the public, but no one moved.

Sir John then added that he wished to conduct the case in such a way that the morals of no person would be injured. He felt sure that those persons who had remained in court, after what he had said, were not persons of ordinary intellect. Had they been they most certainly would not have remained to hear a case like the present one.

Mrs. Jane Hawker, housekeeper at 16 John-street, Bedford-row, said the defendant occupied five rooms on the ground floor. The front room was used as a sitting-room, and books were sold there. The name of the Legitimation League was on a plate on the door. The defendant's wife lived with him there. When he was away the witness used to sell books for him. The paper called *The Adult* was what was most asked for, but she sold about three copies of the book, "Sexual Inversion," two to the trade at 8s. 4d. each, and one to a private individual at 10s. She gave the money to Mr. Bedborough.

In cross-examination the witness said there was nothing outside the house to show that books were sold there, and the front door was always kept closed. Plenty of people had inquired of her how to communicate with the University Press, and she always referred them to Watford. There was some one staying in the defendant's room while he was away, just before his arrest. The defendant had been there since February. The name of the University Press had been on the door for twelve months before he came.

Re-examined: The witness said the person in the defendant's rooms while Mr. Bedborough was away was Mrs. Lillian Harman, president of the Legitimation League.

Can you tell me who was the University Press?—Dr. de Villiers.

Is he one of the committee of the Legitimation League?—I can't say, sir.

Have you sold any copies of this pamphlet, "The Outcome of Legitimation"?—Yes.

Mr. Avory: Do you suggest that this is an obscene pamphlet?

Mr. Danckwerts: Yes, I do. Have you sold any of this, the January copy of *The Adult*?—Yes.

Mr. Danckwerts: I charge that to be obscene too.

Mr. Avory: Is there any that you do not?

The February number of *The Adult* the witness said she had also sold, and here Mr. Danckwerts dubbed as obscene a portion of an article entitled "Phillis," by William Platt. This number also contained some extracts from the book "Sexual Inversion."

George Edward Deed, clerk to Messrs. Hirshfeld Brothers,

publishers, of Bream's-Buildings, Fetter-lane, spoke of buying two copies of "Sexual Inversion" from the last witness by instruction of his principals. The books were for export to Central America.

Detective-sergeant Croxton said that on May 17 he went to 16 John-street to purchase a copy of the book. "Sexual Inversion." He was served by a servant aged about sixteen. For his own reasons he raised a question as to the genuineness of the book, and she fetched the defendant who came with the book in his hand. The witness said: "I had some doubt as to whether this was the book I asked for. It does not seem the same that you sent to a friend of mine in Liverpool." "Yes it is," said the defendant. "This is the only work of its kind in existence, and I am the only person selling it. If you write for your friend's copy you will see that it is the same. We sell a great many, and you couldn't always get them."

The case was again adjourned, bail being allowed as before.

CHARGE AGAINST A PUBLISHER.

("Reynolds's Newspaper," June 12).

At Bow street Police Court on Tuesday morning, Sir John Bridge sat specially in the Extradition Court for the further hearing of the charge against George Bedborough, publisher, of John street, Bedford row, of publishing an obscene libel in a book, entitled "Sexual Inversion," with the intention of corrupting the morals of H. M. subjects. This book, which is published by the University Press (Limited), is the first of a series entitled "Studies in the Psychology of Sex," by Mr. Havelock Ellis, the editor of the "Contemporary Science" series.

The case has excited great interest amongst the members of advanced Societies and amongst those in court were Dr. Havelock Ellis, the author of the book; Messrs. G. W. Foote and Charles Watts, the well-known Secularists; Miss Edith Vance, secretary of the Secularist Society; Mr. W. F. Barnard, an American poet; Mr. Oswald Dawson, late president of the Legitimation League; Mr. John Turner, a well known Anarchist speaker, and Mr. Henry Seymour, secretary of the Free Press Defence Committee, which has taken up Mr. Bedborough's defence.

On the application of Mr Avory, who explained that he had only been instructed for about half an hour and had had no opportunity of reading the book, it was agreed that only formal evidence should be called on this occasion and the opening should be deferred until the next hearing.

Sir John Bridge, turning to Mr. Avory, said that he thought he ought to say at once that since he had granted bail there had been found in the prisoner's rooms books of the ordinary and worst sort, with pictures of the lowest possible kind, and that that might make a difference to his granting bail.

Mr. Wontner said that there was one witness who had come from Liverpool and whom he should like to call at once.

Frederick William Hardesty, who said he was a clerk, aged eighteen, of Windsor road, Liverpool, stated that in March last he saw an advertisement in the "University Magazine" of a book entitled "The Blight of Respectability." He wrote to the University Press for a copy of this book, enclosing 2s. 6d. He afterwards received a copy of the book, "Sexual Inversion."

Sir John Bridge: Did you read it?

Witness: No; the pages were uncut.

The witness continued that he returned this book to the University Press, Watford, with a letter asking that the postage (5d) should be refunded to him. In reply he received a letter, but he said he could not say how it was signed.

Mr. Avory objected that this evidence bore no relation to the prisoner.

Mr. Wontner said that he could prove that the prisoner in fact bore the closest connection with this business at Watford.

On this understanding the witness' evidence was continued.

The witness said the letter enclosed five stamps and the book he had ordered, "The Blight of Respectability," was sent with an apology for the error in sending the other. He could not say who signed the letter.

Sir John Bridge: Did you show the book "Sexual Inversion" sent you in error, to any of your friends?

Witness: Yes, to the Rev. Martin Cave, the curate of my parish.

Mr. Humphreys said that he wished to state that the author of this series, "Studies in the Psychology in Sex," was present in court, and he took all responsibility for the authorship of the work. Of course he knew nothing of the other matters mentioned that morning.

Sir John Bridge replied that this had nothing to do with the present case. A medical man might be the author of such a book without its being considered wrong, but it was different for another man to publish such works amongst all sorts of people.

Mr. Wontner said that this might be a case where *Qui s'excuse s'accuse.*

Mr. Humphreys: Oh! no, no.

Sir John Bridge: The less attempts at excuse we have here the better.

Detective Inspector Sweeney recalled, said that on searching the defendant's bedroom at John street he found the two photographic scrapbooks produced, containing obscene photographs.

Mr. Avory: That is, in the witness' opinion.

Cross-examined: There was nothing to show that these or any such books were offered for sale. There was nothing on the outer door of the house to show that anything was sold there.

Mr. Avory asked the Magistrate if he saw any reason to alter his decision as regards bail. He would say at once that with regard to this book the defence would be on a matter of principle that this book was not an obscene work, but a scientific work.

Bail was allowed as before and the prisoner was remanded.

The New Press Censorship.

TO THE EDITOR OF "REYNOLDS'S NEWSPAPER." SIR; There is a case shortly to come before the magistrates which promises to be a serious one and to which I therefore wish to draw attention. I refer to a charge brought in reference to Havelock Ellis's book on "Sexual Inversion," a medico-philosophic work dealing with a hideous vice said to be only too rife in our public schools. That such a book, properly read, ought to be conducive to the stamping out of such vice is obvious; the reputation of the author stands very high; the charge of obscenity brought against this work needs very serious consideration.

Equally important is the fact that the charge is not made against the author of the book but against one of the agents selling it—namely, Mr. Bedborough, the secretary, be it noted, of the Legitimation League. Under cover of the warrant against Mr. Bedborough, the League offices were raided by the police and a number of books and private papers carried away for examination. This fact makes it look as if the attack on the book were merely a pretext for the raid on the League.

A most important question of principle is here raised. The Legitimation League holds views which are very unpopular, and to which I myself, be it remembered, am thoroughly opposed; but I am still more opposed to the persecution of the honest minorities merely because they are minorities.

The whole question turns upon this: Is the Legitimation League straightforwardly working for its principles, whatever these principles may be? If so, every honest man of every shade of opinion is bound to allow to them free discussion of their opinions and must stand up against this prosecution as an unjustifiable breach of the rudimentary principles of toleration, being certain that the prosecution of really honest men never did any good to any cause. On the other hand, the police may show that underhand methods were employed by the League. If they can prove this they will enjoy the thanks of every decent man for their interference.

But it must be distinctly felt that unless the police can show want of good faith on the part of the League, their action in the matter will be tyrannical and harmful. I am, I repeat, a consistent opponent of the doctrines of the League, but I should consider myself disgraced if for that reason I tried to debar them from fair play. Sincerely yours, WILLIAM PLATT.

As woman is first in all progress it follows she is first to be redeemed, and then to be the redeemer of the race. Were the women of the whole world what they should be, in health, wisdom and womanly worth, the work of human redemption would be at once accomplished.—*Hall's Journal.*

Sham Soldiers.

Most preachers talk of fighting
The enemies of God,
But never talk of righting
The wrongs of flesh and blood,
They talk of holy battle
Of blood and ghastly scar,
As tho' men were but cattle,
And God a beast of war.

They never talk of fighting
The crime of human greed;
They never talk of righting
Our social wrongs that bleed;
They never talk of preaching
God, thro' helping toiling poor;
They never talk of reaching
Christ's love for justice pure.

Success to them means dollars.
'Tis not in doing good;
They wear the tyrants, collars,
Dipped in the wage slaves' blood,
Their war is all with Satan,
A figment of their mind;
On fraud and sham they fatten,
Like drones among mankind.

Ah, is it any wonder
That Christ has died in vain,
When churches share the plunder
Of those who live for gain?
If this old world depended
On such a brood as they,
Our wrongs would not be mended
'Till earth has passed away.

—*Man Without a Soul.*

Plumb-Line Penographs.

BY E. C. WALKER.

Robert Catherwood was married eleven years ago. After an interval of nine years he married another woman. A short time ago the second wife found out about the first marriage and hunted up "the other woman." There was a three-cornered fight, which was ended temporarily by the suggestion of the man in the case that both women live with him in the same house. Armed peace prevailed for about a month, when there was another fight and then the matter got into the courts. All this is instanced here merely to give the opportunity to quote in its proper connection a remark made by Mrs. Catherwood No. 2. She said: "I could not get along with the other woman because we could not agree as to whom Robert belonged." Thus is succinctly stated the cause of a great many wars, marital and national. Two or more usurpers go to bludgeoning or cutting throats in the attempt to determine the ownership of a piece of property, human or geographical. They want to know if a certain manor woman or a community "belongs" to A or B or C. It is taken for granted that he or she *must* "belong" to something other than him-or her or itself. To be owned is assumed to be the natural and inevitable state. It is rank heresy to hold that a man or woman or small group does not "belong" to some superior power. Often the ownership is mutual, as in marriage, and in republics and democracies. Those who are denied the right and opportunity to rule themselves are deemed perfectly competent to rule others. To the wife "belongs" the husband's body, but not her own. The wife's body "belongs" to the husband, but such unlicensed use of his own as he enjoys he steals. No doubt Mrs. Catherwood No. 2 would be inexpressibly shocked if told that Mr. Catherwood "belongs" to neither her nor Mrs. Catherwood No. 1, and that neither she nor Mrs. Catherwood No. 1 "belongs" to Mr. Catherwood. Yet I affirm that each person belongs to him-or herself only, and that to the acceptance of this fundamental principle of rational sociology the world will come at last if the world comes at last to civilization.

* * *

A pretty little domestic tragedy or comedy has been on the boards in Williamsburg, N. Y., for four years. When the scene opens, Louis B. Bleil is a bachelor with considerable property. He marries; his wife persuades him to sign his possessions over to her; she buys him a ticket and ships him to Europe; after a long stay he returns; he tries in vain to get back some of his property; she tells him to go to Europe again; he refuses, tearing up the steamship ticket she gives him; then he goes to her sister, Mrs. Courtrade, and tells her that he is going to disfigure his wife's face with carbolic acid; later, he is seen haling Mrs. Bleil into court for cowhiding him; the accused woman tells Magistrate Lemon about the carbolic acid incident; this revelation sours the court on Bleil and the cowhiding complaint is dismissed. The curtain drops. Moral? A fool and his money are soon parted. There is another moral, and it will be found stated in the answer to this second question: Why did Bleil deed his property to the woman? Because he expected a *quid pro quo* in the form of her exclusive sexual favors. It was a case of buying and selling, but she was sharp enough to sell him without making a permanent delivery of the goods promised him in the bill of sale of herself. She was "cuter" than most women of her class within or without marriage.

* * *

The New York "World" ventures the opinion that the case of Robert Catherwood, upon which I have commented elsewhere, "Goes far to justify the theory of a natural tendency in the direction of polygamy." Either polygomy or polyandry is a far more "natural" state than monogamy, if we are to call that the most "natural" relation of the sexes which has been sincerely entered into by the greatest number of persons. Both of the poly-forms of association have been and still are widely practiced, the two chief determining causes of this state of affairs being sexual desire and economic necessity. Broadly speaking, where the means of subsistence have been limited the polyandric form has been the dominant one, while abundant and easily procured sustenance has encouraged polygamy. From these facts I deduce the conclusion that the economic emancipation of the masses and the improved tillage of the earth through scientific agriculture will tend inevitably to the establishment of *free* polyandry and *free* polygamy, that is to say, of variety.

* * *

When parents fail in the guidance of their children they sometimes appeal to the law to assist them. Such an appeal is a confession of moral failure. The demand that the court shall send the child to an institution is, in effect, a request for its removal from the pale of the parent's influence. Bad as such institutions often are, still it is probable that the desired removal, considering the admitted incompetency of the parent, is expedient. A case which has just come to public attention in Brooklyn will illustrate my position: Jessie Rogers, a girl of seventeen, a respected member of Greenwood Baptist church, was taken into court by her mother. The woman had been informed that her daughter, who went from home Saturday afternoon on a tandem wheel and did not return until Sunday afternoon, had spent the night at Coney Island. So she had the girl arrested, who appeared before Magistrate Brenner supported by her pastor, her Sunday school teacher, and several other church associates and friends who certified to her good character. In her defense, the girl explained that knowing the house would be locked should they return late in the evening, they had ridden about all night on the wheel, as she "wouldn't go to a hotel for the world." She said she was very tired, as they must have pedaled more than fifty miles, and after breakfast she took a long rest before starting for home. "There was nothing improper about it, sir," she said to the magistrate, in conclusion. This functionary seemed to be favorably impressed and to be about to order Jessie's discharge, when the angelic mother of the girl handed up a letter, with this remark:

I intercepted this. My daughter had the immodesty to write it to a young doctor who had asked her to go to the theatre with him.

Instead of reprimanding the woman for her sneaking act, the magistrate's "face hardened as he read the letter, and he looked at Miss Rogers with a frown." "Do you think that is a good letter for a modest girl to write?" he inquired sternly. Of course this frightened the girl into stammering out "N-n-no," which in all likelihood was one of the self-defensive lies that power forces from the lips of helplessness. The representative of law continued: "That decides me. You must go to the Wayside Home until you are 21 years old; and I hope the discipline will have a salutary influence on you." Four years' imprisonment for one night away from home! And from such a home! We shall never know what awful things that letter contained, the letter which Jessie "had the immodesty to write" and her mother had the almost infinitely greater immodesty to hand to Magistrate Brenner. One can but wonder whether the magistrate would now be at liberty to sit on the bench and dispense injustice if *he* had been given four years for his every "night out." But that mother! Christ, what a zealous and useful "familiar" she would have made for the "Inquisitors of Spain!" She would have betrayed her whole family to the rack and stake on even the suspicion of heresy.

Crude Criticism.

BY A. WARREN.

Some time ago, perhaps a year or more, the phrase "New Ideal" sprang into sudden celebrity among Lucifer's writers. To the radical writers it had a dulcet ring; and I at once experienced a lively curiosity as to its meaning. At first I was not fortunate enough in facilities for investigation; but in a short time I learned from articles, pro and con, in Lucifer, that among its advocates, sexual manifestations were dissociated from all considerations of affection, and were to be indulged only from physical and social impulse, and in a desultory manner, as neighbors, or even strangers, meeting by accident, might enjoy a drink of whiskey from the same bottle and each go about his business and think no more of it.

To my mind, the newness of this ideal seemed limited to the proposal to make it a basis for social reform. This had indeed, never till then been done; but considering only its practical exemplification in the history of the world, it was unquestionably much older than the monogamic system with which it was contrasted. Monogamy had a beginning, but promiscuity had not; at least not within the historical period of our race. The farther back we seek, and the lower the order of development we investigate, the more universal we find the devotion to this so-called new ideal. Look at the negro, the ape, the dog, the equine and the bovine tribes. None of them form any continuous sex relation. None of them think of giving notice to society of any private interviews they may enjoy with the opposite sex.

But old or new, I did not believe in it. As between the two I would have chosen monogamy. But I did not say so. I expressed no choice. I had done what I could to bring monogamy into disrepute, and it did not occur to me that my position could be misconstrued. I simply said that for myself I preferred to reserve the sexual embrace for the one I *loved* best. My aim was to emphasize the idea that love and sexual pleasure were *related* and *should not* be divorced. To do so, I said, was to falsify the language of love and to degrade a sacrament of unspeakable worship to the level of mere selfish exploitation of sex. My argument has not been answered. No one has criticised my position. No one has accused me of mistaking the issue. I have simply been denounced and harried as a monogamist, a renegade and deserter from the army of emancipation.

Friends, it will never do. Some of you are no doubt sincere, but to that extent there must be something "out of whack" in your mental machinery. My articles do not justify your criticisms. I have not antagonized the movement for sex freedom, the movement to which my whole adult life has been devoted. Some of you are not so stupid as not to know that I have not. If any are, I advise you to borrow a dictionary and look up the meaning of my words. Study the English language and try to understand a writer before launching your criticism. I would also suggest that you devote a portion of your efforts to setting forth the beauties of your no-relation system, in a clearer light, if you really believe in them, in order that possibly I might be convinced and join you. You will be a long time converting the world to your views if you give your entire attention to the occupation of drumming people out of your camp.

The above remarks are not aimed at my old friend Francis Barry. He, at least, is not an ignoramus, and I have never a doubt of his honesty. He misunderstands me, that is all. He is not infallible, and so may *sometimes* fail to hit the nail squarely on the head. His sarcasms, too, are unjust, and in bad taste, as between friends. In his long-drawn-out criticism of me I discover no indictment for crudity except in his allusion to the folly of discussing ideals at all. That charge might lie as against my critics. Also as against himself; for he contrives to wedge in a word for his own ideal, though he confesses it is obnoxious and tends to retard the cause. But what fault will the world find with my position? My friend takes a great pride in being very "select." Do I jeopard the cause by being somewhat more so? And is it sufficient that we caution the fox to "beware of giving any encouragement to the popular idea" he is a thief? Is it a crude idea to notify the chickens that foxes are prowling about?

Now as to the historical question, I will say, that most of the facts which I have cited came under my own observation; and none of them came through "loose-jointed" or "slack-twisted" sources, nor through reptiles and skunks. As to John Patterson, I received my information from others; but I have no more doubt of its correctness than I have of the correctness of my friend's statement that he voted for James G. Birney for President of the United States. I did not consider Patterson's course discreditable to him, and it is very probable that he remained a freelover in theory as long as he lived. He did not have to practice plurality in order to remain a free lover. I did not cite his case, nor any other as an argument in favor of marriage. I was not advocating marriage. I said so often enough and plainly enough. I never intimated that I myself had gone back to marriage.

My friend denies that any real free lover ever went back to marriage. Yet he admits that of two hundred or more a majority became "matists." Precisely so; and where is the difference? Did we not agree long ago that mating was the worst of the two? My original statement meant that they renounced variety, and I called for an explanation of the fact. None has been given unless your "copious illustrations" were offered as such. If so, I differ with you. Persecution never converted a varietist into a matist. It was experience that changed their views. It was experience that drove the woman I mentioned back to her husband. Her variety brought her no real love. Sexual variety (plurality) of itself never does. She was a Berlin woman; lived there with her husband. She did not leave her husband's home except for a night or two occasionally. I cannot give her name.

As to Oneida, I did not class them as free lovers. They were promiscuous and their omnigamy destroyed their organization. That their reorganization on a monogamic basis was an improvement, is exactly what I claimed. Friend Barry and I do not disagree. He calls himself a varietist, but all he means by that is, that he believes in freedom, which he interprets as the "right of one to live one way and of another to live another way." That is precisely *my* creed. What pesters my critics is, that I propose to live the other way. They are not varietists. They are not free lovers. They want everybody to live their way.

"Free Love Gets a Death Blow."

BY HERBERT LOFTMUCH.

That is the heading the New York "World" puts on a report of the decision of the Appellate court, Brooklyn, in the Vincent-Moriarty common-law marriage case. The facts are, briefly: In 1885, Mary M. Vincent, a widow and dressmaker, and William A. Moriarty, a steamship engineer, agreed to live together without going through a marriage ceremony. They were to share their income and earnings. A year and a half later, as Mrs. Vincent claims, Moriarty put her and their child out of their house. "She began suit, alleging the existence of a partnership, and demanding an accounting and share of the earnings. Justice Smith, in the Supreme court, declared a partnership did not exist, but allowed Mrs. Vincent $1,500 for her services as Moriarty's housekeeper. Moriarty appealed. The Appellate court reverses the judgment and grants a new trial."

Fifteen hundred dollars for a year and a half of housekeeping work is big pay, as wages for such services run, and Justice Smith's granting of such sum shows pretty clearly that he thought a partnership did exist, despite his decision to the contrary. His was one of the customary legal ways of beating about the bush. Now let us see what Justice Goodrich thinks, as revealed by the sermon he delivered when handing down his decision:

It is difficult to imagine a more audacious challenge to a court of justice for the enforcement of an immoral contract, than that which appears in this complaint. It will be discovered that it contained no allegations disclosing such a condition as arises when a girl, ignorant and unfamiliar with the wiles of men, is deceived and betrayed into an illicit union, where a court might sometimes be astute in seeking methods to avoid injustice.

The present action is that of a widow whose eyes may be supposed to have been opened by a previous taste of the tree of knowledge of good and evil, who alleges that she had contracted with the defendant to enter into a state of concubinage, asking a court to sanction the contract and award her the price of her shame.

It was not singular that when the case was brought to trial the Court promptly dismissed the complaint on the inspection of the pleadings.

This is what the wiseacre who writes headlines for the "World" calls giving Free Love a "death-blow." As a matter of fact, this decision, if sustained, reverses the policy of the state which is to legalize every union that can possibly be called a marriage, and so instead of making against free love makes for it, as the law-makers and dispensers of the past would have been shrewd enough to see, but to which the redundant moralism of Justice Goodrich blinds him. If the "common-law marriage" is finally decided to be illegal, some of the results will be that scheming money seekers will have fewer chances to ply their vocation, men and women with free tendencies will be more careful in forming partnerships, and an added impetus will be given to the present tendency to isolated living on the one hand and community living on the other, as distinguished from orthodox "living together" in pairs, all tending to popularize instead of destroy "free love," the "World's" young man to the contrary notwithstanding.

The common sense of Justice Goodrich and his conceptions of ethics and justice are well illustrated by his characterization of such partnerships as that before the court as "concubinage." If it is concubinage for a woman to live with the man she loves, putting her earnings with his into a common treasury for their mutual support, what is that relation where a woman lives with a man she does *not* love and is supported by him in return for the sexual favors she gives him, as is done in hundreds of thousands of legal marriages? Justice Goodrich has missed his vocation; he should be in the pulpit or the village sewing circle, where he could cant to his heart's content. The bench is not very clean, but such as he soil it, with their palpable hypocricies.

* * *

There is a Danish legend concerning the creation of woman and the fall of man that has in it much more of verisimilitude than is contained in the one told in Genesis. As the story runs in the evening of the day that witnessed the extraction of the rib from Adam and his subsequent introduction to Eve, "the Lord" appeared in the garden, put his hand to his mouth, and called out in a foghorn-like voice, "Adam, where art thou?" Adam prostrates himself at the feet of the Lord and stammers: "Oh, Lord! Take all my ribs and make them wives for me." Reading and believing that, can any one longer doubt that Adam was the direct progenitor of the dear old patriarchs of the Bible, the models held up for the emulation of Sunday school pupils by our monogamic Christian brothers and sisters?

* * *

John Oliver Hobbes makes one of her characters say of woman: "That she lost her youth was a blot on creation; that she could lose her virtue made life worth living." These are not bad epigrams, but, like most other epigrams, they may be made clearer by exegesis. Dealing only with the last, I would point out that it is from the ascetic viewpoint alone that woman has to lose her virtue in order to make life worth living. While bodily pleasure is held to be sinful, bodily crucifixion a virtue, it is necessary for a woman to lose her virtue if she is to contribute to the world's stock of happiness. But if the facts are looked at rationally, if we admit that bodily pleasure is not sinful, if we deny that bodily crucifixion is a virtue, then we are not committed to the proposition that woman must lose her virtue in order to make life worth living. Affirming that bodily pleasure is rational and virtuous, we reach the conclusion that the man or woman who gets the most pleasure out of life is the most rational and virtuous.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.
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"Sexual Inversion", by C. L. James, is a scholarly and very timely article. It was called out by a caustic criticism upon a former article on the same subject in Lucifer; the criticism coming from a clerical friend and subscriber who for the present prefers to remain incog. Error may safely be tolerated so long as truth is free to combat it. When will moralists learn that suppression of knowledge is not promotive of innocence or of virtue.

AFTER ALL the seeming antagonism it now appears that there is no essential difference between the views advocated by A. Warren and those held by Francis Barry. Both demand freedom from invasion—the right to live one's own non-invasive life—as the chief corner stone of the temple of Humanity's future. When he understands them better Friend Warren will probably be surprised to find that this too is the aim of the "New Idealists", and not irresponsible sexuality, as he now seems to imagine.

SEND TO ETTA SEMPLE, President of the Kansas Freethought Association, for copies of her circular letter to "Freethinkers, Agnostics, Spiritualists, Atheists, Theosophists" and other like nonconformists, urging the necessity of union for the accomplishment of common aims. See also letter of Francis B. Livesy on the same subject, printed in this issue of Lucifer. "United we Stand, Divided we Fall," is a proverb whose wisdom cannot be gainsaid or successfully controverted.

"THE SURVIVAL OF THE FITTEST, or the Philosophy of Power," by Ragnar Redbeard L. L. D., price $1.50. The publisher says that "This book is a reasoned negation of the Ten Commandments—the Golden Rule—the Sermon on the Mount—Republican Principles—Christian Principles and Principles in general. It proclaims upon scientific evolutionary grounds, the unlimited absolutism of MIGHT; and asserts that cut-and-dried Moral Codes are crude and IMMORAL inventions, promotive of vice and vassalage." May be ordered through this office.

"THE OREGONIAN" of JUNE 26, tells us that "The indictments against Addis and Isaacs charged with mailing obscene literature were yesterday dismissed by Judge Bellinger." So ends the farce of the "legal" prosecution against the "Firebrand," its editors and publishers. Is not this judicial dismissal a tacit acknowledgment that the prosecution was wrong from the beginning? That it was neither more nor less than a criminal invasion of the personal and property rights of the accused? We have not yet learned the grounds or reasons assigned by Judge Bellinger for dismissing the case. Will our Oregon friends enlighten Lucifer's readers in regard thereto?

The Never Ending Battle.

The double number of Lucifer is devoted largely, if not mainly, to articles showing the true inwardness and significance of the late attack upon personal liberty and freedom of publication in the world's metropolis, London. Better thus—better for the educational effect, that the assault should be made where it can be seen and known by the whole world, than in some obscure country town or hamlet.

That the arrest and prosecution of Mr. Bedborough will be noticed and commented upon by the reform press wherever the English language is spoken, we have increasing evidence. Among these evidences is the following letter received from Williard J. Hull, editor of "Light of Truth," one of the leading Spiritualist papers of the United States:

"MY DEAR MR. HARMAN: I have your marked copy of Lucifer, although I had made use of the matter prior to its receipt. But I thank you for specially calling my attention to it. With all thinkers and lovers of liberty I am shocked at this latest outrage perpetrated against the common rights of the people. It all goes to show how hollow is the mockery which goes under under the word liberty. Be sure I shall do what I can to ventilate the prosecution of Mr. Bedborough. What is being done for poor Berrier?"

Elsewhere in this issue will be found a reproduction of the editorial to which he refers. If all editors of reform journals, whether devoted to political, industrial, religious or moral reforms, would emulate the example of Mr. Hull it would not be many years before an enlightened public conscience would relegate the suppressors of free and honest inquiry to the company of the Torquemadas, the witch-burners and the heresy-hunters of the "dark ages"—the era of priestly control in all departments of human life.

Sir John Bridge and His Justice.

From the viewpoint of a libertarian the conduct of Sir John Bridge in the trial of George Bedborough is outrageous. But put yourself in his place. He is put there to sustain the integrity of the institution which made him a nobleman and a judge. The real basis of that institution is custom which sustains the laws. That custom is a crystallization of barbarism modified only slightly and slowly by the evolution of society. If it were to do over again, does any intelligent person—even an intelligent Englishman—believe England would create noblemen? The people would not permit it. But what they would not permit to be established they will fight to maintain after it is established. Even the majority of those who recognize titles of nobility as shams and unjust social discriminations revere the titled man and woman just the same. They are proud to be noticed by a peer. It is this reverence that makes nobility a coveted honor. What man would want a title of that kind if he knew it would bring him the contempt instead of the envy and respect of the masses? Knaves could not exist without the aid of fools.

Sir John Bridge is a representative of the nobility of England. The nobility is a vital part of the government. Custom sustains both. The government is nominally moral, but its morality is based on custom and is a relic of past ages of priestcraft and superstition. The sovereign rules by divine right. The nation's morality also is believed to be of divine origin, hence any effort to question it or improve or amend it is looked upon as sacrilege. Noblemen are nominally noble. To the thinking man the nobility is as much of a sham as the governmental morality.

But Sir John Bridge is put on the bench to represent this sham morality. If he did not do it he would be false to his trust and, of course that would never do for a nobleman.

I am not familiar with the laws of England, but in this country when a man is on trial charged with a particular offence it is not permissible to present evidence to prove that he is guilty of another offence also. That seems to be a fair provision, for otherwise the defendant would never know what charges might be made against him and he would have no opportunity to disprove the unexpected evidence presented.

George Bedborough was accused of attempting to "corrupt the morals of her majesty's subjects" by "publishing" and selling Dr. Havelock Ellis' book, "Sexual Inversion." The issue would seem to be very plain. I believe Bedborough does not deny selling the book; but he does deny being its publisher and he does deny that the book is "obscene," as the prosecution charges. He is practically cleared of the charge of being the publisher by the author who acknowledged in open court that the book was published by himself and printed for him by the University Press. The charge of selling, as I have said, is admitted. The only remaining thing then to determine is whether the book is really obscene.

I believe it is a maxim of law in England as well as in America that a person is presumed to be innocent until he is proved to be guilty. That being the case George Bedborough enters the court as an innocent man and with the same rights as any other person in the court, not excepting His Honor Sir John Bridge. The astonishing thing is then the conduct of Sir John in taking the defendant's guilt for granted, even before hearing the evidence, and announcing that obscene books and pictures had been found in his rooms. Dr. Ellis' book contains no pictures, so the introduction of pictures in evidence seems clearly out of place in the present prosecution. The books referred to and alleged to be obscene are copies of the magazine called "The Adult," which many readers of Lucifer have seen, and Oswald Dawson's address, "The Outcome of Legitimation." Even if these books were obscene, which is a matter to be proved when he is arraigned for selling them, I cannot see what they have to do with Dr. Ellis' book.

If George Bedborough is on trial at all, I think he is on trial for selling a certain obscene book called "Studies of Psychology of Sex—Sexual Inversion," alleged to be obscene. The question at issue is the obscenity of the book. On that depends the legal guilt or innocence of the accused.

The distinguished author is ready to call the foremost sociologists and literary men of England to prove his book is a scientific work of extraordinary value, written for the purpose of exposing a terrible disease that strikes at the very root of the human race. But instead of permitting this testimony to be offered Sir John warns "decent" people to leave the court room as counsel for the prosecution is about to read some extracts especially selected to show that it is an improper book to be sold. Such a request, it seems to me, is a practical verdict and ends the trial. By it Bedborough is condemned without a hearing.

Suppose a witness is put on the stand and he is told to kiss the Bible before testifying.

"I decline, your honor." he replies, "for it is an obscene book. In that book are examples of sexual inversion such as Havelock Ellis treats of in his work. Let me read you a few passages, but before I do so I warn all decent persons to leave the room. I will read you the story of the visit of the angels of the Lord to Sodom and I will read you what Paul says of sexual inverts in his letters to the Romans and to the Corinthians."

Sir John said a scientific book "may be written for a good purpose, but that does not excuse its sale to the general public." He dares not apply the same rule to the sale of the Bible.

But he would forbid reading these extracts from the Bible because he believes the culling of such passages and reading them publicly would corrupt the morals of the hearers. Then why does he permit the culling of extracts from Dr. Ellis' book instead of having them read in their proper connection in order to show why these passages are used? The book comes before him decently bound and given a good reputation by men of as much intelligence and possibly as much morality as Sir John. Would Sir John think of removing the apparel of one of these men to show that the man *could be* guilty of indecent exposure? Then with what show of righteousness does he attempt to make an indecent exposure of this book?

In the book which the witnesses kiss in court occurs the passage: "He that dwelleth in the secret place of the most high shall abide under the shadow of the almighty." Probably Sir John does not know this has reference to the old phallic worship, or worship of the organs of generation. This text proves that in the day when it was written those organs were revered and not regarded as vile, as they seem to be regarded by Sir John and his ilk. And yet this upright judge, abiding under the shadow of the almighty, would expose the secret places of a book and point them out as vile just as he would say an exhibition of the nude person of a man or woman is vile.

Sir John is doubtless acting with the best intentions, but perhaps he is too orthodox to believe the profane tradition of the material of which the pavement of a certain place mentioned in the Bible is made. Good intentions do not justify an invasive act. Many of the prime movers in the inquisition in Spain and many of the witch burners in old and New England were doubtless actuated with "good intentions." The world has been filled with horrors by persons who acted with good intentions. There never yet was a self-constituted regulator of morality who did not act with good intentions. From whom does Abominable Anthony Comstock get his support except from people with good intentions?

Good and bad are matters of opinion to a large extent. In a general sense good means adapted to a desired end. Hence the doctrine held by a large branch of the christian church for a long time that it was right to do evil that good may result, or, in other words that anything is good that is "done for the greater glory of God."

While holding such a belief Sir John is as consistent as a person holding such a belief can be. Although he may be well educated in the law and the gospel and have a fair smattering of the sciences, he is, apparently, a human phonograph and can only repeat as oracular wisdom what has been talked into him. His mind is in the fetters of the past. What he needs is light. As well might a blind man act as judge of an exhibition of oil paintings as for such a social degenerate as Sir John Bridge to sit in judgment where progressive normal intelligence is on trial.

Reason can never hope for justice in a court of ignorance.

Sexual Inversion.

BY C. L. JAMES.

Your reverend friend is not quite right in inferring I meant to say that all unusually strong attachments between men, as David and Jonathan, were "based on sodomy." What I mean is that these exceptional attachments are based on a physical attraction and passion which may result in sodomy (pæderastia). The proofs are as follows:

(1). Such a physical attraction and passion exists. If it did not there would probably be no such vice as pæderastia; certainly if there were it would be indiscriminate and not a mark

of extraordinary personal friendship, which it unquestionably was in many cases—Nero and Sporus, Adrian and Antinous, Harmodius and Aristogiton—and there I must stop enumerating, for hardly any Greek of the classic period was without an unisexual love.

(2). This passion was more common in ancient times than modern. The name of Greece is enough to show that to anyone at all familiar with her history and literature. But Greece was not the only land of this passion. It was and is extremely common among the Syrians, Persians, Turks, Bulgarians, Chinese, etc, some of which nations never learned it from the Greeks, though Herodotus says the Persians did. Its decline, I think, is due to selection, because it is unfavorable to propagation. Accordingly, it always was, as it is now, rare, at least comparatively, among our increasing northern races and lingers longest amongst declining ones, like those mentioned above.

(3). That it was common among the ancient Jews is abundantly proved by their detailed legislation against its abuses, and by such frequent passages as Deut. xxiii, 17; 1 Ki. xiv, 24; xv, 12; xxii, 46; 2 Ki. xxiii, 7; Job xxxvi, 14 (margin). In countries where it is rare, neither law nor literature has much to say about it.

(4). David's own words give abundant evidence of the passion (2 Sam. i, 25).

Though this passion is unfavorable to propagation, tends towards extinction and may result in pæderastia, it does not necessarily involve anything contrary to the received morality of our time. Plato's famous dialogue, "The Phædrus," whence we get the phrase Platonic love, is almost wholly taken up with the question whether this passion necessarily leads to those practices which we call unnatural and which the Greeks themselves mostly admitted to be irregular. Very little is said about the tendencies of similar passion between men and women. (The College Greek Course in English goes so far as to say there is nothing; but that is a slight exaggeration). While Plato seriously debates whether the passion can exist without its abuses, Mr. J—— pronounces a suggestion tending to make that doubtful, "a gratuitous outrage." Such is the difference between an ancient and modern moralist; the sure proof how much this passion has declined. For the obvious truth is that, like passion between men and women, it may exist without those extremes ever called immoral; but that, if it be intense, it has a great bent towards them. This should teach us to be careful about using the words "unnatural," "monsters," and so on. There is ground for saying that this passion, in its milder, as well as its more ardent phases, is doomed to decline; but that in either it is incompatible with many and great virtues there is no ground to say. The Greek literature, which is full of it, contains very few unpleasant details. That phase is almost confined to one book—"The Deipnosophistæ of Athenæus." Instead, we have in abundance such flowers of impassioned sentiment as these: "Great was the reward of the true love of Achilles towards his lover, Patroclus"—his lover and not his love (the notion that Patroclus was the beloved one is a foolish error into which Æschylus has fallen, for Achilles was the fairer of the two, fairer also than all the other heroes; and he was much younger, as Homer informs us, and had no beard." (Plato, Symposium, 180, Jewett's Translation).

> But still Achilles wept,
> Remembering his dear comrade. Sleep, whose sway
> Is over all, came not: he turned and tossed,
> Still yearning for his strong and valiant friend
> Patroclus. —*Iliad. Book xxiv, 5-8 Bryant's Trans.*

Compare the following from a modern source:

> Tears of the widower, when he sees
> A late lost form that sleep reveals,
> And moves his doubtful arms, and feels
> Her place is empty, fall like these.
> —*Tennyson. In Memoriam, xiii, 1-4.*

The true objections to unisexual passion being thus physiological, not æsthetic, it is my deliberate opinion that teaching young people all this erotic Greek literature is adapted to do them harm unless it be checked by physiological instruction. Having actually read and rewritten during the last ten years, the entire history of human sin and folly, I can assert that I never knew a more flagrant inconsistency than this—that such men as Joseph Cook and the late Dr. Howard Crosby, who are among the most assiduous promoters of Greek reading, should also, through their tool, Comstock, be the chief suppressers of physiological instruction. But abuse of the Greek aberration is no remedy. When Antinous died, the Egyptians ridiculed the grief of his lover, the Emperor Adrian. Many a despot would have taken a bloody revenge. Adrian was content to say that the Egyptians' filthy mouths were fit to eat the Egyptian chickens (hatched in dust beds of manure). I commend this sarcasm to those who borrow from Egyptian monks this one recipe for passion—suppress it.

Francis Barry's "Crudities Criticised."

BY CYRUS W. COOLIDGE.

Mr. Francis Barry is "bright and earnest and a faithful friend of freedom," but he does not always hit the nail on the head. He makes "a serious mistake" when he says: "If Coolridge had come along he would have said: 'Oh, no, Barry, wives are not slaves if they are petted. If silks and sugar plums are in plenty there is no slavery.'" No, Mr. Barry, you are mistaken; I would have said nothing of the kind. I know as well as you do that "sugar plum" slavery is still slavery, and that the best master is still a master. I have never contended that wives are not slaves if they are petted. Admitting that the "marriage system is an evil," my contention is that the wife is not always the one who is bound in chains of slavery. It is true that in legal marriage the man is theoretically recognized as the master, but in practical life sometimes the woman is the master and the man is the slave. As Mrs. M. Florence Johnson says in an article in "The Adult:" "I grant you we have equal slavery—shall we work for equal liberty?"

Mr. Barry says that lovers never quarrel. Very true; men and women who are lovers will not quarrel no matter whether they enjoy freedom or are "legal slaves;" but men and women who are not lovers will quarrel no matter how free they may theoretically be. "If so-called lovers are selfish and unjust they are not lovers," says Mr. Barry. True again; but this only proves that the trouble is not as much in the system as it is in the individual. Give us real men and women and they will be happy and just to each other; but poor apologies of men and women will always make themselves and others miserable, no matter whether they are husbands and wives or simply lovers.

I have nothing to say in defense of *legal* marriage. I am in favor of freedom and have no wish to "play into the hands of the enemy;" but before we can have real freedom and happiness we must not only abolish the system of slavery but also reform the individual.

It is not my intention to criticise Mr. Barry's reference to Mr. Walker's intimation that in his dotage, he, Mr. Walker, may possibly become a Dianist. Mr. Walker is able to take care of himself, and the same can truthfully be said of Mrs. Slenker and of the author of "Diana." I wish only to state that ridicule and fun may sometimes be effective weapons, but in a serious discussion they are out of place. Dianism may not appeal alike to all men. Some may find it impracticable and unsatisfactory; others may find in it complete happiness. I cannot decide for you and you cannot decide for me, but an honest truth seeker should be a believer in intellectual hospitality, and a man who is "ignorant of the teaching" of Dianism should become acquainted with it and not plead "not guilty" on the ground that the pamphlet is addressed to married people. "Married people, take them together, are a stupid lot." Possibly so, and I hope that what Mr. Barry says of lovers is true, but I have a suspicion that married people have not monopolized the realm of stupidity, and that lovers are sometimes as stupid as are married people.

Unity Among Reformers.

FRANCIS B. LIVESY.

EDITOR LUCIFER:—Mrs. Etta Semple, President of the Kansas Freethought Association, has sent the Anarchists an appeal inviting them, as radicals, to unite in fighting for the separation of Church and State. "A. I." of San Francisco *Free Society* of June 19, says: "I for one, cannot unite with them for the simple reason that it is a futile task to undertake. Church and State are twin sisters and will stand and fall together."

The above is not the correct attitude for a reformer who should welcome every opportunity to get in a *partial work* for the accomplishment of his general object. In battles men are picked off one by one and if the "twin sisters" are picked off one by one, nothing will ultimately remain. Small favors in opportunities for reform should be thankfully received, large ones in proportion and, as an Anarchist sympathizer, I appreciate Mrs. Semple's condescension in asking Anarchists for help.

The same issue of *Free Society* contains the suggestions of a friend, one of which reads, "Issue a secret journal once a month and put in it the most naked and outspoken thoughts. Circulate it free by post and by dropping into letter boxes and by mailing in daily newspapers and in envelopes." This "A. I." replies to by stating that the paper is already sufficiently outspoken and that the lack of means prevents any carrying out of such plans. A better answer would be that the very first duty of all reformers is to work for the abolition of Comstockism and the repeal of all laws imposing restrictions upon mail matter that is properly paid for.

It is pleasant to notice in the same issue of *Free Society* the toning down of a warring Anarchist who made proposals for the carrying on of the bomb and blood policy. Nothing is more foreign to philosophic Anarchy than physical force in any of its presentations. A reform that would be instituted by force, provided it could be done, would require force to preserve it, and all the agencies of law and war would have to be perpetuated. Anarchy by instituting force in its propaganda, would, therefore, reinstate the very legal and military powers that it professes to seek the abolition of.

While there is a demand that the bomb Anarchist should never more be heard of, there is also a pressing need for the peace-loving Anarchists to follow the illustrious example of the Single Taxers and avail themselves of every opportunity for putting in piece meal work in reform. Reformers of every hue, no matter how wide their differences generally, find some points upon which they agree, and when they do so agree the motto should be: Our cause is common; common be our aim.

Sykesville, Md.

Comstockism in England.

"Light of Truth," Columbus, O.

George Bedborough, secretary of the Legitimation League and editor of "The Adult," has been jailed in London for selling Dr. Havelock Ellis'" Psychology of Sex," a scholarly and valuable book, a cry in the wilderness of social degeneracy.

From Stillwater, Minn. to Bow Street jail, London, is a big straddle, but the colossus of Comstockism makes the reach as easily as a pig's snout reaches six inches into a trough of swill. Leroy Berrier in a Minnesota state prison and George Bedborough in a London jail are startling exhibitions of what social degeneracy really means amongst the English-speaking races. For days Bedborough was refused bail, thus placing his crime (?) on a par with murder. Finally he was released under $5,000 bonds.

There is nothing so offensive to the hypocritically moral pervert as obscenity, and he never knows what obscenity really is, because he has lost the power of distinguishing between a scientific treatise on sex and the orgies of a brothel, the latter of course appealing most strongly to him. Society is reeking with these lepers. They have smeared public opinion with their sanctimonious oozings until it looks upon the word sex with the intellect of a fish. These degenerates have the law in their hands, the press with rare exceptions sanctioning and defending them. Liberals and Spiritualists in Minnesota by the hundreds croak about liberty and snore away their self-satisfied lives while Leroy Berrier, their fellow citizen, torn from his wife and children, rots in their state prison for writing and publishing a book designed to lift them a little higher in the scale of being. O tempora, O mores.

How Marriage Benefits a Woman.

When is a husband not a husband? According to Mrs. Archer, of Marylebone, the answer would appear to be, when he's a lodger. The lady was summoned in the county court and, when asked why she didn't pay, she replied that she couldn't, as she had to support herself. But the plaintiff urged that she had a husband.

"No," said the defendant, "I haven't. He's only a lodger."

"Aren't you married?" asked his Honour sternly.

"Yes," was the answer, "but I haven't got a husband."

The explanation of such a paradox appeared to be that, though the gentleman referred to was a lodger in the house, he was separated from his wife. The lady was ordered to pay 2s a month.—*Reynolds's Newspaper.*

A. J. POPE—lately released from the county jail, Portland, Oregon, where he had been imprisoned 37 weeks for publishing and mailing the "Firebrand"—asks his friends to write him at that place, Box 94. Those who wish his photo can have one by enclosing four cents for postage. Any contributions to help him and the cause for which the editors and publishers of the Firebrand were prosecuted, will be thankfully received by him.

VARIOUS VOICES.

Lydia L. Lamb, Dryden Mich.—I do not see how the plan (that of Henry Youmans) can help but help you. I know I shall try to save my dollar by that time. What a "Fourth"—what a glorious Fourth of July you will have if it comes out good as I hope it may.

Mary M. Clark, Albia, Iowa.—Mr. Clark says to tell our North Western friend [Henry W. Youmans] that we will send two dollars towards his five hundred. We think it a good plan—are glad that he proposed it. We are pained to hear of Bedborough's trouble. "The mills of the gods grind slowly but they never fail to grind." I think Lillian's European visit has been of great service. Keep us posted when to send our subscription.

Martin Nortvedt, Calumet, Mich.—Please find enclosed $2. for one of which send me the following books: The second dollar is for the benefit of Lucifer in accordance with the request of Henry W. Youmans, to send you a dollar on the first of July next, thereby hoping to raise five hundred dollars for Lucifer. I hope all who can will answer this request. The dollar comes before the 1st. but I hope you will have no objection.

Caroline de Maupassant, Otter Lake, Mich.—Please find enclosed two dollars, one of which for my subscription and the other for the following books: Vital Force, Chavarnee; Bombs, Whittick; Personal Rights and Sexual Wrongs, Dawson. Useless to say I am delighted with the account of Lillian's journey and work, hope she will soon be with you again and have a safe passage. What of the little Virna? She must miss her mother.

War ought to be discouraged and abolished among civilized nations. Why not have recourse to arbitration instead of killing each other? "The sword is the king's last argument" as the Emperor of Germany has it engraved on the toy sword of his eldest son. Poor fool! poor humanity, that allows itself to be ruled by such insane reasonings!

Henry F. Myers, Ridgeville Corners, Ohio.—I was brought up a liar. When a small boy I remember asking my parents questions about the human body. Sometimes I was told to keep still; at other times they would tell me falsehoods, but if I were to tell them a falsehood I would be severely punished for it. I was taught to be ashamed of my body. This false shame caused me to conceal a congenital deformity that might easily have been cured if taken in time, but which through neglect has caused me many years of suffering and ill health. Is it any wonder that there are so many liars, thieves and murderers in the world and that our prisons and insane asylums are full to overflowing?

Enclosed find money order for two dollars, one for renewal of subscription when time is up, and one I send as a donation as requested by Henry W. Youmans.

R. E. LaFetra, Soldiers Home, Cal.—Enclosed find one dollar, in response to the call of Henry Youmans that each subscriber to Lucifer should donate that amount to you by the 1st of July. Instead of one dollar, I wish I could make it one hundred or one thousand dollars but that is impossible. But I want to say to you in this connection that I *appreciate fully* the great work you have done for humanity through the Light Bearer, and also the great work Lillian has done, and all others who have been connected with the Lucifer office, and who have aided the paper in its great work of spreading the Light, and which work must eventually result in the redemption of humanity by the redemption of woman, the mother of the race. May the good angels, and all good persons and things, aid you in this grand work until it shall be crowned with ultimate and universal success. Your friend and humble co-laborer in the greatest work our world has ever known or ever can know.

S. F., Mount Forest, Ills.—I am not surprised that Aunt Elmina's "Notice" brings her far more of men's names than of women's, for it will be a long time before woman will feel inclined to take the advantages offered her in "Liberty." Or to even understand what it means to her. Our name has been on Elmina's list for sometime, and we have lost none of our dignity or self respect, and think discreet, prudent women can do some good, and also profit by a properly conducted clean correspondence with progressive men. Woman must know how to take care of herself, here as elsewhere, however, and should a correspondence develop a congenial sex companion, she must know how to judge between the false, and the true, and give her love only where it can be honorably returned and protected. Every emancipated woman should study and teach Diana. Although the teachings of this little book may not be accepted, or practiced to any great extent for several generations to come, its perusal will be found instructive and elevating in the highest degree, as it places love where it belongs on the mental and spiritual plane.

John A. Lant, Tarrytown, N. Y.—I have read the books (sent as premiums for prompt renewal) and your kind letter. I hand you herewith the amount of postage required to send the books, as I deem it too great a tax for you to give away books and find postage at the same time. Do you not think that extracts from Shelley, Byron, Balzac and others would do more good than personal effusions from "Moderns" far behind the times?

[The suggestion in regard to postage on premium literature is timely and important. Our friends who accept premium books and pamphlets will please enclose postage for transportation of same. As to extracts from standard authors of past generations the chief if not only objection is the lack of space. Our subscribers who help to keep Lucifer alive should have, as it seems to some of us, the right or privilege of an occasional hearing in its columns. Give us the means of publishing a sixteen page weekly paper and we promise to give our readers a larger and more varied bill of fare.—M. H.]

E. Bordwell, Harlington, Neb.—I enclose you herewith a two dollar silver certificate, which according to friend Parkhurst is of little value because it is not redeemable in gold. But as you will doubtless be able in some way to work it off I presume you will give me credit for its face on subscription. I am inclined to think that friend Parkhurst would make better headway by placing his articles in some seventeenth century paper, like the "Economist." People who have got far enough through their prejudices to be able to read Lucifer are past conversion to most of his theories. You and your paper are doing a noble work, and while the results may not be apparent, it is having its effect and time will bring forth results. Knowledge is what we all need. We often hear that "knowledge is power," and yet the very people who thus assert seem to fear knowledge. Power is gained through knowledge; knowledge through liberty. Liberty first, knowledge comes of its own accord. Liberty must be gained in the future as it has been in the past—at a terrible price—but gained it must be if we would have knowledge. You are preparing the way for a new liberty; a liberty followed by knowledge which heretofore has been only ignorance; an ignorance that has brought upon the people more misery and suffering than all the wars and all the pestilence of all time. Speed the coming of that day.

S. D. W. Buffalo, N. Y.—Have read the books and am well pleased with them. This matter of reform in sexual relationships is something entirely new to me, I feel as though I had lived in darkness all my life and have just received a faint glimmer of the light of truth and my fervent wish is that it may continue to shine with ever increasing brilliancy until the minds of all mankind become free and enlightened. Enclosed find 25 cts. worth of stamps for which please send "Diana." I would like very much to get a copy of he "Old and the New Ideal." I proposed writing to the author but a friend old me that he would not sell any, as the Government had stopped them being carried through the mails, but if you can send me a copy by express or any other way I will cheerfully pay the expense. I am a working man, married, and have three children and I feel that we cannot with justice to ourselves and the children we already have, bring others into this world. So you will understand that I am very much interested in finding an infallible preventive check. You may answer by asking, "Why not abstain from sexual intercourse?" Well! there may be people in this world, of opposite sex, who loving each other and living together, can yet abstain from sexual intercourse. But I'll be hanged if I am one of them. Furthermore if I can find a preventive check I will give my knowledge to every poor suffering mortal whom I think it may benefit.

[The above is a fair sample of many letters received at this office, and from women more often than from men. What answer should we give? What answer *can* we give that would be humane and truthful and yet not *unlawful*? Our legal guardians seem not to know that it is often more inhuman and criminal to give life than to take life. Until "authority" takes its foul hand out of the private and personal affairs of women and men we may expect nothing better than that wars of all kinds—wars between nations, between sects, clans, races and families—will continue to be a leading characteristic of our miscalled civilizations.—M. H.]

How to Help Lucifer.

War, and the excitements that war inevitably brings, have cut down Lucifer's receipts on subscription to a point below working expenses. We are thus compelled to ask the friends who are interested in looking for basic causes of wars and other sociologic evils, to make a little extra effort to keep Lucifer's flag afloat. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months.

Third. That all who can will send to us for pamphlets and book for their own reading, and to sell or give away to others.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

"A PHYSICIAN IN THE HOUSE.

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price $2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of Lucifer and its work.

OUR NEW HUMANITY.

Of all rights, the greatest is—to be born well.

Vol. II., No. 3 contains: The Rights of Children; by H. B. Kerr. An interesting presentation of the other side of the question. Incineration; by Walter Green. Startling theories, facts and figures. What are Women Here For? By E. B. Foote, Jr., M. D. What the Young Need to Know.—A Primer of Sexual Euthanism; by E. C. Walker. The New Martyrdom; by Lillian Harman. The Will. From the French of Guy de Maupassant. A Free Man's Creed; by Moses Harman. Price, 25 cents.

THE UNREVEALED RELIGION.

An address of great depth, strength, and beauty. By the veteran, J. K. Ingalls.

"The rainbow is not less beautiful and wonderful to me than to Noah, or to the aborigines, because I understand something of optics and the refraction of light. The rose is not less attractive because botany has taught us to analyse and classify it. The God of Truth, whether we worship it as an entity or as a personality, or conceive of it as impersonal, is an ever-living and persistent principle man can never cease to revere and admire. And his growth in knowledge and progress in all things refining and elevating to his nature will be promoted, not retarded, by the true but unrevealed, and as yet "unloved religion, 'The Religion of Progress'."

Price, 5 cents each: Address LUCIFER, 1294 W. Congress Street, Chicago

"The Philosopher." A Monthly Magazine for Progressive People. Albert Chavannes, Editor and Publisher. Philosophical Comments, Review of Books that Help Progress, Miscellaneous Reading, Original and Selected. Price fifty cents a year. Valuable premiums. Send for sample copies. Address Albert Chavannes, 208 Fourth ave., Knoxville, Tenn.

REASONS FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governor has the courage of his convictions. He does not "pardon" repentant criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

"The New Man." Devoted to Sex Reform, and the Mastery of all adverse conditions through the development of forces active or latent in all men. One dollar per year, sample copy free. "The Mastery of Fate," a large 110 pages book containing articles on "Sex Power, its Control and Use," only 10 cents. Address "The New Man," Beloit, Kansas.

Booksellers and Erotic Literature.

The following special article which was published in Reynolds's Newspaper (London) June 12, is reproduced to show the open manner in which erotic literature is sold in the world's metropolis. The writer clearly shows that the arrest of George Bedborough for selling a book "written by a distinguished scientist and sociologist, with a view to the better understanding and cure of the sexual extravagances which are rife," was *not* an attempt to suppress the sale of erotic literature but was a mere subterfuge to strike a blow at the Legitimation League which has done so much towards revealing the evils of the present marriage system. The meetings of the League are attended by men and women whom England delights to honor and the jealousy of the defenders of the marriage system is aroused. Pornographic literature is freely sold without police interference but the sale of a scientific book written for the purpose of exposing and correcting the evils caused by ignorance and unnatural suppression of the most indomitable cravings of nature is pounced upon and George Bedborough is made the scapegoat for the prurient pretenders to morality.

The writer of the appended article hits the nail on the head when he says: "The Treasury is always particularly careful to wink at the proceedings of these purveyors for rich men's vices."

[From "Reynolds's Newspaper," June 12].

The prosecution of Mr. Bedborough, secretary of the Legitimation League, is another illustration of the scandalous one-sidedness with which the laws relating to the sale of erotic literature are administered. As has been already pointed out in "Reynolds's Newspaper," the work which has given rise to the prosecution—the title of which is variously given as "Sexual Inversion" and "The Physiology of Sex"—was written by a distinguished scientist and sociologist, with a view to the better understanding and cure of the sexual extravagances which are rife. That some people buy these books to gratify prurient taste is not the fault of the publisher or author. But what about the hundreds of works published in *editions de luxe* at huge prices which are to be bought at almost any respectable shop? Not a bookseller in the West-end but will sell you volumes which, if exposed for sale at Holywell street, would ensure the prompt conviction of the shopkeeper and very likely twelve months' imprisonment.

No, if you want indecent literature, Holywell street is not the place, but the high class shops in fashionable thoroughfares. You must be prepared to pay the price, though. There are a number of well-known firms who make a special feature of erotic books. Those which they have not got in stock they will procure for you with pleasure from France or, if out of print, by advertising for them in the trade journals. In a list of books wanted by such firms a common entry is "Erotica, any." This means that they are open to buy any such literature which is for sale! There is scarcely a firm that is not tarred with the same brush, and I should create a sensation, not in the bookselling world, for there it is common knowledge, but among the public, if I were to name only one or two of them. The senior partner in one well-known house made the mistake of starting with insufficient capital, and to keep himself going took to purveying cheap editions of French novels, which, in the main, were harmless enough. Coming into a little money a few years later, he started his present business under another name. He does a flourishing trade now in books beside which translations of Zola and Daudet are innocence itself. He is quite safe, however, for he seldom sells one for less than a guinea and can easily find purchasers for any particularly scarce publication at any price from £5 upwards. There is another business—a still larger one. The proprietor came to London penniless not so many years ago. His income is now several thousand a year—all made out of sexual literature. There is another large bookseller who is an extensive advertiser. He makes a special feature of medical books, which he carefully describes in his catalogues. They are sent broadcast, not to members of the medical profession only, but to anyone who writes for them. Another catalogue gives under the head of Erotica, "Vocabula Amatoria—Printed for private subscribers only, in a strictly limited edition." The book is a list, with detailed explanations of all the erotic phrases, words and allusions which appear in ancient and modern authors. There are collectors who buy nothing but works of this kind and whose libraries are valued at many thousands of pounds. One well-known nobleman, who came into the possession of a specially sexual work, had a private press set up in his house and printed off a hundred copies for distribution among his friends. There are societies in existence under various high-sounding titles for the express purpose of reprinting books of the kind for the delectation of their members. And there are penniless scholars who spend their time hunting up "curious" and "loose" items for their patrons. It was one of these men who translated the "Perfumed Garden" from the original.

It is announced in the paper that Lady Burton, when Sir Richard Burton died, had decided upon mature consideration to destroy his translation of this book as it was calculated to "deprave the morals of the public." She might have saved herself the trouble. She only gave it an advertisement. It was on sale at a couple of guineas a copy a few months later, printed in violet ink, on "Japanese" vellum! There was no translator's name attached, but in well-informed circles his identity is no secret. "Reynolds's Newspaper" is not mealy-mouthed, and never was, but it would be quite impossible for me to indicate, much less to describe the contents of this book. It was written, it is said, by a certain sheik, in order to avoid being appointed to the post of cadi. And it is recorded that it achieved its purpose. One well-known firm in the West-end, with excessive caution, keep their "Facetiæ" stowed away in a cellar in a warehouse in another street. But there is not the slightest danger. The Treasury is always particularly careful to wink at the proceedings of these purveyors for rich men's vices. They are contented now and again to prosecute and imprison the publishers of cheap editions of Zola's novels and of scientific works. I challenge denial of the statement that literal and unexpurgated translations of "Petronius Arbiter"—the friend of Nero—of the "Decameron," the "Heptameron," the "Pentameron," and the unutterably lewd "Abominations of Pietro Aretino" can be bought with perfect freedom if your purse is only long enough.

There are some poems of Burns which, no doubt, he lived to be ashamed of having written, which come under this category. Wealthy collectors of Erotica will pay as much as £10 for a copy of them. Many well-known curio dealers cater for these people as well with pictures and "objects of art" of the most disgusting nature. Do we ever hear of their being prosecuted? Buyers of these articles and the class of literature to which I refer, would vote Zola tame and Boccaccio insipid.

Why God is a He.

A correspondent writes to us: "Of what sex is God? In current speech God is called He. But how can God have any sex? And if there is a sex-God surely it would be She—the womb of everything. Can anyone enlighten a puzzled inquirer?"—*Reynolds's Newspaper*.

An old fable says a man to prove man's superiority over beasts showed a lion a statue representing a man throttling a lion.

"But a man made the statue," the lion sagely observed.

God is a he because man made him; and perhaps the reason why more women than men are found among the worshippers of God is because they believe in an anthropomorphous God—sort of infinite man. S. H.

What we really mean by liberty is freedom from personal dictation—we do not wish to be controlled by the will of others. To us the nature of things does not seem to be master—Nature has no will. —R. G. INGERSOLL.

Books for Sale at this Office.

Following is the partial list of books and pamphlets for sale at Lucifer office. Many of them are rare and cannot be duplicated when the stock now on hand is exhausted. The list given below is part of a catalogue soon to be published in pamphlet form:

Anarchy, Economics of. A Study of the Industrial Type. By Dyer D. Lum. Paper; 60 pages. (Scarce). .25

Anything More, My Lord? By Lois Waisbrooker; paper; pages, .10

Autonomy. Self-Law; What are its Demands? A fragmentary exposition of the basic principles of individualism in its relation to society and government. By Moses Harman. This pamphlet of 29 uncut pages contains an account of the autonomistic marriage of Lillian Harman and Edwin C. Walker, and their subsequent arrest, trial and imprisonment. The pamphlets are not up to the standard in typography and press work, but they contain data valuable to all lovers of personal liberty. .05

Bar Sinister and Licit Love. By Oswald Dawson. Contains first biennial proceedings of the Legitimation League (1895) with full page half-tone pictures of Lillian Harman, Edith Lanchester, J. Greevz Fisher and J. C. Spence. Bound in boards, with handsome cover in green, black and gold. 300 pages, .25

Be Thyself. A Discourse by William Denton. Paper, 33 pages. 1882 (scarce). .05

Bombs, The Poetry and Philosophy of Anarchy. By William A. Whittick. With full page portrait of the author; paper; nearly 200 pages, .30

Creed of Liberty. A brief exposition of philosophical anarchism, by William Gilmour, London. Paper, 11 pages. .02

Catechism on the Science of a Universal Religion, or What We Can and Must Do in Co-operation to Secure a True Religion of Universal Happiness, by Gabriel C. Wacht. 1890; 117 pages; paper, 7c; cloth, .15

Causes of Hard Times and The Money Question, by Albert Chavannes. 1893; paper, 24 pages, .05

Citizens' Money. A Lecture by Alfred B. Westrup, on the National Bank System. 1890; 21 pages; paper, .05

Co-operative Congress, Kansas, Proceeding of. Held at Topeka in April, 1886. 118 pages; paper, .10

Co-Operation, Practical. A series of short articles by E. C. Walker. Paper; 18 pages, .05

Commonwealth, The Future, or What Samuel Balcom saw in Socioland. By A. Chavannes, 1892; paper, 114 pages, .25

Common Sense Thoughts on the Bible for Common Sense People. By William Denton. Seventh edition, enlarged and revised; thirty-eighth thousand, .10

Cityless and Countryless World; an Outline of Practical Co-Operative Individualism. By Henry Olerich. Regarded by many persons as a more interesting and consistent economic reform novel than Bellamy's "Looking Backward." Bound in red silk with gold title. Nearly 450 pages, $1.00

Dawn of Civilization, or England in the Nineteenth Century. A Radical Social Reform novel by J. C. Spence, formerly a vice-president of the Legitimation League. Handsomely bound in boards, blue and gold cover, with full page portrait of the author; 176 pages, .25

Divorce. A review of the subject from a scientific standpoint in answer to Mgr. Capel, Rev. Dr. Dix, The New England Divorce Reform League and others who desire more stringent divorce laws, by Edward B. Foote, M. D., author of "Plain Home Talk." 1884; 60 pages; cloth, .25

Digging for Bed Rock, Observations and Experiences. By Moses Harman. 1890; paper, 24 pages, .05

Diana, A Psycho-Physiological Essay on Sexual Relations. For married men and women. Sixth edition. Revised and Improved. Paper, 60 pages, .25

Deaths and Funerals. A collection of facts and ideas, original and selected, referring to deaths and funerals or burials Part 3—Respect for the Dead. By Joseph Henry. 1887; paper, 39 pages, .10

Devil, The Angel of Light. How he beat the Salvation Army in two trials and secured $75,000 judgment against it. Paper, 16 pages, .05

Eight Hour Movement, Lecture delivered by Judge John P. Altgeld (afterwards governor of Illinois) before the Brotherhood of United Labor in Chicago, Feb. 22, 1890; paper; 16 pages (scarce), .10

Fountain of Life, or The Threefold Power of Sex. By Lois Waisbrooker. An emphasizing and elaborating of the occult forces of sex, and the idea that the soul or spirit body is generated and perfected by sex power. Paper, .50

Free Press. Arguments in support of the demurrrer to the indictment of M. Harman, E. C. Walker and George Harman under the Comstock Law. Also Judge Foster's decision overruling the demurrer. Paper, 43 pages, .10

Free Trade. Showing how the Protective Tariff invades enterprise, defrauds labor, plunders trade and postpones industrial emancipation. By Ezra H. Heywood. 20th thousand; paper, 23 pages, .25

Gospel Fabricators, or a Glance at the Character of Men who Helped to Form the Four Gospels. By W. S. Bell. Paper; 44 pages, .15

Government Analyzed. By John R. Kelso, A. M. This book seeks to show that all governments, like all gods, are the mere personifications of mythical monsters invented by selfish and crafty men as instruments with which to rob and enslave the ignorant toiling masses. A book which is sure to open the eyes of governmentalists who read it. Bound in cloth; 520 pages; edition limited; original price, $1.50. Our price, .90

Human Rights. By Madison Hook, with an Introduction by E. C. Walker. 1891; paper, 19 pages, .05

How to Prevent and Cure Colds, Hay Fever, LaGrippe, without medicine or drugs. By Harriet C. Garner. This valuable little pamphlet formerly sold for $1. .10

Health and Longevity without the Use of Drugs. By James Russell Price, M. D., Professor of Hygiene, and T. Julian, M. D., author of "Nervous Diseases and Their Treatment," Cloth, .50

How to Live a Century. By Juliet H. Severance, M. D. 1891; paper; 30 pages, .15

Horrors of Modern Matrimony as Viewed from a Moral and Sanitary Standpoint. A solemn protest against the present demoralizing management of that institution. By Dr. R. Greer. Paper, .15

Helen Harlow's Vow, a radical sex reform novel by Lois Waisbrooker, paper cover, .25

Immortality of the Soul, or an Answer to the Question, "If a Man Die Shall He Live Again? and How are Spirits Occupied?" By Mary S. and James Vincent. Paper, 94 pages. 1888 (scarce). .25

In Brighter Climes, or Life in Socioland. A realistic novel by Albert Chavannes, author of "The Future Commonwealth," "Vital Force," etc. Paper, 254 pages; 1895. .25

In Hell and the Way Out. A Non-Partisan Political Handbook. A Comparative Study of Present Conditions and a Plan of Social Democracy outlined. Inscribed to the Farmers and Trades Unionists of America by one of their number. Advocates the Initiative and Referendum. By Henry E. Allen. Paper, 64 pages. .10

Isabel's Intenton. A story by Mariette, dealing with the social evil in a new and radical way. London edition. Paper, 30 pages, 5 cents. Original edition publised in "Our New Humanity," together with other valuable essays on social problems, .25

Is Spiritualism True? By William Denton, 1888; paper, 43 pages, .10

Jefferson, Thomas; Father of American Democracy. His political, social and religious philosophy. By Gen. M. M. Trumbull. Paper, 29 pages, .10

Law of Population, Its Consequences and Its Bearing upon Human Conduct and Morals. By Annie Resant. New American edition from the thirty-fifth thousand English edition; with steel plate portrait of the author. Paper, 47 pages, .50

Law of Population. By Annie Besant. Same as above, but on cheaper paper; without portrait. .30

Legitimation, Outcome of. A lecture by Oswald Dawson, delivered in Holborn Restaurant, London, under the auspices of the Legitimation League; paper; 16 pages, .05

Liberty: Political, Religious, Social and Sexual. By A. F. Tindall, A. T. C. L.; an essay towards establishing an Anti-Persecution Society to defend the rights of individuals against state interference and Puritan persecution. Paper, 8 pages. .05

Life and Health, or How to Live a Century. By Juliet Severance, M. D., 1891. Paper; 30 pages, .15

Loma, A Citizen of Venus. By William Windsor. One of the most startling books ever published. A scathing criticism of the civilization of the nineteenth century; pathetic, romantic, revolutionary. Handsomely printed and bound in silk cloth, with gold title. 426 pages. $1.50

Love, Marriage and Divorce. A discussion between Henry James, Horace Greeley and Stephen Pearl Andrews, including the final replies of Mr. Andrews, rejected by the New York "Tribune," and a subsequent discussion, occurring twenty years later between Mr. James and Mr. Andrews. Handsomely printed on fine paper; 121 large pages, .35

Love, the Physiology of. A Study in Stirpiculture by Henry Seymour, .50

Mary Jones, or the Infidel School Teacher. By Elmina Drake Slenker. Paper; 40 pages, .20

Mind, The Nature of, and Its Relation to Magnetism; also an Inquiry Whether Individuality can Persist after Death. By Albert Chavannes. 1898; paper; 50 pages, .25

Mutual Banking, A Simple Plan to Abolish Interest on Money. Reprint of Colonel W. B. Green's masterly work. The very best book yet written on the money question; paper; 78 pages, .10

Perfect Motherhood. By Lois Waisbrooker. Indicates the powerful effect of environment during ante-natal existence upon the character of the child; paper, 75c; cloth, $1.00

Personal Rights and Sexual Wrongs. By Oswald Dawson. Handsomely bound in boards, yellow and gold illuminated cover. Contains four full-page half-tone portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, .20

Prohibition and Self Government; their Irreconcilable Antagonisms. A collection of fugitive pieces by E. C. Walker. Physical and moral ills cannot be cured by legislative enactments. (Scarce), .10

Proudhon and his Bank of the People. Being a defence of the great French anarchist, showing the evils of a specie currency and that interest on capital can and ought to be abolished by a system of free and mutual banking. By Charles A. Dana, late editor of the New York "Sun;" paper, .15

Red Heart in a White World. A suggestive manual of Free Society; containing a method and a hope. By J. William Lloyd. Handsome illuminated paper cover in white, red and green; 50 pages, .20

Revival of Puritanism. An expose of the spirit "which makes cowards of editors and teachers, and spies and blackmailers of officials; which emasculates our literature and degrades our art, and which harries, robs and imprisons the few who are so organized that they will not sacrifice to what they hold to be a falsehood, even though death be the alternative." By E. C. Walker. Paper; large pages, .10

Revolution, The Next. A series of tracts or essays on sex reform, republished from back numbers of Lucifer, each, .10

Ruled by the Tomb. A discussion of free thought and free love by Orford Northcote; paper; 24 pages, .10

Sex Revolution. By Lois Waisbrooker. The different phases of our distressing, destructive social system are briefly and strongly set forth in this book; paper, .25

The Social Question. A discussion between Juliet H. Severance, M. D., and David Jones, editor of the "Olive Branch." If you think women's minds are inferior to those of men and that they are not logical reasoners, read this pamphlet and see how a woman physician defends the right of women to ownership of their persons; paper; 48 pages. Edition limited, .15

The Living Temple, or the House We Live In. By Dr. C. T. H. Benton. Contains information on Astrology, the law and language of correspondency, birthday chart, figure of the heavens, etc. Paper, .25

Trial of the Judgment. A review of the anarchist case. By Gen. M. M. Trumbull; paper: 76 pages; edition limited, .25

Unrevealed Religion. An address by J. K. Ingalls. "To the unrevealed religion, that which springs from a normal love of Truth and Justice and of Freedom, the race owes all its material, social and spiritual progress;" paper, .10

Wherefore Investigating Company, a novel dealing with the land question and social freedom, by Lois Waisbrooker. Paper; 313 pages, 75c; cloth, $1.25

Why the Undertone? An open letter to Judge Joseph E. Gary, who in 1893 sought to justify his participation in 1887 in the lynching, under hypocritical guise of law, of men who entertained and expressed unpopular opinions. By Sarah E. Ames. Published June 25, 1893, the date of the unveiling of a monument at Waldheim cemetery to the memory of the victims of mob spirit masquerading under the pomp and panoply of justice. Edition limited, .20

Was It a Fair Trial? An appeal to the governor of Illinois in behalf of the condemned anarchists. By General M. M. Trumbull. Paper; 20 pages. Scarce, .15

DIANA:

A Psycho-Physiological Essay on Sexual Relations, for Married Men and Women.

Sixth Edition Revised and Improved

"The teachings of 'Diana' have been welcomed by hundreds of intelligent and thoughtful people. Many of these have expressed their pleasure at receiving the pure and refining light thrown upon sexual subjects by the principles advanced in it. Alfism and Dianism are now words which have a specific meaning among those who are seeking to effect a reform in the general thoughts and habits of people on the sex question. The theory of 'Dual Functions,' first advanced in 'Diana,' had been received with special favor. The clean and scientific method employed in this work has prevented all objections to it on the score of immorality, and its renewed publication is justified, not alone by its merits, but by the numerous letters of approval received."

This valuable little work is having a large sale and is doubtless the means of exciting much useful discussion and investigation. Price, 25c.

"Isabel's INTENTION," by Mariette. This is a story of a sympathetic high-minded English girl of the "upper" classes, who, having been made to believe the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moloch. A neat little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 10 cents.

Bombs: The Poetry and Philosophy of Anarchy. By Wm. A. Whittick With portrait of Author. 190 pages. Price, cloth, $1; paper, 50 cents.

718.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Creat Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer a follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.
Burmese Women; by H. Fielding. 16 pages.
Reminiscences of Berlin Heights; by A. Warren. 16 pages.
The Sexes and Love in Freedom; by Oscar Rotter. 8 pages.
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The Eight Hour Movement; John P. Altgeld. 16 pages.
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A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular.
It will save you hun reds of dollars in doctors' bills,
It tells you how to cure yourself by simple and harmless home remedies.
It recommends no poisonous or dangerous drugs.
It teaches how to save health and life by safe methods.
It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure.
It is not an advertisement and has no medicine to sell.
It has hundreds of excellent recipes for the cure of the various diseases.
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The chapter on Painless Midwifery is worth its weight in gold to women.
The "Care of Children" is something every mother ought to read.
It teaches the value of Air, Sunshine and Water as medicines.
It contains valuable information for the married.
This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for $2.75. Address M. Harman, 1394 Congress St., Chicago, Ill.

WHEN LOVE IS LIBERTY AND NATURE LAW. By John Badcock, Jr. A remarkably clear, convincing work. Price 10 cents.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 28. CHICAGO, ILLINOIS, JULY 16, E. M. 298. [C. E. 1898.] WHOLE No. 719

The Statue of Liberty.

Hail to thee, Statue! Humbug gigantic,
Metallic misnomer, nonenity vast!
Liberty! Chained art thou to ocean rock,
Thy fleshless arms holding aloft a torch;
Lighting, by electric subterfuge,
A rod of watery waste,
To stand immovable
Until thou crumblest;
Till, one by one, thy rivets start;
And, one by one, the plates
That hold thy emptiness
Shall drop with clanging sound,
Scaring the timid sea gull;
While through thy palsied frame
The wind shall howl
Its weird, vindictive song,
Laughing at human folly.
The ant that crawls
Around thy pedestal
May upward look,
And justly sneer
At thy vast nothingness,
Useless sheorbant
Of wealth and skill,
Vain boast of only partial fact—
Of Freedom yet ungalized.
For, standing there
On Bedloe's isle,
Thy ears are unresponsive,
Thyeyes, nor tears, nor tenderness reveal,
When comes from scaffold
And from prison cell
Voices of men, condemned
For trusting thee,
False Liberty.
Shipwrecked upon the rocks
Whence came the song of Freedom.
Gasping for air, choked by despots—
Old World shame, longing for light,
They land in darkness,
Whose exit is the gallows.
O, shame! and shame! and shame!
But—Liberty, forgive.
This plated fraud,
This mammoth lie,
Reveals thee not.
Then, Statue, rust and rot away,
For, not on barren rock,
But in the hearts of men,
Shall Liberty find home.

—*W. A. Whittick.*

A. J. POPE—lately released from the county jail, Portland, Oregon, where he had been imprisoned 37 weeks for publishing and mailing the "Firebrand"—asks his friends to write him at that place, Box 94. Those who wish his photo can have one by enclosing four cents for postage. Any contributions to help him and the cause for which the editors and publishers of the Firebrand were prosecuted, will be thankfully received by him.

The man of gen'rous soul commands not nor obeys.

To My Friends in America.

For twelve months I have carried on at great expense to myself a monthly journal called "The Adult." My sole object has been to afford a platform for the discussion of sex problems. My editorial policy has been to admit to my columns contributions to this great branch of thought from all points of view except the flippant, the insincere and the uninformed. I have never concealed my own views, but the pages of "The Adult" have never discriminated in type or space between monogamists and varietists, between believers in free alliances and advocates of state marriage modified by reformed divorce laws.

The British government has decided to prevent (as far as it will be allowed to do) all further discussion of this subject. The state department which is generally believed to exist for the purpose of protecting the lives and property of citizens, has concentrated its forces on the suppression of "The Adult." Apparently an indictment is to be framed which will include in its ample folds in one indiscriminate collection the essays of William Platt, Orford Northcote, Lillian Harman, Oswald Dawson, Robert Braithwaite, J. William Lloyd, E. C. Walker, J. Morton, Jr., Berta Buss, and everybody else except, apparently, the editor of "The Adult," whose writings seem to have been the only pure, good, inoffensive things in the entire unholy magazine.

I must not at this juncture comment upon the case which will before long be tried by a jury of my fellow citizens, but I appeal to the readers of Lucifer to stand by me financially in order that every step may be taken on this side to fairly represent our point of view in the coming struggle. With the help of all our friends on both sides of the Atlantic, we shall inflict such a blow on the forces of reaction that the sacred right of free discussion will not be attacked again here. Let us kill Comstockism here and his power in America will have gone forever.

All letters for me personally, or for "The Adult" or the Legitimation League, should be addressed care of Henry Seymour, 51 Arundel Square, London, N.

Yours as ever, GEORGE BEDBOROUGH.

Police Report The Charge Against a Publisher.

"Daily Graphic." London June, 22.

At Bow street yesterday Sir John Bridge sat specially in the Extradition Court for the further hearing of the charge against George Bedborough, publisher, of John street, Bedford Row, of publishing an obscene libel in a book entitled "Sexual Inversion," being the first of a series entitled "Studies in the Psychology of Sex," written by Dr. Havelock Ellis, the editor of the "Contemporary Science Series."—Mr. Danckwerts, instructed by Mr. Blanchard Wontner, prosecuted on behalf of the Commissioners of Police; Mr. Avory defended, instructed by Wyatt, Digby & Co.; and Mr. R. Humphreys watched the

case on behalf of Dr. Ellis, the author of the book, and of a company called the University Press, Limited, the publishers. George Arthur Lovatt, booksseller's clerk, said that he was employed at 16 John street, until January of this year. By Dr. De Villiers' instructions he sold copies of the book, "Sexual Inversion," for the University Press. He also sold copies of "The Adult" for the defendant Bedborough. Mr. Danckwerts called attention to an article in the number for September, 1897, and to one in the December number, both of which he said were extremely suggestive Detective Inspector Sweeney, of Scotland Yard, recalled, proved the purchase on April 27 last, of a copy of the May number of "The Adult" from the defendant, and the subsequent purchase from a servant of the June number, with an extra number containing an address by Lillian Harman, president of the Legitimation League. In the June number Mr. Danckwerts called attention to two articles. On May 27 the witness purchased from the defendant a copy of the book, "Sexual Inversion," with a number of other books.

"Are you doing a smart business in the sale of those books?" said the witness.

"It is slow work to get the public to take an interest in our movement," replied the defendant.

In reply to Mr. Avory, the witness said that the two books containing alleged obscene photographs, which he spoke of on former occasion, he found in a trunk in the bedroom, not with the other books. Detective Johnson of Scotland Yard, said that on March 7 he went to St. James's Hall—Mr. Avory: You are sure it was not Exeter Hall?—(laughter)—and purchased a copy of the March number of "The Adult" from the defendant. A meeting of the Legitimation League was being held at the hall. In this number Mr. Danckwerts called attention to three articles. This concluded the case for the prosecution.

Mr. Avory said that he realized that this was a case which would have to be decided by a jury, and therefore he did not propose to attempt to convert his worship from the view he had given expression to. But on the part of the defendant he could not allow the case to go forward without saying at once that he was prepared to maintain that these works, and especially the work in question were not obscene.

Sir John Bridge: Are you prepared to do so? You say the defendant is, but are you?

Mr. Avory: Yes I am. But I do not think you ought to have asked me that question, Sir John. I will say then, I shall be prepared to maintain that this is not an obscene work but a scientific work if it be approached as it is intended it should, by persons with a scientific mind and a desire to learn. Mr. Avory proceeded to quote from the case Reg. v. Hickling to show that the question of the obscenity of a work would depend upon the method of its publication. Many scientific works would be obscene if they were scattered broadcast at the corner of the street, but they were not obscene if they were only circulated among scientific men, and the price and method publication of this book showed that this was the intention here. He desired to add that the practices mentioned in this book were not advocated by the author, as the prosecution stated, but he discussed the best methods of cure. Mr. Avory added that in respect to the alleged obscene photographs found in the bedroom, the defendant wished to disclaim all knowledge of them. They did not belong to him and he did not even know that they were there.

The prisoner, who reserved his defence, was then committed for trial.

Sir John Bridge said that in regard to the question he had put to Mr. Avory he would explain that the answer he had received had satisfied his mind as to whether he should grant bail or not. It was for that purpose he had put the question. It was stated that application would probably be made to have the cases heard before a special jury.

"Forever in thine eyes, O Liberty! Shine the bright light by which we are saved."

Edward Fitch Underhill.

BY B. G.

On Saturday morning, June 18, at 7:20 o'clock, this good friend of Lucifer died of apoplexy at his home in New York. He was born in 1830 at Wolcott, Wayne County, New York. In 1847 he studied stenography under the ever lamented Theron C. Leland, one of its earliest teachers, and during the succeeding decades was the friend and associate of Stephen Pearl Andrews, "Diana," David Hoyle, and other pioneer professors of that art, who all were, or later became, staunch Free-thinkers and Radicals, like himself. Mr. Underhill was the friend and helper also of Ezra H. Heywood. During his young manhood he was a humorous writer for the daily press, and also a reporter and war correspondent. He was connected with the St. Louis "Republican," the "Reville," the "Intelligencer," and with the New York "Tribune" and "Times" serving the last named paper for nine months at "the front," where he was captured, taken to Harper's Ferry, and tried as a spy by Stonewall Jackson, then a colonel. For a time he lay in the cell in Charleston jail once occupied by John Brown.

He became a law reporter and later was admitted to the New York bar. For his services in behalf of stenographers he was presented with a gold watch by the members of his profession. In 1850 he was one of the American members of the Phonetic. At various times he was official stenographer of the New York Supreme Court, the Legislature, the Constitutional Convention of 1867-68, and at the impeachment trial of Governor Holden, of North Carolina. For the last thirty years he had been the official stenographer of the Surrogate's Court of New York. At his death, the "Times," "Sun," and "Tribune," in the order given, devoted generous amounts of space to very kindly notices of his personality and life work, and this sketch is condensed from that of the "Sun."

In compliance with Mr. Underhill's request, the services at his funeral were simple and purely secular. The relatives and a few of the nearest friends gathered about the flower-buried casket in the parlor of his home and looked their last on the peaceful face of their white-haired friend. E. C. Walker read "Thanatopsis" and then delivered this short address:

"Under the heart of the mother, in her arms and pillowed upon her breast, guided and sustained by her hand as he essays his first uncertain steps, thoughtless and happy at play with his companions, serious and thoughtful, yet often dissatisfied and rebellious, through his years of youth at school; filled with a great joy but torn many times with doubts and with hopes deferred when love has entered through the portals of sense and of imagination, toiling and struggling for a livelihood and for an honorable place among men for decade after decade, perceiving with a vague apprehension that grows to a settled conviction and philosophical acceptance the signs of approaching age and weakness, and at last abiding for a few days or for many on the Western slope—such, in epitome, is the tangible life of man.

"Out of nature we have come, in and with nature we dwell and soon or late our elements return to that universal impersonal mother. It evolves us and it dissolves us. We come of its processes and are part of its processes. We cannot escape from it, we cannot free ourselves from the trammels of its conditions. We can study it and we can use it, and the measures of our happiness, broadly speaking, are the thoroughness of our investigation and the wisdom of our application. Our relations with our fellows and with the universe are not ideal; they are not perfect, and they cannot be made perfect, for we are limited in mental and physical capacity, and we are just turning the first pages of knowledge, just learning to walk without constant stumbling, when the inevitable end comes. But human life is improvable, its conditions are modifiable. This is neither the best nor the worst of worlds; it is a world which can be made better.

"Such was the thought and the aspiration of our friend who at the dawning of a fair June day turned his face from the known to the unknown. He believed that man might in the future be happier than he had been in the past, happier than he is in the present. He spoke and he wrote and he worked to give that belief the justification of realization. He was in touch with the world of Progress, he was one in sympathy and hope and practical comradeship with the men and women who carry the flag of human advancement toward the undiscovered poles and into the dark continents of this our life. He was in the strength of his mature manhood a doubter of the conventionally accepted, a student of all vital problems, a worker for the new and the better, and he was still all these when his splendid body felt the paralyzing hand of speeding time and he had put on the white crown of the elect of Age. At the end of the march on the last day of the campaign he did not surrender to the enemy whom he had faced bravely on many a hotly-contested field. He kept his loyalty to all discoverable and verifiable truth, he studied to the last as he had studied always, and at the moment when the sun paled before his eyes he loved liberty with the tenacious and passionate devotion of the veteran who has served her through good and through ill repute, in adversity and prosperity, alike when well-nigh all men seemed to hate her and when many professed to adore her.

Our friend held that man becomes better as he has more and more chance to grow, to develop his powers, to strike root deep and wide, to reach out into the air and up into the sunlight. He saw that growth comes of opportunity, and therefore he affirmed that opportunity must be free. Across the chains of custom and law he drew the file of reason; against link after link he held firmly the chisel of Fact and struck home surely and strongly with the sledge of History. His justice was no hot-house plant; it bloomed in the open and for all the world. His liberty was no partial goddess; she smiled on all she offered her gifts to all, she drove the blade of release through the bonds of all slaves. This man by whose bier we stand fought for the freedom of all men, of all women, in every vocation and avocation, in every province of labor or of recreation, in each field of serious purpose or of playful delight. We can best honor him by doing all we can to carry to success the cause that was so dear to his heart.

"We have for him no tears. His was an active life, a long life, and the end was sudden and little painful. Recognizing that death is unescapable, we may to-day fitly say that the loss is not his; it is ours, and so our grief is for ourselves, not for him. But we have all that we had before, except, and of him we have the memory, and it is much. It mingles imperceptibly yet temptingly with these breezes of summer, with the sweet perfume of flowers in field and house, with the songs of birds, with the music of the instruments, with the sigh of the waving boughs, with the lapping sound of the waves upon the sunlit beach, and with the lightning and thunder of the storm that beats at night against the battlements of rock that face the ocean.

"And now, after listening to what well might be imagined to be his last message to us these, exceedingly appropriate lines of an unknown poet, we will silently bid farewell to this comrade whom we knew and loved."

The selection read by Mr. Walker was that most appropriate poem "Lay Me Low," found in the "Truth Seeker Collection." As it is not very long and as some of your readers may wish to use it on a similar occasion, I reproduce it here:

Lay me low, my work is done;
I am weary, lay me low,
Where the wild flowers woo the sun;
Where the balmy breezes blow,
Where the butterfly takes wing,
Where the aspens drooping grow,
Where the young birds chirp and sing
I am weary, let me go.

I have striven hard and long
In the world's unequal fight;
Always to resist the wrong,
Always to maintain the right;
Always with a stubborn heart
Taking, giving blow for blow;
Brother, I have played my part,
I am weary, let me go.

Shield and buckler, hang them up,
Drape the standard on the wall,
I have drained the mortal cup,
To the finish, dregs and all,
When my work is done, 'tis best
To let all my troubles go;
I am weary, let me rest,
I'm weary, lay me low.

Dr. Palmer C. Cole, Dr. B. B. Foote, Jr., and Prof. Alexander Wilder each gave his brief and feeling tribute to the memory of the dead man. Prof. Wilder had known Mr. Underhill from the days when they were boys together.

The body was cremated at Fresh Pond and the ashes buried in the family lot at Olivette (I think that is the cemetery).

Vola's Queries.

BY S. A. MAGOON.

Vola: Mama, did God make me in Heaven?

Mama: No, Vola. He made you here.

Vola: How could he, when living up there himself?

Mama: There is nothing impossible with God.

Vola: Except to make the devil behave himself!

Mama: Vola, you must not speak of God in that manner. It is wicked.

Vola: Did God make the devil?

Mama: He is a fallen angel.

Vola: Fell from Heaven, I suppose. I wouldn't like to fall so far. It would kill any one else I know. If God had only let it kill him he wouldn't be bothered with the devil any more.

Mama: Do be quiet, Vola.

Vola: But I would like to know what God made my little finger crooked for. It doesn't look half as pretty as if straight like the others. Are you sure he made every part of me?

Mama: Certainly; but put down your dress this minute—Deacon Crabtree is coming this way.

Vola: But my panties are unfastened, and I want to fix them. He has gone by, though, without coming in. What difference would he make, any way?

Mama: You would not like to expose your nudity, would you?

Vola: What's my nudity? Didn't know I had one before.

Mama: Nudity means nakedness, my child.

Vola: Is it bad to be naked?

Mama: It is certainly immodest to show your legs, and to expose the parts of the body I cautioned you yesterday to always keep covered and never speak of unless it should chance to be very necessary—is both obscene and vulgar.

Vola: Now why did God make us with anything obscene or vulgar, I wonder. I am sure every part of our bodies is useful.

Mama: Oh, Vola! You make me so nervous. (Enter papa) I am so glad you have come. I am about ready to fly. I wish you would take Vola away for awhile, so I can have a little rest.

Papa: I'll take her for a car ride. Get your hat, pet.

Vola (putting it on): Mama, will you tell me how God made me when I return? And why he didn't make my little finger straight, and why he made us with anything vulgar or obscene?

"Isabel's INTENTION," by Marcotte. This is a story of a sympathetic high-minded English girl of the "upper" classes, who, having been made to believe the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moloch. A neat little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 10 cents.

LUCIFER, THE LIGHT-BEARER

PUBLISHED AT 1394 CONGRESS ST., CHICAGO, ILLINOIS.

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.
European Representative, George Bedborough, 16 John Street, Bedford Row, London, W. C., England.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.
Published weekly. One dollar per year. Three months twenty-five cents.

"FIVE DEATHS and more than two score cases of injury were recorded as the result of careless use of firearms or fireworks," is part of the report, in the "Chronicle," Chicago, July 6, of the "celebration" doings on the Fourth of July '98, in this city. Taking this report as a basis of calculation for the other cities of the United States, the aggregate of killed and wounded on that day will exceed the losses on many an historic battlefield. "Patriotism"—of the noisy kind, "blood-and-thunder" variety—comes high, but Americans have not yet learned how to live without it.

FIVE HUNDRED copies beyond the usual issue were printed of the "midsummer double number." Believing that the distribution and reading of this double number will materially help to create a public sentiment that would render impossible such prosecutions as that against Mr. Bedborough we ask the friends of Lucifer to help us in the distribution. Send us names of liberal-minded editors, of lecturers, of teachers, of writers for the press, to whom we can send marked copies. And while sending these names, send also postage stamps to prepay postage, and a little to help pay the extra expense of setting up and printing the double number.

GEORGE BEDBOROUGH'S CALL FOR HELP.

Let Americans Lovers of Liberty Respond Generously to the Appeal of the Brave British Champion of Personal Freedom Whom the Social Degenerates are Seeking to Imprison.

George Bedborough's appeal to his "Friends in America," which is printed in this issue was received too late for publication in the double number of Lucifer, most of which issue was devoted to comment on his arrest and persecution.

It requires considerable money to fight the persecutors who are in control of the machinery of the government. Aid must be given quickly. The case is set for July 25, but it may be continued and not reach trial for a month or two. In that time the American friends of liberty should raise a sum of money sufficient to show their substantial sympathy and send it to the treasurer of the Defense Fund in London—a fund sufficient to assist in employing the best counsel obtainable to fight the case.

Lucifer's financial condition is such that it cannot contribute any money directly to this good cause, but it will lend all the influence it commands in exposing the outrageous and unjust persecution of one of the bravest of modern champions of free thought. Reports of the trial will be published as they are received, in order that our readers may see the peculiar methods resorted to by the social degenerates in their attempts to throttle the press and check the progress of humanity toward enlightenment.

Among those who are now taking a lively interest in the Bedborough case is the writer of the following letter:

CHICAGO, July 1.—BROTHER HARMAN: Let us do what we can to save brave George Bedborough. His conviction would be a crime against nature, because it would be an attempt to thwart the evolution of the race into liberty. Every reader of Lucifer should send as much money as he or she can afford to the Defense Fund. In order that all may know the infamy of the methods resorted to by his persecutors, I suggest that you issue a double number of Lucifer at once—sixteen pages, containing full reports of the arrest, the preliminary hearing and the comment of London newspapers on the case. I suppose the extra presswork and paper will not cost you more than $5, and I send you that amount to pay for it, believing such a contribution at this time will be more effective than sending twice that amount to London. No time should be lost. Urge your readers to respond at once. S—M—.

While our good friend somewhat mistakes the cost of issuing a double number of Lucifer his contribution is timely and very welcome and if a few others, who, like him can see the necessity of making, just now, "a strong pull and a pull all together," will emulate his example the extra burden of the "Midsummer Double Number," devoted mainly to the details of the persecution against the editor of "The Adult," will be lightly borne, and all who contribute in this way, or in any other way, towards winning the fight for free speech and free press,—which battle must and will be won if human progress is to be achieved—will feel better for the cooperative help they have given to it in time of need.

Let each lover of personal liberty who reads these lines send as much money as she or he can spare to Lucifer and it will be promptly acknowledged and sent to the Treasurer of the Defense Fund. This is not a mere British-American alliance, but an alliance of the friends of liberty, regardless of nationality, sex, or religious, political or philosophical opinion. It is a fight for progress against reaction in which all intelligent people are interested. Let not George Bedborough's appeal be made in vain. Give generously. Give NOW!

* * *

Our readers, who know that for some weeks past requests have been made for special efforts on the part of our co-operators to sustain Lucifer and its work—to some of these the first thought was, on seeing the enlarged edition, Has Lucifer not burdens enough of its own, in times like the present, that it should undertake to carry the burdens of the "Legitimation League," an English, not an American, organization?

To such conceivable question it is only necessary to answer that the work of Lucifer and of the "Legitimation League" are identical, and that what we do for the editor of "The Adult," the organ or mouth-piece of that League, is done for Lucifer as well. Never was the old saying more true than in the present crisis, "United we stand, divided we fall."

Suppression of "The Adult" and its editor means, practically, suppression for the time, of the Legitimation League and its world-wide educational work. That Lucifer and the American movement would suffer,—as a logical sequence and because of the suppression of its brave ally—would seem to need no argument.

* * *

One word only in regard to employing lawyers. Lucifer's editor is on record as discouraging the paying of money to lawyers, and as favoring direct appeals to the court of final resort, the public conscience, instead of appealing for justice to judges and law-courts. But there are exceptions to all rules, and this is probably one of them. The educational effect of a public trial, in which the best of legal counsel is employed, is doubtless very great, especially

so in London, the great center of Anglo-Saxon civilization. The English suppressors have appealed to English law. If defeated in law courts of their own choosing it would probably mean to them a defeat for all time, since the English people are now, as a whole, far in advance of their written laws.

Religious Liberty.

Mrs. Etta Semple, president of the Kansas Prethought Association, sends us a copy of resolutions adopted by the "first state convention of Socialists," lately held at Fort Scott, in that state. The platform of the newly organized party, according to the "State Capital," Topeka, "demands a speedy termination of the war, that the wages of soldiers be increased and the salaries of army officers decreased; that the government issue paper money until legal tender can be abolished, and that existing fractional coins be supplemented by aluminum."

The convention adopted a resolution declaring against the practice of repeating the Lord's prayer in public schools.

This resolution appears to have been adopted through the personal efforts of Mrs. Semple. Another of the adopted resolutions, of which she claims the authorship, reads as follows:

"Resolved that whereas the constitution of Kansas gives to each individual the right to mental and religious liberty, and strictly ordains that there shall be no control of conscience in these matters, we therefore demand that all statute laws be made to conform to the higher law of our constitution; and,

"Second, Resolved that as a party we uphold the constitutional provision prohibiting the use of money for sectarian purposes."

Like most political organizations this new party makes fair promises in regard to religious liberty. In case it succeeds to power, will this socialistic party continue to voice the principles upon which it first planted itself? Or will it, like so many of its predecessors, become conservative with age, and lose in time all the aspirations liberty-ward that characterized its early youth.

Divorce.

While a persistent effort is being made to abolish the divorce courts, or at least to reduce the number of legal causes for divorce, there is also an increasing and widespread revolt against indissoluble or canon law marriage, and in favor of putting sex relationships, or contracts, upon the same rational basis that is observed in other contracts or business relationships.

The following extracts from an editorial in the "Banner of Light," the oldest and one of the most influential of the Spiritualist papers, is significant:

"In the business world, partnerships can be dissolved whenever need so requires, and society says Amen! In marriage the seal of condemnation is placed upon those who desire freedom from a partnership that has become slavery in its worst form, unless the parties to such a divorce have wealth at their command.

"Much of this condemnation can be traced to the influence of the clergy, who have exerted themselves to invest the marriage contract or service with a seeming holy or divine odor that it would be impious to question or disturb. This has led to a long train of evils, and served to overthrow the ennobling influences that marriage might exert upon the sexes. We hold, therefore, that the clergy should never be permitted to perform the marriage service under any circumstances; if the present civil laws are not sufficient for citizens of this nation with regard to the marriage question, then they should be made so. The one divorce most needed at the present hour is the absolute divorce of church and state, and when the clergy are divested of their special prerogative to tie people together, who, by nature belong as far apart as the antipodes of the earth, much will be done to accomplish it."

Plumb-Line Penographs.

BY E. C. WALKER.

Most women have no individuality of character, and no intellectual resources of their own to depend upon for their happiness.—*A. B. Bradford.*

This is sadly true, but then it is less a feminine than a human defect. To be sure, women are worse off than men in these respects, but this is owing to their having been denied some opportunities that men have enjoyed, but have not always improved. The man who can be happy outside of a crowd is found only just a little more frequently than is the woman who can be happy outside of a crowd. And very trivial amusements will generally satisfy both. To adopt the phraseology of Stephen Pearl Andrews, human centerstances are almost infinitely less numerous than human circumstances.

* * *

I have been corresponding many years with women, most of whom I have never met, nor expect to see, but whom I love with that purest and most unselfish of all human affections—platonic love.—*A correspondent of an Infidel publication.*

How hard it is to rid ourselves wholly of the taint of the old anti-naturalism! We persist in cherishing the delusion that the body, indissolubly associated with all that man is, is contemptible and degrading, while man himself, that is, the "soul" gratuitously assumed to be the real man, is "spiritual" and even "godlike" in its nature and aspirations. The dualistic, body-and-soul, conception of man has survived the decay of belief in the various sacred scriptures which were long its chief supports. We still have alleged Rationalists who cling to the bad-body and good-spirit idea in spite of the logical and scientific demonstration of the monistic conception of being. Will they never learn that man is One, not Two? And again: How long is the falsity that, in their origin, some impulses and actions are self-regardful whi'e others are other-regardful, going to confuse thought and prevent sensible conduct? The love that this man says he entertains for certain women is no more "unselfish" than any other kind of love. Love is attraction, and he is attracted *all he can be* to these women; they attract him in certain ways, and he consequently loves them in accordance with the attraction exerted. Conventional "purity" and mythical "unselfishness" are lugged into the discussion utterly without warrant. If these persons loved otherwise than as they do, why, they *would* love otherwise than as they do, but they would not be a whit more "impure" and "selfish" than they are now. They would feel needs then, just as they feel needs now. That the two classes of needs do not call for the same expression does not make one "selfish" and the other "unselfish." The man who drinks water because he prefers water and the man who drinks whisky because he prefers whisky are equally self-seeking. One may be wiser in his methods than is the other, but he is no more "unselfish." To love in "platonic" fashion when you can love in no other way does not entitle you to halo, harp, and robe.

* * *

A recent writer has spoken of women "whose attractions are purely moral and intellectual." That may have been intended as a compliment, but I have grave doubts that it would be accepted as such by those of whom it was uttered.

I have yet to see the woman whose figure was improved by a corset. If a woman is of slight build the only possible plausible excuse for wearing one is lacking, while if she is stout, the corset accentuates that fact. It thrusts her breasts up into her throat and causes her abdomen to protrude in a horribly inartistic and repulsive manner. Lines are sharp and broken, her back looks like a picket fence covered with cheese cloth, and she lumbers along like a stage-coach going through an Arkansas white oak barren, alternatively sinking into the ruts and

bumping over the tree roots. Her movements are wholly ungraceful, it is impossible for them to be anything else.

Sociologic Lesson. No. LXVIII.

BY HENRY M. PARKHURST.

When such a unitary home can be established as already described, the proprietors and residents having in view as close an approach to the falanstery as is practicable, educating the residents into a mode of life required in a more complete organization, the way will be open for a successful trial of integral co-operation. An association is formed of persons having the requisite capital, and a complete system of organization is drawn up and agreed to. This company erect a new building, to be called the Falanstery, large enough to accommodate 2,000 persons, embracing as great a variety of tenements, suites of rooms and single rooms, as they can devise, so as to suit all tastes, with all the variety of public rooms that may be required; with provisions for suiting all tastes in the refectory, the laundry, etc.; and also with workshops providing sufficient work to maintain the whole population. Every department of industry, agriculture, mechanics and the arts should be provided for. In the vicinity of a city, it is probable that agriculture would be chiefly confined to gardens and orchards. On the other hand it is probable that many of the residents would continue to obtain partial or complete support from the neighboring city.

Lending a Hand

M. H. Coffin, 5o; E Van Buskirk, 125; H. W. Youmans, 1.00; John A. Lant, 1.00; Henry F. Myers, 1.00; Martin Nortvedt, 1.00; R. E. La Fetra, 1.00; Dr. Ernst Schmidt, 50; E. A. Knapp, 1.00; Andrew Hogg, 1.00; Lydia L. Lamb, 1.00; Nellie M. Mastick, 1.00?

VARIOUS VOICES.

Nellie M. Mastick, Junction City, Wash.—Enclosed please find money order for one dollar to apply on the fund suggested by Brother Youmans of B. C. Hoping a goodly number of the supposed five hundred may respond.

Wallace E. Neville, San Francisco, Cal.—I received a couple of marked copies of your paper, Lucifer. Herewith please find fifty cents for literature, your choosing, and the paper for three months. I pay for eight papers already; being on wages by the hour I have to measure expenditure accordingly, but it seems to me I cannot afford to miss what you have to say.

E. Beck, Brooklyn, N. Y.—I enclose one dollar, which I know is going toward a gospel better than any I ever heard in our superstitious churches. I have been much interested in your daughter's journey abroad, not so much because of her personality, but because of the grand gospel she is spreading on the way. I will try to send you a few stamps next week to help in your much-needed work.

Andrew Hogg, 537 W. 9th street, Cincinnati, Ohio.—Enclosed please find one dollar, which please apply as you see fit to help along the work Lucifer is doing. Do not forget to let me know if any speakers on sex radicalism or kindred topics are likely to be in this vicinity any time after October 1 till the end of April next, as I want to try to engage them to lecture for the society here. Your kind attention will oblige. I received the book, "A Physician in the House," all right, also list of names. Thanks.

J. W. Horn, Vevey, B. C.—My subscription expired; enclosed please find express order to continue. Also balance apply to trial subscription for parties named below. I wish to bombard them with the eye-opener, Lucifer. I hope they will read it and continue to subscribe. Glad to read of Lillian's success in England. Bruno Wille is breaking a lance in the German "Freethinker" of Berlin for woman's emancipation, and admonishes freethinkers to assist the movement in every possible way though very dangerous ground under Billy Bombastes' officialdom. But it is coming forward just the same.

James B. Elliott, Philadelphia, Pa.—Don't you know some one who has a file of the "Beacon," published by Vail, N. Y., 1850? I have a few copies of "Looking Backward," 25c, also one copy of "A Woman Who Dares," $1.25, for the benefit of Lucifer's publication fund.

[Can any one of our readers give the desired information? And does any one want the books offered by Friend Elliott? They will be given as premiums to subscribers, old and new, as mentioned elsewhere in this issue].

Anna Perkin, Cleveland, Ohio.—Cyrus Coolridge asks the way out for a better humanity. When men and women throw away their tea and coffee, their beer and tobacco, their flesh food, their abnormal and foolish dress, when men and women accept the fundamental principles of liberty, when that time comes there will be hope for a brighter and better race.

Free speech is a powerful weapon. No one knows this better than they who are hit by it. The bullet, the insane asylum and the jail have never yet answered free speech, and never will. These are means that cowards and villains use. When will the people wake to a sense of the value of free speech and free press? When, oh when?

W. A. Flight, 16 St. Georges Road, Walworth, London, S. E., England.—I have only lately become acquainted with your movement. Will you allow me to introduce myself, a stranger, but a friend of the cause? I shall be pleased to hear all about the cause in America. I should very much like to go there and settle down for life. Will you let me know if there is a good chance to earn a living there. I am strong, sober, willing and not afraid of work of any kind. My age is thirty-three. Would you lend me your assistance in getting employment if I came? I am sick and tired of London. There is small chance of employment and then only at starvation wages. A man that is poor here is a dog, not fit to live, and they will push him down farther in the mire—not try to raise him up.

Mrs. M. McCaslin, Cleveland, Ohio.—The Franklin Club held a picnic yesterday, the fourth. The exercises were peculiar to that unique body. The spot selected was under the far-reaching limb of a large oak tree in the uncut forest away from city parks, bustle and bicycles. No red, white and blue flaunted in the breeze, no martial music split the air, but nature's eternal green, emblem of earth's immortal continuance spread over, around and under us; while the birds carolled forth, "The world is our country, to be happy our religion." An amusing program was rendered, including burlesque Fourth of July orations, each point of which was emphasized by the loud crack of a horse pistol, the orators being showered with bouquets of oak leaves. One of them called for the stars and stripes, the only response to which was a delapidated specimen captured from a small boy, and a tiny enameled red, white and blue bosom pin tendered by a lady. One of them uttered these ringing words, which should go down in history: "We believe in goodness without churches, justice without courts and liberty without flags.

W. J. Kent, Norman, Okla.—Another year has gone since my last subscription was sent you. I am still a friend to the little paper and want to renew my subscription and help to continue the fight for liberty and light. Enclosed find one dollar for Lucifer, and for the forty cents send "Horrors of Modern Matrimony" by Dr. Robert Greer, and the Discussion

between Dr. Juliet Severance, and David Jones; also "Unrevealed Religion" by J. K. Ingalls.

Now may I criticise a little? Not your articles on "Intervention," nor E. C. Walker's. I think they are both good. . . . . and should be read by all people, and had I the means to pay advertising rates I would put it in all the state papers. But don't you think that Mr. Barry picked up Mr. Coolridge before he fell down? Coolridge said it was not always the woman that was the slave. Of course all he meant was that in some families the woman is boss. All of us have seen that, many times, but Mr. Barry "gets right down off his hoss."

In Lucifer May 21, Mr. Walker says: "An immortal organism is as unthinkable as a square circle." Possibly if Friend Walker and myself could go deep down into primary life we should find that mortal organism is equally unthinkable. To me it is a question—Is there any such thing as mortal organism? Or any such thing as mortality? If organism is life—and it must be or it could not die, then the fact that it is life would necessitate its immortality. Why? Simply because it is life. Where, in nature, can we go and find any property that ever loses its identity? Gold remains gold forever. So of all other properties. Why not life?

But is organism the cause of organism? Is a wagon the cause of wagon? A mill the cause of mill? No, but back of these organized machines we have what we call human intelligence. But what is back of physical [animal?] organism? As Freethinkers we have discarded the idea of a personal god, but we cannot discard the idea of causation, and we all cling to the idea that causes and their effects correspond.

Of course I do not claim that I can prove that man is immortal, neither do I see that any materialist has ever given rational proof that he is not immortal. Emerson says, "The seen is but small as compared to the unseen."

For the extra ten cents send a few copies of Lucifer to Mrs. ——. Possibly it may bring you a new subscriber.

[From a private letter written by Josephine K. Henry of Versailles, Ky., to a mutual friend and faithful helper, we have received the following extracts with request for publication. Believing them to be of general interest we freely give them hospitality in Lucifer's columns].

The crime against motherhood is the deepest and darkest of all crimes and yet society is blind to the fact that sex slavery is striking at the race with terrible vengeance.

> There are deep wrongs that may not be revealed,
> And in our midst insane barbaric hordes
> That make the law their shield;
> Each village has its martyrs,
> Every street some house that is a hell,
> Some woman's heart celestial, pure and sweet,
> Breaks with each passing bell.

The wrongs inflicted on the ignorant and defenseless drives the iron into my soul, and I wish that I might drive a pen of flame and scatter the sophistries of blinded men. The root of it all lies in church ruled by man-made gods and saviors. The diabolical system founded on superstition and merciless tyranny has well nigh crushed out all the grandest attributes of the human soul—if it has a soul—until slavery in every form feeds like a vulture on human sacrifice and labor.

Men and women are hunted and hounded by laws made first by priests and echoed by the civil power, for our government is the cringing dupe of ecclesiasticism today. The struggle for liberty is tragically pathetic to me. The few have caught the vision of a Eutopia in the future, but when they attack the gods and religions that scatter broadcast moral leprosy they are made as it were outcasts for daring to desire better conditions.

I have worked for seven years for woman suffrage, but I see plainly now that women never can be free as long as they are slaves and dupes to bible religion. Indeed I fear if they had the vote they would betray us into the hands of priests. No great advance can be made until the gods are dethroned and the marriage system is thoroughly reconstructed. Slave mothers will bear slave children, and with the blood of this nation surcharged with immorality and strong drink, and women forced by priestly decree to bear children whether they are willing or not, or whether they are able or not, is it any wonder the world swarms with cowards and criminals, or that "wrong rules the land and waiting justice sleeps?"

The shylock of civilization is the church. Our alarming financial, political and social conditions can be traced directly to the diabolical work and power of priestcraft. As I write on this *Lord's day* the hymns from the churches of this crime-ridden town float in at my window. These gospel whiners who sing, "O, how I love Jesus," would if they could, silence me forever, because I want to put the preachers to the plow, and turn the churches into bath houses to wash their sins away and let the savior have a little rest. To carry the sins of the world for 1900 years, and the load getting heavier all the time is too much to ask of even an all-powerful savior.

To Our Subscribers—Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer *fifty cents'* worth of these books *free* to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminiscences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	$1.50
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

How to Help Lucifer.

War, and the excitements that war inevitably brings, have cut down Lucifer's receipts on subscription to a point be low working expenses. We are thus compelled to ask the friends who are interested in looking for basic causes of wars and other sociologic evils, to make a little extra effort to keep Lucifer's flag afloat. To this end we ask,

First. That all subscribers who are now in arrears will send us something on renewal, if only a few postage stamps and a word of cheer and hope.

Second. That all will make a special effort to get us a few new subscribers, if only for a "trial trip" of three months.

Third. That all who can will send to us for pamphlets and book. for their own reading, and to sell or give away to others.

Fourth. We ask that all will send us the names of such of their friends and acquaintances as they think would be benefited by reading a sample copy or two of Lucifer.

"A PHYSICIAN IN THE HOUSE.

As a special premium to any one who will send us five dollars, and the names of five yearly subscribers to Lucifer we will send the large volume called "A Physician in the House," price $2.75, written by Dr. Joseph H. Greer, a well-known Chicago physician of the reform school, and for many years an earnest friend and generous helper of Lucifer and its work.

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719.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

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Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson, 16 pages.
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The Sexes and Love in Freedom; by Oscar Rotter. 8 pages.
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This book is up-to-date in every particular.
It will save you hundreds of dollars in doctors' bills.
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It recommends no poisonous or dangerous drugs.
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It is not an advertisement and has no medicine to sell.
It has hundreds of excellent recipes for the cure of the various diseases.
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The "Care of Children" is something every mother ought to read.
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This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for $2.75. Address M. Harman, 1294 Congress St., Chicago, Ill.

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A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.
Price, ten cents. For sale at this office.

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The Revival of Puritanism; " " .10
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A Private Home with the best care and treatment for women and unfortunate girls, before and during confinement; securing an absolutely safe and easy delivery. A home provided for the child if the mother cannot keep it. For full particulars call on, or write to, Dr. Wood, 121 La Salle St. Chicago, Ill. Office suite 64. Hours 10 A. M. to 4 P. M.

ELMINA'S REQUEST. Women who would like gentlemen for correspondents and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 29. CHICAGO, ILLINOIS, JULY 23, E. M. 298. [C. E. 1898.] WHOLE No. 720

The Were-Wolf.

The were-wolf sits at my fireside now;
He's a place at my table, too,
He comes when the cupboard is almost bare,
And he comes when the rent is due.

He's close at my side when I go to work;
He seems to be everywhere!
I cannot think—I cannot sleep—
For the were-wolf's sure to be there.

His great fore-paws are upon my chest!
His hot breath scorches my face,
His glaring eyes are the gates of hell,
He seems to fill all space.

With his human eyes and animal soul
He maddens me day by day,
With his long white teeth he has reached the bone,
And is tearing my flesh away.

—*Walter Worthington, in "Facts," Denver, Colo.*

The Ladies and the Magistrate.

There was a blushing magistrate
All in the street of Bow;
Said he: "This case is very blue;
Dear ladies, go! I beg you to-
It really is not fit for you."
And yet they would not go.

The magistrate he shook his head,
And said, with air reecondite:
"The law permits you to be here,
'Tis true; but mark, this book will sear
Your moral fibre; mine, I fear,
Was long since quite beyond it."

And yet the ladies stayed and stayed
Until the case was over;
Their friends now scan their eagerly
The awful difference to see
'Twixt what they were and what they be,
Yet naught can they discover.

—*William Platt, in "The Freethinker," London.*

FREE PRESS DEFENCE COMMITTEE.

The Bedborough Prosecution.

An appeal is hereby made to all lovers of free enquiry, free discussion and free publicity. The following are the facts which necessitate this appeal:—

Mr. George Bedborough is being prosecuted by the police for selling a book entitled *Sexual Inversion*, written by Dr. Havelock Ellis, whose name is widely and honorably known in science and literature. This volume is the first of a projected series on "The Psychology of Sex," a subject which is investigated freely on the Continent by medical and sociological experts, who are continuing the researches initiated by the great criminologist, Lombroso. It is written in a spirit of scientific detachment. It throws light upon certain abnormalities, with a view to their rectification; it is unpleasant in the same way that a treatise on cancer is unpleasant. But to call it obscene is an abuse of language, to stop its circulation amongst adult students is a gross violation of the freedom of the press, and to imprison a man for selling it to an adult customer is an outrage on the primary right of free citizenship.

Since the commencement of the prosecution other charges have been brought against Mr. Bedborough, founded upon publications seized by the police in raiding his rooms at the time of his arrest. These publications were all advertised and sold openly, and there was no need to resort to such methods of incrimination. They are copies of The Adult, the monthly organ of the Legitimation League, an organization which exists for the purpose of ventilating sexual problems, particularly in relation to marriage and the status of women, and also copies of various pamphlets issued under the auspices of that body.

It should be mentioned that Mr. Bedborough is not arraigned for any writings of his own. He is called upon to bear the burden of the defence of the writings of others, with whom he is not necessarily in agreement. Neither the writers of the pamphlets and periodicals, nor the author, printer, or publishers of the book in question are included in the indictment. He alone is singled out as the victim of this ill advised, and perhaps malicious prosecution.

The Free Press Defence Committee has been formed in order to resist this police attack upon liberty. Its members belong to many different schools of opinion. They are not in any way concerned with the particular views entertained by Mr. Bedborough, or set forth in the writings which form the ground of the prosecution. The present is neither the time nor the occasion to express either agreement or dissent. The one thing to be done is to defend the liberty of *all* opinions. It is always the bigots who choose the point of attack, and it is there that the friends of freedom must rally.

The most important thing is that Mr. Bedborough should be properly defended, and the Free Press Defence Committee is pledged to obtain for him (if possible) the requisite support. A fair amount has already been subscribed, but far more will be required, especially as the case will probably be taken to the Court of Queen's Bench. It is hoped, therefore, that subscriptions will be forwarded without delay to the Honorary Treasurer, Mrs. Gladys Dawson, Bedford Hotel, Covent Garden, London, W. C.

The Committee appeal most earnestly to all who value the freedom of the press to lend their aid in this emergency. It is not enough to condemn the prosecution as unwise. This alone will not protect the principle which is assailed, nor save the living victim from the sufferings and indignities of imprisonment. *The prosecution must be actively resisted.* This is what the Committee calls upon every lover of liberty to assist in doing. A strong, united stand against oppression at this moment will strengthen the securities of freedom in the future.

Amongst those who have joined the Committee, which is already numerically strong, are the following:—

J. B. Askew, Thomas Squire Barret, Henry Bazett, M. A., Robert Braithwaite, Barrister at Law, Robert Buchanan,

Herbert Burrows, Edward Carpenter, Joseph Collinson, Walter Crane, Oswald Dawson, Thomas du Dency, Mrs. Despard (Wandsworth Board of Guardians), Dr. Helen Densmore, A. E. Fletcher (Editor "New Age"), G. W. Foote, George Jacob Holyoak, H. M. Hyndman, Jaggard & Co., Publishers, Edith Lanchester, Geoffrey Mortimer, George Moore, F. H. Perry-Coste, B. Sc., William Platt, Frank Podmore, J. M. Robertson, W. Stewart Ross, William Sharp, George Bernard Shaw, Andras Scheu, Mrs, Thornton Smith, Edward Temple, John Treyor, John Turner, Edith Vance, Charles Watts, Dr. T. M. Watt.

HENRY SEYMOUR, Hon. Sec.,

51, Arundel Square, London, N

Letter from George Bedborough.

MY DEAR MOSES HARMAN:—I was hoping by this time I could have sent you a copy of the indictment which is to be preferred against me at the trial. Only when I get that, shall I know just what I have to defend. Apparently the enemy finds a difficulty in deciding how much or how little to attack. The prosecuting attorney at the police court was so persistent in pointing out the numerous "obscenities" which he professed to find in every book, pamphlet, and periodical I am alleged to have sold, that Mr. Horace Avory who is defending me, caused a hearty roar of laughter in court by asking his opponent whether he had discovered anything at all which he did *not* consider indecent. I shall have a great deal to say, after the trial, respecting my arrest, the refusal of bail, and the enormous sum subsequently fixed for my bail. For the present I must be silent. My tongue is tied. I am bound under a large penalty "to be of good behaviour." I enclose a copy of the committal but the date mentioned therein is quite unreliable and friends must not expect to see any further proceedings for at least six weeks or two months from the time of writing. As soon as I know the definite date I will let your readers know. As soon as the indictment is received my legal advisers will endeavor to obtain a *writ of certiorari* authorizing the removal of the case from the common sessions, before a common jury, to the high court of justice, Queen's Bench Division, before a special jury. This writ may or may not be granted. The result in any case may be the same, but there is at least a presumption that a jury of comparatively well educated men may realize the importance of keeping open the door of sexual science. Mr. G. W. Foote who is working most strenuously in my behalf has had experience of the two courts in question, and his historical trials bear eloquent testimony to the wisdom of our attempt. We have a committee which includes, Mr. A. E. Fletcher, ex-editor of the *Daily Chronicle*; Mr. Quelch, editor of *Justice*; Mr. W. M. Thompson, editor of *Reynolds's*; George Bernard Shaw, &c &c. Our great need now is money. All who can spare even a trifle should send at once to the treasurer, Mrs. Gladys Dawson, Bedford Hotel, Covent Garden, London.

Yours as ever, GEORGE BEDBOROUGH.

Postscript.—I was arrested May 31. I was refused bail and sent to Holloway jail (where Mr. Foote spent 12 months). I spent nearly four days in that abominable place. I was allowed to see one visitor per day for 15 minutes only. I was limited to one newspaper a day and one library book per week. My daily letter writing was restricted to three small note size, and all my letters, in and out, were read by the officials. I was allowed neither knife nor fork, nor such essential as toothbrush and razor. I was deprived of my watch. If this is the lot of the unconvicted prisoner, the convict's life in "Merrie England" must be gay indeed.

Lillian left London on Thursday June 30. I went down to Tilbury with a few others to see her off. She has made a remarkably good impression in England and I sincerely hope we shall have her over here again. I shall undoubtedly come over to America myself in the course of the next few years, but of course my plans for the present are vague and undecided. The present trial has got to be faced and the victory *now or later on must* be won. G. B.

[The following is a copy of the "committal" referred to in the foregoing letter]:

Metropolitan Police District, to wit: Take notice that you, George Bedborough (hereafter called the Defendant), are bound in the sum of one thousand pounds, and your sureties in the sum of five hundred pounds each, that you appear at the next Court of Oyer and Terminer and general jail delivery, to be holden in and for the jurisdiction of the Central Criminal Court at the Justice Hall, Old Bailey, on Monday, the 25th day of July at ten o'clock in the forenoon, to Answer, Plead and take your Trial upon such Indictment as may be found against you by the Grand Jury, and not depart the said Court without leave, and unless you, the said Defendant, personally appear and Plead and take your trial accordingly, the Recognizance entered into by you and your Sureties will be forthwith levied on you and them. Dated this 21st day of June, 1898.

(Signed) JOHN BRIDGE.

One of the Magistrates of the Police Courts of the Metropolis, sitting at the Bow Street Police Court.

Indictable Forms S. 2. Sch. ii, No. 32. 173-4. Notice to be given to the Accused and his bail. C. C. C. assizes.

The Prosecution.

BY LILLIAN HARMAN.

"The Adult" for 1 uly.

Is the first result of the much-desired "Anglo-American Alliance" to be the importation of Comstockism from America to England? The arrest of George Bedborough on May 31 would seem to answer this question in the affirmative. The number of detectives required to make the arrest, the police raid and seizure of books and papers on the premises, and the excessive bail demanded, all indicate a desire on the part of the officials to out-Comstock America.

But the attempted suppression of free publication must fail. It is encouraging to see the interest which is being aroused in all classes and among those of all shades of opinion. This is a cause in which all *can* unite, and which all *should* unite, in the interest of self-preservation. "Freedom of speech, freedom to teach"—these must we have before we can have any other freedom. And the British pluck, the spirit which inspired Paine and Truelove and Bradlaugh and Foote, and all other brave defenders of the right of free expression, will be aroused to the defence of George Bedborough in the courageous fight in which he is now engaged.

Now is the time for us to show our colors. We could not have a better man in the difficult position which Mr. Bedborough occupies. He is hopeful, courageous, judicious and energetic, and prepared to do his work, come what may. If we do our work as well as he has done, and is doing his, our victory is assured.

The Bedborough Case.

"The Freethinker," London, July 3.

A special meeting of the Free Press Defence Committee was held on Friday evening, June 24, at the Bedford Hotel, Covent Garden, London. Mr. G. W. Foote, who occupied the chair, moved the following resolution, which was seconded by Mr. William Platt, and carried unanimously:

That, while not concerned to oppose, defend, or express any opinion respecting the particular views of Mr. Bedborough or of the various other persons for circulating whose writings he is being prosecuted, this meeting regards the present case as one which requires the most careful watching in the interest of the general freedom of the press; and this meeting pledges itself to endeavor to raise the necessary means for Mr. Bedborough's defence, regarding this as the most practical assertion of the principle which is assailed by the prosecution.

It was then resolved that a manifesto, on the basis of this resolution, should be drawn up and printed, after it had passed the Executive. A sub-committee was appointed to draft this document—consisting of Messrs. G. W. Foote, William Platt and Geoffrey Mortimer. These gentlemen met the next day

and their draft was immediately transmitted to the honorary secretary, Mr. Henry Seymour, 51 Arundel Square, London, N. No doubt we shall be able to print it in the next number of "The Freethinker."

Amongst those who have already joined the Committee are Robert Buchanan, George Moore, Walter Crane, Edward Carpenter, G. W. Foote, G. J. Holyoake, J. M. Robertson, George Bernard Shaw, A. E. Fletcher, John Trevor, William Platt, William Sharp, T. S. Barrett, Dr. Helen Densmore, Herbert Burrows and H. M. Hyndman. The Committee is rapidly enlarging, and a list of additional names will be published shortly. We may add that application will be made for a writ of certiorari to remove the trial of the case to the Court of Queen's Bench.

Freedom—First, Last, Always, Freedom.

BY J. P. MILES.

EDITOR LUCIFER: Enclosed please find my mite, one dollar, toward filling that $500 call for help. In reading my last Lucifer, No. 717, Comrades Vogeler's and Waisbrooker's articles seem to call me out for a first and probably last thought to Lucifer's readers.

Unlike Comrade Vogeler, I am prepared to accept, but not to publicly advocate "sexual anarchism." I, too, am considered a "crank" by my acquaintances, but being a mechanic and engineer, I have considered the title as honorary rather than opprobrious. To explain:

When the steam engine was invented it was for the purpose of pumping the deep Cornish mines. It had the straight perpendicular motion only. Then the engine was applied to a sash, and the saw attachment made a saw-mill of it, and for many years the only use the steam engine could be put to was pumping water and sawing wood. After long years Watt bethought him of attaching a "crank" and converting a linear into a rotary motion and the effect was "revolution," and I fail to find in the annals of history where the human world has made one advance step except there was a "crank" interposed between God and human—the Creator and the created. Yes, friends—and enemies—call me a "crank" all you please. I accept the appellation gladly.

Comrade Vogeler says: "As to Lucifer's doctrines, as long as man is what he is, those theories cannot be carried into practice without blotting out civilization." Now stop! Had you said without causing *revolution* I would have said amen! Lucifer's doctrine of "Freedom," in my opinion, is the only doctrine that will bring perfect civilization. How? With the emancipation of the female slave, absolute and perfect freedom, the division of the sheep and the goats spoken of by Jesus of Nazareth, would immediately begin, and the long looked for millennium be a fact indeed. With absolute sex freedom the pure woman would refuse to associate with any exeept the most perfect man to be found, and the spectacle might be presented as prophesied in Isaiah iv:1, of "seven women taking hold of one man," or one thousand, as recorded in 1 Kings xi, 3, marrying(?) the one most perfect man of earth.

For the one object of pure woman—I do not use the phrase pure woman in the present accepted sense, but in the true sense—would be an improvement of the human family, furnishing to the race the most perfect human being attainable under the circumstances, well knowing that the same transmitted tendency would in each future generation add another and higher step to mental and physical advancement.

In other words the emancipated woman would use as diligent care in the improvement of the human as the intelligent stock-breeder does in the improvement of domestic animals, or as the horticulturalist or florist in the improvement of fruits or flowers.

On the other hand, the selfish, the low and the vile would seek only for selfish pleasure and would thus sow in their own bodies the seeds of their own destruction. Can you not see clearly see, the results of only a few generations of freedom? Can you not see where the separation of the sheep from the goats comes in? That it can come only with the abrogation of all marriage laws and with absolute sex freedom? If you do not see this, then do ye err, not knowing the scriptures, for in "heaven they neither marry nor are given in marriage, but are as the angels are." FREEDOM! but freedom with responsibility—with a sure reward for the acts of each individual. Whether the act be good or bad it will receive its exact reward under sex freedom.

Looking backward, can you not see that the wheat and tares, having grown together for ages, neither has predominated over the other, except in some spots of congenial soil the wheat has made the more perfect growth, and in other soil the tares. But with sex freedom the tares will be doomed to destruction and the wheat exalted to perfection. And all these ages the seed of both have been sown in sex slavery, and cultivated by church and state marriage.

Once more I say, let us sow the seed for the abolition of the slave and cultivate with the brain, the heart and the hand of freedom.

I must say a word to Comrade Waisbrooker in regard to "bible and church power." The church is the exponent of the bible just as are the democratic and republican parties exponents of the principles of democracy and republicanism. That mistranslated, interpolated, changed, supplemented, cut-over-to-fit-the-creeds-of-church bible, has still enough of the record of spirit dealing with human affairs to be to me the book of books. Freedom is the beginning and the end of the whole. The Creator said to the infant human, "Of all the trees of the garden thou mayest freely eat," implies absolute and unconditional freedom except as to the reward or punishment or consequences of their own individual acts. The "thou shalt not" in the next line is illogical. Coming from Supreme Power it would have precluded possibility of transgression. It would have been better rendered, "It will be better for you if you do not."

You therefore see that mankind were created by an all wise Creator *free*, absolutely free, and had not Eve listened to the law as expounded by the evil spirit she would never have begotten or raised Cain. She sold her freedom by becoming "subject to her husband," and the evil spirit commenced to pile law upon law until freedom had disappeared and all was law. This condition existed until the advent of the Christ spirit in the person of the man Jesus, who said, "Old things are passed away; all things are become new." Abrogating all laws and substituting just one word in place of the whole—LOVE! "Love is the fulfilling of the law." And again, "Know the truth, and the truth shall make you free."

Now just one word as to the God of the Christian—Jesus—who said, "A corrupt fountain cannot send forth pure water." Let us take either of the genealogies of Jesus, and whether we accept that of Matthew or of Luke, as neither touch between David and Joseph, one must necessarily be a lie. We trace the lineage to about the only thing that is really set down in the church ethics of the day as beyond controversy. An adulterous woman is the head of the fountain through which came the pure and perfect God of the Christian. That fountain head, whether you take Mathew's Solomon or Luke's Nathan, was Bathsheba, the former adulterous wife of Uriah. To me there was no sin in Bathsheba's action. She saw the chance to procure better seed than Uriah's granary could possibly furnish, and it was her meritorious action that—in after generations—produced the one perfect man that has lived upon this earth plane.

"Go thou and do likewise," is what I tell my wife, and although we have lived and loved under church and state marriage contract for nearly thirty years, I do not believe she has met her David yet; but should she do so at any time, I would turn Salvationist long enough to shout, "Hallelujah! Glory be to God! The world does move. May the product exceed in purity and perfection even all that can be anticipated." For myself, I would be only too glad to support, clothe and help educate some human being that bids fair to be higher, purer and more noble than myself. I have just begun the subject, but must close, for this is already too long for your cramped space.

LUCIFER, THE LIGHT-BEARER

PUBLISHED AT 1394 CONGRESS ST., CHICAGO, ILLINOIS.

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.
European Representative, George Bedborough, 51 Arundel Square, London, W. C., England.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.
Published weekly. One dollar per year. Three months twenty-five cents.

LILLIAN HARMAN returned from England Saturday, July 16. Altogether her trip was a very enjoyable one, and we all hope that much good will come to Lucifer and to the work of which Lucifer is the American exponent, because of her three months' sojourn in the British Isles. She will probably write a brief account of her trip for publication.

"WHEAT AND TARES"—as treated by J. F. Miles, under the head, "Freedom, First, Last and Always," is a decidedly new presentation of a very old subject. The logic of Freethought as applied to the problem of human improvement has seldom been better illustrated than by the writer of the article found on third page of this issue.

"THE ADULT" for July contains: Editorial Notes: "To the Breach, Freemen!"—Editor; "The Prosecution," Lillian Harman; "The Question of Children," R. B. Kerr and Henry Seymour; "Monogamy, Variety and Ideals," Robert Braithwaite; "Free Speech," William Platt; "The Economic Position of Women," Egeria; "The Hardwicke Society," J. W. Mason; "The Assignation," William Francis Barnard.

Parker Pillsbury.

One of the most prominent, earnest and able of the men known as the "Anti-slavery Apostles," has lately passed away from mortal sight. Quoting from the New York "Sun" of July 8:

"Parker Pillsbury, the abolitionist, died in Concord, N. H., yesterday, aged 89. From 1840 to 1846 he edited the 'National Standard' in New York, and from 1868 to 1870 he was editor of "Revolution,' published in this city. He was an associate of Garrison and Phillips in the anti-slavery movement."

Few Americans have made a more honorable record than did Parker Pillsbury. An all-round libertarian, there were few reforms that he did not assist with pen and tongue and with material aid. Among the struggling journals helped by him is our Lightbearer. When needing help most, Parker Pillsbury sent us money and books to sell, accompanied by words of hope and encouragement. Peace and honor to his memory.

Henry Seymour.

The July issue of "The Adult" presents the name of Henry Seymour as editor. Many of the readers of Lucifer will remember that this gentleman once edited an English journal called "The Revolution," which, as the name would indicate, was anything but conservative or orthodox in character. In the editorial notes of the July "Adult" Mr. Seymour thus explains his attitude toward the League and its work:

"Having a strong opinion that the prosecution of Mr. Bedborough is aimed at the suppression of all discussion of the vexed question of marriage and holding that the discussion of this problem is of very great importance to the welfare of my fellow-men and women, I have consented to undertake the editorial responsibilities of 'The Adult' until such time as Mr. Bedborough may be free to re-engage in the work himself.

"It is very important that I should lay down my position clearly. In the first place, I am not a member of the Legitimation League, although I have subscribed one or two small sums to its funds. In the second place, I am not an advocate of what is commonly called 'Free-love.' But what I do believe in is the right and the necessity of discussing the question in all its aspects, as being a question fundamental in Sociology; and in accordance with this belief I have been a frequent attendant of the League's meetings, have taken part in the discussions, and have, on one occasion, delivered a public lecture in the Chinese Salon of the Holborn Restaurant under the League's auspices.

"In taking over the editorial responsibilties of 'The Adult' my sole interest, in thus securing that the paper does not lapse, consists in the maintenance of clean, sober, and intelligent discussion of the problem of sexual relationships."

That Five Hundred Dollar Lift.

Some weeks ago Henry W. Youmans, of Revelstoke, B. C., proposed a plan to raise five hundred dollars for Lucifer's benefit. His plan, in brief, was to send a circular letter from this office to each of five hundred of the Light Bearer's earnest and faithful friends, asking that one dollar from each be sent to the publisher on a certain day—aggregating the sum named.

This plan was only partially carried out. Lack of time and lack of postage stamps stood in the way of the circular letter to each, but instead the letter was printed in Lucifer and sent out as an ordinary communication.

The responses to Bro. Youmans' appeal fell far short of his expectations. About three dozen persons in all have thus far responded, some with the dollar and some with promises. Among those who promised and sent a dollar each—together with an earnest word of approval, were Mary M. and J. F. Clark, of Albia, Iowa, and now, seeing the responses coming few and far between, as compared to what she thinks they should be, Mary M. Clark sends a stirring letter proposing a somewhat different plan from that of Friend Youmans. Substantially her plan is this:

Let the burden and honor of raising this fund be borne by a much greater number of readers than the original plan contemplated. While the gift of one dollar each may be but a trifle to the financially prosperous, there are many hundreds of our readers so situated that to send a dollar, in addition to their yearly subscription, would mean a personal sacrifice. The proposition, in substance, is to let those who can, send a dollar each, and let those to whom this sum would seem large and difficult to raise, send a smaller amount. Something like this:

One dollar each from 250 readers,	$250
Fifty cents each from 250 "	125
Twenty-five cents each from 300 readers.	75
Ten cents each from 500 readers,	50
	$500

By this plan thirteen hundred readers instead of five hundred would share the burden and the pleasure of giving to Lucifer a new and stronger hold on life, and a greatly increased power and field of usefulness.

The question may be asked, "Why this call for special help? Has not Lucifer been published long enough, and has it not now enough paying subscribers, to enable it to live without special calls for financial aid?"

To this supposable query it may be replied:

First—No journal, no "cause" or propaganda, devoted to the work of demolishing unpopular superstitions and prejudices was ever yet a financial success—at least not until the cause itself became sufficiently popular to attract to its support the class of people who hold or control the thing called *money*. Capital, wealth, the money-power, is always on the side of conservatism, and hence it is always uphill work to establish and keep alive a paper devoted to radical ideas, to revolutionary thought, on any subject.

While this is true as a general statement, it is pre-eminently true of the revolutionary ideas to which Lucifer is now, and has been, devoted. Our whole social system, and largely our political and governmental systems, rest upon the integrity of the now popular sex-ethics; upon the time-honored (or dishonored) marriage system; which system, stript of the illusions that

enshroud it, means simply the "Sexual Enslavement of Woman" and the denial to children the right to be born well—if born at all.

Hence it is that of all reforms that are now demanding recognition none is so unpopular as sex-reform. No abolition is so dreaded as the abolition of marriage. Instinctively all the forces of conservatism, all the powers of church, of state, and of that intangible, yet all-powerful thing called "Respectability" are arrayed against any radical change in our marriage laws and customs.

This is the first and chief reason why Lucifer, after eighteen years of persistent struggle, still finds it hard, very hard, to get enough of the "wherewithal" to get out its weekly editions, without running in debt to compositors, pressmen and paper houses.

Second. In addition to this general, this constant or perennial cause of the need of help outside of regular subscriptions, there are now unusual reasons why Lucifer's co-operators should make and heed the call that a few of them are making and heeding. The summer season is always a hard one on radical reform papers. People in general read but little in hot weather, hence are prone to forget the needs of the publishers of their papers. Thousands are out of employment and really have no money beyond their most pressing needs. Added to this is the diversion of attention from home affairs by and to the exciting events of a great war.

Again: There is special need that there should be no falling off in the weekly issue of Lucifer because of the fact that the enemies of free press and free mails—without which all educational work must be slow and very unsatisfactory—are now making unusual efforts to stifle free discussion, and crush free publication of books and papers treating upon basic problems of sex-life and sex-morality. Instead of a falling off in the issue of papers defending free press and free discussion it would seem rational and right that such journals should increase their circulation, and that if possible the size or number of pages of each issue should be increased. In other words, while the prosecutions against "The Adult" and its editor, and against Leroy Berrier, Etzil Ruedebusch and others, are so active and aggressive, it would seem right and proper that instead of one "double number" Lucifer should issue a double—or sixteen-page—number every week, and that marked copies thereof should be sent to editors, publishers and public lecturers wherever the English language is read or spoken.

These are some of the reasons why a few of Lucifer's friends—friends because of intelligent reflection and conviction—are now calling for "concerted action;" calling for an "advance all along the line;" calling for special help to "lengthen the bands and strengthen the hands" of our little giant, our Lucifer, The Lightbringer, the recognized exponent of the "American movement" for larger freedom of investigation and for more rational ideas regarding the basic problems and customs of our social and sexual lives.

* * *

To bring this matter to a test—to see how many are willing to second the motion made by Henry W. Youmans, Mary M. Clark, Adolph Vogeler and others, it is our purpose to send marked copies of this issue to all, or nearly all of Lucifer's subscribers. This is much cheaper than the method first proposed, of sending printed circulars in letters with one or two cents postage on each, and should not be less effective in calling attention to the proposed plans

Whether the proposition meets with general acceptance or not, the names of each donor or contributor thereto will be published in Lucifer unless a request be made not to publish.

What say you, readers of Lucifer? What say you, friends of the now world-wide movement for freedom and justice in sex-relations—the problem of problems, the reform of reforms, because most intimately connected with race improvement, race culture, without which all other reforms must necessarily fail?

M. HARMAN.

McKinley's Mediæval Message.

President William McKinley has issued a proclamation calling on the people of the United States to

Reverently bow before the throne of the divine grace and give devout praise to God, who holdeth the nations in the hollow of his hand and worketh upon them the marvels of his high will, and who has thus far vouchsafed to us the light of his face and led our brave soldiers and seamen to victory.

Think of it, humane men and women! The chief magistrate of a so-called civilized nation in this dawn of the twentieth century, thanking God for wholesale slaughter of human beings!

"These Spaniards are a Godless lot," said Captain Philip of the American battleship Texas, "and their cause is unrighteous; that accounts for our easy victories."

Then he called all hands to the quarter-deck, according to the press report, and with bowed head, said:

I want to make public acknowledgement here that I believe in God, the Father Almighty. I want all you officers and men to lift your hats and from your hearts offer silent thanks to the Almighty.

All hats were off. There was a moment or two of absolute silence, and then the overwrought feelings of the ship's company relieved themselves in three hearty cheers for their beloved commander.

Since God led the American forces to victory, the question arises: Were the sailors cheering for barbarous Captain Philip or for more barbarous Jehovah?

Captain Philip either willfully lies or is woefully ignorant when he says, "These Spaniards are a Godless race." Spain probably has more God worshippers in proportion to its population than any other nation on earth.

On the same day that Jehovah slew 2,000 or more of his worshippers in Santiago de Cuba he permitted 553 out of 716 persons on board the French line steamship Bourgogne to drown. It wasn't quite as big a job as the Santiago slaughter, but while President McKinley is in the thankful and pious mood, why doesn't he call on his devout subjects to offer thanks to Jehovah for the Bourgogne disaster :oo?

Such mediæval superstition in the present day seems almost too appalling to be credited. How idiotic! The exultant Americans gloating over the slaughter of their fellow men can sing, "Praise God from whom all blessings flow," and at the same time William the Witless proclaims:

Let the nation's heart be stilled with holy awe at the thought of the noble men [Americans, of course] who have perished as heroes die, and be filled with compassionate sympathy for all those who suffer bereavement or endure sickness, wounds and bonds by reason of the awful struggle.

Perhaps the devout Spaniards find consolation in the cheerful text, "Whom the Lord loveth he chasteneth."

Gentle Puck, that tricksy spirit which Shakespeare drew, would stop his laughter and turn away in horror at such heartless stupidity, if he were here today, but his verdict—not in laughter now, but in tears—would still be:

"WHAT FOOLS THESE MORTALS BE!"

Another Personal Letter.

DEAR BRETHREN AND SISTERS: I propose to write you a real live orthodox letter; something like the letters I have known one deacon to write to another.

I see by the half-hearted way in which we are starting in that a few dollars of our Brother Youmans' five hundred dollars are going to come straggling in at rare intervals—very good, as far as they go, but too limited in numbers to go very far.

Probably the straggling list may reach seventy-five or one hundred dollars. Now that will NEVER DO! In the face of this terrible, needless, hideous, bloody war, where the sons of many mothers are to be slaughtered in a cause which—were it the most extreme of its kind—never would, to my thinking, justify such wholesale human butchery, and at a time like this when the "sons of God," such as the dear Anthony Comstocks, are getting in their work in such grand style, we *must be up and doing!*

We must hold up the hands of the standard-bearer. We must rally round our bearer of light—our Lucifer.

My understanding was that Friend Youmans wanted five hundred dollars to be subscribed, then sent in. Now I think we all ought to know that unless we each send a dollar that five hundred will never be collected. Not keep sending in once in awhile, nine-tenths of us thinking, "Oh if I could I would like to send a dollar, but then I expect every one else has sent one and it will be lots of help even it don't reach five hundred dollars."

Now let us, one and all, send our dollar. Mr. Clark said we would send two dollars, one for him and one for myself, but we don't want to send it just to keep company of $498 of other good money.

Every one can send something. Do as the church does—send in the widow's mite. As the minister (good, holy saint) once said—in that sweet, nasal, rolling tone so common with those favored souls—"*Give*, brothers, *give*!—*give*, sisters, *give*!—even the children can give something. If you can't give a dollar, give a half dollar; if you can't give a half dollar, give a quarter; if you can't give a quarter, give a dime or a nickel, and if you can't give a nickel, remember your preacher *smokes*. God loveth a cheerful giver, brethren and sisters."

You see they include the sisters when it comes to giving. All the same we may profitably copy after their methods to this extent. Herein lies their power. They are wealthy; they keep all the loose change coming their way.

In some way we can all give something. We can sell potatoes, or corn or eggs, or give a fourth of each day's wages until it reaches a dollar.

Five hundred dollars would pull down lightly on five hundred or seven hundred or eight hundred people, while it may be the means of keeping our "cause" in strong condition and in warding off many combined attacks of the saintly Comstocks. A brave front is half the battle with a cowardly enemy.

Now dear comrades, can't we rally round *ourselves* and give our work a mighty push to the front by a valiant combination of our weak forces? I suggest that if we can't afford one dollar we send fifty cents. Send a postal to Lucifer to that effect and Friend Harman can count us up. We could not get it in by July 1, but can we not come in gloriously by September 1?

Yours for freedom, MARY M. CLARK.

Albia, Iowa.

Give Them Their Own Medicine

BY H. H. HUTCHINSON.

As Comstock and his "anti-vice society" are becoming more aggressive every year, and the Christians still continue to prosecute violators of their Sunday laws whenever spite prompts them to do so (but at no other time), I propose that we Atheists, Infidels and Nonconformists take a hand in the dirty fight and make them take some of their own medicine. I believe the quickest way to get a bad law repealed is to enforce it. Nearly every state has a Sunday law, making it an offense punishable by fine and imprisonment to keep open any place of business, play any game of chance or amusement, even a game of draughts or cards in one's own home, or to do any secular work. But few of the people know such laws exist, and can scarcely be made to believe it.

Everybody knows there is a law against working on Sunday and keeping saloons open; and in most places against playing ball on Sunday. So a grocer will keep his store open and sell goods all day in violation of the law, and then have his neighbor arrested for keeping his saloon open and selling on Sunday; doesn't even know he has also violated the law, neither does the saloon keeper, or likely he would have the grocer arrested too. The reason of this is, that Christians only enforce their laws out of spite, and when they want to down a heretic. Their laws, like their hell, are for the other fellows.

It is the same with the obscenity laws. They are only to persecute Infidels, Freethinkers, Freelovers, etc., but not to suppress their bible, which according to their own ruling is the most obscene book extant; and the court has so decided in the Wise case in Kansas, and must so decide every time according to law. Yet the bible goes unmolested while Pope and Berrier languish in prison, the latter under a heavy fine.

Now, what I propose to do is to form a "Vice and Sunday Law Enforcement League," the objects of which shall be to enforce the Sunday law against Christians who are so anxious to have it enforced against others; and arrest those who send bibles through the mails, or otherwise indecently expose them.

I am aware it will be dirty work; but "the end justifies the means," and if we can succeed in convicting but a few for exposing the bible where it will incite to lascivious thoughts, or for sending it through the mails, down go the Comstock obscenity laws. And if a few prominent citizens are arrested and fined in every town every Sunday for keeping their places of business open, or playing croquet on Sunday, the next legislature in every state so disciplined will be forced by public indignation to repeal the Sunday law.

What say you, readers of Lucifer? Shall we force the advocates of these obnoxious laws to take a dose of them themselves?

I have the plans all arranged for forming such an organization, and I would like to hear personally from all who favor the project. Such can address me at 2040 Lyon street, Springfield, Mo.

Marriage and the Church.

BY J. G. TRUMAN.

As to the charge that the priests are responsible for marriage, let me say a few words. So far as I can find, the priests are, and always have been, of the conservative class that originate nothing and change nothing, but accept what is, as the will of God. Therefore they did not institute marriage. Marriage originated in slavery, slavery from war and the idea of property.

There is no doubt that at one time in the development of the human race, women, as mistresses of the home were the ruling class, and the males were hunters and warriors, but as the homes became more attractive and warriors increased one by one, the homes were captured and their mistresses made slaves by other tribes, until it came to be that a slave woman was considered of more value than a free woman, and daughters were held as slaves by their fathers and by them sold to husbands.

Monogamic marriage is of comparatively late date, having been originated in Europe with the advent of democratic ideas—democratic only in regard to males. As female slaves were scarce it was thought best to divide them up so that each man might have one rather than that one man should have many and others be without any. When Rome was first built we read that there were no women in the city, and in order to correct this condition the Romans gave a play outside the walls and invited their neighbors. To close the play each young blood seized a damsel and carried her in and then the gates were closed. In that way Rome celebrated monogamic marriage and Rome became mistress of the world.

As for the priests, they have been led rather than the leaders of popular prejudice, their objects being, first to make institutions contribute to their support, and then to make them as little objectionable as possible. As for the Catholic church, in all its decisions on the subject, it has held that sexual intercourse without marriage is preferable to marriage of priests. Next, it is a notable fact, that in all Catholic countries there is less puritanism and more freedom than in Protestant countries, or even among so-called freethinkers. In Vienna, the capital of Austria, for instance, it is customary for the children, when they come from school each day, to divest themselves entirely of clothing and go to the river for a bath. So that shortly after school hours a foot passenger in the streets finds

his way impeded by the crowd of nude children of various ages and both sexes, going to the river to bathe. Where, in free America would that be allowed?

When summed up I find the logical conclusions of the Catholic religion to be in favor of free love. That this conclusion has not more generally been deduced from it is because common selfishness and prejudice have prevented it and compelled its teachers to teach the opposite. When public sentiment changes the priests will change and become teachers of love and not of ascetic restraint. So I see no good reason for condemning the church for a weakness that belongs to all.

Lending a Hand.

Lucifer thankfully acknowledges the following contributions to the general publication fund, since last issue:

J. F. Miles, $1.00; Emily G. Taylor, 1.00; M. Korff, 1.00; Anton Niedermeier, 1.00; H. Kuzink, 1.00; Sarah G. Gill, 1.00; Mary M. Clark, 1.00; James F. Clark, 1.00; L. M. Bryan, .05; S. W. Prescott, 1.00; William Fretz, 1.00.

VARIOUS VOICES.

S. W. Prescott, Cavalier, N. D.—Enclosed find one dollar to apply on the Henry Youmans Lucifer benefit fund. Too late for July 1, but will help all the same. Hope the "Powers that be" will not prevent you pushing on the good work.

Emily G. Taylor, 309 62d street, Chicago.—I wish to put myself on record as having paid my dollar due the July Lucifer fund, so thoughtfully inaugurated by that kind friend of humanity, H. W. Youmans, believing no good subscriber to Lucifer will forget the date and the dollar.

William Fretz, 190 Ingham avenue, Trenton, N. J.—Another dollar toward the five hundred. As my subscription has nearly expired, please send "Bar Sinister," "The Next Revolution"—Essays republished from Lucifer, "Isabel's Intention," "Love and the Law." Enclosed are stamps for postage on above premiums.

Sarah J. Gill, 359 Normal avenue, Buffalo, N. Y.—Enclosed please find one dollar towards the five hundred which Henry Youmans's plan proposes to raise. I am glad he was susceptible to so fine an inspiration. I, for one, have spent time "dreaming" of what I would do if I "were rich." Still I am quite practical, so this suggestion suits me.

August Bosshammer, Cat Spring, Texas.—Please send me "Personal Rights and Sexual Wrongs," by Oswald Dawson. I wish I could send you the names of a few subscribers, but the Americans hereabout are so very narrow-minded that they could not understand Lucifer. Have you no subscribers in this part of Texas?

[Will our Texas subscribers answer the inquiry of Friend Bosshammer?]

Anton Niedermeier, Trenton, N. J.—Your call for aid has not fallen upon entirely deaf ears, though I am but slow to respond and unable to do a great deal. I enclose one dollar as a donation to aid you in your honest and honorable struggle for the establishment of sexual freedom. I am much pleased to know that your noble daughter Lillian is doing such good work in old England, which by its recent outrages upon one of its unoffending citizens shows itself in a very unfavorable light indeed. With good wishes for you and yours and for a safe return for your Lillian, I am yours for freedom.

E. F. Rotshek, Steilacoom, Wash.—It is commendable to be ahead in doing good, but we must not forget the bread box. I am aware of the necessity of having individual freedom which includes sexual and every other freedom, but to enjoy and even to succeed in obtaining it we must live—not exist, but live. To a rational living the economical freedom is indispensible; it is the fountain from which we draw the nutriment for all other branches of freedom. When we reach that plane, free and independent women and mothers will appear in undreamed of numbers, for being free from material want and secured from force, no woman or man will willingly submit to slavery—to own or be owned—no matter by what name such bondage may be designated.

Lois Waisbcooker, Sherman House, 8th street, San Francisco, Cal.—I have had several letters recently from those who can aid me only with their sympathy—letters of similar import, and I think it may help me to do more good if you will publish the following extract. The little girl referred to is one that the world would reject did it know the secret of her birth:

"L. is ten years old, a bright, winsome girl, is my sunbeam and constant companion. She knows your books by heart almost. I think your 'Century Plant' the best you have written. I have not been idle; I have lent and talked your books until I have more than one woman on the road to freedom; more than one blesses you every day. I am not the only one that your books have saved from the insane asylum."

Voltairine de Cleyre, Philadelphia, Pa.—I am trying to get out an edition of Jean Grave's "Moribund Society and Anarchy," the translation of which I have done; and to that end am trying to find out how many copies I can dispose of in advance. The book contains a review of our various institutions, including "The Family," which is done without gloves. The government of France sentenced the author for two years on account of the chapter on militarism. Are you willing to order any number in advance, and if so, how many? The book would probably sell at fifty cents in paper and one dollar in cloth, usual discount being of course allowed. I know it is a bad time of year; still the book could scarcely be ready before the heated term is over any way. Let me hear from you.

Take credit to yourself for having stirred the British Lion.

F. Siman, 3321 S. 20th street, Omaha, Neb.—Herewith find two dollars for which kindly forward enclosed list of books; balance for postage. Kindly inform me, can "Psychology of Sex," by Ellis, be had?

Your Lucifer and its contributors are great consolators to my existence. "Ideas are Life," said E Renan, and it is so. If I have not the pleasure to exchange ideas with my fellow beings personally I can read their writings, and rejoice that I am not alone in this shallow-minded world. Very sorry the heads of the fair sex are so slow to come to the front. Instead of wishing to be friends and companions of men, they still prefer to be dolls and pets.

["Psychology of Sex" cannot be had. The publishers positively refuse to sell it while the trial of Mr. Bedborough for selling the book is pending.]

Martin Nortvedt, Calumet, Mich.—Will you allow me space for a few lines to "S. D. W.," who says he is a working man and married, has three children, and can not with justice to himself and the children they already have, bring others into the world. He says he is very much interested in finding an infallible preventive check. As a solution to this question I would advise S. D. W. to get a book called "Karezza," by Dr. Alice B. Stockham. This book does not recommend abstinence. On the contrary, it recommends full, intelligent sex intercourse under the direction of will-power. From experience I know that 'Karezza" is practicable. It is grand, ennobling and uplifting. If you get this book both you and your wife should read it, so you both could get a good understanding of the subject. Excuse the liberty I take in giving you this advice. [The book can be had from Lucifer office, price one dollar].

We make too much of the sex question? Go to the men and women who compose the mass of humankind and measure if you can the depth of their ignorance in this vitally important part of life. W.

720.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

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The Sexes and Love in Freedom; by Oscar Rotter. 8 pages.
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Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 30. CHICAGO, ILLINOIS, JULY 30, E. M. 298. [C. E. 1898.] WHOLE No. 721

Bring us Freedom.

The century passes as a broken dream
That fades into the darkness ere the dawn!
The hopes it cherished and its griefs are gone
As spirit shadows on Time's silent stream!
The outcry and the anguish of it seem
Like echoes upon the dusk hills—like lights upon
The haunted borders of oblivion—
Pale will o'-wisps of a disordered scheme.

O thou New Age that comest! welcome thrice—
More welcome than the ever welcome birth
Of the expected love-child of our youth!
Bring us a nobler portion—nobler twice
Than ever yet was given unto earth!
Bring us our freedom—bring us love and truth.

—*From the "Arena."*

Home Again.

After an absence of nearly four months—an unexpectedly long visit—I am again at my old work in Lucifer office. I had a delightful journey, my experiences almost uniformly pleasant and my expectations more than realized; yet I can heartily say, "The best of the journey is getting home." There is nothing half so good in life as plenty of work when one's heart is in it and one has the health and energy necessary to accomplish it. I have had such a long rest that even washing dishes seems a pleasant occupation.

I left London Wednesday, June 30. George Bedborough, William Wess and Rochelle Zolzman made the journey down to Tilbury with me. It seemed hard to part with the many good friends I had made in England As I watched the forms of my friends fade away, and after they were gone the shores of England itself seemingly swallowed by the ocean, I felt very much as if I were at my own funeral. For England is so far away, and who knows that I may ever see it and my friends there again?

We had good weather on the return voyage. The ocean was calm and the waves were never high. The boat was the Massachusetts—the same that I went over in Only one of the passengers who made the trip over on the Massachusetts returned with me. But the new acquaintances were agreeable people, and I felt quite at home on the boat. This was the last trip of the Massachusetts as a passenger vessel, as it has been bought by the United States government and is to go to Cuba.

An ocean voyage is pleasant if one is not seasick. Only one passenger was seasick many days, and she was ill almost all the way over. She was a pale, delicate little English girl, who was making her first visit to America, and alone, to marry a man whom she had not seen for six years. That seemed to me to require more courage than to go to England to talk to the Legitimation League. May her life in America be happier than her voyage over!

Several people asked me if it was true that I was a lecturer. They wanted to know my views, so I made the best use I could of my opportunities.

When the pilot came on board to guide us into the harbor we heard of the terrible accident to the Bourgogne. One woman said to me:

"O, we have so much to be glad and thankful for! It might have happened to the Massachusetts!"

"But," I remarked, "how about the people on the Bourgogne? They didn't have much to be thankful for. Really, it would have caused less suffering to the victims and their families and friends if the Massachusetts had gone down, because there would not have been so many to suffer. The aggregate of suffering is much less in forty than in five hundred."

She thought, evidently, that I did not properly appreciate the special dispensation of Providence in my favor.

I was glad to see New York again. It looked so bright and clean in comparison with the other cities I had recently seen. I saw as many of the friends there as I could in the short time I allowed myself—from Monday till Wednesday. There are no radical public meetings in New York during the hot weather, but I saw Dr. Foote, E. W. Chamberlain, Dr. Rotter, Ernest Winne, C. B. Cooper, Amy Scudamore, Otto Heuple, E. C. Walker, Garcia Leao, Mrs. Hibbard and Cyrus W. Coolridge. I also had a pleasant little visit with the "G. E. M." of the "Truth Seeker," and Grace Macdonald, also little 'Gene—my Virna's earliest playfellow—and last and least, but by no means least important, the baby, Putnam Foote Macdonald. What names he is expected to "live up to" and surpass! But he has a good start.

On Wednesday, July 13, I went to Philadelphia, and met the friends at the Ladies' Liberal League. The hall was well filled and I became personally acquainted with many whom I had known by name for a long time. I have passed through Philadelphia several times, but never before stopped there. I met Horace L. Traubel, the editor of the "Conservator"—a journal, by the way, which is a great favorite of mine. Mr. Traubel is as interesting in conversation as he is in the pages of the "Conservator." I also met Voltairine de Cleyre. She was the only one in Philadelphia with whom I was personally acquainted. She has a brilliant mind. It is unfortunate for her and for her friends and the world that she is not as strong physically as she is mentally.

J. B. Elliott, whose hospitality I enjoyed while in Philadelphia, is an earnest worker. He has a very interesting library of rare volumes, being particularly rich in the works of, and literature concerning, Thomas Paine and Mary Wollstonecraft.

Mary Wollstonecraft's name reminds me of the fact that, on Decoration Day I visited her grave in the old St. Pancras churchyard in London. That is, her monument was there, but I afterward learned that her remains were removed to another place. But her monument is really a monument to her work, for on it in large letters is the inscription:

"AUTHOR OF A VINDICATION OF THE RIGHTS OF WOMEN."

It is a beautiful little church and churchyard. The church,

yard has been made into a public garden, and instead of the gloomy rows of white gravestones are beds of bright flowers and cool shaded walks, along which happy children play. Many of London's churchyards have been similarly transformed—a very substantial sign of progress. A few of the monuments are left standing, and the square, simple stone erected to the memory of Mary Wollstonecraft and William Godwin is among them. Another monument that I noticed was to the last survivor of the "Black Hole" of Calcutta, who died about a hundred years old—I forget the exact age.

But to return to—and leave—Philadelphia. There was a pleasant little farewell meeting at Mr. Elliott's residence Thursday evening, attended by old and new friends of Lucifer.

On Friday morning I left Philadelphia, and after a twenty-four hours' ride arrived in Chicago. I find my father not quite so well as when I left him. He had an accident a few weeks after I left, which crippled him so that he was confined to his bed for about two weeks, and obliged to walk on crutches for some time after. He is almost recovered, but is somewhat reduced in flesh. And on "the Glorious Fourth" a bomb exploded so near him that it almost deafened him, and he has not yet entirely recovered his hearing.

Mrs. Elizabeth H. Russell, of Cleveland, has been here for a few weeks. She is well known to many of Lucifer's readers, being herself one of Lucifer's oldest and best friends, as well as a friend of other advanced movements. I had never met her before, and though I had heard of her wonderful vitality, I was much surprised on seeing her so young and strong. She was born in London eighty-one years ago, yet she shows few signs of the feebleness of age. Her step is firm and light, her hearing unimpaired, her eyesight good and her brain quite vigorous. She is so cheerful and so good that it is pleasant to be near her. "And her friends shall rise and call her blessed."

I find Lucifer in not so bad a condition as I had feared. The summer season is always the hardest, the receipts being always light at best; but the war has made it still worse, for the attention of the people is diverted by it from the affairs of ordinary interest. Added to these, my absence necessitated the incurring of additional expense. On the whole, I think Lucifer is to be congratulated on its prompt appearance every week, hard though the struggle has undoubtedly been.

LILLIAN HARMAN.

Popular Follies and Crimes.

BY JAMES S. DENSON.

There is a deal of plausible talk about the educative value of pain, but it has not escaped my observation that it is the pain of some one else, not of the talker. To be sure, in the old days, when men and women really believed these things (and even today in the dark corners of the earth where they are still believed) there was an honest attempt made to put the theory into practice; large numbers of persons tortured themselves in all imaginable ways that moral purity here and the joys of fancied heavens hereafter might be attained. But at the present time, wherever man has become moderately rational, he has quit hunting for agony with a dark lantern. If he can be spared the pain, he is willing to worry along without the education.

* * *

A prominent Atlanta society woman, Mrs. Joseph Kingsbury, is engaged in a crusade against kissing in that city, and the papers all over the country are discussing the matter. Mrs. Kingsbury has written a letter on "The Abuse of Osculation in the South." Well, so long as the persons immediately concerned do not feel that *they* are abused by the osculation, what business is it of Mrs. Kingsbury's? Her mournful plaint justifies what has often been said to the effect that the pleasure of other persons causes a certain class of individuals more acute agony than would the burning at the stake of every one of the "unlawfully" happy persons. There is always a free pardon read for the hater, but for the lover "every knife is open, every door shut." Mrs. K. "cites several instances in which well-known young society people have been caught kissing when it was known that there was not the slightest tie between them." The dear old lady doesn't seem to understand at all, but sophisticated persons know that the existence of the tie is proved by the kissing.

* * *

The local authorities of the Dutch village of Dloxverloo, being persuaded that the exhibition of underclothing hanging out to dry in the open must have a demoralizing effect upon those of either sex who see it, have decreed on pain of a heavy fine for first offense, and imprisonment for the second, that those articles of apparel must in future be dried elsewhere than near the public road or railway.—*London Chronicle.*

Talk about Yankee enterprise! Anthony Comstock has forever disgraced America. His sin of omission is unpardonable. What *could* he have been thinking of to let those old Dutch burghers get ahead of the United States in that scandalous manner? He has shamelessly and shamefully betrayed our confidence. Here for years we have been implicitly trusting him as the anointed guardian of our reputation for chastity and decency; we would have sworn with our hands upon our hearts that he would never let any effete nation of Europe get a play in advance of us in the game of moralistic dam-foolery—and now see where we are! Well, all this comes of hiring some one to be virtuous for us. We forgot that man is a poor fallible creature; that there are limits to his capacity for bearing up under a load of vicarious goodness. Of course, Comstock's sublime assurance is what lured us into this trap; he told us that we were not competent to take care of our own morals, and that he was; he said that one of his eyes was a microscope and the other a telescope and with them he could spot obscenity every time, whether infinitesimal or infinite, near or far removed. So we laid our soft heads in childlike confidence upon his fatherly bosom, never for a moment imagining that our protector would permit millions of evil-minded washerwomen to flaunt laundered licentious suggestions before our innocent eyes each recurring Monday afternoon. Alas for the vanity of human hopes! Alas for the pride of America! Confound those Hollanders! Confound Anthony Comstock for letting mere common foreigners carry off the first prize for idiocy!

Is Sexual Continence in Women Harmless?

BY S. A. E. JOHNSON, M. D.

"Seneca," in an article in No. 711 of Lucifer, dismisses lightly the question whether man suffers more than woman from suppression of normal impulses of their nature, by saying it is unimportant. I cannot agree with him in this, inasmuch as I believe that accurate knowledge of this kind would prove not alone whether the present social order, condemning the unmarried women to a life of abstinence, is a wise and beneficent order having grown naturally in the evolution of a high degree of civilization, with attendant high psychic states of the sexual sphere, instead of being, as some believe, an intolerable outgrowth and remnant of female sex slavery, but also whether chastity in the unmarried is not a fetich, upon whose altar is sacrificed the health and happiness of the race, in that it gives to posterity a broken-down nervous system for an inheritance. It would, by the way, be of interest to know whether Japanese women, who are not disgraced by a life of prostitution in the teahouses before marriage, are as prone to sexual and nervous disorders as are their sisters of a western civilization.

Well-known physiological facts seem to disprove, or at least cast a doubt upon the generally accepted idea, that woman is better able than man to bear enforced continence. For even a casual examination of physiology of sex tends to show that the complex phenomena attending sexual activity in women and giving rise to *libido sexualis*, are essentially identical with those taking place in the male. If there be any difference, it is found in the psychical states attending her passion.

Libido sexualis may arise normally in both sexes, either from physiological activity in the organs of sex, stimulating the cortical centers for sex in the brain by reflex action, or the impulses may arise first in consciousness and from opposite direction arouse the activity of the sex organs. The latter probably more often occurs, but there is, at all events, an intimate and mutual connection between the central and peripheral parts of the sphere, so that there must be a simultaneous stimulation of both in order not alone that *libido* may occur physiologically, but also in order that it may culminate naturally, followed by a perfect sense of gratification and disappearance of *libido*. This sense of gratification depends in both sexes upon the completion of the act, and there is nothing to disprove that failure of completion is not as unpleasant and disappointing to the woman as to the man, resulting in a psychic state detrimental to health. Much evidence, on the other hand, may be adduced to show that such failure is the cause of much unhappiness to woman, and that it thoroughly disorders her nervous system and, in those predisposed, may give rise to perversion or inversion of the sexual instinct.

The arousing of *libido* in a woman is by no means, any more than in the man, dependent upon intimate personal contact with a person of the opposite sex. She is constantly surrounded by influences which affect and sway imagination, and in many ways direct it toward the sphere from which spring the most powerful influences dominating her being. Neither does such stimulation of the sexual instinct depend upon erotic books or lascivious pictures for its origin. The majesty and grandeur of nature, the odor of flowers and perfumes, even the odor of male perspiration, the glowing imagery of poetry and romance, the beauties of art, as well as the rites of religion, the sights she sees in the streets of large cities or perhaps in the fields of the country—in short, all those impressions she receives through the senses of vision, smell and hearing, no less than those that originate in her mind under the stimulation of organs which were formerly undeveloped—all of these have been known to arouse in woman sexual passion and have been instrumental in producing perversion of the instinct, when opportunity for sexual congress has been wanting.

For a time she may be unconscious of the object of emotions and impulses thus aroused, for a time she may mistake their meaning and portent, but sooner or later these become powerful enough to produce conditions in which their nature stands revealed, in which she can no longer be in doubt about what her nature demands of her. In order then not to accede to these demands, she must bring into action inhibitory ideas and activities. She must bring into action her will power and give battle to the supposed enemy which is in her own being and has no intention to give up the attack. But this constant vigilance, this constant battle against her own inclinations, her own self, cannot but react violently upon her nervous system, as well as produce abnormal states in the special organs of sex, by the continued vaso-motor disturbances for which no relief is found in normal sexual congress, and the experience of almost every physician shows that it does so react.

Religious and profane history are full of valuable data which prove the evil effect of female continence upon body and mind, and as sexual physiology and psychiatria are more and more closely studied in our own day, well-authenticated cases are not lacking to show similar effects. Much desirable information cannot be gained on account of false modesty on the part of women who for the most part will speak only reluctantly of these matters or even confide them to a physician when his aid is sought for attendant evils. These patients very often even fail to connect their troubles, for which they seek relief, with an unsatisfied sexual instinct, although questioning will bring out the fact. Even where perversion of the sexual instinct obtains, it is often extremely difficult to get a candid confession from the patient except after close questioning. But sufficient data are at hand to show that self-abuse, in almost every case in which the patient comes to practice it after puberity, is due to conditions preventing normal coitus.

Much difference of opinion exists about the harmful effect of such a practice. That it does harm when practiced to excess there can be no doubt. That it produces impotence or perversion of the instinct, when it is practiced sparingly for a long time, seems also to be an established fact. But especially that form which is called psychical and depends upon stimulation of the organs through cerebral processes, seems to be destructive to the nervous system. And this leads me to the belief that those methods of compensating sexual desire urged by Dianites—with whose ideas I think "Seneca" is in accord—can be in reality no less hurtful to even a normally constituted being. For whether the imagination revels in memory pictures of sexual events, or whether close proximity of bodies of the opposite sex produce the desired effect matters not much; the exhaustion of the nervous centers will as surely take place, and the vaso-motor disturbances will be as great and will be identical in kind and extent.

It has been objected that women in general are less sensual than men, hence bear continence better. This may or may not be true, yet cannot be taken for granted without better evidence than that upon which the assumption rests. It must not be forgotten that the social conditions favor reticence of women in these matters. A majority of them would rather suffer any ill effect from abstinence rather than reveal the secret of desires that torment them. Neither must it be overlooked that the premiums put upon female chastity and innocence (ignorance) tends to make her sham such virtue in countless instances where it does not exist, as her virtue is also often simply resting upon a fear of untoward results. For that reason some women have no compunction in practicing mutual onanism with a member of the opposite sex, although they will strongly resist normal congress.

Again, such demands upon chastity in woman tend to modify the intensity of the sexual instinct in the course of generations, and the judgment upon the sexual proclivities of woman in general is largely drawn from experience with just that class of women in marriage. But a close study of the marriage institutions, the revelations of divorce courts and criminal annals, the prevalence of prostitution as well as the information gained by physicians who are interested enough to know, show that such judgment, when made to cover the whole sex, is altogether too sweeping.

Of course women, as well as men, differ in regard to their sex nature. Many are *natura frigida* while others labor under the misfortune of inherited weakness, incapacitating them for a normal and reasonable resistance, making them victims of abnormal appetites. But these cases, while belonging to the domain of pathology, crave consideration in this connection in so far as they may tend to show the evil effect of enforced sexual continence in previous generations, leading to disorders of the nervous system which are transmitted to the offspring as predispositions. Nevertheless in sociology we cannot escape reckoning with this class of women. They are as much a part of the social body as the women who boast the ability to sustain the most platonic relations, and they possess the same right to happiness and a gratification of their desires as to life itself.

If a subject is not questionable, it seems to me a waste of time to discuss it. The great facts of the world are not questionable: they are there for us to enjoy, or to suffer in silence, not to talk about. Our best energies should be spent in attacking and settling questionable things, that so we may enlarge the sphere of the unquestionable—the sphere of real life—and be ready to meet new questions as they arise. It is only by dealing with the questionable aspects of the world that criticism of life can ever have any real virtue for us. It is a waste of life to use literature for poring over the unquestionable. Even a healthy dog, having once ascertained the essential virtue of a bone, contentedly eats it or buries it.—*Havelock Ellis*

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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ERRATUM: In last week's Lucifer, in fourteenth line from bottom of right hand column, editorial page, for "unpopular," read *popular*.

"MOUNT PLEASANT PARK" Spiritualist campmeeting, near Clinton, Iowa, opens July 31, and will hold till August 28. For circulars giving full information in regard to accommodations, speakers, mediums, etc., address the Secretary, Martin H. McGrath, Mt. Pleasant Park, Iowa.

PRESSURE OF MATTER relating to the recent assault by the brigands of church and state moralism upon the editor of "The Adult"—and through him upon every other freedom-loving person—has compelled the side-tracking of many valuable articles written for Lucifer's columns. Among these long deferred articles is one by Dr. S. A. E. Johnson, on the "Sexual Continence" question. A careful reading of this scholarly, and yet not too technical, essay is hereby recommended. The problem of what is chastity, what is sexual virtue, is one that lies at the foundation itself of all human improvement. The sexual instinct or appetite is, as all know, the most imperious, most uncontrollable of all the appetites or passions. Hence the question as to how far it is wise to try to control or suppress this passion, instinct or appetite, is one of the most important of all questions that can possibly engage the attention of those who feel an interest in race-improvement, as well as in race-preservation.

Milwaukee.

Chicago is not the only city located on the west shore of Lake Michigan. Less than one hundred miles north of this, the greatest of America's lacustrine cities, there has arisen a rival of no mean proportions named Milwaukee, the commercial emporium of Wisconsin.

On Tuesday of last week, in company with Mrs. Elizabeth H. Russell, of Cleveland, Ohio, and Mr. J. W. Adams, of Liberal, Mo., ye editor took advantage of "excursion rates" offered by the good steamer "Virginia" to make a flying trip over the smooth, clear waters of the lake, to call upon one of the most untiring, most efficient and best-known of political reformers in the great Northwest—Robert Schilling, editor of "The Milwaukee Advance" and publisher of some seven or eight other papers. The weather was all that could be desired, the vessel not overcrowded for comfort, the views lakeward and landward sufficiently varied to prevent monotony—altogether the five and a half hour trip going, and the same returning, afforded a most enjoyable relief from the daily grind of work in Lucifer's office.

Our stay in Milwaukee was much too short for sight-seeing, and yet, under the guidance of Friend Schilling, who met us at the wharf, we saw many of the principal streets, a number of the public buildings, and something of the residence portion of the city. In location Milwaukee has many and great advantages. High enough and yet not mountainous, its residence streets now present a charming appearance, clothed in their midsummer garb of foliage and flowers. Strange to relate, although Milwaukee has the largest breweries in the world it has no "slum" districts—so our guide informed us, and certainly we saw nothing that suggested extreme poverty—squalor and filth, such as are to be seen in almost all cities. "Poverty there is, of course," said our guide, "but no districts that are reckoned unsafe for a stranger to pass through after nightfall, such as are to be found in plenty in Chicago." Our friend, though of German descent, is not a beer drinker, and did not connect the absence of extreme poverty with the plentifulness of beer. The population of Milwaukee is now about one hundred and fifty thousand and rapidly growing. The secret of its prosperity, Mr. Schilling seems to think, is to be found in its varied industries, and its wise management of public affairs. As instance of this he gave us the history of the City Hall building, a most admirable structure, erected at about half the cost to the city which a like building would cost elsewhere.

The homeward trip was made without accident, reaching Lucifer's sanctum but little later than ordinary bed-time, a little tired physically, but feeling rested and refreshed mentally by the day's outing—by the change of air, change of scenery, as well as by the hearty reception accorded to us while at Milwaukee—a city of a few decades only of growth, but destined doubtless to a future of no mean importance, as compared to that of many older cities of the American continent.

"I."

A new monthly publication with the above modest appellation comes to us from Wellesley, Mass. It is published by C. L. Swartz, whose name is familiar to all of Lucifer's old readers, as he conducted this paper for a few months in 1890, and continued to work for it until the winter of 1891. He has been an occasional contributor to its columns ever since.

"I" is printed on heavy paper, and consists of eight pages, magazine size. Its typography is neat and attractive to those who favor the "ragged edge" style—which I must confess I do not. Mr. Swartz has, however, improved on Mr. Tucker's "ragged edge" as it appeared in "Liberty."

The subject matter consists of short paragraphs of current interest. The philosophy, needless to say, is Egoistic.

For a specimen copy, send five cents to C. L. Swartz, Wellesley, Mass. L. H.

"The University Magazine."

This is, in every sense, a high-class magazine. It contains 110 pages and attractive cover, and is printed on heavy paper. It is published by the University Press, London.

Among the articles in the July number, "The Science of Emotions," Robert Park, M. D.; "Paganism and Christianity," C. Barclay Bennett; "English Misrule in Ireland," Thomas Fitzpatrick, L.L. D.; "English Poetry at Cambridge and Elsewhere," J. Hudson; "A Respectable House," Mary Hargrave; "The English Criminal Code," Howard Williams; "Muzzles and Politics," R. de Villiers; "A Socialistic View of Liberty," George Ives; "The Canonization of the Ogre," Henry S. Salt; "Seaweed, A Cornish Idyll," Edith Ellis; "Corrupting the Morals of Her Majesty's Subjects," "Democritus." This is an excellent article on the Bedborough case. It is a scathing examination of the alleged "morality" of the British public, which Mr. Bedborough is accused of having tried to corrupt. An illustration of the relative value of the morals and lives of the people of England is the following extract:

"The information was sworn by a Scotland Yard detective, whose morals in particular, as it is alleged by the prosecution, the accused has tried to corrupt by selling to him a copy of Dr. Havelock Ellis' well-known work, 'Studies in the Psychology of Sex.' The detective had called in disguise to buy this book and, as he was a grown-up man, and poor Bedborough unaware that his morals could be corrupted by a scientific work, supplied him with a copy. Although the worthy detective could not swear that his morals had actually been corrupted and his innocence endangered, Sir John Bridge considered this unconscious attempt to corrupt English morals as such a grave offence that at the first hearing he refused bail altogether, and at a subsequent application fixed it at not less

than two thousand pounds sterling. The magnitude of the crime in the eyes of the Magistrate will be clear if we consider that in a recent case against a woman who had slowly murdered Jane Popejoy, her servant girl, who was afterwards convicted at the Central Criminal Court for manslaughter, and sentenced to seven years' penal servitude, the same magistrate fixed the bail at £40, thus establishing the gravity of the case against this unfortunate bookseller."

"The English Criminal Code" is also a particularly valuable article at this time. It shows the treatment which Mr. Bedborough must endure if convicted.

We have a few copies of this number of "The University Magazine." Price, thirty cents.

"Even As You And I."

"Even as You and I" is the name of the little book of parables which has taken New York by storm. It is written by Bolton Hall, the clear-minded but heterodox son of Rev. Dr. John Hall, and published by F. Tennyson Neeley, New York.* The parables are short, crisp and pointed, and strike telling blows at charity bureaus and other mere palliatives of present economic evils. The little book contains more solid, practical common sense than is contained in a whole library of orthodox Christian sermons. Following is one of the parables:

HOW THE DOCTORS AT LAST AGREED.

A patient with a rope twisted tight around his feet was brought to the Sociologic Hospital. His skin was chafed and bruised by the cord, and fever burned him so that he was like to perish outright.

Said Dr. Divine: "We must first make you and your fellows religious, so that you won't come to such dreadful straits."

"No," said Dr. Socialis; "first do away with competition, which makes men enemies, then if the patient needs religion, it may be administered."

Dr. Charitas said: "Good homes would prevent all this. Now here is a plan of improvements——"

"Too much animal food," said Dr. Vegetaria; "he must learn to live on oatmeal; then wounds will readily heal—indeed, no one will inflict them."

Says Dr. Monomet: "Take the gold cure, my good man—one pill after——"

"That's just the matter—too much gold now," remarked Dr. Coin. "But here are some silver-coated pills. Take sixteen——"

"Nonsense," said Dr. Ballot. "When the complexion is all right your whole body is well. I have here an Australian wash which will fix you right up."

"First take this aqua pura to steady your head," cried Dr. Prohib. "Here is a prescription, the effect of which combined with——"

"Nonsense," said Dr. Legis, "he needs a law forcing him to have less of that fever which is eating him up."

Cried Master Freedom: "Cut the rope which causes——"

Then all the doctors united in yelling: "Anarchist, Visionary, Crank, Quack, Radical, Utopian, Revolutionary, Fool!"

Meanwhile the patient died, and the coroner's jury decided that his death was due to natural causes.

*Price, handsomely bound in cloth, 50 cents. For sale at this office.

"Ill would change be at whiles were it not for the change beyond the change." So says William Morris. True. We go from one extreme to another, and it is only through experience, through the knowledge which comes with that experience that we reach a healthful equilibrium.

I will plant companionships thick as trees along the rivers,
I will make inseparable cities with their arms about each other's necks,
By the love of comrades,
By the manly love of comrades.
—*Walt Whitman.*

Another Letter from George Bedborough.

MY DEAR MOSES HARMAN: The only news at present is to chronicle the names of new friends who are coming forward to show their cordial detestation of this absurd and altogether objectionable prosecution. "The Saturday Review," one of the oldest and most famous English weeklies—the characteristic sixpenny journal of the cultured—has taken a most decided stand on the subject and its editor has joined our Defence Committee.

Mr. Grant Allen has placed the influence of his great name at our disposal. The editor of "Reynolds's Newspaper" and other editors, authors, and artists (including such a world-famed painter as Walter Crane), have ranged themselves definitely on our side.

There is every prospect of a proud victory if our friends everywhere will unite in subscribing the necessary funds for the fight.

The magistrate's court proceedings you have already followed in the paper and you will not need me to lend your readers any adjectives with which to properly characterize such "justice." Fortunately Sir John Bridge's work in the matter is at an end, and the case has now to be fought in the High Court.

One word more to those who may not understand the wisdom of our discretion in the conduct of the Defence. The fact that we intend to confine the attention of the judge as far as we can to THE ISSUE, and that we WILL NOT fall into the trap spread temptingly in our eyes of the prosecution snatching a victory on some contemptible side-issue such as Contempt of Court—this wise exercise of sensible fighting tactics may not recommend themselves to some of our friends whose zeal outruns their foresight.

For my part I am acting under the advice of one of the finest concentration of fighting experience that has ever been brought together in the free speech interest. That advice commends itself to me during the fight. At the end of the trial, however it end, the time arrives for the stalwarts to show themselves; the council chamber gives place to the open field—the soldier replaces the advocate—the time for the machine gun will have arrived.

Meanwhile the enemy possesses our ammunition. Every book, periodical and pamphlet which we might otherwise have sold for the benefit of the Defence Fund reposes at present at the police headquarters.

We only possess an easy conscience and a photograph of Detective Inspector Sweeney. Yours cheerily,

GEORGE BEDBOROUGH.

51 Arundel Sqre., London, N. July 5, '98.

Here and There.

BY CYRUS W. COOLRIDGE.

In a recent address delivered before the Brooklyn Philosophical Association, Dr. Moncure D. Conway said that there is more personal freedom in the old monarchies of Europe than in the United States, and that the European countries have no Comstocks and Parkhursts to enforce their "sublime" idea of morality. It seems that England did not appreciate Mr. Conway's praise and is now transplanting Comstockian flowers in her own soil. This is surely a great compliment to the United States, for it proves that the haughty John Bull has found something in the United States worthy of imitation. It also proves that John Bull is strictly moral and will let no man "corrupt the morals of Her Majesty's subjects." Poor John Bull! Poor Brother Jonathan! If the arrest of George Bedborough is, as Lillian Harman wittily says, "the first fruit of the proposed Anglo-American alliance," it is far better that John Bull and Brother Jonathan should not be bound in the chains of brotherly love, for neither of them will be benefited by being wedded to each other.

Is it true that the woman who "allows" a man to become the father of her child bestows a "favor" upon him? I cannot think of a free society in which "favors" are bestowed upon any one. The person who is "favored" is a slave. Are we after all, to have slavery in our much-desired freedom? As no woman can have a child without the aid of a man, why should not the mother and the father share the duties, responsibilities, joys, and sorrows of parenthood? Let us do away with "favors" and have comradeship and equality.

Sociologic Lesson. No. LXIX.

BY HENRY M. PARKHURST.

RUM, TOBACCO AND DOGS. Discordant elements should be excluded from the beginning. There should be a similarity of tastes in any one association, leaving those with dissimilar tastes to form a separate association for themselves. There will be public gatherings in any association; and those who drink or smoke or keep dogs, will naturally think that they have as much right to decide upon such questions as others; that they would lose much of their pleasure if deprived of their special privileges and that others ought to bear with them. Others will prefer to remain at home rather than to be so annoyed. It will be the latter class who will be driven away to seek protection either in some other falanstery or in the isolated home. After a large number of associations have been formed, there will be a public sentiment in each regulating such matters, and new comers will be forewarned; but it is specially desirable in the early trials to scrupulously exclude everything which may lead to discord.

I select these examples merely as illustrations of elements which human development seems to have outgrown. Dogs have been too useful in past ages to be readily banished; atavism clings to them; but the dangers of hydrophobia are at least supposed to be so great that very many are unwilling to associate with them. Tobacco, although comparatively recent, merely takes the place of opium, which is as old as history. Intoxication also comes down to us from a remote past. The list might readily be extended to include many other matters liable to interfere with the performance of harmonious co-operation.

About Laws.

"Facts," Denver, Colo.

Laws, like some other things, are good when they are good and very bad when they are bad. Good laws should be respected, but bad laws should be—repealed.

Like other superstitious fancies, we are liable to consider all laws as sacred, when as a matter of fact, much depends upon the definition given to them, and the definer. A case in point is found in a Nebraska court, which Editor Wells, of the Central City, Neb., "Democrat," tells us about. Of course he is inclined to be sarcastic. In fact that and his belief in Christian Science are said to be his only faults. He says:

"Law is a beautiful thing. It is an exact science without variableness or shadow of turning. For instance, during our recent term of court, certain facts were offered in evidence that were objected to by the opposite counsel and the question was argued before the judge. One lawyer cited five cases exactly in point on one side, and the other lawyer read six cases exactly in point on the other.

"The court decided in the good old-fashioned Democratic way by allowing the majority to rule.

"A diligent lawyer can find precedents on his side of every question, and has a sure thing if the fellow on the other side is not equally diligent. It is easy to be a judge. He can just count the cases cited on his ten fingers and decide in favor of the most industrious. The law is a delightful study. 'Her seat is in the bosom of God, and her voice is the harmony of the world.'"

When sentiment of any kind comes down to the duty line the life has flown.—*From a letter.*

VARIOUS VOICES.

Martin Nortvedt, Chicago.—Enclosed find one dollar which I will ask you to forward to the Secretary of the Bedborough Defense Fund in London.

S. O. Bishop, Wichita, Kan.—Enclosed find 25 cents. It is needless to say what use to put it to when one like you has all of his irons hot at once, but I might say this, let it pound the one that is the hottest. I will change my mind and send 50 cents; 25 cents for the Bedborough defense and 25 cents to Lucifer.

Mrs. Clina Looker, Bradford, Ohio.—I wish to thank you for your kindness in sending the paper when I was in arrears. I wish I could get more mothers interested in such literature—for the uplifting of humanity. I think every week the paper excels the previous issues. We need something like Lucifer to broaden our min ls. Enclosed find one dollar for renewal.

Louis Halpert, New York.—Having read your ad. of Lucifer in "Free Society," enclosed you will find 25 cents. Please send me your paper for three months and also those essays advertised. I read in "Free Society" the article, "Is Uncle Sam in Favor of Nudity," from Lucifer, and have enjoyed it very much. I have shown it to my friends and they promised to become subscribers.

Mrs. Emilie Briggs, Boston.—I enclose one dollar for one year's subsciption to Lucifer, and in acceptance of your offer made on page 191, I would like "Bar Sinister" and any of the smaller pamphlets you may feel disposed to send me. The same will be read and then sent on a mission to be read again and still passed on, and cannot fail to strike more than one responsive chord.

S. P. Campbell, Box 921, Philadelphia, Pa.—Herein one dollar. Thou mayest send me such literature as a "novice" should read. Always send me a bill when the subscription becomes due. Are there any meetings of those who hold free ideas on all questions in Philadelphia?

[Our Philadelphia friends will please inform Mr. Campbell when and where meetings are held].

Rose Bedford, Cleveland, Ohio.—My whole heart is in the work you are engaged in, and I do all I can in my own way, and would be only too glad to help more in a financial way if I could. The sex question is being continually held before the Franklin Club, until thinking people are beginning to realize that it is indeed a living question; and the whole country realizes that the Franklin Club is a very live club. I think the progressive people of Cleveland are desirous of having Lillian visit this city if possible. A few bombshells of common sense exploded here just now would do Cleveland a world of good.

M. L. Studebaker, Fort Hunter, Pa.—If I were in good circumstances I would contribute liberally to the Bedborough fund. The enclosed ten cents is all I can spare. You may as well prepare a funeral oration for free speech and press. The pulse is very weak and death close at hand. This is the beginning and the end will be the entire suppression of the Liberal Press. Man will never be free and happy, because he has not the brain to appreciate freedom.

[If this be true—and there is much cause to believe that it is—then the only way to secure human freedom and human happiness is to rouse woman, the maker of men, to a sense of her responsibility—to herself and to the race to which she belongs. No more children until conditions are changed for the better; and especially no more children of slave mothers. M. H.]

S. E. Baker, Santa Ana, Cal.—Will you announce through the Light Bearer that John Baker died very suddenly on June 23. He was a good man, was always just to every one and will be missed by a large circle of neighbors as well as by the writer.

Now I have just been reading the double number of Lucifer, but I cannot express my indignation at such persecutions, so will not try; but I feel that I must send you one dollar, as H. Youmans proposes. How I would like to help the Bedborough fund, but it is impossible for me to do much for anyone. How glad I have been that Lillian could make the trip she has. I suppose she is with you by this time, so will close with kindest regards to her and her little Virna as well as to yourself.

Lois Waisbrooker, 28 8th street, San Francisco, Cal.—Dear Worker: We who travail in soul for humanity must struggle to live, so I send you another item. This is the fourth letter I have received the last month bearing the same kind of testimony to the value of my books and not a cent of money, not even a postage stamp in one of them. The money power is grinding us to the earth. But to the letter: "Altruria, S. D., July 10. We sent out our books on a missionary tour, and they will, no doubt, make more than one soul happy. Mr. —— from California has spent several years in great unhappiness. He writes us that through the influence of your books he has passed from hell to heaven. The benefit to *ourselves* cannot be estimated."

Will those who can, send to me for books and thus benefit themselves and others, and give me bread and shelter the few years I remain with you?

L. M. Bryan, New Florence, Mo.—I send you thirty cents, twenty-five cents to apply on our subscription, the rest to be used by you as seems best in thy sight. Do not treat it with contempt, because the amount is small, for if I could make it as large as is my desire to help you it would overwhelm you. On the outside front cover of the "National Temperence Almanac," I find this:

> Wait, abstainers, every year,
> Vindicates our glorious plan,
> Time rewards each pioneer
> That clears a higher path for man.

I would suggest Light Bearers in place of "abstainers" and respectfully dedicate it to Lucifer. But here is one that is sung to the same tune, to the authorship of which I plead guilty, and disrespectfully dedicate it to the Anthony Comstock crowd:

> Wait, Comstockians, every year
> Mutilates your spurious plan;
> Time removes each fossil sere
> That is a stumbling block to man.

Virgie C. M[illegible], Ponchatoula, La., Box 65.—I've been waiting, trying to get something together to send you on Lucifer, but there are so many things and so large a correspondence that I've not been able to save. But I'll send you the little I have and then try and send you a little every two weeks. The prospect for a Southern Group looks quite encouraging. Quite a number—single and en famille—want to reach here in the fall, and some of our brightest and best are among them. There is quite a string of advantages. A healthy climate, pure air, good water, nearness to New Orleans, etc. Our chief industry is raising fruit and winter vegetables for St. Louis, Chicago and Kansas City. We go ahead of Florida for fine vegetables. The very nicest snap-beans that go into the Chicago market are from the country around Ponchatoula. We are only about ten miles from Lakes Ponchartrain and Maurepas, and have two rivers within six miles of us, which teem with fish. Summer boarders come out from New Orleans, and winter tourists from Chicago and other northern points are plentiful. So I think there will always be a way for us all to live in comfort. If any of Lucifer's friends wish to investigate our claims for this part of the country I will gladly answer all who send stamps to prepay reply. I have answered all who have written heretofore, stamp or no stamp, but it has left me in arrears to Lucifer.

H. J. Seymour, Niagara Falls, N. Y.—The only number of your paper that I have ever seen was sent me a month or more ago. It was the number of December 15, '93, with an article entitled "Standard of Morality—What and Where," marked for my perusal. I was so much pleased with the article that I answered my friend to the effect that your summing up in italics, namely, "*There is no act of which woman or man is capable, but may be right and proper under conceivable circumstances or conditions,*" would be very appropriate along side Paul's declaration in Romans 13, 10: "Love worketh no ill to its neighbor; love therefore is the fulfillment of the law."

For the sake of putting into bold relief some of the shortcomings of the law in the search for justice, let me present to your view an imaginary method of management in a law court. Let us imagine that every item or scrap of law or precedent were suddenly and miraculously effaced from the memory of judge, jury, lawyers, plaintiffs, defendants and spectators. What would be the evil of it? Where would the damage come in? Assuming that there was a serious desire to get at justice in every case that came before the court, there was nothing to help or hinder in forming a judgment except the circumstances brought to light by witnesses. Would we not have a better article [quality?] of justice dealt out to us at a vastly less expense than we now have?

I do not say that the establisment of such a court is practicable, simply because of the liability to corruption, but I do say that if we were absolutely sure of securing pure and upright officers in all our courts, and if the decision of such courts could be backed by the strength of the nation, then it would be a blessing to the land to have every vestige of law and its precedents swept into oblivion.

For thirty-three years I lived with a company of people, numbering about three hundred, among whom such a court was the power relied on for preserving order and directing business. It took cognizance not merely of crimes or sins, but of the whole of the internal character both of vices and virtues and tendencies of those cases that come before it. Neither was it criminals or sinners alone that were the subjects of its inspection. Everyone was subject to it, as occasion required, and good qualities were as much praised as evil qualities condemned. Indeed to take a course of inspection from the whole three hundred where speech was wholly unfettered, was thought to be as healthy for the soul as a thorough bath for the body. Such a court as this was adapted to crush the eggs of crime, instead of dealing with crime after it was hatched.

To Our Subscribers Old and New.

Lucifer has received from time to time donations of books and pamphlets to help in its educational work. These books, almost without exception, are valuable contributions to the literature of progress, and rather than let them remain idle on our shelves from year to year, we now offer *fifty cents'* worth of these books *free* to every old or new subscriber who will send us one dollar for a year's subscription to Lucifer. There are other good books and pamphlets of our own publication, and some that we have come into possession of on very favorable terms, that we now offer to subscribers in the same way.

A few of these books are,	
Bar Sinister and Licit Love, Dawson,	.25
Personal Rights and Sexual Wrongs, Dawson,	.20
Rights of Natural Children, Dawson,	.25
Reminiscences of an Octogenarian, Ingalls,	.40
Loma, A Citizen of Venus, Windsor,	$1.50
In Hell and the Way Out, Allen,	.10
Ruled by the Tomb, Northcote,	.10
Eight Hour Movement, Altgeld,	.10
Government Analyzed, Kelso,	$1.00

And about twenty others whose names will be given on application. In this way our friends can help themselves and help Lucifer to tide over what seems a difficult crisis caused by war alarms and general monetary depression.

721.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Creat Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer a follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.
Burmese Women; by H. Fielding. 16 pages.
Reminiscences of Barlin Heights; by A. Warren. 16 pages.
The Sexes and Love in Freedom; by Oscar Rotter. 8 pages.
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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 31. CHICAGO, ILLINOIS, AUGUST 6, E. M. 298. [C. E. 1898.] WHOLE No. 722

The Garden of Love.

I laid me down upon a bank
Where Love lay sleeping;
I heard among the rushes, dank
Weeping, weeping.

Then I went to the heath and the wild,
To the thistles and thorns of the waste;
And they told me how they were beguiled,
Driven out and compelled to be chaste.

I went to the Garden of Love,
And saw what I never had seen;
A chapel was built in the midst,
Where I used to play on the green.

And the gates of this chapel were shut,
And "Thou shalt not," writ over the door;
So I turned to the Garden of Love,
That so many sweet flowers bore.

And I saw it was filled with graves
And tombstones where flowers should be;
And priests in black gowns were walking their rounds,
And binding with briars my joys and desires.

—*William Blake*

Love the Universal Law.

[Translated for Lucifer from the French of Jean-Raoul Frechou by Jonathan Mayo Crane.]

Tout changement accompli sans l'intervention d'une energie etrangere tend vers la production du corps ou du systeme de corps qui degage le plus de chaleur.—*Thermochimie.*—*Principe du Travail Maximum.*

Between the river of liquid gold and the white glare of the sun the warren was clothed in the sumptuous new foliage of the old trees. In the deep path the air was filled with perfumes and warm vibrations, and flecked with light.

Genit and Nive walked together under the archway of the illuminated leaves. The heavy atmosphere oppressed them and they walked more slowly, hand in hand. A strange vague sensation seemed to isolate them from their surroundings. Genit spoke softly:

"Nive, my beloved, what is this strange feeling that impresses us in this peaceful place? Do you not feel your soul elevated and your flesh agitated by unusual emotions? Does it not seem to you as if our pulses no longer beat in cadence and that our souls are out of harmony. Yes, we are as lyres plunged, while still vibrating with a minor tonic, into a symphony of immense major chords. My voice, ordinarily so soft in speaking to you, does it not sound harsh and discordant?"

"My soul is in your soul," she replied. "My flesh is as yours and your voice intoxicates me like wine."

"But your hand is more calm now in mine. The rhythm of our hearts partakes of the surrounding solemnity. Our souls are in accord with their environment. They perceive the harmony and the effervescence of dreams——"

"Oh, delicious sympathy of beings and things!"

They continued their walk, their hands still enlaced. Around them they felt the palpitation of universal life. Nive exclaimed:

"Oh, how delightful are these promenades by your side in the sublime solitude of the noble forests. How I understand living nature since you revealed it to me, and how I love you since I understand it!"

"Nive, my beloved, how many times have I told you that nature alone can teach us to love; that the most obscure spot in nature is a spectacle of sublime and infinite love!"

"Yes," said she, "men would love if they would renounce their egotism, which brings them only shame and remorse, and adore nature, which offers to them inexhaustible treasures of mutual joy and contemplation."

"Oh, Nive, is it not the duty of the good and beautiful to love? But the man who is obstinate in his pride is unhappy; he degenerates and becomes vile while the pure and magnificent torrent of nature's forces draw all things toward the joy of supreme communion. You remember, my beloved, the delightful hours in this same spot when we sang and our souls mingled with the poetry of the trees and the stream and the cliffs. To-day solemnity seems to reign and I would that a healthy curiosity might invite you to learn the realities of a more positive lesson. Until now you have merely dreamed of the love in nature. Would you not be delighted if reason should prove your dream a reality?"

"Genit, my beloved, a dream is delicate and reason is strong; their accord ought to form a divine union. Such is nature herself."

They had reached a hillock from which through the trees now more widely separated they perceived the descending sun, the intense azure and the purple hills. They sat on a grass plot. Nive listened while Genit spoke:

"In this river which runs without ceasing, in these meadows spangled with flowers, in the bosom of the harvest which undulates on the plain, under the vine branches and in the thistles which cover yonder hillside, in the unfathomable azure, in the incandescent mass of the sun, in every place where vibrates or flies a particle of life are whirlwinds of infinite force. The mystery of life has long defied the inquisitiveness of man. Philosophers and prophets have created systems of religion, but one erred as much in his imagination and subjectivity as the other in his rigor and absolutism. Science advances slowly but surely. Her path is strewn with the wreckage of theories and dogmas. After men have renounced God for her they have doubted her own integrity, abandoning themselves to the weakness of skepticism and finishing by prostituting themselves in the most monstrous egotism. Science, however, has triumphed. She has flooded us with light. She has done more; she has given us a faith, a faith in nature, in energy, in love.

"Love is the energy of nature and all creatures tend irresistably toward the maximum of love. This is the one, the adorable, the divine truth.

"You know that all manifestations of energy require motion. Movements are the phenomena of universal gravitation.

Gravitation is the effect of energy. We call this energy love. You easily understand that each constituent part of the universe possesses its proportional part of energy, its determined potential of love. These elements are so arranged that they tend to a perfect equilibrium, and two or more elements which satisfy their potentials of love are in mutual equilibrium. Consequently love may be essentially defined as the state of a simple element in its power to combine with others.

"When the union takes place a new potential results and again the system is capable of unions more and more complex which graduate into the unions of superior beings. The potential ultimately condenses in a single cell which takes part in the combinations and which is called, according to its origin, spermatozoid, ovum or pollen. This is due to the fact that in the measure that the beings rise in the scale of life and their manifestations become more active and more diverse the function localizes in the organs which they progressively differentiate.

"Thus, then, love is the energy of nature. The development of beings is due to two fundamental tendencies: conservation and procreation. The individual must be conserved in order to procreate, because its mission is to perpetuate life. Its existence has no other aim. As soon as its end is accomplished it perishes, disintegrates and returns to mother earth. Only one circumstance is capable of retarding its end. That is where the new individval to which it gives birth has need of its protection. Still that is but the last phase of the work of procreation.

"It is certain that the function of procreation is destructive to the beings which exercise it. Only the flesh of virgin animals is tender and integral. There are classes of which the male dies immediately after coition and the female after she lays her eggs. Think of the great number of plants which live for only one fructuation. All these observations, together with others which you yourself may be able to recall, prove clearly enough that *the function of reproduction kills the individual.*

"Since love is the cause of life's beginning and of its termination, why not conclude that there is only one force in nature: love, and that all beings, because they live by love, live also for love?

"That is not all. Every time energy is manifested in motion it is translated into heat. The extent of the motion measures the amount of heat generated. This energy is not expended at random. All, unless condemned to degeneration, obey this law, so that on the polished stones of each heart should be engraved in resplendent letters:

"*All changes accomplished without the intervention of an outer force tend to the production of a body or a system of bodies which generate more heat.*

"Is not this law, which is called the principle of maximum labor, also the law of maximum love? In fact those bodies in the production of which the most heat is generated are the most stable. Thus evolution proceeds and creatures improve their descendants, giving them more and more stability. The corollary of this law of the maximum of love has been called natural selection, but it is only necessary to interpret this general and persistent tendency of beings toward supreme perfection, imperturbable equilibrium, divine stability, in a word, of love absolute and total—Nive, my dear Nive, love is God. Its religion is that of truth. Have faith."

"I have faith," she murmured.

A holy reverie beautified their souls for some moments. Nive contemplated Genit and Genit contemplated nature. Then Nive demanded:

"Why have not other men such thoughts as yours?"

"Pity the men, my dear Nive, for in their infancy their minds are molded by false creeds and in all their after lives their reason struggles miserably against the ineradicable effects of their early religious training. This criminal education for too long a time has poisoned the leaven of generations who have lamentably perished, their souls atrophied and their bodies eaten with the somber cancer.

"The expansion of natural forces knows no obstacles. Man will return solemnly, enthusiastically to nature. At first he will study her laws and her dogmas; then he will cultivate his religious instinct. This instinct is due to the sensations perceived. The idea of God is born of the visions of nature. Applying reason to nature men will base their faith on reason and their faith will be as immovable as their reason. Then humanity will enter into a new era of light and felicity. The religion of nature will inspire in them the only morality compatible with nature. Each day they will sacrifice to the love God, while working in the fields, while displaying generously all their energy among their fellow creatures. They will want to live in nature, for they will know that all nature is in them. They will vibrate with the simplicity of plants, the intensity of the stars, the purity of living waters, the solidity of rocks, the puissance of the black furrows of the fertile soil."

"Oh," cried Nive, the grandeur, the voluptuousness of fertility and the vigorous effusion of seed!"

"Nive, my dear Nive, we perceive already the candid happiness from which this new humanity is to blossom. This river, this harvest, these vine branches, this sky, this sun, and even our own flesh are particles of this same God. You love me, I love you, we adore them, we adore each other. Let us open our souls in order that we may partake of all the fervor they impart."

And as Nive raised her eyes towards Genit she saw his arms extended toward the occident. The majestic sun descended in flaming splendor of copper clouds, disappearing behind the mauve and violet-tinted hills.

"Oh, Nive," cried Genit, "Let us kneel. In this sublime moment under these silent trees, among the flowers which clothe their petals in ecstacy, on the bank of this stream which darkens in mystery I invoke a better people, as we kneel before the House of the setting sun."

They adored in silence until the last ray. Then, as if awakening from a dream in the night:

"Nive, my beloved," said Genit, "I have felt the heart of the world beating in my breast."

"Genit, my beloved," said Nive, "it seemed to me that my blood poured from my arteries and spread and impregnated things and that my flesh was dispersed over all the earth."

Mr. Shepherd Forgets What He Formerly Said.

BY JAMES S. DENSON.

In No. 709 of Lucifer, Mr. S. R. Shepherd said that a race with variety would stand as small a show in a race with monogamy as blue-birds would in competition with English sparrows. In No. 713, I replied that "Blue-birds cannot 'convert' sparrows; varietists can and do convert monogamists." Now comes Mr. Shepherd in No. 717 and says:

> A superstructure or argument based on premises so frail as "varietists can convert monogamists," but conversely, monogamists cannot convert varietists, really ought to be propped up on all four sides with biblical texts or something else not amenable to critical analysis. I had always supposed that "conversion" was a rule that worked both ways and made dubious progress in any direction. While the varietists are converting the monogamists what will the monogamists be doing?

What is Mr. Shepherd trying to say? Who affirmed that monogamists could not, sometimes, convert varietists? Certainly I said nothing so foolish. Nor hinted anything of the kind. Nor said a word that could fairly be construed into such an affirmation. Mr. Shepherd had declared that a race with variety would stand as small a show with a race with monogamy as blue-birds would in competition with English sparrows. Of course this was only an indirect way of saying that the children of monogamists would be monogamists and the children of varietists would be varietists, just as the nestlings of blue-birds are blue birds, and the nestlings of sparrows are sparrows. I showed at length that the analogy was faulty in every

way. I said that in considering this problem we must take into account the power of higher ideas. While the power o higher ideas cannot make blue-birds breed other than blue-birds and sparrows breed other than sparrows, the power of higher ideas *can* and *does* often make the children of Catholics into Protestants and Freethinkers, *can* and *does* often make the children of monogamists into varietists. That there is sometimes reversion it is not necessary to say, nor was it denied, directly nor indirectly; the argument did not require that anything should be said about it, one way or the other, it was sufficient for me to show, as I did, that Mr. Shepherd's analogy was no analogy, that the accident of birth is not the determining factor in fixing the religious, political and social beliefs of successive generations of men, but that, in spite of the great power of heredity, of parental teaching and moral influence, modifying tendencies are constantly at work and that they result in great changes in the beliefs and customs of the races of the human family. I pointed out that, "while Protestants and Freethinkers do not breed as fast as Catholics, they nevertheless are, *in the aggregate*, gaining on the adherents of Romanism." I pointed out that there is at the present time a republican party and a populist party because the power of ideas often carries children out of the folds into which they were born. And finally I pointed out that out of the "loins of only theoretical monogamists and polygamists there have come theoretical varietists, and that the latter are increasing much faster than they are being born, increasing in an accelerating ratio." I asked: "Does not the fact that while for ages there have been no advocates of the principle of variety, in liberty, for both sexes, there are now many advocates of such variety, suggest nothing to Mr. Shepherd?" Apparently it does not, but fortunately there are men and women who can not ignore such salient facts as those I have cited.

Mr. Shepherd says that my statement that "The Catholic church is slowly wearing away," is "irrelevant" and "will be news to all." It is not irrelevant, as I have already shown, both in my former article and in this. The wearing away may be "news" to Mr. Shepherd, but still I cannot see how he reconciles his denial of my affirmation with the historical facts back of my statements that "out of the loins of only Catholic breeders there came Protestants; out of the loins of only Catholic and Protestant breeders there have come Ratiorialists of all schools," and that "at one time there were in the Christian lands no Protestants, no Freethinkers; now we find tens of millions of the former, millions of the latter." Are not these statements literally true? And being true, has there not been a 'wearing away?'" Furthermore, the wearing away continues; I frequently find ex-Catholics among Freethinkers and even in the ranks of the advance guard of the Social Radicals. Since reading Mr. Shepherd's last article, I have had the pleasure of receiving substantial assistance in the Free Propaganda work from convent-educated women, and only a few weeks before I listened to a fine address on Stephen Girard which was given by a gentlemen who was born of Catholic parents and educated in the Catholic faith. I am quite sure that if Mr. Shepherd were to make a careful canvass in Leavenworth he would find quite a large number more ex-Catholics among the Freethinkers there than he would find ex-Freethinkers among the Catholics.

It is wholly useless for Mr. Shepherd to hold up the authoritarian Christians of the Oneida Community as horrible examples to frighten present-day Freethinking libertarians. The Oneida experiment has many valuable lessons for us, but that is all; its animating principle was vitally at variance with that which inspires those who today battle in the ranks under the flag of Social Liberty.

Mr. Shepherd truly says that "Institutions develop to fit the majority, not the few." It is equally true, however, that the few so modify the institutions that fit one majority that those which fit the succeeding majority would have been indignantly repudiated by the preceding majority. If Mr. Shepherd intended his statement as an argument in favor of monogamy, he was but following in the footsteps of every defender of the existing as opposed to the possible. Each step forward that humanity has taken has been fought against on precisely the same ground, as well as on some others, and each such step has been a stride away from the institutions that fitted the majority and toward the ideals of the few. This argument that Mr. Shepherd now uses to reconcile us to monogamy has been used much more effectively to reconcile the world to war without quarter, to torture, to chattel slavery, to religious tyranny, to absolutism in politics, to the murderous prison system of the past, to woman's subordination to man, and to hundreds of other evil institutions and hurtful conditions.

The Photograph Not in Evidence.

"G. E. M." in "The Truth Seeker."

Last spring Captain Robert C. Adams, who lives in America, spoke before the Legitimation League in London. In the course of his remarks he told how many victims the delusion known as Comstockism found in this country, and his British listeners were horrified, as they well might be. Sarcastic comments were offered about our boasted liberty, and allusion made to the significance of the stripes upon our flag as duplicated by the stripes on citizens in the penitentiary for exercising the freedom of the press. The Legitimists did not contemplate sending us missionaries, but they asked Captain Adams to tell his countrymen, on his return, how much more liberty was enjoyed by a British subject than by an American sovereign. In other language, they rubbed it into the Captain pretty hard. I conclude that the revelation of the condition of affairs in the United States reached the British prudes, and that their consciences were troubled to learn that they were permitting their countrymen to indulge in vivacities of thought and speech which American purists had found means to suppress; for the secretary of the Legitimation League, Mr. George Bedborough, is now undergoing prosecution on the charge of "corrupting the morals of her majesty's subjects."

The morals concerned, with photographs taken before and after corruption by Mr. Bedborough, are not in the possession of the authorities and cannot be produced at the trial. Nothing in the way of evidence that such corruption has set in as a consequence of the defendant's act can be made out by the prosecution. His liberty hangs on the guess of the jury whether the book he sold is potent to operate as charged in the complaint. And the offense of Bedborough is selling the book. He did not write it and he did not print it. The author and publisher have not been molested, though both have printed their names in the book, and both are known to her majesty. The book itself I have never seen, but would not be afraid to peruse it. I have read the Bible and consider myself an immune. The case is one of malicious prosecution in my opinion, which opinion is founded on long observation of similar proceedings by the pure, to whom all things are defiled. It shows that there are people in England, as in America, who have soured on their kind, and believe that all human impulses, except those licensed by custom, are wicked and to be checked by the law or crushed out by the mob.

These people are not exactly brutal, for it is not supposable that one brute troubles himself about another brute's opinions Their viciousness is cultivated and refined; it grows out of the necessity they are under of defending and propagating those religious, political and moral lies which are a part or the whole of the conspiracy in favor of ignorance. Their warfare has compelled them to be liars themselves, to descend to every form of meanness, to employ sneaks, spies and guerrillas; to suborn perjury, to corrupt courts, and to blackmail juries. They have no conception of justice, honor or fair play. When the president of the Legitimation League writes from London: "There is more liberty in the United States than here, though that is saying very little," the meaning is that these defenders of lies are just now more industrious or more influential in England than in America.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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BUT ONE FORCE IN NATURE—"LOVE," seems to be the pith or burden of the longest article in this week's Lucifer. Its length is its chief, if not only fault. It is to be hoped that its length will deter no one from giving it a thorough reading. It is philosophy and sentiment (poetry) combined in admirable proportion.

"Let the Eagle Scream."

Now that negotiations for peace seem to have been opened between the United States and Spain it will probably not be considered premature to ask ourselves, as a people, What have we gained or lost, what have the Cubans gained or lost, or what are we and they likely to gain or lose by the expenditure of blood and of money?—money that must, ultimately, all be paid by the working people of the respective countries.

One of the more significant, if not more important, of the immediate results of the war, so far as we Americans are concerned, is the impetus that has been given to the spirit of conquest, the thirst for military glory, the desire for *empire*, for rulership over many lands and seas.

While the public press may not always be a correct exponent of public opinion, it is doubtless true that the editors and publishers of the great city dailies try to keep in close touch with the trend of popular thought. It is plainly to their interest to do so. One of the leading Chicago dailies, "The Tribune," Republican and plutocratic in politics, in its issue of Sunday, July 24, has several editorial articles in which the desire for conquest is plainly indicated. One of these articles is headed, "Daring to Be Great," from which we quote the following paragraph:

> Well may the eagle scream. Well may the American nation let out the last reef in its sails and dash confidently on to a new and larger destiny upon the high seas. A people that can conduct such a lively hot weather campaign need have no shadow of fear for the success of any enterprise it may undertake. The war has already been a revelation of our latent strength and force—a revelation not only to Europe and the outside world but to ourselves as well. Only a few timid mugwumps and time-serving Brynites have failed as yet to see and welcome the glorious destiny of a new and imperial America. The great mass of the brawn and brain of the nation has long since caught the inspiration and the meaning of the events witnessed since Dewey first led the way to victory and a wider destiny.

* * *

"Imperial America!" How do Americans like the sound of these words, or rather, how do they like the idea usually attached to the word "imperial?" An imperial government means one that rules over many peoples or nations. It means power centralized in the hands of one person, or at most, in the hands of a very few persons. Webster defines the word imperial thus: "Pertaining to an empire or an emperor." The logic of it is that "imperial America" must have an *emperor* as a representative or embodiment of its power. It took Rome more than seven hundred years to reach the imperial stage of its development—of its degeneracy—the stage in which an emperor could be tolerated. As a nation the United States are but little more than one hundred years old. Are modern improvements upon ancient political methods distinguishable mainly for the speed with which we pass through the various stages that ripen inevitably in imperialism?—in despotism?

"Well may the eagle scream!" Ornithology places the eagle in the class of birds called *rapacious*. "Rapacious" is defined as "Given to plunder; disposed or accustomed to seize by violence." The synonyms of this word are "greedy, ravenous, voracious." It is but natural that we grow to be like our ideals, our chosen symbols or emblems. If our ideal, our national emblem, is greedy, ravenous, voracious, cruel, will it not surely follow that we ourselves will assimilate to, or become one with that ideal? The tone of the whole article from which we quote, if not the whole paper—and the same may be said of most of the leading dailies of the country—points unmistakably to this conclusion; that is, that the editors and managers of these papers have taken a rapacious bird as the model upon which to base a national policy, or plan of dealing with Spain and with the rest of mankind.

In all this I must not be understood as saying one word to excuse the Spaniards in their treatment of Cubans, Philippinos, or others whom they have invaded, ruled, robbed, tortured, starved and slain. Spain, too, seems to have taken the eagle—the vulture, the tiger, the wolf and the hyena, as its models. Can we, as Americans, do no better than follow her illustrious example? M. H.

That Odious Comparison.

"O, that mine enemy would write a book!"—is a well-known prayer. I have written, not exactly a book, but some letters, and the trouble begins.

While in England I wrote not more than three letters for publication. The other letters which appeared in Lucifer were extracts from private correspondence. I wrote many things hastily that would not have been written in the form they were had I expected them to be published.

For instance, I would never have publicly made the statement which Mr. Kerr quotes, without explanation. I do not know whether England or the United States has the more liberty. Certainly each has little enough, and there is plenty of work to be done on both sides. But since the statement has been made public, I will explain what was in my mind.

When I went to England I really believed that there was more freedom of publication there than in the United States. But after seeing their methods of suppression I came to the conclusion that there was less freedom there than here. "Comstock" postal laws are not in existence in England so far as I know, but they are not needed. The papers are not mailed direct to subscribers there as here. Publishers are all the time in exactly the position we would be if we were denied second-class rates. That is, they have to pay a half penny (one cent) for each copy, instead of one cent a pound as we do. This makes the circulation of papers almost entirely through newsdealers, hence the arrests for sale instead of sending through the mails.

When Mr. Bedborough was arrested they would not permit even a moment's private conference with his friends; they took possession of his rooms and everything in them. I showed them that the articles on the desk which I used were mine, offered to show them that letters were addressed to me, and were from America, and could not possibly have anything to do with the case. No, they must do their duty and take everything—even down to a souvenir picture of Mr. Gladstone. They wanted everything there was in the place, in order to make out a case against the prisoner. That is, he was charged with selling one book, but they wanted an opportunity to convict him of having in his possession others. They took all his book stock, all his private and business correspondence, account-books, etc., seemingly in order to cripple him in every way.

In America, the editor of Lucifer was indicted for publishing certain articles in Lucifer. These articles were named in the indictment. No attempt was made to meddle with any of the books or correspondence, and in the trial the indicted articles only were considered. He continued to publish Lucifer

even republishing the indicted articles and commenting on the case every week.

In England Mr. Bedborough was at first peremptorily refused release on bail; when it was finally granted the bail was outrageously high—$10,000—and then it was granted only on condition that he refrain from publishing "The Adult" or making public comments on the case.

In America the "Markland Letter" case was fought through the courts for nine years, and there still remained one court of appeal—the Supreme Court of the United States. The cost in money was comparatively small. In England Mr. Bedborough is to be tried before the Queen's Bench. If he is convicted, there is, I am informed, but one appeal, and that is to the House of Lords. It is estimated that the cost of the trial will be at least $2,500.

If I had said, "There is a better fighting chance for liberty in the United States than in England" it would better have expressed what I meant and mean.

When I said the police were "in everything," I meant in all the meetings. One detective told me they attended all the radical meetings. Certainly they were at all the League meetings. In those meetings there was not the shadow of an excuse for their presence, for the meetings were quiet and perfectly orderly, and held in as "respectable" places as any in London.

John Turner, who is in a position to know whereof he speaks, said to me: "We say we have free speech in England, but it is only because there are men here all the time who are willing to go to prison for free speech. And men are in prison here all the time for free speech."

As an illustration of the manner in which the police are "in everything," take the case of Mr. Cantwell, an Anarchist open-air speaker who has been in prison several times for free speech. On the day before the opening of the Tower Bridge he went down near it and made a speech in which he called attention to a few facts. He reminded the people that they had worked and paid the taxes, worked and built the bridge, and that even the lives of some of the workers had been sacrified for it. Yet, on the morrow the Prince of Wales and other titled idlers, who lived by the labor of the men who built the bridge, would come down there and take the credit of the work for themselves by formally declaring it open.

Several detectives in plain clothes were present. They tried to create a disturbance by rubbing against men in the crowd and making offensive remarks. They did not, however, succeed during the time of speaking, and it was only when the meeting was dispersing that they succeeded in creating a little excitement. The crowd came together to discover the cause; other people were attracted, as always in such cases, and Mr. Cantwell was arrested for holding a disorderly meeting. He was hurried off to jail. He was poor. His friends were poor, and such cases were quite common. After a short time spent in jail awaiting trial he was sentenced to Pentonville, and from this prison he was released at the expiration of his sentence, broken down in health. The man who was strong before his experience of prison life is now suffering with heart disease so that he is almost unfit for work.

This is only one of many such stories I heard. They have the right to free speech, but the man who exercises the right to free speech is held responsible for the consequences, and the detectives in plain clothes are usually able to make a disturbance for which the speaker can be arrested.

An examination of the prison system would properly come in the limits of this article, but the article is already too long.

I do not feel it necessary to deny or defend the legal and illegal outrages cited by Mr. Kerr. Nor is it even worth while to resort to the "You're another" style of argument. That I could cite an equal number of cases as bad or worse from the history of English jurisprudence, is a fact which I do not think Mr. Kerr will deny. But it seems to me that our work is to strive to reduce the sum total of the evils; not to quarrel over the question which country has the most. The fact that I was born here does not make me feel responsible for the institutions of this country.

If I had said in a private letter, "England is the rainiest country I ever saw," and the letter was made public, some one might say, "Ah, but I have seen it rain every day for six weeks, in your own country—what have you to say to that?" I could but say that I had spoken only of my own limited observation; that I thought a comparison of statistics, while a very fascinating occupation for some people was but a waste of time for me; and the important lesson which I had learned from my experience and observation was the prudence of carrying an umbrella when travelling in either country. L. H.

The Latest from England.

MY DEAR MOSES HARMAN: Our fight is progressing steadily. It is going to be a real shot-and-shell contest. You can undeceive yourselves if you think there is the remotest possibility of the prosecution backing out. It is a fight to the finish. The enemy is getting its biggest guns into the field. On our part there is nothing lacking but money. Henry Seymour, the secretary of the Defence Committee deserves every word of praise which has been or can be given him. He is devoting himself heart and soul to the work. Fortunately his enthusiasm and his energy are equalled by his mental capacity. As a writer, organizer and thinker he possesses rare merit, and in the present struggle his abilities are unreservedly thrown into our side of the fight. Mr. G. W. Foote, president of the National Secular Society, is proving a tower of strength to our Defence. He is, I think, risking a great deal in declaring himself so unhesitatingly favorable to the right of free discussion. If Mr. Northcote's recent views of the Secularists is correct, Mr. Foote is not enhancing his popularity with the latter by his present attitude. In either case Mr. Foote is one of our most valuable sources of strength, and it is a cause of great rejoicing on the part of all of our friends here to find that Mr. Northcote's pessimism has not been justified by events. Apart from the personal help of the president, the National Secular Society's Executive Council formally passed a vote of sympathy and donated a subscription toward the defence.

Last night (July 12) the first public meeting convened by the committee was held in the South Place Institute (the old South Place Chapel so long connected with the names of W. J. Fox and Moncure D. Conway). Mr. G. W. Foote presided. Speeches were made by William Platt, Henry Bazett, M. A., Mrs. Thornton Smith, John Turner, and Charles Watts. Letters of sympathy with the object of the meeting were read from Bernard Shaw, Grant Allen, Mona Caird, Walter Crane, etc. Resolutions denouncing the prosecution were carried unanimously.

There is very much work to do and very much money is required for our defence to be perfected. The English law courts will make the most admirable advertising mediums conceivable, and the present case will afford an opportunity for pressing home to the whole world the lessons we have striven hard for years to preach from our limited platform. Such an opportunity may not be possible for another generation or more. I sincerely hope every friend of Lucifer will send on every dime they can spare for this purpose. John Bright once said, "What you trample on in Europe will sting you in America." The suppression of freedom in England would resuscitate the corpse of Comstock. Yours as ever,

GEORGE BEDBOROUGH.

51 Arundel Square, London, N., July 13, 1898.

There is no news at present. The trial probably takes place at the end of August at the Old Bailey. Amongst those who have recently joined the Defence Committee is Rev. H. B. Chapman M. A., Vicar of a large London parish—a broad minded advanced type of clergyman. G. B.

July, 20.

A Question of Liberty.

BY R. B. KERR.

In No. 718 Lillian Harman, writing from London, says: "There is more liberty in the United States than here, though that is saying very little."

The only way to get conclusive proof as to the truth or untruth of the above statement is to compare the laws of the two countries. Let us take first the sex laws.

In many, if not most of the United States, there are laws against fornication, adultery, and incest. In England there have been no such laws since 1660.

In most of the United States the husband is still entitled to the possession of his wife's person. In England Lord Esher, one of the ablest judges of recent years, said in 1891: "According to the law of England, a man has no more right over the personal liberty of his wife than over that of any other woman."

In both countries there is an age of consent. But in England it is 16, while in many American states, which are much nearer the tropics, and in which girls come to maturity sooner, it is as high as 18.

So much for sex laws. Now for liquor laws.

In several American states there are prohibition laws, and in several others prohibition has been tried. Local option is widespread. In England, with the exception of the law closing bar-rooms at a certain hour at night, there has in modern times been no interference with the right to drink.

American workmen complain of government by injunction. Old England has yet to see men put in jail for striking work whenever they see fit.

As for freedom of the press, neither country is quite satisfactory on that point. But on one important point England has a great advantage, for her press is absolutely free on the subject of contracepts. In 1877 some busybodies tried to stop the free discussion of this subject by prosecuting Charles Bradlaugh and Annie Besant; but the end of it was that Bradlaugh frightened some of the police out of their wits by threatening to prosecute them. I do not think the English would stand the "Police Gazette, but I know of no scientific work which can be circulated in America and not in England.

Says Lillian: "The police are in everything over here." Having lived about twenty-six years over there, and been in nearly everything, I beg to differ with her. On such a point conclusive proof is impossible, but what she says about the English police is exactly what all English propagandists, from John Burns downwards, have said about those of the United States.

On one point, however, she is undoubtedly right. The American police are very slow in stopping invasions of personal liberty. For example, I was passing through Chicago with a lady some years ago, and we had omnibus tickets from one station to the other. On arriving, however, I was immediately seized by several cabmen, who dragged me off towards the cab-stand, informing me that they did not allow people to go by omnibus, and that I must choose between their cabs. The one policeman mildly deprecated these proceedings, but was powerless to stop them. If these cabmen had been in any European city they would have had good cause to complain that the police were everywhere.

In 1895 a Kentucky mob of fifty men took a white woman and burned her to death at the stake because she was with child by a white man other than her husband. Had that mob been in any European country, every member of it would soon have found that the police were everywhere, and the hangman, too.

I mention these facts in justice to the United States, in order to show that I am not one-sided. In freedom to invade others I at once admit that the United States are ahead, not only of England, but of all countries outside of South America. In other matters, however, I think there can be no reasonable doubt that they have much less freedom than England.

Observations

BY C. L. JAMES.

I have been studying the English language out of A. Warren's "Crude Criticism," and trying to understand him before launching my own crudities, as he wisely recommends. But the result is that, like Socrates, I find myself to be wiser than my teacher—because I know that I know nothing, while he imagines he knows something. A. Warren says his critics "are not varietists. They are not free lovers. They want everybody to live their way." If they do, they are not free lovers. But is it so? Let's see.

A. Warren says, "I had done what I could to bring monogamy into disrepute, and it did not occur to me that my position could be misconstrued. I simply said that for myself I preferred to reserve the sexual embrace for the one I loved best." That is all right if the facts are correctly stated. But it seems some one did misconstrue (?) Mr. Warren's position; and, being thus required to explain, what does he do? He abuses the New Ideal (variety), in the true spirit of a monogamist, thus: "Sexual manifestations were *disassociated from all considerations of affection*, and were to be indulged in only from physical and social impulse" (pretty comprehensive—what else than physical and *social* impulse should prompt them?) "*and in a desultory manner*, as neighbors, or even strangers, meeting by accident, might enjoy a drink of whiskey from the same bottle and each go about his business and think no more of it."

If I professed to understand English, I should say this is an outrageous misrepresentation. Experience teaches me that variety-love is founded on affection, and is permanent. The merely physical expresses itself in monogamous raptures about the last supposed affinity which are eminently "desultory," for they never hold out long.

But having drawn this fancy-sketch of variety, monogamist-fashion, Mr. Warren says, "Of the two I would have chosen monogamy." And we are not varietists or free lovers, but want everybody to live our way, because, after that, we say he has deserted to monogamy! If my name lives in the future history of free love, it will live by this, that in my "Law of Marriage," published a year before Mrs. Woodhull's celebrated speech at Steinway Hall, I laid down that platform which has ever since been the base of the free love movement, and which was not variety, nor affinity, nor any other theory about normal relations between men and women, but just simply freedom. On that platform many who prefer to reserve the sexual embrace for the one he or she loves best, can work, have worked and do work. But that physical attraction which expresses itself in affinity-hunting, is jealous. Those whom it infects may act with us for a time, because they dislike the restraint that monogamy puts on "desultory" amours. When they find out that there is no logical or practical alternative between tolerating variety and submitting to monogamy, why "as between they two," they "would have chosen monogamy." In that case, I have now, for several years past said, "Let them go to monogamy. They will do less harm there than anywhere else."

* * *

It seems a little inconsistent for Francis A. Livesy to say in the same article that a reformer "bould welcome every opportunity to get in a *partial* work for the accomplishment of his general object," and also "That the bomb Anarchist should never more be heard of." The "bomb Anarchist" has done "partial" work of very considerable magnitude. He gave Belgium universal suffrage, for example. Mr. Livesy labors under the time- (dis) honored illusion that there are two kinds of Anarchists; those who believe in bombs and those who do not. All Anarchists without exception, are aware that physical force is foreign to philosophic Anarchy for just the reasons Mr. Livesy states. But I apprehend that any Anarchist—even Tolstoi himself—and for that matter any one else, can be convinced of the need for physical force by a soldier or policeman who puts him in a corner. A bomb Anarchist is simply an Anarchist in a corner. Because Anarchists are the best-informed class of innovators that ever existed, they make less use of physical force than perhaps any other. Certainly less than any other which has been persecuted as they have.

For exactly the same reason they make such a formidable use of physical force when they make any.

A Suggestion.

BY MYRA PEPPERS.

DEAR FRIENDS OF LUCIFER: I am wondering if the stirring letter from my dear friend Mary M. Clark has had the same effect on each of you that it has had on me. This effect is, to make me say that I'll send a dollar for the Lucifer fund by September 1 if I have to wash for somebody to earn it, and as I am now unable to do that kind of work for myself, you may know it looks dubious; but I'm going to have that dollar. It won't do to let the fearless exponent of freedom suffer for funds, and in view of the arrest of the editor of "The Adult" we may well be on our guard for our own editors.

The plan of Mrs. Clark—each reader to send something, is a good one, and I sincerely trust that this call will be answered by every reader of Lucifer, no difference whether you are a subscriber or not. Six or seven people read my copy of the paper and if any of them think they have failed to get a dollar's worth of good from it let them say so.

I would suggest that in towns where there are enough Luciferites to have a social, to follow out the church plan and have a "benefit" for Lucifer. Don't work the women to death baking cakes, etc., but give a literary program and serve lemonade and wafers or something equally inexpensive. Charge ten cents admission, and in addition to having a good time you might raise two or three dollars for this fund. Yours for freedom.

Ottumwa, Iowa, July 22.

Lillian's Photographs.

We have just received a small supply of photographs of Lillian Harman, taken a few days before leaving London. They are cabinet size, the work of an unusually good artist. As Lucifer needs money more than it needs the pictures we will sell them for twenty-five cents each.

MAGNETIC HEALING. Prominent among the methods that are now taking the place of drug medication is that called magnetic healing. That many thousands have been greatly benefitted by this new and yet very old method of removing disease is very generally admitted as true. Those of our readers who may feel in the need of magnetic treatment are hereby recommended to call upon or write to Mrs. Isabel Hursen, 1044 West 12th street boulevard, Chicago. Being personally acquainted with Mrs. Hursen and having tested her power as a magnetic operator the writer of this can confidently recommend her to Lucifer's readers. M. H.

Lending a Hand.

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

Charles G. Baylor, $1; Mattie Day, 50c; H. W. Boozer, $1; Sarah C. Campbell, 30c; A Friend (Kansas), $1; O. M LaBarr, $1; L. Roser, $1; E. W. Rodes, $1; W. W. Miller, 25c; E. Van Buskirk, $1; Carl Reinisch, 50c; Ralph E. Galbreath, $1; Ed. Secrest, 50c; Mrs. E. A. Abbey, 50c; A Friend (Ills.) $1; Garcia Leao, $2; Mrs. G. M. Coshott, $1; W. P. Austin, 25c.

For the Bedborough Defence Fund.

S. O. Bishop, 25c; Martin Nortvedt, $1; George T. Remington, 50c; M. L. Studebaker, 10c; W. W. Miller, 25 c; Ralph E. Galbreath, $3; Ed. Secrest, 50c.

VARIOUS VOICES.

R. E. Galbreath, Leetonia, Ohio.—Enclosed find order for $5. One dollar of this apply to my subscription to Lucifer, one dollar for general publication fund of Mr. Youmans and three dollars to be sent to treasurer of "Free Press Defense Committee," if not too late for use there, as I understand the trial of Mr. Bedborough was to commence yesterday. Enclosed find names of persons to whom you may send copies of double number of Lucifer.

Ed. Secrest, Randolph, Kan.—As a lover of progress, universal mental liberty, free speech and free press, I feel in duty bound to add a mite to two good causes, though I may not agree in everything that they represent or advocate. But the seeker after truth must be defended and upheld in the East as well as in the West, in Old England as well as in New England. It is in every heretic's fight: "We must hang together, or we will hang separately." Enclosed find $1, fifty cents for Lucifer fund and fifty cents for the Bedborough Free Press Defense Fund.

August Bosshammer, Cat Spring, Tex.—I cannot understand why I should be entitled to fifty cents' worth of premium literature. Why, one dollar a year for Lucifer is as cheap as it can be, and I cannot comprehend how you can afford to give away fifty cents' worth of literature simply because a subscriber does his duty. If I had the money I should gladly send for all the books and pamphlets you are advertising; but to accept some of them without giving an equivalent? No, never!

[The books are offered as premiums because of the hardness of the times, and because we prefer that they be in the hands of those who will read them and lend and give them to others who will in turn read and lend, rather than that they should become old and stale and out of date for lack of buyers. "To do good and to communicate, forget not;" "The Lord loveth a cheerful giver. "Give and it shall be given unto you." "There is that which witholdeth more than is meet, yet it tendeth to poverty," are old sayings that have a basis in nature, a basis in truth. The reading of these books will, it is hoped and believed, give the readers an appetite for more of the same sort. When purchases are made the books are sent post free, but when sent as premiums postage is required. Those who avail themselves of the premium offer will please remember this fact. M. H.]

W. W. Miller, 159 Spring street, New Haven, Conn.—I received my July 23 issue of Lucifer yesterday. Read it after midnight. Read just your editorial article, "That Five Hundred Dollar Lift," and Mary M. Clark's letter. That's enough. Now I am going right down to the postoffice this noon and get 25 cents' worth of stamps and send them to you towards the five hundred dollar lift. That's all I can do just now. Am awfully sorry I cannot send you a whole dollar, but I have four times as many quarters as I have dollars.

Your editorial article and Mary M. Clark's letter are just splendid; grand. They ought to arouse anybody who is not three quarters dead. Mrs. Clark's letter comes right out with an earnestness that I admire. I think just as she does, that to a great many persons a dollar would be a great deal, while a quarter they could spare and not miss it. I believe that six persons will send each a quarter more easily than one would send a dollar; so perhaps you will get more in the end. I send money in stamps, because I suppose you can use it in that way just as well, and the stamps will not attract attention in a letter, while a twenty-five cent piece might. There's a postal card enclosed to tell me if you receive the stamps. I sent 25c in stamps for the Bedborough Defence Fund. Did you get them? Yours in sympathy. [The suggestions are good and timely. Thanks for all.]

He who trifles with and makes a jest of human liberty invites disaster for the cause he claims to love, even though he be insistent in assertion of his devotion thereto. W.

722.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

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Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer a follows:

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 32. CHICAGO, ILLINOIS, AUGUST 13, E. M. 298. [C. E. 1898.] WHOLE No. 723

Let Love But Have Its Way.

BY JONATHAN MAYO CRANE.

Let Love but have its way and from the earth
'Twill drive all discord, enmity and hate.
The race will never reach its true estate
Till Love alone shall give to children birth.
No thing to mock at, or for jest or mirth,
The union which a human doth create;
No grander rite can mankind celebrate;
None chaster is and none of greater worth.

Away with any prurient thought of shame
Attached to Love's sublime creative act!
Give it the tenderest, most endearing name
Mind can conceive. The joyous passion-past
Of man and woman, filling Nature's aim,
Let no one scoff at and let none detract.

"Corrupting the Morals of Her Majesty's Subjects"

"Democritus" in "University Magazine," London.

The essence of English Morality is the lie; not the open lie which is recognized and branded as immoral, but the deception known as cant and hypocrisy, which is practised in this country to such an alarming extent that foreign nations suspect our sincerity even in the few cases where we are sincere. We believe, or rather feel instinctively, that to this system of deceit we owe our greatness as a nation and our success with savages. We fear that in abandoning it we would be unable to hold our own.

Thus our morals in politics, in religion, and commerce are utilitarian. As a nation we are as egotistic as any other power, but even here we wish to appear as born altruists, as the benefactors of those whom we rob, as the saviors of those we corrupt. And we succeed fairly well so far, at least with those nations that do not know our tactics. As Max O'Rell said: "The English go to the savages with a bible. In due course, the heathen has the bible and they possess his land," Thus the fetish book has done wonderful service, and, where it has failed to lead to the desired result the machine gun has served as a substitute for the grand old book.

Our missionaries are the embodiment of political and religious morality in foreign countries, and their commercial success proves to our singular mind the soundness of the system, which seems extremely moral. We confess that we look forward to the time when this morality will undergo a change; and in this sense the books seized by the police in London tend indeed to corrupt the morals of Her Majesty's subjects.

Another shining example of religious morality is the Salvation Army, that purely British Institution which extorts the last penny from the poorest of the poor under the pretext of saving his soul. The officers and their general live a comfortable life on the very handsome proceeds of shelter, meetings, and collections. The halleluja lasses have a jolly time of it, while the unfortunate victims of this model institution sink deeper and deeper in the social scale. The souls are saved at the expense of the body.

The Church, the true defender of "English Morality," is distinguished from the Salvation Army only in so far as she relies not so much on the pennies obtainable from the poor, but on the pounds extracted from the well-to-do. At an annual expense of more than twenty millions sterling an army of ministers of two hundred denominations is maintained to uphold the standard of morality, which really consists in the glorification of the lie. The child is deceived from the cradle to the grave, and the blight of respectability makes a rapid progress, at least amongst the middle classes.

The commercial morality of Her Majesty's subjects is on a level with the religious instinct. As typical we find here the company-promoter of the Jabez Spencer Balfour type, who is not to be found in the less moral countries of the world. Board Meetings are opened with a prayer, and while the eyes of the pious chairman are lifted to heaven the pockets of the moral congregation are rifled *in majorem dei gloriam*. We fight against this morality not less than against the purely religious variety.

In politics, pure and simple, by mutual consent of the nations, morals have been discarded, and Machiavellian principles are moral in comparison with diplomatic tricks of the nineteenth century. There we find nothing to corrupt. Her Majesty's advisers are *hors de concours*.

Sex morals on the other hand, are considered in this country as most susceptible to deterioration and corruption, and the prosecution of the Secretary of the Legitimation League in the main aims at his attempt to bring about a change of our notions on this subject.

In matters sexual we are greater and more persistent liars than in any other branch, and it is extremely difficult to find the reason for this deplorable fact.

The English belief in Monogamy is shared by nearly all civilized nations and here we have no right to complain. Monogamy so far is not an ideal institution, but it compares favorably with all other systems of which we have any knowledge. Our admiration for marriage therefore may be justified, we have no tried substitute to offer. But why should this circumstance prevent us from approaching the subject in the same spirit as we would approach any other question of vital importance? Why should inquiry be tabooed and dubbed "immoral," why are we to abstain from studying the complex problem of creating an ideal relationship of the sexes as a substitute for the admittedly very defective system at present in existence?

We believe in marriage as an ancient institution, and in an indissoluble contract (which is of a mercenary character in more than ninety cases out of a hundred), and we refuse to hearken to any voice which proposes an honest inquiry into the condition of the wife and husband under this exceptional contract.

France, Germany, Austria, Italy have recognized the vital importance of the subject, as the "morality" of these nations

was not in the way of a free discussion. England is too moral to deal satisfactorily even with such a slight measure as the "Deceased Wife's Sister's Bill."

No wonder that, under the circumstances, the extremists have taken hold of the matter, and demand a radical change where a gradual removal of acknowledged evils is not attainable. We shall understand the importance of free inquiry if we study the progress of prostitution in our midst. Of prostitution in the marriage bond we need not speak, it is the unavoidable result of the existing idea of morality, but the two or three hundred thousand unfortunates in the streets of London are a living witness against the much-praised "morality of Her Majesty's subjects" which Mr. George Bedborough is alleged to have tried to corrupt.

Moralists in this country assert that this extensive prostitution is a necessary evil to maintain the sanctity of marriage. If this is true, the sacrifice is a terrible one, and we are certainly entitled to inquire into the correctness of the statement.

The moral institution of marriage in the present form is maintained by the immorality of millions of unfortunates. There seems a hitch somewhere in our reasoning and we must demand the right to find out where the error lies.

This right is denied us, and the whole question turns upon this point: "Is it immoral and is it a corruption of the morals of Her Majesty's subjects to discuss the question of sexual relationship?"

Dr. Havelock Ellis, the editor of the Scientific Science Series, a medical man of great repute, in his work, "Studies in Psychology of Sex," has dealt with another matter of paramount importance, that is with the morbid manifestations of the sex-instinct. The book is intended for medical men, teachers, clergymen, and follows in the footsteps of Professor Krafft-Ebing and others. It is a disagreeable subject, but how could the scientist find a remedy without making a diagnosis, and that this diagnosis has been made so late accounts for the growth of the evil, of which the head masters of Eton, Rugby and Harrow can tell a tale.

Knowledge can never be an evil, and knowledge is the only goal which the scientific man has in view when writing books like those incriminated in the recent proceedings against Mr. Bedborough.

We shall in future articles examine the nature of Sexual Morality in England and its relation to the same commodity in other countries, and we hope to be able to convince our readers that we may, without damaging our reputation, make full inquiries into the subject which has been tabooed to the detriment of our highest aims in life.

The Origin of Sex Slavery.

R. B. KERR.

Within the past few weeks Moses Harman, E. C. Walker, Lois Waisbrooker and C. L. James have all written in Lucifer on the above subject. The first three, whom I shall call the Lucifer school, are substantially agreed. They all seem to believe that in the earliest days of the human race women were free, and that they were afterwards deprived of their freedom by those wicked things, religion and government.

I believe, on the contrary, that the slavery of women was caused by two animal passions, jealousy and cupidity, which existed long before religions and governments. The former passion had already begun to establish sex slavery among our ape-like ancestors, and completed its work among our earliest human forefathers. Later on, cupidity discovered that women could be exploited economically as well as sexually, and then they became household slaves as well as objects of lust.

C. L. James appears to believe that the slavery of women is due wholly to cupidity, and not at all to jealousy. I gather this from the fact that he says sex institutions entirely depend on the economic system, and must change with the economic system. This could only be an accurate view if women were only desired for economic purposes. If, as I believe, jealousy is the foundation of sex slavery, then sex slavery must be independent of economic changes.

The simplest way to show that both the Lucifer school and Mr. James are wrong, is to cite the example of the lowest human races. I shall take my facts from Westermarck's "History of Human Marriage," which is admitted on all hands to be the greatest authority on the subject.

The lowest races are the Fuegians and aboriginal Australians. These races have no government, virtually no religion, and no economic institutions which would make it worth while to enslave women for economic reasons. How do women stand among them?

"The Fuegians are exceedingly jealous of their women, and will not allow any one, if they can help it, to enter their huts, particularly boys."

Among the Australians generally "a stern and vigilant jealousy is commonly felt by every married man."

"In most tribes a woman is not allowed to converse or have any relations whatever, with any adult male save her husband. Even with a grown-up brother she is almost forbidden to exchange a word."

In New South Wales "no conversation is allowed between the single men and the girls or the married women."

In Victoria "illegitimacy is rare, and is looked upon with such abhorrence that the mother is always severely beaten by her relatives and sometimes put to death and burned."

"In the Pelew Islands, it is forbidden even to speak of another man's wife or mention her name."

Such are the liberties of women among those happy peoples which have never been cursed by priesthood or governments!

I do not wish to take up space by toiling through the list of all the savage and barbarous peoples whose customs Westermarck describes. Suffice it to say that, after a review of all the uncivilized races in the world, he makes the following generalization:

"A married woman is never permitted to cohabit with any man but her husband, except with the husband's permission; and this permission is given only as an act of hospitality or friendship, or as a means of profit."

As I said, jealousy is the sole cause of sex slavery among primitive races. As Westermarck puts it, "There is no reason to doubt that among our earliest human ancestors, the possession of a woman is desired only for the gratification of the man's passions. It may be said generally that in a state of nature every grown-up individual earns his own living. Hence there is no slavery, as there is, properly speaking, no labor." But whenever mankind advanced to the pastoral and agricultural stages, women's labor at once assumed an economic value. Then arose marriage by capture and marriage by purchase, and woman became not only a jealously guarded mistress, but a useful beast of burden.

The Lucifer school is very fond of quoting the dictum of Sir Henry Maine about the freedom of women under the middle Roman law. Sir Henry was a very learned man, but it is a thousand pities he did not consult some smart American girl before he penned that unfortunate sentence. He would then have been told that a system under which a girl could be compelled to marry any one her father chose was not a woman's ideal of freedom. The truth is that, under the middle Roman law, the *patria potestas* was so strong that there was no room for the authority of the husband. Except where there was *conventio in manum* the married woman remained in the power of her father or tutor. She did not become the slave of her husband, because she remained the slave of her father. Not only could her father marry her to any one he liked, but down to the time of Diocletian and Maximian, long after the middle Roman law, her father could sell her into slavery. It was Constantine, the first Christian emperor, who made it murder for a man to put his children to death. It was probably the Christian emperors who at last allowed a daughter

to protest if her father wanted to give her to a man of bad reputation

As M. Kenigswarter says: "The Stoic and Christian philosophy, which hastened the development of the principles of equality, were also favorable to the sons and the women of the family."

Westermarck also tells us that "The influence of Christianity shows itself in Teutonic legislation as well as Roman. An edict of Clothaire I in 560 prohibited the forcing of women to marry against their will."

I think I have said enough to show that the origin of the slavery of women had no connection with either religion or government. I will go further, however, and show that the two chief agencies in the emancipation of women have been religion and government.

In the first place, the church has helped to emancipate women by preaching altruism. As Westermarck tells us, "The evolution of altruism is one of the chief elements of human progress, and consideration for the weaker sex is one of the chief elements in the evolution of altruism." Until a few years ago, the church was the only society which taught altruism. We have now many ethical societies and secular societies; but for thousands of years the good work which is now done by these bodies was done by the church and the church alone.

The first time I was in the house of the editor of Lucifer, there were five people present. These were Moses Harman, Lillian Harman, J. M. Crane, Dora F. Kerr and myself. After the church had been well damned, we took a census and ascertained that Moses Harman was a retired Methodist minister, and that all the others were the children of parsons of various denominations. Now it has happened time and again in my experience that a number of persons met together to discuss the welfare of mankind have all turned out to be children of parsons; but I never heard of a case in which all the members of such a gathering turned out to be the children of saloon-keepers, or stock-brokers or bankers. The reason is surely as plain as a pikestaff. It is simply that those who are brought up under the shadow of the church have the principles of altruism rubbed into them from their earliest childhood.

Another great service to women was rendered by the church when it invented civilization. The greatest event in human history was when, many thousands of years ago, a small number of men were divided off from the mass of fighters and tillers of the ground to devote themselves to sacred things. In course of time these men used their leisure to invent reading and writing, and then they gradually invented literature, art, music, the drama, philosphy, and discovered the beginnings of science. When the Roman Empire was overrun by barbarians, the church saved learning and the arts from extinction, and by slow degrees imparted them to the barbarous conquerors.

Now the protection and emancipation of women have always been the peculiar business of the learned classes. A thousand years ago a woman's one chance of escape in the horrors of perpetual warfare was to run to the church or the convent, and take sanctuary behind the almighty arm of the priesthood. Today it is the same. Among those who have worked for the emancipation of women there have been few soldiers, few merchants, few laborers. The whole movement has been the work of men like Mill and Huxley, Ibsen and Tolstoi, Cardinal Vaughan and W. T. Stead.

The great service which the government rendered to women was in giving the educated classes the power to force justice to women upon the unwilling masses. Everyone who has been in the women's suffrage movement knows how much easier it is to make a poet or a man of science believe that a woman is his equal than it is to bring the same truth home to the unskilled laborer. Hitherto, nearly all improvements in the condition of women have been the work of the classes, and have been opposed by the masses. Last year a majority of all the four parties in the English House of Commons voted in favor of extending the parliamentary franchise to women; and yet it was generally conceded that the majority of those who elected all the four parties were opposed to the reform. The trial of Bradlaugh and Besant, which gave the English women a free press on the subject of contracepts, is another example. The Lord Chief Justice summed up in the strongest terms in favor of the accused, but the jury, representing the people, ignored the Judge and found them guilty. Popular sentiment against Bradlaugh and Besant was intense. But the Court of Appeal quietly quashed the verdict of the jury and the will of the people, and gave women the greatest of all women's rights.

Again, in the Clitheroe case the bench gave women liberty by a *coup de main*. It simply overruled all precedents and decided in the teeth of previous decisions that a man had no control over the personal liberty of his wife. If the question had been submitted to the people, the result would hardly have been so satisfactory.

It is owing to the radicalism of church and state that, in the words of Westermarck, "The history of human marriage is the history of a relation in which women have been gradually triumphing over the passions, the prejudices, and the selfish interests of men."

Sociologic Lesson. No. LXX.

BY HENRY M. PARKHURST.

HERMITAGE SUBMERGED. The limited need by the individual for land I have already referred to; but late developments prove that man has become so far advanced that he cannot obtain from the land what are now the needs of progressive life. In the older and more highly developed communities small farms have nearly lost their market value from the inability of individuals to compete with improved co-operative agriculture. A man attempting to get a living from a small farm will be able to provide food for his family, but cannot produce a sufficient surplus to exchange for the manifold products of combined labor which they will need. Even in an association, agriculture, unless made a specialty, will not supply the wants of the members. It is transition, in which a very large proportion of the community are losing their accustomed means of support through agriculture, and have not yet supplied its place, which is causing "hard times;" and the only permanent relief will come from the organization of co-operation in all departments of industry. The greatest hindrance is the resistance of those to be most benefited by the advance.

Love vs. Marriage.

Francis B. Livesey in "Maryland Journal."

Those two foreigners who recently were sent back to Europe for no other reason than that they were living together as man and wife without the usual ceremony, have attracted considerable sympathy from all classes of people. The young woman talked to Commissioner Powderly like a lover and a philosopher and preached a sermon to the country with all her passage over here and back again. One of the papers that has given an exhilarating account of the matter is Lucifer, of Chicago. Ever since the agitation of the question a few years ago, "Is Marriage a Failure?" thousands of people have lived together without a marriage ceremony, and there have been not merely "lewd fellows of the baser sort," but philosophers and Christians, as well as poor people who feel for the dollars required for minister and Clerk of Court. While in New York the government is shutting out people for not getting married, in Washington it is denying a license to Miss Cisneros. What is "sin and crime" in one state is the correct thing in another; so how can a philosophic mind do aught but laugh at marriage in its legal aspect as a farce? In Cuba, such are the monstrous exactions for marriage fees that only a limited few of the very wealthy pretend to get married. The most vigorous defender of marriage in Maryland is Father Matthew O'Keefe of Towson.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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FROM AMALIE WITKOW and Rudolph Rocker, the young people who were not allowed admission to the United States because they did not believe in marriage and would not go through the ceremony, we have received a long communication for Lucifer. In it they correct some misstatements of the reporters, and give some very important facts not heretofore published. It will appear in our next issue.

UNDER THE HEADING "Various Voices" will be found a letter from Huldah G. Heacock, in which she refers to the work of Jeremiah Hacker. She has sent us several copies of "Deacon Brown," "A Christmas Turkey for the Oldest Heretic," and "Racing Rhymes to Suit the Times." These are tracts—price two cents each. "The Last Song of Jeremiah Hacker" was written when he was 92 years of age, and consists of eighteen pages of verses through which the author gives his opinion of the old Bible stories, saints, etc. The price of this is five cents. Jeremiah Hacker was a pioneer in more than one reform. The pages of his "Portland Pleasure Boat," published forty years ago, were used to advocate the freedom of woman, the freedom of the slave, as well as freedom from religious superstition.

IMPERIALISM IN AMERICA is the subject of one of the longest articles in this week's Lucifer. However much we may differ as to the righteousness or unrighteousness of the war with Spain there is probably no difference of opinion among our readers as to the necessity of vigilance—the need of being ever on our guard against the encroachments of power in the hands of our rulers. While the tendency of rulership is always in the direction of increase of power, this tendency is vastly augmented in times of war. Hence, while Lucifer's work lies mainly along non-partisan, non-political lines, a part of its space cannot be better occupied than in a temperate, philosophical, non-personal presentation of the dangers that threaten what little of liberty and justice is now left to the American citizen after a century or more of experimenting—of trying to practicalize that impossible thing or theory, called "free government."

Comstock's English Allies.

The latest news from England is that on Monday, July 25, Mr. Horace Avory appeared for George Bedborough at the Central Criminal Court, London, and applied for an adjournment on the ground that sufficient time had not yet been allowed for the defence. Mr. Avory explained that this was no common case in which a verdict of guilty or not guilty could be settled by evidence as to publication. It was an important question of principle which had to be discussed at length—the defendant was prepared to show that the book "Sexual Inversion" was a scientific book of great value, and that it was sold with no intention of "corrupting the morals of Her Majesty's subjects." He further complained of the unusual discourtesy of the solicitors for prosecution who had failed up to the present to supply the defence with particulars of the indictment or any details as to which (of the the many publications referred to at the police court) it was intended to proceed against. After a short discussion permission was granted for an adjournment. The case will accordingly be tried at the September sessions which will take place about the third week in September.

It seems fairly certain from these and other signs that the prosecution is not very happy in its work—it would not be surprising to find "The Adult" prosecution dropped and the charge confined to Mr. Havelock Ellis's book, round which in any case the main battle will be fought. Financial help is urgently needed and should be sent to Henry Seymour, 51 Arundel Square, London, England.

Looking for Causes.

REPLY TO E. B. KERR.

Looking for the primary causes of the inequalities, the inequities (iniquities), the invasions and despotisms that now afflict our common humanity, is pre-eminently the work of our Light Bearer. In order to fully lay bare these underlying causes it is clearly necessary that all sides be heard. The lesson taught by the old Hindoo fable of the "Seven Wise Men" who went to interview the elephant, is eminently applicable here. It is simply impossible for any one of us to grasp all the phases of truth at one and the same time.

We all have our limitations—all have our prejudices, our biases, our pet theories, or hobbies. Hence the necessity often, of putting ourselves in the place of her or him who differs from us in opinion; the necessity of looking occasionally through the glasses of our opponent; the necessity of being perpetually on guard against hasty conclusions; against forming judgments on partial or insufficient data.

Impressed with these views our columns are always open to the earnest investigator along Lucifer's lines of inquiry. As an honest and earnest investigator, R. B. Kerr, one of our British Columbian subscribers and correspondents, is accorded the use of the speaking platform this week, to give us his views upon "The Origin of Sex Slavery." Whether or not his conclusions are sustained by the facts of history, past and present, is a question upon which there will doubtless be differences of opinion.

Limitations of space will prevent an elaborate reply to the carefully prepared rejoinder of our correspondent. Speaking for myself and not for the three others named by him I would say—in as few words as the nature of the case will permit:

"AUTHORITY."

Having been taught by experience and observation that no man is free from the bias of early training, nor from the prejudices of later association, of caste, of sect, of race, of moral concepts, etc., I have learned to accept *nothing on trust*, nothing on "authority." Hence when Friend Kerr says of Westermarck that he "is admitted on all hands to be the greatest authority on the subject of the history of human marriage," I am unpleasantly reminded of the time when, as a layman, I dared not have an opinion of my own, and was told I must accept what the "authorities" had to say on any given subject. In matters of religion I must consult the authorized expounders, the commentators upon the authorized—"canonized," books called the Bible. In civil law or government I must look to the decisions of judges of the Supreme Court, and to such expounders of law as Story and Blackstone. In language and its uses I must consult Noah Webster. In manners and morals I must hearken to "The Grundies," the "respectables," male and female.

In process of time, however, I learned to doubt the infallibility of my guides, and became a *skeptic!* Curiously enough the definition given of the word "skeptic" by my much revered authority, Webster, was among the things that set me to thinking for myself. Under the head "Infidel" the "Unabridged" says: "A *skeptic* is one whose faith in the *credibility of evidence* is weakened or destroyed, so that religion, to the same extent, has no practical hold on his mind." Among the definitions of "infidelity" we find this authoritative comment:

"There is no doubt that vanity is one principal cause of *infidelity*." Italics in both, are Webster's. Looking up the etymology of skeptic I found that it means "thoughtful, reflective. . . to look carefully or about, to view, to consider." Another specimen comment quoted by Webster is: "The *skeptical* system subverts the whole foundation of morals."

Upon comparing the lives of men who reject, on conviction, the authority of the books called the Bible I found that "vanity" or self-conceit is not one of their characteristics, whereas, the average priest or clergyman is full of conceit and self-assertion when speaking of his creed; and as to morals, it struck me that a system or code that cannot stand the test of skepticism, that is, thoughtful investigation, *ought* to be "subverted"—the sooner the better!

Thus warned by experience, I now respectfully decline to accept Westermarck as authority on the history of marriage, or any other subject, and especially after reading the closing quotation from him in Friend Kerr's article. If Westermarck had said, "The history of marriage is the history of woman's subordination to man in all human relations, and especially in the sex relation; a history in which man's passions and selfish interests have been permitted and authorized, by religion and government, to triumph over the rights of woman—to debase and degrade woman, depriving her of self-ownership, depriving her of her right to ownership and control of her earnings and of her children, depriving her of citizenship and the right to help make and administer the laws she is compelled to obey"—if he had said this or something like it, I believe he would have come much nearer stating the facts of history.

If Westermarck has studied his subject he knows that marriage is man's institution, not woman's. He knows that the etymology of the word condemns it in the court of human reason and of equal rights for all—*mari* meaning the "husband," hence, logically enough, marriage laws and customs were made for man's convenience, pleasure or benefit, and not for woman's.

That marriage laws and customs are less unjust and cruel than they once were is freely conceded, but that either religion or government—church or state—deserve the credit for such improvement is not borne out by the facts of history. Like other relics of barbarism—chattle slavery, peonage, etc., marriage has been made less cruel because of the gradual growth of skepticism—"infidelity" to or against both religion and government.

LECKY.

As our friend evidently leans much upon authority I would suggest that he read what the historian Lecky has to say on this point. In "History of Morals," Vol. II, pages 357-9, he says: "The pagan laws during the Empire [Roman] had been continually repealing the old disabilities of women; and the legislative movement in their favor continued with unabated force from Constantine to Justinian, and appeared also in some of the early laws of the barbarians [Goths and Vandals]. But in the whole feudal [Christian] legislation, women were placed in a much lower legal position than in the pagan Empire. In addition to the personal restrictions that grew necessarily out of the Catholic Christian doctrines concerning divorce, and the subordination of the weaker sex, we find numerous and stringent enactments, which rendered it impossible for women to succeed to any considerable amount of property, and which almost reduced them to the alternative of marriage or a nunnery. The complete inferiority of the sex was continually maintained by law; and the generous public opinion which in Rome had frequently revolted against the injustice done to girls in depriving them of the greater part of the inheritance of their fathers, totally disappeared."

That there was much of tyranny and oppression to women in pagan Rome is not denied by any one, so far as I know. As the Encyclopedia Brittanica puts it: "The consent of the *patertamilias* [father of the family] to the marriage of the children under his power was essential." Under all patriarchal governments it was and is believed that the interests of children are safer in the care of the father than in their own hands, or in the care of the mother. Bad as this pagan law was, it was much better than the laws of most Christian countries, inasmuch as the possession of property in her own right would enable the pagan married woman to live apart from her husband if the man selected by her father was distasteful to her. Continuing Lecky says:

> Wherever the canon law has been the basis of legislation, we find laws of succession sacrificing the interests of daughters and of wives, and a state of public opinion which has been formed and regulated by those laws; nor was any serious attempt made to abolish them till the close of the last century. The French Revolutionists, though rejecting the proposal of Sieyes and Condorcet to accord political emancipation to women, established at least an equal succession of sons and daughters, and thus initiated a great reformation of both law and opinion, which sooner or later must traverse the world. Lecky—"History of Morals," Vol. II, p. 357-9.

So, then, it was a revolt against "religion and government"—as those words are commonly understood—that "initiated the great reformation"—the emancipation of woman, and not the "preaching of altruism by the church," nor the invention of civilization (?) by the church, as Friend Kerr would have us believe. Nor was this greatest of all reforms initiated by governments, by law-givers or judges as such. As in the case of the revolt against African slavery—the public sentiment against which "peculiar institution" was mainly built up by heretics, skeptics or infidels to church or state or both. The clergy and the judges were generally with the ignorant masses who favored slavery for the black race because so instructed by the church.

In the Bradlaugh-Besant and Clitheroe cases the judges had sense enough to see and feel that a revolt was then at work among the intelligent middle classes against the oppressions of women, oppressions which the church with its ignorant and besotted followers would perpetuate, and so these modern judges overruled both canon-law precedents and church-taught jurors.

SIR HENRY MAINE.

Yes, it is quite true that this author has been quoted more than once in Lucifer's columns, not because his "dictum" is *authority* with us, but because Maine sums up in a few words what it takes other writers, equally learned and honest, many pages to say. The whole paragraph referred to reads thus, as given by Mrs. Gage in her "Woman, Church and State." Speaking of the time of the pagan Empire, this learned author says:

> The jurisconsults had evidently at this time assumed the equality of the sexes as a principle to the code of equity. The situation of the Roman woman, whether married or single, became one of great personal and proprietary independence; but Christianity tended somewhat from the very first to narrow this remarkable liberty. The prevailing state of religious sentiment may explain why modern jurisprudence has adopted those rules concerning the position of woman, which belong peculiarly to an imperfect civilization. No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman law. Canon law has deeply injured civilization.—Sir Henry Maine.

Yes, it is "unfortunate"—for the cause of church supremacy, church glorification—it is unfortunate that Sir Henry Maine did not follow the example of the Christian writers of the second and third centuries, who, as the church historian Mosheim testifies, did not hesitate to falsify the facts when the "cause of piety could be promoted thereby." Evidently Sir Henry did not agree with our British Columbian friend in regard to the origin of civilization. Neither would he have agreed that it was the church that deserves the chief credit for preserving the remains of Grecian and Roman—pagan—civilizations when Europe was overrun by the barbarians, in what are known as the "Middle Ages." He probably remembered what the "infidel" Moors of Spain were doing to cultivate science and the useful arts while the Christian churches were trying to destroy all learning, all science and art, except that which recorded and glorified their own myths and miracles. He doubtless remembered what the church did to Galileo, Bruno, Servetus, and

other teachers of science in its own ranks, and if living now Maine would probably not have any excuse to offer for the church-state prosecutions against George Bedborough and others who are trying to substitute true, rational, sexual science in place of sexual myth and ignorance so long inculcated and defended by the church, and by its obedient servant, the state.

JEALOUSY AND CUPIDITY.

That man's "jealousy and cupidity" have been and now are efficient causes of the sex slavery of woman is not denied by any investigator so far as I know, but that man could have obtained such complete and lasting control over the person and mind of woman, as he has done, without the aid of organized church and state, is not borne out by the facts of history. On this point our readers are invited to examine the array of facts given by Matilda Joslyn Gage, in the first chapter, entitled "The Matriarchate," of that great work, "Woman, Church and State," showing that before the time of church and state, as such, woman's position almost everywhere was one of honor, respect and influence, as compared with what it now is, in all lands claiming to be civilized and enlightened. Among the instances she gives is that of the Iroquois Indians, commonly called the "Six Nations." Quoting Bancroft, Schoolcraft and other historians, Mrs. Gage sums up the matter in these words: "Thus, as has been expressed, we find that woman's liberty did not begin today nor under modern religions or forms of government, but that she was the founder of civilization, and that in the most remote times woman enjoyed superiority of rights in all the institutions of life."

Much more might be said to show that our critic takes a very inadequate view, not to say a very partial and prejudiced —*prejudged*—view of the matters under consideration, but the limits of Lucifer's space prevent further reply to him in this issue. To do justice to the questions raised would require volumes. Without doubt others, including the three persons named by Friend Kerr, will want to take a hand in this discussion. Requesting all who may wish to occupy our free platform to remember that there are many hundreds who have the same right to be heard as they themselves, I close with a few more quotations from that everyway admirable work, "Woman, Church and State," showing what religion and the church have done towards the sex enslavement of women:

"The principal effort of the Canon Law towards which all its enactments tended, was the subordination of woman and the elevation of the hierarchy" [Priestly rule]. p. 126.

"Canon Law gradually acquired enormous power through the control it gained over the wills, the guardianship of orphans, marriage and divorce." p. 127.

"Common law as it exists today is the outgrowth of ecclesiastical or Canon Law touching upon all the relations of life, but falling with the heaviest weight upon woman, as Blackstone so frankly admits: 'Whoever wishes to gain insight into that great institution, Common Law, can do so most efficiently by studying Canon Law in regard to married women.'"—*Commentaries.*

"From the tenth to the sixteenth centuries is the period when the features of the Canon Law most derogatory to woman became thoroughly incorporated into the English common law, since which period the complete inferiority and subordination of woman has been fully maintained by the state as by the church. Common Law is not alone English law. It is the basic law of the United States." pp. 134-5.

Mrs. Gage cites a multitude of well-known authors in support of her arraignment of religion and government, church and state, as the worst enemies of her sex. It is much to be regretted that this book has not yet been published in cheap form, so that it could be distributed by the hundred thousand among the ignorant, enslaved masses who are now just beginning to look for the root causes of their enslavement. M. H.

Illumination or enlightenment of the reason principle in man constitutes true clairvoyance.—*Andrew Jackson Davis, III 'Great Harmonia," p. 307.*

The Cuban Skeleton Unveiled.

BY CHARLES GANO TAYLOR.

Well, the cat with the bloody claws is out of the bag at last in the Cuban matter. We have a proclamation from President McKinley, formally taking possession of the conquered territory of Eastern Cuba in the name of the United States, and dictating in an official order from the war department, the civil government of the territory conquered from Spanish military rule in Cuba. That is, one military rule for another with the Cubans left out. Whereupon the Cuban Junta at New York and at Washington enter a solemn protest—very solemn.

The American Congress having adjourned and McKinley being now the Presidential Military Dictator of the United States, the Cuban Junta—as well as the whole world—will soon be taught its first lesson in the new American Imperialism.

The claim of the Junta that they should have control of the conquered territory as a base of military operations against Havana, and as the seat of the *Cuban Republic to be organized by them*, and not to be instituted by officialdom from either Washington or Madrid, IS A RIGHTEOUS CLAIM. The fact that the imperial conclave at Washington ignore this claim, in fact laugh at it, is in strict accordance with the spirit of tyranny and unscrupulous duplicity born of unbridled power which has marked every advance toward imperialism of the Republican Papal coalition which now rules at Washington; a coalition made all the more intolerable by the admixture of Protestant sectarianism and Phariseism which has been infused into it.

Mark Hanna's celebrated and historic telegram to the President after Archbishop Corrigan and his own bribery had secured his return to the American senate: "God reigns and the Republican party still lives," has been echoed by McKinley's peace proclamation, calling on the American people to assemble in *their* churches and offer up thanks and praise because their God had "bested" the Spanish God, and his "spread eagle" wind-up after the capitulation of Santiago, about the "Father of all Mercies" comforting the widows and the orphans of the men who died for Hanna and Archbishop Ireland in Cuba.

So the veil is suddenly drawn aside at last and we see things as they are, in the Cuban matter. The hideous skeleton stands revealed. And what do we see?

We see that the war is a war between Plutocratic America and Monarchial Spain to put down a socialistic Republican revolution in Cuba, one of the declared and direct and necessary objects of which was confiscation of church property on the Island—colossal wealth robbed from the Cuban peasants through centuries of priestly rule and oppression, just as the peasants of the Philippine Islands have been robbed. Archbishop Ireland, as the representative of Cardinal Rampola, was enabled to play his hand unseen in this game in the earlier stages of the struggle, and until the destruction of the Maine aroused a servile congress into action.

There was another element of discord in the domestic affairs of Plutocratic America which the skillful diplomat and Jesuit was enabled to use with tremendous effect, especially with Consul General Fitzhugh Lee of Virginia. The Socialistic revolution in Cuba was supported chiefly by the negroes.* Its leaders were mostly negroes or "mixed." Maceo was a full-blooded negro. Gomez was a quadroon. Neither of these men would have been allowed to vote or ride in a "white man's car" if living in South Carolina, Mississippi or Louisiana, or occupy a residence on Beacon street in Boston. Now the juxtaposition of the socialist Afro-Cuban Republic—with its dominant self-asserting, aggressive Afro-Cuban spirit—to America's own Cuba and Armenia in the South, was full of danger to the Plutocracy North and South alike, for plutocracy is one, and its blood is thicker than the mere water of humanity.

Consequently the war when stripped of all its Phariseism

*NOTE: It was these same negroes who saved Shafter's first advance from extermination. So states a soldier who was in the fight.

is, as before stated, a war between Spanish monarchists and American imperialists (North and South alike), to put down dangerous socialism in Cuba, one of the inevitable effects of which would have been the overthrow of religious authority and confiscation of church property on the Island, while stimulating the self-respect of the American negro. In this war Cardinal Rampola and Sagasta are the bottle-holders for Spain, while Archbishop Ireland and Hanna officiate in the American "corner." The rank and file of the Spanish army is composed of Pope-blessed conscripts. The rank and file of the army of the American Plutocrats is composed of poverty-conscripted wage-slaves, driven by hunger to the slaughter pen, blessed by McKinley as High Priest or Pope of the "Father of all Mercies," who, he says, will look after the widows and the orphans of the wage-slave conscripts who have passed to the "sweet by and by," where they will have their fill of baked beans, corned beef and cabbage forever and forever *free*.

What an opportunity for brilliant statesmanship is thus offered to the republicans of Spain. If Castelar could once more restore the Spanish republic as a *real republic*, based on the Swiss Referendum, acknowledge the independence of the Republic of Cuba and the Philippine Islands, would not plutocratic America with its Hanna-Irelandism be in a hole?

The failure of the first Spanish republic was due to the fact that it was modeled on the same fatal parliamentarism which is slowly throttling liberty in France, which has successfully upheld monarchy in England for centuries and which is gradually creating imperialism in America—imperialism all the more terrible because robed in the plutocratic, God-blessed ermine of judicial absolutism.

So runs the world away.

Please read carefully what Archbishop Ireland through the President's proclamation says about "Law and order," "The sacredness of church property and of property dedicated to the *arts and sciences!* Pope-blessed Weylerism in Cuba with its ecclesiastical *arts and sciences* is rich; aye, exceedingly rich, especially when you look into the faces of the starving women and children of unhappy Cuba. Ecclesiastical administered arts and sciences in bloody rags!

The amount of church property (robbery) covered by this arts and science dodge is beyond computation. It is billionaireism multiplied by millionaireism.

Providence, R. I., July 19, '98.

It All Depends on Us.

DEAR FRIENDS: Though I am saving up every penny in the hope of re-starting "Little Freethinker," in January, I feel I must spare one dollar towards the $500 Youmans proposes we should raise for Lucifer. It is not well to wait in the hope of doing bigger and better things by and by. A few cents sent in time of need often count more than dollars do after success is assured.

Though I'm 70 years old and have only a bare living, I shall do the little I can for radical freedom as long as I am myself.

I am really surprised that the dollars don't come faster towards so great and good a cause. I consider Lucifer the one most desirable of all our liberal publications, so friends, let us each make a few sacrifices to help keep its flag afloat.

Earnestly and hopefully, AUNT ELMINA.

Lending a Hand.

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

Samuel Joy, $1; C. W. Betts, $1.10; Elmina D. Slenker, $1; Alfred Gibson, 10c; Mary C. Parker, $1; Sarah C. Hodge, $1; Luna Hutchinson, 25c; A. G. Lengberg, $1; T. P. Lee, $1; Charles Kleinman, $1; Elisha Crawford, $2; F. W. Frankland, 80c; Herman Myer, $1.

For the Bedborough Defence Fund.

J. W. Stuart, $1; Mary C. Parker, $1; Mrs. E. H. Russell, $1; Hugh Murray, 25c.

VARIOUS VOICES.

A. G. Lengberg, Grove City, Fla.—Find $1 enclosed to apply on Lucifer's benefit fund. Am late, but hope it will be acceptable all the same. Lucifer's work deserves generous support, and I hope all its readers will contribute some aid according to their ability to help carry on the good work.

B. W. Rodes, Golden Pond, Ky.—Marked copy Lucifer to hand, and read attentively. I like Lucifer and like the work you have done in the past, and all those who work with you. I send you $2.50 to be applied as follows: $1 for the help of yourself and workers in the office; $1 for "Karezza" by Alice B. Stockham; fifty cents for credit subscription to Lucifer.

D. Hunseeker, White Salmon, Wash.—We are glad you did not stop the paper when our subscription expired; we would have missed its visits very much. We send one dollar on renewal and twenty-five cents for which send Lucifer three months to Mrs. —— of this place. Also please send samples to enclosed names.

F. T. Lee, Lakeport, Cal.—I gladly contribute $1 for the help of Lucifer. I wish it was more, but all liberal-minded persons feel more calls upon them than their energy or means of any kind are able to supply. I realize the oppressive grip that tyrants and money have upon the people, also the struggle that must ensue to let the rays of peace and happiness shine through. All I can say is, "Let the truth shine through though, the heavens fall."

Frank Harman, Shannon, Tex.—I will send one or two dollars on the five hundred about September 1. In Lucifer of July 16, I find a letter from W. A. Flight. He may be the man I would like to have work for me. I want a hand the year round to do farm work, and if he is a good teamster I would want him one month in the year to drive four horses to a wagon. I am glad to see that my dear cousin Lillian has made a safe return from across the Atlantic.

[We insert the above, thinking that if not Mr. Flight, some other reader of Lucifer nearer Texas may want the place.

Mrs. Alberta Abbey, Wathena, Kan.—Enclosed find one dollar. Put fifty cents on my subscription and fifty cents on the $500 you are trying to raise. If I see my way clear will send more yet this fall. I expect to write a true story for Lucifer as soon as the weather is cooler and I feel stronger. Every time I see life's tragedies hurrying us poor mortals on to eternity I want to go right to Lucifer and there pour out my tale of sorrow. We (Lucifer's friends) know the cause and the effect. We know that men can die, and do die, from the effects of matrimonial bondage, as well as women. As Francis Barry says, "Woman is a slave, but a slave can make her master very uncomfortable sometimes."

Huldah G. Heacock, Vineland, N. J.—I have some eighty dollars' worth of "The Last Song of Jeremiah Hacker" still on hand, and wish I could turn them over to you to help Lucifer, for I'm sure that would be his good pleasure if living. Should you ever travel this way be sure and stop in Vineland, and if I'm still here we will visit the grave of our grand old hero in beautiful Siloam cemetery. My prayer: Countless blessings on our noble-minded Lillian, our glorious champion and exponent of freedom's cause. Not alone the Legitimation League (a most noble movement), but all freedom-loving people everywhere will honor her above the Queen on her throne. Comrades Bedborough and Pope, and all who suffer for the cause of freedom, have my deepest sympathy.

[The price of "The Last Song of Jeremiah Hacker" is five cents. Orders may be sent to Mrs. Heacock or to Lucifer's office.]

723.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.
Burmese Women; by H. Fielding. 16 pages.
Reminiscences of Berlin Heights; by A. Warren. 16 pages.
The Sexes and Love in Freedom; by Oscar Rotter. 8 pages.
Thomas Jefferson as an Individualist; by Geo. M. M. Trumbull. 20 pages.
The Right Hour Movement; John P. Altgeld. 16 pages.

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Sample pages free. Prepaid $1.60. Address this office

WANTED. I would like to correspond with a liberal-minded woman of culture, between the ages of 18 and 30, who would like a pleasant home. Address Box 71. Pike, N. Y.

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular.
It will save you hun reds of dollars in doctors' bills.
It tells you how to cure yourself by simple and harmless home remedies.
It recommends no poisonous or dangerous drugs.
It teaches how to save health and life by safe methods.
It teaches prevention—that it is better to know how to live and avoid dis ease than to take any medicine as a cure.
It is not an advertisement and has no medicine to sell.
It has hundreds of excellent recipes for the cure of the various diseases.
It has 16 colored plates, showing different parts of the human body.
The chapter on Painless Midwifery is worth its weight in gold to women.
The "Care of Children" is something every mother ought to read.
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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Howdier on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 33. CHICAGO, ILLINOIS, AUGUST 20, E. M. 298. [C. E. 1898.] WHOLE No. 724

Don't Shirk.

I know not whence I came,
I know not whither I go,
But the fact stands clear
That I am here
In this world of pleasure and woe;
And out of the mist and murk
Another truth shines plain—
It is in my power
Each day and hour
To add to its joy or pain.

I know that the earth exists,
It is none of my business why.
I cannot find out
What it's all about—
I would but waste my time to try.
My life is a brief, brief thing,
I am here for a little space,
And while I stay
I would like, if I may,
To brighten and better the place.

The trouble, I think, with us all
Is lack of high conceit;
If each man thought
He was sent to the spot
To make it a bit more sweet,
How soon we could gladden the world,
How easily right all wrong,
If nobody shirked
And each one worked
To help his fellows along.

—*Ella Wheeler Wilcox.*

Plumb-Line Penographs.

BY E. C. WALKER.

In the Free Propaganda we want all who accept the principle of social freedom, for that is the foundation of all our work. It does not matter whether an individual is a varietist or a monogamist, so long as he stands for the right of others to be what he is not. If he refuses to take part in the educational propaganda because while others are varietists he is a monogamist, his refusal proves that he is more a sectarian than he is a libertarian. In what form and degree of sexual relations social freedom will result is a subsidiary question; it can be discussed without lessening the ardor of our devotion to the common cause. We are struggling for freedom of choice in social and sexual relations, against the meddling and tyranny of custom and law; if there are monogamists who decline to work with varietists for this necessary liberty and this merely because the varietists defend their position on the subsidiary issue, so be it—such resignations from the army of liberation are regrettable, but varietists cannot prevent their being tendered.

* * *

There is one feature of our censorship of press and mails that tends particularly to bring to the surface the inside pettiness and maliciousness of the private citizen. Some one receives a letter from a debtor or creditor or other person who has or thinks he has a cause of complaint against said recipient. In the letter the writer states frankly his opinion of the individual addressed. The addressee instead of answering the communication in kind or with dignified severity or consigning it to the flames, rushes off to a United States attorney and has the writer hauled before a United States commissioner, by whom, in default of large bail, he is sent to jail to await trial in a federal court. The law that makes this possible is a nuisance in every way, creating big bills for the tax-payers to settle (which may have been its purpose), and offering premiums for revengeful cowardice. Only yesterday a young man was arraigned before Commissioner Romanne for sending a letter to a man in Allentown, Pa. The man admitted that he wrote the letter, but said he did not know it was unlawful to send it by mail. The commisssioner fixed bail at $1,000. The bondsman offered was refused by the district-attorney on the ground that he had just been appointed to a responsible position and was under $150,000 bonds himself. The reason given shows that the district-attorney has the acumen of a fly. The young man was sent to jail, the wife and mother in vain pleading for his release, the latter saying he and a younger brother were their only support, her two other sons being in the army in Cuba, while the wife has a babe in arms. The man who caused the arrest is a sneak and coward, and the law that enables him to thus bring suffering to the innocent and helpless was made for the benefit of sneaks and cowards. It is a part of our paternal legislation against "obscenity."

* * *

The New York "Sun" says that "church and state are absolutely separated under our political system, and neither can interfere with the other." The "Sun" knows that while this is the condition in theory it is the reverse of truth in fact. That the "Sun" knows it is falsifying the record is proved by its own advocacy of a large increase in the number of chaplains in the navy.

* * *

The United States treats all churches alike.—*New York "Sun."*

It is not so. For instance: The Catholic church and the Presbyterian church have one weekly holy day, Sunday; the Seventh Day Adventist church and the Seventh Day Baptist church have another weekly holy day, Saturday. The Catholic and the Presbyterian can work on Saturday but if the Adventist and the Baptist work on Sunday they are arrested, fined or imprisoned, and sometimes put into the chain-gang. The "Sun" is in a fog.

* * *

At the meeting in the Metropolitan Opera House in New York on the night of August 4, held to raise a fund for the destitute families of soldiers, a laughable incident occurred, as reported in the "Sun." At the close, when everybody wanted to shake hands with Lieutenant Hobson, a young woman asked him if she might kiss him. A woman behind pushed her out of the way, remarking: "You fool, don't you know he's

married?" Then several women in the line got to arguing about the alleged fact, some contending that he was a bachelor and others that he was a widower. "What fools these mortals be!" Imbeciles, cowering in fear of the shadow-shapes emanating from their own poor shaky brains!

Women and Economics.

BY W. B.

To claim individual liberty and economic independence for woman, to say she ought to be free and no longer bound in sex slavery to man, is one thing, and to establish this claim, not merely as a moral principle, but as a racial necessity, as the inevitable result of progressive evolution, on purely scientific grounds, this is another thing, and it is this which Charlotte Perkins Stetson has successfully accomplished in her just-published work on "Women and Economics."

The vanguard of sex reform may find little entirely new in the demonstrations, though the arguments throughout are novel, fearless and convincing. Certain things in advanced ideas on vital problems must be said, and in that way they will be heard and heeded. And he or she who can treat these difficult issues in a manner that will prove the least offensive as well as the most convincing is performing an invaluable and greatly needed service to the cause of social freedom. Mrs. Stetson's method would do credit to Spencer or Darwin, while the earnest sympathy with her subject adds strength to her logic and power to her eloquence.

An analysis of the causes of woman's dependence upon man for her livelihood, by showing the inadequacy of the reasons usually given, results in the claim that the economic status of woman is conditional upon her sex-relation, or upon her position as the instrument of man's sexual gratification.

Even when women work at productive labor, as the peasant women of the Old World or the American farmers' wives, their toil is not the measure of what they receive, for they are still under the power and will of another.

Economic independence consists in getting things only by giving an equivalent. But man in subjecting the human female to be the slave of his desires has cut off all opportunity for her to produce wealth and gain an independent living. The sources of our chief difficultics in life mav be grouped in two classes—in the sexual and economic relations of mankind. "To be ill-fed or ill-bred, or both, is largely what makes us the sickly race that we are."

Sex distinction has been carried in the human race to an abnormal degree. This undue differentiation heightens sex attraction and leads to a morbid excess in sex indulgence. As the human female obtains her living by means of sex attraction she becomes modified to her economic condition. Hence we have the over-sexed woman.

But her enslavement to man in the early struggles of the race had its uses in working out a higher development. It threw the responsibility of caring for the children as well as the mother upon the fierce, selfish male. "Without the economic dependence of the female the male would still be but the hunter, the fighter, the killer, the destroyer, and she would continue to be the industrious mother without change or progress."

Through woman's intense sex-development she has stimulated man to upbuild the world. "Under its stimulus he has moved mountains." By his enforced function as provider, as "mother-father," man has thus been slowly civilized, has acquired habits of industry, freethought and regard for others.

The specialization of woman to motherhood reacts injuriously upon the race. "She is too female for perfect motherhood. . . Small, weak, soft, ill-proportioned women do not tend to produce large, strong, sturdy, well-made men or women."

"To leave to the world a creature better than its parent, this is the function of right motherhood."

But "we still have the legacy of innumerable weak and little women with the aspirations of an affectionate guinea pig," notwithstanding the grand achievements of the higher type.

The education of the young, which must begin at birth, is a vital factor in the production of the race. "A right motherhood should be able to fulfil this great function properly." Still it is true that "the human mother does less for her young, both absolutely and relatively than any kind of mother on earth." Woman needs to learn her duties as a mother. "Motherhood is the work of grown women, not of half children, and when we honestly care as much for motherhood as we pretend we shall train the woman for her duty, not the girl for her guileless manœuvers to secure a husband."

If it were true that woman is sacrificed to maternity then her sacrifice is to small purpose, considering the results. "Neither the enormous percentage of children lost by death, nor the low average health of those who survive, neither physical nor mental progress give any proof of race advantage from the maternal sacrifice."

Marriage, not as a legal bond, but as the union of the perfectly-mated man and woman, free from all trace of economic dependence, is evidently Mrs. Stetson's ideal sex-relation. Not on moralistic grounds, however, but because it has been found to be in the course of evolution the form best suited to develop the highest type, to reproduce the best race.

But the family is quite a distinct institution, and has become a worn-out relic of a barbarous age. "Marriage is a relation between two or more persons, according to the custom of the country and involves mutual obligations. Although made by us an economic relation it is not essentially so, and will exist in much higher fulfillment after the economic phase is outgrown."

"The family is a decreasing survival of the earliest grouping known to man. Marriage is an increasing development of high social life, not fully evolved." Marriage grows in inverse ratio to the family. It "has risen and developed in social importance as the family has sunk and decreased." A relation of individuals more fluid, subtle and extensive is needed. The growing demands of individuality tend to break up the family. "As the economic relation becomes rudimentary and disappears the sex-relation asserts itself more purely, and the demand in the world today for a higher and nobler sex union is as sharply defined as the growing objection to the existing economic union."

And with the family must go the home as we have known it in the past. Wider sympathies and a broader, more subtle basis of human relations call for new forms. "The highest emotions of humanity arise and live outside the home and apart from it. . . . Only as we live, think, feel and work outside the home and apart from it do we become humanly developed, civilized, socialized."

New industrial methods will free woman from the drudging from the drudgery of the home. "Woman should stand beside man as the comrade of his soul, not the servant of his body."

"With the pressure of our over-developed sex instinct lifted off the world, born clean and strong, of noble-hearted, noble-minded, noble-bodied mothers, trained in the large wisdom of the new motherhood and living freely in daily association with the best womanhood, a new kind of man can and will grow on earth. What this will mean to the race in power and peace and happiness no eye can foresee. But this much we can see—that our once useful sexuo-economic relation is being outgrown, that it now produces many evil phenomena and that its displacement by the economic freedom of woman will of itself set free new forces to develop in us by their natural working, the very virtues for which we have striven and agonized so long.

"This change is not a thing to prophecy and plead for. It is a change already instituted and gaining ground among us these many years with marvelous rapidity. . . . The time has come when it is better for the world that women be economically independent, and therefore they are becoming so."

The Immoral Immigration Bureau.

DEAR EDITOR: A friend handed to us a copy of Lucifer containing the article, "An Immigration Bureau Outrage." Allow me to express to you our sincere thanks for the frank and noble manner in which your paper has treated this case. I only wish that the officers entrusted with the supervision of immigration had just a little of the spirit of tolerance and liberality which manifests itself in every article of your valuable publication. It would then be utterly impossible that the landing in America would be refused two human beings whose only crime consists in having freed themselves from all conventional prejudices and in allowing no third person to interfere in their private affairs. Kindly permit me to correct and to add to the reports of the American press on our case.

We left London May 14, 1898, and arrived in New York May 25. On the same day we, together with many others, had to pass the Bureau of Immigration, and the coarse and brutal manner in which the officers treated the emigrants gave us a little foretaste of what might be expected in that "free country." After the officer in charge had addressed a number of questions to us, he asked me, pointing to my friend, whether she were my wife. I answered in the affirmative. He then demanded to see our marriage certificate. After I had informed him that I could not comply with his request, we were transferred to another department. Here a female officer confronted us. To prevent collusion we were examined separately, but this precaution proved to be of no account, as my friend promptly declared that she was not bound to me either by church or state, and that she had not the slightest inclination to enter into any such union. The questioner replied that a legal union would be to her own interest, that it would give to the woman the privilege to secure the man for herself for life. But even these seductive arguments could not induce Amalia to change her mind. She declared that she could understand that American women might consider such security very desirable, but that she herself had absolutely no use for such a privilege, as she never would want to force a man to live with her.

It was now my turn to be examined. The brave and worthy servant of the law was terribly shocked, of course, but tried to make it plain to me that such a free union between man and woman is a very bad and very immoral thing. I thanked her for her well-meant advice and declared politely but firmly that, as to the question of right and morality in this case, she would have to leave that to my own judgment. This ended the examination of the first day.

We spent the night, together with some other emigrants, on an old ship which is used by the United States government to give shelter to newcomers until the board of control has got through with them. The memory of that terrible night causes me nervous excitement even today. While my friend in the women's department received good and polite treatment, the conditions in the department for men were simply terrible. The officers treated the men with such shameful brutality as I have never seen before. I saw an officer beat one emigrant with a stick without any apparent provocation. The thought that I myself might receive such treatment gave me a nervous shock, and I was firmly resolved to defend myself against any such insult with the utmost energy and, if necessary, with physical force. Fortunately, no one molested me. I spent this memorable night on three narrow boards without any bed-clothes.

The next morning at half-past 6 o'clock a boat brought us back to the Immigration Bureau. While there we could plainly notice that everybody watched us with extreme curiosity as if we were a rare species of the animal kingdom. One after the other of the officers of the house came up to us to have a good look at us, whispering to each other the result of their observations. Aside from this we were not insulted and were treated respectfully. As long as we stayed at the office we, especially my friend, seemed to be objects of general interest. The much-praised Yankee smartness did not show itself there, otherwise they certainly would have put us in a separate apartment and collected an admission fee for the privilege of seeing us.

At 2 p. m. we were brought before a commission of six men for final examination. One of the officers handed me a bible and asked me to swear by it to answer every question truthfully. I rejected the book and told the gentleman that I belong to no religious society, that I am an Atheist, and that my promise would have to be considered sufficient. Everybody seemed to be shocked and bewildered, and the thought came to my mind that America must be a very pious country, that the mere word "Atheist" should cause such terrible consternation. After a lengthy consultation they agreed to be satisfied with my promise.

I was then asked why we did not want to enter into a legal marriage. I answered that in my opinion the law had no right to interfere with this private affair of ours and that mutual sympathy and friendship were and should be the only binding forces between us. My friend declared that she also was not religious, and that she fully shared my opinion in regard to living together. Then followed the discussion between an officer and Amalia which was related in Lucifer. That ended the second examination and the result was that we were sent back to England.

Of course we might have appealed to the Commissioner, but that could not possibly help us unless we agreed to be legally married. We preferred to go back rather than to make such a sacrifice to prejudice. Two days more we stayed in New York and during all this time we were besieged by newspaper reporters and other sensation hunters. One of them told us that he had been a regular visitor at the Immigration Office for the last twenty years but had never met such people as we are. The answers given by Amalia to "The World" reporter have already been printed in Lucifer. But I must correct an error made by "The World" and copied by many other papers.

"The World" stated that we had acknowledged the necessity of the laws and the state, which is not true. The reporter asked Amalia which government she considered best, and she answered:

"Each one is best!"

From this satirical reply the questioner drew the above conclusion. In fact our ideal is a society free from all state control or legal interference.

Another impudent action of an American officer deserves mention. On the day before our departure I received a letter from a friend addressed in care of the Immigration Bureau. An officer informed me of the arrival of the letter and I accompanied him to the place where I was to receive it. I was led to a table around which a number of men were standing. One of them showed me the letter, but to my great surprise he did not give it to me, but calmly tore it open and began reading it. For a moment this unheard-of impudence took my breath away, then I jumped upon him, jerked the letter from his hands, and put it in my pocket. I then explained to the gentlemen in a very decided tone that they might possibly have the power to send me back to Europe, but that they had no right to meddle with my sealed letters. Thanks to my firm attitude in this affair they gave up the idea of reading my correspondence. The look of surprise and consternation in the faces of the officers showed us that the persons they are accustomed to deal with have generally submitted patiently to the grossest insults. May this episode be a lesson to them and show them that there are yet a few human beings who will refuse the reverential bow to a United States officer.

At last, with a sigh of relief, we could leave the emigrants quarters on the following morning. An officer brought us back to the Steamer Chester. On the way my friend could not resist calling our guard's attention to a mistake in the immigration laws in which it says that idiots shall not be allowed to enter.

Continued on page 269.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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SPECIAL ATTENTION is called to a long letter from Rudolph Rocker and Amalia Wittkoff. As surely as "straws show which way the wind blows," as surely as floating driftwood shows in what direction the tide is setting, just so surely do such cases as that of these two brave libertarians show whither, as a people, we are drifting. The impudence, the hypocrisy, the disregard of all the traditions freedomward, that are commonly supposed to characterize the government of the United States, are equalled only by the criminal apathy of the public press, that does not, with one voice, demand the retirement from office of the officials responsible for this outrage.

Why War Was Declared.

Now that the "peace pact" has been signed it will not be charged that Lucifer is giving aid and comfort to the enemies of the United States if we should examine the causes that led to the war and should publish from time to time the result of our investigations.

Some weeks ago, as some of our readers may possibly recall, in several issues of Lucifer the opinion was freely stated that "humanity," or sympathy with and for the suffering Cubans, had little to do with the policy or motives of this government in declaring war with Spain. Since that time many things have conspired, transpired, to confirm that view. And now the daily papers themselves, while congratulating the country on the successful and speedy ending of the war, and while praising the McKinley administration for its able and patriotic efforts in defense of the flag, etc., are frankly, not to say incautiously and imprudently, revealing the inner motives—the "true inwardness" of our politico-religio-commercial octopus, in declaring and prosecuting in two hemispheres a war with Spain.

One of these dailies, the Chicago "Evening News" of August 10, in a "Special dispatch from its Staff Correspondent," lets the "cat out of the bag," so to speak. The display headings of the column article read thus: "Big Men are After Cuba. Alger Sees that His Personal Friends Get Positions Where They can Control Great Enterprises. Plenty of Money to Spend. Rich Senators Who Know a Good Thing When They See it, Ready to Embark in West Indian Commercial Ventures."

Among the more noteworthy of the paragraphs under these significant and very suggestive headings are the following:

Senator Elkins, who is a prince of promoters; John J. McCook, of New York, who spends most of his time with the Senator, and has had an interest in the Cuban war since before it began, Mark Hanna and a group of kindred commercial spirits are among the familiar names mentioned in connection with the plan to develop the islands. Senator Proctor of Vermont, and Myron M. Parker, a noted real-estate agent of Washington, and member of the national republican committee of the District of Columbia, foresaw the advantages commercially in Cuba even before the war began. They made a trip down there to satisfy themselves by personal observation and came back very much elated, telling stories almost as fabulous as those carried back to Spain by the sailors of Columbus' fleet.

The tide of adventurous wealth has already set in toward Porto Rico and is expected in due time to proceed to Cuba and the Phillippines. No sooner had the war fever commenced to abate than the commercial spirit, which at the outset continuously opposed the war, commenced to organize plans to enjoy the fruits of territorial aggrandizement. Judging from what has already developed, the new colonial possessions will be a veritable commercial Klondike. Everything will be syndicate, if present appearances count for anything.

So then, it would seem that "before the war" these rich senators—made rich by robbery—had satisfied themselves that there were fine openings for commercial exploitation in Cuba, and were already looking in that direction with covetous eyes, waiting for a suitable opportunity to go in and "possess the land," as did the Hebrews of old, and as did the Spaniards in the time of Cortez and Pizarro.

The staff correspondent says that "Gen. Alger has had a career in developing nature's resources that has brought him immense wealth. Associated with him in the land companies of Michigan was Col. Hecker, who is now in the war department engaged in the business of purchasing transports for the government or negotiating with the owners."

We all know from observation what "developing nature's resources" by the agency of "land companies" means. We know that it means enslavement of the producing masses by depriving them of their natural share in the soil.

And the same as to the mines and other natural sources of wealth. "Gen. Shafter," the correspondent continues, "who was sent to Cuba with the army of invasion, is Secretary Alger's partner, or was recently, in the development of western mines and timber lands and is reported a millionaire."

President McKinley has been accused of surrounding himself with and by plutocrats, or of being unduly influenced by them. Do not such revelations as these confirm the accusation? Do they not go far to prove that the war was entered upon to give rich men more chances to become richer by opening new opportunities of exploitation—the land and other resources of Cuba, and of the other Spanish colonial possessions?

While it is quite possible that Cuba's new masters may be wiser in their methods of exploitation than were the proud and stupid Spanish "dons," yet that their sympathies with and for the native inhabitants of Cuba and the other West India Islands are any more genuine than were the sympathies of the former plunderers of these islands, there is not the slightest evidence, or ground of rational belief.

"Hilda's Home" in Book Form.

When the announcement was made that "Hilda's Home" was to be published in book form it was confidently expected the volume would be ready for delivery to subscribers long before now. Several annoying combinations of circumstances, which need not here be recounted, have caused exasperating delays, and it is not surprising if some of our readers have given up the hope of ever securing a copy of the book. No one can regret this delay more than the publishers of Lucifer, for to us it means a loss of money as well as disappointment and chagrin, in not being able to fulfill promises and to get this valuable educational work before the public in permanent form.

We are glad, however, now to be able to announce that all obstacles to the publication of the book—except a possible lack of funds—are now out of the way. The pages are now being set in Lucifer office with new type purchased especially for the purpose. The sixteen-page forms are being printed as fast as one good compositor can set the type. The book will contain at least 400 pages, and, making reasonable allowance for any possible delays, it is safe to say it will be ready for subscribers before the end of the present year.

Probably no novel ever written treats of the sex problem in a more radical and rational way than does "Hilda's Home." It deserves a wide circulation, for it clearly points out the evils of the present marriage system and suggests a solution which has met the approval of hundreds of the readers of Lucifer. We have said little about the book recently because unable to say when it would be ready for delivery. For the same reason no efforts have been made to increase the list of advance subscribers for the book. But now the time has come to notify the friends of Lucifer that those who wish to be sure to obtain copies of this excellent story in book form must act promptly.

We had intended to print an edition of from 2,000 to 5,000 copies, but as fewer than 300 subscriptions for it have been received, the risk of slow sales is too great for us to incur the expense of such a large edition. For that reason we have decided to print only 1,000 copies—300 in cloth and 700 in paper. These copies will be numbered consecutively, beginning with the cloth-bound volumes. Those numbered from 1 to 10 will contain autograph inscriptions and likeness of the author, and will be sold at auction to those who make the highest bids *before the book is published.*

The highest bidder can have the choice of any one of the first ten numbered books, but no more than one. The next highest bidder the second choice, and so on. Cloth-bound volume number 300 and paper-bound volume number 1,000 will also be sold at auction. All bids must be received at Lucifer office before the day of the book's publication, of which timely advance notice will be given. The amounts of the bids received but not the names of the bidders, will be published from time to time.

Sample pages of "Hilda's Home," showing the size of the pages and the kind of type used, will be sent free to any address on receipt of a one-cent stamp. Liberal terms will be given to agents and they will be supplied with sample pages free. The distribution of these sheets by a judicious agent will certainly create demands for the book.

All readers should remember that *the edition is limited to 1,000 copies*, and that another edition will not be printed unless the demand is sufficient to justify resetting the type for the entire work.

The book is a pioneer of sex reform novels, showing how it is now practicable for woman to free herself and the race, and is destined to have a permanent value. As the world advances and superstitions are swept away the demand for copies of the first edition of "Hilda's Home" will probably command many times the prices for which it is to be sold on publication.

Subscriptions will be filled in the order that they are received, the advance subscribers receiving books with the lowest numbers. The price is $1 for the cloth-bound and 50 cents for the paper-bound volumes. As soon as 1,000 copies have been subscribed for, notice will be given and no more subscriptions will be received. One person may subscribe for as many copies of the book as he desires, but only one copy of those reserved for sale at auction will be sold to a single purchaser.

The Prosecution in England.

George Bedborough writes under date of July 26: "I was too ill to send you a letter by the last mail. I am confined to my bed just now with 'acute tonsilitis and pharyngitis.'—enough to upset any young enthusiast, isn't it? Fortunately I've been through it before, and as my last attack was a dozen times more painful than the present I feel positively well in comparison. . . . .

"I've got more than my hands full for the next few months. It is not impossible that I may exactly duplicate Berrier's sentence—if so, the delay will be longer. Whatever happens now cannot counteract the magnificent advertisement to our cause that the police have given us, and I shall cheerfully accept my share of the business even if it take the unattractive form of 'chains and slavery.' In any case we shall fight to the end."

Mr. Bedborough is to be congratulated on the courage which enables him so cheerfully to face the foe, even though prostrated by illness.

The fanatics behind the prosecution evidently fear the "advertisement" which they are giving the literature of freedom, hence they try by all the foul means possible to prevent the sale of such literature to the public. The London "Morning Leader" of July 30, contains the following:

"Some fanatic or evil-disposed person has been misappropriating the address of Scotland Yard Criminal Investigation Department in a manner which should move the authorities there to leave no effort untried to discover who he is and bring him to punishment. A great many wholesale and retail booksellers in London and the provinces have had delivered to them through the post the following communication:

Private and confidential.

Criminal Investigation Dept., Scotland Yard, S. W.

Sir,—The arrest and committal of a London bookseller should serve you as a warning.

Take notice that the police will arrest any bookseller who in the future should sell the atheistic and abominable publications of the University Press.

Yours truly, (Sic.) A CHRISTIAN.

"It is incredible that such document could emanate officially from Scotland Yard. Still, it has caused some little alarm in the trade. Several booksellers believing the letter to be genuine, replied to the Yard, acknowledging the receipt of the 'warning.' Some were so frightened that they took it to heart and dropped the University Press publications forthwith.

"The University Press, Limited, inform us that the letter, which they regard as the work of someone connected with the prosecution of Mr. George Bedborough (who has not yet been tried, by the way), has had such an effect upon their business throughout the country as to lead in some places to quite a boycott.

"A 'Morning Leader' reporter called yesterday at Scotland Yard, and learned that the Criminal Investigation Department has not yet added to itself a 'Department of the True Religion, and none other;' and it is, therefore, not likely, at any rate not immediately likely, that constables will have not only a regular traffic, but also to see after the length of stoles, the eastward positions, the color of vestments, and the lighting of unnecessary candles at the churches on their beats!

"Inspector Turrell, who was in charge at the Yard, enables us to say that the police are not so ridiculous as this letter would make them appear. The document was not authorized at Scotland Yard.

"Whpever did circulate it should, if possible be found. But he was not without artfulness. The letter gives no clue to him. It was typewritten and on plain notepaper."

The Immoral Immigration Bureau.

Continued from page 267.

She asserted that, judging from our experiences, this country must be a veritable Elderado for idiots, while free and sensible human beings should be warned not to seek their fortune there. I do not know whether the officer appreciated the truth of this assertion. He did not say a word.

Quietly we passed the grand statue of liberty which rises from the water at the entrance to New York harbor. What a glorious figure she appeared to us when we entered the harbor a few days ago. With the burning torch of liberty in her outstretched hand she seemed to bid us a hearty welcome into a "free and happy" country. But now it seemed to me as if the stately figure had shriveled up and changed into an old cloister woman who looks down with zealotical rage upon her cherished Moral Code; and the hand with the torch now looked like a threatening fist swinging the firebrand to scare off such bad and immoral people as we two are from entering this sacred port.

And now to the last outrageous infamy: We had been at sea for several days when the ship's clerk came to us and asked us what reasons were given for sending us back. We told him the facts and he remarked that he had read the same in the newspapers, but this did not agree with the reason which the United States government gave to the Navigation Co. We were anxious to find out about this government report and were informed that it stated that we had no means of support and had no relatives or friends to guarantee our maintenance. This falsehood should be exposed. We had the necessary cash resources, and furthermore a near relative of mine, a well-situated citizen of the United States, made two futile attempts in person to gain our release. We do not know why the government officials sent in the false report. Were they prompted by economic motives? (The true reason would not have been

sufficient to demand of the ship's company to take us back free of charge). Or did they feel ashamed to openly acknowledge that they refused admission to two human beings simply because they were free and independent enough to be unwilling to enter into legal marriage?

Hoping that you will kindly publish this letter and thanking you in advance for the favor, we remain

Yours most respectfully,

RUDOLPH ROCKER AND AMALIA WITKOW.

4 Pomona street, Liverpool, England.

Crudities Criticised—No. 5.

BY FRANCIS BARRY.

Alvin Warren has shown himself for more than forty years, an able, faithful, consistent and persistent advocate of freedom. Moses Harman is correct in intimating that there is little difference between us. The only point in dispute, in this discussion, is in regard to the propriety of the statement that the Berlin Heights free lovers, John Patterson in particular, went back to marriage.

A handsome minority were, from the first (though tolerant), strenuously opposed to non-exclusive love. A considerable number (a large proportion I think), were, to the last, believers in variety. Andrew Moore was an attractive young man, and but that he was so very particular would have had several lovers. But he talked variety and lived with and loved his one lover till his death. J. H. Cook was not known to have but one lover while in Berlin, but he was always a varietist in sentiment. So was my especial friend Owram. He got married just before he and his lover started on a visit for their native England. I gave him a blowing up when they visited us in New York on their way, and fancied I could have argued him out of the nonsense had I been in time, property considerations being the only excuse. These cases are specimens of a considerable class.

Indeed, admitting that some of the free lovers went back to marriage, the talk of two hundred of them doing it is extremely extravagant. I do not believe Warren can recall a dozen couple who had the ceremony performed. And those who did, some of them certainly, did it as a mere matter of policy, the same as free lovers all over the country do it. Besides, some that had the ceremony performed were exclusive all the time, and did not go back on account of any fault of variety.

As to John Patterson, what did "others" say he did? He had no occasion to indulge in the marriage ceremony. He had done that while in the "milk stage." Perhaps (I do not know) he concluded it did not pay to have more than one lover at a time. But Warren has done that and he has not gone back to marriage. So he says, and no one who uses terms properly will charge him with having done it, or with being a monogamist. Perhaps Patterson did not have any lovers at all in the later years. I have not, but I have not gone back to marriage. The complaint against John Patterson will have to be dismissed. Warren says: "Patterson probably remained a free lover in theory as long as he lived." Good enough. We will le the matter rest there.

Warren admits the Oneida people were not free lovers. I am glad that question is settled. But why refer to them at all? If they did become disgusted with their system it is not the slightest argument against variety in freedom.

I cheerfully admit that I see things with my own eyes, and Warren may have a better pair than mine. My opportunities for observation were better than his, and I say, without any prejudices (I think), or any case to make out, that I saw nothing during the ten years I was with the Berlin Heights free lovers to make me think that variety (some being exclusive and some non-exclusive) is in any sense or degree impracticable.

Warren says non-exclusive love is attended with "pain." I once made the prediction that all the Berlin people who were exclusive would exchange lovers. It proved literally true. I used the term "mate." It is difficult to determine whether two lovers are mated or not in any offensive sense. Some would say Warren was mated. Marie Louise contended strenuously that Cora Barry and I were mated. Matings, as I use the term, implies arbitrary arrangements, promises, etc. Cora Barry never made me the slightest promise during forty years, and I would have been a blockhead, unworthy of her, had I asked it.

Warren intimates that I have an "ideal." I have no ideal but freedom. I will say this: If love is exclusive I would have it spontaneously so. So I doubt not would Warren. And if it is non-exclusive with me it would be very select. I shall love all the women I do love. If that is not many I shall get along just as well. Several mediums have predicted that I am to have two lovers. I am very patient, but if one of them will come along as soon as convenient I shall be pleased. The second one can take her time.

Warren probably does the "New Ideal" people serious injustice. If not, I will say that their theory is utterly repulsive. But if freedom leads to that, *let it lead*. I feel as safe as I care to feel in making the prediction that the Woman of the Future will sustain intimate relations only with the man or men she loves. But I believe in Freedom, and I believe in Woman, and the man or woman who does not is going to get *left*

HILDA'S HOME.

A Pioneer Story, an image-breaking story, an epoch-making story—a story of the New Age, the New Time, that is now dawning on a superstition-cursed world. This story was run as a serial in Lucifer's columns, and received the hearty endorsement of a large portion of its readers. In response to many calls this story is now being printed in book form, in new, large and clear type and on excellent paper. A specimen page is herewith reproduced in Lucifer:

HILDA'S HOME. 85

glance could detect nothing to his discredit. It was a frank, open, manly countenance wherein she gazed, a face women would involuntarily trust and little children love.

"At the same time," now spoke Miss Wood, "you will permit us to begin to exercise just a little of that freedom now. We will begin at home with our individual selves and proclaim that no man shall ever say to us, 'Thou shalt,' or 'Thou shalt not.' How is it, Miss Ellwood and Miss Leland?"

The question was put rather laughingly and banteringly, as she turned first to one, then the other of the two girls. Imelda had no answer but a heightened color, but Margaret held out her hand which Miss Wood readily clasped.

"I am with you," she said. "I intend to win my lover's love and hold it too, but I will never buy it at the price of my freedom."

"Bravo!" came simultaneously from the lips of the gentlemen, while the hand of the elder gently patted her shoulder.

"That is what I call making remarkably free with my daughter. She belongs to me and I object," and the pleasant face of Mrs. Leland became visible in close proximity to her daughter and Mr. Roland. Margaret's laugh rang out in sweetest music.

"Now! now! Mamma, you know better than that. If I am your daughter, I am not your property. Don't you know if I find pleasure in feeling Mr. Roland's hand on my shoulder—why—you have nothing to say." This last was said in so saucy a manner that it caused a general laugh, which having subsided, she with sudden recollection added:

"Pardon me. I almost forgot, mamma,—this is the very dear friend I have sooften told you

The number of pages will be more than four hundred, but will not exceed five hundred, including an *appendix* on the Co-operative Labor Problem that was not run with the story in Lucifer. The price will be fifty cents per copy bound in paper—in good substantial cloth, one dollar.

AGENTS WANTED, to whom favorable terms will be given.

Address with stamp for full particulars, Lucifer office, 1394 West Congress street, Chicago, U. S. A.

Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

E Beck, 10c; Essa B. Taylor, $1; A Friend, Austin, Ill., $3; Henry C. Hanson, 25c; Joseph M. Wade, $5; P. Shrirer, $; F Rosen, 65c.

For the Bedborough Defence Fund.

J. C. Barnes, 25c; "Single Tax," 50c; Anton Neidermeier, $1; Henry Hanson, 25c; Joseph M. Wade, $5.

Lillian's Photographs.

We have just received a small supply of photographs of Lillian Harman, taken a few days before leaving London. They are cabinet size, the work of an unusually good artist. As Lucifer needs money more than it needs the pictures we will sell them for twenty-five cents each.

MAGNETIC HEALING. Prominent among the methods that are now taking the place of drug medication is that called magnetic healing. That many thousands have been greatly benefitted by this new and yet very old method of removing disease is very generally admitted as true. Those of our readers who may feel in the need of magnetic treatment are hereby recommended to call upon or write to Mrs. Isabel Hursen, 1044 West 12th street boulevard, Chicago. Being personally acquainted with Mrs. Hursen and having tested her power as a magnetic operator the writer of this can confidently recommend her to Lucifer's readers. Medicated hot air baths, also electric and massage treatments are given.

VARIOUS VOICES.

J. Flora Tilton, 47 St. Botolph street, Boston.—Mrs. Lucy Colman is with me—came Friday, July 22, from Syracuse Next Saturday I go with her to Epsom, N. H. She is to spend the months of August with my sister Josephine. Mrs. Colman was eighty-two years old yesterday. She is in very good health.

E. W. Chamberlain, New York City.—Mr. Bedborough is now making history in the same way that you were making history during the decade following 1886, and I hope the necessity of holding up his hands will be earnestly appreciated by the Lucifer family. While such a fight is on the least any of us can do is to call attention to it and to aid and encourage the champion by every means possible.

John J. Joseph, Detroit, Mich.—Enclosed one dollar—subscription to Lucifer. I am heartily in sympathy with the work you are engaged in and wish you more power. I am sure your efforts are headed in the right direction. Let us emancipate woman first. If we can free our wives and sisters—drag them out from under the load of superstition that has been heaped upon them for centuries through churchism, then, and not till then, will things come our way.

O. H. Perry, Great Falls, Mont.—Enclosed is the first dollar I have been able to spare from business. Send me Lucifer for it to the amount of my unpaid subscription and forward. While I can't exactly agree with *all* you advocate, yet my admiration for a brave and honest man is such as to impel me to do what little I can to help him to spread his light. I read your little paper with much interest every week, and hope to continue reading it for many years to come.

Joseph M. Wade, Boston, Mass.—I enclose $20, $5 each to Walker, Bedborough, Waisbrooker and Harman who are working for the cause of human liberty in their own chosen way. That they are honest and their intentions good is enough. They should be sustained. Man's acts are a study. The Irish fled from oppression and are the most oppressive of their own race. The Puritans fled from persecution to persecute and burn those who could not think and act as they did. And such is life.

J. N. Symons, Hardy, Ark.—Enclosed find one dollar for Lucifer—long delayed, hard to get, but cheerfully given for the brainiest paper I have ever had the pleasure of reading. I live in the woods here, without a single human being in sympathy with the views published in Lucifer. But I am doing what little I can. I think a great deal of Lucifer and wish earnestly for the success of its object and devoted supporters. I would like to do more for its benefit but am scarcely able to keep the wolf from the door. I hope to send you another dollar soon, and then I will ask for some literature to read and distribute; meanwhile believe me to be in hearty sympathy with you and your work.

Henry C. Hanson, Aurora, Ill.—Send me the following: "Autonomy," 5c; "Horrors of Modern Matrimony," 15c; "What the Young Need to Know," 10c; Lucifer one year, $1; Lucifer fund, 25c; Bedborough fund, 25c; postage, 10c. Send me as premium on Lucifer "Bar Sinister and Licit Love," and "Personal Rights and Sexual Wrongs."

My wife and I wish to go to a colony or become connected with some co-operative association where the people are all believers in sex reform. I don't know of any such place now. I don't wish to appear to dictate, but don't you think you could work up an association, through your paper, where people believing in the teachings of Lucifer could live and work together co-operatively to such an extent as they might agree upon? Or, might you not espouse the cause of some association already headed in that direction?

[There are several colonies now forming, or in contemplation, modeled, more or less, after the "Hilda Home" plan—some one of which would probably fill the requirements of our Aurora friends. Lucifer's space is open for brief and comprehensive reports from all such colonists and colonies. Object lessons, practical lessons, as well as theorizing, is what we all need].

C. F. Hunt, Mayfair, Ill.—The book "Survival of the Fittest," which you are now selling has been advertised by means of cards containing a statement of its doctrine. This card says all governments are without any inherent authority whatever "being based upon deception and violence" and "ought to be entirely rolled aside." This we can comprehend, but it is logically destroyed by what follows: "By war alone can fitness be tested. The battle field is nature's supreme selective agency. It divides with precision the fit from the unfit—the brave from the base. At all times the conqueror decides Right and Wrong."

What is the difference between "armed violence" and "war?" The decisions of the first must be "rolled away," that is, destroyed, yet the decisions of the latter, war, are Nature's own and are to guide humanity.

The doctrine, moreover, is untrue. War does not divide the fit from the unfit, and the brave are not always the fit. In modern war the stupid dwarf may kill the giant or the sage.

[The above criticism seems clear and logical. The book was *noticed* rather than "advertised" by us. We have no interest in its sale, and only stated that it could be ordered through us, because at the moment of writing we did not know where a supply could be had].

724.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.
Burmese Women; by H. Fielding. 16 pages.
Reminiscences of Berlin Heights; by A. Warren. 16 pages.
The Sexes and Love in Freedom; by Oscar Kotter. 8 pages.
Thomas Jefferson as an Individualist; by Gen. M. M. Trumbull. 20 pages.
The Right Hour Movement; John P. Altgeld. 16 pages.

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SEND US 10 CENTS for a copy of "The Coming Light." California's new illustrated magazine; pr ressler, unique features corps of contributors unsurpassed. "COMING LIGHT," 621 O'Farrell street, San Francisco.

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Sample pages free. Prepaid $1.00. Address this office.

WANTED. I would like to correspond with a liberal-minded woman of culture, between the ages of 18 and 30, who would like a pleasant home. Address Box 21, Pike, N. Y.

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular.
It will save you hundreds of dollars in doctors' bills.
It tells you how to cure yourself by simple and harmless home remedies.
It recommends no poisonous or dangerous drugs.
It teaches how to save health and life by safe methods.
It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure.
It is not an advertisement and has no medicine to sell.
It has hundreds of excellent recipes for the cure of the various diseases.
It has 16 colored plates, showing different parts of the human body.
The chapter on Painless Midwifery is worth its weight in gold to women
The "Care of Children" is something every mother ought to read.
It teaches the value of Air, Sunshine, and Water as medicines.
It contains valuable information for the married.
This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for $2.75. Address M. Harman, 1304 Congress St., Chicago, Ill.

WHEN LOVE IS LIBERTY AND NATURE LAW. By John Badcock, Jr. A remarkably clear, convincing work. Price 10 cents.

Some Problems in Social Freedom. Presidential address delivered by Lillian Harman before the Legitimation League, at Holborn Restaurant, London. "Freedom in Social Relations;" "The Ownership of Women;" "Where Draw the Line?" "What Would Become of the Family?" "Marriage a 'confidence game';" "How Society Protects Children." Price, 8 cents. For sale at this office.

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Personal Rights Association of England. Also, four fine full page portraits of Ezra Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 20 cents. Address Moses Harman, 1304 Congress st., Chicago.

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Anything More, My Lord? By Lois Waisbrooker.		.10
Fountain of Life, " "	paper cover,	.50
Perfect Motherhood,	cloth, price,	1.00
Helen Harlow's Vow.	paper	.25
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Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.
Price, ten cents. For sale at this office.

LIBERTY: Political, Religious, Social and Sexual. An essay towards the formation of an anti-persecution society. By A. F. Tindall. Price 10 cents.

Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

John's Way; a domestic radical story, by Elmina D. Slenker,	.25
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LOIS WAISBROOKER, Sherman House, 8th street, San Francisco, Cal. Send one dollar for psychometric reading—and one of her one dollar books.

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Interchangeable Type; No ribbons; Permanent alignment; Unlimited speed; Durability guaranteed 20,000 in use. For full particulars address W. J. Blickensderfer & Co., 196 LaSalle street, Chicago.

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ELMINA'S REQUEST. Women who would like gentlemen for correspondents and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va.

A Private Home with the best care and treatment for women and unfortunate girls, before and during confinement; securing an absolutely safe and easy delivery. A home provided for the child if the mother cannot keep it. For full particulars call on, or write to, Dr. Wood, 121 La Salle St. Chicago, Ill. Office suite 64. Hours 10 A. M. to 4 P. M.

An Astonishing Offer!

Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.
Mrs. Dr. Dobson-Barker.
Box 122. San Jose, Cal.

Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism." Nos. 1 and 2 of our new monthly. Free Society, 18 Oak Grove Ave., San Francisco, Cal.

Send 25 Cents to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to "Vital Force"; and a six months' subscription to "The Modern Philosopher." Address 208 Fourth Ave., Knoxville, Tenn.

"Loma" —A CITIZEN OF VENUS," by Prof. Wm Windsor. A story of surpassing interest, largely devoted to Sexologic and Sociologic problems. Like Bellamy in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sexologic, theologic, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, $1.50 Address this office.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

WHAT THE YOUNG NEED TO KNOW. A primer of sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 cts per dozen.

LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 34. CHICAGO, ILLINOIS, AUGUST 27, E. M. 298. [C. E. 1898.] WHOLE No. 725

Heroes of War and Peace.

Ay, that is a story that takes ones breath,
How the men rowed out in the face of death;

Rowed as calmly as fishermen may
Who haul their nets at the break of day.

But never was fish net hauled in the weather
That rifle and cannon and shell together

Rained on those sailors who drew from its bed
The wise sea serpent and crushed its head.

Heroes of war are they! Song and story
Shall add its name to the list of glory.

But where is the story and where is the song
For the heroes of peace and the martyrs of wrong?

They fight their battles in shop and mine;
They die at their post and make no sign.

And the living envy the fortunate dead
As they fight for a pittance of butterless bread.

They herd like beasts in the slaughter pen
They live like cattle and suffer like men.

Why! set by the horrors of such a life
Like a merry-go-round seems the battle's strife;

And the open sea, and the open boat,
And the deadly cannon with bellowing throat.

Oh, what are they all with death thrown in,
To the life that has nothing to lose or win—

The life that has nothing to hope or gain
But ill-paid labor and beds of pain?

Fame, where is your story and where is your song
For the martyrs of peace and victims of wrong?

—*Ella Wheeler Wilcox.*

Popular Follies and Crimes.

BY JAMES S. DENSON.

Acting Mayor Guggenheimer of New York, told a couple the other day that if they did not do so-and-so he would divorce them! The "Sun" wants to know if Guggenheimer thinks he is a divorce court. He seems to be fully as competent as the average divorce court created by law.

* * *

The men who murder their wives and children and then kill themselves (and their name is legion) long ago provoked the grimly-humorous inquiry, "Why not begin on themselves?" They could not do that and be true representatives of the marriage system. The first dogma of the marriage creed is, "Be alien to all those act of your own household, and hate them if they show the least personal interest in the other senior member of the firm." The second dogma is, "If the members of your own household do not adore you, make them miserable." So you see it is impossible for one of these killing husbands either to go to some other part of the world or to take himself out of it and leave his pieces of personal property to find happiness without him. If they cannot enjoy life with him they can give up life when he does. In other words, the dominant instinct fostered by marriage and the ignorant sentiment back of it is hate, not love; it directly and inevitably encourages the killing of those who cannot live happily with us, instead of quietly separating from them, which would thus leave all concerned free to form other attachments and make the best use possible of the opportunities of existence. The idea of exclusive possession dehumanizes and oftentimes drives its victim to murderous madness.

* * *

The devotion of the Roman Catholic church to liberty is too well-known to require any recognition or praise from me. One of the recent instances in which she has shown her never-dying interest in the cause of the oppressed is the first anniversary of the killing of Canovas, the Spanish politician who revived the Inquisition in Barcelona and tortured hundreds of the trade unionists. The circular which I subjoin was printed on black-margined note paper and sent to the consular officials and other notable persons in New York.

In token of devotion to the immortal Spain, her children, the descendants of her children, her friends and the faithful in general, are respectfully invited to attend a Requiem Mass, which will be offered for the repose of the soul of the distinguished Spanish statesman

ANTONIO CANOVAS DEL CASTILLO

at Saint Xavier's church, 30 West 16th street, Friday, August 12, at 10 a. m., in commemoration of the day when this illustrious Spaniard fell a victim to his zeal for social order by the hand of a destroying anarchist. N. B.—These solemn obsequies were to have taken place on the 8th inst, but through unforeseen circumstances had to be postponed.

Probably the priests of Saint Xavier's church do not expect "social order by the hand of a destroying anarchist," but the slip is suggestive, taking into consideration the reactionary nature of the commemoration. The whole performance should have a value for the men who believe that social order comes through other channels than those furnished by the Inquisition or through Spanish channels, it may opportunely be added.

* * *

At Watch Hill, R. I., a girl was assaulted the other day by a man and, finding her strength unequal to his, plunged into the sea and was drowned. Whereupon the New York "Sun" says editorially that she "saved her honor and lost her life." This is very silly. A person loses honor only by his or her own voluntary act, not by the action of another, or of an assailant. How stupid it would be to say of an assailed man what the "Sun" says of this unfortunate girl! No man's or woman's honor is in the keeping of any would-be robber, maimer or ravisher. A woman may be physically injured by an assault, her nervous system may receive a shock even fatal in its consequences, but her honor cannot be flecked by that to which she does not consent. But what makes the "Sun" and other papers print such foolish things? What is the source of the misapprehension under which these editors are laboring? The answer is not hard to find. It is a conventional dogma that any sex association outside of legal marriage involves the sacrifice of woman's honor. So these snap-judgment moralists of the press, perceiving that no minister or justice of the peace has tied together the ravisher and his victim, jump to the con

clusion that woman has lost her honor. Or, if she prevent the consummation of the assault she has saved her honor. If they would do five minutes' serious thinking before they write such nonsense—they might not write it! They might realize that one's enemies neither can give nor take away one's honor.

"How to Reform Mankind."

BY FRANCIS B. LIVESEY.

C. L. James makes some "observations" in Lucifer of August 6 on my letter in Lucifer of July 9. He seems to be pleading for the exercise of anarchist force under certain aggravating conditions. He says he apprehends that Tolstoi himself, or anyone else "can be convinced of the need of physical force by a soldier or a policeman who puts him in a corner."

In reply to this I would say that any one man or any ten thousand men who are put in corners by soldiers or policemen would only make fools of themselves in exerting force for their deliverance, as hundreds of thousands stand ready to back the soldiers and policemen. For the reformer of any class, such a demonstration would defeat his object.

If force has stood for progression in the past in other countries, it at present represents only retrogression in this country; and now that some of us are endeavoring to rescue anarchy from the ditch of detestation in which it has been popularly held, it is not the time for its friends to so much as suggest those terms which have brought it into disfavor in the past. Here we see Anarchists and Socialists alike, fully reported with big head lines in the daily papers in most localities where they appear, and within the last two months I have myself gotten in some very good anarchistic letters in various religious and secular papers, which have drawn enquirers for anarchistic literature from so far away as England. With the chance thus before us to educate the people, what more do we want? "Truth only asks a hearing," and with that granted, it will work like leaven among the auditors.

If Mr. James is not accomplishing anything by the peaceful processes of the pen, I can assure him that he can, if he would condescend to take a few lessons from my experience. Here we have had two bold attempts to introduce compulsory education in this state, and both times I have, single-handed, defeated the project. Did I blow up with bombs the men who introduced the bills? Not at all. If I had blown up the first one I would not have been on hand to fight off the last one; yet both have been successfully silenced and their bills killed, notwithstanding the formidable backing they possessed. With such popular crazes defeated, what cannot be accomplished? I say anything can. Without leaving my own heath, I was the chief obstacle to the capture of Delaware a few years ago by the single taxers, and I am continually at work in some part of the country accomplishing immediate and practical results in the cause of liberty, justice and humanity.

I am no friend of the clergy, but one of them who became acquainted with my processes and their results, wrote in part, in the Chicago "New Church Independent:" "Francis B. Livesey is a wise, experienced and thoroughly furnished reformer—a burning and shining light, kindled by living coals of love from Heaven's own altar fires. Being far in advance of his age, he may not always score an immediate success in his numerous and self-sacrificing efforts at reform, but never were reforms more judiciously devised, more adroitly prosecuted, or more uniformly successful, if we consider the means available and all the obstacles he has had to overcome."

I consider the press the chief reform agency of the day, and, finding it open to reform questions commensurate with the people themselves, I make successful use of it accordingly.

Skyesville, Md.

We have copies of the "University Magazine" for May, June, July and August. Price, 30 cents. We have received many applications for this magazine, but only recently have been able supply them. This is, in our estimation the best magazine of advanced thought now published.

Continence and Its Effects.

BY SENECA.

Dr. Johnson in 721 gives us many valid reasons why he considers chastity, in its conventional sense, "a fetich upon which is sacrificed the health and happiness of the race." I see in this nothing that conflicts with anything I have said. For though man is not held to the same moral code by society as woman, his conscience often detects the false standard, and to him the consequences are much the same, and thus helps "transmit to posterity a broken-down nervous system." I do not think that "woman is better able than man to bear enforced continence." The "male continence" of the Oneidans hardly implied continence on the part of the woman.

In some respects I am not only in accord with the Dianites, but also with the Alphites and Karezzites, but acknowledge neither as authoritative, and would not desire to see the ideas of either enforced by legislation or social ostracism. Doubtless Dr J.'s opinion of the effects of this system is sincere; but I cannot see that he touches the points raised by the pamphlet of Mrs. Burns or the book of Mrs. Stockham, much less the logic of Waisbrooker or the "magnetation" of Chavannes. Can it be true that reproduction dominates the whole field of sex attraction? If so, the matter demands social regulation, and legal monogamy seems a necessity. But if the natural instigation to transmit the type is secondary or merely incidental to the reciprocative attachment of the sexes and to the desire for intimate dual companionship, then it would appear to me evident that a rational distinction should be drawn between the intercourse which satisfies the one, and that which satisfies the other. A cordial hand clasp, a kiss or close embrace may satisfy the one, while only the complete act will satisfy the other. Diana teaches that the simple nude embrace may be enjoyed and prove satisfactory. Karezza goes still further. Many men and women solemnly aver that such intimacies of lovers who truly seek mutual enjoyment and not the scortatory gratification of the one at the expense of the other, is entirely satisfactory and followed by the "disappearance of the *libido*," and without disappointment to the man or woman.

That others have not this experience proves nothing as to the result to those who do. The cheering stimulus of a glass of wine could not be disproved by the expressed dissatisfaction of a toper whom nothing but intoxication could satisfy. The great fear of the woman is the danger of becoming pregnant, and hardly less in the married than in the unmarried. It would seem a generous thing for the man then to guard against such issue when desired by continence on his part, though not required on hers.

There can be no doubt that the expression of the sexual desires are largely under the control of the mental forces. The continence of the unmarried shows this. It is controlled by fear of the priest, the lawyer, the doctor and the social Grundy. It is not a question purely philosophical, but psychic and social also. I have no prestige as a physiologist, and would not speak dictatorily if I had, but it is quite plain to me that there is a clear distinction between the instinct which prompts to the perpetuation of the race, and the higher social impulse which seeks congenial companionship between two of opposite sexes, and that the sexual organs plainly indicate this distinction. Acceptance of theories will help us little. Only experience under rational freedom can determine what is best. Doubtless the woman suffers from forced continence imposed upon her by law and popular sentiment; but is equally true that man suffers from the same causes, and that both suffer from excess. It is most important then that freedom should be enjoyed for scientific experiment, and that the facts and principles which underlie human progress should be thoroughly investigated. In demanding this freedom, all can unite save those who have a pet institution or theory to establish or defend.

In the animal kingdom, where the interference of man has not intruded, there seems little suffering or disease from the suppression or abuse of the sexual functions. In the more primitive types, there is little or no companionship, and the males keep aloof from the females except in the time of generation, and the male often devours the increase. As the animal rises in intelligence and nobler qualities, a higher form of relationship exists, and attachments for a season and occasionally for life are are formed. Man in his evolution from a primitive type has established institutions on insufficient knowledge and experience, and which can only be improved by broader freedom and more scientific investigation.

Intercourse of the sexes relates to the mere friendships of man and woman. Platonism is rarly discreted from ordinary friendship, but it exists in modified form in all congenial attachments, and constant exchanges of magnetism takes place whenever men and women are friendly. No reproductive sequence is necessary to this intercourse. To me it seems that only when offspring results has society any claim to interfere, and then only when there is a probability that paupers or degenerates will be thrust upon its care and means for support. Even with this pretext legal marriage has proved a most uncertain safeguard, as our orphan asylums and houses of refuge testify. All other relations or expressions of the sex principle should be as free from surveilance as those between individuals of the same sex. The sexes seek the conjugal companionship of each other long before the capacity of parentage appears, and long after it ceases to exist. There is far less danger of corrupting influences in the intimate relation of the sexes in youth than where the boys are herded by themselves, and the girls by themselves, as in our boarding schools. Corruption by the same sex, male or female is more to be dreaded and more likely to transmit to posterity a broken down nervous system and vicious life than any irregularity between the sexes could possibly effect. Where there is the greatest freedom of association there is the least liability of perversion or explosion of the vital forces. Marriage enforced by law is far more productive of licentiousness than free love could possibly be.

"Is There Such a Paper?"

BY LOIS WAISBROOKER.

I received a letter a few days since from a lady in Oakland who keeps a circulating library, asking me for a list of my sex works, saying she had read my "Grandmother's Lesson" and considered it very fine. Having occasion to cross the bay I answered her letter in person. In conversation with her I found that she was thinking on the sex line, and that from her own experiences. I mentioned what the editor of a paper on that subject had endured because of his advocacy of freedom, adding that he still kept up his publication. "Is there such a paper?" she asked in some surprise. I found her ready for my most radical thought, and I am often surprised in finding this feeling where least expected.

As another instance, when I was in Santa Ana, Cal., in May, I was taken by my genial host and wife to visit a lady some eight miles distant. We had a pleasant visit and after dinner she looked at my books and bought my latest and most radical work and the "Fountain of Life," $1.50 in all. I had been told that she was "beginning to think on liberal lines," and when she chose the books she did I was afraid they would be too strong for her. What was my surprise and pleasure when two days afterward, on meeting her husband he said: "My wife says she would not take $4 for those books if she could not get them again."

Four days after she bought them this woman came eight miles to see me and said she had read the books twice through and half way again. I think they were about the first thing she had read on the question, but she had thought and was hungry for just such reading, and, no doubt, would have read other works on the subject with the same eagerness. I had several similar surprises while away from South California. People are thinking, and those who are trying to suppress this movement had better consider what they are doing or they will be labeled back numbers before they know where they are.

And now a word to the writer in last Lucifer (July 23) who thinks Bathsheba did just right. As I see things, Bathsheba had but little to do in the matter. King David saw her, wanted her, and took possession of her. Could he have induced Uriah to go home at that time, the child would have been considered legitimate and all would have gone well. But failing in that, David planned one of the most cold-blooded murders on record. Yes, David is called a man after God's own heart, and he certainly merits the claim. If he is the noble specimen for whom, or the like of whom seven women are to take hold of, then pity for the race when that time comes.

No, that does not describe the coming time. The scientific demonstrations of the present day open up the secret of David's wonderful Psalms. "It is a fact easy of demonstration that sex desire can be transformed into religious emotion," so said a writer in "The Arena" some three or four years ago. I think David was in better business writing psalms than in planning the murder of other women's husbands. But when betwixt the two he had used up all his power, when Bathsheba was nowhere, and even the fair young virgin sought for him, failed, then poor old David had to go, but while he did live he could contemplate the time when he "danced naked before the Lord." Sex is a good thing, but like all good things it may be in excess, that is, carried too far, and were I young again I should not choose David as a father for my child. When woman comes to her own, then she will call upon no man to "take away her reproach." No, the man will be the honored one, and woman will have learned that she holds the power within herself to gestate all evil tendencies out of the race, and she will follow her own soul's attractions. The gentleman is like too many others, so imbued with the idea that Jesus was something extra that he needs bring far-fetched suppositions to apply to the reason for his supposed superiority, and then tries to connect the same with the course that the *free* woman will pursue. It will not do, my friend.

I have failed to enforce the idea I had in mind when I began, to wit, that the friends of freedom should scatter the Light Bearer as far as possible. There are others who do not know that there is such a paper.

Continence Not a Vice.

BY THE AUTHOR OF DIANA.

I cannot properly ask for space to reply to all the statements of Dr. Johnson in Lucifer, No. 721, which I consider erroneous, but will consider the fundamental points.

He says: "*Libido sexualis* may arise normally in both sexes." This I deny emphatically, and on the contrary assert that it is abnormal physically and morally. Sexual feelings may arise normally in both sexes, but *libido sexualis*, which is simply sexual lust, is a perversion of sexual feeling, from the natural love existing between the sexes to a physical desire without love. The whole article shows that it is lust and not love that the writer is speaking of; so that it is not merely an unfortunate use of the Latin term *libido* to express normal sexual feeling, but it is the *libido* illustrations of which fill the pages of "Psychopathia Sexualis," and fill the hospitals and insane asylums. The argument of Dr. Johnson, therefore, is whether a woman afflicted with *libido sexualis* and being instructed by her physician that it is a feeling to be cherished, will be benefitted by attempting to suppress it in order to conform to the demands of popular customs. While I have an opinion upon this subject, I will not, as a layman, undertake to deal in your columns with the treatment of the sick.

This leaves me only to reply to the two sentences relating, not to the theory of dianism, but to certain methods "urged by dianites." It is evident from the second of these sentences that either the "dianites" to whom he refers, do not fully understand the system, or else that he did not understand *them*. It is enough for me to say that the misapprehension shown in the second sentence counteracts the advance judgment stated in the first.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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What Shall the Harvest Be?

A correspondent says: "Now that the war is over I suppose we shall begin negotiations to last for a year or two before we shall find out where we are at. It will take years for the natives of the islands we have taken possession of to find out where *they* are at. Yet this will bring up races almost below the power of reasoning into a condition better fitting them to be parts of the population of the world when all the world shall be one country and one people."

Another correspondent closes a letter of sixteen pages with this summary:

"*The Cubans* will lose the protection of the Mother country which prevented them from enjoying the pleasures of life, home and happiness. On the other hand, they will gain a new set of task-masters who will rob and despoil them, but who will do it in a more refined and less brutal manner than their previous masters did. They will lose the right to go naked for want of clothes, but they will become allied with the greatest nation on earth. *We* have lost the battle-ship Maine, a few thousand soldiers and sailors, and have gained an increase of national debt to the amount of about one thousand millions of dollars; have gained also the islands of Cuba, Porto Rico, Hawaii, the Ladrones and Philippines, containing about one million square miles of territory and twenty millions of people, and have won the respect and fear of other nations. This war has been an object lesson not only to the world at large, but also to our people at home, and will eventually be the means of making us a free people. . . . In view of all the facts herein cited I venture to predict that this war will prove to be the herald of the 'good time coming;' the time that every anarchist prates so much about; the time when every man [and every woman] shall be self-governing and when all other governments and laws will be abolished."

The prediction that negotiations will require months or years is very likely to be fulfilled; meantime the volunteer armies will not be disbanded. But whether the treaty is signed soon or late it will probably make little difference so far as keeping up a large military establishment is concerned. It will take large armies to govern the conquered colonies, and still larger armies to govern the discontented working men at home. The American plutocracy has been long demanding an increase of the standing army—the regular army, and now that large armies have been organized it will take good care that they shall not be disbanded. The fact that General Miles and the regular army were rushed into Chicago to quell the labor strike of '94 without calling upon or consulting Governor Altgeld, is proof enough that George M. Pullman and his fellow plutocrats did not dare trust their cause in the hands of the militiamen. They knew that many of these citizen-soldiers are themselves workingmen and that their sympathies were and are with their fellow workingmen—the strikers. Plutocracy wants an army composed of men who have no sympathy with the working masses—men who draw their pay direct from the government; that is, from Plutocracy itself, for that is what government now means.

It will probably be objected to this view that our volunteer army was speedily disbanded at the close of the great civil war.

"Why," it will be asked, "did not Plutocracy then demand and retain a large standing army for its use?"

The answer to this possible objection is not hard to find. Industrial conditions since 1865 have changed—have changed so radically that a comparison between then and now is quite impossible. *Then* there were still vast territories of unclaimed and unoccupied lands in the West—both agricultural and mineral. Now these lands have been taken up by settlers or have passed into the hands of the speculators—land syndicates. Then Plutocracy was unorganized. Now it is organized; organized as never before in the history of the world. All industries, all commerce, all finance, as well as all supplies of raw material, are now in the hands of "trusts," combines, syndicates—or rapidly passing into the hands of these. One of the latest evidences of this is the statement in the public prints of the formation of an enormous "Steel Trust" to control the entire output of iron and steel in the United States, with a capitalization of two hundred millions of dollars. Speaking of this as yet incomplete combination, the Chicago "Daily Tribune" of August 20, says:

> Such a company would be more than the equal of the Standard Oil in power and in absolute control of a chief industry of the United States. It would control the mining supplies of both the iron and fuel used in the conversion to steel. It would control the marine and railway transportation of its products, through its own railway and lake barges. And it could supply the world with rails, armor plate and all kinds of structural work, manufactured at its own plants.

Being in control of everything else, the necessary, the logical complement of this power of the syndicates is the power to control the *labor* necessary to carry on the various industries—the *hands* necessary to run the capitalistic "plants," and to make muscle and brain as subservient, as obedient and pliable as steam and electricity and inanimate machines of iron and steel now are.

To secure control of labor the control of the sword, the bayonet and the machine gun, are absolutely necessary. This requires that the military arm of the government should be entirely distinct, separated in sympathy and interest, from the industrial armies. Hence the need of a standing army sufficiently large to enforce the behests of plutocracy whenever and wherever the interests of the syndicates come in conflict with the interests of the industrial masses.

These are some of the harvests that will doubtless be reaped from the sowing of seed in the shape of the Hispano-Cuban war. How the reaping of harvests such as these are going to help to bring about the "good time coming"—the time when each shall be a law unto him or herself, it seems now somewhat difficult to conceive.

M. H.

Public Libraries and Lucifer.

An old friend of Lucifer, living in Massachusetts, writes as follows:

"I have never seen nor heard of the 'University Magazine' till I read the July copy that you sent to me. I read it and was delighted with it. I then made written application to the authorities of the Boston Athenæum, to procure a complete set of the published nine volumes and to subscribe for the present, the tenth volume.

"Furthermore, I went to the Boston Public Library to request its authorities to procure the work, but to my joy found that it was already on the shelves. Today I have spent two hours there reading the August number, whose opening article is a masterly presentation of the Bedborough case, giving articles from the 'Saturday Review' and other journals. So you see, having the opportunity as I do to read the magazine as often as it appears—and all past numbers, I shall not need yours, but I hope some earnest, vigorous upholder of our side of the matter will obtain, read and be inspired to write and work for what you and I believe to be a purer and more humane sex morality than is the Catholic and Protestant sexology."

This earnest worker, who prefers that his left hand shall not know what his right hand doeth has presented to the Boston Public Library several complete volumes of Lucifer. Friends in Boston should see that they are used.

* * *

Eugene Limedorfer writes to us in regard to the New York Public Library:

"I had an interview with Dr. Billings, librarian of the New York Public Library, on the subject of keeping our literature on file in this library. Dr. Billings promised me to bind and keep on file any of our periodicals which might be sent to the library regularly. I therefore request you to send, if you can do it, a complete set of Lucifer to the New York Public Library and to place it on your regular mailing list. The library is not able to subscribe for these publications, but I think that it is worth while to send them there."

Friends of Lucifer everywhere should try and get it into their public libraries. Much good may be accomplished in this way.

The Bedborough Case.

MY DEAR MOSES HARMAN: Our last preliminary canter took place yesterday and there is nothing left now but the final trial at the Old Bailey about the middle of September. The sessions open on September 12. My case may be called any time after that date.

The writ of certiorari was applied for yesterday by Mr. Horace Avory on my behalf. Only technical reasons were given, our intention being to reserve our arguments on principle for the trial. It is an extraordinary fact that although in the cases of Mr. Bradlaugh, Mr. Foote and nearly all similar cases, the preliminary ruling by the high court judges has invariably been granted "that the prosecutor be required to show cause, etc," in this case, even at this initial stage of the proceedings the judges put their foot down and refused the application forthwith. For the time all our hopes now center round that gloomy purgatory, Old Bailey. We have to rely on the tender mercies of the court which sentenced Mr. Foote. Fortunately that court has only the power of imprisoning or acquitting me—it has no power of staying the march of thought, no court can stand in front of education and bid it stop.

There is still time for any of the American friends who can help financially now to do so. Some have already sent some cash and we are anxious that any others who are able to help will not delay.

Kindest regards to Lillian and yourself.

Yours as ever, GEORGE BEDBOROUGH.

51 Arundel Square London N. August 1st., 98.

Progress All Along the Line.

We do not look to the conventional story writer for expressions of advanced thought, yet "straws show which way the wind blows," and many straws scattered through the pages of conventional literature indicate a very strong current setting in the direction of progress. As a case in point, here is a story in the "Atlantic Monthly"—just an ordinary little love story, in the main, yet with a few statements in it that are very startling from the conventional viewpoint.

William Marsdal is Margery Delamar's guardian. He had loved Margery's mother, but they had made fools of themselves as lovers sometimes do, so she married "another." When the husband died, he left his wife and daughter under the protection of his old rival. Margery grew to womanhood, and when her lover asked Mardal's consent to his marriage with her, this is the agreement which the guardian required the lover to sign:

"In consideration of William Marsdal's consent to my marriage to his ward Margery Delamar, before she is of age, I hereby agree that one week after marriage I will send her back to her mother to remain twenty-four hours. If at the expiration of that time she fails to return to me, I pledge my honor as a gentleman never again to seek her presence or attempt to communicate with her, and that I will consent to a legal separation without prejudice. If she does return to me, then at the expiration of two years she shall again return to her mother for one day upon the same terms. And I hereby give this contract all the legal force possible, making it a part of the religious ceremony yet to solemnized, and will faithfully abide by it.

HENRY VERNON."

Marsden showed the paper to the mother who, when she read it, "looked up, startled and embarassed."

"How strange!" she whispered. And yet—"

"I told him, said Marsden, "that the average marriage credited to a heavenly making was a slander on God Almighty; that a woman at eighteen knows nothing, and my object was to save something of life for my child if she erred in her judgment. The fellow agreed with me instantly"—he paused and stared at his listener, as though not yet recovered from astonishment, "and I had never liked him until then. He said he would sign anything that would throw safeguards around Majory's future; that the husband was the only danger from which the law did not guard a woman."

"The husband the only danger from which the law does not guard a woman!" A sweeping statement truly, and one than which the bitterest opponent of marriage could not make a stronger. The germs of thought are springing into life. Let us rejoice at the awakening!

L. H.

The Emotions of Childhood.

Professor Sanford Bell, of the Indiana State University, has been making interesting researches in the psychology of child love. He has collected a great mass of information. He says that his study has convinced him that the capacity to love a person of the opposite sex is present as early as the age of two years, and that at no period is it lacking. "The instances I have collected show clearly that the child of two, three or four years is capable of entertaining sentiments quite similar to those of the older, more reasonable child of thirty."

In "The Chicago Tribune" of August 5, Mr. Bell gives twenty specimen cases which indicate the prevalence of a feeling which, though usually transitory, is intensely important to the young person who experiences it. Such studies as these are important in many ways, not the least of which is the conclusion inevitably arrived at that the feelings of children should never be either ignored or ridiculed. The ideas and emotions of these little ones should be treated as seriously and considerately as we desire to have our own ideas and emotions treated. Ridicule is a cruel weapon to use against even enemies. How terrible, then, must it be to wound with it the sensitive little ones who should have our loving and considerate care.

The trouble with many people is that they forget the emotions of their own childhood; and others, who have not forgotten, believe—in recalling their childhood, that they were exceptional children. Children should be encouraged to express their thoughts. Only by this means, with the aid of a careful recollection of our own childhood, can we understand and treat them justly.

L. H.

"THE ADULT" for August contains a portrait of George Bedborough. This portrait, unfortunately, does not do the subject justice, but is better than none. There are articles by William Platt, Edward Carpenter, Mary Reed and Arthur Collier. The interim editor, Henry Seymour, comments on the progress of the case and contributes a story. The magazine may be obtained by sending ten cents to this office.

"THE TRUTH SEEKER" will celebrate its twenty-fifth birthday by a special number, which will contain articles by Col. R. G. Ingersoll, T. B. Wakeman, and the pioneer of freedom in all things, Lucy N. Coleman. She will give some of her "Recollections," which are always interesting. "The Truth Seeker" has recently resumed the publication of Watson Heston's cartoons, and these will be an important feature of the special number. Copies of this issue (September 3, '98) may be had for seven cents. Address "The Truth Seeker," 28 Lafayette Place, New York.

Random Comment.

BY J. W. C.

James Beeson complains, in a recent number of Lucifer, that no one has dared write a true history of Sherman's march 'from Atlanta to the sea," and his complaint is just. But there are some indications that such a history will be written. Three years ago, Rev. R. C. Cave, of the non-Sectarian church, St. Louis, delivered an address before the Confederate Reunion at Richmond, in which he showed some of the injustices perpetrated by the North upon the South, and claimed that the South fought for a principle that is yet to be vindicated. Since that, Mr. E. P. Powell has written a book published by the Appletons, the title of which I do not recall, showing that the North, when its financial interests were threatened, was just as as willing to secede as the South, yea, more so. There are strong indications now that when the common people finally awake and demand their rights the rich will secede. It is not improbable that our children or grandchildren will witness the sight—the South and West forcing the North and East to remain in the union.

* * *

Jay Chaapel wonders why no more men and women of education champion the cause of free love. They do, privately. I know of a learned professor in the South, one in the East, and two very prominent clergymen, who are believers in free love, and who advocate it whenever they find opportunity. They do not, however, "cast their pearls before the swine." Last year I was at a Summer Assembly where the W. C. T. U.'s were in pretty full sway. There was in attendance a doctor who openly advocated free love. He was most cordially treated, and seemed to be one of the most popular men on the ground. The doctrine is gaining ground, far more, I apprehend, than any of us are aware of.

[The above comments are sent us by the "principal of L—— Academy," located in the "Sunny South." The writer says in a note: "For several years I have silently admired your courage and patience in battling for the right"—but while thus giving us a word of encouragement he does not seem to have the courage to come out openly for what he feels to be right. It is probably true that he would lose his position as teacher if he should be known as an opponent of compulsory marriage laws. Such is the power of ignorance and prejudice that it will take "generations" of time to convince the average woman and man that "free love" does not mean "unbridled passion"—unchecked and irresponsible indulgence of the sexual instinct. With the really intelligent and rationally educated, it is different. As intimated by our correspondent, the new "doctrine" is certainly growing among those who have mental independence enough to do their own thinking. M. H.]

Stand to Your Colors.

BY J. F. MILES.

EDITOR LUCIFER: In No. 719, under George Bedborough's call for help you say editorially, "Suppression of 'The Adult' and its editor means, practically, suppression for the time. . . Lucifer and the American movement will suffer," etc. Now I want to cheer you up with a word. I want to see the whole movement suffer. I want to suffer myself. If our cause meets death it will be from internal and not external causes.

This is a law of nature. Every wind that blows the young oak to the ground helps to strengthen the body to resist the tempest. I was brought up on a farm, and when we boys had to hoe corn father used to say, "Pull off all the suckers, cut off all the top roots and let the tap root go down, and we will have a crop. You can't kill the corn by too much hoeing."

Now just go to biblical history with me for a moment. Ex. 1:12: "But the more they afflicted them the more they multiplied and grew." It was not oppression that killed Judaism, but rather idol-worship, self-love and reverence for the false. The oppression of ten Roman emperors could not and did not kill Christianity, but now it is dead, dead, dead—killed from within by the wheedling flatteries of one St. Constantine. I was about to say that there is not a Christian on earth today. Perhaps that is putting it too strong; but should the angel that was sent to Sodom come today in the form of the woman who was caught in the very act, looking for the five that should save the church from destruction, how many just ones would be found that would use the words of the Master, "Neither do I condemn thee; go thy way."

But I am digressing, and must give you more consolation. I can put it in no better words than that of the carpenter of Nazareth: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations. Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely. Rejoice and be exceeding glad, for great is your reward, for so persecuted they the prophets before you."

Prophets are not necessarily men, but rather movements that teach. Abolitionists were prophets, and were persecuted and killed, but chattel slavery was abolished. The "sons of temperence" were persecuted even as we are now, but the movement was never in any danger of collapse until taken up by Christians (?) and an endeavor made to formulate it into "law." Paul was never in real danger of life or limb so long as he depended on the power of spirits to protect him. But the moment he appealed to Cæsar—the law—the spirits deserted him and he perished by the law. The spirit that created nature created it right. *Whatever is natural is right*, Calvin and all the "natural depravity" fools notwithstanding.

Now Comrade, stick to the ship. Be always prepared to repel boarders. Fight to the end. We may die, but the ship will not sink. Always remember, "He that endureth to the end the same shall be saved." I know the day is dark, but in such an hour as you think not the sun will burst from behind the cloud and flood the world with light. Sex slavery will cease, and man and woman will be free as the Creator made them, and he that pointed the finger of shame and said, "You are naked," will be cast out, and truth, naked truth, will be law, and we shall not be ashamed of the garb of nature in the presence of the King [all the people]. You and I will live to see that day—mark the prediction.

Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

A McDonald, $1.50; O. Nelson, $1,00; L. A. Johnson, 25c; Lucy E. Parsons, 25c;—Mann, 50c; Frederica de Crane, $1,50; G. Meeks, 50c, J. W. Hentage, 25c; Elsie Cole Wilcox, 25c.

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For the Bedborough Defence Fund.

J. C. Barnes, 25c; "Single Tax," 50c; Anton Neidermeier, $1; Henry Hanson, 25c; Joseph M. Wade, $5.

Carolina de Maupassant, $1; James Thierry $1; L. A. Johnson, 25c; Miss Cornelia Forwark, 10c; E. Beck, 10c.

VARIOUS VOICES.

Mary C. Parker, Pine Island, Minn.—I now send you two dollars, one for you in Lucifer's behalf, the other dollar to assist in the Bedborough prosecution. I hope I am not too late. I have but little to send, but when you are in a pinch you can count on me for something in some way. I hope the right will triumph in the Bedborough case as in all others.

C. A. Adams, East Las Vegas, N. Mex.—Some person (I know not who) sent me a copy of your paper. It is hardly necessary for me to say I was interested in reading it, as it is outspoken and to the point. I showed it to a preacher; he in

turn showed it to his wife, from whom I received a "raking." She finished by telling me I dare not avail myself of the generous offer of your "Combination Offer No. 2." We wish to read them all, so find enclosed twenty-five cents for the "Combination." Please send copy of paper also.

Mrs. E. K. Johnson, Duluth, Minn.—I enclose one dollar, for which send "Karezza" by Dr. Stockham, and twenty-five cents for another thirteen-weeks' subscription to Lucifer, hoping then to be able to send for a whole year—thanking you very much for sending the paper, as my subscription expired some time ago. I should like to read some of the books that you advertise. I think, or rather know, that your paper is the best I have ever read, and I hope the day will come when every person will say so. The people are in no hurry to appreciate a paper like Lucifer, it seems; many dare not read it. It is too bad that people, especially women, are so ignorant in the dawn of the twentieth century as they really are.

Luna Hutchinson, Hornitos, Cal.—I am glad to see that Liberals are doing what they can to sustain the cause of freedom of thought and speech and helping to sustain the papers and periodicals laboring to that end.

The mines we are interested in here are so fluctuating in richness of the ore taken out that my hopes range from high to low almost daily. It is as unreliable as the war news and affects us far more. I have written Comrade Pope at Portland Ore., and said "That liberty was of little value unless one had the means to enjoy it." I have for some years past had only the liberty of a bird in its cage to hop up and down on the perches but not room enough to fly. I send greeting to you and Lillian, and enclose 25 cents.

A. J. Pope, Portland, Oregon (Gen. Deliv.).—My case attracts no more attention now I am out of jail, and I am glad of it; but the cause is gaining steadily—as I see it. I am no account as a salesman, and almost hate the principle of buying and selling, yet under our present system it is necessary. But I want the system changed. I like to produce things for the happiness of my fellow beings—that is the line of least resistance for me to move in. I am trying to aid Lois W. by talking of her and her books. I also speak of Lucifer & "Discontent" ["Lake Bay, Wash."] I am not worrying about the future. "My own will surely come to me." Some of my correspondents who have kindly sent me money for my photo, mention that they saw the notice in Lucifer. It seems to me that every one I have anything to do with, is very kind to me. With love to all I am as ever your Pontarchian friend.

Martin Nortvedt, Calumet, Mich.—Will you please answer a few questions? Who was Lovejoy? When was he mobbed and where? Why was he mobbed? Was he a freethinker and advocate of free love?

[Elijah Parish Lovejoy was a Presbyterian preacher. He was born in 1802. In 1831 he started a paper, the "Observer," in which he advocated the emancipation of the slaves. St. Louis, where he then lived, became too hot for him, and he moved his paper to Alton, Ill. On three different occasions his office was attacked and his press destroyed by mobs. A fourth time it was attacked, and on this occasion Lovejoy and his friends defended the office. The mob retreated, but when Lovejoy stepped from the door his body received five bullets from the defenders of slavery. This occurred in 1837. Lovejoy was a brave man, and he believed in freedom from slavery. His religion could not prevent that, but it probably could and did prevent his espousal of the cause of freedom in religion and in the social relations. L. H.]

M. E. Bishop, Nansori Mills, Figi [South Pacific Ocean].—Enclosed find postoffice order for ten shillings, three pence. I believe the three pence is for exchange; at least that is what the postmaster here told me. I really don't know what I owe on Lucifer, for a great many numbers never reached me and I have not happened to get the wrappers with the number on it. I want you to send me "Motherhood in Freedom," "The Sexual Enslavement of Women," "What the Young Need to Know," "The Unrevealed Religion," "Practical Co-operation," "The Coming Woman," "What Diana Teaches." I very much wanted "Hilda's Home," but I expect the money won't last out. I never have an opportunity of recommending Lucifer, as we have no friends here at all. Nearly all the people are coolies, and the few whites are far from sociable. My husband reads the paper, and I am now letting my fifteen-year-old daughter read it. Also when my elder (married) daughter visits me she reads it. We all think it a most useful publication. Such acts as those of Comstock make me feel very indignant. I always reckoned America as the land of the free. Am sure that is what we all need—*Freedom!*

Please let me know when my subscription is due.

[It is a long distance to Figi—half round the world—and papers are very liable to be lost on the way, but we keep a supply of back numbers to make good such losses. If our Figian friends will let us know what numbers they have missed we will do our best to duplicate the copies. Glad to hear that Lucifer is appreciated in what was once noted as a cannibal island. M. H.]

James Beeson, Hytop, Ala.—In your issue of August 6 appears this remarkable statement by Mr. R. B. Kerr in his reply to Lillian's comparison of English and American liberties: "In 1895 a Kentucky mob of fifty men took a white woman and burned her at the stake because she was with child by a white man other than her husband."

Up to this time I have seen no contradiction to the above, and of course the statement will pass as a sample of our *morals* unless proved to be false. Lynchings have become alarmingly frequent in these states of America, but it is a rare occurrence where a woman is lynched, and in no instance has it ever been done for the crime mentioned above. Women are with child by men other than their husbands in every state, county and almost every settlement in this country, but none yet have been lynched for the so-called crime against religion and law-made morals. So I, for one, am not willing to let the charge go unchallenged, and call on Mr. Kerr to give the locality and the names of some of the perpetrators of the crime so we Americans can be as wise as he in regard to the history of crime in our own country. Such a report may have appeared in a Northern Republican newspaper as a sample of Southern outlawry, but it was cut from whole cloth, in my opinion. I certainly would have heard of the circumstance had it occurred and would not have forgotten it either. Yours for fair investigation.

[Lynchings in this country have been so numerous since the close of the great *uncivil* war, that it is simply impossible to recall a tenth part of them; hence the statement made by our British Columbian friend in regard to an alleged Kentucky outrage of that kind, was published in Lucifer without inquiry as to the truth or *falsity* of the reported facts. Mr. Kerr will no doubt see the propriety of responding to the request for names of persons and of places. M. H.]

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Howdier on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 35. CHICAGO, ILLINOIS, SEPTEMBER 3, E. M. 298. [C. E. 1898.] WHOLE No. 726

The Rose of Love.

BY WILLIAM FRANCIS BARNARD.

A rose tree that but bears a single rose
Gives not because of this unto that flower
A lightened beauty, or a richer dower
Of perfume, or life longer by an hour;
Nay, better, finer bloom the garden shows
Where many a blossom blows.

A heart that yields itself to various hearts,
Counts not as loss division of its store;
Nor blooms in love less sweet in blooming more,
It gathers strength; and blessing o'er and o'er,
Fulfils itself in all its proper parts
With its fine arduous arts.

London, August.

The Sin of George Bedborough.

REPORTED BY R. B. KERR.

[Some time ago I reported the remarkable story of the Rev. Theodore Stebbing on the appearance of "The Woman Who Did" and "The Great Taboo." It seems he has again been holding forth on the arrest of George Bedborough. I am informed that his sermon was to the following effect]:

MY DEAR BROTHERS AND SISTERS: Many of you have heard of the arrest of Mr. George Bedborough, an advocate of freedom and variety in sex relations. What sex relations are, I hope none of my younger hearers are aware; and I hope to express myself with such delicacy that I shall not disturb their innocence.

I may say, however, that sex relations are something dreadfully sinful and wicked. Yet God, whose ways are past finding out, has in his infinite goodness and mercy, chosen this sinful and wicked thing as the unworthy means of producing all that is most good and beautiful in this world of ours. Who is there that cannot see anything beautiful in a young mother with her infant in her arms? Yet such scenes are the outcome of sexual relations. Who is there does not love to see the flowers come out in the spring, and the young lambs skipping about in the fields? Yet these things are the result of sex relations. Who would rejoice if the human race, together with all animal and floral life, were to become extinct upon the earth, leaving this world of ours a barren globe moving through space in solemn and eternal silence? Yet this must come about in a few years, were it not for sex relations.

Dr. Hutchinson of Buffalo University has lately shown that all forms of love spring from the instinct that gives rise to sex relations. He has shown that the first attraction of one creature to another, the first step outside of pure egoism, arose from sexual desire. And he has shown that benevolence, parental and filial love, sympathy with the weak, humanity towards the lower animals, are only later developments of the love which sprang from sex relations. Is it not, my brothers and sisters, a decisive proof of the wisdom which governs the universe, that all the most beautiful things in the world are the result of mortal sin?

George Bedborough has brooded on these things, and what conclusions has the devil put into his feeble and erring mind? The devil has made him believe that, if so much wickedness can produce so much goodness and beauty, some more wickedness might perhaps produce still more goodness and beauty. He has led him, for example, to cast his eyes on our dear sister the virgin spinster, and to imagine that all is not well with our dear sister. He has shown him that these ladies, who constitute an immense and ever-increasing portion of the community, are not so happy or so developed as they would be with lovers by their sides and children in their arms. He has led our erring brother to believe that if only these ladies were wicked too, perhaps they might also be happy too.

Moreover, our erring brother has come to think that many men and women are ill-mated, and therefore less wicked than they might be; and that great opportunities are thus lost of showing forth the goodness of God.

And what has the devil caused our erring brother to say? He has taught him to say that there must be a change in the world, and that there must be freedom and variety in sex relations.

My friends, it is very shocking to hear such things. It is very painful. But ought our erring brother be sent to jail? Ought he to be humbled for his sin? No, my brothers and sisters, it is we who ought to be humbled, because we have been his teachers in guilt. It is because we have all been preaching and practicing variety in all other matters, that George Bedborough has come to believe in variety in matters of sex.

When we go into a garden of beautiful flowers, do we fix our gaze on one flower, and refuse to notice any of the others? No, and we should jeer at a man who did so, as very much wanting in æsthetic feeling. Are those of us who love music careful to lavish all our love upon one tune? Do lovers of pictures walk into the National Gallery, gaze for a while on one picture, and then walk out again? No; not only do we act otherwise, but if a man said that he loved only one tune or picture, we should all doubt much whether he really loved any tune or picture.

It is we, my friends, who have, by our wandering thoughts and inclinations led astray the mind of our erring brother. If our premises are true, his logic is irresistible. For surely, a woman is more wonderful than a tune or a picture. Surely, there is far greater variety in the graces and beauties of women than in such things as these. If, then, it is necessary to the student of the beautiful that he should study many pictures, and hear many tunes, surely it is still more necessary to the one who would fathom all the wonders and mysteries of God's works that he should study the perfections and beauties of many women, and try to gain the most intimate knowledge he can of those who are endowed with such endless and incomparable charms.

My friends, see to what a pass our wickedness has led our erring brother. Let us in future each confine our attention to

one flower in one garden. Let us listen to only one tune. Let us admire only one picture. Let us, when hungry, eat only one dish, and let us eat nothing but that one dish so long as we live. Let us, in fact, be not monogamists only, but monotonists. Then shall we be fit to correct our erring brother, and to say that we are any better than he.

But, my friends, some of you will say: "If variety in all these things gives pleasure, why should we not indulge in it?" Ah, my friends, we must look beyond this world to the life above! What a bad preparation variety would be for the joys of heaven, which consist of sitting forever on a white throne, wearing a white robe and playing a golden harp. We are not told that we will sometimes wear a blue robe, and sometimes a red robe. We are not even told that we shall have a change of white robes; we shall have only one white robe. We are not told that we shall sometimes play the flute and sometimes the bagpipes; we shall always play the harp. There we shall never dance, or walk, or run; we shall only sit upon a white throne forever and ever. Knowing these things as we do, my brothers and sisters, can we say that variety on earth would be a fit training for the joys of Heaven?

Our pious neighbors, the Scotch, have a well-known saying: "Heaven for climate and hell for society." Society, my friends, is but a form of variety. Its pleasure consists in intercourse with many different minds, bodily forms and types of character. But such things are not among the joys we shall experience in heaven. Let us, my brothers and sisters, lead such a life on earth that afterwards it will be really heaven to us to sit on white thrones, dressed in white robes and playing golden harps forever and ever.

"Religion and Rationalism."

BY REV. SIDNEY HOLMES.

That religion is a natural phenomenon of the evolution of the human intellect is too often forgotten or is not acknowledged as a fact by many rationalists. The student of anthropology cannot fail to observe that "man is a worshiping animal." With the dawning of intelligence he observes the terrible phenomena of nature, sees the havoc of the hurricane, the lightning and the earthquake, hears the angry voice of the thunder, and he trembles in fear. In his dreams he sees his dead ancestors or former companions, and his untutored mind tells him they are realities. Thus he gains the idea of life after death. It is but a step to the creation of gods whose anger is shown in the terrors of natural phenomena and whose mercy appears in the succeeding sunshine and calm. Fear is the cause of these beliefs; hence the dread of altering them. To question the reality of the gods is to invite their wrath.

This allegiance of the mind to its belief is not only natural, but it is also a necessary feature of mental evolution. It is almost impossible to imagine a man without confidence in his belief. The very word "confidence" literally means "with faith." Without faith there can be no confidence. The man who says he has no confidence in his belief means he does not really believe what he says he believes, wants to believe or thinks he believes. For there really are many persons who do not believe what they think they believe.

Strange as it may seem, this very allegiance of the mind to its belief, which makes religion and seems to be a barrier to intellectual development, is really the cause of intellectual development. There could be no rationalism without it. Some daring savage breaks a tabu and sees that no harm results. He at once becomes a heretic as far as that tabu is concerned. His belief in the absurdity of that tabu is as firm as was his faith in its sacredness before. He cannot believe otherwise if he would. There is the beginning of the conflict of rationalism with religion. Or he may visit a tribe which has tabus which he never heard of before. He knows they are harmless, because they are not tabu in his own tribe. He laughs at their superstitions, but he must not let them see him laugh or they will kill him and eat him for being a heretic.

He would doubtless gladly join in meting out the same kind of punishment to one of them who should visit his tribe and laugh at his tabus. The belief "There are no true gods but our gods" is as old as the creation of gods by ignorant and credulous men. Gods could not exist (in the minds of humans) without such a belief.

"Thou shalt have none other gods before me," is the first commandment of the Jewish religion. It reveals the spirit of all religions. All aim to destroy false gods, and the only "true" god is "our God." That same spirit is also the animus of rationalism. It also seeks to destroy false gods. But the rationalist, while claiming god is a myth, often fights merely the *name* of that myth and defends with all his valor and strength some inherited belief in a superstitious custom which is to him as sacred as the god is to the religionist. This fact is known to every rationalist, but it is always "some other rationalist" who is doing this absurd thing. So there is your savage over again crying, "There is no true belief (god) but our belief (god)." There is not so much difference in human nature after all.

All this merely as an introduction to some remarks about a little tract issued by the Truth Seeker Company, New York, entitled "Religion and Rationalism: The Relation of Each to Human Liberty."* The tract is a reprint of the excellent address delivered by Edwin C. Walker at the Congress of the American Secular Union, November 20, 1897. In his address Mr. Walker ably points out the difference between religion and rationalism and also shows clearly the inconsistency of some rationalists who are as intolerant as religionists, but he does not show that the intolerance of both are due to the same natural tendency in the human mind, as I have endeavored to point out in my preliminary remarks. He seems, it is true, to have a dim inkling of this natural tendency when he says:

> In so far as rationalists show a disposition to force their beliefs and habits upon dissentients, in so far as they are willing to use the bludgeon and sword of the civil and military powers in their attempt to compel their neighbors to think and act as they, the antiauthoritarians, wish them to think and act, in so far they are religionists instead of rationalists.—Page 5.

In so far, Mr. Walker, they are human; not necessarily religionists because they are animated by the same spirit which makes religion. This spirit is common to all normal humans. The same spirit that makes the religionist burn the heretic makes you and me battle for our beliefs. When the religionist's eyes are opened and he sees the things he has believed in are wrong he no longer fights for them, but becomes a heretic himself, so far as his former beliefs are concerned; witness Martin Luther and all other religious reformers. But they are just as tenacious of their new beliefs, usually, as they were of the old. Witness Saul of Tarsus, and also the Pilgrim Fathers who fled from Europe to escape persecution because of their beliefs and were very diligent in burning others who had different beliefs. It is the human nature that makes the religion; not the religion that makes the human nature. Let the rationalist remember this and he will examine his own beliefs more carefully and find that education, investigation and enlightenment, not intolerance, is the best eradicator of erroneous belief.

I do not think Mr. Walker will dispute that. I think he believes it as thoroughly as I do. His address seems to me eminently fair toward the religionist in its general tone, but the religionist will at once dispute his assertion: "Religion makes its devotees strong in prejudice and arrogant in assumption; weak in reason and timid in inquiry," however true the assertion may seem to him. You cannot meet a religionist with such an argument. He is no longer a religionist if he admits it. "Knowing that belief is not causeless, and that therefore it is neither rewardable nor punishable by men or gods" (Mr. Walker's words, page 4), it is clear then that religionists are not to be blamed for their beliefs and that the rationalist's work for human advancement should be educational and not merely abusive. This stricture does not apply to Mr. Walker,

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for he says practically the same thing on page 9: "How can a freethinker in one breath denounce the church for persecuting her opponents and in the next breath call for the persecutions of those who differ from him?"

The real evil of religion is its invasive tendency, but that tendency is not confined to religionists. Invasiveness is the result of ignorance. Some writer has said, "A weed is a plant the use of which has not been discovered." Evil is the result of misdirected force capable of good. The knife, axe and hammer were first invented for warfare, as instruments of destruction, but we know that cutting and hammering tools have been of inestimable value to humanity. To primitive man in his ignorance fire was but a destructive agent. We know it to be one of the most necessary of constructive agents. It is knowledge and its effective application which substitutes good for evil, or turns evil into good.

The invasive tendency is as natural as weeds; and as weeds choke the useful plants and destroy them, so invasion chokes and hinders the development of that liberty which is necessary to insure the evolution of humanity to its higher possibilities. But if we look on nature we will see that invasion is merely misdirected force. All students of evolution are familiar with the certainty of the survival of the fittest. By "fittest" the evolutionist means "best adapted to its environment." Warfare has existed as long as motion has existed. Motion is the activity of force, and the conflict of forces is war. This war is constructive as well as destructive and without it evolution would be impossible. Nature's abundant fertility alone has enabled life to survive its terrible destructiveness. The cannibalistic habits of some living creatures is almost appalling.* Man in his primitive state had to struggle with beasts and other men for existence. Long after such warfare had been a necessity it became a part of his nature to regard even non-invasive men as invaders if he thought they stood in the way of his enjoyment. As he grew in wisdom by experience he learned the advantage of making alliances with men of other tribes. These alliances were both offensive and defensive. Civilized man has hardly passed that point yet. But men are beginning to learn that the force devoted in the past to the destructive work of war exclusively, can be used to better advantage in constructive as well as destructive work. For this reason the wise man opposes invasion, because it is a disastrous misdirection of force which might be directed more advantageously.

The work of destruction must go on, however, but it will be a wise destruction only of the obstacles in the way of liberty. The weeds of error must be removed from the garden of experience in order that the life-giving plants of truth may thrive. Errors, like mushrooms, grow best in darkness. To kill them it is only necessary to let in the light of knowledge and truth will spring to life in their place.

All error and darkness are not in the church. The church is no better and no worse than those who compose it. The church has no existence outside of the people. The church is no more an entity than a government is. It is common to hear opponents of the church arraign it for its past record of bloodshed and persecution. The church has no past record. The acts attributed to it were the acts of men. Those acts should be considered as revealing the natures of men at the time they occurred. The church does not make men either good or bad; it is the acts of the men which give the church a good or bad name. It is as absurd to blame the Christians of today because the Christians of a few centuries ago burnt men and women at the stake or tortured them with rack and thumbscrew as it would be to blame any other citizen because his remote ancestors were cannibals. It is all right to denounce the unjust and invasive acts of men today, whether in or out of the church, but it is absurd to blame them for the acts of their ancestors. Mr. Walker has pointed out a sufficient number of evils of the churchmen of today to give plenty of employment to the army of Truth and Liberty and there is no need for us to waste our ammunition on the ghosts of the past.

His address is good and it is an excellent tract for use among the religious to lead them out of the darkness of superstition and into the light of reason. To my mind the publishers have marred its effectiveness for this use by inserting the hideously grotesque full-page advertisement of "Old Testament Stories Comically Illustrated." Many of the Old Testament Stories to my mind are comically absurd, but I think it poor policy to shock a well-meaning and inoffensively pious person by ridiculing those stories in that person's presence. As I have pointed out in the beginning of this article, the human mind is naturally faithful to its belief—it can not be otherwise—and no one likes to have his beliefs ridiculed. After you have reasoned with him and shown him his belief is unfounded he may join you in ridiculing it, but not before. If I should hand Mr. Walker's address to one of my religious friends for him to read I should first take out that hideous and prejudicing advertisement.

*"Nowhere in nature, no matter where we turn our eyes, does that idyllic peace, celebrated by the poets exist; we find everywhere a struggle and a striving to annihilate neighbors and competitors. Passion and selfishness—conscious or unconscious—is everywhere the motive force of life.—Prof. Ernest Haeckel in "The History of Creation."

The Man in the Mirror.

Some girls living in this town, and of respectable reputation, too, went out in the woods for a frolic a few weeks ago, and while out had their picture taken. Of course there is nothing remarkable about that; but the picture, is what would stun you. The girls are shown standing in water about up to their knees, with dresses above the water. It may not be a respectable picture to adorn the "Index," but it is in a Slater home, and the worst feature of the whole affair is that the picture was taken by a young man who was one of the escorts. The new woman may retain her virtue, but she maketh her modest sisters blush with shame.

A correspondent sends us the above extract from a paper published in the backwoods of Missouri, and accompanies it with the request, "Hit this fool." Really, such would seem to be a work of supererogation. When a man makes such an exhibition of the uncleanness of his mind comment is superfluous.

L. H.

The Contrast.

In the morning Jesus came unto the temple. And the Scribes and Pharisees bring a woman taken in adultery and asked of him what should be done unto her; and he answered, "He that is without sin among you, let him first cast a stone at her." They all went out. The woman said, "No man condemns me." And Jesus said, "Neither do I condemn thee."

In the morning John Bridge came and sat down in the Bow Street Police Court, and they brought before him George Bedborough, a truth seeker and truth revealer and they said: "He has sold a book entitled 'Sexual Inversion,' written by Dr. Havelock Ellis." And John Bridge said, "Let George Bedborough be imprisoned and bound in the sum of one thousand pounds to appear at the Old Bailey on the 25th day of July next."

The lamp of the body is the eye; if therefore thine eye be single (upright, honest—Greek *aplous*) thy whole body shall be full of light. But if thy eye be bad (Greek *roungos*, depraved) thy whole body shall be full of darkness. If therefore the light that is thee be darkness how great is that darkness. Matthew vi, v. 22-3.

Not a New Woman.

At Bloomsbury county court, on Tuesday, the London and Westminster Loan company had an action on a promissory note against a costermonger named Beeven, and Minnie, his wife. Defendant: "I'll own up; I owe it. I want to be straight. I can pay so much a month." Judge Bacon. "What does your wife do for a living?" Defendant: "Her dooty (laughter) She ain't one of these new-fangled new women there's so much talk about. She stops at 'ome and minds the babies, she does. She don't go out and take the bread and butter out of poor men's mouths." Defendant made an offer of 10s a month, which was accepted.—"*Lloyds' Newspaper*," *London.*

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An Experiment in Child-Culture.

A few days ago I was talking with a friend about children in general and my little daughter Virna in particular. She had expressed some surprise at my ability to leave my child for four months without suffering from the separation. I explained my ideas regarding the rearing of children to independence, and she agreed with me, in the end, though she said she had never before thought of the subject in that light.

Like so many mothers, she had prided herself on always having her boy with her. Until seventeen years old he never slept out of her room one night. This training has resulted in much suffering to him for he feels very painfully his dependence on her. As the result of sunstroke his mind has given way, and he is now confined in an asylum. He is almost unbearably lonely because of the separation from his mother, and the knowledge that this is so makes her burden very heavy to bear.

This is one only of many such cases that have been told to me in the last few months, in the conversations which followed the query, "Where is Virna?"

Nearly all the mothers with whom I have talked have said that my theories were new to them. This fact has decided me to do that for which I have an instinctive reluctance—write about my child for the public. So many people have asked where Virna was during my absence in England that it seems to require a public answer, since I cannot reply personally to all. She was in that best of all places for a child—on a large farm. This was in Kansas, near Valley Falls where I spent a large part of my own childhood. I have never experienced greater happiness than in some of the hours spent on that same old farm. And there never lived a more tender, considerate, loving, mother to children—others as well as her own—than is "Aunt Emily" Harman, in whose care I left Virna. I knew that all the conditions for happiness and growth for my little one were there, and I also knew that she possessed the capacity to make the most of, and to fully enjoy the conditions.

At her age (five years) I would have been utterly wretched, even in the most favorable surroundings, if separated from my mother. I had at that period never been away from her even one night. I was morbidly sensitive and timid away from my own home. The utter loneliness and desolation which I felt for months and years after my mother died,—which event occurred when I was seven years old—are to me quite indescribable. Enough that the peace of mind and calm enjoyment of the years of my womanhood are scant compensation for the silent suffering of my childhood. I mention these things because my own experience has made me think deeply of this phase of the rearing of children. I decided that if a similar experience could be avoided by forethought no child of mine should ever suffer so because of my death. In order to prevent this, in my opinion needless suffering, I wanted Virna to realize that her mother is not her only friend, not the only one willing and able to give her loving care. Death, or unavoidable separation, may come at any time, and I think it is best to realize this unpleasant fact and be prepared for it. I have sympathized with—suffered with—many little children whose mothers have heedlessly left them unprepared for such an event. So when my own little one was on the way from the Dream-Life, where she existed only as the creature of my desire, to the Real-Life of joys and sorrows, I entered into what Mr. Tucker might call an "implied contract" with her, by the terms of which contract I promised her that she should have as good a start in life, mentally and physically, as I knew how to give her, and that, having such start, her life should be her own, to do with as she would and could. I want to help her to help herself. I want her to be self-dependent, and to have a self worthy of that dependence.

Before she was a year old, I would sometimes leave her for a few hours, never going away without telling her I was going but that I would soon return—I always talked to her a great deal from the first, and have never lied to her nor "teased" her. When she grew a little older, I would leave her all night. I was, of course, always careful to leave her in the best of care. She thus learned that I was not absolutely necessary to her happiness.

From the first night of her life she has had a bed of her own; sleeping in bed with some one else only on rare occasions. When she was four years old she was sent away from me into the country for five weeks, and while there was contented and happy.

Therefore when I went to England last March she fully understood that I was going very far away and she would not see me again for a long time. Yet I knew that I was not leaving a grieved little heart behind me. On the contrary I carried away the memory of a smiling, happy little face upturned to mine, as she said to me, "Now for a big hug and kiss I've got for you!"

I hope I shall be able to win and hold her love, but if that could be attained only by keeping her helpless and dependent I would choose to do without such love. But I do not believe that such a choice is inevitable. I believe that the love of a strong and independent child is of as much worth as is the love of a strong and independent woman or man, and to have the latter we must breed and rear the former. "The child is father of the man."

If we train our children to slavish dependence on ourselves, what can we expect the result to be? Even if we are wise enough to guide their actions, we shall certainly not be able to be with them every moment of their lives, and when we are not present to guide the mechanism of our puppets, who will do so? Will it not be the one who is able to win their confidence? We must help them to attain the ability to judge for themselves.

As an illustration, I will give one more example of my own methods: Many parents are afraid to permit their children to cross a street alone because of the danger of being run over. This is often a great danger, but it exists, and we must recognize the fact. We cannot expect to keep our children in the confines of one block all their lives. Occasion may arise at any time when it will be absolutely necessary for them to go somewhere alone. So I have tried to make my little daughter able to avoid the danger. When she was quite small I began to let her practice crossing the street alone. I would tell her to look up and down the street, and cross quickly when there was no danger. I would follow after, and when she started injudiciously, would check her and explain the danger. I always have her cross alone, and rarely walk beside her and hold her hand. Thus she gains practice and self-confidence, as well as the judgment which should always sustain self-confidence. Opportunities arise every day whereby we can train our children to habits of thoughtfulness and self-reliance.

Perhaps, after all, my little daughter may fall a victim to the very evils which I try to help her to attain strength to

resist. She may even be crushed by a street-car. Nevertheless, I believe that my training of her is in the right direction. Or, escaping the physical mangling, her mind may be crushed and dwarfed by the mass of conventional ideals and prejudices surrounding her as she grows to womanhood. I have had Grant Allen's Herminia quoted to me many times. She was not my ideal of a free mother—far from it. In the first place, she did not frankly explain to her child the views of herself and Dolores' father, nor wherein they differed from those of the rest of the world. But even if she had made the ideas clear and Dolores had not accepted them, it was not necessarily such a heart-breaking affair. Herminia's father, the respectable Dean, did not kill himself because of his daughter's defection from his faith. If Herminia really thought Dolores mistaken, she should have lived to help her out of the consequences of that mistake, if the time ever came when Dolores would accept such help.

I hope and believe that I shall be able cheerfully to grant Virna the liberty to dissent from the views I hold, just as I have taken the liberty to disagree with the views held by my mother on religious and moral questions.

And finally, "In for a penny, in for a pound." It is needless to say that I am very proud of my child. We are all proud of our children, and I think it is well for the development of the race that it is so. And with the consciousness of the extremely egotistic appearance of all this, I will close with extracts from letters written from Valley Falls, which will give a friend's view of Virna:

> We like Virna very much. She is a very attractive, lovable child, we think. Mamma says she is the strongest girl for her age she ever saw. We think her unusually bright. She is more "company" for one than some grown people. You know she *understands* so much.

And later, after Virna's return to Chicago:

> I am glad Virna does not seem to you to have retrograded. Every one who met her or even saw her considered her a wonderful child. I would like to talk with you about her and her sayings and doings. Virna was constantly with mamma, preferred her society very much to that of any of the rest of us. They were great friends. As long as she was able, and longer, mamma bathed her, combed her hair, helped her to dress, and to wash her feet, went with her to bed, talked and reasoned and explained to her, put cream oil on her chigger bites, doctored the burned fingers, etc. Virna would usually do anything she could for mamma—oh, she was a true child, of course, and was fond of doing as she liked and when she liked and all that, but there is no question as to her being an exceptionally well-developed child in all ways. I wish you could have seen her play with Spencer—such grace, such life, such enjoyment. She would laugh with that never to be equaled freedom and music and real mirth that is sometimes in a child's laugh. She would sing and dance with her arms aloft like a litt'e stage queen, only with unaffected grace—and nothing could describe her eyes at such times of play and frolic.
>
> L. H.

Origin of Sex Slavery.

BY C. L. JAMES.

I must have expressed myself ill, or R. B. Kerr would not take me to think that "in the earliest days of the human race women were free." I know they have always been enslaved since they were sufficiently differentiated from female apes to be called women. (Mrs. Gage, who follows Bachofen, may not know it, but I always did).

Nevertheless, however paradoxical it may appear, I think women were enslaved by government. Indeed I cannot see by what else than government any one can be enslaved. Mr. Kerr thinks this refuted because (as he says after Westermarck) the lowest savages, among whom women are enslaved, have no government. Westermarck ought to have said no form of government. The substance of government does not consist in forms, as monarchy, aristocracy or democracy, it consists in the oppression of the weak by the strong, and the submission of the weak to the strong—whereby the weak assist the strong to enslave their fellow weaklings. Now this substance of government was at its height where there was no form. Acquiring a form instantly weakened it. If a king were chosen, he saw the advantage of protecting his weaker subjects against the stronger; and they saw the advantage of sustaining him against their more short-sighted, violent, petty tyrants. If the best warriors become an hereditary aristocracy, each saw the advantage of protecting his slaves against all tyranny but his own; and a certain choice of tyrants thus gave the slaves a taste of liberty. It is forms of government which have educated a large class up to discarding the substance; till which result had been reached there could not be even a movement for true anarchy. All of which merely illustrates a rule of social evolution: All institutions have lost power in acquiring form. The substance of religion (fear and wonder) is at its height among the lowest savages, who have no gods, priests or creeds.

If it were jealousy which caused primitive men to enslave their women, the primitive state would not be promiscuity or polyandry. But that is just what it is. Promiscuity exists among the Andaman Islanders (Sir Edward Belcher, Trans. Eth. Soc. Vol. v, p. 45, ap. McLennan, "Primitive Marriage" and Sir John Lubbock, "Origin of Civilization.") It exists among the Dammaras (Galton ap. Lub.), the Paraguayan natives (Charlevoix, ib.), the Veddahs of Ceylon (Davy, ib.), the Badagas (Metz, ib.), the Kerials (Dalton, ib.), in Uganda (Speke, ib.), among the Hottentots and Bushmen (Wood, ib.), the Nairs (Buchanan, ap. McLen and Lub.), the Teehurs (Watson and Kaye, ib.), the Massaaetæ and Auses (Herodotus iv, 180), the Californian Indians (Baegert, ap. McLen. and Lub.), the Queen Charlotte Islanders (Poole, ib.). Except the Paraguayans, these are all the most degraded of savages; the slavery of their women is most cruel (Trans. Ethn. Soc. vol. ii, p. 35, on the Adamaners, who are considered the very lowest of all); the witnesses are of high character, perfectly independent, with no knowledge of each others' testimony or its significance. Relics of primitive promiscuity linger into very high social states—notably so does polyandry, which exists in Thibet, Cashmere, the Himalayas, New Zealand, the Aleutian Islands, among the Zaporagian Cossacks, on the Orinoco and in parts of Africa (McLennan). It existed in the literary India of Alexander's time (see the great epic., "Mahabharata"), among the Britons, Picts, Getæ, Germans, Iroquois, Spartans (Plutarch), and the latter even hints, the Romans.

But why should I go away from home? Our own infamous maxim that a women once proved unchaste is common, is nothing but primitive promiscuity and polyandry, restricted but not abolished by later institutions.

Mr. Kerr reasons, rather hastily, that slavery of women must have been prompted by jealousy, because it cannot have been based on economic considerations, because the lowest savages who enslave their women are too poor for that. But here again, Westermarck misleads him. In spite of his childlike faith in his teacher, Westermarck is not good authority. He is a monogamic polemical writer, laboring to refute that argument against sex regulation by law which McLennan, Bachofen and Lubbock have, without at all intending it, established. His facts are shaky; his arguments often preposterous, i. e. he denies that men were originally gregarious, because forsooth, they were too poor to live together in large bodies; as if the anthropomorphous apes were not notoriously gregarious, or as if an Andaman Islander's life were not as cheap as an ape's. No savages are too poor to find slaves very convenient; and those who have seen the lowest say that is just what they want women for. Among the Hottentots, Kousa Kaffirs, Tuine Indians, Blackfeet, Osages, Cherokees, Mandingoes, Samoyedes; travelers, whose names I omit for brevity, found no such word as love, and no idea corresponding to it. "The hill tribes of Chittigong" (India) says Capt. Lewin, "regard marriage as 'the means of getting their dinner cooked.'" "If asked why they are anxious to obtain wives," says Eyre, of the Australians, "their usual reply is they may get wood, water and food for them, and carry whatever property they possess." Froude says of the Zulu porters at Natal, that "They earn five shillings a day, live on one till they have what they consider sufficient capital, then go home, buy cattle and wives and loaf the rest of their days." Westermarck's examples of the lowest savages, as

Mr. Kerr quotes, are also far from being the lowest. All have huts and separate households. The Andaman Islander has not even a separate community burrow.

As to the good effects of religion and government, I suspect the church preaches altruism chiefly to the weak, and government affords protection chiefly to the strong. But let that go. I shall be content to have shown that man became a governing animal long before Constitutions existed, and that the first use he made of his brains was to economize by governing the women.

The Equality of Woman With Man.

BY J. H. YOUNG.

Why should woman who is ushered into life the equal of man, lose her identity and name, and become the bond slave of man, often her inferior in intellectual attainments? Why should a man, often besotted and drunken, be allowed to cast a vote, and a woman, pure, true and good, loving her country and her race, be denied the same privilege?

Why should man be the guardian of children, property and even the mind of the wife, when woman is often by education and intuition better fitted for the trust than he? Why must the pulpit, the jury box, the learned professions, as a rule, be closed against woman, and she be relegated to the home sphere, as it is called, when, as the equal of man, all spheres should be equally open to her?

Why? Because priestcraft realized that woman's more refined and sensitive intuitions, were ever in favor of freedom and the greatest good to the greatest number; and in its mad ambition to rule over the mind and control the purse, priestcraft shut the door against her advancement, branded her as the first temptress, accused her of committing the first sin, and caused their man-made and imaginary god in his so-called sacred book, to declare her inferior to man. "Thy desire shall be to thy husband and he shall rule over thee." (Gen. iii. 16.)

The priesthood have educated the race to believe in this god and to accept the words they put in the mouth of their god as sacred and true. Let us quote from the Hindoo Bible, "The Sacred Vedas," from which this garbled story of "Genesis," was drawn, and then let the reader judge which should be called true.

"The earth was covered with flowers, the trees bent under their fruit. . . animals sported over the plains and birds sang in the air. . . and Brahm perceived that the time had come for the creation of man. He drew from the Great Soul, from the pure essence, a germ of life with which He animated the two persons whom He made male and female, that is proper for reproduction, and He gave them conscience and speech, which rendered them superior to all He had yet created, but inferior to the angels and the gods. He distinguished the man by strength, shape and majesty, and named him Adima, the first man. The woman received grace, gentleness and beauty, and was named Heva, or what completes life; in giving Adima a companion [not a slave] the Lord perfected the life bestowed on him and in thus establishing the conditions under which humanity was about to be born, He proclaimed in earth and in heaven the equality of the man and the woman."

Now let us quote from the true Mosaic account Gen. I, 26, 27, 28 and 31 And God said, "Let us make man in our image, after *our* likeness. . . So God created man in his *own* image, in the image of God created he him; male and female created he them, and God blessed them, and said unto them, 'Be fruitful and multiply, and replenish the earth?' And God saw everything he had made and behold it was *very* good."

After reading carefully both the above quotations and having compared the same, turn to the 2nd. Chap. and 7th. verse, where you will find the priest's story of the making of the dirt man, and after many days, months or years, in the 21st. and 22nd. verses the process of making the bone woman. God blessed the first pair and gave them equal dominion over al that was on the earth, and gave them the fruit of *every tree* and every green herb for meat, but to the dirt man and bone woman, the priests who created them denied mind food. That is, they denied them access to the "tree of the knowledge of good and evil."

And as in ancient times, so in the present day, the priesthood would deny to woman her equality and her natural rights, would deny to her access to the tree of knowledge, and they teach man to declare that she is "now bone of my bone, flesh of my flesh; and she shall be called woman because she was taken out of man!" and therefore she shall forever be subservient, that is, useful to, and obedient to man.

Thus to the priesthood, to the god whom they created, who is worshiped in christendom to this day, and to the so-called "sacred and infallible word" (which they also wrote and compiled) is woman indebted for the secondary and slavish position of inequality and mere usefulness which she now holds.

Arise, Oh, woman, and assert your rights.

First—The right to your own person, including the right to control maternity.

Second—The right to occupation at equal wages for equal labor performed.

Third—The right to vote and to aid in making the laws by which you are governed.

Fourth—The right to stand in the pulpit, on the rostrum, and to enter any or all the professions—in short, all the rights which man (only your equal) now enjoys.

Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

E. D. Wileman, 50c; Henry Hyatt, 25c; Franklin Harman, $1; Aug. Bosshammer, 25c.

For the Bedborough Defence Fund.

A. H. Frank, $1; John Gills, $1; Aug. Bosshammer, 25c.

HILDA'S HOME.

A Pioneer Story, an image-breaking story, an epoch-making story—a story of the New Age, the New Time, that is now dawning on a superstition-cursed world. This story was run as a serial in Lucifer's columns, and received the hearty endorsement of a large portion of its readers. In response to many calls this story is now being printed in book form, in new, large and clear type and on excellent paper. Specimen pages will be sent on application.

The number of pages will be more than four hundred, but will not exceed five hundred, including an *appendix* on the Co-operative Labor Problem that was not run with the story in Lucifer. The price will be fifty cents per copy bound in paper—in good substantial cloth, one dollar.

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MAGNETIC HEALING. Prominent among the methods that are now taking the place of drug medication is that called magnetic healing. That many thousands have been greatly benefitted by this new and yet very old method of removing disease is very generally admitted as true. Those of our readers who may feel in the need of magnetic treatment are hereby recommended to call upon or write to Mrs. Isabel Hursen, 1044 West 12th street boulevard, Chicago. Being personally acquainted with Mrs. Hursen and having tested her power as a magnetic operator the writer of this can confidently recommend her to Lucifer's readers. Medicated hot air baths, also electric and massage treatments are given.

REASONS FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governor has the courage of his convictions. He does not "pardon" repentant criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 25 cents.

VARIOUS VOICES.

J. W. Heritage, Lawrence, Wash.—As Mrs. Wilcox is writing you and sending twenty-five cents toward that fund to keep Lucifer alive, I will send my mite also (twenty-five cents), wishing it could be much more, but how can a reformer keep a cent ahead? Yours for the spread of needful light.

L. A. Johnson, Waterbury, Conn.—I send one dollar; half of which to extend my subscription to Lucifer, twenty-five cents to lend a helping hand, and twenty-five cents for the Bedborough Defence Fund. I believe in progress and reforms of all kinds. Would like to work in some co-operative home.

C. S. Crass, Lexington, Ky.—Enclosed you will find $1.50, for which credit my subscription to Lucifer. I have been reading the Light Bearer for six years and have found every copy to be instructive upon the subject of sexology. I must say in the interest of Lucifer: If it could get a three months' trial in every home in the land and have its teachings practiced, it would prove to be a friend in time of need.

Lucy E. Parsons, Chicago.—I send twenty five cents for Lucifer fund. I will make it a dollar later on. Of course you know I differ from Lucifer's position, on the sex question, at least. In a degree we disagree; nevertheless I recognize that you are, in your chosen line of reform, dispelling many of the superstitions which have in the past held woman in subjection to her "better-half and protector," man.

Electa Dodd, Arlington, Neb.—Enclosed is one dollar for renewal. I regret exceedingly that I am not able to do more for you and the cause you so nobly and ably represent; but like so many of your subscribers I am poor and getting along in years—sixty-seven—and my labor doesn't bring a very large income. Have wished, O, so much! to be able to help on the other cases needing assistance, A. J. Pope, Bedborough, et al., but this is all I can do. If thoughts and wishes count for anything, as is now advocated, I have added just a little to their aid. Hoping there may be many others as able and willing as Joseph M. Wade to help, I am cordially yours, with best wishes for Lucifer band.

Lydia L. Lamb, Dryden, Mich.—Please state the extra expense incurred by pasting, trimming—binding—each issue of Lucifer, as formerly. I want to be one to help bear this expense. When one is in haste to read all the good things therein, the paper is so much more accessible thus prepared—and consequently much more enjoyable.

In your "Various Voices" last week, Henry C. Hanson inquired for liberal co-operative associations. Allow me to call his attention to the one at Lake Bay, Washington—the "Mutual Home Association." Address communications to "Discontent," Lake Bay, Wash., and their propaganda will be received if desired. It is to be hoped we may receive through your valuable columns some reports from those who are striving collectively.

[The added cost of trimming and pasting—technically called "binding"—the current editions of Lucifer is one dollar a thousand copies per week. The fact that the work was often not well done—as our friend must have noticed—was one chief reason for the omission of the binding. This and the necessity for close economy decided us to dispense with the binding for a few weeks, hoping that the change would be but temporary. We sincerely thank Mrs. Lamb for her offer to help to bear the additional expense.]

Elsie Cole Wilcox, Lawrence, Wash.—Here's my "two bits" toward that five hundred dollar fund. I was glad when the suggestion was made to send less if the dollar was not in evidence, for, like W. W. Miller I have "four times as many quarters as dollars." And I fancy there are many others of Lucifer's readers who could send a quarter when a dollar would look as big as a cart wheel. I like Myra Peppers' grit, and hope she will be successful in getting that dollar without doing that washing when she is unable to do her own, though my own zeal is equal to washing or scrubbing, if I had the strength, rather than let Lucifer go under.

But what is the matter that "our paper" seems to be changing its gender? Except now and then a short note in "Various Voices" it is seldom that we see an article written by a woman. Complaints have come to me that Lucifer is deteriorating in tone, and that the ladies seemed to be losing their interest in it. One correspondent wrote: "Every week there is a long article by Denson, Walker, 'W.' et al,. but often not a feminine name to be seen. Now is it true that women are losing their interest in the work? I hope not. But a suspicion stirs my mind that perhaps other women's contributions may have shared the fate of mine. Twice within the year I have sent short articles that have not appeared. In each instance I have received responses to show that my letter had been received, and no hint of a "declined with thanks." So, I have confidently looked for them. It seemed hardly reasonable that there was not room for them when three or four masculine writers were heard from every week. I am not finding fault with these same masculine writers. Their articles make 'mighty good readin'," but I do hate a monopoly. And I really believe that the average reader would be better satisfied with a little stronger female element in the paper, even if the articles did not show quite so much literary skill, or "masculine grasp of intellect" (?) So ladies, wake up! Just deluge Lucifer's office with your best thought till you prove that women are interested, or until the waste basket needs a Mansard roof.

[Honest confession is said to be good for the soul. In accord with the spirit of this maxim I hereby "fess up," and acknowledge that I have been inexcusably negligent, unpardonably unobservant, else I would have noticed that the masculine side of the house has been, for some months past, monopolizing Lucifer's space. The truth is, I have been largely oblivious of the fact that there is "sex in brain." When selecting articles for Lucifer I seldom consider whether the author is a woman or a man. I simply run through the piles of accumulated manuscript, selecting that which seems, at the time, most suitable, having regard also to the equities and the courtesies—remembering that those who have stood shoulder to shoulder with us in the past should now have preference—other things being equal—over those who have no such claims upon our space. To do exact justice to all is perhaps impossible. "Such wisdom is too high for me," but while admitting my shortcomings I must, in self-defense, say that the supply of deferred articles written by our women friends is very small indeed, as compared with those written by men. The same charge holds here as in our public meetings—women seem to prefer that men should do the talking. No amount of urging suffices to induce the women members of any association of people to do their proportional share of speech-making. Women distrust their own abilities, and hence often write over a masculine signature, else sign their own initials without the customary "Mrs." or "Miss"—a custom by the way "more honored in the breach than in the observance."

While it is true that most of the longer articles published in Lucifer within the past few months have been written by men it is also true that the continued stories that have taken up so much of our space—"Hilda's Home," "Hagar Lyndon," and "The Regeneration of Two," have all been written by women. Our selections of poems have also been the product of feminine brains quite as often, as masculine.

With our good friend who sends the above criticism I again most earnestly urge our lady readers to write for Lucifer; and if after waiting a suitable time their articles should not appear, then send us a note of inquiry and the matter will receive prompt attention. If impossible to publish, the manuscript will, if to be found, be returned to the writer. M. HARMAN.]

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

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Some Problems in Social Freedom. Presidential address delivered by Lillian Harman before the Legitimation League, at Holborn Restaurant, London, "Freedom in Social Relations;" "The Ownership of Women;" "Where Draw the Line?" "What Would Become of the Family?" "Marriage a 'confidence game';" "How Society Protects Children." Price, 5 cents. For sale at this office.

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Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Ezra Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 20 cents. Address Moses Harman, 1394 Congress st., Chicago.

Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.
Price, ten cents. For sale at this office.

Bombs: The Poetry and Philosophy of Anarchy. By Wm. A. Whittick. With portrait of Author. 189 pages. Price, cloth, $1; paper, 50 cents.

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ELMINA'S REQUEST. Women who would like gentlemen for correspondents and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va.

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Mrs. Dr. Dobson Barker.
Box 122. San Jose, Cal.

Send 25 Cents to Albert Chavannes for "The Nature of the Mind, and its Relation to Magnetism, a companion book to "Vital Force"; and a six months' subscription to "The Modern Philosopher." Address 320 Fourth Ave., Knoxville, Tenn.

PERSONAL A well-educated, broad minded, liberal lady, neat in person, well preserved, not far from seventy years young—alone in the world, living in an orthodox village, wishes to correspond with single gentlemen, healthy, liberal, of excellent habits, neither poor nor rich, of about the same age. The years do not make us old so much as our thoughts. With good, clean habits and sound heredity the limit of life should not be under 85 or 90. Willing to go to any of Uncle Sam's new possessions to begin life and grow up with the country. All first letters may be directed to "M." care of Lucifer.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 36. CHICAGO, ILLINOIS, SEPTEMBER 10, E. M. 298. [C. E. 1898.] WHOLE No. 727

The Strength of Truth.

BY JONATHAN MAYO CRANE.

["For who knows not that Truth is strong, next to the Almighty; she needs no policies, nor stratagems, nor licensings to make her victorious—those are the shifts and the defences that error uses against her power: give her but room, and do not bind her when she sleeps, for then she speaks not true, as the old Proteus did, who spake oracles when he was caught and bound, but then rather she turns herself into all shapes except her own, and perhaps tunes her voice according to the tune, as Micaiah did before Ahab until she be abjured into her own likeness."—*John Milton's "Areopagitica": Cassell & Co.'s edition, page 102.*]

For who knows not that Truth herself is strong
Next to almighty; that she hath no need
Of policies or stratagems, indeed,
Or licensing to vanquish Error's throng?
These vain defences, wily shifts, belong
To Error, that he may a while succeed.
Give Truth but room and she will make good speed;
But bind her not, or she will lead thee wrong.

Proteus of old, they say, when he was caught and bound
Spake oracles; but Truth in such a case
In every shape except her own is found
And tunes her voice to suit the time and place.
Only when free speaks she with proper sound
And with her real likeness shows her face.

Plumb-Line Penographs.

BY E. C. WALKER.

Child dying without a doctor.—*Headline in a daily paper.*

It is only unusual happenings that are reported in the columns of the chronicles of news.

* * *

Is there any limit to the insanity and ferocity bred by our current notions of sexual morality? On August 21, John Baker, a prominent business and society man of St. Louis, was shot and killed by Campbell Allgaier, another man high in society. Betty Allgaier, the sister of the murderer, who witnessed the shooting, says that the tragedy resulted from the fact that Baker's sister-in-law, Ire Matilda Johnson, introduced her (the touchy Betty) to married men and she (the said Betty) resented it and told their family. Then the Bakers talked about Miss Allgaier. It is evident that I have not been "up" in the intricate and delicate mysteries of the social code, for I never knew before that the introduction by one woman of another woman to married men was forbidden. So much for the general question, which is a most important one in the light of results in St. Louis. Specifically, the Allgaier family is unfortunate, the sister being an idiot and the brother a hot-headed fool and murderer.

* * *

And so Hanna, Elkins, *et al* are putting themselves in position to profit by the result of the war and this at the expense of the common people of the late Spanish colonies? *I told you so!* I told you that if the intentions of the American people were nullified it would be by these same politicians and speculators who fought so bitterly and unscrupulously against intervention until the last moment, until overwhelming public opinion took the flaccid administration up bodily and pitched it into line of battle. If Hanna, Elkins, Alger, McKinley, and the others could have held out to the end against the people, as they did hold out for more than two years, there would have been no intervention, no war, or even partial liberation of the Cubans, of the Porto Ricans, of the Filipinos. These men utterly lack imagination, and therefore sympathy; they did not care the burnt cover of a cigarette what happened to the struggling victims of Spanish rapacity and cruelty. What, then, is the rationale of their actions before and since? This: They knew that owing to the short-sightedness of Congress, the United States were not prepared to resist immediately any first-class power, and they expected that some of the nations of continental Europe, or at least France, holder of many Spanish bonds, would join with the decrepit Iberian government and such alliance would be sure to disturb the values of *their* investments and securities. So they turned deaf ears to the pitiful cries of the men, women and children of Cuba. But for once, thank all that is good in human nature, the people swept the politicians along on their own for the time resistless current, and intervention came. The present action of Elkins and his kind is a result of the outcome of the war; beaten in their first move, they are making another play, as was to be expected. It has ever been so in the history of the world; those who oppose forward movements resort to every possible trick to divert their results into channels that will bring most of the benefits to themselves, once those movements are successful. But this accompaniment of life does not commit us to opposition of forward movements and the championship of dying despotisms, nor even to spineless inaction. What comfort those reformers who joined hands with Hanna, Elkins & Co., in opposing intervention can get out of the post-war action of their allies, it is impossible for me to see, but I can see how we who then stood for intervention can triumphantly point to the conduct of these cunning exploiters in confirmation of our ante-war predictions.

* * *

The representatives appointed by thirty-two states of the union for the purpose of promoting uniformity of legislation in reference to rights and relations of general interest throughout the country, have been in session at Saratoga during the present week. Their attention has been devoted chiefly to the consideration of legal proceedings in divorce courts.—New York "Sun" August 22, '98.

Their attention was devoted chiefly to the consideration of divorce proceedings because that was the object of their appointment. The assertion of any other purpose is only pretense. And the "uniformity" in divorce desired by the projectors of the movement is a reactionary uniformity. This is demonstrated beyond the doubt of the most charitable or careless by the fact that the persons who really engineer the scheme are prominent in, or warmly favorable to the National Reform Association, the God-in-the-Constitution party. But to follow the "Sun" in its course:

Every one, except the Western courts and lawyers who fatten on fraudulent divorce, recognizes it as scandalous that a man who wants to get rid of his wife can do so by setting up a fictitious residence in the far West and calling upon the defendant to come a thousand miles into a state to which she is an utter stranger, to make answer to a complaint usually false.

This is vicious special pleading in the guise of a half-truth. Reading the paragraph, one not acquainted with the facts would suppose that only *men* could go to Western states and set up "fictitious residences" for the purpose of securing divorces. Of course that is not so; women can do just what men do, in the premises, and they do, as is well-known. But the "Sun" has abler, more acute, leader writers than any other daily in the United States, and its man who, as an unrecognizable atom in the mass of impersonal journalism, is *not* responsible for the misleading statement I have quoted, realized that if he told the whole truth he would fail to attain his object, which was to arouse the prejudices of the unthinking by appealing to their sympathies in behalf of women, wickedly discriminated against by those wretches, Western legislators, lawyers and judges. He knew that if he said that "a woman" wanting to "get rid" of "her husband" could set up a residence in a Western state and call upon the defendant to "come a thousand miles" into a state to which "he" is an utter stranger, etc., nobody would be likely to shed many tears over the rascal's fate or to petition for more stringent and uniform divorce laws. Neither would he give the desired nervous shock if he said that men and women alike could procure divorces in the way specified. Yet that is the precise truth. But never in the discussion of the sex, marriage and divorce questions have I known the visible supply of truth to be appreciably diminished by the requisitions of the champions of interference and restriction.

When the suit is brought in a state other than that where the marriage was celebrated and where the parties resided at the time, the plaintiff should be obliged to prove a residence extending over years instead of merely months, as now suffices in some of the states.

That is, the "Sun" wants to make it as difficult as possible for persons who are not happy together to get free from the no-longer desired association. The "Sun" is gentle, sympathetic and humane in all its instincts and tendencies. And it is also wise—or something else—for it knows that the more obstacles there are put in the way of legal separations the more "illicit" relations there will be, and it has a consuming horror of such relations. Its adaptation of ends to means is something wonderful.

Lastly, the "Sun" demands the "absolute prohibition of secrecy in undefended matrimonial actions. References in divorce cases should be prohibited and evidence should be taken before judges in open court." Why? To gratify the prurient curiosity of the chronic meddlers? Often the open divorce court is made to serve the double purpose of a compulsory disrobing show and a modern Inquisition; it is at once the place for the display of all the soiled linen of the family and the torture chamber of hearts. It is altogether an abomination, the necessary result and adjunct of legal marriage.

Plumb-Line or Pendulum?

BY REV. SIDNEY HOLMES.

"*I told you so!*" cries E. C. Walker in italic type, in his "Plumb Line Penographs." What Mr. Walker "told you" was that Elkins, Hanna and other persons who opposed the war against Spain because they feared its effect on the money market, would be the very persons to coin gold out of the blood of the soldiers. It required no very astute prophet to make such a prediction and its certainty of fulfillment made such a prophecy a mere waste of words.

A plumb line is supposed to extend invariably to one objective point—the common center towards which all earthly bodies gravitate—and it is therefore the symbol of truth which has no variance or shadow of turning. But I opine that Brother Walker's plumb line wabbles a little when he cries "I told you so." He seems to see in the fact that the money power is reaching out for Uncle Sam's new conquests a vindication of his stand taken in favor of a governmental war to free Cuba.

If he will stand directly over his plummet and look down the line he will see that the result of that war has been and will be just what the editor of Lucifer said it would be. He will see that Cuba is not yet free and that the condition of the Cubans is not likely to become better under the dominion of Uncle Sam than it was under the sovereignty of Spain; or, if it does become better, it will not be because of more humane rulers, but incidentally because of the temporary changes which commercialism may make in their surroundings. He will see that it is this war, which the editor of Lucifer decried, that *makes it possible* for Hanna, Elkins and their ilk to exploit the Cubans. He will see that it has fastened on Cuba and Porto Rico the very evils which all plumb-liners—with the possible exception of Mr. Walker, whose definition of "plumb line" I do not exactly understand—have been opposing in the United States with all their might.

When a plumb-liner takes his stand with the exploiters in favor of governmental war, it seems to me his center of gravitation is no longer that of the lovers of liberty. When history shall demonstrate that benefits have been brought about by the late war which could not have been brought about in other ways with less attendant disaster he may then cry "I told you so" with no little pride in his ability as a seer. But natural laws must be readjusted before it will be possible for such a prediction to come true.

Brother Walker is too good a warrior for the cause of human liberty to be spared to the army of its opponents and, now that the government butchery in the tropical fever swamps, which he so ardently advocated, has been transformed into government negligence which is working far greater havoc in the hospitals, it is to be hoped he will soon see the insincerity and hollow mockery of the pretended sympathy with suffering Cubans and will return to his place as one of the leaders in the greater battle against the very foes he has been assisting—the governmentalists who would restrict liberty of thought, speech and action. The government can blunder along very well without him, for he is a poor marksman when aiming through governmental glasses; but with his clear, unaided, natural eyesight he can pierce the deceitful mirage of patriotism and do most effective work on the picket line of freedom.

If Brother Walker intends to continue writing both for and against governmentalism, I would suggest that a more appropriate caption for his observations would be "Pendulum Plumbagographs."

Some Practical Questions.

BY FRANCIS B. LIVESEY.

THAT UNMARRIED COUPLE.

I have been glad to read the letter from Rudolph Rocker and Amalia Witkow in Lucifer of August 20, and immediately upon learning their address therefrom dropped them a line telling them that they had preached a fine sermon to the people of this country; but that thousands, however, lived together without the marriage ceremony in perfect peace, just as they calculated on doing. The morality of the immigration bureau, I would inform our friends, would not have been present to afflict them a little further up town. I know a man that has lived at different times with a dozen different women, each one of whom he loved and respected, appeared in public with, and unhesitatingly dropped any acquaintance who did not accord to his partner the same respect vouchsafed to himself. A man can put an advertisement in any of the metropolitan newspapers and get several dozen ladies as fine as the finest, who will accept his "bed and board" without hesitation if he is a gentleman. A few years ago the "North American Review" allowed one of its contributors to give the full details of his private life with a lady to whom priest or parson had not united him. The woods in this country are full of such cases, and if Comrades Rocker and Witkow really want to locate here they

can easily enough slip in on their individual accounts and find themselves "hale fellows well met" in very nearly any part of the North and West. Let them come.

COMSTOCKISM AGAIN.

I have also been glad to read in Lucifer of August 20, an account of the arrest of a young man for sending a letter to a man in Allentown, Pa. I am sorry names and addresses did not appear, as I would have liked to send something to the local papers calculated to help the cause of the young man. I have found articles in local papers very effective and consider them better agencies than reform papers themselves through which to combat the opposition.

BEDBOROUGH DEMANDS OUR AID.

I am also glad to see the few lines in Lucifer of August 27, from George Bedborough. His is a case to which the eyes of every lover of liberty should now be turning. My eyes have been turned in his direction by Edward W. Chamberlain, of 111 W 42d street, New York, and I have essayed to send to various papers a plea in his behalf. The first paper I sent a short letter to was the New York "Truth Seeker." I remember that D. M. Bennett was once in the same category as Mr. Bedborough, and I thought it possible that Mr. Macdonald might have some slight remembrance of this fact and some slight concern to assist in this later day those who had before them the fate of Mr. Bennett.

Mr. Chamberlain is valiantly working for Mr. Bedborough in this country. I see he has a grand article in the "Advertisers' Guide," of New Market, N. J., for August, and I further see that he has another article going the rounds of the press under the heading of the "American Press Association"—it appears in the "Peoples' Party" page. This will probably appear in hundreds or thousands of papers.

I am glad to note in an English circular Mr. C. sends me the names of some sixty prominent Englishmen who have joined the Bedborough Defence Committee. Many of them are not in full sympathy with Mr. Bedborough's line of thought, yet they feel, like myself, that under general principles, his fight is a fight for the liberty of speech and press for us all.

I say that every cause should have in it those who are willing to devote their talents entirely to it when necessity demands. If there are any able and well-to-do lawyers in England in full sympathy with Bedborough, why can they not come forward and offer their legal services without fee? They would be the wonders of the world if they did. Writers give freely of their time and talent, why cannot the lawyers? And thus should it be all along the line; wherever necessity exists and means allow—all those in sympathy with reform should shoulder a share of the work in their respective lines.

REFORM IN FREE LIBRARIES.

I see by Lucifer of August 27, that one of its Massachusetts friends calls to mind the need of sending reform papers to public libraries. This should everywhere be attended to. One library that I would suggest in this connection is the St. Louis Public Library, Prof. Frederick M. Crunden, Librarian. Prof. Crunden has given me assurance in the past that reform papers are duly appreciated by him. He is a single taxer in the line of economics and this fact gives assurance that he knows how to welcome the products of every reform. The public libraries of the country should venture on every line that gives the slightest hope of rescuing the young from the novel-reading habit. Baltimore mothers of poor girls say the Pratt Free Library is ruining their daughters by disinclining them from the necessary work of their homes, and I have heard that in Boston and other cities there is the same complaint. As for stories in reform papers, I am disgusted with them. "Truth is stranger than fiction," and there is an abundance of it if reformers would accept it.

TO DOWN COMSTOCK.

Last year Comstock came down to Cecil County, Md., to use his influence to break up race track gambling in that county. He came with the Rev. Dr. Crafts, of Washington. They seemed to be having everything their own way when I heard of it and dropped some letters to the papers of that county, with the result that the anti-race-track gambling bill was killed. Freethinkers, of course, meet Comstock with their line of argument, but I meet him with his own—with Christian argument. If Comstock had his base of operations in Maryland I would confidently undertake his sequestration single handed; but as I am too poor a man to keep myself properly posted to combat him in New York, I would say that if a few New Yorkers could join me in an effort of the kind, I think the task could be accomplished. Dr. Leverson gave him a set-back recently, and the New York "Journal" and "World" are his enemies. He simply needs following up in all his attempts. D. Webster Groh, of Hagerstown, Md., and myself, have pretty well checked the frequent incursions in this state of Rev. Dr. Crafts, and on a little more extensive plan Comstock could be checked also everywhere he makes an attempt.

Sykesville, Md.

After the War.

BY FLORA W. FOX.

"After the war" no doubt there will be a perfect deluge of "prosperity," but there is some doubt of its striking Lucifer, or any of the reform publications that are trying to educate the people out of the love for authority and effete old customs. Thinking thusly, I send you my dollar to help complete the five hundred of which Comrade Youmans speaks. And also inclose a dollar for the friends of freedom across the "big pond."

The whole world is sick from religious dyspepsia! When the race thinks more of saving their bodies from the poison of tobacco, intoxicants, vices and degrading thoughts, then will they begin to comprehend what justice to self and to others means. No one can think straight under the spell of such a crooked theology as we are now cursed with. Liberals, keep your children out of orthodox Sunday schools till in their teens. Teach them all that is honest, grand, progressive and beautiful; teach them that principles are best worshipped by being put into practice. Never can the race evolute into greater justice till our girls, youths and parents too, cease to stifle their minds by narrow, persecuting creedalism.

Borrowing a few words from Ingersoll I would say: "Reason is the lamp of the mind"—but would add: Justice is the light of the soul. Justice allows all to differ in opinion and never coerces. Hence the Comstock law is opposing justice and progress by its persecutions of honest peoples' opinion.

When will a repeal be started? A petition is being circulated in hopes that Mr. Berrier will be pardoned out of the penitentiary. Mr. Eustis, Republican nominee for governor of Minnesota; Judge Steele, Hon. I. Donnelly and several quite influential citizens have signed the petition.

DOCTOR JULIET H. SEVERANCE is now living in Chicago at 6118 Drexel avenue. Her many friends will be glad to know that, although not yet fully recovered, her health is now much better than for some years past. Doctor Severance is the author of several well-known and very useful pamphlets on hygiene and on political and social reform. Among these are her famous controversy with Editor David Jones, of "The Olive Branch," entitled the "Social Question," price 15 cents; "How to Live a Century," ten cents; "A Lecture on Religious, Political and Social Freedom," ten cents. These pamphlets may be ordered from this office.

REASONS FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governor has the courage of his convictions. He does not "pardon" repentant criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 25 cents.

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.
European Representative, George Bedborough, 51 Arundel Square, London, N., England.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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"After the Ball."

Although the ball is not yet over; although it may prove that the most important by far of all the battles of the Hispano-Cuban war are yet to be fought out—when the diplomats meet in Paris to settle the details of peace, just as the most important battles of the American Revolution were fought not upon the field of carnage, but upon the bloodless arena of the so-called "Constitutional Convention," where the champions of privilege regained by strategy and diplomacy nearly all they had lost during the seven years' war for independence—and notwithstanding the fact that at Pana, Ill., and at many other points in the United States, a condition of actual war now exists between the willing and the rebellious slaves of the privileged classes, despite all these and many other similar facts, Americans are assuming that the war is over, and are making arrangements here in Chicago and elsewhere, to celebrate the return of peace by a grand public demonstration to be called a "Jubilee." Already we are told that one grandly imposing and very expensive pageant has been witnessed by the New Yorkers, when the Hudson river was gaily decked with the parade of the returning battleships in honor of the close of the war.

Speaking of the approaching jubilee at this place, a leading Chicago daily says:

> Chicago would have been glad to have had the mustering out of the first cavalry, which begins today at Fort Sheridan, delayed until after the peace jubilee, in order that she might suitably honor the troops she sent to the war. But the boys are anxious to quit and, as one trooper remarked: "If it's just the same to the government, we would rather die at home." Their treatment in camp has not tended to endear them of army life.

How much of the leaven of politics may lurk in this and similar paragraphs daily presented to the readers of all leading exponents of public opinion it is impossible to say, and it is quite too soon to get honest and candid testimony from the soldiers themselves. As was truly said in a recent editorial in one of these public journals we must remember, "The first and chief lesson to be learned by the soldier is *obedience*." The New York "World" of August 29 informs us that when Private Hugh Parrett died of neglect at Camp Witkoff—a camp "for recuperation" not far from New York City, a sick comrade, Sergeant C. C. Rich by name, exclaimed, "It is hell to let a man die like that," and for this manly protest was immediately placed under arrest for insubordination. The soldier soon learns the lesson of uncomplaining submission to authority.

* * *

On a street car in this city a few mornings since, I noticed one of these returning soldiers. My first impulse was to go to him and ask a few questions, but instinctively I knew it would be useless to expect candid answers. The regulation uniform—with the brass letters on the collar, "U. S. V." was warning enough to tell all beholders that the wearer is not a self-owning citizen, that he has surrendered his individuality, his manhood, and is now part of the machine called the United States army. Like the dogs of Chicago he wore a collar with his owner's name engraved thereon. When approached by the car conductor the soldier presented a bit of paper instead of the usual nickel. The official looked at it long, apparently in doubt whether to honor it or not, but finally giving it back passed on. The soldier's face wore a far-away look, a listless, unexpectant, tired look, and when he stepped from the car to the sidewalk, he looked wearily up and down the street as though quite undecided as to what to do with himself or in what direction to turn.

* * *

And this, doubtless, will be the feeling—the fate—of many thousands of the now-returning soldiers whose time of enlistment has expired. Their place in the industrial army has not been waiting their return. Eager and hungry competitors have taken the places of those who dropped out of the ranks of labor to join the army of Cuban invasion—the army of Cuban liberation, as some choose to call it. And now, when mustered out of that army they find no place to lay their heads, and no table spread for them when hungry and tired of tramping. For it is notorious that the soldier usually saves nothing from his meager pay. Hence, notwithstanding the aversion, the disgust he may feel for camp life he will slowly but surely drift back to the recruiting station and re-enlist, just as the ex-convict almost inevitably drifts back to the penitentiary because no other place has any use or hospitality for him.

* * *

As further evidence that the war is not yet over and that general rejoicings at the return of peace are premature, "The Chicago Tribune" of September 2, under the head "Harvest of Disease in Camps," prints some statements showing that the battle with death—in the shape of "typhoid," "Yellow Jack," "pneumonia," etc., as the direct result of the declaration of war against Spain and of the subsequent invasion of Cuba—that this battle is still going bravely if not merrily on, and that the army corps of physicians, surgeons, trained nurses and "Red Cross" brigades are suffering daily and hourly defeats at the hands of the enemy. Says "The Tribune:"

> While 350 officers and men have been killed in battle or died of wounds received, there have died of disease in camps somewhere between 1,500 and 2,000 volunteers and regulars. "The Tribune," after over a week of incessant effort, has secured the names of 1,299 who answered their country's call for men to fight, only to die in fever-stricken camps, on transports, or, perhaps at home, after contracting the dread malady at one of the camps.

* * *

In view of the hardships and dangers of army life in the field, on ship and in camp, would it not be meet and proper for those who helped to inaugurate the war of intervention in behalf of the Cubans, to show wherein they themselves have proved their faith by their works? How many of these advocates of war actually enlisted as common soldiers and gave their time, their health or their lives for country and for humanity? And how many volunteered to serve as nurses in the army hospitals, or in the fever-stricken camps? "Faith without works is dead."

* * *

Many of Lucifer's friends and helpers have constantly opposed intervention by governmental methods in behalf of the suffering Cubans. Is it fair to class all opponents of jingoism with Hanna, Elkins, et al, because these men, for a time, opposed the declaration of war? This logic is on a par with that of the "Prohibitionist," who tells us that all who oppose governmental suppression of the liquor traffic are in league with drunkards, distillers and saloon keepers.

W. T. Stead and the Bedborough Case.

MY DEAR MOSES HARMAN: The defence is rapidly tending towards completion so as to be all ready for whatever happens on September 13. We are very appreciative of the help that has so far been given, but it is really important that more should be forthcoming.

One by one we are gaining over to our side all whose influence counts for anything in England. Our latest recruit is Mr. W. T. Stead, who, after very considerable procrastination and fence-sitting, has decided to come down on our side of the hedge. "The Review of Reviews" for August 15 deserves the

world-wide notice it will doubtless attract for its powerful argument in favor of the discussion of "The Psychology of Sex." All the signs of the times point to a victory for our principles, and this after all, is the main thing—if *they* win nothing else matters. All the same I see some very good ground indeed for supposing that the authorities having once taken up this case against me will move heaven and earth to secure a conviction. It seldom happens that the police see clearly enough to understand how much good they do a cause they detest by making a martyr of its principal exponent in this country. Nothing will rejoice me more than to know I can serve the cause *in* jail as well as out of it—I admit I prefer helping any cause *outside* the prison walls.

I am sending you a copy of an Italian daily paper, from which you will see that our cause is profiting by the present advertisement already. Yours as ever,

GEORGE BEDBOROUGH.

In commenting upon the Bedborough case in his "Review of Reviews," among other things Mr. Stead has this to say:

"I do not suppose that any person is likely to accuse me of any sympathy with the particular tenets with which Mr. Bedborough has identified himself, and I have repeatedly been selected as the object of animadversion on the part of the 'University Magazine' because of my dislike of the literature and doctrines under discussion. That renders it all the more necessary for me to say that, so far as the facts have been stated to me, the action of the police seems calculated to bring into the gravest discredit the cause in which they are supposed to be acting. Dr. Ellis' book was not supposed to be sold for general circulation. Every copy supplied to booksellers was labelled, 'This book is a scientific work, intended for medical men, lawyers and teachers. It should not be placed in the hands of the general public,' I have read the book, and no person who reads it with an impartial mind could come to the conclusion that it was published with the intention of corrupting the morals of Her Majesty's subjects. The author displays a painstaking desire to ascertain the scientific truth concerning certain obscure problems which lie at the base of grave questions of criminal jurisprudence."

After showing at some length the absurdity and the futility of legislation based upon a recognition of sexual perversion while prohibiting discussion of the causes of such perversion, Mr. Stead closes his review of the case in these words:

"The subject is an extremely unpleasant one. The problem involved is obscure, but the mischief accruing from the publicity occasioned by the prosecution immensely outweighs whatever gain it might be imagined could accrue from a successful prosecution. Scotland Yard had been entrusted by the community with very extended powers for the suppression of obscene literature, but nothing will do more to jeopardize this necessary, and as a whole wisely exercised, prerogative than the sudden extension of the police censorship to the realm of scientific discussion."

"What's in a Name?"—Epistolatory Fragments.

MRS. (?) or MISS (?) LILLIAN HARMAN. *Dear Madam*: . . .
Respectfully yours, A. ALEXANDER.

MR. (?) or MASTER (?) A. ALEXANDER. *Dear Sir*: (Do you see the point?) . . . Sincerely yours, LILLIAN HARMAN.

DEAR MISS HARMAN: I have yours of the 18th inst., and assuming that *Miss* is correct, I address you as such. Now, I suppose the "point" you expect me to see is as to *age* or *youth*. If so, and I may be so obtuse as to read it incorrectly, the enclosed half-tone, will give you some idea as to "Mr." or "Master." . . . . . Respectfully, A. ALEXANDER.

DEAR MR. ALEXANDER: . . . It is evident that you did not "see the point" that I meant you to see. As a matter of fact, I care very little whether I am called "Miss" or "Mrs." I prefer my own name to either. But I think there should be as little occasion for asking that question of a woman as of a man. If "Mr." is the title of masculine maturity, "Mrs." should be the title of feminine maturity. I had no doubt that you were a man, not an immature boy, when I read your letter, and undoubtedly it was equally manifest to you that my letter was written by a woman. It was only to set you to thinking of the causes of the difference, that I began my letter to you as I did. Of course I do not expect to "turn this wide world upside down," but I do mean to put in my little protest against social inequalities whenever it is convenient for me to do so. You would doubtless think it strange if a woman to whom you wrote a business letter should reply asking if you were or were not married. Yet that is practically what you do when you ask if a woman is "Miss" or "Mrs." I trust you will not misunderstand me. I am not in the slightest degree offended by the question. I am striking at the custom—not at the individual. As I have said, I merely wanted to start you to thinking of the *why*. Cordially yours, LILLIAN HARMAN.

NO MORE ORDERS for photographs of Lillian Harman can be filled at present. We have ordered a new supply from London, which will be here in about two weeks, when we hope to be able to satisfy all applicants.

"THE MISSING LINK IN MODERN SPIRITUALISM." By A. Leah Underhill. The author of this book is well-known to Spiritualists as one of the "Fox sisters." It contains 478 pages, and is handsomely bound in cloth. Sixteen illustrations, including full-page portraits of the Fox family, are inserted. The thirty-three chapters contain historical matter of great interest and value to all Spiritualists, being a history of spiritual manifestations from the time of the first rappings in Hydesville, in '47, down to '85, when the book was written. The book is necessarily autobiographical, as many of the author's personal experiences are really a part of the history of Spiritualism. There are a number of letters written by well-known people, including Horace Greeley, Alice Cary, Robert Dale Owen and Amy Post, attesting the friendship of the authors for the Fox family.

Lucifer is not an exponent of either Spiritualism or materialism, but believes in a fair investigation of all subjects. Believing this work to be one of very great value to all candid investigators into the mysteries of life, and of what may lie beyond the curtain called death, we will send copies of the "Missing Link" for $1.50 each, postpaid.

"WHAT MUST I DO TO GET WELL? AND HOW CAN I KEEP SO?" By Elma Stuart of Toutley Hall, Wokingham, Berks, England. This is a remarkable book in more ways than one. It is the life-work of a woman who had suffered many things from divers physicians and also from patent devices of non-professionals while in search of that most priceless of all jewels, called Health. The very handsome cover is ornamented with the likeness of a steaming teakettle, thus indicating one of the chief remedies recommended by the author, for the ills that flesh is heir to—*hot water*. Another leading item in the treatment that saved Mrs. Stuart from the torments she had suffered for many long years, is *minced beef*. This book has had a large sale in all English-speaking lands; thirteen editions having been issued since its first publication a dozen years ago or more. The following paragraph shows something of the author's manner. In her address to the sick, after dwelling in terms somewhat glowing upon the advantages and the philosophy of her method of healing, she adds:

"This by the superficial is decketed 'enthusiasm' and I accept the word if enthusiasm means to be vitally in earnest. When one feels deeply, can one write half-heartedly? The mind that seeks to move the world, must it not be red-hot behind the pen; especially so when each fervid word is born of hard experience? On us whose quest is Truth, the obligation imperatively rests to impart what we have gained. We have no choice; necessity is laid upon us. Nor does it anyway concern us that our message may be opposed with contempt or ridicule,

incredulity or odium. Ours not to calculate or withhold, but to proclaim the Truth, which knows not compromise and never can be shamed. Some one has said that sorrow makes men sincere and anguish makes them earnest. It is even so. One cannot, as I have done, go in at one end of a sausage machine, and come out at the other exactly as one went in—if one did, one would promptly require putting through again."

No one can carefully read this book without gaining much that will be helpful in the conduct of life. It may be ordered through this office; price $1.50, postage 12 cents.

Platonic Affection.

BY IDA DALLOU.

"I do not believe that a refined man or woman is, or can be content with only one friend of the opposite sex."—James A. Denson.

"Our affections are but tents of a night," says Emerson. Never in the history of human progress has custom, to maintain itself, failed to be forced into effecting a conciliation between itself and the growing demands of human nature. One of these conciliatory measures is labelled "Platonic affection." It is a popular apology for independent friendships between men and women. There is a class of people helping to support Madam Grundy, which the latter cannot afford to ignore, and as these people choose to live their lives as they wish without asking leave of Her Royal Highness, that very important personage, at her wits end to maintain her dignity and pretend she has not been disobeyed, extends her limits a trifle and calls the new domain "Platonic affection."

Do not imagine this concession excuses the intermingling of the sexes. Disciples of Madam Grundy will solemnly assure you that Platonic affection is a term signifying an ideal state of friendship. An old philosopher had a theory of what friend ship should be, and this theory practicalized, is Platonic relations. But Human Nature, older by far than Custom, smiles serenely. She knows her power, whether it is recognized or not—and knows the binding forces which cement the friendships known as Platonic.

The interest the subject has for rationalists lies in the tacit confession conservatives unwittingly make in recognizing and endorsing these alliances, whether prudishly avoided or intelligently commented upon.

Not long ago there was an item in the pages of the "Open Court" illustrative of this. It related a touching instance of affection between a literary woman and a physician who acted towards her somewhat in the capacity of teacher. While separated the woman fell ill. In answering by letter his expressions of grief and anxiety, she replied: "To think that I am giving *you* pain is almost more than I can bear."

And this brief glimpse of womanly tenderness and passion which will not be trammelled or confined by conventionalities, we meet with a chilling "Thou shalt not!" when Nature craves a deeper, wider scope! Because personally unfamiliar with Platonic affection, whether it finds satisfaction in mental gratification merely, I cannot say. I hope not. The physical should not be ignored.

Not what *should* take place, but what *does* take place. You cannot say *why* a soul should be. It *is*, and quite independent of your "say so."

There are hidden forces at work in the construction of society which baffle us in investigation as hopelessly as do the mysteries of life and death. Not to leave these questions alone, perhaps, but to exercise deliberate judgment in arriving at conclusions—would seem to be the dictate of wisdom.

Sociologic Lesson. No. LXXI.

BY HENRY M. PARKHURST.

OUTSIDE DEALINGS. The marvelous advancement in machinery and in the means of transportation, has made it certain that a successful association must obtain from abroad a large proportion of what it consumes, and must produce other articles to exchange for them. Articles are now manufactured not for thousands but for millions; so that a good watch can be bought for a dollar, and nails are so cheap that it is a waste of time to pick them up when dropped. Sixty years ago, at the time of the death of Fourier, the association or phalanx was expected to supply all its own wants with unimportant exceptions, its incidental surplus being ample to provide everything it would need from abroad. Under the influence of development and differentiation, we have now reached a point where it will be necessary in order to meet the requirements of the highest life, for the phalanx to export a very large proportion of its products in exchange for articles produced abroad. It must choose its place in the world's industry, and its co-operation must include all mankind. A world-wide organization of industry cannot be expected at first. The first phalanx must organize its own industry in its own way, and in its dealings with the world adopt a system for which the world is best adapted.

VARIOUS VOICES.

Bolton Hall, Islip, N. Y.—We will have some time to fight to a finish the battle for free speech in this country. To resist aggressions on it in England now, will greatly help us here. Though I am not sure that the sex question is the best field for the fight, it is forced upon us. Therefore, although the land question seems to me of the first importance, I send help to Mr. Bedborough.

Sadie E. Roberts, Bennington, Kan.—Enclosed find one dollar to renew my subscription to Lucifer. We are glad that Lillian had such a pleasant visit and that she is home again, safe, sound and happy. The arrest of George Bedborough was a great shock. It would be too bad if Comstockism should win this victory in England, and we hope it will not. It is to be hoped also that your own trials are over and that Comstock will let you alone hereafter. "The world do move"—slowly but surely, and the cause of liberty is advancing. Hoping that this thought may cheer you on in your grand work I am as ever your friend and well wisher.

Cornelia Forward, Manton, Cal.—Enclosed find ten cents for the Bedborough Defence Fund. It is a small contribution, but all I have at present to give. Perhaps if all can give as much quite a sum may be raised. I wish I could send ten dollars, but shall always be happy to do what little I can to sustain the freedom of the press, for in it is the freedom of the nation. Every citizen should support Mr. Bedborough's cause—the right of free speech, the right to discuss every subject of interest to the individual and to humanity. If we may study the sex nature of animals and plants without obscenity, certainly we may study that of ourselves without sin. "Know thyself" is not a bad motto, in my opinion.

A. H. Frank, Buffalo, N. Y.—I was last night reading in a late number of Lucifer the persecution of Bedborough of England. I thought that Comstockism in this country was bad enough but it is not equal to the persecutions practiced in England. A poor man stands no chance there. The idea that it should cost $2,500 to try such a case is to me perfectly ridiculous. Though large, if every one could spare a small amount it would be but very little for each individual. Enclosed I send one dollar. I am sorry I cannot send more. I am poor now, having nothing but what I earn by days' work, as I have been a day laborer for the last ten months. I was beaten out of the savings of over half a century last November by those whom I had helped most. At seventy-five years of age I am placed where I was at twenty-one as far as earning my living.

Anton Niedermeier, Trenton, N. J.—I have just finished reading "My Century Plant" and feel I cannot lay aside the book without giving expression to some of the thoughts which

stirred me during the perusal. The author, our friend and comrade, Lois Waisbrooker, has proved herself, by the writing of this book, a brave, a noble, a fearless woman, and I feel that not only we, who claim to be Liberals, but the world at large, are indebted to her for this bold and noble effort to present things as they exist, to give the facts, the real, unadulterated facts. Though in some of the minor matters I cannot coincide with friend Lois I know that I have profited much by reading her "My Century Plant." I now understand the whole question of sex much better than I did before, am therefore better able to work for the full emancipation of mankind. Friends, I feel sure that by buying the book you will benefit yourselves as well as its noble author, and will thereafter be better fitted to aid in righting the wrongs and removing the sufferings under which at present an ignorant humanity groans.

Henry Hiatt, Twin Mound, Kan.—I notice my subscription for Lucifer has expired. I cannot do without it. As long as I can read I will continue taking it. I will be eighty-three years old at the close of this year. Am finding it necessary to economize in my expenditures more than ever before, depending largely on rents of a small farm. I enclose one dollar for Lucifer and twenty-five cents for editorial fund. If I can will send more. Yours for the good time coming.

[For more than fifteen years Father Hiatt has been one of Lucifer's most faithful friends and generous helpers. Few, if any, of those who were in the thick of the fight for freedom of speech and of press in Kansas, deserve more honorable mention and more grateful remembrance than does this veteran Freethinker and Spiritualist. If any general army officer or private of the United States army merits a pension for past services, or deserves to be retired on half pay or full pay, then this noble old soldier in the army of Freedom should be thus honored. As a small testimonial of our gratitude we herewith enter upon Lucifer's list of honorary members—entitled to receive a free copy of the paper and of all its new publications, the name of Henry Hiatt, of Twin Mound, Kans. M. H.]

X. X., Des Moines, Iowa.—I am pained over the letter of Lois Waisbrooker, that appeared in Lucifer No. 721. If Washington was the father of his country, then this woman is the mother of coming generations. It is a pity that she should feel the sting of making a personal appeal for the sale of her books, "in order that she may be given bread and shelter while she remains with us." I have never seen her, yet I love her as a mother.

A young teacher to whom I had lent Mrs. Waisbrooker's books said to me. "I don't know what would have become of me but for reading them," and I can say the same. No other books have benefited me as much. I have realized the hell of a broken home, but with the knowledge I have gained by reading "The Occult Forces of Sex," "The Fountain of Life," and "My Century Plant," I have learned how to live, and am happy in my second marriage. My divorced wife has read them, but too late to benefit by them, and she feels as I do about them. All men who desire happy homes, and who desire to keep their companions happy and beautiful, instead of shrivelling their forms and destroying their health, should send for those books and master the truths contained therein.

C. F. Hunt, 2733 N. 45 avenue, Chicago.—William A. Whitick, in his book "Value and Invariable Unit of Value," claims to have discovered an invariable unit. His idea (which is not new) is that value may be divorced from a commodity, held in suspension somewhere, somehow, and be used to measure all values forever after and never change. Mr. W. states this fact: "All labor products are not valuable, but value apart from labor products is inconceivable." (p. 58). Yet he says: "Some there are who say they cannot conceive of value apart from commodities, but how wrong they are is easily proved." (p. 79). A contradictory witness is usually rejected.

Page 105: "Values are being constantly modified, but by taking the above at a given moment as a standard of value, it is evident that subsequent fluctuations may be easily determined; just as we may take the height of a man at a given time and by it ascertain his subsequent growth." The values mentioned were all determined by other values, and every one is variable. Then the parallel, to be exact, must assume a variable foot rule to measure the man; in which case his subsequent growth could *not* be determined.

Mr. W. correctly says: "A standard of anything must be be homogenous with such thing—as a standard of weight must *be* weight, a standard of length must *be* length, as a standard of color must *be* color, so a standard of value must be value" (p 38). Taken in connection with the fact that the above qualities are inseparable from the material objects involved, Mr. W., in the above, destroys his whole scheme. If he succeeds with his abstract unit of value I shall expect to see him paint his house with abstract color.

"Lachesis" [No name or address].—I am a young man much interested in your work. I want your advice. Is there such a thing as a certain preventive of conception? I have a wife I love very much. I know it would be an even chance, at the present time, whether she survived or not, if she should have a child; therefore I would rather remain virtuous [?] all my life than take any chances. Secondly, I am not prepared financially to do all I would like for any possible offspring that I might be instrumental in bringing into the world. I think there is misery enough existing without any addition from me. I have read Mrs. Besant's book and Dr. Foote's "Plain Home Talk," etc. They do not give definite information.

[The foregoing is a fair type of many letters received by us. Dr. Foote, Mrs. Besant and others, do not, or did not, give definite information simply because the United States government and organized religion are in conspiracy against the spread of knowledge. To impart saving knowledge, such as asked for by "Lachesis," is a crime punishable by fines and imprisonment. Most men and women prefer to pass their lives at home, or among their friends, rather than behind prison bars. This is reason enough to account for the *indefiniteness* complained of. For hundreds and thousands of years women and men were persecuted, fined, imprisoned and burned, or otherwise tortured to death, because they dared to think and act for themselves in religious matters. Now the church, aided by its servant the state, has changed its tactics. Having lost its power to burn and imprison for religious heresy, it now seeks to prolong its existence by controlling sex—by suppressing heresy of another kind—by persecuting those who dare to teach physiologic knowledge; knowledge whereby the lives and health of women can be saved and greater happiness assured, by limiting population, that is, by regulating reproduction through control of conception. "Lachesis" should know, if he does not, that a *real name* and address should accompany every communication, whether designed for publication or not. No matter how important the subject matter may be or how ably handled, anonymous letters are usually consigned to the waste basket. A hint to the wise, etc.]

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

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727.

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Contains matter pertaining to the Legitimation League and the Personal Rights Association of England. Also, four fine full page portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Walsbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 20 cents. Address Moses Harman, 1394 Congress st., Chicago.

Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.
Price, ten cents For sale at this office.

Bombs: The Poetry and Philosophy of Anarchy. By Wm. A. Whitlock With portrait of Author. 189 pages. Price, cloth, $1; paper, 50 cents.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 cents per dozen.

"Isabel's INTENTION," by Mariette. This is a story of a sympathetic high-minded English girl of the "upper" classes, who, having been made to believe the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moloch. A neat little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 10 cents.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 37. CHICAGO, ILLINOIS, SEPTEMBER 17, E. M. 298. [C. E. 1898.] WHOLE No. 728

Goddess of Liberty, Answer.

Goddess of Liberty, listen!
Listen, I say, and look
To the sounds and sights of sorrow
This side of Sandy Hook!
Your eye is searching the distance,
You are holding your torch too high
To see the slaves that are fettered
Though close at your feet they lie.
And the cry of the suffering stranger
Has reached your ear and your breast,
But you do not heed the wail that comes
From the haunts of your own oppressed.

Goddess of Liberty, follow,
Follow me where I lead;
Come down into the sweat-shop
And look on the work of greed!
Look on the faces of children,
Old before they were born!
Look on the haggard women,
Of all sex-graces shorn!
Look on the men—God help us!
If this is what it means
To be men in the Land of Freedom
And live like mere machines!

Goddess of Liberty, answer!
How can the slaves of Spain
Find freedom under your banner,
While your own still wear the chain?
Loud is the screech of your eagle
And boastful the voice of your drums,
But they do not silence the wail of despair
That rises out of your slums.
What will you do with your conquests,
And how shall your hosts be fed,
While your streets are filled with desperate throngs
Crying for work or bread?

Ella Wheeler Wilcox.

A Tragedy in Real Life.

[We are continually asked, "If it were not for marriage what protection would women have? Who would care for the children?" The questioners are blinded to such everyday stories as the following, which we take from the New York "Sun." We ask, What of the women and children *in* marriage? And this is the too-common answer]:

"It's a queer world," said a New York physician, as he laid the morning paper aside.

"What prompted that original remark?" asked a visitor.

"Well, I was just reading an account of a stabbing affair, and it suddenly occurred to me that I had known the man who did the killing." The doctor settled back in his chair, and the visitor waited for the story. After a few moments it came.

"When I first began to practice, I did an immense amount of charity work. Every fellow does that at the start for experience, and later he keeps it up for humanity's sake. I had pretty good success with children and made quite a name down in the tenement districts—and incidentally spent most of my pocket money on my patients. That was before the day of free sterilized milk for sick babies and dozens of institutions for the relief of the poor.

"One summer a woman began bringing a sick baby to me. A small boy, about three years old, always came with them and seemed fairly strong and well, but the baby was a pitiful little thing, with a thin, white face and big blue eyes with a look of pain in them. The woman seemed an ignorant, honest soul and generally wore a thick, dark veil to hide a black eye or great blue bruise. It's easy enough to figure out a thing like that, you know, but she never spoke of her husband or complained, so I didn't ask any questions. She brought the baby often, and each time it looked more waxen and scrawny, but I couldn't find out that the child had any disease, and all the symptoms pointed to a lack of nourishment.

"At last one morning I said to the mother that I believed the baby was starving, and I didn't intend to allow her to leave the office until she had told the truth about the affair. She looked stubborn for a moment and wouldn't answer, but then the tears began to roll down her bruised, discolored cheeks and she confessed that she didn't have enough food to give the baby. She worked hard, but her husband drank and took every cent she made and beat her every day in the bargain. She was fond of the brute in spite of all that and told me a long story about the heavenly nature the fellow had before he began to drink.

"Finally I told her I would give her a quart of milk every day. I wouldn't give her the money, because I didn't covet the privilege of buying bad whiskey for her husband, but I would pay the nearest milk depot to supply her with a quart a day. That would feed the baby and leave some for little Joe, who didn't look so well as he did when the two first began calling on me. After that I did not hear any more about the case for a week or two. Then my friends turned up again. The baby looked worse than ever, and the mother's face was a patchwork in blue and green, but little Joe was quite rosy. I didn't understand it. The baby was in a bad condition and I did what I could for it. After I left my office I went down to the milk depot. The man said my woman had had her quart of milk every day.

"I puzzled over the thing that night. The next morning the trio were at my office. The baby's blue eyelids were closed and I thought at first it was not breathing, but found a faint flutter. I couldn't see any reason for such a state of things, so once more led the woman into my private office and shut the door. Then I said:

"'Now, look here. There's a mystery about this, and you've got to tell me what's the matter. That baby's starving to death, and I want to know what you've done with the milk.'

"The woman looked scared and turned pale between the bruises. Then she gave a sort of wail and jumped up, still holding the baby.

"'No, the baby didn't have the milk!' she said in a frantic sort of way. 'I gave it to little Joe. There wasn't enough to feed them both, and Joe began to get sick, and I loved him best,

ter than I did the baby. I ain't had a crust to eat myself, but I couldn't let Joe die. The baby is only a girl, and if she does live she'll be unhappy like me, and I don't love her like I do Joe. I thought both of them were going to die, and I couldn't live without Joe, so I gave him the milk and just let baby have a little. Maybe you think I ain't suffered watching the baby, but I couldn't spare Joe. I couldn't. Some day he'll be a man, and I'll be proud of him. A man can do anything, but a girl would do just what I've done. Joe shan't die!'

"She was screaming the words out and seemed almost crazy. The thing was awful. It made me feel heartsick.

"'Why, you idiot,' I said,' why didn't you tell me? I'd have looked out for Joe too.'

"Just then the baby opened its eyes—great, uncanny, weird eyes in the tiny face. It stared at me in a miserable way that made my heart come into my throat. Then all the light died out of the eyes, but they still stared.

"There was no use saying anything more to the mother She sat down and looked at the baby in a quiet, stunned way. Then she reached out and put an arm around little Joe and held him tight. I told her I would keep on paying for the milk as long as she wanted it, and she and Joe and the baby went home.

"I never saw them again. When I went to the house they had moved, and no one seemed to know where they had gone. Joe's the fellow who has just murdered a man in a Bowery saloon. I wonder what the girl would have been? It's a queer world."

How to Reform Mankind.

BY C. L. JAMES.

I am real glad to learn that Mr. Francis Livesey is doing so much good, and hope it is as substantial as he thinks it is. I am far from meaning to say it is not. But I submit his being able to do it without the use of dynamite does not prove that it is. I am no believer in compulsory education or compulsory anything else, but I have been in Maryland and Delaware some, and I am not sure but the reason compulsory education could be beaten in Maryland without killing any one is that there are a good many people in Maryland who want no education for niggers and poor white trash at all. Similarly, I can quite easily imagine how a little Anarchistic aid would be enough to beat the single taxers in Delaware. But if Delaware were left to the Bourbon land owners, I may doubt if she would have any great reason to thank the Anarchists. Without question Anarchists can get themselves talked about a little, and patronized a little, and complimented by the clergy and other sets of pigs-in-clover a little, if they will make a business of simply aiding the fat-pig faction against all silly quack schemes for the benefit of the lean pigs—such as single tax and compulsory education. But will the Anarchists or any one else be better off for that? I had rather anarchism should be in "the ditch" of rich men's "detestation" than of poor men's. It is, to my thinking, a graver difficulty in our own way that single taxers and compulsory educators, and Australian ballot boxers, and referendum-initiative people, and other well-meaning ignoramuses, think us in the way of their harmless "crazes" than that the plutocrats know us for more dangerous enemies than they.

I do not waste time in helping ballot-box reformers to vend their nostrums. I always tell them they will find success no profit, but if they must try I am willing. After trying and seeing the folly of it, they may like anarchism better. If they get the idea that it is a tool of the common enemy, who can expect they will do anything but hate it?

I am afraid Mr. Livesey overrates the value of the praise his Quaker anarchism wins from clergymen—*hoc genus omne*. I think it a bad sign for a reformer when he does get that kind of praise. Powderly used to get a good deal of it. But a reformer of a different type from his has said, "Blessed are ye when men shall revile you, and persecute you, and say all manner of things against you falsely. So persecuted they the prophets who were before you. Woe unto you when all men shall speak well of you; for so did their fathers unto the false prophets." The value of reform writing is measurable by the abuse it wins.

Let me propose a dilemma. Suppose some of Mr. Livesey's clerical patrons should ask him what he thinks of the Chicago martyrs. If he speaks of them, I am afraid he might hurt his influence. If he said like Henry George that "they were justly hanged," he will not fool the minister after all. The minister will be fooling him. I should say, if it were my case, "Just see what an Anarchist can do! A single one knocked out sixty pets of the Clan-na-Gael at one shot, and they have thought twice about killing strikers ever since."

America to Zola.

BY CHARLES G. BAYLOR.

Colonel Henry did not commit suicide. Colonel Henry was murdered in his cell. It was not necessary to go far to find the assassin and the motive for the crime. Read the debates in the French Chamber of Deputies upon the Dreyfus case from the beginning of the foul and damnable conspiracy. You will see a coalition from the first between these four parties:

The Monarchists; The Military; The Capitalists; and the Clericals.

Dreyfus was simply the scapegoat of a formidable conspiracy to overthrow liberty and the Socialist Labor Party in France and restore the Monarchy. The Jesuit was the prime mover and dominating factor in the conspiracy. The oppressed were told that it was not the government; it was not law-created wealth; it was not Capitalism resting on law-created poverty; that it was not the insatiable rapacity of the priesthood which produced the economic conditions and social wrongs under which the people were groaning and sweating and dying. The money-grabber and Christ-killer—the Jew—was the true cause of all the people's misery. "Down with the Jew! And restore the authority of the church and all will be well."

Such was theory which found ready and credulous followers not only in France, but in Germany. Jew-baiting with the Jesuit for bloodhound became the favorite trick of the conspirators. Dreyfus was a Jew. He was connected with wealthy Jews. He was also an officer in the French army, therefore his persecution would enable the Jesuit to inject the deadly virus of the intrigue into the army. That is the whole case, M. Zola. The world awaits with anxious expectation your delineation of a new "Mystery of Paris," which shall surpass in thrilling interest the work of "Eugene Sue" in which he introduces the Jesuit.

The hand of the same historic assassin that struck down Abraham Lincoln in order to elevate to supreme American presidential power the vice-president, Andrew Johnson, a Tammany Hall partisan and tool of the Papacy. The same that removed Henry George in New York in order to place Greater New York (the London of America) with all its tremendous political and financial power in the hands of Archbishop Corrigan, thereby making that scheming Jesuit and ecclesiastic the political dictator of the United States. The same bloody and cruel double hand has accomplished the removal of Colonel Henry Colonel Henry knew too much! He had at last awakened to the enormity of the crime he had committed to advance "the Holy Cause." His removal became an imperative necessity.

Liberty everywhere demands that every participant in the Dreyfus conspiracy—including the Jesuit—be exposed to the light of day. In no country is this exposure more needed than here in unhappy America, where Jesuitism united with Protestant bigotry and Episcopal sacerdotalism and allied to imperialism and the money power has already taken liberty by the throat.

AGUINALDO.

If the insurgent leader is one of those men of destiny who appear at stated times on the horizon of human affairs, deter

mining the fate of nations and peoples, the world may confidently expect startling events pivoting on the Philippine Islands question. Aguinaldo, if he possesses the dauntless courage and nerve of Angionello, has it now in his power to give the new American imperialism its quietus. The Philippine insurgent leader holds in this great game, all the winning cards. Will he play them, or will he sink into insignificance?

His first necessity is to realize that the United States is a despotism resting on what may be properly called the American ecclesiasticism—that is, the fusion of Protestant bigotry with Papal superstition and priestcraft. Then he must understand, notwithstanding his warm personal attachment to and admiration for Admiral Dewey and Consul General Wildman of Hong Kong, China, that the American government in all its functions, federal, state and municipal, is under the control of a coalition of political and clerical corruption and scoundrelism without parallel in history. The cabal of infamy at Washington simply meditates the re-enslavement of the Philippine Island insurgents, just as it meditates the re-enslavement of the Cuban insurgents. That is what the craftily and carefully organized Merrit military expedition meant from the beginning. As to Admiral Dewey, McKinley at the insolent demand of the Vatican at Rome, has already put an open and official affront upon him. This affront is now emphasized by an official order from the war department relegating Dewey to second place and placing General Merrit (Archbishop Ireland's political tool) in supreme command at Manila. Dewey is to be recalled. Consul-General Wildman is to share the same fate. Let Aguinaldo make no mistake in this matter.

In the face of this treachery, and thus surrounded with a net-work of clerical and political intrigue, what is the policy—or rather the *necessity* of an insurgent leader? Plainly to make the best terms he can with Spain and by placing the Philippine Republic under the protection of the great European powers and of Japan. To that end, Aguinaldo should at once send an accredited envoy to Madrid and also despatch a representative of the Phillippine Republic to visit the various European courts. At the Paris conference a representative of the Republic should be present with a public appeal to Europe.

The true interest of civilization is for united Europe to compel the new American Imperialism to evacuate the Philippine Islands where it has got a foothold through fraud, treachery and hypocrisy. The true policy of Europe is to recognize the political independence of the Islands under a European protectorate.

The one overshadowing danger which now threatens the cause of humanity everywhere is the advent of the new American Imperialism with the new ecclesiasticism, in short *the revival of the ancient coalition between the Canon and the Feudal Law*. Our Federal Judicial absoluteism is the Judicial expression of this "revival." Let the reader turn to the works of John Adams, published in 1765, and read especially his "Dissertation on the Canon and Feudal Law," Vol. 3, pp. 449-50-51.

Let us all hope that Aguinaldo will prove to be the Man of Destiny demanded by the hour.

Providence, R. I.

Some Further "Observations."

BY A. WARREN.

In my last communication, which I had hoped might close my part of this needless controversy, I advised the honest class of my opponents to study the English language and be sure that they understand my meaning before launching their criticisms. I did not offer this advice to that other class, who understand language almost too well, but who misuse it purposely. With these I would not, for any satisfaction to myself or to them, hold any discussion whatever, were it not that, among Lucifer's many readers who have expressed no opinion, and who are actuated by no unworthy motive, there may be some who misuse the word monogamy in the same way as do my ill-mannered critics. Also, there may be some who still honestly imagine that the so-called New Ideal and variety in love are identical, and that I have abused the new ideal "In the true spirit of a monogamist," by characterizing it as a disruption of sexual manifestations from all considerations of affection.

For the benefit of such, I wish to remark that monogamy means *marriage*, the marriage of one man and one woman for life. Also that marriage means an *obligatory* sex relation. In monogamic marriage the parties take upon themselves a solemn and binding obligation to devote themselves to each other sexually, to the exclusion of all others forever. Voluntary mating, therefore, is not monogamy, because it is not marriage. Reserving the sexual embrace for the one we love best is not even mating, much less marriage; since it involves no contract, or promise of any kind, expressed or implied.

My critics, of course, know this, and their criticisms are, therefore, not honest. Those of them who have read Lucifer during these many years know my views concerning monogamy and must assuredly know that they misrepresent me. In pursuing this unjustifiable course, they can be impelled by but one imaginable motive. What they are striving for is not freedom for love, but freedom for sexual manifestations, and they are annoyed by my proposal to make love a condition precedent thereto. I was not far wrong in disclaiming them as free lovers. A genuine free lover will not only admit, in a general way, that a person may, and many do, reserve the sexual embrace for the one whom he or she loves best and still stand squarely on the platform of freedom, but he will refrain from persistently and invidiously confounding that ideal with monogamy. A true believer in freedom cannot be a stickler as to the number of sex relations one has to maintain in order to relieve him from being classed as a monogamist.

Now if I have attacked variety in love, or abused it in any way, I do not know it. I do not believe that I have written anything in these columns to justify such an accusation. I have criticised the so-called new ideal for *dispensing* with love in the sexual relation. If variety does not do that then my criticism does not apply to it. *I* have never charged that the two are identical. Mr. Ruedebusch maintains that they are not identical, and who knows better than Mr. Ruedebusch? He says that sexual variety is impracticable except on the basis of his new ideal of love. Clearly he does not use the two expressions as synonymous. What his ideal of love is he has not definitely stated. He does not discuss, to any great extent, the nature of love. Such was not his aim. Neither does he advocate freedom in love, but advises freelovers who do not accept his theory to settle down in marriage and make the best of it. What he offers as his new ideal of love is, that love and sexual attraction are altogether distinct; that sexual pleasure is delightful and harmless and good in itself, and that therefore two persons of opposite sex do not have to be lovers in order to enjoy it. Also that, from the first proposition it follows that lovers have no cause nor temptation to interest themselves in one another's sexual affairs.

Upon these propositions he bases the practibility of sexual freedom. Those who accept these are new idealists. Those who do not are not. Our variety friends, my critics, were captivated at the first sound of the bugle and jostled each other in their haste to align themselves under the new banner. It was sexual pleasure they were after, and the new ideal was the very thing to insure "cheaper opportunities." Of course they were disgusted with my proposal to reserve the sexual embrace for the one I love best. What has love to do with the sexual embrace?

Now, if I have misrepresented the new ideal I owe Mr. Ruedebusch a very humble apology. But *he* has never yet complained, and I apprehend he will not. If he should do so, and if it should, after all, appear that the new ideal is simply freedom in love, then I have to remark that not to Mr. Ruedebusch, nor to Mrs. Woodhull, nor to C. L. James, but to Stephen Pearl Andrews, F. L. Nichols and Francis Barry belongs the honor of laying down that platform. That is the platform which I have stood upon for forty-one years and I propose not to be elbowed off it by a parcel of rollicking, half-fledged kids.

Dale, Oklohoma.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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THE PITIFUL STORY reproduced in this issue from the New York "Sun" forcibly recalls "The Awful Letter" republished by us some time ago in Lucifer from an early number of "The Woman's World." One of the incidents related in that letter was the case of a poor ignorant woman who had been condemned to death for killing three of her children. At the trial her main plea had been, "They wuz *gals*, Judge. Can't you understand? They wuz *only* gals!" The wretched victim of bad social conditions had had it impressed upon her cloudy intellect all her life, that girls and women did not count for much anyway, and hence when the alternative of starvation for self and children—or at least a life of ill-paid, hopeless drudgery and abuse, on the one hand, or a life of shameful bodily prostitution on the other, was presented to her, she seemed to have argued that the wisest thing to do was first to reduce the number of mouths to be fed, and at the same time forever prevent her innocent girl babies from being compelled, in their turn, to make the terrible choice that was now forced upon herself. A more unanswerable impeachment of the now popular marriage institution, intertwined as it is with our religious and industrial slaveries, was never perhaps put in type than is the letter just alluded to, together with the comments by the editor, Helen Wilmans.

Revolution.

Professor Chas. E Norton, of Harvard University is credited with saying in a recent speech:

"Peace has nominally come. The actual conflict has ended, but less than 100 days of war has resulted in a revolution in the United States. The foundations upon which the government depends have become unsettled, the principles upon which the government rests have been violated. We have undertaken obligations which neither our institutions nor our national character enable us properly to discharge; we, the one great non-military power in the world, have suddenly joined the ranks of the nations burdened with great armies and navies; we have burdened ourselves with an enormous additional debt, and with an enormous increase in our national annual expenditures, a permanent oppressive tax upon the industry of the people, and whatever disposition may be made of the Phillipines, we are already, through holding them and claiming the right to dispose of them, brought into entangling relations with the nations of the world, and run the risk of losing the inestimable boon which has hitherto been ours, of freedom in the complications of the international policies of the old world, and of remaining the independent masters of our own fortunes. It is, indeed, a momentous revolution."

Yes, revolution, political revolution, is here, as a part of the outcome of the Hispano-Cuban war. There are revolutions and revolutions; some forward and some backward. Like the revolution effected by Alexander Hamilton and his fellow conspirators—who sat with closed doors and destroyed all record of their debates—this revolution is in the wrong direction. It is an advance towards imperialism and away from equal rights, equal liberty for all.

Whether or not the members of the the American congress who voted for war with Spain were sincere in their declaration —that it was not to be in any sense a war of conquest, or of territorial expansion for their own government—is one of the mysteries of politics that, like the mysteries of godliness, are past finding out. But if sincere in such intent it is daily becoming more and more evident that these congressmen knew not what they were doing—knew not the force nor the direction the flood would take that they were about to let loose.

DISARMAMENT.

It is now believed by many that the movement towards a general disarmament of the great military nations of the world was hastened if not inspired by the recent trend of the American government towards expansion, its rapid drift towards world-wide imperialism. If this be true, and if the ultimate result of the Hispano-Cuban war should prove to be the death of imperialism itself by putting an end to wars of aggression, then indeed will the old saying be verified that there is a "silver lining to every cloud," and also that other saying, "Partial evil is but universal good."

The London Drag-Net.

At last the omniscient London police have condescended to inform Mr. Bedborough of the scope of his crimes. And a truly appalling array it is, to be sure! Perhaps Lucifer's readers would like to study the puzzle suggested by Mr. Bedborough. We have a small supply of the indicted numbers of the "Adult," with the exception of the January and September issues. Price ten cents each. We also have a few copies of "The Outcome of Legitimation, (5 cents) by Oswald Dawson, and Some Problems in Social Freedom, (8 cents) by Lillian Harman. These have not yet been declared unmailable in the United States, so we will send them to any address on receipt of price. We have also a supply of "Our New Humanity" number seven, containing the essay called "A Free Man's Creed" by M. Harman, which will be sent postpaid at the regular price, twenty-five cents.

Here is one of the statements in "Some Problems of Social Freedom" that was so suggestive of immorality to the detective that in self-defense he was forced to secure the arrest of the publisher:

"In beginning my address I must make the startling confession that I do not know all about all the problems of social freedom. Perhaps there are some among my hearers who are in a similiar predicament, and yet are striving to bring about better and higher conditions."

Perhaps Scotland Yard resented the implication that it did not know all about these problems—or did the offense lie in the inference that it was trying to bring about better and higher conditions?

Orthodox moralism, like its parent, orthodox theology dies hard. Conscious of its inherent weakness it calls on the civil power to defend it against the arguments,—the logic and the practical lives of those who refuse to obey its authority. Knowing that its deeds are evil it seeks darkness, and shuns the light. Persecution by fines and by prisons may succeed for a time in suppressing free investigation in regard to the problems involved in the relations of the sexes, just as persecution by fines, imprisonment and torture long succeeded in suppressing free inquiry into the relations supposed to exist between man and the unseen world, but truth and justice, nature and reason, must triumph in the end.

Indictments Against George Bedborough.

MY DEAR MOSES HARMAN: My indictment has arrived and I find myself embarassed by the mass of stupidity, crass nonsense and indescribable childishness thrown together under the name of indictment.

It is alleged that Lillian Harman's "Some Problems of Social Freedom" is obscene from beginning to end. That Miss Wardlaw Best's attack on the "C. D. Acts" is obscene; that the quotations from "Our New Humanity," which appeared in the January "Adult," namely: Captain Adams on "Love and

Law" (No. 1 "Our New Humanity"); May Huntley, "A Common Story Seldom Told," and Moses Harman, "A Free Man's Creed." After this, one need hardly mention the various writings of Orford Northcote, Oswald Dawson, etc.

For your amusement I enclose a copy in full of the reference to the various pages—during these dull autumn evenings your readers may perhaps enjoy the puzzle of hunting for the obscenity in such a phrase as "'The Adult' lives to learn as well as teach," etc. If you hear of my sudden death before the trial be assured I died of laughter.

Yours as ever, GEORGE BEDBOROUGH.

51 Arundel Square, London, N.

INDICTMENT.

Regina v. Bedborough.—Count No. 1: "Sexual Inversion," pages 1 to 199, especially pages 43 to 79, 88—193, 112—113, 152, 154, 155, 85, 86, 118, 162—166, 185—193, 39, 40, 9, 10, 11.

Count No 2: "The Outcome of Legitimation," pages 1 to 16—every line.

Count No. 3: "Adult" for January, '98, pages 141, 142, 164, 195, 166, 170, 171.

Count No. 4: "Adult," February, '98, pages 13, 14, 15, 16, 26, 27.

Count No 5: "Adult," September, '97, pages 21, 22, 23, 18, 32.

Count No. 6. "Adult," December, '97, pages 75—80.

Count No. 7: "Adult," May, '98, pages 104, 105, 106.

Count No. 8: "Adult," June, '98, pages 141, 142, 146, 147.

Count No. 9: "Adult," extra, No. 2, "Some Problems," etc,. pages 3 to 11, every line.

Count No. 10: "Adult," March, '98, pages 35, 39, 40.

Count No. 11: "Adult," April, '98, pages 66, 69, 80—83, 88.

Finis.

Count No. 12(?): The alphabet, the multiplication table and "Robinson Crusoe!"

The Common Mistakes of Religiously-Educated Freethinkers.

BY E. C. WALKER.

There are quite a number of cultivated Freethinkers in the United States who seem to me to fail utterly to perceive the real attitude and effect of the church in its relations to human individual liberty and social progress. In this respect they appear at a distinct disadvantage as compared with Freethinkers of equal culture in England, and even with many less advantageously situated Rationalists in their own country. This comparison is not made with that "odious" intent, but simply to localize and segregate those whom I am called upon to gently criticise.

In No. 726 of Lucifer, Rev. Sydney Holmes very fairly and kindly notices my little pamphlet, "Religion and Rationalism." His spirit of tolerance is admirable, but I think it is easily possible to be equally tolerant without being so seriously in error as to facts. I confess that some of his statements greatly astonish me, coming from a man of his erudition and uncommon thoughtfulness. Did I not know to the contrary, I should suppose the writer of the quotation below to be making his initial investigation into the nature of theology and its effects upon human freedom and progress, and this between the writing of successive weekly sermons. Listen:

> The church does not make men either good or bad; it is the acts of the men which give the church a good or bad name.

I cannot conceive of any other equal number of words being more misleading than those which constitute the first sentence quoted, as they are there arranged. No doubt my reverend critic has often noticed this phenomenon: A Christian lives besides a freethinker, he is a good neighbor, civil in his demeanor, obliging in his acts, industrious, honest, uninvasive. He does not appear to be "animated by the spirit which makes religion," but by the spirit of a man, by the spirit which makes peaceful and orderly society possible. One day he discovers that his neighbor is a heretic; perhaps he detects him at work on Sunday. Instantly the milk of human kindness in him sours. He becomes distrustful, spiteful, meddlesome. He is transformed from a kind neighbor into a petty prosecutor. He compels his family to break off social relations with the family of the freethinker. He refuses to longer exchange work with him. He may even go to the authorities and swear out an information against his neighbor for a violation of the Sunday law. So far as this neighbor is concerned, the Christian is now dominated by the anti-social instincts of the churchman, the dogmatist, not by the social instincts of the man. I distinctly affirm, contradicting the assertions of Mr. Holmes, that this deplorable change has been wrought, *not* by the "common human spirit," but by the special religious spirit, the spirit of authority based on an alleged revelation, a revelation accepted by the church and by it forced on all so far as it has the power of enforcement. The church, of whatever name and time, has always taught that man owed his first allegiance to the gods, and not to his fellows, and that consequently, any wrong done to the latter was excusable and even praiseworthy if it had for its object the compelling of at least outward respect for the "revealed word" of the former. So we have had in the past, holy wars, inquisition, crusades, heresy laws, blasphemy laws, and all other expressions of invasive religious fanaticism and fervor, and today we have social, political, business and professional ostracism. Sunday laws, Bible in the schools, the exemption of church property from taxation, the official employment of chaplains and all the other injustices that inure to the advantage of the church at the expense of the social equality, political rights, property interests, and the liberty of the non-elect citizens.

The church *does* make men bad. What do I mean by this? I mean that it intensifies their natural intolerance of contradiction, that it increases and sanctifies their tendency to invade, that it teaches them that robbery, torture and slaughter, crimes from the merely human viewpoint, may and do become the highest virtues if committed in order to "advance Christ's kingdom on earth" and save the souls of men from eternal perdition. "Thou shalt not kill" was born of human experience and need; it is man-regardful. "Thou shalt not suffer a witch to live," was born of human ignorance and superstition; it is god-regardful. The church, the organized conservator of the ignorance and superstition of the ages of revelation has overridden the man-regardful command in the endeavor to enforce the god-regardful command.

Especially does the church make men bad—their badness being measured always by the hurtful effect of their actions—because it defends, cultivates and strengthens the principle of authority, of authority as authority, regardless of the quality of the commands given. It teaches men to accept without examination, to believe without evidence, to hold reason and demonstration inferior to blind faith, to drive back doubt when it assails the citadel of their superstitions. When it can the church punishes men for refusing obedience to its traditional and self-accredited authority, and it encourages and incites society and the state to do likewise. He who has reasoned toward conclusions not acceptable to the authority of the church has ever been in danger of punishment, ranging in severity from death at the stake to a trial for heresy or a boycott in business. Thus has the church made men bad by making them hypocrites. Against the verifiable discoveries of the man of science it has set the dictum of the dead priest. Authority has awed into silence or strangled the investigator, and man has remained prone in the dust of submission, not daring to raise his face to that of the creature in command and voice question or denial.

The church makes men bad because it is reactionary, because it seeks to conserve whatever thought of the past has been

handed down to the present in the sacred book of the special "revelation" it has inherited. Thus the ignorance, barbarisms and cruelties of the remote past have survived into and often dominate the thoughts and lives of the peoples of modern nations which otherwise are comparatively enlightened and merciful. This attempt to measure and limit the necessities and aspirations of the people of the present by the standards and boundaries set up by the nescience, theocracies and patriarchal despotisms of the world of antiquity is intuous and disastrous to the last degree. And the church, because it is organized and exists to instill reverence for and secure obedience to these outworn commands of the barbarians of the ages gone, is the chief agent in this work of folly and disaster. I might gratify my friend Holmes by saying that the men and women who constitute the membership of the churches, or the people as a whole, are responsible for all this unwisdom and misery, and, as an indefinable general statement, it would be indisputable. But I see that humanity is held back from the path of progress by a power that is determined to keep it chained to the rock of revelation in the barren waste of primitive ignorance. I see that power is the church, and why should I not *say* "the church?" It is an exactly descriptive term, it is brief, it is in every way better than a circumlocution which hides the active culprit in a cloud of words. In the world of applied science we live in the last years of the nineteenth century, but in the realm of religion and morals we extend in a stream that reaches from today back to the night of starless superatition and the further back we gaze the denser appears that stream of stumbling mortals. Everywhere we look we cannot fail to perceive that it is the church which is the most interested, the most earnest, the most active, the most powerful and effective organization or force working to induce or compel all to accept and conform to religious and moral notions which are largely or wholly unsuited to an age of liberty and science.

It is very true that the tendency to invade is not confined to religionists, but, as I have shown, the church intensifies the natural tendency to invade by its teaching that erroneous beliefs imperil the salvation of the soul, that the critics of the church are enemies of God, that one presumptuous enough to accept the deductions of science in preference to the dogmas of the theologians is not morally and civilly the equal of the unquestioning devotee, and that, belief being meritorious and unbelief sinful, God will reward belief and punish unbelief. Of course the church feels justified in imitating its God as nearly as it can. Hence its unparalleled invasiveness.

Mr. Holmes says I can not meet the religionist with the statement that "Religion makes its devotees strong in prejudice and arrogant in assumption; weak in reason and timid inquiry." I prefer to say that to him, to lay the blame on the teachings he has received, than to tell him, as seems Mr. Holmes' preference, that he is mistaken because he is a poor fallible man, with man's natural tendency to go wrong and to invade. I would encourage and foster his dignity and self-respect; I would tell him that false belief is a garment that can be laid off; that his acts of invasion are the fruits of bad teaching rather than of bad character.

Here and There.

BY L. J. MACHMER.

On reading J. F. Miles' article in Lucifer No. 725, under the heading "Stand To Your Colors," an old text occurs to my mind: "He that loseth his life for my sake shall find it." I would make it read, He who loseth his liberty for truth's sake shall find more liberty. The thought comes: Would it not be for the greatest good of the cause to not employ any defence for Bedborough, but let the prosecutors pursue their course unresisted and see the outcome?

If it results in imprisonment such a tide of sympathy for Bedborough would be created that the persecutors would be only too glad to open the doors and let him go free. As Miles says, "Nothing like persecution to make things grow." Also, "for success the movement must suffer." He wants to suffer. I understand his feeling. If I could step in and take George Bedborough's place I would not consent to have any money spent for defence. My friends and self would plead and fight our own case. I do not approve of supporting lawyers any more than I do ministers. Lawing is a money-making, or rather money-*getting* scheme, and the majority of lawyers are human sharks.

Issuing licenses and marrying people is another money-getting scheme. Then if the poor dupes can't agree to live together they must apply to the divorce court to free them. Many a time has this query revolved in my mind: Why is a minister empowered to legally unite, and then not be able to as legally dissolve the bond? He hitches two people together, he ought to be able to unhitch them.

It makes a difference whose ox is gored And it also makes a difference whose dog is being abused. Recently I was made indignant by seeing some young men tie a paper bag (inflated) to a dog's tail. Without interesting herself enough to look out, a neighbor asked me if it was their dog. I said it wasn't, but that it made no difference whose dog it was, it was a mean, a shameful trick. She said it did make a difference whose dog it was. "It makes this much difference—if it was ours they would hear from Mr. E—" (meaning her husband). She is a Methodist church member. The Christian religion encourages selfishness. They (the believers) are to be saved from hell while all unbelievers are to be consigned to that awful place to endure torment forever and ever. And the worst feature of it is they thank their Lord for their own salvation and feel not one pang of sympathy for the multitude of unfortunate unbelievers who are not endowed with their own unquestioning credulity.

My love of justice is such that I could not, and would not if I could, worship a being who could be so cruel and heartless. There would be no heaven for me while there was one soul in torment.

This previously mentioned lady once asked me if I believed in hell. After my reply she remarked, "Sometime you may wish you had." As much as to say, "When you get into hell you may wish you had escaped it by believing."

New England, O.

Another View.

BY H. H. HUTCHESON.

Now that peace has been proclaimed, perhaps Lucifer will not be averse to letting both sides be heard concerning the war with Spain over Cuba, as several have had a whack at Uncle Sam and his supposed underhanded motives toward Cuba, imperialism, etc.

Mr. Baylor, in Lucifer of August 13, seems to be greatly worried because Cuba, or at least the conquered territory therein, has not been given over to the insurgents as a base of military operations against Havana, and as a seat of the Cuban Republic to be organized by them. But now that hostilities are ended, there is no need of a base of operations against Havana, and nothing to hinder their going and organizing the Republic. But to organize a republic the consent of all those to be governed is necessary, not only the will of a marauding gang, that considers the right of discovery all that is necessary to appropriate other people's property. And I believe honest, industrious people, even though Spanish, should have some rights that those negro insurgents are bound to respect; and should the United States government turn Cuba over to this tatterdemalion mob, to be pillaged, the rest of the world should combine against us and wipe us off the face of the earth as a nation.

Mr. Baylor says: "We see that the war is a war between plutocratic America and monarchial Spain to put down a socialistic republican revolution in Cuba, one of the declared and direct and necessary objects of which was confiscation of church property on the Island."

Now I hold that when the direct object of any set of people is the confiscation of property, let it be church or private, then the time has come for honest, justice-loving people to step between them and that object. Those insurgents, I am informed, consider that all property, church or private, in Cuba, belongs to the government, and that they are the government. That the United States government is far from being perfect or blameless is not denied, but it is as good as the people make it, and consequently as good as they deserve, and if they succeed in establishing as good a government in Cuba the honest, industrious people there will have great cause for rejoicing.

Church property is and should be as sacred to those who make it and want it as schoolhouses, dwelling houses or household goods.

I feel that this article, like Mr. Baylor's, is out of place in Lucifer, but then it is sometimes necessary to correct a mistake. This is my only apology. And in conclusion will say I hope Uncle Sam will maintain peace and order in Cuba until the honest and industrious citizens of the island succeed in establishing a government the "declared and direct object" of which will be the protection of life and property and not the confiscation of it.

Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

Flora W. Fox, $1; Elinor M. Mayer, $1; Barbara Troutman, $1; I. Jameson, 50c, E. D. Wileman, 25c.

For the Bedborough Defence Fund.

Flora W. Fox, $1; Elinor M. Mayer, $1; Barbara Troutman, $1; M. L. Studebaker, 20c; I. Jameson 50c; Albert Chavannes, $1.30.

VARIOUS VOICES.

Barbara Trautman, Sauk City, Wis.—Inclosed find three dollars (wish it was three hundred); one dollar for Bedborough, one dollar as response to Youman's call and one dollar apply on Lucifer subscription. I see I am behind about half a year, but the fact is I have not read a Lucifer for nearly a year. My eyes trouble me. As soon as I can will send more. If too late for Bedborough's case keep it for yourself, it will do as much good here as in England.

J. Jamison, Brinnon, Wash.—I send fifty cents on subscription to Lucifer, fifty cents for the Lucifer benefit fund, as a compromise between Comrades H. W. Youmans and Mary M. Clark, being the best I can do at present; twenty-five cents to be used in sending out sample copies, and twenty-five cents for the Bedborough defence fund if not too late; $1.50 in all. Let us try to raise the $500. I will send more as soon as I can spare it. Will all of my "Hilda's Home" colony correspondents please write me again? I will write to all that will do so as soon as I can.

R. B. Kerr, New Denver, B. C.—In your issue of August 27 James Beeson calls upon me to substantiate the statement that "In 1895 a Kentucky mob of fifty men took a white woman and burned her at the stake because she was with child by a white man other than her husband." Mr. Beeson wants the names of the parties, the time and place.

The name of the woman was West, and the name of her lover was Devers. I do not know the names of any of the lynchers. The time was 1895, but I cannot give the day of the month.

I do not know the name of the place in Kentucky, but I think the above information will give Mr. Beeson a sufficient clue. As Devers is an uncommon name, it ought to be possible to find out the particulars about any person of that name who was lynched in Kentucky in 1895.

I am sorry to find that in one particular my memory deceived me. Instead of tying the woman to a stake as I thought they did, the lynchers contented themselves with setting fire to her house and letting her roast to death, while they surrounded the house with their revolvers and prevented her escape. They had previously killed her lover with their revolvers. I am very sorry if, by the above inaccuracy, I have unwittingly cast a slur on the chivalry of Kentucky.

Cyrus W. Coolridge, New York City.—Elsie Cole Wilcox's letter and Mr. Harman's comments in a recent Lucifer, remind me of the fact that our liberal and radical women are guilty of the sin of omission in that we do not hear from them very often in the press or see them often on the platform. The most of the contributors to our freethought papers, such as "The Truth Seeker" and the "Boston Investigttor," are men, and now it appears that the supply of articles written by our women friends for Lucifer is very small in comparison with those written by men. At the last Congress of the American Secular Union we had no less than twenty-five speakers and only two women speakers, Mary Florence Johnson and Susan H. Wixon. At the meetings of the Manhattan Liberal Club in this city women are numerous as auditors, but one seldom appears on the platform. During the four months that I attended these meetings, from March to June inclusive, only three women upon three different occasions took part in the debates. Why are our women silent? Are they still under the impression that the platform and the press are not the proper "sphere" for women?

Come sisters, let us hear from you. Do not let men monopolize the platform. I do not like a movement where women are not "in it." I am sure that many of you have something to say and you know how to say it. Why then do you not let your light shine? Why do you hide it under a bushel? If we want our cause to succeed we must have the co-operation o women. Men alone cannot accomplish much.

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A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 38. CHICAGO, ILLINOIS, SEPTEMBER 24, E. M. 298. [C. E. 1898.] WHOLE No. 729

The Woman and the Linnet.

BY JONATHAN MAYO CRANE.

Caged linnet, though the bars be gold
That hold thee in thy prison there,
Thou singest not as thou didst sing in open air.
Thy notes are shrill and sharp, yet sad;
Not gladsome as they were when free
Thy little throat poured forth the songs of Liberty.
I pity thee, caged linnet!
For what is life when there's no Freedom in it?

Thralled woman, mother of a race,
So long hast thou in fetters been
That by thine eyes the gyves that bind thee are not seen.
Thou, too, dost sing and smile to-day—
Charming thy master—yea, thy master—man:
The slave's diplomacy to gain a fleeting sway.
I pity thee, thralled woman!
How can a slave give birth to free and true men?

Plumb-Line Penographs.

BY E. C. WALKER.

In this kissing business the line should be drawn at the married officers—*New York Evening "Sun."*

Why, you chump?

* * *

Commenting on the Dreyfus case, the New York "Sun" says: "Unless the great majority of French wives and mothers respected their obligations to their husbands, marriages would cease, children would not be reared, and the country would become comparatively depopulated." The "Sun" tactfully refrains from saying what would happen if French husbands and fathers failed to respect their "obligations" to their wives. However, it has not been noticed that the country has "become comparatively depopulated" in those parts of Europe where the rate of illegitimacy is the highest.

* * *

I hear of another young woman who has deliberately chosen to assume motherhood, and this in a rural district where the community is a committee of the whole to intervene, censure and supervise. Out of the West came young Lochinvar and out of the West are coming the pioneers of serious, self-electing, self-respecting free parentage. Mattie Strickland, in Minnesota, was the first to give to the world the "reasons for the faith that was in her" and the course she pursued; after many years she was followed by Lillian Harman, and now, after a much shorter interval, another Western girl has had the rare courage to calmly disregard the conventions of what is called "society." Uncounted numbers of men will cheerfully face death in the ranks of a forlorn hope; multitudes of women will risk their lives in the hotbeds of pestilence and by the bedside of the stricken, but few, few indeed are the women who can serenely smile in the face of the frowning Mrs. Grundy. May this latest recruit in their thin ranks have ever an abundance of that philosophical spirit which enables one to live and be happy although denied the approbation of the unthinking and chain-hugging.

On August 25 there was a bull-fight in Madrid with young women acting as toreros. It was characteristic, but at this particular time it brings forth lamentations from the higher clergy and the press. The Bishop of Taragona issued a pastoral in which he reproached his flock "for their many noisy festivities, savoring of paganism, when the country is in mourning for its brave sons." How like a Spaniard and a prelate! Not a word in rebuke of the abominable cruelty of the fight, the awful torture of the bulls and the disemboweling of horses. It was an American humorist who said the Puritans objected to bear-baiting not because it hurt the bears but because it gave pleasure to the people. Just so with the Bishop of Taragona; he is not at all disturbed by the barbarous maiming and slaughter of bulls and horses nor by the degraded state of his people as it is evidenced by the participation of young women in the carnival of heartlessness, but his pious soul is wrenched by the savor of "paganism" and the noise of festivities. W. Kingdon Clifford was eternally right when he wrote that supernaturalism succeeded only in getting the wrong things done or the right things done from the wrong motives.

* * *

Fashion has had several common sense "streaks" during the last few years. Witness the popularity of the bicycle and of the lighter, shorter skirts that came in the wake of the bicycle. That most useful "fad" even loosened woman's pet abomination, the corset, actually taking off some of them, and a "streak" of fashion that can do that has strength enough to inspire our respect. This summer the bareheaded man and bareheaded woman are in "good form" at the most select of fashionable resorts. And now listen to this from the Sunday "Sun" of August 21, 1898: "Women go Gloveless Nowadays. Only the Old-Fashioned Wear Them in Summer." These are the headlines. What follows is from the body of the article:

Fashionable women who wear gloves in the summer are now as rare as were the ungloved women of the same class a few years ago. It is only a short time since a well dressed woman would as soon have gone without her hat as to appear in the street without gloves. The temperature had nothing to do with it. Gloves in summer were as compulsory as at any other season of the year. . . . . A man is bound to be comfortable, and when gloves are a discomfort he casts them off. He never loses sight of the utility idea, differing from the rib sex, which was created blind to it. With the introduction of the shirt waist, the short skirt and the sailor and Fedora hats, a woman's costume has become comparatively simple and sensible, and it is this new freedom and comfort in dressing that accounts for her independence in the matter of gloves. Merchants and dealers in gloves say that this new bare handed fad has affected the sale enormously.

I "guess" the wheel may be credited again for helping bestow a substantial benefit on women.

* * *

Referring to what Elsie Cole Wilcox and the editor have to say concerning the paucity of communications from women, I wish our radical women would tell us why they do not write for publication. Of course I am aware that if they do write in answer to this question they will destroy the conditions that have led to the complaints and this request, but as that is what

is wanted no apprehension is felt by this petitioner. Why women have not been in evidence more in our publications I have never been able to determine. The numbers of radical women and radical men are not greatly disproportionate according to my observation. Many of them, I know, can express themselves admirably when writing private letters, and such as these certainly need not fear to have their articles appear side by side with those of the men who contribute to our papers. Most decidedly I am not of those who hold that the sex reform work is "woman's sphere" in any sense that it is not equally man's, but under existing conditions woman needs much more than does man to augment her personal liberty and her industrial independence, and hence it is to her interest to bestir herself "in season and out of season" in the cause of self-emancipation. "They who would be free must strike the blow." The most effective reform paper in any given field is the paper that has the best business management and the wisest editorial direction; it is the paper which publishes the clearest, most forcible and most interesting arguments in favor of its work, no matter who offers those arguments, subscribers or non-subscribers, men or women. Of course a struggling publisher will naturally give the preference, *between articles of equal merit*, to those written by his financial supporters. This is the full extent to which he is justified in going in discriminating in favor of those whose names are on his subscription list. A man pays, say one dollar for a paper for one year; he gets the paper, according to the contract, and so has received his *quid pro quo*—"a fair exchange is no robbery." Hereafter he can make no *demands* on the publisher, unless he is personally assailed. And what applies to a man is, necessarily equally applicable to a woman. Without in the slightest degree doing violence to these fundamental principles of the business and ethics of reform journalism, at least one-half of the space in each issue of Lucifer might be occupied by the contributions of its women readers, it is perfectly safe to affirm. Neither strength of thought nor facility of expressing it is lacking; our women comrades are qualified for the work of education, needing only to use their pens for the press as they now use them in private correspondence. This I know, and I may feel called upon to prove it to the satisfaction of the readers of Lucifer by making up a circlet of gems from the writings of a few of the women radicals of the country, who shall, in this connection, "be nameless evermore." It may stimulate some of them to quit burying their talents all the time in personal letters. This disinclination to write for publication was once shared by one whose still all-too-few public appearances are now everywhere eagerly hailed by the friends of social freedom. It took a great deal of argument and illustration to inspire her with faith in herself as a writer for the press. There are many others who have a similar capacity and a similar lack of self-confidence. Can we not bring them out where they can do so much for their sex and for ours?

Is Self-Shame an Elevating Sentiment?

BY LILLIAN HARMAN.

One evening last June I read a paper at the "Bradlaugh Club" in London. Among the party which accompanied me to the Club was an artist, with whom I had a long conversation on the sexual education of children. He held that there should be no such education—that they would learn all about the "disgusting relations" of men and women soon enough; and particularly was this true, said he, of girls. They, at any rate, should know nothing of sex until married.

I pointed out some dangers apparent to me in this ignorance. He said the children should be allowed to associate only with "nice" children—that his own associates had been carefully selected, and he had known nothing of sexual matters until he arrived at maturity. He held that all physical functions were vulgar and disgusting. I told him that I sincerely pitied him, for if he really believed that he could not even breathe without performing a degrading act, I saw only one way to preserve his self-respect, and that was to get rid of his horrible body by suicide.

He wanted me to admit that he was at least more consistent than the ordinary conventional person who believed sex relations wrong, yet thought that marriage purified them. On the contrary, I maintained they were better than he because they believed such relations right after marriage, and therefore did no violation to their own sense of right and wrong; but he, believing that nothing could make procreative association pure and respect-worthy, had violated his own sense of decency in becoming the father of two daughters.

I have recently received a letter from this artist, pursuing the subject, and the following are extracts from his letter and from my reply. I do not give his name, as, so far as I know, the letter was not written for publication:

"DEAR FRIEND: As I had not the opportunity during our last interview to correct the mistaken impression you seem to have formed of my views, I must beg you to allow me to address you a few lines in order to do so. . . . You say that I ought to commit suicide if I really believe that certain functions are essentially gross and unsavory. You might as wel say the same because we are subject to disease, sickness and other disagreeables, which you must surely admit to be highly undesirable. We have to take life as it is, subject to all these drawbacks, only doing our best to minimize them, and so long as on the whole, the pleasure or existence surpasses the misery, it would be foolish to end it.

"As a matter of fact, all these animal functions afford a certain pleasure, of a low order indeed, but still not to be despised in a life so full of misery and abomination, and until therefore we become capable of dispensing with any but mental gratifications, we should be content with decreasing as far as possible our dependence on the former and increasing the power and opportunities of obtaining the latter.

"Even you, I presume, recognize some limits to the lawful exercise of the sexual functions. If not, why object to seductions, prostitution, indecent assaults, indulgence by little children and so on? Nay, even rape and violation could not logically be deemed crimes, since it is totally impossible to have connection with a woman without her acquiescence, at any rate short of almost murderous violence; and moreover, even in wedlock women only despise a man who is too considerate with them and prefer at least some show of violence. This is the reason why the right of women to decide when they shall become mothers, so much put forward by the reformers, can never amount to much, since it would mean the abandonment by wives of the only bit of romance which now enters into their lives, the chance, to wit, of being unexpectedly embraced by their own husbands.

"Looking therefore as I do upon a human being as a spiritual entity confined for the present in a grosser and inferior corporal form, I say preserve as long as possible the essential innocence and facilitate as far as possible the more exalted faculties innate in it, at any rate do not go out of your way to call attention to the baser conditions of our animal nature. The sweet purity and simplicity, or if you like to call it so, the ignorance of children, is the most lovely thing and the nearest to heaven that exists in this wicked world, and to enable them to retain it as long as possible should be every parent's aim. All necessary caution against evil can easily be given without necessarily explaining all the villainies of the age. And if it becomes necessary to describe to a daughter the disgusting facts of the sex relation, at any rate let the hideous and horrible truth be kept from her until that time, instead of allowing her to soil her soul and injure her mental, moral and physical health by wallowing in the contemplation of such things for years before there is any reason for her to know them!"

DEAR MR. ——: . . . No, I do not "recognize limits to the lawful exercise of the sexual functions," if by lawful you mean *rightful*. But if you mean there should be limits to some

of the *legal* exercise now allowed, I say yes, most emphatically. I think that there should be all the obstacles possible placed in the way of invasive association.

I object to "seduction"—if by that you mean deception—because it is invasive. I object to it because a man has no right to take advantage of a girl's weakness and ignorance to gain her consent to something which is an injury to her, and which she would not consent to if she had the necessary knowledge and strength of will to resist. But not all the cases of so-called seduction are real seduction, nor are girls seduced only outside of marriage. Many a girl has been seduced *into* marriage, to her everlasting ruin.

I object to "prostitution" because it is usually the result of invasion, and even when not the result it is enforced and perpetuated by the invasive dictum of Society—"Once a prostitute, always a prostitute." And this society usually takes good care that any woman who has once been a prostitute shall have no chance to earn a living in any other way. And I object to prostitution within marriage quite as emphatically as to that without, and for the same reasons. It is really as difficult to escape from legal as illegal prostitution.

"Indecent assaults" are undoubtedly as indefensible as *decent* assaults—and for the reason that any assault is an act of invasion.

"Indulgence by little children," is, I think, the result of ignorance. The necessary physiological knowledge and warning is not given, and they are left to their own experiments. If early sexual association is injurious, there must be some good reason for it, and that reason should be given to the children. It is dangerous for little children to handle lighted lamps. Some parents content themselves with telling their children that they must not touch the lamps, and threatening them with punishment if they disobey. Other, and in my estimation, wiser parents, explain the possible consequences to their children. I believe that in sexual as well as in all other matters, frankness in teaching a child is the best policy.

Ignorance and invasion are the great obstacles in the way of the advancement of the race. We must eliminate them by substituting for them knowledge and freedom.

If it is true that the "only bit of romance which enters into the lives" of married women is the chance of being "unexpectedly" and possibly unwelcomely embraced by their husbands, that is about as strong an argument against marriage as the most determined enemy of the institution could desire. An unexpected caress *may* be very pleasant; but it is absolutely impossible for a man to be too considerate—too careful of a woman's feelings.

The desire to create is very strong in human nature. It is the instinct that makes you love to paint a picture. But there may be times when you do not feel the inspiration. Or, even if feeling the inspiration, you may know that the time you are able to devote to the work will not be sufficient for you to do good work. There may easily be circumstances under which if you should undertake to paint a picture it would probably turn out a mere daub—worse than wasted time and materials.

No one could put the brush into your hands and force you to paint a picture against your will. But if a child is the result of an "unexpected embrace" it may easily be that the mother is not in condition to do her best work in the creation of a new life and a wrong is done to both her and the child. Just in the immeasurable degree that the creation of a new life is of more importance than the creation of a picture or a statue, so it is deserving of more thoughtful care, not of less.

It may be true that some of the processes of nature are less beautiful than others. But I cannot understand why we should therefore consider them necessarily shame-worthy. Your paints, when mixed on your palette, are not as beautiful as in the completed picture. You would not go out of your way to exhibit them to your friends, but you would, I think, not feel ashamed if your friends should know that you used them to paint your pictures. If your whole mind is taken up with your work, it is filled with the beauty which you hope to see in the finished picture, and you are scarcely conscious of a feeling of dislike—certainly not of disgust—for the appearance of your palette. I am aware of the fact that it is possible that you feel different from any artist I have known, but I think the parallel a true one, even though you should prove an exception.

Just so the prospective mother may be aware that there are unattractive features of gestation and parturition, but that is no reason why there should be a sense of shame in thinking of them. If she wants to bear a child she will gladly live through the pain involved, thinking mainly of the child which she hopes soon to hold to her breast. If she does not want to bear a child, no power on earth can *rightfully* compel her to do so. And in order to give our daughters the knowledge necessary to make an intelligent choice, I believe it vitally important that their questions should be answered frankly and truthfully. And besides the theoretical knowledge that I mean to impart to my daughter, I intend that she shall, on reaching puberty, see a baby born that she may fully understand that such an experience is not to be entered upon lightly and thoughtlessly. And if I ever have a son, he shall have the same opportunity, in order that he may understand the pain involved, and have too much consideration for the woman he loves to unduly influence her to incur that risk, but leave it to her own judgment. There are many men, fathers of large families, who were never with the mother of their children when those children were born. They think that the women can endure it, and evidently hold themselves in no way responsible for her suffering. The "new man" knows that if there is ever a time when a woman needs love and sympathy, it is then; and this is what I should want my son to understand. There is plenty of room for love and romance in the lives of self-respecting free men and women.

Sociologic Lesson. No. LXXII.

BY HENRY M. PARKHURST.

A SPECIAL INDUSTRY. The first necessity in the formation of a phalanx which shall be independent and permanent, is the selection of some article in extensive demand which it can produce in competition with the world, in quantities sufficient for the maintenance of its members. The first provision must be for that production, so as to secure all the advantages which can be obtained for it anywhere. The falanstery must be located with reference to it, and all the industry of the phalanx must be subordinated to it. Yet this subordination should not crush out other industry. If, as has been computed, two hours' labor per day will maintain a member, that leaves an average of eight hours per day for other employment, the results of which will add to the wealth and comfort of the phalanx. If some of the members devote eight or ten hours per day to the special industry, each of these will free entirely three or four others who may have no attraction to it. But it should be the aim to provide for the one selected industry, the most complete labor-saving and most perfect machinery to be found anywhere upon the globe.

Mrs. Oletimer—Pshaw, John! There ain't nothin' between our Alice an' John Perkins. Why, they treat each other awfully cold, and he always leaves by nine o'clock—lovers don't act that way.

Mr. Oletimer—No, lovers don't—but I think they've been secretly married.—*Puck*

The young men who have been so eager for an opportunity to die for their country should take a day off and consider what is involved in living for her.—*New Nation*.

The Story of An African Farm. Olive Schreiner's masterpiece. A story of the struggle for light, the search for truth, the yearning for happiness of brilliant young English and German people, among the ignorant and coarse Boers and Kaffirs of South Africa. This is a work of art, and of truth. Well bound in cloth. 368 pages. Price 40 cents, postage 10 cents. For sale at this office.

LUCIFER, THE LIGHT-BEARER

PUBLISHED AT 1394 CONGRESS ST., CHICAGO, ILLINOIS.

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.
European Representative, George Bedborough, 51 Arundel Square, London, N., England.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

WE HOPE that our friends will not fail to read the new advertisements appearing in this issue. We trust the benefit arising from that perusal will be mutual. It will be noticed that we have reduced prices in a few instances where it was possible for us to do so. As money is so hard to obtain at present in our glorious and victorious country, the saving of a few cents will undoubtedly be welcome to purchasers.

WE MAY BE ABLE to give the result of the Bedborough trial in our next issue. Court convened on the 13th inst, and the case was liable to come up for trial at any time thereafter. A specimen of the verbosity of the indictment is given in this issue. After the recital of his varied villainy, repeated through eleven counts, Mr. Bedborough must be a hardened criminal indeed, if he is not crushed. Time is of no importance to an English court. No stenographer is employed. Every word is slowly recorded in handwriting and then read aloud. Fancy how long it must take to even get through the indictments! How we used to laugh in the old days of prosecution of Lucifer, at the indictments which solemnly asserted that we had "disturbed the peace and dignity of the State of Kansas." As a dealer in invective, however, our government must needs take many lessons of the "mother country" before it can hope to equal her.

The Never-Ending War.

Another incident, episode or chapter, in the history of the never-ending conflict between the privileged classes and the unprivileged masses has lately been put on record. Another somewhat startling tragedy, with an empress and an obscure member of the common herd for actors, has been enacted on the boards of the European stage. This sensational episode or act in the drama of human life, recalls other somewhat similar incidents, chapters or acts connected with the same historic lands, Switzerland and Austria.

The slain empress was an Austrian, so was Gessler the tyrant, who was slain by a poor man, a Swiss anarchist, William Tell. The hero of the battle of Sempach, by which the Austrian army was overthrown, was another unknown member of the common herd, who fought for freedom in his own way, Arnold Winkelreid.

Lucchesi was not a Switzer, but, like Tell and Winkelreid, he believed that the time had come when something should be done to free the struggling masses from the dominion of the classes. He believed in striking a blow at the center of the enemy's line, as did Winkelreid. Like him, he believed that a personal sacrifice must be made, and he believed it was his duty to make that sacrifice.

The empress, though not perhaps herself a tyrant, was a conspicuous member of the exploiter class, the robber class, and lived a life of splendor, of ease, of extravagance, using the wealth that others had taken, by the various methods of legalized robbery, from the producing masses. Hence he regarded her as partaker of the crime. The more guilty robbers were too well guarded to be reached by him, so he struck the most conspicuous representative of the robber class that his arm could reach.

As to the righteousness and the effectiveness of Lucchesi's method there will be much difference of opinion. On the one hand it will be contended that his act was not a malicious one. That he struck at the robber system rather than at the person of the empress. To strike the system he must necessarily strike the representatives of that system. He saw that there was no sympathy in the breasts of the robber class for their victims—no pity, no tears for the thousands yearly slain, for no crime whatever except that they asked for "work or bread"—as lately in the streets of an Italian city—no pity for the millions slowly starved to death, or driven into lives of crime because defrauded of their equal right to nature's opportunities, and he saw no way to make the robbers feel for others except to bring the war home to their own hearthstones.

On the contrary it will be urged that killing is murder, and that murder begets murder. That Lucchesi is no "anarchist;" that killing is invasion and that anarchy is the negation of invasion. As between these conflicting opinions I prefer not to decide. "Judge not," is an excellent motto. For the man Lucchesi who will go joyfully to his death,—triumphantly to any torture his enemies have it in their power to inflict—I certainly have no words of censure. However much I may dissent from the propaganda by such deeds I know that with like heredity and like training I would have done just as he did. With Wendell Phillips I can truthfully say, much as I deplore the shedding of blood, were I in Russia I should probably be a Nihilist—a slayer of tyrants, caring nought for any consequences that my deeds might bring upon my own head. For me, however, at present, the line of least resistance lies in another direction; believing that the system that produces tyrants and slaves will not be overthrown so long as the mothers of men submit to masculine domination—submit to be the breeders of unwelcome offspring.

M. H.

From My Point of View.

BY LILLIAN HARMAN.

Voltairine de Cleyre rightfully protests against the personal allusion in Mr. Hunt's criticism of Mr. Whittick's book. The blame, however, rests with us, who carelessly allowed it to go in our columns, and not with Mr. Hunt, who was ignorant of Mr. Whittick's death. I do not, however, agree with Miss de Cleyre when "of the book," she says, "Let the dead bury the dead." The book should be as open to criticism and comment now as ever. If there is any good in the book it should live, regardless of the fact that its author is dead. I believe if the author could speak he would say, with Mrs. Bolingbroke: "Better be spoken of ill, than not be spoken of at all"—if that "ill" is confined to fair criticism, and if unjust statements are avoided.

* * *

If our friend "H. W. B" thinks that Lucifer treats of love as "necessarily involving sex-manifestation," he is in error. It is not necessary to waste words in defending family love, which every one agrees is right. But we say that the love which is limited to "me and my wife, my son John and his wife, and our babies," is narrow and spiritually dwarfing. If the love does not spontaneously go out beyond the limits of the family circle, it should not be held a duty to counterfeit it. That would be as wrong as to forcibly smother natural manifestation. The love of "friends and comrades" is very beautiful and inspiring. That, too, is theoretically acclaimed proper by the popular voice, but practically it is regarded with suspicion when the friends are of opposite sex.

* * *

This attitude of suspicion is caused by the fear that the affection may grow beyond the prescribed limits. If a precipice lies at the foot of a steep incline, the wise man will not go unnecessarily near it—he may even not venture from the tablelands at all. So in our present society, in order to avoid utter destruction down the precipice of our sex attraction, the declivity must be shunned, and men and women look on each other only from the tablelands of indifference on opposite sides

of the precipice. But what if sex-attraction does not necessarily mean destruction—what if the precipice is only a figment created by our fears? What if the lands lying beyond friendship, now veiled by mists of fear, differ only in degree of beauty and warmth from the cool and pleasant shades of the mountain side down which man and woman may walk hand-in-hand? If they choose to enter together the life-giving sunshine of the love-land they have a right to do so. They have an equal right to remain on the shady hill-side, or return to the cold and barren rock-strewn tablelands of indifference. Lucifer's work is to help to dispel the mists of ignorance and prejudice. We want men and women to acquire knowledge of facts, and we want them to have the liberty to choose for themselves.

* * *

Why is it, I wonder, that men and women are such extremists? Because we do not believe in artificial, superficial, superstitious restrictions to sex relations, must we therefore logically sweep away all natural, reasonable restrictions? If people would only use their reason more, there would be, on the average, much less procreative intercourse, instead of more. By what system of masculine logic is the result arrived at, that because a woman does not think she belongs to her husband, she must say "Yes" to every man who chooses to "make love" to her, else she falsifies her principles? Even granted passionate love existing between a man and woman, considerations of health, fear of ill-timed conception, regard for the feelings of others may rightfully be considered barriers to the most intimate consummation of that love. Those considerations, however, are to be weighed and passed on by the persons concerned, not by outsiders. And no matter how passionate, the lovers are still two individuals, not one, and the consent of one does not necessarily mean the consent of both. "If you love me you will do thus and so to please me," is not the language of love. There may be people in the world who are worthy of a sacrifice made for them, but if they are, they are too noble to be willing to accept it. Certainly the man or the woman who *demands* a sacrifice is never worthy to receive it.

* * *

I am glad that Lizzie M. Holmes has written the article on "Our Children," which appears in this issue. We need to think more on this problem, not less. I hope we shall hear from others also. There are two sides to the school question, as to every other. The system is very bad in many ways, but what shall we substitute? Shall we keep the little ones isolated in our homes or let them play all the time in the streets? To keep them isolated would, I think, have exactly the result pictured by Mrs. Holmes. We cannot keep them from the world by shutting them up and keeping them from it during childhood. Better, I think, meet it while those who love the child can help it. The children of the street and school are representatives of the world. A mother has an immense advantage so long as she can keep the confidence of the child—so long as they can "talk over" all the childish troubles and joys in confidence. Our best hope, I feel, is in the home influence. If the child is happy at home it will always have the memory of a happy childhood to look back to. I think our children should be more happy, not less, than the children of our conservative neighbors. I know many parents who ignore the Christmas holidays because of the superstition associated with it. Why not let the children have the pleasure without the superstition? I can remember the feeling of joy with which I grasped my well-filled stocking on Christmas morning, and the pleasure was just as intense after I knew there was no real "Santa Claus." So when Virna was old enough to understand I told her a little story of Christmas-time—how I used to hang up my stocking, and people who loved me put presents in. I said nearly all little children had presents at Christmas, and I thought if she would hang up her stocking, those who loved her would probably give her presents too. She has done so every year, and evidently found perfect enjoyment in it. One evening last winter we were talking, and she began to tell me about "Santa Claus."

"Who is 'Santa Claus'?" I asked.

"O, he's the man who puts presents in children's stockings Christmas."

I expressed surprise, and said that I knew of nothing that "Santa Claus" had given her, and I had never seen him.

"O, but mamma! You're 'staken. Honest you are! 'cause Effel told me all about 'Santa Claus.'"

Ethel is a playmate a few years her elder, an oracle to Virna, and the mouthpiece of conventional ideas on all subjects.

I said that it was always possible to be mistaken; that certainly either Ethel or myself were wrong in this instance. I thought it more probable that she was in error than that I was, but felt willing to test the matter. I would see that none of Virna's friends placed any presents in readiness for her Christmas morning. If, then, presents appeared, we all would know there was really a "Santa Claus." If, on the contrary, there were no presents, we would be sure that there was no "Santa Claus"—that he was only the hero of a "nonsense story." I asked what she thought of the plan. She thought in silence for a few minutes; then she said she believed it best not to make the experiment, for "I guess there's no 'Santa Claus' after all!"

I meet other superstitions in the same way; always questioningly, never in ridicule or contempt; always with a proposition to submit them to a test where possible. I trust the personality of this recital will be pardoned. It seems impossible for me to write about children without bringing my own child into the discussion. As some one has remarked, I am, in this respect, "An old woman, after all!"

Text of the Indictment Against Bedborough.

Central Criminal Court, to wit: Count 1. The jurors for our Sovereign Lady, the Queen, upon their oath present that

GEORGE BEDBOROUGH

being a person of a wicked and depraved mind and disposition and unlawfully and wickedly devising, contriving and intending to corrupt the morals of the liege subjects of our Lady the Queen, to debauch and poison the minds of divers of the liege subjects of our said Lady the Queen, and to raise and create in their minds discordant and lustful desires and to bring the said liege subjects into a state of wickedness, lewdness and debauchery, on the 27th day of May in the year of our Lord, one thousand eight hundred and ninety-nine, at a certain shop, to wit, of Number 16 John Street, Bedford Row, in the County of London and within the jurisdiction of the said Court, unlawfully, wickedly, maliciously, scandalously and willfully did publish, sell and utter, and cause and procure to be published, sold and uttered a certain, lewd, wicked, bawdy and obscene libel in the form of a book entitled "Studies in the Psychology of Sex, Vol. I. Sexual Inversion," by Havelock Ellis, in which said book are contained amongst other things, divers wicked, lewd, impure, scandalous and obscene libels and matters which said book is pursuant to the provisions in that behalf of the law of Libel, Amendment Act 1888, to the manifest corruption of the morals and minds of the liege subjects of our said Lady the Queen, in contempt of our said Lady the Queen and her laws in violation of common decency, morality and good order, and against the peace of our said Lady the Queen, her Crown and Dignity.

Counts 2 to 11 are worded exactly similarly with the exception of the substitution of "The Adult," January, etc., for "Sexual Inversion," etc.

Our Children.

BY LIZZIE M HOLMES.

Lovers of equal personal liberty find confronting them one of the most perplexing of questions, in their own children. How to allow their characters to develop freely and fully, without injury to themselves, or invasion of other peoples' liberty is a question that must put in an unanswerable appearance at every step of the child's career. But so far the difficulties in the case

do not argue for the limitations of liberty, for though the child may prove at various stages of its growth something of a nuisance, or to show more evidence of the untamed savage than social requirements demand, he gains in the atmosphere of liberty more individuality and strength of character than will atone for the disadvantages. If we have learned to spare the new, wondering, trustful, innocent human beings the pangs and fears and tortures of whippings, frowns, terrifying tones, threats, etc., which were the lot of the children of older generations, we may rejoice, though we have not decided what we shall do with them; for the child who has had a reasonably fair chance before birth can safely be allowed to grow up without discipline. He may at times seem to be a small barbarian, but he will come out all right, especially if he is loved.

For one of my particular hobbies—one at variance with Lucifer's principles perhaps—is that children are already born too good for the surroundings, condition and treatment they receive on reaching earth life. It will be said in reply that better children will better surroundings, conditions and treatment. That depends, it seems to me, on what is meant by "better children." Children better fitted to cope with the difficulties in the way would no doubt bring about more rapid changes. But the "better children" whom we generally have in view, would be more apt to sink beneath the deluge of bad institutions and worse management.

The child born with all the thoughts of the mother upon it which are supposed to influence its being for the best, with the loving care of a father preparing for its coming, would naturally be beautiful, healthful, amiable, artistic; but also sensitive, self-conscious, delicate, inaggressive. Imagine the life of such a child under the old routine. Blind obedience, arbitrary commands without explanations or modifications, harshness in answer to spontaneous questionings or outbursts of emotion, ceaseless restraint. By the time it is of school age it is distorted, dwarfed, timid, awkward, incapable of natural expression. It is taken to the mould of a public school. It is to be made into a certain prescribed shape along with a multitude of other unfortunates, whose multitudinous characteristics do not count in the least. It is drilled and filled and squeezed until it fits; its artistic inclinations are rubbed away; it is made to sit still until its health is destroyed and forbidden to speak naturally until its powers of expression are gone. By some hocus pocus process it is made to meet a certain percentage and is graded accordingly, and this "educated" little monster is supposed to be ready for the battle of life. So much do our boasted public schools do for our children.

But supposing ere the process is finished, the father "loses his job" and the child is placed in a factory. Life there is but one long round of torture. Sooner or later the child will escape from it; he may find some response to his cramped soul in the freedom of a wandering life, in the trees, in the streams, in the songs of birds, and the wild breezes of the woods and the prairies. But his needs will force him back to civilization, and civilization will meet him with chains and a street-gang boss. The children born under the worst conditions are plenty good enough for this kind of treatment.

When our "fewer children and better" begin to come, let us have an inkling at least of what we ought to do with them. Let us lay aside our worship for our own dignity and resolve to treat them as noble little comrades who will be all the better for our unlimited love; and if possible, keep them out of the public schools.

Denver, Colo.

An Educational Work.

BY H. W. B.

Your work of dispensing light on the most important subject—the subject of sex, is a delicate and peculiar one, beset with unusual difficulties, the greatest of which lies in the ignorance of those you desire to benefit.

There are some fundamental facts connected with this subject which it is very desirable should be made clear to all. Your main effort is for the personal freedom of woman. Woman is more vitally interested in the work of sex reform; in the education of all toward individual attainment of the highest, purest, and best in sex relations.

All intelligent persons who have given the subject their attention, know that our present code of morals is a sham, a deception; that falsehood here is now regarded a virtue, and that honesty and truth in word and unsupported by the license of those in authority, are crimes. It is evident that laws are made not for persons habitually governed by their own sense of right, but for rascals and villains, while the law binds all alike.

Love is a very ambiguous term as applied to the sex-relations. As a factor for the uplifting of humanity, can it be other than a form of benevolence? Is not the physical expression of sex one pertaining to the physical nature, as is any other appetite—like hunger or thirst. It differs from these in that its deprivation is not so obviously fatal to life, nor the bad effects so soon perceived. Like other appetites, its legitimate use is mainly to replenish and increase the individual, physical and mental life; while its reproductive capability, important as that may be, is yet but an added and incidental function to the great one of supplying the needed magnetic life of the individual man or woman.

In what way does love, pure and simple, differ in sex—except in its coloring or in its direction—from love in family or in friendship? Is it not a mistake to treat of love as necessarily involving sex manifestation? And should not the latter as a physical characteristic be governed always by love and reason—by emotion or affection, and under control of intelligence? Is there anything wrong in an ideal companionship or home life where the interest of each in the other is simply one of unselfish helpfulness—both guided by desire for the other's happiness—each as free as though living alone, neither having claim nor restriction on the personal action of the other? The result of mutual confidence in each other as comrades?

It is not the work of the Light Bearer to try to effect the practilization of any plan or theory concerning sex-life, but rather to give light on the subject from all possible directions, and stimulate thought on all lines, so that from such education human society may in time be able to choose the wiser line of action.

Legal "Inversion."

Robert Buchanan in "London Star."

Hundreds of years ago the Town Council of Edinburgh, in a mood of ultra-godliness, passed a local enactment to punish severely and suspend from medical practice any legalized practitioner who cured, or attempted to cure, certain diseases; for such diseases, it was argued, were the natural punishment inflicted by God on persons guilty of indulgence, and to attempt to heal them, or to guard the human race from the consequences of them, was to "fly in the face of the Almighty!"

Those wise bailies of Edinburgh are dead and buried, but their spirit is still busy in the land, even as far south as London. Only the other day the sapient magistrate at Bow street, Sir John Bridge, sent a wicked publisher, Mr. George Bedborough, for trial at the Old Bailey for selling and circulating an "indecent" book, written by Dr. Havelock Ellis, and entitled "Sexual Inversion." A highly offensive book, observe; a book which would have greatly shocked the Edinburgh Town Council, inasmuch as it deals with some of the horrible forms of human depravity. It is nothing to the purpose that the work in question is written by a distinguished man of science, at no little cost of time and study. The argument against it is that the subject, being exceedingly offensive, is calculated to corrupt the public morals, and that it is inexpedient, even irreligious, to deal with such subjects at all, inasmuch as the inversions and perversions described are, no doubt, best left to the mercy of popular ignorance.

A few benighted skeptics like myself are foolish enough to think that the best way to save foolish people from sin and

disease is to enlighten them scientifically. Unlike the Edinburgh bailies and the Cockney magistrate, we do not find that the study of corruption encourages us to concupiscence; on the contrary, were we not morally inclined already, the dreadful truths detailed in such books as this of Dr. Ellis, would appal us into continence and self-respect. We think, therefore, that to insult a man of science, and to punish the unfortunate publisher for carrying out what is in point of fact a noble bit of work, done in the interests of suffering humanity, is more worthy of savages than of sane men living in the nineteenth century.

Early next month Mr. Bedborough will be tried for selling Dr. Ellis' book. The usual effort will no doubt be made by the prosecution to confuse the issue, by importing into the case other charges connected with the prisoner's personal opinions on marriage, free love, literature and the musical glasses. It is important, therefore, that the defence should be adequate, and for that purpose a Defence Fund has been started, to which all men who care for the freedom of science and literature are invited to contribute. The secretary is Mr. Henry Seymour, of 51 Arundel Square, London, N., who will gladly receive subscriptions. Only those will refuse to sympathize and help who hold, with Sir John Bridge and the Edinburgh Town Council, that to deal scientifically with the horrors of vice and disease is to foster immorality and "fly in the face of the Almighty."

August 26.

Lending a Hand.

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

C. P. Shaw, $1; E. F. Rotshek, 50c; Joseph Steiner, $1; Mr. Pechan, $1; Anna B. Mahara, $1; A Friend, Ills., $1.

For the Bedborough Defence Fund.

C. P. Shaw, 50c.

VARIOUS VOICES.

E. F. Rotshek, Fort Steilacoom, Wash.—Enclosed find fifty cents in stamps to assist you in carrying on the propaganda for freedom. I wish I were able to do more, but there are so many publications which need assistance I must divide the means at my disposal and do the best we can.

Huldah G. Heacock, Vineland, N. J.—I would say to our good sister Elsie Cole Wilcox. Let us not worry over the fear, or even the fact, that Lucifer does not prefer articles written by women. "No sex in brain," let us remember, while men, even ordinary mortals, are getting their eyes open to the fact that the "husband is the only danger from which the law does not protect woman. May Wm. Marsdel (the guardian) and his tribe increase—until husbands go out of fashion or at least cease to be dangerous enemies to womanhood.

Voltairine de Clayre, 620 N. 8th., St., Phil.—The controversial tone of the letter of C. F. Hunt concerning Mr. Whittick's "Invariable Unit of Value," in Lucifer No. 727, and particularly the last sentence. "If he succeeds with his abstract unit of value I shall expect to see him paint his house with abstract color," obliges the conclusion that Mr. Hunt is unaware that for more than a year our comrade Whittick has occupied that "dark and narrow house" that is painted not otherwise than in *abstract* color,

I am no partisan of his "Invariable Unit," (much less of Mr. Hunt's variable unit), and of the book I say "Let the dead bury the dead;" but it comes over me with an unpleasant jar when I read a jest addressed to emptiness, and I think Mr. Hunt may feel the impropriety himself, learning that he spoke to the silent ears.

Anna Mahara, Charles City, Iowa—You will find enclosed two dollars, one dollar of which apply on my subscription, and the remainder use wherever 'twill best aid Lucifer or friends in need. While there are many ideas set forth in your instructive little journal with which I do not agree, I pride myself on being broad-minded enough to hear all sides, and as each number contains matter which to me seems logical and thought-inspiring it is never without interest. The forceful articles of E. C. Walker, the editor and Lillian Harman are always keenly enjoyed, as was also that of Rev. Sidney Holmes on "Religion and Rationalism in a late number. If these could be read by minds capable of grasping their truths what a revolution of thought there would be and regeneration of humanity. Wishing you the best success in keeping Lucifer a Light Bearer to the people.

Charles Gano Baylor, Providence, R. I.—Since writing the article on Aguinaldo, we learn that he has modified his bold attitude towards the United States and sent a delegation to wait on his enemy, William McKinley. By this act the insurgent leader of the Phillipines has lowered his standard and weakened his position. Is he going to prove a weakling after all? Is he going to throw away the game when he held all the cards? He can now only retrieve his blunder by appealing to the liberty sentiment of the nation now being aroused against the New Imperialism supported and propped up by the new ecclesiasticism, of which the Jesuit is the controlling spirit. This appeal should be over the head of the despotic and corrupt cabal which now rules the National capital. It should be a clear and emphatic denunciation of the same vatican intermeddling in American affairs which has wrecked Spain, overthrown liberty in France, desolated Cuba and the Phillipine Islands and introduced Hanna-Ireland-Algerism into the war department at Washington.

Henry P. Myers, Ridgeville Corners, O.—I will not take the premiums you offered me on prompt renewal, as it draws some of the funds from Lucifer which it is very much in need of. I wish I could help you a great deal more, but my cash is limited to a small sum but will help you all I can. Am a poor laborer. With Elsie Cole Wilcox, I think that more of the female sex ought to be heard from in Lucifer. I was much interested in the article called "An Experiment in Child Culture," by Lillian Harman. I wish every child could be guided as is her little daughter and hope the time will come in the near future when they can be so trained. When will women be wise, and put away their foolish fashions of dress—corsets and some other things, which help to degrade them and destroy health and beauty. I admire a woman in a loose mother-hubbard calico dress a great deal more than when dressed in silks and diamonds. I hope men will be wise and help women to discard their foolish fashions. Enclosed find one dollar to pay for copies of Lucifer to be sent to the parties named on another sheet of paper.

Helen S. Johnson, Corry, Pa.—I have intended for months to send you a little of the needful to help along the cause of freedom. I wish, too, that women would take a greater part in the discussions, for I believe we are slowly rising into the spiritual age and all questions must be looked at from a spiritual basis. I do not believe we are moral cowards, but thus far in the discussions there is something that makes us shrink from entering—fear of being misunderstood, I think, and I notice those women who have been brave enough to speak, draw back soon, as if wounded. I am sure no sure way—path—out of the sexual slavery of the present has been found yet, but freedom would bring it if women were strong enough to bear only their share of the responsibilities—freedom and responsibilities must go together and woman has been a slave so long it will be a long journey for her up and out, and she must lead the way. Education and free discussion are great strengtheners. So I feel to bless you in your work, and may all the powers of good in the universe help and strengthen you. I am more reconciled than I used to be to these financially hard times, for they are forcing woman to self-dependence and once free on those lines she will instinctively demand greater freedom on others. It's surely a growing line if not a peaceful one.

729.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 39. CHICAGO, ILLINOIS, OCTOBER 1, E. M. 298. [C. E. 1898.] WHOLE No. 730

The "Divine Origin" of Moral and Statute Law

[The "Green Bag," a very respectable and dignified legal journal, prints the subjoined metrical account of "The Birth of the Law," an account which completely ignores alike "God" and the "categorical imperative." E. C. W.]

Read here the tale of how the law grew up—
Ages agone in a primeval wood
Two primitive wild men fought 'neath the shade.
From dawn to eve they struggled and then sank
Exhausted on the turf. They lay there prone,
And when night fell, a third strode through the glade,
Singing of her for whom the twain had fought:
Whereat the twain rose up and murdered him,
And shook each other's hand. "I swear," cried each,
"That since I fear to die, whom thou wouldst kill,
And thou whom my soul hatest wouldst also live,
I swear to harm thee not, but to defend thee
Against a common foe; and she for whom
We match our arms shall choose between us, fair:
Then, if I win, thou guard our bridal but,
And if thou art the man, thee I'll protect."
So did the rivals clasp their hostile hands,
And from the treaty grew the laws of murder.
Not because might is right, but men thus found
That two are stronger against death than one—
Read here the tale of how the law grew up.

Making War on a Myth.

BY REV. SIDNEY HOLMES.

Edwin C. Walker's warlike propensity has asserted itself again and in Lucifer No. 728 he fires a broadside at a mythical ogre which he believes is responsible for almost all the misery and unhappiness in the world from the time of the opening of Pandora's box to the starving of the Cubans. In my notice of his pamphlet on "Rationalism and Religion" I sought to show that the tendency which led to religious persecutions was the same tendency which leads men to demand the suppression of such persecution. I need not rehearse my argument, for it can be found in Lucifer No. 726. In short, however, I may state that that tendency is the law of the "struggle for life" which prevails throughout all nature and the backbone of Darwin's doctrine of evolution.

Totally ignoring this argument, Brother Walker takes up a subsidiary assertion that "the church does not make men either good or bad, but it is the acts of men which gives the church a good or bad name." On that assertion he charges with warlike fury, and confirms its truthfulness in attempting to prove its falsity. He cites numerous evils which he charges to the church. I supposed he would agree with me that the church is not an entity, but is merely the name given to bodies of men and women, and the acts he attributes to the church are the acts of comparatively few of these men and women.

He speaks of the Christian who persecutes his irreligious neighbor, and says he is "dominated by the anti-social instincts of the churchman." I am afraid Brother Walker allows his prejudice to blind his judgment in this instance. Such a man's nature is not changed by the church. He is a man who would try to interfere with other people's business even if he did not belong to the church. Friend Walker knows many such persons among professed freethinkers. Shortly after the death of Samuel P. Putnam several such persons, who would scorn to say a word in defense of the church, assailed Putnam's character in an alleged free thought magazine, merely because his alleged views did not coincide with theirs. No one has done more than E. C. Walker to expose the narrowness of some self-styled free thought advocates, yet it would be absurd to say that free thought is anti-social.

Whatever crimes you may charge against the church were in reality the crimes of a comparatively few men; the main body of the church membership has always been composed of men and women of kindly disposition. They supported their cruel leaders because of ignorance, but as they advanced in intelligence these cruel leaders were overthrown. If the tendency of the church is bad, as Brother Walker imagines he believes, why is it that all reforms in sacerdotalism have come from within the church and not from without? Bruno was a churchman, Galileo was a churchman, Luther was a churchman—all the reformers of the church were churchmen.

It is true they were persecuted by the men who were at that time the leaders of the church, and it was only natural that they should be. Men are animals after all, with a little more intelligence than some other animals, and the "struggle for life" is an animal instinct. The honest men among the leaders of the church believed the salvation of their own souls as well as the ultimate redemption of the human race depended on the extirpation of heresy—just as some honest irreligious men believe the success of the free thought movement depends on a strict adherence to the conventional code of morality. The opponents of progress are not all in the church. The dishonest men among the church leaders realized that their own positions depended on keeping the people in ignorance; so it was very natural for them to oppose all reformers.

"Thou shalt not suffer a witch to live," Brother Walker says, "was born of human ignorance and superstition." That is exactly what I contend. Then why attribute it to the church? The church was born of "ignorance and superstition," too, and, as an entity,—a thing having existence in itself and capable of good or harm—it is as much of a fiction as a witch. If Walker is fighting one offspring of ignorance and superstition now—the church—it is logical to suppose that men of mind like his were the fighters of the other offsprings of ignorance and superstition 100 years ago—the witches. Why not leave imaginary monsters alone and fight the realities which make them fearful?

I may here revert to the caption of Brother Walker's article in Lucifer No. 728: "The Common Mistakes of Religiously-Educated Freethinkers." The most successful champions of free thought have been religiously-educated men, for the very good reason that they had been brought up in the church and knew the real defects of theology. I think one reason why free thought makes such slow progress is that many of its avowed champions are so ignorant of what Christians really believe, or

what the bible really says, that Christians believe them guilty of wilful misrepresentation and unworthy of belief. But when a clergyman criticises modern theology, he invariably has a strong following of churchmen, because they believe he knows what he is talking about.

Two of the most common diseases of irreligious men are ecclesiophobia and bibliophobia. The effect on them of the mention of the church or the bible is like the effect water is supposed to have on a rabid dog. They go into spasms. Such pretended free thinkers, to my mind, belong to the genius A. P. A. —All Prejudice Association. One man like Moncure D. Conway, who studies the beauties and absurdities of the bible, does more for the intellectual advancement of the human race than twenty million little men who bark at it and howl with fear lest their children should get a chance to read it. I think a careful study of the bible will do more to show the growth of theologies and their absurdity than any other course of study. The sacred scriptures of a people are their most valuable literature for a student of the development of the human intellect. As geologists read the history of the earth by examining its strata, so the student of psychology can read the history of the human mind in the pages of the sacred scriptures of different peoples.

"Thus has the church made men bad by making them hypocrites." I am astonished that a man of Walker's acumen should make such an absurd statement. Cowardice and narrow self interest make men hypocrites. He certainly knows that hypocrisy is another name for policy—politics. The hypocrites in the church are the men who pretend to be religious for policy; they are the church politicians. The percentage of hypocrisy outside the church is much greater than within it. The business world is permeated with it. Governments are sustained by it. Its deity is Mrs. Grundy—not Jesus Christ.

But Walker contends that the reactionary men in the church *are* the church; hence he says: "Why should I not *say* 'the church?' It is an exactly descriptive term, it is brief, it is in every way better than a circumlocution which hides the active culprit in a cloud of words." If he has read thus far in this article he should see that the very reason I object to the use of the word as he uses it is because it is *not* an exactly descriptive word, but does hide the active culprit—the natural tendency of the unenlightened intellect—"in a cloud of words." It would be an exact term if the tendency which he complains of were found only in the church, but that is not the case. The same tendency exists throughout all organic nature from protozoan to man. Walker condemns it; Darwin studied it and gave the world the process by which nature has evolved man. The true scientist does not quarrel with a manifestation of nature and denounce it as an evil. On the contrary he studies it to learn its cause and its significance. Religion is part of the mental evolution of man and it is as absurd to denounce men for being religious as it is to denounce a monkey for having a tail.

I have already made this article much longer than I intended it should be, but if Friend Walker thinks the matter of sufficient importance for further discussion I shall be glad to answer any more of his objections if he can suggest a paper devoted to discussions of this kind which will grant the use of its columns for the purpose. Lucifer has a specialty of its own and cannot be expected to give so much of its space to debates of this nature except at rare intervals.

But in conclusion let me dispute his assertion that "False belief is a garment that can be laid off." It can be outgrown, but *not* laid off. A man's belief is a matter of necessity, not of his will. He cannot believe differently until he comes to see that his belief is wrong. And again let me repeat what should be blazoned in capital letters where every free thinker can read it wherever he turns:

"THE CHURCH DOES NOT MAKE MEN EITHER GOOD OR BAD; IT IS THE ACTS OF MEN WHICH GIVE THE CHURCH A GOOD OR BAD NAME."

"Beloved brethren, that we may be spotlessly moral, before all things let us lie," is the sum total of many an exhortation.

"Might is Right."

BY C. F. HUNT.

Having read further in "Survival of the Fittest," by Ragner Redbeard, LL. D., I feel more competent to say that it is unworthy to be encouraged by Lucifer's readers. Not content with disputing everything obvious, Redbeard disputes himself. He urges boldness, yet withholds his real name. "LL. D." forsooth! Why not Ph. D. or better still, D. Ph? He says only the mighty are right, yet all the writers he cites, Darwin, Spencer, etc., never dreamed of proving their fitness by fighting. He would have the biceps rule the brain. What he says about courage might help timid souls if they proceed with discretion, but for the rest the book is random rot reiterated. He is 500 years behind the times. Principles of abstract right are now recognized; those who ignore them, making their own rights rest upon selfish desire, strength, strategy or expedient, are termed "unprincipled," and are not classed among the fittest. With the advanced nations the civil power rules the military; this is evolution.

Redbeard says of woman: "Except in sexual matters a woman has no more brains than a cock sparrow." p 159. "Women of all ranks are still a marketable commodity." p. 160.

"Women are frail beings at the best of times, and in their secret hearts are probably lovers of the unlimited (whatever that may mean). For the welfare of the breed, and the security of descent, they must be held in thorough subjection. Man has captured them and it is necessary to keep them on the chain as it were. Woe unto him, woe unto them and woe unto our race if ever these lovable creatures should break loose from mastership, and become the rulers or equals of man."

The daughters of the Strong "are not permitted to mate with every strumous Dick, Tom and Harry," but are "given" forcibly to strong men, and then only to those that have murdered and eaten some other man. See page 99. Or perhaps the words used, "Carnivorous combat," mean that the robust daughter is to be given to the victor in a quail-eating contest. Or perhaps Redbeard does not know the meaning of words, and is therefore too ignorant to teach us. Many other passages show him to be unfit as a writer.

2733 N. 45th Ave., Chicago.

Passing Comment.

BY H. E. ALLEN.

I consider that Lucifer posseses the best corps of writers of any publication in the United States.

Now that is saying a good deal, for there are more than 14,000 publications and many of them are among the best in the world. But there is but one to my knowledge sufficiently up-to-date and courageous enough to speak the whole truth in the best possible form. I realize that the world has not sufficiently advanced to properly appreciate such a paper. A few years and it will be considered a classic.

Let us hastily turn the pages of the last issue, No. 728: The first page is practically beyond criticism and would do credit to any publication that ever fell from a printing press. The second page, "How to Reform Mankind," by C. L. James, is full of good sugestions, although slightly intolerant of the opinion of others. "America to Zola," by C. G. Baylor, is a masterpiece. "Some Observations," by A. Warren, is curt and characteristic. The editorial page as usual is most excellent. George Bedborough's article on his own indictment contains a vein of humor that ought to shame into silence every one of his ignorant and intolerant persecutors. "The Common Mistakes of Religiously-Educated Freethinkers," by E. C. Walker, is in my judgment one of the most convincing arguments I ever read, and is simply unanswerable. As Mr. Walker shows, we have arrived at the point where we no longer take pleasure in seeing blood flow; the thumbscrew is distasteful, so we now employ the more cruel methods of religious and social persecution and ostracism, the boycott, etc., to punish those who may be honest and wise enough to think for themselves and express their beliefs. The remaining two articles by L. J. Machmer and H. H. Hutcheson possess much merit.

Think what a boon it would be to live in a world that could rightly appreciate all the good things even in this one number. To all the writers of Lucifer I want to extend a hand of greeting and congratulation. Coming generations will call you blessed.

Galesburg, Ill.

Free Marriage.

BY HENRY M. PARKHURST.

In Lucifer, No. 728, Mr. Warren gives an erroneous definition of marriage, unsupported by the dictionaries, by the law, and by the decisions of the courts, from which it would appear that free marriage is a contradiction in terms. He says:

"In monogamic marriage the parties take upon themselves a solemn and binding obligation to devote themselves to each other sexually, to the exclusion of all others forever."

It was not necessary to destroy the orthodox church in order to knock hell out of it; Henry Ward Beecher did that to a large extent in the orthodox church. So it is not necessary to destroy marriage in order to knock hell out of it; the surest way to do that at the present day is by making marriage free. As a matter of usual custom, Mr. Warren may be correct; but as a matter of law and equity his statement is not correct.

Marriage is a contract; and like any other contract it is the agreement made by the parties thereto, in every respect which is not covered by statute law. As statute law does not in any state, so far as I know, require the parties "to devote themselves to each other sexually to the exclusion of all others forever," that can only become a part of the marriage contract by voluntary promise, express or implied. If it is expressly promised, the obligation is the same as it is to keep any other voluntary promise, such as the payment of a debt.

Most of the decisions on marriage in the courts, which have been objected to, have arisen from the neglect of the parties to specify what the contract meant; in which case one of the parties appeals to the court to enforce the implied contract, and the court is compelled to consult contemporaneous and ancient history in order to discover what the contract was probably understood by the parties to mean. It is a principle of law and of common honesty that in any contract, each party promises to the other what he has reason to believe the other party understands him to promise as a part of the contract. As stated by Paley in his "Moral Philosophy," the "promise is to be performed in that sense in which the promiser apprehended at the time that the promisee received it."

To illustrate: Marriage has from time immemorial been considered as intended for raising a family. If either party enters into a marriage contract knowing that he is incapable, and that his incapacity is not probably known to the other party, he knows that the other party enters into the contract in consideration of a promise which he cannot keep. Such a contract is fraudulent and void, and will be set aside by the courts. Or if one party willfully refuses to keep the implied promise, the courts may set aside the contract. Even marital rape may be inferred by the courts as authorized by the implied marriage contract, if it appears to them to be so common as to justify the husband in believing it to be authorized by the contract, and so common as to lead to the inference that the wife understood the husband to regard it as authorized.

The fault, when a decision hostile to individual rights is made, may not be in the courts. They are required to draw inferences, from the neglect of the parties to specify their intentions, and especially when the customs have been so oppressive to woman, she is culpably negligent if she does not forestall hostile inferences.

There are two things to be noted and to be acted on. First, Let every woman when she marries make it certain that the promise shall not be understood to mean more than she is willing to promise. Second, Since the system of marriage which has come down to us through thousands of years of history, cannot be set aside in a single generation, let all who appreciate the evils which arise from its abuse, devote their energies to instructing those who enter into it how they can make it free. By free marriage I mean a voluntary agreement between a man and a woman by which they shall secure their free and individual rights and the rights of their children.

Buchner on Marriage.

BY E. F. ROTSHECK.

BRO HARMAN: Herein I send you a few extracts relating to marriage from Professor Ludwig Buchner's work, "Man in the Past, Present and Future," a work of unequalled merit written by one of the foremost thinkers of modern times; a work whose worth lies in the fact that the Professor is not biased in any one direction and treats all questions in the light of perfect freedom, handling the sex question without prejudice and with justice to the female sex.

He says, "For the progress of true humanity in the state and society scarcely anything, however, can be more efficacious than the liberation of marriage from those narrowing bars, and its conversion into a proper relation of the two sexes, brought about by a free and unconstrained choice on both sides and dependent for its permanence upon the continuance of mutual rectitude and affection." And again: "The union of the most suitable with the most suitable will be the right method to produce the best possible race in the future."

Elsewhere he hints that economic freedom is of the greater importance to the emancipation of women. The young woman having become independent, will no longer find it necessary to allow herself to be treated as merchandise in the market or under half-compulsion, to seize upon any marriage that may be offered to her merely to escape the melancholy fate of spinsterhood. Now the stir in that direction is observed in the multiplied divorce proceedings which indicate the trend of events. When we see a woman applying for a divorce we always find that she is of a more independent disposition than the one who bears the abuses of a cruel or otherwise uncongenial companion.

And again Buchner points out the absurdity of restricting marriage among the poor on account of overpopulation, and shows that only by numbers of people is the wealth of humanity capable of increase. Darwin in his works, views woman still an inferior being, but Professor Buchner, who substantiates Darwin's theory of evolution, corrects that error and justly puts woman in her proper place, not above, but alongside of man where she belongs.

So long as the cause of the emancipation of half the human family counts among its advocates such intellectual giants as Professor Buchner we don't need to worry about its final outcome, but economic liberty is necessary for the movement, from which to draw its nourishment, its strength, without which everything must perish.

Fort Steilacoom, Wash.

Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Pilot House Observations.

Nansen says: "Of our commandments the seventh is that which the Greenlanders are most apt to break. . . By many of them it is not regarded as any particular disgrace for an unmarried girl to have children." That is to say, neither religion, custom nor government, in Greenland, has yet sowed the seeds of strife and crime by compelling woman to surrender self-ownership before she can be allowed to practicalize her natural right to motherhood.

* * *

During the great civil war, when it was urged that to free the slaves by government authority would violate the constitution of the United States, James Russell Lowell wrote these stirring lines:

Tho' we break our fathers' promise, we have nobler duties first;
The traitor to humanity is the traitor most accursed;
Man is more than constitutions; better rot beneath the sod
Than be true to church and state while we're doubly false to God. [man?]
We owe allegiance to the state, but deeper, truer, more,
To the sympathies that God hath set within our spirit's core;
Our country claims our fealty; we grant it so, but then—
Before man made us citizens, great nature made us men.
He's true to God who's true to man; whatever wrong is done
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race.

* * *

The fact that we fear to "break our father's promise" shows that we have not evolved out of the plane of "ancestor worship." We seem afraid to seriously ask ourselves the question, Why should one generation have power to bind a succeeding generation, any more than the people of one country should have power to bind the people another country? I once heard an orthodox minister say from his pulpit,—"We owe God nothing; we can owe him nothing; he can and does owe us everything"—or words to that effect. And this, as I take it, is the proper attitude of one generation of people towards the generations that preceded it. And such also, it seems to me, should be our attitude toward "the state," "the church," or any other human institution. Lowell says, "We owe allegiance to the state," and "fealty to our country." Most emphatically I say no! The allegiance, the fealty, is just the other way. The state should be our servant, not our lord. Fealty to country is a form of ancestor-worship, fetich-worship, and as such it enslaves, degrades, the worshiper, and prevents rational development and progress.

* * *

If the last five lines of the poem just quoted should be made the motto, the rule of action, of all peoples, what would then become of nationalism, of statesmanship, statecraft, diplomacy, patriotism, etc., etc., to say nothing of the older institution called the *family*—the patriarchate and the matriarchate? Major Esterhazy would shoot his own brother if commanded to do so by his superior officer. He would do this not willingly, but because duty compelled him, but he would not afterwards boast of his deed, as he would when, in war, he shoots a German, an Englishman or an Abyssinian. He never thinks of these as being his brothers. And how many of us who now rejoice over our recent national victories think of the fact that our hands are red with brothers' blood? Lowell wrote many fine things in advocacy of human solidarity, but it is doubtful if he realized that the greatest obstacle in the way of practicalizing human brotherhood is the family institution itself, as defined, made rigid and non-progressive, by canon law and statute law marriage.

* * *

Let him try who will, the task of conducting a journalistic craft through the narrow channel that separates Scylla from Charybdis, is by no means an easy one. Changing the metaphor—the pathway of an editor and publisher is beset on either hand by thorns and briers. To illustrate my meaning an instance or two are herewith offered. In a recent Lucifer an old contributor used this language: "My critics, of course, know this, and their criticisms are, therefore, not honest," etc. An editor, like the chairman of a public meeting is expected to keep order by ruling out from discussions needlessly offensive language. To accuse a man of dishonest criticism is much like accusing him of dishonesty in business transactions, which accusation, as we all know, is the most serious that one person can make against another. This method of argument seems to me wholly needless—needlessly offensive. Why not show the absurdity and the inconsistency of the alleged critic, then let the readers or hearers judge as to the honesty or dishonesty of the respective disputants? To my thinking, it is always in order to challenge the *truthfulness* of any statement, and to show wherein the untruthfulness lies. This is a very different thing from challenging the *honesty* of an opponent. While it is not in all cases correct, probably, to say that he who accuses another of dishonesty is himself dishonest—consciously or unconsciously so—it is doubtless true as a general statement. It is impossible for any of us to get away from ourselves when judging of the motives of others. The man who is conscious of none but honest motives will not hastily attribute dishonesty to others. Hence the wisdom of the old admonition, "Judge not—for with what judgment ye judge, ye shall be judged."

* * *

Here, then, arises one of the difficulties above alluded to. If such language as that just quoted is allowed to go into Lucifer's columns the editor is censured. If, on the other hand, the objectionable language should be eliminated, or the article returned to the writer, the editor will be accused of denying the right or principle known as freedom of speech—denying to others the right that he claims for himself—the right to say one's say in one's own way.

* * *

Another cause of trouble to the editor is the prevailing tendency to write *long* articles when the same ideas could be expressed in much fewer words. Many otherwise meritorious articles are side-tracked for this reason. And still another cause of vexation is the poor penmanship, also poor ink, poor pencils, or poor paper used by correspondents. These are a few of the many thorns and briers that hedge an editor's pathway, and that make him wish for the "wings of a dove that he might fly away and be at rest."

* * *

Major Count Esterhazy is said to have admitted to two or three persons that he wrote the famous bordereau. It may be added that the general opinion seems to be that Esterhazy is about the kind of man he is said to have acknowledged himself to be.—*Chicago Evening News.*

And this is what Major Count Esterhazy is reported to have said of himself. (See New York "World," Sept. 19):

"Everything I did was in blind, unquestioning obedience to my superior officer. I am a professional soldier. I know no law but the law of absolute obedience to my superiors. If I were ordered to take a gun and shoot my own brother I would do so without the slightest hesitation."

Not long since this same "Evening News" said editorially: "The first duty a soldier has to learn is obedience." Why then should Count Esterhazy be censured for having learned his lesson well? The Major is eminently in the right. The best soldier is he who makes the most complete surrender of his individuality, his own personality, and becomes most nearly an animated automaton, machine, for the use of his superior in command. Such is "militarism."

The "Public Ownership Review" has a word to say on this subject:

"Militarism tends directly to stamp out the spirit of freedom. In a military country like Germany most private citizens are overawed and contemptible. The multitude of officers strut through the streets like birds of paradise, with all the superior airs of bulldogs and American policemen. What can the Russian people do for liberty against the army? See how in France recently the honor of the army has almost been the rallying cry of a new revolution which would overthrow the republic, and how that honor was deemed so paramount that all civilized forms of trial were waived as to Dreyfus and Zola. Great Britain alone of the great nations does not seem army-ridden because, being an island, her army is small, and little remains at home to bully by its proximity.

* * *

In his article on "Free Marriage," in this week's issue, Mr. H. M. Parkhurst raises a question of great interest to all libertarians. He says, "Marriage is a contract; and like every other contract it is an agreement made by the parties thereto, in every respect that is not covered by statute law." The Encyclopedia Brittanica says that "In marriage every right and duty is fixed by law," and that "its complete isolation from all other contracts is constantly recognized by the courts." If every right and duty is fixed by law, how is it possible for the parties to a marriage contract to put into it an article of agreement permitting either contractor to associate sexually with any one other than the conjugal mate? It is true that such a private agreement could be made and kept, but would a law court recognize the validity of such a provision? Would not the fact of such agreement be held by the court as evidence of intentional fraud, just as the courts now hold that an attempt to procure divorce by agreement is fraudulent "collusion," and therefore invalid? Is not exclusive sex-association, exclusive sex-ownership, the most vitally important of all marital rights and duties?

If Henry Ward Beecher had "knocked hell out" of Plymouth Church, then certainly he would have knocked out its orthodoxy, and if H. M. Parkhurst can knock exclusive sex ownership out of marriage then orthodox marriage will be a thing of the past. A few court decisions sustaining the right of a man and woman to make a marriage contract in which exclusive devotion to each other sexually was neither expressed nor implied, would make interesting reading.

* * *

The statement is often made that there are more criminals outside of jails and penitentiaries than within their walls. The following paragraph clipped from an exchange would indicate that all the lunatics are not confined in asylums for the insane:

There is a place near Glasgow, Scotland, where a railway track runs for some distance beside the fence of a lunatic asylum. At one time, says the "Detroit Free Press," some workmen were busy repairing the track when an inmate of the asylum approached one of the laborers, and from his position on the inner side of the inclosure began a somewhat personal conversation.

"Hard work that," he said.

"Troth, an' it is," replied the laborer.

"What pay dae ye get?"

"Sixteen bob [four dollars] a week."

"Are ye married?"

"I am, worse luck—and have six children besides."

A pause; then said the lunatic: "I'm thinking, ma man, ye're on the wrong side o' the fence!"

When womanhood and motherhood awake to a sense of their responsibility—when they become self-reliant and self-respecting, and when they demand and receive their rights in the human equation, then will men no longer merit the rebuke administered by this very sensible lunatic. Then children will be born because they are wanted and only when proper provision has been secured by the mother for the maintenance and the education, the training, of her offspring.

THE CAREER OF A NIHILIST: A realistic romance by Stepniak. A thrilling tale of liberty-loving revolutionists in Russia. Price, postpaid, 25 cents.

The Bedborough Case Continued.

Just as we go to press the following letter is received from Mr. Bedborough:

"My case came up today at the Central Criminal Court, Old Bailey, before the Recorder of London. Mr. Horace Avory presented a demurrer on my behalf and claimed that in its present form the Indictment against me was embarrassing by reason of its diffuseness and suggested that an adjournment for six weeks should be given in order that the prosecution might decide for which count or counts they would first proceed. The counsel for the crown having agreed, the Recorder consented to the adjournment, it being understood that in the meantime the prosecution would define their intentions as suggested.

"My health is keeping up wonderfully well. I was actually able to survive three days' waiting at the Old Bailey Court, an almost perfect test of robustness.

Yours very sincerely, GEORGE BEDBOROUGH.

What Our Country Owes to an "Illegitimate" Child.

"The mother of Abraham Lincoln upheld a race when she held him in her arms."—*Floating Item.*

This probably refers to the negro race which Lincoln is accredited with having lifted out of slavery. I wonder if the writer of the above is aware of the fact that according to the currently accepted standards of morality, Lincoln's mother herself had no right to be born? Herndon's "Life of Lincoln" (written by Lincoln's old law partner) is authority for the following:

"On the subject of his ancestry and origin I only remember one time when Mr. Lincoln referred to it. It was about 1850, when he and I were driving in his one-horse buggy to the court in Menard county, Illinois. The suit we were going to try was one in which we were likely, either directly or collaterally, to touch upon the subject of hereditary traits. During the ride he spoke, for the first time in my hearing, of his mother, dwelling on her characteristics, and mentioning or enumerating what qualities he inherited from her. He said that his mother was the illegitimate daughter of Lucy Hanks and a well bred Virginia farmer or planter; and he argued that from the last source came his power of analysis, his logic, his mental activity, his ambition, and all the qualities that distinguished him from the other members of the Hanks family. His theory in discussing the matter of hereditary traits had been that, for certain reasons, illegitimate children are oftentimes sturdier and brighter than those born in lawful wedlock; and in his case, he believed that his better nature and finer qualities came from this broad-minded, unknown Virginian."

It would be interesting to know the difference there would have been in the history of the United States had the poor and despised Virginia girl been more virtuous, as the world defines that quality. Certain it is that without Lincoln, the drama of the Civil War would have been deprived of one of its most important characters. L. H.

VARIOUS VOICES.

J. H. Kallmeyer, New Florence, Mo.—No. 728 has come to hand with it my subscription comes to an end. Best be just before being generous—so I enclose fifty cents on renewal. The cause for which Lucifer stands (the name suits me to a dot) must prevail. Life must sometime be worth the living, though that time may be in the dim and distant future. If fate serves me well I may, and hope to be, able to help on the Youmans proposition.

C. E. N., Boston, Mass.—Inclosed find twenty-five cents in postage stamps to renew my subscription. Each Lucifer I receive I mark and mail to some one where I hope the seed of liberty may sprout. The only way to reform politics is to abolish them; the only good law humanity can make is a law repealing all other laws. Inclosed is a copy of "The New Dispensation,"

a paper equal to any I ever read. The marked article, "Sale and Sacrifice," is second to none ever written on the sex question, and I hope you will reprint it.

J. N. Tuck, Richland, Calif.—Some time ago a friend sent us a copy of your paper, which we had never seen before, and we subscribed for three months, which I believe ended with No. 709. As you have continued sending since, will now enclose pay for one year from that number. We cannot say that we agree with your theories in all respects; perhaps we do not fully understand them, but we believe in free speech and *honest*, independent thought in social and religious matters, and in whatever will tend toward better conditions of life, so are willing to read. Please send enclosed list of books.

J. F. Lederer, Waterville, O.—I enclose you a dollar bill for arrears on Lucifer; will send you another for another year's reading soon. Now a few words to the friends of the Light Bearer. If you would all try to elect men to office who are friendly to humanity instead of those who are against us you would not need to beg for money to help our friends out of jails and other troubles they get into by trying to educate the people. No use, friends! You must pour on water to stop the fire. Then why everlastingly feed fire by begging for money to make more fire and still feed men to create more fire?

O. W. Lee, Des Moines, Iowa.—Enclosed find money for renewal of subscription. Now I must tell you that I have just returned from the City Library where I submitted your July 9 number, and the June number of the "New Time," and the September number of the "Appeal to Reason," to the Librarian for a decision as to whether these papers would be allowed a place in the library if the subscription price was paid by an individual. Lucifer was handed back to me with the remark, "That one I would not allow here at all." The other two were admitted upon the understanding that she could recall her consent at any time she saw fit, and then agreed to let me know when she did so, so that I might write the editors and place the unexpired subscription elsewhere.

I leave comment for you to make, but I expect that she will "stay the hand of progress" (?) with the other papers, if she finds out that I have reported this to you.

W. G. Thorland, Manhattan Block, Chicago.—Your correspondent, C. F. Hunt, who criticises the book "Might is Right, or The Survival of the Fittest," acknowledges that he has not read it. His judgments are evidently based upon some condensation on the back of a publisher's advertising card The author of the book plainly affirms that all governments, all land titles, and all moral ideals are founded upon armed violence, supplemented deception, and the inference he draws from this is, that governments may be justly, logically and scientifically destroyed, obliterated by a further application of their own method. Out of this would develop fierce, unending struggles whereby the strong man (i. e. the highest type of man) would prevail, rule, own, propagate, and be deposed when he became effeminate, unwarlike, degenerate. The fittest only could triumph. This book can not be judged by pre-existing books. Its projects an entirely new philosophy, or rather a philosophy that existed among our ancestors before the slavish virus of Chrislingism was introduced into the brains and bones. "Might is Right," saith the author, "through all nature. The right of the strongest is immortal."

Frederica deCrane, Orange City, Iowa.—Inclosed find $1.50; use as you may think best. How much I enjoyed Lillian's letters in Lucifer. A little over a year ago I also crossed the ocean for a visit to my native country, Holland, which I left when a mere child. There everything is more conventional, but people of the better class are much more liberal than here. The difference in social standing among people there is very marked, but the aristocrats by birth as we find them there, are preferable to the aristocrats by virtue of their money, as we find them here. And the pathetic love of rich and poor for that pretty little figure-head, Queen Wilhelmina, impresses one with the idea that a kingdom in name which is a republic in deed, is not worse than a land of liberty where we are hoodooed four or eight years by a democratic figure-head to change off again for a republican figure-head.

About the sex question I have been so discouraged and disgusted because people will not listen. And my own sex is the sharpest and most bitter enemy against liberty and purity. Just the other day a case came to light. Seventeen years ago as I was teaching school in the country I became acquainted with a young couple that were engaged to be married. The young man was pleasant company and seemed a devoted lover. They were married, and soon the real character of the man manifested itself. Three weeks after marriage, as the young couple and myself were driving home from town the brute told me in the presence of his wife that he wished he had become acquainted with me earlier for then he would have proposed to me. I was not a reader of Lucifer at that time and was shocked and grieved. Well, this man forced his wife to sign and sold her land, took her away from all her kin, and now she at thirty-four years has had nine children—the last one just born and she very weak with some inflammatory disease. This poor woman suffering with some severe female trouble, claims she sometimes gets scarcely five minutes rest or peace the whole night long. And yet we are told that our marriage laws and customs are in no need of reform.

Mattie Hursen, 1044 W. 12th st. Boul., Chicago.—Inclosed find my mite (twenty-five cents), with my protest against the prosecution of Mr. Bedborough for his effort to lift the race out of the mire of lust and prostitution under the cover of law and religion. I wish those legal officials who are to try his case could *feel* what I have suffered, and could have had poured into their ears, as I have had, the tales of cruelty and outrage perpetrated on defenceless women by men who were in honor bound to be these women's best friends, then these officials would understand the fearful consequences to the race of such outrages. They may preach, pray and lecture, but while woman is held in fear and slavery her sons will be ignoble and slavish, and easily held subject to the brute forces of authority.

The tyrants, zars, kings, empresses and priests (including the money kings of America) will continue to roll in luxury supported by the toil of the children of these women—the mothers who labor and suffer untold agonies to bring children into existence only to repeat their own degradation and slavery in different form.

It is enough to drive one mad who realizes the fearful consequences of tortured motherhood and the results, as seen in the prisons and insane asylums, and in the halt, the lame and the blind, the imbecile, the idiot children who were born with the ineffaceable brand of their father's brute nature and of the mother's slavishness on their defenceless frames.

Some foolish people decry the rum traffic when it is only one of the results of this traffic in women legalized by church and state. The love of drink shows the diseased condition of the people caused by woman's bondage. How long must this crying shame of the centuries continue?

Some one asks if the women have gone back on Lucifer, and I will answer as if the question was put directly to me. Woman has suffered so much and so long from the selfishness and tyranny of man that she now must have more kindness and sympatny—more of real friendship and of the right kind of love to brace her up and round out her nature so that she may be able to appreciate man's ability to reason so logically and to write so learnedly as some of them do. Woman feels her lack of education, her lack of ability to reason clearly, and consequently she fears the criticisms, the sarcasms thrown at her from men; so she keeps silent many times when her soul is on fire with living truths that need to be spoken. We women have been asked to deluge Lucifer office with contributions, and thus I reply.

S. S., Des Moines, Iowa.—A copy of your paper fell into my hands last winter and being a married woman I of course felt interested in the subject of sex reform, so I sent in a three months' trial subscription. I enjoyed the papers in the main (not all the articles), but my subscription expiring I thought I wouldn't renew. You, however, continued sending the paper, and I am glad that you did, the reading of them is helping to individualize me, and I am now always glad when my Lucifer comes. So I now enclose one dollar in renewal; the other dollar is for a copy of "The Fountain of Life," "Helen Harlow's Vow," "Anything More My Lord, "What the Young Need to Know," and "Sexual Enslavement of Women." I believe in the basic reform that you and your co-laborers are working so diligently to help establish, namely, the emancipation of woman from sex slavery. As a woman, and the wife of a so called good, Christian, moral man, I know all about what that means. I know that sex slavery is a terrible thing; a most cruel, atrocious crime. It is the breeder of moral disease, physical disease and death, and yet the best of men, good men, so-called, are allowed to practice it with impunity and with the law at their backs. Indeed, the law, to their narrow, ignorant minds, makes it a virtue, and the women who dare raise their voices in protest against these men's unwelcome approaches are the ones who are accounted as criminals. For let it be known that a wife refuses to submit to the sexual demands of her husband, or even antagonizes him, and immediately sympathy is enlisted in behalf of the husband. He becomes at once the object of public interest and pity, while the wife is left to suffer social ostracism, and to be struck out from the list of women who are accounted as good and true. She has failed to fulfill her duty, she can no longer be numbered with the "model" type. So sex slavery or social ostracism is the average married woman's only resort, either one of which to the sensitive woman means a life of untold suffering and misery; and realizing this, she more frequently chooses to remain the soul and body slave of a certain man, for in this way she can suffer privately, and with the world shut out, and oh, what untold and unspeakable suffering is going on within a majority of homes! May the angel of Liberty soon spread abroad her wings over the earth and set the captives free!

I notice the books "My Century Plant" and "The Occult Forces of Sex," by Lois Waisbrooker are very highly spoken of by some of Lucifer's readers, but they are not advertised in the paper, so one cannot discover the price nor the place from which to order them. I would like some day to get them.

Albert Chavannes, Knoxville, Tenn.—And now I want to say that I liked your [Lillian's] article on the raising of children very much. I do not know how many mothers will follow your advice, for there is yet a mistaken idea, even among our progressive people, that it is a mother's duty to devote herself to her children, and that it is best for the children that the parents guide and control their lives, so that many parents will rule their children until they have to rebel and assert their right to control their own conduct. The teachings of Christianity about children are all wrong. The duty of parents is to see that their children have the best parentage possible and have the best of care during their first years, but as soon as the child manifests sufficient intelligence it is best to allow him to use it, and especially to teach him to decide for himself. But the Christian acts precisely the other way. He is taught to pay no attention to the parentage, that being the Lord's business who makes marriages in Heaven, and is responsible for the birth of children, but on the other hand, most Christian parents feel it their duty to control every one of the acts of their children even some time after they are grown up.

After much observation I have great doubts if the parents are the best persons to raise children. So many of them become nervous and impatient and irrational where their children are concerned. I have heard so many parents scold children for a little noise, or too many questions, and these same parents will be on thorns if the children remain out too long on an errand or run any risks whatever, while they would think nothing of it if it happened to be the children of neighbors.

I look, however, for better conditions for children in another direction than you. While you believe in the abolition of marriage, I believe in its extension; that is, in the enlarged family. I think that if, say six men and six women lived in a common home, on the same footing as now live a monogamic couple, so that when the children were done suckling, the entire community would have an interest in them, precisely as the father and mother have now, these defects would no longer exist, and the conditions for the raising of children would be much better. It is the feeling of special ownership, the concentration of affection on one or two children, which is the cause of this anxiety for the little ones and desire to control their lives.

I know that communal living is difficult, and will not be successful until there is a great change in the character, and I furthermore believe that the training of monogamic life is the best to lead to enlarged homes. That is wherein we differ. I think that in the main, the end we seek is nearly the same, but the means are different. . . . I wanted to tell you that your article has been appreciated, and I think if you would write more in the same line it would be a good thing. Freedom is of little use unless accompanied with improvement in character.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 40. CHICAGO, ILLINOIS, OCTOBER 8, E. M. 298. [C. E. 1898.] WHOLE No. 731

Truth and Prudence.

Into Truth's abandoned camp
Prudence mounts with martial tramp,
Celebrates a victory vast;
While the Truth, unseen, has passed
Onward in its desperate fight
With the cohorts of the Night.
—*Harry Lyman Koopman.*

The English Fight For Free Speech.

BY SAGITTARIUS.

A word on the eve of the trial may interest your readers.

There is no question about the interest created among advanced thinkers in this country. In the public press extremes meet in sympathetic articles from papers ranging from "The Saturday Review" to "Reynolds"!

The latter published yesterday a long and important article from the pen of the editor, Mr. W. M. Thompson, who, as a barrister-at-law, writes with knowledge and authority. Besides this it published in same issue timely articles on the marriage laws and on "Literature, Proper and Improper," (I send you the paper under separate cover, this mail).

Our last public meeting before the trial brought together a crowded and enthusiastic audience. St. Martin's Town Hall—an important hall close to Trafalgar Square—was packed to the doors.

The composition of the platform was instructive, as showing how this attack upon the freedom of the press brings together opposite schools of thought who not by any means sympathize with the free love movement, *per se*.

J. M. Robertson was in the chair, supported by G. W. Foote William Platt, Mrs. Despard—a well-known public servant—Amy Morant and others.

After a thoughtful and interesting address by the chairman, who pointed out the dangers of the new press censorship and the fact that we could not afford to have our thoughts or their expression limited by the intelligence of "the man in blue"—also calling attention to the sinister inference we are compelled to draw, that *someone*, constituting himself censor of public morals, has set this prosecution in motion. "We want to know who it is and why the machinery of the Crown is enlisted by the police—our servants—at his behest." After this the floor was held, mid the closest attention of the audience, with continual applause, by the other speakers.

The eloquent president of the National Secular Society was in his best form. His speech will dwell in the minds of all who heard it as a magnificent defence of freedom of thought and utterance in all branches of study. In well-chosen terms, without bravado, or "high falutin" he expressed our determination to speak and print in wholesome language *anything* in *any* phase of thought that engaged our attention—"whatever may be the result of this prosecution." His conclusion was as fine a piece of eloquence as I have heard in many a day.

William Platt made a first-rate speech, so did Mrs. Despard and in fact all the speakers did yeoman service.

Mr. Robertson and Mr. Foote both expressed incidentally their disagreement with free love doctrines. Mrs. Despard is, I believe, a Catholic. Mr. Platt's views are well known to you—(Is there a stauncher monogamist in existence than William Platt?) and all this served to heighten the effect of their presence and testimony for a free press.

Dr. Drysdale, Mr. Truelove and many old and seared veterans in the ranks of freedom were among the audience, and a collection under the able direction of Miss Vance of the N. S. S. yielded a handsome contribution to the Defence Fund after paying all expenses.

I enclose a copy of the indictment, consisting of eleven counts. You ought to print Amy Morant's "Wonderland" (February, 98, "Adult" p. 19) to give your readers a specimen of the fearful corruption stalking through the old country! And the *reductio ad absurdum* is surely reached when in the same issue (p. 14) a verse of one of Dr. Watts' hymns is included as "obscene!"

But what are we coming to? *Is* this 1898? *Is* this London? Or do we mistake time and place and live in Spain in the time of Tonquemada? If this prosecution means anything it means that any discussion of the marriage laws in wholesome and thoughtful language, and expressing honest results of honest study, is to be met with the arrayed forces of the Crown.

If that be the position I do not hesitate to say that it is out of date, and that we, who put these people in power for the sake of public order, have no intention of submitting to so intolerable a yoke.

It is monstrous and absurd that while the police seem unable to cope with ruffianism, making London streets unsafe in broad daylight, they should find men to attend League meetings, taking full notes and detail half a dozen stalwart detectives to arrest one man. A summons from Bow street would, of course, have been as effective in procuring his attendence as this senseless array of force; our able and genial secretary has never attempted to shirk responsibility for his acts.

Bedborough's courageous attitude elicited a well-earned and warm eulogium from Mr. Foote, heartily endorsed by the meeting, and whatever be the outcome of this disingenuous and unfair attack upon him the cause of freedom is safe in his hands. Acquittal or persecution—whichever comes—can only add to the honor in which George Bedborough's name will be held by all thoughtful people throughout the English-speaking world.

"I love you always, I love you always the same." Another boast of lovers, another falsehood of the most lying century in the history of the human family. We always love differently, and every day, every hour of the day, and every minute of the hour, love is transformed and changed.

Consistency, Logic, Plumb-Lines, Pendulums, et al.

BY E. C. WALKER.

It has been said of some persons that they stand so straight that they lean backwards. Really there is imminent danger that Rev. Sidney Holmes and some of my other solicitous friends in their strenuous efforts to be plumb-liners beyond what is written, will acquire aggravated curvature of the spine and become animated circles. They seem to me to be already reasoning in circles.

I cannot understand the logic of these men and women. So far as it has developed, it assumes this shape:

The Anarchist is opposed to governments.

There is a government in the United States.

Therefore, the Anarchist cannot consistently encourage the doing of anything by this government which may lessen the evil power of another government, an admittedly worse government, somewhere else.

I do not follow the argument. It limps and stumbles out of my line of vision. It gets out of touch with facts; it hides in some dreamer's sanctum or is lost in a fog of theorizing. My observation tells me that evils are relative, that goods are relative, and hence I deduce the conclusion that the part of wisdom is to choose the lesser of two evils, the greater of two goods. If I will not act until I have perfection in measures and men, I shall never do anything. My reading of history tells me that progress has been made by the temporary alliance of forces, none of which stood for complete liberty, but the united action of which tended to limit or destroy the power of another force, a force that stood for greater despotism. As I have said before in these columns, when the exigencies of the struggle demand it, I will give my voice and vote for marriage *and* divorce as against marriage *without* divorce, for Protestant toleration of differing worships, as against Catholic suppression of differing worships, not because I accept marriage or Protestanism or the principle of governmental meddling with sexual and religious questions, but because my instinct of present self-preservation has not been stifled by my aspirations for certain ideal conditions, conditions, which, after all, can be reached only by successive steps. If the mass of people about me are willing to do a good work, I will help them do it, even if the instrumentality they employ is not the best possible, or is actually the worst. This does not in the least imply that I shall cease to deprecate and denounce this evil instrumentality. And I observe that the devotion of my critics to what they conceive is the plumb-line does not prevent their use of commercial and other instrumentalities that they continue to criticise.

I do not believe that loyalty to the plumb-line in sociology logically necessitates that we give our active or passive aid and comfort to the worse of two governments, to the less progressive and humane of two civilizations. Yet this is, in practice, the position to which my opponents stand committed. Here they interpose—"Not at all; let such American citizens as wish to do so give whatever help they choose to Cuban insurgents; let the government keep its hands off both combatants." Certainly, that would be the ideal state of affairs; unfortunately, the ideal is never the existing; we are not in Utopia, but on the planet Earth. No person, not even Mr. Holmes, has or ever had the slightest idea that this or any other government would or could pursue such a course; the governments would not, because such liberty is beyond their comprehension; they could not, because of their fear of each other. All the probabilities are that had the United States government, as by a miracle, attempted to take such a position, it would have become involved in a far worse war than this with Spain. Therefore, the only alternative to intervention was to stand with folded hands, as civilization has stood for centuries, while Spain would carry on, as for those centuries she has carried on, her savage work of torture and extermination. Thanks to the insistence of the American people, the politicians were temporarily overborne and the unwilling government was at last forced to take half-hearted action.

Before my friend Holmes irrevocably "brands" me as a recreant to the plumb-line, I respectfully suggest that he take counsel with his inner consciousness and certain possibilities. My offense, as I gather, is that I am sometimes willing to use one government against another which I conceive to be worse. If my reverend comrade were traveling abroad and should be seized, imprisoned and otherwise invaded by some government of Europe or Asia or Africa, would he consistently, persistently, virtuously and self-sacrificingly refuse to ask or accept the aid of a United States consul or ambassador or the state department itself? If not, why not? And if not, that is, if he would accept such aid for himself, why should he not accept it for a personal friend, and if he would ask or accept the aid of this government for himself and a personal friend, why should he not ask and accept it for several or a whole island full of his "fellow-citizens of the world" (for he is cosmopolitan like myself, you know) who are oppressed by the government which has abused him or by some other government to which they refuse to give their allegiance? If he answers that he will ask, or take the benefit of such assistance for himself, his friend and his brethren in solidarity, because the only alternative is submission to the tyranny of a, for them, worse government than that of the United States, that he simply chooses the lesser of two evils, then he accepts in practice the principle for which I am contending, the principle which has guided me through all this Cuban-Spanish-American conflict. If he answers that he would *not* ask or accept such help for himself or those beloved by him—well, he can use his "brand" on me all he pleases; it won't hurt a bit. I'd rather be a pendulum, that indicates the orderly progress of the hour, than such a riveted plumb-line as that.

Again: Mr. Holmes is walking along one of the dark avenues of the Western metropolis, when suddenly three or four of Chicago's amiable confiscators of earned increment pounce upon him and with fist and sand-bag argue with him to yield up his wealth. Will he call for the police if he thinks he can bring them to the scene in time? Will he accept the rescue at their hands if they come uncalled? If he will ask the aid of these agents of government for himself, how will it be about "interfering" between the government of the thugs and the victim should the victim chance to be his "best girl" and his "voluntary" defense prove inadequate? Will he ask the government to help him in a crisis where brute force is more potent for the rescue of the assaulted girl than is a very correct theory concerning the general mischievousness of governments? And if he will ask for the help of the police when he and his sweetheart are in danger, why not when he sees a gang of hoodlums pounding a poor Chinaman to death? He believes in human solidarity. And finally, having so far gotten "out of plumb," and also repudiating national, racial and other lines of division and enmity, suppose he imagines himself and his lover and the Chinaman transported to the "Queen of the Antilles" and transformed into Cuban pacificos, and the thugs and hoodlums also carried there, and now ravishing and murdering as soldiers of Spain, the agents of its government—What then?

I did *not* say that all the opponents of the war were of the stripe of Hanna, Elkins & Co., but I said "I told you so," because Mr. Harman cited the actions of these men as though they were men who had been eager for intervention, when, in fact, they were early, persistent and unscrupulous opponents of intervention and came very near preventing any sort of action by the government.

Love demands law—not that, however, which is imposed from without but that which springs from its own majesty and delight. Freedom in itself is an education most noble and beautiful. Humanity is not a wild beast to be subdued and obtained. On the whole it is right and means to do right. The grandeur of virtue is constantly imperative.—*Samuel P. Putnam.*

Libertarian vs. Governmentalist.

BY REV. SIDNEY HOLMES.

Warrior E. C. Walker is a poor marksman when he gets off the free thought rifle range. He has opposed the government so long that it is no wonder he fires at random and does more damage to his own new allies than to his libertarian friends—now apparently the enemy.

In this issue of Lucifer in the first fifteen lines of his article he sets up a frail target of his own invention and demolishes it effectually. But why all that irrelevant stuff? Our whole controversy is whether governmental intervention in Cuba was justifiable from the viewpoint of a libertarian. Warrior Walker answers:

"If the mass of people about me are willing to do a good work, I will help them to do it, even if the instrumentality they employ is not the best possible, or is actually the worst."

Now mark how Walker the libertarian confutes Walker the warrior. On page 4 of E. C. Walker's pamphlet "Prohibition and Self-Government" he says:

"It is my settled conviction that the use of intoxicants is in every way injurious."

The prohibitionists wish to stop that injurious effect by governmental intervention But on page 10 of the same pamphlet Walker says:

"The destruction of liberty and consequential individual responsibility is the *worst possible* remedy."

But Walker the warrior says: "I will help them to do it, even if the instrumentality they employ is not the best possible, or is actually the *worst*."

Warrior Walker may exclaim that he will not admit that the prohibitionists are trying to do a good work. That is a matter of opinion and the opinion on the second page of the pamphlet just quoted is:

"The inquisitor and the prohibitionist are one as regards both motive and means. The inquisitor sought to better the condition of humanity; so does the prohibitionist. The adored specific of each is force, legal, physical. The intention *good*. The means, subversive of all liberty, alien to science, totally inadequate to secure the end sought."

I am sincerely grateful to Friend Walker for writing his own refutation in advance and saving me the labor. Perhaps I should not have written it so well. After reading his own arguments against government intervention in the liquor traffic he must see that the reasons he gives apply with equal force in any case where governmental intervention is asked. In every case it is an infringement on personal liberty. Why should I be compelled to pay to hire men to whip some of Walker's real or imaginary enemies?

The numerous questions he puts to me as to whether I would accept help from a government representative under certain circumstances are not involved in the issue. I suppose I would take "any port in a storm," and I would not refuse to be saved from drowning by a pirate crew if I were shipwrecked. But I would not advocate the licensing of pirates on condition that they should try to rescue every shipwrecked man they saw. And I would not demand that Walker should furnish money or food for the pirate crews.

"We are not in Utopia," Warrior Walker cries, "but on the planet Earth."

That has strangely familiar sound. It seems to me that I have heard some such objection made to liberty before. But certainly I never expected to hear it from Edwin C. Walker. Truly the pendulum has a long swing.

I had intended to stop here, but I fear Brother Walker will think I am trying to dodge his marvelous syllogism, and it is formidable enough for Aristotle himself to dodge. Here it is:

Major premise: "The anarchist is opposed to governments."

Minor premise: "There is a government *in* the United States."

Conclusion (Peace, peace, Aristotle!): "*Therefore*, the anarchist," etc.

I respectfully represent that both I and my deceased friend Aristotle protest against the intervention of the alleged minor premise. If an anarchist is opposed to governments he is opposed to governments; that's all there is to the proposition, and it makes no difference if there is a government in the United States or a jabberwock in Dahomey. There are also rabbits, peanuts, spinach, warts, lightning bugs and lunatic asylums *in* the United States, but I do not see that such facts, undisputed though they be, have any place in this argument. If Friend Walker had said:

"The anarchist is opposed to governments;

"The United States is (or are, as he prefers) a government,

"Therefore the anarchist cannot consistently encourage the doing of anything by the United States," he would at least have had his proposition nearer to a syllogistic form.

But then it requires a peculiar style of logic to defend government.

The School Question Again.

BY MYRA PEPPERS.

E. C. Walker certainly understands one phase of woman's nature; for if we have a weakness it is for telling *why* we do and *why* we don't. We can refuse an invitation to write, we can ignore the gentle hints of correspondents, but when it comes to being asked why we don't write for Lucifer, we at once seize our pen and strive to give the reason. Of course there will be as many reasons as there are women, but along with the reasons may come an idea or two worth reading.

I hope Mr. Walker will remember to give us the gems from private letters—and there may be others who will do the same. There are beautiful sayings, profound utterances, called out by personal magnetism found in letter writing that would help to educate and elevate if given to the world.

I think Lizzie Holmes is right in the main about our public schools, but as Lillian so aptly says, "What are we going to do with our children if we don't send them to school?" The mother is the true teacher, but if she is obliged to work fourteen hours a day, cooking, washing, sewing, and otherwise caring for the children, how can she teach them all they need to know? True, her daily example, her conversation, educate—but children need more. Could we have the leisure and means to travel with them, to teach by observation the beauties of nature—teach the geography of the world by letting them see the world for themselves—could we teach other necessary knowledge in the same way we might dispense with schools.

The best we can do is to endeavor to reform the schools and supplement the work done there by doing what we can for the children at home. Having served some time as a public school teacher I know some of the things that make the life of a teacher a hard one. I will give an incident: Some twenty years ago it was made compulsory in this state to teach the rudiments of physiology in the public schools. In a country school I commenced the work by giving oral lessons in hygiene and used the blackboard for illustrating, drawing the skeleton, the muscles, etc., and teaching their names and uses. In a few days I received a visit from one of the three directors who informed me that he wanted "that business" stopped, as it was not decent, and that he, with others, thought that *girls* had no business to learn about their bones and things. I explained that I was working under orders, but he said if it was not stopped he would take his girls out of school. He did—but they came back after awhile. And today, when the teachers endeavor to conform to the individualities of children there will always be some mother finding fault because each child is not treated exactly like the rest. Our children must take their chances as we did, and if we can help them to shun some of the rocks we wrecked our barques on we shall have done the best we can.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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BRIEFLY REPLYING to the part of Mr. Walker's article in this issue that refers to myself, will say that the paragraph against which I protested reads as follows:

"What comfort those reformers who joined hands with Hanna, Elkins & Co. in opposing intervention can get out of the post-war action of their allies, it is impossible for me to see," etc.—see Lucifer, September 10, under head, "Plumb-Line Penographs," by E. C. Walker.

The article to which this Penograph was a reply is headed, "Why War Was Declared," and is found in whole No. 724—August 20. In that article the idea was, in some measure, inculcated that the money kings were really in favor of the war, notwithstanding the other fact that "at the outset the commercial spirit continuously opposed the war." To account for this seeming contradiction is by no means difficult. While some of the interests of plutocratic capitalism would for a time be injured by war, other interests of the same parties would be enormously increased or helped by war. Then, it was in full accord with the traditional methods of the professional politician to obtain what he wants by *indirection* or by *pretending* to oppose what at heart he most earnestly desires. Hanna & Co knew full well that the great mass of people oppose war, on general principles; that they oppose the issuing of more bonds to increase the national debt. Hence to directly and openly favor war would be to defeat their own object.

M. H.

The War at Pana.

As significant of the fairness, truthfulness and candor of the great city dailies when treating of the never-ending conflict between the earth-grabbers and their victims, the following short editorial taken from the Chicago "Evening News" of September 30, is worthy of consideration. To explain a little: For some weeks past a controversy has been going on at Pana, Illinois, between the coal miners at that place, and the corporate "operators" of the mines, concerning the rate of wages to be paid for working the mines. With the exact merits of this controversy the writer of these lines does not profess to be acquainted, but it is reasonably safe to assume that the corporate employers aforesaid are at their old, old game—trying to augment their gains by taking advantage of the ignorance and the necessities of those whom want compels to risk their health and their lives in bringing to the surface the subterranean treasures—the black diamonds, to which they themselves claim the right of exclusive ownership. Says the "News":

> In the interval of waiting for the peace jubilee the state and nation are treated to a little characteristic rioting, arson and murder incidental to the adjustment of a difference of opinion between the coal miners at Pana and the corporation which employs them.
>
> It would, as we understand it, be considered inimical to the interests of a high civilization if a number of depositors happening to have a difference of opinion with the management of the First National Bank, say, should descend upon that institution with shotguns and shoot whomsoever they could get in range of, or if some patrons of Marshall Field & Co. should take a howitzer into the store and touch it off promiscuously as a means of arriving at an understanding on a disputed question.
>
> But in the coal mining it is quite different, and nothing is more popular in the way of commonplace than a riot and fusillade of musket shots in the course of settling a difference between two private interests. The constitution says that congress alone shall have power to declare war, but that does not prevent war from being declared and prosecuted whenever, in an out-of-the-way mining region the regulation corporate employer and the regulation corporate employe fail to agree on the question of wages. The czar might take advantage of this fact in his universal peace scheme.

This characteristic editorial utterance is headed "Amenities at Pana," and is herewith given entire, lest any one should say that it was unfairly reported in Lucifer's columns. If the "News" editor were in the pay of the "corporation which employs" these striking miners he could scarcely have put the case better for his clients. Observe:

First.—In his illustration this editor assumes that the miners at Pana have no more right to the coal that they risk their lives to bring to the surface of the earth than they have to the manufactured goods lying on the shelves in the store of "Marshall Field & Co." He also assumes that the miners have no more right to a word in regard to the wages they should receive than they would rightfully have to say in regard to the rate of interest to be paid to depositors in the "First National Bank."

Do we need to point out the fallacy, the illogic, of such arguments? Do we need to show that the coal in the bowels of the earth, unlike manufactured goods, is not the result of human labor upon natural materials? That it could do nobody any good while it lies in the mine?

Granted that the operators may have spent their money in digging shafts and putting in machinery. This is the operators' side of the co-operative industry, and justly gives them the right to an "equity" in the division of proceeds of the labor, the dangers incurred—the loss of health and of life itself—that form the miners "equity," or claim for a fair share of the proceeds of the venture.

"But what of the right to the land—to the soil underneath which the veins of coal are located? Is there nothing due to the land-owner for the privilege of taking coal from his land?"

This supposable question involves the old, old inquiry into land titles, concerning which a noted English jurist warned his land-owning friends that the less they inquired the better. That when fully investigated it would be found that all land titles rest on no better foundation than robbery. In other words that there can be no rightful ownership of the land, any more than there can be rightful ownership of the air we breathe. "Occupancy and use" is and can be the only rightful title to land. "The earth belongs in usufruct to the living, and not to the dead." This Jeffersonian maxim would abolish all present land titles; would destroy the power of the coal baron to live in lordly ease and splendor on the under-paid labor of landless and homeless miners.

The first thing, then, to be done to abolish miners' strikes, —"rioting, arson and murder," such as have been witnessed at Pana and elsewhere, is to reform our land-holding laws, by the authority of which the cunning and selfish land-grabber robs the miner of his natural right to an equal share of nature's opportunities. Until this is done we may expect nothing less than that the selfish greed of the landlord will continue the process of cutting wages down to point of the barest subsistence, with the natural result of an occasional blind and futile insurrection on the part of the oppressed employes, followed by calls upon the sheriff, and the government or governor of the state, to enforce the alleged right of the operator, or landlord, to do as he pleases with his property.

Other points in this suggestive and characteristically plutocratic text seem to call for comment, but space fails.

The Awakening

The letter signed "Giotto," which appears in another column of this paper, is written by one of the clearest thinkers among women of my acquaintance. I have often asked her to write for Lucifer. She has never done so, as she feels a diffidence about writing for publication, which I can understand while I deeply regret it. She sends me this copy of a letter to a friend. I am sure many of the readers of Lucifer will thank me for giving it place in our columns. I hope that we may again hear from "Giotto."

I feel that I must make a few extracts from another letter which I have just read. It is written by a radical mother whose daughter not only endorses that mother's views, but practicalizes them in her life. The daughter is a young woman of good education, refined and artistic tastes, and is self-supporting. She has lived for several years, together with her mother, in an apartment building, where the man she loves has a flat. There is no marriage, nor pretense of marriage—all persons concerned quietly attend to their own business. It has been necessary for the mother to be away from home for several months, and referring to this she writes:

"The radicals stand by Margaret well. It is only the danger that the Irish janitor and his wife may become solicitious of the reputation of their house that gives Margaret any uneasiness. . . .

"Freedom at the cost we must pay is cheaper than conservatism at the sacrifice of feeling we must make if we conform to its dictates. The society that conservatism keeps away could not be compensation for the important parts of ourselves that are cut off from our lives if we are cut down to fit a conservative mould. . . . .

"Yes, I wish our girls might know each other. They have an advantage over conservatives even in conservative society. All that is good—the music, art, etc., that conservatives pride themselves upon, our girls can enjoy with them. It it is on our side that we have a little social aristocracy into which they cannot invite conservatives."

So thus we see signs of awakening all along the line. An ever-greater number of women are quietly but firmly carrying out their resolve to regulate their lives in accordance with their own ideas of right, and on their own responsibility. L. H.

Notes and Comments.

BY CYRUS W. COOLRIDGE.

I am not one of those optimists who believe that this is the best of all possible worlds, or that man is an angel. On the contrary, I know that man is anything but perfect, and that the world is full of vice and crime; but I had no idea of the depths of human depravity until I read in Lucifer the text of the indictment against George Bedborough. Just think of it! According to this document Mr. Bedborough is a man of wicked and depraved mind; he unlawfully and wickedly devises contrives and intends to corrupt the morals, to debauch and poison the minds of the liege subjects of our Lady the Queen of England. He desires to raise and create in their minds discordant and lustful desires and to bring the said subjects into a state of wickedness, lewdness and debauchery. He unlawfully, wickedly, maliciously, scandalously and willfully published a certain lewd, wicked, bawdy and obscene libel in the form of a book, containing wicked, lewd, impure, scandalous and obscene libels and matters. He holds our Lady the Queen of England in contempt; he violates the laws of common decency and disturbs the peace of the Queen, her Crown and Dignity.

Great Heavens! Is it possible that such a monster really exists in Merrie England? If there is such a one, what are our all-wise judges going to do with him? Capital punishment in this world and eternal damnation in the world to come would be a mild punishment for such a monster. I hope that the defenders of the purity of Her Majesty's subjects, and of the peace of our Lady the Queen, will invent for Mr. Bedborough's benefit a new kind of punishment that will eclipse all the inventions of the Holy Inquisition.

* * *

In the current number of the "Westminster Review," appeared an article on "Extra Women," in which the author, Mr. R. L. Lang, says: "In 1891 there were practically 900,000 more females than males in England and Wales. A proportion of those were children, but a moderate computation would place the excess of women over men at 200,000."

This is certainly a very serious problem. What shall these women do? As monogamy is our accepted standard of sexual morality, must these women remain "old maids" all their lives? Our author says: "The first duty of woman is toward the new generation. Nature endows her with sentiments of motherhood—the law of monogamy steps in and says that 200,000 women should not exercise these sentiments. The law of English respectability steps in and says that the woman who attempts to exercise these sentiments without having first mumbled a few words before the altar shall be thrown into the gutter. And the same law says that the man who is in the minority shall do as he pleases. . . . Is the Mohammedan necessarily immoral because he owns a plurality of wives? Are the fathers and monks of the Church of Rome more moral because of their enforced celibacy?"

Now I am not at all sure that the *first* duty of woman is toward the new generation. I am not at all sure that every woman is under obligation to bring children into existence, but a woman with "sentiments of motherhood" whom Mrs. Grundy deprives of the bliss of maternity, certainly has a right to be dissatisfied with things as they are. (By the way, let me remark that the same is true of a man with the sentiments of fatherhood, whom Mrs. Grundy or the economic conditions deprive of the bliss of fatherhood). As to the Mohammedan: In his own land he is a moral man, for morality, after all, is a matter of geography. Polygamy is immoral in the United States, but in Turkey it is moral. Personally I have no great admiration for Mohammedan morality, as it is altogether a one-sided affair. Besides, I can see very little beauty in a system that gives a man the right to *own* a woman. But in the main, Mr. Lang's remarks are true, and a respectable, "high-class" magazine that dares to print such radical sentiments deserves great praise.

The conclusion of Mr. Lang's article is not satisfactory. He says: "Women must live—let them live on terms of equality, not inferiority. Deny the right of any employer to pay a smaller wage to the woman than to the man in similar work; educate the children to the idea that the sexes are equal, that that is no purity which is pure only because it had no opportunity to be anything else; that marriage is only happy as companionship, not as mere concubinage. Place the vicious man on a lower social plane than the fallen woman; place the murderer of the soul on a level with the murderer of the body—then we may solve the problem of the extra women."

It is certainly wrong that men should be paid higher wages than women simply because they are men, and it should also be admitted that in view of the fact that the consequences of sex association are not alike to men and women, the vicious man should be placed on a lower plane than the fallen woman; but is this a solution of the problem of extra women? If women are in the majority, some women must remain single and "chaste" in a monogamic society, and how can industrial emancipation satisfy a woman's "sentiment of motherhood?" I am not an advocate of polygamy or of any special form of sex association, but I fail to see how Mr. Lang's remedy will heal the wounds of a heart that yearns for love and cannot find it.

From the Antipodes

[The following letter from a good woman friend and correspondent in South Australia was not written for publication, but permission was given to use such parts as might be considered of general interest, provided the name of the writer is withheld. The reasons for thus withholding her name are sufficiently obvious from the letter itself—or rather from the letters from which the following paragraphs are taken. Accompanying these letters a number of clippings from Australian papers were sent, showing something of the educational work that has been inaugurated by our earnest and efficient friend and correspondent.]

To Moses Harman: It is long since I first wrote to you, and since you began to send me your splendidly edited little paper, and I think it is time that you received from me not only a renewal of subscription, but also some acknowledgement of what your messenger across the seas has been to me. Many a time it has cheered me by bringing home the thought that however tied my hands may be, there *are* those in the van of progress who are fighting well for freedom. Your last numbers are especially interesting, containing an account of your daughter's visit to England, and also some sketches of our English comrades. I was very much surprised to read of the suppression of Dr. Havelock Ellis' new book "The Psychology of Sex." I am acquainted with his writings, and cannot think it possible that he is the man to be guilty of any breach of decency and good taste. Is it possible to obtain the work in question so as to judge for one's self?

There is some little correspondence going on in our papers just now anent the question of legislation in regard to sexual matters, and I enclose you a letter signed "Humanity," which I contributed to the discussion. It appeared in one of our leading daily papers, "The Advertiser," only yesterday, and I am hoping for some indignant replies, so that I may have the chance of still further ventilating the marriage question. We are behind New South Wales in the facilities granted for divorce. They allow divorce for three years' desertion without cruelty. I hope we shall come to that and more in time. What we want, what we need to do, rather, is to make it *respectable* for people to form free unions such as Edith Lanchester, Emma Wardlaw Best and your own daughter Lillian have done—reform of marriage laws would quickly follow.

All honor to those brave reformers who have so valiantly thrown themselves into the breach. The least we can do, we who form but the rank and file of thinkers, is to support them with open expression of high and generous appreciation. I have been thinking very seriously and earnestly on these subjects for years, and feel that the best way, as a rule, to induce people to open their minds to a consideration of the need for true sexual enlightenment and freedom is not to attack the institution of marriage directly, but indirectly. There are few people but will admit, for instance, the evil of enforced motherhood. Show them how that is bound up with our present system of marriage; but show them in such a way that they are forced to draw the conclusion for themselves that the one wrong springs from the other. By doing this you make them shoulder the responsibility of their own thinking.

I am not of course referring to Lucifer's bold work. To me Lucifer is a possession resembling what the Bible of old must have been to the poor persecuted Protestants—a treasure from which to draw strength, inspiration and comfort, but something which must at the same time be guarded from unfriendly eyes! I have enough opposition (too much) from my dear life partner, to contend against in other reform work, to be able to openly espouse Lucifer's principes, but I am certain that before I leave this earthly scene of warfare I shall get in a few shots somehow!

You will please see in these few sentences not the egotist, but a heart's comrade. It was through my name appearing in your columns that Carl Gleeser, of the Labor Exchange organization, wrote to me, and I have great reason to be thankful, in humanity's name, for that happy chance. I enclose you a paper which shows forth the rules and principles of The ——— which is an association formed for the purpose of helping forward all true reform work. It has sprung into being through a series of letters I wrote in our "Weekly Herald" (our official organ of the Labor Party), and bids fair to become popular.

I enclose some American stamps; please take a dollar's worth towards the five hundred dollar present your friends wish to make you, and the rest for my subscription. Will send more soon.

. . . . . It appears that one of our sapient legislators took the alarm and asked in Parliament whether the House would not interfere to prevent the insertion of such letters (mine and one other) in the public press. The editor of "The Advertiser" replied in a leading article, nobly standing up, as you will see, for the right of his contributors to ventilate their opinions on this important subject. And now the matter has apparently dropped for the time.

All this shows that the world is moving—the world of thought is working out of the deep rut of custom, even with regard to the matter of sex regulations and sex ideas. We owe much of this to our brave little Lucifer, whose intense light has illuminated the mental darkness of many who may be utterly unconscious to whom they owe the lifting of the shadows upon their hitherto darkened pathway.

The Tendency of "Trilby"—A Fragment.

My Dear Helen: No, I don't think Du Maurier's success in "Trilby" was to be attributed to his novel and original way of using old and popular sayings. There is an irresistible charm in his style, no doubt. The swing of it is delightful. It is a book that can be read easily, and that is a reason why some of the many read it. But I don't think all that accounted for very much after all, any more than the constant introduction of French did. I welcomed that, you know, because it always frets me to see a man confine himself to one language when either ideas or feelings suggest themselves that refuse to find expression for him in that tongue. I like to have a man take all language for his own. I told you, did I not, of my old-fashioned friend who said she supposed what he said in French was too "bad" to be said in English? But it was no more the outward presentment of "Trilby" that gave it a place in the hearts of the people than the clear blue eyes with their long dark lashes of your friend, gave him his place in your heart. It was the hand that drew you to him, that was all. I am not sure whether Du Maurier "believed what he did not make positive in his book" or not. It is very possible that he builded better than he knew. But he felt all that he made "Trilby's" friend-world feel—of that I am sure. It was a heart to heart talk and he made Trilby loved. "A model for the figure—a washerwoman—and Heaven knows what beside."

Did you ever know an author to do that before? Of course it is half-way enough, from our point of view—miserably half-way, I was going to say, but I couldn't; and that I couldn't tells the whole story of it. Du Maurier took a real step onward and took his world with him; and although you have to look backward to see him, you do not feel that it is a vital matter. The "young person" who goes to the theater to see the play—and it is amazing to see the throngs of girls in their teens that fill the house—will listen to Trilby's hope for pardon and forgiveness, and her fond mamma will be satisfied that her daughter has had the best of lessons in virtue; but trust the girl's heart to learn, instead, that a "fallen" girl had won and held the love of little Billee and Taffy and the Laird and Mrs Bagot—and all the world who could love besides. And then her repentance is as half-way as the rest, for, when Mrs. Bagot, in sincere distress for the soul going out into eternity, begs her to remember the worst thing she ever did, Trilby does not hesitate at all: "It was breaking my promise to little Jeannot." Mrs. Bagot was appalled. "O, what's that—breaking a promis to a child! I mean other things!" But Trilby will not listen. "O, yes, I know what you mean. That was bad enough, but it wasn't deceiving or disappointing anybody or hurting their feelings." I quote from memory, but I give you the essence of it, I am sure. And you know she had not even been monogamic—I am afraid there are critics who would say, "not even selective." It doesn't seem like it, do you think? "The spirit of *camaraderie*—the impossibility of saying nay to earnest pleading." It sounds as if she had followed her own nature, as many a girl of the people probably did all her life through, without ever encountering a Mrs. Bagot to call upon her to see how awful it all was.

O, it is a great book and you can't afford to miss it. There

are more crumbs of comfort within than in many a tendency novel. Even "little Billee" is the real convert, and it would not be strange if the daughters found it out in spite of their mammas. One forgives him all his sins of theory and tradition for the great and mighty love that enters into and takes possession of his heart. Of course this is all "Trilby" as I see it. Oliver Wendell Holmes said, you know, that people brought away from the bible what they carried to it. And it is true of every book that ever was read. It seemed impossible for me to get very cross with Du Maurier whatever he said. He certainly said many things which, taken by themselves would have made me very indignant. But, just as I do not always get too much irritated with writers who still make use of the words "right," "wrong," "ought," so I can bear him talk about virtue and sin and forgiveness because—well it is another case of

> And no matter what you do, if your 'art be true,
> And 'is 'eart was true to Poll.

There is a wonderful eloquence in the book, all the way through, and an intensely dramatic moment when Mrs. Bagot finally breaks down and flings away Trilby's past to make way for a tide of new and true feeling: "I only know that you are you!" That climax leaves one with a great content.

You are smiling a little and not quite content with me. "Far too emotional," you are saying. Perhaps; but I am bent on having the courage of my emotions. No philosophy is complete which does not include emotions in the final reckoning of all things.

The children are escaping from the little stone schoolhouse "shouting the battle-cry of freedom," and I "ought" to stop. No, I don't think that love is magnetism or passion, and I had thought of quarreling at some length with you on the subject. But now I don't feel quarrelsome, and perhaps I couldn't write on it if I had time. I probably did not see the extracts from "Love's Coming of Age" in "The Adult." At any rate I have forgotten them. The book is not itself emotional—or was not to me. I think it is a book that does not naturally arouse violent opposition. I have heard it criticised as, in a way, "behind the times." But I will write more at length about it next time. Unfortunately, I haven't it in my possession, and can't send you the extracts I would choose.

Be patient and "bide a wee" before you finally settle it that love is passion. It hasn't "come of age" yet.

As ever, Giotto.

Book Notice.

Among the books that have long waited for a few lines of review, or of editorial notice, is one styled, "Consumdtion and Rheumatism—A Scientific Statement, in Plain Language, of their Origin, Treatment and Cure," by George Dutton, A. B., M. D., President of the American Health Society, founder and Dean of the Vermont Medical College, author of Dutton's Illustrated Anatomy, Medical Notes, Hygienic Manual, Ontology, etc. etc.

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VARIOUS VOICES.

A. J. Pope, Portland, Ore.—I have just returned from eighteen days' hop-picking. I enjoyed it and made $4.50 over all expenses; saw the beautiful Willamette river and its shores, for about forty miles from the deck of a steamer. Found on my return a dozen or more letters. I am well, but have found no employment here; so I intend to go to Lake Bay, Wash., this or next week.

C. P. Hunt, 2733 N. 45th Ave., Chicago.—I criticised Mr. Whittick's "Invariable Unit of Value," knowing nothing of the author, because many hold similar views. In debating a theory, what does it matter that one or more of its advocates fall out of the ranks? Voltairine de Cleyre would have the "dead bury the dead," and should also request that their books be buried with them. No jest was intended. Why it should be regarded as sober earnest to try to measure value with abstractions, but a joke to apply the same principle to anything else, is one of the mysteries of fiatism.

J. Phil Galvin, Chicago.—The article under the heading, "Free Marriage" in Lucifer No. 730, suggests a line of questioning about marriage contracts, upon which I have many times asked the opinions of lawyers without yet receiving very definite answers. My query consists, in part, of the following

1st. If a man and woman, before or after their marriage sign a "legally witnessed" document in which part of the "rights" or "duties" that are conferred or incurred by virtue of the "marriage tie" are specifically set forth, and *forfeiture* of the specified "rights" mutually agreed upon, would such a document have legal standing?

2d. If not, why?

3d. In case it is admitted that some of the "rights" could be legally forfeited whilst others are non forfeitable by such process, I desire to find out which of the rights are forfeitable.

Have often thought a discussion on the above line of questions would make good reading in our Sunday papers. I think 'twould be decidedly educational, along the lines of Lucifer's propaganda.

Johnson's Cyclopedia says: "The capacities, rights and relations arising out of that status are regulated by the general rules of law relating to marriage, and, with the exception of their mutual property rights, cannot be varied by any act or agreement of the parties either before or after the marriage contract." If the above states the law correctly, I wish to know just at what point a "free marriage" contract can be crowded in.

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PERSONAL A well-educated, broad minded, liberal lady, neat in person, well preserved, not far from seventy years young—alone in the world, living in an orthodox village, wishes to correspond with single gentleman, healthy, liberal, of excellent habits, neither poor nor rich, of about the same age. The years do not make us old as much as our thoughts. With good, clean habits and sound heredity the limit of life should not be under 85 or 90. Willing to go to any of Uncle Sam's new possessions to begin life and grow up with the country. All first letters may be directed to "M," care of Lucifer.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 cents per dozen.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

Correspondent Wanted. A gentleman of culture—an A. S. and unmarried lady of means—a liberty-lover on all planes of life; in years not less than fifty. Address C. W. J., care Lucifer.

REASONS FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governor has the courage of his convictions. He does not "pardon" repentant criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

ELMINA'S REQUEST. Women who would like gentlemen for correspondents and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va.

LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 41. CHICAGO, ILLINOIS, OCTOBER 15, E. M. 298. [C. E. 1898.] WHOLE No. 732

Indignation.

Shock old proprieties, cross local forms—
How Indignation in a moment storms!
Lie, cheat, bribe, steal, thrust orphans out of doors—
And Indignation in its armchair snores.

—*Harry Lyman Koopman.*

Live Thine Own Life.

By thine own soul's law, learn to live;
And if men hate thee, take no heed;
And if men shun thee, have no care.
Live thine own life, and do thy deed;
Hope thine own hope, and pray thy prayer;
And ask no crown they will not give.

—*Whittier.*

The Want of New Men.

BY E. B. KERR.

It is commonly assumed by men that women are the great stumbling block to progress on the sex question. That is certainly not my experience. I have found it easier to bring ten women into the sex movement than one man. Moreover, I have found that the chief difficultes in convincing women are difficulties arising from the backwardness of men.

I think there can be little doubt that most men are conservative on all questions relating to the relations of the sexes. They hate the new woman and all her works. Even such things as contracepts, which would help poor men to live better by enabling them to reduce their families, are generally disliked by men; and, if used at all, are used because the woman wishes it. Most men worship the Old Ideal with sincere and superstitious veneration, little as they would dream of putting it into practice. Perhaps it is because they have never been compelled to practice it, that they worship it so much.

On the other hand, the women of the present day are not conservative in temperament. That vague thing called the woman movement has been very much in evidence for a whole generation, and particularly so since about 1890. Most women do not know exactly what they are driving at, but they feel that they are driving at something. That it is the thing to be a new woman is dimly perceived by many who could not for the life of them mention any quality or opinion which such a woman ought to have.

The instinctive radicalism of the women of our time makes it comparatively easy to approach them on what is *par excellence* the sex question. Indeed, it is very easy to make a good start in discussing sex matters with a woman. If she knows anything at all of current literature, or if she has ever gone out into the world to earn her living, she will readily admit that the present system is bad. She will confess that a change is needed. If she is happily married, she will perhaps say that a little change will do; but if she is a widow, a spinster, or unhappily married, she will say that the change required must be a very great one.

But then the question arises, what is the change to be? It is here that we begin to climb the hill difficulty. Sexual freedom is proposed. At this point the woman who is happily married sees her monopoly threatened, and walks out of the room in high dudgeon. You are left to have it out with the true revolutionists, the widow, the spinster, and the woman who is unhappily married.

The first great objection comes from the widow and the spinster. How can sexual freedom be practiced without ruinous mishaps? That objection is soon disposed of. If you are in a country where the press is free on the subject of contracepts, there is plenty of good literature which can be carried in the pocket, and handed to the enquirer. Even in America, I suppose the earnest soul can find some way out of the difficulty.

Then comes the battle royal. Men, it is said, cannot be trusted. Let a woman give a man any power over her and she will repent it as long as she lives. At best, the man will despise her; at worst, he will try to make a slave of her. In any case, he is so careless that she can never consider her secrets safe in his keeping. If anyone doubts these things, let her go out into the streets late in the evening and see the wrecks which men have made.

How profoundly men are mistrusted by women, and especially by advanced women, most men do not realize. But it is true all the same. A few weeks ago a young lady wrote me as follows: "I really used to think that all men were alike in their endeavors to trample on and crush the weaker sex." Another lady tells me that when she was a young girl she read a book, in which a husband is described as feeling great agony on account of his wife at the time of child-birth. This at once struck her as utterly unnatural, because she did not think it possible that a man could sympathize with the sufferings of a woman. I know a lady happily married herself, who has been a Freethinker all her life, and a tower of strength in many movements for human freedom; but when she heard of the bill introduced last year in Kansas to emasculate men who committed rape on women she approved of it. She also approves of its application to cases of association with girls under eighteen, even with their own consent. Yet this lady has no more belief in the sacredness of marriage and chastity than she has in the Tower of Babel. She merely considers them a good shelter against a sex whose members she looks upon as wild beasts. Those who read intelligent Puritan papers like "The Woman's Signal," soon discover what an immense number of able and truth-loving women sincerely believe in this view of life. George Egerton's books are full of women who have learnt to mistrust men.

Another objection made by women is that the men who are trustworthy are too conventional to play their part in promoting sexual freedom. Many women tell me that "nice" men cannot be brought up to the scratch without a broader hint than most women are willing to give. An English lady, active in sex propaganda, writes as follows: "I find less opposition in theory than I expected, though very little intention of con

verting theory into fact. But really there seems to me quite as much difficulty in meeting with a sweetheart as there is to find a husband, most men having such conventional views on this point. It is almost impossible for a women to make the first advance. I am sure that any man whom I liked might visit me till doomsday, unless he made the first sign."

Mrs. Wilcox lately complained that women do not write enough for Lucifer. I hope they will come forward in crowds to give their opinions on the questions I have raised in this article.

In Parallel Columns of This Morning's "Sun."

BY JAMES S. DENSON.

A dispatch from Toronto says that the people of Ontario are "somewhat exercised" over a discussion in the Montreal Anglican Synod. The ministers asserted that the low birth rate in Ontario is ascribable "largely to causes over which persons have absolute control." On the face of it, that seems a most encouraging statement. But the divines follow this with the assertion that "the matter involves questions of grave moral responsibility," which is no doubt true, although perhaps not in the sense intended by the clerics. In explanation they say that "in every town and city of Canada there are women of good standing who are averse to bearing children and act accordingly." That women should act as they wish to act instead of as the ministers wish them to act is a matter of astonishment—to the ministers, and no wonder, for when women rebel against the authority of the church the foundations of the great deep of ignorance and servility must be rent as by an earthquake. Do these ecclesiastics really believe that a woman's body should be subject to the commands of a man, or of a society of men? Do they think that children conceived and gestated under such conditions will be powerful affirmative aids in the settlement of questions involving "grave moral responsibility"? Again. The ministers declare that the employment of women in stores and elsewhere drives men out of Canada, thus lowering the marriage rate, which is lower in Ontario "than in any other country." But if the wage-earning of women lowers the marriage rate so appreciably in Ontario as to make it lower there than anywhere else, why does not the same cause lower it also where women are supporting themselves to a greater extent even than they are in Canada? How can Canadian women working for pay put the marriage rate of that country below that of all others while a larger percentage of the women of some other countries are also working for pay and so competing with the men? But of course one can not expect other-worldians to be consistent while dealing with the facts of this world.

* * *

The Board of Education of the borough of Queens was in special session yesterday. Mrs. Mary Labell applied for the position of teacher in one of the Long Island City Schools. This precipitated a discussion concerning the employment of married women, some members contending that they were not eligible. After a heated argument Mrs. Labell's case was referred to the committee, and it was decided that hereafter the applications of married women for positions as teachers must be indorsed by five members of the board. "A resolution to the effect that whenever a teacher gets married it will be considered as equivalent to her resignation, was adopted." From all over the country for several years reports have been received of like acts of hostility to married women teachers. In other employments there is seen the same attitude of antagonism to married women as independent workers. The clerics of the Montreal Anglican Synod and their fellow wailers over lowered marriage and birth rates should take notice of this cause of the condition they deplore. Boards of education are rapidly making marriage a bar sinister, so far as women qualified to teach are concerned. The friend of social freedom, while denouncing the injustice of the boards, gladly welcomes the refined and cultivated recruits whom the short-sighted policy of the masters of education is driving into his party. This policy simply emphasizes the fact each day seen more clearly by a rapidly increasing number of women, the fact that marriage and women's independence are incompatible. And a decreasing marriage rate is but the first indication of the changing sociological conditions. The next, not so apparent on the surface, is the increasing healthful sexual association outside of marriage, and the third, already perceptible to those who have placed themselves in a position to see, is the desired advance in the birth-rate without the pale of legal union. Women, as the Montreal ministers say, indeed have "absolute control" over the matter of motherhood, that is, the enlightened ones have and all will be enlightened on this subject in the not very distant future. Under liberty, there will be fewer children born, but a vast majority of those born will survive.

Schools for Our Children.

BY LIZZIE M. HOLMES.

I am afraid I have not made myself plain in regard to public schools. I do not say that children should not go to them on account of the associations; children must go into the world sooner or later and the time for them to get their experience with all kinds of people is while parents are near to guide and advise them. Children should associate with whoever they come in contact with, good and bad alike. They become priggish if you let them think they are too good to go with any one. We should try to have them so well poised, so strong in individuality that they will be *themselves* no matter who their associates may be. If they can be injured while they are with us enjoying our care and love, what will happen to them when they go out alone in the world to meet the worst that exists?

The reason I do not like public schools is because from their very nature they can be nothing but moulds into which all manner of children must be run. The grading system may do for cows or sheep, or even for prisoners and soldiers, but it is not the way to get the best out of human beings. Too large a number of children are crowded into one room and placed under the care of one over-strained woman who is expected besides "keeping order" to pour ideas into the young minds by the measure full. An unusually clever child will go through the grades without much injury and will come out with a sort of an education because he or she would have learned something wherever you might have placed them. But a slow child, or one with peculiarities of any kind who needs care and special attention, will drag along a miserable existence at school and then will be forced to begin life entirely unprepared. It is preposterous to expect a slow scholar to study seated in a close schoolroom in the midst of a mob of restless, nervous young beings who are being repressed beyond endurance. You great, grown philosophers think yourselves very badly used if you are disturbed in the least while at your studies; yet you expect children to study books that are riddles to them in a riot of nervous uneasiness.

I do not like public schools on account of the unnatural, but necessary repression that the system involves. I have often noticed that children from ten to fourteen are awkward and crude whenever they try to express any unusual sentiment; constantly being told that they "must not whisper" during the most animated hours of their lives, has a tendency to dwarf the powers of expression, and they find it difficult after a time to convey an idea to another spontaneously and easily.

I would abolish schoolrooms entirely. I would put one teacher in charge of not more than a dozen pupils; they should learn out of doors, in the woods, along the roads, in the mills and factories as visitors or as workers for an hour or two each day; there should be laboratories, and rooms fitted out for all kinds of experiments; and if there were need for book study each child should have a room in which he could seclude himself.

Of course all of this would entail a great deal more expense than is laid out on what is called a common school education nowadays. What of that? In reality there is no lack of

means. There are plenty of people who would be glad to employ themselves in teaching, there is plenty of material with which to build houses, supply apparatus and books, and plenty of labor ready and willing to put them into shape. If there is something in the way which prevents labor, material and knowledge from getting into proper relations with each other that is not the fault of my theory. If it is desirable to have human beings at all, it is worth while to have them the very best specimens that can be conceived of; and nothing is too expensive that brings the desired result.

Not a Myth but a Reality.

BY FLORA W. FOX.

I am well aware that Mr. Walker is able to defend himself in the "Myth" controversy, but I would like to say this, that history does prove that as an engine of "organized credulity" and cruelty the church has a decided entity, and no mistaken myth about it. Strangely enough it is composed of men "commissioned of God" to decapitate all who differed from or with its opinions or methods of salvation. Now please remember I do not deal in personalities. It was a matter of environment that Bruno, Galileo, and Luther were in the church, and they evinced good sense in getting out as soon as possible.

We must not lose sight of the fact that there is too much truth in so-called witchcraft to be called a superstition. The facts which the "Woman of Endor" gave to Saul, down to the facts given by many reliable mediums today cannot, in justice, be classed along with "superstition and ignorance." There's immense difference between a theory and a fact in natural science demonstrated through the medial powers of the people today—called witches 100 years ago. We evolute in words as in knowledge. That women still sustain Christianity is one of the mysteries to me. I can account for it only upon the grounds of hypnosis; the priests, preachers and prelates suggesting to them to hold fast to their faith in the elect of God. Strange these "elect" are all men, but women are *elected* to do all the drudgery and to work for Jesus' sake.

Change the thought vibrations in all the churches by teaching justice to the human race, and then churches would cease and women would think of taking better care of their bodies. With Lois Waisbrooker, I think the church has done more to degrade womanhood than all else combined, and it is time they ceased to compel their children to atttend the Sunday school incubating society to prolong such abominable slaveries!

If "the church does not make men either good or bad," it does ruin millions of our bright, thinking, questioning, active children, and that is one reason why there are not a million more liberals to support out dear light-bringing Lucifer.

Yours for no church—either good or bad.

Rochester, Minn.

Sociologic Lesson. No. LXXIII.

BY HENRY M. PARKHURST.

INDIVIDUAL RIGHTS. In an association, individuals or companies may carry on such employments as they choose, so far as they do not interfere with the equal rights of others. The association is for the individuals; its usefulness consists in aiding individuals; and its organization is only useful so far as it adds to individual welfare. The production of an association, although upon their books confined to the organized labor, really includes all the individual labor; for it is the total production which can be either consumed in the association itself or exchanged for other articles produced elsewhere. A member may have unusual skill in some highly remunerative occupation which can not be carried on in this particular association, and may thus be enabled to produce far more by his individual enterprise than in any employment the association can give him. For each one to produce the most that he can, whether in the association or out of it, adds most to the production and the welfare of the association.

My knowledge of the experience of failures during fifty years leads me to believe that the cause has been in most cases the endeavor to submerge individual rights and to abridge individual liberty.

Fagots.

BY R. E. GALBREATH.

Let us not deplore the fact of death. Without it we had never lived.

Natural selection is the scientist's name for what the Christian calls "Design."

The scandal monger is a swine that wallows in the mire of its own excrements.

Mrs. Hoot Owl thinks her husband has the finest voice in the whole natural menagerie.

As long as mankind continues to kill its saviors, so long will there be need of more saviors.

In extremity the individual has no personal rights which the government is bound to respect.

It is conceded on all sides that the happiest periods of life are those of childhood and courtship. Nature determines the former, but not the latter. Why not have it continue through life?

"More liberty?"—echoes an objector. "What do you want to do which you may not now do?" Not anything, necessarily, but liberty is an end in itself. We would be *free* to do or not do what we *are* doing now, perhaps, with no one to say "You may."

The beneficial results of moderate sexual intercourse between married people, and the grievous effects of suppression of the natural functions among the single are unanswerable arguments for the liberation of our fellows from the bonds of prudery and prejudice.

The reformer who recommends a change of living which is more than a step or two in advance of the one to be helped, is likely to be unsuccessful. Anything, to be done for good, must be done in the natural order; otherwise undone. Opportunism, then, is the most useful philosophy. Many ideals are all right, but impracticable. We may, nay verily, do, elaborate plans for conducting colonies or communities, which carried into execution, would change a suffering and discontented race into one most happy brotherhood. But alas, we who look ahead to higher goals cannot walk in the paths of our own making. We must bide our time.

Just read a very interesting and valuable article in a Cleveland paper. It's about a day of rest taken by the president at Somerset, Pa. Glad I read it. Great "relief off my mind." An excerpt: "The president's determination to attend morning services was known early and by the usual time of opening the service every seat except those reserved for the president and party were occupied. . . . At the close of the benediction the president left the church at once, and with his brother walked directly to the latter's home, cutting across the street at one point to shorten the way." Oh, reporter! How glorious are thy works in all the earth. Thou vouchsafest not to say if the brother's folks had chicken pot-pie for dinner, but evidently the chief executive was hungry. Thou doest well, good and faithful, and now please tell us more. We know that Napoleon I. shaved himself. Doth "Little Napoleon" so? Hath he "Cordovan" or "Vici kid" footwear? Fail not, we beseech thee, to inform us whether he uses a quill or splinter toothpick. Thou mayest well omit further accounts of the private soldiers who starve to death, but do not be so recreant to thy duty as to overlook the matter of what styles of collar and ties our own-est own William wears, for we love our dear country and its noble chief magistrate. Keep thy pen from such impure news as comes from the slums and tenements, but tell us what perfumes are used by the ladies of the United States senators, that thy purse may be long.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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IN ORDERING BACK NUMBERS, please do not say you want a copy of "last week's" paper. Give the number, or at least the date, and if the paper is wanted by "return mail" inclose stamp for it. We have to pay a cent for each copy when not sent out on our regular mailing days.

WE HAVE ON HAND a few slightly shelf-worn copies of Proudhon's masterpiece, "What is Property?" which we will send to any address for one dollar, with seventeen cents additional for postage. This book is regarded as a classic in its line, and has usually been sold at much higher prices.

"DREAMS," by Olive Schreiner, comprising "The Lost Joy," "The Hunter," "The Gardens of Pleasure," "In a Far Off World," "Three Dreams in a Desert," "A Dream of Wild Bees," "In a Ruined Chapel," "I Thought I Stood," "The Sunlight Lay Across My Bed"—"Also in the same volume, Mabel Collins' "Through the Gates of Gold." Well bound in cloth, Price, 30 cents. For sale at this office.

Wanted—

Ten thousand names of women and men who do their own thinking, or who are willing to read what others think.

The season of long nights and short days is once more upon us—the season of reflection and of retrospection; the season when, if ever, such papers as Lucifer will be given a candid and thoughtful reading. With each weekly issue a surplus is printed to send out as sample copies—as pioneers, as evangels of the newer, and as we earnestly hope, *better* gospel than has yet been preached to the inhabitants of earth. These surplus copies have been accumulating for some months for lack of names and addresses of persons to whom a sample copy or two would probably be welcome.

The object of this paragraph, then, is to ask our friends to send us *at once* a list of names of persons to whom samples may be sent with reasonable prospect that the paper will not be consigned to the waste-basket or cook-stove.

And while sending the names, if a few *stamps* for necessary postage, should accompany the list, the favor would be much appreciated. But, please *don't forget* to send the names while the matter is fresh in mind. Please write the names and post-offices *plainly*—if possible with pen and ink, instead of pencil as many correspondents are now in the habit of doing.

War in Chicago.

In addition to the war now waging at Pana and Virden, Illinois, over the importation of negroes from Alabama to take the places of the striking miners, and in addition to the Indian war in Minnesota, there is now being waged in the city of Chicago another war quite as sensational in many of its features as those just named. This last mentioned war has been inaugurated by certain self-elected guardians of the purity and virtue of the people of this great city.

Prominent among these self-elected censors of sin, and promoters of purity and virtue, is a certain "Reverend" J. Q. A. Henry who claims to be the head officer of Chicago's "Rough Riders," an organization that seems to have undertaken the task of regulating the saloons, the gambling resorts and other places of alleged vice and crime in the city. The first public mass meeting in the interest of this new movement was held at Central Music Hall on Sunday, Oct. 2, at which quite a number of the leading clergymen of the city made short addresses, warmly approving the objects, also the methods proposed by the "Rough Riders."

The following is part of the report of a city daily in regard to the meeting held at Central Music Hall:

Vice and crime received notice to quit Chicago yesterday afternoon. Henry's rough riders and others to the amount of 2,000 met in Central Music Hall for this purpose. Rev. J. Q. A. Henry, the commandant of this adjunct to the Law Enforcement league of the Chicago Christian Temperance Union, outlined the plans by which he intends to drive the smoke and soot of sin out of the atmosphere of Chicago. It was a meeting for the purpose of publicly lamnching what is intended to be a great reform movement, which will not cease until all of the laws relating to saloons and immoral resorts are enforced to the letter.

The things specified as among those his rough riders would do are: To stop the saloon-keepers from selling intoxicants to minors; to make them close their saloons at midnight and to make them keep closed from Saturday midnight to Monday mornings; to stop music in saloons and prevent any sort of play or performances in them for the purpose of alluring patronage; to stop women from entering saloons and keep all evildoers from frequenting saloons. All of this he said would be done by the enforcement of the existing laws.

That there is much of vice, crime and consequent misery connected with saloons, gambling houses and other "immoral resorts" will readily be conceded by all observers, but that these evils will be, or can be, extirpated or even sensibly abated by the sensational and repressive methods of the "Law Enforcement League of the Chicago Young People's Christian Temperance Union," may well be doubted. The plan of making people virtuous, moral or religious by the enactment and enforcement of law has been tried from time immemorial, with what success, let the ever increasing ratio of crime to population give answer.

The reasons for this failure are not hard to find. The natural love of liberty rebels against coercion. The desire, the right, to choose one's own way of life, and to take the consequences of that choice, is one of the ineradicable desires, one of the inalienable rights that probably never will be relinquished while the human race exists.

The drinking habit, the gambling habit and the so-called "social evil," are directly traceable to the invasions of personal rights—the denial of equal right to nature's opportunities, that are inherent in the laws themselves.

The true remedy then for the evils against which this new crusade is directing its energies, admitting that pharisaic love of power and political ambition, have no part in the matter, is to abolish inequitable laws, then let an enlightened public opinion, the lessons drawn from experience, the working of "natural selection and survival of the fit"—do the rest.

Whose Was the Sin?

BY LILLIAN HARMAN.

From a subscriber in the South I have received the following note:

"After approving your article in a recent number of Lucifer (which ought to be read by every intelligent mother of the land)—that about your care and cultivation of your little girl—I would ask you if you saw the story of Judith Dauntry (Daintry is probably the right name) by H. P. Spofford in October "Cosmopolitan"? I began it in hope of finding something about the philosophy of marriage. Is it worth the space in Lucifer of a criticism?"

With the above was inclosed a copy of a letter to Mrs. Spofford, which I herewith reproduce:

"HARRIET PRESCOTT SPOFFORD. *Madam*: I read your 'Judith Dauntry' (in current 'Cosmopolitan') with the hope of finding some hint toward the solution of a question which is puzzling, at this time, more experienced thinkers than myself. Perhaps it is my own foolishness, but I laid down the book without any addition to my scant stock of ideas upon the question, and with disappointment at what seems to me your timid incursion into the very suburbs of the subject. The fellow whom the girl clung to seemed to be a very ordinary sort of man. His wife and children are not pictured, nor a suggestion of the causes which helped to turn him toward Judith, who is a strong character in will at least. The account of their persecution is enough to inflame the indignation of any but a slave-thinker. And the dark conclusion of the story leaves me the idea that the *motif* is the frightening of people into the fold of orthodox thinking (?), as the bear story in the Old Testament. It is meet that a woman of your literary experience might have thrown more light upon the subject of modern marriage. You may say with justice that you don't feel called upon to furnish brains to interpret your stories. But I have been astonished to find some of our most experienced story writers still swathed in the theological habiliments of their infancy; bound in the birch-bark of their papoose-ness. Such souls can't possibly bring unhampered minds to the contemplation of any subject. A story-writer should always be a teacher. There is no doubt that we are evoluting out of the old Hebrew notion of a wife constituting part of a man's personal property. And we are outgrowing many other other old notions. . . . While your story is well written, yet it doesn't seem to grapple with the question. With friendliest sentiments, J. H. S.

Macon, Ga., Sept. 30, 1898.

The story referred to is a terribly dark picture, yet it is true to life. Ellis Goff and Judith love each other. But Ellis is married and is the father of a child. At the time the story opens his wife has left him and gone to her mother. He has given her the home and she has sold it and is living on the money.

Judith is living alone on a little farm, which, together with a small income, has been left to her by her parents. He pleads with her to give up the world, and let him come to her, and because their love is so intense she finally yields.

They were entirely cut off from the rest of the world. Yet they were happy with only each other. "It was a long day-dream of joy. They looked neither backward nor forward; they were in a radiant present."

"It had taken many weeks for the virtue of the town below to discover and realize and resent the outrage that had been done it. But at last it had become penetratsd with the consciousness of sin in the neighborhood; and it had taken punishment into its own hands."

A mob gathered one January night, "hooting and hallooing, beating on drums and gongs, blowing fish-horns, singing ribald songs, filling all the place with an incredible foulness of outcry. Perhaps it was the fit way to characterize guilt—it seemed to Judith suddenly as if she were the virtue and they were the vice."

How hopeless must be the warp in the minds of those who could see vice in this strong, brave, loving woman, and virtue in the coarse, worse than bestial mob! But the mob was "respectable" and she an "outcast."

Judith and Ellis outlived the shock and horror of that night and gradually found happiness again, and though all alone "forgot the world that was well lost."

But peace was not for them. Our author says: "Dusk and dawn now for many days it had been hot and dry; and the corn was high in the field, when the virtue of the town happened to remember itself, and a crowd, led largely by the need of excitement and the inherent love of baiting the defenseless, visited the farm, with horns and cat-calls as before, with showers of stones and outcry of obscene railing. When the mob had gone, there was scarcely a whole pane of glass left in the house, the live-stock were scared away, the corn was trodden into the soil and the fire that had destoryed the crop of grass was still pouring down the slope in billows to be quenched only in the brook."

Judith and Ellis heard the mob coming and made their escape, so no bodily injury was done them. Again they took up their struggle for existence, repairing what they could of the damage done by their virtuous neigbbors. And they still found some happiness in their love for each other and their passionate enjoyment of nature.

"The two had but little more than repaired the mischief of the last raid," continues our author, "when they were again assailed by that element of the town which found the thing not only good sport but a sort of sop to conscience. This time they caught Ellis before he could make shelter." They subjected him to the horrible indignity and torture of a coat of tar and feathers—"The burning barn, with its occupants, lighted them upon their hideous work."

Judith nursed him night and day through his long illness of wounds and bruises and shattered nerves. "He was dearer to her than ever now," we are told.

The minister came to preach to them of their sins, but he found his task difficult. Judith would not admit that the community—"The people who destroy crops, who burn buildings with animals in them, singing vile songs, calling vile names, subjecting a man like Ellis to the most infamous torture short of crucifixion"—was right and herself wrong. "It seemed impossible to the minister as he looked at the splendid creature flaming there that she could be a thing of shame. She was, rather, like some great angel of succor to the suffering. . . . Except so far as the earth is beautiful, the earthly and the animal had no part in her just then."

If Ellis had been as strong and brave as she, they might even yet have conquered. But he was broken, both physically and mentally by the terrible experience he had passed through. She had to do all the work outdoors as well as within. By and by she lost her little income through the rascality of the trustee—presumably a very respectable member of society. Yet she loved and worked bravely and uncomplainingly for Ellis. And so time went by until both were old and he imbecile, and still she worked steadfastly on and never yielded though all the world was against her.

Judith's character was one of the most admirable possible, and had she endured all that, had her love and tenderness survived, with only the difference that she and Ellis were married and had undergone these persecutions through adherence to the "true faith" in religion, she would be upheld as a model of all that is highest and noblest in womanhood. Yet after undergoing the most horrible persecutions and privations of all kinds until she was a gray-haired, feeble old woman, the curtain drops on her life with the judgment, "The wages of sin are death!"

Whose was the sin?

To Subscribers for "Hilda's Home."

In answer to many anxious inquiries, we have this to say:

After long and vexatious delays the work of putting into book form the story—of all the stories ever yet written, as many readers think—that shows the way out of the Desert of Bondage to the Land of Freedom, is now progressing in our office as fast as one good compositor can set the type. We have now reached the three hundred and twenty-fifth page, with one hundred and twenty-five or one hundred and fifty pages yet to set—making quite a large volume for the money. It is printed on very superior paper, with new, large and clear type, and if the binding shall equal the press work, the book will present a very attractive appearance and will be very suitable, both in matter and form, for a *present*, or token of friendly regard, from our radical patrons to their less radical friends, at the time of the approaching winter holidays.

One thing and one only, reasonably speaking, can prevent the delivery of the book to subscribers in good time for the winter holidays, and that is the lack of necessary funds to pay for blank paper, press-work and binding. The money sent us by those who have kindly paid in advance for the book has all been spent some time ago, and if those who have ordered and not paid, and those who have intended to order as soon as the

book is finished, do not come to our aid, there is much reason to fear still farther delay. The cardinal article in our creed is *never to go in debt* for material or for labor to run our publishing business. If co-operators—those who feel that Lucifer's work is *their* work—do not feel able to pay in advance for the paper and for books issued by us, the necessary result will be fewer papers and greater delay in getting out magazines, pamphlets and books.

A little earnest effort on the part of all earnest workers will accomplish wonders. Will not those who have already ordered and paid for one copy of the book for themselves, order one more, or several more, to give to their friends and acquaintauses?

Substantially bound in cloth, $1 per copy, pospaid; paper cover, 50 cents; edition limited to one thousand copies.

What is Marriage.

BY ALBERT CHAYNES.

The statement made by A. Warren that "marriage means an obligatory sex relation," and the article in answer by H. M. Parkhurst, induce me to write a few words on this important question.

Of late years I have tried to find the correct answer to the question, "What is marriage?" Not as to what constitutes legal marriage, which is a question which would have to be answered differently in different countries, but what is really the foundation of this institution which we call marriage. Is there such a thing as natural marriage, or would this institution disappear if left free from the intervention of the law?

I cannot accept A. Warren's definition, as it is not correct, either as a matter of fact, or as a creation of the law. As a question of law, adultery on the part of the man is not a cause for divorce in many countries, and as a matter of fact, there are many couples who consider themselves as husband and wife, and are so considered by all their surroundings, who do not "devote themselves to each other sexually, to the exclusion of all others forever." And there are plenty of couples to be found who do so devote themsives, who make no claim to being married.

For my part, the only answer I can find is that marriage means the union of persons of different sexes for the purpose of joining their fortunes for so long as this union increases their happiness; said union being expected to last during the life of contracting parties. This union is a contract, but it differs from other contracts in this, that it is always entered between persons of different sexes, because as the object of the contract is the increase of happiness, which for most persons means the raising of a family, the conditions cannot well be fulfilled between persons of the same sex. For the same reason the contract is for life, not for a special term of years, because in a successful marriage the longer it lasts the greater becomes the common interests, and the more difficult it becomes to sever the bonds which unite the parties together. Marriage for me, then, does not consist in monogamy, polygamy, polyandry—does not even depend on sex relation, but is the result of a union of interests which naturally flows from close association.

This tendency to union of purposes and unanimity of interests, which manifests itself between persons of different sexes, which exists in all countries, and has existed from the earliest known civilization, is the fundamental fact in marriage. The exclusiveness of the sex relations, the initial ceremony, the rule of the husband, the changing of the name of the wife, and the thousand and one other things which we associate with marriage, are only incidentals which change with the times and the degree of intelligence of the individuals. That which has not changed, is that men and women will unite their interests and assume economic and social relations towards each other which they will not assume toward persons of the same sex.

Because there has been no such change up to this time, is no proof that such a change will not take place, but for my part, I do not believe that the line of progress lies in the direction of destroying the marriage relation—as I understand it, but in improving it, and if I read the signs of the times aright, the decrease of belief in the sanctity of the marriage ceremony, instead of doing away with the marriage relation, will eventually lead to its extension.

The Mutual Home Association.

Many of Lucifer's readers have inquired about radical colonies and associations. It has been my good fortune to spend the last two weeks at the Mutual Home Association, situated on Joe's Bay, one of the many inlets of Puget Sound, about twenty miles by steamer west of Tacoma.

This group or association was organized by three families which had been in a socialistic colony south of Tacoma. When the Glenis experiment failed, they came to this place and commenced, two years ago, to hew themselves out homes among the mighty firs and cedars of the wilderness. They had had enough of socialism and adopted anarchy as near as it was possible to do under the laws of the state. They now number twenty-eight adults and twenty-two children. Each adult is allowed two acres of land. The rest is held in common and for newcomers. The soil is very fertile. It is a wonder to me to see what can be raised on two acres of cleared land. Their only source of revenue as yet is in cutting cordwood, logs and piles.

They have just now secured an engine and small saw mill. They hope soon to have other industries. A few radicals with means could help them at present. They have no locks on their doors or tongues; their hearts are as open as their principles. They all agree to disagree. In a word, they are true anarchists.

Most of them have read "The Old and the New Ideal." Lucifer's teachings are openly endorsed by most of them. They publish a little paper called "Discontent," which deserves the support of all radical people. F. A. Cowell and Charles Govan get it up. Both of them left "Free Society" to come here. O. A. Verity is secretary and editor-in-chief of "Discontent" when it comes to running the press. They have none of the luxuries of slavery, but they possess the hearty content of the toiler who is free.

That they have accomplished so much with so little capital is surprising. That they have a better future is certain. Any personal letters addressed to me will be answered.

E. J. PAUL, Lake Bay, Wash.

Socialistic Labor Party.

[From Etta Semple, President of the Kansas Freethought Association, we have received the following statement in regard to the political campaign now opening in that state. In the convention that nominated her for superintendent of public instruction, Mrs. Semple secured the adoption of a resolution denouncing the practice of using public money to support sectarian institutions—schools, hospitals, chaplaincies, etc., etc. Kansas Liberals have now, for perhaps the first time, an opportunity to record a vote against this very common outrage upon freedom and justice].

LIBERAL VOTERS OF KANSAS, GREETING: Having no money to make a traveling campaign, I use what means I can command.

After many unfair attempts to oust it, our ticket is now in the field. If you have no sympathy with socialism, please remember that my plank is independent, and is for religious and mental freedom alone. It stands for constitutional rights and demands that no tax money paid by us shall be used for any sectarian purpose whatever. When you vote for me, remember my name stands only for the principle involved. I want or hope for one thing only, viz.: to establish a precedent which will aid our cause. Personally I am no politician, therefore I expect nothing, but if the Liberal voters of Kansas mean anything, they will hold up their own standard.

Yours fraternally, ETTA SEMPLE.

Our Barbarous Marriage Laws.

A friend sends us a long clipping taken from a leading Spiritualist journal, showing the trend of thought among Spiritualists in regard to the present irrational and superstitious marriage laws and customs. Regretting that our limited space prevents insertion of the whole article we give place to a few characteristic paragraphs:

"It will, as usual, be objected by the stronger sex and even by female advocates of male superiority, that woman's true realm is the sacred duties of motherhood, which nature has specially designed her to perform. So far from leaving this undeniable fact out of sight, it is not only acknowledged here, but homage even is claimed, if not a certain degree of reverence for the sex that has to fulfil these duties under pangs often excruciating and with a degree of devotion and complete self-denial and self-abandonment which the more selfish man would be incapable of. But what is truly damnable, and must appear so to every right-minded person, is the physically stronger sex placing the physically weaker one in a position so humiliating and dependent as to leave to the latter the choice only between want and even starvation in sickness and old age, or the absolute surrender of body and soul to the first man who can offer sustenance and a home. Sacred indeed are the functions of motherhood; a blessing to the race as well as to the mother herself; but the social conditions that almost force them upon her are nothing more nor less than a remnant of barbarism still lingering in our boasted civilization.

"To be a mother is woman's pride and highest destiny. It is in motherhood only that the truly angelic part of her nature finds full scope of development and manifestation. In matrimony—alas—as it is carried on now, she is forced to repeat the process almost constantly. Between gestation and lactation no interval is allowed her for recruiting her vital forces, which are necessarily drawn upon by every fresh gestation. This is bad enough when she can command servants to wait on her, but her case becomes truly pitiable and desperate when she has to toil from daylight till night in household labor, and perhaps to take in outside work, to supplement a husband's scanty earnings and help to fill a number of hungry mouths. It is then that the shameful dependency on man, which the laws, both civil and ecclesiastic, have placed the better half of humanity in, finds its full and almost ghastly illustration.

"We have a society for the prevention of cruelty to animals and for the protection of innocent children. But nature's masterwork, beautiful, glorious woman, may be degraded, defiled and cruelly, slowly tortured to death under the yoke of 'holy matrimony,' without a hand being raised for her protection, except perhaps that of the kind physician, when at last called in to save one of these victims of unbridled lust, against which, because her very nature revolted, she had protested in vain. Only a few short years ago a bright and joyful maiden in the full vigor of health and youth, she now stands before him a complete wreck, the mere shadow of her former self, surrounded by a crowd of children whom she had to bring into the world against her will, and when she was totally unfit for the task, simply because she must satisfy the brute passions of her lord and master, whose slave and chattel she is. Perchance she will be saved to her children if some wasting organic disease has not already undermined her enfeebled constitution; but the chances are about equal that she will go to a premature grave, that the frail casket will break to pieces and set free the tortured soul.

"And how long, one may well ask at the end of the century, will this deplorable, this appalling matrimonial immorality be possible? Not till we have acquired a sexual conscience, till our present barbarous marriage laws are abrogated, till woman stands on equal footing with man, and is independent of him for the means of subsistence, not till love and love alone joins the sexes together and finally not till the conviction is shared by all, that our present life is only probationary for the next one—not till all these conditions, one the corollary of the others, are fulfilled, can we hope for better things. But come they must. Evolution though slow, is sure."

VARIOUS VOICES.

R. B. Kerr, New Denver, B. C.—I enclose five dollars, for which send Lucifer for three months to each of the following addresses:—In sending the paper for the first time I should like you to choose a number in which the sex question is prominent, as it is in that question I wish to interest them.

F. C. Kleinath, Lacon, Ill.—Enclosed find fifty cents, for which send Lucifer for three months to each of these names.

[This method of helping The Light Bearer is one of the very best—much better than to send money without the names. If all our present subscribers were to adopt this plan the circulation of the paper would at once be more than doubled, and its influence correspondingly increased; and while it is doubtless true that but a comparatively small proportion of such trial subscribers would renew when the time paid for is expired, the educational benefit of three months' reading along Lucifer's lines, cannot fail to be seen and felt in after years].

Nellie M. Jerrauld, Hustburg, Tenn.—If all children were weak willed and had little or no individuality then I would agree with Lizzie M. Holmes in her article "Our Children," which was published in No. 729 of Lucifer. But having had considerable experience in public schools, both as a student and teacher, it seems to me that the picture is too dark. Now please do not think that I am pleading for our public schools as they exist today, for can well see the faults of that system, but I want more justice shown the children. There are many, very many children who can not be "drilled and filled and squeezed until it fits." They are individuals and their individuality remains unaltered throughout life. See the men and women about us today. Strong, healthy, well educated, fighting life's battles bravely and successfully, who were educated in public schools. As for the destruction of health, that is very rare. It may be caused by over-study, but if the studying is done during the school hours, unless the child is constitutionally weak, it will not be injured either mentally or physically. Too much of anything is harmful, even outdoor work on a farm. Children sometimes play until they injure themselves, but a wise parent will watch with keen eyes, and noting the first appearance of a breakdown will call a halt.

Another reason given against public schools by some people, is on account of the foulness learned there. Parents can forestall that. Let them send the child well instructed in all matters pertaining to its body, and having the child's full confidence, there is nothing to fear. A boy or girl who comes to mother with all new-found knowledge is perfectly safe. Of course if a child is expected to get all its education in the public school during the week, and is then sent to Sunday school "to learn to be good," the responsibility being placed on some one else besides the parents—then we shall see terrible injustice done the child. Let the parents at home do their duty, and until a better system is devised and put into practice, let us get the full benefit of the public school.

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.
Isabel's Intention. A story by "Mariette," dealing with the social evil in a new and radical way. 16 pages.
Burmese Women; by H. Fielding. 16 pages.
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732.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

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A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," H. G. Ingersoll, p. 5.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalisation of the theories of free love. Price, 5 cents. For sale at this office.

Correspondent Wanted. A gentleman of culture—an A. H. and A M., etc.—wants to correspond with an unmarried lady of means—a liberty-lover on all planes of life; in years not less than fifty. Address C. W. J., care Lucifer.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 42. CHICAGO, ILLINOIS, OCTOBER 22, E. M. 298. [C. E. 1898.] WHOLE No. 733

The People

(From the Italian of Tommaso Campanella).

The people is a beast of muddy brain,
That knows not its own force, and therefore stands
Loaded with wood and stone; the powerless hands
Of a mere child guide it with bit and rein;
One kick would be enough to break the chain;
But the beast fears, and what the child demands
It does; nor its own terrors understands,
Confused and stupefied by bugbears vain.
Most wonderful! with its own hand is ties
And gags itself—gives itself death and war
For pence doled out by kings from its own store.
Its own are all things between earth and heaven;
But this it knows not; and if one arise
To tell the truth, it kills him unforgiven.

—*John Addington Symonds.*

The Inter-Relation of Reform.

BY E. C. WALKER.

The sex question is a tremendous question, but I have to give my spare time entirely to economics. There can be no liberty in sex association till we have the *economic basis* for its exercise—subsistence. Marriage is just suited to the common herd who are under the present economic status. Free sex relations are now possible only to the elect few who understand the sovereignty of the individual and can act on the highest plane of responsibility.
—*From a letter.*

In the second section of his affirmation, my friend has very well stated my position, and the position of Lucifer also, I believe, and he has quite effectually answered what he said in his first section. It is most true that "free sex relations are now possible only to the select few who understand the sovereignty of the individual and can act on the highest plane of responsibility." Not only is it true that "now" free sex relations are possible only to the intellectually and morally emancipated, but it will be true always, whatever the economic system. That is why we insist that our work is so necessary, not in antagonism to, but both independently and and of in connection with, economic agitation. Enlightenment regarding sexual matters, and economic reform must proceed concurrently. Has my friend ever asked himself the question, "What is to be the *economic basis* of the future, as concerns the relations of men and women?" And that other question, "How is that basis to be attained?" Are we to plan for an economic system that shall be incorporated with the present sexual system? Will my friend's economics be based on the present family property arrangements, legitimacy as now understood, inheritance as it is under existing laws? If, as by a miracle, there should tomorrow be a complete economic revolution, along either Socialistic or Anarchistic lines, would that give us sexual freedom? Assuredly not. Supernatural moralism, the idea of exclusive mutual possession, have survived through economic system after economic system and they will continue to survive so long as the brains of the people are in the chains of superstition.

Economics and sexuality are intimately related; the problems they associatively involve cannot be solved separately; any improved economic system, to have the elements of reasonable permanency, must be based on other than the old conceptions of the relations of men and women, who have been regarded not as units but as fractions of a unit known as the family. Understand clearly, my friend, that any attempt to radically change the economic relations of men and women—which change is inseparable from a general change in the economic system—will fail if you do not have a radical change in the beliefs and consequently in the feelings of men and women in regard to their sexual relations. If you force an economic revolution without the necessary revolution in thought concerning sex and its manifestations, the battle will recommence with redoubled fierceness and bitterness, and the system prematurely established will have but an ephemeral existence.

So our educational work must go on; we must continue to insist that love is to be free from extraneous trammels; that woman is to own herself; that initial freedom of choice carries with it the liberty to rectify mistakes, and that sex is normal and healthful. Rational economics will cognize these fundamental principles of human association, and will plan for their full recognition in the industrial life that is coming. How can communism or co-operation be supposed possible where the men and women engaged in it are dominated by the idea of exclusive sexual possession, where they accept the present view of legitimacy, where vengeful jealousy is king of the fevered emotions? How can genuine individualism be supposed possible in any society where each person deems him or herself rightfully commissioned to interfere with the most private concerns of any and every other person? No; the sex question can not be kept in abeyance until the economic question is settled, for such a "settlement" of the economic question would not be a settlement. The sex issue is a very live issue; it will not down; it can not be evaded.

Current Comment.

BY C. L. JAMES.

I have not read William A. Whittick's "Value and the Invariable Unit of Value," but I have read C. F. Hunt's criticism thereon. By this I perceive that my old friend Hunt is at his old tricks. Of the three contradictions which he claims to have found in Whittick's book, not one is a contradiction. And suppose it were, what would that prove? Nothing more than this, that Whittick's was wrong at one time or the other. It would by no means prove that his theory was of no value; only that he had not always expressed himself with sufficient accuracy, not a conclusion of any great importance unless some one had been found to suppose him infallible. Since Mr. Hunt has apparently staked his hopes of immortality on his ability to find fallacies in other writer's reasoning, I should sincerely advise him to bestow a little time on the study of logic. That friend of our childhood, Doctor Isaac Watts, has left a treatise on the subject, which may be obtained from any publisher; and

which, though rather antiquated now, would teach Mr. Hunt quite a lot about the *ignoratio elenchi* and the *non-distributio medii*.

* * *

Complaints about the bad manners of Mr. Warren's critics would have been more graceful had he omitted to charge the critics with intentional unfairness and with being after "cheaper opportunities" for sexual pleasure. However it may be about English, I must, with the authoritative definitions now before me, suppose I understand Warrenish sufficiently for the purpose of this discussion. "Monogamy means marriage. Marriage means an obligatory sex obligation." And Mr. Warren said in his former letter, that he would prefer monogamy to the New Ideal. Therefore, Mr. Warren prefers obligatory sex relations to the New Ideal. He is so bigoted a stickler for the number of sex relations one has to maintain in order to relieve him from being classed "as one who dispenses with love in the sexual relation that he had rather we were all compelled by law to take upon ourselves "a solemn and binding obligation to devote" ourselves, each to one individual "sexually, to the exclusion of all others forever," than that any should disregard this standard. Therefore, he is no "true believer in freedom." (Nobody ever "stickled" for any other number of sex relations than Number one). Mr. Warren's history is of a piece with his liberalism. Mrs. Woodhull always disclaimed variety, he ought to know. It is a libel on Andrews, Nichols and Barry, to intimate that they ever preferred monogamy—"an obligatory sex relation"—to any free relation whatever. Who first laid down the plan of freedom in "love", or what Mr. Warren means by "love", I don't exactly know. But so far as I have been able to find out, my "Law of Marriage," printed in October, 1870, was the first publication which laid down freedom in the sexual relation as the only sexual platform on which believers in freedom could unite; and warned them against either narrowing that platform by cutting out a central arena for fights over "love," "lust," communism, dualism, pluralism, etc., or weakening it by admitting to fellowship one undermining traitor who preferred anything to freedom. It is by sacredly guarding this platform that the friends of sexual freedom have become a power in two hemispheres. My paternal pride in it is very much strengthened by the incendiary character of utterances from that older one which, if it were set up forty years ago, never held together forty hours.

* * *

I read with considerable surprise in Lucifer, the things which an English artist had said and written to Lillian Harman on the sex-question. They are not at all the characteristic sentiments of an artist but of an ascetic. To explain this observation involves a little psychological discussion, which I think may not be uninteresting on its own account. Among the great, though scattered and imperfectly reported thoughts of the most logical among ancient philosophers, Aristotle, the following have particularly impressed me. Thought is secondary to will—a principle applied in our own time with revolutionary effect by Schopenhauer. There are three types of volition—the will to know, the will to persuade, and the will to create. The first gives rise to metaphysics, the second to rhetoric, the third to art and science. Since the time of Bacon, there has been a growing conviction that the third alone is progressive. To know anything but how to accomplish a definable end is impossible. The will to do so—metaphysical and ascetic—impales the intellect on a wheel of Ixion, which spins forever round a pivot without giving any ground. To persuade action when the intellect has been convinced, is a part of the creative function; but to substitute persuasion for conviction is simply to deceive; and, as one deceit annuls another, this, too, is but spinning round and round, like a beetle on a pin—witness the scholasticism of the the Middle Ages. Thus all excercises of the will which satisfy it by accomplishing anything may be classed under the two heads of useful art and fine art, with the body of theory which grows out of their practice.

The fine arts have for raw material the passions and appetites of men—for their final cause the embodiment of these passions, which begin as stormful and disorderly in the harmonious form of beauty. Tragedy "purifies" the passions by means of pity and terror—these are Aristotle's own words. Comedy purifies the taste by condemning what is excessive and inartistic to ridicule. (For this criticism on the function of Humor, we have chiefly to thank Kant). Art, in its two phases, the tragic and the comic, has thus no other material to work upon than human passion. Those objects in nature most profoundly interesting to the scientist, are nothing to the artist, except as they lay hold of the emotional nature—he does not see the bacteria of the plague, but the destroying angel ravaging across the continent; he is not interested in the physiology and morphology of sex, but in the united effect of those various impressions on the imagination, through the senses, which enkindled the love of an Antony or a Petrarch. To despise the passions, therefore, to see in that of sex, solely or chiefly an anatomical process offensive to the eye and nose of an observer impartial enough to scrutinize it with the curiosity of a vivisectionist, is not at all like an artist. I know nothing about the one whose name is suppressed in Lucifer, but assuming him to be a good artist, I am sure he must be repeating a cant which he has learned from others, not expressing the spirit of his own occupation. It is easy to see how this may be. By a general law of reaction most men's volition to know takes an opposite direction from their volition to do. An age of war, conquest, slavery and gross idle sensuality, like that which culminated in the Roman Empire, produces a pessimistic turn of mind in which the appetites are decried, and the soul seeks its satisfaction for its activity in the theory of bodiless ideas. This is asceticism—the deadly foe of art and beauty. An ascetic era, like the Dark Ages, sees the beginnings of invention and trade. An age of material progress and accumulation of wealth, like ours, always tends to higher creations, but not to the suicide of disembodiment; and art, in such an age, revives. No one man can do much towards hastening or retarding these actions or reactions of the stream of time. But art is the most fragile bubble which glitters on the stream—as Puritanism showed. For an artist to preach asceticism is to do all he can towards destroying the genius which inspires and the taste which patronizes his own function. If he wants art to attain the Grecian excellence, he should plead with all his powers, not for reaction to mediæval prudery, but for that freedom of manners without which we should never have had an Antinous or a Venus de' Medici.

An Open Letter to Francis Barry.

BY A. WARREN.

My Dear Old Friend: It is not my purpose to prolong a controversy which has become obnoxious to our worthy editor, and doubtless to others who differ from me. I add these few lines to thank you for the spirit of fairness shown in your criticism No. 5 (Lucifer No. 724), and to explain certain points in which you seem to continue to misapprehend me. While I have felt that my language was purposely perverted, garbled and misconstrued, by some of my critics, I am not unaware that, in our English language, words have such a variety of meanings, and shades of meaning, that misunderstandings are liable to occur, even with the best of intentions on both sides.

This I think is illustrated in your first paragraph in the article referred to. We use the term marriage somewhat differently. As I have been using the term, it would be defined as a sex relation which by *any means* is made arbitrarily or conventionally binding. I am willing to stand by that definition. I have not, for forty years, advocated any form whatever of such relation as you yourself frankly and generously testify. But when I allege that the old experimenters have slunk back into marriage, you say my informants are slack-twisted and unreliable, and this notwithstanding you admit that a majority of those experimenters were matists, even while they were still living at Berlin. Now *voluntary* mating is not marriage, as I have recently conceded; but mating from principle, as the parties have to do; to be properly styled matists, is not what I call the voluntary sort. A conventionally and permanently mated pair are as much married without a legal ceremony as with it. It is not the law that binds. It is the cruel conscience of the parties, fortified by the barbarous public sentiment around them. You have loved to characterize marriage as a "system of prostitution, rape, baby-stealing and murder," and the world has been shocked at your audacity; but the world may thank you for uttering only the minor half of the indictment. The smothering of spontaneity, the turning of love into hate, and the rearing of children in an atmosphere of discord are still more serious counts; and these lie against mating, equally with the legal relation. I did not intend to affirm that any of these people went back to legal marriage. What I was aiming at was to show that experience leads to a renunciation of plurality. This is what John Patterson, and the Berlinites and the Oneida people all did; and for the purposes of my argument it was of no consequence what form of marriage they adopted, or whether they were all freelovers or not. This answers your question as to Oneida, "Why mention them at all?"

As to the term variety, I confess that I have used it in two distinct senses. In common with my opponents, and to avoid misunderstanding, I have used it as synonymous with sexual plurality; but when I said that my critics were not varietists, because they insisted on people living all one way, I conformed to your definition, which I like better. Applying to their own definition, my critics should have been more modest. One lived in one city, another in another, and if any one of them has, or imagines he has, more than one lover, he never sees them together, and never sees the other fellow's lover except within the sphere of the other fellow's influence. What do they know of the workings of variety? They adduce no facts. They have none to offer. Their argument is made up of a mixture of pure theory and base flings. Why should I bother further with them?

I make these explanations in part because one of my critics, in a private letter, suggests that "If you have been misconstrued, it must be that you have been unfortunate in your modes of expression." Let us look at that point. This controversy had its rise in my criticism of the new ideal, so-called. At that time I had not read upon the subject, and I expressly disclaimed any intention of reviewing Mr. Rwedebush's book. But assuming, from what had appeared in Lucifer, that it, the ideal, differed little, if any, from the ideal of certain varietists, who had made haste to endorse it, I charged that it disrupted the sexual embrace from all considerations of affection.

Incidentally I displayed my own ideal. I had no need to do this, but I did it in these words: "I am not denouncing variety. I am not going to crucify freedom in the name of freedom. I believe in freedom for varietists and others alike. . . . So long as men are without love, they are apt to crave its manifestations from many women, and often with little discrimination. Some men never learn anything of love but this. And the same, to a degree, is true of women. But at last, perhaps, comes genuine love, a love that satisfies the heart. There may still be 'side lovers,' whatever that may mean, and friendships, and attractions of all sorts; but the desire for love's sweetest sacrament with any of these, has vanished like stars with the rising of the sun. It is not a question of morals. There is no obligation about it. It is simply an option between stale bread and the sweetest of cake. The best love known to the human heart is nothing if not spontaneous. If the divinest manifestation of love is to be reserved for expressions of only the divinest love, it will be because to do otherwise will be recognized as profanity—as uttering or acting a lie, and not because variety in itself is wrong. Nevertheless, that it will, in the happiest state, be so reserved, is my cherished ideal."

Is the above language ambiguous? Was I unfortunate in selecting those modes of expression? But it did not rest at his. Finding that certain wise philosophers pretended to

scent monogamy lurking somewhere under cover of these views I afterward, in another article, made the following explanation:

"In my ideal society all will love one another. There will will be no binding partnerships; no marriage; no mating; no living together in families, nor in partnership homes; no ownership in persons, either as lovers or parents; no contracts in contravention of social freedom."

Still my opponents were not satisfied. In another place I had said in plain words that I would reserve the sexual embrace for the one I loved best, and that settled it. It was the sexual embrace they were contending for. To reserve any sex manifestation whatever for one lover in preference to another was deserting to monogamy.

Is it? Let us see. Best is an adjective in the superlative degree. Applied to lovers it involves three or more. According to my ideal, therefore, I require three or more lovers. But I do not, necessarily, love them all alike; nor do I have to *pretend* to treat them all alike. I have various ways of manifesting love. My critics have but one way—the sexual embrace. Yet they, forsooth, are varietists, and I am only a monogamist. Yes, I have been unfortunate in my modes of expression, considering the class of readers I have encountered, but not because I have not said precisely what I meant.

Adios, Benedicto Amago! Let me hear from you. There are plenty of crudities yet to be aired.

Dale, Oklahoma.

Listen!

Dear Friends: Though I do not write many articles of late for Lucifer, I am all the time in the work, as my ads. show. I don't think the general reader realizes how much can be done through correspondence. A personal letter comes right into our own nearness, and we are more free in speaking our thought than when we address the great public. It is true that now and then a person will take a wrong advantage of such correspondence, just as is done in all kinds of fraternizing. But the good so far overbalances the wrong that we should be encouraged to persevere, knowing that

Ever the right comes uppermost,
And ever is justice done.

All my most prized friends and correspondents are readers of Lucifer. It is a substitute for church membership. We need each other; need friendship, love, counsel and stimulus, one from another. To be a Lucifer reader or correspondent is the open sesame for each and all of us.

I thank the women who have sent me their names as willing to write to men. All my life men have been asking me to find them congenial correspondents of a liberal type. Men outgrow creeds faster than women do, because they mix more among all sorts of thinkers. But where twenty years ago one woman was free enough to speak her thought, now there are one hundred or more who do so. Every good true woman can help hasten the day when perfect equality of sex will exist. If we simply do our part day by day growth is sure and certain. We want womanly men and manly women. The best of each sex combined in each individual. In every letter we write we should be sure to sow some good progressive thought.

I want to hear again from each woman who has heretofore sent me her name, and to have the personal verdict of each concerning the correspondence, and to hear if she still wishes to continue in the work. Some have changed locality and address and perhaps opinions; and now at the commencement of work for the coming winter days, it is well to begin with a new state.

Aunt Elmina Drake Slenker, Snowville, Va.

A red cross over this paragraph means that the person whose name appears on the wrapper is in arrears on subscription. If a mistake has been made, either in the number at which the subscription expires, or in any other way, we shall be glad to correct the same. If no mistake has been made then we respectfully but earnestly ask the person receiving this marked copy to send us a little financial aid, either on subscription or for books in our line.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

ANY PERSON, not a subscriber, who may receive a copy or copies of the Light-Bearer, is hereby requested to give the paper a careful reading, and if the objects of the publication are approved a trial subscription is respectfully solicited.

Pilot House Observations.

In selecting matter for the make-up of each issue of Lucifer there is great advantage in having a big pile of contributed articles from which to choose. But while this statement is incontrovertibly true it is equally true that the abundance of eligible material adds greatly to the perplexity, the embarrassment of him or her upon whom devolves the duty of making the weekly selection. This perplexity, this embararssment, arises in great measure from the exiguity, the paucity of Lucifer's space—in plainer Anglo-Saxon—from the smallness, the slenderness of The Light Bearer's room, its lack of ability to give hospitable reception to all comers.

* * *

When it is remembered that Lucifer's readers hail from all of the five quarters of the habitable earth—America, Europe, Asia, Africa and Australia—that almost without exception they belong to the class of readers who do their own thinking, it will not be considered strange that one small eight-page paper can find room for a small fraction only of the the thoughts that are sent us for publication.

* * *

Such being the situation, as seen from Lucifer's pilot-house, it ought not to be considered strange, wonderful, or in any way surprising, that *long* articles,—especially if loosely or carelessly written, should becompelled to wait in the ante-room for an indefinite period of time, and then, perhaps, find their way into the waste-basket, or be sent back to the writers thereof. Nor should it be thought surprising if many *short* articles are doomed to a like fate, for no other reason than that Lucifer's forms are *inelastic*,—that they stubbornly refuse to stretch or bend a single inch or half-inch! The traditional *omnibus* had room always for "one more" passenger. Not so with the steel "chases" that "lock up" our little Light Bearer.

* * *

Other things being equal, however, short articles are always preferred, by both editor and reader. The art of condensation without sacrifice of clearness, is one most difficult of attainment for the inexperienced writer, and yet one of the most necessary, especially so when writing for a journal small in size but of wide circulation. A very few articles, each a column long or more, may be admitted for the sake of variety, in a paper such as ours, but when elaborated articles follow each other in quick succession, more especially if of a controversial nature—the pilot of Lucifer would hereby respectfully suggest to the writers the propriety of *publishing a paper of their own*, or at least that they club together and send us enough of the wherewithal to publish a "supplement" for their especial accommodation.

* * *

All this is said in none but the most kindly fraternal spirit. Those of our contributors who have themselves had experience the publishing business can appreciate the above observations, and those who have not themselves "been there" will have to take their knowledge second-hand, and bear with us as best they can. One thing, if no more, it is well to remember: The writing of articles for publication is its own reward. In other words, the mental exercise or discipline incident to the writing is usually worth more to the writer herself or himself than it is to any one else, and hence the contributor to Lucifer's stock of eligible articles does not lose his or her reward though the article itself may never see the light of print.

* * *

Eleven years ago, in Chicago, eight men were tried and convicted of the alleged crime of talking "Anarchy;" four of whom were hanged, two sentenced to life-imprisonment, and one to a term of fifteen years. The eighth is believed to have been murdered in prison by his guards to exaggerate the anarchist scare and prevent commutation of sentence, by making the impression that he killed himself with a bomb smuggled into his cell by his confederates outside. Now we have the astounding spectacle of a governor of Illinois, elected as a republican, who not only talks anarchy but puts it into practice—at least this is what the papers of Chicago accuse John R. Tanner of doing in the matter of the striking miners at Pana and Virden, of which mention has before been made in these columns.

* * *

The governor admits that he is going "outside of the law" when he uses the state troops to prevent the mine-operators from importing negroes from Alabama to take the places of the striking miners at the places just named. He justifies his course by saying that "the citizens and taxpayers of Illinois expect me to protect the interests of Illinois." He takes special pains to say that his action is not intended to discriminate against negroes as a class, but against all classes of workmen brought from other states or countries in the manner adopted by the Chicago-Virden Coal Company. Commenting on the results of the late battle at Virden, in which the killed and wounded numbered thirty or more, Governor Tanner is thus reported:

"My position has been from the beginning, and I am now more positive in that position, emphatically against the importation of labor into Illinois not from the southern states alone, but from all other states, because such a pernicious system, as I have said before, necessarily brings into our state and dumps upon society an undesirable class of citizens, and I do not propose, if I can help it, that the State of Illinois shall be used as a dumping ground for the criminal and idle classes of other countries or other states."

He further said that the Chicago-Virden Company has been an intentional outlaw, has sent an agent to Alabama and by false pretenses induced negroes to come here, loading them on the trains like cattle, locking the doors of the cars, feeding them like stock and procuring the services of armed guards from a detective agency, and invading the state in an illegal manner without the consent of the governor whose state was to be entered.

* * *

In its pictorial illustration of the events of the week just closed, a leading Sudnay paper represents the battle of Virden with explanatory statements—"Mine Workers at Virden Collide with American Institutions—The Law, Equal Rights for All." An interesting chapter in American history it would be that could show how "equal rights for all" are now secured, under the interpretation of "law," as claimed by the monopolistic mine owners and interpreted by the average "court of justice"—so-called. What are "American Institutions," anyway?

* * *

The Annual Congress of the American Secular Union and Freethought Federation will be held in this city, November 18, 19 and 20. For particulars address the Secretary, E. C. Richwald, 141 S. Water street, Chicago.

"DREAMS," by Olive Schreiner, comprising "The Lost Joy," "The Hunter," "The Gardens of Pleasure," "In a Far Off World," "Three Dreams in a Desert," "A Dream of Wild Bees," "In a Ruined Chapel," "I Thought I Stood," "The Sunlight Lay Across My Bed"—Also in the same volume, Mabel Collins "Through the Gates of Gold." Well bound in cloth, Price, 50 cents. For sale at this office.

Discipline and Discipline.

BY LILLIAN HARMAN.

In writing of "discipline," I think we might profitably state what we mean by the term. All parents agree that children should be fed, but there is a great divergence of opinion as to the *kind* of food which is suited to the stomachs of children—and that which is suitable for one child may be very injurious to another. Just so there are many kinds of discipline. It is evident, from Mrs. Holmes' last article that she believes in the first definition given by Webster:

"The treatment suited to a disciple or learner—development of the faculties by instruction and exercise."

In her use of the term in the sentence quoted by "An Old Fogy," however, the "discipline" she had in mind was evidently that given in Webster's fifth definition:

"Correction; chastisement; punishment inflicted by way of correction and training."

It is apparent that this is the discipline defended by our venerable friend, despite the fact that in one place he says that frowns, whippings, etc., are not necessary to insure obedience. The keynote of his argument is Obedience—obedience to laws of all kinds from babyhood up—obedience implicit and unquestioning.

I believe that a child is capable of reasoning from infancy, and should be encouraged to use its reason. It is undoubtedly sometimes necessary to insist on prompt obedience without an explanation—there may be no time for an explanation—but I am convinced that the explanation should be made later, and that the child has a right to expect it.

"Self-will" is a very desirable trait of character when properly developed. A strong will is a splendid endowment. Children should feel "opposition" to orders which seem to them unreasonable. We all feel "opposition" under similar circumstances, and we should not require our children to submit to anything which we ourselves would deem unreasonable if not explained.

"As the twig is bent the tree's inclined" would be a very good illustration—if it would but illustrate! If it were possible to eradicate all "self-will," all reasoning ability from the child, it might grow up exactly in the direction in which it is trained, as the tree is popularly supposed to do. (Even that is a proposition concerning which there is room for argument, but I will resist the temptation to wander away on this by-path). But as a matter of fact, trees and human beings are different species, and require quite different modes of culture. Persons who do not change materially after arriving at maturity are sadly lacking in mental development. The thoughts and actions of all intelligent people are continually modified through the entire course of their lives. If this were not true, why should we waste our time in talking and writing, and trying to inform ourselves, and striving to modify the views of others?

I agree with our friend that the lesson of obedience—if fully learned—will make the child believe that "obedience to social and society regulation is the surest way to preferment." Personally, however, my highest ambition is not to help make people law-obeying. It is well to observe many of the social laws, not because they are laws, but because they are for our mutual advantage. And there are also many laws which are wrong. I would be far more proud of a child of mine whose life ended on the gallows, as a penalty for disobedience of an unjust law, than I would if it obtained "preferment" through obedience to all laws, right or wrong, unintelligently, unthinkingly, narrow-selfishly.

True courtesy consists not in form, but in feeling. It sounds very sweet to hear baby lips lisp "Thank you," if we know the feeling is behind the expression. But a look of pleasure in the eloquent eyes of a little one can express more than forced words of thanks. Is it probable that the little baby of which "An Old Fogy" writes *felt* thankful to its mother after she had insisted so long on the, to it, empty form? She thereby forced it to tell a lie for gain. I wonder if she always said "Please," and "Thank you," to it? If not, why should she expect it to do so? I am sorry to say that my little girl does not always say "Please" and "Thank you," but I am more sorry to say that I quite as often fail in this courtesy to her. It is due to her quite as much as it is to me or to any one else.

In the old-fashioned school it was held to be the duty of the child to memorize its lessons—whether it understood what it memorized or not, was regarded as quite immaterial. If so disobedient as to fail in its lessons the child was punished. Physical pain was apparently considered a great aid to activity of mind. The *theory* of the schools now is to help the children to think, to use their reason, and the mere memory work is falling more and more into desuetude. I think this is a move in the right direction.

There is really very little difference between "grow-ups" and children. We all are sometimes very childish and unreasonable, and if we are interested in children, and will talk with them, we often receive the benefit of great wisdom, the result of the workings of their own reason. If "An Old Fogy" really thinks that a normal child is ever as unimpressionable as "a block of marble," all I can say is that he has been very unfortunate in his experience of children, or in his capacity to understand them. It must be the latter. He is not to blame for his inability to come *in rapport* with the childish intelligence, but he is as unfortunate as the man who cannot appreciate colors because he is color-blind.

In conclusion, I will say that I believe discipline is necessary—the discipline which strives for "the development of the faculties by instruction and exercise," but I am opposed to the cruel and barbarous discipline which insists on unreasoning obedience.

New Esoteric Books.

"Healing, Causes and Effects," is the title of a neat little booklet which we have received from the Hermetic Publishing Co., 4006 Grand Boulv., Chicago. This is a unique presentation of the basic principles of mental healing, and their relation to vibration. It discusses in detail the Esoteric side of the processes manifesting themselves in the operations of healing—through the silent power of invisible force. By W. P. Phelon, M. D. Price, 50 cents. For sale by the publishers or at this office.

From the above-named publishing house we have received also "Her Bungalow. An Atlantian Memory." By Nancy McKay Gordon. "The writer does not claim to set forth any line of thought," we are told, "Nor claims for it any practical purpose. It is simply a setting to words of some idealistic experiences of many years ago, which have lent their charm and influence toward making her own life practical and beneficial." The book is a model of typographic and bookbinder's art and would be a handsome present to a mystically-inclined friend. The writer of this brief note is too "practical" to thoroughly appreciate a work, the "purpose" of which is "unknown" to the author. If the author does not know the meaning, how can the reader be expected to understand? Price in cloth, $1.

IN ORDERING BACK NUMBERS, please do not say you want a copy of "last week's" paper. Give the number, or at least the date, and if the paper is wanted by "return mail" inclose stamp for it. We have to pay a cent for each copy when not sent out on our regular mailing days.

WE HAVE ON HAND a few slightly shelf-worn copies of Proudhon's masterpiece, "What is Property?" which we will send to any address for one dollar, with seventeen cents additional for postage. This book is regarded as a classic in its line, and has usually been sold at much higher prices.

"As the Twig is Bent."

BY "AN OLD FOGY."

"The child who has had a reasonably fair chance before birth can safely be allowed to grow up without discipline."—Lizzie M. Holmes in Lucifer.

Without learning what is to be understood by "a reasonably fair chance", the writer who has considerably passed the three score and ten stake, is prepared to say that, up to the present time, on Mrs. Holmes' theory, he has never seen the child nor the man nor woman, who has grown from childhood who had a "reasonably fair chance before birth."

Every observant mother will bear witness to the fact that almost the first, if not the first development in a child is, self-will, perversity, opposition. To undertake to teach that child by reasoning with it would be about as sensible as to attempt to reason with a block of marble. Is that child then to be permitted to strengthen that disposition each day of its life? or is it not the wisest, and every way better for the child that he or she should be firmly restrained at the very first development of instinct? Mrs. Holmes has doubtless been witness to the general boorishness of Americans of both sexes, but chiefly of men. What is the reason? Because they have been brought up on Mrs. Holmes' theory, or rather have been let grow up without discipline.

It is all waste time to talk of what "should be;" we have to take human nature as it is, and to let a child grow up without discipline is the surest way to bring up a criminal. The child being permitted to grow up in the family without restraint will presently disregard school laws, community laws, then society laws.

A loving father had permitted his child to grow up on Mrs. Holmes' theory. He developed the instinct which is strongest in all children, that of opposition; but the father acted on the theory that, as the child grew older he would of himself see what was right and choose it. The child at length acquired age, and such strength of will that the father, having let the time pass for discipline took to advice. The young man got tired of it, and at last took it upon himself to teach his father a lesson. They lived on the edge of the timber. One day after his father had been trying to reason with him, he said, "Father, just come out here with me, will you?" Taking the father into the timber he saw quite a young tree that had got its first year's growth. "Can you bend that?" he said to his father. His father almost felt as if the son were joking. "Come on," said the son. Coming to another large one he said, "Bend that!" Going on he came to a larger one, "Bend that!". It needed a little more strength, but he bent it. Going on he came to a larger one. "Bend that!" He could not do it. "What now?" said the father. "Why just this; if you had taken me when I was as pliable as that growing tree you could have done what you pleased with me, but as I grew older, I got like these trees you have been bending, until you have come to one you can't bend—and that's me."

That will illustrate the outcome with every child that is left to grow up without discipline; and that is the reason that every age produces a greater number of criminals, simply because home discipline is neglected. It is in the home where discipline should be commenced, and not leave it until of school age, and then denounce the teacher because he is compelled to discipline or have all order rudely broken up.

Discipline need not necessarily be harsh. If begun at the first indication of opposition and conquered then, all after discipline is comparatively easy. To demand of a babe what it does not understand is simply cruel. But as soon as it becomes apparent beyond a question, that it understands what is required, that is the time to hold it firmly to what is required.

I have seen a mother almost distracted at having to deny her babe what it wanted. She gave it something and bade it say, "ta"—a baby thank you. It would not say it. The child evidently understood it, but resisted. The mother took it away. The child screamed. After a time the mother gave it again, saying, "ta!" Still it would not. That child held out until exhausted it went to sleep. On waking it was given the toy and required to say "ta." Still it would not. And it stood several such seiges before it gave in. Each repetition after that was less severe until the habit was established of obedience.

It is all a mistake to think that "fears," "testiness," "frowns," "whippings," are necessary to insure obedience. They may be if discipline is neglected until such measures are necessary as a means to save the child, but not if the discipline is undertaken at the proper period. At all events obedience prompt and complete is what should be exacted from every child; not when it pleases, or to the extent it pleases, but at the word. This can be most easily done by exacting it at the right period, and letting the child understand that what it gets or is permitted to do, is the reward of obedence. He will then with age figure out for himself that obedience to social and society regulations is the surest road to preferment in any and all departments of life.

Wanted—

Ten thousand names of women and men who do their own thinking, or who are willing to read what others think.

The season of long nights and short days is once more upon us—the season of reflection and of retrospection; the season when, if ever, such papers as Lucifer will be given a candid and thoughtful reading. With each weekly issue a surplus is printed to send out as sample copies—as pioneers, as evangels of the newer, and as we earnestly hope, *better* gospel than has yet been preached to the inhabitants of earth. These surplus copies have been accumulating for some months for lack of names and addresses of persons to whom a sample copy or two would probably be welcome.

The object of this paragraph, then, is to ask our friends to send us *at once* a list of names of persons to whom samples may be sent with reasonable prospect that the paper will not be consigned to the waste-basket or cook-stove.

And while sending the names, if a few *stamps* for necessary postage, should accompany the list, the favor would be much appreciated. But, please *don't forget* to send the names while the matter is fresh in mind. Please write the names and post-offices *plainly*—if possible with pen and ink, instead of pencil as many correspondents are now in the habit of doing.

Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

A Friend, Chicago, 50c; Mattie Cuddie, 50c; E. C. Hart, $1; A Friend, Illinois, $10.

For the Bedborough Defence Fund.

E. C. Hart, 50c.

VARIOUS VOICES.

W. H. B.—I was indeed surprised that I should have been regarded as considering Lucifer treating of love as necessarily involving sex manifestation. On the contrary, it is the only publication in the United States I know of that does not. No! I had in mind only those who oppose Lucifer, or would, if they knew of such a publication. The idea that I desired to make plain was that two of opposite sex might seek comradeship with neither expectation nor obligation as to sex life, even perhaps with an understanding that such intimacy could not exist, yet each as free as to this in the other direction as judgment might dictate, as free as though such comradeship had not been entered into. The object in writing this was to protest against sex manifestation as a basis for all home alliance, as does the marriage institution and all popular ideas concerning home life, which is based on the bodily possession of each of the parties involved. I was glad indeed that my words called out your excellent thoughts which made much that needed it most clear.

Had I known that free speech instead of "active" would have been more acceptable, I would have so written it. I had in mind the couple who were not allowed to land at New York because not married.

I am deeply interested in what you [Lillian] write of children. If you would write a book on this subject, I am sure it would not only be a great seller, but would pave the way for your future work in a most wonderful manner.

William Schemenour, Waterville, O.—Your X Ray in No. 730 of the Light Bearer has wakened me from my reverie. Yes, I plead guilty to the charge. Enclosed find amount against me. This tricky "Prosperity" is so hard to handle. Were I a Marcus Hanna or an Abner McKinley, or some other successful player in the great game of grab-all-you-can-get-your-hands-on, it would not be so hard to keep our reform papers going. Here in Ohio we have dug up the hatchet, donned the war-paint and are now on the trail of the champions of special privelege. But I expect little or nothing from the new movement. Why, the human driftwood in this so-called Christian land have not intelligence enough to use and enjoy freedom if they had it. The political cesspool is alive with these human microbes. Who will bring these people to realize the dangers ahead? Who will lead them to Freedom? Your able editorial in a recent Lucifer, entitled "The War at Pana," I read with much satisfaction. In your reference to land titles you have stuck your spade deep into the subsoil of the trouble. The land question is the heart of the whole industrial problem. Our monopolistic system hinges upon the private ownership of land.

[Yes; this is one phase, and a very important phase of the Freedom and Slavery problem. There are others. For instance: How to overthrow this monopolistic land system. Can it be done through the ballot in the hands of the "human microbes" of which our friend speaks? Methinks not. The ballot is no remedy for existing evils, but rather an engine for their perpetuation and aggravation so long as the masses of voters are so much human putty, mere man-worshipers and party-worshipers, as now. How can these be changed to self-respecting, self-reliant, self-owning citizens? Education upon such material can do but little. The only sure way to reform a man is to begin with his grandmother. So long as the mothers of the masses of voters are submissive slaves, just so long will the voters themselves be the submissive slaves of cunning land grabbers and other monopolistic bosses. M. H.]

Albina L. Washburn, Ft. Collins, Col.—To show you that I have not taken root in Larimer County, Colorado, where I lived since 1863, I will tell you that I am going to California, my objective point being San Diego, where my dear boy (nephew and adopted son) has lived for some years. On the way I propose to visit a half dozen of those places where the Labor Exchange has obtained a more or less firm foothold, or sympathisers with the Co-operative Exchange idea may be found. The only difference between the two movements is that the latter is managed without organization and without banker's money or legal tender, a cheap paper labor tender of local origin being substituted as a medium of exchange. This is to all intents and purposes money based on "labor and its products" and is absolutely without coupons, office or time of redemption or names, except here, my own as manager. Something similar may be issued by any set of people who wish to establish a depository or do business on pledges of labor or industrial products.

I would like to hear from friends and readers of Lucifer, or others on or near the southern route to San Diego, who would like to have me talk Exchange or Lucifer to them, and to aid in establishing depositories in their neighborhoods. I can remain from one to three days in a place according to circumstances or the prospect for practical business. I wish to waste no time in platitudes, but would meet with earnest, progressive people who have been thinking and who are ready to abolish legal tender as fast as possible and help one another instead of the parasitic moneycrat. I want no pay except to be fed, sheltered and transported to the next stopping place.

I hope some of my old friends in Denver and on down through Southern Colorado, whom I have known and esteemed in the grange, temperance and anti-monopoly reforms, as well as resident fruit-growers who have been comrades for years with my husband and self in horticultural and other public work will let me hear from them as soon as possible, as I wish to reach my destination by the middle of November.

Have the little jails cleaned up nicely in case the word anarchy or sex-emancipation form the theme occasionally and scare the "old fogies" into visible suppression of the speaker.

Richard Fisher, 175 Summer st., Boston.—I have just finished reading the latest issue of Lucifer, and cannot refrain from expressing the satisfaction which the little paper gives me. Walker's "Plumb-Lines" are excellent, and Rev. Sydney Holmes' replies indeed amusing. The comments on the "War at Pana" are as thoroughly good as they are true the land question being the fundamental basis of social and economic reform. The letter of "Giotto" is a gem in itself and it would be refreshing to see a few lines of that lucid spirit in every issue. In fact I can say that all of your matter is selected with care and is well worth reading.

To return to "Giotto's" reference to "love," which she refuses to recognize as passion (which is only emotion in extreme), while a contention is seemingly implied that emotion and passion (love) are two different things. I must state here that this point has never been clearly touched upon by any writer except Joseph M. Wade. Emotions are perfectly right and proper as far as the necessary requirements of our material and intellectual self goes; we may experience them and develop thereby but ever under the control of the real self, the ego, that they may never carry us beyond the real, the true. The problem of the emotions resolves itself simply into the proposition that we ever remain their master and never allow them to become our master, and this holds good for anything else in life. Between that love which causes evolution, the inherent force in all things and the "love" which brings man and woman together in intimate embrace, is a vast difference. The first is that "love" which may be compared to the sunshine shining on all alike, mountain or dale, river or tree, man or animal, innocent or guilty. It is the "divine" love which is the very essence of life itself. It is eternal, never changing. The love between man and woman is simply passion (in its broadest sense). It is simply emotion in its extreme state, and is everchanging, now dying, now being rekindled and goes out only to certain favored ones. Preachers have made out of "divine" love—the force or principle of nature—a person, and called it God, locating him, her or it, (which?) in an imagined sky far off, instead of pointing to it in and around us. The second so-called "love" (which is not love at all) has been used by church and government to enslave woman and, in natural sequence, man. Does "Giotto" now see the difference between love and passion?

Let the good work go on in demolishing mediæval thought, law and custom, so that a new generation may find prepared a happier material condition through the battles fought by the present one.

Great Combination Offer No. 2.

Many persons having availed themselves of the "Combination Offer" recently advertised in Lucifer, we feel encouraged to make a second offer as follows:

The Abolition of Marriage; by John Beverly Robinson. 10 pages.
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This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for $2.75. Address M. Harman, 1304 Congress St., Chicago, Ill.

Some Problems in Social Freedom. Presidential address delivered by Lillian Harman before the Legitimation League, at Holborn Restaurant, London. "Freedom in Social Relations;" "The Power of Women;" "Where Draw the Line?" "What Would Become of the Family?" "Marriage a 'confidence game';" "How Society Protects Children." Price, 5 cents. For sale at this office.

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Personal Rights Association of England. Also, four fine full page portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 30 cents. Address Moses Harman, 1304 Congress st., Chicago.

Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

Price, ten cents. For sale at this office.

THE SOCIAL QUESTION. A discussion between Juliet H. Severance and David Jones. The opposing principles are herein stated clearly and briefly. Valuable to those who want to possess the arguments of both sides of the question. Price 15 cents. "Life and Health, or How to Live a Century," by the same author. Price, 10 cents. "A Lecture on Religious, Political and Social Freedom." Price, 5 cents. A set, one of each, for 25 cents.

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PERSONAL A well-educated, broad minded, liberal lady, neat in person, well preserved, not far from seventy years young—alone in the world, living in an orthodox village, wishes to correspond with single gentleman, healthy, liberal, of excellent habits, neither poor nor rich, of about the same age. The years do not make us old so much as our thoughts. With good, clean habits and sound heredity the limit of life should not be under 85 or 90. Willing to go to any of Uncle Sam's new possessions to begin life and grow up with the country. All first letters may be directed to "M," care of Lucifer.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

REASONS FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governor has the courage of his convictions. He does not "pardon" repentant criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

ELMINA'S REQUEST. Women, who would like gentlemen for correspondents and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va.

LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 43. CHICAGO, ILLINOIS, OCTOBER 29, E. M. 298. [C. E. 1898.] WHOLE No. 734

The Conservative.

The garden beds I wandered by
One bright and cheerful morn,
When I found a new-fledged butterfly
A-sitting on a thorn;
A black and crimson butterfly,
All doleful and forlorn.

I thought that life could have no sting
For infant butterflies,
So I gazed on this unhappy thing
With wonder and surprise,
While sadly with his waving wing
He wiped his weeping eyes.

Said I, "What can the matter be?
Why weepest thou so sore?"
With garden fair and sunlight free
And flowers in goodly store?
But he only turned away from me
And burst into a roar.

Cried he, "My legs are thin and few
Where once I had a swarm!
Soft, fuzzy fur—a joy to view—
Once kept my body warm,
Before these flapping wing-things grew,
To hamper and deform."

At that outrageous bug I shot
The fury of mine eye;
Said I, in scorn all burning hot,
In rage and anger high;
"You ignominious idiot!
Those wings were made to fly!"

"I do not want to fly," said he,
"I only want to squirm!"
And he dropped his wings dejectedly,
But still his voice was firm.
"I do not want to fly!" he said,
"I want to be a worm!"

O, yesterday of unknown lack!
Today of unknown bliss!
I left my fool in red and black,
The last I saw was this—
The creature madly climbing back
Into his chrysalis.

—*Charlotte Perkins Stetson.*

"Some Problems of Social Freedom."

BY T. B. WAKEMAN.

["A Liberal Club Speech," concluding the discussion after Lillian Harman's address before the Club, New York, April 1. E. M. 296].

Mr. President, Ladies and Gentlemen: The fair lecturess who has given us the beautiful, thoughtful and instructive discourse of this evening, joins in your evident request that some scientific or sociologic intimations should be given of the solution or "way out" of the almost impenetrable entanglements and difficulties of this subject—a subject so alive and quivering with feeling and consequences that it seems almost like vivisection to touch it at all.

But if we must touch it, in a few minutes at this close of a long discussion, let us try to round up with some verdict of science, that is of evolution, as to how the difficulties, sexual and social, arise; why they continue, and what can reasonably be done towards their removal or mitigation.

Yes! Evolution must be our guide and prophet; for we can never tell what our troubles really are, nor the way out, until we know their causes and have a bird's-eye view of the paths which led us into them.

Well, then, the long backward glance of history shows us plainly that, as a general thing, slavery and marriage, as far as woman was concerned, had one and the same origin. In 1856 we, then Republicans, tried to elect John C. Fremont on the platform that "slavery and polygamy were twin relics of barbarism." But we soon had to drop that epigram, for the Mormons and sociologists lost no time in showing that slavery and marriage were the same "twin results," and that they were still existing with only a slight disguise. The married woman (*femme couvert*) had no political rights, nor other rights, except such as her master, father or husband, gave her; she was captured, or "given away" in marriage, and then said, "I obey," as the cap and seal of her final slavery as to person and life. The two became one, and the one was the man.

All this came down from old "ex-ogamy," where the common marriage (co-ogamy) of the tribe was broken up by the head man or warrior going out of the tribe to capture or buy a wife or wives, which with the slaves and wealth of concomitant property raids made him the superior of the rest of the tribe, and gradually changed it to a tyranny over a city—thus breaking up the tribal and matriarchal politics which had preceded. Thus old monoganic and polygamic marriage was born with slavery and tyranny as the result of the rise of plutocracy. The same dominance of a wealthy and powerful few produced, and has continued and will ever continue them as such twins in substance. No matter about the name, as long as the means of subsistence of the many is under the control of a few—marriage and sex ownership by a few must continue.

The first lesson then is that the co-operative Republic, with its "Social Democracy," is the first and the absolutely necessary condition of emancipated woman, free marriage, and of a free, sacred, successful and happy motherhood. And this emancipated, regenerated, disenthralled and ennobled womanhood is the necessary stepping-stone to that true Republic which is to be the corner stone of our "Heaven on Earth,"—the future welfare of the race. It was the omission of this great and needed industrial and economic change from Mrs. Harman's lecture that should be supplied. As shown in Bellamy's "Equality," the woman's emancipation can only come as a part of the whole—mental, moral, social financial, religious, economic and political emancipation. The fight for humanity is along the whole line, and against the same combined selfishness, ignorance, superstition, robbery and oppression. All reformers must therefore begin to learn Napoleon's tactics of throwing their votes and

influence to the front at the actual points of the contest, no matter when, where and under whom it may be necessary to stand.

Yet the lecturer to-night has shown us emphatically how utterly impossible it is for any reforms to advance far unless the "new woman," the emancipated sweetheart, wife and mother is brought to our side. We can no longer shut our eyes to the fact that there sex and woman relics of the old marriage slavery present to us outrages, cruelties, murders and other crimes which are far exceeding in enormity those of the black chattel slavery which so awoke the conscience of our people fifty years ago and brought on our civil war. There is really no need, apart from our ignorance, superstition, pride, selfishness, inhumanity and general cussedness—for the continuance of these enormities. Do you deny them? Think of the murders we commit to keep up that marriage slavery! Of all the children—thousands of them every year—we collect in our New York City foundling asylums, the last published reports show that only three per cent survive—that is, ninety-seven per cent perish in infancy!

Then think of the unutterable wrongs, sufferings, privations, shame and often suicide of the mothers deprived of these children! These are facts known, and last month admitted even broadcast in our newspapers. Why need these children die? Because they were not born calves, and the public attempt to substitute cows for human mothers is an insult to nature and humanity—an unspeakable crime!

Is it not time to reverse all this? Is not maternity, when an accomplished fact, an ever sacred fact to be respected by every aid and care that nature and humanity has or can secure? Then let us take the millions of dollars by which these child murders are committed and prevent them by giving the money to the mothers themselves to nurse, provide for, and bring up these "their children." Do you say that they are not fit, not respectable? Well, nature says that they are at least better than cows—and who made them unfit but your caste laws, worse than Hindoo superstition?

Let humanity repeal those infamous bastardy laws and come to the help of all mothers as their true and sincere friend in time of trouble and need. Let the mother know that all the past will be covered with honor and that she will be respected as she, with our help, stands by her baby and makes its life a success. The child will thus be the means of redeeming not only her, but perhaps us.

Don't say this is impossible. In my long experience as a lawyer I have learned of at least half a dozen such young mothers, true heroines they were and are, who have stood by their children and have brought them up nobly, notwithstanding our laws and social persecutions. The true helping hand and countenance is all that is needed to place the child in the mother's bosom and make both a blessing. The city or the state is the father of every child, if it have no other, because humanity is its true God-mother.

Again: The enormities of marriage-slavery should be able to be ended by something besides death or adultery in our state. Adultery is prescribed by our laws as the only remedy for marriage outrages. This is itself an outrage on decency and human nature which should not stand another year! Every other state in our union, except South Carolina, which always was a barbarous state, with no divorce at all, has relief for cruelty, drunkenness and many other just causes. But even that is not enough, for here Ingersoll is right, the wife should have a divorce whenever she deliberately desires it—with proper provision for any children. Thus marriage should be made practically a matter of contract and not of status. It has been taken for granted generally, and here tonight, that "marriage is a contract"—because it ought to be. But any lawyer will tell you otherwise. Marriage is *a status*, an institution permanent in law. It is a matter of contract whether parties will enter into it or not, but once in there is no way out, any more than out of slavery, except by death or adultery. The law also fixes the conditions and relations of the parties in that *status*, just as it did of slaves. Let not another session of our legisalture adjourn without the abolition or material modification of this old slavery—at least as far as Ingersoll has proposed.

But why not try free marriage and free divorce? Is this bond-love, that is "bondage" really worth the cost of the enormities which it involves? Think of the murderous consequences of the "social caste" to which we have already alluded. Think of the thousands of married women whose whole natural existence is blighted for want of at least at attempt at motherhood. Then think of their counterpart, the cruel, brutal, dirty, debasing, remediless prostitution, with its crimes and death to both soul and body!

Slave-marriage, with law-enforced ignorance as to conception, with the consequent utter physical and mental helplessness of women is the real cause of all these things. Our laws enact them! Let us change our moral ideas from the old theological exclusive kind of ignorance and authority of command, to the modern human, scientific kind of knowledge, with its self-control, sympathy and helpful co-operation. Then the conduct that is really injurious to society will not long be knowingly submitted to or continued by any one, or only by a very few physically or mentally diseased, who as patients will be treated and cared for accordingly.

Suppose that then free contract-marriage and rational divorce should prevail. Suppose that every co-habiting should be a natural marriage, modified if the parties, one or both, were already married—but so that the offspring should be the legitimate child of both parties, or of the state. Suppose every woman should have the right, social and legal, to have at least one child, and to use the name of "Mrs." after eighteen years of age, and should have the control of her own person at all times, as to whether she would be a mother or not. Suppose every mother and woman should be independent of any man for her livelihood? Suppose, in fact, the dream of those who would do away with marriage-slavery should become true. Would the enormities to which we have referred continue to exist? Could things be any worse than they are? Scarcely, if at all, do I hear you say? Would they not vanish like the slave-pen, the slave-whip and the slave-sale, before knowledge, love and liberty?

Why then, will not these great reforms come to reality? We answer because it is not for the power and the interest of the plutocracy, the theocracy and their snobocracy. This marriage restriction is the means by which "the 400" retain their family descent, property and pride. In old times, as we have seen, slave or status marriage was originated for this very purpose. The people, even the slaves, who were the vast mass of the population, had free marriage as far as they were allowed to have any at all. The "nobles" had freedom and status-marriage, and no or rare divorce. There was no divorce at Rome, we are told for five hundred years after the founding of the Republic of Nobles; and this assertion is often quoted as a virtue (?). Those nobles had wives and children as property, much as slaves, and would have divorced an ox as soon as a wife, though they might occasionally sell either! So in the ten commandments, the "ox and ass" are classed as similar objects of property ("nor anything that is his") not to be "coveted."

Our Roman Catholic brother has to-night tried to rally us on his church as the champion of a no-divorce status-marriage, and so also of "morality." But there can be no real, true morality without choice, and his church has nothing and is nothing but authority which strikes down both choice and morality at one fell swoop. His church is worse than Christianity, which was at its primitive stage, opposed to any marriage at all, for every earthyly interest was suspended under the early Christian craze in the vivid expectation of a "heaven" to descend from the skies to those then waiting, wherein "they shall neither marry nor be given in marriage." But the Romish church afterwards went into the status-marriage business and made it a

"sacrament" under its strict control, so as to perfect its power over both nobles and people. Such is its object and the position it holds today. While it maintained this exclusive power, the morals of the people sank to the lowest degradation in the history of Europe. The venereal disease was its gift to the human race. Read for instance Lea's history of the "Celibacy of the Clergy," or Lecky's "History of European Morals." Recall the state of things in which Voltaire was brought up, or notice the morals of Rome and Naples under the Pope's nose today, and never let us hear more about Romish morality! Tyranny and ignorance strike down liberty and make morals scientifically impossible. Let us hear no more about such "morals" among free Americans, except as we would speak by way of contrast of the "morals" of the dumb-driven cattle, or of slaves, or of automatons. That kind of "morality" is worse than none. It is beneath humanity, and would soon be the death of liberty and the Republic. It is an exotic on this continent, and our people will by instinct keep it so.

No, my friends, the only true way out, the true remedy for immorality, is only through love and knowledge, that is, science, liberty and humanity. It is only by these and through these that any true and permanent remedies must come. This will bring us a broad, inclusive morality which will give a greater flexibility of adjustment to individual needs, tastes and conditions, and a far greater aid to public welfare and social progress than we have ever dreamed to be possible under the old exclusive, crushing, brutal morality of slavery. But in so advancing the heart must lead the way "with charity towards all and malice to none"—a charity that will mean a co-operative helpfulness to sustain and protect the womanhood and motherhood of the race against the consolidated and brutal malice and caste of the old church and state, which has come down to us from the ages of their barbarism. And still more must the new reforms be sustained and led by our "new woman worship," arising from the closer recognition of the indispensible part which the regenerated womanhood must play in our social welfare, and in any hope we may have of the regeneration and future progress of the race itself.

Plumb-LinePenoraphs.

BY E. C. WALKER.

The Atchison "Globe" says that when "a man is ashamed of the fact that he is about to get married he will make a poor husband." It is quite possible, but still I would not advise any girl to be too sure that the other kind of man will always prove to be a *good* husband. Over-confidence is always dangerous.

* * *

I shall be very glad to have Mr. Holmes send to any of our mutual acquaintance who do not take Lucifer's copies of No. 731, containing his article and mine on the war question, marking those articles and charging the expense to me. I will add here only—although this much even would seem to be wholly unnecessary—that what he quotes from my "Prohibition and Self-Government is utterly irrelevant. Any child even can see there is no parallel between the prohibition of the sale of liquor or any other article and going to the help of men assaulted by robbers and murderers. In fact, interwoven in the cause of the oppressed Cubans is on all fours with *resistance* to prohibition. To confuse prohibition and the Inquisition with attempts to save men and women from robbery, outrage, mutilation and murder is only wildly aimless agitation of the atmosphere. That we use a government in our struggle with a worse government is merely an unavoidable incident of the unending conflict between liberty and despotism. In sociology as in physics, each body follows the line of least resistance. What each does is relatively good or relatively bad; our choice is never between the absolutely bad and absolutely good, but between that which is more bad than good and that which is more good than bad, as our senses and reason apprehend the facts. Academic ideals have their great use, but it is the nature of an ideal to *be* an ideal; cannot be anything else; it is a guide; when we have caught up with it it is no longer an ideal, no longer a guide, but there is a new ideal, a new guide in the lead. In the monarchy, the republic is the ideal, the guide; in the republic, anarchism is the ideal, the guide; in both, man, in order to survive, measurably conforms to his environment, while he strives to modify, to change that environment. If one man whose ideal is no-government favors the cause of one government against another which he thinks is a worse government, and another man whose ideal is the same, renders daily service to a journal which stands as the champion of the first-named of these two governments and also as the defender of government *per se*, is either to be condemned by the other for doing what he judges is for the best under the circumstances?

* * *

The New York "Times," whose motto is, "All the news that's fit to print," and which can, under the authority of such "office law," consistently shut out any information regarding unpopular reforms that the orthodox editor fears will contaminate the morals of his virgin readers, is much concerned about the multiplicity of marriage and divorce laws which our system of state governments creates. It very earnestly commends the discussion of the question by the triennial Episcopal Convention. It says the subject is one "peculiarly appropriate for the united action of all religious bodies." The putative father of Christianity is alleged to have asserted that his kingdom was not of this world. The "Times" adds:

> The Episcopal church has always sought to promote the adoption of a high ideal of the marriage relation, but other churches are not less interested in checking an evil which saps the foundations of morality and of social order wherever it prevails.

In England, the Episcopal church promotes its "high ideal" by preventing the marriage of the deceased wife's sister by the widower, and in general its "ideal" lacks in rationality what it is to be supposed it tries to make up in altitude. How Mr. Ochs of the "Times" and Mr. Spencer Trask of the Episcopalians manage to reach the conclusion that morality is promoted by forcing two persons who do not love each other to live together, associate, and probably bring children into the world, is one of the "mysteries" of the religious "ideal" which is past all finding out. The "Times" further says that the evils it perceives in divorce exist "because of the varying legislation of the several states," but sees no remedy for it except "the force of general, earnest and active public opinion which the churches are particularly adapted to arouse and direct," for the action by Congress which is suggested in the resolution before the Episcopal Convention, is, in the view of the "Times" "without authority in the Constitution, except of an indirect and doubtful character." But when, since the close of the civil conflict, has the Constitution been permitted to stand in the way of the machine morality of the dominant church? The Edmunds-Tucker legislation against the Mormons in the West was indisputably and flagrantly unconstitutional, but it went through Congress, through the hands of the president, and through the Supreme Court, without serious difficulty. So it is in the case of "obscenity" statutes and in the case of Sunday laws, and if the church really goes to work unitedly and in earnest for national marriage and divorce laws, they will come all right, Constitution or no Constitution.

"Dreams," by Olive Schreiner, comprising "The Lost Joy," "The Hunter," "The Gardens of Pleasure," "In a Far Off World," "Three Dreams in a Desert," "A Dream of Wild Bees," "In a Ruined Chapel," "I Thought I Stood," "The Sunlight Lay Across My Bed"—"Also in the same volume, Mabel Collins "Through the Gates of Gold." Well bound in cloth, Price, 30 cents. For sale at this office.

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LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Illness of the Editor.

Absence of editorial comment this week is owing to illness of the editor. A man of mature years ought to be ashamed to acknowledge himself sick. Sickness implies transgression—neglect of hygienic rules of living. "The way of the transgressor is hard," saith the old proverb. The illness in the present case is not thought to be of a very serious nature though extremely annoying at a time when his presence in the office is greatly needed. Hoping to be able to make a better report a week from now, he asks the forbearance of the readers of Lucifer.

The above paragraph, as well as the last of "Peace Jubilee" was dictated to me by the editor. His illness appears to be a low malarial fever, accompanied by headaches, nausea, and weakness. He has been sick for more than two weeks. We expected that it would be only a temporary indisposition, but it appears we were mistaken. He has seemed remarkably well and strong for a man of his years and hard experience, but he has probably over-estimated his strength, and drawn too heavily on it. He would not quit work soon enough, but persisted in working all he possibly could, when he should have "let go," and taken time to recuperate. If he had taken his accustomed vacation from the city and office in August or September, the probabilities are that he would have escaped this illness. But he did not feel that he could afford the time or the money necessary. Friends in Southern Illinois, and in St. Louis, want him to make a trip in that direction soon, and he was making preparations to go. He will probably be unable to carry out that plan, as it would necessitate an effort to do enough business to cover expenses—an effort which in his convalescent condition should not be made. But if a place sufficiently near Chicago to be inexpensive can be found, I think he will go away for a week or two as soon as he is able to travel. As long as he is in the office he will take to himself all the work and worry he can endure.

Now a word in regard to the prospects of Lucifer. We have sent out "red-crossed" papers to all whose subscriptions have fallen in arrears; but very few have taken the hint. I simply have not the time to write and send out personal statements, when trying to do my work and the editor's also, and attend to the wants of the "patient"—(and he is very *patient* truly). Yet the money to pay printers, paper bills, etc, must come in if the paper is to be kept going. I am not asking for charity. If the money due on subscription were received by us we would have plenty to issue the paper promptly. If that which is due does not come in we must either discontinue the weekly publication of Lucifer or ask the assistance of our friends—equally unpleasant, not to say humiliating, alternatives. If *your* subscription is in arrears, will you not let us at least hear from you?

Subscribers to "Hilda's Home" will, I hope, remember that we are getting out this book in addition to our regular work. The work is nearing completion, but many of the subscribers have not yet sent in the money promised, and the money which we have received is not sufficient to finish paying for composition and binding. We hope that those who want to see "Hilda's Home" in book form will understand the situation and act accordingly.

L. H.

Peace Jubilee.

Chicago has had another sensation—another celebration, another glorification. Not since "Chicago day" at the World's Fair, five years ago, have such crowds of people been seen within the city limits as were seen on Wednesday, October 19, the occasion being the much-advertised "Peace Jubilee." Speaking of the numbers in the parade and in the crowd of onlookers, the Chicago "Tribune" says:

Estimates by policemen place the numbers in the crowd that watched the 16,000 men in the parade at from 500,000 to 1,000,000. Many of the estimators said the throng was larger than Chicago day at the World's Fair, when 750 000 people passed in at the gates of the White City.

Other figures, from which estimates can be made, are afforded by the numbers brought to Chicago by the railroads during the jubilee season, the number of passengers carried yesterday by surface and elevated lines and the population of Chicago. The roads brought 200,000 visitors. The interurban lines carried 1,184 000, the cables running till 3 o'clock this morning. The population of Chicago is over 1,800,000.

It is probable that 600,000 onlookers is a reasonable estimate.

This jubilee occasion was full of object lessons suitable for editorial comments, but for reasons mentioned in a preceding article, these comments must be postponed to future numbers.

Ignorance, the Great Obstacle.

In Mr. Beeson's opinion, I was the proper person to challenge the truth of Mr. Kerr's story of the Kentucky lynching; but I do not agree with him. First, I have no doubt of the substantial accuracy of the story. I think it was reported in Lucifer about three years ago, though I have been unable to find it by hastily looking over the file. I am fully convinced that such horrible lynchings have occurred more than once, and I have no inclination to attempt to deny or justify the action of the mob.

Second, I did not make any comment on the affair for the reason that it had nothing to do with the case, in the light of my statement that I meant there was more liberty from police interference in our meetings, and a better fighting chance for liberty of publication in the United States than in England. But Mr. Kerr was entirely justified in bringing up for discussion the quoted sentences of mine. As I explained, I was writing the impressions of the moment to one whom I felt sure would understand me even when writing carelessly—as when the personal letter was penned which called out all this discussion in Lucifer and elsewhere.

The ignorance and insane prejudice of a sparsely settled community caused the horrible tragedy in Kentucky. The absence of the "police" had no more to do with it than the presence of the police explains the absence of such lynchings in large cities. A parallel affair occurred in Ireland a few years ago. (I cannot remember names of people, and am not even sure of the county, but the case was reported in "The Truth Seeker" and other papers). In this instance the ignorance and insane prejudice of the community caused them to believe that a sick woman was possessed by devils, so they slowly burned her to death in the effort to drive them out. The woman's husband assisted in the affair. This district was probably not as sparsely settled as that in Kentucky, but whether in Ireland or in America, it is difficult for the central government to have much influence on a distant community when that community is unanimously determined to resist. Witness the "moonshiners"—the distillers of illicit whiskey in the mountains of the South. The government spends immense sums of money in attempts to suppress that traffic, but has so far failed, and doubtless will fail so long as the sentiment of the community is in favor of the offenders against the law.

Ignorant and superstitious persons will disobey and defy the law when in the way of their prejudices. Enlightened and justice-loving people will ignore the laws that stand in the way of justice. It is well-known that laws are always for "the other fellow." Our work, then, should be to strive for the enlightenment which will enable us to treat each other justly, regardless

of laws. Ignorance and prejudice are evils. They exist here and in England. The discussion of the question, "In which country are they most prevalent?" seems to me, as I have previously stated, a waste of time, space and energy.

I will say here, in justice to Mr. Kerr, that he did not consider himself overcome by my arguments in my reply to him on this question. He sent an article in rejoinder; but a few days later voluntarily withdrew it from publication, saying that the space in Lucifer could be used to better advantage than in such prolongation of the discussion.

The Secular Union Convention.

To the Secularists, Freethinkers and Lovers of Liberty in America: The Annual Congress of the American Secular Union and Freethought Federation will be held at Washington Hall, 70 E. Adams street, in the city of Chicago, Ill., November 18, 19 and 20. The object of this Congress is to transact the regular business of this Association, to devise plans for better organization and for the prosecution of its work during the coming year, to advocate the complete secularization of our government, to disseminate a knowledge of the principles of Freethought and to enable Liberals to become better acquainted with each other and to unite them in closer fellowship. The purposes for which this Association was organized were never more pressing. Its work must be both defensive and aggressive. We must defend our institutions against the attacks that will undoubtedly be made upon them by the Theocratic National Reform Association and its allies. We must prosecute with increased energy our fight against the exemption of church property from taxation, the employment of chaplains, religious instruction and ceremonies in our public schools, Sunday laws, religious tests and religious proclamations, appropriations to sectarian institutions, donations of government land for Roman chapels and donations of government money to Methodist book concerns. As a result of our war with Spain it is probable that Cuba, Porto Rico and the Philippines will become a part of, or under the protectorate of, our Republic. If so, we must demand that in providing for their government the widest religious liberty be secured for their inhabitants, and that no partiality be shown any church.

To accomplish these purposes Liberals must unite and cooperate for their own protection and the extension of intelligence, freethought and liberty. We therefore urge Liberal thinkers everywhere to attend and to contribute to this Congress. We shall strive to make its sessions interesting and profitable to them. Able speakers will address them, inspiring music will be rendered, and fraternity and good cheer will abound. Funds are needed to defray the expenses of the Congress and carry on the work of the Society. Its usefulness has been impaired in the past by a lack of funds. This should not be allowed. Christians contribute annually an average of $10 each for the support of their church. Is our cause less worthy of support than theirs? We have no right to be indifferent to its success and withhold from it our support. We owe a debt to the heroic men and women of the past who labored and suffered that we might have a greater freedom than they enjoyed. They sowed, we reaped; and we in turn should sow that others may reap again. In no better way can we discharge our obligations to these dead pioneers. We owe a duty to our living workers—to sustain those who are opposing religious superstition and ecclesiastical tyranny. We should encourage them and aid them. If all would do their part the victory would soon be ours. The battle of Santiago, it is well known, was won because every soldier did his duty. Suppose that in the midst of the battle a portion of the army had ignominiously withdrawn, or stacked their arms and left their comrades at the front to face alone that hell of shells and bullets. We owe a duty to posterity. We should strive to make the future better than the past has been. We can leave our children no richer legacy than an enlarged domain of intellectual liberty—the only sure foundation of political freedom. We hope that every liberal will respond to this appeal at once. Every dollar will be faithfully expended to advance the cause. Send your contributions to the treasurer, Otto Wettstein, Rochelle, Ill., or to our secretary.

E. C. REICHWALD, Sec., 140 S. Water St., Chicago, Ill.
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Helen Wilmans' "A Search for Freedom."*

REVIEWED BY ELMINA D. SLENKER.

When I read an interesting book I feel as if I want all my friends to read it also, and every one else who will appreciate it or be helped by it. This book of Helen's is unique, lively, humorous, and withal so full of life, energy and good sense no one can read it and not be enthused and uplifted by it. The "road to freedom" was long and tortuous, but she has reached the goal, and now desires as many as possible to enjoy the same great and glorious blessing.

All who love child-life and child-nature will enjoy the pictures she gives of the escapades of her little brother and sister and the quaint naturalness of it all. One feels like quoting whole pages from the book. The first extract I make seems eminently suitable for Lucifer's columns. Speaking of marriage and parentage, she says:

"Self-love is the germinative point in the man, it is the centralizing factor about which all that is related to him through his desires comes to him. But to express this self-love in the being of another creature is so much waste of the parents; it is diffusiveness, it is the opposite of concentration, it is the beginning that self-loss which leads to disease and ends in death. In saying this I'm not trying to make the impression that in the higher marriage there will be no sex interchange; but under control of the intellect it will not result in creation on the animal plane. Man in his growth becomes more and more and not less in any particular. He loses no use that he has acquired in his process of evolution, and those uses are the highest which contribute most to the expression of his happiness. The sex relation will never be disused, but it is even now in process of evolving to a higher use than the mere begetting of children—namely, the quickening into active life of a world of vital intelligence so high and fine and potent that we may not even guess its power."

You see this is right good Dianism and Karezzaism.

The book pleads eternal life here in our present existence, if we so will it and determine it. But like Rider Haggard's "She," I think each individual existence must end, some sooner, and some later. Still there is no doubt mind has power to prolong or shorten life. Be all this as it may, I am sure every one who reads Helen's autobiography will be more than paid for the small outlay needed to secure it.

*For sale at this office. Price, $1.50.

Lynching in the United States.

BY JAMES BEESON.

I have read Mr. Kerr's explanation of the alleged burning of a woman in Kentucky, but it is not satisfactory by any means. First, because it is a contradiction of his first story, and second, because I didn't propose to take any clue for finding out anything about it. He made the statement that a woman was burned at the stake for the law-made crime of adultery, or words to the same effect, and then said he was mistaken; that the mob fired her house and forced her to stay in it until roasted alive. The last tale might be good bible evidence of the truth of the first, but we infidels don't take contradiction as evidence of infallible truth, as believers of bible stories do. Then he is very sorry his memory was so treacherous, but hopes it didn't cast any slur on the chivalry of Kentuckians Again I must remind him that the readers of Lucifer are principally anarchists, to whom "chivalry" and like phrases are empty terms.

Now, what I want to know is whether or not a woman was burned in Kentucky by a mob of fifty men in the year 1895, and I shall continue to brand the whole story as false until positive proof is given. Lillian Harman was the proper person to have done this, but as she declined, and no one else took it up, I thought as a citizen of the United States I had as much right to know the history of crime in my native country as any foreigner has. Mr. Kerr had just as well own up that he was trying to get even with Lillian for her account of police meddling with the Bedborough arrest and trial. I don't blame him for that so much as I do our own people for their savage practice of lynching law-and-religion-made criminals; and I take this occasion to give my advice to lovers of life and liberty who want to stop this practice which is a sequel to our (un)civil war. I said at the start that lynchings had become alarmingly frequent in our country, and this can not be too often repeated; not until our people see what it is leading to, and stop it.

There is no use depending on the courts or officials to do anything but tax the people for their own maintenance, and history is full of evidence of that fact. When any reform is to be made the people must do it. The officers of the law, with sentences from the courts, continued hanging witches and wizards in New England until the people saw the folly and danger of it and rose in their might and put it down. They reasoned one with another—"whose life is safe while these proceedings are allowed to go on?" And they were right. Bear in mind that there was plenty of "respectable" evidence of the guilt of those victims of superstition, and some of the victims themselves swore they had ridden on broomsticks high in the air. But who believes any such mischievous nonsense now? Not even the preachers who expound the scriptures that say, "Thou shalt not suffer a witch to live," believe there are any witches. Does any one believe that had it been left to the courts and officers witch hanging would have been stopped?

Nor will lynching be stopped by the propagators of either law or religion. But when the people say it must stop it will soon be at an end. Let them organize or be ready armed to meet any company of lynchers—no difference what the offenders may be charged with—and say to them, "This practice must stop. It is not only a disgrace to us as a people, but it is endangering life and liberty." If they still persist, a few well aimed shots from determined men will convince them of their errors. It will never be done in any other way.

Unless stopped it will result in feuds like that of the Hatfields and McCoys in Western Virginia, where something near 100 men were killed before it could be stopped. I know of two cases of parties trying to get men lynched through malice and fear. Some time such a scheme will succeed and a good man killed who has friends. These will lynch some or all the perpetrators, and *their* friends in turn will lynch these lynchers and so on *a la* Hatfields and McCoys.

Sociologic Lesson. No. LXXIV.

BY HENRY M. PARKHURST.

REMEDIES FOR MISTAKES. The three great stumbling blocks of co-operative associations have been these: 1. Persons have been induced to subscribe all their available funds, and when they afterward desired to leave they have been unable to withdraw without a sacrifice of their investment. Remaining through compulsion they have been an element of weakness and discord. The remedy is first for applicants to be dissuaded from investing more than they can afford to invest permanently; and then for provision to be made for gradually buying in the stock of members who leave, whether from dissatisfaction or for other reasons. 2. Persons unable to get a living elsewhere have crowded into associations, and have there been allowed an equal voice in the management. The remedy is for all voting to be in proportion to the interests of the several voters in the question submitted. 3. Persons who have become members without contributing to the capital, have claimed an equal share in the direction of the affairs of an association, thus hazarding the investments of others without sharing the danger, having nothing to lose. The remedy is so to organize the association that capital shall have sole control of financial questions and until success is certain to rigidly exclude all who are not honest enough to fully assent to this plan. All these difficulties are avoided in my proposed organization.

Wanted—

Ten thousand names of women and men who do their own thinking, or who are willing to read what others think.

The season of long nights and short days is once more upon us—the season of reflection and of retrospection; the season when, if ever, such papers as Lucifer will be given a candid and thoughtful reading. With each weekly issue a surplus is printed to send out as sample copies—as pioneers, as evangels of the newer, and as we earnestly hope, *better* gospel than has yet been preached to the inhabitants of earth. These surplus copies have been accumulating for some months for lack of names and addresses of persons to whom a sample copy or two would probably be welcome.

The object of this paragraph, then, is to ask our friends to send us *at once* a list of names of persons to whom samples may be sent with reasonable prospect that the paper will not be consigned to the waste-basket or cook-stove.

And while sending the names, if a few *stamps* for necessary postage, should accompany the list, the favor would be much appreciated. But, please *don't forget* to send the names while the matter is fresh in mind. Please write the names and post-offices *plainly*—if possible with pen and ink, instead of pencil as many correspondents are now in the habit of doing.

Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

A Friend, Austin, $2.00; Mrs. P. Clark, $1.00; Gaylord Clark, $1.00.

VARIOUS VOICES.

W. H. Blackwell, Peoria, Ill.—I herewith enclose $1 to pay my subscription to Lucifer. I am ashamed that I overlooked my arrears. I receive Lucifer every week and wonder how a publication of its kind can be supplied for the small fee of $1 per year. I agree with H. E. Allen in "Passing Comment," in the last issue of Lucifer. I am too busy to read all the numbers that arrive, but they do not go to waste, as I hand them to other persons.

Clinton Loveridge, New York City.—The discussion carried on in Lucifer between Walker and Holmes, is so important, as well as interesting, that I would like to express my own thought, as briefly as possible. I am wholly on the side of E. C. Walker. The church does make people bad; the whole experience of over sixty years tells me so. But I feel it best to point out where my friend Walker is weak in argument. In No. 731 he writes:

" . . My reading of history tells me that progress has been made by the temporary alliance of forces, none of which stood for complete liberty, but the united action of which tended to limit or destroy the power of another force, a force that stood for greater despotism." I think my friend Walker in error. I will grant he gave utterance to a poor half-truth. Half-truths are misleading. History teaches me that all worth winning has been won by and through active *rebellion*. I grant the other half reads—at sight—more unpleasantly than Walker's assertion, partly true—but I am fond of the whole truth. I have no wish to unduly interfere in the discussion so well carried on by both Walker and Holmes—I only wish to say that, in my opinion, it is a most timely and important discussion.

Mrs. M. McCaslin, Cleveland, Ohio.—The revival of Spiritualism now going on on the West Side is attracting considerable attention. Mrs. Carrie Thwing is both speaker and medium. At a meeting just closed she read characters and circumstances surrounding the lives of about thirty persons and described many of their dead friends. She received her information from gloves, chains, rings, watches and other articles laid on a table by these persons. One old gentleman was so delighted with his reading that he announced, "I will hand your secretary ten dollars as a donation to your society, but I'm not yet a Spiritualist." Rev. Dr. Sprecker, a noted Presbyterian divine, has also taken up the subject in a series of evening lectures and promises to give his audiences many interesting facts from the experiments of the Psychical Research Society. Christianity and Spiritualism may yet work together to establish the fact of happinesss in a future state. But what about the present one?—the cause of humanity here and now? To appreciate a luxurious heaven one must have some little knowledge of the luxuries of earth, that are denied to the struggling mass. "Now is the accepted time; now is the day of salvation;" now the only atom of existence we can realize.

C. M. H., Chicago.—I enclose you $1 for renewal of my subscription, and also send you a clipping which illustrates the evils of the present condition of society. A short time ago I clipped an account of one Frank Kellog, of Sioux City, Ia., who upon returning from his work found his wife in company with another man whose name I have forgotten. The latter was shot, of course, by the "outraged husband," who gave himself up to the police, but who was released on $500 bonds. I was interested to know the outcome, not only to see how heavy a hand the law would lay on the murderer, but I felt sorry for the poor woman who witnessed the killing of her friend or lover. Just after this occurred I was called home to attend a sick brother and could not follow the proceedings. I thought perhaps you might have an interest in finding out the result, etc., and perhaps be able to apply the lesson in a telling way. I am so glad to see letters from Iowa, Minnesota and the West in general. It is as E. C. Walker says, the West is destined to lead in reforms.

I registered Tuesday, and I find I am the only woman in this precinct who did exercise the privilege. It seems a little discouraging when women will not try to help themselves. They don't seem to understand that reforms come gradually. They remind me of Olive Schreiner's story of the woman lying in the desert, so long unable to rise; but the "might I not rise?" was finally accomplished. Then man proudly stood beside her. I trust the day is not far distant when these things shall be realized.

Caroline de Maupassant, Otter Lake, Mich.—Allow me to say a word in your paper on the Walker-Holmes' controversy. It is evident to me that it rests entirely on a misunderstanding. What Mr. Walker calls the church, and what I would call it myself, is not the congregation, but simply the ministry. Whatever church he belongs to, the clergyman is expected, by those, who pay him, to teach them the way to Heaven. The prudent people, knowing full well the value of making in this world provision of money and respectability, have an idea that it is well to provide for the next, and they imagine that the safest way to do so is to belong to a certain congregation, that of their forefathers, for instance, or perhaps that congregation which counts in its fold the greatest number of respectable people, that is to say, of rich members. The doctrines taught in that church (I mean the building) don't weigh much in their mind; in fact if the Queen of England belongs to the Episcopal church that church is the very thing for them; they have nothing to do with its liturgy or catechism—these they swallow, of course, even if they do not digest them. The great point is to belong, for one reason or another, to such and such congregation. Of course this pious herd does not constitute the church. They don't preach sermons, compose liturgies or professions of the faith; they simply swallow them, ready prepared, thanks to their faith in the clergy who are paid to pray for them and guide them in the way they should go. These clergy are what, in Mr. Walker's opinion, constitute the church. The masses that follow them are a herd of sheep simply. This being well understood, Mr. Walker's arguments remain faultless and Mr. Holmes' controversy falls to the ground.

Perhaps it will interest Mr. Rotsbeck to hear that among the readers of Lucifer there is one who knows Ludwig Buchner personally. I lived in Mr. Buchner's family while in Darmstadt and have received a letter from him in this country. We are just of the same age, two old people, and agree perfectly on almost every question.

C. S. A., Iowa.—In reply to the suggesstion that it might be agreeable to me to make the acquaintance of the L—— family, who are located at this place, so as to unite our forces as workers in the cause of freedom, I would say, that it seems impossible at present for me to take any active part in this work. My husband's opposition against anything whatever that suggests the emancipation of woman from sex slavery, or that advocates free love principles is so intense, that for me to attempt work in this line would bring to me an experience that I am sure I have neither the courage nor strength of individuality to endure. Had I no children—and I have four who need my care and from whom I would by no means be separated—I might look at the matter in a different light. Indeed I know I should. I shall have to content myself at present with thinking along the lines of freedom, and since thought is creative, I may manufacture in time, strength enough to be able to *act* on those lines, and thus free myself from the bonds of an uncongenial marriage, and at the same time help in the work of a general emancipation. Marriage as a rule, I believe, is a failure, though there are some happy marriages; unions that were made in real love and not through mere physical attraction. And in case of a real love marriage, a home brightened by my number of children—or less—is to my mind an ideal state.

I don't know that I am a varietist, as that word is sometimes interpreted. I do not believe in the righteousness of any law that would compel two persons to live in the same house and sleep in the same bed when such association is disgusting and the breeder of unhappiness and misery to one or both parties. A law that would compel such things is inhuman, and yet how can we expect human enactments from man until he himself becomes something more than the present half-evoluted ape, or if not ape, then half-developed man, and what is a half-developed man but a human animal seeking to give birth to something higher, and until that higher is born within his mentality what can we expect from him? Nothing more, I suppose, than we've been in the habit of getting, and if we ever hope to get more I presume it will be necessary for the more enlightened members of the race to use their best efforts to bring the less enlightened into a higher and broader perception of truth, which perception leads ever toward greater freedom. Truth and freedom are one and inseparable. To perceive a little truth is to feel the first faint monition of freedom; to perceive the whole truth (the fact of man's divinity or sovereignty) is to be free indeed.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 44. CHICAGO, ILLINOIS, NOVEMBER 5, E. M. 298. [C. E. 1898.] WHOLE No. 735

Riches.

Freedom the wood-nymph in a marsh found
A gilded asp, with glittering jeweled crest
And eyes of light. So gracefully it coiled,
With rainbow shimmer playing o'er its gold,
That Freedom, charmed, took up the lissome toy
And let it coil about her sloping wrist,
And span her neck, and make its pliant nest
Among the curves of her youthful bosom.
For what should white-armed Freedom dream of ill!
Now lies she low, a purple-spotted corpse,
Poisoning the air, dead without sign of wound.
But those that nearer drew tell how they saw
A mark as of a tooth above the spot
Where once beat freedom's heart.

Harry Lyman Koopman.

The Relation of Religion to Conservatism and Hypocrisy.

BY E. C. WALKER.

Rev. Sidney Holmes deprecates the use of so much of Lucifer's space in the discussion of religious questions. *He* began this particular debate by consuming nearly three columns in the effort to rewrite the religionist's theory of the history of the church and of the relation of the church to reaction and progress. I had let pass Mr. Kerr's attempt to perform a like miracle. To date, each of Mr. Holmes' articles has been longer than my one article.

I repeat that the church is an organization whose main purpose is either to maintain the *status quo* by antagonizing the tendencies to differentiation, to change, or to hark back to earlier types of belief, moral sanction and polity. By its very constitution it is always conservative when it is not reactionary, which more often happens. It posits a revelation from a perfectly good, all-wise and an all-powerful god as the source of its principles and the warrant for its authority to teach and to command. Thus it is necessarily hostile to whatever is not recorded or approved in that "revelation." Thus it becomes, whenever it has the power, the persecutor of whoever blasphemes its god by doubting or denying any of the dogmas which it asserts constitutes its Word. Thus it hinders development by holding men at least outwardly loyal to ideals that have been outgrown, to hypotheses and institutions that no longer represent the widest knowledge and best aspirations of mankind. Thus it makes men hypocrites by rewarding their subserviency and stupidity and punishing their independence and mental alertness.

It is not a sufficient answer to say that the man who actively participates or passively acquiesces in the invasions of which his church is guilty would be inclined to do the same things if he were not in the church. The church gives him the opportunity, the sanction of numbers, the protection of its mighty power, and does all it can to stimulate his belief that he is doing God's work in making his fellows miserable. It is in this case, as in the case of the state—the individual's natural tendency to bigotry, tyranny and spoliation is intensified and sanctified when exercised in the name of, and for the benefit of, recognized authority. Crimes that he could not commit as a mere man, as a private citizen, he can commit with impunity as a churchman or as an official. His nature may not "be changed by the church" or by the state, but its better elements are choked into inactivity, its worst elements are stimulated into noxious vigor.

Yes, I *have* sought "to expose the narrowness of some of the self-styled Freethought advocates"; I have repeatedly shown that they are only whitewashed religionists, acceptors of that baleful principle of imposed authority for which the church has ever stood as a rock; I have shown that while they have rejected a few of the tenets of the church they have inherited its spirit of invasion; that they would now do in the name of morals or of temperance what the church did in the name of God and of God's morals—in a word, that while they take the name of Freethinker, they have no conception that the fundamental principle of freethought is liberty, freedom to investigate and to accept or reject as the testimony gives warrant to our individual minds.

Mr. Holmes is at times delightfully humorous. He wants to know why all reforms in religion have come from within the church instead of without the church. The reason is obvious—they have *not* come in that way. To be sure, for a long time all the questioning there was came from within, but why? *Because there was no without.* "Accept the teachings and authority of the church or be exterminated." That was the dictum. As Kingdon Clifford said, in substance: "Men destroy your house and all your other buildings, erect a wretched hut on the ruins, and then take credit to themselves for all the shelter there is about the premises." That was what the church did in the world of thought in Europe. So Luther was necessarily a Catholic; nowhere outside of that church could his abilities have been utilized. But, mind you, the evils he assailed were the direct and inevitable outgrowths of the authoritarianism and the dogmas that are the essentials of religion; the man in a measure revolted against the churchman. As to Bruno and Galileo, their inspiration and their work lay outside of, and was therefore hostile to the creed and polity of the church. They were investigators of nature, and in the effort to do the work they most liked they found themselves hampered and thwarted by the Bible and its official interpretation by the church, and at last one was forced to deny his discoveries and the other was burned. The twelve years' imprisonment of Roger Bacon because of his persistency in studying chemistry is one of the million answers of the church to Mr. Holmes' belated claim that it is self-reforming. But it is when we come to the distinctly modern period, the period that has witnessed the most marked change in the preaching and practice of the church, that we see how very little it is which the church has done to reform itself. The two great agencies are the so-called higher criticism

and evolutionary science. The higher criticism is simply an amplification and further demonstration of the researches and criticisms of Thomas Paine, and this amplification and further demonstration have been made possible by forces which the church cursed and sought to nullify in their beginnings, such, to illustrate, as archæology, and the comparative, scientific study of mythology, religion and language. As for evolutionary biology, which has scooped the very foundations from under the doctrines of the creation of man, the fall, the atonement—the whole "scheme of salvation"—we who live today know for ourselves how bitterly the church has contested every inch of its advance and still contests it in all the obscure corners and darkened brains where it yet has power to sway the thoughts of men.

The fewer he shows the men to be who wrought havoc through the inquisitions and the more kindly the dispositions of the vast majority of the religionists, the more effectively does Mr. Holmes assist in demonstrating that it was religion acting through its working organ, the church, that did the terrible mischief, *not* the untrained impulses of humankind, as he is vainly trying to prove. Mr. Holmes should know that we admit the intense sincerity of many of the worst inquisitors; that we admit they were good men *in intention*, but became bad men *in results* because they *did* believe their atrocious cruelties would preserve the church, save their souls and the souls of those they loved. The false doctrines were what was wrong and the church existed to conserve the false doctrines.

The church is no "imaginary monster"—the church is a compact organization, having name, mission and vast wealth to protect and perpetuate. "Witches" existed only in the imaginations of believers; the church is a great power which oppresses and robs entirely independent of Mr. Holmes' nonbelief and of my belief in its existence. And it is the firm support of the other oppressors and robbers, the state and state-defended monopoly. It was the great Catholic Winchorst, I think, who said: "Religion must be preserved for the people, for if it be taken away from them they will rebel." And the business of the church is to preserve religion.

I can assure Mr. Holmes that the average Freethinker knows far better "what the Bible really says" than does the average Christian, and the greater confidence of the layman in the minister is usually based on nothing more substantial than his own ignorance of the Bible coupled with the reverence for "the cloth," which was in his youth made a part of his emotional equipment.

Of course we want "a careful study of the Bible," but when did the church ever encourage such study, if there was a chance that it would be thoroughly impartial, like the study of a work not claimed to be divine? The church exists to promote belief independent of the results of investigation, not belief dependent upon investigation.

I repeat, "The church makes men bad by making them hypocrites." "Cowardice and narrow self-interest makes men hypocrites," counters Mr. Holmes. To escape starvation a man steals, but if he is in danger of starvation because he has been robbed of his earnings and monopoly denies him the opportunity to work for bread, is it not correct to say that monopoly made him steal? Why do men conceal their opinions or actively profess opinions they do not hold? Is it not because observation or experience has taught them they may be made to suffer if they stand by their convictions? The church has tortured and killed millions of men for standing by their principles, and we know that even today in this land the church does all it can to make it uncomfortable for the doubter or denier of her creeds. Men yield in terror of her implied or expressed threats or of her actual ostracism or violence. Thus the church *does* make men bad by making them hypocrites, else cause and effect are myths and human language a meaningless jabber. Who said there was no hypocrisy caused by threats and oppression other than the threats and oppression of the church? Certainly I said nothing of the kind. The shaft of "you're another," fired by Mr. Holmes at government and Grundy can not be transformed into a shield to guard the heart of the church; it does not follow that I hold a brief for them because I appear against the church.

False belief is a garment that may be outgrown, and when outgrown it can and should be laid off. Unfortunately, many who come out on to the road that leads upward and onward forget to cast aside the garments that have become too small for them, so they go along the highway toward the new with the rags and tatters of the old clinging to them and moving the wonder of their observant fellow travellers.

To say that the church does not make men either good or bad in actions is to say that belief has no influence on conduct, which is absurd. Why does the Catholic not eat meat on Friday? Why is the Saturday-keeper persecuted?

COMMENT BY REV. SIDNEY HOLMES.

I feel certain Brother Walker will admit that no religious organization in this country now would approve the burning of a heretic at the stake.

"Some of them would if they had the legal right to do so," he may reply.

By "some of them" he would then mean some individual men, and no religious organization in America has enough such men to permit such a proceeding. That religious people under the same conditions which existed several hundred years ago would burn heretics, I admit. So would Brother Walker and myself, in all probability—almost to a certainty—eat human flesh under the conditions in which our ancestors were cannibals.

I do not blame Walker because his ancestors were cannibals. Neither should he hold the religious people of today responsible for the burning of Bruno. He is a believer in cause and effect. The acts and beliefs of churchmen are effects of inheritance, environment and imperfect education—of ignorance, in other words. The way to get rid of the effect is to remove the cause. That can be done, in this case, only by enlightenment of the intellect.

That is all the issue there is between Walker and myself on this church question. He seems to think the best way to cure people of superstition is to denounce it and tell them it is detrimental to progress. I think a better way is to show them its incompatibility with reason. Superstition thrives under denunciation, but reason kills and destroys it.

It is all right to resist aggression even by those who honestly believe they are justified in aggression. But if the aggressors are really honest men—and I am one who believes the majority of churchmen are at least as honest as the majority of freethinkers—the best way to effectually put an end to the aggression is to show the aggressors that it really is an aggression. To Walker it is clear that the churchmen are aggressors, but he should remember that very few, if any, churchmen see all things from his viewpoint. In fact, it is likely there are some freethinkers, besides myself, who do not.

Who Were the Pioneers—Who Wrote the Platform?

BY FRANCIS BARRY.

Claims and counter claim have been made in Lucifer, and in this communication I must be understood as making no dispute, but as giving independent testimony. Much of the work that has been done for freedom has been done in private, or semi-publicly. An account of this must be deferred till "the great day of reckoning."

Probably no one is better entitled be called a pioneer than the poet Shelley. At any rate, whatever early and good work others may have done, there is no danger of that bright and brave boy getting too much love and admiration.

The mere mention of Mary Wolstonecraft will suggest to the readers of Lucifer more of thought and emotion than any words of mine.

Unquestionably the pioneer of social freedom in this country was Frances Wright. I have read a volume of her lectures on the religion humbug, delivered in 1830. The exact date of her lectures on marriage I cannot give. Stephen Pearl Andrews told me this anecdote of her: She had given a public lecture in favor of affectional freedom, when one of the smart gentlemen arose in the audience and inquired if it was to be understood that according to the doctrine of the lecture he would have a right at their hotel to invite the lecturer to share his room and bed. "Certainly," was the reply, "and I should have equally a right to decline, as I most assuredly should." Here is a "bravo," and a doffed hat for the woman who went through the country talking that way nearly seventy years ago.

Of the early workers no one is better deserving of honorable mention than Mary Gove Nichols.

Among the ablest writers on the general question it is safe to name Stephen Pearl Andrews and John Patterson,

Edgeworth Lazarus and F. L. Nichols made, I think, the best arguments in favor of non-exclusive love.

C. M. Overton was, in his best days, the sharpest writer in the reform ranks. He brought to bear, with withering effect, his unequal sarcasm, upon the humbug and heathenism of the marriage institution.

Victoria Woodhull was, for a time, the most successful agitator of the marriage question,

Several of the early writers, such as Warren names, did masterly work in the way of making papers that cover the whole ground, but it remained for a LUCIFER contributor to say, in the fewest words, just what we mean, and just what the public needs to know.

Several years ago Lizzie M. Holmes wrote as follows: "The fight social reformers are making, is not what woman must do with her freedom when she gets it; not whether she shall have many lovers, or one, or none at all; not whether she ought to have one child, or a dozen, or none; not whether she should care for them exclusively or not, but that *her right to choose for herself* be generally recognized."

I do not forget Moses and Lillian Harman, Juliet Severance and E. C. Walker. They are workers of whom we are justly proud, and in whose work we are happy and exultant, but I award first premium on platform to Lizzie M. Holmes.

Comments on Correspondents.

BY C. F. HUNT.

Mr. C. L. James informs us (in English) that the two following ideas are not contradictory:

1st. Divorce value from a commodity to get an invariable unit of value.

2d. Value apart from commodity is inconceivable.

Or, if contradictory, they only show that a writer may properly change his opinion as to fact, within the limits of a small book. Then Mr. James drops into his native Latin and says I ought to learn certain things, but does not explain that an "elenchi" is one of the machines which Bill Nye invented to enable a syndicate of sages to think vast thoughts into a hopper, then retail them. The other long term is a zoological term. I once met one in the woods and remember thinking what queer things we see when we have no gun.

* * *

Mr. W. G. Thorland evidently thinks the way to answer a criticism is to repeat the matter criticised. Concerning Redbeard's book, I pointed out that the strongest men are not the fittest, and that they are liable to be overcome by a weakling armed with modern means of combat. These points, though self-evident, are ignored. It may be that a reading of such an illogical book impairs the power to reason.

I notice that Redbeard has a letter in "The Eagle and Serpent" which is dated "University of Chicago." It is needless to say that such institution has no such "LL. D." nor does the name appear in the Chicago directory. No LL. D. would retain the title while using a pseudonym. No LL. D. moreover would admit in the preface of his work that it contains many errors. He would correct the errors. But this "LL. D." expects the errors to be discovered by critics, and then in a later edition he can manage to get up a rather decent sort of book as regards scholarship, but he should share honors with the critics. I want credit for discovering that appalling combination, "Carnivorous combat." It is to be feared that when the blunders are all rectified, the pretensions and fallacies of the book will be so apparent that fame and fortune for the author will be as far away as ever.

* * *

"The Truth Seeker" has found the truth, and announces it (October 8), viz: "Talmage is incapable of telling the truth." This throws light on a sermon by Talmage on life insurance, which an insurance company has printed for the use of agents. Joseph told Pharoah to save the fifth part of his crops for the seven years of famine, and this Talmage calls life insurance, and we therefore know that it is not, but is ordinary saving which all can do for themselves.

Rev. Talmage cites Paul who says, Anyone who provides not for his own household is worse than an infidel, but says: "It is meanly selfish for you to be so absorbed in the Heaven to which you are going that you forget what is to become of your wife and children after you go." Infidels are all going to Heaven, because worse men than they are going; unless this logic is too severe for Christian doctrine.

Rev. Talmage continues: "'Oh,' says some one, 'I have more faith than you; I believe that when I go out of this world the Lord will take care of my family.' Yes, He will provide for them [sneers Talmage]. Go to Blackwell's Island, go through all the poor houses in the country, and I will show you how often God provides for the neglected children of neglectful parents."

"Truth Seeker" go to! Talmage has spoken the truth!

Chicago, Ill.

Sociologic Lesson. No. LXXV.

BY HENRY M. PARKHURST.

ORGANIZATION OF THE ASSOCIATION. The first step, after having decided upon a plan, is to form a joint stock company or corporation, with a selected council or board of trustees, whose duty it will be to organize the industrial operations and to make all necessary arrangements on behalf of the association.

From the very first, all the operations of the association should be upon the principles of organized co-operative industry. The details of the mode of organization are so vitally important that I shall make definite suggestions of what I believe to be a practicable plan, and of considerations which should not be neglected. These considerations will indicate how far modifications may be safely made to meet the wants of an individual association. My limits will not permit adequate explanation of reasons.

It makes no difference who form the plan or select the company; for if it fails to be accepted by persons having the requisite capital and labor to contribute, it will simply be rejected and become necessary to draw up a different plan which will be acceptable. In order to succeed, not only must sufficient capital and labor be contributed in the beginning, but there must be sufficient inducement to insure its continuous contribution, so that no matter who withdraw, others will be glad to supply their places, both with capital and skillful labor.

A Suggestion.

Your "Pilot House Observations" in Light Bearer, No. 73 are timely. I was positive something of this sort would come shortly from the able pen of the pilot.

If this letter can be given space, I would make this suggestion: Let the editor of the Light Bearer state about what additional expense would be incurred in adding say one or two more sheets to the publication each week; such additional expense to be borne by all who wish to enter the arena to air their thoughts. I will head the list with five dollars. Speak out, brethren.

WILLIAM SCHEMENOUR.

Waterville, Ohio.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

AT DATE of going to press (Oct. 31) we have received no news of the Bedborough trial, which was to come up at the Old Bailey, Oct. 24.

AT THIS WRITING—Oct. 31, the editor is believed to be pretty decidedly convalescent, though still very weak. Propped up in bed he writes or dictates letters and a few short editorial comments. With care it is hoped he will soon be able to resume his accustomed place in Lucifer's office.

Memorial for Labor's Martyrs.

The graves of August Spies, Albert R. Parsons, George Engel and George Fischer, who were judicially murdered in Chicago eleven years ago, and of Louis Lingg whose tragic death in his cell a few days before the hanging of his comrades gave rise to a well founded belief that he also was murdered, will be decorated November 11 by a committee from the Labor Martyrs' Association of Chicago.

Memorial services will be held the evening of the same day in Twelfth Street Turner Hall, Chicago. It is well known that none of the Chicago daily papers published in the English language will give either a full or fair report of these meetings. The speakers are to be Dr. Morris Schultz, in German, and C. L. James in English. The latter is a well known contributor to Lucifer and to other papers devoted to the cause of social freedom. What Mr. James writes is always well worth reading and what he will say in his speech in memory of these victims of murderous capitalists will not be less so.

In order to satisfy a demand for a *truthful* account of this memorial meeting it has been decided to devote the issue of Lucifer of Nov. 19 almost entirely to a report of its proceedings. Mr. James' speech will be printed in full, or nearly so, and a translation of Dr. Shultz's remarks will be published, if it is to be obtained. Summaries of the remarks of others who may speak will also be given.

The issue of Lucifer containing this report will be almost unsurpassed for effectiveness in the libertarian propaganda and it should be widely distributed. In order that it may be given the widest circulation and do the most possible good, extra copies will be printed which will be sent by mail postage paid for 1 cent a copy in bundles of twenty-five copies, or ninety cents for 100 copies. For those who think they can not make use of twenty-five copies we will send one dozen copies for fifteen cents.

Persons desiring bundles of this special edition of Lucifer should send in their orders without delay, so we can know how many extra copies to print. It ought to be an easy matter to place twenty-five copies where good results will follow. It should be remembered that the great mass of the people have never learned the facts of the judicial murder, of 1887. The time is ripe to inform them. Many a convert to the cause of individual liberty may be made by taking advantage of this opportunity to distribute up-to-date literature on the subject.

How many extra copies shall we print? It depends on the orders we receive *in advance*. Those who delay in ordering until after the paper is printed may not be able to get extra copies. The forms will be closed Nov. 12 and all orders should be sent before that date if possible.

Sympathy for Austrian Women—Peasant and Empress.

Louis J. Livingston writes from Cleveland, Ohio, as follows:

"In one of the recent Lucifers you ask for the names of persons to whom to send sample copies. For the sake of the cause I enclose a list of very desirable persons, but with the understanding that you send them no copy containing such an insult to womanhood and humanity as your defense of the assassination of the late Empress of Austria, who was, in private life really a Freethinker, under a thin coating of Catholicism, and one of the kindest, most charitable, most liberal-minded, as well as the most pathetically unfortunate women who ever sat upon a throne.

"It was the Catholic church who removed her, through one of its assassins, who, for its vile purposes now masquerade as anarchists. This fact becomes more apparent now that it has leaked out that the old Emperor, himself a really liberal and kind man, and an unwilling tool of the church, is looking about for a young princess to breed a successor to the only throne that remains of any value to His Holiness. Remember, too, that of all the outrages committed by so-called anarchists, none of the victims have been dignitaries of the church, and the institution and its representatives are singularly free from such attacks. It was the church itself that drove the empress from her home and followed her to her tragic end, because, in spite of her formal allegiance to it, she was too liberal and high-spirited to become its abject tool."

COMMENTS.

I have had some warm commendations of the short article in regard to the recent assassination of the Empress of Austria, as printed in No. 729, and this is the first expression of contrary opinion that has been received. I have just re-read carefully the condemned article, and fail to see the justice or truthfulness of our friend's criticism; and I doubt very much if any reader except Mr. Livingston, saw a defense of assassination in my remarks. On the contrary, their drift was rather to show the futility of such methods. I did not condemn Luccheno, neither did I condemn the Empress, personally. They are respectively types of the classes to which they did and do belong. With the life or opinions of the Empress, as stated by our friend, I am totally unacquainted. I only know of her as a representative of the parasitic class—the exploiter class, the governing class—in short, of the feudal lord class, the wholesale robber class. If a Freethinker, that fact has nothing to do with the case, as I see it. Many a Freethinker or heretic in religion is just as much attached to the prevailing system of exploitation of the many by the few as are the churchmen themselves. If she was charitably inclined, that fact speaks something for her personal merit; but it is doubtful if it does not make her a greater enemy, really, to the poor than if she had been a hard-hearted tyrant. The chief effect of charity from the rich is to fasten more firmly the present iniquitous system upon the poor by making them more patient under it.

I do not blame the Empress, as I said before, because, whether good or bad, she could not, under her environment, be other than she was. The same, of course, must also be said of Lucchino, or Lucchesi, as he is sometimes called.

As to whether the Catholic church is in any way responsible for the bloody deed I am wholly ignorant. If Mr. Livingston is in possession of facts which warrant his assertion he should, in the interest of truth and of freedom, publish those facts to the world.

In a recent issue of the "New York World" is an article of great interest, as showing the conditions in Austria, and on Continental Europe generally, that naturally produce such tragedies as that which lately occurred in Switzerland. If these women bod-carriers are not wholly besotted, wholly bestialized or brutalized, they must, at some time of their lives, feel hateful, revengeful, even murderous, towards the class that lives in ease and splendor on the fruits of their unrequited toil, their disinherit lives, their worse than savage slavery. What more

natural, then, that these consciously wronged, these murderously-inclined women should occasionally give birth to a murderer—foredoomed as such by prenatal conditions or impressions? As ye sow, so also shall ye reap." "He that soweth the wind must reap the whirlwind."

The following paragraphs are clipped from the "World's" article alluded to:

Millions of money are being spent on the palace which is being built for the Imperial family—the unhappy Hapsburgs.

Every modern art will contribute to its beauty; every luxury that unlimited wealth can buy will here surround the lonely man who mourns his murdered wife, the children of his gloomy, splendid home.

Austrian women are mixing the mortar for the palace, are carrying it in heavy tubs balanced upon their heads, straining and tugging up endless inclines, with starting eyes and panting breaths—mere human beasts of burden, from whose whipcord muscles and leathery faces nearly every trace of womanly beauty, of femininine softness has vanished.

Austrian men—well, Austrian men are watching the work.

In America one or two watchmen would do this, as hod-hoisting machines would relieve strong men of the work of the tugging of mortar and bricks, which is here women's work.

Sitting in sight of the new palace is a company of men—soldiers. They are able-bodied young fellows, the pick of the army which is the pick of the country.

They sit on a long bench. They watch the women carry mortar. It is very tiresome.

From time to time the officer of the guard shouts a loud command, when, with clanking arms, the men rise to salute some brass-bound officer, who haughtily acknowledges the honor.

This is men's work—in Vienna.

There are 60,000 men doing such work as this in the capital, while the women carry hods. In the dual Empire there are 2,000,000, counting the reserves of all sorts, some of whom do work at the arts of peace between whiles.

Now there is an unusal commotion among the soldiers at the palace. A drummer beats a queer, ancient-sounding drum measure. Civilians take off their hats. A carriage whirls past, in which a gray-haired man, erect and soldierly, salutes the civilians, the soldiers, and gazes proudly at the lofty palace he is rearing to the pride of a stricken house and the glory of a doomed nation.

He doesn't salute the women who toil with straining muscles at his mortar tubs. He does not see them. He is Franz Josef, the Emperor.

No one in Vienna sees anything incongruous in all this or realizes that these women are building a monument to mediævalism.

They receive forty cents a day for their work. They are fortunate. There have been people who have builded monuments for no pay but the lash.

The women mortar-mixers, "by special appointment," work in the dark hours before dawn, for there must be a good supply of mortar for the Emperor's palace, and women are plenty and masons impatient.

About eight o'clock they pause for breakfast, reading meanwhile the newspaper in which their black bread and horsemeat sausage were wrapped.

Breakfast is soon past, and the climbing up steep inclines with tubs of mortar on their heads begins again and continues until noon. Two hours are allowed for dinner. With the strength recruited by more black bread and horsemeat sausage and a nap, the day's work is carried on till dark.

Then the laborer becomes a housewife and cooks the only warm meal of the day.

The laborers begin as young girls, assisting the men, and heaven only knows how much they earn.

They do the fetching and carrying, bringing beer and tools, clearing up after the men's work is over.

In time they take their places as able-bodied laborers on buildings and public works in digging drains and laying pipe and pavements.

Degraded to the level of the roughest men, these women pass days of unremitting toil.

Their arms are bare, their heads covered by folded kerchiefs tied under the chin. A little pad of cloth on the top of the head keeps the tub of mortar from brushing the scalp.

The woman laborer wears a rough waist, free and loose; a skirt, not much below the knee; no stockings, and low-heeled half shoes, of the sabot order.

This dress is common to all the laboring women, whether busy on the palace of the Emperor, digging in the streets, burdened with an enormous square basket of washing, or harnessed to a wagon together with the dog, hauling great loads along the streets.

And then there are the idle, lounging, arrogant officers, who strut and swagger through the streets or sit lounging in the cafes, ogling the ladies as they pass, killing time, since there is no other slaughter to be done, with soldiers to wait upon them, so that their idle hours may not be burdened by any work heavier than turning the files of the comic papers.

Is it not a contrast?

Who Was James Young Babcock?

Was he a man who wanted to see the world from the tramp's viewpoint? Or was the dead man himself a tramp who had stolen James Young Babcock's belongings? A correspondent sends us the following clipping from a Vermont paper, and we reproduce it, thinking it possible that the dead man's friends may thus learn of his fate. We know nothing of him. The reporter's conclusion that the "Legitimation League" was "an unlawful business" is quite amusing. The dispatch is headed, "A Mystery. An Unknown Man Mangled on the Canadian Pacific Railway:"

Vancouver, B. C., October 18.—Who is James Young Babcock? Three weeks ago, while stealing a ride on a C. P. R. freight near North Bend, B. C., he fell to the track and the wheels cut off his head and right arm. The official report at the time was "Unknown, presumably a tramp, killed while stealing a ride on a freight train." The only effects on the man was a well worn, dirty valise. The unknown was ragged himself. Only a tramp, the railway officials thought, so the valise was laid aside unnoticed till the cornorer's inquest developed a startling state of affairs. Inside the dirty valise was a suit of stylish clothing, a traveling toilet case, such as might be used by a fashionable gentleman, an unmounted photograph of two beautiful girls about 14 and 16 years old, and most interesting of all, a pocket notebook with the name Jas Young Babcock upon it and inside a newspaper clipping account of a trial of Geo. Bedborough for carrying on the unlawful business known as the "Legitimation League," in which the names of Mrs. Zelenia Harman and Mr. Barnard appear.

The Opposition—Tactics of Our Friends, the Enemy.

In a recent Light Bearer is a letter from Albina L. Washburn, one of the best-known reform workers in Colorado, telling our readers of her proposed trip to California, and asking for names of those living on her line of travel who would like to hear her lectures on reform subjects, and especially on the "Labor Exchange." Mrs. Washburn is the pioneer worker in the Labor Exchange gospel in Colorado, having for many years carried on an Exchange at Loveland, also at Fort Collins and at Denver.

At Loveland and Collins Mrs. Washburn has been an active and outspoken friend and agent of our little "Morning Star." She has obtained for us quite a number of subscribers and distributed many hundreds of samples, with the usual result of meeting with much unfair opposition. The following letter written for the "Loveland Leader," more than six years ago, explains to

some extent the tactics of the enemies of our Light Bearer:

EDITOR LEADER: A few day since I received by mail a copy of "The Leader" which contained an article to which my attention was called by several enclosing pencil marks. The communication, signed "X. X.," was headed "Does Not Like the Paper." Just why the paper is sent me, or by whom, I do not know, but suppose it may be to invite a few remarks in behalf of a benighted public.

The thought that strikes me first would doubtless occur to others, after reading this kindly warning, that "there has been circulated in our communitity a number of copiee of a vile sheet, issued from some filthy cesspool of Topeka joarnalism, which would make a fit subject for official investigation by the postal authorities." Why does the writer not give the name of the paper, its editor, origin and reason for being? If, as is asserted further, "the paper is an obscene and vicious publication," if it "has a local contributor" and "agent," why not tell about it that we may avoid this pernicious sheet, or if need be, secure "official investigatiou."

Furthermore, why will not the correspondent sign his own name to so apparently friendly a warning in the interest of public welfare? Thinking people rarely like to take the word absolute from a person unknown, hiding behind a nom de plume. They have a right to judge for themselves of the reliability of the writer and how far such expressed opinion would probably be indorsed by their own. Readers are aware that sometimes mistakes are made; people may be blinded by passion, by prejudice, or by ignorance. To say that the paper is devoted to the cause of "free love" and is "consequently opposed to any code of morals" is to me an astonishing statement, and those who understand "free love" to mean in its purity the very opposite of free lust, would certainly take exceptions to such a misleading use of terms. That it demands the absolute freedom of speech and of the press, may be said of so many papers nowadays edited by brainy, progressive men and women as to cause one to wonder if "X. X." can be some modern Rip Van Winkle just rubbing his eyes after a long nap, waking to find that the earth is round and not flat and "does move" besides. Also "it asserts that there is nothing too obscene to be published." Can it be possible? A bold paper if this be true, and one to avoid.

Yet, where can we pick up a common daily or weekly political paper but we are met by obscene stories, hints, advertisements and jokes? So, which of the many is the awful paper which, if it does not assert this privilege, acts upon it. And "no regard for chastity either!" It is fortunate "X. X." does not regard the mention of chastity as obscene, for really it is the pearl of great price in these days of lustful men and sad-hearted women. Then those other terrible charges piled high and higher, as "anarchism, socialism, unrestrained lust," etc., and "an utter disregard for all law, divine or human." Why not make known this rank publication, that we may denounce, as all upright citizens should, so vile a sheet, doing violence to all decency and honor? For it is time to guard against the intrusion of these enemies of our peace and happiness.

Among the papers devoted to a radical improvement in public sentiment and laboring in self-sacrifice to lead humanity up to the contemplation of simple truth, there are several worthy of a more cordial reception than they receive from a thoughtless and prejudiced public. Such are the "Twentieth Century," edited by Hugh O. Pentecost; "Christian Life," by Rev. J. B. Caldwell, and last, but not least, but best, in its peculiar work, of all, is Lucifer, the Light Bearer, devoted to the emancipation of women from the tyranny of lustful men, and advocating with bold fearlessness the "right of children to be better born." What thinking mind or feeling heart but must approve of these objects? And yet the very mention of the sex slavery endured by many wives, is by their selfish, lustful husbands, regarded as "obscene." The crime of legal rape is not obscene, but to call public attention to its horrors is "vile and indecent." All honor to the noble man, Moses Harman, its editor, who has endured contumely, fines and imprisonment for the emancipation of womanhood, and thereby the elevation of manhood, who at the age of seventy declares his determination to keep on with the fight, and purify, so far as his labor can, the fireside and the home. Two dozen of the foremost thinkers, ministers, speakers and writers of the present day have published in Lucifer their "protest and pledge" against the aggression of private or class laws abridging the freedom of the press as guaranteed by the Constitution. They are names of men and women who stand not only for progress and liberty, but for purity in the home, society and government. The aims and demands of Lucifer the Light Bearer are indorsed by many of the foremost writers now molding public sentiment. As reading space in a country weekly is precious, I will but indicate one of those demands as the cultivation of "a conscience that will compel girls and boys, as well as women and men to, to have within, such high and holy thoughts o- sex that outward expressions of sexual impurity, in word or deed, will no longer be a possibility." Surely, it cannot be against such a paper we are warned!

MRS. A. L. WASHBURN.

Loveland, May 2, 1892.

[Mrs. Washburn's address is now at Collins, Colo.]

Hygienic Rules of Living.

In last week's Light-Bearer reference was made to certain hygienic rules, the neglect of which had caused the scribe of Lucifer to be laid up for repairs. Thinking that some of our readers might care to know what rules in particular were referred to the following paragraphs of that admirable book on "How to Get Well and How to Keep So," are here inserted, in the confident belief that if these plain and simple suggestions were lived up to, more than half the fits of sickness, and of premature break-downs, in health and life, would be avoided.

"You should make it an unupsettable rule to rest—thoroughly and placidly—before and after each meal, so as to store and and have nerve-force (unsquandered on other things) for the good work of digestion; to rest as the worthy man said he did in church, just laid his legs up and *thought o' nothin'*. Try for only half an hour's nap after the midday meal, there is virtue in it. Be sure and get clear away for at least a month every year. Leave worries and business thoughts behind, and live, careless and free as a happy boy in the happy present.

"Avoid all doings that exhaust and tire; and here I venture to submit that for the sick excitement is not recreation, nor for the o'er-wearied brain-worker are mountaineering and violent bodily exercise repair. Rest, man, rest; there is no return of vital force once expended or squandered. It is gone with the years beyond the flood; and rough is the sackcloth and red the ashes in which we dree our weird of unavailing regret.

"If during business hours you become conscious of growing weary, rest awhile, and then go on again. By using a little tact and judgment you can catch rest now and then, here and there, and manage to escape fatigue while still accomplishing your necessary labors. Drive your pair Work and Worry if so you must, but keep them well in hand and be master. And remember you can bring on diarrhœa and other evils simply by overwork and even quicker by worry. The functional weakness thus induced will arrest digestion, and the foods will decay and ferment just as if you had eaten what is in itself indigestible."

Letter from the Author of "Hilda's Home."

DEAR MR. HARMAN: I suppose you think I take little interest in "Hilda's Home" or I would surely write something about it sometime. Well, I have offered my excuse, "no time," so often that I am ashamed of it, nevertheless it is the only one I have to offer. As I have seen for some time in Lucifer that the book is safely under way, I confidently hope you can have it ready in time for the holidays. Aside from my anxiety to get my own supply by that time—as I want to use some of them for gifts, I am sure there are many more like myself, and I firmly believe you will be able to sell many extra copies if you succeed in getting it ready by that date, so that our friends can buy them for Christmas presents. If they cannot then have them the chances are they will become neglectful and not buy it at all.

Oh, if only some one could and would come forward who had something more to offer than good wishes. As it is, you doubtless receive more empty words than dollars.

Am glad Lillian had an enjoyable time while on her trip to England, but am more than sorry for the occurrence of the Bedborough prosecution. It is sad to think that always our best workers have so much persecution to contend with. I sincerely hope he may come out on top of the pile. Enclosed you will find one dollar. Wish it were ten, or better still, fifty. Use it where you need it most. Give my love to Lillian and kiss little Virna for me. Hoping that the responses to your last appeal will come in to the extent of enabling you to push the work on our book to completion,

I am as ever fraternally, ROSA GRAUL.

Pittsburg, Pa.

[The above brief letter was evidently not written for publication, but believing our readers would be glad to see an occasional word from the author of "Hilda's Home," we give it insertion. If all who have expressed a desire to see this story put in book form had done but half as much to meet the necessary expense as has the author—though herself poor in this world's goods and dependent on hard labor for her daily bread—the book would have been delivered to subscribers many months ago].

VARIOUS VOICES.

Walter Breen, Omaha, Neb.—I quite agree with Henry E. Allen when he declares that Lucifer is practically the best edited paper that now exists. If all papers were thought-provoking and thought-producing, quality and not quantity would be the editor's maxim, and instead of spending time devouring our sixteen and forty-eight page daily journals, people would try to digest instead a few thoughts dropped by those who really think.

O. H. Perry, Great Falls, Mont.—I enclose several names of people who I think will be interested in Lucifer. The stamps are to go as far as they will toward the expense. I would prefer that a copy of the last number (732) be mailed in preference to others, but if not convenient or advisable on account of surplusage of former numbers, then send any copies you deem best. I just exactly know what it is to run a reform paper. Here's sympathy and best wishes and a promise of all available help.

Alfred Gibson, Russellville, Ore'—I see that I am again in arrears for my subscription. I beg you to excuse me for being so slow in paying up—money is coming in so slowly. But I can assure you that I am not at all slow in reading the little vehicle of enlightenment and progress which comes to me very regularly every week. I fell in love with the first copy that came into my hands, and I could not give it up now. Starvation may be staring me in the face, but the paper I must have. May you and your daughter long remain among us and carry on the holy work you have espoused.

A. J. Pope, Lents, Ore.—As H. Addis and I have gone out on a fifteen-acre tract of land eight miles southeast of Portland, and about one mile from Lents, to try to earn a living raising and marketing garden truck, chickens, etc., and rest from our literary and publishing occupation, I thought best to inform you of the change. I am getting calls occasionally for my photograph and some very comforting and encouraging letters. As our nearest neighbor, who moved us out here, is needing help, I am over at his house, his wife and children having moved into Portland to give the children an education, and am chief cook, etc., for three men besides self. I feel much more comfortable and contented now I am usefully employed. With love to all and the same ardent desires for Lucifer's success, I am your Pantarchian friend.

Sara C. Campbell, Roodhouse, Ill.—With R. B. Kerr, I believe more women are ready for sex reform than men. With married couples the woman soon knows that something is wrong, and if intelligent, goes to work with the determination to find the right, and succeeds. She finds that universal freedom is the only road to happiness or heaven on earth. Then if the man has not searched with her, he must be convinced and all will be well. Still woman cannot conscientiously recommend marriage. But with free married lovers, or free lovers who are not married, I see nothing impossible, improbable, unwomanly or anything else that is wrong in woman making the first advance, and I hold that man has the same right, or else we do not have universal freedom. The new man will come with the new woman. They must and will climb the hill difficulty together.

E. E. Lange, Harrisburg, Pa.—Your red cross-ed article in No. 730 read, and in reply will say, that I haven't been able to do as I wished to do. Nevertheless, these seeming hopeless conditions can't drive me to despair. Having a large family for which I consider myself responsible, I'll battle like a man, and am willing to bear weary drudgeries and bitter disappointments for the sake of a better and more human future generation. I have denied myself almost everything. I have been in the movement for social reconstruction for about twenty-five years (i. e. here and in Germany) altogether; and during that period I have spent considerable for the progress of humanity. I am sorry I cannot now spend as freely as I have been doing until recently, when I lost all my real estate property through the agency of our "best (most infernal) banking system in the world"! I like to read your paper, in particular Lillian Harman's articles, but as I don't have means, or at least the assurance to get them, I guess I will have to do without them, much as I regret it. Enclosed you will find fifty cents, part to be applied to earned subscription, for the balance please send "Personal Rights and Sexual Wrongs." If you have got any numbers of Lucifer or any pamphlets for distribution at any time, send them on, I will gladly distribute them free of charge and where they will do the most good.

C. E. Nichols, Boston, Mass.—Yours just reached me. Let me thank you for it, and hope your father may soon be well. Please send me fourteen copies of "The Creed of Liberty." Also please order fifty copies sent to enclosed address as soon as convenient. In my opinion the little pamphlet is as great an eye-opener as any printed in a like number of words. Its writer, William Gilmour, is Scotland's prose edition of Robert Burns, and today is the clearest, best writer in the "land o' cakes."

[I had the pleasure of spending a few days in the home of William Gilmour, in Glasgow, last summer. I told him that "Bobby Burns" was a great favorite of my father's, and he entertained me by reading selections from the poet, with the native Scotch accent. To William Gilmour is due the credit for a great deal of the life and spirit of the radical movement in Glasgow. He is a clear thinker, forcible speaker and energetic worker. He expects to visit the United States during the coming winter, and would like engagements to speak in cities between New York and the state of Washington. He will probably be accompanied by Maggie Gilmour, who, though not so prominent in public work, is no less earnest in her devotion to the cause of Liberty. I shall never forget my brief visit with these genial Scottish pioneers, and I hope to be one to welcome them to America.

Mr. Gilmour's address is 73 Cedar St., Glasgow, Scotland. Those desiring lectures by him should communicate with him at as early date as possible. L. H.]

THE CAREER OF A NIHILIST: A realistic romance by Stepniak. A thrilling tale of liberty-loving revolutionists in Russia. Price, postpaid, 25 cents.

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Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

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PERSONAL A well-educated, broad minded, liberal lady, seat in person, well preserved, not far from seventy years young, alone in the world, living in an orthodox village, wishes to correspond with single gentlemen, healthy, liberal, of excellent habits, neither poor nor rich, of about the same age. The years do not make us old so much as our thoughts. With good, clean habits and sound heredity the limit of life should not be under 85 or 90. Willing to go to any of Uncle Sam's new possessions to help life and grow up with the country. All first letters may be directed to "M," care of Lucifer.

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

PERSONAL An honorable radical gentleman between 30 and 40 years of age, who is well educated and a total abstainer from the use of intoxicating liquor and tobacco, would like to make the acquaintance of a radical middle-aged lady who would like to come East and do very light housekeeping for a home this fall and part or whole of winter. I will pay railroad fare if necessary. Address H, care Lucifer.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 45. CHICAGO, ILLINOIS, NOVEMBER 12, E. M. 298. [C. E. 1898.] WHOLE No. 736

The Wolf at the Door.

There's a haunting horror near us
That nothing drives away;
Fierce lamping eyes at nightfall,
A crouching shade by day;
There's a whining at the threshold,
There's a scratching at the floor.
To work! To work! In Heaven's name!
The wolf is at the door!

The day was long, the night was short,
The bed was hard and cold;
Still weary are the little ones,
Still weary are the old.
We are weary in our cradles
From our mother's toil untold;
We are born to hoarded weariness
As some to hoarded gold.

We will not rise! We will not work!
Nothing the day can give
Is half so sweet as an hour of sleep;
Better to sleep than live!
What power can stir these heavy limbs?
What hope these dull hearts swell?
What fear more cold, what pain more sharp
Than the life we know so well?

To die like a man by lead or steel
Is nothing that we should fear;
No human death would be worse to feel
Than the life that holds us here.
But this is a fear no heart can face—
A fate no man can dare—
To be run to earth and die by the teeth
Of the gnawing monster there!

The slow, relentless, padding step
That never goes astray—
The rustle in the underbrush—
The shadow in the way—
The straining flight—the long pursuit—
The steady gain behind—
Death wearied man and tireless brute,
And the struggle wild and blind!

There's a hot breath at the keyhole
And a tearing as of teeth!
Will do I know the bloodshot eyes
And the dripping jaws beneath!
There's a whining at the threshold—
There's a scratching at the floor—
To work! To work! In Heaven's name!
The wolf is at the door!

—*Charlotte Perkins Stetson.*

The Duration of Feminine Charms.

BY H. B. KERR.

It is generally believed that women become old sooner than men. At thirty a man is considered quite young, but a woman of that age is regarded as almost middle-aged. The fact that it is considered proper for the husband to be older than the wife is evidence of the general belief in the early fading of feminine charms.

Nevertheless, I am inclined to regard the whole thing as a myth. It is notorious that women are considerably longer lived than men. If a woman of any given age wishes to buy an annuity of $100 for life, she will have to pay much more for it than a man of the same age, because her expectation of life is known to be much greater. Now, it would surely be very curious if the sex which lived longest were the one that aged soonest.

When we go into particulars, the popular theory begins to get still more shaky. I do not think that any one maintains that a woman's hair gets gray sooner than a man's, or that a woman's teeth decay earlier. When carefully scrutinized, I think that the popular belief comes down to this, that a woman's complexion fades sooner than a man's.

That, however, seems to me a delusion arising from want of observation. In reality, a man's complexion fades much sooner than a woman's. Indeed, it fades so early that a man is not expected to have any complexion at all. Little boys of ten have just as beautiful complexions as girls of the same age. But a young man of twenty-one with as fine a complexion as a girl of the same age is considered a trifle ridiculous. Men fade so early that a man who reaches twenty-five or thirty and still retains his bloom, is very abnormal. Not only do women expect nothing better than faded men for husbands, but a woman with a sweetheart who is not faded is apt to be a good deal chaffed by her friends.

Thus it comes about that the women have to suffer for the early fading of men. While men fade so early that no one expects them to have beautiful complexions, women retain their beauty until long after maturity. Consequently, when women do fade, the fading is generally noticed, and spiteful tongues are not slow to record the fact.

That the popular belief is a delusion, is well proved by the way in which older women are coming out at the present time. All sorts of women are now to be seen riding bicycles, and dancing at an age at which their mothers would have considered life nearly over. A generation ago readers of Mrs. Yonge's novels were startled and almost scandalized to learn that "Ethel mounted the tower, maugre her thirty years." Last year, however, I heard of an English lady who was learning to ride the bicycle at eighty-five.

This revolution is remarkable everywhere, but is most visible in countries like England, where the age of marriage is constantly becoming later, and where consequently old maidenhood commences later. It is now quite the thing to call an English woman of thirty-five a girl, and to make guesses as to whom she is likely to marry.

The present marriage system has done women a great injury in this matter, as in many others. A woman is expected to be either loved exclusively and for life or not at all. Consequently, it is always necessary for a young man to consider, not only what his lady love is like now, but what she will be like in fifty years. Judged by this standard, a woman of thirty-five no matter how attractive, is at a great disadvantage compared with one of twenty.

It is quite possible that the events of middle life may cause

a sudden ageing in women, to which there is nothing to correspond in the life of a man. But I feel sure that, from twenty-five to forty-five, and from fifty onwards, a woman is as young in every way as a man of the same age.

The New Ideal in Education

BY ALBERT CHAVANNES.

This is an age of new ideals, due probably to the freedom of thought following the scientific overthrow of the belief in creation. We have new ideals in religion, new ideals in economics, new ideals as to sexual relations, and we must also have new ideals in education, for the teaching of evolution is, that progress consists in a correlative development where any advance can only be of permanent use if complemented by many others

What is this new ideal education, and how does it bear upon the position occupied by "An Old Fogy" and answered by Lillian Harman?

Let me say here that I use the term "education" to designate that full training of all the faculties which prepares us for the battle of life, and not in the restricted sense in which it is commonly used.

A somewhat thorough study of the law of conduct has shown me that social progress depends upon three different factors. An increase of independence of character, a greater degree of self-control and a better system of organization. I have never been able to find any real and lasting social progress which was not based upon an advance in these three lines of individual development, and the teachings of the past are that any progress which is based upon only one or two of these lines will be transient and end in failure.

The improvement in the education of children depends upon the improvement of the family, and to be real, the parents must have progressed in these three directions beyond the average of the society by which they are surrounded. If they have not, they may be theoretically acquainted with the best systems of education, and make all kinds of good resolutions, but the end will be a failure so far as any special advance is concerned. The average education of children is based upon the average amount of independence of character, self-control and power of organization possessed by the average individuals who compose society.

This being understood, let me say that there are some families which have progressed beyond the average, and possess a little more of these three qualities. There are families where parents are really independent, not only in name but in fact. Where the mother controls that part of the partnership—usually housekeeping—which falls to her share as completely and absolutely as it is possible to do in associated life. Where, although she is anxious to please her household, and does not find in independence an excuse to neglect her work, yet her word is law within her realm, and her decisions are accepted as final. The same is, of course, true of the father so far as regards his sphere of influence, but he has so long enjoyed this privilege that it occasions no remark. This perfect independence requires a great deal of self-control, and a fair power of organization, and as these qualities are sometimes partly lacking, they can be supplemented between persons of different sexes, by the sympathy which naturally exists between them.

When a couple has reached that stage, there is a fair prospect of an advance toward a better system of education. The father and mother who mutually respect their own independence, will easily respect the independence of their children; depending on self-control to regulate their conduct, they will teach their children to regulate their conduct by the same power; and the power of organization which teaches them how to divide their work and to faithfully attend to the part of the work which falls to their share, and to trust the other for a like faithful fulfilment, will teach them to set apart light tasks for their children, and to place upon them the full responsibility or their fulfilment.

Right conduct is not the result of rules and precepts. To teach a child to say "please" and "thank you" will not make him polite or thankful. The child who sees his parents considerate of each other's feelings, and who knows that they are considerate of his own, will soon learn to be considerate of the feelings of others. If the parents are industrious, orderly, economical, very little teaching will be needed to develop the same qualities in their children, and they will not need to resort to threats and punishments.

It may be accepted as a fact, that in the matter of training, it depends always upon the qualities possessed by the parents and that if the education is defective it is not due to disposition of children, but to the defects of the parents, and while these defects seem to branch out in many directions, I have always found their root to be lack of independence, self-control and the power of organization.

As regards the article written by "An Old Fogy," it would be easy for me to show how the parents of whom he speaks, had each and every one broken the most plain laws of conduct, but I will only say a few words about that old saying, "As the twig is bent." The only truth of that saying is that faculties grow by use, and good and bad qualities are strengthened by the environments, but if any one supposes that the future of a child depends altogether on the education he receives, or the conditions by which he is surrounded, he is making a great mistake. The most important factor is the inheritance he receives from usually one or the other of his parents. No one who has used his power of observation for any length of time, but what has seen families where the children, differing from their very birth in disposition, have received the same training, and some have turned out a success and the others failures The strict training—meaning the harsh discipline advocated by "An Old Fogy," and justified by the saying, "As the twig is bent," etc., usually ends in failure, for it is a training of restriction and not of development.

So far as economic success is concerned, the most successful training is that given to boys on the farm, not on account of more restraint, but because of more liberty, and also because a farmer's life develops more independence, self-control, and the power of organization. The farmer's boy is compelled by the conditions of his life to learn to rely upon himself, to decide for himself, and to accomplish tasks which demand the exercise of these three qualities. The same is unhappily not true of girls raised on the farm, who are kept under the mother's wing, and seldom accomplish as much as girls raised in the city.

Lucifer is devoted to the growth of independence in a most useful direction, but let us not forget that independence alone is not a sufficient basis of progress, and that other qualities must be developed before we can make any beneficent change in our social institutions.

"Stop Feeling and Go to Thinking."

MY DEAR HELEN: The intellectual crumbs that fell from these rich men's tables come from "The Ladies Home Journal" loaf, and it requires some effort to be perfectly grateful, but here is something:

"A woman is lovely in man's eyes in proportion as she is womanly in her tastes and careful of his earnings."

Blessed be our enemies; for they tell us much truth.

I have not seen Charlotte Perkins Stetson's "Women and Economics," either; but, if we sit still everything may come around to us yet—according to the proverb. I have always heard it spoken very well of, but neither the extracts nor the reviews that I read gave me a definite idea of it. I did not find myself in touch with the idea that seemed to be much dwelt upon, viz., that "women are over-sexed." I do not think it true. Largely I doubt it because, since sex is the voice and soul of life, I conceive it impossible to be over-sexed. It would be as apt if one were to speak of women as being over-educated or over-refined. A musician cannot have an ear too well attuned to melody or harmony, but he may become by the very fullness of his culture, unfitted for daily life in the noise of the streets. The "over-training" of an athlete which makes him too fine for his work is simply wrong training. There is no ultra-excellence. Most of the world, men and women, are, as yet, under-sexed—even for life as it is.

But—unless I am all wrong as to Charlotte Perkins Stetson's meaning—she feels, probably, that women are under-developed otherwise; and I agree with her entirely. Women's sex impulse can be quite safely left to take care of itself. It has had its own education through all the ages. The man who meets the fine woman on her own plane will find fullness of beauty and power in the instinct which responds to him. What women need, I think, is not a denial or negation of their love nature in any of its various manifestations, but a wiser control of the forces within them, that the true wealth of their nature may flow outward into more fullness of light and life, instead of inward, in self-devouring floods of feeling. I once heard a mother reprove her boy for crying. He said, "I can't stop crying, I feel so bad."

Her answer was: "Don't you know you must stop feeling and go to thinking?"

Women need the same prescription. If they will think more deeply they will feel to more purpose. Whether their sensibilities are too acute or not, they are certainly acute about the wrong thing. They are in danger of celebrating their own emotions as divine, and it is this uncontrolled and undirected emotion which has been eulogized as if it were real greatness of character. One secret of a deep success—there are many perhaps—is to find in life that to which we belong and cling to it against advice, or misconception or censure—to believe in ourselves, against the standards of all men and women who have ever lived. It may be that to do this we shall have to "stop feeling and go to thinking" a great many times. Certain it is that we shall have to search the secrets of the universe and the secrets of our own hearts more thoroughly and deeply than we have been doing. "We must meet and touch all life before we can see and sing ourselves." We can never again be content with loving a few people madly, or blindly, or unhappily. Then we shall love truly and that is always happiness.

And then, too, there is no doubt that women would get far more of the satisfying out of the years of their life if they would once attempt, studiously attempt, to taste "the impersonal delights of life as a perpetual discovery." If it is possible, as George Elliot believed, "for this sort of impersonal life to attain a great intensity—possible for us to gain much more independence than is usually believed of the small bundle of facts that make our own personality," then will there be wondrous wealth of enduring joy as a reward for all resolute efforts at expansion and deliverance.

There is much wisdom in "Love's Coming-of-Age." It is in one of Carpenter's other books that he says, alluding to the world's lack of progress in certain directions, something like this:

"We have increased our store of technical knowledge and we have forgotten the beginning of wisdom."

Carpenter has *not* forgotten the beginning of wisdom. His treatment of what might perhaps be called the one sidedness of women is more acceptable to me than any designation of them as over-sexed. I believe he says something like this:

"The perpetual accentuation of sex—as if they were all sex"

That seems to me to touch the truth more surely. Women have been treated as if they were all sex. But he takes a tone more in accord with my own feelings and belief when he speaks of men as being undeveloped in their love natures rather than of woman as being over-developed and excessive. I should not wonder if woman's affections were, as yet, the strongest and best gift she has. I don't want them to be less. But I want her to be more besides. Men's greatness is, as yet, in other things, as Carpenter points out. When love lays hold upon him it is apt to take a violent form and to seem like a whirlwind of power, for the very reason that it is a force from without, foreign to him, not as yet an abiding, essential strength of sweet life within. Small wonder that it flashes and flares and as quickly dies, like "the fire of olive wood." But as the cure for the evils of liberty is more liberty, so the cure for the evils of love is more love.

But this time again I have written all around my intention. I meant to talk about magnetism, but not technically. I am afraid the word is becoming fatally "polarized." And I meant to lament that Carpenter, in the *letter*, sometimes seems to come dangerously near St. Paul and George Eliot in the *spirit*.

GIOTTO.

Sociologic Lesson. No. LXXVI.

BY HENRY M. PARKHURST.

LABOR, SKILL AND CAPITAL. Organic life consists mainly of three elements, CHO, carbon, hydrogen and oxygen, combined in different proportions and different ways. So the organic life of co-operation has three elements, labor, skill and capital, which must be harmonized in order to ensure success. Labor and skill must be combined in different proportions in manual labor, and in mental labor, and capital is required to enable either skill or labor to be effective. Neither of the three can be dispensed with; all contribute to production; but the ratio of the contribution varies with the kind of production and the mode of production. The plan of organization must be such as to enable the three to co-operate, and such as to distribute the production equitably; and must be so elastic and so adjusted that in its operation the tendency shall be to continually approach greater efficiency and justice.

A Young Girl's Missionary Work.

BY C.

I have noticed that among my young friends, more especially the boys, the terms "cat" and "tommy" are often used when speaking of prostitutes. I severely reprimanded one of them and asked him why he spoke of them in this way. He said that he had not spoken of them in that manner intentionally, for he pitied them and respected them as much as he did any girl. I looked at him in surprise and asked him what had given him the idea.

He said, "Heretofore I have looked down on them, and even laughed at them, but after I read the Lucifer which you gave me I began to consider the question, and then I came to the conclusion that I was a prostitute of the same degree, if not worse, for I had fallen to that station in life from choice, while they had fallen from necessity. And now I treat them with as much consideration as my own sister."

I had quite forgotten that I had given him the paper, and was surprised to see such fruit of my efforts.

Lectures and Entertainments.

M. Florence Johnson is coming west during the present month, and desires engagements between New York and Kansas. She delivers radical and secular lectures, and is a first-class public entertainer. She is a graduate of the Emerson College of Oratory, of Boston. A plan of campaign which has been proved successful in many places is to arrange and advertise a popular entertainment on the first evening, with the Free-thought lectures following on succeeding evenings. Mrs. Johnson's clear mind and charming personality always win many friends for the cause, as well as for herself, wherever she goes. For terms, dates, etc., address M. Florence Johnson, 244 W. 143 St., New York, until November 11. After that date address her at 1394 W. Congress St., Chicago.

LILLIAN HARMAN will read a paper before the Ohio Liberal Society at Cincinnati, on Sunday evening, Nov. 13. Owing to pressure of work in office, and illness of the editor, her stay in Cincinnati will be as brief as possible, but she hopes to see many of Lucifer's friends at the place of meeting, G. A. R. Hall, 35 W. 6th. St.

without the co-operation of someone else. And let woman be able to do all this alone, yet her very love of ease and repugnance of doing battle with the outer world, will prompt her to place herself in the power of some man who is willing to assist her in this in return for favors she may be able to grant.

All this, of course, does not argue that our institutions are perfect and that marriage laws are what they might and should be. But to me woman seems to make a mistake in trying to deprive herself of the advantages she has gained by her centuries of cunning and diplomacy.

ADOLPH G. VOGELER.

The article referred to occupies, with its accompanying illustrations, nearly a half page of the Sunday "Tribune," and is headed in large display type, "Here's the Most Remarkable of All Mothers. Married at Fourteen, She has had Two Pairs of Twins and Twenty Other Children, Nineteen Living in Good Health. Her Children Have All Been a Comfort to Her; She is Fair Forty and Happy and Does Not Like New Women."

One of the first queries that suggests itself to one who knows anything of the ways of the "reporter" when in search of a sensational "take" or "scoop," to make his paper sell, is, How much of this interview with Mrs. Swartwood, of Mountain Top, Pa., is "straight goods?" and for how much of it did the enterprising hunter for news draw upon his own fertile fancy? Admitting, however, for the argument, that the report is substantially correct, let us inquire whether the facts as stated, bear out Friend Vogeler's inferences therefrom.

First, "A normal phenomenon." Yes, normal, because in accord with the well-known rule or principle of nature known as "the greater fecundity of lower organisms." All the lower or primary organisms, whether of plant or animal, are more prolific than are the higher or more complex, and therefore more valuable. The mother fox in the fable taunts the mother lion on her own productiveness, as compared with the latter's "one at a time." "Yes," retorted the lioness, "I have but one, but he's a *lion*!"

That "child bearing is not a curse, but a source of gratification" under normal conditions, to a woman, whether "simple" or the reverse, is not to be disputed, nor that it is passively submitted to, and even welcomed when it comes once every year, by the woman who is simply "a creature of impulse," with little or no aspiration or conception of anything higher and better than to be simply a breeder—a "multiplier and replenisher of the earth," a seeker of notoriety as the most prolific of mothers. I have known a few such. One in Kansas—the mother of fourteen children, one for each year, or thereabouts, of married life—who was reported as boasting that she was good for a dozen more. Her home was the abode of squalor and wretchedness. Her children were below ordinary in intelligence, quarrelsome, disobedient, indolent, shiftless, promising candidates for lives of vagabondage, or of vice and crime. They could not go to school because of lack of clothes and books, and had no desire to go when offered help from outsiders.

In the case of the Swartwood family the mother says: "We've given them all as good a schooling as they can get around here, and school's a good place for them because it gets them out of the way, teaches them something and keeps them out of mischief." This means that the education of her children must be wholly entrusted to others, and that it is a relief to get them out of the way so that the mother can spend all of her time in work to supply the animal wants of her numerous household. This view is borne out by what Mrs. Swartwood says elsewhere: "It keeps me and the girls pretty busy working looking after the eating and washing of our large family but we get along all right. Father makes seventy dollars a month and the boys about ninety, and, while we are getting along we've nothing to spare."

What a revelation is here! With an income of $160 a month it gives the mother and larger girls all they can do to look after the "eating and washing" of the household. From this income there is nothing to spare for culture. The father is "an engineer on a railroad" and he and his larger boys presumably have steady employment. What would it be if the father were a brakeman, a common day laborer, or a coal miner, a a dollar a day or less, and subject to be "laid off" half the time, and no other source of income for these dozen and a half or two dozen mouths to be fed and backs to be clothed?

Looking for causes, it is easy to see why such prominence is given in a leading political journal to an object lesson like this, a lesson glorifying traditional marriage, with its necessary accompaniment, its logical sequence—obedient, contented and prolific motherhood. The state, the nation, that is, the ruling class, wants nothing so much as an unfailing supply of subjects such as the conditions herein described naturally produce—men whose time is fully occupied in looking after their own animal needs and those of their families, men with just enough intelligence to go to the polls and "vote 'er straight," at the command of the party boss; men who are satisfied with the old; men who are born worshippers of authority (church and state); worshippers of creeds and constitutions, and who have a horror of everything new, especially the "new woman," knowing full well that the new woman with her demand for self-ownership, her "fewer children and better," would bring, in time, the intelligent man, the self-respecting, the self-reliant citizen, the citizen who could and would be his own ruler, his own lord and master, and that with the advent of the new man the old system of rulers and subjects, of masters and slaves, would speedily pass away.

Yes, Friend Vogeler is right when he calls "woman a creature of impulse, as opposed to man the reasoner." This has been true, of woman, the typical woman, in all the Past,—the Old Woman,—and that the old woman is still getting in her work, supplying the power-loving bosses with their needed contingent of obedient tools, unending swarms of man-worshippers, authority-worshipers, flag-worshipers, "patriotism"-shriekers —"patriotism, that last resort of knaves,"—as some one has aptly said— we have only to observe such popular demonstrations as that of the Peace Jubilee referred to by our correspondent. On that day, as reported by the daily papers, many thousands of people of both sexes, stood on the streets and side walks exposed to the inclement weather, from daylight till noon, waiting, patiently waiting, to get a sight of the military pageant headed by William McKinley, of the town of Canton, State of Ohio, at present occupying the position of chief ruler of the United States of America. Forgetting or neglecting their business, their health—the papers stated a few days afterward that "one-third of the people of Chicago were suffering with colds as one of the results of the Jubilee demonstration"—forgetting the miseries of the homeless and starving poor everywhere around them, forgetting that the alleged peace is a hollow mockery, and that war between the races and the classes in every state of the so-called American nation has become a chronic condition, these thousands, these hundreds of thousands of people waved their hats and their kerchiefs and flags and shouted themselves hoarse in honor of the hero of the hour—the figure-head representing "authority," "government," power and authority to rule and to rob by wholesale the inhabitants of the earth.

Tomorrow, November 8, these same masses of people will go to the polls—or that part of the people enfranchised by our class laws, will go to cast a vote,—for what? For the equal right of all to nature's opportunities? For free access to land, to coal and other useful minerals? For the right of the laborer to all that his labor produces? For equal rights for all to the use of the common mails for the transmission of honest thought? For public ownership and control of the public utilities? For equal right of the worker to a share in the advantages of labor-saving inventions? for lower salaries for public officers and better pay and fewer hours of work for those who do the hardest and most disagreeable work? For lower taxes, and against further expansion of bonded indebtedness?

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

IN ANSWER to many kind inquiries the editor gladly reports himself slowly convalescent, though still very weak. Personal letters will receive attention as soon as possible.

"HILDA'S HOME" will be ready for delivery, no serious accident intervening, about the middle of next month, December. Meantime, we hope to receive many more orders for copies to be sent by friends as holiday presents.

DON'T FORGET that our next issue will contain report of the Memorial Meeting of Nov. 11. A verbatim report of C. L. James' speech will be given, and as good a translation of Dr. Schultz' speech as we can obtain. Mr. James' speech, alone, will be worth more than the price charged for the paper. Please send in orders as early as possible, that we may know how many papers to print. We offer them at the reduced price of one cent a copy in lots of twenty-five, or one hundred for ninety cents.

C. C. MOORE, editor of the Blue Grass Blade," Lexington, Ky., has been arrested for "advocating free love in its most flagrant form" in an editorial published in his paper Oct. 3, '97. He is under bonds of $1,000 to appear for trial next February. No one but a detective of the "Vice Society" could discover advocacy of free love in Mr. Moore's writings. He has bitterly even vindictively, opposed it and its advocates through the columns of his paper. Nevertheless he should have right of free publication. None are compelled to read his paper against their will, and those who want to read it should be permitted to do so.

THE DATA OF ETHICS, by Herbert Spencer, is a book needed in every library. Here is an opportunity to obtain a handsome copy of this masterpiece, practically free. We have obtained a small supply handsomely bound in maroon cloth, with gold lettering and gilt tops, printed in large, clear type on good heavy paper. It contains 350 pages, and is divided into sixteen chapters. Until the present supply is exhausted we will send a copy of this book to anyone who sends us the address of a NEW subscriber, accompanied by one dollar for Lucifer one year, and ten cents for postage on the book. This is an offer which you cannot afford to miss, and which we cannot afford to duplicate after these books are gone.

The English Inquisition.

The cable brings us the news that George Bedborough is convicted and bound over to appear for sentence. It is yet too soon to receive particulars by mail, but it is probable that we shall have letters and newspaper reports to publish in our next issue.

Fortunately, conviction and defeat are not synonymous terms. The English prison system is atrocious, and if our brave young comrade is not crushed in mind and body, no thanks for his preservation will be due the system. I hope and believe that he will have the strength to endure. His is now the hardest part—that of silent endurance. For us who remain outside prison walls the work remains to advance and spread the ideas for which George Bedborough suffers the slavery of an English prison.

In conversation with Chief Inspector Melville, in his office in Scotland Yard, in London last summer, he said to me:

"Well, this will be a good advertisement for you."

I replied that while his words were true, we were not seeking such advertisements and could quite dispense with them.

"Yes, but 'The blood of the martyrs,' you know," he said. "If it hadn't been for that we would have moved in the matter long ago!"

It remains for us, now, to show the prosecutors that their Chief was a true prophet. They must see that the desire for universal freedom is not to be crushed by the imprisonment of any number of leaders.

L. H.

Woman—Past, Present and Future.

The following very suggestive letter by the editor of the "Western Druggist" was written, as the writer tells us, on the "great day of the Peace Jubilee," while all Chicago, or nearly so, was on the streets, marching or watching the parade:

I write for the purpose of sending you the illustrated article from the Chicago Sunday "Tribune" (October 16), about the Pennsylvania woman, who at the age of forty is the mother of twenty-four children (twenty living), good for half a score more, and who glories in this fact, praises her husband and pities the woman who is otherwise disposed.

I should like to see Lucifer writers comment on this case. Looking at it in an unprejudiced way, are we not dealing here with a normal phenomenon which, however, in our artificial civilization, has become so rare as to attract attention? Child bearing is not a curse, but a source of gratification to this simple woman, and whatever bodily discomforts she must endure are forgotten the moment the thing is over—just what we expect normally in woman, a creature of impulse, as opposed to man, the reasoner. To this woman the man is not the brute it is fashionable now to picture him. She understands his natural promptings, which in herself she does not suppress, and not having disfigured her anatomy by the engines of civilized life, she takes things good-naturedly as they come—even if they come twinwise.

Of course I don't favor families quite as extensive as this one—there is a limit to everything. But as to the new woman and her apostles, suppose we apply her theories conjointly with those of our friends, the anarchists. Remove all governmental restraint and let women as a whole submit to the desires of men only when they wish to become mothers. The nature of man is not altered by these arbitrary conditions; his sexual impulse remains as imperative and all-controlling as ever; he looks about him for a mate, but finds no congenial soul; his impulse becomes terrible, he is strong, women are weak—by brute force he compels to his desires the first woman crossing his path. The woman may struggle, but blows will subdue her—and no government to protect her frail person! After a few such terrible experiences, this man no longer need apply his fists, the woman becomes his ready slave to avoid the punishment. Having made one woman submissive, the man will naturally seek her out in the future; and she? Well, she will try to make the best of a bad bargain by putting the man into a good humor by petting him and indulging his humors and slaving for him.

Have we not then gone right back into the original state of savage man, and will not the entire race thus revert to barbarism? Then in course of time, the whole system of the family will redevelop until it again reaches monogamy, brought about by wily woman who, though weak, learns to govern man and bend him to her will. Woman has made out of man, the heterogamous, a fairly monogamous companion, who looks after her welfare more or less perfectly, according to his development. But the economically free and independent woman who also is sexually absolutely free must remain an iridescent dream so long as man retains his present sexual nature unchanged, and woman is the frail being that nature made her, who cannot exist in a civilized community, make a living and raise children

No, no! For none of these things will the voting masses be allowed to cast a vote. The party bosses are careful to keep all such questions out of politics. The voters will be called on to vote on questions that have only a remote bearing on their personal interests, questions that they have neither the time to study, nor the mental capacity to comprehend, such as the tariff, the single or double standard for money, McKinley's policy of "expansion," etc., etc.—anything to blind the eyes of the voters and divert their attention from things that more nearly concern them.

All this I am saying is old, old and stale to readers of Lucifer, and is only spoken of in this connection to show what the natural, the necessary result is and must continue to be, of the working of the system accepted by Mrs. Swartwood, and endorsed as "normal" by our good friend Vogeler. Yes, woman in all the past has been a "creature of impulse," and the same is largely true of woman in the present, but must it ever be thus? Evolution means change. That which was normal in the past need not always remain normal. Some of us see signs of awakening, of regeneration. The woman of the future will not be simply a creature of impulse, of emotion. She, too, will be the reasoner. She will combine the excellencies now divided between the sexes. She will neither rule nor be ruled, will neither invade nor be invaded, and the man elected by her to be her companion, her co-operator, must be like-minded with herself or there will be no co-operation.

The fears of our friend that the new woman in freedom will not be able to defend herself against the old man is without foundation, since with the new woman must also come the new man who will have "put off the old man with his deeds," as was predicted by one of old time.

Much more I would like to say in reply to our good friend's thoughtful article, but space and strength fail. M. H.

The Queston of Discipline, Again.

BY C. L. JAMES.

"An Old Fogy" deplores the boorishness of Americans, which he attributes to their being generally allowed to grow up without discipline. Certainly, if the evil exists, it is a real one; and if it can be traced to this cause, that is an argument in favor of discipline. First then, is it a fact that Americans, as compared with other nations, are boors? Several people have said so besides "An Old Fogy." But not a few foreigners visiting the Americans, have been much impressed by their politeness. They observe that a woman can travel alone from Maine to California with less danger of being insulted than if she crossed a street in Paris; that every stump-speaker in England expects a salute of dead cats and rotten eggs, while in America, such demonstrations at the polls are very rare; that an Italian at a theatre shows his disapprobation by hissing, while an American keeps still or goes away.

I am inclined to think the reconciliation of these conflicting accounts will be found just this—that there is really much more boorishness in other countries than in America; but the boors there are kept at a distance from the cultivated people by severe "discipline," whose utter failure to improve them appears whenever they enjoy the license of any such Saturnalia as an election, a show, or a journey with an unprotected woman. To insist on obedience from the weak is certainly not polite. It is, I am firmly persuaded, the law of social progress that a disposition to do this varies as the disposition to obey the strong; and both of them inversely as cultivation. Both are stronger among savages than civilized people, and stronger in half-civilized communities than highly civilized. Both, I fear, are more common among women than men, because women have been, to a greater extent than men, either oppressed or pampered, that is, in either case, badly taught. Notwithstanding the obvious interest of the poor, both are more common among the poor than the rich, especially in old countries where the rich are not generally upstarts; and this because the poor, particularly in such countries are, on the whole, the ignorant and uncultivated. Both probably are less common in America than elsewhere, because America is on the whole, the most evolved of nations.

It is the fashion among old fogies to say that people need restraint. To simplify discussion, we may admit that they very often do. A child needs it to keep him out of the water and the fire. A maniac needs it to keep him from killing himself and others. A criminal needs it to prevent his multiplying crimes and being lynched. These, surely, are extreme cases. Now observe: In every one of them, the need for restraint is physical. In every one, the effect of the restraint is morally injurious. That it is so to the child no one can doubt who has seen so familiar a spectacle as a baby in a rage. That it is so to the lunatic is stated by all alienists, and that it is to the felon by all penologists. But since the mind is admitted to be more important ultimately than the body, though it may be in less imperative need of immediate attention, this follows that restraint should be reduced to a minimum. The recent improvements in the treatment of children, lunatics and criminals have all taken the form of dispensing with it as far as practicable. The results have been most happy. The "whining schoolboy with his satchel and shining morning face, creeping like a snail unwillingly to school," belongs to a past era. Under the new system the insane are actually restored and criminals reformed. Under the old, nothing was ordinarily expected but to keep them from doing harm. Furthermore, it is carrying charity beyond reasonable limits to believe that those in authority ever really thought repression beneficial to its subjects. That it saved themselves trouble and gratified their own instincts of dominion or anger, is much more reasonable to suppose. The morally noxious practice never sprang from morally commendable feelings. The *pons asinorum* of anarchism is that people do not take the trouble to govern for nothing, or for the stinted wages of popular officials, but for the perquisites of office and the lust of power.

Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

A Friend, 50c; Bryan Bros., 10c; Theresa Hughes, $1.25; Lucy N. Coleman, $1; W. W. Miller, 30c; Alamo, $1; A Friend, St. Louis, Mo., $2.

Bedborough Defence Fund.

P. V. Olson, 25c.

VARIOUS VOICES.

Lois Waisbrooker, 28 8 St., San Francisco.—Please say to your readers that I found it injured me to try to psychometrize, and thus prevent their sending to me, as I do not like to disappoint them.

W. H. Pilcher, Chandlerville, Ill.—Inclosed find postal order for one dollar, which sets me ahead. I have been a reader of your paper for many years, but I am now very much interested in Mental Science. That "all is good and that there is no evil," is so averse to what we have all been taught, that it is a stumbling block to some and foolishness to others. Yet it is claimed to be the basic truth—involving the startling doctrine of the possibility of overcoming death itself. Mental science is so closely related to the sex question—to "regeneration," to "Heaven on earth," that I think it germane to Lucifer's work, and would be glad to hear what others think of it.

A. J. Motta, Geraldton, Western Australia.—I enclose four shillings for thirteen weeks' subscription to your paper, and four of your books. "In Hell and the Way Out, "How the Devil Beat the Salvation Army, "Human Rights," and "The Sexual Enslavement of Women." These are the books which I should think would promote freethinking (as I have been a freethinker nearly all my life). If not, and you have any books that you would prefer for freethinking, you would do me a great favor by sending them and I will be only too glad to remit the money by return mail, and if you don't send them let me have the names of them and the price, and I will write for them when the others arrive. I also enclose six cents for stamps which you will have to use in your reply.

Elsie Cole Wilcox, Lawrence, Wash.—May I not "for the good of the cause" give in my response to Aunt Elmina's request in the columns of Lucifer? This public method of acknowledging the benefits derived from the liberal correspondence to which she has introduced me, may influence some other isolated woman to take up her pen and send in her name, whereupon Elmina will introduce her to the correspondence circle, from which she may receive, as I have, new life. I was a stranger in a strange land, three thousand miles from my old associates, in the heart of a dense forest, far from any sort of civilization, when I felt inspired to answer Aunt Elmina's ad. Presto! Change! I have not passed a dull hour since I received the first letter! I have grown in knowledge, in breadth of character, in power of expression—in fact, in almost every way. I shudder to think what my life here would have been without the stimulus to intellectual development for which I thank dear Aunt Elmina. Sisters, "Go thou and do likewise."

Kate Austin, Caplinger's Mills, Mo.—I send you fifty cents on my subscription, which is badly delinquent. Will send the balance before the holidays. Have been a subscriber for Lucifer for ten years and have never been in debt like this before. Would have written excuses, but am afraid that excuses do an editor little good. Glad that you are still at the helm and pegging away at superstition, and think if you live to be as old as Methuselah you will still find plenty of work in that line. Lillian's articles are good, and am glad she advocates liberty for the child as well as the adult. I applaud her sentiments when she states her "highest ambition is not to make people law-abiding." It is a pity more mothers are not actuated by the same laudable desire. Yet it is consoling to reflect that some children inherit from dame nature, in so large degree, the "power to think and the desire to rebel," that no discipline can either make or break them. Judging from what I have read, this was true of the immortal Sophie Perovskia, whose father was a tyrant and ruled his family with a rod of iron. Yet his daughter—long live the memory of that fair Russian girl—died on the gallows a rebel and a heretic to discipline, to that law and order element that had converted a portion of that vast empire into a living hell.

"Alamo," St. Louis, Mo.—It have seen last number of Lucifer. Am indeed sorry that the editor is in such a shape. I don't think that the true Altruists, or even the wise and consistent Egoists ought to allow such a journal as Lucifer to perish from among men. I am anything but in accord with the editor religiously, but believing that the paper is doing a work which, rightly understood, will result in the existence of a freer, nobler race, a happier childhood and a truer motherhood, I send as an expression of my sympathy the enclosed dollar—all I can spare—would it were a hundred. Dear friends, "Keep a stiff upper lip!" You are doing a good work and I hope that those who should be Lucifer's friends won't wait till the only thing they can do for it is to put flowers on the graves of the editors who are making such a gallant fight. Ever yours for truth and freedom.

[The writer of the above letter is a minister of Protestant Episcopal church, who while adhering to the old dogmas concerning the "Trinity," the "atonement," etc., is drifting libertyward in other matters, such as woman's right to self-ownership and children's right to be born well. "Alamo" will please accept our thanks for his cheering words of sympathy and hope, and for his substantial aid toward keeping the torch of the Light Bearer burning. M. H.]

L. M. Bryan, New Florence, Mo.—I see by the date on wrapper that I am in arrears, so send sixty cents, fifty cents on renewal and ten cents to help turn on the light in dark places. I realize and have realized for some time that the way of the reformer, as well as the transgressor, is hard; but while the surroundings are discouraging, this particular human form divine persistently refuses to be discouraged, for a man is never whipped until he gives up. He may be robbed of his time or means, but his manhood can never be stolen. So long as he knows what he is it makes very little difference as to what neighbors think he is. Now that our "big meetin'" has progressed far enough to bring the Spaniards to the "mourners' bench" to make peace with America Almighty, and there is no doubt that they will be duly forgiven and their sins removed from them as far as the East is from the West, provided, of course, that there are enough dollars and islands forthcoming to appease the Almighty America's wrath, I propose to sing the "long metre doxology" and be dismissed. The words may sound a little queer, but I think the sentiment is correct when viewed from a "business" standpoint, and that which is not business is decidedly bunglesome, so we will arise and be dismissed.

> Praise Gold from whom all blessings flow,
> Praise him all dampboots here below,
> Praise him above, ye upper crust,
> Praise nuggets, quartz and shining dust.

And now may the love of Gold, the Fodder Almighty, the fellowship of Jarring Crisis, his only begotten son, and the communion of the Hobo Spirit rest and abide with this people forever, amen. Or until they are willing to use their eyes to see, ears to hear, and brains to think.

Isaac Jameson, Brinnon, Wash.—I promised to report progress on our Alaska schooner, but there hasn't been much to report. Owing to the bursting o fthe "golden bubble," together with other minor considerations—insufficiency of funds not being the least—said schooner has so far failed to materialize. At present the boys are away at work, while boat building is temporarily suspended in our yard. I will, as soon as I can take time, write some doggerel for Lucifer on the bursting of the golden bubble and the Klondikers returning.

Last June came one comrade who impressed me very favorably. I hoped he and his boy Harry would cast their lot with us, but I recommended him to visit some of the other colonies in the Sound country, especially Lake Bay and the B. C. C. at Edison. He visited the latter and was so captivated therewith that he came for Harry and returned thither next day. Guess he had too much money to invest it in our little unpopular enterprise. So mote it be.

But we can't all be in one colony, and we want to co-operate with all these colonies that are working to uplift humanity until we absorb the state, the country and the world. We have just had the pleasure of entertaining J. W. Gaskine, late of Los Angeles, Cal., who went to Seattle today, after spending ten days at our home. I have reason to hope that he carried away many pleasant recollections of our picturesque scenery, beautiful views, charming walks and drives, etc. And on the other hand his visit will be long remembered by us.

He was a walking storehouse of information on communistic and co-operative efforts in the United States, having assisted in several attempts and failures. He has written a very interesting history of Icaria; including its obituary, and I believe he has written up some others. He is sixty-two years of age, well read in history, literature, etc., and is sure that communism and co-operation on a large scale, will never succeed. But we'll try again.

"Isabel's INTENTION," by Marsette. This is a story of a sympathetic high-minded English girl of the "upper" classes, who, having been made to believe the popular lie that prostitution is inevitable and that prostitutes are the martyrs who make a virtuous life possible for the rest of womankind, determines to offer herself as a sacrifice to this Moloch. A neat little paper-covered pamphlet of thirty-two pages. Price, 5 cents. Three for 13 cents.

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PERSONAL A well-educated, broad minded, liberal lady, neat in person, well preserved, not far from seventy years young—alone in the world, living in an orthodox village, wishes to correspond with single gentlemen, healthy, liberal, of excellent habits, neither poor nor rich, of about the same age. The years do not make us old so much as our thoughts. With good, clean habits and sound heredity the limit of life should not be under 85 or 90. Willing to go to any of Uncle Sam's new possessions to begin life and grow up with the country. All first letters may be directed to "M." care of Lucifer,

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PERSONAL An honorable radical gentleman between 30 and 40 years of age, who is well educated and a total abstainer from the use of intoxicating liquor and tobacco, would like to make the acquaintance of a radical middle-aged lady who would like to come east and do very light housekeeping for a home this fall and part or whole of winter. I will pay railroad fare if necessary. Address H. care Lucifer.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 46. CHICAGO, ILLINOIS, NOVEMBER 19, E. M. 298. [C. E. 1898.] WHOLE No. 737

Labor's "Marseillaise" Hymn.

SUNG AT LABOR MARTYRS' MEMORIAL MEETING, CHICAGO, NOV. 11, 1898.

Ye sons of toil, awake to glory,
Hark! hark! what myriads bid you rise!
Your children, wives and grandsires hoary—
Behold their tears and hear their cries;
Behold their tears and hear their cries:
Shall hateful tyrants, mischief breeding,
With hireling hosts, a ruffian band,
Affright and desolate the land,
While peace and liberty lie bleeding?

CHORUS:

To arms, te arms, ye brave!
Th' avenging sword unsheathe;
March on, march on, all hearts resolved,
On liberty or death!

With luxury and pride surrounded,
The vile, insatiate despots dare,
Their thirst of power and gold unbounded,
To mete and vend the light and air,
To mete and vend the light and air;
Like beasts of burden would they load us,
Like god would bid their slaves adore;
But man is man, and who is more?
Then shall they longer lash and goad us?

Oh! Liberty, can man resign thee,
Once having felt thy gen'rous flame?
Can dungeons, bolts, or bars confine thee?
Or whips thy noble spirit tame?
Or whips thy noble spirit tame?
Too long the world has wept, bewailing,
That falsehood's dagger tyrants wield;
But freedom is our sword and shield,
And all their arts are unavailing.

LABOR MARTYRS REMEMBERED.

Memorial Meeting in Chicago on the Eleventh Anniversary of their Judicial Murder.

ADDRESS BY PROFESSOR C. L. JAMES.

Four Thousand Persons Assemble in Twelfth Street Turner Hall. German and English Speeches.

LABOR'S MARTYRS.
ALBERT R. PARSONS, AUGUST SPIES,
ADOLPH FISCHER, GEORGE ENGEL,
LOUIS LINGG.

The eleventh anniversary of the judicial murder of Chicago's five labor martyrs was celebrated without police interference in the city which hounded them to prison and gibbeted four of them—the fifth escaping the gallows by his mysterious death in his cell the day before the execution, a death attributed to suicide, but now generally believed to have been murder, by all who knew the brave and indomitable spirit of young Louis Lingg.

The graves of the martyrs at Waldheim cemetery were decorated with flowers in the afternoon of Friday, November 11, and at night memorial services were held in Twelfth Street Turner Hall, which was crowded. L. S. Oliver, of Maywood, was the English chairman. Great enthusiasm was manifested and the speakers were repeatedly interrupted by appplause. Following was

THE PROGRAMME:

March	Sousa
Prof. Meinken's Orchestra.	
Letters, etc	
Mass Song: "Am Grabe unserer Freunde,"	Otto W. Richter
Allied German Singing Societies.	
Overture, "Dichter und Bauer,"	Suppe
Prof. Meinken's Orchestra.	
English Oration	
Prof. C. L. James, of Eau Claire, Wis.	
Mass Song: "Norman Song,"	Fr. Kuecken
Allied German Singing Societies.	
"French Patrol,"	Wiegand
Prof. Meinken's Orchestra.	
"Our Martyr's Hymn"	Shirley Woodman
Solo sung by Mrs. V. Kinsella, the Audience Joining.	
German Oration	
Dr. Moritz Shultz.	
Selection, Duet	
Mesdames Hebert and Peters.	
Recitation	
Nellie Quinn.	
Funeral March	
Prof. Meinken's Orchestra.	
Mass Song: "Am Altar der Wahrheit"	Herm Mohr
Allied German Singing Societies.	
Song, "Good Night, Gentle Folks"	
Palmer Square Quartet.	
"Marseillaise."	Rouget de Lisle
Song by the Audience.	

Among the letters read was one from Bolton Hall, of New York, son of the Presbyterian preacher, Dr. John Hall, who died several weeks ago while visiting in Ireland. Bolton Hall is a radical thinker and writer, a single taxer and follower of Tolstoi. Following is his letter:

BOLTON HALL'S LETTER.

"Secretary Martyrs' Memorial Association, Chicago. I desire to express my hearty sympathy with the object of your Association, as indicated by its title.

"I hope that the memorial exercises which you propose may attract widespread attention, as I believe that there are few ways of bringing home to the consciences of the people that state of organized injustice under which we live, like forcing on their unheeding ears the story of the judicial murder of the Anarchists of Chicago.

"I believe that their execution was a national disgrace in which every one shared, and must still share, at least until he

has raised his voice in protest against the system which make such outrages recurrent at Latimer as well as Chicago.

I am yours sincerely, BOLTON HALL.

"You are at liberty to make any use of this letter that you desire."

With a short address setting forth the significance of the memorial celebration, chairman Oliver introduced Professor C. L. James of Eau Claire, Wis., who delivered the principal address in English.

PROFESSOR C. L. JAMES' ADDRESS.

"The righteous shall be had in everlasting remembrance, but the memory of the wicked shall rot." If we apply this saying of an ancient sage to the men who have died for revolutionary innovation, and the men who put them to death, the result will be melancholy indeed for those whom his honor, Judge Gary designates as "friends of social order." The names of Socrates, of Huss, of Bruno, of Algernon Sidney, of Emmett and of John Brown, are held in everlasting remembrance; but though every one knows they were put to death as enemies of "social order," very few can tell who it was that slew any one among them. Judge Jeffries, indeed, we have all heard of, but if Jeffries knows that now, I fear he wishes he were less celebrated. It is my opinion he does know it—a somewhat unpopular opinion here, perhaps, and certainly a most awful one—but which I put in the front of my address that it may excite no comment later. The murderers of these martyrs have gone to the cavernous hell of oblivion, leaving "such vestige of themselves on earth as smoke in air, or foam on water leaves," except here and there one, whom the martyrs' memory has assisted to the ghastlier hell of everlasting infamy.

Surely the uniformity of phenomena points to a uniformity of cause. There must be a common reason why men so unlike each other as Socrates, the special apostle of philosophic scepticism, and Paul, the chief propagandist of an enthusiastic faith, are about equally honored by the very same persons, while their persecutors are forgotten or remembered only to be execrated. My friends, in that reason is the quintessence of Anarchism. Every sincere conviction, for which a man will die, is original, and every originality is an incipient revolution. This is the voice of the creative spirit in man. Its antagonist, "Law and order," is the voice of the mowing, imitating ape. The martyrs are a noble army, an overwhelming host. No nationality, age, sex, creed or party, is excluded from their ranks. To write their names among the stars they have only this in common, that all sacrificed themselves before the shrine of Liberty. It was natural the earliest among them should not have realized this. Dying fearlessly and with light hearts, for Judaism, or Christianity, or philosophy or their own country, they did not know that they were precursors of anarchy. But it was natural also, that, as experience accumulated and the habit of scientific thought became more general, some sagacious persons learned to separate the pure gold in the crown of every confessor from the dross with which it had been mingled—to understand that absolute individual freedom is the normal state of man; that the pretense of a social contract by which he sells his birthright for the pottage of protection is as false historically as the bargain would be bad if he had really made it; that no government represents anything else than the will of an audacious, shrewd minority, imposed by craft and force upon the credulous, timid majority; that none had ever any other object than to protect, not persons and their natural right to what they produce, but those vested, or factitious rights, which can be enjoyed only through injustice—the right of the landlord, the prince, the pettifogger and the chartered monopolist, the slave-owner.

This great step was first taken about the middle of the last century, in England—though I admit her claim to the glory might be disputed by Ireland. The oldest purely Anarchistic book is the "Vindication of Natural Society," by one whom I hardly know whether to call an Englishman or an Irishman—Edmund Burke. In France, Condorcet, through his "Sketch of the Progress of the Human Mind," advanced similar views a few years later. But the great Anarchistic movement of continental Europe did not begin till the time of Proudhon, Marx and Bakounine, about the memorable year 1848.

It is, therefore, a gross misrepresentation to describe Anarchism as a product of Russian despotism and ignorance. She is the radiant child of Anglo-Saxon liberty. Since Burke's time, neither England nor this country has ever been without Anarchists. Anarchism pervades the bitter pages of Junius. It sparkles in all the brilliant works of Thomas Paine. It struggles through the dreary volumes of Jefferson. The sons of William Lloyd Garrison inform us that he was an Anarchist. The eminent lawyer, Charles O'Connor, was an Anarchist, and refused on that account to be a presidential candidate. This continues the line to our time, though I have omitted many names. Similarly, in England, Godwin, Shelley, Byron, Morris, form an unbroken sequence from Junius to the present. And what an illustrious band is this! Orators unrivalled since Cicero; mathematicians and scientists, poets, who may rank, one with Dante, another with Theocritus; great statesmen; great jurists; such were the parents and foster parents of that Anarchism which the lying bourgeois press is never weary describing as a movement of the ignorant!

But our comrades were not put to death formally as advocates of those principles which they shared with Burke, Junius, Godwin, Garrison and Charles O'Connor. It is, or has been alleged in their advocacy of these principles they became technically liable as accessories, for the death of one Mathias Degan, who was shot in a brawl on the night of May 4, 1886. If this be true, their slayers doubtless had grounds for killing them, not by any means enough to save themselves from the fate of those who tried Socrates, but perhaps to avoid the deeper damnation of those who are remembered for similar acts. They thus force the issue on us whether they deserve to be remembered. Otherwise I would certainly take no trouble to deny them the milder judgment of being forgot.

On taking up their technical points, all critics observe that they have so encumbered it with verbiage as to make the issue almost unintelligible. A trial of eight persons, 136 days in duration, with an indictment of sixty-nine counts, on all which the verdict was "guilty," though they palpably contradicted each other, is itself such a burlesque that, in my opinion, we weaken and confuse our case by trying to analyze. It is a forest which cannot be seen for the trees. It is like the great Wisconsin pineries, near Eau Claire, where I live, which extend four hundred miles by one hundred, but of which you can see nothing when you are there save a gloomy line of dark green giants, all the same height like a rank of soldiers. I shall not perplex myself and you by attempting to explore this thicket. I decline the job of finding all the rotten trunks in a swamp whose area is forty thousand miles. They say that an ounce of dynamite at the center of the earth would blow up the great globe itself. I will take just a little of that dynamite which I carry where Anarchists and other philosophers usually have all their possessions—in the brain—and I will put it at the right place and shatter this Rinaldo wilderness at one blast. That is the only way to drive out all the fiends contained in it.

For the means of effecting this clearance I am very much indebted to Judge Gary, whose vindication of his conduct in the "Century Magazine" will be my chief authority. Judge Gary is reputed to be a good lawyer. He has come voluntarily from the bench to the bar, and that not as plaintiff but defendant. His contention is no longer that our comrades committed murder. It is that he did not commit murder. If then, from the *ex parte* argument of this able advocate himself, we can show plainly that he did commit murder with his eyes open and his judicial oath suspended before them, we shall have proved all that his part of the day's task requires, and need waste no time upon the mountains of irrelevant matter under which this horrid fact has been hidden, or the labyrinths of special pleading in which it has been sheltered.

My reasons for making the serious charge that Joseph E. Gary, sitting as a judge, put men to death unjustly, in order to serve a political purpose are, I have intimated, innumerable. But I shall only give two which concern the points he has himself selected as capital.

The irresistible demonstration of the first count in the indictment for murder against Joseph E. Gary, is as follows: In order to establish the guilt of an accessory before the fact it is necessary to prove that the principal was influenced by what the accessory did. Judge Gary overrides this principle of criminal law, and allows it to be simply guessed that the accessory influenced a principal who, being entirely unknown, may never have had any communication with him whatever. In proof that the principal must be identified, not by name indeed, but as a person whom the accessory assisted, I will not cite authorities today. You may find them on pp. 138 and 234 in the brief of W. P. Black and Salomon and Zeisler before the Supreme Court of Illinois at the March term, 1887. But I prefer Judge Gary's own favorite ground of "common sense." An accessory before the fact is one who assists the principal to commit the crime; and common sense teaches that this can be proved against no man unless an actual physical connection—not merely a possible connection—between his acts and those of the principal be proved. But Judge Gary says, in his "Century" article: "It is inconceivable that the man who threw a bomb made by Lingg, one of the conspirators, was not, by some of these speeches and publications encouraged to do so." And this is his comment on his charge, as cited at p. 234 of the brief.

Short as the comment is, there are two glaring falsehoods here. It is perfectly conceivable that the man who threw even a bomb made by Lingg never heard or read a line spoken or written by Parsons or Spies, and it is false that there is anything worthy to be called evidence of Lingg's having made the only bomb which was thrown. It was Gary's duty as judge in a capital case, to charge the jurors very particularly that the influence of the defendants' acts on the thrower of the bomb must be clearly made out. What he did tell them was that if they thought the thrower of the bomb was proved a member of the same conspiracy with the defendants (meaning the International) and acted as such, they must convict. That is far beyond the accepted law of conspiracy, and he knows it; therefore, in the "Century" article he befogs the issue, after that fashion adopted by himself and his accomplices all through, with statements widely different, but as fallacious as the first.

A familiar, and by no means bad way of exposing a legal error is to show what would come of it if it were logically carried out. Under Judge Gary's rulings every abolitionist in America was accessory to the death of every man killed in the John Brown raid. The abolitionists' organization was just as much a conspiracy as the International. Both were framed in avowed hostility to existing institutions. Neither ever was so absurd as to formally adopt an unlawful purpose. On this point, read carefully Judge Gary's malignant and garbled extract from a so-called "Platform of the International," and note how he is compelled to grudgingly acknowledge that. But both have had a substantial share of illegal acts. One of those acts was the John Brown raid, in which several men were killed. Shortly before that raid Brown was closeted with Whittier, who wrote to Mrs. Child as follows: "I acknowledge I could not blame him but he showed me one of his pikes, and truly, Maria, it did not look like a Christian weapon." What would have been thought of hanging the Quaker poet and Lydia Maria Child, as accomplices of John Brown? The most bloody-minded slave-owner in South Carolina would not have entertained such a proposition. Yet Whittier was more deeply involved in the John Brown raid than Spies or Parsons in the "Haymarket massacre." He knew what Brown was going to do. He saw the very instruments which were to be used. He said they "did not look like Christian weapons," but he could not blame John Brown. There is no evidence that Spies or Parsons knew anything about the designs of the man who threw the bomb; nay, there is evidence that Spies, at least, would not have approved of them.

In the Chicago "Tribune" during the year before the Haymarket tragedy, there appeared the following paragraph:

"Perhaps if one is not a member of the Humane Society, the shortest way is to put arsenic or strychnine on the meat or other supplies furnished to tramps. This produces death in a short time and is a warning to other tramps to avoid the neighborhood."

Go to the city library today and search the files of the Chicago "Tribune" and you will find what we typos call a "square" cut out. That is the place of the paragraph I have just quoted. It is like the black field in the gallery of the Doges' portraits at Venice, where Marino Faliero's picture ought to be. It attracts every eye, to the exclusion of all the rest. Since this paragraph appeared I read in a Chicago paper that a wealthy farmer had been sent to Joliet for the murder of an unknown tramp. Now, according to Judge Gary's law, Mr. Medill ought also to have been sent to Joliet as accessory to the murder of that tramp. There was quite as much to connect him with it as to connect Spies or Parsons with the killing of Mathias Degan. As for me, I do not think Mr. Medill should have been sent to Joliet. But if I thought Judge Gary's rulings were good law, I should unhesitatingly say he ought. I think he ought not because I am sure Judge Gary's rulings are not good law. There is one who said that for every idle word men shall speak they shall give an account. But He claimed to be the final judge of human actions.

To this adjudication those who believe in his pretensions must refer hasty and intemperate utterances in the Chicago "Tribune," or the "Arbeiter Zeitung," or the "Alarm." And why so? Why, because laws are made, ostensibly, at least, for our mutual protection, and because a law which made loose and unfeeling observations murder would be a law for our mutual destruction. Under such a Draconian code, we should all have to hang each other until the last man hanged himself.

Under Judge Gary's law, every Catholic whose life was sworn away by Titus Oates, suffered justly as an accomplice of Guy Fawkes and Balthazar Gerard; every whig whom Jeffries hanged as participator in the Rye House plot and Monmouth's rebellion, every royalist and Girondin sent to the guillotine by Fouquier Tinville, as accessory to the murder of Marat.

The second point under which I hold Judge Gary convicted by his own mouth, of murder, is contained in his "Century" comment on the first. He holds general recommendations of violence to be murder, if some one resorts to violence which they may possibly have stimulated, and, in so doing, commits murder. Every shyster knows that is not law, and therefore I cannot doubt Judge Gary knows it. General recommendations of resistance to law are a substantive offense. It has a name well known to every six-penny attorney. It is called sedition. But in every free country, the magistrates have been wary about proceeding against sedition lest they should impugn that right of agitation without which representative government would be a mockery. Only despots and their creatures have denied that sedition must be frequently connived at. And the idea that murder can be made out of it is absolutely original with Judge Gary. I will not ask you to take my word for this, but surely you will take his own. Judge Gary says, not in his "Century" article, but his decision overruling the motion for a new trial, apropos to this very point, "The case is without precedent. There is no example in the law books of a case of this sort. No such occurrence has ever happened before in the history of the world!"

In Heaven's name what can Judge Gary mean by this? Not surely that no man was ever tried earlier for sedition as part of a revolutionary agitation which resulted in someone's being killed! He knows, of course, that there have been millions of such cases. I will cite but one.

While the fate of our comrades was in suspense there was an affray at Mitchellstown, Ireland, in which seven men were killed

Continued on page 372.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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WE HAVE DELAYED sending our forms to press, in the hope of getting a translation, or at least a synopsis, of the principal address in German, delivered at the memorial meeting on the night of the 11th inst. Failing in this, the best we can now do is to promise a full translation of this remarkable address in next week's Lucifer. Believing the address of Dr. Morris Schultz to be one of the best delivered on the "Crime of the Century" we ask all readers of Lucifer to send us their orders for extra copies for free distribution. Terms same as for this week's edition—one cent per copy in lots of twenty-five each, or ninety cents per hundred. Please order early so that we may know how many to print.

ORDERS have been received for some fifteen hundred extra copies of this current issue of Lucifer. Thanks, friends, for prompt and liberal responses to the suggestions in last issue in regard to the propriety of a wide circulation of the Memorial number. In anticipation of still further orders we are printing enough extra copies to supply all probable demands. In packages of twenty-five, one cent per copy or ninety cents per hundred.

THE DATA OF ETHICS, by Herbert Spencer, is a book needed in every library. Here is an opportunity to obtain a handsome copy of this masterpiece, practically free. We have obtained a small supply handsomely bound in maroon cloth, with gold lettering and gilt tops, printed in large, clear type on good heavy paper. It contains 350 pages, and is divided into sixteen chapters. Until the present supply is exhausted we will send a copy of this book to anyone who sends us the address of a NEW subscriber, accompanied by one dollar for Lucifer one year, and ten cents for postage on the book. This is an offer which you cannot afford to miss, and which we cannot afford to duplicate after these books are gone.

Who Is the Coward?

"Bedford Hotel, Covent Garden, London, W. C., October 31. DEAR MOSES HARMAN: Mr. Bedborough pleaded guilty to counts 1, 2 and 3 and was liberated on his own recognizance of of £100 to come up for judgment, if called upon—today—exactly five months since his arrest. With kind regards to yourself and Lillian, I am ever yours sincerely, OSWALD DAWSON."

In a letter written to Lillian October 30, George Bedborough informed her that he was about to do a thing he was heartily ashamed of—to plead guilty to three counts of the indictment against him. He said he felt it was an act of cowardice, but he was acting on the advice of his legal counsel. He regretted that he had employed counsel at all, for he was bitterly disappointed in the weak defense they made for him. Many—in fact nearly all—the friends he had counted on to give him sympathetic support had deserted him, leaving him to bear alone the prosecution backed by all the power of government and of the reactionary element of the population of England. Under the circumstances he felt it was useless to continue to fight in which certain defeat would be accompanied by vengeance measured only by the wrath of the ignorant persecution.

The fact that Bedborough was released on his own recognizance under bail of only £100—less than $500—indicates the insincerity of his prosecutors. It has the appearance of a bid for him to forfeit his bail by fleeing from the jurisdiction of th court—a thing which it is safe to say he will never do, because such action would only tend to support the contention of the prosecution that he really was guilty of the crime charged and had fled to escape punishment that he knew he deserved. Apparently no effort is to be made to punish him further for his *alleged* crime, but the sentence is to be reserved and held as a club over him to restrain him and others in England from openly attacking the evils of society in general and the institution of marriage in particular.

If George Bedborough be called a coward for his action, what shall be said of the court which has compromised with what it denounces as a crime committed with "intent to debauch the morals of Her Majesty's subjects?" And what shall be said of Dr. Havelock Ellis, the author of the book "Psychology of Sex," for the sale of which George Bedborough was arrested and prosecuted? At the preliminary hearing Dr. Ellis volunteered to go on the witness stand in defence of his book to prove that it was a valuable work on psychology. Other scientists and physicians would have corroborated his testimony and the government would have been forced to abandon its prosecution or base it on other grounds. But when the actual trial of Bedborough came on Dr. Ellis was found wanting. He failed to appear to defend his work in the preface of which he had said:

"I regard sex as the central problem of life. And now that the problem of religion has practically been settled, and that the problem of labor has at least been placed on a practical foundation, the question of sex—with the social questions that rest on it—stands before the coming generation as *the chief problem for solution*. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex—So, at least, it seems to me."

Dr. Ellis certainly meant that when he wrote it, and it was for carrying out that idea, for endeavoring to educate the public in the importance and significance of sex, that George Bedborough was prosecuted. Why then, in his hour of trial, was he deserted by Dr. Ellis?

Labor Martyrs Remembered.

(*Continued from page 371*).

—just the same as at the Haymarket. An Irish patriot editor, O'Brien by name, was convicted of inciting that riot. He got three months' imprisonment for the same act for which seven Anarchists were condemned to death in Chicago about the same time. The contrast between enslaved Ireland and "free America" is certainly most edifying.

What Judge Gary means is, that in no one of the innumerable cases in which an agitator has been tried for sedition after some one had been killed, was there "ever before in the history of the world" an attempt to make the sedition murder as accessory. That unquestionably is true. But why are the facts thus? Because sedition, though some one may be killed in the ensuing tumults, is not murder as accessory; and because neither Scroggs nor Jeffries ever had the gall to say it was. That glory was reserved for Gary. Dante tells us that when he met St. Peter in Paradise, the apostle's indignation at the conduct of his successors turned all the heavens red. Be sure that when Judge Gary's law was reported in another place the shame of Jeffries tinged the flames of hell with the same color. Jeffries never thought of that. It would have saved him lots of trouble if he had, and he particularly disliked trouble. What a labor-saving device it would have been on the Bloody Circuit just to say:

"Confound the law and the facts! The law is common sense. The fellow is a whig and that's enough to hang him"

Awa', whigs, awa'!
Awa', whigs, awa'!
Ye're but a pack o' traitor loons,
Awa', whigs, awa'!

There is but one magistrate—an American they say, though I believe Ireland has also a claim on him—who ever in any measure anticipated Judge Gary; and he was not regularly invested with the judicial ermine. I need not add that the name of this eminent jurist was Lynch.

I have stated that I believe in the immortality of the soul. It seems improbable Judge Gary does. His anxiety to justify himself must be founded, I think, on the fear Macbeth expressed:

"If the assassination
Could trammel up the consequence, and catch
With his surcease success; that but this blow
Might be the be-all and the end-all here;
But here, upon this bank and shoal of time,
We'd jump the life to come. But in these cases
We still have judgment here, that we but teach
Bloody instructions, which being taught, return
To plague the inventors."

Judge Gary is getting his judgment here. His bloody invention has returned to plague him. His action has been reversed by the executive. The bourgeois newspapers have ceased to endorse it. The infamous Merritt statute, passed to give his crime in an irregular manner that sanction which in a regular manner could not have been given, has been repealed. His interpretation of the law of conspiracy was rejected when offered as a precedent in the Cronin case. The governor, the legislature, the press, the supreme court itself—eating its own words and his—have proclaimed that he committed a judicial murder. His last stroke is to pretend he did not know it for one. And this is how he succeeds:

"Mixed," he says, "with all the approval of my own part in the conviction of the Anarchists, that has come to my eyes and ears—the amount of which is beyond my summing up—there has been an undertone, like a minor strain in music, that if I had a little strained the law, I was to be commended for my courage in doing so."

Why what's the matter with that, Judge? You are commended; you have been twice re-elected; you have your palatial mansion, your salary and your applause "past summing up." What more do you want? "Peace, peace!" like Orestes, perhaps? Well, a man of seventy-seven must soon have that—if death ends all. Ah! but suppose it doesn't? "Ay, there's the rub!" It is this tremendous possibility which has always made that "minor strain" a wearing thing to hear.

"The lyreless lay of the Furies is withering to mankind." On the continent of Europe, where cases of this sort are more common than elsewhere, the horrible observation has been made that those judges who take the lives of Anarchists *die insane*. It was reserved for an American to tell us why. The multitude who participate in these murders can be expected to feel no remorse. They don't know what Anarchists are. But the judges who try Anarchists do know.

"I have occasionally," says Judge Gary, "almost lost sight of the atrocity of the advice given by the Anarchists, and felt a sort of sympathy for their writers. . . . The active leaders were men who fascinated, apparently, those with whom they came in contact. Men and women of a higher order of intelligence, of pure lives, amiable in their own disposition, seemed under a spell to them."

Ah! It requires some force of character to resist that spell—the same which so charmed the murderer of Stephen that he lived to wear a crown surpassing Stephen's own! The whole world's applause is not enough for such an effort if that "minor strain" runs through. The great actor must affect to think he does right, but the gallery gods are under no obligation to conceal that what they praise him for is doing wrong. And thus with their plaudits mingles the infernal chant of all the dead and damned, exulting over a fresh wickedness to countenance their own deeds, and another spirit coming their own way!

High their meagre arms they wave,
Loud their notes of welcome swell!
"Welcome, traitor, to the grave!
Perjured, bid the light farewell."

It is in a different way from this that the prospect of eternity affected those whom we are here to honor. When Fischer stood on the fatal platform, and the death cap had been lowered over his face he exclaimed, "This is happiest moment of my life!" Why was it the happiest? Surely, because whatever he may have believed before, there burst upon him an actual vision of that reward reserved for "the love which will be *annihilated* rather than be treacherous" and thereby "proclaims itself no mortal, but a native of the depths of absolute and inextinguishable being."

The eleventh of November returns. The sun rises, faint and cold, upon the ostrogs of Saghalien. He traverses, in his westward journey, the frozen plains of Siberia, and at every gathering of exiles under the suspicious eye of tyranny, he finds the memory which he brings held dear. In the freer countries he sees no city where this occasion is not celebrated as a triumph of freedom's indomitable spirit over the last resort of kings. He leaves our continent, and his evening rays have faded from it, when for the last time, he rides high over the Australian bush; and even there, in every mart of trade which fronts the sea, and every village where the shepherds meet, he finds men gathered to commemorate these heroes' deed. These deathless ones have made their exit in a blaze of glory; amidst the applause of a circle on which that sun never sets. Only in those Cimmerian regions to which his rays have never come, can their murderers find refuge from the execration of posterity.

The martyrs of Anarchism are so many and so glorious that it appears invidious to select. But already the world has decided to bestow a special palm on these. Theirs was the decisive battle; theirs the irreversible conquest, torn from the jaws of death. They were so absolutely innocent, it was so wholly impossible to make out they died for anything but their opinions; that millions who never heard of those opinions before began considering seriously what they could be to inspire such devotion. The effect is seen in that prodigious increase of Anarchism which the bourgeois no longer affect to ignore or to deny, and which they are equally impotent to arrest. The measures adopted to destroy these comrades of ours were of that desperate kind which are good only to be used once, and which the boldest will not propose repeating. Their success appalled their contrivers, and made them actually beg the martyrs to save their lives by stultifying their record. When they refused, and nothing remained but to immolate them, it was clear that in doing so, the conspiracy against their principles must equally immolate itself. To them we owe it that we meet this day in safety; that all over the globe there are other comrades assembling by hundreds of thousands, and not by hundreds, as eleven years ago.

Crown then, not with cypress but laurel, these brows protected by honor from the waste of time! Here is the brave old man whose voice rang, at his last moment, to the highest tower of the Bastile in which he died. Here is a youth who sipped at the cup of death, and paused before the draining to pronounce it nectar. Here is the self-offered victim whom love itself could not withhold from the arms of death and duty. And here is he who had escaped their fate, but chose to share it rather than to shirk; an oblation which will be told about aright when men and women meet in freedom's cause, to die no longer, but to subdue the earth!

"Thy name our charging hosts along
Shall be their battle-word!
Thy fame, the theme of choral song
From virgin voices poured!
To weep would do thy glory wrong,
Thou shalt not be deplored."

The Story of "Ideala"

BY REV. SIDNEY HOLMES.

In thirty years of reading of miscellaneous literature, including Fox's "Book of Martyrs," and modern yellow journals, I have read nothing more shocking, more terrible, more perfectly depicting the refinement of unconscious cruelty than Sarah Grand's story of "Ideala." It is the story of the crucifixion of a woman's heart on the cross of conventional morality. It is ostensibly written in defense of the conventional code of morality, for the author says:

"There must be moral laws, and it is inevitable that they should press hardly on individuals occasionally; but it is clearly the duty of individuals to sacrifice themselves for the good of the community at large."

I say it is *ostensibly* written to bolster up conventional morality, but I am almost ready to believe it is in reality intended as a just and stinging rebuke to society for its meddling with which it has no shadow of a right to interfere. The author is too wise a woman not to know that the logic of the heroine "Ideala" is in no way met by the sophistry of the teller of the story, and she is also wise enough to know that a triumph for conventional morality was necessary to gain a wide circulation for her book. The defeat and heart crucifixion of the brave heroine is a masterpiece of art, because it shows the shallowness of the excuses society can give for its continuous record of tragedies. One reviewer says of the book:

"Her story is a brief and familiar one; she is tempted to leave a brutal and unfaithful husband for the protection of the man she loves, but is prevented from taking the step through the wise counsel of a friend."

"Wise counsel," indeed! Let us read a little of it:

"After dinner she brought the conversation round to those social laws which govern our lives arbitrarily. I did not see what she was driving; neither did the good old bishop, who was one of the party; nor a lawyer who was also present.

"'I want to know if a thing can be legally right and morally wrong?' Ideala asked.

"'Of course not,' the bishop rashly asserted.

"'That depends,' the lawyer said cautiously.

"'If I signed a contract,' Ideala explained, 'and found out afterward that the one who induced me to become a party to it had kept me in ignorance of the most important clause in it, so that I really did not know to what I was committing myself, would you call that a moral contract?'

"'I should say that people had not dealt uprightly with you,' the bishop answered; 'but there might be nothing in the clause to which you could object.'

"'But suppose there was something in the clause to which I very strongly objected, something of which my whole conscience disapproved, something that was repugnant to my whole moral nature; and suppose I was forced by law to fulfill it nevertheless, should you say that was a moral contract? Should you not say that in acting against my conscience I acted immorally?'

"We all fell into the trap and looked an encouraging assent.

"'And, in that case,' she continued, 'I suppose my duty would be to evade the law, and act on my conscience?'

"The bishop looked puzzled.

"'I should be only doing what the early martyrs had to do,' she added.

"'That is true,' he rejoined, with evident relief.

"'But I don't see what particular contract you are talking of,' said the lawyer.

"'The marriage contract,' Ideala answered calmly.

"The announcement created a sensation. The lawyer laughed; the bishop looked grave.

"'Oh, but you can't describe marriage that way,' he declared with emphasis.

"'Humph!' the lawyer observed meditatively. 'I am afraid I must beg to differ from your lordship. Many women might describe their marriage in that way with perfect accuracy.'

"'Marriages are made in Heaven,' the bishop ejaculated feebly.

"'Let us hope that some are, dear bishop,' Claudia sweetly observed, and all the married people in the room looked 'Amen' at her."

Ideala then gives her idea of marriage, concluding by saying:

"A marriage without love is an immoral contract."

"Marriage an immoral contract!" the bishop exclaimed. "Oh, dear! Oh, dear! This is not right, you know—this is not at all right. I remember you said something like it once before and really it is not a subject to joke about. Such an idea is quite pernicious; it must not be allowed to spread, even as a joke. I wish, my dear, you had not promulgated it, even in that spirit. You have—ah—a knack of making things seem plausible and of giving weight to opinions by the way you express them, although the opinions themselves are quite erroneous, as on the present occasion. Some of your ideas are so very mistaken, you know; and you really ought to leave these matters to those who understand them and can judge."

Understand them and can judge! Who can understand them and judge them better than a woman whose whole nature has been outraged by them? Ideala not only believes she can not live without Lorrimer, but she also believes she is necessary for his happiness and for the development of the latent possibilities of his nature. Hear her:

"To be a Pericles I see that man must have an Aspasia. Was Aspasia vile? Some said so—yet she did a nobler work, and was finer in her fall, if she fell, than many good women in all the glory of uprightness are. And was she impure? then it is strange that her mind was not corrupting in its influence. And was she low? then whence came her power to raise others? It seems to me that it only rests with ourselves to make any position in life, which circumstances render it expedient for us to occupy, desirable."

"And you propose to be an Aspasia to this modern Pericles?"

"If you like to put it so. The cases are not dissimilar, as there was an obstacle in the way of their marriage also."

"The law was the obstacle."

"Yes; another of those laws which are more honored in the breach than in the observance. They might not marry because she came from Miletus, and Lorrimer may not marry me because I came out of the house of bondage. Unwise laws make immoral nations."

And then the story writer asks her: "Have you never felt that what you are doing is wrong?"

"I cannot say that exactly," she answered. "I knew that certain social conventions forbid the thing—at least I began to acknowledge this to myself after a time. At first, you know, I thought of nothing. I was wholly absorbed in my desire to see him; that excluded every other consideration. Do you know what it is to be sure a thing is wrong, and yet not able to feel it so—to have your reason acknowledge what your conscience does not confirm?"

Oh the wisdom of ignorance in that naive inquiry! "Sure" it is wrong because she has been taught so; unable to feel it is wrong because her intuition tells her she has been taught a lie—a revolting, an outrageous lie. The author goes on to say:

"After she found that her husband had broken every tie, disregarded every obligation, legal and moral that bound her to him, she seems to have considered herself free. [What sane person could blame her?] When the time came she never questioned her right to act on this fancied freedom."

Aye, verily, "fancied freedom," for she was not yet free from the dominion of her "wise counselors," not yet free from a lingering superstitious fear of conventionality which had enslaved her all her life and her ancestors for centuries before her birth. But the rebellion of a true woman's nature against this galling, dwarfing thralldom is too realistically depicted by Sarah Grand for her not to know its appalling results. So I am forced to see the keen, scathing blade of satire ensheathed in this lame and puerile excuse she offers as an apology to the blind and ignorant slaves of conventionality, meanwhile laughing in her sleeve—or perhaps weeping for the folly of her fellow women:

"The restrictions which men and women have seen fit to place upon their intercourse with one another are the outcome of ages of experience and they who disregard them bring upon themselves the troubles against which these same restrictions, irksome at times as they must be, are the only adequate defence."

While such women as Ideala live in the bondage of conventional slavery—and there are thousands of them—surely there is a field for such educational papers as Lucifer the Light Bearer.

Do you know such a woman? If so, give her "Ideala" to read; and after she has finished it, give her a few copies of Lucifer.

Old Lovers and Young.

BY ROMULUS.

When Jack Callow, aged twenty-two, and Susan Elder, aged thirty-four, fell in love, and in the enthusiasm of the moment decided to take upon themselves the holy bonds of matrimony, Jack's chums, Tom and Fred, thus relieved their minds:

Tom: Jack may find it endurable for a year or two, but when he's in the prime of life he'll be mighty sorry he's hitched to an old woman for all his days.

Fred: Yes, deuced sorry. A man's a fool, anyway, who doesn't take a woman at least four or five years younger than himself.

Tom: You are right. It's the young girls that make married life worth living for a fellow. Going to see the "Black Crook" to-night?

As for Susan's intimate fritnds, Maud and Julia, they expressed themselves as follows:

Maud: Say, Mary, have you heard the latest? Susan Elder is actually going to marry that boy, Jack Callow.

Julia: Well, I never! How perfectly foolish! Why he's twelve years younger than she is. How on earth a woman can marry a man younger than herself is more than I can see.

Maud: So say I. She must be crazy. The very idea! Say, Julia, are these ribbons becoming?

Several hundred thousand years ago, more or less, when primitive man went out in search of a wife, and solemnized the first marriage with the aid of a club and a stone, the foundation was laid for the remarks above chronicled.

Admitting, as every intelligent person must admit, that marriage originated, and is even now largely maintained, by the superior physical strength of the male, it follows that the institution, in its laws and customs, very nearly suits the desires of the aforesaid male. It is a familiar social edict concerning marriage that the wife shall be younger than the husband, and if we go back to primitive conditions we find that this edict had its origin in the fact that when the would-be husband went out with his club (the prototype of the modern marriage certificate) to select a bride, he invariably and naturally chose the most attractive girl he could lay hands upon—one who was young and pretty. Those women who were unfortunate (or fortunate) enough not to be clubbed into the matrimonial state soon came to be looked upon by their comrades as not sufficiently attractive to win a lover, and when a man clubbed a woman older than himself, the proceeding was looked upon askance for the reason that it was naturally supposed the man had chosen her in lieu of the younger and more desirable one that he could not get, owing to the competition of his fellows. Hence, for a woman to be married to a younger man was looked upon as involving disgrace for both—disgrace for the man, because he could get no younger mate, and disgrace for the woman because she was the last resort of the man. Thus it is that both sexes have united in condemning the union of a man with an older woman, and in applauding that of a man and a younger woman.

In this respect, are the laws of nature in accordance with the laws of man? Is it true that women are never pleased with the attentions of a young lover? When it is a matter of free choice, do they invariably prefer the wrinkled veteran to the youthful soldier in love's warfare? Let every woman, radical or otherwise, who reads this endeavor to cast aside the prejudices of generations, consider the matter calmly, and make answer to herself according to her convictions. Is it not possible that if woman had instituted marriage, not man, the young husband would have been the rule today, instead of the young wife?

If woman had gone forth with love in her heart and a club in her hand to seek out a lover, would she have ignored youth and swung her weapon at the head of an ancient of days, in order most joyously to enter upon love's young dream? If so the present marriage system is partially vindicated; if not, natural longings have been stifled in millions of women's breasts, that man might gather to his own selfishness.

Another bulwark of the old-man-young-woman marriage arose in the desire of the parents to know their own children, and the consequent establishment of the family. Other things being equal, that family was most stable which had the strongest and most capable man at its head; and woman, naturally desiring stability in her only means of support, was compelled to seek a "protector" as well as a lover—if it is proper to use the verb "seek" when the nearest approach to a choice in the matter was that which arose when civilization advanced so far that woman was allowed the privilege of refusing to be clubbed either with a billet of wood or a certificate billet of paper, by the first barbarian who took a fancy to her.

When in the future the time comes that love has liberty, it may be that women will as freely seek young lovers as men do now; and it may be that many women by their loveliness of character and form will win and hold the affections of men far their juniors; and it may be that men will in the same way be loved by women young enough to be their daughters, and still in the flush of girlhood—yet all will be considered natural and beautiful; and it may then be esteemed an honor for a woman to be so much a woman that young men cleave to her, and a privilege for a man to be so much a man that he is beloved by young girls; and in that day it may be that the trail of the monogamous serpent will be so nearly effaced from the land that youth will not avoid age through fear of the future, and age will not forego the love of youth because of cackling tongues. In that day love may go where it wills without responsibility, for the love of a true woman or a true man is its own responsibility.

VARIOUS VOICES.

Joseph Corna, Spring Valley, Ills.,—Enclosed you will find ninety cents, wishing it were a thousand dollars for the great New Ideal. Please send me a hundred copies of the report of the speeches of our comrades, Dr. Morris Schultz and C. L. James.

James Vincent, Sr., Tabor, Iowa.—I was glad when I saw in the last Lucifer that you thought of going off somewhere for a rest, though I was sorry to learn that you needed it. But feeble, overworked nature will not be imposed on. Now I want to tell you of one of the best places to rest that I have found, and you may let your readers know too, if you have room. It is at the Mineral Springs, Burlington Junction, Missouri, conducted by Dr. S. Black. Those needing rest will find it restful, and those needing common sense treatment will find it. I have seen patients, especially afflicted with rheumatism, who could only step a few inches at a time, with help, get well and walk off six or seven miles and think nothing of it. Another who could not help himself *at all* but had to be wheeled around got well and hearty, but let me say, many patients get it into their heads that all they need to do is to go to some such health resort for a week and go home cured. This is a mistake. Patients going there or anywhere else for treatment must make up their minds to give to nature ample time for repairs. I have been there frequently and think of going again soon, not for treatment but just because I want to, and if any of your readers want rest or common sense treatment or to restore health, that is the place I would recommend. I recommend your readers, those who can, to send you in addition to their subscription a dollar with instructions to go off and get your strength. And here is mine to go where I recommend or where else you please. Your friend, "An Old Fogy."

737.

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PERSONAL A well-educated, broad minded, liberal lady, neat in person, well preserved, not far from seventy years young—alone in the world, living in an orthodox village, wishes to correspond with single gentleman, healthy, liberal, of excellent habits, neither poor nor rich, of about the same age. The years do not make us old so much as our thoughts. With good, clean habits and sound heredity the limit of life should not be under 85 or 90. Willing to go to any of Uncle Sam's new possessions to begin life and grow up with the country. All first letters may be directed to "M," care of Lucifer.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalisation of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., NO. 47. CHICAGO, ILLINOIS, NOVEMBER 26, E. M. 298. [C. E. 1898.] WHOLE NO. 738

Our Martyrs.

BY WILL HUBBARD-KENSAN.

Inscribed to Dr. J. H. Greer, Chicago, Ill.
(Written in Honor of Parsons and His Compatriots.)

The Law hath strangled Liberty within our lovely land—
No longer do our Peoplehood their destinies command,
But Syndicates
And foreign states
Control our country now,
And the voter is a vassal with a brand upon his brow;
The brand is this: "$1.00"—meaning "I am bought" or "sold,"
Mayhap the price was silver and mayhap the price was gold;
It matters not, good gentlemen, to either you or me—
The one, eternal fact remains: WE ARE NO LONGER FREE!

But a danger-bell is ringing with a harsh, portentious clang,
Ten as a century ago, o'er shuddering France it rang!
And though our Rockefellers, Yerkes, and Vanderbilts today
Though their President and Congress and their courts hold sovereign sway,
They shall fall, as fell King Louis and his Queen and courtiers, too,
Though they sneak behind the banner of the Red and White and Blue!
Ours shall be one color only—Man, that symbolizes all—
Man, the color resting proudly over every Martyr's pall—
Man, that stands for Man's Redemption, for his Rights and for his Wrath!
Man, that leads the Races upward on the one, Progressive Path!

O, the glorious men and women who have died for Truths Divine!
O, the splendor of the laurels on their bright, supernal shrine!
Christ and Socrates and Bruno, Nathan Hale, and, grand as they,
Parsons and his gallant comrades, whom the Bastards slew one day.
Ah! the mighty Host of Martyrs! If there is a Future, they
Will receive its radiant roses in the Fair and Far Away!

I would rather be the meanest reptile dragging through the slime,
Destined to no evolution through the sum and sweep of Time—
Than be Pilate or his prototypes whose souls are rankly red
With the blood of the dead Martyrs—but, thank God! THEY ARE NOT DEAD!
As Christ lived! As Bruno lived! as all those Heroes high
Lived in the Past, they're living now—their deeds can never die.

You cannot kill immortal Truth; its vital force and fire
Survives the wreck of Æons—leaping higher still and higher!
Though I die,
And you die—
Our cause will brightly burn
Through all the Cataclysms of tumultuous Time eterne;
And every drop of human blood that falls for Liberty
Will rise into consummate flower through Cycles yet to be!

* * *

I would rather lie under the roses tonight
That were strewn by strong, splendorful spirits today,
Than live in the luxuries, languors and light
Of demagog drifting to damnedest decay!

Our martyrs will never grow old! They will grow
Into height a more heroic—their names shall increase
In honor, until every nation shall know
Our Parsons and Engel and Fischer and Spies!

As the name of John Brown rang the doom of his foes,
In memory thrillant, their names yet shall ring.
In a new "Marseillaise," that forever will close
The Reign of all Rulers—each King, Clique or King!

And Man shall be his own Boss, Lord and God—
Shall follow no Leader—shall bow to no nod:
But shall take from his Self his own Law and own Light,
For man shall be ruler, and Right shall be Might!
Chicago, Nov., 1898

WE PRINTED a large edition of the Memorial Number. We can still fill orders, price twenty-five cents for twenty-five copies, or ninety cents a hundred.

Labor Martyrs Remembered.

[Address in German delivered by Moritz Shultz, Nov. 11, '98, at the Memorial Meeting in Chicago].

Friends: On the 11th day of November, 1887, there were put to death in this city five men who, as long as men shall be deprived of justice and freedom, will be looked upon as martyrs in the cause of freedom.

Spies, Parsons, Fischer, Lingg, and Engel will live for all time to come in the heart of the revolutionary proleteriat. And long after those who by a shameful, dishonorable trial condemned them to death and brought them to the gallows, have been buried and forgotten, the memory of our dead will live and will never be blotted out.

It is not my intention to discuss in detail the trial of our eight comrades, neither will I review the scenes under the gallows, for there cannot be one among you but has heard again and again from this platform all those terrible tales.

However, for today let us contemplate the 11th of November from another standpoint—a standpoint which our dead friends, were they living, would take, and which, I am sure, will emphasize the position of the departed among this assemblage more strongly than could mere expressions of sorrow and regret.

Thus far, in every 11th of November address have I heard of the unfair trial, of the subversion of right, of the parody on justice, of the cruel murder of the innocent, and like things; and justly so. For never was right defied more openly, never was justice prostituted worse, than in the trial of our eight comrades.

But for all that I believe that in a manner we are wronging the representatives of a present society. The sorrow over the loss of comrades dims our judgment and weakens the force of our argument. Right and justice are very elastic conceptions, and the ruling classes of our time will be the last to apply to these concepts the standard of common sense or of sentimentality.

But I go farther and maintain that our martyrs were not as guiltless as depicted by many November speakers. Spies and his companions were leaders of the people, and leaders of the people have invariably been hanged when thereby a revolutionary movement could be headed off.

My friends, this world is not governed by sentiment but by reason, yes, by cold, calculating reason. Self-interest, not pity, decides the action of our lawgivers. The ruling classes of all times have been guided solely by their class interests, and whatever these class interests seemed to demand they have done, and that with an iron hand and remorseless serverity.

The ruling class at all times has succeeded in suppressing the voice of conscience whenever the "majesty of law," that is their class interests, made it necessary. But the proletariat has ever been guided almost wholly by the voice of its heart; and on this rock of sentimentalism, as I would term it, nearly all popular uprisings and revolutions have foundered.

And, believe me, my friends, no one knows this better than the ruling class itself. It knows well enough that the people, like unto a mighty giant, is invincible when once it arises in mass and raises its ponderous fist for the blow. But it also knows that this giant is like a child, a good-natured, amiable child, whose anger is easily dispelled by a handful of sweets, a few pennies.

When the deception has been consummated and the uprising scattered, then after the sweetcake follows the knout, and they whose interests were menaced are sure to revenge themselves. Then perhaps the giant discovers the fraud, but instead of seriously considering how it is that he could so stupidly permit himself to be cheated he devotes himself to sorrowfully angry reflections on the treachery of his opponents and the injustice of the world.

The friends of our eight murdered heroes behaved in a sorrowfully angry manner when they heard of the incarceration and butchery of their comrades. It is no exaggeration to say that on the 11th of November more than one hundred thousand proletarian hearts were constricted with impotent pain and swore to avenge the wrong inflicted upon the entire laboring class. How many tears flowed in those days, how many sacred oaths were voiced, how many hands closed themselves into fists—where is the man who could count them? And when the bodies of the murdered ones were being carried to Waldheim, when one hundred thousand laborers bore the remains of the executed in triumphal march through the city's streets, then enthusiasm seized this mighty throng and grand and magnificent we saw the majesty of the people.

Then followed the reaction. The enthusiasm evaporated, the oaths of revenge became silent, and—the bourgeoisie by lightning message informed the world: Anarchy is dead!

It is not my purpose now to preach morals. But a fool is he who with hollow phrases would deceive himself as to his own strength or weakness. And truly, weak were our friends, and weak they who bore them to Waldheim. Solitary and misunderstood by the great mass of the American people, they had been dreaming of the triumph of a grand cause until the minions of power came and brought to a terrible ending the noble, but premature undertaking.

"Anarchy is dead!" Thus said the capitalistic press.

Well, my friends, anarchy is *not* dead, nor do I believe that it ever will die.

What the bourgeoisie did kill on the 11th of November, 1887, were a few representatives of the anarchistic idea; what it did suppress was an organization not yet fully ripened. But the words of August Spies, "Our silence in the grave will be mightier than all our speeches," remain true for all time. Through its martyrs Christianity has conquered the world; through its martyrs science has prospered and grown powerful; through the example of heroism Napoleon won his greatest battles; and through the heroism of our own martyrs the idea of Anarchism will gain support. And as Freiligrath puts into the mouth of revolution, so I put into the mouth of Anarchy the words:

> Ye fools, do not I then dwell e'en where your power ends?
> Do not I find safest shelter behind every brow, in every heart
> In every workshop where the hammer sounds,
> In every cot where sighs of anguish rise?
> Am not I humanity's breath, that ceaselessly for freedom pants?

No, my friends, Anarchy is not the fantastic creation of a few hot-blooded cranks, as the bourgeoisie would make us believe. Neither is Anarchy synonymous with social disorder and violence. It is rather the emblem of an idea than which none more exalted and beautiful can be conceived. It presupposes that men respect and love each other and do not govern one another. It is a religion of the new time in which there will be neither master nor servant. Absolved from all superstitious fancies, free from the fetters of material wants, the man of the era of Anarchism will immeasurably surpass, both physically and mentally, his progenitors.

Anarchism is the embodiment of absence of government, law, rule—the necessary demand or condition of freedom. No man is free who is ruled by another, as no one is truly free who rules over others.

If we ask how it was possible for man to sink so deep into servitude the answer must be that primarily this came about by the invention of personal property. Every kind of non-freedom results from economic independence. While man kept possession of the product of his labor he was free; the moment he lost this he also lost his freedom.

If, then, Anarchism is to be realized, economic slavery, the outgrowth of the capitalistic system must be removed. And because all Anarchists, i. e, those who do not contemplate Anarchism merely from a philosophic standpoint, are conscious of this necessity, therefore they are hated so intensely by the representatives of our present social system.

Messrs. Spies, Parsons, Fischer, Lingg and Engel were not executed for preaching philosophic Anarchism, but for preaching that practical Anarchism which demands the conversion of all private into societary property.

Modern bourgeoisie considers every one who attacks its proprietary rights as its mortal enemy whom it will relentlessly prosecute until he has been made harmless.

Our eight comrades had attacked the rights of possession of the rulers, therefore, they must pay with their lives. So long as the laboring people quarrel about paper rights, placing themselves upon the ground of the legal state, they are let alone. When, however, they presume to stretch out their hands towards those rights—concerning property coupled with possession, all tolerance in the opposing camp ceases and war is the inevitable consequence.

Many persons experience a cold shiver when the word Anarchy is only pronounced. And has not the capitalistic press taken good care that our simple-minded citizens entertain the most distorted notions concerning Anarchism? These simple-minded people expect an Anarchist to do all the wicked, horrible things it is possible to think of. Anarchists are incendiaries, thieves and infamous characters in general, while Anarchy to them means a condition of universal disorder and insecurity.

I do not claim, of course, that there are no black sheep among Anarchists, men who dishonor the name they have falsely assumed. But how about the other side? What, for instance, are the component elements of our great political parties? Do we not hear it during every election campaign that the candidates, no matter for what office they may run are very bad men? Let us take, as an example, the highest executive officer of this state—Governor Tanner. There was nothing too atrocious to say of him by his opponents. Even his former friends have depicted him as a corrupt man through and through, charging him with about every crime in the calendar. Despite, or rather by virtue of this malodorous representation, this fellow succeeded in beating at the polls his adversary Altgeld, who by comparison is a respectable man. This instance illustrates how all-powerful are corruptionists of this country and how politically unripe are the American people. There are few men placed by the people of this country in responsible public positions who differ materially from Governor Tanner.

In no other country of the world are the people made sport of more than in these United States of America. Whosoever here devotes himself to politics is actuated by selfish motives. To grow fat and wealthy at the federal and municipal cribs is —with possibly a very few exceptions—the aim of every political aspirant. Every one thinks but of his own self, determined to gain wealth at the expense of the working and tax-paying people.

How much rascality and vileness, how much deception, falsehood and treachery is engendered and perpetrated in political circles of this kind only he may comprehend who has followed up and truly understood political life.

But not alone the active members of the political parties, not alone the representatives of the people are corrupted by such a system. I assert that the character of the whole people suffers

beyond measure thereby. The corruption penetrates to the lowermost stratum, vitiating, poisoning all moral and refined life. Is it not time that among the burglars and prowling thieves in our larger cities one frequently encountered influential politicians? Was not at one time the honorable Michael Schaack in secret collusion with the owners of brothels and such ilk? Are not the majority of our city aldermen absolutely depraved tools of wealthy corporations?

Can it be otherwise under our present organization of society? It is a fact long known and often repeated by all right-minded and clear-thinking observers, that politics spoil the character of men.

[To be concluded next week].

An Attempt to Rationalize Marriage.

[The following statement of what purports to be a marriage contract was sent us some time ago by a good friend and helper whose home is in Iowa. He does not tell us whether an officer of the state or church administered the usual nuptial oaths, promises, or not; whether a license to marry was issued by the probate court, or whether the usual record was made in the archives of the county. Perhaps our friend will enlighten us on these points later on].

IN LOVE—TO AN ADVANCING HUMANITY:

In order to make more certain our future happiness, comfort and prosperity, we A., B., of Blankville, Iowa, and C. D., of same town and state, do agree that we are parties of the first part, and respondent recipient parties of the second part to this contract, which expresses our agreements, conclusions and understandings for beginning and continuing our co-operation for the procreative, sociological and industrial relations of life.

In consideration of Love, Confidence and Affection, be it therefore understood, witnessed and remembered, that each pledges to the other the sincerest conscience and personal honor during the continuance of our co-operation, which is understood to include, if need be, the equitable adjustment of all material affairs if a settlement be desired before either's death.

We recognize *marriage* as a legal union defined by man-made statutes and we conform to its prescribed form and ceremony for the sole and only purpose of protecting ourselves from prosecution (and our children, if any, from the obloquy of that other man made term, "bastard") for assuming a relationship that we believe to be among our personal rights. For this one purpose we yield to the prescribed forms of "the law." Our marriage as thus defined, is but our contract with society to be at peace with it.

OUR WEDDED STATUS

is the contract between ourselves, and in it we recognize freedom and equality during the life of the love that this day brings us together. For that period we undertake all conditions and qualifications of life; all hopes and fears; all joys and sorrows, all pleasures and pains. Believing that happiness and home comforts as conditions of living become automatic whenever and so long as the sex aura, male and female, holds harmonic communion. During its reign we have no fears to entertain; no pledges to exact; no commands to give; no powers to serve; nothing to question or to decide. We recognize no authority greater than the attractive influence that we reflect; therefore, neither of us surrenders a single personal privilege, desire, inclination, habit, custom, belief or action that is not responsive to the commingling sex force between us. We believe that life, either physical, mental or spiritual, originates by the joining of male and female conditions [forces?] of the positive and negative kind. For that reason we declare that personal freedom shall in nowise be abridged or restrained, other than by the individual's conscience.

The going out of the Light and Love that today brings us together, will, of itself, terminate the co-operation between us, and we bind ourselves with agreements and stipulations to

SETTLE AND SEPARATE.

In equity and freedom we recognize the mother's superior right to her children, and with that recognition we leave the future consideration for them, if any, to the particular time and occasions that may arise; realizing the impossibility of adjusting personal rights (as to third parties) before they exist. Either party to this contract may seek and obtain a cancellation of the legal contract with society, which the other agrees not to oppose.

We agree that all rights, titles and interests in property, of every kind and description, now owned individually, shall become the joint property of both, but if the co-operation terminates by the death of either party, the survivor shall immediately become the sole and absolute owner of all property then owned jointly or severally by either or both of us. During the continuance of our co-operation all accumulations of whatsoever kind or description shall be owned share and share alike, which shall constitute the rule for division whenever made, after the joint expenditures have been paid.

As in a like co-partnership, neither partner shall be considered responsible for the individual wants, desires, inclinations, contracts, debts or demands of the other, beyond the joint co-operative, communicative, responsive, reciprocal life that the wedded contemplate, and that which united souls attain. Heirs and representatives we should not bind and do not attempt to do so.

In conclusion we reiterate our studied determination to fulfill every effort for happiness under this contract so long as the power within us lives—expressing a hope that it will be for the term of our lives. To all of which we ask the people to bear witness while we attest by our willing hands and hopeful hearts.

Dated, signed and entered into this —— day of ——, nineteen hundred and ——, at —— —— ——.

(Executed in Duplicate.)

> "I do bethink me the Arch Fiend
> Must now begin to flatter
> With apprehension of downfall,
> As men these New Truths utter."

Marriage and Divorce.

BY ELMINA D. SLENKER.

Instead of putting forth all our energies to destroy the marriage laws, or make martyrs of ourselves, our children and our friends, why not work for the same end by sure steps, even if a little slower ones.

Make marriage and divorce simple contracts, and the one as easily dissolved as the other. The more I read of the general news of the world, as well as learn through private correspondence, the more I see of the horrors of enforced companionship between husband and wife. Murders innumerable are resorted to to free one or the other from unwelcome bonds, and no doubt the number of murders never found out, even exceed those that are divorced. And other thousands bears the ills they see no honorable way of avoiding.

We live for happiness, and should each and all work for it in some feasible way. Begin with something simple and gradually grow into higher and better things.

A large majority of the men and women who respond to call for names for the correspondence circle are unhappily married. In private letters one gets the innermost feelings of the heart. So many couples who pass and pose to the world as contented with their selection, as are "on to ragged edge" and longing for freedom.

Theology has discarded the old-time hell of fire and brimstone, and sociology should discard the irrevocable marriage contract and replace it by one of union at the will of the parties.

> O the puzzle, the thrice tied knot, the deep and dark pool, united and chained!
> O, to speed where there is space enough, and air enough to last!
> To be absolved from previous ties and connections, I from mine and you from yours!
> To find a new unthought-of consonance with the best of Nature.
> —Whitman.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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THE ANNUAL CONVENTION of the American Secular Union was held at Washington Hall in this city ending its session on Sunday evening Nov. 20. President J. E. Remsburg of Atchison, Kansas, presided at most of the sessions of the convention. The old officers were re-elected. Further reports of the lectures and other proceedings of the convention will probably appear in next week's issue.

THE PROMISED translation of Doctor Schultz's address failed to reach us in time for full insertion in this week's Lucifer, so that we are obliged to divide it, giving half this week and half next. There is no danger, however, that it will spoil by keeping. Extra large editions of the three issues containing the two principal addresses and reports of the November Memorial Meeting are being printed so that all may obtain copies who desire to keep them for reference. or to distribute them to those who are yet in darkness as to the true character and aims of the men who, eleven years ago, in Chicago, gave up their lives in defense of their opinions. Price in bundles of one hundred copies ninety cents—or fifteen cents per dozen.

Free Speech in Cincinnati.

Is thirteen an "unlucky" number? According to the Cincinnati "Post," the Chief of Police of that city wanted to make it an unlucky date for me. It was announced that I would present Luciferian ideas to the Ohio Liberal Society on Sunday evening, November 13, and the "Post" gave a little sketch of my work and a portrait of me, and followed it with this statement.

"DANGEROUS SUBJECT—CHIEF DEITSCH WANTS TO KNOW IN ADVANCE WHAT MISS HARMAN WILL SAY.

"Lillian Harman, who is booked to lecture on 'Free Love' Sunday night, will have to submit her lecture to Chief Deitsch before she will be permitted to mount the platform.

"The Colonel was asked what would be done, and he said 'You see, I must know what she is going to say before the law can be called in to interfere.

"The subject is one that is dangerous to growing-up girls and boys, and I want to know what she is going to say. I will send for the woman and have a talk with her on the matter, and then I can determine, after a consultation with Mayor Tafel, what action should be taken."

I felt entirely willing that Mr. Deitsch should see my paper. I should have been very pleased to have him read it. However, he altered his mind, if it had ever been his intention to interfere, and there was no police interference of any kind.

The following is the report of the lecture as given in "The Cincinnati Enquirer:"

The meeting of the Ohio Liberal Society of last evening was perhaps one of the best in point of attendance in the history of that organization. Many came, no doubt, because they thought that they would hear a racy lecture by a woman, and some were on hand to witness a prospective police interference. However, neither of these things happened, and, although the lecture contained a few broad statements, clothed in becoming language, no one's sensibilities were rudely shocked. Plenty of amusement was furnished by the asking of questions and the general criticisms which followed the lecture.

The lecturer of the evening was Lillian Harman, of Chicago co-editor of Lucifer. Her subject was "Woman's Place in Evolution." This was a discourse on and in favor of free love, not exactly in its broadest sense, but merely as regards natural selection. She gave us to understand that to those who really loved each other it would matter little whether or not there was a marriage license in existence. Her lecture was too general and diluted with interpolations of alleged horrible examples of the present marriage state that weakened its force and intent. However, she spoke well and was attentively listened to by those present.

The speaker started out by recounting the alleged evils of the present social system. She said that woman ought to have a right not only to choose her husband, but be on an equality with him. She said that according to the present mode a woman has to stick to her husband and cannot get a divorce from him unless he commits a crime of some sort. It is her belief that because a married woman, especially a mother, has to bear the real burdens of married life she should not be compelled to submit so easily to man in all of his caprices. The lecturer irrelevantly brought in a comparison of Christian Scientists and the regular medical profession. She merely did this to prove that the Scientists might be no worse than the other medicos. The present marriage laws, she asserted, prevent natural selection, and that they increase vices of the worst kind. She does not believe in the idea of persons waiting until they are twenty-five years or over before getting married. If a law to that effect were generally promulgated it wou'd increase the number of children who would be unable to trace their parentage.

The present marriage laws entrap women, because the men, to whom the women look for protection and support, and who make all kinds of promises, are not liable to live up to them. She said that women ought to have the same rights as men and be responsible for them. She thought it the best thing in the world for parents to throw aside all prudery and let their children know exactly what marriage means, and not make mysteries of the marriage state, as is done now. Miss Harman wound up by telling a chapter of her life history. She was enamored of a man and was willing to become his common law wife. For this she was thrown into prison, and because she did not pay the fine assessed she remained incarcerated six months. She believes there was nothing wrong in her manner of living, and thought she had a right to assert her own right.

The criticisms which followed were more or less amusing. Many thought that the present marriage state was all right, but that a solution of the social evil could be found in several ways, most prominent of which were to make all persons good and to vote the Socialistic Labor Party ticket at all elections. A lawyer present told of how twenty years ago he defended a murderer, and then went on to describe a shipwreck, in which he told of a wife's plea for the life of her husband, who was about to be cut up into choice sirloin stakes to feed a famishing party in a lifeboat way out at sea. He said that a sail hove in sight, but whether this was due to her pleadings or not he left to conjecture. Another man told of how he was married according to the orthodox Hebrew custom, which does not require a marriage license; of how he went abroad for a little over a year, and when he returned home his wife had run away with another man. He wanted a remedy for such things. The lecturer in turn answered all to the best of her ability.

The reporter was slightly "mixed" in several places, but on the whole he made a tolerably fair report. The allusion to my "life history" was not made in the lecture, but in reply to the statement made by a critic that we now have liberty—that I had taken the liberty to bear a child without having gone through the conventional marriage ceremony. I agreed that we had the liberty if we possessed the strength and endurance to take it and pay the cost, and went on to say what the cost had been in my case.

The discussion was very interesting, and I enjoyed answering the questions, though the reporter said that "only fool questions" were asked of me.

The Ohio Liberal Society is in a flourishing condition—a condition which to me seems due to their free discussion of all questions. On this occasion, the hall was filled though an admittance fee was charged. I shall long remember my visit to Cincinnati, and the friends I made in that city. L. H.

In Defence of Free Discussion

William Platt in the November "Adult."

A case like the Bedborough case serves unhappily to remind us of the loose manner with which so many persons regard principles which are the basis of some of the most important of our liberties. The principles of free discussion which is here at stake is so little realized that many persons imagine that because they differ from Mr. Bedborough they are entitled to disclaim the efforts that are made to save him from being punished for maintaining his controversial views. A few words on the logic of free discussion cannot, therefore, be regarded as out of place here. Historically speaking, punishment for free expression of opinion, though it has always been manifest in political matters, has been most notoriously outrageous in the sphere of religion. The inquisition and the massacre of Bartholomew's day, send even through the dead centuries a shudder that blanches the cheek of the modern student; they represent the principle of punishment for opinion carried to its extreme. Yet they could not serve to bolster up the Church of Rome—did they not rather help on its inevitable downfall? The organization that wielded the most terrible powers that belonged to any governing force known in the history of man, is today a shadow mocking its past magnificence, rapidly fading as its sun sets into well deserved nothingness. If persecution could ever save a cause, why is the Church of Rome no longer on its pedestal, why are its priests today so cautious and subservient?

Persecution never can save a cause; neither stake nor dungeon is any reply to an argument—there is only one reply and that is by counter-argument. Whoever persecutes instead of arguing has done his own cause the most damage, has given to his opponent no mortal blow, but only the widest of advertisements. Thinking men will ask "Why was he not answered, but prosecuted?" The man who replies to a word with a blow must give good reason indeed if he be not utterly discredited—what reason can this prosecution give us? "His theories will lead to harm" says the prosecution. Why so? If these theories are wrong and they are debated, surely they will be discredited and good will be done—only if violence be allowed to take the place of argument will issues become prejudiced on both sides, and harm be likely to accrue. The prosecution serves no purpose save to discredit its own supporters.

Take a broader issue. What human institution is there that is above criticism? Are they not all of them better for being criticised? Is our marriage system above criticism? If it is to be criticised (and it would be monstrous to suppose otherwise), it is surely clear that no condition can be made to debar certain views from entering into the debate—there is no "spot barred" in the game of logic. Freedom is an absolute necessity of critical thought. Free discussion thus becomes axiomatic, and its denial an absurdity. How can it possibly be logical to say "ere we allow free discussion we must settle whether certain views are harmful"—free discussion is needed ere even this point can be settled; and the objectors to the Free Press Committee are guilty therefore of the most grotesque self-stultification.

"Wives, Submit Yourselves Unto Your Husbands."

BY CYRUS W. COOLRIDGE.

In the New York "Herald" of November 13, appeared a clerical symposium on the question, shall the word "obey" be eliminated from the marriage ceremony? I presume there are very few readers of Lucifer who recognize the right of the church or of the state to regulate the relations of men to women, and who believe in the necessity of a marriage ceremony, even if they believe in monogamy; but it is interesting to know what our clerical friends have to say on this important subject.

It appears that nearly all of them are in favor of retaining the word "obey," although very few have courage enough to admit that obedience means obedience and nothing else. The Rev. Thomas Callandet, rector of St. Ann's church for instance, says:

"I have always heard that the word 'obey' in the marriage service simply implies that the wife acknowledges a loving recognition of the husband as head of the family. I therefore see no reason why the word 'obey' should be dropped out from the marriage service."

Mr. Callandet has evidently been a careful student of the "Pickwick Papers" and he knows that in a Pickwickian sense the word "obey" means a loving recognition. Very well, let us be grateful to our reverend friend for giving us a new definition to an old word, but will he kindly tell us whether the gospel which he preaches from his pulpit was born in the brain of a heavenly Pickwick and ought to be understood in a Pickwickian sense?

Another clergyman, the Rev. D. Parker Morgan, rector of the Church of Heavenly Rest, informs us that "there can be but one head of the family, and the gospel tells us that God has willed that the husband shall be 'the head of the wife, even as Christ is head of the church.'"

This settles the question. If it had pleased our Heavenly Father to make the husband the head of the wife, what right has the wife to complain? Surely God knows what is good for us, and no one but a hardened Infidel can question his goodness and wisdom.

Mr. Morgan continues: "The same authority would have women 'obedient to (i.e. obey) their husbands' (Titus ii, 5). Of course, it is presumed that the young women will marry sensible young men who would not ask, much less demand them to do anything but what is right."

How lovely! But suppose the young women make mistakes, as young women are liable to do, and marry young men who are not sensible and who demand something which is not right; suppose the young men have queer ideas of what is right and insist that the young women should submit to their sexual embraces no matter whether the latter have an inclination to do so or not—what then? Will Mr. Morgan say that women should be very careful in the selection of their husbands? If so, will he favor free and open discussion of sex matters and will he fight against the conspiracy of silence and the "movement in favor of ignorance?" Will he start a crusade against the Comstock law, and will he protest against the prosecution of men who are doing their best to impart knowledge which in marriage relations would help to avoid misery and to bring happiness?

But let us stop asking questions and listen again to Mr. Morgan. He says: "The submission or obedience of a wife to her husband as required by the church, is limited by the words 'in the Lord' (Colossians iii, 18). No one supposes for a moment that she is by her marriage vow pledging herself to submit to or obey her husband in anything that the Lord would not approve of."

This qualification makes the position of the wife still more intolerable. To be ruled by the husband is bad enough, but to be ruled by God is far worse. She may escape the tyranny of man, but how is she to escape the tyranny of God? She is not obliged to "obey her husband in anything that God would not approve of," but who is to decide the matter? Who knows what God does or does not approve? Shall the woman accept the Bible or the priest as the representative of God? It seems to me that the approval of God simply means the approval of the church, and so long as women believe in the church they will "obey" and hug their own chains. We need mental freedom; we need emancipation from the yoke of theology.

The Rev. George R. Van De Water, rector of St. Andrew's church, is greatly afraid that the omission of the word "obey" would result in the disappearance of women from the face of the earth. He says:

"I regard the objection to the word in the marriage service as needless, and in the line of much that nowadays would make woman unwomanly by making her seem manly."

What a great discovery! Just think of it! The little word "obey" helps to keep the world as it is, but let the word be dropped and all women will discard their long skirts, which so nicely protect their morals, smoke corn-cob pipes, drink whiskey, spit in the street cars and use profane language at every opportunity. If the word "obey" can save us from such a calamity, let it be retained by all means.

The Rev. B. F. DeCosta, rector of the Church of St. George the Martyr, thinks that to "obey" in the secular sense of the word is degrading, but "in sacramental union the word 'obey' has a different signification. . . . It is a pity that so many women fail to see the danger, mortification and disgrace of the servile, secular marriage that often takes the place of sacramental marriage." Put in plain English, Mr. DeCosta's language means this: Give the church more power, give her the right to control marriage and everything will be lovely—for the church. We are grateful to Mr. DeCosta for his kind suggestion, but we decline it "with thanks."

Lack of space prevents me from giving quotations from the letters of the other contributors to the "Herald's" symposium. I can only say that the burden of their song is that the husband is the head of the family and the wife must recognize him as such.

I know perfectly well that the marriage ceremony signifies nothing. I know that in spite of the woman's promise to "obey," the husband is not always the head of the family. Tyranny is not confined to men. Women are sometimes as cruel to their husbands as men are suppposed to be to their wives. A "henpecked" husband is as pitiful a sight as is an ill-treated woman. But theoretically, why should women be expected to obey men simply because they are men? The man who looks upon himself as the head of the house deserves very little admiration. The man who enslaves others is not free himself. To demand obedience is an insult against which all fair-minded persons should protest.

An Editor Criticised.

EDITOR LUCIFER: I will ask you to publish the following "Open Letter" to the "Blue Grass Blade."

"EDITOR BLADE: You are sending me your paper on probation. A month ago I sent you a one-third column piece 'agin' your idol prohibition. You shut it out, yet you freely admit windy articles from one to four columns long on subjects not half so pertinent or vital.

"If correspondence at variance with your Puritan compulsory abstinence creed is to be excluded from your paper I have no use for it. Like the Mohammedan and the Christian you would propagate your faith with the sword—with fire and fag got—with force—that is to say with *Law*.

"For one I am not a law worshipper. I am not a believer in statutory limitation honor, in exemption and executive proof honesty or in legal righteousness. Neither do I take stock in padlock virtue, in Comstock purity or constable temperance.

"Since you are so hell-bent upon invading the domain of your neighbor's private life and regulating his food and drink, you cannot consistently dispute his equal if not his better right to prescribe and proscribe your public speech.

"It is a poor rule that won't work both ways." A man has no right to kick when hoist with his own petard.

S. R. SHEPHERD.

Leavenworth, Kas.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 cents per dozen.

Sociologic Lesson. No. LXXVII.

BY HENRY M. PARKHURST.

THE PROCUREMENT OF CAPITAL. There are two ways by which money can be procured for the association; by the sale of its stock, and by the issue of bonds. So far as the money is needed for the purchase of land, for the erection of buildings, or for permanent machinery to begin operations, it should be obtained by the sale of stock at par, to persons who can afford to make a permanent investment, with the assurance of equable compensation and of an equitable in the management to prevent its loss. The amount of the stock should be sufficient to purchase or construct all that is necessary to begin operations, free from debt.

The compensation should be a guarantee of the smallest annual dividend which will induce the investment, and of the redemption of the stock under specified conditions. A liberal representation of capital in the election of the council will conduce to increase the safety and desirability of the investment and so to diminish the annual dividend necessary to be paid upon the stock.

Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

James Vincent Sr., $1; Dr. A. J. Clausen, $1.50; A Friend, Florida, $5.

VARIOUS VOICES.

L. A. Andrews, Liberal, Mo.—We are living in eventful times, a transition period, a passing out of the old into the new; I hope into more just, more equitable conditions for all. Out of the chaos of conflicting theories and opinions, after a while will come order and harmony, and the spirit of brotherhood and fraternity. The inclosed dollar is to apply on subscription to Lucifer.

O. M. M., Springfield, Mo:—In a recent article in Lucifer, Mrs. A. L. Washburn gives a quotation in which the following language appears: "To have within such high and holy thoughts of sex that outward expressions of sexual impurity in word or deed will no longer be a possibility." I would like to know definitely what she had in mind as "outward expressions of sexual impurity."

[Will Mrs. Washburn give us her view of this matter?

M. H].

"Fair Play," Philadelphia, Pa.—I want to call your attention to this ad. clipped from the "Press," of this city:

YOUNG LADY. EXP. FACIAL MASSAGE. To take part manicure parlors. M., 100, Press Office.

Every one knows what is meant by "facial massage"—at least every one hereabouts, for the daily papers, especially the Sunday papers are full of advertisements of "Massage Parlors" and "Manicure"—euphemistic names for houses of prostitution. Yet the papers that print these ads. execrate such papers as Lucifer.

Samuel Joy, Rockingham Junction, N. H.—Very sorry to learn of your ill-health. The question arises with me, what should we do if you should leave us? Then again, it is best to hope for the best and not borrow trouble. With all my reform papers yours takes the widest range for every good word and work. I have had the Chicago martyrs in gilded frame several years hanging in the sitting room, and the reasons why they are there, in another frame by the side of them, by distinguished authors. Pleased to learn their graves were decorated the 11th. Please send me the paper containing report of the meeting. Stamps enclosed.

F. Varden, Winneba, Gold Coast, West Africa.—Having come across a copy of your quarterly paper "Our New Humanity," which I admire, I take the liberty of enquiring whether you have a spare copy of the April 1897 number (or of any other, in fact,) of that paper, and if so at what price you sell those back numbers.

[We have been obliged by hard times, to suspend the publication of "Our New Humanity" but have a fair supply of back numbers of all issues except the first, which we continue to send post paid to all applicants at twenty-five cents per number. British Colonial postage stamps will be accepted in payment, where other currency is not obtainable. M. H.]

"M.," Florida.—I am "neither poor nor rich," but I manage out of faithful labor to keep enough put by for bread and butter, birth (not death) and burial. The enclosed $5 I have extracted from the little pile for Moses Harman. I know I am doing right, because all the B's seemed to set up a merry happy buzz when I took it.

The book containing his picture came two days ago; as I looked upon it I felt I faced a sacred presence; my eyes filled at thoughts of his martyrdom for dear truth's sake. I have traveled the rough, thorny road with crushed heart and bleeding feet, yet I know of nothing that pays bigger per cent on the investment than an earnest seeking for, and living what we deem is truth. We may have to journey over the desolate moorlands alone, or stand upon the stormy headlands of life in solitude, but, my dear, it pays. The few pearls of truth that we can grasp, the glorious sense of freedom, the purpose for high and noble living, are more than worth the crumbling creeds we have left behind.

I am so sorry for your father's sickness—I trust you will keep well—I send in separate package a soft, pretty wool shawl for your own shoulders, as you are up with him nights. It has been wrought in love to the very finger tips; I hope you will enjoy it as much as I have. Yours for all that is grand and brave and true.

A. P. M.—"Submit—'tis the will of God"—What a terrible work these words have performed. Submit is the password of God's people—the poor, given them by self-constituted directors, rulers. Can a people submissive to rapacity, injustice and tyranny ever evolve into a great nation? We became a nation by not submitting; we decline, we decay, in all that is best by doing so.

The erudite St. Paul said, "Servants, submit yourselves to your masters. Wives, submit yourselves to your husbands." Not Christ, but Paul said it. Paul is the most popular saint in the fashionable churches today and oftenest quoted. The fisherman type of saint is not so pleasing to our fat, prosperous clergy. How the profession would be weeded out if the clergy had to "submit" once and for all to the rule, "Without scrip or staff in your hands—working your way for Christ's sake."

Will our people never learn that God is not a far-off deity, sitting in solemn splendor above the clouds in stoical indifference to human woe until roused by supplication? The spirit or essence of good is right *here*, all around us everywhere in nature—the beginning of all life, truth and beauty—in every one of these who represent Christ in their sufferings.

Those of us who know and understand should teach how to bring his kingdom on earth, by discarding the old submissive cant, "Your reward shall be in Heaven."

W. B., Burlington, Iowa.—Please send me some extra copies of Lucifer of the memorial edition for the enclosed twenty-five cents.

I take this opportunity of referring to you a few questions which my wife has been asking me and which I have been unable to answer. Those "Hygienic Rules of Living," published in your No. 735, advise her to rest before and after each meal. Before the meal, does that mean before the cooking of it? And after the meal, does that mean before or after washing the the dishes? The person who wrote that ought to have been more particular. My wife also wants to know where she is to go to when advised to "be sure and get clear away for at least a month every year" and who is going to pay for it? A little too much of that "port wine and seashore advice" or like a certain railway president's wife of our acquaintance who advised the ailing wife of one of the railroad employes to "go East for the summer!" If you can throw any light upon the above doubtful topics, please let it shine for yours truly.

[The author of the "Hygienic Rules of Living," referred to by "W. B.," is Mrs. Elma Stuart, of Wokingham, England. Whether she will care to answer the questions of our correspondent, or not, we do not know: Meantime Lucifer's readers are invited to send short answers, on this very important topic to our "Voices" column.]

Charles Dutton, Durrant, Iowa.—Herewith find stamps (or coins) to the amount of twenty-five cents. It belongs to the banker, and by acting in concert they can withdraw it from circulation and create a money panic—hence I've no money of my own, or would send you a dollar that my neighbor might read and learn why such a large class (the farmers and the wage-workers) never have money of their own, hence grow up in ignorance of not only the laws of nature, but of their political, religious and constitutional rights.

Lucifer's corps of correspondents, including its scribes, are the best posted, no doubt, upon the various phases of the reform movement, of any publication in America; but when it comes to apply a remedy for the abolition of the privileged classes very many of them either do not understand what they are trying to explain to your readers, or they are talking through their hats.

Nearly all of them, including yourself, understand that the prevailing opinions entertained by society at the birth of the next generation, affected their parents even before birth, making them like clay in the hands of the potter to be moulded by the political bosses, to vote for a legion of officials who are of no use whatever, except to draw their salaries. And "when knaves and fools get up a fight to settle their disputes the working men will rush pell mell and play the human brutes."

> "Disgusted with the rule of kings,
> And with their cringing tools;
> I came to free America, where boasting freemen rules,
> Where Yankee doodles fit and bled to free themselves from kings
> I found their degenerate sons were ruled by thieves and rings."

Now all who are posted regarding the laws which make or create money, know that it is impossible to organize or build up a ring trust, monopoly or combine of any kind without first securing a monopoly of money or credit by law. The terms credit and money are synonymous, or mean the same thing. But another class of Lucifer's correspondence who alluded to money as being capital. A more delusive idea never entered mind of man.

Another phase of reform is co-operation; but since all attempts of the kind have failed for want of a co-operative currency or money, it seems they are not posted on the subject of reformation. Still another class of writers want the laws relating to marriage and the giving in marriage abolished to usher in the milennium. Well, I admit marriage laws should be abolished, but under existing conditions the American people are more likely to be struck by lightning than to carry such legislation through congress or state assembly.

[Yes, it is quite true that there is little prospect of reform in, or abolition of, marriage laws through additional legislation. Reform does not usually come in this way. Our hope is not that law-makers will ever undo the evil they have done, but rather that enlightened public sentiment will ignore marriage laws, customs and ideas in regard to the right use and the abuse of the sex function and the normal relations of the sexes thereby relegating these man-made laws to the category of rudimentary or vestigiary social forms. Peaceful not violent, be their death, and for them let there be no resurrection. As to "co-operation," much more depends upon right education and right living, in the social (including sexual) relations than upon any possible reform in "currency" laws, although the mischief done by the money of "privilege" is great beyond the power of tongue or pen to tell.]

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A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 48. CHICAGO, ILLINOIS, DECEMBER 3, E. M. 298. [C. E. 1898.] WHOLE No. 739.

It Takes Strength.

It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered years
Of dead men's habits, methods and ideas;
To hold that back with one hand, and support
With the other the weak steps of a new thought.

It takes great strength to bring your life up square
With your accepted thought and hold it there;
Resisting the inertia that drags back
From new attempts to the old habit's track.
It is easy to drift back, to sink;
So hard to live abreast of what you think!

It takes great strength to live where you belong
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose.
To bear this pressu length
In living your belief—well it takes strength.
And courage, too.

—*Charlotte Perkins Stetson.*

An Emotional Sex.

BY DORA F. KERR.

It has been remarked that comparatively few women express themselves in writing on the modern aspect of the sex question. If this be so, perhaps it is that many of us are glad to find many men at last beginning to exercise their reason on a matter of such importance to the human race, that we are thankful rather to watch their efforts than to take much active part in them; like one who, after many weary endeavors to persuade a child to learn the alphabet, at last restfully enjoys seeing it able to read a book by itself.

While I rejoice in the patience and ability with which our Lillian sets forth common sense on the sex question, my experience of the ordinary in advanced man, and his lack of observation, of reason, and of fairness, in attempts to discuss any portion, of "the woman question," inclines me to leave men to think out the simplest problems for themselves until they are able to co-operate with women in solving the more difficult problems.

I should like, however, to challenge an assertion made in a recent Lucifer, and frequently elsewhere, which seems to me to contradict facts which have some important bearing on our subject. This assertion is that women are more impulsive, or more emotional than men. I believe this idea arises, like many others, from the unconscious alteration in standards which is so common when making comparisons between the sexes, and perhaps it is strengthened in the minds of many men by experiences resulting from their preferring to associate with women of the more impulsive type, and at the most impulsive age, or with those who have not had the training and experience which corrects hastiness. But who that has had the ruling of boys and girls does not know that girls are more docile? Is it in boys' or girls' schools that impulse leads most frequently to quarrels and fights? Who has not found women teachers more patient than men? Who does not know households in which recurrent domestic thunder storms take their rise in the mind of the male head of the family, to soothe whom is one important function of the matron? Does not the word *virago* imply a woman so extraordinarily impulsive as to storm and rage like an angry man?

The same tendency to calmness in women is noticeable in our women authors, who shine rather in clear logical writing and power of close analysis, than in vivacity and dramatic brilliance. Of this, "George Eliot" and Mrs. Humphrey Ward, are examples.

The conclusions of scientific investigators of differences in sex bear the same testimony, as well as the most ordinary observations on animals lower than man. Geddes and Thompson ("Evolution of Sex") describe female life as more "vegetative." "One only exception must be made; female impulsiveness when young offspring are endangered cannot be surpassed by male impulsiveness; the fierce anger of the wild cow defending her newly-born calf is a sufficient protection against even the lion. But on ordinary occasions who would not rather trust a cow than a bull to be less impulsive? a sow than a boar? a ewe than a ram?"

I venture to add my opinion that a less inflammable temper and more equable emotions are conducive to a stronger habit of reason; and I believe it to be to the calm judgment and clear common sense of women that we may look for social reform. That "evil is wrought by want of thought more than by want of heart" is shown every day. Unhappy marriage partnerships are oftener caused by men whose inconsiderate emotional impulses urge them on, than by women who coolly—too coolly—take up marriage as the only lucrative profession left open to them, and some of the cruellest social ills are caused by men whose impulse makes them pursue a girl for a time with the greatest ardor and then throw aside her companionship for that of another human toy.

In the writings of our men reformers, emotion is very noticeable. They remind one of the Irishman who is said to love fighting for fighting's sake. The contributions of women, while briefer and perhaps more prosaic, are more useful because they consist chiefly of statements of concrete facts.

Who Protects the Wife?

BY LOIS WAISBROOKER.

In Lucifer, No. 736 I find a letter that shows more contempt for womanhood than anything I ever read elsewhere. The editor has commented well, but I want to say a few words also:

The writer does not understand either the new woman or the Anarchist. The new woman demands *willing relations* or none, and she also demands the knowledge that will enable her to *regulate maternity*. Women who are normal and who have been rightly treated, are not as a rule, so much less passional as men. It is this making of women the property of man,

this binding of her person to his use whether she desires him or not, I mean legal marriage, it is this that has taken the life out of woman and made her the irresponsive being she now, so often is. I say life, for normal sex desire is life if rightly used.

Mr. Vogeler says: "Remove all governmental restraint and let woman as a whole submit to the desires of men only when they wish to become mothers." I know of no class of women outside of those who have been ruined by the "arbitrary conditions" of married life—these and a few religious fanatics, who propose any such thing. And with freedom for woman and the conditions of society made conformable to such freedom, the man who could not find reciprocity would be so ashamed of it that he would be very careful not to let the world know it by any overt act on his part.

"The woman may struggle but blows will subdue her—and no government to protect her frail person."

Bah! where is the protection for the frail person of the wife? Do overnment enforce the man's claims? The writer would be ashamed of the brutal picture he paints and calls it man, had he any idea of woman's nature and of the satisfying effect of mutuality as compared with forced relations. Association without mutuality soon destroys the woman's power to reciprocate while to the man it is like drinking salt water to quench thirst.

Mr. Vogeler says of the mother of twenty-four children: "To this woman the man is not the brute it is fashionable now to picture him," yet he himself makes man more of a brute than does any woman I ever heard talk. Listen:

"But the economically free and independent woman who is absolutely free sexually must remain an iridescent dream so long as man retains his present sexual nature unchanged, and woman is the frail being that nature has made her, who cannot exist in a civilized community, make a living and raise children without the co-operation of some one else. And let woman be able to do all this alone, yet her very love of ease and repugnance to doing battle with the world will prompt her to put herself in the power of some man who is willing to assist her in return for favors she may be able to grant . . . . . To me, woman seems to be making a mistake in trying to deprive herself of the advantages she has gained by centuries of diplomacy and cunning."

The whole letter shows only contempt for women, but in this last quotation there seems to be a concentrated brutality which I have no words to illustrate. Woman must take what man is determined she shall have, even if he has to use force, at her own cost, must be responsible for all the consequences unless she puts herself "in the power of someman."

There is an implied declaration that man will do nothing for woman, nor for the children unless their mother is in his power, his property. No manhood there; no recognition of womanhood; she is simply a thing to minister to his pleasure, and at her own cost, the cost of her selfhood. And yet this man couples that state of things in which he says that woman is likely to lose what "her cunning and diplomacy have won her," with Anarchy. As ignorant here as elsewhere.

If all men were Anarchists no woman would ever be intruded upon. Anarchists believe in freedom, believe in the right to rule one's self but not to rule others. Anarchists and freelovers, is they are really such, are men of sense. They recognize mutuality as the only sanction for sex association. They do not consider that a woman has put herself in a man's power because she favors, or has once favored him, and they never consider what they do for the woman they love as the price of her person, but as another favor, for they are happy in doing for her.

One more point: This increasing revolt of intelligent womanhood against motherhood has a language that it would be well for men who deplore it to understand. It is an intuitive revolt against the present system of things, and the language is: We are tired of bearing children the half of which do not reach maturity—tired of seeing our sons shot down like dogs to maintain national honor—the duellist's code of honor on a national scale—tired of seeing our daughters become the victims of man's ignorance and passion till their diseased bodies are carted to dishon-red graves—i red of bearing children under conditions that they must fill asylums and prisons because the elements of weakness and crime were born with them. This is the language, and woman is not going to turn back; she is going to the front to lead men out of this system of brute force up to where love is the ruling power.

Labor Martyrs Remembered.

[Address in German delivered by Moritz Shultz, Nov. 11, '98, at the Memorial Meeting in Chicago].

[Concluded from last week].

A great deal of what we call government is really nothing more than arrogance and impertinence," says Thomas Paine. "The higher the civilization the less cause for government, because civilized men govern themselves. All the laws society needs are laws of nature, to obey which no one needs government. We obey them because they are in our interest. The business of governing has been monopolized since the dawn of mankind by the most ignorant and worst of the human race."

Must it be so, friends? Do you believe that all those who govern us, who oppress us and betray us, were ordained to do so by right of birth? Do you believe that Judge Gary who condemned our comrades to death, that Governor Ogiesby who delivered them over to the hangman, would have been the same if they had been born and educated under other conditions? Certainly not. Every man is the product of his environment and conditions. An economically rotten state of society can produce only miserable, decayed members. The individual is only a mirror in which reappear all the virtues and vices of society.

If it is now certain that mankind is formed according to the existing economic conditions it will easily be understood that in a society which has ample room for the existence of every one, most of the evils from which we suffer will disappear.

I had the pleasure a little while ago to learn of a small town situated far away from the great highways in Wisconsin. In this hamlet they knew nothing about police and courts. No prison to be found, no petty larceny records in the columns of the local paper which gave the citizens the daily news. In answer to my questions in regard to all these blessings of the modern city life, I was informed that only once in a lifetime a petty larceny was recorded, and each time it was found that the thief was a stranger. Disputes were always settled among the inhabitants, and if they did not have to elect a council occasionally and pay taxes they would hardly know they lived under the laws of the state of Wisconsin. This small population lives apparently in perfect harmony. In answer to many inquiries as to how non-church members agreed with the members of the different churches I was told that disputes were very rare. One leaves the other alone, no one disturbs the other so long as each treats his neighbor in the same way. I was astonished to find during my stay in the place that everything I had heard was true. Do you believe now, my friends, that these people are better men than we who raise a dispute at every opportunity?

Certainly not. As I found out later on, all the inhabitants are in comfortable circumstances. "We do not have any poor here," said my informant, "consequently we have no beggars and no thieves. There are not twenty families in the whole place who are without land of their own. With us each one has what he needs to live on, but there are also very few who have more than they need for a comfortable living." In this latter condition is to be found the key to the, I might say, idyllic state of society in this Wisconsin hamlet.

Let us remove the economic cancer of our time, give to each one the opportunity to go comfortably through life, and the necessity for all the thousand and one compulsory measures which we call state and municipal laws, will at once be gone.

Let us consider a moment the different edicts and laws, for

whose framing and execution we have to waste so much energy, time and money. In the first place, we have innumerable laws, dealing with the raising of taxes. I assert that a good half of all the taxes squeezed out of the poor man are, first, for the payment of our enormous multitude of officers (mostly unnecessary), or, secondly, retained (stolen) by the collectors for personal or political party purposes. Then we have the monstrous ramification of the civil and criminal court apparatus, polyp-like, twisted round the neck of the poor man.

To say nothing of the gigantic frauds and mutual robberies which show up in the legal battles of the modern millionaire capitalists and which battles demand thousands of judges, lawyers and other court officials, we find that the holding of a session of court results exclusively in putting poor tenants on the street, punishing drunkards and thieves and keeping them in custody, and so on.

Look where we may, we shall always find that laws are only for the purpose of maintaining the inequalities and injustice caused by unequal property ownership. So-called good laws are generally made to modify or restrain power; bad laws are made to nullify entirely these alleged good laws.

Men economically free do not need any laws, or very few laws, to enable them to live in peace and order. Certainly so long as mankind live in communities more or less large, there will always be certain agreements and rules and regulations among them, which must be respected by every one living in the commonwealth. But this does not say that such regulations must be like our present compulsory laws. There are also unwritten laws, laws which are transmitted to us by tradition and which are obeyed by everybody—laws which not only apparently, but in reality, have the community as legislator, and consequently can only be made in the interest of the whole community.

Do you say, The laws of our present society were made by the whole community? The facts teach us differently. The law machinery is a monster, which cannot be understood by the common citizen. A mountain of regulations and orders, frequently contradicting each other, and of whose existence, even the poor man as a rule learns only through the club of a policeman, through the order of the sheriff or the summons of the constable.

How different would this be in a society of free and equal citizens. Before my eyes expands a new world,—a world, as it may have been foreseen and hoped for by our dear friends. In this ideal world there will be room for all that bear a human face. For the first time, perhaps, man will then be glad of his existence, and the words, "Love thy neighbor as thyself" will become practical truth.

Looking about us we find that all necessary conditions for such an ideal existence are given us by nature. Beautiful is this world and inexhaustible its resources. The industry of man has succeeded in securing everything needful for life's joy. Life's gladness may now be produced in superabundance in a very short time. Man the inventor of the steam-horse; man who has harnessed the lightning for his service and compelled the machine to work for him in a thousand different ways, this man must and shall finally make it possible that all those wonderful victories which originated through the work of all men, must become a benefit to all.

I do not know how far we are yet separated from this much desired epoch, but this I know that the age of true humanity can not stay away forever. I also know that all the great heroes, of which history tells us, have battled for this aim, that many of them suffered death, and that our heroes also, whose memory we celebrate today, became martyrs for it. And truly we may say, Not to be lamented are those, who had the courage to die for such ideals. Great and glorious they stand before my vision, and never-to-be-forgotten they have made themselves to us. Later, much later, the great masses will remember them and pay them the tribute offered them to day by all thinking men and by all freedom-loving people of the world.

A solo by Madame Huber closed this part of the exercises, then an impressive recitation by Madame Nellie Quinn followed, describing the last hours of the condemned, and how she rendered the last words of the martyrs on the gallows will not be forgotten by the audience:

"There will come a time when our silence will be more powerful than the voices you strangle to-day."—A. Spies.

"Hurrah for Anarchy."—George Engel.

"Hurrah for Anarchy! This is the happiest moment of my life!"—A Fischer.

"Let the voice of the people be heard! Oh——"—Albert H. Parsons.

"On the Altar of Truth" followed as a beautiful cantata by several hundred male voices and the "Marseillaise," sung by all standing, closed this very impressive celebration.

One Woman's Thought.

BY MYRA PEPPERS.

"I believe that absolute abstinence from sex relations is best for me, and not only for me, but for all who seek the highest power for good."—Extract from a recent letter.

I am quite willing to accord to the author of the above sentiment that honesty of purpose and purity of motive that he claims for himself, but as there are many who will agree that it may be best for some, yet not best for all, I beg to give to Lucifer's readers my reply to that portion of the letter.

* * *

I cannot agree with you that total abstinence from sex relations is conducive to the highest power for good. The light I have upon the subject teaches me that the sex act is the highest manifestation of human love, and as such, builds up our three-fold natures, magnetizing the physical, electrifying the mental and quickening the spiritual. That it falls short of this in the majority of instances does not disprove the fact that when rightly used such benefits are derived. It seems to me that this abstinence, like other self-sacrifice, grew out of the old teachings of religion in which it was thought we must give something to propitiate God. After the burnt offerings, the doves, etc., they began to make the sacrifice more personal—to scourge and flay the flesh, etc., any self-abasement to honor God. Now God and Good are one. Our power for good lies not in giving up any of our pleasures—to be happy is to be good. I place sex relations on the highest plane, the rational plane, as I would place any and all of our functions. Because we need to eat we need not be gluttonous; because we have voices we need not screech or howl, and because we have sex organs and desires we need not debase ourselves nor our fellow creatures, sexually. If there is disgrace or dishonor attached to those who, feeling the harmony between them that makes them akin, who feeling an equality of mentality, a blending of spirit forces, who feeling, in short, that divine vibration called love, and who in glance of eyes, in touch of hands and lips, are drawn closer and yet closer until at length in complete union they find rapture and joy and peace—if to this act is attached disgrace, then it is disgraceful for the rose to give forth its fragrance; if dishonor, then it is dishonorable for the dewdrop to glisten in the sunshine. And if our power for good is increased by cutting off the climax of pleasure, then equally logical would it be to cease gazing at the beauties of nature, to shut our ears to the song of birds, to stamp out the flowers that give forth perfume and, like the ascetics of old, don the sack-cloth, heap ashes on our heads and try to find God (good) by the route of torture and self-sacrifice.

I firmly believe in the joyousness of love, that we can accomplish more, know more, *be* more when influenced by love. Nor do I mean to say that the sex act is all of love, but I believe that in its mutuality, its purity, it increases our virtues—all the good that is in us—that it is *creative* in deed and in truth, and that to create other bodies is not its highest function, but to create better thoughts, give birth to nobler deeds—this is the divine mission of sex congress, the real, the ultimate, sex love.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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TO THE report of the Secular Union Convention, written by Florence Johnson, I will add the statement that Mrs. Johnson herself contributed largely to the interest of the meetings by means of her dramatic readings, with which she entertained us at almost every session. Mrs. Johnson is a master of her art, as well as a clear thinker and logical writer. She will accept engagements to lecture or give entertainments between Kansas and Ohio until the last of January. Address her 1394 Congress St., Chicago.

L. H.

"Hear All Sides; Then Decide."

This is excellent advice; but we are as yet unable to follow it in the Bedborough case. We have the statement of the Free Press Defense Committee, and of Mr. Foote, as well as that of Havelock Ellis, and a miscellaneous assortment of denunciatory articles from various sources, but a very important side remains to be heard. From George Bedborough himself we have no explanation—or rather, only a few hurriedly written statements in personal letters. Because of insufficient data we do not feel qualified to decide, and therefore refrain from expressing editorial opinion.

We give considerable space to the opinions of others. We would republish the Committee's Manifesto but for the fact that it is too long. It is very bitter in its denunciation of Mr. Bedborough. It would seem that fairness would require that he be heard in his own defense—that his statement of the case should appear with that of his accusers. Or, if he refused to make an explanation, the Committee should have stated that he had been given the opportunity, but had declined it. Nothing of the sort, however, is intimated. The document is devoted to practically unqualified condemnation of Mr. Bedborough.

In my opinion, Mr. Chamberlain's summing up of the case is very well done. Even though a compromise is the result, excellent work has been done in the interests of free speech and free press, and in judging George Bedborough, it should not be forgotten that, whatever his prosecution may have cost his friends, to him the cost has been infinitely greater.

But until we have heard all sides, we cannot fairly decide.

The Bedborough Fizzle.

BY E. W. CHAMBERLAIN.

The Bedborough case has ended ingloriously. After much sputtering no blow has been struck. One party was afraid and the other did not dare. Hence a compromise. As Mr. Bedborough compromised so Scotland Yard compromised, and we know full well that Scotland Yard would never have made concessions had it not been compelled by the shamefulness of its own conduct and by dread of further exposure to the scorn of outraged public opinion. Arrogantly bloated, and with the whole power of the nation behind it, Scotland Yard is not in the habit of making such concessions, and that it has now done so is a triumph for freedom fully as valuable as if Mr. Bedborough had been either convicted or acquitted. Perhaps Scotland Yard has learned something.

It is not in my heart to censure Mr. Bedborough for shrinking from such an unequal contest. Many poor wretches under similar compulsion have pleaded guilty to charges of witchcraft when there was no witchcraft, just as Mr. Bedborough now pleads guilty to charges of obscenity when it is manifest there is no obscenity.

The outcome has proven that Sir Charles Hall, the judge, was merely a subservient tool of Scotland Yard. Prostituting the duty and integrity of his judicial station to accomplish the vile purposes of the lewd ruffians of the detective service he does just what Scotland Yard wants him to do, and carries out to the letter the compromise intended to save that abominable institution from further discredit.

Before a judge inspired by such a purpose, is it likely that a trial could have resulted otherwise than in conviction? If this judge was willing to do so much for Scotland Yard, would he not have done a little more and managed the trial so that conviction would surely ensue? We can discern clear indications of his disposition in the abusive remarks he addressed to the defendant.

Under these circumstances would anything have been gained for freedom of thought and expression by the martyrdom of Mr. Bedborough? I think not. It is demonstrated as clear as anything ever was demonstrated that there was no reason to expect fairness or honesty on the part of such a judge and no self-respecting citizen would ever have acquiesced in a conviction nor valued an acquittal in that forum. The moment the judge became a partisan of Scotland Yard that moment his moral power ceased.

Mr. Bedborough must have weighed all these considerations and doubtless accepted the compromise simply because he had no trust in the honesty of the court and no confidence that he could get a fair trial. His plea of guilty must be regarded therefore, as yielding to a superior force and not as an admission of any wrong doing. All the sham declamation of the judge and the prosecution on taking the plea of guilty deceives nobody. I do not question the imperative necessity of Mr. Bedborough's choice.

The compromise has left open one very suggestive point. On page 3 of the statement issued by the Free Press Defense Committee we read, "In reply to a pointed question, Mr. Digby stated (in Mr. Bedborough's presence) that *the overture for a compromise came from the prosecution.*"

Mr. Matthews, prosecuting counsel, in his effort to whitewash Scotland Yard and make the best of a bad business, addressed the court in these words: "The defendant took a course of which I think your lordship will entirely approve, for he himself of his own action, without any invitation at all, went to the authorities at Scotland Yard, placed himself in communication with them, and to them he disclosed what he said was the actual position which he occupied in regard to this work. He did more than that. He asked the police of Scotland Yard to make inquiry for the purpose of satisfying those officers that what he told them was true, and that he had taken no principal part in this terrible traffic, but that his part was entirely subordinate," etc. (see verbatim report in "Reynolds' Newspaper," Nov. 6, 1898). There is a distinct contradiction between these two statements. Somebody has lied. Either Mr. Digby or Mr. Matthews is a liar. It is not easy to see how Mr. Digby could have any motive for falsifying, while the disgraceful necessities of Mr. Matthews' position leave little doubt that he thought a lie would help him out and justify his part in the compromise. Saying nothing of the improbability of Scotland Yard's needing more information after its detectives had gone through a course of attendance on the meetings of the Legitimation League and hobnobbing with its members, it is manifest that as Mr. Matthews was maintaining a lie as to the character of the publications in question he has no right to complain if we attribute mendacity to him concerning other matters.

One thing more. I learn from our English friends that Scotland Yard is a department of the Home Office of which Matthew

White Ridley is the official head. Mr. Ridley is responsible, therefore, for all this abominable business, and could have ended it summarily by a simple order, which an honest man would have hastened to make. Likewise had Mr. Ridley been an honest man he would long ago have ordered the release of Mrs. Maybrick. That he did neither fixes his character in the light in which it will be viewed by posterity. That he is devoted to the infamy he so richly merits furnishes no balsam for Mrs. Maybrick, for whose pathetic misfortune I have the most sincere sympathy; nor does it recompense Mr. Bedborough for his sufferings at the hands of Mr. Ridley's licentious underlings, but Mr. Ridley's relations to these two conspicuous judicial outrages will for a long time henceforth be cited as emphasizing the urgent need of free expression and honest teaching in official as well as in private life along the lines upon which Mr. Bedborough was working.

The Secular Union Convention.

The Annual Convention of the American Secular Union and Freethought Federation held in this city on November 18, 19 and 20, was a successful meeting. The attendance was fair in point of numbers, taken as an average of several years, but Chicago people, who compared it with the attendance of two years ago, thought it small. They forget that it was then considered a phenomenal meeting, and those present declared it the "largest reform meeting ever held." Besides our United States speakers at that time, we had the benefit of the presence of our English co-workers Foote and Watts, and everything tending to draw numbers was at our service. The death of our noble leader and president, Samuel P. Putnam, was a loss from which we have not yet recovered. "The Cleveland panic and McKinley boom" have impoverished the laboring portion of humanity until the wonder is the meeting was as well attended as it was.

The time Friday was occupied largely by appointing committees and discussion on the best means of freethought propaganda, addresses on that subject being given by M. Florence Johnson, W. F. Jamieson and C. Elton Blanchard. Letters from absent friends were read. Professor James A. Greenhill gave an interesting astronomical address and the Hon. C. T. Palmer lectured on "Representation without Taxation." He satirically complimented the Freethinkers on reaching a development where they needed no God; he let us know that the "God of the forest" is his favorite deity. His address showing the representative power of the church with its millions of untaxed property—property not used for religious purposes—was true and forcible, and right in line with the "Nine Demands of Liberalism." It was one of the important speeches of the Congress.

Saturday afternoon an address was expected from our veteran worker, Dr. Juliet H. Severance, but owing to her illness we were deprived of her helpful utterances.

Saturday there were reports of committees and election of officers as well as the speeches of our workers.

The following officers were re-elected: John E. Remsburg, president; E. C. Reichwald, secretary; Otto Wettstein, treasurer.

President Remsburg made an appeal to the delegates present for money to make it possible to do the work waiting to be done, and the response was a generous contribution, not one dollar of which is supposed to come from a washerwoman, nor to take the necessaries of life from the family of the contributors.

The address by Rev. C. F. Elliott "A Working Substitute for Religion" was good.

Mrs. Freeman was interesting, instructing and entertaining as usual.

Clarence S. Darrow spoke on Walt Whitman, giving an insight into his character and writings. The address was unique and would well repay one for a long trip to attend the congress had it been the only speech delivered.

Sunday we were treated to the utterances of Mrs. Georgia Cooly, Judge C. B. Waite on "Origin, Growth and Decay of Religion;" W. F. Jamieson, "Why Liberalism Languishes and Superstition Thrives;" Otto Wettstein on "Cosmic Problem Simplified," and short addresses by President Remsburg and Vice-President Mrs. M. A. Freeman.

A. E. Gammage also did some effective work for the Chicago Secular Union, of which he is president.

Resolutions regarding the encroachments of the theocratic legislation and our determination to continue the fight for religious freedom were read and adopted.

There were music and recitations at the different sessions, which added to the social feature of the meetings.

That the Congress was a success and points to much more effective work in the future, is attested by the donations coming much more freely than for some time.

The American Secular Union and Freethought Federation is alive and flourishing, and if each of the delegates puts into practice as nearly as possible his theory of aggressive propaganda, the result must be a material increase in Secular freedom and a decided decrease in church usurpation and that very soon.

M. FLORENCE JOHNSON.

The Breakdown of the Fight for Free Press.

BY E. C. WALKER.

Without the least intention or desire to add to the burdens and sorrows of George Bedborough, and disclaiming any wish to harshly criticise his action in the premises, it is necessary to say that the outcome is regrettable in every way. As Mr. George W. Foote most justly says, the man who hereafter "fights to a finish will be placed at a serious disadvantage." And Mr. Foote has earned his right to his mild criticism, for *he* has fought "to a finish," he has served his year in an English prison; and he has stood staunchly for free press, for the right of others who disagree with him, in this battle so disastrously closed. So far as my reading informs me, this is the first collapse in the defensive struggle so long maintained by English radicals, and I cannot conceal my sorrow that it has remained for Social Radicals to do what mere Freethinkers in England have not done. Of course I do not forget the attitude of Charles Watts at the beginning of the Bradlaugh-Besant fight over the right of publication of the "Fruits of Philosophy," an attitude which cost him his position under Charles Bradlaugh, but I also remember that he was not the one attacked by the government, and that those who were attacked fought sturdily for years and tore victory from the jaws of seemingly certain defeat.

Concerning the effect of this surrender upon the freedom of press in England, I need add nothing to the calm statement of Mr. Foote, whose summing up I subjoin. I assume that you will gladly print it, for Mr. Foote was one of the prominent and one of the hard-working members of the Free Press Defense Committee, and that Committee should be heard, officially or semi-officially.

"THE COLLAPSE OF THE BEDBOROUGH CASE.

"The Bedborough case has ended in a perfect collapse. Without any sort of consultation with the Free Press Defense Committee, which had done all the agitation and raised a considerable sum of money, that has gone to no purpose into the pockets of the solicitor and other legal gentlemen, Mr. Bedborough made a compromise with the prosecution, under which he pleaded guilty to the first three counts in the indictment, which included Dr. Havelock Ellis's book, and was let off lightly, being, in fact, only bound over to come up for judgment if called upon. He gave an undertaking not to meddle with such things again, and for all public purposes we suppose it may be said, 'Exit Mr. Bedborough.'

"We do not feel disposed to denounce Mr. Bedborough. It is really no use throwing stones at a man who is five feet six high because he is not six feet two. Heroes are born, not

made; they cannot be manufactured even by influential committees. Mr. Bedborough quailed at the near prospect of imprisonment, and doubtless a great many other persons would do the same if they were tested. Moreover, he had lost his employment, and had been obliged to break up his home and live upon his furniture. Nor can we help saying that he was very unfairly treated. He did sell two copies of Dr. Havelock Ellis's book to two detectives—quite above board; but he was not the publisher. The author and the printer, whose names were on the book, were not molested. He alone was singled out to bear the whole brunt of the attack, and, although he spoke very bravely, his strength was not equal to the battle.

"Without indulging in vain denunciation, however, we are bound to express our profound regret at the unfortunate end of this prosecution. Had it been foreseen, there would have been no Free Press Committee, no appeal to the public, and no collections of funds. All the efforts made on behalf of free discussion have been rendered abortive; and should another struggle occur, the man who fights to a finish will be placed at a very serious disadvantage.

The Free Press Defense Committee, on learning Mr. Bedborough's arrangement with the prosecution, had no alternative but to dissociate itself from the case, and refuse to pay another penny to the solicitor, who, in our judgment had received too much already. This was done before the case was heard at the Old Bailey. Another meeting will be held after we go to press, and no doubt a manifesto will be issued to the public with the least possible delay. The Secular party has been more than adequately represented in the circumstances, and that at least is one subject of congratulation."—*London Freethinker.*

A Compromise.

It is well to fight and win—
If that may be;
It is well to fight and die therein—
For such go free.

It is ill to fight and find no grave
But a prison cell:
To keep alive, yet live a slave—
Praise those who fell.

But worst of all are those who stand
With arms laid by,
Bannerless, helpless, no command,
No battle cry.

They live to save unvalued breath
With lowered eyes:
In place of victory, or death,
A compromise.

—*Charlotte Perkins Stetson.*

The supporters of Bedborough are disappointed at his back-down, but I, who know what prison life is even at its best, have no word of condemnation for anybody who escapes it, by whatever means, especially when the prospect is that of the infamous British prison. Who knows, besides, but that the British government, had not so many prominent men sprung to Bedborough's defense and had not three hundred and seventy pounds sterling been raised and spent, would have been able to secure a jury to convict him and would have refused to liberate him on his own recognizance. Of course freedom has received no sort of encouragement, and Bedborough's hands are probably tied, but there are still others. And I am not one of the persons who insist upon anybody's going to prison to defend freedom. Are all of those who rail at Bedborough's action ready to serve the sentence that he might have received?—*C. L. Swartz in "I."*

Beautiful Sea Shells.

Every one admires them. Since coming to Florida I have received numerous inquiries for sea shells, and now I am prepared to answer yes I can send you shells, for I have made quite a collection of lovely shells both from our own coast, the coral reefs, and some beautiful ones from the West India Islands. I will mail a dozen or more different kinds, no two alike to any one who sends a stamp for postage.

MRS. F. A. WARNER, Jacksonville, Fla.

We, Who "Live in Glass Houses."

From "Ideala."

"And where have you come from, Ideala?" was the first question.

"From China," she answered.

There was a general exclamation.

"I have been with the missionaries in China," she added.

"Oh, isn't it very strange, the life in China?" some one asked.

"It looks different," she said, "but it feels like our own. To begin with, one is struck by the strange appearance of the people, and the quaint humor of their art; but when the first effect wears off, and you learn to know them, you find, after all, that theirs is the same human nature, only in another garb; the familiar old tune, as it were, with a new set of variations. The like and unlikeness is common enough, but still the finding of a remarkable similarity in this apparently unlike continues to surprise us."

"But Ideala, you cannot compare the Chinese to ourselves. Think of the state of degradation the people are in! Every crime is rife among them—infanticide is quite common."

"Yes," said Ideala, as if it were the most natural thing in the world. "Yes, doubtless, the lower classes in China kill their children; here, in certain districts, their insure them," Ideala concluded gravely.

"But then," said Claudia—"Oh! Ideala, I don't think you can establish a parallel We all know the sort of a life a Chinese lady leads."

"When a lady is not at the head of her house it is certainly vacuous," Ideala agreed, "like the lives of our own ladies, when they are not forced to do anything. Why, at Scarborough this year they had to take to changing their dresses four times a day; so you can imagine how they languish for want of occupation."

"Well, at all events, English girls are not sold into a hateful form of slavery," some one observed contentedly.

"Are you not?" Ideala rejoined, with a flash. "I can assure you that both women and men, fathers, husbands and brothers, of the same class in England, do sell their young girls—and I can prove it."

"We have the pull over them in the matter or marriage, then. We don't give our daughters away against their will, as they do."

"That is not a fair way of putting it. A Chinese girl expects to be so disposed of, and accepts the arrangement as a matter of course. And the system has its advantages. The girl has no illusions to be shattered, she expects no new happiness in her married life; so that any that comes to her is clear gain. As to our daughters' inclinations not being forced, I suppose they are not exactly. But have you never been conscious of the tender pressure that is brought to bear when a desirable suitor offers? Have you ever seen a girl that won't marry when she is wanted to, wincing from covert stabs, mourning over cold looks, and made to feel outside everything—suffering a small martyrdom under the general displeasure of all for whom she cares, her world, without whose love life is a burden to her, whom she believes to know best about everything? As Mrs. Bread said about Madame de Cintre: 'She is a delicate creature, and they may make her feel wicked'—and she ends by thinking any sacrifice light at the moment, if only it wins her back the affection and esteem of her friends."

Ideala had been carried away with her earnestness, and now she stopped abruptly, somewhat disconcerted to find every one listening to her. The ladies sat with their eyes on the floor, the gentlemen exchanged glances, but no one spoke for some time.

At last my sister made a move, and the spell was broken. We separated for the night, and many were the lady-like whispers that reached my ears, all ending in "So like Ideala!"

But, as Ideala herself remarked on another occasion: "You can't sweep a room that requires it without raising a dust; the thing is to let the dust settle again, and then remove it.

James G. Clark's Poems.

We are glad to announce that a volume of the complete poetical works of James G. Clark the people's poet, is now ready for the public. Folio 8 vo, 224 pp. fine quality heavy paper, bound in full cloth, gilt top, uncut, with introduction and portrait of author. Price $1.25 issued by the Champlain Printing Co. Columbus, Ohio. Send orders to Mrs. J. C. Jacobson, 1268 County Road, St. Anthony Park, Minn., or to my address given below. We hope before long to publish a volume of his songs and melodies and afterwards a volume of his prose essays. We again thank the good friends who so kindly paid their money in advance and have waited patiently this long while. Their books will be delivered early in December. Any change of address should be made known at once by notifying his daughter Mrs. J. C. Jacobson at the above address, not forgetting to give the old address that accompanied the subscription.

W. R. HAVENS, 830 Bellevue Ave. Los Angeles, Cal.

VARIOUS VOICES.

Georgia Replogle, Denver, Colo.—Fielden was here for the memorial meeting for the Chicago men. I like him personally. His simplicity is almost childlike. He has the steadiest, most honest pair of eyes I ever looked into; you know it is so seldom that anyone will look unhesitatingly into your eyes. He is not so advanced as some, but he has an earnestness about him that is restful. I met him twice at informal meetings besides the public ones.

I met Albina L. Washburn the other day. She is a pleasant faced white-haired, short, round rolly-polly sort of a woman, most enthusiastic for co-operation.

To those who know —— —— well it is quite useless for her to use a "fraud name," as Forrest calls it. It would be a joke on me if "Giotto" was not ——, but I'll risk my reputation for guessing on it.

C. M. H., Chicago.—Is not our cause progressing when members of the bar talk in this strain? Hear one of them on the divorce question in a private letter:

"Occasionally I hear some long-haired man advocating more stringent divorce laws. They make me sick. How little they know of human life. . . Aside from the personal torment which comes from the indissoluble marriage that should never have occurred, comes a long train of crimes, heartaches and misery which exceed human comprehension and are infinite in their consequences. . . . Thousands of domestic tragedies have been narrated to me—thousands of bleeding hearts exposed. Calvaries are everywhere, and nails and spears draw guiltless blood. A thousand times I have asked myself, 'Is it consistent with Infinite Justice that one should suffer life imprisonment or punishment for the commission of an innocent mistake? As surely as the light must follow the darkness, the time is coming, is almost here, when common sense and human development will sanction by universal approbation more laxity in divorce laws. So far as we know we have but one life to live, and justice should not require that it be lived in bondage, in mental and physical incarceration, in a matrimonial penitentiary. . . . I have traced domestic tragedies to this common source till I have almost screamed with the oppressive sense of its awful injustice and every detail seems burned into my brain. . .

"This social deformity, this life-destroyer that modern society has created, has warped and dwarfed and deformed innumerable lives. It has become a gibbet on which are torn and bruised and lacerated some of the fairest and noblest lives this world has ever known. Into the cavernous maw of this social monster have gone the peace, the happiness, the hope of millions of men and women. . . I must close, for the very thought of the writing what could and should be done in this matter simply appalls me."

Alice Beresford.—May I say a few words from one woman's little hill of observation and experience? It might be better, physically, for women to gratify their sex natures, believing it to be wrong so to do, but it would not be generally beneficial—it would not develop the mental and moral nature. When women who are religious take the control of their sexual conduct into their own hands, doing so in opposition to their religious belief, I believe a large majority of them throw away that part of their religious creed. I think that the reason the race is not lower than it is, is because when a woman loves she knows that love is right and beautiful and beneficent. She may not have the courage to admit it in words, but when a woman loves she feels that it is the noblest part of life she has ever known or imagined. In comparison, creeds and laws are cold and cruel and wrong when they presume to forbid love. I was trained in strict orthodoxy; I believed all I was taught regarding the chastity of woman, but when my sex nature awoke my brain also awoke, and not all the ministers and lawyers in the United States could have made me believe I had "sinned," and if I had been the only one such a defiance would have affected, I think that in the impetuosity of youth I should have challenged the world. I want to say that it is better to have the theory precede the practice, for not every girl has the brain that will lift her onto the heights of untroubled thoughts and noble purpose after she has disobeyed the decrees of society But there are thousands of women whose change of theory and feeling is simultaneous. Their thought and action harmonize so far as such harmony is possible as society stands today.

Charles Gano Baylor, Providence, R. I.—One of the inexplicable phenomena of human history is the governing power of an aristocracy—of the few over the many. At the South before the war, the overseer on a plantation always called on the other slaves to bring and bind the one which was to receive the lash. The slaves submissively obeyed the overseer and would strip their fellow slave, tie his hands and then tie him to the whipping post. At the North today, it is only necessary for the capitalistic master to order one white wage slave to murder another in the name of law, and the miserable wretch is as obedient as the negro chattel slave of the South ever was. In England two thousand titled families govern 40,000,000 Englishmen. In Germany less than fifteen hundred aristocratic families govern 38,000,000 Germans. These English and German aristocratic-governed slaves, claim to be the most liberty-loving, self-respecting and civilized people of the world. Before the American Civil War between the New England federal and the Southern slave lords for power (for that is what that war was waged for) less than five hundred slave-holding, aristocratic families of the South governed the entire United States—governed them and ruled them absolutely with an iron rod—the war transferred the governing power of the United States from the slave lords of the South to the Federal Imperialists and tariff thieves of New England. And now, less than five hundred traditional millionaire families of these once pauper states govern the whole country and practically own it, besides one-half of Mexico, where a mere handful of the governing class play the same extraordinary game.

Will some reader of Lucifer explain this? As all human action pivots on the supreme motive for individual action and exertion, and as woman (her possession) from Helen of Troy down, is the priceless privilege which all men under the present so-called civilization seek to enjoy exclusively, is not sex-vassalage, and legalized concubinage under the marriage law, the secret hidden spring which enables the few to thus enslave the many?

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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America's Slaves.

Is this the land our fathers loved?
The freedom which they toiled to win?
Is this the soil whereon they moved?
Are these the graves they slumber in?
Are we the sons by whom are borne
The mantles which the dead have worn?

Of human skulls the shrine was made,
Round which the priests of Mexico
Before the loathsome idol prayed—
Is freedom's altar fashioned so?
And must we yield to freedom's God,
As offering mete, the worker's blood?

Shall tongues be mute when deeds are wrought
Which well might shame extremest hell?
Shall freedom lock the indignant thought?
Shall pity's bosom cease to swell?
Shall honor bleed?—shall truth succumb?
Shall pen, and press, and soul be dumb?

No! By each spot of haunted ground
Where freedom weeps her children's fall—
By Plymouth rock and Bunker's mound,
By Griswold's stained and shattered wall—
By Warren's ghost—by Langdon's shade—
By all the memories of our dead!

By their enlarging souls, which burst
The bands and fetters round them set—
By the free pilgrim spirit nursed
Within our inmost bosom, yet—
By all above—around—below—
Be ours the indignant answer—No!

—*J. G. Whittier.*

Thomas Paine on Love and Marriage.

BY C. W. C.

The following sentiments from the writings of Thomas Paine are taken from his early writings, originally published in the "Pennsylvania Magazine," of which he was the editor. They prove that Paine was a thorough radical and that he fully realized the evil, not only of political and religious slavery, but of sexual slavery as well; they prove that he was always in advance of his time (shall I say that his contemporaries were behind time?) that he was always a defender of the weak and oppressed and that he never bent his knee before Mrs. Grundy's altar. I am not a hero worshiper, and I have no desire to make a divinity of any man, but when I think of the life and work of Paine, I realize that he was a unique man and that he left no successor. His work shall be an inspiration to all lovers of freedom, and a rebuke to those freethinkers who fold their arms and do nothing or who wish to reduce freethought to an everlasting thrashing of old theological straws.

In an article entitled "Cupid and Hymen," Paine pictures the suffering of a young shepherd from whom his sweetheart had been stolen by Gothic, the lord of the manor. The shepherd complained to Cupid, and the latter berated Hymen as follows

"Know, Hymen, that I am your master. Indulgent Jove gave you to me as a clerk, not as a rival, much less a superior t is my province to form the union and yours to witness it But of late you have treacherously assumed to set up for yourself. It is true you may chain couples together like criminals, but you cannot yoke them like lovers; besides you are such a dull fellow when I am not with you, that you poison the felicities of life. You have not a grace but what is borrowed from me. As well may the moon attempt to enlighten the earth without the sun, as you to bestow happiness when I am absent."

Hymen replied that he had enlisted himself with another master and that he can do without Cupid. "Plutus (the god of riches) and I," said Hymen, "are greater than Cupid; you may complain and welcome, for Jove himself descended in a silver shower and conquered, and by the same power the Lord of the manor hath won a damsel in spite of all the arrows in your quiver."

The victory, however, was on Cupid's side. "The authority of Cupid was re-established and Hymen ordered never more to appear in the village unless Cupid introduced him."

Paine was a dreamer, and alas! some of his dreams have not become realities as yet. At the present day Hymen and Plutus are still very powerful and cause as much pain and trouble as they ever did.

In another article entitled "Reflections on Unhappy Marriages," Paine quotes approvingly the following sentiments of "an American savage."

"As soon as you ever meet you long to part, and not having this relief in your power, by way of revenge double each other's misery. Whereas, in ours, which have no other ceremony than mutual affection and last no longer than they bestow mutual pleasure, we make it our business to oblige the heart that we are afraid to lose, and being at liberty to separate, seldom or never feel the inclination."

If these are the sentiments of a savage, let us all become savages and life will perhaps be worth living.

I will conclude this note with a quotation from an article entitled "An Occasional Letter on the Female Sex." Says Paine:

"Man with regard to them, in all climates, and in all ages, has been either an insensible husband or an oppressor; but they have sometimes experienced the cold and deliberate oppression of pride, and sometimes the violent and terrible tyranny of jealousy. When they are not beloved they are nothing, and when they are, they are tormented. They have almost equal cause to be afraid of indifference and of love."

Such were the views of the man whose motto was, "The world is my country, to do good my religion," and whose eventful life was devoted to the emancipation of humanity from the chains of physical and mental slavery.

He who would free from malice pass his days,
Must live obscure, and never merit praise.

—*Gay.*

Sundry Comments

BY C. L. JAMES.

It is too bad Friend Hunt did not have his gun along when he went into the woods and saw that *non distributio medii*. If he had shot it and had it stuffed he would have known another at sight. That would have prevented his inferring that because Josh Billings sometimes made a just argument more forcible by adopting the phraseology of an ignorant person, the same method will make a bad argument less evidently bad. Ignorance is humorous only when it is affected. The reality is a melancholy thing enough. It is the true original sin into which we are all born, which none of us more than imperfectly get over, but of which a sensible man never boasts.

* * *

I see no reason why the "Philadelphia Press" should not publish advertisements for young ladies expert in "facial massage" and "manicure," which I always supposed to mean prostitution. As prostitution exists, on a large scale, in wealth and splendor, more or less regularly licensed and supervised, wherever civilization has advanced above the hedgerow kind, what's the good of pretending?

> It will but skin and film the ulcerous place,
> While rank corruption, mining all within
> Infects unseen.

Papers like the "Press" and the Chicago "Dispatch" are doing just the same service to humanity that Stead did, in making the plain facts known. If they "execrate such papers as Lucifer" they are fixing a rod for their own backs; but unless Lucifer purges itself of regarding them with squeamishness, it, too, plays into the enemy's hands.

* * *

"Attempts to rationalize marriage" appear to be the special order. We have had them in quick succession from H. M. Parkhurst, Elmina D. Slenker and parties in Iowa whose names are withheld. All such attempts are just what would have been attempts to secure the natural rights of negro slaves. Slavery, plus a system of wages and eventually guaranteed emancipation, would not be slavery. Marriage under conditions of liberty for woman, would not be marriage, but free love. The beneficiaries of slavery and marriage have always perfectly understood these truths, and accordingly attempts to abolish, not the institutions, but their "abuses," have always been futile. They are made only because opponents of the abuses do not understand the institutions. Of this we may easily be convinced by study of those recent articles referred to.

H. M. Parkhurst is simply entirely mistaken when he says that "Marriage, like any contract, is an agreement made by the parties thereto in every respect which is not covered by statute law." The conditions of marriage in all its larger features, such as the obligation of the parties "to devote themselves to each other sexually to the exclusion of all others forever," and the right of the husband to exact the sexual submission of the wife, are fixed by common law. No contract of sexual partnership which dispensed with either would be held valid in unorganized territory where there are no statutes. The cases of Leo Miller, E. C. Walker, and in short every case of the kind which attracted enough notice for persecution, show that no free contracting is permitted. Accordingly, it is no longer the custom of lawyer to describe marriage as a contract. Bishop ("Marriage and Divorce") pointed out that the characterization was erroneous—that marriage had all the qualities of a status, and no quality of a contract, and as a status it has since, accordingly, been defined. The reason why we should put forth our energies at whatever hazard, to destroy the marriage laws, is that they are altogether bad and cannot be made good.

> "The truth is yours, and it shall make you free."
> So spake the teacher in rapt prophecy;
> Alas! how well that other text is learned,
> From prophets stoned and faithful martyrs burned;
> If truth alone can make us free in sooth,
> Freedom alone can give us perfect truth.
>
> —*John Basil Barnhill.*

Crudities Criticised—No. 6.

BY FRANCIS BARRY.

E. C. Walker says more in Lucifer that needs to be said, than any other writer, and, minus his persistent misuse of certain terms, says it well. But if I were asked to name the most valuable single paper that has ever appeared in its columns I should name the report of T. B. Wakeman's address, appearing in Lucifer of October 29. Leaving out incongruities it is magnificent.

He calls Lillian Harman a "lecturess." She is a writer also, as well as a lecturer. Would he call her a "writeress?" If not, why not? He would probably say "instructress"; would he say teacheress? If not, why not? As he is in the "ess" business he would likely say Quakeress. Would he say Presbyterianess, Universalistess, Spiritualistess, Infideless and Freeloveress? If not, why not?

The whole "ess" business is a relic of semi-barbarism. Time was, in the semi-barbarous past, when the authors, lecturers, actors and editors were all men, so when one of these characters was named it was presumed that he was "a man" as a matter of course; so when a brave, sensible woman appeared, and gave a lecture or wrote a book, or otherwise encroached upon the masculine province, a new name must be found for the innovator. It is time the nonsense was done with. No person can say authoress, lecturess or editress without violating good taste and good sense.

It is a gross indelicacy to be forever referring to sex. In the past woman was looked upon as a creature whose use was the gratification of the gross and perverted masculine appetites. So long as sex is regarded as an improper thing, the less said about it the better. In freedom, woman free and equal, doing what comes in her way, there will be no occasion to particularize in regard to sex, more than in regard to other differences of authors, lecturers or tradesmen.

Wakeman tells us that chattel slavery and marriage had the same origin and have the same character. Intelligent people knew this before, but considering his character, ability and scholarship, he is an authority that is not to be questioned. In making this declaration he does freedom a service such as few are able to render. It is admitted that chattel slavery is a thing to be abolished. So too, marriage, as well. And those semi-reformers who talk about anything else than the abolition of marriage will understand that they have no place in the army of freedom unless they become converted to our principles and come into the ranks as fresh volunteers.

Wakeman talks about "free marriage." Seeing that marriage and chattel slavery are alike, indeed that marriage is the worse of the two, as he asserts, and as Parker Pillsbury has testified, why should they be handled so differently? Would Wakeman say "free slavery?" It would be just as sensible.

He tells us that "the co-operative republic with its 'social democracy' is the first and absolutely necessary condition of emancipated woman." We have heard this doctrine preached time and again. It is not true. It is vicious teaching. The "co-operative Republic" is utterly impracticable, and will be, so long as the masses are the product of marriage. The common herd have none of the essential characteristics of the subjects of a true government. The average voter of today doesn't know a statesman from a demagogue. The free woman will be the mother of the only population of whom anything remarkable can reasonably be expected in the way of reform. I believe in earnest and persistent agitation of all reform questions, but the question of woman's freedom is the basic one, and exceeds all others in importance.

While there is more or less truth in the idea that all reforms must and will go on together, it is absolutely true that woman can be free if women and men only believed in freedom, though not a step were taken toward any other reform. With a large blanket for herself and a small one for her baby, the free woman may pity the victim of marriage, though she dress in silk and

fare sumptuously every day. Freedom in a cottage or in a hovel, is better than marriage in a mansion. It is nonsense to talk of woman's bettered condition as the result of better economic conditions if the bigoted and barbaric ideas as to morals still obtain. The sexual outrages of which woman has been the victim, not a millionth part of which has been told, have, in the largest proportion been perpetrated by well-to-do farmers.

Though seeming to find more in Mr. Wakeman's address to criticise than to commend, the value of his testimony as to the origin and character of marriage, is its most valuable feature, and justifies my use of the word "magnificent."

I wish always to be understood as criticising ideas and systems and never as finding fault with individuals. I want every man to choose his own work and to do it in his own way. If I shall succeed in doing my own work faithfully and well my ambition will be satisfied.

The Logic of Chivalry.

BY R. B. KERR.

Some people imagine that the sex question will be solved by simply giving women equality of opportunity with men in all branches of social life. Many advanced women are of this opinion. They say, "We do not want chivalry; only give us justice."

I can quite understand the feelings of those who talk that way. Having been denied equality so long, they think it is the most they can look forward to, and that there is no use expecting ever to get any more. Nevertheless, as a social ideal bare equality of opportunity between the sexes must be condemned as entirely unscientific and untenable.

There is a fundamental distinction between a man and a woman. A man is so constructed that all his powers can be applied to the advancement of his own personal objects. In him there is hardly any sacrifice at all of the individual to the perpetuation of the species. In woman, on the other hand, the individual is sacrificed to a great extent to the continuation of the race. A large portion of her body is connected with the functions of maternity, and a large amount of her energy is expended in connection with those functions and their organs.

The disabilities entailed on women by this physiological distinction are very great. In the first place, women are sometimes completely disqualified by it for other work. For some time before and after child-bearing a woman ought not to work. As it is necessary that all women capable of child-bearing should average three children or so apiece, in order that the population should not decline, it is clear that maternal duties must always interfere to some extent with individual efficiency. Then young children require a great deal of attention from their mother, and that takes so much more time away from the business of looking after number one.

Even women who have not children suffer from disadvantages on account of their physical structure. At certain regular seasons women have troubles which are very exhausting to many, and make it highly undesirable that they should be hard worked at the time. Moreover, they are so constructed that many things which are harmless to men are injurious to them. It is bad for most women to remain long in a standing posture, while it does not hurt men at all.

Even when she is strong and healthy, a woman is in many ways unequal to man in working power. It is evident enough that she is unequal to him in muscular strength, and that difference alone is very important in most manual occupations. But there is also reason to believe, from the experience of Lombroso and others, that the senses of women are less acute than those of men. This belief seems to be verified by reference to such of the fine arts as require great perfection of sense. Musical composition depends more than anything else on the perfection of one sense, and women have done less in musical composition than in anything else they have ever attempted. In poetry women have accomplished something by the high quality of their thought, and by their sympathy; but no modern woman has, in melody, rhythm or choice of words, approached within measurable distance of Shelley, Keats, Tennyson, or Edgar Allen Poe. Even in the fine art of cookery women have been hopelessly beaten by men. It is very evident that, if women are less keen in sense than men, they are at a great disadvantage in many occupations.

Even that is not all. So great a thinker and observer as Darwin has pronounced women inferior to men in "energy and perseverence."

On the other hand, we have the fact that Romanes has proved women to be quicker than men in perception and in taking in ideas. I think it will readily be admitted that they are also superior in carefulness, sympathy and tact. These advantages are of great importance in many occupations, but they are not nearly a sufficient offset to the other disadvantages.

The long and the short of the whole matter is that women are not able to fight the battle of life on an equality with men. They are rendered unable to do so by the fact that in them the individual is to a great extent sacrificed to the species. The advantages of these sacrifices are reaped equally by both sexes. Every man owes his own existence to these sacrifices just as much as every woman does. It is as necessary to a man as it is to a woman to have the services of the young in old age. These things being so, is it just that women should bear the burden of perpetuating the race without any compensation?

Those who believe that it is not just that she should bear the burden alone advocate chivalry, in the popular sense in which the word is now used. As women cannot work so hard and continuously as men they think it right that women should be maintained, in part at least, by the labor of men. As women are not so strong as men, they think it right that men should be more polite to women, and take more care not to hurt their feelings. As women are often tired and jaded from physiological causes, they think that men ought to look after the ease and comfort of women more than they look after their own.

Although women are often treated with less equality, happily they are also often treated with more. They are foolish to refuse chivalry when they can get it, because it sets a very bad precedent to refuse it. They are entitled to more than equality, and they should take it whenever they can get it.

In the July number of "The Adult" Egeria put the whole matter in a nutshell when she said, "chivalry is justice to women."

Preachers Up to Date.

On November 20, Rev. Myron Reid, of Broadway Temple, Denver, in his sententious way, speaking of football, said:

"I welcome a return to what was good in Greece and Rome. Neither of them declined because they did not keep the Sabbath. They declined as we decline—because a few had all the money and all the power. When the majority of the people are paupers and tramps, the sentence of that nation is pronounced.

Rev. David Utter of Unity Church, discoursing on "God's Love and God's Law," said:

"Persuade a man that he is not to judge for himself as to right or wrong, but that, distrusting his own powers he should submit himself to God's law as written in a book or presented in the teachings of an infallible church, and you have perverted his moral nature, and wat atrocities may result cannot be predicted. . . It is too much to think any one book a complete expression of God's word or law, and if it were, the case is little altered, for the virtue of a law is always in its application."

Dr. Cobern, of Trinity Church, observed during his sermon:

"I would not hold up the congregation of Trinity Church as a model, yet I would put the deaths in this church side by side with any insurance organization in the city and I think if our members were model Christians they would live still longer."

A. L. W.

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.
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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

THE FIRST report of the organization called the "Free Propaganda," whose manager is Edwin C. Walker, of New York City, has been sent us for publication, and will probably appear in next week's issue.

The Outlook for Lucifer.

The near approach of the close of the current fiscal year, and beginning of the new, suggests the propriety of taking a retrospective, and also a prospective view of the situation, so far as our Light Bearer is concerned. The year has not been one of great prosperity for us, neither has it been phenomenal for its adversity. The steady decline, however, in the price of labor as compared with the price of gold-standard money, the steady decline of the opportunities to sell one's labor, caused by the introduction and private monopoly of labor-saving machinery—also caused by the multiplying of "trusts," and the narrowing of competition among the employer class, all these causes have combined to put it out of the power of Lucifer's subscribers—who are, in the main, wage-earning people—to renew their subscriptions, and has thus made it very difficult for us to meet the necessary current expenses of publication. The same causes have prevented our helpers from obtaining new subscribers to take the place of discontinuances made unavoidable by death or unusual misfortune.

The necessary result of all this is that we find ourselves unable, for the first time in the current year, to meet accrued bills for press work and blank paper, and hence we feel constrained, once more, to ask all who feel an interest in the continued life and usefulness of our "Son of the Morning" to make a little extra effort in its behalf.

We ask for no donations, as such; we ask only for fraternal, equitable co-operation. We ask all whose subscription has fallen in arrears to send us a little help, if only a few postage stamps. We ask all whose time is about to expire, to renew promptly, and all whose subscription is paid ahead to send to us for books and pamphlets in our line, for their own reading and for missionary work among those who are willing to read but are unable to buy, or who have never heard or read of Lucifer and its work.

Some anxiety has been expressed by old-time friends, in letters lately received at this office, in regard to what would be the fate of Lucifer in the event of the sudden demise of its old editor and publisher. In answer to this very natural query I will say that three years ago when my daughter, Lillian Harman, was conducting the paper during my enforced vacation in a Federal prison, I was so well pleased with her management that I made a will bequeathing the paper, its plant, subscription list, stock of books, "good will," etc., to her—with no restriction or instruction as to future management, and with no expression of preference as to whom she should select as her co-adjutors in the conduct of the business. This arrangement still holds, and while not at all apprehensive of a fatal ending of my present indisposition, I am glad to have this matter off my mind, and sincerely hope that the arrangement will be a satisfactory one to all who have faithfully stood with us in the past, and generally helped to sustain our "Morning Star" in its unequal struggle with the mists and fogs of ignorance, prejudice and superstition.

Some of these helpers have been with us from the first issue when eighteen years ago last August, our little journal in the form of a four-page monthly folio was born at Valley Falls, Kansas. Others have joined, later on, this original band of pioneers in an upopular cause, and have done and are still doing valiant and effective work in sustaining a publication whose distinctive merit, if it have any merit, is its championship of womanhood and motherhood, in other words, the emancipation of woman from sex slavery, believing this to be the first and most necessary step towards the complete and final emancipation of the human race from all slaveries—political, religious, social and economic.

With this brief review of the situation—present and past—I look forward with hope and trust, though not without a mixture of anxious solicitude, to the opening of the new year.

A Vacation Needed.

The following paragraph is part of a private letter lately received from one of Lucifer's old-time friends, co-operators and contributors—an officer of the "National Defense Association," prominent in the work of defending D. M. Bennett, Ezra H. Heywood, Elmina D. Slenker, the editors of this paper and many others, from the assaults of the Modern Inquisition. His name has become a household word among liberty-loving and justice-loving people wherever the English language is spoken or read.

MY DEAR MOSES HARMAN: Look here! It won't do for you to go on in this way. Your case needs prompt attention, for we can't afford to have you relax your hold yet. You are not sick, but have fallen into a low condition of vitality which always follows grippe, and you need to build up your whole system, or if you neglect to do so you will become as miserable as my poor father has become from the same cause. You are not good for anything for work while you feel as you do at present and you would better not try work. Take the advice of your friend and go away for a visit for a little while. There are only two things that will help you back to normal vigor: A radical change of scene, air and diet, and some good strengthening tonic taken regularly for a month or so. Almost any preparation of beef, iron and wine would do the business for you. Now don't neglect yourself, for you can't go on running down without some day getting to the end of your tether.

E. W. CHAMBERLAIN.

This letter was written in reply to one I had sent to him in answer to his inquiry in regard to my health. The advice given is very similar to that of Father Vincent, of Tabor, Iowa, founder of the "Nonconformist," whose letter we published in a recent Lucifer, and who sent a dollar to help pay the expenses of such vacation. Several others have joined in urging that a rest be taken, of a month or two in duration, as the only means of regaining what I have lost during my two months' illness.

Mr. Chamberlain very accurately describes the present symptoms of my case. I am "not really sick but have fallen into a low condition of vitality," a state of nervous prostration, so to speak; a lack of digestive and assimilative power, accompanied with insomnia or sleeplessness, resulting in loss of appetite, loss of strength, and of avoirdupois, twenty pounds reduction inside of two months.

The necessity of getting away from the office for awhile lies mainly in the fact that the temptation to work beyond my strength, while seeing so much that needs to be done, is simply irresistible. Since the first few days of my illness I have averaged daily perhaps not less than five hours of work, much of the time lying in bed or reclining a on lounge in the sitting room, with the result that my stock of energy was used up as fast as generated, if not faster.

The difficulties in the way of taking a vacation at this time are outlined in the talk about the "Outlook for Lucifer." The necessity for the practice of close economy in expenditure would

seem to take precedence of every other consideration. Very cordial offers of hospitality and of care for the invalid have been made by some eight or ten of Lucifer's subscribers, but none of these friends live within one hundred miles of Chicago, and transportation is not free. In taking my outings in the past I have depended upon doing work enough, canvassing for new subscribers and selling books, to raise money to pay car fare. In my present condition, no work of this kind would seem advisable. A thought occurs just here that a compromise plan might be adopted. If the friends who have so kindly invited me to make their houses my home for awhile would agree to notify their neighbors of my coming, and invite them to meet me at their homes, to examine a small stock of books and pamphlets, something might be done to defray the expenses of rail, road travel.

Another difficulty is the uncertainty, the changeableness, of the weather in winter, requiring great care to prevent taking of colds, resulting in relapse or collapse. Short journeys, however, might be made with safety by keeping in close communication with the clerk of the "Signal Service Bureau."

In closing I wish to return sincerest thanks to all who have sent kindly sympathetic messages, or who have made offers of hospitality or assistance in any way, and also I wish in this general manner to offer my excuses for not answering each letter as it deserved, having no strength to spare to be used in private and personal correspondence. M. H.

Hilda's Home.

A telephone message from Regan & Co.'s Printing House one of the largest and most reliable of the printing and binding establishments of Chicago, informs us that the book "Hilda's Home" will be finished and ready for delivery "in four or five days" from this writing. This announcement would seem to end the long-drawn agony of delay, of disappointment and chagrin that has attended the publication of the story, first published as a serial in Lucifer. It is now something more than a year since we began taking subscriptions and money for the book, supposing that three months would be sufficient to complete the work. A history of the unlooked-for delays, the mistakes, the shipments and reshipments of material, all involving loss of time and money, would take much time and space and do little or no good. We are optimistic enough to hope that the vexation and worry over these truly exasperating delays will not result in the untimely death of either publisher or subscribers, and that all will be pleased with the book when it comes from the hand of the binder.

One chief cause, without reasonable doubt, of the "nervous prostration" spoken of under another head, is the mental worry attending the work of getting out this book. Having undertaken the revision of the matter, as well as general supervision of its publication, proof-reading, etc., I have continued to do this until a few days ago, or until the last pages were in type—the very last work being the writing of "publisher's preface," title page, etc.

And now while the chief source of worry seems at length removed, there still remains another, and by no means unimportant source of anxiety, viz., the financial. It may be evidence of lack of prudent forethought when we say that the money hitherto received on subscriptions for the book falls very much short of the amount required to settle remaining bills for press work and binding. To raise this deficit our plan is to send the book, as promptly as possible, to all who have subscribed and have paid for one or more, and to ask these subscribers to help us to raise the amount still due on the edition by becoming agents for its sale—providing, of course, the book meets the expectations of the long-waiting subscriber.

The edition consists of one thousand copies only—three hundred cloth bound, at one dollar each, and seven hundred paper bound, fifty cents each. It would seem strange, in view of the many and enthusiastic commendations received from those who have read the work in installments, if this small edition is not all sold within three months of the date of its publication. The book has four hundred and thirty-two pages, besides preface; printed on superior paper, with new, large and clear type. M. H.

THE DATA OF ETHICS, by Herbert Spencer, is a book needed in every library. Here is an opportunity to obtain a handsome copy of this masterpiece, practically free. We have obtained a small supply handsomely bound in maroon cloth, with gold lettering and gilt tops, printed in large, clear type on good heavy paper. It contains 350 pages, and is divided into sixteen chapters. Until the present supply is exhausted we will send a copy of this book to anyone who sends us the address of a NEW subscriber, accompanied by one dollar for Lucifer one year, and ten cents for postage on the book. This is an offer which you cannot afford to miss, and which we cannot afford to duplicate after these books are gone.

* * *

FIRST PRINCIPLES. By Herbert Spencer. 525 pages. Style of binding, paper, etc., similar to "Data of Ethics." Our stock of these books is small, but as long as they last we will send a copy of "First Principles" to any one sending us $1 for a NEW subscriber, and 13 cents for postage on the book.

* * *

ON LIBERTY. By John Stuart Mill. 200 pages. Fine paper. Gilt top. Handsomely bound in green and gold. Well-executed portrait of the author. Price, 50 cents, postage paid.

Memorial Numbers.

Three late issues of Lucifer, numbers 737, 8 and 9, were largely devoted to the verbatim reports of the speeches delivered at the memorial meeting lately held in honor of the useful lives and heroic deaths of the five defenders of Labor's cause, who were foully murdered in the Chicago jail eleven years ago. Of these numbers we still have a fairly good supply, and will send a copy of the three to any address, postpaid for five cents in stamps, or in bunches of twenty-five for twenty-five cents. Again we thank the friends of freedom and justice for the liberality with which they have responded to requests for co-operation in getting the facts of this greatest of modern judicial crimes before the people, who, in the main, are still in dense ignorance of those facts—all owing to the persistent misrepresentations of the public press, and of those political leaders whose crimes were so truthfully and bravely exposed by the victims of judicial tyranny and perversion.

* * *

In connection with, and pertinent to, what has been said in honor of our heroic dead, I wish to say that I have lately been made the recipient of a much-valued present—a gold pen, once the property of that brave and true friend of his race, the unconquered and unconquerable August Spies. This pen was given by him to a lady friend of ours who now resides in Austin, Illinois, and who prefers that her name be not mentioned in this connection. The pen is an excellent one of its kind, well and tastefully mounted, and with a beautiful holder wrought from a piece of "ribbon agate" which our friend tells us was picked up by her in the Rocky Mountains. The occasion of the presentation to Lucifer's editor was a little surprise party gotten up by a few friends in honor of his sixty-eighth birthday.

Though late in mentioning this unexpected but very much appreciated honor, I wish to hereby return sincerest thanks to the dozen or so of Lucifer's faithful co-workers who, on the evening of October 12, met in the little parlor of Flat 1, No. 1394 W. Congress street, to express sympathy with the said editor in his illness and to wish him "many happy returns" his natal day—but under more favorable circumstances as to health. M. H.

Send $1 to us for Proudhon's "What is Property?"

Good News, If True.

In a recent letter R. B. Kerr says:

"You are, I think, mistaken in regarding the suspended sentence as a club held over Bedborough's head. The suspended sentence is a common English way of withdrawing from a prosecution with as little ignominy as possible. I have never heard of any man being called up to receive a suspended sentence. The government could not withdraw without offending some of the Puritans, and could not go on without facing a tremendous and irresistible agitation; therefore, it got Bedborough to plead guilty and then dropped the matter. It is just the Bradlaugh-Besant case over again. The Court of Queen's Bench quashed the Bradlaugh sentence on a technicality, and the police privately promised him to interfere no further with "The Fruits of Philosophy," or other neo-malthusian literature—a promise which they have faithfully kept ever since. Only two prosecutions in twenty-one years, and nobody punished in either case! That is a world-beating record. If you want to know how fast the world is moving read Chapter 3 of Macauley's History of England on 'The State of England in 1685.'

Stirpiculture. By Dr. M. L. Holbrook.

Dear Friends: I've one more good, interesting and useful book to call your attention to: "Stirpiculture," by Dr. Holbrook. I have just finished reading it, and found so much to appreciate and enjoy that I want "you all" to share the least.

There is no subject of more importance than the hereditary training of children. "As a twig is bent." But, as we desire straight trees and not bent ones, we must study how best to prevent all that mars the beauty of form, structure and mentality.

We are heirs to all the past, the climax of all that is, and the great marvel is how two minute microscopic sperm and germ cells contain all the possibilities of the future development resulting from the commingling, fusion and growing together of the substance of two such cells! These cells are formed o germules from all parts of the persons in which they are formed or found. "If no germules are given off from the brain then no brain can be developed from the egg," and the same with all parts of the body and mind.

Each person is the product of a multitude of ancestors, and the germ-plasm which produced them is never mixed in quite the same proportion, nor do the different parts grow with quite the same vigor, thus helping to make each person different from every other one.

I would like to quote whole pages from this valuable work, but after all, I could give you but a mere glimpse of the great mass of information it contains. It gives the summing up of a lifetime of study as well as that of a whole library of volumes on the subject, and gives it in so simple, plain and reasonable a form as to make it one of the most valuable books of the kind for the multitude, and yet very satisfactory reading for the scholar and the scientist. Such books give us a serene satisfaction in that which is, as well as excites a desire in us to know still more and better things. ELMINA DRAKE SLENKER.

Pleasantly and well suited I walk.
Whither I walk I cannot define, but I know it is good,
The whole universe indicates that it is good,
The past and the present indicate that it is good.
All forces have been steadily employed to complete and delight me.
Now on this spot I stand with my robust soul.

—WHITMAN.

Fagots.

BY R. E. GALBREATH.

Some people are so jealous that they cannot endure that their partners should sing a love song.

Many apparently act on the idea that their weaker desires may be satisfied, but their violent passions must not be satisfied nor even indulged.

I certainly endorse the Monroe Doctrine in the sexual relations. Friendship for all, entangling alliances with none. If marriage be not a tangler I know naught.

We hear people say, "It is nobody's business what are my sexual relations." Perhaps not. It is no one's affair what I pay for a suit of clothes, for what price I disposed of a fat hog, nor who visited me last Sunday afternoon, yet I am perfectly willing that any one asking may know these things. It is no one's right to interfere with me in the exercise of my sexual nature, nor am I as likely to be denied such exercise if am ingenuous about it, as if I give evidence of wanting it kept a secret.

Sociologic Lesson. No. LXXVIII.

BY HENRY M. PARKHURST.

REDEMPTION OF STOCK. A permanent investment of capital would enable the association to use it without equitable compensation. An effectual remedy for aggression is for the stock to be redeemable at the end of each year, upon three months' notice by the holder, at five per cent below par, subject to the penalty of the payment of double interest thereafter. On the other hand, upon like notice, the stock should be liab'e to be called in at five per cent above par, unless a stated diminution of the annual dividend hereafter is accepted. Ordinarily the stock would not be surrendered; for there would be no inducement to withdraw capital which received proper awards; and as large demands would be a warning to the council that its awards were not considered sufficient, or that there was some other serious error in the management. If the warning is heeded, the association suffers no loss. New investments will take the place of the few actual withdrawals. But if those in control persist in their course, they will be compelled either to reduce their operations or to pay to capital the additional rate while the stock remains unredeemed. Under good management there would always be a demand for the stock, unless the dividend should be reduced below what the capital will produce elsewhere.

These provisions only apply to stock expressly marked as redeemable. The proportion of redeemable stock would depend upon the degree of acquiescence by the stockholders in the award to capital and in the mode of management.

Lending a Hand

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

A Friend, Illinois, $5; H. Celler, Illinois, 50c; A Friend, Chicago, 50c; F. L. Avery, Mass., 50c.

Wanted—

Ten thousand names of women and men who do their own thinking, or who are willing to read what others think.

The season of long nights and short days is once more upon us—the season of reflection and of retrospection; the season when, if ever, such papers as Lucifer will be given a candid and thoughtful reading. With each weekly issue a surplus is printed to send out as sample copies—as pioneers, as evangels of the newer, and as we earnestly hope, *better* gospel than has yet been preached to the inhabitants of earth. These surplus copies have been accumulating for some months for lack of names and addresses of persons to whom a sample copy or two would probably be welcome.

The object of this paragraph, then, is to ask our friends to send us *at once* a list of names of persons to whom samples may be sent with reasonable prospect that the paper will not be consigned to the waste-basket or cook-stove.

And while sending the names, if a few *stamps* for necessary postage, should accompany the list, the favor would be much appreciated. But, please *don't forget* to send the names while the matter is fresh in mind. Please write the names and post-offices *plainly*—if possible with pen and ink, instead of pencil as many correspondents are now in the habit of doing.

VARIOUS VOICES.

B. W. Hilton, Greeley, Colo.—I hope you will forgive me for being so backward in paying for the little paper—little in size, but big in expression. I have had so many ways for what money I get, that I have stopped taking all the papers I used to take except Lucifer, and I want to take that as long as I can pay for it. I will send with this $1.50 to be credited on subscription.

R. S., Kansas:—Although "hard up" financially, I cannot afford to miss the fifty-two visits of Lucifer for a "measly" dollar. Actually I would rather miss four or five meals during the year than the fifty-two visits of Lucifer. I like E. C. Walker and his style of writing. I also like Rev. Holmes, and I hope the two named will "get together" on a compromise. Both agree on the ultimates and principles; they only differ on methods of attainment.

F. L. Avery, Ayer, Mass.—Noting your kind offer to give a copy of Spencer's "Data of Ethics," I enclose $1.10. Please send me the book and use the balance yourself. I will see that my subscription does not run out. I wish I could do more, but co-operation has absorbed all my surplus, and capital too, for that matter. Now I hope to be able to spare a little for freedom, and would dislike to see Lucifer miss even one week. Sex reform stands near, if not at the head of the list. Once get the race thinking enough to give woman complete personal liberty, standing on an equality with man in all things, and other reforms will follow as naturally as water seeks its level.

J. W. Stuart, Brodhead, Wis.—Today being Thanksgiving Day, and as I have passed my seventy-ninth birthday anniversary, it comes to my thought that the time for which I have paid for Lucifer is gone by one or more weeks, my dollar for another year's subscription should be sent you, also fifty cents for "Hilda's Home" in paper covers, will perhaps not be unwelcome so herewith find $1.50, for which please send the paper-covered copy of "Hilda's Home" and continue Lucifer another year. If I receive the book it will be an acknowledgement of the money and I shall have the satisfaction of letting my neighbors read of a higher state of society in which sex does not necessitate slavery.

W. F. Heath, Jaffray, N. H.—Enclosed I send twenty-five cents for the within named pamphlets. Some one sent me a copy of your paper, Lucifer, of March 30, '98. It was a surprise to me. I am glad to know that there are a few energetic souls striving to harmonize man's customs with God's laws. But what a thankless task it must be! If people could be induced to think, it seems to me that they must think themselves out of the old cramping ruts of custom, but alas! will they think? If you care to trust out your paper till spring to a stranger, you may put my name on the list. I will be sure to pay as long as I allow you to send it. I would forward money, but am an invalid, and my means are extremely limited just now.

[Yes, we will enter your name for three months, hoping your health and financial prospects will improve with the return of warm weather, if not before. Meantime, if you can become a co-operator with our "Morning Star" by lending its light to your neighbors the good work will be appreciated by us].

G. A., Neb.—I accidently ran across one of your papers some time ago, and was considerably impressed with it. I have been a reformer for some years, but never had thought much on the subject. I am a socialist and am in favor of freedom for the women as well as for the men. An article which I saw in this paper leads me to think that you might help me to a bit of information which I very much desire. I will state my case and leave it to you to decide whether you can help me or not. I am twenty-seven years old, have a wife and three children; am working for $55 per month, and you can see that I have all I can do to support my family. My wife's time is entirely taken up with her household duties and taking care of the children. What I want to know is, can you tell me of a sure prevention for conception. I do not desire to add any more to my wife's burdens; and outside of that consideration, I do not think it right to bring children into this world under present economic conditions. Can you help me?

[For the hundreth time, perhaps, we are obliged to answer in the negative. Our paternal government makes it a criminal offence to impart information concerning some of the most vitally important problems of life. The result is infanticide and often wrecked health if not premature death of the mother, else the birth of children for whom no adequate provision has been or can be made].

A. M. Morley, Datil, New Mex.—A Michigan friend sends m your memorial number of the Anarchists; also "Free Society" of San Francisco, being anxious, doubtless, to enlighten me on the question of Anarchy. However, I want to ask you to reserve for me one of Spencer's book, "Data of Ethics"—till I find an opportunity to send the money to you. I am out on a ranch far from railroad or commercial centers, but I want this book particularly as well as Lucifer. I'll try and send you the $1.10 our next mail day, and as such books cannot remain on hand, I embrace the first opportunity to reach you and avail myself of this unusual offer. I am going to study Lucifer, as the teaching compares with that of the great healer, Francis Schentter, whose hostess I had the honor and privilege of being in January, February and March, 1896, out here in these isolated mountains. He taught me many things. His prophecies have been fulfilled so far, and I am sure he is not dead as the newspapers affirm. He told me he would not die till "Father's work is done." I am believing he will return in '99, as that is the time he asked me and all to figure out in Daniel 12th chapter, as pertaining to his reappearance. Hence in the summer of 1899 the world will see, hear and know him again. Kindly grant me the above request regarding Spencer's "Data of Ethics" and also be assured of your money at the earliest opportunity.

GREAT COMBINATION OFFER!

* * *

For a limited time and for the purpose of spreading the light and helping in the battle for Free Womanhood, we will send the following stirring essays on the Sex Problem for only Twenty-five cents:

"The Prodigal Daughter, or The Price of Virtue," By Rachel Campbell.
"Sexual Enslavement of Woman," By E. C. Walker.
"Pioneer Chips," From the private correspondence of Rachel Campbel. By Mary Florence Johnson.
"Will the Coming Woman Marry?" By X.
"Love and the Law," By E. C. Walker

Help spread the light by buying and reading these thought-stirring works and lend them to your friends.

WOMEN, LOVE AND LIFE, by William Platt. Says Grant Allen of this book: "Nothing madder, wilder, more lawless, more eccentric than this uncouth little book has been published in our time; few things so teeming with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality." Price, cloth, $1.00; this office.

Free Society is an advocate of Anarchist Communism, and in its advocacy of liberty in all things does not overlook sexual liberty. It is an eight-page weekly published at 50 cents a year. A specimen copy will be cheerfully furnished upon request. We also publish a monthly Anarchist library. If you want two good treatises on our theories send 10 cents for Kropotkin's "Law and Authority" and Malatesta's "Talk About Anarchist Communism," Nos. 1 and 2 of our new monthly. Free Society, 10 Oak Grove Ave., San Francisco, Cal.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 50. CHICAGO, ILLINOIS, DECEMBER 17, E. M. 298. [C. E. 1898.] WHOLE No. 741.

Progress of the Peoples.

Upward, upward, press the peoples to that pure, exalted plane,
Where no throne shall cast a shadow and no slave shall wear a chain,

They have trampled on the fagots—broken crucifix and wheel,
Banished block, and thong, and hemlock, and the headsman's bloody steel;

Forced the Churchhold to surrender stake, and scourge, and bolt and bar—
Torn the keys from off its girdle—thrown the gates of Truth ajar;

They have forced the titled tyrants human rights to recognise,
And with bayonet and saber they have slain a legion lies;

They are lighting lamps of freedom on a million altar stones,
With the torches they have kindled at the blaze of burning thrones;

And this light will sweep and circle to the very ends of earth,
Touching with immortal beauty every heart and every hearth—

Thrilling every human being underneath the silent skies,
And transfiguring our planet to a perfect paradise!

* * *

Nay, behold! the light is burning with a strong and stronger flame,
And the foremost in the phalanx see the dark and stinging shame—

See the biting, blasting, burning shame of sex oppression now,
And, with hearts and hands uplifted, swear a grand and godlike vow,

That, despite the fangs of Custom and despite the Church's frown,
Womanhood shall wield its sceptre, womanhood shall wear its crown.

She hath borne with man his crosses, she hath worn with man his chains;
She hath suffered all his losses, she hath suffered all his pains—
She shall stand with him, co-equal, on the pure, exalted plains!

—*W.L. Hubbard Kerson.*

Concentration.

The age is too diffusive; time and force
Are frittered out and find no satisfaction.
The way seems lost to straight, determined action—
Like shooting stars that zigzag from their course
We wander from our orbit's pathway, spoil
A role we're fitted for to fail in twenty;
Bring empty measures that were shaped for plenty
At last as guerdon of a life of toil.
There's lack of greatness in this generation!
And why? Because no more man centers on one thought.
We know this truth, and yet we heed it not—
The secret of success is CONCENTRATION.

Ella Wheeler Wilcox

Anarchy and Anarchist.

BY JOS. RODES BUCHANAN.

As a warm friend to your brave little paper and its martyred editor, I wish to express my regret that the words anarchy and anarchist so often appear in its columns without any clear statement of what is to be understood as the position of the paper on that subject. The words have an established meaning—being to the multitude significant of a wild and turbulent impulse, tending toward assassination as a remedy for political evils, while the proper meaning of the word anarchy is the absence of government or a state of perfect freedom. But as the popular notion of anarchy is the destruction of government by rebellion or dynamite, such words should never be used without positive definitions, unless the man aims to make himself odious and alarm society.

The Utopian idea of the entire absence of government would be very rational if all men were angels of the better sort, but when we know that our country has about half a million of criminals of various grades, high and low, well dressed and dirty, those who talk of anarchy should tell us what they propose in the absence of laws and police officers to protect us from the thief, counterfeiter, burglar or assassin.

No doubt those who could afford to hire bullies and firearms would be as much of a protection as now, or even better, but the great majority would be at the mercy of these hired bullies and vagrant criminals until mob law or lynch law should grow from it to an established institution, which would be a form of government.

Our corrupt city governments, as it is, allow railroads to obstruct the streets and murder a man daily, on an average for a series of years, but without government of some sort, what would hinder a strong corporation from taking possession of all the streets, or even closing a street when they desire to do it? Anarchy would imply the despotism of corporations or a war between them and the people.

I do not say it would be impossible to get rid of our present style of city and state governments, but I have seen no plan proposed, and until some definite plan for introducing anarchy without mob violence and oppression of the weak shall appear, it seems folly to be urging the impracticable, and surrounding social discussion with a cloud of malodorous dust and general confusion.

When anarchy comes in, clubs for mutual protection would be promptly formed, and Judge Lynch would hold a regular court, but how we should manage the streets, fire-engines, water works, electric lighting, wharves, hospitals and jails is the first question. Revolvers would be in large demand and street battles quite bloody.

I have no objections to a good specimen of successful anarchy, and in fact have heard of some communities where neither constables nor jails, doctors or parsons, were known, but how would it work in Chicago? How long before a battle royal or a general conflagration would prove it a failure, and when rogues were caught who would decide their fate?

San Jose, Cal.

A FEW QUERIES.

The thoughtful article of our veteran friend suggests a number of queries, or lines of thought, that cannot be elaborated without taking up too much of Lucifer's limited space; such as:

Why is it that men are not "all angels of the better sort?"

Why should there be "a half million of criminals in this country," and who is it that is wise enough to draw the line between the criminal and the non-criminal classes?

Is not this distinction—this dividing up of mankind as criminals and non-criminals—as unscientific, as irrational, as that made by churchmen when they say all men are either "saints or sinners"—the saints consisting of "believers" and the sinners of "unbelievers?"

Is there not just a little of the "leaven of the Pharisee" in this attempt to put a part of our human brothers into a class to themselves and label them "the criminal class?"

With like heredity and like environment, would not we ourselves be "thieves, counterfeiters, burglars, assassins, bullies or vagrant criminals?"

And who or what is it that is responsible for the widespread depravity and imbecility that renders impracticable, if not impossible the "Utopian idea" sometimes called "anarchy," that is, absence of government of man by man?

To the mind of the philosopher or scientist there is nothing strange or wonderful in this wholesale depravity—this all-prevailing tendency to vice, to incompetency, to vagrancy and to crime. While mothers are compelled by law and custom to bring unwelcome children into the world, and while these newcomers, from early infancy find themselves disinherited—robbed by monopolists of their equal right to the earth, and its opportunities to earn an honest living, what can we expect? The wonder is, not that crime is so prevalent, but that it is not more nearly universal than now.

Is it quite fair to ask how anarchy would work in Chicago? Anarchy presupposes normal or healthful conditions. Anarchy implies equality of opportunity—equal opportunity to be born well and equal opportunity to natural wealth, after being born. How is it in Chicago? What is Chicago, anyway? Is it not a monstrous tumor? a diseased and disease-producing boil or carbuncle on the fair face of nature? Chicago is a fair illustration of the work of *archy*—government of man by man. Built upon robbery and murder, sustained by robbery and murder, we find here the extreme of wealth, of boundless extravagance and dissipation, side by side with the most abject and pinching poverty, the most hopeless, the most brutalizing, the most dehumanizing poverty. How can we expect such dehumanized specimens of humanity to adopt and practicalize anarchy?

To show that archy—government—is not the success its advocates would have us believe, we have only to mention that a large portion of the archist citizens of Chicago are now wearing "slip-knot" badges to indicate what they mean to do with the members of the city council if they should attempt to carry out the "Allen Law," the design of which law is to give a fifty-year street railway franchise to the Yerkes syndicate. That is to say, having found by experience that money can get anything it wants in the way of legislation the citizens of Chicago, as voiced by many of the daily papers, have decided that it is better sometimes to be law-breakers rather than submit to be robbed according to law.

M. H.

Publisher's Preface to "Hilda's Home."

In the order of nature the ideal precedes the actual. In back-woods phrase, "The wind-work must precede the ground-work." "The ascent of life is the ascent of ideals." Ascent means action, change, involving effort, struggle, aspiration. Aspiration implies or presupposes DISCONTENT.

The author of the story, "Hilda's Home," preaches the gospel of discontent—dissatisfaction with the old, desire for the new. With Ella Wheeler she says,

> Be not content; contentment means inaction—
> The growing soul aches on its upward quest.
> Satiety is kin to satisfaction—
> All great achievements spring from life's unrest.
>
> The tiny root, deep in the dark mould h'ding,
> Would never bless the earth with leaf and flower,
> Were not an inborn restlessness abiding
> In seed and germ to stir them with its power.

The author of "Hilda's Home" preaches the gospel of Freedom—equal freedom, the gospel of Liberty coupled with responsibility. With Spencer she would say, "Every one has the right to do as he pleases so long as he does not invade the equal right of others." With Macaulay, Rosa Graul would say "The cure for the evils of Liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman will be less loving and lovable, or that man will be less manly and honorable. On the contrary she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish.

While devoting considerable space to the subject of industrial reconstruction, the central aim of "Hilda's Home" is the emancipation of womanhood and motherhood from the domination of man in the sex relation. "Self-ownership of woman" may be called the all-pervading thought of the book now offered to the impartial and truth-loving reader. With Havelock Ellis in his "Psychology of Sex," Rosa Graul would say:

"I regard sex as the central problem of life. And now that the problem of religion has practically been settled, and that the problem of labor has at least been placed on a practical foundation, the question of sex—with the social questions that rest on it—stands before the coming generation as the chief problem for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex—So, at least, it seems to me."

A word of warning: Let no reader expect perfection in the following pages, either in ideal or in its manner of presentation. The editor and publisher offer this work to the reading public not for its literary merits, not for the excellence of its plan nor for the originality of its conception. The writer of "Hilda's Home" is a poor, hardworking, unlettered woman; one whose advantages in the way of preparation for literary work have been almost nil. The great, the distinguishing merit of Rosa Graul, as an author, is the simplicity, the naturalness with which she tells of the varied experiences that educate and prepare the various characters of her story for living in a co-operative home. For the life history of these children of her brain she is indebted, so she informs us, to the cold hard facts of her own experience and personal observation. "Experience teaches a dear school but fools will learn in no other," saith the proverb. The trouble with us all is that we are so slow to learn, even in the bitter school of experience. In no department of life is this comment so universally applicable as in the sexual or conjugal relations of women and men. Hence the necessity of plainness of speech and honesty of thought, on this subject, no matter how iconoclastic or revolutionary the thought may be.

Prominent among the criticisms made upon the economic ideal herein presented is the absence of all reference to the "Labor Exchange," and the apparent acquiescence by the co-operators in the old monopolistic financial system. In answer to this objection it may be said that our story was written some years ago, and before the publication of books on Labor Exchange and other modern economic reforms, and though an appendix was prepared to supply this lack, the addition would have increased the size of the book beyond its prescribed limits.

By others it is objected that an ideal home could and should be built without the aid of the millionaire's ill-gotten dollars. To this it may be replied that the earth with all it holds, including the accumulations called "capital," belong to the living present, and not to the dead past, and that if the legal heirs of past accumulations, the Owen Hunters of today, can be induced to build model homes for the use of those who may be ready to utilize them, there would seem to be no rational objection to such attempts at rectification of past wrongs.

To close this brief preface, which must serve also as introduction and appendix, let it be remembered that "Hilda's Home" is offered not as a final solution of all the problems of human life, but rather as a suggester of thought upon some of the most important and most perplexing of these problems. In all great reforms the public conscience must first be aroused to see the necessity of such change. If this unpretentious volume can be made the vehicle or means of helping to educate and stimulate the public conscience to the point of putting into practice the reforms advocated therein, the chief object of the author, as well as of editor and publisher, will have been realized.

Expression, Not Repression, Needed.

MY DEAR HELEN: You did not like to hear me speak of Edward Carpenter in connection with George Eliot and St. Paul? I should not have liked it myself, if I had been comparing them; but I was not. You know that I delight not in comparisons of degrees, but rather of qualities. My regret was that what he *said* made me think of what they *felt*. You ought not to have been so disturbed, for I have detected St. Paul in truth-telling, even to the telling of truths that lasted unto this day. And you know I like George Eliot very much indeed, when I do like her.

I was thinking of St. Paul's: "The spirit is willing, but the flesh is weak." We echo it often today, and it is not without a wide application that has never been outlived. But I think a well-knit human being ought to be, by this time, less distinctively and sharply flesh and spirit. And self-control, on which Carpenter dwells much, has come to mean the control of the physical by the spiritual. It is time these twain should have become one flesh. Advance can only be made by broadening one's self-capacity, not by narrowing its outlines. Carpenter would have the flesh less, that the spirit may be more; but expansion is the law of life and growth. A human being cannot be divided against itself with impunity. The sensual and the affectional always blend in proportion as the whole man or woman has evolved toward the unity of nature. But that either is stifled at the expense of the other is a thwarting and hampering of steady, symmetrical advance. It is good to have ourselves well in hand, so the rein guides always toward a real and understood good, actually wished for by us, not an artificial standard reared by a primitive and sightless Past, bent only on subduing all present gain. It is not sacrifice, but conquest that we need to learn. And there is—or there is to me—a tone of sacrifice about Carpenter's injunctions. He seems to have no doubt as to the spiritual life being purchasable with the physical.

—

I would not have any of the glow and fire taken from life. I would not have passion destroyed. I want it to move on, away from marriage and possession toward friendship and freedom. In the richest and fullest natures, sex expression will reach its height. We no longer make concessions to it as to an accidental and unfortunate faculty of beings destined to develop away from its need. Rather we learn its possibilities, that we may magnify self-expression through every channel.

I suppose it is because sexual passion has always been—in the working out of the race intention—an attribute of all men, degraded or otherwise, that it has become so associated with what is low that it can never lose its ugly sound except to the few. Doubtless it is true that most people are ashamed of it. At the best, it is regarded as something that must be apologized for. Even Carpenter, who is one of the few, always tacitly implies that when we are less physically, we shall—or may—be more spiritually; and that a certain spiritual tone toward the woman loved is secured by the denial or negation of the impulse to approach her and to say affection in any other than word form. Why? Are the unheard melodies more clearly perceived? Do we unlearn the art of singing that we may have more music in our souls? We may not think despitefully of the voice which music involves. Neither may we treat it as if it had no share in the beauty which it produces, nor otherwise with any mien of superiority. Rather may we always be loyal to it as part of ourselves. Why not recognize the fact that it is only the *form* of love expressed that has been a crude, blundering attempt, like all first attempts of man to come into his fullness of stature.

—

All the criticism that I felt impelled to urge against Carpenter was that his words do not ring clear enough on the subordination of any part of our nature to any other part being a desirable conquest only when undertaken in the interest of that which offers us a more complete and profound satisfaction. He treats one sense with a certain quality of disrespect, as something always to be negatived, to be held in abeyance, as if it were, in the nature of things, alienated from the emotional element in man. Only, in my efforts to explain, I may have unintentionally given the impression that he gives more prominence to the idea of sacrifice or subjugation than he really does. In fact, if he believed that offspring could be limited by other means than the complete denial of sexual life, he might have nothing to say that one would hesitate about accepting. Most other methods that have been employed are distasteful to him, nor can anyone take exception to his finding them so.

But Carpenter is never austere. The soul of the man is always turned toward the positive side of being, toward that which makes existence a joy and a positive good.

—

I am, again, not talking very much about magnetism. But you can see that love is to me too comprehensive in its significance to be used interchangeably with magnetism. The latter term, like many others, has become very much polarized. All such words, used constantly, and especially used technically, become thinned and even distorted in their meaning, until at last there is nothing to do about it but to discard them and find others. That is why we seize so eagerly words from another language. Perhaps, with many of the words for which we have no equivalent in English, our own form of speech has only lost the original significance, through the attrition of meanings foisted upon it—as for instance, our word "lust," which has been forced into evil company so long that it has lost all its good standing.

—

Purely physical magnetism has as little to do with love as propinquity has. Given the need for love or the need to love, it may furnish the way thereto. But love is in the heart-equipment of the lover and has neither wealth nor resource in any other factor. The limitations of physical magnetism are narrow and sharp, and one often painfully realizes its lack of endurance. Like everything else which we call purely physical, it lives not to itself alone in human beings. Every quality of the soul, every flash of mental power, has its own drawing force, and the charm of a soul akin to our own is immeasurably deeper than the most powerful of what we call magnetic currents, either in or apart from, human beings.

But—perhaps—still more of this another time. GIOTTO.

LUCIFER, THE LIGHT-BEARER

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WE HAVE occasionally received orders for the poems of Voltairine de Cleyre but were unable to supply them. We now have a small supply of the poems entitled "His Confession," "Betrayed," and "Nameless," which we sell at the published price—five cents each, or three for ten cents. As there are only six copies of "Betrayed," please name second choice in ordering it, as we will have to substitute one of the others for that poem when the meager number on hand is gone.

THE FLAMING METEOR. The poetical works of Will Hubbard-Kernan. With portrait and biographical sketch of the author. 270 pages. Fine, heavy paper, bound in cloth, with artistic design. This would make a handsome holiday present to any lover of poetry. Mr. Kernan's work is familiar to the readers of Lucifer, and needs no praise from us. On the first page of this paper will be found a selection from one of his finest poems. The price of the volume is $1, postage paid.

Now Ready.

The paper-bound copies of the long-delayed "Hilda's Home" have been received from the binder, and are now being sent to subscribers as fast as our facilities for mailing will allow. We are promised the cloth-bound edition this week, so that by the time this issue of Lucifer reaches its nearest subscribers those who have paid for bound copies should begin to receive their books. If, after waiting a reasonable length of time the books, whether in paper or cloth, do not come to hand, the subscriber will please notify us of such failure.

On second page of this issue will be found a reproduction of the "Publisher's Preface to Hilda's Home." This preface will give the reader some idea of the aim and scope of the story. As therein indicated the publisher does not expect unqualified praise of the book. Written, as it was, under most discouraging conditions, by a hand and brain wholly unused to literary work, the wonder is that the author succeeded as well as she did in portraying the hidden, the underlying causes of much of, if not most of the miseries and failures of human life.

Once more we ask for this book a fair and candid perusal by all who labor and wait for "the good time coming."

The "Free Propaganda" Organization.

Considerable space in this week's issue of Lucifer is taken up with a report of the work done and now in progress, by the organization known to most of our readers as "The Free Propaganda," whose manager is Edwin C. Walker. Mr. Walker's connection with Lucifer's work, in the various roles of contributor, canvasser, general agent, and also as—for several years—co-editor and co-publisher, dates back to the fall of '82, or, deducting a few intervals of longer or shorter duration, for a period of more than sixteen years. In all these capacities Mr. Walker has proved himself an able, earnest and very efficient helper. As a canvasser for subscribers Lucifer has never had his equal.

This report of the Propaganda work has been delayed somewhat in order that a comment thereon might appear in the same issue. Such comment, a column in length, was written and put in type, but fearing its animus might be misunderstood, and its wording misconstrued to the disadvantage o both Mr. Walker and myself, and not feeling physically able to write a substitute for that already in type, the whole matter is postponed to another issue. M. H.

Holiday Presents.

The annual winter holidays are at hand and, with them, the time-honored custom of making gifts to friends now returns and demands recognition. The festival season or time of merry-making called Christmas, "Christmas-tide," is of very ancient origin, much older than the beginning of the so-called Christian era.

In all countries of the North Temperate and North Frigid zones there would seem to be substantial reasons for making this a time of rejoicing and giving of gifts. At this time the old year seems to die, and the new year to be born. Midwinter is a season of enjoyment, of repose and rest from the labors of the old year; hence the very natural desire to increase one's own enjoyment by making others happy, and thus, doubtless, arose the ages-old custom of making Christmas and New Year's presents.

Many of the readers and patrons of the Lightbringer will doubtless observe this ancient and honorable custom, as far as their means will permit. In making presents it is often difficult to decide what to choose—whether to select an article of permanent value or one that quickly perishes in the using. Among the gifts that combine beauty and use, and that may be kept as a souvenir for many years, there is nothing that surpasses a good book—a book whose matter will have an educating, a refining, an ennobling, a happifying influence on the mind of the reader.

In this book-making age the readers of Lucifer will not lack for offers of desirable books from which to choose presents for friends, young or of maturer age. These readers do not need to be reminded that the publishing house located at 1394 West Congress street, Chicago, is a competitor for their patronage, and respectfully asks a share of their winter book trade.

Among the books we offer and recommend as suitable for holiday presents are:

(1). "Hilda's Home, A Story of Woman's Emancipation," by Rosa Graul. Four hundred and thirty pages, new, large type, substantially bound in cloth, $1; paper cover, fifty cents.

(2). "Data of Ethics," by Herbert Spencer; 334 pages, large clear type, handsomely bound in cloth, gilt top; price fifty cents; postage, 10c.

(1). "First Principles," by Herbert Spencer; with appendix and copious index of subjects, 508 pages, same style of binding, type, etc., with "Data of Ethics"; price fifty cents; postage, 13c.

(4). "Perfect Motherhood, or Mabel Raymond's Resolve," by Lois Waisbrooker; 345 pages, well bound in cloth, with portrait of the author; price, $1.

(5). "The Flaming Meteor," Poetical works of Will Hubbard-Kernan; with portrait of the author and life-sketch; 270 pages, very tastefully and substantially bound in cloth; price, $1.

(6). "Dreams," by Olive Schreiner, to which are added "Evangeline, and other poems by Longfellow; tastefully and artistically bound in cloth; 191 pages; price thirty cents.

(7). "Karezza. Ethics of Marriage," by Dr. Alice B. Stockham; 136 pages, flexible cloth; price $1.

These are a few only of the books published or sold by us that we think very suitable for holiday presents. For fuller list please write us for catalogues.

SPECIAL OFFER.

Well knowing how hard it is to get a dollar of the "money of the realm," which means the money of the banker, and of the privileged classes generally, we hereby make this additional or supplementary offer:

For every dollar sent us at one time for books we will send free, twenty-five cents' worth of our pamphlet literature, including the seven numbers of "Our New Humanity," and all other pamphlets issued by us that are not now out of print, together with many others that have been, from time to time, advertised and sold by our publishing house. This offer does not include postage. Some of the books are large for the price; hence to avoid loss we ask that postage be sent with orders for free literature.

Asking for liberal co-operation in what we believe to be the "hope of the world," namely, the cultivation and development of higher and better ideas and ideals, we, of the Light Bearer office herewith and once more send forth to our friends and helpers, the world round, our

MERRY CHRISTMAS AND HAPPY NEW YEAR!

The Question of Enlargement.

Several letters containing suggestions and propositions looking to enlargement of the Light Bearer have been received within the past few weeks, but owing to the prolonged illness of the editor and publisher but little attention has been paid to them. The close of the current year and beginning of a new volume would seem to be an opportune time to consider questions relating to enlargement and to increase of the efficiency and usefulness of our "Son of the Morning." What have our friends and helpers to say on this subject? Short communications, either for publication or not, giving the views of those whose co-operation in the past, gives them the right to advise, will be in order at this time.

A Wicked Woman Steals the Baby She Had Borne, and is Sent to Jail.

It was a lucky thing for James O'Neil, of Bridgeport, that he bought a marriage license which made Mary—other name unknown—his wife, and gave him the ownership of the child which she should bear. So, when he and she separated recently the baby was given to him by the County Commissioners. The New York "World" heads its report of the case:

"MOTHER'S LOVE LEADS TO PRISON.

"Mrs. O'Neil's mother love was strong and on Wednesday she stole into the house of her husband's sister and kidnapped the baby. The police arrested the mother, but she refused to reveal the whereabouts of her child.

"'It is my child,' she exclaimed in the police court yesterday, 'and I will not let you take it away from me.'

"'Thirty days in jail,' said Judge Comley, and the mother was led away to jail, still refusing to tell where the baby was. Later the little one was found with a friend of Mrs O'Neil."

In ante-bellum days the slave-child was torn from the arms of the slave-mother by the white owner, and the hearts of innumerable men and women bled in sympathy. Thousands of lives and millions of dollars were sacrificed in the effort to abolish slavery. But what about this latter-day slavery? Marriage, it is claimed, is an institution maintanied for the protection of women and children. Yet, if this mother had not been married to the father of her child, the attempt to keep her baby would not have cost her a month's imprisonment.

What a horrible commentary on "the sanctity of marriage" is this! And this is not an isolated case. Just so long as the marriage law justifies child-stealing, just so long will that law stand self-condemned. L. H.

The Crime of "Society."

In Liverpool last week, Lieutenant Wark was condemned to death. Probably he was not the only man to receive that sentence, but the remarkable feature in his case was the way in which the sentence was received by the public. After his sentence "The men and women rose in the court and scrambled over the seats to shake him by the hand, shouting 'Good-bye and God bless you'!" The report also states that "The general feeling is strongly adverse to the verdict and sentence. An extraordinary demonstration was made against Judge Phillimore as he left the court."

The man's crime was that though married, he loved a girl and the result of their mutual love was prospective disgrace for her. She could not endure the prospect, and wanted to have an operation performed. He opposed the idea at first, but finally consented, saying that he would stand by her to the end. He was in another city at the time, but when he learned of her serious illness he hastened to her, though he was unable to reach Livepool before her death.

"After the jury found him guilty of aiding and abetting Miss Yates in performing an illegal operation which resulted in her death," he addressed the Court, protesting his innocence. Some of his remarks were as follows:

"Because I chose to stick to Miss Yates like a man, I now find myself convicted, though if I had chosen to throw her over like a discarded toy, no doubt all would have been well.

"My letters have been cruelly and wrongly interpreted, and a great number of letters have been kept back that would have proved my innocence beyond doubt. According to scripture, 'Twice cursed is he who removeth his neighbor's landmark,' but I say, 'Thrice cursed is he or she who keeps back evidence will fully which would prove a man's innocence.' . . .

"It is due to my own wife to say that through all she has been the best of wives and mothers. . .

"But having won the girl's love, and she having placed implicit trust in me, how could I throw her on one side? I stuck to her to the bitter end and it was no fault of mine that she did not die in the arms of the man she loved, as I was on my way to her on the day of her death."

Here are the lives of two good women and one man and several children sacrificed to the fetich of "respectable society." Both women loved the man and he loved them. Miss Yates is dead, and her unborn child was needlessly sacrificed. Wark must die, and Mrs. Wark and his children must suffer because of his death. Can any one be found who has been benefitted by all this misery? L. H.

The First Year of the Free Propaganda.

BY E. C. WALKER.

It has been several months since I reported progress. During that period I have been in correspondence with nearly all the subscribers to Lucifer, and with others likely to be interested in the work. Rather, I have written to these persons and have in consequence had a more or less extended correspondence with a certain percentage of them. This form of approach followed the earlier one of statement and appeal through Lucifer, and is in turn succeeded by a recurrence to the first.

Shortly after the first of this month of November, the secretary-treasurer and manager of the propaganda sent their reports to all members, with blank ballots to be filled by members in the active class with the names of persons desired by them as officers for the present year, and with certain questions as to correspondence, to be answered by members in both classes. My next letter to Lucifer will announce the result of the election and show how many have renewed membership, as well as changes from the contributors to the active class. The reports of the Manager and the Secretary-Treasurer follow.

MEMBERS OF THE FREE PROPAGANDA, GREETING!

We are nearing the end of the first year of the organization. It has been a year of hard work for the Manager, but, taking all difficulties into consideration, the results are as satisfactory as could be expected. There are now eighty women and men on the list of membership. Forty-eight of these (thirty-four men and fourteen women) are in the active class, twenty-nine (eighteen men and eleven women) are in the contributory class, and three (two men and one woman) have not answered my questions regarding classification.

When communications in Lucifer no longer brought in new members, I resorted to letter-writing, sending out twelve hundred circular letters, with as many personal notes and copies of Nos. 1 and 2 of the "Bulletin." Nearly all these letters went to

Lucifer's subscribers, a few being sent to other Radicals whom I knew or of whom I knew. This effort increased the number of members by about a half, gave us most of the sum designated "donations" in the report of the Treasurer, and cheered us with many hearty commendations of the work by men and women who promise to join hands with us when they can "spare the dollar."

With a prompt payment of membership dues for the second year we shall be in a much better position to prepare and distribute leaflets and small pamphlets. Up to this time, using most of our very limited means in enlarging our membership, we have not been able to do much printing and so have been compelled to use in the general propaganda only papers and the cheapest pamphlets now in the market. It is the common story—if we had a little more money with which to work we should spend less in reaching the same number of persons.

So soon as the terribly busy Manager can save up enough minutes to make a few hours, he will copy for Lucifer some of the many good things his correspondence brings him.

Were not our members so widely scattered, we would have met in Chicago at the time of the Secular Union Congress convenes, but as not more than half a dozen, at the most, are likely to be present on that occasion, and among these few none of the active formers and but one of the officers of the association, the original plan was abandoned and this put in its place. This possesses the advantage of permitting all active members to take part in the proceedings, and at small cost to themselves. None lose anything hereby, for we could have no public meeting in Chicago with so very small an attendance from the outside, while the absence of the expected business convention need not interfere with the social enjoyments of the few comrades who do meet in Chicago at that time.

This report, the treasurer's report, and the list of active members, with questions concerning correspondence, are sent to all members and to outside donors to the fund.

E. C. WALKER, Manager of the Propaganda.

THE TREASURER'S REPORT.

Expenditures.		Receipts.	
Postage, stationery and "Bulletin."	$60.47	Membership fees,	$65.40
Typewriter ribbon,	.75	Donations,	50.84
Electrotyping.	12.14		
Matter sent out,	10.88		
Printing,	2 00		
Miscellaneous items,	1.85		
Total,	$88.09	Total,	$116 24
Balance on hand,			28.15

In addition to this cash balance, we have ten (10) copies of "A Physician in the House" ($2.75 each) kindly donated by the author, Dr. J. H. Greer, to be sold for the benefit of the Free Propaganda. Who will first order a copy?

Some who have not paid dues for the first year are very poor, but are good workers, too good to be refused admission. Most of the other delinquents are—not too good but too slow. May they take the hint!

ANNA STIRLING, Treasurer.

The reader will bear in mind that these reports were prepared and sent out before the Congress convened, which accounts for the tense. This information accompanied the reports:

The officers of the Free Propaganda for the year ending November 18, 1898, are:

President—Lillian Harman.
Vice-President—
Secretary-Treasurer—Anna Stirling.
Manager of the Propaganda—E. C. Walker.
Legislative Agent—James F. Morton, Jr.

The officers to be elected for the year ending November 18, 1899, are a president, a vice-president, a secretary-treasurer, a Manager of the Propaganda and a legislative agent.

Officers are elected by votes of the active members.

The officers are to be selected from the list of the active members.

The active members are Mrs. E. A. Abbey, James W. Adams, Robert C. Adams, F. J. Afflhauser, H. C. Allen, William Broadbelt, A. A. Caswell, Edward W. Chamberlain, Adeline Champney, John Moseley Clarke, Lelia J. Drake Clarke, Cyrus W. Coolridge, Charles B. Cooper, William D. Denton, Flora W. Fox, Ralph E. Galbreath, Lillian Harman, Dr. J. O. Hatten, James Haworth, O. B. Hescock, Otto C. Heuple, May C. Hurd, Frank Lang, Jesse Lee, A. G. Lengberg, Sven N. Lindall, George Makert, A. Louise Minchen, Virgie C. Moon, James F. Morton, Jr., E. J. Paul, Myra Peppers, Abner J. Pope, Dr. Oscar Rotter, Rose Turnbull, Elizabeth H. Russell, Amy L. Scudamore, Ella Slater, Fred L. Small, Ambrose Sorenson, Anna Stirling, C. L. Swartz, Henry R. Thayer, J. G. Truman, E. C. Walker, Ernest Winne, C. R. Welker, Henry Youmans.

The close of the second year should see the list of membership quintupled, taking the two classes together.

Notice.

Some friends of Emma Goldman, remembering the success of her last lecturing tour to the West, have received her consent to make arrangements for lectures at intermediate points—the lecturer to start from New York the latter part of next January. Comrades desiring further information will write to Emma Goldman, 50 First street, New York.

It has also been deemed advisable to start a fund to cover the traveling expenses, and those wishing to assist may do so by sending their contributions.

Miss Goldman's subjects are:

"Sex Problems."
"The Power of the Idea."
"Theory and Practice. A Criticism on Ethics."
"Politics and its Corrupting Influence on Man."
"Trades-Unionism; What it is, and What It Could Be."

Meetings have been arranged in Barre, Vt., Philadelphia, Pittsburg, and the mining districts of Western Pennsylvania, Chicago, St. Louis and other places. Those desiring lectures by Miss Goldman should communicate with her as soon as possible.

VARIOUS VOICES.

E. F. Rotsbeck, Steilacoom, Wash.—Enclosed please find stamps for six months' subscription—fifty-five cents—the five cents are what it would cost to pay for money order and war tax, and will, I think, do you more good than the present Uncle Sam. I don't like to pay a war tax anyway.

Essa B. Taylor, South Pasadena, Cal.—Enclosed find one dollar, for which please extend my subscription to Lucifer another year. I believe it expired with No. 736. I was sorely tempted to wait until after Christmas before sending the money, as I very much wanted to use it otherwise. But I said to myself, "If other subscribers also fail to pay up when due, where's the Harmans' Christmas coming in?" My better nature prevailed, so here's your dollar—it belongs to you.

Anton Merakergaard, Sioux Falls, S. D.—FRIEND HARMAN: I take the liberty to call you my friend. You are not mine only, but a friend of all the oppressed and suffering humanity. Inclosed find one dollar for your staunch Lucifer for '99, and twenty cents for the book, "Personal Rights and Sexual Wrongs." I wish I had the means to send you more money for your bright Lucifer. I will try my best to get some subscribers for you if possible. It is worth while to help such a cause along.

William Schemenour, Waterville, O.—Mr. Charles Gano Baylor's article in "Various Voices," No. 739, is very interesting, and his query, "Will some one of Lucifer's readers explain?" I will say, yes. I for one would like to make the attempt, but to do so would take several columns of Lucifer's limited space, and Brother Harman has not yet said he would add one or two pages more to the size of his paper—such additional expense to be borne by those who might want to come into the arena. I trust Brother Harman will consider the matter. Mr. Baylor has signified his willingness to contribute. If such space can be secured without too much cost, let it be so stated in the paper. No doubt there are others who would like to answer Baylor's article, if space did not forbid.

[The question of enlargement has been under serious consideration for some months, but the prolonged illness of the editor and publisher has prevented hitherto, any statement of the pros and cons. We shall be glad to hear what others think of the proposed enlargement of Lucifer's space].

O. W. Lee, LL. M., Des Moines, Iowa:—As the author of the article, "An Attempt to Rationalize Marriage," in Lucifer, No. 738, I accept the hint of the good editor and will "enlighten" those interested as to facts. It is a copy, or nearly so, of a bonafide contract in which I am one of the parties. It was not executed with a belief that it would ever find its way into court, or if so, be accepted there as anything but "a contract against good morals," and therefore "void" in the eye of the interpreter of statutes—judges—called courts. If the parties to it cannot live up to its every provision, God knows that no combination of individuals in numbers, styled "society," "courts," "Comstock Purity Leagues," or what not, can coerce or enforce it, or any single provision therein. The words, "As in a like co-partnership, neither partner" should read, "Like a co-partnership, neither," etc.

It was executed with a belief that it would furnish an adjustable foot-bridge between darkness, as it now exists—in marriage laws and customs—and the light of the brighter days that are unquestionably beginning to dawn. Can one do more for freedom's cause with own hands and body free, than to let the mind lead them into certain prosecution?

This "foot-bridge," in the form of contract prior to marriage, has, so far as it has been tried, proven an easy way for me to pass from darkness into light. It might not do so for another individual, save the solitary "she" who has tried it! Could we have brought light to a greater number of others by a defiance of society's dictum?

The Judge of the District Court administered, not "the usual nuptial oaths," but the one promise, "Do you take this woman as your legally wedded wife," and turning to the woman, "Do you take this man as your legally wedded husband." As a matter of fact a license to marry was issued by the clerk of the court, in due form, and of course the usual record and return were made for the archives of the county; otherwise persecution and perhaps prosecutions would have followed.

No officer of the church, nor an inferior officer of the civil government (one not being permitted to help undo a wrong, if it proves to be such, wherein he is a party participant) could act for or with me in the capacity of "solemnization?"

The unity of life assures me that we shall progress toward harmony just in proportion as we serve (love) humanity and freedom the more. Having taken a step from darkness into light we can with confidence expect to take other steps with equal results, and each step in advance makes the darkness of the past like a departing dawn, when the sun appears. The copy of the contract and this article are but hints, and are not thought to be the expression of a fixed opinion. I would be pleased to hear from any Lucifer reader, pro or con.

Elsie Cole Wilcox, Lawrence, Wash.—William Schemenour, No. 735 makes the suggestion that those who desire to air their views in Lucifer combine to enlarge the paper. No doubt every lover of the cause Lucifer represents would be glad to have the paper enlarged. But Mr. S. should bear in mind that the great mass of Lucifer's readers are of the class not raised to affluence by the great wave of McKinley prosperity. Most of us do all we are able to when we rake up a dollar for the regular subscription, with an occasional quarter or dime for a "benefit fund" or for pamphlets to circulate among the "great unwashed." Seems to me a cheaper way, and one likely to be as satisfactory to the average reader, would be to lay such constant contributors as the three or four who usually monopolize every issue, on the shelf for a week or two and give the space usually occupied by them to the accumulated mass of readable articles said to litter the editorial desk.

Not a week passes that Mr. Walker is not heard from. Is it fair to the other contributors to continue to side-track everything else to give him from two to four columns every week? Mr. Walker is an able writer, a clear, logical reasoner, and always interesting. But with all due respect to him, I beg to suggest that his varietist theories should be put in practice in literary as well as in sex matters.

It is just possible that some of Lucifer's patrons might prefer to read the writings of other contributors just for a change. Suppose for two or three weeks Mr. Walker, Rev. Holmes and the three or four others who have monopolized two-thirds at least of Lucifer's space for the past year, should just step aside and keep still and let Mr. Harman and Lillian fill up the papers with the best of the deferred articles. I fancy they would be all the better for the rest, and would have a chance to re-read their articles, and some of the writers might not care to have the articles published after the second reading. This will be a much cheaper way out of the difficulty, and then those who have a little cash to spare can give it for the support of the paper in its present form. It needs it. But, if it has reached that point where its pages are to be monopolized by a few, and the many must pay for the privilege of being heard, I predict a speedy downfall of the dear old paper.

Very few will respond to such a call, and there is a growing dissatisfaction with the present monopoly. With kindly feelings and sincere admiration for all the contributors, I make this suggestion, believing it to be in the interest of the paper.

["Hear all sides" is Lucifer's motto. Mrs. Wilcox gives us a plainly worded statement, as she sees the matter, in regard to the enlargement proposition of Mr. Schemenour. If she had worked in Lucifer's office as many years as some of us have done she would probably see things in a somewhat different light. While it is true that Mr. Walker has been accorded much of Lucifer's space within the past year—in fact for several years past, it is certainly not true that "not a week passes that Mr. Walker is not heard from," nor is he given "from two to four columns every week," etc. In selecting matter for the weekly Lucifer, its editor has been governed, mainly, by two considerations:

First, and chiefly, suitability of matter, clearness of style, state or condition of manuscript offered, length of article, etc. In these regards the editor must assume and exercise autocratic powers—necessarily so. He must be the arbiter, from whose decision there is little or no chance for appeal.

Second. It is well known that no journal, devoted to radical and unpopular lines of thought, can be made to reach many readers that does not receive voluntary and unpaid help in money, time or labor. In human ethics we recognize that there is such a principle as *equity*. Equity, if I understand the term, would give more of the space of such journal to him or her who has contributed most, either in time, labor or money to make that journal live, than it would to her or to him who has simply paid the usual subscription price. Applying this rule to the case under consideration, I do not see that any reader has cause to complain that Mr. Walker has been a "monopolist." Measured by this standard he has not occupied more than his equitable share of space in Lucifer's columns.

While thanking Mrs. Wilcox, and all who may think as she does in regard to the question of monopoly of space, for the kindly interest she and they have manifested in Lucifer and its work, I would respectfully ask a suspension of judgment until the real facts, not simply the apparent or one sided facts, in the case can be presented. M. H.]

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741.

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A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

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PERSONAL A well-educated, broad minded, liberal lady, neat in person, well preserved, not far from seventy years young—alone in the world, living in an orthodox village, wishes to correspond with single gentlemen, healthy, liberal, of excellent habits, neither poor nor rich, of about the same age The years do not make us old so much as our thoughts. With good, clean habits and sound heredity the limit of life should not be under 85 or 90. Willing to go to any of Uncle Sam's new possessions to begin life and grow up with the country. All first letters may be directed to "M." care of Lucifer.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Howdier on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

REASONS FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governor has the courage of his convictions. He does not "pardon" repentant criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. II., NO. 51. CHICAGO, ILLINOIS, DECEMBER 24, E. M. 298. [C. E. 1898.] WHOLE NO. 742.

Master of His Fate.

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud
Under the bludgeoning of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how straight the gate,
How charged with punishment the scroll—
I am the master of my fate;
I am the captain of my soul.

—*W. E. Henley.*

"Chivalry" an Unnecessary Evil.

BY C. L. JAMES.

"Chivalry," says Egeria, "is justice to women." I think it would be nearer the exact truth to say that chivalry is an apology for injustice to women. The nature of this apology is fully explained in Lucifer, 740, by R. B. Kerr. whose conservative spots I regret to be finding out.

"As women cannot work so hard or continuously as men . . women should be maintained, in part at least, by the labor of men." That is identically the theory of chivalry, hitherto in full operation. But "the days of chivalry are over!" In this age of wonderful inventions against which the mediæval knights must needs be as powerless as a Spanish cruiser against one of our own improved murder-machines—see Mark Twain's story of a "Connecticut Yankee at King Arthur's Court"—there is no necessity for either sex to work harder or more continuously than a woman can ordinarily do very well. If the capitalistic system imposes an unreasonable burden on the workers, as it most unquestionably does, that is merely a reason why every useful woman should be, and soon will be, even more of an Anarchist than every useful man. As to that period during which it really is unsuitable for a woman to work, the new woman will—does already—take care not to enter it without securing either a reserve fund sufficient to tide her over, or a sufficient guaranty of the assistance of the man in the case. The female being the least amorous sex, there is no difficulty about that when women are free.

Neither the original Egeria nor the Amazons, types of the new woman, found it necessary to invoke chivalry. They "bossed" in sexual matters, as the female always should. It is only the woman compelled to gratify masculine desire and bear unwelcome children, who has any need of an apology for injustice.

The arguments by which Mr. Kerr endeavors to show that sexual dominion is not generally practicable for woman—because this is really what his contention amounts to—have a strangely familiar sound. "It is necessary that all women capable of child-bearing should average three children or so apiece in order that the population should not decline." I scarcely think it would be any great evil if the population did decline in quantity and improve in quality. But granted it would, at that rate of increase the progeny of one pair would in thirteen centuries amount to 289,000,000,000. Shade of Malthus! that won't do.

It is necessary that all women capable of child-bearing shall have less than three children apiece that the population may not be kept down by the positive check of premature death. As to the observations of Darwin, Lombroso and Romanes, on the comparative activity of the faculties in men and women, they may or may not be just, for women as women are. But we should remember that women have only very lately begun to have anything like the same cultivation for their faculties as men. Women have not yet proved that they are by any means as often gifted with original genius as men, but in talent—the capacity to do well, and with small improvements, what has been done before—they have, since their partial emancipation, proved fully equal to men. And this is the bread-winning faculty. Genius doesn't pay. On the whole, I am still of John Stuart Mill's opinion that until women and men have been educated to like pursuits and followed them, for a much longer time, we are not justified in saying there is any natural difference of mind between the sexes—still less as to pronouncing as to what that difference is.

Is a Free Life Practicable?

[Copies of the following letters have been sent to us for comment, and as we think them interesting as giving a glimpse of real life, we reproduce them in Lucifer. They will doubtless be found self-explanatory. L.]

MY VERY DEAR FRIEND: Since seeing you I have been thinking about what you told me about your daughter and her lover.

I shall be plain and say just what I think, and if I hurt your feelings you must remember that our very best friends are those who tell us our faults. If I am wrong I am anxious to be set right.

I always supposed that free love was the interchange of love between two persons, with the intention to live together as long as they satisfy each other, and whenever the time comes they do not love each other they should separate. You told me that they are living together when she knows it may be only temporary. Now I think it an awful thing for you, her mother, to encourage her in doing so. I can't see that it is anything different from prostitution. If he was a married man and lived unhappily at home, I think it would be more excusable, for in this case he could live with her right along. She puts herself in a position where she is obliged to violate the law of nature which says to the woman, "increase and multiply," and she runs the risk of permanently injuring her health.

Now I have thought much about this and I can't see how you could in any way encourage her in doing this thing. Of course it is a very pleasant thing for him, because he can leave her just as soon as he wants to, but how will it be for her? It is all very well, perhaps, while she has youth and beauty, but how will it be when she gets older and not so attractive? Do you think it is right?

I tried to imagine myself encouraging my daughter to do the same, and I think I should rather see her dead than encourage her to do such a thing.

I think you are a woman of good judgment in many things but I think you are going so far in this matter that sometime or other you will regret it.

Enough on this subject; let me write on something else. While reading a magazine the other night, one paragraph impressed me as being nearly right. It is:

"Better the Vedanta philosophy, better Nervana; better the Zingari's trust in the Great Name and the healing band; better the wild man's Great Spirit, than no philosophy, no belief, no trust, no hope, either in this world or the next."

I have not derived as much pleasure in my skepticism as I thought I should. If a person really believes in a future state, and that if he leads a good life here he will have a beautiful mansion in another world, and believes that God is a loving father and is always ready to help us if we call on him; and in addition to this he forgets all the horrible parts of the Bible and only looks at the good that is in it and takes all the bad as symbolical, he can get a great amount of pleasure out of life in this way.

The old saying is, "Where ignorance is bliss, 'tis folly to be wise," and I sometimes think it is about so. I used to have lots of good times before I investigated liberalism. I am alone a great part of the time, with only my thoughts for companions, and I can assure you they are poor companions a good part of the time. If I could be in a position where I could mingle with kindred souls I should be happier. Some one put this motto over his library door, "When I am alone then I am least alone." That is true to a certain extent, but I long for a congenial companion to whom I can open my heart and find sympathy and encouragement, some one who will take interest enough in me to tell me my faults, and if they see anything worthy of praise will give me the pleasure of letting me know it. You have done this for me for some time, and I think I appreciate it. I should like to hear from you when you feel like writing. I hope you will take this in the same spirit in which it is written.

Ever yours, JOHN.

MY DEAR FRIEND: Yours just received. Of course I am not angry with you for what you write. It shows only that you have not embraced nor understood the principles of liberty. Free love means freedom in love, and I have not learned its meaning truly if I would interfere with the free expression of love of anyone.

Your description or statement of what you consider free love to be, is only free monogamy or free marriage. Probably the two you mention will "live together as long as they satisfy each other, and when they do not love they will separate." That is your definition of free love and is exactly what they will do. The difference between free lovers and yourself is that they know from the experience of the world that there is likely to be an end to the attraction some time, and so do not get into such a condition that when that time comes, there will be a thousand things to prevent their separating.

A prostitute is one who has sexual relations for money or for considerations other than love. So how can you say that a woman who has relations of that nature for nothing but love is a prostitute? Should she meet a man of fortune and marry him thinking she could merely like him, and thereby provide for herself, she would be a prostitute. Your analysis of the case would characterize as a prostitute any woman you professed to love outside of marriage, but you would excuse her on account of your being a prostitute perpetually through a mistake of your youth.

It is the church that says a woman must "increase and multiply" whether she wants to or not. A married woman puts herself in that place and increases and multiplies not only children, but misery and trouble for herself and children and husband. It is natural for a woman to *want* children, it is also natural to want them well provided for, and a woman is foolish and unjust to herself and to her child if she has children before she has means of support for them, even though she is married.

In freedom no woman wants a child until she can support it without the necessity of living with a man. And she knows that if there are no children, or if she has children that she is able to support "Whenever the time came that they do not love each other they will separate."

You have tried to find a means of prevention of conception for *married* folks. Were these persons you want the contracept for "obliged" on account of free love "to violate the laws of nature which says to the women 'increase and multiply'?" Why were you less concerned about their "running the risk of permanently injuring their health" than you are of women outside of wedlock? What is there in the marriage ceremony that makes sexual intercourse, whether desired or not, with a contracept not dangerous—when the temperate intercourse desired, with a contracept, is so dangerous when there is no ceremony?

"Of course it is a pleasant thing for him because he can leave her just as soon as he wants to." True. And it is equally well for her, because she can leave him "just as soon as she wants to." You still cling to the idea that a woman is the sufferer necessarily. Let me tell you that in freedom it is not so. My observation and experience show that a man is as often left to suffer as a woman. Your saying, "How will it be when she gets older and not so attractive?" is exasperating. Why, my dear friend, he is much older than she. How will it be for him when he gets older and not so attractive? She is much more likely to find a younger man nearer her own age that is attractive to her than he is to find a woman of his age who is as attractive in appearance as she is, and younger women are not likely to be attracted to him. You put men on a very inferior plane when you talk about a woman being left out of consideration because she is older. Why should she be, any more than men? You are talking of men who want handsome mistresses, not men of free minds who want mental comfort and companionship.

The fundamental principle of freedom is financial independence, and no free woman will sit around waiting for some male prostitute to come and pick her out and support her for her appearance. If no man admires her for her worth she will not have a lover, and she will go along about her work doing her legitimate work and not fret about it even as much as our maiden teachers, editors and workers in all lines do now.

Poor Clara Barton! Desolate and scorned Frances Willard! They might perhaps have had board and clothes furnished them in return for gratifying man's sexual appetites, and also been mothers to a dozen undesired children had they been "pretty and attractive." The woman you write about is young, yet she is self-supporting, with wages constantly increasing. It is your conventional girls, brought up to be prostitutes, brought up to depend upon father or husband for support on account of their being females, who must fret about growing old and unattractive and having no other means of support. If you educate your daughter to think she must depend on youth and beauty for love or support she had better be dead—and I do not wonder you feel so.

Love is the luxury of life, and I believe for myself in enjoying it whenever I can. Consequently I would not advise young persons to abstain from social happiness. I believe in controlling the expression of love to the extent that there shall not be years of agony to pay for it. I believe in eating fruit, but each one must learn to abstain at times that to him it is injurious. There is nothing but lack of money to keep free women from having all the children they desire. And I cannot see why a free woman should abstain from sexual pleasure, neither do I see why she should not control the number of children she shall bear. We think it commendable in married women to have no more children than they can properly care for.

You do not grasp the principle of Freedom in any line. You cling to conventionality and still want the benefits of freedom. You cling to God and to freedom. You grasp one side with the right hand and the other with the left, and there you hang. You have not let go of either side and while you hang suspended you only wear out your life fretting. Why not let go of the liberal side, and go back to your church and marriage idols? They need you. Your going back would give conservatives great joy and make them have a chance to say, "See how wretched free thought makes a man. See how glad he is to come back." As long as you can be caught and amused with such chaff as the paragraph you quote I see no hope of your ever being at home in liberal thought. I do not see a particle of chance for a man out of the church (and I would seriously advise the Catholic church) who can seriously quote, "No philosophy, no belief, no trust, no hope, either in this world or the next." If you have been all these years studying and think a freethinker has "no philosophy, no belief, no hope, no trust," your case is entirely hopeless. There is no comfort for you outside of a promise of rest in the arms of Jesus in the future.

If "When ignorance is bliss" is true, you should at once advocate closing the schools, as there is no place to limit the spread of knowledge. It must be stopped at the foundation, and man must not learn the alphabet if he is to be kept ignorant. Your thoughts are so illogical I do not wonder you are lonely when you have no other company.

There is congenial society and plenty for the person who has the courage to take it. For the person who is afraid of his neighbors, afraid of the church, afraid of his family, the only consistent thing for him is to shut out everybody he likes and spend his life with those he fears. I judge this is so from what I see of the lives of those who try to hold to both sides.

To the man who has faith in nature and in freedom there is to be found society in nature and in freedom, but no man can serve both law and freedom. "There is no stopping place between Rome and Reason," and there is no road from Rome to Reason that is not free to all the world if they have the courage to travel it. If you have not the courage cuddle down at Rome with the church for bed, the Pope to guard it, and Jesus to rescue at last.

I am glad I have been a desirable friend to you and hope to continue to be so. You must take this letter in the same spirit in which I write it, and in which you wished me take yours.

Ever your friend, AGNES.

Denver, Col., Nov. 25.

The Practicability of Free Marriage.

BY HENRY M. PARKHURST.

The first element in the introduction of a reform is the public recognition of its desirability. If it is desirable but impracticable, we can make it practicable. If free marriage is prevented by statute law, the law will be changed as soon as the public desire the change. If prevented by the courts under "rules of law," by which I mean American law and not the law laid down in English encyclopedias, then the rules of law must be changed, which can be done at any time by judges appreciating the necessity for the change. But in order that the judges may have the opportunity to make the decision which will change the practice of the courts, individual cases must arise involving the principle of free marriage for their adjudication. Even if a special contract should be adjudged invalid, in an individual case, it will aid in the education of the court and of the people towards the point of reform.

A contract may be set aside by the courts as *contra bonos mores*, contrary to good morals. Usually this applies to contracts to violate statute laws; but the judge considering a provision in a contract for marriage contrary to good morals, might feel it his duty as well as his privilege to set it aside. Good morals are what the conscience of the people, either naturally or by education, approves. If the education has been wrong, enlightenment will correct it, and bring the standard of good morals into conformity with natural law.

To correct a misprint allow me to repeat my definition:

By free marriage I mean a voluntary agreement between a man and a woman by which they shall secure their mutual and individual rights and the rights of their children.

When Will They Awake?

Morris Rosenfeld's "Songs from the Ghetto."

When everything is quiet all around, as silent as if dead, and there is no rustle, no sound, no stir—in the depth of night as if by magic, she appears before me.

A beautiful blonde woman, her body is as white as snow, but pale her cheeks are, pale; her strong shoulders are clearly defined and adorned with golden hair, but wet her eyes are, wet.

She looks at me and is silent, she raises her hands and points with them: A chain hangs down from her; I am sure, I understand her meaning, and finally, in tears, she asks, "Untie me!"

My heart is burning, and I rush with rapid steps and seize the chain. Alas, I fall back—a serpent long and thin is twined about it.

I cry, I call, I chide, but terrible is their sleep. I hear but snoring. "Rise, oh, rise quickly, and let there be light! Come, make liberty free!"

There is a silence. Only I alone exert myself, but as soon could I wake stones. No one moves from the spot; whether I call them or not, not a foot is raised—there is no end, no cessation (to her suffering).

But who can see the picture and not grow wild? Let there be an end, an end! I throw myself into the danger, and I hear a voice: "Senseless fool!" and I awake from my sleep.

A Dollar Book for Fifty Cents.

DEAR LUCIFER READERS: I have made the blessed Light Bearer a New Year's present of fifteen "Irenes,', which they will sell for half price, and as the book is a handsome ornament for any parlor table, I feel sure that there are at least fifteen of Lucifer's readers who will purchase as soon as they read this, as it will be a good holiday present for any one to give a friend whom they wish to show the truthful status of woman in the present social institutions. You can tell your friends that the scenes therein are taken from real life. The District Attorney of Philadelphia called it an "awful book" when he threatened to imprison me if I did not give up the plates and books to be burned by the "Vice Society." Yes, it is awful, but it would have been *awfuller* had I put in the *worst* stories that have been revealed to me!

But the sad part is made easier by the humorous. The humorous character, "Nan," is a perfect description of a pupil of mine away out on the western prairies. The most remarkable character, Mme. Leroy, whose secret life was unfolded to me in confidence, was an efficient member of a respectable church, and with the exception of that illegitimate and bidden business she was one of the noblest women. Thus does Irene show how important is the work of our noble Lucifer, which is to make people honest and free. Many of my friends are now re-reading the book because it shows so plainly that true love alone should guide in the most sacred of all relations, and also because it is a true history of the progress of reformatory movements. In hope,

Yours for all truth, SADA BAILEY FOWLER.

THE CAREER OF A NIHILIST: A realistic romance by Stepniak. A thrilling tale of liberty-loving revolutionists in Russia. Price, postpaid, 25 cents.

LUCIFER, THE LIGHT-BEARER

PUBLISHED AT 1394 CONGRESS ST., CHICAGO, ILLINOIS.

M. HARMAN, EDITOR AND PUBLISHER.

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THE NAME LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

THE CHICAGO SECULAR UNION has been re-organized under the name of the Illinois Agnostic Society. Meetings will be held in the office of Dr. Greer, 52 Dearborn street, the last two Saturday evenings in '98. Beginning with the first Sunday in '99, the meetings will be held every Sunday evening at the same place.

Somewhat Personal

The habit of parading one's own personality, one's own personal affairs, to the public eye, is certainly not a commendable one, and yet there may be occasions when the free use of the pronoun "I" may be admissible, if not absolutely necessary. The present seems to be one of these occasions.

In recent issues of Lucifer something has been said in regard to a winter vacation for the editor, who has been on the invalid list since the early part of October last. Until within the past few days the ways and means to such a vacation did not seem to materialize. The receipt of the following letter, with a few more of like import, have materially altered the outlook:

"MR. M. HARMAN, 1394 Congress St., Chicago, Ill.: I have just finished with Lucifer of the 10th inst. I note that you need a change and a rest. Please to use the enclosed for that purpose. A radical change—higher and dryer air and more of sunshine than Chicago offers, would, I believe, help you. I would leave Lucifer way behind and not worry during absence. A child of eighteen should and does have some vitality of its own.

Very truly, C. A. S."

December 16, 98.

This letter bears internal evidence that its author intended that neither the name, nor the amount of inclosed check should be published. Another brief, but significant note received about the same time, reads as follows:

"DEAR MOSES HARMAN: Please apply the enclosed check to the sole purpose of getting away from your office for a little while. If you do not return it I shall consider you keeping it to be an implied promise that you will go off for a vacation. Don't forget the tonic! A joyous holiday to you!

ED. W. CHAMBERLAIN."

Another, writing from the same city as the last, says:

"Inclosed find five dollars towards taking a rest. W. B.—December 14."

From several other persons, sums ranging from twenty-five cents to five dollars, for the purpose indicated above, have been received. Among these kind donors I think it not amiss to mention the names of Mrs. H. M. Lyndall, Sarah Stone Rockhill, B. W. Rodes and Frank Griffin. These are not all. A few prefer that no mention whatever be made of what they do to help Lucifer by helping its old editor to take a rest.

The aggregate of these checks, bills and postoffice stamps will go a good way towards making the conditions under which I now think it proper and right to absent myself for a few weeks from the work in Lucifer's office. As to how long I shall remain away, and how far I shall go, it will depend mainly upon the news I may get, from time to time, from my co-operators in Lucifer's office. As to direction I propose to go southward—towards the Gulf States, hoping to get out for awhile from the influence of the great northern lakes. I shall expect to make no long journeys, and shall be glad to meet as many of Lucifer's friends and readers as possible. My first stop will probably be Bloomington, Ill.; then Roodhouse, Ill.; then St. Louis, Mo. From thence—if I go further—it will depend on the word I get from friends whether I go to Southwest Missouri, or Southern Kansas, or to Kentucky, to Tennessee, to Florida, or to Louisiana, Mississippi, or to Alabama.

Once more, and while sincerely thanking all who have sent words of sympathy and of personal regard, and especially all who have contributed generously of their worldly means to make this journey possible, and also all who have in any way helped to make Lucifer and its work a triumphant success, I respectfully but earnestly ask a continuance of this fraternal co-operation with, and support of, the workers in office during my proposed absence therefrom.

M. HARMAN.

Enlargement of Lucifer and the "Free Propaganda."

In a recent number of the Light-Bearer several letters have been published touching upon the question of adding a few pages to the weekly issue. Other letters not published have urged the enlargement of the paper both as to space and as to range of subjects to be discussed. Prominent among these advocates of extension is William Scheme nour, of Waterville, Ohio, who offers to contribute five dollars towards defraying the expense of such enlargement, and now Mr. J. P. Lederer, of the same place, makes a like offer. Whether these good friends mean they will contribute five dollars per annum, or just a single five dollar bill, they do not say.

Of course all who know anything of the cost of getting out a weekly publication such as the Light Bearer, know that ten dollars would go but a little way toward paying the extra expense of adding four or eight pages, yet if any considerable portion of Lucifer's readers would contribute a like sum the number of pages could be doubled without adding to the price of yearly subscription.

Many things, pro and con may be said on this question of enlargement that cannot be said in this issue. Wishing to hear all sides before deciding the writer of these lines requests all who may take an interest in the matter to send us their views, their suggestions, briefly as possible, not necessarily for publication.

"THE FREE PROPAGANDA."

Before dismissing the subject of enlargement for this time, however, it seems timely and pertinent to say a few words anent the organization called the "Free Propaganda," the first report of which was published in Lucifer of last week, and concerning which report some comment was promised. This organization, if I understand its animus and scope, is neither more nor less than an effort to enlarge or extend Lucifer's work, and as such I have given to it all the encouragement in my power, except it be to fix my name to the list of members. For reasons that to me seemed sufficient I have not done this, but have freely given to Mr. Walker the use of Lucifer's columns and the use of its subscription list through which to advocate the claims of said organization. Hitherto I have abstained from expressing an opinion as to methods in this department of Lucifer's work, chiefly because, judging from all past experience, I knew my motives in criticizing the methods of my fellow workers would be construed to my disadvantage. "In things essential, unity; in things non-essential, diversity; in all things charity," [love]—is a good motto.

Hence I have held my peace, and would probably continue to do so were it not that the question of enlargement of Lucifer has again come up for consideration. Even now I shall offer no criticism, as such, but will content myself with asking a few questions:

While, on general principles, "Division of labor" is a good thing, might it not be best—in times like these, when orthodoxies of all kinds, with their right-bower, money, are combined against us—might it not be the part of wisdom to remember the motto, "The secret of success is concentration?"

In other words, is it best to maintain two independent centers of propaganda work, when the objects are identical?

If New York is the better center for publication and distribution of literature in Lucifer's line, would it not be better to move the western plant and consolidate it with the eastern?

Hoping that these brief queries or suggestions will be considered in the same kindly and fraternal spirit in which they are made I will say no more for this time.

M. HARMAN.

Paine's "Age of Reason."

We have received from the publishers (The Truth Seeker Co., New York) a sumptuous and artistic presentation edition of Paine's masterpiece.

Part I. Reprinted from the first English edition (Paris, 1794). Part II. Corrected by M. D. Conway's standard edition. With Paine's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonneville portrait, representing Paine as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes and other illustrations. With preface, chronological table, notes, index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Boxed. Postpaid, $2.

The book may be ordered of the publishers, or of this office. Descriptive circulars sent on application.

Self-Control in Expression.

BY M. FLORENCE JOHNSON.

Giotto says in Lucifer No. 741: "Self-control . . has come to mean the control of the physical over the spiritual." This is true, and her idea has prompted me to give my observations on this subject. Self-control as usually understood, means suppression. If I have trouble and hide it from my friends, it is self-control. If I feel elated at good news and keep on in my usual humdrum way, it is self-control. This is all very true. A person who could not control expression, to hide away undesirable emotion would be deficient in self-control. Now take the other side. Suppose I desire to show that I appreciate a thing and I cannot express it, I am deficient in self-control. I see a man or woman suffering from some physical or mental torture, words and voice fail to portray my thoughts and emotions, simply because I cannot control myself to do it. More persons have the ability to express censure of what they disapprove than have the education to express praise for what they approve.

We find the education of life has been to control in the direction of death, and neglected in the direction of life. We have learned to express the emotion which leads to unhappiness, but as a rule, we have not learned the one which leads to joy. The world will allow us to say "I hate" such a person, no matter if we are almost alone in that opinion; it will not allow us uncensured to express as freely, love for another, unless all society agrees that the love is approved. Yet the hatred might work untold misery, while the love would help the loved one and injure no one. Self-control must be cultivated on the side of expression as well as repression. When we learn to be as much ashamed when we fail to express our feelings as we now are if we fail to hide them there will be marked improvement in our social behavior.

Physical self-control means the ability to sit calmly when we choose, it also means the ability to run, and in everything it is the same. One-half is to be able to not do, the best half is to be able to do.

ON LIBERTY. By John Stuart Mill. 200 pages. Fine paper. Gilt top. Handsomely bound in green and gold. Well-executed portrait of the author. Price, 50 cents, postage paid.

The Bedborough Case.

BY R. B. KERR.

It has often been remarked that one must always allow for the personal equation. It is equally important, although rather difficult, to allow for the national equation. There are certain important national distinctions which both Mr. Chamberlain and Mr. Walker have overlooked in writing about the above subject.

1. An undramatic compromise is a characteristically English way of getting out of difficulties. Senator Hoar gave a good example of this a few months ago in one of the Reviews. He pointed out that for four hundred years there has been a doubt as to whether or not the Judge who holds the Assizes at Oxford is or is not entitled to occupy the house of a certain professor during the sittings of the court. In America such a question would quickly be settled in court. In England it is different. When the Judge arrives at Oxford he drives toward the Professor's house. Some distance from the house he is met by an emissary of the Professor, who gives him a polite invitation to stay at his house during the Assize. The Judge on his part sends on a messenger to give the Professor orders to have his house ready on his arrival. When the Judge arrives the Professor comes out to meet him and welcomes him as a guest, hoping that he will make himself at home during his stay. The Judge in turn asks the Professor to stay with him as a guest, and hopes he will make himself extremely comfortable. Thus it has gone on for four hundred years. Nobody knows what the rights of the matter are, and nobody cares. When a bill is introduced in the British House of Commons no one is so impolite as to move that it be rejected, but somebody moves that it be read this day six months. In the same way, when prosecutor and prosecution have both had enough of a case, they make an amicable little agreement. The accused person pleads guilty, gets a few words of grandmotherly advice from the bench, binds himself over to come up for sentence if ever called upon, and walks out of the court a free man. I once settled a man's case with the government in exactly the same way, and I know as well what was said and done in regard to Bedborough's compromise as if I had been there myself.

2. In America it is probably best to fight a case like Bedborough's to a finish, because these prosecutions are becoming so frequent that they must be stopped. Within one year Ruedebusch, Pope and Berrier have all been prosecuted, and one of them got two years' imprisonment. There is no parallel to this in England. Such prosecutions occur only at rare intervals over there, and the quietest way to settle them is probably the most effectual. I can only recollect three prosecutions in England altogether which can be compared with the three in America within the past year. The Bradlaugh-Besant case fizzled out in 1877, the parties being convicted and then let off on a technicality. In 1890 Vizitelly was convicted for selling obscene literature, not connected in any way with the scientific discussion of the sex question. He got a few months imprisonment. In 1898 the Bedborough case has come up, and the prosecution has been glad to compromise. The net result is that the press appears to be in very little danger, and does not seem to stand much in need of martyrs.

3. In America it is very important that the few who are interested in liberty should fight very hard for it, because the general public opinion of the country is extremely sluggish, except when the prosecution is in some foreign country. Bryce calls this sluggishness the "fatalism of the American people." It is probably chiefly due to the system of government. In America the executive is elected for four years, and no power on earth can get it out before that time. Consequently there is tremendous excitement for a few weeks before the election, and then the people go to sleep for four years. But under the parliamentary government of England and France the government must make a never-ending fight for office. If it loses one division in parlia-

ment it has to resign. Both the government and the people are always on the *qui vive*. Public opinion never goes to sleep and the government is always desperately afraid of offending it. As Lord Salisbury truly remarked some months ago, "Public opinion is now the government in England. There is no power which can make any serious resistance to it any more than there is in France.

4. Public opinion being the government in England, and the only tribunal of any importance, Bedborough's case was settled months ago. When the editors of the Fortnightly and Saturday "Reviews" joined the Free Press Defense Committee, and Stead wrote his article on the subject, the future of free discussion of sexual inversion was decided. Nothing was left but to patch up the case quietly and drop it. From now on the press of England will be as free on that subject as it has been for twenty years on the subject of contracepts.

The pessimism of Mr. Foote as to the future has deceived Mr. Walker. If an American said there was anything wrong with the institutions of his country, then indeed the crisis must be a grave one. But the English are always talking ruin and desolation, as Herbert Spencer and many others have pointed out. Those who are interested in foreign affairs are always complaining that all the other nations are dividing the world among them, while John Bull never gets anything. Merchants complain every day that all other nations are cutting the British out, and that Great Britain has hardly any foreign trade left. It is the nature of the beast to grumble. Those who understand the national character will regard Mr. Foote's doleful predictions as conclusive proof that the future of the British is absolutely safe.

The personal aspects of the case matter little, but I must say that I consider Bedborough did wrongly in making a settlement without first consulting his committee. Moreover, I do not think he sufficiently appreciated the tremendous fight which was made in his behalf. If he did not get enough sympathy and support, what shall we say of any other man who was ever prosecuted for a like offense?

The Marriage Formula.

BY DORA F. KERR.

In connection with the discussion on the word "obey" in the marriage ceremony of the English and American church, it is interesting to note the original words of the formula, which the clergymen in their symposium, apparently do not mention. In one of the liturgies on which the present liturgy, the prayer book of Edward the Sixth was based, the obedience promise of the woman appears as "to be buxom (i. e. bowsome, obedient) in bed and board." Evidently the compilers of the Sarum Use and other mediæval liturgies had an eye to substantial comforts and would not have been content with the spiritual meaning of obedience which modern clergymen claim for it.

The English secular marriage form does not contain any obedience vow. The American secular form copies the ecclesiastical wording, including the word "obey"; and so far I agree with my friend, the Rev. Dr. deCosta, that it is servile; but the offensive word can be omitted on protest.

"THE FREETHOUGHT IDEAL" has passed into the hands of Etta Semple and Laura Knox, who publish it at Ottawa, Kas. It is a bright little paper about the size of Lucifer and is published fortnightly at 50 cents a year. Mrs. Semple was a candidate for State Superintendent of Instruction in Kansas last election, and though she was defeated, she made a better showing than the others on her ticket. Her principal fight is for the Constitutional Rights which shall guarantee equal liberty of conscience for all, and equal taxation of all properties, that owned by the church included. Lucifer is glad to extend the right hand of fellowship to "The Freethought Ideal" and to its editors and publishers, both of whom have been in the past faithful and efficient helpers of Lucifer and its work. It is sincerely to be hoped that the freethinking public, and especially the freethinkers of Kansas, will see to it that "The Freethought Ideal" is not allowed to die, nor to become a burden upon the hands of the editors and publishers.

Notice.

Some friends of Emma Goldman, remembering the success of her last lecturing tour to the West, have received her consent to make arrangements for lectures at intermediate points—the lecturer to start from New York the latter part of next January. Comrades desiring further information will write to Emma Goldman, 50 First street, New York.

It has also been deemed advisable to start a fund to cover the traveling expenses, and those wishing to assist may do so by sending their contributions.

Miss Goldman's subjects are:

"Sex Problems."

"The Power of the Idea."

"Theory and Practice. A Criticism on Ethics."

"Politics and its Corrupting Influence on Man."

"Trades-Unionism; What it is, and What It Could Be."

Meetings have been arranged in Barre, Vt., Philadelphia, Pittsburg, and the mining districts of Western Pennsylvania, Chicago, St. Louis and other places. Those desiring lectures by Miss Goldman should communicate with her as soon as possible.

Holiday Presents.

The annual winter holidays are at hand and, with them, the time-honored custom of making gifts to friends now returns and demands recognition. The festival season or time of merry-making called Christmas, "Christmas-tide," is of very ancient origin, much older than the beginning of the so-called Christian era.

In all countries of the North Temperate and North Frigid zones there would seem to be substantial reasons for making this a time of rejoicing and giving of gifts. At this time the old year seems to die, and the new year to be born. Midwinter is a season of enjoyment, of repose and rest from the labors of the old year; hence the very natural desire to increase one's own enjoyment by making others happy, and thus, doubtless, arose the ages-old custom of making Christmas and New Year's presents.

Many of the readers and patrons of the Lightbringer will doubtless observe this ancient and honorable custom, as far as their means will permit. In making presents it is often difficult to decide what to choose—whether to select an article of permanent value or one that quickly perishes in the using. Among the gifts that combine beauty and use, and that may be kept as a souvenir for many years, there is nothing that surpasses a good book—a book whose matter will have an educating, a refining, an ennobling, a happifying influence on the mind of the reader.

In this book-making age the readers of Lucifer will not lack for offers of desirable books from which to choose presents for friends, young or of maturer age. These readers do not need to be reminded that the publishing house located at 1394 West Congress street, Chicago, is a competitor for their patronage, and respectfully asks a share of their winter book trade.

Among the books we offer and recommend as suitable for holiday presents are:

(1). "Hilda's Home, A Story of Woman's Emancipation," by Rosa Graul. Four hundred and thirty pages, new, large type, substantially bound in cloth, $1; paper cover, fifty cents.

(2). "Data of Ethics," by Herbert Spencer; 334 pages, large clear type, handsomely bound in cloth, gilt top; price fifty cents; postage, 10c.

(1). "First Principles," by Herbert Spencer; with appendix and copious index of subjects, 508 pages, same style of binding, type, etc., with "Data of Ethics"; price fifty cents; postage, 13c.

(4). "Perfect Motherhood, or Mabel Raymond's Resolve," by Lois Waisbrooker; 345 pages, well bound in cloth, with portrait of the author; price, $1.

(5). "The Flaming Meteor," Poetical works of Will Hubbard-Kernan; with portrait of the author and life-sketch; 270 pages, very tastefully and substantially bound in cloth; price, $1.

(6). "Dreams," by Olive Schreiner, to which are added "Evangeline, and other poems by Longfellow; tastefully and artistically bound in cloth; 191 pages; price thirty cents.

(7). "Karezza. Ethics of Marriage," by Dr. Alice B. Stockham; 136 pages, flexible cloth; price $1.

These are a few only of the books published or sold by us that we think very suitable for holiday presents. For fuller list please write us for catalogues.

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Well knowing how hard it is to get a dollar of the "money of the realm," which means the money of the banker, and of the privileged classes generally, we hereby make this additional or supplementary offer:

For every dollar sent us at one time for books we will send free, twenty-five cents' worth of our pamphlet literature, including the seven numbers of "Our New Humanity," and all other pamphlets issued by us that are not now out of print, together with many others that have been, from time to time, advertised and sold by our publishing house. This offer does not include postage. Some of the books are large for the price; hence to avoid loss we ask that postage be sent with orders for free literature.

Asking for liberal co-operation in what we believe to be the "hope of the world," namely, the cultivation and development of higher and better ideas and ideals, we, of the Light Bearer office herewith and once more send forth to our friends and helpers, the world round, our

MERRY CHRISTMAS AND HAPPY NEW YEAR!

VARIOUS VOICES.

Peter M. Gideon, Excelsior, Minn.—Enclosed I send two dollars for books. Sorry to learn that your health is failing. Hope you will revive and continue the work to which you have been devoting your time and strength for so long. You are on the only road that leads to true and lasting reform. To better the world we must grow a better class of people, and better people can be grown only when mothers are free. The hell-dens of the present—homes where motherhood is enforced—are growing young devils by the million. Set aside the marriage and divorce laws and these hell-dens, with their broods of young devils will vanish. Then the Christian wind-blowers will find their occupation gone—no sins nor sinners to thunder against. Then they will of necessity be compelled to go to work to earn their bread and butter, instead of fattening, as they do now, on the ignorance of their dupes—born and bred such in earth-hells.

G. C. Bolton, Pawnee, Okla.—Find enclosed money order [$5], for which send books named below, including one dollar for "Hilda's Home" when ready, and one dollar on subscription to Lucifer. I have wanted to send money for books for a long time, but this is the first time I have had it to send. I am sincerely enlisted in the cause for which Lucifer is battling, and will do all in my power to further its best interest. Would like to join some band of radical people in building up a co-operative home, as I am tired of the individual struggle under the present system. I have some means that I would use in combination with others, but I want to join hands with liberty-loving people who are broad-minded enough to grant that every man and woman has the right to do as they please so long as they do not transgress the rights of others. Would like to correspond with parties who are thinking of organizing, or who have already a colony of radicals organized and in operation. If you know of any such please inform me where to find it. Hoping this small sum will do much good for you and the cause of humanity, I am a true friend of Lucifer and its band of noble workers.

Albina L. Washburn, 785 Lincoln ave., Denver, Colo.—If found a wonderful advance in thought in Denver in the past three years since I spent a summer in house to house canvassing and speaking before various societies on Co-operative Exchange. It is much easier now to find people who agree with liberal thought. Especially do we find mental science advocates in most homes, not only among the well-to-do but with those who those who are working hard for a living in the face of all the difficulties imposed by the banker, the usurer and the petty laws framed to wring from the industrious a support for the idle. They are believing or enquiring or doubting, and doubting is next door to conversion. Hard headed, self-satisfied bigotry is the most discouraging condition of the human mind.

Far-sighted women now find the ballot of little use, since money so evidently overrules the vote that money can "go it alone" without the people. However, the development and self-culture, the independence and self-respect that have come to women through their long struggle for "equality before the law" have been of inestimable value to the race. Women's clubs with their manifold branches reaching into every department of study, philanthrophy and business, are bringing to the root the woman'y element, and in corresponding ratio are retiring the prevalent masculine influence now so persistently used for money making, selfish scheming and physical pleasure. Womanhood is most unmistakably taking on the positive, and her long negative subjection is daily becoming less. Do we not see the customs of Venus coming into vogue, where the men remain in the home attending to the babies and other household duties while the women form the legislature, directing and executing public demands? There is this difference, however; women are learning that the law is a farce, and that the law-abiding citizen who does not use the law for his own advancement is quite out of date. Government of man by man is still endured by the ignorant, but government of women by men is, in Colorado at least, fast becoming an impossibility.

Enclosed find list of names for sample copies. I believe the public mind is ready for another step in evolution. A mental and spiritual element is predominant, especially among the women. There are a great number of the latter who have been deserted by, or have quietly left inferior husbands, and are now cheerfully and industriously making their own way.

William Holmes is here working in co-operative movements. The latest is the communist colony of C. M. Pruden, Marshall, Boulder county. Mr. Holmes and George Taylor, of Pittsburg, are working up the plan. They informed me yesterday that the checks of the Labor Exchange here, lately closed, will be redeemed in cash in the near future. Their office is 504 Charles Block, Curtis and 15th street. As for *my* plan—"Co-operative Exchange" it still hangs suspended in the air, a mist perhaps, so all-pervading, but let us hope the next cold wave will condense and precipitate it in practical form among the people.

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You have been looking long for the appearance of HILDA'S HOME in book form. The delay has been vexatious, and doubtless has taxed the patience of many who were charmed with the story when they read it in serial form in Lucifer. The edition printed was limited to one thousand copies, many of which were

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742.

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WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

PERSONAL A well-educated, broad minded, liberal lady, neat in person, well preserved, not far from seventy years young—alone in the world, living in an orthodox village, wishes to correspond with single gentlemen, healthy, liberal, of excellent habits, neither poor nor rich, of about the same age. The years do not make us old so much as our thoughts. With good, clean habits and sound heredity the limit of life should not be under 85 or 90. Willing to go to any of Uncle Sam's new possessions to begin life and grow up with the country. All first letters may be directed to "M." care of Lucifer,

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

REASONS FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governor has the courage of his convictions. He does not "pardon" reputed criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. II., No. 52. CHICAGO, ILLINOIS, DECEMBER 31, E. M. 298. [C. E. 1898.] WHOLE No. 743.

A Rhyme of Thomas the Doubter.

Then the Master had finished the story of the sower and the seed,
And had shown his disciples the lesson of rock and wayside and weed,

Then up spake Thomas the Doubter, and his brow was furrowed with thought—
He had seen a darker problem in the lesson that was taught,

"Master," said Thomas the Doubter, "when the seed sown is the word
I can see the meaning quite plainly of the lesson we have heard.

"But Master, say that the sower were God and the seed were men
And some of them fell by the wayside, what were the lessons then?

"For I see men daily, my brothers, like the seed of which you spoke,
And among the thorns fall many, and the thorns spring up and choke.

"And some of them, good Master, fall where the soil is scant,
And they perish there for the absence of the life for which they pant.

"It is easy," said Thomas the Doubter, "for those on good soil cast,
For they have their joy of living and the harvest at the last:

"But those who fall by the wayside, in thorns and on stony ground,
Are they like the seed-grain scattered by a careless hand around?"

But the Master was silent and mournful, and his brow was furrowed with thought,
And there lay on his soul a burden which Thomas the Doubter had wrought.

—*Selected.*

England and the English.

BY D. N. SWIFT.

Mr. Chamberlain's excellent statement of the Bedborough case admirably explains the exact position in which English literary freedom stands since the collapse of what at one time looked like an adamantine police wall against progress. It will be a long time before our English Comstocks attempt a second encounter. It is a singular fact that a prosecution of this type helps reform more than many years of solid labor ever do. The decision of Mr. Bedborough not to go to prison when his liberty was offered to him on terms had at least one positive and one negative advantage to the cause he has served in the past. A legal defense based chiefly on technicalities (and it is hardly to be supposed that any other defense would have been attempted by paid lawyers acting under instructions from a committee opposed to Mr. Bedborough's particular views), would have served no purpose except the recovery of the prisoner's liberty.

Most of the committee had been aware from the first that the main line of defense would have been the technical proof that the accused was neither the author, printer nor publisher of the publications to selling which he pleaded guilty. Nine tenths of the trial would have been devoted to the (from a legal point of view) very proper point of showing that Dr. DeVilliers, the actual publisher, had been allowed to emigrate, while Mr. Bedborough was arrested. The remainder of the defense would probably have tended to prove that the sale of the book had been most restricted in extent, and that it had only been sold to physicians and really clever students of science like Mr. Sweeney. How degrading all such apologies would have been from the point of view of freedom! George Bedborough preferred to promise never to sell any more of the books rather than to apologize for his action; to say "guilty" and let the past speak for itself rather than to explain away the past as being "really quite orthodox when you come to see what was actually intended."

The negative advantage gained by Bedborough was that undoubtedly the rejection of the suggested compromise would have brought out far fiercer antagonism than before, and the English friends of freedom are far too few and too young to face at present the fighting of *such* a battle. Bedborough probably considered that his martyrdom would have gained nothing for his cause inside the court, while outside the court he clearly gained eight counts out of the total eleven, and the eight counts on which he secured an acquittal were *the entire issue of "The Adult" for which he as editor and publisher was responsible.* Anyone who reads the extraordinary speech of the Judge, Sir Charles Hall, is bound to agree at any rate, that Bedborough's calculations as to comparative gain, were perfectly justified by events.

A few words as to Mr. Walker's cheery optimism about my country. "This is the first collapse," he seems to believe, "in the defensive struggle." It is most certainly not the first time a man in England has pleaded guilty when he was not guilty of the descriptive epithets included in his indictment. I am always glad to read Mr. Walker's views of English pioneers. In England whenever we want to emphasize our discontent with our fellow radicals we always speak of the Pilgrim Fathers, or the Chicago martyrs, or Bennett, Harman—and, will he believe it, modest man—E. C. Walker. In England we have had brave men, cowards, fanatics, fools, and average men—just about the same miscellaneous sort as is raised in America. Mr Walker must not forget that although Charles Bradlaugh published and sold "The Fruits of Philosophy"—the subject of the famous battle—the same man moved the legal heaven and earth, wisely and well, to escape having to defend "The Freethinker," although he was at the first included in the indictment against that paper. His position in that matter was not that he disagreed with "The Freethinker," but that he was not the publisher and he declined to take its publisher's legal responsibilities.

Mr. Henry Seymour (whose curious personal abuse of Mr. Bedborough makes such interesting reading in "The Adult") pleaded guilty a few years ago to the indictment of blasphemy for which he was tried at Maidstone Assizes. Henry Vizitelly, in 1889, pleaded guilty to publishing Zola's "La Terre" in English. In neither of the two last-named cases were any particular benefits gained to the cause of freedom except that Seymour, a capable worker in many good causes, saved himself the unnecessary risk to health and life, while poor Vizitelly, who could have made a brilliant defense (had there been any means of confining the prosecution to evidence pertinent to the particular book indicted), received a sentence of twelve months hard labor, which in his case proved a death sentence. Mr. Vizitelly was a man of great literary ability and repute. He co unded that pioneer of pictorial journalism, "The Illustrated

London News." He introduced to the British public the works of Longfellow, Poe, Mrs. Beecher Stowe, Tolstoi and Dostoieffsky, Thackery, Dickens, Gustave Dore, Birket Foster and very many other famous authors and artists were among his contributors and co-workers. The mere catalogue of his publications arouses at this day a pang of envy among book lovers. And this man at the age of seventy-four pleaded guilty to a charge of "obscenity," to "corrupting the morals of her Majesty's subjects," to being "a man of depraved mind," etc., after a long life of active work for the enlargement of his fellow citizens' knowledge. His out-of-office hobby was work for the public good. Henry Vizitelly was for many years Honorary Secretary to the Association for the Repeal of the Paper Duty. The celebrated action against him for issuing the "Illustrated Times" without a stamp, decided the fate of the newspaper stamp. He was fined several thousands of pounds, but the abolition of the stamp immediately followed.

American readers must remember that in England a man may fight any act of Parliament except the law against obscenty, and his prosecution will deal solely with the evidence as to his guilt. There is no law, however, in England, against selling or publishing an obscene book. The statutory offense is that "A. B. is a person of depraved mind," and sold "an obscene book with intent to corrupt the morals." Accordingly all his private life in its most intimate relationships is laid bare, and as we saw in the Bedborough case, even an alleged discovery of "indecent" photographs which even the prosecution did not suggest were ever sold to a living soul, played a part in the case against Dr. Ellis's book. Mr. Vizetelly is said to have had some little private skeleton in his family cupboard which he preferred to die rather than reveal, although it had nothing whatever to do directly with himself or Zola's book.

One of the first necessities in English reform progress is the concentration of forces against the legal procedure which allows as evidence in a case of this kind statements which would be properly ruled out of court in any other proceedings against the same man.

The Etiology and Treatment of Criminality.

Dansal R. Brower, A. M., M. D., "Medico Legal Journal."

The principal etiological factors in crime are vicious parentage, bad environment, intemperance, a constant increase in the urban population, unrestricted immigration, and the unreasonable manner in which the laws are administered.

Vicious parentage not only means a criminal parentage, but a neurotic one, the product of epilepsy, hysteria, alcohol and narcotic poisons, or any of the other neurotic conditions that transmit to posterity an unstable, irritable nervous system; or any condition that in its transmission diminishes the power of inhibition. There is often among criminals a very great fecundity. This is well illustrated by the Juke family in New York, one criminal producing a progeny of about 1,700 criminals and paupers in the seventh generation.

Bad environment is a very important factor in the causation of crime. The child is father of the man, and only those who are endowed with extreme mental capacity, can raise themselves above the almost overwhelming influences of their environments. The world has produced very few Lincolns and Garfields.

Intemperance alcohol, is an etiological factor in crime. We recognize this as a strong anæsthetic, benumbing physical, as well as moral sensibility. Its striking effects when habitually used, are to make people untruthful, to increase sensuality. The habitual drunkard probably lies without being conscious of it, these qualities are transmitted, and in their transmission often become intensified. Dr. Wines, as the result of his extensive observations in prisons throughout the world, ascertained that fully three-fourths of all the prisoners have been addicted to the excessive use of alcoholic liquor. The distinguished Judge White of Pennsylvania, says after fifteen years on the bench, "I believe four-fifths of all crimes committed are the result directly or indirectly of intoxicating liquors."

The increase in the urban population, the tendency of civilization today to make people flock from countries to cities is remarkable all over the world, making as it does the struggle for existence so much more severe. It has been estimated that our city supplies ninety per cent of the criminals in our public institutions.

Unrestricted immigration is a very powerful etiological factor. The census of 1890 shows that the foreign element constitutes about twenty per cent of the whole population; and yet this foreign-born population furnishes over one-third of our criminals, and three fifths of our paupers. It looks very much as if the European countries were unloading on us their criminals and paupers.

The unreasonable manner in which the laws are administered serves as a factor in the development of criminals. When a child steals an article of small value he is sent to jail, and there he mingles daily with criminals who are greater adepts than himself and he learns from them lessons of crime that will make him more successful in his future ventures. If the stolen article is of small value the punishment is of short duration. When the time comes he goes out into the world free, not to engage in a profitable occupation of course, but to begin afresh his criminal operations. In due time he is again arrested, sent to the Bridewell, to jail or to the penitentiary. Before correcting his incapacity for useful occupation again, he associates with these confirmed criminals, serves out his sentence and is again released. Nothing has been done to give him capacity for earning his support. He is now disgraced in the eyes of the people, and the means of obtaining a livelihood are practically nil. Better versed in criminal knowledge, he now pursues his criminal propensities for probably a longer period of time, and then some time or other is re-arrested, so that there may be commitment after commitment. One case on record shows 230 commitments. This is unreasonable. The consideration in the main of the child's first committment should not have been the crime, but should have been the biological condition of the prisoner. The object should not be to punish altogether; it should be to restrain, to reform, it should be deterrent and reformatory rather than purely punitive.

Now, the remedy for the treatment of these people should be the modification of the marriage license. The vicious parentage should be avoided by demanding evidence that both the proposed contracting parties are in good health; that they are not alcoholic nor narcotic inebriates; that they have not epilepsy, tuberculosis, nor active venereal disease; that they are not insane, criminals, paupers. The breeder of horses, cows and pigs, has a most careful regard for matters of heredity and improves his stock by careful consideration of the use of all the knowledge he possesses on this subject. And surely, the future of the human race is as important as that of the domestic animals by which they are surrounded. Bad environments should be corrected by court proceedings. Children who are not receiving proper discipline and education at home should be placed under such suitable environments as will correct these errors and defects.

The temperance question is a vast one. Spreading information among the people as to the baneful influence of intemperance to the extent that it is now being done, will diminish crime and a more universal distribution of the knowledge of this sort will be followed by even more improvement. So long as king alcohol makes laws, so long as the saloon is the great factor in American politics, just so long will all our efforts at controlling this prolific cause of crime be failures. We need today legislation for drunkards; we need today authority to place in prolonged confinement the drunkard just as much as we need legislation for restraining the insane, and for the confinement of the criminal. By present methods the reformation of the drunkard is almost impossible; whereas, if we had authority to restrain them for one, two or three years, or just as long as the reformation is required, with the privilege of reapplying the confinement when necessary, there might be some reasonable probability of a fair amount of reformation. Probably the best way out of it today is not by prohibition, but by a high license system.

As a remedy for the constant increase in the urban population, which is such a fruitful source of crime, some method must be provided for the restoration of the equilibrium—some way by which the unproductive citizen may be transported to the country.

The last proposition—the unreasonable manner in which laws are administered—demands: First, that the pardoning power be taken out of the hands of the governors of states and placed under the control of a board of pardons, whose members should be skilled in criminal anthropology. Second, all sentences should be indeterminate, based upon the social and biological condition of the criminal. He should be under reformatory influence until his reformation is affected, be the offense great or small. Then our penal institutions demand remodeling. There should be local jails for the retention of prisoners awaiting trial in which there should be complete segregation. A man who has committed his first offense should not be permitted to associate with hardened criminals. Trial should be speedy, and sentences prompt.

For the incorrigible minor children there should be reform schools, where, through a protracted period, these children should be educated in manual training, and taught some useful occupation that may be to them a means of honorable livelihood. There should be reformatories for the older criminals who are capable of reformation; and these also should be taught, not only the rudiments of an English education, but the useful arts, and their period of confinement should be until they are able to withstand temptation and earn an honest living.

And lastly, for those who are incapable of reformation, there should be penitentiaries for their life-long incarceration, and these should be made as near self-sustaining as possible by having the prisoners employed in useful occupations.

Comments on the Lieutenant Wark Case.

BY KEAP.

"All this misery," which has resulted from the Lieutenant Wark case is not to be laid at the doors of "respectable society." Much of it properly belongs right where it fell the hardest—upon Lieutenant Wark and Miss Yates. Indirectly to the "respectable society" of which they were a part. Had Miss Yates been a self-poised, individualized woman, she would have known better than to have allowed herself to be placed in the condition she was when she did not want it. Had Lieutenant Wark been the man he poses himself as being in his remarks to the court, he would not have allowed "their mutual love" to place the object of that love in the position he did. What compensation was it to her that he was willing to "stand by her to the end"? or to "die in the arms of the man she loves"? He says himself that she placed "implicit trust in" him, and it is quite evident to any one knowing the facts as stated, that he shamefully betrayed that trust when he impregnated her. It was a poor time to attempt a restoration when she was dying from the effects of "their mutual love" and his betrayal of her "implicit trust" in him! "Throw her on one side" indeed! Such a man does not deserve hanging, but he is not fit to be running at large until after his methods of "sticking to" a girl he loved and betrayed are materially improved.

And what shall be said of the woman who permits herself to become impregnated under conditions which forbid the proper development of her child? Certainly she needs protection from herself as well as from others. From the moment of impregnation she is dependent more or less upon others for her comfort and welfare. Alone and of herself she can do nothing toward the development of the task she has undertaken. Owing to the necessary changes taking place in her system in the early months of her undertaking, she cannot be relied upon to take her usual place in life. As time goes on, she is still more under obligations to her fellow beings for the comfort and conveniences of life. She needs and should have, the very best care and protection for the successful development of the life within her body, and when the time of her delivery comes, she is still more the object of anxiety, of personal care and attention. Then follow the weeks of convalescence, the months of close attention as a mother, and it is at least five years from the time she has assumed the responsibility of motherhood before she can truly say that she is ready or capable of taking her place as an independent worker among her fellows. Has she a right to impose such responsibilities upon others without first consulting them and obtaining their consent to aid her in the work of building a new human being? There is but one answer to the question, it seems to me.

Voluntaryism the True Test of the Necessity of War.

"The Free Life," for Nov., London, Eng.

The present war agitation in this country will help to raise a great question. Are those who want to fight, to have the power to make others, who wish for peace, pay for the fighting; and even turn them into fighting material and pack them off as soldiers to the battlefield? Distinctly not—is our Voluntaryist answer. The fighters—whether they are many or few—must do their own fighting and pay the bill. That is the one true guarantee of peace. If war is a real necessity, far the larger part of the nation will be ready to do its duty, freely and without compulsion, if it is not a necessity, if the newspapers have written it up, if the jingoes have raked the fires, if the government has been weak and given way to pressure, if the cause o war is one of those unutterably stupid points of honor, then the fighters cannot be given possession of the minds, bodies and wealth of the peaceable citizens, and allowed to carry on war by turning their fellow men and fellow women into slaves. The fighters cannot complain of this condition. If the peace element in a nation is small, then the fighters will be deprived of only a small support; if it is large, then it is against even the general still half-instructed sense that already exists in these matters, that a large part of the nation should be made the tools of others for such a terrible purpose. If the fighters are only a chque and cannot pay the expenses of their fighting, then let them abstain from fighting; if they really represent the nation, they have all the power that they can claim at their back. *Voluntaryism is the true test of the necessity of war.* Let the individual judge for himself. Nobody else can judge for him in these supreme matters. Remember the moral of the last American war. To a great extent the nation, only half-consenting, were pushed into that war. On April 23, "The Speaker" summed up, certainly mildly enough, the case when it wrote: "People recognize as freely as most educated Americans do, that the war has been precipitated by the Jingo party in the United States and that many of the steps which have led to it have not been seemly."

* * *

In our view, it is monstrous that a tyrant or a military usurper should be able to burden future generations of men simply because he is in possession of the machinery of government. If investors knew that in International Law, loans contracted under circumstances which created a fair presumption that the people were unwilling to incur the debt would not attach to the country in the event of a change of government, there might be less of that monetary support of misgovernment which has been the disgrace of the high finance of the nineteenth century." "The Speaker" does not go quite far enough. The interest of debt is paid by individuals, and on them falls the burden. It is for the individuals to consent to bear this burden—each for himself, and not for another. When men see more clearly, they will understand that they cannot impose burdens on each other. A free life for all, and free choice as regards the obligations that each one undertakes—that is our future. Any imposition of burdens on each other is only slavery under another name. What the tyrant cannot do, that the majority of the hour cannot do.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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ON TUESDAY evening, Dec. 27, about thirty of Lucifer's friends gathered at the home of the editor to spend an evening with him before he starts on his "vacation." A very entertaining talk on Physical Culture was given by M. Florence Johnson, and so well pleased were her hearers that a class was organized to study under her instruction. The editor, we are happy to be able to report, is at length gaining decidedly in health and strength, and it is probable that a few weeks of rest will entirely restore him to his normal strength of mind and body. An important element or factor in hastening his recovery has been the cordial and sympathetic expressions of good-will from friends at home and abroad. These friends have our most sincere thanks for their sympathy and interest in us and in our work. L. H.

Close of Volume—The Brunonian Era, etc.

With this week's issue we reach the close of the current volume of Lucifer—"Son of the Morning"—and also the end of the year 1898 of the Christian calendar, or 298 of the Brunonian, or more scientific calendar.

The Christian era, it is claimed, began with the birth of its reputed founder. But no one knows, or pretends to know, the year, the month or the day on which Jesus the Nazarene was born. Moreover, the biographical sketches of the Nazarene, contained in the so-called "Synoptic Gospels," are so full of crudities, contradictions, improbabilities, not to say impossibilities—added to the anonymous and wholly unauthorized character of these records themselves—that many very learned men have doubted the existence, even, of the "Son of Man"—as he is said to have named himself—as a historical personage. These with other like reasons have caused some of our chronologists to reject the common or Christian notation or reckoning of years as unscientific and unworthy of perpetuation in an age of the world that claims to have laid aside the swaddling bands of ignorance and of childish superstitions.

But to see the desirability of change, of reform, is one thing to make a determined effort to inaugurate that change and to practicalize that reform, is quite another. However clearly we can see that our calendar is unscientific, irrational, absurd, and that it does much towards perpetuating the superstitions that clog the wheels of the car of human progress, we make but little if any effort to substitute a more rational notation. The chains of custom are hard to break. It is so much more easy and comfortable to sail with the wind and the tide than to row against them.

Among the attempts to reform the calendar and inaugurate a more rational notation is that which substitutes the death of Giordano Bruno, the distinguished Italian scholar, thinker, philosopher and champion of human freedom, in place of the mythical and wholly unreliable date of the birth of the alleged founder of the Christian cult, or religious system. Of the many martyrs to the cause of science, to the cause of human freedom and of intellectual honesty, none deserves the crown of everlasting remembrance, and of never-ending gratitude more than does Bruno. The date of his death at the hands of the Christian hierarchy at Rome, is the seventeenth of February, 1600, of the common calendar. To make the years of the reformed or scientific calendar to run parallel with those of the older and mythical one, the first year of the Brunonian era is made to begin with January of the year following the date of the death of him in whose honor it is named.

That this proposed change is only a small step in the direction of a truly scientific calendar, or system of reckoning time by months and years, is freely admitted. The year, in the earth's northern hemisphere, should begin with the winter solstice—*sun-stand*—or when the days first begin to gain upon the nights. Instead of twelve months—*moonths*—thirteen, of four weeks each, would be more natural. Other changes, such as numbering the hours from one to twenty-four, instead of one to twelve, "A. M." and "P. M." would certainly save trouble and a multitude of embarassing mistakes.

While it is perhaps hopeless to expect all these changes to come in the lifetime of those now living, it is confidently believed that if all who have cast off allegiance to Christian creeds with their unscientific teachings as to astronomy, geology—the "creation" and age of the world, etc., etc, if all these would cease to reckon time, in their daily business, and in their correspondence, by continual reference to *Anno Domini*—the year of our Lord—much good might come of it in the way of breaking up the enslaving and debasing superstitions that have so long enthralled the minds and bodies of men, and especially of women and children, in all lands called Christian.

The New Year and Its Work.

When this issue of Lucifer reaches its readers the new year will be a week or more old. That is to say, reckoning by the natural and not by artificial divisions of time, the year began about the twenty-first of December, as reckoned by the Gregorian or Roman church calendar.

The new year brings new duties. Each new year is a new revelation, a new occasion, a new opportunity for labor, for effort to make conditions better—better for living on the planet upon which for the present we make our home.

As some one puts it, "New occasions bring new duties; time makes ancient good uncouth. They must upward still and onward, who would keep abreast of Truth."

In all the realms of nature, so far as we know, nothing stands still, nothing is stationary. *Change* is the universal rule or condition of existence. Lucifer is, or can be no exception to this rule. Our Morning Star must either ascend or descend. Which shall it be?

The answer to this question must rest mainly with our readers and co-operators. If the paper were backed by accumulated capital, as nearly all financially successful publishing enterprises are, and have been, it would not be necessary to ask this question. From year to year, since the publication of the first number at Valley Falls, Kan., the light of Lucifer has been sustained and fed by the fraternal co-operation of a small, but very resolute band of workers, who have seen the importance, the necessity of agitation and investigation along the lines to which our publications have been mainly devoted. The question of continued existence and of enlargement of work rests with this pioneer band, this hitherto undismayed and unconquered band of workers, and upon those whom they can interest in the same line of work.

For the encouragement of these earnest, brave, fraternal and faithful helpers we are glad to be able to report progress, real and substantial progress, though slow and far from what could be desired. At the beginning of the new year we are in better shape to do effective work in extending the picket lines than ever before. With a good supply of new type suitable for book and pamphlet work, and with a better stock of radical reform books and pamphlets than at any time since the first issue of our little journal we feel reasonably sure that, with the aid of the helpers before-mentioned, the work of our Light-bringer will be more successful the incoming year than before.

Among the proposed plans for extension is that of publishing a monthly, each issue to be a separate pamphlet, at, say, one dollar per year. To make this plan successful it will be necessary to have several hundred subscribers—not less than five hundred—to begin with. The lack of this assured subscription list, together with the labor and expense of revising and publishing "Hilda's Home," was the cause of the temporary suspension of the serial, The Light Bearer Library, in April last.

Cause and Cure of Crime.

In the annual "round-up" of the work of the old year, and in making preparations, in laying plans for that of the new, it is doubtless well to take a reckoning with ourselves—to institute investigations or comparisons as to theories concerning causes of the crimes, vices, and consequent miseries that now so sorely afflict our common humanity. Try as we may, it is clearly impossible that any of us can wholly escape complicity or responsibility in and for these crimes, vices and miseries.

On the second page of this issue of Lucifer will be found a thought-provoking article entitled "The Etiology and Treatment of Criminality." This article seems to be attracting attention in many quarters. Among other leading journals, "The Legal Adviser," Denver, Colo., gives it a prominent place in its December issue. It would seem eminently proper that members of the legal and medical professions should give this subject careful and constant attention, since the business of "doctors," both of law and of medicine, is largely if not wholly dependent upon the existence of what is known as "criminality," and of its congener, vice, or "viciousness." If people could and would live virtuous—that is, normal, non-invasive, lives, there would be no place for or need of medical and legal doctors.

While there is doubtless much valuable information to be gained from a careful perusal of Doctor Brower's article—the doctor is a Chicago man if I mistake not—and while Lucifer's readers may agree with some of his views as to the causes of vice and crime, there will be many protests against the methods of restraint and cure proposed by the learned author.

While it may be unphilosophic and irrational to condemn or discredit a man because he belongs to a particular class or profession, there can be nothing amiss in considering what the natural bias or predilection of a writer may be, because of education or of pecuniary interest. It was Dr. O. W. Holmes, I think, who said, "There never was a guild of craftsmen since the silversmiths made and sold images of Diana of the Ephesians, that did not need sharp looking after."

Naturally enough Dr. Brower—a man of medicine and also of laws—looks after the interests of himself and of his fellow craftsmen, when treating of crime and vice, their causes and cure. No! not their *cure*; their "treatment" is the word used. It is asking too much of human nature to expect a man to consciously work for the abolition of the source to which his occupation, his craft, owes its very existence. The regulation, the control of disease, and the mystification of its causes, is the aim and interest of the physician, as a craftsman, not its abolition or eradication. The regulation, the control of criminality, not its abolition or eradication, is the aim and interest of the lawyer, the judge and the legislator, as craftsmen, and while it is possible that the man may sometimes rise above the craftsman the usual fact doubtless is that the man is submerged in the craftsman.

To show that our author is looking and planning for the interest of his order, his class, his craft, or his crafts, we have only to note that while he condemns the administration of laws he has nothing to say against laws themselves. On the contrary, he would have more laws enacted and have their administration put into the hands of specialists, that is, of craftsmen. "Bad environment should be corrected by court proceedings," says the learned doctor. "We need legislation for drunkards." He would prevent bad heredity by "modification [restriction] of the marriage license." That is, none should be allowed to marry and propagate their kind except such as could pass a satisfactory medical examination. To keep the unfit from propagating would—on this legality plan—require penalties, sequestration, confinement, emasculation, ovariotomy, etc., that is more law. To prevent crowding in cities he would recommend "some way by which the unproductive citizen may be transported to the country." Something similar to the "penal colony system," we are left to presume.

Dr. Brower, and the many thousands who will applaud his article, see clearly enough that our present laws and their administration are failures. He and they would cure existing evils by more law—more paternalism. To many of Lucifer's readers it will doubtless appear easy to show that more paternalism would only aggravate and perpetuate the evils it professedly seeks to cure. They are prepared to show that the learned doctor's diagnosis of the case does not reach the underlying causes, and that his proposed treatment is empirical—mere quackery. That all improvement of the race must come by the application of esoteric remedies—from within, not from without. That is to say, natural evolution, through removal of restrictions and by enlargement of the field of knowledge, are the only hope of salvation from the evils, the hells of our present social system. "The cure for the evils of liberty is more liberty," not more law.

"Legends of the Patriarchs and Prophets."

By S. Baring-Gould. Fascinating as fairy stories, and of great value in showing us the kindred superstitions of the childhood of the race. The Jewish, Mohammedan and "Heathen" legends of the fall of the angels, the flood, etc., are given. Though written by a preacher, the work is an aid to Free-thought. We have a few copies which we will sell at the very low price of 63 cents, and 12 cents for postage. 380 pages, printed on fine heavy paper, gilt top, mottled back, with gold lettering. Or we will send one copy with Lucifer one year to a NEW subscriber, for $1 50.

A Protest.

BY R. B. KERR.

A few days ago I received by post from New York an envelope containing a proof print of an article entitled, "Mr. Grundy Worse than Mrs. Grundy," and purporting to be by me. Evidently the article was being prepared for publication in some newspaper or magazine.

On looking it over I found that it was my recent article on "The Want of New Men," with several startling alterations. For instance, I was made to approve of the bill introduced in Kansas for the emasculation of men who committed assaults on women.

In case any reader of Lucifer should see this article and be surprised at it, it is well to mention that the alterations in it were made without my knowledge, and have not secured my approval.

The Child Question.

BY IDA BALLOU.

It is natural to love children. It is also natural to feel impatient when they mortify and gall us by their "naughtiness." Our egotism prevents our perceiving our own especial "naughtiness" and so we are as disgusted with the exhibition of it in children as if the disagreeable state belonged exclusively to them. As a matter of fact "naughtiness" is a quality—when not directly transmitted by parents or kin—of nature. Children are nothing but young animals, and with the kitten and the puppy have their playful traits. A child's invasion is the invasion of the puppy or kitten—without realization of responsibility. Of course there is the difference between the child and the lower animal, in that the former is upon a higher evolved plane and has keener sensibilities.

This should be taken into account when correction is contemplated. Do not forget, either, that the child has hidden powers of reasoning and where the puppy or kitten unques-

tionably accepts your reproof, the child needs reason to satisfy it in accepting your wisdom.

These thoughts were aroused by a perusal of Lizzie M. Holmes' article on "Our Children." I judge that Mrs. Holmes has a type for ideal children in her mind. It is the "sensitive, delicate, self-conscious and inaggressive" child of loving parents. Such a child is very lovable—but is the impetuous, "naughty," warm-hearted, invasive, affectionate child less so? The former gives less trouble to its guardians, but the latter is the sure product of nature and has hidden forces for good or evil, as it happens to be trained, the inaggressive child does not possess. The aggressive child can learn to discriminate between right and wrong forces and use its aggressive powers for a mighty purpose—and attain a sublime height the inaggressive child can never reach.

Like Lillian Harman, I am not so sure Mrs. Holmes is wise in keeping children "out of the public schools." In order to be a factor in society and cope with society's problems it is necessary one should know something of society itself. The public school is founded upon a wrong principle, but with good home training, I do not believe the wrong principle can work any harm.

Well, with our "fewer and better children" we can only conform to our own particular idea of what is just and desirable. It is impossible to have a rule to go by—"many men of many minds," you know.

The Bedborough Victory.

BY AN OLD ENGLISH LAW CLERK.

You and your readers have been discussing the conclusion of the Bedborough case in London, and very mistakenly casting more or less aspersions on Mr. Bedborough. You have done it because you and your correspondents do not understand English practice.

The ending is a real victory for Mr. Bedborough, for it means, in its real essence, a dismissal of the prosecution by the Crown. The fact that Mr. Bedborough put in a technical plea of "guilty" does not amount to a snap of your finger against him. It is a law plea to gain an advantage, and he got it. He acted very wisely. The sentence was a confession that the Crown has no case. It is a much greater disgrace to the Mrs. Grundy sentiment that in the face of the fact that the defendant pleaded "guilty," the Court pronounces no sentence on a technical confession of wrong doing—than it was to Mr. Bedborough. Mr. Bedborough says—say he says—"Well, I am guilty of all you charge me—what about it? What are you going to do about it?" And the Crown tucks its tail betwen its legs and says: "Oh, nothing." The money saved can be better spent in propaganda than wasted in defending a lawsuit. "Discretion is the better part of valor" at times; it certainly is in this case. Bedborough did the right thing at the right time.

Sociologic Lesson. No. LXXIX.

BY HENRY M. PARKHURST.

THE ORGANIZATION OF INDUSTRY. In the organization of industry it will be divided first among the series; the agricultural serie, the mechanical serie, and the domestic serie, for instance. The council will elect the chiefs of the several series, who will become ex officio members of the council. From their own number the council should select the executive officers; a president, vice-president, secretary and treasurer, etc., and defining their specific duties. Next we have the division of the series into groups; for instance, the agricultural serie may be divided into the farming, live stock and orchard groups. The council will elect the chiefs of the several groups; and these chiefs in any serie will be the group council of that serie, the chief of the serie being its president. If the group council think it best to form sub-groups, they will in like manner elect their chiefs, who will be ex officio members of the group council, the chief of the group being its president. In all cases the power of control originates in the council, being delegated to the group councils, etc., down to the individuals.

Individuals finally control in two ways: first, by their election of the council, and second, by refraining from joining groups where the conditions are unsatisfactory, making it necessary for the authorities to change the chief or to modify objectionable regulations in order to have the work done. Individuals will temporarily join other groups where the objectionable features do not exist.

Virtue Has Its Own Reward.

BY A SEVEN-YEAR-OLD SCHOLAR.

"A poor young man fell in love with the daughter of a rich lady who kept a candy store. The poor young man could not afford to marry the rich lady's daughter because he had not money enough to buy furniture. A wicked man offered to give the young $25 if he would become a drunkard. The young man wanted the money very much so he could marry the rich candy lady's daughter, but when he got to the saloon he turned to the wicked man and said: 'I will not become a drunkard even for great riches. Get thee behind me, satan!' On his way home he found a pocket-book with a million dollars in gold. Then the young lady consented to marry him. They had a very grand and beautiful wedding, and the next day they had twins. Thus you see, 'virtue has its own reward.'"

[This is a fair sample of the "virtue" evinced in "respectable society," and for which our martyrs for a more honest education sex-wise for both young and old, are being sent to the penitentiary. How long before people will learn to think and reason for themselves? Who can tell? FLORA W.]

Lending a Hand.

We gratefully acknowledge receipt of the following sums to sustain the publication of Lucifer—sent in response to the proposition of Henry W. Youmans and of others:

J. H. Kallmeyer, 50c; Elisha Crawford, $1; Henry C. Roberts, 50c; E. D. Wileman, 50c; Joshua Harman, $1.50; S. M. des Lespinasse, $2.50; Friends, Illinois, $4; Dr. M. Newby, $1; Mrs. P. Clark, $1; E. D Luce, $10.

THE DATA OF ETHICS, by Herbert Spencer, is a book needed in every library. Here is an opportunity to obtain a handsome copy of this masterpiece, practically free. We have obtained a small supply handsomely bound in maroon cloth, with gold lettering and gilt tops, printed in large, clear type on good heavy paper. It contains 350 pages, and is divided into sixteen chapters. Until the present supply is exhausted we will send a copy of this book to anyone who sends us the address of a NEW subscriber, accompanied by one dollar for Lucifer one year, and ten cents for postage on the book. This is an offer which you cannot afford to miss, and which we cannot afford to duplicate after these books are gone.

* * *

FIRST PRINCIPLES. By Herbert Spencer. 525 pages. Style of binding, paper, etc., similar to "Data of Ethics." Our stock of these books is small, but as long as they last we will send a copy of "First Principles" to any one sending us $1 for a NEW subscriber, and 13 cents for postage on the book.

* * *

ON LIBERTY. By John Stuart Mill. 200 pages. Fine paper. Gilt top. Handsomely bound in green and gold. Well-executed ortrait of the author. Price, 50 cents, postage paid.

The "Blue Grass Blade" accuses a Lucifer correspondent with being drunk, writing jargon, etc., because he wrote "execution proof honesty," and the typo set it "executive proof honesty." It is passing strange that a newspaper man, accustomed to typographical errors, could not see at a glance that this was an error.

VARIOUS VOICES.

R. Leonhardt, Tacoma, Wash.—The copy of "Loma" received. Grand work; hope the ideal will be realized in time to come.

E. E. Eads, M. D., Oakland City, Ind.—Enclosed please find order for one dollar, for which give my subscription a longer lease on Lucifer—the best edited and best paper published, always reaching for the tap root of the most important question of the age.

Stella Campbell, St. Louis, Mo.—I am delighted to see that you occasionally publish some of Will Hubbard-Kernan's poems. There is no other poet that can combine truth, strength and tenderness as Kernan can. I have "The Flaming Meteor." Hope that your health is improving.

Richard Conway, Carroll, Iowa.—Find enclosed one dollar for which please send "The Flaming Meteor" (by Kernan) to enclosed address. Please fill the order so it will reach her before Christmas. I will send a stamped and addressed envelope and ask you to send me if you can the address of the author. I consider Kernan and Burns the two greatest poets.

C. E. N., Boston, Mass.—Inclosed please find twenty-five cents United States postage to pay for Lucifer from 738 to 751. If Lucifer should print a request to all of its readers to mail the paper as soon as they have read it to some one who has not seen it, one to a different person each week, and also if you should print in each number where it can be obtained in the large cities it might help the circulation.

P. M. M., Iowa.—I must write you to stop Lucifer coming to me until further orders. My legal owner, as you know, objected to me taking it, so I hired a box. Through the carelessness of the postmaster he found out I was getting it in a private box and he has made such trouble I have to give up the box. So please send no more until I can make further arrangements. I am in arrears on subscription but will make it good as soon as I can, and will try to fix some way to read the Light Bearer. Yours in bondage.

E. D. Wileman, Toledo, Ohio.—I notice that my subscription is nearing its expiration, and as I am sure you need the amount quite as much as I do, and as I try to believe in the motto of "to every one as his needs," I enclose herewith the amount. I also enclose my mite towards what I hope will be a very merry Christmas and happy New Year. It is small, I know, but may be a good many others will do likewise, and the aggregate will be of some use. Please put it wherever most needed and accept the compliments of the season.

I. W. Herman, Rockville, Neb.—Find enclosed one dollar, for which send to my address your greatest of truth givers, Lucifer, for one year. I received the two sample copies of Lucifer you sent me yesterday. I had given up all hope of ever getting a copy, but at last the real truth advocate came in all its glory, and as can be seen I have lost no time in helping the cause. When I think of the liberty and justice in nature's store, which are being denied us by human ignorance, it makes me shed tears of grief, and more, when I view the long, long night to come. Alas, when shall the rays of liberty shine to lighten the dark and weary night?

William Schemenour, Waterville, Ohio.—I would like to say in reply to Elsie Cole Wilcox in No. 741: Yes, certainly—there is no compulsion in this matter of donations to enlarge the Light Bearer. I asked only those who might want to contribute, to do so. The stern fact confronts me, as it does so many thousands of my fellow toilers, that we have not been raised to affluence by the McKinley wave of prosperity. We might have Jehovah—the Almighty—sitting on the throne at Washington, D. C., but so long as we allow the issue of money to be monopolized as now, we shall continue to have such waves of prosperity as that of McKinley—waves which raise the value of the dollar and cheapen labor and its products. Sister Wilcox should not complain. We are all benefitted by the articles of Mr. Walker and Rev. Holmes. I predict no such disaster as tha mentioned by Mrs. Wilcox. The readers of the paper are too well balanced for that, and so long as the United States censors of the mail and the Comstock filibusters keep hands off we wil continue to see the star of the Light Bringer shining in every land where human hearts beat in sympathy with human woes.

Sarah Stone Rockhill, O.—Your last editorial in Lucifer has been the last straw to break my silence or break up the spirit of procrastination which has held me for so long from doing what I should have done long ago—send in my subscription—for it has never lagged before. It does seem that Lucifer's friends should see to it that you have the opportunity to build up—if money can do it—though it seems we all have many ways for our scant means. I do hope that our worthy brother, E. W. Chamberlain, will feel that the means of the defense fund can be used in no better way than to save liberty's defender—for I fee, that your life is consecrated to the defense of liberty for women and I think we must, if possible, save that life for its noble work. I think my poem on "Consecration" must have been written for you and such as you—so I send it to you with this, also one dollar for my renewal and fifty cents for the paper covered "Hilda's Home" and fifty cents for your vacation if you can find it. I think you have done well in arranging to leave your work in such worthy, efficient hands as Lillian's, but let her help you for years yet, is the sincere wish of your friend.

J. H. Kallmeyer, New Florence, Mo.—Like Friend Chamberlain I am of opinion that Lucifer and its constituency cannot yet do without its pilot—yourself. I very much hope that Friend C.'s suggestion will be made practicable through the timely and united effort of Lucifer's elect, thoughtful, progressive, though now despised constituency. To show the sincerity of the above let me quote what I intended to mail a month or more ago, but could not find the courage to do it because not able to accompany it with some of the "filthy lucre," the "God" of plutocratic imperialism.

"I am so sorry to see in last Lucifer that you are indisposed and that our valiant little "Son of the Morning" is having such a desperate struggle. It seems to me the plan of R. H. Kerr is a splendid one and practicable (that is to send a number of names and addresses to whom Lucifer may be sent and the cash to pay for same), provided all of Lucifer band will take a hand. I mean to practice along that line. Then, too, I imagine if your stock of books, or at least a considerable portion could be converted into cash it would be quite a lift."

If I am any judge No. 739 of Lucifer is the high tide issue. Perhaps I am influenced by the number of women's names. Be that as it may, nothing has moved me more that I have read in the sterling Lightbringer, and I am a deeply interested reader of everything its pages bear. I respectfully doff my hat to these ladies, Lois Waisbrooker, Myra Peppers, Alice Beresford, and Dora F. Kerr, and for one, profoundly appreciate their courageous and true utterances.

I enclose fifty cents as my mite toward making possible your taking a vacation. Would I could magnify it a hundred fold. I did not call attention to this before for reason stated above. My fervent wish is long live Lucifer and long life (relieved though of onerous care and overwork) to its peerless editor.

"Loma"—A CITIZEN OF VENUS," by Prof. Wm. Windsor. A story of surpassing interest, largely devoted to Sexologic and Sociologic problems. Like Bellamy in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sexologic, theologic, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, $1.50. Address this office.

743.

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A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

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You have been looking long for the appearance of HILDA'S HOME in book form. The delay has been vexatious, and doubtless has taxed the patience of many who were charmed with the story when they read it in serial form in Lucifer. The edition printed was limited to one thousand copies, many of which were

Subscribed for in Advance.

So, in order to secure a copy, if you were not a paid-in-advance subscriber, you should send in your order at once, for many persons will want extra copies and soon the supply will be exhausted.

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PERSONAL A well-educated, broad minded, liberal lady, neat in person, well preserved, not far from seventy years young—alone in the world, living in an orthodox village, wishes to correspond with single gentlemen, healthy, liberal, of excellent habits, neither poor nor rich, of about the same age. The years do not make us old so much as our thoughts. With good, clean habits and sound heredity the limit of life should not be under 85 or 90. Willing to go to any of Uncle Sam's new possessions to begin life and grow up with the country. All first letters may be directed to "M." care of Lucifer.

The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalisation of the theories of free love. Price, 5 cents. For sale at this office.

REASONS FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governor has the courage of his convictions. He does not "pardon" repentant criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 1. CHICAGO, ILLINOIS, JANUARY 7, B. M. 299. [C. E. 1899.] WHOLE No. 744.

The Glory of Authority.

Go ring the bells and fire the guns
And fling the starry banner out;
Shout "Freedom!" till your listing ones
Give back their cradle shout;
Let boastful eloquence declaim
Of honor, liberty and fame;
Still let the poet's strain be heard,
With glory for each second word,
And everything with breath agree
To praise "our glorious liberty!"

—*John G. Whittier.*

BY JONATHAN MAYO CHASE.

But when the mighty cannon's roar
Awakes the echoes o'er the land
It booms for burdens more and more
Laid on the industrial band;
More guns, more warships for defense
Of Capital at Toil's expense;
A larger army trained to kill
Slaves who rebel against the will
Of moneyed masters. Thus we see
The glory of authority.

Is Woman Man's Inferior?

BY KATE AUSTIN.

The question, "Is woman doomed by natural law the inferior of man?" has been answered affirmatively by that clever and interesting writer, R. B. Kerr, in Lucifer of December 10, and, sad to say, the attitude of society, its laws and unwritten regulations, also the verdict of many learned men, have testified freely and eloquently to the natural inferiority of woman.

Centuries ago, learned theologians debated as to whether women did not lack a soul, even, as well as brain. The result was no trace of woman's soul being found, we infer that they might have had better success had the search been for brains.

Friend Kerr quotes Darwin, the great thinker, as one who pronounced "woman inferior to man in energy and perseverence." Darwin went farther than that and declared that woman was not the equal of man in courage. I will here give a few passages bearing on the mental differences of the two sexes, from "The Descent of Man."*

"The chief distinction in the intellectual powers of the two sexes is shown by man attaining a higher eminence in whatever he undertakes than can woman, whether requiring deep thought, reason or imagination, or merely the use of the senses and hands. Also if two lists were made of the most eminent men and women in all the arts and sciences the list would not bear comparison, and that if men are capable of a decided pre-eminence over women on many subjects, the average of mental power in man must be above that of woman."

Then Darwin adds these consoling remarks: "That it is fortunate the father transmits mental endowment to both sexes else man would have been as superior in mental endowments to woman as the Peacock is in ornamental plumage to the Peahen."

But this very modest estimate of man's virtues leads one to ask, If man transmits his mental qualities to his progeny, does he not endow both sexes equally? If not, why not?

The common sense view of the subject is that the endowment is equal, and that the lack of intellectual development in the female must be laid at the door of artificial restraints, namely, customs, laws and religion, and not in any mental inferiority. Darwin's theory of the inferiority of the female is based on the fact of her enslavement. And he argues that "Man being more powerful in body and mind than woman, keeps her in a far more abject state of bondage (in a savage state) than does the male of any other animal."

In the realm of intellect, Darwin stands without a peer, yet, being human, it is possible that in some of his views he was the most mistaken of men. Bondage does not always imply mental inferiority. All must admit that among the names of great writers, artists and inventors man heads the list in point of numbers, but there are not a few women who stand on a level with man in these respects. George Eliot, the grand English woman, stands without a peer; and Wendell Phillips declared that the brain of Harriet Martineau was worth 40,000 men.

But while one must admit the superior attainments of man, what could or can we expect from a class that are the victims of what Darwin calls "abject bondage;" that were allowed no educational privileges to speak of, except in the last fifty years; that were taught from the cradle up that the sole aim of woman's existence, as Dr. E. B. Foote quaintly puts it, was "To glorify man and serve him forever."

Women—and men as well—even today are the victims of laws and customs that originated ages ago in brute force. In that dim past, when men lived in caves and fought each other over the possession of a bone or a woman, was born the infamous law that "Might makes right." Woman had no choice to speak of. She was the property of the strongest, and always a beast of burden.

Slowly the human race crept on. Man extended his powers in many ways but he never willingly let go of any privileges. The governments founded on physical force reached out and encircled the earth. The majority, the cruel always in the lead, many of them but intellectual monsters. Woman, as a rule, submitted in silence, the noisy ones received the ducking stool, the pillory or death. But revolt is never quite extinguished, and today the rebels among women are boldly proclaiming by deeds as well as words, that there is "no sex in brain."

A little over a year ago, Mary H. Krout, a newspaper correspondent in London, writing to the Chicago "Inter-ocean," stated that at the "great University of London, where women stand on absolute equality with man, and where the examinations are the most thorough and difficult of any

*"Descent of Man." By Charles R. Darwin. 705 pages, elegantly bound in cloth, gilt top. Price 50 cents. Order from Lucifer office.

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women stood higher than men and received proportionately a greater number of degrees."

Here it seems when woman stood on equal ground with her brother, she surpassed him. Just a year ago the first woman was granted leave to practice medicine in Austria, and to get that privilege had to appeal in person to the emperor, every authority below him having refused this gifted woman, although she stood very high in all her examinations. Think of such bigotry, and of the injustice of asserting that woman is mentally inferior to man in face of the fact that for ages man has usurped all privileges for himself. As late as 1849 it was necessary for Margaret Fuller, of Boston, to make a "plea for the higher education of woman," said plea helping to open the doors of some schools for her sex.

In China they take female children of five or six years and bind their feet to distort and stop growth, as a dependent, helpless woman is considered the most attractive. In other lands they bind and cramp the brains of women, beginning also at a very tender age, and the reason for this is that dependent women make better slaves. Now no one would be so foolish as to assert that the feet of Chinese women are naturally deformed. We know that at birth they were straight and beautiful like her brother's, but a cruel and artificial restraint deformed them. Likewise it is as foolish to assert that woman is mentally inferior to her brother when it is plain to be seen that her brain receives, in a majority of cases, the same treatment accorded to the feet of Chinese girls.

Common sense and observation confirm woman's mental equality with man when given an equal opportunity, and Darwin declares that "if woman ever hopes to equal man or keep in sight, she must take an active part in the struggle for existence." But here comes Brother Kerr with the objection "That the long and the short of the whole matter is that woman is not able to fight the battle of life on an equality with man." And the principal reasons in the objection are the "disabilities connected with the functions of maternity," and "disadvantages on account of their physical structure." As to the latter assumption I deny it. The average woman, well developed and disciplined to hard work, is the equal of the average man in "staying" qualities. I have known Swedish women to work all day in the harvest field, binding grain, and at night—while the men rested—do their housework and milk the cows.

The physical structure of woman is really not so delicate, if allowed a healthy and active development. But it is an evident fact that maternity was the most powerful factor in the enslavement of woman—*that*, and not natural mental inferiority to her master, as the great Darwin and many others have taught.

Primitive man took brute advantage of the all-powerful mother instinct; the instinct that prompts the female to lay down even her life for her offspring; and woman became a "Hewer of wood and a drawer of water," and a bearer of children. But it remained for modern man to reduce the subjection of woman to a fine art, and it is safe to assert that civilized women have submitted to indignities that were never heaped upon their savage sisters.

We observe that among the lower animals the female depends upon her own resources, for her own support and generally for that of her young, and as a result shows more sagacity and intelligence than does the male. If this is not true of the human female it is because of her dependence on the male and shows that she has degenerated from the original type that was forced to succumb to brute force.

I have read that there was little if any difference in the brain development of males and females of savage races, and that the marked difference began with the civilized races, when, as a rule, the male takes the more active part in the domain of intellect, and the female is either a petted and pampered doll, or over-worked, child-bearing drudge.

She must make her choice. If she prefers dependence on man, she is doomed to slavery and mental inferiority. Should she choose an "active part in the struggle for existence" she will win what Darwin offered and what a few noble women past and present have won—equality and liberty; for the mental inferiority of woman is but the effect of a cause, and that cause is "abject bondage."

Caplinger's Mills, Mo.

"Love is Only Love Left Free."*

Julie Vom Berg.

I begin with the declaration that I advocate "free love" completely and decidedly. But the expression is incorrect and ought to be "freedom in love." Indeed, can any other kind of love exist except free love? Can love be commanded or forced? Something of this sort seems hitherto to have been in the minds of our philosophers of love, who have learned their philosophy in Constantinople or Utah apparently, and who can let a slave pass as their beloved. Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than Love. *Love and free love are therefore synonymous.* It ought not to be necessary to talk of free love, any more than of wet water, or hot fire. I might, however, conceive of love as not free in the sense that the feeling, the necessity, the passion that unites two beings, binds them completely, destroys their free will, turns them irresistibly away from everything else. But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice, by external force, than it will require external bonds to insure its permanence. A man and woman who do not love each other ought not to be united, or where they are united, they ought again to be separated; a man and woman who love each other ought not to be kept apart, and they need no external force to remain together. This is the simple statement of what I understand by freedom in love, which is the only means of securing what has now become so rare—a true marriage and a happy family life. Let him who does not agree with me have the courage to postulate the opposite and declare, that those who do not love each other ought to be united, to be kept together by force, those who love each other ought to be separated and to be kept apart by force—both in the interest of humanity and human happiness!

Although no man in sound mind dares to make such a demand, it seems in practice, to be the guiding principle almost everywhere. If all the considerations, whose slaves men are nowadays, would only drop for a period of twenty-four hours, not ten of the so-called marriages would exist next day.

For married people and their progeny the consequences of the existing relationships of force and prostitution are truly appalling. But this same society, especially the male portion of it, never wearies of pronouncing their anathemas on freedom in love. "Free love" is a word of terror, but free prostitution has become a social institution, which is approved inside and outside of marriage by a legal license.

And shall I tell you why men condemn freedom in love? Because it would be the death of freedom in prostitution! Our male teachers, who can discourse so wisely on nature, nowhere show their incapacity to judge of our nature more than in their anxiety that freedom will lead us whither it has led them. Give woman freedom, and she will love according to her own tastes and emotional needs; give man freedom—he already has it—without giving it to woman, and he will prostitute himself according to his habit. Prostitution does not proceed from woman any more than slavery does from the slave; as the latter must be charged to the oppressor, so the former must be charged to man. "Free love" for woman signifies the end of prostitution, just as free self-determination for the slave signified the end of slavery.

*This extract is taken from Part II. of "The Rights of Women and the Sexual Relations," now for the first time published in English. The speech of Julie Vom Berg is given in an imaginary "Convention of German Women in Frauenstadt." Part I. of the "Rights of Women" had a large sale, and no doubt the new edition will be wanted by all who have the earlier translation. The price of the book is 50 cents for paper cover, $1 for cloth. For sale at this office.

Hobson, the Kisser.

BY N. C. MATHERS.

"The Chicago Journal" says, "The scene in the Auditorium Sunday night when Lieutenant Hobson was kissed by 163 morbid women was loathsome. It is pitiable, it is sad, that a man of his excellent courage and fine intelligence should so far forget the dignity of the American Navy as to lend himself to a public exhibition of female hysteria."

But Hobson says, "It was all prompted by purely patriotic enthusiasm."

If that is true, we are many of us more patriotic than we thought when it comes to measuring our patriotism by the number of pretty girls and women that we are willing to kiss. I should just like to ask him (if that is true) why he should select only females, and perhaps the prettiest of the lot? Why did he not kiss the men as well as the women? Are there no patiotic men, or patriotic plain women?

Hobson must be somewhat of a varietist, as he says, "I suppose if I had kissed one woman as often as I kissed different women today I would be thoroughly exhausted. But the constant change is delightfully exhilarating. It is a very enjoyable experience to me."

I should like to ask those three or four thousand women that he kissed on his way to Denver, why none of them have been bestowing their kisses on any of the other seven men who voluntarily risked their lives just as Hobson did, by going with him to sink the Merrimac? Were they not as brave and fully as patriotic as Hobson? And were their lives not as valuable to them as Hobson's life was to him. His name has been on every American tongue, he has been lauded to the skies as the greatest hero of the war. And I have searched the leading dailies diligently and have failed to find any of the names of the other seven men even mentioned. Are there no heroes minus shoulder straps, commissions and big pay? Of course these are foolish questions, but I just ask them for the other fools to ponder over.

Why is this? Is it just because Hobson held a commission, and received a little better pay than the other seven patriotic and unnamed heroes? If so, why do the fools volunteer to risk their lives for their country without a commission? Why don't they stay at home and let the commissioned officers fight it out among themselves, as they get all the glory, all the honor, all the money and all the kisses?

The Questions of Our Little Ones.

The following is taken from a private letter written by Vee H. Vincent. As it gives a good mother's experience in dealing with a very important question, I have asked and received her permission to print it in Lucifer:

MY DEAR LILLIAN: I enclose ten cents for Mr. Walker's pamphlet, "What the Young Need to Know." It is such a big, big question one can hardly inform one's self enough. I've always had a general idea that mother's instruction should begin with the first question and ever after be strictly honest and clear. But as to whether I'm skillful enough I've been in doubt, and have not been able to secure reading matter enough to lift the doubt.

Some of my boy's questions have almost been enough to take the seriousness away—for the time being. For instance, there was a step in the ladder when I told him that all animals grew from eggs—broad enough wasn't it? Well, the questions were "fast and furious" sometimes; chickens grew from chicken eggs, dogs from dog eggs, etc. He was looking out of the window one day and saw a colored woman pass. Whereupon he asked, "Do colored people grow from colored eggs?"

Of course the next step was to explain that some beings grew inside of the egg while warmed by the mother's body—as fowls—while others began to grow from a very tiny egg inside the mother's body, etc., etc. Sometimes it has been awfully hard to convey my meaning so that he will get it as it is meant. And I have been criticised by women who do not understand; who think I am conveying information the boy ought not to know. But I don't need to tell you, who have stood out so bravely for right all these years against enormous opposition.

We have a girl baby—two years old in February. I had thought, as you expressed it some weeks ago, that I should have Ted with me during parturition. Some time before the expected period his father and he went walking, and Henry told Ted that mamma was carrying a baby and that we expected it to be born in a few weeks. When they came back he whispered to me, "Are you carrying a baby? Papa said so." He wished then we might use an X ray to see whether 'twas a girl or boy; he wished it to be a boy.

Well, I flunked when the hour came. I was in the midst of my relatives in Southern Ohio—in an orthodox community. When delivery came Ted was asleep and remained so.

Next day he told a boy we'd got a baby. Boy asked, "Where did you get it?" Answer: "It was born of my mother same as I was."

Boy asked his folks at table about babies being born of their mothers, and was suppressed and told that if he talked that way again they'd put him into the furnace; and I was a curiosity, a crank, well-meaning, perhaps, but mistaken, and so queer to talk so to a child.

Sociologic Lesson. No. LXXX.

BY HENRY M. PARKHURST.

PROPORTIONATE REPRESENTATION. The theory of equality is contradicted throughout nature. Individual atoms and molecules are probably identical in their character, but no two organized structures are alike. Equality of rights, as a universal proposition, is also contradicted throughout nature. A mouse, for instance, has no right to an equal division of food with an elephant. The true theory is equality of proportiona rights; that is, the rights of individuals are proportional to their conditions and circumstances. Effects proportional to causes, directly follows from the principle that equal causes produce equal effects. The producer has a right to results in proportion to his effective labor. The influence of planets upon the solar system is in proportion to their mass. So in an organization, equity requires that representation should be proportionate to the several interests involved. An individual whose skill enables him to produce twice as much as another, has twice as great an interest in the joint production. If his labor is represented by one vote, his labor and skill combined will be equitably represented by two votes. An individual whose capital enables him to produce ten times as much as another, has ten times the interest in the joint production, and is equally entitled to ten votes. An association founded upon this principle does equal justice to all, and those with little skill or capital need not join it (they never will be missed) and it has the advantage of encouraging the exercise of skill and the utilization of capital, largely increasing the general prosperity.

"Legends of the Patriarchs and Prophets."

By S. Baring-Gould. Fascinating as fairy stories, and of great value in showing us the kindred superstitions of the childhood of the race. The Jewish, Mohammedan and "Heathen" legends of the fall of the angels, the flood, etc., are given. Though written by a preacher, the work is an aid to Freethought. We have a few copies which we will sell at the very low price of 63 cents, and 12 cents for postage. 380 pages, printed on fine heavy paper, gilt top, mottled back, with gold lettering. Or we will send one copy with Lucifer one year to a NEW subscriber, for $1.20.

In general, the art of government consists in taking as much as possible from one portion of the citizens to give to another. —*Voltaire.*

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LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.
European Representative, George Bedborough, Playgoers' Club, London, England.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper in 1eu has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

ON TUESDAY MORNING, January 3, our editor started southward for a rest and change. His first stop will be at Bloomington, Ill., where he will enjoy the hospitality of Lucifer's staunch friend, Col. James H. Freeman. His condition is slowly improving. The only serious difficulty he has now is occasional oppressive sensations in the region of the heart, which are particularly noticeable when he attempts to write or talk too much. It is not believed, however, that the trouble comes from the heart itself, and doubtless a few weeks of comparative rest will make a "new man" of him. Several invitations from friends in Louisiana, Alabama and Tennessee, have been received, but if his health continues to improve it is not probable that he will go so far south on this trip. If it does not improve as rapidly as we hope it will, it may be best for him to go south until the spring.

Who Wants Them?

In making up volumes of Lucifer of the years '97 and '98, we find a considerable surplus of some of the numbers. No doubt our friends can use many of these for distribution. In writing to us for them, please let us know how many you can use. If you can afford to send a few stamps, they will be very acceptable. If you cannot afford to send any, do not hesitate, because of that, to order. They are excellent material for missionary work and should not remain unutilized.

Books Received.

"THE RIGHTS OF WOMEN AND THE SEXUAL RELATIONS." This is a work which should be highly prized by every lover of liberty. It will be reviewed at length in some future issue of Lucifer. The chapter headings are as follows: Part I. An Address to an Unknown Lady Reader; Historical Review of the Legal Position of Women; The Emancipation of Woman; The Passive Prostitution of Women; The Active Prostitution of Men; The Excuses of Men; Love and Jealousy; Morality; Marriage; Adultery; Divorce; Is Marriage a Contract? "Hanging a Woman"; Religion; The Economic Independence of Woman; Liberty and the Revolution the Allies of Women; Conclusion; Postscript. Part II. Luise Meyen on Men and Women—The Rights and Condition of Women; Men; Women; The Convention of German Women in Frauenstadt; Concerning Womanhood (a lecture, 1873). 386 pages. Published by C. H. Kerr & Co.; price in paper, 50 cents; in cloth, $1. For sale at this office.

* * *

"WHY I AM A VEGETARIAN." An address delivered before the Chicago Vegetarian Society, by J. Howard Moore. 44 pages; price 25 cents. Published by Francis L. Duzenberry, McVicker's Theatre building, Chicago. This little pamphlet is a clear statement of forcible objections to the use of flesh for food.

* * *

"THE KINGDOM OF HEAVEN IS AT HAND." By C. W. Wooldridge, M. D. 74 pages. Price 10 cents. Charles H. Kerr & Co., publishers. This little book is written in the interest of the Co-operative Commonwealth, which, in the opinion of the author, was proclaimed to the world by Jesus of Nazareth 1900 years ago.

"THE BLUE LAWS OF CONNECTICUT." Taken from the code of 1650 and the public records of the colony of Connecticut previous to 1655. Also an account of the persecution of witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. 25 cents. The Truth Seeker Co., New York.

Subscriber, Contributor and Editor—Their Inter-Relations.

BY E. C. WALKER.

I have no doubt this article will bring upon me the charge of egotism, but I shall not mind that—we are all egotists, each in his or her natural way. Call me what you will, so only that I make my meaning clear.

Elsie Cole Wilcox says I monopolize the space in Lucifer. She goes so far as to assert that "not a week passes" that I am "not heard from." Mr. Harman noted this exaggeration, but as Mrs. Wilcox's averment is eighty per cent true, and as that is an enormous percentage, taking the average of my critics, I am rather pleased than offended by her inaccuracy. Accuracy is not the strong point of many persons who write for the reform press; if it were, perhaps there would be more space available for them and consequently less for me.

Not to quarrel with my good friend nor to attempt to convince her I am not a monopolist, will the succeeding paragraphs be written. I wish merely to lay before the readers of Lucifer some of the reasons why I occupy a great deal of space in this paper.

1. Comstockism is a dominant, menacing and growing power in this country. With the exception of Mr. Chamberlain, I think I am the only contributor to Lucifer who keeps close track of the outrages committed by this power *and* writes up in detail for the paper the court proceedings which are parts of these outrages, analyzing the utterances of lawyers and the decisions of judges, and pointing out wherein they travesty good sense and logic, flout fundamental guarantees of citizen right, deny equal liberty, and rob and imprison unoffending men and women. Many of the longest articles which have appeared in the paper during the last two years have dealt with this important subject, and I, who wrote most of them, calmly claim that they had the right of way over any other matter that might be offered. Freedom of press and mails is vitally necessary, and it can be conserved and extended only by making every person who can be reached acquainted with the dangers that threaten and the crimes which are almost daily committed by the representatives of irresponsible power. Disquisitions upon the abstract right to do this or that, or upon the advisability of doing this or that are very well when their printing does not crowd out the records of concrete tyranny.

2. Closely related to this class of communications are those short paragraphs which deal with the foolish and vicious utterances of the defenders of the existing society or with their legal and extra-legal crimes. Ministerial, newspaper and "reformatory" pleas for more and worse laws, for a still viler espionage and shackling of the individual, and the unspeakable villainies of mob and of judge and of jury should be known to the friends of liberty everywhere. In "Plumb-Line Penographs" and in other paragraphs from my pen, I have endeavored to supply the readers of Lucifer with facts and arguments with which to help carry forward the propaganda in which all are interested. It is not my fault that this class of work has been very largely left to me, but Mrs. Wilcox should understand that I, also, have a grievance akin to hers, for a large amount of the "copy" of this kind especially, has gone from me to Lucifer but has never seen the light of day. But this was inevitable; had I the time for the work, I could each week fill the paper with such excerpts and comments.

3. As all other members of the Free Propaganda, except Mr. Morton, have failed to write in its interest, it has devolved upon me to present its claims to the world reached by Lucifer and of course these articles help make up the aggregate which has so disturbed my Washington comrade.

The editor most clearly stated the general principles that must govern the action of the conductor of a reform journal if he is to make his paper as useful as it is possible to be made, although I look with apprehension upon the influence of the moneyed backer of such a publication, unless he is a man of deep culture and broad views, or if he is not, is conscious of his limitations and so is willing to leave the management in the hands of the expert in the editorial room. The subscriber pays his subscription and gets his paper, thus, presumably receiving a *quid pro quo* for his money, for the assumption must be that if he felt the paper was worth less to him than the money he gave for it he would discontinue his subscription. Unless he is personally attacked in its columns he can rightfully make no *demand* for the insertion of his communications; their admission must depend upon their merit as contributions to the discussion of whatever question may be at issue. And it must be understood that civil criticisms of his opinions are not attacks upon his character.

After all, the editor is the man upon whose shoulders lies the burden of responsibility for the conduct of the paper, and unless he is free to accept any article because of its merits or to reject it because of its demerits, he is under duress and his journal is less than the expression of his knowledge and convictions. The progressive minister who is in dread of his pew-holders, the politician who votes for iniquitous laws because fearful of losing the support of his ignorant and bigoted constituents, the publisher of the daily paper who must keep his finger on the pulse of the advertiser, and the editor of the reform journal who prints communications in order to please subscriber, canvasser, or giver of cash, and not because the articles are the best at his command, are all less than free men, very much less than free men. The reform editor has certain definite principles to advance; how can any contributor insist that he insert articles which he thinks are not so well calculated to advance those principles as are other articles? The editor has infinitely more at stake than has any other man and he should not be urged to commit intellectual suicide. It is a pity that he is often compelled to avoid more or less quick financial suicide by publishing matter that has little or no claim to his consideration beyond the fact that it is offered by a subscriber or donor.

As Mr. Harman notes, I have held an editorial position on Lucifer, and have also for years done editorial work on other papers, examining and preparing all communications that went into the journals with which I was connected. I know that not more than one communication in ten received by these reform papers was fit, by reason of its construction, clearness and force of diction, and logical treatment of its subject, to receive the honor of large type and a position among leading contributions. And of those which by able treatment of the subject were fit for such honor, not one in five could go directly from the envelope to the compositor—nearly all must first be carefully gone over for the detection and elimination of errors of construction, punctuation, capitalization and the like. Under such circumstances, the overworked editor, worried by the continual calls for "copy," is always tempted to hand out first the communications which are type-written and which require the least revision. If he takes pride in the mental make-up of the paper for which he works and has a free hand in the selection of matter, he will endeavor to "work over" the articles which, in his judgment, best say the best thoughts on any given topic, regardless of the authors' names, or their relations to the journal.

My ideal of a really free reform paper is this: The editor always prints what he thinks is best adapted for the advancement of his cause, whether what he prints is from the pen of one man or woman, from the pens of five of a hundred of subscribers or non-subscribers, whether first appearing in his journal, or in exchanges, home or foreign.

The Meaning of Liberty.

Woman's emancipation means freedom, liberty. It means liberty pure and simple; failing of which, it is, according to its degree, oppression, suppression, tyranny. It means liberty to enter any and all fields of labor—trade, profession, science, literature and art—and liberty to compete for the highest positions in the land. Liberty to choose her companion, and equal liberty to change. Liberty to embrace motherhood in her own way, time and place, and freedom from the unjustly critical verdict and action of society concerning her movements. She will no longer recognize society's right to condemn in her practices condoned in man. No more a slave, she will be a true comrade; independent of man, as he is independent of her; dependent on him, as he is dependent on her. And the sex question will be settled. All this, and more, when woman shall be free, and enjoy an equality of liberty with man.—*Liberty.*

The Man Who Isn't Some One Else.

[DEAR MRS. HARMAN: I clip and send you some lines which I think would fit exceeding well into the poet's corner of Lucifer. ED. W. CHAMBERLAIN].

You don't know Henry Jenks because that ain't his rightful name,
But no matter what you call him—Jones or Jenks—it's all the same;
He used to be as fine a boy as I had ever knew—
But he went and fell in love one day, and then got married, too.

They didn't have no parents that could set him up in trade,
And they had to do their livin' on the wages that he made,
But Henry loved his "little girl" and bravely worked away,
And didn't mind the knocks he had to stomach through the day.

Things went along a year or two as pleasant as could be,
And then Hank's "little girl" begun to hint around that she
Would like some things that other girls she used to know had got—
In fact, she seldom spoke, except to whine about her lot.

Old Hank he stood the buffets that he had to git from men,
And then he went home at night, to be hauled through the coals agen—
That is, he stood it fer awhile, and then, first thing she knew
He didn't hurry homeward when the heavy day was through.

I saw him as he staggered down the street the other night,
But I didn't stop to tell him that he wasn't doin' right—
God pity him who slaves all day and does the best he can,
And then is jawed, at night, because he ain't some other man.

—*S. E. Kiser in "Cleveland Leader."*

The speculator is a robber who robs the producers of the articles produced by forcing them to accept inadequate compensation for their toil, and the consumers by forcing them to buy from him at an enormous advance.—*Max Nordau.*

Life is too short for any bitter feeling;
Time is the best avenger, if we wait,
The years speed by, and on their wings bring healing.
We have no room for anything like hate.
This solemn truth the low mounds seem revealing,
That thick and fast about our feet are stealing—
Life is too short.

—*Ella Wheeler Wilcox.*

She knew things as soon as they happened—sometimes a little sooner. And in the latter case she had "always foreseen." The life of the good Widow Banselius was spent in an engrossing and almost feverish interest in those matters which in no wise concerned her.—*Maartens.*

THE DATA OF ETHICS, by Herbert Spencer, is a book needed in every library. Here is an opportunity to obtain a handsome copy of this masterpiece, practically free. We have obtained a small supply handsomely bound in maroon cloth, with gold lettering and gilt tops, printed in large, clear type on good heavy paper. It contains 350 pages, and is divided into sixteen chapters. Until the present supply is exhausted we will send a copy of this book to anyone who sends us the address of a NEW subscriber, accompanied by one dollar for Lucifer one year, and ten cents for postage on the book. This is an offer which you cannot afford to miss, and which we cannot afford to duplicate after these books are gone.

FIRST PRINCIPLES. By Herbert Spencer. 525 pages. Style of binding, paper, etc., similar to "Data of Ethics." Our stock of these books is small, but as long as they last we will send a copy of "First Principles" to any one sending us $1 for a NEW subscriber, and 13 cents for postage on the book.

* * *

ON LIBERTY. By John Stuart Mill. 200 pages. Fine paper. Gilt top. Handsomely bound in green and gold. Well-executed ortrait of the author. Price, 50 cents, postage paid.

VARIOUS VOICES.

Henry C. Roberts, Bennington, Kan.—Enclosed find fifty cents to be used as you think best. I hope to send a small book order later on. We hope you will take a vacation and soon be well again. Yours for the diffusion of the light.

W. T. Roberts, Rusk, Okla.—"A Physician in the House" was duly received, and I find it to be just as good as represented or better.

[We have sent a number of copies of this work to prospective purchasers on approval and not one has returned it. All have expressed satisfaction with the book and with the price. We have now reduced the price from 2.75 to 2.50. See advertisement in this issue.

J. W. Herman, Rockville, Neb.—Please find enclosed $1, for which send Lucifer to my brother as per address below. I do this with the hope that he may, after reading it, become a future member and co-worker in the great cause for liberty.

[The above is from a new subscriber—one who has read Lucifer only a few weeks. This is the best possible way to spread the light. Money paid for new subscribers is many times more useful than that sent as a gift].

M., Palmetto, Fla.—Enclosed find $2 for Spencer's "Data of Ethics" and "First Principles;" also postage. Please send me the address of "G. A." Neb., mentioned in Lucifer No. 740. O, my dear, the miserable superstition is at the bottom of nearly all our woes. If there were not over one-third of the children born that are, I truly believe there would be more and better ones raised, while mothers would not be such broken-down slaves.

[Will "G. A." please send his address to this office?]

John H. Strong, Eagle Bend, Minn.—I herewith enclose $1.50, one dollar to apply on subscription, and fifty cents to pay for one copy of "Hilda's Home." Would like to help you more, but that long looked for prosperity does not strike this section as it should. I feel that you are sacrificing your time and energy to try to teach people who stop their ears and shut their eyes, but when you are many years in spirit you will be looked upon as having been a great emancipator.

Sarah J. Gill, Indianapolis, Ind.—I was quite surprised to see by the wrapper on the paper this week that my subscription was almost out, and that I never intend shall happen while I am "above ground," so inclosed please find one dollar for the coming year. I am so sorry not to be able to help your father take his—without doubt—much needed vacation. He has my sincere love and hope that he may come back to you strong and well. How proud you must be of such a father, as I well know he is of his daughter.

T. C. Nordvie.—Though money is very scarce, I must nevertheless send for the book "First Principles," by Herbert Spencer. I ought to have made the dollar full so as to get the advantage of your special offer, but as it is I will send you seventy cents in all, seven cents over, and ask you to inclose your "Digging for Bedrock." I owe some for the paper, but have to let that go this time. I have had it three months at different times, but am not able to see the thing as the paper states it. But I must confess I am as ignorant as can be as to the sexual relations.

J. S. Hughes, Lebanon, Ore.—Please send me the following list of books: "Some Problems in Social Freedom," "Personal Rights and Sexual Wrongs," "Ruled by the Tomb," "Horrors of Modern Matrimony," "What the Young Need to Know,' and "Love and the Law." Would you be kind enough to tell me the address of the best colony or settlement where a lover of freedom could make his home. I wish to correspond with such.

["Some Problems in Social Freedom" is out of print—at least in America. We hope to publish another edition soon. Probably the secretaries of colonies will communicate with Mr. Hughes].

D. E. Swank, Aumsville, Ore.—You will find inclosed $2.55. Send Lucifer one year to inclosed address, and send me "Data of Ethics," "Bible Temperance," "Liberty" and "Health Hints." And credit the balance on my subscription. Brother Harman, you have devoted a life's service to developing thoughts (things) in self. I, too, have labored in the same field since 1857 and fully realize the odds you have had to contend with, and the great effort required to produce a perceptible change in the the thought world; and can easily imagine how necessary and desirable it is that you should take a rest for a while. I wish you were nearer Oregon so that you could come to my house to rest.

C. C., Newport, Ky.—Although forced to keep quiet when I, too, wished to express my approbation of many of the good things in Lucifer, it did not hinder my sending out good thoughts your way. I will contribute my mite for your vacation fund. I wish it was much more. I am glad to learn that the editor of Lucifer is getting better, and hope his trip will benefit his health. We cannot afford to lose him, although his work will be ably carried on by the one whom he has appointed to be his successor. "Hilda's Home" arrived in good shape. Was pleased with it. I gave one copy to a friend, who was delighted to get it, as she had been wishing for it. Of the dollar enclosed, twenty-five cents is for thirteen weeks' subscription for a friend, some for pamphlets, and the remainder is for the vacation fund.

James Vincent, Sr., Tabor, Iowa.—Am glad to learn there is some prospect of your being able to get away for a rest. When I first read of your feebleness and hard work I felt deeply anxious, and wished I could come and help you in the office, but on second thought, the expense of getting there threw all such speculations aside. Here is another dollar to help you in any way you choose. I see that some of your readers are impatient for you to enlarge, and you ask opinions from abroad, so will give mine and say, *by no means* enlarge. It seems to me unreasonable to think of such a thing. Having been in the newspaper business myself, I can realize what an enormous extra burden and expense it would be. Your paper is fully as large now as the price will afford, and no enlargement should for one moment be considered until the extra cost is provided for, not left to be provided for, but actually in hand. This is my judgment. Your burden already is all you can stand under, and has occasioned present conditions.

J. H. Severance, M. D., 6118 Drexel Ave., Chicago—I see by last Lucifer, the ways and means have been provided for you to take a rest and change, for which I am truly thankful. I have been waiting for you to be stronger so I could visit you without feeling it a trespass, but can wait till you return. It is too cold for me to venture out much. Leave all cares behind you. Lillian will manage things very wisely no doubt. Try and be perfectly careless of all great movements, and may you be more successful in building up a shattered health than I have been. We that spend all our vital force constantly in reform work,

have little stored up energy upon which to draw in any time of need. I hope you will soon feel renewed in spirit and body and do much valiant service for the emancipation of the race before you graduate into the next grade of life's continuous school. My love to Lillian and lots for yourself. I wish I could send you a round check for the cause, but although the spirit is willing the pocketbook is weak.

Ralph E. Galbreath, Leetonia, Ohio.—I have just read the first chapter of "Hilda's House." I must have a cloth-bound copy to keep, and the paper one goes out for the betterment o society. Noble Imelda! Alas, that the story is but fiction. Find stamps for the work if the edition is not exhausted. If the cloth are out send two paper-bound copies.

Relative to the questions of enlargement and efficiency, I would say that I do not think that enlargement means added effectiveness at all. Perhaps there are those who would find time to read a sixteen or twenty-four page weekly devoted to reform, but I fancy most of your readers are busy, and those with leisure may find many good books of our kind in Lucifer lists. A small light, if intensely bright, will pierce the darkness more deeply than a larger, duller flame. If it is desired to discuss special questions at greater length than you can at present accommodate, a supplement might be issued, the expense thereof to be borne by those wanting such issue, as W. S. suggests. I consider yourselves, however, as better able to judge correctly than your subscribers, and will be satisfied in any event.

W. W. Miller, New Haven, Conn.—As one who feels an interest in the matter, I will give you my opinion on the question of enlargement. Of course I don't presume to think that my opinion is of any consequence or will have any weight in regard to your decision, and only send my opinion to show you that I take an interest in the paper, and to aid in giving you the satisfaction of feeling that your requests made in Lucifer are read and considered. I don't care how you conduct the paper; whether you enlarge it or reduce it; whether its price is advanced or reduced; whatever happens to it (so long as I retain the mind that I now have) I will always, so long as I can raise the price of the paper, remain a subscriber to the paper.

I am glad that you are anticipating a vacation, and I am sorry, oh! so sorry, that I have not a little of the "currency of the realm" to aid you. My wages have been cut twenty-five per cent during this month because of a lack of funds in the department's treasury to pay the men full wages, and this, notwithstanding the fact that taxes last year were higher in this city than at any time previous since the foundation of the city. It is all owing to mismanagement by political party leaders. Those who hold the reins of the government of the city in their hands, have misapplied some of the city's funds, and now the city employes have to suffer for the villainy of these party leaders. Not a soul of us dares to remonstrate for fear of losing our position, poor as it is.

A Dollar Book for Fifty Cents.

DEAR LUCIFER READERS: I have made the blessed Light Bearer a New Year's present of fifteen "Irenes,', which they will sell for half price, and as the book is a handsome ornament for any parlor table, I feel sure that there are at least fifteen of Lucifer's readers who will purchase as soon as they read this, as t will be a good holiday present for any one to give a friend whom they wish to show the truthful status of woman in the present social institutions. You can tell your friends that the scenes therein are taken from real life. The District Attorney o Philadelphia called it an "awful book" when he threatened to imprison me if I did not give up the plates and books to be burned by the "Vice Society." Yes, it is awful, but it would have been *awfuller* had I put in the *worst* stories that have been revealed to me!

But the sad part is made easier by the humorous. The humorous character, "Nan," is a perfect description of a pupil of mine away out on the western prairies. The most remarkable character, Mme. Leroy, whose secret life was unfolded to me in confidence, was an efficient member of a respectable church, and with the exception of that illegitimate and hidden business she was one of the noblest women. Thus does Irene show how important is the work of our noble Lucifer, which is to make people honest and free. Many of my friends are now re-reading the book because it shows so plainly that true love alone should guide in the most sacred of all relations, and also because it is a true history of the progress of reformatory movements. In hope, Yours for all truth, SADA BAILEY FOWLER.

Wanted—

Ten thousand names of women and men who do their own thinking, or who are willing to read what others think.

The season of long nights and short days is once more upon us—the season of reflection and of retrospection; the season when, if ever, such papers as Lucifer will be given a candid and thoughtful reading. With each weekly issue a surplus is printed to send out as sample copies—as pioneers, as evangels of the newer, and as we earnestly hope, *better* gospel than has yet been preached to the inhabitants of earth. These surplus copies have been accumulating for some months for lack of names and addresses of persons to whom a sample copy or two would probably be welcome.

The object of this paragraph, then, is to ask our friends to send us *at once* a list of names of persons to whom samples may be sent with reasonable prospect that the paper will not be consigned to the waste-basket or cook-stove.

And while sending the names, if a few *stamps* for necessary postage, should accompany the list, the favor would be much appreciated. But, please *don't forget* to send the names while the matter is fresh in mind. Please write the names and post-offices *plainly*—if possible with pen and ink, instead of pencil as many correspondents are now in the habit of doing.

Notice.

Some friends of Emma Goldman, remembering the success of her last lecturing tour to the West, have received her consent to make arrangements for lectures at intermediate points—the lecturer to start from New York the latter part of next January. Comrades desiring further information will write to Emma Goldman, 50 First street, New York.

It has also been deemed advisable to start a fund to cover the traveling expenses, and those wishing to assist may do so by sending their contributions.

Miss Goldman's subjects are:

"Sex Problems."

"The Power of the Idea."

"Theory and Practice. A Criticism on Ethics."

"Politics and its Corrupting Influence on Man."

"Trades-Unionism; What it is, and What It Could Be."

Meetings have been arranged in Barre, Vt., Philadelphia, Pittsburg, and the mining districts of Western Pennsylvania, Chicago, St. Louis and other places. Those desiring lectures by Miss Goldman should communicate with her as soon as possible.

Religion and Rationalism The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. Price 5 cents. For sale at this office.

THE CAREER OF A NIHILIST: A realistic romance by Stepniak. A thrilling tale of liberty-loving revolutionists in Russia. Price, postpaid, 25 cents.

Love Ventures of Tom, Dick, and Harry. A Novel with an Affidavit And they were naked and not ashamed (Gen ii, 25. 16 full-page French Art Illustrations. Illuminated covers 12mo 226 ppi paper, $1.00; boards, 50c.

"Loma"—A CITIZEN OF VENUS," by Prof. Wm Windsor. A story of surpassing interest, largely devoted to Sexologic and Sociologic problems. Like Bellamy in his "Looking Backward," the writer of "Loma" believes in the "state," as a factor in social evolution, but individualists will probably forgive this feature for the sake of the radically revolutionary ideas in regard to popular theories—sexologic, theologic, cosmologic, etc. Substantially printed and artistically bound. Price, post-paid, $1.50. Address this office.

744.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Books Worth Reading FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

John's Way: a domestic radical story, by Elmina D. Slenker,	.25
Human Rights: J. Madison Hook,	.10
Vital Force, Magnetic Exchange and Magnetation, by A. Chavannes,	.25
Practical Co-operation; by E. C. Walker,	.10
The Revival of Puritanism; " "	.10
Love and the Law; " "	.02
Sexual Enslavement of Woman; " "	.02
Digging for Bedrock, by Moses Harman,	.10
In Hell and the Way Out; H. E. Allen,	10

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound in boards. Price, 20 cents. Address Moses Harman, 1394 Congress st., Chicago.

Strike of a Sex and Zuggassent's Discovery.

By George N. Miller. Each 25 cents postpaid.

Helen H. Gardener: "Strong, clean vigorous work. The world is ready for it."

Free Press: "The way to make marriage a success and the honeymoon as long as life."

Circular of books on Health and Sexual Science free.

Address LUCIFER, 1394 W. Congress street, Chicago.

Government Analyzed.

By John R. Kelso. The chapter headings are: "Derivations and Definitions of Political Terms; Various Forms of Government; General Principles of Government; Functions of Government; Origin of Government; Declaration of Independence; Articles of Confederation; Defects of the Confederation; Formation of the Constitution of the United States; Constitution of the United States; Taxation; Tariff or Protection; War; Punishments; Marriage; Religion; Prohibition; Money; What a Government Should Be." 320 pages. Price reduced to $1.00.

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KAREZZA Ethics of Marriage.

A bold, brave book teaching ideal marriage, rights of the unborn child, a designed and controlled maternity.

"Union Signal": Thousands of women have blessed Dr. Stockham for Tokology, thousands of men and women will bless her for Karezza.

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Sample pages free. Prepaid $1.50. Address this office

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular.
It will save you hundreds of dollars in doctors' bills.
It tells you how to cure yourself by simple and harmless home remedies.
It recommends no poisonous or dangerous drugs.
It teaches how to save health and life by safe methods.
It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure.
It is not an advertisement and has no medicine to sell.
It has hundreds of excellent recipes for the cure of the various diseases.
It has 16 colored plates, showing different parts of the human body.
The chapter on Painless Midwifery is worth its weight in gold to women.
The "Care of Children" is something every mother ought to read.
It teaches the value of Air, Sunshine, and Water as medicines.
It contains valuable information for the married.
This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth with gold letters, and will be sent by mail or express prepaid to any address for $2.75. Address M. Harman, 1394 Congress St., Chicago, Ill.

Ruled by the Tomb.

A Discussion of Free Thought and Free Love.

BY ORFORD NORTHCOTE.

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient,—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves."—"Marriage and Divorce," R. G. Ingersoll, p. 5.

Price ten cents. For sale at this office

ELMINA'S REQUEST.

Women who would like gentlemen for correspondents and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENKER, Snowville, Pul. Co. Va

HUMAN RIGHTS.

By J. Madison Hook. With an introduction by E. C. Walker. "Liberty is the guiding star of all lands, all races." Chapter I., Rights; Chapter II., Invasion; Chapter III., Co-operation; Chapter V., Individualism; Chapter V., Liberty. Price, ten cts.

Do You Want a Copy?

You have been looking long for the appearance of HILDA'S HOME in book form. The delay has been vexatious, and doubtless has taxed the patience of many who were charmed with the story when they read it in serial form in Lucifer. The edition printed was limited to one thousand copies, many of which were

Subscribed for in Advance.

So, in order to secure a copy, if you were not a paid-in-advance subscriber, you should send in your order at once, for many persons will want extra copies and soon the supply will be exhausted.

Women in Marriage Slavery

Will find in HILDA'S HOME a story exposing the horrors of their condition as faithfully and as fearlessly as "Uncle Tom's Cabin" exposed the horrors of Negro slavery in the South. The story is more entertaining than many modern works of fiction and the plain truths it tells will find responsive echoes in the aching, bursting hearts of many women who know the galling effects of marriage thralldom.

The book contains 425 pages. Price handsomely bound in cloth, $1. In paper cover 50 cents. Send in your order NOW—especially if you want extra copies for distribution among your friends.

THE SOCIAL QUESTION.

A discussion between Juliet H. Severance and David Jones. The opposing principles are herein stated clearly and briefly. Valuable to those who want to possess the arguments of both sides of the question. Price 15 cents. "Life and Health, or How to Live a Century," by the same author. Price, 10 cents. "A Lecture on Religious, Political and Social Freedom." Price, 5 cents. A set, one of each, for 25 cents,

The Sanctity of Marriage.

As viewed from a moral and sanitary standpoint: A solemn protest against the present demoralizing management of that institution. Its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25 cents to 10 cents, for sale at this office.

Health Hints

and ready recipes. Dr. E. B. Foote's time-tried handbook, comprising information of the utmost importance to everybody, concerning their daily habits, together with many useful suggestions for the management of various diseases; recipes for relief of common ailments, including some of the private formula of Dr. Foote, and directions for preparation of delicacies for invalids as pursued in the best hospitals of this country and Europe. Price 25 cents. For sale at this office.

The Missing Link

Modern Spiritualism. By A. Leah Underhill. A book for all spiritualists and investigators. "Hear all sides, then decide." 23 chapters; 478 pages; 16 illustrations, including portraits of the Fox family. History of the Hydesville rappings, as given by eye-witnesses, the threats or mob violence; remarkable and well-attested manifestations; the "exposures" disposed of, etc. Handsomely bound in cloth. Publishers price, $1.50. On receipt of $1.27, and 13 cents for postage, we will send the book to any address.

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Olive Schreiner's master piece. A story of the struggle for light, the search for truth, the yearning for happiness of bright young English and German people, among the ignorant and coarse Boers and Kaffirs of South Africa. This is a work of art, and of truth. Well bound in cloth. 386 pages. Price, 60 cents, postage 10 cents. For sale at this office.

LIBERTY:

Political, Religious, Social and Sexual. An essay towards the formation of an anti-persecution society. By A. F. Tindall Price 10 cents.

An Astonishing Offer!

Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Barker.
Box 122, San Jose, Cal.

WHAT THE YOUNG

NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium of Sex Ethics. Startling and Scientific. Price, 10 cents.

PERSONAL

A well-educated, broad minded, liberal lady, neat in person, well preserved, not far from seventy years young—alone in the world, living in an orthodox village, wishes to correspond with single gentlemen, healthy, liberal, of excellent habits, neither poor nor rich, of about the same age. The years do not make us old so much as our thoughts. With good, clean habits and sound heredity the limit of life should not be under 85 or 90. Willing to go to any of Uncle Sam's new possessions to begin life and grow up with the country. All first letters may be directed to "H," care of Lucifer.

The Outcome of Legitimation.

By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print prisoners alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

REASONS

FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governor has the courage of his convictions. He does not "pardon" repentant criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 2. CHICAGO, ILLINOIS, JANUARY 14, E. M. 299. [C. E. 1899] WHOLE No. 745.

Galileo's Prison Song.

Though you fear me, though you doubt me,
I shall win whate'er befall;
Though you jeer me, though you flout me,
Truth and I against you all!

Though you bend me, though you break me,
Time and I against you all;
Time and truth at last shall make me
Lord of you who am your thrall.

Though you chain me, though you burn me,
Yet the earth, though that befall,
Moves, and though you daunt and turn me,
It still moves in spite of all!

—*Selected.*

The Logic of Chivalry.

BY R. B. KERR.

C. L. James is a difficult man to argue with, because he is always mixing up his social ideals with the realities of contemporary life. I ask the question, "Is it just that women, while bearing alone the burdens of maternity, should be expected to bear an equal share with men of the other burdens of life?" To this Mr. James replies that when all work is done by machinery such an inequality between the sexes will be of no importance. But the sex revolution is going on daily under our eyes, and we need principles to guide us here and now through the world of today.

Moreover, Mr. James is a difficult man to argue with, because he will not face a straight issue. He is asked the simple question whether it is just that women should bear all the burdens of maternity and an equal share with man of all the other burdens of life. It is an honest question and deserves an honest answer. But that is what Mr. James will not give it. On the contrary he raises a cloud of dust by saying that he disapproves of the conduct of those who have answered it in the negative. "Chivalry," he says, "has been used as an apology for injustice; therefore chivalry cannot be founded upon accurate reasoning."

History is quite opposed to Mr. James' ideas of the relation between chivalry and justice. The advance of chivalry and justice has gone hand in hand in all countries. Among most savage races there is but little either of chivalry or any other form of justice to women. In some civilized countries, like Germany and Austria, there is little enough chivalry, and it is in the former country that women are prohibited from having political associations at all, while in the latter they have to carry loads of mortar up steep inclines, as Lucifer lately mentioned. In France there is far more chivalry, and women have a far better time of it in every way. In America there is more chivalry than anywhere else, and also more justice and liberty for women. America is the one country on the face of the earth where an ordinary man will get up and light the kitchen stove for his wife on a cold morning, and it is also the one country in which women are allowed to compete with men on equal terms in nearly every profession.

Mr. James disputes my statement that all women capable of child-bearing must average something like three children apiece in order to keep the numbers of the race even. He says that "at such a rate of increase the descendants of a single pair would in thirteen centuries number 289,000,000,000." I am thunderstruck and almost petrified by Mr. James' ignorance. Not only has Mr. James not studied the international statistics of population, but he has not picked up the ordinary knowledge that nearly everyone gets by reading the newspapers. The lowest birth-rate ever known is that of modern France, which has been for years about 3.3 to every marriage contracted. It is true, of course, that some women in France capable of child-bearing never marry, but the percentage of such is lower there than almost anywhere else. Moreover, many women marry twice or more, and these are counted every time they marry; so they probably quite offset the old maids. What has been the result of a birth-rate of 3.3 in France? In four years, from 1891 to 1895, the population of France diminished by 210,900. It would have diminished far more, were it not that there is now considerable immigration into France and very little emigration from it.

As more males are born than females, it is evident that, even if every female child born grew up and left children, it would still be necessary for them to average a little more than two children each to keep the population even. But does Mr. James not know that about five per cent of all births are still births; that in the most favored nations about 25 per cent of the children born alive never reach the age of twenty-one; and that many who grow up are unable to have children, or to have more than one or two. Of course Mr. James will benignantly tell us that it will all be very different in the twenty-fifth century. But it is self-evident that even then, women capable of child-bearing will have to average somewhere between two and three children apiece to keep the race from extinction.

Mr. James' theory of sex relations suffers from one great deficiency. It is not accurate enough for the very mathematical mind of our age. We are now accustomed to very fine scientific instruments, and we demand equally fine intellectual work. The very slightest deviation from absolute justice is offensive to the best thinkers of the day, and any proposal to throw the burdens of replenishing the species on one sex without compensation must cut as sorry a figure among the ideas of our time as a native of Tierra del Fuego would cut in the drawing room of the philosopher of Bau Claire.

CAN MEMBERS of Congress who favor the expansion of the United States by the acquisition of territory gained by conquest consistently oppose Congressman Brigham H. Roberts of Utah in expansion of his united state by acquisitions gained by conquest? In the case of Roberts at least there seems to be "consent of the governed."

In Praise of Marriage

BY D. N. SWIFT.

I am very sensible of the weakness and presumption of my task; to attempt, at the beginning of this year of grace 1899, to reason against the universal determination of the world to abolish the one time holy state of matrimony. I have heard it affirmed for certain by some very old people that the contrary opinion, even in their memories, was as much in vogue as the other is now, and that a project for the abolishing of marriage would then have appeared as singular, and been thought as absurd as it would be at this time to write or discourse in its defense. Therefore, I freely own that all appearances are against me. The marriage system, after the fate of other systems, is generally antiquated and exploded so far as any attempt at systematic adherence to its ancient force is concerned, and the mass or body of the common people, among whom it seems to have had its latest credit, are growing as much disgusted with it as their betters, some opinions, like fashions, descending from the highest to the lowest, being finally found among the most vulgar and least thinking, where at length they are dropped and vanish.

But here I may be mistaken, and must therefore be so bold as to borrow a distinction from my old namesake, the reverend dean, whose wonderful apology for Christianity I am here attempting to apply to an institution bearing today many resemblances to the religion which he so boldly satirized. I hope no reader imagines me so weak as to stand up in defense of real monogamic marriage, such as may perhaps in some amusingly primitive times (if we may believe certain modern romancers) have had some influence on men's lives and actions. To think for a moment of reverting to such impossible conditions would indeed be a wild project; it would be to dig up foundations, to destroy at one blow all the wit of our journals, to cut at the root of our laws, to destroy nine-tenths of our literature, all our poetry, and most of our art, and would be fully as absurd as the proposal of Horace, where he advises the Romans all in a body to leave their city and seek a new seat in some remote part of the world by way of cure for the corruption of their manners.

Therefore, I think this caution in itself wholly unnecessary (which I have inserted to prevent all possibility of cavilling), since every candid reader will easily understand my discourse to be intended only in defense of marriage as we have known it in our day and generation. Marriage—qualified by adultery, fornication, prostitution, seduction and the like. Actual monogamy in practice, we all know, has been for some time laid aside by general consent. But why we should therefore cast off the very name and title of marriage, although every philosopher today, judged by his work, desires it, I confess I cannot apprehend.

It has been urged by one famous freethinker (whose Christian name denotes that he shall point out the promised land, but shall in no wise enter therein) that he opposes marriage because marriage opposes Truth and Justice. Little can be said of these two foes to marriage. What has either Truth or Justice done for the great majority of this land of ours? It hath been credibly reported that Truth and Justice have long since been purchased by syndicates—a rumor which I am the more inclined to favor by reason of the undoubted disappearance of both these once-treasured household commodities.

It is also suggested that marriage should be abolished "because marriage opposes Purity." I hope I shall be forgiven a hard word if I call this a a perfect cavil. Is it not clear to all men that Purity means one thing today and another tomorrow, that yesterday's Purity is today's Filth, and that so soon as a new form of debauchery is discovered by our pastors and masters, the more recent fashion becomes impure? Today, in England, Purity is consistent with the preaching of an impossible celibacy *outside* marriage, the existence of all sorts of domestic corruption too abominable for recapitulation *inside* the marriage bonds, our streets crowded with prostitutes and frequent attempts to suppress on the stage and in literature any truthful presentation of the facts of life. Purity to those whose dictionary is a colloquial one, is the effort of suppression and we can afford to do without such purity.

It must be allowed that the recent prosecution of an editor—one Bedborough, an anti-marriage fanatic of the deepest dye—was, to speak the gentlest, a very high strain of legal power. Little can be said for the Recorder who probably reads with sympathy and acumen the works of the French authors Daudet, Zola, Paul de Kock Maupassant, Balzac and forty more, which are as outspoken as they are popular. Perhaps however he was afraid Bedborough's publications might give offence to the great American race with whom the Recorder is anxious his compatriots should be allies, and among whom, for ought we know, it may be the custom of the country to believe in marriage. Sir Charles Hall may have intended his severity as a bid for the support of Mr. Comstock and other eminent Americans. To which I answer that men should be cautious how they mislead the "intelligent foreigner" (if Mr. Comstock will pardon the adjective), by a judgment which reflects upon the wisdom of the nation.

Would any indifferent American, who should read the authors in common repute among us: Grant Allen, Robert Buchanan, Hardy, Swinburne, Meredith, Rossetti, Shelley, Byron, George Moore and other classic and modern writers, imagine the literal monogamic marriage to be our rule of faith? Does any man either believe, or say he believes, or desire to have it thought that he says he believes, one syllable of the matter? Is George Eliot unread because she lived in adultery? Is Swinburne disregarded because he praised fleshly desire? Is Hardy worse received among us because of Tess? Did Nelson find his want of belief in continence a disadvantage to him in his naval career? Is Rossetti's "Jenny" excluded from the libraries? Do not our newspapers, our plays, and our smoke-rooms reek with "blue" tales?

One of my chief reasons for respectfully opposing those who would root out the very name and savour of marriage, is that there is really no need for any such undertaking. Every rich man and many rich women, can obtain everything they desire, without any such revolutionary project. The mansions of the A——'s, the S——'s, the V——'s in America, and the R——'s, the N——'s, and the W——'s, in England bear silent but eloquent testimony to the power of wealth under present conditions. Abolish nominal marriage, and it would become increasingly difficult for even the wealthiest to purchase virgin victims to the lust which high living, lazy luxury, and brainlessness must ever happily engender.

Here next I observe that the abolition of marriage would infallibly destroy prostitution, the oldest profession in the world, a profession honored by prophetesses whose praises are sung in our sacred books, a career still accounted sacred in India, and a material service to the British troops and armies everywhere, without which the greatness of all empires would inevitably crumble into dust.

Again, it must not be overlooked by the friends of national greatness, that to extirpate marriage would lead to a general state of anarchy and wicked freedom. Liberty is a bird which is best held in completest bondage. Its wings should always be well clipped. To allow an eagle to fly in one direction only is wantonly absurd. The poor today are fortunately contented with conditions whose hardship purchases the delightful opportunities for lust and laziness which their betters enjoy. Liberty in love for these contented poor, can only mean their awakening to the joys of full-developed freedom. Our glorious republic cannot afford to run the risk of these useful millions, convinced by experience that freedom (in one direction) is good, making for new liberties directly to their own material interest, but highly detrimental to all that the highest in the land hold dear.

Lest it should be thought that these considerations appea only to the comfortable classes, let me pray the reader's acceptr ance of an argument especially concerned with the poore

brethren. Marriage under any conditions, monogamic, polyandrous, matriarchal, with or without facilities for spending money in legal divorce-courts, marriage in any shape or form, must perpetually serve our poor as a divine method of chastening, to teach them habits of self-control, and of patience under the most exasperating circumstances. Who, even in this age of invention, could have devised an institution which should so check and irritate to the intensest degree at the most critical times which men and women ever know? One of the two fired with desire, other potential lovers warmed with the self-same fire. The partner of each cold, perhaps ill, needing sister or brother love more than aught else in this world. What to the superficial eye would seem to be the natural solution is forbidden by ideals, religion, and the dictates of duty. Here indeed is a precious opportunity for the higher life. I confess that if it were certain that many and great advantages would redound to the nation by the expedient of abolishing marriage. I would never submit and be silent while this great field of golden virtues, where patience and self control grow in such rich profusion, found no all-sufficient substitute.

That marriage promises more than it can fulfill is a poor argument to favor its suppression. Truly, as Mistress Lillian Harman hath well observed, marriage promises protection and does not protect, and sundry young writers of real hopes, bright wit and profound judgment, upon a thorough examination have made a discovery that marriage is a sham. In answer to all which, with deference to wiser judgments, I think this rather shows the necessity for perpetuating nominal marriage among us. This is an age of commercial shams, while we have a religion in which no one believes, kings which no men honor, reverend gentlemen whom none reverence, judges who cannot judge, courts of justice where justice is unknown, fashionable intelligence which is far from intelligent, and freethinkers who are not always free and not always thinkers. How fitting then, that our institutions such as marriage should err if at all in the direction of perfect conformity to the prevailing type of sham.

And finally, if, notwithstanding all I have said, it still be thought necessary to have a bill brought in for repealing marriage, I would humbly offer a last petition to that great conservator of all our effete institutions—the theological-liberal—the secularist. Many years ago, before any of the existing schools were born, some of their ancestors were foolish enough to abolish religion. I am not blaming Ingersoll or any of his friends. I recognize their innocence of any share in that lamentable lapse from respectability.

The fascinating ear-ticklers, the cynosure of the wealthy, the idols of the five dollar sitters, the ideal family men worshipped by and worshipping all the respectabilities, I appeal to them to undo the infamous and disastrous work so ruthlessly completed before their activities commenced, by concentrating their energies on the conservation of the one last remaining product of a discredited religion.

To conclude, whatever some may think of the great advantages to human happiness by this favorite scheme, I do very much apprehend that in six months' time the income to the state by reason of registrar's fees for marriage licenses may have been reduced by at least one hundred dollars. And since that is fifty times more than the wisdom of our state ever thought fit to venture for securing the happiness of the people within the marriage bonds, there is no reason we should be at so great a loss, merely in that same interest to abolish it.

Practical Idealismin Love.

BY EGD.

No relation is virtuous unless spontaneous and self-sustaining; and this is true of the conjugal, as of others. The conjugal ideal is *perfect complementation*, and that complementation is pure whether simple or multiple—whether it be realized as the aggregate of certain adopted attributes in several persons, or as combined in one.

But it is natural that the complement of one person should be one other person; evidently this is in line with the principle of economy in nature; and I think that conjugal economy is the conjugial ultimate, monogamy.

I do not think that Ruedebusch can make good his claim that it is impracticable for one to find full complementation in one other. Why should it be more remarkable to find certain counterpartal qualities grouped in a complemental affinity than for certain other qualities to be integrated in the personality to be complemented? In simpler terms, where is the improbability of mates? As to "equilibration" why the solar system has its perihelion and aphelion, yet holds together; and so can the nuptial system.

I used to think that every second marriage was a mistake, either in itself, or as indicative of a previous mistake; but now it appears that conjugation may be fragmentary, or proximate—or perhaps it would be more nearly exact to say aggregate or segregate. Thus, in proportion to intensity of need and mode, proximate or victorious substitute will always be found—lacking the ultimate.

Being in philosophy what might be called a practical idealist, I must treat the problem of conjugality from this point of view. So I say, having identified yourself with this supreme ideal—perfect complementation—have faith in yourself and in your ideal; fear not to do wrong. Accept in a rational spirit the experience that comes to you, knowing that what does come to you, is yours by the law of attraction. Life is harmoniously constituted, all parts interacting equitably, so that the subjective is sure to find its correspondence and consummation in the objective. Between the two, there is congruity.

If one will guide his course by the pole-star of intuition, his bark is bound to reach the desired haven.

Banish forever the thought of impurity, for yourself, for others, for the world at large. Yet don't attempt to love for your health's sake, but for love's sake alone. Let your motive be of the highest, and then be willing to take what may gravitate to you by logical necessity. Avoid the mistake of parleying with what belongs to you, and is bound to come to you; don't bargain with your birthright. Know no necessity! Desire is its own executive. Take your rightful position, mentally; relate yourself as you will to the hierarchy of nature, and let life minister to your needs. The only way to control the extra-personal successfully is through self-control; the only way to govern the circumstance is through the centerstance.

Brooklyn.

The Way of the World.

Walter Besant.

This is the way of the world, and it is like one of the three—nay four—things which the proverbial philosopher found too wonderful for him; things which he knew not. A man proposes to found, or establish, or create, something new; something which will perhaps cause changes, small or great, in the current order and the current talk. It is immediately fastened upon and held up to derision. Nothing is so truly ridiculous as a thing which is new; besides, it makes admirable "copy." If the man kicks out in return he is jumped upon again. The world is then called upon to observe how completely the creature is squelched; how he lies flat and lifeless on the arid sand. Presently the world observes that the man, so far from being flat and lifeless, is going on just as if there had been no jumping. He bears no apparent mark of bruises; no bones are broken; there are no patches of diachylum on his head; he just proceeds quietly with his plan. Then comes another, but a fainter sound of derision, because when people do get hold of a good thing to worry they like to keep at it; but the dead man, twice killed, goes on. Then silence falls. It is unwise to let the world understand that the man you have just killed is going about alive and quite unhurt, and that the theory you have covered with contempt is flourishing like a vigorous vine, already bearing blossoms, and rich with promise of purple clusters.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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"THE VALUE OF QUESTIONS" is the title of the address to be delivered by M. Florence Johnson at the first meeting of the Illinois Agnostic Society, Sunday evening, January 15. See Sunday papers for place.

ARTICLES in this issue of Lucifer do not necessarily express the opinions of its editor, as he is off on a vacation endeavoring to regain his health, and during his absence a great deal of his work is done by proxy.

THE PREVAILING idea of the "sanctity of marriage" is illustrated by the women who are opposing the admission of Brigham H. Roberts of Utah to a seat in Congress because he is said to have three wives, when they know that many individual members of Congress have twice that number of concubines on the pay roll as employes in the government departments. These champions of legal marriage evidently fail to see that they are also champions of governmental support of congressmen's mistresses.

MRS. JULIA MILLS DUNN, president of the Illinois Equal Suffrage Association, in a recent address in Chicago on "Our Social Peril and Its Remedy," said:

"At no time since the French revolution has there been so little regard for the sanctity of the marriage relations. Young men and young women rush heedlessly into the marital bond, knowing that if either wife or husband should desire separation for any reason the divorce courts are open. No better evidence of this statement is necessary than the instance recently recorded in the journals of the country, and recorded in a matter-of-fact way that in one of the Eastern cities was celebrated with much display of wealth, the marriage of a young woman to her sixth husband. Four of the preceding husbands acted as ushers at the wedding of their former wife, and the fifth was only prevented by illness. He sent a note of regret, and an invitation to the newly wedded pair to pass the honeymoon at his country home. It was accepted, and the comment was made again in matter-of-fact way, that the woman seemed to have a remarkable gift of retaining the friendship of her former husbands."

After some further expression of her horror Mrs. Dunn said: "We have no means at our disposal at present with which to meet this danger that threatens the republic. The remedy is to give franchise to the women."

Mrs. Dunn evidently is for the single standard as against the free coinage of husbands at the ratio of 6 to 1. But, in all seriousness, would Mrs. Dunn think more of the woman she mentions if her former husbands despised her?

To the Subscribers for "Hilda's Home."

We have been informed that some of the subscribers for "Hilda's Home" did not receive their books, notwithstanding the fact that that they had sent in the money. We are sorry that such mistakes in entry were made, and will rectify them as soon as notified. If others have failed to receive copies which were paid for, we hope they will let us know at once, and we will forward the books. We hope, also, to soon hear from those who subscribed for the book and who have not paid for it.

On the Wing.

Just a word of greeting to all who may feel an interest in the welfare of Lucifer's old editor: Leaving Chicago at 11 A. M. Tuesday, January 3, I had pleasant weather and a pleasant ride of three and a half hours to Bloomington, a thriving and beautiful little city of twenty-eight thousand inhabitants, situated near the center of the state of Illinois. Here I met with an experience entirely new to me, and one that for the time was very unpleasant, not to say exasperatingly so.

Expecting to meet our good friend Col. James Freeman at the train with his vehicle to take me to his suburban home, some two miles from the station, I was particularly anxious that no mistake should be made in regard to the right place to get off. So when I thought we must be nearing the Bloomington station I put on my hat and overcoat, set my "grip" where it would be handy, and was, as I thought and still think, on the alert to hear the name Bloomington called by the brakeman. The train halted, but no "Bloomington" reached the sensorium of my brain. Supposing the conductor would come along to take up checks I waited patiently, thinking the halt must be for the purpose of coaling or watering and was on the point of inquiring what it meant when the train started. Then the conductor made his appearance and taking the check from my hat said, "Bloomington?" "Yes," said I. "What place is this?" "The place we have just left is Bloomington."

"Why did you not call out the name sooner?" said I.

"I did call and so did the brakeman."

"I heard distinctly the call at every stop since leaving Chicago till the last, and it seems to me quite incredible that I should not hear Bloomington if called in the same way. But what am I to do? How can I get back to Bloomington?"

"There is but one way. This train does not stop till it reaches Atlanta, twenty miles south. Get off there and take the next up train, which will be at 6:13 this evening."

"And who pays for this blunder? Of course you will give me a free pass to Bloomington?"

"No. If I do it will be charged up to me. But I will see what I can do."

In a few minutes he returned and gave me a card requesting the conductor of train "17" to "carry the bearer to Bloomington—carried by. Jones." Whether he had telegraphed for orders I do not know. Arriving at Atlanta—Illinois, not Georgia, I telegraphed my friend at Bloomington, telling him of my mishap, and after patiently waiting three mortal hours was borne back to Bloomington—was met and kindly greeted by the man who bears and honors the name of Freeman, and who, though dubbed "Colonel" is eminently a man of peace and good will.

And now, Monday, January 9, after a most pleasant sojourn of nearly a week at the commodious and very hospitable home of the Freemans—Mrs. Phebe Freeman, to my sincere regret, has been absent at Chicago the entire week—I am about to take the train for St. Louis.

Of my stay at Bloomington and of my meeting with the Spiritualist Society of that place I will probably have something more to say in my next.

M. HARMAN.

Men More Merciful than Women.

Why should men be more merciful than women to the "fallen" sister?

There are doubtless many reasons for this, but the chief of them all seems to be that the "frail" woman, so-called, is a "scab," as W. T. Stead puts it. In sex relations men are the employer class and women the employed. The "scab" is one who deserts "the union" and works for less wages than the authorized "scale," or established price. The marriage certificate is woman's "union label." Marriage fixes the rate or price of woman's service sexually. That price is "support" for life.

It is true that the marriage form requires the man to promise "to love" his wife, as well as "to cherish" or support her, but to show that the obligation to love is a mere formality and not at all binding, we have only to note that the failure to love is never entered as a plea for divorce, and would certainly not be entertained as valid by any court in Christendom, whereas the most common plea or allegation on which woman asks for divorce, is "failure to support," or "desertion," which means much the same thing; thereby justifying the saying that "matrimony is simply a matter of money," at least so far as the woman is concerned; while on the part of the man the plea for divorce is commonly "unfaithfulness," "unchastity," that is, that the woman has failed to be his exclusive sex servant and has served other men; thereby showing that marriage is a matter of *service*, or of labor performed in the sex relation.

Do not our laws pertaining to "bastardy" or "illigitimacy" confirm this "union label" view, this commercial view of the popular standards of sex morality?

And does not this presentation of the matter sufficiently explain the well-known fact that women are more unmerciful in their treatment of the "frail sister" than are men? Naturally woman is much more tender-hearted and forgiving than is man, but in this matter of sex morality she *cannot afford* to be merciful; she cannot afford to be underbid. Self preservation compels her to be hard, unforgiving, unrelenting—to the woman in the case, though she easily forgives the man, and why? Is it not because man is the employer, the wage-payer, and woman the employed, the wage-earner?

And do not these views go far toward explaining why men as well as women hate the "New Woman," the self-supporting, independent, self-reliant woman? the woman who demands that all gainful occupations be opened to her, and that she be paid equal wages for equal service performed—the woman who ignores and refuses marriage as an occupation or means of support, and will neither be a "faithful, obedient wife" (a "union" woman), or a "scab" (a "prostitute") cutting under the established scale of wages?

What men want—what the employer class wants, is not that all women should be "virtuous" and subscribe to the "scale"—O, no! Their interests, their pleasures, require that there should be plenty of "scabs" to take the place, for a time at least, of the refractory "union" women!

Can anything be plainer? Most employers of labor—in agriculture, in mining, in manufactures, etc., much prefer that there should be plenty of non-union laborers from whom to draw supplies of submissive servants when their union employes "strike" for shorter hours or for a larger share of their own earnings. But the "black beast" in the estimation of the monopolistic employer is the man who is neither "union" nor "scab"—the man who insists on his right to an equal share of natural materials so that he can be self-employing—the man who will neither serve nor be served, neither rule nor be ruled. Instinctively the monopolist of nature's opportunities and of the results of human labor, fears this man worse than the devil is said to fear "holy water." He knows that the triumph of the self-owner and self-employer would mean death and destruction to his own privileged class.

And just so with the masculine employers of women in sex relations. This why the self-owning, self-reliant, independent woman is an abomination, a *bete noir* to our law-makers and law executors in church and state. The triumph of the principles of the new woman would mean death and destruction to the "vested rights," the time-honored privilege of man to have one wife, one "union" (respectable) sex servant, and as many "scabs" as his fancy calls for, or his money will allow him to hire.

These thoughts have been called out, mainly, by reading in the foreign correspondence column of an exchange—"New Society" I think it was—the following paragraphs:

"Pitiful scenes take place before the London Boards of Guardians, when some poor woman has to make confession of her frailty in order to obtain assistance from the Poor Law in her time of trouble. Many Boards have, with commendable humanity, referred such delicate questions to a committee of ladies. Mr. Cropper some time ago made an unavailing attempt to persuade the Hampstead Board to adopt a similar course, and last week Mr. Russell Scott reintroduced his suggestion "that no woman who is in expectation of the birth of her first child, and in consequence thereof shall apply for admission to the workhouse, or for outdoor relief, shall be required to attend in person before the Board, but that such cases shall be investigated, and be reported upon to the Board by a committee of lady guardians. The guardians were evenly divided upon the subject, but the proposal was rejected on the casting vote of the chairman.

"The principal point raised in the debate was that men were more merciful than women, and curiously enough, this view was taken by one of the lady members, Miss Brook Herford. The question, however, is not whether men or women are more merciful to women, but whether the delicacy of the question, and the natural and commendable shrinking of men from such a painful scene as the exhibition for the inspection of a roomfull of men of a young woman who has fallen from virtue for the first time, does not make it essentially one for her own sex to deal with. A girl who has fallen in her first offense against morality has probably been more sinned against than sinning; and she has not lost all sense of modesty. The main effort should be to revive whatever of modesty remains; and no pitiless exposure should blunt her feelings of shame, or make her callous, or discourage her from the hope of regaining her lost position in respectable life. Surely a better topic than this could not be found for discussion at the next Poor Law Conference. In the meantime we hope the narrowness of the vote at the Board will encourage Mr. Rider and Mr. Russell Scott to persevere in their efforts for this merciful reform."

Do not such "pitiful scenes" suggest the propriety of a revisal of our popular code of sex morality? What is "virtue," anyway, and what is "frailty?" Why should the term frailty apply to women alone, and not to man as well? As Robert G. Ingersoll says, "Let us be honest, let us be just." M. H.

The Opinion of One.

From Oswald Dawson we have received a few copies of "The Free Press Fiasco. Balance Sheet and Counter Manifesto." Mr. Dawson did not approve of the Manifesto of the Committee, and this is the result. Those who wish to read Mr. Dawson's statement may obtain a copy at this office, by sending six cents for it, or they may address Oswald Dawson, Harman Villa, Seacroft, near Leeds. For the statement of the Committee, H. Seymour, 51 Arunel Square, N., London, England, may be addressed. I do not know the price of their Manifesto, but probably six cents would cover it.

These Manifestos make rather interesting reading, but let no one suppose that the muddle over the Bedborough case is very well cleared up by them. Charges and counter-charges are made, and the root of the matter is left untouched. Only a clear and lengthy history of the matter, from George Bedborough himself could clear it up. Such a statement he does not choose to make. Indeed, to remain silent, he declares, is the only course possible to him now. He must stand before the world branded as a coward.

I wish to express my opinion on this matter once publicly. I saw the beginning of the fight and am well acquainted with the personality of many concerned. I have read all the published statements, and many private statements from Mr. Bedborough's friends and his critics, as well as from George Bedborough himself, and I must say that had I been in his place—with the circumstances as *I* see them, not as the *public* sees them—I believe that my desire for the good of the cause would have forced

me to act as he acted. In other words, I am convinced from information in my possession that had he acted otherwise it would have resulted in more injury than good to the cause. And I say this in the full realization of the fact that it would be far easier for me were I to consider only myself personally, to go to prison. I have gone to prison in defense of my convictions, and I voluntarily remained there three times as long as I was condemned to stay because I refused to pay the costs of conviction. I therefore think that I may be conceded to know whereof I speak, so far as the fear of imprisonment is concerned.

This is not intended as an attempted vindication or defense of George Bedborough. It cannot be such, because I am not permitted to give the reasons for "the faith that is in me." But I have reasons that are satisfactory to me, and as for the faith, I wish, as I say, to avow it publicly.

So far as the public fight is concerned, it has not been altogether fruitless. I by no means believe that everything that is, is right or best, but I do believe that we can make good come *in spite of* our mistakes, even though it does not come *because* of them. It seems to me that there is little time or energy to be wasted in fighting among ourselves even when some of us really make grave mistakes. If we cannot work harmoniously together, there is certainly plenty of room to work separately. There is work enough, and to spare, in England for the Footes and Bedboroughs and Seymours and Dawsons and their friends and sympathizers. None need be "read out of the ranks" by the others.

LILLIAN HARMAN.

Lucifer and Politics.

Elsie Cole Wilcox mentions Mr. Lederer's suggestion that Lucifer should engage in the discussion of politics and says she does not approve of the idea. Lucifer is a political paper in the real sense of the word, but not in the narrow dictionary meaning, which is that politics is "the science of government." That definition is based on the common belief that government is necessary for the welfare of the people. As a matter of fact, politics embraces all that is needful for the welfare of humanity and the elimination of government is as much a proper object of political endeavor as any other, if there is reason to believe that government is detrimental rather than beneficial to humanity.

It follows then that "anarchist" is as much and as properly a political designation as "democrat" or "republican," and in fact it is a far more accurate designation. Republican is a word of merely arbitrary meaning when used to designate a political party. Literally a republican is a person who is interested in public things, coming from the Latin words *res*, things, *publicæ* of the public. The word republican then literally means the same as the word politician literally means, for literally a politician is one who is interested in the welfare of the citizen. To apply the word republican to a political faction is to narrow it by denying that persons not in that faction are interested in the public welfare.

So with the word democrat. The word literally means rule or might of the people; a self-contradictory term, for rule of the people means freedom of the people from rule, if it means anything.

These party names have lost any real significance and are now the badges of those who oppose politics, instead of favoring it. For politics pertains to the welfare of all the people and in that broad sense Lucifer is essentially a political paper. Its declaration of principles—its political platform—is found at the head of the editorial page of every issue. It is for light against darkness; for knowledge against superstition and credulity; for freedom of thought, word and action so far as it is consistent with equal freedom and stops short of invasion.

Lucifer has never hesitated to criticise the so-called political parties of this and other countries. It has shown that all of them in reality are striving to keep the people in ignorance and subjection instead of allowing them to assert their freedom.

Chauncey M. Depew let the cat out of the bag the other day when in a speech he said "All governments are illogical," and to save himself he added that "all progress is the result of illogical actions," an assertion the falseness of which should be apparent to any person who knows what logic is.

What Depew meant was that all progress was made in spite of the efforts made by the church and state to oppose it, or that it clearly is not the result of the teachings of so-called political leaders. As progress is inconsistent with these teachings he concludes it must be illogical, instead of seeing that the inconsistency is in the teachings rather than in the inherent tendency of human nature to strive upward in spite of restrictions.

Lucifer's specialty—sexology—is at the basis of all politics. Unless the source of humanity is properly understood and freed from contaminating influences a product of good and free men and women cannot be brought into existence. Free children can be born only of free mothers.

Woman suffrage is commonly called a political movement. But of what use to woman is the right to vote if she is not free? Women have so long been kept in ignorance that the granting of the elective franchise to them would strengthen the rule of the foes of advancement of humanity. Of course the vast majority of women would vote conscientiously, and in that very fact the evil lies, because women of today have abnormal and deformed consciences created by the church and Mrs. Grundy. With the best of intentions they would throw their influence in favor of more restrictive legislation instead of striking boldly for what they most need—freedom. The fact that more than nine-tenths of the supporters of churches and Comstockism are women is a fair indication of what women would do if they had the elective franchise.

Lucifer, if I have read its editorial utterance aright, is as much opposed to government by the votes of men as it would be to government by the votes of both men and women. The fact that all progressive movements start with a minority is sufficient proof that majority rule, if it does exist, is wrong. But it does not exist and it never did exist.

Take this country for example. The population of the United States according to the census of 1890 was 62,622,250. A majority of this population would be 31,311,126, but the total popular vote for president in 1896 was less than half this number, or 14,073,285. But the vote that elected McKinley was only 7,107,822, or a little more than one-eighth of all the people he was chosen to rule over. And yet he was not the choice of many who voted for him, but was forced upon the nominating convention by a small handful of dictators and the herd voted for him because they could not vote for the man of their choice. And this is called majority rule; a "government of the people, by the people and for the people!"

There seems more hope of freeing people from the fetichism of religion than from the fetich of government!

The Position of Mothers in Australia

"Tocsin," Melbourne.

The Full Court in the Simons divorce case decided that a wife can be said to desert her husband under certain circumstances, even though they live together under the same roof.

The society in which we live is of such a namby pamby character, so full of sham and hypocrisy and humbug, that the real issues involved in this decision will hardly be mentioned, certainly not discussed by the newspaper press.

The decision amounts to this in fact, that the woman has no right except at the cost of divorce and of losing the custody of her children, to exercise any choice as to whether she shall have any more children or not, or as to whether she will have children when she is in an unfit state, mentally or physically, to become a mother.

Involving thus, as this decision does, a denial of the right claimed, and I think justly claimed, by modern women to choose the fittest time to perform their most sacred function for themselves and forcing them, without any option, save that of losing their already born children, to become mothers against their wills, it seems to me that, correct as the decision seems to be in the law, it puts woman in a position little higher than a chattel slave, and is directly opposed to the best interests not only of women, but of that future generation, the units of which should have at least one sacred right, that of a welcome and untainted birth.

The decision is, in fact, only one of numerous indications that our institution of marriage badly needs recasting on some other than the obsolete ecclesiastico-marital-right basis; and it is sincerely to be hoped that the average newspaper reader will get rid of his or her pruriency or prudery to a sufficient extent to render possible the discussion of this subject in the press, without necessarily involving in financial ruin the paper that discusses it. The subject is one of such vital interest and importance to men and women and children of the present and future, that the embargo at present existing on discussing it is nothing less than disastrous.

Who Wants Them?

In making up volumes of Lucifer of the years '97 and '98, we find a considerable surplus of some of the numbers. No doubt our friends can use many of these for distribution. In writing to us for them, please let us know how many you can use. If you can afford to send a few stamps, they will be very acceptable. If you cannot afford to send any, do not hesitate because of that, to order. They are excellent material for missionary work and should not remain unutilized.

VARIOUS VOICES.

Dora F. Kerr, New Denver, B. C.—Please send me Dr. Greer's book, "A Physician in the House," for which I enclose $2.75. With regard to the suggested enlargement of Lucifer, we venture to give you our opinion that it is not at all advisable. It would, I believe, involve a considerable additional outlay of time and money, for which I do not see any adequate return. All that writers in Lucifer have to tell and readers are able to take in week by week can, I believe, very easily be contained in the present compass.

Amicus.—Best New Year's greetings! I hope that sickness has not overtaken you or your daughter, and that Lucifer is to be continued in 1899. At any rate, I enclose a dollar for my subscription and another dollar for "Diana," "John's Way" and "Hilda's Home." I have for years believed in the doctrines you advocate, as the only logical, practical and just outcome of a consideration of individual rights, but I had not known of Lucifer until lately, when a correspondent was so kind as to order a sample copy forwarded to me. I immediately sent for the numbers of 1898, which I have found great pleasure in reading. I approve and admire very much the brave practical stand your daughter Lillian has taken in sexual matters. I wish all of us could do the same, but family and social relations, involving the welfare of others, restrict my freedom.

Virgie C. Moon, Ponchatoula, La.—I truly hope your journey will bring you to Louisiana. I think a sojourn among the pines will do you good in mind and body. One of our Illinois comrades who was here during the holidays said he thought it a delightful place. I received the volume of Kernan's poems* several days ago. I wish people generally knew the beauty of Kernan's verse. It has a beauty of rhythm and a melody of words seldom attained by mortal man. I was rejoiced to see his poems in your list of books. Every liberal ought to own a copy, and every lover of the good, the true and the beautiful should read his words. Mr.—— reached here New Year's eve. He is good and true to our cause, but very pessimistic and easily disheartened. Things I would not notice throw him into deepest despondency. I do not like this in a reformer. I believe we should learn to take disappointment and little backsets philosophically, and if one get toppled over, just up and at it again. I believe in doing all the good we can, in every way we can; but I cannot understand why, because there is want and sorrow in the world, even though its shadow touch our own lives, we should let it sour and warp our souls. All the more need, it seems to me, that we rise above it all and keep our own souls pure, serene and sweet. Love our fellow mortals, help them all we can, and gather all the sunshine we can for ourselves and others.

*"The Flaming Meteor." By Will Hobbard-Kernan. Price $1.20. For sale at this office.

Kate Austin, Caplingers Mills, Mo.—I read Elsie Cole Wilcox's criticism of the material given the readers of Lucifer for the past year or more, and as far as I am concerned I do not see grounds for disapproval. The sentiments of the editor regarding liberty are faultless. If B. C. Walker has been a constant contributer, I have been so interested in his articles, that the frequency of his visits were not noticed.

Walker cannot be surpassed in his presentation of the vitally important problems of freedom in the sexual relations. I do not see why it is necessary that Lucifer should be a mouthpiece for all; that is impossible, and it is better to stick to the present size than to try "expansion," (a risky experiment) merely to hear all "toot their own horn." Neither the sex or name of contributor should be considered, but only the ideas presented. I find it hard to raise my subscription dues for what radical papers I take, and if they all manage to keep afloat I will be content. Last week I sent you fifty cents and an article that was more lengthy than I liked, and if you reject it, I will not be ruffled in the least, and I tell you so that you may know that not all your readers are discontented with your selections. Lillian's illustrations and comments in last Lucifer (child stealing and the death sentence of Lieutenant Wark) ought to bring home to every liberal the folly of "improving the sytem of marriage." Let the accursed thing be abolished. Yours for liberty.

Elsie Cole Wilcox, Laurence, Wash.—If I made the statement as published in No. 741, that "not a week passes that Mr. Walker is not heard from," etc., I certainly expressed more than I intended, as I am not given purposely to exaggeration. What I intended to say, and what I supposed I had said was in effect, that Mr. Walker, or one of the two or three other favored ones of Lucifer's contributors were heard from every week. Unfortunately, I kept no copy of my letter, therefore cannot say whether I was correctly quoted or not.

As I have before stated, I have no word of fault to find with Mr. Walker's articles. I should feel that Lucifer was worth one dollar a year to me if he filled all its pages. But so many have written to me urging me to write for Lucifer, and complaining of the lack of variety in its pages, that I felt it to be in the interest of the paper and the cause it represents to protest against the monopoly of its pages by a few, thus crowding out others I believed equally entitled to a hearing. However, as Mr. Harman intimates that Mr. Walker is doing more for Lucifer than the rest of us, I make no further protest, except to say that we are entitled to know the facts under the circumstances. In No. 726 Mr. Harman, after admitting that there had been, though unintentionally, a discrimination against lady writers, urges the lady readers to write for Lucifer, which is hardly fair if there is no room for their articles.

Have just received a letter from Mr. Lederer in which he says, "Lucifer must be enlarged or lots of its readers will leave it for larger space," and suggests that a wider range of subjects including politics, must be discussed. Now I see no reason in that. The country is full of political papers, and we have only one Lucifer! It seems to me that anyone who would stop reading Lucifer because it sticks to the cause for which it was born, would not be sufficiently interested in sex reform to read the parts devoted to that subject, if it once takes up other topics. If it is merely a question of making Lucifer pay, no doubt it would be better to make it a political paper all through. But if it is to work for sex reform as the basis of future advancement, it would better leave politics alone, as it certainly could contain nothing that cannot be found in the regular political papers. But lest I be accused of wishing to monopoli ze——

745.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalisation of the theories of free love. Price, 5 cents. For sale at this office.

REASONS FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim were unjustly condemned and that their imprisonment was an outrage and set criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 3. CHICAGO, ILLINOIS, JANUARY 21, E. M. 299. [C. E. 1899.] WHOLE No. 746

The Challenge of "The Strange Woman."

BY JAMES F. MORTON, JR.

"Shame!" Dare you proud madam, to taunt me with shame, as you pass in your splendid array,
And frown on the wretched street wand'rer, who plods on the hot, dusty way?
You are sure of your own cold perfection, as you stand there erect in your pride;
Are, sure that no man can condemn you, with God and the world on your side!
You are fair as the bright Aphrodite; men say I am beautiful too.
They feast on my passionate kisses as the fresh morning rose on the dew.
To you they are cold and respectful, but ardent and loving to me;
They show me their strength and their weakness; the false mask is all that you see.
You greet them as honored acquaintance; you spurn me as less than the dust.
You prate of a one-sided virtue; is that what you call being just?
Aye, marvel I shrink not in silence, to think of my sin and my shame?
And kneel not in penitent meekness in the presence of your spotless fame!
True, madam, the wanton defies you, the harlot returns scorn for scorn
Nor pines for the social position your virtues so highly adorn.
We both brought our beauty to market; my sin, if a sin, is your own.
The church was your auction-block, madam; you bow to one keeper alone.
While I—bow to none! My caresses are mine to withhold or bestow.
Crouch you at the feet of your master; his plaything to hide or to show
But come not again in your splendor, to prate of repentance to me,
The child of the street is your better; though outcast, at least she is free!

Free Speech on the Social Question.

[The following paper was read before one of the Lucifer Circles. These are small clubs devoted to the free and candid expression of opinion and experience. The ideas given in the paper are so important that I have asked permission to publish it. Owing, however, to the fact that a freer expression of personal experience is admissible in a small gathering of friends than is advisable when that experience is given to the general public, the name of the writer is withheld. L. H.]

When asked to write a paper, I felt that nothing would give me greater pleasure than to comply; but what should I write about? It seemed that every topic relating to social emancipation had been presented. At last I decided to write on freedom of expression of our views.

The need of outspoken advocacy of our beliefs and the unashamed living of free lives before our acquaintances and friends and especially before and with our children.

In the popular world, men and women profess to have great respect for dead reformers, but that they would have added a thorn to the martyr's wreath had they lived in his time, is proved by their treatment of the living innovators—of the outspoken non conformists of today.

Many, for fear of being called cranks, let slip chances to do propagandistic work that they might easily do.

George William Curtis, in his oration on Wendell Phillips at the time of Phillips' death, said:

"Phillips cherished profound faith in the people, and because he cherished it, he never flattered the mob, nor hung upon its neck, nor pandered to its passion, nor suffered its foaming hate or its exulting enthusiam to touch the calm poise of his regnant soul. He moved in solitary majesty; and if from his smooth speech a lightning flash of satire or of scorn struck a cherished lie, or an honored character or a dogma of the party creed, and the crowd burst into a furious tempest of dissent, he beat it into silence with uncompromising iteration. . . Phillips did not shrink from the sternest denunciation or ridicule or scorn of those who seemed to him recreant to freedom and humanity. The idols of a purely conventional virtue he delighted to shatter, because no public energy seemed more deadly than the American who made moral cowardice respectable.

"His voice alone among the voices that were everywhere heard and heeded, challenged every word, or look or deed, that seemed to him possibly to palliate oppression or comfort the oppressor."

We need more of the moral courage manifested by Wendell Phillips. Many who call themselves advanced thinkers, fear to live their thought; and many who do live it fail to defend its principles. We do "flatter the mob" and "hang upon its neck and pander to its passion and suffer its foaming hate" to limit our expression to an extent that amounts almost to suppression of opinion, to enforced conformity and social slavery.

We can defend principles as abstract principles, can drop a word from which ideas will grow, in almost any society. When we hear persons censured for being unconventional, we can say a word in defense of freedom of action.

We are hindered in our advancement by those who propose to foist some new limitations or conformity upon us—who, for instance, propose a "system of morals" as a substitute for the "sacrament of marriage." A "system of morals" and the "sacrament of marriage" differ about as much in reality, as differ a cemetery and a graveyard. These persons do not realize that an investigator cannot afford to accept a limitation, and that we certainly do when we subscribe to creeds, sacraments or "ethics." Not until we have reached complete development are we capable of making a fixed code of ethics, and when we have reached such perfection we shall not need it.

We are so enslaved by our financial system, by our fear of employers and the fear of losing our bread and butter, that we forget that we can acknowledge our belief and life to those who believe in freedom. One reason for our fear of believers however, is that here again we are met by the "liberal" who can accept theories, but is shocked by the person who tries to prove his theory practicable.

Among my personal friends are those to whom I can advocate the freedom of love and they accept the idea, but if I point out to them a varietist, giving the names of the lovers, they are terribly shocked. They may admire each individual mentioned, but when they find that all these admirable persons love each other, aversion is shown, and "That is all I want to know about them," we are told.

Few have any conception of real freethinking. The most advanced teacher, and one of the grandest men I ever knew, said: "It is the prejudice that is shocked. The intellect cannot be shocked." I believe he was right. But just try to see how many will be shocked by an idea. From the believer in free marriage or monogamic union outside of law, who is shocked

at the idea of variety, to the varietist who "believes in free love but not in free lust," on to the free speech, free press and free art advocate who hates Comstock's power for prohibiting the nude in art, but is shocked at the idea of lovers sleeping nude, we find nearly every one has a "principle on the brain" that hinders his or her development. We ought to remove as much of this prejudice as we possibly can.

Many times I astonish persons who are slurring anarchists or free lovers by telling them that I am personally acquainted with some of the leaders of thought in that field and giving them an idea of the meaning of the word as used by the advocates of the principles assailed.

In a class of literature in a school of six hundred pupils the teacher asked if such and such a thing "would lead to anarchy?" The class said "Yes." I asked the Professor to define anarchy. He looked at me in astonishment and said:

"I do not understand you."

I replied that if I knew the meaning of the word these things would not lead to anarchy; but "people have such different understandings of the word that I cannot properly answer your question without your definition."

"Would it lead to chaos?" he asked.

"Oh, yes."

At the close of the session the professor came to me for an explanation which I gave him, together with the information that the faculty were often laughed at by the anarchists who visited the school and by two or three anarchistic pupils, who thought the instructor s would do better to study the writings of the anarchists of the country before speaking of anarchy as chaos. That same week at a lecture, the President of the school used the word, and made an explanation that showed he had been informed of the talk in the literature class.

In the same school, it was said with horror, "There is a free lover in the school!"

One of the lady students who knows something of free love asked:

"Who is it? I would like to make his acquaintance; I have known a few free lovers and found them very honest, estimable people."

Such little remarks can be made and they help our work along immensely.

Persons who have lived free lives for years have blamed me for allowing my children to know my views. Before I became free enough in my mind to think a person could be quite "pure" and love more than one, a woman who was herself an illegitimate child, who was married but had a lover, thought it was "awful" that I let my children know that I believed it was right to love and express that love outside of marriage. I must not let them know that I believed in illegal love, even though it was monogamic. A man who had been a varietist all his life was surprised that I told my daughters I hoped they could be mothers, if they so desired, without being married. Members of a radical group in Boston, which is similar to Lucifer Circle, were surprised that I brought my daughter to the meeting. Yet these individuals seem honest in their opinions. I cannot understand such persons.

I brought my children into the world, and am thus responsible for their existence. I love them and want them to have all the happiness possible. The more I care for them the more I dislike to see them hindered as I was hindered by religious, political and social superstition; consequently, I never sent them to Sunday school to be taught a belief in God of which I am glad to be rid. I never taught them that anything was right or wrong simply because it was legal or non-legal, and I have felt that however much they might think my judgment at fault, they would respect my honesty, and learn enough from my experience to make it better for them to know my thought, and how it resulted in life, than to let them struggle through many trials that an honest expression of opinion and knowledge of others' experience would avert.

Parents are afraid of their children, are afraid that society will turn the child against them. In many cases it will do so but if the parent never lies to the child from the first, furnishes amusement for it outside of churches, and if the child is endowed through heredity with sincerity and honesty of purpose, society is not likely to alienate it from the parents. Even if the child may be turned from you that does not relieve you of the responsibility of trying to teach it all that you know. In after years when it learns what society means, when it learns with Emerson that "society is a joint stock company, where each man agrees for the better securing of his bread to surrender the liberty and manhood of the eater," it will understand, and having early heard your ideas will be better prepared to accept them than it would if the idea were new. At least that was my experience. My father and mother cared nothing for legal marriage. I respected *them*, but thought them mistaken. I married, and when I found the love gone, it did not take years of agony and sacrifice to imaginary duty, accusations of criminal conduct, and all the popular scandal and abuse to make it possible to dissolve the union. I knew what the ideas of my parents meant when they applied to my case.

If we teach our children the rightfulness of an act is determined by its effect, not what law says about it, they will by experience in life justify us if we are right. They will learn not to be shocked at the living and practical application of the principles we advocate. They will learn to face any idea without thinking it proper to be horrified because it is new or unusual.

The mind should be developed to deal not merely with isolated incidents, but with related factors of conduct; it should be so trained in scientific methods that it will not generalize from insufficient data, nor lose sight of the fundamental fact of the multiplicity of causes and effects.

When we come out boldly and show that our lives are as good and as happy outside of conventionality as they would be in it, we may expect young people to join us and help liberate the world. While we act as if ashamed, and furnish no social entertainment for them, we must expect the social element of the church propaganda to attract them, and through its attractions bind them in slavery to custom, from which it will require years of hard experience to free themselves. "If men are to wait for freedom until they become wise and good in slavery they may indeed wait forever." The only way people ever gained liberty was by taking it and defending themselves against their rulers. The fight is on *now*. We must educate the people, and must not hesitate to "strike a cherished lie, or a dogma of the party creed," simply because some one will call us "narrow," or "bigoted" when we object to a thing that seems to us to "palliate oppression or comfort the oppressor."

I think no one knows what is the best life, and I see no way to find out until all restrictions are removed, and every one who is brave enough is allowed to try his experiment, gain experience and give the result to the world. The idea of those calling themselves social reformers may prove to be wrong, but they should have a chance to show by results whether it is wrong or right. There may be many abuses accompanying liberty, especially until "experience has given judgment." It is hardly to be supposed, however, that in the first one hundred years of freedom the abuses would equal those caused by law in the last one hundred years.

I would not interfere with the freedom of any one who is willing to take the responsibility of his life upon himself. The moment such a person intrudes upon another, he or she is at the mercy of every lover of liberty. Each must in self defense resist the agrressor. With Phillips, I think "no public enemy is more deadly than the American who makes moral cowardice respectable."

O, Freedom, thou art not as poet's dream,
A fair young girl, with light and delicate limbs,
And wavy tresses, gushing from the cap
With which the Roman master crowned his slave
When he took off the gyves. A bearded man,
Armed to the teeth, art thou; one mailed hand
Grasps the broad shield, and one the sword; thy brow,
Glorious in beauty though it be, is scarred
With tokens of old wars; thy massive limbs
Are strong with struggling. Power at thee has launched
His bolts, and with his lightning smitten thee;
They could not quench the light thou hast from Heaven.
Merciless power has dug thy dungeon deep,
And his swart armorers, by a thousand fires
Have forged the chain; yet while he deems thee bound,
The links are shivered, and the prison walls
Fall outward; terribly thou springest forth,
As springs the flame above a burning pile
And shoutest to the nations, who return
Thy shoutings, while the pale oppressor flies.
Thy birthright was not given by human hands;
Thou wert twin-born with man. In pleasant fields,
While yet our race was few, thou sat'st with him
To tend the quiet flock, and watch the stars,
And teach the reed to utter simple airs.
Thou, by his side, amid the tangled wood,
Didst war upon the panther and the wolf,
His only foes; and thou with him didst draw
The earliest furrows on the mountain-side,
Soft with the deluge. Tyranny himself,
Thy enemy, although of reverend look,
Hoary with many years, and far obeyed,
Is later born than thou; and as he meets
The grave defiance of thine elder eye,
The nearper trembles in his fastnesses.

O, not yet
Mayest thou unbrace thy corselet, nor lay by
Thy sword; nor yet, O Freedom, close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat till the day
Of the new earth and Heaven.

. . . . . .

—*William Cullen Bryant.*

Crudities Criticised—No. 7.

BY FRANCIS BARRY.

In the Bedborough case I say: Ditto to C. L. Swartz. Let the man go to prison whose supposed duty and real pleasure is to go. It is not my place, I think, to say what Bedborough's real duty is, and I presume he knows best what his pleasure is. I shall not go to prison if I can well help it, and I shall not ask him to go. Let every man do for freedom what he is qualified to do and can afford to do.

I have not shown myself backward in taking my share of the brunt of reform work, and have, I think, earned the right to say to Bedborough: "Go to prison or stay out, as you like, and keep your standing with the best of us."

What is the difference anyway between a plea of "guilty" and a plea of "not guilty?" If Bedborough had said "not guilty," it would have been the same as saying, "I did not sell the book." Saying "guilty" was saying, "I sold the book." The only manly thing to do, if it could be afforded, was to defy the government. But how many of Bedborough's critics could afford to do that?

Let every man do what he can afford. Then let the next man do better if he can. It is a mistake, I think, to claim that animals are to be treated as men. Bedborough in failing to defy the British government was no more to blame than I was when I took "French leave" of the mob and the pack of wolves. The mobocrats were animals, the same as the wolves. I would have shot every "man" of both lots if I had been smart enough, and I would shoot the last British minion rather than go to prison, or see another man go for selling a book.

* * *

In Lucifer of December 3, a distinguished writer refers to man as sometimes disposed to tyrannize over woman. I think it is wrong to put the matter in this light. It is not men who outrage women, but *husbands*. Men are polite and generous and just to women. I mean men as a class, not the especially manly man. It is true that men who have not had a ceremony performed sometimes play husband, while a few who have taken the legal right to outrage a woman, act the part of free lovers. I class all men among the married who regard and treat a woman as a piece of property to be appropriated and devoted to masculine use. And I call every man a free lover who treats a woman as a self-owned equal, though he may (and sometimes properly) have indulged in a ceremony that gives him illegitimate legal power.

The habit, on the part of orators and writers, of charging men with being tyrants has been the bane of the so-called woman's rights movement. Men and women should work together as equals, those taking the lead who are best qualified without regard to sex. The woman who will work where she is not treated as an equal acts the part of a fool, and the man who will give a penny while required to take a back seat, acts the part of an ass.

As many men as women are in favor of equal suffrage and woman's freedom, and as many women as men defend marriage and the sentiment and arrangements that hold her in subjection. I have done nothing in particular for woman suffrage, and Susan B. Authony has done more than any other worker, yet I am five years her senior as its advocate, and the first person I found, or heard of, to advocate woman's right to vote was Gerrit Smith, who laid down the doctrine in the broadest and most emphatic terms in a National Convention, before any woman had spoken or a woman suffrage convention had been held. And yet the women orators would make it appear that all women were in favor of equal suffrage and all men opposed to it.

* * *

Lucifer's readers, as such, have not been greatly afflicted with vicious and senseless talk about "equal freedom." But elsewhere there has been great wear and tear of type and a great expenditure of paper and ink in advocacy of this crudity. The man who proposes equal freedom is a slanderer unless he can escape the charge by pleading ignorance of the character of freedom. Equal freedom means an equal length of rope, or it means nothing. Who is to hold the other end of the rope? When equal freedom is proposed the inference is that freedom, with no adjective, is inadmissible.

As slavery is the greatest evil, freedom without restriction is the greatest beneficence. Every man, woman and child, animal, insect and reptile has a right to absolute and unconditional freedom.

It does not require an extra intelligence to see that freedom needs no qualification. During my first lecture trip, forty-three years ago, I said wherever I went: "Freedom is not a lengthened chain, but the breaking of all chains. The freedom of one is the freedom of all. The moment I trespass in the least degree upon the least right of any being, that moment I violate freedom."

The man who advocates "equal freedom," who says, in other words, that we all ought to have an equal length of rope, needs to go to school. He doesn't know the difference between freedom and invasion.

A Clerical Error Corrected.

BY ROMULUS.

The Rev. Dr. George Matheson is authority for the statement that "Christian love is the only kind of love in which there is no jealousy. The glory of Christian love is its refusal of monopoly." The gentleman is mistaken. The love of the consistent varietist, the womanly varietist, the manly varietist, is of precisely that sort. It takes strong womanhood and strong manhood to be consistent in variety. Anyone can be a varietist, but to be a consistent varietist requires every resource of heart and brain.

Not on them the poor rely,
Not on them looks liberty,
Who with frowning falsehood cower
To the wrong, when clothed in power.

—*Whittier.*

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A REPORT of the first public meeting of the Illinois Agnostic Society should appear in this issue, but is crowded out. It will appear next week.

"'THE CHALLENGE of The Strange Woman'" is republished at the request of a subscriber, who thinks it "a most effective shot at the popular standards of respectability." It would be more effective if it were more true to life. The "Strange Woman" could be as free as pictured if she would, but in reality she is as abject a slave to supersittion as the average married woman. To both, equally, the married state is the ideal. The illustration used by the editor last week, in which he characterized the prostitute as the "non-union" or "scab," is more closely borne out by the facts. When the "Strange Woman" reaches the plane on which she no longer feels shame, when she respects herself as pictured in the poem, when she can proudly say, "My caresses are mine to withhold or bestow," she will feel too much pride, too much self-respect to *sell* those caresses. When that time comes she will no more be a prostitute.

L. H.

On the Wing.

ST. LOUIS, Jan. 14, '99.

Sunday, January 8, at Bloomington, Ill., I had the pleasure of meeting with the Spiritualist Society of that place, of which society Col. James Freeman is President and Mrs. Hammond Secretary. The number present was not large, owing, it was thought, to the prevalence of *la grippe*. A very excellent paper was read by an aged member of the society—whose name for the moment escapes me—treating upon the fundamental or underlying principle of ethics in their relation to the welfare of women and men in the "here and now," rather than in their supposed relation to what are called discarnate or excarnate human beings.

At the close of the meeting the writer of these lines was introduced to the meeting by its presiding officer, in a few well-chosen words—only too flattering to the subject thereof. Without premeditation or special preparation, I gave a rough outline of the work to which the last eighteen or more years of my life have been devoted. The main purpose or theme of this impromptu address was to show that all attempts at reformation or betterment of human society as a whole, must fail so long as woman is not free—free at all times to choose and to refuse masculine co-operation, for her own happiness and unfoldment and for the endowment and right development of her offspring. To this talk my auditors listened with close attention, and at the close I had the satisfaction of receiving a few words of hearty endorsement and encouragement from the Secretary, Mrs. Hammond.

During my stay at Bloomington the weather was mainly clear and cold, but on reaching St. Louis I found the city enveloped in a dense fog—presumably much resembling that which we read of as prevailing in London in the fall and winter months. There has been no uplifting of this fog until this—Saturday—morning, when the weather-clerk was kind enough to give us a gleam of sunshine. Like Chicago and other western cities, St. Louis has for some weeks been suffering under a severe visitation of epidemic la grippe, and hence the change in the weather is hailed as an omen of good to the stricken inhabitants of the great central city of the Mississippi basin.

It is needless to say that the change is very welcome to the valetudinarian, the seeker of health and strength. Since my arrival in this city I have been taking daily treatment at the Missouri Institute of Osteopathy, Rooms 413 to 416 Odd Fellows Building, Olive and Ninth streets. Dr. J. O. Hatton, the founder of this institute, is one of the best known of the practitioners and expounders of this new and yet old method of treating diseased conditions of the human organism. Dr. Ella Slater, though not so old in the work, appears to be a very efficient condjutor in conducting the business of the institute.

To such of our readers as have not had an opportunity to investigate the claims of Osteopathy I would say that it professes to "cure all diseases without medicine." It claims that "all diseases are caused by obstructions, and that the removal of these obstructions leaves the system in a natural, that is, a healthy condition. Our methods of removing these obstructions," say these doctors, "are the newest, most scientific, most rational, as well as the most physiological known." Those wishing to know what these methods are can find out by addressing a line to Doctors Hatton and Slater at the address named above. While it is too soon to say much of my own case, I am free to state that the treatment is in line with the results of my personal experience and observation in therapeutics for the last fifty years, and that I can with a clear conscience recommend the Missouri Institute of Osteopathy to those in need of instruction in the art of right living, and of the right methods of getting well when sick.

On account of bad weather I have as yet seen but few of Lucifer's St. Louis friends. Yesterday I had a pleasant call from Professor W. F. Peck, long and favorably known as a lecturer on reform subjects. Fifteen years ago Professor Peck and Mrs. H. S. Lake were the chief speakers at our Freethought camp-meeting at Valley Falls, Kansas. Most of the readers of Lucifer have doubtless, at some time, met and heard these two pioneer workers in the Freethought field and also as evangelists in the field of economic reform. For some years Professor Peck has been located in St. Louis. Last year he was elected president of the Mississippi Valley Spiritualist Association, which organization holds its annual meetings at Mt. Pleasant Park camp ground, near Clinton, Iowa. This—Sunday—eve I expect to hear the Professor deliver a discourse upon "Abraham Lincoln" at the hall of the First Spiritualist Society of St. Louis, which society has for some months been served by him as its regular or stated speaker. On the twenty-ninth of this month he will deliver a lecture at the same place upon "Thomas Paine, the Author-Hero of the American Revolution." During February he is engaged as lecturer at the Lake Helen, Florida, encampment, which place seems now to be quite popular as a resort for winter tourists in search of health and pleasure, or of information regarding the occult, the unseen, or the hitherto unknown forces and intelligences that by many are believed to have much to do with moulding the destinies of earth's inhabitants.

A meeting of Lucifer's St. Louis friends is being arranged for Wednesday evening next at a hall near 504 Market street. Whether I shall remain in St. Louis longer than the date of this meeting is not yet decided, or whether I shall next go south, east or west. I should be very glad to accept all the invitations that have been so kindly extended to me, but neither time nor length of purse will permit such acceptance. If conditions should be favorable, I should much like to visit friends in Tennessee, Louisiana and Florida.

Tomorrow I shall probably interview the transportation companies in regard to excursion rates to Lake Helen, Fla., New Orleans and other points on or near the Gulf of Mexico, for while the weather to day in St. Louis is all that an invalid could wish probabilities are that fogs will prevail here much of the time till March, or even until April.

M. H.

How much that is unjust and erroneous is authorized by custom.—*Terence.*

In the Editor's Absence.

The following fraternal letter from the editor of "The Eagle and the Serpent," London, is similar in tenor to many received at this office:

"DEAR MR. HARMAN: Sorry to hear that you are in need of a rest. But I do not wonder at it. If you will take advantage of my discovery I believe you will never want a rest. I am not the only reform editor who has found salvation in the dietetic prescriptions of Fraulein Lepper. I enclose you a circular and also send you a work of hers. Believe me you will find them worthy of your most serious consideration."

Our friends deserve and have our hearty thanks for the interest they take in my father's welfare, and their advice is, in the main, good, though sometimes rather conflicting. But the trouble with their advice is, that it does not apply to the case. Fraulein Lepper, for instance, assumes that those she advises have acted in a foolish manner dietetically, as she admits that she herself formerly did.

"I, like yourself," she says, "had been eating haphazardly. I had lost my health. Doctors, drugs and stimulants gave me no relief."

As a matter of fact, the editor of Lucifer knew all the theories which she advances, and practicalized them in so far as he thought best, long before she had arrived at that stage of loss of health. He never "ate at haphazard," for he had a sensible mother who fed her children wholesome, simple food, and after he arrived at maturity he chose his own food wisely. "Drugs and stimulants" were always avoided by him.

And now I shall say a few things about my father that Custom tells us shall not be written of our loved when living, though perfectly proper to say when they are dead. But I believe the majority of the readers of Lucifer are greatly interested in his condition, and will be glad to know some of the facts affecting and causing it.

He was born sixty-eight years ago. He is of medium height and, up to three months ago, of medium weight, not giving the impression of undue flesh, nor the opposite condition. He stands erect, despite a lameness, of which I shall speak later. His face showed very few wrinkles and his complexion was clear and fresh—a very fine complexion for a man of his age. He is slightly deaf, but his eyes look clear and bright, and earnestly into those of the one with whom he talks. He has a wonderfully thick, heavy head of white hair, with no indications of thinning with age. To one who realizes, as I do, the battle which he has been through it is wonderful—not that he needs rest now—but that he shows so little signs of age.

He was one of a large family of children. They lived in the "backwoods." As a child he read everything he could, and would study by the firelight at night after his days' work was done. He was a strong, healthy child, though thoughtful and studious. At the age of twelve he suffered an accident which injured the bone of the left leg, resulting in what the doctors then called "white swelling"—they have another name for it now which I do not recall at this moment. He suffered terribly with it, part of the time being confined to his bed in the most intense pain; and it was a constant running sore for forty-two years. A large portion of that time he was forced to walk on two crutches. At the age of sixty-four, or thereabouts, a portion of the thigh bone sloughed off and out, the sore healed and it has caused him no more suffering.

But the physical pain did not daunt his ambition. He would go to school and to college. While at the latter, he worked and earned a considerable portion of his expenses, which was a great disgrace in the eyes of his college companions, most of whom were the sons of rich southern slaveholders who thought that work of any kind was a disgrace. But this brave boy, whom I am proud to call my father, worked and suffered and studied and graduated, and finally faced the world with the education which fitted him to occupy the pulpit of a Methodist preacher.

He could not continue in that position long, however. His own reason would not permit it. Without the aid of a Freethought work, he followed his convictions and renounced his ministry. It could only have been at the cost of much suffering to him that he left the traditions of his family and took his own course unaided and alone.

The only time he ever abused his stomach, so far as I know, was when he was taking a special course of study in St. Louis after he finished his college education. He was very anxious to take this course, and having little money he nearly starved himself. The result of this was a rather serious injury to his alimentary and digestive organs; however, it did not take many years of right living to atone for that wrong.

He was too honest, too true to his convictions, to have an easy life. At the time of the abolition movement, and during the war, he had very narrow escapes from death because of his desire for freedom for all. He was threatened with mob violence and with "tar and feathers, a ride on the rail," and with death, because he expressed his abolition sentiments. And this in spite of the fact that he was a cripple and could not go to war and fight as others did.

For eighteen years it has been a constant, up-hill struggle to keep Lucifer alive. Mob violence was threatened and openly advocated, and for ten years he was harassed through the courts and was three times in prison.

For what?

For advocating the right of woman to the ownership of her person, in marriage as well as out. This was the real crime, and the object was to suppress Lucifer. The technical charge was that of publishing obscene matter; a charge most absurd as it is utterly foreign to the tenor of the paper, and to its editor's tastes and desires. All who know him know that his respect for woman and the reproductive functions is so high that he never even tells a "smutty story", nor indulges in such allusions.

My object in writing this has been to indicate that his life has been a constant struggle against fearful odds, and that it is not strange that he is somewhat weary in this, the evening of a long day. Many there are who would be more than weary. Many there are who have laid down their lives in utter exhaustion, and many more have become embittered and discouraged, with less cause than this which I have outlined. He, through it all, has continued hopeful, cheerful. He says he never felt discouraged enough to wish to die. In the words of one of his favorite poems, he can say:

"I am the master of my fate,
I am the Captain of my soul."

* * *

This, then, is the most shadowy outline of my father. I wish I could give a clear picture of him. I wish that every one of his friends could know his life as it really has been. Certainly if ever man lived a normal, wholesome life, my father is that man. He has not one of the common vices of men. His only excess has been his love of study and his work for what he believes to be right. His greatest physical enjoyments and luxuries are his morning walks, which he always takes when able, and the eating of fruit, of which he is very fond.

After his life of constant toil and mental strain, his great need is rest. When he is restored to his normal health and strength, I hope he will be able to write the story of his life. It is a task which I would like to perform if I felt equal to it, but that I do not. His life has been a wonderful help and inspiration to me, and I believe it would be to others as well.

LILLIAN HARMAN.

"MOTHERHOOD IN FREEDOM" is out of print; but James W. Adams writes us that he has thirty copies which he will donate to Lucifer. The price is five cents a copy. Send orders here, and the pamphlets will be sent you by Mr. Adams. This has been highly praised as a very valuable missionary document.

Send for free sample copies of "The New Dispensation," Corvallis, Oregon.

Comments.

BY C. L. JAMES.

As concerns the practicability of free marriage, probably the most scientific way to reason what may be done is that which starts from what has been done. In the case of Indiana against Buel for lewd and lascivious co-habitation, the undisputed fact was, the parties had drawn up a contract which began with the assumption that they had a recognized legal right either to marry or divorce themselves, and after some declamation against marriage as it used to be, had agreed to live together except as separation might some day prove necessary. Held that this was a valid marriage, and that there was no ground of action; but court warned the prisoners that they quite misunderstoood the law and would be liable if they ever remarried after a self-granted divorce.

In the case of Minnesota against Leo Miller and Matt e Strickland, same charge, the parties having contracted to live together as long as they could agree; held, that while a valid common law marriage might doubtless be made otherwise than as directed by statute, it was evident that there must be an intention of assuming common law obligations. Verdict, "Guilty."

The case of E. C. Walker is probably better known to other readers of Lucifer than myself. I remember one peculiarity, however. The court held the marriage binding, but also punishable, which Bishop ("Marriage and Divorce") has intimated may often happen. There are no doubt other more or less similar cases not known to me. In all the above, and in what I remember of other cases whose details I do not recall sufficiently for citation, I plainly discern one thing, which is that our judges show no disposition to stretch the law in the direction of sexual freedom.

* * *

The criticism on Anarchistic doctrine and phraseology in Lucifer, No. 741, recalls to my mind a remarkable paragraph of Macauley. Answering James Mills' argument for pure democracy, Macauley observes "It might with much plausibility be maintained that in many countries there are two classes, one of whom may safely be trusted with power, while the other requires restraint—that the rich being made responsible and vulnerable by those same possessions which raise them above temptation to plunder where there is little to be got, are thereby marked as fit to exercise authority; while the poor are the class whom government is intended to restrain, because they have every immediate motive for plundering the rich; and are not amenable to any motives for refraining but the fear of punishment."

Macauley intimated at the time that he was only reasoning hypothetically, but in his last published utterance on American institutions, he made it plain that this, in one of his earliestt was founded on his sincere opinion. Though one of the most liberal among bourgeois writers, he was preoccupied with the p'atitudes of Ricardo to that extent that he could not conceive the possibiliry of poverty's being extinguished; and saw in any proposition which looked that way only an attack on those instincts of acquisition by which alone wealth is created. But whatever the limits of Macauley's vision, there was never anything foggy about it, so far as it extended. What he could see he saw with perfect clearness, and never made any bones about stating with perfect candor. That wherever the distinguishable classes of rich and poor exist, government proposes to protect the former and restrain the latter alone—that there is no law to punish a rich man, except for endangering the interest of his class, or to protect a poor man, except as the rich find it convenient—that government, thus founded on class-rule, exists in new countries only as an importation, and in old countries, after democratic changes, only as an experiment—that the idea of government by the people is illogical and must in practice lead either to despotism or anarchy; and finally, that to tell the people so may be imprudent in their masters, though it was not like himself to keep much back. All this Macauley thoroughly understood. He only failed to see that the distinction of ruler and ruled is older than that of rich and poor, being, in fact, the efficient cause of the latter.

Your correspondent represents a class—a very large class, the great majority—without whose support the vampire which sucks their blood could not exist a day, but who, fortunately for their purposes, are less intelligent. They imagine that laws are in practice equal, or pretty nearly equal, for the rich and the poor. In America they also labor under the delusion that they make the laws. They endure the evils of landlordship, chartered monopoly, gold buggery, slavery, aristocracy, etc., that they may be protected by the organization which makes these things, against the hobos and hoodlums, who are themselves among its products. The use of Anarchistic literature is obvious. It is to teach this deluded multitude by what arts they are imposed on. As for rousing the hatred of the rulers and violently shocking society, I cheerfully profess, for myself at least, that that is the very thing I would be at. Never forget Garrison's law, that the value of reform writing is measured by the abuse it brings. If it brings none, it is absolutely worth nothing. All Proudhon's other services to humanity pale before this single one that he dared to call anarchy anarchy.

*

Proportionate Representation.

BY C. T. B.

Equality is not predicable between different kinds of things. To say that a stone has an equal right to remain on earth as a brick is not to say that a stone and a brick are equal in use by man or other animal. To say that a mouse has a right to eat as much as an elephant is not saying that the mouse and the elephant are not equals.

To say that one mouse shall not have all that it wants to eat because another mouse has tabooed all food in sight because its great ancestor first saw the land on which the food must lie when eaten by other mice is a denial of equality.

There has never been any serious discussion of equality on the basis that if things were equal a mouse would be compelled to eat as much as an elephant could; nor that a man would be compelled to accept the diet of either mouse or elephant—in quantity or quality. Should there be equality between mice; equality between elephants; equality between men? These are the questions to be considered in discussing equality. The comparison of the rights of the mouse and the elephant is to confuse the mind so that in the statement "the rights of individuals are proportional," the mouse shall stand in the mind an individual and the elephant as an individual. That is the suppressed minor premise, in which fallacies, if present at all, are to be found. A mouse is an individual among mice—an elephant is an individual among elephants. That is, in speaking of elephants, if it be said, "the herd consists of twenty individuals" no mice are included. And one who should say, "a mouse is an individual, therefore there are some mice who are counted in the herds of elephants," would be considered, at the best, as a "cute boy."

The next false premise is easy. A man with capital is an elephant; one with no capital is a mouse. A man with skill to produce twice as much as another, is an elephant to that other, who is a mouse.

Is this true? If it is true what follows? Nothing. The question is, in an organization has any individual the right to seize raw material as fast as the individual can produce from it and so the quick producers use up the raw material before the slow ones get to it. If the raw material is inexhaustible as air (if fresh air may be said to be inexhaustible) no harm is done; but if the raw material is limited in quantity, as land, pine forests, etc., harm and injustice is done. Even our legislators can see that harm is done to the whole body—even to posterity by the destruction of the pine forests. It is custom only that prevents our seeing the injustice of seizure of land by individuals from the organization. The right of commons in England is a present demonstration of a right in land held by the whole organization, which should be enlarged to include all land, all raw material.

The philosophy in "Sociologic Lesson. No. LXXX" is crude.

Sociologic Lesson. No. LXXXI.

BY HENRY M. PARKHURST.

CUMULATIVE VOTING. The equitable representation of al interests can be best secured by cumulative voting. The council is elected by the members, each member having a number of votes proportional to his contribution of labor, skill and capital; and he may give all these votes for one individual, or divide them at pleasure. So in our voting in the council, each member may divide his total number of votes at his discretion, among the different officers to be elected. The greater the extent to which cumulative voting is provided for, the more certainly will each one be able to cast his ballot in such a way as to secure to some extent what he approves.

Even cumulative voting does not secure the highest possible equity in the ballot; but a more perfect system would be more complicated. With cumulative voting, as with the present method, after a candidate has received enough votes to elect him, all additional ballots given to him are thrown away. By an absolutely perfect system, not only would the voters in such a case secure their first choice, but all the unneeded votes would assist in the selection of others.

If you should see a flock of pigeons in a corn-field, and if instead of pecking where and what is wanted, and no more, you should see ninety-nine of them gathering all they got in a heap and reserving nothing for themselves but the chaff and refuse, keeping this heap for one, and that the weakest, perhaps the worst pigeon in the flock, sitting around and looking on all winter, while this one was devouring, throwing about and wasting it, and if a pigeon more hardy than the rest touched a grain of the hoard, all the others instantly flying upon it and tearing it to pieces—if you should see this, you would see nothmore than what is every day practiced and established among men.—*Dr. Paley.*

Who Wants Them?

In making up volumes of Lucifer of the years '97 and '98, we find a considerable surplus of some of the numbers. No doubt our friends can use many of these for distribution. In writing to us for them, please let us know how many you can use. If you can afford to send a few stamps, they will be very acceptable. If you cannot afford to send any, do not hesitate because of that, to order. They are excellent material for missionary work and should not remain unutilized.

VARIOUS VOICES.

A. Isaak, Jr.—Enclosed find fifty cents for a paper copy of "Hilda's Home." I have read part of the story in the installments in your columns, I lost some of the numbers, and so did not finish reading it. However, I can about guess the closing of it, and it seems to me that it has the one great error which is prevalent in most books of this character. It seems to me that if the writer had left out the rich man (I have not read so far until he comes upon the scene again, but that he does I am most sure, as it takes "the happy afterward" tone which is in most books) and had taught the trials and hardships that such pioneers would necessarily have to endure, the purpose of the book would have been much better fulfilled.

V. O. Smith, Leyton, Essex, England.—"Hilda's Home" duly received, and am compelled to write to say how grand the idea is, and it seems perfectly practical in real life. But are there any "Hilda's Homes" in real existence? The description of her home is so beautiful that I am entirely carried away with the idea, and only wish there were such stately homes here for the people. It seems to me that it would do away with a few amassing all the wealth; it would practically be no use having a fortune, as there would be no outlet for it except of course in building new homes. I like the idea immensely (co-operatively working with equal sharing of dividends and shorter hours for daily toil) and sincerely trust that things may come to pass as stated in this book. What a happy, glorious existence for everybody!

F. H. Worden, Lynn, Mass.—Find enclosed fifty cents, for which please send me "Irene." Am glad to learn that the editor has got away. Hope he will get a new lease of life. Friend Walker is right in his last article. "Disquisitions upon the abstract right to do, or of doing this or that" can well be left for those who wish to study the question further, and there is ample literature in book and pamphlet form for them. And it is very possible that Lucifer could be more widely circulated and read if we had more of the records of concrete tyranny, and such short paragraphs as "Plumb-Line Penographs." These being both "newsy" and thought-provoking, would catch the eye of the indifferent, and would win subscribers who would not read abstract articles of length. As to enlargement, I think that the paper fits the times. I also enclose twelve cents for as many copies of the surplus numbers as you can send. I can use eighty or a hundred, and will remit the deficiency in postage, if any. From one who *does not* think he could run the paper.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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THIRD SERIES, VOL. III., No. 5. CHICAGO, ILLINOIS, FERBUARY 4, E. M. 299. [C. E. 1899.] WHOLE No. 748.

The Cry of the Children.

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And that cannot stop their tears.
The young lambs are bleating in the meadows;
The young birds are chirping in the nest;
The young fawns are playing with the shadows;
The young flowers are blowing toward the west;
But the young, young children, O my brothers!
They are weeping bitterly.
They are weeping in the playtime of the others,
In the country of the free.

Do you question the young children in their sorrow,
Why their tears are falling so?
The old man may weep for his tomorrow
Which is lost in long ago:
The old tree is leafless in the forest;
The old year is ending in the frost;
The old wound, if stricken, is the sorest.
The old hope is hardest to be lost;
But the young, young children, O my brothers!
Do you ask them why they stand
Weeping sore before the bosoms of their mothers,
In our happy Fatherland?

"For all day the wheels are droning, turning;
Their wind comes in our faces,
Till our hearts turn, our head with pulses burning,
And the walls turn in their places.
Turns the sky in the high window blank and reeling,
Turns the long light that drops adown the wall,
Turn the black flies that crawl along the ceiling—
All are turning all the day, and we with all.
And all day the iron wheels are droning,
And sometimes we could pray,
'O, ye wheels (breaking out in a mad moaning),
'Stop! be silent for today!'"

Aye, be silent! Let them hear each other breathing
For a moment, mouth to mouth;
Let them touch each other's hands, in a fresh wreathing
Of their tender human youth;
Let them feel that this cold metallic motion
Is not all the life God fashions or reveals;
Let them prove their living souls against the notion
That they live in you or under you, O wheels!
Still all day the iron wheels go onward,
Grinding life down from its mark;
And the children's souls, which God is calling sunward,
Spin on blindly in the dark.

They look up with their pale and sunken faces,
And their look is dread to see,
For they mind you of the angels in high places,
With eyes turned on Deity.
"How long," they say, "how long, O cruel nation,
Will you stand to move the world on a child's heart—
Stifle down with a muffled heel its palpitation,
And tread onward to your throne amid the mart?
Our blood splashes upward, O gold-heaper,
And your purple shows your path;
But the child's sob in the silence curses deeper
Than the strong man in his wrath."

—*Elizabeth Barret Browning.*

Humanity has not a minute to lose. Quick! Quick! Let us hasten. The wretched have their feet on red-hot iron. They hunger, they thirst, they suffer.—*Victor Hugo.*

Wife and Prostitute.

JAMES F. MORTON, JR.

Of course a poem is not primarily a sermon. A dramatic monologue is written from the standpoint of the supposed speaker; it is a picture, not an argument. It is a revelation of character, whether admirable or contemptible. The writer, with such imagination and poetic insight as he may possess, endeavors to express what a given individual, under given circumstances, might say for himself if endowed with the full capacity of self-revelation. The reader is to judge whether the result involves laudation, justification, pallintion or condemnation. Taking Browning as the master of this form of literary expression, we all loathe the speaker in "My Last Duchess," and perhaps admire the narrator of "The Italian in England." In subjective lyric poetry the case is different. Here the poet breathes forth the intense expression of his own feeling. No finer example of this can be given than that superb lyric by Henley, which I am delighted to see is a favorite with Moses Harman as well as with myself.

Now as to "The Challenge of the Strange Woman." Of course no reader could have taken it seriously as an apotheosis of prostitution. The "Challenge" is obviously not addressed to the champions of love in freedom, and freedom in love. We can show "a more excellent way" out of the thralldom of conventionalism and marital slavery. Every word of Lillian's comment is strictly true. None the less, the poem, although imperfect as a model of literary excellence, contains a truth not to be overlooked. The "Strange Woman" is made a social outcast by those who profit by her shame. She is spurned as a vile reptile by her haughtier sisters who sell their embraces not less openly than she. For them is the sunshine of life; for them respect and honor; for them music and poetry; for them shelter and protection; for them comfort and ease. She shrinks into the shadow as they pass by; she becomes accustomed to insult and scorn; she may enjoy a precarious tenure of luxury and pleasure during the short span of fresh beauty and youthful vigor, but an early decay is at hand. She is an unpitied martyr, perishing in the darkness without power to give expression to the inarticulate sense of wrong and injustice.

How then, can such a one be pictured as boasting of her freedom? Only in this way, and to this degree. The poem represents her "at bay," goaded by desperation and resolved to confront her contemner with plain words. She would strip the veil of hypocrisy from the woman whose prostitution was sanctioned by church and state. She can hurl reproaches in her turn. If she has degraded the expression of love she has paid the penalty. She may have been driven to prostitution, as thousands are, by such external influences as not one in a hundred could have withstood, by the crushing weight of economic injustice, by a too confiding love, basely betrayed; by a high and noble act of self-sacrifice for others. But she waives all such matters

of defense or exculpation; she does not seek to justify herself, or to shrink from reaping where she had sown; but she fiercely arraigns the manifest inequality of the sentence. It does not fall to her self-righteous sister to "cast the first stone."

Both wife and prostitute dishonor the name of love, and the former has no ground for towering in conscious rectitude over the latter. Be it understood, that throughout this article I speak of the married woman who binds herself for social standing, material advantage, or other ulterior object, to a loveless union, or continues in the conventional marriage relation when love has ceased to be a reality.

Of course there are many loving hearts to whom the ceremony is a mere form, accepted for convenience or safety, and by whom the yoke of compulsion is little felt. Such are true to love, and simply follow their own judgments or consciences in the mode of expression. But the institution of marriage, as understood by church and state, is a mere matter of form and covers tenfold more prostitution than exists outside of it.

The wife leases her body to one man for life; the prostitute gives leases to various men for terms ranging from ten minutes to an indefinite number of years. The wife binds herself to a prostitution from which she is theoretically never to seek freedom; the prostitute may terminate her contract at any time, and refuse to make others. The wife, as a rule, is constantly dependent on her owner for the means of subsistence; the prostitute receives her money and spends it as she likes. The wife can never resist sexual invasion by the man who has bought her; the prostitute remains her own mistress and may deny her embraces when she will. The wife subjects her mind and will no less than her body to the orders of another, whom she allows to exercise a censorship over her visitors and correspondence, and to whom she must give account of her time and the places she is to visit. The prostitute, however deep her degradation, makes no such servile and contemptible sacrifice of her individuality, hence does not become so abject and spiritless a slave. The wife seeks to reap the fruits of her prostitution, and at the same time to pose before the world as an examplar of eminent respectability; the prostitute claims to be no other than she is.

It is clear enough that neither the wife nor the prostitute has a true conception of freedom. Of the two, the wife receives more of the world's favors, and in return therefor, accepts a cramped and straightened individuality. She becomes a hypocrite and a willing slave, using all her influence to perpetuate a system of slavery and false ideals. I do not mean to be understood as pronouncing a bitter condemnation. Too often she is rather to be pitied as a fellow-victim with her sister the "non-union" prostitute.

Freedom is a relative condition. None of us are or can be free at the present time. The only contention is that the woman who sells herself according to the sanctificed forms of marriage occupies no such exalted station as to give her the right to look with Pharisaical contempt on her less "respectable" sisters.

> For a harlot is sold for a passing hate
> But the wife is sold for aye.
>
> Body and soul for a lifetime sell;
> And the end thereof shall be
> That thou shalt be harlot and slave as well,
> Till death shall set thee free.

The Condition of Wisconsin Workers.

In May, 1898, occurred the strike of the woodworkers of Oshkosh, Wis. Sixteen hundred and three members of the Woodworkers' International Union "conspired" to ask of their employers, the Paine Lumber Company,

"1. For an increase of wages.
"2. For abolition of woman and child labor.
"3. For the recognition of the organization.
"4. For a weekly pay day."

The strikers were successful in their efforts, but two of their members, and Thomas I. Kidd, Secretary of the organization, who went there from Chicago to assist the strikers, were arrested and tried for conspiracy. Clarence S. Darrow of Chicago, defended them, and his speech to the jury has been published in pamphlet form.* The following extracts are from the speech:

"I say to you honestly, as man to man, that this jury cannot convict Thomas I. Kidd. You can convict yourselves, but you cannot convict him. You may return a verdict of guilty against these men, but in the face of the civilized world, and in the view of every man who has a mind to think and a heart to feel, you will write your infamy in the verdict you return. Let me say to you, gentlemen of the jury, the battle in which these defendants are engaged is your fight the same as theirs. There is not a man upon this jury but what has the same interest in these burning questions of the day as the defendant Kidd. Not one. I do not want you to mistake our position in this case. I am not appealing to you for Thomas Kidd. I am appealing to you for the stunted men, and suffering women and dependent children who cannot speak. I appeal for them, and not for him; and I say, gentleman, their lives, their future and their happiness is in your keeping as much as they were in his.....

"If there is somebody you want to get, as there always is, because most of us have enemies, excepting Paine—but if there happens to be some one you are after, then you make a charge of conspiracy, and you are allowed to prove what the defendant said and did, and what everybody else said and did over any length of time that you see fit to carry it, and there you get your conspiracy. Conspiracy is the child of the Star Chamber Court of England, and it has come down to us like most bad things and many good ones, from the remote past, without much modification. Whenever a king wanted to get rid of somebody, whenever a political disturber was in some one's way, then they brought a charge of conspiracy, and they not only proved everything he said, but everything everyone else said and everyone else did.....It was in those old days, even after courts commenced to protect the rights of individuals, they invented the crime of conspiracy. It was not only a conspiracy to kill the king, but it was a conspiracy to talk about killing him, and it was a conspiracy even for several to imagine the death of the king.....

"In many well-ordered penitentiaries outside of Oshkosh they have a rule that people cannot converse at all, and the reason is that they may not conspire. And down in the dark coal mines in the anthracite regions of Pennsylvania where those human moles burrow in the earth for the benefit of the great, monstrous, greedy corporations that are corrupting the life-blood of the nation, there they work men in chain gangs, and put an Italian, an Austrian, a German, an American and a Bohemian together so they cannot understand each other when they speak, so that they may not combine and conspire, because in combination, and in combination alone, is strength. They do this, gentlemen of the jury, so that each one of those tiny atoms, each poor laborer, with his little family, perhaps, around him, working for a dollar a day, or eighty cents a day, is bound to compete with the combination of men, with all the wealth that all their lives can create. On the one hand these powerful interests are organized thoroughly, completely and they act together; and they turn to those poor slaves, whose liberty they take, and say to them, 'We will consult with you, but come all to our office and then we will talk.' They say this because they wish to meet the weak and puny and helpless single individual with the great and powerful wealth and strength of their mighty corporations. And that is what Paine said. 'I would not answer the letter because it came from a labor organization and I did not know who it was. I will meet my men alone and talk with them. There are only two parties to a contract, the employer and the employed.' Yes, gentlemen, they would meet their men alone. Fie on you for hypocrites and cowards, who would combine every manufacturer in the city of Oshkosh, not into a 'union,' but into an 'association.' A body of employers living from the unpaid labor of the poor is an 'association.' A body of their slaves is a 'labor union.'.....

"Let me call your attention to the fact that of all the witnesses that testified in relation to wages, there was only one man who received more than a dollar and a quarter a day. Just one; and that one was the foreman, having seven under him, besides doing his own work, and he received sixteen and a half cents an hour. Aside from that, amongst the fifteen or twenty who testified, none received more than a dollar and a quarter a day, and each told instances of others who received ninety cents, eighty cents, and even less; and this has not been disputed for one moment by these men.....

"One quarter of the people who work for Paine are children and women. And these are not included in the wages quoted. You have seen some of the children; some of them came upon the witness stand. Now I personally agree with Mr. Kidd. I believe a woman should have every opportunity in this world that she wants and needs; every advantage given to a man, but it is only necessity that drives these girls into Paine's sweat shop for ten hours a day.....

"I asked Mr. Paine the question if he employed girls and he said yes. And I asked, 'What do these girls do?' 'Ah,' he says, 'those girls take little bits of sticks and saw them up on little saws.' And what is the evidence? Now I do not know whether Paine is familiar with his factory or not. Possibly he has no more interest in his factory than Quartermass has in the prosecution of criminal cases in this court; but he did not tell the truth. We proved by witness after witness that these sixteen-year-old girls take heavy doors, pine doors, hardwood doors and oak doors, and mold and saw them on the machines; and they have not denied it, excepting that Mr. Paine told you that these girls sawed little sticks on little saws. I suppose these saws scarcely moved; harmless saws that were simply toys. What these girls do has been proven over and over by the witnesses in this case.....

"What does anyone think of these little children, whom they are placing in their mills while they slowly turn their fathers out? You remember that one of those little boys told you that his father used to work, but now he is idle. Gentlemen, let these things go on, and on, and on, and the natural law of affection will be reversed—the laws which prompt the father to care for his little child, to toil for it, and labor for it, and strive for it, and give the child a few years of sunshine and happiness and joy, and a chance at public schools—those laws will be reversed, and the little child will go to the mill and leave the father to roam the streets a tramp.....

"How old are these children? We placed six on the stand and by a strange coincidence every one of the six said he was born in 1883. They were all sizes, and all shapes, and all appearances, and all ages, but they were all born in 1883, and they were all alike excepting their clothes, and every boy's clothes were poorer and shabbier than the others. But all of them were born in 1883. What does that mean? About half of those boys, under their own story, had gone into that prison at thirteen, besides two or three more who testified that they commenced at twelve or thirteen, and one told of his little sister who was working there who had commenced at twelve. All of this is undisputed. What does it mean? It means this—I suggest it for the benefit of my friend Quartermass, it means this, and this only; that when hunger is abroad in the land, when George M. Paine is paying a dollar and ten cents a day to men, it means that the fathers of these little ones are bound to make an affidavit that his child is fourteen years of age, no matter if that child is but ten. It needs no astute lawyer to see that. It is strange that Quartermass did not know it. It is queer that he could not understand it; that he could not see that the father would come to George M. Paine with the certificate in his hand, and George M. Paine would give the boy a place at a machine. I do not believe that all these six children were born in 1883. If so, 1883 was a mighty lucky year for George M. Paine. I do not know what 1884 might have brought forth for him. I suppose there is some sort of conspiracy in Oshkosh between George M. Paine and the midwives so that he may know exactly the day when a child can go into his prison cell.".....

I have given more space to these extracts than I intended, and yet have quoted a very small proportion of the most important passages. The speech as a whole is worth reading and preserving. This is a mighty problem which the workers in all trades must meet sooner or late.

By the aid of machinery the Paine Company, composed of a few individuals, has been enabled to acquire millions of dollars of wealth, while the hundreds of operators of the machines have existed on starvation wages. Labor legislation furnishes no relief, as is evidenced by that which prescribes the age at which children shall work in factories. People will always lie before they will starve. Strikes are costly and usually fail. Even where a point is gained, it is rarely of more than temporary benefit. Truly, this is the hardest problem now demanding solution.

L. H.

*"Argument of Clarence S. Darrow in the Woodworkers' Conspiracy Case.' Price 10 cents. For sale at this office.

Feeling vs. Reason.

From "Ideala."

It was a trick of Ideala's to miss the true import of a thing—often an act of her own—until the occasion had passed, or to see it strangely distorted, as she frequently did at this time—though that gradually ceased altogether as she grew older; but it was this peculiarity, so strongly marked in her, which first helped me to comprehend a curious trait there is in the moral nature of men and women while it is still in process of development. Many men, Frenchmen especially, have thought the trait peculiar to women. La Bruyere declares that "Women have no principles as men understand the word. They are guided by their feelings and have full faith in their guide. Their notions of propriety and impropriety, right and wrong, they get from the little world embraced by their affections." And Alphonse Karr says: "Never attempt to prove anything to a woman; she believes only according to her feelings. Endeavor to please and persuade; she may yield to the person who reasons with her, not to his arguments"—opinions, however, which apply to men as often as not, and only to the young, impressible, passionate, and imperfectly educated of either sex. But there is scarcely a generalization for one sex which does not apply equally to the other, so perfectly alike in nature are men and women. The difference is only in circumstance. Reverse the position of the sexes, require men to be modest and obedient, and they will develop every woman's weakness in a generation. If a man would comprehend a woman let him consider himself; the woman has the same joys, sorrows, hopes, fears, pleasures and passions—expressed in another way, that is all. But certainly, for a long time Ideala's guide was her feeling about a thing. I have often said to her, when at last she decided to take a course which had obviously been the only course open to her from the first:

"But, Ideala, *why* have you hesitated so long? You knew it was right to begin with."

"Yes," she would answer. "I *knew* it was right; but have only just now *felt* that it was."

She had never thought of acting on the mere cold knowledge. For feeling to knowledge in young minds, is like the match to a fire laid in a grate; knowledge without feeling being as cheerless and impotent as the fire unlighted.

The Officers of the Free Propaganda.

The officers of the Free Propaganda for the second year are:

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LUCIFER, THE LIGHT-BEARER

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The name LUCIFER, means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

THE LATEST REPORT received from the editor before going to press was written Monday evening, January 31. He says that he still feels "pretty badly stuffed up with cold." In one of his recent letters he said that while he realized that rest is necessary now, it is very hard to rest when there is so much he wants to do. Now he says: "The talk last Tuesday was rather too much for my strength. Dr. Slater and others say I ought not to talk so long—in fact ought not to hold any public meetings till I am much stronger." By the time this paper reaches its readers he will probably be in the "Sunny South." If he is strong enough to make the journey, he will start Wednesday or Thursday of this week.

THE NEW MARRIAGE LAW of Ohio caused the death of a young man of that state last week. "Daniel Powell, aged twenty two, son of a wealthy farmer near Benton Ridge," is the description given by the press dispatches. He applied to the Probate Judge for a license to marry, but when asked the questions required under the new law, refused to answer. The license was denied him. Evidently he was too conscientious a believer in law to evade it, and too much in love with his sweetheart to feel able to live without her, so he "went home, swallowed a dose of poison, and then sent for his fiancee, who did not reach him until he was too near death to recognize her." Only another victim to ignorance and superstition!

At St. Louis.

It seems hard to realize that nearly a whole month has elapsed since I left Lucifer's office. Of this month, nearly three weeks have been passed in St. Louis. While my headquarters have been with Drs. Hatton and Slater at the Osteopathic Institute, Odd Fellows' Building, I have visited friends in many parts of the city. Among the pleasant surprises of which I have been the recipient is, or was, the meeting with at least half a dozen of my old Missouri pupils—of those towards whom, twenty-five to thirty-five years ago, I sustained the relation of pedagogue. Many reminiscences of the "long ago" have thus been brought vividly to mind, and the renewal of past and almost forgotten friendships are among the very agreeable incidents of my visit to St. Louis.

Of the noteworthy interviews that have been accorded to me because of my connection with Lucifer and "Our New Humanity," is one with Mr. Graham, managing editor of the "St. Louis Republic," formerly "St. Louis Republican." "The Republic," is the oldest paper, if I mistake not, west of the Alleghenies. It is now in its ninety-first year. In response to a written request I was invited to the sanctum of the autocrat of this truly venerable and very influential institution, and was listened to with respectful attention while I stated at some length the objects of our movement and made the request that space be allowed me in "The Republic" for an article setting forth our views of what we consider the basic reform now engaging the attention of thinking people everywhere. His reply, in substance, if not in words, was as follows:

"While I am in sympathy with much that you are trying to do, your request cannot be granted. I myself am called a 'crank' in regard to heredity and stirpiculture. For many years I have been collecting facts bearing upon these questions—facts drawn mainly from observation in the breeding of dogs and horses, but however much I might wish to publish the result of these observations in 'The Republic' I dare not do so. A great daily newspaper is necessarily confined to certain well-recognized lines, and the discussion of questions to which your publications are devoted does not come within these lines. To admit such subjects would result in disaster to such a paper," or words to that effect. The manner of Mr. Graham was very courteous, if not cordial, throughout the interview.

St. Louis is by far the most important city—commercially, financially, politically, historically, as well as in number of inhabitants—of the great Mississippi Valley, the largest river basin in the world, with a single exception, that of the Amazon. And while inferior in number of square miles to its South American rival, it far surpasses the valley of the Amazon in extent and variety of resources, and in adaptability to furnishing homes for a dense population of human beings. Lying, as it does, wholly within the north temperate zone, its advantages of climate are probably superior to those of any area of like size in the world. The geographical "belt of energy"—according to the famous French traveller and writer, De Toqueville—runs through the center of the Mississippi basin. This belt, according to the writer just named, lies between the thirty-eighth and forty-second degrees of north latitude as it crosses the American continent. In Europe it lies several degrees farther north, on account of the influence of the "Gulf Stream," and perhaps on account of proximity to the "Great Desert" of Northern Africa.

St. Louis is located near the southern line of this belt of energy, and therefore—in accord with the theory of De Toqueville—cannot be expected to show the energy, the enterprise, the restless haste to be rich and great that are seen in Chicago, Milwaukee, Cleveland, New York and other cities located nearer the fortieth parallel. But while its growth in population and wealth has not been so rapid as that of some of the cities named it is believed that its growth has been more healthy and substantial. Comparing St. Louis with Chicago, the traveler is apt to be impressed favorably towards the more southern city, especially as a place of residence. As compared with the great city of the lakes St. Louis has many advantages of location. The climate is milder in winter and no hotter in summer. Built upon comparatively high ground, there is no trouble in regard to drainage, such as the Chicagoans have to contend with. As a railway center St. Louis is unsurpassed. Its Union Depot has for years been known as the largest in the world. Its advantages of communication by river—north, south, east and west, are greater than those of any other city on the continent, or on the globe.

M. HARMAN.

"Homo-Culture, Race-Building."

Perhaps the most important of the incidents thus far, of my St. Louis sojourn, was a meeting and lecture at Jefferson Club Hall, 3022 Olive street, at which I played the part of chief speaker. It came about in this wise. On Thursday, January 19, I attended a meeting of the "Ethical Culture Club," which holds weekly sessions at the hall just mentioned. The subject of discussion on that occasion was "phrenology"—the speaker being a young man named Romacker. At the close of his lecture he asked that he be allowed to give a practical illustration of his familiarity with the principles of phrenology. Professor Peck, of whom I spoke in my last letter, suggested that a stranger would be a fitter subject for examination than one whose characteristics were already known to the speaker, and named the writer of these lines, without saying anything of what he himself knew concerning me. After "reading" and descanting upon my leading traits in a way that would have done credit to O. S. Fowler himself, I was asked whether I recognized the reading as sustained by my own knowledge of facts. In my reply I took occasion to say that I too had been for many years interested in phrenology and its allied sciences, including stirpiculture, heredity, sexology, etc., and that if the members of the club then present wished to hear a lecture from me I would be glad to tell them something of the results of my reading and observations in regard to this line of subjects.

This proposition having been favorably considered, a meeting was arranged for Tuesday evening of the week following. The subject, "Homo-culture, or Race-Building," was advertised in the daily papers, and in other ways, and when the evening arrived I was met by a medium-sized, but very attentive audience of both sexes. The lecture occupied about one hour and a half, the first part being devoted to the presentation of what I believed to be the chief obstacles to be overcome before real progress can be made in the matter of building a better race of human beings.

The following is a brief and very imperfect outline or synopsis of the address:

HOMO-CULTURE, RACE-BUILDING.

I. Obstacles considered. Iconoclastic or destructive work.
(a) Orthodox Theology. Mythical account of man's origin.
(b) Orthodox Government. Theocratic government.
(c) Orthodox Medication. Vicarious therapeutics.
(d) Orthodox Sexology. The marriage superstition.
II. Constructive work. The normal or scientific method.
(a) Woman's place in nature. Woman the real creator. Woman the real race builder.
(b) Man's place in nature. Man the helper, follower, not the leader or guide in race-building. Man the protector from invasion, not the dictator or ruler in social and creative functions.
(c) Co-operative helpfulness, on basis of personal self-ownership.

Owing to the lateness of the hour—ten o'clock—there was little chance for discussion, for criticisms, or reply to criticisms. Professor Peck expressed disappointment at the course the lecturer had taken. Evidently he had expected constructive work only. He was not in favor of the destruction of marriage; thought some kind of regulation necessary. Objected to what he called the "materialistic" views advanced by the lecturer—too much of the animal; too little of the spiritual, etc.

In my few closing remarks I made little attempt at reply in detail to the professor's objections. The subject of state regulation of marriage, spiritualistic as against materialistic views, etc., would require much time for intelligent presentation. I said the ground traversed by the lecture could not be properly covered in one evening, and I said that I hoped the subject would be resumed at subsequent meetings. Next day I sent a note to the professor asking him to secure for me a brief hearing before the club at its next regular meeting. His reply was as follows:

"MY DEAR FRIEND AND BROTHER: Yours at hand. I agree with much you say, perhaps all of it with some qualifications. I have not time to dwell upon the matter here, however. I am as profoundly interested in this reform as any one can be, but I satisfied myself some years ago that the friends of this movement have retarded it by needless shocking of people's—well, call it prejudice.

"Further, I believe, as I said last night, that they put matter upon too materialistic a basis, and also that they go to extremes in refusing to acknowledge that any good can 'come out of Nazareth.' I can see some good, some truth in all theories.

"Regarding the meeting tomorrow p. m., I rather doubt if the club will care to discuss the question further at present, as many come for such comfort as can be gotten out of mediumship and spirit communion. You know there are many hungry souls longing for a glimpse of the possibilities of another life. I hope you will come, however, if you find it convenient to do so. I have no voice, really, in the conduct of the Thursday meetings, as they belong to the ladies' club. Fraternally, W. F. PECK."

* * *

I attended the meeting, and found the time occupied much as indicated in the letter. The meeting was opened by Professor Peck, upon the "immanence of the universal spirit." This all-pervading life-force—by whatever name it may be called, the professor maintained, is an intelligent force, a consciously intelligent force. When he sat down I asked leave to say a few words.

"With no desire," said I, "to enter into a controversy upon a matter that can be one of opinion only, rather than of proof, it seems to me the Professor's analogies would lead to difficulties hard to get over. For instance, when he says, 'I am possessed of conscious intelligence. Is it possible that the source from whence I derive my being could endow me with that which it does not itself possess?' Now," said I, "accepting this line of argument, let us ask: Brother Peck is conscious of his limitations; is the source from which he has derived his being conscious of its limitations? Brother Peck is conscious of the possession of faculties, of attributes, of special senses and organs of sense—hearing, seeing, feeling, etc.; is the all-pervading intelligence of the universe conscious of the possession of faculties, attributes and organs of sense? Brother Peck is conscious of the mental process called reasoning from cause to effect, and he knows that time and labor are required in working out intellectual problems. Does it require time and labor for the solution of intellectual problems in the mind of the 'universal intelligence?'" Pursuing this line of thought I tried to connect the speculative with the practical. I considered it of little practical consequence to us whether the life-force of the universe is consciously intelligent or not, but that it is of very great consequence to us whether the life force that creates new human beings by and through the organism of the human mother, should be enslaved by ignorance, by superstition, by human laws and by conventional customs, or whether this intelligent life-force, now incarnated in the human mother, should be free to demand and to secure the very best possible conditions and materials with which to do its work.

With this thought dimly outlined I made reference to the lecture of two evenings previous, from the same platform, but immediately it was objected that the introduction of that subject would be out of order on the present occasion.

This meeting with the Ethical Culture Club was on Thursday, January 26. I then expected to meet with it once more, as I understood an effort was being made to get another hearing for me. Since then, however, the weather has changed from comparatively warm to severely cold, and having heard nothing more concerning the matter I am left to infer that the plan has been abandoned. To-night, January 29, I expected to hear Professor Peck deliver his promised address on "Thomas Paine—his life and work," but such is the inclemency of the weather that I shall probably have to forego that pleasure. This decision seems imperative from the fact that I have not wholly escaped the epidemic disorder known as la grippe, and since my trip southward has been undertaken mainly for the purpose of regaining health and strength, I must neglect no precaution that is needful to promote that end.

With this exception, this temporary—as I hope—infliction of la grippe, I am glad to be able to report to all who may take an interest in my prospects of recovery, that I am feeling quite comfortable, and I have steadily gained in health since leaving home. I did not at first expect to stay so long in St. Louis, but meeting so many of my old-time friends, including some near relatives, added to the offer of free treatment at the Missouri Osteopathic Institute, I have yielded to these inducements and have spent a pleasant, and, I hope, not altogether unprofitable three weeks in the historic "Mound City."

Wednesday or Thursday next I expect to start for Lake Helen, Florida, stopping perhaps for a few days at Thayer, Miss., at Ponchatoula, La., and perhaps also at Jacksonville, Florida.

M. HARMAN.

FIRST PRINCIPLES. By Herbert Spencer. 525 pages. Style of binding, paper, etc., similar to "Data of Ethics." Our stock of these books is small, but as long as they last we will send a copy of "First Principles" to any one sending us $1 for a NEW subscriber, and 13 cents for postage on the book.

A Pen-Picture.

THE GOOD YOUNG "OLD MAN" MEETS A WICKED "NEW WOMAN."

A night at sea. Brightly the full moon shines, its mellow rays broken by swiftly flying angry clouds. A great dark vessel plows its way through the water, which it churns into huge masses of white foam. Walking by twos the length of the deck, or lazily stretched in steamer chairs, looking like swathed mummies in the soft half-light, or leaning against the railing gazing at sea or sky, the men and women pass the time as best pleases them. Here are a few human beings thrown together between sea and sky for a brief space. They represent many different types and are full of interest to each other.

A woman leans over the railing, her eyes fixed idly, dreamily, on the flying, sparkling foam. Water always has a fascinating interest for her. She does not fear it, for she always hopes that when life ends, it may end in that element. She is a new woman; at any rate she seems a new type to the young man who now comes and stands beside her. He has the long hair of the poet, and the long drawl of the Southerner. He looks up to the moon, and quotes poetry about it. She, eminently and irreverently practical, silently wishes he would give her the poem and let her read it to herself—it would be such a saving of time. He is of the type of men who seem to think it their duty to "make love" to every woman they talk to; who appear to wish to be believed, but who would have no respect for the woman who might take them seriously. One day he had said to her:

"O, if only you were not married, what a sweet little flirtation we could have!"

She was amused—perhaps that was because she was easily amused—but she only exclaimed,

"Really!"

"Yes. It's too bad you are married. But couldn't we, any way? It would be just an innocent little flirtation and would hurt no one—your husband needn't even know anything about it!"

And now he, perhaps wondering what manner of woman this is who will not flirt as a careless woman will, nor be shocked or offended as a virtuous wife should, determines suddenly to drop poetry and ask a leading question:

"What is your father' name?"

"It is the same as mine—Graham. I have never changed my name."

"O, but really, you know that isn't legal. A woman *must* take her husband's name."

"That is where you mistake. It has been decided by judges in high courts that it is only custom that requires a woman to take her husband's name. It is not required by law."

"O, but that isn't practical, don't you know? How is any one to know that you are married if you don't take your husband's name? And if they don't know you are married it brings about such misleading situations!"

"Indeed! And how is anyone to know by your name whether you are married or single? Wouldn't it be too bad if some one should be misled into thinking you not married if you are?"

"Now you know that's an entirely different thing. But if you were *my* wife you'd *have* to take my name. I would never let my wife keep her maiden name."

"Then that alone would be sufficient reason why I should never be your wife. A man should no more wish a woman to give up her individuality in a union with him than he should be willing to surrender his individuality to her!"

The moon still shines; the vessel yet plows the waves, and the young man survives the shock. Great are the recuperative powers of Mother Nature!

LILLIAN HARMAN.

ON LIBERTY. By John Stuart Mill. 200 pages. Fine paper Gilt top. Handsomely bound in green and gold. Well-executed ortrait of the author. Price, 50 cents, postage paid.

Parnell—the Victim of England's Hypocrisy.

BY D. N. SWIFT.

The full story of Charles Stuart Parnell's relationship with Mrs. O'Shea would make an instructive commentary on the marriage laws and customs of civilization. Just now, however, it is more interesting to look at the light thrown on the cant and hypocrisy of English respectability by Mr. Barry O'Brien's recent biography of the great Irish leader.

American readers will probably remember that Parnell was proved guilty of adultery with Mrs. O'Shea. The Irish organs of public opinion, and even the Irish priests and archbishops were silent for some days afterward, waiting to see how events would turn. In England the Methodist leader, Rev. Hugh Price Hughes, the journalistic freak, Mr. W. T. Stead and Mr. Cook (Mr. Stead's successor as editor of the "Pall Mall Gazette") almost alone denounced Parnell and called on him to resign the leadership of the Irish party. Rev. Hugh Price Hughes, whose frequent attempts to rival Ananias in his own particular sphere have since made him famouse, came to the front with venom and blind rage. He spoke of the Irish as an "obscene race," and presently one after another the non-conformist clerics shouted themselves hoarse in detestation at the monster of vice who could dare to love the wife of another man.

At this juncture Mr. Gladstone wrote a public letter of excommunication against his Irish ally. The Irish deserted their leader, the bishops and priests of Ireland outshone their English non-conformist rivals in invective scorn and deadly hate, and Parnell became the sullen, irreconcilable, lonely man fighting for his own hand for the few bitter months between the divorce and his death.

Parnell is dead. Gladstone is dead, and we are now gradually getting at the facts of the case. It is established beyond reasonable doubt that so far from Mr. Gladstone and Mr. Parnell's chief supporters being shocked at the revelation which the divorce court published, they knew of the illicit relationship between Parnell and Mrs. O'Shea for years before it became public knowledge. Moreover, the English Liberal cabinet of 1882 was in communication with Parnell with a view of forming a working alliance for political purposes. "At that time," says Mr. T. P. O'Connor, "society was ringing with the rumors of the *liaison*." And yet the chosen intermediary between Parnell and Gladstone was Mrs. O'Shea.

Mr. O'Connor may well say "Here was a strange and perilous state of things, the ministers using as an intermediary in negotiations of the gravest importance between them and Parnell, a lady who was not Parnell's wife. What relation did they think Mrs. O'Shea occupied to Parnell?"

Mr. W. T. Stead, with that innate distrust of his own narrowness which makes him seek for wise reasons to support a foolish position, denies that the "mere adultery" of Parnell was the cause of his bitter attack on the man. "Mr. Parnell fell," said Mr. Stead, "not because he had committed adultery, but because he deliberately laid himself out to deceive his friends." It is now abundantly clear that he deceived no one who knew him, and that if he wanted to deceive anyone he could not have been guilty of such extraordinary indiscretion as to employ Mrs. O'Shea as his trusted and sole confidential agent.

One other fact of importance is (among others) brought to light by Mr. Barry O'Brien's book. Mr. Gladstone, in explaining to Mr. O'Brien at an interview, that his public denunciation of Parnell had the support of his colleagues in the ministry, used the following extraordinary phrases.

"Poor fellow! poor fellow! it was a terrible tragedy. I do believe firmly that if these divorce proceedings had not taken place there would be a Parliament in Ireland today. Ah! had Parnell lived, had there been no divorce proceedings, I do solemnly believe there would be Parliament in Ireland now. Oh! it was a terrible tragedy."

"May I ask if you considered that Parnell should have retired from public life altogether, or only from the leadership of the Irish party?"

Mr. Gladstone: "From public life altogether. There ought to have been a death, but there would have been a resurrection. I do not say that the private question ought to have affected the public movement. What I say is, that it did affect it, and, having affected it, Parnell was bound to go. What was my position? After the verdict in the divorce case I received letters from my colleagues, I received letters from Liberals in the House of Commons and in the country, and all told the same tale. Parnell must go. All said it would be impossible for the movement to go on with him. Well, there was a meeting of the Federation at Sheffield; Morley and Harcourt were there. After the meeting they came to me and said: 'Parnell must go. The movement cannot go on with him.' *I do not think that Harcourt had any convictions on the subject. I do not think that Morley had.* Therefore they were unprejudiced witnesses, and their testimony coming after the testimony of the others and in corroboration of it, was irresistible. I then took action. . . Well, what was I to do under these circumstances, with English public opinion rising all the time? No resource was left me but the public letter which I wrote to Morley. Then there was an end to everything. I think Parnell acted badly. I think he ought to have gone right away. He would have come back; nothing could have prevented him; he would have been as supreme as ever, for he was a most extraordinary man."—Vol. ii, pp. 364, 365.

Mr. Gladstone may well sneer at Morley and Harcourt's absence of principle, but the sneer comes home to roost. Neither justice nor conviction had anything to do with Gladstone's "moral decision," it was a typical English calculation of the main chance. That was all.

London, Jan. 1.

The Jewel of Consistency.

BY EDELWYN.

Two Mormon elders are in our city and their advent is largely responsible for the meditation that leads me to write what follows:

The orthodox monogamists are very indignant against these reverend followers of Joseph Smith and Brigham Young for daring to invade this territory sacred to the use of orthodox Christians and *professed* monogamists. And being of an inquiring turn of mind, and having no one else of whom I could or dared ask questions, I have been propounding them to myself as follows:

First. Is this not a case of "kettle calling pot black"? Can these Methodists, Baptists and Disciples with open Bibles, engaged in instructing the children in the Sunday schools and in the church school concerning the lives of the patriarchal fathers, Abraham, Jacob, David (the man after God's own heart), the glories of Solomon, the arch polygamist of the ages, whose kingdom was kept intact and in peace by the power and blessings of God—I say, can they consistently excuse, apologize for and honor these patriarchs and extol their virtues and yet damn and persecute these, their faithful followers?

Again, how many, or it would be easier to answer how few, of these disciples of monogamy have not at some period in their lives been much worse polygamists than these Mormons? The Mormons do hold that the women with whom they have had polygamous association are honorable and respectable; they do profess to recognize the offspring of this association as their progeny and to provide for their support. On the other hand, I have never known one of these righteous monogamists to be sufficiently converted to go and hunt up a former unwedded wife or her child and try to make any reparation or render justice to them in any way.

Now I don't want it understood that I am advocating Mormon polygmy; I am only exposing the inconsistency of these Bible Christians, their disloyalty both to their creed and in their practice. I no more believe a man should have exclusive ownership—or any ownership—of two, four, sixty, or, as did Solomon, of one thousand women, than I believe he should own one. The principle, as I see it, is the same, and I do not believe in any sort of human slavery or ownership.

As for the effect on the man, on his delicacy and refinement, or feeling, I think monogamy has a much more sensual, brutalizing effect than does variety. It is as debasing as is promiscuity, and I am from observation led to believe that the most tenacious advocates of monogamy are the men who have formerly been, or are now most promiscuous in their associations. They have developed into such sensualists that the question of who their associate is bears no weight with them; all they demand is momentary gratification of a passion that has so dominated them that they are controlled by it and are insensible to any sort of repugnance that may be exhibited or felt by the other party. For them the question is, to have the power and opportunity to gratify themselves. This can better and more easily be done by owning a woman who has no legal right to refuse the demand, no matter what suffering is entailed upon her, or upon his progeny. He will keep her in submission by telling her that her soul is in jeopardy. The Bible says, "The husband is the head of the house." "Wives obey your husbands." "Wives submit yourselves unto your own husbands as unto the Lord," etc. What a bonanza the violators and debauchers of womanhood have in the sacred scriptures!

Could anything be more damnable than to train up a child to believe there is a hell of eternal torture, to keep her in ignorance of all sexual intercourse until she finds herself married to some man who has not an instinct or idea above the brute, and then hold her tied in this sure-enough hell, with the everlasting hell—which is real enough to her if it *is* a myth—as a future penalty? Then if she decides she would prefer the one in prospect to the one she is enduring and steps out, Madam Grundy, the holy church, her own family and former friends join hands and say, "You needn't think to escape hell here, my lady," and by frowns and sneers and slanders and ostracism they render life so unendurable that the poor victim looks longingly to the "lake of fire and brimstone" for relief. I see clearly the debasing, perverting effect this system has on woman as on man, but I must wait for another time to take up that side.

A dramatic and touching suicide is reported from Southend. A young wife, only married a couple of months, finding that she and her matrimonial partner did not get on well together, put an end to her life in order to "free her husband." It was a great act of self-sacrifice, and perhaps the husband now regrets that he has lost the woman capable of making it. But the chief point is this: Our irrational law of divorce will not "free" either party to a mistaken marriage unless one of them is guilty of adultery, or the other of adultery and cruelty. Unless they degrade themselves to that extent the law affords them no relief. What God has joined together—if only like cat and dog—man must not put asunder.—"*Freethinker*," *London*.

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THIRD SERIES, VOL. III., No. 6. CHICAGO, ILLINOIS, FERBUARY 11, E. M. 299. [C. E. 1899.] WHOLE No. 749

What is the White Man's Burden?

BY JONATHAN MAYO CHANE.

[A poem of Rudyard Kipling, entitled "The White Man's Burden," recently published in "McClure's Magazine," is capable of two widely different constructions, but it evidently is intended to assert that the white man's burden is a duty to civilize (?) the savage.]

What is the White Man's burden
That Rudyard Kipling sings?
And what the many blessings
It to the savage brings,
As clad in heavy harness
The fluttered folk and wild
He slays with ruthless bullets—
Woman, and man, and child?

Is it the White Man's burden—
His mission proud and grand—
To veil the threat of terror
With words suave and bland;
With bible and with Hymn book,
With bullet and with ram,
To teach the sullen savage
To pray "Thy Kingdom come"?

To drive him from the forest,
Or from his native plain,
In pretence of humaneness—
In FACT for sordid gain?
To open fields for tillage,
To open marts for trade,
And fill up Mammon's chalice
With blood-wine ye have made?

Is it the White Man's burden
To fight that Money Kings
May keep from serf and sweeper
The tale of common things:
May seize the ports ye enter,
May seize the roads ye tread,
And when the battle's over
Deny you even bread?

Then bear the White Man's burden,
And reap his old reward:
The blame of those ye better,
Contempt of those ye guard.
The cry of hosts—your masters—
As if asserting right:
"Our business is to govern;
The soldier's is to fight."

Some day the White Man's burden
May grow too great to bear:
He, too, will call for freedom;
For freedom he will dare:
Not like the sullen savage
Will he be put to rout,
But he will claim his birth right,
Although so long shut out.

Then with a HUMAN burden—
Done with his childish days—
The White Man and the Black Man
With scorn of Mammon's praise,
Will battle for their Manhood,
Remembering thankless years,
Till White Man, Black and Yellow
Acknowledged are as peers.

"Woman in the Past, Present and Future," by August Bebel. Price, paper, 25 cents; cloth, 50 cents.

Our English Letter.

BY D. N. SWIFT.

Don't let your American newspapers mislead you into believing that the Agapemone or Abode of Love is a genuine free love settlement on Father Noyes' lines.

The death a few days ago of Brother Prince revived an old religious scandal; that is all. Brother Prince founded a sort of monastery where human nature was to be kept within the most rigid bounds—the Divine love was to replace the sinful lusts of the flesh. Some very wealthy women joined the settlement; a considerable amount of scandal ensued. Brother Prince was accused of free love practices for very much the same reasons that very wicked men used to be called atheists—merely a meaningless term of reproach. Here is a paragraph which has appeared in all the English papers:

"AGAPEMONE OR ABODE OF LOVE.

"A Bridgewater telegraph says the death is announced at Spaxton, near Bridgewater, at the advanced age of ninety years, of Brother Henry James Prince, well-known as the founder of what is termed the Agapemone, or Abode of Love. Brother Prince was formerly a clergyman in the Church of England, as were also some of his followers, among whom were numerous wealthy ladies and gentlemen. Many of Brother Prince's adherents occupied the singular conventual establishment at Spaxton, a most luxuriously fitted up retreat, of which he had been the head since 1849. The remarkable tenet of the Princite community and their supposed mode of living were severely commented upon in Hepworth Dixon's 'Spiritual Wives,' published in 1868, and at one time the sect nearly became extinct. Some windfalls, however, are reported to have recently fallen to their lot, and about four years ago the deceased assisted in the opening of a branch at Clapton, North London, where the Ark of the Covenant, the first church of the Agapemonians, an elaborate building, seating about 500 people, was erected at a cost of some £20,000."

Rochelle Zolzman and I visited this Ark of the Covenant on Sunday evening last to hear a funeral oration in memory of Brother Prince. It was a most conventional panegyric, devoted mainly to showing that Prince was orthodox in every respect, and that all the accusations as to his morals were "inventions of the great enemy of souls."

"Prince," said the official orator, "sought all his days to crucify the flesh and to utterly and eternally suppress every fleshly desire, every carnal instinct."

* * *

Rochelle Zolzman is coming to the front. Those who care to know what English comrades are doing had better watch the progress of that enthusiastic young woman. She has just returned from an anarchistic tour of propaganda in Wales, where she has created very great interest in the sex question. Zolzman is a member of the Legitimation League, an aspirant to a dra-

matic career, for which she has already shown remarkable aptitude. In my opinion she has a brilliant future before her.

The reporter of the "Western Mail," Cardiff, Wales, interviewed Miss Zolzman, and the following is a portion of the interview:

There are times when an interviewer wonders whether the chief element in his work is to set up skittles to be knocked down by the person from whom he has to glean information and opinions. A "Western Mail" interviewer felt that a mission that he fulfilled on Tuesday pointed very much in that direction. The person interviewed was a Miss Zolzman. Miss Zolzman's native heath is far away at Kief, but like most other persons of Russian nationality she speaks English perfectly. She has been described as a "person of attractive appearance." Somewhat petite in stature, she is decidedly pretty—an advantage for one taking up such a propaganda as she has in hand—and a pale (but not "pasty") face is well set off with a wealth of black wavy hair, whilst when discussing all the points of her creed, she is as matter-of-fact as if the subject under consideration was a simple sum in addition. For a fortnight past she has been visiting friends in Cardiff and has been induced to attend one or two meetings held at Cardiff and Barry in defiance of Mrs. Grundy. The interview, of which the following is a report, took place on the eve of her return to London. In answer to the pressman's question as to what sect or party she belonged to, Miss Zolzman replied:

"I am an anarchist, and believe in liberty upon every question."

"And what do you lay down as the chief rule of life?"

"Simply liberty. Absolute individual liberty, without any restraint. Our socialist friends believe in a state, but their doctrine seems to be in favor of pulling down one state and building up another. Many of them believe that anarchism is bound to come. If so, what is the use of pulling down one state and building up another, and then have to undo that work?".....

"I see that you advocate the doctrine of free love?"

"Yes; but that is separate from the anarchist propaganda."

"What do you mean by it—what is your object?"

"What we say is that in the present day men and women want more light upon the sex question. We want a platform for free discussion upon the question which lies at the root of so much misery among people, especially among the lower classes. Those of us who are more advanced find that it touches us very closely."

"How are you going to regulate society? What are your aims?"

"We want to abolish conventionality and Mrs. Grundy. If a woman forms an alliance with a man without going to church she is against her, and she is absolutely unable to gain a living."

"Why do you wish to upset the existing conditions?"

"Because they are evil."

"But what are the evils of the present system?"

"In the first place, there is woman's dependence upon man. A woman is forced to marry whether she wishes to or not, and simply for the sake of the support that the man gives her, and because she cannot gain her own living. Take such a woman, and then a man who, after being in lodgings, wants a home of his own. They marry, and have six or seven children. Afterwards the man wants to get rid of the woman, but they cannot separate on account of the children. There is another aspect of the case. How can a woman feel when she is living with a man that she does not love?"

"But don't you base your arguments on exceptions?"

"No; we take the average."

"In reality, is it not a small minority of marriages that prove unhappy?"

"No. We say that the majority are unhappy."

"That is rather bold. Have you any evidence to go upon?"

"There is a great deal of evidence."

"Then taking it for granted, does not your system provoke a greater evil than the one you complain of?"

"No—at least what do you mean?"

"I was thinking of two or three possibilities. I believe that a part of your scheme is that a free union may be dissolved. Now, what do you say of the woman and children that the man leaves?"

"We want women to be economically independent of the man. A woman should not have more children than she can support herself. When a woman is as independent as a man, and able to earn her own living, she would not fear being left by the man with whom she has formed a free union. The same may be said of the man, of course, for he should not fear being left by the woman. But it is all a question for the woman. No woman need have children unless she likes. That should be a matter entirely under her control."

"Should you not tax the man with some of the responsibility of the children's maintenance? Wouldn't it be fair to ask him to bear some of the burden?"

"That needs no taxing. I should rely upon humanity. You have taxation in that direction in the present day, and yet men leave their wives."

"A very small percentage."

"Well, amongst the free love unions that I have known there has been no case as yet either way."

"Wouldn't your system break down the domestic centre idea?"

"That is what we want to break down."

"Why?"

"Simply because at present the woman is what you call domesticated, and nothing else. You get a woman who can wash and cook and do everything else in the house, and are content. The man ought to take his share of the domestic work, as well as the woman. I would leave it to the one that likes the work best."

"Isn't that rather contrary to the natural and physical ordinances? Are not women better fitted for work on the domestic side of life?"

"But some of them are not fitted, and if a woman is not fitted for the work why should she do it? Why should not man take part as well?"

"That breaks down the idea of the man being the breadwinner?"

"Yes; but so long as the man is the breadwinner and the woman dependent upon him the woman will be a slave, and have to do all that the man wants her to do. It is not by being merely a housekeeper that she can attain independence. The lot of woman under the existing system seems to me to be far from happy. She is at the mercy of her parents before marriage and at the mercy of her husband after marriage. That is not independence."

"How do you provide for the inheritance of property? In law, the children of a free union are illegitimate."

"Exactly, and the way to deal with that is for everyone to make a will. But we want to break down existing arrangements, and to make the individuals equal before everyone."

"Your doctrine of independent women seems all right up to a certain point. Young women can earn their own living in various ways. But take the case of a woman who enters into an alliance. When young she may obtain fresh situations, going from one to another, but after living with a man in a free union for, say, ten or fifteen years, she finds it practically impossible to obtain a place then?"

"That is equivalent to saying that a woman of forty or forty-five is not as well able to earn her living as a man of the same age. By establishing the recognition of the independence of woman her lot would be much easier than you imagine."

"Your system is not quite clear upon one point—the question of families. If a woman is to be entirely independent, earn her own living, and all that, what is to become of the continuance of the race?"

"People say that they love children, when all the time they

say do not. They feel—especially the woman—that the children are a burden, dragging them down. The lot of the children in those long families that we see and hear about must be very miserable."

"But people that have no children are, so far as we can see, very miserable as a rule. Old maids and old bachelors are gloomy and unpleasant, compared with the appearance of married men and women with families."

"That is so in cases of absolute celibacy and abstinence."

"On the one hand you condemn long families, and, on the other hand, you speak of maintaining children. Your free unions are not merely platonic, it seems?"

"Certainly not. But we believe that, besides the attractions of sex, there should be a platonic friendship and affection overlying it. It is when the attraction is one-sided that evil results occur. Young people are attracted to each other, they know not why, are married and after a time are unhappy. They do not analyze their conditions, but as a rule, theirs is purely a sex attraction, which soon wears off. We believe in something more likely to last than that."

"But if you admit what you call the secondary attraction, how do you provide against long families?"

"That is a matter of control."

"To use plain English, a part of your creed seems to be based upon the Malthusian doctrines?"

"Yes, and we find this: A large number of children of the present day are not wanted. They are a burden and a source of misery. Now, if a child is wanted, and its existence has been thought over beforehand, its lot is likely to be one of happiness, and it will be cared for by its parents."

"The Awful Life of a Lawful Wife."

"All have been told 'Ignorance is the mother of crime,' and that no crimes are so severely punished as those committed against Nature. The courts only echo the voice of nature when they affirm:

"'Ignorance of the law does not excuse guilt.' It is these fundamental facts in the operation of natural law that make it possible for a woman who enters the marriage relation with the full sanction of the law of the land and love of her heart to be condemned to an awful life of servitude and suffering.

"Don't let her smile deceive you. She has trained herself to bear what she looks upon as part of the burden of her state.

"The underlying reason of this sad condition of affairs is ignorance. The young girl grows to womanhood ignorant of her physical needs and dangers. When a word might save her years of suffering, modesty bids her keep silent. She loves and marries and enters upon the marriage state with all its obligations to the unborn, handicapped by conditions that make life a burden to herself and a menace to her offspring.

"What can be done to correct irregularities resulting from neglect, to restore the displaced organs to a natural and healthy condition, to give back vitality to a system drained by disease, to re-attune the great harp of the nerves to divine melody after the years of discord?" It was the endeavor to answer these questions that induced a physician to advertise a patent medicine warranted to cure such ills. The title of the above, truthful and startling, ought to have hinted to its author the impossibility of medical help ameliorating the "awful life of a lawful wife." So long as she remains a lawful wife—the subservient creature which the very name implies—medicine is vain. Why should wives become diseased? Because of the general lustfulness of husbands who either ignorant or deceitful, believe that the married state gives them license to sexual abuse of their lawful wives, and because their wives, these young girls who "grow to womanhood ignorant of their physical needs and dangers," believe this also. Has not the church taught them from the "Holy Bible," "Wives submit yourself unto your husbands?" And does not all society reflect this belief upon them?

Yes, she has trained herself to bear it; she does "enter the marriage state handicapped by conditions that make life a burden to herself and a menace to her offspring." She does enter a life of "servitude and suffering."

Wives in general will admit this. Then why marry? Why become a "lawful wife?" Because of another popular fallacy, that sexual intercourse among the married is respectable—among the unmarried disreputable. Yet let us take two extreme cases, one of each side, to prove that by candid examination of facts this opinion might be changed.

Some years ago in Chicago an old *roue* managed to marry an innocent young girl. His apparent wealth won over the mother, and though the daughter protested that she was engaged to another the marriage was consummated. The bride was taken to a richly furnished house. During the husband's absence she was jealously guarded by being kept locked in her room. Ere long creditors demanded the house, the character of the villainous man was exposed and the greedy, deceived mother suffered the chagrin she deserved. What became of the unwilling bride? I never heard, but of course her life was ruined. This is but one case of many, yet this is *lawful wedlock*. Public opinion yet sustains it.

A young mechanic loved a young girl who was a music teacher. They were intelligent and not ignorant of the true ends and aims of life. They decided not to marry, but believing they needed and by right should have each other's sympathy and help, took up their abode in a neat cottage convenient to their work, which went on as before.

The unmarried wife still taught music—it was her chosen vocation; the unmarried husband still plied his trade. They were happy, industrious, useful citizens; they made no secret of the fact that they had not employed a priest to tie what God had joined together, or of their firm intention to separate when mutual love no longer formed their chief happiness. They were unmolested, for such was the beauty of the wife's character, the sturdy manliness of the husband, and the undeviating dignity and courtesy of each to the other and to all, that for once Dame Grundy was silenced and held her peace. When children came—as they did when the home became established and the pair felt it prudent—they were gladly welcomed by their loving parents and took their place as necessary adjuncts to a quiet, happy, useful household and made their way with a loving insistence that carried fallacies away before them and founded a knowledge of better conditions than had been dreamed of in their neighborhood. Yet who will say that in the former case or the latter case lies proof that extremes prove nothing? All the way between are examples of what liberty out of the marriage relation may do.

Love, virtue, industry and character justify themselves in any relation. Lust, cruelty, deceit and selfishness can never be justified in any relation—so that the law which artificially binds either in false positions works a hardship which cannot justify itself. In fact, many unthinking people take law and custom for moral leaders and measure their opinions by them instead of by the golden rule observance of nature or the application of good common sense. Yet that some of us are claiming freedom leads us to hope that ere long many more will.

ALBINA L. WASHBURN.

A Man Must Live, You Know.

A man must live. We justify
Law, shift and trick to treason high,
  A little vote for a little gold,
  To a whole senate bought and sold,
By that self-evident reply.

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
  A man must live?

There are times when a man must die.
Imagine for a battle-cry,
  From soldiers with a sword to hold—
  From soldiers with the flag unrolled—
This coward's whine, this liar's lie—
  A man must live!

—*Charlotte Perkins Stetson.*

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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OUR EDITOR writes under date of Feb. 4, from Thayer, Miss., that he made the trip safely and is very pleasantly situated with friends. "The weather," he says, "is warm and spring-like. The country is high and covered with pine timber. Water is pure and soft, and I think there is a good chance here for invalids to get well..... Thermometer at 76° in the parlor here, and no fire in the house, and been none most of the day." His cold, he says, is "still troublesome," but affects his head only. Altogether, his condition is improving.

THE CHICAGO "CHRONICLE," of Sunday, February 5, devoted half a page to an article signed "Emilius" asserting that judges in Illinois have usurped the jury's power. Lysander Spooner proved this of judges in general many years ago in a pamphlet which Benjamin R. Tucker afterwards published under the title of "Trial by Jury." The only wonder is that any modern newspaper should permit such a truthful expose of the perversion of the judiciary to be published in its columns.

DR TWING B. WIGGIN, instructor in physiology in the Chicago College of Physicians and Surgeons, was suspended last week by Dean Quine on complaint of the women students in the freshman class, who said he told offensive anecdotes to illustrate his lectures and winked suggestively at the men students. False modesty is out of place anywhere and especially so in a medical student, man or woman. But when the fact is known that the majority of the women whom Dr. Wiggin offended are trained nurses, and had never drawn the line at any serious study or discussion of physiological functions it seems reasonable to believe they were not prudes. If the doctor conducted himself as they allege he did, they were justified in complaining of what seemed to them a degradation of scientific instruction to the level of blackguardism.

From My Point of View.

BY LILLIAN HARMAN.

Judge Hodge of Covington, Ky., recently granted a divorce to a woman who had been married more than thirty years and had "borne her husband"—not herself—"many children." The Judge says "the record represents a sad picture..... Had the woman in this case not been a God-fearing, Christian mother, and the record fully establishes this, she might have long ere now sought an end to her troubles in a speedier way." Truly, this is a "sad picture" which is presented to us! What can have been the conditions under which these children were born when association with her husband was so repugnant to this woman that only fear of God held her to him? She feared the "scourging rod" of her God, just as the slave-mother before the war, feared the lash of her master.

* * *

"Judge Gary cracked no jokes during the Finnegan murder trial today," we are informed by the "Daily Record" of a recent date. This is of interest in showing that the senile Judge who sentenced the Chicago Labor Martyrs twelve years ago still obstructs the path of progress. But "the old order changeth, giving place to new." A slight evidence of this is the agitation now going on for the removal of the Haymarket statue because t is an obstruction in the way of traffic. It was erected at a great expense to commemorate the Haymarket police riot. It is a large figure representing a policeman standing with uplifted hand, holding a club, and in conspicuous lettering are the words, "In the name of the people of Illinois, I command Peace!" The monument will sooner or later be removed and crumble into dust; Judge Gary will die and be forgotten; but the ever-living principles of liberty and justice for which the martyrs died will live and grow ever stronger as the years go by.

* * *

A woman writes to the New York "World" for advice. This is her condition as she states it. "I am a young married woman and have five children and am in business. My husband beats me every time he feels like it. I can't stand it any longer, so I left him two days ago. He wants me to come home." If this woman has a business by means of which she is able to support herself she is weak to an almost contemptible degree if she will submit to abuse from her husband—or any other man. It is of course impossible to judge of the entire circumstances by means of such a brief statement. There are many women in a position similar to that of this young mother. They get married and then the babies come so fast that no matter how unpleasant the conditions, they feel themselves bound to endure them. But they can at any rate point out the evils of the system to their children; they can and should teach their offspring to avoid the pitfalls into which they have stumbled. As Charlotte Perkins Stetson has Nature say:

I teach by killing; let the others learn.

* * *

It is true, as "Alamo" says, liberty *may* lead to "prostitution and even incest." So the liberty to bathe *may* lead to the wallowing in mud puddles of those whose tastes incline in that direction. Our only claim is that as a rule it is restriction in the social intercourse between men and women that makes men buy counterfeit love of women whose necessities force them to make a traffic of it. When both women and men are free, it is not reasonable to suppose that many will choose the counterfeit rather than the reality.

As to the question of variety, it seems to me a matter of no consequence whether we assume that liberty will lead to it or not. As a matter of fact, it will lead to it in some instances, and in others it will lead to exclusive relations. Both are equally deserving of respect, so long as the individuals concerned are satisfied. As a matter of fact, the word "variety" in itself expresses neither good nor bad. We may say a man has a right to choose his associates among prostitutes. Is he any more "pure" if he buys a counterfeit "love" of one woman than if he buys it of two? Is the woman any more "pure" if she sells herself to one man only, than if she sells herself to two? If friendship is good, are we of less benefit to the world if we have two friends than if we have only one? If real love is an elevating sentiment, are we less pure if we feel it for two than if we feel it for only one? If the love of a mother for a child is helpful to the race, is it a misfortune to the race for her to have two children, or does she defraud the race if she gives love and sympathy and tender care to children other than her own?

These are questions which each must answer for himself or herself, and so long as liberty to choose freely is possessed by each, I have no desire to influence the choice of any one.

I am glad to learn that "Alamo" has spent time profitably on the "mourner's bench" in learning that freedom for woman *means* freedom—self-ownership—not simply that she is unpossessed property which any man may rightfully take possession of. I earnestly hope it is a lasting conversion. Perhaps he will learn that that the bugaboo which he has pictured—the "variety fiend" man as he sees him—exists only in his imaginatian. He is thinking evidently, of the ordinary "man about town," who has little conception of what real love is, and who is satisfied with its counterfeit.

A Tropic Paradise.

The work of Arthur Wastall, formerly editor of "Natural Food," London, is well known to many of Lucifer's readers. It will be remembered that at the time he formed a free union with Emma Wardlaw Best (particulars of which were published in Lucifer about eighteen months ago) they started on a journey to the Seychelle Islands in the Indian Ocean, with the intention of making a home there.

Mr. Wastall writes very enthusiastically of the country and climate and prospects for making a living easily; and like some others who think they have found "a good thing" in the way of location, is anxious that others of like views may share it with him.

Of the climate he says: "You *in*temperate region folk, weltering in over 100 in the shade and withering in Arctic cold alternately, descanting upon the inconveniences and unhealthfulness of the tropics make us smile, and we can well afford to..... We are here but 300 miles from the line, and yet since our arrival I have never caught the thermometer descending below 58° or ascending above 72°; put your mind on that, *mon cher*! .....Paradoxical as it may seem to some, it is just because I do not relish immoderate heat that in the future I intend to keep as close to 'the line' geographically as in the field of economics, where my leanings, as you know, are all towards 'plumb-line' anarchism. You may not be aware that in Africa the coolest (not coldest) and most even temperature is to be found within the region of 5 degrees North and South latitudes. What is known as the equatorial cloud belt is chiefly responsible for this. Navigators tell me that this protective agency, although not as universal as the equator itself, is still by no means peculiar to the African continent.

"On the points of economy of time and labor, we in the 'natural home of man' will make at least three harvests, and often four or five to your one; to say naught of the far greater abundance of wild, indigenous things demanding no care or labor whatsoever. Hast thou not heard of little Easter Island in the South Pacific? Here the soil and climate are reported so propitious that a single day's labor is sufficient to raise enough potatoes to last a man a whole year. Is it really possible for one to doubt the superiority over the so-called temperate regions of lands where the cocoanut, banana and bread-fruit trees flourish, and especially as sites for colonies?..... The fruit-yielding trees here no sooner drop their produce than they are all abloom again. An oleander bush opposite me as I write has supplied our table with its lovely perfumed blossoms ever since our arrival. In this respect, unlike most things of beauty, whose fleetingness is proverbial, it is in verity a 'joy forever.'"

Mr. Wastall writes as enthusiastically as if he had found a little "heaven on earth." The only lack seems to be the society of congenial spirits. Those interested in colonization projects, who desire to learn more of the Seychelle Islands, may perhaps obtain the information by writing to Arthur Wastall, La Cascade, Mahe, Seychelle Islands.

Personally, I feel sorry that Mr. Wastall and Miss Best have gone so far away, but as is said when people go to the dream heaven in the sky, I hope that "our loss will be their gain" and that the Seychelle Islands will continue to be the paradise our friends now believe it to be.

L. H.

"Prostitution and Infanticide."

From the "Rights of Women," by Karl Heinzen.

For married people and their progeny the consequences of the existing relationships of force and prostitution are truly appalling. But this same society, especially the male portion of it, never wearies of pronouncing their anathemas on freedom in love. "Free love" is a word of terror, but free prostitution has become a social institution, which is approved inside and outside of marriage by a legal license.

And shall I tell you why men condemn freedom in love? Because it would be the death of freedom in prostitution! Our male teachers, who can discourse so wisely on our nature, nowhere show their incapacity to judge of our nature more than in their anxiety that freedom will lead us whither it has led them. Give woman freedom, and she will love according to her own tastes and emotional needs; give man freedom—he already has it—without giving it to woman and he will prostitute himself according to his habit. Prostitution does not proceed from women any more than slavery does from the slave; as the latter must be charged to the oppressor, so the former must be charged to man. "Free love" for woman signifies the end of prostitution, just as free self-determination for the slave signified the end of slavery.

Years ago one of the first woman conventions took place in Rutland, in the state of Vermont. On this occasion much absurd and foolish stuff was brought up for discussion, but at the same time several women speakers created general consternation by their talent and boldness. A hitherto unknown woman attracted the greatest attention. The chief organ of the prostitution party, the "New York Herald," describes her personality thus: "She is a pale, delicate-looking woman, with a sweet, calm smile continually playing about her pretty little mouth. Nobody would suspect that such a woman could utter such sentiments as those which defiled her mouth at Rutland." The woman's name was Julia Branch, from New York. And what were the criminal sentiments by which Julia Branch so greatly incensed the moral judges of the male persuasion? Listen: "No man has a right to dictate to me where and whom I must love." This was the subject of her address. Shocking! A little woman with a pretty mouth dares to assert that no one in the world except herself can determine her love. "Free love!" Down with it!

Later a similar convention took place in Utica, in the State of New York, at which Julia Branch once more appeared. This time the chief subject of her address was "Prostitution and Infanticide." Referring to the verdict of condemnation which had been pronounced on her former speech, she said among other things, the following:

"I do not fear any public opinion or public condemnation, or I must denounce everybody, be it man or woman, as a coward, who in his heart holds a belief or principle which he dares not advocate openly before all the world. Such men do not know the meaning of the word freedom, and still have to learn the true meaning of the word slavery. True enough, it is not an easy matter to defy public opinion. I am not astonished to see strong hearts grown 'weary and weak in doing good.' It is happiness after which all the world aspires; but the way to happiness has been planted with the cross of duty, and has been made so narrow and steep that but few venture upon it unless driven by the fear of hopeless condemnation, or allured by the promise of a sparkling crown—in every case a poor recommendation for their own or the general conception of happiness.

"The ambition to become great in public opinon or to gain applause or approval of the masses, is a childish sentiment. The most faithful and noblest reformers of today as well as of all former generations, are those who have lost their 'reputation' by advocating unpopular principles. Indeed, neither man nor woman can do thorough reform work in the present state of society so long as they have not lost their 'reputation.'"

Has ever man or woman spoken nobler or prouder words than this "delicate" woman with the "small mouth" and the "sweet smile?"

She then proceeds to describe the condition of society and especially of the institution of marriage, which, above all, she holds responsible for the two evils upon which she is about to speak—prostitution and infanticide.

"I hope," she says, "that the meeting will listen to me calmly while I speak of the first evil. It is without doubt a disagreeable subject for an audience to listen to. Many of you, perhaps all, have grown up amid the limitations of false shame and false delicacy, and if a woman dares only to hint at such a subject publicly, or betrays any knowledge of it, it suffices to cast a suspicion on her own morality. But whatever may be thought of me, I openly confess that I take an interest in every-

thing human, not excepting the woman who has abandoned the path of virtue, and who is considered a worthy representative of that place of eternal torture, to which our Christian friends mercilessly condemn her."

Is it not inspiring to hear, in the midst of this babbling and howling hypocrisy, which oppresses the minds of this pious world of scoundrels like nightmare, such noble contempt of the stupid monster, called public opinion, expressed by a "delicate" woman?

Of this dreadful pest, prostitution, which poisons both physically and morally, millions of the coming as well as the present generations of men, Mrs. Branch contents herself with unfolding a picture by means of statistical tables which she has received from physicians, especially from Dr. Sænger of Blackwell's Island. Dr. Sænger explored the city of New York under police escort and found four hundred notorious brothels with eight thousand female inhabitants. The number of frequenters of these houses, which consume some eight million dollars, he estimates at sixty thousand a day. Of the private prostitution which exceeds the public (New York is said to contain forty thousand prostitutes) Dr. Sænger could give no estimate; but in England they count one prostitute to every fourteen women (in France the proportion is said to be much worse) and on the average the unfortunates there lead this sort of life only for four years, whereupon they "marry" and become "respectable wives and mothers." For this increase the "married state" shows itself sufficiently grateful.

Mrs. Branch emphasizes the fact that five-sixths of the frequenters of houses of prostitution are married men! And how necessary present society considers prostitution to be is shown by the answer with which the Mayor of New Bedford met the request that the houses of prostitution should be abolished: "If these houses are abolished, our wives and daughters will no longer be safe anywhere—on every street they will be in danger of being insulted." (That reminds one of the worthy Mr. Stringfellow, who argued that slavery was necessary, because the female slaves were a moral lightning-rod, so to speak, for the Caucasian women).

Insulted on the street! "But," Mrs. Branch asks, "by whom would they be insulted? Not by any man outside of the world, but by somebody in the world, somebody here and there and everywhere—sixty thousand of these men are in the streets of New York daily, they meet you everywhere, their warm breath fills the air, and the purest and most modest girls are constantly brought into contact with them! Who are they? Who but husbands, fathers, brothers? Whose husband, father brother? Is it yours? Is it mine? The blood rushes into my cheeks as well as yours, at the thought that they could be our friends."

And yet, she ought to have added, each one of the sixty thousand considers himself qualified to play the part of superior moral teacher, and to condemn Mrs. Julia Branch, because she said that she alone was to decide where, when and whom she was to love. The fact that this liberty is not recognized and practiced everywhere, she considers to be the chief cause of prostitution.

"The cause lies in our present institution of marriage, which forces a man and woman to remain together until death separates them, without love, without intellectual, moral and physical harmony."

The objection, that without the present marriage bonds our sexual relations would sink into a state of anarchy, she meets with the true observation that worse conditions than the present are impossible, and that perfect liberty at its worst would create a better generation of men and women. The hypocrisy which declares that bonds are necessary to restrain those who cannot restrain themselves, and as an example mentions "Mr. So-and-So who neglects his wife," etc., she silences with the question, "How old is the youngest child of Mr. So and-So?" Answer: "Two or three months." "Does it not make one heartsick to see such degraded conditions and the wretched subterfuges behind which they are to be concealed?"

The second subject upon which Mrs. Branch spoke was infanticide. She proved by statistical statements that this crime, which has here come to be an every-day measure of expediency and correction, has increased in frightful degree. In the year 1805 the proportion in New York of still-born children to the entire population was one to sixteen hundred and twelve; in 1820, one to six hundred and fifty-four; in 1840, one to five hundred and sixteen; in 1850, one to three hundred and eighty-six. Dr. Wyne calculated that for the year 1805 there was one abortion for forty-nine births, for 1810 one in thirty-three, for 1815 one in thirty-two, for 1830, one in twenty, for 1840 one in sixteen, for 1845 one in thirteen, for 1850 one in twelve. The same physician told Mrs. Branch that the crime of infanticide had increased since 1805 four hundred and fifteen per cent. If this ratio continues, hardly a child will be born alive in New York at the end of the century. And such a population listens to condemnation of "free love" as if it still had any right to condemn anything whatever except itself! How many of the mothers of those thousands of murdered children could say of themselves that they alone were to decide where, when and whom they should love? None of the pharisees, who condemn women like Julia Branch as immoral, have ever asked themselves this weighty question.

Elmina Mounts Her Hobby Again.

Dear friends, I know some of you will smile at seeing me riding the same old hobby of "Female Superiority." But at last I have the luck to find a believer who has written a book on the subject, and a woman too—Eliza Burt Gamble. I am so pleased to see fact after fact piled heaps upon heaps in favor of the idea I imagined I held almost alone, ever since I was a school-girl studying botany, that I am just compelled to give you a few extracts from the volume.

Though I have been patient under the ridicule, mirth and irony poured out upon my advocacy of female superiority, yet I am glad of a helping hand and co-worker as educated and able as Eliza is.

You remember the groundwork of my idea was based upon the fact that Nature always works to produce a female, and that the male is merely an arrested development; that favorable conditions always produced females. With this preface I here give you some extracts from the book:

"We are given to understand that under the conditions favoring katabolism, the males among rotifera wear themselves out, under which conditions the females become katabolic enough to do without them. [Katabolic means decreasing complexity and increasing stability]. Among the common rotifers, the males are almost always very different from the females and much smaller. Sometimes they seem to have dwindled out of existence altogether, for only the females are known. In other cases, though present, they entirely fail to accomplish their proper function of fertilization, and as parthenogenesis obtains, are not only minute but useless."

The old dictionaries defined Parthenic as "pertaining to the Spartan Parthenea or sons of virgins." The later dictionaries make the meaning more in accord with facts. "The production of new individuals from virgin females by means of ova which have the power of developing without the intervention of the male element."

"Such conditions as deficient or abnormal food, high temperature, deficient light, moisture and the like, are obviously such as would tend to produce a preponderance of waste over repair—a katabolic habit of body—and these conditions tend to result in the production of males.

"Similarly, the opposed set of factors, such as abundant and rich nutrition, abundant light and moisture, favor constructive process, *i. e.*, make for anabolic habit, and these conditions result in the production of females.

"Among the lower orders of animal life—notably insects, we are assured that an excess of females denotes an excess of formative force, and that an excess of males indicates a deficiency on the part of parents.

"In the case of bees, the queen, which is the highest development, is produced only under the highest circumstances of nutrition, while the birth of the drone, which is the lowest result of propagation, is preceded by extremely low conditions. The working bee, being an imperfect female, may not be impregnated; will however, give birth to parthenogenetic offspring—such offspring always being male."

If the queen lays virgin eggs they produce only males, when impregnated she produces both male and female eggs, and when old and feeble only male eggs. E. D. SLENKER.

Emma Goldman in Philadelphia.

Emma Goldman lectures in Philadelphia, February 8, 10, 12, 13, 15, 17, 18 and 19. On Sunday, February 12, at 2 and 8 p. m., she will speak at the Friendship Liberal League, Broad and Wood Sts.; Monday, 8 p. m., 423 Buttonwood St., German lecture; Wednesday, 8 p. m., Ladies' Liberal League, N. E. Cor. Ridge Ave. and Greene; Friday, Knights of Liberty, German lecture; Saturday, 8 p. m., Frohsinn Hall, 423 Buttonwood St., German lecture; Sunday, Feb. 19, 2 p. m. Ladies' Liberal League. At 8 p. m., Sunday, the lecture course closes with a mass meeting, lecture and entertainment at Assembly Hall, N. W. Cor. 9th and Girard Ave.

Sociologic Lesson. No. LXXXIII.

BY HENRY M. PARKHURST.

MUTUAL BANKING. In order that capital may co-operate with labor, it is necessary that the award to capital should be dependent upon success, corresponding to a certain amount of labor. Upon ordinary questions of the management of affairs, the interests involved are in proportion to the amount of labor, skill and capital invested. But questions may arise in which capital has a much greater proportionate interest; such as the question of the erection of new buildings, of water works or other permanent improvements or expenditures for ornamentation; for in the event of failure, capital will lose what is thus invested. Whenever such questions arise, capital should have the exclusive control. The decision what questions come into this class is vested in the council. Such questions are likely to arise most frequently in the first few years of the existence of a phalanx; and as the Council will be largely chosen by labor, it is important that the first Council should be named in the articles of incorporation, as a guaranty to those investing money, that their rights will be duly protected. Additional safety should be secured by giving to capital and to labor, each a veto power upon all propositions for the appropriation of money for purposes not previously sanctioned. Labor and skill will protect themselves by requiring an express sanction of all such expenditures as are deemed essential.

VARIOUS VOICES.

Mattie Cuddie, Wathena, Kan.—Inclosed find fifty cents to pay for "Hilda's Home," paper cover, and twenty-five cents on my subscription for Lucifer. My time must have expired and I do not want to get behind or miss a single copy; it is the only reform paper I can afford to take just now, and I cannot tell you all the comfort and pleasure its weekly visits mean to me. It is large enough. If it was any larger it would not be so good, for you know "good things come in small packages," and may long live our noble, fearless little paper and its good editor is the wish of your true friend.

J. A. Allen, So. Acworth, N. H.—I wish to inform the readers of Lucifer that I am working to the full extent of my ability financially and otherwise, to get "The Harmony Co-operative Association started at this place. I have 460 acres of land which I will donate. There are three farms which join it containing about 200 acres each which can be bought cheap, which will make land enough to start with. There are also several other farms near by which can be bought at a reasonable price; enough for a colony of at least 1,000 people. We shall engage in farming, gardening, poultry raising, canning and other occupations that are suited to the ability and desires of the members. Although it is not to be expected that all the members will be interested in the same reforms as the readers of Lucifer, most of them will be interested in some reform movement.

All members will be required to sign a pledge that they will never interfere with the political, religious, anti-religious, or social opinions or practices of any member.

The object of this association is to buy land, own and operate manufactories; build homes for its members; insure protection against want or the fear of want in sickness or old age; to provide educational and recreative facilities, and to promote and maintain harmonious social relations on the basis of co-operation. Send stamp for full particulars to above address.

"Alamo," Englewood, N. J.—It must be conceded that liberty once granted, opens the way to variety, prostitution and even incest. Dare one deny it? There is no liberty less than absolute liberty. If I am free to do as I please sexually, I am free to offer my gold for sex favors to any one who will take it.

No one can say that under freedom *no* woman would accept nor can you prevent her, for that would not be consistent with freedom. The mistake people make is to think that because people are free to do a thing, therefore they will do it. I am free to drink, and sometimes think I should enjoy the temporary forgetfulness of trouble, or even fun of "painting the town red," but I don't; I prefer a clear brain and steady nerves.

In like manner, while I am free to degrade the sex act by making it a part of a transaction from which love is absent, I refrain, knowing it is infinitely better for the spiritual and physical man to wait until love offers its sweets.

And here, side by side with my conviction of the right of every man and woman to do as he pleases *in re* variety, let me record my equally firm conviction that the man who indulges in variety misses the best this life can give. His powers are his own, as also his happiness or misery; but the highest type of perfect sex intercourse is not possible without love, and I do not believe it possible for a man to love Moll, Meg, Marion and Marjory, and sometimes Jennie and Kate one after another, perhaps a week, or even a day apart. It is physical and merely so. "What God [read "Nature" if you want to] hath joined together let no man put asunder." And in true human love the spiritual and the physical are joined together. The loved being not only attracts physically, but incarnates some quality, some high virtue, some moral talent, some supreme excellence (in greater or less degree) which the lover may or may not have, but which he admires, and so also she his character.

This is the love which, by its presence, soothes pain, heals the sick, makes strong men out of weaklings, ennobles the whole being, and will, when it bends itself to procreation, produce beings of whom God ought to be proud.

Permit a word as to the "free woman" and variety. *How* is she free? In that she knows no one on earth who can command, "Come grant me this favor." And yet many men are quite disgusted when, meeting a woman said to be "free" they are repulsed. Comrades, of what use is her freedom if, passing from the control of one, she is at the beck of every one whose idea of freedom consists in his right to demand?

In what does her freedom consist? Some who know me may say I am "converted." Well, I've been at the "mourner's bench" quite a while and I guess I've got through, and now, realizing that man can't be any better than he will help woman to be, I am for such freedom as shall ennoble her, and through her, the whole race. Yours for "the truth, the whole truth, and nothing but the truth."

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Who wants them? We have volumes of Lucifer bound in cloth for $1.25 a volume, and in half leather for $1.50 a volume. In ordering, please say whether you want the volume for '97 or '98, and inclose 20 cents for postage.

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You have been looking long for the appearance of HILDA'S HOME in book form. The delay has been vexatious, and doubtless has taxed the patience of many who were charmed with the story when they read it in serial form in Lucifer. The edition printed was limited to one thousand copies, many of which were

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Only published book of Will Hubbard-Kernan's marvelous poems which, though most of them are in a decidedly pessimistic vein, strike the lancet deep into the ulcerous sores of existing social customs. Many of the poems are regarded by good judges as unsurpassed in English literature. The book is handsomely bound in cloth with gilt title and has 270 pages. Kernan is now out of employment, as a result of his persistent refusal to bow to "King Custom." Until April 15 for every book of his poems sold from this office at the regular price we will turn over to the author 25 cents. The price of the book is $1.50.

RIGHTS OF WOMEN

IN THE SEXUAL RELATIONS,

By Kari Heinzen. A new edition together with the startling letters of "Louise Mayen" on Men and Women, and a report of the Convention of German women at Frauenstadt. A book of 336 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women," alone and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Price paper bound, 50 cents; cloth, $1

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 7. CHICAGO, ILLINOIS, FEBRUARY 18, E. M. 299. [C. E. 1899.] WHOLE No. 750

Labouchere on "The Brown Man's Burden."

Pile on the brown man's burden
To gratify your greed,
Go, clear away the "Niggers"
Who progress would impede;
Be very stern, for truly
'Tis useless to be mild
With new-caught sullen peoples,
Half devil and half child.

Pile on the brown man's burden,
And if ye rouse his hate,
Meet his old-fashioned reasons
With Maxims up-to-date;
With shells and dum dum bullets
A hundred times make plain,
The brown man's loss must ever
Imply the white man's gain.

Pile on the brown man's burden,
Compel him to be free;
Let all your manifestoes
Reek with philanthropy.
And if with heathen folly
He dares your will dispute,
Then in the name of freedom
Don't hesitate to shoot.

Pile on the brown man's burden,
And if his cry be sore;
That surely need not irk you,
Ye've driven slaves before.
Seize on his ports and pastures,
The fields his people tread;
Go make from them your living,
And mark them with his dead.

Pile on the brown man's burden,
Nor do not deem it hard
If you should earn the rancor
Of those ye yearn to guard.
The screaming of your eagle
Will drown the victim's sob—
Go on through fire and slaughter,
There's dollars in the job.

Pile on the brown man's burden,
And through the world proclaim
That ye are freedom's agents—
There's no more paying game!
And should your own past history
Straight in your teeth be thrown
Retort that independence
Is good for whites alone.

Pile on the brown man's burden,
With equity have done,
Weak, antiquated scruples
Their squeamish course have run,
And though 'tis freedom's banner
You're waving in the van,
Reserve for home consumption
The sacred "rights of man!"

And if, by chance ye falter,
Or lag along the course,
If, as the blood flows freely,
Ye feel some slight remorse,
Hie ye to Rudyard Kipling,
Imperialism's prop,
And bid him, for your comfort,
Turn on his jingo stop.

—*Labouchere's "Truth."*

Shall Mrs. Place Be Murdered?

BY ED. W. CHAMBERLAIN.

"But this I know, that every law
That men have made for man,
Since first man took his brother's life,
And the sad world began,
But strews the wheat and saves the chaff
With a most evil fan."

Ezra H. Heywood once wrote, "Sex ignorance pollutes and blasts life which sex knowledge would ennoble." No demonstration of the necessity of more general education as to the natural processes of life, as to the sex relations, and as to marriage could be more cogent than that furnished by Mrs. Place, which is attracting attention in New York, where she has been convicted of murder and is now under sentence of death. While many are clamoring for her execution, as the old Jews did for the death of Christ, and many more are urging a commutation of her sentence on sentimental grounds, the real fact that she was insane and not responsible for her acts is lost sight of and the whole community is in a state of besotted ignorance as to what is really the matter. The plea of insanity was not made upon her trial, nor was there any suggestion of such a defense, so that the mere facts were submitted to a jury of simpletons who had no conception of the significance of those facts, and conviction was easier for them than intelligent thought upon the subject.

It appears that Mrs. Place is forty-five years old, which fact of itself should excite scrutinizing inquiry into her mental condition at the time of her murderous act. She had supported herself by dress-making up to the time of her marriage with Mr. Place in November, 1893. Mr. and Mrs. Place and Ida, his daughter by a former marriage, the murdered victim, constituted the family, and they lived harmoniously for about a year, when dissensions arose. By the close of 1895 Mrs. Place's petulancy became so aggravated that she discharged the servant and paid no attention to her husband's needs nor to the care of the house. She had severe headaches every two or three months, and such suggestive actions are attributed to her as drinking part of a glass of lemonade and throwing the rest out of the window, repeating the process a number of times. This morbid condition grew upon her so that she indulged in such pranks as hiding Ida's clothing, and at one time she destroyed Ida's hat. Conditions in the Place household were such as might very likely have operated upon a morbidly sensitive person at the age of Mrs. Place to induce insanity; and a strong confirmation of the suspicion that she was insane was found in the fact that at the time of her arrest and examination when everybody at the station house was in a high state of excitement she was cool and collected. She complained much of her head, and said that she had so much trouble with her husband. She seemed free from remorse, as insane murderers usually are, and she now says she has no recollection of the fatal occurrence.

The facts bring this case within the limits of a class of cases

which has been too superficially treated by the courts, and too revengefully dealt with by the people. Scientific inquiry would have shown the similarity of this case with many cases described in books such as that of Mrs. Druse (see "Medico-Legal Journal," June, 1887), Mrs. Whiteling and Mrs. Barrows (Id. March, 1888) and Mrs. Lebkuchner (Id. June, 1889).

Ray, in his "Medical Jurisprudence of Insanity," section 248, says: "Another curious form of homicidal insanity occurs in women, and seems to be connected with those changes in the system produced by menstruation and lactation. It is a little remarkable that with a few exceptions, the victim selected by the patient is always her own or some other child."

The feelings of the patient in such a case are graphically described by Dr. Oxner thus: "A worthy neighbor told me during treatment for 'change of life,' that sometimes when things went wrong with her she felt as if she could tear God from his throne, but this is so long ago she has forgotten it." And he further says: "While thousands go over safely amid comparatively happy surroundings, now and again one dies, oftener they become broken in health, while some under constant domestic bickerings become insane and never recover; others, under like unhappy circumstances, become desperately insane and their mania spends its force in some desperate deed to their eternal regret."

And now the mischievous psychological influences which inevitably attend the public discussion of a murder case must be turned loose upon the community to sow seeds of a new crop of murders, and we are threatened with a deliberate official killing of a most unfortunate woman whereby an authoritative example of murder is set before the people, and all because this woman and her family, and her judge and her jury lacked that sex knowledge which ennobles life.

Chivalry, Factories and the Birthrate.

BY R. B. KERR.

From Mr. James' last article I see that our dispute about chivalry is merely a verbal one. By "chivalry" he says he means a medieval virtue which still exists to some extent in Germany and Austria, but is quite obsolete in America. Very evidently he ad I do not mean the same thing. By "chivalry" I mean a special consideration which men show to women as women, without expecting a like consideration in return. To take a minor instance, many a man will give up his seat in a street car to a woman whom he does not expect ever to see again, merely because she is a woman. This sort of thing is somewhat rare in Germany and Austria, except among the highest classes; but in America it is found among all classes, and is in fact the feature of the national life which most impresses foreigners, no matter where they come from.

Mr. James thinks that the high position of women in the nineteenth century and in America, is due to their employment in factories. But unfortunately, the theory will not explain the phenomena. The three countries in which women are most employed in factories are the three great manufacturing nations, Germany, England and the United States. But Mr. James and I are agreed that one of these countries, Germany, is notorious among the nations for the low position held by its women. Of the other two, England is the older manufacturing nation, and has the larger percentage of manufacturing population; but the position of women is higher in the United States.

While I certainly give some importance to the cause mentioned by Mr. James, I ascribe the high position now occupied by women mainly to the great spread of sympathy and consideration for the weak which has been such a wonderful characteristic of the nineteenth century. I believe that women owe their emancipation chiefly to the same causes which have called into being innumerable societies for the prevention of cruelty to animals, the suppression of vivisection, the rescue of drunkards and prostitutes, and many other humane objects which former ages would have regarded with callous and brutal indifference.

On this subject I hold entirely with Herbert Spencer, and believe with him that the chief cause of the growth of sympathy has been the decline of militarism, which has enabled most residents of English-speaking countries to go through life without being hardened by the horrors of war.

The question of the birth-rate is so simple that any child can understand it. I cannot ascertain from any of the almanacs how great the preponderance of male over female births is in the United States. But it is probably about the same as in England and Wales, where rather more than 103 male children are born to every hundred females. From these figures it is clear that on the average each hundred female children born must among them bring forth at least 203 children, to preserve the race from decline and ultimate extinction. That means that if every female infant born were to grow up and have children, the average would have to be 2.03 children per head. Even on such a Utopian assumption, the birth-rate of 2,000,000,001 proposed by Mr. James would not save the race from certain, though slow, extinction. But the idea that social reforms will abolish infant morality and premature death is quite untenable. It has no foundation in zoology. Our domestic animals are selected and reared with the utmost care; yet every one who has lived on a farm knows that there is a considerable mortality among lambs, calves and foals. It will take many generations to get our human stock into as good condition as our animal stock. If 68 per cent of our female infants lived to become mothers they would have to bear exactly three children each to keep the race even in numbers. When we have allowed for early death, ill-health, hereditary taints and inability to have children, we shall be pretty lucky when we can get sixty-eight good mothers out of every hundred females born.

Criticisms Continued.

BY C. L. JAMES.

There is much that is good in Harriet R.'s letter, but the following is a bad break, "Society needs cleansing before it would be safe to drop the present government system." Harriet should have said, society needs cleansing before it will be easy, or even possible, to drop the present governmental system. It is not ordinarily practicable to avoid walking on pavements, mailing letters, and in other ways using the present governmental system. Nor are taxes, proverbially classed with death, as inevitable, by any means easy to evade. But it is always safe to drop as much of any system as is possible at the time; and there is no other way in which society can be cleansed.

As to the comparison between public schools and home instruction, it is as certain as waater runs down hill that division of labor will more and more make what is called education the work of a class possessing peculiar aptitudes derived from practice. But what is that which is called education? It is the process of making a citizen; of reducing originality to the mill-horse routine of a social function, of polishing the brick and roughening the diamond. This is the least part of education properly understood, and ought to be the last. First make a man, then a skillful operator, and last, if at all, as much of a citizen as is desirable by the parent who wishes states to pass away. Now for the first and principal part of education, the making of an original, independent man, there is no instructor whose skill is as valuable as the parent's zeal, and no parent whose zeal produces skill but the individualist. Therefore the individualist doubly betrays his trust if he lets the schoolmaster get nearer his child's education than himself. The individualist owes his child a training in individualism. He owes himself success in such training. Let him make it the first object that the child shall think: that his own ideas shall seem to him the most worthy of consideration; that his own impulses towards mechanics, or art, or romance, or humor, or whatever bent his genius takes, should be the lode-star of his life. When he has learnt the blessedness of being himself, let him learn that society is a conspiracy to make him a pin or wheel in a machine. So

he will learn to hate "society." Carry this into detail. Teach him to hate in particulars; show him how hateful is luere, government, Grundy, superstition, respectability, clothes. When he is thorough in all this you may safely say, "My son, though I have taught you to be honest with yourself, others will sometimes absolutely make you lie to them. It is better you did so judiciously than injudiciously. Go to the schoolmaster now. His trade is teaching this last part of what you need to study."

* * *

The discussion between R. B. Kerr and Kate Austin about the capacities of women, like all such debates, reminds me of John Stuart Mill's dictum, that until women have been on a footing with men in schooling and other kinds of education, for some considerable time, it must be impossible to tell whether there is any difference between their powers, and still more to tell in what the difference consists. The animal examples cited by Mr. Kerr are not very happily chosen; and the *a priori* physiology strikes me as inconclusive.

There is much more difference in size and, I presume, in strength, between a drone and a worker bee than between a stallion and a mare, a bull and a cow, a boar and a sow, a ram and a ewe, or a Tom and a tabby. Yet the drone is incapable of doing anything either for the feeding or defense of the hive; he depends on the workers for the honey he eats and protection against the assaults of other swarms (the bees being inveterate robbers). His only function is impregnating the queen, which costs his life. After that has been done, the bees kill off their sovereign's unsuccessful suitors as no longer of any use. How does it happen that the worker bee, smaller, and therefore having a less proportion of area to bulk than the drone, so much surpasses him in social importance? It happens because she has a sting which he has not, because she is instinctively a honey-gatherer and a fighter which he is not, because she at least has been capable of developing into a mother, while all his utility consists in this that there must be drones enough to make sure one will become a father.

Organs and corresponding instincts count for much more than undirected mechanical power; as one English cruiser was more formidable in Queen Elizabeth's time than three Spanish galleons. Superior depth and complexity of brain convolution, if it existed (I don't say it does), would certainly make the smallest human female much more than a match for Goliah in everything upon which success in life depends at the present. That men expend less force in propagation than women seems to me a very doubtful proposition. If each father and mother only came together once for each child it might be true. Throughout the animal kingdom perpetuity of each race demands that the male shall be always ready for this function, and able, at least almost every time to consummate it, while the female is not always willing and often unable to reach the ultimate though willing.

The American universities may, for reasons which Mr. Kerr has intimated, supply a better test of male and female brain capacity than the English. At the University of Wisconsin, by the catalogue of 1895-6, which I take at random, there were 1589 students. To count the males and females, whose relative numbers are not stated, is too big a job, but I counted the seniors, finding forty-seven girls and 131 boys. At this rate the boys exceed the girls almost exactly in the proportion of 2.8 to 1. The number who took degrees are as follows:

	Boys.	Girls.
B. A. Ancient Classical Course	6	2
B. L. Modern Classical "	3	23
English "	2	8
Civic Historical "	18	1
Economics Group	0	1
German "	0	1
History "	2	2
Mathematics "	1	1
Philosophy "	4	2
B. S. General Science Course	17	7
Geology Group	2	0
Mineralogy "	1	0
Philosophy "	1	0
Zoology "	3	1
Engineering	8	0
Mining	5	0
Mechanical Engineering	6	0
Electrical "	14	0
Pharmacy "	1	0
" graduate in	7	1
B. of Law	87	2
M. A.	3	1
Master of Letters	1	3
" " Science	2	0
Civil Engineer	1	0
Mechanical Engineer	1	0
Electrical "	1	0
Doctor of Philosophy	3	0
Honorary Degrees	11	4
	207	60

Ratio of boys to girls, 3.4 to 1.

Considering the enormous disproportion in the graduating, and no doubt the competing numbers for one kind of honors (legal), this is fully as good a showing for girls as boys. The attempt made by the author of "Sex in Education" to prove that girls suffered physically by these intellectual efforts, has by no means been held very successful. The slender data do, I think, show that female sex is not very favorable to genius properly so-called; that is to fundamental originality. After making every allowance for subjection, exclusion from professions, and training in conformity, the number of historic women who possessed this rarest among faculties must seem surprisingly small. There certainly are a few; but I should say that the Hatasu, Queens Isabella and Elizabeth, the Empresses Theodora and Catherine I., Mrs. Stowe and George Eliot, pretty near complete the list. On the other hand, if experience, since the partial emancipation of women proves anything, it proves that in talent, that in capacity to do well and with minor improvements, whatever no longer requires to be absolutely invented, women are fully equal to men; and that the maternal function is no great impediment to their extra-maternal undertakings.

Sociologic Lesson. No. LXXXIV.

BY HENRY M. PARKHURST.

THE PROCUREMENT OF LABOR AND SKILL. As in the procurement of capital, experience must determine what inducements must be offered to attract labor and skill in the desired proportions. These inducements take two forms, the money award for labor and skill, and the relative influence in the management of affairs secured by increase in the number of votes. If more capital, more skill or more labor is needed, it will be a matter of judgment whether to increase the award or the representation. The time spent in labor in the groups would furnish a basis for the vote of labor. The relative rating in the groups would furnish a mode of apportioning the vote of skill. The individual award at the end of the year would furnish a measure of labor and skill combined which might be used as a basis instead of determining each separately. Holding shares of stock would furnish a basis for the vote of capital.

It is a piece of idle sentimentality that truth, merely as truth, has any inherent power denied to error, of prevailing against the dungeon and the stake. Men are not more zealous for truth than they often are for error, and a sufficient application of legal or even of social penalties will generally succeed in stopping the propagation of either. The real advantage which truth has consists in this, that when an opinion is true, it may be extinguished once, twice, or many times, but in the course of ages there will generally be found persons to rediscover it, until some one of its reappearances falls on a time when from favorable circumstances it escapes persecution until it has made such head as to withstand all subsequent attempts to suppress it.—*Mill, "On Liberty."*

Do what thy manhood bids thee do, from none but self expect applause.
He noblest lives and noblest dies who makes and keeps his self-made laws.
All other life is living death, a world where none but phantoms dwell,
A breath, a wind, a sound, a voice, a tinkling of the camel-bell.
—*Sir Richard Burton.*

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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In the Piney Woods.

Leaving St. Louis via Illinois Central, Feb. 2, I had a somewhat tiresome night ride in the chair-car through Southern Illinois, Western Kentucky and Western Tennessee. The weather was quite cold—considerable snow on the ground on leaving Missouri, but when daylight came there was no snow to be seen and as the day wore on the temperature became decidedly spring-like. As the train pulled through Memphis, Tenn., we were enveloped in a dense fog—characteristic of the Mississippi river in winter—so dense that the view of the city was wholly obscured. Passing out again from the direct influence of "The Father of Waters"—so called by the American Indians—the fog lifted, and for the rest of the way to Jackson, the capital city of the state named for the great river, the weather was showery, with frequent flashes of lightning and loud claps of thunder—a typical April day. Soon the long festoons of hanging moss, the magnolias, the live oaks, etc., etc., make the traveler aware of the fact that he is nearing the Gulf of Mexico. Windows and doors of the houses are wide open as in summer, making it hard to realize that only a few hours have passed since our train left a city in which every one seemed chiefly concerned in keeping the frost and snow out of dwellings and places of business.

At Cold Springs, Miss., a station without a station-house of any kind, I was met by William P. Fogg, late of Palos, Ill., with horse and vehicle to convey the tired pilgrim to the home his mother and himself have been for some months making among the pines, near Thayer, Miss. The spot of earth chosen by mother and son for their future residence is one combining many advantages. The lay of the land is high and rolling, the hills covered with yellow pine timber, reminding one of the hills of Southeastern Missouri, the chief difference being that the Mississippi hills are not stony—as were those among which the writer of these lines grew from boyhood to manhood.

Among the advantages of this section are: pure air, pure and abundant water, adaptability to fruit-raising, mild climate and nearness to direct railway communication with Chicago, St. Louis and other great northern cities. If it were not for the curse of land monopoly it is quite probable that this pine belt would soon be thickly settled by home-seekers from the northern and eastern states of the American union.

[The above was sent us by the editor, and we expected to have the remainder in time for this issue, but it has failed to arrive. In private letters he reports that his health is improving—at least so far as his cold is concerned.]

C. C. Moore Convicted.

On Monday, Feb. 7, C. C. Moore and J. B. Hughes editor and publisher of the "Blue Grass Blade," appeared before the United States District Court in Cincinnati to be tried on a charge of sending obscene literature through the mails. Judge Feland, of Kentucky, represented Mr. Hughes, but Mr. Moore had engaged no attorney and refused to accept the services of Judge Feland or of an attorney provided by the court.

Judge Feland obtained a separate trial for his client. Mr Moore's case was called first. He shouldered the responsibility for the publication, and made what the reporters call a "long, rambling talk." He said that he did not advocate free love, and could prove the truth of his statement by "prominent free love papers in Chicago." He went back to the war, and told of the position he had taken then; told the jury he was a prohibitionist and an infidel and an advocate of morality.

It is probable that a full report of his speech will be published in the "Blue Grass Blade" of Feb. 13. We have only reports of the daily papers, which are probably very inaccurate. The jury took ten minutes to find that the defendant was "guilty as charged."

The case of James E. Hughes was then called. Judge Feland merely attempted to prove by his client and Mr. Moore that Hughes was not responsible for the publication, and submitted the case to the jury without argument. In fifteen minutes the jury returned a verdict of "guilty."

The prisoners were then released on their own recognizances to return for sentence the next day. The following morning Mr. Hughes was sentenced to pay a fine of $25 and costs, (which amounted to about $80 altogether,) and Mr. Moore was sentenced to two years in the penitentiary.

This is merely another case showing that to be arrested on the charge of sending obscene literature through the mails is practically the same as to be convicted. It is unfortunate that the case was not more strongly defended; but conviction would probably have followed anyway.

The newspapers say that Mr. Moore was charged with advocating free love; but as a matter of fact, this is not true. The technical charge was simply the usual accusation regarding the depositing in the mail of lewd and obscene matter. I do not believe Mr. Moore understands what free love is, nor that he either would or could seriously defend it. One of the paragraphs on which the indictment is based consisted of the statement that it might possibly be better for the health of men and women if they should associate as freely sexually as they associate in any other way. At any rate, this is my recollection of the matter. I may be mistaken. But if my memory is not at fault, it it as absurd to call him an advocate of free love as it would be to so designate the doctor who advises a young man to have sexual association with prostitutes for the good of his health, regardless of the absence of any feeling of love.

But whether C. C. Moore advocated or condemned free love, whether he called white black or black white, has nothing to do with the case. He has a right to publish his opinions on these or on any other subjects, and neither the postoffice inspector nor the judge nor the jury nor any other person is compelled to read his paper.

If the "Blue Grass Blade" is published during the incarceration of its editor, I hope that every lover of freedom will subscribe for it. The price is $1 a year, and its address, Lexington, Ky.

L. H.

* * *

Moore's conviction is an outrage of the principle of freedom of speech and of the press, although he himself seemingly invited suppression by publishing in his paper as the first demand of the "Blue Grass Blade":

"Such a suppression, peaceably if possible, by force, if necessary, of the Christian religion of the United States," etc.

His antagonism to the Christian religion will be pardoned by every person who believes in liberty of thought, but demand for "*suppression*," "by force if necessary," puts him outside the theology is a prerogative of the church, and Charles C. Moore forgets his right to respect as an infidel when he adopts theological tactics.

But, although he has invited his own conviction, it does not make that conviction just. His writings may be called silly, phemous, but certainly a man who could find anything obscene in the "Blue Grass Blade" could find obscenity in a grammar school book on botany or a catalogue of cattle, horse or dog shows.

As a matter of fact, Moore's conviction is due to the personal enemies he has made by his peculiar and virulent style of journalism. There is not the shadow of proof of crime against him, unless his crime is his annoyance of certain persons who imagine that his imprisonment may check the advance of free thought in America.

M.

A Philosophical Codex for Sexologists.

BY EGO.

FREEDOM IN LOVE.

This is based upon the fact, fundamental and necessitous, of the "sovereignty of the individual" in the social sphere, as well as in the political and the ethical sphere. Freedom and development are correlative. Aspiration and experimentation lead to perfection. No enlightened mind will use fraud or force to compass its ends, nor willingly countenance such a course in others. Perfect complementation is the ideal of sex love, but the consummation of that ideal will be modified by opportunity.

DEFINITIONS.

Variety has little if anything in common with promiscuity. Promiscuity is one gross passion with a multiplicity of vehicles; whereas variety involves the factor of appreciation, or physical and mental discrimination with regard to co opposite sex; and it may or may not be the means of realizing a conscious ideal. Promiscuity is characteristic of primitiveness and cruelty and has no more connection with free love *per se*, than with bond love. If we make perfect complementation our criterion (as we must) then, critically speaking, either variety or union for life may be the means to that end; but both are irrelevant in any other sense. The standard is universal, the application personal. Prostitution is the ignoble use of any function whether intellectual or affectional.

CONJUGATION.

Two may associate for physical development, and thus contract a physical union; two may associate for mental development, and thus contract a mental union; or they may associate for physical and mental development, and thus contract a physico-mental, or full union. The full union may lapse into the semi-union; the semi-union may lapse, or may progress to the full union.

DURATION.

A union of any kind should have its incentive and origin in spontaneous desire, and should continue with the continuance of mutual attraction and good results. Our ideal attracts us most strongly, and we desire it most; therefore, a union is good so long as it aligns itself with that ideal, but no longer. As long as it conforms with this requirement it is virtuous; when it ceases to do so it is vicious.

The length of a union should not be raised into a canon of morality, but considered as a resultant pre-determined by the factors involved in its inception; as a variant consequent dependent upon antecedent conditions not always fully comprehended.

MATRIMONY AND MATRIMANY.

Abstractly considered, is marriage as an institution practicable and desirable? Are incidental loves permissible? Can the wife or husband ever be, normally, more than the refrain of the epithalamium—the burden of the conjugial song? Certain it is, that if free marriage be authorized, it is logically requisite that free divorce should likewise be authorized. If it be permitted to choose, it follows that the rectification of the choice should be granted. And to put it still stronger, if it be allowable for one partner to decline conjugation with the other, it is justifiable for this same partner to seek conjugation elsewhere; for negative and positive liberty must ever balance each other—one cannot logically be conceded without conceding the other. Hence, orthodox marriage must ever imply "marital duties," potential or actual.

This is not to say, however, that a free lover would choose to put this positive liberty into operation; it might be deemed expedient not to do so, especially if he or she were seeking to perpetuate a particular union. Then, too, there is another way of looking at positive and negative liberty; sometimes we get as much happines in self-denial by indirection as in direct self-gratification; sometimes we get as much ultimate good by adapting ourselves to the wishes of another as in conforming that other to our own wishes.

It seems impracticable to formulate a specific answer to this question, such an answer as would cover the case of this or that individual; only the general principle can be set forth, and each individual must make his or her own application of it; for only he or she is in possession of the full premise, and no one, without this, is capable of drawing the correct conclusion. To advocate more than freedom of thought and action then, is to substitute preference for principle; to advocate less is to dwarf the possibilities of humankind. To the rational mind that has divested itself of superstition, and attained the conception of freedom and purity the question of sex consummatfon is merely one of expediency; but the expedient will be indicative of the sagacity of the mind that employs it.

It seems to the writer that, under favorable conditions, permanent *bona fide* unions will be formed, and endure by spontaneous attraction; and it does not logically follow, I think, that such associations would necessarily terminate because of incidental or transient loves. Such unions, under favorable auspices, are in line with the economics of nature, and well adapted under the existing regime, to the requirements of parental love and family life.

It may be wise, therefore, even for the radical, to seek ideal complementation through matrimony; though whether he can conscientiously approve of orthodox marriage, any more than he can of prostitution, is another question. Matrimony means one womb, and such unions would necessarily be exclusive only in the sense of this degree of conjugation. Within this limit, the consensus of faculties could choose to restrict the manifestation of ultimate physical love. It is debatable, of course, as to how far exclusiveness can be carried—to what extent a normal sex-love can concentrate itself upon one other person, and by what methods of expression.

The philosophy of the permanent union is simply this, that sooner or later a certain positive and negative are likely to come together who will so nearly realize perfect complementation, and between whom there will spring up such a spontaneous and strong attachment as to preclude dissolution by any other attachment of a similar kind; hence, permanency will result, and be cemented by a common experience. The infelicities of the present marriage relation are in all probability due more to an ill-considered selection in the first place, to the prevalence of unwise habits of life, and to a false economical system, than to any inherent defect arising from its mere continuance during life. Legal marriage has this to its credit, at least, that it fixes responsibility as to parentage and disposes of the question of property inheritance in a practical way; it forefends accidental births, and tends to limit venereal contagion.

OFFSPRING.

Children should not be called into existence unless the parents can impart a good endowment of mind and body, and have a fair prospect of securing to such offspring suitable care during the period of immaturity.

THE DATA OF ETHICS, by Herbert Spencer, is a book needed in every library. Here is an opportunity to obtain a handsome copy of this masterpiece, practically free. We have obtained a small supply handsomely bound in maroon cloth, with gold lettering and gilt tops, printed in large, clear type on good heavy paper. It contains 350 pages, and is divided into sixteen chapters. Until the present supply is exhausted we will send a copy of this book to anyone who sends us the address of a NEW subscriber, accompanied by one dollar for Lucifer one year, and ten cents for postage on the book. This is an offer which you cannot afford to miss, and which we cannot afford to duplicate after these books are gone.

To Florence.

W. F. BARNARD.

Florence, who looks in your eyes,
Sees true woman's feeling rise
Through all their liquid depths up from the heart, where aye it lies.

Florence, who may see you smile,
Sees your spirit free from guile,
Its every portal open to the world full wide the while.

Florence, who looks on your brow
Feels that wisdom will endow
The brain within; that you will noble be, somewhere, somehow.

Florence, who may see your face,
In all its features clear will trace
The evidence of ample worth worn with wholesome grace.

Florence, who may know your thought
Knows that freedom is enwrought
With all your aims, with all you seek, with all which you have sought.

Florence, one looks on you long;
Even I; and fervid praises throng
Within his breast, and on his lips the speech of love grows strong.
Paris, France.

May I reach
That purest Heaven—be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense!
Shall I join the choir invisible
Whose music is the gladness of the world.

— *George Eliot.*

"I am sure it is a mistake to be forever looking back to the past for precedents," she said. "The past has it charm, of course, but it is the charm of the charnel-house—it is the dead past, and what was good for one age is bad for another."

"As one man's meat is another man's poison?" he said.

"Proverbs prove nothing," she answered lightly. "Have you noticed that they go in pairs? There is always one for each side of an argument. 'One man's meat is another man's poison,' is met by 'What is sauce for the goose is sauce for the gander'—and so on. But don't you think it absurd to cling to old customs that are dying a natural death? Learn of the past, if you like, but live in the present, and make your laws to meet its needs. It is this eternal waiting on the past to copy it rather than to be warned by its failures, to do as it did, under the impression, apparently, that we must succeed better than it did, following in its footsteps, though we know they led to ruin once, and, because the way was pleasant, being surprised to find that it must end again in disaster—it is this abandonment of all hope of finding new and efficacious remedies for the old diseases of society that has checked our progress by hundreds of years, and will keep the world in some respects just as it was at the time of the Crucifixion. For my own part, I cannot see that history does repeat itself, except in trifling details, and in the lives of unimportant individuals."—"*Ideala.*"

It is supposed to be an axiom of law that a man is innocent until proven guilty, but modern jurisprudence is doing much to convince us that he is guilty until proven innocent. The mind of the people is already contaminated to a degree that is appalling. Here for instance, is a book of New York views, issued by the "Bond Record." Under one picture is this legend: "The Tombs—The Place of Detention for Criminals Awaiting Trial." What is the object of trial at law? To determine whether the accused is or is not a criminal. How, then, in the name of justice and the English language, can a man "awaiting trial" be called a criminal? There are at this hour in the Tombs a large number of men who will be declared innocent when their causes are tried. Therefore, they are not criminals; they would not be "awaiting trial" if they were, and it is a foul outrage for the "Bond Record" to assert that the Tombs is a "place of detention for criminals awaiting trial." But our police and many of our courts proceed upon the assumption that accusation is equivalent to conviction.—*E. C. W.*

In Behalf of a Veteran Worker.

Lois Waisbrooker, the veteran worker in the cause of social reform will reach the seventy-third mile post in the journey of life the 21st of this month (February). This should be accepted as a favorable time for her friends and the friends of the unpopular cause she has so long and fearlessly represented, to give to her a practical recognition of their appreciation of the great work she has so ably championed for nearly two generations.

This can be done by sending one dollar to her address, 28 8th St., San Francisco, Cal. In return she will send one of her books on social reform. Her work is strictly in line with the needs of the age, and although radical in sentiment, it enlightens men and women on the true demands of their natures, and the road to a higher civilization and a nobler man and womanhood attained through the agency of our improved generation and a more natural and perfect education. As the champion of an unpopular cause, the material aid attending this recognition would no doubt be most acceptable, and at the same time a tribute she has justly earned. S. J. GILL.

When I hear a man complaining that some cause which he has at heart will be put back for years by a speech or a book I suspect that his attachment to it is a prejudice, that he has no consciousness of standing on a rock.—*William Ellery Channing.*

Spots of dirt thrown upon my character I suffered, while fresh, to remain. I did not choose to spread by endeavoring to remove them, but relied upon the vulgar adage that they would all rub off when dry.—*B. Franklin.*

VARIOUS VOICES.

Jennie Wade, Bradford, Ohio.—I hope the editor will return much benefitted by his trip. In reading the history of your father's life in Lucifer, it appealed to my sympathy, and I admire, oh how I admire, a brave, good man like him. Wish we had a few more as brave and true, to lift woman out of darkness, and upon a higher plane, for to render woman this service is to exalt and elevate the race.

E. V. Grainger, Palestine, Tex.—Enclosed find twenty-five cents for thirteen weeks' subscription to Lucifer and the following books: "Human Rights," "Love and the Law," "Sexual Enslavement of Women," "The Coming Woman." Please advise me as to whether you have published "Hilda's Home" in book form and at what price. If not, what the copies of Lucifer will cost containing the story, and if you can do so, send me the first thirteen instead of recent copies of Lucifer for the twenty-five cent trial subscription and notify me what the others will cost containing the balance of the story. Also advise me as to how far back you can furnish copies of "The Adult," and if the back numbers are supplied at yearly rates.

[See advertising page for price and description of "Hilda's Home." We can supply back numbers of '97 and '98 in complete volumes. Price unbound, $1; bound in cloth, $1.25.]

Miss L. A. Mint, Boulder, Mont.—I was very glad to see the sketch of your father in Lucifer, January 21, and inclose ten cents for copies of said number to send to friends. This article makes me more deeply interested in the work your father has devoted so much of his life to—not that I am a free lover—I have given that question no consideration; but because I love liberty in its broadest, greatest sense and realize more and more the great need of such men as your father. To him every woman owes a debt she can never pay, and I shall henceforth, as long as your father lives, do all I can to aid his paper. My own undertaking is so much greater than my strength that it requires for its development more than I can give, but there are ways in which I can help Lucifer as your father's work, and not hinder mine; how much I can do thus time alone can tell. "Yours for all good to all mankind."

Though I don't quite agree with you that "strikes usually fail," I most heartily agree with you that this is the hardest problem (the rights of labor) now demanding solution, and I inclose twenty-five cents for more copies of Lucifer, Feb. 4.

J. D. Coverstone, Bremen, Ind.—I am not now, nor ever was a subscriber to Lucifer. Some time ago I sent you a quarter for "Hell and the Way Out," and a sample copy of Lucifer, and the latter had been coming occasionally ever since. I am careful not to allow my family to read them, and always consign them to the stove after a glance at their contents, if not before. The paper has only one sensible thing in it and that is the "Referendum." But all reforms that such a sheet advocates will be impeded rather than accelerated. If you will show me any reforms that were accomplished by infidels I will have more faith in Lucifer. I know unbelievers often talk reform, but their own life belies their tongue. I judge Lucifer is no exception to the rule. A man who sets aside God's most holy laws, and tries to make better ones for himself, is like a grasshopper trying to swim the ocean; he is sure to be drowned. If God would die and leave the universe to you, you might stand some show, but as long as God lives you will have a very influential opponent. Let me adjure you to "Seek first the Kingdom of God and His righteousness," and then advocate the Initiative and Referendum both in church governments and the state, and you will set an example of life worthy of imitation. No, I never was a subscriber to Lucifer. Yours in Christ.

Sada Bailey Fowler, Torresdale, Pa.—A good woman, Mrs. Nat, was dying ("Don't tell it for the world," the physician said, "but it is a fact Mrs. Nat is dying of too much Mr. Nat.") According to popular standards, this doctor was in duty bound to lay this precious life as a sacrifice on the altar of respectability. But a *Mosiene* came to rescue her sister woman from this worse than Egyptian bondage; she aided her to the divine right of life, liberty and the pursuit of happiness—to the consolation and company of her true mate.

Then the scandal came. The religious society in which she held an office, put the question of her expulsion to ballot. There was a tie. The president, Mr. Campbell (whose secret life could not bear examination), gave the casting vote against her. When the meeting adjourned the *Mosiene* took the persecuted sister's arm, saying in a loud, calm voice, "Come away from these people who have choked at a dear little gnat and swallowed a big ugly camel."

I am reminded of this in thinking how people will read the obscenity of the daily popular press and then taboo Lucifer and such books as "Irene," whose pages teem with the truth about love. Previous to my publication of "Irene" I could earn a living upon the Spiritualist rostrum, which welcomed me anywhere between the two oceans; but the Spiritualists, though many my dear personal friends, do not think the book respectable. One reason given by a popular president was, "'Tis fifty years beyond its time." One decade of that half century has already past, and I am bound to live the remaining four decades to see my persecuted child, "Irene," respectable. I have learned the grand science of retaining youth and health, love and happiness, and am unfolding these truths in my new book, with a solution of social and industrial problems. The editors of our brave Light Bearer have joined their efforts to mine in the sale of "Irene," to aid us in obtaining the means to forward this work. We have proven that a story will sell much faster at fifty cents than at twice that amount, so those who want a handsome dollar book at half price, please take notice, now is the time!

Loveth thou the truth? Then read this book, of which a critic said, "There's too much truth in it for a novel." But it was written for realistic life, yea, for honest, pure, loving life, for nobility and freedom, which does not choke at gnats and swallow camels.

Albina L. Washburn, 1728 Glenarm St., Denver, Col.—"O. M. M." in No. 738, asks me to explain definitely what I meant by "outward expressions of sexual impurity." As the expression was quoted, and I am away from my files of Lucifer, I will give what it seems to me to imply. Actions are expressions of mental impulses or conclusions. If a man is sexually impure in his mind a mentally pure woman feels it unpleasantly at once. He is gallant (if cultivated) but not just. He looks at her body, but appreciates not her noble ideas, as he cannot understand their true import. He adores beauty of form and color, well dressed. He considers woman man's game. He reveals the vulgarity of his thoughts in fulsome praise or cloudy jokes. Usually, but not always, he uses tobacco, often intoxicants. The sexually impure man is inconsiderate of others, especially his wife, who is his sexual slave. If she is not submissive he is her open or secret enemy. He is self-indulgent and in general, not too industrious. Many women who openly tolerate him express to each other a distaste for his presence.

The women who value this man are sexually impure themselves. They spend much time in self-adornment; they are also inconsiderate of others, especially of a husband who is not quite so devoted to the world's follies as they. They are looking for wealth, and evidences of wealth and pleasure; they read cheap novels; they love nothing with a deep self-sacrificing love, but with the the ferocity of the tiger—as transiently, as unreasonably and as selfishly, except the love which they give their young, whom they spoil with neglect and indulgence. To me sexual impurity implies sexual prostitution. The sex powers are perverted to transient, what we call lower pleasures.

It is a pleasure to a hungry boy to eat a green apple, yet nature rebels and he suffers, or if he feels no ill effects then the habit of ignorant self-indulgence will bring sorrow in after life. Ignorance of the better way leads to the waste of vital force in lower forms of self-indulgence. Secrecy, deceit and dishonesty usually accompany this self indulgence, not so much because of the watchfulness of society as because of the still small voice heard at intervals of self-dissatisfaction, saying, "Come up higher."

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LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 copies 25 per dozen.

Wanted A publisher for "Little Freethinker"—a liberal atheist. Also names of liberals who want correspondents. The applicant for correspondents will send four cents in stamps. Address Elmina Drake Slenker, Snowville Pub. Co., Va.

Wanted: To let, Room to a radical who desires to have a home with a radical family. Address L. M., care of Lucifer.

Wanted. A neat and tidy woman to keep house for gentleman in the country. Middle-aged lady prefered. Address J. C., care of Lucifer.

LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 8. CHICAGO, ILLINOIS, FEBRUARY 24, E. M. 299. [C. E. 1899.] WHOLE No. 751

Don't Forget You've Married Me!

Now, Marco dear,
My wishes hear,
While you're away
It's understood
You will be good,
And not too gay.
To every trace
Of maiden grace
You will be blind,
And will not glance
By any chance
On womankind!
If you are wise,
You'll shut your eyes
'Till we arrive,
And not address
A lady less
Than forty-five:
You'll please to frown
On every gown
That you may see:
And O, my pet,
You won't forget
You've married me!

You'll lay your head
Upon your bed
At set of sun.
You will not sing
Of anything
To any one:
You'll sit and mope
All day I hope,
And shed a tear
Upon the life
Your little wife
Is passing here!
And if so be
You think of me,
Please tell the moon:
I'll read it all
In rays that fall
On the lagoon:
You'll be so kind
As tell the wind
How you may be,
And send me words
By little birds
To comfort me!

And O, my darling, O, my pet,
Whatever else you may forget,
In yonder isle beyond the sea,
O, don't forget you've married me!

—*W. S. Gilbert.*

Fragments.

BY ROSEA M'COY.

Is it any wonder that a nation which tolerates Comstock should repudiate the doctrine that governments derive their just power from the consent of the governed?

The cry of the Imperialists is that the Filipinos are incapable of self-government. So England said of the American colonists in 1776. So the governors always say of the governed.

Lillian, Lillian Bell, how could you go and tell
Such naughty things about the good St. Anthony? You know you should
Not cause his pious friends to start by advocating undraped art.
Such shocking things you tell, Lillian Bell.

The attitude of Comstock to other Americans is practically the same as the attitude of American imperialists toward the Filipinos. He contends that other Americans are incapable of governing themselves (being moral) without his assistance.

Marriage is illegal in Missouri and some other states. Not only bigamous marriage and the marriage of persons under statutory age, but even the voluntary marriage of a mature man and woman, neither of whom has a matrimonial mate Sounds incredible, doesn't it? Nevertheless in Missouri the law prescribes a penalty of $500 fine and a year in jail for the officia who issues a license for white and black persons to marry.

"Give your authors liberty, but not license," says Lillian Bell. "Permit them to write and allow even the American girl to read, and believe me, you will find that America is not the hotbed for divorce which it is at present." She might have added with as much, if not more truth: "Give your daughters liberty, but not license, and there will be few divorces." In most of the states of the union a license necessarily precedes a divorce.

Walter Hurt, editor of the "Gatling Gun," Cleveland, Ohio, has been arrested on the charge of publishing obscene articles in his paper. The principle of liberty is too precious to be sacrificed even in the cases of such men as Hurt and Charles C. Moore, both of whom through their papers have advocated the regulation of other people's affairs. It is the irony of fate that both these ardent champions of morality, should be arrested on charges of immorality. But that does not mitigate the outrage of their arrest.

Ring the alarum bell! Call up Anthony the Abominable and Parkhurst the Pharisee. What mean such goings on as this related in a telegram to the "Chicago Tribune" of Feb. 16?

"Cupid appeared in the flesh at a St. Valentine's dinner given by Mrs. Emma Eames Story in the Hotel Marie Antoinette, New York, to a few of her friends. It was a live pickaninny undraped that the DeReszkes and other guests beheld when the crowning feature of the dinner was reached. To say that the little chap created a sensation is putting it mildly."

R. B. Kerr asks why women have not equalled men as writers of poetry and hymns. From a Christian point of view can be name any hymns written by men which can surpass in sentiment and diction "Nearer My God to Thee," "Jesus, I My Cross Have Taken" and "Mine Eyes Have Seen the Glory of the Coming of the Lord", all written by women? Can he cite anything from Shakespeare or any other male dramatist surpassing the noble and sublime sentiment of love of libert expressed in "Rienza's Address to the Romans," by Miss Mitford?

Lillian Bell astounded the prim members of the Chicago Baptist Union in an address before that body a few days ago, by declaring Anthony Comstock and the American girl are throttling art in America. This is an outrageous slander on the average American girl, who is far removed from prudery in spite of her pernicious education. The girls who are the allies of Anthony the Abominable are, for the most part, elderly maidens of soured temper, and married women, who by false education and clerical domination have been led to believe their Heavenly Father made a grievous mistake in allowing people to be born naked.

Annie Peterson arrived in New York on the Anchoria from Denmark, Feb. 14, with Mormon Elder Brand, with whom she was going to Brinton, Utah. She said she believed in polygamy because it was in the Bible. Deputy Commissioner of Immigration

McSweeney decided that he could not exclude a person who merely believed in polygamy, and she was allowed to proceed. But Amalia Witkow was sent back to England the next day after her arrival in New York about a year ago because she said she did not believe in marriage. Amalia should have quoted the Bible, too, saying, "In the resurrection they neither marry nor are given in marriage" and "I am the resurrection and the life."

Comstockism Condemned

"Chicago Chronicle," Feb. 15.

Lillian Bell, in responding to the toast "Hopeful Aspects of Literary Life in Chicago," said some plain things to the members of the Chicago Baptist Social Union assembled at a banquet in the Auditorium last night, which made them look at each other and gasp with the cold drenching of radicalism which she gave them.

She told them that the puritan element in American life was the great obstacle in the way of the development of the great American novel so long awaited. She said that the trouble lay with "the country which makes Anthony Comstock and the American girl the standard of taste. It is the puritan element in America today which is crippling art.

"When Boston rejects one of the masterpieces of genius because it is nude; when a magazine which never permits an artist to picture in its pages a woman in a decollette gown circulates 750,000 copies a month; when Anthony Comstock can pronounce against a picture and carry enough public opinion to force its removal from the art gallery; when the people of a great, educated country like ours say we will have nothing on our shelves that our daughters cannot look at or read in the presence of young men; then I say it is time to lock up your daughters and jail your young men and drive your authors to Europe.

"It is a crime against taste and humanity and genius to allow an author to begin a novel full of strong human passion, dealing with the great problems of life and death and the tragedy of love, and then at a vital point, because of provincial public opinion, to force him to stop short of the truth and make him don his mincing patent leathers and limp lamely to a false conclusion. You force him to shuffle and equivocate. Your daughters learn these half truths by heart.

"American novels are too expunged to be true to life. They are novels of clever details of witty conversations and delicate truths which gives your brain little tingles of delight when you read them. But the great things of life, the problems of existence which are tearing like wolves at your heart and mine, are never grasped and handled firmly. They are staggered around and hinted at, and the author stutters and coughs behind his hand until his readers are blushing for what he so palpably avoided.

"American modesty, when all is done and said, is largely American overdone self-consciousness. But your poor author, even if he dares to write what his soul tells him, what his art demands, the publishers, who know their American public, send back his novel to be expunged.

"Not many of you here tonight know the number of fine novels thus cut and mutilated by publishers, because you would not buy them unless they were filtered until they became anæmic. Ignorance is not innocence. Keep your girls in ignorance if you like, but do not imagine that they owe you thanks for it or that you will get it when once they know the truth."....

When Miss Bell finished reading her paper a decidedly frosty atmosphere pervaded the banquet hall. She was feebly applauded and she left the room with a pugnacious toss of her head. "I meant every word of it," she said with an air of defiance.

The function closed with the singing of the doxology.

The evils of our fate are doubled by dwelling on them; a scratch becomes a wound, a jest an insult, and a slight sickness often ends in death by brooding apprehensions.—*Selected.*

Arraignment of Marriage.

BY B. F. ODELL.

Any person who thoroughly and candidly investigates the bearings of marriage, of marriage slavery, of the subjection of one woman to all the sexual demands of one man, however beastly he may be, for that is just what marriage requires, can come to but one conclusion. That must be that marriage causes more misery, directly and indirectly, than any other one institution.

After all that is done to smother, keep down and hide all the horrors, the heartaches, the blasted hopes and ruined lives of so many women in the homes of our land, the smothered wail still reaches every ear. Every influence that can possibly be brought to bear upon those who suffer the evils of marriage, is used to suppress any exposure, especially of sexual oppression. Social ostracism, almost as bad as that dealt to the prostitute, is the ever ready scourge to prevent suffering wives from revealing the skeleton in the closet. Could the countless lips be unsealed, a tale would be told that would exceed in horror anything the world has ever heard.

It is not the unceasing round of household duties that makes married life so hard for women. It is not so much the burden and wear of bearing and rearing undesired children, with its wearying anxieties, cares and labors, though that is enough to make life an unending drag; it is the nervous strain, exhausting vitality—and all the long list of female complaints that follow undesired sex association—that is taking health, hope and happiness from the women of our land.

But it is not the women alone that are reaping the bitter fruit of our marriage system. A race of physically enfeebled children are generated. Worse still, their minds are distorted and soured by prenatal conditions. Race progress, except in mere intellectuality, has ceased. Physically and morally the race is at a standstill.

Moreover, public illegal prostitution owes its origin and huge proportions to the exclusiveness of the marriage system. Its deep depravity and its horrors too are due to the relentless treading down of any woman who refuses to sell herself as a perpetual sexual slave to some one man, to forever be at the beck and call of his sexual appetites, regardless of her own natural feelings.

This is done to uphold marriage slavery, and for no other purpose. Sensual men do not want women to have any opportunity to gratify their natural normal sex instincts in any other manner than as a sex slave to some man. It is so much more convenient for the merely animal instincts of the man to always have a woman ready for his use that he cannot afford to have his pet institution endangered and have to run the risk of finding a willing partner. Of course unwilling or forced association is below the animal. Willing association is only on the animal plane, while love association alone ennobles and elevates.

The marriage adherent will ignore all this and uphold the forced association which even animals are not guilty of. Just think, all this hounding down to destruction of the woman who will not, or does not become a sexual slave to some man is to uphold the most infernal and degrading slavery the world ever knew—the slavery of woman's most sacred nature.

But countless thousands, yes millions, under forms of respectable marriage are just as much sold to gratify some one man's sexual desires as is the prostitute. Continued support, a home, a name, respectability may be the price, sex association, often repugnant, the result. Is it any less prostitution because for life so that she cannot avoid being debauched if she would? Is she any more pure that she binds herself hand and foot for life? No, no! Purity is not made by law nor ceremony. No ceremony can change the pure into impurity or impure into purity. Nature fixes the status. Laws and customs cannot change it.

Each one of the countless thousands who sell themselves into marriage is worse off than her illegal counterpart would be were she not beaten down by society. Were the illegal one received in society and given a fair chance to engage in other occupations so as not to depend exclusively on the proceeds of her prostitution for a livelihood, her condition would be much better than that of the average married woman. It is the forced association that gives to prostitution its horrors, not that the associations are outside of marriage. Give the illegal prostitute a fair chance, and in every line she will stand above the legal married prostitute. Her business and labor would enable her to refuse undesired sex associations, while the married woman would gain no relief from her husband however much she earned in business or by her labor.

The illegal prostitute would not be burdened with undesired children like her married sister. She could measurably choose her occupation and not be bound to the ceaseless round of domestic toil and worry that confronts her married sister.

Under freedom both these forms of prostitution would cease to exist. When women are free, will they want to sell themselves into undesired, repulsive sex associations? They do so now, both in and out of marriage. To ask the question is to answer it. We know that undesired association must be forced by some means. The woman that is really free will never permit it. Some hold, some bondage must compel her to submit to it. Of all the means that are or can be used to force her consent there is none so common, or so respectable as marriage to force woman to violate her own sex nature, to become a prostitute, to one man it may be, but a prostitute still.

Now, prostitution is the bane of the race. It is eating away the physical and moral stamina of mankind. It should be the work of our lives to fight it. To do this effectively we must strike at the very center of all prostitution—the marriage system.

The martyr spirit is required in this contest. The selfish sensuality of man under a thousand false pretexts will strike down all who strive to free his slave, and endanger his easy gratification. The road to freedom will pass over the bodies of thousands of martyrs.

The Equality of the Sexes.

BY KATE AUSTIN.

I protest against R. B. Kerr's insinuation that in a former article I asserted the immense superiority of women. What I did say most emphatically was this: "That woman is fitted by nature to compete on an equality with man in all the activities of life." If that be treason to man "make the most of it." I have admitted the "natural distinction of the sexes in physical efficiency." That, as friend Kerr stated, "can be proved by a glance at the lower animals." But when he goes on to state that intellectual differences undoubtedly exist, but cannot be proved by "observing the lower animals," it plainly shows that the masculine claim to mental superiority has not a "leg to stand on." For we cannot dispute the fact that among the lower animals the female gives positive evidence that her mental faculties are as well developed as those of the male. And to use the exact words of Mr. Kerr, "They have no artificial institutions, favoring the male, therefore we are prepared to accept them as conclusive evidence on the subject of the natural relation of the sexes."

It really looks as if Mr. Kerr is "hoist by his own petard." If the human female is inferior to the male in intellect, it would be interesting to know when and how she lost the birthright of mental equality bestowed upon the lower forms of animal life. Is it possible in her case, a cog slipped in the chain of evolution that was to elevate the race above the beasts of the field, and so she hangs suspended a little lower than man?

Quite a number of animals besides the man-like apes cooperate to rear their young. This is noticeably true with birds. The pride and affection and watchful care bestowed by the gander upon the little downy goslings is a sight to behold.

Why do they sing of maternal love and ignore the paternal love that exists here and there among the lower animals, reaching its highest excellence in man? If nature designed the male

the special protector of the female the design ought to be more apparent.

All I can see is this, that among the higher forms of life, including man, is a deep, strong undercurrent of sympathy that impels the members of a group to rush to the aid of those in extremity. There are periods in the lives of all when they must depend upon the love and care of others or perish. This sympathy finds its highest expression in the human race, though greatly perverted by our social institutions, and instinctively compels all to bestow their services where most needed, irrespective of the sex of the sufferer. The wild herds rush madly to the aid of one in distress, be it calf, cow or bull. Darwin tells of the stormful wrath, the agonized entreaty that drove a company of baboons from their safe retreat among the rocks to secure the body of their dead comrade shot by the hunters. The man-like apes, who assist the mother in preparing for the advent of their offspring, exhibit this sympathy and the instincts of the true father. Unlike apes, man makes no preparation for the coming of the being he has created unless he has a legal claim to the mother; which proves "our institutions to be unfavorable" to the man, in failing to develop those admirable qualities possessed by his primitive ancestor, the ape.

Mr. Kerr appears very sensitive to remarks reflecting on man. Doubtless he thinks my sex has grown callous in this respect. The average man having a better opportunity to develop his thinking powers than the average woman, it naturally follows that the best hymns are the result of his headwork. A well-developed brain gives the ability to do the very best, even in such insignificant things as writing hymns.

Mr. Kerr protests that I "unjustly accuse him of trying to prove that woman is man's inferior." If the whole trend of his controversy is not an endeavor to prove woman's mental inferiority then I do not understand English. The last argument he brings is this: That women do not possess the energy of men to work their brains and muscles because of their inferior size.

How do the men of the past and present who distinguished themselves in art, science, literature, politics and war, compare in size with their fellows—Lord Byron and Gibbon for instance? Would not Napoleon Bonaparte "lose more heat by radiation from having more exposed surface in proportion to his total mass" than John L. Sullivan? If the "law of the conservation of energy" does not prove fatal in the case of men like Bonaparte, Byron or Gibbon and thousands of others physically inferior to their fellows, who found their fitness to compete on an equality in the struggle for existence, I do not see how it can very well apply to woman. As to where women get their energy I can only reply in the name of Madam Roland, Charlotte Corday, George Eliot and Harriet Martineau; it is their priceless possession.

"Meddler" calls attention to the act of John August Brown, one of Minneapolis' men of means and culture. Early last spring when the violets were budding into bloom, the wife of Brown, Sophia, and Stephen Heegle fell in love with one another and were found out. What did Brown do? Get a gun and start on an expedition of extermination? No, dear reader, he had another plan to get even. He told Sophia to get a divorce and marry Heegle, which was done; but for fear that Mr. Heegle would not perform his part of the program, big-hearted, generous Brown went to the office of the clerk of the court and purchased the marriage license to make sure that the event would not miscarry. "Meddler" would like to ask, where, oh, where is there such a husband as John August Brown in the City of Superior? There might possibly be found one in the bachelor's club, but nowhere else!—*W. Superior, Wis. Citizen.*

The initiative of all wise and noble things comes and must come from individuals; generally at first from some one individual. The honor and glory of the average man is that he is capable of following that initiative; that he can respond internally to wise and noble things and be led to them with his eyes open.—*Mill's "Liberty."*

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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A SUSCRIBER writes to ask if we will accept stamps in payment for Lucifer and books. He objects to paying a war tax, and therefore does not want to buy money orders. YES. Stamps are as good as any other kind of money at our office.

WILL THE subscribers to "Hilda's Home," who have not yet paid for the books which they promised to take, let us hear from them? You need the books—we need the money. And if any who have paid for a book has not received it, we will send it on application. This book has been highly recommended as an aid to missionary work and should not be permitted to be idle. The price is $1 in cloth; 50 cents in paper.

In the Sunny South.

Saturday morning, Feb. 11, finds me at New Orleans, the commercial, social and political metropolis of the Gulf States. My last week's letter was written at the kindly hospitable home of our friends, S. A. and W. P. Fogg, near Thayer, Miss My sojourn at that place was one of the most enjoyable and helpful of my trip this year. Notwithstanding the sudden change of weather from spring to winter, soon after my arrival at Thayer, I found the air, the water and the general environment so conducive to health and comfort that the improvement in my condition during these six days was more marked than during any other period of equal length since leaving Chicago. Of the advantages of this place for colony purposes I propose to have more to say later on.

Bidding good-bye to our Thayer helpers, I made the short run of seventy miles to Ponchatoula, La., where I was met by three or four friends whose names are not wholly unknown to Lucifer's readers—J. Allen Evans, Virgie C. Moon, Samuel Moon and S. O. Bishop. The address of last-named is now at Hammond, La., formerly at Wichita, Kas. Hammond is the next station north of Ponchatoula, and while the train halted there for some ten minutes I was most agreeably surprised to hear my name called by a little man somewhat advanced in years, whose face had a slightly familiar look, and who introduced himself as S. O. Bishop. My surprise was so great that some seconds elapsed before I could fully realize that this man was really the same Bishop who, for a dozen years or more, has been a most faithful and earnest helper of Lucifer and its work. (Mem: Let no reader imagine that because we have a *Bishop* and a *Pope* among our patrons and helpers that there is any necessary connection between Lucifer and the Roman Catholic church or any other ecclesiastical organization.)

Next day at Ponchatoula I had the pleasure of a much longer interview with our Bishop, and also with a young friend whom he brought with him—B. Wade Hewett, a member of the firm of Hewett & Son, extensive nurserymen, formerly of Waupun, Wis., who have lately moved their entire business to Hammond, La. The Hewetts, while in Wisconsin were readers and helpers of Lucifer and now will receive the weekly visits of our Morning Star in their Louisiana home. That our friends Bishop and Hewett should be willing to take a day off and walk five miles here and back—ten miles in all—to meet and talk with Lucifer's editor, certainly speaks well for their earnestness in the cause of the reforms to which our Light Bringer is devoted.

Ponchatoula and vicinity seem well adapted to the business of supplying New Orleans and other large cities with berries and garden "truck", and also with eggs, poultry, milk and butter. Cabbages, lettuce and onions grow all winter without protection. Strawberries are ready for market in February and March and continue in bearing till July. Blackberries and dewberries grow wild in the woods and are much superior in size and quality to those grown in the latitude of Chicago. Oranges, figs, Japanese persimmons and many other semi-tropical fruits are successfully grown here. Peaches, grapes, pears and plums do well, but apples have to be imported.

Not wishing to tire the readers, and not wishing to monopolize Lucifer's space, I must bring this long letter to a close, and send it back from the next station—Pensacola, Fla., else it may be too late for next week's Lucifer. As these last lines are pencilled the train is fast bearing me through the pine forests of Southern Alabama. The lumber business seems to be the sole industry. But of this more anon.

IN CAMP AT LAKE HELEN, FLA.

Omitting for the present many things I meant to say in regard to my trip to this place, I find myself very pleasantly located on the second floor of the "Hotel Cassadaga," the largest hostelry at the much-advertised "Southern Cassadaga" camp ground. While somewhat disappointed as to the number of cottages and number of visitors in attendance I am not at all disappointed in regard to the beauty and healthfulness of the location. Situated 125 miles south of Jacksonville on, the A. & W. branch of the Florida East Coast railroad, about twenty miles inland from New Smyrna, one mile south of the railroad station at Lake Helen, overlooking a chain of small lakes, surrounded by hills covered with forests of tall pine trees, the location is all that could be desired as a health resort. A large sanitarium is in course of construction for the use of invalids needing special treatment.

The unprecedented cold of the past week or two has probably greatly diminished the attendance at this camp, the impression doubtless being general that hotels and boarding houses at the camp are not constructed with a view to resisting a temperature of ten or twelve degrees above zero. This impression, however, is true only in part. The hotel at which I am stopping is supplied with heating apparatus and with sleeping rooms and beds sufficiently warm for the comfort of the chronic invalid.

Arriving on the 14th, I found my old friend Prof. W. F. Peck, already on the ground, and officiating as one of the leading speakers. Prominent among the speakers now here are Mrs. C. Fanny Allyn of Stoneham, Mass.; Mrs. Clara Field Conant and Dr. Edward E. Conant of Virginia. Yesterday I had the pleasure of listening to a very fine address by C. Fanny Allyn, on the "Higher Education," and "Divine Providence"—subjects furnished by the audience. She also gave improvisations in verse upon subjects suggested by the audience and appropriate to the times and local conditions. It has been my fortune to hear many extemporaneous speakers, but among them all I think of few if any that for readiness, clearness of thought, and sprightliness of action and utterance, can surpass Mrs. Allyn. In religion, government and sociology she is reckoned as radical and fearless to a marked degree.

Am glad to say that the weather is again mild and spring-like. Three days of sunny skies, and of balmy, health-laden breezes have nearly obliterated all memory of the terrible "blizzard" that swept down upon the Gulf States from the frozen Northwest on Saturday and Sunday, the 11th and 12th of this month—a month that will doubtless be long remembered by the fruit growers in all the Southern states of the American union as the "record-breaker."

As this writing, Friday the 17th, I have heard nothing from Chicago for over a week. No Lucifer later than the issue of Feb. 4 has reached me, consequently I am feeling quite anxious to hear from home. Hoping that all the members of Lucifer's widely scattered family who may have been living in or near the pathway of the late storm, have escaped freezing to death, and also escaped serious loss of their animal or vegetable friends, I will close this my weekly word of greeting. M. HARMAN.

An Appeal for C. C. Moore.

The case of the editor of the "Blue Grass Blade" is to be appealed. Several members of the Ohio Liberal Society have taken the matter in hand and engaged lawyers, who will attempt to obtain a new trial. It appears that the case was wretchedly mismanaged. The real issue of free discussion was not defended at all. Moore writes from the penitentiary at Columbus that he is assistant in the printing office, has been permitted to retain his hair and beard, and is given good food and plenty of it. Altogether, one would judge from his letter that he is on a pleasant junketing trip. Nevertheless, his case should not be allowed to stand as a precedent for prosecutions of people who may in the future seriously defend the vital principle of free discussion.

An Anarchist Colony.

Most of Lucifer's readers are probably unaware of the existence of a community where the doctrines promulgated by Lucifer have become popular. Having visited many colonies, and having lived in two of them, first in the godless town of Liberal, Mo., where free lovers were persecuted and mobbed by Infidels calling themselves Liberals, and later in the Owen colony in Sinaloa, Mexico, where state socialists, with their referendum, rule, exercised all the brutal tyranny of a Czar, I have been prepared to expect nothing but a policy and practice of invasion of others' rights in any of these alleged reform colonies.

I had expected at Liberal, Mo., and in the Sinaloa colony to find freedom, but found not even toleration. I came to Lake Bay expecting to find discord and intolerance among a group of populists, socialists and communists calling themselves anarchists, yet not comprehending the principles of anarchism and practicing them still less. The unexpected confronts me here as forcibly as it did at Liberal and Sinaloa, for I find at last a community of people whose chief panacea for all social ills is more freedom.

This colony was started three years ago by three families, the Odells, Allens and Veritys, who withdrew from the Glennis colony. There are at present about sixty members. No attempt has been made to advertise the colony. Numbers and wealth are not what they are seeking so much as congenial companionship, a free life and a freer education of their children.

Harmony has not at all times prevailed in the colony. Some of the members were at one time disposed to ostracise certain radical free lovers, who, however, by force of constant discussion and by the example of their happier lives, not only broke down all opposition, but won converts into the ranks of the radicals, and for the first time in my life I find people becoming free lovers because it is fashionable. All questions are discussed openly before children of all ages, of both sexes. It would do you good to hear the experiences of those whose lives of monogamic discord have been changed into harmony by the introduction of more freedom. They accept the doctrines of freedom in the sex relations on the solid foundation of results obtained, of pain replaced by pleasure. Most of them look upon free love no longer as a theory to be argued upon, but as something to be demanded, as you would demand the right to breathe.

The chief occupations of the colonists are discussing social questions, cutting cord wood and saw logs and clearing land. Little quarrels have occurred occasionally, but in no case have I heard of any serious invasion of another's rights.

Many of the members have belonged to other colonies. Some were in Sinaloa; some left Ruskin, Tenn., because of the intolerance of the rulers there; others are from Equality. Remember this ye state socialist free lovers! You will be hunted like criminals from your own colonies.

All through the world's history little bands of people have gathered together to escape oppression, and every one of these little groups—except the anarchists—have ached to rule over somebody; have feared to trust liberty; have tried to heal the ulcer caused by oppression by applying more chains.

At Lake Bay the remedy is always more freedom. Some have come here disposed to govern, but that element does not prevail. I have been very careful to hear both sides and have listened attentively to enemies of the colony before venturing to express my opinion, and then I have drawn it very mild. Most reform colonies make the mistake of co-operating in everything. These people co-operate only where it is advantageous to do so and otherwise work as individuals.

Do not misunderstand me. This colony is by no means all that I could desire in any respect. They are merely moving in the right direction and are learning and teaching that great truth, that "Liberty is the mother, not the daughter of order"

HENRY YOUMANS

Lake Bay, Wash.

A Newspaper Canard.

A few weeks ago the "New York Sunday World" printed a very sensational story of the life and suicide of Eleanor Marx Aveling. The startling headlines were as follows: "Was Edward Aveling a Villain or a Visionary? Eleanor Marx, Original of Pinero's heroine in his most famous play, 'The Notorious Mrs. Ebbsmith,' pales its lurid fiction by her suicide for love. Her martyrdom to socialism. Dr. Aveling, who connived at her self-sought death, a——what?"

The article was throughout an attempt to prove an alleged resemblance between Eleanor Marx and "Mrs. Ebbsmith." I sent the article to George Bedborough, asking his opinion of it. In reply he writes:

"Mr. A. W. Pinero has written me emphatically contradicting the statement made by 'The New York World' to the effect that Mrs. Eleanor Marx Aveling was the original of the 'Notorious Mrs. Ebbsmith.' Mr. Pinero denies that there is any basis whatever for the suggestion. GEORGE BEDBOROUGH."

Playgoers' Club, London.

The International Free Discussion League.

The International Free Discussion League is organized for the purpose of carrying on, encouraging and defending free discussion, oral and printed, of all problems that arise incidental to the social state, without any regard to their character, as it is believed by its founders that the utmost liberty of inquiry is essential to the development of wisdom in individual and collective life and action.

While the statutory laws respecting the free and public expression of thought and opinion have been largely modified, and in some few instances abolished during past years, yet, with those remaining still in force (witness the very recent unjust prosecutions for blasphemy and obscenity in England and the United States) laws which lie unrepealed, awaiting the call of the moral or religious bigot, there is a public opinion, narrow to the verge of fanaticism, which acts as a powerful check upon the wholly healthy movement of thought in the sphere of speech and publication. To meet this, and to successfully combat it through the mutual efforts of the friends of truth and progress, the League is formed. It is believed that by making a united stand, through organization, the prejudice and oppression now existing may be met and neutralized largely, and the prime interests of our lives freed from the shadows of ignorance and the mists of falsehood.

Freethought organizations in the past have taken their rise from and have developed chiefly in opposition to theological ideas and the resulting controls. The growth in the complexity of society during the last forty years has brought forward problems which, with the solution of the theological problem well under way, call for a freedom of speech and press more extensive than was before conceived of, and quite dwarfing in their gravity former problems, important though these were. The economic problems involved in land tenure, the relations of

capital and labor, money, interest, etc.; the political questions raised by socialism and libertarianism; the problems of indvidual and public health, with the theories of disease and cure, including the vaccination theory, the sex problem, and the profound problems of morals or expediency in conduct, which involve all these others; these are occuping attention to a very remarkable degree today, and a new era of freethought has begun.....

All who believe in the necessity of freedom in thought in the search for truth, and in any and all spheres, all who would rather the truth should be found to be different from what they hold and believe, than that it should not be found at all; all who look to education and not to ignorance to determine the interests of life; all who want only fairness and courage in investigating the conditions of existence are earnestly invited to join the International Free Discussion League and use their influence as far as possible to further and secure its objects. The membership fee is only 75 cents per year. The organ of the League is "The Truth Seeker," published at 36 Villiers street, Bradford, England. Sample copy on receipt of name and address.....

The Organizing Secretary [William Francis Barnard] is prepared to lecture on subjects of interest to the League, and he will visit towns and cities in England, Scotland and Wales upon demand, to organize branches of the League. For further particulars address, The International Free Discussion League, 79 Markham Avenue Harehills, Leeds.

THE EXECUTIVE COMMITTEE.

Realism in Art.

Clarence S. Darrow in "Arena."

It was only the vulgar superstition of the past that ever suggested that the reproduction of human forms in stone was an unholy work. Through long, dark centuries religion taught that the human form was vile and bad, and that the soul of man was imprisoned in a charnel house, unfit for human sight. They wounded, bruised and maimed their house of clay; they covered it with skins that under no circumstances could be removed, and many ancient saints lived and died without ever having looked upon the bodies nature gave them. The images of saints and martyrs, which in the name of religion were scattered through Europe, were covered with paint and clothes, and were nearly as hideous as the monks who placed them there.

When the condition of Europe and its religious thought is clearly understood, it is not difficult to imagine the reception that greeted the first dawn of modern realistic art. Sculpture and painting deified the material. It told of beauty in the human form which thousands of years of religious fanaticism had taught was bad and vile.

If the flesh was beautiful, what of the monks and priests who had hidden it from sight; who had kept it covered night and day through all their foolish lives; who maimed and bruised, cut and lacerated it for the glory of the spirit which they believed was chained within? The church had taught that the death of the flesh was the birth of the soul, and they therefore believed that the artist's resurrection of the flesh was the death of the soul.

This old religious prejudice, born of a musty, superstitious past, has slowly faded from the minds of men, but we find its traces even yet; the origin of the feeling against realistic art has well-nigh been forgot, but much of the feeling still remains. No one now would pretend to say that all the body was unholy or unfit for sight, and yet years of custom and inherited belief have made us think that a part is good and the rest is bad; that nature, in her work of building up the human form, has made one part sacred and another vile. It is easy to mistake custom for nature, and inherited prejudice for morality.

There is not a single portion of the human body which some people have not believed holy, and not a single portion which some have not believed vile. It was not shame that made clothing, but clothing that made shame. If we should eradicate from our beliefs all that inheritance and environment have given, it would be hard for us to guess how much would still remain Custom has made almost all things good and nearly all things bad, according to the whim of time and place. To find solid ground we must turn to nature, and ask what it is that conduces to the highest happiness and the longest life. The realistic artist cannot accept the popular belief, whatever that may be as to just where the dead line on the human body should be drawn that separates the sacred and profane.

A Remedy for Marital Ennui.

In Thomas Hardy's "Far From the Madding Crowd," several gossips are discussing the case of a man who married a sweet, beautiful woman and soon tired of her. Says one:

"The pore feller were faithful and true enough in his wish, but his heart would rove, do what he would. Aye, 'a spoke to me in real tribulation about it once. 'Coggan,' he said, 'I could never wish for a handsomer woman than I've got, but feeling as she's ticketed as my lawful wife, I can't help my wicked heart wandering, do what I will.' But at last I believe he cured it by making her take off her wedding ring and calling her by her maiden name as they sat together after the shop was shut, and so 'a would get to fancy she was only his sweetheart, and not married to him at all. And so soon as he could thoroughly fancy he was doing wrong and committing the seventh, 'a got to like her as well as ever, and they lived on, a perfect example of mutel love."

The Chicago Monday Lectures.

At Central Music Hall, Professor George D. Herron of Iowa College, will speak as follows:

On eight Sunday evenings, beginning Feb. 19, at 8 p. m., Professor Herron will repeat the remarkable course of lectures delivered in Willard Hall last fall. Topic: "Between Cæsar Jesus."

On eight Monday noons, beginning Feb. 20, 12 o'clock sharp, Professor Herron will speak on "Municipal Ideals."

During this course Professor Herron will preach Sunday morning at 11, at People's Church, McVicker's Theatre. Admission free.

Sociologic Lesson. No. LXXXV.

BY HENRY M. PARKHURST.

THE AWARD TO LABOR. The Council rates the different series in advance, by the mean ballot, explained in No. 82. Guided by the previous awards and the results, each member designates upon his ballot such a rate for each serie as he thinks will secure the requisite amount of labor and skill. If the award to any serie is reduced, it will tend to diminish the labor portion, for a greater part of the time, to more profitable employment.

The rates for the series and the rates for the groups are fixed in advance by the Council; but the rates for individuals should be made in the group councils at the end of each week. This rating, immediately after the work is done, will more certainly reward diligence and care, and reduce the award when there is negligence or failure. Members would be guided in the selection of their occupations by different motives; their attraction for the kind of work; the amount of the award they expect to receive; the company they would enjoy in the different groups. If they found themselves insufficiently rated in one occupation, they would be likely to find other employment where they would be more appreciated.

FIRST PRINCIPLES. By Herbert Spencer. 525 pages. Style of binding, paper, etc., similar to "Data of Ethics." Our stock copy of "First Principles" to any one sending us $1 for a NEW subscriber, and 13 cents for postage on the book.

In the "funnygraph" of one of Chicago's great dailies we find the following bit of fine humor: "Rich Little Girl—I got a diamond ring and a big doll and a gold necklace today. Poor Little Girl—That ain't nothin', I had meat for dinner."

The man who could see anything "funny" in that would welcome another's sorrow with a wink and shriek with laughter over the death of his neighbor's child. "'Tis true, 'tis pity; and pity 'tis, 'tis true."—*Cassville, Wis "Index."*

The western movement against the employment of married women as school teachers should also embrace the principle that no bachelor teachers should be employed. If you refuse to employ married women you discourage marriage. But refuse, at the same time, to employ unmarried men, and you encourage marriage, thus balancing the diverse tendencies and doing justice all around. The western movement is idiotic, however, whether directed against women or men.—*Springfield "Republican."*

The "St. Louis Chronicle" says: "Police Magistrate Poole of New York, has discarded the old dog-eared, greasy Bible which hundreds of witnesses and prisoners have kissed. 'I'm not going to use the Bible any more,' he said. 'The Bible is nothing but a breeder of disease when used in this way. All sorts of bums and diseased persons kiss it, and it is dangerous to have about.'"

VARIOUS VOICES.

Mrs. J. Schmidt, Lowell, Wash.—Enclosed find one dollar, for which send me "Hilda's Home," bound in cloth. I cannot tell you how much I enjoy reading your paper. Since I began reading your paper I am not the same woman. It has thoroughly aroused me. This is the freedom that every woman should try to attain, and not the other preached by the so-called "new woman." I wish that every woman in America could read and be benefitted as I have been—we would be a happier people. Hoping that you for many years will be able to keep on your noble work and with my best regards to you and your little daughter,

Ella Slater, St. Louis, Mo.—We are so glad to have had the pleasure of meeting and becoming so well acquainted with your most earnest and honorable father, and hope we may meet you also in the near future. We enjoyed your father's visit more than words can express; and would be glad if he could return by way of our city. We enjoy reading Lucifer more than any other progressive paper, and we take several. A man who can write such inspiring words as those in "A Free Man's Creed," and "Motherhood in Freedom" ought to be born again so he could live to be two hundred years old. I do all I can to try to enlighten my sister women (and men also) and have talked to a preacher's wife (a patient) until I could see she was ready for the perusal of "Hilda's Home." I gave it to her, and she, poor woman, with tears in her eyes, pronounced it perfect.

J. Allen Evans, Ponchatoula, La.—The event of my life has come and gone. Your illustrious father, our dear, beloved editor of the grandest paper in the world arrived in this place on Thursday night on a belated train; for two nights I had watched the train for him; others too were on the lookout for him. Parties at Hammond caught him in the coach as his train waited for another train to meet and pass them there. I esteem it one of the most enjoyable events of my life that the long-deferred pleasure of meeting the editor of the Light Bearer was fulfilled at last. I entertained him one night and Friday we dined with Virgie C. Moon who, with her consort, was at my house to receive him on his arrival. He enjoyed his meals at my humble quarters, and I reveled in every moment of his presence, and I felt that such grand characters compensated us and made life worth living. I want to say to the many hundreds who are anxious about the recovery of our chieftain, that he ate heartily and assimilated his food while here, and was looking quite well and when I saw him off on the train for Florida he was cheerful and apparently filled with fond anticipation of meetings with other congenials in the land of the orange. I am glad he is beyond the blight of the present severe cold blast. I feel that I am a better man for having met Moses Harman.

Elsie Cole Wilcox, Lawrence, Wash.—"Irene" came a few days ago, and I have just finished reading it. In some respects I regard it as inferior to "Hilda's Home," and yet, as a clear exposition of our faith, giving every conceivable argument pro and con, it beats everything I ever read. Of course, as you know, I am too much "of the earth earthy" to fully endorse the spiritual part of it, but for the material, practical part I have only hearty commendation. I thank you for enabling me to read it, for if you had substituted the other books, as I gave you permission to do, I might never have made the acquaintance of "Irene." And now may I ask a favor? Will you tell me if the sequel was ever published? I do not remember having seen it advertised. And will you give me the author's present address? I dislike to trouble you now while you are doing double duty, but I am eager to learn more of Irene's philosophy. I trust your dear father will gain new life in the Sunny South.

By the way, I must tell you of a little namesake of yours here. She is a sweet little girl (of Norwegian parentage), one year old, who bears the name of Edna Lillian Dale, the Lillian being my contribution. She is very sweet and pretty, and I hope will grow up worthy of her name.

[The sequel to "Irene" has not been published. Mrs. Fowler hopes to be able to publish it in the near future. The author's address is Torresdale, Pa. The fifteen copies which she donated to Lucifer were sold long ago, but we still fill all orders at 50 cents each.]

A FEW GOOD BOOKS FOR YOU.

Love, Marriage and Divorce. A discussion between Horace Greeley, Stephen Pearl Andrews and Henry James.	$0 25
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The Sexual Enslavement of Women. By E. C. Walker,	3
The Woman Who Did. A Novel. By Grant Allen.	1 00
The British Barbarians. A Novel. By Grant Allen.	1 00
The Red Heart in a White World. An Outline of Principles and a Plan of Organization. By J. Wm. Lloyd,	10
Wind Harp Songs. By J. Wm. Lloyd,	1 00
The Revival of Puritanism. By E. C. Walker,	10
Bible Temperance. Showing that the Bible encourages the use of intoxicants. By E. C. Walker,	1
Woman, Church, and State. By Matilda Joslyn Gage,	2 0
Church Property. Should it be Taxed?	15
Prohibition and Self Government; Their Irreconcilable Antagonism. By E. C. Walker.	10
When Love Is Liberty and Nature Law. By John Badcock, Jr. A remarkably clear, convincing work.	.10
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Love Ventures of Tom, Dick, and Harry. A Novel with an Affidavit And they were naked and not ashamed (Gen ii, 25. 16 full-page French-Art Illustrations. Illuminated covers 12mo 256 pp; paper, $1.; boards, 50c.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 9. CHICAGO, ILLINOIS, MARCH 4, E. M. 299. [C. E. 1899.] WHOLE No. 752.

Civilized "Sport."

Ah, what fine sport on the night Broadway!
Sport for you girls whom the fools call gay!
Leering and begging the price of a drink,
Watchful of eye—with a tread half slink!
The "centrals" are out and the ward man won't shirk,
"Moral spasm D. D." says "disguised men must work"
(A discharge if the officer dares to refuse),
If his store clothes deceive you look out for "cop" shoes;
Slouch, creep and crawl to a dive, if you may;
Fight, if you're caught, like a wild beast at bay!
Ho! for the sport of the night Broadway!

Ho! for the sport of the night Broadway!
Where can you find such a hunt in the day?
Sport for the pickpocket plying his trade,
Your peril for him a vacation has made.
Sport for the scribe; what a "story" you make!
Funnier by far than the item he'd "fake."
Sport for the officer seeking his "stars;"
You're making his record behind prison bars.
Isms have banned you and ologies say
Man made the debt, but woman must pay!
Ho! for the sport of the night Broadway!

Ho! for the sport of the night Broadway!
Maudie and Ruby and Trixy and May.
A preacher is stalking you, jingling the wage
Paid by dull dupes for his fine "Christian" rage.
He'll send out a rosy-cheeked Sunday school lad,
Bid him flirt with you—wantons—then swear that you're "bad;"
Cheat men and blik 'em and rob if you can!
If you don't you'll be cruelly whipped by a "man."
Wolfish-eyed "souteneur," watching to prey
From the time you turn out till the time you decay.
Ho! for the sport of the night Broadway!

Ho! for the sport of the night Broadway!
Hark: 'tis the eve of a God's birthday!
Christmas chimes, here, on the crispy air,
Toy-laden children are laughing there;
Happy mothers and daughters pure
Guarded by love and well sheltered from lure,
Freedom of purse for the "waifs of the street,"
But no mercy for Magdalen prone at their feet!
No charity! Faith, lost! and hope?—not a ray!
Death! if from that one commandment you stray!
Ah! for the woes of the night Broadway!

ENVOI.

Father and mother and maker of laws,
Priest and policeman and pharisee—pause!
But for his, friend of Magdalen's, mercy today
Your daughter's the quarry on night Broadway.

—*Wilton Lackaye.*

Darwin, Weismann* and Harman.

BY R. B. KERR.

It may seem strange to write the names of these three men together, for in temperament, ideas and aims there is a great difference between the two chief biologists of the century and the prophet of Chicago. Yet it is likely that posterity will often mention the three names together, because of their connection with one great problem. Darwin and Weismann between them have propounded the most difficult of all the riddles of social reform; Harman is the man who has found the answer.

Darwin's great work in life was to prove that the main cause of progress among all animals and plants has been in the past, and now is, natural selection, or the survival of the fittest in the struggle for existence. Deriving from Malthus the well-established law that all living creatures multiply so fast that they tend continually to outrun the means of subsistence, he shows that this leads to a struggle for existence, and that in this struggle the fittest tend to survive and to propagate the next generation, while the comparatively unfit tend to disappear in the struggle and to die leaving fewer or no posterity. The forms of the struggle for existence vary. In former times war was one of the most important, being the constant business of our savage ancestors, and continually sweeping, not only individuals, but whole tribes at a time entirely out of existence. Today disease, want, exposure and the other hardships of poverty are perhaps the most important factors, sweeping away, as they do, about a third of the population before they get the length of having any children at all. But whatever the factors may be at any given time, there is no doubt about the facts. The delicate, weak, stupid, and generally incompetent, tend to go to the wall; the strong in mind and body tend on the whole to survive, to be the fathers and mothers of the next generation and to transmit their qualities to them. Such is the Darwinian law of natural selection, which is now admitted by all persons whose opinion is worth anything to be the chief cause of the evolutionary progress among plants, animals and men.

The revelation of this truth in 1859 greatly shocked many philanthropic persons, although the great majority have not even yet begun to understand it. People began to cast about for some means of rescuing mankind from the horrible evils of the struggle for existence, and naturally the method hit upon was that of the practical Malthusians. "It," said they, "we are always multiplying beyond the means of subsistence, and bringing these dreadful evils on ourselves, let us stop multiplying beyond the means of subsistence. If we limit our population we may not evolve so fast, but we shall at least have a better time of it."

This sounded like very good philosophy, but unfortunately Weismann and other biologists spoiled the whole thing by making a further discovery. They discovered that without natural selection or some other means of keeping the unfit from propagating, the race would not stand still, but would enter upon a career of continuous degeneration. As Benjamin Kidd expresses it: "If all the individuals in every generation in any species were allowed to equally propagate their kind, the average of each generation would continually tend to fall below the average of the generation which preceded it, and a process of slow but steady degeneration would ensue." ("Social Evolution," Chap. 2) Space will not allow me to show why biologists are gen

*The name Weismann ought only to be spelled with one "s" although it is often spelled with two. It is the German for "Wiseman." If it had a second "s" it would mean "Whiteman."

erally adopting this belief; suffice it to say that they are so doing.

Now, indeed, we are between the devil and the deep sea. On the one hand we have the choice of going on as we are doing, and we shall evolve; but our evolution will be founded on hunger, cold, and misery. On the other hand we may decide to stop the struggle for existence by limiting our increase; but that way degeneration lies, unless we can find some method of selecting the fittest parents without the aid of natural selection.

However, hope springs eternal in the human breast, and many people are now in the field with various suggestions for artificial selection of parents. Jane H. Clapperton, for instance, in "Scientific Meliorism," tells us that we must substitute "birth of the fittest" for survival of the fittest. But unfortunately, the first writers did not propose any effective method of getting this done. Some proposed that nobody should be allowed to have children without a medical certificate of fitness; but I fear the race would rather degenerate than submit to that. Others proposed that the unfit should voluntarily abstain from parenthood. But would the unfit agree to that? and even if they would, would the unfit know they were the unfit?

At this point Moses Harman appeared on the scene and propounded the true solution. His solution is the free selection by women of the fathers of their children. "Let every woman who wishes to have a child be absolutely free to select its father," said Moses Harman, "then the problem is solved."

That selection of fathers is an efficient cause of evolution is shown by the history of our domestic animals. Among our sheep, cattle and horses, there is hardly any struggle for existence; for, however many there are, we are glad to give them all the food, shelter and attention they require. Yet during the past five or six centuries these animals have evolved far faster than men or any race of wild animals. A fat sheep is now a much bigger animal than a fat sheep five centuries ago, and a like change for the better has occurred among horses and cattle. This has been accomplished by careful selection, and it has been chiefly selection of fathers, not of mothers.

The only remaining question is, would women on the average select the fittest men for fathers? Surely there can be no doubt about it. We all know that the average woman admires men who are tall, strong, resolute and handsome, more than she admires men who lack these qualities. Such virtues as tact and sympathy must always give a man an advantage with a woman. Whether the average woman is much attracted by intellect may be doubted, but undoubtedly she likes to be associated with a man whose intellect has made him distinguished in the eyes of the community. I doubt if there is a single advantage of mind or body which would not be serviceable to a man in winning a woman.

The more I consider the matter, the clearer it becomes to me that Moses Harman has solved the most important of all the problems of human progress.

The Wine-Press.

From "Dreams," by Olive Schreiner.

We came where hell opened into a plain, and a great house stood there. Marble pillars upheld the roof, and white marble steps led up to it. The wind of heaven blew through it. Only at the back hung a thick curtain. Fair men and women feasted at long tables. They danced, and I saw the robes of women flutter in the air and heard the laugh of strong men. What they feasted with was wine; they drew it from large jars which stood somewhat in the background, and I saw the wine sparkle as they drew it.

And I said to God, "I should like to go up and drink." And God said, "Wait." And I saw men coming into the Banquet House; they came in from the back and lifted the corner of the curtain at the sides and crept in quickly; and they let the curtain fall behind them; they bore great jars they could hardly carry. And the men and women crowded round them, and the newcomers opened their jars and gave them of the wine to drink; and I saw that the women drank even more greedily than the men. And when others had well drunken they set the jars among the old ones beside the wall, and took their places at the table. And I saw that some of the jars were very old and mildewed and dusty, but others had still drops of new must on them and shone from the furnace.

And I said to God, "What is that?" For amid the sound of the singing, and over the dancing of feet, and over the laughing across the wine-cups I heard a cry.

And God said, "Stand a way off."

And he took me where I saw both sides of the curtain. Behind the house was a wine press where the wine was made. I saw the grapes crushed, and I heard them cry. I said, "Do not they on the other side hear it.?"

God said, "The curtain is thick; they are feasting."

And I said, "But the men who came in last. They saw?"

God said, "They let the curtain fall behind them—and they forget!"

I said, "How came they by their jars of wine?"

God said, "In the treading of the press these are they who came to the top; they have climbed out over the edge, and filled their jars from below, and have gone into the house."

And I said, "And if they had fallen as they climbed——?"

God said, "They had been wine."

I stood a way off watching in the sunshine, and I shivered. God lay in the sunshine watching too.

Then there rose one among the feasters who said, "My brethren, let us pray!"

And all the men and women rose; and strong men bowed their heads, and mothers folded their little children's hands together, and turned their faces upwards, to the roof. And he who first had risen stood at the table head, and stretched out both his hands, and his beard was long and white, and his sleeves and his beard had been dipped in wine; and because the sleeves were wide and full they held much wine, and it dropped down upon the floor.

And he cried, "My brothers and my sisters, let us pray."

And all the men and women answered, "Let us pray."

He cried, "For this fair banquet-house, we thank thee, Lord."

And all the men and women said, "We thank thee, Lord."

"Thine is this house, dear Lord."

"Thine is this house."

"For us thou made it."

"For us."

"Oh, fill our jars with wine, dear Lord."

"Our jars with wine."

"Give peace and plenty in our time, dear Lord."

"Peace and plenty in our time——" I said to God, "Whom is it they are talking to?" God said, "Do *I* know whom they speak of?" And I saw they were looking up at the roof; but out in the sunshine God lay.

"——dear Lord!"

"Dear Lord."

"Our children's children, Lord, shall rise and call thee blessed."

"Our children's children, Lord."—— I said to God, "The grapes are crying!" God said, "Still *I* hear them"—— "shall call thee blessed."

"Shall call thee blessed.

"Pour forth more wine upon us, Lord."

"More wine.

"More wine."

"More wine!"

"Wine!!"

"Wine!!"

"Wine!!!"

"Dear Lord!"

Then men and women sat down and the feast went on. And mothers poured out wine and fed their little children with it, and men held the cup to women's lips and cried, "Beloved! drink!" and women filled their lovers' flagons and held them up; and yet the feast went on.

And after a while I looked and saw the curtain that hung behind the house moving.

I said to God, "Is it a wind?"

God said, "A wind."

And it seemed to me that against the curtain I saw pressed the forms of men and women. And after a while the feasters saw it move, and they whispered one to another. Then some rose and gathered the most worn out cups, and into them they put what was left at the bottom of other vessels. Mothers whispered to their children, "Do not drink all, save a little drop when you have drunk." And when they had collected all the dregs they slipped the cups out under the bottom of the curtain without lifting it. After a while the curtain left off moving.

I said to God, "How is it so quiet?"

He said, "They have gone away to drink it."

I said, "*They* drink it—*their own!*"

God said, "It comes from the other side of the curtain, and they are very thirsty."

Then the feast went on, and after a while I saw a small, white hand slipped in below the curtain's edge along the floor; and it motioned towards the wine jars.

And I said to God, "Why is that hand so bloodless?"

And God said, "It is a wine-pressed hand."

And men saw it and started to their feet; and women cried, and ran to the great wine jars, and threw their arms around them, and cried, "Ours, our own, our beloved!" and twined their long hair about them.

I said to God, "Why are they frightened of that one small hand?"

God answered, "Because it is so white."

And men ran in a great company towards the curtain, and struggled there. I heard them strike upon the floor. And when they moved away the curtain hung smooth and still; and there was a small stain upon the floor.

I said to God, "Why do they not wash it out?"

God said, "They cannot."

And they took small stones and put them down along the edge of the curtain to keep it down. Then the men and women sat down again at the tables.

And I said to God, "Will those stones keep it down?"

God said, "What think you?"

I said, "If the wind blew——"

God said, "If the wind blew?"

And the feast went on.

And suddenly I cried to God, "If one should rise among them, even of themselves, and start up from the table and should cast away his cup, and cry, 'My brothers and sisters, stay! what is it that we drink?'——and with his sword should cut in two the curtain, and holding wide the fragments, cry, 'Brothers, sisters, see! it is not wine, not wine! not wine! My brothers, oh, my sisters—!' and he should overturn the——"

God said, "Be still!——see there."

I looked: before the banquet-house, among the grass, I saw a row of mounds, flowers covered them, and gilded marble stood at their heads. I asked God what they were.

He answered, "They are the graves of those who rose up at the feast and cried."

And I asked God how they came there.

He said, "The men of the banquet-house rose and cast them down backwards."

I said, "Who buried them?"

God said, "The men who cast them down."

I said, "How came it that they threw them down, and then set marble over them?"

God said, "Because the bones cried out, they covered them."

And among the grass and weeds I saw an unburied body lying; and I asked God why it was.

God said, "Because it was thrown down only yesterday. In a little while, when the flesh shall have fallen from its bones, they will bury it also, and plant flowers over it."

And the feast went on.

Dianism Further Explained.

BY ELMINA D. SLENKER.

As the subject of Dianism becomes more and more discussed by people in general, it is seen that a great many are rejecting it because they do not understand it. The impression of most of them seems to be that a Dianite is ready to embrace or be embraced by a nude lover with as little reserve as one would feel at receiving any other kind of love caresses. But this is all a mistake. Dianism was written as advice to the married. It is intended to show that wedlock is no license to lust; that there is no need of sexing unless children are desired.

The craving for the complete sex act is stimulated and increased by yielding to desire, just as the craving for intoxicants is. So if the husband and wife diffuse and exchange sexual magnetism with each by nude embraces or any other form of love embraces, remembering all the while that this will fully satisfy their desires—if they do so will it, they will soon become true Dianites. The same rule will apply to unmarried lovers, if they incline to go that far in mutual contact one with another. But it is supposed that the great majority of lovers will find affection, comradeship, love and sympatby all-sufficient, and there will be no more desire for nude contact than our common social rules admit of.

There was a time when an infidel was supposed to be one who violated all the rules of decency and went about cursing and exclaiming, "There ain't any God," etc. Twenty-five years ago when we came here hundreds of people thought us little better than savages and they even wondered how we acted when we ate! No one here had ever seen an infidel, and they had formed their opinion of them from the pious canards in tracts and Sunday-school literature.

Free love and Dianism are now going through the crude stage of existence, and are being misunderstood in the same way.

> All that a male and female does
> That is vigorous, benevolent, clean,
> Is so much profit to him or her,
> In the unshakable order of the universe
> And through the whole scope of it forever.
>
> —*Whitman.*

The Retort Courteous.

G. E. Macdonald in "Truth Seeker."

The New York "Tribune" has had something to say about "the essential immorality of modern anti-religious socialism," dragging into discussion the names of Mr. and Mrs. Aveling of London, both of whom are dead. "The Christian Advocate," which keeps a gob of mud on hand to throw at George Eliot whenever some one exposes that unbelieving woman to the editor's view, improves the occasion for this fling:

"In its article the 'Tribune' has invented a phrase worth preserving: 'Mrs. Aveling—let her be called Mrs. Aveling by courtesy.' George Eliot, 'let her be called Mrs. Lewes by courtesy.'"

Yes, it is a happy phrase, and does good service in the cases cited. Let us have the courtesy to call people by the names they prefer, whether their belief is our belief or not. But the phrase is not always serviceable. For instance, the Virgin Mary—by what stretch of courtesy can you call her Mrs. Anybody? And yet she was farther from being a maid than either Marian Evans or Eleanor Marx. Will the editor of the "Advocate" furnish a phrase "worth preserving" for use in cases like hers? or will he do better—*i. e.*, keep his phallic system to himself and shut up?

"'Tis True, 'Tis Pity."

Chicago: "Have you a society for the suppression of vice in your city?" New York: "Yes, we have such an organization." Chicago: "And is it accomplishing its aim?" New York: "Well, I should say it was. We have more suppressed vice among us now than at any previous time in our history."

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M. FLORENCE JOHNSON has returned to Chicago from a lecturing trip in Ohio. She will be glad to see both old and new pupils, and other friends. Further report will appear next week. Address her at this office.

In Camp Near Lake Helen, Fla.

I sent to Lucifer last week a very brief account of my arrival at this place, and first impressions thereof. I have now been here ten days, and with the exception of two or three days of clouds and more or less rain, the weather has been all that could be desired.

The sun rises here considerably before six o'clock, "Central" time, and sets about half-past five. A noticeable peculiarity of this semi-tropical climate is that there is comparatively no twilight. Many stars that never rise above the horizon in the latitude of Chicago are visible here—one, at least, of the first magnitude, Canopus by name, nightly shines with great brilliance in the southern sky. To a northerner it seems a little odd to see the moon directly overhead when at meridian, instead of considerably south of the zenith, as with us in the higher latitudes. The sun also, is much nearer the zenith at midday, and seen now from the highlands on which the camp is located it seems nearly high enough for a northern midsummer.

The daily meetings at the "Auditorium" have almost invariably been of a nature quite interesting to any one who is dissatisfied with present social conditions and who is earnestly enquiring for "a more excellent way." On Sunday afternoon, Feb. 19, Prof. W. F. Peck, of St. Louis, delivered a fine address on "Evolution"—physical, mental, psychic, spiritual. C. Fanny Allyn of Stoneham, Mass., in the forenoon of the same day, answered many questions propounded by the audience, prominent among which questions was, "What is the difference between orthodoxy and spiritualism?" From the standpoint of the speaker there are nearly if not quite as many points of difference between Spiritualism and orthodox Christianity as between the latter and what is called freethought or rationalism, as expounded by R. G. Ingersoll, T. B. Wakeman, D. M. Bennett, Prof. Draper and the modern religious iconoclasts generally. A very noteworthy feature of Mrs. Allyn's discourses is her habit of giving impromptu answers in rhyme to questions proposed by her audiences. These answers are given with a readiness, appropriateness, clearness and beauty of diction, correctness as to rhyme and measure, and withal such dramatic effectiveness that her audiences are amazed, if not enthused and entranced.

By invitation from the president of the association, who is also chairman of the meetings, Mr. W. E. Bond, of Willoughby, Ohio, I had the privilege of occupying the platform Tuesday forenoon of this week. My subject was, "The Ascent of Life—How Evolution Evolves." The main purpose and drift of my talk was to show the importance of woman's work as race-builder and the necessity of giving to mothers absolute control of their own person, and also the necessity of supplying mothers with the best possible conditions—environments—while perfecting their maternal functions, if we would have racial progress, or real lasting reform in any department of human life.

The lecture called out considerable discussion from the audience. Mrs. Emma J. Huff, one of the principal stockholders and managers of the association, thought the motherhood question would settle itself when women become free financially and industrially. She urged her hearers to concentrate their efforts upon the work of reforming our financial and industrial systems so that no woman would be dependent financially upon a husband or upon any one else.

As this is one of the most common of the criticisms or objections to Lucifer's methods of reform work, our readers will please bear with me while I state in substance if not in exact words my answer to Mrs. Huff.

While fully admitting the importance of financial and industrial reform as a condition or factor in woman's emancipation from sex-slavery, I ask, in all candor and earnestness, how are you going to free woman financially so long as mothers give birth to voters such as now compose the rank and file of political parties? *They have rights who dare to take them.* If mothers continue to submit to invasion of their persons—if they cannot muster courage or sense enough to demand and preempt their natural right to self-ownership, how can we expect that their sons will have courage enough or sense enough to demand and preempt their right to an equitable financial system, or to an equal share of nature's opportunities? It is an axiomatic truth that the governmental institutions of any nation are as good and bad as the masses who endure those institutions. No government can last that has not the active or passive support of the great majority of its subjects. If this be true, and all human experience proves it, then the only true and logical way to make better governmental institutions is to *make better people.* The only natural way to make better people is by better heredity, by stirpiculture, by pre-natal education. Post-natal education has failed in all the past, and, judging the future by the past, it will continue to fail. What is "bred in the bone" cannot be coaxed out or beaten out of the flesh. "To reform a man one must begin with his grandmother." Our reformatory work in all the past has been surface work. We have lopped off branches and allowed the root of the tree of evil to remain. The realm of causes must now receive our attention instead of the realm of effects. Right generation, right gestation or right pre-natal education will prevent the need of "regeneration," that patent "nostrum" upon which the Christian system has been built, and which we all know has ever proved a disastrous failure.

Mrs. Huff advises us to direct the vibrations of our thought-force upon the "heads of departments," upon the rulers of our land. Would it not be more sensible and more effective to direct these vibrations upon the minds—the intellects and the hearts of the mothers of our land? Of all human emotions mother love is the most powerful, most unselfish, most constant, most enduring. Let mother love be supplemented with mother wisdom. Let women refuse to become the mothers of unwelcome children. Let no woman become a mother until her right to self-ownership is practicalized, and let no man be a father until the right of every child to be born well is admitted by all to be the most important of all human rights—then the car of human progress will move onward and upward, as it never moved before.

M. HARMAN.

A Practical Question.

I do not not think that the letter from T. R. L., California, (see "Various Voices") was written for publication, but I thought it would interest our readers and do the writer no harm. It is of interest as showing the natural love of and desire for children which I believe the majority of women feel. In the same mail that brought this letter was one from another state, telling me of a young girl who is about to become a mother. She is the "daughter of one of the best families in town," I am told, and I am appealed to for advice and to help avert the terrible disgrace which threatens this girl and her family. Now if it were as easy for these two women to be together as for the letters to come to me at the same time what a

blessing it would be! This was my thought as I read the second letter, and it has caused me to think of a plan which may be made to do good, and which at least can do no harm to suggest.

I know that there are many good, loving, broad-minded motherly women all over the country who will read these words. Is it possible for any one or any number of these to offer a home to despairing women during pregnancy and parturition? Are there any who can take such a girl and help her to regain her self-respect and hope and happiness?

I do not believe there is any more important work than that of saving a new life from being born of a despairing and desperate mother. Now my plan is this:—If any woman who reads this feels herself able to take such a prospective mother into her home and treat her with the respect and consideration which she would give to a daughter or a sister, I hope she will send me her name. Then when I am asked for help, I can let the woman who has the home to offer know the circumstances and she can decide whether she will take the girl. I have had probably a dozen such appeals for help in the last few years, and I have been able to help to arrange favorable conditions in some of the cases. But the difficulty always has been caused by my not knowing oft he right people at the right time.

Ever since I have been old enough to think of the woman and child question I have had a dream of what I would like to do, but it is improbable that I shall ever have money enough to realize that dream. If we are unable to do great things we should be glad to do the little we can, and if I can be the medium of communication that shall help even one child to the heritage of a happy birth I shall be proud of, though not content with, my work.

What do *you* think? and what can *you* do?

LILLIAN HARMAN.

From My Point of View.

BY LILLIAN HARMAN.

People waste a great deal of time in arguing for and against theories of what is "natural" for women. It may be of interest to look back over the pages of history to see the various stages through which they have reached their present development, just as it is interesting to "look up" the derivation of words. But because an emotion may be "natural" at one stage of development is no reason why women should feel or simulate it under changed conditions. The tail is "natural" to the tadpole in the pond; but will anyone maintain that therefore the frog must drag a tail around after him as he hops on dry land?

* * *

Perhaps our readers will think we have "got religion" when they have read the poem on the first page. Really, I think Lackaye's words form a true picture of the conditions of the "night Broadway," as well as of night in any of our cities. The fact that he drags in a lame conclusion does not greatly lessen the force of the picture, though one instinctively asks, If it is true that only through the mercy of Christ are the daughters of the hunters spared, what shall we say of Christ's "mercy" which permits the weak and ignorant and unfortunate "Magdalen" to be hunted? If it is possible for Lackaye's God to save one daughter it is possible for him to save all. If he saves one and does not save all, he is an infinite fiend.

> Father and mother and maker of laws,
> Priest and policeman and pharisee—pause!
> The Magdalen spare. You may yet see the day
> Your daughter's the quarry on dark Broadway.

* * *

Maternal love is a beautiful emotion, and is necessary to the development of the race. But it is not the duty of a woman to pretend to feel it when she does not. The woman who does not naturally love and sympathize with children should never become a mother, and she will not if properly educated and left free to choose for herself. It is affirmed that it is every woman's "duty to society" to become a mother and simulate love for her children if she is incapable of feeling love for them. It is as great a wrong to a child to starve its emotional nature on counterfeit affection as to poison its physical system with adulterated food. I think a woman who is not interested in children misses a very great joy out of her life, just as one born color-blind is deprived of the enjoyment of much beauty. But we would not say to a color-blind man, "It is your duty to paint a picture," and force him to do so. We would know that even should his efforts not result in a hideous daub, there would be no soul, no life, in his picture. Yet society says to the love-blind woman, "It is your duty to create a child!" Is it any wonder that so often her efforts are worse than wasted?

* * *

"Straws show which way the wind blows," and it is in the little matters of every day life that we manifest whether our professed love of liberty is a part of ourselves or merely a "glittering generality." For instance, an acquaintance of mine entered a group of friends who were discussing the social question. All thought they believed in freedom. Said one man, "Of course we all are promiscuous." The others did not agree with him, however. When my friend started away she shook hands with all in parting and kissed one. Immediately the man who believed all were promiscuous protested against her favoritism. This brought on a discussion of the question. One man said he would not kiss a woman in the presence of other women—he would consider that an act of discourtesy. Others took the conventional ground that any kissing in public was bad taste. Surely it should be a question for the taste of the people who want to do the kissing, to decide. If they mutually agree that it tastes good, it should taste neither good nor bad to others. Personally, I do not desire promiscuity in kissing or in anything else. But why should I protest against promiscuous kissing by the man I have quoted, so long as the promiscuous kissees do not object?

The Life-Giving Power of Love.*

Modern science has revolutionized the practice of medicine, has changed the outer and inner man, has brought about changes inconceivable. We can incubate babes or chicks and call back to earth the fleeting life, but no change has been wrought in the method of reproduction. It is the same today as it was in the days of Romeo and Juliet, the same as it was in the days of Father Adam and Mother Eve. The command "Increase and multiply" would not have sufficed to populate the earth had it been merely a command. That men and women are not fond of obeying commands is proved by the fact every command in the decalogue has been broken time and again, but the command to increase and multiply has been fulfilled persistently since the dawn of creation. It is not fulfilled because it is a command, however, but because of the acme of pleasure, the superlative delight, the riotous rapture accompanying its fulfillment. In the higher forms of animal and vegetable life the union of the two sexes is necessary for the reproduction of life. In human beings it is more than a mere physical union of bodies; it is a rushing together of souls in superlative pleasure and sympathetic passion in a whirlpool of delirious delight. Such at least is the case under favorable conditions where the desire for the union is mutual and all but irresistible. In such cases there is nothing degrading in the act. It is the most glorious function of manhood and womanhood. It is that which brings forth into life the innocent babe, and it is an insult to humanity as well as to Mother Nature herself to call such a union a crime or denounce it as shameful when it is a mutual act in which the rapture of both persons concerned is reciprocal.

The paramount strength of the sex passion, without which reproduction would cease, is well set forth in Ella Wheeler Wilcox's poem "Delilah" where the woman exclaims if such passion is a sin she would willingly clasp her lover to her bosom and drop down with him to "sweet hell."

*Part of an address to medical students by A. Goodfellow, Ph. D.

Another illustration of the power of sex love is found in the old story of Pygmalion and Galatea. Pygmalion was an artist who was considered impervious to the seductive charms of the daughters of Eve. He was wedded to his art and thought he had repressed all his carnal inclinations. But Nature resents such an outrage and the fires of passion which he thought he had quenched were merely smouldering in his bosom. One day he betook himself to the task of making a marble statue of a beautiful woman. He made the statue as nearly as possible like he thought Nature intended woman to be made, and following the example of Nature, of course he made it with no clothing, for "Beauty unadorned is adorned the most." Coldly serene he labored at his task and saw the block of white stone gradually assume the form of a beautiful woman. So intent was he on his art that no fire of carnal passion heated his blood and sent it rushing through feverish veins. He felt himself as passionless as the cold marble before him. But when his task was completed, and the form of a perfect woman stood before him as if ready to palpitate with life, the smouldering fires of his manhood began to glow. He gazed on the twin white hemispheres forming the statue's bosom, and they seemed to speak to him of possible maternity. The lips seemed to call for kisses and the body for caresses. As he looked in wondering admiration on his creation he felt a change in his own person.

Instead of the coldly serene artist he felt himself transformed into a passionate man with a capacity—yea, more—an imperious demand for woman's love. It was new to him; he had never experienced such a feeling before. He felt his blood boiling in his veins and his temples throbbed and ached. He gasped for breath and uttered a prayer to the gods. His sleeping passion now having been thoroughly aroused he clasped the statue in his arms in a frenzy of despairing love and implored the gods to change it into a living woman. He pressed his scorching lips to the lips of the statue expecting to find them cool and soothing, but his brain reeled in a delirium of joy when his kiss was returned with the moist and clinging lips of a passionate woman. He clasped her closer in his arms, and the woman—now no longer marble—returned his embrace. Fearing he must be mad or dreaming he passed his hands over ever every inch of her body to satisfy himself that the gods had really answered his prayer. Then and there linked to an angel-mortal of his own creation for the first time he realized the glory of being a man and of being able to love and be loved by a glorious woman. For him the morning stars sang together and there was no thought of sin or shame in enjoying the blessing the gods had sent him.

Still further proof of the imperiousness of passionate love is afforded in the stories of ancient mythology where even the gods changed themselves into various forms in order to win the love and embrace the persons of lovely women. Jupiter assumed the form of a swan to enjoy the charms of Leda. Danae was placed in a cage to preserve her from his importunities, but he gained access to her by changing himself into a shower of gold. And to this day, shameful be the fact, many women succumb to a shower of gold who repel the advances of a poor but manly and honorable lover. Undoubtedly many of the cases reported of gods embracing women were founded on the fact that a woman who loves truly looks upon her lover almost as a devotee looks upon God, and when a supposed maiden was found to be with child she feared the disgrace which a pernicious education had attached to unwedded sex unions, and she declared a god had embraced her. In this way many so called immaculate conceptions may be accounted for. Even the Christian religion is founded on the teachings of a man whose father is said to have been God and his mother a woman. And yet the followers of Jesus are relentless in their persecution of unwedded mothers, although he was the Magdalen's friend.

No man has a higher reverence for woman than I have, but I also have so high a reverence for motherhood that it makes my blood boil with indignation when I hear the aspersions cast on an unwedded mother. The reproductive act is either right or wrong. If it is right no legislative or ecclesiastical act can make it wrong. If it is wrong no mumbling priest or magistrate can make it right. It is a matter which concerns only the two persons desiring to engage in its performance. When that desire is mutual it is Nature's doings, or if God is the author of Nature it is God's doing and "What God hath joined together let no man put asunder."

But women should be man's voluntary associate; not his slave. Her person should be at all times secure against invasion and no authority of any kind should give a man a right to be the invader of her person even under the name of husband. To a perfect man—perfect physically, mentally and psychically—there can be nothing more grand, more glorious, more upbuilding to all that is best in his nature, than the love of a worthy woman. Oh woman, thou art the inspirer of art, the soul of poetry, the sustenance of literature, the incarnation of love and the mother of humanity. Can angels be more? What ideal goddess can surpass the woman a man loves? In her he finds everything that is grand and noble and lovable and from her person comes an effluence which intoxicates his senses, making a hut a palace, a wilderness a Paradise. To him she is the jewel beyond compare, radiant with the light of hope and transcendent joy, the genius of peace, fitted for all that is best in all the realms of the universe. And yet this goddess, this paragon of all creatures, when she marries the man she loves—the man who has exhausted his vocabulary in bestowing words of praise on her and attempting to express the intensity and at the same time the tender solicitude of his love for her—when she marries this man she is expected to become the complacent instrument for the gratification of his sexual desires. What a terrible awakening from her heavenly dream of love!

Crudities Criticised—No. 8.

BY FRANCIS BARRY.

The criticism on B. C. Walker and "three or four others" for taking up too much room in Lucifer was legitimate. That is, it is perfectly in keeping with propriety for any and every patron to express an opinion as to how the paper should be conducted, provided the suggestions are condensed and plainly written, with no expectation that the editor will take the time and trouble to make any response. Suggestions are always in order if they are not crowded, or accompanied with any presumption that they are to be accepted. It is entirely natural that an editor should like to know how well he is meeting the views of his subscribers. Then he can shape his policy more or less, or not, as he pleases.

I do not agree with the critic referred to, however, so far as Walker is concerned. He has never written a line too much to please me. With supreme cheerfulness I will see my articles postponed at any time to make room for his. Not that I am in the least afflicted with excessive modesty; his articles are simply more important than mine as related to current events and doings. "I told you so," is not original with me, but I have been opposed to all the undertakings and changes involving expense, and in favor of concentrating all effort and money on the Lucifer weekly. Then if a goodly number who are earnestly desirous of its success could forego tea and coffee, beef-steak, butter and "biled shirts" and the third daily meal, Lucifer could be enlarged and E. C. Walker could be its corresponding editor, as he ought to be, and could write an article every week as he ought to do.

Not a single considerable writer for Lucifer probably, but is a favorite with at least a few. No one should be disturbed because some of the space is not, in his estimation, occupied to the best advantage. I am as fastidious as anybody ought to be, and I am not able to discount Lucifer's editor.

Elmina Drake Slenker has never written a line for Lucifer that I would have left out of a paper under my control, but I am constrained to make light of her effort in favor of the idea of woman's superiority. I was just getting ready to be disgusted at the idea of writing a long article in exposure of the crudity of the claim that woman is inferior. It was really a good article. I should have devoted a very short paragraph to the

subject, and it would have been composed mainly of agatives.

I think the "Rev." Sydney Holmes has not been correctly labeled. "Rev." is a heathen title, and Holmes is no heathen. The Reverends are all hypocrites, and Holmes, as near as I can judge, is no hypocrite. The preachers all profess to adopt the Bible as their rule of faith and practice. The Bible enjoins the observance of the seventh day as a Sabbath, and says not a word in favor of observing the first day, but the priests pay not the slightest attention to the Bible injunction. The Bible says: "Thou shalt not kindle any fire in all thy habitations on the Sabbath day." But there is not a priest in the United States but will have his warm breakfast on the pretended Sabbath, and the "maid-servant" forbidden to do "any work" has to hustle and get it for him. The priests pretend to "follow Christ." He forbade public prayer. They utterly disregard his teaching.

Lucifer's regular readers all understand, of course, that Holmes is ridiculing hypocrisy and humbug. But is it dignified and proper to handle vile things even for the laudable purpose of exciting contempt and loathing for them? The transient reader will see rational and radical sentiments penned by a "Rev." They will naturally be affected, more or less, to associate the one with the other. So it amounts to a white-washing of the title, and so, a white-washing of religion—humanity's direst curse.

As to the taking up of Lucifer's space, I think the old friends, such as H. J. Hunt, Lillie D. White, and the like, should let us hear them at least semi-occasionally, and Chandler, Foote, Chamberlain, Severance, should say something a little oftener. Coolridge and Warren (favorites with me) write enough by spells. When C. F. Hunt devotes himself to religion he is charming. But let us all keep in happy assurance that they are with us to the end of the fight for freedom and woman's salvation.

Women's Clubs and Women's Faces.

BY FLORA.

The Chicago district of the Federation of Women's Clubs has begun a crusade on the practice of using pictures of women's faces and figures in magazines, newspapers and billboard advertisements. The legislature will be asked to enact a bill to the effect "that all publishers, public entertainers, manufacturers and tradesmen of any kind shall be forbidden to use the face, form, or any portion of the figure of women for advertising purposes in either suggestive or immodest or immoral manner."—*Printer's Ink.*

The Federation of Women's Clubs are terribly exercised over the pretty face fad of advertising. Is it possible that all the women in these clubs are so horribly "humbly" that none of them would be selected to pose and they want a law passed forbidding all others from "filling the bill?" Just think of it! "Shall be forbidden to use the face, form, or any portion of the figure of women for advertising purposes in immodest or immoral manner." The human form divine has been considered immodest by some very pious people, but this is a new fad to consider the pretty, beautifully featured faces of women "immodest and immoral" when viewed in an advertisement.

These women wield a terribly crooked stick over the heads of the legislature. In fact the Club—stick—is so crooked it can not possibly hit any one. 'Tis strange that women will waste valuable time and strength to sustain blind old superstition.

VARIOUS VOICES.

Mrs. C. Zimmerman, Vineland, N. J.—Lucifer of the 18th has just arrived. It is the most satisfactory paper I read. It shows there is progress in most essential lines. I think it must be well for your father's health that he is in a mild climate in the midst of the whispering pines, though I did believe at first that he should be settled in a quiet hygienic home where the food would always be the purest and he would have no acquaintances to draw on his attention, and where he might drop the subject of his work for a time and take a complete rest.

Ida C. Craddock, 615-616 Handel Hall, Chicago.—I wonder if you care to announce in your forthcoming issue that I expect to lecture at the People's Institute, Van Buren and Leavett Sts. next Sunday evening, March 5, at 8 p. m., on "What the Bible Can Tell Us About Life in Heaven"?

As I deal with the subject as though Heaven were simply another country—say England, France, Russia, or the South Sea Islands—a country quite as material, substantial, tangible, objective as this, only a good deal more so, and especially as I claim that the Bible testifies to the existence of wedlock and the possibility of parenthood in Heaven, although it also testifies to the doing away with the civil, legal marriage of earth, it may be of interest to some of your readers to know that I expect to deliver this lecture. It will be given under the auspices of Mr. M. L. Schæffer and from his rostrum.

I am also holding Sunday noon meetings at my office at the hour of 12:15. Next Sunday morning I expect to begin a series of talks on "Bible Symbolism." I shall begin next Sunday with Sun and Dawn Myths," and run through several Sundays with this, I expect; and afterwards, shall expect to take up the "Zodiacal Mythos." To freethinkers, who recognize the abundance of Pagan mythology in both the Old and the New Testament, it might be of interest to know that I am to deliver these lectures, as I have made a very special research into these matters, both in this country and in London, where I studied at the British Museum, and I think I shall throw some new light upon certain scripture texts for even well-read freethinkers. "Sun and Dawn Myths" covers a wide field, and I take them up outside as well as inside the Bible, in order that my hearers may better understand their full bearing upon Bible Symbolism. I would add, for your information, that these lectures are free. And I always am glad to answer any questions at the close of my lecture that I can.

T. R. L., California.—I have from time to time read your paper and have found so many good things in it that I am going to send for it for three months. I just send $1 in stamps because I am very busy now, and after a while I will send you some money and some addresses of my friends. I have sent to editor of "Free Society" for "Hilda's Home," and other books. Will you send me a list of the books you have for sale, then I can pick out what I have not already sent for.

Oh, how I wish I could see you and all the broad-minded people that I read about in Lucifer and "Free Society." I know of so few people that are free. Will your father visit Los Angeles while on his trip? If he does I will do all I can to make him comfortable. I do so hope he will come here, I want to see him so much. You will never know how much comfort I have gotten out of the different articles I have found in your paper. I supposed I was all alone in my ideas of sex freedom; had never met one woman that thought as I did until I met Emma Goldman. That was almost a year ago, and I have had this love for freedom for more than twenty years. . .

I read "The Old and the New Ideal." I just read it through and thought it was the only book I ever read that came up to my ideal of life so far as it went. Well, some one took it from my room. I have just sent for another, but don't know if I will get it or not. Do you find time from the rest of your grand work to go among the poor girls who have been told they are disgraced for life because they have given birth to a child without being married? Now I tell you that I want a child, and if I could find a man that I considerered worthy of my choosing for the grand position of fatherhood, I would not hesitate one moment to become a mother, for, oh, I do love little ones, and my heart goes out to all. I long to have one of my own. I have been married twice; am a widow now, but of my four little ones I have none, as they passed out of this life in their babyhood, the oldest being only two years old. It is the only great sorrow of my life—being childless has cost me many tears. Of course I can adopt a child and I intend to by and by, but I want one of my own, and no one will ever know how much, nor how many heartaches I have because I have no child. . .

752.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalization of the theories of free love. Price, 5 cents. For sale at this office.

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LUCIFER.

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THIRD SERIES, VOL. III., No. 10. CHICAGO, ILLINOIS, MARCH 11, E. M. 299. [C. E. 1899.] WHOLE No. 753.

The Reason.

She said to him, her lover:
"I would not hold you—no.
If once the dream seemed over.
If once you wished to go.

"You're free at any season,
At any moment—free."
"But that is just the reason
You hold me fast," said he.

—*Madeleine S. Bridges.*

Medical Ethics as Related to Abortion and Prevention

BY E. C. WALKER.

The text is a very long one; the sermon is relatively short, but, I hope, sufficiently clear and explicit to bring out in sharp relief the fact which I wish all to perceive, that is, that sexual superstition and the state are responsible for a large part, for much the greater part, of the physical pain and waste and the mental agony caused by abortion and infanticide. The whole subject illustrates in actual life the proverb which inculcates the lesson that an ounce of prevention is better than a pound of cure.

Only a few introductory remarks and some explanatory and critical comments, made as the subject develops, are mine.

The question, medical ethics as related to abortion, has a direct and important connection with the liberating and enlightening work in which we are engaged.

Just a word at first about this work and the spirit in which it is to be approached. The suffering which results from the current denial of liberty in sex relations and by the dense ignorance which is at once a cause, an accompaniment, and an effect of this denial of liberty, is almost immeasurable if not inconceivable, in volume and intensity.

We are few in numbers, weak in organization, poor in resources, widely scattered and, in general, unknown to each other. In solid array against us are the closely combined forces of religion, politics, vested interests, conventionality, and, in short, all that constitutes the conservatism which inevitably and constantly tends to become reaction. Leaders in church, state, society, and business can have no patience with us, as with no others whose aspirations and efforts may disturb the *status quo*, may unsettle the existing order. But worse than all else, we have to contend the against apathy, the inertia of the masses.

Every earnest man and woman of us realizes the gravity of the issue, the momentous nature of the conflict. The struggle is no child's play, nor is there a place in it for the cap and bells of the clown. We are not engaged in this educative work because we think sexuality is wicked and *therefore* fascinating, but because we know that sexuality is as natural, normal, and innocent as any other function or department of our being and therefore is to be approached as the man of science approaches every other subject which he wishes to study, with the open mind, with serious intent, with wise method, with respect for himself and for man and woman. It is not for us to come to this investigation with the leer and smirk of the stable boy upon our lips and the taint of the prostitute in our minds, for that would imply that we believe, as they have been taught to believe, that while the sexual impulses and organs are provocative of delicious intoxication, they are at the same time "vile," "nasty" and "low." We utterly repudiate that old theological concept.

Whether we shall employ circumlocutions or speak in the direct, terse, and expressive manner of our ancestors is wholly a matter of expediency. For myself, when with those who are very dear to me or with others who prefer to use words that most effectively express their thoughts, without thinking them desirable simply because *forbidden*, I utilize the rugged and highly expressive phraseology of the past, for it seems to bring me into closer, more confidential, more tender association with these others who with me sincerely seek the truth and admire the natural. But I am instantly and violently repelled from whoever, when using these words or in other ways speaking of sex and its manifestations, shows that he feels he is doing something that is "naughty," or that calls for smile or sneer. By so comporting himself he reveals a mind still dominated by the ascetic notion that sex is indecent, that sexual love is a "sweet sin."

Do not imagine that these remarks are not germane to the subject as announced. Their intimate relation therewith will soon appear. It is my conviction that the prevailing, that is, the common, the unofficial, frivolous treatment of sexuality is wholly incompatible with the propaganda of liberty, with the scientific study of the causes of the evils we are striving to lessen or destroy. Take this question of abortion, for example:

We all understand that the number of abortions would drop off probably ninety per cent. were the people universally familiar with the best methods for the prevention of conception. It is clear, therefore, that this knowledge should be disseminated as rapidly as possible. Yet we know that the state and federal laws make it a felony to impart this vitally necessary information. And back of the law is the dominant public opinion. The average jury will much more quickly convict a man who is proved to have given a woman the means whereby she can avoid pregnancy than it will the man guilty of any real crime. Professional abortionists ply their trade with comparatively little risk, but where is there the humanitarian in the United States who dares openly advertise a contraceptic? If he did, how long would he remain out of the clutches of Comstock? The Censor and his supporters claim that they are fighting obscenity, still it is perfectly safe to say that ninety-nine out of every hundred of them, including the prosecuting attorneys who pursue earnest sociologists, the judges who rule and charge for the state, and the jurymen who convict, believe that sex is impure but never hesitate to get all the "fun" they can out of the equivocal story, and freely use the contraband words whenever not on dress parade as the protectors of purity. Is it not perfectly plain

that this debauched condition of mind, this inverted view of sexology, is responsible for every obscenity law that stands in the pathway of the student, for the existence of the Draconian statutes regarding prevention of conception, and, finally and consequently, for the wholesale abortion which is constantly going on in the community?

It will be seen that this editorial article on "The Duty of the Physician in Cases of Criminal Abortion," which appeared in "The Medical Council" of Philadelphia, issue of December, 1897, gives us an opportunity to look at one phase of medical ethics from the viewpoints of the judge, the prosecuting attorney, and the doctor. We cannot fail to notice that there is a general desire on the part of these gentlemen to minimize if not entirely get rid of the penalties that the law provides for the discouragement of criminal abortion. Dr. Taylor, the editor, very happily calls attention to the prudent reticence of all the participants in the discussions, this "absence of perfect frankness," he says, being doubtless attributable to "the fear that by some unguarded slip one may be accused of having sentiments that are not conventional." But his own silence, when the silence of an observing and a thoughtful man would seem to be extremely difficult, is equally suspicious and suggestive.

Here is the article in full:

* * *

THE DUTY OF THE PHYSICIAN IN CASES OF CRIMINAL ABORTION.

On the evening of March 16, 1897, there was read before the Kings County Medical Society of Brooklyn, a paper with substantially the above heading, by Dr. Joseph H. Raymond, Professor of Physiology at the Long Island College Hospital in the same city. It was debated by a learned and upright judge, the Hon. Willard Bartlett of the Supreme Court, of New York, by the able District Attorney of the county, the Hon. Foster L. Backus, and by Drs. Alex. J. C. Skene and Charles Jewett, respectively Professors of Gynecology and Obstetrics in the same faculty with Dr. Raymond. We are thus explicit in the full identification of these gentlemen because of their exceptionally high standing in their respective callings as well as for their good judgment and honesty of purpose, and, furthermore, because of the many things they said, with some of which we agree, whilst we are forced to differ from them upon other points. We propose to present briefly an outline of the views expressed at this meeting and then submit our own conclusions, for the subject is one of vital import to the entire profession.

Dr. Raymond cited two cases, of which the Kitson-Playfair one was the first. The facts in the case are, that Mrs. Kitson was away from her husband for more than a year when she was seen by her brother-in-law, Dr. Playfair, as a consultant, having been called in by the patient's regular attendant. He found a dilated cervix, and removed what in his opinion was unquestionably recent placental tissue from an early miscarriage. On this account he advised his wife to have no further relations with Mrs. Kitson, and, to assure her compliance with this injunction, told her what he had found. As a consequence, the facts became generally known, and Mrs. Kitson had cut off a liberal allowance that she was receiving from a relative. She then sued for slander and consequent injury. For her benefit it must be added that there was a difference of opinion as to whether the placental tissue removed from her may not have been retained long enough to exculpate her from all blame. One professor of obstetrics testified in her favor, and her husband believed her innocent and defended her.

Dr. Playfair contended that he had a right to do as he had in the interest of his family. During the trial the judge asked the following question of one of the medical witnesses: "Suppose a medical man were called to attend a woman, and in the course of his medical attendance he discovers that she attempted to procure an abortion. That being a crime under the law, would it be his duty to go and tell the public prosecutor?" The reply was, "The last legal opinion upon that very question, obtained by the Royal College of Physicians, is 'Yes.'" "Then," said the judge, "all I can say is that it will make me very chary in the selection of my medical men."

The second case cited by Dr. Raymond occurred in the city of Brooklyn and is given anonymously because won by the defendant. A physician and midwife were accused of performing an abortion by the intra-uterine injection of warm water. At least the woman was so accused, whilst the physician was held liable as an accessory because he had not notified the authorities when called into the case. One of the leading surgeons of the city stated upon the stand that he would have notified the authorities, but that he readily saw that one with less experience would be liable to overlook this in the anxiety to save the patient. The jury rendered a verdict of acquittal.

From a painstaking view of the subject, the essayist concluded that the matter of professional confidences is in a chaotic state. But he makes no definite proposition as to what should be done, which is to be regretted, but leaves this to be disposed of by others in the discussion that had been arranged to follow the reading of his paper. The gist of the views thus expressed are substantially as follows:

Judge Bartlett declined on the ground of judicial impropriety to discuss the moral or unsettled legal aspects of the question, because he did not believe a judge should become party to any controversy in which he might at any time be required to act as judge between two contending sides. And in this he was unquestionably right. He confined himself to the law as it was now fixed. The law was not uniform in the states. In New York medical evidence was inadmissible without the consent of the patient. If the victim of criminal abortion died, it had been decided that the physician should be compelled to testify on the supposition that if she were able to speak she would waive the ban of professional secrecy. But in the case of a living woman, if she does not specially waive the privilege of secrecy granted under the law, the physician cannot be permitted to testify against her, on the ground that it would injure her reputation.

Mr. Backus, the District Attorney, read extracts from the law of New York that showed the complete protection given to lawyer and client by the law. A lawyer cannot reveal either what has been told him by a client or state what his advice has been. The law there prohibits a physician, without qualification as to criminal matters, to reveal anything that he may have discovered in his professional capacity, and that was necessary for him to know in the treatment of the patient. Mr. Backus suggested, however, that he might make incidental discoveries not due to admissions made by his patient, and that these could be disclosed indirectly, so that the criminal authorities might learn enough of the facts to institute an investigation. He further showed by quotations from judicial utterances that the object of the utterances was the full protection of the patient, who, without such guarantee of secrecy, would often withhold information absolutely essential to the proper treatment of the malady for which medical advice is sought. But the fact should not be overlooked that the aim of the law is to protect the patient, not the slayer of the victim, so that if the patient dies as the result of a criminal operation, disclosure can no longer injure her, though it protects the criminal. It is with this end in view that physicians are compelled to testify in New York after the death of the victim. He further maintained that it was desirable to bring to justice wrongdoers of this stamp, that this was in the best interest of the community, and that the physician should do his share toward this end.

Dr. Skene said: "I hold that the physician or surgeon has no right to disclose any fact or information that he obtains from his patients, under any conditions whatever. I believe that that is the only ground to take, and it is the only way that a physician can sustain himself in relation to his patients and to the law of the land, and to the moral law. The mistakes that are made and much of the suffering, misery and sin that follow, have arisen in this world, I fancy, from the doctors telling tales out of school, not from concealing and keeping inviolate all his professional confidences. That is the ground I take."

He opposed the doctor's ever playing the part of the detective in his professional capacity; he should never inform upon a patient. But if a patient under his care died from the effects of a suspected criminal abortion, he could refuse to give a death certificate, thus making it a coroner's case, and leading to full investigation of the details. If he treated a burglar for gunshot injury confessedly received in the attempt to rob, he would not notify the police, for he believed that an unjustifiable violation of confidence. He did not believe such violations justifiable even if permitted by lawyers and judges. He also made the point that the law is hard on the physician. It compels us to report contagious diseases to the board of health, though by so doing we are guilty of a violation of professional confidence, for most patients object to being so reported. He suggested that if contagious diseases had to be so reported, why not report the worst of them all, syphilis? It would cause much trouble, many people would be hurt, but as many, if not more, innocent people would be benefitted.

Dr. Jewett pointed out the fact that the life of a new individual begins at the moment of conception, that the old idea of the period of vitality dating from a given month is erroneous. Interference with the proper development of the product of conception at any period of its growth is a crime against morals. But he also takes the ground that professional confidence should not be abused to help prosecuting attorneys convict. However, he avers that "no malefactor is more despised by him than him whose business is to procure abortions unlawfully for gain. To voluntarily disclose the facts gleaned from a patient in a professional capacity, even to secure the conviction of a professiona abortionist, would be a gross breach of professional honor." He further added, "To not only make public the facts confided to him by his patient, but to assume the role of detective and hunt up further evidence, as I have known a physician to do, is, to my mind, the height of professional dishonor."

Thus ended a discussion alike remarkable for the ability and learning of the participants, its frankness, its pointedness, and the definiteness of most of its conclusions. But it exhibited inconsistencies that so intricate a subject may well occasion and which it was justifiable to hope would not occur among disputants of such high ability. Besides this, it was unsatisfactory in other particulars.

It is a surprise that no one attacked the position of the New York judge who decided that, were the dead victim of an abortion able to speak, she would open her physician's lips so that the person guilty of the abortion might be punished. This is a gratuitous assumption, and all the more evident when it is taken into consideration that when these things are done by persons who do not make a business of it, they do it out of sympathy rather than for pay. That the woman usually pleads that she would prefer death to exposure, and pledges herself under all circumstances, even if death be the outcome, not to reveal what has been done. She pleads and begs and gives extravagant assurances of future secrecy under all contingencies. She urges the family disgrace that will follow exposure, and that she has earned a lesson that she will never forget. We all know the tenor of this plea, and too often do we see how readily the most solemn pledges are broken, not only in the fear of impending death, but often only in response to the coaxing of some curious or meddling individual. One of the most truthful things that can be said of the physician guilty of such practice is that he is a sympathetic fool, though the law also justly makes him a criminal, and the moral code a malefactor. To assume, therefore, that, could the victim speak she would open the lips of her attendant is gratuitous, whilst the opposite assumption of adhesion to her solemn pledge is logical, reasonable and just, for the other presumes her to be an ingrate.

The suggestion of Mr. Backus, that the physician disclose to others so that they may carry it to the prosecuting officer such evidence as he may have been able to gather in a voluntary detective capacity, overlooks the great fact that it is the duty of the physician to protect his patient and not simply to pretend to do so. The proposition to play the spy upon the trusting patient is too vile to be seriously entertained, and from our personal knowledge of the gentleman who made this unguarded suggestion, we are satisfied that it was made without full consideration. We must all agree with him, however, that the criminal should not be protected, and yet we are constrained to add the proviso that the criminal must never be punished with the aid of the attending physician if by so doing he injure his patient in the slightest degree. There is greater reason for the protection of the physician in the preservation of the patient's secrets than there is for the lawyer in that of his client, and yet it is even seriously proposed that the major yield to the minor.

And Dr. Skene, than whom there is none of greater honor, even proposes to do that indirectly which he spurns to do directly. He would not notify the public prosecutor in so many words, directly that certain suspicious circumstances existed, but he would do so indirectly by compelling an ignorant or a heart-broken family to advertise their shame and that of a beloved and respected daughter to the world. This is not the protection that a confiding patient is entitled to. If we are not willing to do our full duty by the patient under all circumstances then let us at once refuse to take care of her, and let her find some one that will give her the protection that she needs and craves. Now, we do not wish to be understood as justifying abortions except on legal grounds, for we are distinctly opposed to any premature expulsion of the ovum by artificial methods except where it is necessary for the preservation of life as permitted by law. Many a woman could bear her shame alone, and would willingly do so, but she does not want to implicate relatives. This is often her sole plaint. Then why assume that the multi-pledged unfortunate, and yet perhaps fortunately dead, woman, if able to speak, would at last consent to the disgrace of the family that had filled her with so much solicitude? We can only conclude, with due regard to Dr. Skene, that the physician who will send such a case to the coroner is acting more within his logical conscience if he refuses to attend it the moment he learns its nature. We seriously and respectfully commend to him his own formula, so well put, as are so many of his utterances, that more harm results from what the physician tells than from what he keeps to himself. If he considers the notifying the police of his having treated a burglar for gunshot injury as an unjust violation of confidence, how can he consider the carrying out of his coroner suggestion in any other sense?

Dr. Jewett declared himself in his usual vigorous and explicit manner. He recognized no special difference in the degree of the crime according to the age of the fetus. From the standpoint that it is at all times a destruction of life, he is undoubtedly right, and yet there is a vast difference from the sociologic and the economic sides of the question. But this we only allude to incidentally, believing that in these speculative matters the doctor's assertions were not intended to have any application. His trenchant denunciation of the violation of professional confidence is refreshing, but he leaves one in utter uncertainty as to his own exact position under the circumstances covered by the discussion, for he concludes with the remark that it is the duty of all physicians to be at all times law-abiding citizens. He would better say conscience-abiding citizens, for there is a difference between the two, the amount depending upon the extent to which our law-makers have been debauched, and this is latterly becoming an absorbing as well as important question.

To sum up, then, as the lawyers have it, we fear that the discussion, able as it was, was open to the same objections that all discussions of its kind seem to have, the absence of perfect frankness because of the fear that by some unguarded slip one may be accused of having sentiments that are not conventional. There is nothing connected with medicine about which medical men are at the same time such cowards and hypocrites. Their public utterances often do not tally with their confidential expressions of opinion. The same is true to a large extent of the laity, and it is this duplicity that makes cowards of the profession.

(*To be continued on page 78*).

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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In the Land of Flowers.

Florida was so named, if I rightly remember the story, on account of the abundance of wild flowers found there by its Spanish discoverer, Juan Ponce de Leon. There is probably no season of the year in which flowers do not bloom here in the open air. Since last writing the weather at Lake Helen camp has been balmy and mild, with the exception of one day of almost continuous rain. Old settlers tell me the winter just past has been the rainiest ever known. In this part of the state, however, there is never any mud. The sandy soil absorbs the water so quickly that all trace of rain speedily disappears.

My last letter closed abruptly while giving an account of a meeting at the auditorium of the camp, at which meeting the subject under discussion was "The Ascent of Life—How Evolution Evolves." The purpose of the address, as before stated was to show the paramount importance of surrounding motherhood with the best possible conditions in and through which woman's creative functions could and should be performed. Among those who made comments upon the address was C. Fanny Allyn of Stoneham, Mass., who made an eloquent and powerful plea for a more general and more rational education along the lines touched upon by the first speaker. Mr. Barnes of Kokomo, Ind., asked how I accounted for the fact that a pair of perfect human beings, Adam and Eve, so soon became the parents of a murderer. In my reply I said there was no such fact to be accounted for. That the evolution theory had supplanted or displaced the creation theory in accounting for the existence of the human race upon the earth. That is to say, the Adam and Eve story is one of many mythologic fables that owe their origin to the ignorance of primitive man in regard to the facts and forces of nature. That if there is any truth in the theory of an Utopia, or Paradise, for humanity, that Utopia is in the future and not in the past.

"Well then," said Mr. Barnes, "admitting that the 'Garden of Eden' story, the 'Creation' story, is a myth, what reason have we for believing that the 'evolution' theory and the Utopia promised by the believers in evoluion are not also myths?"

"This question," said I, "like the preceding one, indicates very clearly that the questioner is a good joker—that he is not really in earnest when offering such questions as criticisms. The difference between the 'creation' theory and that of 'evolution' is mainly in this, that while the former has not a single fact to stand upon, the latter is supported by facts without number. All the known facts of science harmonize with the evolution theory, and will harmonize with no other. And as to an Utopia for mankind in the future we have only to realize or to practicalize in human ethics, in human sociology, the advances made in other departments of human progress and the result will be a 'heaven on earth.' Wars, crimes, poverty and misery will be eliminated, or so nearly eliminated that, as compared to the social conditions now prevailing we shall not need to die in order to go to heaven. We can have heaven in 'the here and the now.'

"It is because some of us have an abiding faith in the possibility of such heaven on earth that we are so persistent in the work of agitating for better conditions for womanhood and motherhood as prime factors in creating a better race of human beings—a race of men and women so well born that they will not need to be born again; a race composed of individuals who know their own rights and dare to maintain them; a race every member of which can be a law unto himself or herself—neither invading others nor permitting invasion by others."

Several other meetings devoted mainly to discussion of the rights of womanhood and motherhood have been held on the ground, an account of which must be postponed for the present, as I wish to get this letter into the mail in time for insertion in next week's Lucifer.

At this writing, Saturday morning, March 4, the four weeks' session of the "Southern Cassadaga" encampment is nearing its close, to-morrow being the last day, according to published program. Taken altogether, my sojourn at the camp has been a very pleasant and, it is to be hoped, not altogether unprofitable one. While the general symptoms of the invalid remain much the same, I am conscious of a very decided increase in physical strength. I take long walks in the piney woods and return refreshed rather than fatigued thereby. How long I shall remain in Florida, or whether my search for health shall be extended still further southward is not yet fully determined, but my present intention is to start on my return trip before many days, touching at most if not all the points at which I made brief stops on my way to this place. Hoping that with the return of spring our friends who felt the effects of the recent phenomenal cold wave will forget what they suffered therefrom, I once more send fraternal greetings to all of the widely scattered Light Bearer family.

M HARMAN.

From My Point of View.

BY LILLIAN HARMAN.

The article on "Medical Ethics as Related to Abortion and Prevention," by E. C. Walker, was written more than a year ago, and was read at a meeting of a Lucifer Circle. The time that it was written, however, is not of much consequence, for the subject matter is just as important today as ever it was.

* * *

Last week we were told by Mr. Barry that each writer for Lucifer is a favorite with some of the readers. That is true; but there is scarcely a writer who is not the "pet aversion" of certain readers. I had this fact forcibly brought to my mind last week while assorting and re-arranging manuscripts and papers preparatory to our change. I wish I had thought of it in time to keep the letters containing comments on correspondence together—the expressions of opinion would have made an interesting symposium. If one writer could have his way, nothing of C. L. James' should ever appear in the paper; another critic is equally severe in condemnation of Warren and Barry; another wonders "what on earth Kerr is driving at, anyway;" another is "made sick" by Mrs. Slenker (query: Is the doctor bill to be sent to Lucifer office?) Others appear to think that the editor is a mere puppet in the hands of Mr. Walker, because Mr. Walker occupies so much of Lucifer's space. I come in for my share. Lucifer, says one critic, has improved in typography since I have been connected with it, but there is "no life" in it when I edit it. Still others think the editor himself should resign in favor of some one with greater ability than he possesses. It would, however, be very difficult to find any writer for Lucifer who would be acceptable to all these critics. The only ones to escape condemnation who occur to me at this moment, are Giotto and D. N. Swift. Some of the conjectures as to their identity are quite amusing though. Possibly our dissatisfied friends might "toss up" to decide which of these writers they would choose as editor.

* * *

"Who is to Blame?" we are asked in a pathetic little sketch which appears in another column. Ah, who, indeed, is to blame when people do not understand each other—when there is not whether they are related by blood or not? This poor, misunderstood, unloved little one—was she to blame? Did she ask admission to this life? This apparently unsympathetic mother, who seemed to prefer fancy work to the companionship of her child—was she to blame? She tried to take good care of its body, but was she to blame because she could not understand the emotions of that being which was really a stranger to her? Perhaps the embroidery which she was making was to beautify the garments of a little one yet unborn. Wherein was she to blame? This healthy, busy, affectionate father—was he to blame? Had he been taught that men and women should understand each other, and should both desire children before they undertook the responsibility of creating a new organism? Shall we blame the innocent, unhappy child, the ignorant, impatient mother, or the careless, loving father? If so, why? Do they not suffer the results of the ignorance, the superstitions, of our ancestors?—from which none of us are entirely free. It seems to me a case like thousands of others, of inadaptation. Our work, I think, is to ask, not angrily, not impatiently, but persistently, *Why* such cases exist? What can we do to lessen their number? No *one* is to blame, but *all* are to blame in so far as we accept the conditions of society and do not try to improve them.

In the Field.

BY M. FLORENCE JOHNSON.

My trip in Ohio during the past month, lecturing and giving entertainments, has been a very enjoyable time for me. I will not take your space to tell you all about it, but only what I heard and observed in relation to that part of life in which Lucifer is engaged.

On Jan. 29 I spoke at the Paine celebration for the Ohio Liberal Society of Cincinnati. At that meeting cards were distributed announcing the lectures for February.

The first thing on the program was "February 5—Mrs. M. Florence Johnson. Address on Rachel Campbell, a pioneer of the doctrine of social freedom, with a review of her lecture on 'The Prodigal Daughter, or the Price of Virtue,' delivered before the Boston Free Love League, 1881." Before the meeting of Jan. 29 was called to order there was considerable conversation started by this notice and some curiosity aroused. All that week reports came to me of what this one and that one intended to say in criticism. The effect of the speech however, was to show these would-be critics that the remarks they had so carefully prepared did not fit the case, and I believe that only one criticism that I had heard about was given. The audience gave their undivided attention to the address, and at its close the questions and criticisms were all bearing directly on the question under discussion, and the meeting passed off very pleasantly.

We always expect some little inconsistency and we were not disappointed. There is one man in the Liberal Society who is sure we cannot get along without rules and regulations and *laws*. One of the rules of the Society is that individuals may criticise the speech of the evening, and the speaker shall reply. This man criticises well, but while the speaker is replying, the critic makes a remark every few seconds, and is wholly unaware of the fact that he is not obeying the laws, that he is acting the popular conception of the revolutionary anarchist for the time being.

There was no woman among all those who claimed that Rachel Campbell's ideas of marriage and prostitution were wrong. Men declared that women had freedom enough, and that no woman was driven to prostitution through necessity. The women said not a word. Several of them came to me after the meeting adjourned and expressed their sympathy with the views given in the address, also complimented me on my bravery in daring to read such a lecture. All seemed interested, some filled with fear of losing their property if such ideas were listened to, some with hope of freedom after awhile.

The "Inquirer" said the lecture was visionary and the speaker easily undone by her critics, or words to that effect. As I am not the author of the lecture, I think I may venture an opinion that the ideas in "The Prodigal Daughter" are not visionary, and as the one criticised I may remark, I did not feel undone, and had no thought of being worsted until I read it in the "Inquirer."

From Cincinnati I went to Mechanicsburg. There I attended several sessions of The Farmer's Institute. Even there the idea that woman had not been treated as an equal with man received frequent attention. One farmer quoted statistics showing the predominance of farmers' wives in the insane asylums of the country. He attributed the cause of insanity to overwork, no recreation and no appreciation, and advised farmers to give their wives more of the comforts and attentions received by the wives of other men.

This is a step in the right direction, but I felt like saying after it, "If you do not see to this your property will depreciate in value or you may lose her through insanity, and this would be expensive, for you could not marry again while she lived and would be under the necessity of hiring work done."

Another speaker advocated deeding half the property to the wife. He maintained that wives as a rule worked harder than the husbands, and the property belonged to them by right, and as the law did not give it the husband should. Many women looked pleased, but not a smile touched the faces of the men sitting there, and when I applauded it sounded as loud and lonesome as a noise does in a house when you are half sick and alone. People turned and looked at me and I suppose wondered at my audacity.

The speaker said in many cases "instead of a wife having her half of the money to spend as she pleased she had to beg for a nickel to buy a spool of cotton to mend her husband's overalls." Some women really applauded.

This speaker gave advice on all subjects, and advised parents to attend church and send children to Sunday school whether they believed the creed or liked the minister or not, because "we must uphold morality."

It did not seem to enter his head that there was what might be termed immorality in supporting a church we thought in the wrong, or that children could take their first lesson in hypocrisy by pretending to accept in Sunday school the lessons they did not believe.

There are women's clubs among the farmer's wives and they are doing much good. Some of their programs are very fine, and the papers written by the members are worthy of any club of either sex. Strange that farmers' wives did not assert their intellectual power long ago. Yet even now, some of the husbands of these literary club women will say slurring and insulting things as the women drive by on their way to their meeting place.

One woman said to me, "No one has any rights except what have been fought for, and we will get ours by fighting for them and in no other way."

I find women all over the country interested in reforming marriage laws, interested in very radical ideas in fact—unless these ideas are named free love.

One woman agreed that a desire to separate on the part of either man or woman ought to be sufficient ground for divorce. She had thought that a long while. She also agreed with me in the opinion that law made nothing right or wrong, that all abuses had been legal, and if anything was right in itself the law could not change it. But when I spoke of persons living together without a legal ceremony she feared that would not do because "one might take a notion to go away and leave the other." I told her I thought that was what she believed when she said either ought to have a divorce for the asking. No ceremony simply saved the scandal of a public divorce.

One man objected to radicals on the social question because they made it too much of a hobby, and wanted to talk about it all the time, then admitted that though he had known me for nearly three years he had supposed me conservative until he saw the announcement of the address on Rachel Campbell and "The Prodigal Daughter."

I found that many persons thought my radical views were merely a transient notion that had infatuated me through ac-

quaintance with Lillian Harman. I had made her acquaintance and seeing her honest in her views and admiring her as a woman had given undue prominence to her ideas, and I would see my mistake later when I learned the impracticability of such living. I was told there were very few persons who held sexual freedom views. Lucifer was supposed to be the only paper advocating sexual freedom and it a paper with at most three or four hundred subscribers.

To these remarks I replied that I was working as compositor on a paper advocating sexual emancipation, before Lillian Harman was seven years old. So to all those who think my views wrong, Lillian is cleared of all responsibility in introducing me to this kind of thought, though undoubtedly my views have been broadened by acquaintance with her.

As to the alleged small number of believers, I informed them that in several cities there were enough believers in freedom to have regular meetings, hold picnics, have social gatherings, and in fact not miss the enjoyment of social life even if deprived of other society. As radicals are not deprived of conventional society they have the meetings of their special interest extra. I also informed them that Lucifer's subscribers could not be written in the hundreds, as they had supposed, but in the thousands, while the book business in the office was such that it took much time to attend to it. That just the managing of Lucifer and its book business required the constant attention of one competent person.

Nearly all liberals are interested in the social question; all want to hear and talk but many are afraid. In one town where I gave an entertainment of dramatic readings, the ladies who engaged me would gladly have me give certain humorous recitations, but feared others would object because the entertainment was to be in a church. Finally they chose one they thought all could stand, but the minister scratched that one off the program. He "liked it himself, but some of the congregation might object."

Besides the places mentioned above, I visited Sidney and Lima, where I enjoyed myself well, and among the genuine friends I met at these places were staunch friends of Lucifer. My dramatic and freethought work was as interesting as this recorded here, but Lucifer's pages are not the place for an account of that.

I believe the world is growing more in love with liberty every day, and men and women admire more and more persons who are free, and who dare trust themselves for their own law maker. They are learning that the person who is a law to himself knows the laws he lives under, and has confidence in his lawyer and the laws are obeyed. Such a person is not an invader, but a self-reliant individual with the intelligence, knowledge and ability to be a helper in all the struggles of life, and a comrade in its joys.

Medical Ethics as Related to Abortion and Prevention.

(*Concluded from page 75*).

Our own opinion, tersely expressed, is that it is the duty of the medical attendant to never forget his confidential relations to the patient. If intrusted with a secret by a patient who dies, his obligation to maintain secrecy is, if at all changed, more binding than ever. The professional abortionist is justly made a criminal, for he plies his occupation solely for what it will bring, and encourages a condition of affairs that are baneful. If knowledge of this individual comes to the physician, he can, after a time, acquaint anyone he chooses with his opinion of what such an individual is doing, but in such a manner as will in no way tend to involve his patient, and yet will give the clue to those whose business it is to stop his farther work. But under no circumstances should he involve his patient, or her memory as the case may be, in any way that would not have met her approval at the time she engaged him to help her, or at any time during his attendance upon her.

* * *

Of course I do not lose sight of the fact that the topic was the relation of the physician to his patients in cases of abortion, and of the further fact that it is very commendable to stick to the text, but inasmuch as not a little was said about the criminality of abortion and its immorality, and as it is indisputable that all the laws and all the moral homilies in the world will not prevent resort to the abortionist while conditions remain as they are, it certainly would have been well to point out that the physician might do much to change conditions for the better and so make his position a less delicate and dangerous one, and that he could accomplish this by taking a far more active part than he does now in the physiological education of the people, and especially in showing the necessity for the universal use of contraceptics in order to substitute harmless prevention for injurious cure. But in all the debate there was not even a hint that there is any possible check upon abortion except penal law—which the doctors pretty generally agree it is their duty to conspire with their patients to balk—and moral sermonizing, which is so much waste of breath.

In a word, religious superstition and moral prudery, and the repressive laws which are their authoritative expression, are all that stand in the way of scientific study of sex problems, and the social readjustments which would follow such rational investigation. Abortion is one of the positive checks which human stupidity forces upon us by denying knowledge of the preventive check.

Who is to Blame?

"C. M. A." in "The Coming Light."

The child sat looking wearily out of the window counting the ducks and goslings that were splashing around in the pools of water which the heavy rainfall had formed in the yard where the children were wont to play. The little one sighed deeply, and laying the tiny hands over her heart, repeated sometimes to herself, sometimes aloud, "O, I ache me so inside."

The mother looked up from her work and said sharply, "You are the strangest child I ever saw. Other children play with their toys on rainy days and are satisfied. I can't imagine what ails you." The little one gave a frightened glance in the direction of her mother, closed the red lips more tightly, and began counting the ducks again.

Presently she climbed down from the chair and ran across the room to where the mother sat embroidering some dainty material in soft silken shades. "Pretty," said the child.

"Don't touch it; you'll soil it; your hands are dirty," said the mother.

"Mamma, won't you take Mabel a wee little while?" the child plead, measuring her finger just back of the nail to show how wee little she asked.

"Do go and play," carelessly said the mother, "I haven't time."

The child stood quite still a moment, then said, "Mamma, let Mabel brush hair?" The mother worked on without looking up.

"Mamma, when will papa come? I ache me so inside!"

"Mabel, this is Monday; your papa went away last night; he will not return until Saturday night. Don't ask me any more questions."

The child moved slowly back to the window, knelt down and laid her head in the chair. A sweet picture she was, with her snowy dress and blue sash ribbon, eyes to match the ribbon and yellow fluffy hair, her cheeks flushing and paling by turns as her busy brain kept thinking, thinking, with no one on earth to talk to.

By and by she scrambled up again and went back to the mother. She climbed on the arm of the rocker and put her hand against the mother's face saying, "Mamma, I loves you, I want a kiss."

"I don't want to be kissed," returned the mother, "and you must quit bothering me. Get down from my chair."

The tiny mouth trembled, but bravely keeping back the tears the child picked up her doll and covered its senseless face with hungry, loving kisses, saying, "Dollie, do you ache inside?"

"Mabel, what do you mean by such nonsense? It is time for your afternoon nap. Climb into the crib now and go to sleep."

Hugging the doll to her bosom, the child pushed a chair to the crib and climbed in. After an hour or more of forced silence, the effect of training, she lay heavily sleeping.

It was Saturday night at last. The fire blazed brightly, illuminating the face of the restless baby, who watched the hands of the clock as they slowly moved from half past six toward the seven o'clock hour, at which time papa should arrive.

"Mamma, can I go to the door?" pleaded the child.

"Sit right where you are and wait until papa comes," replied the mother. "What makes you so uneasy?" The child sighed and said nothing.

Five minutes of seven—only that long measured the little fingers. Presently the well-known footsteps sounded on the walk. The child flew to the door, breathlessly waiting the touch of the father's hand upon the door knob. A moment later and she was caught in the strong arms and covered with kisses.

"How is my little girl?" said the father.

"The ache is gone now," answered the child.

"How is mamma?"

"She is making pretty pictures on cloth," said the baby.

"Hello, here is mamma!" and the manly form bent and kissed his wife's forehead. "Has Mabel been ill?" he asked.

"No," said the wife, "she just mopes around and don't play as other children do. She is the strangest child I ever saw."

The child stepped shyly behind the father, clinging closely to his hand.

Supper is over. The child robed for the night, is standing upon her father's lap mussing his hair with a brush, stopping to kiss his lips and eyes while screaming with delight as he returns the kisses a dozen fold.

"How can you bear to have that child walk over you, pull your hair and kiss you in the mouth? I should think her hot hands and breath would drive you crazy," said the mother.

"O, we like it, don't we, tot?" and he pulled her down on his foot to "ride away to Boston;" then lifted her again and folded her to his breast.

Wearying at last, the child fell asleep with her arms around his neck, a look of rest and peace indescribable wreathing the sweet flushed face. The father tenderly laid her in the crib and tucked the clothes about her, gazing long and affectionately upon her, then quietly kissed the sleeper, picked up his paper and began to read while his helpmeet continued to stitch in silence. One more day of kisses and love for the hungry baby, then six of the "ache inside."

Mother, is this your child? If so, what shall the harvest be?

Homes of the Future.

BY ROMULUS.

It is growing harder year by year for men to get a living for themselves, to say nothing of wife and children. Women are competing with men in every employment, and men's wages are consequently lowering; in other words, part of the wages which men have required to enable them to support wife and children are being transferred to the account of the unmarried women.

It is not strange that men show less inclination to marry than formerly, and that they marry later in life. In fact, the married man is fighting for his wages not only against women but against an ever-increasing army of men without encumbrances, and to whom a lower wage rate does not necessarily mean disaster. The tendency is toward this—that sometime, only the wealthy few may marry. Thus the present competitive and marriage systems mean the destruction of the home for all but a small portion. There must be a new foundation for the home—the economic independence of the individual. But that and liberty to love, and new and happy homes will be built everywhere like nests of free birds in spring.

VARIOUS VOICES.

Mrs. F. A. M. Cook, M. D., Columbus, Kan.—I have been waiting for a chance to renew before No. 756, and now I have a present of the enclosed and I send $1 on subscription and $1 for "Hilda's Home." I have been amused at the squirming of some of my sister women because of male "monopoly" of Lucifer's columns. It is not the person who writes as much as it is the matter and manner of the contribution that is important with me.

Miss L. A. Johnson, Waterbury, Conn.—I could not keep from weeping as I read the sketch you gave of your father's life. He must be a noble specimen of a man and one among a thousand it seems to me. There are many reforms in the world, and I would like to be able to help them all, but lack the means. I wanted to give something towards your father's visit in the south but it seemed so small I thought it would be of little account; yet if each subscriber should give a little, fifty cents or a dollar it would amount up to an important sum. I suppose my subscription has expired, so will send one dollar in this—fifty cents for six months' subscription to Lucifer and fifty cents for your father's benefit.

Alfreda, Thayer, Miss.—Our editress says in No. 749, "Elmina Mounts Her Hobby Again." And why not? If we really are the superior animal and can prove the same on scientific principles, we must assert and re-assert our claims—be ever ready to explain them, and it is well to give our friends the benefit of calling their attention to some of the good books we have read, and to give our own thoughts on the subject as does our dear Aunt Elmina. It is wonderful how devoted she is to her self-imposed task in trying to get liberal men and women acquainted through correspondence. While there is always some risk to run in corresponding with entire strangers, even though they are in the liberal ranks, it will help us to gain a knowledge of mankind in general, and enable us better to discern the false from the true.

[Our friend is mistaken in assuming that I slighted Mrs. Slenker by placing an offensive title over her article. "Elmina Mounts Her Hobby Again" was the title she wrote at the head of her article, and I allowed it to go in the paper in those words as I presumed she knew what she wanted—"Only this, and nothing more." L. H.]

Harriet R., Rusk, Okla.—Ostensibly, C. L. James and I disagree, but I confess to being unable to locate the exact point at which his "break" occurs. I have not the ability to engage with him in a parry and thrust of words that would prove as interesting and instructive as the fencing match which has been going on between him and R. B. Kerr. But I think the gist of the matter is this: Mr. James is an anarchist, *i. e.*, he believes that government itself is the cause of the social evils, though he concedes that some forms of government must be retained for the sake of convenience. I am a socialist, and I concede that ideal anarchy will come in the order of evolution, but necessarily after socialism has paved the way. I wrote the letter in defense of that socialistic institution, the public school.

In my critic's estimate of so-called education I find nothing new or startling, having frequently heard the same phase of the question discussed in a similar manner among educators, members of "a class posressing peculier aptitudes derived from practice." There is food for thought in his advice for the use o the responsible parent before said parent shall say, "My son, ...go to the schoolmaster now." But as Mr. James did not put into the balance the irresponsible parent, and advanced no proof of the inefficacy of all governmental measures, I am not convinced that the public school is not a potent factor in the betterment of existing conditions of society.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 11. CHICAGO, ILLINOIS, MARCH 18, E. M. 299. [C. E. 1899.] WHOLE No. 754.

Heredity.

We pride ourselves, in weighing worth and merit,
Too much on virtues that we inherit.
Some puritanical grandsire makes us hate delay,
And we are proud to keep our oath and day;
But our ancestral follies and abuses
We still indulge and make for them excuses.
Let him be proud—dared man be proud at all—
Who stands where all his fathers used to fall,
Holding their virtues fast and passing on,
Still higher good through his own victories won.

—*Isaac Ogden Rankin.*

THE HUMAN BEING.

(Letter written to P. J. Proudhon by Joseph Dejacque in 1857. Translated from Les Temps Nouveaux by Jonathan Mayo Crane).

In the depths of Louisiana, whither I have been driven by the vicissitudes of my exile, I have read in a United States paper, "La Revue de'l Duest," a fragment of correspondence between you, P. J. Proudhon, and a Madam Hericourt.

Some words of Madam Hericourt, cited in that paper, cause me to fear the feminine antagonist may not have the strength—polemically speaking—to cope with her brutal masculine adversary.

I know nothing of Madam Hericourt nor of her writings, if she is a writer, nor of her position in the world, nor of her personality. But to argue well concerning women, or to argue well concerning men, earnestness is not all that is necessary. One must have seen much and studied much. One must, I believe, have experienced their personal passions in all stations of society, from the silver-tipped summits where vice is happiness to the depths where misery seeks solace in debauchery. Upon the human rock thus battered by the shocks of life, the logic, the stenciled truth, may be read.

I should like to see the question of the emancipation of woman treated by a woman who has loved much and has loved many, and who in her past life has associated with both the aristocratic and the lowly; for the woman of the garret can pentrate and understand the private or official views and the thoughts of the luxurious grand dame more easily than the woman of the salon can comprehend the open or hidden privations of the daughter of poverty.

However, in default of another Magdalen, bathing the feet of crucified humanity with her fecund tears and striving to lift it to a better world, for lack of this voice of civilized repentance, for lack of this woman who proudly and publicly abjuring all prejudices of sex and race, of laws and customs, will bring us back to the former world, I, a human being of the male sex, will endeavor to answer you, Aliboron-Proudhon. For the emancipation of woman is nothing else than the emancipation of humanity—both sexes.

Is it possible, great publicist, that under your lion's skin so much of the ass may be found? You who have in your veins such powerful revolutionary pulsations for all that pertains to labor with the arms or filling the stomach, your transports are no less fiery, but are stupid and reactionary, when you come to consider the emotions of the heart and of the sentiments. Your nervous and unending logic in questions of industrial production and consumption is without force when you consider questions of moral production and consumption. Your intelligence, virile for all that concerns man, seems emasculated when it is a question concerning woman. With hermaphrodite brain your thoughts recoil upon themselves in powerless efforts to conceive and give birth to social truth.

A masculine Joan of Arc who, it is said, has kept himself chaste for forty years, the maceration of love has ulcerated your heart, the rancor of jealousy has filled you with disgust and you cry "War against women!" as the Maid of Orleans cried "War against the English!" The English burnt her alive. The women have made you a husband, oh, holy man, long time a virgin and always a martyr.

Father Proudhon, shall I say it? When you talk of women you appear like a college boy who talks very loudly and in a high key, at random and with impertinence, in order to appear learned, as you do to your callow hearers, and who like you knows not the first thing of the mattter he is talking about.

After having profaned your flesh for forty years you now profane your intelligence, and passing from pollution to pollution you pour forth your impurities to besmirch women.

Is that what you call manly and honest civility, Narcissus-Proudhon? I quote your words:

"No, Madam, you know nothing about your sex; you know not the first thing about the questions you and your honorable associates agitate with so much noise and so little success. And if you do not understand this question, if in the eight pages of the response which you have made to my letter there are forty illogical conclusions, that shows the truth of what I have said of the infirmity of your sex. I mean by these words—the exactness of which may not be irreproachable—the quality of your understanding which will not permit you to seize the significance of things which women have at our fingers' ends. In your skull, as in your abdomen, is a certain organ which is incapable of conquering its own inertia; which requires the male to make it perform its functions. And even then it is not always successful. Such madam, is my opinion, the result of my direct and positive observations. I leave it to your obstetrical sagacity to

calculate from it for your thesis the incalculable consequences."

You wild boar—which is merely an undomesticated hog—if it is true, as you say, that woman can give birth to nothing from either the brain or the abdomen without man's assistance—and it is true—it is equally true the other way; it is reciprocal; neither can man produce from his flesh or his brain without woman's assistance. That is logic and good logic, Madelon Proudhon, that an apprentice who has always been your obedient servant can snatch from your hands and throw in your face.

Emancipation or non-emancipation of woman, emancipation or non-emancipation of man—what does it mean? Is it that by nature one has rights and the other has no rights? Is it that humanity is singular and not plural, masculine and not feminine? Is it that the difference in the sexes is a difference in the nature of humanity. Are the drops of rain which fall from the clouds not the same whether they are few or many, whether they are large or small?

Place the question of the emancipation of woman in line with the emancipation of the serf—woman as well as man; or to say the same thing differently, the human slave—whether in the seraglio or the workshop. This understood and it is revolutionary. But from the privileged man's point of view of social progress it is senseless and reactionary. To avoid quibbling and equivocation we must demand the emancipation of the human being. In such terms the question is complete.

From day to day humanity gravitates from revolution to revolution towards its ideal of pefectibility—liberty. But the man and the woman will advance with the same step, the same heart fortified by love, toward their natural destiny, the community of anarchy. But man and woman enter thus arm in arm, the face of one shedding its radiance on the face of the other, until they reach the garden of Social Harmony. But the group of the Human Being, the dream of happiness realized, the animated picture of the future, the harmonic tones and the radiant glory of equality offend your ears and dazzle your eyes. Your understanding, distorted by petty vanity, makes you see in posterity a man-statue erected on a woman-pedestal, a man-patriarch and a woman-servant.

Flogger of woman and absolute serf of man, Proudhon Hagnan, you use your words for a lash. Like a slave-driver you seem delighted to disrobe your beautiful victims (on paper) and flagellate them with invectives. Moderate anarchist, liberal, but not libertarian, you want free exchange of cotton and candles and you seek to protect man against woman in the exchange of affection and human passion. You cry against the great barons of capital, and you would rebuild a proud barony of man on vassal-woman. Logician with misfit eyeglasses, you are unable to read the lessons of the present or the past; you can discern nothing that is elevated or at a distance or in the perspective of the future.

You should know that woman is the mover of man, as man is the mover of woman. There is not an idea in your deformed brain, no, nor in the brain of any other man, that was not given life by woman; not one voluntary motion of your muscles or of your intelligence but what its object has been to attract the attention of woman and to please her, even including that which seems the most contradictory, your insults.

Everything beautiful that man has made, everything grand that man has produced, all the masterpieces of art and of industry, all the discoveries of science, the titanic steps which man has taken into the fields of the unknown, all conquests and all aspirations of man are due to woman who imposes the tasks upon him as a queen of a tournament assigns a task to a knight and rewards him with a smile when he has accomplished it. All man's heroism, all his physical and moral valor comes from love. Without woman he would still crawl on his belly or on all fours and browse on herbs and roots. He would equal the ox in intelligence. He is superior to the beast only because woman has said, "Be so." It is her will that has created him and made him man instead of brute. It is to satisfy the supreme exigencies of the feminine soul that he had attempted sublime things.

See what woman has done for man, and then see what man has done for woman!

Alas! to please her lord and master it is not necessary for her to possess great intelligence and moral force. If she will only mimic the she monkey in antics and grimaces, hang a few bits of glassware to her neck and ears, dress herself in ridiculous finery, pad her hips until she resembles a Hottentot Venus with the aid of whalebone and crinoline, if she knows how to handle a fan like a skimmer, or can make porridge or strum on the piano, that is all her Sultan demands of her, all that is necessary to bring joy to the masculine soul—the alpha and omega of his desires and aspirations. If she can do these things she is rewarded with a lace handkerchief.

She who has regarded such a role as shameful and has shown her good sense by finding beauty in worthiness and by her self-reliant conduct testified to her sane intelligence has been set upon and pitilessly stoned by the multitude of Proudhons, past and present, called a blue stocking and persecuted with imbecile sarcasm and forced to stifle her individuality. For the crowd of heartless and brainless men she has sinned by having too much heart and too much intelligence. They have thrown stones at her and rarely has she the good fortune to meet a man who will take her by the hand and say:

"Woman, rise; you are worthy of love; you are worthy of liberty."

(Conclusion next week.)

Giotto's Impressions.

MY DEAR HELEN: You ask me to write you what I think of "Women and Economics," now; but that is a hard question to answer. I have only a vague idea of the book even now. I could not read it—I could only dip into it. My "dips" into books are not worthless, but my resulting impressions must be far from exhaustively truthful. And perhaps my thoughts about "Women and Economics" lean much toward what it is not rather than to what it is. That would make me seem an ungracious critic, were I asked to criticise. But to you, who care to know what I think because *I* think it, I can talk freely.

You are reminded of the story we heard about the lover who lived, as all happy lovers do, in the joy of what his mistress was, until his sister appearing on the scene, insisted on drawing his attention closely to all she was not. And I like Mrs. Stetson so much for what she is—really, the book is full of splendid things—that I feel as if I were a querulous fault-finder when I enlarge upon what she is not. And, since I desire to keep on good terms with myself, perhaps I shall not enlarge upon it at any length.

A friend wrote me: "There is a good deal in it, but it gives me the sensation that she (the author) had been living in a house so very bad that in desperation she builds one for herself —very fine in all its make-up, but wholly destitute of the living-room."

But I think she mistakes the lack, or the error in Mrs. Stetson's work. The new house she builds for herself fails less than those now built in the "living-room." That is just the trouble with the family homes of to-day—people do not live in them. They do everything else in them, wash, and bake and fret, but they do not *live*. And my impression is that Mrs. Stetson has pointed out this fact.

Laura Foster works in her office nine hours a day and her salary is sixteen dollars a month. She does not do it for love of the work. There is nothing to love about routine work. She has a sufficient income apart from her work; she is, as you know, a girl of unusually simple tastes, she is a musical artist in perception, and might become one in execution could she devote four of those nine hours each day to her practice. Her first passionate wants are for leisure and art in her life. These could be met in her home were freedom there. But her home is unendurable. She has told me all about it.

There are a great many Lauras. For women like her there is, in leaving the home for the office, the same feeling of relief, of escape, that one experiences in leaving a small village for a great city. The eyes that one meets are those of strangers from whom one expects no friendliness, at the most no definite interest beyond that of simple human kindliness, but they are easier and pleasanter to meet than the scrutiny of neighbors for whom life holds no keener interest at the moment than to discover if you "have on anything new," if it is becoming, and where you can be going at this unusual hour.

These women who work for nine hours a day must dress acceptably to their employer or he will find others who can; but he will not ask them whether they are going to make over that old dress before they wear it again, or whether they are going directly home after they leave work.

It is in the daily life, daily association with the tyrant that consciousness of the tyranny forces itself upon us. That is one reason why women will sew in attics for twenty-five cents a day rather than enter the "comfortable homes" provided for them at three dollars a week. I am as helpless—and I know myself to be as helpless—under present economic conditions, in the factory as in the kitchen, but my master's orders have a more remote sound. I do not brush his coat while he is wearing it, and his sons do not make me playful overtures which I am expected not to resent.

It is well to have pointed out and insisted upon, that a wife's position is as surely one of both dependence and servitude as that of the horse in the stable. And I think that Mrs. Stetson has done this admirably. I never realized it so vividly before reading her book. But what she does not see is the share that the wife's ideals have in keeping her there. The stable horse can never regain his freedom because there is no possibility of his ever attaining a consciousness of his own power. But he is not held in slavery in consequence of being unable to escape from his own ideal of an eternal, monogamic union.

Dick did not need a very violent "breaking in" to harness, because his ancestors were broken in long ago. Dick's mistress (by courtesy) took as kindly to her home as he to his stable. Dick was bought with "good money" but, having a kind master, he obeys him lovingly. Mrs. Farrar had more choice in a master, loved him first, and later, dreading his displeasure, studied the art of averting it. She "bore to him a son" as the poets in all the ages had phrased it for her. Then she nursed the boy because she loved him, and afterwards trained him as his father wished. Mr. Farrar was an "indulgent" husband, and her situation comparing favorably with that of her neighbors, she is now congratulating herself on a successful life and thinks that something must be quite wrong with those who complain that marriage is a failure.

Is not this Mrs. Farrar and her life?

You must read Shaw's "Quintessence of Ibsenism." He says good hard things in good hard words. These will fit Mrs. Farrar.

"And so, though she is completely disillusionized on the subject of ideal love, yet, since it has not turned out so badly after all, she countenances the illusion still from the point of view that it is a useful and harmless means of getting boys and girls to marry and settle down. And this conviction is the stronger in her because she feels that if she had known as much about marriage the day before the wedding as she did six months after it would have been extremely hard to induce her to get married at all."

GIOTTO.

Great Women of the Past.

BY DORA F. KERR.

I would like, in the interests of historical knowledge, to point out some of the most extraordinary omissions in Mr. James' "nearly complete list" of women of original genius. These omissions are so glaring to the student of either historical proportion or of the peculiar merits of individual genius, that I feel sure that Mr. James must have intentionally laid himself open to criticism in order to invite further discussion. It would be difficult to make a less representative list of very able women than Mr. James' list is, save as to the numerical prominence he rightly gives to women who have been exceptionally successful in political rule.

Zenobia is omitted. Of the two great women sovereigns of Russia, Catherine II. was much more important than Catherine I., and both should certainly be in the list of able sovereigns which contains Isabella of Spain.

In poetry, Sappho is universally admitted to be in the first rank of lyric poets; and this kind of genius is so rare that we may well include two lesser stars, Lady Nairne, the Scotch song writer, not quite equalled by Burns in songs, and Mrs. Browning, as to whom I have heard Prof. Thomas Davidson (of New York) remark that there have been three world-known women poets, Sappho, Lady Nairne and Elizabeth Barrett Browning.

Mr. James entirely ignores the able women of France—Georges Sand, Rosa Bonheur and all. Perhaps the most extraordinary omission is that of Joan of Arc, who certainly possessed original genius if ever human being did. To the real lover of history, Joan of Arc stands as a wonderful type of the nation which taught the world an ideal of the noble soldier through ages when there was much soldiering and little nobility of character, a nation which today exercises a penetrating influence on modern progress which has been well compared to the influence of women in the world.

I fully agree with Mr. James that the experiment of educating women is not yet at all complete, and we may look for many more important results of it. No doubt the race that educates its women and encourages them to insist on more practical sociology than has yet been at all generally grasped will be the dominant race in the world and will deserve to be so.

Mr. James' doubt whether men do not spend as much force in propagation as women do is so curious that I must compare it to the belief of the savage tribe, mentioned, I think, by Karl Pearson, among whom it is customary at the time of the birth of a child to put the father to bed as the invalid! But the general experience of mankind and that of physiologists concur in the opinion that very heavy demands are made on the energy of the woman in gestation, child-birth and suckling, to which nothing in the life of the man can be compared, not to speak of the keeping up of a larger and more elaborate reproductive apparatus which is a continual tax on the strength of the woman.

It is certainly true that there have been many fewer women of high genius than men of high genius; but that history can nevertheless show a good many women of genius is worth nothing as a fact bearing on important subjects which are as yet but little understood, while the high place women have taken as able political rulers is very significant.

Samuel P. Putnam's admirers now have an opportunity to possess fine photographs of the late freethought leader. The best likenesses ever taken were the work of Miss Levin, a Russian artist of New York—now dead. Her negatives were purchased by E. C. Reichwald, who is having them printed in large quantities. The cabinet size sells for 25 cents. For 50 cents there is a large picture suitable for framing for the wall. For sale at this office.

LUCIFER, THE LIGHT-BEARER

PUBLISHED AT 507 CARROLL AVE., CHICAGO, ILLINOIS.

M. HARMAN, EDITOR AND PUBLISHER.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.
European Representative, William Duff, 9 Carfin St., Glasgow Scotland.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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IMPORTANT NOTICE!

Change of Address.

507 Carroll avenue is the present address of our publication house and our family. We are two blocks north of Lake street and one and a half blocks east of Ashland avenue. Out-of-town friends should take the Lake street elevated to Ashland avenue, as it is the easiest way to remember. The Fulton street cars pass one block south of us, and the Paulina and Ashland avenue cars connect with and transfer from most of the east and west lines. Please "paste these directions in your hat" so that you will have them convenient when you come to see us. Friends from out of town often complained of inability to find us when we were on Congress street. We hope they will have less trouble in finding us here. On the elevated trains it takes ten minutes to get here from "down town."

The change has caused unusual delay in the filling of book orders. Our friends, we hope, will excuse us for the delay.

NO LUCIFER NEXT WEEK.

So much time must be taken to arrange our stock, etc., and get settled down in working order, that it is almost impossible to give sufficient thought and care to Lucifer at the same time. Hence we have decided to omit one issue of the paper. Subscribers are credited by number—52 numbers for one dollar—so they will miss nothing by omission of one week's issue.

This change will seem quite sudden to our friends, but as a matter of fact we have long contemplated it. We needed more room, and there were other serious disadvantages connected with the Congress street place. But the thought of moving was quite terrifying, and the worry of it was too much for the editor. The only time to undertake it was in his absence so that he would find all running smoothly on his return. I expected to announce change of address in last issue, but southern Florida is so far away, and descriptions of houses had to be sent there, and then we had to wait for father's decision and then the lease had to be sent for his signature. At the time of going to press last week it was not fully decided which of two houses we would take. At Congress street we had a six-room flat. Here we have a large, roomy house, which I hope will be much better for our business.

DOES THIS APPLY TO YOU?

We have several hundred subscribers on our list whose subscriptions are in arrears. Many of them are good friends who have taken the paper for years, and who we feel sure will pay. But they seem not to realize that their subscription is due. I have been sending out statements to some of these, but my time is so fully taken up with the details of moving that I am unable to send statements to any considerable number of them. If these subscribers would only send in the amount due now we would be able to defray all the expenses of moving and the editor could remain south until warm weather. This is not a "calamity howl"—it is merely a statement that we need what is due us. I feel very hopeful of the future of Lucifer and its work. "United we stand!" LILLIAN HARMAN.

LOIS WAISBROOKER'S present address is Santa Ana, Calif.

IN NEXT issue I shall give some of the responses which I have received to my "Practical Question" regarding "disgraced" mothers. I have received many—though not too many—letters from all over the country, and they make me feel very glad that I wrote the article. They prove to me that all which is needed is to let the people be known to each other—those who need, and those who can give help. I shall have more to say on the subject when I publish the letters. In the meantime, I shall be glad to hear from others who may be able to suggest something for the benefit of women who feel themselves "ruined." L. H.

THE LATEST report from the editor is to the effect that he is feeling stronger in body and mind, but that the general symptoms in the region of heart and stomach are about the same as during the winter. He feels hopeful, however. His last letter was from Kissimee. He expected soon to go to Palmetto, Fla. He will probably remain in the south until warm weather if financially able to do so. The cold and damp and variable weather of Chicago would doubtless be worse than ever for him now.

I have been requested to announce his address in each issue of Lucifer. This is impracticable. It takes two days for a letter to reach me from him. We go to press Wednesday and the paper is mailed Friday. Thus the address would be at least a week old when it reaches our readers. He does not want to be troubled by planning where he will be two weeks ahead, as if he were a commercial traveler obliged to report to the House. Letters may be sent to him at the last address given, and forwarded from there, or can be sent to this office and forwarded to him. Those to be forwarded should be marked "Personal."

The Human Being.

This reply to Proudhon is, in my opinion, a very important contribution to the literature on the subject. I had not intended to publish it in Lucifer, but to make a small pamphlet of it. But the extra expenses incurred in moving and otherwise make me reluctant to undertake any extra publication unless I am sure of sales sufficient to pay the first cost. I hope that the installment published in this issue will be read carefully and those who want to preserve it in pamphlet form will send in their orders at once.

It will make a pamphlet of probably twenty-four pages. The price will be five cents a single copy, twenty copies for fifty cents, or $2 a hundred. Please send in your orders as early as possible.

Free Speech and "The Gatling Gun"

Walter Hurt thinks that Lucifer misrepresented him. He overlooks the fact that the sentence he quotes was written by a correspondent and is not necessarily the editorial opinion. That which I write is not necessarily representative of Lucifer even though I am in charge. Only what Moses Harman writes or endorses can properly be held to be representative of the paper.

This statement seems to be necessary because several papers have recently commented on the words of a correspondent, not naming the correspondent but only Lucifer, giving the impression (as in the case of Mr. Hurt) that the words quoted were editorially expressed.

As a matter of fact, I personally endorsed the opinion of Hosea McCoy, which Mr. Hurt quotes. Possibly I have misread the "Gatling Gun." I hope such is the case. There are all too few workers for liberty, and if Mr. Hurt is one I shall be glad to learn of my mistake in thinking him the reverse.

I have not read a great many articles in the "Gatling Gun." The style was repellant to me. It seemed to me that the editor sacrificed truth to his peculiar style, that he was unjust, abusive and strove to "be funny" at the expense of justice and truth But I have not one copy of the paper at hand by means of which to verify this impression.

I read one article, however, which, if he either wrote or endorsed, placed him in a position in which he personally had no right to protest against any injustice which a stronger power chose to put upon him. This was an article on the race troubles in the south. The writer advocated the total extermination of all negroes and every one who had negro blood in his veins. It was an appeal to all the lowest elements of race hatred to be found in the hearts of his readers. It was a barbarous invocation to mob violence, as undiscriminating, as unjust. It was the most atrocious, cruel and vindictive expression of feeling I have read for a long time. Because some negroes perpetrated the crime of rape, all were to be exterminated by white men, many of whom are also guilty of the same crime. I should like to write more on this subject, but lack of time prevents.

I shall only repeat that if my eyes and my memory did not and do not deceive me, Walter Hurt has no cause to complain of injustice. He advocated injustice for the already wronged and oppressed, and now a stronger power has oppressed him. But the *principle* is the same, whether attacked in the person of Walter Hurt or of Charles Bradlaugh. Never were truer words spoken than when Bradlaugh said: "Better a thousand-fold abuse of Free Speech than denial of Free Speech; the abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race." L. H.

Is Uncle Sam a Polygamist?

Mrs. Harriette D. Mealer, a prominent and wealthy woman of Rush county, Kansas, was arrested a week or so ago on the charge of defrauding the United States government. Mrs. Mealer went to Rush county about fifteen years ago with a family of grown children. She had been a widow ever since the civil war, her husband having been killed in battle. She was prominent in society and a leading church worker. Beginning about two years ago, she would go to Missouri frequently, ostensibly to visit relatives, and would remain several weeks at a time. Recently United States detectives followed her and found she went there to visit a man to whom she had been married for two years. She was then arrested. Her crime consisted in having drawn a pension after she had married again.

This statement of facts as related in newspaper dispatches, is significant of the economic dependence of woman. The granting of pensions to widows is based on that idea. The wife is supposed to be dependent on the husband and when the husband is killed fighting for his country Uncle Sam undertakes to provide for her support. But as that support is conditioned upon the woman refraining from marrying again Uncle Sam virtually becomes her husband. If her husband should engage in some hazardous undertaking for another man on condition that he should be paid for it and if he should be killed his widow should be cared for during the remainder of her life by the other man there would be no bar to her second marriage. Of course such a bar *could* be inserted in the contract, but few husbands would insist upon having it inserted. This is shown by the fact that comparatively few men bind their wives in their wills or in their life insurance policies not to marry a second time.

But in Uncle Sam's case it is not even a contract, for the husband has no option in accepting the pension law. This puts Uncle Sam in the position of being the husband of all the war widows and if they prove so unfaithful to their polygamous husband to marry more satisfactory husbands Uncle Sam cuts off their allowances.

That Uncle Sam is a very immoral fellow, from a conventional viewpoint, is shown by the fact that in such instances he puts a premium upon illicit sex relations, if he does not make marriage virtually a crime. For a pensioned widow may sustain illicit sex relations with one or a dozen or more men and your virtuous Uncle Samuel will not withhold his allowance for her support. He is generous enough to allow her all the liberty she wants, but when she forfeits that liberty by marriage Uncle Sam positively declines to support another fellow's wife.

The Minister and the Women.

BY REV. SIDNEY HOLMES.

I want to tell Lucifer's readers a true story which was told to me by the pastor of one of the most prominent Protestant churches in Chicago a few days ago. I will tell it as nearly as possible in the clergyman's very words. I tell it in order to show how utterly the conscientious ministers of the churches fail to understand the meaning of the natural desires of human beings which God—admitting the existence of a God who created all things and "doeth all things well"—implanted in humanity as well as in other creatures.

"I was called upon in my study a few weeeks ago," said the clergyman, "by a woman who appeared to be about twenty eight years old. She said she was in trouble and wanted to talk to me. I asked what the trouble was, but she seemed to be unwilling to tell. She spoke vaguely and in such a way that I did not know how to advise her.

"'If there is anything I can do for you,' I said, 'I will be glad to do it. Is your trouble of a spiritual nature?'

"'Yes, I guess it is,' she answered.

"'Well, if you feel disposed to tell me what it is I will try to advise you,' I said. She still hesitated and I said, 'Are you a member of any church?'

"'I was once,' she replied.

"'Your trouble is a matter of conscience?' I inquired.

"'Yes,' she answered, but went no further.

"'If you do not wish to tell me what the trouble is I do not see how I can advise you,' I said. 'Perhaps it might help you if I should ask you questions?' She made no objection and I asked if she had been sustaining improper relations with some man. She said she had. I asked her if she was married. She said she was not, and she also said the man was not.

"'Why don't you marry him, then?' I said.

"'I don't think I love him enough for that,' she said, and she added 'I don't think we could get along together if we were married.'

"Well I told her," continued the pastor, "that the only thing for her to do was to stop her improper relations with the man. After giving the matter some consideration she promised me she would do so. A few days ago the same woman came to me again for consultation. As before she said she was in trouble but she seemed unable to command words to tell what her trouble was. I asked her if she had broken off her relations with the man and she said she had.

"'Did he interpose any objection?' I asked.

"'No,' she answered, 'he said he wanted me to do what I thought was right; he acted very nicely about it.'

"'When did you see him last?'

"'Last night.'

"'He doesn't urge you to resume your former relations?'

"'No; he tells me to do what I think is right.'

"'What is the trouble, then?' I persisted. She shook her head and did not answer for several seconds, and then she said:

"'Oh, I am so unhappy, so miserable!'

"I saw she was greatly perturbed and I reluctantly asked her if her own desire to resume the old relation was the cause of her trouble.

"'That's it, exactly,' she exclaimed. 'I am ashamed to say it, but I must tell you; I feel as if I could not live without him. I want to be a good woman, but this desire seems to be unconquerable.'

"I advised her to use all her strength to overcome her temptation and to ask God to give her power to conquer."

That, in substance, is the story the minister told me. I leave the story here for Lillian Harman to make comment on, for a woman can speak best of matters that concern women's nature. I could write enough comment on this case to fill an entire issue of Lucifer, but I refrain in deference to the wishes of those who have complained that too much space in the past has been taken by myself and a few others. I would like, however, for the women readers of Lucifer to write for publication the advice they would have given this woman. In reporting the preacher's conversation I omitted only such words as might possibly give a clew to the woman's identity.

Walter Hurt's Defense.

EDITOR OF LUCIFER: It is a matter for surprise to me that Lucifer should refer to my recent arrest by the federal authorities in such sneering terms. In your issue of February 24, the following sentence is used in speaking of Charles C. Moore and myself: "It is the irony of fate that both these champions of morality should be arrested on charges of immorality."

To the charge of being a champion of morality I plead guilty It was a difference of opinion between my Uncle Samuel and myself as to what constitutes morality that caused my arrest. I read Lucifer every week and had always supposed the Light Bearer to be a champion of morality; that its mission is to correct social evils; that one of its great purposes is to free woman from the galling gyves of sexual slavery; that its aim is to lift the race into the light, lead it up to the morning star; that it contends for those primal principles of natural justice which form the fundamentals of all true morality. If I am mistaken, or if such movements are immoral, I would like to be set right. I cannot countenance any immoral intent. It was the reading of Lucifer that prompted me to write the article on "Sexual Fraud" upon which the affidavit against me is based.

You have further said: "Both . . through their papers have advocated the regulation of other people's affairs." As to Moore I have nothing to say at this time except that I never saw anything obscene in his columns and consider his arrrest and imprisonment a rape of the principle of personal liberty. When he was at large I antagonized him in a fair and manly fashion because I honestly disagreed with his doctrine and disapproved his methods. I have never regarded him as helpful to humanity, but consider his influence as pernicious. Such narrow-minded men are nearly as great nuisances as religious fanatics, and they can only be obstacles in the road to reform. In his own paper he was constantly calling upon the authorities to deprive me of my liberty and suppress "The Gatling Gun." Yet now that he is in the hole I would help him if I could.

I have never attempted to regulate "other people's affairs," although I have advocated the regulation of arrogant abuses which inflict injustice upon the individual. In a recent number of my paper, while making mention of Moore, who had made a vicious attack upon me, I said: "I do not condemn the heathen philosopher for his atheism; I do not condemn anyone except for hypocrisy. And Moore, I think, is honest." Somewhat further along in the same article I said:

"I do not denounce any man because he fails to teach the truth. Mayhap we are all mistaken. Here's my hand to each and all, whether atheist or Christian, Jew or Gentile, who seek to slay the shadows. I have suffered persecution at the hands of doubter and dogmatist alike. I find enough of narrowness on either side. Only from the independent searcher for truth can I hope to receive charity and the comfort of comradeship. And so I am willing to welcome any honest effort toward liberty and the light. I strike only at superstition. I am rewarded for all my labors if I lay a single stone in the foundations of the temple of truth."

Are those the sentiments of a bigot or a dogmatist? And so it is. Through several years of journalistic labor in different parts of the country I have ever been the friend of freedom, a lover of liberty, in favor of fair play. I forever follow the torch of truth, though often I may stumble. It is quite time that all progressive people should put aside intolerance. Not all men may think alike, and we have different ways of doing our work. With a mighty and militant foe confronting us why should we fight one another? Save your shots for the enemy, my brother.

No one should know better than the editor of Lucifer that the charge of "mailing obscene matter" is the most convenient pretext for the persecution of reform publications. But every such arrest, whether it result in conviction or acquittal, marks a milestone on the path of progress. For it serves to direct attention to existing despotism and arouse uneasiness in the public mind. We should not lament too loudly. Every movement for liberation must have its martyrs, and salvation can come only through sacrifice. Yours in a hope for better times,

WALTER HURT, Editor "The Gatling Gun."

The Process of Evolution.

BY HENRY M. PARKHURST.

It is important not to overlook the continuity required in the process of evolution. Before a species can be benefited by the survival of the fittest, there must be a sufficient number who are advanced beyond the rest to enable them to continue the species after those who are less advanced have been exterminated. In the development of man from the anthropoid ape, if the "missing link" had been exterminated too soon, the human never could have existed. The same principle applies to all forms of evolution. A custom cannot evolve into a higher custom unless the lower form is continued until the higher form has become established. The first step to be taken in evolution, is not the destruction of an inferior custom, but the establishment of the superior custom. Even if the inferior custom is entrenched behind forms of law, while it will make advance more difficult, it will not change the order of the advance; for a superior custom cannot be developed out of the ashes of an inferior, but must have its origin while the inferior custom is still full of vitality. Whatever obstacles we find in the way we must "walk directly through them as though they were not there;" and when the higher ideal has become safely established, we can clear away the rubbish of hostile laws or customs which have become dead letters.

Even then the iconoclast will do more harm than good if he does not consider that while a custom he objects to may have been outgrown by a certain class of people, and no longer needed for them, there may be another class of people who have not yet developed up to it, and who will need it in order to escape from still lower customs by which they are dominated. There is a long series of gradations from the highest ideal of the present day down to the ideals of thousands of years ago which are not wholly outgrown.

Elmina to Her Friends.

"Little Freethinker" will commence Vol. V. next month, and I hope friends will be kindly helpful toward it. It is guaranteed for one year and the publisher and edit or hope to receive patronage enough to make it a permanent publication. Send five cents for a sample copy and a letter from

E. D. SLENKER, Snowville, Va.

VARIOUS VOICES.

E. L. Small, North Truro, Mass.—Find enclosed $1 to renew my subscription to Lucifer. Times are not quite so hard with us as some years. I was much interested in the outline sketch of M. Harman's career. I am compelled to say that the paper seems to do well. It certainly loses nothing in interest.

W. H., Ephrata, Pa.—I see by the number on the wrapper of my paper that I owe you one dollar for the best paper printed. You can class me with the few who want knowledge. I am sorry I did not get acquainted with Lucifer sooner in life. You will find enclosed one dollar, so mark me ahead to 799 and oblige yours.

David W. Gilmore, Chanute, Kas.—I am sorry that your father's health failed so that he had to seek a rest and return to health, but I am glad it was possible for him to go when it was necessary for him to do so. The Light Bearer is in charge of an able person in the absence of the editor. I hope his sojourn in the south will greatly benefit your father and that he may live many years to follow his chosen work. I have been a subscriber to Lucifer quite a while, and have no notion of stopping now, therefore I enclose one dollar to renew my subscription, which has just expired.

Ira P. Holcomb, Reedley, Cal.—In Lucifer 752 which I have just finished reading, I find a very interesting letter from S. R. L., of Los Angeles, Cal. Will you kindly send me her address. I am sure I would enjoy a correspondence with her. I would also like to know if there are any radicals in this neighborhood. I am acquainted with a few. Also will you send me the names of as many broad or rather liberal colonies as you know of. Myself and some friends are hoping to go to Mexico this fall and we wish to organize a broad free colony and so would like copies of by-laws, as well as suggestions from their experience.

[Yes, we have subscribers in the vicinity of Reedley, but many people object to having their names given to strangers, so we think it best to publish the request for acquaintance, and let those who desire to do so, respond. No doubt Mr. Holcomb will receive many letters from colonists. L. H.]

H. J. Hunt, 1039 N. Albany Ave., Chicago, Ill.—I feel moved to respond briefly to my old-time comrade, Francis Barry's kindly greeting. For some years pen and tongue have been held in abeyance. I feel that "I stand amid the eternal ways" wait, ing for my own to come to me, and while I wait I listen for

> That grand anthem calm and slow
> That God repeats.
>
> *Whittier.*

And while I listen I hear what may be the wreck of matter and crash of worlds, but as I look again I see it is only the image-breaker as his axe swings right and left, laying low the Godless (or godly) shrines of man that have so long claimed the allegiance and worship of human reason. Hearts are crushed by the iconoclastic blows, and faith goes glimmering in the dim shadows of doubt and unbelief, and we almost long for the faith we once deemed so sacred and unalterable, safe from profane hands and unholy question. In vain we reach out, to save from the destroyer's axe our most sacred idols, the family, the church, the state, but we find the axe laid at the root of even these. Yet even now our faith in the eternal principles of truth, justice and humanity is founded securely on the Rock of Ages.

James Beeson, Hytop, Ala.—I will ask Messrs. James, Kerr, *et al.*, what they expect to accomplish by criticisms their readers cannot understand, and which they appear not to understand themselves. What difference does it make with people starving and freezing to death what the word chivalry means? Webster says: "Knight errantry—valor." He also explains errantry as roving, and valor as bravery, daring, etc. Of these qualities the James boys and the Younger brothers had enough and to spare. Is Webster right or wrong? and what are they going to do about it in either case? Mr. Kerr defines the word as a deference shown by men for women, but it was always my understanding that it was a word peculiar to the knights of mediæval Europe, and August Spies says that when the knights tired of women captured in their predatory rovings they threw them into a sink hole that had no bottom, at the back of their castles. Of what account are such arguments anyway, and what do they expect to accomplish by them? If they want to air their erudition let them write for such papers as the "Scientific Monthly," "Scientific American," etc. Such articles can have but little worth, if any, in our emancipation from slavery of any kind.

Cynthia M. Tregear, Wellesley, Mass.—Few men have been credited with having done more to free women from sex slavery than has Moses Harman, and for this reason it grieves me very much to see that his pen pictures of the emancipated woman as a mother make her nothing more than a dependent weakling. In the pamphlet "Motherhood in Freedom" which Mr. Harman published some time ago, he gives his ideas of how "The new woman, the emancipated woman, the womanly woman of the future will go about her work as race builder."

After having read Mr. Harman's "Motherhood in Freedom" I have come to the conclusion that he may live long enough to see that his present ideas of the curative work of the new woman, as a race builder, is as foolish a dream as was his faith in the Methodist church and the sons of temperance.

In Lucifer No. 752, Mr. Harman writes that he delivered a leture on "The Ascent of Life—How Evolution Evolves," which brought forth considerable discussion from the audience, and that a Mrs. Emma J. Huff thought that "the motherhood question would settle itself when women became free financially and industrially," and she "urged her hearers to concentrate their efforts upon the work of reforming our financial and industrial systems so that no woman would be dependent financially upon any one else."

Mrs. Huff is on the right road. We cannot have free motherhood until women are free financially and industrially. And let me add that women must be free from the co-operative home with man as well before she can be a free mother.

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The Great City.

Where the city stands with the brawniest breeds of orators and bards,
Where the city stands that is beloved by these, and loves them to return and understands them,
Where no monuments exist to heroes but in the common words and deeds,
Where thrift is in its place and prudence is in its place,
Where men and women think lightly of the laws,
Where the slave ceases, and the master of slaves ceases,
Where the populace rise at once against the never-ending audacity of elected persons,
Where fierce men and women pour forth as the sea to the whistle of death pours forth its sweeping and unript waves,
Where outside authority enters always after the precedence of inside authority,
Where the citizen is always the head and ideal, and President, Mayor, Governor and what not, are agents for pay,
Where the children are taught to be laws to themselves and to depend on themselves,

Where the city of the healthiest fathers stands,
Where the city of best-bodied mothers stands,
There the great city stands.

—*Walt Whitman.*

THE HUMAN BEING.

(Letter written to P. J. Proudhon by Joseph Dejacque in 1857. Translated from Les Temps Nouveaux by Jonathan Mayo Crane).

(Conclusion).

No; what man wants—that is, what he who usurps the name of man wants—is not woman in all her physical and moral beauty, the woman of natural and artistic form, her face beaming with the aureole of grace, her heart sympathetic and tender, her thoughts enthusiastic, her soul enamored of poetic and humane ideals. No, that brainless booby, like a footman at a fair, wants a colored and beplumed wax figure. Like a glutton in an ecstacy before a butcher shop, he wants a quarter of veal garnished with lace.

Disgusted with the man she finds such an idiot, weary of him in whom she has sought in vain for sympathy of sentiment, history tells us—alas! I wish it were only a fable, a legend, a Bible story—the woman passes from the biped to the quadruped. Beast for beast. It is natural after all that she should permit herself to be seduced by a greater beast than herself. Then, at last, nature having endowed her with impulses and affections too robust to be extinguished by repression and abstinence, she turns disgusted from humanity and seeks in temples of superstition, in the devotees' aberrations of mind and impulse, the food for the passional hunger of her nature. Failing to find the man of her dreams, she lavishes her affection on an imaginary god, and the priest has replaced the beast of a husband.

Ah! if there are so many abject females and so few real women, what is the cause of it? What have you to complain of, Dandin-Proudhon? You wish it to be so.

I admit that you personally have fought valiantly for the revolution; you have gashed the marrow and the trunk of property and have made the noise of tumult resound afar. You have stripped off its husk and left it exposed to the gaze of the populace; you have shaken down like dead branches and leaves your powerless authoritarian antagonists and have shown the emptiness of the revamped Greek theories of the state socialists, your own included. You have drawn with you through the sinuous avenues of reform all the pack of appetites physical and moral. You have traveled the road and took the others with you. You are tired. You would like to rest, but the voice of logic urges you to follow up your revolutionary deductions and march onward, always onward, lest you be overtaken by those whom you have deluded.

Be then frankly an entire anarchist and not a quarter anarchist, an eighth anarchist, or one-sixteenth anarchist, as one is a one-fourth, one-eighth or one-sixteenth partner in trade. Go beyond the abolition of contract to the abolition not only of the sword and of capital, but also of property and of authority in all its forms. Then you will have arrived at the anarchist community; that is to say, the social state where each one is free to produce or consume according to his will or his fancy without controlling, or being controlled by, any other person whatever; where the balance of production and consumption is established naturally, no longer by the restrictive laws and arbitrary force of others, but by the free exercise of industry prompted by the needs and desires of each individual. The sea of humanity needs no dikes. Give its tides full sweep and each day they will find their level.

Do I need, for example, one sun for myself, one river for myself, one forest for my own, or all the houses in all the streets for my own? Have I the right to become the proprietor of them to the exclusion of others, especially when I do not need them? If I have not that right, is it any more just for me to wish, as under the system of contracts, to measure to each one—according to his accidental ability to produce—just what proportion he should receive of all things; how much of the sun's rays he is entitled to, how many cubic feet of air and of water shall be allotted to him, or the extent of his promenades in the forests; what number or the parts of the houses he may occupy, what streets he may walk in and what streets he must keep out of?

With or without contract, will I consume more than is good for me? Will I take all of the sunlight, all of the air, all of the water? Will I monopolize all of the shade of the trees, all of the streets of the city, all of the houses or all of

the rooms of the houses? And if I have a right to the productions of nature, such as the light and the air, have I not also a right to manufactured products, such as the street or the house? Of what use then is a contract that can add nothing to my liberty, but on the contrary most certainly will restrain it?

And as for production, will the activity of my nature be developed all the more by being restrained? It is absurd to assert such a thing. The so-called free workman even in the present state of society, produces more and does his work better than the negro slave. How would it be if he were really and universally free? His productive power would increase one-hundred fold.

But the idlers? you say. Idlers are produced by the abnormal conditions of society. That is to say, when idleness is held in honor and labor in contempt it is not surprising that men are reluctant to engage in labor which repays them in bitter fruit. But in an anarchist community, with the arts and sciences developed as they will be developed in our days, nothing of the kind could be seen. Of course there would be, as there are today, some who would be greater producers than others, and there would be some who would be greater consumers than others, but those most active in producing would also be most active in consuming. The equation is natural. Do you demand proof? Take one hundred workmen at random and you will find the greatest producers are the greatest consumers.

The human organism is supplied with certain precious implements the use of which is genuine pleasure. There are the arms, the hands, the heart, the brain—all made for use—and can you imagine a man voluntarily will let such precious tools rust? In the free state of nature, with its marvels of industry and science where all calls to activity and joyous life, in such a state do you imagine a human being would seek for happiness in imbecile idleness? Nonsense. It would be impossible.

On the soil of true anarchy, of absolute freedom, there would be such diversity among the people—diversity of age, of sex and of tastes—that none would be without congenial society. Equality is not uniformity. That diversity of people and of each succeeding moment of time is just what makes all governments, all constitutions and all contracts destructive of liberty. How can you bind yourself for a year, for a day, for an hour, when in an hour, a day or a year you may think entirely different from the way you thought at the time of making the contract.

Under the conditions of radical anarchy there will be some women, as there will be some men, of more relative worth than others. There will be children and there will be old folks, but all, without distinction, will be none the less human beings and they should be equally free to move in the circles of their natural attractions, free to produce and consume as they see fit, without any parental, marital or governmental authority, without any legal regulations to restrain or to hinder them.

In a society thus constituted—and you ought to know it, you anarchist who pride yourself as a logician—what would you have to say of the sexual infirmity of either the female or male human being?

Listen, Master Proudhon! Before you talk of woman, study her; go to school. Stop calling yourself an anarchist, or be an anarchist clear through. Talk to us, if you wish to, of the unknown and the known, of God who is evil, of property which is robbery; but when you talk of man do not make him an autocratic divinity, for I will answer you that man is evil. Attribute not to him a stock of intelligence which belongs to him only by right of conquest, by the commerce of love, by usury on the capital that comes entirely from woman and is the product of the soul within her. Dare not to attribute to him that which he has derived from another or I will answer you in your own words: "Property is robbery!"

Raise your voice, on the contrary, against the exploitation of woman by man. Proclaim to the world with that vigor of argument which has made him famous as an intellectual athlete, that man, without the aid of woman, is unable to drag the revolution out of the mire, to pluck it out of the filthy and bloodstained rut into which it has fallen; that alone he is powerless; that he must have the support of woman's heart and brain; that in the path of progress they should march forward together, side by side, hand in hand; that man can not attain his goal and endure the fatigue of the journey without the sustaining sympathy and the encouraging caresses of woman.

Say to the man and to the woman that their destinies are to draw nearer together and to understand each other better; that they have one and the same name as they are one and the same being—the human being; that they are, each in turn, the one right and the other the left hand and that in the human identity their hearts are as one heart and their thoughts are inseparable.

Say to them that in this condition only can they be able to sustain and support each other in the journey and the light of their love shall pierce the shadows that separate the present from the future, or civilized society from harmonized society. Tell them the human being, in its relative proportion and manifestations, is like the glow-worm, which shines only by love and for love.

Say that. Be stronger than your prejudices; more generous than spiteful. Proclaim Liberty, Equality, Fraternity, the indivisibility of the human being. Do it; it is for the salvation of the public. Declare humanity in danger; call on man and woman to cast prejudiced invaders out of the frontier of social progress; create a second and a third of September against that other masculine nobility, that aristocracy of sex which would rivet us to customs of the past. Do it; it is necessary. Proclaim it with passion, with genius, trumpet-tongued, make it thunder . . . and you will have well won the esteem of others and of yourself.

JOSEPH DEJACQUE.

The Coming Men and Women Not Lovers.

BY L. D. W.

How many of our cherished idols we see doomed to oblivion by the remorseless strokes of the giant, Progress. Religion, marriage, patriotism, duty, obedience, have been attacked by the iconoclast and are tottering under his blows.

The most sacred of all human institutions, the home and family, are weighed in the balance and found wanting. The submissive wife, the meek, dependent woman, the quiet, unassertive young girl are not modern models of womanhood. One by one our idols are shattered.

Many of us, who without regret, have observed their exit, have fondly clung to one beautiful image that we call love, hoping that it would escape the general destruction. But love is doomed! Love as we have known it, the love that poets idealize in song and verse; that artists preserve in enduring colors; the love that inspires men to deeds of bravery, industry and devotion; that brightens the lives of women, lifting them above the prosaic details of commonplace surroundings; the love that exalts its happy victims into a very paradise of blissful delight,

that makes the sunshine brighter, the music of the birds sweeter and the world more beautiful will have no place in the future. This kind of love is to be relegated to the attics and garrets—banished with other broken gods that have served their time.

Men and women of the future will be intellectual, strong logical, well-balanced, self-centered and resourceful in themselves Such people will not be lovers. This conclusion is drawn from observing the nature of those who approximate this standard at present. As more men than women have attained these acquirements, the absence of love, or the inability to love is more noticeable in men than in women.

The man who has reached this stage in evolution may have a feeling of tenderness for women (more or less mingled with contempt), in rare instances he may feel respect and friendship, but he is not, he cannot be a lover in the fullest sense. He will conscientiously and honorably fulfill any financial obligation he may have assumed, he will be gentle, patient, even tolerant toward the women near him, but that is all.

It is not altogether impossible that he may some time during his life experience a really intense attraction that strongly resembles love. He will indulge in its expression to whatever extent it can be done easily, without much exertion or any sacrifice on his part; but to yearn intensely for companionship, to desire her happiness above all things, to admit that his happiness in any degree depends upon her smiles or affection or proximity, to determine to be near her at any cost, to feel that their lives entwine and enfold and depend upon each other—not by any manner of means. The man of this kind scorns such sentiments. These emotions belong to the lovers of the past, or to the men who have not reached this advanced condition.

From the standpoint of utility women as wives or mates are of no value, for owing to the perfection of domestic economy, there is not a single thing a wife can do that a man cannot have done more satisfactorily and at less expense in the general market.

Men seek each other for intellectual companionship, a circle into which women are not admitted and have no place. The warmth and tenderness and intensity of woman's affection is of no value, men are only bored by it. If the self-sufficient man happens in a careless moment to have said or done the things that gave birth to these emotions, he is inwardly if not audibly condemning or damning the silly sentimental women who take themselves and things so seriously.

Women are doomed to suffer most in this death knell of love, for their emotions are more a part of themselves, but suffering is not new to them and they will be all the better after the war is over and join in the sentiment of the new woman who shows the superior happiness of calm, quiet, restful friendship over the fitful, delirious, drunken ecstacies of passion.

How the Laws "Protect" Women

It is not often that the daily press so far forgets its policy as to tell so much truth as did the Chicago "Tribune" of March 20, in the following editorial, under the heading:

THE LEGAL STATUS OF MOTHERS.

That a devoted and irreproachable mother can be arrested and imprisoned in Chicago for "kidnapping" her own child seems almost incredible, yet this is true under the existing statutes of Illinois. A mother has not even a legal right to give permission for her child to be taken a ride on a street car, and if the father wishes to take from her a nursing child and to give it into the care of a baby farm or of a dissolute mistress he can do so and have all the legal machinery of the courts to support his action. And if a mother, to avoid being thus robbed of her child, tries to escape with it to another state, she can be arrested and subjected to a maximum punishment of imprisonment in the county jail for one year and a fine of $2,600.

This is but one example of a score of barbarous anacronisms still existing in the common and statute law of Illinois and of most of the states in regard to the status of mother and child. Mrs. Catharine Waugh McCulloch, an attorney of this city has gathered the most glaring injustices of this sort into a little book of fiction called "Mr. Lex." Mr. Lex, of course, is an impossibly hateful father who takes deliberate advantage of every unjust power which the archaic law gives him, yet each individual act ascribed to him is not only possible, but is supported by actual cases on record, and these are cited by chapter and section. Combined in this form they make an unanswerable brief against the flagrant injustice of the legal fiction by virtue of which the father is sole guardian of his children no matter how vicious and arbitrary his rulings may be.

Under existing laws the father may choose the clothes his children shall wear, the church they shall attend, the kind of work they shall do, the medicines they shall take when they are sick, and the place they shall be buried when they die under his treatment, all in defiance of the mother's wishes or judgment, even though she furnish all the funds for running the father's business. If a daughter at the age of fourteen, falls a victim to a seducer, her father can drive her out of his house and forbid her mother to help the unfortunate girl. If the disgraced girl-mother manages to get something to do and to support her illegitimate infant, the girl's father can go and—with a little maneuvering—collect the money she has earned, for she is still a minor. As long as the father is supposedly in his right mind the mother cannot collect the wages of a child, though the father may collect every cent of such wages and use it all for drink if he pleases. The maximum punishment that can be imposed upon the seducer of a girl of fourteen is to compel him to pay $550 in the course of the first ten years of the infant's life. Even if he does not pay a cent toward the support of the child he can at the end of ten years take the child from the mother who has reared and supported it, and can legally dispossess her and make the child earn wages to keep him in tobacco and whiskey.

If the wife of a worthless husband comes into possession of a legacy she cannot be compelled to hand it bodily over to the husband, but she can be compelled to pay the husband's bills with it. In the supposititious case of Mrs. Lex she is compelled to pay for her husband's trousers, for his medicines, and even for his tobacco, upon the theory that he is the lord and master of the family, and that these things are necessary for the support of the family. If anybody doubts the tobacco item he will find it supported by a specific case in the Illinois Appellate Court records. In the words of Mrs. McCulloch, "a mother is eligible to all duty, all burden, but ineligible to receive benefit in the shape of wages, and ineligible to direct the expenditure of her own funds."

There is not a shadow of question as to the validity of Mrs. McCulloch's indictment of the legal code in relation to the status of mother and child. Three-fourths of our states, including Illinois, still make the fathers sole guardians and custodians of children, and deprive mothers of such authority. The whole idea is a relic of feudalism if not of barbarism—a survival of the law that came into being when the fathers apparently possessed all the intelligence as well as all the strength and all the property. The only reason that these absurd and abominable injustices of the common law are not wiped out is that the majority of fathers do not avail themselves of their legal rights. But there are too many cases where worthless husbands take advantage of their unjust powers. Every legislator would do well to read Mrs. McCulloch's booklet. The laws on this subject will never be worthy of a civilized nation until they are changed so that fathers and mothers may be joint guardians and custodians of their children, with something at least approximating equal responsibility and authority.

The following is taken from a short story in the "Times-Herald" and shows the immoral tendency of the popular taste. Nothing so evil could appear in Lucifer:

"Nina—Then I fell in love. He was a barrister, rich and kind and very clever; we were engaged—I was acting at Brighton. He was going abroad and he persuaded me to go and stay at the Metropole a few days first. He said it didn't matter. (Nina spoke jerkily and with a sob in her voice). We were to be married immediately on his return, and—and—then, he grew tired and stayed away. Nella, that's all—you see I am not fit for you to know."

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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THE LATEST news from the editor was contained in a letter written at Lake Helen, Fla., Thursday, March 23. He was "not feeling as well as usual—some fever and headache." He had expected to go to Palatka on that day. On the outside of the envelope was written, "Friday morning—Have concluded to stay here till to-morrow. Nothing very serious the matter—as I think."

Leroy Berrier Pardoned.

We learn through the newspaper dispatches that on March 11 "The President pardoned Leroy Berrier, convicted in Minnesota in March, 1898, and sentenced to two years in prison and to pay a fine of $500 for sending obscene literature through the mails. It is stated that the testimony before the court did not show that the matter complained of was in fact obscene, but had the approval of many reputable physicians."

We had expected to learn more of the particulars, but up to the time of going to press no further news had arrived. Mr. Berrier is to be congratulated on attaining his freedom—a freedom, it is to be hoped, unrestricted by promises of silence to be maintained by him in the future.

The Fate of Lieutenant Wark.

C. L. Swartz comments in "I" on this case as follows.

"Three years' penal servitude is the commutation of the sentence of death passed upon Lieutenant Wark, of Liverpool, who was convicted of being an accessory to his sweetheart's death, which was the result of an attempt at abortion. It was shown at the trial that Wark was miles away on military duty at the time of the tragedy and for some time previous; but Mrs. Grundy was well represented on the jury and he had to feel her wrath at the fact that he had dared to be sexually intimate with a woman who loved him but was not his wife. And there was not a person who was more grieved at the woman's death or who would have done more to save her life than her lover. The commuted sentence is *possibly* less severe than the original —*no* less unjust."

"The Broadest Liberty."

This is the title of an admirable address by Dr. J. H. Greer, (author of "A Physician in the House") which he delivered before the Spiritualists' Convention recently held in this city. Though Dr. Greer is a graduate of "regular" schools of medicine, and is not a Spiritualist, he upholds the right of the people to choose their modes of treatment from any school, whether that school be "regular" or "irregular," "Christian" or "Mental" or any other so-called "Science."

"If we are to have state medicine," he says, "if the people are incapable of correct judgments as to physicians why not have state supervision over all the affairs of life and declare at once that the people are fools and cannot think for themselves? In my opinion we need protection from only the legalized quacks who are striving to subvert the liberties of the people."

The address is published in full in the "Medical Liberty News," Chicago, and the price is five cents a copy.

On the West Coast.

PALMETTO, FLA., March 16, '99.

The middle of March finds me enjoying the sea-breezes that blow landward from Tampa Bay, a most beautiful sheet of salt water, about fifty miles long and ten to fifteen wide, situated near the center, north and south of the west coast of Florida. It finds me also enjoying the hospitality of our old-time friend and generous helper, Dr. H. B. Houghton, formerly of Paris, Texas, but for the past twelve or more years located at this quiet and unpretentious seaport, a village of some five or six hundred inhabitants, about fifty miles directly south of Tampa, the chief city of West Florida and lately famous as a military camp and point of embarkation for the United States army. Vessels sail for Havana every night from Tampa.

Like many other towns in Florida, east and west, Palmetto is something of a winter resort for tourists in search of health. In the pleasantly situated and remarkably home-like cottage of Dr. Houghton I was most agreeably surprised to meet Dr. Lorinda Brown of Rockford, Ill., wife of Dr. G. W. Brown, of that place, author of "Researches in Oriental History," and other books (which can be obtained by addressing him or the publishers, the "Progressive Thinker" Co., Chicago, Ill.) and known everywhere as one of the most distinguished of the pioneers in the great anti-slavery conflict in Kansas. It was he who edited and published the "Herald of Freedom," the first "Free State" paper published in Kansas. I was glad to find here also, Lucifer's faithful friend and correspondent, Jay Chaapel, whom I had unexpectedly met two weeks ago at the camp near Lake Helen, and whom I had not seen before for some ten years. During these years Bro. Chaapel has been in the east, in New Hampshire, Maine and Massachusetts, occupying his time chiefly as correspondent of the various Spiritualist papers. His address for some months will be at this place.

Monday morning, March 6, in company with Bro. Chaapel, I left Lake Helen and took train for Kissimmee, Fla., situated about fifty miles in a southwesterly direction from the "Southern Cassadaga" encampment. Having to wait three hours at Orange City Junction on the Key West railroad, we concluded to visit the famous Blue Springs, situated near the St. Johns river, and one and a quarter miles from the station. To one who has seen the big springs of Missouri and other western states this Florida spring will not be so impressive on account of the great outflow of water as on account of the deep blue color, the strong odor of sulphur and the high temperature—about 75 degrees Fahrenheit—of its waters. The spring affords water enough to float a good sized steamboat, and could doubtless be used in propelling the machinery of large factories to good advantage. As yet the surroundings of the spring are in a state of nature. The verdure is luxuriant and semi-tropical. Most conspicuous is the "cabbage palm" that grows to the height of forty or fifty feet, the name "cabbage" being given it because the central part or "bud" is edible, being eaten raw or cooked, the taste resembling our common cabbage. This bud is so large that an average specimen is sufficient to make a dinner for a large family. The leaves are used for fans and for making hats, baskets, etc.

At Kissimmee I found an old friend and former subscriber of Lucifer, A. J. Gardner, who gave me a right cordial greeting, and who again allows his name to be enrolled upon our subscription books. Kissimmee, the county seat of Osceola county, is pleasantly situated on the west side of Lake Tahopekaliga, at the head of navigation on a chain of beautiful lakes, which with the canal and river connections stretch in a serpentine course southward to Lake Okeechobee, then westward to the Gulf of Mexico, a distance of 375 miles. It is in the direct line of travel from Jacksonville the "Gate City" of the state, to Tampa, the metropolis of the Gulf coast. Geographically Kissimmee enjoys a very fine position, and for those in search of a semi-tropical climate and opportunities to engage in the sugar business, or in vegetable growing for northern markets, or in the culture of the orange, the pineapple, grape-fruit, figs, apricots, etc., besides the more common fruits such as peaches, strawberries, grapes, melons, etc, etc.—this region holds out superior inducements.

To the pilgrim and sojourner in search of health this locality this locality has also its attractions. At the home of our good friends the Steffees, located on Shingle Creek, three miles west of Kissimmee, I spent a most delightful week—or nearly so, and on leaving was urged to stop off when returning from the west coast, and stay with them another week—or longer if I could spare the time. One of the very pleasant incidents of my visit here was a day's fishing and picnicking. Though not a disciple of Isaac Walton, I am sufficiently carniverous to enjoy eating a fresh-water bass nicely broiled on the coals. Our party of five caught twenty-two medium-sized bass, of which number it was my luck to land five. Our picnic cloth was laid under the wide-spreading branches of a large cypress tree, among the "knees" of the old patriarch. I had often read of "cypress knees," but could form no conception of what they were like. These knees are simply protuberances or *wart-like* growth from the root of the cypress tree, presenting a wholly unique and indescribable appearance. They are hollow, and grow to the height of three or four feet from the ground.

The whistle of the mail boat reminds me that I must bring this letter to a close if I would get it off today. This is not a railroad town and there is but one mail boat per day. Hoping to hear good news from the great "Windy City," as well as from friends and helpers everywhere, I once more sign myself

Yours hopefully and fraternally, M. HARMAN.

From My Point of View.

BY LILLIAN HARMAN.

Our old-time friend, C. F. Hunt, likes to see a "variety of topics even in a small paper." As a reader, so do I, but as editor *pro tem.*, I look ahead and shudder, for I see looming up before me many two-column articles in defense of Astrology, Koreshanity, Malthusianism, etc., all of them laboriously demonstrating that Mr. Hunt doesn't know what he is talking about. And if I do not publish every one I will be reproachfully reminded by each aggrieved author that "It would be different if our Chieftain were in the editorial chair!" Really, I wonder how many of Lucifer's readers confine their periodical reading supply to this one paper? I wish we could publish a paper large enough to fairly deal with every question before the people—something like the "Free Review" used to be, for instance. But I presume it will be several years before we can attain this ideal. In the mean time, it seems difficult enough to make ourselves understood in the one field of reform which Lucifer cultivates. The woman question is an old story to Mr. Hunt, but he must remember that but a small proportion of Lucifer's readers have, as he has done, read it for fifteen years or thereabouts. Lucifer must speak to the new readers as well as to the old.

* * *

The tendency to generalize from one's limited individual experience is said to be a "feminine characteristic," but a brother falls into that error this week. "N. P. S." assumes that because his wife does not permit him to read Lucifer we are wasting our time—we are trying to "help women who want no help." On the contrary, we are striving to stimulate a feeling of independence, of self-respect, in both men and women by means of which they will attain strength sufficient to *help themselves*.

* * *

Sometimes we receive such a letter as that by N. P. S., but more frequently a woman writes that her husband objects to her reading Lucifer and she must therefore cease subscribing. I know many such stories. Some time ago a woman who has written articles for Lucifer which have been highly praised, informed us that her husband made her so much trouble that she must stop taking Lucifer in her own name, but she had it come to her box. It went in that way for several months, but one day the postmaster handed her mail to her husband—then there was more trouble. She thought it necessary to have it stopped, but she is determined that some day she will again subscribe.

* * *

Here is another instance in which woman proved to be bound more by the weakness of her will than by the adverse circumstances which she blamed. Some years ago a young woman read Lucifer when she could get it—which was not very frequently. She could not receive a paper or a letter through the mail without her husband demanding to see it. He threatened to shoot any one who would write to her. She lived in a small western town, and was by his jealousy almost entirely cut off from all companionship. She said if only she could support herself and her child she would not endure that life for a day. Well, time went by, and an uncle died and left her some money. "Now," she said, "I would leave my husband, but I can't take my baby away and I can't bear to leave it." And so she remained. After a time her boy, too, died. Now she would surely leave her husband. She made her plans, even to the time of starting—but she weakened, and there she remains to this day, so far as I know. She was too weak to carry out a resolution. "He has rights who dares to take them, and taking, dares maintain."

We Return Thanks for the "Repudiation."

"The Truth Seeker" says: "Mr. Walker speaks for the social radicals known as free lovers, and his indignation at Mr. Moore's repudiation of free love is natural enough." On the contrary, as my article clearly and unmistakably shows, I attempted to speak for the consistent friends of free press and mails, wholly regardless of any opinions any of them might hold concerning any other question. I was disgusted and indignant because Moore threw away a splendid opportunity to defend liberty of expression. Free lovers thank him for one thing only—his "repudiation" of their principles; for the same reason that other freethinkers would be glad of the chance to thank him for repudiating theirs. Moore is nothing as a representative of vital ideas, but the reversal of the judgment against him is imperatively required.—*E. C. Walker.*

Men, Women and Love.

BY M. FLORENCE JOHNSON.

"The Coming Men and Women not Lovers" has been handed to me for comments.

"The most sacred of all human institutions, the home and family are weighed in the balance and found wanting. The submissive wife, the meek, dependent woman, the quiet, unassertive young girl are not modern models of womhnhood."

With this I freely agree. The advanced, intellectual, educated woman has found out that "sacredness" is a superstition used in marriage as an altar for the sacrifice of womanhood.

"Sacred. Pertaining to God or to religion; holy; divine—" "Sacrifice. An offering to God; destruction or surrender of any thing for the sake of something else."—*Webster.*

Thus "sacred" implies sacrifice. Through the ages the woman has sacrificed her personality for "the sake of something else." Instead of a thinking, self-reliant woman she has been a "submissive wife, the meek, dependent woman."

L. D. W. goes on to say, "The men and women of the future will be intellectual," etc., then in the next paragraph there is as much of a distinction made for man in her social code, as the church and conventionality make in the moral code. Old-fashioned love man will not want, and women will, seems to be her inference. As woman is allowed intellectual advancement she changes her own condition and gets a better. I have yet to be convinced that intellectual development results differently in the sexes. If "well-balanced, self-centered" persons love less, the statement must be true of both men and women. If love is necessary to life, and cannot be had by intelligent, free men and women, let us stop education, close schools, public and private, and leave the human race to love and happiness. We might

gain a little light by visiting the districts of our cities where those without education live. See if the husband and wife love each other, and both love their children more than our educattd men and women love. The meek, submissive wife, as a rule, expects no real demonstration of love. If her husband is a kind owner, she compares herself with the wives who are beaten and abused and considers herself a fortunate woman. This may be the result of our civilization, but take savages—would L. D. W. be satisfied with the love there manifest?

"The love that poets idealize in song and verse." Does she imply that the poets were ignorant, weak, illogical, unbalanced, wavering and dependent creatures? If not, then intellectual, strong, well-balanced men appreciated love, and they appreciate it now.

"Owing to the perfection of domestic economy, there is not a single thing a wife can do that a man cannot have done more satisfactorily and at less expense in the general market." There have always been men with property enough to hire a housekeeper. Did such men love their wives less than those who had to see the women they loved overworked with the care of house and children? Or did freedom from such labor give both parties time for enjoyment?

This is a transition state in the home. Intellectual people do not like the old-fashioned kind. Those who see its defects before they enter it, keep out, and it will take time to make each one create what would be liked as a substitute. When it is formed, it will be difficult to find others who have the same ideals to join in that home. Many men and women who appear not to yearn for companionship, do yearn for it, but where is it to be found? Let a man be found such as L. D. W. would love most, could she agree to be the companion he would desire to associate with constantly? Is her life cast in such environments that she could freely live her life if intellectual men were proved to be her ideals?

We are all imprisoned in the walls of conventionality, and though we may hate it, and declare we have no respect for it, we must submit in a measure to superior force. If all acquaintances are to hold a club over our heads ready to strike us for a free expression, and every one of them feel they are doing right, we waver in our thought, sometimes wondering if we are mistaken, and we stay indoors in our living rather than be clubbed for stepping into the free air.

I believe men and women suffer equally in this change. I also believe, even the absence of love, that some of us experience, is no less suffering than we would have in the homes that were considered best by our parents—a quiet sisterly and brotherly love existed in the best of them. We compare our condition with our desire instead of with former possibilities.

There is some man starving for "the warmth and tenderness and intensity of woman's affection," *every time* I believe.

I hope the sacrifice will be left out of love, and that men and women can express their tenderest emotion without considering they are thereby enslaving themselves for the future. Love has been a beautiful trap, that when once in you were imprisoned at hard labor for life, however much you had been mistaken in your choice.

A man could answer this much better than a woman, but I resent for man the assertion that "he cannot be a lover in the fullest sense." When men reach that state of development wherein love is not necessary, women will also be there. While I have a desire for love I believe others have the same.

"Men seek each other for intellectual companionship, a circle into which women are not admitted and have no place." Perhaps some men do occasionally, so do some women, like a private visit with women. It is usually in both instances where there is not intellectual emancipation, and they consider some subjects too "sacred" to be discussed by both sexes. WALKER, where are you? Invite L. D. W. to Manhattan Club, Sunrise Club and Lucifer Circle.

The old home is going. The old governmental love and subjection is going, the duty and sacrifice are going. We miss them as we miss the horse cars when we take the electric cars, as we miss care of stoves when we move where we have steam heat, as we miss the candle we had to mould. We miss the man around every day telling us our duty, and giving us carresses when we please and frowns and censure when we displease, but we may when free enjoy the love that is awakened by appreciation. Those who understand less than I, must have a less appreciation of love than I. Those who have better developed natures than I must feel more appreciation. One hour's comradeship between a woman and a man "intellectual, strong, well-balanced, self-centered and resourceful in themselves" must give more pleasure, more real joy than the life of a savage could contain or appreciate.

"One thrill of the soul of Shakespeare outvalues the gathered experiences of a whole race of Calibans." Give me moments with great experience, rather than years of sacrifice, duty and obedience to one once loved. We are exchanging the government of home for the society of love.

Brief Comments.

BY C. F. HUNT.

I notice that Malthusianism is referred to as "a well-established law." Well established rubbish. Will some one name a single food plant or animal, in common use as such, which does not increase as rapidly as man? Then we will be better able to believe that all do not.

I have received a book entitled "The Science of the Millennium" from San Francisco. If any one else has a copy I wish he would inform me whether I am crazy, or if it is the book. The burden of it seems to be "surrender self," reiterated in a thousand different ways, in very bad grammar. What there is left of one when self is surrendered, does not appear.

Those to whom Francis Barry threw boquets ought at least to make a bow. I am competing with Bro. Barry as regards modesty, and have concluded to let Lucifer be for, of and by woman. I like a variety of topics even in a small paper. Even with a million phases, the subject woman cannot always interest. I admit all that woman claims—then close the subject. Except when she claims supremacy. A woman can be the worst of tyrants when guided by religious fervor, or fanaticism, as she is liable to be.

A man handed me a circular lately describing Koresh Teed's philosophy. In the matter of "rising again" truth cannot compete in agility with a well-told lie. Teed has been ridiculed, refuted and logically driven into the turf, but he rises after the crusher passes over him and declares it never touched him. Because a level line extended meets the line of the ocean at the horizon, Teed says the ocean is concave. The two sides of a street seem to meet at a point some miles away. Are the sides of a street therefore concave?

Pope Leo's late encyclical letter is lauded by all devout prelates who draw a good salary. Mr. Leo denounces as false the idea "that in order to more easily attract those who differ from her, the church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions." But soon after remarks, "The church has, guided by her divine Master, a kind and merciful spirit, for which reason from the very beginning she has been what St. Paul said of himself: 'I became all things to all men that I might save all.'" If the faithful can tell what to do after reading both the above infallible truths, it simply proves the superiority of faith over logic.

I have been looking into astrology. I learn that if a child is born when Jupiter is in Pices, he will have big feet; and if a comet passes the meridian at 9:47 p. m. he will be troubled with warts. Like all other dogmatists these believers never prove fundamental points? Does a planet affect the nature of a child, and how? Why at birth rather than any other time? Birth is not a critical point in the formation of its mental or physical qualities. The constellations are so far away that they cannot influence a planet in conjunction any more readily than in opposition. Let us get down to earth and have fun thinking that if a brindle cow jumps into the garden just as a chick is breaking its shell, the latter will afterwards be a progressive, rather iconoclastic fowl, not liable to lose its toes in winter, or if three neighbors' small boys' dogs howl in unison, then the south meadow should be plowed for wheat. I like practical things.

A Cowardly Crime.

BY WILL HUBBARD-KERNAN.

The American citizen—I mean the American subject—is forever
Prating and
Prattling
Anent his Liberty,
Whereas his Liberty vanishes in the voids the very moment that he
Thwarts or
Traverses
Orthodox opinion.

The religious trusts, the medical trusts, the political trusts and the social trusts are on the top today, and woe be to the man or woman who dares to formulate a new
Idea or
Ideal!
Yes!

We must all salaam to what some old sons-of-guns in the past laid down as the Law and Gospel.

But, I am proud to say that there be American preachers, physicians, statesmen and others, who defy King Custom and order their respective lives on the lines of Freedom.

They suffer for it, however—suffer in more ways than one—suffer in
Purse and
Person—

Suffer at the hands of men and women who call themselves Christians.

Christians?

The fabled Avernus is so full of just such Cur-r-ristians that their legs are sticking through its every window.

* * *

If I *write* bitterly, it is because I *feel* bitterly, for a friend of mine—Walter Hurt, of the Cleveland (O.) "Gatling Gun" has been taken into custody for *daring* to criticise Hanna—for defying that demagogue and all his dollars.

Of course the pimps who instigated the arrest, made it upon a different plea—declaring that Hurt was circulating obscene literature through the mails contrary to the
Law and
Gospel
Of Puritania—the "obscene" literature in question being the "Gatling Gun" itself!

Well, good gentlemen, all, I am proud as a prince to say that Walter Hurt has honored me enough to publish certain sentiments of mine in his "Gatling Gun," and if there had been even one line of indecency in that "periodical of the period" I never would have written a word for it—never.

All who know me, know this, and all who know Walter Hurt know that he is a pure, noble, grand young gentleman, whose very soul shrinks back from all that is
Vicious or
Vulgar.

But he has been made a prisoner, just as hard and hearty, and now it behooves every American who is half a man—who believes in the liberty of the press—who wants to perpetuate the ideas and instincts crystalized in the creed of Jefferson—it behooves him, I say, to rally round this young man and to see him through his trouble. He is fighting *your* fight and *mine*—the fight of every one who revolts against the
Yoke and
Hobbles
Of despotism. He is poor in purse, but richer in intellect than the richest king.

Let us see him through.

Emma Goldman in Chicago.

Sunday, April 2, 3 p. m., at Lental entertainment of Friesinuge Gemeinde of the Northwest side, at Schoenhofen's Hall, corner Ashland and Milwaukee Aves.

Wednesday, April 5, 8 p. m., at Hoerber's Hall, 710-714 Blue Island Ave. by Turner Society Emigkeit. Subject: "The Trades-Unionism and What it Should Be." In German.

Saturday, April 8, 8 p. m., at Zeph's Hall, 120 W. Lake, cor. Desplaines St., by Brewers and Malters Union No. 18; in German. Subject: "Trades-Unionism."

Tuesday, April 11, 9 p. m. at 55 N. Clark St. Painters and Decorators Union No. 275; in German: "Politics and its Corrupting of Man."

Friday, April 14, 8 p. m., at Ruehl's Hall, 220-225 12th St., under the auspices of International Working Men's Association. Subject: "Politics and its Corrupting of Man." (English).

Thursdao, April 20, 8 p. m., at Torwart's Turner Hall, 1168 1170 W. 12th St., under auspices of Turner Society, Torwarts; a German lecture. Subject: "Politic and its Corrupting of Man."

Sunday, April 23, 8 p. m., at Thomas Hall, 198 Madison St. under auspices of International Working Men's Association. "Authority vs. Liberty." (English).

Monday, April 24, 8 p. m., at Jung's Hall, 104 Randolph St. Journeymen Tailors' Union No. 5; in English: "The Future of Trades-Unionism."

Wednesday, April 26, 8 p. m., at Aurora Turner Hall, cor. Ashland Ave. and Division St. Aurora Turn Society. Subject not decided yet, will be published later on.

It is to be hoped tham some more orgalzations will invite Emma Goldman to address their members, but it is not possible for me to withhold these new announcements any longer.

There will be some more meetings arranged, but are not ready yet to be reported. The International Working Men's Association will arrange some in all parts of the city, mostly in the English language and will be reported to your paper as soon as we are ready; as also is to be hoped that the Single Taxers and Society of Anthropology will arrange for lectures. As soon as the program is complete you will hear from me.

THEO. UPPEL, 1360 N. Rockwell St.

VARIOUS VOICES.

N. P. S., Dundee, Mich.—LUCIFER THE LIGHT BEARER, *Respected and beloved:* Inclosed find fifty cents to balance my indebtedness to you. You will kindly discontinue your weekly visit to me; not because I do not like you, not because I do not agree with you and your sentiments, all of which I know are truths, but because it causes "hell" in my environments. If your contributors knew what I know they would not waste time in trying to help women who want no help, but are incessant night and day in forging chains under the law of marriage to bind men. My wife hates you and your teachings simply because she aims to enslave man. She does not want liberty.

E. J. P., Tacoma, Wash.—During the past few months I have become acquainted with Anna Marcus—a woman who dares. The first week of January she gave birth to a free child, a fine boy, which she named George Marcus Cowell. She says her heart has been craving him for ten years. He true woman's pride of her love child made me call her one of the Madonnas of freedom. She is a Russian woman of twenty-eight years, mentally and physically qualified to be a mother to the better man.

755.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Her companion, F. A. Cowell, is known to most of the radicals as one of the ablest writers in the cause of liberty. Both "Free Society" and "Discontent" received recognition through his writings. His pen is idle through no fault of his. Their address is Lake Bay, Wash. Good luck to the free couple and their free child.

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LUCIFER.

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THIRD SERIES, VOL. III., No. 13. CHICAGO, ILLINOIS, APRIL 8, E. M. 299. [C. E. 1899.] WHOLE No. 756.

Face the Light!

There's a ringing, glorious measure
In the march of life, my brothers:
If we listen, we may hear it all day long,
With an undertone of triumph
No discordance ever smothers,
And this is the cheerful burden of the song:
"Forward! keep the column moving!
Perfect rest shall be our guerdon
When our missions are fulfilled—war labors done;
Duty's path lies plain before us,
Whatso'er our task and burden,
If we bravely set our faces to the sun.

"Disappointments may o'ertake us,
Losses, griefs and grim surprises
May assault us on the weary way we go;
Look not back; but onward, ever.
Lo! the goal before us rises,
And the valley of the shadow lies below!
With a hand to help the fallen,
Where the rugged steeps delay us,
Though the reddening summits warn us of the night,
We shall conquer all the evils
That assail us and betray us,
While we keep our faces bravely to the light

"Steady! keep the ranks in motion!
Though we only be retrieving
The disasters and mistakes of yesterday,
There is shame in dull inaction,
There is glory in achieving
If we take one step on the upward way!
Day by day the distance dwindles,
Foot by foot the steeps surrender
And we dread no more the barriers overpast;
While we breathe the airs serener,
And our eyes behold the splendor
Of the gates where we shall enter in at last
Wayside thorns may rend and goad us,
Driving mist and cloud may blind us,
As we struggle up the last stupendous height;
But remember and take courage,
All life's shadows lie behind us,
While we keep our faces bravely to the light."

—*Secular Review.*

The Causes of Progress.

BY R. B. KERR.

In a recent number of Lucifer allusion was made to a saying of Chauncey Depew that "all progress is the result of illogical actions." Lucifer's treatment of the subject seemed to me rather inadequate, and made me think how few people there are in the world who have a clear idea of the various stages of progress through which the human race has moved, and the causes which made it advance from stage to stage. The reason no doubt is that the fundamental law of progress was first revealed to the world as lately as 1859, and by a biologist, Charles Darwin. All theories of progress anterior to the "Origin of Species" are now quite out of date; yet the Darwinian theory has not only failed to become popular, but has not yet been clearly understood even by our best modern historians.

The fundamental cause of past progress, the backbone of history was natural selection, or the survival of the fittest in the struggle for existence. The fundamental fact which made natural selection possible was the tendency of all plants and animals (including man) to multiply beyond the means of subsistence. As Darwin himself puts it, "There is no exception to the rule that every organic being naturally increases at so high a rate that, if not destroyed, the earth would soon be covered by the progeny of a single pair. Even slow-breeding man has doubled in twenty-five years, and at this rate, in less than a thousand years, there would literally not be standing room for his progeny."

Given this fundamental fact of over-multiplication, and the rest is simple. There being too many for the means of subsistence all cannot survive. Naturaly those best fitted to the surrounding conditions will, on the average, be more likely to survive, and to be succeeded by offspring like themselves. Thus we have the law of the survival of the fittest, which has from age to age preserved the brainy and brawny to continue the race, and has weeded out the weaker vessels.

The three great agencies to which the weak have succumbed in human history have been starvation, disease and war; and these therefore have been the chief promoters of natural selection. Of starvation and disease little need be said. The rapid disappearance of savage before civilized races shows what disease can do; and the early deaths of the poorer classes speak eloquently to the united power of starvation and disease. But war is peculiarly interesting to us, because it is to war that we owe the beginnings of our great and complex social institution. In war it is not so much the strength and cunning of the individual that succeed, as the cohesion and solidarity of the tribe among themselves. In war unity is strength, and individuality is a curse the moment it interferes with unity. Thus the first great problem of early society was to crush individuality and subject everyone to the iron rule of military despotism and tribal patriotism. The principal agent in achieving this was superstition, which is now regarded as the great engine which enabled some tribes to overcome the rest. Thus the principal parts of the world fell into the hands of races with highly elaborated religious systems, and with a complex system of laws primarily based on superstition.

As time went on, however, secondary causes of progress became very important. Among the chief was the gradual growth of the arts and sciences. The beginnings of these date back to an incalculably remote period, but real progress in them was first made possible by the establishment of slavery. The world owes much to the men who first had the sense to keep their captives and make them work instead of putting them to death. When every man had to fight and forage for himself, there was little time for brain work; but the establishment of a leisured class by means of slavery at last made a class of thinkers and inventors possible.

Yet slavery alone could not have accomplished that, had it not been aided by superstition. Slavery alone would only have given us a brutal fighting and hunting class, like the feuda

lords of a few centuries ago. But superstition gave us the priesthood, who managed to gain an intellectual domination over both the fighters and the toilers, the masters and the slaves, and to discover by degrees the rudiments of the arts and sciences. As Bagehot tells us in "Physics and Politics,"

"Little popular and little deserving to be popular nowadays as are priestly hierarchies, most probably the beginnings of science were made in such, and were for ages transmitted in such. An intellectual class was in that age only possible when it was protected by a notion that whoever hurt them would certainly be punished by Heaven. In this class apart discoveries were slowly made and some beginning of mental discipline was slowly matured."

It thus appears that the most important causes of our progress in the past have been over-multiplication, starvation, disease, war, slavery and superstition. Nowadays we live in what Bagehot calls "the age of discussion," but we must never forget that the most marvelous triumphs of progress, which have done most to make us what we are, were achieved in ages when discussion was a poison utterly fatal to the tribe or nation which tolerated it. Hard hitting, not high thinking, was the thing which the world needed then. We must also remember that, even now, ideas and enlightenment are by no means the one thing needful. I cannot do better than quote Herbert Spencer's answer to Comte's statement that "Ideas govern and overthrow the world":

"Ideas do not govern and overthrow the world; the world is governed or overthrown by feelings, to which ideas serve only as guides. The social mechanism does not rest finally upon opinions, but almost wholly upon character. . . The modification of men's moral natures, caused by the continuous discipline of social life which adapts them more and more to social relations, is therefore the chief proximate cause of social progress."

On the whole, the above is rather a sad story; but I did not invent it. Some tender-hearted Luciferites will say that they do not like natural selection, and that they wish population did not tend to outrun the means of subsistence, even if that fact has done so much for us. Well, it is never too late to mend. Science has now taught us to limit population, so that with limited families, good social organization, we can be emancipated from the struggle for existence. Moreover, Moses Harman has taught us how the race may be improved in mind and body from age to age without natural selection. Free motherhood will do the work of natural selection without exposing us to its pains; because the selection by women of the best fathers for their children, and the rejection of the worst, will be a conscious process precisely similar in its character to the unconscious process which has been for ages painfully elevating the race.

My Opinion and Walter Hurt's.

BY HOSEA M'COY.

The comment I made in Lucifer No. 753 on the arrest of Walter Hurt and the conviction of Charles Moore, I believe was as justifiable as the arrest of the one and the conviction of the other were unjustifiable. My full sympathy goes out to Walter Hurt because I regard his arrest as an outrage, and I cannot imagine how he could distort my language into the expression of a sneer. I am astonished that a man so merciless in his criticisms of others as Hurt is, should wince at my mild and kindly-meant criticism of his methods. As for his style of writing I offer no criticism, for that is a matter of taste and doubtless there are many who like his audacious and scintillant logodædaly. (I beg the pardon of Lucifer's readers for that Hurt-ian word, and I shall try to avoid any approach to lexiphanicism in the rest of this article). His style is pungent and bracing, but a "Gatling Gun" should be handled by a gunner with a clear sight. I do not claim to "know it all," but I have my opinion and I shall give it to Walter Hurt. It may not benefit him, but it can do him no harm, and it ought, at least, to prove to him that I am in sympathy with him, rather than against him in his battle for freedom of speech.

Walter Hurt expresses surprise at my calling him a "champion of morality" and then pleads guilty (?) to the charge. Not to go into a long argument, it is sufficient to say that I meant "conventional morality." According to Walter's definition of morality, every honest man is a champion of morality, for morality is merely a matter of opinion, the general idea being that it is that course of conduct which best promotes the welfare of humanity, or is least in conflict with it. Now on that platform Walter Hurt, Charles C. Moore, Charles H. Parkhurst and Anthony Comstock can stand together. So far as the definition goes their platforms are identical, yet their views as to what is for the best interest of humanity (society) are so divergent that Comstock and Parkhurst regard Hurt and Moore to be dangerous to the community and Hurt and Moore regard men of the Comstock-Parkhurst ilk as enemies of intellectual freedom and human progress—or, in other words, as immoral. So, for that reason, I say "It is the irony of fate that both these champions of morality should be arrested on charges of immorality."

I am aware that Hurt and Comstock do not agree as to what obscenity is. But I am also well aware from the writings of both that they consider it the province of the moralist to interfere with others who dare conduct themselves in a manner not in accord with the views of Hurt (in one case) or Comstock (in the other) as to what is for the best interest of society.

Now I believe Hurt might accomplish much good if he would take for his motto "The fullest liberty which does not invade the liberty of another"; if he would get down nearer to nature and learn from nature the rightfulness and wrongfulness of things, instead of sticking to conventional definitions which manacle liberty and stifle progress. For instance, in the April number of his paper he says: "It seems that almost no great, or distinguished, man of the past was too pure—if 'pure' and not 'cold' is the right word—to experience any improper yearnings." The context shows that by the use of the word "improper" he means sexual. He calls Moore a "blasphemous old brute", but could anything be more blasphemous than for a man of intelligence to call sexual desire an "improper yearning"? Such a desire can be improper only when it is accompanied by an inclination to invade an unwilling person in order to gratify it.

Further along in the same article, which Hurt in a foot note says is "written especially for the ladies," he speaks of sexual desire as "that scarlet force which, more than any other, determines the destiny of every human being." The word "scarlet" imputes shamefulness to the very act which brought Walter Hurt into existence. I do not accuse him of "sneering" at his own conception; it is merely the blind gunner shooting at random and taking inadvertently for a target that very basis of life which was worshiped by his and my ancestors as the most sacred principle of nature.

Even as I write the Christian churches are on the verge of celebrating the heathen day sacred to the goddess Eastre (Easter) who represented the fecundity of nature. The Christians have borrowed the feast from the old sun worshipers who held full moon after the vernal equinox to celebrate the return of the sun to revive the earth and make it fruitful. And Walter Hurt speaks of that great life-giving principle sneeringly as that "scarlet force." Fie! my friend; if you are not careful you will convict yourself of obscenity. And yet a few lines further along he says his intent is to "generate in the reader the moral breadth which is the ethical balance wheel of the Gatling Gun." A little less "moral breadth," methinks, would prevent the Gatling from scattering its shot against things the gunner would spare if his eyes were not blinded by the vail of conventionality.

An example of Walter's inclination to meddle with the affairs of other persons which do not in any way concern him is afforded by his confession on the second page of his paper for

April. He tells of playing the spy on a preacher whose wife and daughters were out of town for the summer; of following him into a "beer-buttressed vaudeville show." And he adds "I went purely under a Parkhurstian impulse—that's the way I always go." This from a man whose arrest on a charge of obscenity was also the result of a "purely Parkhurstian impulse"—such arrests always are!

It is no defense to claim that the preacher was a hypocrite and had no business there; that is a matter for the preacher to decide. He says: "Of course I do not insist that he had any improper intentions . . but how does it look?" I don't insist that Walter had any improper intention in playing the spy "purely under a Parkhurstian impulse," but how does it look?

Then he talks of the "lop sided arguments" used by a man whose "wife is out of town" and gives this as a sample: "Nature is the court of ultimate appeal, and it is really sinful to balk her in anything." Perhaps he thinks that is my argument, but it isn't. I admit it is lopsided, because it is impossible to "balk" nature. Nature is too all-pervasive for that. It takes almost as much force to carry water down hill as it does to carry it uphill and the muscular exertion or the force in one case is just as natural as in the other. He continues "It is merely improper to violate convention"—that is a matter of opinion—"It is a crime to violate nature." Rubbish! It is an impossibility. Then he asks "Can't you smell the breath of Asmodeus in this?" No, but I hear the prattle of the nursery.

"Whether a man becomes truant or not always depends largely upon the character of his wife," he says, and adds "an incense breathing Florimel will raise a professional debauchee to respectability." Don't you believe it, my innocent friend. So many proofs of the falsity of these assertions exist, doubtless among your own acquaintances, that it is unnecessary for me to attempt to cite any examples.

I will not follow this further. I know Walter is guided by his own opinion, as I am by mine. I would not be unjust to him and accuse him of wilfully trying to injure a fellow human, but I do think he does not make sufficient allowance for the opinions of others when he assails them for conduct of which they, and not he, should be the judge as to its propriety. If he will confine his shots to targets which seek to restrain the liberty of non-invasive speech and action, he will have my heartiest approval.

As special targets for the "Gatling Gun" I suggest the people referred to in the following paragraph taken from an article translated from "Les Droits de l'Homme" by Benjamin R. Tucker, and published in the March issue of "Liberty:"

"Through all the changes that the world has undergone one thing has remained changeless—the hypocritical horde of the knights of virtue, provokers of murder and pillage, who, always under the same pretexts, always by the same calumnies, urge on an entire people to the remunerative exterminatoin of a defenceless minority."

Catherine the Great.

BY C. L. JAMES.

I am indebted to Dora F. Kerr for urging me to do what I have long meditated but delayed attempting, partly because I appreciate the claims on Lucifer's space. That is, to vindicate the greatness of some ancient women, all of whom were exempt from sexual superstition, if not sexual slavery. I cheerfully begin with Catherine I., because I always thought her the most indisputable example of a self-made, original female genius—also because by the world's standard, she was "naughty."

She was born a pauper and a bastard in the Swedish part of what is now European Russia, and was "brought up out of charity" by a Lutheran clergyman, who did not think it necessary she should be taught to read. So far as I can judge from appearance there was nothing either Scandinavian or Turanian in her blood. Her towering forehead, her very large black eyes, her rather handsome, though over-sized features, profoundly marked by a mixture of intellect, sensuality and melancholy, and surrounded by a luxuriant profusion of black curling tresses, all appear entirely Slavonic.

She was married early to a Swedish soldier, who, almost immediately afterwards fell fighting against the Russians. Catherine became the captive and mistress of a Muscovite officer, and when he had dropped her, was passed from hand to hand, until the Czar Peter the Great, who had lately assumed command in person, picked her up.

This prodigious rise was only the beginning of greatness, for which she was indebted solely to her brains. The Czar led his army across the Pruth into Moldavia and imprudently marched southward, to a place where the river could not be crossed. A superior Turkish force cut him off from his base, and the Russians were fairly in a trap. The officers could suggest nothing, the soldiers were demoralized, and the despair of the women, who were much too numerous, completed the irreparable disorder of the army. Catherine alone retained her presence of mind. She took her jewels to the Turkish camp, and bribed the vizier to accept a convention, which enabled Peter to retreat on the strength of some unsecured promises. The Czar came home defeated and ashamed. Every eye was fixed, not on him, but on the woman who saved his army and his country. Without doubt her scheme was very simple and obvious. So was Columbus' plan of reaching the West Indies by sailing west; and so was his way of making an egg stand on end. But similarly, only the original person thought of it. The Czar, who had privately married his mistress, soon found he would be approved in acknowledging the marriage. According to the laws of the Greek church she was rebaptized Catherine. Her name previously had been Martha. The vizier was promptly put to death for betraying his country. He must have foreseen the probability. By what blandishments his prudence was overcome, is not recorded.

The great Czar and Czarina were not born for domestic peace. Both had genius, but both were uneducated, intemperate, licentious, obstinate and self-willed. There was a tremendous storm when Catherine was detected in an amour. Having learned that she would not be put to death, but her paramour would, she had the magnanimity to intercede for him. Foaming with fury, Peter smashed a huge mirror imported at great cost, and roared to her:

"Thus can I destroy the chief ornament of my palace!"

"Well, Peter," replied Catherine, who perfectly understood, "do you think you have improved your palace?"

His fury was disarmed, but his resolution was inflexible. He made her ride with him several times round the stake on which his rival's head was fixed and watched her closely during the ordeal. She made no attempt to conceal her disapprobation; and it was equally clear her heart had not been broken by the loss.

Peter had paid the penalty of genius in soaring to an intellectual region whither no friend or confidant could follow. He found what he wanted—a comprehending kindred spirit—in Catherine alone. After all these domestic tempests he died in her arms; and it was to this woman—foreigner, slave, prostitute, drunkard, and one who could not read, that he bequeathed his empire, with the responsibility of carrying out his gigantic plans. Her private morals were not at all improved by sovereignty; her ignorance sometimes caused her to be imposed upon, and she probably died of drink, but her short reign decided this, that Russia would not again relapse into the barbarism from which Peter had raised it.

When I consider the depths whence she rose unassisted, and her discretion at the dizzy elevation she attained, I think it preposterous to compare her with Catherine II., who was born royal, educated as a princess and married as the queen of a civilized country, who left the government to unworthy favorites, shrank from her one great scheme of abolishing serfdom, and died fighting against that regeneration of the human mind which, in her better days, she had done much to facilitate. It may be allowed she too, had some ability. So had Zenobia. I doubt if either possessed the transcendent gift of genius.

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THE EDITOR felt rather better when last heard from, than he felt last week, but did not send a letter for Lucifer. We hope to have one next week. He is still in Florida.

ARE YOU one of the many who like to have radical ideas presented in story form? If so, "A Cityless and Countryless World" should appeal to you. The paper-bound edition is exhausted, but there remains a supply beautifully bound in red cloth, gold lettering, 450 pages, which we will send for $1 each, postage paid.

756 is the number of this issue of Lucifer. Will you please look at the number on the wrapper of your paper, and see if your subscription is in arrears? If it is, and you are unable to pay now, and yet want to continue to read Lucifer, can you not send us a card, saying you want Lucifer and will pay for it when you can? If you do not want it, please say so. If, however, you do want to continue taking the paper and are able to send in your subscription now, I hope you will do so. This is not a plea for "donations," but is to remind our readers that I have little time to spare in sending out statements, and those who do not wait to be reminded, do me a great favor, saving me time labor and postage.

"The Ballad of Reading Jail."*

The edition of this poem which B. R. Tucker has just published, is a beautiful work of art. It is printed on hand-made, antique paper, with deckel edges, and is bound in blue cloth with vellum back. It is printed on only one side of the paper, and is, altogether a very handsome book.

The poem contains more than six hundred lines, and holds the reader fascinated from beginning to end. The book was published in England about the time (I think) of Oscar Wilde's release from prison, but this is the only American edition. Extracts from the poem have been printed in Lucifer, and I will give the following few lines as a specimen of its style, though to be properly appreciated the poem should be read in its entirety:

"The vilest deeds like poison weeds
Bloom well in prison air;
It is only what is good in Man
That wastes and withers there:
Pale anguish keeps the heavy gate
And the Warden is Despair.

"For they starve the little frightened child
Till it weeps both night and day:
And they scourge the weak and flog the fool,
And gibe the old and gray,
And some grow mad, and all grow bad,
And none a word may say."

. . . . . .

"With midnight always in one's heart,
And twilight in one's cell,
We turn a crank, or tear the rope,
Each in his separate Hell,
And the silence is more awful far
Than the sound of a brazen bell."

In England when a convict is hanged, his friends cannot claim the body, but it is buried in the prison yard in a bed of quick-lime. Of the trooper, in whose memory the poem was written, Wilde says:

"For he has a pall, this wretched man,
Such a few men can claim,
Deep down below a prison yard,
Naked for greater shame,
He lies with fetters on each foot,
Wrapt in a sheet of flame.

"And all the while the burning lime
Eats flesh and bone away,
It eats the brittle bone by night,
And the soft flesh by day,
It eats the flesh and bone by turns,
But it eats the heart alway."

* * *

I do not think the author exaggerated the horror of prison life—and death. I had a few glimpses of it last year, through the permission of the Home Office.

"We turn a crank, or tear the rope—"

The convict is condemned to turn the crank of a wheel so many thousand revolutions a day—I forget how many. Nothing whatever is accomplished by this labor, no machinery is attached to it, the convict's back is strained, his hands calloused, and all for nothing. It is his "punishment."

To "tear the rope" is to pull into fragments tarred ropes—it is "oakum picking." The fibre cuts and tears the fingers—the fingers of the men I saw at work were sore, and their nails torn. The entire system impresses one with its terrible waste of energy. Think of keeping men at work on a tread-mill to grind corn for food! That is what they do at Leeds, and probably at other prisons.

In memory, I have an ineffaceable picture of the treadmill at Leeds—the men upon it, stepping up, up, yet always remaining in the same place, their hands on a rest, heads bowed down, and perspiration on their brows. From that room we passed across the yard, where the dead convicts lie in lime, with the ground level above them and only a little wooden stake at the head to mark the place. We saw two rings of convicts taking their exercise—around and around they walked, reminding me of the horses which used to turn the old-fashioned threshing-machine. How despondent, how utterly hopeless they seemed!

"In Debtor's Yard the stones are hard
And the dripping wall is high,
So it was there he took the air
Beneath the leaden sky,
And by each side a Warder walked,
For fear the man might die."

In England, imprisonment for debt has been abolished. If a man is unable (or unwilling) to pay his debts his creditors may prosecute him, and if he loses his case he is sent to prison, not for debt, but for "contempt of court!"

L. H.

"The Claimants of the Purse."

The above is the title of an allegory in "Munsey's," which it is surprising to find in a conventional magazine.

The story is of a woman who, while walking along a road, found a new purse filled with coins of gold and silver. She was delighted with it and took it for her own, and freely spent its contents, only rarely putting a penny back. One day, when all the money was spent, she saw that the purse was ragged and torn, and so flung it into the dust at her feet and passed on her way.

Another woman, coming after her, saw the purse. Ragged and seemingly spoiled though it was, she admired it, and thought it must have originally been beautiful. So she picked it up and took it home and worked patiently repairing the damage, mending the silken web and burnishing the clasps until it seemed good as new.

"But still," we are told, "she did not show it to her friends nor boast of it—as the first woman had done when it was new—for fear some one would ask her where the purse had been found or sneer at her for treasuring what had been cast into the dust of the highway."

She put gold and silver into the empty purse, but as she spent money from it, each day she placed more coins in it, until one day she was astonished to find that it contained more than she had ever put in it.

The second woman became so proud of her purse that she would no longer conceal it, and one day the first woman, seeing it in her possession, was surprised at its appearance—so beautiful and so heavy—and she laid claim to it.

The second woman defended her right to its possession, and asked the first woman what claim she could have to the thing which she had discarded, and the reply was that it belonged to the one who had "*found it first*," and the people applauded and demanded that the second woman should give it up.

This she was forced to do. "But lo! as the latter seized it, and while all were gazing, it became empty of treasure and torn and tarnished and battered, even as it was when she had trampled upon it. The first woman cried out in anger, and the people comforted her with their sympathy, for they loved justice and they were indignant that the purse should not be possessed by its rightful owner, beautiful and well-filled with treasure as the other woman had caused it to be.

"For the purse which had been cast aside when empty was the heart of the first woman's husband, and the treasure which it held was love."

*Price, in cloth, $1; in paper, 10 cents. For sale at this office.

Epistolatory Fragments.

M. FLORENCE JOHNSON, *Friend and Co-Worker:* It is with pleasure I acknowledge the receipt of your entertaining letter. Was somewhat surprised to find the author a lady; but so much the better, for an interchange of ideas between the sexes, when carried on in a proper manner, is conducive of much good.

Your ideas in regard to free thought coincide with my own. There is no chance for argument as far as they relate to religion and religion's God. But I judge from the tone of your letter that you do not stop there, and as I am ignorant of the particular phase of free thought that you advocate, I write for more information.

I wish to state right here that I am a strong advocate of women's rights—they can't have too many rights. Women comprise the best half of the intelligence of the human race. Woman's person is her own, and cursed be he who invades her sacred rights. That today she is the slave of brutal passions cannot be denied; but the remedy—what is it, and how to be applied? . . .

The questions I wish to ask are these. Do you believe in the marriage system of the present? If not, how would you bring the sexes together to perpetuate the human race? These are bold questions, I will admit, but very necessary . . . . If what you say does not meet my approbation I will tell you so and give my reasons. . . . My opinion of love may not agree with yours, still a free expression of views may be a benefit to me.

I may not address you in a proper manner, as I cannot make out by your signature whether you are a Miss or Mrs.

Hoping to hear from you again, I remain,

Yours fraternally, WALTER BARTON.

* * *

WALTER BARTON, *Dear Sir:* . . . Why were you surprised to find the author of my letter a woman? You say, "Women comprise the best half of the intelligence of the human race," so if you were surprised to find the letter written by a woman, it must be that you considered it below the standard of the *best half*—hence a masculine production. I have never been able to discover a better half to intelligence or sex. Perhaps I am deficient in my ability to discern goodness.

In regard to the idea of a personal God, I think we agree. My particular phase of free thought is, freedom to think.

I wonder on what authority you use the word "sacred." That belongs in the same grave in which you buried your God. . . . Sacred and cursed are words belonging to the vocabulary of the God-worshipers. You say "Cursed be he," etc.; but who is to curse him—God? Well, "curse" is not quite so religious as "sacred."

"That today she [woman] is the slave of brutal passion cannot be contradicted. But the remedy—what is it, and how to be applied?" you ask. Suppose I tell you of a man who is unjustly imprisoned and ask you what is the remedy. What would you say? I imagine your answer would be, "Release him!" So I would say whenever woman is "the slave of brutal passion" she should be released.

How can you "apply" liberty? I fear *applied* liberty would not be liberty. There are millions of slaves to the Catholic church—what shall we do with them? Free them mentally from their religion. "What will you give them instead?" Freedom to think for themselves, and to express their thought in words and deeds. What have *you* in place of the God which the superstitious worship? Do you want some new doctrine, crystalized in a system, "applied" to your mind in place of the old? You know every priest will say you are likely to be a bad man without it. Have you ever known a person made bad by being freed from a bad thing? Just so surely as men and women are made better by the freedom to think and act in regard to religious questions, are they made better by freedom to think and act on all other questions. . .

How would I "bring the sexes together to perpetuate the human race?" you ask. Well, I don't think it my business to bring them together. If you and a woman want a child I would say you and she should decide how you would come together for that purpose.

If the instincts and love of humanity will not perpetuate the race it would better cease to exist.

It does not matter whether your idea of love agrees with mine or not. If we are both free, you will love the one whose ideas do agree with yours, and I will love the one who agrees with me. If free, each may live his own life and the result may be made known; then we can learn which is better. We all know the present system is far from satisfactory, so why not allow honest individuals to try their ideals and see if there would be improvement?

My proper address is M. Florence Johnson. It looks quite complete on an envelope. I hold to that address as it does not reveal my sexual experience or lack of it, any more than does a man's address. When I read "Mr. Walter Barton" I do not know whether you are married or not. I presume that you are not a youth, or you would be addressed as "Master Barton." "Miss" and "Mrs.," however, are supposed to tell whether the woman has ever been married or not, and I see no more reason for that than for knowing whether or not a man is married. I believe in *equality*. When "Master" means that a man is unmarried, and "Mr." that he is married, or when "Miss" means an immature girl and "Mrs." a mature woman, I may use the prefix. Do you not consider that fair?

You say, "An interchange of ideas between the sexes when carried on in a proper manner is conducive of much good." I am not quite sure what you think proper, but if this letter is improper, and you think better, I can write to your mother, wife, or sister and they may read to you what they think proper.

Sincerely yours, M. FLORENCE JOHNSON.

The Influence of the Radical Novel.

BY ADELINE CHAMPNEY.

"Hilda's Home" is not to be regarded from a literary standpoint; the preface frankly waives all claim to literary consideration and thus puts it outside the lines of literary criticism. Its value lies in another direction and the reader must meet it on its own ground. Passing over, therefore, all the technical points, and regarding it as a picture of what is and what might be, I consider it a valuable book for propaganda work.

The first part of the book, which portrays the present condition of married life, is more convincing than the last part,

which is merely ideal, and rather arbitrary. Every girl is kindly provided with a lover, there are no cross attractions, no unequal attractions, no mistakes, and "everything is lovely." One wants to know what would happen if everything did not run quite so smoothly, for in real life, even among radicals, and in fairly free conditions, there are rough roads, and the path of free love does not always run smooth.

The writer seems to believe in affinities, perhaps in "counterparts," for she makes each maid find a lover who is to her *the* one, and though there are other loves, none of them at all reaches the plane of the one best beloved. This one lover seems to be the only one chosen as a father to her child when motherhood is sought by the woman, and all the women are represented as wanting at least one child. In all this there seems to be something quite arbitrary, and some of us are of the opinion that there would be diversities of attraction, that some loves, though ardent, would be but temporary, and that not all the women would desire children; nor would each woman necessarily desire the same father for all her children.

This is a minor point and is an objection only to those of us who believe that freedom would produce a greater diversity of attractions and relations. To many, even among free lovers, variety is unnatural and undesirable, and for this reason I consider the story of "Hilda's Home" to be better for propaganda work, especially among the timid, than would be a more radical book. The germs of freedom for all desired relations is there, and that the more extreme are not depicted is a positive advantage in trying to present our ideas to most conservatives.

Another valuable thing about "Hilda's Home" considered as an agent in propaganda work, is that it appeals to the emotions as well as to the reason. While man is a reasoning animal, he has not yet learned to subordinate his emotions to his reason, and when he meets any new ideas they come at once into collusion with his emotions before his reason has a chance to take action upon them. It the result is a shock, all further attempt to reach the reason is, for the time, useless. From this cause the finest reasoning on the subject of sex freedom often fails of effect, because the question is met and settled in advance by the emotions, the prejudices of past thinking.

To present a new idea in such a way as to appeal to the emotions first is a kind of flank movement, and often a very wise one. The reason will be willing to listen to excuses, and to search for justification of that which has enlisted the sympathy of the emotional nature. While the fancy is captive to a new experience, the heart beating quicker in sympathy with the delight of freedom, and the untrammeled play of the finer feelings—then, with the soul in mutiny against the old, narrow, slavish dogmas, if there is any "sweet reasonableness" in the mind, sound, just, impartial, sane argument will convince it.

It is just this that "Hilda's Home" is fitted to do. It appeals to both the mind and the heart, and in such a way as to enlist the emotions on the right side. It does not shock, more than is always unavoidable when arraigning old standards and institutions, and above all it presents the ideal of freedom in the sex relations in such a way as to emphasize the purity of the idea.

Purity is the whole atmosphere of the book. Hilda, Margaret, Imelda are pure women, and women whose purity is evident, even to the conservative mind. There is not a note that can be called licentious, voluptuous, even erotic; passion is always subordinate to affection and both to reason. In the portrayal of those whose lives are not attuned to this pure, free love, there is no suggestiveness, nothing coarse and yet they are made to appear in most disagreeable contrast to the free lovers of the story.

It is not ever so with those who advocate free love. There are some to whom freedom in the sex relations means excuse for coarseness, vulgarity, shamelessness. Sex is essentially pure. From this they argue that all mention of sex, anything connected with it, natural or unnatural is also pure. They think a "free" person must of necessity enjoy "smutty" stories, lewd jokes, any reference to sex relations whether it has any useful purpose or not. This is not the fault of the free love idea, nor are these really free people; they are just as fond of the smutty story before as after they embrace the free love platform; they delight in the forbidden topic—partly because it is forbidden—and the unwholesome attitude of mind thus developed may continue after they begin to gain a truer valuation of things.

This class does much to cast odium on the whole movement for sex freedom in the minds of the people as a whole. Seen through their representations and arguments, free love is not attractive to the pure-minded and the timid; it savors of the street-corner and saloon gossip and morality; the familiar handling of words long associated with mystery and with shame is revolting, and whatever of truth and of justice there may be in their arguments appeals to deaf ears. A flippant handling of such grave questions is never in place, and is an injury to the cause when used in presenting the subject to conservatives.

One who is trying to lead another out of the folds of Puritanism into the love of liberty, is often sore perplexed to choose from the literature on the subject. A book which may be wisely offered six months hence will not do at all now. An article which would shock today may be acceptable tomorrow when the way is prepared for it. Hence the "missionary" in this line will welcome "Hilda's Home," for it is a fine book to put in the hands of beginners in this thought. It may well prove an eye-opener to many, and not alone among the over cautious, the prudish, but among the opposite class, for I find it quite as difficult to present the true gospel of freedom to those whose life is one of indulgence in forbidden ways, as it is to those whose lives and thoughts are most Puritanical. Imelda found it quite a task to bring the light to Corn's superstition-ridden mind; in spite of her experience she was not much readier for the truth than was Imelda herself when Margaret first presented the new ideal to her.

Again, Lawrence Westcott was no more apt a pupil than was Norman Carlton, and it would have been useless to try to enlighten Tom Dixon. "A woman who does not believe in marriage—what would you?" From my own experience I set down as hopeless both the spinster who doesn't like to say "Father, because it is so suggestive," and the young male animal who thinks "It's naughty, but it's nice—and the naughtier, the nicer." Such a book as "Hilda's Home" would at least be a mystery to such, and to some a revelation.

I hope the book will have a wide circulation. I wish it could be read by every young man and every young woman in the land. We need to wield an influence over the ideals of the young and it is the books they read in their most impressionable years, as well as the opinions they hear, which form their ideals.

Early in the teens when the incipient manhood and womanhood is awakening and demanding recognition, the young person turns eagerly to novels, wherein he finds depicted the loves and passions which he is just beginning to find developing in his own nature. What does he find? What are the ideals then impressed upon him? Alas! they are of the "brood of lies" and these are they: Exclusive love, exclusive possession; Jealousy, the willing Slave; a woman never truly loves till she is mastered; Marriage, a Divine Institution; Divorce, eternal Disgrace; Once Lovers, forever bound; The Family, a Divine institution; Man, the owner of Wife and Child; Motherhood out of wedlock a sin and a shame;—you know them, the odious ideas which are sown in our young minds and often linger there even when we come into fuller light. How we despise them now! How we long to sweep them out of existence and end their falsehood-bearing and sorrow-breeding career! In all literature they are rampant, the dead and decaying superstition of a day that is past, an ignorance that is outgrown by the world's thinkers, but which still lies in wait to ensnare in its slimy folds the young, the aspiring, the growing minds of the leaders of the future.

We welcome "Hilda's Home," we give thanks and all honor to Rosa Graul, and we stand ready to welcome many more; we want to flood the world with sweet, pure, wholesome stories of love that knows no bondage, womanhood that knows no "thou shalt, and thou shalt not," manhood that seeks no possession, no mastery, and childhood that is loved and sought. The Ideal must precede the real. To renovate society we must remodel society ideals. Then shall we begin to see the light of a new day.

Coming Out.

BY ALBINA L. WASHBURN.

It is really encouraging to find so many people who have long been thinking, but dare not speak, now lending their voices to the advance movement. Courage to speak comes when they find others sharing their convictions. For my part, I have long practiced plain speaking not only for my own satisfaction, but for the very purpose of encouraging the weak and timid. Women especially, who have long been held back, need to cultivate their self-esteem and to be taught that the world needs their thought. It is their duty to utter the truth that is evolved for them only.

An intelligent woman near seventy, active and social, said to me, "I have long thought that it is all wrong for husband and wife to occupy even the same house much less the same bed A woman should be left entirely free and independent and relieved from the drudgery of washing, mending, feeding and caring for other than herself and children. I believe all would be happier if the visits of the husband were on a purely social and intellectual basis. Many a quarrel separating loving hearts has arisen out of the jarring of domestic or other matters quite foreign to their love for one another. They would preserve that love and their self-respect by living apart."

Another intelligent woman of eighty years remarked, after approving an article I read to her from Lucifer: "Yes, I said to a young man once—a young man to whom I felt free to speak—(he was just getting married). I said, 'John, for pity's sake when you get married don't be guilty of committing a rape on your wife. Remember that she belongs to herself and respect her and yourself enough to act accordingly.' Yes, indeed," pursued my friend, "many a young and sensitive wife, an innocent, ignorant girl—ignorant of men I mean, has has been shocked and disgusted on her marriage night so that she never could love or respect her husband again."

"And yet," I replied, "they go on suffering in silence, in the belief that separation and divorce are disgraceful and society holds them to their vow."

"Well, it don't, or at least it couldn't if they did but know it. But O, if they would before marriage only inform themselves of the rights of one another and how to live, it would be so much better."

A lawyer said yesterday, "I'd like to be appointed an assistant attorney down at that court on the west side. Do you know how they treat those prostitutes? They make a raid on Market street every little while, haul 'em up and fine 'em—yes, to get money—and, I 'spose you've heard, they tip the wink to the men, as they never get caught—O no! If I had authority I'd never fine 'em a cent, poor things. Society makes 'em and society ought to protect 'em. Damn society, anyhow!"

At our Social Democracy and co-operative gatherings I meet a mother and her two big boys, well-behaved and attentive. They all seem so glad when I give them a new copy of Lucifer.

"Do you go to school?" I asked.

"We go here, one of them replied with a smile; "we work when we get a job."

A man to whom I lent "Kasrezza," Dr. Stockham's invaluable work, said to me after reading it:

"If we'd had that book forty years ago we might have led better lives and been a deal happier."

I also supplied the family table with Lucifer every week and found it appreciated.

"But," said a dear woman friend after reading "The Awful Life of a Lawful Wife" in a recent number of Lucifer, "what will become of the children of these free lovers or whatever they are? I think," she continued, "that they ought to be married and the father ought to support them."

Then I told that sweet, benighted soul that many a married father did not support his children; that he often deserted his wife, and if he did not the wife had to earn enough to keep all, himself included; that we read not only of the sailor who had a "sweetheart in every port" but of men who had a wife in every state; so that looking at the question from that standpoint, marriage was not the ideal condition we would fain believe. Children are looked after somehow or they are abused or neglected without, so far as we can see, any reference to the marriage of their parents, so that what becomes of the children is really a question by itself.

Doubtless men and women are happier and nobler together provided they have the elements of harmony and nobility in their characters; so children fare much better reared in congenial homes where everything needful to their best growth (including genuine love) is supplied.

They should be taught to love as well as to dance, but we must admit that sometimes children fare better at the hands of others than with their parents. We all owe a duty to the young for their sakes and for our own. It used to be much the fashion to pity children who had a step-mother. We have learned to think and to observe that often children gain not only in physical care and moral training, but in mother love by the removal of an own mother and the substitution of a stepmother. The qualifications needed for any position in life inhere in the the person and not in the law; hence a loving woman of good sense may profitably supplant a careless, brutal or ignorant woman who has happened—mind I say *happened*—to give birth to beings who need the ministrations of her successor and would be ruined by her own. Let us learn to look at things squarely in the face and to judge clearly each fact by itself.

Forced to Love

BY JAY CHAAPEL.

Walking one sunny day last September in the country near the magnificent Maine woods, I met a little boy leading a big, yellow, hybrid looking dog, by a dirty knotted string. I said to him as I patted his head,

"I suppose you love that dog and the dog loves you in return?"

With a gracious smile and dignified air he replied:

"You bet he loves me; he knows very well if he didn't I would knock the stuffing out of him!"

That is just about the situation of things with this land boasting of freedom and the Filipinos.

Palmetto, Fla.

Fashion Notes for Men

[The following is especially commended to the attention of those who think Lucifer a "one-ideaed, woman's paper." The notes were written by Ana Perkin, a woman who dresses in coats and trousers]:

The trousers this spring are flared at the bottom. One or two stiff rattan hoops are run in the bottom to keep their shape. They are faced with pink silk.

The new frock coat reaches to the knee. It is lined with pink silk. The bottom of the coat is finished with a black satin ruffle, slightly full. The sleeves are flared at the top, slightly puffed at the shoulder, and finished at the wrist with six buttons and a little black satin bow at the top.

The vest is cut very low and laced across with gold cord.

Two large roses, a red and a white, are worn at the left side of the silk hat.

The hair is parted in the middle and held in place by gentlemen's side-combs.

The watch is worn outside the vest, fastened at the pocket seam with a large ornamental pin. The watch charm is a gold donkey.

The gentleman of fashion may now sally forth, knowing that he is properly and elegantly arrayed.

756.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Do You Want a Copy?

You have been looking long for the appearance of HILDA'S HOME in book form. The delay has been vexatious, and doubtless has taxed the patience of many who were charmed with the story when they read it in serial form in Lucifer. The edition printed was limited to one thousand copies, many of which were

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This powerful poem of more than 600 lines, is the work of OSCAR WILDE. C.3.3 having been the poet's prison number during his confinement in Reading Jail. It is dedicated to the memory of a trooper of the Horse Guards who was hanged in the jail at that time, and it depicts the terrible sensations of the author and his fellow prisoners before and after the execution.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 14. CHICAGO, ILLINOIS, APRIL 15, E. M. 299. [C. E. 1899.] WHOLE No. 757

Love Must Be Won.

Love is not free to take, like sun and air.
Nor given away for naught to any one.
It is no common right for men to share—
Like all things precious it is sought and won.

So if another is more loved than you,
Say not, "It is unjust," but say, "if she
Has earned more love than I, it is her due,
Were I deserve more it will come to me."

But if your longing be for love indeed,
I'll teach you how to win it, a sure way:
Love and be lovely, that is all you need
And what you wish for will be yours some day.

—SARAH *Coolidge.*

Some Trials Incident to Transition.

MY DEAR HELEN: Is not Edith's experience causing you, both of you, too much chagrin? Do not think so much of it until you have had time to get a better perspective. You will be able to laugh at it by and by instead of being full of indignation.

But the first keen sense of the situation is depressing and almost disheartening—although, perhaps, no word with "heart" in it should be used in this connection.

Ask Edith what has become of her cheery, ever-ready "never mind; don't you care." The entire episode meant only that Adolph was in what Edward Carpenter would call a "passing sex-spell," and when he offered her love it had no particular reference to her but only to "some one, anyone." She ought not to feel too personally insulted. Adolph is not the only man into whose mind has never yet entered that a woman may be free to love and yet may not love him. Edith must take it as one of the minor points of a liberal education which no one can afford to go without.

I know how Edith feels. "The quality of mercy is not strained," but I sometimes fear that the quality of love is becoming so. In this transitional age, perhaps love's attitude is—occasionally—ludicrously like that of Doss, one paw up and one down, uncertain whether to go or stay, to be or not to be, and what to be or not to be. In this uncertainty there is a good deal labelled "love" that seems to be a combination of benevolence, a dull interest, a half-perception of the requisite number of admirable traits—the "yes, I think you will do" variety. The product bears about the same relation to heart-love that a fashionable "at home" evening does to the communion of souls.

But free love theories can hardly be held responsible for men like Adolph. If he had never heard of love apart from marriage his feeling would have been of the same essence. Shaw's characterization, "The humdrum fondness of the bourgeois Jack for his Jill" is excellent. Love never rises above the high water mark of the lover.

You said that you sometimes felt as if radicalism never made a day's more happiness for anyone. But that isn't what we have to expect of it *now*. If radicalism means new discovery of truth it must make for happiness sometime—but at present it is in the making. "I came not to bring peace on earth, but a sword." We are perhaps—probably—worse off in a good many ways than those to whom the old creed is still enough. We are no longer fitted to the old, and the new is not yet here. This is the time of storm and stress. New ideas only put us out of touch with the old life and the old life has still possession. There is no unity, and there can be no unity, about our own lives while all else is still of the old.

A bicycle is made to be ridden, not to stand alone. The rider not being at hand, nor anything else, it will tip over ridiculously and ingloriously. And we have no right to expect any other feats of new men living in an old world.

I will confess that I have often felt—just as your indignation about Adolph is making you feel at this moment—that the radicals were a poor lot. But I remember that before I was one, I used to see people behaving in a way which made me say, "We're all poor critters." New ideas do not affect temperment or tenderness. Nor do they at once remodel character. And yet *ultimately* new thought will effect everything, will reconstruct everything.

It ought to be remembered that to strike out in an entirely new line requires a certain kind of force in a character—possibly even an aggressive forcefulness—and perhaps that is incompatible with the easily graceful and beautiful qualities which we would enjoy finding in people. And then you know, it is like this: The pioneers of the world always have to do the world's rough work. It is not fair to demand that their hands be always soft and pleasant.

Mrs. Stetson says that some time, "women will make better men." I intend to quote her exactly, but the book is not at hand. Better men will be made better when the conditions of life are better, when freedom is, and life in freedom. But more goes to the making of fine men than any woman's will and intention. For a long time yet, some very heroic women will make some very worthless men.

And it is to me quite incomprehensible that a woman can seriously believe it possible now, or that it can ever be possible, for a woman to be educated into reading character so discerningly that she will be secured against mistake in her choice of a lover. I say "lover," although Mrs. Stetson is speaking of husband. I often think of the Frenchman who replied to his daughter's remonstrance against marrying a man whom she hardly knew at all: "That is not at all necessary, my dear; you will know him better in a week after marriage than in a year before." That is not all, either. One may live with a man many years and know him not at all. Knowledge of character is a faculty which only experience—long experience—of life, develops. Education can do nothing directly in this, although a false education may mislead.

I have not said that a certain quality of happiness was never found in a communal home. I am only convinced that such an arrangement is fatal to the growth of individual strength.

What is really needed to be perceived is that, other things being equal, the communal household is ruled by whoever in it has the kind of strength we call self-assertion, and often by the kind of self-assertion that comes from a deadness of feeling where others are concerned. The woman is not always subjugated in the home of today; sometimes the man is. GIOTTO.

The New Marriage Law of North Dakota.

"Be it enacted. . . The probate judge in each county shall appoint a board, consisting of three reputable physicians, one of whom shall be a female physician where practicable; if there are not that number of physicians in any county, the board shall consist of two, but if three are appointed, not more than two shall be of the same school of medicine where avoidable.

"It shall be the duty of this board to pass upon the application of all persons for licenses to marry, and no license shall be issued to persons contemplating matrimony unless they shall receive from the board of physicians appointed a certificate setting forth that the applicants are free from the following diseases, any one of which shall be deemed sufficient cause for refusing a license to marry: Dipsomania, true insanity, hereditary insanity, primary, secondary or tertiary syphilis, hereditary tuberculosis or consumption.

"The examining physicians may be removed for cause by the State Board of Medical Examiners and shall be removed for inefficiency or neglect of duty, or when complaint is made by any applicants for a marriage license whose complaint is sustained by a majority vote of the board. Applicants for license to marry shall pay a fee of $2.50, for examination, and out of these fees the members of the examining board are paid their salaries."

The author of the bill, State Senator H. M. Creel, said that the bill passed the senate after being considered by the Judiciary Committee at Bismarck, N. D., March 1, 1899. This is another bill against the rights of the people, and is a great big African in the medical wood-pile! Why did Mr. Creel not include in his list vaccination, which has been proved to cause both syphilis and consumption? I do not usually take a pious streak, but this time I will quote from a syposiumm given in the New York "World" by several Divines, showing the trend of progressive thought:

Rev. Heber Newton: "The church and clergy have been derelict. They have not taught the people the responsibility of marriage. I would not like to see such law adopted in many states at present. A beginning must be made somewhere, if we are ever to have a rational and sane dealing with the social problems."

Rev. Rainsford: "The impression seems to prevail among a great many people that (more) law is a cure for every evil. I entirely disapprove of this rushing into legislation for all kinds of purposes, and I do not believe such a bill as this will be of any value and is unworthy of further discussion."

Rev. Dr. Dix shows the ear-marks of the churchite. He says: "The legislature should not traverse the laws of the church." Taking for granted every church law is perfect. O, my!

Rev. Ducey: "In the Catholic church marriage is a holy sacrament. It is certain that the normal instincts of nature cannot be restrained by man-made laws."

This is one of the very best of reasons why all priests should marry, but the edict of the church is against it, though it is seldom a priest will tell so much truth all at once as this Rev. Ducey. He says further:

"It cannot be predicted with certainty that children of diseased parents shall be themselves diseased. I could not contemplate with equanimity the ruin of so many lives which might be productive of good. The law is defective and cannot be enforced."

Last but not least the divine (?) Ingersoll says:

"In my judgment science will not only increase sentiment, but sense also. Men are influenced according to their capacity, their temperament, their knowledge. Sentiment can never be destroyed and love will forever rule the human race. I have not much confidence in law—in law that I know cannot be carried out. The poor, the sickly, the diseased, the degraded, the crazed, as long as they are ignorant, will marry and fill the world with wretchedness and want. Let us have more science and more sentiment, more knowledge and more conscience, more liberty and more love."

Is it not one of the enigmas of the times that this "World" paper never once asked the opinion of the mothers or women upon so all-important a law? It sends straight way to the eminent he-male men—ministers who have always ordered the making and obedience to all such august legislative laws where women are most concerned, but never once allow them a voice in the legislative halls. "Wimmin is queer things." They much rather follow after some sky-pilot than to pilot themselves through the earth and heaven too, if they should be so unfortunate as to go to a Christian's Heaven. Really, I think I'm not so very pious after all, but I am yours for justice,

FLORA W. FOX.

Brief Notes.

BY C. L. JAMES.

Naturally the Lake Bay Colony being founded on liberty, succeeds better than Liberal, Sinaloa and all other communities founded on authority. But has it vigor enough to fight the persecution which will surely come when its neighbors find out that anarchists and free lovers have the gall to succeed? If so, it is the nonpareil. If not, its members would be better employed is a city, converting the world to anarchism.

I am afraid Romulus was born too late to be up in his Malthus. If economic independence builds up new and happy homes like nests of free birds in spring they will soon destroy economic independence. But economic independence won't build them. Homes are playing out; restaurants, bakers' cooking, private peoples' dinners, laundries, telephones, *rus-in-urbe* villages around all the great cities, and bonanza farms, mean co-operative housekeeping and new idealism ahead.

Harriet R. Oh, no, I didn't concede that government must be retained for the sake of convenience. Only that "tyranny, like hell, is not easily conquered." As to public schools:

> Oh, if folks knew their own affairs
> As well as what are none of theirs;
> If Jack could do the chores of Jack
> As Tom does his behind his back,
> And Tom could do but Tom's as well
> As Jack the way to Tom can tell;
> The work would doubtless be well done,
> But how could Jack and Tom have fun?
> Since both love bossing more than biz,
> Their work is cramped the way it is,
> While Jack and Tom elect a boss;
> They like it—never mind the loss.

I mustn't find fault with Comrade Beeson since he agrees with me about what chivalry means. But I will give him the information, unwelcome, I am afraid, that I have written a reply to Kerr, which perhaps Lucifer intends to print, and of which the gist was that chivalry, according to his own definition, is not the destined emancipation of woman—that she is becoming free not because men revere her weakness, but because she is stronger socially and financially than she was. Surely this is something to the point. It seems rough that before this reply to R. B. appeared I should also have Dora in my hair. Ten years ago, amidst the heart-searchings of the Chicago martyrdoms, I deliberately resolved to give all my time to the work of human emancipation, and stop trying to "get a living" except as I might pick one up along that road. I need hardly add that I have been several times as near starving and freezing to death as any average specimen of those whose burden I thus assumed. But I will inform Mr. Beeson that it has all along been my opinion, as it still is, that knowledge is necessary to emancipation and that I did well to cultivate it. True, there are different kinds of knowledge. I have seen recent proof that a man may do something for the emancipation of mankind though he does not know the difference between "patrician" and "partisan," or between "innovate" and "invade." But "wisdom is justified of all her children." A man of that kind could'nt do my work.

How and What Shall We Teach Our Children?

From "The Human Flower," by Ellis Ethelmer.

Doubtless the soundest and most unexceptional way to introduce the requisite physiological knowledge for children is by the teaching of its parallelism in simple botany; some of the incidents of animal and vegetable biology in the processes of generation being so closely analogous to us as to almost insensibly induce the reflection of the further truth in the young student's mind—at any rate, with very slight indication on the part of teacher or parent. . . Happily our false shame has scarcely reached the excess of considering any function of a flower impure, or improper for general observation and consideration. Indeed, our very emblem of purity is a flower; and that any idea or suggestion of impurity should attach to corresponding and equivalent human functions is due largely to that ill-advised excess of reticence, and groundless reprobation of innocent inquiry upon the subject.

* * * * *

But not all parents, however well-intentioned, have the technical knowledge required to meet and satisfy the questionings of the youthful intellect of this advancing day. And to parent or to child, school books or the generally accessible manuals of physiology are of no avail, for from them all mention of the generative organs and functions is usually excluded.

* * * * *

One of the most natural thoughts to occur to a child's mind is the question, "How did I come into existence? I know that I was 'born,' but what *is* 'being born'?" The thought may have suggested itself while one was still a small child; and would almost certainly be renewed by the arrival of a baby brother or sister or other relative. Then the information was perhaps sought from father or mother, whose reply—a judicious one—may have been, "It is a thing you will be able to understand better when you are older." But the pity is that, generally speaking, as the child does grow older, the awaited knowledge is not supplied. Too frequently the child has a silence and shamefacedness gradually forced upon itself in regard to thought or questioning upon the matter. And when, later on, the further growing observation as to difference of the sexes is aroused, the youthful inquirer may find that curiosity on that subject also is checked or met with evasion. This reticence on the part of those applied to may, however, have been largely due to their own lack of full information; since there has not been very clear knowledge and instruction on many of these points till within recent years.

* * * * *

Those of you who have thought upon the matter at all deeply will have reflected that not only are human beings born or reproduced—older ones dying off, and their places being filled by younger ones; themselves to disappear in due time, leaving successors in their turn—but a similar thing occurs with other animals, and with plants also. Thus you know that dogs and cats and horses may die, but that puppies and kittens and colts have been born, which grow up in their places; and if you have ever looked after a little garden of your own, you know that though your delicate-scented mignonette or your brilliant convolvuluses die at the approach of winter, yet the ripe seeds you have gathered from them will grow up into similar flowers if you sow them the next spring. Indeed, if the ground has not been disturbed, you may find similar plants growing again without your help; some of the seeds having fallen from the mother plants to the ground, and lain hid and dormant during the cold months, till the warmth and light of spring called them into full light and growth.

So far we may see how human beings and animals are some what at one with plants; but as we go farther on we shall find them still more alike in their nature and action, and you may be surprised to learn how very closely similar are the processes which have brought into life a little violet plant, and a little human baby that will perhaps be called by the same name as that sweet flower.

Crudities Criticised—No. 9.

BY FRANCIS BARRY.

There seems to be adaptation and harmony in nature, with a single exception. A vast amount of poetic aspiration has been developed, with very little poetic ability. The columns of reform journals, to say nothing of capacious waste-baskets, are in evidence. The very pretty poem of Jonathan Mayo Crane in Lucifer of Feb. 11 (No. 749) is an exception to the general rule. The poetry is good, the sentiment better.

Two able writers have taken considerable space to discuss chivalry. As two-thirds of the world's work is done by women, it seems that this masculine attribute, though possiby a beautiful and even magnificent ideal, does not exist as a matter of fact, to any great extent. But as woman's work is just as useful, and just as faithfully performed as that of her stronger and more assuming relative, it is difficult to discover where and how any great amount of chivalry is to come in. In case of parentage, the masculine parent, to be just, not to say decent, will furnish a full half of the care and providence, he will hardly be able to indulge largely in chivalry without sitting up too late for his good health.

It has been claimed (see Lucifer Feb. 18) that marriage "tends to limit the venereal contagion." As the world is nearly full of marriage, and as there is yet a fearful amount of sexual disease, the limiting business does not seem to have been a wonderful success. Marriage and sexual disease go together and will go out together. It has been often claimed that non-exclusive sexual relations develop sexual disease. It is not true. But it is true that free lovers will need to be select and judicious, and prudent and watchful to the last degree, or they will help to spread this constituent element of the marriage system. As yet there is more innocence than wisdom in freelovedom. Let wisdom "bear a hand" till the marriage abomination goes to the shades, then innocence can have its own way and be happy.

One of Lucifer's esteemed contributors, in giving an account of two lovers who were too honest and pure-minded to get married, calls them husband and wife. But there never was in the wide world, a wife who was not a married woman, or a husband who was not a married man. To use terms otherwise is to go contrary to the dictionary and general understanding Worse than this, by far, is to apply terms that pertain to the marriage system to relations that are innocent and commendable. Intelligent and well-meaning persons do nothing so pernicious as to engage in white-washing marriage. But no one who does it need feel lonesome, nor as especially criticised, for the "woods are full" of semi-radicals, who take time they had better devote to sleep, to ply this nefarious trade. Thirty years ago, in writing an article for the Stanton-Anthony paper, the "Revolution," in denunciation of the popular mistress system, I said incidentally, as I had been saying for fifteen years previous, that it was more honorable to be a mistress than to be a wife. The papers raised a hue and cry, and Mrs. Stanton, broad-minded and wisely brave woman that she was and is, came out with an elaborate editorial demonstrating that "Francis Barry is right." Lucifer's praiseworthy contributors should not be content to be thirty years behind the respectable radical—Elizabeth Cady Stanton.

Magistrate—"You are charged with beating a horse. What have you to say for yourself?"

Prisoner (sobbing)—"Why, yer worship, I've just lost me wife, yer worship."

LUCIFER, THE LIGHT-BEARER

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ONLY PERSONAL letters have been received from the editor this week. I quote the following from his latest letter, written at Pensacola:

"Reached this place at 11 last night (April 9). Did not feel strong enough to go on to New Orleans without stopping for rest and sleep. Stayed two nights and one day at Jacksonville, with A. and Ina Champney, and with A. J. Gardner of Kissimmee, Fla. . . Have considerable headache and some cough, but don't consider my symptoms alarming. Expect to go to New Orleans tonight—reaching there between 8 and 9 o'clock. I wrote you I had some copy ready, or nearly so. Expected to finish it and send it on today, but circumstances prevented. I saw No. 755 at Palatka and at Jacksonville. Some rather bad typographical errors, but on the whole a very good number, I think. Sometimes my meaning has been changed by typesetter. For instance in one of my letters I was made to say "on my trip this year," instead of "on my trip *thus far*." A very important difference—the inference being that I am in the *habit* of taking a vacation trip every year. I may not always write plainly, but I certainly try to make my letters plain enough for an average reader."

A Truth-Telling Judge Discovered in St. Louis.

"A man should have the right to slap a wife occasionally, but he should be very careful whose wife he slaps." This is the opinion of Judge Thomas H. Peabody of St. Louis, who discharged Bernard Kretzer, charged with wife beating. Just so. A man has a right to kick a dog occasionally, but he should be very careful whose dog it is he kicks. In either case, he should be sure that the property punished is his own. Otherwise the owner may sue him for damages. Of course neither the woman nor the dog has any right to object to their master's treatment of them.

It is evident that Mrs. Kretzer was laboring under the curious delusion (a delusion shared by many intelligent people) that there is a law to protect wives from physical violence, so she appealed to the court for such protection. The learned Judge soon set her right, however, rebuked her presumption, and dismissed the husband. We are not told whether her master gave her another "dressing down"—to use the elegant expression of the Judge—as a punishment for the inconvenience of his attendance at court. Probably she has learned the futility of making complaint if he did.

"When a woman takes a man for her husband," says Judge Peabody, "she does so knowing full well he is to be the ruler of the house."

Unfortunately, women do not know the blunt truth as stated by this Judge. The real facts are hidden by romance and illusion. I would like to see Judge Peabody's decision printed on every marriage license that is issued. He would thereby do more good than he could otherwise in a hundred ordinary lifetimes.

"And," continues our Judge, "he [the husband] shall have as much to say as she. Whenever there is a dispute between them and the husband's desire is a good one it should certainly be acceded to. If he is then provoked to undue anger I think he would be partly justified in striking her."

Who is to decide if the "husband's desire is a good one?" it may be asked. What a foolish question! Who but the husband should decide it? It is scarcely probable that a woman would oppose, at the risk of submitting to a "dressing down," a desire which *she* considers "good."

A marriage license is a license to indulge in "undue anger," it appears by this decision. If a man yields to impulses prompted by undue [sic] anger, when "provoked" by a woman not his wife, he is not usually excused therefor. It is well to make a note of the various passions to which marriage license gives free play. Such information should be especially useful to women contemplating marriage.

In this case the woman's offense was that she was "trying to counteract and thwart her husband's will in the presence of their children. It was setting a bad example, which he had a right to rebuke," we are informed by our legal guardian. Are we to infer that in striking their mother in their presence the father was setting a *good* example to the children?

"It would be a good thing to warn the women of the country that their husbands have the same rights that they have in the home and they should always be respected."

True, O mighty Judge! And I, in my weak way, will aid in sending forth this warning! If the man has the "same rights" that the woman has, does it follow that the woman has rights identical with those given the man?

Granted the rights claimed for the husband, is the wife to be excused for yielding to "undue anger" when provoked? If so, and if she should strike her husband, is it agreed that she would then be setting a good example to the children? If "same" does not mean "identity," "oneness," and therefore equality, what does it mean? As a matter of fact, this equality of rights is the kind enjoyed in many a home. And yet such homes are maintained for the benefit of the children! Is it a matter for surprise that there is so much hatred, strife and misery manifest in the world when the home is, as now, the hot-bed of these evils? Let us rejoice that "There is no place like home!"

LILLIAN HARMAN.

What Can We Do for "Unfortunates?"

Under the department heading, "Various Voices," will be found a number of extracts from letters referring to "A Practical Question," which appeared in No. 752. I expected to take up the subject again before this time, but press of other matters has prevented.

In effect, the question was what could be done to aid women about to become mothers outside of marriage, and who, because of their false education, believe themselves thereby ruined. They are unfortunate, truly; but no more unfortunate than their married sisters who bear children when they are physically or financially unable to do so. A woman suffers enough under such circumstances without having added the horrors of social ostracism and disgrace, and loss of self-respect.

There are now in the cities plenty of places where a woman can remain during the periods of pregnancy and child birth, and from which places she can have her baby adopted, but these are available only for those women who can pay a price which is beyond the reach of the majority. So this thought occurred to me: It may be possible that in each state there are women who could and would take women who find it impossible to remain at home, and, either at a reasonable rate for board, or freely when circumstances rendered it necessary, give a home and considerate treatment to the dual life needing help.

As Lucifer has subscribers in every state in the union, I hoped

a suggestion of this kind might meet the eyes of some of these women, and I gladly report that I have received responses from ten states. Kansas led with six answers, and other states have several to their credit.

Organization with the object of providing a large home has been suggested by several, but that is impracticable at present, I think. All that I expect to do at present is to record the names of those who are willing in any way to help, and then, when I learn of a women who needs such help I can put her in communication with those nearest her. I believe much good can be done in this way, at a cost of but little time or trouble.

Much could be said on this subject, but more important than words is earnest thought. If you deem it worthy of your consideration, will you not let me know what you think?

LILLIAN HARMAN.

People of Bad Character Must Remain Married

If "Old Mizzoury" doesn't get her name in the papers it will not be fault of her judges and legislators. Here we have a bill which has just been introduced in the House at the instance of the State Bar Association, requiring that all decrees of divorce shall be provisional for one year, and only be made permanent upon proof that the person seeking the divorce is of good character.

Why it is that a person of bad character is presumed to be a desirable marital partner and parent, is perhaps clear to a Missouri lawyer, but I must confess that my brain is too sluggish to comprehend. If I believed in marriage (thanks to my lucky stars, I don't), and if I were married to a man of bad character (thanks to myself I am not), I should certainly be very grateful to him if he would get a divorce from me.

I wonder if this is the result of a deep-laid plot to give occupation to the lawyers and judges? Two people of bad character are not usually supposed to be the best stock from which to breed the coming generation. Yet this law would hold them together, for neither could obtain a divorce. And who, pray, is to decide what is "good character?"

L. H.

Does Liberty Slay Love?

There is not so very much difference between the comments made by M. Florence Johnson and my own ideas. She admits the change in love, but thinks men and women will suffer equally. I think women will suffer more than men in adapting themselves to a love that means only a transient, evanescient, passional desire, dissolved as soon as expressed, after they have so long looked upon love as a steadfast, permanent anchorage.

Love, robbed of the elements of permanence, stability, constancy, its all-around mutual interests and co-operation in all departments of life, is something so different that the poets who sung of its faithfulness and constancy would not recognize it now.

My comparison was not between intellectual men and savages, but between the men who worship conventional gods and those who have thrown away all gods. The men who consider themselves progressive, free-minded, philosophical, who study biology and ologies "warious" are the ones who take the sincerity and sentiment out of love and have most to say about the "inferiority of woman." Not that all conventional men are good lovers and radicals are not, but a greater number of the latter regard love as a very light affair. It has no bearing on the serious concerns of life.

Men do not want to be taken seriously in love-making; they express a good deal of surprise and distress, or vexation when they discover that some foolish woman is suffering over an affair that should have been forgotten as soon as ended. Of course in many cases the thing is reversed and the man does the suffering, but not so frequently.

Love has triumphed over the dictum of church and state, has escaped through the prison bars of custom and Grundyism to be slain in the camp of the free lovers, its professed friends and rescuers.

The editor of Lucifer may accuse me of a "tendency to generalize from a limited individual experience," but I do not care now to defend myself from that.

I wish to state emphatically that I have no regrets or complaints or objections against any result of liberty. If love is robbed of the qualities we thought belonged to it by knowledge and analysis and investigation, let them go. We will not mourn over crumbling idols. If love is slain by liberty, still will I trust in liberty.

LILLIE D. WHITE.

I do not admit the change in love. Love is rare, and ever was so. The change is in our refusing to endure the hardships common to our ancestors. Formerly a woman bore many undesired children, and did the work of two or three women, and all because when a maiden, a youth told her he loved her. The liberal woman refuses to perform the "duties" of a wife and abandons the house when the lover changes to a legal owner, and the home becomes a workshop or prison. Our mothers expected nothing better, and the "good provider" need not be a lover. Indeed a caress given by a person after he or she had reached "middle age" was "spooney," "disgusting," "silly." That is the kind of home life that is going. There have been lovers. There are lovers, and the more intellectual, the better, more tender the lover. And as there has always been transient, evanescent love, there probably always will be. There have always been steadfast, true men and there always will be.

"My comparison was not between intellectual men and savages, but between the men who worship conventional gods and those who have thrown away all gods."

But if it is claimed that intellectual men do not love, we must go clear to the beginning and see if unintellectual men love better. Let us carry our reasoning to a logical conclusion.

M. F. J.

The Sun Salutation.

"Melitta," in "Freiheit."

"Earth shall have spring again!" gleefully shouted the warm golden sunshine as he darted through ether waves.

"Earth shall have spring again; go proclaim it to the peoples pining in night and ice," was the message Mother Sun bade him deliver. But as he drew near the earth he grew pale at the sight of so much misery and privation. Gladly would he have returned at once, but just then two smiling innocent eyes met him and two child hands were wistfully extended toward him. In a basement tenement of a huge city a child of anguish had clutched a sunbeam.

Again the sunbeam sped away to the quarters of poverty, but here no one had time to notice him, and none cared to know aught about sun messages. Forth, therefore, he flew, until he came ro a large, cold, desolate house within which lay many invalids to whom no friendly hand ministered, for whom no heart beat either in hope or fear, poor forgotten ones who were here awaiting the end of a friendless existence.

There in one corner lay a woman with wild, distorted features. She had been despised and hated, for oh, cruel fate! love for her child had made her an unfortunate. Despised and hated, though dying, was the outcast still. Trembling, the sunbeam kissed the feverish brow of the sufferer, and a warm thrill permeated her. She thought of her love, the love that had caused her all this anguish and smiled blissfully.

In his narrow cell famished a captive, a workman—one of the best of men. He had fought bravely for freedom and light and had been condemned to night and death.

"A human being in a dungeon," thought our sunbeam. "Why dost thou tolerate it, O beneficent Nature, while fragrant flowers are free and warbling birds and babbling brooks?"

Then he shone into the heart of the lonely captive, down deep into a heart with a burning thirst for sunshine he beamed

"Springtime must yet come," thought the captive, "the springtime of liberty for which men have so hotly contended."

Further and further glided the bright messenger of spring

until he reached the silent city of the dead. He skipped by the tomb marked by splendid marble shaft or stately statue until he reached a mound with a plain memorial. Sacred is this spot, for the spirit of truth and liberty keeps vigil here. Here the exalted ideal, which outlives its originators and confessors, triumphs over death. Thousands stood around the graves of the heroes who fell in '48 in the struggle for freedom. They had dedicated countless wreaths to their noble predecessors—shoulder to shoulder they stood a mute, strong, proud host. An inviolable oath welled up in each heart, each felt the solemn compact though none spoke.

The day was declining, the sun sinking, yet once again flitted the sunbeam, radiant and blood-red, over the graves of those who fell in March. But those who lingered understood the blood-red sunbeam. Yes, springtime shall gladden the earth again.

The Question of the "Bed and Board."

Occasionally we see an advertisement to the effect that inas much as the advertiser's wife has left his "bed and board" he will be responsible for none of her debts. Sometimes, though not often, the wife "talks back," as in the following, taken from the Liberty, N. Y., "Register:"

"Whereas, my wife Helen, has left my bed and board without just cause or provocation, I forbid all persons from trusting her on my account, as I shall pay no debts of her contracting.

J. T. Tremper.

"And, whereas, that the said bed above mentioned belongs to me and is still in my possession; and whereas the said board was nothing to brag about anyway; and, whereas, such as it was it has left my husband and he it, and not I him; and, whereas, the only other board now running at large and unchallenged was a half-paid-for table, which has disappeared with the alleged provider and non-owner of the bed aforesaid; and, whereas, the aforesaid trust, as above said, was never operative; therefore, be it resolved that my husband never had any bed and but a very meagre amount of trust and not more than half a board to protect; and, be it resolved, furthermore, that he be allowed to hustle for new board, a place to lay his head, and such trust as God and man may see fit to endure; and, be it further and lastly, resolved, that undertakers are not barred on the aforesaid and lastly named trust.

Helen Tremper."

Three Good Rules.

If every one would read the following rules and then *heed* them, the world would be improved more than by all the sermons that ever were preached:

"If you are tempted to reveal
A tale someone to you has told
About another, let it pass,
Before you speak, three gates of gold.
Three narrow gates—first, 'Is it true?'
Then, 'Is it needful?' In your mind,
Give truthful answer, and the next
Is last and narrowest, 'Is it kind?'
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

VARIOUS VOICES.

L. M. Bryan, New Florence, Mo.—I see our subscription has expired and send you fifty cents to extend our subscription and ten cents to help send out sample copies. I shall always be thankful to some one for sending me samples, and take this method of showing it. If I can cause one or two papers to fall in the right place and shed a few rays of sunshine I will consider myself well paid.

T. J. McPeron, Cheney, Wash.—Enclosed find $2, for which please send me one copy of "Hilda's Home" and credit me $1 on subscription. Wife and I think your paper is grand—we cannot very well get along without it. Hope the trip to the sunny south will greatly improve the health of the editor. While you of the east are having such unusual cold, we of this northwestern state are having sunny spring.

A. H. T., Mo.—I have thought that the desire you expressed in regard to these poor husbandless mothers (none the poorer for being husbandless, but from adverse sentiment) can only be realized by systematic organization or co-operation. When I read in last week's Lucifer of the "Free Discussion League" (and free discussion is one of the tenets of my creed that I feel sure of) I felt that I could not afford the seventy-five cents membership fee. But for this protection to prospective unmarried mothers I am willing to subscribe one dollar per year and more if my financial condition should improve to permit it. And I am a man, too. I don't know but your appeal was intended only for women.

Ed. Secrest, Randolph, Kan.—I see by my tag that my subscription has expired and therefore enclose one dollar for Lucifer another year. I have followed your father very closely since he left the icy north to seek a little rest and recreation in his old days in the balmy Southland. May he return from his trip refreshed and invigorated both bodily and mentally to again enter the arena of polemics, strap on sword and buckler and take up the fierce conflict with the enemies of right and truth. In his absence you have held the helm of an heretical editor with a firm hand, and the best interests of Lucifer have been well guarded. Individually however, I would prefer to see shorter articles, and I am just varietist enough to wish to see long articles divided and distributed through one or more successive numbers. This would give your admirable corps of correspondents a chance to be more often and briefly heard through our little paper.

S. E. M., Topeka, Kas.—I wanted to write you a good letter when you wrote the little short sketch of your father's life just after he started out on his trip. You don't know how much love I gave you for that little biography, for, as you said, we should not wait till he has passed from this plane of action before giving him the words of praise he so much deserves. In looking over the paper that came today, I find your words about the girl who is about to become a mother. I am one that would take such a girl in my home and give her all the love and respect and protection I could possibly give any prospective mother, and all the information I could also. If I were able, I would make it my business to take such women in and give them home and protection, but lack of means deprives me from doing many a good deed my heart prompts me to do. My associates are those of too good sense and understanding to make me or any one with me any trouble, or subject of remark, and any one in my care would be safe from the public.

Adeline Champney, 1421 Florida Ave., Jacksonville, Fla.—We are daily expecting to see your father again, but I hear he is detained at Lake Helen by an attack of biliousness, which we sincerely hope will have already passed away. On his first visit to Jacksonville he came to us with the blizzard. As his letters failed to reach us he gave us a surprise, and a most delightful one. We only regretted that we could not make him as comfortable as we should have liked to do. It has been my fortune to meet with disappointment in the personality of some whose writings I have liked, but in this case I am glad to find one whose presence is in harmony with the ideas one has formed from his work. I think you are a fortunate woman in having such a father, and I see from frequent words in Lucifer that you appreciate him. I think you are both fortunate in that you can give your minds to the work that most interests you, and that you need not be diverted by the bread and butter necessity, to the dull grind of labor for capitalists under this slave system.

Albina L. Washburn, 1336 Evans St., Denver, Col.—So glad our editor, rambling in search of health, is finding it. I enjoy his letters so much. I see one of your readers wants to let a room to a radical—it don't say where. If in Denver, would like to communicate. I want to help some radical a few hours in the morning at light housework for a good room where I can comfortably read and write and perhaps receive a few friends at times. I have thought of late we might start a small industrial colony right here in Denver (or any one might in a large city) by procuring a suitable rooming house where ten or a dozen of the lone workers now rooming about in various places, could ply their various trades co-operatively, having a common dining room and rooms for depository of surplus goods for exchange and parlor for evening meetings. I know several progressive, intellectual women who are ready to go into such an arrangement—but—there's the avaricious landlord who will have nothing but legal tender for pay, although there are six hundred kinds of money in use, all to buy labor. Can any Luciferite find us a co-operative house owner?

J. H. K., Mo.—Although you do not know me personally, and I have not heretofore written to you, I feel that I may address you as a friend, having been a constant and appreciative reader of Lucifer for a year. Am pleased with the conduct of Lucifer during the enforced absence of your father, and doubly glad that your ability to conduct the paper gives him the so much needed respite from care and worry, and do most earnestly hope his sojourn in the sunny southland may prove a genuine elixir of health and rejuvenation. Your mention, in a recent issue, of the girl who thought herself "ruined" elicited my sympathies, and I often wish that some asylum might be open somewhere where genuine sympathy and friendship might, without running the gauntlet of public approbation, be safely extended. Also the case of the woman in Los Angeles who yearns to be a mother again; when you know that a married man at fifty is childless, perhaps you may see how natural this feeling. I enclose copy of a somewhat free translation of a squib in the last issue of "Freiheit," John Most's paper. I thought it might be suited to Lucifer's columns. The name, "Mellitæ," I think is fictitious. Wishing you the best success.

E. S., San Jose, Cal.—The enclosed letter is from Mrs. J. W. D., my next door neighbor—just across the hall. She is old and I do all her corresponding. She began to read Lucifer (the copy you sent me is doing good work) through me, is poor, has a husband like many other men, and must be secretive as I am. We both have read "Helen Harlow's Vow"—found it in a private circulating library—and are anxious to read "Perfect Motherhood." I wish I could send you what we all need—money—I cannot now. Some day, God willing, the noblest advocate of woman's freedom shall find the bread cast upon the waters return. Do you ever receive short stories for publication? I find many women—beginners—will read a story, while the other articles are "too dry" they say. "Hilda's Home" is a masterpiece. I'd like to know the author or see her photograph.

[The question whether Lucifer should publish stories is one rather difficult to answer to the satisfaction of all our readers. The paper is so small that many grudge the space taken by fiction, while on the other hand, others have become interested in Lucifer through the ideas presented in a story. We have under consideration the manuscript of three serial stories, but whether they shall appear in Lucifer has not yet been decided].

Alamo.—When a few weeks ago, I expressed my conviction that monogamy in freedom was the best thing for all concerned I did not intend to express an opinion as to the "immorality" of variety, nor do I believe it to be immoral, but only unwise. Still it is unwise to live on a diet of fat pork and beans, but some of us have to do it. And so some of us to whom *the* one has never showed her face, on whom *the* eyes have never smiled, may be, in some lesser degree, attracted to some one and, with all reverence to her womanhood, give and get benefit, and be benefitted thereby. It is, for each, a case of "a half a loaf is better than no bread." And it need not be purely physical. Nevertheless, blessed is he that findeth his other half, for verily he shall be satisfied.

My remarks on free lovers who are disappointed because their wishes are not in every case gratified were *not* directed to "men about town," but men who profess to call themselves free lovers. The men about town I don't know, the free lovers I do. If you say that what I have said about them proves the falsity of their claim, I have only to reply that it is quite as just to put them down—or hold them up—as representing freedom, as it is to point to the man who cares nothing for the "Sermon on the Mount" in his life as representing Christianity.

John H. Mitchell, Cleveland, O.—I have just laid down the current number of a popular monthly with a renewal of the feeling that is strong within me that in spite of Comstock outrage and oppressive laws, that while in law the world, and especially the United States, is in darker depths than fifty years ago, yet the spirit of sexual liberty is advancing in the minds of all reading and thinking people faster than we readily conceive. When we read only the proceedings of courts we have come apparently to fear that we are drifting back to the days of the inquisition, and become almost discouraged. But when we read the thermometer of the modern thought—of the reading, thinking, reflecting men and women—then we may feel almost jubilant at the progress in the last quarter of a century towards the goal of perfect sexual freedom. These thoughts were renewed (not born) from reading a sketch on pages 972-973 of "Munsey's" for March, which I send you in another wrapper by this mail. When so conservative a magazine which caters to the Puritanical taste, admits an argument in vindication of the woman who exercises sexual freedom—even though gilded over with the language of parable—it is worthy of note. And "Munsey's" is following, not leading in the publication of sentiments that twenty-five years ago would have cost them the major portion of their circulation. There is light ahead.

L. C. C., Kansas.—The questions, "What do you think?", and "What can you do?" at the close of a very interesting article in Lucifer No. 752, kept me awake a good part of last night. At first I thought, I am poor, I can do nothing; then this thought was crowded out by others and I resolved to write you this morning, present some of those thoughts and leave you to determine their worth. I would like no better work than that you mentioned, no higher work than helping such girls to regain their self-respect, etc.; and like yourself, I have long dreamed of what I would like to do. But I have no money except what I earn, and I have two children and myself to support, but I have thought, Why can not the Lucifer women band together, as do the women of the church, and help this work along? First, let a home be established in some city, where people mind their own business, then let those girls be sent there and let our money, contributed a mite at a time, go toward keeping up expenses of the home. But I cannot drop this all-important subject with these indefinite plans. Here are others: I am an experienced nurse. I have cared for a great many mothers, and have excellent health, and so am able to care for many more. I am living in this place, but it is too small. I cannot get as much work as I want and can do, so I am thinking very seriously of moving to Kansas City, or some other place where I can get more work and better pay. If I succeed in going there I shall have my own rooms and no one to interfere with my plans, and I should like nothing better than taking such girls, doing the work of caring for them if there could be some means of meeting the expenses. This is what I think I can do. Do with it what you will. I am yours in the work of saving woman.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 15. CHICAGO, ILLINOIS, APRIL 22, E. M. 299. [C. E. 1899.] WHOLE No. 758.

The "Question Mark."

We soar into the heavens
To learn about the stars:
We visit planets Jupiter,
And Venus, Saturn, Mars,
The light of knowledge seeking there,
But still we're in the dark;
And while we grope we bump our heads
Against a—?

We turn the stony pages back
Of stern old Mother Earth;
And gaze on hidden treasures there,
And talk about their worth;
And graven midst the fossils, that
Repose there grim and stark,
Again we find, as plain as day,
A great big—?

In physics and in chemistry
'Tis ever just the same,
That things do so, instead of so,
The "why" we can't proclaim;
And when we gain a little light,
Alas! though but a spark,
'Tis quite enough to plainly show
That monstrous—?

At last we seek theology,
To study the Divine;
And after facts about the great
"I am" we seek and pine!
We read of "Jonah and the whale,"
And "Noah and his ark,"
And the "Atonement;" what we find
Is still a—?

—*C. A. Lower.*

France and the Social Question.

Ferdinand W. Peck, Commissioner General of the United States for the Paris Exposition of 1900, has reported that there will no special department for women in that big show. This has afforded a text for many American newspapers to expatiate on the backwardness of the countries of the eastern hemisphere in recognizing women as a factor in social and industrial progress. These newspapers mayhap are not acquainted with that pioneer work in the interest of women's emancipation, "A Vindication of the Rights of Woman," written by Mary Wollstoncraft, the mother of the wife of Shelley, England's most gifted poet of liberty. There are other old-world women writers of force and fame whom these newspaper writers may have forgotten, but, as the present day novelist would say, "Why continue the sad tale farther?"

That France, of all nations in Europe, is not blind to the importance of women as a factor in humanity's progress is proved by the recent publication in Paris of "*La Revue de Morale Sociale*," a quarterly magazine on lines quite similar to those of Lucifer and "Our New Humanity." The magazine starts out with an excellent initial number, and the articles it contains bear evidence that the study of sex problems in France is not a new thing. The magazine is printed in the French language, and for that reason comparatively few of Lucifer's readers would care to subscribe for it, but for those who do read French no more progressive publication on sex problems could be recommended. Following is a translation of the editorial salute of the magazine's first issue:

"Among the many questions which are asked today, as if addressed to a sphynx which overlooks the path along which the present generation is passing, there is scarcely one more important than the problem of the moral and social relations between the sexes. The reciprocal rights and duties of men and women, the obligations and prerogatives of one and the other in the family and in society: these are questions which are vital to society as a whole and to each one of its members. On their solution depends, in a great measure, the happiness or misery of individuals, the prosperity or the decay of nations, and the future of the human race.

"Yet it is difficult to find a domain so little explored and so greatly encumbered by prejudices of all kinds—a classic land of blind traditions and of hasty and ill-considered judgments. Observe the differing expressions of opinion, study the wording of the laws, consult contemporary literature, listen to the conversation, frivolous or serious, in the parlor or in the street—what a strange confusion of ideas, and what an absence of purposive direction! But always one fact is manifest to him who will permit himself without prejudice to give the matter any attention: that is the injustice of which woman is the victim—an injustice which permeates conventional customs and institutions.

"Whether in morals, in law, in school teaching, in political economy, or in sociology, are not things looked at always from the man's point of view exclusively?—as if woman, being of inferior essence and of merely contributory value, ought not to be taken into consideration until man has received his full dues. He is the end; she is the means. But more and more, on all sides today, the righteousness of such a system is contested. It is beginning to be perceived that this exclusiveness, to the detriment of one of the interested parties, is contrary to the nature of things and perilous to social order. A change of these conditions is approaching.

"Besides, it is coming to be understood that, instead of raising altar against altar and appealing to the antagonism of the sexes, it is better to work together in a spirit of harmony and broad solidarity, not only for the profit of woman, whose rights and interests should not be considered different from those of man, but for the great good of society as a whole.

"There being no magazine especially devoted to the consideration of these questions in existence today, it appears to us that the hour has come to attempt such an enterprise; and we present you 'The Review of Social Morals,' (*La Revue de Morale Sociale*) for which we solicit your good will and sympathy.

"In the interest of science and reform this 'Review' will have for its object the critical study of all that pertains to the social and moral relations of the sexes; besides, it will endeavor to discover the best practical solutions for these problems and

will announce them as clearly and as precisely as possible. Among the many propositions for reform in this domain, which are becoming more and more numerous, our aim shall be to create a center around which the scattered forces may rally. These are our principles:

"One standard of morality for both sexes.

"Respect for the human person, which should never be looked upon merely as a means [an instrument, tool or machine] for others.

"Recognition and guaranty of the rights of woman, as well as of the rights of man, each to be equally free and responsible.

"Intervention in behalf of those who, because of their state of subordination or relative feebleness, are unable to defend themselves against invasion.

"Opposition to all species of official organization of debauchery and condemnation of all such measures of discrimination taken under the pretext of morality.

"In a word: *Justice!* That is our motto.

"Vast is the field of activity which awaits us.

"Without announcing in advance all the subjects to be considered, we will indicate, as entering more directly within the scope of the "Review," the following:

"Sexual morality, love and libertinage; the rights of woman and the woman movement: the family, marriage and free union; seduction, illegitimacy and infanticide; prostitution, panderism and the colonizing of women, inspectors of morals; the protection of children and others whose state of dependence makes them the easy prey of luxury and exploitation; the respective roles of man and woman in society; and other phases of the social question which are connected more or less with the preceding, such as the means of livelihood of poor girls, wages, education of children, alcoholism, public and private hygiene, depopulation, militarism, etc.

"We think, in fact, that the intersexual problem should be studied in all its aspects, without narrowness of view and without neglecting anything pertaining to it.

"We address a warm and pressing appeal to all those who, comprehending the importance of these problems, believe there is something to be done in the way of reforming customs and laws in view of a better future, and we count on their support. We particularly appeal to the women, who are the most concerned in our undertaking, for without their support we shall not be able to gain the one cause which is hers and that of humanity.

"The present regime is incoherent and profoundly unjust, full of tears and misery. A renovation is necessary; a work of destruction and of reconstruction, for the freedom of the individual and of the social order. However unworthy we may be for so great and so noble a task, we shall undertake it with all our heart according to the measure of our ability.

"Hope and faith in the future era of justice shall not be a chimera. To have an ideal is still the most sure guide."

The price of the magazine is 10 francs ($2) a year. Address Revue de Morale Sociale, Giard et Briere, 16 rue Soufflot, Paris, France.

A Pen-Picture from Life.

C. A. M. in "Coming Light."

"Jim, O Jim! get up!" shouted the man at the foot of the stairs. "It's four o'clock. Do ye hear?"

"Yes sir," came the nervous answer.

The farmer strode through the house, banging doors after him, pausing only to remark to his patient overworked wife, "That boy is a perfect deadhead."

Her lips quivered, but she said nothing. Wearily she moved about the shed kitchen preparing the breakfast, while anxiously watching the clock as the minutes flew by. Presently she took a candle in her hand and went up the stairs. A strange light glowed in her face as she bent over the boy, who jumped nervously from his sleep to an upright position and gazed with frightened eyes in the direction of the light.

"O Mom, is that you?" he cried, as their lips met in a morning kiss.

"Yes, Jimmy. Your father called you and I was afraid you would not get up in time."

The child sprang from bed and hurried into his clothing. It was the work of several minutes to get the swollen feet into the hard, crooked boots that sat on the floor at the foot of the bed. The tears would come in spite of his manly effort to repress them. He stumbled down the steps painfully, saying, "Never mind, Mom, after I've walked around a bit I shan't mind," and he hugged the little mother who was wiping the tears away on the corner of her checked apron.

"It's about time yer gettin' here," said the farmer as the boy entered the barn. "Here, oil this harness and feed them horses, then milk the cows while I go to the pen to feed the shoats, and be quick about it, young man. We must git the hay in 'fore night."

The man stalked off with a sack of grain upon his shoulders and the little wizened speck of humanity proceeded to carry out his orders. His hands were cracked and hard, and as he oiled the harness the blood flowed from the cracks which spread to seams. Occasionally he waved the burning hands in the cool air to relieve them. The fourteen horses in the great barn were then fed, and this mere babe of ten years picked up the milk pails and sought the barn yard where cows and milk stools would have made an interesting picture had the child been enjoying a morning nap instead of being obliged to milk them twice each day all alone, except when "Mom" could steal time from the house and its ceaseless care to lend him a little aid. This morning she could not come, so the little cracked, bleeding hands tugged away at first one cow and then another, until eight were milked. At first he groaned with the pain of it, then softly sobbed in contemplating a lifetime of these daily rounds of hardship. The tears were pouring at last as he staggered to the house between the mammoth pails he carried.

"Mom" came to meet him and took one pail to the cellar while he carried the other. Her tears came again as she saw the poor bleeding hands of her boy. She had just finished oiling them with warm mutton tallow when the farmer banged the door open and said crossly, "Yes, that's right; betty that chap a little more, will ye? He's a perfect ninny now, and will never be a man."

The child slunk shamefacedly into a corner.

"Go and fill up the woodbox," said the man. "Ye never see anything to do, and if ye did yer too lazy to do it." The child was trembling with fright but hastened to obey.

The mother protested against such hard, incessant labor for a growing boy. The farmer answered, "Ye needn't tell me what that boy should and should not do. He's mine, and while I've got my wits about me he'll pay for his keep, and I don't want to see any more salt water about it either."

He drew his chair angrily up to the table and began to eat his breakfast. His wife poured the coffee and the child tried to eat as his father's glaring eyes searched his tear-stained face. "Mom" could not eat, and finally the boy said, "Mom, this corn bread is fine; taste it," and he spread a generous supply of butter upon part of his slice and handed to her. She tried to smile and swallowed a mouthful or two to please "Jimmy."

Grabbing his hat from the nail the man said, "Come on," and then started for the barn. The boy followed, then ran back for a kiss behind the kitchen door, where he knew "Mom" was waiting.

She watched them climb on the hay rack and drive away. Then throwing herself upon the bed she gave way to the grief which was wearing her heart away. "What shall I do? How can I make a home somewhere for me and Jimmy? O God, is there no way out of this horrible prison?" She grew more calm at length and put the house in order. The dishes washed, she rolled out the great wooden churn and began the slow, tedious process of butter making. Her face flushed, then paled, as her eyes flashed with thoughts of possible freedom for herself and boy.

That was *one* morning.

Dinner was waiting now, and soon the rattling of harness announced "the men." Hurrying the dinner on the table she watched the men file in, waited upon them with water, coffee and milk, then turned her eyes in the direction of the barn where the boy had been left to feed the teams. He looked so old and wan, even through the tan that browned his cheeks. When finally he was seated at the table with clean face and smooth hair he was greeted by further unkindness from his father:

"Got around, did ye? Yer the slowest mortal I ever saw. 'Spose ye'd stop and pike up if the house was afire." The men laughed, and the boy choked some dinner down in silence and revenge.

This was *one* noon.

The scorching sun beamed down upon the burning earth as "the men" started again for the hay field. Anxiously "Mom" watched the wagons down the lane, as she wondered if the child would live through another such "awful" day. Her busy fingers pared the apples, to dry for winter use, all the long weary afternoon. It was almost sunset now. The kettle was hung and supper under way. She watched the sun recede from sight and the twilight shadows gather ere the hay rack came in view adown the dusty lane. The lamps were lighted now and they drew once more around the table. No one spoke till the meal was ended, then the farmer said shortly, "Jim, get the buckets and do the milkin'."

The child moved off and the father picked up a paper. An hour passed, then he called out angrily, "Hain't Jim done milkin' yet? It takes him forever to do nothin'."

Jim came in just in time to hear this remark. He and "Mom" strained the milk and put it in the cellar. This done, he sank into a chair and began to look at the pictures in a child's book that some one had given him.

"Put that book up and go to bed," said the man. "You'll be no account to-morrow without some sleep." Reluctantly the boy obeyed.

"Come on now, let's turn in for the night," said the man to his wife as he strode toward the bed-room.

"Yes, presently," said she. "I have a little more to do to prepare for morning."

She sat in the kitchen waiting. Bye and bye she crept noiselessly to the bed-room door, shading the light with her hand. "Yes, he is asleep," she said to herself with a sigh of relief. Taking a basin of water and some towels she dragged her tired form upstairs. Wringing a couple of towels out of the water she bound them on the boy's swollen feet. She then dipped some cloths in warm mutton tallow and bound them on his hands; then wrung out another towel and bound on the back of his neck, kissing his feet, hands and face as he did so. He slept heavily through it all until the wet towel touched the back of his neck. He opened his eyes then and said, "O, Mom, what would I do without you?"—and they wept in each other's arms.

"Try to sleep now, dear," said the mother as she gathered up the things and returned to the room below, where only snores broke the silence. It was eleven o'clock before she was robed for the night.

This was *one* evening.

There were others.

Winter evenings, when the boy's feet were burst open from chilblains, when his hands were full of bleeding seams from husking corn! Evenings when he lay in a stupor from weariness and "Mom" frantically waited for returning consciousness, while the man slept and snored in utter oblivion of their existence! Evenings when neither of them slept until day dawn, talking and trying to plan how to get away and *live*.

The years went by until "Mom" grew too tired one day and folded her hands in eternal rest. The boy was sixteen then and never came home from his mother's grave. Neighbors helped search for him, but he was beyond their reach. He had walked to the nearest town and boarded a train for a large city. The money? Well, it was "Mom's" dying gift. She had surreptitiously saved it, dime by dime, in a little tin can, from the revenue butter making brought. Stolen? Yes, every cent of it, but the boy is free and so is "Mom."

Who is to blame?

Love.

BY SARA C. CAMPBELL.

"Love is doomed." Not by any manner of means. L. D. W. is altogether mistaken. It is but the counterfeit love which in the past was conceded by most men and some women to be love that is "doomed to be relegated to the attics and garrets—banished with other broken Gods that have served their time." Real love, "the love that poets idealize in song and verse," etc., the love that has ever been the ideal of true manhood and true womanhood, this kind of love can never die, but will live and flourish and fill the whole earth with its loveliness.

In the future, instead of "men seeking each other for intellectual companionship, a circle into which woman are not admitted and have no place," listen to Joseph Dejacque in Lucifer, No. 755. He says.

"Say to the man and to the woman that their destinies are to draw nearer together and to understand each other better; that they have one and the same name as they are one and the same being—the human being; that they are, each in turn, the one the right and the other the left hand and that in the human identity their hearts are as one heart and their thoughts are inseparable. Say to them that in this condition only can they be able to sustain and support each other in the journey and the light of their love shall pierce the shadows that separate the present from the future, or civilized society from harmonized society. Tell them the human being, in its relative proportions and manifestations, is like the glow-worm which shines only by love and for love."

Read all of "The Human Being" in Lucifer 754 and 755, then read "The Truth About Love, and "Love and True Marriage" in "Sex Ethics" or better still, read the whole of "Sex Ethics," and help humanity evolve to that state where real love will be the motor power of the universe.

A Significant Sign.

Elizabeth Cady Stanton in the "Commonwealth."

A little wayside inn in England, called "The Four Alls," had a significant sign. Whether painted by some wag or a philosopher it gives the working masses the key to their hopeless slavery. In the center of the sign are the letters "All." On one side stands the soldier in military dress, pointing to the letters; he says, "I fight for all." On the other side stands the bishop in sacred vestments, pointing to the letters, he says, "I pray for all." Above sits the king in royal robes, pointing down; he says, "I rule for all." Underneath stands the laborer in ragged garments, hollow-eyed, bent and bony; he says, "I pay for all."

If the masses, sunk in poverty, ignorance and vice, understood the lesson taught by this sign, they would throw off the burden and demand an equal share in the necessities of life, shelter, food, clothes, education, time for rational amusement, recreation and release from burdensome taxation. In what is termed hard times all the well-to-do classes shift their burdens on the laborer. With a new tax on real estate, the owner raises the rent; with an added tax on manufactures, a higher price is demanded for clothes, the tools of the artisan, the implements of husbandry, and on all that the masses eat, drink and wear. They pay a tax on every match they light, on every pipe they smoke, on every loaf of bread, every cup of coffee and glass of beer.

An observant Swede went into a lawyer's office, saying: "You see I buy me a piece of land and I tank I shall have a mortgage on it." The lawyer told him he did not want a mortgage, what he wanted was a deed. "No, I tank I want me a mortgage. I buy me two pieces of land before an' got deed for dem, an' 'nother feller came with mortgage an' take 'em. I tank I better have mortgage dis air time."

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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WALTER HURT, editor of the "Gatling Gun," Cleveland, O., has been indicted on nine counts. Friends of freedom of publication should see to it that the paper which he represents is supported, whether they agree with him or not.

THE KANSAS FREETHOUGHT Association will hold its annual convention in Forest Park, Ottawa, Aug. 23 to 29, inclusive. This Park is a splendid place for such lectures—has a lecture hall, dining hall, dormitories, etc. For further particulars, address Etta Semple, Ottawa, Kas.

ANOTHER WEEK with no letter for Lucifer from the editor. He expected to remain only a few hours in New Orleans, but met with such a warm reception that his stay was prolonged for several days. He also spoke at two meetings. "My experiences here," he writes, "have been unique—nothing like them in some respects. Such hearty and generous hospitality and such complete appreciation and such intelligent understanding of Lucifer's central work, I have seldom or never found among those who have not been habitual readers of our literature. . . . Am feeling stronger today (April 14) than usual, though I did not sleep so well last night as I generally do. Don't know that it is best for me to try to do so much talking, but if I could manage my appetite, and could get what I want to eat and drink I think the talking would not hurt me, but would be a help by diverting my attention from my own ailments. . . . My time is so taken up with visiting and sight-seeing, that I seem to have none left for writing—or rather I have no *energy* left for writing."

How the Age of Consent Law Works.

Colorado is one of the states which acquired a high age-of-consent law when the craze for such legislation was at its height. Now it is reaping the natural results of its action.

In '97 Frank Conlon boarded with a Mrs. Sullivan in Boulder. She had a daughter of fourteen who was reported to be unusually developed mentally and physically for her age. The daughter and Conlon became very friendly, and all went well until in the summer of '97 a disagreement arose and Conlon was arrested under the age-of-consent law, charged with rape. "The evidence introduced at the trial shows that the girl was forced to testify against him by the mother under the threat of being sent to the State Home for Girls if she refused. While giving her evidence she fainted twice and had to be removed from the court room, and although there was no other direct testimony against the accused he was sentenced to twelve years in the penitentiary, where he is now. . . Nannie Butterfield, Mrs. Sullivan's daughter, who was the complaining witness, has lately made an affidavit that her testimony against Conlon was perjured and that he was never guilty of any wrong to her, and that she testified as she did because she had been threatened by her mother."

I quote the above from the Colorado "Representative," which adds: "Before getting into this trouble, Conlon's reputation here was very good and much surprise was expressed at the outcome of the trial."

The victim and his friends are poor, and the only reason that his case is brought to the attention of the public now, is that a lawyer (O. A. Johnson), who has learned of the facts has interested himself in the matter. His case is to be brought before the board of pardons which, it is hoped, will release him when convinced that he was convicted on perjured evidence.

It seems that such a case as this ought to make people think. Doubtless the mother believed that in ruining the man she was saving her daughter from ruin.

The power which is placed in the hands of the ignorant and prejudiced is terrible in its effects. Under the "protection" afforded by the age-of-consent law it is possible for anyone to separate lovers if the woman is under eighteen, and send the man to prison, no matter at what cost to the woman; and on the other hand, if a man outrages his wife no one can object. Before marriage a woman belongs to the state, after marriage to her husband; never to herself. L. H.

A Persian Pearl and Other Essays.*

This is the title of a series of essays by Clarence S. Darrow, comprising "A Persian Pearl" (the Rubaiyat of Omar Khayyam); "The Skeleton in the Closet;" "Walt Whitman," "Realism in Literature and Art," and "Robert Burns."

Mr. Darrow's works are full of gems, and the temptation is to quote at length. In his address on Walt Whitman, he says:

"To Walt Whitman there could be no thought of class or caste. . . . He had no faith in those laws and institutions which the world has ever made to defraud and enslave, and deny the common brotherhood of all. He believed that every child that came upon the earth was legitimate and had an equal right to land, and sea, and air, and all that nature gave.

'Each of us is inevitable,
Each of us limitless—each of us with his or her right upon the earth,
Each of us allow'd the eternal purports of the earth,
Each of here as divinely as any is here.'

"Walt Whitman's democracy did not end with sex. Man is not always a logical animal. Most of the practical democracy of the world has stopped with men, and generally with white men at that. The political equality of woman has only barely been considered; the still more important question, her economic independence, is yet a far-off dream. But Walt Whitman knew no limit to equality. With him equality meant equality. It could mean nothing else.

'I am the post of the woman the same as the man
And I say it is as great to be a woman as to be a man,
And I say there is nothing greater than the mother of men.'

"Probably Walt Whitman would not have raised his hat to a woman on the street, nor given her his seat in the car, simply because she was a woman. Both of these may be well enough, but they grow from false ideas of women, and of course through these false ideas women lose the most. Injustice and oppression can never be made up by chivalry and pretended courtesy. And the evil always is and must be the false relation which these create. Men expect to pay women for their economic and political freedom in theater tickets and by taking off their hats in public, and in the end women become willing to receive this paltry and debasing bribe."

The Rubaiyat of Omar Khayyam.

This edition is rendered into English by Edward Fitzgerald, with notes and an original introduction, brief but sufficient.

Heretofore Omar Khayyam has been known only to a few who cultivated him as a literary fad and recognized Fitzgerald's interpretation as a marvel of felicitous translation. But he should be known to and read and circulated by freethinkers, for the old Persian poet is pre-eminently one of us. His protest and satire against the dogmatic religion of his time and country is equally applicable to our time and country, for superstition is the same in all races and climes, and the Christian superstition

*Printed on rough-surface, English "Boxmoor" paper, rubricated side-heads and initials. In boards, $2, in limp green chamois, silk-lined, $2.50. Edition limited to 980 copies, each book numbered. Published by the Roycrofters, East Aurora, N. Y., and may be ordered through this office.

is borrowed from Omar's day and generation and from other religious developments of the human mind. Previous editions of this wonderful interpretation of a wonderfully keen dissection of religion, are loaded down with notes and introductions and lives and pictures till the cost is high, and our "old Omar" is removed from the plain of popularity. The little edition just issued by the "Truth Seeker" has the introduction necessary to present him to the non-oriental student and the notes which make the verses plain. Those who wish to delve further into the history of the Persian philosopher and his gifted interpreter will find it a pleasant field. A few Christian poets are now having their flings at Omar, but their productions are doggerel compared to Fitzgerald's magnificent verses, and affect him no more than the light of a candle affects the brilliancy of the sun. All liberals should have this poem, and they will find it will bear reading and re-reading. Justin Huntly McCarthy, M. P., one of England's brightest intellects, who made a fine prose translation of Khayyam's quatrains, used to carry a copy of Fitzgerald's interpretation in his pocket for study at leisure moments—a purpose for which this edition is admirably fitted.

The cover of this pamphlet is from special and most appropriate design by W. Parker Bodfish, printed on the Victorieux cover paper. Price 10 cents. For sale at this office.

Man vs. Husband.

BY ARGO.

Man, the image of God, is a being in whose heart kindness, sympathy, honor and love abounds; under no circumstances will he intrude on the sacred rights of woman. Man repects the person of woman as the most sacred of all things animate or inanimate. Man regards the woman with whom he associates as his equal in all things, and the absolute owner of her own person and property, to the same extent after as before marriage. Man makes use of the marriage license and ceremony only to protect the woman he marries from the venomous tongues of the scandal monger in the church and the self-constituted "elite" of the community in which he resides. He does not consider the marriage license gives him any greater right over the person of his wife than he had before he paid his dollar to the clerk who issued such license.

A man never attempts to exercise any restraint over his wife. When he uses the term "my wife," or, speaking of another woman, "his wife," he does not mean ownership, for he does not consider that any man can under any circumstances acquire the ownership of any woman. The grandest, noblest and most sublime appellation that can be applied to a female, is to say that she is a woman; the word lady should never be used when speaking of a pure, noble woman; lady carries with it a narrow, imperfect meaning, and describes an inferior grade of woman. Man considers the woman whom the law calls his wife, his partner having equal rights in all things, business matters as well as social affairs. He recognizes her right to dissolve that co-partnership whenever she may choose to do so; to have and hold one-half of the co-partnership property in her own right. No man will exercise any restrictions whatever over his wife, or bind her to him by legislative enactments, or judicial decisions. He will rely on the power of the laws of love and attraction. By respectful consideration of her worth, rights, kindness, and love, he will cause her to cling to and go to him for advice, counsel, sympathy and consolation. The sublime law of nature that impels the earth to turn to the sun for warmth and light, will attract and hold her.

WHAT IS A HUSBAND?

A husband, like a corporation, is created by legislative enactments, entrenched and fortified by judicial decisions. The law extends to a husband privileges and authority not desired by man, the image of God. Under the marriage laws a husband expects and exacts obedience from the one woman whom he calls wife, without regard to her condition or feelings. The Bible teaches, the church upholds and encourages, and the law enforces obedience to the demands of the husband. A husband may be a man but all husbands are not men. Some have the attributes and principles of men but such are exceptions to the rule: a law-made husband is a male being who has purchased the legal right (a marriage license) to ravish a certain woman if he desires to do so. He restricts the liberty of his wife; he uses the term wife in the possessive case. When he says "my wife," to him it is the same as "my horse." He regards her as a thing for his special pleasure, as his personal property; and when she demurs thereto he reminds her that she promised to both love and obey him in all things. A husband has the form and some of the features of a man, but he is not a man, he is only a husband. He is jealous and selfish, he keeps a continual surveillance over the daily life of his wife. Before marriage he was courteous, attentive and kind; but the courtship ended, the marriage ceremony finished, he at once assumes a different attitude toward her; she is his slave and he the master, a condition made possible only through the teachings of the church and the enforcement of man-made laws.

A husband is a legal fiction, not a natural person. The husband derives his authority over his wife through the law made by himself. Very like a corporation, which has been defined to be "a fictitious person without a soul to damn or condemn, having no body to imprison, punish or burn, no conscience to appeal to." When a woman takes a husband she surrenders her individuality, loses her identity, her name, and as Shakespeare is wont to say that "priceless jewel." Her loss is greater than her gain. It is true she has a husband to protect her from other men, but who protects her from her husband? Who can or dare step in and interfere with the husband's rights given him by the marriage laws? She is his (wife) property. No one dare attempt to arrest a husband, though he forces admission to the bed of his wife. He is protected by the marriage law in going to her bed at his will and pleasure without consulting her wishes. She may protest but the law affords her no relief. The law, the judges and the courts say that he may do that to his wife which if done to any other woman would be a crime punishable by imprisonment. In many cases very soon after the marriage the wife, to her sorrow, discovers that she has made a mistake; that her husband has inherited consumption, insanity or that his blood is otherwise tainted, and that he is not a fit person to be the father of her children. What can she do? Appeal to the law for relief? No. The courts cannot grant her any relief. She must quietly endure her affliction and bow to the power of the marriage laws of the land. Suicde or insanity brings relief to many noble women.

If the marriage laws were so modified that married women, equally with single women, should have the exclusive control of her person, coupled with the right to select the father of her children, she then in a measure would be compensated for the loss of her liberty.

The Home.

BY EDGAR D. BRINKERHOFF.

In Lucifer, April 1, L. D. W. and M. Florence Johnson assume, the one regretfully, the other rejoicingly, that the home must go because "there is not a single thing a wife can do that a man can not have done more satisfactorily and at less expense in the general market." They forget that the woman must keep a home for her children, and that it is the most natural thing in the world to have a man about. I am not afraid to use the word natural notwithstanding recent flings against it. The home is with us to stay because it is very, very natural. Some features that are unnatural will not survive, as the custom that allows the man to usurp the woman's place as head of the family. The way in which the future man will purchase home comforts in the general market will be to join some existing or prospective family home in the capacity of a boarder. The home, like trade, land and banking, needs to be freed. Mrs. Johnson could not say those bitter things against the free home.

The home is not, however, the only natural thing. Nature is not seriously violated when a woman avoids propagation and enters into commercial or scientific pursuits for a part or all of her life. Savagedom is not the only place in which to find nature. Nature lies just as much ahead of us as behind us. What is in harmony with the constitution of things is natural. There are degrees of naturalness. We use the word unnatural to designate a very low degree of naturalness. Those things that nature has found it necessary irrevocably to discard were natural in so low a degree that we regard them as unnatural. Government in the home is so unnatural that it will yet pass away. The free home is so natural that is bound finally to survive. An exclusively commercial life is so much less natural for women than housekeeping, that it will stand no show in competition with the free home. There is something about a home that makes a man want to indulge in one, especially those who have tried the furnished-room-restaurant-laundry plan. Even if pressing a Bellamy button would bring any desired material thing, woman will be wanted as a help-meet if for nothing else than to press the button to have everything in readiness for the man returning from work.

Nature sometimes gets a set-back. The home was more nearly right at one time than now. Artificial influences afterward prevailed, and the home reverted to a lower type. But as "truth crushed to earth will rise again," so a more natural home will be again evolved. Even experiment is natural. When society becomes free more natural institutions will develop than were dreamed of in any savage tribe.

Spiritualism and Social Freedom.

In the "Progressive Thinker" of March 18, Hudson Tuttle was asked his opinion of the "Anti-Christian Spiritualist Order." In his reply the free love or anti-marriage plank in their "Declaration of Principles"* is what he strikes hardest at, and my comments on that is, I think, the reason my reply was not accepted. The following is a condensation of that reply.

Mr. Tuttle says Spiritualism is not Anti. Now if I know what Christianity teaches, Spiritualism is decidedly Anti-Christian. Webster defines the word, "Opposite to, or opposing the Christian religion." Christianity teaches special creation of a perfect man; the fall of man, thus necessitating a savior; this savior immaculately conceived of a virgin by the Holy Ghost (whatever that may be), and the only salvation for the human race must come through this virgin-born man god.

Spiritualism teaches development of the human race through evolutionary processes; that only through growth and one's own efforts can the soul be redeemed from ignorance. Antipodes to be sure.

With 35,000 people owning more of a nation's wealth than the remaining 70,060,000, and Spiritualists turning their halls into churches, their lecturers into reverends, their healers into doctors, and with their eyes turned upward in prayer and singing "Nearer My God to Thee," and of the "Beautiful Homes Over There," with a national organization that avows a part of its mission to "build homes for indigents," it seems to me the time is ripe for the wise spirits to come to earth and take control of the old ship of state and help us to weather the storm we are now abreast of before we are entirely wrecked, and what little of civilization we have is destroyed.

Look abroad over the land and see the blots in the shape of institutions for the criminal, the insane, the imbecile, the deaf, dumb and blind, the reform schools for children too young to be classed as criminal—all degenerates—then ask yourse'ves candidly: Does the respectability church and state tags us with for following her edicts, pay the cost? Read and reflect.

"An enlightened *free* race—once this can be said of humanity—will contain no degenerates. This reform which demands freedom for love is the only true method whereby there can be a redeemed humanity. Marriage as it is legalized, granting authority to husbands, ownership of the wife, destroys the real means whereby a race can be evolved to its highest perfection in the mortal. Of women mothers are made, of mothers are born humanity."

Can any mind capable of thought beyond the narrow limits of selfishness fail to see these truths? Can you not see why church and state cling so tenaciously to this marriage system which breeds the kind of people the above-named institutions are builded to care for? A race of people born from slave mothers can easily be held subject to unjust systems of economics and religions.

Brother Tuttle sets up the same old scarecrow that church and state frightens would-be respectables with, refusing their tag of respectability if we refuse to comply with their regulations and laws.

No child born of love, and welcome, could be a degenerate, whether under legal sanction or outside of it. Nature cares nothing for man-made laws. The present degenerates are proof of how severely she punishes disobedience of her edicts. I read, "Freedom for love is a point to be considered wisely."

Mr. Tuttle has used nearly a half column to prove the bestiality of man. This is self-evident, and that it is true, is the great need of the work of this order. He wants "The strong hand of social order expressed in law" to control this; But does it do it? Instead it grants a license in marriage to all manner of bestiality, and the poor victim who "believes and yields to it," has no redress in law. Law acknowledges no such thing as rape in marriage. "Once consent, always consent." Thus saith the law.

This "law and social order" condemns a vast army of our sisters as sacrifices on the altar of man's lust in houses of prostitution (legalized) and dooms another vast army who are working for a mere pittance, to this walk of life for the clothes to make a decent appearance before their masters. With all this, and the prostitution under legal sanction, I ask where is our boasted virtue? Is it this class that are attracted to reformatory movements and talk of mateship in love and freedom? For shame; these are the parents (legal) of the degenerates that this order must labor to lift up and out of their inherited tendencies to bestiality, intemperance, hatred and murder. The shallowness of the assumption that "These doctrines come up like fetid odors from the hot-beds of passion and are advocated because a plausible excuse is offered for their gratification," is too palpable to be worthy of notice. That any person would stand in the fore front of such an order to be misjudged, denounced and all the vile epithets that vile minds can command to be hurled at them, for the opportunity to gratify lustful desires, when the opportunity is staring every one thus inclined in the face under legal sanction and respectability, and outside, too, if one be hypocritical enough to keep it covered, is the height of absurdity.

One important point to be mentioned is, no officer receives any salary and no dues are collected for membership. Surely a labor of love to elevate humanity. Yours for the whole truth along all lines of reform.

MATTIE E. HURSEN.

Chicago.

The Reform of All Reforms.

For more than twelve years I have tried to study our social and industrial conditions with what ability I possess, and without prejudice. A great part of these years I believed that Moses Harman was giving unwarranted prominence to the reforms he advocates, mainly, "liberty in love." But my observation teaches me that he knew much better than I, that his prophetic judgment discerned much further and deeper than mine.

I have been inclined to the belief that if women were industrially free and independent matters would ultimately right themselves. But they never will be thus conditioned until a generation is born of the right kind of mothers—mothers who rightly prize the freedom they should maintain and do not.

The reason we have so few genuine reformers today is because we have so few women who possess sense enough to know their rights and dare maintain them. This infernal cringing to the powers that be, this despicable indifference to outrageous conditions that are making a veritable hell for nearly half the race, all come through lack of intelligent motherhood, and the situation can never be materially improved (as Moses Harman has for years contended) until mothers come to know and appreciate that freedom is better than slavery, that self-ownership is only an inalienable right, and in the name of humanity demand and maintain this right.

I used to believe that reform would come without awaiting the slow process of breeding a new generation of the right kind of reformers, but I am becoming discouraged. "Fool mothers invariably breed fool children. The exceptions are so few as to prove the rule. About the only thing we can do is to give Lucifer as liberal support as possible and continue, in the name of humanity, to protest and protest against every form of injustice, oppression and monopoly; after awhile the sun may break through the clouds.

Has any five or ten cent booklet yet been written that stands in the same relation to the woman's emancipation reform that "Merrie England" does to socialism? If not it should be written. I would like to hear from Lucifer's readers on this question.

HENRY E. ALLEN.

Berwick, Ill.

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Emma Goldman's Lectures.

Thursday, April 20, 2 p. m. at West Side Turner Hall, Women's Sick Benefit Society, "Fortschritt," German lecture. Subject: "Women Emancipation."

Thursday, April 20, 8 p. m., at Vorwart's Turner Hall, 1168. 1170 W. 12th St., under auspices of Turner Society, Vorwarts; a German lecture. Subject: "Politics and its Corrupting of Man."

Friday, April 21, 8 p. m. at Ruehl's Hall, 220-224 W. 12th street; German lecture, "Authority vs. Liberty."

Monday, April 24, 7:30 p. m., at Jung's Hall, 104 Randolph St., Journeymen Tailors' Union No. 5; in English: "The Future of Trades-Unionism."

Wednesday, April 26, 8 p. m., at Aurora Turner Hall, cor. Ashland Ave. and Division St. Aurora Turner Society. German lecture. Subject: "The Origin of Evil."

Thursday, April 27, 9 p. m., 151 E. North Av., Amalgamated Wood Workers' Union, No. 17; English lecture. Subject: "Development of Trades Unionism."

Friday, April 28, 8 p. m., Aurora Hall, cor. W. Huron and Milwaukee Ave. Intern. W. M. A.; English lecture. Subject: "A Criticism of Ethics."

Saturday, April 29, 8 p. m., at Clubrooms of International Working Men's Association, 105 Wells street. Comrades and friends of Emma Goldman are cordialy invited to attend an international farewell entertainment tendered her at above headquarters. Entrance free.

Sunday, April 30, 8 p. m., at Fortschritt's Turner Hall, 1824-1830 Milwaukee Ave., Turner Society "Fortschritt"; German lecture. Subject: "The Basis of Morality."

THE BALLAD OF READING JAIL. BY C. 3.3.

This powerful poem of more than 600 lines, is the work of OSCAR WILDE—C. 3. 3 having been the poets prison number during his confinement in Reading Jail. It is dedicated to the memory of a trooper of the Horse Guards who was hanged in the jail at that time, and it depicts the terrible sensations of the author and his fellow prisoners before and after the execution.

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*Those who desire to learn the teachings of this order should send to Allie Lyndsay Lynch, 8225 Indiana avenue, Chicago, Ill. for the Order's "Declaration of Principles," which will be sent free to all applicants.

VARIOUS VOICES.

Argo, Ia.—Please apply the enclosed two dollars on subscription to Lucifer. You will also find enclosed the epitiome of my observations of the practical results of our marital laws after twenty-five years active practice, during which time I have been employed in several hundred divorce and other cases, growing out of the relationship of husband and wife under existing laws.

L. E., Ottawa, Kas.—I am trying to get a breathing spell after a very busy winter. I am watching with great interest the reports of your good father's health. I hope to be always able to send you a big round dollar whenever due, only wishing it was $5. The female laborers in any avenue find only a limited supply, even under the most favorable circumstances; and when the mother heart is taxed for supply of food, raiment and education, it seems all too little, but I try to remember "there are others." You may be sure of my sympathy and respect, and my assistance whenever possible.

Frank E. Leonard, Okla—In the main, I heartily approve of what M. Florence Johnson has to say under the title "Epistolatory Fragments," in Lucifer, No. 756; but when she says: "We all know the present system is far from satisfactory, so why not allow honest individuals to try their ideals and see if there would be improvements?" it seems to me that she weakens her position quite materially. Why not allow *all* individuals to try their ideals? I judge her use of "honest" in that connection is merely a slip of the pen, but if I am mistaken in that, would be pleased to learn her reasons.

[This point is well taken and shows the need of using language that truly conveys our ideas. The only thought I had in using "honest" was that dishonest persons now live as they please, hiding the result, and those who would honestly give the result of experience to the world that we may improve thereby, are ostracised. I believe in *all* individuals being free, or, in other words, in universal liberty. M. F. J.]

L. A. D., Springfield, Mass.—By the kindness of my friend Chavannes of Knoxville, I have seme copies of your paper. I enclose trial subscription and request that "John's Way" be sent me as a premium. You who are in such a position that you receive many letters from friends of the cause, and often meet them personally, cannot imagine what a mighty lonesome world this is for those of us who are working without any companionship save that of our own thoughts. Although I am but thirty years of age, this subject has had my attention almost since the dawn of conscious manhood, let us say for the last fifteen or sixteen years. During this time I have believed in, and advocated, equal rights for women in all respects. Holding that a woman, and she alone, has the right to determine how and where and when she shall dispose of her personal favors; realizing that the woman who marries for a home is none the less a prostitute because she sells herself to one man, losing even the poor privilege of a voluntary selection, and feeling that she has no right to repent of a bad bargain once made; and observing how, when the laws of Nature and the artificial laws of man come in conflict, the artificial is compelled to give way to the real; meeting with total lack of sympathy for high aims and ideals, is it any wonder that I am "sore" on the scant-brained majority of the world who have no standard of right and wrong, no greater thought or no greater degree of progress than was measured by their ancestors of two centuries ago? Is it any wonder that I should welcome, even on the printed page, the evidence of minds such as mine own? I have many friends, so-called, but I would trade the whole bunch for a half-dozen people who were like myself, only more so. "Fewer friends, and closer," is the way I feel about the matter. In this wilderness of ignorance where I live I am, so far as I am aware, entirely without sympathizers or co-workers. If there be any such I should be delighted to know them.

758.

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The Outcome of Legitimation. By Oswald Dawson. This address was to have appeared in the January "Adult," but the printers of that number played Bowdler on a small scale, and refused to print it, alleging that the matter which they did print was "bad enough, but we are printing that and decline to print more." The lecture deals with some problems arising from the practicalisation of the theories of free love. Price, 5 cents. For sale at this office.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 16. CHICAGO, ILLINOIS, APRIL 29, E. M. 299. [C. E. 1899.] WHOLE No. 759.

The World.

Fashion, the world, society, to me
These ever are as some brave board outspread,
Where men and women feign to feast, unfed;
Smiling and gay, yet holding in each eye
The pit-sore hunger of the soul's agony.
Ah! this alone is death, and these the dead;
And yet men call it "life" pitying, instead,
The child-like soul that loves simplicity.

A padded pomp, chill state, a gaslight glare,
The bitter-sweet and dust of discontent,
Soul-hunger and a secret none dare broach—

These are thy wages, world, thy servants wear
Upon their brows the stamp of manhood spent,
Lost innocence, and haunting, vague reproach.

—*J. Wm. Lloyd.*

Paragraphs.

BY REV. SIDNEY HOLMES.

It requires more courage to grant others the right to their opinion than it does to fight for your own.

A privilege is a "private law;" it is particular favor enjoyed by some one or more persons which is not enjoyed by all.

We would be more charitable in dealing with those who disagree with us if we would remember that belief is not a matter of choice.

"The greatest of faults," said Thomas Carlyle, "I should say, is to be conscious of none." It is a greater fault, I should say, to be unwilling to be conscious of any.

No word, perhaps, is more generally misunderstood than the word "lust." It literally means "desire," and desire cannot possibly be avoided by any conscious creature.

I am for woman's rights as well as for man's rights; but I am opposed to woman suffrage and to man suffrage, because suffrage is a privilege, and a privilege is never a right.

It is a poverty of words compels people to speak of "laws" of nature. Laws are made by men and can always be evaded. But the course of nature is as old as nature and is unchangeable and inevitable.

Who can doubt the humane spirit of a nation that pays $20,000,000 for the privilege of assuming another nation's fight to subdue the inhabitants of a few Pacific islands who wickedly want to attend to their own affairs in their own way?

A few of the brainiest clergymen in Chicago who have denounced the war policy of the United States are called "visionary dreamers" by the Chicago newspapers, and some of the little preachers are gaining newspaper prominence and adulation by announcing that they are about to form an "Expansion Club."

The word "love" comes from the Sanscrit word "lubh" which means "to be lustful." Lust is desire. Love is desire accompanied with a wish to promote the happiness of the person loved. Lechery is desire which seeks gratification regardless of the wishes of the person desired. Much confusion in the discussion of love results from ignorance of these distinctions.

A man who mounted a dry goods' box in Madison street, Chicago, last Sunday, and began telling his hearers that capitalists were responsible for the woes suffered by the poor was promptly arrested on a charge of "blocking the sidewalk." Half a block away the Salvation Army and Ballington Booth's Volunteers were telling their hearers that the Devil was the cause of the woes of humanity, and they were not molested. Chicago's streets are notoriously dirty, but they evidently belong to the holy trinity Gold, God and Government.

Compulsory Ignorance.

BY HENRY R. THAYER.

It needs no very deep or profound thinker to conceive that a better social order than the one now prevailing could be devised. A large percentage of the people are mentally and morally asleep. To these it does not occur that a better social order is a possibility. Above them there is a progression of thoughtfulness manifested, till at the other extreme are found men vitally awake to the question of race advancement; men to whom it seems such a crying need and vital necessity that they willingly give a whole lifetime to thinking out and living out a solution. This does not necessarily mark these men as heroes, or make them subjects for our pity, for they are simply seeking the line of least resistance, and find it in this manner. It is as foreign to their natures to let the question alone as it is for those at the other end of the scale of perception,—those who "having eyes, see not, and having ears, hear not the things that so nearly concern their temporal salvation"—to have any live interest in such matters.

Not to this class, however, will these lines fall, but to those vitally interested in bettering conditions as they find them: interested not through philanthropic and altruistic motives, but because compelled to do so for their own good and pleasure. Altruism and benevolence are not causative, but resultant. They are but the manifestations of selfishness, the higher selfishness that actuates noble minds, the selfishness that recognizes solidarity, and the universal needs of the individual.

In seeking reasons and causes it is seldom that we go back far enough. We are often content to rest on the discovery of a half truth, instead of getting clear behind and under it, to bedrock. To many of the aforesaid thinkers, the cause of Com-

stockism is found in the Puritanical spirit. This is certainly the great force without the support of which it could not exist, but is it a finality? One would naturally seek back of that the cause of Puritanism. This takes us deep into English history, even into the world's history. I merely remark in passing that it was a reaction, which is a feature of progress. In seeking to go ahead, we move by these reactions, like the swinging of a pendulum, or rather the progress of a man groping through a hallway in the dark, going from side to side as he goes ahead.

All that these Puritans do, however, is to furnish the public sentiment, the moral backing necessary. They do not make laws, they are very seldom represented in legislative bodies.

Who, then, do enact the iniquitous repressionary laws? Who cause them to be enacted? Who is it that closes the press against free speech? Who blocks the way of every investigator into the mysteries surrounding conception, and the nature of the origin of life with a "Thou shalt not"? Who makes it a criminal offense to publish any information concerning the avoidance of too large a family? Who so relentlessly hunts down the man who dares to impart to the mother, broken down with repeated and too-frequent child-bearing, the information which she would give ten years of her life to possess: the ability to avoid bearing another weakling?

We have a condition of the densest ignorance; not merely race-ignorance, nor yet the ignorance which is not yet evolved to a realization of the truths that lie in advance of present ideals, but ignorance of another sort; enforced, compulsory ignorance, and that in a department of human life where there is a recognition of it, and a crying need of knowledge.

In seeking for a cause of some existing economic condition, it seems to me a good plan to hunt for the individual or class that the existing condition will most benefit. In this instance we surely will not have far to seek. It is equally necessary that there should be power to produce and to maintain a given condition. Here, then, are three factors to deal with: enforced ignorance, some one to greatly profit by its enforcement, and someone with power to enforce it, where it is to his profit. Is there any doubt that these apply directly to the monopolist, the exploiter of human labor? Let us see.

The capitalist leads, for the most part, a parasitical existence. He lives on the blood of the worker. In order to be able to do so, it is necessary for the worker to approximate the condition of a slave. His rights and privileges must be brought down to the smallest compass, while it is equally necessary at the same time to make him think he is a free agent in all matters, and quite able to do just as he pleases. As he is a short-sighted creature, and trained to short-sightedness, this is no hard task. He is given a set of conditions much to his liking, as an ideal, and is fooled and hypnotized into believing that they really exist. He is made to think that *he* is a factor in the government. Why, hasn't he that little piece of paper called a *vote*, which enables him to be ruled by whomsoever he will, and doesn't this make him self-governing? The poor fool really thinks it does. It does not occur to him that he has not the slightest voice in the selection of the men whom he can vote for, and that there is no real choice. So if he does not get the condition of affairs which he hoped to by casting a vote, he is told that he cast the wrong one, that the other kind was necessary to bring all the desires of his heart. It would seem that any fool could see that the whole voting system was a farce, and that every vote he cast was a vote for the continuance of his slavery,—but no. Even those who think seek only to better existing conditions, so grounded is our habit of holding on to a worn-out past, and seeking to patch it, and to re-patch the patches, rather than to cut loose and weave a new fabric.

The press, which is so universally owned by the money power, the wage slave is not bright enough to regard as an organ of the plutocrats, whose news, and editorials in particular, are worded so as to show the exploiters in the best possible light. He believes that paper as he does his Bible, because it says it is true and inspired. What hope for a man who can prove anything by itself?

I have been digressing somewhat, to show that ignorance exists in the minds of so many of the men from whom the coming race must spring. I need not say that many of them, if given a chance, would gladly reverse their positions, becoming exploiters of other men, instead of the exploited. When they had reached this position the grievances of the under dogs would pass from their memories like a bad dream, and they would uphold grabbing as well as any man born into a fortune.

To return to the subject: Why this repression of every movement in the line of race progress? Why these strenuous efforts to keep people in ignorance? Too many credit the whole business to the Puritans and the prudes. As they are not the politicians or the law-makers, how can they be responsible?

All the effects of education are to make the worker a less valuable slave, but nowhere is this truer than in regard to the improvement or limitation of offspring. The exploiter well knows that the man who knows himself too poor to properly care for and educate a child is entirely in his power when the unwilling father of six or seven. If possessed of the knowledge that would enable him not to have so large a family, or none at all if he saw fit, he would be many times more able to revolt. What a man with a large sickly family would never, could never, dare think of doing, he would risk. He could make and enforce demands. If he had one or two children, healthy and desired, loved by their mothers during gestation, they would be so apt to be happy children with clear minds, who would grow up to be thinkers.

Suppose all the men in a factory were free from the encumbrance of a large family, and their women companions were not drudges, the slaves of the children and husbands—there would be a vast deal more of independence shown. Is it to be wondered at that this is recognized on the part of the exploiters, and laws enacted to try to prevent the spread of such knowledge as will make a more independent race of men inevitable?

Then it is necessary, for the maintenance of the present starvation rate of wages, that there should be more men than places for them. If they cannot make a living wage, they will make half of it, so great is their desire to live a little longer. Under conditions where there are more places than men (which was once the case in the United States) even the unskilled are employed. Wages are higher, for the man can dicker and demand something. With a greatly reduced birthrate, and a greatly improved stock, the condition of the demand equalling the supply would exist, and the capitalist lose a great deal of his power over the worker.

I am sure that some will object to my attributing so much malevolence to the capitalist, or so much power, either. I would not wish to be understood as stating that as a class, he does deliberately seek to injure the worker. He merely seeks the line of least resistance, and it is the most comfortable thing not to think of the worker at all. He knows that it means suffering to the worker, if he thinks at all about it, but he seldom does. If he does, he may state, as an excuse, that it is meant that there should be two classes, the aristocracy, as it were, and their servants. At any rate, whether born rich or poor, he has been brought up to worship money, and regard the possession of it as a mark of superiority. The poor man thinks the same. Perhaps the capitalist began life as a worker. In this instance, he will probably tell you that any man has an equally good chance to get rich, and that it is his own fault if he does not do so. He will ascribe it to his improvidence, or his wastefulness. Probably by telling that story so often he has come to believe it himself.

If we admit that the mass of the capitalists are very much like the common people, there still remains the fact that there are among them a few, who by design, try to keep the people in studied subjection, and in the ignorance best suited to the continuance of it. Perhaps the rest merely fall in with the plan, as best suited to their needs, also. With hired lobbyists, and a plentiful use of money in the way of bribes, is there any doubt

that a few can get laws passed to this end, and that they are doing so?

I do not consider the outlook for the worker very hopeful. He is not ready to rise and throw off the yoke in a successful revolution. He is encumbered with notions and traditions that would make any plan of reconstruction abortive. Nowhere is this so true as in all things referring to a knowledge of all that pertains to life itself. He is slow to take any interest in the science of life; sex is a subject that very few can study in as unbiased a manner as they would arithmetic, and there is still lingering in the minds of the majority the notion that reproduction is a thing which it is dangerous and sinful to attempt to regulate. This notion cannot altogether be laid to the capitalists. It had a deeper and an anterior origin. Where, we can only guess, as history is as silent on that point as is the average mother to her darling daughter, whom she criminally allows to grow up in what she hopes will be unsullied innocence.

The ignorance of the poor man on all economic problems is equally dense, but far from as hopeless. The whole system in vogue he indorses. He believes in money, interest, rent, taxes and banks. He believes in government and, in a great majority of instances, in voting. It is extremely doubtful if he will better things much by a social overturn. His standard is money not labor. If all the capitalists were removed, the smartest of the laborers would soon be filling their places, and singularly enough, these make the very worst slave-drivers. One would expect more consideration from them, but will find it instead in those "to the manor born." The workingman is his own worst enemy. I see no hope, save through the slow, tedious process of evolution, and the education of the masses. By the time these have attained a proper idea of the meaning and scope of the word Justice, and an understanding of the independence of the race, it will be time enough to begin a war of extermination on all the exploiters that remain.

How are we, in the meantime, to get along amid the conditions that are so entirely at variance with our desires and ideals? We find very often that the worker does not wish to be taught. He has a perfect right to remain in ignorance; in that case he hugs his chains and looks on money as rather an end than a means. He seems to us be blind to his higher interests. Nor that alone; if he knew us to be anarchists, free lovers, and atheists, he would not listen at all, but would shun us as his most dangerous enemies. I see no other way in many instances, but to leave him to his own destruction, hoping that from experience he will derive *instruction*.

It is not, however, to the interest of a radical to leave ignorance undisturbed. Recognizing as he does, the solidarity existing in the entire race, and more particularly among those with whom he is more nearly associated, his near neighbors, he knows that his own greatest stumbling block in the way of freedom is his neighbor's ignorance. It certainly is a dense skull—though there be many such—that will not admit *any* helpful thoughts from a progressive man's talk.

Every man will seek the path that offers to him the least resistance. To some it may be quietly putting up with things as they are, in spite of the certain knowledge that they need improving, and that *some one* has got to pitch in and help to do it. To many others it consists in thinking, arguing, agitating and especially trying to live out the problems relating to a happier and more advanced state of society.

Jacksonville, Fla.

The Story of May.

BY HARMO.

Several people have asked me to tell the story of May, and as she herself is quite willing, I will here briefly state the facts of the case, as it may be helpful to those who are querying how to help unmarried mothers.

About three years ago I received this letter:

"DEAR FRIEND:—For God's sake, come to us. Help us, advise us, tell us what can we do. Our little May—my pet—is about to become a mother.

WILTON."

A few days later I took the train and went to meet my sorrowing friend. He met me at the depot with horse and carriage, and during the long drive out to the family residence he told me the facts of the case. May was about to become a mother, and the father of her child could not marry her, because he was her sister's husband. The whole family had turned against the poor child, (she was not yet seventeen) her mother most bitterly of all, and my friend knew they were driving her to destruction. They had decided she must go to a hospital and stay until after the child was born and give it away or place it in an asylum. She vowed if forced to do this she would enter a house of prostitution. He was at his wit's end and knew not what to do, as the other members of the family swore she should not stay at home.

Finally she said to him, "Write to Harmo, Papa, and if she will take me, I will go with her," and so the letter came to me. I talked to the different members of the family as best I could. I told them no woman need be ruined because of a thing like that, for some of the world's best and sweetest spirits had been unmarried mothers.

At the end of a week I brought May home with me; then the storms broke over my own devoted head. Self righteous neighbors told me if I kept "*that thing*" in my house, every one would be down on me and no one would come and see me. I replied that the world was wide, and there was much more room outside my house than in, and that if they chose to desert me because I followed the dictates of my conscience they could do so, that it mattered but little to me. The storm raged for a while, until the stormers saw I was firm, and then I was left in peace until the babe was born, a lovely girl who now bears the name of two of our leading reform women.

By and by the neighbors becoming curious to see the babe began dropping in, one by one. At first they began pitying May for her ruined life. She told them she would show them her life was not ruined, and she would yet prove that she could live as helpful a life as any of them.

"Yes, oh yes," drawled one sanctimonious gossip, "the vilest sinner may return to the fold." "I refuse to consider myself vile," said my little May. "I consider myself just as pure as any of the rest of you, and purer than some, for *I love my child's father*."

At one time the deputation came to enquire who the child belonged to. "Why it belongs to me," said May, "to myself and mother Harmo, here; it is mine by birth and hers by love."

Little by little, our gossips became more kindly, when they knew my girlie would not be browbeaten and cast down. Little by little they took her into their good graces, until when our little Flo was six months old she had won the good opinion of all, and was everywhere kindly received; and instead of condemning her, they condemned her family for driving her from home.

Shortly after this time a young social radical came to visit me. He and May were drawn toward each other at once. The attraction grew stronger as the days went by, till friendship grew to love, and they concluded to cast their life lines together. To satisfy the prejudices of the people, they were married according to law; but with the contract between themselves that both should be as free as if unbound by law. And I know that they live up to the spirit of their contract. Their love is something beautiful to see, and May, the girl whose family were driving her to a life of prostitution through their fear of Mrs. Grundy, is a loved and respected woman, and bids fair to lead a useful life. And thanks to my tuition and the lessons learned of Lucifer, she is a free and fearless woman; one who has learned her lesson well—the lesson that no *one* act can ruin our lives unless we ourselves consent to the ruin.

Free and universal discussion bears the same relation to truth that a road does to a city toward which it surely leads.—*William Francis Barnard.*

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HAMMOND, LA., April 17, '99.

Whether or not an apology is due to the readers of Lucifer for my prolonged silence I know not. Silence is ofttimes better than speech, oral or written. Several causes have conspired to prevent the sending of a weekly letter for publication, each of which is a valid excuse, as I see it.

One of these causes is the chronic pressure of contributed matter asking for space in our columns, and the desire on my part to give all an occasional hearing. Another is the fact that much of the time since my last letter for Lucifer was written I have been in poor condition, mental and physical, for putting my thoughts in shape for publication. The little energy I have been master of has been almost wholly used up in making and receiving social calls, in making "parlor talks," platform talks, and in private and personal correspondence. Several pages of report of my journeyings in the "Land of Flowers" were written at Palatka, Fla., some two weeks or more ago, but getting separated from my baggage containing this manuscript copy—two of my grips having gone on to New Orleans—I postponed finishing the letter until I could recover what I had written. From various causes I did not recover this manuscript till the day of my departure from the Crescent City—too late for insertion in No. 757 of Lucifer.

My last letter for publication was sent from Palmetto, Fla., about one month ago. Taking leave—Saturday noon, March 18—of our good friends at that place, and turning my face once more towards the north star I had another very enjoyable ride over the smooth, clear waters of Tampa Bay. The boat—rightly named the "Margaret" (pearl)—was the same that had brought me from Tampa to Palmetto nearly a week before, and having to make a number of landings at the various small trading ports that line the bay, it was dark before we reached Port Tampa, ten miles from the city proper. At the railroad station I was again met by Friend H. J. Barksdale, whose acquaintance I had made on the train some weeks before, and who now informed me that arrangements were being made for a meeting at "Carpenter's Hall," Tampa, for Sunday evening.

Not feeling very strong I remained in my room most of the day Sunday, and when the hour for the meeting arrived I felt relieved rather than disappointed to find only a small audience to meet me at the hall. For some unexplained reason no announcement had been made of my lecture in the daily papers, as was promised, with the result that only a few labor reformers put in an appearance.

Intending to make but a short talk I began by reading an extract from the New York "Journal," in which the editor advises his readers to "Watch the trusts. Fight them when it comes to voting; fight them you must, since eventually the men who own them must be treated as pirates are treated usually. The owner of a trust, the manager of a trust, holds in slavery both man's necessities and his labor. Such a person must be done away with sooner or later. . . Eventually it may be necessary to hang a good many to stamp out the breed," etc., etc.

Commenting on these utterances of the "Journal" I took ground against "hanging" as a cure for the ills of our industrial system, saying, in substance, that "trusts" are the legitimate and necessary outgrowth of the competitive system, supplemented as that system is by "protective" privileges granted by law to certain lines of industry and supplemented also by a land-and-money system which practically says, "To him that hath it shall be given and he shall have abundance, but from him that hath not shall be taken away even that which he seemeth to have. The men who to-day own the trusts are as a rule, neither better nor worse than the men who cry out against them. If it were possible to persuade the voters of today to nationalize the trusts, the men who clamor for the change would want positions in the favored class, the official class, the governing class, and they would want large salaries for little work. Equality of opportunities, "Equal rights for all and privileges for none," is beyond the comprehension of the average reformer. That this is true is proved by the history of "strikes". The strikers demand a better adjustment for the wage system, not the abolition of the wage system. They do not want to own their time, their tools and an equal share in nature's undeveloped wealth. They are willing that the privileged few should own and control these. All that the striking workers ask or expect is a better adjustment of the yoke to their necks, with perhaps the addition of better and more frequent opportunities to get into the wage-owning class themselves.

Proceeding I tried to show that something else is necessary than simply a modification or revamping of the old monopolistic systems. No half way measures will ever remove the evils now complained of. Looking for fundamental causes I tried to show that the parent "trust," the trust of all trusts most harmful, is the *marriage* trust—the ownership and control of the "creatory" by priest and judge; the trust that denies to woman the ownership and control of her person; the trust that denies to children of the masses the natural right to be born well—to be born of love and to be reared in an atmosphere of love, as the first and chief condition or factor in the creation of a race of human beings wise enough and strong enough to change the industrial and financial systems that now enslave the producing masses in this and all other countries.

To secure this much desired revolution I maintained that woman must take the lead. That man's selfishness will never grant to woman the right of self ownership—the right of "Initiative and Referendum" in the creation of a new race—the creation of a new "dispensation," a new heaven and a new earth, in which "dwelleth righteousness," that is RIGHTNESS, which means justice, equity, fraternity, love and truth.

Replying to my statement that woman must take the lead in the reconstruction of human society—that the most effective of all strikes would be the "strike of a sex," Mr. J. C. Jeffcott said, in substance, that women are the "helpless sex." Women can never raise themselves from their present state of dependence upon man. This dependence is woman's normal condition. When she attempts the role of breadwinner she unsexes herself, and thereby loses the respect and love of man. This is illustrated by the well-known fact that to be a lady typewriter is regarded as equivalent to being a woman of "easy virtue."

"I once read," said Mr. Jeffcott, "a book called 'A Strike of a Sex'—one of the most silly, most impracticable and absurd things I ever read or heard of. Man's nature is aggressive, progressive, domineering, imperious,—man must be the leader, must be ruler. Woman's nature is passive, receptive, submissive, yielding,—women must be the subject sex, the dependent sex, in social and economic life. Man must boss the family. The man who cannot boss his family does not deserve the name of man," and much more in the same vein. Several others took part in the discussion, some siding with Mr. Jeffcott, others taking what may be termed middle ground.

In my closing remarks I said that while Mr. Jeffcott's statement as to the relative position of the sexes is largely *true*—true to fact, true to nature as we find it today—yet what has been true to fact and to nature in the past need not and will not always be so, will not always be right or normal. There is

such a thing as evolution in human ethics as well as evolution in physical nature. Because man has dominated woman in all the past, does not prove that he will always rule and enslave her. Woman's dependence, woman's inferiority in the social and economic realm, has been largely because of her lack of strength and physical courage, and because she has been handicapped in the race for supremacy by her childbearing and by the care of children. After ages and ages of dumb submission and of voiceless suffering, woman is at length awaking to a sense of the wrongs that have been inflicted upon her, inflicted by man's selfish love of power and because of the unequal load placed upon her shoulders as builder of new human beings.

Woman, in all the past, has been "veiled and sleeping" because she "knew not her power, nor what was due to her as a human being, but now the veil is being removed from her eyes. Now she begins to look upon the problems of life from her own standpoint, instead of from the standpoint of a "lord and master." Though not yet strong enough nor brave enough to stand alone, to stand erect and to demand all the rights and privileges of a human being, she is no longer prone on the ground,—no longer is her body stretched upon the sands of the desert; already she has "risen to her knees," and she is now asking—*of herself* she is asking—"Might I not rise?"

Woman, some women, are now demanding rights of citizenship, demanding equal political rights with her brother, man, refusing longer to be considered a minor, refusing to be classed with idiots, with imbeciles, or with prison convicts because of her sex; and more important still—infinitely more important, she is now demanding the absolute ownership of her *person*, whether married or unmarried—including, of course, the right to be called by her own name, instead of by the name of the man who by law claims the right to own her person.

And while self-ownership is woman's first and supreme demand it is not her only demand. In order that self-ownership may be everywhere practicable woman demands a thorough reconstruction of our industrial and economic systems. She demands that the wage-slave system be abolished, and that in its stead a system of equitable co-operation and of equal right to the advantages conferred by labor-saving invention, be everywhere inaugurated. She demands that the claims of motherhood, that is, that woman's labor and time while devoted to the work of race-building and care of infant children should receive due recognition, due reward, as the most important of all human industries.

When womanhood and motherhood shall receive their due recognition in associative human life it is confidently believed that the first and most important step will have been taken towards removing the ills complained of by labor reformers and by all other societary and governmental agitators.

These are some of the views, thoughts, or opinions, presented for the consideration of the very earnest and intelligent labor reformers who met at "Carpenter's Hall," Tampa, Florida, on the night of Sunday, March 19, '98. Though few as to numbers it was one of the most interesting of the gatherings addressed by Lucifer's editor during his sojourn in the Palmetto State. Tampa is one of the largest cities in Florida and because of its prominence as a military post or rendezvous of United States soldiers during the late war with Spain, there are few Americans who have not heard of this town. The following are the names of some of the more prominent of Tampa reform workers: P. W. Knapp., J. W Jeffcott, J. C. Cameron, L. G. Denson, H. J. Barksdale, E. M. Pearsons, Capt. Burnham Nick Jacobson, R. Hanlon.

Leaving Tampa Monday morning, March 20, I returned to Kissimmee, and on Tuesday found my way to the Shaker colony near to Narcoossee, about ten miles eastward from Kissimmee. Was very kindly and hospitably entertained by Benjamin Gates, who seems to be the business manager of the colony, and of the other members thereof. This colony is not large (only some ten or twelve persons in all), but they seem to be quite prosperous in business, and appear happy and contented in their comparative isolation from the great outside world. Their principal industries are pine-apple growing, sugar-cane culture—from which they manufacture molasses only—and pasturing cattle for neighboring stock-growers. Those of our readers who may wish to know more of this experiment in colony life may address Andrew Barrett, Narcoossie, Fla., who will, as I feel assured, answer all letters that enclose a self-addressed and prepaid envelope.

Near this colony is another in which the mode of life and leading doctrines are very similar to those of the other Shaker colony, but whose members entertain somewhat different views as to government in this world and as to the meaning of "life after death." With Brother Roberts, who seems the leading spirit here, and others of the colony, I had a very pleasant visit of two hours or more, finding them to be persons of superior intelligence and culture. Though few in numbers they seem to have solved the industrial, social and religious problems of mortal life in a manner quite satisfactory to themselves.

M. HARMAN.

Is There But One Way?

"The only real help to bestow on 'unfortunates' . . . . is to circulate the libertarian sentiments found in Lucifer and other radical papers," says Kate Austin. I agree with her that this is a very important help, but I cannot concede that it is the *only* help, nor that it is impossible to combine the teachings of Lucifer with other means of assistance. In fact, I do not believe that there is "only one way," of accomplishing any work. Different cases require different methods.

Yes, we should circulate Lucifer—I would gladly give many free copies to prospective mothers who would be willing to read them. But sympathetic personal talks need not lessen the influence of the printed page.

It is true that married women need sympathy and help. When did I ever deny it? I would help a married woman just as readily as one who may be unmarried, if she should appeal to me for help as unmarried women have done. Surely our friend does not think we can help only one class of women. The reason I wrote of unmarried mothers was I thought apparent in my words. Some of them feel disgraced, and want peace and quiet until after the baby is born, and peace and quiet is what they cannot have at home where they constantly meet the reproaches and scorn of their family and acquaintances. Perhaps they "ought" to be strong enough to endure it, but the fact remains that the majority are not, and many are driven to despair and suicide. Understand, I am not writing of those who intelligently and voluntarily assume motherhood outside of marriage but of the multitude who ignorantly do so, and so have to endure not only the condemnation of their friends, but self-condemnation. They need help to self-respect rather than material assistance. And that period can be made the most important turning point in a woman's life.

Yes, the next question is, "What of the child?"—and it is largely for the sake of the child that we should help the mother. Mrs. Austin has strangely misread me if she understood by my allusion to the common "lying-in hospitals" that I advocated the renunciation of her child by the mother. The answer to this question might be different in each case. The world is large, and the mother is not always obliged to go back to her old home. She may make new acquaintances, form new ties, find employment in the place in which the babe is born. Or she may have acquired the knowledge and courage necessary to take her baby back and be proud of it. If after all, she does not want it, if she thinks it a nuisance and wishes to rid herself of it, the best possible thing for the child would be to give it to some one who would love and care for it. Perhaps she "ought" to love and keep it; but even if she could be made to look on it as a duty, duty love is but a cold substitute for the genuine mother love, and it is most deplorable that any child must be brought up on it. Watered milk is fattening, in comparison.

In conclusion, I must say I am aware that I can do but little toward removing the monstrous mass of ignorance, prejudice and superstition which crushes women and through them the countless little ones yet unborn; but to the litt'e I can do I shall devote all the powers of heart and hand and brain. I believe in holding up the ideal of self-reliant womanhood, but if a woman is not strong enough to live up to that ideal—and the majority cannot even see it—I shall help her to *be herself*, in so far as I can do so, even if she cannot be as strong and free as my ideal. And I don't care whether women are married or single, old or young, black, white, yellow, or any of the colors of the rainbow, if I can help them to a place in which they can help themselves and their babies, I shall do it. I am quite sure such work need not interfere with that advocated by Mrs. Austin.

M. F. J.

"Love Must Be Won."

In Lucifer I read the poem headed as above, and I thought how true that is, and passed judgment on it as very good.

Another day I picked up the paper and read "Love is not free to take like sun and air," and the thought occurred to me, Who ever took sun and air, and where did they take them? We may enjoy the sun and air by going where they are; we cannot take them in the way that we take anything else. We may remove things that shade the sun from us, so that its rays fall in our direction—we may also open our windows and let in the air; but fill a room full, then close the windows to enjoy your own room full of air, and how long can you keep it as fresh air?—surely a very short time, if you breathe it.

So instead of saying, "love is *not* free like sun and air," we should say, "it *is free* like sun and air." We may improve its light and warmth while it is day—we cannot take it, nor enclose it, nor keep it, nor give it away, any more than we can take, keep, or give away sun and air. We can build our houses in a way to receive little or much sun and air, so can we develop our natures to receive or give much love. Yet however well built are our houses, there are weeks of cloudy weather when we see no sunlight, and at other times our windows reveal to us the blinding lightning when it strikes our favorite tree. We are glad to shut out some air when hurricanes come, and however loving and lovely we may be, there will be lonely times when a lover is absent, or there is no love to meet our own; yet "some day" or on some days the sun will shine and love will comfort us—the sunlight and love which we might wholly shut out by wrong architectural design and an unlovely character.

M. F. J.

Genuine Free Thought.

The "Truth Seeker," of Bradford, Eng., comes to us each month laden with good things. William Francis Barnard contributes a page to the April number, from which we quote:

Might does not make right. Nor does right (more's the pity) often make might.

—

If freethought does not imply free action, if it does not make for free action, what is the value of freethought?

—

The gods are not dead merely because one god is dead, religious superstition is only one among many superstitions.

—

"Truth crushed to earth will rise again," says Bryant. Yes, and the crusher will be waiting for her when she rises.

—

"Whoso would be a man must be a non-conformist," says Emerson. Yes, but—whoso would be a nonconformist must *first* be a man.

—

A "freethinker" accosted a philosopher. "I am a freethinker," he proudly exclaimed.

"What do you think of free——"

"Bosh! They ought to be imprisoned."

—

W. MacQueen contributes a very important article on "Free-thought and Free Action." Among other articles are, "The Drama of Christianity," by Arthur B. Moss; "The Way from the Church," by Charles C. Cattell; "Clericalism and Militarism," by Edward Leggatt. These are but a few of the titles. The paper is very bright and interesting, and advocates free thought on all lines. We have a few extra copies, which we will send to any address for five cents each.

Homes.

BY EDGAR D. BRINKERHOFF.

The home has received another savage attack, this time directed by C. L. James. He says, "Homes are playing out." He thinks the restaurants, bakers cooking, laundries and so forth, mean, or look to, co-operative housekeeping. Some of the home haters should explain themselves. The central idea conveyed by the word home is that of a dwelling place. Do the opponents of homes think that dwelling places will soon be things of the past? Evidently this chief element is not the one to which the anti-homists are opposed, for dwelling places will continue to exist as long as man himself, except when he betakes himself to roaming like the Bedouin of the semi-desert. Possibly this is the only sense in which the home must go—to keep up with the wandering Arab who sets up a new home each day. Still the roaming one might keep a home some where to come to when his travels are over.

The home destroyers must mean that they expect the home of the future to evolve and take on new characteristics and lose some old traits. It is interesting to speculate as to what principle our homes are to surrender to make themselves acceptable to the home smashers. Mr James' intimation is that the individual is to give way to co-operative house-keeping. In a rough way this is true. The farmer no longer manufactures his own sugar and coats. He now buys these things ready made. In his housekeeping economy, these two branches of individual manufacturing have been represented by commercial transactions on his part, thus introducing the element of free co-operation. Free co-operative house-keeping changes the housekeeper's work from manufacturing to commerce. Individual manufacturing gives way to co-operative manufacturing, but the commercial part remains as nearly individual as the housekeeper's former work.

It is hardly probable that the mother and her children will in the future live without a home. It is not likely that they will live in some other person's home. Homes will be so easy to be had that they will live in homes of their own. They will shun the manufacturing part of the housekeeping, but the commercial part will be attended to by the mother. Families will not universally or even usually make their home in a hotel, because a small concern can always compete successfully against a large one under circumstances of freedom, which means that the mother will find attending to her own household affairs cheaper than hotel living. Her housekeeping will be co-operative so far as manufacturing is concerned. Her individual housekeeping, keeping her house in order as to those matters that can hardly be hired or bought and in such trade transactions as ordering goods and paying bills. She will keep a man boarder, but even he will not be homeless, for although his landlady will attend to what little housework developed industry requires, yet he will feel at home as he will pay for home comforts according to the terms agreed upon. Men will not own their own homes as, like hotels, they will not be able under freedom to compete with women in the housekeeping business.

"What Shall We Do With the Children?"

BY KATE AUSTIN.

The question, "What can we do for 'Unfortunates'"? will sooner or later lead to that other no less vital question "What will we do for the 'unfortunate's' child?" If the illegal mother is to be shielded from the consequences of her own act, the child must be hidden from those who move and "have their being" in that select circle to which the mother belongs. In order to do this, the babe, as soon as it is born, must be deprived of its mother, robbed of the natural right to lie in that mother's bosom, and forever doomed to remain in ignorance of its own parentage; that is, if it survive the cowardly cruelty of its own mother.

It is deplorable that a false moral code has so distorted woman's natural maternal instincts that she will avail herself, means permitting, of refuges in the city, "where women can remain during the periods of pregnancy and childbirth, and from which places she can have her baby adopted." The question is, ought we to encourage a woman to desert her offspring? Is it not better to arouse all the combativeness of which her nature is capable in order to meet that contemptible public opinion that demands nothing less of her than the desertion of her own child to appease its respectable maw?

The fact is, there is no place for a woman to hide. Sooner or later she must face the consequences of her own act, or do that which will cause life-long regret. Girls that have been "led astray," as a general rule, have plenty of relatives or friends who will see that they do not suffer, so far as material interests are concerned; they are as well off or better in that respect than the average married woman.

Those liberals who have replied so feelingly to the proposition will find ample room at home to exercise their benevolent faculties, and do not need to send abroad for subjects. The only way to alleviate the mental suffering of so-called "unfortunate" girls, is to cultivate their self-respect and common sense. By words and actions, show not only them but their neighbors, that you consider them every way your equal in true morality. Do not tolerate in silence the "holier than thou" feeling of prudes and hypocrites. It is easy to point to the generally well-born child of a lawless love as one blessed by nature, if cursed by man. Point out the frequent contrasts in favor of the illegal article compared with many legal specimens. Do all this and more, but do not encourage cowardice in the prospective mother. Suppose it possible, and she is gladly willing to "flee from the wrath to come." What then? After the child is born she must give it up to strangers or some "Home for Foundlings"—a deed that any self-respecting, healthy woman ought to consider the most shameful thing she could do—or return to her friends with the little infant in her arms and face the usual gossip and averted looks of those whose opinions and scorn she ought to have ignored in the first place. I have known more than one girl who has successfully "lived it down" in her own community, who has quietly and bravely faced what seemed to her the burden of a nameless sin, and at last found solace and peace in her love for her child. As one said to me:

"Before my child was born I shed many tears, but I thought if I am mean enough to bring one into the world I ought to be good enough to take care of it."

Can anything surpass the true morality and goodness embodied in that simple sentence, from the lips of a young and ignorant girl? Such as she need no refuge but their own self-reliance and courage, and it is needless to add that her child was mentally far above the average.

I think it perfectly safe to assert that in every neighborhood there are, on an average, more respectable women in dire need of sympathy and a home for themselves and children than there are among the "unfortunates." The only real help to bestow on "unfortunates" of all classes and sexes is to circulate the true libertarian sentiments found in Lucifer and the various radical papers.

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VARIOUS VOICES.

L. K., Wall street, Colo.—I enclose twenty-five cents to apply on my subscription to Lucifer. I am inclined to think that short stories would be a taking idea in your paper. I know that I have enjoyed the reading of one or two that have appeared lately, and I am inclined to think that stories "point the moral" just a little better, if anything, than do columns of dry argument and altercations between persons, of which there is too much to suit my taste in Lucifer. People, as a rule, do not care what this or that person thinks, but they do heed and remember a good point pressed well home in a story. Try the idea.

—

E. H., Ohio.—I see by your letter in Lucifer (viz. "What Can We Do for 'Unfortunates'?") that you have heard from six states, of people who are willing to give a helping hand to those in need. Therefore if you can give me the address of one in this state who is willing to help a woman out of her difficulty in this direction, you will confer a favor upon one in need of a home during accouchement; could pay about $1.50 or $2 per week.

[Ohio is one of the states which I have *not* heard from. Yet we have a considerable number of women subscribers in that state, and it is possible that one may be willing to consider receiving E. H. in her home. If any will, I hope she will write to me. I will place them in communication with E. H. L. H.]

—

Alfreda, Thayer, Miss.—I have read and re-read what Mr. Walker had to say in No. 753, and think such articles are just what we need for propaganda work. If the masses could only be convinced that most of their sufferings are caused by their own ignorance in regard to intimate social relations and by their false modesty in not being willing to discuss these matters in the serious and candid manner their importance demands, how much of human misery might be avoided. I sometimes speak so plainly in defence of unfortunate women who are attacked by my own sex, that my lady friends look amazed. One old lady, otherwise kind-hearted, said to me lately, "Why, we have to ostracise men and women when they don't come up to our standard, or more would go astray than they do now. We must vigorously hate vice, or we can but tamely love virtue." As these women were all orthodox, I quoted the alleged saying of the Nazarene on a certain occasion, and our little gathering looked thoughtful, for a short time at least.

—

Lydia R. Todd, R. 21, 415½ S. Spring St., Los Angeles, Cal. .....Now in regard to the article you have in the paper about the young girl who had been "betrayed" and therefore supposed to be "ruined," finding a friend in other women. I will just say that in me all women have a friend, and anything I can do to help them I am more than willing to do. Of course I cannot do a very great deal, as I have only what I earn by day's work, aside from a little property from which I get little except tax receipts. I am much obliged to you for publishing my letter, but am sorry that you did not give my name in full. I always sign myself so. I never hesitate to say just what I think, and would do so if I knew that I would go to prison. I have made lots of enemies and some friends by being outspoken. I cannot help it, I must do as I think right and I am willing to take the consequences.

[Some people object to having their names published in Lucifer, so unless I feel reasonably sure that the writer does not object, I suppress the name when I insert extracts from letters which are not plainly written for publication. Often people ask for addresses which I do not feel at liberty to give without permission. If our friends, when writing to the office, would say how they feel in regard to this matter, they would help me very much. L. H.]

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THIRD SERIES, VOL. III., No. 17. CHICAGO, ILLINOIS, MAY 6, E. M. 299. [C. E. 1899.] WHOLE No. 760

Love's Infidelities.

I tell thee, Charmion, could I time retrieve,
And could again begin to love and live,
To you I should my earliest offering give;
I know my eyes would lead my heart to you,
And I should all my vows and oaths renew;
But, to be plain, I never would be true.

For by our weak and weary truth I find
Love hates to center in a point assigned:
But runs with joy the circle of the mind:
But let us never chain what should be free,
But for relief of either sex agree,
Since women love to change, and so do we.
—*Jonathan Swift.*

Mary Shelley.

BY C. L. JAMES.

It would scarcely be possible to imagine a feminine nature more unlike my first heroine's than my second, though there doubtless are still in the world Philistines who would bracket them together as "erring women." Each is the central figure of a drama. But Catherine, emerging from the darkness of her origin like lightning from a thundercloud, forces herself into startling prominence. Mrs. Shelley, who habitually suppressed herself, is not easily given her due place among the tragic figures of that stage in which she moved.

Unlike Catherine, she had ancestors. Her mother, Mary Wollstonecraft, became immortal through writing "A Vindication of the Rights of Women." Her father, William Godwin, will always be remembered as the man whose "Political Justice" called forth the famous essay of Malthus. The character of both contributed to form hers.

Mrs. Wollstonecraft, whose capacity for affection and devotion made her loved by all who knew her, was evidently of an impulsive disposition, unregulated by good training, for she had none.

Godwin possessed no common imagination, as shown by his romances, "Caleb Wilhams" and "St. Leon," but it was untinged by a particle of emotion. His merits and faults, as artist, philosopher and private person, all alike turn about a single point—the utter coldness of his logical vigorous spirit. The only passion of his long life was Mary Wollstonecraft, who lived with him but a year.

Mary Wollstonecraft's father had been a man of dissipated habits and a violent temper. Her mother, whom Mary and her sister Eliza encouraged to obtain a separation, was, until then, the passive victim of his caprices. But it may be mentioned that the daughter's view of women's rights had nothing to do with suffrage, did not involve a formal attack on marriage or Christianity, and was probably not meant for any such thing. It was Godwin whose uncompromising logic made their daughter an anarchist and free lover before, at less than seventeen, she startled him by an unexpected application of his principles.

The thesis of Mary Wollstonecraft's book (dedicated to Talleyrand) was simply this: that since woman is the chief educator of youth, she must herself have all the moral and intellectual advantages of man, else her influence will always be a destructive drag on human progress. In working out the conclusions from this obvious premise, Mrs. Wollstonecraft spoke plainly. In a Comstockian age she might probably have been imprisoned. Under the more guarded tyranny of Pitt, the obscene among her contemporaries could only revile her—which they did most characteristically.

At Paris, during the Reign of Terror, she married, under the laws of that distracted period, an American named Imlay, by whom she had a daughter Fanny. After many separations, of which his "unfaithfulness" was a part cause, she finally left her husband and attempted to destroy herself at London in 1795. This was nearly the beginning of her acquaintance with Godwin. Fanny Inlay killed herself with laudanum October, 1816—no cause absolutely known but melancholy, which may have been inherited. Mary Godwin (Shelley) was born at the end of August, 1797. Her mother died September 10.

"They say that thou wert lovely at thy birth,
Of glorious parents, thou aspiring child.
I wonder not—for one then left this earth
Whose life was like a setting planet mild,
Which clothed thee in the radiance undefiled
Of its departing glory; still her fame
Shines on thee through the tempests dark and wild
Which shake these latter days.

Mary Wollstonecraft in youth had been appreciated by so conservative a mentor as Samuel Johnson. But the tempests were truly dark and wild, her fame still visible only to a discerning few when Shelley addressed her daughter thus. A generation had passed away ere Tennyson wrote beside her tomb this cautious eulogy:

"Now is done thy long day's work,
Fold thy palms across thy breast,
Fold thine arms, turn to thy rest
Let them rave.

. . . . . .

Wild words wander here and there
God's great gift of speech abused
Makes thy memory confused
But let them rave."

"For the good of his children" Godwin took another mate whom her literary friends agreed in disliking. She is suspected of underlying Fanny Imlay's fate, undoubtedly predisposed Mary to what Mary's father considered a rash step, and her daughter, Mrs. Clairmont, became the mother of Byron's illegitimate child, Allegra.

Of Mary's flight with Shelley July, 1814, the immediate cause is that her father had very decidedly interfered with their intimacy, which was only forty days old. As usual, his reasons for his conduct are much more creditable to his general good sense than his capacity for that special discernment which depends on sympathy. They resolve themselves into this, that

Shelley, though already deserted by his wife (March of the same year) was married. The simple reason why this "cut no figure" we will let Shelley himself state.

> "True love in this, differs from gold and clay,
> That to divide is not to take away.
> Like ocean, which the general north wind breaks
> Into ten thousand waves, and each one makes
> A mirror of the moon—like some great glass,
> Which did distort whatever form might pass,
> Dasht into fragments by a playful child,
> Which then reflects its eyes and forehead mild;
> Giving for one, which it could ne'er express,
> A thousand images of loveliness."

Though the unfortunate Harriet was no companion for him he always desired a reunion with her. It was she who would not have it. She believed in divorce and remarriage—she formed another connection before her death—she did not believe in variety.

Mary confesses some jealousy of Harriet, of Mrs. Clairmont and of Emilia Viviani, to whom the last quoted lines were addressed, but she considered these unworthy feelings. That she entertained them means that she was Godwin's and Mary Wollstonecraft's daughter. That she held them under means that she loved and comprehended Shelley. For in truth Shelley's qualities were all as unlike Godwin's and Mary Wollstonecroft's as possible. Mary Wollstonecraft was explosive. Shelley, though irritable, had self-restraint. Godwin's insensibility to persons made his anarchism powerless against Malthus, who knew men. It was to Shelley, not Godwin, of whom he imagined him a disciple, that anarchism meant unchecked development of the spirit.

> "The man
> Of virtuous soul commands not, nor obeys.
> Power, like a desolating pestilence,
> Pollutes whate'er it touches; and obedience,
> Bane of all genius, virtue, freedom, truth
> Makes slaves of men, and of the human frame
> A mechanized automaton."

Shelley rewarded the love of Mary by calling forth her genius. Yet it may have been the destiny of his fame to cast a shadow over her's. The author of "Frankenstein" had no idea of her own powers. It was Shelley who stimulated her to this effort, so extraordinary in a girl of eighteen. Having made it, she appears henceforth as his satellite. But she had some reasons for being satisfied with that. She was a critic whom he would have done well to let guide him more. She knew, as he did not, that the author of "The Cenci" does himself injustice when he dissolves in rainbows and the odor of sweet flowers. As his editor and biographer she has forever entwined her fame with his—for his fame was by no means established before his death. Her's was. The tremendous *motifs* of "Frankenstein"—the inexorableness of past actions, the Nemesis of presumption, the contagion of injustice, the dependence of human sensibilities on the senses in which they vegetated—these, and the dramatic form into which she cast them, would have insured her immortality had she not been Psyche to his Eros. But how little we should have known then about the limpid purity, the angelic sweetness of this spirit before which slander itself has fallen like the serpent blinded by the emerald's light.

Freedom has been associated by others with morality, with expediency, with reason, with power. It was reserved for her to identify this most sacred and most blasphemed of liberties, eternally with beauty. She had a very difficult task.

Shelley, whose only real fault was callowness—he was but twenty-nine when he died—had been painted by the ghouls of respectability as a monster. The great works which contain his vindication were as yet but little read. His literary friends, as Byron, Hunt and Trelawney were themselves too much under the ban to be his sponsors. She on whom it devolved was, according to vulgar misapprehension, the cause and partner of what was supposed to be his crime. It would doubtless be far too much to say that her success though astonishing, is complete. Her editing of his poems is in some respects, notoriously defective. In encyclopædias and other manuals of popular misinformation, we may still, at least sometimes, read such fictions as that Shelley deserted Harriet to run away with her. But this much she effected—that Shelley's complete works are known to every reader of English, and that even the obscene have ceased to blame her. This involves her husband's triumph; for to acquit her, and read him and condemn him are three things which will not go together. Moreover, she placed the monument which she erected upon immovable foundations.

Boswell is the king of biographers, made so by his veracity and loyalty, but he lacked tact. Mary Shelley did not want tact, yet she is as candid as Boswell. She left for publication which is now made, every fragment of the facts about Sheller. But she selected for immediate use what was suitable to the time. No one who has read Dowden's voluminous work will doubt that she did well. We read in Dowden such things as how the prudent Godwin received money from his wayward daughter and son-in-law, while refusing to see them till they were white-washed. It would be pleasanter not to know. But in all the new information there is nothing to take from our personal esteem for Shelley or Mrs. Shelley, and not much to augment it except her previous reticence.

Husband and Wife Partnership.

BY EDGAR D. BRINKERHOFF.

In comparing the views of radicals with those of their fellow radicals, we are often forcibly reminded that many are yet in the second stage defined by Spencer, when he observed that the unanimity of the ignorant is followed by the disagreement of the inquiring, and that this in turn is followed by an improved unanimity, namely, that of the wise. From the utter condemnation of the home on the part of some radicals, we turn to the other extreme, in which it is advocated that in the co-partnership entered into between man and woman everything should be held in common. This idea is frequently met with. Says Argo in the April 22 *Lucifer*:

"Man [in the best sense] considers the woman whom the law calls his wife, his partner having equal rights in all things, business matters as well as social affairs. He recognizes her right to dissolve that co partnership whenever she may choose to do so; to have and to hold one-half of the co-partnership property in her own right."

This is domestic communism with a vengeance. But if common ownership did not work in the Jamestown colony why expect it to work in the family? It is safe to say that when we become wise enough to be unanimous once more we will agree that, in the ideal family, each piece of property will belong to one member, not to the members in common. Let the business belong to the man as a general thing. Let the household goods belong usually to the woman. The man will attend to business affairs, the woman to household affairs. Both will have an opportunity under freedom to increase in property. The man will get profits or rather wages from his business. The woman will have a source of income if she lives with a man that is not merely her husband. What man would pay her less than her services were worth? Knowing that the (future) law gives her no claim on his property, she will not squander the surplus remaining after household expenses are paid. The amount to be contributed for household expenses by the man will be very precisely determined in a free market. When a co-partnership is dissolved each takes his or her own property; there is nothing to divide, nothing to disagree about, use for the courts only in exceptional cases. The progress from the family holding everything in common, to the free family, is an advance in which organs become more specialized and functions further differentiated.

We often magnify troubles and difficulties and look at them until they seem greater than they really are. Foresight is very wise but foresorrow very foolish, and castles at any rate better than dungeons in the air.—*Sir John Lubbock, M. P.*

The Unanswerable Question.

DEAR LILLIAN: Some months ago, perhaps a year or more, when your correspondents and yourself were writing of the propriety of telling children "the why and the wherefore" of babies in their first visits to life, I felt inclined to send you a "recollection" of my difficulties in that matter when a child of seven years of age, but your pages are crowded, and one correspondent is afraid that another should have more room, etc., and I am a stranger to most of your patrons, and am of very little consequence, and once again age is apt to write at too much length.

I will write you the recollection—if you can use it all right, if not, more than all right. Here it is:

A REMINISCENCE.

The little farming town of my residence when a child was full of bigots, and one of the members of the church was a young man with a wife and baby; living with them was a young girl of fifteen years of age who called them uncle and aunt—I do not know about the relation. This girl gave birth to a baby, but she would not give the doctor the name of the father, as she said she "promised Uncle Phin she wouldn't."

I heard a great deal said about the affair in a blind way, but I couldn't make out about it. I got courage at last to ask my aunt who was in place of a mother, and belonged to the same church (Presbyterian) with "Uncle Phin."

"Did God make all babies?"

"Certainly," she answered, "he makes everybody, he makes everything."

"Then," said I, "why was it wicked for Sarah Webb to have a baby?"

Poor, dear auntie, she was the best woman I ever knew, but she could only say, "I can't tell; you must wait till you are older."

LUCY N. COLMAN.

A Woman Proud of Maternity.

While coming home from teaching last Wednesday I saw a very unusual, and to me a beautifully impressive sight.

Two of my sisters, who are also my pupils, were with me, when one of them said as a woman entered the car,

"There is a lady without corsets—see how nicely she is dressed."

I glanced up, and as the woman walked past I observed her closely. She was elegantly dressed in silk and lace. Her dress cleared the floor nearly three inches. She seated herself almost facing us, and I noticed that her shoes had low heels. She was probably twenty years of age; and as I admired her happy face I observed that she would soon become a mother. A baby on its mother's lap across the car from her seemed to interest her. She would look at it and smile, then she leaned her head against the window and closed her eyes a moment, and an expression of contentment and satisfaction settled on her face, while her lips seemed almost ready again to break into a smile. It was plainly to be seen that in fancy she was proudly holding her own babe in her arms, while lovingly gazing in its up-turned face. Only the mother of welcome children can understand the happiness to be found in such dreams.

My sister remarked how seldom it is that a pregnant woman appears proud and happy. Long will this face remain with me, a pleasant memory. Desired motherhood accompanied by the judgment to dress in a way to enable the mother to enjoy the baby's presence before birth and permit its free development is so rare that it does one good to witness it. This woman was so quiet and modest that had I not been a student of physical development I would not have noticed her.

If women were more observant of such things they would learn to live sensible, beautiful lives, instead of imitating any ugly fashion that is presented in the papers. Worth would be obliged to combine comfort and beauty in his designs or they would be worthless to him. Motherhood would lose many of its terrors and joy would be written on the faces of expectant mothers, where often we see only pain.

M. FLORENCE JOHNSON.

A Sanctified Wife-Murderer.

"Jewell," in "Truth Seeker."

I take the following from a late issue of the Detroit "Journal:"

"John M. Dean, a confirmed member of the Holy Trinity Catholic church of Detroit, pleaded guilty to the charge of 'feloniously assaulting and murdering his wife' on March 20, 1899. His wife was a pronounced Freethinker, and burial services were conducted in accordance with her belief."

If Dean should be hung for his crime he doubtless will repeat the language of Merritt of Indiana on a like occasion, who said he was sorry his wife was not prepared to meet him in heaven.

Freedom of the Press.

Townshend on "Libel and Slander," says: "Whatever else may be intended by the phrase 'freedom of the press' or 'liberty of the press,' it means the freedom or liberty of those who conduct the press. . . . The liberty of the press is connected with natural liberty. The use and liberty of speech were antecedent to Magna Charta, and printing is only a more extensive and improved kind of speech. The liberty of the press, therefore, properly understood, is the personal liberty of the writer to express his thoughts in the more improved way invented by human ingenuity in the form of press. The liberty of press consists in the right to publish with impunity truth with motives and for justifiable ends whether it respects governments, magistracy or individuals.

* * * * *

"Save good faith there is no limit to criticism concerning a man's actions or his creations. 'God forbid,' exclaimed Baron Alderson, 'that you should not be allowed to comment on the conduct of all mankind provided you do it justly and honorably.'"

Look to the End.

By the light of hist ry's pages
Travel back the past dead ages;
Ever find the tragic story telling just the same:
Man in bloodiest war engages;
Tortures, burns and kills the sages;
Ever stained with blood and crime and lust of power and fame.

Who can answer, who can say
Man is wiser, now, today,
Than when Egypt's Pharoah's lived and reigned on earth?
Pose the State's or Church's sway
Offer any nobler way?—
Are not countless millions doomed to wretchedness from birth?

The world is ruled by millionaires;
The cross of Christ no message bears—
Throws but a blighting shadow everywhere o'er life:
The rulers claim all that is theirs
The toiler's harvest—all but the tares!—
Where do history's pages show base robbery more rife?

Lust of gold, of power athirst,
This Man's history from the first—
Ever since the written record was begun on stone or skin:
Ever making gods the worst
Reflect all his deeds accurst;
Showing by his worshipped gods how poor Man's life has been.

High the towers and steeples rise
Of churches mocking fairest skies—
But within does right word spoken ever greet the ear?
And with every hour that flies
The church all freedom o'er denies—
The cross crowned Church holds jangling priest—no prophet, poet, seer.

Ever chained by superstition;
Ever slaves to old tradition,—
So the toilers of the world build here on earth their hells:
Seemingly without volition,
Witless in self-wrought perdition—
O, for this sad inanition be there word or spell!

Unnumbered slaves of every nation;
Of archetype lies their adoration;
It would not seem a grievous wrong their choice to dwell in hell—
But that the coming generation
May wallow in the same stagnation;
They suicide as well as ring the little children's knell.

—*Clinton Loveridge in "Free Society."*

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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THE TRIAL of Walter Hurt, editor of the "Gatling Gun," Cleveland, Ohio, has been postponed to the September term of court. In the May number of the "Gatling Gun" the indicted articles are named, I have looked up the articles and read them. I do not, of course, know what effect they may have had on other readers, but I could see nothing obscene in them. I could criticise them at length for other features which do not please me; but so far as I am aware, the "Gatling Gun" is not published especially to please the taste of Lillian Harman, so I shall refrain from such criticism here. I hope, however, that the lovers of fair play will send ten cents for a sample copy, or one dollar for a year's subscription, and judge for themselves the character of the paper. L. H.

Florida Gleanings.

THAYER, MISS., April 27, '99.

Having once more reached a quiet retreat, or haven, in which I can feel that my time is my own, I will now try to finish the promised report of observations and experiences during my two months sojourn in the peninsula of Florida.

As before stated in these letters, I regard Osceola county, Fla., as possessing many advantages, and as offering many inducements to homeseekers. For further information I feel safe in recommending all interested to write to our friends and subscribers A. J. Gardner and J. B. Steffee, of Kissimmee, the county seat, and also to Postmaster Simpson of the same place, or to C. P. Prevatt, Sheriff of Osceola county, none of whom, they tell me, have lands for sale.

As to healthfulness, Mr. Simpson is authority for the statement that since 1886 the death record of pupils attending public school at Kissimmee shows but *two deaths in all* for the twelve years. The average attendance of pupils at this school is upwards of two hundred. It is claimed that Florida ranks among the very healthiest of American states, the United States census for 1890 showing a death rate of 11.72 per cent., as against 13.11 per cent for Colorado, and 13.33 for California, the two states commonly reckoned as most healthful.

Once more bidding good-bye to our friends, the Steffees, to whom I feel under lasting obligations for hospitality and for many kind attentions, I returned March 22 to the camp at Lake Helen and found most of the cottages deserted and the big hotel closed for the summer. My trip to Southern Florida seems not to have been helpful to me as a health-seeker. Whether it was owing to my own indiscretions as to diet, or to the excitement of the Sunday night meeting at Tampa I know not, but certain it is that on reaching camp I felt compelled to stop and rest from Wednesday till the next Monday. During this enforced delay I was kindly and hospitably cared for by Mr. and Mrs. H. A. Buddington, of Springfield, Mass., who own one of the best cottages at the "Southern Cassadaga" camp. For several years H. A. Buddington has organized or managed winter excursions for tourists from the northeastern states to Florida. Friend Buddington is an author and publisher of books. Prominent among the books and pamphlets brought out by his publishing house are the somewhat famous "Bowles' Pamphlets," giving an account of the "Experiences of Samuel Bowles, Late Editor of the Springfield (Mass.) 'Republican,' in Spirit Life—or Life as He Now Sees it from a Spiritual Standpoint. Written through the Mediumship of Carrie E. Twing of Westfield, New York." There are five or six of these pamphlets, and while I do not wish to enter upon a discussion concerning the truth or falsity of the philosophy or the phenomena now known as Spiritualistic, I feel free to say that these pamphlets are to me very interesting reading. Whatever the source may be of the doctrines advanced, or of the ethics inculcated in these pamphlets, I think it must be conceded by every reader that these doctrines are, in the main, eminently *natural*, *rational*, and in line with the ideas taught by the leaders in modern scientific research.

From Lake Helen I came to Palatka, an old town situated on the St. Johns river, about fifty miles south of Jacksonville. Here I found myself very much at home in the family of our old-time friends and subscribers, the Downings. Many of our readers will doubtless recall the name W. S. Downing as a contributor to Lucifer's columns. The history of the experiences of this veteran in reform work, and those of Mrs. Downing and of their large family of children, in their attempts to solve the industrial and economic problems in California, Georgia and Florida, would make a most interesting and useful volume. Though physically unable to make a full hand at ordinary labor, W. S. Downing is mentally a very active man, and while his sons have been employed in the Palatka lumber mills he has elaborated a plan for the winter protection of orange trees and of other tender fruit trees and shrubs that it is confidently believed will be worth many millions of dollars annually to the people of the Palmetto state.

Of those at Palatka who take an active interest in our work and are readers of Lucifer, I will take the liberty to mention Mrs. Hinda Nugent, photographer; Mr. C. N. Brown, engineer of the Selden Sash and Door Manufactory, and Dr. J. A. Hall, an old physician who has for many years made stirpiculture, or homo-culture a special study.

Wednesday, March 29, I had a very enjoyable steamboat ride from Palatka to Jacksonville, on that majestic and unique river, the St. Johns. Unlike most American rivers it flows from *south* to *north*. Though not to be compared to the Mississippi or Missouri in length it is, for most of its course, a much wider and deeper stream. The chief item of commerce connected with this river is the lumber business, especially the cypress lumber business—its shores and the swamps contiguous thereto affording almost inexhaustible supplies of that timber. One of the most interesting incidents of my week at Palatka was a visit to the Wilson Cypress Company's mill. Having had some experience in the lumber business some thirty-five years ago in Southern Missouri I was amazed to see the improvements since then made in the methods of handling the logs—if indeed it be not a misnomer to call the processes of manufacture *handling*, when nearly everything is done by steam and by labor-saving machinery.

Arriving at Jacksonville I was very agreeably surprised to be met at the landing by Bro. Gardner of Kissimmee, who was staying temporarily with our Jacksonville friends and who piloted me to the home of Adeline Champney, her sister Ina, and of Henry Thayer. Very different was the temperature on this balmy April eve from what it was on my first visit to Jacksonville, when the temperature registered ten degrees above zero—the coldest weather ever known to the oldest inhabitants, so said. Here I remained two nights and one day—the last eve of my stay at this home of progressive thought being made memorable by a parlor meeting at which I made the personal acquaintance of several friends and old-time readers of Lucifer. Of these I wish here to mention the names of F. H. and Mrs. Barnard, and of Mrs. and Mr. Foster, whose initials I have not now at hand. Was urged to stay another day in order to meet a number of people who, as Bro. Barnard assured me, were much interested in Lucifer's line of work, but having already tarried in Florida much longer than at first intended I bade our new-found helpers a regretful and yet hopeful farewell, and next morning took train for New Orleans—stopping one night for rest, at the old town founded by the Spaniards and named by them Pensacola, I reached the chief city of the Gulf States without accident Saturday evening, April 8. M. HARMAN.

"What Will Become of the Children?"

This is the question which is always asked, and which is confidently expected to settle the discussion of freedom in sexual relations. It is assumed that women, in freedom, will bear as many undesired children for whom no provision has been made as married women bear when they believe that the marriage ceremony will in some mysterious way insure them against disease, death and poverty.

"What of the children?" we, too, ask, when the woman bears more than she can care for, and her husband deserts her, or loses his employment, or becomes an invalid, or dies. As a case in point I will quote from a letter which I have just read. It was written by a conservative woman to her cousin. Doubtless she would be shocked by the teachings of Lucifer if she should ever see it, and would probably ask, "But if men and women were not married, what would become of the children?"

"I have had a hard time, and much sickness. The doctors said they thought the most trouble was that I had worked too hard. My husband died ten years ago and I was left with eight children and all very small. The eighth was not born until three months after his death. So you see I had to do the best I could—and nothing to do with. It seems the doctors havn't done me much good, so I thought I would try a remedy that has been recommended to me. But it costs $2 and I don't know if the time will ever come when I get that amount ahead, as I am not able to do more than three washings a week, and my expenses are pretty high. Rent and wood cost me $5 a month, while my income is only $8 a month with four in family. I will be forty-two years of age next September."

And this is not even an unusual case. I know many such. This woman taught school in a country district when she was only fifteen. The letter bears evidence of a mind with aspirations towards culture and refinement. Think of the tragedy of such a life—a constant struggle for the bare existence of herself and her children!

How much the worse would have been her lot in life had she continued to teach and study until she had acquired an education, and then have borne a child, or even two or three? At the worst she could have supported them with more ease than she has fed and sheltered her eight. But one child born outside of marriage would probably have seemed to her a sign of eternal disgrace, though her eight children, to whom must be denied all but the barest existence, are, she perhaps thinks, merely a "dispensation of Providence."

"What is to become of children" born and reared under such conditions? L. H.

A Noble Woman.

It gives me pleasure to have a few words from Lucy N. Colman once more. Hers is one of the rare personalities that never seem to grow old. Though she has lived nearly eighty-two years, her mind is vigorous and she has lost none of her interest in the pressing problems of life. Her memory is a treasure house of stories of the anti-slavery struggle—a struggle in which she was one of the most earnest and powerful participants.

At twenty-six she became a mother, and of this experience she wrote: "I always like to write the word Mother with a capital M. To me it is the most wonderful word in all the language; it means joy that can never be equaled. I can never forget the ecstacy that that came over me when I first looked in the face of my child and knew that it was mine, but with the joy came the remembrance of the slave mother's agony as she looked upon her child and knew its fate."

To this daughter she gave the name I now bear, and she once told me that this coincidence helped me to win a place in her heart with her lost Lillian.

I shall never forget a little visit she paid us as Crescent Beach, near Boston, the summer in which my little daughter was journeying "Out of the Nowhere into Here." I had admired her for years, but had never seen her, and wondered if her personality would prove disappointing. When our eyes met in the first glance, I knew that she could be disappointing to no one. Bright, clear, kindly eyes looked out from a strong face whose every line expressed power and goodness. White curls, falling in the fashion of the "long ago" formed a fitting framework to the grand old face. She kept us charmed with her interesting words, and we were loth to let her go. She is one of the rare women whose very presence is a source of comfort and strength. Her influence for good has been incalculable and she has earned her rest; but when at last she lies down to sleep we who love her will sadly miss her, for we will know that a tower of strength has been laid low. Such women are all too few.

I cannot close these remarks more fittingly than with a few sentences of the tribute paid Lucy N. Colman by Samuel P. Putnam in "Four Hundred Years of Freethought:"

"Mrs. Colman is radical in every direction. She is opposed to *white* slavery as well as to *black* slavery, and has devoted herself to woman's rights as to the rights of man. She is a radical Freethinker, having outgrown superstition of every kind. She has not lost her interest in any living question. She has had a busy and eventful career; has mingled with the world, among its great characters and great movements, and has done her share to bring about the great gains of the present time. She has shown what a woman can do who has self-reliance, energy and devotion to truth and right. Her name shines in the annals of progress." L. H.

Why the Difference?

Estella Baker.

They were twins—both rosy and plump, but she rather more robust of the two.

They were popping corn on the kitchen stove. Every now and then a kernel popped out of the popper on the stove, where it perished, to the regret of the children. Suddenly a score did what they had many precedents for doing—leaped from bondage to death. The children could not permit all that destruction without some effort to prevent it, so both reached out a hand to save a few kernels and each hand obtained—a burn. Both children started, crying, to the sitting-room to tell their father, who sat reading; but Nellie's dress catching on the oven door, Ned reached him first with his tale of woe.

"Well, my son," said the father, as he looked up from his magazine, "you have learned that a hot stove burns."

As Ned crept into a corner, blowing his smart, Nellie arrived on the scene, and, climbing into her father's lap, rained tears on his open book as she said: "It hurts awfully, papa."

And her father said, "It's a naughty stove to burn my little girl;" and kissed the little fingers.

Ned hated his father and hated Nellie—for an hour.

Nellie had a reason for avoiding contact with a hot stove, but Ned had two.

Ned and Nellie had each a "flyer" which would fly down a snow-covered hill, but not up. On one of their flying trips they espied at the foot of the hill a man coming toward them, and Ned steering his flyer to the right and Nellie guiding hers to the left, essayed to encircle him, instead of which each appropriated one of his legs, which caused him to entirely envelope them both. When the man regained his feet he had both acquired and lost—acquired a very red face and lost his cane. He quickly found the latter without relinquishing the former, and gave the flattened Ned three energetic strokes before he could make himself cylindrical enough to roll out of the way. Then he turned to the frightened Nellie, saying, "Poor little girl, I hope I did not seriously hurt you. Take this nickel and run across the street and get you some candy."

Ned ever looked carefully about before he took a fly down

the hill, but Nellie—well it would be absurd to say that candy isn't a bit like a pickle.

One day Ned lay back in his yellow cart driving his beloved Punch along Oak avenue. He didn't hate his father, or Nellie or anybody. The clouds seemed so friendly up in the blue sky, and the castles up there were so beautiful and real too—he knew he could make them real. He would be great, but he would be kind and helpful to all who were not great; he would forgive injury, and nothing but peace should dwell——

His head was nearly snapped off backwards. Punch was rearing, and another horse was trying to break its halter. The wheels of his cart were locked into those of the carriage attached to the other horse. A policeman, No. 46, ran up and jerked Punch back by the bit, hurting his mouth awfully, Ned knew, and then No. 46 struck Punch on the nose so that it brought tears to Ned's eyes, and ended by saying, "You little idiot, don't you know anything? Go home and tell your mother to put long dresses on you."

But that wasn't all. Ned remembered that last week he and Nellie were out in the same cart, and Nellie was driving just as he was today, that is, not driving at all, when they were suddenly jerked back by this same No. 46 just as a street-car swept by, and No. 46 had said to Nellie, "Excuse me, little lady, if I gave you a start, but there was no time to speak." And when Nellie thanked him he had answered, "Nothing but my duty, Miss."

And Nellie believed this.

Ned, remembering this, resolved that he would adopt dresses for his future clothing, short ones now and long ones later on.

Nellie, with the bright face of seventeen and its soft brown eyes, round red cheeks, full smiling mouth, curling locks on brow and temples, and all framed with a large dark blue velvet hat, stepped into the First National Bank to get a check cashed. The cashier handed her a fifty-dollar bill. She started to put in her purse, then hesitated, saying,

"*Would* it be too much trouble to give me five tens instead of this?"

"No trouble at all; delighted to do it," answered the cashier, as he handed her five ten-dollar gold pieces.

Nellie gazed upon them a moment, then opening her red lips and thereby uncovering four pearls—they are teeth in an older woman—said, "I *ought* to have said that I wished paper money. Oh, I am so unbusinesslike! You must be disgusted."

"Deliver my sex from businesslike women," said the cashier with a cordial smile, "and you can just as well have what you want as not, for we have all sorts and conditions of money here," saying which he handed her five ten-dollar bills.

Every one in the bank remarked simultaneously, as she closed the door, "A bewitching girl."

Two conversations were going on at the same time—and possibly another one somewhere in the world. One was in a down-town office. "He knows what he is about," said the old book-keeper.

"Almost everybody does know what he is about after a year down stairs under Pettison, and Ned has had that discipline," said the operator; "but I agree with you that he is a bang-up smart boy."

"Well, holding a man or woman wholly responsible for every act is the only way to have them come out with a spinal column," said the book-keeper. "If we could exemplify the divisibility of matter by eternally dividing Pettison and distributing him in every home, perhaps the market would not be so flooded with mollusks as it is at present, especially that half called the softer sex. How *can* a mollusk be hard?"

The other conversation was on a street car.

"Oh," exclaimed a sweet voice, which came from between two red lips, located below two soft brown eyes. Then she crossed the car. "Oh, Mr. Clarkson, *won't* you have the conductor stop the car? I ought to have got off at Ninth street"

Mr. Clarkson looked up with a delighted glance, and sprang to the rear of the car which had just started on, after a stop at Ninth street. It stopped again, and Mr. Clarkson got off to walk back with the lady to Ninth street.

"How troublesome women are!" she exclaimed; but I am so accustomed to Ned's care that I am not a bit self-reliant."

"It is the 'troublesome' women that are agreeable," he returned, with a happy laugh. "May I ever be preserved from the 'self-reliant' woman."

Mr. Clarkson had become "James." It was moonlight, and she was "driving." A bicycle shot past them; the horse jumped, the lines fell out of the carriage, and before "James" could spring to the horse's head, the vehicle had two wheels resting upon air; but he got them on terra firma before the complete overthrow of the carriage. When he was seated once more beside her, she said:

"I am just an irresponsible, and useless for an emergency."

He looked down on her with shining eyes, and said, "Oh, sweet 'irresponsible!' Don't you know that is why men were made—for emergencies?"

And she believed him.

They had been married six months and were keeping house. He had been out of town for a week. He went down cellar for a hod of coal. He returned with the hod. "Why, Nellie, there isn't a pint of coal down there," he said with a blank face.

"Oh, yes!" exclaimed Nellie. "Kate told me day before yesterday that we needed coal, but I forgot all about it," and two lips as red as ever uncovered four pearls as pearly as ever, below two soft brown eyes as soft brown as ever, as she leaned complacently back in her chair, with her arms over her head to drink in the words, "Well, sweetheart, we'll just have to draw so much heavier on our hearts' warmth till I can order some."

She watched his mouth. His lips parted. He said: "This fire won't last till midnight, and it will be beastly having to dress in the cold."

The fire went out then, for Nellie.

They had been married three years, and the house had for one year contained two jewels, brighter than diamonds and more dear, duplicates of herself and Ned—twins. Her cheeks were neither round nor red now, for those two fat, heavy, red-cheeked babies had had every disease that children can thrive on, and not one night's unbroken rest had she had since their arrival. She did not dress so well either, for they were saving to buy a home of their own; a house with a yard, where the "jewels" could roll on the grass and "play house" under a tree.

She went down town to get a check cashed, for Christmas was near. The same kind cashier of a time some years before was bringing her the money, when she said with her old-time sweetness: "I forgot to ask you to bring it all in paper except one five-dollar gold piece."

With a weary air he turned to comply with her request. He turned toward her again. "I beg your pardon, but I wanted *two* five-dollar gold pieces. I am so sorry to make you so much trouble, but I want them for Christmas gifts."

He stood still and looked coldly at her; then he folded his arms across his chest and said: "Are you quite sure that is the final decision?"

And all her answer was in the color which rose, and in her eyes, which dropped.

The president of the bank had stood near, and, when Nellie left he volunteered: "That fine young man who just deposited $10,000 for Cross & Co. is her brother. They are twins, and when they were children I used to visit the father in his home. Then, she was fully her brother's equal, if not more; but there seems to come a time—and an early one—when a boy shoots ahead, while the girl stands still, if she does not deteriorate. The law of sex will show itself."

"James" was coming home to his midday meal. About two blocks from home he came upon No. 46 and a crowd surrounding a smashed carriage and a broken-legged horse, which he recognized as his own. No. 46 was saying, "The woman went into the house and left him unhitched. I could see that he was a horse that wouldn't stand without tying, and before I could reach him he turned around, got frightened at his own footsteps, and began to run. For total absence of judgment in all matters of common-sense, just give me a woman. Ain't that so?" he concluded, turning to James.

"I wish I could dispute it," James said bitterly. Then, with a start, he saw a few steps away, a woman lying on some coats. It was Nellie, with her leg broken, and she had heard every word.

Next day, as she lay where she would lie for many a long week, James said: "How could you have left Jim when you know he won't stand a moment?"

"I just came in to bring Mary the sugar, and was going back down-town for some other necessaries. When I saw him turn I ran out to stop him, but No. 46 made him shy towards me, and he knocked me down, and the carriage wheels ran over my right leg. Besides," she continued, "I didn't feel that much damage could be done if he did start to run, with policemen everywhere."

"Policemen 'everywhere!'" replied James scornfully. "Most people hold quite opposite views on that subject. Well," concluded James, in the tone of the schoolmaster who says, "Now stand up and take your punishment," "well, this postpones the house for another year."

Her bed had been put in the back parlor, and that evening she interrupted James as he sat reading the newspaper by saying: "James, what would you think if a man should plant onions and weed them and water them, and say over and over and over again that he liked them above all vegetables, and then, when they were grown, be angry because they were not cabbages?"

He looked at her a little anxiously, and then said, "I wouldn't talk if I were you." Then to himself, "She's getting flighty."

"Oh, I know what you think," she smiled, but I am perfectly clear headed, as I shall prove by giving you a conundrum. You know you like riddles."

"I confess I have a weakness for them," he said, his face brightening.

"And you are so good at solving them," she went on.

"The boys seem to think so," he returned in a pleased tone.

"Well, listen," said Nellie. "Why is irresponsibility called cunning in childhood; in girlhood, bewitching; in maidenhood, charming, and in wifehood, imbecility?"

He gazed at her as though the condition suggested by the last word had taken hold upon his brain. Then he looked far into the coal stove.

"Well," said Nellie at last, "this is my solution—it is imbecility all the way up."

James went down cellar for a hod of coal.

VARIOUS VOICES.

Mrs. J. D., Va.—I hope your dear father may continue to improve and be restored entirely. I enjoy reading his letters over so much; your articles also, and I always enjoy reading Mr. E. C. Walker's. I think he is a splendid writer. Enclosed you will find fifty cents on subscription.

M. H. C., Colo.—Yours of the 20th at hand and also the books. Enclosed find $2 for two copies of "Hilda's Home." "Karezza" is a trump. It comes to self and Julia pretty late in life, but splendid for our four children—two married and one soon to be, likely.

I. L., Mo.—I suppose you have not forgotten me. We met at Ottawa. I am sure I shall never forget you and little Virna. Nor will I ever be able to give up the fight for liberty; but sometimes I feel with Giotto and L. D. W. that it is a hard and lonely "road to trabble," and I feel like giving it up and being like other folks—but that is hardest of all. So I am with you for good and all. Hope your father is better. I know he wants to be home and at work again, but he and I must learn to be quiet. I can't go to work again for six months, so the doctor says, but at the end of that time I want to get in some reform office..... I feel very much encouraged at the outlook for reform. "Lots and lots" of people are thinking—that we find in this little out-of-the-way place. With best wishes and love to yourself and Virna, I am yours for freedom.

Mrs. A. M., Santa Ana, Cal.—I will address you as friend, for friend you have been to me through your valuable works in Lucifer. Through Dr G. I received the first copy of Lucifer, and it being so different from anything I had ever read, so much more sensible and natural, that it set me to thinking very deeply on the subject of sex reform. You have a grand work before you, and the minds of a great many people are just in the right condition to receive the benefits of a thorough reform paper like Lucifer. I have two children, boy and girl, aged three and five years, and I want to bring them up alike, and if it is possible, teach my boy that he has no special privileges because he is a boy. I often think how little I was fitted for motherhood, but the best I can do now is to learn. As the old saying is, "It's never too late to mend." I admire your plan for unfortunate girls, and wish I were in circumstances where I could take a dozen for my heart goes out to them all. Please send me "What the Young Need to Know," and apply the rest of inclosure on my subscription.

D. J., Cleveland, O.—Mr. Walter Hurt, editor of the "Gatling Gun," handed me, a day or two ago, a copy of Lucifer. A careful perusal of the same has awakened an interest in me, sufficient at least to make further investigation. I have always believed that a state of society in which man and woman can contract and bind themselves together by law but cannot by mutual agreement do the opposite, viz., separate, is wrong. I have therefore been an earnest advocate of "divorce by mutual consent," but I find that this remedy is impracticable, and in fact is not sufficiently far reaching in its effects towards curing the evil. I am therefore, as you see, in the position of one who has recoguized an evil but has failed to find the cure. I have selected a book, which from its title, I inferred would throw light on your theories. I would, in addition, be very much pleased to hear an expression of your ideas if you find it convenient to write. You may send me Lucifer for six months, also "Personal Rights and Sexual Wrongs," by Oswald Dawson. You will find enclosed herein money order in payment of same, and for post age on book.

Mrs. B. M., Okla.—I have been thinking for some time I would write you for information on various subjects, but have been putting it off for want of time, until something came to my notice which compels me to write. There is a young woman here who has dared to think and act for herself and is snubbed on all sides. She is an orphan and has just come into the neighborhood. Can you tell me where she could be sent? I am radical enough to dare the opinion of the people, but I have a public office and that would debar me. We like Lucifer, and I am letting every one read it that I dare to, and it is doing good work. The people here are very ignorant, not many of the older people can write their own names nor read them when written. Can you tell where liberals live in Texas? There are freethinkers around here who want to know, for they say they just can't live in the church element. If you would or could print in your paper some names of the most prominent ones and their locality it would be a great favor. Some whom I know are splendid speakers and workers in the labor movement. Some have stayed at our house and we put your paper in their hands, and every once in awhile one says, "Well, I am a better man than when I came here." They did not know that any one dared print such books and papers.

760.

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Some Problems in Social Freedom. Presidential address delivered by Lillian Harman before the Legitimation League, at Holborn Restaurant, London, "Freedom in Social Relations;" "The Ownership of Women;" "Where Draw the Line?" "What Would Become of the Family?" "Marriage a 'confidence game';" "How Society Protects Children." Price, 5 cents. For sale at this office.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 18. CHICAGO, ILLINOIS, MAY 13, E. M. 299. [C. E. 1899.] WHOLE No. 761

The Lion Path.

I dare not!——

Look—the road is very dark—
The trees stir soft and the bushes shake—
The long grass rustles, and the darkness moves
Here—there—beyond ——
There's something crept across the road just now!
And you would have me go?
Go *there*—through that live darkness hideous
With stir of crouching forms that wait to kill?
Ah *look*! See there—and there—and there again—
Great yellow glassy eyes, close to the ground!
Look! Now the clouds are lighter I can see
The long slow lashing of the sinewy tails
And the set quiver of strong jaws that wait—!
Go there? Not I! Who dares to go who sees
So perfectly the lions in the path?

Comes one who dares.

Afraid at first, yet bound
On such high errand as no fear could stay.
Forth goes he with the lions in his path.
And then? ——

He dared a death of agony—
Outnumbered battle with the king of beasts—
Long struggle in the horror of the night—
Dared, and went forth to meet—O ye who fear!
Finding an empty road, and nothing there.
A wide bare common road, with homely fields
And fences, and the dusty roadside trees.
—Some spitting kittens, maybe, in the grass.

—*Charlotte Perkins Stetson.*

Jealousy as a Cause of Crime.

BY MARY HRUNDAGH.

Who has not been horrified beyond description by the account of the terrible tragedies which we read in papers daily. Divorces, prostitution, suicide and murder! Police Chapman, Theologian Parkhurst, Moralist Grannis, detectives and newspapers, all busy trying to find a remedy for the social evils that beset us.

Neither divorce, nor the consecrated marriage permitting no divorce reduces inharmony in family life in general. Arrest and punishment of solicitors on the street does not stop prostitution. Clearing the "Bowery" only transfers the evils to another location. Laws against attempted suicide furnishe no incentive to live when real desire for death comes, and electrocution has not terrors enough to stay the hand of the murderer. No one seems to expect to cure the evil.

Mrs. Grannis thinks not one man in ten outside the church is virtuous. She does not tell the people the proportion in the churches. Grant thinks even Christianity helps only the few, and proposes to keep the evil stream within a certain channel by the wall of segregation. Detectives hunt up culprits and law shuts them up and no one seems able to assign a cause for such evils. What is the reason for persons acting so badly?

When I read of the Guldensuppe murder I asked,

"How could they cut a man up so, even if in a passion they killed him?"

A friend replied:

"Jealousy could do it; ninety per cent of all murders are caused by jealousy."

I believe that is the cause of all the troubles mentioned. Humanity has come to look upon love as a commodity, one and indivisible. The person who loves is held to be able to limit that love, or if not, he or she is very immoral. Hence at the first intimation that any love is expressed for another there is the terrible fear of loss, and the suffering of envy an uncultured person feels when he sees a superior do something he would like to do and cannot do. I am well aware that society does not want to look at the question in this way—it wants to see it in the accustomed way, the old-fashioned way.

For generations laws and customs have tried to enforce the ideas of conventional morality now upheld; they have never succeeded. Love will risk being murdered rather than go unexpressed, and the owner of another's love will risk electrocution rather than yield its property rights.

There is one solution to this trouble, and that is education. Love is appreciative of those attributes and things in life that make us most happy. We appreciate one person's music without expecting to be blamed if another musician touches chords that thrill us as well. We admire the oratory of a Phillips without censure because we also love the speech of a Beecher. We cannot choose whether a white, a red, or a yellow rose is sweetest. In everything in life except love of individuals, we think a person more cultivated who understands and loves many things than one who knows but one thing. A real true appreciation of this fact will make any one of us understand that love for another does not weaken love for one. A woman or a man must be a great egotist who thinks himself or herself capable of supplying another person's wants to the extent that no one else is loved. When I look around me and see women who are my superiors, some in beauty, some in one accomplishment, some in another, some in education, etc., I feel that I could not love a man who had so little appreciation of these qualities that he did not see and love them, or who was hypocritical enough to deny it. When a man I love tells me of his love for others, and what he loves in them, I can believe him when he says he loves me. The man who loves me best and whom I love best, is the one whose nature I harmonize with in most ways. But because I love him in many ways is that any reason why I should withhold my love in some one way, from the person who has one superior claim, or that I should be jealous because my lover finds a counterpart in some other person in something I have not? Not at all. I certainly should not prohibit him from something because I cannot supply it. Then if he loves me for my gentleness, affection and intellect, how can he help loving the same things in others. There is no ground for jealousy in natural appreciation. It is in our notions, our habit of ownership of the property and person of the one we love.

We *talk* a gospel of love, but enact and enforce a policy of hatred. It is legal and moral to express hatred for your neighbors, but illegal and immoral to express love, especially if you are really sincere in it. An understanding of the question is the only thing that will do away with jealousy and its consequent crimes.

When we are not forced by society to lie about love, when we can acknowledge we love as many as we do love without being considered wicked, the deceit, the treachery, will have no place, and then all can love and be loved. No woman will need to solicit a man on the street, no man will be so depraved as to have no choice and accept such a woman; prostitution will die a natural death. The time spent by intriguing wives and husbands to prevent an expression of love can be put to self-improvement and make them worthy of love. No one will murder another for jealousy, and Parkhurst, Chapman and Grannis can enjoy their own lives instead of trying to regulate the lives of others.

This is no visionary theory; it is in practice and eminently successful with many persons, *now*.

A Preacher Advocates the Abolition of Marriage and Divorce Laws.

[I inclose clipping from a Denver daily (I don't know which one). If you haven't seen the sermon or the interview it may do you good, as it does me, to read the sentiments. Recently I heard Dr. Myers at the Broadway Theatre in Denver and at once decided that was my church. As a seeker of truth it does the innermost *me* good to listen to a teacher who so nearly approximates it. VER H. VINCENT.]

"If I had a daughter who wished a husband I would take her to a phrenologist who would select a man. I would take my daughter to that man and marry them—but they should live together whether married or not."

These words were attributed by a local paper to Rev. Dr. Myers in a recent address at the Broadway temple. Mr. Myers denied yesterday that he had been correctly reported.

"I have been misunderstood," he said. "I didn't say that I would go to a phrenologist to pick out a husband for my daughter, nor did I leave that impresson of compelling her to marry the man picked out. What I did say was this: 'If I had a daughter who wanted to get married I would take her and her intended husband to a phrenologist, and if he said they were congenial and compatible, I would say, "get married," and if they wanted to live together unmarried by human law, I would say, "live together," for they would, if they were properly matched, be married by a law of heaven more powerful and more binding than if a priest had joined them.'

"If I could regulate the laws," he continued, "I would do away with marriage and divorce laws. Here we sit on God's footstool and make long lists of laws when we ought to throw them away and learn the first sweet noble laws of nature. The human race will never be happy until nature rules the world as it should. Marriage and divorce laws are substitutes for imbecility. They are childish, foolish, absurd. The idea of saying to nature, 'that man and that woman are man and wife,' when nature knows that they are not. Natural laws are complete and perfect. No flower that blows is without its mate, nor any bird that flies. Every man has his affinity and every woman hers; and if a man is married by law to a woman who is not his affinity it is wrong for them to live together. They are not man and wife. A crystal will unite with another crystal and the effect is beautiful, but a crystal will not unite with either granite or sandstone.

"Nature gives every man a wife," said Mr. Myers. "Marriage is fitly represented by a window. All the flies on the outside want to come in and all on the inside want to get out. For heaven's sake let them out, for if they're in and want to get out they shouldn't be in."

Dr. Myers warmed up to his subject again and gestured excitedly.

"Why should they go through a lot of law before they can get out? I'd take all the little laws for divorce in all the states and put them together into one general law so that every couple married when they ought not to be married could be divorced easily. It's too bad we have to have the law at all. Shame on Moses, who originated it!

"Now here are three chemicals," he went on, reaching down for a paper and pointing out imaginary objects; "here is one and here are the others. Now, I can put this with this and there would be a frightful quarrel; they must be taken away from each other as soon as possible. These two, however, formed perfect equilibrium and must remain together."

"But do you think a phrenologist would be able to discover an affinity?" he was asked.

"I most assuredly do," he answered. "Why, I myself could tell."

"Suppose a woman discovers her affinity and he has already married?"

"Then she should marry him any way, and if a divorce from the man's wife were unattainable she should live with him anyway. It would be a sin if she did not, an injustice to herself and to him and to that woman who had been untairly called his wife. She was not his wife in truth and before heaven if she was not his affinity. God is love and this love pervades everything—the world is nothing without it, and perfect love is found in the mating of a man with his affinity. The large class of criminals and fools are the result of these uncongenial marriages. Most of the insanity and vice in the world is caused by them. What an ideal world it would be if we could be married by God in heaven, each man with the woman whom nature has picked out for him."

Sincerity vs. Secrecy

From "Psychology of Sex." by Havelock Ellis.

As a youth, I had hoped to settle problems for those who came after; now I am quietly content if I do little more than state them. For even that, I now think, is much; it is at least the half of knowledge. In this particular field the evil of ignorance is magnified by our efforts to suppress that which never can be suppressed, though in the effort of suppression it may become perverted. I have at least tried to find out what are the facts among normal people as well as among abnormal people; for, while it seems to me that the physician's training is necessary in order to ascertain the facts, the physician for the most part only obtains the abnormal facts, which alone bring little light. I have tried to get at the facts, and, having got at the facts, to look them simply and squarely in the face. If I cannot perhaps turn the lock myself, I bring the key which alone in the end rightly opens the door: the key of sincerity. That is my one panacea: sincerity.

I know that many of my friends, people on whose side I, too am to be found, retort with another word: reticence. It is a mistake, they say, to try to uncover these things; let the sexual instincts alone to grow up and develop in the shy solitude they love, and they will be sure to grow up and develop wholesomely. But, as a matter of fact, that is precisely what we cannot and will not ever allow them to do. There are very few middle-aged men who can clearly recall the facts of their lives and tell in all honesty that their sexual instincts have developed easily and wholesomely throughout. And it should not be difficult to see why this is so. Let my friends try to transfer their feelings and theories from the productive region to, let us say, the nutritive region, the only other which can be compared to it for importance. Suppose that eating and drinking were never spoken of openly, save in veiled or poetic language, and that no one ever ate food publicly, because it was considered immoral and immodest to reveal the mysteries of this natural function. We know what would occur. A considerable proportion of the community, more especially the more youthful members possessed

by an instinctive and legitimate curiosity, would concentrate their thoughts on the subject. They would have so many problems to puzzle over: How often ought I to eat? What ought I to eat? Is it wrong to eat fruit which I like? Instinct notwithstanding, we may be quite sure that only a small minority would succeed in eating reasonably and wholesomely. The sexual secrecy of life is even more disastrous than such a nutritive secrecy would be; partly because we expend such a wealth of moral energy in directing or misdirecting it, partly because the sexual impulse normally develops at the same time as the intellectual, not in the early years of life, when wholesome instinctive habits might be formed. And there is always some ignorant and foolish friend who is prepared to still further muddle things: Eat a meal every other day! Eat twelve meals a day! Never eat fruit! Always eat grass! The advice in sexual matters is usually not less absurd than this. When, however, the matter is fully open, the problems of food are not, indeed, wholly solved, but everyone is enabled by the experience of his fellows to reach some sort of solution suited to his own case. And when the rigid secrecy is once swept away a sane and natural reticence becomes for the first time possible.

The Policy of Exclusion.

George E. Macdonald in "Truth Seeker."

In expressing her surprise at my recent observations (April 15) about Mr. W. E. Johnson, who wants an expurgated edition of the American Secular Union, Mrs. Helen M. Lucas says:

"I don't understand him [Mr. Johnson] as having any intention of bringing the present Freethinkers' Association into disrepute."

I don't either. He is well-meaning, but uninstructed. My previous remark about Mr. Johnson was this:

"He doesn't even 'savvy' that the big talk lately made about 'a national Freethinkers' association for the twentieth century' was not started with the organization of any such association in view, but with the subtle intent to bring the present one into disrepute."

Mr. Johnson was not the starter of the talk. He was only one among those who were beguiled by it, and he is not charged with subtlety. I think it will be safe for Mrs. Lucas to accept as true my statement as to the intent of the original proposer of the new organization, *i. e.*, to augment any dissatisfaction that may be felt with the American Secular Union.

The respected lady asks:

"Are anarchy, etc., so very popular that we should hang on to them or take them into our wagon?"

As members of the American Secular Union we are not expected to consider the anarchist or his ways. The Union furnishes us with no viewpoint whence we may regard him. If we insist on contemplating the anarchist we must do so as individuals and on our own responsibility. The association cannot back us up in such a proceeding, for it is non-committal. I do not believe that the Union should officially recognize the "anarchist, etc." but without doing so it cannot exclude them, and exclusion would be no less irrelevant than inviting them into our midst. Mr. Johnson and those who sustain him should be able to see that in raising the anarchist question they, and not the radicals, are exalting a divisive issue.

His Marriage a Success—But Hers ——?

"Beiyel Advocate."

Some one wanted to know the opinion of a Cumberland County farmer on the question, Is marriage a failure? His reply was: "I should say not. Why, Lucindy gets up in the morning, milks the cows, and gets breakfast, starts four children to school, looks after three others, feeds the calves and pigs, skims the milk, washes the clothes, gets the dinner and does lots of other work, and helps in the field when she is not busy. Think I could hire anybody else for what she gets? Marriage is a grand success."

[And this is no joke, though the Chicago "Tribune" reprinted it as one.]

Our Motto in the Philippines: "Lead is Cheaper Than Rice."

An illustration of the way in which the United States "protects" the weak is given in the letter of a soldier, Timothy Lynch, serving in the Philippines, which was published in the San Francisco "Call" of March 18. Since it has become "treason" to send through the mails speeches delivered in Congress and printed officially, it would probably be dangerous to comment on the occurrences detailed in this letter. But perhaps comment would be unnecessary. Let our gallant defender of liberty speak for himself, and let our proud bird scream in triumph as his talons tear the quivering flesh of the naked savages who dare rise in rebellion against their owners!

THE SOLDIER SPEAKS:

"When we stopped shelling Santa Ana, the First California regiment entered, and what we had not burned they finished with a vengeance. Their motto, as well as that of the other regiments is: 'The only good Filipino is a dead one; take no prisoners, as lead is cheaper than rice.'

"The Tennessee men were on the right and an orderly came aboard and reported that they were killing every native in sight, whether a soldier or not. The boys were enjoying themselves shooting 'niggers on the run.'

"All along the river we could see the corpses of the natives lying on the banks or floating down the river. The Idahoes at one place were burying the natives, and at the hole I saw them throw in sixty-five bodies.

"Our own batteries and regiment did not do much Saturday night, but the next morning they made one of the grandest charges in history. They charged a cemetery that was full of natives, and piled them up till you could not count the dead. They say our major bears a charmed life. He rode at the head of the column, urging his men forward and telling them to spare not even the wounded, thrusting his own sword through every wounded insurgent he passed."

"Cuba's Fight for Freedom and the War With Spain."

However much the readers of Lucifer may differ in regard to the rightness of the unrighteousness of the part taken by the American government in the war of "Intervention" in Cuba's behalf, we are all interested in the past history and the future prospects of the "Queen of the Antilles," as this famous island has often been called. A friend has donated for Lucifer's benefit a few copies of a large and handsomely bound volume with the above title. The book claims to be: "A comprehensive, accurate and thrilling history of the Spanish Kingdom and its latest and fairest colony; the long struggle of Cuba for freedom and independence; the Intervention of the United States and the Fierce War with Spain that Followed; A Record of Oppression and Patriotism, of Cruelty and Valor, and above all of the Triumph of the Stars and Stripes. Profusely illustrated. Written and edited by Henry Houghton Beck, author of 'Famous Battles,' the 'Greco-Turkish War,' etc., etc. Published by the Globe Publishing Co., Philadelphia."

The book contains 569 pages, heavy paper, excellent print; price in half Morocco with marbled edges, $2; same in cloth, $1.50. On receipt of price and 17 cents for postage, we will send by post or express one copy of this handsomely bound and profusely illustrated volume—including a twenty-inch map of Cuba and Porto Rico, and *Lucifer one year*. As our supply of this book is quite limited, those who wish to avail themselves of this liberal offer will do well to send in their orders soon.

Edward Atkinson is a long way from being an anarchist, yet anarchists agree with him when he says, as quoted in a dispatch from Boston, April 27, that he favors "the kind of subordination which I hope, with Tolstoi, will ere long pervade all armies to the end that criminal aggression may be made impossible by the refusal of soldiers who think for themselves to carry out orders which are as abhorrent to them as they are inconsistent with any moral, economic or political principle."

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Mississippi Notes.

THAYER, MISS., May 7, '99.

Omitting for the present my notes in regard to New Orleans and other points in Louisiana, I want to say a few words concerning the locality in which I am now sojourning.

Having good reasons for knowing that some hundreds if not thousands of Lucifer's readers are now anxious to get reliable information concerning lands in the southern part of the United States, I have constantly kept that fact in mind since leaving Chicago in January last. Hitherto I have refrained from expressing any decided opinion in regard to the comparative advantages for settlement offered by the various localities visited by me, thinking it best to wait until more extended observation would better qualify me to speak *understandingly*.

In considering advantages and disadvantages of location the average home seeker, if I mistake not, will have in view mainly the following considerations:

First, Healthfulness of situation. The factors promotive of healthfulness are chiefly the following: Purity of air; purity and plentifulness of water; temperature—climatic influences—neither too hot nor too cold; freedom from great and sudden changes, etc.

Second, Fertility and price of land.

Third, Nearness to market, or to railway and water transportation.

Fourth, Prospects for good social conditions or environments.

While it is doubtless true that no single locality possesses all these advantages in perfection, I now say to all who care for my opinion, that I think the *hill country* of Southern Mississippi, on the line of the Illinois Central Railway, offers more of these advantages than does any other part of the South that has yet been visited by me. Take, for example, the lands in the southern part of Lincoln county, in or near the new town called Thayer, near to which town I have spent about three weeks of my vacation. The lands here are mostly high and rolling—said to be about "five hundred feet above high water mark." In healthfulness this section is said to be unsurpassed anywhere in the United States. The state of Mississippi, as a whole, ranks as one of the most healthful, as shown by the United States census. This county has never had a case of yellow fever, so I am told. The water here is of the purest—equalling, it is claimed, distilled water in healthfulness.

The hill country is covered with a heavy growth of timber—pine, oak, hickory, gum, dogwood and other hardwood trees. On the bottom lands are also found magnolia, live oak, beech, maple and other kinds of timber, many of which are not seen in the latitude of Illinois. The largest pines have been mainly removed by lumbermen, but there are still vast quantities of very superior timber here, both of pine and of the hardwood already mentioned.

The soils on the uplands are mainly composed of yellowish or reddish clay, with an admixture of sand and vegetable loam. Good crops of cotton, corn, potatoes—both white and sweet—beans, peas, tomatoes, cabbages, etc., etc., are grown, many of these producing two crops per annum. Brookhaven, the county seat of this county, ships thousands of bales of cotton every year.

But next to health, it is as a fruit-growing and nut-growing country that I feel mainly interested in this part of the Sunny South. At present the strawberry is the chief fruit raised here for market. The "Mississippi Hand Book," issued by the Experiment Station, Agricultural College, states that "more strawberries are grown between Hazlehurst and Durant, on the Illinois Central railroad, than on any other equal area in the world." The same authority says there are no diseases or insect enemies to contend with in strawberry culture. "With proper care and culture a yield of one hundred bushels per acre is not uncommon. Our first shipments are commonly made in March, and the fruit continues to ripen in quantity until June, while occasional pickings may often be found much later. In the central and southern part of the state a few ripe berries may be found at almost any time, and Dr. McKay, of Madison station, the largest grower in the state, informs us that he has shipped strawberries to the Chicago market during every month in the year."

The same "Hand Book" maintains that apples, pears, peaches, plums, grapes and other fruits common to the temperate zone, all do well here, and such is the testimony of the people with whom I have talked on the subject. Grapes never fail to bear full crops, and peaches very rarely fail. D. T. Price, of Booneville, Miss., says he has had "eight full crops of peaches in ten years," and this seems to be about the average as given by other growers. This year there will be very few peaches in Mississippi owing to the unprecedented cold snap in February.

Not wishing to monopolize Lucifer's space, I will reserve to another issue a further description of the inducements held out to landless home-seekers by this part of Mississippi, U. S. A.

M. HARMAN.

Mrs. Partington's Latest Imitator.

The "English High Church party" has equipped itself with broom and mop and is heroically striving to push back the advancing tide of marital reform. Its efforts will probably be as successful as were those of the illustrious Mrs. Partington, when she tried to resist the swell of the Atlantic Ocean.

Under date of May 1, the cable dispatches from London inform us that "On Saturday afternoon a military officer who had divorced his wife eighteen months since, was remarried in Christ Church. The marriage was being conducted quite privately, no one being present but the immediate relatives of both parties.

"Everything proceeded in orderly fashion until the words of the service calling upon 'any man to allege and declare any impediment why they may not be coupled together in matrimony by God's law, or the laws of this realm' were reached.

"Here the Rev. Dr. Edwin Walker, who was standing unnoticed in a pew apart from the small company of guests, answered in a loud voice:

"'I, Edwin Walker, assistant priest of St. Peter's, London Docks, do allege and declare an impediment why these persons may not be coupled together in matrimony by God's law. This man has a canonical wife living.'

"The wedding party first stood aghast at the interruption, but two church wardens then advanced and forcibly removed Walker from the church. On the way a military friend of the bridegroom struck him a blow on the side of the head, to the great scandal of all present. The bride had been supported by her father, and it was several minutes before the ceremony could be proceeded with.

"The Rev. Edwin Walker, interviewed, said:

"'It makes no difference to those for whom I speak that the bridegroom was an innocent party in a divorce suit. He cannot be married according to canon law, while the canonical wife is living. I came here at the instance of Father Black, who has repeatedly made these protests, as we desire to show other clergymen are at one with him in this matter. There are plenty of registry offices where these divorced people can enter into a civil contract, and they should not desecrate the house of God by being married in church. We will render it impossible for any divorced persons to be remarried in London without such scandal as has occurred in this instance.'"

The reverend gentleman has my most earnest wishes for his success in his self-appointed task. I hope he will make so many "scandals" that the solemnity, mysticism and grandeur which have made church weddings so attractive to the people, will be lost in the ridiculous situations brought about by the ecclesiastics. The day has gone by when people who desired to marry would refrain from marriage merely because a preacher or priest refused to perform the ceremony. The preacher who so refuses sustains the loss of his nose, to make use of the homely saying, without attaining even the melancholy satisfaction of spiting his face.

L. H.

Will Economic Freedom Alone, Free Women?

The following extract from a letter by a prominent socialist author will, I think, interest Lucifer's readers. The letter was not written for publication, so I withhold the name:

"I often find time to read your paper, which you must carry on at a great sacrifice. Still I think the slavery of women lies deeper than in the social conscience. I think that economic equality will free them and abolish marriage. I personally know many women whose position is one of continual torment, obliged to worse than waste their lives because they can do nothing—nor go anywhere. Most advanced socialists are free lovers, but abstain from announcing their convictions on account of the influence it would have on the socialist movement.

"How useless it would be for us to attempt to further your movement in our ranks is shown in last week's 'Coming Nation,' where a bid for the support of the rabble is made by charging that the 'old members' are free lovers. That is true, but they did not attempt to change Ruskin into a free love colony. It is very likely that the failure of the colony will be charged to free love sentiment, but while these people had control it prospered, and when the others got it, through an anti-free love crusade, it went down through their incompetency and mismanagement. I can give you any information you may desire on this matter in case it should assume public proportions."

—

To educate the "social conscience" will not *alone* give all women social freedom. Economic independence is needed as well. But it is at least equally true that economic independence alone will not free men and women socially. If it would, why the opposition to freedom at Ruskin, where men and women are supposed to be economically equal and independent? Is not the attitude of the Ruskinites and other Socialists proof that we need to educate the "social conscience" before people will be permitted to enjoy social freedom even under conditions of economic independence?

Our friend sees women living in degradation from which they cannot escape because of financial dependence; but does he not know many other women who are not dependent on others for their subsistence, and yet are slaves to their own unenlightened conscience, or to the consciences of their neighbors?

I do not know whether work for economic independence or for the education of the social conscience is most important. Both are vitally necessary, and I think each person should take up the work which he or she is conscious of being best fitted for, sometimes feel an inclination to "magnify mine office." I try to If I remember that the work of others is quite as important to them as mine is to me. There is room for all, there is work for all, and there should be cheer, kindly feeling, and hope for all.

L. H.

It is only by labor that thought can be made healthy; and only by thought that labor can be made happy, and the two cannot be separated with impunity.—*Ruskin.*

None should be rich enough to buy another, and none poor enough to sell himself.—*George Jacob Holyoake.*

A Child of Liberty.

In Lucifer, September 24, E. C. Walker wrote:

"Another western girl has had the rare courage to calmly disregard the conventions of 'society' and deliberately assume motherhood, and this in a rural district where the community is a committee of the whole to intervene, censure and supervise. Few are the women who can serenely smile in the face of the frowning Mrs. Grundy. Out of the west are coming the pioneers of serious, self-electing, self-respecting motherhood."

I am in receipt of a letter from the young mother referred to, inclosing photographs of little Fern, now eight months old, and herself. The letter was not written for publication, but I am sure it will find interested readers:

"MY DEAR FRIEND AND SISTER LILLIAN: I have long wanted to write to you. Your experiences and trials and triumphs have inspired me with admiration for your courage in the cause of sex liberty and equality, and your love and sympathy for your sister women have won my heart-felt gratitude. I have been a very interested reader of Lucifer for ten years. I have enjoyed reading your articles so much. I remember the first time I ever heard of you I fell in love with your name, and shortly thereafter a little sister was born and I wanted so much to call her Lillian that Mamma told me I could. She is now twelve years old and reads Lucifer every week.

"I have loved babies all my life and I wanted one of my own, and believing I had as much right to have one as any other woman, I got one. I love her very dearly and she is ever so much comfort to me; but sometimes I think it is wicked for *any* woman to bring children into this world, it is such a hard old world, life seems to be one hard struggle. Children brighten life so much, but they soon grow up, then they have troubles of all kinds too. Most of my old friends think my ideas on the marriage question are very peculiar, but they respect me in spite of their prejudices. Nearly all came to see the baby and invited me to bring the baby and visit them. . . ."

I am not personally acquainted with this young woman, but friends of mine with whom she lives speak very highly of her and little Fern. The baby appears healthy and well-developed, and wears a calm, sweet expression on her dear little round face. A letter from my friend, in whose home the babe and mother live, says:

"That our little Fern is as sweet and beautiful in spirit as she is in face, we who know her can testify."

This friend has had the baby's pictures taken, and suggests that if I say anything about her in Lucifer, I add that a copy of the picture, with autograph of the mother, may be obtained by sending twenty-five cents to this office—the money to go to the baby, of course. This is in no sense an appeal for charity, however. The baby is not suffering for material comforts, nor is it likely to do so. But doubtless many people will be interested in the little one, and will be glad to possess its likeness, and her friend thought they might gratify the desire and help the child at the same time.

There is much more that might be said, but I am not quite sure if the publication of more details would be agreeable to the young mother, even with her name suppressed.

We occasionally receive announcements of the birth of children in freedom, and are quite willing to publish the fact when desired by the parents. The public has no right to demand information, at any rate so long as the parents are able and willing to take care of their children; but babies are always interesting to those who love them, and among their lovers I hope every reader of these lines may be classed.

L. H.

"What Will Become of" These Children?

"While suffering from temporary aberration of mind," we read in the Bayonne (N. J.) "Budget," "Mrs. Ella B. Shannon committed suicide at her home, 26 East 24th street. Mrs. Shannon was a widow and leaves seven children between the ages of two and thirteen.

"About two years ago her husband was burned by molten

metal at the Orford copper works with fatal results. Mrs. Shannon brooded over her loss and over her struggle for an existence. She was forty-one years old.

"Suspecting her own mind was deranged, one day last week Mrs. Shannon applied to Recorder Lazarus to be committed for examination by a physician. She was kindly received, and induced to abandon her strange plan. Mrs. Shannon obtained two ounces of carbolic acid from a Jersey City druggist Wednesday. She took the deadly poison before breakfast Thursday and died a most agonizing death."

Marriage is instituted for the protection of women and children, we are told. Doubtless Mrs. Shannon believed this when she married, and felt sure that, no matter how many children she should bear, she and they would be supported because she was a legal wife. Is it surprising that when she found herself the sole support of seven helpless little ones her mind gave way under the horror of the situation? Rather, is it not cause for surprise that more women who are similarly placed do not become insane? Is it not time to "educate the social conscience" so that women will refuse to bear more children than they can see reasonable prospect of supporting if the father of the children should fail, from any cause, to aid in their support? Women must learn to depend upon themselves, and no longer lean upon the broken reed of marriage superstition. L. H.

How Texas Courts Protect Husbands' Rights.

"The court of criminal appeals today decided the habeas corpus case of J. B. Warfield, from Dallas," says the Dallas "Semi-Weekly News" of April 28. "This has become a cause celebre, not only on account of its peculiarities, but because of the legal questions involved. The case grew out of a suit against Warfield by Morris for $100,000 for partially alienating the affections of his wife. Pending the suit Morris sued out a writ enjoining Warfield from writing, talking to or making signs to Mrs. Morris, on the ground that he might wholly alienate her affections. The injunction was granted. Warfield ignored it to the extent of talking to Mrs. Morris, and he was presented to the court for contempt. His defense was that while had talked to her, his conversation was not calculated to alienate her affections from Morris, and moreover, he did not visit her, but that she boarded at the same house he did and he had the right to go to his boarding-house. But Judge Morgan fined him $100 and ordered him to jail for three days for contempt.

"The court of criminal appeals declined to interfere with the judgment of the court below, and held that an injunction such as sued out by Morris was legal, and its violation could be punished as other cases of contempt."

It is not unusual for a husband to sue a man for "alienating his wife's affections," but I believe this is the first time I have heard of a judge ordering a man to refrain from speaking to a woman. It would be laughable, were it not so serious for the victims of the judicial outrage. A Texas woman has reason to be proud of the title and position of "wife." It seems reasonable to infer, from the decision of this judge, that it is a very easy matter to express contempt for his court. Indeed, it seems strange to me that any self-respecting person in its jurisdiction is out of jail. I am reminded of the story of the judge who, meeting on the street the lawyer who had just lost his case, was denounced by him in language too fervid for quotation in Lucifer.

The judge, purple with rage, exclaimed:

"Do you know, sir, that you are guilty of contempt of court? I fine you $50, sir!"

"But," protested the lawyer, "Court is not in session; you cannot fine me for contempt of court!"

"Can't fine you for contempt, do you say? I'll have you know, sir that *this* Court is *always* an object of contempt!"

L. H.

Being hopelessly divided as to what is true and right in religion, the preachers now offer to take charge of civil affairs and lead the country into a political heaven.—*American Sentinel.*

How the "Young Idea" Sometimes "Shoots."

A young girl, daughter of radical parents, was one day talking to a boy of her acquaintance, when he mentioned the name of a woman whom the girl did not know.

"Is she conservative?" asked the girl.

"No," was the prompt reply; "she's a big, fat woman!"

* * *

It was the brother of this boy, to whom the same girl was complaining at another time, about the "red tape" at her school. She objected to the rules regarding vaccination and other things, and considered them all "red tape regulations." The boy was sympathetically indignant.

"Do you know what I'd do if I went to that school? I'd just hang their old red tape up on the door knob and walk out!"

* * *

Little Charlie's mother used to tell him that he must never attempt to deceive her, for his eyes would tell her whether he told the truth or not. One summer day she looked out of the window and saw him with some "bad" boys. She called him in.

"Charlie," she said, "what were you doing? Tell me the truth, now; you know your eyes will tell me, if your lips don't."

"O, mamma, I'se so tired, an' so s'eepy; I dess I'll let my eyes tell you, then!"

* * *

"Tootsie" is four years old. Dark, curling hair frames a round, doll-like face, and her big brown eyes look earnestly and solemnly as she talks street slang in a sweet, baby lisp. She came in to see my Virna one day, and as she sat on a high stool watching me work she gave me her confidences.

"We live in the back rooms—yes, we do—and Dottie and her mamma live in front. My mamma won't let me play with Dottie; she calls Dottie's mamma 'Dirty nigger trash!'"

"Indeed!" I exclaimed; then in an "aside"—"they are polite!"

"Yes they do," she responded, "they fight all the time."

[By the way, the parents of this little one are married. They have been obliged to send away the elder sister as unmanageable. Will some one please rise and explain "What will become of the children?"] L. H.

Professor Herron believes that even if women had the right of suffrage they would be disappointed, finding the privilege one in name only, because the question of political equality is secondary to and dependent upon economic equality. Suffrage advocates do not, he said, go deep enough. It is necessary that there should be general equality, social, religious, moral and intellectual before there can be equality in an economic and therefore a political sense. The present marriage system, he said, makes women practically the property of man. No true comradeship between men and women is possible, he believes, while the two stand in relation of dependent and provider.—*From Report of Lecture by Prof. Herrron of Iowa College.*

The idea of laws to protect a wife from being beaten by her husband is based upon the idea that men and most women have always held that women need protection. It is on a par with the chivalry that picks up a woman's handkerchief, but denounces her right to freedom of action. The New York "Journal" voices the counterfeit sentiment that passes everywhere for the genuine, a sentiment accepted by the women themselves to their utter ruin. Only the helpless need protection—the little child, the feeble-minded, the immature, the aged and infirm of either sex. Women in full possession of their faculties do not need protection. They need to assert themselves and give the world the benefit of their mature minds. The ballot will not do this. Woman herself must become alive to her power, and use it *now* for the betterment of herself and the nation.—"*Coming Light.*"

The Puritan's conception of hell is where everybody minds his own business.—*Harold Frederic.*

VARIOUS VOICES.

P. V. Olsson, Little Rock, Ark.—Enclosed find twenty-five cents, for which mail me all you can of April 22 issues. I think that number has the best articles ever printed in Lucifer.

J. F. Lederer, Lambertville, Mich.—By this you will learn that I had to move again. This is the eighteenth time in thirty-three years. Who can beat it for a hay-seed tenant John Sherman pauper farmer?

H. L., Dallas, Tex.—I enclose you part of a page of recent issue of Dallas "News." In the special from Austin I have marked some matter which I thought might be of interest to you and your readers. Use it if you see where you can do good with it, but *please do not use my name*, as I am a man of family and do not wish to embarrass my wife and daughters, although I would not care much for my own part, for I have seen injustice and tyranny toward both men and women until I am almost a radical. I have been reading Lucifer as an exchange several years. At first I was shocked, but must confess that my views have been broadened and my sympathies enlarged by reading it. I admire your courage, and wish to compliment your editorial work. Would like to meet and talk with you and your father. I am a poor employe on the paper whose stationary I am using, and if you desire will send you clippings in line of your work as I may find them.

H. Clauson, Santa Cruz, Cal.—It is now somewhere about two and a half years since I stopped being a subscriber to Lucifer, for the reason that I wanted to devote all my spare time to study on lines of thought somewhat different from what Lucifer deals with, but I often long to see your common-sense paper again, so will you please send me a copy or two for the enclosed ten cents, or you can continue sending it for awhile, I shall soon send you a little more money if you do. I used to live at Redmond, Wash., but moved here to California a year ago, and bought a few acres of land three miles from Santa Cruz, and I have been busy ever since in trying to make a home on it. I like it quite well here, but will hardly be content, as congenial people are lacking; however, I have good neighbors as far as that is concerned. I may still join some strictly vegetarian co-operative colony somewhere if I find one that suits me.

N. C. Mathers, Wichita, Kas.—Enclosed find stamps, for which please send copies of Lucifer No. 759. I consider that an unusually good number for propaganda work. "Compulsory Ignorance" is most excellent, and I am sorry we do not get more of such articles than we do, into Lucifer's columns, more on the same line and of the same clear, forcible style, capable of being comprehended by any novice in the study of those subjects, instead of so many that are incomprehensible to anyone except the writers. I have learned by my limited efforts in distributing Lucifer among new readers that I could get more people interested in it and in the subjects discussed, and the theories advocated, if more of its contents were of such construction that an ordinary mind could grasp their meaning without reading it over two or three times, and studying their meaning out like an algebraic problem. Most people are too lazy to solve some of the riddles in Lucifer, even if they possessed the intellectual and literary ability. "Compulsory Ignorance" is a clear, concise statement of facts, and of existing conditions with their causes and prospects of future betterment.

Mattie Cuddie, Wathena, Kas.—I received "Hilda's Home." Have read it carefully, and in my simplicity would pronounce it almost perfect. O, that some such true pure love as it advocates might be realized in our day, that we could say, we have stood amid the eternal ways waiting for our own to come to us—and behold it has come. Friends and comrades all, is there any hope for us? I think there is. Let us work together for liberty, for in union there is strength. And now just a word in reference to "The Minister and the Woman"—or in answer to Rev. Sidney Holmes in Lucifer No. 754. Now the advice I would have given that woman is simply this: If nature's attraction is mutual, enjoy your love. So long as your pleasure is not at the expense of another's pain you are all right. And now count me as another Kansas woman who is ever ready to help in any way she can all unfortunate girls and women who are in trouble. Am glad to learn your father is getting better; hope he will soon be well. We think Lucifer is getting better and still better. Will renew my subscription as soon as possible as I do not want to miss one number.

Elsie Cole Wilcox, Lawrence, Wash.—Now that the Lucifer readers seem to have finished "sitting on" me for my protest against being invited as a friend, and then being denied even standing room in the house, I want to express my hearty approval of the way Lillian is conducting the paper in the absence of the editor-in-chief. And I also want it understood that the one complaint I made (and which I still regard as just) was the only fault I ever found with Lucifer. How many of those who have sneered at me can say as much? I regard Moses Harman as one of the grandest and best men the world ever knew, and if he has any faults (and who has not?) they spring from the head, not from the heart.

But Flora W. Fox, what do you mean by that suggestion that the "World" should have thought of asking the opinion of the mothers or other women regarding the laws by which they shall be governed? Does the farmer ask the opinion of his horses or cattle? Does the slave-owner ask the slave what he thinks of the laws by which he is to be governed? So long as women are the property of men, so long will men legislate for them without saying "by your leave." And just as long as women are slaves to religion so long will they be slaves to men. More of what Capt. Adams calls "Bible banging" is necessary to free women from priestcraft before they can be socially or politically free.

Louis A. DuBois, Springfield Armory, Mass.—I must say that Lucifer more than comes up to my expectations at the time I wrote you first. "The Story of May" is an exceptionally good thing, and I sincerely wish it could be read by a lot of goody-goody people who would have no more sense, to say nothing of a natural love for offspring, than to turn their own flesh and blood from the door. And yet, these are the same people who fear that a state of society without marriage would lead parents to abandon or neglect to care for their children. Such a short-sighted and inconsistent view of life is enough to make one wish to leave the society of his fellows and get in some lonesome corner to die of disgust. But beside these, there are many who hold our own views, and yet do not openly express them because they know the people who surround them are so narrow-minded they can see no more than an inch in front of their own noses. My own father, to whom I gave several copies of your paper for perusal, told me he had long held those views, but had never before seen them publicly expressed. I had an idea he was reading the paper as a matter of curiosity, but when the last one came and he got possession of it, I asked him if he was going out with me that evening, and he replied, "No, I want to stay and read Lucifer." As for myself, I am somewhat outspoken, and have no objection to the publication of my full name, although I admit I am inclined to choose the people to whom I talk personally. If there is any liberal in this vicinity I should be pleased to have him call and he will get the glad hand; or, if he has anything to say, and lives too far away, it will be found that I am ready and willing to exchange ideas with all people who have good sound sense enough to come in when it rains. If you like my style, write, all of you. If you don't—well, I have troubles of my own as it is—and so don't.

761.

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THIRD SERIES, VOL. III., No. 19. CHICAGO, ILLINOIS, MAY 20, E. M. 299. [C. E. 1899.] WHOLE No. 762

Reassurance.

Can you imagine nothing better, brother,
Than that which you have always had before?
Have you been so content with wife and mother"
You dare hope nothing more?

Have you forever prized her, praised her, sung her,
The happy queen of a most happy reign?
Never dishonored her, despised her, flung her
Derision and disdain?

Go ask the literature of all the ages!
Books that were written before woman read!
Pagan and Christian, Satirists and Sages
Read what the world has said!

There was no power on earth to bid you slacken
The generous hand that painted her disgrace!
There was no shame on earth too black to blacken
That much-praised woman face!

Eve and Pandora—always you begin it—
The ancients called her Sin and Shame and Death!
"There is no evil without a woman in it,"
The modern proverb saith.

She has been yours in uttermost possession—
Your slave, your mother, your well-chosen bride—
And you have owned in million-fold confession
You were not satisfied.

Peace then! Fear not the coming woman, brother!
Owning herself she giveth all the more!
She shall be better woman, wife and mother
Than man hath known before!

—*Charlotte Perkins Stetson.*

The Regeneration of Society *

BY LILLIAN HARMAN.

This is a Christian nation. The fact is attested by a miracle. According to that interesting book called the New Testament "You cannot worship God and Mammon." What was an impossibility in the day of the evangelist from Nazareth is now an every day fact. I need not cite examples of millionaires who have given millions to establish and maintain sectarian schools; it is sufficient proof of the wedding of God and Mammon to pick up a silver dollar, or a twenty-dollar gold piece and see inscribed thereon "In God we trust." Hence my declaration that this is a Christian nation. Then by virtue of your dollar—you silverites—by virtue of your double Eagle, you gold bugs, I address you as Christians, and I say unto you "Except ye be born again ye shall in no wise enter the kingdom of Heaven." That was the saying of the Nazarene, but the world seems to have lost its significance. It is true. I will qualify that statement by saying that I do not know what the kingdom of heaven is, but if it is a state of perfection, I also say "Except you be born again you shall never attain the proper and possible development of the human race." Those who heard this saying of old marveled and said, "Is it possible for a man to enter again into his mother's womb and be born again?" The answer given was mystic, but this is not a day of mysticism. I say unto you, "Ye are born again in your posterity and unless the children of the future shall be born under right conditions the race is doomed to ignominious extinction."

The state and the church have undertaken to say how children shall be brought into existence. They have declared that this matter is not one which can safely be left to the parents.

The statute-moralists, from time beyond memroy, have clamored for "Laws, laws, more laws, to regulate marriage, believing that if marriage were made hard to break into, and nearly or quite impossible to break out of, everything would be perfect. In the eyes of these regulators of the lives of others, parents are the natural enemies of their offspring.

It would seem that men and women are supposed to have a strange desire to bring into the world as many children as possible in order that they may neglect and starve and murder them or consign them to foundling asylums.

Male cats are credited with somewhat similar propensities. It is said that young kittens are their favorite diet. But the female cat takes her offspring by the napes of their necks and removes them to a place of safety.

The human mother, however, according to our wise lawmakers, is not blessed with equal maternal affection, so society (which it should not be forgotten is composed of other fathers and mothers) must make laws to protect the children from the natural hatred of their parents. The laws are supposed to have the power to transmute neglect into thoughtful care, and hatred into love.

There are as many schools of moralists as there are schools of medicine, and the doctors of morals are as nearly like their brothers of medicine as twin peas. Each has a patent nostrum for the cure of every human ill, and each has such great confidence in the worth of his remedy that he wants it protected by law, and demands that every one shall be forced to use it. No one may die except when attended by a licensed physician of a legally recognized school.

By way of illustration I will mention the fact that in Chicago in the early spring of '98, the papers gave a great deal of space to reports of a case where for several days a burial permit was refused by the Board of Health because the patient had been attended by a Christian Scientist. The very day on which the permit was refused, permits were granted to *thirty-one* victims of regular physicians! Needless to say, no comment was made. These thirty-one had died according to law. And as the Christian Scientist did not obey the law, he was properly punished. The Board of Health, which was composed of doctors of medicine, believed with the doctors of divinity, in the efficacy of punishment after death.

So we can neither die nor be buried unless we comply with the regulations of our doctors of medicine, and we cannot live unless we submit to the dictation of our doctors of morals. Like

*A paper read befor the Manhattan Liberal Club, New York, April 1, '98

the charity patients in the public hospitals, we must swallow uncomplainingly, the medicine given us by the licensed experimenters.

What matter if their prescriptions are not what we need? We must suffer and die without a murmur, for we are measured by the Procrustean bed of statute regulations, and if we are too long or too short, or too thick or too thin, we must be cut off or stretched out to fit, and if we die under the operation, why should we protest? There are many more on the way whence we came to fill our places.

Progressive physicians admit that there is little virtue in drugs; that at best they are mere palliatives. Yet we must submit to the rule of the medical regulators. Evolution does its work so slowly, we cry, and like petulant children we destroy in our effort to hasten development.

We must take our injected morality as we take our state-regulated medicine. And in no other affairs of our lives are the hands of the meddlers felt so heavily as in those most intimate and tender and important relations of love and parentage.

Every nation, every religion, has its "Be it enacted," its "Thou shalt not." The state has barred the way of evolution, has rendered natural selection of the best human characteristics impossible, by holding together the mismated and preventing those who are adapted to each other from claiming their right to reproductive association. The Church has ever given the lie to the edict, "Whom God hath joined together, let no man put asunder." It has given lip service to the letter, but in spirit it has said, "Whom *Grundy* hath joined together, let no God, let no natural attraction, put asunder.

The restrictions placed in the way of marriage itself have been many, and yet the demand is for more laws, more regulations. The cure for the evils of slavery, it is claimed, is more slavery.

If desires could be *prevented* by a "Be it enacted," then the law regulating the age at which young people may commit matremony might have an influence for good, since it would delay the period of gratification until more mature years. But the fact that the law does not and cannot prevent some form of gratification is its condemnation. When the law forbids the only relation which society regards as honorable this prohibition has the effect of enormously increasing the evils of prostitution and kindred evils. The young man of strong passions gratifies them in a manner which he has been taught is degrading, with the result of loss of self-respect and the growth of a feeling of contempt for womankind. His experience is a mere travesty on love. What wonder is it that his experience having been degrading in his own eyes, *all* sex association is to him shameful and disgusting?

Many good people believe that if men and women were not permitted to marry until they had arrived at the age of twenty-five years or more, and had acquired a certain amount of property, all the evils now inseparable from marriage would immediately disappear.

Such requirements would undoubtedly vastly increase the number of illegitimate children. Under rationalism this would be no evil, but under legalism it undoubtedly would be. "As a man thinketh in his heart, so is he." When young persons yield to their natural desires under stress of uncontrollable passion, and in a manner which they believe to be disgraceful and sinful, they thereby lower their own self-respect. The man feels contempt for the woman whom he has professed to love, and sees an ineffaceable stain upon his offspring. So, in the majority of cases, he deserts them, and the woman, believing herself to be ruined, is driven to *actual ruin*.

The advocates of these restrictions try by such palliatives to relieve some of the suffering which we see on every hand. They attempt to couple responsibility with slavery, unmindful of the fact that irresponsibility has ever been the fruit of legal restrictions.

Liberty and responsibility and they alone, will save humanity from degradation. The sympathies of these good people who advocate legal restrictions are with an impersonal fetich—"Society." They fear Society will have to support uncared-for children. But does it? Who is the real sufferer? Who is it who really lives for these undesired little ones? Let the woman, not Society, decide what the property, as well as any other requirement shall be. Let no man have the power to force her to incur any risks which she does not voluntarily assume. Then, and not until then, will there cease to be over-production of the unfit.

We hear much of the rights and of the responsibility of man to the woman of his choice, and to *his* offspring. Apparently the woman is not in this case to any great extent, except as a sort of machine which shall produce as many children as man in his responsibility, or irresponsibility, shall compel her to bear.

Man pays the taxes; therefore he, in the aggregate, represents Society. *Man* pays the bills of the family; therefore he is the head of the family and must control the minor members, of whom the mother is one.

(*To be continued next week*).

Ayesha.

BY C. L. JAMES.

Mahometanism, the third among religions in order of numbers professing it, reckons time from that day in the year of Jesus 622, on which its founder fled from his native city of Mecca to seek refuge at the rival town of Yathreb (Medina), whither almost all his disciples had already resorted. Among many very good reasons for attaching to the date such supreme importance in Mussulman annals, there is one immediately pertinent to my subject—on that day began to diverge in the dawn of prosperity what had been united through the midnight of adversity—the fortunes of Mahomet's connections through his first wife Cadijah and through her successor Ayesha, which have involved all his followers in the schism.

Mahomet is said to have been only twenty years old when he married Cadijah, who was nearly forty, very rich and twice a widow. She had as yet no children, but bore the prophet several, of whom the youngest, Fatima, alone is known to have left descendants. All this seems hardly credible, but there is no reason to doubt the match was so unequal and so advantageous that we must be surprised to find it happy. Notwithstanding the universal prevalence of polygamy, to which Mahomet afterwards proved very much inclined, Cadijah had no rivals.

She was the first to express faith in his divine mission, for which they both sacrificed fortune and reputation. Her death, shortly before the flight of Mahomet, was a great affliction to him; nevertheless he was soon afterwards betrothed to Ayesha, the young daughter of a devoted follower, who from her is called Abu Beker, "the Father of the Maiden," because she alone among the prophets' wives was a maiden when he married her.

Fatima was married at Medina to Ali, another enthusiast who had shared her father's perils to the last.

Mahomet's greatest enemy, Abu Sofian, was governor of Mecca, and the hostile party having exhausted all minor resources of persecution, with no other result than to increase and disseminate the new creed, resolved on its apostle's assassination. When the murderers reached his house and looked in, they saw him, as they thought, asleep. Having thus no occasion for haste, they wasted a little time in consultation, and when at last they entered, the sleeper rose up to show them that he was not Mahomet but Ali. Their intended victim had escaped by a back door to the house of Abu Beker, who accompanied him to Medina through many other perils. This devoted family had left all their worldly goods to the spoiler.

"For months together," says Ayesha, "we did not light a fire to dress victuals; our food was nothing but dates and water unless any one sent us meat. The people of the prophet's household never got wheat bread two successive days."

The housekeeping of Ali and Fatima was equally primitive. But in two years Medina had gone to war with Mecca, and practically accepted Mahomet as her sovereign. Of all his numerous wives and concubines Ayesha was the undisputed favorite after Cadijah. But the exception galled her.

"Was not Cadijah stricken in years?" she asked. "Hath not Allah given thee a better wife in her stead?"

"Never!" was the reply of Mahomet, "never did God give me a better! When I was poor she enriched me; when I was pronounced a liar she believed in me; when I was opposed by all the world she remained true to me."

These words, more than ambition, which soon entered into Ayesha's heart, explain the inveterate enmity she afterwards bore to Cadijah's son-in-law and descendants. She was the more unreasonable because she received signal proof of Mahomet's devotion to herself. On one of his military expeditions circumstances made it almost certain that she had an amour with a young warrior. Mahomet, according to the accounts which have reached us, demanded no explanation, nor did Ayesha offer any until compelled to by others. The scandal was raised by a sister to one of her rivals. Her own kinsmen appear to have believed it irrefutable. There was in Medina quite a party opposed to Mahomet which eagerly took it up. A satirical poet put it into verse. Mahomet was now in great distress. He sought advice of Ali, who made the sensible remark that to be overcome by so ordinary a slight was injudicious.

> "Cæsar and Pompey, Mahomet, Bellarmine,
> Have much employed the Muse of history's pen;
> Their lives and fortunes were extremely various,
> Such worthies this world ne'er shall see again;
> Yet to them all, in three things the same luck holds:
> All four were heroes, conquerors and cuck olds."

But the honest Ali, who always treated Ayesha with that reverence due to the "Mother of the Faithful," failed to understand the situation. It was not her being unchaste, but her being found out unchaste which worried both her and her husband. With logic characteristic of such women she hated Ali henceforth, not only for being Cadijah's son-in-law, but for not seeing how to whitewash herself. In truth, no one could be expected to see except Mahomet, whose resources were inexhaustible. He promulgated—of course by revelation—a law which made it practically impossible to convict any woman of adultery.* The poet and the sister of Ayesha's rival were severely punished for slander under the terms of this retrospective statute. No doubt it served them right for not minding their own business.

Henceforth, Ayesha's influence with Mahomet steadily increased. Nothing—not even his own laws, which a revelation was always ready to modify upon occasion, could prevent his sometimes running after other women, among whom the Coptic slave Mary was the favorite. But towards the end of his life Ayesha had become his most trusted and almost his only companion.

Mahomet had always been subject to epilepsy, with which the profane associate his revelations; he also complained of frequent suffering from the effects of a poison which had once been administered to him by the conquered Jews of Khaibar. Although his death had been expected for several days before it happened, Ayesha was alone with him, when, after a delusive appearance of improvement, he expired in sudden convulsions.

The great question who was to govern, now rested on the word of Ayesha. She persuaded many that Mahomet had designated her father as his successor. At the same time she won another principal candidate, Omar, by proposing that the office should be elective. This disposed of Ali's hereditary claim, which was the best, and left Omar probable successor to the aged Abu Beker. Omar and Abu Beker having united their forces, the latter was proclaimed "Commander of the Faithful," and Ali had to give way.

Abu Beker, as had been expected, was succeeded, after a short reign, by Omar, and he by Ottman—Ali being defeated in the election because he would not pledge himself to abide by the legislation of his two predecessors. Ottman was assassinated in 655 A. D. by Mahomet, brother of Ayesha, and some other prominent men whom he had offended.

Twenty-two years had passed since the death of the prophet. During that short period his sect had grown into a mighty empire. The steel-clad cavalry of Persia, and the formidable infantry of Byzantium had alike proved unable to cope with the flying horsemen of Arabia. Syria, Palestine, Egypt, Persia, Bombay had become provinces of the Caliph. The Mediterranean was overspread by Moslem vessels, under the command of Moayah, son and successor of Abu Sofian, who had been Mahomet's greatest enemy.

The usual source of weakness to an oriental power—the prominence of local governors—threatened dominion. Ali, as a great hero, was accordingly chosen Caliph very promptly, though he persisted in refusing to be bound by the acts of his predecessors. He also declined to open an interminable feud among the most powerful families by avenging the death of Ottman. This moderation was turned against him by the intriguing Ayesha. Though her own brother was the principal murderer, she sent the bloody clothes of Ottman to Moayah and other satraps, with vehement exhortations to rebellion, which immediately broke out. Ayesha herself accompanied by some unsuccessful candidates for the Caliphat, hastened from Medina to Basserah, got possession of that city, and soon after fought a battle with Ali, where she appeared in the hottest of the fight, mounted on a camel, which was soon riddled with darts and arrows. She became a prisoner; but the war between Moayah and Ali continued until the death of the latter, five year later. His son Hasson abdicated in favor of Moayah.

Thus the sceptre of Mahomet passed from his posterity to that of his persecutors. Ayesha had only sorrow for the fruit of her plots. Her brother, fighting for Ali, who had condoned his crime, was taken by Moayah's followers and executed for the murder of Otteman.

Ayesha herself died in 680 A. D., at the age of sixty-five. She had lived to see Hassan poisoned through the arts of Yezid, son of Moayah, and her last recorded act was refusing to let the prophet's grandson be buried in his tomb, which she claimed as her own property.

But the feud she had been so active in stirring up continued to divide Islam. The descendants of Fatima became very numerous, and their illustrious origin makes them the only hereditary aristocracy of the east. To this plentiful source of party feeling are added the influence of romantic tradition and of religious dissension. Fatima was the favorite child of Mahomet.† We have the testimony of her enemy Ayesha, that she resembled him in sweetness of temper. When Yezid violated the constitution of Islam by assuming the Caliphat as a matter of hereditary right, Hassein, the surviving son of Ali, was induced to take up arms against him. Surrounded by overwhelming forces, he and his chief followers assumed their best attire, as bridegrooms of the Houris, and went to an heroic death. The head of Hassein was brought to Yezid's general, who smote the lifeless lips with his staff.

"Alas!" exclaimed an aged Arab, "I have seen those lips pressed to those of the prophet."

This was in the very year of Ayesha's death. The fate of Hassein is the one event which, in Asia, has availed to inspire the tragic muse. The anniversary is celebrated by dramatic

*Four witnesses were required. "In a memorable case the Caliph Omar decided that all presumptive evidence was of no avail and that all four witnesses must have actually seen stylum in pyxide." Gibbon ch L. n. 161.

> "And there Mohammed, born for love and guile,
> Forgets the Koran in his Mary's smile;
> Then beckons some kind angel from above
> With a new text to consecrate their love."
>
> —*Moore's "Veiled Prophet of Korrassan."*

†Mahomet's love for Fatima gave rise to insinuations. I have some where seen a barbarous Latin account of his expressions, upon which this scandal has been founded. Throughout the Mussulman world Fatima has become a name as common as Mary in the Christian.

(*Continued on page 151*).

LUCIFER, THE LIGHT-BEARER

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STAMPS are always acceptable to us, so send them along in payment for books and subscriptions. But it is not very conducive to "angelic" sweetness of disposition to open a letter and find stamps plastered over the writing until even the name of the writer is obscured, as sometimes happens. *Moral:* Fold the stamps in oiled paper.

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IN 1875 Austin Kent published a pamphlet on "Free Love," being "a philosophical demonstration of the non-exclusive nature of connubial love; also a review of the exclusive feature of the Fowlers, Adin Ballou, H. C. Wright and Andrew Jackson Davis on marriage." This was considered an important contribution to the literature of that time, but it has been supposed to be out of print for years. At his death Austin Kent left his manuscripts and books to his cousin, Delos Dunton, and among these were a few copies of "Free Love," which pamphlets Mr. Dunton has generously donated to us to be sold for Lucifer's benefit. The book contains 140 pages, four by six inches, and is neatly and attractively printed. Price, 15 cents each.

"THE REGENERATION OF SOCIETY." This address will be printed in pamphlet form if enough copies are ordered to pay for its publication. The price will be ten cents a single copy, or five copies for 25 cents. If you want it published please order early, as the pamphlet will not be published if at least 200 copies are not ordered by June 1. Many people were disappointed because Jean Dejacque's letter to Proudhon was not issued in pamphlet. But they did not order soon enough. If "The Regeneration of Society" is issued in permanent form, the speech on women and the economic question, with which T. B. Wakeman closed the discussion, will appear in the same pamphlet. Do not neglect to order at once if you want this work.

"THADDEUS STEVENS, 'the Great Commoner,'" is the title of a book just published by Houghton, Mifflin & Co. In it the author, Samuel W. McCall, tells of Stevens' obscure and poverty-stricken childhood and youth, and draws an affecting picture of his mother's struggles to rear and educate her four sons. Stevens' father disappeared from home when the children were too small to help themselves, and the mother "worked day and night" to provide for her boys. "She succeeded in sending him (Thaddeus) to Peacham Academy, and afterward to Dartmouth College. His gratitude to her seems to have been the nearest approach to sentiment in his long and lonely life." Thus did one woman solve the problem "What will become of the children?" when the father ignored responsibility for the care of his offspring.

L. H.

The "Truth Seeker" of Bradford, England, seeks the truth in fact, as well as in name. Send five cents to us for a sample copy.

Louisiana Notes

THAYER, MISS., May 12, '99.

I must not neglect to make a better report of observations and experiences in the "Crescent City" and at Hammond, La., while on my homeward trip from Florida. As already mentioned, I arrived in New Orleans from Pensacola, Fla., Saturday eve, April 8. My "through ticket" entitled me to a free transfer to the depot of the "I. C." railroad, or to any hotel in the city. I asked to be taken to the home of Capt. J. H. Massie who had invited me to call on him. The "Transfer" men declined to do this, saying it was too far. I then asked to be taken to a good "dollar-a-day" house. I was carried a mile or more and put down at a stylish-looking hotel. When asked to register I said, "It is late—I want no supper. What will be the charge for bed alone?"

"One dollar," was the reply.

I said that I had asked the driver for a "dollar-a-day house."

"This is a dollar-a-day house," very politely rejoined the clerk.

"And you want a dollar for a bed alone?"

"Yes, sir."

"Then you can let me have my grip-sack. I will look further."

Walking a block or two I asked a policeman to show me a good medium-priced house. Very civilly he referred me to the "Victoria," on the next corner. Here I found a room and bed for fifty cents, quite as good, no doubt, as the rooms and beds at the hotel I had just left, or at the "Richelieu" where I had paid a dollar for bed two months before, when passing through this city on my way out to Florida.

This little experience, and others like it, convince me that when in a strange city it is better to ask a policeman for information about hotels and boarding houses than to ask of cabmen, commercial travelers, or of railway officials and employes. Most of these have their reasons for "standing in" with certain hotel-keepers. And there is nothing to be wondered at in all this. It is one of the inevitable features of our hand-to-hand and foot-to-foot struggle for existence.

Early Sunday morning I found my way to the home of Brother and Sister Massie, on Bienville avenue and was by them right cordially welcomed and invited to stay as long as I could make it convenient to do so. At three o'clock p. m. we three went to a business meeting of the First Spiritualist Society of New Orleans. After the close of the business meeting I was asked to say a few words. Spoke about fifteen minutes and was then invited to occupy the platform the same evening at eight o'clock. At the appointed hour, Bro. Massie, who is the retiring president of the Society, introduced me in a very neat little speech. I spoke about an hour, chiefly upon the history of Lucifer's work in Kansas and in Chicago, and upon the necessity of the newer and higher education in sex matters. Was listened to with the closest attention by an audience of perhaps one hundred persons, at least half of whom were women. Installation of officers occupied the time that would otherwise have been devoted to discussion.

I found here several former readers and subscribers of Lucifer, and took the names of several more who will hereafter be constant readers. Spent several days in New Orleans, visiting a number of its popular resorts, and had a good view of the city from the top of one of its "sky-scrapers." Among the noticeable features of this historic city are its open sewers, its narrow streets—in the business portion especially, and the fact that the ground on which the city is built is several feet lower than the surface of the Mississippi river at ordinary stage of water. When these facts are considered, the wonder grows, not that New Orleans is scourged at times with yellow fever, but that "yellow Jack," typhoid and malarial fevers are not epidemic here the year round. I am glad to say, however, that the sewers are now being sunk and covered, so that hereafter we may reasonably expect that the death rate of New Orleans will be materially lowered.

Although it may seem an unwarranted digression, I wish here to say a word or two of the "levee" system so characteristic of all the lower Mississippi country. If instead of building levees to confine the great river within its usual channel "The Father of Waters" had been allowed to spread over the country in time of summer rains, leaving its elements of fertility where they would do good, instead of trying to push them out into the Gulf of Mexico, it would have shown much better sense on the part of the people of Louisiana and of the United States generally. Capt. Massie, who has been a close observer of the working of the levee system for many years, estimates that the money paid by the state and national government to maintain these artificial "protectors" would now buy all the lands subject to overflow, at fifty dollars or more an acre, and that the worst feature of it all is that the evil—the danger from inundation—is constantly *increased* by these efforts towards prevention. The bed of the river itself is constantly being *raised* by these efforts to confine its waters, thus requiring higher and still higher embankments, and making the damage, the destruction to protected property all the greater when the natural, the inevitable result of artificial confinement occurs.

Is not this an admirable illustration of the working of *governmental* protection everywhere, in its attempts to promote morality and prevent crime? Does not all governments by authority—by so-called *legality*—simply create, increase, and make perpetual the very evils they profess to prevent or cure?

From New Orleans I came to Ponchatoula, a small town on the Illinois Central Railway, and made a short call upon our friends at that place. Ponchatoula is well adapted to the business of "truck farming," including the culture of small fruits for the Northern markets. The land is level and easily irrigated by means of flowing wells. All the truck farmers of this region have made money this spring, so I am told. For further information in regard to the advantages offered for settlement in or near Ponchatoula I would refer our readers to Lucifer's good friends and subscribers, Virgie C. Moon and J. Allen Evans.

On Saturday, April 15, in company with the friends just named, I came to Hammond, La., five miles northward from Ponchatoula. At the station we were met by S. O. Bishop, whose name is familiar to many of our readers, and by him was conducted to the home of the Hewetts, "nurserymen" who came from Waupun, Wisconsin, a few years ago, and have established here a nursery for the culture and sale of fruit trees, vines, flowering plants, etc. They are getting their grounds in good shape, and would have made considerable money this year from the sale of orange trees, as well as from the ordinary nursery stocks, had it not been for the exceptional weather in February last, which killed most of their young orange trees.

On Sunday afternoon a parlor meeting was arranged for me by our earnest co-workers here, which proved to be one of the most interesting and enjoyable meetings of the kind it has been my privilege to attend since leaving Chicago. At eight o'clock the same evening I attended, by special invitation, a "circle" at the house of a neighbor and friend of the Hewetts, at which I heard some very excellent discourses upon the practical affairs of life, given, it is claimed, by ex-carnate human spirits through the mediumship of incarnate human spirits.

After a very enjoyable visit of three days with our Hammond friends I took train for Thayer, Miss., at which place I am still sojourning, but expecting soon to be again on my way towards St. Louis and thence to the great "Windy City" on the shore of Lake Michigan.

As to health, am glad to be able to report a steady gain, as I think, but so slow as to be at times almost imperceptible. The air and water of this place seem to be well adapted to promote health and strength in the chronic invalid. For some weeks past my cardiac and gastric symptoms have been decidedly better, so that I begin to entertain more sanguine hopes of complete recovery than ever before since my departure from home in January last.

M. HARMAN.

An Abused Husband Seeks Advice.

"A Son of Toil" sends us a tale of trials and tribulations. He writes from London saying that he accidentally found a copy of Lucifer and felt impelled to give a history of his matrimonial infelicities. As the story takes about twelve hundred words in the telling, however, I shall not give space to it in full.

About fifteen years ago he "courted" a young woman whom he desired to marry in spite of the fact that "in many ways she was rather peculiar," at times being "dull, uninteresting, unsympathetic, peevish, irritable, often not keeping her word." "The courtship," we are told, "was marked by constant snarling. At times she would swear eternal affection, though she showed little affection for me."

Not a very attractive picture, truly, and one would suppose he would be glad to have such a disagreeable sweetheart taken off his hands. But no. She fell in love with a bar tender and "jilted" our "Son of Toil." The bar tender promised to marry her, but failed to do so. She returned to her first lover, who proved to be as forgiving as "Josler Joe," and they were married.

Her home life was not attractive. "Her mother was a drunkard, and raised Hell," our friend tells us, which "caused her father to drink, and made things ten times worse. Ultimately her father deserted her mother, leaving the woman with three young children and herself to support." (By the way, this drunken man and woman were married, we are told; but for all that, the marriage license does not appear to have provided for the children to any great extent). Our friend discovered that his wife suffered from epileptic fits, and her disagreeable traits developed under the influence of matrimony. He permitted two of her sisters to make their home with them, and they, too, drank. His mother-in-law added to the sweetness of his home life by calling on him when she was drunk and "abusing" him. It seems that the entire family are subject to epilepsy and alcoholism.

The unfortunate husband is groping blindly in the dark, and asks the advice of Lucifer's editors and readers. He says:

"The other day I read of a man in America who objected to his wife wearing corsets. She insisted on wearing them, so after he had been disobeyed two or three times he packed up and left her for good. Do you blame that man? I don't; but what would the corset hater have said if his wife had been out all day drinking, and after a day's hard work he had prepared supper for her and himself, and after waiting, waiting, she rolled home drunk at one o'clock in the morning, and told him to go to hell—she hated him, etc., I wonder what the man who didn't like stays would say? Now let your readers be my judges. Should I lead this life to my death, or shall I say good-bye to it all forever, and try to end my days in happiness and peace? I shall be most glad to hear the opinion of 'Various Voices.'"

It is rather unusual for a woman to "roll home drunk at one o'clock in the morning." But there are many women who toil all day over the wash tub, then prepare supper for a husband who does not come, but rolls home drunk in the early morning. I do not think it is any more the duty of a man to live with and support a drunken woman than it is the duty of a woman to live with and support a drunken man. It is not good for the moral development of either man or woman to be exempted from the natural consequences of invasive actions, as they are in marriage.

L. H.

Edward Truelove.

Another veteran in the battle for free expression is gone. On Tuesday, April 25, Edward Truelove was buried in Highgate Cemetery, London. He had lived nearly ninety years. "For the last four weeks," says G. W. Foote, "his mind has been clouded.

"His interest in human affairs was unabated until death attacked the citadel of the brain; he had lived long enough to witness the comparative triumph of the principles he had espoused; he saw that society had improved in many ways during the seventy years he had been actively upon the scene; and

he must have felt that some measure of that improvement, however small, was due to his own exertions.

"Mr. Holyoake, in the brief address which he wrote to be read at Edward Truelove's graveside, rightly emphasized the dead man's courage. It was not of the noisy order. It was not Donnybrook Fair valor. He never courted martyrdom, but when it visited him it found him quietly unflinching. Nor did he make the slightest parade of his sufferings; he bore them manfully and soberly, counting them honorable, and knowing they were an investment, sure of a dividend, for the cause of liberty, which he values above everything else on earth, except the humanity to which it ministers. Many times he was in peril as the publisher of advanced movements, but it was not until he was nearly seventy that he fell into the clutches of bigotry, and tasted the refined cruelty of the plank bed in a Christian jail. His crime was the publication of a Malthusian pamphlet, which had been sold openly and without molestation for forty years, and which was actually written by a publicist who had been a United States ambassador in London. They tried him for this crime in the Court of Queen's Bench, where the jury would not agree to a verdict; then they took him to the Old Bailey, where they secured a verdict, and obtained a sentence upon him of four months' imprisonment like a common thief. When the brave old man came out of prison he was splendidly greeted by thousands at St. James's Hall, and the testimonial presented to him was doubtless very welcome to one whose whole life had been more or less a hard struggle. He returned to his shop and plodded along in the good old way, doing something unostentatiously every day for the world's freedom and progress.

"Physical courage, especially in crowds, is common enough. Millions of men will fight and die for almost anything, or nothing. But the moral courage is rare. Few men are able to stand against the mob, fewer still are able to stand, if need be, alone, with their feet upon the rock of principle and their face towards a hostile world. Edward Truelove was one of the few. When he stood for what he saw to be truth he was as stubborn as a hill, and nearly as quiet in his resistance. He asked no one but himself whether he was right. His own intelligence was his light, his own conscience was his guide. For seventy years of manhood he never wavered. And for this, if for nothing else, let him be honored. It might be his epitaph—'He was a brave man where so many were cowards.'

"But he had other titles to esteem. Professor Beesly well said that Edward Truelove was naturally an altruist. He was full of public spirit and at the same time kind, and gentle and considerate to all around him. The note of selfishness never rang from his nature. He saw his own good in the good of others. It was a pleasure to see him at meetings. A childlike happiness lighted up his features. Even towards the very end he would come out, when it was really dangerous for him to be from home, and make one at a meeting where liberty was being championed. 'You ought not to be here,' the present writer said to him at such a meeting not so very many months ago, and the brave old man's reply was unanswerable, 'I felt I *must* come.' 'I think I'll go,' he added, 'after you've spoken.' But he didn't go. He sat on and listened approvingly. The life of his life was devotion to his principles.

"Edward Truelove lived so long that many persons fancied he was dead. To these the report of his death and burial will come as a surprise. The younger generation scarcely knew him. He belonged to the past—the past of storm and peril, when the soldiers of freedom arose almost every day to meet a fresh difficulty or a new danger. He lived right through the heroic age of English liberty. He had seen William Cobbet; he knew Robert Owen; he stood beside Watson, Southwell, Hetherington and the rest, in their fight for a free press; he loved the unsubduable Richard Carlile; he had some intimacy with John Stuart Mill, he was a friend of George Jacob Holyoake in his fighting days; Karl Marx held meetings at his house; the Positivists were indebted to him for hospitality; and he was a staunch supporter of the great Charles Bradlaugh. He was one of the Old Guard—the Old Guard that never knew surrender. A few of them still remain amongst us, to shame our weakness and cowardice, to stimulate our strength and courage. One by one they disappear, leaving the world the poorer for their absence. Hats off to the veterans! And a last salute over the open grave of one of the truest that ever drew breath."

Letter from England.

[The following extracts from a private letter writen to an American friend, will, I think, interest Lucifer's readers. About a year ago I visited the Brotherhood Colony at Purleigh, to which she refers, and was charmed with it. I have wanted to write about it, but hesitated, feeling my inability to do the subject justice. L. H.]

Gloucester, April 30, My Dear Comrade:—You will see from the above that I am in Gloucester. You may have heard about the colony down here from Lillian Harman. This is a thoroughly anarchistic colony, and not a would-be one. Several of the people down here are Tolstoists, but they all agree on the great main question—absolute individual liberty for everyone—and they practice it too. It makes me feel as if I am living in Morris's "News from Nowhere;" it is thorough anarchist-communism. They have destroyed their rights to the land and refused to pay the taxes. Of course the government may at any moment take the land from them, so that its no joking matter. But they have resolved not to go back to the commercial system, even if they have to go on the road and beg.

There is no exclusion; the place is open to everybody. This is practice—last how long it will, it will be perfect of its kind, and also a success.

The sole fault with most colonies is the strong desire of making it economically successful. But that does not serve the purpose—they are not living up to their principles. Wherever one may be, under whatever conditions and circumstances one may be placed, one can always practice one's principles, and if a colony fails to do that, be it as successful in every other way as possible, to my mind it will remain a failure. The large amount of brotherhood existing among these people wins outsiders. They get the people around interested—thereby doing heaps of propaganda.

I have been staying here a short time, and am delighted with the place. It is almost right away from "our glorious civilization." The country around is beautiful. It fills one with deep emotion to live amongst everything that is pure and natural. To see animal life in all its naive freedom; to see spring first reveal herself; to watch the flowers and find new ones spring up each day; the different shades of green that can be seen from the hilltops, the serene calmness of all this splendor makes one feel happy. To watch the beautiful sunset and then to see the stars coming out one by one until they are numberless makes one feel so near nature; it makes one feel that one is a part of nature. Everything in nature is beautiful and free—and above all to think of the people one is living amongst (down here) gives one fresh hopes of a better world to come! To think of the town people, of the large manufacturing dens, of the slums that people are living in, half-starved men, women and children who are sunk low, low in the depths of degradation and misery. What happiness can these poor wretches know of? How can they be brought to see their own wretchedness? Is it true that they see it themselves and won't help themselves? No! this generation is sunk too low to be capable of any rebellion. It is the new generation that we want to get at—the new generation that we hope for—that generation will outlive the old, and another take its place still in advance of the former, and so on, until man has reached a perfect state of development. The thinking animal man is at the present day living worse than the lower animal species.

How I long to do something to satisfy my desire of helping others. Don't think I am pretending to be an altruist, because

I don't believe such a thing exists. I'm an egoist in every sense of the word. Everything I do is entirely to my own satisfaction. It makes me happy to see others happy, and therefore I do all I can to procure that happiness.

When I said, "I will do all I can for the movement," I meant it in a very egoistical form, because I derive a great deal of pleasure in imparting to others things I believe to be right.

One never stops to think as to whether an act is going to be beneficial to himself or not when one has to decide on the impulse of the moment. When a man or a child is drowning you don't stop to think as to whether you are going to save the man's or child's life for your personal pleasure, because if you did it might make it too late to do the act. We judge the nature of the act by its motive; we know whether an act is right or wrong by its results, but the motive generally decides that too. Because the result may not always be as desired, and the motive may have been of the highest kind.

I nearly always act by instinct, but I never regret what I have done, as my instinct is guided by my reasoning power, so that I can always trust myself. Now I hope you won't run away with the idea that I pretend to be an altruist.

As to the kind of work I'm doing, I will gladly tell you. I have been working in a huge commercial firm that I could not take an interest in. Making gorgeous fur opera cloaks and capes and jackets, etc., etc., was not very interesting to me. I did not like my fellow-workmen, nor did they like me. I was a sort of machine from 8:30 a. m. to 6 p. m. I did not work quite so hard as most girls do, but the conditions under which I was working were detestable to me. I have given it up, in the hope of finding some kind of work that I can take an interest in. At present I am taking a holiday, but will soon return to London.

I got the four copies of Lucifer containing the translation of Joseph De Jacques' letter to Proudhon. It is a splendid letter, and I think will do a great deal of good. I went into ecstacies over it. One other letter I liked very much indeed is M. Florence Johnson's answer to "Future Men and Women not Lovers." I have heard a great deal about her from W. F. Barnard and I should very much like to meet her. Barnard is doing a lot of work down in the Provinces organizing "The Free Discussion League," lecturing and debating, working on the "Truth Seeker," and doing divers other things. He has created a stir in the Provinces. I think he is going to London May 5.

Rochelle Zolman.

Ayesha.

(*Concluded from page 147*).

exhibitions of constantly increasing magnificence, which combine the pathos of the mimic stage with the peculiar powers of a great religious solemnity.

"After the lapse of twelve centuries," says Macauley, "the recurrence of this solemn season excites the fiercest and saddest emotions in the bosoms of the devout Moslem of India. They work themselves up to such agonies of rage and lamentation, that some, it is said, have given up the ghost from the mere effect of mental excitement."

The last words of Hassein, "From God do we come, and to him we shall return," became the formula of the Shute sect, which prevails in India and Persia. Its tendencies are pantheistic and philosophical. From it has preceded all the innovating schools of Mussulman piety down to that of Bab, which is the oriental phase of modern liberalism. The Shutes regard the first three Caliphs as usurpers, and Ali as the first true successor of Mahomet. The more orthodox Sunite sect, comprising the Turks, Arabs and Kurds, is virtually the Ayesha sect; for the modest and conservative character of Abu Beker would have produced no such effects as the passions of his energetic daughter.

It is not without reason that Ayesha, after all these ages, stands thus at the head of Mussulman orthodoxy. All the wives of Mahomet remained widows, in compliance with what was supposed to be his will, but the one who had "compromised his honor" during life is the only one who has received any special reverence, because on the whole she deserved it best.

The historian, seeking original sources of information in Gibbon, Irving, Gobineau, Alufeda and other authorities on Moslem origins and evolution, will find that almost all we learn about Mahomet's personal character and private life is traceable in the first instance to Ayesha. She alone possessed the keys of his mind, because she only had braved his sensitive jealousy and subdued it. By virtue of this red light in her brief married life it is that her elongated shadow extends across a millenium and a half of conquest marvelously achieved, of reverses stoically borne, of regeneration opposed with pristine bigotry, of success in regions beyond what the prophet's own prescience could reach.

"What in the midst of that mighty drama," as George Eliot said on a similar occasion, "are girls and their blind visions? They are the yea and nay of that good for which men are enduring and fighting. In their delicate vessels is borne onward through the ages the treasure of human affections."

VARIOUS VOICES.

Yuma:—Will you please suggest in your paper the expediency or necessity of forming societies in rural districts for the prevention of cruelty to wives and children from their so-called lawful and natural protectors—husbands and fathers? And will you be kind enough to suggest a plan for the formation of such societies, for by-laws and practical methods for running and maintaining the same?

—

J. H. Dreher, Scranton, Pa.—Enclosed you will find one dollar, which kindly apply on my subscription to the Light Bearer. I am glad that you did not erase my name as soon as term of subscription expired. I hope you will continue to do the same in the future, as I would not like to lose one number. It sometimes happens that a person cannot send money at the time, and by holding his name you keep a customer. Now you just send the paper until I notify you to stop (that is providing you can stand it). I would very much like to hear a lecture on free love or treating on the sex question, but Scranton seems to be boodooed. There are some liberal people here, but when it comes to freedom of sex they are not in it (to use a common expression). I know one woman who says she would not allow her husband to read Lucifer, and she considers herself very far ahead in the liberal line. And my male companions imagine when I express my views on these matters that my lecherous thought prompts me to speak in the manner I do; but for all that I keep hammering away, and in time we will get them on the higher track. Hope that Mr. Harman will come home improved in health.

—

Alfreda, Thayer, Miss.—I earnestly wish that all sex radicals who write for Lucifer—and some of them are very able writers—would make their articles more suitable for propaganda work. Or should we have an occasional edition of the paper prepared with special reference to the needs of those whose eyes cannot yet endure the unveiled rays of the Light Bearer? The law of magnetic attraction and repulsion is little understood, and the masses of people are afraid to investigate for themselves. I know many good women who would gladly learn something concerning the sex problem if it could be presented in a way to make them see that it was really a reform. As it is we dare not hand out the paper to our neighbor, who is starving for the information it contains, lest she be offended and repelled by the thorough-going manner in which the vitally important subjects are handled; especially we cannot give it to our God and government worshipping neighbors. Is the talismanic phrase free love so dear to the hearts of sex radicals that they will not substitute some name less terrible to the average reader?—some term that will appeal to the reason of all sensible persons and yet not shock their prejudices?

762.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 20. CHICAGO, ILLINOIS, MAY 27, E. M. 299. [C. E. 1899.] WHOLE No. 763

Love.

Love is but a great desire—
Coarse, refined, or low or higher;
Love is like the leaping fire,
Warmth and light, or scorchings dire.

Love gives blindness, insight plain,
Worth or weakness, loss or gain,
Sweetest pleasure, saddest pain,
Thrilling heart, or bursting brain.

Love is pureness, love is lust,
Brutal rape, or restful trust;
Grants full freedom, or says "Must,"
Lifts aloft or drags in dust.

Love is what the nations need,
Love has made the nations bleed;
Love of all things holds the seed—
Love the flower, love the weed.

There is then a lower love
Nobler souls will rise above:
To the passion that is higher,
Wiser souls will aye aspire.

—*From "Songs of the Unblind Cupid," J. Wm. Lloyd.*

The Regeneration of Society.*

BY LILLIAN HARMAN.

(*Concluded*).

A great deal of sentiment is indulged in regarding the relation of husband and wife, and proudly praised is the protection guaranteed the woman when she *gives* herself in marriage. Yes, she *gives herself away* it is true. She gives her person, her children, her property to a man when she takes the marriage vow. Stripped of the tinsel of false pretence, this is the ugly fact. It is well and truly expressed by an eastern judge whose advice was asked by a Colonel Walker who, when a poor man years ago married a wealthy woman, who, after supporting him many years, sought a divorce from him. The case was reported a few months ago in the New York papers. This learned judge—who, by the way, bears the euphonious name of Bumpus—asks, "What are the relations of the husband toward his wife and his household?" and answers the question in these words:

"The answer is the simplest one possible. He is the head of the house, in fact as well as in name. He can direct how they are to live, where they are to live, and every circumstance whatsoever must be under his direction and supervision. If he should say to his wife, 'You must live in this place,' it is her duty to submit. If he should say, 'The children cannot remain in my house, but must live elsewhere,' that must be done. In all questions relating to hospitality, selection of guests, and in fact everything that concerns the home, he is in fact the master. The law regards him as the controlling factor, and in all particulars the wife must submit.

"When it comes to the question of the assertion of authority there is no doubt regarding your position, nor is the position in the least changed by the fact that the property stands in your wife's name or that it was purchased with her money. In all particulars you are master and she must submit.

"As the Supreme Court says, you are 'head of the family, master of the house.' You clearly have the power to say where she shall live, can dictate to her as to the style and fashion of her surroundings, the care and custody of minor children, and in everything pertaining to your family she is to accept your directions. This sounds harsh, but I am speaking as a lawyer."

And that is the way our boasted protection protects us.

The social system is diseased. The blood needs to circulate unrestrainedly. The pure air should be breathed freely in order that the poison may be expelled. But the body is covered with the plasters and bandages of law; the eyes are blindfolded by the bands of ignorance and superstition. Whenever a new pain is felt, yet another tightly-twisted bandage must be applied in the stupid effort to benumb the pain.

As I have said, the property qualification in marriage is offered as a new protective measure. Away with all such palliatives! Throw off the disease-and-death-producing restrictions and let us stand free men and free women. Let women have freedom of choice and let them take the responsibility of that choice.

I believe in the property qualification for parentage, but not for marriage. This qualification, however, should be decided on by the mother, and not by the state. To me it seems, to say the least, as risky a thing to bring a new life into existence without means of support as it would be to undertake to build a house without having any idea where the money to pay for the material is to come from, or to engage in any other business enterprise without sufficient capital. And this is my most important contention against legal marriage. It entraps the woman with the alluring promise that if she lives in accordance with its requirements she may be *sure* of support for herself and for her children. But in case of desertion, or disability, or death of her husband, she is left helpless. The property requirement, even if practicable, would be a very slight palliative of the evil.

If, instead of depending on the marriage system, a woman were free to bear, or to refrain from bearing, children at will, is it probable that she would bear more than she could see a reasonable prospect of supporting?

Fancy an *unmarried* man saying to an *unmarried* woman, "I love you. I have no property, and barely sufficient salary to support myself. To prove my love to you I propose that you give to me your liberty. You will give your time to the care of my home. We will procreate children at haphazard, and for protection we will depend on the special providence that is said to guard fools and children."

Would not that be a preposterous proposition? Yet, stripped of the illusory glamor of the marriage superstition, wherein does it differ from proposals made and accepted by countless men and women every day?

*A paper read before the Manhattan Liberal Club, New York, April 1, '99.

If a girl were brought up with any rational knowledge of herself and of the pains and perils as well as the pleasures of maternity, the dangers of indiscriminate procreation in her case would be reduced to a minimum. She would understand that the responsibilities of maternity are not to be entered upon lightly; and if a man should urge her to assume such responsibilities she could as reasonably and as properly ask him what proportion of the cost he is able and willing to assume, as she might if he were to make any other proposition which, to accept, might involve considerable outlay of time and money.

As an illustration of the inefficacy of legal enactments in regulating reproduction of the human race, let me call your attention to the negroes of America. There have been stringent laws against miscegenation ever since negro slaves were brought from Africa to America, and what is the fruit of those laws? Rarely, if ever, do you see a full-blooded negro, and in many instances the Caucasian blood predominates. Instead of leaving women, white and black, in possession of their own bodies, with freedom to accept or reject any proposition from any man, the black woman was the slave of the master whose name she bore, just as the white wife took the name of the husband and belonged to him. Neither white nor black woman belonged to herself. I do not mean to assert that the absence of law would have prevented miscegenation; but I do maintain that the law did not prevent it. I am also confident that had the black woman been free, even though ignorant, there would not have been as great a mixture of the blood of the African and Caucasian races as exists today. In presenting these facts I do not wish to be understood as either advocating or opposing miscegenation. I merely use the illustration to show how utterly powerless such laws are to accomplish their purpose.

Sojourner Truth, who was born a slave, and who, by her simple, homely eloquence, did so much to remove the yoke of bondage from her fellow-slaves, hit the nail on the head in an incident witnessed and reported by Moses Hull.

One day, many years ago, two swaggering young men came into the railroad station at Battle Creek, Michigan, where Sojourner lived and where she was known and loved by all. They took seats, and were enjoying themselves in the manner of their species, when an old black auntie came and took a seat beside them. They hastily arose, and one exclaimed in indignation:

"What! do you suppose I would sit by a nigger?"

Sojourner smiled, and in her quiet way remarked,

"Lord bless you, honey, if all the white men had been as afraid to sit beside a nigger as you are, we wouldn't have bleached out so!"

Marvel not that I say unto you ye must be born again. The salvation of our race must rest in the hand of our descendants. Hence the necessity of the proper instruction in the sacredness of the sexual functions. What and how to teach the children concerning the sexual functions is one of the most perplexing problems which many persons who really desire to be progressive along the lines of social evolution have to confront. If we teach them the truth, if we answer their questions frankly, we are told that we thereby rob them of the innocence which is inseparable from ignorance. We are asked to believe that the functions of our beings which called our loved ones into existence are so vile, so despicable, that the children born thereof will lose respect for us if we frankly tell them the truth. Hydra-headed Mystery, mated with darkest Ignorance, parents of cowering Fear, have ever been the servants of the priest and the king. Without these three the Church and the State would crumble into dust. And to serfdom to these shadows of the night we are asked to give our children.

What would be thought of parents who would neglect to give their children the benefit of their experience in matters of deportment, bodily cleanliness, diet and things of like nature? Yet immeasurably more deplorable is the conspiracy of silence agreed on by society regarding sex relations. Ignorance, Mystery, Fear! To you do we offer up our children. We tell our children to avoid certain errors, but we give them no rational reason for doing so. Always we appeal to the phantoms of Shame and Disgust.

Let us picture a child sent out into the darkness of night. The moon feebly shines through hazy clouds and the landscape is lost in shadow. The father says to the child:

"There is a pathway which, if you are wise, you will follow. On either side are brambles and ditches. You will occasionally find boulders in the path over which you may stumble and fall if you do not look closely."

But a friend stands by and says:

"What! will you rob your child's journey of all its romance? Would you destroy the illusions of youth? What is life for a child without its fairy tales? It will learn the truth soon enough when it finds itself wallowing in the muck and mire of the ditch. Tell it fairy tales which it may enjoy as it goes. I tell my child to keep its eyes turned to heaven—it is so vulgar and degrading to look under foot. I say, 'My dear, do you see those dark scurrying shadows in the moonlight? They are goblins that will get you if you turn either to the right or to the left. The pathway is hard and rough, I know, and on either side of it the way is smooth and pleasant to the feet; but under peril of damnation in this world and in the world to come, you must walk in the way I have pointed out to you.'"

Would not such warning result in the very evil sought to be avoided? If the way is rough to the feet, all the greater is the necessity for keeping the eyes turned in that direction. Humanity has been star-gazing, has been ghost and goblin-gazing, too long. If there is any good reason why certain actions should be performed, or other actions avoided, let us give these reasons to our children in a manner as plain and simple as possible. The ghost stories and the fairy tales belong to the past, and in the past they should be left.

When the ideal of freedom is advocated it is objected that liberty means license. This is a mistake. Liberty and license are absolutely and irreconcilably opposed to each other. Liberty means equality of rights. License means a special privilege. If one person has a license which gives him a special privilege to invade the liberty of another person, the invaded one's liberty is but an empty name.

How can there be freedom of conscience in religion in a country where one church has a special license, as in Russia?

How can we have individual liberty of choice of treatment when we must go only to regularly licensed doctors of medicine, as in the United States.?

How could the black woman choose whether her children should be black or yellow when a white man held a license which gave him the ownership of her person?

How can the white woman do the best work toward the regeneration of the race when her husband holds a legal license which bars her from the liberty of choosing when she shall bear children, under what conditions she shall bear them, and how many children she shall bear?

Millions of men and women have suffered, have been tortured in every conceivable way, and have died, because of rebellion against legally licensed religion. Even in America today men are in prison because they refused to yield their liberty to perform useful labor on Sunday. The preachers want a licensed monopoly of the right to get their living on that day.

We see the same result when license interferes with liberty to heal, or attempt to heal the sick. No matter how successful men and women may be, how much the people may desire their services, arrest and robbery and imprisonment are their threatened punishment if they do not possess the government license.

Under equal freedom and opportunity there is the greatest possible incentive to improvement. But with the law-enforced advantage of a licensed position, more than half that incentive is removed.

And what shall we say of the influence of license in the sex relations of men and women? Licentiousness is a term greatly abhorred, yet that is what we have when liberty is denied.

Invasion of woman by man outside of the marriage pale is a horrible crime, which is *legally* punished by imprisonment, but the sense of the community revolts against the outrage so strongly that it frequently ignores the law and hangs or burns the invader.

But let the invader be licensed by law, and the woman has no liberty and is therefore *not* invaded. Her person is not her own, and she has no right to the control of herself. When a mob hangs a man for outraging a woman who is not his wife, the papers are full of details of the crime and its punishment, and the sympathies of the community are with the mob. But let an editor dare to call attention to a *licensed* outrage, and the prison doors yawn to receive him.

Do not think I am here to advocate or to condemn any school of medicine, or religion or morals. I am here to plead for freedom of choice in all these. I do not share the feeling of those who fear that if we dispel the horror of hell, we shall be left out in the cold.

It must not be forgotten that only through unobstructed development can evolution do its perfect work, and through growth in freedom only, can come the true regeneration of society. Our work should be to help clear the way, to help to remove the debris, the gods and ghosts, the superstitions and prejudices of the past, in order that the light of reason may shine freely in the lives of those who are to live when we are dust.

Comments on Contents of "the Best Issue."

BY C. L. JAMES.

No. 756 was the best issue of Lucifer ever printed. Naturally, what I wrote contributed to make it so; but that let some one else criticise.

R. B. Kerr's "Causes of Progress" was strong meat. Like everything he writes it was coherent, consecutive, radical and intelligible, consequently instructive to readers who have still the elements of evolutionary science to learn, and there are many such among those interested in sexual and economic freedom. Nevertheless I could make a few criticisms. Such important words as "progress" and "superstition" lack definition as bad as they do in Buckle; and similarly they introduce a sort of half-bakedness into the fibre. I'm afraid Mr. Kerr reads the evolutionary writers too much in the spirit of a disciple, and might profit by the antiseptic of that anarchistic literature whose sources were transcendental. He does not seem to doubt that Buckle, Herbert Spencer, Bagehot, Darwin and Westermaarck, are sacred writers of equal authority, who may be used as an orthodox theologian uses Paul, Jeremiah and the author of the "Book of Esther." The truth is that from Spencer to Bagehot is a transition as disconcerting as from Paul to Calvin. It is passing from a great original thinker whose ideas are valuable not for their absolute correctness, but their fruitful suggestions, to a system-monger, who forges the bars and chains of a new prison from such material as he can use among the files and saws with which his prophet cut out an old one.

I don't believe I wrote "Columbus' plan of reaching the West Indies by sailing west." It was the East Indies Columbus expected to reach that way, and this is what made the paradoxical originality of his project.

"Straws," like the "Claimants of the Purse" in "Munsey's" are well worth any radical journal's marking as they whistle down the wind. I have known male claimants for a purse of the same kind, under like conditions.

M. Florence Johnson appears to be a new Richmond in the field. We shall be glad to hear from her again.

Adeline Champney contributes valuable matter to one of the most important departments of the anarchistic work—the critical—which has been neglected.

"Coming Out," by Albina L. Washburn is what we sorely need in the hard struggle against environing stupidity—a glimpse of light illuminating recently opened vistas whose existence we are apt to pass unnoticed in the gloom.

Jay Chaapel evidently can write a very pretty parable.

Hosea McCoy is no doubt justified in confining his strictures to the matter of certain would-be radical publications, especially as he touches the style, in passing, with such gentle irony. But the style is not quite a trifle. What reader of alleged anti-Philistine periodicals does not know the style I mean? The style, not to be personal, which is marked by such idioms as "thuswise," "p. d. q.," "logodædaly," "lexiphanicism," "heterophemy," such complicated metaphors as "generate the moral breadth which is the ethical balance wheel;" such "bracing" "pungencies" as "blasphemous old brute," and "beer-buttressed vaudeville show." All this is not in the least original. It is a growing, but most execrable fashion. It is a mixture of two styles which were both barbarous at their best—a hotch-potch of Carlyle and "Brick" Pomeroy. To every young journalist who aims at anything higher than the mountebank's ambition of making a sensation, I advise as follows: Shut up your Artemus Ward, burn your Danbury "News," throw away your La Crosse "Democrat," bury your Chicago "Times," forget your Bill Nye, abolish your Doesticks, keep your "Sartor Resartus" for Sunday, don't think you are Emerson, avoid Richard Grant White, take "Tak Kak" for the standard of all you would *not* resemble. As reading matter some of these have merit, but as models they are, without exception, very bad. If you have no style of your own, read, till you catch their contagion, the great old masters of our prose. Read Dryden, Addison, Bunyan, DeFoe—not for their ideas, some had but few—not for their culture, some had none—but for their manly plainness. Observe, I am not recommending pedantry. The thing I condemn unexceptionally is affectation; and the condemnation of purism consists in just this, that it is an affectation. Mannerism, if natural, is the note of originality. But you attain to classic excellence just when your reader forgets you exist and thinks only of what you express. You attain to unmixed atrocity when he thinks, "That fellow can sling the ink, but I don't quite understand him."

And this reminds me that with No. 756 Lucifer appears to usher in a new era in anarchistic and free love literature—the era of criticism, taste and style. When I began to write in the "Revolution" and the Boston "Investigator," the few radical papers which America, or indeed the world, possessed, were in no position to be choice. Disturbing ideas were wanted. They came jostling each other; there could be no question of style, and not much of soundness. We have got beyond that. The radical papers of today are numerous enough and large enough to float the true daily burden of the radical world. There is no call to fill them up with aimless vaporings, discussions which belong to the past, crudities, tags and rags. Lucifer has risen to the level of the time. It is no longer ephemeral literature. It selects from advanced thought what deserves to live. It can well afford to leave for publications essentially Philistine whatever proposes making the reader open, not his moral, but only his bodily eyes.

Did you observe the articles on Lillian Bell and her famous paper in "Harper's Weekly?" The Harpers began by criticising her; and I wrote them a reply, of which a synopsis, giving my name, was published with comments, 25th ult.

The Savior of His Country.

Behold the man who never fails to vote;
Look at his vest, his trousers and his coat,
And note the chain he wears.
He says "I done" and "They have went,"
And if you were to ask him what he knew
Concerning Homer, Shakespeare or Carlyle,
'Tis safe to bet a dollar to a cent
That he would look at you,
And wrinkle up his brow and think awhile,
And then respond about in this wise: "Say,
What ward does dat duck come from anyway?"
This is the man who always votes and who
Assists in making laws to govern you.

—*Chicago "News."*

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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THE SOCIAL SCIENCE CLUB meets every Sunday at 3 p. m., in Masonic Temple, ninth floor; free platform; free discussion; free admission.

OUR FRIENDS and patrons have doubtless been annoyed by my failure to attend promptly to some of their business communications. These delays have been caused by the necessity I have been under to try to attend to more work than I am able to properly manage. The extra work involved in moving and getting settled has very seriously interfered with the regular business, and now it may be necessary for me to further try the patience of our friends. My little daughter is ill with scarlet fever, and under the circumstances it is easier for me to neglect Lucifer than to neglect her. However, I trust the delay will not be serious; but I think it best to make this explanation publicly rather than to attempt to make many privately.

The Social Conscience and Economic Equality.

In last week's Lucifer Lillian quotes from a private letter written by a "prominent socialist author" in which the writer says:

"Still I think the slavery of women lies deeper than the social conscience. I think that economic equality will free them and abolish marriage."

This is, in part at least, the view taken by Mr. J. C. Jeffcott, a prominent economic reformer, in his criticism upon my socialist talk at Tampa, Fla., of which a brief report was given in a recent Lucifer. So also thought Mrs. Emma J. Huff, Vice-President of the Southern Cassadaga Spiritualist Association, who criticised my talk at Lake Helen, Fla., and so also thinks Mrs. C. M. Tregear, of Wellesley, Mass., who in a letter to Lucifer—see 754—takes sides with Mrs. Huff, and who sharply criticises my little pamphlet entitled "Motherhood in Freedom."

That all of these more or less friendly critics are honest and sincere in the views advocated by them is reasonably certain; and that the many thousands of socialist readers and writers who agree with them are also honest and sincere goes without saying. That they are all well-informed, clear-headed and logical in their premises and in their conclusions, is not so certain to some of us who are also socialists in the widest and best sense of the word.

Let us see about this. Let us for a little while be *skeptics* in the true and etymologic sense of that much-abused word—that is, let us look about us; let us investigate; let us lay aside prejudice; let us take nothing on trust or hearsay. In the first place, what do we mean by the terms "social conscience" and "economic equality?"

The word social and socialist are derived from *socius*, "a companion;" hence every one who wants a companion, every one who does not want to live alone, is a *socialist*. The word conscience is derived from *con*, "with," or "together with," and *scire*, "to know;" hence, etymologically, conscience means to *know with* or together with *another*, or with others; and therefore, if there were but *one* person in the world there would be no conscience. Conscience, then, is of itself *socialistic*, and there is really no conscience but the more or less *social* conscience. The definitions in the books are largely misleading; they are true neither to etymology nor to the facts of daily experience. We are taught to believe that conscience means *self-knowledge*. That it is an *innate* faculty—that we each possess the power of determining what is right and what is wrong if we will only listen to the "inward monitor." On the contrary, I maintain—from the etymology of the word, and from the facts of every day observation, that conscience, as a guide of conduct, is made up not so much of what we ourselves know, or think we know to be right, as of what *we think other people think* to be right! In certain old histories we read of a court officer called the "keeper of the king's conscience." How many of us can claim to be the keepers of our own consciences? and how many of us habitually "let out the job" to the Grundys,—male or female—or to the priest, the parson, the political boss, the "hero of the hour," whoever that hero may be? In that part of the social conscience called religious conscience, the standard of authority is still farther away. In this case we are governed not by what we ourselves think to be right, not by what our parson thinks to be true and right, but by what our parson thinks that *God* thinks about the matter!

Coming back now to the words of our socialist author: "The slavery of women lies deeper than in the social conscience," etc. To my thinking there can be no deeper cause of social or ethical wrong than an abnormal social conscience itself. The beginning of reform in any department of life must be in the conscience, in the sense of right and wrong. Until the social conscience was roused to see the wrong done to the black slaves of the south, nothing could be done to remove that wrong. In time, by the pressure of an enlightened conscience, and by force of military necessity, political and social *equality*—not political and social *freedom*—was, in a measure, granted to the blacks, or rather was *thrust* upon them; but because *economic* freedom was withheld their modicum of political and social freedom has proved to them a curse rather than a blessing. *Now*, there is slowly forming in the popular mind a social conscience that demands economic freedom for both the black and the white slaves of our economic slave system—by which I mean the slaveries inherent in our land system, our money system, and our corporate capital system.

It will be observed that I use the phrase economic *freedom*, instead of economic *equality*. I think the latter phrase misleading and unscientific. In the nature of things there can be no equality in associative human life, except of *opportunity*, and this equality can only be approximated, never fully practicalized. Economic equality suggests to the average mind, financial equality, or the forcible "dividing up" of the accumulations of the wealthy, and giving them to the poor.

It is probable, however, that by the phrase "social conscience," our author means that part of the social conscience which may more approximately be called the *sexual* conscience; that is, the conscience which regulates the ethics of *marriage*, or of the sexual, the reproductive relations of women and men. If this be his meaning, then the issue is clearly joined; the lines of divergence are plainly defined. I have long taken the ground that we must have *sex* freedom *before* we can possibly have economic freedom, or, in fact, before we can have real freedom or justice in any line of associative human life. There is in nature such a thing as order of development—precedence in time, or in periods of growth. If we would have an oak tree we must first have the acorn; next the root; then the stem or body, including branches, leaves and bark; last of all come flowers and fruit. Sexual conscience, sexual freedom and justice bear the same relation to the economic conscience to economic freedom and justice as do the seed and root of the oak tree to the stem and branches.

Marriage means monopoly—*exclusive ownership of person*—and the conscience that demands this precedes and includes all other reforms. "Sex includes all," says the poet philosopher Whitman; hence we might as well expect to see the stem of an oak tree grow and mature without an acorn or root as to expect economic freedom so long as sex is not free—so long as the mothers of the race are slaves—slaves to man-made laws and to their own abnormal consciences.

"Life is conscience," says Hugo. This ethical aphorism has doubtless been turned up by many plowmen in the field of radical thought. "The hand that rocks the cradle rules the world" is another aphorism equally venerable and equally true to nature and to life. Putting these two aphorisms together and we see why it is that we must have sex freedom before we can have economic or any other freedom. Conscience makes or regulates the standard of right and wrong in all associative life, and woman rules the world by making or controlling conscience. Conscience belongs to the realm of the emotions far more than to the realm of abstract reasoning, and woman's nature is far more emotional than man's, hence woman is more conscientious than is man, and therefore harder to be convinced by the stern logic of fact.

Woman's instincts are more *aristocratic* than are man's; woman is far more opposed to social and political equality, and consequently more opposed to economic freedom and equality of opportunity than is man, for with economic freedom it would be almost impossible to maintain political and social *in*equality. The women of the South were the main support of the "peculiar institution," and refused to be "constructed" or to be reconciled to the results of the war long after their husbands and sons had laid down their arms. A permanently ignorant and permanently serving class, was the Southern woman's social ideal.

And the same is true of the Northern woman of today, with rare exceptions. Men are bad enough in this regard, but they do not usually cossider themselves disgraced by associating on equal footing in the social club, in the ball room, in the home circle, with their employes, as does the society woman when required to associate with her hired girl, her seamstress, her laundress, or with "shop girls" generally. To be obliged to work for one's living is the eternal badge of inferiority in the eyes of the women who have most to do with the making of the social conscience everywhere, and hence the necessity of reforming that conscience before economic freedom can be practicalized. Economic freedom would give to all the opportunity to be *self-supporting*. This would mean that none would be compelled to serve the society woman *for pay*, and then that aristocratic personage would be compelled to serve herself, and this would be death to her ladyship's claim over the shop girl or working woman.

But to be above the necessity of working for her living is not woman's chief patent of nobility, or claim to respectability. This patent, this claim, rests chiefly upon her conformity to a sexual conscience or code of morals, imposed upon her, perhaps in the first place, by man himself, but now adopted by her as her dearest earthly possession, as well as one of her most important qualifications for respectability and happiness in the "life beyond;" and that sexual conscience or code of morals is simply this: "Thou shalt not become a mother, nor in any way use the reproductive function until granted permission to do so by church or state authority."

The practical working of this sexual conscience, this artificial or man-made code, is this:

The ruling powers—rulers of church and state—know that the sexual instinct, the reproductive desire or appetite, is one of the most powerful, most imperative, of all the human instincts, desires or appetites, and they know that if they can control the sexual, the mating instinct by artificial restraints they can control or influence the character of the product of this mating instinct. That is to say, these rulers—these power-loving men—know, if they know anything, that through the control of sex they can control the people over whom they wish to rule. Hence the restraints thrown around women in all the past, and in all departments of life compelling her to look to *marriage* for support and for position in society, and yet denying to her the right to choose her companion, or to get rid of him when he becomes disagreeable to her. She must wait, patiently wait till some man asks her to be his wife, giving her only the beggarly option of acceptance, or of rejection at her *peril*, since she can never know that another offer will ever be made; and if she accepts she binds herself for life to a man who may prove utterly unfit to make her happy, or to be the father of her children.

These ruling powers bind woman to a life of *obedience*, making the husband (meaning *house-band*, or ruler of the house), owner of the "bed and board," to use a legal phrase, although these may both be the product of the labor of the wife—the *weaver*, as the term originally means; that is, one who clothes the inmates of the house, and who does the menial labor of the house.

The worst feature of all this sad picture, as I have often tried to show in these columns, is that woman's conscience—the chief factor in the general social conscience—accepts, submissively accepts, this position of inferiority in the social equation, and by her attitude of submission, by her surrender of self-ownership in the sex relation, she puts it out of her power to become the mother of self-reliant, self-owning, self-governing children. And with this, another iteration of what I believe to be the most important of demands in the line of ethical reform, I will bring this long letter to a close, viz:

GIVE US FREE MOTHERS; give us Motherhood in Freedom; give us sex reform, and all other reforms will follow.

As Lillian says in last issue, we all "know many women who are not dependent on others for their subsistence who are yet slaves to their own unenlightened conscience, or to the consciences of their neighbors."

To help woman to free herself from thralldom to her own abnormal conscience would seem the first thing of all to be done, in order to inaugurate Motherhood in Freedom and all other reforms dependent on free motherhood. Who will lend a hand in this matter?

Just one word in conclusion in reply to my old friend Cynthia M. Tregear. How you could so misunderstand my little pamphlet as to charge me with representing the emancipated woman as a "dependent weakling" is beyond my comprehension. The exact opposite of weakling was and is my ideal of the emancipated woman. It may be true that my ideal, as therein portrayed is a "foolish dream," as you so flatteringly designate it, and it may be that when I live to see as many years more as I have seen since I left the Methodist Church (near fifty years), as you suggest, I may then be enabled to see things with as clear vision as you now evidently claim for yourself. The pamphlet referred to costs but five cents. We still have a few left, if I mistake not. Those who wish to see for themselves what my ideas are on this question can do so by sending this amount to Lucifer's office.

With best wishes to all, and with the hope soon, with improved health and strength to see the workers in Lucifer's office, and to resume work therein, I remain—*for more light*, yours,

M. HARMAN.

Thayer, Miss., May 20, '99.

The Ever-Recurring Question.

One cold day last week when I opened the door in response to a ring at the bell, I saw a small, white-faced, bare-footed boy standing there. He gave me a note which read as follows:

"KIND FRIENDS: Could you please spare a few pennies or some old clothing for my little ones? My husband died in the County Hospital and I have five small children to support. I would be very thankful to you for your kindness."

The name and address were signed. The thought of the child's pinched, white face and hungry eyes would not leave me; so, though I could ill spare the time that day, I was soon on my way to see the woman. I had some difficulty in finding the place, but eventually I found it—an old, wooden tenement building in a back alley. Up three shakey flights of wooden stairs I went, and at a small landing found a little barefooted, ragged girl holding a half-dressed baby.

"Does Mrs. Peterson live here?" I asked.

And in response to her call, "Mother, here's a lady to see you!" a woman came to door.

She, too, was ragged, but she at least made an effort to be

clean. She had a pleasant face, and she invited me in. I explained my errand—that I thought perhaps some of my little girl's outgrown clothing might do for her children.

She was at work preparing clothes for ironing. She explained that she did as much washing and ironing as she could, but the baby was "so cross" she could not work all the time.

Her husband, she said, had died four months ago, but for seven years before his death he was too sick to work, and she supported the family by going out washing and cleaning house. The baby is four months old, a little boy is four years old, and the little nurse-girl six years of age, though in size she looks at least two years younger than my little daughter of the same age. The faces of all the children were pinched and white, and each had an old, careworn expression.

Think of all three of these children being born after the father had become a hopeless invalid! What will become of these helpless little children? What opportunity have they in this poverty-stricken, and disease cursed life? And yet there are thousands—yes, millions—of innocent little ones suffering for even the barest necessities of existence, as they are suffering. Is not something wrong with the system which produces them?

I was telling a young girl friend of mine about the sad state in which I found Mrs. Peterson and her children. My little daughter was near us, and it seems that the point which impressed her was the fact that the husband was dead.

"But then," Virna exclaimed, "the woman could marry again!"

That, however, is exactly what a poverty-stricken, careworn mother of a large family of little children cannot do. Theoretically, it is always possible for a widow to marry, but practically it is not. So what can she do with her children? L. H.

An Announcement.

LUCIFER READERS: By invitation of the Working Men's Self-Educational Club of St. Louis, I have accepted a proposition to deliver a series of lectures on topics dealing with the work problem or subjects allied thereto, before various organizations in that city during the month of July, dates 2 to 16 inclusive.

It has therefore been proposed that the plan be extended to other cities and towns desiring to make arrangements for such a series. The time at my disposal for such a propaganda trip extends from June 18 to the middle of September. My first engagement is at Pittsburg on the 18th, and during the week following; the week of June 25 to July 2 is not yet arranged for, and I should be glad to hear from parties at intermediate points with reference to filling that week—from Cincinnati particularly. From points west of St. Louis I should be glad to hear with reference to dates during the months of July (latter half) and August. I have a letter from the Society of the Kansas Freethinkers' Association, saying I shall be wanted at the Convention August 29, 30 and 31. I would therefore like to hear from my old friends in Topeka if they are still there, with reference to the outlook in that place, and from any one in Denver who may be interested in arranging a few lectures there. I would prefer to speak in Chicago and northern points on my return east in accordance with the divine logic of railroad expenses.

It will no doubt be objected that I have chosen an inappropriate season for work of this sort. Were I pinning my faith to indoor meetings I should share that opinion; but the greatest lesson I learned during my English trip two years ago, was that it is the summer propaganda, the open-air propaganda, of which we stand most in need. It is the source whence so much new and young blood flows into the Scotch and English movements. It is true that in England they have the right of free assemblage which we do not; but meetings on the picnic order, such as the Farmers' Alliance used to hold some years ago, meetings in private parks, tent meetings, etc., these can be arranged where there is a disposition to do so. Some cities have the right of public meeting by permit on some public square; in regard to such I would say that while it is unlikely a permit would be given to an anarchistic topic I think it would be worth while trying whether they would refuse a permit to speak on the social teachings of Jesus, even of a Sunday. And if it is given, why, I promise to "Roar 'em gently as any nightingale."

As to the subject of lectures they will include discussions of the development of Impersonal Rule, in Economic relations, Marital, Social, Political and Moral; a consideration of the two constructive schools of Communism and Individualism, and some criticism thereon; the possibilities of the Trade Union; Strikes and the General Strike. But as to special titles, they can best be decided by correspondence.

Hoping that those who intend to write will do so at once, I am always Yours for liberty, VOLTAIRINE DE CLEYRE.

620 N. 8 St., Philadelphia, Pa.

Thoughts from Marcus Aurelius.

Remember to put yourself in mind every morning that before night it will be your luck to meet with some busybody, with some ungrateful, abusive fellow, with some knavish, envious or unsociable churl or other. Now all this perverseness in them proceeds from their ignorance of good and evil; and since it has fallen to my share to understand the natural beauty of a good action and the deformity of an ill one . . . I am likewise convinced that no one can force me to misbehave myself, nor can I find it in my heart to hate or be angry with one of my own nature and family. . . .

If you will be governed by reason, and manage what lies before you with industry, vigor and temper; if you will not run after new distractions, but keep your divinity pure, even though you must at once render it up again, your mind stanch and well disciplined, as if this trial of behavior were your last; and if you will cleave to this and be true to the best of yourself, fearing and desiring nothing, but living up to your nature, standing boldly by the truth of your word, and satisfied therewith, then you will be a happy man. But the whole world cannot hinder you from doing so. . . If a man affronts you do not accept his opinion or think just as he would have you do. No, look upon things as reality presents them.

Be always provided with principles for these two purposes: First, to engage in nothing but what reason dictates, what the sovereign and legislative part of you shall suggest, for the interest of mankind. Secondly, to be disposed to quit your opinion and alter your measures when a friend shall give you good grounds for so doing. . .

The Final Test.

From "Free Love," by Austin Kent.

We and our opponents [Adin Ballou, H. C. Wright and Andrew Jackson Davis] alike contend for the absolute freedom of woman. This is well. Then it is right that she should be "allowed to choose the father of her children." We here tell our opponents if she, *in freedom*, shall continue to do this, in strict harmony with their dual doctrines, *we* shall never reproach or condemn her for it. Are *they* ready to meet us here, if in such freedom, she shall, to any extent, act in harmony with our *views?* We have a right, and do demand as much as this of them. We ask Mr. Wright in the name of every principle of justice and consistency, after having so nobly defended the rights of woman, to take off and keep off *his* hands from all women, and from man also. I honor the man or woman who, from an honest faith or belief, lives to his or her dual pledge. I have no heart in me to reproach or slander such. We ask, and demand of our opponents, who talk freedom, to feel and act freedom—allow freedom.

If we fail to make them understand our mental philosophy, we will then meet and appeal to them to let *woman* be *free;* and we covenant with them to keep hands off—judgments and reproaches off—and we will abide by her practical decision. We can join issue here, if they and we really mean the freedom of woman. This is a good and fair test. We shall write our book

as they have theirs, and then wait with entire trust to the developments of the future. Woman will have her freedom. Truth will grow and prosper, and that shall be our final arbiter.

From Their Point of View.

Let any man once show the world that he feels
Afraid of its bark, and 'twill fly at his heels;
Let him fearlessly face it, 'twill leave him alone;
But 'twill fawn at his feet if he flings it a bone.
—*Owen Meredith.*

Science tunnels mountains, while faith is figuring on moving them.—*Chicago "News."*

Sometimes the wages of sin look suspiciously like fat dividends on watered stock.—*Chicago "News."*

When some people talk we are reminded of a dictionary with the definitions left out.—*Chicago "News."*

Once upon a time an American taunted an Englishman. "How can you endure to be taxed to support your idle nobility?" exclaimed the American warmly. Then the American paid $10 a ton for his coal in order that the directors of the trust might procure dukes and things for sons-in-law. This fable teaches that there are almost as many ways of paying taxes as of dodging the same.—*Detroit "Journal."*

Legislation against trusts should be general and grows dangerous as soon as it becomes special. The best of all legislation on this line will be found in the end in acts repealing laws now in existence, out of which the trusts have grown and without which they cannot thrive or live. To cure the trust, remove the cause. It is more freedom, and not more restraint, which the people need in order to enable them to defend and sustain themselves.—*Dallas "News."*

Filippina: or "America" Up-To-Date.

Thy country 'tis for me!
We'll take the liberty
To thee to cling.
Land where the panthers glide,
Land where the apes reside
On every mountain side,
To thee I sing.

We'll guard thy rocks and rills;
Thy "rocks" shall foot the bills;
To thee we cling.
Land of the cocoanut,
We shout for freedom, but,
In every Tagal hut,
Let's freedom wring!

James J. Dooling, in "Liberty."

VARIOUS VOICES.

H. L., Dallas, Tex.—I am getting more and more interested in Lucifer's doctrines and don't wish to miss a copy. I enjoyed reading your father's last letter to Lucifer from Southern Mississipi. I was born just over the line from he where he wrote—in Southern Alabama, in 1857. I am much pleased with the use you made of the Dallas "News" extract that I sent you. Brains and logic are on your side. Yours for the truth if it "takes the hide off."

Georgina R. Sheldon, Newspaper Dept. Historical Society, Madison, Wis.—We have received through the courtesy of Dr. Taylor of the Chicago "Commons," a somewhat incomplete file of Lucifer, commencing March, 1898. We have a large and very important collection of labor and socialistic papers commenced by Dr. Ely, to which we are making constant additions. We should esteem it a great favor if you could fill in the missing numbers in the file of Lucifer, that we might have it bound. I enclose a list of our wants. Should you see fit to place this library on your free mailing list it would be greatly appreciated.

Mrs. Marion Carter, Lockport, N. Y.—I enclose two dollars. Please send me "Cuba's Fight for Freedom and the War with Spain," $1.50; also Lucifer one year. This is a very liberal offer and I wish to avail myself of it. Also send "Orthodoxy False since Spiritualism is True," "What is Right" and "Man's True Saviors." I enclose a notice of Mr. Carter's funeral. He died March 13 of heart failure. He had taken Lucifer for a number of years; had a photo of your little daughter, and many of Lucifer's books. He admired your father very much, and thought he was doing a good work with his daughter's help. You certainly have done well during your father's absence. May he be spared many years to you and to this world.

S. O. Bishop, Hammond, La.—I am sorry that all the readers of Lucifer, yes the whole world too, have not been able to see and receive the light from our much-martyred Moses Harman. We think we had the rarest treat of our lives, and if we had been in better shape to have entertained him here at the Hewett Brothers' nursery, it would have been more to our liking, but as it was, we were the benefited instead of the invalid. He gave a parlor talk on Sunday afternoon to a very small, but a very appreciative audience. There were two reasons for its being small—first the invitations were given personally, and therefore necessarily limited—second it threatened rain, and did rain in the evening.

His talk was on the line of "Motherhood in Freedom." Though I, from deafness, could not hear all, yet enough was understood to make it much more impressive than to read it in a book. This is an age of reason, we hear, and if that be true, why continue the fast declining race by impulse instead of by reason? Hang law and Mother Grundy "on a sour apple tree," and give mothers freedom and they will be more inclined to teach their children the most important lesson of their being, than to trust them to learn it from the slum of the street. My dwarfish brain and body, perhaps, is not all due to the lesson I was compelled to learn in the street, but to the lessons that my ancestors away back ever since the age of priestcraft have been compelled to learn in the same degraded manner.

Songs of the Unblind Cupid.

Under the title "Songs of the Unblind Cupid," an edition de luxe, in red and black, of a few hitherto unpublished poems by the liberal poet, J. Wm. Lloyd, is just issued.

The verses are printed from Kelmscott type upon deckle edged, hand-made paper of cerulean tint. Covers brown, with choice of silver or gold lettering. Initial letters, ornaments and borders are in red, and an initial letter and sketch upon the opening page are hand painted in water colors.

Mr. Lloyd, as author of "Wired Harp Songs" and the "Red Heart in a White World," needs no introduction to the liberal public. These few new poems of love, liberty and nature are here preserved in the highest style of the printers' art, and should find a place in the collection of every friend of freedom, every lover of poetry and every admirer of choice and dainty publications.

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THIRD SERIES, VOL. III., No. 21. CHICAGO, ILLINOIS, JUNE 3, E. M. 299. [C. E. 1899.] WHOLE No. 764.

God Save the Queen!

(On her eighteenth birthday, May 24, 1899.)

God save the Queen!
Poor Queen, for so many dismal years pinioned at the very focus of the great Lie!
They speak of the light which beats against the throne, but if the light be darkness, how great is that darkness!
The darkness of murderous wars, blacker than smoking cannon and bomb-shell;
The darkness of dim-windowed prison cells;
The darkness of slum and cellar, of coal-mine and sooty foundry;
The darkness of clouded minds, of sombre lives, of dullness, despair and sin and death;
The subtle, more hideous darkness of false wealth and power and grandeur, lurid with greed and self-will and contemptuous pride;
The darkness of social superstition and make-believe, of ignorance and injustice:
Poor Queen! these are the shades that have long lain at their thickest upon you—upon you who may soon have to pass on into the light of truth.
May your eyes be strong for the shock of trial after all these scoured years.
God save the Queen! (For who so much needs saving?)
God save the Queen!

—*Ernest H. Crosby in "Commonwealth."*

The Race Question.

BY LILLIAN HARMAN.

The newspapers report that recently a mob went to the jail in Lebanon, Tenn., to lynch Ewing Hodge, a negro, who was charged with "attempted murder." They did not find him; but not to be cheated of a victim, they took Bill Dibble, another negro, who was charged with "attempted theft." Was the action of this mob a defense of the "honor of southern womanhood?"

To be a negro and to be charged with a crime is proof that the accused is guilty, it seems; and no conceivable punishment is too severe for the "superior race" to inflict on the ignorant and helpless offender. Every case of fiendish torturing is excused and justified—yes, even glorified—because it is held to be in defense of womanhood. In many cases, however, men have been hanged and even burned by mobs when there was not even that excuse for the action.

For instance, in Knoxville, Ark., June 10, '98, James Perry was shut up in his cabin and burned to death because he had small-pox. How would the white sufferers from small-pox like to have that remedy applied to their cases? Would it be easy to convince them that such treatment was necessary to the preservation of the "honor" of northern womanhood? Then there is the case of the infant child of Postmaster Baker, of Lake City, S. C., who, with its father was burned to death.

Is there any womanhood on the face of the earth which requires the burning flesh of living babes as sacrifice to its "honor?" Yet it is claimed that those who protest against the cruelty of the punishment thereby defend or condone the crime which the mob avenges.

"Bill Arp" is writing letters in attempted justification of the mobs, and he says the brutes who outrage little children "find friends among our enemies." Nothing could be more absurd than such a statement. If a mad dog mangles and kills a little child we can not blame the father or any other man who would kill the dog at once with any weapon which lay at hand. And I believe that any man who will kill a child is as dangerous as a mad dog. But if, instead of killing the dog which had torn the child the men should take the dog and tie it to a stake and slowly roast it, while with knives they dismembered it, living, preserving portions of its body as ghastly souvenirs, what would be thought of the perpetrators of that deed? And if, in addition to all this, they actually advertised the burning in advance and run excursion trains to the scene of the burning—as they did in Paris, Texas—what then? Would not the parties to this action thereby prove themselves on a level with the lowest savages who take delight in burning and otherwise torturing their enemies?

In writing of the Sam Hose burning "Bill Arp" says, "I rejoiced when the brute was caught and burned. How much he suffered is of no consequence to me.....and I am not chicken-hearted about such suspects as Lige Strickland,"—a man who was merely suspected of complicity in the crime, implicated by Hose when under torture. Strickland was burned and mutilated on no evidence but this. And Arp warns the other negroes of their fate should they protest—"Nor would I take very much sympathetic talk from other negro leaders who raise their bristles."

And again: "Sooner or later we will have to take away his vote and establish the whipping post, and then, and not till then, will we have peace between the races."

But will the result be peace? The fathers of those mobmaniacs sowed the wind, and their descendants are reaping the whirlwind. Now these descendants are again sowing the whirlwind and what will *their* descendants reap? Is it strange that the children of outrage should themselves be guilty of outrage?

"Arp" says that his servant, "Uncle Sam," says that he was born a slave, and he has found that "if a colored man done his duty the white man done his." "Uncle Sam has a large family and through these Republican influences they have been corrupted and demoralized, and he has lot of grandchildren who don't know their own father and the old man is grieved."

Ah! But does the "old man" know his own father, I wonder? And does he know his grandfather? If he is a full-blooded negro he is indeed a rare specimen among the negroes of this country; and if he has the blood of the white race flowing in his veins, where did he get it? In "honorable" marriage between black and white ancestors?

I do not believe there can be found a single case of an outrage perpetrated by a full-blooded negro, in all those which have been so bitterly avenged. And the question arises, Did these men inherit nothing from their white ancestors? Undoubtedly many of the black women who were the mothers of yellow

babies were willing to accept their white masters in the relation which produced those babies; but it is also true that in innumerable instances the white man did his wooing with the lash, and there have been instances where black women have been outraged as cruelly as was the victim of Sam Hose. Is it strange that the product of such horrible unions should inherit a desire for outrage from the white father, and the thirst for revenge of its black or yellow mother? Is the white blood not to be taken into account at all, but only the blood, the instincts, which the poor victim of the slave system has inherited from his African ancestors be held responsible for all his acts?

Is it possible that the thousands of white men who compose these mobs can look on the faces of their victims and not ask themselves, "Is it not possible that this is *my* brother, or *my* cousin? If not mine he is the brother of some white man, and WHY is he what he is and where he is?"

If every white man who had ever outraged a black woman had met the fate of Sam Hose, many of the men who burn negroes would not be alive today—many of them would never have been born.

It is hard to forgive those whom we have injured, is an old axiom. Is it not time that the white race should forgive its yellow half-brother for having injured him? Is it not time to stop breeding hate and revenge? If we are the superior race, should we not prove it in our actions?

Defend the "honor of southern womanhood"—yes, and of northern womanhood, too, and above all, defend the rights of the black or yellow woman as vigilantly as you defend the rights of her white sister. And if a man, be he black or yellow or white, invades the person of any woman, be her color what it may, then take such measures as may be necessary to restrain him from such invasion; but let such restraint be "more in sorrow than in anger."

We are the victims of the passions of our ancestors. Let us not intensify their evil in transmitting them to our children.

The Question of Woman's Dress.

MY DEAR HELEN: I have very little hope that dress reform will make much progress in this day and generation. A few women, here and there, have lightened the burden of their clothes appreciably, and a few girls, here and there, will refuse to take up the burden of dragging skirts; but you and I are not going to live to see women wearing any form of dress which permits them to move, which sets them free to move. There never was a steady advance, all along the line, in any onward step. Probably there can't be, in the nature of things. And in this there surely will not be—or I am no prophetess. You know I am never very sanguine, and this calls for more hopefulness than ever falls to my lot to feel on the brightest day.

I know plenty of girls who put on their gymnasium suits and have a splendid time for an hour, and are perfectly, distinctly conscious that they are having a splendid time. They go to the dressing room and say:

"If we didn't have to put on skirts to go home—it spoils it all!"

But, comparing notes while the skirts are being put on, their new bicycle suits are all two inches longer than they were last year.

"I got mine ready-made, and the girl told me that was what they were all wearing this year."

Now it is not enough that there is some inward chafing against the perennial edict: "That's what they're wearing this year." Discontent is not revolution—nor very much of evolution. Some strength it takes to grumble, and just about so much of it gets done before anything else gets done. But "the good time coming" is a long way off. I hardly know a dozen women who, outside the gymnasium, have the real courage of their own pleasure in free movement. And I think that is the very first essential. There is, as yet, the faintest consciousness among women of what life can offer, apart from being personally admired.

So far as any progress has been made toward a better dress, the wheel has been the motor. Somehow, some women discovered that there was exhilaration in it, a touch of life that was not a creeping and hitching and dragging a weary load. When this grew into an open secret, the rest followed. It is a continual marvel that so many poor people can have a wheel, and a pretty constant illustration of the ability in people to afford what they want sufficiently. A wheel seems capable of extracting money from the poorest pocket. And, in like manner, a wheel can extract one concession from the women who live most in their clothes; a woman's bicycle costume weighs less than her street costume. But there, as yet, it ends.

To deliver one's self up to burning indignation sometimes is a salutary process. Don't deny me the relief of storming away about it all. I know the other side and see it with perfect clearness. But I am justified in being righteously cross when I see, as I often do, girls and women wearing heavy skirts when they *could* help it, when, at that time, no possible harm or trouble could come to them in consequence, when no human eye—except mine—is upon them to know if their dress be long or short.

The sex element in dress is very little understood. Mrs. Stetson touches upon it, and my impression is that she testifies her recognition of the dominant part it plays. But, in general, there is very little apprehension of its significance. That everything about a woman's dress is designed to appeal directly and sharply to the sex desire in man, is a fact that is perpetually lost sight of. What women feel is that men admire a fashionably dressed woman. Fashions may change within certain limits, but the sexual limitations of dress are always preserved. And men may write volumes on the urgent need of dress reform for women, and one word of quick admiration for an ultra-fashionably dressed woman will more than balance—just as man may write volumes against the church and deny it all with one bend of the knee before the altar.

Admiration follows the line of the least resistance. And love sometimes follows admiration. A woman needs love, and the sequence is ended. A man's ability to make his own terms depends very much on his lesser need of love. The whole sex feels this—that man's expression about women when he is "off duty," his chance word called out by chance, holds his real feeling. If he says that the girls in St. Louis are "better groomed" than the girls in Chicago, or that a man likes a woman who has some style about her, the general tenor of his reflections upon the sex is fairly well settled. Every woman, when considering even the slightest deviation from the fashionable in dress must face the question: how much more important or pleasant to me is the ready admiration of men than freedom of motion in a healthful, unhampered body?

Have I ever told you the story of Mary Graves? She is lame, so lame that she uses her cane at every step. I suggested that a short dress would be much better for her. She discussed it with her lover. He had often thought of the danger for her in going over the stairs in a skirt of the usual length; and he really approved of a better and safer style of dress for all women. So he advised her to have a short suit and to wear it constantly. I called on her one day. The dress was quite ideal.

"How does Mr. Howe like it?" I asked.

"He says he likes it," Mary answered.

And then an honest flash came into her brown eyes and she said:

"Men may say what they like about dress reform for women. I think they all like it better when some other fellow's girl wears it."

It does not sound very encouraging, do you think?

But, as the old country doctor was always saying, "It'll all come right in time, all come right in time." The simple, strong desire to have a good time, to breathe, to live,—though neither men nor women, nor gods, are following us with admiring eyes, will sometime take possession of women and then the battle is won. And everything will follow—even, some day, admiration.

You have seen these lines? They come often to my mind:

"What woman should be? Sir, consult the taste
Of marriagable men. This planet's store
In iron, cotton, wool or chemicals—
All matter rendered to our plastic skill,
Is wrought in shapes responsive to demand:
The market's pulse makes index high and low,
By rule sublime. Our daughters must be wives,
And to be wives must be what men will choose:
Men's taste is woman's test. You mark the phrase?
'Tis good, I think?—the sense well winged and poised
With i's and a's."

GIOTTO.

The Passing of Tradition.

New York "World."

The most interesting dramatic topic of the day in New York is the instant and brilliant success of a young actress who has defied tradition and given to the stage a new Juliet.

The man whose name is uppermost in church discussions at the moment is a preacher who has expressed his disbelief in certain portions of a religious creed which has descended through the generations.

The most-talked-of business man of the day is an American millionaire who, departing from the traditional custom of his kind, retires from commercial pursuits while still in his capable years to spend his own money for the public good.

From these conspicuous personal cases, and from a great number of modern acts and occurrences is to be read the lesson of the increasing weakness of tradition as a force to hold the universe.

In politics, religion, business, society—everywhere the disposition to hold to the old because it is old is growing less and less. Veneration remains, but it no longer means imitation and stagnation.

Just as surely as the earth whirls around the sun, the world's population moves to the great light of progress. Tradition may furnish useful precedents, but no more do we walk tightly bound in its leading strings of thought and custom.

Conservative Willie Winters may moan at a new reading of Shakespeare; book-bound medicos have spasms over an advanced treatment for diphtheria; musicians of century-old attunements scoff at the idea of modern developments in composition and performance.

But over and beyond the firmly rooted conservatives in all professions and pursuits marches the army of those who, proving all things, find much that can be bettered.

It is not the thing for a son to be a Democrat or Republican because his father was one before. He thinks for himself and he develops his business for himself and he goes generally on the principle that because he is living today, he must do as today demands. That's the way he gets on. It's the way any of us get on.

Pneumonia patients were once carefully kept from all suggestions of frigidity. Today they are treated with ice-water applications. So ancient prejudices and mind-disabling fixtures of practice and belief are remedied by applying the frozen facts of modern discovery.

Naturally enough, tradition is at its strongest in the church. It has not been all-powerful even there. Men do break away from creeds and from strict interpretations of Bible passages, and they have followers into new realms of theological thought. But for the mass of men and women there is a sacredness to affairs of worship and a mystery concerning life here and beyond which keep the congregations well within the bounds of belief if not of dogma.

The goal of all progress is somewhere, and those who come long after on earth will perhaps reach it. We shall not find ourselves even within sight of it.

But it is a certain thing, that unless human energy and human thought shall be paralyzed at a blow things will go right on changing and tradition will continue to lose its grip as the years go by.

Conservative critics can't stop the motion. Not for the church, the stage, the battle-field, the ballot-place, the market or the home shall ever come a tomorrow which is precisely as today.

From Their Point of View.

Liberty and love go together. The more you give of each, the more you possess.—"*Light of Truth.*"

The clergyman published the banns of marriage, and then the clerk gave out the hymn, "Mistaken souls, who dream of heaven."—*Sel.*

It seems a mere bagatelle for Uncle Sam to put down the Philippine insurrection. If he wants to fight something nearer his size, why doesn't he tackle the Standard Oil Company?—*St. Louis "Republican."*

A college professor in Buffalo has published a book in which he says: "Any nation that works its women is damned, and belongs in heart to the Huron-Iroquois confederacy." That learned pundit seems to be unaware of the fact that women in the household work pretty hard.—*Springfield "Republican."*

A Rhode Island woman has built a "spite fence" twenty feet high. A close inspection of the structure would no doubt reveal the fact that she had one board inserted which contained a knot hole through which she could peep when the distasteful neighbor's washing was hung out.—*Denver "News."*

In one of Lincoln's early speeches against slavery he said, answering Stephen A. Douglas: "My distinguished friend says it is an insult to the emigrants to Kansas and Nebraska to suppose they are not able to govern themselves. We must not slur over an argument of this kind because it happens to tickle the ear. It must be met and answered. I admit that the emigrant to Kansas is competent to govern himself but (the speaker rising to his full height) I deny his right to govern any other person without that person's consent." And there are people in this country who dare compare McKinley to Lincoln.—*Jerry Simpson's "Bayonet."*

The Right Rev. William Croswell Doane, bishop of Albany, has found time to form an opinion of the marriage of the divorced Mrs. Sloane to Mr. Perry Belmont, and does not hesitate to express it. He avers that "affair" was "in utter violation of the laws of God and man—horrid, simply horrid—horrid." [Some] Christians seem to be unable to eliminate from their system that phallic element which causes excitement and sets their scandal-loving tongues a-running whenever any aspect of the marriage relation is presented that affords opportunity for comment. The remarriage of Mrs. Sloane on the day her divorce was granted, though she had long been separated from Mr. Sloane, has proved a greater shock to the pulpit than the exposed adulteries of several hundred preachers—probably for the reason that the latter offense has become too frequent to attract attention.—"*Truth Seeker.*"

A Straw.

"A Chicago preacher, Rev. W. H. Wise, who recently visited London, has this to say in regard to the workings of the City Council of West Ham: 'It puts new faith and hope into one, and forever silences the cry that "Socialism is utopian," to sit in a council having jurisdiction over 300,000 people that is overwhelmingly Socialistic, and to hear measures discussed and passed by a large majority that in our country would seem impractical and even revolutionary.' He also declares that the old forms of religion have lost their power."

The above is from a clipping sent to me—paper not named. By the way, it was this Council of West Ham, I believe, that recently ruled the "Freethinker" and other freethought literature out of the Library. Thus do we see the "old forms of religion" losing power.

L. H.

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Notes by the Way.

ROODHOUSE, ILL., May 28, '99.

Leaving Thayer, Miss., May 23, I came by way of the Illinois Central railroad to Crystal Springs, thirty miles north of Thayer, and remained twenty-four hours at this much celebrated shipping point for fruits and vegetables to northern markets. It is claimed that more "truck" is shipped from this place than from any other single producing point in the United States or in the world. Later on I hope to give our readers a carefully prepared statement of what I saw and learned of the advantages offered by this section of the United States to the landless homeseeker.

From Crystal Springs I came direct to St. Louis, where I spent two days and nights visiting old friends and making the acquaintance of some new ones. Friday night a parlor meeting was held at the home of the LeLievers, mother and son, on Chestnut street, which proved a very enjoyable, and it is hoped a not unprofitable affair, the chief cause of regret being the fact that the shortness of my stay prevented adequate and timely notice being given to friends in distant parts of the city. In compliance with the unanimous request of those present I gave some account of my trip and the result of my observations and experiences in the "Sunny South," for the past four months or thereabouts. The economic and social questions, including the race problem, came in for a share of discussion, and so deeply interested were all present in these old, yet ever new themes that it was near midnight before the meeting broke up.

During my brief stay in the "Mound City," as it is sometimes called, I was the guest of Drs. Hatton & Slater, of the Osteopathic Institute, Odd Fellows Building, and of our old and yet young friends, the Fritons, of the firm of "Friton Brothers," jewellers and engravers, whose business rooms are on Pine street, near Sixth. Their home is on Shenandoah Ave. and Nebraska street, one of the most beautiful and healthful portions of the city. My morning walks in the beautifully adorned "Heights" near by, were keenly enjoyed, the weather being absolutely perfect, and the recent showers and May sunshine having clothed the trees, shrubs and lawns in their richest verdure.

From St. Louis I came by way of the Chicago and Alton railroad to Roodhouse, passing through the historic city of Alton, "throned on its hills," a city made famous, or rather *infamous* for all time by the killing of Elijah Lovejoy and the repeated destruction of his press by a proslavery mob.

The country along this line of road seems very fertile and productive—the farms very highly improved, showing industry, thrift and taste on the part of their owners. The contrast between the appearance of Southern Illinois and that of Southern Mississippi is indeed very great, the one being almost one continuous cultivated farm, while the other is, in many parts, nearly unbroken wilderness. Another cause of contrast, favorable to Illinois, is the fact that while the latter has been blessed with abundant rains, Southern Mississippi has had no rain to speak of for some two months unless it has fallen within a few days last past.

These lines have been written while waiting in the "Hotel Roodhouse" for a team to carry me to the home of our friends, the Campbells, living some three miles from town, and as said team may come any moment I will bring this letter to a close and forward it to the office at once, lest it be too late to appear in No. 764.

Before closing, I wish to call attention to a few typographic mistakes or omissions in my article entitled "The Social Conscience," etc.—published in last issue. The most important of these errors is found near the bottom of the second column of said article, in the paragraph beginning, "Marriage means monopoly." A whole line seems to have been left out of the first sentence of that paragraph, rendering the sense very incomplete, not to say very obscure. The meaning intended to be conveyed is that "marriage monopoly," the canon law marriage trust, as now controlled by priest and judge, must be broken, must be abolished through the agency of an educated or reformed "social conscience," before we can rationally expect economic reform or any other real reform in associative human life. In the paragraph preceding the one just referred to, the word "approximately" should be "appropriately." The word occurs in the third line. In the seventh line of the second paragraph, page 157, first column, the word "constructed" should be "*reconstructed*." A number of minor mistakes, such as "woman" for "*women*," and *vice versa*, errors of punctuation, etc., occur, but it is hoped that all of these will not prevent the main drift of the article being understood. The fact that Lillian has had a sick child to care for, in addition to her other onerous duties, excuses her for the failures in proof-reading, in this and recent issues of the Light Bearer.

M. HARMAN.

Proudhon's Masterpiece.

What is Property? Or an inquiry into the Principle of Right and of Government. By P. J. Proudhon. Prefaced by a sketch of Proudhon's life and works. Translated from the French by Benj. R. Tucker. A systematic, thorough and radical discussion of the institution of property—its basis, its history, its present status and its destiny—together with a detailed and startling expose of the crimes which it commits and the evils which it engenders. 500 pages. Original price, $3.50. Our special price, $1.25.

Special Notice.

By an oversight, the price of Austin Kent's pamphlet on "Free Love," is given as 15 cents in the last two issues of Lucifer. The pamphlet was published originally to sell at 80 cents. That was nearly a quarter of a century ago, and it is now out of print with the exception of 200 copies which have been donated to Lucifer by Delos Dunton, a cousin of the author. Although it is a classic in the literature of liberty it may not be republished for many years—perhaps not for a century, when some person may discover its value and send it broadcast throughout the world—and the present opportunity to secure it should not be neglected by those who desire a clear and strong statement of the case in favor of freedom in connubial love.

The pamphlet contains 140 pages in paper cover. The full inscription on the title page is "Free Love, or a Philosophical Demonstration of the Non-Exclusive Nature of Connubial Love; also a Review of the Exclusive Feature of the Fowlers, Adin Ballou, H. C. Wright and Andrew Jackson Davis on Marriage. By Austin Kent. Second edition. Stockholm, N. Y. Published by the author. 1875."

Owing to the scarcity of this book, its intrinsic value and the probability that it will not be republished, we feel that it is not asking too much to place the price at 50 cents, which is less than the original price of the book. However, not to take undue advantage of Lucifer's readers who have read the previous advertisements in which the price was given at 15 cents by an oversight, the book will be sent for that price (15 cents) until June 10. This will give readers about one week to take advantage of the special reduced price. After June 10 the pamphlet will not be sold for less than 50 cents.

Besides the pamphlet on "Free Love," we have the following tracts or leaflets by Austin Kent, which we will send postpaid at the prices quoted:

"Mrs. Victoria C. Woodhull and Her 'Social Freedom,'" including an appendix on Woodhull and Beecher, letters of Parker Pillsbury endorsing Mrs. Woodhull, an essay "What is Spiritualism?" by Mrs. Woodhull, and "An English View of Mrs. Woodhull and Her Work," by Robert J. Kendall. Only twelve copies remain—15 cents.

"My Creed or What I Believe and What I Know"—2 cents.

"To My Atheistical Brothers, or How I Became Assured of the Existence of the Unseen Intelligence."—2 cents.

"An Open Letter to Andrew Jackson Davis, or What I Call Conjugal Love."—5 cents.

"Conjugal Love—The True and the False."—5 cents.

These leaflets are small, but their value should be judged by the quality of the matter and not by the number of words they contain.

Varied Opinions.

M. FLORENCE JOHNSON, *Dear Madam:* . . . You jump at conclusions. Now a conclusion is something a woman arrives at without thought or reason. We all meet with surprises; some are pleasant, others are not; I haven't met with any but the pleasant as far as our correspondence is concerned. As to the word "sacred," I never use it in connection with Gods, Pagan or Christian.

I know there is such a word, and I think I know how to apply it. To you the right to life, peace, comfort and happiness is "sacred," and I am sure that the one who endeavors to deprive you of these rights would get just such a curse as the fig tree got—one that would wither it to the very roots, or else you are composed of a different metal than I imagine.

Man in his relation to the natural world is subject to two conditions—the natural and the unnatural. The natural is nature's own handiwork; the unnatural is man's. When we conform to nature's requirements all is well, when we fail to do this penalties follow that makes us aware of the fact that there is more than one god in Israel.

"Love;" I detest the word. I wish it could be obliterated from our vocabulary. It is always found at one extreme, while hate and wrath is pulling at the other. We should avoid extremes. God so loved the world that he gave his only illegitimate son to be cruelly massacred in order to remedy the defects of his own plans. The Lord chastiseth them that he loves. The stuff called love is founded on amativeness. It gets hot quick, and cools off quicker. You see this in the lower animals, and you see it among God's images. The great and grand quality of reason is absent in both tribes. What I want is that deep, heart-felt affection shown to all in a manner that will prevent any one from injuring another in any form or manner. To call such a condition love is nonsense. It is hard to break the customs that have been centuries in forming. It is hard to break loose from the usages of a high civilization. Nothing but death can or should disrupt family relations. The family is a "sacred" institution, and cursed be he who dares to invade its "sacred" precincts. Marriage is simply a civil contract and is as necessary as life itself. I care nothing for the silly mummery of priestcraft about what "God hath joined together," for if God does really do the work he does a lot that he must surely be ashamed of. That man does really put asunder is strongly in evidence.

You say that your phase of free thought is the "right to think." Why, my dear woman, there is no power but death that can deprive you of that right. It is only when you clothe your thoughts with words and acts that results appear. If these results are beneficial to our race you will receive commendation, if injurious you will "hear something drop." The world is filled with evil, and the one who tries to atone for it all by committing suicide is hopelessly insane. We cannot break the whole bundle of fagots across our knee, but we can take one at a time and do the work easily.

If I had the power to destroy imaginary demons, the first that would fall before my withering glance would be that little nasty, naked imp called Cupid. I would trample down "love's flowery bowers," and prove to the world that the scent of its bruised posies was beyond the power of a polecat to equal. The lower animals, like the ancient Hebrews, are guided by instinct, and that instinct runs mainly in the direction of reproduction. This instinct is a natural quality, and is necessary in order to replenish the earth. Among the lower animals (including the Hebrews) this power of reproduction is not guided by reason or common sense, it runs wild and dire results follow. I can't imagine what would be the results if the so-called free love party held the balance of power, or the whole of it. If a man under the influence of free love should come monkeying around my wife I would surely become a murderer.

I may not be able to comprehend the subject in its highest light, and I trust that you will not look upon my apparent levity as any disrespect on my part, far from it. I propose to show proper respect to all. You have a sacred right to your opinions and I respect those rights. I like your letters; they are highly entertaining and instructive. Your last letter arrived while I was on a bed suffering extreme pain, but I read it with pleasure.

Lucifer came to hand, but through some mishap it was lost before I had read it all. The couple that had the "love baby" struck my notice, but will make no comments. I would be pleased to hear from you again. Yours for progress,

WALTER BARTON.

WALTER BARTON, *My Dear Sir:* .....You say that I "jump at conclusions;" but you do not point out the conclusions jumped at. In your previous letter you say, "Women comprise the best half of the intelligence of the race," then express surprise at receiving a sensible letter from a woman. In this letter you say, "Now a conclusion is something that a woman arrives at without thought or reason."

These remarks show that you have two standards—one for men, and another for women. Part of the time a deference for women is expressed, and part of the time condescension. Whether you are sincere in calling women the most intellectual half, or in the statement that they lack reason, I do not know. It can make no difference in my writing to you, for I do not acknowledge any difference in brain power because of sex. I have corresponded with many men and women, and no woman could jump at conclusions" more hysterically than do some men, and no man could reason more logically than do some women, and the statement would be as true if reversed. I desire to have what I write considered as *a thought*, not as a woman's thought, nor a man's thought. If the fact that I am a woman makes my thought either more or less valuable I will give your letters to some man to answer, that the sex of the writer may elevate or lower the thoughts to your level. There are both men and women who are superior, and other men and women who are inferior to me in intellect. So if you will, when writing to me, say "*You* jump at conclusions," or "*You*" do this and that, it will simplify matters wonderfully. Certainly I shall not hold all mankind responsible for any deficiency I may think I find in you, nor give the entire male half of the species credit for the good you may manifest. . .

"Sacred" implies sacrifice, and refers to religion. . . Life is dear to me; I appreciate it; I value it; but it is *not* "sacred" in the true sense of that word. I will defend myself from invasion, but not with curses. The idea that a man could say a few words to a tree and kill it because it did not bear fruit out of season, is a good illustration of cursing. . . I neither curse nor reverence anything. If I wanted a tree out of my way I would cut it down and destroy it. If weeds choked my flowers I would uproot them; but no one seeing me pulling weeds would go away and seriously say,

"I saw Mrs. Johnson out in her garden cursing weeds, this morning."

If he should say so, the hearer would not understand that I

had been quietly pulling weeds, but would suppose I was angry and had manifested temper inconsistent with true womanly dignity. You will find more respect paid to rational condemnation than to "cursing." . .

You seem to believe in propagating the race; but not in love. . . But it seems to me that to discuss love with you would be like discussing beautiful paintings with one who is color blind. Such a person might think that all pictures should be destroyed, as they are a waste of time. Or such discussion would be like discussing music with a man who cannot distinguish different tones, and who thinks a musical chord only a combination of noises which should be stopped to free us from the confusion.

There are doubtless persons in this train who see nothing beautiful in the scenery through which we are passing, while to me it is so beautiful that only occasionally is it monotonous enough for a few minutes to allow me to write. I know one man who cannot appreciate a beautiful landscape. He had been at Harper's Ferry.

"You can't see much there because of the hills covered with trees," he said. "The river was so full of rocks that it was comparatively useless, and it would be very hard to make a living on such land!"

Beauty, to that man, was only found in rich, level land that would "raise a crop." . . .

Another man would not allow a piano played while he was in the house. His wife loved music, but that mattered not to him. When he entered the parlor, if there was music his first remark was, "Stop that damned noise!" He said the professed love for music was not genuine; his ears were as good as anybody's—"this noise is enough to drive one to distraction, and people only pretend to like it to assume some superiority."

This man was a physician, and quite intelligent in nearly every way; but had he been judged on all matters by his knowledge of time, tune and rhythm, he would have been considered an idiot.

Persons who are deficient in such a way are deprived of much enjoyment; but the one who through false education and lack of elevating experience has become deaf and blind, or unconscious of the joy and benefit of love, is more to be pitied than the color blind or the tone deaf. Especially is this an unfortunate condition if the person so disgusted by unhappy experience thinks it a duty to perpetuate the race and endow children with his unfortunate condition of mind and emotion. That is as unwise as for consumptives and epileptics to marry.

I wonder if your personal experience has caused you to assert that "The stuff called love is founded on amativeness. It gets hot quick and cools off quicker." My experience and observation have been quite different, and so the resulting opinion is also different . . . It has been so long since I have corresponded with a conservative—a moralist—that your expression, "The *stuff* called love," etc., and "it gets hot quick," etc., seem quite repulsive, and sound vulgar. The students of this question, the social radicals, do not speak in that way; but being free men and free women and expressing only what to them is beautiful and good, would lead away from that mode of life and its vocabulary. . . .

Now here are a few quotations from your letter which you may harmonize at your leisure. I confess my inability to do so:

"Nothing but death can or should disrupt the family relations. The family is a sacred institution, and cursed be he who dares to invade its sacred precincts."

"Marriage is simply a civil contract . . . is as necessary as life itself."

"If God does the work he does a lot that he must surely be ashamed of."

The common family relation is established by marriage. You say "marriage is simply a civil contract as necessary as life itself." Is civil contract sacred and necessary? If two persons run a grocery together would it be "sacred" if they had made a legal partnership, and should nothing but death separate them? Would they be unworthy of all respect if they dissolve the partnership?

If marriage is sometimes such that you as a man think God as a matchmaker ought to be ashamed of his work, what is the virtue in its being perpetuated until death? Under what order of thinking do you arrive at the conclusion that it is wise for an unhappy family to continue together—with all that such continuation implies? The assertions that the family is such that you are ashamed of it, and that it should never be broken up by anything but death, can only be reconciled by the "sacredness" of superstition. Why, many who still cling to old dogmas and creeds believe in divorce . . . That you cannot imagine what would be the result of free love is not surprising. A person who does not know the meaning of either freedom or love, would be under great difficulty in trying to imagine such a condition. You express contempt for the "stuff" you call love, and you as clearly express your belief in the rightfulness of slavery in marriage when you say you would murder your wife or any one who could give her more happiness than you could. The person who owns a woman to the extent that he believes he has a right to kill her, or to kill another who would deprive him of his property, cannot imagine any happiness in a community where companionship must come from attraction. The slave owners of the south had a similar view regarding the condition should negroes be freed. Men have been called out of their houses and shot before the eyes of wife and children for daring to invade the "sacred rights" of the slave owner. I come from an ancestry of abolitionists and I know of some of their sufferings. . .

"If a free lover should come monkeying around," you say. This "monkeying around" is, I suppose, a part of the vocabulary of the man who believes in "sacred" things, who "curses" those whom he does not like, and murders those who are more attractive to his "property" than himself. It is a term I do not hear among students of the social question, and seems to me out of place in a serious consideration of this question; and it is only as a serious question, one affecting the happiness of the human race, that I care to write on it.

Of course a "love baby" would not be attractive to you, as you do not believe in love; but I think all babies should be love babies, and when husbands and wives cease to love there should be no more babies. . . .

The freedom to think means nothing without the freedom to live the thought. To say that Bruno had a right to think there was more than one world implies his right to express that thought. To me freethought means the right to think on any question, and to express the thought in language and live it. Every one should have the right to do that which does not invade the equal right of every other person. . . .

M. Florence Johnson.

"Cultivation of Personal Magnetism."

[The following quotations are made from a circular letter sent out by Leroy Berrier. The book may be ordered from this office].

In the production of my books, "Creative Force and Sexual Natures," a book now under the ban of the censors, much time was spent in the investigation and consideration of the creative force of the universe as it is manifested in human nature. This "vital force," "life force" and "personal magnetism." We know that it is the elixir of life, and that they who possess a large amount of it are, figuratively speaking, the capitalists in life; they are the kings and queens in mental and physical power and vigor; happiness is their priceless jewel. The fountain from which flows this summum bonum of life is a great volume of life force or personal magnetism.

I have learned that the common idea that possession of a large or small amount of personal magnetism is entirely due to inheritance is wrong, and that any person of sufficient intelligence to apply certain regulations can cultivate personal magnetism. Since I learned these facts I have set to work and formulated a system of brain and nerve culture that will create and maintain personal magnetism. My investigations revealed that there is direct access to the life force through the sexual nature; that most people create life force enough to make them capitalists in it, but they are not for the reason that they unconsciously waste it or, stating it differently, they have not complete control of it. A part of my purpose in the production of the book, "Cultivation of Personal Magnetism," is to teach the conservation of life force and still increase our natural enjoyment through all the faculties.

"Cultivation of Personal Magnetism." Price, $1; postage four cents. Address Leroy Berrier, 322 Thirteenth Ave., Minneapolis, Minn.

Epsom-On-the-Hill.

On and after July 1, the Old House will be open to guests.

Epsom, N. H., is seventy-nine miles distant from Boston, on the Southern division of the Boston and Maine railroad. Trains leave Boston at 8:30 a. m. and 3 p. m.

Railroad station is three miles distant from the hill, village and postoffice two miles. The house is surrounded by farm lands, with woods and brook near by. Delicious air and pure water. Quiet and restful. Large sunny rooms. Board by the day or week.

Parents wishing to board children in the country where, for a few hours daily they can receive practical instruction in gardening and farming, and where attention, quite homespun in kind, will be given to their well being, can obtain further information on application. Address all communications to Josephine S. Tilton, P. O. Box 55, Epsom, N. H.

"Cuba's Fight for Freedom and the War With Spain."

However much the readers of Lucifer may differ in regard to the rightness or the unrightners of the part taken by the American government in the war of "Intervention" in Cuba's behalf, we are all interested in the past history and the future prospects of this "Queen of the Antilles," as this famous island has often been called. A friend has donated for Lucifer's benefit a few copies of a large and handsomely bound volume with the above title. The book claims to be: "A Comprehensive, Accurate and Thrilling History of the Spanish Kingdom and its Latest and Fairest Colony; the long struggle of Cuba for Freedom and Independence; the Intervention of the United States and the Fierce War with Spain that Followed; A Record of Oppression and Patriotism, of Cruelty and Valor, and above all of the Triumph of the Stars and Stripes. Profusely illustrated. Written and edited by Henry Houghton Beck, author of 'Famous Battles,' the 'Greco-Turkish War,' etc., etc. Published by the Globe Publishing Co., Philadelphia.

The book contains 569 pages, heavy paper, excellent print; price in half Morocco, with marbled edges, $2; same in cloth, $1.50. On receipt of price and 17 cents for postage, we will send by post or express one copy of this handsomely bound and profusely illustrated volume—including a twenty-inch map of Cuba and Porto Rico, and *Lucifer one year*. As our supply of this book is quite limited, those who wish to avail themselves of this liberal offer will do well to send in their orders soon.

VARIOUS VOICES.

Elsie Cole Wilcox, Lawrence, Wash.—I see my subscription will expire in about ten weeks, and as poverty is a chronic complaint, I will send you fifty cents now to extend it half a year for fear I may not have even "two bits" when the ten weeks have gone by. I don't want to miss a copy of Lucifer. It is like being disappointed when expecting a visit from an old friend. Lucifer and I—or rather some of its contributors and I—have had some friendly little "scraps," but they have left no scars on me, and I hope it is the same with "the other fellow." Your father's letter in No. 760 is very interesting, but I am sorry he does not regain his health. I think perhaps it would be better for him if he did not travel around so much. It seems to me he needs rest more than change of scene. But there are so many who want to see him, and he is so obliging and so energetic, I suppose it is hard for him to keep still. No. 760 is an excellent number all through. C. L. James' article on Mary Shelley is interesting, and there is a "big square meal" of thought food in "Why the Difference?" And Nellie hits the nail squarely in the head in her solution to her conundrum. I have been looking over my stock o Lucifers today, and made up some bundles to send away where I hope they will be read with interest and profit. With my renewal I send ten cents for Dr. Greer's "Sanctity of Marriage." Hope you are all well and that "our Moses" will soon be better.

"Rocky Mountains:"—In order that your correspondent from far-away London, "A Son of Toil," may not think that his plaint falls on deaf ears, I desire to tell him that in my opinion his situation is this: He has to choose between continually living with a drunken drab who tells him she hates him, or leave her. If he leaves her he gratifies her expressed wish. If he stays with her he runs the risk of losing his own soul without doing her's any good. In view of the facts as stated in your issue of May 20, I have this to say. If the case was my own I think I would leave her decidedly. The only question in my mind is relative to the providing for the children, if there are any. He must not leave the children under the control, guidance and teaching of any such woman. They must be saved if possible. If there is any possible chance to save her he should try it; this is his duty. The principle for him to act on is the soundest principle of ethics and social economy: "Do unto others as you would wish others to do to you." And because this was inculcated by Jesus Christ does not lessen its worth or utility in the least. Or if he desires another one—take that of John Stuart Mill: "The greatest good of the greatest number, with the least possible injury to any; that is moral; the reverse immoral." Principles are compasses—and if you have the right compass too steer by you will reach the right—there or thereabouts.

W. W. M., New Haven, Conn.—In May 13 number of Lucifer I read your article, referring to the letter you had received from a young Western mother who had had the courage and independence to "get" (as she expressed it) for herself a baby in her own free way. Now I believe in freedom of action, and yet I dare not practice my own belief, but I have great admiration for those who dare, and thereon is based my principal reason for admiring yourself, and now I admire this young woman, and I don't know of any better way to express that admiration and also my approval of her act, than to send twenty-five cents for the baby's picture and mother's autograph, as is suggested by your article. I believe that all persons claiming to be liberals and freethinkers should encourage all such acts, and in accordance with that belief I send the twenty-five cents. I enjoy very much reading about your father's experience on his vacation trip, but I think at the same time, "Why in the world doesn't he just rest!" If he has gone off for a vacation and for rest and for the benefit of his health, why doesn't he rest and not bother himself about writing articles for Lucifer? His articles are very interesting, but still he might safely leave the conducting of Lucifer to you, as you have so thoroughly proven yourself capable of managing it successfully. His experience related in the May 20 number of looking for a dollar-a-day house, amused me not a little, because it brought to my memory experiences of my own. At the same time I realized a feeling of indignation to think that the poor, dear man should be compelled to economize and look for cheap accommodations, when I feel that he is worthy of enjoying the best that the world affords. I think if I undertake to say anything in praise of the way that Lucifer has been conducted in his absence, that I will make my letter too long, so I will only say that to me it has been thoroughly satisfactory, and I cannot see how it could have been improved.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Songs of the Unblind Cupid.

Under the title "Songs of the Unbind Cupid" an edition de luxe, in red and black, of a few hitherto unpublished poems by the liberal poet, J. Wm. Lloyd, is just issued.

The verses are printed from Kelmscott type upon deckle-edged, hand-made paper of cerulean tint. Covers brown, with choice of silver or gold lettering.

Initial letters, ornaments and borders are in red, and an initial letter and sketch upon the opening page are hand painted in water colors.

Mr. Lloyd, as author of "Wind Harp Songs" and the "Red Heart in a White World," needs no introduction to the liberal public. These few new poems of love, liberty and nature are here preserved in the highest style of the printers' art, and should find a place in the collection of every friend of freedom, every lover of poetry and every admirer of choice and dainty publications.

Edition limited to 650 copies. There will be no second edition.

Price per copy, 50 cents sent postpaid upon receipt of price by M. Harman, 507 Carroll Avenue, Chicago.

THE BALLAD OF READING JAIL. BY C. 3.3.

This powerful poem of more than 600 lines, is the work of OSCAR WILDE C. 3. 3. having been the poets prison number during his confinement in Reading Jail. It is dedicated to the memory of a trooper of the Horse Guards who was hanged in the jail at that time, and it depicts the terrible sensations of the author and his fellow prisoners before and after the execution.

Just issued; price, in cloth, blue, vellum back, beautifully printed from large type on hand-made antique paper, deckle edges; reading matter on one side of the paper; a sumptuous book of 50 pages, 7 inches by 5. $1. In paper, 44 pages, 10 cents. Mailed postpaid on receipt of price, by M. Harman, 507 Carroll Avenue, Chicago.

THE WORKS OF A PIONEER SHOULD NOT BE OVERLOOKED.

The following by WILLIAM DENTON, pioneer Freethought and Spiritualist lecturer, and naturalist, who died while on a journey of scientific research in the wilds of Australia some fifteen years ago, are of as vital importance now as when they were written:

Sermons from Shakespeare's Text:
"Tongues in trees, books in the running brooks,
Sermons in stones and good in everything."

Orthodoxy False, Since Spiritualism is True.
The God Proposed for Our National Constitution,
What is Right?
Man's True Saviors.
Christianity No Finality or Spiritualism Superior to Christianity.
Who are Christians?

Sent to any address for 10 cents each, by M. Harman, 507 Carroll Ave., Chicago.

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular.
It will save you hun reds of dollars in doctors' bills.
It tells you how to cure yourself by simple and harmless home remedies.
It recommends no poisonous or dangerous drugs.
It teaches how to save health and life by safe methods.
It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure.
It is not an advertisement and has no medicine to sell.
It has hundreds of excellent recipes for the cure of the various diseases.
It has 16 colored plates, showing different parts of the human body.
The chapter on Painless Midwifery is worth its weight in gold to women.
The "Care of Children" is something every mother ought to read.
It teaches the value of Air, Sunshine, and Water as medicines.
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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 22. CHICAGO, ILLINOIS, JUNE 10, E. M. 299. [C. E. 1899.] WHOLE No. 765

MyFriend.

BY JAY CAMERON.

My friend is a dissolute drunkard,
A vagabond, so you might say,
Shiftless and void of ambition,
Throwing his chances away;
For my friend is a fellow of talent,
His intellect none can surpass.
I could tell why his life is a failure
If my friend had a bosom of glass.

There's a charm in his mere conversation
That draws me, because I can feel
That it speaks of a soul's desolation
Which he tries in his pride to conceal.
"Every life is a tragedy gruesome,"
I have heard him say often. Alas!
I might help him to bear his life burden
If my friend had a bosom of glass.

In a popu ous world he is lonely,
His soul seeks companions in vain
Who knows but an error prenatal
He expistes now in his pain?
Pythagoras taught transmigration
Of the souls of the dead. Do they pass
Into earth-life again? I might answer
If my friend had a bosom of glass.

I might find in its saturine cloister
Driven back from the Stygian shore
The genius whose burden "The Raven"
Revealed in the word "Nevermore;"
Or the swan who sang sweet of "Endymion;"
Or of Chatterton; for of their class
Is his soul, and the whole world would know it
If his bosom were only of glass.

Theodora.

BY C. L. JAMES.

In the sixth century of our era a discerning person might easily have discerned, as it is said a few philosophers did, that a great darkness was about to fall upon mankind. The Roman Empire, that singular fabric of statecraft, which, by combining the reconcilable elements of Asiatic despotism and superstition with Grecian culture and Latin skill in the arts of diplomacy and war has perpetuated what was worst in all three civilizations—this Struldbrug of humanity was evidently passing into dotage. Everywhere the forces were being transferred to his adopted children, the barbarians of the north, who still revere his valetudinarian immortality, but who were as yet far too rough for the arts which had adorned his youth. That they would come to appreciate and to improve on this part of their inheritance, and that under their auspices, novelties destined to create a higher state were already beginning to appear was true, but less likely to be understood.

The most striking phenomenon of the time was that the paralytic occasionally mustered up energy enough to chastise his quarreling step-sons. The whole philosophy of this stage of the family history of civilization is illustrated by the two greatest regal names of the period—the names of Justinian and Theodora.

The emperor Justinian, the builder of St. Sophia, the codifier of those laws bequeathed him by twelve centuries of the most legislative among nations; the extinguisher of decayed Athenian philosophy and equally decrepit Roman bureaucracy; the restorer of imperial authority in Africa and Italy; the conqueror of the Vandals and Goths, was born at an unknown date of barbarian peasant parents, near Sardica, in what is now Bulgaria.

His sonorous Latin name is but a translation of the Gothic Upranda, by which he was baptized. His uncle, Justin, of origin equally obscure, had followed the usual path to greatness—gone up to Constantinople, served the crown as life guardsman, general, senator and at last usurped it for himself. Old, and unable to read or write, he called to his assistance his nephew, who nine years later promoted his retirement from the world.

Justinian's ambition appears to have been stimulated, his disagreement with his dying benefactor was undoubtedly caused by his passion for Theodora. The lives of these two famous sovereigns are given us almost exclusively in the "Wars," the "Edifices" and the "Anecdotes" of Procopius. The first two volumes extol Justinian as the greatest among conquerors, legislators and patrons of art. The latter, written after the author's friend Belisarius had been disgraced, is a virulent tirade against this adulated prince, adorned with still more savage abuse of his consort.

Theodora, we are informed, was so insatiable in vice as to be unsatisfied with ten lovers at a time, and though no continence could be expected to resist her seductive exhibitions in the theater, her evil fate still opposed an insuperable barrier to her gratification—it was easier to exhaust the strength of the body than to appease desire. Lest this should not be enough, the libeler goes on to offer an explanation—the devil having designed her for himself drove away her lovers, as in the story of "Tobit," but secretly whispered in her ear the comforting assurance that she should espouse the greatest of kings; all of which was fulfilled when she met Justinian, for he was in fact the Devil, as numerous holy men and others whose eyes were opened to behold him in his true form attest.

Stories so outrageous might be left as self-disproved, even if Procopius wrote the "Anecdota," which is not quite certain. But when we have rejected everything which rests on no better authority, it seems clear that Theodora began life as a pantomime actress in the Byzantine theatre, a profession legally classed with that of a prostitute.* She did not sing, play nor dance; her beauty and talent for licentious burlesque were her recommendations to public applause. She was small, graceful, with regular features, eyes expressive of every change in the senti-

*"Mulieres scenicæ, libertinæ, tabernariæ" are all classed together (with other profligate characters) in a statute of 326 and 454 A. D. Cod. Just. l. v. tit. v. leg. 7, tit. xxvii leg. 1. This clause was repealed by novels 89 and 117, about 531 A. D. under the name of Justin, but really by Justinian. The old statute forbade a senator to marry any of these degraded persons and except for the clause above cited it remained intact.

The courage of Theodora was signally displayed upon a memorable, though ridiculous occasion. Mankind must have something to quarrel about. Politics had long been tabooed, and religion, under the stern despotism of the Lower Empire, was almost as much forced upon acceptance as law. The instinct of faction found gratification in the contests of the arena. The most important of those colors worn by charioteers and other competitors for prizes are called by modern writers green and blue. As everybody bet heavily, the judges were seldom impartial. Their corrupt decisions provoked terrific riots in the crowded theaters, where thousands of deeply interested spectators had assembled. Omens drawn from the success of one color or another engaged on opposite sides the most important callings, such as the agriculturist and the sailor; so that a tumult might easily be the beginning of a sectional rebellion.

Religious bigotry grasped at a new means of inflaming passion. The Blues boasted of their orthodoxy; the Greens could not deny that they had been favored by heretical sovereigns. The former, now believed to have the imperial ear, brought in a new and deadly element of strife—the racial. They assumed the dress of Huns, and their bullies emulated in peaceful Constantinople the outrages perpetrated by these barbarians in the Danubian wars. Theodora had no wish to conceal her theatrical preferences, but Justinian affected impartiality, and in the fifth year of his reign seven criminals of both factions stood marked for death a the very time the games were going on. The ensuing riot, which began as a fight between the parties, was soon changed to an insurrection for the common purpose of rescuing the prisoners. The prefect's house was burnt; the emperor's (barbarian) troops, sent out to disperse the mob, succeeded in rousing the whole city by disregarding the sanctity of the churches. They were repulsed by the furious multitude. One of those immense conflagrations to which Constantinople has always been liable, destroyed the Cathedral of St. Sophia; a large hospital, in which the patients perished, part of the palace and a great portion of the city. The insurgents, Blue and Green, agreed in demanding a redress of grievances. But though Justinian yielded so far as to dismiss his ministers, one of whom was the celebrated Tribonian, they still disturbed him, and the Greens procured the coronation of a rival emperor, descended from an obsolete dynasty.

At a palace conference, where Belisarius was present, it was proposed to fly from the revolted city. But Theodora declared that she would never leave Constantinople alive, and she found a means of victory when the first general of the age despaired. By affecting to be neither a Blue nor a Green, Justinian had united the factions against himself. But there could be no question about the blueness of Theodora, a star actress whose record had become the best known in the world.†† Her emissaries represented to the Blues the absurdity of joining hands with their inveterate enemies upon any consideration. Her name operated as a magic talisman; the Greens deserted by their unnatural allies were put down, and the theatre was judiciously closed for several years.

The factions continued, however, to disturb the public peace for a long time, and the next sovereign opened his reign with a proclamation addressed in these significant terms to both:

"Blues! remember that Justinian is dead. Greens! you may consider that he is still alive."

In the Philippines.

BY CLINTON LOVERIDGE.

With white man's burden on either hand
The Church has entered the heathen's land:
God and the State is the doom of all—
Bible and rum and powder and ball.

††According to the Anecdotes and the notes of Alemanna, her father, Acacius, was a Green, and keeper of the bears exhibited in the arena. His widow and children, neglected by the Greens, attached themselves to the Blues. Not only Procopius, but Evagrius and Malala intimate that however it might be with Justinian, all justice was denied to Greens by the more affectionate partiality of Theodora.

ment she acted; her complexion, though slightly pale, owed nothing to art, and her form, which was amply displayed, defied the sculptor's imitative powers. It is stated, however, that she had reformed before receiving any pecuniary assistance from Justinian.† He married her before he was invested with the crown, even as colleague of his uncle; and as soon as he could he bestowed on her an unprecedented honor. All subordinate governors were required to swear allegiance to Justinian and Theodora.

We may place such an example beside those of Antony, Pericles, Alcibiades, Nelson, Mahomet, Belisarius and a great many more, to prove that men, whatever their own character, may respect women who observe the conventions, but love only those who have dared to break them.

Justinian was the most unlikely of mankind to be caught by sensual allurements. His ruling passion was ambition, which he served by the severest exercise of emancipation from carnal things. He was not a warrior who must needs nourish the body, though he ordered and planned great wars. His abstinence from wine and other table luxuries was monkish. He appreciated the power of knowledge, and at a mature age acquired a learned education. He understood the importance of pleasing the clergy, and never offended them except for the sake of Theodora. To all her other sins she added the unpardonable one of heresy. She aimed to bring Rome into spiritual subjection under Constantinople, and accordingly favored the Eutychian theology, which was condemned by the Vatican, but popular in the East. Justinian professed to be orthodox in theory, but in administration he was advised by Theodora. He acquired the power of making the Roman pontiffs, which his successors retained for nearly two hundred and seventy years.

In no small degree the glorious administration of Justinian was that of Theodora. He distinctly attributes to her the great enterprise of codifying the Roman law.‡ She was the discoverer of his general, Belisarius, to whom most of his victories were due. Her enemies inform us that her spies made her mistress of the whole executive machinery.§

Meanwhile she avoided pomp and lived mostly in a sequestered retreat upon the Sea of Marmora. The personal chastity of her life after marriage is attested by her maligners' silence. Thinking and working hard, she took pains to relax sufficiently, slept long and used every art to preserve her beauty. She did not choose it should be said she was ungrateful for her escape from a life of shame.

She bought girls from the brothels, collected five hundred in a magnificent asylum, and when some of them, dissatisfied with the *ennui* of their life, committed suicide, she released, with a present, such as chose to try the world again.‖

She died of cancer in the twenty-fourth year of her marriage, 548 A. D., "and the irreparable loss was deplored," says Gibbon, "by her husband, who, in the room of a theatrical prostitute might have selected the purest and most noble virgin of the East."

Justinian had reason to mourn, for with Theodora departed the glory of the Roman Empire. Treachery, defeat and shame succeeded the withdrawal of that cool head and vigilant eye. It was only in the last years of his reign that fortune was in some measure and for a short time restored by a creature of the departed Empress—the eunuch Narses.* *

†Bandeis, Imp. Orien, t. I. p. 48. The writer cited by our modern authority is anonymous.

‡Novel viii. 1.

§Anastasius, De Vitis, Post. Roman. ap. Virgil p. 40.

‖Procop. El. L, I. c. 9. Anecd. c. 17; Malala t. ii. p 174-5.

*The more we scrutinize the accounts of Malala, Theophanes and Procopius, the more evidence we shall find that Theodora managed the dangerous machinery of a military despotism as Justinian could not. He was unable to do without Belisarius, but was afraid to trust him. Theodora governed him through her friend Antonina, his wife. Mention has been made of those new arts which adorn the dreary record of the Dark Ages. No person is more likely than Theodora to have stimulated that enterprise which resulted during her period in the introduction of silk worms into Europe.

Nature's Aristocracy.

From "Illegitimacy," by Albert Leffingwell, M. D.

The world could ill spare all upon the accident of whose birth it puts a social stigma. Some of the greatest soldiers and adventurers of ancient and modern times, from William the Conqueror of England to Pizarro the Conqueror of Peru; from Marechal de Saxe to General Burgoyne—not to speak of a greater than them all, in our own time—might have borne the bar sinister upon their escutcheon.

The most brilliant name in French journalism for forty years Emile de Girardin, gained his position in literature by his genius, despite an openly acknowledged illegitimate origin.

There died in France a few years ago an ecclesiastic than whom few more eloquent or far-sighted has the nation ever known; upon whom the Church conferred its highest honor, whom the French Academy raised to a seat among its Immortals; yet the Bishop of Orleans was the son of a maid-servant at a Swiss inn and knew no father.

Who that visits Washington, the American capital, suspects that the only National Museum of the great Republic, the "Smithsonian Institution," founded "for the increase and diffusion of knowledge among men," was the generous gift, more than half a century ago, to a nation then insignificant in numbers, from the natural son of an English duke?

When, a century ago, the American colonies had emerged from their conflict with the mother-country, it was chiefly the genius of one man who laid the foundation of that federal system, which, by a written constitution, moulded these discordant and petty States into the potentiality of a mighty nation; but Alexander Hamilton was of illegitimate birth, the son of a Scotch planter in the West Indies.

Philosophy, profiting by the studies of D'Alembert, one of the keenest mathematicians and most brilliant writers of the last century, does not identify the philosopher, honored by the courts of Catherine II. and Frederick the Great, and by the Vatican itself, with a poor foundling picked up in the gutters of Paris.

Literature forgets the stain of ignoble origin in Boccaccio, the father of Italian prose; in Erasmus of Rotterdam, the greatest name in the history of the Renaissance; in George Sand, the great grandchild of Maurice de Saxe, himself the natural son to Augustus, King of Saxony, or in Alexander Dumas of today, illegitimate son of a still more renowned father, who was grandson of a French marquis and a slave-woman of San Domingo.

Who that stands in the refectory of the Dominican Convent at Milan before the fading outlines of that matchless masterpiece—The Last Supper—remembers the story of Leonardo di Vinci's birth? Who that reads the story of Pharez connects him with the history of David?

Abraham Lincoln's Ancestry.

In writing of the recent outrages in the South "Bill Arp" comments regretfully on the fact that "through Republican influences" the negroes have "become so corrupted and demoralized that now the children do not know who are their fathers."

"I was ruminating about all this," he says, "and how these negroes have all been fooled about Grant and Lincoln being their friends and were fighting to free them, when there was not one word of truth in it. Neither of them cared a continental dime for the negro and both of them were more concerned about their own successes than anything else. . . I have recently received a little volume entitled 'The Genesis of Abraham Lincoln.' It is carefully and affectionately written by James H. Cathey, of Western North Carolina, and its unprejudiced perusal will convince any man that Abraham Lincoln was the son of Abraham Enloe, and that Nancy Hanks was a good orphan girl who served in Enloe's family. The affidavits and other evidences establish this beyond dispute. Old Father Abraham Enloe was a second Abraham, and poor Nancy Hanks a second Hagar and for the same reason she was sent away from the paternal homestead to keep peace in the family. The father of her child had great regard for her and placed her with his relatives in Kentucky, where she afterwards married Thomas Lincoln. Some of the witnesses of these facts are now ninety years old and have passed all desire to deceive anybody. The descendants of this Enloe family are numerous and their testimony has been taken from North Carolina, Missouri and Texas, and all confirm the story. All the very old people in North Carolina were familiar with the girl Nancy Hanks and the Enloe family and old man Enloe's acknowledgement of the child's paternity and why he sent this modern Hagar and her Ishmael away.

"But this is no new thing. During the war it was talked of in the army and Lincoln was denounced by the entire Todd family, into which he married. Fifteen years ago, while I sojourned in Western North Carolina, I found a story current that Abraham Lincoln was the son of Abraham Enloe and was named for him by his mother, Nancy Hanks. Now, Mr. Cathey writes a pretty little book about it, and his excuse is that the truth cannot hurt the living or the dead; that Abraham Lincoln was the most remarkable man and there should be no attempt to cloud the life of a real hero. Cicero says the first law of history is that it should neither care to say anything that is false nor fear to say anything that is true.

It is, therefore, the sole purpose of this little book to prove that this wonderful man was not without ancestors. His mother was Nancy Hanks. If he was the son of a worthy sire, the world is entitled to know who that sire was, whence he came and what his characteristics. The custodians of this history of Abraham Lincoln are numbered by scores and hundreds of people—men and women of western North Carolina, for the Enloes were a large and influential family and their descendants have remarried with many distinguished people. But I do not propose to review the book. It is an interesting and remarkable revelation and is written by an enthusiastic admirer of Mr. Lincoln, and establishes beyond question his paternity. Abraham Enloe was himself an extraordinary man—the father of thirteen children, and his photographic likeness to this particular son is very striking, both in form and feature. Both were the same height and had the same long unshapely limbs."

This is very interesting information; though one is inclined to wonder what Lincoln's parentage has to do with the alleged fact that the negro is unfit for freedom.

Legal Standing of a "Wife"

"A married woman, being a mere housewife for her husband, and he being bound for her support, her earnings belong to him, and any loss of time occasioned by his wife's injury is solely his loss; therefore, her husband only can recover damages and the wife's claim is not valid, as the time lost is not her time."

Such is the decision of the Iowa Supreme Court. How grateful we should be for the protection afforded us in legal marriage

Forgiveness.

Forgive you? Oh, of course, dear—
A dozen times a week!
We women were created
Forgiveness but to speak.

You'd die before you'd hurt me
Intentionally? True.
But it is not, O dearest,
The thing you mean to do!

It's what you do, unthinking,
That makes the quick tear start.
The tear may be forgotten,
But the pain stays in the heart.

And though I may forgive you
A dozen times a day,
Yet each forgiveness wears, dear,
A little love away!

—*Selected.*

"Marriage," said the sweet young thing, "is a dream."
"So also is a nightmare," suggested the tough old bachelor.
—*Sel.*

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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THE FRIENDS of the editor of Lucifer who would like to greet him on his return from his journey, are invited to meet at 507 Carroll Avenue, Sunday evening, June 11.

SOME VANDAL entered the Public Library recently and cut one hundred pages from Sir Richard Burton's translation of "The Arabian Nights." Carry the glorious news to Comstock.

Home Again.

Yielding to the advice of friends and helpers near and far away, on the morning of January 3, of this current year, I took train for the "Sunny South," hoping to find renewal of strength and health in the "land of the pine, the palm and the palmetto." After an absence of five months I find myself once more in the sanctum of the Light Bearer, with strength and health very materially improved—though not yet fully restored—and with a fairly good appetite or desire to again take up the routine work necessary to the weekly publication of the "Morning Star," including also the publication and distribution of books, pamphlets and leaflets that we think will be helpful to the general educational work to which the said weekly is devoted.

Among the changes that have taken place in this world of mutations during my somewhat prolonged absence from the post of duty, is a change of location of Lucifer's office. This change had been long in contemplation, the chief obstacle thereto being the time, labor and cost of removal. Now that the dread ordeal is over, or mainly so, we all feel pleased and gratified with the result—thanks to Lillian and to all the good friends who kindly assisted her in this arduous work, and to all who have in any way helped to strengthen her hands in the work of getting out the weekly issues of the paper, and in keeping the educational ball rolling.

Once more thanking all who have contributed in any way to make my vacation a pleasant one, and to make my search for health successful I close, for lack of time, hoping in next issue to continue my report or notes of travel during an outing long to be remembered by one whose vacations have not always been of his own choosing. M. HARMAN.

From My Point of View.

BY LILLIAN HARMAN.

The "Co-Operator," organ of the Co-operative brotherhood, Olalla, Wash., in speaking of the causes of inharmony in other colonies says: "While we are tolerant of opinions we must condemn acts, especially such as these opinions lead to in the concrete. Notice will be served on those who believe in the promiscuity idea (falsely termed free love) that we do not desire their presence in the colony."

I have no quarrel with the colonists for wishing to choose their associates. If it pleases them to have in their colony only those whose desire for free thought and a free life is willingly limited by the thought of their neighbors, it is best that they should so state their desires. There is no imminent danger of the "Brotherhood" owning the entire earth, and so for a few years there probably will be room for all of us. But I am rather curious to know what the social radicals who are already in the colony will do—whether they will suppress expression of their thought or relieve the colony of their presence. I frequently notice the names of radicals among the highly praised members of the Brotherhood. I wonder how they enjoy belonging to a society which practically accuses them of preaching "promiscuity" and advocating "free lust."

* * *

By the way, we have been told again and again by our Socialistic friends that discussion of the social question is a sad waste of time; that "under Socialism the question will settle itself." If we are to judge by the small Socialistic experiments which we now have with us, this is true. The question will be settled—settled as the fabled wolf settled with the lamb the question of the muddy stream. Under the bitterly condemned "competitive system" we can smile and let them go their way; but "under Socialism"——?

* * *

In writing of the Moore case, the editor of the "Quarterly Christian" says: "Neither do we object to his right to say and print what he pleases. Not the right to speak, but the thing spoken is what we oppose. In a free country each man has the right to say what he pleases, but for all his saying and doing he is responsible both to God and man."

Probably our Christian editor, and our Socialistic editor as well, may be able to sympathize with Sir Boyle Roach when he exclaimed: "Confound those ancients, they have stolen our best thoughts!" Good, conscientious inquisitors from the day of the first man who sought to regulate the lives of his neighbors in those neighbors' interests, have justified their action on the ground that people had a right to think as they chose, but when it came to expressing that thought in word or deed, they were responsible to "meinself und Gott!"

* * *

"The Quarterly Christian" is an organ of a Protestant sect—the Campbellite. Its editor upholds the freedom to revolt from the teachings and many of the practices of "Mother Church," and also to ignore the teachings of the multitude of other sects. He would, of course, hold that in expressing his free thought he was not injuring either "God or man." Our Socialistic editor believes in the rightfulness of his revolt from the established commercial system and believes he has a right to freely express his thought regarding trusts and other features of the system of which he does not approve.

In spite of their reactionary tendencies, both these advocates of widely differing schools of thought are helping along the cause of progress more than they know. They help to arouse thought, and the thought which they arouse will not in every instance, by any means, be confined within their proscribed limits. So "more power" to our conservative friends, even though they do desire to use power to restrict the free expression of the the thought of others.

"Here's freedom to him that wad read,
Here's freedom to him that wad write."

For only by means of willingly granted freedom of expression to even reactionary sentiments can we hope to attain universal freedom of expression.

* * *

This thought has often occurred to me: How many advocates of freedom along some special line would not have drawn back in horror could they have foreseen the wider liberty into which their special teaching would have become merged, and for which that teaching would even become authority!

In writing of the Reformation, Ridpath says it "builded better than it knew or willed. It set the example of a successful insurrection against Rome, and gave to others the precedent for a successful insurrection against itself. And the world has been by so much the gainer."

Two souls with but a single thought?
Who marvels much thereat?
We've often seen more souls than two
With fewer thoughts than that.
—*Detroit Tribune.*

Was Sam Hose Burned for a Crime He Did Not Commit?

The negroes of Chicago sent a private detective to Georgia to investigate the burning of Sam Hose, and the crime for which he was burned. The detective made his report at a meeting held in Bethel church last Sunday.

"Hose had been employed by Cranford," he said, "and in a quarrel over wages Cranford ran into his house and came out again with a revolver. As he was about to shoot Hose seized an ax and threw it at him. The ax struck Cranford in the head and killed him instantly. Hose fled to avoid arrest. Mrs. Cranford, who witnessed the tragedy, said herself that Hose did not say a word to her, or in any way touch her."

If this report is true, it should be given as great publicity as were the reports of Hose's alleged crime. But will it be given such publicity? Certainly not.

If the detective has lied in the interest of his employers it should be easy to prove the falsity of his statement.

"But," it will be claimed, "even though Hose was guiltless of the crime of rape, he was guilty of the crime of manslaughter." True. And it is also true that many other men are guilty of that crime. For instance, we often have murders here in Chicago. Yet will any one claim that it would be an edifying or elevating sight, or in any way beneficial to the community if we should have a living bonfire down on the Lake Front every time a murder is committed? L. H.

Monopolies and Combines.

BY R. B. KERR.

In No. 759 the editor of Lucifer says:

"Trusts are the legitimate and necessary outgrowth of the competitive system, supplemented as that system is by protective privileges granted by law to certain lines of industry and supplemented also by a land and money system which practically says, 'To him that hath it shall be given and he shall have abundance, but from him that hath not shall be taken away even that which he seemeth to have.'"

If the writer had simply said, "Trusts are the legitimate and necessary outgrowth of the competitive system," he would have stated the Alpha and the Omega of the whole matter. The competitive system needs no supplements to promote the growth of monopolies and trusts. Monopoly is the natural-born child of competition, and all that is needed to bring it into life is absolute freedom from legal restraint.

Monopolies and trusts spring from two causes:

1. In all occupations the great majority of competitors are finding that it pays them better to combine than to compete.

2. That majority can, by the simple power of combination, enforce its will on the minority and the public.

Take the case of labor unions, which are perfect examples of combines. A combine is simply a body of men who say to the world, "Either you shall deal with us, or you shall not deal at all; and if you deal with any of our number, you shall do so on conditions laid down by us collectively." That is the principle of all combines, including the combines called labor unions.

Now it is well known, that except in New Zealand, labor unions have no legal monopoly of any kind. They are the weakest of combines, because they have only their labor to dispose of. The capitalist can often wait for years; the laborer must soon starve if he does not work.

Nevertheless, consider what these combines have accomplished, in spite of their natural weakness. In most parts of Australia they are absolute masters of the situation. In Melbourne practically every kind of labor, skilled or unskilled, is organized in unions, and no employer would venture to employ a non-union man, or any man on other than union terms.

In England the whole coal mining industry is dominated by trades unions, and wages are fixed, not by contracts between individuals, but by a sliding scale fixed by agreement between representatives of capital and the officials of the trades unions.

In America the large alien population has kept labor unions weak; but yet in many places their power is absolute. In Butte, the largest American mining camp, the union has an absolute monopoly of underground work, and in the Coeur d'Alene camp in Idaho, although the Bunker Hill and Sullivan mine has been fighting the union, yet all the other mines have for years employed only union men on union terms.

If labor, with everything against it, can make exclusive combines, how much easier must it be for those who have access to land and capital to do the same. Take railroad corporations, for example.

In the first place, every railroad is, and must always be, a natural monopoly in most parts of its territory. After leaving Minnesota, the main line of the Great Northern Railway runs through more than one thousand miles of territory before it touches a town of five thousand people. Most of the places which it touches have only a station, with perhaps a saloon and a store. Manifestly, even when the population is as dense as that of Belgium there will at most of them be only room for one railway. Manifestly at all such places the railway has the people entirely under its thumb. Every pound of groceries they buy they owe to the railway; nor can they get their produce to the markets of the country without the railway. If the railway wishes to kill a town it has only to run its trains through without stopping. If it wishes to build up a rival town it has only to stop its trains a mile or two further along the line.

What exactly would the people along such a railway gain by abolition of laws? What would they gain by free trade, or by free land, or by the abolition of the money monopoly? Nothing whatsoever. If these things increased prosperity, the railway would simply raise freight rates, and put the whole of the increased prosperity in its own pocket. Make the railway free from all legal restraints and you have simply delivered the people into the irresistible power of an almighty highwayman.

So much for the places where a railway has a natural monopoly. Now for those in which there is a little competition. Two railways run into a town. Must the people then be prosperous? Not unless the railway companies are very stupid. For what is to hinder them getting together and agreeing on a uniform rate? That is just what they do in every case. Instead of foolishly cutting each other's throats for the benefit of the people they agree upon a rate, and they make that rate with a view to dividends, not with a view to philanthropy.

How perfect these combines are, we learnt last year. About the beginning of 1898 transcontinental rates felt very low. One day in September they were suddenly doubled on every railway across the continent. How was it done? Simply by agreement.

The railway trusts now being formed are merely improved combines. Sometimes the members of the combines quarrel and cut rates, much to the satisfaction of the people. The trusts are being formed to prevent these little mishaps in the future.

Suppose there were no legal monopoly of trade, land, or money, would that make the slightest difference to railway combines? Not the slightest. There would probably be more railways, but those railways would be combined against the public as firmly as ever. There are about five hundred railway companies in the United States, but those railways were one in the combine of last September. Free land, free trade, and free money might make those five hundred railways one thousand, but they would not change the economic laws and human nature. If it pays five hundred railways better to combine than to compete, it will not pay one thousand to compete instead of combining. The fact that a high rate fixed by agreement is better than a low rate caused by suicidal competition does not depend on numbers.

The abolition of legal restraints would in no respect weaken the combines, but it would strengthen them immensely. At pres-

ent there is one great check on railway companies. As common carriers, they are bound by law to carry all comers and their goods at the current rates. Abolish that law, and you give the railroads the power of the boycott, which is overwhelming in the hands of a transportation company. Let a new railway line be started to compete against a railway trust, and the trust would kill it at once by refusing to make connections. The trust would not carry forward its goods to points which it did not reach, and would refuse to touch goods which were to be forwarded over the recalcitrant railroad. The little railway must join the trust or be ground into powder.

Suppose that a railway could boycott whom it pleased, and suppose a farmer arose in South Dakota and denounced the extortion of railway companies. What would be his fate? The railway would deny him supplies and would leave his wheat to rot in the fields.

These are not imaginary pictures. All the west of America is dotted with dead towns which the railroads have killed out of pure spite. The people held a meeting to protest against some railway abuse, and the railway ran its trains through the town without stopping and swept it from the map. Had railways the power to boycott individuals they would either starve every independent man to death or drive him from the country.

Where competition has died it can never live again. It was possible for a while in an age of transition, but it was too stupid to last. That men should cut one another's prices by competition when they can fix high prices by combination is a form of insanity which the world will never see again.

Meanwhile, we learn from the San Francisco "Argonaut" of May 1, that since the beginning of this year trusts have been formed in the United States with a capital equal to the wealth of the country as it was in 1890. Today there remain some glimmerings of competition; tomorrow it will belong entirely to the past.

Two courses lie before the people of the United States, and no third. They may either own the trusts or they may be owned by the trusts. But competition is dead, and the individual is dead. They have died a purely natural death, and no power on earth can ever galvanize them into life again.

REMARKS.

Having just now seen the article of friend Kerr, and as the time of going to press is near, I will take but little space in replying to the above. Evidently our British Columbian correspondent has made "Monopolies and Combines" a subject of careful study. A lawyer by profession, his advantages over a non professional are very great, when treating of monopolies and trusts in their relation to statute law.

In answer to the questions, "What would the people along the line of such a railway [or along the line of any railway] gain by the abolition of laws? What would they gain by free trade, or by free land, or by the abolition of the money monopoly?" I would briefly answer:

First. By the abolition of our present land laws the railway barons would be deprived of the power to run their trains through a town—township or other autonomous municipality, without leave of the inhabitants thereof. Abolition of our land laws would mean the abolition of the so-called right of "eminent domain." This would mean that the railroad companies would be put upon their good behavior. They must please the people through whose lands they lay their iron rails, else pull up their rails and go elsewhere. Land monopoly, that is, the power to own in fee simple all the land their money can buy, or all the land their political influence can get the free gift of from the paternal despotism called "government," is the tap-root of the tree of evil known as the Railway Trust.

Second. "Abolition of money monopoly," that is, abolition of the "legal tender" privilege now granted to gold—or to gold, silver and a very limited number of greenbacks, would put all commodities on equal footing before the law, including currency or money, and would deprive the railway combines of their power—their opportunity—to unite with the kings of finance to reduce the producing classes to a condition of helpless serfdom by limiting the supply of the natural vehicle of commerce, or of exchange of commodities—*money!* Thieves and robbers usually work in pairs or gangs for mutual protection, and the railway robber barons and legal tender or protected money barons are no exceptions to the rule.

The subject is much too large to be adequately treated in the small space and time at my command, and must be deferred to a more convenient season. M. HARMAN.

The Kansas Freethought Convention.

The officers of this organization are making a special effort to secure the attendance of Freethought editors at their annual meeting in Forest Park, Ottawa, Kas., June 27 to July 2.

W. H. Kerr writes a letter to the "Freethought Ideal" in which he agrees to contribute ten dollars toward the railroad expenses of the first ten editors who accept the invitation. "Can you not," he asks, "send a personal invitation to a number of leading Freethought editors to attend and address the meeting, and to ask their subscribers to bear the expense of their trip?"

The management promises board and lodging free to the editors who accept.

J. E. Remsburg, Mattie P. Krekel, Voltairine de Cleyre and Franklin Steiner are among the speakers expected.

Forest Park is a beautiful, restful place. It is on the banks of a small river, and under the shade trees is an ideal place for a vacation. There is a large auditorium, dormitories and cooking and dining halls, and the charge for board and lodging is very low. I spent a week there four years ago, and I "know whereof I speak."

We have received a circular letter containing a detailed statement of the prospects of this meeting, but it did not arrive early enough to find a place in this issue. Accompanying this was an urgent call for the editor of Lucifer, but I am not in possession of information as to whether he would wish to go away so soon after his return home.

Send to "Freethought Ideal," Ottawa, Kansas, for further particulars of the Convention. We hope that Lucifer's readers will be largely represented there, even though Lucifer's editor may be absent. L. H.

A Free Colony.

A newspaper dispatch, dated Amsterdam, May 10, reads as follows:

"AN AMERICAN CONVERT.

"The latest recruit received by the new Socialistic colony recently founded by Dr. Frederick Van Eeden in the province of North Holland, near the Zuider Zee, is a young girl fom New York.

"This community consists of forty colonists. Each has a small plot of land and lives in a hut constructed by himself. All the earnings go into a common fund.

"Dr. Van Eeden has given up his magnificent home in the city and lives in a hut in the colony. He, however, continues his extensive medical practice, giving all his fees to the colony.

"Speaking to the 'Journal' correspondent today he said: 'The object of my enterprise is to make life morally happy, pure and free, and as beautiful as possible. The colonists are under no restraint whatever. There is no code of laws; there are no distinctions of class or creed; no legal marriages, no social conventions.

"'We're all equal, working for ourselves and each other. I have named the colony Walden, after Thoreau's book, in which he describes perfectly my ideal of happy mundane existence.'"

If Dr. Van Eeden is permitted to practicalize his ideal undisturbed by legal procedure, it will be proof that there is more freedom in Holland than in the United States.

Success to these earnest workers for freedom!

Expect No Miracles!

Writing on the necessity of individual and organized effort in behalf of rationalism, F. J. Gould says in the "Literary Guide" of London:

"I am an enemy of superstition, in the church or out of it. I affirm that there is no evidence of the existence of a self-contained and independent entity, whose destiny is to spread the principles of rationalism. If men and women slumber, freedom of thought slumbers. If men and women are cowards, freedom of thought languishes in the sty of poltroonery. If men and women are brave, freedom of thought lifts up its head and sees redemption drawing nigh. And the expected miracle will never be wrought. Freedom of thought will never prosper apart from your efforts and mine. The iron will get hot only as we forge it! The sword will be shaped only as we beat it out with our hammers. The foe will fly only when we advance in the phalanx. The heavens will give us no sign. On the contrary, when we ourselves—you and I and the other man—wrestle and labor, offer our bodies and souls, the constellation of victory will glitter in the arching sky, and the music of conquest sound in our gladdened ears."

From Their Point of View.

"Wot say, guv'nor? Wot do I mean by walking over your ground? Well, I must walk over somebody's—I ain't got none o' my own."—*Ally Sloper.*

Watts—"What we want is some one who will make the Filipinos understand that American promises are not like Spanish promises."

Potts—"Good idea. Why not send a few American Indians to make the necessary explanation?"—*Indianapolis Journal.*

There was recently a notable dog show. I was there. Over the exhibition room a sign was placed in large letters:

"No smoking allowed here. It will hurt the dogs."

A morning daily reported the inscription.

"Good," exclaimed Hon. Percy Blount as he read it and laid down the newspaper and his cigar stump. "I am glad the dogs were so well protected. Hard enough to be kenneled all day without having their air spoiled in the bargain. Now a kiss for papa, darling, for he must be off," and, taking in his arms the idol of his heart, his two-year-old daughter, as fresh as a rose, he gave her a loving embrace and kiss. The child, shielding her lips with one tiny hand to prevent another, said:

"No papa," your mouf bites."—*The New Voice.*

VARIOUS VOICES.

Samuel Joy, Rockingham, N. H.:—I enclose one dollar for the best of all papers. Pleased to learn your long trip has been so pleasant, and has conduced so much to your health. I think your explanation of conscience in the last number of Lucifer is the best I have ever seen or heard given. Thus people locate something down in the chest that tells them right from wrong, and that they call conscience. But at different times of life it directs them differently, showing that "education forms the common mind; as the twig is bent, the tree's inclined." My judgment tells me the office of conscience is to impel one to conform to what one's education and judgment tells him is right, and to refrain from doing what one understands to be wrong. Thus we see that much depends upon latitude and longitude as to what one's conscience is likely to dictate.

John Jones, Braddock, Pa.:—I enclose $1.50—$1 on subscription to Lucifer, and 50 cents for "Health Hints" and "Woman in the Past, Present and Future." I am glad to know that our editor is enjoying his trip. I do not think he is getting so much rest as change of work and of scenes—that of course is rest—perhaps of the best kind. I sincerely hope that it may be of lasting benefit to him and be the means of keeping him for you and us for many years to come. Although I gladly see the paper is not suffering during his absence I should be grieved if you were overtaxing your strength. I think Lucifer the best paper I ever read; the one I should most miss. I think there can be no general and permanent betterment of the race until its teachings are generally accepted and lived up to. We must learn enough to be able to select the future dwellers on this planet; then there will be no unwelcome births, nor consequently miserable lives. I think that it is as unreasonable as it is unaccountable how any one can expect to read such a paper and not pay for its support; perhaps I would say unpardonable if I were not to a certain extent guilty. In extenuation all I have to offer is a plea of almost chronic poverty, which, with a certain amount of negligence will account for my shortcomings. I plead guilty and promise to try to do better in future.

Ed. W. Chamberlain, 111 W. 42 St., New York City:—I want you to post yourself and become interested in the case of Walter Hurt, editor of "The Gatling Gun," 593 American Trust Building, Cleveland, Ohio, who is now being prosecuted under the pretense that he mailed an obscene paper. This is the same old fake with which you are so familiar. The real purpose is to silence Hurt and stop his paper because he has pitched into the administration vigorously and vehemently and in a way to damage the calculations of "the second term syndicate." There is no more obscenity about his paper than there is about Lucifer, but the blackmail law is very convenient for purposes of retaliation upon an editorial antagonist, hence the present situation. I don't agree with all Mr. Hurt's views, but when an editor is assailed in this rascally manner and his right of free expression is attacked by this style of assassination it does not seem to be just the time to discuss our agreements or disagreements. It is the time to help him with all the sympathy and material aid we can command. You who have fought such a splendid fight against this sort of blackmail and who have enjoyed so large a measure of sympathy from the best citizens of this country, will, I am sure, appreciate this. So I ask you to keep your readers informed of the progress of the Hurt case and to keep them reminded of it by frequent reference to it.

H. L., Minn.:—Find enclosed five cents for "Love and the Law," and ten cents for "What the Young Need to Know." I have been for a number of years what you no doubt would call a free thinker, but have never dared to mention the fact to any one until just lately; and the reason why I can now do so is, I have been reading Lucifer and found I was not alone in the world. I think our present marriage system an abomination, a crime forced upon the human race, and it is a slavery of the first kind. And what surprises me is that women are such willing subjects who simply give themselves body and souls to men. Yes, and I am one among the many, and bore this all in silence until I read Lucifer. I cannot find words to express how happy I am that the chains are broken. I married a man at the age of eighteen because home relations were so unpleasant, and a previous engagement had been broken up by my mother, which caused me to be discouraged. The first year of my married life I was quite happy; but I soon found that I did not love the man whom I called husband. The result of married life is that I am today a physical wreck, for I thought as the man I had married was my husband I must submit. Oh! woman, when will you wake up to the fact that no man is owner of your body?

This husband of mine has very poorly supported his family. In the past ten years I have contrived in every way to keep up a respectable appearance so that the public would think we were so happy. For the past two years have been speaking in the Gospel Temperance and Social Purity movements. My husband has always tried to lay down the law in the family, above all things I must never converse with the opposite sex. Yet to me love is the legal tender of the soul. As soon as I can afford it I shall subscribe for Lucifer, and endeavor to get others interested in reading a sound, sensible paper.

765.

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Wanted. Subscribers to "Little Freethinker." The only liberal paper published for the young. 25 cents a year. Also names of liberal women who want correspondents. Address Elmina Drake Slenker, Knoxville Pub. Co., Va.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 23. CHICAGO, ILLINOIS, JUNE 17, E. M. 299. [C. E. 1899.] WHOLE No. 766.

Thinking and Obeying.

"Captain, what do you think," I asked,
"Of the part your soldiers play?"
The captain answered: "I do not think—
I do not think—I obey."

"Do you think you should shoot a patriot down
And help a tyrant slay?"
The captain answered, "I do not think—
I do not think—I obey."

"Do you think that your conscience was meant to die
And your brains to rot away?"
The captain answered, "I do not think—
I do not think—I obey."

"Then if this is your soldier's code," I cried,
"You're a mean, unmanly crew,
And with all your feathers and gilt and braid
I am more of a man than you."

"For whatever my lot on earth may be,
And whether I swim or sink,
I can say with pride, "I do not obey—
I do not obey—I think!

Ernest H. Crosby, in Conservator.

"Elective Affinities."

"Have you ever read Goethe's 'Elective Affinities'?" I was asked a short time ago. On replying that I had not, I was assured I should do so, and was presented with a copy of the work. I was so much interested in it that I immediately felt impelled to pass the recommendation on to the readers of Lucifer.

Goethe wrote "Elective Affinities" in 1809. The "Encyclopedia Brittanica" says it is "a story which is always cited to prove the immorality of his works. A married couple, Edward and Charlotte, are thrown into constant companionship with two unmarried persons, the Captain and Ottilie. A cross attraction takes place similar to that which is often seen in chemical experiments. Edward unites himself with Ottilie, Charlotte with the Captain. The psychological changes by which this result is reached is portrayed with a masterly hand. . . . . The work is replete with earnest purpose and terrible warning."

The "warning" can be called so only in the sense that the life of any one who does not conform to the rulings of the mob may be called a warning. In that sense Lovejoy's life and death was a "warning" to others to refrain from criticisms of the "sacred institution" of slavery; "The Woman Who Did" was a "warning" to those who ignore the "sacred institution" of marriage. Actually, however, the story of "Elective Affinities" should be a "warning" to those who seek to regulate the lives of others. All four of the persons immediately concerned were good, lovable characters. They were friends of long standing, and remained good friends, regardless of the counter attractions. Had it not been for the wrongly developed "social conscience," they might have lived happy, helpful lives.

The following is taken from the book: L. H.

Charlotte laid her work aside, promising the fullest attention.

The captain began:

"In all natural objects with which we are acquainted, we observe immediately that they have a certain relation to themselves. It may sound ridiculous to be asserting what is obvious to every one; but it is only by coming to a clear understanding together about what we know, that we can advance to what we do not know."

"I think," interrupted Edward, "we can help the thing more clear to her and to ourselves with examples. Conceive water or oil or quicksilver: among these you will see a certain oneness, a certain connection of their parts; and this oneness is never lost, except through force or some other determining cause. Let the cause cease to operate, and at once the parts unite again."

"Unquestionably," said Charlotte, "that is plain: raindrops readily unite and form streams; and, when we were children, it was our delight to play with quicksilver, and wonder at the little globules splitting and parting, and running into one another."

"And here," said the captain, "let me just cursorily mention one remarkable thing: I mean, that the full, complete correlation of parts, which the fluid state makes possible, shows itself distinctly and universally in the globular form. The falling water-drop is round; you yourself spoke of the globules of quicksilver; and a drop of melted lead let fall, if it has time to harden before it reaches the ground, is found at the bottom in the shape of a ball."

"Let me try and see," said Charlotte, "whether I can understand where you are bringing me. As everything has a reference to itself, so it must have some relation to others."

"And that," interrupted Edward, "will be different according to the natural differences of the things themselves. Sometimes they will meet like friends and old acquaintances: they will come rapidly together, and unite without either having to alter itself at all—as wine mixes itself with water. Others, again, will remain as strangers, side by side; and no amount o mechanical mixing or forcing will succeed in combining them. Oil and water may be shaken up together; and the next moment they are separate again, each by itself."

"One can almost fancy," said Charlotte, "that in these simple forms one sees people that one is acquainted with; one has met with just such things in the societies amongst which one has lived; and the strangest likenesses of all with these soulless creatures, are in the masses in which men stand divided one against the other, in their classes and professions—the nobility and the third estate, for instance, or soldiers and civilians."

"Then again," replied Edward, "as these are united together under common laws and customs, so there are immediate mem-

"Elective Affinities," By Goethe. 294 pages, bound in maroon cloth; gilt tops and lettering. Price, postpaid, 75 cents. For sale at this office.

bers in our chemical world, which will combine elements that are mutually repulsive."

"Oh, for instance, said the captain, "we make combine with water with the help of alkalies"——

"Do not go too fast with your lesson," said Charlotte. "Let me see that I keep step with you. Are we not here arrived among the affinities?"

"Exactly," replied the captain: "we are on the point of apprehending them in all their power and distinctness; such natures as, when they come in contact, at once lay hold of each other, and mutually affect one another, we speak of as having an affinity one for the other. With the alkalies and acids, for instance, the affinities are strikingly marked. They are of opposite natures: very likely their being of opposite natures is the secret of their effect on one another—they seek one another eagerly out, lay hold of each other, modify each other's character, and form in connection an entirely new substance. There is lime, you remember, which shows the strongest inclination for all sorts of acids—a distinct desire of combining with them."

"It appears to me," said Charlotte, "that, if you choose to call these strange creatures of yours related, the relationship is not so much a relationship of blood, as of soul or of spirit. It is the way in which we see all genuinely deep friendships arise among men: opposite peculiarities of disposition being what best makes internal union possible. But I will wait to see what you can really show me of these mysterious proceedings; and for the present," she added, turning to Edward, "I will promise not to disturb you any more in your reading. You have taught me enough of what it is about to enable me to attend to it."

"No, no," replied Edward, "now that you have once stirred the thing, you shall not get off so easily. It is just the most complicated cases which are the most interesting. In these you come first to see the degrees of the affinities, to watch them as their power of attraction is weaker or stronger, nearer or more remote. Affinities only begin really to interest when they bring about separations."

"What!" cried Charlotte, "is that miserable word which unhappily we hear so often nowadays in the world,—is that to be found in nature's lessons too?"

"Most certainly," answered Edward: "the title with which chemists were supposed to be most honorably distinguished was, artists of separation."

"It is not so any more," replied Charlotte; and it is well that it is not. Uniting is a higher art, and it is a higher merit. An artist of union is what we should welcome in every province of the universe. However, as we are on the subject again, give me an instance or two of what you mean."

"We had better keep," said the captain, "to the same instances of which we have already been speaking. Thus, what we call limestone is a more or less pure calcareous earth in combination with a delicate acid, which is familiar to us in the form of a gas. Now, if we place a piece of this stone in diluted sulphuric acid, this will take possession of the lime, and appear with it in the form of gypsum, the gaseous acid at the same time going off in vapor. Here is a case of separation; a combination arises, and we believe ourselves now justified in applying to in to it the words "elective affinity;" it really looks as if one relation had been deliberately chosen in preference to another."

"Forgive me," said Charlotte, "as I forgive the natural philosopher. I cannot see any choice in this: I see a natural necessity rather, and scarcely that. After all, it is, perhaps, merely a case of opportunity. Opportunity makes relations as it makes thieves; and, as long as the talk is only of natural substances, the choice appears to me to be altogether in the hands of the chemist who brings the creatures together. Once, however, let them be brought together, and then God have mercy on them. In the present case, I cannot help being sorry for the poor acid gas, which is driven out up and down infinity again."

"The acid's business," answered the captain," is now to get connected with water, and so serve as a mineral fountain for the refreshing of both the healthy and sick."

"That is very well for the gypsum to say," said Charlotte. "The gypsum is all right, is a body, is provided for. The other poor, desolate creature may have trouble enough to go through before it can find a second home for itself."

"I am much mistaken," said Edward, smiling, if there be not some little *arriere pensee* behind this. Confess your wickedness! You mean me by your lime: the lime is laid hold of by the captain, in the form of sulphuric acid, torn away from your agreeable society, and metamorphosed into a refractory GYPsum."

"If your conscience prompts you to make such a reflection," replied Charlotte, "I certainly need not distress myself. Those comparisons are pleasant and entertaining; and who is there that does not like playing with analogies? But man is raised very many steps above these elements; and, if he has been somewhat liberal with such fine words as 'election' and 'elective affinities, he will do well to turn back again into himself, and take the opportunity of considering carefully the value and meaning of such expressions. Unhappily, we know cases enough where an apparently indissoluble connection between two persons has, by the accidental introduction of a third, been utterly destroyed, and one or the other of the once happily united pair been driven out into the wilderness."

"Then, you see how much more gallant the chemists are," said Edward, "They at once add a fourth, that neither may go away empty."

"Quite so," replied the captain. "And these are the cases which are really most important and remarkable,—cases where this attraction, this affinity, this separating and combining, can be exhibited, the two pairs severally crossing each other; when four creatures, connected previously, as two and two, are brought into contact, and at once forsake their first combination to form into a second. In this forsaking and embracing, this seeking and flying, we believe that we are indeed observing the effects of some higher determination: we attribute a sort of will and choice to such creatures, and feel really justified in using technical words, and speaking of 'elective affinities'."

The World Moves.

In reading the history of Henry IV. of France, the leader of the Huguenots, by John S. C. Abbott, I found the following that I think worthy a prominent place in your most admirable paper and quite apropos of these times of severe struggle for freedom in all things, of which you and your daughter are valiant, worthy, and intelligent leaders:

"Let us inscribe upon the arch which spans our glorious Union, making us one celestial embrace, 'Freedom of speech, freedom of the press, and free men.'

"The human mind is now roused that it will have this liberty, and if there are any institutions of religion or of civil law which cannot stand this scrutiny, they are doomed to die."

JAY CHAAPEL.

England's Premier on Rational Dress.

Lord Salisbury denounced dress reform in strong terms at the recent Royal Academy banquet. He regards cycling skirts for women as most ungraceful, and relegated them to a place both low and warm. Lady Habberton wittily retorts:

"But let the members of the Rational Dress League take heart, for when we consider the popular pictures of the noble Lord himself smothered in greatcoats, and in outline otherwise unlike the Apollo Belvedere, we may be sure that wherever we are, there also will he be. The place to which he would consign us may be warm, but at least it will not be dull, for our witty Premier will be there to cheer us with some of his delightful comments on passing events."

LIBERTY: Political, Religious, Social and Sexual. An essay towards the formation of an anti-persecution society. By A. F. Tindal. Price 5 cents.

"Isn't It Shocking!"

BY LEONA R. MATHERS.

Alfreda voices my sentiments exactly in "Various Voices," Lucifer No. 762, when she says, "I earnestly wish that all sex radicals who write for Lucifer would make their articles more suitable for propaganda work."

But I cannot agree with her in her reasons for thinking many copies unsuitable for such work. I, too, would be very much pleased to see special editions occasionally prepared for new readers.

My greatest difficulty in using the average copy of Lucifer among new readers is the fact that it is too deep for them. The average man and woman is not far enough advanced in philosophy, literature, or anything else, to understand or become interested in a large majority of the articles published in Lucifer.

Alfreda says: "Is the talismanic phrase free love so dear to the hearts of sex radicals that they will not substitute some name less terrible to the average reader?—some term that will appeal to the reason of all sensible persons and yet not shock their prejudices?"

What more harmless or less shocking term could be used? What is there so terrible or so shocking about the word *free*, or the word *love* to any sensible person? And if some other term could or should be used that expressed the same meaning or conveyed the same idea, would it not be equally terrible and shocking?

People who are terrified or shocked at seeing or hearing the words free and love united, would go still further and demand that the name of our Lucifer be changed to something less terrible. They would call a leg a "foot-handle," and blush at seeing a horse without "pants."

Alfreda says: "I know many good women who would gladly learn something concerning the sex problem if it could be presented in a way to make them see that it was really a reform. As it is, we dare not hand out the paper to our neighbor, who is starving for the information it contains, lest she be offended or repelled by the thorough-going manner in which the vitally important subjects are handled."

Well, I must confess I am not so easily shocked as some people. I have been reading Lucifer about ten years, and I have never yet found an article in its columns that could, by the greatest stretch of imagination be taken as the opposite of a reformative character, except by Comstock or persons of his ilk. Comstock and the postal laws will not permit us to be so terribly shocking as we might otherwise become. And I object to throwing away the small fraction of liberty that they do allow us, to please other unofficial prudes. Just such people as those "good women" who are "starving for information on the sex problem," are responsible for the laws made to prevent themselves and others from obtaining that information.

If they were shocked until they were not so easily shocked we would soon be able to obtain most of that much-desired information from our common school physiologies. *More* shocking is just what they need to bring them to their senses, and get them to use the little brains that their modesty has permitted them to possess or retain.

No, Alfreda, taking free love out of Lucifer would be equivalent to taking God out of the Bible. I would like to see it contain just as much of that subject, and just as plain talks on sexual and social science as Comstock and the postal laws will permit. You cannot teach philosophy by remaining silent as well as by talking about it. Most people will understand plain language more readily than they will unravel parables or solve riddles.

If we should coin a new phrase, term or word to take the place of free love it would be meaningless to them until they had learned its meaning, and then it would be fully as shocking to them as the original.

"The Ladies' Home Journal," or some good Sunday-school paper would be about the most acceptable thing to hand to those "good women" to read; but some of us would rather not see Lucifer converted into a Sunday-school paper, as they are now more plentiful than such papers as Lucifer.

A Fossil School Board.

BY JAY CHAAPEL.

My soul is sick with every day's report
Of wrong or outrage, with which earth is filled.
There is no love in man's obdurate heart;
It does not feel for man: the natural bond
Of brotherhood is severed as the flax
That falls asunder at the touch of fire."

I was reminded this beautiful morning, while the mocking-birds with graceful forms and movements are singing their ununrivalled songs, of the above words of the great poet Cowper, in reading in "The Educational Forum," Chicago, that the school board of Kane, Pennsylvania, (my native State), have promulgated a manifesto that all women teachers in their schools must sign a pledge that they will not receive men's attentions during the terms of their teaching.

Shades of William Penn! What bigots and tyrants, dressed in a little brief authority, still find a place in Pennsylvania school boards! It sometimes seems as though our chronological tables are all wrong; that we are living in the fourteenth century instead of the nineteenth—near the twentieth. Certainly an order like the above bears about the same relation to the teachings of Spencer, Elizabeth Cady Stanton, Horace Mann, and Hugo as a monastery of mediæval monks bears to the late addresses of my friend Benjamin Fay Mills in Hollis Street Theater, Boston.

Is this an age of science or stupid tyranny? Do those would-be saints composing that school-board suppose in their fourteenth century ignorance that the virtue and purity of women intelligent and wise enough to instruct their children, can be enhanced by their edict endeavoring to prevent those teachers associating with whom they please? If so they are in a more pitiable condition than most of the sinners.

Palmetto, Fla.

Who Wants a Boy?

The following pathetic appeal appears in "Free Society." Perhaps a home for the child may be found among the readers of Lucifer:

"Being afflicted with an incurable disease I am compelled to separate from my child, a bright, healthy boy, seven years of age, who has no mother and whose father has "no home." Now, as an Anarchist, I would like to see my child raised in a liberty-loving family where he may become a useful member of the coming generation, and if there is any comrade who has the means and desire to raise a child, he or she will please communicate for further information with H. H. MILLER.

"1408 Pasture St., Pittsburg, Pa."

The Difference.

Mynherr Wilhelm Sappy married Fraulein Lizzie Nappy, a maiden very scrappy, full of fight,
And since then it is related that this pair so badly mated, have a fine old row created every night.

All day long they are busy, are Wilhelm and his Lizzie, but at night they'd make you dizzy with their tongues.
There'll be curse and crimination in a Dutch accentuation till you're lost in admiration of their lungs.

But last night as they were sitting by the fire the thought went flitting through her mind they'd best be quitting of their strife.
And after much reflection on all matters in connection with the move, in deep dejection said the wife:

"Now Vilhelm, vas I admire is dat dog und cat Mariar vat can sit down by der fire vidout a spat.
Dey sit down nice und kviet, and dey neffer raise a riot. Now, vy can't we two try it yoost like dat?"

"Yaw," said he in rising ire, "dat same dog und cat Mariar may sit kviet by der fire—dat's all right;
But mine frau, I dink you bedder yoost to tie dem two tergedder like ve are und den see vedder dey von't fight!"

—*New Orleans Times-Democrat.*

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Somewhat Personal.

Responding to the invitation in last issue some thirty or more of Lucifer's Chicago friends called during the day and evening of Sunday last, to shake the hand of the editor returning from his five months absence in search of health. Friends who have not yet seen him will be glad to learn that his health has improved decidedly, though he is yet not at all strong. Merely to look at and talk with him he seems in nearly as good health as his average for the past ten years. The principal apparent difference is that he cannot endure as much exertion, mental or physical, as was his wont up to last autumn.

We think this location much better for him than was the house on Congress Street. We have here large sunny bow-windowed rooms facing the south, in which he spends his time while indoors. A considerable portion of each day is spent by him in Union Park, which is only two blocks distant. If he can resist the temptation to over-exert himself, there is no good reason why we may not have him at the head of Lucifer for the next twenty years.

* * *

In this connection I must add a few words about my friend M. Florence Johnson, who has aided very materially in the work on Lucifer during the editor's absence. At the time of his departure he expected to be absent not longer than till April, and Mrs. Johnson thought she could spare us a considerable portion of her time until his return. She remained with me until about three weeks ago, when the calls from the East became so imperative that it seemed necessary for her to go. No one who has not enjoyed the companionship of an entirely congenial friend can understand how helpful even the mere presence of such a friend can be.

Besides being a well-balanced, capable, "all-around" woman in private life, Mrs. Johnson is, I think, the best teacher I ever knew. She makes her explanations so clear, and she has the happy faculty of being able to say "the right thing in the right place." As a public reader and speaker she ranks first class, and those contemplating engaging a speaker on radical or freethought subjects, or an entertainer who can give either a radical or popular entertainment, should communicate with her. At present her address is 17 W. 99 St., New York. Letters addressed to her in care of Lucifer office will always reach her.

Few there are, if any, who, having once heard her, do not wish to hear her again. While in Chicago she taught classes in voice culture and physical culture, delivered several lectures and gave a number of entertainments. The last time her Chicago friends had an opportunity to hear her was at a very pleasant farewell meeting at our home a few evenings before her departure.

She may return to the west next winter. We want her, but her eastern friends do not like to let her go. Nevertheless, it would be well for those who desire her services to communicate with her early. I earnestly hope that the call to the West will be strong enough to bring her. L. H.

THIS OFFICE is in receipt of No. 1 of "Free Society Library," entitled, "The Chicago Martyrs,—the Famous Speeches of the Eight Anarchists in Judge Gary's Court, and Altgeld's Reasons for Pardoning Fielden, Neebe, and Schwab." Price 25 cents. For sale at this office.

Recognition and Reward for Motherhood.

"Quote *fair*, if you quote at all," is an excellent motto. While agreeing with most that is said in this issue by Friend Brinkerhoff I think it would have been much better if he had quoted the paragraph entire, of which he gave to his readers only a fragment. To show that my meaning was very inadequately presented in the fragment quoted I herewith insert the whole paragraph as given in the Hammond letter:

"And while self-ownership is woman's first and supreme demand it is not her only demand. In order that self-ownership may be everywhere practicable woman demands a thorough reconstruction of our industrial and economic systems. She demands that the wage-slave system be abolished, and that in its stead a system of equitable co-operation and of equal right to the advantages conferred by labor-saving invention, be everywhere inaugurated. She demands that the claims of motherhood, that is, that woman's labor and time while devoted to the work of race-building and care of infant children should receive due recognition, due reward, as the most important of all human industries."

I think our readers must see that in the lines omitted by Mr. Brinkerhoff is contained the answer to his question, "What change does he contemplate?"

The change contemplated is the abolition of the wage-slave system and the substitution therefor of a system of equitable co-operation. Equitable co-operation is impossible so long as we are ruled by the "money trust," that is, so long as governmental money commands or usurps the right of way over all other forms of material wealth. It is this trust, this monopoly, in conjunction with, in conspiracy with, the marriage trust that now makes motherhood and womanhood articles of commerce—things to be bought and sold in the market as though they were stocks and bonds, or bushels of wheat and corn in the "grain pit" of the Board of Trade.

"Recognition." Equitable co-operation would mean that woman, by right of her office as race-builder, as conservator of the life of the race, should be queen of the home, not queen of *man's* home but queen of her *own* home. It would mean a reversal of the old Jewish law that permitted a man to send his wife out of his house if she failed to "find favor in his eyes." It would mean that before woman takes upon herself the dread responsibility of bringing another human being into this monopoly-cursed world she must be the absolute ruler and owner of a home,—or be an equal partner with other women in a co-operative home—a home of which she cannot be dispossessed by the sheriff for debt or for non-payment of taxes. A home in which man, or men, would remain *during good behavior*, or until they failed to find favor in the eyes of the woman or the women who own and rule the home.

"Reward." Not in the narrow sense, not in the commercial nor mercenary sense, were the words "recognition and reward" used in the Hammond letter to which our friend refers. There is an old proverb which says, "Virtue is its own reward." Under normal conditions, that is, under equitable co-operation, maternity—child-building—would be its own reward. When womanhood comes into its rightful inheritance woman will seek motherhood because she herself wants a child, not because she wants to bear a child for some *man*, nor because she wants to increase the census for the use of the *state*, the nation, or even to keep the race itself from dying out. She need not, and probably would not consciously think of her altruistic duties at all, and yet it is doubtless true that the instinct of race-preservation lies at the very bottom of all maternal desires and yearnings.

Supply and demand. No demand for heirs. "Most men would rather do without heirs than pay for them." Yet true; and yet the heirs come along; they come in shoals and squadrons, whether wanted or not. As often stated in these columns one of the very worst results of the working of our present marriage laws, coupled with national prohibition against

saving knowledge in regard to regulation of size of families, is the enormous overproduction of children who are not wanted, not called for, either by their fathers or mothers. No one wants a redundant population except the employer of wage slaves, who naturally wants a never failing supply of cheap labor; or the political boss who wants cheap votes; or the clergy who want large congregations of cheaply or poorly endowed (and therefore easily controlled) parishioners; or the ambitious ruler of men who wants cheap soldiers to expand his empire over the earth, or to keep in check the discontented slaves at home.

"Even freedom and a general diffusion of moderate wealth would not raise the price of heirs." Correct again, and rightly too. No libertarian wants motherhood and its product to be commercial commodities, but if it must be so, then let women form a "trust" to limit the output, so as to compel the aforesaid ruling classes to pay higher prices for the commodity.

One chief trouble about this is that, as in the case of labor organizations against combined capital, there are only a few women who feel able to go into the combine and live up to its requirements, and the few who are able would not agree to support the indigent ones till the strike could be successful, hence we cannot blame them when they sell themselves, for life or for a shorter period, to the highest bidder in ready cash, or for a promise of support. Last Sunday's papers of this city mention with apparent approval the marriage of a distinguished Chicago teacher to a notorious gambler who is said to be worth a quarter of a million. The report adds that the "hope of all the lady teachers is that some rich man will, in time, offer them marriage and take them away from the teaching business forever," or words to that effect. The greatest trouble however, is in the abnormal conscience of woman herself, and in the public conscience that raises no effective protest.

"The only true settlement of this difficulty will be found in some system of free exchange." Undoubtedly. Free exchange means equitable co-operation, if it means anything. How this free exchange is to be effected, and what should be man's part in the equitable co-operation, it is to be hoped will receive attention and elaboration in subsequent issues of the Light-Bearer. M. H.

From My Point of View.

BY LILLIAN HARMAN.

It is often said that some one is "looking for trouble." Yet that is an assertion which is not usually meant—people do not believe they are intentionally looking for trouble in the sense of seeking it. It would really seem, however, if we are to judge by the actions of some people, that trouble is one of the most priceless jewels to be found in life—though it is usually trouble for "the other fellow" that they are particularly anxious to find. These people search patiently and earnestly; their eyes are continually looking downward, for they fear that their friend may possibly walk over a precious gem of trouble, without observing it, and with the absence of that trouble some "sweetness and light" may be missed from the life of that friend. Trouble should always be treasured as long as possible, for really good people are known by the troubles they keep, and only very, very bad people have no troubles at all. In fact, trouble may be called the "hall-mark" of virtue.

* * *

I was started on this train of thought by a story I have just heard of an ungrateful woman who not only refuses to look for trouble, but will not recognize it when it is pointed out to her. Her lover, whom she loves and respects, has a very high regard for another woman, and spends a great deal of his time with her. Yet this fact does not disturb the woman who "has a prior claim" to him. She has a friend, a married woman, who is extremely jealous of her husband and makes his life, as well as her own, wretched by her jealousy. The jealous wife continually points out the things which in her opinion should trouble the free woman, and the latter only laughs at them. The jealous wife would gladly share the pangs of jealousy with her friend, and yet her friend will not be troubled with jealousy.

Sad, is'nt it? to think how we neglect our opportunities, and are happy when we might just as easily enjoy unlimited misery!

* * *

This reminds me of another story. I was visiting relatives in the "backwoods" of Missouri when I made the acquaintance of a little woman who was divorced from her husband. She was living with her two small children partly supporting them by sewing, her ex husband also contributing to their support. Her married life had not been happy. She and her husband did not agree in the management of the children and the household; he drank, and the wife and children actually suffered for the necessities of life. After the divorce he quit drinking, and really gave his family more money than when they were living together. Removed from the clashings and irritations of daily association they became excellent friends. But the "social conscience" of the small community in which she lived was shocked because she accepted money from a man who was not her husband. No decent woman, the people said, would let a man give her money unless she lived with him in honorable marriage. Her friends reported to her all that the gossips said, and made her life so uncomfortable that she felt herself obliged to marry him again. If her friends had not been so assiduous in their search for trouble for her, she might have continued to live in peace; but no—her friends would have been derelict in their duty, they would have said, if they failed to point out to her all the troubles which she might enjoy.

* * *

The "old" man thought it beneath his dignity to do "woman's work". The little lad who helped his sister and mother was called "Sissy-boy," and regarded with contempt by his small masculine associates. The "new" man is different. If his sister or sweetheart is working in the kitchen and he wants to talk to her, he would be ashamed to sit idly by, watching her work—he is both willing and able to help her.

There is a man down in Texas who is "new" in this readiness to do house work, whether he is "new" in any other sense or not; and he has got himself into trouble thereby. His name is Henry Bunch, and he lived at Angleton, Brazoria County. He had an invalid wife. In the morning he cooked her food, then went to his daily work on the railroad section, and at night washed the dishes and cleaned the house. On Sunday he washed the clothes and hung them out to dry; then went to work in his garden.

The good people of Angleton were quite shocked by the sight of clean clothes hanging on the line as they passed by to church, so they had Bunch arrested. He was tried, found guilty of working on Sunday, and fined $10 and costs of $28.35. He refused to take the pauper's oath, and being unable to pay was sent to jail. The wife and baby were left helpless, and the small sum due from the railroad was used to send them to her parents in Bastrop. The latter place is the home of Governor Sayres, and he is to be asked to "pardon" Bunch, who, the newspaper reports say is a "hard-working, sober, inoffensive man." We are not told who is to be asked to pardon the people who had a a man sent to prison for trying to furnish food and clean clothing for a sick woman and helpless baby.

Lovering B. Silver.

A Cleveland friend sends us a clipping from a daily paper of the passing away of "Lovering B. Silver, one of Cleveland's oldest and best citizens," on the fourteenth day of last month. From this statement we learn that the immediate cause of death to this distinguished Freethinker was an injury received from a fall, in April last.

The reporter says, "The deceased was conscious up to within a few minutes of the end and told those about him that he died as he had lived, an unbeliever in the Christian faith. His death was not attended with any great suffering."

It was the privilege of the writer of these lines to know Mr. Silver personally, having visited him several times, by invita-

tion, at his home on Summit street, and having been while there the recipient of many favors, among which were several delightful drives through the principal streets of the "Forest City." He was for some years a reader and generous patron of the Light-Bearer.

Long will the memory of Lovering B. Silver be kept green by those who knew him best, and who loved him for his many virtues and for his noble and honorable life. M. H.

Woman Church and State.

It is only by contrasting present conditions with past ones that we realize the vast improvement the race is undergoing, and especially the female portion of it. I wish every reader of Lucifer could possess Mrs. Joslyn Gage's great work, "Woman, Church and State." I've never seen a book to equal it in its picturing of the wrongs and abuses, and horrors woman has been compelled to undergo, and very many of these are still extant.

I will give a few extracts from the book, as these facts cannot be too well known. A wrong, once known to be wrong, is on the way of being redressed.

"Under Canon Law a woman could not be witness in ecclesiastical or criminal suits, nor attest a will. To cast doubts on a person's word is indicative of the most supreme contempt, imparting discredit to the whole character. That a woman could not attest a will, nor become a witness in ecclesiastical suits, implied great degradation, and is a very strong proof of the low esteem in which woman was held by both state and church.

"In order to keep the ranks of the church full, the bearing of children was enforced upon women as a religious duty. No condition of health or distaste for motherhood was admitted as exemption.

"Alike from the altar, the confessional, and at the marital ceremony, was the duty taught, nor has such instruction, even under the light of philosophy and new regard for personal rights, yet ceased. The clergy formerly, and to this very day, declare those women evil who desire to limit self-indulgence and procreation. . . .

"While under the old Common Law a husband was compelled to leave to his wife one-third of his property, and could leave her as much more as he pleased, by Canon Law he was prohibited from leaving her more than one-third and could leave her as much less as he pleased. Thus ecclesiasticism presumed to control a husband's affections, and placing its slimy fingers upon common law, allowed the husband to leave his wife in absolute poverty, notwithstanding that her property upon marriage, and her services under marriage belonged exclusively to him.

"It is less than fifty years since the dockets of a court in New York City, the great metropolis of the United States, were sullied by the suit of husband against parties who had harbored and sheltered his wife after she left him, the husband recovering $1,000 damages.

"Women were taught both by church and state, that the feudal lord had a right to them, not only as against themselves but as against any claim of husband or father. The custom known by a variety of names as 'Marchetta' or 'Marquete,' compelled newly married women to a most dishonorable servitude. They were regarded as the rightful prey of the feudal lord from one to three days after their marriage, and from this custom the oldest son of the serf was held as the son of the lord, as perchance it was he who begot him. During the feudal period bearing children was the duty pre-eminently taught to women.

"Serf children increased the power and possessions of the lord, and they also added to the power of the church.

"Woman was taught that sensual submission to man, and the bearing of children, were the two reasons for her having been created, and that the woman who failed in either had no excuse for longer encumbering the earth."

Think not, friends, that these old-time wrongs are righted even yet. But work on, strive on, and persevere, for step by step we are going onwards and upwards towards right and justice.

Out of the balk, the morbid and the shallow,
Out of the bad majority,
The various countless frauds of men and states,
Elective, antiseptic, yet cleaving, suffusing all—
Only the good is universal. —*Whitman.*

ELMINA DRAKE SLENKER.

The Mother's Reward.

BY EDGAR D. BRINKERHOFF.

In his letter dated Hammond, La., April 17, the editor broaches a most important subject when he says:

"And while self-ownership is woman's first and supreme demand it is not her only demand. She demands that the claims of motherhood, that is, that woman's labor and time while devoted to the work of race building and care of infant children should receive due recognition, due reward, as the most important of all human industries."

This question of reward is one of the most pressing of all present sexual problems. Society is forcing individuals to live under a system of reward that is inconsistent with justice and progress. To go into the child-bearing business the young woman must allow the state to tie her for life to a man who is required to reward her with "support." The editor does not seem to be satisfied with this arrangement, and yet it cannot be that a libertarian like himself would desire to have society furnish the reward. Then what change does he contemplate?

If, as the editor says, those engaged in the industry of human reproduction and race-building ought to be rewarded for their labor and time, the question arises, Are services to be paid for when there is no demand for them? The editor's individualism requires him to answer, No. Now, fairly, is there any general demand for heirs or for the service of furnishing them and caring for them? Certainly not. Heirs are more frequently unwelcome than desired. Most men would rather do without heirs than pay for them. They are regarded as a necessary evil. Even freedom and a general diffusion of moderate wealth would not raise the price of heirs.

If child raising is to stand on its own legs as other industries do, it must furnish an article that men are willing to buy. So long as women persist in refusing to put on the market a product or service for which there is demand they will have themselves to blame if they fail of support or reward. Progress along the lines of freedom requires that women be supported voluntarily, not out of state funds nor out of the private funds of men under a state-enforced marriage system. Even voluntary support furnished by charitable associations would not be an ideal system, as the child-raising industry to be healthy must be self-supporting.

The only true settlement of this difficulty will be found in some system of free exchange.

VARIOUS VOICES.

W. A. Wotherspoon, Denver, Colo.—Enclosed find $1.15. Credit me one dollar on subscription, and send me Austin Kent's pamphlet on "Free Love" for fifteen cents. Lucifer is one of our necessities. Lillian has ably maintained the high standard of excellence of our paper during your absence. This is gratifying to us, as it must be to you, for we all know now that when in the course of time you are sentenced by Judge Nature to retire from the active management of our "Morning Star" its light will not grow dim, but will increase in brilliancy as the years go by.

Fannie M. Taylor, Ft. Smith, Ark.:—I consider that you are my friend and a friend to the whole human family, for you are doing what you can for the betterment of the human race. I have been receiving Lucifer for a long time sent to my father-in-law's address. He is dead, and you may change it to my address. He thought as I think, that Lucifer is a grand paper

and is doing a vast amount of good work. After I have read each number I pass it on for someone else to read. I don't want to miss a copy of it. I have just finished reading No. 764. Hope your father's health will be better after his trip. I like to see women interested in dress reform. There are a great many women who would be glad to dress differently, but who haven't the courage to "go it alone." Enclosed find thirty cents for which please send the inclosed list of pamphlets.

A. C., Iowa:—My subscription to Lucifer expired with the last issue. I was intending to renew several weeks ago and had a paper bill reserved for that purpose, but neglected sending it from week to week, and now I am bankrupt, and as I expect to remain nearly bankrupt for some time to come, I'm going to ask you to discontinue my paper. I'm thinking of earning my own living now, and as I don't expect to earn much at first I shall have to curtail my expenses. Lucifer has been to me a very helpful friend; it came into my life with a mission, and though it seems necessary for us to part for the present, I'm in hopes that sometime in the future we may renew our acquaintance.

I have been having some terrible experiences recently. I've not only been robbed—divested of a number of greenbacks I had laid away (hid but he found "'em") and outraged, and that by the man who calls me wife, and who has always claimed to love me (a common type of love), a man who has been a church official nearly all his lifetime and a very model Christian. He didn't know, I'm sure, how big his personal devil within himself had grown until I tested him by refusing absolutely to submit. He certainly has evidence now that religion hasn't crowded his devil into a back seat, but that he sat on the front row all the time waiting a chance to demonstrate his presence. Yes, I refused to submit, and the consequences were awful. No wife dreams of the tyrannical power she is under until she begins to assert her selfhood—to follow her own desires instead of weakly submitting to the desires of a husband. To be a wife in the old sense of the term is simply to be a thing, a poor, animated thing, divested of every element of true womanhood. The wife—the slave and the tool—must take leave else the woman will never arrive, and how I long for her coming. I'm loving her at this moment, and glorying in the very thought of her. O, woman! as I behold you with mental vision my heart within me leaps for joy. The individualized woman! When she in all her intellectual strength, her infinite loving capacity, purity and tenderness shall arrive, heaven itself will have come to men. All else awaits her coming. So adieu to the wife and welcome to woman. . . I've read on advanced lines of thought for several years, though I had never seen a sex reform paper until Lucifer came to me. When it came the soil was prepared and ready for its planting. As I have said, it came with a mission, and I'm more of a woman because of its mission fulfilled. In its columns I find much, very much expressed concerning love that doesn't at all meet my ideal, but that is to be expected where such a variety of opinions is expressed. Men and women are reaching toward the ideal, but few there are at present who have reached very high. But each must express himself and live on his own plane of unfoldment, and so I've no fault to find with any. I've signed my name as usual, but I'm going to drop the name "——" and take my maiden name.

I. Jameson, Brinnon, Wash.—I wish I could report good progress on our Free Home Colony, but if we can't induce free men and women to come to the rugged shores of Hood's Canal to build a home we'll try to trade our homestead for land in Lake Bay vicinity. For if the colony won't come to us we'll have to go to it. Home City comes nearest to my ideal of a free colony of any I am acquainted with. I must thank our dear sister Lillian for continuing Lucifer's weekly visits to our Home, as well as for so ably editing it in the absence of her noble father. I, too, have been much interested in his letters during his southern tour. I had hoped that he might visit Sea Breeze, Fla., and meet Dr. E. B. Dayton, a noble-hearted, whole-souled old friend of ours. . . .

I see in Lucifer, No. 762, notice that Austin Kent's book, "Free Love," was published in 1875, which I think is an error. I think he died prior to that date. I think he published the book either before or during the war of the rebellion. I received a few copies of it in 1867 from my friend Otis C. Hall in Pekin, N. Y., who was the author's warm friend. He requested me to sell them at fifty cents each and send the proceeds to Kent, as he was a cripple and in close circumstances, and I did so when I could find a buyer. But in those days people interested in that subject were very much fewer than now. The air is fragrant with freedom now and it bids my old heart and head rejoice to sniff the breeze. Where is my old comrade, Delos Dunton? We were intimate friends in '65-'66 in Pekin, N. Y., and we sojourned a couple of months at his communal home in Carpentersville, Ill., in the fall of '67. Write me, Bro. Delos, and tell us how your Home prospers. I have never for a moment abandoned the hope of succeeding in establishing a permanent communal or co-operative home. Now dear friends, one and all, let us see to it that Lucifer keeps on shining brighter and brighter until she outshines the sun. Don't let her light grow dim for lack of the "In God we trust" $.

[The book which we advertise "published in '75," is a second edition. We do not know when the first edition was published. Delos Dunton lives in Carpentersville, Ill. He has not lost faith in progress and is a very helpful friend of Lucifer as well as of other workers in the field of reform. "We are reformers in spring and summer," says Emerson. "In autumn and winter we stand by the old. Reformers in the morning; conservatives at night." This is true in too many instances; but fortunately it is not true of Delos Dunton in the autumn of his life. And when winter comes to him, I doubt if it will find him changed. L. H.]

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My Philosophy.

I saw good men at strife because a creed
That half held sacred, half had learned to shun;
And while their bodies rotted in the sun
I thought;—I thought of all the strength we need

To war with nature;—how men's interests, freed
From misconception, still must ever run
Athwart; and ere my pondering was done
I heard from lips of wounds that seemed to plead,—

"Teach fact and judge not. Let the world have light,
Show all to all, that all men's eyes may see
The best and worst; that, stamped on all men's sight,
Some sharp, some dull, the self-same star may be.
The guide for all. Facts and not creeds unite."—
Which forms the whole of my philosophy.

—*Louis Belrose, Jr.*

Irene, of Constantinople.

BY C. L. JAMES.

Towards the end of the eighth Christian century a great readjustment of European affairs was evidently impending. The Western Roman Empire had for four hundred years been a mere name; all actual power being divided among petty princes of Frankish or Gothic origin; who still, however, attributed their regal position to a recognition of this accomplished fact bestowed on their ancestors by the distant court of Constantinople. But this fiction had come to be past keeping up. The Eastern Empire, two hundred and fifty years earlier, was still by far the greatest power in the world. Under Justinian and Theodora it had subdued the Goths of Italy and the Vandals in Africa, contemptuously recognized the independence of the French and Spanish princelings, and exerted itself chiefly to maintain, in conformity with precedent, its Asiatic frontier against the still mighty Sassanides of Persia. Now all was changed. Persia, Africa, and Spain, had been conquered by the Mussulmans. Their fleets, which overspread the Mediterranean, had been repelled from both Rome and Constantinople; but this only proved that the decayed kingdom of Justinian's successors retained, in a few fortresses, enough power to preserve its existence.

Except Rome and some other fortified cities on the coast, all Italy had fallen under the barbarian Lombards, and these conquerors themselves began to regard with awe the increasing power of the Franks, who had recently proved able to cope with the Mahometan armies. The Frankish crown had been bestowed on Pepin by the Pope, whom all western Christians regarded with superstitious devotion; but who, himself a vassal of the Byzantine emperor, chafed at the independence of his brother bishop in Constantinople. The pious feuds of these Christian pastors made Rome desirous to break loose from Constantinople entirely, and Constantinople ready to seize any opportunity for curbing the ambition of Rome.

In 718 A. D., one of those revolutions so common in a purely military state had exalted to the Byzantine throne an obscure soldier, born in the wild robber region of Isauria, who called himself Leo III. For some reason by no means easily extracted from the meager and partial chronicles, he entertained a vehement prejudice against the use of images in religious worship, and attempted to put it down. The result was an open breach between Constantinople and Rome, which accepted the protection of the Lombards, but some years later invoked against their disagreeable patronage the easier yoke of of the more distant Franks. Leo's son and successor, Constantine V. who, in consequence of a most unpleasant and foolish story, is called Copronymus, reigned from 741 to 775 A. D. He was successful in war against the Moslems on the Euphrates and the ever troublesome Slavonic barbarians on the Danube; his reign was a period of commercial prosperity, and witnessed some considerable improvements. But he surpassed his father in zeal against the worship of images. Accordingly the Catholic writers accuse him of inordinate cruelty, and excess in those Grecian vices which confound the nature of sex and species. After making every deduction possible from these libels, it remains true that orthodox monks, generals, and magistrates, suffered from his bigotry the punishment of mutilation, which it must be added, was just as common at Constantinople as in Italy, and for the same reason—both were governed by soldiers of barbarian origin. His eldest son, Leo the Fourth, a person of feeble character, contracted what seems to have been a love match with Irene, a native of Athens, a beautiful but portionless maiden, seventeen years of age. She was driven from the palace upon the discovery that she was secretly addicted to image worship.

We may very naturally attribute the revelation and the punishment to the ambition of Copronymus' sons by a second marriage. But Irene's dominion over her husband remained almost intact; at least from the time he was emperor, it became their first care to secure the succession against Copronymus' other family. Irene and her son, Constantine VI., then but five years old, were crowned during the life of Leo; the most solemn oaths of allegiance to both were exacted from all persons sufficiently important; the first to swear and the first to violate their faith were the five younger sons of Copronymus. They had been defrauded by Leo of a considerable legacy; but his behavior to them in other respects indicates that neither he nor Irene, as yet meditated anything worse than to keep from them the means of doing mischief. They were loaded with honors. Their first conspiracy against Leo, Irene and Constantine, was detected and pardoned. For a second (at Leo's death) they were required to take the vows of priests, which would, it was thought, exclude them from the throne. But a third attempt provoked the rigor of the Byzantine law. The eldest of Leo's half-brothers was blinded, the others were deprived of their tongues; and all were imprisoned.

At the death of Leo, Irene, now mistress of Constantinople had set herself amidst the acclamations of the people, to restore the ancient worship. Finding the Eastern church almost unani-

imous in approving, she wrote to the Pope to propose a general council which would give her holy purpose the full weight of Catholic authority. In this memorable letter she addressed him as one of the ecumenical (universal) bishops, and assured him that his compeers were zealous in the good cause. His Holiness gently reproved her language though her offer was far too valuable to be slighted. He wanted her to understand that there was no universal bishop in Christendom but himself. Irene could not depart so far from the traditional policy of Constantinople as to acknowledge this. But since she agreed with the Pope about what was actually to be done, the council materialized 787 A. D. and brought forth the decision that images of holy persons were by all means to be honored. The Empress and the Pope had, however, overrated the actual popularity of image worship. The Greek verb *proskuneo* or *prostypo*, by which the honor due to sacred emblems had been defined, was rendered into Latin by *adoro*. A tremendous storm consequently broke out in France, the very country on which Rome now principally relied. The French bishops headed by Agabard*, protested against the idolatrous expression, and a schism was only prevented by profuse explanations from Rome. In the Eastern Church, the party opposed to images were still strong enough to force a compromise. Pictures, but not statues, it was decided, should be employed to assist devotion. During the dispute the sons of Copronymus were brought forth by the party opposed to Irene and her system. In the cathedral of St. Sophia, the blind one addressed the multitude on behalf of his dumb brothers.

"Countrymen and Christians" he said "behold the sons of your emperor, if you can still recognize their features in this miserable state. A life, an imperfect life, is all the malice of our enemies has spared. It is now threatened" (this appeal how, ever pathetic, was a lie) "and we now throw ourselves on your protection."

A murmur seemed to forbode an outbreak, but a minister, devoted to Irene, averted it by pretending great zeal for her enemies. He tempted them to a place where they were seized and from thence they were shipped to her own city of Athens. A Slavonian officer proposed to release them and lead them again with his troops to Constantinople; but at Athens the people were so proud of Irene and so zealous in her cause that a conspiracy could have no chance of success. All the sons of Copronymus now underwent the politically fatal operation of blinding, while Irene, who must have connived at this severity, threw the blame of it on her over zealous partisans.

Darker scenes were behind. The iconoclasts fixed their hopes on young Constantine, and a conspiracy was formed to set aside his mother, but for whose regency he certainly never could have reigned. He consented that she should be banished to Sicily. But Irene was far too sagacious and vigilant not to foresee and anticipate such designs. The insidious advisers of her son were themselves banished (some of them mutilated) and on him she inflicted a punishment which has usually been considered very proper for a mother to administer, but which must have been sufficiently humiliating for an emperor to suffer. They might probably have been reconciled but for the fatal obstacle of religion. In the mind of Irene, as of many other sovereigns, ambition and orthodoxy had become inseparable objects of devotion and perceiving that she could never trust her son with her own plans, she took the bold step of declaring herself sole ruler, (790 A. D.) There was no precedent for a woman's holding the scepter of the Cæsars in her own name; the army mutinied and Irene, though not deprived of her title, was for a time kept in retirement. But she regained the ascendancy over her son's weak mind, assisted in this, as in all her diplomacy by two very influential bodies of courtiers, the clergy and the eunuchs, both of which were thoroughly devoted to her cause.

(Concluded next week.)

* This ill-treated prelate presents in a dark age the interesting spectacle of a mind too far advanced to be influential. In one work he attacked the absurdity of image worship, in a second judicial dueling, in another the witchcraft superstition, and the idea that destructive phenomena like lightning and hail, then generally attributed to Satan, as prince of the power of the air, were anything but effects of natural causes. The title of saint was accorded by orthodoxy to a vigorous opponent of Judaism and heresy; the pseudonym of a learned and ingenious bishop attracted the smiling admiration of those few who read them, until the pernicious superstitions against which they were directed had worked out their own destruction in another way.

Freedom of Thought in England.

BY R. B. KERR.

In Lucifer No. 764, under the heading, "A Straw," there were some remarks which were decidedly misleading.

A quotation was given from the Rev. W. H. Wise, as to the successes of municipal socialism in West Ham, England. The remark was then added that it was this same West Ham which lately excluded the "Freethinker" and other Freethought papers from its municipal reading room.

If the bringing together of these two facts had any object at all, that object pretty clearly was to convey an impression that places advanced in municipal socialism were backward in freedom of thought. But unfortunately no cases were mentioned of cities backward in municipal socialism which do admit the "Freethinker" to their reading rooms. I have been in many municipal reading rooms in England, but the "Freethinker" was not to be found in any of them. The fact that the question came up at all in West Ham showed that the place was unusually radical.

The article was also very misleading, because it took the treatment of the "Freethinker" as a test of the public attitude towards freedom of thought. To show that this was no test at all, I shall simply cite a few hard facts.

In my own city of Edinburgh there are three daily papers, and all three are written from the secularist standpoint. For many years they have all flourished exceedingly. Over and over again attempts have been made to run a paper expressing the sentiments of the churchy people, but all such attempts have ended in financial disaster.

No members of the present House of Commons stand higher in public estimation than John Morley and W. E. H. Lecky, two eminent freethinkers. Morley first gained notoriety by spelling the name of God with a small "g," and, although he has dropped that habit now, he has never pretended to change his opinions in any way. He entered Parliament in 1883, and in 1886 he became a Cabinet minister. I think there has been no other case in the nineteenth century of a man becoming a Cabinet minister within three years of entering Parliament. Some years ago Morley was energetically boomed to succeed Gladstone as leader of the Liberal party, and his chief supporters were the religious people, who have long loved him in spite of his Agnosticism. But he was downed by the horse-racing section, who thought him too much of a saint to be of any use.

The effectual destruction of traditional theology was the work of one man, Charles Darwin. But when he died in 1882, the whole people demanded that he should have a national funeral in Westminster Abbey; and Grant Allen has told us how, "with noble inconsistency," the great preachers and church dignitaries of the country gathered round the grave of the man whose doctrines many of them had denounced as ruinous to the human soul.

The present Archbishop of Canterbury is a disciple of Darwin, and some of the great religious leaders, like Henry Drummond, have been enthusiastic Darwinians.

Let any candid person look through all the leading magazines and weeklies of England, and say whether there is one of them in which the theologian gets a fairer field than the secularist.

In 1895 Frederick Engels wrote that "agnosticism, though not yet considered 'the thing' quite as much as the Church of England, is yet very nearly on a par, as far as respectability goes, with Baptism, and decidedly ranks above the Salvation Army." Good judges agree with me that Engels was quite wrong in placing the Baptists as high in respectability as the Agnostics. There is no doubt that Agnosticism comes next to the Church of England, Roman Catholicism, and Theosophy, in point of respectability.

Yet, in the face of all the above facts, it is certain that the English people are down on such papers as the "Freethinker." But their hostility has no connection with freedom of thought. They are down on such papers, not because they are considered irreligious, but because they are considered "vulgar." While the English are the most perfect freethinkers on earth, they are fanatics on the subject of "good taste." Julian Ralph, an American writing in "Harper's," says that "the typical Englishman pretends nothing, boasts of nothing, thrusts nothing on anyone." Thrusting nothing on anyone, he extremely dislikes those who try to thrust anything on him. He likes to read an advanced article when he is in the mood for it, but he does not like people who are always harping on one string. Such publications as the "Christian Herald," the "War Cry," and the "Freethinker," are his pet abominations. Moreover, while he does not care much what you say, he cares very much how you say it. To ridicule or caricature the sincere beliefs of anybody is to him a very grave offense against good taste.

Above all, the Englishman draws a broad distinction between theology and the Church. He does not care a straw whether the clergyman preaches theism, theosophy, spiritualism, or agnosticism; for he finds that he can sleep through all those subjects equally well. Most educated Englishmen would make little opposition to the proposal of W. T. Stead that all tests should be abolished, and the pulpits of the Church made as open to the Theosophist, the Spiritualist, and the Agnostic by law, as they already are in reality. But as for abolishing the Church, they would no more think of that than they would think of abolishing the Derby horse race. Their most precious possessions are their old cathedrals, gray with the dust of a thousand years, and their stained glass windows each connected with some historic association. The finest pictures in their National Gallery have religious themes, and the churches provide the best music free of charge. The Presbyterians are for ever branded as an inferior race, because they destroyed a number of Church windows in Scotland three hundred years ago. But Darwin was a gentleman, for he only shattered beliefs, and respected windows.

Many eminent Agnostics, like Matthew Arnold and Froude the historian, have been as loyal to the Church as the most earnest believer. The secularization of the English Church is almost an accomplished fact, but I believe that a thousand years from today it will still be the Church of England.

The quarrel between the "Freethinker" and the English people is a quarrel about taste, not about truth.

Progress in Women's Dress.

BY AMY LASCETT.

I suppose every woman is interested in the question of dress, even when she wishes it required less of her thoughts, so it is needless to say that I devoured Giotto's letter in No. 764. Incidentally, I may mention that Giotto's letters are read before almost anything else.

Giotto is perhaps a trifle pessimistic in the matter of woman's dress. I admit that a few years back some few women wore bloomers when wheeling, but the number was small and most of the costumes were undoubtedly ugly.

Then the bloomer passed, but not before a divided skirt had been invented which the most unprejudiced would admit is far more graceful on the wheel while permitting the same freedom of movement. I grant a knickerbocker suit for women would be more utilitarian, but I for one don't want to return to the bloomer.

Perhaps the proportion of women cyclists who wear this divided skirt to those who wear the ordinary circular one is not so great as in the days when bloomers were worn, but the actual number is far greater in this city. We have to remember that the first woman who took to the bicycle was looked upon as a very brazen woman indeed, while now it is quite the correct thing for even the most fashionable. Under the circumstances, it is not surprising that one sees numbers of skirts far too long for the comfort of their wearers. I admit the reaction in length last year, and the tendency to give up the divided skirt. This year there is no reaction, and a firm is advertising divided skirts, "the proper thing for diamond frame," while any observer can count on even a short ride at least a half dozen women who look extremely well on diamond frame wheels in well-shaped divided skirts.

As to length, that has been a matter of experiment. I myself have lengthened one or two skirts, because I have found that to be satisfactory a skirt must come well below the bend of the knee in riding. Naturally as I believe in rational dress I want the skirt as short as possible, but I have found by experiment a length which suits me, and that I mean to keep.

In this city the number of women century riders is considerable. Now we may believe the century ride to be pernicious, but we must admit that the woman who survives will not be the one who rides a drop frame wheel in an ankle length skirt as our English sisters do. The spirit of emulation if nothing else leads the woman who wishes to ride any distance to adopt a skirt which, while it might be improved, is still itself an improvement. The chances for reaction are still present but they seem to be steadily growing less.

I am frequently reminded—I ride a diamond frame wheel myself—of the old woman so fond of her Bible. One word struck her forcibly—"Mesopotamia." "Ah that's a blessed word." So is the word skirt here, for some of the skirts are really apologies, but still they are skirts, and a landlady here might be capable of refusing our custom if we wore bloomers, while the small boy and the idiot might make our life unbearable. I hear comments sometimes which are anything but pleasing. Of these I try to appear unconscious and only reply if I feel I shall not appear undignified thereby. On the other hand, sometimes the comments are meant for praise though one might prefer not to hear them.

As to the improvement in ordinary dress, I may say that last winter here skirts were sold as "rainy day" skirts, and many clearing the ground from four to six inches were were during snowy and wet weather. Nor do I think there was any thing but praise given to their introduction, and I hope next winter to see a considerable increase in the number of women who will wear a short skirt in bad weather.

In conclusion of this subject, what room have men to find fault when they are so hidebound by fashion. What man will wear a straw hat—whatever the weather—before "the others" do. Even friends of mine who are theoretically believers in rational dress would object to going out with a woman so dressed, while the sex element comes in in their preference for petticoats, especially white ones, where their reason tells them they are unnecessary and unhealthful. Well, as Giotto says, everything will follow, even, some day, admiration.

The tendency, in many, is to look backward; which is wrong, for we want to advance, and to do so, we must look forward. "Let the dead past bury its dead." Fling off the remembrance of everything in the past that has annoyed you, everything bringing regret; everything you have mourned over. Nothing in nature goes backward, the world is better and brighter today than ever before. We may sometimes be carried back to past experiences with profit, by contrasting them with the present, or to show us the cause of certain conditions in which we find ourselves, for our present condition is but the result or effect of our past, therefore we are the makers of our own destiny.—*Mrs. M. E. Hartis in Religio-Philosophical Journal.*

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ON TUESDAY EVENING June 27, Ida Craddock, late of Philadelphia will deliver an address at 507 Carroll Ave, on the physiology and psychology of sex. Honest seekers after saving truth on this class of subjects are cordially invited. Admission free.

Love and Law.

In the New York "Journal" of June 16 appears a double column, double headed article entitled "Ella Wheeler Wilcox on the Recent Divorce Epidemic—'Don't Railroad Cupid to the Tomb but if He is Really Dead Then Bury Him Speedily.'"

"A woman, who evidently feels intensely on this subject, writes the "Journal" a long, bright letter, in which she says:

"'Is there not mixed up with the present so-called "Holy Matrimony" an inheritance of superstition, bigotry, and prejudice? Is there not too much that is one-sided and not enough that is practical and fair? Is there any business more important to human happiness than that transacted with the golden coinage of the heart? Yet what other partnership is there that cannot be broken by mutual consent, or by a demand for an accounting by either, to say nothing of a case involving self-respect, and even personal purity itself?'

"The lady is quite right. There is no subject before the public today, not even the broad, deep subject of the relations of labor and capital, of such momentous interest to the world as that of the relation of the sexes. The writer of the letter is correct, too, when she says:

"'Uncongenial marriages should be annulled when it is found that the differences are irreconcilable.'

"But she is absolutely wrong in her premises when she goes on to say:

"'For I think that after one bitter experience there would be more deliberation about making another choice.'

"Observation of humanity does not correspond with the supposition. Once let a woman get the divorce habit and she is hard to cure.

"To make a poor marriage seems to be an ever recurring malady with some women like hay fever. They jump from one bad bargain to another as easily as the proverbial unmentioned quantity—leaps from the frying pan into the fire. But I do not know that this should be considered an argument against divorce. The woman of little sense and judgment, no matter how numerous she may be, must not influence one's judgment of a matter which affects all the sex.

"The 'Journal' correspondent proceeds to say: 'Denying unhappy couples freedom by divorce will not remedy the condition of things; it will not make uncongenial marriages congenial, reconcile difference nor make natures unadapted suitable to each other. I have no patience with those eminent divines who say that divorce is never excusable. I, for one, care nothing for Cardinal Gibbons' opinion; he is only a man, after all, and his opinion is of no more worth than that of any other man of like inteligence or experience. If he or any of his kind who take the one-sided view of this subject had to live a lifetime with a partner whom they could not love, and lived a life of heart hunger, as many have to do, they would think differently and wish it were less difficult to obtain release from so unholy and, under certain circumstances, repugnant a relation; for there is nothing holy about a marriage contract which holds two people together where there isn't mutual love."

"Certainly there is nothing holy about such a marriage. It is far more unholy than a great love binding two free people together without marriage. Yet were people left to be guided by the law of love without legal restrictions society would go to pieces as surely as a ship which is left to the winds without a pilot goes eventually.

"The one important thing for a woman to do before she decides on a separation from her husband is to give herself a thorough self-analysis. Let her put herself upon spiritual dress parade and inspect her conduct from the hour she took the marital vows to the present time. Let her ask herself if she has been all she promised to be on that hopeful day, or if she has not in a score of small matters led up to the large difficulty which she now faces. Let her recall the early days of love and confidence, and see if they cannot be renewed.

"Before a drowned person is pronounced dead every possible effort is made to restore life. The same effort should be made to resuscitate dying Cupid before his requiem is pronounced.

"In these days of 'quick divorces while you wait' he is oft times railroaded into his tomb while he yet lives.

"But once positive that he is absolutely dead—then let him go to his last rest, and do not keep the decaying corpse in public view to become an offence to all who see it."

The prominence given to a letter upon such a subject by a paper so widely read as the New York "Journal," would seem to argue that the general public is waking up to a sense of the importance of a better understanding of the rights and the wrongs involved in the "relation of the sexes." That our readers may see and judge for themselves the letter is here reproduced entire:

From her comments on the "long bright letter" of "a woman who evidently feels intensely on this subject," Ella Wheeler Wilcox shows herself an admirable diplomatist. She believes that there is "nothing holy about 'holy matrimony'" when love is lacking, and yet she is not willing to trust everything to the "law of love." The law of love is *freedom*—freedom unrestrained or unrestricted by anything except the natural consequences of one's own acts. Ella Wheeler believes in freedom but freedom "with a string tied to it," to use a colloquial phrase. Her Cupid is a sort of jumping jack. He can freely go his own way till he reaches an invisible line drawn by conventional moralists, then he finds himself suddenly jerked back to conventional propriety by an invisible cord pulled by an invisible magician.

But Ella Wheeler is eminently in the right when she says, "Yet were people left to be guided by the law of love without legal restrictions society would go to pieces." "True O, Queen"—queen of the American poetic lyre! Society, as we have it now, could not long survive the inauguration of the law of love, as the only guide in the relation of the sexes. When no children are born except "love children," where, O, where would be the men and women who live a vampire life upon the earnings of others? Where would be the social distinctions that make the warp and the woof of modern society—the distinctions between the rich and the poor, the cultured and the uncultured, the fashionable and the unfashionable, the black and the white, the titled and the untitled? Where would be our warriors, our Deweys, our Hobsons,—where our politicians, our McKinleys, our Hannas, our Shermans,—where our Rockefellers, our Comstocks—where our Railway Kings, our "trusts" and combines generally, by which labor is kept in perpetual vassalage and destitution in the midst of abundance of all the good things that make life desirable?

If the law of love could once supplant the law of hate—of indifference or disgust—that is the logical and necessary product of the legal restrictions in regard to marriage and divorce—if children could be conceived only in love, gestated, born and reared in an atmosphere of love, of respect and of concord, of

mutual affection and good will, where then would be the needof our expensive, our dilatory, our autocratic and often venal courts of justice—falsely so called? Where would be the need of our enormously expensive penitentiaries, jails, work-houses, poor-houses, asylums, our charitable institutions—falsely so-called? Where the need of our enormously expensive hierarchies with their millions and billions of church property, church salaries and perquisites, all wrung from the ill-paid toil of the disinherited masses?—disinherited of their natural right to be born well. In fine, where then would be "society" as we have it in the closing years of the nineteenth century of the so-called Christian Era?

Ella Wheeler is doubtless building wiser than she knows. There is so much of the new, the true and the good in her writings that we can well afford to overlook an occasional lapse to the old, the false and the reactionary. M. H.

Our Brethren of Darker Hue.

BY LILLIAN HARMAN.

One of the the most distressing and disheartening problems with which our present-day "civilization" has to deal, is the race prejudice and antagonism which is so cruelly manifested in the south. And it must be admitted that only in a lesser degree is the feeling cherished by many in the north. A man or woman in whose veins flows even an infinitesimal proportion of negro blood is "only a nigger;" and as such is cursed for being "low" and "ignorant," or, if in spite of disadvantages, he or she has acquired, education and refinement this fact is resented. The negro is thought to be fit ouly to be the slave, the servant, of the white man. He is an upstart, an interloper, he "doesn't know his place," if he aspires to equality of opportunity with his white brother. "Knock him down, and kick him for falling," is a slang expression sometimes heard. And this seems to be the settled policy of the white man (as a race) in dealing with his dark-hued half brethren.

But the white race owes to itself, as well as to its brothers, encouragement of their development in every way in its power. The negro race has been held down for generations; humility has been considered a negro's highest virtue, and self-respect his greatest crime. On the contrary, we should help him to help himself; he should be encouraged to feel a healthy self-respect, and to develop a selfhood worthy of respect. If, as we are so loud in boasting, we are the "superior race," we should show our superiority by uplifting our weaker brothers. To crush them down is not an evidence of our superiority.

* * *

Now that the attempt is being made to force the negro back into a condition worse than slavery, it seems to me all who believe in human brotherhood, in equality of opportunity for all, should add their influence, be it little or great, to the movement for justice.

Actuated by these feelings I attended, on Monday evening, June 19, a meeting of colored people held at Quinn Chapel, this city, and listened to speeches by Ida Wells-Barnett and others, and the reading of the second report of Le Vin, the detective, who has made another trip to the south, and has secured additional evidence relating to the outrages on negroes. This report is very interesting, and will soon be published. The report of his first trip, which was made two weeks ago, is now published. In the same pamphlet are given newspaper reports of the outrages. From the preface to the pamphlet I quote as as follows:

"During six weeks of the months of March and April just past, twelve colored men were lynched in Georgia, the reign of outlawry culminating in the torture and hanging of the colored preacher, Elijah Strickland, and the burning alive of Samuel Wilkes, alias Hose, Sunday, April 23, 1899. . . .

"Of the twelve men lynched during that reign of unspeakable barbarism, only one was even charged with an assault upon a woman. Yet Southern apologists justify their savagery on the ground that negroes are lynched only because of their crimes against women.

"The Southern press champions burning men alive, and says, 'Consider the facts.' The colored people join issue and also say 'Consider the facts.' The colored people of Chicago employed a detective to go to Georgia, and his report in this pamphlet gives the facts. We give here the details of the lynching as they were reported in the Southern papers, then follows the report of the true facts as to the cause of the lynchings, as learned by the investigation. We submit all to the sober judgment of the nation, confident that in this cause as well as all others, 'Truth is mighty and will prevail.'"

Believing that all sides should be given a fair hearing, I ask the readers of these lines to send to Ida Wells-Barnett, 2939 Princeton Ave., Chicago, for as many copies of "Lynch Law in Georgia" as can be judiciously used. No charge is made for the pamphlets, but if it is convenient to send money with the order, the money will be used to pay for printing more pamphlets, and in giving them a wider circulation. Copies of the pamphlet are in Lucifer office, also, and will be forwarded on request.

* * *

Ida Wells-Barnett is an unusually intelligent young woman and by nature and training fitted to be a credit to any cause which she may champion. She is a calm, deliberate, forceful speaker, speaking extemporaneously, yet her every word is well chosen, showing that she "knows what she wants to say, and says it." She continually speaks of "my race," meaning the negro; yet she is really more closely allied by blood to the Caucasian than to the negro, though perhaps she feels, with Fred. Douglass, that there is no cause for pride in the fact. She is doing a great work for the "colored" people. We expect to give our friends an opportunity to hear her in behalf of her people, at our home, in the near future.

I believe that we should give all sides a fair, respectful hearing, regardless of the race, color, sex, or religion of the speaker. For I agree with a dear, Methodist aunt who used to say to me in explanation of the fact that her affection for me was unchanged by our difference of opinion religiously and socially, "There's room in the world for all of us, if we don't stick our elbows out!"

Reaction in Kansas.

The state, or geographical division, called Kansas, in the middle western part of the United States of America, has been for some years a battle ground for the contending forces in the field of politics, of economics, in educational methods, and in what are called moral reform movements. It was there that "populism" as a political reform achieved its greatest triumphs, and now we read that ex-Senator Pfeffer, once a leader of that political faith, has written a series of articles for a leading Chicago daily, to show that populism is now dead and buried. It is in Kansas that the battle between the champions of paternalistic prohibition of the liquor traffic, on the one hand, and the advocates of the right to manage one's own affairs, has been fought out with a persistence and determination never perhaps witnessed elsewhere. In educational matters, likewise, the the conflict for mastery between the forces of evolutionary progress and of reactionary or medieval methods and principles, has been persistent and determined. One of the leaders on the side of reason and of progress has sent us a letter containing the following paragraph concerning this ages-old and world-wide conflict as it is now witnessed in the Sunflower State:

"The reaction in Kansas goes merrily on. The splendid work, comprehensively radical, being done at the Kansas State Agricultural College is being undone in a ruthless and illegal manner by the party now in power.

"Leedy, the Populist governor, appointed a board of regents of that institution containing some really progressive men, among them C. B. Hoffman known to many of our readers.

This board infused vitality into the preacher ridden school. It extended the course of Agriculture and Mechanics and also had the temerity to devote more time to the study of history, sociology, and political economy.

"Progressive men, Parsons of Boston, Bemis of Chicago, Ward of New York, Will of Wisconsin, and others like them were employed. Students were encouraged to think for themselves. Books of even radical tendencies were examined and discussed; the search for truth, no matter where it might lead, was made the prime object. Professors who under the intolerant spirit which generally prevails at our institutions would have kept still as mice on religious, economic and sociological subjects, gradually came out of their shells and gave expression to ideas which were shocking to the plutocrats and to their most efficient allies, the orthodox preachers.

"Thus when the Republicans carried the state last fall and put into the governor's chair a canting, shiveling, goody-goody Sunday School teacher, the reaction set in. In order to get control of the board of regents it was necessary to remove two of the regents. To do this it was necessary to commit perjury, override law and violate every decency. But such small matters would not lie in the way of the patriots. So Hoffman and Limbocker were removed and subsequently the 'redeemed' board dismissed President Will and Professors Parsons, Bemis and Ward. These men have legal contracts of employment for a period extending to July 1, 1901. The bosses however do not care for contracts, they being in control of the state government and the courts, and can hence soon wear out private individuals who undertake to defend their rights in the courts.

"Other dismissals will no doubt follow, as many of the professors are heretics in religion and politics. The preachers of Manhattan waited in a body upon the board and demanded the removal of Ward, Parsons, Emch, Will and others, on the ground that these men did not believe in the divinity of Jesus.

"It is also proposed to change the course of study by cutting out much if not all study of sociology and political economy. According to the bosses the farmers' and mechanics' sons and daughters have no business to know anything about the laws that govern society and economics. They should be taught how to produce cheaply and effectively, so that we can compete in the world's markets with rat-fed Chinese labor on the one hand and make millionaires on the other. Thus in the closing days of the Nineteenth century do the forces of darkness and reaction raise their reptile heads and show their poisonous fangs.

Let the Liberals of Kansas and of the nation stand together as a man to destroy the theo-plutocratic party led by such hypocrites and weaklings as McKinley and such bosses as Hanna and Quay."

The Kansas State Agricultural college is one of the largest, and has long been considered one of the most successful schools of its kind in the United States, or in the world. Having been an occasional visitor at that institution, while a citizen of Kansas, I much regret to learn that the good work of the friends of the newer and the truer educational methods is now being nullified by the political leaders elected to office last November. It is sincerely to be hoped, however, that the the admonitions of our correspondent will not pass unheeded, and that the "Liberals of Kansas and of the nation will stand together as one man," and will continue the fight until victory perches upon the banner of reason and right. M. H.

We shall be very glad if any who are interested in the cause for the advancement of which Lucifer is published will send us something to help pay for the sample copies we must send out in order to obtain subscribers. To a radical paper, depending almost entirely upon its subscription list for support, the outlay for sample copies is a heavy drain. We are always glad to receive addresses to which to send sample copies, whether accompanied by money or not.

A Misconception.

Seeing in Lucifer No. 763 that C. L. James advises young journalists to take me "for a standard of all they would not resemble," I am slightly curious to learn what is the system of journalism recommended or taught by Mr. James. To judge by a former criticism of Mr. James', an attentive reading of the matter which he sees fit to criticise is not his invariable practice.

In No. 592 of Lucifer he quoted my assertion that "all voluntary acts, including a certain class of acts popularly but erroneously called non-voluntary, are caused by motives acting on the feeling and reason of the Ego."

Mr. James announces his disbelief in the dogmatical assertion and proceeds: "The study of evolution teaches me that the actions of the least evolved animal are automatic (non-voluntary). It teaches me that most human actions are automatic. I am sure Tak Kak does not breathe in consequence of motives acting upon his feeling and reason. He breathes because he cannot help it," etc.

I leave it to the readers of Lucifer whether Mr. James does not display a lack of common sense. I perfectly agree with his affirmative above quoted and more which he writes in the same strain. In the article I wrote for "Egoism," after discussing voluntary acts, I discussed involuntary acts and used expressions somewhat similar to those since employed by Mr. James, and of the same purport regarding automatic acts.

Even if Mr. James had read only a fragment of my writing —only the words which he quotes— I think he is the only person who can so utterly mistake their meaning. Let us analyze:

The expression "all involuntary acts" implies to me and to every reader, that there is another class of acts.

The circumspection shown in the clause immediately following would of itself warn the intelligent reader that really involuntary acts were not meant. The words are: "a certain class of acts popularly but erroneously called non-voluntary."

It is doubtless true that I could have been more explicit just there by saying "including acts done under duress." But, while leading the readers of "Egoism" to think on the subject, I wished on that page to hold their attention to representative voluntary acts.

The word non-voluntary was selected for reasons which may now appear to any reflecting person fairly conversant with the language. The man who signs a paper in a reverie will say he did it involuntarily meaning unconsciously. The one who signs under threats will say he did it against his will. This latter is the popularly alleged non-voluntary act. Philosophically it is a voluntary act, though legally it is not.

TAK KAK.

"Cuba's Fight for Freedom and the War With Spain."

However much the readers of Lucifer may differ in regard to the rightness or the unrightners of the part taken by the American government in the war of "Intervention" in Cuba's behalf, we are all interested in the past history and the future prospects of this "Queen of the Antilles," as this famous island has often been called. A friend has donated for Lucifer's benefit a few copies of a large and handsomely bound volume with the above title. The book claims to be: "A Comprehensive, Accurate and Thrilling History of the Spanish Kingdom and its Latest and Fairest Colony; the long struggle of Cuba for Freedom and Independence; the Intervention of the United States and the Fierce War with Spain that Followed; A Record of Oppression and Patriotism, of Cruelty and Valor, and above all of the Triumph of the Stars and Stripes. Profusely illustrated. Written and edited by Henry Houghton Beck, author of 'Famous Battles,' the 'Greco-Turkish War,' etc., etc. Published by the Globe Publishing Co., Philadelphia.

The book contains 569 pages, heavy paper, excellent print; price in half Morocco, with marbled edges, $2; same in cloth, $1.50. On receipt of price and 17 cents for postage, we will send by post or express one copy of this handsomely bound and profusely illustrated volume—including a twenty-inch map of Cuba and Porto Rico, and *Lucifer one year*. As our supply of this book is quite limited, those who wish to avail themselves of this liberal offer will do well to send in their orders soon.

VARIOUS VOICES.

O. O., Mont.:—I enclose a dollar to extend my subscription a year from the time it expired. I trust you are feeling much better since your trip, but like the rest of "our" folks I think you should have spent your time resting. I shall be very glad indeed to see assurances from time to time in the Light-Bearer that you are steadily improving in health.

C. L., Ore.: I would like to get a copy of Spencer's "First Principles." Please let me know if you have any more on hand, and what is the price. For the inclosed stamps please send me Austin Kent's pamphlet on "Free Love."

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Ida Wells Barnett, 2939 Princeton Ave, Chicago:—Mrs. LILLIAN HARMAN, *Dear Madam:* I received your letter yesterday and write this to thank you not only for the splendid newspaper article which you kindly sent me but also the personal assurance that you are interested in this great question of the hour. It is a true friend who will risk criticism by espousing a cause by taking its unpopular side. There is no doubt that the Southern people by their shameless slanders have gained the public ear to the great injury of our race. We therefore feel inexpressibly thankful when one not allied to us by ties of race kinship, is just and fearless enough to demand the same fair treatment that all other people of all other races receive.

S. A. Shaw, Auburn, Maine:—Leclose $1.25 for Lucifer and the "Light-Bearer Library" for one year. I wish to become acquainted with liberal-minded people, and if you have a list of a few in this vicinity you would do me a favor by sending the same to me. I have just been reading your "The Regeneration of Society. You voice my sentiments, and I think you are doing a good work. You cannot put matters in too clear a light, nor use too strong language. The people need all the light and truth that Lucifer can bear and Lillian can can utter.

["The Light-Bearer Library" is no longer published. We do not like to give the names of readers without their permission. We hope the subscribers to Lucifer who are willing to be known as such, will communicate with the inquirer if living in his vicinity. L. H.]

B. T.:— I live in one of the many villages that make up this cosmopolitan city, and there was a marriage a few months ago a few doors from where I live that caused some comment. The German groceryman whose wife had been dead only a month married the daughter of a German farmer, and talking with the station-master explained his haste. He had three little children and had to pay the nurse and housekeeper $4 per week. By marrying he not only saved the $4, and other expenses, but he got some one to wait on the store. The poor girl would have been better off if she had been sold into slavery. The law compelled the master to treat the slave better than it compels the husband to treat the wife.

Do you know what is the matter with the Lucifer Circle—and all your Circles? They are too serious. They take things too seriously. They argue—logically and soundly. They lack levity. They should laugh where they cry—because they should see the absurdities of marriage where they see only its problems. "Laugh and the world laughs with you." Levity is the soul of wit—not brevity as the Greek sage supposed—and it is wit that rules the world, not reason. Forgive my preaching—when I begin that it is time for me to stop.

N. H. Harman, Inglenook, Cal.—Cousin Moses: I hope you are in much better health than when you left home for a vacation. Yet I do not think that it was a vacation in fact. You are so constituted that work you must, or lie down for good. I feel that way myself. I cannot be idle. When I was a child, my teacher, as a punishment, made me stand still for five minutes. Before the time was up, I fell fainting to the floor.

Well, I can not see any prospect of change for the better for mankind so far, except in one particular, and what that would lead to I cannot yet tell. I refer to the movement towards public ownership of the public utilities. The American people go by spurts and jerks too much to enable us to count on any movement being productive of lasting good. Yet there must come a time when the great masses will awake and assert their rights under the government that they support with their toil and their blood. But will this change come in peace or in war? The great heart of humanity wants peace, love, and fair treatment. For such it hopes and waits. Will its hope be realized?

I tell you that there is too much of the hog in mankind, and so long as we continue to raise children under the present system of grab-all-in-sight, a system in which mothers are compelled to bring children into the world under protest, feeling and knowing before the child is born that a state of slavery awaits it, we cannot hope for any real or lasting improvement in our present social and governmental conditions.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 25. CHICAGO, ILLINOIS, JULY 1, E. M. 299. [C. E. 1899.] WHOLE No. 768.

Why Truth Goes Naked.

List to a tale well worth the ear
Of all who wit and sense admire:
Invented, it is very clear ——
Some ages prior to Matthew Prior,
Falsehood and Truth, "upon a time,"
One day in June's delicious weather,
('Twas in a distant age and clime:)
Like sisters took a walk together.

On, on their merry way they took,
Through fragrant wood and verdant meadow,
To where a beach beside a brook
Invited rest beneath its shadow;
There, sitting in the pleasant shade,
Upon the margin's grassy matting
(A velvet cushion ready made)
The young companions fell to chatting.

Now while in voluble discourse,
On this and that their tongues were running,
As habit bids each speak—perforce,
The one is frank, the other cunning;
Falsehood, at length impatient grown,
With scandals of her own creation,
Said—"Since we two are quite alone,
And nicely screened from observation,

Suppose in this delightful rill,
While all around is so propitious,
We take a bath?"—Said Truth,—"I will—
A bath, I'm sure, will be delicious!"
At this her robe she cast aside,
And in the stream that ran before her
She plunged—like Ocean's happy bride—
As naked as her mother bore her!

Falsehood at leisure now undressed,
Put off her robes her limbs that hamper,
And having donned Truth's snowy vest,
Ran off as fast as she could scamper
Since then the subtle maid, in sooth,
Expert in lies and shrewd evasions,
Has borne the honored name of Truth,
And wears her clothes on all occasions,
While Truth disdaining to appear
In Falsehood's petticoat and bodice,
Still braves all eyes from year to year,
As naked as a marble goddess!

—*John G. Saxe.*

Irene of Constantinople.

BY C. L. JAMES.

(*Concluded from last week.*)

Irene, from the moment of her restoration, 762 A. D. pursued her usual double policy. The multitude were dazzled by her position as empress in her own right; those who had a grievance were taught to lay it upon Constantine, who had whatever his mother told him. The Armenian guards, who had headed the revolt against her, were put under stern discipline,—but Constantine was a tyrant—Irene had always been forgiving. Constantine, no doubt by Irene's advice, put away his wife and took another, against the laws of the church—but what could he expect of an Iconoclast? No one doubted either the virtue or the orthodoxy of Irene. Constantine was thus so convenient a screen for Irene that I can hardly believe she really meant to thrust him away; though with characteristic prudence she had him closely watched. But he was made to think she proposed his deposition, or perhaps induced again ot meditate hers. On a sudden he fled from Constantinople to Scutari, where he announced his intention of calling the provincial generals to arms against his mother. The promptness of Irene averted an unnatural war. She wrote to the double dealing spies who accompanied him, that unless they secured her power she would publish enough to destroy them. They judiciously deemed her cause the safer to embrace; and Constantine was brought back a captive to the apartments where he first saw light. Here some of Irene's partisans inflicted that mutilation which according to custom effectually excluded a prince from restoration. As usual she profited by a crime which she disclaimed; but its horrible character raised a storm of undiscriminating indignation from which her memory, beyond all question, has suffered more than she deserves.* Any impartial reader must see that she really was forbearing; and a person so weak as Constantine, even if he had not been her child, was little likely to provoke her into ordering extreme measures. It may be added that at the time, when all the facts were best known, there is no sign of her having been accused; it is later writers who tell us that the sun deserted the heavens at this Thyestean tragedy. To her piety and ambition, between them, Irene had, however, sacrificed all those charities which unite to the species and insure the assistance of others. Neither husband nor adopted son could be expected to love and cherish one who had given such tremendous proof what good care she could take of herself. Orthodoxy indeed proclaimed her a saint; but it could not be difficult to find another sovereign as orthodox as she. The applause of the majority among an enslaved people was poor security against the fickleness of a treacherous army. On the giddy height which she had scaled, she could have no safeguard but her own watchful eye and ready hand. For a moment it seemed as if she might seek one in leaning upon a higher power.

Constantine was blinded in 797 A. D. On Christmas day, 800 A. D., Charlemagne, whose victory over the Avars had brought his territory into contact with Irene's, was crowned at Rome as Emperor of the West. His marriage to the Eastern Empress would have restored that kingdom which lay shattered on the tomb of Theodosius. But even if Irene were willing to give herself a master, she could not give Constantinople a

*An ambiguous expression of Theophanes persuaded Baronius that Constantine perished by order of his mother and the authority of a cardinal, inclined to favor Irene on account of her zeal for images, has prevailed with most Protestant historians against decisive evidence that the unfortunate prince was living at a much later date. See Schlosser B. S. Kaiser; and Milman's notes to Gibbon. It must be acknowledged, however, that a different account of the whole affair has been given. Constantine, returning from war with the Saracens, was, it is said, attacked by assassins. He fled to Phrygia; Irene lured him back to his fate. I do not know the original authorities for this story. (V. Mignot's Histoire de l' Imperatrice Irene.) The other seems to me more probable for reasons already given.

foreign one. The favorites through whom she administered the different departments were probably her paramours; it is still clearer that they were alike flattered with hopes of sharing her throne; their numbers and rivalry afforded an apparently good security against the ambition of any one; and with characteristic preference for the power of love over that of terror, she chose some of them from among former conspirators against her. For a last security, she watched them all through the eunuchs, who constantly surrounded her person and had always been devoted to her interest.

Oriental policy considers these unfortunates the most reliable of servants; and their habitual association with women peculiarly fits them to be the confidants and agents of a female sovereign. Thus Irene's position, while it must have been a solitude to the heart, appeared outwardly secure and glorious. "The Roman world bowed," says Gibbon, "to the government of a female; and as she moved through the streets of Constantinople, the reins of four milk white steeds were held by as many patricians, who marched on foot before the chariot of their queen." But the foundations of the pageant were like those of the earth in the Asiatic speculation—the tortoise which supported the elephant was itself supported by something unaccounted for. Self-interest was the only means which Irene's aspirations had left her of controling any one; the chief instrument of self-interest was confided to the care of her treasurer Nicephorus; and her own money corrupted the eunuchs and the church. Nicephorus was secretly invested with the purple and crowned at St. Sophia by the venal patriarch; and Irene awoke to find her power at an end. With touching dignity she reminded the ungrateful usurper that he owed his life to the unsuspicious clemency of one who had been so great and formidable. She deplored the selfish passion to which her own children and those of Copronymus had fallen victims; avoided mentioning the excuse of a pious purpose which others were ready to make for her; and requested that, as she had at last been defeated in the game of political intrigue, she might be allowed to retire with a remnant of her former state. This reasonable petition was denied by the avarice of Nicephorus. She was banished without any provision, to the island of Lesbos; where she is said to have supported herself by spinning during the remainder of her life, which was not long. Had her courage been equal to sustaining this blow, more unlikely things than her restoration might have happened; for though she is spoken of as advanced in years, a comparison of dates will show that she can scarcely have been fifty; and the contemptible Nicephorus soon fell in battle with the Bulgarians.

They made, after their fashion, a drinking cup of his skull, and if they were as doughty revellers as is said, I should think they might have emptied it repeatedly without danger of intoxication.

The last recorded words of Irene comprise the tragedy of her life; her bad angel was an ambition which would obey no gentler sentiment; her good angel was the essentially feminine temper which no inferior temptation had ever been able to overcome. Though her end was so unfortunate, she succeeded to a very considerable extent. The idolatrous instinct, in which her whole sex at that time sympathized with her, owes her its most signal triumph. Her sanctity is still recognized by the Greek church; and because she was the patroness of image-worship, the Roman inclines to extenuate her crimes; the precedent of her reign was remembered; and after her there were found several women who without a spark of her talent were able to administer on their own account the authority of that military despotism among whose maxims hitherto had always been the entire subordination of females.

The time is ripe, and rotten-ripe for change;
Then let it come: I have no dread of what
Is called for by the instinct of mankind;
Nor think I that God's world will fall apart
Because we tear a parchment more or less.
—*James Russell Lowell.*

Combines.

BY EDGAR D. BRINKERHOFF.

In Lucifer of June 10 R. B. Kerr claims that monopolies and combines can prosper as well in a country of free money, free trade and free land as in a community where monopoly law exists.

Not to discuss general principles at this moment, let us see how some of Mr. Kerr's illustrations come out. He says, "That men should cut one another's prices when they can fix high prices by combination is a form of insanity which the world will never see again." But why do not combines fix still higher prices? This is a very innocent looking question but an attempt to answer it will remind Mr. Kerr that there is something that has a tendency to fix prices besides the will of the would be monopolists.

Again, he says, "Had railways the power to boycott individuals they would either starve every independent man to death or drive him from the country." But the railway's income is derived from live men in the country, not dead men out of the country. Railways would not do this starving and driving without an object. Under freedom the same object would not exist. The object of the railway is now to kill (figuratively) the South Dakota farmer who "denounces the extortion of railway companies" not for his denunciation but because he is threatening to move a legislature to interfere; and in this fight I am on the side of the railway and against the man who invokes legal restraint upon trade. In a free country the railway could afford to let the denunciator talk, while, on the other hand, it would be unable to afford to lose his traffic between talks. Such railway would be earning no interest, no rent, no profits, only wages, and could not afford to dissipate its wages in killing towns or fighting anybody.

The case is the same with the little railway which Mr. Kerr says "must join the trust or be ground into powder." The great railway could not afford to fight the little one but would welcome it as extending its own traffic. Or, perhaps Mr. Kerr means that the little railway would be a parallel line built to compete with the giant. But are men such fools as to build a parallel road that does not run to a market center? If not what becomes of Mr. Kerr's contention that the giant road would refuse to make connections? Besides the railway trust would be careful not to collect extortionate rates for fear of rousing some one to put through a parallel road which would be so easy to build in a country abounding in wealth and money. It will not answer to say that the new road would pool issues with the trusts and the public would still pay the extortionate rates for this is a situation that would not arise because the trust is not anxious to divide income with a parallel road and will keep its rates down to prevent the building of one. In fact the trust road would not only have to face the prospect of dividing receipts with a new parallel road, but it would perceive that it must forego receipts almost entirely as the public would certainly boycott the trust road. Notice also, that the prospect of the pooling of issues is thus prevented, for the new opposition road would not pool with the old road while receiving ten times the traffic of the latter.

Mr. Kerr will not venture to attack any of the general principles I have here assumed as the existence of each law is too well established to admit of successful controversy,

If the railways really bother Mr. Kerr, let him dismiss this little difficulty at once because air ships will take the place o railways whenever necessary, long before free land and free money are conceded.

The success of trade union combines does not illustrate the effectiveness of mere free combines as there is always a threat of violence back of a strike.

"What a wretchedly dark hole this is, now!"

"Do you think so? Before we were married, you always said it was the most delightful in Brighton—so few lamps."—*Ally Sloper.*

The Over-Sexed Human Female.*

To make clear by an instance the difference between normal and abnormal sex-distinction, look at the relative condition of a wild cow and a "milch cow," such as we have made. The wild cow is a female. She has healthy calves, and milk enough for them; and that is all the femininity she needs. Otherwise than that she is bovine rather than feminine. She is a light, strong, swift, sinewy creature, able to run, jump, and fight if necessary. We, for economic uses, have artificially developed the cow's capacity for giving milk. She has become a walking milk machine, bred and tended to that express end, her value measured in quarts. The secretion of milk is a maternal function,—a sex-function. The cow is over-sexed. Turn her loose in natural conditions, and, if she survive the change, she would revert in a very few generations to the plain cow, with her energies used in the general activities of her race, and not all running to milk.

Physically, woman belongs to a tall, vigorous, beautiful animal species, capable of great and varied exertion. In every race and time when she has opportunity for racial activity she developes accordingly, and is no less a woman for being a healthy human creature. In every race and time where she is denied this opportunity,—and few indeed have been her years of freedom,—she has developed in the lines of action to which she was confined; and those were always lines of sex-activity. In consequence the body of woman, speaking in the largest generalization, manifests sex-distinction predominantly.

Woman's femininity—and "the eternal feminine" means the eternal sexual—is more apparent in proportion to her humanity than the femininity of other animals in proportion to their caninity or felinity or equininity. "A feminine hand" or "a feminine foot" are distinguishable anywhere. We do not hear of "a feminine paw" or "a feminine hoof." A hand is an organ of prehension, a foot an organ of locomo ion: they are not secondary sexual characteristics. The comparative smallness and feebleness of woman is a sex distinction. We have carried it to such an excess that women are commonly known as "the weaker sex." There is no such glaring difference between male and female in other advanced species. In the long migrations of birds, in the ceaseless motion of the grazing herds that used to swing up and down over the continent each year, in the wild, steep journeys of the breeding salmon, nothing is heard of the weaker sex. And among the higher carnivora, where longer maintenance of the young brings their condition nearer ours, the hunter dreads the attack of the female more than that of the male. The disproportionate weakness is an excessive sex-distinction. Its injurious effect may be broadly shown in the Oriental nations, where the female is curtained harems is confined most exclusively to sex-functions and denied most fully the exercise of race-functions. In such peoples the weakness, the tendency to small bones and adipose tissue of the over-sexed female, is transmitted to the male, with a retarding effect on the development of the race. Conversely, in early Germanic tribes the comparatively free and humanly developed women—tall, strong, and brave—transmitted to their sons a greater proportion of human power and much less of morbid sex-tendency.

The degree of feebleness and clumsiness common to women: the comparative inability to stand, walk, run, jump, climb, and perform other race-functions common to both sexes, is an excessive sex-distinction; and the ensuing transmission of this relative feebleness to their children, boys and girls alike, retards human development. Strong, free, active women, the sturdy field-working peasant, the burden-bearing savage, are no less good mothers for their human strength. But our civilized "feminine delicacy," which appears somewhat less delicate when recognized as an expression of sexuality in excess,—makes us no better mothers, but worse. The relative weakness of women is a sex-distinction. It is apparent in her to a degree that injures motherhood, that injures wifehood, that injures the individual. The sex-usefulness and the human usefulness of women, their general duty to their kind, are greatly injured by this degree of distinction. In every way the over-sexed condition of the human female reacts unfavorably upon herself, her husband, her children, and the race.

*From "Women and Economics," by Charlotte Perkins Stetson. 340 pages. Bound in cloth. Price, $1.50. For sale at this office.

Unwelcome Children.

Col. Robert Ingersoll, at the annual meeting of the Free Religious Association in Boston, on June 2, spoke in part as follows.

For thousands of years men and women have been trying to reform the world. Why have they failed? I will tell you why. Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable to support themselves fill the tenements, the huts and hovels with children. They depend on the Lord, on luck, and charity. They are not intelligent enough to think about consequences, or to feel responsibility. At the same time they don't want children, because a child is a curse—a curse to them and to itself. The babe is not welcome because it is a burden.

These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children. Against this inundation of vice the forces of reform are helpless; and charity itself becomes an unconscious prompter of crime.

Intelligence is the only lever capable of raising mankind. The question is, can we prevent the ignorant and the poor and the vicious from filling the world with their children? Can we prevent this Missouri of ignorance and vice from emptying into the Mississippi of civilization? Must the world forever remain the victim of ignorant passion? Can the world be civilized to that degree that consequences will be taken into consideration by all?

Passion is and always has been deaf. These weapons of reform are substantially useless. Criminals, tramps and beggars and failures are increasing every day. The prisons, jails, poorhouses, and asylums are crowded. Religion is helpless. Law can punish but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as helpless as the battle of the fire-flies against the darkness of the night.

There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or law; by priest or hangman. This cannot be done by force, physical or moral.

To accomplish this there is but one way. Science must make woman the owner, the mistress, of herself. Science, the only savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question. This frees woman. The babes that are born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy.

I look forward to the time when men and women, by reason of their knowledge of consequences, of the morality born of intelligence, will refuse to perpetuate disease and pain—will refuse to fill the world with failures. When that time comes the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth.

A girl told me today that a rude man annoyed her by staring at her in a public conveyance. It never occurred to her that it takes four eyes to make a stare annoying.—*Ella Wheeler Wilcox.*

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ALBERT CHAVANNES, of Knoxville, Tenn., author of "In Brighter Climes," "Vital Force," and other sociologic works, will meet the Chicago Social Science Club, next Sunday, July 2, at 3 P. M., in Humboldt Park, near the north-east entrance. Subject of discussion "Economic Progress."

A GOODLY-SIZED audience listened with close attention to the address of Mrs. Ida Craddock on Tuesday night of this week, at Lucifer's rooms, 507 Carroll avenue. The subject, "Physiology and Psychology of Sex," was treated in a candid, earnest and philosophic manner, and yet with such delicacy and refinement of expression that no offence could be taken by any one except by the grossly ignorant or by those whose minds had been depraved by bad associations.

On Tuesday eve July 11, Mrs. Anna Ballard will deliver an address at the same place; subject "Domestic Life in Burmah." Mrs. Ballard has spent some years in Burmah and has had good opportunities for observing the social customs of a people called "barbarians," and "heathens," by our Anglo-Saxon Christians.

Women and War.

"Emperor William thinks it is useless to talk of peace when the love of militarism is so universal among women. The kaiser makes a good point, and one which has been overlooked by the women who have sent such strong appeals to 'The Hague.' It is one of the inconsistencies of the fair sex to hate war and yet to encourage it by loving the warrior."—*Chicago Daily News.*"

In her book entitled "The Minister's Wooing" Harriet Beecher Stowe wrote, "We women are born worshipers—hero worshipers." The distinguishing qualities of the hero are strength and *courage*—valor, bravery, prowess, daring, recklessness of personal safety for the general good, or in defense of innocence and helplessness. Women admire and worship men of strength and courage because they themselves, as a sex, are consciously deficient in these qualities. That many women have exhibited and do exhibit these traits in rare perfection is readily conceded, but so also do many men exhibit the opposite, the feminine traits—timidity, lack of self-poise, desire for a strong arm to lean upon. Shakspeare wrote, "They have more fears than wars and women have," thereby indicating that timorousness or lack of courage is a distinctively feminine trait.

The philosophic explanation of all this is the fact that in racial evolution nature has disqualified woman for deeds of daring, unfitted woman for the role of life requiring physical prowess, by putting upon her the burden of child-bearing and of caring for infant helplessness. The human mother while carrying a child, whether before or after its birth, is in no condition for war, offensive or defensive, or for fighting and conquering the asperities of nature, in the struggle for existence. Hence "loving the warrior," worship of the military hero, is a part of woman's nature, a part, a large part of her inheritance from her savage ancestry, when physical strength and courage were absolutely necessary to the preservation of life.

* * *

It is this same inheritance from their savage ancestry that causes so many women to take interest in prize fights. Speaking of the late exhibition of brute strength and courage in the prize ring, a western contemporary has this to say:

"The next morning everybody was reading the paper, the ladies quite as eagerly as the men. But surely the former were reading of art, music, the drama, of culture and kindergartens? Yea, verily nay, but were devouring the details of the fight with all the avidity of old time sports. You wonder that the dear creatures who at sight of a mouse would climb the side of a house and scream like the d——l while doing it, should be interested in a prize fight. If you knew, as many do know, how high bred dames, well cultured and well curried, chase after brutal prize fighters of the John L. Sullivan type, you would know that seeming gentleness too often lightly masks the lurking female savage, lineal descendant of those 'gentle maids and matrons' of old Roman days, who at gladatorial combats, mercilessly turned down their thumbs, not willing the game should end short of death to the vanquished."

* * *

Yes, the young "war lord" as Emperor William of Germany is sometimes called, makes a good point when he says, "It is useless to talk of peace when the love of militarism is so universal among women." "The hand that rocks the cradle rules the world." So long as women bestow their sweetest smiles, their warmest admiration, their kisses and their plaudits, upon the returning warrior, just so long will men be eager to go to war, no matter whether it be war for defense or for aggression or conquest.

* * *

Intimately connected with this view of the subject—woman's influence upon the war spirit—is that of pre-natal impression. Some years ago, at a public barging in Missouri an old physician remarked to an on-looker, "This is the saddest sight I ever saw."

"Why so? Don't you think the man is guilty of murder and deserves death?"

"That is not what I was thinking of. The man may be guilty or innocent. This is a minor consideration with me. But do you observe that this vast crowd of people is largely composed of women? Many of these women are expectant mothers. I am thinking of the effect upon the on-coming generation, and wondering how many murders and hangings will spring from impressions made upon the unborn by this days spectacle."

Even so in regard to national wars. The women, the prospective mothers—even those who are mere spectators of the warlike pageants, and of the honors bestowed on the returning warriors, or who read of their heroic deeds on distant battle fields, are all the while unconsciously sowing the seeds of future wars.

What then is the remedy? What the first and most important step towards ushering in the era of universal peace—the time when "nations shall learn war no more," and "peace congresses" be no longer needed? It would seem the little paragraph clipped from the Chicago "Evening News" suggests the true and only remedy. Let the women who now make such strong appeals against war, and in favor of peace, prove their faith by their works. Let them cease to give the lie to their professions by their acts. Instead of loving and honoring the warrior let women ignore and shun the man or the men whose hands are red with brothers' blood, unless the shedding of human blood be clearly and absolutely in self-defence, or in defence of helpless innocence.

In short, let woman awake to a sense of her responsibility. If she wants to put a stop to the horrors of war, let her cease breeding sons whose highest ambition is to be warriors. Let her do what she can to build up a public conscience that will render forever impossible such wanton butcheries, such wholesale slaughter of human beings as are now being perpetrated by the American soldiers in the Philippines. M. H.

If there is to be no marrying nor giving in marriage in heaven, that may account for its being heaven.—*Sel.*

Social Regeneration.

In last week's Light-Bearer, in commenting upon an utterance by Ella Wheeler Wilcox, clipped from the New York "Journal" the ground was taken that "society, as we now have it, could not long survive the inauguration of the law of love as the only guide in the relations of the sexes." The idea intended to be conveyed by this comment was that the fundamental cause, the underlying cause, of all the hate, the strife the oppressions, the robberies, the slaveries, that now afflict human society is to be found in the lack of love and the prevalence of hate, of indifference and disgust, of discord and oppression in the marital relations of women and men.

This statement has been criticized by two of our helpers. I have been told that to eliminate or cure our social ills something else is needed besides free motherhood or the absence of unwelcome children. That children born of love in freedom might and probably would become the oppressors of their weaker brethren and sisters much in the same way that children of conventional wedlock now become the oppressors of their kind.

Instead of replying directly and at length to these friendly critics I have made a selection from the address of Robert G. Ingersoll, lately delivered before the annual meeting of the Free Religious Association in Boston. By reading the selection "Unwelcome Children", in this issue, it will be seen that the conclusions reached by the great Agnostic are substantially, if not in exact words, the same as those we have been iterating and reiterating in Lucier's columns for many years.

As when he says, "There is but one hope. Ignorance, poverty and vice must stop populating the world. . . . To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question. . . . I look forward to the time when men and women. . . . will refuse to fill the world with failures. When that time comes the prison walls will fall, the dungeon will be flooded with light, and the shadow of the scaffold will cease to curse the earth."

Has Lucifer's editor or its correspondents at any time made more sweeping statements or more extravagant claims for the power of love in freedom than are herein made by Col. Ingersoll—the man, the orator, the philosopher—who is often quoted as a valiant champion of orthodox marriage?

Verily, verily, the world "do move." M. H.

"Home, Sweet Home."

In a home out in the country, not far from town, we are informed, there may be seen quite a pile of sewing lying on the floor, nearly in the middle of the room, that has been lying there undisturbed for more than six months. At that time the head of the house wanted a chair, and seeing but one handy he dumped to the floor the sewing which lay upon it. His wife asked him to pick it up. He said he wouldn't do it. She told him as he threw it there it could remain until he got ready to pick it up. She would never touch it. And there it remains a memorial to an incompatibility of disposition.—*New York Commercial Advertiser.*

[We are told that the teachings of Lucifer will "break up the home." I wish they could break up every such home as that described above. The home in which dwell love and harmony do not need to be broken up—and they cannot be broken up by the teachings of liberty.]

From 'Dust and Ashes."

"There be but two things which the soul may find
On this sad earth, and, finding, should hold fast—
The soul of beauty which dwells in the mind
And hence in all things, for all things are cast
In our soul's proper measure; and the last
And best is love; love truly can repay
The heart's full sacrifice, for love, being past,
Leaves something with us that no fate can slay;
And if love linger till the end be here,
What cause have we for sorrow then, what cause for fear?"
—*Robert Burns Wilson.*

Another Judge Commends a Wife-Beater.

Under the heading "Unique Decision," the "Chronicle," (Augusta, Ky.,) gives the following. It is in error, however, in calling the decision "unique." Other "Justices" have rendered similar decisions. It shows the power of legal marriage to protect the rights of men. For if the man and woman had not been married, no judge would have said the man had a right to beat a woman for not returning to her home before midnight. If men were deprived of the marriage law which protects them, what could the poor creatures do? L. H.

"Unwritten law decisions were discounted by a ruling of Judge Riley in the Lexington Police Court, Saturday. The Judge decides that a man is legally justified in whipping his wife if she leaves her home at night to roam the streets until late hours. The decision was caused by the trial of a colored man, accused of wifebeating. The testimony went to show that the wife had left home early in the evening and did not return until after midnight, and then he gave her a good beating. Judge Riley said he acted perfectly proper in the matter, except that in the future he should take a cowhide and lay it on good and strong."

The World Moves, Even Among Calvinists.

I take the following from "The Congregationalist" for July 1896. Perhaps the writer had been reading Lucifer; he or she had caught much of its cardinal teachings at least. Take courage, friends, when Calvin's saints say so much for true modesty. JAY CHAAPEL.

"A FALSE MODESTY.

"I believe that married women in general and mothers in particular are unanimous in maintaining that a girl shall be led blindfold through life. She is guarded, shielded, restricted, and taught to suppress as unmaidenly the innocent and natural questions which must arise in her mind. Even the text book upon physiology which is studied is incomplete, misleading and utterly unscientific. If her curiosity is excited by this system o avoidance she may perhaps gain information indirectly, but it is a half-knowledge which is worse than ignorance, and she must still feign innocence before her mother. If tempted, her resistance is due merely to timidity and the strong instinct of maidenhood. If she falls, no one ventures to blame those who have kept her ignorant and helpless. On the other hand, if she marries, she enters upon her new life with no conception of the duties and responsibilities before her and but scant preparation for them.

"Is there not too much false modesty among us? However tenderly girls may be reared, is it not a cruel kindness to keep them in ignorance of facts which are regarded as unnatural and improper only because they are treated as mysteries? Certainly a more natural system of education would tend to develop womanliness in girls, and would save them from much unrest and many mistakes.

A frank, scientific treatment of the subject is equally essential in the training of boys. Parents should be ashamed to leave their children of either sex to receive from others knowledge which it is their duty and privilege to impart. Rightly given, such knowledge must tend to purity of thought and action and a deep sense of personal responsibility.

A Children's Paper.

A copy of Volume 6, number 1 of Elmina's "Little Freethinker" has been waiting a notice for some weeks. Among the good things it contains, is the following "Lesson for the Young", entitled "Self Dependence," a lesson that all would do well to heed whether young or old:

"Lean on yourself. Try and be self-dependent. If you want anything, try and earn it or make it for yourself. Don't pray to any god to send it or try to coax it out of others but get it for yourself, and you will feel the full value of it. Think you

own thoughts. Do not believe a thing simply because others do, but think and reason about it; consider it from all sides. There is nothing more valuable than truth and therefore we should be cautious as to what we accept as truth. Keep trying, testing, and experimenting. Experience is the surest road to fact and truth. One fact is worth a bushel of fictions, fables and fallacies. Churches and creeds are weak and fallible. Seek truth in Nature; love the good, the true and the beautiful, and life will be full of hope, love and joy."

"Little Freethinker," as the name indicates, is a freethought journal issued expressly for the use of the young. For many years Elmina D. Slenker has labored hard and sacrificed her little patrimony and her earnings to keep alive this unique venture in the field of freethought journalism. That there is need of such a paper, or magazine, few freethinkers will deny. Most heartily does Lucifer wish success to the editor and publisher of "Little Freethinker." Subscription only twenty-five cents a year. Address the publisher F. W. E. Cullingford, Camden N. J.; or the editor, Elmina D. Slenker, Snowville Va.

Specimen Misrepresentation.

To advocate unpopular ideas is always to expose one's self to the misrepresentations of the defenders of conventionality. A striking illustration of this is the following sent to us by one thoroughly familiar with the history of the Oneida Community:

FICTIONS OF "THE INDEPENDENT."

"He" (i. e. Mr. George Cragin) "had conveniently escaped with his life when his wife was drowned by capsizing of the small boat in which the two were rowing or sailing on the Hudson; and he had shortly after joined a community whose practice . . . . was for many years a disgrace to the State."—*Independent, September 2, 1897.*

FACTS.

Mr. George Cragin's wife was drowned in 1851 by the sinking of the sloop "Rebecca Ford" in the Hudson River near Hyde Park. Mr. Cragin was not with her on the sloop, and therefore did not "escape with his life." Mr. Cragin did not join the Oneida Community "shortly after," but was on the contrary one of the original members of that Community at the time of its inception in 1848—three years before the fatal accident referred to. The practice of the Oneida Community was not a disgrace, but on the contrary an honor to the State of New York, to the United States, and to the world.

For Young Unmarried People.

BY SARA C. CAMPBELL.

By request of the editor I write my best thoughts in regard to our young unmarried people.

To begin with, let them remain unmarried. But you say people will, in spite of every thing, be together in the most intimate relations of life, and it is right they should be, and in freedom no bad results will follow. But for the present, with an unenlightened public conscience against every movement towards freedom, let young people be fully and thoroughly instructed concerning the right use and the abuse of the sex nature.

Let them know that sex is the cause of attraction; that marriage means nothing more nor less than license to abuse the sex nature; that abuse is wrong; that there are two right uses for the sex relation.

First, and chiefly, the love relation, which when performed as taught in "Sex Ethics," "Talks on Nature," "Karezza," etc. results beneficially to the participants and does not create a new being. And the public conscience should, and in time will recognize this relation as right for all who have arrived at the age to so desire.

Second, the procreative relation, which in the past was the only sex relation known, except to a few. This relation should be used only for procreation. The two distinct relations are both right when not abused. But to use the procreative relation for pleasure is abuse, is exhausting and liable to result in undesired children and should never be used except for procreation may, with beneficial results be used when mutually desired, and does not produce offspring.

Sociologic Lesson. No. 86.

BY H. M. PARKHURST.

MODE OF DISTRIBUTION. A low rating tends to reduce the time spent at that rate. Consequently the average rating should be reduced a little below 1.0. Experience will determine very nearly how much below. When the several ratings have thus been proportionally reduced, it is only necessary to multiply the number of hours by the three ratings, that of the serie, of the group and of the member, to determine what is due to each one in franks; the frank being the money equivalent for an average hour's labor in this association.

For the reason above stated, the frank will not precisely represent the average payment per hour for labor. At the end of the year, the entire payment in franks and the total number of hours worked, may be ascertained; which will give the precise difference, and serve as a guide in future adjustments, and in computations based upon the productiveness of labor.

The value of the frank may thus be accurately adjusted to the time spent in labor. An equally important element is its accurate measure in the products of labor: for if prices are not accurately adjusted, those who purchase articles estimated too low will have an unjust advantage.

VARIOUS VOICES.

C. M. M. Spokane, Wash.—Have just read the letter of A.C., Iowa, in No. 765 and will say I admire the grit she has displayed in breaking the chains of sexual slavery. I would have sent a dollar now to pay for her Lucifer but there was not a dollar bill in the house tonight. However, she must not miss a single copy of the best reform paper we have, and I will send the first dollar bill that gets into the establishment. I enclose a few stamps to extend my own subscription.

J. Allen Evans, Ruddick La:—No. 765 of Lucifer to hand and is good as it always is. I am much interested in Leona R. Mathers whose friendly criticism of Mrs. ——'s article pleases me; I have to laugh every time I think of Mrs. —— signing herself "Alfreda" to hide her identity from "Peeping Toms"; it always reminds me of the ostrich with his head stuck in the sand. There is not a man, woman, or child in or about R——that would not recognize Mrs.——as Alfreda if they got hold of a Lucifer, and she has nothing to fear from the general readers of the Light Bearer.

Frank Harman, Shannon, Tex.—The reform you are working for is the most important of all reforms. When women are emancipated from sex slavery the first and most important step will have been taken to free all the people from all other slaveries. When will the stupid masses see how infinitely superior the free woman's position is to that of the married woman? When will they see that the main point of difference between the new woman and the old is that the old are prostitutes and the new are not. When will they see that to sell onesself for a lifetime is no less prostitution than to sell onesself for a night?

E. Bordwell, Hartington, Nebraska:—I see by the numbers that my subscription to Lucifer has expired, and for fear of missing a copy will forward herewith the almighty $ which will insure its weekly visits for another year. I also want No. 1 of Free Society Library. (The Chicago Martyrs) for which I enclose 25cts. In No. 762 "Alfreda" suggests that Lucifer would be able to do better work if the articles were toned down so as not to shock the modest. Influences must reach backward to affect the masses. You can't get behind them and push them forward but the few in advance must gradually draw them forward, and that without either party realizing it; but the advance are the ones who need the solid food. Enough crumbs will fall from them to satisfy the masses. Lucifer should not be content to be a crumb but should continue to be solid food for deep thinkers and its influence will reach farther than we think. Let its good work grow better and stronger instead of weaker, that it may become even more of a power to arouse the radicals. If it is principle we wish to establish, policy plays a poor part, if it is favors we are after—either political financial or social—policy plays a very important part.

E. W. Chamberlain, New York:—This morning's papers report the death of that depraved judge who played his lewd pranks upon you. "The memory of the just is blessed, but the name of the wicked shall rot." With every opportunity and inducement to be just Judge Foster of deliberate choice elected to be wickedly oppressive and tyrannically unjust towards you. In the history of the yet unended struggle for liberty his name will ever henceforth stand as a rotting blight.

[The language of Friend Chamberlain seems to me somewhat severe, not to say uncharitable. Cassius Gaius Foster was a physical wreck, and to a great extent, as I think, a mental wreck, for the last eight or ten years of his life. I pitied far more than I blamed him for the part he took in sending me to prison. I recognized and still recognize that he was, like all the rest of us, the product of heredity and environment. Hence I think it unphilosophical to cherish hard or revengeful feelings toward him, whether living or dead. While it is true that bad laws would be powerless for evil if no man could be found unmanly enough to enforce them I think it more rational to work for the abolition of such laws than to fight the men who are weak enough or vicious enough to become the executors of such laws. M. H.]

John H. Liening, Colusa, Cal.:—In the last issue of Lucifer I read with interest the investigation of a private detective into the burning of Sam Hose, and the crime for which he was burned. I would like to have further particulars of this investigation. What can you say for the truth of this detective's statement. Another interesting article in this same number was the article concerning the ancestry of Abraham Lincoln. Please inform me where I can get the volume entitled "The Genesis of Abraham Lincoln," by James H. Cathey of North Carolina. Do you know anything of the veracity of this writer? I would like to know where he procured such information.

[I have sent Mr. Liening a copy of "Lynch Law in Georgia," which contains the detective's statement. As to the veracity of the detective, I know nothing. Le Vin is the manager of a detective agency in this city. When asked if he could send a reliable man down to Georgia to investigate, he said he would himself go, and would make no charge except for his expenses. The fact that he sympathised with the negroes may be taken as evidence for or against the honesty of his investigation.

In regard to the story of Abraham Lincoln's parentage, "Bill Arp" gave the names and addresses of author and publisher of the book, but I neglected to make a note of them. It is probable that a letter addressed to "Bill Arp," in care of the "Atlanta Constitution" would reach him and procure the desired information. L. H.]

W. G. Markland, Sherwood, Tenn.—Am glad to know that your vacation gave improvement to health. It could hardly do otherwise for it is a stern fact of life that change is essential to the preservation as well as to the restoration of health. In this age of X rays and liquefied air we may expect some wonderful discoveries in the therapeutics of magnetism.

In regard to the suggestion of a colony I think the recognition of a few inexorable facts essential to practice. Your logic in regard to the superior importance of sexual reform is sound, but the facts are against you. Whether we posit evolution as an intelligent or non-intelligent, non-designing force, the fact remains that it is pushing economic reform to the front and no power can stay it until it has worked out its potencies, there being no other power. Sexual reform is now but a satellite influencing and reflecting light but may be merged in the economic planet, in time.

To preserve life, food and its congeners are and ever must be, of first importance. Preservation of life precedes reproduction of life.

The battle now joined is for the preservation of life on a humane basis, and until that battle is won the reproduction of life must be a reserve issue.

I think the colony plan for libertarianism is unwise for this reason. The ubiquitous priest will spy it out and use the bestial concensus to persecute and destroy. Groups of say ten or less adults are safer and a group of groups say ten miles apart would be better than to be in one body.

The tendency toward dissension would be weaker and the opportunity for a change of exchanges of the magnetism would be better. For manufacturing purposes concentration is essential but in soil culture groups would be better, safer, and I think happier.

I had some varied experiences in my puny attempts at colonization. Had a large correspondence and the chief obstacles were poverty on the part of those who would, and indifference on the part of those who could. My satisfaction in the effort is that it added a modicum to the ferment.

We will watch for such moves with anxiety, hail with gladness and join if possible.

[Brother Markland's idea of many small groups of libertarian reformers is a good and practicable one, as I think. As to what the "facts" teach in regard to the comparative importance of sexual or economic reforms, there will probably always be differences of opinion. Col. Ingersoll, for instance, as quoted elsewhere in this issue seems to agree substantially with Lucifer's teaching that the "solution of the whole question" lies chiefly in making "woman the owner, the mistress of herself," and thereby putting a stop to production of "unwelcome children," a stop to the production of "failures." Until this is done neither the economic problem nor any other societary reform can be settled right. M. H.]

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THIRD SERIES, VOL. III., No. 26. CHICAGO, ILLINOIS, JULY 8, E. M. 299. [C. E. 1899.] WHOLE No. 769.

The "Rebels."

Shoot down the rebels—men who dare
To claim their native land!
Why should the white invader spare
A dusky heathen hand?

You bought them from a Spanish king,
You bought the men he stole;
You bought perhaps a ghastlier thing—
The Duke of Alva's soul!

"Freedom," you cry, and train your guns
On men who would be freed,
And, in the name of Washington,
Achieve a Weyler's deed!

Boast of the benefits you spread—
The faith of Christ you hold;
Then seize the very soil you tread,
And fill your arms with gold.

Go, prostitute your mother tongue,
And give the "rebel" name
To those who to their country clung,
Preferring death to shame.

And call him "loyal"—him who brags
Of countrymen betrayed—
The patriot of the money-bags,
The loyalist of trade!

Oh, for the good old Roman days
Of robbers good and true,
Who scorned to oil with pious phrase,
The deeds they dared to do!

The days before degenerate thieves
Devised the coward lie
Of blessings the enslaved received,
Whose rights their arms deny!

I hate the oppressor's iron rod,
I hate his murderous ships;
But most of all I hate, O God!
The lie upon his lips!

Nay, if they still demand recruits
To curse Manila bay,
Be men: refuse to act like brutes,
And massacre and slay!

Or, if you will persist to fight,
With all a soldier's pride
Why, then, be rebels for the right
By Aguinaldo's side!

—*Ernest Howard Crosby.*

Common-Law Rights of Women.

BY C. L. JAMES.

I never read Mrs. Gage's "Woman, Church, and State" but I suppose Mrs. Slenker's citations from it are correct; and I am sure some of them will not bear examination. Mrs. Gage, according to Mrs Slenker says: "While under the old Common Law, a husband was compelled to leave to his wife one third of his property, and could leave her as much more as he pleased, by Canon Law he was prohibited from leaving her more than one third and could leave her as much less as he pleased." I think I can see how these statements originated; but they are very loose and inaccurate. The general spirit of canon jurisprudence was unfavorable to the property rights of women (Maine, Ancient Law p. 158. Leckey, History of Morals Vol. II. p. 359) but I find no evidence of any such definite charge. What Mrs. Gage probably means is this. By Roman law a husband married in the manner called *usus*, (the only one practiced under the Empire) was not obliged to leave his wife anything. It was, accordingly, the universal practice for parents to give their daughters a dowry, which the law guarded so strictly that Justinian does not allow the wife herself to alienate it, "lest" he remarks, "the weakness of her sex should be her ruin."

But among the Germans a different practice prevailed. "The wife" says Tacitus "does not bring a dower to her husband, but the husband to the wife." This dower (more strictly called jointure) was, no doubt, the old fashioned price for a bride, (Greek, *beedna*; barbarous Latin, *mundium*) which, by a change natural in nascent civilization, came to be paid, not to her parents but herself. In England it was early decided that she had a right to a third. But though this antedates the Court of Chancery, it is plainly what lawyers call a judgment in equity.

I think also that Mrs. Gage is mistaken in supposing it earlier than the limitation. The jointure used to be paid the bride the day after marriage (when her purchaser had learned what she was worth,) and hence was called *Morgengab*. But the Germans made their appearance in the Roman Empire as mercenary soldiers, under a bankrupt government which had nothing to pay them in except land. Thus originated the holding of land by military service so important during the Middle Ages. In order to shirk the service, feudatories were wont to alienate their land, largely by transfer to their wives. The laws of feudal states are full of provisions against these evasions. Luitbrand limited the amount of the Morgengab among the Lombards to a fourth. The English limit was a third. It is also provided that the jointure must be given *ad ostium ecclesiae* which amounts to "before marriage" and that no such gift should be valid if made in the (bridal) chamber, or the bed of death, or any where, when the parties are alone together."

These statutes, I imagine, are what Mrs. Gage means by the Canon Law. They are much older than the decision that the wife is entitled to a third "by courtesy." This seems to have sprung from cases in which a stupid husband had meant to endow his wife, but had forgotten to specify what lands she was to have. It presupposes the custom of giving her a third. Here also is probably the origin of that matrimonial formula which we think so mendacious and absurd, "With all my worldly goods I thee endow." The meaning was that, to silence any cavil he endowed her with all he could alienate, which, at feudal law, was a third.

Mrs. Gage is also credited with saying that both by church and state, brides were held subject to the right of the feudal lord. The whole question about the "privilege of the first night" is involved in extreme obscurity. The two principal writers on the Middle Ages confess, one by silence, the other by

ambiguity, that they can make nothing of it. Hallam does not mention it at all. Gibbon's expressions are unintelligible. It would doubtless be presumptuous to attempt explaining what they could not; but that certain guiding stars have been discovered since their time. We know, though they doubtless did not, that among savages at the earliest, women are the common property of men. When a chief introduced a captive into a tribe he had to redeem her by a fine from common use (our treat at marriage) and this as a rule, could only be done after she had been ravished, which was still the custom of the Sioux as long as they could maintain their independence. A relic of it, surviving in civilization, is the practice of kissing the bride. Kings as personification of the whole people, claimed this prior right, which had belonged to all. With other usages, this was imported into the Roman Empire by the German mercenaries; and is first heard of under half-barbarian emperors like Maximan. In the unsettled state of feudal customs, the tax on marriage, the immoral commutation, and the exaction of both, continued no doubt, to maintain an ambiguous existence which may well puzzle historians who have no data save contemporary allusions. But the privilege of the first night is not provided for by any extant code; and certainly was never sanctioned by the church, which has real sins enough to answer for without any such as are not real.

Evolution in Medical Science.

The following paragraphs are from the address of Prof. Edwin Burdick, of the Harvey Medical College, this city, delivered at the Commencement exercises of that now popular institution on Saturday evening, June 24. As indicated in this address the object of the Harvey Medical College is to furnish to all, women as well as men, the poor as well as the rich, the opportunity of acquiring a broad, liberal, scientific and up-to-date medical education:

Before the dawn of written history, man's ideas were shaped by the legends of heroes. As a simple thought would develop in his childish brain his wonder would attribute the source to some spectral vagary; when he told of it his fellows reverently listened and erected an altar to the crude imagery. Thus was established the priestcraft which for long ages presided over human thought. They claimed for themselves the best products, the richest treasures and the easiest existence. They posed as the fountains of wisdom. Their wrath was feared more than even death itself. In seed time or harvest, n the field or at the fireside, the home or the cradle, they claimed to be the nearest to the unseen powers which could help or harm. In sickness the oracle was consulted and its prescription was the only remedy; and when some one died the priest piloted the passing soul to an elysian beyond the tomb, or consigned it to the caverns of darkness.

Thus, placed in a position of luxury, they opposed every discovery which threatened to expose their craft or explain the mysterious actions of Nature. Wealth was lavished and intelligence palsied to glorify them and their countless temples. Imagination peopled the clouds with hideous monsters whose whims were human destiny, and the race bowed at this shrine of dream and fable.

It is unfortunate that the healing art was thus immured in a wall of superstition so dense that it stifled investigation for ages. About the middle of the fourth century before Christ, Pythagoras established a communistic school which withstood the vengeance of the priesthood for nearly a hundred years, and a little later Hippocrates parted the curtains of myth, and separated fact from fallacy, experiment from speculation. There was no real advancement, however, until the founding of the school at Alexandria; where, under patronage of the Ptolemies, dissection of human bodies was first legalized, and by degrees inspiration and oracle fell into disuse.

When Constantine was converted to Christianity the frenzy which had enthralled mankind under Pagan worship again burst forth in all its horrors. The followers of the meek and lowly Jesus submerged medical learning in a vagary far worse than in the days of mythology. Schools were abolished, learning disinherited, resort was had to charms of saints,—prayers, and the numerous other follies of religious superstition. The crusaders destroyed every vestige of learning upon which they could lay their hands, and had it not been for the liberality of the Caliphs the burning of the Alexandrian libraries would have been the funeral pyre of all ancient knowledge. Nestor, a bishop of Constantinople, was banished as a heretic, and his followers founded a clinical medical school, the first in history, at Edessia, Mesopotamia, where was preserved the wisdom of the ancients from the onslaught of the crusaders, whose venom covered Europe with ignorance and blood.

The church dignitaries were the tyrants of the time. Their word was law, and to doubt their tenets was the awful crime of blasphemy. All the cunning instruments of torture were invented for its punishment. Every scholar in Christendom was either slain or banished. Ignorance and sanctity held the rod of empire. To be ragged and filthy was to be held sacred, and for a thousand years no one took a bath. Plagues and epidemics nearly depopulated the land. Many times there was no one to bury the putrid bodies of the dead. Often the church or cathedral halls were strewn with the corpses of the penitents. In this misery and distress the people turned to the barbarians; the works of the Arabians were translated and science began to mingle with superstition. The sorcery of the alchemist was displaced by the discoveries of chemistry. Philosophy was again awakened from its stupor; medicine was separated from theology, and mankind began to get well.

Every new thought has been scarred by the traitor's lash. Every new discovery has run the gauntlet of cowards or knaves. Truth though non-aggressive has been a martyr at each turn in life's path. Those who sleep in the lap of luxury and who fear for the security of their couch hate progress. Their persecution has filled the world with pain and sorrow and the soil with the bones of the martyred dead. They are the vultures of every age.

At the archway of every science hall can still be seen the shadow of the fiend whose shrine is fed with human sacrifice. Paradoxical as it may seem competition fears a competitor. It is from this prolific womb that have come all the hybrid distortions of truth. Evolution has ever been pounding at the door of prejudice, battering down the walls of ignorance in each epoch of the past. It has destroyed the hatred of the church and forced guessing from the sick chamber.

Every theory which has challenged the attention of the world shows a struggle of class against sect. When the Moors were expelled from Spain by the Christians, it was a struggle between religious sects; when Michael Servetus, the discoverer of pulmonary circulation, was burned at the stake by that merciful protestant, John Calvin, it was theory and faith against science. And when the jealousy of the Galenites was opposed by other sects, it was science against experiment, but the great wars for liberty awakened the slumbering masses, and directed the opposition against he classes. It then became a question of caste. Labor has carried the chains which clanked a dismal dirge of bondage during the long centuries—the toilers were not considered capable of learning; their ambition was sleeping, their intellect was dumb. They were the serfs and did not deserve to be free, but now and then a genius would come forth, glorifying the slumbering monster and his past career, and another martyr would grace the gibbet or a felon's cell.

Like John Harvey, who doubted the theories of his time, and who demonstrated to the world the circulation of the blood, the founders of this college doubt that wisdom is the property or heritage of wealth, and listening to the well learned lessons of sorrow have established this college for those who toil,—for those young men and women who by their daily labor support themselves and perhaps their aged parents; for those who will sacrifice their time and pleasure for knowledge, for the doubting, discontented disciples of progress, these are our students. These have no parents who can claim financial success by commercial schemes, by federal decisions, by army contracts, or by cornering some necessity of life. No! They have made their own way by toil and sacrifice, and their diplomas will not be colored by Armour beef, or armor plate, nor will they have the odor of Standard Oil, but the sweet perfume of industry and labor.

In giving to such as these their degree we feel that we are answering evolution's latest call. We feel that we are giving to the future a wealth which cannot be measured, a power which will help to lift the race, and make the world purer, and clearer and sweeter; a brighter, cleaner, freer, better place in which to live.

The Maternal Duties of the Human Female.*

Because of her maternal duties, the human female is said to be unable to get her own living. As the maternal duties of other females do not unfit them for getting their own living and also the livings of their young, it would seem that the human maternal duties require the segregation of the entire energies of the mother to the service of the child during her entire adult life or so large a proportion of them that not enough remains to devote to the individual interests of the mother.

Such a condition, did it exist, would of course excuse and justify the pitiful dependence of the human female, and her support by the male. As the queen bee, modified entirely to maternity, is supported, not by the male, to be sure, but by her coworkers, the "old maids," the barren working bees, who labor so patiently and lovingly in their branch of the maternal duties of the hive, so would the human female, modified entirely to maternity, become unfit for any other exertion, and a helpless dependent.

Is this the condition of human motherhood? Does the human mother, by her motherhood, thereby lose control of brain and body, lose power and skill for other work? Do we see before us the human race, with all its females segregated entirely to the uses of motherhood, consecrated, set apart, specially developed, spending every power of their nature on the service of their children?

We do not. We see the human mother worked far harder than a mare, laboring her life long in the service, not of her children only, but of men, husbands, brothers, fathers, whatever male relatives she has; for mother and sister also; for the church a little, if she is allowed, for society if she is able; for charity, education and reform,—working in many ways that are not the ways of motherhood.

It is not motherhood that keeps the housewife on her feet from dawn till dark; it is house service not child service. Women work longer and harder than most men, and not solely in maternal duties. The savage mother carries the burdens and does all the menial service for the tribe. The peasant mother toils in the fields, and the workingman's wife in the home. Many mothers, even now, are wage earners for the family, as well as the bearers and rearers of it. And the women who are not so occupied, the women who belong to rich men—here perhaps is the exhaustive devotion to maternity which is supposed to justify an admitted economic dependence. But we do not find it even among these. Women of ease and wealth provide for their children better care than the poor woman can, but they do not spend more time upon it themselves, nor more care and effort. They have other occupation.

In spite of their supposed segregation to maternal duties, the human female, the world over, works at extra-maternal duties for hours enough to provide her with an independent living, and then is denied independence on the ground that motherhood prevents her working!

If this ground is tenable, we should find a world full of women who never lifted a finger save in the service of their children, and of men who did *all* the work besides, and waited on the women whom motherhood prevented from waiting on themselves. The ground is not tenable. A human female, healthy, sound, has twenty five years of life before she is a mother, and should have twenty five years after the period of such maternal service as is expected of her has been given. The duties of grandmotherhood are surely not alleged as preventing economic independence.

*From "Women and Economics," by Charlotte Perkins Stetson. 360 pages. Bound in cloth. Price, $1.60. For sale at this office.

The Peace Congress.

Our readers do not need to be told that there is now sitting at The Hague, in Europe, a convention or congress composed of Delegates from many nations and peoples, whose professed object is the disarmament of, or the reducing to comparatively, small dimensions, the vast military establishments of the world, and the adoption of peaceful arbitration for national grievances in lieu of the usual resort to the arbitrament of the sword, the bayonet or the machine gun.

If we could believe that the promotors of this international "peace congress" were sincere in this statement of purposes there would be good cause for rejoicing on the part of all who prefer peace and brotherly kindness to war and the horrors that war inevitably brings in its train. But taking the lessons of experience for our guide it is hard to believe that the "kings of the earth" really mean anything more than the amusement of the robbed and enslaved masses when they speak of national disarmament and arbitration of governmental disputes. Self-preservation is said to be the first law of nature, and these national rulers are not so stupid as to be ignorant of what disarmament would really mean. The following utterance credited to the "New York Voice," the leading champion of National Prohibition of the Liquor Traffic in this country, shows very clearly that the peace policy means the abolition of force, and the abolition of force in the settlement of disputes means the abolition of government.

Says the Voice:

"The truth of the matter is that not a government represented at The Hague, not even our own, dares to give any recognition to the fundamental idea underlying the Czar's appeal for peace. The argument against war, unless it be merely an argument based on expediency, is in its last analysis an argument against force, and every government rests upon force. We talk glowingly—at least our anti-imperialists do just now—about all governments deriving their just powers from the consent of the governed; but what man ever gave his consent to be imprisoned for life, hanged, or electrocuted? If, then, a government's very existence depends upon the use of force constantly and inevitably toward its own citizens, what hope is there of inducing it to forego the use of force against another people when it sees a good chance of using it successfully? For instance, are we to pledge ourselves to arbitrate critical questions that arise with our Canadian neighbors, but when it comes to a Chicago strike to refuse all suggestion of arbitration and to shoot down all opposition to the government? If war is wrong—not merely inexpedient, but wrong—between us and another nation, is it any less wrong between us as a nation and a portion of our own people? In other words, this peace idea has in it dynamite enough to blow to pieces all the governments on earth. No wonder they touch it very gingerly there at The Hague".

"Bible Stories, No. I."

From the compiler, James H. Young, we have received "Bible Stories No. 1. The sacred Vedas as written by Manou, and the Genesis of Moses, or the Story of the Creation and the Fall; Three hundred stanzas, with an introduction and appendix." Mr. Young has generously donated copies of this work to be sold for the benefit of Lucifer. 180 pages. Price 25 cents. For sale here.

There is no law to prohibit fighting in the State of Matrimony.—*Sel.*

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ON SUNDAY afternoon, at 3 o'clock, near N. E. corner of Humboldt Park, this city, M. Harman will speak on Social Progress.

On Tuesday eve July 11, Mrs. Anna Ballard will deliver an address at 507 Carroll ave; subject "Domestic Life in Burmah." Mrs. Ballard has spent some years in Burmah and has had good opportunities for observing the social customs of a people called "barbarians," and "heathens," by our Anglo-Saxon Christians.

Fourth of July.

As I write these lines my ears are stunned and my nerves painfully battered by the continuous explosions of Chinese firecrackers, Roman candles, bombs and all the horrible inventions of a people who seem to be reverting to a state of primitive barbarism.

It is well known to ethnologists that one of the leading characteristics of barbarous, or semi-barbarous tribes of people is their love of harsh and discordant noises, in their recreations and especially when they go to war. It is now near seven o'clock in the evening, and this intensely discordant rattle and roar has been kept up, presumably all over the city of Chicago, in every street and alley, without one moment's cessation since a very early hour this morning, and will doubtless be kept up till a late hour tonight. Many tons of powder and many thousands of dollars are going up in smoke as offering to the God of war.

We dignify these Fourth of July demonstrations by the name of "patriotism" and "loyalty to the flag" but the sounds produced are the sounds of battle; the explosions of firecrackers are almost identical in sound with the report of small arms and the explosions of the larger bombs sound exactly like the discharges of cannon. And when the list of casualities comse in it will doubtless be found that, taking the country over, the number of killed and wounded will run up into the hundreds, if not thousands, to say nothing of property destroyed by fires ignited by the fireworks of various kinds.

But it is not by sounds alone that we are painfully reminded of the crude and primitive stage of civilization in which we are now living. The utterances of the daily press, that reflector of the average mental status, are equally significant. Take for instance, the following clipped from the editorial columns of the Chicago "Tribune," one of the chief organs of the "new imperialism," in this city:

"Americans have more solid reasons for celebrating the advent of Independence day in 1899 than in any of the previous 123 years of our national history. This Fourth of July brings more cause for rejoicing than the last, though the battle of Santiago and the destruction of Cervera's fleet had then just passed into history. Within the intervening year the full promise of those two victories and of Dewey's crushing blow at Manila has been realized. Spanish sovereiguty has ceased in the western hemisphere, and the American flag floats over the lands in the Orient and the Occident which Spain forfeited through its intolerable misgovernment. The United States is larger, stronger, greater, and more universally respected than ever before in its history. The eagle has every reason to scream."

The closing line of this typical utterance is specially significant. The eagle is the emblem of rapacity and cruelty. Its claws and its beak are fitted by nature for tearing and devouring the quivering flesh of hares and lambs and fawns, and this is just what the American eagle is now doing in the Philippines. The natives of those islands are as innocent of wrong towards the people of this country as ever was fawn or lamb innocent of wrong-doing towards the robber of the skies, the sea and the earth, the so-called "King of birds."

Later: I have just glanced over the morning "Tribune" July 5, and among the conspicuous headings is the following:

"Havoc of the 'Fourth.' Three Known killed; 1,074 injured; Fire Loss, $149,105. Statistics Showing Casualties Reported in Chicago and other Principal Cities—Toy cannons Fatal to One and Maim 113—Fire-crackers Wound 627—Explosions of Powder Burn 60—Sky Rockets Claim Victims, Stray Bullets catch 15, etc."

If such be the first and meagre report of the day's doings from Chicago and other principal cities, what would it be if full reports could be had from all the cities, towns and hamlets of the United States? The report adds "The number of those fatally injured is large. The cannon firecracker and the toy cannon claimed the most victims".

In ancient and semi-barbarous Rome the war spirit was kept alive by national amusements in which men were compelled to fight each other to the death, and sometimes by throwing prisoners to the wild beasts, but in America this same spirit is cultivated chiefly by the annual carnival called "Independence Day." M. H.

The Mother's Reward.

The following paragraphs in reply to what was said in No. 766 under the head, "Recognition and Reward for Motherhood," have been sent us by Friend Brinkerhoff:

"Having found myself fully in accord with his position so far as he had expressed himself I did not intend, in my remarks on 'The Mother's Reward' in Lucifer of June 17, to antagonize any part of the editor's Hammond letter; but in his reply in the same number there is one point which calls for protest. Mr. Harman says: 'No libertarian wants motherhood and its products to be commercial commodities.' I emphatically dissent. There is at least one libertarian who thinks that there must be commercialism or else the burdens of maternity must be unfairly distributed.

"The editor disclaims using the word reward in a commercial sense in the Hammond letter. Then I confess a mistake on my part in assuming that he meant *support* for the mother. I was hoping that the editor had in mind some change to propose to insure support for the mother without state aid. Even the fully quoted paragraph does not answer the question how the mother is to be equitably supported during years of gestation and lactation. But we confidently expect an elucidation of this subject from the editor's pen, for he concludes his remarks as follows: 'How the free exchange is to be effected, and what should be the man's part in the equitable co-operation, it is to be hoped will receive attention and elaboration in subsequent issues of the Light-Bearer'."

Our friendly critic is in the right when he says, "Even the fully quoted paragraph does not answer the question how the mother is to be equitably supported during the years of gestation and lactation." That is to say, the general statement that equitable co-operation must take the place of the wage-slave system, and the supplementary statement that "motherhood and its products should not be commercial commodities" do not explain *in detail* what is meant by recognition and reward for motherhood. But while the details are lacking I think the general outline sufficiently clear. To avoid repetition I ask those who take interest in this sexuo-economic question, this supreme and always "previous" question of "Rights of Women in the Sex Relation," to read again what was said of it in the issue of June 17.

Our friendly critic "thinks there must be commercialism else the burdens of maternity will be be unfairly distributed." A little attention to definition just here would perhaps be helpful. The original meaning of commerce and commercialism is an exchange of commodities. But the word has a modern or evoluted sense.

In its modern sense commercialism stands for nearly the exact opposite of free exchange, or of equitable co-operation. Commercialism as we now have it means wholesale robbery of both producer and consumer by means of those legalized fiends, those law-created despots known as corporations, and these legalized fiends depend for their power upon the anti-natural trinity known as interest, rent, and profit,

Commencing business the commercial speculator, the merchant or middleman between producer and consumer, takes into his calculation so much for "interest" on his investment, whether he works on borrowed capital or with his own money; so much for "rent"—not for the use of houses merely, but for *ground-rent*; so much for clear "profit"—after deducting all expenses, such as interest, rent, clerk-hire, insurance, taxes, etc., etc. If the prospect is that no margin of profit will be left after deducting all these he simply declines to go into the speculation.

Modern commercialism, like the corporations without which it could not exist, "has no soul"! Commercialism is greed or avarice personified. Commercialism crushes out all the nobler, all the finer sentiments of the human heart, all feelings brotherhood, of kinship among the different families or races of men. It is commercialism that has carried on the slave trade since before the dawn of history to the present time. It is commercialism that sent the British armies and navies to conquer the Hindoos—to defend the interests of the "East India Company," it was said. It was commercialism that forced the opium trade—at the cannon's mouth—upon the protesting Chinese. It was commercialism that has committed the unspeakable atrocities upon the South Africans and the South Sea Islanders, for the last four hundred years, and it is commercialism that is now butchering the patriots of the Philippines, in the name of humanity or of philanthropy. Some of the promoters and defenders of the Philippine war now openly acknowledge that its purpose is "markets" for our merchandise.

Such being the history and character of commercialism I for one want none of it in any relation or function of life, least of all in that most important of all human relations and functions—motherhood. It is largely because there is so much of the commercial in modern matrimony that I demand free motherhood. I have no fear that motherhood will not be properly supported when the commercial element is left out. I certainly advocate no scheme of "state aid" for motherhood or childhood. *Voluntarism*—individualistic and socialistic but not communistic, under equitable conditions—free land, free money, free exchange, free labor, free womanhood and manhood, will fill the bill. Commercialism and public charity—state aid—are alike the product of artifical conditions, of governmental denial of equal rights for all and special privileges for none.

As a general statement it seems to me this is sufficiently explicit. If more definite details are asked for I will try to give my views thereon, speaking for none but myself, and only for the present time. But this will require more space than can be spared in this issue. M. H.

We mortals, men and women, devour many a disappointment between breakfast and dinner-time; keep back the tears and look a little pale about the lips, and in answer to inquiries say, "Oh, nothing!" Pride helps us; and pride is not a bad thing when it only urges us to hide our own hurts,—not to hurt others.—*George Eliot.*

Woman and Economics.

Among the epoch making books of the now closing century, is one with the above title, written by that exceptionally bright and brave woman, Charlotte Perkins Stetson. I have not yet read the book, but from a partial examination am convinced that the fame it has already achieved is by no means unmerited. A few characteristic utterances are all that can be given in this notice. On pages 144—5 Mrs. Stetson says:

"A society whose economic unit is a sex-union can no more develop beyond a certain point industrially, than a society like the patriarchal, whose political unit is a sex-union, could develop beyond a certain point politically. . . . While the sexuo-economic relation makes the family the center of industrial activity, no higher collectivity than we have today is possible. But as women become free, economic, social factors, so becomes possible the full social combination of individuals in collective industry. With such freedom, such independence, such wider union, becomes possible also a union between man and woman such as the world has long dreamed of in vain."

Thus it is seen that our author thinks we must have a radical change in our marital or family ethics, in order that human evolution may make further advance.

Concerning motherhood and childhood a characteristic utterance is found on page 181:

"Human motherhood is more pathological than any other, more morbid, defective, irregular, diseased. Human childhood is similarly pathological. We, as animals, are very inferior animals in this particular. When we take credit to ourselves for the sublime devotion with which we face 'the perils of maternity,' and boast of 'going down to the gates of death" for our children, we should rather take shame to ourselves for bringing these perils upon both mother and child. The gates of death? They are the gates of life to the unborn; and there is no death there save what we, the mothers, by our unnatural lives, have brought upon our own children. Gates of death, indeed, to the thousands of babies late-born, prematurely born, misborn, and still-born for lack of right motherhood. In the primal physical functions of maternity the human female cannot show that her supposed specialization to these uses has improved her fulfilment of them, rather the opposite. The more freely the human mother mingles in the natural industries of a human creature, as in the case of the savage woman, the peasant woman, the working-woman everywhere who is not overworked, the more rightly she fulfils these functions."

By all investigators in the field of human ethics, and especially in the line of woman's normal place in nature, the work of Mrs. Stetson will be hailed with pleasure and read with interest and profit. M. H.

Commerce is King.

In a little book called "Anti-Imperialism," by Morrison I. Swift, one of the chapters is headed, "Our Crime in the Philippine Islands—The New Policy of Corruption." In this chapter Mr. Swift shows that the American administration is now following closely the footsteps of "Mother Country," England, in its policy of foreign conquest in the interest of its "merchant princes." Among others Mr. Swift puts upon the witness stand Mr. "Charles Denby, our one time minister to China, and now a member of McKinley's Commission to study the Philippines." In answer to the question, "Shall We Keep the Philippines?" Mr. Denby, in the "Forum" of last November, puts himself on record in these words:

"I am in favor of holding the Philippines because I cannot conceive of any alternative to our doing so, except the seizure of territory in China; and I prefer to hold them rather than to oppress further the helpless Government of China. I want China to preserve her autonomy, to become great and prosperous; and I want these results not for the interests of China, but for our interests. I am not the agent or attorney of China; and as an American, I do not look to the promotion of China's in-

terests, or Spain's or any other country's—but simply of our own. . . .

"Dewey's victory is an epoch in the history of the Far East. We hold our heads higher. We are coming to our own. We are stretching out our hands for what nature meant should be ours. We are taking our proper rank among the nations of the world. We are after markets, the greatest markets now existing in the world. Along with these markets will go our benefi cent institutions; and humanity will bless us."

Here we have what seems to be the honest utterance of an honest imperialist. As a member of "McKinley's commission," it is reasonable to infer that he voices the object, the animus, of the "powers that be," in continuing the Philippine war. "We are after markets, the greatest markets in the world!" Elsewhere Mr. Denby says, "Commerce, not politics, is king. The manufacturer and the merchant dictate to diplomacy, and control elections."

Again this typical diplomatist: "I learned what I know of diplomacy in a severe school. I found among my colleagues not the least hesitation in proposing to their respective Governments to do anything which was supposed to be conducive to their interests. There can be no other rule for the government of all persons who are charged with the conduct of affairs than the promotion of the welfare of their respective countries."

And this is what diplomacy means; this is what government means. Truly it is a "severe school," an utterly heartless school. Diplomacy means commercialism, and commercialism means, "Get the better of your neighbor—*do your neighbor or he will do you.*" M. H.

Life in the Tropics.

Several months ago we published extracts from a letter by Arthur Wastall, written at his present home on one of the Seychelle Islands in the Indian Ocean. The publication of these extracts has called forth many letters of inquiry. Mr. Wastall sends us a copy of one of his replies from which we quote the following:

The unconnected fragments of my letter to a friend of the Harmans published in Lucifer would give one a rather misleading impression of my real opinion of this part of the world. I was simply descanting upon the advantages of life in the tropics generally over that of the so-called temperate regions, and had previously written to the friend in question pointing out the unfavorable elements of life in the Seychelles in particular. In reading what follows, I trust you will therefore not allow any notion you may have formed of my disposition as being too optimistic to bias your consideration of this matter in a business light. I have travelled too much to be easily satisfied with any place I may locate in, and have too keen a sense of the responsibility of advice as to emigration not to place the cons before the pros in the presentation of my ideas about any country. Experience has taught me that indulgence in the very natural desire to see one's friends locate in the country of one's selection to be somewhat hazardous and unprofitable. The cause of course is not hard to seek, as in the vast majority of cases I suspect the adviser is injudiciously egoistic.

Now although the perfect climate exists nowhere to my cognizance, that of the Seychelles is very nearly all that one could desire, and this is chiefly what brought us here; after fifteen months residence I am even more satisfied with it than I expected to be. Here we know absolutely nothing of extremes, the mercury in our thermometer knows no greater range than ten, or at the most fifteen degrees from year's end to year's end; storms are exceedingly rare and cyclones never visit us, yet for a good eight months in the year the monsoon breezes are sufficiently strong to well fill one's boatsails. Nevertheless the term "Paradise" which L. Harman applies to our quarter of the globe is decidedly too eulogistic, it is perhaps only in a negative sense that it might justifiably be used. Barring the very positive good of an excellent climate our happiness chiefly consists in a series of negatives—the population not being as yet "properly civilized", and Mrs. Grundy and conventionalism consequently being held in light esteem.

To be entirely candid, as a place of residence I don't think Americans would ever feel properly at home here, and being a Cosmopolitan and fond of associating with go-ahead people of ideas and originality. I do not look favorably upon this archipelago as a suitable site for a colonization project. Indeed as to colonization schemes in general, I am only mildly in favor of them, and when formed on a thoroughly egoistic basis. I believe a scientific revolution such as Tripler would seem to be on the point of inaugurating will be the chief means in "saving the world"—by making all commodities and travel very cheap and human labor dear. All the same, a true science of economy undoubtedly exists, and this being so I cannot see why a practical illustration of its soundness cannot here and now be given to the world; given of course the men and women of the right caliber—a large order I admit. Instead of proselytizing or in any way trying to force our views upon others, I think those holding large views of life and believing in unqualified liberty along all the lines of its relations, should combine and endeavor to put their ideas into practical effect; then, should success favor them, there will be no lack of adherents and followers. . .

My wife is so enamored with his country that she has purchased this little island and intends to develop it to the utmost, indeed she says she will never permanently leave this part of the world. I am writing this in a little one roomed house with large verandahs which we have recently built down by the seashore. The interior, with its hurricane lamps at night is for all the world like a ship's cabin and the wash of the ocean almost at our doors makes one really feel aboardship—which I like, especially as it is without any of its attendant discomforts. Sunrise Bay is truly an ideal little spot, we jump out of our beds in the morning into the sea as it were, and revel in freedom and much relished privacy and solitude. We wear as little clothing as is compatible with convenience and comfort and so never know what it is to feel unduly hot, nor are we in the least troubled with mosquitoes or other insects so associated with tropical countries. I would like to enlarge upon my opinions concerning the habitableness of the tropics etc., but time and space forbid. I have numerous inquiries from others besides yourself anent this topic. From the interest elicited I am confident a strong gathering of the right sort of people could readily be got together on the lines already foreshadowed. . . . .

ARTHUR WASTALL.

Sunrise Bay, Ile Moyenne, Seychelle Islands, (via Bombay.)

Sociologic Lesson. No. 87.

BY H. M. PARKHURST.

VALUE OF PRODUCTS.—The first element in fixing the price which shall be charged for any article, is its estimated cost. This includes, cost of materials, award to labor, use of tools, machinery and buildings, storage, cost of superintendence, cost of transfer. These may all be computed or estimated in franks. Articles consumed by members, such as food and clothing, will usually be charged upon this basis.

Sometimes this is modified by the law of demand and supply. To save storage, articles may be sold for less than cost, diminishing the future supply by reducing awards for its production. In the mean time the loss falls on the whole association. On the other hand the demand may exceed the supply as in the choice of dwellings, or the distribution of rare articles. The successful competitor pays irrespective of the cost, increasing the general profit.

In dealings outside, the basis will be the ordinary commercial standard; and from these dealings the value of the frank can be measured in that standard; enabling any member to exchange his credit in franks for a currency available abroad.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.—*Lowell.*

VARIOUS VOICES.

D. M., Dryburgh, Va.—It is with much regret that I writ to inform you that my subscription will expire the last of this month, and as times are so hard with me, I am obliged to discontinue your paper. I have taken it so long I don't know how I shall do without it. I have always found it to be such a pleasant visitor, and has been such a help in leading to that grand, higher life. I hope you and your dear daughter may be spared to do much good; this is the prayer of your true friend.

E. D., Arkansas:—Mr. Walker of New York has sent me a copy of Lucifer. I like it very much, and according to your invitation on last page of copy I received, offering a trial subscription for thirteen weeks, and "some books worth reading" I send you the 25cts for thirteen weeks. Please send it and "John's Way" by Elmina D. Slenker, and if allowed by mail, I will do some missionary work with them. There are many liberals here but they are cowardly; afraid of criticism and the $, and I have suffered at the instigation of the orthodox hypocrites and hypocritical liberals, so am almost "going it alone."

Paul L. Sautter, Phila.:—I have been reading your sex-reform paper and am interested in the new phase of the subject. The legalized marriage institution, which is in vogue all over the world, and which is a relic of barbarism and superstition, never appeared to me so horrible until I read your paper. I know, from the bitter experience of some of my friends, that a promise made by two youthful lovers to love and live for each other, for "better or worse, till death do part," often becomes a damnable lie in a few years. Love, and often friendship, is succeeded by the bitterest hatred, if people are joined together—like Siamese Twins—by Church and State. I realized all this, but did not know the remedy. I am glad to say that I know it now. Free unions, based on mutual attraction, and the right to sever those unions when no longer productive of happiness, will only be possible when women are economically independent. For enclosed dollar send me one copy of "Hilda's Home."

W. B. Bond, Cleveland, O.:—Through the death of the late L. B. Silver of this city the cause of Freethought loses a noble champion. Three days before his death I was called to his bedside and in a voice so weak he could hardly be understood he said: "I am going to die; if any man says that I have renounced infidelity, tell him it is a lie."

His end was peaceful. He simply fell asleep, not in Jesus, but in a sleep that knows no waking. What a contrast is this case with those described lately by that flowery liar, Talmage, who said that "the dying groans of infidels could be heard two blocks away."

If we believed with the Christian that in death we await the call to a life of endless joy, then we could ask:

"Why do we mourn departed friends,
Or quake at death's alarms?
'Tis but the voice that Jesus speaks
To call us to his arms."—

But no. We are convinced that death is an eternal sleep. that death means the blotting out of personality—the final separation from our friends. Therefore we truly mourn. An infidel is one who does not believe in a future existence, an after state of rewards or punishments, therefore he has no fear. The statements that Christians make in regard to the death-bed scenes of infidels are either bare-faced lies or gross misrepresentations. If the Christian is capable of telling the truth in the matter the so-called infidels were only cowardly believers, who after living scandalous and untruthful lives, showed at the last moment their true characters,—that of poltroons governed by fear. They were not infidels.

Subscriber, Wall St. Colorado:—I have an idea, after reading Mississippi Notes, by M. Harman, and that idea is: What is the matter with a band of us going down in the country spoken of and forming a little country town. I don't mean exactly a colony, unless that followed later, but a little town where we could all make a living, sort of co-operatively, get out Lucifer, enlarge it, and generally live under less of the spur of life than we are most of us now doing. Where we could build up a town, where there should be no compulsion, but where that which seemed most advantageous to each and all should be allowed. Where the town's motto should be John Stuart Mill's definition of morality: "The greatest good of the greatest number, with the least possible injury to any". In the region your father writes concerning, it seems to me that a number of people might dwell who, without having any rules or compulsion, or anything that would conflict with the laws, could still live a much more happy and enjoyable life than we are able to do now. When I write about this I am not thinking about sex matters; I would leave that to take care of itself, according to reason and sense, but such a town would give us a chance to hear more lectures, and to study sexology better than we now can for a multitude of reasons. For myself I decidedly do not believe in promiscuity or variety, so that in making the proposition I am not prompted by sensuality, but I do think that on the correct solution of the sex question much for the weal or woe of humanity depends, and I think that sexology plays enough of a part in our life to make it worthy of being taken up as a special study. I think it is worthy of it, and the community I am thinking of would be more in the nature of a college for the study of sexology, without any features such as made Oneida obnoxious, than a "free love colony." I think such a community might do considerable good, be very helpful, and yet not be more "licentious" or "sensual" than is any other community in the country. What do you think of the idea?

[Our Wall Street Colo. "Subscriber" has so nearly voiced my own views in regard to plans and general objects of a co-operative group, or of co-operative groups, in Mississippi or elsewhere, that no special comment seems needful from me, at this time and place. I would only add here that so much depends on *starting right;* so much of success or failure depends on right location and on right selection of co-operators, that I would strongly recommend taking plenty of time in exploration and in correspondence with those who propose to join the group.

A "bureau of information," a "correspondence bureau" with headquarters at some central point, would seem to be in order. Letters like that of "Subscriber," with real names and post-office addresses, might be passed around from place to place and from hand to hand, so as to avoid taking too much space in our "Morning Star." M. H.]

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound boards. Price, 20 cents. Address Moses Harman, 167 Carroll Ave., Chicago.

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The Two Battles Contrasted.

Ay, that is a story that takes one's breath,
How the men rode out in the face of death.
Rode as calmly as fishermen may
Who haul their nets at the break of day.

But never was fish net hauled in the weather
That rifle and cannon and shell together
Rained on those sailors, who drew from its bed
The wise sea serpent and crushed its head.

Heroes of war are they! Song and story
Shall add their names to the list of glory;
But where is the story and where is the song
For heroes of peace and martyrs of wrong?

They fight their battles in shop and mine;
They die at their posts and make no sign,
And the living envy the fortunate dead
As they fight for a pittance of butterless bread,

They herd like beasts in a slaughter pen;
They live like cattle and suffer like men,
Why, set by the horrors of such a life,
Like a merry-go-round seems the battle's strife.

And the open sea, and the open boat,
And the deadly cannon with bellowing throat,
Oh, what are they all, with death thrown in,
To the life that has nothing to lose or win—

The life that has nothing to hope or gain,
But ill-paid labor and beds of pain?

—*Ella Wheeler Wilcox.*

Do They Really Desire Equal Rights?

In the "Woman's Journal" "H. B. B." says:

"Every week the papers give sickening details of assaults upon wives by husbands, often with intent to kill. The latest case is that of one Kelley, who, having compelled his wife to separate herself from him by a long series of brutalities, was in the habit of taking from her by force her scanty earnings as a waiter in an eating house. This poor woman, respectable and industrious, was thus kept in a condition of semi-slavery. Last week for some reason she did not receive her wages as usual and when the brutal wretch waylaid her and demanded money she had none to give him. Infuriated by the disappointment, he stabbed her to death. Now why did this man select this particular woman as the object of attack? Because public sentiment has not yet wholly outgrown the barbarous notion that the husband owns his wife; that he has a vested interest, so to speak, in her person, property, and earnings; that he is the 'head of the family.' The law, it is true, no longer recognizes a husband's right to his wife's earnings as formerly, yet even now it does not protect the wife from her husband's tyranny as it would protect her against that of any other man. This idea of masculine supremacy dies hard. It is intrenched in constitutions and laws which are made, maintained, and administered solely by men."

True; but would the conditions be improved if the positions of men and women were merely reversed? It would almost seem so; for "H. B. B." expresses his faith in feminine legislation in these words:

"In sober truth, the men who oppose or deny women the suffrage are responsible for wife-beating and wife-murder. For nothing would so avail to put an end to these brutalities as the recognized legal and political equality of women."

But if legislation is all that is needed, why do not the laws against wife-beating and wife-murder, now on the statute-books, protect women? If we desire to get at the roots of the evil we must strike far deeper than the superficial political status of women—we must strike at the morally-enforced ownership of each other by men and women in the marital relation. So we must ask, Do the women who battle for the ballot really seek only equality of opportunity with men? Do they not demand that woman shall have not only the opportunity to earn wages and retain them for her own use, but also the right to demand a share of her husband's earnings? Is it not true that the average woman believes she has "a vested interest, so to speak, in the person, property, and earnings" of her husband? And if she has this interest in him, why should he not have equal interest in her?

Neither man nor woman should submit to invasion by wife or husband any more readily than to invasion by any other woman or man. And when men and women have their sense of justice developed sufficiently to respect the rights of others, and courage enough to defend their own rights, there will be no need of legislation by either men or women. L. H.

Criticisms and Comments

BY C. P. HUNT.

The single tax people are continually telling about the will of God as regards the land. It is doubtful that they believe what they say, but they think the rest believe it. God wants every man to have land, but they never tell why he allows his will to be disregarded by the landlord. One lecturer at the Single Tax Club recently said God waited 500 years for the French revolution. Well then if we want to be god-like, and view with complacency vice, cruelty, misery and injustice, let us hold our jaws and wait.

* * *

Zarathustra looked upwards, and lo! an eagle swept through the air in wide circles, a serpent hanging from it not like a prey but like a friend; coiling round its neck. "They are mine animals" said Zarathustra and rejoiced heartily. "The proudest animal under the sun and the wisest animal under the sun have set out to reconnoiter. Let mine animals lead me.—*The Eagle and the Serpent.*

Unless the snake was the eagle's prey the eagle was violating the egoism advocated by the editor of "The Eagle and the Serpent." This eagle would represent the fool people who carry on their backs the wiseacres who hoodwink them. This principle would rank the mountaineer with the tourist on his back—both as true egoists.

* * *

On the streets of Chicago there may be seen "salvation"

soldiers holding banners inscribed with a plea for some special class of indigents, with an iron box attached to the banner in which the public may drop lucre. What do these pious beggars do with the money collected? To whom is the accounting made? What good do they perform besides the annual thanksgiving dinner? There is a suspicion that these beggars are an aggregation of skates who cannot get their living any other way, and if the truth were known the "army" will number more people than those helped to a meal once a year.

* * *

Mr. Robert G. Ingersoll is the Voltaire of America. He has destroyed superstition but he is not much in economics. Where is the Rousseau to supplement his work with economic reform? I believe his name to be Henry George. Mr. Ingersoll has taken another step, and says women must be free, so that poor people will stop filling the earth with knaves, fools and cripples. This is a very good reason, but there are those who say woman should be free because she is entitled to it. A joke at the ten-twent-thirt theaters runs to the effect that a woman attended a circus, and was approached by a friendly bear which put his paws on her shoulder. She afterwards gave birth to a boy with "bare" feet. Certainly; also bare hands, bare body and bare mind. Whether rich or poor, this babe was blank on which environment is to write. Place the rich babes in the conditions in which the poor are raised, and they will become vicious just as the poor do now. Make women free tomorrow and the slum children will not be one whit better than before. The remedy is free women, free men, free land. The last is not the least.

* * *

SCENE: Chicago, A. D. 1899. Enter Street Car Supt.: I hereby give notice that on Saturday next I will lay tracks across Washington Bd. at Kedzie Ave., and will use force if necessary.

Park Commissioner: In reply I would say that the police will be on hand at that point and you will be prevented from doing so, by force if necessary.

There are Anarchists who "turn the other cheek also," and others who oppose law by force, or who gain their ends by force in the absence of law. The historian would better stir himself to get definitions for future use.

Superlative Prudery.

BY JAY CHAAPEL.

To what heights religious ignorance and prudery will go is astonishing in these days of material progress. What a pity that religious, or rather anti-religious and humanitarian progress do not keep pace with their sister.

Three or four, perhaps more, years ago, some Principals of the Brooklyn, N. Y., schools, with one James Cusack of School No. 17 as leader, made the profound moral discovery that there was great immorality and wickedness in Longfellow's poem, "The Building of the Ship." It was so terribly immoral and erotic to those prurient keepers of public morals that they called upon William H. Maxwell Sup't of Public Instruction and asked him to expunge it from the list of studies. Those devout Solons claimed to have found portions of that, to me, admirable poem, entirely unfit for children to read.

The Superintendent, with practical good sense, and no doubt purity of mind, (as those teachers evidently were not) only laughed at the silly charge against one of the world's grandest poets, of writing vicious poems. "Why," said he "if it comes to that, every edition of Shakespeare should be burnt, and Byron's works buried a mile deep."

The whole poem, these prurient prudes, said was bad, but the following special passages describing the launching of the ship were very objectionable and demoralizing.

"And for a moment one might mark
What had been hidden in the dark,
That the head of the maiden lay at rest,
Tenderly on the young man's breast.

"She starts—she moves—she seems to feel
The thrill of life along her keel,
And, spurning with her foot the ground,
With one exulting, joyous bound
She leaps into the ocean's arms!

"And lo! from the assembled crowd
There rose a shout prolonged and loud,
That to the ocean seemed to say,
Take her, O bridegroom, old and gray,
Take her to thy protecting arms,
With all her youth and all her charms!

"How beautiful she is! How fair
She lies within those arms, that press
Her form with many a soft caress
Of tenderness and watchful care!"

I think I am warranted in calling those pedagogs "vulgar" though I do not know them personally. I would do no person any injustice, but it is time to speak plainly and strongly when bigots saturated with ages of false modesty and tyrannous cruelty attempt to suppress free speech and imprison men and women more intelligent, cultured and moral than they. We need a dozen Lucifer's to storm the castles of ignorance and superstition with mental shot and shell each week. In the meantime it is the duty of every subscriber to Lucifer to try to get another among their friends, thereby helping the cause of justice and making the burdens of the editors more easy.

Instruct The Children

Helen Graham, in "Freedom."

A lazy habit of thought is a most deplorable one. How many vital, creative brains produce just a successive panorama of scattered, aimless thoughts. Such brains do not think systematically, or logically, and can not do so without the most careful training.

When children begin to reason their little brains should be guided into a logical method of thinking. It is so easy to steer the baby efforts, but so hard to break a habit.

Little Wilbur climbs on my lap, and pulling out my watch, listens to the lively ticking. Lifting his calm, gray eyes to mine he says, "Aunt Nell, what makes your watch tick?" Already, the active mind is looking for the cause of this effect, and I will encourage the effort. I open the watch case and show him the spring and the wheels and make him wonder still more. He will not understand, as I explain what I know of it; but he will have seen something new, and the active brain will have more food for thought. This is better than telling him "there's a cricket therein."

There is much to be admired in the little boy, who, after studying the anatomy of his little sister's ear wondered if "the holes go clear through," and wanted to stick a pencil in to find out.

We who understand something of the power of thought and of what importance it is to think rightly—logically—should not allow our children to form wrong mental habits. We can surround our children with strong, health-giving and living thoughts, but we can do more by also helping to form correct habits.

"Habit is a cable; we weave a thread of it each day and it soon becomes so strong that we cannot break it."

Those of us who have had to train ourselves to think logically in after years will know what a task it is. I have started to think out some problem of life, or tried to explain some of the science of mind, to some one, and have had to give up in despair, or have even doubted the truth, sometimes, owing to my inability to get at the foundation of it and follow it up to the height.

One thing that is detrimental to right thinking and independent opinion, is the reading of much fiction. A succession of thrilling scenes is thus brought before the mind, to stir the sentiment and imagination, and after this the brain cells crave this stimulation and are loath to think cool, reasonable thoughts, without such sensations accompanying them.

When I was a girl, I used to curl up in a big chair, with a good book, and go, with my body and soul, through all the adventures of the hero, or heroine. My imagination was exerted to the utmost, and then, when my mother asked me to attend to some household duty, or I had to stop and go to school I was as the drunkard, from whom the tempting cup has been snatched, and went about my duty with a sulky face and depressed spirit. I never could tell the stories that I read, for I could not remember them. I merely read for the momentary pleasure of it.

I would rather see a child, or a man, with a good logical, practical thinking apparatus, and unable to read, than to see him with a knowledge of seventeen languages, but unable to form a clear opinion of his own.

As a rule, man is a more logical thinker than woman, because in past ages, it has been considered unnecessary for women to think; and it has been the pride and boast of men to think systematically. And since the beginning of time, that which ministered to the pride and admiration of man or woman, in self, has prospered. We all love ourselves and wish to be all that we can, so let the women be logical.

Women often arrive at conclusions which are based on the broadest wisdom, but are unable to see this base, and tell "why." I knew of a minister who, after preparing his weekly sermon, always read it to his wife for criticism. This lady often single out some particular passage and remark that she would omit that, but when asked why she could not tell. But the minister, like a worthy gentleman, would leave it out, and he said that afterward he would almost invariably see a reason, and a good one, for doing so. Women may have the sixth sense—that of intuition—but they may as well have the reasoning ability that should go with it. Let us think with a purpose.

"The Truthseeker"

The July number of this interesting journal (published in Bradford, England,) contains:

Portrait and life sketch of Malfew Seklew; "The Disadvantages of Wealth," an Open Letter to Lord Roseberry; "Egoism," a Criticism of Nietche, by William Francis Barnard; "Demi-Gods Demi-Damned, or Haloes Hoodood," an estimate of the work of Henry George, who in the opinion of the writer, Malfew Seklew, "was a great man unfinished—nipped in the bud—he never blossomed." "His reputation, like the future of the Single Tax." Mr. Seklew furthermore remarks, "lies in the past."

"Monogamy and the Survival of the Fittest," is a plea for monogamy, by M. D. O'Brien, who believes that a fair picture of a society in which monogamy does not prevail is drawn by himself when he asks us to look at "John Jones, who has indulged himself so freely in sexual variety that he has become the father of fifty children by just as many different mothers. Each of these mothers has on the average four or five other children by just as many different fathers." Whew! what queer people they do have in England! Wonder where all those babies were hidden when I was over there?

"Secularism vs. Anarchism" is the title of a controversy between Walter C. Hart and W. Mac Queen, and there is a symposium in which six writers tell "Why I am a Socialist."

There are other contributed articles, by J. Blair Smith and Ragnor Redbeard.

The editorial trend of thought is illustrated in the following extracts from "Notes and Comments:"

Free discussion has triumphed in France. Dreyfus is on his way home, Picquart has been exonerated and released, Paty du Clam is detained, the unspeakable Esterhazy has confessed himself the author of the Bordereau, and now nothing remains to be done further than the complete exoneration of Dreyfus when he arrives, and the punishment of the real culprits. Zola, Jaures, and the newspaper, "L'Aurore," in conjunction with other lesser powers, took the matter up about two years ago, and by dint of persistent agitation, in the face of the gravest dangers, forced the issue in which we are so delighted today. A free press and free speech have won this notable victory in France. Where these are we may accomplish all things; where they are not it is surely darkness and death."

L. H.

What Can We Do?

BY INA CHAMPNEY.

This is a time in the world's growth when every one living with his eyes open must question.

At the present time the writer is living in a flat in a crowded tenement house in a southern city. Not a very desirable situation, but an excellent one in which to view the various forms of human life and character. And what do we see? Above all else, miserable, suffering, struggling souls; working men reduced to mere shadows of what they might be or even have been, men cramped, pinched, down-trodden slaves to the wealthy, driven nearly to desperation by poverty.

Yet, are not these laboring men the producers of the country, the men the whole race is dependent upon? Every day's work of the laborer represents $7.00 or $8.00 of wealth to the country and he gets $1.50 or $2.00 of this wealth. Where does the rest go?

Here we see large families only half supported. How can they be well provided for with the father earning such paltry pay? We see perhaps an older daughter working at hard, confining labor for $3.00 a week or even less, vainly trying to keep together the bodies and souls of the younger brothers and sisters. Here are dozens of half fed, half clothed, neglected little mortals, each a pitiable sight for a so-called civilized, a wealthy country.

Look here and see the young girls just entering the delicate years of womanhood, being made household drudges, who will work themselves into their graves before they are twenty. Or perhaps worse, live and sometime marry for support, in expectation of easier, happier times only to be a repetition of the slave and child bearing machines that their mothers were before them!

Again, too, we see an ignorant young woman—a hero worshipper—who blindly, passionately, falls at the feet of a U. S. soldier—man slaughterer—only to rise again finding herself in hopeless misery as she believes, an outcast, shamed and disgraced for life. Here she is homeless, penniless, driven from pillar to post, no rest for her aching heart, no sympathy, no respect. What is she to do? Think of the anguish of this woman's heart. Think of—the child, what will it be?

O, that I could make a home for such girls, where they could be nursed through their trials by free, radical people, who could gently and wisely lead them to see they are not disgraced; but that they can again face the world and gain its respect by their true, noble lives. They would, through this experience, see and master their ignorance; thereby becoming the true and able women to aid others suffering with the like disease—ignorance.

What is to be done, I ask, to better these deplorable conditions? Are not these little children, these young men and women the ones to enlighten and educate? Is it not this rising generation that must be reached, and taught the mysteries of life? But how? Education is so slow and the children multiply so fast. If reproduction could cease for a time, or could we have only desired children, there might be a more hopeful prospect of educating the countless thousands of ignorant sufferers. As this cannot be the case we must deal with the world as it stands today.

There are no new questions asked, no new thoughts expressed in these lines, nothing but what our thinkers are constantly thinking of and pondering over, and still the all important question remains unanswered.

Some writers have so confounded society with government as to leave little or no distinction between them; whereas they are not only different, but have different origins. Society is produced by our wants; government by our wickedness.—*Thomas Paine.*

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Costly Patriotism.

If our Morning Star can do a little toward building up a public sentiment that will forever abolish our present insane and barbarous method of celebrating the holiday known as the "Fourth of July," I for one will regard the time and labor well spent. In last issue some statistics were given in relation to our late carnival of noise, of burnings of buildings, and of maiming and killing in "honor of the flag." Referring to its own statistics in regard thereto the Chicago "Tribune" of July 10 has this to say:

"Since that publication the exchanges from all parts of the country have been carefully scrutinized to make the list as accurate as possible. The number of killed, 33, corresponds with the first report. The number of severely injured is increased to 1,962. The details are as follows: Cannon crackers, 646; toy cannon, 379; fire crackers, 309; powder explosions, 243; revolvers, 189; toy pistols, 110; gunshot wounds, 31; fireworks of various kinds, 55. Some of these victims will go through life without eyes, some without arms, some without legs, and a large number with mangled hands. The list includes only those who were sent to hospitals, or treated at home by doctors. It is probable that a complete list would record between 4,000 and 5,000 victims of the present senseless style of celebrating the Fourth of July. Another year should witness a reform, though how it is to be brought about is not clear, since the ordinances already on the books are deliberately violated and no effort is made by municipal authorities to enforce them. It is probable the idiotic business will continue until the list of mangled and slaughtered reaches the dimensions of a battle; then something may be done."

An occasional holiday, or day of rest and of rational recreation, is certainly desirable and commendable, but a holiday spent in a way to produce results such as these is one of the most convincing arguments to show that we, as a people, are living on a plane of development not far removed from the savage state. The statement of the "Tribune" that no effort is made to enforce the "ordinances now on the books," in regard to the use of dangerous explosives in celebrating "Independence day" is proof that only through an improved or enlightened public sentiment can the evils named herein be mitigated or abolished.

How many of Lucifer's readers will join in the effort to make an end of this wickedly wasteful and murderously destructive nuisance?

Impotence of Law.

John J. Ingalls, for many years United States Senator from Kansas and for a time president of the American House of Lords, is credited with the following utterance in regard to "trusts:"

"The trust is a public enemy. It deliberately raises the price of the staples of every community for the selfish purpose of increasing its unlawful gains. It destroys competition. It restricts trade. It menaces the life and health of its employes. It should be outlawed, so that its members and its property could be dealt with as we deal with the rattlesnake, the tiger and the mad dog. The laws are ample for the destruction of such monsters, but their penalties are not invoked. We all know why Capt. Oberlin M. Carter, a convicted felon, who disgraced the army and dishonored the flag, is still at large, drawing pay and rendering no service. By and by the lamp post and the torch!"

This opinion well illustrates what has been known to all thoughtful observers, namely that laws are powerless as against the owners of combined capital. Plutocracy rules, with law or against law.

But a man of Mr. Ingalls' age and experience ought to know better than to invoke the power of the unreasoning mob as a cure for plutocratic greed and lawlessness. He ought to know that nothing can avail to cure or remove the evils of aggregated wealth in the hands of the privileged few, but a public opinion that will demand the repeal of all laws that make such aggregations possible. Law is powerless for good so long as public sentiment is with the law-breakers, as now. Ex-Senator Ingalls himself, not many years ago, before a large audience in Topeka, Kansas, while declaiming against millionaires, frankly admitted that what troubled him most was that there was not just one more millionaire—himself!—and the applause that followed showed that his audience echoed and endorsed the rascally sentiment.

Great is demagogy, and J. J. Ingalls appears to be one of its prophets.

M. H.

The New Feudalism.

When Alexander Hamilton and his reactionaries succeeded in heading off and lassoing the movement towards equal rights for all and special privileges for none—that is to say, when the friends of imperialism, the enemies of human liberty and equality in the so-called constitutional convention of 1787-9, succeded in practically nullifying what had been gained by the seven years war with Great Britain, they probably did not foresee or fully understand what they were doing. They probably little suspected that the seedling they then planted would in future years grow to a tree that would overshadow all the land and thereby impoverish if not destroy all the trees of liberty that had been planted in this country by Patrick Henry, Thomas Paine, Thomas Jefferson, the Adamses, et al., and that had been nourished by the blood of freedom-lovers through all the years of conflict with King George and Lord North.

Do I need to name the tree that now overspreads the land, and like the deadly Bohun Upas, blights and withers all upon which its baleful shadow falls? By some it has been fitly named the "New Feudalism;" in plainer language *corporate capitalism!*

Chief Justice Marshall thus defines a corporation: "An artificial being, invisible, intangible and existing only in contemplation of law. Among its most important properties are immortality, and, if the expression may be allowed, individuality, properties by which a perpetual succession of any persons is considered as the same and may act as a single individual."

The leading article in the June number of the "Legal Adviser," written by "Benjamin A. Richmond, of the Maryland Bar," has this to say of these law-created personalities known as corporations:

"If, unlike the feudatories of the past, they do not make and unmake kings, yet like them, they do make and unmake all that stands to us in the place of kings. There is not a council board of government, whether of the executive, the judicial or the legistative departments, to which they have not forced their way and in which their power is not successfully exerted. There is not a financial, commercial or political undertaking of any magnitude or importance of which they are not either already in control, or must be reckoned with as controlling forces. Availing themselves of the liberality of our sovereignties, they have grown and swollen, until they have set themselves up as imperia in imperi, and have become the final repositories of all our powers and the arbiters of all our fortunes. By the granted charter they have been given more than lease with primogeniture in descent; they have been given life with immortality. By their franchises they have been given more than landed wealth upon which to gather retainers; they have been given the right and a convenient means of integrating all properties in mighty nuclei to which gravitate and around which cling and cluster more organized potencies than were ever boasted by England's greatest baronies.

Elsewhere Mr. Richmond says: "Sociologists are fond of speaking of the feudal state as being followed by the capitalistic age. But I am convinced that this is but a change of names for very similar things. Feudalism was based upon capital, but nearly all the capital then was land. Charterism is based upon capital embracing all other wealth as well as land, and of which the land now forms only a conspicuous part. Feudalism was adapted to warlike times and a warlike people. Charterism to peaceful times and commercial people, but both alike to the ultimate control, through capital, of the people. Discarding outward form and looking to inward final purpose and result, in substance, I see no other difference. We have banished the knightly captains of the feudal tenantry and in their places we have set up the skilled lawyers to lead and guide the organized hosts of our trusts and corporations."

While the evils of the "New Feudalism" are shown up in vivid colors by the writer in the "Legal Adviser" he does not propose any remedy. This, as a lawyer, could scarcely be expected of him. The interest of the legal profession is not the abolition of law-created personalities, or powers, but rather their increase. Among other things, showing the trend of his thought, he quotes Goldsmith's lines:

> "That those who think must govern those who toil;
> And all that freedom's highest aim can reach
> Is but to lay proportionate loads on all."

But whether we agree with his conclusions or not the article or essay is a valuable contribution, from the standpoint of legality and history, to the study of that gigantic and apparently almost omnipotent power in American politics, in economics and even in social life, variously known as the corporation, the trust, the capitalistic combine, etc. I therefore recommend our readers to send ten cents to the Mills publishing Co. of Denver Colo., for a copy of Vol. II. No. 10 of the "Legal Advertiser," —a monthly magazine devoted, as the name indicates, to matters of interest to lawyers and to those whose business requires them to keep posted in regard to laws and their administration.

M. HARMAN.

A Free Paper.

BY H. M. PARKHURST.

Referring to my series of Sociologic Lessons, the publication of which has been suspended during your absence, you say in a private letter to me:

"The natural legitimate inference conveyed by a weekly iterated lesson is that these represent the views of the paper; that they are the boiled down opinions of the editor on economic and sociologic questions, or that he adopts them substantially, else he would not give them the prominence of a long-continued series."

What I mean by a free paper is one which not only attempts to teach the ideas which the editor has himself adopted, but which is ready to allow its correspondents to teach the ideas which they have adopted, provided it is done in a way not to occupy too much space, not infringing on the rights of others by personalities, and expressing the ideas in a reasonably intelligent way. If you should have a correspondent who had studied out a new system relating to matters of common interest, it ought not to be necessary for him to explain it all in advance to the editor, and convince him that the theory is undoubtedly correct before he can begin the publication; and it ought not to be necessary for the editor, every time an article is sent to him for publication, to ask himself whether he can endorse everything stated in that article, and if not to refuse it publication or else to print it with a disclaimer. Garrison used to publish in the "Liberator" a column headed "Refuge of Oppression," to which he consigned chiefly extracts from other papers stating things which he objected to. A free paper ought to have at least a portion of its space devoted to a "Refuge for Free Speech," where writers who have what they consider new light to bring can present it without the inference you suggest, in the hope that among the readers of the paper there will be some minds ready to receive it. I do not claim in the Sociologic Lessons to give the boiled down opinions of anybody but myself and however useful they may be to the few who will take pains to study them, I do not ask or expect any one to accept them as a whole. If the little space they occupy may bring a spark of light to here and there a reader, that is a sufficient justification for their publication in a free paper, even if the editor differs from my views as much as I differ from his.

REPLY.

Yes, I fully agree that "a free paper ought to have at least a portion of its space devoted to a 'Refuge for Free Speech'" and that "it ought not to be necessary for the editor, every time an article is sent to him for publication, to ask himself whether he can endorse everything stated in that article and if not to refuse it publication or else to print it with a disclaimer." In proof that such has been the principle of action adopted and adhered to by myself in the publication of Lucifer it will perhaps not be considered amiss that I remind Friend Parkhurst that one of the articles for which I was indicted in the Kansas federal court was written by himself; an article that I neither approved nor disapproved, but inserted solely because I thought it might "bring a spark of light to here and there a reader." In good sooth I verily believe that few publishers in the United States have risked more or suffered more in defense of free speech than I have done, or than I am still willing to do. I have never, so far as I know, refused to print, and to print fully, any article—detached from and unconnected with a *series*,—that my critic has sent for publication, but a series of articles under the same heading and stretching out apparently "to infinity and beyond," is certainly a very different matter.

This, then, is my offence: "the very head and front of my offending hath this offence, no more," namely that I respectfully decline to print in each successive issue, for months and years, a brief, condensed, "Sociologic Lesson" without knowing before undertaking the apparently unending task, what the lessons are to contain, and when and where they are to end.

These "Lessons" have already been running, not continuously, in Lucifer for four or five years. They have not had "the right of way" over all other matter, but if printed in every issue they certainly would convey that impression to the reader, and it is because I wish to avoid such impression, rather than because I object to the opinions inculcated, that I have respectfully declined to continue the publication in the consecutive and piece-meal manner desired by their author. Not the matter but the manner—the interminable series—is the point of difference between Lucifer's venerable and efficient friend and helper, Henry M. Parkhurst, on the one hand, and on the other its very fallible editor,

MOSES HARMAN.

How Do the Marys Feel?

Once there was a widower, left with three children, who concluded, instead of re-wiving, to take a bachelor brother to superintend his house, and be, so far as he could, a house-parent to the little ones.

"If you come to me," says Widower John, "I will do as well by you as I did by Mary. You shall reign supreme in my home, and I will lay my fortune at your feet.

"Fortune, where is it?" says innocent brother Bachelor William. "Will you make it over in writing?"

"I mean," says John, explaining, "that I will provide the table liberally, dress you handsomely, get you meerschaums, and canes, and generally do my best to make you happy."

"But that wouldn't do," says Bachelor William. "I have never been considered extravagant in my habits, but I can im-

agine desires to arise which neither meerchaums, canes, nor unlimited credit at my tailor's would wholly cover."

"Oh, don't be afraid," says the widower kindly; "If you learn how to coax as well as Mary did, you will get no end of odd change to spend in your little vanities. You are my youngest brother, and I have always been fond of you. Just lay your sweet hands in mine and trust to me."

"It wouldn't do," says William; "it would kill my self respect. I would rather have $50.00 a month at my own disposal than $500 dribbled out to me for the asking."

"I am disappointed in you, brother," said the kind widower. "I had thought there was such a beautiful fraternal relation between us that you would be above caring which of us held the money. Mary didn't mind."

"Are you so sure of that?" said the bachelor brother, thoughtfully.—*Mrs. Eliza Sproat Turner, in Working Woman's Journal.*

Mutual Helpfulness.

This world is the nurse of all we know;
This world is the mother of all we feel

. . . .

See the mountains kiss high heaven,
And the waves clasp one another;
No sister flower would be forgiven
If it disdained its brother.

The fountains mingle with the river,
And the rivers with the ocean;
The winds of heaven mix forever
With a sweet emotion.

—*Shelley.*

"Legends of the Patriarchs and Prophets."*

Here are a few holy and divine facts compiled from Baring-Gould's "Legends of the Patriarchs and Prophets." These legends are just as historically true as is the Bible version, and have had just as faithful believers:

After his fall Satan took four wives and each became the mother of a host of devils.

The body of Adam was so great it would reach the Seventh heaven. The tree of life was so broad at base it would take a good walker five years to march around it.

At the marriage feast of Adam and Eve God made a table of precious stones, and each gem was one hundred ells long and sixty wide, and this table was covered with costly dishes.

Eve is said to be the first woman author and she wrote a book of prophecies dictated by the angel Raphael.

When Adam was created he was like a beast, coarse, rude and inanimate. From Eve he received his upright position and his spirituality.

After the flood Sakechak wanted some earth from the bottom of the abyss, and said, "send a female because women are quicker and more searching than men," and this reminds me that those who employ monkeys to gather cotton in the south, take the females because they pick more and cleaner cotton than the males do.

Adam had thirty sons and thirty daughters by his wife Eve, and when God inquired how many children he had he was ashamed of having so many girls, and said, "thirty sons and twenty-seven daughters." But God could not be deceived and took three of his fairest daughters and made elves of them and they were good and holy and did not perish in the deluge but were saved in the ark.

The serpent was formerly queen of all creatures. She had a head like rubies, and eyes like emeralds. Her height was that of the camel and the most beautiful colors adorned her skin; and her hair and face were those of a beautiful maiden. She was fragrant as musk and amber and her food was saffron. She was created 1000 years before man and was Eve's favorite companion.

Eve tasted the forbidden fruit and found it so delicious she gave some to Adam. He was afraid to eat it and Eve offered it to him three times a day for eighty years, then seeing it had not injured Eve, finally Adam ate it. His heaven-sent raiment slipped from him and his crown fell from his head; rings from his fingers, and he and Eve became naked, and their fallen garments reproached them:

"Great is your misfortune! Long will be your sorrows; we were created to adorn those who serve God; farewell till the resurrection."

The throne recoiled, saying, "Depart from me, ye disobedient ones," and all the inhabitants of Paradise turned their backs on the pair, and prayed God to remove them.

There are nearly 500 pages of these interesting legends and they are well worth reading and preserving.

*Bound in cloth; gilt tops, price 75 cents. For sale at this office.

A Story With a Moral.

The conversation at a dinner-table turned on Spiritualism. Said one of the guests. "I heard the other day of a seance at which a woman appeared to her husband.

"'Is that you, 'Arriet?'

"'Yes, it's me,' ungrammatically replied the deceased.

"'Are you 'appy, 'Arriet?'

"'Yes, very 'appy.'

"''Appier than you were with me, 'Arriet?

"'Yes, much 'appier.'

"'Where are you, 'Arriet?'

"'In 'ell!'"—*Freethinker.*

There are more clever women in the world than men think for; our habit is to despise them, we believe they do not think because they do not contradict us, and are weak because they do not struggle and rise up against us. A man only begins to know women as he grows old; and for my part my opinion of their cleverness rises every day of my life.—*Thackeray.*

If a woman under the influence of importunity and a desire or a home, marries one whom she does not fully love, that woman has committed adultery and a crime, yet more against posterity. Or if at first she did love her husband and subsequently, for sufficient, deep-seated and uncapricious reasons, loves him no longer, but loves another instead, and does not take that other to be her husband, she is then guilty of being both a prostitute and an adulteress.—*A. J. Davis.*

The address of the Publisher of "Little Freethinker" is Lock Box 67, Cramer Hill, N. J.—not Camden, N. J. as recently stated in Lucifer.

VARIOUS VOICES.

H. J., Abilene, Texas:—Please send me Ida Wells Barnett's "Lynch Law in Georgia." Find stamp enclosed. I see in Lucifer it is for free distribution. I am reading every word Lillian writes on that subject, for I know that every word she writes is an expression of honest conviction, but it is a most delicate subject, and a problem of all social problems the most difficult of solution.

G. B., London, England:—Your beautiful present, J. Wm Lloyd's poems, came to hand today. It is "a thing of beauty and a joy forever" as a book—certainly the prettiest specimen of a booklet I ever saw. I like Lloyd. I had a long correspondence once with Mr. —— anent the merits of J. W. L. —— is (or was) unfortunately too rapt in the contemplation of England's greatest writer to consider any of America's workers and thinkers. . . . . I was glad to learn from the Light-Bearer that your father is back again at his old post. . . . . News is plentiful enough in England; there is a big "vineyard" still, and I think the laborers are not all dead but many are sleeping.

W. S. Jones, M. D., Oakland, Ky.:—I have just received a sample copy of Lucifer with which I am very much pleased. I

want to read it more, and I enclose money order to pay for six months' subscription. I am fully in accord with you in the remarks you make on "Fourth of July" celebrations. There can be no doubt that such demonstrations clearly indicate a rude and barbarous element in the people of our own Christian America which is continually being encouraged by utterances from the daily press, and also from the religious press, and even from the pulpit. I am truly glad that you have come out so plainly and emphatically in opposition to this rude and warlike custom, and also in opposition to the treatment the American people are giving the Filipinos.

R. T., San Andreas, Cal.:—With others I am glad to welcome you back again to the editorship of Lucifer, though I would say that your daughter has managed admirably in your absence. I trust that her little girl has fully recovered. We look upon Lucifer as one of the best papers we take, and could I have been brave enough to have lived the life of God's freedom during part of my life might be a happy and contented woman now. How the inner woman warred with the outer. How the inner said go ahead, how the outer, the mother grundyism said: "No, it was not right." I send you $2.25; $1 for another year's subscription; $1 for "A Cityless and Countryless World" to be sent to my father, and twenty-five cents for postage.

J. B., Edinburgh, Scotland:—I greatly enjoyed the leading article of 761 by Mary Brundage on "Jealousy as a cause of Crime." It gives expression to my thoughts in a superior literary style. It is true, jealousy must be conquered if freedom is to rule or come into practice; but it requires a severe struggle to uproot the teaching and feeling of a lifetime. . . . The Land Question in the shape of taxation of ground values for City and County purposes, has been to the front during the election of two new members of Parliament, Dewar and M'Crae to replace the two who died in the same week,—a very unusual thing. You know that the two reforms I am interested in most are Land Value Taxation and abolition of all other taxes,—and the other is the Sexual Freedom idea with abolition of diseases by removing the cause of so many. I think there is little hope of cure for these diseases while marriage and Freemasonry exist; the foulness they cover breeds anew the same troubles from generation to generation. As all truth is co-related so is the stealing of land values (created by the public) by individuals the cause of the other part of our woes. I am a Henry George man and only an Anarchist to a partial extent.

J. C. Patterson, San Francisco, Cal.,—Mr. Dallan Doyle in his able and very interesting pamphlet on the "Emancipation of Society from Government," says: "No mercy, say more, no justice for the poor. And the present cruelties from which there is no appeal, the present hardships from which there is no remedy as a matter of fact, direct descendents of the past, etc."

Is not this taking a rather pessimistic view of present conditions? That things are bad and gloomy there is no denying, but the belief "There is no remedy," arises, I think, from overlooking the cause that has produced these results. It is on account of the people's ignorance that government exists; they are governed because they have not been taught the prime essential that would confer on them perfect individual and industrial freedom. The real and only cause which we see in all civilized countries, of the few rich and many poor, is high interest on scarce money. We meet people who believe we can do without money but that is a mistaken idea. We must have some recognized medium in order to make our exchanges, and whatever that medium may be, whether of buttons, leather, pieces of colored glass or anything else, it would be money. Therefore money is an artificial creation of civilized law, made for the purpose of facilitating the manifold exchanges of an industrious people, and the less commercial or commodity value it has, the better off are the people. For, remember it is the interest that scarce money commands that concentrates the wealth created by the producer into the possession of the non-producer. "Our laws make the dollar the real value and producers and all kinds of property are controlled by its power."

We must teach the people that money is not value; that the things produced are the values. That paper money must be redeemed in gold is founded on a lie, the object being to keep money scarce so that the exploiting class may live in idleness on its interest.

"If producers ever gain their rights it will be by legally controlling the power of money, and not by any combination of labor. No ingenuity in the invention of machinery, no physical force or combination of labor has power to change this wrong" The remedy, which is an abundance of money, only limited by the amount of business, and fixing the amount of interest that can be legally asked for money loaned at not over one per cent, can only be accomplished by the people. By making money plentiful interest on loans is lowered, and as interest falls the wages of labor and the price of all kinds of property would go up. A proper understanding of money and its functions, and the independence which a permanent rise in wages would bring about, would be the death blow to standing armies. For men having steady work at high salaries would scorn the idea of living in a tent at $15.00 per month.

But having the money we could all have our rifles at our bedside to defend home, fireside and society against would-be rulers. For the thrones of the old world, and the governments of the new, rest upon, and are upheld by bayonets in the hands of the moneyless men.

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THIRD SERIES, VOL. III., No. 28. CHICAGO, ILLINOIS, JULY 22, E. M. 299. [C. E. 1899.] WHOLE No. 771.

Poor Human Nature!

I saw a meager melancholy cow,
Blessed with a starveling calf who sucked in vain;
Ere noon he died. I asked the mother how—?
Quoth she "Of every four there dieth twain!"
Poor bovine nature!

I saw a sickly horse of shambling gait
Ugly and wicked, weak in leg and back,
Useless in all ways, in a wretched state,—
"We're all poor creatures!" said the sorry hack.
Poor equine nature!

I saw a slow cat crawling on the ground,
Weak, clumsy, inefficient, full of fears,
The mice escaping from her aimless bound—
Moaned she "This truly is a vale of tears!"
Poor feline nature!

Then did I glory in my noble race,
Healthful and beautiful, alert and strong;
Rejoicing that we hold a higher place
And need not add to theirs our mournful song—
Poor human nature!

—*Charlotte Perkins Stetson.*

"The Punishment of the Vestals."

Under the above title F. J. Gould, writing in the "Freethinker," compares the fate of the Vestal Virgins with the crucifixion of Christ.

The Vestal Virgins were instituted by Numa Pompilius. They took the vow of chastity and servitude for thirty years. "To them was committed the keeping of the holy fire on the altar; and in their inviolable charge were placed wills and other important documents."

Our writer goes on to describe the punishment of the Vestal who had violated her vow:

"If a Vestal neglected any of the smaller duties which the State assigned to her, she was whipped. But the scourge might only be wielded by the high priest, and he must hang a curtain between himself and the virgin whom he chastised. But if a Vestal indulged in forbidden love, and broke the awful vow of chastity, she must needs die. And this was the manner of her death. There was a gate in the wall of Rome named Collina, and near the gate rose a mound of earth, just inside the city. Under the mound was excavated a small cell, to which a flight of stairs gave access. In the cell were placed a bed, a lighted lamp, and a small quantity of provisions, such as bread, water, a pan of milk, and some oil. And thus she who lay a prisoner in the death-cell had enough of food to make her feel tenfold the terror of starvation. When all things were made ready, the Vestal who had sinned against the dignity of Rome was laid in a litter as if she were a corpse, and tied with cords, and her mouth so muffled that she could make no cry. In this guise she was carried through the streets; and, though the streets might be filled with a vast concourse of people, none uttered a curse or a sneer. Though the sun might shine, the sky appeared dark; for the city mourned, and every palace and temple seemed overshadowed with sorrow and shame.

After the bearers of the litter had made a pause in the Forum, they proceeded slowly to the dreadful mound near the Gate Collina. Halting before the little door, they released the Vestal from the bier, and undid the cords. Then the High Priest raised his arms towards heaven, and prayed; but he prayed in a whisper, as if not even the birds of the air should know the disgrace that had befallen Rome. When he had uttered his supplication, he led the veiled woman to the entrance of the house of death, and placed her on the steps. He and his fellow-priests turned their backs upon her as she went down to the cell. When she had descended, they drew up the steps, and heaped soil over the doorway. No man ever saw the Vestal alive again and she saw no man. The earth had devoured her in dread silence. And the fire leaped upon the altar, and was fed by other hands."

And here is his opinion of the tragedy:

"In all the history ever written I can recall no scene more impressive than this of the fallen Vestal. It is far more solemn and affecting than the tragedy of the Crucifixion.

"Why is this? Because in the one case there is a stern logic—terrifying, but magnificent; in the other there is a false sentimentality. . . . Never was it, never will it be, never can it be just that one man should suffer for the ill-doing of another. It may be generous; it may be expedient; it may be heroic; but not just. Either a condemned man deserves to die, or he does not. If he does not deserve to die, neither he himself should suffer nor a neighbor in his place. If he does truly deserve to die, then he himself should bear the penalty, and not a substitute. How can a sinner be made righteous by connivance in an act of injustice? If the Tiber is foul, will it avail to cleanse the Thames? And if the earth has become vile, can the holiness of the stars purge its wickedness? The innocent soul may shriek under the lash for all eternity, but its blood will never wash away the sin of the guilty. 'The sin that sinneth, it shall die.' So spake the Old Testament, austerely and sanely. So also spake old Rome; and when the Vestal went down to her last meal, even she might feel that the doom was just. No babe was made to weep instead of her; no guiltless life was banned for her sake. She fell, and she died; and the thunders of judgment rolled away into the everlasting stillness; and nature could smile as if the principle of Justice had been vindicated."

And this is justice, in the opinion of a Nineteenth Century "Rationalist"! He criticises the story of the crucifixion of Jesus because it was a "vicarious atonement;" yet what was it but a vicarious sacrifice when the Vestal went down to her dreadful death? She was the victim of the ignorance and superstition of her generation. She was an ignorant young girl when allured from her young companions by the promises of honors and glory in store for her, what could she know of the realities of the life upon which she was about to enter?

Then when she had taken the fatal vow, and the days and months and years passed changelessly by, and she grew faint

and weary of the eternal sameness of her colorless existence, if she fell asleep beside the "sacred" fire, "Justice" demanded that she be whipped; if her lonely, starved soul called out for a little of the love and companionship craved by all living beings outraged "Justice" was to be appeased only by her starvation, her suffocation in the cold and clammy cell devised by priestly ingenuity!

In Mr. Gould's opinion the fact that Jesus voluntarily suffered for the sins of others is a violation of justice; but he sees only a vindication of justice in the involuntary martyrdom of the Vestal Virgins. For he says, "The pagan conception appals us; but we acknowledge its justice. The Christian conception first excites our pity and then our abhorrence."

In reading these sad tales of the childhood of our race we find much which appals us, much which excites our pity and abhorrence. But far more saddening is it to find "Rationalists" of the present day whose minds are still so befogged by the superstitions of those dark days that they insult the name of Justice by invoking it in defense of such frightful tragedies as "the punishment of the vestal."

LILLIAN HARMAN.

Combines, Trusts and Amalgamations.

BY R. B. KERR.

"Competition is fast disappearing before the growth of a more powerful principle". "Review of Reviews" for July.

In No. 768 Edgar D. Brinkerhoff criticises my recent article on monopolies and combines. His article is interesting for what it says, but far more for what it does not say. He simply tries to prove that if trusts charge extortionate prices competition may revive; but he does not dispute my main point that combination is the natural outcome of free competition, because it pays men better to combine than to compete.

Within the past six months the United States have witnessed a revolution, compared with which the Revolution of 1776 was a very small affair. On the first of January the industrial system of the United States might fairly have been described as the competitive system; today that system has almost entirely vanished into the past. This change will interest the economic historian for thousands of years, and it is well for us to go over the ground again and see what caused the change.

Some people attribute combination to the gold standard; others to a high tariff; others to land monopoly; others to law. I say that combination springs from the will to combine. Men have found that it paid better to combine than to compete; and men have combined.

There is nothing new about combination; the only thing that is new is the scale on which it is practiced. For ages two barbers in a village have known it was better to fix prices and stick to them than to try to get trade by alternately cutting each other's rates. There never was a village so small that it had not its little Rockefellers and Havemeyers. But now the big Rockefellers and Havemeyers have come upon the scene, and organized the industries of a nation on the principles of the two village barbers.

If the only advantage of combination had been that higher prices can be got by combination than by competition, that alone would have made combination inevitable. But combination, while raising prices, also cuts expenses. The president of the Commercial Travellers' National League lately testified before the Industrial Commission that the trusts had thrown 35,000 drummers out of employment, whose joint salaries amounted to $60,000,000. That means that the trusts have saved their members sixty million dollars a year in drummer's salaries alone. In the old days when there were a lot of rival producers, each establishment had to send drummers all over the continent. Now those rival producers are merged in one vast company and no drummers are needed; for merchants must either send to the trust for goods, or go without. A trust means one office where there used to be a hundred, and one clerk where fifty were formerly required. It means one big factory instead of a dozen small ones; one big steam engine, or electrical plant, or water power, where a number of little ones once did duty. The industrial revolution of last century extinguished domestic manufactories, and established big factories. The industrial revolution of 1899 has simply finished the work. I do not wonder that competition is dead, but I do wonder that it ever lived.

And now, will any man tell me, what on earth has this subject to do with currency, or tariff, or the land, or the law? If men want to sell dearly and produce cheaply when paid in gold, will they not want to do these things when paid in anything else? Does the love of gain depend on the conditions of land-holding? If combinations can be made in the teeth of the laws, can they not be made when there are no laws? As for free trade, that would certainly keep down the profits of the trusts for a few years, until national trusts are superseded by international trusts. But the "Review of Reviews" very pertinently points out that that would not kill the trusts, because the trusts save expense, and under foreign competition the need to save expense would be more pressing than ever. If individual enterprise has no chance against the trust alone, what chance would it have when ground between the upper millstone of domestic trusts and the nether millstone of foreign competition? No; foreign competition will never kill the trusts, but the trusts will soon go to Europe and Asia and kill foreign competition.

We can now form some conception of the future of the industrial world. In the first place, we shall see each branch of industry in the hands of one giant national company, which will be run on the strictest business principles. It will have a president, a board of directors, and a body of shareholders, who will decide by majority vote all questions not left to the executive. All the rest of the people in the industry will be wage-earners.

But national companies will soon give way to international companies. Each branch of industry throughout the world will then be in the hands of one universal company, and it is not likely that the chief executive of many of these companies will live in America. Probably most of the presidents will live in China or India, as these are the most populous countries; and from there they will govern the industrial world.

But even that will not be the end. There will still be about a hundred companies, each headed by a Rockefeller, to divide the world among them; and the world will not hold a hundred Rockefellers. It will soon be found that the amalgamation of different industries will lead to economy, as the amalgamation of one industry formerly did. One power will be used to work the machinery of many industries simultaneously, and one universal office will be found cheaper than a number. The final amalgamation will take place, and the industries of the world will be left in the hands of one universal trust.

But while industrial consolidation has been proceeding openly, another process will have been going on silently, viz, the gradual accumulation of the shares in a few hands. Shares in a great trust are a splendid thing to have, but many people are foolish and spendthrift, and will dissipate their shares, which will be purchased by their wiser brethren. As there will be no opening for any independent enterprise, and no chance for speculation, the spendthrifts will simply fall into the laboring class, and the shares will be owned by an ever-decreasing circle. In time they will all be in the hands of a few men, perhaps a Rockefeller, a Vanderbilt, a Carnegie and a Havemeyer. Then there will be a great game of freeze-out. But the strong man will win, as he always does; some day the shares will all stand in one man's name; and the industrial system will have worked out its inevitable destiny. One man will own the world, and all the others will be his wage earners.

To attain this result, however, one condition is indispensable. There must be absolute freedom. Only under absolute freedom can we have absolute centralization and the annihilation of all individuals but one. Everybody must be free to compete against the universal trust; but of course nobody will be able to do so, for the trust will be able to sell cheaper than anyone else could possibly produce. Finally, every child will have to be taught the sacredness of freedom of contract, and the glories of free competition. The greatest of crimes will be to write or speak a word against liberty. Golden statues of Benjamin Tucker and Edgar Brinkerhoff will stand at every street corner, and a thousand Bedloe's Islands will be crowned with monuments to liberty, to keep the world in subjection to its Chinese master.

Such is the only conceivable outcome of free competition.

What Social Freedom Implies.*

Social freedom declares every person has a right to live in his social relations according to the dictates of his own conscience and reason, the same as he has religiously; and government should protect him in that right from all interference from others, the same as it now does religiously. People must differ in their ideas of social life, the same as they do on religious matters, and for the same reason, their different degrees of growth; and the man who would try to force another to his views and practices in this respect, is as truly a tyrant as the one who would try to force another to his religious views.

There are a great variety of opinions extant as to what is the highest life between the sexes. We find as we go among the least advanced in civilization, women treated as slaves, beasts of burden, or articles of merchandise; parents selling their daughters for wives without regard to their wish or choice. We have progressed from one step to another in recognizing her humanity, until we have some among us who believe woman should reign queen in the realm of the affections. Social freedom recognizes the right of the Shaker to believe in celibacy and practice the same, but does not seem to be very fearful that all men will of course become celibates if they are accorded that right. If they did, it would be worse for the world than promiscuity, of which some are so fearful. It recognizes the right of the Catholics to marry according to the rituals of their church, but knows all will not choose that method. It recognizes the right of persons to live in polygamy if they choose, or in complex marriage as the Oneida Community does, or the right of the varietist to live in a dual relation.

A person may be a believer in social freedom, and be either of these, or neither; and yet if he recognizes the right of others to choose for themselves as best they may, as he would wish to do for himself, he is a believer in social freedom. To assume that a person is a Shaker, a polygamist or a free lover because he advocates social freedom is as unjust as it would be to assume a man to be a Materialist or a Jew, because he believed in religious freedom. We have not social freedom guaranteed to us by the constitution, as we have religious freedom, hence we find people more frequently interfering with our rights by passing laws trying to force all kinds of people to one mode of life in this respect, just as some people would force others to religious views if they had the power.

We hear the same outcry against the terrible over-turning of society if social freedom should obtain, that we once heard of religious freedom, and have so recently heard against freedom for the blacks.

We are told wives would desert their husbands, husbands their wives, our daughters would be debauched, and general promiscuousness and prostitution would result. This, my friends, is a picture of what actually does exist now, under our most stringent laws. It is the same old cry that was set up against the liberation of the blacks—the wail of the ignorant tyrant. Do our laws prevent these evils? We can hardly take up a newspaper without seeing a list of elopements, desertions, debaucheries, child-murders and atrocities against decency and order; enough to make the "very stones cry out in judgment against us;" and yet our opponents say these things will come of social freedom. They have come, good friends, without it. We have all these conditions now, and have never had social freedom. We have laws now which make woman man's slave, owned by him, soul and body, "and wives submit yourselves unto your husbands in all things" has been dinned into the ears of woman until she has failed to learn the diviner lesson "obey the principles of your own soul." Laws have been enacted by men with no voice of woman's, making him the owner of her property and her person; and he can recover damages from any other man, if she, of her own accord, have sexual relations with him, she being his property.

If we had no guarantee of religious freedom it would not hinder people differing in religious views, but with penalties annexed to all differences it would hinder honesty of expression; so in social life our laws prohibiting all sexual relations, except in legal marriage, have not prevented people from having different views on the subject, and giving expression to them in acts on the sly; but I will tell you what it has done, it has converted what might have been an honest promiscuous man into a promiscuous hypocrite, thus doubling the crime, if it be one, instead of preventing it; it has licensed men to debauch women in the marriage bed until the most fearful consequences have resulted, and diseases the most appalling, often resulting in life long misery, or premature death. I could relate cases coming under my professional observation, that would equal in sickening details and horrors the debaucheries of southern slaves, and yet people object to hearing this subject discussed.

*From "A Discussion of the Social Question" by Dr. Juliet H. Severance and David Jones. Price, 15 cents. For sale at this office.

"Too Much Liberty."

New York World.

In yesterday's "World" a correspondent signing himself "Schoolmaster" took up the cause of those Mount Vernon women and that Mount Vernon Magistrate who propose to send to jail all boys under sixteen years of age who go to theatres or other shows unattended by their parents. "Too much liberty" he wrote, "is not a good thing for children."

But who is to decide what is "too much liberty" except the parents of the child concerned? The plea that "too much liberty is not good" is as old as despotism, as familiar as oppression. It was the slaveholder's profound conviction that too much liberty was not good for the negro. It is the the plea on which the Russian third section suppresses newspapers, closes universities and sends men, women and little children to Siberia. All the hideous cruelties of mediaeval religious persecution had their origin in this thought that "too much liberty is not good" for the person or class of people to be oppressed. It is the tyrant's plea the conqueror's, the slave driver's, and in every case it is the oppressor who assumes to decide what is "too much liberty." Invariably he decides the matter in favor of his own convenience or interest or passion.

The right of a boy under sixteen to go to the show if his parents permit is as absolute and as sacred as the right of a Mount Vernon woman to wear flowers in her hat or a Mount Vernon Judge to take rolls and coffee for breakfast. And as to the morality of it, to which "Schoolmaster" makes reference, a boy is surely less apt to be corrupted by attendance upon any show which the law ought to permit than by spending the evening loitering about the streets, perhaps in vicious company. And certainly a show of any orderly sort is a better school of morality than the prisons to which the Mount Vernon Dogberry threatened to send boys who go to the show.

Apart from the restraints of parental discipline the American boy has always enjoyed a very large measure of liberty, and if we are the virtuous people we pretend to be it certainly has not hurt him.

Some well disposed, amiable people have confidence that a good cause will take care of itself, and while they attend to their own business and sleep the enemies of the good cause attend to the killing of it day and night. The eye of the predatory class never shuts.—*Myron W. Reed.*

LUCIFER, THE LIGHT-BEARER

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ONCE MORE we ask our friends *not* to send us money—silver or bank bills in unregistered letters. We are continually losing money in this way. Only a week ago a clerk in the Chicago Post Office was caught in the act of rifling letters of their valuables. Fifty letters were found upon his person. Send by Post Office Money Order, by bank draft but not personal checks. Sums under one dollar may be sent in postage stamps.

OUR READERS and patrons, everywhere, are hereby again requested not to forget to send us names of their friends and acquaintances who might become interested in Lucifer and its work, if they could see a few sample copies. Upon this plan, more than any other, we now depend for increase of subscription list, and for advertising the books and pamphlets that supplement and extend the work of the paper itself.

Freedom of Speech and of Press.

"What of the night, Watchman!" So far as freedom of speech and of press is concerned the night grows darker. Our readers have probably heard of the imprisonment of Editor Stewart, of the Mullen (Idaho) "Mirror," on the charge of treason and sedition. Here is part of the utterances for which Stewart was sent to prison:

"The 'authorities' are declaring that they are handling the affair at Wardner as expeditiously as possible. That may be true. They say that the men are being examined as fast as they can be reached. That may be true. But what compensation will be made to the hundreds of men who have been falsely imprisoned in box cars and a vile, filthy barn for from five days to four weeks, herded like sheep in a pen; taken from their work in the mines and mills with no chance to change their wet, heavy mine and mill garments for dry ones? How will the state compensate these men arrested at the bayonet point, while in the peaceful pursuit of their daily toil, given no chance to show whether or not there was any reason why they should be arrested at all? What excuse or compensation will the state make to those men who are released after being subjected for weeks to indignities, insults and abuses such as are said to be accorded political prisoners in Siberia?"

It appears that these criticisms upon the doings of the military authorities in their treatment of the miners excited the ire of Gen. Merriam, and that official, following the example of military despots of old time, answered his accuser by shutting him up behind prison bars and stopping the publication of his paper. Like Gen. Otis, in the Philippines, Gen. Merriam is not willing that the facts of his campaign against Western miners should be made known to the general public. The fact that "four men died from the treatment they received as prisoners in box cars and cattle pens" might, if known, compel the administration at Washington to order a public investigation of the case, and because this publicity might have a disastrous effect upon the prospects of promotion for the General himself, if not react disastrously upon the political prospects of the administration whose servant he is, suggested, it would appear, to this military hero the expedient of preventing further publicity by suppressing the paper that dared to criticize his acts, and sending the audacious editor to prison.

The suppression of free speech and press by Gen. Otis, in consequence of which it has been impossible to get at the facts concerning the war in the Philippines, continues to attract considerable attention though not a tithe of the attention that this highhanded outrage merits. Late dispatches from Manila via Hong Kong, so we are now told, give accounts of the protest of the correspondents of English and American newspapers against the censorship of free dispatches exercised by Gen. Otis. This "round robin" of the correspondents is a historical document calling attention to the infamy of the warfare against the Filipinos. This is the first instance in which the facts regarding the situation in the Philippines have been given to the American public with any adequate guarantee of their authenticity. Whether the Federal government will be influenced by this document remains to be seen. Let the truth be known, and the slaughter of the unoffending Filipinos will cease.

* * *

From the "Blue Grass Blade," Lexington, Ky., of July 16, we learn that its editor, Charles C. Moore, returned to his Kentucky home, on the 8th inst., after a confinement of five months in the Ohio State Prison. The Lexington "Herald" is quoted as saying that "his return was marked by a demonstration which would have done honor to a conquering army returning from some field of battle with its flag unfurled and proudly flying to the breeze."

Mr. Moore was sentenced by a federal court to two years imprisonment at hard labor in the penitentiary for publishing so-called obscene literature. A personal friend of the prisoner, a U. S. Senator, interviewed President McKinley and secured a commutation of sentence from two years to six months. At the end of five months—one month off for good behavior,—the editor of the "Blue Grass Blade" was released.

Among those who made addresses at the very flattering reception accorded the returning prisoner were Moses Kaufman and Josephine K. Henry. As reported in the "Blade" Mrs. Henry said, in part:

"Free thought, free speech, and free press have been defended and preserved by the ablest of earth. Through ignorance and mental darkness, through bloody wars, through torture, terror and tyranny, free thought has upheld the Promethean Torch of Reason with steady hand, and undeviating step until now it is leading the world with victorious colors. Those who have advanced and labored for better things for humanity have ever been the victims of religious prejudice and tyranny. . . . . But for the battle fought for free speech and free press by that splendid trinity of Freethinkers, Benjamin Franklin, Thomas Jefferson, and Thomas Paine, the human mind today would be in chains and the printing press the exclusive property of those in ecclesiastical and civil power.

"The superstitions, fables and fears of the past are steadily retreating before the 'march of mind,' and the banner of Rationalism is now thrown to the breeze by the scholars, poets, orators, editors, and other brain-workers of our time, and it is even being grasped by clerical hands in cathedrals, churches, and chapels, and being waved in synods, conferences, and ecclesiastical battle grounds. Rationalism has advanced thus far in the United States. The newspaper is far more powerful than the pulpit. The monopoly of the pulpit has been destroyed by the press, which is the greatest lever of civilization."

While we are all glad to know that Mr. Moore is again a free man, provided of course that he prefers to be out of prison, —of which fact, however, his letters from prison leave us in considerable *doubt*—it is difficult for some of us to see wherein his release is a vindication of freedom of speech and of press. The cutting down of the sentence from two years to six months is not saying that Moore is not guilty, as charged in the indictment, but simply that the punishment was excessive.

Then the ovation tendered to him on his return may have been prompted largely by the impression that he is now *repentant*, and because he has since repudiated the sentiments or opinions for the publication of which he was imprisoned. That is to say, while at the time of publication of the indicted matter Mr. Moore was a champion of free speech and press—at least so far as the discussion of the marriage question is concerned, but when put upon his trial for such publication the editor of the "Blue Grass Blade" backed squarely down, and spent his time in defending his paper against the charge that it was a "free love" publication, instead of boldly defending his right to publish anything not libelous or slanderous.

If I have been wrongly informed in regard to this matter I shall be glad to be set right. M. HARMAN.

Social Problems.

Among the gratifying signs of social progress is the fact that some women—would that their tribe could increase more rapidly than it does—now refuse to take the names of the men they select, or rather whom they accept, as their sexuo-economic partners. Whether they marry in the old way or not a few refuse to put on a new brass collar, figuratively speaking, every time they enter upon a new conjugal partnership—a new collar engraved with the name of the man they now acknowledge as lord and master.

This is one way of saying that the new woman is discontented; that she does not like the ways of the old woman. Paul exhorted the primitive Christians "to put off the old man with his deeds." The up-to-date woman is putting off the old woman with her deeds.

The old marriage law merged the individuality, the personality, of the wife in that of her husband, and to show that her personality was so merged she was required to take his name, just as the black slaves of the south were required to take the names of their owners, in token of their allegiance thereto. To prove that the surrender of her name is part of the law of marriage we have only to note that when a woman seeking a divorce, wishes to resume her maiden name or the name she bore previous to her latest marriage, she makes this a part of her petition to the court—thus showing the absolute falsity of the claim often made that marriage is an equal partnership.

Before marriage the old woman was labelled "Miss," to indicate, presumably, that she was now for sale in the matrimonial market, and that she had never yet been sold—never yet been "knocked down" to a bidder by a legally authorized auctioneer. After marriage she was and is labelled "Mistress"—for short "Missis," to indicate that she has been sold—once if not oftener.

In the matrimonial market the Misses were and are much more in demand than are Missises, and for the very obvious reason that new goods always sell more readily than second hand goods. The label "Mrs." is fair warning that the goods are not new. To the average man—the old man—it means "damaged goods"—"been owned and worn by some other man." "Don't want her," the would-be purchaser very naturally says to himself—"at least not while there are plenty of new goods exposed for sale."

Today there is an increasing number of women who refuse to be considered as second hand goods—refuse to regard themselves as sold, because of the fact that they have formed a sexuo-economic partnership with a man. The new woman knows that no man is considered second-hand goods—damaged goods—because of the fact that he has had experience in the sexuo-economic relation, whether that experience may have been according to law or without law. She knows that men are not considered any the less eligible as conjugal partners because they have been long on the market. They know that mature men are not called "master" (diminutive of *mister*) indicative of immaturity, innocence, ignorance, or inexperience, then why she asks, should a mature woman be labelled with a title that means she is immature, innocent, ignorant or inexperienced?

And thus it is seen that the common conventional "Miss," "Mrs.," "Mr." and "Master," have a much deeper significance than is usually attributed to them, by the average and superficial thinker. "Mr.," pronounced *mister*, originally means "master"—master of what? Presumably master, owner and ruler of himself,—his own body, mind, actions and wordly goods, and also master or ruler of the household, or other members of his family; also master or ruler of the employes in his business, whatever that business may be, and these definitions of "Mr." we find to be fairly correct—as applied to adults —"Master" being reserved, in polite society, as a label for youth, or immature manhood.

"Mrs."—an abbreviation for *Mistress*, commonly pronounced *missis*, is, by etymology, simply the feminine of *mister*, or master, but in law and custom it lacks a good deal of being the feminine counterpart of the masculine label. Neither in law nor custom is the wife mistress or ruler of herself—her body, her mind, her time, her actions, her children or her earnings—"her bed and board," as man is recognized to be owner and ruler of his body, mind, etc. It is probably owing to this well-known discrimination against woman, in law and custom, that the usual marriage formulas end with, "I pronounce you man and wife!"

Why not "man and woman"? or "woman and man"? or "husband and wife"?—"woman and husband"? or some such variation? The most plausible explanation would seem to be that while man remains the owner of himself, his name, his time, his earnings, etc., after marriage as before, it is not the same with woman. With the single exception that as husband he cannot legally make a transfer of real estate without consent of his wife, a man surrenders nothing at marriage, or next to nothing, whereas woman surrenders her name, or takes his in addition; surrenders the right to spend her time when and where she pleases; surrenders the right to control her person, her children, and in most Christian lands she surrenders the right to control her earnings, whether her labor be performed in the home or away from home.

The husband is the purse-holder, and while both law and custom allow the wife to use the credit of her husband she knows full well that she can be held to a strict account for such use, and that when she rebels against the authority of her lord and secedes from the sexuo-economic combination, he can advertise her as a "runaway" wife, warning all persons not to harbor her, nor to give her credit on his account, prefacing his statement with, "My wife, so and so, having left my bed and board." Who ever heard of a woman advertising her husband as a fugitive from *her* "bed and board"? M. HARMAN.

To be continued.

Law, Religion, and the Small Boy.

Last week a small boy in Evanston stole some apples belonging to the Principal of the Northwestern Academy. The little pilferer was arrested, tried, and sentenced to six months' attendance at Sunday school. In obedience to the command of the Justice, on last Sunday he made his first appearance at the place of punishment.

The "Tribune" devotes nearly a column to his case, treating it in a manner which the reporter evidently thought "funny." "He had on an old Prince Albert coat, which had been cut off at the bottom and trimmed at the sleeves so that it hung on the lad like a bag," we are told. "His vest was an old, low-cut, full-dress affair, badly spotted. His stockings were marvels in color, and his shoes were four or five sizes too large, and flapped on his feet like the sails of the Genesee in a light breeze. He wore a hat discarded by some of Evanston's heads, which gave the boy the appearance of a Cuban."

The lesson was on the three Hebrew children in the fiery furnace. When the teacher asked why they were cast into the furnace one of the good little Sunday school boys called out "For stealing apples!" This almost precipitated a fight, and broke up the Sunday school for that day. The action of the Sunday school child in taunting the little fellow in disgrace does not speak very well for the civilizing influence of the Sun

day school, yet it is expected that enforced attendance will inculcate honesty in the little convict.

Of the child's home life the "Tribune" says: "Sonny's father is a religious exhorter and has been in the South for three years. The family is in poor circumstances and the boy practically lives in the street." Apparently there is too much religion in that family rather than too little. If the father would do less exhorting and would go to work and earn money with which to buy clothing and fruit for his children, it would be decidedly to the advantage of society at large as well as to that of the children.

By the way, since when has the Sunday school been a legal place of detention for criminals? L. H.

Free Trade.

BY EDGAR D. BRINKERHOFF.

The editorial on "The Mother's Reward," in Lucifer of July 8 is entirely satisfactory as to the ideas advocated; the only room for difference is as to the choice of words. The trouble with employing commerce and commercialism in an advanced sense is that it leaves us without a convenient word when referring to the free exchange of goods in buying and selling. The question is whether we shall boldly use the terms in their original sense or yield to the communists and state socialists who have read a false meaning into the words because they hate free trade?

By their modern interpretation, these people have induced many to abhor commercialism while the real thing to be feared is governmentalism or state interference with commerce. If these writers were respectable philosophers we might acknowledge that the term commercialism is entitled to the honor of an evoluted sense and cast about for a new name by which to express the old idea. Voluntarism and voluntary co-operation leave the idea of buying and selling too far in the background.

To elicit more definite details from the editor, allow me to propound the following inquiry: How does he picture the future men of ideal society when appropriating the funds they will receive as wages? Will they squander all on themselves or will the female portion of humanity receive a part now and then? Or, will the children receive something? If the women receive a part will it come about by gift, or taxation, or sale of goods? Or will it pass into their hands by some other means? If the children get something how will it come to them?

REPLY.

When a boy I read in the Malte Brun school geography something like this: "When an Australian receives a gift it is worth nothing to him till divided with a woman."

In my little pamphlet "Motherhood in Freedom," the new woman, the emancipated, the womanly woman of the future," is made to say to one of her possible or prospective co-operators, "I shall doubtless want companionship—the companionship of masculine man, and I shall want co-operation in raising and educating my child. If you prove worthy to be elected as such co-operator—if my highest intuitions and best judgment, as owner and natural guardian of my child, shall choose you as such companion and helper I shall be very sure to let you know it. But until I do so inform you—until I make such election or selection you must presume nothing, you must assume absolutely nothing. With Alice Carey in the 'Bridal Veil,' I say to you now and shall continue to say to you:

> The past is not mine; I am too proud to borrow—
> You must grow to new heights if I love you tomorrow."

In primeval times and among primeval races of the genus homo, man pursued and captured woman, much in the same way that he pursued and captured the beasts of the forest, and when captured he enslaved her—claimed and exercised the right of ownership and control over her person, her time, her labor and her offspring. Neither she nor her children were supposed to have any rights as against the autocratic will, the egoistic pleasure, of the masculine head of the family.

In process of time, when commercialism, or buying and selling, superseded, in part at least, the rule of force in the affairs of men, women became articles of merchandise, of barter, and were held as chattels or slaves by right of purchase.

In the present phase or stage of human evolution we find traces of both these methods of obtaining control of woman's person and of her offspring. Man does not now pursue and conquer woman with a club, as in the olden time; his weapons now are reason, persuasion, hypnotic suggestion, etc., and when he goes into the matrimonial market as purchaser he does not offer cows, bear-skins or wampum to the father of the girl he wants, but does much the same thing by making presents to the girl herself, or by offering to "endow her with all his earthly goods," if she will only surrender her person and the control of her prospective children to him.

As some one has succinctly put it, "In modern marriage the man is after the person of the woman, and the woman is after the purse of the man."

But it is confidently believed that human evolution has something higher, something better in store than either conquest or commercialism, as guiding or ruling forces in the most intimate relations of women and men. That higher and better ruling force is believed by many to be—in one word, Love! Not the love that "seeketh its own;" not the love that seeketh ownership and control of the loved object; not the love that like the horse-leech's daughters is always crying, "Give, give!" but the love that gets its highest satisfaction in giving to others without thought of other reward than the giving itself bestows. Not the narrow, the egoistically selfish love that always asks, "How is this going to affect me personally," but the broad, the altruistically selfish love that is uncalculating, spontaneous, intuitional, all-embracing—the love that like the universe has its "center everywhere and its circumference nowhere." The love that is beautifully outlined by some prophet of the still distant future, in the following lines:

> Love is life's end; an end yet never ending.
> Love's life's reward; rewarded in rewarding.
> Hence from thy wretched heart fond care remove—
> If e'er thou liv'st but once love's worth to prove
> Then will not love to live unless thou live to love.

"Rewarded in rewarding." Is this not answer enough to questions of how the women and children of the future will be provided for?

The men of the future, having been properly instructed in the principle of equitable co-operation will see the justice of dividing their earnings with the women of the future, without hope or expectation of reward other than the satisfaction of having borne a manly share of life's burdens. The manly man of the future will know—as the man of the present seems not to know—that all the real labor and peril of bringing children into the world, is borne by woman, leaving man free to do the hard labor needed in providing a home and sustenance for woman while engaged in her reproductive work, and also in providing shelter, clothing and sustenance for the young and helpless children. Just how this help "will come to them" just what proportion of a man's earnings will be set apart for the support of the woman or the women he loves, and who love him, or for the support of children, are matters of detail that may well be left to each individual and to the power of an enlightened public conscience. "Where there's a will there's a way," especially when that will is dominated, controlled and stimulated, by an all-pervading, all-conquering but non-invasive love.

I repeat, and would continue to repeat that when man is once civilized he will not need "taxation" or statutory compulsion of any kind, to compel him to do the right thing towards women and children. "The letter [of the law] killeth; it is the spirit [of love] that maketh alive." Woman's initiative, woman's election, will be law enough. The men who neglect, abuse or in any way mistreat women and children, will be ignored, avoided, *boycotted!* They will not reproduce their kind. None will be chosen by women as masculine co-operators, on any plane,—the physical, the intellectual, the psychic—except

the unselfish, or rather the altruistically selfish. None but gentlemen, in the broad and true meaning of that word, will be counted among the elect, when womanhood awakes.

At present, not love but *law* is depended on to compel man to protect and support woman and her children; for results, read the daily papers. For results, observe the pinched, half-starved, anxious faces and the wretchedly clad forms of a large proportion of women and children seen daily on the streets. For results, go to the jails, the penitentiaries, the poor houses, the reform schools, the asylums for the insane,—the mentally, morally and physically deformed, prenatally disinherited and defrauded, and then consider whether it would not be well to trust to law a little less, and depend a little more on Love in Freedom—on Love guided by Wisdom—wisdom learned in the school of experience!

Is Friend Brinkerhoff still unanswered? If so I will try once more. M. HARMAN.

Woman and War.

BY ELMINA DRAKE SLENKER.

Though the average woman admires the military and its equipments, and many of them worship the soldier, still there are so many exceptions one can but feel hopeful the tide will turn as the race grows in enlightenment and culture. Even now there is a large per cent of women who eschew all wars and all military insignia. I cannot remember when I did not turn away from all such, as I would from any other sign of brute force, wrong and outrage.

Educated among Quakers I had it ingrained in me to dislike all that encouraged war, dissension or strife. And Quakers everywhere still cling to this abhorrence of war and war trappings. Shakers also, and all the immense crowds composing the great and numerous "Bands of Mercy" growing out of the work done by "Our Dumb Animals"—a paper that, aside from its catering to the mythology of the age, is one of the most useful of publications.

Nearly all the great thinkers among women are opposed to war, and especially opposed to "fist-fights" public or private. The Liberals must judge the world by its thinkers, for in time these will be its leaders; and reason and arbitration will decide all disputed questions. The Christian preaches universal love, peace and brotherhood, and then fills the world with war, strife, and murder. I do not say there are no good men in the church or army, but the whole trend of war is evil incalculable, and some day it will and must cease.

> "We rate our cash and business high? I have no objection.
> I rate them as high as the highest.
> Then a child born of a woman and man
> I rate beyond all rate,"
>
> Whitman.

A "Difference."

BY MRS. U. P. HADLEY.

Two children, beneath an oak, played among the grass and flowers, unmindful of the pretty scene made brighter by their happy presence and innocent prattle. Both were of one age, perfect in form and features. Dimples played hide-and-seek, twixt smiles and pouts, as on they chatted like two young bobo'-links. One had brown eyes, and hair to match, and ways as winsome as her looks. The other, had eyes of heavenly blue, and massive curls of yellow gold. No stranger passing, failed to cast a smiling glance upon the two; for both were fair,—surpassing fair—and called forth words of praise and love. So bright and cute was this pretty pair, 'twas hard to choose between the two. But, horrors! had those strangers known the truth, that out-spoken, undivided praise would ne'er have fallen upon the twain. One, only, would have called forth admiration; for one—the brown-eyed child—was born in wedlock while the blue-eyed cherub, was born "outside."

VARIOUS VOICES.

Francis Radick, Brooklyn, N. Y.:—I again received a sample copy of your valuable journal; I consider it an invitation to subscribe, therefore I enclose 25 cents for which kindly continue sending it to me.

John N. Volkel, South Bend, Ind.,—Enclosed you will find $1.10 for Lucifer and a copy of "Orthodoxy False Since Spiritualism is True." I received the book "A Physician in the House" and I am much pleased with it.

W. H.:—You sent me some leaves of Karezza which caused me to enclose $1.00 for the book. I am ignorant of much that makes life happy. I have learned much from Lucifer, thanks to you and others. As the masses are living today you can sum life up in these words, "dollars, ignorance and lust." Their brains reach no farther than their stomachs, and you cannot reach them through their heads; but why do I find fault? We are doing the best we can under the existing conditions and the knowledge we have. Hope you are quite well, after your trip. We need such men as you.

Henry M. Parkhurst, Brooklyn, N. Y.—My illustration in Sociologic Lessons, No. 80, is criticized in Lucifer No. 747 by C. T. B. who begins his article by saying "Equality is not predicable between different kinds of things." My first sentence was: "The theory of equality is contradicted throughout nature." These two statements seem to agree fairly well. By way of illustration I said: "A mouse for instance has no right to an equal division of food with an elephant." C. T. B. seems to claim that there should be equality between mice and equality between elephants. Suppose I change the illustration and say, A dwarf elephant has no right to an equal division of food with a giant elephant. My argument was that there are no two elephants precisely equal. Proportionate representation is not founded upon equality but upon equity. It is the natural law of growth that it is in proportion to conditions and circumstances. It is only so far as there is approximate equality of conditions and circumstances that equity recognizes individuals as equals.

What I have to say either of assent or dissent upon other questions raised in the article of C. T. B. appropriately belongs in the Sociologic Lessons themselves, where those questions are considered in their proper places or left for the reader to consider for himself.

WHAT IS AN ANARCHIST?

The word ANARCHY, in the minds of misinformed people, signifies disorder, chaos, turbulence, violence, bloodshed, retrogression. To the student of economics it signifies exactly the reverse of these ideas—in two words, Liberty and Progress. You cannot afford to be ignorant of this comparatively new view of economic science, and you will remain ignorant of it so long as you gain your information—or rather, misinformation—concerning it from newspapers only. P. J. Proudhon the great French economist, identifies Anarchy with Liberty and says "Liberty is the mother, not the daughter, of Order." Read and think for yourself and you will see that Anarchy instead of being a doctrine which threatens the destruction of all that is beneficial to humanity is in fact the necessary condition of unhampered social evolution. Here is a list of books on anarchy which we recommend. They will be sent post paid from Lucifer office on receipt of price:

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tion to society and government. By Moses Harman. This pamphlet of 29 uncut pages contains an account of the autonomistic marriage of Lillian Harman and Edwin C. Walker, and their subsequent arrest, trial and imprisonment. The pamphlet is not up to the standard in typography, but it contains data valuable to all lovers of personal liberty. .05

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Instead of a Book. By a man too busy to write one. A fragmentary exposition of philosophical anarchy by Benj. R. Tucker, editor of "Liberty." 512 pages. Paper, .50 cloth, $1.00

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 29. CHICAGO, ILLINOIS, JULY 29, E. M. 299. [C. E 1899.] WHOLE No. 772

Life and Death.

On parent knees, a naked, new-born child,
Weeping thou sat'st, while all around thee smiled.
So live that sinking on thy last long sleep
Thou then may'st smile while all around thee weep.
—*Sir William Jones.*

Gems From Ingersoll.

Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith.

Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge.

An honest god is the noblest work of man.

Strange! that no one has ever been persecuted by the church for believing God bad, while hundreds of millions have been destroyed for thinking him good.

The instant we admit that a book is too sacred to be doubted, or even reasoned about, we are mental serfs. It is infinitely absurd to suppose that a god would address a communication to intelligent beings, and yet make it a crime, to be punished in eternal flames, for them to use their intelligence for the purpose of understanding his communication.

Salvation through slavery is worthless. Salvation from slavery is inestimable.

In nearly all the theologies, mythologies, and religions, the devils have been so much more humane and merciful than the gods. No devil ever gave one of his generals an order to kill children and to rip open the bodies of pregnant women.

As a general thing, the gods have stopped drowning children, except as a punishment for violating the Sabbath.

In wars between great nations, the gods still interfere, but in prize fights, the best man with an honest referee, is almost sure to win.

Age after age, the strong have trampled upon the weak; the crafty and heartless have ensnared and enslaved the simple and innocent, and nowhere, in all the annals of mankind, has any god succored the oppressed.

The thoughts of man, in order to be of any real worth, must be free.

The first doubt was the womb and cradle of progress, and from the first doubt, man has continued to advance.

Whoever lifts his voice against abuses, whoever arraigns the past at the bar of the present, whoever asks the king to show his commission, or questions the authority of the priest, will be denounced as the enemy of man and God.

Nothing so outrages the feelings of the Church as a moral unbeliever—nothing so horrible as a charitable Atheist.

Who on earth at this day would pretend to settle any scientific question by a text from the Bible?

The combined wisdom and genius of all mankind cannot possibly conceive of an argument against liberty of thought.

Progress is born of doubt and inquiry.

A creed is the ignorant Past bullying the enlightened Present.

True genius never cowers, and there is always some Samson feeling for the pillars of authority.

The doubter, the investigator, the Infidel have been the saviors of liberty.

In every creed man is the slave of God—woman is the slave of man and the sweet children are the slaves of all.

Is it a small thing to reave the heavens of an insatiate monster and write upon the eternal dome, glittering with stars, the grand word—FREEDOM?

Is it a small thing to make men truly free—to destroy the dogmas of ignorance, prejudice, and power—the poisoned fables of superstition, and drive from the beautiful face of the earth the fiend of Fear?

The people perish for the lack of knowledge.

We need free bodies and free minds,—free labor and free thought,—chainless hands and fetterless brains. Free labor will give us wealth. Free thought will give us truth.

We need men with moral courage to speak and write their real thoughts, and to stand by their convictions, even to the very death. We need have no fear of being too radical.

It is a blessed thing that in every age some one has had individuality enough and courage enough to stand by his own convictions,—some one has had the grandeur to say his say.

To worship another is to degrade yourself.

The spirit of worship is the spirit of tyranny. The worshiper always regrets that he is not the worshiped.

Mental slavery is mental death, and every man who has given up his intellectual freedom is the living coffin of his dead soul. In this sense, every church is a cemetery and every creed an epitaph.

After all, the poorest bargain that a human being can make, is to give his individuality for what is called respectability.

I want no heaven for which I must give my reason; no happiness in exchange for my liberty, and no immortality that demands the surrender of my individuality.

"In the long run"—is all we can say and hope for. The clash of ideas, of book with book, of teaching with teaching, results in that training of the mind on which we all count so much. There is more and more public teaching on great questions; in the long run it will tell. Tolstoi and Stirner are about to face each other. The abolition of war is before the world. Monopoly and Socialism are counting their strength. Long live Free Discussion! And long live Justice.—*Truth Seeker.*

A Tragedy of the Ordinary.

BY GEORGE BEDBOROUGH.

Edith Watson was beautiful enough to be a king's consort. She was good enough to be a queen in her own right. Her aspirations were less lofty. She aimed at marrying a kind hearted workman. Edith was a lady's maid in the house of one of England's aristocracy. Daily before her eyes were flaunted wealth, caste, luxury, and the misery which is never far removed from these obstacles to social solidarity. Edith Watson was as well educated as her many duties demanded. She possessed a natural delicacy, which while it imparted an air of culture never interfered with her work, which robust health and a fine physique made at once a pleasure and a recreation. The tall, stately beauty of Edith led her into many temptations or what to a less healthy mind would have been temptations. They passed her, leaving behind them the wisdom and sympathy which such experiences impart to souls of noble worth. Never a word of advanced views had been breathed into Edith's ears. Her reading was of the varied type to be found in the libraries of the orthodox rich—the fine novels of a past age labelled "Classics," the unread poets whose names are names and nothing more, a few histories and other indispensible "ornaments," also unread, and a vast multitude of well skimmed novels of the flippant, bloodthirsty, or semi-religious types of the day. Edith's reading of the modern novel such as she found at Pitt House, was exceedingly small. Most of her reading hours were devoted to the poets whose beautifully bound covers first attracted her until the unfingered pages of Tennyson, Byron and the more romantic idealists became to her, Life, Philosophy, and Religion.

Life at Pitt House was by no means the dull, dreary, overworked existence so often pictured in fiction. Nearly every day she saw some phase of idleness, satiety, or abortive effort towards delight, in the lives of the butterflies whom she served, but seldom or never did she experience studied unkindness towards herself, or any systematic thwarting of her own relaxations. Occasionally her great beauty brought passing annoyances in the shape of the insistent attentions and openly or covertly expressed invitations from her master's guests and of course her young mistresses were by no means free from violent temper from time to time. But Edith's work was easy, her leisure hours not few, an abundance of fresh air and lovely country were always at hand, her fellow servants loved and almost worshipped her, her life was unclouded by a single fear.

Alfred Morgan was a steady and fairly intelligent workman. His wages were sufficient for more than his own scanty wants, and he saved something every week towards the home which he intended sooner or later to buy. At present he lived with his father, a widower with a large family of whom Alfred was the youngest. Alfred Morgan like most of the family was more or less religious. He taught a class in the Wesleyan Sunday School where his father had for years been a church member. Their Blackfriars home was a model home from one point of view. It was happy because all the family were united; there was not a single discord. A common love of the Wesleyan God, a common interest in the Brackfriars Church, a common reverence for family tradition, and a common absence of new ideas, new principles, or new beliefs, rendered the Morgan houshold the envy of the neighborhood and the pride of the church.

One of the Morgan girls was in service at Pitt House, and it is not surprising that Edith Watson was invited to pay her friend a visit one summer Saturday during the Pitt family's absence. That day was a memorable day to Edith, an orphan whose only relative was her mother's sister, a broken hearted and deserted wife whose husband's kindest act had been his suicide, after years of cruelty and oppression towards that long suffering woman. Here for the first time she saw how happy a home could be. The eldest, a woman of thirty-four, was her father's housekeeper. Alfred, his sisters, and his brother came in to tea, two of the girls brought their husbands and Robert brought his wife, to see Edith Watson of whom Sarah had told them so much. After supper Alfred saw his sister and Edith to the railway station. Edith visited the Morgans a second time and after that, Alfred and Edith corresponded. Only a few months later Alfred asked Edith to be his wife.

One summer day Edith Watson became Mrs. Alfred Morgan. Nearly all the servants from Pitt House were present, Lord and Lady Pitt gave a handsome present to the bride. Alfred's relations and many of his fellow workmen and church workers were present and the Blackfriars Church was full to suffocation. There never was a happier honeymoon than Mr. and Mrs. Morgan spent during their eight days wedding trip. A few days later they settled down in Blackfriars near the "model" home of Alfred's father, and the business of life went on afresh.

Edith sadly missed her favorite books, the country walks, and the air of the hills, but the untiring attentions of Alfred almost made her feel it must be wrong not to be fully satisfied with the solid comfort and his anxious desire for her happiness.

For two whole years this mingled content and vague dissatisfaction continued. Alfred's narrowness of vision and absence of imagination seemed atoned for by his wish to shield her from all trouble, and all too soon the painful luxury of knowing that another dear life was nestling close to her heart, banished the regrets which she vainly attempted at that time to fully understand. To do him the barest justice Alfred never dreamed that Edith had other thoughts than his own.

He was a good fellow, he worked hard in the shop all day but was always ready in the evenings to take her out for a walk, or to share in any work which a thoroughly practical man like himself could do. At the time of her first child's birth his help was invaluable in the house, and she loved him as she never loved him before.

Edith's second year of married life was a critical one. A Malthusian tract given to her by a neighbor, almost a total stranger to her, had repelled her at the time of reading it, through its sordid appeal to an egoistic emotion which until then she had not considered. She passed through a terrible time, and after staring death in the face for many weeks, she recovered her health and a part of her old strength. Her second child was a puny boy of pinched proportions, and the doctor said he would require constant attention for at least five years. This was the beginning of Edith's tragedy. Winnie, her first born was like her mother, fair, healthy and strong. With the most ordinary attention she seemed to flourish. Edith attended to her household work, washed, dressed and fed Winnie and gave all the rest of her time and attention to the ailing baby. Alfred sacrificed a great deal for the sake of the boy who bore a curious resemblance to himself. In his own early years he too had been his mother's constant care and she had died through the exhausting effect of instilling life into that weak frame. He did not remember all these facts, his subsequent growth into average hardy manhood had obliterated much of his early impression of weakness. He loved his wife and was sorry for his baby.

Alfred's sexual life had been suppressed ever since the birth of Baby. Edith was firm as adamant that until she had reared Baby, or until——she dared not think of that other possibility, she could not and would not bring into the world another being to share her attention and divert her from the supreme work o building up the life which she alone felt capable of raising. Morgan's sedentary life unfitted him for sexual restraint. His occupation, his environment, his lack of imagination, his diet and the absence of any other outlet for the forces within him all tended to render sexual restraint impossible. His very affection for Edith made his desires unbearable.

Edith remembered she had somewhere in the house a tract which told her something of the Malthusian view. With its aid she was able to read some more convincing literature on the subject. She learned that an annual addition to her family was not a necessary result of conjugal love. She shocked Alfred by telling him these things. He would not hear of her adoptin

any such method for satisfying his desires without interfering with either her own health or the demands of their sick child. Edith's only answer was a renewal of her own determination, while Alfred's sexuality struggled with his religion and his narrow philosophy. Religion won in the struggle at a mighty cost, and it is not surprising that such a religious supremacy meant death to love and all the nobler side of Alfred's life. He never attempted the brutal methods of those who have endeavored to carry their opinions by force as at the sword's point.

After a few days of vehement protest, Alfred Morgan's love gave place to a sullen and growing indifference. Neglect followed, and soon a hundred obstacles intervened between himself and his home. He nursed his resentment and exaggerated it until he felt himself wronged beyond redress. And night after night for another five years their habits and their necessities compelled these two to sleep together. The proximity which had been their chief delight became at first an embarrassment and finally an agony.

Winnie was six years of age and Baby was nearly five. The latter had repaid all the mother's loving attention, and if he could hardly be called robust there was no longer any special weakness, and the future looked as promising as could be wished.

Edith made a final despairing appeal to Alfred, for she loved him still. But he was deaf to her, dead to her. They lived for many years together, Edith loving her children and in great part solaced by their love. Alfred loved but unloving, a melancholy man, moving gloomily about the house, never smiling, a ruined life. Edith suffered most because her finer metal was more sensitive, but she had much love left her still, her own love for every one, the gladness of the young lives owing so much to her and reflecting her love in their own bright hearts. Alfred's heart is desolate, his life is barren, his light has gone out.

From My Point of View.

BY LILLIAN HARMAN.

Said Rev. Tighe of Holy Angels' Catholic Church, Chicago, in commenting on Ingersoll's death. "No mention of the death of Mr. Ingersoll will be made in Catholic churches. It is not according to our laws to say mean things of the dead." Really! Then are we to infer that Luther, for instance, is still living? What a statement this is the priest practically makes—that from the standpoint of the Catholic church nothing good could be found in Ingersoll's life of which mention could be made!

* * *

"Ready for a Degree" is the caption under which the "St. Louis Republic" gives the following:

"Now that little Japan has been admitted into the senior class of civilization she must remember that dignity and self-poise are traditional necessities of such a position."

So "dignity and self-poise" are "necessities"? Then it is clear that the nations already in the senior class are able to exist without necessities, contenting themselves with such luxuries as insurrections, mobs, political campaigns, wars for conquest, etc., the details of which fill the newspapers every day.

* * *

The Evanston Police Justice who last week sentenced a small boy to six months' attendance at Sunday school for stealing apples, has repeated his offense. On July 21 Justice Levere sentenced George Stienbrieck to weekly attendance at Sunday school for six months. Levere says that he will himself "organize a class and take care of the boys." Well may the Sunday school exclaim, "Better, a thousand-fold, an avowed enemy than a fool friend!"

* * *

The last lecture delivered by Ingersoll was on "Liberty." The proceeds of the lecture were given to sick soldiers and their destitute families. To the Freethinker "liberty" is the most precious of words; and to the Christian, "The greatest of these is charity." But Ingersoll's words for liberty and his acts of charity will be equally unable to save him from damnation—if the Christians' creeds are true.

* * *

We should be willing to "hear all sides"; hence the southern view of the race troubles is given space in the "Various Voices" department. This is the only letter of its kind which we have received, and I am not sure it was written for publication. As to the facts in the case, all will probably never be known. It is natural that the perpetrators of a wrong will try to gloss it over, will try to justify their actions. This statement is equally true of both Hose and the mob. But while the mob had the sentiment of the community and the columns of the southern press enlisted in its defense, no one dared demand justice, a fair trial, for Hose. Whoever has faced a community aroused to the pitch of mob violence knows that it is almost impossible to obtain a truthful statement of the cause of offense. Having had experience in the publication of an unpopular paper in a hostile small community, I have had excellent opportunity to become acquainted with the mob spirit. The desire to blacken the body of the victim with tar is equalled only by the frenzy of anxiety to besmirch the reputation with all the vile calumnies imaginable.

* * *

But if we should admit the character of the negro is as black as it is painted—what then? Does that relieve the "superior race" of the natural obligation to treat him justly, to help him onward and upward in his struggle toward the light? It is our misfortune, as well as his, that he was ever brought here; but here he is, and what are we to do with him? He has been bound, his mind kept in darkness and ignorance and superstition. Some of the shackles have been removed; but they have left their marks on him. "He is born wrong"—but why? He is dishonest, untruthful, unreliable in many ways? What then? Since when has it been held that slavery developes the best qualities of men and women? Is slavery a condition conducive to the growth of a desire for justice, truth, honor? If so, the white race should enter into bondage for a few generations—there is plenty of room for development in those very desirable qualities. Similar charges have been made—and truthfully made—against the oppressed of all nations and all ages. Though I believe it is true that "the cure for the evils of liberty is more liberty" the converse principle is false—that on which the southern mobs seem to be acting—the principle that the cure for the evils of slavery is more slavery. For the evils which are apparently of liberty are actually the evils remaining from the old systems of slavery, and require only only more liberty to eradicate them. On the contrary, the evils of slavery can never be cured by more slavery, more oppression.

* * *

It may be true that the average negro cannot be trusted to pass a hen roost without appropriating a chicken or two. But what has been the example set him by the "superior race?" It is not pleasant to have one's chickens stolen—but I would rather have my chickens appropriated than to have my friends, my children, my labor, my own body appropriated as the whites appropriated the negroes. Less time is required to perpetrate a wrong than to right that wrong. The solution of the race question is not a matter of a few cases of mob vengeance. The time will not be measured by months or years or even generations. Slavery was a curse to all connected with it. The institution was a blight to the beautiful Southland—enervating, demoralizing to both whites and blacks. It has caused untold suffering, and much more suffering in the future will be due to it. This is no time for feelings of hatred and recrimination between sections nor between races. We must recognize the facts and do all that lies in our power to secure justice for all.

OUR READERS and patrons, everywhere, are hereby again requested not to forget to send us names of their friends and acquaintances who might become interested in Lucifer and its work, if they could see a few sample copies. Upon this plan, more than any other, we now depend for increase of subscription list, and for advertising the books and pamphlets that supplement and extend the work of the paper itself.

LUCIFER, THE LIGHT-BEARER

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To Friends in Iowa, Missouri and Kansas.

On or about the fifth of August the editor of this paper expects to start on a trip to Iowa, Missouri, Kansas and perhaps Nebraska, partly on business connected with the office of publication and partly in the hope that his physical health, which is still much below par—will be benefited thereby. My first stop will be at Mt. Pleasant Park, near Clinton, Iowa, at which place the Mississippi Valley Spiritualist Association holds its annual meetings. I expect to remain at this encampment about two weeks, or until the 19th or 20th of August. Thence I shall probably go to Omaha, Nebraska, and thence to Ottawa, Kansas, to attend the ninth annual meeting of the Kansas Free thought Association, which is called to meet August 23 to 29 inclusive.

At both of these annual meetings I hope to meet many of Lucifer's friends and patrons. From Ottawa I shall probably go to Topeka, Valley Falls and perhaps other points in Kansas. Thence returning to Chicago via Kansas City, Mo.

While looking forward to this trip with hopeful anticipation of the results at all points named, and at others not named, I confess to a feeling of special interest in the prospect of meeting my old friends and comrades of the Kansas Freethought Association.

Among these old time friends and co-workers, it will probably not be amiss to mention the name of the President of the K. F. A., Mrs Etta Semple, of Ottawa. Whatever of success this Association may have achieved in the past has been owing more to the untiring and self sacrificing efforts of Mrs Semple than to the efforts of any other individual—I had almost said, of all other individuals. I would by no means be understood as saying that the history of the freethought movement in Kansas is synonymous with the history of the K. F. A. Several State organizations had preceded the present one, but from various causes had been allowed to lapse, or go out of existence. About ten years ago Mrs. Semple proposed the formation of what she called "The Lucifer Club," with price of membership fixed at $2. —I think it was—per annum, the money to be used in sustaining the paper. A meeting was called, held in the interest of this club, at Topeka. This as I understand it, was the beginning of the present state organization. Since then annual meetings have been held, sometimes at Topeka but generally at Forest Park, near Ottawa. The organization has been kept up. Mrs Semple, its first president, has been re-elected to that position every year, if I mistake not, and in addition to the duties of president she has often if not generally performed the duties of Secretary and Treasurer.

While in Kansas Lucifer was considered the organ or mouthpiece of the K. F. A. Since our removal to Chicago, the "Freethought Ideal," now edited and published by Etta Semple and Laura Knox, at Ottawa Kansas, has succeeded to the place vacated by the Light-Bearer. Letters lately received from the editors inform us that this comparatively new competitor in the field of Freethought journalism is in a flourishing condition. It is published fortnightly at the low price of fifty cents a year and that it is well printed and edited and that it is worth a good deal more than the price asked for it, can easily be demonstrated to any reader of Lucifer by sending for a sample copy.

In conclusion I would earnestly ask all our readers in Kansas and adjoining states to attend the approaching annual meeting of the K. F. A. at Forest Park, Ottawa, and try to induce as many as possible to do likewise. Having attended several meetings at that place I can speak with the assurance of absolute knowledge when I say that this park is better adapted to the purpose of holding camp meetings than any other I have ever seen. Both of nature and of art its attractions are unsurpassed. From experience and observation also I know that Mrs. Semple is unsurpassed as a hostess at her home or as organizer of successful meetings of this kind. Ample provision is being made for all who may come. Arrangements for reduced rates on all railroads are being made. Remember this, when buying tickets before starting. The R. R. agent must be notified of your destination and intention.

How many of my old Kansas friends shall I have the pleasure of meeting at Forest Park, the last week in August next? And how many of my Iowa friends shall I meet at Mt. Pleasant Park during the second and third weeks of the same month?

M. HARMAN.

Robert G. Ingersoll.

Among the recent occurring events in the world of sensation, of thought and of action, the passing away of the personality known as Robert Green Ingersoll must be accorded a very prominent place. What the sober unimpassioned judgment of posterity,—say a hundred years hence—may be, it is now impossible to predict, but that his name and fame will receive increasing honor and luster as the years go by, is reasonably certain.

That Robert G. Ingersoll had his faults, his limitations, goes without saying. His most ardent admirers will not claim for him perfection. That he failed in some particulars to grasp the full meaning of some of the most important movements and demands of the times, in the fields of modern thought and action, is probably true. But that he was intellectually honest and brave; that he had the courage of his convictions; that his human sympathies were of the broadest, highest, and deepest; that his heart was in closest touch with human suffering everywhere, and that he devoted a very large share of his earnings to alleviating the sum of human misery, will probably be denied by few, if any, who are not biased or blinded by prejudice, or misled by ignorance of the facts.

While not a learned man, in the sense of scholastic or collegiate attainments, he was probably fully abreast of the times in all the most useful branches of human knowledge. His fame, however, rests, and will always rest, upon his iconoclastic labors in the field of theology and mythology,—among the time-honored and moss-grown monuments of religious creed and dogma—and upon his power as an orator and word painter. In the New York correspondence of the Chicago "Times-Herald" of July 22, in giving an account of the last hours of the "Great Agnostic, as he is commonly called, the writer indulges in these words of panegyric, which will probably find an echo in the breasts of thousands if not of millions:

"Known throughout the world,—a man of picturesque career, an orator possessed of unsurpassed eloquence and rhetorical ability, a lawyer and an impassioned pleader, a politician who never sought public office, a past master in the art of invective, satire and pathos, a word painter whose equal a century has not produced, a welling fountain of wit and humor, a humanitarian with a soul full of poetry and love for his fellow man, a scholar who challenged the admiration of the learned, a constant friend, an enjoyable companion, a loving husband and father, an agnostic who stirred the religious world as even Voltaire, Paine or Tyndall could not, a lecturer of international renown, the best beloved and most cordially hated man in Christendom—such a man was Colonel Ingersoll. Thousands will deeply mourn the passing of such a brilliant star and still other thousands will look upon his death as the close of a career that was a constant threat to the foundation principles of the Christian religion."

In the New York "World" of the same date appears the following brief but significant editorial:

"Robert G. Ingersoll was at the time of his death one of the best known Americans of the present day in the world. His fame is interesting because of the peculiar way in which it was got. It was due only in part to his own efforts. Its creators and propagators were his opponents, those whose creeds and beliefs he so savagely and so incessantly attacked. They answered him, and while his attacks had comparatively a small circulation, their answers carried his name and fame into almost every reading household in Christendom. Had it been possible to ignore him he would probably not have been known to the majority of his own countrymen."

We could easily fill many issues of our paper with current comment on the life and character of America's best known Freethinker, and must close this unsatisfactory notice with a few characteristic utterances from his own pen. From these brief sentences may be gathered, as we think, a fairly correct idea of Ingersoll's mental attitude toward the popular creeds of the day, and towards the men who defend these creeds, these religious dogmas:

"While utterly discarding all creeds, and denying the truth of all religions, there is neither in my heart nor upon my lips a sneer for the hopeful, loving, and tender souls who believe that from all this discord will result a perfect harmony; that every evil will in some mysterious way become a good, and that above and over all there is a being who, in some way, will reclaim and glorify every one of the children of men; but for those who heartlessly try to prove that salvation is almost impossible; that damnation is almost certain; that the highway of the universe leads to hell; who fill life with fear and death with horror; who curse the cradle and mock the tomb, it is impossible to entertain other than feelings of pity, contempt, and scorn.

"Reason, Observation, and Experience—the Holy Trinity of Science—have taught us that happiness is the only good; that the time to be happy is now, and the way to be happy is to make others so. This is enough for us. In this belief we are content to live and die. If by any possibility the existence of a power superior to, and independent of, nature shall be demonstrated, there will then be time enough to kneel. Until then, let us stand erect."

Elsewhere in this issue we insert some of the many gems of thought found in his writings. In next week's Lucifer we shall probably give more of these, and also some more comments by friend and foe in regard to the life and transition of the "best beloved and most cordially hated man in Christendom."

MOSES HARMAN.

The Population and Economic Question.

BY LIZZIE M. HOLMES.

Col. Ingersoll is brilliant and fascinating both as a speaker and a writer. But long ago he has been pronounced wofully ignorant on economic subjects or else very insincere. In politics he figures on the side of the plutocrat, the holders of the wealth produced by the poor workers, and on the rostrum or in society, he cannot or will not reason logically concerning the wealth producers. "Ignorance, poverty and vice" are synonomous terms, and the poor wretch burdened with these miseries is himself to blame and has no rights he or civilization is bound to respect.

His remedy for the evil and suffering in the world, according to the quotation in Lucifer No. 25, is to "prevent the ignorant, the poor, and the vicious from filling the world with their children."

This is a damnable utterance from every point of view. In the first place, are the "ignorant poor and vicious" of the world all *born* ignorant, poor and vicious? How many thousands of *well-born* children are crushed down, down into the depths of misery, by the terribly unjust systems which our civilization rests upon, every year? Indeed, the intense, sensitive, high strung natures of the children born of educated, aspiring fathers and mothers, are all the more irresponsible, miserable and desperate, when society robs them of their productions and denies them a chance to exercise their faculties in order to escape that disgraceful "poverty" which has no business to breed.

The leading scientists of the world now assert that habits, traits, disease or vices are not transmitted from parents to children. Robert Owen proved, by taking at random a number of children from the slums of London and placing them in the best possible conditions, that heredity has very little influence as against conditions. Weakness may be inherited—a weak father and mother cannot produce strong, sturdy offspring; if the children are not removed from the bad conditions which rendered the parents weak, they will without doubt go the way of the father and mother. But give them proper surroundings, give them room, light, opportunity—that which every plant needs to develop fully—and the tendency is always to outgrow the deficiencies of the beginning and come out strong, upright, well rounded out.

But if even for the sake of argument we concede that poverty and vice are bred in the blood and bones of unfortunate children, and we acknowledge that we ought to prevent "ignorance, poverty and vice" from breeding, where would we begin? Where draw the line? Who would have the right to say what persons were good enough, rich enough, wise enough to have children? For instance, there are thousands of preachers and good chirtsians who would prevent Col. Ingersoll from perpetuating himself if his children were all like him. I, from another standpoint, might wish to prevent his breeding children like himself, illogical, unjust, or hypocritical. I might like to prevent men like Rockefeller and many rich mine owners here in the west, whom I consider more "vicious" (because more powerful to cause suffering) and more ignorant than the people of the so-called lower classes, from breeding. It would be a tyrannical interference that would be limited only by the power one might obtain as against others.

I am especially indignant whenever I hear the old cant that the poor have no right to bring children into the world. It is as though you took a man, robbed him of his property, put him at drudgery that dwarfed and degraded him, heaped disgrace and humiliation upon him and then declare that because he is in the miserable condition to which you have brought him, he has no business to think of happiness in any form. No man can picture the sweetness and sacredness of home life, of mother love, of fatherly tenderness, of the sweet relations between brothers, sisters and parents, than Ingersoll. And yet he would forbid the least enjoyment of such happiness to those whom society has already stripped of every thing else worth living for. The first impulse of a noble man or woman, it seems to me, would be to give him back the rights he as a human being is entitled to equally with all others, that the happiness common to all mankind need not be denied him; not to forbid him dreaming of parental love, and sweet young children, because of what he has already suffered.

I am aware that it is personally not best for the poor to have children. But this fact is the horror and cruelty of it all. If a man had been mangled by some cruel monster, I would advise him to not try to indulge in the pleasures of locomotion; but I would not be satisfied with telling him and all crippled people not to try to move about, and let the matter rest at that. I should agitate and agitate to have the monster prevented from making more cripples who could not or dared not walk.

I am aware that the policy of Lucifer rests upon this principle: that women ought to be free in order that fewer and better children may be born, and it must believe in the inheritance of vice, ignorance and poverty, that its position may be made good; that only the improved children of free mothers can change the conditions etc. The inference then is naturally this: that we work for the freedom of women simply that better

children may be born and the world thus be made brighter and happier.

To my mind, the freeing of women, the placing of woman on the footing of a human being, equal but no more, with all other human beings of whatever sex, for her own sake, is sufficient. I need no further excuse or reason for pleading for woman's emancipation.

Again, I am not so certain that the "better born children," the children born in love and comfort and soft, harmonious conditions, are the best fitted to fight against unjust, robbing institutions. They are too sensitive, too poetic, they love ease too well. And I have noticed that well born children do come to the "rock pile" and the jail sometimes and suffer more for their very breeding. The children born amid the struggle and turmoil are more often born with the faculties necessary to fight the injustice in society. What Ingersoll calls "vice" is often but sturdy protest, and his "ignorance" a keener insight into the workings of bad systems than he or his rich friends can possibly possess.

I am aware I have subjected myself to severe criticism, but I shall be glad to meet it. I am searching for the truth.

REPLY.

As our good friend Mrs. Holmes very evidently expects an answer from me I shall not wholly disappoint her, although, as often said in these columns, personal controversy is not at all to my liking. I much prefer that each writer put forth her or his own thought, with as little reference as possible to what others think or say.

In the first place I doubt if Mrs. Holmes would have written as she did, had she waited a week or two longer. Pretty evidently she wrote immediately on seeing the quotation in Lucifer to which she chiefly refers. Her language is largely that of passion, rather than of deliberate conviction. "Anger is a short madness;" anger is unscientific, illogical, unreasoning, and hence the very evident incongruities and false assumptions made in the above very decidedly sharp criticisms of R. G. Ingersoll and of Lucifer's teachings, a few only of which criticisms will be noticed here and now.

To show how wide of the mark our correspondent shoots it is only necessary to restate fully the utterance which she characterizes as "damnable." Says Ingersoll:

"Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or law; by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only savior of mankind, must put it into the power of woman to decide for herself whether she will or will not become a mother."

How any person of the good sense that we all know Mrs. Holmes to possess, could see tyranny, force, compulsion or anything else that is "damnable" in this utterance of the now departed apostle of freedom and justice, is more than I can tell. And how she can infer that Ingersoll makes "ignorance, poverty and vice synonymous terms" is equally amazing to me. No inference of the kind is deducible from anything he has said, so far as I know. Ingersoll knew, quite as well as she who sits in judgment upon and condemns him, that ignorance and vice are found in the palaces of the rich as well as in the hovels of the poor; and he would have rich ignorance and rich vice to stop populating the world, no less than when these powerful factors are associated with poverty.

It is quite true that, by inference, particular emphasis was laid upon the fact that ignorant and vicious poverty is more prolific than ignorant and vicious wealth, and therefore productive of greater evil. But who is to blame for such inference? Certainly not the honest lecturer who alludes to it as a fact, a terrible fact of our social life. If it were not for the hordes of the ignorant, the vicious and the imbecile poor who have neither the intellect nor the will to be self-owning, self-governing, it would not be in the power of the ignorant, the vicious, the self-seeking rich to monopolize the earth and the fruits of the labor of others.

"Ignorance is the only darkness;" "ignorance is the only devil." "Science is the only savior of mankind," says Ingersoll. Logically then, if science demonstrates that woman cannot be sexually free until she is economically free, then science must free woman economically as well as sexually. Lucifer demands not only sexual and economic freedom for woman but also intellectual and psychic or soul freedom, and these she can never have while she owns allegiance to the man-made God of Paul, of David, and of the Jewish law giver Moses.

It is ignorance that holds woman,—and through her the race—in bondage to all these. Abolish ignorance, then; abolish the first of Ingersoll's trinity of evils and we abolish them all.

"Truth for authority and not authority for truth," should be our motto. It matters little what Robert Owen and other leading scientists of the world may have said if their dicta and partial experiments deny the teaching of human experience of all time. In the school of experience man has learned, if he has learned anything, that "like begets like." The agriculturist knows that if he would have good products he must have not only good soil, good culture, heat, light and moisture—good "environment"—but he must in the *first* place have good *seed*, good "heredity." The same is the lesson of experience in live stock raising, and the same is equally the lesson of experience in the breeding and rearing of human beings, and hence the emphasis with which Lucifer demands woman's freedom sexually, so that she may do her best for her child in the matter of heredity and prenatal influences.

In some points Mrs. Holmes so completely answers herself that no other reply is needed,—as when she admits that it is "not best for the poor to have children." As no one is asking that the poor be prohibited, by force or law, from having children, there is really no point to her elaborate argument on that score. And also as when she thinks that "children born in love and comfort and soft harmonious conditions would not be best fitted to fight against unjust, robbing institutions." If so, then why work for better conditions at all? If the children born under the improved conditions would be too weak or too selfish to fight for all their rights, how could they be expected to maintain their hold upon such rights as had been conferred upon them by others?

Finally, in regard to Ingersoll's affiliation with the Republican party, etc., I would briefly say that for years I worked with that party myself, and I was just as honest in my work then as I am honest now in trying to defeat and destroy that political machine. I cannot impeach the honesty, the sincerity, of those who differ from me politically without at the same time impeaching my own honesty and sincerity. The old admonition, "Judge not," is an excellent rule to go by. While it is true that a "tree is known by its fruits," we can never know the inward motives that impel the outward acts. "Charity [love] thinketh no ill of its neighbor."

Our old-time friend expects "severe criticism." I think her severest critic will be none other than herself when time and reflection shall have shown her that in her judgments she has been hasty and uncharitable, as well as illogical.

M. HARMAN.

What Became of the Children in Marriage.

Here is a reply to the question, "What will become of the children?" Under the heading, "Starving Family Relieved," the following appeared in the Chicago "Times-Herald" of July 22:

"A sad case of destitution was brought to the attention of the police at the Rawson street station yesterday, and the family of Julius Stahnka was relieved from hunger. In a basement at 22 Bowen street the officers found the father, mother, and six small children. For months the father had been unable to work, being subject to epileptic fits. His wife also became ill, and the children, who are all very young, almost starved at times. A quart of beans is all they had for food Thursday. The police at the Rawson street station took up a collection and purchased food for the family."

This furnishes proof of the oft-repeated statement that marriage provides for the children. Of course it is the most unusual thing in the world for a married man to be ill or out of work; but when such a state of affairs does exist, a collection may be taken up by the police and "the starving family relieved"!

L. H.

Danger of Premature Burial.

"New York World."

He was rich and carried an elegant timekeeper, worth $500. It stopped. He took it to the man who doctors watches. The watch doctor pondered over the case, looked wise, sprinkled lavender-water upon it, and then remarked solemnly, "A case of main-spring failure!" "But what is to be done about it?" said the anxious owner. "Screw it up in a tight box and bury it as soon as possible," said the man whose diploma dubbed him "D. W. D." (the translation of which is left to the reader.)

Hard for the watch and its owner, wasn't it? But how much worse had it been his wife or child! And yet this is precisely what is now taking place almost every day. A lady called in to see me one day, and in the course of conversation I happened to say, "What a pity it is that bleeding has gone out of fashion, for I believe that simple blood-letting would in many cases start the heart's motion, for it is quite certain that the blood continues to circulate for some time after apparent death."

"I know just such a case," she replied. "My husband's mother was on two occasions thought to be dead but was restored by her doctor, who simply bled her."

VARIOUS VOICES.

Mrs. M. E. W., Montgomery, Ala.—I inclose 25cts. for Lucifer for three months, as I wish to read Mr. Harman's travels in the south; also to become familiar with Lucifer. In reading your remarks in regard to Sam Hose, the vile negro, I am forcibly impressed to correct the impression you hold in regard to his crime given by the detectives. The detectives have lied. The negro was guilty of all that he was accused of, and not one half of the low vile acts that he committed on that woman's person were published in the papers. They were of such a nature that the truth could not be put in print. Two men who heard Mrs. Cranford's oath in court, as to the negro Hose's treatment came to this city, and related minute particulars, too low and vile to put in print. At the time of his execution, they found on his body a sealed envelope containing what she stated in court that he had taken from her body, and said that he took it in remembrance of her. He admitted the crime. People who live in the North and have so much sympathy for the negro had better come South and live with them five years. I think they would sing a different song. The negroes are all born wrong; they are born criminals. They are too lazy to work, the consequence is they study how to live without work and the result is their offspring are born criminals. The slave negroes are all good, kind people, but not one of them would hesitate to rob a hen roost on his way home from prayer meeting. Our criminals are those born since the war.

Myra Peppers, Ottumwa Iowa,—Although I do not get Lucifer regularly, some of my good friends send me a copy occasionally and in one of them I saw the letter from—— ——. I wrote a letter and sent it through Lillian and received a reply, with the request to destroy the letter. Carelessly I destroyed it without noting the address so will say to —— —— that is the reason I have not answered her most interesting letter. But as she says her correspondence is subject to confiscation by her legal owner a letter might not reach her after all. Lillian is right—take away the idea of ownership and marriage will be robbed of its terrors. I have lately had a little experience, in which the one-sidedness of things is evident. I have a brother-in-law, well known to many of Lucifer's readers and contributors—a believer in true freedom. He came to the place I call home, and was treated so shamefully by my owner that he could not remain. The only reason for this contemptible meanness is that he is an anarchist. Bah! and this same owner is a liberal—with a big L, but only liberal enough to damn the churches and the republican party. The line is drawn there and those who advocate socialism, anarchism, and free love, are denounced as enemies of civilization and fit only for prisons and the gallows. Pardon personalities but it is just as well to show up the sore spots in this marriage business.

Ina Champney in No. 770 of Lucifer hits the nail on the head in regard to education,—"none but desired children." It is a hopeful sign when young women can think and write as does Ina Champney. Before this letter grows too long I want to say that I heartily endorse the editorial entitled "Costly Patriotism" in 770. I have voiced the same sentiment many times. Speaking of Orangeman's day as celebrated in Canada, a friend of mine said "I do not believe in celebrating certain days that only perpetuate our forefather's blunders." To those of my friends who are expecting letters from me I send greetings. Numerous duties and the "late unpleasantness" account for seeming neglect. With good wishes to Lucifer and all who love Freedom, au revoir.

W. R. Woodard, Lincoln, Calif.,—Enclosed find $2. for renewal for Lucifer for one year, on Mrs. H. W. Woodard's subscription. Considering the quality and importance of Lucifer I think it cheaper at two dollars, than any other publication with which I am acquainted, and I suggest that every subscriber to Lucifer who feels as I do about its value, and is unable to render assistance by tongue or pen, should enclose two or more dollars per annum on each subscription. The paper merits the support of every thoughtful person who has paid any attention to the improvement of the human race. The spirit manifested towards his persecutors, by Mr. Harman during his persecution and imprisonment, is sublime. The sentiment he expresses concerning war, patriotism, Fourth of July celebrations, the rights of labor, government, religion and morality, women's rights, children's rights, and human rights, are in line with the best thought of the 19th century. Mental development, as exemplified through the results attained by art and science, in labor saving machinery; and more comprehensive and better methods, is far in advance, in the evolution of the human race, of moral development, as recognized in the business relations of men. That degree of moral development, that demands "equal and exact justice for all," and the greatest personal liberty that does not invade the equal liberty of all others, is only theoretically acknowledged, and that by but few. The fact that the greatest possible personal security for each and every individual against invasion of his rights by others, lies in the protection, by society, of every individual no matter how humble, from invasion from every source, is lost sight of in the mad, selfish scramble for personal advantage. All the opportunities which art and science have developed, for securing better results, by human effort, have been seized by the cunning and strong, and converted into huge engines of oppression, with which to invade the rights, and absorb the natural heritage of the masses. The result is on one hand enormous wealth and splendor in the hands of the few, whose morals are eaten away by corruption, (corrupt commercialism) which corrupts the whole moral atmosphere, and on the other hand the disinherited masses, begging from door to door, rapidly increasing in numbers as wealth and power become concentrated, becoming more unmanly, dissipated, and degraded day by day, and year by year, until they threaten the permanence of society. How to check and remove this vast avalanch of corruption on the one hand, which has gathered on the mountain tops of selfishness and cor-

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rupt commercialism, and threatens to overwhelm civilization, and the miasma of degradation on the other hand, which has gathered in the swamps and mire of poverty and injustice and theatens to breed a pestilence which will roll back the tide of progress to the "dark ages" of the past, is a question that demands the earnest attention of every intelligent human being.

Col. Ingersoll is reported to have said, in substance (I do not recall his exact words) that intelligence is the only lever that will or can raise humanity out of the mire of ignorance, superstition, selfishness and degradation. The work which is being done by reformers, in all lines of reform, is urgently needed, but I know of no line of reform in which work and workers are so urgently needed as that in which Lucifer is engaged.

WHAT IS AN ANARCHIST?

The word ANARCHY, in the minds of misinformed people, signifies disorder, chaos, turbulence, violence, bloodshed, retrogression. To the student of economics it signifies exactly the reverse of these ideas—in two words, Liberty and Progress. You cannot afford to be ignorant of this comparatively new view of economic science, and you will remain ignorant of it so long as you gain your information—or rather, misinformation—concerning it from newspapers only. P. J. Proudhon the great French economist, identifies Anarchy with Liberty and says "Liberty is the mother, not the daughter, of Order." Read and think for yourself and you will see that Anarchy instead of being a doctrine which threatens the destruction of all that is beneficial to humanity is in fact the necessary condition of unhampered social evolution. Here is a list of books on anarchy which we recommend. They will be sent post paid from Lucifer office on receipt of price:

Economics of Anarchy. A Study of the Industrial Type. By Dyer D. Lum. Paper, 60 pages. (Scarce) .25

Autonomy. Self Law; What Are Its Demands? A fragmentary exposition of the basic principle of individualism in its relation to society and government. By Moses Harman. This pamphlet of 29 uncut pages contains an account of the autonomistic marriage of Lillian Harman and Edwin C Walker, and their subsequent arrest, trial and imprisonment. The pamphlet is not up to the standard in typography, but it contains data valuable to all lovers of personal liberty. .05

Creed of Liberty. A brief exposition of philosophical anarchism. By William Gilmour. Paper, 11 pages. .03

Cityless and Countryless World; an Outline of Practical Co-operative Individualism, By Henry Olerich. Red silk; gold title: nearly 500 pages. $1.00

Dawn of Civilization. A Radical Social Reform Novel by J. C. Spence, formerly a vice president of the Legitimation League. Blue and gold boards; 176 pages. .25

Government Analyzed. By John R. Kelso, A. M. This book seeks to show that all governments, like all gods, are the mere personifications of mythical monsters invented by selfish and crafty men as instruments with which to rob and enslave the ignorant toiling masses. A book which is sure to open the eyes of governmentalists who read it. Bound in cloth; 520 pages; edition limited; original price, $1.50. Our price, .90

Human Rights. By Madison Hook, with an Introduction by E. C. Walker. 1891; paper, 19 pages, .05

Thomas Jefferson: Father of American Democracy. His political, social and religious philosophy. By Gen. M. M. Trumbull. Paper, 29 pages, .10

Liberty: Political, Religious, Social and Sexual. By A. F. Tindall, A. T. C. L.; an essay towards establishing an Anti-Persecution Society to defend the rights of individuals against state interference and Puritan persecution. Paper, 8 pages. .03

Instead of a Book. By a man too busy to write one. A fragmentary exposition of philosophical anarchy by Benj. R. Tucker, editor of "Liberty." 512 pages. Paper, .50 cloth, $1.00

Proudhon and his Bank of the People. Being a defense of the great French anarchist, showing the evils of a specie currency and that interest on capital can and ought to be abolished by a system of free and mutual banking. By Charles A. Dana, late editor of the New York "Sun;" paper, .15

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THE LIGHT-BEARER.

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Declaration of the Free.

We have no falsehoods to defend—
We want the facts;
Our force, our thought, we do not spend
In vain attacks.
And we will never meanly try
To save some fair and pleasing lie

The simple truth is what we ask,
Not the ideal;
We've set ourselves the noble task
To find the real.
If all there is is naught but dross,
We want to know and bear our loss.

We will not willingly be fooled
By fables nursed;
Our hearts, by earnest thought, are schooled
To bear the worst;
And we can stand erect and dare
All things, all facts that really are.

We have no God to serve or fear,
No hell to shun,
No devil with malicious leer,
When life is done
And endless sleep may close our eyes,
A sleep with neither dreams nor sighs.

We have no master on the land—
No king in air—
Without a manacle we stand,
Without a prayer,
Without a fear of coming night,
We seek the truth, we love the light.

We do not bow before a guess,
A vague unknown;
A senseless force we do not bless
In solemn tone.
When evil comes we do not curse,
Or thank because it is no worse.

When cyclones prowl—when lightning blights,
'Tis naught but fate;
There is no God of wrath who smites
In heartless hate.
Behind the things that injure man
There is no purpose, thought, or plan.

We waste no time in useless dread,
In trembling fear;
The present lives, the past is dead,
And we are here,
All welcome guests at life's great feast—
We need no help from ghost or priest.

Our life is joyous, jocund, free—
Not one a slave
Who bends in fear the trembling knee,
And seeks to save
A coward soul from future pain;
Not one will cringe or crawl for gain.

The jeweled cup of love we drain.
And friendship's wine
Now swiftly flows in every vein
With warmth divine,
And so we love and hope and dream
That in death's sky there is a gleam.

We walk according to our light,
Pursue the path
That leads to honor's stainless height,
Ca reless of wrath
Or curse of God, or priestly spite,
Longing to know and do the right.

We love our fellow man, our kind,
Wife, child, and friend,
To phantoms we are deaf and blind,
But we extend
The helping hand to the distressed;
By lifting others we are blessed.

Love's sacred flame within the heart
And friendship's glow;
While all the miracles of art
Their wealth bestow
Upon the thrilled and joyous brain,
And present raptures banish pain.

We love no phantom of the skies,
But living flesh,
With passion's soft and soulful eyes,
Lips warm and fresh,
And cheeks with health's red flag unfurled,
The breathing angels of the world.

The hands that help are better far
Than lips that pray.
Love is the ever gleaming star
That leads the way.
That shines, not on vague worlds of bliss,
But on a paradise in this.

We do not pray, or weep or wail;
We have no dread,
No fear to pass beyond the veil
That hides the dead.
And yet we question, dream, and guess,
But knowledge we do not possess.

We ask, yet nothing seems to know;
We cry in vain.
There is no "master of the show"
Who will explain,
Or from the future tear the mask,
And yet we dream and still we ask.

Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We do not know. We hope and wait.

—*Robert G. Ingersoll.*

The Character of a Free Lover.

BY C. L. JAMES.

In one of the works of Mr. Matthew Arnold, I was reading, the other day, what incited me to execute a long-deferred resolution of writing something systematic on this subject.

Mr. Arnold was an extremely radical thinker on religious topics. He did not in the least believe in a personal God, in the literal truth of the Bible, nor, apparently, in the immortality of the soul. But he contended, justly enough, I grant, that the Hebrew and early Christian literatures, vulgarly called the Old and New Testaments, were of supreme importance to civilization because they had contributed to it, not certain moral precepts, which may be found also in Plato, Seneca, Confucius, etc., etc.; but "morality touched with emotion," or ethical religion. "Israel," as Mr. Arnold chooses to call the Jewish people, enter-

tained, not a mere theory, but a profound conviction—his word is "intuition,"—that there exists "an eternal power, not ourselves, which makes for righteousness." No experience of crime triumphant, virtue crucified, death confounding all, could shake the obstinate persuasion of "Israel" that this is so; therefore "Israel" is our teacher in what evolution has come later to prove the way of life,—despite all the errors and shortcomings of "Israel" himself about matters of detail.

Among illustrations of that moral "intuition" which distinguished "Israel," Mr. Arnold cites the Commandment "Thou shalt not commit adultery," the sentiment of *Proverbs* on "the strange woman," the disappearance of polygamy in this Oriental nation before the time of Jesus, and the sayings of Jesus himself on the same subject. Very correctly again, he remarks that to restrain the lust of the flesh, besides being a vitally important lesson, is a hard one; and that we must not be at all surprised if either Jews or Christians be far from applying it faultlessly. He concludes as follows "Not practice alone is against the old strictness of rule, but theory; we have argumentative systems of free love and of rehabilitation of the flesh" . . . . here he cites some instances . . . then . . ." Israel's comment on the theory of free love is invaluable. *He knows not that the dead are there, and that her guests are in the depths of hell.*"

This is my text. My thesis is that Mr. Arnold, like all honest opponents of free love, has totally misunderstood what he attacks. My argument shall tend to this, that free love does not mean "rehabilitation of the flesh," but, on the contrary, restraint upon the flesh. I contend that free love is not, as Mr. Arnold says "a disintegration of that moral perception on which the Seventh Commandment is founded," but eminently an *integration* of this moral perception. I shall endeavor to show that, as Christianity and all which follows Christianity along the same line, is, in general, the emancipation of the moral spirit from the mere letter of the Jewish law, (which Mr. Arnold would very readily admit), so free love is the *rationale* of "the Seventh Commandment" raised from a dead rule into a living principle. For the reasoning of "the Seventh Commandment," if it be anything, is just this, that the sexual passion should be restrained within the limits of prudence, justice and delicacy.

First, then, and principally, "the Seventh Commandment" is founded on a perception that the sexual propensity needs to be restrained. Now, however paradoxical it may sound, nothing restrains the sexual appetite like free love. For what is "the theory of free love," which Mr. Arnold has so ignorantly assailed? Surely, no one who will read my ensuing definition can doubt its correctness, so far as it goes. The theory is, first and principally this, that under no circumstances whatever should any woman be required, or persuaded to gratify this desire against her own inclinations. Now, it will not be disputed that the female sex is less amorous than the male. I allow this sounds rather like a stock assertion; but for a generation which reads Darwin, it would be an anachronism to dwell on that. The female is fully proved less amorous than the male; therefore a principle which holds it atrocious to constrain, or overrule, as by payment, the inclinations of a female, must restrain sexual indulgence far more than it ever yet has been restrained.

The difference is transcendentally important. Those Jewish legislators whom Mr. Arnold, not without some reason, admires, were sensible that much physical and moral injury might be done by unrestrained sexual indulgence in marriage as well as out. They accordingly laid down certain regulations for the restraint of desire notwithstanding marriage. The canon law and the moral treatises of Catholic writers upon these subjects also abound in somewhat unpleasantly minute injunctions of continence. But under Protestant auspices, a not unreasonable feeling that such matters cannot be reduced to rule, has left the woman without any protection against the demands of her legal master.

Besides under all systems of marriage, pagan or Christian, Protestant or Catholic, the lawfulness of intercourse is made complete, not by the inclination of either party, but by the performance of a mere ceremony. The canon law does indeed hold an actually compulsory marriage to be null; but any bribery or intimidation by which a woman may be brought to "accept the situation" avails to deprive her for life of the right to refuse her "conjugal duty." How much more efficacious, humane, and rational, the simple principle of the free lover that under any circumstances to exact reluctant submission is an odious crime? How, but through utter misunderstanding of its real nature, can free love ever be represented as indulgence instead of restraint?

License and liberty are essentially opposed; and there is no restraint like equal freedom. The male can indulge that passion whose greater energy distinguishes him from the female in but three ways—by finding a female whose inclinations are in harmony with his own; by compelling one to submit against her will; and overcoming her reluctance with filthy lucre. But the two last the free lover calls rape and whoredom. He utterly refuses to admit it as an excuse that they are committed under the human law, or that they have been sanctioned by all the priests outside of the infernal regions. He holds himself bound to abstain from them as from the most execrable of crimes and vices; and he considers proof of committing them abundantly sufficient to deprive another of his esteem.

It is evident, then, that he comes much farther and applies much more thoroughly than "Israel," or the canonists, who are Israel's successors, the general principle that sexual appetite should be restrained. Restrained, for them, within the limits of a technical law, by perception that inordinate concupiscence is dangerous, that secret amours may involve jealousy and strife, and that gross lewdness is offensive; it is restrained, for him, to the full limit of woman's superior continence, by the just and chivalrous sentiment that whoever will indulge his lust at the expense of her weakness or necessities is a monster.

To be more specific, we have said that the sexual passion should be restrained within the limits set by prudence. Now, which has the most reason to fear its consequences, the man or the woman? Very evidently, the woman. Is the woman, supposing her to have attained that degree of maturity and discretion without which she has no consent to give, less able to understand the perils to which she exposes herself than a man? I am certain such is not the ordinary opinion; and until I find some one to defend it I need give no reason why it is not mine. Surely, then, the free lover, besides being honorable and rigid in his feelings towards women, is judicious in his views of their interests. If they have more to risk than men, and if they understand the hazard quite as well as men, there can be no better way to keep the indulgence of desire within those limits set by prudence than to have it understood that indulgence shall depend entirely on their good will, and not at all on general maxims framed by men, who are less disposed, for every reason, to restrain it than they are themselves.

But, it may be said, notwithstanding the superior continence of women, many women go to ruin through disregarding these general maxims! This is sadly true; but surely it is rather surprising. If women are less amorous than men, as they are; if they have more to lose by rashness in love affairs than men, as they have; if they are easily taught to understand the importance of prudence quite as well as men understand it, which is unquestionable, then the fact that they often go to ruin through disregarding the general rules which men have framed for them, is one requiring explanation. It can scarcely be explained by this, that women, at certain periods, though not on the average, are peculiarly susceptible. For in this age of "new women" we see multitudes, in no physiological respect different from others, who, it must surely be allowed, are as unlikely subjects for the seducer as can be found on earth. In every middle-sized city of the present day, there are a thousand women, quite attractive in appearance, not at all defective sexually, and very free in manners, who are much safer than an odalisque in the grated

harem or a nun in a Spanish convent. Though many people doubtless suppose, it really shows ignorance of men and things to suppose, that vehement insistence on a rule and cruel penalties for breaking it, do not often make its breach more common. But a still greater mistake is to suppose that these methods necessarily fortify the spirit of the rule—that its object must needs be attained more generally for such insistence on the letter.

I acknowledge, for my own part, a suspicion that this case is in point. Women, or rather girls, are often easy to seduce, because, to "preserve their modesty," they have been brought up in studied ignorance of a few plain facts, such as that men's desires are much stronger than their own; because they have been taught to allure men as a means of securing support through matrimony—was this to preserve their modesty? because they have not been trained to habits of industry and self-reliance which give them something else than love and flirtation to think about. But all this is the effect of these general maxims which men have framed to regulate the conduct of women.

To be continued.

Free Combines vs Law-Protected Trusts.

BY EDGAR D. BRINKERHOFF.

The article entitled "Combines, Trusts, and Amalgamations" by R. B. Kerr in Lucifer of July 22 contains many remarkable omissions, if the Hibernicism may be allowed. Nothing is said about my intimation in Lucifer of July 1, second paragraph, that prices are governed by some principle other than the will of the would-be monopolist, their tendency being towards the cost of production.

Also it does not explain how two barbers in a village can fix extortionate prices when another stands ready to come in and take custom at reasonable rates while the public boycotts the two rascals.

Again, it does not say anything about the additional expense and waste to which combines are liable—far exceeding any possible cut in expenses. The burden of proof here rests upon Mr. Kerr, for the presumption is that when a man attends to his own business it will be more economically done than when he hires; unless indeed he hires slaves, made such by laws driving them off of unoccupied land or preventing them from monetizing what little wealth they had. Combines, trusts and amalgamations could have no possible chance to live in competition with the free individual looking after his own business as the latter could sell cheaply without losing while the trust could only undersell at a loss and could not continue to compete at a loss against millions of men at once.

A further omission consists in failing to show a single instance in which men have successfully combined against the individual without government aid; in other words, no example is given of the public being fleeced by a free combination.

Mr. Kerr asks, "If combinations can be made in the teeth of the laws, can they not be made when there are no laws?" But the combinations are not made in the teeth of the laws but by help of the laws. Coal barons combine and succeed in keeping up prices because the state favors them by excluding others from the use of coal lands.

In his last paragraph, Mr. Kerr holds that "Nobody will be able to compete against the universal trust, for the trust will be able to sell cheaper than any one else could possibly produce." How does Mr. Kerr know this? Did he ever see a combine competing with a free individual? Did he ever see less waste going on in a large factory than in a small shop where the individual works for himself unhampered? Does he doubt that one industry after another would pass into the hands of individuals, beginning with those requiring least capital, as hunting, fishing and some departments of agriculture? On the same principle, in all industries the individual could produce more cheaply than the trust as soon as individual industry had time to develop. Mr. Kerr must prove that the trust can put the products of the chase and the fisheries on the market without loss at a lower price than they can be sold by the individual.

Mr. Kerr states that I do not dispute his "main point that combination is the natural outcome of free competition because it pays men better to combine than to compete." I did distinctly dispute this in the aforesaid article and used railroads for illustration. I will now dispose of it again—in regard to barbers. It will not pay the two village barbers to combine. Their shops are at different ends of the village and they will lose more than they will gain by combining into one shop to save expenses as some men will shave themselves rather than walk so far. Neither will it pay to agree to higher prices for fear of that outside barber and the public boycott. As there is plenty of custom they do not need to enter into any cutthroat competition. The natural competition they do enter into is healthy and does not pay them worse than would combination with its attendant danger of a boycott.

The saving of $60,000,000 in drummers salaries by a completer combination proves nothing because it is a saving that individual enterprise is capable of also, as under universal free trade which includes free land and free banking, the merchant must send to an individual for his goods or go without; for consumption will keep up with production and there will be no over-production.

Mr. Kerr complains that I simply tried to prove that if trusts charge extortionate prices competition may revive. Very well, we libertarians are very accommodating and are willing to take up the argument at any point. If discussion regarding ideal society already established is preferred, let it be invited. Or if it is preferred that the individualist shall trace the evolution from the stage of primitive industry to that of fully developed free industry, let that preference be expressed and the philosopher o freedom will not be slow to respond. Mr. Kerr has only himself to blame for my confining myself to the question of the mode of change from state-created monopoly by private individuals to jury-created industrial freedom. Besides, if he cannot show that competition cannot revive in the face of the trusts when freedom is conceded, his case is lost.

Criticisms and Comments.

BY C. F. HUNT.

According to Christians, God makes a death scene an example or a warning. If so R. G. Ingersoll's death shows divine approval of his life. His demise was ideal—perfect.

* * *

Since so many contributors are advising how Lucifer ought to be conducted, I wish to chip in a protest against single tax matter in No. 770. My offering on this subject was once ruled out. It may be proper that a paper devoted to motherhood should exclude the doctrine of equal right to the earth for mother as well as child.

* * *

We also need a censor against fiatism. When I read in the same paper: We must teach the people that money is not value; that the things produced are the values," I tremble for my ignorant fellows. We are asked to teach something false; dollars have so far been made only of metals which are produced by labor, and have a market value just as wheat has. By what effort of the imagination shall we believe that such a commodity is not value?

* * *

The "Daily News" says: "The conversation is seldom general at a New York dinner table, but each guest turns to his right-hand neighbor and falls into an earnest, excited, often vehement discussion." From which we may infer that the latest social fad is that each fashionable diner breathes "the hot air" against the back of his right hand neighbor's neck.

Mankind is divided into two classes—those who earn a living without getting it, and those who get a living without earning it.—*Sel.*

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Westward Ho!

As stated in last week's issue the editor of this paper expects to start on a trip to Iowa, Kansas, and other western states, about the fifth of this month. At Mt. Pleasant Park, camp ground, near Clinton, Iowa, his first stop, he hopes to meet many friends who reside in Illinois, Iowa, Nebraska, Dakota, Minnesota and Wisconsin. From this camp he expects to go direct to Ottawa, Kansas, to attend the ninth annual meeting of the Kansas Freethinkers Association, which meeting will open on the twenty-third and close on the twenty-ninth of August. Several other points in the states named, will probably be visited, but the dates cannot now be definitely fixed.

Social Problems

Continuing, or further elaborating, the social problems treated of in No. 771, I would say that in law, and largely in custom, the appellation "Mistress" or "Missis" means a woman whose person is not her own, whose time is not her own, whose "bed and board" are not her own, whose earnings are not her own, and whose children are not her own. All these are owned and controlled, or may be owned and controlled, by another, and that other is, by courtesy, reckoned to be her sexuo-economic partner, but in law and largely also in custom, that other is her sexuo-economic master. For proof of this we have only to consult the law dictionaries and the court decisions bearing upon marriage and divorce.

But the word "mistress" has another meaning; a meaning commonly considered much more dishonorable than when pronounced "missis." In this secondary sense the word mistress means a "kept" woman—kept for what? For service in the kitchen, the laundry, the nursery, or as general housekeeper? O, no! but kept, retained, supported for services in the sex-relationship only; that is, kept as a temporary sex-slave. As such her master can use her and abuse her and cast her off when tired of her, or when for any cause he wishes the arrangement to cease, and without incurring any legal responsibility to care for her in sickness or old age, or for the children born of such unlicensed and unrecorded relationship.

A parallel can easily be drawn here between the two forms of sex-slavery and the two forms of manual labor slavery. Under chattel labor slavery the master was obliged by law and custom to care for the slave in sickness and in old age, and for the infant offspring of such slave. But in the wage slave manual labor system the master is under no such obligation, either in law or custom. And so likewise of the master, in sexuo-economics.

In her book, "Women and Economics," Charlotte Perkins Stetson probes the underlying causes of the inferiority of women to men in the sexuo-economic relation, and also shows the primary cause of bitter feeling between the two classes of sex-slaves, in these words:

"The highest human attributes are perfectly compatible with the sex-relation but not with the sexuo-economic relation. We see this opposition again in the tendency to collectivity in bodies of single men,—their comradeship, equality, and mutual helpfulness as compared with the attitude of the same men toward one another, when married. This is why the quality of "organizability" is stronger in men than in women; their common economic interests force them into this relation, while the isolated and even antagonistic economic interests of women keep them from it. The condition of individual economic dependence in which women live resembles that of the savage in the forest. They obtain their economic goods by securing a male through their individual exertions, all competing freely to this end. No combination is possible. The numerous girls at a summer resort, in their attitude toward the scant supply of young men, bear an unconscious resemblance to the emulous savages in a too closely hunted forest. And here may be given an economic reason for the oft-noted bitterness with which the virtuous women regard the vicious. The virtuous woman stands in close ranks with her sisters, refusing to part with herself—her only economic goods—until she is assured of legal marriage, with its lifelong guarantee of support. Under equal proportions of birth in the two sexes, every woman would be tolerably sure of obtaining her demands. But here enters the vicious woman, and offers the same goods—though of inferior quality, to be sure—for a far less price. Every one of such illegitimate competitors lowers the chances of the unmarried women and the income of the married. No wonder those who hold themselves highly should be moved to bitterness at being undersold in this way. It is the hatred of the trade-unionist for 'scab labor.'"

The problem of "spinsterhood," that is, the problem that confronts the unmarried human female, is, perhaps, under our sexuo-economic system, the most difficult and perplexing as well as the most pathetic or pitiable of all our social problems. As Mrs. Stetson says, the unmarried woman's "only economic goods" is "herself," which as men commonly understand it, means the service of her body in the sex relation. The man who is out of employment can go into the labor market and offer his services; he can boldly and openly compete with his fellows for a job. Not so the woman who would escape the isolation, the cruel martyrdom of celibate spinsterhood. To show that she is seeking sex service, either a lifelong job or a temporary engagement, is to defeat her object. The average man prefers a woman demure and very modest—one who speaks and acts as though she never had a thought, feeling or desire in the direction of sex-service, or sexuo-economic employment. And so the woman of nubile age must wait for man to propose, and if she have not wealth, social position or extraordinary beauty to recommend her she waits, waits—till the heart grows sick with hope deferred—waiting and longing for the man in whose companionship life on earth would be all the heaven she could desire, but the man who never comes—waits till all the bloom and beauty and fragrance of life has departed, and then perhaps in sheer desperation she accepts a man who has no other wants, desires or aspirations but those of the purely physical plane; accepts a man utterly distasteful and repulsive to her, or who soon becomes such, and thus dooms herself to a life of slavery and of degradation—in her own estimation if not of others, incomparably harder to bear than was the fate of the black chattel of Afro-American slavery.

Then when we remember that the fate of the woman herself—the submergence of all that means "sweetness and light" in life for her, is only a part of the picture; when we remember the working of the inexorable forces,—commonly called laws,—of nature, and know that from such sowing the harvest of new human beings must necessarily be of inferior quality; when we remember that "like begets like," and that all the conditions attending maternity leave lasting impress upon the child, including all mental states of the mother,—when we remember all this, can we wonder that many besides the "Great Agnostic," Robert G. Ingersoll, are now demanding that "Science shall make woman the owner, the *mistress* of herself?" That is, that science shall so order our social life that woman shall no longer be the "mistress"—whether licensed or unlicensed—of any man, but that she shall be queen in the realm of the affections, queen and final arbiter in solving all the intricate and perplexing social problems of human life.

M. HARMAN.

Woman and Home in Freedom.

BY LILLIAN HARMAN.

It is probable that there will be as many theories regarding what women will do with freedom, when they obtain it, as there are individuals to construct theories; and it is well that this should be. Every woman should have the right to formulate and live her ideal. And men, too, will have ideals, and as "every Jack has his Jill," he will doubtless find a woman who is somewhere near his ideal.

Much theorizing has been indulged in, recently, in Lucifer, concerning the economic position of women in freedom. I have always been much interested in this subject, though I do not believe it possible for us to settle the question for those who will live in the future nor for others than ourselves in the present. Yet we have the right to advise others,—they retaining the right to reject our advice when unwelcome. We should be cautious however in our advice, we can only suggest though we can not take the consequences of action. If I advise a friend to walk in a certain path and she stumbles and falls over a boulder and breaks her leg, it is her leg that is broken, not mine; and though I may bitterly regret having given her the advice, I can not suffer the physical disability in her stead. I may love, and sympathize with, and seek to aid her all in my power—still it is she who must lie in bed until the bone knits together again. Therefore in all the dilemmas of life, we may seek the counsel of our friends; but we should accept only the advice which our reason endorses as sound.

Just here I wish to say, in reference to the "haison" to which Mrs. Waisbrooker alludes, that it is a very risky thing for any third person to "urge" one lover to make a demand of another as a "test" of love. The delicacy which caused this woman to shrink from asking for money was her safest guide. It was not for a third person to say what either should or should not do. To make a present to a loved one is one thing; to demand a present is quite another. If the woman had been disabled in any way by her association with this man, he might owe her reparation; if he felt a warm friendship for her and was able to help her, it would have been right for him to do it—most friends, whether of the same or opposite sexes, enjoy adding to the happiness of their friends. But most women of my acquaintance shrink from asking men—even their husbands—for money. This fact alone is an argument in favor of the economic independence of woman. This woman acted as she did, it appears, because Mrs. Waisbrooker urged her to do so; but it was not Mrs. Waisbrooker who suffered the humiliation of it.

Under better economic conditions both men and women will earn their living in a more satisfactory manner than at present. Yet even under existing conditions I am unable to understand why a woman cannot be credited with earning her own living. The great majority of women live in individual homes. They wash, sew, cook, and do more or less other housekeeping for their families. The majority work nearly all the time; yet they are "supported" by their husbands. To my way of thinking, the men either want them to occupy the position of housekeeper or they do not. If the men want them to do so they should be willing to pay their companions a certain agreed on price for their work, just as they would pay any one else for work which they want done. If it is not to the interest of the men, if they are merely supporting the women for charity's sake, it should be so understood, and the woman should be give the opportunity to try to find a place where her services would be valued. As a matter of fact, most men who think they are supporting their wives, would not be willing to let them go at all.

In this way every working woman who has a strong will and a desire for economic independence can have the fact that she supports herself recognized; and this, too, under present economic conditions. I think we should do all we can to improve the economic conditions; but I, for one, do not intend to wait for the change. I intend to be an independent, self-supporting woman here and now. And I believe I would feel the same if I were the "mother of a family," living in conventional marriage, with my eyes newly opened to the light. If my husband should tell me that he supported me and the children, I should say to him,

"My dear, I have no desire to be a pauper, nor to bring up my children as a beggar's children. It takes a certain amount of money to dress the children and myself. Is it worth that sum to have me here to care for our mutual home? Tell me frankly. If it is, then pay me the money that we have been using in my support, that I may use it for my own support. If my work is not worth it to you,—well, we will part friends. Men have died and left women with families of little children. I will be no more helpless than they. I will find an opening somewhere, somehow. At the worst, I can take a house and keep boarders, or sew, or even wash for a living. Anything is better than eating the bread of charity."

There are very few women, even of those who have families of small children who cannot be self-supporting if they will.

Though there are many difficulties in the way of independence in the case of a woman who already has a family of small children; only the weak will or the ignorance of a childless woman prevents independence for her. But, it it is objected, "She can support only herself; she cannot support children!" Well, we may admit that is often the case. She may desire children—but children are luxuries. So may she desire a trip to the seashore, which is also a luxury. When we desire luxuries we adjust conditions so that we may have them, or if we are unable to do that we manage to get along without them. But as children are often the result of the reproductive act, the free woman needs to be careful lest she acquires one of these luxuries before she is prepared for it. It is not my province to dictate to others; but if my daughter or any other woman should ask my advice, I would say,

"If you are a free woman you are free to have friends of the opposite sex, and enjoy their society to any extent that may be mutually desirable. There are great possibilities of happiness in a companionship that does not involve a reproductive association. As it should not be forgotten, however, that there is an act, the indulgence in which brings with it the possibility of calling into being a new life, it is prudent to refrain from that act except when you feel that the man is good and true and able to be a good father to a child, and when you may feel that the child, though not entirely desired, is not a great misfortune, and is the result of a deep, genuine love,—a love which is so strong that it needs no 'test' to prove its existence. Then, even though you may have made a mistake, you will know that your child is the child of love, and even though you may not have all the conditions of existence as you desire, the child may be its own justification. If the love between you and the child's father continues—well and good. If it dies out, you may still be glad that you are a free woman, the mother of a child of love, and not an unloved wife."

There is much more I desire to say on this subject; but I do not approve of long articles in a small paper. I will add only a few words in regard to the question of the home. In my opinion, both men and women need homes. The home may be only a three by six room, and that of the man and woman may be side by side with a door between; but each man and woman ought to have some place on earth, be it ever so small, where he or she can be "at home," where he or she can be entirely alone, if desirous of privacy, or may do whatever can be done in the limits of the four walls, without question and without reproach.

OUR READERS and patrons, everywhere, are hereby again requested not to forget to send us names of their friends and acquaintances who might become interested in Lucifer and its work, if they could see a few sample copies. Upon this plan, more than any other, we now depend for increase of subscription list, and for advertising the books and pamphlets that supplement and extend the work of the paper itself.

Woman and Economics.

BY LOIS WAISBROOKER.

I see in Lucifer considerable discussion about the support of woman as mother if she is really free. It does not seem to me that there is any need for anxiety on that point any more than we need to worry about man's economic condition when monopoly privilege no longer exists. The fact that in many fields of physical labor woman cannot, and for the good of the race ought not, to do as much as man, and therefore that she, under this sys tem or any other that values every thing from a money standpoint, cannot secure as much money in return, need give us no anxiety whatever. Men that are men, love to do for those they love. Here is a test that every woman can apply. She will thus know if the man who seeks her—who is attracted to her—really loves her or is only attracted from the physical plane, and for his own gratification.

This cry of woman's being mercenary if she receives or expects aid from the man with whom she is associated is all nonsense. It will never be made by a man who loves a woman. And a woman who loves a man will not tax him for more than he will love to bestow when our economic system is properly adjusted. Now she is often driven to it from sheer necessity.

A case in point. I once knew a woman who had what is called a liaison with a man. This man and his wife were such only in name, had been so for a long time. He was in a position to command good wages and she was working for a pittance. There came a time when she wanted to go to a Liberal convention but hesitated because she needed money for the expenses of the trip that she did not possess.

I suggested to her to ask Mr.——to help her. She shrank from the thought but I urged her to it, told her that the reason he had not offered to help her was no doubt because he feared she would think he wanted to buy her. It will be a test of his love anyhow for if he really loves you he will be glad to help you. I was told afterward by his legal wife that——said he never was more astonished in his life than when——asked him for money. He seemed to think it an evidence that she was mercenary. Poor girl! it was a bitter experience. I can see her now with the tears rolling down her cheeks as she talked with me about it.

It is such men that our competitive system and Mother Grundy produces; men who do not know what love is, and they are to be pitied, for they are victims as much as woman is. In freedom, such freedom as will give woman the home and the control of her own person, such men will wake up to their true manhood and then there will be no question of support. "Oh, but why should woman have the control of the home any more than the man?" exclaims some man who is on the same plane as the man who thinks if a woman accepts aid from the man she loves, and who claims to love her, she is mercenary. Because only as woman contro's the home can she be really free. How can the home be woman's sphere as man is so fond of claiming, if she cannot control it? Man has never claimed that the home is his sphere, and yet he has claimed control, or at least equal control.

Neither man nor woman can find and live their nobler selves under the present system of things, and it is folly to try to decide what they will do in freedom by what they do today. As I am not afraid to trust women with freedom, neither am I afraid that in freedom man will not be just to woman, for under a system that gives equal opportunity to all, his better self will have the chance to manifest.

The feminine is the embodying power of the universe, is the builder. Man, in freedom, will realize this, will realize that the builder has the right to be provided with what is needed. Man is, by nature's law the provider and woman the builder, and when statute law gets out of the way, when love rules, man will feel wronged if not allowed to do his part, if not permitted to care for those he loves.

The masculine and feminine of the universe are equal in fact, equal in that they balance each other, but their spheres of work, their office, is not the same. If they were there would be no need for but one.

An Insult to Womanhood.

Cleveland "World"

If there is anything more disgusting than all others that spring out of conceit and are developed in vanity it is the self-constituted reformer who goes about looking after the morals of other people and seeking to make them conform to his own standard. It is true there is nothing in the moral law nor in the Constitution that prevents a man going about asserting, in a mild, gentlemanly way, that he is more chaste than his neighbors. We all recognize the virtue of chastity, we respect it, and we would that all men—especially other men—were chaste; therefore we are patient with the modern Joseph so long as he is gentlemanly in his claims. But when such a remarkably chaste man gets vociferous and crowds, as it were, his chastity down our throats, when he goes further and seeks the aid of law, the indignation naturally is deep, widespread, and justifiable.

The law as laid down by St. Anthony is that in art or in nature for a human being to appear or be made to appear as God created him or her—especially her—is to commit a crime. According to this, we owe all our virtue to the tailor or dress maker, for our modesty depends on our clothes, and when we prepare for retirement at night or take a bath we hang our modesty on hooks and chairs.

This is not the law of moral eunuchs, but the vulgarity of brutal ignorance. Of course, there are men filled with evil thoughts at the sight of a woman's bare shoulders in a ball dress, but that is the crime of the man, not of the woman, and such a brute would have the same feeling at the shrine of a saint. The worst feature of this chaste fad is to be found in the insult it offers our women. They are treated as if they were an inferior class that had to be protected by eunuchs like Comstock, as the slaves of the East are. God help us if the virtue of our mothers and daughters depends on legal enactment and the asinine activity of Comstock! They were virtuous through generations before Comstock was born, and virtuous they will continue long after the animated nuisance is dead and forgotten.

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VARIOUS VOICES.

E. A. Magoon, New England, O.:—Two weeks ago I put a letter addressed to Lillian Harman in the post-office here, with one dollar inclosed for Lucifer, and eight two cent stamps for a few copies of "Lynch Law in Georgia." As I have received no acknowledgement from you, I fear you did not get the letter or money. I am delighted with the poetry in the last Lucifer, "The Rebels." I wish I had enough copies of it to make a general distribution. I read it to every one I get a chance to. If a house divided against itself cannot stand, how can a government stand that persists in creating an antagonistic feeling in its best subjects, as well as those of inferior grade? I cannot believe any intelligent, self respecting man will now enlist in the cruel war of subjugation or extermination of those whose only crime is love of native land and liberty. I like the position you take and may you live long to battle for liberty and freedom in general, as well as for women especially.

Henry R. Thayer, Savannah, Ga.:—I found a very strange quotation from Wheeler Wilcox, in a recent Lucifer. It was to the effect that it took two pairs of eyes to make a stare annoying. It appeared without comment, nor has any since appeared. I am very much surprised,—first, at finding it credited to that author, and next that you allowed it to pass uncriticised. Have you never been conscious of any one staring at you from

behind? Have you never turned around to meet someone's gaze? Do you not believe in telepathy? Cannot one person obtrusively project his thoughts upon another? I know many girls who are frequently much annoyed by lascivious, lustful stares of male bipeds, creatures whose sex education is sadly neglected, and who think rude staring and mental comment on a girl can do her no injury. I know several young women who can "size up" a rake very speedily, and who are about as much annoyed by his silent presence as they would be by his unwelcome attentions. There are plenty of girls quite ready to meet the eyes, and return the smiles of the aforesaid young men, but it is not they who are annoyed by them. I do not know what the girls who *are* annoyed can do, except endure it.

Chas. Gano Baylor, Providence, R. I.:—I ask those readers of Lucifer who have preserved a file of the paper to look back and re-read my articles upon Imperialism. I was criticised for these articles at the time of their publication. Was I right or wrong in my forecast of coming events? Let each honest mind answer. I refer especially to my articles entitled "The End," "A Skeleton Unveiled," "America to Zola" and "Aguinaldo."

I now in bidding farewell to the Lucifer circle, desire to record the following predictions.

1. McKinley in order to escape from his Philippine disgrace, will transfer the Philippine Islands not to England but to Russia. This is the beginning of a pro-Russian party in the United States. It is a part of the evolution of American Federal Imperialism.

2. Russia will become protector of the ecclesiastical privileges and best property interests of the Roman Hierarchy in the Philippine Islands. This will cement the already formed secret alliance between the Czar Pope and the Latin Pope.

3. Within five years the French Republic will be overthrown and a Catholic Monarchy as the ally of Russia will take its place.

4. Within five years there will be war between papal-ruled America with its mighty navy and England. Russia being in the coalition against England.

Lillie D. White, 1035 N. Albany ave., Chicago,—The reformers who are inclined to worry about the population question, in my opinion, have more reason to fear that not enough children will be born, rather than too many. There are a great many women, and their number is increasing, who avail themselves of freedom from divine commands, and those of Paul, and profit by the teachings of Ingersoll, Harman, et al.

A large number of women are seeking financial independence by engaging in professions, in business, in various industries, in which occupations they have no time to have children, even if they were so inclined. Then there is a large class of fashionable, frivolous women who refuse to have children, not because they think any kind of philosophy, or ever heard of such teachings as Mr. Harman's; but they have acquired certain knowledge which they apply to the prevention of maternity, simply because babies would seriously interfere with their amusements, their pleasures, their personal beauty and attractiveness; as these are of first importance in their eyes, the maternal instinct is sacrificed, if they have any.

Another class, who may be students of Lucifer, refrain from having children because they do not have "favorable conditions," materially or morally and so they repress the mother love, which in many cases may be a sad sacrifice. The average age of persons at marriage is increasing. Neither men nor women are inclined to marry so young, there is a notable decrease in the size of families, and altogether the population restrictionists have good grounds for self-gratulations.

To be sure, the classes aforesaid are the farthest removed from the "ignorant, poor and vicious," but this is where education is most likely to take effect. It cannot reach the slums where child breeding is unrestrained from an intellectual standpoint, but at the rate we are going, they may prove a possibly needed reserve ground in the future.

But whatever the effect of woman's freedom on the population of the world I am most sincerely with Mr. Harman in advocating the freedom and self ownership of woman. I would not use force to compel the above mentioned classes of women to have children, any more than Mr. Ingersoll or Mr. Harman would use force to prevent the breeding of the unfit. Mrs. Holmes did not accuse Mr. Ingersol of advocating force, she only supposed a case, in the question of who is the unfit, a subject upon which there is much room for difference of opinion and discussion, in which Mrs. Holmes needs no assistance from me.

Albina L. Washburn, Ft. Collins, Colo.:—Enclosed find $1 for renewal and "Vital Force." Now don't stop my paper, but keep right on to my address and I'll pay sometime, somehow, or my executors will; taking for granted that some of the readers of Lucifer must be executed for being ahead of the times. Since Helen Wilmans has given us all a new lease of life and tells us we may live forever if we live in accord with Nature's arrangements, I propose to join that "innumerable throng which moves" not to the "pale realms of shade" but right along in the sunlight, taking and giving all the happiness possible. During seven snowy months in Denver, beginning last November, I attended many meetings of advanced thinkers called by the various names Socialistic, Populistic, philosophic, scientific,—women's clubs, truth seekers, and spiritualists, all, as it seemed to me, tending toward one point—unity. The anarchists and Luciferites are scattered about among all these, some of whom never saw Lucifer or any paper devoted to stirpiculture, or "Free Society" or any anarchistic organ. True, some scientists, revolting against orthodoxy and superstition, are still dead set against anarchists, who also revolt against orthodoxy and superstition, adding—government of man by man. The former yet clinging to "law'n order" thro' government, not having examined the failures of government. Anarchists on the other hand may be found who repudiating government of man by man, orthodoxy, ancient dogmas, hastily throw the "whole business" of mental science, healing, occultism, spiritism, telepathy and all other isms not to be felt, seen or heard through physical powers, into the waste basket of their ignorance secure that they are in the right. Yet there are always a few in the general van who may be met at all meetings,—who know that all is good—they are seeking truth and sympathy. They are tolerant of all adverse opinions, sure that opinions, like coats may be changed and leave the man intact, still wearing a coat; knowing full well it is only the point of view and not falseness which makes diversity. They need to get acquainted. The Universal Brotherhood who study and try to practice theosophy or the wisdom religion receive all of any nation or belief so that they but accept the idea of Universal Brotherhood and strive to live accordingly.

Karma, the theory of cause and effect teaches that what we sow we shall reap and that repeated incarnations into the earth life must be had to perfect a soul ere it is ready to enter Nirvana or the All Good.

Lodge 214, which I joined, is a jolly set of serious students, if you can reconcile these words, they discuss the most profound problems of human existence yet sing, play, dance and live in the sunshine of the All Good, in simple love to one another

It fell to my lot to introduce into their midst a live, confessed anarchist who smilingly declared her individual freedom from all laws but nature's, yet offered to have her pockets searched for bombs,—a curious and to them unknown creature who nevertheless under the law of Universal Brotherhood was made welcome and happy. It was my intention and desire to call together the readers of Lucifer whom I found among the most intelligent people, but being without money or influence in the direction of public hall, no meetings were called. It seemed probable that there was not quite enough moral courage among those I met, to publicly discuss the sex question, no matter how thoroughly convinced they were of the need of such discussion. However it is rapidly coming to be recognized as one which

773.

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must claim soon the attention of all who desire good to the whole race. Social questions involve those of family and health morals and rights, labor and money, so the people are learning and will rise to the occasion.

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THIRD SERIES, VOL. III., No. 31. CHICAGO, ILLINOIS, AUGUST 25, E. M. 299. [C. E 1899.] WHOLE No. 774.

Genius.

Far out at sea—the sun was high,
While veered the wind and flapped the sail;
We saw a snow-white butterfly
Dancing before the fitful gale
Far out at sea.

The little wanderer, who had lost
His way, of danger nothing knew;
Settled awhile upon the mast,
Then fluttered o'er the waters blue
Far out at sea.

Above, there gleamed the boundless sky;
Beneath the boundless ocean sheen;
Between them danced the butterfly,
The spirit life of this vast scene,
Far out at sea.

The tiny soul that soared away
Seeking the clouds on fragile wings,
Lured by the brighter, purer ray
Which hope's ecstatic morning brings—
Far out at sea.

Away he sped, a shimmering glee,
Scarce seen, now lost, yet onward borne!
Night comes with wind and rain, and he
No more will dance before the morn,
Far out at sea.

He dies, unlike his mates, I ween,
Perhaps not sooner, or worse crossed,
And he hath felt and known and seen
A larger life and hope, though lost
Far out at sea.

—*Richard Hengist Horne.*

What Sometimes Becomes of the Children.

BY M. FLORENCE JOHNSON.

It is well that Lucifer occasionally calls attention to the fact that sometimes children are neglected when their parents are married. The Boston "Journal" of July 22 prints an account of the death of R. G. Ingersoll and a short sketch of his life. It says:

"His address at the theater was very sensational, . . . and received a great deal of attention. In his peroration he devoted himself to the question of the improvement of the race, saying: "There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or law—by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

"This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will fill homes with light and joy."

Just what there is sensational I do not see. I think it good common sense. The same paper prints this account. In the headlines the case is called "pitiful" but nothing is said about its being sensational:

"A call from a signal box on Northampton Street was sent to Station 5 about 6 o'clock last night by Patrolman Brett, and the patrol wagon responded. It was not prisoners that the wagon received when it stopped at the box, but three shabbily dressed, pale-faced children. They had been found on the sidewalk, thrown out of the home by an irate landlord.

"As the ever hurrying wagon was about to turn away from the box a call was received over the telephone from the station to stop at another box on the way back. The black covered vehicle was turned in that direction, and a man, maudlin drunk, so overcome as to be almost senseless, was tumbled in on the seat opposite the three mites of children.

The elder, a girl of twelve years, gazed open eyed at the spectacle and then her little lip quivered and the tears which she bravely tried to restrain rolled down the pale cheek. The next child, a boy of four, also looked and wondered. And the baby girl in the oldest child's arms slumbered and said nothing. But the eyes of the other two had seen in the semi-conscious man on the other side the form of their father. And thus they were all taken to the station, the children to receive the care of the city, the father to occupy a cell.

"Some time later when it was all over a woman walked into the station and in a choking voice inquired what had been done with the children. She was told they had gone to the Chardon Street Home. She was asked what she was to them, and said she was the mother. Then she was told that her husband was in a cell and likely to be sent away in the morning.

"With the two burdens in her heart the wife and mother left the station with the tears falling fast and unchecked down her wasted cheeks.

A sad life has been the portion of that family of five. According to all reports the father, a laborer, and capable of earning fair pay, spent most of his time in a saloon. The lot of the mother and children became worse and worse until at last, they occupied two small rooms at 108 Northampton sreet. They stayed until the rent of each month was still unpaid and the landlord said they must go.

"Yesterday afternoon a constable was sent to the house. The father was not at home; he was in his usual idling place. Piece by piece, and they were not many, the constable, an expert in evictions, piled the articles of household furniture in the street. A sorry pile it made, the remnant of what had once been a substantial household outfit.

"The mother left the eldest of the children with the furniture while she went to hunt some place where they might go and spend the night. She was gone some time, but the faithful little miss of 12 remained on guard, her blue eyes flashing defiance at the looks of curiosity cast by rude passers.

"The baby, only a year old, became fretful and the child walked it to sleep. The little boy of four amused himself for a while until he became sleepy, then he climbed on a broken chair

and fell asleep. Eventually, worn out with her vigil, the brave little girl sat down with the baby in her arms, and the blue eyes nodded through the tears. It was thus that the kindly patrolman found them and secured a place for them to sleep in peace.

"A police lantern marked the place where the household goods still remained in the street last night. The children were cared for at the home. In his cell the father slept a drunken sleep ready to be dragged into court this morning. It is probable that somewhere in the city a broken-hearted mother laid her head on some hard wood bench and slept a troubled sleep under the stars, until, disturbed by the ever-vigilant police officer, she was compelled to move on, to keep moving and wait for the renewed trouble the day would bring."

Had Science made this woman the owner, the mistress of herself it is not probable that she would be inquiring in a choking voice what had been done with her children. I should think sensations of joy would fill the hearts of all those who read that there is a possibility for some relief for such women and children. What must we think of society when such scenes are so common that they cause no commotion, and a suggested remedy causes "great sensation." Government can take such children to the alms house, the father to prison, and drive the "heart broken mother" from her resting place on some hard wood bench, and imprison those who would teach her how to save herself from a repetition of the experience.

"Sensational" to think of "all the babies born being welcome"! "Sensational" to think of all children "filling homes with joy"!

The papers are full of such accounts, children abused, neglected, uncared for, not one child mentioned among all the abused infantile world of whom it is said, it was a child born of the desire of a free woman and a free man. Such children are well cared for, yet those who plead for freedom are asked, "what will become of your children?" We will take care of them if the government will permit us to do so.

The Character of a Free Lover.

BY C. L. JAMES.

That men may be provided with wives, the less amorous sex must be taught no means of support but catching husbands. That girls may be attractive, they must be green. Add to all this, the cruelty with which the error of a girl is punished, and the leniency with which the licentiousness of a youth is treated; and judge whether the ruin of young women through indiscretion is made rarer or more common through what was lately the orthodox mode of education! As to the irregularities of mature women, it will be time to inquire whether the doctrine of free love tends to make them either more common or more pernicious when some one offers a little proof that the existing social rules have any tendency whatever to make them less so.

Such proof, if it exists, ought to be obtainable. A statistical demonstration that known adultery is less common in an otherwise similar community where these laws are strict than where they are lax—in Ireland, for instance, than in England, in Clapham than in London, among the middle class of any European country than the peasantry—would really be to the point!

The question remains whether the theory of free love tends to damage the morals of young men—a matter on which Mr. Arnold's solicitude has in it something rather amusing. The quotation from Proverbs is evidently his favorite. But surely if the great revelation of "Israel" be only or principally this, that there is peril in what quack doctors call "youthful indiscretions," we need no "Israel" to tell us so. Every pagan philosopher knew that as well as Solomon; and Lord Chesterfield's letters to his son, though justly blamed for laxity of principle, are actually better adapted to the purpose of keeping a young man moderately straight than the book of Proverbs is. For the lesson of mere selfish caution is best conveyed in the language of mere common sense. The boy could scarcely say that Chesterfield exaggerates. He might find some ground for saying that the author of the Book of Proverbs does. The free lover, however, may very safely offer his own doctrine for comparison with either of theirs. He says that to tempt "from misery the caress of love" is the crime of a coward and a scoundrel! That is "morality touched with emotion." To say that "the dead are there; and her guests are in the depths of hell," is very much like saying that tobacco causes diseases of the heart, that sugar spoils the teeth, or that there is a black man in the wood who eats up truant children. The pupil has no difficulty in seeing that such warnings are fantastic; and accordingly he estimates them at even less than their real value.

But prudence is not the only virtue which requires that the sexual passion should be controlled. The spirit of "the Seventh Commandment" certainly requires that it shall be kept within the limits of justice. And here the free lover can enjoy a renewed assurance that his doctrine is far more satisfactory than the letter of the Seventh Commandment. Nothing, certainly, can be more unjust than that a woman should be required to gratify a man against her present inclinations, even if she were at some previous time foolish enough to promise that she would always do so on demand. No consideration can make such a contract equitable. It is immoral and ought to be void. Now the mere letter of the Seventh Commandment in no way conflicts with this injustice. Neither, as above intimated, do the common and statutory laws assumed to be framed in conformity with the Seventh Commandment. The literature of this subject is voluminous and most repulsive. Much of it may, as above hinted, be found in those portions of the canon law which treat on sexual topics, and which have been pronounced the most disgusting publications in the world. Enough to sicken any one capable of comprehending what is meant by decency, and rouse to fury whoever could be excited by the atrocities of the Sioux or the "Ever Victorious" Chinese, may be found in the chapter on Cruelty, in Bishop's "Marriage and Divorce." And further than this I will not expose these horrors now.

Let it not be imagined that I mean a word of censure for those gallant free lovers, the Heywoods, Marklands, Harmans, et al., who have repeatedly braved imprisonment for the purpose of making known the outrages sanctioned by priestcraft and jurisprudence. I could not intend that without condemning myself; for I have been active enough in directing attention to these themes, and frequently sore at being able to do so little. Often when I have put beside each other some specially revolting case, and a judicial decision to the effect that men may commit such acts without even the penalty of being required to furnish the victim a separate maintenance, but under terror of the criminal law we must abstain from characterizing them, have I been ready to exclaim:

> "No, no! I will not, having breath to cry;
> Oh that my tongue were in the thunder's mouth;
> Then, with passion, would I shake the world,
> And rouse from sleep the fell anatomy
> Who cannot hear a lady's feeble voice,
> And scorns a modern invocation."

I touch lightly the strongest part of my case because this time my purpose, with which Mr. Arnold would have sympathized, is to persuade and not to batter. But if those who have imprisoned free lovers for telling the truth are in any degree justified when they call such exposures "obscene literature;" if they may quote with any appearance of honesty the old Latin maxim that crimes should be exposed for the sake of punishment but enormities swept away without exposure; this is the condemnation of their system, and indicates the free lovers' logic, whatever may be thought of his taste. The "Flagitia" which they call it obscene to publish, are direct consequences of the legal maxim that the husband has a right to exact obedience from the wife; and a law which authorizes doing what is too vile to be mentioned, even for the purpose of showing how vile it is, must certainly be a very wicked law.

Thanks to the courage of free lovers in exposing its evils, notwithstanding the protection given them by their hypocritical

anxiety to stifle whatever knowledge might bring a "blush to the cheek of a young person," these evils have come to be so generally known that a considerable agitation against them is being carried on by people who do not profess to be free lovers. There are now numerous books, designed, as their prefaces inform us, for married persons, and published with the endorsement of orthodox ministers, physicians, jurists, and censors of morals; in which, after the usual liberal denunciation of free love this part of the free love method is adopted. Need I mention among the authors of such publications, another name than that of Dio Lewis? But it seems to me that these well meaning writers overlook a truth of vital importance, which the free lover remembers. The abuse they agree with him in condemning, is an essential part of the marriage system.

The Catholic casuists, as already intimated, anticipated them in praising the system while trying to purge it from its inherent blemishes. These casuists were confessors, well acquainted with human passion. They never would have said as the cool Melancthon said, if a woman could no longer bear children with safety, her duty was simply to die. They teach that it is her husband's duty to consult her health and feelings. But they also teach that to withhold what they call the marriage debt is inconsistent with the design and security of marriage; which simply proves that they knew mankind better than the cautious hygienists who are now trying to adopt the restraints of free love while trying to shirk the odium involved in giving it its name.

We are not at present considering the ethics of marriage and free love from the standpoint of prudence; which has been disposed of; nor from modesty, which is to come; but from that of justice. The theory of marriage, so far as it touches the instinct that every quid requires a quo, is this, Man finds it is not good for him to be alone. As he needs a companion, so the woman needs a protector. A contract for an uncertain period is so dangerous to her that parents would not usually allow their daughter to make it. As it also involves a probability that she and her children may become public charges, society refuses to tolerate it. The contract must be for life. Gross misconduct either discharges from it absolutely, as in other cases of forfeiture, or imposes on the offender new obligations with diminished benefits. Supposing it to hold, the man must support the woman, if she needs it, respect her right of dower if she has any. That he may have his quid pro quo she must obey him. And by a gruesome irony, it is, or was, provided that the party usually least inclined to exact "conjugal duty" may do so as well as the other.

Never mind the mercenary aspects of this bargain and sale theory just at present. We are discussing only equity as a business transaction now. Well, without professing that unfounded optimism which assumes that every institution, from cannibalism upwards through slavery, must needs have been altogether lovely in its season I may admit that one which has stood so long must have embodied about as much justice as mankind, during a great part of history and over a huge portion of the earth, were generally ready to demand or concede. But the same may be said of slavery or any thing else. That a woman should be legally required upon any consideration to prostitute herself, is against the sense of justice as developed now. If she chooses to make a voluntary bargain of that sort, it should, like any immoral contract, be without force and capable of repudiation without liability.

So it follows that the theory of free love is incompatible with all those peculiar obligations involved in the relation of marriage. The wife owes no duty to the husband, and it follows, as you have not failed to perceive, that he owes none to her. The idea of fidelity, in both parties, is founded upon that of service, and disappears with it, no doubt.

I am not careful to justify myself. I supposed all along that that was understood; and have been at pains only to explain the reason, because this, I thought, was misinterpreted. To that clamor which any proposed change always excites, merely because mankind, being improved monkeys, are governed chiefly by the imitative instinct, my reply shall be *Fiat justitia ruat coelum!* There's "morality touched with emotion" for you!

To be continued.

Does It "Take Two Pairs of Eyes to Make a Stare Annoying"?

BY MABEL FLEMING.

Ella Wheeler Wilcox asserts that it does; but in Lucifer No. 773 Henry R. Thayer takes exception to her statement. Literally the assertion may not be strictly true; but I maintain that we need to gain control of "the eye of the mind" as well as of the eye of the body. If a man rudely stares at a girl she may involuntarily glance toward him, but she need not continue looking at him. Just so, though she may feel the indefinable sensation which makes her conscious of the offensive regard of a man, I am sure that she may, and should, be able, not only seemingly but actually to ignore it.

Probably Mr. Thayer is more of a mental scientist than I am; but if so he should even more than I uphold the ideal of mental poise and power which we should strive to realize. So long as a woman is mentally in the condition that she cannot avoid suffering because of every rude stare, every "insulting" remark, she is just to that degree in the power, and at the mercy of every man she meets! How much innocent pleasure women have missed because they feared to go alone to theaters, meetings, and on solitary walks! How weak and dependent, how lacking in self-poise, is nearly every woman! Her activities and pleasures are restricted more by custom than by law. She dare not go any place to which it is unusual for a woman to go alone, and this not because it is against the law but contrary to custom.

I can sympathize with and understand the annoyance of the girls of whom Mr. Thayer writes. I have been very sensitive to the stares and comments of both men and women; but I found it "didn't pay" to permit myself to remain in such a negative condition. Either the looks and words were intentionally offensive, or they were not. If offense was not intended, I was very foolish if I felt insulted; while if an insult were intended I was equally foolish to permit the person to attain his or her object. So I made a "declaration of independence" to myself. I said, "I will not allow myself to be at the mercy of every corner loafer who chooses to look at or speak to me. If I want to go to and meeting, or theater, or restaurant, or park, at any hour of the day or night, I shall go, if convenient, and I will not remain away merely because there is no one to accompany me. I shall go, quietly, unconcernedly, as if there could be no question of the propriety of my action. If any one looks at or speaks to me in an impertinent manner, I shall be blind and deaf and dumb so far as that person is concerned. I shall go with the consciousness that I am in the right, and if any one is in the wrong, it is the person who thinks I am not acting as a self-reliant, self respecting individual should act.

Possibly Mr. Thayer is not aware of it, but the all-inclusive stare which the consciously well-dressed woman often gives her shabbily dressed sister is quite as exasperating as that of the corner loafer—if the victim permits it to be so. If we allow ourselves to be weak and cowardly we shall always live in a state of dread—we, grown women, will venture on the street tremblingly, timorously, like the child who fears the dark. I do not believe that ALL is mind; but I do believe that with a strong will and intelligent self-respect we may become invulnerable to more than half the ills which we have been taught to believe inevitable.

In this sense, it may be true that "it takes two pairs of eyes [and two minds] to make a stare annoying." This is by no means an excuse for the corner loafer. He is to be pitied; but it is not necessary to condemn him, for his attitude toward women brings its own punishment. He may attract to himself the weak women who are unfortunate enough to be purchasable; the woman who is capable of feeling strong, helpful love for a man is simply repelled by one of his type. In freedom he will be gradually eliminated by evolution—by "natural selection."

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THE EDITOR is now at the Spiritualist campmeeting at Mt. Pleasant Park, Clinton, Iowa. Personal letters may be addressed to him at that place until August 18. He is looking well, and when he does not overtax his strength, usually feels well.

Ingersoll's Memorial Meeting.

Of all the memorial exercises I ever attended, the meeting held in honor of the life and character of Col. Robert G. Ingersoll, at Studebaker Hall, Chicago, on Sunday August 6, was the most successful, the most memorable. Although most of the speakers professed belief in the continuity of life, after the death change, their praises of the "Great Agnostic," and of his life work were expressed in language of the highest eulogy that it has ever been my lot to hear.

The large hall was well filled, the numbers present being variously estimated at from fifteen hundred to three thousand, the latter the more probable figure.

The following paragraphs from the Monday morning "Chronicle," of this city gives a very fair general statement of the speeches and of their reception by the large audience.

"Orators and public men yesterday afternoon discoursed on the life and work of Col. Robert G. Ingersoll before a mass meeting at Studebaker hall in honor of the dead agnostic's memory. Ingersoll's life was eulogized for four hours by representatives of various elements. His probity of character and his devotion to human liberty were dwelt on as the dominant traits for which the noted orator will be remembered longest. Nearly all the speakers pronounced his fame secure and one man even said that 'temples will be built to him and his image will be worshiped when all gods and religions now known on earth will be forgotten'

"This invasion of the domain of prophecy was made by Chairman Cratty and the sentiment elicited a storm of applause. Every allusion to what the future had in store by way of progress and development for the views of the agnostic leader seemed to touch the audience as with an electric force and arouse their enthusiasm.

"At dramatic moments women vied with men in shouting approval and delight. Several women in the boxes and orchestra tiers grew faint and were led into the open air by friends. One woman swooned outright in her chair in the front orchestra row. Her joy had been changed into distress and pain just as a leading speaker's eloquence soared to its loftiest heights. She was given the assistance of fans and water, the proceedings being arrested only for a moment. The woman soon revived, but could not be persuaded to withdraw and she pluckily sat out the proceedings that to her were so vitally interesting. Demonstrations of deep grief for the great iconoclast's death were frequent and more than once were sealed with tears. Even the speakers were moved beyond the custom of orators, Colonel Davidson and Clark E. Carr being visibly affected. Few eyes were dry when speaker after speaker spoke touchingly of the tender devotion evinced above Ingersoll's dark-robed catafalque by his wife and daughters."

One of the most eloquent of the speakers was C. Porter Johnson who begun his address by saying:

"As an earnest believer in the divinity of Jesus Christ I come to pay my humble tribute to the memory of one who, while rejecting the dogmas of the material church, was during every hour of his magnificent life an inspired believer in the universal brotherhood of man. In that sublime belief we gather here to render homage to the dead yet potent priest of human weal, for he whose lips grew strangely still while breathing words of cheer is yet before us speaking the universal language of the sons of men who count the life and love the sum and goal of sentient things." and closed his magnificently eloquent tribute by saying:

"If he sometimes found fault with theories and dogmas made by men it was because he loved men more than creed. With him the publican was given the place of honor at the banquet, the pharisee was laughed to scorn. He had no patience with the things about which learned doctors disagree, but for the passions and the pains, the laughter and tears of his poor brother he ever had a listening ear. Out of a dark and dreary night of time will shine like a brilliant star the bright soul of Robert G. Ingersoll to illumine a conspicuous page. Ingersoll, matchless Ingersoll! thy name is written in the love of man, upon the imperishable scroll of time."

Prominent among the speakers was Clarence S. Darrow one of the best known and most influential of Chicago's lawyers and politicians of the reform school. We should be glad to report his eloquent tribute, and also that of others, but space fails.

Altogether the friends of the champion of mental and civil liberty have much reason for congratulation over the result of their efforts to honor the memory of one of America's most famous citizens.

M. HARMAN.

Justice, Duty and Gifts.

In reply to my remarks on "Free Trade" in Lucifer of July 22, Mr. Harman asks if I am answered. Yes, strictly, for he has told what he considers to be the manner in which the man of the future will divide his earnings with the women; namely, by gift. But this is very disappointing as I had hoped that Mr. Harman had in reserve some application of freedom that could be made before the millennium. It will be a long time before "the men of the future will see," in the words of Mr. Harman, "the justice of dividing their earnings with the women of the future; without hope or expectation of reward other than the satisfaction of having borne a manly share of life's burdens." I for one can not now see the justice in it, nor do I believe duty requires a man to present gifts to women. Satisfaction plays an important part in the determination of this question. If men find greater satisfaction in supporting women than in withholding such support, the problem is solved; but humanity has not yet reached the point where the satisfaction of bearing a manly share in life's burdens is great enough to induce men to support women without any other reward.

Possibly the editor does not mean to depend alone upon the sense of justice and the sense of duty to impel men to support women. Perhaps he regards love as a force strong enough to cause men to provide for women and children, for he speaks of it as a "ruling force," "the love that gets its highest satisfaction in giving to others without thought of other reward than the giving itself bestows." But this is Utopian again, for how many examples in the sexual domain can be adduce of persons who freely give and sacrifice without a thought of receiving? And then also love grows cold. And, further, Mr. Harman assumes near the beginning of his article that woman is the selector (lover), while the man is the selected (loved.) Love will not prompt a man to support when he is only the loved, not the lover.

I am inclined to ask the editor a further question. Waiving the inquiry whether gift is a just and practicable solution for society composed of perfect individuals, what means would he depend on to constrain the males to participate in furnishing support for women and children so long as men are imperfect or remain unwilling to bestow gifts without hope or reward? Law and taxation are ruled out entirely as neither the editor nor his questioner has the slightest confidence in these agencies.

EDGAR D. BRINKERHOFF.

REPLY.

The above comments of Friend Brinkerhoff remind me, once more, of the great and continual need of care in the use of words, as vehicles of ideas. Both he and I have probably used the words "gift" and "giving" somewhat loosely. The usual meaning attached to these words is that of conferring favors for which no equivalent is returned, or expected to be returned. This, it will easily be seen, is a very inadequate definition.

When man gives his labor and his time in providing a home to live in, and food for the sustenance of women and children, he does not and should not give that for which no equivalent is given. Woman, as race-builder and home-maker, gives her equivalent, but it is an equivalent that cannot be measured or estimated in dollars and cents—cannot or should not be reckoned an equivalent in the commercial sense—should not be made a merchantable or purchasable commodity.

It is largely because woman's equivalent, woman's work, in race-building and home-making, has been considered a merchantable, a purchasable commodity that we find our world filled with inequality, with robbery, invasion, murder, poverty and suffering, today.

In last week's Lucifer a quotation was made from "Women and Economics," in which Mrs. Stetson very clearly shows that the position of woman in sexuo-economics is that of the "savage in the forest." It is each for herself and against all others, and especially against the "scab" competitor who offers herself —"her only economic goods"—for a less price than support for life.

As shown by Mrs. Stetson, and as seen by every thoughtful observer, while in many lines of life the race has advanced to more humane methods or planes of thought and action, in sexuo-economics the genus homo is still on the brutal, the savage plane. The "family" is organized not on the plan or plane of co-operative fraternalism but on that of monopolistic individualism—with the added element of commercialism, or of putting everything, even woman's reproductive or creative powers, upon a merchantable or mercenary basis.

The family, the home, is built on feudalistic principles, not on cosmopolitan or humanitarian principles, and yet we wonder that all governments are today feudalistic, predatory, invasive, cruel, brutal, inhuman, instead of just, fraternal, co-operative, and humane.

Consider, for a moment, the natural results, the necessary and inevitable outgrowths of this feudalistic, monopolistic sexuo-economic system now popular in all parts of the world, upheld by statutory enactments and enforced by severe penalties.

On the theory that woman needs protection, needs support, needs a home wherein she can properly care for her children man-made laws have been enacted to secure these to women and children. Knowing that, as Friend Brinkerhoff says, "love grows cold" and that "love will not prompt a man to support when he is only the loved and not the lover," human lawgivers have tried to fix it so that when a man associates with a woman sexually he shall be obliged to support her, and the children that may result from such association. But knowing the selfishness of man's nature these law-makers have put marriage on a commercial basis instead of on a basis of love and mutual attraction, by giving to man the exclusive ownership,—the monopoly—of at least one woman, and the exclusive ownership of that woman's children. In Mohammedan countries the number of legal wives is limited to four, if I remember rightly. In a few Christian countries such as Utah before it became a state, Abyssinia, etc., there is, or was, no limit to the number of women a man may legally undertake to protect and support.

Since the woman in this case marries for support, and for the support of her children, she very naturally wants to make the most of her bargain. Hence the ever-present jealousy lest some other woman should get a share of her husband's money, or that some other woman's children should get provided for at the expense of her own children.

The same feeling in regard to the children, though in lesser degree, perhaps, controls the husband and father. As the child of his legal wife—the only child, or children, he can acknowledge as his—he seeks to secure to that child, or children, the wealth that he will be obliged to leave behind him when he dies. The abnormal development of acquisitiveness, which is otherwise condemned as stinginess and miserliness, becomes a virtue of high order, in the popular mind, when directed towards accumulating a fortune for the benefit of children.

Behold, then, the underlying cause, the chief *raison d'etre* of the monopolies, the enormous fortunes in the hands of a few individuals, and the consequent impoverishment of the many. It has its main source in the laws and customs relating to the support of women and children by men. If left to natural affection alone,—if there were no laws of entailment of property, we should have no such spectacle today as that of W. W. Astor, the man who has abjured allegiance to the land of his birth, because not sufficiently aristocratic, but yet who draws his six millions of dollars a year to spend in selfish extravagance abroad, money obtained by robbing tens of thousands of women and children in New York City, of their hard earnings, through rents upon the wretched hovels in which these poor people must live or be turned shelterless into the streets.

Other illustrations showing the natural results of the narrowly selfish, monopolistic basis of familism bequeathed to us from our savage ancestors, may be found in the family feuds of Kentucky, Tennessee and other American States—feuds originating commonly in disputes over the division of land or other matters in which the interests of children are the leading factors —feuds bequeathed from generation to generation and often resulting in murders or assassinations.

Our friend has no confidence in "law or taxation" as a means to constrain the males to participate in furnishing support for women and children. What then would he have? If he can trust neither to love nor to law, what is there left upon which to rely for justice? Law represents physical force,—unemotional force. Love represents the emotional, the psychic, the spiritual forces of life; the unselfish, the altruistic, the spontaneously co-operative forces of life. Between these two forces, or classes of forces, there can be nothing in common. They are mutually antagonistic, mutually destructive. When law enters love dies or takes its flight. Where love reigns law is ignored, eliminated. It ceases to exist as a ruling force.

As to the direct question asked, I would say, in brief, that woman has the remedy in her own hands, whenever she chooses to apply it. Let her refrain from motherhood until the support of her child is assured by provisions that do not depend upon the continued love or the continued financial ability of her masculine co-operator or co-operators.

Other points I should like to enlarge upon. I should like to call attention to the ideal homes, and the ideal family arrangements, described in "Cityless and Countryless World," "Hilda's Home," and other books of recent publication, but time and space fail for this issue. I close by quoting the well known lines.

> "If men relied on love to guide
> The world would be the better for it."

To which I would add a paraphrase upon another noted aphorism.

> "For ever in thine eyes, O Love!
> Shines that bright light by which we may be saved."

OUR READERS and patrons, everywhere, are hereby again requested not to forget to send us names of their friends and acquaintances who might become interested in Lucifer and its work, if they could see a few sample copies. Upon this plan, more than any other, we now depend for increase of subscription list, and for advertising the books and pamphlets that supplement and extend the work of the paper itself.

The Gatling Gun Case.

BY ED. W. CHAMBERLAIN.

In proportion as the licentious censorship of the press grows more aggressive resistance thereto becomes more imperative for while there is more general apprehension than ever before concerning the threatened destruction of constitutional liberty implied in prosecutions for the expression of unpopular opinions or for the employing of unconventional language partisan revenge still seizes opportunities of harassing its opponents by setting the censorship at work to convict them. Thus the censorship is kept alive mainly to gratify the envy, hatred and malice of the meanest of earth's creatures.

The latest case is that of Walter Hurt, editor of "The Gatling Gun," of Cleveland, Ohio, who in his July issue tells of his situation in the following language:

"There having been no new developments during the last month in the case against me in the United States court, there is little to be said in this connection. It is improbable that any further action of importance will be taken until court convenes in September. There will be a fight for the preservation of constitutional prerogatives, such as this country has never seen. Should I be convicted in the district court, the battle will then have only begun. Every step in the case will be stubbornly contested. It will be a fight for the principle of freedom against the power of force. It will be the struggle of a sovereign citizen, backed by public sentiment, against official oppression and political persecution. And it will be a fight to the finish. There will be no temporizing with the tyrants. Yes, it will be a bitter battle and a costly one, but it can end only in a triumph for truth. We shall find whether or not the constitution of our country is regnant over a set of cheap rascals clothed in the panoply of brief power. I shall not be satisfied for the struggle to end until the infamous Comstock law has been wiped from the statutes. Come conviction or acquittal, come victory or defeat, while life shall last will I be tireless in my labors for the liberty of the press, for freedom of speech and for a censorless mail."

Many Fools; One Hero.

BY F. A. COWELL.

Press dispatches from Kansas say several girls' clubs in that state have resolved that the members will not marry any man who stayed at home during the war; they vow to remain single all their lives if they can't get a cutthroat for a husband. This might be a sign of sex-reform—but it isn't. I don't wonder Lucifer left the state; no hope of Brother Harman's new and better race from unions of butchers and fools.

The same paper which contained that dispatch also had one on "America's only traitor." The account by one of the brave and noble officers of the death of the "traitor" is partly as follows:

"One of the soldiers of the Second Oregon drove his bayonet through the body of the traitor and and lifted him above his head and held him there while the soldiers shot him. The body was thrown into a trench and buried with several dead Filipinos. We would have treated him worse if we had known him."

If they could have been more cruel than they were they must have been specially drilled in barbarity. Valorous and cultured, are they not? Just the boys to teach the Filipinos what civilization is!

Now a few words as to the "traitor." He appears to have been the only MAN sent to the Philippines. Going there to fight brutal Spain and help free Cuba and finding himself used as a Hessian hireling to slaughter liberty seekers he seems to have had the courage to act like a man and die for the right. Imagine Sampson, Dewey, Hobson, et al. facing almost certain death to gain certain opprobrium and hatred of those among whom they were raised and trained, just to be on the side of the right. When humanity reigns I hope that on the roll of its heroes will be inscribed the name of Corporal Leonard F. Hayes, the only hero who wore a blue uniform in the Philippines. Lovers of liberty should honor that name along with such names as Toussaint L'Overture.

The Tragedy of a Wife.

From "A Window in Thrums," By J. M. Barrie.

Were Jess still alive to tell the life-story of Sam'l Fletcher and his wife, you could not hear it and sit still. The ghost cradle is but a page from the black history of a woman who married, to be blotted out from that hour. One case of the kind I myself have known, of a woman so good mated to a man so selfish that I can not think of her even now with a steady mouth. Hers was the tragedy of living on, more mournful than the tragedy that kills. In Thrums the weavers spoke of "lousing" from their looms, removing the chains, and there is something woful in that. But pity poor Nanny Coutts who took her chains to bed with her.

Nanny was buried a month or more before I came to the house on the brae, and even in Thrums the dead are seldom remembered for so long a time as that. But it was only after Sanders was left alone that we learned what a woman she had been, and how basely we had wronged her. She was an angel. Sanders went about whining when he had no longer a woman to ill-treat. He had this sentimental way with him, but it lost its effect after we knew the man.

"A deevil couldna hae deserved waur treatment," Tammas Haggart said to him. "Gang oot o' my sicht, man!"

"I'll blame mysel' till I die," Jess said, with tears in her eyes, "for no understandin' puir Nanny better."

So Nanny got sympathy at last, but not until her forgiving soul had left her tortured body. There was many a kindly heart in Thrums that would have gone out to her in her lifetime but we could not have loved her without upbraiding him, and she would not buy sympathy at the price. What a little story it is, and how few words are required to tell it! He was a bad husband to her, and she kept it secret. That is Nanny's life summed up. It is all that was left behind when her coffin went down the brae. Did she love him to the end, or was she only doing what she thought her duty? It is not for me even to guess. A good woman who suffers is altogether beyond man's reckoning. To such heights of self-sacrifice we can not rise. It crushes us; it ought to crush us on to our knees. For us, who saw Nanny, infirm, shrunken, and so weary, yet a type of the noblest womanhood, suffering for years, and misunderstood her to the end, what expiation can there be? I do not want to storm at the man who made her life so burdensome. Too many years have passed for that, nor would Nanny take it kindly if I called her man names.

Sanders worked little after his marriage. He had a sore back, he said, which became a torture if he leaned forward at his loom. What truth there was in this I can not say, but not every weaver in Thrums could "louse" when his back grew sore. Nanny went to the loom in his place, filling as well as weaving, and he walked about, better dressed than the common, and with cheerful words for those who had time to listen. Nanny got no approval, even for doing his work as well as her own, for they were understood to have money, and Sanders let us think her merely greedy. We drifted into his opinions.

Had Jess been one of those who could go about, she would, I think, have read Nanny better than the rest of us, for her intellect was bright, and always led her straight to her neighbors' hearts. But Nanny visited no one, and so Jess only knew of her by hearsay. Nanny's standoffishness, as it was called, was not a popular virtue, and she was blamed still more for trying to keep her husband out of other people's houses. He was so frank and full of gossip, and she was so reserved. He would go everywhere and she nowhere. He had been known to ask neighbors to tea and she had shown that she wanted them away, or even begged them not to come. We were not accustomed to go behind the face of a thing, and so we set down Nanny's inhospitality to churlishness or greed. Only after her death, when

other women had to attend him, did we get to know what a tyrant Sanders was at his own hearth. The ambition of Nanny's life was that we should never know it, that we should continue extolling him, and say what we chose about herself. She knew that if we went much about the house and saw how he treated her, Sanders would ceas to be a respected man in Thrums.

So neat in his dress was Sanders, that he was seldom seen abroad in his corduroys. His blue bonnet for every day wear was such as even well-to-do farmers only wore at fair-time, and it was said that he had a handkerchief for every day in the week. Jess often held him up to Hendry as a model of courtesy and polite manners.

"Him an' Nanny's no weel matched," she used to say; "for he has grand ideas, an' she's o' the commonest. It maun be a richt trial to a man wi' his fine tastes to hae a wife 'at's wrapper's never even on, an' wha doesna wash her mutch ainee in a month."

It is true that Nanny was a slattern, but only because she was married into slavery. She was kept so busy washing and ironing for Sanders that she ceased to care how she looked herself. What did it matter whether her mutch was clean? Weaving and washing and cooking, doing the work of a breadwinner as well as of a house-wife, her's was soon a body prematurely old, on which no wrapper could sit becomingly. Before her face, Sanders would hint that her slovenly ways and dress tried him sorely, and, in company at least, she only bowed her head. We were given to respecting those who worked hard, but Nanny, we thought, was a woman of means, and Sanders let us call her a miser. He was always anxious, he said, to be generous, but Nanny would not feed a starving child. They had really not a penny beyond what Nanny earned at the loom, and now we know how Sanders shook her if she did not earn enough. His vanity was responsible for the story about her wealth, and she would not have us think him vain.

Because she did so much, we said that she was as strong as a cart-horse. The doctor who attended her the last week of her life discovered that she had never been well. Yet we had often wondered at her letting Sanders pit his own potatoes when he was so unable.

"Them 'at's strong, ye see," Sanders explained, "doesna ken what illness is, an' so its nat'ral they shouldna sympathize wi' onweel fowk. Ay, I'm rale thankfu' that Nanny keeps her health. I often envy her."

These were considered creditable sentiments, and so they might have been had Nanny uttered them. Thus easily Sanders built up a reputation for never complaining. I know now that he was a hard and cruel man who should have married a shrew; but while Nanny lived I thought he had a beautiful nature. Many a time I have spoken with him at Hendry's gate, and felt the better of his heartiness.

"I mauna complain," he always said; "na, we maun juist fecht awa."

Little, indeed, had he to complain of, and little did he fight away.

Sanders went twice to church every Sabbath, and thrice when he got the chance. There was no man who joined so lustily in the singing or looked straighter at the minister during the prayer. I have heard the minister say that Sander's constant attendance was an encouragement and a help to him. Nanny had been a great church-goer when she was a maiden, but after her marriage she only went in the afternoons, and a time came when she ceased altogether to attend. The minister admonished her many times, telling her, among other things, that her irreligious ways were a distress to her husband. She never replied that she could not go to church in the forenoon, because Sanders insisted on a hot meal being waiting him when the service ended. But it was true that Sanders, for appearance sake, would have had her go to church in the afternoons. It is now believed that on this point alone did she refuse to do as she was bidden. Nanny was very far from perfect, and the reason she forsook the kirk utterly was because she had no Sabbath clothes.

She died as she had lived, saying not a word when the minister, thinking it his duty drew a cruel comparison between herlife and her husband's.

"I got my first glimpse into the real state of affairs in that house," the doctor told me one night on the brae the day before she died. 'You're sure there's no hope for me?' she asked wistfully; and when I had to tell the truth, she sunk back on the pillow with a look of joy."

Nanny died with a lie on her lips. "Ay," she said, 'Sanders has been a guid man to me."

WHAT IS AN ANARCHIST?

The word ANARCHY, in the minds of misinformed people, signifies disorder, chaos, turbulence, violence, bloodshed, retrogression. To the student of economics it signifies exactly the reverse of these ideas—in two words, Liberty and Progress. You cannot afford to be ignorant of this comparatively new view of economic science, and you will remain ignorant of it so long as you gain your information—or rather, misinformation—concerning it from newspapers only. P. J. Proudhon the great French economist, identifies Anarchy with Liberty and says "Liberty is the mother, not the daughter, of Order." Read and think for yourself and you will see that Anarchy instead of being a doctrine which threatens the destruction of all that is beneficial to humanity is in fact the necessary condition of unhampered social evolution. Here is a list of books on anarchy which we recommend. They will be sent post paid from Lucifer office on receipt of price:

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Autonomy. Self Law; What Are Its Demands? A fragmentary exposition of the basic principle of individualism in its relation to society and government. By Moses Harman. This pamphlet of 29 uncut pages contains an account of the autonomistic marriage of Lillian Harman and Edwin C Walker, and their subsequent arrest, trial and imprisonment. The pamphlet is not up to the standard in typography, but it contains data valuable to all lovers of personal liberty. .05

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THIRD SERIES, VOL. III., No. ~~41~~ 32 CHICAGO, ILLINOIS, AUGUST 19, E. M. 299. [C. E 1899.] WHOLE No. 775.

Heloise to Abelard.

How oft, when pressed to marriage, have I said
Curse on all laws but those which love has made.
Love, free as air, at sight of human ties,
Spreads his light wings, and in a moment flies.
Let wealth, let honor, wait the wedded dame,
August her deed, and sacred be her fame;
Before true passion all those views remove:
Fame, wealth, and honor! what are you to love?
The jealous god, when we profane his fires,
Those restless passions in revenge inspires,
And bids them make mistaken mortals groan,
Who seek in love for aught but love alone.
Should at my feet the world's great master fall,
Himself, his throne, his world, I'd scorn them all;
Nor Cæsar's empress would I deign to prove;
No, make me mistress to the man I love:
If there be yet another name more free,
More fond than mistress, make me that to thee!
O! happy state, when souls each other draw,
When love is liberty and nature law;
All then is full, possessing and possest,
No craving void left aching at the breast:
Ev'n thought meets thought, ere from the lips it part,
And each warm wish springs mutual from the heart.
This sure is bliss (if bliss on earth there be),
And once the lot of Abelard and me.

—*Alexander Pope.*

A Traveler's Tale.

BY R. B. KERR.

Travelers tell us that among the hill tribes of India there is a community of people who consider it a disgrace to be seen eating. I have made careful inquiries into the habits of this people, with the following results.

It seems that the members of this tribe, like all the rest of the world, admit that eating is necessary, but they call it a necessary evil. Their great aim is to drive vice underground. None of the stores on the main street of their village supply any kind of food, but on the outskirts are a number of houses to which the people resort after dark to buy food surreptitiously. Every body goes to one or other of these houses, but all are careful not to be observed, in order to escape being cast out of society.

It might be supposed that, in a community where eating is regarded with such horror, gluttony must be unknown. But we find, on the contrary, that over-eating is more common there than anywhere else. The thoughts of all the people are occupied with eating. Whenever a few children get together alone, they begin to tell each other naughty stories about eating. In school when any passage is read which suggests food in the most distant way, a grin goes round the class. It is the same with grown up people. Not only are they always telling indecent stories about food, but even their dreams are constantly disturbed with the thought of it. So ravenously do they eat, that their stomachs are always out of order, and their frames are exhausted with the over expenditure of energy in eating.

Moreover, disease is very prevalent, owing to the bad quality of the food. Being supplied only by the scum of society, in out of the way holes and corners, it is as bad as the whiskey which people drink under prohibition, and breeds all kinds of disorders. It is also very dear, for those who sell it are liable at any time to be raided by the police and severely punished, and cannot be expected to take such risks for nothing.

Those who sell the food are naturally regarded as the vilest of mankind, and have no standing in society. But they know how to revenge themselves on the respectable. Young people throng the eating houses under cover of night, and the inmates take every opportunity of leading them into bad habits, teaching them to drink and gamble, and even try to poison their minds against their mothers and sisters. These illicit dealers have an inveterate hatred of the respectable merchants of the community, whom they try to injure in every way. Being outcasts themselves, they try to pull all others into the gutter.

So deplorable has the condition of affairs become in this community, that all good people are discussing means of checking the social evil, as they call it. Vigilance committees have been formed to drive vice still further under ground. Every month the keepers of eating houses are brought before the Police magistrate and fined. Sermons are preached from every pulpit describing the lives and characters of those who sell food and pointing them out as examples of the awful consequences of eating. But it is all in vain. Vice is driven further underground, but eating goes on just the same.

There are many enlightened people in America who ought to be able to suggest a cure for this great evil. I suggest that the matter bereferred to Anthony Comstock, D. L. Moody, and other prominent reformers in America, and also to Lady Henry Somerset in England; and that letters be sent to them earnestly requesting them to take up the matter and suggest the means which would in their opinion be best fitted to remove the evil.

Southern Barbarism.

BY JAMES F. MORTON, JR.

I am glad that Lucifer printed the letter of "Mrs. M. E. W." in the interests of free speech, but sorry that the lady in question should have given expression to such an outburst of unreasoning race hatred. I do not know whether she was formerly the owner of human flesh and blood; but her letter gives the impression that she would like to see the institution of slavery restored. If "M. E. W." desires to defend the southern position, I would like to call her special attention to a few definite points.

1. Race prejudice is as old as the earliest tribal divisions. It is most strongly marked among the most ignorant nations. History demonstrates its utter irrationality. The dominant race of one epoch flourishes for a time, and then makes way for

those whom it held in contempt as utter barbarians. What were our own ancestors, a thousand years ago? No intelligent student of history will presume to single out any race and declare that its position must be that of permanent inferiority or subjection. Even today, individual negroes like Booker F. Washington are fully the peers of our choicest Anglo-Saxon men and women. We outrage common sense, defy history, and lower ourselves, when we refuse the hand of fellowship to such men, merely because of a silly negrophobia, or because they are in advance of other members of their race. How can we set the limits of future development for a race only a generation beyond slavery, and still treated with brutal contempt, yet already able to produce such individuals? When we consider the ignorance in which the negro was designedly kept under slavery, and the treatment he has received ever since in the South, the wonder is not that many black men have become shiftless or criminal, but that the race is not in a far more degraded condition.

2. We in the North abhor rape as much as do any Southerners. But mere accusation is not proof; and the abuse of a white woman by a black man is no higher crime than the abuse of a black woman by a white man. As to the specific case of Sam Hose, the word of detectives sent to ascertain the exact facts is naturally worth as much as that of murderers seeking to cloak their crimes with a specious pretext.

3. Even assuming Hose's guilt, and the right of a mob to exact vengeance for it in a summary manner, what does "Mrs. M. E. W." think of civilized men who make a carnival out of an execution? Justice may be stern; but it is at least swift and sober. Only savages make the death of a fellow-being a scene of festivity and spectacular enjoyment. How can even the rankest apologist for lynching palliate the hideous and brutal tortures applied to the victim?

4. If Hose was such a vile wretch, what of the mob who hung Lige Strickland on the unsupported accusation of so low a criminal, writhing in torture and ready to accuse anybody? All apologists for the Georgia murderers sedulously avoid that point.

5. Much more might be said; but for the present I will content myself with asking "Mrs. M. E. W." to furnish, if she can, even the slightest shadow of excuse for the unspeakable monsters who murdered Mr. Baker and his child for no crime whatever, simply because they did not like his appointment as postmaster. If this is a sample of Southern civilization, justice defend us from experiencing any more of it. If a mob of negroes had committed such an act, what an outcry would have been raised! When we are truly civilized, we will learn that the principles of equal liberty apply to all, and that invasive acts are equally infamous, without regard to any distinction of sex, color or race.

To Our Mothers.

BY INA CHAMPNEY.

Mothers, do you realize the responsibility that is yours? Do you love your children? You may consider such a question almost an insult; but when one looks abroad and sees how the children of the country are unguided, untaught, we may naturally ask the question.

Your little ones are intelligent beings; they have a keen sense of justice; they crave confidence and affection. Such a being demands treatment above that of the brute, and should be taught by reason, not by the lash and the rod.

A mother, above all others, should be the child's confidant. How is she to inspire this confidence? By the manifestation of love; by gentle, not harsh dealings; by a considerate and thoughtful explanation of all childish questions. Never put a child off when he questions you, as he will do so soon as he can talk. Above all else, always be straightforward and truthful with children. Never let them find you guilty of the least deception. This, sooner than anything else, will destroy confidence.

In all sex matters our children are kept in ignorance. It seems almost wicked that this all important subject should be tabooed. It need not be entirely. Parents can, from the start, wisely instruct their children in sex matters so they need have no morbid curiosity. They can learn that sex is pure and beautiful. You will find their young minds ripe for sex culture much earlier than you think.

Mothers dread the time of puberty of their daughters. They dare not instruct their girls in regard to their physical natures, and the important changes taking place as they enter womanhood. This is a time when girls need wise instruction and gentle care. The majority of mothers are willing—rather than undergo a trial for the moment—to allow their daughters to remain ignorant, learning from hard experience.

A mother of thirteen children recently said to me: "I never could broach the subject to my girls."

"You would rather let your daughters be taught from the gutters and alleys?" I asked.

"Yes, I let the world teach my girls."

I say, this is a shame and a disgrace! What is it the world teaches—truth and freedom? No, prudery, false modesty, lust, licentiousness. Is this your highest ideal for your child?

Often have I heard mothers say: "I never liked children, never wanted them. One or two are all right, but so many nearly make me crazy." Women, don't you know this should be, and can be, in your control? You have the right to say whether you desire to be a mother. You should never give birth to an undesired child. It is a child's right to be born well.

Face the world on an equal footing with man. Cease this life of submissive slavery. Be an independent, rational individual. Realize, and demand your rights. You will never be a true woman and mother till you do, till you free yourself from this marriage slavery.

Radical mothers, what are you thinking of to willingly let your children grow up in the old conventional rut, as so many of you do? Are you afraid of your own convictions? If you are convinced of the fallacy of the old ideal, and of the truth of the new, why shouldn't this truth be for the rising generation as well as for yourselves?

"To have convictions to speak, to speak the truth, means to be willing to suffer." You are afraid of the world. You look into the future for your children and realize the scorn, the contempt, the ridicule heaped upon the heads of those who dare to speak the truth. You wish to save your children from this suffering. Can't you realize how infinitely greater will be the suffering in a life of conservatism, of bondage?

Give a child a just, liberal understanding of all sides of life, then leave him to choose for himself which road to take. You will be pretty sure to see him bravely and boldly step out into the broad, radical, progressive, onward march for truth and freedom.

Love and Finance.

BY LILLIE D. WHITE.

In Lucifer No. 773 Lois Waisbrooker cites a case, to illustrate a point, in which she advised a friend to ask her lover for money which she needed very much for a special purpose. Lillian Harman commented on the article, rather blaming Mrs. Waisbrooker for advising her and the woman for subjecting herself to the "humiliation" of a refusal.

It is quite impossible for outsiders to know all the facts in a case of this kind, but an entirely imaginary case would do as well for the sake of argument—a case in which a woman presents her financial stress to her lover with the request or expectation of help from him, and he refuses without any excuse or regret or explanation. Not only refuses but denounces her as a mercenary character and is "astonished" at her audacity, that, too, to the one person in the world the least likely to regard her kindly. Whether she was advised or urged to it or not does not affect the case, for as she was radical enough to love a married man, and intelligent enough to attend a liberal convention we may presume she was a woman of mature judgment.

I agree that he was under no obligation to supply her needs; neither would he be under any obligation to help her out if he found her lost in the woods, or a long way from home with a broken bicycle, or similar calamity, yet it would hardly be the natural conduct of a lover to leave her to her fate, on the plea that his love was too lofty and soulful to think of such sordid, material affairs.

She might feel humiliated under the circumstances, at the thought of having cherished an idol made of such very poor clay, but there should be no self reproach nor regrets, or fear that her conduct had been improper or blameworthy. In an instance of this kind, a real man and sincere lover would "feel wronged if not permited to care for those he loved."

I see no more reason why a man should supply a woman with money than that she should do the same for him—except that in the present stage of societary evolution it is more generally in his possession—but if between lovers there is not a mutual desire to do for each other whatever gives pleasure, in a general, all-around, practical way, there can be no very serious or lasting attachment. Love that is only expressed in sweet words, pet names, caresses, etc., and which flies away when anything practical is to be done, can not be very deep or sincere. Kisses are all very well but bread and cheese are not to be despised. Perhaps love without any consideration of practical helpfulness, is what is meant by being "loved for one's self alone," which sounds prettily poetic, but what is one's "self" aside from one's conduct and activity and ability to do the things which contribute to human comfort and happiness? Divested of these attributes, the power of "one's self" to give or receive pleasure, is very limited.

I do not believe it possible for a deep and enduring love or even friendship to exist between any two people, when one is in comfortable circumstances and the other making a desperate daily struggle for existence, "working for a pittance," if there is no thought of giving and receiving in the material as well as in the affectional, magnetic or intellectual realm.

I advocate decidedly the financial independence of woman; not until she is a self reliant, self-supporting, independent human being can she really be man's equal, and be to him a true companion and helpmate. Then the helpfulness can be mutual and the blessing that is found more in giving than receiving be shared by both.

The Problem Cannot Settle Itself.

BY JOSEPH STEINER.

Permit me to take issue with Cynthia M. Tregear in her article which appeared in No. 754, wherein she assumes that "the motherhood question will settle itself when women become free, financially and industrially."

I am aware that nearly all the socialists of the Marx school hold this view, but in doing so they are unconsciously hugging a delusion which will prove fatal to the realization of their hopes and aspirations in the domain of both politics and economics for the simple reason that it is in conflict with the omnipresent, historical requirements of genitive law.

Genitive law demonstrates that sex congress is the basis of social life, and motherhood service is the basis and foundation of industrial life.

Such being the case it is necessarily the only rational foundation for an industrial autonomy and a system of compensation for service rendered.

The assumption that the motherhood or any other problem ever settles itself independent of the intellectual entity that dominates its sphere, is too absurd to deserve notice; on the contrary, it is the divining power of each sphere that settles its problems, not in a haphazard way but in logical and historical order. There is a divinity of the intellectual entity of the star world that solves all astronomic problems, another of the plant world that solves its problems, another of the zoonic world that solves its problems and another of the societary world that does the same for it; but that divinity in the anthropoid has its headquarters in the cerebrum of the brain, consisting of reflective organs which are the tools with which nature has provided us to solve that important problem in the same logical and historical order as do the other intellectual entities in the antecedent spheres referred to above.

All institutions have their origin in a transient necessity and so long as that necessity exists they are a benefit and a blessing. When however they are perpetuated after the necessity for them has ceased their perpetuation degenerates into an abuse and becomes a curse instead of a blessing.

The sexual enslavement of the motherhood of the race is no exception. Through polygamy the domestication of female anthropoid brutes and their children began the humanizing process and humanization can begin in no other manner.

Monogamy resulted from an attempt to establish masculine suitage. This attempt had its origin in the aspiration for masculine instead of human rights, and as the woman was not included in those rights it has necessarily failed of suitage for both sexes.

Monogamy is perpetuated by the subjection of woman as a class to man as a class; hence it is the basis and foundation of our political (many headed) class despotism. It makes me tired to hear socialists ranting about class conciousness as between the capitalists as one class and the proletariat another class while they at the same time not only maintain a discreet silence concerning the domestic foundation of the politico-economic despotism but uphold and support it by making women chattels through marriage, so as to get their services cheaper than they could by paying her the current wage-slave rate as domestic and prostitute.

Indeed I feel perfectly safe in saying that if working men were compelled to secure to their wives the above rates of compensation not one in a thousand would be financially able to assume the responsibilities of husband and father.

Genitive law points unmistakably to the fact that the wage slave has the freedom of women in his immediate power and that through her freedom from chattelhood his own freedom becomes an assured fact. On the other hand so long as he withholds from woman as a class her sexual freedom he thereby insures the perpetuation of his own economic enslavement.

Woman slavery is the foundation of every slavery that ever has existed or can exist. This must be abolished by the organization of society on an industrial basis of compact (a step in which the trusts have already taken the initiative) with an industrial autonomy of which motherhood service required from her and rendered by her to society must be the basis of procedure in organization and compensation.

The increased productivity of machinery resulting from this change will be so great that there will be ample opportunity for all members of society to develop the best that is in them. Poverty and its dread will have lost its terrors and its incentive to over-reaching selfishness be destroyed; thus giving us a chance to become really civilized by becoming more socialized and consequently more humanized.

With the abolition of sex slavery all other slaveries must necessarily fall; a fall which will make necessary a realignment of society along both isonomic and economic lines of genitive law and by that alignment secure to each member of society all the isonomic and economic rights to which he or she is in equity entitled. On the other hand any attempt to build a co-operative commonwealth on the rickety foundation of monogamic familism is doomed to destruction sooner or later by the immutable fiat of genitive law.

Since writing the above I read in the papers that the Ruskin colony of Tennessee has collapsed because of the conflict between marriage and suitage. I have always maintained that any attempt at co-operative colonization on the basis of marriage must fail because of the incompatibility between monogamic familism and industrial autonomy as a basis of social procedure.

LUCIFER, THE LIGHT-BEARER

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At Mt. Pleasant Park.

A few words only of greeting, from this somewhat famous encampment. I am meeting so many old friends and making the acquaintance of so many new ones that I seem to have no time for writing. Then the meetings at the "Auditorium" and at the "Pavilion" must not be neglected, to say nothing of numerous parlor or cottage classes or gatherings.

This camping ground was established nearly twenty years ago, as the property and headquarters of the Mississippi Valley Spiritualist Association. All who have visited the place will agree that the locality is admirably adapted to the purpose named. Overlooking the broad Mississippi—"Father of Waters"—the wooded hills furnish shade, clear and cold water and numerous picturesque views. Within easy access of a flourishing city well supplied with railways and with street car accommodations, reaching to the gate of the camp, the traveler finds no trouble and little expense in coming and going. Reduced rates on leading lines of travel, within a radius of some two hundred miles, have been secured by the management.

For many years before the advent of the white man to Illinois and Iowa, the hills around this city, (Clinton, Iowa,) were used so we are told, as a camping ground by the various tribes of Indians then inhabiting the forests and plains of the great Mississippi Valley, and hence it is not strange that those who believe in "spirit return" should tell us that Indian spirits frequent the grounds and "control" the "mediums."

As some of my readers know that I am here in search of health, rather than as a seeker after supermundane phenomena I will say that with the exception of a two days' tussle with my old friend indigestion, or gastric trouble, my health has seemed to be improving, since leaving Chicago, one week ago.

Knowing that a large proportion of Lucifer's readers are firm believers in the doctrine of the continuity of life after the change called death, I will try to give, in future issues, some account of what I am seeing and hearing that would seem to confirm that doctrine, that theory or philosophy of life.

I expect to remain here a week longer, or till about the twenty-second of this month. My next stop will be Ottawa, Kansas, at which place I hope to meet many friends of Lucifer who reside in the Sunflower state, and in adjoining states and territories, at the annual meeting of the Kansas Freethought Association.

M. HARMAN.

Right Marital Living.

This is the title of a little work just issued by Ida C. Craddock. Of it she says: "This essay is an expansion of an article of mine on this subject, which appeared in 'The Chicago Clinic' for May, 1899. It is published in response to requests from physicians and others all over the country for a simple, clear presentation of my teaching which could be handed by physicians to their patients and circulated among men and women who desire to know how to live healthy, wholesome, chaste lives as husband and wife." The work is clear, concise, and contains many helpful thoughts. Probably no one can read it without receiving great benefit, even though not accepting the author's teachings in their entirety. Mrs. Craddock will be remembered as the author of "Advice to a Prospective Bride," (the circulation of which is now suppressed,) and other works formerly advertised in Lucifer.

From My Point of View.

BY LILLIAN HARMAN.

What the average newspaper reporter doesn't know isn't worth knowing. For instance, in writing of the "converted infidel," Waggoner, of Ohio, who it is said will burn his infidel library, the "Tribune" reporter says: "He has the most complete library of infidelity ever published." This is interesting. And then we are told the number of works in this wonderful library—"150 volumes and 500 pamphlets; and are furthermore informed that this infidel possessed all the literature of this kind that has been published. If such are the limits of "infidel" literature many publishers and other owners of large libraries will open their eyes in astonishment.

* * *

By the way, there is a suggestion in the mode of conversion of this "infidel" which should not be overlooked by the promoters of religion. This aged "infidel" had been going about like a roaring lion for many years; he had been the terror of the ministers of his city; had even descended to street brawls in defense of the unfaith that was in him. His recently wedded young wife left him because of his insane treatment of her, and now herself is in the insane asylum. This old man was converted to Christianity, "washed in the blood of the lamb, and made white as snow" by a phonograph which played "Nearer My God to Thee," and other religious airs. The suggestion for the churches is this: Inasmuch as the phonograph has succeeded in converting such a vile infidel where all other means have failed, why not let the phonograph take the place of the preacher in every pulpit? The phonograph is less expensive to keep than is a man; if kept under lock and key it cannot become tainted with heretical doctrines; it cannot be affected by the "back talk" or arguments of the most hardened infidel; the complications with the pretty sisters which sometimes arise in the best regulated congregations will never occur to disturb the peace of the souls to which a phonograph ministers. These are but a few of the almost endless advantages which the mechanism of Edison possesses over the mechanism of God. And no charge is made for the suggestion.

* * *

The burning question in Chicago for the last week or so, is one brought up by the reported action of the managers of the Marshall Field department store. It was alleged that when a man in their employ who received a small salary contemplated marriage he was called to a consultation and advised against the step; if he persisted in his intentions he was discharged. This has caused numerous letters to be written to the daily press in answer to the question, On how small a salary can a family live? The writers almost unanimously agree that it is impossible for a family to live, no matter how poorly, on less than $10 a week. Inasmuch as there are thousands of men in Chicago who receive much less than $10 a week, are we to assume that they do not live, or that they do not support their families? The latter supposition is not worthy of consideration; for every one knows that a large proportion of these men are married, and of course they support their families,—for does not marriage insure support for the wife and children? Possibly these poorly-paid families are enabled, by a special dispensation of Providence, to live on air and dew like the fairies;—or on the more substantial city smoke and lake water!

* * *

To be properly qualified for his position, a judge should be an adept in the art of mind-reading. Much embarrassment might have been spared John Bentz and Minnie Caruthers, of Burlington, Ky., had Judge Tarvin possessed this faculty when he granted a divorce to Bentz. Tarvin has revoked the divorce because Bentz married Miss Caruthers two days later—"before the ink was dry." (By the way, that ink must be as slow as was the judge who used it.) Tarvin says in his decision that his court is not to be used to enable persons to throw off the marriage yoke in order to be married to some one else. Here is where the necessity for mind-reading arises. Every judge should have the ability to "see through" the applicant for divorce. If said applicant comes to him with the intention of living a celibate life for the rest of his days—(so many men do appear in court with that intention!)—or if he intends to keep a "mistress," or associate with prostitutes, the judge can legally and conscientiously grant a divorce. But if the man intends to marry another woman, he thereby proves himself wicked and depraved and altogether unworthy of consideration. All wives should look alike to a man; therefore if he wants a wife he should be content with the one he has. But Bentz now has one wife of his own choice, and another wife thrust upon him. As an editor has expressed it in commenting upon the case, "the Court has committed bigamy upon Bentz!"

How "Holy Women" Serve the Church.

"The maddest man in Platte county," says the Columbus (Neb.) "Times," "lives at Humphrey. He attended a social, and hugging bee, the proceeds to go to the Sunday school. Prices were graded according to the person hugged. For instance, for hugging a young, inexperienced girl the bidder had to give up ten cents, married women brought fifteen cents and widows a quarter. Well, the man was blindfolded, and, giving up fifteen cents, he said he would take a married woman. After he had hugged fifteen cents' worth the bandage was removed from his eyes, and lo! and behold, he had been hugging his own wife! Then he kicked and wanted his fifteen cents back."

That was a mean trick to play on the poor man—to make him pay for the use of his own property!

It would be very immoral for a woman to charge a man fifteen cents a hug if she herself got the money; but prostitution itself may be sanctified if the money is used for the benefit of the church.

"'Tis no new tale." The pages of history are full of instances of women selling themselves in the service of their religion. In treating of the derivation and meaning of the word *Shaga* Inman says in "Ancient Faiths Embodied in Ancient Names:"

"To us it is inconceivable that the indulgence of 'passion' could be associated with religion; but so it was. The words expressive of 'Sanctuary,' 'consecrated' and 'Sodomite' are in the Hebrew essentially the same; . . . . and we find that 'holy women' is a title given to those who devote their bodies to be used for hire, which goes to the service of the temple."

Thus it will be seen that these Nebraska women are now entitled to the honor of being known as "holy women."

L. H.

"She forgot the Baby."

Under the above title the Philadelphia "Item" prints a little sketch that might almost serve as a companion piece to Barrie's "Tragedy of a Wife" which we reproduced in Lucifer last week. It is so true to life that we reproduce it:

"G'long Nick; g'long. Seem's if Nick shows his age worse than ever today. We'll never get home 'less he starts his legs faster'n this."

And Martha Crocker leaned over and lapped the reins vigorously. The old horse jerked forward, sending the wheels of the rickety old express wagon into a hole and out of it with a bounce that almost shook Martha and her sister Jane off the seat.

The day was unusually raw even for New England November, and the wind stung the women's faces till their sallow cheeks were flecked with crimson.

There was one incongruous object. Fastened on top of a bundle of old gray laths in the back of the wagon was a baby's high chair—a new, unpainted, wooden chair. It was a rough, splintery chair, but clumsy and ugly as it was it told of new life in the midst of age and decay.

At last with a furtive look at her sister, Jane broke the silence. "Mother must be getting pretty tired keeping house alone. Guess I'll have to go back by Saturday, sure."

"I thought you'd stay until Thanksgivin'. Ain't mother going to John's for then?"

"Well I d'n' know. From what she said in her last letter, guess she ain't going after all. And—well I believe she'd rather have me to home."

"Now, Jane Hobson," began Martha with some spirit, "you know you just don't want to stay. And it's hard lines if a sister don't like to be with her sister."

Nick suddenly stopped short with a lurch that threatened to send women, laths, and chair in a heap to the ground.

"Land o' Goshen! Guess our dinner'll be settled enough to make room for supper time we get home. Why don't you want to stay with us for Thanksgivin'?"

Jane shifted her position uneasily and then looked up with a shade of defiance in her eyes.

"Well, I reckon you can guess," she said grimly. "I've got tired hearing that everlasting grumbling and cursing of Benjamin's. I must say I like to listen to something half-way pleasant once in a while."

Martha sighed again. "You see," she began with an apologetic air, "Ben's had hard luck this year. There ain't a thing gone right from the cranberry bog to the potato field. And he ain't been able to get anything to do this Fall. And a man don't feel like smiling much when things are so bad."

"Humph," retorted Jane, "this ain't the first time I've been to your house since the five years you've been married. I must say he's worse'n ever, but I didn't ever think Benjamin's amiability would outdo the sun's shining. For my part, I praise the day I gave Jim Ditton the mitten. He seemed like a decent enough fellow, but land! I'm mighty glad I didn't run the risk."

Martha's pinched face grew more pinched and strained as Jane let her rough words have full swing. Suddenly, to Jane's consternation, she covered her face with her hands and began to sob violently.

"For the land!" muttered Jane. "Now, Marthy, I'd ought to be ashamed of myself. 'Twas all uncalled for, and I guess I ain't much pleasanter than other folks."

Finally, after the violence of her grief had spent itself, Martha spoke; at first brokenly, and then more connectedly.

"No, no, Jane. 'Tain't your fault. I don't blame you for saying what you did. It's been hard enough for me not to say the same things for going on five years. I've kept hoping things would be better. And," with a sob, "they got worse steady. And yet, Ben ain't ever done what lots of men do. He ain't ever had anything to do with any other woman, and he don't get drunk. An' that's a good deal, Jane Hobson."

Jane, in spite of her regret that she had thus precipitated matters, could not refrain from answering.

"Humph! Well, I don't believe he'd found any other woman who'd have wanted to have anything to do with him. Guess a wife's the only person would have stood his ugliness."

Martha hardly noticed the interruption. "Certain," she went on, "I knew 'fore ever I married Ben he wasn't an angel. But I never mistrusted he was as he is. Sometimes does seem as if he didn't speak a pleasant word the livelong day. And—and, Jane, I can't stand it."

Martha hid her face again. In a minute she resumed, in a calmer but harder voice: "I don't blame you for wanting to go home, and I ain't going to ask you to stay. I only wish I could go home, too. I've thought often lately how nice and quiet and peaceful it must be there."

Jane cleared her throat. "Well," she said slowly, "I was rather extra rasped today, but I d'n' know but what I'll stay a while longer. But I don't see, Martha Crocker, how you put up with it. Why don't you pack up and come home? I guess you could earn enough to buy your victuals and clothes; you did 'fore ever you knew Benjamin Crocker."

Martha looked up and her breath came quickly. "O, don't you suppose I've thought of that? But you forget, Jane," and her face and voice softened incredibly, "there's the baby. You forget the baby."

Just then Nick slewed the wheels into a hole again, and as Jane turned to see if the chair was secure her face, too, had

changed. The hard lines about the old maid's mouth had relaxed, and there was a tender, yearning look in the sharp eyes.

"Yes," she said, with a little catch in her breath, "yes—I forgot the baby."

Poor woman! Like countless numbers of her sisters, she was bound down by adverse material conditions; but infinitely more cramped and confined by the darkness of her mind. "She forgot the Baby,"—she forgot its highest interests—when she believed it necessary to rear it in a home of inharmony and gloom, a home which was unendurable even to her life-hardened "old-maid" sister; because she had suffered the misfortune of mistakenly marrying a man of whom the best that could be said was that "he ain't ever had anything to do with any other woman, and he don't get drunk!" Pity the little ones brought into being under such conditions! Even as a plant needs sunlight and air, so does the child require harmony and freedom and love. Denied these conditions, both plant and child are stunted, dwarfed, ruined.

L. H.

The Cause of the Ruskin Disruption.

"G. E. M.," in "Truth Seeker."

The receiver having sold out Ruskin Colony, and another co-operative failure having been put on record, the New York "Journal," which is in some respects a fake sheet, undertakes to tell the cause of the trouble. As Herbert N. Casson, an ex-Ruskinite, is now employed by the "Journal," the information is probably first hand, and runs as follows:

"The failure was not commercial. The association was perfectly solvent. It had always discounted all its bills, and was rated A1 at Bradstreet's. The cause of this trouble was the dissatisfaction of less than a dozen members. These people attempted to disseminate the doctrines of anarchy and free love, but were prevented by the remaining two hundred, who stood firmly for law, order, and morality."

If the failure of Ruskin was not commercial, it had no business to fail at all; for it certainly will not be said that colonies are founded among men to suppress the dissemination of the doctrines of anarchy and free love. These colonists hold, I infer, that co-operation and the abolition of the competitive system are the reforms of greatest moment, for in their paper, which I have read for some years, they never talk about anything else. The question of freethought, apparently, does not excite their interest. The liberty of the individual claims no share of their attention. Abuses that exist under the marriage laws they depend upon co-operation to abate. The indifference with which a socialist regards all other reforms but socialism is nothing less than magnificent. He will not do a stroke to further the solution of the religious question, the social question, and the question of personal liberty, but if the Ruskin colonists are a sample of the cult, he does not object to preventing the dissemination of those doctrines when they conflict with his own. If I happened to be a co-operator and a member of a colony, it should never be said that such trifles as free love and anarchy diverted me from my aim.

One of the troubles in Ruskin was bloomers, which some of the women insisted on wearing. Now, if clothes are more important than the Co-operative Republic, it is perhaps fit that bloomers should become a divisive issue; but if the opposite is the case, if our motto is to be socialism first and clothes afterward, the colonists who complained of the bloomers, as well as those who broke up the peace of the community by wearing them, were not very sincere in their professions. And it is the same as regards free love. If that is a subordinate matter it should be sunk out of sight, and the colony should not be imperiled in the first place by measures taken to prevent it. In a co-operative colony give all to co-operation. Were I there and did a brother member, not actually insane, insist on going without any clothes at all, or on the practice of an unorthodox marriage system, or none at all, I should regard it as my duty to say nothing and co-operate with the woodsaw.

But the experience of Ruskin colony demonstrates that neither is the industrial question the most difficult of solution nor is its solution the answer to any other problem. The bread and butter question was eliminated from the life of the colonist, who was assured of enough to eat and wear the year around. He also had books, papers, music, theatricals, and social amusements. And yet he found these worriments had been disposed of only to make room for others and to give him more leisure to discuss them. The despised subsidiary reforms, which he was accustomed to say could be safely left to evolution and the resolving influence of commercial prosperity, now began to assert themselves; and he was surprised to find them as serious and as far from settlement under socialism as under competition. Then he made the mistake of inserting the stopper instead of enlarging the orifice for the egress of thought on these topics, and the inevitable explosion followed, rending the community. I have heard people say that if freethought means free love or anarchy they don't want any of it, and I presume that there were colonists in Ruskin who said that if co-operation meant those things with bloomers to boot, competition was good enough for them. I have said to freethinkers who talked in this way that they were bound to accept the result of freethought or repudiate the principle, and so I should imagine a good co-operator ought to be satisfied with the condition of things produced by bringing a lot of co-operators together in a community, or else give up the system.

The "Journal," speaking on behalf of state socialism, pronounces the doom of colonies by asserting "the little isolated community which can be ruined by half a dozen disaffected members has never been a success, and in the very nature of things never can be so." I should guess that in the nature of things a community which prescribes the clothes, the opinions, and the conversation of its members, without any authority from its charter for doing so, would not need to look elsewhere for the cause of its disruption; whereas, with entire freedom of choice in these matters, and with nothing restrained except conduct unbecoming a co-operator, there could be no failure unless co-operation itself should not prove a success. I am sorry for the Ruskin dupes, but if the cause of the trouble is as stated in the "Journal," the "preventers" will draw from liberal people only such sympathy as happens to get misplaced.

The Consensus of Public Opinion.

From "Women and Economics."

In a "Handbook of Proverbs of All Nations," a collection comprising many thousands, these facts are to be observed: first, that the proverbs concerning women are an insignificant minority compared to those concerning men; second, that the proverbs concerning women almost invariably apply to them in general,—to the sex. Those concerning men qualify, limit, describe, specialize. It is "a lazy man," "a violent man," "a man in his cups." Qualities and actions are predicated of man individually, and not as a sex, unless he is flatly contrasted with woman, as in "A man of straw is worth a woman of gold," "Men are deeds, women are words," or "Man, woman, and the devil are the three degrees of comparison." But of woman it is always and only "a woman," meaning simply a female, and recognizing no personal distinction: "As much pity to see a woman weep as to see a goose go barefoot." "He that hath an eel by the tail and a woman by her word hath a slippery handle." "A woman, a spaniel, and a walnut-tree,—the more you beat 'em, the better they be." Occasionally a distinction is made between "a fair woman" and "a black woman"; and Solomon's "virtuous woman," who commanded such a high price, is familiar to us all. But in common thought it is simply "a woman" always. The boast of the profligate that he knows "the sex," so recently expressed by a new poet,—"The you an' 'cap with the White"; the complaint of the angry rejected that "all women are just alike!"—the consensus of public opinion of all time goes to show that the characteristics

common to the sex have predominated over the characteristics distinctive of the individual,—a marked excess in sex distinction.

From the time our children are born, we use every means known to accentuate sex-distinction in both boy and girl; and the reason that the boy is not so hopelessly marked by it as the girl is that he has the whole field of human expression open to him besides. In our steady insistence on proclaiming sex-distinction we have grown to consider most human attributes as masculine attributes, for the simple reason that they were allowed to men and forbidden to women.

An Infamous Verdict.

"Co-operator."

Another martyr has been added to the cause of human liberty. Paul Corcoran, the secretary of the Miner's Union of Burke, has been found guilty of murder in the second degree and sentenced to seventeen years in prison, in spite of the fact that it was clearly proven that he was not at Wardner.

The jury were picked to convict, and the judge (another Gary) charged them that no matter if Corcoran was not there, things he was alleged to have said was inciting to violence and murder and he was guilty of murder even if some one else did the deed. This is curious law and infamous justice.

The effect can only be to push on the social evolution, as the death of martyrs always has done. While Corcoran is not physically dead, his incarceration for seventeen years is a living death. It must have its effect in Idaho in making the working people unite and elect a successor to the Stoughton jug, Stuenberg, who will release Corcoran.

Moral: Steal a Million.

New York "World."

Nellis Martin, who was convicted on Wednesday of stealing 15 cents, was sentenced to the penitentiary for three years.

But Captain Oberlin M. Carter, U. S. A. who stole $1,600,000 nearly five years ago, and was convicted unanimously by a court of fourteen brother officers, is still at liberty, enjoying the luxuries of life in a fashionable New York club, and drawing full pay from the army.

VARIOUS VOICES.

R. C. A., Blue Hill, Me.: I enclose $1 for Karezza. There is a Miss Harman here and I was talking to her of your father and you yesterday. "I love to tell the story" of heroism and devotion to principle that you both exemplify.

C. B., Scarsdale, N. Y.—For the enclosed, please send to me the book of Comrade Lloyd, called "Songs of the Unblind Cupid," edition de luxe; (does it look like thirty cents? to use New York slang.) I have taken a long time—odd times—to read "Hilda's Home," like it hugely but find short times to read it; would like to read and criticise it. Mrs. Graul must be a genius. Also send me "What the Young Need to Know." I do not see any advertisement of "Hilda's Home" in No. 767. Are they about sold out? Was much interested in that number. I note the request regarding aid in sending sample copies. Put the balance to my credit to that purpose if not due on my subscription.

[We still have a supply of "Hilda's Home." Price, in paper covers, 50 cents; in cloth, $1. We appreciate the assistance given for the purpose of distributing sample copies.]

Sadie E. Roberts, Bennington, Kansas—Enclosed find $1. for which continue our subscription to Lucifer. May it bear the light to many benighted minds and rescue slaves from bondage. Its cause—the cause of liberty—is sure to triumph. There shall be freedom in love as in all the other affairs of life. If the teaching of evolution is true, mankind must progress from the present marriage system into perfect freedom in the love relation. You are the martyr and pioneer in this reform, as was Bruno in the cause of religious freedom, and Garrison in the abolition of chattel slavery. The martyr never enjoys the glory while he is living but he can rest secure in the consciousness that the coming generations that shall reap the fruit of his labors will honor his memory, as yours will be honored in time to come.

Dr. Williams, Kalona, Iowa—I am gathering statistics of the primary cause of suicide, and all who have such intentions, please write, giving no name, but address, age, sex, and occupation, with cause of trouble. Also all who oppose trusts, send name to present to next congress. Some can get a number of names, giving their address. This is a free service on my part, and you can help. I will be out some time, but want to help humanity.

B. F. Brukk, Denver, Colo.:—It occurs to me that Mrs. Stetson should receive a just amount of good criticism on her "Woman and Economics." I do not like the "roast" "Liberty" gives her. She looks on woman as an economic factor—an evolutionary process developed through and by conditions. From a purely biological standpoint Mrs. Stetson is correct. The one error to me, is as usual, her remedy. She finds the state a solution for the evil—we find the solution in the abolition of the state. Mrs. Stetson, according to "Liberty," contends that "we would have to support the state. In those sentiments I find my only grounds for protest.

There is so much of the tendency to decry a man and his philosophy because his philosophy is not all good; to say it is all bad is as much the other extreme as can be. Mrs. Stetson's fundamentals are biology and evolution. It does not necessarily follow that her reasoning must be sound. "Grant me my premises, and I will prove my position." says the socialist. Not so. One's premise does not engender logical reasoning. Her fallacy is in reasoning toward a state instead of from it. It may be due to women's long oppression that they inadvertently tend toward authority. Certainly it can not grow out of a logical line of reasoning. Fundamentally liberty is the premise. Our philosophy is based on evolution—Mrs. Stetson's one cry is of oppression. Why, then, does she seek more oppression? Nevertheless she reasons well as far as she goes. Her error may be due to environment. it can't be a result of deep study or concise thought.

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The Solitude of Self.

The loneliest thing in this lonely sphere
Is self, in its prison of flesh and bone;
Between the closest of comrades here
Is a wall as thick as a wall of stone.

There are thoughts we think that we cannot tell
To any being of woman born,
For the fetters of language they repel
And spurn with a proud, quick, restless scorn.

. . . . . .

When skies at sundown are splashed with fire
A vivified vision mine eyes behold,
And I look with a look of rapt desire
On castles of glory and cliffs of gold.

Where seas of jasper in jewels break
On shoals of beauty and shores of bloom,
Where never and never a heart shall ache
On the awful verge of an open tomb.

I try to mutter the thoughts that come
To me in the hush of the half light then;
But ah! my lips are dumb, and dumb
To me are the lips of my fellow men.

And thus I struggle my love to speak,
Its infinite secret I cannot name—
For words are pulseless and cold and weak,
And wanting the force of the vital flame.

No matter if I should cry and call
Till my tones went tinging unto the stars
Man could not hear me—for, O, the wall
Between us forever! It bars—it bars!

. . . . . .

Thus lonely, ah! lonely each wends his way
To the shadows and silence and never knows
The souls that walk with him day by day
To the restful palace and last repose.

—*Will Hubbard Kernan.*

The Character of a Free Lover.

BY C. L. JAMES.

(*Continued.*)

It is indeed, true, and Mr. Arnold has not failed to observe that many free lovers, among whom he mentions John Stuart Mill, for reasons sufficient to themselves, observe in practice, the letter of the Seventh Commandment. Nay, the free lover, as such, has no quarrel with the letter except that it falls short of the spirit. For the letter of the Seventh Commandment is only "Thou shalt not commit adultery." Now adultery in common, if not in statute, law, means something hypocritical and secret. Variety in love is not adultery, nor is free love necessarily variety in practice. But let me be clearly understood. With emancipation of the spirit, the letter ceases to be a commandment. Those who would enforce an external rule, either legally, or through what is called public opinion, are not free lovers. The point is worth dwelling on, because, among notable precursors of free love, there were many, principally persons of Swedenborgian or Spiritualistic views, who believed in predestined and eternal partnerships of two only, and denounced variety in love quite after the fashion of mere conservatives. These persons have done a great deal of good. Their principle, though in my judgment mistaken, was not, like the Philistine one, immoral. They had an honest hatred of prostitution—of mercenary connections, by whatever law cemented—and did much towards exposing the horrors and hypocrisies of merely arbitrary ethics. That they were not free lovers is, however, too plain. When they realize that free love means *toleration* of variety, they are safe to be found allying themselves with the Lust Power again. They prefer something else to the liberty of woman. The true free lover prefers that to everything else.

Of course, it is involved in liberty that every man and woman shall be free to choose his and her own associates; nor can I imagine a more suitable reason for declining any one's acquaintance than that his habitual conduct about the relations of the sexes displeases the person who does so. But he who makes it a rule to cut acquaintances already marked by deviation from established "form" as soon as he knows them to be so marked, does not choose his own associates. He lets Mrs. Grundy choose them for him; and like other slaves of Mrs. Grundy, he assists to enslave his neighbors. The difference is similar to that between taking one's own custom from a tradesman whom the person doing so dislikes, and entering into the prosecution of a "boycott." No one can be questioned for the former proceeding. The other is a conspiracy. Now no one knew better than Matthew Arnold that Philistinism is exactly such a conspiracy: and he would certainly have acknowledged that its *modus operandi* in such cases was arbitrary. He would not have confounded the morality of a Shelley with that of a Lothario. Nor has such confusion ever been even customary among the cultivated class in any country, nor among the proletariate. It belongs very strictly to Philistia. We get a little away from justice and back to prudence if we notice any attempt at defending the ethics of Philistia on the ground of general utility.

"The world must be peopled, and marriage is favorable to propagation": "there must be some civil law regulating the relations of the sexes for the children's sake." Ah! "Marriage is favorable to propagation." It is, indeed—a great deal too favorable. Did the man who urges this argument against free love ever bear of Malthus? There is just as much danger that the human race will be extinguished in consequence of the free love propaganda as that those physicians who expose the evils of gluttony will teach rich gluttons to starve themselves to death! Nothing could be less favorable to propagation than the law of the lowest savages, among whom every woman is required to gratify every man upon demand—nothing, I mean, which ever actually existed. Yet, in spite of this law the human race has increased. It has increased, in all ages, to the point of "pressure against the limits of subsistence"; and has been kept within them only by the ghastly agencies of war, famine and pestilence. The desires of the woman, even in her primitive state of slavery and prostitution, have proved quite sufficient to insure not only the continuation of the species but the operation

of positive checks upon its increase. The only hope of substituting the preventive check for the positive is free love; and free love in a society of enlightened, sensible, self-supporting women, such as we are now beginning to see.

That a civil law is needed for the care of children would seem plausible, if there ever had been a law which actually contributed to that result. But there never has; and, so far as we can judge the unknown by the known, there cannot be. The most apparently sensible civil laws for that purpose are those of a few states in which a man before he can marry, must show that he can support a family. But their only practical effect has been to increase illegitimacy. A law which, while it leaves every man free to marry, imposes on him the obligation of supporting his children, if he can, is simply a bait to lure women into a trap. The one sure way of reducing the number of unprovided for children to a minimum, is that women, trained, as they now commonly are, to useful callings, should understand that they themselves, not Providence, nor the State, nor some man who may be dead or a pauper any day, must look to the consequences of actions which they are no longer required to do.

Finally, the spirit of the Seventh Commandment requires, as we have said, that the sexual appetite shall be restrained within those limits set by delicacy. And here again, the free lover finds himself at first on very solid ground. For what can be more immodest, as well as more unhygienic and unjust, than that a woman shall be required to satisfy any man when she would rather not? We need no better testimony than our enemies. They call a publication exposing these abuses of the marriage system, "obscene literature." He that doeth evil, hateth the light, neither cometh to the light, lest its deeds should be reproved.

But again, it will probably be acknowledged by every one that public mercenary prostitution is in the highest degree immodest. Now public mercenary prostitution is essential to the security of the marriage system. In Mr. Lecky's "History of Morals," and Sanger's "History of Prostitution," we may read how eminent Catholic sovereigns, such as Louis IX. of France (Saint Louis), and Maria Theresa, have, from time to time, exerted themselves by no means unsuccessfully, to put down prostitution, and how they repealed their edicts after a while because experience taught them that, in putting down prostitution, they were putting down marriage also. To suppress prostitution, for a time at least, is, as these valuable experiments show, by no means impossible. But it can be done only at the expense of increasing "private irregularities" to an extent incompatible with the marriage relation. The choice, as Saint Louis and Maria Theresa found, is between free love on one side, marriage and prostitution on the other.

That there is a chronic feud between marriage and prostitution by no means proves that the former can do without the latter. They are kindred methods of enslaving and exploiting womanhood, which can be done only on condition that the grosser one, at least, exist. Their quarrel is only about division of the spoil. Saint Louis and Maria Theresa, being bigots of a legal and sacramental system, came at last to say:

"We must tolerate prostitution since experience proves it necessary to the security of marriage."

The free lover says: "I will fight against prostitution to the last drop of my blood; and if marriage cannot do without it, let them perish together!"

Which sentiment sounds the more like "morality touched with emotion"? Do I mean, then, to say that free love would immediately extinguish prostitution? No, I admit that prostitution existed before marriage, and, therefore, can exist without marriage, though marriage cannot exist without prostitution, as Saint Louis and Maria Theresa proved. What I do mean to say is that free love would put prostitution in the way of extinction, while marriage must, and does, preserve it.

The marriage system requires that men, in consideration of obedience, shall support their wives. Lest this should not be a sufficient inducement for women to marry, the system always, until it begun to decline, required that women should be taught no other means of support than attracting men. But, since men were required to support their wives, which is somewhat expensive, and since the number of men nearly equals that of women; there always have been a considerable proportion of men who did not choose to marry and a considerable proportion of women who could not. Among the latter, those least attractive were left to pine. But such as possessed beauty and ardor found, in the desires of men who did not choose to marry, a ready market for those charms which the marriage system had rendered their only stock in trade. Yet that marriage preserves prostitution is not more evident, to one who will consider facts with the calmness of an economist or evolutionary psychologist, than that free love must gradually extinguish prostitution.

Prostitution is very unfavorable to female fecundity. It is not the prostitutes who chiefly renew their kind. It is the employers of the prostitutes who perpetuate the breed by begetting daughters just fit for prostitutes, and sons who follow in their father's footsteps. And what enables these worn-out *roues*, when they have got tired of prostitutes and have acquired money, to marry women by whom they may expect offspring? The hot competition for rich husbands, by girls whom the marriage system has trained to that alone. The sexual conservative says that a reformed rake is the best husband. The free lover says that a rake is just fit to associate with a harlot saving, perhaps, an apology to the harlot. He is not fit to associate with a better woman; and so far as women become free, he loses all opportunity to associate with them. In that same proportion prostitution must become extinct, for want of men to demand and women to furnish it, q. e. d.

(To be continued.)

The Centralization of Industry.

BY R. B. KERR.

An argument with Edgar D. Brinkerhoff presents the same difficulties as an argument with the late H. P. Blavatsky. Madame Blavatsky began by denying the law of gravitation, and the whole superstructure of modern science; thus compelling her opponents either to be silent, or to begin at the very beginning of human knowledge. Mr. Brinkerhoff denies all economic history, all modern economic theory, Herbert Spencer's law of universal evolution, and the common experience of all mankind. Then he leaves me to answer him in two columns of Lucifer.

For many years all writers and thinkers, except Mr. Brinkerhoff, have agreed that the centralization of industry conduces to economy and efficiency. Two centuries ago the cloth of which the coats of our ancestors were made was woven by the farmer's wife from the wool of her husband's sheep. Every step in the manufacture was taken by her alone. A hundred and twenty years ago the same cloth was made by twenty or thirty hands in a small factory, each worker attending only to one of the many processes which the wool had to go through in its transition into cloth. In our time hundreds are collected in one factory, each attending to one process only, and all the looms being driven by a common steam power. During the same period most other industries have undergone the same change. Two centuries ago the beer, the whiskey, the stockings, the shirts, of the family, were all made at home; today they are made in large factories with costly plants, where numbers work together under one head.

As to the cause of this change, all economists except Mr. Brinkerhoff are agreed. They all say it was due to centralization, which saved power and made division of labor possible. Adam Smith, in his famous chapter on the division of labor, shows how immensely productivity is increased by confining each worker to one process, instead of letting everyone do everything. He tells us how it takes twenty or thirty men even to make a pin, and how greatly the output of pins has been thus

increased. Later economists tell us how, after the introduction of steam power, hundreds were collected in one building, because it was cheaper to generate one steam power for a hundred looms in one building, than a hundred steam powers for looms in a hundred different buildings. Herbert Spencer has shown that this is only a particular case of the law that runs through all nature, from the phenomena of astronomy to those of Sociology. He has shown that evolution is nothing but a continuous process of specialization, a movement "from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity," and that centralization is a necessary condition of specialization; in other words, that integration and differentiation are inseparable.

To those who adopt the above theory of evolution the formation of trusts is easily explained. Trusts are formed to secure greater concentration of capital, with the economy and efficiency therefrom resulting. They are formed to bring together a greater aggregate of labor, in order that there may be a greater division of labor. They are formed to make one big factory building do instead of a dozen small ones; to make the great water powers of the country do their full complement of work, instead of lying half idle while inferior ones are used throughout the land; to employ expensive machinery beyond the means of the individual; to economize clerical labor; and in short to accomplish every economy which is made possible by centralization and its accompanying specialization.

To Mr. Brinkerhoff the above is all moonshine. He apparently believes that but for the wiles of bankers and the extortions of landlords, the farmer's wife would still be weaving the cloth and brewing the beer that the world consumes. He thinks that in free society every man will have a little business of his own, and run it without hired help of any kind. One will have a little iron foundry in his house, which he will work himself, and another will have a pocket linen factory; and before these potent competitors the great trusts and centralized industries will vanish like smoke. Well, well! all men have their hobbies.

Mr. Brinkerhoff lays great stress on the superiority of one man managing his own business to the hired manager of a syndicate. But that does not affect my argument about the centralization of industry, because one man may centralize industry, and kill competition just as well as a company. Take Sir Thomas Lipton, who is about to compete for the America's cup. He started with $400 and began to sell ham and bacon in a shop in Glasgow. In twenty years he had cleaned up $20,000,000 and owned 400 provision stores in the British Isles, and had ruined innumerable competitors. What did it matter to those competitors whether they were ruined by the competition of one man or by a joint stock company? The essential point is the centralization of business, which is every where ruining the small competitor, and can only end when all industries have been centralized into one. This centralization is quite independent of land systems, money systems, and tariffs, and inevitably follows from free competition. It is, in fact, competition committing suicide.

Mr. Brinkerhoff wants a case "in which men have successfully combined against the individual without government aid." The whole history of joint-stock companies is a case in point. For hundreds of years they were entirely illegal, and forbidden to hold land, collect debts, or exercise any legal powers. It was only in 1825 that they began to get legal recognition in England. Yet so great is the power of combination that even three centuries ago these illegal associations were beginning to fleece the public, causing Sir Edward Coke to remark that they had neither bodies to be kicked, nor souls to be damned.

In the town in which I live there are twenty-two hotels, all of which, I think, run dining rooms. Last March the hotel keepers met together and agreed to raise the price of board from $7 to $9 a week, apparently without any reason but the desire for gain. That combine remains unbroken. Four of the hotels have started subsequently, but all adopted the $7 tariff.

In a village of British Columbia there was one store, and it sold goods at very high prices. It charged a dollar for four cans of of the Reindeer brand of condensed milk. A disciple of Mr. Brinkerhoff opened a rival store and began to sell five cans for a dollar, thinking he could get the trade. So he did for a few days, until the first merchant posted a placard that he would sell six cans for a dollar. Back came the trade to him; along came the second merchant to talk matters over; and next day they were both selling four cans for a dollar.

If Lucifer will give me the space, I will fill all its issues to the end of the year with authentic cases of free combinations, unaided by law or government, which have fleeced the public by combination alone.

The Power of Custom.

Fontenelle, a writer of the last century, shrewdly remarked that "all nations made the astounding part of their myths while they were savage, and retained them from custom and religious conservatism." For, as Walter Bagehot argues in his brilliant little book on Physics and Politics, and as all anthropological research goes to prove, the lower races are non-progressive both through fear and instinct. And the majority of the members of higher races have not escaped from the operation of the same causes. Hence the persistence of coarse and grotesque elements in speculations wherein man has made gradual approach to the truth of things; hence, too—the like phenomena having to be interpreted—the similarity of the explanation of them. And as primitive myth embodies primitive theology, primitive morals, and primitive science, the history of beliefs shows how few there be who have escaped from the tyranny of that authority and sanctity with which the lapse of time invests old ideas.

Dissatisfaction is a necessary condition of progress; and dissatisfaction involves opposition. As Grant Allen puts it, in one of his most felicitous poems:

> If systems that be are the order of God,
> Revolt is a part of the order.

Hence a stage in the history of certain peoples when, in questioning what is commonly accepted, intellectual freedom is born.—*Edward Clodd, "The Pioneers of Evolution," 2.*

Of the non-progressiveness of the lower races, of which Mr. Clodd writes, "Harper's Magazine" incidentally gives the striking illustration which follows:

"The Haitian is a wonderful example of conservatism. What was, must be right. A few years ago the town of Port de Paix, owing to an unexpected progressive spirit on the part of the Government, constructed some fine water works. The town was well piped, with hydrants at short distances on all the streets. Decorative fountains were placed in the squares, drinking places for man and beast everywhere. The natives, as usual, took not the slightest interest in this important and necessary undertaking. At last, when completed, in accordance with the custom of the country, the water system was opened with a series of fetes. The whole section of the country had a hilarious holiday—balls, processions, cockfights, &c. When these were all over the natives came to the conclusion that the water works must have been built to give an excuse for them, and the water works were to longer of any service, so they promptly smashed the whole system and returned to carting the city's water from the distant river by ox teams. Now they tie their animals to the hydrants, fall over the fragments of the pipes scattered round the streets, and are happy."

Those who cavalierly reject the theory of Evolution, as not adequately supported by facts, seem quite to forget that their own theory is supported by no facts at all. Like the majority of men who are born to a given belief, they demand the most rigorous proof of any adverse belief, but assume that their own needs none.—*Herbert Spencer, in 1852.*

The equal suffragists have yet to learn that a weapon of invasion cannot become an instrument of liberty merely by being doubled up.—*Lizzie M. Holmes, in "Liberty."*

LUCIFER, THE LIGHT-BEARER

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Our Special Summer Offer.

Several more valuable books have been added this week to our special summer offer of radical literarture at half price. Many orders have been received for sets of "Our New Humanity" and as the supply is limited, those who desire to secure sets for their libraries should order promptly before all are sold.

Never before has such an opportunity been given to purchase first class radical literature at so low a price. The offer will remain open only four weeks longer but some of the books may be out of stock before that time has expired. For that reason early orders will prevent disappointment.

Subscribers will confer a favor on the publisher of Lucifer, and at the same time help the cause of education in the principles of sexology, by calling the attention of their friends to this remarkably liberal offer.

Tenting in the Woods.

The sensations that come to him who swaps the brick and stone walls, the hard pavements, the close stifling air, of a large city for life in a canvas tent in the woods and hills, can better be imagined than described. One of the most noticeable effects of such change of environment upon the writer of these lines is development of an almost unconquerable disposition to *shirk*!—to shirk or shun everything that requires mental effort. Rest, rest, be lazy; sleep, dream; forget that there is or ever was such a thing as work or duty—this is the tendency, these the overmastering temptations to which I have largely succumbed for nearly two weeks last past.

But now the time of my sojourn at Mt. Pleasant Park encampment is about ended and I feel that it is due to those who have helped to bear the burden of keeping Lucifer's light burning while its editor is taking life easy, should have some report of what he has seen, heard and otherwise experienced during these two weeks of tenting in the woods and hills of Iowa.

Prominent among these experiences is a course of lessons in "Soul-Culture," given by Mrs. Tyler-Moulton, of Milwaukee, Wis. Mrs. Moulton's work is intended largely to develop what she denominates the "seven spiritual senses,"—clairvoyance, clairaudience, psychometry, etc. Though not a part of the general program of the campmeeting her classes have been generally speaking, well attended, and the consensus of those who have taken this course of lessons is that they are well worth the time and money spent in acquiring knowledge upon these hitherto-considered doubtful, if not visionary, subjects. Mrs. Moulton possesses rare qualifications as a teacher.

Of the "mediums for physical manifestations," Mr. and Mrs. W. L. Brown, trumpet and slate-writing mediums, whose home address is 3731 Langley Ave, Chicago, are among the more noted. A prominent feature of their work is that of seances for "materialization of hands and faces in full light." These seances are public, and given under what would seem the most absolute "test conditions." On several occasions I have served on the committee, as an honest skeptic, to examine the "cabinet" and to sit with the "medium" while the phenomena appeared, and the result of these investigations is the conviction that the phenomena are not produced by "collusion," or by the conscious action of what is now called the "objective mind", of the medium or operator. Some of these phenomena are as follow:

Appearance of hands at apertures in the cabinet; writing on slates by these hands in full view of the audience; presentation of genuine roses manufactured apparently for the occasion and in a few seconds of time; manipulation of the persons of those who are holding the hands of the medium, and taking articles from the pockets of these sitters and exhibiting them to the spectators; writing messages to each person in the audience on slates, single or double—the double slates being nailed, screwed or tied together by the owner thereof, marked with his private mark—with many other similar performances, all in full daylight. Longer messages are received through the mediumship of Mrs. Brown, written on slates, or upon paper placed between slates held by the sitter himself beneath a common pine table.

I am fully aware of the deep-seated prejudice existing in the minds of many readers, against investigations of this kind, prejudices founded upon the well-known fact that "fortune-tellers," "magicians," "fakirs"—religious and secular—have in all ages of the world played upon the ignorance and credulity of their dupes to get money from them and for the purpose of keeping the masses of people in subjection to priestly and kingly power.

But the fact that most wonder-workers are frauds does not prove them all to be such. If so, then the "wizard of Menlo Park," Edison, must be condemned as a fraud. The fact that many of the best-known and most respected teachers of physical science are today reckoned among the believers in the genuineness of what are called Spiritualistic phenomena—such men as Professors Crookes and Wallace of England, together with many leading scientists of this country, would seem to suggest the propriety of being very careful how we condemn everything we do not fully understand, or that leads to conclusions different from those we have hitherto regarded as incontrovertibly true.

Of the platform speakers who have entertained the campers and visitors I would mention the names of Prof. W. F. Peck, of St. Louis, President of the Association; W. P. Colby, of Lake Helen, Fla.; Mrs. Gladys Cooley, of Chicago; Mrs. Carrie Twing, of New York, and Dr. H. C. Andrews, of Jonesboro, Ind.

Wishing to get this letter into the mail before the departure of the carrier I will defer an account of the efforts made on the camp ground to extend Lucifer's work, until next week.

M. HARMAN.

Another Comstock Case.

Etta Semple writes us that Jesse N. Lee and Laura Chinn have been arrested for violating the U. S. Postal laws. The trial is set for the first week in September, and money is urgently needed. We have not learned particulars of the case. Money should be sent to Etta Semple, Ottawa, Kansas.

Woman's Freedom is Human Freedom.

BY LIZZIE M. HOLMES.

More than a week has passed since I wrote the lines which Mr. Harman calls "words of passion" "illogical" etc., and the great man whom I dared to criticise, has also passed away; and yet I cannot say I regret or take back any of them.

Mr. Ingersoll asked, "The question is, can we prevent the ignorant, the poor and the vicious from filling the world with their children?" Thus inferring that if we could prevent it we would gladly do so. He is not the only one who has expressed this thought. People have organized themselves into societies which advocate the establishment of legal boards to determine who shall marry and have children and who shall not. Even advanced men and women have imagined they were doing a good work in thus trying to dispose of human lives and happiness by the fiat of a fallible, imperfect "board." It is this idea, that we could trust the fates of the people in such autocratic hands, that has always made me indignant.

I criticised his declaration that the "poor" should not fill the world with their children, and that the class he calls vicious ought to be prevented from having children. I do so yet. The poor are the crushed and maimed victims of the conditions which produce millionaires at their expense. We have robbed them of everything else and would further rob them of the right to be happy in the way every living thing seeks enjoyment—in love, in devotion and self-sacrifice to offspring. The least we can do after making the "poor" is to keep our hands off their private affairs.

As to the "vicious"—there is a wide difference of opinion as to who the vicious are in society, and none of us would be safe if a board of all kinds of people were established. I'll warrant that from somebody's point of view you and I and Ingersoll, the preachers and every body else are "vicious."

Mr. Ingersoll does make the terms synonomous, in lumping the "poor, the ignorant and the vicious" in one lot as a set that ought, if it were only possible, to be eliminated. Oppositely, the rich, the wise and the virtuous may be saved and allowed to perpetuate themselves. He no where suggests that the three qualifications could be mixed, or that the viciousness and the ignorance might creep into the other side.

I said that I might say to the poor, it is best for you personally not to have children, as I would say to a crippled man he had better not try to walk when it hurts him so much. But it would be his crippled condition I would regret, not the fact that he still tried to exercise his natural functions.

I still believe that the children born under certain conditions are the best fitted to cope with those conditions. A finely organized, sensitive, highly strung individual would be happy in a world where there was no struggle, and all his artistic, poetical and harmonious instincts could be developed and nurtured. But if his excessive fineness is due to to a hotbed culture he will be able to do little when he is set out in the cold to fight his own way in a world that shocks and astounds him. The hot house plants make a nice little corner in a hot house, by themselves, but they would not thrive in a northern potato patch where all kinds of rough vegetation were struggling for existence. Some of the strongest men of history come from the ranks of the poor.

Not that I think that only the poor have strong, able children; the middle classes, who have comforts without the luxuries and idleness which weaken, produce the best children, physically and mentally. But the dissipations and heartlessness of the very rich are worse than poverty in their effects on offspring. And undue care, the hot bed process as it were, is not beneficial—there is danger in borning children too good for this world, as well as in bearing them too bad.

I do not advocate the "freedom of women" from the emphasized *sexual* standpoint of Lucifer and many other reformers. It is excuse enough for me, that a human being is robbed of her rights. I demand equal liberty on the grounds of human existence, no matter what the consequences are.

It is degrading to woman to be constantly dwelling on her sex nature and her sex functions. Let her be considered as a human being, let her rights as a human being be accorded, and her "functions" as well as man's will take care of themselves.

REPLY.

To iterate and reiterate substantially the same ideas in the same or nearly the same language; to "bandy" words back and forth, as school boys do their rubber balls in the game of that name, would seem a worse than useless waste of time and space. That all correspondents should have sufficient space in which to define their positions upon any subject upon which their ideas have been considered worthy a place in Lucifer, is doubtless true, but that personal controversies should be drawn out indefinitely, even when new matters are introduced, is contrary to the long-established policy of this paper.

The transcendent importance, however, of a right understanding of Lucifer's central work is perhaps sufficient reason for a brief restatement of our position on this matter.

1. Mrs. Holmes demands "equal liberty . . . . . no matter what the consequences are." Lucifer demands equal liberty for woman chiefly *because* of "consequences." If the denial of liberty—liberty of choice of co-operators, liberty of choice and of time and environment for bringing children into the world, were not fraught with such tremendous, such fateful consequences to woman herself, to her children and to mankind at large, we might pass over with little concern the fact that women have not all the political or other rights that are now accorded to men. Lucifer demands equal liberty for all human beings to exercise all their normal functions in a non-invasive manner, but we know that rights and privileges are commensurate, or should be commensurate, with duties and responsibilities, and because the duties and responsibilities that naturally devolve upon woman as woman are transcendentally greater than those which devolve upon man as man, Lucifer wants to see the rights of womanhood, including motherhood, vindicated—vindicated and practicalized mainly because, as some of us see it, only in this way can human rights be vindicated and practicalized.

2. It is *not* "degrading to woman," as some of us see it, to emphasize the importance of freedom to use her sex nature, her maternal functions, in the way and at the time her own judgment and highest and best intuitions dictate. There is nothing degrading in the fact of sex, in the thought of sex or in the exercise of sex functions. Only in the perversion of this fact, this thought, this exercise, is there or can there be degradation of womanhood; and through degradation of womanhood follows necessarily degradation of the race, since, as we see it, in more ways than one,

WOMAN IS THE RACE!

As the mothers, so are the sons and daughters. Woman is often spoken of as "the sex." It is because of the necessities of the specialization known as motherhood that the race is differentiated into feminine and masculine. "Sex contains all," says Whitman. Sex-reform contains all reforms, says Lucifer.

Mrs. Holmes believes that "children born under certain conditions are best fitted to cope with those conditions." Is this true of the very poor, of the submerged classes in our large cities? Is it true of the serfs of Russia, the pariahs of India, of the poorest and most degraded classes everywhere? Experience and observation return a most emphatic negative. Reformers, with very rare exceptions come from the middle classes, from neither very rich nor very poor, but oftener from the very rich than from the very poor. The Hindoo reformer, Buddha, was son of the king and heir to the throne.

It may be that I know nothing of logic. "There are few logical brains," it is said, and mine may not be one of the favored few, but if I know what logic is, it means *natural sequence*. It means that the conclusion must follow the premise, or the truth assumed or taken for granted. When the premise is false as to fact, or when the conclusion does not necessarily follow the premise, the reasoning is illogical. Mrs. Holmes' criticism of Ingersoll's utterance assumed that he was in favor of "legal boards to determine who shall marry and who shall not." This assumption was false to the fact, since Ingersoll declared that the evils complained of could not be cured by "law or force." If she did not so assume, then her argument did not apply to the text criticised, and was therefore illogical.

But the despair of logic is reached when our correspondent insists that lumping together "the poor, the ignorant and the vicious" makes these classes "synonymous." Suppose Ingersoll had added to these classes the "homely"—would they still be synonymous? Again, suppose I should say, John, James and Henry voted for McKinley and are therefore synonymous—all Republicans and responsible for the sins of the administration. John may be a Republican, a Methodist and a banker. James may be a Democrat, a Catholic and a bootblack. Henry may be a Populist, a freethinker and a farmer, and yet are all "synonymous" according to the logic of Mrs. Holmes, because they are lumped together in a certain arbitrary category.

As to "words of passion." From boyhood I have heard men who give way to anger use the words "damn," "damned,"

and "damnable"; hence I had come to regard these as peculiarly the language of the passion known as anger, and as anger is a short madness, I naturally attributed much that was incoherent and illogical to that source. I wish still to think such was the case, rather than that Mrs. Holmes' first letter was the result of dispassionate thought.

Once more I close by saying, "Judge not, lest thou be judged,"—or, as I heard it from the public platform the other day, "He who judgeth another must first sit in judgment upon himself, and as a man thinketh—of others—so is he himself."

M. HARMAN.

Card From F. J. Gould.

DEAR MADAM: I have seen your remarks on my "Freethinker" article concerning the death of the Vestal. Of course I do not approve of killing women for satisfying a natural and healthy passion. I simply recognized that the old Romans had a different standard. They believed the interests of the State required the death of the Vestal who loved; and if we grant that premise, it seems to me just that the (supposed) sinner should die herself, a d not some one in her place,—as is done in the Christian system.

I should myself punish no sexual action except rape and offenses against the young.

How Civilization Civilizes.

From "Le Jardin de Supplices." Translated for "Liberty."

Miss Clara attracted, excited many men; she had always about her a court of passionate adorers. I was not jealous, being certain that she looked upon them as ridiculous and that she preferred me to all the others. Among the most fervent were a French explorer, who was on his way to the Malay peninsula to study the copper mines there, and an English officer, whom we had taken on at Aden and who was returning to his post at Bombay. They were, each in his own way, two dense, but very amusing, brutes, of whom Clara was fond of making sport. The explorer never tired of telling of his recent journeys through central Africa. As for the English officer, a captain in an artillery regiment, he tried to dazzle us by descriptions of his inventions in gunnery.

One evening, after dinner, on the bridge, we had all gathered about Clara, who was reclining delightfully in a rocking-chair. Some were smoking cigarettes, others were dreaming. All of us had at heart the same desire for Clara; and all, with the same ardent thought of possession, followed the to and fro motion of two little feet encased in two little pink slippers, which, in the rocking of the chair, emerged from the perfumed calyx of her skirts like the pistils of flowers. We said nothing. And the night was of a fairy-like mildness. The vessel glided voluptuously over the sea as over silk. Said Clara to the explorer, in a mischievous voice:

"Then it is no joke? You have really eaten human flesh?"

"Why certainly!" he answered, proudly, and in a tone that established his indubitable superiority to the rest of us. "It was very necessary. One eats what he has."

"How does it taste?" she asked, in a tone of slight disgust.

He thought for a moment; then, with a vague gesture, he said:

"*Mon Dieu!* how shall I explain it to you? Fancy, adorable Miss, fancy the flesh of a pig slightly pickled in walnut oil" . . .

And, with a careless air of resignation, he added:

"It is not very good. A *gourmet* would not eat it for pleasure. I prefer mutton, you know, or beefsteak."

"Evidently!" consented Clara.

And, as if desiring, out of politeness, to lessen the horror of this cannibalism, entered upon distinctions:

"Undoubtedly because you ate only negro flesh?"

"Negro?" he cried, with a start. "Pah! Luckily, my dear Miss, I was not reduced to that stern necessity. We never lacked white men, thank God! Our escort was numerous, consisting largely of Europeans—Marseillais, Germans, Italians,—a little of everything. When we were too hungry, we slaughtered one of the escort—preferably a German. The German, divine Miss, is fatter than men of other races, and so yields more meat. And besides, for us Frenchmen, that is one German less. The Italian is dry and hard. He is full of nerves."

"And the Marseillais?" queried I, interrupting.

"Pooh!" declared the traveler, shaking his head, "the Marseillais is much overrated. He smells of garlic, and also—I don't know why—of grease. I can scarcely call him food for a feast. Just edible, that's all!"

Turning to Clara, with protesting gestures he insisted.

"But negro flesh, never! I believe I should have vomited. I have known people who had eaten it. It made them sick. The negro is not comestible. In some cases, I assure you, he is even poisonous."

But, out of scruple, he made a qualification:

"After all, one has to be an expert, as with mushrooms. Perhaps the negroes of India can be eaten?"

"No," affirmed the English officer, in a curt and categorical tone, that closed, amid laughter, this culinary discussion, which was beginning to turn my stomach.

The explorer, a little out of countenance, resumed:

"No matter! In spite of all these petty annoyances, I am very glad to be going back again. In Europe I am sick; I do not live; I don't know where to go. In Europe I feel like a beast in a cage. There is no elbow-room. It is impossible to stretch one's arms, to open one's mouth, without clashing with stupid prejudices, imbecile laws, iniquitous morals! Last year, charming Miss, I was walking in a wheat-field. With my cane I was beating down the ears about me. It amused me: I have a right to do what I please, have I not? A peasant ran up, shouting and insulting me, and ordered me to leave his field! Incomprehensible! What would you have done in my place? I struck him on the head three times with my cane—vigorous blows. He fell, with his skull split. Well, guess what happened to me?"

"Perhaps you ate him?" insinuated Clara, with a laugh.

"No; they dragged me before some judge or other, and I was sentenced to two months' imprisonment and a fine of ten thousand francs! For a dirty peasant! And they call that civilization! Is it credible? Well, thank you! If I had had to be so sentenced in Africa every time I killed a negro, or even a white man" . . .

"So you killed negroes also?" asked Clara.

"Why, certainly, adorable Miss!"

"For what reason, since you did not eat them?"

"Why, to civilize them. That is to say, to take from them their stores of ivory and rubber. And then, what do you expect? If the governments and business houses that entrust us with civilizing missions learned that we had killed nobody, what would they say?"

"To be sure," approved the Norman gentleman. "Besides, the negroes are wild beasts . . . poachers . . . tigers" . . .

"The negroes? What a mistake, my dear sir! They are gentle and gay. They are like children. Did you ever see rabbits playing in a field, in the evening, at the edge of a wood?"

"Undoubtedly!"

"They have pretty movements, mad frolics, polishing their skins with their paws, and leaping and rolling in the grass. Well the negros are like these young rabbits. It is pleasant to watch them."

"Yet it is certain that they are cannibals," persisted the gentleman.

"The negroes?" protested the explorer. "Not at all. In the country where the blacks live, the only cannibals are the whites. The negroes eat bananas and herbs. I know a *savant* who maintains even that negroes have the stomachs of ruminants. How do you expect them to eat meat, especially human meat?"

"Then why kill them?" I objected, for in contact with those coarse and cruel men, I felt myself becoming good and full of pity.

"Why, I told you,—to civilize them. And also to amuse ourselves a little. When, after marches and marches, we came to a village of negroes, they were greatly frightened. Immediately they set up cries of distress; they did not try to run away, so great was their fear, but wept, with faces buried in the ground. We distributed brandy among them,—for we always went well supplied with alcohol,—and when they were drunk, we massacred them!"

"A dirty use to put a rifle to," summed up the Norman hunter, not without disgust.

The night grew more and more dazzling. The sky was aflame. Around us rocked the ocean, in great sheets of phosphorescent light. And I was sad, sad over Clara, sad over these coarse men, and over myself and over our words which were an offense to Silence and Beauty.

"Do you know Stanley?" suddenly asked Clara of the explorer.

"Why, certainly; I know him," he answered.

"And what do you think of him?"

"Oh, he!" said he, with a shake of the head.

And, as if frightful recollections had just rushed into his mind, he finished in a grave voice:

"He, all the same, goes a little far!"

VARIOUS VOICES.

Sara C. Campbell, Roodhouse, Ill.—For the inclosed dollar please send "Karezza." If it really teaches a controlled maternity" it is the book I want, for I can not rest while there are so many undesired, and undesigned children, and women's lives made miserable through fear of maternity. Though free love is my ideal, I would if possible alleviate the burdens of the married.

—

Lillie D. White, 1035 N. Albany ave. Chicago—B. F. Brukk in last Lucifer says she does not like the culinary operation performed by "Liberty" on Mrs. Stetson's book. She says it deserves "good criticism" then proceeds to criticise very much in the same line she condemns. In my opinion, there are plenty of good things to be said about the book, without criticising its stateism, and B. F. Brukk's excuses for the author's weak reasoning is indeed "damning with faint praise." It seems to me she is only "basting" Mr. Tucker's "roast."

—

Anton Merakergaard, Sioux Falls, S. D.,—Pamphlets received, (Special Offer) and I am reading them with much interest. Rachel Campbell's letters to Florence Johnson brought tears to my eyes. Oh, what a world of darkness is there in the modern marriage relations. You are doing a great work for humanity. I intend to go to Norway in a few years and when I visit Chicago I will step in at Carroll ave. and shake hands with the managers of the bright Light Bearer. I got the full value for the money sent for pamphlets. I wish I had a thousand dollars to give Lucifer, but I am only a common laborer and cannot afford much at a time, but as my means permit I shall continue to send to you for books and pamphlets.

—

Hosea McCoy, Chicago—I trust you are receiving many responses to your special summer book offer. You certainly are affording the readers of Lucifer an opportunity to secure excellent radical literature at a very small cost. I shall be surprised if your supply of "Our New Humanity" is not exhausted soon, for it seems to me that every reader of Lucifer will want a complete set of that valuable magazine. You are offering it at half the original price and the other half will more than pay for binding it so it may be preserved. When the general public awakes to the importance of the study of sexology, sets of "Our New Humanity"—the pioneer magazine in that field—will command a high price.

[We cannot sell "complete sets" of "Our New Humanity" at half price, as we have a very few numbers of No. 1. We sell No 1 only when a complete set is ordered at full price. L. H.]

—

H. H., Miss.:—I have been watching the sex reform movement for some time but in our position we cannot be known in any public way as sex reformers. I will enclose fifty cents as a contribution to your work. It is small but maybe some time we can do more. Freedom in sexual matters must come before the race can advance and become civilized in reality; but I am sorry to say that most people are so densely ignorant about these things that sex freedom means nothing more to them than license to indulge in lewdness. I want to ask you what book you can recommend for a girl of twenty-three who has had one little experience that left a deep wound and she is now trying to crush out all sexual desire.

The book must not be too radical, it must be fascinating and yet show the purity and happiness in a free and right expression between men and women. Is there such a book published,—and its price? The girl is a strong character and liberal in many ways but is inclined to be bitter against all sexual relations because of past experience and if I could throw something in her way that would help her I would like to do so; but it must be something of just the right sort and not too radical, or else she will not read it.

I am one of those who have long admired you and your noble father for the brave true fight you are making and have often wished that I could aid you. It now appears that the time is not so very far distant when I can do so.

[If the young woman likes to read stories, "Hilda's Home" would perhaps be beneficial to her. (Price, in paper, 50 cents; in cloth, $1.) Probably the "Rights of Women," (price 50 cents) would also be useful to her. It is very well written, and interesting to any woman of even moderately "strong character."]

WOMEN and ECONOMICS,

A Study of the Economic Relation Between Men and Women. By Charlotte Perkins Stetson.

Here are a few of the page headings of this remarkable work: "Economic environment; The dependence of women; No inherent disability of sex; Marriage not a partnership; House service as a livehood; Motherhood and economic production; Modification to maternity; The usefulness of sex; Differentiation of sex; Sex and humanity; The peacock's tail; Sex distinctions; The eternal feminine; unreasoning devotion; Women as persons; Race-attributes and sex-attribute; The normal child; Personal profit and sex-relations; The influence of heredity; The young man and the young woman; The effect of custom; The sex relation personal; Innocence and ignorance; Marriage with independence; The increasing difficulty of marriage; Supporting one's family; Virtue and vice; The results of repression; The harm that women do; The development of love; The hope for the future; The martyr and the pioneer; The dropping of the bars; The meaning of the new woman; Motherhood in education; A criminal failure; Marriage and the family; Love's young dream; The heart and the stomach; Socializing the household industries; The stomach as a family tie; The servant wife; World-servants and house-servants; A wider maternity; Between the old and the new; "The vices of the slave;" The outgrown stronghold. Printed on strong, heavy paper; 350 pages, bound in cloth. Price, $1.50. For sale by M. Harman, 507 Carroll ave., Chicago.

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776.

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Following is a list of valuable books which we will sell during the month of Sept. at *just one half* the regular publisher's price if ordered in lots amounting to one dollar or more. This unusually liberal offer is made because receipts of the office are always lower in the summer than at any other time of the year. The books could not be sold for these prices if it were not for the fact that many of them have been donated to Lucifer by generous friends to aid in its work of education. Pick out the books you want in the list below to the amount of *two dollars* and send us just ONE HALF the price marked and the books will be sent to you promptly, free of postage.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. ~~33~~ 34 CHICAGO, ILLINOIS, SEPT. 2, E. M. 233. [C. E. 1899.] WHOLE No. 777

Unprofitable.

"Why stand ye here all the day idle?"

A hopeless, heartless human life,
Nerved with no valor for the strife
Against the evil that is rife,

And wasting in soul-sloth its lease
Of precious years,—nor finding peace
In such half-death, but strange increase

Of discontent and vague unrest,
Of listlessness and lack of zest,—
The self-tormentings of a breast

That findeth not its task—can feel
No honest warmth, no tireless zeal
For change of others' woe to weal:

A life of aspirations furled,
Of Self in petty Self deep-curled
Amid the struggles of a world:

A narrow mind; a gleamless eye
That hath no glance on earth, on high,
Save for the pleasures passing by:

A godless soul cased in a creed
Of specious form and barren deed,
Transgressed for Lust, subserved for Greed.

Safe bid in which it findeth well
To cry that all who doubt rebel;
To brand the Thinker, infidel;

A life like this, and thousands, aye!
And millions like it here today
Stand in the way! Stand in the way!

Arthur W. Gundry, in Belford's Magazine.

The Character of a Free Lover.

BY C. L. JAMES.

(*Conclusion.*)

While it is certain that rape or whoredom, matrimonial or otherwise, are contrary to modesty, it is by no means so clear that variety in love is. That most people think so is simply *omne ignotum pro horribile*. Sir John Lubbock tells us that a very intelligent Cingalese chief was "perfectly scandalized" on learning that in England each man had only one wife. It was, he said, just like the wanderoos (monkeys). This is exactly how these people reason who compare variety in love to the habits of inferior animals. They forget, like our Cingalese did, that all forms of sexual association may be found among such animals, and that all are found among men, because "man is the sum of all animals." If we inquire historically into the origin of our matrimonial law, we shall find, I think, that modesty had little to do with it.

The true reason polygamy disappeared among the Jews, and still earlier among the European nations, is that their policy was to concentrate the estates. In America, where an opposite one prevails, we have actually seen polygamy revive, notwithstanding the strongest prejudices. But the poet of Philistia is as unlikely as our Cingalese to give such shocking considerations their proper weight. He indulges, when he states his case, in that cheapest of all rhetoric, panegyric on existing custom. He declares that the pure in heart can love but one; that the passion which transfigures and glorifies a sensual lust is utterly destroyed by division; that the pathos and sublimity of human life has its center at the hearth stone, and, he must add, it he tell the truth, is summed up in the famous prayer, "Lord, bless me and my wife, my son John and his wife—us four and no more."

The historical inquirer is apt to take a different view. He knows that the idea of exclusive love has a traceable origin—that it became the *motif* of literature during the Crusades, when so many Christian damsels were pining for knights who had carried their tokens to the fields of Palestine, that it has been very much overdone, and is visibly ceasing to be popular. He sees that Col. Ingersoll's shrine, "the fireside" is simply unknown to immense populations by no means destitute of refinement, sensibility, and piety,—to all tropical nations, for example, and to the Greeks—; that its earliest synonym in letters is the Roman *atrium*—the one smoke-blackened room of an Italian hut—; that it implies a damp climate, an agricultural society, a low state of the arts. Free love is not what has "abolished the fireside"; it is furnaces and registers! "The home," with the chimney corner, over which the snow "floated joyfully" in windy weather—the picturesque log-cabin in the midst of a hundred and sixty acres, "fenced with two dogs," is going—at the centers of civilization it is already gone—not because the naughty free lovers have been talking, but because the progress of material civilization has substituted more comfortable ways of living, more sanitary, more cosmopolitan,—because there are boarding houses, "which no one will shoulder a gun to fight for;" because there are palatial hotels, restaurants, "flats;" telephones, laundries, bakeries, circulating libraries, railroads, confounding *rus in urbe* with *urbes in rure*; because the good wife whose shuttle merrily went flashing through the loom, has been superseded by the "hello girl," the stenographer, the teacher, the female physician, lawyer, minister; the authoress, inventrix!

It is without shame that I confess a hearty sympathy for the visible tendencies of social progress. Change, because it is change, may have its material inconveniences; it may do some violence to old and pleasant associations; it may involve some shocks to the principles. But, on the whole, I am not more persuaded that it promotes longevity, which can scarcely be denied, than that it also promotes wisdom, culture, humanity, morality. If any one chooses to keep for himself one feature of obsolete civilization I have no objection. If he cannot reconcile his heart to a love which will not be exclusive, by all means let him find one to suit him—if he can. Only I advise him, with Mr. Arnold, to follow the example of "Israel" and "consider well his ways."

The profession of exclusive love between one man and one woman must needs mean one of three things—a mere convenient and advantageous arrangement, which has now ceased to be convenient, a "grand passion," or a humbug. Now, a "grand

passion," like that of the model knight errant, is, beyond question, as it always was, quite rare. Where it really exists, it is, like everything which comes from the "abysmal depths of personality," entitled to all reverence. But the affectation of it is detestable. Like everything unreal, it is haunted by the spectres of jealousy and fear. And it is to lay these phantoms of their own creation, not to secure the "grand passion" whose security is itself, that those who affect the "grand passion" but do not experience it, revile free love and justify assassination. How different the sincerity of the genuine free lover!

"True love in this differs from gold and clay,
That to divide is not to take away.
Like ocean, which the north wind breaks
Into ten thousand waves, and each one makes
A mirror of the moon—like some great glass,
Which did distort whatever form might pass,
Dasht into fragments by a playful child
Which then reflects its eyes and forehead mild;
Giving, for one, which it could ne'er express;
A thousand images of loveliness."

It has been a said that women are less capable of such love, and more susceptible to jealousy, than men. So far as this is true, it measures the backwardness of women, a consequence of their depressed condition and inferior education. No wonder women are more jealous than men, when their jealousy means fear of being cast off after they have been used up. But "the new woman" has no such fears.

In Arabia, any woman can have a divorce for the asking; but Arab women seldom avail themselves of that privilege. In America, women more often seek divorce than men. Speaking of divorce, however, I must say that though it ought to be as easy as marriage, it is not the free lover's recipe for trouble between those who love. That washing of dirty linen in public, is a vulgar, nasty, scandalous piece of business, which the law of marriage alone makes necessary; and with the law of marriage it would disappear. At its best, divorce implies cessation of love. But varietists do not cease to love.

"True love in this differs from gold and clay,
That to divide is not to take away."

The true, evolutionary theory of beauty, upon which the esthetic aspect of sexual morality depends, I take to be as follows. Man in his uncultured state is a brute with lower pains and pleasures than our own. He is the sum of all the animals. Like the tiger, he revels in blood, like the swine in gluttony, like the dog in those lusts which we call monstrous and unnatural. A person familiar, as Mr. Arnold was, with Grecian history, must know that many of these declining passions persist into quite high states of civilization. The primitive man's slight advantage in intelligence over the brute is but at the service of his appetite. Other animals treat their females with courtesy. Savages always regard theirs as chattels. Dog will not eat dog; but in all countries we find evidence of a time when man considered it a rule of economy to eat men. Yet as man even in his rudest state, has some advantage over the beast in power of deduction, he learns by degrees that as sundry actions to which he is much inclined are inexpedient and against that utilitarian virtue which is founded in prudence—as nearly the same actions are destructive of confidence, and thus against that social virtue which is founded in justice—so many are condemned by something in himself which he calls the sense of beauty and fitness, and the foundation of esthetic virtue. His pride rebels against slavery to the flesh. He is ashamed of having eaten till he vomited or drank till he lay like a log. This pride becomes modesty when it teaches, as it does especially in the relation of the sexes, that there is no shame about passions to which those who remember them owe reciprocal attachment; but that they may well be ashamed of having shocked each other, or made a ridiculous exhibition of obsession before unsympathizing eyes.

Well—the primitive man immediately makes a god of whatever he cannot explain. These strange new feelings,—remorse, shame—the workings of imperfectly developed conscience, are, of course, the voice of a potent deity who condemns his acts. But he already worships gods who inspire and bless them. He has sacrificed spoil to Mars that he may get more; he has offered turtle doves to Venus that he may enjoy sensual raptures in abundance. He is far from immediately adopting that new life which has just been suggested to him. Jehovah, at first very imperfectly distinguished from Moloch and Ashtoreth-Chemosh, has quite a long battle to fight with them after the distinction has become clear. But the man has begun to understand that his best gods, that is his best feelings, appreciate no sacrifice so highly as the crucifixion of his grosser appetites. And thus originate the sacraments of primitive religion, which are the beginnings of beautiful art. Thus, for they are without exception dramatizations of passion—excuses to the fiends of lust and blood for not making them real offerings or not so many such offerings as previously.

Ages before Aristotle, instinct taught the barbarian that passion is "purified" by thus throwing it into objectivity—a lesson which many a Philistine and Puritan moralist is far from having perfectly learned as yet. As soon as passion ceases to be a master and becomes a model for playful imitation, it ceases to debase the soul to the level of the body and begins raising the body to the level of the intellectual soul. The howl and dance of the Bacchante becomes the ode from which the Grecian drama sprung; the hideous idols of nations still totemic, become the inimitable creations of the Hellenic sculpture and the Italian painter's brush. And then, as Lecky has shown in such admirable detail, a time is reached when Art entirely detaches itself from superstition, when beauty is loved and cultivated for itself alone.

Among these sacraments handed down to us from a barbarous past, that of marriage is quite typical. The student of archæology immediately recognizes its softened emblems of *phallus* and *cteis*, of the capture and flight, the ravishing and the feud. As it is one of the most profitable among religious ordinances to the priests, and one of the chief strongholds of their power, they have always insisted upon its sanctity. Let us see what this amounts to.

In the earliest sacramental stage of morals founded upon taste, it was still the general law that every woman must gratify any man when required. But the warrior who brought a captive into the tribe might redeem her for himself—after she had been ravished. Therefore, if a man and a woman happen to love each other, their union, by mutual consent, requires for its propriety, a rehearsal of these ancient rites. The neighbors representing the the tribe, must be called together to see the groom put a ring on the bride's finger, symbolic of the copulation which Captain Cook saw actually performed in public; she must be kissed all round; he must carry her away for a honeymoon; her relatives must pelt him with old shoes; he must treat; they must set up a separate home; and, if she proves to have another lover, she relapses into the state of common property.

No doubt, all this was, in its time, a great improvement. But it does not quite satisfy the free lover. He considers the assemblage and the ring trick an indecorous survival of an indecent practice. He does not see why the lady should kiss any one unless she chooses. He cannot understand why her having a lover requires her to be parted from her parents. He is not content with a home which requires a brothel in the next street. It may have been in this that the idealization of love begun. But free love is ideal. It aspires to make the world a home, and does not regret the dissolution of private dwellings by modern co-operative methods.

The soul of the free lover is offended to find people think that because a woman loves him he must set up as a master to whom her service and obedience are due. He utterly repudiates the barbarous idea that she is a common chattel unless she belongs to somebody. Should she require protection—which, for a "new woman," is hardly likely—he thinks all her lovers pledged to furnish it, and is utterly unable to see why any one of them should be called unpleasant names, such as "cuckold" and "wittol."

These are survivals from the time when men's appetites were too gross, their tastes too coarse, their sense of what the strong owe the weak too slight, for them to comprehend attachment not founded on passion, which is animal, but on its glorified spirit, Taste. They have little in common with the best feeling of even much ruder social states than this—with the devotion of Dante and Petrarch to women who were not their wives, or with the sentiment of the chaste Sir Galahad.

"Oh sweet are looks which ladies bend
On whom their favors fall.
For them I battle to the end
To save from shame and thrall."

It will scarcely be disputed that the love of Dante was a "grand passion." But this was not founded upon possession. It excluded jealousy. That counterfeit of the "grand passion" which is founded on possession and inspires jealousy is "nothing but a lust of the blood and a perversion of the will." If proof of this be needed, it may easily be found in the experiences of those pseudo free lovers, the affinity hunters, to whom reference has been made. This kind of love is unlike the love of the varietist in one great test particularly. It reverts perpetually to Philistinism. It requires, by its own open, reiterated, harped-upon confession, the stress of an external bond to make it anything else than transitory. Ah!

"These violent delights have violent ends,
And in their meeting die, like fire and powder,
Which, as they kiss, consume; the sweetest honey
Is loathesome in its own deliciousness,
And in the taste confound the appetite.
Therefore, love moderately; long love doth so."

Surely, it is something in proof of the moderation of free love that this repudiates all external bonds, and—finds it easy to be permanent. It is the last result of objectifying passion to realize that passion is sacred for those who experience it, and that no one else has anything to do with it. And thus, from the standpoint of esthetics, no less than of prudence and justice we find free love to be restraint, moderation, purification of the soul, substituting for external rules, which are always arbitrary, that spirit which gave them all the virtue they ever had.

Co-operative Individualism.

The following paragraphs are taken from "A Cityless and Countryless World," in which an inhabitant of Mars describes life on that planet:

"I have already told you that each individual, man, woman and child, has a private apartment in which each can live all alone, or invite as many companions as he, she or it may want or can get; but no one ever enters a private apartment of another for any social purposes without being invited by the inmate. Of course the arrangement of this invitation is left altogether with the individual. The woman invites her companions, both man and woman, if she so desires; the man does likewise. If the guest does not desire to accept the invitation, he or she remains away. All are as much at liberty to refuse as to respond to the invitation. But, as said before, no one calls on another in his or her private apartment without being invited. Hence, no one is bored with visitors, suitors or sweethearts whose company is not agreeable, or at such times when he or she prefers to be alone.

"From the foregoing explanation you can readily see that we have fathers, but no husbands; mothers, but no wives. No woman gives herself away to a man for any definite length of time; and no man gives himself to any woman for a definite length of time. Consequently, we have no marriages for life, as you have. We believe that both sexes should be completely free of each other at all times. We believe that no one should have any claim on another, whether male or female, further than the mutual solicitation of the parties from time to time desire to elicit. We believe that a woman, in order to live the purest life, must be free; must enjoy the full privilege of soliciting the love of any man or of none, if she so desires. She must be free and independent, socially, industrially and sexually."

The Woman With the Whip.

New York "World."

The woman with the whip is becoming almost as common as the man with the gun in regulating matrimonial defections and difficulties.

During the past week a well-dressed woman with fire in her eye, a riding-whip in her hand, and "business" in her voice, walked into a public restaurant in this city where her husband was dining with a "blonde girl," and suggested that he had better go home with her—his wife. After being cut across the face with the whip two or three times he went with her.

It is doubtful if there was much sympathy for the man among the spectators or readers of this occurrence. But the affair must have raised the question in some minds, What does a woman want of a man who has to be brought to her side with a whip? What sort of a "home" is it that is held together with a lash?

Goose-sauce and gander-sauce are very much alike in this matter. In Turkey or in our "new possession" of Sulu it is the habit of husbands to guard their wives and other chattels with bars and locks and deadly weapons. But why a civilized man should wish to keep a wife and companion in this way is something of a puzzle.

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LUCIFER, THE LIGHT-BEARER

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In the Sunflower State.

Leaving Mt. Pleasant Park encampment Tuesday afternoon Aug. 23, a three and half hours' run brought me back to Chicago and to the office of Lucifer, where I found many letters and much other business awaiting my attention. Owing, however, to the fact that my name had been placed upon the program of the annual convention of the Kansas Freethought Association, as one of the speakers, I staid only one day in the office, taking the six P. M. Santa Fe train Wednesday evening Aug 24, and arriving at this place at noon the following day.

A few words in regard to work at Mt. Pleasant Park, before telling of my reception at Forest Park encampment, Ottawa, Kansas.

At a conference meeting in the "Auditorium" at Mt. Pleasant Park I was allowed a twenty minutes talk upon "The Right to be Born Well, and the Relation between Generation on the Physical Plane and Normal Development on the Astral or Soul Plane." At the close of this conference it was voted by a large majority of the audience that the same subject should be continued at the next conference, which would be held on Thursday following. When the time arrived it was found that another subject had been substituted by the management and I was informed that on Monday Aug. 21 I would be allowed all the time I might desire, to speak on the subject named. When the time arrived I was met by a larger number of very attentive hearers than usually attended the conference meetings of the encampment.

In my talk I tried to make a practical application of the principles frequently enunciated in Lucifer's columns in regard to the importance of a better recognition of woman's primal right to self ownership, and the necessity of the abolition or the ignoring of all laws and customs that deny to her that right. As texts I read the utterance of R. G. Ingersoll at the meeting of the Free Religious Association in Boston, which utterance was reprinted in Lucifer, No. 768, under the head "Unwelcome Children," and also the poem of Charlotte Perkins Stetson entitled "Mother to Child."

At the close of my comments upon these texts Prof. William Windsor the noted Phrenologist and author of "Loma," "Science of Creation," etc., took the stand, and in a few warmly appreciative words commended the work to which Lucifer and its editor were devoted, and then announced that he would deliver a lecture from the same platform on a line of subjects very closely connected with the subject of the forenoon.

Pursuant to this announcement I had the pleasure of listening, a few hours later, to a lecture upon "temperaments"—the "magnetic" temperament, the "electric," the "acid," the "alkaline" temperament, &c, &c. that surpassed in lucidity and plausibility anything I had ever heard on this subject. At the close of the lecture the professor called for nominations of two or three persons, known to his hearers but unknown to him, for the purpose of making a practical demonstration of the principles, the facts, the discoveries in mental and physical science, outlined in the lecture. In response to this call "Father Roberts," the patriarch of the encampment, and one of the originators of the Mississippi Valley Spiritualist Association, was put upon the rostrum and subjected to a most rigid and critical phrenological and physiological examination, with the result of which the subject himself and the large audience expressed themselves as very much gratified and pleased.

Of all the helpers of Lucifer there are few if any whose line of work is more important than is that of Prof. Windsor, and of his exceptionally bright and capable assistant and companion, Mrs. Marie Windsor.

Their work necessarily includes a thorough study of race-culture, homo-culture—the rights and wrongs of womanhood and childhood. In many respects I consider the books just named as among the very best yet written upon the subject of how to create a better race of human beings than any that have yet inhabited the planet earth.

Much I would like to say of the persons I met at Mt. Pleasant Park, the lectures I heard and the "phenomena" seen and heard, but time and space admonish me to bring this communication to a close, by saying that Lucifer's line of work seems to be much better understood and much better appreciated by the people who annually attend the encampment near Clinton, Iowa, than at any of my former visits to that place.

Ottawa, Kansas. M. HARMAN.

How Economic Independence Settles the Social Question.

The "Colony Notes" man of "Freedom," Olalla, Wash., was asked the question, which, with its answer, is given below:

"'Can a man or woman live according to free love in Equality and not be interfered with by other members?'

"Not long ago an attempt of this kind was made and it failed ignominiously. Just how much of the opposition displayed was due to the quality of love exhibited is a matter of conjecture, neither is it known to what extent the feeling of opposition might have been suppressed had all parties concerned in the affair been of the ideal sort where good morals are exhibited in every-day actions."

From which we are to infer that the entire co-operative community is to pass on the "quality of love" manifested by any of its members. But we are not informed whether the question is to be decided by a majority, two-thirds, or unanimous vote. Neither are we told whether the "quality" of the love existing between each married couple is to be subjected to a similar examination and possible condemnation. Perhaps "Freedom" will some day inform a waiting world that the test has been applied, and "all parties concerned in" married "affairs" in the colony are "of the ideal sort where good morals are exhibited in everyday actions." Then, perhaps, he will tell us why such ideal people need to be held together in legal bondage.

I often enjoy reading the paragraphs of the "Colony Notes" man. Here are a few sentences from one on

"THAT OTHER FELLOW."

"Yes, that other fellow always gives us a great deal of concern. We make laws to fit him; we are sure that it is his proposed policy that might be tainted just a little bit by selfishness. If anybody's moral household needs regulating, the directed effort is sure to seek the other fellow. We are apt to overlook the fact that the influence of personal example is more potent in working individual reform than personal advice is." L. H.

A Word to Lillian Harman.

SISTER WORKER: There are so many who want a hearing through Lucifer I had not intended to ask for space again soon; but upon reading your article in No. 773 I feel that in justice to myself and to woman generally I would like to say a few words.

I did not urge the woman to make a demand. To make known our needs to one who claims to love us when knowing that they can help us if they will, is not making a demand. If I loved a man and had money while he was so situated that he could not meet his needs and he kept his need from me I should feel very much hurt at his want of confidence in my love; and it was from that standpoint that I urged my friend to lay the situation before the man referred to.

It was not the mere pleasure of going to the convention that prompted the wish to go, but the hope that she should meet those there who could help her to get better employment. She had more than herself to support and he had no one to support but himself and those who could care for themselves if they so chose. He received from a wealthy corporation about twice as much per week as she could get per month, and I was amazed at the result of her showing him how matters stood. I had never held him in high esteem but I certainly supposed him better than he proved himself to be. As to her delicacy of feeling being her best guide, there is such a thing as standing so straight that we bend backward, and if I understood her in the least her reluctance arose from a fear of that weapon of selfish men—mercenary. It is time that we defied such injustice, that of such accusation.

You say "If she had been disabled in any way by her association with the man he would owe her reparation." I was not speaking of injury or reparation, but of giving the man an opportunity of doing himself a favor. If he loved her he would, under the circumstances, have considered it a privilege to aid her. You say again: "If he felt a warm attachment for her and was able to help her" etc. The idea of men and women associating together sexually who have not a warm friendship with each other is so repulsive to me that I do not care to consider it for a moment.

I realize the wrong of the idea that women are supported by their husbands and I will hold up both hands to encourage those who demand justice. You say: "There are very few women, even of those who have families who cannot be self-supporting if they will." Do you really mean that just as it stands? That all such women were they properly compensated do enough to support themselves I will admit, and if that is what you mean, all right, but as it stands it seems a little ambiguous. I do not believe you mean to be unjust, but if you mean there are few women, even of those who have families of small children, but can provide for themselves and the little ones if they will, you certainly have not investigated existing conditions fully enough to form a correct judgment, and you do a great many intelligent and earnest women a great injustice. I may be so stupid as to misunderstand you, but when you say "only the weak will or the ignorance of a childless woman prevents independence for her," I cannot think I have misunderstood you in the other case. That all childless women might be independent and self-supporting would be true if there were paying places for all, but there are not. Neither knowledge nor will power will sustain you in mid ocean without a plank, and that is a good illustration of how many a childless woman is situated. I glory in what you have done. I am glad there are some women who can assert themselves, but I long ago learned that it was not proof that another could do a thing because I could.

And now a word to the editor—While willing to give Ingersoll all the credit he deserves, if he, as I see it stated, believed the Chicago martyrs were not guilty of that of which they were accused, and yet refused to defend them for less than $10,000, considering Mrs. Holmes' friendship for them, I can well understand her feelings. Neither science nor any other method can remedy the evils complained of so long as our present system of economics is in force. LOIS WAISBROOKER.

REPLY.

It is no part of my business to defend the short-comings of R. G. Ingersoll, or of any other person. I have said, at the proper place, that it is doubtless true that he "did not fully grasp the significance of some of the more important movements in modern thought," etc. That he misunderstood the work and the character of the Chicago martyrs is doubtless true, but that he refused to defend them simply because the fee offered was too small, is at variance with the character of the man, as I now see it. We must also remember that there was plenty of time for radical changes of character in the thirteen years since the police riot in Chicago that resulted in the death or imprisonment of the "immortal eight." The Ingersoll of 1886 and the Ingersoll of 1899, may have been two very different individuals.

If science—knowledge—guided by wisdom—experience—will not "remedy the evils complained of," economic evils included, then nothing will. M. HARMAN.

I should make no comment on Mrs. Waisbrooker's letter were it not for the fact that she asks me a direct question, in reply to which I repeat that in my opinion the majority of mothers of families not only can be, but are, self-supporting. Very many not only support themselves but their husbands and children also. But even if a woman does not do work which brings in money, she may be none the less self-supporting. For instance, a wife keeps house and bears children which belong to her husband as well as to herself—in the estimation of both. Yet she is "dependent" on him; he "supports" her. Eventually she dies. He employs a woman to take her place in the care of home and children. He pays this housekeeper a living wage; she is self-supporting. Why the difference?

I said "if he felt a warm attachment for her and was able to help her" it was proper for him to do so; meaning that it was proper irrespective of whether they had been sexually intimate or not. I don't see what that intimacy has to do with the matter, unless one is injured thereby. If a friend of mine needed help which I was able to give, I should not give it any less readily to a woman friend, nor to a man with whom I had not been sexually intimate; nor would it be necessary for that friend to ask for help. And I feel sure I have many friends, both men and women, who feel equal interest in me.

Mrs. Waisbrooker says she will not for a moment consider the case of those who associate together sexually without feeling a warm friendship for each other. But it appears to me that she was considering just such a case in the one which she describes. In my opinion, if a warm attachment, irrespective of sexual relations, had existed between this man and woman, she would not have needed to ask him for help, and there would have been no occasion for advice from an outsider nor the refusal by the man and suffering of the woman. L. H.

Our Special Summer Offer.

Several more valuable books have been added this week to our special summer offer of radical literature at half price. Many orders have been received for sets of "Our New Humanity" and as the supply is limited, those who desire to secure sets for their libraries should order promptly before all are sold.

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"When Freedom on her mountain height
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there."

Now Freedom sees this standard borne
Against herself, and Freedom sighs,
And wishes back to pillaged skies
Her stars by freemen's bullets torn.

Had she foreseen our Jingo lines
Charging the Tagals in a war of greed,
She would have better known our need,
And decked the flag with dollar signs.

—*James J. Dooling, in "Liberty."*

Sociologic Lessons.

BY HENRY M. PARKHURST.

No. 88. MINIMUM OF SUBSISTENCE: Employment in co-operative labor should be provided for all members and residents who desire it, whether for an hour or a year. It would not be proper to admit an applicant into any group against the will of its members; and it is possible for one to be rejected from all groups in which he asks employment. Whatever the cause of rejection he must have subsistence and it is better to give it absolutely than to compel a group to admit him, possibly causing all the rest to resign. It would be unjust to give those who are out of harmony with the association advantages which others do not share. The solution of the difficulty is to give to all members of the association conforming with its rules a minimum of subsistence sufficient to make them independent of labor and of charity. Those who work will have in addition the awards for their labor. Incompetents, including those who are out of harmony with the association, who are either unable or unwilling to leave it, and those who have special hobbies to which they wish to devote their whole time, such as new inventions or investigations, will need this provision. With the former class, it is a bounty given to those who have been unfortunate in their heredity; with the latter class, although some may be deluded dreamers, there is a probability that this expenditure of time will yield results of great value. Those who voluntarily forego the attractions of co-opreative industry will at least expect the results to justify the sacrifice.

No. 89. FINANCIAL INDEPENDENCE. A still more important application of the principle of the minimum of subsistence will be the solution it will give to the financial independence of women and children. Women will not only be able to lay up means of subsistence from their membership in groups of laborers in selected occupations, but such labors can be abridged or entirely abandoned during maternity or while caring for their children, and children may be educated and cared for to maturity without becoming a burden to their parents or others. Both these classes thus become absolutely independent financially.

Co-operation in the household will free women from a large portion of their cares; and co-operation in the nurseries and in the care of children, will prevent their becoming a burden to their parents. There will be a variety of occupations furnishing partial employment, enabling women to restrict their labors as much as they consider essential, and enabling children to learn to be useful, while pursuing their studies.

No. 90. INCREASED PRODUCTION. Whether this principle of furnishing to all a minimum of subsistence will be a burden to the association, will depend upon a comparison of the total products with those which would be produced in the absence of such a provision. My conclusion is that the total products will not be lessened; and if so the association itself will not be burdened.

1. Workers will produce no less when attracted to industry than when driven to it by fear of coming to want.

2. The large class of the unemployed will become workers, either fully or to a large extent, swelling production.

3. The class of the incompetent will be lessened; for many will find more or less useful employment which they can perform with self-respect and with the respect of society.

4. Women and children will be as productive as now, and it will cost no more to provide for them.

Compulsion to labor, as a mere means of subsistence, now tends to make labor repulsive; freedom from compulsion will make it, as it naturally is, attractive. There will therefore be no lack of production.

The total production then I think will be greater, and the total cost less. The distribution of the burden will be somewhat different, but more equitable. Single men may receive somewhat less for their labor in the groups in consequence of he distribution of part of the profits in furnishing the minimum of subsistence; but what they do receive will give them greater advantages than they can obtain in isolation.

No. 91. SURVIVAL OF THE FITTEST. It remains to apply the crucial test of the effect of the principle of the minimum of subsistence upon the fundamental principle of evolution from the survival of the fittest. Giving to the weak and the improvident in consequence of their wants, encourages the unfit at the cost of the fit, and therefore tends to retard evolution. Relieving the whole community from the burden of providing against the possible need of subsistence, enables them to devote so much more thought and energy to progress. The tendency therefore is to discourage hoarding up idle means, which may never be needed, to provide for sickness and old age, and to encourage seeking to make all wealth productive. This tends to physical development. Again, freedom from harassing cares tends to encourage the mental development of those who are now compelled to sacrifice all their aspirations to the necessities of a livelihood.

And farther, the general knowledge that the whole community are free and independent, will exert a highly moral influence; for effort will be rewarded by visible progress instead of being largely sunk in relieving wants which do not seem to diminish, and in suppressing attempts to invade the rights of others for self-preservation.

When all are financially independent, and properly instructed in the principles of stirpiculture, intelligent artificial selection in parentage will replace unintelligent natural selection by the destruction of the unfit; and without conscious self abnegation the race will enter upon a career of development hitherto unapproached.

No. 92. A PROGRESSIVE MINIMUM. The amount of the equal distribution to all members should at first be very small. In an association containing the usual proportion of drones, perhaps ten cents per week would be ample to show its tendencies, while it would be no serious burden if misused. The advantages would be likely to increase as members learned to adapt themselves to it, and the allowance could be usefully increased from year to year, in proportion to the advance in general prosperity. It is not probable that after a few years' experience in associative life, the main body of the members would become so altruistic that the amount of the minimum allowance would be a matter of indifference. Those who most needed it would receive additional voluntary aid in various ways, giving them conveniences and even luxuries, without detracting from their entire independence.

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VARIOUS VOICES.

T. O. Smith, Norwood, Colo.:—I see by the number on the wrapper of my paper that my subscription to Lucifer expired some time ago. Enclosed find $1 to apply on same. Life continues to be a struggle for the necessaries of existence, but I consider Lucifer one of the necessities.

Mrs. R. A., Pa.:—Although I am a reader only (not a subscriber) of Lucifer I can not restrain my desire to send you a few heart felt words of appreciation along with a list of names of friends in whom I take an interest and to whom I hope you will

mail sample copies that are best adapted to beginners who recently listened to Mrs. Lease, of Kansas, at Lily Dale, N. Y.—and are thus prepared for another step; people, who, after taking these steps will never sleep again and who are worth the trouble of more than one letter.

I was introduced to Lucifer by Miss Stowell and later when my dear uncle, Dr. R. C., from Texas, came here to spend his remaining days with us, I learned through him of your earnestness, truth and sincerity, and because he had more than once clasped your hand in friendship, I felt my sympathy widening and new and fuller ideals filling up the empty places in my unsatisfactory life,—unsatisfactory, though it has been that of a teacher, successful in the popularly accepted use of the term but to me a failure for I seemed to have missed some magic key which I *must* hold before I could take my pupils up and out o the sordid paths shown them by bigoted and religious parents. In Lucifer I found much to show me the natural remedy as well as a safety-valve for the rebellion within my own heart; for with the first number I began to have *live* thoughts and reawakened impulses and my health is actually better because rescued from mental stagnation.

Susan A. Patton, 229 Tree St., Philadelphia, Pa.:—Please let me know the price of Ida Craddock's book, "Right Marital Living." Also, how to address a letter to Paul Corcoran,—we may be able to write and send books to him, and thus help him bear the rigors of prison life. Berkman says he often would not go to his tray for food, but he sees a letter and this means real food to him. The extract comparing the case of the man who stole fifteen cents receiving three years' imprisonment and Capt. Carter, who stole one million going free and honored, reminds me of a case in this city. A little girl, about ten years old was employed "running cash" in a large store. She took a 98 cent ring and was discharged and has been called a thief when she was employed at other places; and this, too, by the poor wage slaves. She is now selling her favors and is having a much easier life economically. Her sister is doing the same thing for she was hounded for her sister's "crime." But the sons of that very man from whom she took the ring have stolen hundreds of dollars from their father by forging his name; yet he glossed that over for it would have disgraced him personally to acknowledge a forger as his son. Why then is it not a disgrace for us to allow conditions to exist that create these things in the larger family called society? Should we not feel the disgrace keenly when we pass a prison, an almshouse or an insane asylum and think that some of our family is there?

[The price of "Right Marital Living" is fifty cents. I do not know the address of Corcoran. It is well to remember those who are in prison, and send them messages and literature when the prison officials will permit. Berkman's address is A—7, Western Penitentiary, Allegheney, Pa. Probably few of our readers need to be told that he it was who shot Frick during the Homestead strike seven years ago. Strong efforts are being made to obtain his pardon. L. H.]

Edgar D. Brinkerhoff, Morrisville, Pa.—Allow me to add a word on the policy of your paper. Nothing should be admitted to Lucifer's columns that will destroy the unity of its aim. Its proper sphere is sexology. No other matter should be introduced except as subordinate to the discussion of sex. On sex matters Lucifer has a philosophy of its own to expound, to enable it to teach these doctrines well it invites expression of opinion pro and con. Not so, however, in other than sex subjects. Lucifer assumes a body of doctrines in regard to general freedom and other matters, but does not invite debate on these topics as this discussion would require too large a field for so small a paper to cover. In view of these principles, Mr. Kerr's first article on "Monopolies and Combines" should have been excluded. The subject is not so very foreign but it did not concern any position, taken by Mr. Kerr on sex questions. It is a fit discussion for a journal devoted to philosophical anarchism or one in the interest of state socialism. But having unfortunately been printed, it should be fought to the bitter end. The editor was abundantly able to take care of himself; but for the sake of seeing the enemy driven away as soon as possible I entered the fight by his side. Perhaps the rules of debate will accord Mr. Kerr the last word, but I would be sorry to see him have the last say on account of the effect on Lucifer's readers. In whatever way this particular discussion may finally be disposed of, Lucifer should in future adhere to the principle of undertaking discussion on no other topic than the several departments of sexology.

[Personally I agree, in the main, with Mr. Brinkerhoff's expressions in regard to the policy of the paper. Mr. Kerr also thinks that Lucifer should be principally devoted to discussion of sexology. But when Mr. Brinkerhoff says that any discussion should be "fought to the bitter end," I cannot agree with him. A short discussion may be interesting; but when each has expressed his opinion and the matter begins to grow personal, as is the usual tendency, it is better, I think, to drop it. This is my policy, at any rate. I have on a number of occasions allowed "the other fellow" to have "the last word" when I was strongly inclined to try to make clearer what I had previously said. I do not think long-continued controversies advisable. We can express our opinions without continually referring to the opposing opinion held by some other person.] L. H.

The above was in type for last issue but was crowded out.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. ~~14~~ 35 CHICAGO, ILLINOIS, SEPT. 9, E. M. 299. [C. E 1899.] WHOLE No. 778

A Friend to Man.

"He was a friend to man, and lived in a house by the side of the road."—*Homer.*

There are hermit souls that live withdrawn,
In the place of their self-content:
There are souls like stars that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highlands never ran;
But let me live by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men that press with the ardor of hope,
The men who are faint with the strife;
But I turn not away from their smiles nor their tears,—
Both parts of an infinite plan:—
Let me live in my house by the side of the road,
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon,
And stretches away to the night:
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by;
They are good, they are bad, they are weak, they are strong,
Wise, foolish—and so am I;
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.

—*Sam Walter Foss.*

Legal Marriage and the Bible.

BY REV. SIDNEY HOLMES.

I once heard of a pious old woman who said she believed in the good old doctrine set forth in the Bible in the words: "Let every tub stand on its own bottom." Many another woman—and man too—has quoted as scripture John Wesley's declaration that "Cleanliness is next to Godliness." Thousands of persons believe the expression "God tempers the wind to the shorn lamb," used in Sterne's "Sentimental Journey," is a quotation from the Bible. But in many years of careful search I have been unable to find any of the above quoted sentences in the authorized King James' translation of the Holy Bible.

Ignorance similar to that of the persons to whom I have alluded is shown by those who imagine that the Bible declares that "Marriage is a divine institution," or that it says "Marriages are made in heaven." On the contrary when the Sadducees sought to induce Jesus to defend the marriage institution, the Bible says, Matthew xxii, 29, 30, "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

The difficulty in reconciling this declaration with other, wherein Jesus apparently upholds marriage is a misunderstanding of the fact that he is here denouncing the marriage institution—the man-made laws binding man and woman together in wedlock. In the resurrection, he says, such laws do not exist, but natural attraction is unhampered and they "are as the angels of God in heaven." Bearing this in mind, it is clear what he means when he says, Mark x, 9, "What therefore God has joined together, let no man put asunder." What "God hath put together" requires no law of man to ratify it.

This is the view which was taken by the primitive Christians and they were persecuted for it on the ground that their doctrine in this regard was "lewd and immoral." But I shall not at this time go into a history of marriage; perhaps later I may do so and show that marriage by law is anti-Christian and immoral. The purpose of these preliminary observations is to call attention to the fact that the view of marriage which I have advanced—that legal wedlock is anti-Christian and immoral—is supported by the teachings of the Tolstoyan Christian Brotherhood in England. The members of this Brotherhood abjure the laws of man, as the primitive Christian did, and take the Bible for their sole guide.

The Brotherhood publishes a paper called "The New Order," the motto of which is "Not by might, nor by power, but by my spirit, saith the Lord." In its issue for August, under the title "Legal Marriage and The Taking of Oaths," it published the following article, which, I think, shows conclusively that the doctrines taught by Lucifer in regard to marriage are not necessarily antagonistic to the doctrines of Jesus as set forth in the Bible, however much they may be at variance with the teachings of the so-called Christian church of today.

"Full well ye reject the power of God that ye may keep your own tradition."—Mark, vii., 9.

Certain friends, well-wishers, and sympathetic spectators of the movement towards a simpler, truer, and more Christ-like life which "The New Order" endeavors to voice, have of late been grieved and offended because some persons in those groups which are now increasing in number and strength in various parts of England have discarded the religious and legal ceremonies which usually accompany marriage, and have formed unions in which they do not recognize the law of England—neither the national, nor the customary and social law of England. One cannot but regret the estrangement of some whose sympathy up to a certain point was sincere and strong, but who now walk no more with us, and these few lines are written in the hope of making the position on the question of legal marriage clearer.

In the first place, it must be remarked that the "offence" comes partly because they do not grasp the whole attitude of the movement toward law and the existing social system. Legal marriage is partly a public announcement of the intention of the parties; so far it is not open to objection, but it is more than this. However veiled by festivity and rejoicing, it is really

the outcome of general distrust and suspicion, the invoking of force to compel each to do his or her duty to the other in the new relation formed. "It cometh of evil."

Yet who can doubt that a desire for good, a wish to secure fidelity, to deepen the sense of responsibility for the consequences of the act, has been at work all along in the development of marriage customs and laws? Yes, a zeal for good, but not according to knowledge.

In precisely the same way the wisdom of the world has sought to secure veracity. In the common and deplorable absence of sincerity and accuracy of speech, the law requires that a man's word shall in certain important matters be reinforced by an oath, thus trying to deepen his sense of the profound importance of truthfulness. But with what result? Who that really thinks the matter out can doubt that the practice of taking oaths has lowered the general standard of veracity? Call God in as a witness in special cases, and you imply that God is not always a witness; require an oath on certain occasions, and you virtually proclaim that truth is not to be looked for with a simple yea or nay. The thoughtless person is less ashamed to lie. The law of his country has plainly taught him that veracity is hardly to be expected of him except in connection with an oath. Nay, it carries further than this. Weaken thus the general reverence for truth under ordinary circumstances, and the average moral sense of the community is lowered, so that even the solemn oath fails to secure truth—and the simple yea, yea and nay, nay of the man who refuses to swear is more to be relied on than the oath of the average person. It is notorious that the oath is no guarantee for truth, and that perjury is committed every day.

The only way that truth can be secured is by a general rise in the standard of truthfulness, and that can only be brought about by speaking truth ourselves and by trusting unto seventy times seven to the unsworn veracity of others. People tend to become what we expect them to be. "It's a shame to tell Arnold a lie," said the Rugby boys, "he always believes you." This is what Jesus taught. But the poor world has not been able yet to understand or believe him, and it goes on still in its own wise way, which is Foolishness.

The taking of oaths is an exact parallel to legal marriage. For see: Society suffers, has suffered in the past, and unborn generations must yet suffer, for sex relations selfishly entered into, for reckless and irresponsible parentage, for homes left desolate, for women cast aside like broken toys; and so the law steps in and endeavors to secure fidelity, to guarantee that unions shall be made with a full intention to abide by the consequences for better or worse; and it does so, not by requiring fidelity and responsibility in every union—it cannot do this, for outward force law can never run along the lines of absolute right and justice—but by trying to secure fidelity and responsibility for certain unions undertaken with special forms and ceremonies. Now, the law of God written in our hearts is that we shall be faithful to any union that we have contracted, and shall accept to the full all the consequences of our act, but this law is made of no effect by the tradition of men, which says that we are bound to be faithful to unions made with certain legal sanctions—which refuses to recognize unions otherwise contracted so that many unions which law and society support are in sight of God adultery, and many others which the world refuses to sanction are marriages before God. And just as the practice of bolstering up the moral sense and securing veracity by the taking of oaths has tended to weaken the sense of duty to speak truth with a simple yea and nay and has thus lowered the average standard of truthfulness, so the practice of bolstering up fidelity and responsibility by outward sanctions and compulsions in respect of certain specific unions has weakened the average conscience in regard to fidelity and responsibility in non-legalized unions; and at the door of legal marriage, with its customary sanctities and respectabilities, must lie some, at least, of the blame for the unhappy discarded women who are a danger to our society, and the untold number of "illegitimate" infants "farmed" and otherwise done to death.

I entreat those of our sympathisers who have not as yet seen the marriage law and custom in this light to reconsider their position—to see that the attempt to secure right action by outward hedging and restraint in certain cases weakens the conscience and the sense of responsibility in respect of the many cases where the outward sanction cannot in the nature of things be applied; to see that just as in the case of oaths, we suffer mainly from the prevailing low moral standard, and instead of trying by outward means to impose our standard in as many cases as possible, our wisest plan—the method of Jesus—is to raise the prevalent tone of thought, firstly by our own purity and entire acceptance of any responsibility we may have incurred, and, secondly, by treating as sacred every union which claims to be a marriage, whether legal or non-legal.

J. P. H.

Socialism and Sex.

BY R. B. KERR.

In No. 775 an article by "G. E. M." is reproduced from the "Truth Seeker," which contains the following remarks: "The indifference with which a socialist regards all other reforms but socialism is nothing less than magnificent. He will not do a stroke to further the solution of the religious question, the social question, and the question of personal liberty." The above is so absolutely false that it deserves some notice. To save space I shall deal only with the record of socialists on the sex question.

Socialism is nothing but an economic creed, and socialists as such have no more to do with the sex question than vegetarians. Socialism is an older and stronger movement than the sex movement, and has an incomparably greater number of adherents; from which it follows that there must be many socialists who are not sex reformers. On the other hand the sex reformers are mainly recruited from the socialists. It may be that three-fourths of the socialists are not sex reformers, but there is no doubt that nine-tenths of the sex reformers are socialists. In the literature of the sex movement three books have far surpassed all others in circulation, "The Elements of Social Science," "Woman in the Past, Present, and Future", and "The Woman who Did". The first two have gone through many editions in many languages, while the third has had a huge sale in all English speaking countries. The first was by an anonymous Doctor of Medicine; the second by August Bebel, who leads the seventeen million socialists of Germany; the third by Grant Allen, a prominent socialist.

The Legitimation League was, I think, the only society ever devoted to the promotion of sexual freedom. It had four prominent women propagandists, Emma Wardlaw Best, Edith Lanchester, Amy Morant, and Berta Buss. I know nothing of Mrs. Best's economics, but the other three are active members of Socialist societies.

At the Legitimation League at which I presided, there were twelve speakers, of whom eight were members of socialist societies. All the socialists were solid for sexual freedom. The only dissentient voice in the meeting was that of Henry Seymour, one of the ablest disciples of Proudhon, who thought that easy divorce would solve the sex problem.

When the Legitimation League declared for sexual freedom three members left, Wordsworth Donisthorpe, J. C. Spence, and J. Greevz Fisher. All were economic followers of Proudhon. Evidently they had also read Proudhon's writings on women to some purpose.

I know very little about American socialism, but the names of Charlotte Perkins Stetson, Edward Bellamy and T. B. Wakeman at once occur to me. Bellamy, though not a varietist, was a thorough believer in sexual freedom, and nothing on the sex question is more worth reading than his chapter in "Equality." Without comparing the merits of writers, I venture to say that "Women and Economics" and "Equality" will penetrate into more American homes than any other book yet written by any American writer in favor of sexual freedom.

Many pages might be written on this subject. One might deal with Robert Owen the Communist, the first man who ever tried to introduce sexual freedom into a community; or with William Morris, Bernard Shaw, and Edward Carpenter, all socialists and advocates of sexual freedom. There is a vast sex literature in France and Germany, almost all written by socialists. In all countries the socialists have been denounced as free lovers by the bourgeoisie.

The Bible tells us to "buy the truth and sell it not." The motto of the "Truthseeker" seems to be "Seek the truth, and tell it not."

Report of a Meeting of the D. A. E.

BY C. F. HUNT.

A weekly meeting of the D. A. E. (Divine Anthropoid Entities) was lately held in the Cerebrum of a Brain (vide Joseph Steiner in Lucifer No. 775.) Logic in the chair.

Prayer by Religious Fervor: "Almighty Mortal Thinker, we come again before Thee to do thy will, acknowledging thee as our Creator. Watch over our deliberations, and teach us to remember our dependence upon Thee for our existence. Well hast thou said 'an honest God is the noblest work of Man.' Aid us to be honest Gods, and do only thy will, and solve the problems of the societary world, even though we cannot see the ultimate purpose at times, for instance when we breed slaves for Monopoly and then kill them off with our patent Checks when they become too numerous. Make us understand the intricate policies of modern governments and when Political Economy changes help us to conform with alacrity. Amen."

"Amen" echoed all the spooks, except one sickly bant named Discontent who took the floor and said he thought R. Fervor was a mossback, and that it was time the Divinities drew up a declaration of independence. Why not follow the reformers on the Earth, and accomplish something? They had followed beaten paths too long, and even that old fossil Malthus, who had joined them, was beginning to crack open.

"The ghost is blasphemous," objected Conservatism. "He would open the floodgates. I move he be destroyed."

The chair ruled that while their radical friend was a mere subjective conception, yet they were all made of the same flimsy material, and if they began the use of such penalties, where would the matter end? Instead of fighting among themselves, why not take up, in earnest, the work for which they were assembled, that of developingthe Human Race?

Mars took the floor and asked how he was to decide in battle, when both sides were asking his help. Referred to Committee on Preventive Checks.

Pestilence and Famine offered a joint report, asking for relief. They were not especially tender hearted, but sometimes when cutting off the young and fair, their feeelings revolted against the work. Referred to a committee of mortals composed of R. G. Ingersoll (present) and M. Harman and L. M. Holmes, still in the mortal sphere.

"I move you," said Prudence rising, "that the name of M. Florence Johnson be added to this committee. She knows a remedy called Science which can make Woman the owner of herself, and then a woman, instead of asking for her children in a choking voice (in a case where three children have been carted to the jail with their drunken father) will apply the proper antidote, which is, Have no children."

"The member will explain how that would help the children already in jail," said the Chair. "What if the father learns to drink after the children are born by the mother's choice?"

It was decided to leave this problem to Human Thought.

War expressed the opinion that if women instead of men engaged in battle population would be checked more than by killing off men. This was ruled out of order as being in advance o Public Opinion. The meeting then adjourned.

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The Wife as a Dependent.

The article in a late Lucifer in which Lillian Harman refers to the question of women asking their husbands for money minded me to pen a few thoughts on that subject. She speaks of the reluctance most women feel in asking their husbands for money; but I have never known a woman who did not shrink from this task, and I cannot conceive of there being such a one; unless it be among the uncivilized or among women very deficient in mental and moral perception. And even such I imagine, ponder over the question, "Why am I a pauper? why should Charlie carry the purse?"

Occasionally a woman may think she "don't mind asking," but I venture to say that her tone and bearing when asking for and receiveing money would belie her words. She does not like to ask, and for the best of reasons. She is a creature of Nature, and this mother long ago taught her that begging is not in harmony with her inherent law. Nature gives and receives but never begs. Beggars are legally made, whether the beggar be a tramp asking for bread, a woman asking for a quarter to buy pins, or a Christian begging for favors from his distant God.

I have suffered tortures from having to ask for the nickels and quarters, which never came willingly although there were plenty to give. I saw the injustice of the obligation imposed upon me, and my whole nature rebelled, yet I fulfilled it for years. I tried to crush the spirit of womanhood that demanded justice. But one day I found this spirit too strong to be quelled and I said to the man who carried my earnings, something like this: "I have decided never again to ask you for money. I have never been an idler, as you know, but help to earn all you have, and after earning it, it is wrong to compel me to go to you as one asking a gift, which you give reluctantly and in a spirit of assumed generosity. I must sing your praises if you provide the simplest neccessaries for your children and myself.

"When you pay a man for work, you do not consider it in the light of a gift but his just due. Now I am entitled to as respectful and as just treatment as you give to others."

The dear man was shocked, he could not accept my unorthodox views, and waxed eloquent in his denunciations of them. He thought that the right kind of a woman would be not only willing but glad to ask her husband for money. Yes, "the right kind of a woman" would accept her husband's opinions as well and consider whatever he did as right. Glorious conception! but of ancient type.

I told him I was sorry he had failed to get his ideal woman, but it happened that I was not cut after the St. Paul pattern. He advised women to keep silent and "ask their husbands at home" but I never considered the apostle's advice as sound, while it seemed he had been revelling in its great beauty and divine wisdom. Some of the Bible writers give lovely advice concerning women, and men of all generations have been delighted to follow. Women, I told him, have always by their keener intuitions detected the corruptness of the biblical authority as applied to them but their weakness of will has held them as slaves to the masculine conception. I warned him that when they were stronger, man would waken to discover that his Bible-ordained subjects had flown. He, like the average man, is fearful of their flight.

It is true, as I have said, that woman knows from within. She is the star in the east whose mission is to guide the world, the wise men included, into the light of a higher understanding and the haven of peace. The star leads ever to the manger of Christ (truth). It comes and stands over where the young child lies. The wise men guided by its brilliancy are led to the feet of the savior of the world. Woman, you are that star which leads ever to truth—to truth, the savior of man, and the only liberator of a suffering race. Awaken to a perception of your position, obey the voice within, and woo manto the heights of the sublime.

C. A. S. Des Moines, Iowa

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DURING the past week we have received a dozen or more orders for "A Week on the Concord and Merrimac Rivers," which we were unable to fill, owing to the supply of contributed copies being exhausted. We cannot buy more and sell at the low price advertised. It may be noted that other pamphlets are added to the list this week, and of some of these the supply is small. Only three weeks remain in which to take advantage of this Special Offer. The results, so far, have been quite gratifying to us, and we trust to our patrons as well.

At Forest Park, Ottawa.

The ninth Annual Convention of the Kansas Freethought Association at Forest Park, Ottawa, Kansas, though not so numerously attended as some of its predecessors, was a very harmonious and enjoyable affair. John E. Remsberg, of Atchison, Kan., President of the National Secular Union, who is credited with having delivered more Freethought addresses than any other lecturer now living, addressed the convention Saturday and Sunday evenings, Aug. 26 and 27. A prominent feature of the convention was the "conference" meetings, on which occasions the subjects discussed took in to a great extent the whole field of human or sociologic reform.

To fill a vacancy in the program the writer of these lines was invited to occupy and did occupy the platform on Thursday evening, in giving some account of his tour in the Southern States, last winter and spring, and on Friday evening he talked for an hour and a half upon "Motherhood in Freedom," and the "Right to be Born Well."

As at Mt. Pleasant Park I took for my texts the utterances of R. G. Ingersoll before the Free Religious Association of Boston, namely, "Science must make woman the owner, the mistress, of herself. Science, the only savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother," and showed, or tried to show, that this demand of the great Agnostic is identical with the demand, the contention, that Lucifer has been making for the last fifteen years, and for which demand, printed in plain language, its editor thrice suffered imprisonment as a malefactor.

The discussion that followed was animated and very interesting. Commenting upon my demand that woman should take the lead in all matters pertaining to the building of new human beings, and upon her shoulders naturally falls the chief responsibility of success or failure, Mrs. Semple maintained that I had not said enough. Admitting all that had been said in the lecture, in regard to woman's responsibility and the necessity of teaching girls all that is known or can be known of right and wrong selection of masculine co operation, prenatal impressions etc., Mrs. Semple maintained that the education of boys and of men along these lines should not be neglected. Boys and men should know that a large share of the responsibility of race improvement rests upon them, and that a high moral tone and correct habits of living are as necessary in preparation for fatherhood as they are in preparation for motherhood.

Mr. Baldwin of Liberal, Mo., said there could be no doubt of the speaker's honesty of purpose, but while conceding his honesty, his earnestness, etc., it does not follow that we should endorse all that he says. John Brown was honest and earnest. "It seems to be characteristic of many would-be reformers," said Mr. Baldwin "to run things into the ground. Great progress has been made in marital matters, and yet jails would continue to be filled though marriage laws should be abolished." Colonel Ingersoll was highly eulogized by Mr. Baldwin for the influence of his life and writings in favor of the "purity of the home," etc.

F. W. Cotton of Olathe, Kansas, defended the positions taken by the lecturer of the evening, and said no paper had ever done better work for the purity of the home than had Lucifer. "I love the cranks," said Mr. Cotton. "The world has progressed because of such cranks as Brother Harman. If there were no cranks there would be no progress."

W. O. Jones of Emporia, Kan., agreed most emphatically with the lecturer.

Matthew Semple, chairman of the meeting, told a humorous story illustrative of the hollowness, the hypocrisy, of the current or conventional morality in matters of sex, showing how the "upper crust," leaders of society give themselves away when measuring "other people's corn in their own half bushel."

Lack of space prevents more than the merest outline of the disscussion that followed the Friday evening lecture. Others whose names are not now recalled, took part therein. Having taken so much time in opening up the subject of discussion I made no reply, at the close to my friendly critics, and will claim but little space now. Briefly, however, I would say to Mrs. Semple:

Yes. Fatherhood is a very important factor in child-building and hence he cannot escape his share of the responsibility. But man's responsibility is subordinate to that of the woman in this matter All that has been said of masculine responsibility simply emphasizes my contention that woman must assume all responsibility of maternity, [including choice of paternity] on behalf of the children. Responsibility of the mother includes that of the father, as the greater includes the less, or as the whole includes every part. Woman is the architect and builder of the new human being. Man is the helper, the furnisher of materials—supplyer of conditions. As such he is responsible to woman for the quality of these materials, etc., while woman is responsible to the child and to the world at large for the general result—the finished product; just as the architect and builder of a public edifice is responsible to the municipality for the character of the finished structure, while the furnisher of materials—conditions—is responsible, chiefly if not solely, to the architect and builder.

To Mr. Baldwin I would say that it is canon law marriage and the statutes enacted to enforce canon law marriage that were arraigned by my lecture; and if Colonel Ingersoll's utterance before the Free Religious Association could be practicalized then there would be little or nothing left of canon law marriage. Great minds have differed in the past, and will doubtless continue to differ. Self-ownership of woman would abolish marriage—as we have it today. R. G. Ingersoll thinks this would abolish jails and penitentiaries. R. L. Baldwin thinks otherwise. Who is in the right?

Of the resolutions passed by the convention the first reads as follows:

"Whereas, the preamble to the Declaration of American Independence formulates and emphasizes the principle that all men should have equal right to life, liberty and pursuit of happiness, and whereas the Constitution of the United States guarantees freedom of speech and of press, and whereas all Freethinkers accept the formula of Herbert Spencer in his 'Data of Ethics,' viz.: 'Each individual has the right to do as he pleases so long as he does not invade the equal rights of others,'—therefore

"Resolved—That we, the members of the Kansas Freethought Association in convention assembled demand the repeal of the Federal statutes known as the Comstock postal laws, under which laws many publishers, editors and private persons have been deprived of liberty and property on the technical charge of sending through the mails obscene literature, and Resolved further that we pledge ourselves to use our influence

and best efforts to secure the triumph of the principle 'equal rights for all and special privileges for none.'"

A resolution condemning the war upon the Filipinos was adopted after a somewhat spirited discussion. As passed it reads as follows:

"Resolved—By the members of the Kansas Freethought Association in convention assembled at Ottawa, Kansas, that we do most heartily condemn the present murderous policy of our government in the far-off Philippine Islands."

In support of this resolution it was put on record as the sense of the convention that "The immortal document, the Declaration of Independence, has been relegated to oblivion; its great injunctions and grand precepts ignored and forgotten by those who should love them most and cherish them best."

Mrs. Etta Semple of Ottawa, Kansas, was re-elected President of the Association for the coming year; J. W. Watkins, of Quenemo, Kansas, Secretary, and Samuel Carter, Kate Unthank, and W. H. Kerr, Vice Presidents.

Monday afternoon, Aug. 28, I visited one of Lucifer's oldest, most faithful and most generous friends, Henry Hiatt of Twin Mound, Kansas. Brother Hiatt is eighty-three years old, or thereabouts, and has been in feeble health for some months past but was able to meet me at the station, Richland, and drive me to his home, and that of his venerable but still active companion—some five miles away. The country around Twin Mound is the most picturesque I have yet seen in Kansas, and while the surface of the earth is hilly and broken it is very fertile and is covered with a luxuriant growth of vegetation. The corn crop of Kansas, by the way, for the present year, is now estimated at 300,000,000, the largest crop ever grown in this banner corn-growing state.

M. HARMAN.

Valley Falls, Kan., Sept. 1, '99.

Peck's Ideal for Maids and Mothers.

Laila Ueber in "Woman's Journal,"

Mr. Harry Thurston Peck, in his article entitled "For Maids and Mothers," in the January "Cosmopolitan," has told with naive simplicity his discoveries regarding the position women should occupy in the scheme of things.

Higher education, he has decided, "saps and weakens the physical strength and vitality of women, impairs their fitness for the functions Nature has assigned to them, and imports into the work of scholarship a disturbing element," besides various other calamities including "loss of charm." All of which is no doubt very important if true. As there seems to be other men who have this question of the position of women disturbing their repose, and who have also discovered, through divine intervention, where Nature intended women to stand, it is high time we women gave ear. We must confess, however, that it is rather hard, in the light of our present knowledge, to take Mr. Peck and his supporters seriously. They remind us of a story told of Lincoln during the war, when he was visited by a delegation of clergymen, who came to inform him of the intentions of the Lord respecting his duty. He heard them patiently to the end, and then merely remarked that "it wasn't often a man had a delegation sent direct from Divine Providence." In the case of women, these celestial delegations seem to be numerous.

Mr. Peck tells us that "a man who has gone deeply into things grows modest with the increase of knowledge." Applying this to the question in hand, we ask, is it then a lack of knowledge that makes some men so bold in the branch of learning known as "The Woman Question?" Or is it really modesty which prompts them to give us so generously their infallible decisions regarding our position? And this, too, in the face of the statement Mr. Peck makes, that women are "profoundly different" from men. Are we then to suppose that they know more about us than we do about ourselves, because they are so different

No doubt, if men's discoveries in all other fields of learning were as absolute and undeniable as in this, women would never have dared lift their diminished heads and ask to have them developed, for then there would indeed have been evidence that there was already quite enough head in the world.

Mr. Peck declares in all seriousness, that the trouble with having women in higher educational institutions lies with the university teacher;—that "but rarely can his attitude toward women who come under his direction be wholly and completely identical with his attitude towards men. Strive as he may, and say what he may, he can seldom forget that they are women; he cannot put aside at will the feeling which is based on social custom, tradition, on a thousand little influences, that spring up in his mind and manner from the very moment when he is confronted by the thought of sex." What a pathetic confession! Could anything show more conclusively that some reconstruction of society is necessary for the progress of mankind?

According to Mr. Peck, this conglomeration of feelings so deranges the university teachers, as to "create false standards, and propagate traditions that are lies," for because these students are women, he has "ranked them side by side with men of far superior attainments." Then Mr. Peck nobly and unselfishly remarks, that "if it were purely and entirely a woman question, perhaps it would not matter; but the serious part of this same question is its reflex influence upon the training of men."

It is the old story of Eve and the serpent: "She tempts me, I yield, and thereby overthrow the glorious standard of education I would uphold. Therefore take her away that I may be kept from temptation!" This state of things is indeed sad, but what an unbiased observer might say is needed under these trying conditions is men with sufficient backbone and control over their emotions to mark women as they deserved to be marked. Then, if women really do not possess the requisite ability, to drop them from these higher institutions of learning where, according to Mr Peck they are doing so much harm.

It is very apparent that Mr. Peck believes with Anthony Hope, that boys will be boys; but even that would not matter if we could prevent girls from being girls. He tells us also that woman "cannot possibly dwell upon anything that affects her intimately, and at the same time preserve the calm judgment and impartiality of an indifferent person." That her reason "is almost inevitably overpowered and warped by a capacity for emotion which with her lies close to reason, and which, when the two are not at one, controls it." We have long suspected that this very idea when applied to this type of man, might give us the clue to some of the astonishingly selfish utterances of these sentimentalists on the woman question. For this subject so influences their emotions and feelings that their sense of proportion, sense of humor, even their common sense seems to desert them when women are under discussion. Witness this quotation from Mr. Peck:

"Woman is never therefore to be thought of as the counterpart of man, any more than she is to be thought of otherwise than in the relation which she holds to man. Whatever is proposed for her, whatever plans are made for her, whatever privilege or duty may be claimed for her, must all be judged and passed upon in the light of this relation. Whatever fits her better to perform her part as man's best ally and his truest inspiration is a thing to be attained at any sacrifice of tradition; whatever mars the scheme of Nature and impairs the fitness of the woman for her cosmic functions ought to be stamped out relentlessly at any sacrifice of theory."

Here we have the "unbiased masculine" giving a purely unselfish opinion as regards woman. It is plainly evident that untrammeled intellect alone has reached this masterly discovery that woman is not to be thought of otherwise than in the relation which she holds to man. The only drawback to the glory reflected upon Mr. Peck in this discovery is the fact that other men before him have also used pure intellect upon this problem and come to the same conclusion.

Mr. Peck thinks things are pretty nice just as they are; he sees no reason why women should be wanting more development when they have such respect and reverence as is given them under these pleasant conditions. And his object in giving us his opinion, is to tell us that he fears a certain lack of content, which he has noticed in some women, may develop into a general form of discontent, and toward this, he wishes us to know "man is undoubtedly unsympathetic,—impatient even." That if it is distinction, or high position in the world that woman wants, she might as well give it up at once, since "everybody knows that man was created to do the world's hard work, to blaze the path for civilization, to strive, to battle, and to conquer, while woman's place in life is to put heart into his struggle by her sympathy, to keep him from faltering by her belief in him, to give him also that highest motive for achievement which springs from love that is the source of supreme and lasting inspiration." This reminds us of a parody on the Psalm of Life, and as we all like to see fine thoughts in poetic form, we quote the gem.

"Wives of great men all remind us
How domestic and sublime
Wives may live, yet leave behind them
Only Hubby's tracks on time.

Life is real, life is earnest,
A Hubby great should be our goal;
Dust we are to dust returnest.
Only Hubby has a soul.

Let us then be up and doing
With a heart for Hubby's fate
Nothing for ourselves perusing;
All is well if Hubby 's great."

"Some," he says, "may object that it is too soon to generalize; that the sex has not had time to prove its true equality with man in man's own field of labor." "Yet," he says, "this is really not the case." Here again we see Mr. Peck speaking with the authority of one having a special divine revelation respecting women. And as proof of our lack of ability, he tells us that there never was a female Bach or Phidias; that Sappho and George Eliot can't be put beside Dante and Shakespeare; consequently what is the use of our trying, since after all this terrible "sacrifice of health, after all the loss of charm," we can only take a second or third rank.

Now this is a novel reason for pure mind to evolve for not giving women higher education. This idea applied to men would lead to only the Bachs, Dantes and Shakespeares receiving higher education, and the difficulty that would confront us would be to decide who these embryo geniuses were, upon whom higher education should be bestowed.

To speak seriously and with no pretensions to revelation, women realize that the reason they want higher education as well as other advantages, both political and economic, is simply because they are human beings, who, like men, intend to develop their minds and characters, believing that it lies for each woman, as for each man, to select the work she believes herself best fitted to perform in the world.

It is an undeniable truth that the age is rapidly outgrowing Mr. Peck's hybrid, over-sexed ideal of woman, and the chief difficulty all along has been that this strange being never existed as a fact, but comes under the definition of a mermaid we once heard of in childhood,—"a thing that can't live in water and dies when it comes on land." Such a nondescript being could not be a success, except in the minds of those who evolved her. For we know that intellect, whether in woman or man, must assert itself; and to say, "thus far thou shalt go and no farther," in influences or education, is powerless to stay the tide of progress which sweeps on in spite of the fact that some people are without ability to reckon with it or courage to confront it.

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As a "Beginner" Sees Us.

From the several copies of Lucifer which I have seen from time to time in the past four years I take it for granted that all reasons for the abolition of marriage are understood and conceded as a matter of course by all writers of the paper, and to raise objections against the institution would be a waste of time and space, as the case has already been decided.

This position seems to me unreasonable and untenable. Almost the first obstruction the beginner meets in the path of social progress is marriage; and, until that stumbling-block is removed, he cannot advance one step. Now to refuse to discuss the wrongs and injustice of the present marriage system, because many of you have evoluted beyond, is wrong—if your aim is to convert—and the surest way to keep people from traveling your road. It is a fact that not two persons out of twenty will pick up an average copy of Lucifer without receiving a "shock" to their moral convictions from the advanced theories advocated therein.

You may be right, but you are very injudicious in your method of administering such strong doses to weak patients, if you desire to effect a permanent cure. Too much light at first often blinds the eyes of the weak. If a monthly edition of Lucifer could be printed for beginners, in which only the wrongs and inconsistencies of the present social system would be shown in their true colors without reference to the future welfare of society beyond the abolition of marriage; the result would be fifty converts where now there is one. You may be all right in your deductions, but you must remember you did not always occupy such high ground, and you should be willing to make every allowance for those at the bottom of the ladder who are looking up to you for light and encouragement.

I, personally, like such writers as C. L. James, Walter Barrows, and Francis Barry, even though I cannot agree with them, but I do not expect the average investigator to exercise the same leniency toward them. Most people would feel like picking up a club and giving them a bat over the head for daring to prophesy of a time when women and men could meet and associate sexually indiscriminately, like sheep and cattle in a field without a sense of humiliation, or loss of social prestige. Of course there is a milder way of stating the case, but these are the cold facts, stripped of their high lights and finishing touches. Walter Barrows could no doubt take his brushes and transform this rough sketch into a fine painting without destroying even a line. The secret, perhaps, lies in knowing how to mix the paints, and in applying them at the right change of the moon.

I do not believe that women will ever have a moral right to associate sexually with Tom, Dick, and Harry. I believe the race is going the other way. Of course she may enjoy the legal right, but can she do so and retain her self-respect in the eyes of men? Virtue will always be its own reward, and women who indulge the least sexuality (even to the point of total abstinence) will be the ones most respected and admired by men.

I do not like to mar the symmetry of "new ideals," but I cannot refrain from chastising those mad extremists who maintain that sexuality is the sole aim and goal of humanity. There are higher and nobler aims in life than the gratification of fleshly lust, and as the spiritual energies and aspirations of man unfold and expand this doctrine will gradually be accepted. Love has its rights and no sane person will regard legal restrictions regulating the same, but lust has no rights whatever, and should be condemned by all thinkers and writers. It is painful to note that there is a tendency on the part of some writers to uphold and extol bestiality from a moral point of view. This is wrong and should be discouraged. Sex association, when prompted by love is lawful and proper and can never be interfered with by gods or men; and, if indulged in honestly will never lead to quarrels or separations, for there is little danger of men or women loving two persons at the same time.

From this I do not want to be understood as opposing sexual liberty; far from it! I am unequivocally in favor of unrestricted liberty between the sexes, and against all legal barriers regulating the same, but I deny that any lover, man or woman, can clap his or her hands and shout hallelujah, when one he or she has loved and trusted for years turns away to the love and embraces of another. The human heart is not built that way. All should have this right, but such changes will always be accompanied by heart-aches and disappointments too deep for utterance. Like Warren, I prefer to save my embraces for the one I love best—but, I expect my mate to do as much by me.

H. P. Hadley.

It seems strange to me that any one who has read even "three or four copies of Lucifer, as H. P. Hadley says he has done, should receive the impression that we "refuse to discuss the wrongs and injustice of the present marriage system." There is probably not a week goes by in which attention is not called to some phase of this wrong.

Our correspondent may be right in saying that the average copy of Lucifer will "shock" the majority of new readers. If so, it is because they do not read it with due thought. As a matter of fact, it is the average beginner who usually expresses himself in the most "shocking," most "coarse" manner. It is on the writing of the "beginner" that the editorial pencil has to be exercised most freely to make the paper even admissible to the mails. I have thought it necessary to eliminate considerable matter from the article of Mr. Hadley (I use the prefix as a matter of convenience,) and substitute euphemisms for several words which experience and observation have taught me are dangerous to attempt to send through the mails.

But this is no new experience. In our "Lucifer Circle" meetings I have observed that it was always the consistent radical who expressed his or her ideas in "decorous" language. It was the conservative, who came there shame-facedly, evidently expecting something "off color," who indulged in "smutty" stories and innuendoes.

It is rather amusing to see the names which Mr. Hadley brackets together as representative writers of Lucifer—"Walter Barrows"—I presume he means Barton—was a typical "beginner." He had seen just one copy of Lucifer, and his impression of the paper was quite similar to that of Mr. Hadley. He, too, assumed that if we admitted the right of a person to regulate his or her affairs we thereby advocated promiscuity. In other words, he assumed that freedom of choice was synonymous with no choice. Mr. Barton's letters were not written for publication—of course his real name was suppressed—and the letters had to be "toned down" very decidedly in order that the paper containing them might be mailable. It is astonishing that any one could read them and not see that they were opposed to the policy of the paper.

The great bugaboo that so terribly frightens Mr. Hadley and Mr. Barton, is a creature of their imagination—promiscuity. When an issue of Lucifer is named in which promiscuity is advocated, there will be time to defend it against the charge. I have not yet seen that paper.

Mr. Hadley thinks it necessary to "chastise those who maintain that sexuality is the sole aim and goal of humanity." But who does so maintain? I know of no one who comes nearer to it than the person who assumes that, granted liberty, people must inevitably go to excess. Who is it who thinks that a certain act is the inevitable consequence of a man and woman taking the liberty to be alone together?

In liberty Mr. Hadley will have the right to reserve himself for any woman who wants him; but he will not have the right to hold any one to him by force. As long as she voluntarily desires to remain with him it is her right to do so; but liberty will nullify that old edict of law: "Once consent, always consent."

Mr. Hadley will also have the right to give his admiration and respect to the woman of no sexual experience—(quite a "dividing up" that will be, to be sure, when his highest admiration and respect are given to a woman other than the one on whom he bestows his "embraces"!) But what an upheaval of ideals it would involve, should the rest of the world agree with him! For instance think of the apotheosis of the "withered" and hopeless "old maid," and the accompanying fall from the admiration of men of the "irresistible, charming widow," and the dethronement of the "household queen"—the Mother! Our friend is a great iconoclast.

L. H.

Boston has in its rivers and harbor thirty places belonging to the city for open-air bathing in summer. Other cities have considerable, though in most cases inferior, facilities of the sort. Chicago, with twenty-five miles of lake front, has one public bathing beach "for children," in Lincoln park, and two admirable tanks, one for men and the other for women, in Douglas Park. Swimming is an exercise which for wholesomeness and exhilaration is second to none other in the world, and yet the inhabitants of this city have but slight enjoyment of it.

Moreover, bathing suits are a nuisance to carry about, and to many a burdensome expense if rented. Bathing beaches are being provided in the East and abroad where no suits are required. Such beaches have proved entirely unobjectionable. Chicago needs ample places—apart from the Chicago River—where her youths can swim, and in some of these "costume" might well be dispensed with.—*Chicago Tribune.*

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If We Knew.

Could we but draw the curtains
That surround each others lives,
See the naked heart and spirit,
Know what spur the action gives
Often we should find it better,
Purer than we judge we should
We should love each other better
If we clearly understood.

If we knew the cares and troubles,
Knew the efforts all in vain,
And the bitter disappointment—
Understood the loss and gain—
Would the grim, eternal roughness
Seem, I wonder, just the same?
Should we help, where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good—
Oh! we'd love each better
If we only understood.

—Sel.

The Idea of God and Sex Purity.

BY REV. SIDNEY HOLMES.

"What has the idea of a God to do with this scientific subject (sex purity)?" asks "A Freethinker" in "The Christian Life," and the editor of that paper answers: "God, with many, means the highest conception of love, truth, purity and justice. Put it in this light, if you please, and see how important such ideal thought is in its relation to the question of sex purity."

The objection to Brother Caldwell's use of the word God in the sense indicated is that it is a limitation of the God idea, for the word God does not mean the same thing to any two persons. Much of the evil of the marriage institution is due to the fact that millions of persons attribute to God a restrictive power antagonistic to the course of nature, although, paradoxically enough, they call this course of nature "God's law" in every case except where it pertains to the impulses and affections of human beings. For man, they believe, God has had to supplement his natural laws by revelations, as if an omniscient being would not know enough to make laws that require no amendment by revelation.

I do not believe it is necessary to appeal to the God idea to show the desirability of right living. But Brother Caldwell may reply that right living means living as God intends us to live. All people, however, do not agree as to what is God's intent and many contend that there is no evidence that God has any intent. For that reason I think unnecessary argument can be avoided by saying that right living is living in such a way as to promote the welfare and happiness of humanity so far as we are able to do so.

Brother Caldwell and I may be able to show to our Christian friends that marital slavery is not in accord with the general teachings of the Bible, but in order to impress the horrors of this slavery on the thousands who do not care anything about what the Bible teaches it is necessary to take a broader ground. For that reason I prefer to appeal to the sense of justice in men and women.

"The unprincipled man would take advantage of the woman to whom he was not legally married, and deprive his children of their rights to an inheritance in his property. The law protects the wife and children when the husband and father has property which rightfully belongs to them." So says the editor of "The Christian Life." But would not an unprincipled man also take advantage of the woman to whom he is legally married? Has not Brother Caldwell's paper cited numerous cases of this kind? What worse advantage can a man take of a woman than a sexual advantage? Are not advantages of this kind taken thousands of times in wedlock where they are taken once outside of marriage? Is it not true that an unprincipled man can, and often does, squander his property and thereby deprives his wife and children of their inheritance? How then does the law protect them? Apparently Brother Caldwell's argument is that marriage is necessary only when the man is unprincipled. But what woman will marry a man whom she believes to be unprincipled? And if she discovers after marriage that he is unprincipled is that not all the more reason why she should be free to leave him? Will Brother Caldwell contend that she, for the sake of an inheritance for herself and children, should continue to live with him and "submit to his demands however unjust and tyrannical he may be"? His own words declare "Such an idea is a travesty of justice . . . and indicates, in those who entertain it, a serious mental defect, if not moral perversity."

"If parties marry for any other consideration except mutual love and affection," Brother Caldwell says, "they commit a serious mistake." Do they not commit just as serious a mistake if they remain married and live together for any other consideration? Yet Brother Caldwell in such a case apparently thinks, figuratively speaking, that they should grin and bear it.

Here is the proof of it. One of his readers writes: "We know there is an awful responsibility resting upon woman, but what can she do until she is treated differently by the father of her children?"

Note his answer: "If she has tried love coupled with firmness and enforced by heavenly wisdom, patiently and persistently, without effect, *let her keep on.* She will certainly develop in herself the noblest qualities of mind, heart and soul, and if she bears children, they will inherit most noble principles and tendencies."

With a firm belief in Brother Caldwell's honesty and his sincerity of purpose in endeavoring to promote sexual purity, I must say that I consider such advice to a woman atrocious. In the first place I can not see how the course he prescribes could be approved by either "heavenly" or earthly wisdom. I can not believe that submission by a woman to a careless and incon-

siderate husband will have a tendency to develop in her "the noblest qualities of mind, heart and soul." On the contrary I should think it would tend to destroy her individuality and degrade her womanhood to the extent that she would be unfit for motherhood.

"Let her keep right on," is Brother Caldwell's advice to a woman who has done all in her power to secure from an inconsiderate husband a respect for her right to be exempt from sexual invasion. Yet in the same issue of his paper he prints a story by Mrs. McVean-Adams showing the effect of such keeping right on. The story is about a woman preacher who has been talking to a western ranchman about the breeding of cattle. The ranchman says:

"That woman stood there, lookin' just as innocent, and when I was all done, she sez, sez she, 'I have been *told* that cattle were better cared for than women, in this free country,' sez she, 'and now I know it is true.'

"'How do you make that out?' sez I.

"'O, I go about so much, an' often women tell me things. Being a stranger an' on the wing, they open their hearts to me—broken hearts, lots of them,' sez she. 'An' I hear about babies born before their time; babies born dead, babes born idiotic, babies born deformed, babes born beautiful to look at, but stamped with sensuality, which early destroys them; babies born healthful, but dying in convulsions, because the mother's milk is spoiled by excitement; and I think how blessed it would be if some of the good common sense that causes men to obey the law of nature in the care of cattle, could be used in the care of human bodies and immortal souls.'"

Unmindful of the antagonism of this story to his advice to a suffering wife voiced in the words "Let her keep right on," he adds a line at the bottom of the story saying "We hope to have Mrs. Adams' contributions regularly for publication in these columns.

"The Christian Life" is doing a good work however. Its principles are very near in accord with those of The Light Bearer and it reaches many people who are not far enough advanced for some of the radical views expressed in Lucifer—those who are not ready to discard tradition but must be made to see that a proposed reform is in accord with their own standard of morality. Among its announced principles are

"The divine right of every child to be well born and welcomed into existence.

"The improvement of the race through the observance of pre-natal laws and improved environments.

"The character of children should be improved by right thought and action on the part of parents during the pre-natal existence of their children.

"Parents can, and should, endow their children with a better heredity than they themselves possess.

"We believe in the right of woman to determine when she shall assume the maternal office.

"The two things that most powerfully affect humanity for good or ill—heredity and environment—should be made as good as possible.

"Ignorance is a fruitful source of vice; therefore wise instruction of the young is a good preventive, and a wise investment.

"A child born of mutual love, wisdom and goodness, rightly environed, is sure to be a blessing to the world.

"Stirpiculture—the improvement of humanity through pre-natal influences, etc.,—is a most important science."

"The Christian Life" is published quarterly by the National Purity Association, 81 Fifth avenue, Chicago.

Man's senses have been his arch-deceivers, and his preconceptions their abettors, throughout human history; . . . advance has been possible only as he has escaped through the discipline of the intellect from the illusive impressions about phenomena which the senses convey.—*Edward Clodd, "Pioneers of Evolution,"* p. 150.

In a Far-off World.

From "Dreams." Olive Schreiner.

There is a world in one of the far-off stars, and things do not happen here as they happen there.

In that world were a man and woman; they had one work, and they walked together side by side on many days, and were friends—and that is a thing that happens now and then in this world also.

But there was something in that star-world that there is not here. There was a thick wood: where the trees grew closest, and the stems were interlocked, and the summer sun never shone, there stood a shrine. In the day all was quiet, but at night, when the stars shone or the moon glinted on the tree-tops and all was quiet below, if one crept here quite alone and knelt on the steps of the stone altar, and uncovering one's breast, so wounded that the blood fell down on the altar steps, then whatever he who knelt there wished for was granted him. And all this happens, as I said, because it is a far-off world, and things often happen there as they do not happen here.

Now, the man and woman walked together; and the woman wished well to the man. One night when the moon was shining so that the leaves of all the trees glinted, and the waves of the sea were silvery, the woman walked alone to the forest. It was dark there; the moonlight fell in little flecks on the dead leaves under her feet, and the branches were knotted tight overhead. Farther in it got darker, not even a fleck of moonlight shone. Then she came to the shrine; she knelt down before it and prayed; there came no answer. Then she uncovered her breast: and with a sharp two-edged stone that lay there she wounded it. The drops dripped slowly down on to the stone, and a voice cried, "What do you seek?"

She answered, "There is a man; I hold him nearer than any thing. I would give him the best of all blessings."

The voice said, "What is it?"

The girl said, "I know not, but that which is most good for him I wish him to have."

The voice said, "Your prayer is answered; he shall have it."

Then she stood up. She covered her breast and held the garment tight upon it with her hand, and ran out of the forest, and the dead leaves flattered under her feet. Out in the moonlight the soft air was blowing, and the sand glittered on the beach. She ran along the smooth shore, then suddenly she stood still. Out across the water there was something moving. She shaded her eyes and looked. It was a boat; it was sliding swiftly over the moonlit water out to sea. One stood upright in it; the face the moonlight did not show, but the figure she knew. It was passing swiftly; it seemed as if no one propelled it; the moonlight's shimmer did not let her see clearly, and the boat was far from shore, but it seemed almost as if there was another figure sitting in the stern. Faster and faster it glided over the water away, away. She ran along the shore; she came no nearer it. The garment she had held closed fluttered open; she stretched out her arms, and the moonlight shone on her long loose hair.

Then a voice beside her whispered, "What is it?"

She cried, "With my blood I bought the best of all gifts for him. I have come to bring it him! He is going from me!"

The voice whispered softly, "Your prayer was answered. It has been given him."

She cried, "What is it?"

The voice answered, "It is that he might leave you."

The girl stood still. Far out at sea the boat was lost to sight beyond the moonlight sheen.

The voice spake softly, "Art thou contented?"

She said, "I am contented."

At her feet the waves broke in long ripples softly on the shore.

THE SOCIAL QUESTION. A discussion between Juliet H. Severance and David Jones. The opposite views are herein stated clearly and briefly. Valuable to those who want to possess the strong points of both sides of the question. Price 15 cents. "A Lecture on Religious Political and Social Freedom." Price, 10 cents. A set, one of each, for 20 cents.

Specialization in Industry.

BY EDGAR D. BRINKERHOFF.

The impression made by the chapter on division of labor in "Wealth of Nations" was so strong as to force me at the age of thirteen to Mr. Kerr's conclusion that the state should centralize all production to make specialization more minute and exact. Further study made it apparent how much more tyrannical the state would become after the union with industry and what a poor manager it is anyway. Still further research brought to light some contrasts between two ideals, the one of great aggregations of labor and capital under one control, the other of just as great assemblages of labor and capital though not owned by one or a few but controlled separately in small parcels by individual owners and workers. This latter conception allows industry the completest specialization and the greatest economy and is the one to which Mr. Kerr has not yet attained.

He does not see how twenty or thirty men can be efficiently engaged in making a pin unless they have a boss over them and use tools and machinery and a building owned by the large capitalist or the state. He has never imagined twenty men each in his own shop joining his special labor to the pin and selling it to the owner of the next shop who adds his work and passes it on to the next at a slightly increased price. He has not contemplated a manufacturer of steam power selling the same to each shop as demand arises. He has not hoped to see the manufacturing of the future done in cheap, safe, low buildings rather than in costly, unsafe sky scrapers which are a product of the artificial scarcity of land even if they do otherwise admit of some unimportant economies. He has not realized the saving of clerical labor where red tape does not play a part as it must in large concerns and in government business. What Mr. Kerr has conceived is a pocket linen factory in each man's house and he has wasted his breath in punching this man of straw.

The important point is aggregation, not control. Still it is not necessary to regard every shop or mine as presenting the extreme example of one man working for himself in a center where are congregated thousands of others working for themselves each with his little capital, though something like this would be the condition of a majority of the producers. But the nature of some supplies requires that a number of men be associated in furnishing them, as say in bridge building. Even this business may not involve a large plant under one control as possibly industry may yet become so nearly perfectly differentiated that the builders of bridges will buy ready-made all the parts going to make up the complete bridge, giving their orders to quarries, foundries and machine shops as needed. Men will associate in bridge building as equal partners, but even if one man should own and manage the business and hire others, there would be no denial of the superior possibilities of individual industry, as the wages paid must be very high when land and money are free so that any one may work for himself when not satisfied with the wages offered.

Where rent and interest do not exist, there will be no single fortune large enough to yield the amount of capital needed to reduce the power of Niagara on a grand scale to a form convenient for use in shops; but private initiative is equal to the occasion when workers are free. Out of millions of workingmen in possession of a snug little capital of many thousands of dollars each enough will be ready to combine their means into a large concern to accomplish this end. This beats the control of great capitalists or of the state, especially when we consider that they would have to sell the power at about the cost of producing it.

It is not the centralization of business but its union with the state that is ruining the small competitor. Natural centralization will make no rule of hurting anybody.

How can Mr. Kerr think that "this centralization" that is ruining small competitors "is quite independent of land systems, money systems, and tariffs and inevitably follows from free competition"? Can it be possible that he believes that the power of the coal barons and oil kings would not be greatly impaired if the principle of occupancy and use were to be observed and the state were to discontinue backing them up in withholding coal fields and oil lands from use? And does he suppose that railroads could collect their present exorbitant charges if interest were to be abolished, as it would be under a free money system? And is he confident that tariffs and other interferences with trade do not put into some pockets the profits that they take out of other pockets?

It is strange to hear Herbert Spencer's name invoked on Mr. Kerr's side of this controversy. The author of the "Synthetic Philosophy" would be surprised to hear state industry called heterogeneous and individual initiative homogeneous.

Mr. Kerr has not yet furnished a single example of the fleecing of the public by a combine unaided by government. Sir Thomas Lipton was aided by the state as every captain of industry is helped in a country where exist rent and interest: these are government products benefiting the strong as much as *special* favors would, and acting very much as would a law protecting everybody in the use of their fists. The joint-stock companies of England two or three centuries ago were aided more or less by the state as the government was not allowing business freedom at that time. The nine dollars charged by the twenty-two hotels must be about a fair price for board under the circumstances or else private houses would soon enter the field in taking table boarders. A dollar is not charged for four cans of condensed milk in other villages, why in the one referred to? When Mr. Kerr was challenged to produce a single instance of gulling the public by a free combination, it was intended that a case should be given of detrauded persons sufficiently numerous and near enough to civilization to be entitled to the dignity of being called *the public*. Also, it was intended that the example should be selected from developed industry as no one disputes that undue gains occur at times at the dawn of industry or during the early stages of developing business as in the matter of the joint-stock companies mentioned, though it is evident that excessive profits tend to disappear.

In Mr. Kerr's first reply to Mr. Harman he undertook to show that combines can prosper as well in a country of free money, free land and free trade as in a country where monopoly law exists. He will make little headway in establishing this contention until he produces some evidence that interferences with business do not assist combines in robbing the public.

Morrisville, Sept. 3, 1899.

As to the Heathen.

Bolton Hall.

We met to consider what was the trouble with the heathen. They all talked at once, so that nobody except myself could hear what anybody said.

"He wastes the skins of his bananas," said the college student.

"He drinks too much rum, when we send it to him," said the Good Templar.

"He does not acquire any land," said the political reformer.

"Nor indeed any of his neighbor's goods," said the business man.

"He spends too much on his funeral rites," said the superintendent of the poor.

"He talks too much about his other rights," said the senator.

"Send him to the country," said the city missionary.

"Send him to——!" said the practical politician.

"We must share with him the blessings of our civilization," said the stock broker.

"Send the soldiers after him," said the expansionist.

"And some Bibles, too, said the parson. "I have read that Bibles when in the soldiers' pockets, often stop bullets."

I stood up and said nothing. At this they were greatly astonished, and when all had ceased talking I read:

"Ye compass sea and land to make one proselyte and when he is made ye make him two-fold more a child of hell than yourselves."

The meeting broke up in confusion.

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Current Comments.

An object lesson of much significance is contained in the following "special to the New York 'Herald' from Washington":

"When Admiral Dewey is formally detached from sea duty immediately after the return of the Olympia next month, he will be granted an indefinite leave of absence and only assigned to duty again upon his own application. If the admiral holds to his reported determination to retire he will be placed on the retired list on December 26, when he will be 62 years old. There will be no change in the admiral's pay upon his retirement."

So long as honors such as these, and so long as such pecuniary rewards, continue to be showered upon those whose occupation is the killing of their fellow human beings, is there any good ground of hope that war will ever cease to be attractive to the ambitious, the enterprising and the "patriotic" youth of the United States? With the example given us in this Philippine war,—this wholesale butchery of a people whose only crime is that they ask to be free and independent, the young men of today with military aspirations are warranted in the belief that there will always be opportunities for putting to practice their profession, and of gaining renown and wealth in the business of soldier.

* * *

In speaking of the pension business Commissioner H. Clay Evans says he is a "believer in generous giving of pensions to the defenders of this nation, and it is my duty as an officer to administer the laws as laid down by Congress."

Very natural, indeed, that a man in receipt of a salary many times larger than the income he could possibly earn at hard productive labor, should be a believer in the policy or plan of pensioning soldiers or soldiers' widows. Without such policy on the part of the government there would be no office or officer called "Commissioner of Pensions." But how is it with the producers of all wealth—the ill-paid toilers in mines, in factories, and on the farm? Do these people want a pension department with its high-salaried officials, its discriminations in favor of army officers and their widows, its endless rolls of red tape, giving employment to legions of hungry place-hunters?

"Defenders of the nation." Admitting that there is an element of justice in awarding pensions to surviving soldiers who defended the "nation" against foreign invaders, how is it when that nation is itself the invader, as in the case of the American army now invading the Philippine Islands?

Proceeding, Commissioner Evans says:

"In the year 1878 the amount paid in round numbers was $27,800,000; new laws were enacted and in 1881 the law known as the arrearages act was put into practice so that in 1889 there were paid for pensions $88,700,000 and in 1890, June 27, the 'New law' as it is known was passed and during the next three years, '91, '92 and '93, there were over 500 000 names added to the roll and in 1893 the amount paid for pensions was almost $157,000,000. In the year 1899 the average pension under the same law is $165.70 or about 25 per cent. higher.

Think of adding five hundred thousand new names to the pension list, in three years and after a lapse of thirty years, or nearly so, from the close of the then last war! Why not put *everybody* on the pension lists, "Confederates" included? And what of the moral honesty, what of the sense of manly independence of the general public, when the chief aim in life of a very large proportion of that general public seems to be to get into the pensioned class? that is, the class supported at public cost, including, of course, all who in any way draw pay from government, state or national.

At present rate of increase, is it not reasonable to expect that in less than fifty years from this date the annual expenditure for pensions—added to salaries of government officials—will absorb the greater portion of the earnings of the real producers of wealth?

M. HARMAN.

Additions to Our Special Offer.

"IN BRIGHTER CLIMES; OR, LIFE IN SOCIOLAND."

We are authorized by the author, Albert Chavannes, to add the above to our "Special Offer" list, he generously agreeing to contribute to Lucifer all copies ordered during the next two weeks.

This is a "realistic novel." In the prefatory remarks the author tells this little story, which he takes from a comic paper:

"Two girls with the advanced ideas which are becoming so popular are conversing together. One of them asks her friend.

"'Have you seen "L——'s?" naming a play.

"'Yes, I have,' says the other.

"'Well, what do you think of it?'

"'Oh, I don't know,' is the answer; 'nothing very bad, yet it is barfly the kind of a play where a young girl would want to take her mother!'"

"The lesson of this short dialogue," says Mr. Chavannes, "is that the new generation is undergoing a reaction from the stilted prudery of this century. They are not more immoral, but there is less hypocrisy, and they are learning that the best safeguard for proper conduct is personal character and not the artificial restraints of society.

"It may be that this book is hardly the kind that a young girl of our day would want to put in the hands of her mother; but I believe there is nothing in it that can possibly harm the morals of a right-minded person, and that if objection is made to it on that score, it will come from that fast diminishing class of persons who mistake ignorance for purity."

"A WEEK ON THE CONCORD AND MERRIMAC RIVERS."

Last week we announced that we could fill no more orders for Henry D. Thoreau's book of the foregoing title. The generous friend who had contributed the copies advertised has now sent us enough cloth-bound copies to fill previously-received orders, and has added twelve copies in paper covers. Judging by the rapidity with which the others were taken, these will be gone in less than a week.

"DREAMS."

This well-known work by Olive Schreiner, is a book without which no library of liberal thought is complete. We have sold many copies of it; but if there be any of Lucifer's readers who have it not, this opportunity should not be neglected. A small number has been contributed for Lucifer's benefit. The same friend has contributed, also, a few copies (companion-pieces in binding) of

"AULD LICHT IDYLS,"

by J. M. Barrie. The secret of the charm of this author's writing is found in the fact that he pictures "real folks" such as were seen in the little sketch from his pen which we published a few weeks ago, entitled "The Tragedy of a Wife."

"THE COMING RACE."

This is one of Bulwer's best-known works. Though not altogether in line with Lucifer, it is of interest as a forerunner of such books as Bellamy's "Looking Backward."

For further description, prices, etc., of these books see the "Special Offer" on last page of this issue. And if you are interested in the matter, do not forget that the offer holds good for only two more weeks.

Send to us for descriptive circulars of "A Physician in the House," 800 pages. Price reduced to $2.50.

From My Point of View.

BY LILLIAN HARMAN.

Undoubtedly "Mrs. M. E. W." is correct in saying there are many negro women who stand on the streets and "tempt" men who are susceptible to such temptation. It is equally true that many white women are engaged in a similar occupation. And cases have been heard of, too, in which white men have "tempted" white women. But what of the mulattoes who are more than thirty-five years old?—(for surely no one will claim that all are under that age.) I have never heard that the negro woman of ante-bellum days spent much of her time standing on the streets selling herself. It was usually the "susceptible" and "virtuous" white man who sold her and often his own offspring as well.

* * *

So the white people of the south object to negroes holding federal office because they do not like to be "ruled over" by the "inferior race!" I was not previously aware of the fact that a postmaster ruled the patrons of his office. Yet postmaster elect Baker and his little child were burned to death because of this desire to "rule over" his fellow citizens! There is a "color line" in heroism, as well as in morals, it seems. If a white man, appointed to office in a negro community should allow himself to be intimidated and driven out he would be considered a coward. If he should defend his rights, even to the death, he would be hailed as a hero. Why should the act which is denounced as foolhardy in a negro be applauded as courageous in another man, merely because of difference in color? The charge which "Mrs. M. E. W.," in the last paragraph of her letter, makes against the citizens of Montgomery is very severe; but doubtless she knows whereof she speaks.

* * *

"Some women go off and have a good cry, when they should go off and hunt a big club, and use it."

There is too much energy wasted in crying and sighing by both women and men. It may be well to let off a little steam, occasionally; but the engine which is always letting off steam, doesn't accomplish much else. When the engine is doing the most work it wastes the least steam, and as a rule the man or woman who does the most effective work spends the least time in aimless fretting.

* * *

I agree with Rev. Sidney Holmes in his characterization of Mr. Caldwell's advice to an abused wife as "atrocious." Slavish submission is not my ideal of the "highest quality" attainable by woman. But even if it were, what would such submission develop in the man? When a mother permits a child to invade the rights of others—when it learns that by kicking and screaming it may attain its desires, no matter how unreasonable,—she may by her submission to the child develop her highest qualities of mind, heart and soul, but I doubt it. It is certain, however, that the qualities developed in the child are far from the highest. It grows narrowly selfish, unlovely, and is disliked and shunned by all who come in contact with it. Just so the woman who submits to the invasive desires of her husband is his worst enemy in that she cultivates the growth of narrowly selfish and unlovely traits in his character. The domestic tyrant who owns a submissive wife is one of the most disagreeable creatures that walks the earth. Every one has met him many times. And this is equally true of the tyrannical wife mated to a submissive husband. The wisely loving mother, wife, and husband will refuse to submit to invasion, and that for the highest good of the loved child, husband, or wife, as well as for their own.

"The man
Of virtuous soul, commands not, nor obeys."

* * *

Mr. Brinkerhoff thinks Mr. Kerr combats a "man of straw" when Mr. Kerr ignores the fact that by a division of labor men may be self-employing and independent. Why, then, does he assume that each woman must necessarily be her own housekeeper, nurse-maid and wage-earner at the same time? A working man is supposed to be able to support himself and wife and five children; he earning the wages and she acting as housekeeper and child-nurse. Is it inconceivable that two or more women may co-operate similarly so far as the economic relation is concerned? Suppose five women choose to live together. Three are wage-earners and they pay one of the remaining to take care of the children, and the other to take care of the house. In that way they could easily support five children and themselves. But it is probable that they would not care to live alone. It is probable that their lovers or husbands would like to live with them. They could easily take a larger house, and the money which these men would pay for board and rooms would enable the mothers to have more children, if they so desired. This plan is practicable, as I know by both observation and experience. Of course we may fancy beautiful ideals for the future, and we should strive to attain them, but I do not believe in leaving everything to the future. I know a great many women who are self supporting, but not one of my acquaintance (even of those who support a husband in addition to self and children) subsists on black bread alone and lives in but one room. Certainly there are such women; but they are not the women who hold new ideas of feminine independence. They are of the class who work for their husbands in the fields,—sometimes harnessed to the plow—who bear large families of children, and are "supported" by their husbands. In addition to their other labors, they often run the "pocket linen factory," spinning, weaving, cutting and sewing the garments for their family. But the paper is nearly ready to go to press, so for the present I must leave Mr. Brinkerhoff's "black-bread" woman in Mr. Kerr's "pocket-linen factory." We can afford to laugh at both these bogies. Their time is almost past.

Facial Expression as Evidence.

BY C. F. HUNT.

Hereafter evidence in courts will deal largely with opinions and facial expressions, if the methods of the Dreyfus trial are to be followed. It will therefore be necessary to employ a kodak man to aid the shorthand reporter. The opinions and the facial expressions must both be placed on record. Had this been done in the Dreyfus trial, the speech of an attorney for the defendant might be supposed to resemble the following:

"Here, gentlemen, we have a photograph of Patty de Lobster just as he is saying he is too sick to appear in court. Note the evasive expression. Note this picture of Gen. Tararum as he says 'I am firmly convinced that the prisoner is guilty.' Compare its wild and haggard look with this picture of Col. Boomderay as he hurls back defiance in these words: 'I am sure the prisoner is innocent.'

"Here we have Gen. Cordeaye changing his mind, also a snap shot before changing and one afterwards. These pictures alone ought to clear the accused. Here is a moving picture showing Col. Picquart springing to his feet and protesting. You will hear what the protest was if necessary. Here again is Col. Jouast saying to M. Labori, 'Your tone is improper;' also a silhouette of the tone. This shows M. Labori answering respectfully. 'Gentlemen, these pictures will, I am sure, give you an impression that you probably ought to set the prisoner free, if they do not, I shall be sorry there were not more pictures taken.'"

A Correction.

In my article on "The Centralization of Industry" in No. 776 appears a misprint, which entirely destroys the argument. Describing a combine of hotel-keepers to raise the price of board from $7 to $9 a week, I said, "Four of the hotels started subsequently, but all adopted the $9 tariff." This was accidentally printed "the $7 tariff."

R. B. KERR.

Remember we are always glad to receive names and addresses for sample copies. Stamps for same are welcome, too; but send along the names, anyway.

Feeling is Old; Thought is Young.

Edward Clodd, "The Pioneers of Evolution."

The fact abides that the great mass of supernatural beliefs which have persisted from the lower culture till now, and which are still held by an overwhelming majority of civilized mankind are referable to causes concomitant with man's mental development- causes operative throughout history. The low intellectual environment of his barbaric past was constant for thousands of years, and his adaptation thereto was complete. The intrusion of the scientific method in its application to man disturbed that equilibrium. But this, as yet, only superficially. Like the foraminifera that persist in the ocean depths, the great majority of mankind have remained, but slightly, if at all, modified; thus illustrating the truth of the doctrine of evolution in their psychical history. (For that doctrine does not imply all-round continuous advance. "Let us never forget," Mr. Spencer says in Social Statics, "that the law is—adaptation to circumstances, be they what they may.") Therefore the superstitions that still dominate the life of man, even in so-called civilized centers, are no stumbling blocks to us. They are supports along the path of inquiry, because we account for their persistence. Thought and feeling have a common base, because man is a unit, a duality. But the exercise of the one has been active from the beginnings of his history—indeed we know not at what point backward we can classify it as human or quasi-human while the other, speaking comparatively, has but recently been called into play. So far as its influence on the modern world goes may we not say that it began, at least in the domain of scientific naturalism, with the Ionian philosophers? Emotionally, we are hundreds of years old; rationally, we are embryos. In other words, man wondered countless ages before he reasoned because feeling travels along the line of least resistance, while thought, or the challenge by inquiry—therefore the assumption that there may be two sides to a question—must pursue a path obstructed by the dominance of custom, the force of imitation, and the strength of prejudice and fear. It is here that anthropology, notably that psychical branch of it comprehended under folk-lore, takes up the cue from the momentous doctrine of heredity; explains the persistence of the primitive; and the causes of man's tardy escape from the illusions of the senses, and the general conservatism of human nature. "Born into life! in vain, Opinions, those or these, unaltered to retain the obstinate mind decrees," as in the striking illustration cited in Heines's Travel-Pictures. "A few years ago Bullock dug up an ancient stone idol in Mexico, and the next day he found that it had been crowned during the night with flowers. And yet the Spaniard had exterminated the old Mexican religion with fire and sword and for three centuries had been engaged in plowing and harrowing their minds and implanting the seed of Christianity." The causes of error and delusion, and of the spiritual nightmares of olden time, being made clear, there is begotten a generous sympathy with that which empirical notions of human nature attributed to wilfulness or to man's fall from a high estate. Superstitions which are the outcome of ignorance can awaken only pity.

From Their Point of View.

Henry B. Platt is dead. He leaves $10,000,000. His will provides that the estate must not be divided until his grandson, now four years old, shall be of age. By the time the estate is divided it should amount to $100,000,000. Somebody will have to earn that extra ninety millions between now and the baby's coming of age.

Money, or rather the property which it represents, is made by human effort. Somebody, or rather a vast collection of "somebodies," have got to make $90,000,000 worth of human effort that a four-year-old baby may, after seventeen years of idleness, get more money than any man should have.

Does it seem to you that a system of this kind needs a change, or is it anarchy to suggest any change? In the latter case the men who founded this country in which you take such pride were anarchists, for they legislated especially against the piling up of great fortunes for future generations.

With this idea in mind, they forbade the entailing of estates, although their wildest dreams never included a $100,000,000 fortune as a possible result of entail.—*New York "Journal."*

* * *

Magistrate Crane has put forth the judical dictum that "the idea of a respectable woman being out in the streets"—by which he meant in a cab on a journey home from a party—"at 2 o'clock in the morning is absurd. It's monstrous to believe the story."

Now, as a matter of fact many respectable women are out in cabs or street cars or elevated trains at that hour every morning in the year. Some of them have been attending social functions. A great number of them are honest working women whose employment compels them to be out at such hours. The women who write for newspapers must often turn in copy very late at night. The women who do stenography and typewriting are often busy until the small hours. And as these honest, earnest women cannot afford chaperonage, they must go home alone late at night.

To assume that they are not "respectable" because of their hours is a monstrous injustice. A magistrate should devote himself rather to such an enforcement of the law as would render them perfectly safe in their lonely late travels. For in a civilized city it should be perfectly safe for anybody—man, woman or child—to traverse any street at any hour of the twenty-four. It is the duty of a magistrate to protect women, not to insult them.—*New York "World."*

* * *

The Pilgrim Fathers looked on worry as a divine heritage to be carefully cherished.

When they didn't have anything to worry them they went out and found it.

When crops were good and Indians minded their own business they went on the still hunt for something to worry about.

There is something fascinating about worry. It is the only thing you can lose in the dark and find without trouble. And it is the one thing which sticketh closer than a brother.

Several antidotes for worry have been tried. Don't worry clubs have been formed all over the country. The latest cure for worry is laughter.

Men, it is claimed, are willing to catch pleasure as it flies. But women must have everything "just so" before they can enjoy themselves, and then they are usually too tired.

"Worry is a disease," said a woman lecturer to women the other day in Chicago, "but fortunately not incurable. Women say that one can't be laughing when worried. You might be as hurried but you would not be as worried if you laughed.

"I happened to speak once of my husband to a little girl and she said:

"'Why, I didn't think you were married."

"'Why?' I asked.

"'Cause you laugh so much.'

"Wasn't that a commentary on matrimony?"—*New York "World."*

VARIOUS VOICES.

Mrs. H. G. D., Durant Ia.,—Enclosed find one dollar for which please send me "Karezza." If it teaches controlled maternity it is just the book for which I have been looking.

Electa Dodd, Arlington, Neb.—Have just received the last number of my subscription, and I am glad to be able to renew for another year. I would sadly miss Lucifer's bright face, and the light it brings each week. Long may it live to diffuse the much needed light that it always brings. Glad the editor is improving, even slowly.

Emma Neiswender, Grove City, Ohio:—I have received much benefit and light through Lucifer which will aid me in securing

a greater liberty the rest of my life. Every woman who can gain her financial independence should do so. I believe the larger parts of estates should be given to our daughters and freedom will come sooner than by the ballot. In Ohio if the wife outlives her husband she gets the income from one third the estate for life; if she dies first, nothing. It is time she began to accumulate in her own name. Enclosed find seventy-five cents for Lucifer, twenty-five cents for "Woman in the Past, Present and Future," by Aug. Bebel, and fifteen cents for "Light-Bearer Library."

E. Williams, Room 17 Hale Bldg, Stockton, Cal.—A copy of your publication, Lucifer, dated April 14 '97 is in my possession. Not knowing whether it is still published or not I venture to communicate with you. I shall be pleased to become a subscriber if it is still published. I presume you accept stamps for any publication under a dollar. Kindly forward to the above address "The Red Heart in a White World" for which I enclose stamps. I should like to know if there are any people in this vicinity, in sympathy with your objects, any circles organized, and what are the conditions for enrollment. Being a stranger in this part of the state and not associated with any fraternal or religious body, I find it difficult to become acquainted with a class of people liberal in thought and kind in deeds. Any information in this regard will be thankfully received.

[Yes, we take stamps in payment of small bills. It is contrary to our custom to give names of subscribers, but we hope friends in Stockton and vicinity will communicate with the writer of the foregoing letter. L. H.]

Mrs. M. E. W., Montgomery, Ala.:—Fifteen years a resident among people of whom more than half are negroes, I have had an opportunity of personal knowledge. I know that they get all they inherit, are treated kindly by the white people, are encouraged in honesty and truthfulness which is rare among them. The white people are glad that slavery is abolished, they would not have the responsibility on their hands again. A negro rapeist is not executed till they have ample proof,—a confession; and the criminal is taken to the bedside of the injured woman, (this occured in Montgomery only about four years ago.) Lige Strickland's; execution was an act of an excited mob, was a wrong, and denounced by the rational class of people. An assault on a negro woman by a white man is unheard of in our vicinity. The woman stands on the streets and lures the honest, virtuous white man in her web if he has not stamina enough to resist temptation. They are proud of the white blood. It is the mulatto that aspires above the animal. I repeat what I have previously said—if Northern sympathizers of the negro element will come South and live among them, they will change their views in regard to barbarism. Negroes are fed and many of them are clothed by the white people. I do not refer to such men as Booker Washington,—I wish that they were all like him. He like many of our best colored element, has white man's blood running through his veins, which elevates him many degrees above the animal negro. We have a number of talented business colored men in our city who command respect and receive it from our best citizens, but we have no colored element that can command positions as office holders, and have power to rule over the white people.

Postmaster-elect Baker was informed that he could not be post master in that town, and he should have been wise enough to have resigned his office. Booker Washington could not hold an office in this city. He is too intelligent to attempt to hold such a position as Postmaster elect Baker did. Capital punishment I abhor—let the criminal live out a natural life in prison, work for the benefit of the state, be fed well, treated kindly that he may learn to love this world and pass out with love in his soul instead of hate.

Mr. Morton has a perfect right to come here and put himself on equality with the negro element, can live neighbor to them, hire a negro woman cook, ride in a carriage with them so long as the appearance of a servant is maintained, but if he should attempt to escort a negro woman through the streets of Montgomery he would end his career in the lockup.

Edgar D. Brinkerhoff, Morrisville, Pa.:—The average woman without talent and not exceptionally strong physically or mentally can support herself and children by her own labor if she will live in one small room, eat black bread and wear second-hand clothes. Black bread is very sustaining, little else being absolutely necessary in the line of eating. She need not work very hard nor every day in the week, and she can lay something by for a rainy day.

But when we question whether women can earn their own living and the support of their children, we do not mean the scale of living outlined above; we mean to inquire whether they can earn such a living as working people are used to in this country. When we consider how long it takes sometimes to find employment and how much sickness costs, we must admit that the present condition of the labor market does not enable women in general to obtain fair support for themselves and children without help from some quarter.

Let us look into the future. Free individual industry, when fully developed will enable women as well as men to earn ten dollars a day. That is, a day's labor will buy what can now be bought for ten dollars. At first blush it will seem as if the new woman would on the average be able to earn ample support for herself and children; but when that day arrives the standard of living will have been so raised that ten dollars will seem like a mere pittance and the woman trying to live upon it will feel as a woman now feels who occupies one room, eats black bread and wears cast off clothing. For it must be remembered that there is this difference between the power of a woman to earn wages and the wage-earning power of a man: the man earns ten dollars right along for perhaps forty years; the woman earns ten dollars a day while she works and *nothing* during pregnancy, lactation, the sickness of children, and at other times. If women do not work when home duties properly require their attention, it is doubtful if they can on this supposition be credited with more than five dollars a day for forty years. Consequently, when women earn ten dollars a day they can keep their home up to only the five-dollars-a-day standard.

So there is fallacy in the assumption that when women become self sustaining the support question will be settled. Far from it. Developed industry may place the childless woman on a par with men so far as maintenance is concerned, but her child-bearing sister is at just as great relative disadvantage when wages are high as when they are low.

The support question will never be settled until some way is found to get men to divide their earnings with the women and children without bringing to bear upon them any pressure whatever, neither law, nor fine, nor taxation, nor even the influence of public opinion. They must freely *desire* to devote a part of their earnings to the support of these comparatively helpless ones. The proper subject of inquiry is, Where is to be found the well spring of this desire to bear a manly share of life's burdens?

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The People's Advent.

'Tis coming up the steep of time,
A nd this old world is growing brighter!
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground
When it awakes the world in wonder;
But we have felt it gathering 'round—
And heard its voice of lying thunder!
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
Foretold by seers and sung in story,
For which, when thinking was a crime,
Souls leapt to heaven from scaffolds gory!
They pass'd, nor see the work they wrought,
Now the crown'd hopes of centuries blossom!
But the live lightning of their thought—
And daring deeds, doth pulse earth's bosom,
'Tis coming! yes, 'tis coming!

Creeds, empires, systems, rot with age,
But the great people's ever youthful!
And it shall write the future page
To our humanity more truthful;
The smallest heart hath tender chords
To waken at the name of "Brother!"
And the time comes when scorpion words
We shall not speak to sting each other.
'Tis coming! yes, 'tis coming!

—*Gerald Massey.*

Margaret of Navarre.

BY C. L. JAMES.

In these days when Comstockism runs rampart, it is an interesting observation that one can search the shelves of no considerable book store without finding a large duodecimo denominated on its back "The Heptameron, of Maigaret." Margaret, queen of Navarre, sister of the famous French king, Francis I., was born about two years before him, 11th April, 1492, the year of the discovery of America. Her eyes opened on a new era. The birth of a new world, a new faith, a new learning, a new society, were all so nearly contemporaneous that these appear the playfellows of her infancy, in whose longer lives her's ought only to recall their own. By the profane cant of the Renaissance, her mother, Louise of Savoy, her brother, and herself, were called the Trinity; an idea which she embodied in a pretty epigram, making herself the least. Historians have dealt more kindly with her. They call Louise able, indeed, but covetous, dissolute and violent; Francis, a representative of decaying chivalry, with all its virtues and vices; Margaret, a mother to the modern Israel, on whose glorious record there is only one stain—that she wrote a licentious book, in the fashion which during her time was growing old. Some have even attempted to clear her of this charge—with the very satisfactory result that it is doubtful whether she printed the Heptameron, or only left it, stories, connecting narrative, and all, to her executors.

But in truth these three famous relatives were very like each other. Francis was the spoiled child, for whose faults we must make excuses. Louise, even before the Reformation came to give her piety a form and a purpose, was scarcely less religious than Margaret, as her diary proves. The Heptameron immortalizes the fact that Margaret was not without the waywardness of her mother. No censor can question that they always loved. Those who know Louise only from history, will be surprised to find her represented in the Heptameron, under the anagramatic name of Cisile, as a grave and experienced matron, who plays chorus to the narrators of stories in the loose manner of the day, never failing to extract philosophy and morality from the laxest tale they tell. Margaret had a governess, Madame de Chatillon, whose virtues are highly praised. Her precocious talents were cultivated by teachers in Latin, Greek, philosophy and theology. At fifteen, which means before the Reformation, she was noted for devotion; and her hymns, which still contribute to her literary fame, had begun being talked about. She was also a brilliant society woman, with "an agreeable voice, of touching tone," says a contemporary. From first to last she was a generous patron of letters, and an indefatigable student. Her affectionate disposition is celebrated by all the writers of the age, who, of course may flatter; but who are entitled to some credit, because their eulogies are not vague, but invariably give particulars.

The misfortunes of Francis were due to his mother's passions. She was in love with the famous Constable Bourbon, who afterwards took Rome for the emperor Charles V. He bluntly said he would not marry "a woman without modesty." The slighted beauty set on foot a persecution which drove the greatest soldier of France into rebellion, and when that failed, into joining the foreign enemy. This caused the invasion of France; the death of the great Bayard, who fell in battle against Bourbon; the terrible sack of Rome; and the capture of Francis himself at Pavia, 24th February, 1525. But through all these calamities, Louise, whom Margaret now aided with her counsel, displayed ability enough to redeem the ruin her violence had wrought. She was, as usual, regent during her son's absence. To her, after the battle of Pavia, he wrote the celebrated sentiment "All is lost except life and honor." By the joint advice of Louise and Margaret, the captive monarch had himself transferred to Spain, where he could negotiate personally with the emperor Charles, his conqueror. Louise bought off England (under Henry VIII. and Wolsey) from alliance with Charles; and Margaret, who had lost her first husband, the duke of Alencon soon after Pavia, obtained permission to visit her brother, though not till after he had become dangerously ill, which did not suit Charles' purposes (August and September 1525). Louise undoubtedly entertained a hope that her daughter would capture the emperor; but this card failed to take. Margaret, however, penetrated and frustrated Charles' plan, which was indefinite delay. She made herself so great a favorite with the people and the nobles that, in alarm, he forbade the latter to meet her. But, as she said, she was not tabooed to the ladies, in whose good graces she secured a strong position. She made the match which soon followed between her brother and Charles' sister, queen dowager of Portugal, whom he had intended for Bourbon; thus breaking a powerful

bond between her enemies. She instructed Francis to keep on playing sick: and, when this failed to subdue Charles' resolution of exacting harsh terms, "the Trinity" arranged among them a plan which proved successful. During November, Francis abdicated in favor of his infant son; Margaret returned home in time to avoid being detained; though Charles, already suspicious, had changed his attitude, and tried prevailing on her to stay: the emperor, finding that though Francis remained in Spain, the king of France had slipped through his fingers, was fain to let his prisoner go, under pledges which there was no security for his keeping, and with a grudge which he was certain to wreak, (January 1526).

From that day the fortune of their life-long feud was, on the whole, favorable to Francis rather than Charles. During this period the Reformation was making steady progress. It began in France with Lefevre, Farel and Briconnet, about 1515; and was always zealously promoted by Margaret. During Francis' imprisonment Louise yielded to the counsels of her minister Duprat, so far that there were martrydoms, the first of their kind in France. But during this very time, Margaret, by her influence with her brother, repeatedly averted the fate which at last came on the reformer Berquin: and if there is any truth in her representations Louise also became a friend to the new doctrine. Margaret was married again, in 1527, to Henry d'Albret, king of Navarre. In January following, she bore him Jeanne, queen in her own right, and mother of Henri IV. During the rest of her life, her little kingdom was a center of Protestantism; and from thenceforth till her grandson had become the greatest among French sovereigns, Navarre was regarded as a radically heretical state. Among those who enjoyed Margaret's protection was the poet Marot, who translated the psalms into French. This was in the forties, when Francis was persecuting the Protestants of Dauphiny. Marot's secular works are regarded as the beginning of classical French poetry. That of an earlier period is dialectic and far inferior in the character of the themes. Calvin also had found an asylum in Navarre till the violence of his sentiments and his growing influence began to embroil Margaret with her brother (1534). Her own courage went so far that the priests openly threatened her with prosecution on the capital charge of heresy; and, after she became queen, were always eager to find an opportunity of involving her in war. She died December 21, 1549, aged fifty-seven, more than two years after Francis, whom she thus outlived altogether about four. Her last stage was clouded by regret for all whom she loved most. Her mother had died in 1531. Her husband, a boisterous, though good-natured knight of the old school, was no companion for so intellectual a woman. Her last verses breathe only melancholy and weariness of the world. Yet her appreciation of life and its pleasures made her unwilling to leave it. In the course of nature, she complained, she should live some years yet. In reply to an encouraging remark about eternal life, she said "We have to sleep in the ground a good long while first." Besides the "Heptameron," she published a volume of poetry about a year before her death. Another, which she took pains to collect, has never been printed; but exists in MSS. at Paris. Her letters were collected and published in 1841. As a poet, she is far above many who have managed to pass: her verses are by no means lacking in fancy, grace, originality or sentiment; and the versification is always that of an accomplished scholar: but it must be confessed that her effusions are in the main artificial, frigid and very unnecessarily long-winded. The surest proof that she wrote the "Heptameron" and intended it for publication, is the character of organic unity which it bears. Its very title proclaims it an imitation of Boccacio's "Decameron;" and similarly, the sixty-eight stories contained in it have probably little original but the style. Some, however, are thought to relate adventures of her own; for it would be quite superfluous to say she had seen a great deal of exceedingly gay life. Marot was said to be her paramour, though this is probably a slander: she had unquestionably flirted with the emperor Charles, the Constable Bourbon and Admiral Bonnivet. Some of the tales are fully as rank as any of her models, with a difference not much in her favor—the difference between Italian indecency and French. But while the main narrative in the "Decameron" is nothing more than a thread on which to hang the stories, Margaret collected the tales out of which she made the "Heptameron" for the sake of her main narrative and the lessons introduced into it.

Free in thought and expression as the whole book is, no one who allows for the author's situation can help seeing that it was written "with a moral purpose." But it was more than that. It is not only moral but religious; not only religious but theological, and not only theological but polemical. It is a Protestant satire, in which the Calvinistic doctrines and view of life are advocated; the Catholic hierarchy and sacramental system, and the religious orders, attacked with intemperate zeal. From that standpoint of motive, it belongs to the same class of books as Erasmus' "Praise of Folly," More's "Utopia," the works of Hutten and of Rabelais. But there is this important difference that the view is narrower and clearer than in these other prophecies of the great moral and intellectual revolution. Their authors, except Hutten, were Catholics, who only saw an evil not obscure to any intelligent Catholic. Margaret was a Protestant, who thought she also saw the remedy. There are evident reasons for her choosing a form of expression which, even in that coarse age, could do her reputation no good. She was qualified to wear it well; and it was adapted to a public in which she had an interest. Court scandal, written by the Queen of Navarre, was sure to be interesting. A treatise on justification through faith, by the queen of Navarre, would probably have been a poor performance. A large class of people, with souls to save and influence to use, would certainly read court scandal, whoever wrote it. They probably would not read another Calvinistic tract, whoever wrote it.

So the brave woman rendered this last service to the cause of her life's devotion, with result that the author of the "Heptameron" is still the friend of many who know nothing about the Huguenot queen. In person she was tall and slender, with long oval face and delicate features. The picture which shows her and Louise of Savoy together, makes them very much alike, but, in spite of age and widow's weeds, the mother looks decidedly lighter than the daughter.

Criticisms and Comments.

BY C. P. HUNT.

If the Fall Festival Association will pay the stone cutters' union $5,000 the latter will allow President McKinley to work as a scab stone mason long enough to put a little mortar on a corner stone. If a stone trust would say: You must use Trust stone, but you may use just one non-Trust stone if you will pay me $5,000, such action would be condemned as absurd. Verily union labor is It.

* * *

A lot of tomnoddies are at present pottering about trusts. Their remedies make an old reformer smile. They call to mind Bill Nye's remarks on seeing the picture in a certain almanac of the nude gentleman whose peritoneum is nicely pinned back exposing his viscera. This picture distressed Mr. Nye very much, and he thought the man should wear a vest. Now, a vest is a very inadequate remedy. The patient should assume a reclining position, be sewed up, and after mending for a month or so, a vest would be an unobjectionable palliative. Mr. Nye meant well enough, and so do the reform grannies.

* * *

Every daily paper has given an account of the death of Mrs. O'Leary's cow's sister. Thus it is ever, fame comes after death. This cow has been wondering why a fickle world has not recognized her as relative of the most celebrated of all cows. It will only aggravate her spirit now to note the tardy acknowledgement. She even claimed equal ability, perhaps, with any cow to kick over a lamp and burn a city, but lacked the opportunity. Perhaps it is better that she is like "some village Hampden" guiltless of her country's conflagrations. The moral is, If you cannot be famous, be a famous individual's sister.

* * *

The workingman is not joining the war against Trusts The well-tried remedies, Toil, Thrift and Temperance will not fail to overcome this evil as they have all others.

What is Sin?

"Francesca" in "Brann's Iconoclast."

Compare the lives of George Eliot and Jane Eyre. The latter, according to the definition of sin generally accepted, was a noble woman. When she discovered that Rochester had a mad wife she promptly and piously left him. The wife was a raving lunatic, had been for years, and he had carried that Horror strapped to his back, as they strapped the ghastly dead to the living for punishment of old. He had felt the acrid shame and loathing and despair eat into his soul as an acid, drop by drop. He had fled from Memory as from a nightmare, seeking peace in strange lands and among strange peoples. And go where he would, that vacant face laughed, Sycorax-like, at his shoulder, and "despair in vain sat brooding o'er the putrid eggs of hope". He had suffered all this for years, when Jane Eyre came into his life. As depicted by Bronte, I cannot see what there was about such a woman to win the love of such a man. But she did. His starved life thrilled, as over the frozen fields starts the first pink flush of spring, and in the chill silence he heard a robin sing. All the love of his powerful nature he poured at her feet. All the hope of his being, lashed and repressed through years of torture, rose trembling at his own daring, when this woman's eyes looked into his. Revolting fiercely at the hideous injustice of his life, he becomes a law unto himself and takes the woman he loves to the altar. The denouement comes. The cup shatters at his thirsting lips and as the awful Night of his life again falls, he stretches out his hands blindly to this woman who alone can drive back the black Hell that has been his fate. Does she do this? No—she is a virtuous woman. She gathers the robes of her Chastity closely around her and slips past the pitifully groping hands and out to the safe environment of her own immaculate society. She leaves him to the tender ministrations of hirelings and the cheerful society of a lunatic. She takes her sorrows to the Lord in prayer and renders up thanksgiving for the salvation of her soul. She thinks now and then of the man she has deserted, but chiefly to shudder at her own narrow escape. This is the character of Jane Eyre. She was a good woman and did not sin. George Eliot was not a good woman and she did sin. So say the prophets.

Jane Eyre had a soul the size of a pea. Eliot had a soul that soared as an eagle beyond the Alps. Jane Eyre was small, cowardly, narrow-minded, selfish—a Pharisee. The mote of her own quaking personality filled the scope of her vision. Her entire thought clung like a bat to her share in the lottery of the Hereafter. Rochester might despair and die and rot, but she would entertain no possibility of risk about the Harp and Crown. Her God might be a God of Love or he might be a devil incarnate, enjoying Rochester's prolonged crucifixion. She did not know and she did not propose to take chances. Jane Eyre was a good woman and she bowed down reverently to the seventh commandment. Jane Eyre and Parkhurst defined its breaking as Sin. George Eliot offered no definition. Her personality and her life towered, as Colossi, above the thorn-path of steeples that tore her skirts to tatters. Her thought to her was an empire that acknowledged no boundaries. The cant and cowardice of Bronte's heroine were as great an insolence to such a character as Eliot's as is the harness upon the forest king that crouches, drugged and dazed, at the patent leather shoe of the ringmaster. She suffered, as did Parnell—as did Mrs. O'Shea. Such lives feel the venomed sting of insects. But the stings cannot extract one cowardly prayer and the life's purpose floats, as a lotus lily above the strangling reeds and black waters that cannot drag it down.

Grant Allen and Ouida have both said that any woman would have been honored if Shelley had made her his mistress. Grant Allen and Onida, like George Eliot, are not particularly noted for their orthodoxy. They form a trinity of thinkers and they flatly refuse the decision of the New York divines as regards sin. Jane Eyre's commonplace personality will float serenely along to a celestial haven. She could not experience, because she could not understand, the privilege of ministering to a mind great as Parnell's. She could not understand the sweetness of being loved as such men love—of being to him the haven of peace to which he could turn when wearied of the world's plaudits and execrations alike. She could not sink her own Ego, finding her heaven in serving him. Rochester loved an automatic Mosaic tablet. Parnell loved a tender woman. Jane Eyre fed on celestial snowballs, leaving the man who loved her to die in the desert. Kitty O'Shea gathered the love with which the gods had honored her into her inmost soul, and gave thanks. When the world's huzzas rose in waves around him, she knew that his eyes sought hers. When the world's censure stung like whips, in her arms alone he could forget. Aching brain and quivering nerve found balm beneath the softness of her lips. And though the world gave its acknowledgement to the brilliance of his intellect, she knew that the approval of her caress was to him far more. Her crucifixion, if deserved, came. As Carlyle said of Burns, Parnell's "sun shone as through a tropical tornado; and the pale shadow of Death eclipsed it at noon." The woman he loved had dared much and had borne much, and his love had been at once her Crown and her Calvary. Holding her to his breast, he battled the mediocrities that snarled like curs at his feet, and, the battle ended, he sank "to silence and pathetic dust." She was left alone, but her life was not lived in vain.

If the lives of Mrs. O'Shea, of Francesca, of Heloise, of George Eliot, come under the category of those who break the seventh commandment—if the love of such women be sin and that of Jane Eyre be virtue—then is "the offense holy which they have committed." Above the former, through the white fire of suffering, gleams the glory of Affinity and around them breathes the perfume of the jasmine. The latter wears the white flower of a scentless, because soulless, life, and to reach it her feet were stained with the piteous blood of a strong man's heart.

To break the seventh commandment is sin, says the Rev. Collyer, for which there is no condoning. Yet she was a greater and a grander and a truer and a more womanly woman, who was the mistress of Parnell, than the woman who became Rochester's wife.

"The Jewish people have developed a tendency toward broad thought," says Rabbi Mendes. "Life should not be regarded as self-torture." And because not only the Jewish but all people are developing a tendency toward broad thought, has the discussion startled the church: "What is sin?" The hobgoblins of old-time Puritanism are becoming more and more mythical. Social law has of necessity kept in step with advancing and broadening ideas, and the church, because it has clung to the dusty bones of prehistoric custom, is confronting the necessity of a retranslation of that Mount Sinai revelation, for

> —"in the veriest span of Time,
> Each Vice has worn a Virtue's crown; all
> Good was banned as sin or Crime."

The Kasidah is analytical. And it is the Koran of today. The commandments are neither honored nor obeyed. The unutterable brutality of the second alone, the cursing of the guiltless, is no less an insult to Deity than it is to our intelligence. The Sabbath is being less and less observed. And man not only covets, but obtains, through Court and Church, his neighbor's wife.

The divines still face the question: "What is sin?"

The seventh annual convention of the National Spiritual Association will be held in America Auditorium hall, 77-79 31 St., Chicago, Oct. 17, 18, 19, and 20 Among the well known speakers expected are Moses Hull, Prof. Lockwood, Cora L. V. Richmond, and Addie L. Ballou. A rate of one and one third fare has been made with the railroads for those attending the convention. Our friends who may attend this convention are cordially invited to call on us.

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Kansas.

After an absence of three and one half years I find myself once more a visitor within the Commonwealth formerly known as "Bleeding Kansas." This cognomen or sobriquet was given to the political division of the earth now familiarly called the "Sunflower State" because, for some years, it was the battle ground between "Freedom" and "Slavery," that is, between those who wished to make Kansas a "free state," and those who desired to extend over its hills and plains the banner of Afro-American slavery.

For several years after the passage, by the American "Congress," of the so-called "Kansas-Nebraska bill"—whereby the lands known by those names were opened to white people for settlement—there was almost continuous war between the aforesaid forces, and dark and bloody deeds were of almost daily occurrence.

Among the names made famous in this „border Conflict" are those of Charles Robinson, first governor of the state of Kansas, "John Brown of Osawatomie," James H. Lane, Samuel N. Wood, G. W. Brown—editor of the "Herald of Freedom," and many others whose words and deeds will not soon be forgotten by those who inhabit this the central state of the "American Union."

These lines are written in the city made memorable by the "Quantrell Raid," and by many other noted events, whereby it has earned the sobriquet "the Historic City"—Lawrence, so named in honor of Amos A. Lawrence, one of the men most prominent in the movement that made Kansas a "free state." The site of this city was selected in 1854, and from that date for "ten bloody years," to quote the language of a late historian, "Lawrence was the storm center of the opposing forces of Freedom and Slavery."

A recent compilation of facts relating to the history of Lawrence published by E. F. Caldwell, of this city, gives a brief but graphic description of the vengeance wreaked by the pro-slavery forces, in their last assault upon the "storm center" from which I quote two paragraphs:

"On the 21st of August, 1863 William C. Quantrell, in command of about 400 mounted men, armed with carbines and revolvers, the most desperate and accomplished riders and marksmen on earth, dashed into Lawrence and commenced at once a slaughter of every man in sight, and an indiscriminate pillage of the houses. The arms of the citizens had been ordered stored in a building on Massachusetts street, and the charge of the rebels was too sudden to obtain them. Organized resistance therefore was out of the question. A few individuals undertook defense, only to fall unavenged. Death prevailed everywhere. The reports of unerring revolvers were incessant. To the horrors of assassination was speedily added the terrors of conflagration. The street was in flames on each side throughout its entire extent. The dead and living, confined in the burning buildings were consumed in the flames, and in many instances a handful of ashes was the only legacy a noble man yielded his almost demented widow. Mayor Collomore sought safety in a well, in which he was overpowered by the gas and smoke, and received death unwounded, two other men being suffocated with him. Seventeen recruits for the fourteenth Kansas, mere boys and unarmed, were all shot and killed where they lay on the sidewalk, their bed during the heat of the preceding night.

"Thus for hours [beginning at sunrise] the work of murder, plunder and arson went on unopposed. At almost nine o'clock the raiders almost instantaneously disappeared, going out of town directly south, and marking their way by the burning houses along the line of their retreat. They suffered comparatively no loss, but one of their number being killed within the city and but few on the return. They left the town in ruins, and one hundred and forty three dead in the streets, and thirty desperately wounded. The main street was all burned but two stores. Seventy-five business houses were destroyed and nearly one hundred residences. Eighty widows and one hundred and fifty orphans were among the woeful legacies left by the raiders to perpetuate the memories of the day of doom."

To look up and down this same Massachusetts street—now as then the principal thoroughfare of Lawrence, with its hundreds of prosperous business houses, its many and stately public buildings, and to note the thousands of beautiful, commodious and in many cases luxurious residences on the side streets, the beholder can with difficulty imagine it possible that these are the identical streets that witnessed the terrible slaughter and the burnings of that "day of doom," only thirty-six years ago. It would seem quite incredible that civilized human beings could thus shoot down and stab to death the unarmed and unresisting inhabitants of a peaceful city, did we not know that the sons of the men and the women who risked, and in many cases lost, their lives in defense of human freedom in Kansas, are today engaged in butchering the defenders of human freedom in the far-away Philippine Islands.

One of the impressive landmarks by which the traveler remembers Lawrence, is the "Windmill on the hill," in the western part of the city. This mill was built by A. Palm, a native of Sweden, and one of the best known citizens of the "Historic City." On the morning of the raid Mr. Palm was asleep in a large stone house on Kentucky street. Some of his employes were already at their work putting together the large timbers of the new mill. When fired upon they ran, with their axes on their shoulders, to the house in which their employer was sleeping, closely pursued by the merciless raiders. Fearing to enter a house defended by men armed with axes the assailants compelled some of their prisoners to carry lumber and place it near the walls. Then setting fire to the lumber they killed the prisoners who brought the combustibles and left Mr. Palm and his men to fight the fire as best they could, while they passed on to houses whose occupants had no axes to defend themselves with. To this fortunate circumstance,—the fact that his men were in possession of the formidable-looking "broadaxes" used in getting out timbers for the mill Mr. Palm attributes his escape on that fateful day, and his ability to extend the hospitality of his beautiful home on the hillside, to the wandering editor of Lucifer.

Lawrence, Kan. Sept. 17, '99. M. HARMAN.

Liberty and the Trusts.

The most important speech from a libertarian point of view of the "Conference on Trusts and Combinations" held in Chicago last week was that of Benjamin R. Tucker. In matter it was masterly as all who are familiar with Mr. Tucker's writings would expect; but even his friends were astonished by his eloquent and convincing delivery. The large audience, comparatively few of whom were of his school of thought, were loud in enthusiastic applause, though he did not hesitate to call his ideas anarchism. The "Times-Herald" next morning said:

"The splendidly delivered arguments of Benjamin R. Tucker, the theoretical anarchist, furnished the sensation of the afternoon. His analysis showed the four kinds of special privileges which permitted the development of trusts on such an immense scale. Little changes in society, he argued, could never abolish these privileges. The anarchistic principle must be applied—the principle of the equality of liberty to all—and by this means competition would be made fair and free, or otherwise the trusts would continue to develop their monstrous system of inequality.

Mr. Tucker concluded his address with these words: "Anarchy wants to call off the quacks and give liberty, nature's great cure-all, a chance to do its perfect work. Free access to the world of matter, abolishing land monopoly; free access to the world of mind, abolishing idea monopoly; free access to the untaxed and unprivileged market, abolishing tariff monopoly and money monopoly—secure these, and all the rest shall be added unto you. For liberty is the remedy of every social evil, and to anarchy must the world look at last for any enduring guarantee of social order."

* * *

Bourke Cockran, the Tammany orator from New York, made an eloquent "stump speech" for trusts. He said:

"A combination may be good or bad, according to its effect. For instance, a combination for prayer is a church. All good men would subscribe to the success of it. A combination for burglary is a conspiracy. All good men would call out the police to prevent it."

As he is a devout Roman Catholic he cannot conceive of any "good men" failing to "subscribe" to a combination for prayer. As a governmentalist, he does not think it worth while to mention the fact that it is only the small burglary which attracts the attention of the police. A great nation may rob a small one; but that in his opinion is not burglary—it is "patriotism."

The entire tone of Mr. Cockran's speech was that of a rich man to rich men, as for instance, when he said:

"If I can go to a department store, or to any other kind of a trust and get a suit of clothes for $40, why, I would rather go there, and would go there, rather than to a small tailor and pay him $50."

Probably the vast majority of his audience had never possessed a $40 suit of clothing which, in his estimation, is so cheap. But the workingman who earned only one, two, or three dollars a day was not, in his estimation, worthy of consideration.

* * *

Of ideas W. J. Bryan said: "We get ideas from every source. An idea is the most important thing that a man can get into his head. An idea will control a man's life. An idea will revolutionize a community, a state, a nation, a world, and we never know when we are going to get an idea. Sometimes we get them when we do not want to get them, and sometimes we get them from sources which would not be expected to furnish ideas. We get them from our fellow-man. We get them from inanimate nature. We get them from the animals about us.

"I got an idea once from some hogs that I think was a valuable idea. I was riding through Iowa and I saw some hogs rooting in a field, and the first thought that came to me was that those hogs were destroying a great deal in value, and my mind ran back to the time when we kept hogs. Then I thought of the way in which we used to protect property from the hogs by putting rings in their noses, and then the thought came to me why we did it—not to keep the hogs from getting fat—we were more interested in their getting fat than they were; the sooner they got fat the sooner we killed them. The longer they were in getting fat the longer they lived, but why did we put the ring in their noses, so—so that while they were getting fat they would not destroy more than they were worth. And then the thought came to me that one of the great purposes of government was to put rings in the noses of hogs."

This may be the theory of government; but in practice it enables a few large hogs to wallow in the trough, wasting more than would feed all their companions, who stand at a respectful distance and squeal with hunger.

On my way home, after hearing this speech, I was forcibly reminded of Mr. Bryan's idea. A richly dressed woman passed me. The fashionable demi train of her delicate silk dress swept the filthy ground. Near her a shabbily and insufficiently clothed woman walked and in her thin arms she carried a white-faced and hungry eyed baby. The money wasted in the first woman's dress would have gone far toward comfortably clothing the mother and baby; and yet even had the richly dressed woman obeyed the injunction to sell all and give to the poor, the problem would not have been solved. "Hoggishness" seems to be the most prominent trait of human nature. And yet I believe that we may slowly though surely eradicate it; or that we may at least bring it under wise self-control. L. H.

Personal.

My approaching western trip will begin in New York City, Oct. 13. From there I shall pass through Pennsylvania, Ohio, Indiana, Illinois, Minnesota, Iowa, Missouri, Kansas, Colorado, and other western States, ending in San Francisco, Cal. I desire to meet as many friends of liberty as possible, and want to hear at once from all who would welcome a flying call. I have appointments in various cities, and could easily stop off at other places en route for a brief visit. In my coming work in connection with "Free Society" I shall not lose sight of the vital importance of the sex question; and it is my wish to number as many sex reformers as possible among my personal acquaintances. Hence I invite all friends and co-workers in these and the far western states, to write me at once, if they would like to arrange for a visit. Address me care of Chas. L. Abbott, 48 Congress St., Boston, Mass. All letters sent there will be forwarded, both before, and during my tour.

JAMES P. MORTON, JR.

What Next?

Dr. Guinn, a Maine dentist, got a divorce from his wife and then emigrated to Santa Barbara, Cal. He went into business there, and making the acquaintance of a lady who pleased him they married. The first wife's father got requisition papers and had the Doctor taken back to Maine on a charge of bigamy. The law of Maine forbade his marrying again under two years and he did not wait that length of time. Query. Has a divorced man a wife, and if not how can he be a bigamist when he marries again? Query 2d. When a man leaves one state and settles in another is he still amenable to the laws of the state he left for an act commit ed after he left?

LOIS WAISBROOKER.

State-Controlled Morals.

E. C. Walker in "Fair Play."

The New York "Society for the Prevention of Cruelty to Children" is a despotism intensified by religious and moral fanaticism. In its eyes, social non-conformity is as great a crime as habitual intemperance, cruelty, or starvation, and as ample a warrant for tearing the child from the care of parent or guardian. There is no invasion of the right of citizens which it admits to be without its province. It denies alike the right of social association and of private assembly. As to its power, a man well qualified to judge has said that in law it is almost unlimited. As to its assumptions, the "Sun" of July 27, 1899, sums them up in these words: "Mr. Gerry's idea has always been that he and not the courts was the sole arbiter of the future of a child that had once been committed through his society to an institution. Under the Gerry laws an agent of the society has the right to force his way into a home, take a child and have it committed by a city magistrate without more than a perfunctory notice being sent to the child's parents or guardians. Mr. Gerry has maintained that, once committed, the child could not be pardoned by the Governor, nor could it be released except with the consent of the society until its twenty first birthday, unless the allegations on which in was committed could be proved false in the Court of Appeals. Even then the society could retain the custody of the child during the long time the case was being fought in the courts. The society has also declared its right to withhold all information of the child even from the parents or guardians, until the term of commitment shall have expired." Its agents can enter any home in the name of the Board of Health, and under pretense of doing the work of that Board, can pry into the most private concerns of the fam-

ily, although admittedly not experts in Health Board work and in no sense employees of the city, receiving their pay from the Gerry Society. The Society is constantly appealing to the legislature for more power, and until recently has usually obtained what it went after. In July of this year Judge Bartlett of the Court of Appeals decided against the Children's Aid Society of Rochester, in a case where that society made practically the the same claims as those always asserted by the Gerry Society. A little light is breaking, but powerful fanatical interests and much money are on the side of Gerry, and the Comstock Society is in close alliance with the other representative of injected righteousness.

* * *

"Puck" characterizes as "winsomely childlike" the argument of the clergymen who, admitting that the church "can do nothing to stem the epidemic of divorce," begs "society" to cure the evil by making it unfashionable. "Puck" says "there is but one way to correct the divorce evil, and that is to correct the marriage evil." So long as women marry for money and position, "regardless of moral worth or personal adaptability," "so long as there is buying and selling in marriage there will be revoking of bad bargains—revoking both unofficial and official. . . . The woman who sells herself to one man is on a moral level with the woman who sells herself to a hundred." These be brave words from a paper like "Puck" especially the last sentence. But "Puck" has found only one of the roots of the tree of divorce. Its explanation does not cover those divorces and ought-to-be divorces where money considerations did not predominate in the marriages. "Puck" goes pretty deeply butit has not yet got to the bottom. It has yet to learnthat it is neither just nor wise to compel two persons to remain tied together. Whether they come together through love or through mercenary motives is only a non-essential incident in the drama. Persons are still more likely to be mistaken in choosing partners or to find the conditions that brought about their union changing than they are to have made marriage a matter of buying and selling.

* * *

Ingersoll did his work and did it well; better, in fact, than many of his critics have done theirs, and yet they are crying out against him because he did not do theirs also. We all wish he had seen some questions in our light; we also wish his critics had reen some other question in his light. No promoter of a panacea should accuse another of narrowness. Let us do our work as well as he did his, if we can.

The Beautiful Skirt.

"A. C." in "Woman's Journal."

Only a little dust. Almost imperceptible dust, caught on the rug on the floor of the handsome hall.

It was a Turkish rug, lying on the perfectly waxed, hardwood floor, in a hall where neatness seemed to reign along with all the appointments of wealth.

But there was that almost imperceptible dust!

How did it come to be there? If you had ears that could hear its voices, it could tell you. It would say that it had clutched a fold on the beautiful lady's gown, and come in from the street.

It was a beautiful gown as well as a beautiful lady. A tailor-made gown, and its fashionable bias flounce trailed stylishly on the ground.

Everything was stylish about the lady, from her fair face, with rather deep circles below the eyes, to her slender and handsome walking shoes. She walked trailing her gown properly, dust or no dust. Indeed, she ignored the dust of the street; but will the dust ignore her?

Let us listen, if she will not, for this almost imperceptible dust moves and acts with fearful power, and, if we listen, we possibly may understand its language.

Soon after coming in on the beautiful lady's gown, other steps followed and other gowns helped to move the dust along farther into the house; but it had a fancy for the beautiful lady. Her frailness attracted it, and it followed her to her bed-chamber. Her feet had never trod the loathsome precincts from whence it came, but it came to her on her gown.

Soon there came to the chamber a little child; a sweet, rosy cherub. In its romping it stirred the dust about.

Then the dust began to be separated, being formed of many particles, and these talked among themselves. As they talked they danced back and forth, waltzing, swirling, capering, with every motion of the child and its mamma, the beautiful lady.

A scientist could have understood them if he had caught some of them under his microscope. He would have called them "germs." With what alarm he would have recognized the diphtheretic, and with what dismay would he have seen the tuberculosis germ approaching the frail lady.

Back and forth, dancing, capering, waltzing, the germs kept time while baby in its mother's arm said, as thousands of other little ones were saying:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

This baby was saying it for the last time.

When night came again, thousands of little voices sent up again the babies' prayers, but this one was gasping out its little life on mamma's bosom, destroyed by a germ.

A yellow card at the front door warned all comers against diphtheria.

The beautiful lady sought health vainly for a year or more, then found rest "beyond the sorrow and the parting."

"Broken hearted" it was said. "Found death in the dust of the street," said the microscope. A victim of the long skirt.

From Their Point of View.

Mr. Bryan may have noticed that you must first catch your hog before putting a ring in his nose.—*Chicago Record.*

A Berlin, Ont., German paper springs this on the unsuspecting public:

Mueller—"That is certainly a great mixture about those Filipinos."

Schultz—"How so?"

Mueller—"First they were great friends of the soldiers and diplomats of Uncle Sam and then—"

Schultz—"And then?"

Mueller—"Then they became bandits and robbers—"

Schultz—"And then?"

Mueller—"And then they will become American citizens.

NO "CALL" FOR IGNORANT NEGROES.

A correspondent writes to the "Tribune" announcing a growing sentiment in Maryland in favor of withdrawing the franchise and the public school from the negro. Probably he speaks for himself more than for his State, but there is no reason why even one man should harbor a "growing sentiment" of that sort. Certain Southern States have undertaken to disfranchise the negro in defiance of the constitution, but we have not yet heard of any concerted movement to keep the blacks from attending schools of all kinds. This correspondent, who sneers at the "Northern philanthropista" and charges them with increasing crime among the negroes by educating them, is a third of a century behind the times in his own State. His idea that an ignorant negro is a better citizen than an educated negro needs only to be stated to show that it it is ridiculous.—*Chicago Tribune.*

HE HADN'T MARRIED HIS COOK.

A colored cook was employed by a wealthy Louisvillian who swore by the wholesale. Economy was no object to him when it came to cuss words, and he scattered these pearls of speech over all subjects. The cook was a past grand mistress of her art. She knew what she knew and could turn out dreams from the skillet and oven, but she had ideas of her own dignity.

"One mawnin'," said she, "I done cook a elegant brekfuss. Dere wuz chickin an' 'taters an' best biskit, an' coffey, an' muff'ns' an' dat man he come down stairs an' he do talk scandlous. I lissen an' I lissen. He cuss dis an' he cuss dat, an' he mumble to hisself, an' I jes' could'n stan' hit. I marches out an' I says: 'Sah, ef you don't like dis hyar cookin', say so, an' I goes but I ain't gwine hear you cuss me an' my wuk.'

"'Hyer, gal,' says he. 'I likes dis cookin'. What you mean 'busin' me when I cusses my own wife?'

"'Dat's all right,' I says, mighty brash, 'but you don't cuss me er I goes.'

"An' sence den," declared the colored upholderof her rights and dignity, "ole Marse jes' stuck on my cookin' an' I'se de only pusson on de lot he neber cusses."—*Louisville Times.*

The Monday noon lectures at Willard hall have been resumed. Among the prominent speakers who will deliver addresses are Ernest H. Crosby, Prof. Herron, and Mayor Jones.

VARIOUS VOICES.

C. B. Hoffman, Enterprise, Kas.—Now a word concerning Lucifer. The work you are doing is much needed and you are doing it effectively upon the plane on which you are working. I have not a word but of praise and encouragement—but you should go deeper into the question. You dwell chiefly, if not altogether, upon the material side of the sex question, the physical relation and its result. Do not misunderstand me; I do not underestimate the importance of even the purely physical aspect of the problem—but sex has a much deeper meaning, (as all other physical facts have.) It is the highest function of the creator, and has its correspondence upon psychical planes. Should you give this more recondite side of the problem the careful, conscientious attention which you have given and are giving the more palpable, your journal would become even more useful. We must build for eternity. It is our prerogative. We must bring out the spiritual meaning of material facts and none is more pregnant with important truths than the fact that sex appears in nature upon every phase of manifestation from the lowest mineral to the highest spiritual.

H. F. Hadley, Napavine, Wash.—Will you kindly allow me space to correct the impression that your remarks accompanying my article in last week's issue unintentionally, I am sure, generated? Following your statement that "it is the writings of the 'beginner' that the editorial pencil has to be exercised most freely upon," you add that you thought it necessary to eliminate considerable matter from the article of Mr. Hadley, and to substitute euphemisms for several words which experience and observation had taught you were dangerous to send through the mails. By not explaining further, the general impression would be that if you were obliged to substitute new words and terms in the part that you did publish, that the rejected portion was likewise objectionable for the same cause, and therefore unsuitable to appear in print; which I am certain you will concede was not the case; but rather was obnoxious because of its severe personal criticism of certain noted writers for your paper. When I penned those personalities I was half certain they would be rejected, as your editorial utterances have been strong against this style—and I am forced to admit your stand is both wise and just; but being stung by the open declarations of these daring moralists (referred to in the canceled manuscript), I felt justified in "calling them to order" in my blunt way for advocating what I then believed to be the impractical and unholy theory of promiscuity.

Upon further reflection I can see that the question of free love is one which requires deep study and patient reasoning on the part of investigators before it can be even partially understood; and that it is not safe to "shoot" one's anathemas at random in a heterogeneous crowd, as one is just as liable to hit an honest reformer, with his poisoned arrow, as he is a scoundrel or libertine.

Regarding the words which you replaced with others, let me say I borrowed these terms and expressions from a standard medical work which I have had in the house for years. Just where Comstock can draw the line between the words you employ and those I used is a mystery to me, and would be to any man unacquainted with the postal laws relating to obscenity, as their meaning is identical and when used without reference to "sex" are as innocent as the words water and air. I must have been mistaken in my man when I referred to Walter Barton, as I did not see the letters of which you speak. It may have been Francis Barry I had in my mind, but my memory "slipped a cog."

I agree with you in condemning conservatives who resort to "snut" to show up their side of the social problem. There are words enough in the English vocabulary to express our views in decent language. You are justified in "drawing the line" at vulgarity. Yes, I am no doubt a great iconoclast, but one thing in my favor, I am willing to listen and learn, even if hasty and unreasonable at times, and when once convinced, will "stand by my colors" though the heavens fall. I do not assume to "know it all," and am willing to concede that in many ways I may be wrong in my moral deductions, but I am nevertheless firm in my convictions, and will not "budge" till forced to do so by the strong arm of truth and rational argument.

Your comments can well be termed sledge-hammer blows earnestly dealt at the trunk of the tree of "conservatism," but whether you have in a measure loosened or severed its roots, will require more time and patience to fully demonstrate. I thank you however, for the light you have so kindly turned upon this knotty problem, and I promise to utilize every ray in solving this most important of all reforms,—the sexual freedom of woman.

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The Better Part.

Better to know the truth, that maketh free,
Than revel in the treasures of the dead;
Better to open thine own eyes and see
Than blindly trust to what men may have said.

Better than dreams of heaven's future bliss,
Or phantom pictures of another life,
It is to live thy future life in this—
Bring heaven down into this vale of strife.

Better to touch with gentle hand a heart
That hath been wounded in the shade of death,
Than from the sinful turmoil stand apart
And gaze enraptured and with bated breath

Into a vision-land that fancy weaves
Beyond the clouds that deck eternity.
Better than pain ing angels on the leaves
Of book or sermon, tale or homily.

It is to show that angels walk the earth
Clad in the flesh of pure humanity;
To open well springs in a land of dearth,
And prove man's strength in his infirmity.

—*Harvey Reese.*

Our Name and Purpose.

In answer to many questions we say:

The name Lucifer is astronomical, not theological.

Lucifer means Light bringer, or Light bearer, and is the ancient name of the morning star—"Herald of the Dawn."

In accord with this symbolism—drawn from one of the most impressive of Nature's phenomena—we try to make our weekly journal a true Light Bringer, a realistic herald or harbinger of a brighter and better day for mankind.

With Shakespeare we believe that "Ignorance is the only darkness." To destroy both darkness and ignorance, then, we have only to bring in the light of Knowledge—of Science.

With Ingersoll we believe that the reason why reformers have hitherto failed to reform the world is because "Ignorance, poverty and vice are populating the world." We believe that the greatest orator of modern times sent an arrow straight to the core of truth when he said, "There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by talk or example. This cannot be done by religion or law; by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only savior of mankind, must put it into the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question. This frees woman. The babes that are born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy. . . . When that time comes the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth."

With Gerald Massey we believe that, "We must begin in the creatory if we would benefit the race, and woman must rescue herself and consciously assume all responsibility of maternity [including choice of paternity] on behalf of the children."

We believe in the motto, "Truth for authority and not authority for truth," and that to "get all of truth we must hear all sides." Hence we try to make the pages of Lucifer a free platform—free for the utterance of honest thought upon all subjects of human interest, but especially for the free expression of thought upon the transcendentally important subject of how to practicalize freedom for the mothers of the race of human kind.

"Washing Out" the Color Line.

BY C. L. JAMES.

Reading Mrs. M. E. W. reminds me that I have long had a misgiving free love and anarchism were becoming too respectable for my taste; and I should have to shy them, as readers of the radical papers know that I did infidelity some years since. All this time it has been on my mind that my next hobby would have to be miscegenation. No, I don't want to "marry a nigger." I have been among the "niggers" a good deal; and never felt any sexual attraction that way. (Southern readers who can say as much without danger of a blister on the tongue, are requested not all to speak at once.) But it appears there are some who cannot; else where do all the mulattoes come from? And yet Mrs. M. E. W. informs us that if a white man should escort a negro woman through the streets of Montgomery, he would soon be in the lockup! How very like respectability under all its hydra-headed phases of the Absurd! The white southerner has ruled the negro race for a century, and greatly improved it, Mrs. M. E. W. assures us, by plentiful infusion of his purer blood. He eats what negroes cook; rides with them "so long as the appearance of a servant is maintained," sucks his first nourishment out of a black breast; is dressed and undressed and put to bed, at last, with a shovel, all by negro hands; but if he escorts a negro woman, that is "associating with negroes," and forthwith the lock up, tar, feathers, ropes, fire! in short, the devil to pay! All this where white people associate with negroes much more than they do anywhere else. What roaring comedy it would be if it were not also such melancholy tragedy.

The truth is that the mutual repulsion sometimes said to exist between the races is merely the repulsion always excited by what is unfamiliar. We northerners, who seldom see a negro, really know something of it. But at the south, where the races are in continual contact, it quickly gives place to such mutual attraction that "honest, virtuous white men" need a good deal of "stamina" not to sneak after the dirty colored drabs who "stand on the streets," (of course they would not "escort" them.) This mutual attraction was all right as long as mulatto babies were simply valuable property; but it became a dreadful thing when they meant a softening of the "color" line, no longer artificially maintained by slavery.

The south is not the only country where similar feelings

have produced similar regulations. In India, there were originally only two "castes," Aryan and Dravidian, or white and black. Now there are an infinite number, just as in parts of the south the ex-slave and the "free nigger," the black and the mulatto, won't associate. The caste system is the bane and curse of India. (See Julian Hawthorne on the famine in that country.) All reformers of India, the Buddhist, the Mussulman, the Christian and the Secularist, have considered attacking it their first duty. But their assaults, though not without effect, have so far been without success. Railroads and other modern appliances have done more than anything else to weaken it; but we have more of them here than in India, yet here, under their very tramp, the caste system, in our own time, has raised its miscreated head. However, the conflict between civilization and caste is to the death. In whatever countries they exist together one must eventually destroy the other. I need not say with which my sympathies are. But I can vindicate them by Mrs. M. E. W's. own observations. She says the negro is a mere animal, while a "talented business colored man"—a mulatto, like Booker Washington, is very different. She wishes all the negroes were like him. Well, then, surely the remedy is simple. It is the same recipe as for all social problems—liberty. Dispense with the lock up, discourage the spirit of caste, let the mutual attraction work naturally, instead of forcing it into the crooked channel of hypocrisy; and they soon all will be like him. The ancient gods of love and war, Eros and Ares, are bound to mix the African and Caucasian blood; but only the little fellow with the bow and arrows can mix it so that the result will be satisfactory. The true and only solution of the negro problem is to give him a chance. He will soon wash the negro white if he is allowed his own way.

Home, Sweet Home.

BY EDGAR D. BRINKERHOFF.

In the days gone by when home meant father and mother, fireside and chimney corner, and log cabin or cottage, it was the fashion to approve the maxim, "there is no place like home." In still higher esteem will be held the home of the future when evolution shall have improved the dwelling places of the race and every individual shall have become free to choose a place and manner of living to his own liking. In that happy day, homesickness will more surely than ever befall the new man or new woman or new child who tries to make the world his or her home. "Give me the pleasures of home" will be the universal sentiment and the intensest aspiration of a people that have learned how to live.

Man's wants are infinite. No two persons desire homes just alike in all respects. One must have accessibility to the laundry of commerce, another must launder in his own house to keep his clothes out of scrofulous tubs where disinfectants might be carelessly used, a third must wear paper clothing so that no laundering will be required. These may be whims, but happiness comes through the indulgence of whims. To one, the output of the canneries is indispensible, to another commercial canned goods have been abhorrent since the day he observed a factory hand expectorate tobacco juice into a tomato vat, to a third even home made canning is undesirable as he finds frozen fruit more to his taste. Many men of many minds. Some will not bear the trouble of baking at home; others must have home made bread to make sure of the absence of alum or live yeast or unsifted flour; others do not believe in baking, preferring starch in small quantities raw as one of the first natural foods of the race; still others dismiss starch food altogether. Some like restaurants, others are afraid of flies and hold home cooking in higher regard. Some are satisfied in a flat, others incline toward a cottage where can be had the ozone of nature. One frequents libraries, another prefers a separate home of his own even if he must travel some distance to get to his reading room. One would be willing to live in a moving railway coach, another rejoices that there are railroads to take him away often and bring him back soon to the home that is dear to his heart; "a charm from the skies seems to hallow him there." Some like a boarding house, others think that any house may offer on a small scale the cheif advantage of a boarding house which is that all services are rendered for co-operation not out of duty. Some think that palatial hotels are capable of being more sanitary and cosmopolitan; others perceive that science may cheaply make the cottage at seaside or in mountain just as sanitary while cosmopolitanism depends more on rapid transit than on a crowded center. Some rejoice in the female lawyer and stenographer as the only alternative to the good wife and her loom, others are glad to see the farm house loom superseded by machines run by men in manufacturing places while the women are left free to eschew law and reporting if they elect in favor of the more womanly occupation of child nurturing and happiness making in the highly evolved, well supported home.

It would be a rash theorist who would cut all future homes to one pattern and yet it is safe to say that a permanent, separate home of one's own will always be a thing desired by many persons in each community; if not for washing and cooking or ozone, then for some other purpose. One wants to use musical instruments where he will not disturb others, another wants a piece of ground that he can leave to the next generation, another wants to avoid the necessity of making warfare on bedbugs, another wants to teach more radical doctrines than would be permissible on other people's premises. An individual may patronize a hotel or furnished rooms for a while, but he will always look forward to the day when he can settle down and stay at home at least a part of the time.

The liberty loving individualist unless unable to rid himself of the notions of artificial intentional co-working learned from his first teacher in sociology, the communist delights to contemplate the home evolving in a natural manner and does not think it necessary to depict the dwellings of the future as constituted on the hot house plan of co-operation. Congested centers of population will disappear, while on the other hand millions will be relieved of the necessity of living in the wilderness. The home will thus escape the fate of an ultra-development in the direction of economy at the expense of personal idiosyncrasies at the same time avoiding the poverty of isolation. That would be a suspicious social progress in which the home would seem to be played out; when it is found that the separate home must go to make room for the co-operative home we may feel sure that something is wrong in the state of Denmark.

Home is the most lovable object in the universe. Lovers of home compare favorably with lovers of God. And yet it would be hard to tell what are the essential characteristics of a good home. This is not strange when we consider that men are not all made in one mold and a home that would make one person happy might fail to meet the wants of another. Mother seems essential to the home life of a child, and yet homes have been loved by many a child that never saw mother. A child may be happy, but as a man he needs a new home. To many men a most important feature of home is a woman that has learned all his ways—not to minister to his wants to her own loss but to her own independent profit. To many women an essential feature of home is the comfortable feeling, "the peace of mind," that comes from the knowledge that she lives in her own house, on her own ground, and that she will never be dispossessed for rent or taxes or debt.

The strongest plea that can be made for freedom is in behalf of the home. Let us pray that society will soon accord the blessing of freedom to all who desire to build up for themselves separate homes modeled after a plan of their own selection.

God pity the doctor who cannot compete
With a quack for a medical fee;
But must have some laws, with teeth and claws,
To keep the pretenders away.

God pity the men that make the laws
That would send a man to jail
For taking a fee for curing the sick,
Where the licensed doctors fail.

Anonymous.

A Statement from the Editor of "Christian Life."

Your kindly criticism of the statement of our articles in No. 50 of Christian Life, both by Rev. Sidney Holmes, and L. H. have been read with interest.

It is hardly fair, however, to put an unjust construction on our words, and then set that construction up as a target.

Whatever else I have advised, in all the fifty issues of "Christian Life," and in all the letters I have written, I have never been guilty of advising any woman to submit to the unjust, tyranical, or the undesirable demands of any man, whether husband, father, brother or minister.

In all my twelve years of active work I have considered the subjection of woman to man as one of the greatest hindrances to progress that humanity has to contend with.

My idea and teaching has ever been that no man is good enough, nor fit, nor is it right, or just, or Christian, for him to rule over the conscience, body, or actions of any woman.

In my article, this was implied, though not stated, and all the teaching of Christian Life is in harmony therewith.

"If she has tried love, coupled with firmness, and enforced by heavenly wisdom, patiently and persistently, without effect let her keep on."

With some, love and submission are synonymous. But true love does that which is best for the object loved. A person, woman or man having such love, has or should have, firmness to stand by it and enforce it, and to make it more effective, use the highest or heavenly wisdom.

This is the reverse of advising submission, or cowardly desertion. It means to stand by your principles of right, justice and truth; for in doing so the highest qualities of soul are developed, and the man will be won to a better life if not an ideal one.

J. B. CALDWELL.

Uncle Sam as a Slave-Catcher.

From the New York "World."

A young woman and her son, in his seventh year, of aristocratic appearance, arrived on the French steamship La Bretagne on Sunday, and are detained at the Barge Office at the request of the French Consul-General.

She gave her name as Louise Mouret, but it is Elonore Girard. She has fled from her husband, Louis Girard, with their child, and this offense is grave. But she defends herself, impressively, with resigned smiles and lights of pride, of bravery and of indelible sincerity in her large brown eyes.

She said yesterday: "I know that my husband has the legal right to expect that I shall be led back to him between two gendarmes. I have not been clever enough to elude him; I have been caught; I have lost. But if I am forced to return to him, this will not palliate his fault.

"He beats me, he threatens to kill me with a revolver; he is a despot. I refuse to be his slave. I have been patient for seven years. I have hesitated to punish him. I have asked myself if I had the right to run away and to deprive him of his child.

Nothing in my behavior explained or excused his cruelty. He was violent at one moment, and at the next obsequious. He aimed the revolver at my head, and then let it fall, begging my pardon with tears that were real. I have sometimes thought that he might be crazy; but he isn't.

A Burgundian, twenty-nine years of age, strong, handsome, successful in his affairs as a lace merchant in Luray, France, he lacks common sense. That is all. He imagines that a wife is a victim, naturally. He has seen Punch beat his wife in a puppet show and taken him as a model.

"Oh, I suppose I shall have to return to him. But I will not endure the caprices of his temperament again. I wanted a divorce from him, but I would have to prove his cruelty, and I cannot. He never made a physical mark of his violence. My sufferings were principally mental.

I had a witness—my maid. But my lawyer said that the French tribunal would discredit her because she was my servant. In company, in the presence of his friends, there never was a more gentle, amiable husband than Louis Girard. But when we were alone how different he was!

"I could not live in that hypocrisy. I saved from my household expenses all the funds I could gather until I had money enough to pay for my fare to New York and about $300 more. Then I fled with my son. His father's example would have ruined him.

"I have never worked, but I can work. I will do anything that is honorable rather than return to my husband. I came to America because I have always heard that women here have the rights that men have. I hope that my appeal for protection may not be rejected.

"If it is rejected—well, then, I will go to some other country when I run away again from my husband's tyranny. My parents are dead, I have no relatives. My son depends upon me entirely to become a strong, praiseworthy man. I cannot speak English, but I will learn it quickly."

The boy, in blue sailor dress, wore a wide-brimmed straw hat, on the black band of which was inscribed in silver letters the heroic name of Brennus. He has a round, white and pink, healthy face and blue eyes. He is enchantingly turbulent.

Mrs. Girard's expression had infinite tenderness when she looked at him. The Consul-General said that he knew no details of her husband's complaint against her. The Consul-General's action in asking the Commissioners to detain her was in obedience to an order by cable dispatch. He is to receive formal papers. Until they are received the question of Mrs. Girard's deportation is to be deferred.

Radix.

Helen M. Tufts, in "The Conservator."

There was a radish that grew at the end of a row of lettuces in a garden. The radish was unhappy. Anyone who understands radish language could have heard his frequent plaints at any hour of the day under the lettuce leaves, and might have felt moved to investigate the reason of his trouble. The lettuces themselves, though, had no feelings of sympathy, and were well wearied of their neighbor's peevish clamorings. If they could, they would have gone away, to be rid of him. The truth is, the radish was a most disagreeable vegetable to live near. But he had a history which may account for his peculiarities.

When he was small and young, and his first two leaves were scarcely out of the ground, it was his ambition to grow into a large and perfect specimen of his race. It was a joy to lie in the warm sun, and in the evening dew, to feel the stir of nature about him, and to unfold each day his new leaves and pierce further down into the earth. He felt that all things were good, and he looked confidently forward to the time when he should attain the perfection toward which he was bending his energies.

But one day he became conscious of an uncomfortable squeezing somewhere down in his red root. This squeezing grew day by day until it had become an intolerable pain, and occupied all his thought. He found at last that his crisp leaves were turning yellow, and he knew that he had stopped growing. This was a dreadful blow to the radish, but he was not willing to give up the fight, and so he tried to think less of his pain and to struggle for existence. And after some time the pain subsided into a dull ache, and at last it ceased altogether.

The radish raised his drooping leaves, and tried to put forth new energy, for he thought, "Perhaps it is not too late." But he had no new energy to put forth. He was withered and broken. And so he burst out into complainings, and the lettuces wished they could move away. . . .

One morning the gardener came along, and laid hold of the radish to pull it up. But he only pulled the leaves away for something held the root in the ground.

And when the gardener tried again, and the radish struggled up, lo, embedded in the root was a stone; and the radish had nearly grown around it. The gardener looked a moment, for this was a curious freak of nature; then he tossed them both under a cherry tree.

"Alas," cried the radish, bitterly, "it was you who spoiled my life."

"You were in my way," said the stone.

LUCIFER, THE LIGHT-BEARER

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Kansas Notes—Continued.

On Wednesday, September 20, after a very pleasant and, it is hoped, not unprofitable outing of some five weeks in Kansas, I returned once more to Lucifer's office, to find everything moving on there much the same as before. The transition from Kansas City to Chicago requires little more than fifteen hours of time, and as the trip was made mainly by night it would need but little effort of the imagination to believe oneself still west of the "Big Muddy," as the Missouri river is called, were it not for one thing, and that is the change in atmospheric conditions. As soon as the latitude and longitude of Lake Michigan is reached we note a radical change from the comparatively dry air of Kansas to the more humid—the decidedly damp and chilly conditions that prevail in Chicago, for the most part, during the fall, winter and spring months.

While in Kansas, besides the towns already mentioned in late letters, I visited Valley Falls, Burlingame, Harveyville and a few others. At Valley Falls in Jefferson County—half way between Topeka and Atchison, on the Atchison, Topeka and Santa Fe Railway, I spent nearly a week renewing acquaintance with relatives and neighbors among whom I had made my home for more than ten years—years fraught with changes and experiences that left some of the deepest and most indelible impressions that have hitherto been made upon the tablets of memory during the present "incarnation" of the individualized entity known as Moses Harman.

Near Harveyville, Kan., at a little farm house owned by a radical thinker and earnest worker along Lucifer's lines, I spent two or three days resting, writing, conferring, planning, helping to elaborate a scheme for putting into immediate practice some of the ideas presented by Rosa Graul in "Hilda's Home," and by others in Lucifer's pages, for the last ten years or more. This scheme is nothing less than a plan to build a home for the use of expectant mothers, married or unmarried, whose home environments are such as to render perfect work in child building impracticable or impossible. The location selected for this home is one of the best I have seen anywhere. The land is high and rolling—well drained—near the head sources of the Marais des Cygnes river. Though hilly it is not too rough for cultivation. The soil is rich and well suited to producing the various fruits, grains, grasses, root-crops, etc., of the great "Middle West." The little farm of thirty-six acres, owned and occupied by our friend is located two miles from Harveyville, a station on the Manhattan branch of the A. T. and S. F. R. R., about twenty-five miles southwest of Topeka, the capital of the state. This farm has a small orchard of apple and other fruit trees, several acres of plow land suitable for garden and "truck" raising, and the rest in grass and timber. The groves on this and adjoining tracts are well adapted to "camping out"—or "tenting," for those who might wish to spend a few weeks in summer or early autumn away from the turmoil, the heat and dust of city life, and without incurring the expense of a trip to the Rocky Mountains, to California or to the Atlantic coast.

Though her own house is too small for immediate use, for the purpose named, our friend showed me through a large house on an adjoining tract that had once been her own home, and which can now be bought or leased on very reasonable terms. In fact the scheme as outlined to me includes the purchase of this large house—two stories with basement, with a tower or third story from which an enchanting view of many miles in all directions can be obtained. The place belongs to non-resident heirs who wish to sell, and who would probably take an interest—a co-operative interest, in a home such as is now contemplated by this worker friend, mine hostess, who seems imbued with a purpose and with an enthusiasm that means success, if I do not sadly mistake the personality of the owner and the outlook for the movement as seen from "Wren's Nest"—the name given to the little cottage among the hills aforesaid.

To those wishing to know the name of the person of whom and of whose plans I am now writing I would say a letter of inquiry addressed, "Kansas Movement for Motherhood in Freedom," and sent under cover to this office, will be forwarded to the proper address, that is, to the good lady worker in Wabaunsee County, Kansas, who prefers that her name be kept out of the public eye until certain business arrangements, now under way, can be perfected.

I would only add to this brief statement that this Kansas friend asks no *financial* co-operation, or co-operation of any kind, without thorough investigation into the feasibility of her plans, and also that she desires no money to be placed into her hands subject to her management only. She wants all such responsibility to rest upon other shoulders; details of which proposed management will be given upon application.

At Burlingame I had the pleasure of meeting a few of Lucifer's old-time friends and helpers. Of these I would mention the names of Mrs. E. W. Crumb, Mrs. and Mr. Mayberry, the Jamison family—at whose hospitable home I had the pleasure and the honor of being entertained while stopping in this beautiful and enterprising little city.

Near to Lawrence—some references to the early history of which place were given in last issue, I had the honor of a brief visit to the home of Mrs. S. T. D. Robinson, widow of Charles Robinson, first governor of the state of Kansas—a name second to none in the memory of every citizen of the Sunflower state who recalls the part that "Doctor Robinson" (as he was called previous to his election as governor) took in making Kansas a "free state," and in developing its capabilities afterwards.

Mrs. Robinson came to Kansas with her husband in 1855, and with him shared the hardships and the dangers incident to "border" life and to the struggle between the "Free State" party and the forces that seemed determined, with the help of the then Federal government at Washington, to extend the area of Afro-American slavery. In October 1856 Mrs. Robinson published her book entitled, "Kansas; Its Interior and Exterior Life." In the preface to that book she says,

"This book has been written amid all the inconveniences of tent life. Its pages were penned during a three months residence of the authoress in the United States camp at Lecompton, with her husband, one of the state prisoners. If a bitterness against the 'powers that be' betrays itself, let the continual clanking of sabres, and the deafening sound of heavy artillery in the daily drills of the soldiery, aids in crushing freemen in Kansas,—the outrages hourly committed upon peaceable and unarmed men,—the daily news of some friend made prisoner, or butchered with a malignity more than human,—the devastation of burning homes, by the connivance of the Governor, under the eye of the troops, and no power given them to save an oppressed people,—be placed in the balance against a severe judgment."

Her preface to the first edition of "Kansas," closes fittingly with the famous poem of J. G. Holland:

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinion and a will;
Men who have honor,—men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flattery without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,

Their large professions, and their little deeds,—
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps!"

So great was the demand for Mrs. Robinson's book that it ran through nine editions, and then, for some years, was practically out of print. In response to urgent requests of many friends she has lately issued the tenth edition thereof, with an appendix that adds greatly to the value of the work. This appendix is mainly composed of letters corroborative of the statements made by her husband, Charles Robinson, in his book, published near the close of his long, very useful and very eventful life, and entitled, "The Kansas Conflict." Of this book, and also of this last edition of "Kansas; Its Interior and Exterior Life," by Mrs. S. T. D. Robinson, I hope to find time and space to say something more in these columns, in the near future.

M. HARMAN.

From My Point of View.

BY LILLIAN HARMAN.

In another column we give the story of a runaway slave who is to be returned to her master by our government. It is a serious crime for a married woman to steal her own child. A similar case was recently decided in England. Gladys Perot, aged eleven, was "abducted" by her mother from her paternal grandfather in Baltimore, and taken to London. The grandfather followed, and by the aid of English law, tore the child from the mother's arms, and brought her, unwilling and rebellious though she felt, back to this country. And thus does marriage "protect" women and children—for the use of their legal owners.

* * *

In this issue we give a statement of the case of Jesse N. Lee, which was forwarded to us by one of his friends. Lucifer believes in giving all sides a hearing. So far as I am personally concerned, I care to say little about this case. I will remark, in passing, however that the fact, if fact it be, that Lee is a "leader" in the free love movement is news to me, as is also the further alleged fact that free lovers have a "creed." Mr. Lee has never been a subscriber or contributor to the columns of Lucifer, nor have I ever seen any of his ideas in print elsewhere, therefore I cannot say what his views are. It seems, however, that he and Mrs. Chinn have written letters to each other in which they made statements or used expressions which they did not feel able to defend in court. The moral of this case, as well as of several others of recent occurrence, seems to me to be that people should carefully weigh their written, printed, and spoken words, and ask themselves,

"Is it right for me to say this? And if it is right, have I the courage and the strength to face it out unflinchingly in court, if necessary?"

"The fog that buries and runs away
MAY live to fight another day."

But the probabilities are that it will live to *run*, another day. So my advice to all dogs, little and big, and to all writers, would be, Don't bark and call the attention of the enemy to yourselves, unless you mean business.

* * *

I am glad to be informed that Mr. Caldwell did not mean to counsel submission of the wife to the husband; but I am sorry he did not make what he did mean a little more clear. If the wife has followed Mr. Caldwell's advice "without effect" the meaning must be that she is forced to live in a way which she does not desire, for otherwise she could not say that her prayers, etc., are without effect. If a man to whom I am not married beats and robs me, I may try argument and persuasion and prayers; but if they were without effect I should consider that the person who advised me to continue those tactics, instead of fighting or running away or calling for help, was thereby advising me to endure the abuse. Too long have women, with prayers and tears, submitted to such treatment. It has been held that the woman may and should save the man. Better, a thousand times, let him understand that the only way in which he can enjoy the companionship of a good woman is to treat her with at least the courtesy and consideration he showed to her when she was his sweetheart, before the law placed her in his power.

Criticisms and Comments.

BY C. F. HUNT.

Private Hoon of Ohio has been imprisoned at Manila one year for addressing a letter directly to Gen. Otis. We rejoice when a traitor is properly punished, but in this case we should be told whether the treason is against the flag, military form, or Gen Otis, so that we may rejoice intelligently.

* * *

The Chicago Journal holds that there is a defect in our laws which allows the well paid, free and enlightened laborers of one glorious commonwealth to be replaced by the pauper labor of another g. c. Thus does land monopoly make fools of editors.

* * *

According to the New York World, the effect of the death of Cornelius Vanderbilt will be felt for a year in the business world, and the social thrill it causes will be equally intense and prolonged. The parquet and boxes in every theater will be thinly settled this winter, and other horrors will occur. It is time that society begged for mercy from these Vanderbilts. It seems but a day since a niece of of the recently deceased, thrilled society by marrying a duke, and went to England where her long neck revolutionized diamond necklaces, and drove short necked dames to a depth of despair which was hardly offset by the joy of the makers of wide necklaces. We tremble at the thought that imitators may try to reproduce the Vanderbilt thrill in a small way by dying; and many a loyal admirer would be glad to die if he were sure his little thrill would last even a week.

To the Freethinkers of America.

The twenty-third Annual Congress of the American Secular Union and Freethought Federation will be held in Boston, Nov. 17., 18th and 19th. For the first time in the history of the Society a Congress is to be held in New England. Paine Hall has been tendered for the occasion and Boston Freethinkers will do all in their power to make it a notable gathering. The success of the coming Congress is assured.

While the results of the present year are not all that could be desired, the Society has accomplished much good. Thousands of pamphlets and papers advocating the principles of Freethought have been distributed. Documents relating to state Secularization have been sent to Members of Congress and State Legislators. In California, Montana and other states, legislation inimical to religious liberty has been defeated. In several states bills for the repeal or modification of the Sunday laws were introduced and found many supporters. In Nebraska a bill providing for the taxation of church property was passed by the House. The Society is preparing for more effective work in this field. In nearly every state, committees have been appointed to look after legislation and other matters of interest to the Society. In every state a bill providing for the taxation of church property, the repeal of the Sunday laws, or the prohibition of religious teaching in the public schools, should be introduced at the next session of the legislature. The Union is now in a condition to render efficient aid in this work, and all efforts for that and similar purposes should be reported to the Secretary so as to receive the support and aid of the National organization. The further organization of the Liberals in every state will be prominently brought before the Congress and representatives from every section of our country are necessary to make this union of the friends of intellectual liberty effective, for both our own defense and the furtherance of the cause they have at heart. Let every Eastern Freethinker attend this Congress. Let as many as possible of our Western friends attend. Able speakers will address the Congress, inspiring music will be fur

nished and good fellowship will abound. With the roses of joy will be mingled the rue of grief. Since we last met two of our former Presidents have died—our great and beloved leader, Col. Ingersoll, and our able and worthy brother, Dr. Westbrook. Arrangements have already been made for an Ingersoll Memorial meeting to occupy one session of the Congress.

The expenses attending a great National Convention are large. To meet these expenses we shall rely as heretofore upon the generosity of our Liberal friends. Contributions for this purpose should be sent at once to the Treasurer, Otto Wettstein, Rochelle, Ill.; to the Secretary, E. C. Reichwald, 141 S. Water st Chicago, Ill., or to the editor of this paper.

E. C. REICHWALD, Sec., 141 S. Water St. Chicago, Ill.

J. E. REMSBURG, Pres. Atchison, Kansas.

From the Communistic Point of View.

BY GEORGE BROWN.

That woman does not occupy at present a position of equality with man is admitted by all. That she does not possess in an equal measure the qualities which make for success in a competitive order of society—as intelligence, strength and moral force—is sometimes disputed by cranks and courtiers, but is agreed to by all who are competent to form a correct judgment. The proof of this proposition is to be found in all written history and in all myths and traditions that have come down to us from the past. It may perhaps be urged that this is due to the limited competition that has always obtained and that still obtains under capitalism. A little thought will be enough to show that the evil is not in the limitation but in the principle itself. For in entirely free competition the advantage would be to the best equipped and we should still have an aristocracy of intelligence and strength, and as woman is clearly lacking in these qualities it is not under competition that she will find her just position in the social order.

Neither will she find salvation in equality, for this is precisely the most unsatisfactory principle ever proposed as a foundation for social organization. It never has existed nor ever can exist. Men are unequal among themselves; women are unequal among themselves and are again unequal to men; children to either. If only equality of opportunity is meant, the question arises, how can unequal persons use opportunities to equal advantage? Would not inequalities at once reappear and the old, old story be repeated? If this be true, then it appears that neither economic independence nor equality will be sufficient to free woman from her present unjust position, though both would be steps in the right direction; and both would be concessions from man. It appears quite plain that all the gains that woman has made in the past have been by courtesy of man, for man is as able to subdue woman to his use now as at any time in the past, and that he was able in the past is evidenced by her position now. During his long history, from the time he did his courting with a club up to today he has been evolving a sentiment of humanity, of solidarity, and this has prompted him to a milder, more considerate treatment of those dependent upon him, as wife and child, and the old and weak. Today there are many men who are shocked by any act of cruelty to dependents, and it is on the growth of this feeling that progress depends.

Great has been the improvement in this direction. Many of the most hateful of the practices of our ancestors have been done away with on this account. And sentiment becomes so strong that it forms a new test higher than reason, becomes in fact a new base from which reason starts.

May not this sentiment be so highly developed that it will extend to all departments of human life and action, to all our methods of production and distribution, and so humanize them that there will be no more exploitation of the weak by the strong? No more ownership, no more denial of the right to use the land and its yield?

When this stage is reached then all may enjoy without any sense of humiliation, all that has been jointly produced whether things, ideas or sentiments. And then will woman become entirely free. For then she will be able to realize her own life in her own way and no one will feel any desire to say her nay. Then none will have to obey for there will be none to command. This is the ideal of the free communist and offers the only solution to questions of the maintenaace of women and children. Is there any other?

REMARKS.

Yes; it is doubtless true that "neither economic independence nor equality [of rights and privileges] will be sufficient to free woman from her present unjust position." Woman's needs are radically and constitutionally different from those of man. Woman needs more than equality of rights and privileges, simply because she is woman; because nature has placed upon her shoulders all the real burdens—all the real labors, pains and perils, all the disabilities connected with the creation of new human beings. To fit woman for the better performance of this transcendentally important work nature has made her less strong physically, less brave or courageous physically and less severely logical than man; but, as compensation, nature has made her more intuitional, more loving, more spiritual; less of the animal and more of the psychic; less of the brutal and more of the human.

"Today there are many men who are shocked by any act of cruelty to dependents." This is saying that man is growing more womanly. It is certainly true that as the race advances towards perfection the differences of sex diminish, and as these differences diminish in like ratio will reproduction diminish, until in time it will wholly cease. And herein is found the rational solution of the Malthusian problem, and the solution of the millenium problem. To hasten these solutions we have only to make conditions such as will allow "equality of opportunity" *to be born well!* the practicalization of which must come through the freedom of woman, as mother, supplemented by her enlightenment. That is to say Freedom must join hands with Love and Wisdom. Hence the Trinity, Freedom, Love [Mother love] and Wisdom must and will be the savior of mankind.

M. HARMAN.

The Case of Jesse N. Lee.

Numerous inquiries, chiefly from readers of Lucifer are still coming in, concerning the case of Jesse N. Lee and Laura L. Chinn. Will you kindly publish the following brief statement, trusting to the intelligence of all friends of liberty and justice to arrive at a correct conclusion upon reading the "facts" as given by the daily press.

From "Ottawa Daily Republican." "Lee has relatives in this city. . . . . It was a knowledge of this fact . . . . that led the officer to place espionage over the Ottawa post office.

"In all of the manuscript so submitted to the reporter there was neither word, sentence, drawing or intimation of any sentiment that could be construed as being obscene or even vulgar.

"He denies the statement made in our cotemporary, that he has been 'spreading this sort of literature.'

"He speaks very highly of the character of the lady concerned, whom he proposes to protect at all personal cost.

"If the charge against Lee is based on the documents submitted to the reporter, he is a victim of misdirected official activity, to put the mildest possible construction on the act of Inspector McAffee; it would look a good bit like an effort to build up a reputation for vigilance at the expense of a man innocent of wrong intent or act."

From "Ottawa Weekly Herald." "Mr. Lee is a follower of the peculiar tenets of the free love doctrine and it was through his faith that he came to grief. . . . . He is also a descendant of 'Light-Horse Harry' and other heroes of revolutionary fame and signers of the Declaration of Independence, as well as a relative of later heroes who fought for 'Cuba Libre.'"

From "Wichita Daily Eagle." "Reporter: 'Have you ever seen Mrs. Chinn?' Lee: 'No, I have never seen her.' . . . .

Jesse N. Lee, one of the leading advocates of the free love doctrine in this country, who has been in jail for several weeks awaiting trial in the federal court on the charge of sending obscene matter through the mails, plead guilty before Judge Hook yesterday, and was sentenced to a term of eighteen months in the government penitentiary at Fort Leavenworth. Lee's attorney, John Adams, advised him to plead guilty, as Mrs. Chinn, of Arkansas City, who is alleged to be an accessory in the crime, had turned evidence against him. . . . . Reporter 'The obscenity of those letters, then, etc. are not considered disrespectful or criminal, according to your creed?' Lee: 'No sir. They are pure to the pure in thought and only obscene to those who evil think.'"

From private letter of Jesse N. Lee. "Why did I plead guilty?" "The first indictment was worded wrong. . . . . The grand jury reconvened and got out a new indictment and again got it wrong. . . . . If I had stood trial on the count as it read then, Mrs. Chinn would have been convicted with me. . . . . So, to leave her out, I plead guilty as the count read. Did I do right? . . . . But the Comstockers were bound to have Mrs. C. anyway, so they fined her $1,000 for the letters. . . . . She went home without coming to see me. Don't know just when I'll be taken to Leavenworth, etc. . . . . If Laura had not talked so much to McAffee, nothing could have been done to either of us. But she 'fessed up'—turned state's evidence."

"There was much fluttering of 'ribbons and calico' around the rotary (of the jail). People came to see what sort of animal a free lover is. The 'bontons' would have turned out en masse had there been any likelihood of their being able to hear the reading of the letters."

From "Evening Herald," Ottawa, Kan. "Lee kept up his bluff untill the very last. He stated while in jail here he would fight the case and prove that the matter sent through the mails was not lascivious. He said he would attempt this by reading sections of the old testament of the Bible to show that it is more smutty than his literature. He said he would plead his own case before the jury. He put up the same story at Wichita but when confronted with the charge, he wilted and pleaded guilty.

"Mrs. Laura Chinn, of Arkansas City, who implicated herself in the case, by writing him letters, said to be fully as lascivious as those written by Lee himself, acknowledged her guilt before Judge Hook in the federal court this morning and threw herself upon the mercy of the court. Judge Hook imposed a fine of $1000, subject to execution. Mrs. Chinn was released at once and during good behavior will not be compelled to pay the fine.

In response to the call for aid, ninety cents were received and was used for postage, the prisoner's laundry etc. Personal letters have been written to the donors. Many inquiries came and some expressions of genuine sympathy. Some good friends have done all they could. The time from the arrest, Aug. 3 to the date of conviction, Sept. 12 was short. It seems, now, that it was needless to prepare a defense as the defendants were judged, condemned, by Comstock et al. long before the "trial"—a mere formality that enabled them to give some semblance of justice to the proceedings.

Of one thing I am convinced,—the bandage is falling from the eyes of Justice; or at least that august personage does not scorn to "peep" once in a while, or else she is developing a sixth sense, for if the defendant, though guilty before the law, proves to be a good looking dame; Justice may feel constrained to pronounce a sentence according to the letter of man-made laws, but in view of the sex of the culprit the Judge—beg pardon, I meant Justice—at once remits the fine or stays the execution of the sentence.

So let all our sisters—at least, those who are fair to look upon take hope. Woman's day is coming.

GUARDIAN ANGEL.

One whom the prisoner called his

Query: Would not government ownership of all public utilities be desirable, so the argus eyed patercould extend his loving care to all the goings and comings of his children, as well as to their "private correspondence?"

G. A.

Nor is truth arid or disconsolate, for it is in the very nature of true knowladge to restore more with one hand than what it seems to take away or destroy with the other.—*Buchner.*

VARIOUS VOICES.

E. P. Bly, Marietta O.—After this long delay I write you and enclose six dollars for which please send "The Social Question," "Life and Health," "Religious, Political, and Social Freedom," together with the whole list of books advertised on page 288 of Lucifer; the balance to pay up to next January; and if any more it is yours for not stopping the paper. Hope to do better hereafter. Let me know if I am right about subscription. I want to pay every cent and as much more as I can, and I want Lucifer to come every week as long as it is the honest, fearless publication it is at present.

Mabel Fleming:—In No. 779 Mrs. "M. E. W." told us of the southern colored woman who "stands on the streets and lures the honest, virtuous white man in her web if he has not stamina enough to resist temptation."

Her remarks were forcibly recalled to my mind a few evenings ago. A small party of us went, after the theater, to a police station to see the sergeant in charge who besides sharing our "cranky notions," is, like most of the sons of Erin, a very entertaining story teller. We were enjoying a pleasant conversation when a policeman entered accompanied by a great, burly, red-faced man. The stranger was well dressed and prosperous in appearance.

"Ah," said our friend the Sergeant, "here's a man who has met a woman and lost about a hundred dollars, and has come to pour out his troubks to us."

On his return to us, after listening to the story of the stranger, he remarked:

"It was eighty dollars. He is on his way to San Francisco, and he met a little quadroon. I recognize her from his description; she's a little bit of a thing,—weighs about ninety pounds. She got away with his eighty dollars."

"What will be done with her?" I asked.

"Done? O, he'll never prosecute. She'll go away to a summer resort for a week or so, and then come back. They are afraid to prosecute."

Such are the trials and temptations of the "honest, virtuous, white man" who finds himself alone and unprotected in a great city, even in the north. Hence these tears!

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THIRD SERIES, VOL. III., No. 39. CHICAGO, ILLINOIS, OCT. 7, E. M. 299. [C. E 1899.] WHOLE No. 782

A Human Habitation.

The sky was like a low-hung purple dusk,
The plain its counterpart. Eastward, between
These infinite disks of variant purple, the train
Rushed steadily, entering a belt of orange-colored sky,
Wherein the spring-time sunlight grew in power.

Against the glowing band,
A tooth of purple sod upreared, to notch
The otherwise unbroken, splendid sweep
Of intersecting sky and plain. From it
A thin blue smoke arose.

It was a human habitation,
It was not a prison. A prison
Resounds with songs, yells, the crash of gates,
The click of locks and grind of chains,
Voice shouts to voice. Bars do not exclude
The interchange of words.
This was solitary confinement!

The sun upsprang;
Its light swept the plain like a sea
Of golden water, and the blue-gray dome
That soared above the settler's shack,
Was lighted into magical splendor.

To some worn woman
Another monotonous day was born.

—*Hamlin Garland.*

Freedom in Love.

At a woman's convention in "Frauenstadt," as told by Karl Heinzen in his book "Woman and the Sexual Relations," the usual objection to woman's freedom was made that it would break up the home and family, would destroy the virtue of woman and end in "moral anarchy"—commonly known as "free love." The following paragraphs give the popular objection in few words, and also the answer—as the question is seen by those from whose eyes the bandages of ignorance and prejudice have been removed:

MR. MORALITY—One of your resolutions demands the free, unrestrained contraction and dissolution of marriage. Is that not merely another way of saying free love? I am astonished to see German women make a demand which even among American women has called out disgust. What would it lead to, if it were left to the option of every woman to run away from her husband, as soon as he had crossed her whims, and offended her sensibilities in any way, or as soon as another one pleased her better? What would become of feminine dignity and virtue if our women could rush into the arms of another man every day? Indeed, what would become of marriage, and love, that divine theme of our songs, if all were chasing after sensual pleasures in perpetual change? Think of the moral anarchy that would be the inevitable consequence of your new institution. I must confess that I am horrified, and can hardly believe it possible that the moral sense of our German women can be put to shame by men.

JULIE VON BERG—The gentleman's objections, which so pathetically appeal to our conscience, and are so anxiously concerned about our dignity, are most welcome. They give me an opportunity to speak openly on this subject, which even in this country is still treated with the most unbecoming prudery, and the most senseless reserve. I do not know the gentleman whom I am to answer. He need not take my remarks personally—they are aimed at the masculine world in general.

I begin with the declaration that I advocate "free love" completely and decidedly. But the expression is incorrect and ought to be "freedom in love." Indeed, can any other kind of love exist except free love? Can love be commanded or forced? Something of this sort seems hitherto to have been in the minds of our philosophers of love, who have learned their philosophy in Constantinople or Utah apparently, and who can let a slave pass as their beloved. Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than Love. Love and free love are therefore synonymous. It ought not to be necessary to talk of free love, any more than of wet water, or hot fire. I might, however, conceive of love as not free in the sense that the feeling, the necessity, the passion that unites two beings, binds them completely, destroys their free will, turns them irresistibly away from everything else. But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice, by external force, than it will require external bonds to insure its permanence. A man and woman who do not love each other ought not to be united, or where they are united, they ought again to be separated; a man and woman who love each other ought not to be kept apart, and they need no external force to remain together. This is the simple statement of what I understand by freedom in love, which is the only means of securing what has now become so rare—a true marriage and a happy family life. Let him who does not agree with me have the courage to postulate the opposite and declare, that those who do not love each other ought to be united, and to be kept together by force, those who love each other ought to be separated and to be kept apart by force—both in the interest of humanity and human happiness!

A Call.

I write this to call your attention to the work now being prosecuted by the National Afro-American Council for the benefit of the colored race. It is a broad unselfish work in the cause of humanity and is based upon the belief that the moral, mental and financial improvement of the colored people will help not only the race but will bless and benefit the nation. . . . .

During the past ten years more than two thousand men, women and children have been shot, hanged or burned to death, all of them without trial, many of them absolutely innocent of any crime whatever. Is it not our duty to let the Nation know this awful record as it is being made from day to day? Is it not a duty we owe to ourselves, to humanity and to God?

Our work is educational for we believe that truth and justice go hand in hand. Our purpose is to give the world the truth, by honestly investigating all lynchings and promptly publishing

candid, unbiased reports, not only of the lynchings but the causes which lead to them.

We want your aid and support. The Anti-Lynching Bureau of the Afro-American Council wants ten thousand members to enlist in the work. Will you lend a hand? We desire to enroll you in this cause so that we may send out correct reports and rely upon you to aid in circulating the same and thus appeal to the christian sentiment of the Nation.

We have held meetings and passed resolutions time without number, but there has been no money—no fund upon wh ch we could call to make these resolutions effective. The Anti-Lynching Bureau proposes first to secure the sinews of war. This can easily be done, without burden to any one, by securing members for the Anti-Lynching Bureau at the small fee of twenty-five cents a year. You are at liberty to contribute as much more to the cause as you wish, but anyone can become a member, and thus have a share in this great work, by paying twenty-five cents. This will entitle you to receive reports of the progress of the work, direct from this office, and also to participate in the prosecution of such other plans as may be formulated. On application we will send a blank to enroll your name, also a blank for the names of friends you may be able to enlist in this cause.

The colored people have thus far done but little for themselves. We have made no united effort in our own behalf. Should we not try to help ourselves? I hope this cause will appeal to your head and heart, and that you will engage in this humble service for our race and thus forward the work so auspiciously begun. Yours for the race,

IDA B. WELLS-BARNETT,
Chairman Anti-Lynching Bureau.

2939 Princeton Ave., Chicago.

And She Doesn't Live on "Black Bread," Either.

The following letter was not written for publication, therefore the name of the writer is suppressed. As a matter of fact, the majority of prospective mothers—women of moderate means—put in enough hours at useful labor to support themselves if fairly compensated therefor. Of course a great many not only do this, but are excessively overworked in their household cares—"slave labor," for which no compensation is expected or received. The writer of this letter is a self-supporting woman, in receipt of a moderate salary. She writes that she is quite well, and happy in anticipation of the near advent of a longed-for little one. L. H.

MY DEAR LILLIAN:—I am enclosing you a small cutting from a Northampton, (Eng.) paper which may interest you. How great is the interest attaching to breeding horses. How important is it to exclude from breeding the inferior animals! How little do we think of applying the same reasoning to man.

"ROYAL COMMISSION ON HORSE BREEDING.

"The report of the Royal Commission which administers the Royal Bounty as well as the Parliamentary grant for the encouragement of horse breeding in Great Britain, has just been published. Two shows have been held in London since the last report, both in conjunction with the Hunters' Improvement Society. The Commissioners found the general quality of the horses good, and an improvement on what they have seen at similar exhibitions, but they noticed that several otherwise desirable horses were unable to show their action from having contracted feet, chiefly the result of neglect. Professor Sir George Brown, on behalf of the veterinary inspectors at the 1898 show, reports that a remarkable success has attended the efforts to prevent the use of animals for breeding purposes affected with such hereditary disease as cataract, navicular disease, ring-bones and spavin. With regard to the desirability of limiting the age of stallions, and preventing those which are unfruitful from competing for Queen's premiums, the following regulations have been formulated: That no stallion over 20 years of age or any stallion whose average percentage of foals does not amount to at least 40 per cent. should be eligible to compete for a Queen's premium. The question of improving the quality of the mares has also received the careful consideration of the Commission."

I protest against one thing in Mr. Brinkerhoff's article recently on the support of women. He seems to assume that woman is incapable of self-support during pregnancy. Now I don't think factory work for ten or more hours per day during the whole period likely to produce the best results for either mother or child, but I worked up to four and a half months without any inconvenience and only left off because of the conventionalities. Otherwise, I am quite sure I was fit for sufficient self-support for six or more of the nine months, and I don't claim to be exceptional either. Surely in any approach to an ideal state we shall not expect the pregnant woman to be treated as the invalid she too often is now. A proper amount of care of herself is quite consistent with an avocation that shall not be too arduous. In fact it may be doubted if she will not be the better for it.

Why Women Are Over-sexed.

Charlotte Perkins Stetson, in "Women and Economics."

To the young man confronting life the world lies wide. Such powers as he has he may use, must use. If he chooses wrong at first, he may choose again, and yet again. Not effective or successful in one channel, he may do better in another. The growing, varied needs of all mankind call on him for the varied service in which he finds his growth. What he wants to be, he may strive to be. What he wants to get, he may strive to get. Wealth, power, social distinction, fame,—what he wants he can try for.

To the young woman confronting life there is the same world beyond, there are the same human energies and human desires and ambition within. But all that she may wish to have, all that she may wish to do, must come through a single channel and a single choice. Wealth, power, social distinction, fame,—not only these, but home and happiness, reputation, ease and pleasure, her bread and butter,—all, must come to her through a small gold ring. This is a heavy pressure. It has accumulated behind her through heredity, and continued about her through environment. It has been subtly trained into her through education, till she herself has come to think it a right condition, and pours its influence upon her daughter with increasing impetus. Is it any wonder that women are oversexed? But for the constant inheritance from the more human male, we should have been queen bees, indeed, long before this. But the daughter of the soldier and the sailor, of the artist, the inventor, the great merchant, has inherited in body and brain her share of his development in each generation, and so stayed somewhat human for all her femininity.

"The minor gods survive the changes in the pantheon of every race. Of the Greek peasant of today, Mr. Rennel Rodd testifies, in his 'Custom and Lore of Modern Greece,' that much as he would shudder at the accusation of any taint of paganism, the ruling of the Fates is more immediately real to him than divine omnipotence. Mr. Tozer confirms this in his 'Highlands of Turkey.' He says: 'It is rather the minor deities and those associated with man's ordinary life that have escaped the brunt of the storm, and returned to live in a dim twilight of popular belief.' In India, Sir Alfred Lyall tells us that, 'even the supreme triad of Hindu allegory, which represents the almighty powers of creation, perservation and destruction, have long ceased to preside actively over any such corresponding distribution of functions.' Like limited monarchs, they reign, but do not govern. They are superseded by the ever-increasing crowd of godlings whose influence is personal and special, as shown by Mr. Crooke in his instructive 'Introduction to the Popular Religion and Folk-Lore of Northern India.'"—*Edward Clodd, "The Pioneers of Evolution," 29.*

Realism in Art and Literature.

This essay, by Clarence S. Darrow, is now placed before the public in the form of an attractive little booklet, by C. H. Kerr. We have several times quoted paragraphs from it, and the following sentences are taken almost at random from its pages:

"Only the vulgar superstition of the past ever suggested that the reproduction of the human form in stone was an unholy work. Through long dark centuries religion taught that the flesh was vile and bad, and that the soul of man was imprisoned in a charnel house, unfit for human sight. The early Christians wounded, bruised, and maimed their house of clay; they covered it with skins, which under no circumstances could be removed, and many ancient saints lived and died without ever having looked upon the bodies nature gave. The images of saints and martyrs, which in the name of religion were scattered through Europe, were covered with paint and clothes, and were nearly as hideous as the monks that placed them there.

"The church had taught that the death of the flesh was the birth of the soul, and it therefore believed that the artist's resurrection of the flesh was the death of the soul. This old religious prejudice, born of a misty, superstitious past, has slowly faded from the minds of men, but we find its traces even yet. The origin of the feeling against realistic art has well nigh been forgot, but much of the feeling yet remains. No one would now pretend to say that all the body was unholy or unfit for sight, and yet years of custom and inherited belief have made us think that a part is good and the rest is bad; that nature, in her work of building up the human form, has made one part sacred and another vile. It is so easy to mistake custom for nature and inherited prejudice for morality. There is scarcely a portion of the human body but that some people have thought it holy, and scarcely a single portion but that some have believed it vile.

The price of this little work is only five cents a copy. When ordered in quantities for distribution we can supply them at the rate of ten copies for 25 cents.

The Meaning of Freedom.

Juliet H. Severance, in "A Discussion of the Social Question."

I am not only a believer in social freedom, but I am a believer in free love; and that word free-love, signifies to me the most exalted condition ever reached by mortal or angel. *Freedom*, the very soil of growth and progress, and *Love*, the highest attribute of the Gods. The two grand principles combined forming a name that in the coming future will be honored more than any other name, and its martyrs will receive a brighter crown of glory. . . .

As a wrong sexuality is the most debasing of all conditions, sapping the very foundations of life physically and morally, so a rightly adjusted and harmonized sexuality is the most health-giving and spiritualizing of all the relations people are capable of entering. . . .

Who are the opposers of free love? There is a class of persons who from misrepresentations of others, and never having heard it explained, honestly think that it means licentiousness; but a far greater number are those who are living lives that they are anxious to cover from the public gaze, so they cry out "stop thief" to turn attention from themselves. . . .

The laws give man what is called "marital rights" and under these rights a brute can outrage his wife no matter how often and she has no legal redress, no appeal but death. Let her go to any lawyer and ask for a divorce on any such ground and he would laugh at her. Does woman own her own body? Let her assert that and act accordingly, if contrary to her husband's "marital rights" and she will soon find out to whom her body belongs. Children are born continually, the result of relations not founded upon mutual love and desire, but the result of rapacious lust and tyranny on the one hand and disgust and servile submission on the other or else hatred and resentment; and this is legal. But in your classic language it is "damnable." . . .

You seem to think it a terrible thing to assert that a woman should choose the father of her child. Will you please inform us who is more competent or has a better right? . . .

Morality must come as a result of organization and development, and not by legal enactment. . . .

The hope of the world lies in a thorough understanding of the laws of heredity, the laws of sexuality, upon which this is based, and the proper culture of the individual. . . .

There is nothing that will exalt manhood and womanhood equal to human love. It makes woman angelic and man God-like. It develops justice, goodness, and wrongs no one. It is free in its action. It loves when it wills, and where it must. It will have its own, that which belongs by natural law to it, no more nor any less, and with this it is conscientiously content in the heaven of its own harmonies.

Shooting the "Niggers."

When soldiers' letters, detailing the horrors of the war on the Philippine "rebels" have been published a storm of protest has ensued. The letters have been characterized as "lying reports," written and printed by unpatriotic enemies of the flag of this glorious country. But what shall be said of the words of Colonel Kessler, of the recently returned First Montana Volunteers? Listen to his story of the pursuit of the "niggers":

"Colonel Kessler was as joyful as a schoolboy out for a holiday over the auspicious return of his men.

"I am a veteran of the army of the Potomac," said he, "but the seasoned veterans of that command were no better soldiers than those of the First Montana volunteers. From private to commanding officer we worked in perfect harmony from the beginning to the end. The boys fought as though they loved the business. It was a sight to watch them wait for the 'niggers' as the Filipinos are termed, run for the trenches. 'There goes a nigger,' some soldier would cry, and the lead would go pouring after him. Some one else would cry 'There goes another,' and the lead would fly again. The boys were in a number of the hottest kind of engagements, under a withering fire. I never saw the slightest exhibition of 'cold feet' on the part of the officers or men of Montana. There isn't a 'knocker' in the entire command."

How Criminals are Made.

Rosa Graul, in "Hilda's Home."

Go where you will, into lordly mansions of the rich, into the hovels of the lowly poor, and see the subjection of woman unto man. He rides roughshod over her most sacred and tender ideals. Every hope in the once bounding heart has been crushed. Her fate is to please her "lord and master,"—to keep *his* home for *him*; to entertain *his* guests; to bear *his* children; to rear them for *him* to dispose of as *he* may see fit—thus forcing her to bring into the world a race of slaves, a race degenerated by having implanted in the heart of the unborn child all the evil passions that naturally rankle in the breast of woman so enslaved and outraged.

The soul is unthought of in this reproduction, which merely takes place to satisfy the animal in man. The desire, the inclinations of the mother, are not considered. To cater to the passions of man, to be the mother of undesired children is her *natural* sphere in life. She must thank God that she has been selected thus to be the instrument to perpetuate the race. Home, sweet home, has been sung until it echoes and re-echoes throughout the land, but to millions of women it has been simply a prison, a hellish prison.

The church, "the man of God," its instrument, stands upon one side. On the other stands the state. In case the church is not strong enough to control woman, the state holds up to her aching eyes the terrors of the "law of the land."

A revealed dogma is always opposed to the free research that may contradict it.—*Ernest Renan, "Islamism and Science."*

LIBERTY Political, Religious, Social and Sexual. An essay towards the formation of an anti-persecution society. By A. F. Tindall. Price 5 cents.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper to it has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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"Arrested in Development."

"I look forward to the time when men and women, by reason of their knowledge of consequences, by reason of the morality born of intelligence, will refuse to perpetuate disease and pain—will refuse to fill the world with failures."—*R. G. Ingersoll.*

In the Chicago "Tribune" of Sept. 29, there is outlined a plan by which a few, a very few, of humanity's failures are to be cared for. This plan is called "An Experiment in Child Study." This experiment is to take the form of a "School for the Training and Surveillance of Youth Arrested in Development," and is thus described:

"The Chicago Physiological School was incorporated yesterday under the laws of the State of Illinois by President Harper, Miss Mary R. Campbell and George H. Mead, and will open with the fall quarter of the University of Chicago next week. The school is one for the study and training of children arrested in development.

"Professor George H. Mead, the third incorporator, is in the department of psychology. The school is to be an experimental one in child training. There will be the three departments, physiological, psychological and pedagogical. Those who are to be in charge of the school will keep the pupils under constant surveillance. A close study is to be made of the peculiarities of each one and records of every observation that may be made will be kept. It is thought by this method to get at some logical conclusions of cause and effect and to determine what environment will do for the children who fail to develop normally. Owing to the closeness of study that is to be made the school will accommodate only fifteen pupils to begin with. More than fifty applications have been received. The children will be boarded in the school. The building to be used is located in Drexel avenue, between Fifty-second and Fifty-third streets."

President Harper, of the University of Chicago, the first named of the three incorporators, tells the reporter that this experimental school is not yet "affiliated with the University," but that it may become so in time, and will then, it is to be presumed, be supported and managed in much the same way as the University itself is supported and its policies managed; that is, by its plutocratic benefactors.

But would it not be a more sensible plan to endow a school, or a professorship in the University, for the study of Stirpiculture, including Heredity and Prenatal Impression—the object of which would be to inquire into the causes of the "arrested development" of so many children? Why so much attention—why so much time and money spent in the effort to cure the effects, while the causes are ignored?

In Kansas there is, or was, a school similar in design to that described by the "Tribune," and connected with the University of Kansas, if I mistake not. Some years ago a subscriber of Lucifer and one of the best known and most highly esteemed of the citizens of the Sunflower state, told me of the terrible affliction that had saddened his life and that of his wife. He was then on his way to visit two of their daughters who had been for years cared for in the "Kansas School for Imbecile Children." The parents were far above average in intelligence—the husband and father had held many offices of public trust,—and yet of the seven children born to them, all were physically and mentally imbecile; not able to care for themselves in any way. "Arrested development," would probably be the diagnosis of President Harper and of his associate incorporators.

Man uses his reason in breeding calves, colts and pigs, but in breeding human beings he leaves it all to chance, to "Providence," or to the unreasoning forces of nature, handicapped as these forces are by artificial or conventional laws and customs.

M. HARMAN.

Kansas Notes—Concluded.

An eastern correspondent—see "Various Voices" in this issue—doubts the accuracy of the report of the Quantrell raid, published in No. 780. I copied this report from what I believed a trustworthy record. I was at the time stopping at the house of Mr. A. Palm, an old and much respected citizen of Lawrence, who, as already stated, was on the ground at the time of the massacre, not three days afterwards, only, as was our good friend J. H. Young. If Mr. Palm had not believed the statement of Mr. Caldwell to be substantially correct he certainly should have made the necessary correction. Lucifer's space is too small to permit extended discussion in regard to matters of history, and yet when important historical errors are made in our columns we much prefer to be set right.

At Topeka, the capital of Kansas, at which place our little journal was published about six years, I had the pleasure of meeting and greeting many oldtime friends and acquaintances, all of whom seemed glad to see Lucifer's editor once more. Prominent among these I wish to mention the names of Elizabeth and Alonzo Wardall; Albert Griffin and Miss Griffin; Mrs. M. B. Sharrai and daughter Myrtle, also the husband of the latter, Mr. Gerberich; J. Robinson; W. Curry and family, and Solomon Harman; to all of whom I am indebted for hospitality during my week's stay in the city.

I wish also to acknowledge my indebtedness for courtesies shown me by Miss Adams, daughter of Judge Adams who for twenty years or more has been librarian of the Kansas State Historical Society, and also by her gentlemanly assistant, whose name I did not learn. I spent a part of each day for several days, examining the records of that society, looking up matters that I hope to make use of, sometime, in connection with Lucifer's work.

I was also much pleased to meet again Mrs. Annie L. Diggs, librarian of the Kansas State Library. Some of the older of our readers will remember that Mrs. Diggs was once assistant editor of Lucifer when, as "The Kansas Liberal" it was published at Lawrence, Kansas. As a lecturer and writer on reform topics Mrs. Diggs has achieved a national reputation of which any woman—or man either—might justly feel proud.

Although the number of our subscribers in Topeka and in Kansas is not as large as it once was I am glad to be able to report that quite a large proportion of those who helped us to fight the battle for freedom of speech in that state remain with us still, and that they continue—with few exceptions, to help us with the necessary "sinews of war," as well as with their moral aid and comfort.

Before closing this report I wish once more to thank all who in any way helped to make my recent visit to Kansas enjoyable as well as financially successful. Though my trip was made principally in the interest of health—of mental and physical recuperation, I am glad to be able to report that it was not a failure from a business point of view. Many of our old friends renewed their subscription, some new names were added to the list, while quite a number more ordered books for their own reading and for missionary purposes.

I wish also to thank all whose kindly invitations I was obliged to decline—for lack of time and also on account of distance and cost of transportation. Hoping to be able to meet again all I had the pleasure of meeting on this trip and all I did not meet, and cordially inviting all to call on us at our Chicago office, I once more bid our Kansas friends a kind good bye.

M. HARMAN.

"Wants."

"Man wants but little here below," may have been true in Oliver Goldsmith's time, but it is scarcely true today. Speaking from our own personal standpoint, man—man embraces woman, you know—man wants many things he cannot get. Some things, however, can be had for the asking. "Ask and ye shall receive," and "If at first you don't succeed, try, try again," are good mottoes, provided, of course, we do not "ask amiss," or for what we should not have.

Acting upon the suggestion contained in these mottoes we, of the Lucifer office, now ask every reader who feels that we are doing a much needed work, to show this issue of Lucifer to some friend who is not a reader thereof. Call her or his attention to the statement, "Our Name and Purpose." Ask her or him to read all the articles of this number, and of recent numbers,—if you care to lend or give them away—then ask if such friend or neighbor is not in sympathy with the aims or purposes therein outlined, and if so, ask the person in question to allow you to send her or his name to us for a trial subscription to our "Morning Star."

If extra copies are needed for the purpose we will gladly send them, on application, or, if our subscribers wish to keep a file of the paper we will gladly replace such numbers as may be lost in the effort to extend our subscription list.

"Servitude" in Chicago.

The Chicago "Chronicle" is again wrestling with the "servant-girl problem." It says there is a dearth of "servants" in Chicago, and of those who are willing to work in "domestic servitude" but few are efficient. Even when a "mistress" finds a treasure she is not sure of keeping her, for as we are gravely informed by the "Chronicle" writer, "In such cases women seem to reck little of the finer sense of honor."

This declaration is called forth by the complaint of one mistress that her servant had left her because a "friend" had offered the girl fifty cents a week more than she was receiving. This is really dreadful! But how would the "finer sense of honor" affect this writer, I wonder, if the "Tribune" should offer him—or her—five dollars a week more than the "Chronicle" pays? And what of the "sense of honor" of the preacher who accepts the "call" of the wealthier congregation or of the man in any other line who changes his place of occupation in the hope of improving his condition?

One man is driven nearly to desperation by the depravity of these girls. His wife is unable to do the work; therefore they *must* have a servant. He says they have "had a dozen in about as many weeks." Various causes for dissatisfaction are given, among which are that one "doesn't like her room," and another "will not stay where she cannot receive company." I wonder how this man would like to stay where he could not receive company; where he had no time of his own except one afternoon in two weeks; and then would be obliged to be in before ten o'clock at night? Imagine a man working under such conditions!

Every one knows that the "servant's room" is the most uncomfortable and inconvenient in the house; she cannot receive company, and she can go out only once in two weeks, as a rule. The mistress appoints herself a committee of one to regulate the girl's morals; but if her vigilance is unavailing, the girl is thrown out just the same as if the mistress had not assumed that responsibility. In other fields of employment the hours and work, no matter how long and hard, are clearly defined, and the time away from the work is the girl's own. Therefore domestic service is shunned by all who have intelligence and ability to do anything else, and the "service" is left to the ignorant and inefficient.

Household work has been degraded as slave labor. The time must come when it will be given into the hands of well-paid, efficient workers, who have certain hours in which to perform the labor—all the time outside those hours being their own, to dispose of as they will. Until that time comes we will bear the wails, ever-increasing in volume, of would-be masters and mistresses who are unable to obtain women to "serve" them.

L. H.

Chicago Society of Anthropology.

One of Chicago's chief attractions for the independent thinker is its "Society of Anthropology." This society is said to be the sequence or outgrowth of the "Congress of Religions," held in this city during the World's Fair of 1893. That Congress was supposed to offer a free platform to the representatives of all religions, and of *no* religion. In other words those who have no religion but that of Science—demonstrated facts—or those whose only religion is love for humanity—with no reference to the hypothesis called theological, or to the existence of alleged extra-mundane intelligences—all these were supposed to have equal right to a free expression of thought; equality of rights and privileges for the broadest and most inclusive heterodoxy with the narrowest and most exclusive orthodoxy, being the motto of the World's Congress of Religions.

Whether this statement is historically exact or not, as to the object and management of that celebrated congress, I am not quite certain, but that these are the avowed objects of its successor, the Chicago Society of Anthropology, I happen to know; having been a member—though not always a "paid-up" member—of that society for the past three years or more.

The membership of this society is not large, but includes names of some of Chicago's best known and most favorably known scientists—women and men who, laying aside the prejudices of early training are now honestly and earnestly trying to solve the problems of the universe, as they see them, or as they find them, including the very perplexing political and social problems that confront us on every hand.

The Society meets every Sunday afternoon at three o'clock, at Handel Hall, 40 Randolph street. Readers of Lucifer who reside in the city, as well as visitors from a distance are cordially invited to attend these meetings and take part in the discussions. Membership dues are fifty cents per month, but none are excluded from participation in discussions because of non-membership.

The list of subjects for the fall and winter months as announced at last meeting, would seem to cover the whole field of human interest; prominence being given to such disturbing questions as "Marriage and Divorce," "Stirpiculture, or Homoculture," "Philosophic Anarchism," "The Negro in North America," etc., etc.

M. H.

Our Name and Purpose.

In answer to many questions we say:

The name Lucifer is astronomical, not theological.

Lucifer means Light bringer, or Light bearer, and is the ancient name of the morning star—"Herald of the Dawn."

In accord with this symbolism—drawn from one of the most impressive of Nature's phenomena—we try to make our weekly journal a true Light Bringer, a realistic herald or harbinger of a brighter and better day for mankind.

With Shakespeare we believe that "Ignorance is the only darkness." To destroy both darkness and ignorance, then, we have only to bring in the light of Knowledge—of Science.

With Ingersoll we believe that the reason why reformers have hitherto failed to reform the world is because "Ignorance, poverty and vice are populating the world." We believe that the greatest orator of modern times sent an arrow straight to the core of truth when he said, "There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by talk or example. This cannot be done by religion or law; by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only savior of mankind, must put it into the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole ques-

tion. This frees woman. The babes that are born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy. . . . When that time comes the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth."

With Gerald Massey we believe that, "We must begin in the creatory if we would benefit the race, and woman must rescue herself and consciously assume all responsibility of maternity [including choice of paternity] on behalf of the children."

We believe in the motto, "Truth for authority and not authority for truth," and that to "get all of truth we must hear all sides." Hence we try to make the pages of Lucifer a free platform—free for the utterance of honest thought upon all subjects of human interest, but especially for the free expression of thought upon the transcendentally important subject of how to practicalize freedom for the mothers of the race of human kind.

The Filipino Question.

Under the head "Canters and Hypocrites," Samuel William Cooper in "The Conservator" for August, has a three column article that should be read and carefully considered by every American citizen. This article is, in the main, a reply to those who call the opponents of Filipino war "canters and hypocrites," and who say that "Aguinaldo is a mere treacherous outlaw." Here are a few of the points made by Mr. Cooper:

"It would be the absolute truth to say that the United States is a treacherous nation as evidenced by its government. Spencer Pratt, the American Consul General at Singapore; R. Wildman, United States Consul General at Hong Kong, and treasurer of the Fund of the Patriotic League of Filipinos; Admiral Dewey; the government documents—all can speak loud on this point. We made a contract with the Filipinos that they were to be free. We gave them arms and ammunition, and they carried out their part of the bargain to the letter. We broke our promises. Read this, O doubting ones, and blush for very shame. It is one of the most discreditable pages in the history of the world. And so our soldiers seem to regard it. General King, General Funston and other leaders have spoken, and now comes back the Tenth Regiment of Pennsylvania, saying, through the mouths of its members (Philadelphia North American, August 7th) 'the sympathies of the entire regiment are with the Filipinos. They are entitled to make the same fight for liberty that our forefathers were, and they are under the laws of humanity worthy the same rights.' . . . .

"The Filipinos may be a bad people, but they do not burn those of a different color at the stake, or chop them to pieces, every day, as we do, without trial, on public clamor. Nor do they have strikes where troops shoot down unarmed workmen. They do not seem to have family feuds, where reason is powerless and murder runs riot as it does in many places in our own country. They do not shell inoffensive cities. Nor, in fact, do they seem to have any of those peculiar habits which may be the privileges of civilization. No, they are savages, and their leader is a 'treacherous outlaw.' We alone are good and true and beautiful. . . . .

"Our government is engaged in a war of pillage and extermination against a people who owe us no allegiance, to whom we promised freedom. It is an evil work; it is absolutely without justification. Those who approve of it are the traitors to whom the country will owe a burden of evil that may be too great for her to carry."

In the same issue of the "Conservator," the editor, Mr. Traubel, thus closes his monthly "Collect."

The problem of the Philippines is not a quarrel between Aguinaldo and McKinley but a crisis in national history which brings out antagonistically face to face one America with another. America has been going one way. Now it is proposed that she should reverse and revise. Nor has this been brought about by any deliberate act of the country. So far the nation has not passed upon the question. It is evident that if the executive regime is to secure a popular endorsemect America will have to be reborn in the strange likeness of aggression. Will it be an America of greater liberty or less? Will it be a sea to sustain or a rock to wreck? Expansion may run up an honest flag. Imperialism's flag is black. It has all the panoplia of piracy. We may win the Philippines. So far we have been licked. But, winning the Philippines, must we lose America?

The Crime of Government.

When defending the right of the American colonists to self government Edmund Burke, in the British parliament, is reported to have said, "Speak not of the abuses of artificial government; the thing, the thing itself is the abuse." All governments of man—or by man—over his fellow man are artificial governments. In his "Data of Ethics," Herbert Spencer lays down as an axiomatic truth, or basic principle in human sociology the following:

"Every person has the right to do as he pleases so long as he does not invade the equal right of others."

The practicalization of this axiomatic truth in the affairs of humam beings, would necessarily abolish all existing governments, whether they be called monarchies, aristocracies or republics, and would also abolish the everywhere existing rulership of man over woman.

John R. Kelso, in "Government Analyzed" pertinently asks this question:

"Practically, then, the question at issue before us is as follows: Which is better, an archy or government with its thousands of unnatural laws, and its need of thousands more, all tending to promote inequality, want of confidence and antagonism among the people—all tending to promote, in the former class, a criminal greed and extravagance, and in the latter, those prolific breeders of crime, servility, want and desperation."

By "archy" is meant rulership of man by his fellow man, and is the antithesis or opposite of *anarchy* which means the absence of rulership of man by his fellow man.

Speaking of the condition of things, in the country now called the United States, immediately after the "war of the revolution," Mr. Kelso says:

"After they had thrown off the government of Great Britain, the great body of the people of the United States never, so far as I can learn, either demanded or desired any other government in its stead. They preferred freedom, and this they could not enjoy under any form of government. Hence, for a long time, they resisted every attempt of their would-be masters to reduce them to a condition of governmental slavery. By fraud alone, were they finally reduced to that condition."

While it may not be strictly true that the people who had thrown off the British government were in a state of anarchy, or freedom, it is doubtless true that as compared to present conditions in this country the people were their own rulers. There was no national government, national tariffs, national debt, no kingly President with power to carry on a war of invasion against a freedom-loving people on the opposite side of the globe; no U. S. Senate (American "House of Lords) and no life tenure Supreme Court, with power to nullify—in the interest of plutocracy—the demand of the common people for freedom and equality of rights and privileges.

In his book of five hundred and nineteen pages Mr. Kelso has shown in a clear and logical manner, seldom equalled, how freedom was lost to the people of this country, by the treachery and fraud almost unparalled, of the so called "Constitutional convention" of 1787. He also shows, as few writers have ever shown, what the crime of government really is; how it gradually grew up from the ignorance and superstitions of the barbaric past, to be what we find it today.

The latter half the book outlines a plan, or plans, by which the evils of our government may be minimized or nullified. Whether these proposed methods are practicable, or whether they are consistent with the logical deductions of the first half of the book are questions upon which all readers will not be agreed. It is largely a question of expediency, a question of what should be done, or can be done, to cure the evils under which the burden bearers of this country, and of the world, now suffer.

M. H.

How Government Protects.

"Free Society," San Francisco.

According to our German contemporary of Chicago, a policeman happened to meet several Italians on the street who were discussing harmless affairs in their own language. This guardian of "law and order" imagined that these men were plotting a conspiracy and interfered. Not understanding the English language the Italians were scared and started to run, and one of them was killed. The policeman has been charged with manslaughter to soothe the indignation, but "money rules," you know. The chief of police has given his force to understand that every member ought to contribute one dollar for the defense of the murderer, and as that means $2,500 to begin with and having "influence" behind him, "justice" will evidently be smothered.

VARIOUS VOICES.

James H. Young, Onset, Mass.:—Find enclosed one dollar for which send me the inclosed list of books. I was at Lawrence, Kan., three days after the Quantrell raid but saw no such destruction of life or property as related by E. F. Caldwell. Quantrell had 100 men.

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O. N. Bancroft, Falls Church, Va.:—I enjoy the weekly visits of the good paper Lucifer. It is truly a light bearer. May its rays penetrate every foggy brain, resulting in the betterment of humanity. All healthy minds are readily penetrated by its sterling truths. With best wishes for all the workers for real liberty.

—

T. W. S., Dunellen, N. J.:—M. Florence Johnson kindly directed me to inquire of you what books I should purchase in order to gain some knowledge relative to free love. While I have, probably, a clear general idea, I have never read or heard the ideas of others. I notice a special offer you make in your last edition which partly satisfies my inquiry but if my choice is astray please advise me and I may purchase what you might suggest later on. "Ideala," "New Humanity," "What Young Need to Know," "Economics of Anarchy" and "Sanctity of Marriage" and any others to amount of the $2.00 I send.

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Frederick Brown, Lincoln, Neb.:—While in Chicago two weeks ago, I tried to find you on Congress St., but was told that you had moved. I have been in Europe (Germany) engaged in study, for over a year, and have lost track of you. I hope you will resume sending Lucifer to my address. I missed it very much. Would you also kindly send me the addresses of anarchistic journals published in English, Spanish and French? I am studying at State University of Nebraska this year and expenses are high, but will assist you financially just as far as I possibly can, and to a greater degree next year when I begin to teach again. With best wishes for your health and success.

[The easiest way for friends from out of town to find us, is to take a Lake St. elevated train (which is near all railway stations,) and come on it to Sheldon St. station. Walk north two blocks to Carroll Ave. and west a block and a half to 507. We are always sorry when our friends fail to find us. "Liberty," Box 1312, N. Y. City, is the organ of the Individualist Anarchists, and "Free Society," 43 Sheridan St., San Francisco, the organ of the Communist Anarchists.]

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Edgar D. Brinkerhoff, Morrisville, Pa.—A company of ten persons are engaged in intellectual conversation. They are talking animatedly and informally and yet only one speaks at a time. Each turns his eyes toward the one to whom he is making response. This is politeness. There is one ill-mannered fellow, however, who looks into vacant space when taking up the thread of the discourse as dropped by another, or, worse still, when he responds to A's remarks, he addresses B, a most exasperating form of incivility.

We see something like this sometimes in weekly papers. For example, see Lucifer of Aug. 5, page 234, second column, lines seventeen and eighteen, in fact the whole paragraph. Also, Lucifer of Sept. 2, page 265, second column, lines twenty to fifty, both in articles of C. L. James. This is no reflection upon Mr. James, who no doubt would have turned his head politely toward the one to whose observations he was offering rejoinder if it had not been for certain journalistic rules. This is no reflection upon Lucifer either, for editors get so tired of the frequent exhibitions of resentment by people not cut out for discussion that they feel like making cast-iron rules for all.

—

Fannie Wooten Hanson, Aurora, Ill.:—Enclosed you will find fifty cents to apply on H. C. Hanson's subscription which expired with No. 773. I like Lucifer very much, and would not be without it for anything. I have a little girl five months old and have named her Virna for your little girl. I hope they may both grow up to be as useful to the world as you are. I notice your correspondent, Mrs. M. E. W., of Montgomery, thinks the negroes in the South are treated kindly by the white people. I have lived in the South all my life until the past four years and according to my way of thinking they are *not* treated kindly. They are kept in poverty and ignorance by the white people, and so long as this condition exists there will be criminals among them. I have often wondered that there were not more crimes committed when I saw how they were treated. In the country districts very few own any land, nearly all being renters. In some instances, the renter, after a hard year's work, and a scanty living is, according to the landlord's books, in debt. I knew a case in Kentucky of a negro family consisting of man and wife, the man working hard all the year living on poor food, wearing cheap clothes, and at the end of the year when the landlord sold the crop and took out what was due him according to his books, the negro got $2.50. This is only a sample case. Is that good treatment?

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THIRD SERIES, VOL. III., No. 40. CHICAGO, ILLINOIS, OCT. 14, E. M. 299. [C. E. 1899.] WHOLE No. 783

For the Right.

There are brighter things in this world than gold—
There are nobler things in this world than fame;
To silently do with your deeds untold,
To silently die, unnoised to fame.
Then forth to fight, unnamed and alone;
Let us lead the world to its destined height;
Enough to know, if but this be known,
We live and we die for the right!

—*Joaquin Miller.*

"Women Talk About Men."

Under this title the "New York Times" of October 6th gives a somewhat extended report of a meeting of "The Society for the Study of Life," "an organization of women," presumably of New York City. "This society boasts among its members," says the "Times," "women physicians, preachers and teachers. Men are excluded from the ordinary meetings."

At the meeting reported by the "Times" about forty members were present to hear a paper on "Heredity and Regeneration," by Dr. M. A. Stewart, a part of which is here reproduced:

"That heredity," said Dr. Stewart, "is the vital law through which the life elements transmit characteristics and tendencies from generation to generation in the physical realm, is accepted by all students of biology. The moral and physical are co-related factors in the life of the human race that are equally transmissible through successive generations. There is in human nature and experience a great moral condemnation or curse upon the source of human life—a curse made manifest by the spirit of irreverence and the sense of shame which rest upon active generation. This condition is so deep-seated and unholy that theologians have rightly named it 'total depravity.'

"Woman," continued the lecturer, "is the central figure in the tragedy of the fall of man in the garden of Eden; and in the history of womankind down through the ages we see the pitiless fulfilling of her curse: 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.' Every child born into the world is born under that curse which was due to the subordination of motherhood to the will of man. This blight upon woman which through her motherhood rests upon the whole race, is no arbitrary decree of an offended God, but the inevitable effect of perverting the order of the Creator in the source of human life. The subordination of motherhood in marriage is the forbidden fruit—the original sin; the sense of shame is the fall of man."

Summing up her address and the criticisms that followed, the "Times" proceeds to say:

"The speaker went on to talk about the subjection of woman in the Church, the State and the home, which she said is simply a form of paganism, and the spirit that holds her subject is the same Satanic influence that worked such evil at the world's beginning. 'We have had the Christian religion or nineteen centuries,' she said, 'but Christian marriage has yet to come. Salvation can mean no more nor less than freedom from prevailing conditions and tendencies, and regeneration means making us the parents of those whose tendencies shall be upward. It is impossible for the ignorant to sin so deliberately, so disastrously, as those who are educated.'

"Dr. Stewart expressed the opinion that mankind had reached the utmost limit of advance in vice, and that the ebb tide had set in that would sweep us down to chaos unless something were done to avert it; and, in this connection she referred to what she called the 'moral obliquity of the French people today as shown in their family life.'

"Mrs. Hensley, the President, observed that the paper was a radical one, but it was through the discussion of such radical views that they were going to accomplish the purpose for which the society was established.

"Mrs. Bender wanted to know how the regeneration of mankind was to be brought about and man made more spiritual.

"'I don't think it is possible to regenerate men!' exclaimed Dr. Stewart.

"Dr. Stewart went on to say that the question was whether woman would stand by man and bring children into the world under the curse, or leave him rather than do so.

"Mrs. Burnham ventured the view that 'most men have a better nature.'

"Mrs. Leroy thought the right way to regenerate mankind was to begin with the boys.

"Mrs. Riggs thought Dr. Stewart had taken a most depressing view of the situation, of marriage and of human nature. 'She speaks as though woman were a victim and man her oppressor,' continued the speaker warmly. 'Now, I haven't found this to be so in the majority of cases that have come under my observation. There should be but one basis upon which girls should choose their husbands. That is spiritual affinity; or, in other words, love. Girls ought to marry, not for a home or dress and hat, but the man they love, and would be willing to die for. No man ever inspired that feeling who was not worthy of it. I don't think we need laws of any kind nearly so much as love.'"

Criticisms and Comments.

BY C. P. HUNT.

President Hyde of Bowdoin College declared that "to tie up the teachings of an educational institution to an ancient creed is simply outrageous." Some of his hearers in the Congregational Council said, not that he had said anything wrong, but that he had "gone too far," which being interpreted means: Let us not knock our own game.

* * *

McKinley did not want even the core of the New York festivities, probably because he was afraid "there wasn't a goin' to be no core."

* * *

"When you have been very good, or when you have done a

bit of work that makes mamma glad, do you think in your heart, 'I am very good,' or, 'I can work as well as big people?' That is not the right way to think, for God only is good, and we could not be good of ourselves, nor could we do a good work, for he says, 'Without me ye can do nothing.' It is the holy spirit of God flowing down to us from heaven that helps us to think and speak and act right. And we must not call it our own goodness, for that would do us harm."—*Picture Lesson Paper.*

The above was read to Willie and Walter on Sunday. On Monday little Willie, having been "licked" by Walter, ran to his mother crying: "Ma, you'd better pray. The flow has stopped on Wal."

* * *

Many good people still seem to think the Malthusian theory needs a "solution." The idea has no standing in logic or fact, as any one will realize on considering the following:

1. Show a logical connection between the alleged "checks" and overpopulation; for instance, how does possible future overpopulation cause war, unless men fight directly for food, or pestilence, unless future want causes present disease.

2. Name an available food plant or animal that does not increase many times faster than man increases. If there be none, how can there be want so long as there remains vacant land to yield food?

* * *

We understand Capt. Dreyfus will reside in London. Any mention of "dossier" or "bordereau" in the captain's presence will be as dangerous as "snipe hunting" uttered in the hearing of the two street car conductors who held a large sack till one A. M. at the mouth of a ravine on the north shore recently, waiting for other conductors to drive in the snipes.

* * *

A monument to sycophancy may be seen in the ornaments placed upon the elevated railroad structures of Chicago at the boulevard crossings, where plain iron and wooden ties would offend the sight of a noble in his carriage. Organized labor should rise in its might and—not tear off the ornaments, but insist upon ornaments over common streets where organized labor's brothers the grocery man and the ice man wend their weary ways; and even also at alleys where the rag and iron broker and the banana man—labor's second cousins at least—mete and vend their wares.

Freedom of Thought and Action.

George E. Macdonald, in The Truth Seeker.

For the reason that I have said, were I a member of a co operative colony, I would not allow such issues as free love and anarchy to break it up, as happened to Ruskin, an Oregon paper gets the idea that "the Macdonalds have but little objection to free love and anarchy."

Now, that is a fond thing vainly imagined. It is not deducible from what I said. In my previous remarks I should perhaps have explained more fully that my belief is stronger than my dissent; that is, that I would not depart from my chosen course in order to show my disapproval of the belief of some other person. As a member of a co-operative association, I could ask only that my fellow member should be a true co-operator, and not that he should be orthodox in religion, politics or morals. And, on the other hand, were the society a religious, political, or ethical one, and I a member of it, I could not object to another member, so long as he was faithful to the purposes of the organization, were he a fanatical co-operator. It does not in the least modify my mistrust of Christian truths to know that free lovers and anarchists often doubt them, and I should still believe in Freethought though I were convinced by an argument derived from observation, experiment and ratiocination that it leads directly to the conclusions reached by those thinkers. When a man is satisfied that he is on the right track, nothing but the discovery that he is mistaken should cause him to shy. I admire the devotion of Paul, who, having chosen his course, said he was persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, should be able to separate him from the same. My trust in Freethought is of the unfaltering kind that enabled the apostle to defy a whole bunch of things, confident that they could not make shipwreck of his faith. Therefore I do not get rattled if the consequences of free thinking are sometimes different from what I expected. If we knew beforehand the outcome of Freethought we should have no use for it. There is nothing to be learned by exploring a road if you know where it leads to. There may be some gentlemen in the West who can state with certainty the final word of Freethought on political economy and the sex question, but I ask to be pardoned for doubting it. Besides, the fellow that knows it all is a nuisance, like the garrulous and obtrusive individual who insists on telling you in advance of the author how a story you are reading turns out.

Sociologic Lessons.

BY HENRY M. PARKHURST.

No. 89. (To be added; Lucifer No. 777.) An essential element in financial independence is that the minimum of subsistence shall be irrevocable. The member devotes to objects of immediate usefulness means which he would otherwise reserve for future needs, in consideration of the pledge of the association; and it is not only an equitable but a legal consideration. Those to whom it is once promised cannot thereafter be honestly deprived of it even by the dissolution of the association.

No. 93. THE FINAL AWARD. At the end of the year each member will have been credited with a certain number of franks, determined in the mode described in No. 86. This amount of labor performed, irrespective of payments in franks on account, furnishes the basis of the annual award to labor. The association will take account of stock, and ascertain the profits for the year, to be distributed to labor and capital, according to the original agreement. It should be the aim to establish such a scale of prices for the products of the association that the final distribution independent of the fixed percentage paid to capital, and the fixed payments to labor in the redemption of franks, shall be as small as practicable, without risk of loss. Low prices would be in themselves an award to members as consumers, and would promote commercial exchanges.

No. 94. CURRENCY AND TAXATION. The frank will be a convenient standard currency, to be issued by the association. It will be redeemable in two ways, at the option of the holder; first, in gold, or other basis employed outside of the association, enabling members to purchase freely in the markets of the world; second, in products furnished by the association, at prices fixed by the association. The fixing of the prices includes the element of taxation for expenses; and the rate at which the frank is redeemed in gold, also includes indirect taxation. There is therefore no occasion for any other taxation.

It is important that the frank should state upon its face the rate at which it will be redeemed by the association in gold; for it would be a breach of contract to vary the rate after the franks are issued. It is unnecessary to explain the circumstances connected with the change of the rate in a new issue.

No. 95. THE ISSUE OF BONDS. Money will be needed for the purchase of materials and tools, for payments for labor, especially to non-members, and for other transient needs. Instead of providing for this by increasing the capital stock, I think it is better to borrow it upon bonds redeemable at a fixed time, and to be sold to the highest bidder. No representation should be allowed to the holders of bonds as such. These bonds would afford temporary investments for money saved; and could be readily converted into money without material loss. They would also assist in fixing the market value of the frank and keeping it uniform. They would assist in fixing an equitable rate for the use of capital, and thus enable individuals to borrow when it would be for their advantage. When money can be readily obtained for useful purposes, there will be no opportunity for speculation in the money market.

No. 96. UNINVASIVE INDIVIDUAL SOVEREIGNTY. The details which have been given in these Lessons have been almost exclusively with regard to financial consideration, for the reason that they have been written for those who are already in full sympathy with the doctrine of uninvasive individual sovereignty, and who only need to learn how to prevent invasion, and it is from the financial interdependence of men that invasion is most likely to arise. The principle of the minimum of subsistence, which can be withdrawn from those who infringe the rights of others will enable each association to protect its members. Those who are not in harmony with the rules laid down in one association may seek elsewhere for associations more congenial to them, and need not sacrifice their modes of life unless they are such as necessarily to make them objectionable everywhere; in which case they must choose between adapting themselves to society or excluding themselves from society. The financial principles I have laid down will give equal freedom to all, and open the way for progress in all departments of life.

"The Duty of Parents to Children."

Ella Wheeler Wilcox, in New York Journal.

"Honor thy father and mother" is a good commandment.

"Make thyself worthy the honor of thy children" should be its modern supplement.

A tie of blood—an accident of birth—does not make it possible for a thinking child to respect and honor a person who is in no other way deserving of either emotion.

It is all very well to talk about the duty of children to their parents. It is true in a measure, and is always a good rule for children to observe. The youth who feels he owes a duty to his parents will be far more likely to be true to his best self than one who ignores the thought.

But much greater than the duty of child to parent is the duty of parent to child. No child ever called his father to become his parent. Every parent is responsible for his child's existence.

Having brought a child into the world a father and mother should feel the tremendous duty they owe that offspring.

They owe it good care, but not too much physical coddling.

They owe it fair opportunities, but they need to leave it room to grow in its own way without too much help.

They owe it a happy home first and foremost of all considerations. No blight is more lasting and cruel than the memory of an unhappy, discordant home in childhood.

In order to be worthy of their children's respect, parents must control their tempers, and overcome their selfishness.

They must keep pace with the march of time, and keep in sympathy with their children's expanding minds and growing needs.

A Spiritualistic View.

The following paragraphs, from a little book entitled "Godism," give what seems to be a spiritualistic explanation of the origin of woman's enslavement. Whatever may be thought of the spiritualistic hypothesis in general, it must be conceded that many of its leading teachers are doing much to destroy the old theological myths and traditions which, in all the past, have held the minds and bodies of mankind in bondage.

"Your kings and priests on that side [the earth plane] became the Gods on this side, and like Abraham and Lot in the fabled story, they divided the land between them. Finally, a mighty spirit—one who had drunk of the life force of thousands of women, and had grown wonderfully magnetic, became intoxicated with the flavor of his own power, and conceived the idea of universal dominion; so he called his courtiers around him—those who made it a business to flatter him to gain their own ends, and laid the idea before them. He pointed out abuses that existed in the domain of some of his compeers, and urged the welfare of this your material plane of life, as one of the reasons for consolidated power—used all possible argument to induce them to join with him in the attempt to subdue the whole earth; and there is where your one-God-idea came from.

"This spirit had learned that power—strong magnetic attraction and executive ability always went with a strong sex life; and regarding man as superior he looked upon women as especially made to gratify man and bear children. This for the common people, the rank and file of humanity; and the first step toward the dominion sought was to formulate a sex morality that would keep women in subjection, and make it her highest honor to be faithful to her husband. This as we say, for the masses. But those in power, those who were needed to fill positions of command, were not held to this kind of morality. Kings, bishops, popes, rich men who could support them, could have as many victims, could drink up the life and soul of as many women as they pleased.

"We mean it; 'The life and soul,' the very identity of women have been absorbed by men, making them stronger, while their victims have passed out into spirit life. The marriage law as it exists in your sphere today, is a part of your individual Godism, and gives women no identity. But humanity has grown in spite of this dwarfing method. The only way to keep people subject, is to keep them ignorant. Hence the effort to confine the knowledge of life's finer forces, of the sciences, and all that tends to elevate the race; hence the effort to confine these things to the few, 'The tree of knowledge of good and evil' is, and has been forbidden fruit, and we here say to woman: that which has been counted your shame shall yet be your highest glory. Eat; we say eat! and continue to eat of the fruit of this tree! eat and give to your children, for knowledge is power.

"Humanity has grown in spite of this Godism that has hung over it like the pall of night. Man thinks, questions, even when buried in dungeons, stretched on the rack, burned at the stake, passing through the thousand forms of torture that have been meted out by those who claimed that the end justified the means. That end, consolidated power, with 'kings and priests unto God forever,' as the promised heritage of obedience, in spite of all this, there has been a slow, steady growth; even till reason and science are today disputing the idea of there being a God, or a throne for one to sit upon. Light from the spirit world has penetrated a few brains within the earth sphere; and by that light they are gathering the material for the fire which is to consume Godism, both root and branch. For ages the spirit world to which you have had access, has been ruled by this self appointed God and his priesthood, and those who dared to question, either upon the earth plane or in the spirit life, have been martyred, set aside, kept back; and finally the priesthood took charge of the avenues of communication between this and your sphere, and declared that all outside intercourse was of the devil, and worthy of death.

"Think of the millions called witches who have been sacrificed upon the altar of Godism! and mostly women; because being more susceptible to spirit influence, and of the tender mother heart sphere, the dreadful walls of terror erected to keep the surging hosts of progress from unseating God, were in danger of being broken down if she got hold of the lines of power. Oh! if we could make women see what we see, how they would rally to the support of every out-spoken, determined woman. Fashion, man's idea of womanhood, the line he has laid down for her to go by, all this would be laid aside, and the pressure that now rests upon such workers would be divided."

The author of the pamphlet from which we quote is Mrs. Josie K. Folsom of Springfield, Mo., of whom copies may be ordered. Price, twenty-five cents each. M. H.

SPIRITUALIST CONVENTION. The annual convention of the N. S. A. will be held in America Auditorium Hall, 77-79 31st St., Chicago, Oct. 17, 18, 19 and 20. While we of Lucifer's office may not be able to attend at all the sessions we shall be glad to meet all our friends who may come from a distance to attend this convention. Also will be glad to have them call upon us at our office. Take Lake St. "L." to Sheldon, walk north two blocks to Carroll Ave., then west to No. 507.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that it has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Personal and Impersonal.

"We live in deeds not years."

The custom of celebrating anniversaries of birth, national or personal, may be one that is "honored more in the breach than in the observance," and yet it may not be without interest to some of our readers to know that on the day that this issue of Lucifer goes to press its editor enters upon the seventieth year of his earthly pilgrimage. "Three-score years and ten!"

Advancing years and the "often infirmities" for which Paul advised Timothy to "drink no longer water but use a little wine," admonish me that the time is coming, in the course of nature, when I must lay down the pen and surrender to other hands the helm of the paper—now well advanced in its twentieth year, for whose existence and working policy I have been chiefly responsible since its first issue. This new reminder of the fact that "men may come and men may go"—*must* go, makes me all the more anxious for the welfare of the child of my declining years—Lucifer—"Herald of the Dawn," and therefore our friends and helpers will please bear with me if I should make this birthday anniversary the occasion for a brief but very earnest appeal for a little more of their active co-operation.

How, or in what shape this co-operation shall come, if at all, must be left entirely to each reader, but if a suggestion is in order, then I would say that the most welcome as well as effective and lasting aid is doubtless that which comes in the shape of new subscribers, and orders for books in the line of Lucifer's work. Some of our friends have long been in the habit of sending the names of those to whom, in their opinion a trial subscription to Lucifer would be welcome and helpful, accompanied with the money for the same. If any others feel that they can afford to do likewise the favor would be greatly appreciated, by the publishers, and, judging from past experience, would be very thankfully received by many of those to whom the paper is, by this means, introduced.

In next issue a more detailed plan for the fall and winter campaign will probably be outlined in these columns.

* * *

Mrs. Riggs in her reply to Dr. Stewart's lecture on "Heredity and Regeneration," in the article "Women Talk about Men," is certainly in the right when she says. "I don't think we need laws of any kind nearly so much as love."

I think she would have been quite justified in making her assertion a little more sweeping—like this: "The only law we need is the law of love"—in the sex relations of women and men.

But when she says, "No man ever inspired that feeling [love] who was not worthy of it," I think she is in the wrong. That women love unworthy men is a fact of every day observation. Perhaps it is due to ignorance; perhaps to the fact that women clothe men with ideal virtues—virtues they do not possess, and then "fall in love" with that ideal. In any case the remedy is liberty to correct our mistakes and to profit by experience.

* * *

Susan Patton, see "Various Voices," takes exception to one of Lucifer's adopted mottoes, "Woman must rescue herself and assume all responsibility of maternity on behalf of the children," and says, "If the relationship held by two produce a certain result, it seems one-sided logic to assume that only one of them shall bear the responsibility," etc.

If it were true that the relationship [to the child] held by mother and father were equally important to the life, endowment and welfare of that child, then the reasoning of our friend would be unimpeachable, but is this the fact? Is it *true?* Let us see.

To build a child to the point or period when it draws the breath of life requires, on the average let us say, nine months. Is the reciprocal relationship of father and child during all these months of gestation, as important to the life and development of that child as is the reciprocal relationship existing between mother and child? Granting that the parents are equal in volitional responsibility for the fact, the momentary fact, of conception—which I do not grant—how is it afterwards? Upon which of the parents falls, naturally and logically, the responsibility for the sustenance, the growth, the education—prenatal impressions—of that child during the nine months of gestation? Then, during the nine months, more or less, of lactation or nursing, are the functions, and therefore the responsibility, of the parents equal?

To ask such questions is to answer them. And when our correspondent says "*That* is the theory believed by men today"—i. e. that the responsibility should rest upon woman, I think she is equally in error. Both in law and custom man is held chiefly responsible for the generation, the support and education of the child, and *because* of this responsibility man claims, man arrogates to himself—and woman grants—that he should have *control*, not only of the child but of the *mother* also. To this fact, to this assumption of responsibility by man, is largely if not chiefly due the almost universal enslavement of woman to man in the sex relation, and also the flooding of the land with *failures!* with undesigned and undesired children; with children that should never have been born!

"But," it will be objected, "should man be relieved of all responsibility? Are there no responsibilities of fatherhood?" To this I answer, No and Yes. In the sense of ownership, or as giving authority, or as *pay* for fatherhood, man has no responsibility in the matter. *Woman* is the real owner, the real architect and builder, and is therefore the really responsible party—responsible to her child, to herself and to the race of which she is a part—for the quantity and quality of her work in child-building. But man is not thereby relieved of responsibility. Being relieved by nature of all the real labor, all the disabilities, all the pains and perils of race-reproduction, he is thereby left free to devote his time and his energies to altruistic labors—for the benefit of the *woman he loves*, and for the benefit of her children, and for the benefit of the race of which he is a part.

Man is not destitute of parental affection—often his love of children is greater than is woman's, but in the order of nature, as I think, man's love for children is racial, rather than individualistic, and if he loves one child more than another, and if he wants to work for one child more than another it is chiefly because he loves the mother of that child more than he loves the mothers of other children.

Man's responsibility, then, is to the woman who elects him to be her co-operator, and to the race at large, including all the children of that race, rather than to the child or children of whom he may be the father, in the order of physical generation.

The subject is too large for the space allowed in this issue. If our readers wish to see the subject further elaborated I recommend for their perusal, "Motherhood in Freedom," a principal article in "Our New Humanity" No. V. Price, twenty-five cents.

MOSES HARMAN.

Chicago Day.

Monday, October 9, was celebrated as Chicago Day. "The Inter-Ocean" of Tuesday opens its half-dozen pages of description in these words:

"A million spectators, 15,000 men in line, an imposing pageant, a great outburst of patriotism, and faultless weather were the features of the Chicago day parade. Chicago again felt a thrill like those of World's Fair days. But there were deeper memories stirring than those of World's Fair days; the United States has been making much history since the White City astonished the world. Memories of war and the rejoicings of victory were in the air. William McKinley, commander-in-chief of the army and navy, and standing for all that that army and navy have done and are yet to do, was here at the head of 'the men behind the guns.' And Chicago, having done her share in making that history, remembered and made glad and welcomed the Nation's heroes as only Chicago can."

The immediate cause or occasion of this enormous pageant was the placing of the "corner stone" of the new federal building in Chicago. Not that this federal building was just begun yesterday. It seems common and popular nowadays to put in corner stones when the building is well under way towards completion. So in this case; the frame work of the new two million dollar post office building seems to be nearly complete before the corner stone was laid—laid with great pomp and ceremony by the president of the United States, William McKinley.

That is to say, William McKinley gets the credit of laying the corner stone although his share of work was next to nothing. Here is the "Inter Ocean's" account of the "official" acts:

"At 11:15 o'clock yesterday morning President McKinley received a trowel from the hand of Architect Henry Ives Cobb, dipped it into a mortar box, and threw the mortar under the corner stone of the new government building. Five minutes later, after the stone had been lowered onto its bed, Lyman J. Gage, Secretary of the Treasury, stepped down from the raised platform on which the official party sat, and, tapping the stone with his gavel, formally declared the corner stone to be officially and finally laid."

Is not this scene typical of the relations of government with the governed? Of plutocracy with labor? Of the classes with the masses? That is to say, all the real work—the work of taking the stone from the quarry, of dressing it down to proper size and shape, of conveying it to the site of the new building, of chiselling the inscriptions thereon, of placing it in its destined position—all this was done by laboring men who are not invited to say a word when speeches are to be made.

Continuing, the report says:

"Grouped about the corner-stone were the representatives of organized labor who had presented the stone, and who did the technical work of laying it. From the windows of the adjoining buildings and the roofs thousands of people—not official or distinguished, but just the plain people—viewed the ceremonies and strained their ears to catch the words of the speakers."

Yes, "the plain people," the unofficial people are "not in it," to use a somewhat slangy phrase; but the "diplomatic representatives from many foreign governments of Europe and Asia, and men of national, state and local fame, together with their wives" held front seats at the entertainment. To prevent a rush of the common herd a cordon of policemen was drawn around the place, so that the "people who were not distinguished enough to gain admission to the grand stand or fortunate enough to have access to the surrounding buildings had to content themselves with a view of the broad backs of double rows of giant policemen."

In his speech at the banquet at the Auditorium, President McKinley recounted the increase, in population, wealth, and territory, of the American nation, and among other things, said, "The United States has never repudiated a national obligation, either to its creditors or to humanity. It never struck a blow except for civilization." "Our steps have been forward, not backward. 'From Plymouth Rock to the Philippines the grand, triumphal march of humanity has never paused. Freedom under the flag is more universal than when the Union was formed," and much more of similar tenor.

I leave it to the readers of Lucifer to say how much of truth there is in these utterances.

M. HARMAN.

The Clifford Case.

The latest case of press censorship under the Comstock law is against J. R. Clifford, editor of "The Pioneer Press," a little paper published in Martinsburg, West Virginia, in the interest of the colored race. It is always the little papers that are attacked in this way, and it is most pitiful that the bigger and more influential papers do not put a stop to it.

Mr. Clifford was indicted October 4 for mailing alleged obscene matter. The inculpated matter is an attack upon J. C. Newman, the justice or injustice of which we have no means of deciding upon, but it is very certain that by proceeding against Mr. Clifford in a court and under a law which preclude the possibility of a fair trial of the real issues, and which furnish opportunities for exciting the most violent prejudice, the presumption is fairly established that Mr. Clifford was right. At all events it is as necessary to protest against this new outrage as it was to protest against the persecution of Bennett, Heywood, or the editor of Lucifer. No case of this kind should go unrebuked.

The Ingersoll Controversy.

In a recent number of "Free Society," San Francisco, T. P. Quinn of Chicago, makes a defense of the attitude of Robert G. Ingersoll towards the Chicago martyrs of 1887, that will be interesting to all lovers of justice, whether friendly to the memory of the "Great Agnostic" or not. Though somewhat long we gladly give place to the entire letter:

In your comment on Kate DePentt's eulogy of Robert G. Ingersoll, published August 6, you wrote: . . . "He (Ingersoll) believed in the innocence of the Chicago Anarchists and regarded their conviction and execution as a judicial murder, but would not defend them before the supreme court unless the stipulated sum of $10,000—a sum too exorbitant for the poor defense committee—could be guaranteed."

I do not know where you got your information, but I am sure it is incorrect. The "defense association" as such never asked Ingersoll to get into the case, and to make sure of this point, I, a few days ago asked Mr. George A. Schilling, a member of the defense committee, the same man that went east and secured the services of Generals Butler and Pryor, if there was any foundation for the statement, and he assured me there was not.

The nearest approach to it was a request by Capt. Black to enter the case, but Ingersoll without any money consideration being mentioned, promptly and strongly advised the captain to secure a counsellor whose church orthodoxy was unquestioned. He believed and urged that his public advocacy of the Anarchists would only harm their case and he tenaciously clung to this policy to the last.

District Assembly 49 Knights of Labor appointed a committee to see and request representative men of New York to intercede with the governor of Illinois, and as a member of that committee I suggested Col. R. G. Ingersoll, Courtland Palmer and Patrick Ford of the "Irish World." Ingersoll refused for the reasons already given, but added: "I will tell you why I am with you in this thing and what I propose to do:

"Those men were not tried by a jury of their peers; every fellow on that jury was opposed to them and their doctrines and you may as well try me before a jury of orthodox clergymen for Infidelity and expect my acquittal as to expect an impartial verdict from that jury for those men. My jury would hang me sky-high and their jury, at the command of capitalists want their blood. As a matter of self-defense I am on your side, but I cannot go to Illinois. I could not go to Jersey without being seen and known, so you see how impossible it would be to go to Illinois, and if the newspapers raised a cry—and they would—about the interests of Infidelity and Anarchy, every hope of saving the lives of your friends would be shattered.

"No, I'll not go, but I'll tell you what I intend to do. I'll sit down and write my reasons out fully why those men should not be hanged. I'll go as deeply as I can into the history of the

world, and I'll point out where every age had its martyr to progress, and as my daughter is on the best social terms with Oglesby's family and as she can go where she pleases without being followed by the newspaper fellows, she will gladly undertake the task, for she feels for the men as much as we do, and the effect will be much better. Oglesby is a large and tender-hearted man and if the pressure were not so great from the other side, it would be easy to deal with him when the lives of men are at stake, but remember, he is a politician, and all politicians are whores; if they can't get what they want, they'll take what they get. Oglesby wants to be vice-president; if he can't get this he'll take a governorship; if he can't get that, he'll want to go to congress; and if I went to Illinois and the newspapers raised a howl that would injure his political chances,—by God! he'd hang those men to prove that he was not under the influence of Ingersoll. You know Arthur insulted the man that raised him from the gutter and Oglesby is not above it.

"No, I'll not go, and if you want me to help those men, allow me to remain in the background. Don't get the preachers after you any hotter than they are!"

I am not going to discuss the other questions raised in your criticism, beyond suggesting that Ingersoll studiously avoided mixing up in the economic struggle. At Central Music Hall, Chicago, he said: "I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr." In 1886 he said to me: "O—, the working people may be worth living and dying for in a thousand billion years from now, but the dirty set are not worth it today." In his address on Voltaire you will find that he eulogizes the French philosopher because the latter sold the product of his genius for the "highest price and lived like a prince," and Ingersoll followed his example. In 1887 he said to a few of us: "My life's work is to destroy the power of the priests, and if I can drive a dagger into the heart of that old whore—the church—I'll have made my contribution to the liberties of men."

District Assembly 49's committee was composed of the undersigned and James B. Quinn, at that time master workman of district 49, and while the conversation was general, I only seek to throw a little light on the canvas that others may be warned of the error. We must live in the truth.

T. P. QUINN.

Yes, let truth and justice be heard though the heavens fall. That Ingersoll was right, from his standpoint, in regard to helping the condemned Socialists, is very evident to some of us. Whether he was right in regard to the "working people" and the duty of reformers to try to help them, is a question upon which all will not be agreed. But admitting that Ingersoll was right in the opinion that the working people of today are not worth saving, what is the remedy? He said to Mr. Quinn that he knew the "remedy for this general distress" but would not tell him. Was it because he was not ready? Was it because he thought it would injure his central object—his work against the church?

This explanation, to me, seems probable. Then, when nearing what he believed to be the close of his career he felt that he could afford to give to the world his remedy, and he gave it in his address to the "Free Religious Association" of Boston, on the 2nd day of June last.

M. HARMAN.

"Better Dead."

From time to time we see discussions in the papers in regard to the propriety of shortening human life—either by one's own hand or by the hand or advice of the physician, when from disease or old age life becomes a burden to its owner and to the friends of the hopelessly afflicted one, and now we read of a society in England called the "Society for Doing Without Some People," which in plainer language means a society for weeding out the surplus population by assassination.

J. M. Barrie, author of "Auld Licht Idylls," "A Window in Thrums," etc., has written a history of this society. The story is that a young Scotchman named Andrew Raich, well educated, talented and well recommended, came to London to find employment. After several months of fruitless effort he became desperate enough to join the society for limiting population by a method that would scarcely be sanctioned even by Malthus. After giving a thrillingly interesting account of the adventures of Mr. Raich the author tells us of a meeting of the society at which this young man reads a "thesis," or essay, giving his views in regard to the proper method of accomplishing the objects of the society. Here is the thesis:

Then Andrew began.

"The Society for Doing Without," he read, "has been tried and found wanting. It has now been in existence for some years, and its members have worked zealously, though unostentatiously.

"I am far from saying a word against them. They are patriots as true as ever petitioned against the Channel Tunnel."

"No compliments," whispered the president, warningly. Andrew hastily turned a page, and continued:

"But what have they done? Removed an individual here and there. That is the extent of it.

"You have been pursuing a half-hearted policy. You might go on for centuries at this rate before you made any perceptible difference in the streets.

"Have you ever seen a farmer thinning turnips? Gentlemen, here is an example for you. My proposal is that everybody should have to die on reaching the age of forty-five years.

"It has been the wish of this society to avoid the prejudices engendered of party strife. But though you are a social rather than a political organization, you cannot escape politics. You do not call yourselves Radicals, but you work for Radicalism. What is Radicalism? It is a desire to get a chance. This is an aspiration inherent in the human breast. It is felt most keenly by the poor.

"Make the poor rich, and the hovels, the misery, the immorality, and the crime of the East End disappear. It is infamous, say the socialists, that this is not done at once. Yes, but how is it to be done? Not, as they hold, by making the classes and the masses change places. Not on the lines on which the society has hitherto worked. There is only one way, and I make it my text tonight. Fortunately, it presents no considerable difficulties.

"It is well known in medicine that the simples'—in other words, the most natural—remedies may be the most efficacious.

"So it is in the social life. What shall we do, society asks, with our boys? I reply, Kill off the parents.

"There can be little doubt that forty-five years is long enough for a man to live. Parents must see that. Youth is the time to have your fling.

"Let us see how this plan would revolutionize the world. It would make statesmen hurry up. At present, they are nearly fifty before you hear of them. How can we expect the country to be properly governed by men in their dotage?

"Again, take the world of letters. Why does the literary aspirant have such a struggle? Simply because the profession is overstocked with seniors. I would like to know what Tennyson's age is, and Ruskin's, and Browning's. Every one of them is over seventy, and all writing away yet as lively as you like. It is a crying scandal.

"Things are the same in medicine, art, divinity, law—in short, in every profession and in every trade.

"Young ladies cry out that this is not a marrying age. How can it be a marrying age, with gray-headed parents everywhere? Give young men their chance, and they will marry younger than ever, if only to see their children grow up before they die.

"A word in conclusion. Looking around me, I cannot but see that most, if not all, of my hearers have passed what should plainly be the allotted span of life to man. You would have to go.

"But, gentlemen, you would do so feeling that you were setting a noble example. Younger, and—may I say?—more energetic men would fill your places and carry on your work. You would hardly be missed."

Evidently Mr. Raich and his society had not heard of the newer, more rational and more natural way of limiting population by freeing motherhood and putting it in the power of woman—of educated or enlightened womanhood—to limit reproduction and thereby prevent overcrowding in the great human hive.

M. HARMAN.

VARIOUS VOICES.

Edgar D. Brinkerhoff, Morrisville, Pa.—I herewith enclose fifty cents for extra copies. Lucifer deserves the heartiest support, and if its friends cannot afford to help it financially they should at least avoid making any draft upon its resources.

J. Allen Evans, 210 E. Warren Ave., Cripple Creek, Colo.:—I could write an interesting letter about this great gold producing district if Lucifer's space were not pre-empted by subjects of more importance from more able pens. I find every shade of belief represented here. The church, the Salvation Army street mission, even to the colored elder, hold forth on the public streets. There are many Spiritualists and the Christian Scientists have a church here. Saloons and many other places of business keep open Sundays and building goes on in some instances the same as on other days of the week. Several dance halls are in full blast where the finest dancing in the world may be witnessed every night. Sunday night is the favorite or opening night for traveling troups at the Opera House. The courtesan elbows the upper ten on the crowded thoroughfares.

Labor unions rule all classes of labor and eight hours constitutes a day's work in all mechanical pursuits or in common labor. Wages range from $2.50 per day for common labor and $5.00 per day for brick laying and stone cutting. I have had the pleasure of meeting a few of my old friends whom I formerly knew in Aspen, Colo. Among them two or three Anarchists who received their first lessons in freedom from me. I shall make an effort to revive an interest in radical literature among my former comrades and to make a few new converts to the cause. I had a most enjoyable time with friends in Kansas City and spent nearly a week in Denver where I met Georgia Replogle, Lizzie M. and Wm. Holmes, Prof. W. S. Bell, Henry Cohen and Francis D. Tandy, author of "Free Socialism," and many more bright and genial comrades. I am once more in business for myself thanks to a loved comrade who is now well to do and whose eyes I first opened to the beauties of our philosophy. He has not been governed in his life by its teachings but has had and is still having cause to regret that he did not adhere to freedom especially in the realm of sex ethics. He is one of nature's noblemen but would gladly yield up half his fortune to be high and dry out of the legal matrimonial net into which in an unguarded moment he allowed himself to be drawn. I must say a loving good by to all friendly comrades and hope to meet or hear from any of them who may happen to live in or near Cripple Creek or Victor or other mining towns of this district.

Susan A. Patton, Philadelphia:—I am anxious to see Lucifer always successful and know it is the only paper dealing with the cause of our present low moral status, but I cannot understand how "woman assuming all responsibility for maternity" is going to benefit the race. If the relationship held by two individuals produces a result, it seems one sided logic to assume that only one of them shall bear the responsibility. That is the theory believed by men today, and woman is compelled to bear a much greater share of responsibility than the man. It seems to me that the help comes in decidedly the opposite teaching, that men shall consider it ignoble to refuse to be responsible creatures for their own acts, as are the so-called lower forms of life, many birds and animals.

I would like to know what is the use of friend Brinkerhoff's beautiful wind up, "Let us pray that society will soon accord the blessing of freedom to all who desire to build homes of their own selection," if that same society permits that anti-social individualist the fellow who wants a piece of ground that he can leave to the next generation. That's like paying for a seat in a trolley car with the right to say who shall sit there forever after. It is worse—it is being "ruled by the tomb" on a big scale.

Oh! here is Geo. Brown, with his hobby of "concessions granted by man" and his statement that "woman has been and always will be inferior in strength and intellectuality to man," and says, "Since the time men did their courting with the club up till today, when he does it by quoting sentimental poetry." Why has man changed his tactics in courting woman? Has nature been perfecting man while the feminine element has stood still waiting for concessions, or has the feminine element been becoming more acute and the masculine been compelled to develop finer faculties to satisfy its own needs?

"Man moves along the line of least resistance" and if he can gain a woman by upholding a system which will necessitate her yielding to him he will not have to make such efforts to please, but where she is able to support herself he will have to make concessions in order to be able to continue his own existence. Concessions are only granted because they must be, just as the capitalist grants them because the workers "see the window and walk out." When woman will work her own way in the future as she has the past through the valley of suffering alone and man finds himself alone for the qualities he most desires in a consort then he very gladly will be courteous in the future as he sometimes has been in the past—for his own benefit.

Mr. Brown says, "May not the sentiment of solidarity be so developed to the point of no ownership? Then will woman be free." But how will this be accomplished? By those who have rights (the male portion) relinquishing those privileges? Did anyone ever see this done? Brown won't listen to this argument in economics; he knows that not till the exploited deny the rights of the exploiter can economic freedom come; and he argues like the capitalist when it comes to the sex question—woman must be gentle and yielding and then man will grant concessions—yes! as the traction company does. Give up your whole judgment into their hands, then they will tell you you have neither intelligence, strength, or moral courage, and point like the capitalist theologian to the facts of history. "The poor ye have always with you"—or like Brown, "Woman always has been dependent," although Geddes and Thompson in "The Evolution of Sex" show quite plainly that during the time Brown says "woman was dependent" she was really designing all the "peaceful arts."

Why did not Brown ring in his oft repeated sentence that "a woman has no right to change her opinion of the man she once loved under pain of excommunication to the ranks that the prostitute now holds, while the man ought to be true but may be "frisky." I am very glad to see the article in print. The "Ladies' Liberal League" know this litany of Brown's almost by heart; but while in my opinion Brown has never formed a correct judgment of woman as a factor in human evolution he has done much to free the minds of the wage slaves from servility to their masters. I wonder if he remembers how courteously men pelted women with mud and eggs when studying as doctors in this city.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 41. CHICAGO, ILLINOIS, OCT. 21, E. M. 299. [C. E. 1899.] WHOLE No. 784

Who Are Slaves?

They are slaves who dare not speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think:
They are slaves who dare not be
In the right with two or three.

—*James Russel Lowell.*

Ingersoll.

BY MAY CLIFFORD HURD.

Biography for many years has been pleasant reading for me; and sometimes I have found the "Life" of an author more interesting than his writings. There may be several causes for this, but I think one is that the biographer had a finer power of expression than had the author of whom he wrote, but I doubt if Ingersoll will ever have a biographer who will excel him in beauty of expression. Many articles have been written about him, since his death, describing and explaining him as a man and author, and I am not objecting to this. Of a man so loved and so hated it could not be otherwise. But to those who have seen and heard Ingersoll no description of his personality is necessary and it would be impossible to give a correct idea of it to those who have missed this privilege.

Knowledge of the man, Ingersoll, is the possession of the generation that knew him.

One writer has said recently, "Nothing that Ingersoll has written will live—" I cannot say that this man does not possess knowledge of the fate of our race that is denied me, but I hope he is mistaken. If our descendants go back to lower conditions of intellectual and emotional life, I presume they may not enjoy reading Ingersoll and other authors whom we consider great and good, but if our race goes on to higher mentality, until a greater than Ingersoll is produced he will be read with pleasure and profit.

I have heard Ingersoll many times, the last time at the thirty-second annual convention of the Free Religious Association held in the Hollis street Theatre, Boston, June 2nd 1899.

His lecture has been reported in part in some papers and magazines and printed in full in others but I have seen no quotation of a remark which seemed to me significant. "I have wanted to say this for years, and I say it for the first time to you," had reference to the last half of his lecture, his true brave words in regard to women and the race.

For many years I had been grateful to Ingersoll for the work he had done in tearing down the old superstitions, but so many times I had thought, if he would only use his eloquence and influence against the last and most harmful of all superstitions, the false modesty that shuts out light and prevents knowledge of the very source of all life, that causes the word "sex" to be considered by thousands of otherwise intelligent men and women a word of shame not to be spoken aloud, but I had come to expect this from Ingersoll, and I did not blame him—for it is not for me to tell another how, or when or where he shall do his work—and so the last half of his lecture on the second of June came to me as a glad surprise. I listened, hardly daring to breathe, lest I should lose one word, and at the close, the applause was grand.

I think every one in that great audience felt that Ingersoll had spoken true, brave words. Ingersoll had considered his subject well for years, and he did not wait *too long*. His last public words were spoken for the freedom of woman and the salvation of the race.

Women and the Cook Stove.

An interesting discussion on this question is found in the editorial columns of the New York "Journal." In its issue of Oct. 3, the "Journal" prints a letter from H. Jones, of Lakewood, N. J., in which he says:

"Editor Evening 'Journal': I cannot help criticising your editorial in the Evening 'Journal' of today about 'Who Will Free the Slaves of the Cook Stove?' In the first place, it is ridiculous to put such a thing in the paper. It would be the means of bringing women up perfect fools. Of what use to a workingman is a woman who cannot cook a dinner? A woman who is too lazy to cook a dinner for her husband is a disgrace to her race. How can you expect the men to do the cooking, as you say in your editorial? Don't you think it is sufficient for a man to earn the food without cooking it?"

To this criticism the editor replies, in part, as follows:

"We call your attention to the fact that different races and different types of men take very different views of what woman should be and do. The higher a man's conception of woman's proper position, the higher the man.

"You say: 'What is the use of a woman who can't cook?' You are superior to the North American savage.

"He says: 'What is the use of a squaw who can't carry the tent and plant the corn and nurse the baby and do all the work, while I sit in the sun?'

"The North American savage is higher morally than some other savages, described by the great Reclus. When they first marry a woman, they put her head against the trunk of a tree and knock out two of her front teeth with a stone. Those savages would say:

"'What is the use of a woman, if you can't knock out her front teeth?'

"Of course, you mean well. You are probably a hard-working man, and you think that your wife should enjoy being a hard-working women. So she ought, if it is necessary for you and her children that she should be.

"Incidentally, we have noticed that women are only too willing to work hard for their husbands and children when they have to. In fact, the trouble with them is that they work too hard and let too much be taken for granted.

"But, while a woman should willingly do what she may have to do, is it wrong for her to aspire better conditions? Is

it wrong for a newspaper to endeavor to improve her condition?

"As a workingman, Mr. Jones is doubtless always looking out for better pay, with shorter hours, and for a class of work with as little drudgery as possible about it.

"If a newspaper helps you in these directions, you praise it; you think it is a very fine newspaper; you pat it on the back.

"Why don't you praise a newspaper that wants to take women away from hot stoves, if it can be done?

"The editorial which you denounce was not part of a conspiracy to starve you to death or make you cook your own dinner. It said simply: Better for a hundred men to do the cooking for ten thousand women than to have ten thousand women working over ten thousand separate cooking stoves. Our idea contemplated among other things a reduction in the actual cost of your dinner. Co-operation and combination always mean economy.

"A few years ago, and every woman in city or country had to haul her own water in heavy pails. If in those days we had advocated one great reservoir, instead of ten thousand wells, you would probably have said:

"'What good is a woman who is not willing to haul water upstairs?'

"But you probably have no objection now to the tap in your kitchen which gives you water as you want it without perceptible cost—and without making your wife a beast of burden.

"The time will come when woman will be rid of her present kitchen drudgery, just as she is now rid of the drudgery of hauling water. You, perhaps, had never thought about that. That is just why we write about it."

Such discussions as this, in papers of such enormous circulation and influence as the New York "Journal" possesses and wields, may be counted among the most hopeful signs of the times. "The higher a man's conception of woman's proper position the higher the man," is a noble utterance, and one that does honor to the man who wrote it and to the columns of the paper in which it appears.

"The ascent of life is the ascent of ideals," is true, in this matter of kitchen work, as in all other departments of associative human life. The prediction that "The time will come when woman will be rid of her present kitchen drudgery" is in line with the ideals outlined in "Hilda's Home," "Cityless and Countryless World," and other epoch-making books that have appeared in the world of letters within the last few years.

M. H.

Rights of Fathers.

BY LILLIE D. WHITE.

In these iconoclastic days, when our institutions are tottering, our idols falling—in the turmoil and confusion of a better adjustment of our domestic arrangements—the question of mothers', fathers' and children's rights is a most important one.

None of us who are working for human liberty will deny the injustice of laws and customs that grant the father absolute control and ownership of children. But under the new dispensation when woman's and mother's rights are being recognized and she is granted absolute control and ownership of children (in case of a legal separation) there is as great danger of injustice being done to the father and children as there is when the mother and children are the victims of the father's legal rights.

The spectacle of a man thrashing his child to stifle its cries and prevent its eager endeavor to reach its mother's arms for a few minutes enjoyment with her on the occasion of a rare visit—would be one to make gods and angels weep. It would meet the disapproval of every one possessing a spark of human feeling or sense of justice. It would furnish a text for innumerable dissertations by emancipators of woman from sex slavery to express their wrath and indignation over the outrage. Yet just such a circumstance lately came under my immediate observation, except that it was a mother instead of a "brutal father" that had the power, legal and physical to prevent a few hours visit between the child and its father, it being an occasion other than the time specified and permitted by law.

Is the wrong and injustice of such an act any less when committed by a woman, and a man and his children the sufferers? Has a father no parental affection worthy of respect or consideration? Is it right that his relation to his sons and daughters shall be totally ignored and trampled upon by a narrow, selfish woman who presumes on her "superior rights of motherhood?" Injustice appears equally unjust to me whether the victims are men or women. Rachel weeping for her children is no more pathetic than is the anguish of grief stricken David wailing for his son Absalom.

The solution of what shall be done about children in case of a separation of the father and mother is really a simple one. A thorough application of individual liberty will settle the question as it will every human relation. From the moment a child recognizes the tender solicitude and affection of its mother or the interest and hearty comradeship of its father or the absence of either, there is no person living more competent to decide the matter of association than the child itself. A fair acquaintance with both parents, freedom of choice, liberty to come and go, to visit or stay, will always be found most convenient and effective in adjusting these relations. The association or intimate companionship of any two people that is maintained solely by the authority, the legal power of one over the other or is enforced by whips and ropes has a very insecure foundation and is sure to be disrupted sooner or later.

I rejoice over every step that woman has taken toward liberty and individuality, toward self-poise, independence and equal rights with men, but when she assumes *superior* rights and becomes the tyrant and invader the sum of human happiness is not increased nor is wrong lessened.

When I see as, I often do, a broad-minded, generous man harassed and watched and tyrannized over by a little, selfish, narrow-minded woman who enforces her legal and social claims by her very weakness and helplessness—I feel as though the emancipators of woman from sex slavery have done their work too well, and will be obliged to reverse their batteries.

I see in the future a possibility of a deep felt want in the literary field for a journal that will advocate the emancipation of men from the tyranny of little women and also recognize the rights of fathers; one that will aim to develop and cultivate the comparatively weak parental instinct in man instead of discouraging and ignoring it.

The maternal instinct needs to grow and broaden into a fuller, nobler, more unselfish human love; a love that considers the highest maternal duty to be the recognition of her children's relations to others as well as to herself. A selfish, greedy, monopolistic, devouring, tigerish maternal feeling is often mistaken for an excess of mother love. Real mother love will consider that the tastes, desires, inclinations and rights of her children are more important in shaping their lives than her own authority or affection.

"An Experiment in Marriage."

Thousands if not millions of readers, in both hemispheres of the earth, have read with delight and doubtless with profit the book called "Looking Backward," written by Edward Bellamy. Few of Lucifer's readers need to be told that the revolution outlined in that book is one that pertains mainly to economics, or to our industrial system. The social system of the present time, or that part of it that relates to the conjugal or marital relations of women and men, was not disturbed to any great extent. Another book, by another Bellamy—Charles J.—seems to have been written to supply what its author probably considered a serious defect, or omission in the world famous work of his relative Edward. This later effort to outline an ideal life for human beings is called an "Experiment in Marriage."

Unlike his namesake, Charles J. Bellamy does not propose to wait a hundred years for the realization of his ideals. He believes that communities might now be formed that could practicalize the newer and higher ideals in conjugal life. He begins by telling us of the existence of a socialistic community called "Grape Valley," in which all are equal in rights and privileges, and so nearly free from governmental interference of any sort that each individual can without expense or obloquy, make as many experiments in marriage as her or his nature seems to call for; that is, without the difficulties and drawbacks that make marriage and divorce such blighting and often crime-breeding features of our social life today.

It will be impossible in this synopsis to give more than the barest outline of this very cleverly written and very entertaining book. In the following paragraphs Mr. Ward, a new comer, is represented as giving some of his objections to the institutions of "Grape Valley," as he finds them:

"You are destroying those feminine qualities which have been most admired. The woman of Grape Valley cannot long remain timid, shrinking, ingenuous. She must lose the quality of self-effacement for the sake of her dear ones. She must become self assertive, forward; shall I say immodest? In our old world, which you so despise, the maiden is shy, innocent, unsuspecting the wickedness of the world. The wife feels that her hopes, her dreams, her possibilities, are limited to her own home. She thinks, struggles and suffers only for her husband, and thus shows the full glory of womanhood. Under your system the distinctive feminine qualities will soon disappear. Our system intensifies and perpetuates them. As I close let me say that your industrial system I wholly approve. By it you insure to each individual satisfaction of his necessities and a certain modicum of pleasure. Men fight no longer for the privilege of doing a piece of work, but are all working together peacefully to perform it for the common benefit. If you had but preserved what seems to me the natural relations of the sexes, making marriage a permanent bond, and restoring the home, I should only have words of approval and good speed for you."

This is part of a debate at the public hall. When Mr. Ward had sat down and the applause had subsided, Mr. Vinton, an old friend and comrade in the outside world, but who had then been for some years an inhabitant of "Grape Valley" rose and said, in part:

"I am the more encouraged to expect his confession [of his error] because without assistance from me he has reached the point that he wholly approves the industrial system of Grape Valley. He approves the system which makes all adults equal sharers in the product of their joint labor. He admits that he approves of a system which makes women as materially independent as men. Now, it is this very system which permits and calls for new institutions of marriage. Women may naturally decline to be subject to men unless the men have a material basis for the authority they wish to exert. For countless years women have been dependent for their fate on attracting some man's favor, and thus securing a marriage which would relieve fathers or more remote relatives of the burden of their support, or in lack of relatives, would alone secure them against positive want. So, after marriage, came the necessity of clinging to that husband through good and ill report, of enduring everything at his hands, even although he might be morally repulsive or physically disgusting. If she parted from him there came the blasting of the lives of children, the loss of home and comforts, the deprivation of the very food her poor body required, and the raiment to protect her from the cold.

"The whole legal and moral force of society was accordingly exerted to make perpetual the marriage tie, to protect the home as it was called. Poets, novelists, preachers innumerable, have built up a mighty wall of tradition about this marriage. All other considerations are as nothing in the eye of the moral teacher of civilization compared to the maintenance of the inviolability of the marriage bond. That most marriages take place on insufficient acquaintance, and that the young and ardent are far more likely to make a mistake than a judicious choice, is of no account; that accident and not suitability are the causes of most marriages, and hence that love wanes with the honeymoon, and the marriage relation becomes, very commonly, a union for convenience, a mere friendly companionship, or a daily scourge. Marriage was the very foundation of the old order, and must be preserved as nominally perpetual long after every good or true element in the relation might have disappeared.

"At last we are shown a system of society where marriage can be regarded as a means for the intimacy of the sexes, as a relation which can double each soul's life and joy. Friendship does not enable us to overleap the bars which seclude the individual life. It is only through sex that perfect sympathy becomes possible, only through sex that one being can enter into the life and share the experiences and profit by the knowledge of another. But the forced intimacy of the sexes where the fullest form of love does not exist is the real offense against honor and chastity. The Grape Valley institutions make it possible for a man and woman to meet and know each other without fear or favor, without diffidence on her side for she has no cause to be ashamed, without patronage on his side, for he has no more to bestow than she. She is no longer a timid creature first to be captured like a shy bird and then held forever in the toils. Her sex is rehabilitated. Its place in progress and civilization, as a power for the spiritual development and intellectual culture of the world, is assured. The time has forever passed when shyness and shamefacedness must be considered her crowning attributes. Her longings for a union capable of perfecting her nature need no longer be concealed."

Of the many books that have been written to show a way out of the wilderness of old time traditions and superstitions in regard to the conjugal relations of women and men "An Experiment in Marriage" is one of the best, and deserves a wider circulation and better appreciation than it appears as yet to have received.

M. H.

The Negro Problem.

BY R. B. KERR.

Several southern persons have lately commented on the negro problem in Lucifer, but what they say is pooh-poohed on the ground that they are prejudiced. It seems to be taken for granted that a person who has lived among negroes all his life is incapable of forming an opinion about them, and that the only people worth listening to are those who know nothing about the subject. As I possess this qualification to perfection, I am sure that the readers of Lucifer will be delighted to hear what I have to say.

I have the great advantage of coming from the only important country in the world which is absolutely free from anything worth calling race antipathy. In the British Isles a negro can go to any school or college frequented by whites of his own social position, and be treated by all without a suggestion of inequality. An adult negro of education can marry an English lady of equal education without creating scandal, if she cares to have him. As Miss Elizabeth Banks points out in the "Nineteenth Century" for September, an English servant girl has no objection to have a negress as a fellow servant, and to sleep with her at night. Negro prostitutes are preferred to those of all other races. Jews, Chinese and natives of India, are regarded with equal freedom from all antipathy.

All other important nations have some race hatred, but they differ widely in their dislikes. The Georgians abhor a negro; the French a Jew; the Californians a Chinaman. All agree in thinking one another's antipathies very unreasonable.

Do I therefore think that all these race antipathies are mere prejudices? On the contrary, I believe that they are all well-grounded, because they exist. I know from experience that there are good reasons for the anti-Chinese feeling on the Pacific coast, and I am slow to believe that vast populations on every continent in the world are unanimously deceived about the facts of their daily experience.

(*Concluded on page 326.*)

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper th t has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Personal and Impersonal.

I have lately been somewhat pointedly criticized for saying with emphasis, in a recent Lucifer, that "in more ways than one, woman is the race." This utterance to be fully understood should be quoted fully. In our issue No. 776, in replying to a criticism I said:

"Only in the perversion of this fact [the fact of sex] is there or can there be degradation of womanhood. And through the degradation of womanhood follows necessarily the degradation of the race, since, as we see it, in more ways than one, WOMAN IS THE RACE! As the mothers so are the sons and daughters. Woman is often spoken of as 'the sex.' 'Sex contains all,' says Whitman. Sex reform contains all reforms, says Lucifer."

Since penning these words I have seen no reason for recantation or for serious modification thereof. If there be somewhat of the hyperbolic—exaggerative, in this statement, it is because all axiomatic statements are more or less hyperbolic. "The hand that rocks the cradle rules the world" is true only in the sense that the mother influence upon the child is the earliest and most lasting. As the home life, so is the national life, and woman is the central magnet of the home. There can be no home without the mother element. "There never was a great man who did not have a great mother," is another axiomatic saying the truth of which is not seriously questioned.

* * *

In line with this teaching is that of the editor of the New York "Journal," quoted in this issue—see article "Woman and the Cook Stove"—when he says "The higher a man's conception of woman's proper position the higher the man." But where does man get his conception of woman's proper position? Does he not get it where he gets all his earliest and most lasting impressions—from his mother? And if this be true, how important that women should take for themselves the highest, truest position possible for them to take? Some years ago a lady teacher among the Indians of Minnesota reported that when she reproved an Indian mother for doing all the work of the household, including carrying the water from a distant spring while her grown son was doing nothing at all—

"What do you mean?" asked the mother in great surprise. "Would you have my son disgrace himself?"

Whose fault was it that the young "brave" did not voluntarily take the heavy pail and bring the water for his mother? His earliest impression of his mother was that of a patient burden bearer, a household drudge, and for this impression the mother herself was responsible. She accepted this position as her fate because her mother had done so before her, and the son accepted his mother's view of what was proper and "respectable" for him to do, because to him there was no higher authority. Who can blame him? He did not want to disgrace himself and his mother also by doing what she had taught him was not proper for him to do. She had taught him that only war and the chase were honorable occupations for men. He was what his mother made him.

* * *

And what is true of the savage is equally true of the so-called civilized races. Why is war so popular as it is today, in America, in England, everywhere in fact? Is it not because women—who suffer most from wars—give the highest honors to the returning warrior? In Kansas we are told that an association of women has been formed who pledge themselves not to marry any man who has not enlisted as a soldier. What made the ancient Spartans for ages invincible in war? When sending her son to war the Spartan mother gave to him his shield with the parting injunction, "With this or upon this." That is, "Bring back your shield as a token of victory, or let it bear your lifeless body back to me." It is well known that the southern women were much harder to "reconstruct"—that it took much longer to make the wives and daughters of the "Confederacy" reconciled to the conditions of final surrender at Appomattox than it did the men who had fought the battle to the "last ditch."

Let the women of today say the word, and let them show by their treatment of men that they mean what they say, and the era of war and bloodshed would forever be at an end.

* * *

President McKinley said at Iowa Falls the other day: "It is no longer a question of expansion with us; we have expanded. If there is any question at all it is a question of contraction; and who is going to contract!?"

If the Filipinos, the Chinese or any foreign people had taken San Francisco and claimed sovereignty over the whole of California, saying "We have expanded, and who is going to contract?" What would McKinley say and do? Would he not say, "The sooner you 'contract' the better for your health," and if the command were not immediately obeyed he would summon the army and navy of the United States to compel the intruder to contract. It is the old fable of the lawyer and the farmer over again.

But our wise chief magistrate is not to be caught so easily. In the same speech he says, "We will not withdraw it, [the flag] because the territory over which it floats is ours by every tenet of international law." That is to say, it is ours by right of purchase from Spain.

It was Blackstone, I think, the great English jurist, who advised his friends not to pry too curiously into the origin of their land titles lest they should find, at last, that they held their lands by no better title than robbery and murder. Does Mr. McKinley need to be told that Spain's right to the Philippines has no better basis than robbery and murder?

Again, our chief ruler says he "has no policy against the will of the people." This is probably true. He looks for the drift of popular opinion. If he thought the people of the United States were opposed to expansion, opposed to holding the Philippines by conquest or by purchase, he would at once withdraw our forces and end the war. But wherever he goes McKinley meets with the evidence that the war is popular, and he has doubtless read American history well enough to know that every great political party that ever opposed war in this country and advocated peace, has been defeated at the polls.

McKinley is a politician of the politicians, and Ingersoll told the simple truth when he said, "All politicians are prostitutes." They have no moral standard for their conduct except political success, and political success means simply the votes of the unthinking mob which is swayed by passion and prejudice and not at all by reason or by enlightened humanitarian principles.

* * *

I shall be sorry to part company with so good a man as I believe Brother Beeson to be. See his letter in the "Voices" department. But the best of friends part, sometimes, and as Abraham said to Lot, the world is wide enough for us both. A word or two, however, in explanation, and in reply to the charge that Brother Beeson makes against the "management" of Lucifer.

Speaking for myself alone I can say with no twinges of conscience that my prejudices are and have been by no means wholly in favor of the "abolitionists" of the north and against the people of the south. I was born south of Mason and Dixon's line, was educated at a Southern Methodist college, was for a time an official member of that church, lived almost wholly in slave-holding states until long after the close of the civil war and have traveled somewhat extensively in four or five of these states, and therefore feel that I can speak understandingly and without sectional bias, of the matters touched upon by our evidently honest and sincere correspondent.

First, then, let me say, in regard to the much vexed and much vexing race problem. As to real human sympathy for and with the negro race I think there is much more of this to be found among the white people of the south than among the white people of the north. But this human sympathy is extended to the negro by the southern white people just so long, only so long, as he "keeps his place." To illustrate this I will relate the substance of a conversation with a very intelligent young Mississippian, a student in the State University of that state, while traveling in the south, only a few months ago.

Said he, "The people of the north seem utterly unable to understand us, of the south, and our attitude toward the colored race. We cherish no race hatred towards the negroes because of their color, but we know them, far better than the northern people can know them, and we know that they are not fit for social and political equality with white people. Intellectually and morally they are an inferior race and to admit them to political and social equality is doing an injury to both races. So long as the negro is a slave or a hired servant he is commonly well-behaved, industrious, honest and reliable, but when clothed with citizenship and his own master he becomes lazy, unreliable, dishonest, insolent, vain and misbehaved generally. Hence we do what we can to make the negro know his place and keep it, and while he does this we let him know that we are his best friends."

My observation in the south convinces me that this young man is quite honest in his views, and that he voices the popular feeling of the vast majority of the southern white race towards the colored people. This is why separate waiting rooms are provided for the negroes at all railway stations; this is why they are not allowed to travel in the same coaches with white people—except perhaps in the "smoker"—unless in the capacity of a servant; this is why the negroes are not permitted to attend the same schools or the same churches with white people, etc.

That there are other reasons for drawing the "color line" is perhaps true, though not so apparent to the average observer. One of these is doubtless the former condition of servitude of the black race. All men hate those they have injured, and most men despise those who have not the courage to maintain their liberty, or to die in the attempt. This explains why the American Indian—another inferior race, and certainly one quite as lazy and more filthy in his habits than is the negro—is treated with so much more respect than his darker colored brother.

Replying briefly to Friend Beeson's charge that Lucifer's writers have been unfair in treating of the outrages upon the colored men, north and south, I certainly fail to see it in that light. Proper mention may not have been made in our columns of shooting of negroes at Cartersville, Ind., but my accuser should remember that I have been absent on sick furlough, most of the time for many months last past; and he should also remember that the shooting of working men, white and black, at the behest of our plutocratic masters, has become so common of late years as to be regarded almost as a thing to be expected hence scarcely worthy of special mention. So long as the oppressed masses uphold by their votes the present industrial system, including the land and money system, we may expect such wholesale butcheries of workingmen to continue. Perhaps it is even best that they do continue,—as object lessons to show the stupid workers that no mere palliative measures will suffice to cure the evils and secure justice to all.

As to the lynchings that have startled and shocked thinking people everywhere, Friend Beeson must admit, if he lays aside sectional prejudice, that in proportion to population, black and white, these blots upon our boasted civilization have occurred far more frequently south than north of Mason and Dixon's line. He must admit, too, that burning and torture, and that, too, sanctioned by nearly the entire white population, has not been witnessed (so far as I now recall) north of said line, as they have been known to occur in the south, for many years. The main cause of this difference is not hard to find. It is doubtless chiefly owing to the fear of negro domination, and the desire to show to the world that he is a brutal, sensual savage, utterly unfit for political and social equality with the white race.

By this I mean to say that many if not most of the victims of the lynchings are innocent of the alleged crime. This is a serious charge to make against my white brethren, but I believe a careful examination of the facts will convince any fair-minded person of its truth.

The "Negro Question" has occupied considerable space in our columns for some months, and it is hoped that if Friend Beeson, Mrs. "M. E. W." or others wish to continue it further they will remember that our space is quite limited and that the race question, or the color line, is a side issue rather than a principal one in our work. I will also ask all who wish to use our columns to remember that epithets are not arguments, and that their frequent use weakens rather than strengthens the cause of truth.

* * *

L. D. White makes some very good points in her article in this issue and it may be my fault or my misfortune that I do not see that her points are all good. As my reply to Mrs. Patton in last Lucifer covers most of the ground whereon I am inclined to differ from Mrs. White I shall not repeat the argument so soon. Only in regard to one paragraph of hers I venture to ask whether she is really in earnest,—and that is when she speaks of the "broad-minded [and presumably broad-shouldered], generous man, harassed and watched and tyrannized over by a little, selfish, narrow-minded woman," etc. Mrs. W. had spoken in a previous paragraph of a spectacle that should make "gods and angels weep." It seems to me this other supposed spectacle would be one for "gods and men to howl at!" That is, to howl with laughter and derision. That any man could be "broad," in any sense who, would submit to such treatment, whether from a "little" or *big* woman, would seem to involve a glaring contradiction of some sort. I would recommend to any such man—and to any such woman—to read an "Experiment in Marriage," notice of which appears in this issue.

M. HARMAN.

Book Notices.

The monopoly of money—based as it is upon a government privilege whereby a few men are enabled to rob the producing masses by controlling the volume of legal tender money, the debt-paying, interest-paying and tax-paying money of the country—is one of the very worst of all the monopolies, combines and trusts, that now curse this falsely called "land of equal rights for all and special privileges for none."

There seems now to be a growing revolt against this government protected money trust. Hence the tremendous efforts put forth by those whose interest it is to preserve the integrity of this trust, to keep the people amused, or rather blinded, by the war question, by public pageants and by every scheme that diplomacy or state-craft can devise, whereby the masses can be kept quiet while this devil-fish monopoly sucks their life-blood.

Among the many books put forth in the interest of this revolt against the money trust is one by James Adleman, LL. D., and entitled "The Importance of Honest Money." This book of 330 pages professes to champion the "Rights of the Masses against the Privileges of the Classes," and aims to give a "Simple, Scientific and Invariable Standard of Price."

In the chapter upon "Political Parties" and the responsibility of these parties in fastening the present money system upon the people, the author says, in part:

"We all know that about the year 1858 the Whig party

assumed the name Republican party. It changed its name, but not, on the whole, its principles. It was born in class legislation, and, with a few exceptions, it still promulgates these same pernicious doctrines. The Republican party of that early day is the same Republican party with which the masses are tussling today. The same Republican party that is today defending the gold standard for the interest of the classes against the interest of the masses. The same Republican party that passed the infamous class law in 1873, suspending the free and unlimited coinage of silver, which act contracted the volume of primary money nearly one-half, and thereby greatly appreciated the dollar, which is principally owned and controlled by the classes, and correspondingly reduced the price of all other property of the masses far below its former price. By the enactment of this infamous monopolistic law the Republican party enormously enriched the classes and correspondingly impoverished the masses. Hence it believes in the privileges of the classes. It is the same Republican party that enacted a high protective tariff in such a manner as to vastly swell the fortunes of the rich manufacturers and compel every purchaser of their products to pay a monopolistic price in a bloated market for the goods they manufacture.

"It is the same Republican party that passed the National Bank Act in such a manner as to greatly enrich the bankers to the injury of millions of others. It would be superfluous to give the details of this class legislation, for nearly every person is acquainted with the history of it. It is the same Republican party that passed the monopolistic laws by which the Standard Oil Trust is today amassing its fabulous fortune to the detriment of every citizen in the land. It is the same Republican party that legislated in favor of the Sugar Trust, so that this corporation gobbled about $25,000,000 of the people's money in a few days. It is the same Republican party that in 1878 authorized an express stipulation in a contract to be made, so that the debt must be paid in gold, instead of leaving it payable in any legal tender money of the United States, at the option of the debtor, and this express stipulation is one of the foulest, one of the most unscrupulous legislative acts that the class party has forced upon the masses for a number of centuries. It is the same Republican party that tries to make us believe today that the dear gold dollar, which is mostly in the possession of the classes, and which the masses cannot get, is such a boon for the unprosperous masses. Thus we see that the present Republican party is eminently the party of the classes. It is the child of the Whig party; the grandchild of the Federal party; the great-grandchild of the Tory party, which was on the side of King George III. when the American colonies struggled for independence more than a century ago."

I have not had time as yet to read the book entire, but from a hasty examination am convinced that it contains a mine of facts and figures that would be very useful to any one who wishes to be well informed upon this vastly important subject It may be ordered through this office. Price in paper 50cts.

—

"Cultivation of Personal Magnetism.

A book of one hundred and eight pages with the above title has been issued by LeRoy Berrier of Minneapolis, Minn. It will be remembered by many of our readers that Mr. Berrier was prosecuted in the federal court and imprisoned—sentenced to two years hard labor in the penitentiary at Stillwater, Minn., on the charge of sending "obscene literature" through the mail, the indicted matter being a little book called "Sexuality and its Functions." Mr. Berrier served one year of his sentence and was then released, pardoned by President McKinley. Since his release Mr. Berrier has published this little work on "Personal Magnetism." From a somewhat hasty examination of the contents I am impressed with the conviction that it is a work that will pay a careful perusal. The following paragraph will give the reader some idea of the author's style and methods:

"The great man or woman is the man or woman who has something to give all along some one line or more—the more, the greater. Greatness is influence. If a person can be positive to all, that person will attract all, for the negative is attracted and influenced by the positive. If one is a speaker and has not something to give to his auditors which they have not and can receive, he will not influence them pleasantly; he will be uninteresting to them. It will be said that he has no personal magnetism. The ability to influence, as stated in the chapter on "The Primal Law of Life," is eagerly sought by the large class who are possessed with a desire to rise above heredity and acquire originality. The great question of this class is, how can magnetism and the accompanying positiveness, which gives the ability to influence, be acquired? The answer is, "Through the development of the nerves and brain, which will be accompanied by muscular development." The first great essential in such development, and the acquirement of personal magnetism, is self-control. Alas, how few of us realize this fact! We think that we should be able to control others before we can control ourselves. The great singer magnetizes her audience through the self-control of her vocal organs. Self-control must be purchased with unceasing effort. We do not mean self-control in great matters alone, but in the small matters which, if combined, make up the greater part of life's doings. It is shown in other pages how pleasurable sensations assist in developing and unifying the nerve centers, thus making possible the power of concentration and self-control. Self-control is secured through conscious effort, and in securing it the nerves and their centers are developed. Through self-control the waste of personal magnetism is stopped. Thus with development of the nerves and their centers—the brain—and with no leakage and waste of personal magnetism, which occupies the nerves and brain, a person becomes magnetic. The majority of men create sufficient personal netism to make them superior beings did they not waste it. It is agreed by all who have given this matter careful attention that the greatest source of waste is through excessive sexual indulgence."

The price of the book, well bound in cloth, is $1.

The Negro Problem.

(*Concluded from page 323.*)

But there is certainly no need to carry things to such extremes as they have reached in Georgia. In Jamaica, Cape Colony, the Transvaal and the Orange Free State, we see a small minority of whites living among a great majority of blacks. Yet in none of these countries do we ever hear of a white woman being ravished by a negro, or of lynching, or of any person being burnt at the stake. I have met many mining men from South Africa, and they all agreed that such things were quite unnecessary. But none of the places I have named pretend to regard the negro as the equal of the white man. They do not let him vote, and they govern him pretty vigorously without his consent. They sometimes even beat him when he is lazy, but they draw the line at burning him.

The great trouble in the United States is the preposterous doctrine of the North that all men are equal. We know from Herbert Spencer's doctrine of the instability of the homogeneous that no two men could possibly be equal, and that differences of race and sex must go on increasing from age to age. Every test we can apply shows that the negro is inferior to the white man. He has been as long in the world as the white man, but he has left considerably fewer footprints on the sands of time. In many countries the negroes have a majority over the whites, but in all of them the white man rules, without regard to numbers.

One needs only to look at a negro to see that he is not built on the best modern plan. His stomach was all right for the hunting stage of evolution, when he might have to go for days between meals. His sexuality was all right for the tropics, where children needed little care and come early to maturity, and only needed to be produced in overwhelming numbers to be cut down by the scythe of war. But modern civilization demands just

sufficient stomach to carry us in comfort to the next regular meal; just sufficient sexuality to produce as many children as we can carry through a long youth to a vigorous maturity; and all the will and intellect of which we are capable. The negro has a bullet head, and all anthropologists consider the long-headed type the higher one. One has only to compare the picture of any negro with one of Edison or Roosevelt to see how grievously the negro falls short of the modern standard of efficiency.

As for brotherhood, the negro is certainly the white man's brother in the same sense that the chimpanzee is his cousin. All three are descended from a common ancestor, but the chimpanzee diverged from our family stock sooner than the negro. Let us be as brotherly to the one as we can, and as cousinly to the other. But let us clear our minds of cant.

The people of the South might settle the race question by permitting indiscriminate cohabitation, and reducing the whole South to the level of Hayti. But no race will commit voluntary suicide. Straight is the gate, and narrow the way, that leadeth unto pure heredity. Weismann has taught us that even the purest races have an inherent tendency to degenerate, which can only be checked by the natural selection of war and starvation, or by secret artificial selection and rejection. The United States census of 1890 shows that there is not much interbreeding in the South. Virginia had more mulattoes, quadroons and octoroons than any other state, yet it had only 122,000 of these classes, as against 621,000 pure negroes.

As for the people of the North, I advise them to burn the Declaration of Independence and read the "Descent of Man." We are so near the twentieth century that it is time to get out of the eighteenth.

VARIOUS VOICES.

A. W. Frankenberg, Columbus, O.:—I see by the number on the wrapper that my subscription has expired. Enclosed find one dollar for which continue my subscription. Lucifer is always a welcome visitor to me, but when I get done reading it I give it away or send it to a friend in the hope that it may do some good.

—

J. M. Hadley, DeSoto, Kan.—I have received a sample copy of your paper. I am not well informed as to the line of thought and teachings of your paper but I judge by the sample copy, that it is mainly in the line of the book advertised on page 320 under the title "Women and Economics" by Charlotte Perkins Stetson. Find $2.00 enclosed for that book and "Health Hints" and "The Social Question."

—

Albina L. Washburn, Collins, Colo.:—I see by No. 777 you print a list of members of the Mutual Employment Association which I hailed at first as another "Co-operative Exchange" but was obliged to conclude it only a feature of the rebate system so often tried, cheapening goods and services instead of, on principle, making labor and products dear, thereby cheapening money or the medium of exchange as should be done. Let the M. E. A. try the other tack. Raise prices which are too low (some unnecessary labor is too high) issue its own cheap money and taboo legal tender.

—

Frank J. Stiles, Cambridgeport, Mass.:—I send you herewith $1, which please apply to my subscription account. Lucifer is helping me not a little, and I hope before long to have the privilege of meeting, at its home, some of those brave souls who through its columns are doing so much to enlighten the present generation. Some time ago I requested that notice of meetings of friends of the movement in Boston be sent me. The subsequent disruption of my firm disarranged my mail for a time, and I fancy that word may have been sent me and not received.

[Possibly information regarding meetings could be obtained by communicating with C. L. Swartz, Wellesley, Mass.]

A. J. Krueger, Chicago:—Having noticed the frequent requests in Lucifer for names and addresses for trial copies I hereby take the privilege of sending you a few. I agree with the statements in several issues past regarding Lucifer falling in the hands of those that have never seen or read a paper that dares to speak the truth as some people can not digest the truth, therefore it would do no good. No. 39 is a gem. I would be very much pleased if you would send a copy to each of the below addresses.

I was at Lake Geneva last spring and becoming acquainted I distributed copies of Lucifer and other radical papers.

—

E. T. Daniels, Kiowa, Kan.:—I believe my subscription expires with the next number. I do not have the money now to renew, yet we do not feel like quitting the Light Bearer just now, and if you will continue it to us we will send the pay later. I wish to say that I agree with you and Markland as to the colonization problem. I have watched for the sequel of your Thayer letter and have no doubt but that region has many advantages and think liberals who are in reach of that country might do well there. But there are scattered over this western country liberals who would like to join a group of those who believe in co-operation, who do not feel like going so far.

Moreover they would feel better satisfied in a country where there is at least some prairie. I am credibly informed that about one year from this fall there will be opened to settlers a reservation in southern Oklahoma, directly south of this place. I am also told it contains much very fine country, that it is about half and half prairie and timber, that it is well supplied with springs of good water and running streams. I believe it would make an admirable location for western liberals to colonize. I hope to go and see it for myself soon.

—

James Beeson, Hytop, Ala.:—In a few weeks my paid up time on subscription will expire, and I feel in honor bound to the cause of equal chances for all engaged in reform work to have my name erased from the book. I have been a subscriber for fourteen years or more and have found much in the Light Bearer to praise, but of late I find much to condemn; chief among which is the prejudice held by the management and contributors against the southern people, growing out of a war that has now been ended nearly thirty-five years. People who can hold prejudice against others that long will never accomplish much for the cause of humanity, more especially when they are guilty of the offenses they charge against the objects of their hatred. The appearance of articles headed "Southern Barbarism," "The Brutal Treatment of the Negro Race at the South," etc. etc., comes in bad taste at least from people who lynch negroes for the very same crimes as readily as the southern people do. No where in the south have negroes been shot to death like so many sheep killing dogs simply because they asked for a chance to work for a living like they were at Cartersville, Ind., and many other places in the northern states, and not one word has Lucifer's management or contributors to say about it. But when Mrs. M. E. W. of Montgomery, Ala., remonstrated in a very mild manner, even for a woman, it brought down all the odium of anti bellum abolitionism. Even such champions of equal rights as C. L. James lends the aid of his pen in farther degrading—or at least trying to degrade—the south. He calls the attention of the public to the fact that he discontinued his support of free-thought publications many years ago because they had fallen in line with conventionalism and respectability, and had therefore ceased to exert any influence for the reform movement, etc. Well, I quit them about the same time and for the same cause and will now quit Lucifer and its supporters on the same principles, although it will go harder with me than quiting infidel papers when they became popular and courted favors from the "powers that be." Twenty five years ago I gave up the love and esteem of an aged mother, brothers and sisters and entered the freethought ranks to battle for the right of every individual

784.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

to think and act as his or her conscience dictated what was right and proper for them to do. I have been losing friends and money ever since, but I have sacrificed, and will continue to sacrifice, all for what I think is right, well knowing that a few more short years at most will settle the whole matter so far as I am concerned.

With the love that I have long cherished for suffering humanity, and nothing but good will and friendship for all concerned, adieu.

WOMEN and ECONOMICS,

A Study of the Economic Relation Between Men and Women. By Charlotte Perkins Stetson.

Here are a few of the page headings of this remarkable work: "Economic environment; The dependence of women; No inherent disability of sex; Marriage not a partnership; House service as a livehood; Motherhood and economic production; Modification to maternity; The usefulness of sex; Differentiation of sex; Sex and humanity; The peacock's tail; Sex distinctions; The eternal feminine; unreasoning devotion; Women as persons; Race-attributes and sex-attribute; The normal child; Personal profit and sex-relations; The influence of heredity; The young man and the young woman; The effect of custom; The sex relation personal; Innocence and ignorance; Marriage with independence; The increasing difficulty of marriage; Supporting one's family; Virtue and vice; The results of repression; The harm that women do; The development of love; The hope for the future; The martyr and the pioneer; The dropping of the bars; The meaning of the new woman; Motherhood in education; A criminal failure; Marriage and the family; Love's young dream; The heart and the stomach; Socializing the household industries; The stomach as a family tie; The servant wife; World-servants and house servants; A wider maternity; Between the old and the new; "The vices of the slave;" The outgrown stronghold. Printed on strong, heavy paper; 350 pages, bound in cloth. Price, $1.50. For sale by M. Harman, 507 Carroll ave., Chicago.

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THE BALLAD OF READING JAIL. BY C. 3.3.

This powerful poem of more than 600 lines, is the work of OSCAR WILDE C. 3. 3. having been the poets prison number during his confinement in Reading Jail. It is dedicated to the memory of a trooper of the Horse Guards who was hanged in the jail at that time, and it depicts the terrible sensations of the author and his fellow prisoners before and after the execution.

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It will save you hundreds of dollars in doctors' bills.
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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 42. CHICAGO, ILLINOIS, OCT. 28, E. M. 299. [C. E. 1899.] WHOLE No. 785

For the Future.

Ah no! not as now forever shall the eyes of Hope be dimmed
For Freedom's fruitless endeavor, and Labor despised and unhymned,
For lo! even now a glimmer athwart the heavens above!
And hate and fear grow dimmer in the crescent light of love.

James M. Pryse.

Keep It From the Girls.

BY JAY CHAAPEL.

"What an immoral paper! I would not have my girls read it for anything. It's terrible!" said a sharp visaged, frigid Mrs. Grundy on reading a very moderate article on marriage in Lucifer, and then added with a significant scowl that would have done credit to Torquemada, "And worst of all it is true, but don't let the girls know it."

O, yes that is in accordance with Christian morals to let the joyous, beautiful girls go on in ignorant dreaming that marriage is nothing but a tender, decorous, formality. Help them off on a bridal tour with glowing anticipations without knowing a sing'e fundamental principle of Love.

Ignorance with such parents is morality and bliss, ultimately they often learn that they have sown the seeds of anguish and despair.

Mark the shade of anxiety and pain on the face of the bride on their return. As the toiling, struggling years roll on the pain grows into a dark, dismal shadow that never entirely leaves the sallow woe-begone face once so beautiful, and full of benignant smiles.

A few years ago I met a woman of rare talent and refinement in one of the numerous thriving cities of New York State. She had been married thirty years, and was the mother of several intelligent, beautiful children. She told me with calm, gentle dignity and firm convictions that could she have done so and retained the respect of the community she would "have severed the marriage bond curse in two days after that Christian marriage ceremony." Yet public opinion—blind, barbarous, cruel Custom, the effete old hag—had held her in chains all those thirty years.

In those days there was no "Canada" for married women to flee to as now. Our laws and customs, bad as they are, have greatly improved in the last forty years through the constant and persistent agitation of such papers as Lucifer and its editors and writers.

"Each human thing can something do
To help the world along:
Nature hears the chirp of the cricket
As it hears the angel's song."

Public disgrace has for centuries been held over women in place of a rod of iron. A world-weary and eminently respectable wife said in my presence as a friend remonstrated with her for permitting her health to be broken and her spirits crushed—"I must submit. He says if I do not he will seek some one that will, and I would rather die than have that disgrace." Many women live similar lives of "respectable," obedient torture, mentally and physically, and in consequence welcome their departure from this life with sweet relief from "woman's natural protector(?)" endowed by "Christian holy matrimony."

The joyous, happy innocent girls must not hear a word of criticism. "Keep it from the girls" is the shibboleth of church and state. Don't utter a word of the real facts lest these degrading and barbarous immoralities of the pet institution be exposed.

Those Christian moralists remind me of what Sam Wilkinson said to his sister-in law, the illustrious and noble Elizabeth Cady Stanton, in the autumn of 1872 regarding the Beecher-Tilton scandal. He told her he knew of Henry Ward Beecher's derelictions, but said he—"It must not get out, I am interested in 'The Christain Union,' in Mr. Beecher's books and particularly in his Life of Christ. If this scandal should get out it would knock the 'Life of Christ' higher than a kite."

The scandal did get out notwithstanding the immense religious efforts to suppress it, and did "knock the Life of Christ higher than a kite," as he had so truly prophesied. It was knocked so high that it never came down, and the publisher failed in consequence financially.

And if these suppressors of natural morality would allow the Light-Bearer to turn its full rays of intelligence and progress it would "knock" many more degrading, brutal practices of mental slavery now held sacred, higher than any kite that ever flew.

The time is coming (it is already here in some localities) when women will not glide ignorantly and blindly into marriage under priestly and state tyranny. Women in all lands are beginning to understand, and act on that understanding, that they have individual rights irrespective of husbands or imaginary gods or devils. Thanks, a thousands thanks to the Fanny Wrights, Mary Wollstonecrafts, Mrs. Stantons, Lucretia Motts, and a long list of men and women reformers among spiritualists and freethinkers who have bowed no knee to gold and tyrannical customs. Thanks also to Lucifer and other papers that have espoused the cause of human rights regardless of creeds, ecclesiastical formalities, color or sex, and have not been afraid to face prison walls and speak what seemed to them true and for the good of the race, even if it did seem "horrible" to some timid minds steeped in the iniquitous practices engendered by the rack and inquisition.

Lucifer, or the Light Bearer—Which?

BY H. B. MONROE.

As the end of the nineteenth century draws near the time seems ripe for a more aggressive, more concerted and broader campaign in the interest of the new humanity—the humanity which shall be in accord with the march of progress, which shall aim towards the production of a fitter race, toward the elimination of obstacles that stand in the way of race evolution, toward the solution of social problems, the abolition of war,

the dethroning of superstition, the promotion of a universal sisterhood and brotherhood, and the establishment of freedom of thought, speech, and deed so far as is consistent with the idea of non-invasion.

The platform on which such a campaign must be conducted should be broad enough to be accepted by women and men of all races and of all shades of political and religious belief, so long as their desire is for the welfare of the human race. The central and basic problem of all the social problems is the sex problem. The twentieth century should see woman freed from the bondage of sex superstition and given her rightful place as the equal of man in all human rights and opportunities.

Whether woman is man's physical equal need not be discussed. It may even be admitted that she is not. In fact it would hardly be in accord with the known facts of evolution to expect her to be so after hundreds of centuries of sexual enslavement to man. But granting that her powers and capacity are so great as to make a claim for her equality a disputed point—which it certainly is—who can tell to what degree of physical and mental stature she might attain if the obstacles to her evolution, due to false education and tyrannical social customs, were removed?

All persons who have given the problem of humanity any careful study must agree, then, that the enfranchisement of woman from the domination of man is absolutely necessary for the natural and unhindered evolution of the human race. This then must be the basic principle of the fight that must be made for the normal development of humanity. All others are subsidiary and of minor importance.

In this connection I wish to make a suggestion which I earnestly believe will, if adopted, increase the power and usefulness of the paper. It is that the name Lucifer be dropped with the beginning of the year 1900 and that the paper be called The Light Bearer hereafter, and I ask all readers to give a kindly consideration to my reasons for favoring the proposed change.

1. The name Lucifer is Latin and its real significance is not understood by thousands of persons into whose hands the paper may come. It is true that thousands of Latin words are in daily use in our language, but it must be admitted that it would be hard to find another Latin word in common use among English-speaking people which is so generally, so commonly, misunderstood as the word Lucifer.

2. To the uneducated person—and it is the uneducated who are doing the most toward populating the earth—the word Lucifer signifies the devil. It suggests to them the principle of evil—all that is antagonistic to good.

3. It is futile to expect people to give support, or even fair consideration to a paper which they believe is antagonistic to what they believe is good.

4. By retaining a name so generally misunderstood the cause which it advocates is injured, because, in the eyes of those who think Lucifer is merely a name for the devil, the very name of the paper prejudices them against its doctrines. Many of them, after a hasty glance at it, throw it away or consign it to the flames with the remark that it "is appropriately named, for it teaches a devilish doctrine."

5. In recent issues of this paper the editor has run an article explaining the meaning of its name. This, apparently, is an admission that the name is frequently misunderstood. Else why the necessity for an explanation of the name when the space used for that purpose might be utilized in explaining the importance of the cause which the paper advocates?

6. To the objection that the misunderstanding of the name is due to ignorance, I would answer that it is the ignorant that the paper is seeking to enlighten—not in etymology and the translation of Latin, but in the desirability of removing obstacles to the evolution of the human race.

7. To the objection that the paper has made its struggle for existence and has accomplished much good under the name of Lucifer I would answer that the struggle might have not been so hard and better results might have been achieved if its name had not prejudiced the powers of ignorance against it.

8. To the objection that to abandon the name of Lucifer would be a surrender to the ignorant who have blindly opposed it because of its name, I would answer that the change of name to The Light Bearer is merely a translation of the name Lucifer into English and that it would deprive the great majority of the ignorant of their strongest ground of opposition to the paper.

9. To the objection that, because of the old association of the paper's present name with the cause of a new and better humanity, to drop it would be unwise and will cause many of the readers to feel that they have lost an old friend, I would give the answer that radicals commonly give to conservatives who cling to old customs and beliefs, namely: that "age makes nothing sacred." This is an age of progress. Friends of progress can not afford to be "ruled by the tomb," no not even the tomb of the Latin language from which the word Lucifer is an exhumed and galvanized corpse with the smell of the grave clothes of a long buried goddess upon it. The Light Bearer, on the other hand, is a living, breathing name; a name that he who runs may not only read, but understand also.

10. We want to teach the living truth to a living people; not to a dead race. Let us do it under a living name. We want to reach the people who are NOW on earth. Let us be up to date and not attempt to rally the hosts of progress under the banner of a forgotten goddess, a creature of the ignorant superstition of the benighted past.

I will not take space to enumerate further reasons why I favor abandoning the name of Lucifer, but I would suggest that the editor open his columns to those who wish to give any reason for retaining the name which I have not answered. But it is *reasons* that should be given—not merely expressions of preference.

Woman in Prof Peck's Crucible.

Anne Elizabeth Cheny in Springfield, Mass. Republican, Oct. 15.

From time immemorial men have fought about women with swords, cutlasses, pistols and tongues. They have spilled blood and venom to some purpose, no doubt, though the contest waxes hotter as the years march on. Today a queer battle presents itself in the shape of a pen-battle between a man and a woman in one of the great magazines of New York, he reiterating the hackneyed doctrines which he claims are eternal law, and she declaring for a new Bible, a new gospel and a heretofore unused principle, which shall present woman to the world in the guise of an individual, with a well defined purpose and a positive aim.

We propose mainly to deal in this article with some few propositions laid down by Prof. H. T. Peck in the Cosmopolitan of June in his manly contest with Charlotte Perkins Stetson, striving to look at his claim with unprejudiced eyes rather than from a woman's, for this question is many-sided, and there are laws and laws and laws, which may perhaps become to us as working hypotheses, whether we understand the almighty law of them or not.

Prof Peck in his "Woman of Today and of Tomorrow," drives home some self-evident truths, and after having reinstated them where they belong, proceeds to unveil them before the astonished eyes of those who know them so thoroughly that they might as well have not been known at all. In fact, they are like the air we breathe and the water we drink, so common that they are practically forgotten or ignored.

A would-be modern Jeffrey, Prof. Peck bares his mental muscles and enters the ring to fight for the rights of men, pummelling right and left at an invisible foe, punishing something which he alone sees, and completely worsting this dangerous phantom in the few first rounds.

Man, he claims, "is the finest and noblest and most godlike figure in the world wherein we live, the earth, indeed, has been given to him—it is his own." And then, in rhapsody of admiration of man's superiority and mastership, he spends himself in a profound eulogy upon the divine brotherhood, from which of course, are excluded those "spineless" gentlemen who sit on the platform of lady lecturers and listen to the "pow-wow" of female harangues.

Truly this was all self-evident before he wrote it. No one in his sane senses denies that man builds the railroads, spans the rivers, stretches the telegraph wires, binds together the continents or belts the globe. He maketh the desert to blossom as the rose and rocks of granite to gush with liquid sound. His engines of speed snort across the country in a proud, imperious way, and cut through the rebellious foam of ocean with haughty impetuosity, going straight to port as though a wave were but an incident, and a 5000 mile stretch of water the merest bagatelle—he is mighty, no doubt.

His brain fiber is sinuous and tough, and his brawn hard like granite. Moreover, he is projectile, not only with the bullet, but with thought. He can strike true at the target of a Filipino's heart with a well aimed ball, or hit the brain of the prince of Wales with the dynamic impulse of an idea, aided by the invisible wire of ether or faith; and yet this man with his X-ray eye, is obliged to look out for his rights, which are somewhat endangered because of his sixteenth century gallantry and inherent good will.

Furthermore, man has not only conquered that feminine thing called Earth, but the place for woman has been marked out by him also—as though God had nothing to do with the matter—and in this place "she is bound to stay," says Prof. Peck, "because best for him,"—man—"and it may be added for her as well." We should judge from this argument that her past outlines her future, that what she has been implies what she will be. But this line of reasoning, it would seem, is somewhat fallacious. For centuries, indeed for all previous time, things were not as they are now, at least as written history reveals. An inventor readjusts something and lo! the face of earth and humanity changes. Permanency is manifested only in the immutable laws themselves but even they modify each other, and man who was once paralyzed by electricity in the form of lightning, has become somehow equal to the task of making it his abject slave, in spite of a far-back ancestor who protested against the blasphemy of such impertinence toward Deity.

Woman as woman must always be true to the negative pole of being for which she stands, but woman as an individual is another question. Indeed she has an interrogation mark stamped upon her already, and the future alone can answer the challenge. So, then, if she were only woman, a sort of negative mushroom ordained to bring forth her kind, we should agree with Prof. Peck absolutely. In muscle, certainly, she is no match for man, nor can her endurance be in any way compared to his. She would present a sorry figure running up the rigging of a ship if a hurricane were blowing on the high seas of the Atlantic, her breath frozen on her cheek, and her clothes rattling with ice on her limbs. Nor would she look well at work on the canal of Nicaragua, in a panama hat, stripped to the waist, dripping with sweat, striving to wrench South America away from the North with the steel of her arm. Nor is she exactly pretty stoking coal in the room of the engine, covered with smut. Nor desirable perched on a ladder perilously close to the eaves of a three story house, cutting away at the gargoyles that grin maliciously at her in their combined endeavor to scare her to death. No, no! the law of adaptation establishes her very certainly where she best fits; in fact the question is self-settling,—she will do what she can do and what she can't she won't."

Nevertheless, she has recently discovered that she is an individual, all objections to the contrary notwithstanding, and even majestic man will find it hard to wipe out this new creature that has come to stay. Why? you ask—he is stronger than she, he is master in spite of her, and if the all-enduring, good-natured lion chooses to stretch himself and rise—what then? Nothing, simply nothing. To be sure, we admit that there is not much to hinder (if men should harmoniously combine) a wholesale incarceration of women, a beastly taking of her by force, and a perpetual maternity thereby entailed which would reduce her to the level of the savage, nay more, of the things that crawl. But let us see.

Prof. Peck implies in his article that it is love and companionship, and beauty and charm that man demands. If this be so we hereby declare, in spite of his assertion that when man will stand "no further nonsense" he forces her to his own sweet will, and that "the shock acts as a tonic to her nerves, the note of mastery, of domination, thrills her through and through and she becomes again serene and soothed and wholly charming"—in spite of this we say, in the name of all educated, refined, companionable, beautiful women—it cannot be. Love and beauty can no more be bribed, ordered or whipped into honest manifestation than can a law be annihilated. Woman through her cowardice may simulate these qualities when man coerces her, but the real thing he fails to get, and thus by his very brute power cheats himself of the coveted prize. He may force her to become the mother of a degenerate race, but it will be bred in hell and reared in hate. This position, it seems to us, should mankind elect to take it, would be somwhat like "cutting off the nose to spite the face."

We entirely agree with Prof. Peck that the law of sex is eternal, in fact, a basic principle which no new movement nor series of movements can destroy; but we also assert that there is another law, namely of individuality, which is also immutable and divine. We have come then to a battle of principles and as there is no such thing as destruction on such a field, the most we can expect is a modification and readjustment.

Sex and sentiment go hand in hand and will assert themselves forever and ever. All the glory and glamour, beauty and fascination of life are born from this incomparable pair. But the individual also is a majestic being, standing cold, and hard-thinking, erect, among the flowers of a sex paradise, as rises the aspiring mountain amid the charms of a Kashmiran vale, unique incontrovertible, unrivaled,—and this individual called woman has come on earth to stay.

So, then, all this controversy, in one sense, amounts to nothing except perhaps to tickle man with his own conceit, and woman with her own vanity. "Principles are eternal,"—this is an old saw, but it strikes home. The individual cannot be annihilated; neither can sex; the question will settle itself, and while He may imprison and abuse an entity, he can no more destroy it than can She turn spring into winter or fire into ice.

The Psychology of Sex.

Charles Bellamy in "An Experiment In Marriage."

Miss Barden: Let me tell you something about that man and woman. They are both considerably past middle life. Both have been married more than once before, and have been the parents of children. Now, for the first time, they are happy. They are all in all to each other.

Mr. Vinton: What was their attraction for each other?

Miss Barden: It would take an unerring psychologist to say why any man and woman should or should not fall in love with each other. Certain qualities are in themselves attractive—beauty and grace, sweetness of temper; and first marriages are contracted most commonly in consequence of these qualities. Awkwardness, inharmonious features, obstinate or sullen tempers are in themselves repelling. Still love stays or goes without reference to outward attractions. The plainest women often, most often, it seems to me, are the objects of the most passionate devotion. Men with unattractive features are among the most irresistible with our sex. Perhaps it is a matter of magnetic currents. Perhaps it is a matter of spiritual insight, the groping of the soul for that other nature which will enable it to complete itself. Perhaps the nature is dual, as in so many plants, male and female. Its halves are separated, and ever reaching out for the union which is their perfection, a union, spiritual, intellectual, and physical. This reaching out for completion is called desire. This perfect union, when attained, is perfect love. The more or less perfect, and more or less lasting give us taste of love. Love, in perfection, comes only with the perfect union.

LUCIFER, THE LIGHT-BEARER

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A Plan of Campaign.

Once more the shortening days and lengthening nights admonish us that winter will soon be here. In the order of nature winter is the season of repose, the season of recuperation, of reinvigoration; also of reflection, of investigation and of mental improvement. How to make the most of this season of reflection and of comparative leisure, is, or should be, a question for earnest thought for us all.

To the narrowly selfish,—to the egoist, or to one who makes personal advantage, personal gratification, self- aggrandizement, the chief aim in life, the question of how to spend the winter months will involve motives and considerations very different from those that appeal with greatest force to the altruistically selfish person. The motives and the acts of the first named class spring primarily from the instinct of self-preservation while the motives and the acts of the second class are traceable to the instinct of race-preservation.

That both these instincts, and the motives that spring from them, are necessary and right, when properly directed by reason, will probably be denied by very few, and these few are those who maintain that all human acts and motives are egoistic, and that altruism is a fraud, a misnomer, a delusion. To the writer of these lines, however, the highest and best selfishness is that which embraces the entire race of human kind, if not the whole of animated nature, and believing that the readers of Lucifer substantially agree with me in this view, I proceed to ask how can we spend the winter months to best advantage for the benefit of our fellow human beings.

Looking beyond the narrow confines of our own domiciles we find much to cause pain to the sympathetic heart and mind; much that we would gladly change had we the power to do so. We see evidence of want—of deprivation or lack of common necessaries and comforts of life, in the midst of enormous accumulations or surplus of these necessaries and comforts. We see evidence that a large proportion of our fellow human beings are over-worked and under-fed, while their neighbors do not work at all, and have more of life's material blessings than they can possibly use or enjoy in any natural or rational way, and who are therefore compelled to invent artificial or unnatural ways of consuming or destroying.

We see the strong, the so-called civilized and more enlightened nations invading, robbing and murdering their less powerful and less civilized brethren, in the name of patriotism, of humanity and religion. We find hatreds based upon differences in color, in race, in religious opinions, in economics, in politics, in social or moral habits and customs. We see the results of these hatreds in the shooting of hungry working men in some sections of the country, and in the hanging and burning of passion crazed victims of ignorance and oppression in other sections. Everywhere we see evidence of man's inhumanity to man. Even in the so-called charitable institutions,—of church, of state or of municipal origin, we see abundant evidence that narrow selfishness—greed or vanity—is the impelling motive either in the founding or in the management of these institutions.

"But what of your 'plan of campaign?'" some of our readers are perhaps asking: "All these things we knew before you spoke of them. What is your remedy? What have you to offer that has not already been tried?"

Ah, yes! What or where is the remedy, is the main question. The symptoms of disease are patent enough. He who runs may read the symptoms; who of us that reads the symptoms is wise enough to look for the causes—the underlying hidden causes of the evils that afflict us? Is there not too much reason to believe that our doctors, our reformers, are mere charlatans, mere empirics? Is it not true that we all are working too much in the realm of effects, instead of trying to find and remove the producing causes? trying to lop off the branches while the root remains intact?

Some of us have reached this conclusion, many years ago, and for our insistence in looking for basic causes we have been ostracised, prosecuted and persecuted—called all sorts of bad names, or names considered bad by the unthinking and passion-swayed multitude; imprisoned—robbed of liberty and property and almost robbed of life.

But amid all the discouragements we have had much to encourage us. A small but resolute band of workers have remained faithful and true. They have had the courage of their convictions. With Lowell they have felt, said, and acted:

> I honor the man who is willing to sink
> Half his present repute for the freedom to think,
> And when he has thought, be his cause strong or weak,
> Will sink t'other half for the freedom to speak;
> Not caring what vengeance the mob has in store—
> Be that mob the upper ten thousand or lower.

And now, at last, near the close of the cycle, the trend of popular opinion seems to be setting our way. Popular authors, poets, orators—those who sway the multitudes, have spoken in favor of looking for primary or bed rock causes. Among popular poets we name Gerald Massey, whose utterance, "We must begin in the creatory if we would benefit the race," etc.—is already well known to our readers. Among popular orators we are glad to be able to claim the name of the world-famous agnostic, Robert G. Ingersoll. As already stated in these columns this prince of modern orators, in the very last of his published lectures, planted himself squarely and unmistakably upon the platform for many years occupied by the writers for Lucifer.

This, then, in as few words as possible, is our plan of campaign, namely, to arouse, by every means in our power, the sluggish public conscience to a recognition of what we believe to be the most important of all ethical facts or principles, that "Science must make woman the owner, the mistress, of herself. Science, the only savior of mankind, must put it in the power of woman to say whether she will or will not become a mother." With Ingersoll, whose language we are quoting, we believe that "this is the solution of the whole question. This frees woman," and when woman is free the race will be free, and not till then."

That is to say, if science frees woman then woman will be no longer ignorant, and when no longer ignorant she will choose none but the wise to co-operate with her in creating a new race. Then will be incarnated the trinity,

FREEDOM, LOVE, WISDOM,

and these three will redeem the race from the hells of Slavery, Hate and Ignorance.

Reader: are you willing to be a soldier in this campaign? If so we ask you to write us at once, and let us know how you can co-operate with us, and how we can co-operate with you.

Shall We Change Our Name?

The question of the name of the paper, which is discussed by H. B. Monroe in another column, is one which has often been considered both in and out of Lucifer's columns. Some of Lucifer's friends are very strongly attached to the name; while others are as strongly convinced that the name is an injury to the paper. I think that nearly all will agree that in itself, aside from the demoniacal significance with which it has been burdened, Lucifer is a euphonious, a beautiful name, and one which means exactly the idea which we wish to convey—that of a herald of the dawn of a better day.

But the question arises: Is it wise to expend much of our force in the mere effort to make our name understood? Is it true, even, that much force is expended in that way? This is the question that the friends of Lucifer can answer better than we here in the office can possibly do.

Lucifer has many warm friends who have taken it for many years, and who, seemingly, would make almost any sacrifice for its welfare. And yet many of these have told us they dare not let their friends, and sometimes not even members of their families, know that they receive such a paper. Now what we want to know is whether it is the name of the paper, or the ideas advocated therein, that makes them fear to let it be seen.

If the name should prove to be an obstacle to the usefulness of the paper, it could be changed; though for many reasons its relinquishment would cause regret. But as long as we think as we do at present, we could not change the central ideas of the paper even if by doing so we could quadruple the subscription list. Yet to increase the circulation and influence of the paper is an object which we would strive very earnestly to attain at any cost except the sacrifice of principle. For this purpose I shall ask a few questions, and I hope that all who feel interested in this work will answer them.

1. Do you find, in introducing Lucifer to your friends, that the name prejudices them against the paper?

2. If so, do you believe that, were the name Lucifer dropped, they would be equally shocked by the ideas advocated therein?

3. If the name should be dropped at the first of the year, and the Light-Bearer retained, or some other substituted, how many yearly subscriptions, at the rate of three for $2, or five for $3, can you guarantee for the year 1900, provided such change is made?

4. Do you believe that the name Lucifer is an aid in interesting people in the paper and in the work?

5. Would you feel less interest in it, if the name were dropped, and would you feel that such action was retrogression?

6. If you favor the retention of the name Lucifer, how many subscriptions at the rate given in query 3, can you guarantee for the year 1900, on condition that the name is retained?

Please answer queries by number. If you answer by simple "Yes" and "No," a postal card will do; though we shall be glad to have your reasons for thinking as you do, if you feel inclined to give them.

We hope that many of Lucifer's friends will see their way clear to extend its power by sending us subscribers at the very low rate here given. But we want your opinion, anyway, even though unaccompanied by promises of subscriptions.

WHAT OF THE FORM?

It may not be out of place to say here that we have under consideration the change of form of Lucifer to magazine size, the pages being just half the size of the present. We should like to publish sixteen pages, with cover, or twenty-four pages, if we do not add cover. The reduction of the size of pages three years ago, gave almost universal satisfaction; but we receive many complaints that the pages are not yet small enough to make a book of convenient size when bound. We should be glad to make the change if we could see our way clear to do so. It would, however, involve a considerable extra expense which we would scarcely be justified in assuming unless we could know that the friends of Lucifer would help to bear it, and the best way in which to give this aid is in extending the subscription list. Will those who favor the suggested change please let us hear from them, and also let us know how much aid they can give toward making it?

We hope that all interested in the welfare of Lucifer will let us hear from them at once. It is probable that this is the last time that the question of the change of name will come up for discussion. If the name is not changed with the first of the year, it is likely that Lucifer it will be to the end of the chapter—or at any rate, as long as the name Harman remains on its editorial pages. As to the change of form, it is absolutely necessary, for the purpose of binding that the change, if change there be, shall be made at the first of the year.

What shall the answer be?

LILLIAN HARMAN.

Plagiarism.

From Santa Ana, Calif., her present address, Mrs. Lois Waisbrooker writes us as follows:

"I am very much astonished to find in Lucifer, No. 783 under the heading of 'A Spiritualistic View,' an article taken bodily from my 'Folly of Worship, or the Curse of Godism' and ascribed to Mrs. Josie K. Folsom, Springfield, Mo. Will you please explain? I published 1100 while at Clinton, Iowa, and many of them were sold from your office. The article is word for word mine, and justice to me demands that you should say so."

Not having a copy of "The Folly of Worship, or Curse of Godism," to refer to, I take Mrs. Waisbrooker's word that the selection I made from Mrs. Folsom's pamphlet is a plagiarism. Yes, we sold quite a considerable number of the pamphlet of which Mrs. W. speaks, and regret that it is out of print. Having met Mrs. Folsom at the Clinton, Iowa, camp in August last and having heard her speak and "give tests" from the platform I am loth to think that she would knowingly appropriate and claim as her own the words as well as the ideas of another. If I recollect rightly Mrs. Folsom and her husband stated that the pamphlet "Godism" from which I quoted, was written automatically by the hand of Mrs. Folsom while her eyes were bandaged to exclude the light,—when under medical treatment for inflammation of the eyes. Can it be that her "spirit control" is responsible for the plagiarism? And who knows but that Mrs. Waisbrooker herself was under "control" when she wrote her pamphlet on the same subject, and that *that* control plagiarized from some previously written book or pamphlet?

In all seriousness, is it not a grave question whether there is any such thing as originality in literature? Even so original a poet as Edgar A. Poe is seriously charged with being a plagiarist; that his most famous poem "The Raven" is largely a reproduction of Albert Pike's "Isadore."

It is doubtless true, as stated by literary critics that there is, and can be, little if any originality in ideas, but to copy, not only the ideas, but the exact language of another without giving credit is usually considered a serious breach of decorum, not to say of moral honesty. We shall be glad to hear Mrs. Folsom's explanation of the matter, but must decline extended controversy over the question of priority of utterance of any particular thought or any particular grouping of ideas.

M. H.

The Emancipated Horses.

BY R. B. KERR.

The outlying parts of Russia are remarkable for all kinds of humane movements. It is not generally known, however, that there is a large community in Siberia in which horses have for many years had equal rights with men. This reform now works extremely well, but at first the emancipation of horses led to some extraordinary exhibitions of folly. Perhaps the worst was the formation of the Equine Union, to regulate the relations between men and horses.

The object of the Equine Union was to guarantee support for life to every horse. As the numbers of men and horses were about equal, the Union thought to accomplish its end by making the following rules:

1. That each horse should only be allowed to be ridden by one particular man, and vice versa.

2. That no man should be allowed to ride a horse, without first undertaking to maintain it for life.

Any horse which broke the above rules was to be an outcast from equinity, and no other horse was to have anything to do with it.

Unfortunately, the rules of the Equine Union led to a very

different result from the one anticipated. In the first place, many men said that they would not have a horse on such terms and would rather walk. That led at once to a glut of horses, and severe competition for employment. Many horses, were reduced to extreme straits, and some of them broke away from the rules of the Union rather than be left out in the cold. They were promptly cast out from equinity, but that did not mend matters, for it only made them desperate. They hired themselves out to men very cheaply and the rule about life maintenance soon became more honored in the breach than the observance. Never, in fact, had horse flesh been so cheap.

This turn of events was very hard on the strict-minded horses, who would not disobey the rules of the Union. For a great many of them there was no demand whatever, and the equus intactus, or horse which had never been ridden, soon became a familiar figure in equinity To make matters worse, the equus intactus, although enormously admired when young, entirely lost respect in middle life and old age, and was actually derided for his intact condition.

As for the horses that got life maintenance, even they were not all satisfied. Some of them complained that they had cruel riders, who wounded them with whip and spur, and they began to envy their neighbors who were more fortunate, and to think that the life maintenance rule was a piece of humbug. Altogether there was a great unrest and loud murmuring throughout the ranks of equinity.

A great meeting of horses was held to consider the crisis. The first speaker was a black race-horse called the "Duke of Somerset," who declared that the life maintenance rule was the foundation of all equine welfare, but unfortunately it had not been enforced with sufficient rigor. What was needed was a more vigorous outcasting of scabs, and these ought not only to be cast out but also punished by law. This speech was responded to by enthusiastic neighing.

The opposite opinion, however, was advocated with great vigor by a chestnut mare, called the "Lily of Chicago." She maintained that the Union rules had only led to results diametrically opposed to those aimed at. Even in the old days of slavery, she said, when men rode horses without their consent, nearly every horse could live, and most were fairly happy. Even in those days most owners maintained their horses and fed them well both in youth and old age, without any union at all. The Union rules, instead of removing any evil had merely created evils previously unheard of. Consequently the best way was at once to abolish the rules and dissolve the Equine Union.

This speech created an extraordinary commotion, snorting and angry neighing being heard on every side. When the report of it got abroad, all equinity was scandalized, and the "Lily of Chicago" was shut up in a stable for several months. Nevertheless, her advice was eventually followed, and ever since then the horses of that part of Siberia have been supplied with all comforts, and have never lacked employment.

The Proper Discipline of Wives According to Kalevala.

The Finnish epic poem called the "Kalevala," the oldest portions of which were probably composed three thousand years ago, throws interesting light upon the primitive social and marriage customs of the Finns. The three chief characters of the "Kalevala" are the minstrel, Wainamoinen, Ilmarinen, the magic blacksmith, and Lemminkainen, the wizard. The blacksmith pays court to the Daughter of the Rainbow, who is called "the fairest daughter of the Northland." An account of their bridal, and of some of the amenities of married life in those days, is thus given by a writer in a late number of the New York "Times":

"The wedding feast prepared, the beer brewed, the guests feasted, Osmotar, daughter of Osmo, gives the Rainbow bride advice:

'Thou must acquire new habits,
Must forget thy former customs.
Like the mouse, have ears for hearing,
Like the hare, have feet for running.'

"But the quick ears and the nimble feet are for the service of her husband and his family. The 'Bride of Beauty' must rise early, light the morning fire, fill the bucket from the 'crystal river flowing,' feed the kine and flocks 'with pleasure'; gather fagots from the woodland, bake the barley-bread and honey-cakes, wash the birchen platters clean, amuse the sister's baby, entertain the stranger, 'tend well the sacred sorb-tree' and other vegetation; spin, weave, make clothes, beer, 'lend the needed service' when the 'father of my hero husband' bathes. The week ended, she 'must give the house a thorough cleaning.' And all the while she must wear the 'whitest linen' and 'tidy fur shoes' for her hero husband's glory. And she must not gossip in the village, tell of neglect or ill-treatment, to bring shame to her kindred and disgrace to her husband's household. Ostomar, daughter of Osmo, counsels the bridegroom also:

'Never cause the Bride of Beauty
To regret the day of marriage;
Never make her shed a teardrop,
Never fill her cup with sorrow.'"

But strict marital discipline must be maintained. Those were the days when there were no women's clubs, but clubs for women.

"To thy young wife give instruction,
Kindly teach thy bride in secret,
In the long and dreary evenings,
When thou sittest at the fireside:
Teach one year in words of kindness,
Teach with eyes of love a second;
In the third year teach her with firmness;
If she should not heed thy teaching,
Should not bear thy kindly counsel
After three long years of effort,
Cut a reed upon the lowlands,
Cut a nettle from the border,
Teach thy wife with harder measures.
In the fourth year, if she heed not,
Threaten her with sterner treatment,
With the stalks of rougher edges,
Use not yet the thongs of leather,
Do not touch her with the birch whip.
If she does not heed this warning,
Should she pay thee no attention,
Cut a rod upon the mountains,
Or a willow in the valleys;
Hide it underneath thy mantle,
That the stranger may not see it;
Show it to thy wife in secret,
Shame her thus to do her duty;
Strike not yet, the disobeying.
Should she disregard this warning,
Still refuse to heed thy wishes,
Then instruct her with the willow,
Use the birch rod from the mountain,
In the closet of thy dwelling,
In the attic of thy mansion."

Our Heritage of Shame.

In reviewing the "Sapphic Verses" Ann Reeve Aldrich for the "Sewanee Review," (New York,) G. B. Rose tells some truths which are certainly worthy of reproduction in Lucifer.

"Although in prose the rights and relations of the sexes have finally attained to a position where they can demand some attention from thinking minds, the reviewer still turns in scorn," says Mr. Rose, "from every poem that shows a sign of the 'erotic taint,' especially if it be from a woman." Yet he says:

"Of all the passions, love is the one to which woman is most susceptible, and the one about which, at least in modern times, she displays the greatest reticence. This is due in some measure to the modesty of her sex, still more to the restraint of public opinion. It has been the rule from time immemorial that woman should not court, but be courted; that her love should not be uttered, but confessed. Her heart must be a hidden garden into which one alone can gaze. Pale lilies of fancy, passionate blood red roses of desire may blossom there, but they must bud and bloom and wither all unseen, or seen by but a single eye. The woman who tears down the barrier that the ages have built around her, and exposes the garden of her soul to the public gaze, is despised of men and execrated by her sex. A few of the Bohemian race, like George Sand, may do so, but the vast majority shrink from the exposure of their hearts as they would from an exposure of their persons. Many of them write, but instead of uttering their own thoughts and sentiments, they write as the world expects they should feel and think. There is no more seething volcano than a woman's breast, but its fires must smolder concealed beneath the snow. Consequently female authors are generally tame and insipid to the last degree. Forbidden by public opinion to utter plainly and intensely what they feel, and restrained by innate modesty from revealing the secrets of their hearts, they generally devote their writings to photographic reproductions of the commonplace, to ethical disquisitions that are a weariness to the flesh, to works of sentimental unreality, or something of the kind.

"One reason of this insipidity observed in most feminine writing is," says Mr. Rose, that "her heart and senses have been so cramped by the training that she and her ancestors have received that she has little to express." Some of the most important and vitalizing elements of her nature have been atrophied and rendered as non-existent and useless as the foot of the high-caste Chinese woman which has been tightly bandaged since earliest childhood. As Mr. Rose poetically expresses it, "in the pale Gothic gardens the blood-red roses of Lesbos have turned to a pallid pink, and their intoxicating odor has become a delicate perfume." Yet Mr. Rose thinks that it is apparent to all observers that a change is coming in the ideals of women. In the wholesomer out-of-door life of the modern day, the mediæval conception of womanhood is passing away, and the naturalness, purity, and sane beauty of the Greek statute is returning. This amelioration and emancipation from the one-sided and moribund spiritual ideals of medievalism is shown in the great change in woman's reading in recent years.

Several years ago I read in a paper—I believe it was "The Christian Advocate"—a statement by Anthony Comstock to the effect that the nude statues and paintings in the Metropolitan Museum of Art tend to demoralize the people and that no decent man should visit the museum. As there is no statue at the museum representing the saintly figure of Anthony Comstock, I do not see how any one can lose his purity by visiting the museum, but if there is anything at the museum which can demoralize the people, it is not the nude figures, but the fig leaves.

Verily, modesty is a great word; it is indeed so great that it is difficult to define what it really is; but let us be grateful that we have in this country at least one great man (Anthony Comstock) who can tell us all about it.—*Common Sense.*

A little Chicago girl prayed as follows: "And please, O Lord, take care of yourself too; if anything should happen to you we wouldn't have anyone but McKinley to depend on and he isn't doing as well as pa expected.—*Ex.*

VARIOUS VOICES.

Adeline Champney, Northampton, Mass.—I inclose a dollar on subscription. I wish it were more. Your comments on the case of J. N. Lee, in 781, are good. I know nothing of this particular case, but if the defendants dared not try to defend their own language, naturally they bring disrepute on the cause. A man will write vulgarly if his mind is vulgar, whether he is a believer in freedom or a worshiper of Grundy. However, private letters should be private, and the right to such privacy is in no wise affected by the character of the particular letters. It is an outrage on individuality when a private letter is molested, and, as such, is a wrong done to every man and woman in the country. When Comstockism can lay its tyrannical finger, not only on the printed page, but on the private message, the word from one mind to another, then it is time every man who loves freedom should rouse himself to see what canker is eating out the very heart of our liberty.

E. J. H., Alliance, Neb.—Find enclosed $1.25 in settlement of enclosed bills against H. W. B. and myself. Please stop the paper. We each of us sent for trial subscription supposing that it would stop when subscription run out, and of course you understand it would have been too much trouble to write and tell you to stop it. We enjoy reading your paper very much and are in full sympathy with the movement for sex freedom, but we are state socialists and in our opinion it will be necessary to secure economic independence for women before sex freedom can be brought about. Under the circumstances we feel it to be our duty to use what money and time we have in helping that doctrine along. We trust that you will prosper and continue to spread the light in your particular line.

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Louis A. DuBois, Arsenal, Governor's Island, N. Y.—As theologians have apparently settled regarding a future life, at least to their own satisfaction, attention is now being turned to the possibility and probability of prior existences. A singular instance in my own life has led me to ask the opinion of readers of Lucifer in regard to this matter, and to invite the expression or relation of similar experiences.

The village in Michigan where I passed the greater part of my growing boyhood was so small as to contain, within my memory, but one professed prostitute, who was soon drummed out. I can still recall the solemnity with which, a little later, I was called aside upon the rumor that a young girl of about my own age had begun promiscuous association, and the warning of the dreadful consequences of such association or of any association outside of marriage.

With the example of treatment accorded to, and the popular opinion regarding the one illegitimate child in the village known to be such, knowing the scorn and contumely under which both his mother and himself labored; with years of teaching through childhood and the yet more powerful force of custom to back it—the one dear wish of my young life was that I might discover myself to have been a natural—a "love child." I can still see the look of consternation and dismay upon the face of my rigorously chaste mother when I finally questioned her regarding the facts concerning my own parentage; and the sinfulness of physical association with the other sex, a thing so wrong, so vulgar and sinful that even the sacred institution of marriage was scarce holy enough to make it permissible and then only on rare occasions. But despite advice and teaching my sympathies have always been with those poor unfortunates and outcasts of our present social system and many and heartfelt have been the wishes that I might do something to lighten the burden of their condition.

The question is this: How did such opinions—nay, convictions—reach me in a place where every influence was directly opposed? Was it the result, the throbbing half memory of another life in which my condition had been that of those with whom I sympathized? Who can account for it; and how?

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 43. CHICAGO, ILLINOIS, NOV. 4, E. M. 299. [C. E. 1899.] WHOLE No. 786.

The Lost Game.

Came the big children to the little ones,
And unto them full pleasantly did say,
"Lo! we have spread for you a merry game,
And ye shall be winners at the same,
Come now and play!"

Great is the game they enter in,—
Rouge et Noir on a giant scale,—
Red with blood and black with sin,
Where many must lose and few may win,
And the players never fail!

Said the strong children to the weaker ones,
"See, ye are many, and we are but few!
The mass of all the counters ye divide,
But few remain to share upon our side.
Play—as we do!"

Strange is the game they enter in,—
Rouge et Noir on a field of pain!
And the silver white and the yellow gold
Pile and pile in the victor's hold,
While the many play in vain!

Said the weak children to the stronger ones,
"See now, howe'er it fall, we lose our share!
And play we well or ill we always lose;
While ye gain always more than ye can use,
Bethink ye—is it fair?"

Strange is the game they enter in,—
Rouge et Noir, and the bank is strong!
Play they well or play they wide
The gold is still on the banker's side,
And the game endureth long.

Said the strong children, each aside to each,
"The game is slow—our gains are all too small!"
Play we together now, 'gainst them apart;
So shall these dull ones lose it from the start,
And we shall gain it all!"

Strange is the game that now they win,—
Rouge et Noir with a new design!
What can the many players do
Whose wits are weak and counters few
When the power and the gold combine?

Said the weak children to the stronger ones,
"We care not for the game!
For play as we may our chance is small,
And play as ye may ye have it all,
The end's the same!"

Strange is the game the world doth play,—
Rouge et Noir, with the counters gold,
Red with blood and black with sin;
As the ages pass untold.

Said the strong children to the weaker ones,
"Ye lose in laziness! ye lose in sleep!
Play faster now and make the counters spin!
Play well, as we, and ye in time shall win!
Play fast! Play deep!"

Strange is the game of Rouge et Noir,—
Never a point save the little ones won,
The winners are strong and flushed with gain,
The losers are weak with want and pain,
And still the game goes on.

But those rich players grew so very few,
So many grew the poor ones, that one day
They rose up from that table, side by side,
Calm, countless, terrible—they rose and cried
In one great voice that shook the heavens wide,
"WE WILL NOT PLAY!"

Where is the game of Rouge et Noir?
Where is the wealth of yesterday?
What availeth the power ye tell,
And the skill in the game ye play so well?
If the players will not play?

—*Charlotte Perkins Stetson.*

Notes and Queries.

BY EDGAR D. BRINKERHOFF.

Ella Wheeler Wilcox in the New York "Journal," speaks of girls of twenty-five marrying well-preserved men of sixty, and another writer mentions girls of thirty summers. These authors are making themselves popular with the elderly ladies. Next in order comes the young girl of forty years, and enterprising writers will introduce us to the sixty-year old girl. They would apply the same term to the eighty-year olds if it were not for fear of conveying the idea of second childhood instead of first.

* * *

When land is withheld from use or from a high form of use, the development of the neighbors is retarded and individuals are injured. Bequeathment is one of the ways in which a person comes into possession of more land than he wishes to use. From this standpoint such a community may be said to be ruled by the tomb. But when an old man who has occupied and used a little piece of ground, say an eighth of an acre in a city or an acre in a village or five acres in a suburban locality or fifty acres of mountainous grazing land, sees that the end is approaching and calls in a son or other relative or friends to be in possession at the last moment, surely we cannot say that the community is ruled by the tomb in any obnoxious sense. If the growth of the vicinity has been so great that the holding is larger than juries are disposed to allow, the court can divide the land between the devisee and the first new comer to set up the claim.

* * *

Free motherhood is a grand ideal, but when there is urged the freedom of the mother to select the father of her child a half truth only is expressed. Fathers would rather select than be selected, and they have it in their power to offer irresistible inducements. Men can win a greater total wage from the business world, as they can work about twice as many years. Mothers ought to be free to select, but will they select? Or, will they weigh the maintenance offered by one against the high physical and mental qualities offered by another and be determined in great part by the inducement of wealth? Possibly they would do their children a disfavor to spurn the wealth, for poverty is not always a good environment for the well born.

* * *

Race hatred in the south is not alone responsible for the lynching of negroes, for white men have been dealt with in the same way for the same offense. Religious superstition and a thirst for blood must share in the blame for these disgraceful interferences with the regular course of the law. Negatively, these lynchings are encouraged by the neglect to enforce those

provisions of the federal constitution which guarantee a republican form of government in each state and the right of trial by jury. The church-members of the Southern States should be forced to be civilized to the extent of refraining from taking human life without due process of law, even if a United States army must be sent in to apprehend the lynchers and bring them to trial in their turn. Even if acquitted by a Southern jury the effect would be to put a stop to lynching. Outside interference is always justified in establishing freedom in place of home-rule. But there are true race and caste problems in that section. Miscegenation promises little in the way of solution as mixed races are unprogressive. Also, just as Spanish blood died out in Cuba, leaving the modern Cuban not a mixture of Spanish and Berber, as were the first settlers three hundred years ago but Berber alone, so will the white blood and character disappear in the descendants of the mulattoes.

* * *

"The woman who sells herself to one man is on a moral level with the woman who sells herself to a hundred." These words are from "Puck." That paper is to be congratlauted upon its courage in discussing this subject, but it happens that the above statement has not a particle of truth in it. Assuming that the woman who sells herself to one man is on a low moral level, will "Puck" seriously contend that the woman who sells herself to a hundred is not still lower? Or, assuming that the woman who sells herself to one man is on a high moral level, can the opinion be entertained for one moment that the woman who sells herself to a hundred maintains an equally high moral level? Whichever way you take it, the statement is false. What "Puck" meant to say but did not say, was that wives who sell themselves to their husbands violate the same principle of morality as the women who sell themselves to a hundred. Whether this is true or not the latter violate several principles in addition to the one violated by the wife. And it is an interesting question how much of the wife's degradation comes from the mere act of selling and how much of it comes from the fact that the purchaser assumes the role of slave-master. A bookkeeper may sell his services to a humane employer without degradation. And, again, he becomes more and more degraded the longer he keeps books for an employer who insists upon twenty hours of duty per diem.

* * *

A wife who knows how to cook will take ten cents' worth of food and make it worth twenty cents. One who does not know this art will take ten cents' worth of food and make it worth five cents. Wives would do better cooking if the law would permit their discharge for not using intelligence in the preparation of meals. Much of the outcry against the home arises from the disgust occasioned by the cooking done by wives whose job is just as secure whether they attend properly to household duties or not.

* * *

In case of the separation of parents, the mother should take the small children. Older children might be allowed to choose between the parents, provided that they are allowed to reverse their decision at any time after. However, it would generally be unfortunate for the children to decide in favor of the father, for how would he take care of them in business hours? Would a hireling care for them as well as a mother? And how about that step-mother? Let them go with the mother; a step-father will not be half so bad, for he is away most of the day and the time is not far off when neither fathers nor step-fathers will rule the house.

Kitchen drudgery is nearly a thing of the past. Turn a thumb-screw and the electrical stove will be ready for immediate use whether in city or country just as gas stoves are now available in cities. No ashes, no coal, no trouble. In a little while prepared foods will be just as cheap as home-cooked articles. The house-wife's part will only be to open the packages and place the viands upon the table. But while kitchen drudgery is bound to soon disappear, so much can not be said of the kitchen itself, which will always be a necessary adjunct o every well-regulated household. No possible degree of development in manufacturing can ever take the place of the home-kitchen. There will always be something that the housekeeper will desire to prepare from time to time if not daily and she must have a well-appointed room in which to do this work, and we call this room a kitchen.

* * *

Little, mean women tyrannize over broad-minded, generous men and the latter do not laugh but weep with vexation, for the former have the law on their side and the broad-minded man cannot make a move that would not harm the children. In fact each home contains two potential slave-masters and two possible slaves. Each is slave to the other if the other desires to be a slave master. Divorce is not free enough to be available.

* * *

Vast populations are everywhere unanimously deceived about facts of their daily experience. Swaddling clothes were so beneficial to French infants that Rousseau must flee for his life for venturing to question in regard to the matter. Spelling-books are so educative to American youth that American pedagogues dare not burn them up, which is all they are good for. Stone idols have answered so many prayers that the natives are astonished when the white man does not fall dead after smiting one on its face.

* * *

All men are not equal in every respect, but a man is a man for all that. So long as they are non-invasive themselves, it s expedient to consider all men equally deserving of freedom from aggression by others.

* * *

The negro has a long head in common with the Arab, the Mediterranean and the Teuton. Anthropologists have not been able to discover whether superiority of intellect lies with this dolichocephalic race or with the brachycephalic, or broad-headed peoples, as the true Celts of mountainous Europe and the Slavs.

Morrisville, Pa., Oct, 26, 1899.

Volitional Responsibility and Other Matters.

BY SUSAN PATTON.

I know Lucifer's space is limited but I would like to have an answer to some more questions. I know there are many books that can be bought by those who have the cash, but some folks have very little of the latter, so a paper like Lucifer is taxed with questions that the questioners do not feel able to answer themselves.

You speak of "volitional responsibility" not being equal. Can you mean that the woman has more volition than the man in this relation? If so why is it that knowing the torture that awaits her she becomes an illegitimate mother? I often wonder at this fact, and sometimes feel that nature is very cruel in enforcing this expression more imperatively on the female regardless of consequences to her individual self. You will answer this from the noblest thought life; that is why I ask it.

Though the child is more intimately related to the mother than to the father, for a certain period, that does not to my mind prove *her* the most responsible party to the race or to the child, for the child may resemble the father in disposition and appearance, being often an exact reproduction of *him*, taking very few faculties from the mother; and this is where a loose life on the part of the male members of the community produces that sad spectacle, the girl who would rather be a lazy "mistress" than take her part in the economic struggle. This is why I think, such men dread daughters. They are afraid of a chip o the old block. But a son—oh! it's only wild oats! And for a man to permit the woman to bear the responsibility of the child alone is to acknowledge himself a social pauper; for some one had to take care of him, and the only way to pay back what he owes to society is to help take care of the weak. This, aside from the great pleasure gained from the association with the child.

People make a great fuss over an artist who mixes colors and paints beautiful pictures, but I often wonder, does the artist gain the pleasure in his work that the care bestowed on children gives? If so, the artist is well repaid. I, too, have seen the jealousy of women that the child should love the father, but I believe if men moved among children's affections more their lives would become those of the superior race. Indeed, whether black or white they would not then find their mark of superiority in demanding sex prostitution of the black women as a mark of superiority of white males.

Is it any wonder that the blacks who never commit rape among themselves or on the whites in other countries are degraded to that crime under the above supremacy business? If I believed in lynching I would not take innocent blacks. I would find guilty whites and blacks; and I would not spare Roosevelt whose career of murder is only exceeded by his rant against men who never threw a bomb.

I know something of English people, and I know none who would associate with a white woman who married a negro, nor would they as servants occupy the same bed with a negro. The southern people and other white races have been very prone to beat their slaves, white and black, for being "lazy," but it's one of the prerogatives of the white race to be lazy. But I notice that unless the white and black producers slave fast enough to bear the burdens created by Roosevelt et al., they are beaten, jailed, shot and hung.

The "footprints on the sands of time" have not been made by the white race *alone*. They have been aided everywhere by the dusky races who have been looted and robbed in return—are Filipinos. It is only a repetition of the same old game. The human race in all its grades and conditions contributed its mite to development, but conquerors always assume superiority. But it is claimed "that the south by permitting indiscriminate cohabitation would sink to the level of Hayti." The poor white trash who can t get positions to support themselves are below the negro servants in capabilities, and it seems rather late to talk of in discriminate cohabitation when white men of their own volition prefer negro prostitutes, and very late to preach sexual ethics to black men when the superior race live in such debauchery. The whole argument is much like Van Eric makes in his book—Superiority of white and inferiority of black race. It is an old fossil, but shows what rabid accusations the abolitionists had to endure from those practicing what they imputed to others.

I often wonder if the southern people will ever grasp the idea that the producer owns his product, therefore the negro owns the product of the south, and has no right to be driven to support his lazy white master who brought him here to slave for him, as the lazy masters of the north bring whites from other countries. I am surprised that Mrs. M. E. W. is so concerned over the victorious white man who is so anxious to debauch the negro (being so superior you know) and it is so refreshing that those born since the war have enough back bone to give trouble to their oppressors. The economic freedom to the race demands co-operation of producers. This can only come by the co-operation of woman—black—white—for pure sexual life No demand for prostitutes. Those making the demand to be removed as parasites.

Sexual Laws and Discussions.

BY JOS. RODES BUCHANAN.

In all the discussions of sexual questions in Lucifer one important fact seems to have been overlooked.

There is no reason why the association of persons of different sex should be subjected to suppression or regulation by law or by public opinion, any more than between persons of the same sex, except the fact that women under the age of about forty-five or fifty are liable to become mothers, and society is interested to protect their offspring from neglect and enforce the obligations of both parents. It is reasonable that fathers should be required to recognize their relation publicly and perform their part in protecting and rearing offspring.

But when women are beyond the child-bearing age there is no longer any pretext whatever either for laws or for a meddlesome public opinion interfering in any way whatever to regulate the association of the sexes. Women fifty years of age should assert their absolute freedom in this matter and be sustained by public opinion.

The beneficial influence of free association between the sexes is shown by the superior virtue of the married over the unmarried, and our social conditions will be greatly improved whenever this free association of the mature is recognized as proper.

Our hereditary superstitions on this subject spring from the basest elements of human nature—from that low grade of sentiment which regards the sexual union to which we are all indebted for our existence as an act so base and disgusting as to make castration a virtuous act to prevent so foul a crime. That this base sentiment is due entirely to the influence of the church and is based upon its unhistorical bible, is clear to all who have studied the question. Biblical religion has substituted the barbarian ideas of twenty centuries ago for the results of scientific investigation, and has sanctified this barbarian ignorance as a matter that must not be discussed. Hence the free thought which reveals the fraudulent origin of the Biblical church is a necessary ally in all investigations of social questions.

It is difficult to approach these questions without feeling an intense disgust for the foul grossness of mind, the universal hypocrisy and the coarse intolerance of public opinion.

What more profound and shameless hypocrisy can we imagine than the attempt to expel Mr. Roberts from congress, because suspected of associating honestly with too many women, while the men who would expel him to please Madam Grundy are themselves more extensively engaged in unlawful but secret association than Mormons have been, among whom prostitution was unknown until introduced by their opponents whose purity consisted only in their nocturnal secrecy.

Persistent Deviltry.

"Advertisers Guide."

The Washington correspondent of the New York "Evening Post," Oct. 17, 1899, outlines a revision of postal laws and regulations now being prepared for submission to the next session of Congress. According to the Post's correspondent the revisers have used a free hand in dealing with the law, and instead of contenting themselves with presenting the law as it stands at present they have extended its scope and practically formulated entirely new law.

The especially dangerous feature of this presumptuous work is the persistently vicious effort manifested to accomplish a purpose which has been several times defeated, that of making the infamous Comstock law more stringent and oppressive. The changes proposed would exposed to prosecution any writer whose mail matter failed to conform to the most correct literary standard.

The expectation undoubtedly is that this revision will go through on its face, presenting such a fair and attractive exterior that the over-busy legislators will take it for granted and overlook both its interior evil principle and its ulterior pernicious consequences.

If this revision is approved in the point to which we refer we may expect to see a considerable increase in the already too long list of prosecutions instigated by personal malice, political revenge, religious fanaticism or sheer blackmail.

We call upon the press to scrutinize the work of the revisors and to be alert for the preservation of the liberty of unlicensed printing.

Can't you speak a good word for the Light Bearer to your neighbor who needs education along the lines of race culture?

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper in t has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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How about dropping the name of Lucifer? We want your opinion.

Get us a new subscriber to whom we will send the paper until Jan. 1, 1901 for one dollar.

If the Light Bearer has done you good, it may do your neighbor good. Say a good word for it.

You cannot make a better investment of 25 cents than to subscribe for the Light Bearer for three months for some friend who has never seen it, but who needs it.

The Light Bearer's friends are deserving of all the good we can say of them. But they should remember that many of their acquaintances need the light of truth. Show them the paper. Get them to subscribe for it.

Here is a cash proposition for you. If you are a paid up subscriber send us the names of two more subscribers for one year with two dollars for their subscriptions and we will return you one dollar for your trouble.

Help spread the light. You certainly see persons of your acquaintance who are suffering because of their superstitious reverence for the tyrannous beliefs of their ancestors. Talk to them. Reason with them. Show them the Light Bearer.

We want to double our subscription list within the next twelve months. In order to do so we will authorize any person who has paid for subscription in advance to Jan. 1, 1901, to take additional subscription at fifty cents a year. Those in arrears can take advantage of this offer by paying up their own subscription.

Personal and Impersonal.

Acting upon the advice of friends whose past helpfulness to Lucifer and its work entitle their opinions to careful consideration I have decided to spend the coming winter in a warmer climate, provided the necessary arrangements can be made. The improvement in my health while in the south last winter and spring encourages me to hope that a repetition of the remedy will go far towards removing entirely my chronic ailments.

* * *

Last week H. B. Monroe and Lillian Harman had something to say in regard to a proposed change of name and change of form for Lucifer. As editor and publisher I preferred to say nothing until others had had their say. Lucifer has never been the mouthpiece of one man or of one woman, but rather the vehicle of communication between many women and men, and to get the candid earnest thought of all I have encouraged the freest possible expression of thought from all who work for the success of the central propaganda to which the paper is devoted.

If any reader should ask the old conundrum, "What's in a name?" and should repeat the time-worn adage, "A rose with any other name would smell as sweet," I would reply that the discussion of the name Lucifer involves the discussion of the ages-old conflict between Science and Superstition, and is therefore never out of order in a paper devoted to the cause of Science—knowledge—in its conflicts with the mists and darkness of Ignorance and of its eldest born child—Superstition.

It is understood, then, that in this interchange of thought in regard to name and form each writer speaks for herself and himself alone, and not for the management of the paper. I would simply suggest, and remind all who care to say a word on the questions of change of name and form that they should confine themselves to as few words as possible.

* * *

Grant Allen is dead. The man who wrote "Woman Who Did," "British Barbarians," "The Great Taboo," and many other reformatory or rather revolutionary books, has passed into the realm of silence—at least so far as our mortal senses are concerned. Whether like John Brown's his "soul goes marching on" is a question upon which I prefer not to venture an opinion. But however this may be we know that "though dead he yet speaketh," through his world-famous books.

Though still a young man, only fifty-one when he passed away, we can truly say that Grant Allen's is one of the "few immortal names that were not born to die."

* * *

The following very suggestive bit of news I find going the rounds, and credited to the Chicago "Chronicle." If true, and I see no reason to doubt its substantial correctness, what a sermon, or what a lesson is herein contained for the consideration of the American people who are now spending about a million of dollars a day in the effort to force government upon a people whose only crime is that they want to manage their own affairs in their own way:

"The city of Greentown, Ind., is, perhaps, the least governed city of its size in America. Although it has 3,000 inhabitants the town has no mayor, marshal, policemen or other peace officer, not even a constable. The town is governed by a board of trustees who meet once a month to allow electric light bills, gas, water and other claims. A justice of the peace, residing in the suburbs, resigned a few weeks ago, having no official business. The city charter provides for no mayor or policeman, and the duties of a marshal are performed when required, which is very seldom, by the street commissioner. A regular marshal was elected a year ago, but resigned because there was nothing for him to do. The street commissioner was then engaged, without any additional compensation over his salary as street commissioner, to act as marshal whenever occasion should require. The jail was sold years ago for a stable, and there is absolutely no place in which an arrested person could be confined pending trial. There are three saloons in the place, and they do a good business in beer and ale, but sell very little spirituous liquor. The worst offense that has occurred in the town in years is the hilarity consequent upon too liberal beer drinking. The offender is never locked up nor even fined. He is escorted home and never fails to go in a quiet and peaceable manner. The oldest inhabitant does not remember of an arrest having occurred in the town. The present street commissioner, however, denies this soft impeachment. He says he did arrest a man once. It was for an attempted assault that took place in the country, and when the man was brought to trial he proved his innocence. After all, this is not a blot on Greentown's fair escutcheon."

The experience of the people of Greentown corroborates the statement of a leading banker of Lexington, Mo., who testified that the only community in which he ever knew wherein there were absolutely no crimes was one which there was absolutely no form of government.

* * *

As a good illustration of how government encourages honesty, or, more correctly speaking, how it discourages honesty and truthfulness, take the following, credited to a "Chicago dispatch:"

Professor Herman E. Von Hoist, a noted authority on the constitution and head of the department of history in the Chicago university, has written a letter to the board of review in which he holds it does not pay to be honest. He filed a schedule of his personal property and now asks that his schedule of $37,547 be withdrawn.

If his declaration stands, he writes, he will be taxed not only twice but ten and twenty times as high as many hundreds if not thousands who are notoriously and demonstrably in much more affluent circumstances. The assertion, he says, he could readily prove at any moment to everybody's satisfaction, though his circle of acquaintances is but small. He could point out scores of men who live in mansions, keep one or more carriages, have a butler, footman, costly objects of art, etc., and yet have declared much less personal property, many of them not as much as one-fourth.

He ventures to hope for a favorable consideration of his petition, because he is a man of sixty years, and his ability to earn anything is likely to be very soon terminated.

The board will hold the professor to his first schedule and declaration.

* * *

In this week's issue is given a quotation, under the head, the "Power of Integrity," from a late work that seems to be attracting considerable attention among those who take interest in "Occultism." This book is called "Force-Massing Methods," and consists of "Seven Essays, Showing how to Use Occult Forces, etc., in All Business and Art," by Ernest Loomis, Chicago. Ernest Loomis and Co., publishers. The book is dedicated "to that unchanging interior force creating law of thought, on which these methods are founded, and which unfailingly lends its omnipotence, to the extent that we co-operate with its principles."

* * *

Few writers of modern times have left a greater and more permanent impress upon the world of thought than did Johann Wolfgang Von Goethe. One of the least known but probably one of the very best of his many books is called "Elective Affinities," from which a selection is made in this issue, under the head "The Natural Vs. the Conventional." This book deserves a wider circulation and a more general reading than has hitherto been accorded it by social reformers.

M. HARMAN.

"A Conquest of Poverty."

This is the title of a small volume—171 small pages—issued by the "International Scientific Association," Sea Breeze, Florida. This book is written by Helen Wilmans, one of the chief apostles or expounders of "Mental Science," in the modern or technical sense of that phrase. Of the woman writers of today few if any have made her own personality felt and appreciated more widely than has the writer of this little book. That she has done much good by inducing people to substitute mental healing for drug treatment there can be little if any doubt. And the fact that she has received much money for her "Mental Science Lessons," and by her method of treating the sick, does not necessarily show that she is in the business simply for the money consideration, any more than the fact that Col. Ingersoll received much money for his lectures shows that he was of a mercenary bent of mind and cared nothing for the welfare of others.

Having conquered poverty for herself she proposes in this book to show others how to do the same. The following paragraphs will give a fair idea of the scope and animus of the book:

"He who heals a patient of disease must recognize that nothing in the shape of disease exists; that life and health are omnipresent, filling all space, to the utter exclusion of disease. He must recognize that disease is simply a state of ignorance concerning the great truth that life and health are omnipresent. As all conditions are mental, disease is a mental condition, in which the diseased person fails to perceive the truth; he is in error concerning the truth. . . . .

"This fact is no less true of that ignorant state of mind called "poverty," than of disease. There is no poverty. Men simply believe there is, and being mental creatures what they believe shows forth in their persons and surroundings. Oh, if I could only give the people the faintest idea of the opulence that abounds, what would I not give? But they will not listen. They pinch the dimes with straining fingers, fearing to let go lest no more will come. And indeed no more will come so long as they are ignorant of the fact that opulence is a part of the universal Law of Life."

Like all enthusiasts Mrs. Wilmans lacks a good deal of being consistent in her talk; in another place she says:

"Poverty shakes his skeleton wand at me without producing a tremor. I am his master; not because I have houses and money in banks, but because I have the self-confidence—fully tested—that enables me to evolve the positive thought and to speak the positive word which externalizes my demand."

Right here, as I see it, whether consciously or unconsciously, Mrs. Wilmans reveals the secret of her success. Hers is the master mind that lays all others under tribute. She annihilates poverty *for herself* by her psychologic power to compel others to give up their wealth to her. An instance of this is given in telling how she secured the money to take her to San Francisco, after she had left her former husband and struck out for herself. She tells us that she had in vain tried dozens of people who had professed friendship for her, asking for a loan of ten dollars. Then as a last resort she went to a shoemaker and told him and his wife what she wanted, saying to them: "I know you are going to lend it to me." Without a word the man shambled off to his room and came back with the money. Speaking of her success in this case she says, "I know he did not let me have it; I took it by mental force." This man "died two years later," she tells us naively enough, of "softening of the brain," and hopes her "night attack upon his coffers was not the means of bringing it on."

I hope no reader will think that I accuse Mrs. Wilmans of being simply an intellectual brigand—one who holds up and robs her victims by using her superior mental power in much the same way, and for similar ends, as is done by the ordinary highwayman to extort money from his victims. I think Mrs. Wilmans means to give an equivalent for all she takes from others. Whether she does this is a question I am not prepared to solve.

If the perusal of the book, "Conquest of Poverty," should have the effect of inspiring the reader with a little of the energy, the persistence and the will power shown by its author the fifty cents expended in its purchase would be a paying investment.

M. H.

New Books Received.

The Proletarian Revolt. A history of the Paris Commune of 1871, by C. B. Benham. An excellent work for those who desire a short, comprehensive account of the Commune. Bound in paper, nearly 350 pages; price 25 cents. Received from the Commonwealth Co., 28 Lafayette Pl., N. Y. at this office.

Moribund Society and Anarchy, translated from the French of Jean Grave, by Voltairine DeCleyre. Free Society Library, San Francisco, Cal. Bound in paper; 175 large pages printed in large, clear, type; price 25 cents. For sale at this office. The chapter on "Militarism" in this book so offended the virtuous French Army that the book was suppressed by the French government and its author was imprisoned for two years. In her preface to the American edition of the book, which has just been issued, the translator says:

"That we have entered upon the manifest destiny of civilized nations; now that our government has resorted to the same tactics of colonization, protection, subjugation, and conquest; now that our standing army has been increased four-fold, and military place-hunting is the ambition of the hour; now that our workingmen are seizing the opportunity to barter their 'free citizenship in the greatest country on earth' for the abject service of man-killing on foreign soils at the rate of $15.60 per month and keep, this proscribed Chapter XIII comes with its own note—a most discordant one indeed—into the war-chorus at present holding the public ear. And the translator devoutly

prays that as in France the great sin was its distribution among the soldiery, the like offense may be repeated here, where the army is still in a nascent condition and the man not yet buried under the uniform. Look in the glass and see how you like the reflection, soldiers!"

The Natural vs. the Conventional.

Goethe in "Elective Affinities."

"It is a melancholy thing," Charlotte said, "when we fancy our absent friends are finally settled, when we believe persons very dear to us to be provided for for life, suddenly to hear that their fortunes are cast loose once more; that they hope to strike into a fresh path of life, and very likely a most insecure one."

"Indeed, my dear friend," the count answered, "it is our own fault if we allow ourselves to be surprised at such things. We please ourselves with imagining matters of this earth, and particularly matrimonial connections, as very enduring; and, as concerns this last point, the plays which we see over and over again help to mislead us; being as they are, so untrue to the course of the world. In a comedy we see a marriage as the last aim of a desire which is hindered and crossed through a number of acts; and at the instant when it is reached the curtain falls, and the momentary satisfaction continues to ring on in her ears. But in the world it is very different. The play goes on still behind the scenes; and, when the curtain rises again, we may see and hear, perhaps, little enough of the marriage."

"It cannot be so very bad, however," said Charlotte, smiling. "We see people who have gone off the boards of the theater, ready enough to undertake a part upon them again."

"There is nothing to be said against that," said the count. "In a new character a man may readily venture on a second trial; and, when we know the world, we see clearly that it is only this positive, eternal duration of marriage in a world where every thing is in motion, which has anything unbecoming about it. A friend of mine, whose good humor shone forth principally in suggestions of new laws, maintained that every marriage should be concluded only for five years. Five, he said, was a sacred number,—pretty and uneven. Such a period would be long enough for people to learn one another's character, bring a child or two into the world, quarrel, separate, and, what was best, get reconciled again. He would often exclaim, 'How happily the first part of the time would pass away!' Two or three years, at least, would be perfect bliss. On one or the other, there would not fail to be a wish to have the relation continue longer; and the amiability would increase, the nearer they got to the time of parting. The indifferent, even the dissatisfied, party, would be softened and gained over by such behavior; they would forget, as in pleasant company the hours pass always unobserved, how the time went by, and would be delightfully surprised when, after the term had run out, they had unknowingly prolonged it." . . . .

"The same friend," he went on, "has another law to propose. A marriage is to be held indissoluble, only either when both parties, or at least one, enter into it for the third time. Such persons must be supposed to acknowledge beyond a doubt that they find marriage indispensable for themselves; of knowing how they conducted themselves in their earlier unions; whether they have any peculiarities of temper, which are a more frequent cause of separation than bad dispositions. People would then observe one another more closely; they would pay as much attention to the married as to the unmarried, no one being able to tell how things may turn out."

"That would add no little to the interest of society," said Edward. "As things are now, when a man is married, nobody cares any more, either for his virtues or for his vices."

"Under this arrangement," the baroness rejoined, smiling, "our dear hosts have passed successfully two stages, and may make themselves ready for their third."

"Things have gone happily with them," said the count. "In their case, death has done with a good grace what in other cases the consistorial courts do with a very bad one." . . .

"Alas! that in such cases," said the baroness, with a suppressed sigh, "happiness is only bought with the sacrifice of our fairest years."

"Yes, indeed," answered the count; "and it might drive us to despair, if it were not the same with every thing in this world. Nothing goes as we hope. Children do not fulfill what they promise; young people very seldom; and, if they do, the world does not." . . . .

"We must try," Charlotte said, "to make up for what we then allowed to slip from us."

"Ay, and you must keep to that," said the count; "your first marriages," he continued, with some vehemence, "were exactly marriages of the true detestable sort. And, unhappily, marriages generally, even the best, have (forgive me for using a strong expression) something awkward about them. They destroy the delicacy of the relation: everything is made to rest on the broad certainty out of which one side or other, at least, is too apt to make their own advantage. It is all a matter of course; and they seem only to have got themselves tied together, that one or the other, or both, may go their own way the more easily."

Coercive Authority.

John H. Kelso, in "Government Analyzed."

"There was an utter want of all coercive authority in the Continental congress to carry into effect any of their constitutional measures. They may make and conclude treaties, but can only recommend the observance of them. They may appoint ambassadors, but cannot defray even the expenses of their tables. They may borrow money in their own name on the faith of the union, but cannot pay a dollar. They may coin money, but they can not purchase an ounce of bullion. They may make war, and determine what number of troops are necessary, but can not raise a single soldier. In short, they may declare every thing, and do nothing."—Townsend's Analysis of Civil Government.

"Coercive authority," is authority backed by physical force sufficient to compel the people, or any portion of them to do certain prescribed things which, it left to follow the dictates of their own judgment and their own conscience, they would not do; and to compel them to refrain from doing certain other prescribed things which, if left to follow the dictates of their own judgment and their own conscience, they would do. In other words, it is authority, backed by physical force, sufficient to practically nullify the judgment and the conscience of the people, and to reduce them to mere machines, having neither judgment nor conscience. If this form of authority were always fully exercised, it would always produce this deplorable result. The fact that the people are not thus fully degraded is entirely due to the fact that, in regard to many things, even under the most despotic forms of government, the people are permitted to exercise their own judgment and their own conscience. In regard to all those things in which they are fully controlled by coercive authority, they are thus fully degraded. Concerning these things, they either can not, or dare not reason.

But how much physical force is necessary to enable this coercive authority to produce among the people the required degree of docile degradation? Enough, in all cases, to inflict death. And this much is employed by every government which, by coercive authority, collects taxes of any kind from the people. But all governments do thus collect taxes. Otherwise they could not exist. All governments, therefore, of necessity, rest upon sufficient physical force to inflict death upon an indefinate number of individuals. The ultimate of every governmental action is, of necessity—murder. Every governmental law involves a threat of murder. The highwayman, called the tax collector, calls out to his proposed victims, "Your money or your life!" True, he does not usually say this in actual words He does not need to do this. The laws, the coercive authority, virtually does this for him. It gives us to understand that any resistance to him on our part will be promptly overcome, and if necessary, at the cost of our lives. So, when undertaking to make an arrest, the sheriff or other creature of the government virtually cries out, "Your liberty or your life!" We know that, in either of these cases, any persistent resistance on our part—any brave and determined defence of our inalienable right to our property or our liberty, will cost us our lives. And so of every other act of coercive authority. As I have already stated, its ultimate is, of necessity—murder.

The New Marriage on Trial.

Charles Bellamy, in "An Experiment in Marriage"

Married life in Grape Valley was very different from married life in civilization. The wife was not here expected to devote her whole life to serve and please her husband, any more than the husband was expected to limit all his friendly relations with women to his wife. It was not the theory in Grape Valley that when a woman married, she resigned all active interests except those of her husband, and henceforth it should be enough for her to make herself agreeable to him; that the opinion of other men was henceforth to be of no account to her. Nor was it the unwritten law here that the husband should confine his interest to his wife. They were both believed to be fitting themselves to be worthy companions, by making the most of the social intimacy with both sexes encouraged in Grape Valley. In civilization each wife watches her husband in his relation with those of the opposite sex with jealousy, and the husband reciprocates in kind. In civilization, too, there are weighty reasons for this distrust. Feeling sure that his wife is his, bound and fettered by law, the husband usually takes little pains to keep the admiration she cherished for him in the courtship which she never ceased to regret. He does little to entertain her. He no longer treats her with his earlier tenderness, or makes her happy with praises as of old. With other women he is quite a different creature, seeing which it is small wonder she distrusts him. But, she, too, is a very much changed woman from the sweetheart he used to think so dainty in her pretty clothes, so winning in her manner, so irresistibly gentle, so thrillingly responsive. If another man pays her some little attention, she is something like her old self again. But to her husband in his own home she is usually as indifferent in her manner as if his opinion had ceased to concern her. She keeps in the closet her bright dresses when he alone is to see her, and even arranges her hair in the most unattractive fashion when he only is with her, as if he had ceased to have eyes after marriage, as if the qualities and graces which made her seem beautiful and charming to him when they were lovers, were now of no account. The married man and woman in civilization are quite too sure of each other, legally, to give them motive enough to keep themselves attractive. Thus they leave each other exposed without armor to the charms of others, and may well be fearful of results, though they seldom think of causes.

In Grape Valley, however, as much is expected by society of the man and woman after marriage as before. It is not believed here that marriage is a ban, condemning the husband and wife to seclusion, and society to the deprivation of their activity. If a husband and wife are properly mated, they will love each other not the less, but rather the more if they continue to meet others in the unrestrained social intercourse by which development and education are continued after marriage. While aiding the whole community with whatever good judgment, inspired thought, poetical ideas, witty satire, keen criticism, they may be especially able to give, they are also rendered better companions to each other.

The Power of Integrity.

Ernest Loomis in "Force Massing Methods."

One of the compensations of strict honesty is that it carries with it its own methods of expression. As you persist in its habit your very countenance will beam more and more with its spirit and with your sincerity of purpose. It is thus that the most skeptical person will be led to finally believe in you and to help you in outward ways as the opportunities thus made are offered. The thought currents thus created will also bring forces, things and events which can be made of almost inestimable value to you. The only way to attract such thought currents is to earn them by living in their realities.

There is no chance for humbuggery or dishonesty in dealing with the spiritual realities which underlie things, and it is with these realities that all are forever dealing, whether they are conscious of the fact or not. All things in life go according to their self-created interior affinities, with the same fidelity that the elements of a chemical compound go according to their affinities.

If your surrounding affinities of the present do not suit you, you have only yourself to blame, because they are but the effects of your own interior causal soul acts during a past which covers countless ages. If you want other surroundings and conditions you can get them, but only by earning them through the application of those spiritual laws on which your very being is founded.

The highest condition of heavenly order and harmony which you have the mental ability to crave is within your reach, and as soon as you earn it by establishing throughout your individuality the harmony and order which always prevail at the center of your being.

All the powers of the universe are inherent within you, but "all things evolve from within outwards," and you should adhere strictly to that method of developing those powers, and of building for yourself the right external conditions. It is all right for you to try to "set the world aright," providing you go about it by first establishing the requisite order and harmony within. When you have thus set right your interior conditions, you will no longer see anything in the external world that cannot be set right through the action of the optimism of its own nature. You will then understand that the best and only method by which you can stimulate into action that optimism in external things is to first develop and then use its occult forces within yourself.

VARIOUS VOICES.

C. G. Baylor, Providence, R I.:—Lucifer of Oct. 7 is to hand your article entitled "Crime of Government," including Kelso's analysis of the crime of 1789 is fine and surely this is a fitting subject of discussion for such a paper as Lucifer.

P. C. Keineth, Lacon, Ill.:—I have tried to get trial subscribers for Lucifer but failed. One lady remarked that she liked the paper but she did not want her friends to know that she read such a radical paper. Wishing you and your daughter success in your noble work; I trust that I may be able to help in a moral way.

Mrs. B., Big Rapids, Mich.:—I find that the paid up time of the following five subscribers to Lucifer has expired. The writer subscribed for them all as she wanted some of the papers to send out when she took a notion. The notion took last week and she sent out forty or more. [This was an excellent "notion" to possess or be possessed by. Would that more of our subscribers would take a similar notion.]

Mary M. S., Moore, Okla:—Enclosed you will find stamps to help up arrears on the Light-Bearer. Have you a subscriber by the name of Charley N. Stroup? If you have, please send me his address. You will greatly oblige his mother if you will be so kind. I received "What the Young Need to Know," and like it very much.

[Perhaps some one of the readers of Lucifer will be able to give this mother the desired information.]

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Life's Strife.

Side by side with the river of life
Flows that turbulent stream of strife—
Strife for life—a life of strife,
With never a token of ending;
Wedded together as husband and wife,
Are joyous life and remorseless strife;
Together forever blending.

Of the sexes two, are life and strife,
Wedded together as man and wife,
Breeding that entity,—human life;
Breeding with never an ending.
There cannot be life without the strife,
There cannot be strife without the life,
Wedded with links as man and wife;
Links past human rending.

Oh! why was life on this earth so rife,
As to make for the whole eternal strife?
Strife and life, as man and wife;
Marriage that knows no ending.
Strife for bread; strife for name;
Strife for riches, honor, fame;
With never a sign of mending.

From worm to man by this wonderful plan;
Think of it; scan it; defend it who can!
Came life and strife, since the world began,
With never a sign of ending
Strife for liberty's noble goal,
Strife to enslave our neighbor's soul,
Strife that embraces of life the whole,
Strife without end or mending.

Strife for brute, as well as for man;
Strife for all, by this terrible plan;
Strife for life, since the world began,
With never a token of ending.
Strife of brute for life and food,
Strife of man for man's greatest good,
Strife that is always misunderstood,
Strife of Nature's sending.

Life is the pleasure; strife is the pain;
Linked together—sunshine and rain.
Who shall divorce the two again?
Or who can force an ending?
Life is the sum of all human joy,
Strife is its pain without alloy;
Linked together as maid and boy;
Linked with no token of rending.

Life is eternal. Eternity springs
From the loins of the always present, and sings
The song of eternal succession: that brings
No token nor sign of an ending.
Strife is its equal; together they blend
In embraces no forces can ever rend;
Life and strife for time without end
Are facts of nature's sending.

Life without strife. How grand is the dream!
Its joyous pulses would almost seem
To tell of an angel poet's theme,—
Design with designer blending.
But Nature neither smiles nor weeps;
Its lore, stern vigil ever keeps,
And coldly views the stain in heaps,
Nor fitful fate suspending.

—*J. A. Rollins.*

If the Light Bearer has done you good, it may do your neighbor good. Say a good word for it.

The Deserving Horses

From "Even as You and I," by Bolton Hall.

A herd of Horses grazed on a great plain, and because grass was easy to get, they would work for no one but themselves.

The Riders began to put fences about the best pastures (in order to preserve the country). Then the Horses were willing to work for the Riders, but only if they could get corn to eat. Therefore the Riders passed laws to regulate the hire of Horses, and the Horses jumped the fences, and would work for little less than before.

The Riders made an outcry that wolves were coming, so that the Horses huddled together. Then the fences were extended around the whole herd. When the Horses wished to run against the fences to break them, the Riders cried: "Stand by us, and we will protect you." Nevertheless, when the wolves did come the Riders only drove out some of the Horses to trample upon them. And they made the fences strong and high.

The Horses starved in the pens, and the charitable among the Riders began to consider the Condition of Society. Said they: "The rate of mortality among Work Horses is frightful."

"That," said a noted Driver, "is because their habits are filthy. Look at that pen!"

"I think rather," said a Ring Master, "because they are ignorant. These Horses do not even know how to act, else I would mount them and care for them."

"No," said a Horse Doctor, "it is because it is their nature to crowd together."

Said a Teamster: "The Horses are lazy."

"It is drinking too much," said a Farrier, "that makes them hungry!"

"They are improvident," said a Horse Dealer.

"Right," said a Huntsman. "Now look at this horse of mine. He used to break the fence, so I took him and fed him well. Any Horse might improve his condition that way."

"The Horses are all right," said a Horse Breeder, "except for inherent badness. They should be content with the condition in which Providence, and we, for our own wise purposes, have placed them."

Many of the Horses died, and their bodies began to breed a plague. "This," said the Riders, "is intolerable. Something must be done." So they bought scent bottles for themselves.

They established a day nursery to care for young Colts while their Mothers were tilling the Riders' fields, and the Horses were looking for work.

They made a Hospital where sick Horses were experimented upon, and their corpses dissected gratis; and the diseased and ricketty Horses, instead of dying off, produced offspring still more miserable.

They established a Fresh Air Fund to take the Colts (for a week) from the fetid pen. This looked rather inadequate, yet what saving of life it made still further overcrowded the pen.

They built model stables. These seemed to take up stil

more room. They established charitable employment bureaus, and taught the Colts to do Horses' work.

They gave them salt at cost, and Horse labor became cheaper yet. They gave free food. Then some of the Horses said, "If we can live without working, why should we work at all?" These they called tramps.

And, seeing that some Horses, being hungry, would steal, and being tormented, become vicious, they made prisons so fine that all the Horses wanted to escape into prison.

They made Sanatariums and Solariums. They helped the helpless, which then became more helpless still. Finally a cry was raised that the Horses were being Pauperized.

Said the Master of a Pen at Detroit: "We should let each deserving Horse use a vacant lot, so that Horses can get their own fresh air and food. They will live cleanly on the land. Do not bring the hay to them, but let them gather for themselves, and care for their own colts."

The riders said that would be an interesting Experiment—if on a small scale—and appointed from the Association for Improving the Condition of the Horses, a Committee on the Cultivation of Vacant Lots by the Unemployed.

"Our Worship of Primitive Social Guesses."

This is the title of a new pamphlet by E. C. Walker—a work which is a valuable addition to the literature of Social Radicalism. The following is an extract from its pages:

SOCIAL RADICALS AND PARENTAGE.

"This world is no place for radical children. Never put 'new wine into old bottles.' There is no place here for children, born of radical parents, to live. I do not believe in being cruel to children, and I have learned that the world is not ready for radical children; there is no ease or comfort for them. It will be hundreds of years before women will really be free to have children in comfort. The way things are now, one must either be a *lie* to one's self or a *lie* to the world or be looked upon as an outcast. The conditions are too unsettled, anyway; the radical people themselves are unsettled; it is no time for women of new thought to have children—if they have children, they are sure to suffer, and they will say in the end, 'it was not worth the bother.'—*From a Letter.*"

I should be the last to urge women to have children if they do not desire them or if they think the probable cost would be too great, but I believe the free woman will wish for children and will have a reasonable number, so many as she thinks she can bear without injury to herself or to them and can care for properly. She will find, in all probability, that this is needful for her health and full development. Certainly, this is not the best imaginable world for children born of radical parents, nor, for that matter, is it an ideal place for the children of conservative and reactionary parents, for radical adults, or for merely ordinary adults. But, despite all the anti-naturalists, it is improving decidedly, in some respects, and today the man or the woman who fails to Conform has a score of friendly neighbors, near or within occasional reach, where his or her predecessor of twenty-five or thirty-five years ago was fortunate if there were one. "Bastard" and its less rough congener, "illegitimate," have lost much of their venom in the more progressive parts of the country, and in some of the heavily populated sections our young folks are sufficiently numerous to provide their own society in so far as they care to be by themselves.

In the evolution of society in this age of general literary knowledge and easy and rapid communication and travel, the new wine must go into the old bottles, the new thought must enter into the old society, both in principle and practice, and gradually remold it into something "nearer to the heart's desire." The world is now too small to permit a new society to be slowly developed along new lines in some nook or corner, beyond the influence and interference of the old society. The bottles are here and the wine is here, and here the filling will be done. Women will bear children in comfort "some hundreds of ears hence," if and only as men and women of the present and the intervening ages continue to strive to live free lives, with all their non-invasive instincts, including that of parentage, gratified; and that is just what they are going to do, just what they are and will be self-compelled to do. This is the way in which the units, men and women, and the aggregate, society, are really changed—cataclysmic upheavings and overturnings of the effect, society, do not often carry salutary change permanently forward, for they rarely, very rarely, make deep and lasting good impressions on the mental and emotional faculties of the causes, men and women.

As to social ostracism, well, it is a trivial obstacle. It is a mere bagatelle when weighed in the scales against one's convictions. It is the breath of life to the nostril of the earnest and strong searcher for the better, for he knows that it is a hundred to one that if the masses condemn, thinking persons will commend. Better far the approval of one frank and reasoning man or woman than that of a thousand hypocrites or monkey-like imitators of one another. The man who ostracizes me because of our differences of opinion, does not have any opinion of me for which I care the snap of my finger. The radical who is as anxious for the smiles of "society" as for the respect of his fellow investigators, has no just cause for complaint if his is the usual fate of the sitter on two stools. Social ostracism is worthy of serious notice only when it ceases to be such simply and becomes mob or legal violence, or can prevent breadearning.

Both social and business ostracism are as nothing when set over against the perils that assailed the religious and race outcasts of the past. Catholics, Protestants, Jews, Moors, men of science, alike faced confiscation, attainder, imprisonment, torture in all shapes, stake, and scaffold. But the children still came, and we, *their* heirs, are in abject terror of ostracism!

The work comprises various essays, some of which have never before appeared in print; others are republished in revised and enlarged form. One of the most noteworthy of the latter is "Love and the Law." The table of contents is as follows:

Love and the Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life; and Tyranny; Food and Sex Fallacies, a criticism; When Men and Women Are and When They Are Not Varietists; The New Woman: What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attractions and Expression; Is she an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage. Appendix: Anthropology and Monogamy; Love and Trust versus Fear; Reflections upon Reading William Platt's "Women, Love and Life."

Price 15 cents, for sale at this office.

What is Religion?

We have received numerous inquiries regarding this last, and in some respects, greatest lecture by R. G. Ingersoll. It is the lecture delivered before the "Free Religious Association" in Boston, last June. In it he affirms, unhesitatingly and uncompromisingly, that the only salvation for the race lies in making woman "the owner, the mistress of herself." The lecture is issued in neat pamphlet form by the Investigator Company. A fine portrait of Ingersoll adorns the title page. We will, in future, keep this valuable address for sale. Price, 10 cents a copy.

Memorial Meeting in St. Louis.

The twelfth anniversary of the legal murder of the Chicago labor martyrs, Parsons, Spies, Fischer, Engel, Ling, will be held at Druid's Hall, Saturday, Nov. 18, 1899, Ninth and Market Sts., St. Louis, at 8 p. m. English oration by Miss Voltairine de Cleyre, of Philadelphia. German oration by Mr. John Most, of New York. Admission, ten cents.

Help spread the light. You certainly see persons of your acquaintance who are suffering because of their superstitious reverence for the tyrannous beliefs of their ancestors. Talk to them. Reason with them. Show them the Light Bearer.

As to the Change of Name.

BY HENRY E. ALLEN.

For about ten years I have been an interested reader of Lucifer, and expect to remain on its subscription list as long as I live and the paper continues under its present, able management. I tell my friends it is the nearest my ideal of a radical, free-thought paper that I have ever found. Lucifer's editors seem to fill my definition of a true liberal viz:—"one who is willing that every person shall enjoy the same rights he demands for himself under similar circumstances." If every human being were this kind of a liberal the sex or marriage problem would be solved. But Lucifer will have a mission perhaps for a long time to come.

What I started out to say is this: I have for years felt that the name Lucifer was at least unfortunate, and many times I have been convinced that the paper would have received a more respectful and unprejudiced reading under some other name with parties to whom I have given copies.

For these reasons I read Bro. Monroe's letter in last issue with much interest, and heartily concur in almost all that he said. However I do not like the name, "Light-Bearer." It seems to me it is not quite up-to-date—not sufficiently suggestive for a paper with the broad, humanitarian principles upon which Lucifer is conducted.

As Editor Harman has said, the world is turning our way in these closing days of the century—and there is no mistake about it. Now, what is needed is a name broad enough and comprehensive enough to stand for the reforms this paper has so long and so ably championed. What name can be given that will meet these requirements? Why would not this do?

BETTER CONDITIONS;

An exponent of Sex Ethics and Race Culture.

This paper has not only been a fearless advocate of the abolition of sex slavery but has also championed many other vital reforms. In fact it has for years demanded "Better Conditions," in all that goes to make up the sum total of human happiness and welfare.

This name would frighten or prejudice no one, while its application practically covers the entire field of reform. In regard to the sixteen page form I am inclined to believe it would be an advantage. It would be a more convenient form for preserving and carrying and the cost would not be materially increased. I am ready to aid to the full extent of my ability. While on this subject I want to say a word in regard to Lucifer's patronage.

The "Appeal to Reason," a socialistic, six column folio, published at Girard, Kan., has just completed a fund of $3,125 "to educate editors." This amount has been raised by dollar subscriptions mostly from its subscribers, within the past two months, to send the Appeal to every editor in the United States and Canada for one year. There are 17,800 of them. Now, contrast the enterprise shown by these socialists to that shown by the readers of Lucifer,—is it creditable to us? Here we are with a list that should number thousands instead of hundreds. If we honestly believe in these reforms why continue this half-hearted warfare? Why not strike out as these indefatigable socialists have done and are doing every day? Perhaps we might do better, with a better name—why not try it?

A Memorial Meeting

In honor of the twelfth anniversary of the judicial murder of Albert R. Parsons, Louis Lingg, George Engel, Adolph Fischer and August Spies, will be held under the auspices of the Labor Martyrs' Memorial Association, on Saturday, November 11, 1899, 8 p. m. sharp, West Twelfth St. Turner Hall, between Halsted and Union Sts.

Speakers—in English: Voltairine de Cleyre, of Philadelphia. In German: Carl Nold. Musical exercises. Admission free.

A Cry for Help.

BY A. MANN.

By all means drop the name Lucifer. I am tired of explaining its meaning and refuse to do so longer. After it is explained the meaning is found in the sub-title and we have in reality: Light Bearer, the Light Bearer.

A name will be needed for a new emancipator—for those big, lusty men who are ruled over by small women in a way that makes gods and angels laugh. What should these men do to head off the hilarity? Rule by force? Lucifer has been teaching too well, and now we need an antidote or else deal with man as bees do the drones. Mrs. Freeman in "The Land of Nod" tells of a race of women which hopes to do away with man entirely. American women are already growing taller than the men. A word to the wise is sufficient. As yet the cause of down trodden man is without an exponent. Help! Help!

Advance Notice.

Voltairine de Cleyre, of Philadelphia, will deliver the following four lectures:

Sunday, November 12th, 2 p. m., for the Social Science Club of Chicago, Hall 913, Masonic Temple, cor. State and Randolph Sts. Subject, "Expansion to Bursting."

Monday, November 13th, 8 p. m., for the Hull House, cor. Halsted and Polk Sts. Subject, "The Poetry of Reform."

Tuesday, November 14th, 8 p. m. for the Chicago Commons, 140 North Union St., two doors east of Milwaukee Ave. Subject, "The Evils of Impersonal Rule."

Friday, November 17th, 8 p. m., for the Single Tax Club, Handel Hall, 40 East Randolph St. Subject, "A Comparison of the English and American Radical Movements."

Discussion invited.

"In New York they have a society for the prevention of cruelty to children. Last year the officers of the society got $35,000 in salaries, and cared for an average of forty children. It took $2,250 to care for each child—this is a sample of long-faced charity. In Baltimore a similar society makes its report for 1898. In it we find salaries to officers $5.00, incidentals $2,000. After taking these from total receipts it is found that the poor children got only $46.30. Verily, the sheperds sheared the sheep. The 'heathen take' is another pious fraud to shear the innocent lambs. The tears that have been shed over the poor heathen would float a navy and the money begged to convert them would sink it. The fellow who gave a dollar to the 'heathen fund,' specifying that he gave one cent to the heathen and ninety-nine cents to take it to them was a close observer of the usual methods of sheep shearing. Charity is made the cloak for robbery very often, and rascals, too lazy to work, find a fat living preying on the gullible."

Natural phenomona can only be accounted for by a careful and repeated attention to them. Our knowledge of the properties of matter and mind depends entirely on the permanency and stability of the order of Nature, and on that constitution of the human mind by which our ideas are associated. The harmony of the order of Nature implies, that every preceding circumstance being the same, every following circumstance will be the same.—*Common Sense.*

We are receiving many expressions of opinion regarding the question of the elimination of the word Lucifer from our title. We should be glad to hear from every subscriber who has the welfare of the paper at heart. The question is, does the name Lucifer interfere with the spread of the light? Would the substitution of Light Bearer for Lucifer cause a diminution of interest in the paper?

You cannot make a better investment of 25 cents than to subscribe for the Light Bearer for three months for some friend who has never seen it, but who needs it.

LUCIFER, THE LIGHT-BEARER

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M. HARMAN, EDITOR AND PUBLISHER.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper to which it has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents

For the "Sunny South."

Before this edition of our Morning Star can shine upon its more distant patrons—scattered as these patrons are over both hemispheres of earth's surface—its editor will probably have taken up his winter quarters in a warmer and sunnier climate than that endured in winter by the denizens of the great city located on the shore of Lake Michigan. The cause or occasion of this winter outing is explained in a circular letter, or rather in two circular letters, printed in this issue.

For a week or two past we have been sending out copies of these circular letters, to old friends and to some new ones, but finding it troublesome as well as expensive to send them to each we now print them in Lucifer, and will respectfully ask that each reader will kindly consider herself and himself personally addressed, and that they will respond in the way that seems right and good to them.

To those who have already responded to these letters I wish in this public manner to return heartiest thanks—inasmuch as it seems hard to write my thanks to each personally—for the aid and encouragement they are giving to Lucifer, its invalid editor and its editor protem, Lillian Harman.

And now, once more, in view of another prolonged absence from the work of the office I respectfully but earnestly ask all who feel that Lucifer's work is their work, to do that which lies nearest to them in the way of keeping the educational ball rolling. Hopefully, M. HARMAN.

Do You Want the Autobiography of Moses Harman?

Last March I sent out a few circulars—less than a hundred—containing the following statement. The responses received were quite encouraging; but before we carried out the plans then formulated the editor decided to return to the office for the summer. As the details of office work occupies all the time he can devote to work while here, the question of the book had to be postponed to a more favorable season. He has spent some considerable time away from the office during the last summer, and his health was considerably benefited thereby. On his return to the office we hoped he would be able to remain here this winter; but his strength seemed not equal to the strain, and it seemed, on the whole, best that he should leave before the break down occurred instead of after, as last winter. But he is not incapacitated for labor; he is able to work moderately, and desires to do so. It would seem that now is the time, if ever, for him to write the proposed book.

Two hundred and forty-four copies of this book have been subscribed for up to the time of writing these lines. Here are the circulars to which reference has been made: L. H.

THE LIFE OF MOSES HARMAN.

To you whom I regard as an earnest friend of Lucifer and its founder, I desire to say a few words. Can you spare me a few minutes of your time for the perusal of this letter and consideration of its subject?

For several years friends have urged Moses Harman to write a book. They have insisted that the lesson of his life, of his experience in various lines of reform, of his memories of more than sixty years should not be lost to the world. Up to the present he has not had the time apart from his other work to undertake the task. Now, however, the time seems favorable. He is gaining in strength and might without injury to himself, put in a few hours a day in writing. In fact, this would be the best thing for him, for the reason that he cannot long continue idle, while if he soon returns to the office work he may again collapse under the worry of it. He is willing to undertake the work, but one possibility must not be overlooked—the possibility that but few people will want such a book.

He has given me permission to ask the advice of a few of his friends. Whether the matter ever goes further will depend on the opinion of the readers of these lines.

1. Do you think that such a book should be written and published?

2. If published should it appear (a) in whole or (b) in part in Lucifer, or (c) only in the book form?

3. How many copies of the book will you take? It will be about 400 pages, bound in cloth, with portrait of the author, and the price will be $1. Any suggestions as to size, style, price, or anything else you may think of will be gratefully considered.

The money pledged will be due when the book is ready for delivery. If, however, there are any subscribers who are able to advance a part of their subscription before the book is published it will help the author to live where he chooses—in the south or elsewhere—while writing the book.

I hope and believe that this book, if published, will be of great interest and value—Moses Harman's prison experience, alone, would constitute an important volume. And I feel that now, if ever, is the time for its production. We may, we must, hope for the best, but the day will come when the hand of Moses Harman can no longer guide the pen. Though he has written a great deal, but little is in lasting form.

Am I right in thinking that a record of his life and work should be preserved—that it is worth the necessary effort now? What think you? Earnestly yours, LILLIAN HARMAN.

The following from the author of "A Physician in the House" will explain, in part at least, why I send this personal letter to you:

50 Dearborn St., Chicago, Ill., Oct. 1899.

DEAR MR. HARMAN:—

In my opinion you need rest. An extended trip to the south during cold weather will do much to restore your health.

Insomnia, indigestion and nervous prostration require change of climate and mental quietude.

I would strongly advise that you spend the winter in the south.

Yours truly,
DR. J. H. GREER.

By the advice of this same physician and of others I spent most of last winter and spring in the south, with much benefit to my general health—as I fully believe. The local symptoms however,—the gastric and cardiac trouble, attended with insomnia and nervous irritability, are by no means cured, and are always aggravated by the worry and confinement of office work, in the city.

If our publication office were a paying institution this personal letter to you would not be written; but unfortunately such is not the case. With the time and labor of myself and daughter practically thrown in, the receipts of the office scarcely pay expenses from year to year. The chief object, then, of this letter is to ask if you feel able and willing to help to bear the increased expense that will have to be met, in some way, if I leave the office for the winter. More help will have to be hired and travelling expenses paid.

I do not ask for donations, as such. I much prefer that help should come—if it comes—in the shape of new subscribers to Lucifer or orders for books in our line,—including orders for a book to be written by myself, if life and health permit, while on my proposed winter vacation. This book is to be partly biographical but mainly a recital of the prolonged struggle made by Lucifer and its friends for freedom of speech, of press and of mails, and for the emancipation of womanhood and motherhood from the thralldom of sex-slavery through conventional and canonical marriage, and for the right of children to be born well.

With this letter I send you a copy of a circular issued during my absence from office, explaining more specifically the purpose of the proposed book. To this circular quite a number of encouraging responses were received. More than one hundred copies of the book were subscribed for and some money paid in advance. Materials have been collected for the book and it is believed that a few months of quiet and undivided attention to the work thereon will put it in shape for the printer.

My object, then in leaving Chicago for the winter is two-fold: First, health; second, leisure and opportunity to write the proposed book. If sufficient responses come in to enable me to do so I will leave Chicago before winter sets in—which in this climate often occurs early in November.

Yours Fraternally, MOSES HARMAN.

The following are a few of the letters which have been received in response:

Sara C. Campbell, Roodhouse, Ill.:—It has been a long time since anything has occurred that gave me so much pleasure as the assurance that Moses Harman is going to write a book. In answer to question (1) I will say most emphatically, I DO. (2) Let it appear only in the book form. (3) The enclosed one dollar is for one copy. After reading it, if it is what I anticipate, I will take as many as I can sell.

F. W. F., New York:—I have received your circular letter respecting a contemplated life of your revered father. I certainly think it would be of great benefit to the human race if such a life were written, and earnestly hope that it will be. I will take ten copies if the price is one dollar, and will send you the whole of my subscription in advance. Replying to your second inquiry, I should say it would be best if the life were to appear *in part* in Lucifer.

G. W., Sioux City, Ia.:—I am very much interested in the success of the book you contemplate publishing giving a history of your noble father. I am also very much interested in your philosophy of the rights, freedom and relation of women and the sex question. You are and have been doing great good for the human family; you have caused man to pause and think. I will take five copies of the life of Moses Harman, at one dollar each; one for my own library and four to distribute among friends.

Col. James Freeman, Bloomington, Ill.:—An autobiography of your father would be to me *almost priceless*, and I should suppose, to thousands of others. I hope the book will be written and published, and I think, a few specimen chapters should be published in Lucifer. Cannot say now how many copies I will take, but as many as consistent. If the book is as good as I have the best of reasons to believe it will be, I shall want a number of copies. Will now say five—but will not limit myself to that number if there be more copies published than are ordered in advance.

T. B. Wakeman, New York:—I have your favor asking whether your father should write "The Life of Moses Harman" before he leaves us? I answer decidedly, Yes! Let it be his "Life and Times" as fully and honestly set forth as is now possible in a one dollar volume. Some of it which may be of present interest could appear in Lucifer with good effect, and help to keep up interest in him and his work. Make a good substantial and interesting work, which will live as a part of the record of our time in our libraries, public and private, when he is gone. If in a state of pecunious vitality I will take a copy when it appears.

Henry Bool, Ithaca, N. Y.:—Although I take more of an interest in another branch of the libertarian movement I honor your father and his work too much not to readily respond to your invitation this day to hand. If you so desire you can enter my name for ten volumes.

As regards the name—I think on the whole "Light Bearer" would fill the bill. I don't object to Lucifer in the least but am sure it strikes some folks awry, therefore, to get the wedge entered, it *may* be better to change its form to that extent. $10 enclosed for the "Life of Moses Harman."

Mrs. M. J. Robson, Weir City, Kan.:—Received your letter. I am sorry to inform you that father (Wm. Humble) was killed in the mines Sept. 19 while following his employment. He was an earnest friend of Lucifer and its founder and often wondered why you did not write your life. We will take two copies of the life of Moses Harman when published. Will inclose two dollars for them. We hope you will see your way to take a vacation and that it will fully restore your health.

[William Humble was a subscriber to Lucifer for fourteen years or thereabouts, and many cheering words have been received from him. We regret exceedingly to learn of his departure from this sphere of action. But we are glad to know that his family are also interested in the work which was so important to him. L. H.]

[We do not feel quite at liberty to give the name of the writer of the following letter. He is a very earnest worker for what he believes is right:]

My being a "natural child" called my early attention to your philosophy and some natural aptitude armed me mentally to combat superstition. In attacking one superstition I soon found it had a twin and next a triplet head until it finally became a hydra, and had I means to furnish literature I would develop into a new Hercules. However there are many small investigators who are riveting attention to the mountain of social evil and out of the many laboratories will be developed a crystal of truth, the purity of which will yet dazzle the world.

[As my figures of speech seem to be getting mixed I think I had better get off here and change cars for another route.]

In regard to your proposition to "take stock" in the new work by your father I can only say that I am in so many things today that I fear to positively declare myself, or agree further to do something. I think you could count on me for ten dollars but I might not be able to give as soon as you may want it. Yet I may or may not be able to send it at any time. If this will be of service *in this way* you can count me pledged.

I am already a subscriber in a necessarily very meagre way to so many issues that my family feels somewhat justly that it interferes with their comfort.

When I state the Social Democrats thrust the honor of standard bearer (for governor of state) upon me, being a cause to which I am devoted—not so blindly but that I can help a little the cause of free society and see many beauties of it—while also an admirer of woman's suffrage, and a reader of the populists, (against whom I have no grudge). I love all *tending* towards truth and I know so much that my ignorance is more manifest! You can imagine I am poor.

Ed. Secrest, Randolph, Kan.:—I am sorry that your health is such that you are again obliged to seek a milder climate and more favorable environments. On the other hand I am glad that you have concluded to give us your autobiography; as it would be a pity, indeed, if a life like yours with its scores of

rounded out years unselfishly devoted to the uplifting of your fellow men, should be lost to the world. Posterity will eventually acknowledge your heroic struggle for the elevation of our race, and your steady blows in behalf of the rights of the downtrodden everywhere, and especially those of our wives, and mothers and daughters. The reading public is flooded with ponderous volumes biographical and autobiographical of men and women not a tithe as deserving of the world's notice as yourself and daughter: bold, fearless champions of free speech, free press, free soil, free men and free women.

Your incarceration in a Kansas prison will remain a foul blot on the otherwise fair and inspiring escutcheon, whose motto: "To the stars through difficulties," you faithfully and conscientiously tried to follow in your writing and speaking.

But no prophetic gift is needed to predict that the day is dawning when a more enlightened sentiment both here in Kansas and elsewhere will appreciate your now thankless work and bless your memory.

If I were so lucky as to be a dweller in the balmy Southland the latchstring of my home should hang out perpetually for you and yours; and under my roof-tree hospitable hands and hearts should greet and meet you; and under my vine and fig tree you should write the stirring events of a long life, as an inspiration for other brave spirits to imitate, with none to molest you, or make you afraid. But as these things cannot be, I can do the next best thing along with others. I enclose five dollars; one dollar for a copy of your book; one dollar for Lucifer, and the remaining three toward starting you cheerily on your south bound trip.

—

C. C., New Glarus, Wis.:—In regard to the book I will say that I should be glad to see it written, for it cannot help being a valuable chapter in that large volume which records the great and heroic struggle for human freedom. My means are limited and my obligations many, but if nothing occurs to upset present prospects, I will take five copies at one dollar each and will advance one half of it any time you will say so. My circle of liberal friends is not large, and so I hardly know to whom to send many copies of Lucifer even if I could pay for them. I will inclose a dollar and you may send the paper to inclosed address for one year.

In regard to a change of name, as I have but lately come into your circle of readers I cannot expect my opinion or wish to have much weight, but I will say that I think the name Lucifer, because of its use in connection with his Satanic majesty, has an antagonizing effect upon many people when it is first brought to their notice, and therefore I think that Light Bearer or some other appropriate name would be better for it. I have no doubt, however, that many of your subscribers and readers who have been with you through the days of severe trial would prefer to retain the old name.

Should you decide to go south I trust your health will be good and that you will be able to prosecute your literary work to your fullest satisfaction.

VARIOUS VOICES.

Elmina D. Slenker, Snowville, Va.:—It may be well to drop the name Lucifer. "The Investigator" once had "an infidel paper" at its mast head and finally had to take it out. It is so *misunderstood;* before one reads the paper it biases against it.

—

John A. Lant, Tarrytown, N. Y.:—Your issue of Nov. 4th., is well edited and well printed. You should not have two names for a small paper. Your defense of Lucifer is conclusive, but let Light-Bearer suffice for a name. You can extol and explain the former in paragraphs, but for a head it will not be understood for one hundred years.

—

James S. Freeman, Bloomington, Ill.—In regard to the changes proposed in number 785 I have no choice; it is a matter of indifference to me. The matter contained is the all important point. The name or form is to me of less moment. Whether or not any change is made it will be just as dear to me, and I shall labor just as faithfully for its success and shall hope to do more for it during the coming winter than ever before.

—

Joseph O. Hatten, M. D. St. Louis, Mo.—That our many friends may know why they have not heard from us of late I wish to say that our dearly loved girl, Julia, passed away, in the bloom of life and young womanhood, Thursday night, Oct. 26. The body was cremated Saturday the 28th. It was very hard for for us to give her up. Her mother Dr. Ella Slater, is nearly heart broken; her health has suffered a severe strain.

—

E. A. Draper, Providence, R. I.—I think Mr. Monroe gives some very good reasons for changing the name of Lucifer to Light Bearer. The name of Lucifer, to a great many, does not mean what it did to people hundreds of years ago. It now suggests something bad instead of good, and I think it is apt to give people a prejudice against the paper and to interfere with its being appreciated. We want a name that all will understand and so save time and energy spent in defining and explaining. Hope to see the name changed by Jan. 1900.

—

J. H. Kallmyer, New Florence, Mo.:—When my attention was first called to Lucifer I said, "The name is just suited," for it needs a rather vigorous devil to rebel against orthodox conventionalities. But I am not wedded to the name so much that I should vote to continue it if I were convinced that it stood in the way of its usefulness. Am rather of the opinion that people who object to the name on account of its diabolical significance would also reject the contents of the paper on the same ground.

Am a friend of Lucifer and expect to continue to be, whatever the title under which it makes its weekly visits. Hope for it a long life of usefulness. Should like to see a change in form so that the pages would be about half the present size—advertisements so placed that they can be detached if the paper is bound.

—

J. P. Borthwick, Ontario, Cal.—My answers to your questions regarding change of name are as follow:

1. Yes.

2. The present name is a shock in itself to many.

3. I cannot guarantee anything, but will agree to mail my copy to those who are not likely to know of the paper's existence.

4. The present name is *not* an aid. It is a hindrance.

5. The change would increase my interest, and I would regard it as wise and progressive.

Mr. H. B. Monroe's reasons are so well expressed that I have nothing to add to them. I have thought as he does for many years. Will be pleased if the change is made. For the success of the paper and the furtherance of its ideals of right and justice "The Light Bearer" is appropriate and beautiful.

—

E. B. Foote, Jr., M. D., New York—I think there would be some advantage in not using Lucifer as a name, though it is just right in meaning—Light Bearer—but it is indelibly associated in all minds with something devilish and bad, and so makes it a little hard to make new friends for it. Perhaps Light Bearer alone would do better, unless there is some other one word meaning about the same.

As for size and shape, I like the paper as it is, and think the magazine form is being overdone. It is not in bad shape even for binding—for magazine form would make a year's lot too fat; while now twenty-six or fifty-two numbers bunch very well. Maybe I am getting old fogy ways and perhaps I am too prone to "let well enough alone," but I have seen many changes made that were not of advantage. However I doubt that Lucifer would lose any friends by dropping first name, and maybe it would have less tide to swim against.

Lois Waisbrooker, Santa Ana, Calif.—The pamphlet "The Folly of Worship or the Curse of Godism" was written in June 1886 under the following circumstances. I went one evening to listen to a labor lecture in which the speaker kept making appeals to God. A strong influence took hold of me and at the close I went up to her and said loudly enough for all to hear: "The workers will never get their rights till they let go of God and take hold of themselves."

This influence held me till the pamphlet was written, and I have in my paper, "Foundation Principles," the first part of it before me under date of June 20th, '86. I never claimed that it was anything else but inspirational, and did not even put my name to it. I have often sensed when writing, a presence that seemed to quicken my brain, but in this case it was so strong that I wrote as though it was another that was speaking and not myself, the only time I have ever done so. I did not know who it was but have reason to believe it was Victor Hugo.

About eighteen months ago I felt a strong desire to republish the pamphlet but could not raise the means. If the pamphlet "Godism" was written since then, it may be possible that the control, under that disappointment, took me in the astral to one who could publish, I acting as amanuensis. In that case the wording would be nearly or quite the same. This would be no more strange than that I should go out in my astral body and be seen by a medium 3,000 miles away lecturing to an audience of spirits, women who had been crushed out of life by prostitution, and two years afterward when we met for the first time, be recognized by that medium because of what she had before seen, which occurred more than twenty years ago.

I am much interested in the letter in last Lucifer from Governor's Island, N. Y., for if reincarnation is a truth I have certainly lived where conditions made me exceedingly interested in the emancipation of woman from sex bondage.

—

James Beeson, Hytop, Ala.—I have read my article in Lucifer No. 784 and your reply thereto. I have only a few lines to write in reply, and if you will kindly give space in Lucifer's columns you can make any reply to it that suits you without anything more from me. First, I used one Latin phrase and I am sure I wrote *ante bellum*, but the type makes me say *anti bellum*, which ruins the meaning of my article and renders it ridiculous in the eyes of the literary public. I do not want to accuse any one of doing it on purpose, but it is so easy for a typo to change one letter without being detected in it that I will just use negro language and only ask you to tote fair with me this time. You say very truly that you make a grave charge against the southern lynchers when you accuse them of burning negroes who had committed no crimes at all. Indeed I look at it that way and if you will prove one case of such lynching I will freely take back everything I said and make apologies to you and Lucifer's readers and in any reasonable way. That, I think, would be fair but I make one more fair proposition;—if you will prove that the negro miners at Cartersville, Ind., had committed any crime I will then take back all and apologize. You again very truly say that the shooting of laboring men has become so common that scarcely any notice is taken of it. But I suppose you forgot to tell your readers that the plutocrats, that cause all the shooting are not all southern barbarians—an omission you certainly ought not to have made. You also said "people hate those they injured," which is true, and I suppose is one reason the northern people so bitterly hate their southern subjects. You may, while you are about it, just tell one reason the negroes outrage southern white women, is because the Union soldiers told them it would be right to ravish "secesh" women, and set a few examples of that soldierly feat themselves.

Once more, for fear of being accused of defending lynch law, I will just say that I am opposed to any kind of law by force, and have spoken and written against lynchers and lynching ever since the practice commenced I would, if I had leisure time, and a paper whose business it was to publish such articles, give my views on the race problem, but I hate a quarrel of any kind and will now close this question.

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787.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 45. CHICAGO, ILLINOIS, NOV. 18, E. M. 299. [C. E. 1899.] WHOLE No. 788.

A Man's a Man For A' That.

"A man's a man," says Robert Burns,
"For a' that and a' that."
But though the song be clear and strong,
It lacks a note for a' that,
The lout who'd shirk his daily work,
And claim his wage and a' that,
Or beg when he might earn his bread,
Is not a man for a' that.

If all who "dine on homely fare"
Were true and brave and a' that,
And none whose garb is "hodden gray"
Was a fool or a knave or a' that,
The vice and crime that shame our time
Would disappear and a' that,
And plowmen be as good as kings,
And churls as earls for a' that.

But 'tis not so; yon brawny fool
Who swaggers, swears and a' that
And thinks because his strong right arm
Might fell an ox and a' that
That he's as noble, man for man,
As duke and lord and a' that,
Is but an animal at best,
And not a man for a' that.

A man may own a large estate,
Have palace, park, and a' that,
And not for birth but honest worth,
Be thrice a man for a' that;
And Donald, herding on the moor,
Who beats his wife and a' that,
Is nothing but a brutal boor,
Nor ha'f a man for a' that.

It comes to this, dear Robert Burns,
The truth is old and a' that,
"The rank is but the guinea's stamp,
The man's the gowd for a' that;"
And though you'd put the self-same mark
On copper, brass, and a' that,
The lie is gross, the cheat is plain,
And will not pass for a' that.

For a' that and a' that,
'Tis soul and heart and a' that
That makes the king a gentleman,
And not his crown and a' that;
And whether he be rich or poor,
The best is he for a' that
Who stands erect in self respect
And acts the man for a' that.

Charles Mackay.

Aspasia.

BY C. L. JAMES.

The most famous woman of the classic Grecian period is commonly described as a courtesan (in Greek *hetaira*); but both the English title and the attempts which have been made to vindicate her against its justice, suggest no great knowledge of Greek customs. In Greece, no less than everywhere else, prostitution was the oldest of positive institutions—the state of the primitive woman before marriage originated, in capture; as attested by the myth of Proserpine, and her mother's designation, Demeter Thesmophorus. The Greek brothels (*dicteria*), of the earliest recorded period, were, however, occupied only by slaves. The hetairæ were quite a different class, never confounded by a Greek writer with the *dicteriades*. "Adventuress" would be a better modern term for a person of this kind than courtesan. One or two, among them the famous Lais, had been slaves: but the idea which "hetaira" conveyed to a Greek mind was that of a free woman who, having no dowry, or for some other reason not being eligible as a wife, remained single, and relied on her attractions. It is evident the definition might include all degrees of goodness and badness from highest to lowest; and that it actually did so appears to be the case.

The account of the hetaira Theodota, given by Xenophon, leaves no doubt that she was a prostitute in the strict sense of that unsavory word. Lais is said to have died a broken-down street-walker. An epigram by Martial attributes, in horrible detail, the same fate to Catullus' Lesbia, a hetaira of Rome, whose name indicates Greek origin. On the other hand, the Greek writers are loud in praise of the intelligence, benevolence, public spirit, fascinating manners, and even modesty of many celebrated hetairæ. Among them were Diotima, the teacher of Socrates; and Læna, the martyr of Athenian liberty. Increase in the number and importance of hetairæ measured the growth of wealth and culture in their respective states. Their number was augmented by laws against the marriage of citizens to any except native women; their importance by the seclusion of Grecian wives, which was almost Oriental, and allowed the hetaira, as the only truly free woman, an unlimited opportunity to outshine her respectable rivals by frequenting these public resorts—the forum, the lyceum, the studio and the theater—which, in that age of few books and no printing, were the chief instruments of culture.

At Corinth, the hetairæ, as early as the Persian war, were numerous enough to distinguish themselves by their patriotism. But at Athens, whose commercial importance is later, Aspasia was the first of any note except Læna. She makes her earliest recorded appearance in this city as the common law wife of the famous Pericles, who himself had introduced that bill which rendered their union illegal, since she was a native of Miletus. He, however, divorced his lawful wife, by whom he had two sons—this was an easy matter at Athens—he provided for his first family, and henceforth lived with Aspasia, who also bore him a son. It is only through her connection with Pericles that we come to have any information about Aspasia, and that information, when we have sifted out the fabulous matter, is so little that her fame would seem unwarranted but for the side light cast upon her position and character, and, above all, permanent influence. Her lover holds a place unique in history. Pericles is the first of those great republican statesmen who during the life of a generation have exercised as good as regal powers with no other means of doing so than ability to persuade the voters. That constitution which he thus swayed to his own purposes was his own creation. It was he whose political arts overthrew, without bloodshed, the power of that aristocracy in

which he himself was a subordinate member, and made Athens a pure democracy. Of course, he had many enemies. Their mouthpiece was the comic drama, very largely a creature of his own, but which, like the stage in all ages, pleased the people by consulting their conservative instincts, as Pericles, on the rostrum, swayed them by radical appeals to their interest. To Aristophanes and his compeers we are indebted for most of our original data about the domestic life of Pericles and Aspasia and while these dramatists are unreliable enough in detail, they give us a certain general picture quite beyond their own invention. They cast unlimited aspersions on the measures, morals, and honesty, of Pericles; but they fully admit his versatile greatness. Orator, politician and general, he is compared to Olympian Jove hurling thunder and lightning; to an athlete who, even though down, can throw any adversary; to the conqueror of Troy, as one who surpassed his heroic model. The playwrights also fully intimate that the life-long companion of such a man was no ordinary woman. They say that Aspasia wrote or inspired the speeches of Pericles. Among these famous orations, only one has come down to us. But though our authority, Thucydides, cannot always be trusted for the genuineness of those speeches he gives his characters, this has a great appearance of being correctly reported: and though Aspasia's furnishing Pericles with words or ideas is not too well attested, the speech harmonizes with all we know of her sentiments. It is an elaborate comparison between Athens and Sparta (they were at war); in which, under color of exalting Athens at expense of Sparta, the orator praises the new Athens, the seat of wealth, luxury, art, pleasure and philosophy, at expense of the old, which was more like Sparta, and whose surviving representatives, his own conservative opponents, continually held up Sparta as a model for their countrymen to follow.

The comic libelers, while thus attributing Pericles' thoughts to Aspasia, in the same breath represent her as the clog upon his greatness. They call her Hera, Deianeira and Omphale, which is as if a modern writer should say Eve, Delilah and Miriam: but the comparisons are singularly unlucky. Deianeira destroyed her husband through her jealousy, of which, we shall see, there is no reason to accuse Aspasia: Hera tyrannized over Zeus, which no one says Aspasia did or could do to Pericles: Omphale made Hercules a woman; and, if we may believe the comedians themselves, Aspasia had done much to make Pericles a man. She, however, as a foreigner and hetaira, was fair game for all insinuations, however inconsistent;* and it is through her the enemies of Pericles especially aimed at him.

The superior intelligence of the hetairæ excited a spirit of rivalry in the respectable women; which was encouraged by men of the new Athens, like Pericles, Socrates and Phidias, who by no means thought it desirable that their wives and daughters should be fools. Aspasia, as the most talented and perhaps the least reproachable of hetairæ, so far overcame the prejudice against her foreign birth and irregular life that her salon was frequented by the most distinguished ladies of Athens, among them the notable Xantippe, whose virtue we may imagine was above suspicion. It is inferred from certain plays of Aristophanes—the "Lysistrata," the "Ecclesiasuzae" and the "Thesmophoriasuzae"—that there had sprung up something like a woman's rights agitation—a movement for education, independence in financial matters, and participation in politics, among other women than the hetairæ. It is also in evidence that some of them sat for models to artists like Phidias and sometimes received valuable considerations for doing so; a fact on which scandal could easily be founded.

Towards the end of Pericles' life, his fortunes were under a partial eclipse. His conservative attitude in the Peloponnesian war was unpopular; and the very democracy which he had created produced a new sort of opposition. Pericles, though not rich for a noble, was, like all the Athenian politicians before him, a man of independent estate. We now begin to hear of popular leaders like Cleon the tanner, who appealed to the people on the ground that they were plain business men. These demagogues, in the usual cowardly fashion, assailed Pericles through his friends, whom he could not always protect. Phidias was accused of embezzlement on the public works which he executed, and also of profanely representing Pericles and himself in the character of Olympian gods. He is said to have died in prison. The philosopher Anaxagoras, one of the same society, had to fly from Athens. Finally, Aspasia was indicted on the charge of teaching irreligion to the Athenian women, and also acting as intermediary between them and Pericles. What seems to have given this last a shade of plausibility is that he is said to have had other mistresses who were of better standing than herself.* Pericles undertook her defense. It was the most tragic moment of his life. Trial on indefinite charges, with a chance of the death penalty, was the opprobrium of Attic jurisprudence. The cases were heard by a body of about five hundred common citizens; a majority, of course, could convict; and their vote was final. They were used to being addressed by the defendants with vehement supplications and tears. They were mostly, we may be sure, very much prejudiced against the hetairæ. Pericles, who had never been so unpopular before, and who stood virtually on trial himself, was noted for cold and disdainful manners little likely to conciliate. But when the aged magistrate, whose long administration was so deeply identified with the glory and freedom of Athens, forgot his reserve, and addressed the jury in the impassioned manner to which they had been accustomed, weeping and trembling for Aspasia, as nothing could have made him do for himself, they were overcome. With the acquittal of Aspasia, the attack on Pericles terminated in ignominious failure. He was soon restored to his usual office, which he had lost just before; and a special act was passed to legalize his marriage with Aspasia, thus making him, like Cromwell, an exception to one of his own laws. Nothing more strongly marks the record of Aspasia's prosecution upon its originators. Pericles did not live much longer, and this is the last we really know about Aspasia. She is said to have married Lysicles, one of the new merchant-politicians, but this is very doubtful, for there is evidence that he died within a year after Pericles.

The feud between the old and new Athens went on to the judicial murder of Socrates; in the reaction following which the ideas represented by Pericles and Aspasia may be said to have triumphed. If now we inquire why Aspasia has been so celebrated and popular a character during all the ages which have elapsed since then, the answer appears to be threefold. She was the typical hetaira—the most famous in her own time. The hetairæ exercised an influence on the minds of men and on the standing of their sex which has been perpetuated to the present day, and has still an unpredictable future. In her charm, though we know it only by the effect in the tempest of slander and persecution which she encountered, and in her victory, she remains a perpetual type of a social, moral, and intellectual tendency seldom so presented as to excite equal sympathy. The immortal literary embodiment of this tendency is "Plato's Dialogues.' In "Plato's Republic," the "Utopia" of antiquity, authority belongs to the philosophers (men and women), who are to have their possessions in common, and be exempt from the obligations of marriage. But those who have studied Plato and Greek history know that in all this he was not imagining what we understand by an Utopia. His Republic is the "Idea," i. e. the typical type, of such a Greek city as he knew, with its Pythagorean brotherhoods and free cultivated women like Aspasia. Every school girl has heard of Platonic love, and knows vaguely that it means emancipation of affection intensified by sex from convention, from jealousy, and from those excesses of passion which like jealousy, are nurtured by arbitrary laws. This is what Plato would call the "idea" of love, the perfection to which it tends, and which it will attain when delivered from those accidents whose basis is an instituted code of false morality. Whence did Plato get this idea? From lives like those of Diotima, Socrates, Pericles, and Aspasia. But lives like these have in them as he reasoned, the assurance of immortality. The "idea" is eternal, the accident only earthly. The whole Christian and Spiritualistic conception of heaven as a state where reason and sentiment attain their perfection in a life of ideal beauty, is derived from Plato, not the Bible, for in the latter it cannot be found. Shall we not appreciate Aspasia's claim to immortal praise when we have realized what Platonism is, and also that she was understood to express in human form what Plato could only put on paper?

* Among the many calumnies attributed to Aristophanes, one deserves a word of notice because there is grave doubt whether he intended it. Among causes of the Peloponnesian war was the flight of Athenian slaves to Megara. A line of Aristophanes has been cited a hundred times to show that some of these slaves were girls whom Aspasia kept for hire. Such a charge against Aspasia, when she had many years been the wife of a man like Pericles, would be too absurd, even if it were in Aristophanes; but the single passage on which it rests is something more than ambiguous.

* One of them was Elpinice, sister of his early rival Cimon, whose reconciliation with Pericles she effected. Our constant but unreliable authorities, the playwrights, accuse her also of incest with Cimon, a practice quite as contrary to contemporary feeling as modern. Such slanders on persons so distinguished are worthy reproduction for exactly one reason—they show how boundless was that license of personal abuse indulged by writers whom we are so often invited to trust as we are Aristophanes.

Women and Work.

Charlotte Perkins Stetson in "Cosmopolitan" for October.

Accustomed for many years to see women working mainly for their own children, we have grown to consider the work of women as a part of motherhood.

We do not call it "work," and therein we are right, as work involves other interests than those of maternity; but when the woman does "work"—i. e., specialize her labor and exchange with others—this seems to us an alienation of mother-love from its object, and a neglect of the child. To care for one's own children directly is not "work;" it is but the fulfillment of the animal instinct of the parent, and involves no social relation whatever.

The father might personally do things for his children at home, and we should not call it working: indeed, we should consider it rather a waste of time. He best cares for his children by "working" for others, and giving to his children part of the greatly multiplied common product. It is not neglect, but the best paternal care. He enters the social relation of economic interservice and exchange, and his children profit by it. But the mother is held to neglect her family if she "works;" and this gives us a strong specific prejudice against the industrial advance of women. Following this and closely allied to it is the mental effect of the second stage of woman's labor, the service of the husband.

The wild-beast mother serves her young, but is of no economic advantage to her mate. Very early in savagery, however, the industry value of the woman was recognized, and wife and slave were practically synonymous terms. The wives served as slaves unless the common master could amass enough women to discriminate somewhat; and the slaves served as wives in an equally felicitous manner.

This habit is slow in passing, and has associated women's work with wifely fealty, so that the wife who works in an extra-domestic relation is vaguely held as disloyal.

She may work for her husband if driven by necessity, but to want to work, to wish to develop special talents and use them for the common good, this is deemed quite false to the ideal of womanhood. Her purposes and methods are all measured by the family relation; and any desire for social relation is thought to smack of some questionable feeling.

This adds the marital prejudice to the maternal prejudice—a heavy combination. But there is a third, more general still.

The economic processes by which humanity exists and civilization develops have been thus far carried on almost exclusively by men.

By the law of associate ideas we have grown to consider those processes as peculiar to men—as being masculine functions.

Therefore, it was most natural that we should consider the entrance of women upon this field of action as an assumption of masculine function; and so as revolting and wrong.

When analyzed by a clear thinker who is able to detach one idea from another and judge them separately, there is seen to be no logical basis for this feeling.

When men taught school and women did not, "teacher" was a masculine noun; now it stands nine to one feminine in America. "Doctor" Smith no longer conveys instant assurance of masculinity. We are learning by continued contact with established facts to recognize that racial functions are one thing, and sex functions quite another; and that the essential activities of organized society are Human—and neither male nor female.

But while the facts are working their slow way through the resisting mind, prejudice remains in full action long after its foundations are removed; and woman's work rests under no stronger deterrent force than this deep-seated conviction that "work" is masculine.

Thus, we see how natural it is that work is so radically misunderstood by the world in general and by women in particular; that such misunderstanding is not only excusable, but inevitable.

We require fearless and honest thought and careful study of this basic social relation; and the power to recognize and suppress ancestral prejudices. We require a new conception of the nature of the work, and of our right attitude toward it; a clear perception of the main lines of error in our thought is a safeguard on that side; and the proof of the new view lies ready to hand—the sure test of practical experiment.

We all see something of the value of work in its material products; but that value rises immeasurably as we study the effect of our material environment upon human character and progress. We all see something of the good effect of true work upon the worker, the ill effect of wrong work, or overwork, but we do not begin to see how closely our personal happiness, health and growth depend on our doing our own right work.

But the dominant fact, the organic social nature of work, we have scarcely more than dreamed of, that it is an essential function of social life and progress, and that not to work is not to be a member of society.

We have not seen the full force of the deep seated social impulse that calls the human being to his special place in society; and the world is full of thwarted, wasted lives where "the round peg is in the square hole," to the misery of the peg and a dead loss to society.

Most of all we have not seen that this applies to woman as to man; that she too is a member of the social organism, and must fill her place therein to know the full joy and power of life.

Held back by all these age-long errors, she in turn holds back the wheels of progress, and the economic confusion and unrest of this time marks a period which the later sociologist will see to be largely due to this one fact—that half the world is doing its half of the work under the most primitive ignorance.

Recognition of the true nature of work by all of us, and most especially by women, with a glad acceptance of its noble responsibilities, will lift us fast and far out of these discreditable difficulties.

The Non-Sectarian.

I have no creed—
Goodness is my only rule.
For what else live we?
Fame?
It turns to ashes in the grasp.
Riches?
They corrode the soul and bring only care.
Knowledge?
Alas too oft a babble of words.
But Love—Truth—Goodness—
These are the verities:
These are eternal;
These make life worth the living.

Emma Seabury.

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On Sunday, Nov. 19, 8 p. m., Lillian Harman will read a paper before the Ohio Liberal Society, G. A. R. Hall, 35 West Sixth St., Cincinnati, O. Subject, "Marriage and Morality." She hopes to see many of Lucifer's friends.

"When the holidays are over I hope to be able to buy more books; but the extra expenses of the season will take all my spare money until then," is what one of Lucifer's best friends wrote, recently. Many similar expressions have been received. So as a large proportion of holiday presents are in the form of books, we decided to try the experiment of asking our friends to place some of their orders with us. In this issue we print a small list of standard works suitable for holiday presents. We will probably increase the list if there should be a demand for such books. If you do not see what you want in the list, perhaps we will be able to supply it on application.

The Right of Contract.

BY HENRY M. PARKHURST.

One of the prerogatives of an individual sovereign is the right to make such contracts as he pleases. It strikes me as surprising that Lucifer should quote with seeming approval the assertion, No. 784, page 326, that to acknowledge or to grant that right, is "one of the foulest, one of the most unscrupulous legislative acts that the class party has forced upon the masses for a number of centuries." This refers to the statement that in 1878 the Republican party authorized an express stipulation in a contract to be thereafter made, that one of the contracting parties should deliver to the other a certain amount of gold. A farmer cannot sell wheat without contracting to deliver wheat; a gold miner cannot sell gold without contracting to deliver gold. To deprive the gold miner, or any other person who possesses or expects to possess gold, of the right to sell it, or to enact that when he has sold it he shall not be required to deliver it, would be an invasion of the right of contract, and an attempt to outlaw one of the mineral productions of this country.

Yet from another point of view I consider the legislation referred to indefensible, in that it at least seems to imply the right upon the part of Congress to regulate private contracts and to interfere with commerce within the states. If the permission of Congress to make a certain private contract has any validity whatever, it would seem that Congress might forbid a private contract. The enactment as quoted merely recapitulates the right of the individual: if the enactment had been the reverse, forbidding express stipulations in a contract, it would have been an infringement upon individual rights, and an attempt to regulate Congress within the states, over which Congress has no delegated power.

REPLY.

The quotation that surprises Friend Parkhurst is taken from a book called the "Importance of Honest Money," and is not sufficiently stated by him to give the reader a clear conception of the author's meaning. As it is possible that some of our readers may not have No. 784 at hand I will give more fully the paragraph referred to:

"It is the same Republican party that in 1878 authorized an express stipulation in a contract that to be made, so that the debt must be paid in gold, instead of leaving it payable in any legal tender money of the United States, at the option of the debtor, and this stipulation is one of the foulest, one of the most unscrupulous legislative acts that the class party has forced upon the masses for a number of centuries. It is the same Republican party that tries to make us believe today that the dear gold dollar, which is mostly in possession of the classes, and which the masses cannot get, is such a boon to the unprosperous masses."

An elaborate article on "Freedom of Contract" might be written upon the text given by our friendly critic. Perhaps the author of the book under consideration could give, in few words, the answer. It should not be expected that a "Book Notice" should endorse everything that is quoted in giving the style and animus of an author. But I would simply ask our old-time friend who thus sits in judgment upon the writer of the book and upon Lucifer's editor,

(1) Is freedom of contract *possible*, in business transactions, when the "party of the first part" requires the party of the second part to deliver as payment a commodity controlled by said party of the first part?

(2) Why should it be necessary for the Republican party to enact any such law, if contract is meant to be *free?* Does it require a law of congress to make valid a contract to deliver wheat, or cotton, or salt, or lead, or apples, or pumpkins?

(3) Is it not clear as the sun in a cloudless sky that the enactment in question is unadulterated class legislation?—legislation in the interest of the class that owns or controls gold?

(4) If all commodities were put upon an equal basis before the law—if all commodities could be monetized as gold is now monetized, could or would such legislation as that of 1878 ever be thought of?

Paul said, "When Moses and the prophets are read a veil is before their eyes"—speaking of the Hebrews and their "law." Does not this saying apply to most of us when "the law" in regard to "legal tender" is being discussed? I once heard a popular Republican orator say, from the platform,

"God made gold and silver to be money, or the basis of money, and no legislative device of man can subvert God's law."

"Great is Diana of the Ephesians" was once the party slogan. "God is great," says the Arab sheik, "and Mohammed is the prophet of God." "Great is Gold," says the modern class legislator, and many are the prophets of gold, even among social reformers.

In regard to what Friend Parkhurst says in his second paragraph I reply yes, certainly; this law implies the "right of Congress to regulate private contracts," and is "indefensible," not only from this "point of view" but from all points of view.

M. HARMAN.

In the Southland.

Leaving Chicago Tuesday eve, Nov. 7, via the Illinois Central Railway, in company with Mrs. Elizabeth H. Russell of Cleveland, Ohio—one of Lucifer's most faithful and most generous helpers, who expects to winter in the south—I came direct to this place, distance by rail just eight hundred miles; time, about twenty three hours. At the station we were met by another earnest friend and helper, Mrs. S. A. Fogg, at whose home I now expect to spend some weeks if not longer, in the work outlined in last issue of the Light Bringer.

On leaving Chicago the weather was damp, cold and disagreeable—typical November weather for the region of the great lakes. When day dawned upon us next morning we found ourselves in Tennessee, some four hundred miles or more from the "Windy City," and under atmospheric conditions very different from those we had so lately left behind. The sky was clear, the air dry, balmy and pleasant—typical "Indian Summer" weather, or such as is common in the north middle states in September and October, and such it continued through the day, or until we reached Southern Mississippi. Here we were met by a

change not quite so agreeable. Forest fires were raging in the piney woods around Thayer, burning up not only leaves, grass, fences, cordwood and dead timber generally but even in some instances green pine trees. As might readily be imagined the smoke and heat and smell of burning pine timber are by no means pleasant.

The destructiveness of these fires was or is due mainly to the fact that there has been no rain here, to speak of, for near two months—something almost unprecedented in this region, so we are told. I am glad to report, at this writing, that the worst seems over. Fortunately there has been little or no wind, else barns, crops, farm houses and even whole villages would have been swept by the flames, in a manner similar to what is sometimes known in the piney woods of Wisconsin and Michigan. Am glad to report also that our health seems not to have been injured by this unlooked for experience.

At Chicago we were told that Mississippi was under quarantine regulations on account of "yellow fever," and that if we expected to travel in that state we would have to get a "certificate" from the "health department" before starting. This precaution proved unnecessary, however. Our certificate was not called for. A sharp frost throughout the state seems to have banished all fear of the much dreaded but seldom seen invasion of "Yellow Jack." In this county, Lincoln, it is claimed there has never been a case of the disease. The worst annoyance to which we have hitherto been subjected, since starting, was the temporary loss of Mrs. Russell's trunk. Owing to some blunder not yet fully explained the trunk failed to put in an appearance at the right time and place. After two days of waiting and search, however, the trunk was recovered late last evening, and the owner made happy.

With best wishes for the health and prosperity of all who labor and wait for the good time coming, I remain yours,

M. HARMAN.

Thayer, Miss., Saturday, Nov. 10, '99.

Olga Nethersole's Radical Views.

While playing "Sapho" in Chicago last week, Olga Nethersole was interviewed regarding the morals of the women whose characters she delineates. The reporter was startled by the unconventional views of the actress. The following paragraphs are taken from the interview:

"Do you know what I call an immoral woman?" queried the actress, with the inscrutable look in her eyes; "it is the woman who passes her life with a man she doesn't love; it is the woman who is never true to herself, to her own instincts, and who consequently never can be true to others. What sanctity does a marriage license and a marriage service give to a union where the essential element of sanctity is lacking?

"As I said for eight years I have studied women of doubtful—no, not doubtful, say, rather, of unmistakable character. It is my opinion that any of these are better than the man or the woman who marries without love. Do you remember the saying of Robert Ingersoll's (what a grand man that was!) 'Now, let's be honest! For God's sake let's be honest!' Honesty is the greatest religion in the world, and honesty with one's self comes first!"

Miss Nethersole off the stage is very much like Miss Nethersole on the stage, impulsive, vehement, confidential.

"We won't talk of judgment days—and all that," she continued, leaning forward and emphasizing her talk with a slender, white forefinger, "we won't talk of judgment days a long way off, nobody knows where, nobody knows when—but of the time that comes to everybody in this world, when they ask themselves, 'Have I been true and honest with myself?' Self is the first thing to be thought of, because the first duty of all for a woman it not to her children, not to her kinsfolks and her friends, but just to herself. Now that sort of woman, has violated the custom of the country, I admit. Often, in spite of it all, and in the teeth of everything, she has at least loved and been true to herself!"

"But how can the public ever in the least, without a revolution, condone the offenses of your Fannie Le Grands and your Carmens and Camilles? You know, that in every state here we have a law, for example, which forbids persons driving over a country bridge at a trot."

"Yes, I understand," nodded the actress with amusement in her eyes.

"Now, driving over a bridge beyond a walk is not per se a crime; legally, it is. This is often the nature of the offense in 'that sort of a woman,' is it not?"

"Yes, quite right," assented Miss Nethersole. "As I say, she violates the custom of the country."

"But," queried the reporter, "will it ever do for the public to find that out; to believe it thoroughly?"

"That is the great question," said the creator of Sapho, "and it can't be disposed of in a short talk. Briefly, the solution of it is civilization and education. Life will not be guided then by passion, but by brain and heart, and brain and heart are the same thing, ethically speaking. There will come a time when men and women both will be honest, will be moral; not because they are afraid not to be, but because they will choose it as the best. There will come a time when the worst crime will be to sin against oneself, and to go out of the world leaving behind a child miserable and crippled and deformed. It is a terrible thing to feel that the misery of the world is more because one has lived in the world."

"But your scarlet women, Miss Nethersole, you make them fascinating, beautiful. Your audience does not condemn this; it sympathizes with them."

"But is an audience the worse," she retorted, "because it recognizes that these poor women are human, that they suffer? And, for the conventional people, and we must admit that there are a good many of them," she smiled, "what stronger, what more vividly lighted moral could they ask than the moral of Carmen, of Camille, of Paula Ray? Death! 'The wages of sin is death!'"

"But——"

"Yes, I know," she interrupted quickly, laughingly. "I don't think Carmen deserved it. I merely gave that for the people who believe that she did. But to me the great lesson in all of these is 'educate,' 'civilize.' What a nature was Carmen's! She had the courage of a Napoleon, the intuition of a Talleyrand. Rightly trained she would have been a wonderful woman, and the most powerful presentation of that fact is in the play."

Secular and Religious Relics.

J. B. Elliot, in "Truth Seeker."

The sale of the books and autographs of the late Col. Thomas Donaldson, author and expert agent of the Indian Bureau, a friend of Grant, Lincoln, Ingersoll, and Whitman, which took place in Philadelphia, Oct. 26, disposed of one of the largest collections that has been sold for some time. Among the relics were the chairs used by Jackson, Lincoln, Grant, and Garfield, and the inkstand used by Walt Whitman. It will be interesting to note the prices of secular relics over the religious. Here is a brief list:

Draft of Ingersoll's speech nominating Blaine, with letters from Ingersoll	$50.00
Letter from Archbishop Wood of Philadelphia	05
Letter of Cardinal Newman	10
Letter of George Francis Train	25
Letter of Cardinal Wiseman	1.25
Letter of Walt Whitman	4.50
Letter of Cardinal Manning	10
King James Bible	10
Mormon Bible	1.50
Whitfield's sermons	10
Voltaire's Philosophical Dictionary	1.80
Holy Bible, 1791	25
Age of Reason, 1791, first French edition	5.00
Letter of Benedict Arnold	10.00
Letter of Abraham Lincoln	25.00
Letter of Governor John Wise of Virginia, who hung John Brown	05
Letter of John Brown	18.50

A good letter from Thomas Paine will always bring from $8 to $15.

In the sale was a catalogue of the sale of George Washington's private library, Philadelphia, 1876, with the prices brought by the books marked in the margin by Colonel Donaldson. From this catalogue, which went for fifty cents, I make the following extracts:

Rights of Man. Thomas Paine, with Washington's autograph	$13.00
Volney's Ruins, with Washington's autograph	11 00
Volney's travels	6 00
Freneau's Poems	13.00
Oracle of Reason (by Ethan Allen), published at Bennington, Vt.	9 00
Paine's letter to Washington	7.00
Notes on Virginia, by Thomas Jefferson.	16 00

If a man is to be judged by the books he reads, Washington was not orthodox. This may be of interest to Christians as well as Freethinkers.

VARIOUS VOICES.

J. A. W., Amesbury, Mass.:—I hope you will change the name of your paper, or rather, drop a part of it so that it will be simply The Light Bearer. I think it sounds better and is more comprehensive than Lucifer. My interest will be the same as long as it sticks to its principles.

—

J. E., Tufts College, Mass.:—I will agree with pleasure to take two copies of the account of your life which you propose to write. Other responsibilities make it impossible for me to undertake to do more, but I hope an average of two copies may be taken by all your subscribers, and that the receipts may warrant you in carrying out the project as now entertained. I enclose one dollar in advance.

—

Cyrus W. Coolridge, 85 East 116th. Street, New York:—It is very seldom that I find in Lucifer anything of an amusing nature, but in No. 785 I came across something which, to me, was very amusing. The piece in question is found on page 335 and credited to "Common Sense." Well, to the best of my knowledge it is an extract from an article written by your humble servant and published in Lucifer two or three years ago. I have not sent it to any other paper. Do you see now where the amusement comes in?

—

Jay Chaapel, Palmetto, Fla.:—I would like name changed to Light-Bearer or some other characteristic of your noble work. I will guarantee three names for $2 for 1900 any way. Lucifer is a good name but most people are prejudiced against it. I would feel no less interest in the paper if the name was changed and I can't see that it would be retrogression to change the name. I will at all times use all efforts to extend its circulation just so long as it advocates its present high tone. No man or woman with the meager brain-power that I have could feel more sad than I if it should stop.

—

C. M. H., Chicago, Ill.:—As opinions in regard to changing the name of Lucifer are in order, I will say that to change the name now, seems to me, to be a sort of concession to conservatism. Lucifer has always stood for radical reforms, and if it has survived all these years of persecution, and reached a plane of, at least, partial recognition, I say stand by Lucifer, or as we hear from our patriots every day—"Don't haul down the flag." True the name is not fully understood by many, but it at least possesses the quality of arousing curiosity, and we know that when we become curious, investigation is likely to follow. The name Lucifer is unique and inasmuch as the Light-Bearer holds a prominent place on the page, it is manifestly unnecessary to explain its meaning. I am in favor of retaining the name Lucifer.

—

Elmina D. Slenker, Snowville, Va.:—I want to call your attention to "The Temperance Gazette," the organ of the Young People's Freethought Temperance Society. Temperance societies, temperance songs, temperance lectures and temperance law are all old stories. But a new era is dawning and we are slowly realizing that intemperance is a disease and all the old plans to eradicate it were failures because based on the idea that men were willful drunkards and could sign the pledge and stop if only sufficiently argued with. Now it is realized that the only safety is in not forming the habit, resolving when young to let all intoxicants alone. I hope you will send three cents to Roy Miller, Alma Center, Wis., for a sample copy of the "Gazette" or better still forty cents for a year's subscription. I am sure it will be money well invested and you will never regret it.

—

The Markland Family, Sherwood, Tenn.:—If no calamity occurs to us, will send you five dollars by the 20th, and repeat later if possible. The proposed autobiography is a happy idea, and we will want three copies,—one for each of our children. May you live to complete it.

This is a corner of Egypt and we can do nothing to help Lucifer. Would be glad to receive you if a dry mountain climate was suitable for you. Mamma and the girls would regard it as a pleasure to care for you. No doubt many hands will beckon you to a more balmy clime. As to dropping the title Lucifer, it seems to me that a person so ignorant and bigoted as to be affected by it would be beyond salvation. Again, perhaps, curiosity would induce as many to read as would reject. To me the word Lucifer is beautiful and I can wish for another son, to give him the name. However, if the consensus thinks it objectionable let it go. Let us have the book by all means. It is important, as history, and desirable, as a monument hewn by your own hands.

—

A. E. K. Parkhurst, 173 Gates Ave., Brooklyn, N. Y.:—The form of the paper is immaterial, perhaps the name also. It's the nature, scope and effect of the work which counts. I know though I should feel grieved, and as though some dear friend had died, were Lucifer to change its name, though it is "none of my business." I will not close without telling you what I feel you will want to know, since it is. Since last Wednesday night Nov. 1st., Mr. Parkhurst has been lying in a very critical, semi-conscious condition from a fall he got in his observatory, and no one but the doctor and self have been in the room. He struck on his head, bruised and cut left side of his head and face; bled freely. Concussion of brain, severe shock, but I have the very best surgical and medical attendance obtainable, and am nursing him myself. So am trying to hope for his recovery. He is doing as well as possible, the wonder is he is alive. Has no recollection of accident, sleeps most of time, and has occasionaly gleams of consciousness yesterday and this morning. Do not know how long he had been lying helpless, when I found him at midnight; about four hours at least.

—

Wm. Fretz, Trenton, N. J.:—I was much interested in the article of H. B. Monroe advocating a change of name for Lucifer to Light Bearer or some other appropriate name. For years I have believed the name was a millstone around the neck of the paper and have so expressed myself to headquarters, but the consensus of opinion then seemed to be that the name was all right. But it is a fact that the great mass of the people whether liberal or orthodox to whom the paper is first shown take exception to the name. Several persons that I have shown the paper to, gazed at the heading and remarked "that must be a hell of a paper." Many people laugh when you explain that Lucifer is a symbol for a brighter era, for they have been taught for ages that the name represents devil and darkness. But Mr. Monroe has so well elucidated the matter that I will not enlarge. Had the name been changed ten years ago I believe the circulation would be double or treble today. The prejudice against the name keeps people from even reading it; but when people read they will also think, and from thinking will go to

acting. The form is immaterial to me as I send nearly all Lucifers by mail to liberal friends that I think do not take it.

—

Dora F. Kerr, Greenwood, B. C.:—I was so glad to hear from you, and that you were thinking of wintering in the South which would be so good for you, and good for others too, especially if you can then write the autobiographical book. We think the book a most admirable project. It should not, we think, appear in Lucifer at all before being published as a whole. I send subscription for five copies.

I do not feel able to make any suggestion on the proposed change of name, the arguments being on both sides so good. Personally I like the old name; but the matter should be decided by those able to do propaganda work in suitable circles. I am inclined to believe that the experience of propagandists would prove that the name Lucifer is some hindrance to the work. In England, the extraordinary reticence and sensitiveness in regard to sex is such a very strong national characteristic, that though probably the great majority of educated and progressive people are prepared to accept advanced views intellectually, they shrink from any connection with the open expression of them. I do not see sufficient reason to reduce the size of the page.

—

Dr. Andrews, Chicago, Ill.:—I see so much in your valuable paper interesting and useful; but always on one side. A letter sometimes on the other side would be a relief to read—and perhaps it might be a set-off.

In a medical communication a friend says: "A gentleman says a hundred legal rapes are committed in our city every night, the husband claiming he has the legal right." We see such sentiments constantly in medical literature, but no one has ever yet had the courage to say a word for the numerous men who have wives that make sexual demands beyond reason, and leading on to ill health and debility if he is so foolish and obliging as to attempt to comply. These cases are much greater in number than generally supposed. But it is usually taken for granted that the women are all angels and the men quite otherwise.

In regard to change of name, I am in favor of it. Lucifer has gone as far as it can, and accomplished all it could under that title. It is too suggestive of Satan and very many have a wholesome dread of him. There is no telling what the paper might achieve with the name "Light," or "Light-Bearer," or "Light Bringer." It would be a change at least, and in my opinion, for the better.

—

B. B. B., N. Y.:—I consider Lucifer objectionable, chiefly, because to half the people who see it, it has no specific meaning. in fact no meaning at all; or if it suggests an idea it is one associated with the "Prince of Darkness," and its teachings therefore they think must be akin to the Black Art and something to be shunned. If induced to read, it is with this prejudice and they read evil into what is good, and which they might recognize as good if the ideas introduced were heralded by the unmistakable title of "Light-Bearer," in large type with "Lucifer" omitted. Of course the name Lucifer is distinctive and dear to its long time readers; but I think the aim of the friends of woman's liberation should be to make converts to the cause by every lawful and attractive means; and not to hinder, by their own special preferences, and express individualities, those who have a desire to enter these pastures new. If the change is made I will be responsible for five dollars to be taken out as I may hereafter decide. With regard to the editor, what he needs is perfect rest, preferably in a sanitarium. At his age people do not get well; but life may be prolonged by case, and a little work be done occasionally. His memoirs should be written, and I will take a copy; but its preparation will interfere with the perfect rest he needs, and traveling will do him no good but keep up irritation. Three and one-half years of invalidism emboldens me to pass judgment.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 46. CHICAGO, ILLINOIS, NOV. 25, E. M. 299. [C. E, 1899.] WHOLE No. 789.

Let Us Alone.

Many—and yet our fate is one,
And little after all we crave—
Enjoyment of the common sun,
Fair passage to the common grave;
Our bread and fire, our plain attire,
The free possession of our own,
Rulers, be wise! and kings and czars,
Let us alone—let us alone.

The world is the abode of men,
And not of demons stark and blind;
And Eden's self might bloom again,
If men did justice to mankind,
We want no more of Nature's store
Than Nature meant to be our own,
Masters, and regents of the earth,
Let us alone—let us alone.

Your meddling brought us grief and care,
And added misery day by day;
We're not so foolish as we were,
Nor fashion'd of such ductile clay;
Your petty jars, your wicked wars,
Have lost their charm, the gilding's gone;
Victorious marshals, vaulting kings,
Let us alone—let us alone.

Tho' dwellers in a little isle,
We bear no hate to other lands,
And think that Peace or earth might smile
If we and others join'd our hands,
In Reason's spite why should we fight?
We'll war no more—we're wiser grown,
Quibblers and stirrers up of hate,
Let us alone—let us alone.

White man or black, to us alike;
Foemen of no men we will live,
We will not lift our hands to strike,
Or evil for advantage give,
Our hands are free to earn their fee,
Our tongues to let the truth be known,
So despots, knaves, and foes of right,
Let us alone—let us alone.

Great are our destinies; our task,
Long since begun, shall never end
While suffering has a boon to ask,
Or truth needs spokesmen to defend;
While vice or crime pollute the time,
While nations bleed, or patriots groan,
Rulers, be wise! and meddling fools,
Let us alone—let us alone.

Charles Mackay.

Notes and Queries.

BY EDGAR D. BRINKERHOFF.

If there were no other way to ensure the protection of offspring from neglect, there would be more reason in the proposition to bring collective pressure to bear to require fathers to recognize their relation publicly and perform their part in supporting the children. But there is a better way. Allow freedom to womankind; they will see that fathers perform their part in the maintenance of the young. The individual is more powerful for good than the collectivity. If the state will refrain from inducing the habit of helplessness, individuals will learn to look out for themselves. The human female is actually master of the situation. She has it in her power to force the man to provide support for his children before they are born. The state can not possibly be made so strong as this.

* * *

President Harrison was reported in the newspapers as having a very pretty way with the little misses ten or twelve years of age at social functions in the White House. Everybody was pleased with this exhibition of high art except the elderly ladies. The query arises. Whence comes the antipathy for young girls that the close observer can always detect in older women?

* * *

Lucifer should retain its present name, but the title page should contain under the inscription a brief quotation from some standard writer affording at once explanation of and authority for the sense in which the word is used. If thought necessary change the type so that "Lucifer" shall appear in small letters and "Light-Bearer" in large type.

* * *

It is not in the quality of selfishness that the altruist and the narrowly selfish differ, but their common egoism leads to two different forms of action because one is perhaps enlightened and the other narrow. All motive is necessarily selfish. Educate a man and his selfishness seeks new channels, but he is none the less selfish. Altruism as a philosophy is a failure because it takes no cognizance of the most fundamental trait of human nature. The altruist is not so bad as his philosophy, for he is bound to be egoistic and cannot possibly follow altruistic principles. Where altruism hurts him is in blinding him to some truths that he might otherwise perceive.

* * *

Reformers must make up their minds to work out their reforms under the eyes of the existing governments, not apart from general society. The Mormons did not locate far enough away, nor did the Boers succeed in getting out of reach. In a little while not a square foot of earth will remain undivided among the great states. If reform colonies will operate within the limits of such civilization as we have, they will save themselves much inconvenience and while sharing in the advantages of our semi-civilization they will be learning how to have their own way in spite of the disapproval of the general public.

* * *

Women cannot be said always to be incapable of self-support during pregnancy, although if their occupation were school-teaching the income would be likely to be cut off. In many cases the total earnings of this period may be assumed to be sufficient to cover the expenses of the whole period. But this is not the greatest difficulty that women have to contend with in the attempt to be self-maintaining. The two years of lactation are harder to get over and for many years a single child should receive much of the mother's time and attention, to say nothing of more children and other seasons of lactation. After childbearing once begins, it seems harsh to expect a woman to earn

a living for herself and children through ordinary business channels. That it can be done admits of no doubt, but who will claim that it can be well done except in rare cases? If this is the price that must be paid for the honor of being a new woman, let us go back to the old woman until some way is found to induce men to support the children voluntarily and yet without charity.

* * *

Among radicals, including Robert G. Ingersoll, there is substantial unanimity as to the supreme importance of freedom for the mothers of the race of human kind. The collectivists have gone so far as to mature a plan for securing to women both sexual freedom and physical comfort. Libertarians approve these aims but have no faith in the means proposed by which to attain the desired ends. And yet what individualist can give a good account of himself when asked what he proposes in place of state control of sexuo-economic relations? The best answer so far given by this wing of radicalism is that liberty is to be trusted and a way will be found under free conditions to provide support for the children. But as libertarians have taken the trouble to work out the solution of land and money problems through freedom in banking and land tenure, why should they not also endeavor to trace out a definite explanation of the process by which the economic wants of children will be supplied under a system which subjects no non-invasive individual to the will of any other person?

* * *

What to eat is a puzzling question. A special objection is urged against each kind of meat. Exception is taken to all flesh and blood; if cooked the albumen is rendered indigestible, if raw the germs are injurious and dangerous. Milk is a disease producer. Butter is filthy under the microscope. Cheese is constipating. Eggs cause cystiruria. Vegetables are innutritious and indigestible. Grain foods are too starchy for the ordinary stomach; if predigested they are still objectionable as they make the digestive organs more and more unable to deal with natural food. Nuts raw are too firm in texture, and cooked are innutritive on account of the interpenetration of the oil. Fruits are the one food that no one used to say aught against, but they too are a menace to health. Apples contain too much potash pears and prunes prevent healthy intestinal digestion by their laxative effect; berries are woody; and so on down the list. All northern fruits are ruled out as unfit to form a considerable portion of one's diet. Tropical fruits are picked green and do not ripen naturally enough. Truly diet presents an unsolved problem. Not a single food article can be mentioned that has not been condemned by licensed physicians. Doctors disagree with one another quite as much as foods disagree with those who venture to eat.

Morrisville, Pa., Nov. 15, 1899.

About the Name.

BY J. P. ROBINSON.

It seems from the general experience and observation of nearly all our friends who have expressed themselves, that it would be advisable to drop the name Lucifer, for the reasons given.

It seems that the prophet Isaiah, in his poetical way, addressed the Babylonian King as the "Morning Star," and jollied him on his fall. And the early christian writers, taking it very seriously, imagined that the poet had reference to the fall of Satan, hence the error. Now for us to stop and waste our efforts in trying to correct this mistake, reminds me of another Persian King, who started out with an immense army, bent on "expansion," but while encamped in a river bottom, the stream suddenly rose out of its banks and drowned several thousand of his horse and foot soldiers. Instead of moving to higher ground, as Otis would have done, or swimming the flood and going on about his business, as Funston did, he stopped right there and made war on the river, and in an effort to drain it, as a punishment for interfering with his plans, so frittered away his army and his resources, that he was compelled to abandon the whole expedition.

If the people want to think that the Devil and Lucifer are identical, why let them think so. It wont materially harm the people, nor us, nor Lucifer, nor the Devil. The purpose of our paper is of vastly more importance than all this.

So far as I have observed, all the letters have been of an iconoclastic tendency, and so to vary the monotony, I want to make a suggestion. Call the paper, or magazine, for I like that form best, "*Aurora*." What could be more beautiful, or appropriate? We are everlastingly tired of he deities. The father and son are probably both male, though judging from the mathematics of the Trinity, this is not absolutely certain, and the Holy Ghost is at best only a hermaphrodite. So let us, who believe in the emancipation and sacredness of woman, enshrine the beautiful goddess of the morning our tutelar deity. According to Roman mythology, Aurora was represented as drawn in a rosy-colored chariot by two horses, and appeared scattering flowers, as the forerunner of the sun.

> "Soon as Aurora, daughter of the dawn,
> Sprinkled with roseate light the dewy lawn."
>
> *Pope: Homer's Odyssey.*
>
> "The morning planet told the approach of light,
> And fast behind Aurora's warmer ray
> O'er the broad ocean pour'd the golden day."
>
> *Pope: Homer's Iliad.*
>
> "His bosom of the hue
> With which Aurora decks the skies,
> When piping winds shall soon arise
> To sweep away the dew."
>
> *Cooper.*
>
> "Leaves and running rills, Aurora's fan."
>
> *Milton.*

The word, according to its Greek derivation, means; to give light, to shine, and so may be regarded as the feminine of Lucifer with all the beautiful, poetic imagery of the morning star, without the least smell of sulphur.

Our present head, which we have all learned to love, would be appropriate. All that would be necessary would be to change the word *Lucifer* to *Aurora*. What say you, and our readers?

Shall Name be Changed?

BY MAX.

If I have a correct idea of the matter the name of Lucifer, and the line of work it represents are the product of the mind of Moses Harman. Whatever of success, or of failure has attended his labors is pre-eminently his own. If, after so many years of effort, conditions now point to failure, are the anxious friends quite sure *their* choice of name will insure success?

Would it not be more just, as well as more complimentary, to allow the editor to judge for himself as to what name best represents his purpose and ideas? What assurance do these friends offer that a change in name will not be followed by an effort on their part for a change all along the present lines of work? and that Moses Harman will be editor in name only? a mere cipher, as it were, at the head of his paper?

In a late issue of Lucifer the editor states that he is sixty-nine years of age. If his friends detect evidence of mental decay it were kind—even commendable, perhaps, to initiate a plan by which the editor should gradually be relieved from all care-burdening responsibilities, both mental and physical.

In his "upward climb towards heights sublime," the editor planted his standard on the crest of the Mountain of Progress; and proclaimed the "Freedom of Motherhood!" He stood alone. The world, startled and awed, forgot to chide. Slowly and painfully a few brave souls struggled to the crest and took their stand beside the editor of Lucifer. In the bleak, chilly air, these interpid champions of human liberty held aloft the luminous banner—"The Star of the Dawn."

And now the world is electrified anew by the proclamation, "Freedom of Motherhood." All eyes are turned toward the mountain crest, and lo! beside the editor of Lucifer stands the form of the beloved, the idolized *Ingersoll*.

The intellectual giants of the age are fast turning their faces towards the glorious banner of "The Light-Bearer." But alas! the way is long, and the steep perilous, and the hearts of many grow faint; and in sympathy for those who may not be able to surmount all difficulties of the "upward climb," the cry is sent to those above—"These weaklings need your presence and guidance more than all others. All you need to do to them is to come down a little nearer to them."

Mistaken—though perhaps, well meant advice! Below this stratum of human life is another still lower, still weaker,—and of far greater magnitude. Should Lucifer turn on a downward course it will not require a *savant* to see where it must ultimately land.

The power of *example*—the example of the popular and the wealthy; the *force* of *fashion*—these sway the judgment, the opinions, in morals as in religion and in politics. Scientists know, only too well, that the great suffering masses cannot be reached by logic. Hence, those whose hearts are so tender towards the great strata of dense ignorance represented by the masses of suffering humanity, can reach these more directly by turning their own energies towards interesting the more intellectual, the already well informed; the refined, the popular and the wealthy. These not only pay up, subscribe the second year, but sometimes in their farewell remembrances, help to speed along the car of progress.

The Philosophy of Happiness

From "The Rights of Women and the Sexual Relations," by Karl Heinzen.

Let me call attention to two notable personages of most modern times. The philosopher Schopenhauer was a woman-hater. An apostle of his, von Hartmann, a blase Berlinian, and son of a general, is a despiser of woman, who would grant man the privilege of ending his so-called love with the satisfaction of his sensual desire, to which the loving woman must of course submit. And what is the meaning, the moral, the logical outcome of the "pessimistic" philosophy of these two woman haters? In a word, the hopeless doctrine that it were better if the world did not exist at all; that really life is not worth living. Of course, life is not worth preservation, if we cannot appreciate its most beautiful part, or trample it under foot, as the brutality or satiety of men has hitherto done, in spite of all the poems and romances of love. Every philosophy of the world and of life which results in despair must be unsound, unnatural and false, since a contradiction, justifying such despair and its consequence, the self-destruction of that part of the world-life that we represent, is inconceivable. Everything that we, as thinking products of the world, require, must be attainable by us on the spot upon which we have been placed by its development. All phantasies about a heaven and another life are done away with for us. Outside of humanity there are for us no motives, no hopes, no future, no ideals. Here upon this planet our being must run its course, and our contentment be found. But where and with whom shall we find it but in living with our fellow-beings? and what nobler and more complete contentment could this life and all nature offer to man but the true love of man and woman? In this relationship must the aspirations and the outcomes of the reforms of the future find their sublime culmination, and their most beautiful success. To educate humanity not only for knowing and thinking, for working and creating, but also for loving, which our present groveling life seems designed to destroy, that will be the most beautiful and most profitable task of future society. But by education for love I do not mean instruction in the "art of loving," as was given by the frivolous Ovid, but an education which, beginning in youth, strives to secure all the conditions for true marriage, which will free love from all narrow-minded prejudices and hypocrisies, but will lead the free virgin into the arms of the uncorrupted man, and teach both to find their most beautiful destiny and their only true happiness in an intimate and lasting union. What we are now reforming and striving for will some time lead us to such an end, however distant its future may be, and however meager the hope that we ourselves may live to see it. That will neither discourage us nor weaken our interest. In the realm of ideas is it not always the better future that we anticipate in thought which inspires and sustains our reformatory efforts? Do not the highest aims toward which the mind strives always lie beyond the grave? And has the striving, on that account, less of charm and of value? Where we ourselves live to see the accomplishment of that for which we have struggled, the reality always falls short of our expectations, and the residue that remains must then serve as an incentive to further aspiration; not only that which we experience in thought, either by retrospection or prevision, do we experience wholly, undefiled and unobscured.

Is She An Honest Girl?

E. C. Walker in "Our Worship of Primitive Guesses."

When you hear the question, "Is he an honest boy?" you understand that the inquirer wishes to know if the boy indicated is honest as regards the property of other persons. The honest *boy* does not steal, and, giving a little broader meaning to the word honest, he does not lie. The honest *boy* keeps his hands off the effects of his neighbors and he keeps his word. But when you hear the question, "Is she an honest girl?" your experience tells you that the inquirer wishes to know if the girl asked about is still taboo. "Honest" has been transformed. It no longer refers to what may be called commercial integrity; applied to the girl, it means that she has never failed to conform. The *honest* girl does not love until she has received a license from an official. She may and does get a license to love, but she is still honest. In this she again differs from the boy. He is an honest boy, even if he does love without a license. But he cannot get a license to steal or to lie, and even if he could he would be a thief and a liar if he stole and lied. Odd, is it not, that a strong and rugged word like "honest" can be bent and twisted out of all resemblance to itself in the skinny and gnarled fingers of the imbecile Madam Grundy! What manikins we are!

The woman, having no property but her sex, had no use for commercial integrity, and so it came about that we say, "She is honest," when we mean that she will not sell her sex (except legally) and will not use it without a license from man, who, having property, has use for common honesty but never thinks of calling himself *dis*honest when he loves without a license. The freethinker who asks, "Is she honest?" meaning, is she still taboo? fails to see that he is doing what he can to perpetuate the Christian sociology, which deprived women of her property rights and left her nothing but her sex with which to play at honesty. This is a vicious distinction which makes "honest" mean one thing in the case of a man and something entirely different in the case of a woman.

The Way Out.

From "Our Worship of Primitive Social Guesses," by E. C. Walker.

In a case decided not long ago in Pennsylvania it was held that a woman who claimed property rights was not the legal widow of the decedent, her alleged marriage to him being unlawful because of the fact that he was a co-respondent with her in a divorce suit brought by her (first) husband, although several children and a grandchild survive her union with the decedent. As will be perceived, the state here claims that its own act in joining this man and woman was unlawful because it had charged the woman with committing an illegal act prior to its uniting the two persons. That is, while recognizing the right of children to inherit from their parents, it nullifies this principle by its own unwarranted interference with the ante-nuptial affairs of the parents. In other words, it makes its first crime the excuse for the commission of a second.

What is the way out? Accept the principle that sex-association gives no property rights to either partner, put business contracts between men and women on the same basis (ignoring all thoughts of actual or possible sex-relations) as are business contracts between men and men and women and women, and let inheritance, in the absence of a will, be determined by the fact of parentage, without reference to the form or duration of the mating of the father and mother.

We can trust the natural love and solicitude of free women and men for their offspring to do substantial justice in a vastly greater proportion of cases than such justice is done under the existing servile system. I would that all men had more trust in themselves.

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The decision of the editor in regard to the name of our paper, has been received; but too late for this issue—It will appear next week.

We hope soon to be able to publish a prospectus of Moses Harman's autobiography. There is no longer a doubt that there is a demand for it by his friends. Three hundred and eighty copies have been subscribed for; and I do not think it unreasonable to expect that at least a thousand copies will be ordered by the time it is ready for delivery.

Current Comment.

BY EVA HARRIMAN.

"I have a curiosity here," a friend said to me to-day, and he showed me a copy of a St. Louis, Mo., newspaper of the year 1860 which contained several advertisements of runaway slaves.

"How strange it would seem to see such notices in newspapers now!" he added.

"Not so strange." I replied. "Here is one in the Chicago 'Inter-Ocean' of last Sunday," and I showed him the following telegram which was printed under the headline: "Flees with a Preacher:"

Columbus, S. C., Nov. 18.—The Rev. William Cramer and Mrs. Essie Campbell, wife of W. L. Campbell of Greenville, have fled from Greenville to parts unknown, taking two children of Cramer, who is a widower, and two infants of Mrs. Campbell, one three months old. Cramer is a Baptist preacher, who had made his home with the Campbells for eighteen months. The husband says he has had the utmost confidence in both his wife and Cramer. Mrs. Campbell in her fifteen years of married life, has borne nine children.

If Mrs. Campbell had borne nine children she certainly was old enough to decide for herself whether she wished to remain with Campbell. If she was not a slave she was free to leave him and go with a man she liked better. If she bore nine children in fifteen years because she wanted them, it is hardly likely that she would have desired to leave their father who had "the utmost confidence" in her. If she bore them unwillingly, I do not blame her for leaving the man who compelled her to do so.

* * *

A midwife is under arrest in St. Louis, Mo., on a charge of murdering many children and their mothers by malpractice. The details which have been published in the daily papers are horrible. But it should be remembered that such a creature as this midwife is said to be is a product of the hideously immoral social doctrine which makes maternity a shameful thing unless it has the sanction of church or state. The atrocious law which forbids the publication of any information as to how conception can be prevented and the unjust stigma put upon unmarried mothers by society are the two whips which drive unfortunate women to the shambles of the abortionist. The lives sacrificed in this manner are the fearful price which ignorance pays to the stupidity of the immoral fanatics who by legislation seek to make a shameful thing of a natural function which is inherently no more shameful than building a barn or painting a fence.

* * *

A divorce was granted without a trial last week to the pastor of a Methodist Church in Colorado. Another minister presented a signed statement that he had had illicit correspondence with the complainant's wife, and the wife formally renounced all claim to alimony. On this showing the court granted the divorce without the formality of a trial. This is a gratifying step in the direction of freedom. But, as the pastor and his wife desired to dissolve their marital partnership, why was any legal proceeding necessary, unless it might be that pertaining to alimony, which is strictly a commercial matter? Why should the second preacher be brought into the case, if it was not because of the theory that he had damaged the other man's property? Can a woman be the property of a man under the amendment to the federal constitution which prohibits involuntary slavery in the United States?

* * *

The Chicago "Tribune" announces that a scientist has succeeded in hatching unfertilized eggs of sea urchins by chemical means, without contact with the milt of the male urchin. The scientist infers from the success of his experiments that a way may eventually be discovered to fertilize the eggs of mammals by means of chemicals. If the assertion of this scientist regarding his discovery is true it seems to confirm the theory advanced by the editor of Lucifer, namely: the life principle is in the ovum. If the ovum can be fertilized by chemical means it is not a far flight of fancy to imagine a time when males will be unnecessary factors in reproduction.

* * *

"What makes more noise than a pig under a gate?" is an old conundrum. The answer is. "Two pigs under a gate."

On the same principle it might be argued in defence of Congressman-Elect Roberts of Utah that if it is a good thing for a man to have one wife, it is three times as good for him to have three wives. Ergo, Brigham H. Roberts is three times as good a husband as any other member of congress and instead of being excluded from that body, he should be given the seat of honor. Q. E. D.

But, on the same principle again, those who oppose the marriage institution might say. "If it is bad for a man to own one wife it is three times as bad for him to own three wives." Strangely enough, however, this latter argument, or part of it, is used by the defenders of the marriage institution. Illogically they say "It is good for a man to own one woman, but it is terribly bad for him to own three."

Laying aside superstitious reverence for custom, it would seem to be far more reasonable and far more just to say that if three or more women voluntarily choose to live with one man it is right for them to do so, but if they are *compelled* to live with him it is unjust and immoral. When a public statement is made by one or more of Brigham H. Roberts' alleged wives that her or their relationship to him is compulsory it will be time to denounce the alleged polygamist as an immoral man.

* * *

Two men have been hanged in Chicago within the last two weeks for wife murder. In each instance the murder was committed because the man wished to marry another woman. Marriage gave the wives a claim of ownership which cost them their lives. In the case of Becker there had never been any marriage ceremony, but a common law marriage was established which he regarded as binding. When he tired of the tie he killed his wife. A few years ago George Painter was hanged in Chicago for killing a woman with whom he lived, but who was not his wife. The woman was Painter's degraded slave and supported him with money which she gained by selling her favors to others. Painter's victim chose to retain her degraded position and forfeited her life as the penalty, but the cases of Rollinger and Becker clearly show that marriage affords women no protection from such brutal men.

HOLIDAY BOOKS FREE—To any person sending the name of one new subscriber with $1 for the subscription for one year, we will send any TWO of the Holiday Books which are advertised on another page. For two new subscribers, with $2, we will send any FIVE of the books, free of all cost.

"The Savage Wars of Peace."

BY R. B. KERR.

No part of human evolution is more important than the unification of mankind by the passing of the family into the tribe, the tribe into the nation, and the nation into the vast modern commonwealth.

When we go back to about 500 B. C., we find Greece, a little country about the size of West Virginia, divided into twenty or thirty petty states. All Europe was then subdivided in the same way, although Southern Asia was getting into a more advanced stage of evolution. After the loosely connected Roman Empire fell to pieces, we again find all Europe split up into little states and tribes. A thousand years ago England was divided into seven kingdoms, while Scotland, Ireland, and Wales were peopled by numberless tribes without any common bond. But during recent centuries the process of integration has gone on very fast. Europe is divided into something less than twenty states, of which one owns more than one half of the continent. North America, with the trifling exception of Mexico, is practically one nation, while in Australia we have a whole continent which has attained complete political unity.

This process of national unification has been accompanied by the continuous decline of militarism. In ancient Greece, every man was a soldier, and fought with some enemy almost every year of his life. It was the same in the middle ages. Gibbon tells us that "in the eleventh century every peasant was a soldier, and every village a fortification; each wood and valley was the scene of murder and rapine." Today every Frenchman and German has a short military training, but few of them ever see war. The English and Americans have paid armies, while the ordinary citizen has no connection with military matters during his whole life. Australia has no army at all, and Australians know nothing of warfare except when patriotism and animal spirits send some of them off to fight on another continent.

The decline of warfare, brought about by the gradual unification of mankind, has had the most momentous consequences. In the first place, it has made individual liberty possible. The ancient Greek had no idea of the individual as an entity which could be set up in opposition to the state. Discipline and individual subordination are essential to effective warfare, and effective warfare was always necessary in Greece to save both the state and the individual from extermination. It was much the same in the middle ages. The idea of an individual who might possibly be considered as having rights against the state is an extremely modern one. So modern that it would hardly be possible to find it in all the writings of Shakespeare and Bacon.

Morever, the decline of warfare has brought about the great humanitarian movements of recent times, by introducing consideration for the weak. As Bagehot says, "the non-combatant population is sure to fare ill during the ages of combat." When men were killing each other every day, it was not likely that they would care much about the freedom of women, or the feelings of children and animals. Thus, as Herbert Spencer has told us, the greatest of the causes of the humanitarian movement has been the transition from the military to the industrial stage, and this transition has been mainly due to the substitution of large nations for small ones.

But how have these amalgamations been brought about? In all cases by war. So deep seated are the antipathies of different races towards each other, that there is no case on record of considerable peoples of different race and language being amalgamated together except by war. The fusion of mankind has been brought about by the fiery crucible of war. Thus Rudyard Kipling's phrase "the savage wars of peace" is not a mere poetic phrase, but a statement of one of the most important historical truths.

We have now advanced so far that the end of militarism is almost in sight. In Australia, war is defunct, and almost so in North America. Present events in South Africa can hardly fail to lead to the ultimate unification of that continent, while there is little doubt that the fate of South America will be decided, as Cecil Rhodes predicts, within another century by the extension of the United States to Cape Horn. Asia can hardly fail to fall entirely into the hands of Russia, because Russia is the only important country which can get at her by land. Probably Europe will never be unified entirely, because the nations of Europe, having no more new worlds to conquer, and finding the game of conquering each other not worth the candle will some day enter into bonds of universal peace. Europe will then be the least endowed but the most picturesque of continents, the place to which the weary business man will retreat for a little novelty from a Pan-Russian Asia, and a Pan-English America, Africa and Australia. Thus will the world enjoy the blessings of universal peace.

The Right of a Child to be Well Born.

Mabel MacCoy Irwin, in "The Arena."

We have indeed fallen upon great days when we are asked to consider, not the right of a people to be free, not the right of an individual to life, liberty, and the pursuit of happiness, not the right in fact of anything that already *is* and by its existence is entitled to our consideration, but the right of something that as yet *is not*, save as it subsists potentially in the womb of the Infinite. . . . .

There is always a veil of mystery or shame thrown between the growing child's mind and his own organs of reproduction. He is early taught that to know anything concerning them savors of immodesty and sin. I used to wonder at this—wonder why mothers and fathers should teach their sons and daughters all things save this most important one, leaving the child to learn on street-corner and in public playground those things that can only be properly taught by the hearth-stone and in the sanctity of the home. But it is plainer to me now. First of all, life itself is secret—a mystery hidden beyond the ken of man. . . . .

The instinctive shrinking felt by the mother when talking to her child on matters of sex is natural. It is only because of false ideas that have crept in as the fruit of sin that it is a necessity. If children were well born—born of love—their innate sense of purity would be their infallible guide.

Another reason why parents are so silent on this matter is that few have any proper understanding of the sex function themselves. They have vague notions, but no clearly defined ideas. They have, alas! found too often in the marriage relation a way of pain and sorrow, and they cannot bear to speak to their innocent boy and girl of that which has proved so unsatisfactory to them. So they try to assure themselves that the longer the child remains in ignorance the longer it will likely stay in innocence; for it is bound to learn all too soon of the things they would gladly keep from it forever. . . . .

It is only of recent years that the rights of children have to any great degree been considered at all. One needs only to look into literature of fifty years ago: Scarcely a book can be discovered to feed the hungry mind of the child; and when found, it relates almost wholly to religious teachings, and often of such a nature as well-nigh to take the joy of living out of its little heart by dire threats and catechismal questions asked and answered. Despite this, however, the child would revel in it because it was "almost a story," keeping it among her treasures to be read and re-read till she had it and the crude pictures it contained stamped indelibly on her memory.

But how changed it is now! Children's books fill our libraries, both public and private, till it seems as if every chord in the child's nature has been struck, bringing forth music that has enriched both it and the world of grown folks in which it lives. In fact, this may be called the child's age as well as woman's age; for mother and child are so closely connected that to advance the one is to find the other by its side.

This rapid advancement of women in the last decade has given rise to much solicitude on the part of the conservative minded. It seems to them as if the world is being turned

topsey-turvey; that man, who for so long a time has had things his own way, is being pushed largely to the wall in trade and business, if not in politics, and that *homes* will no longer be a necessity to our growing civilization. But there is little danger here. Swaddling-clothes make even children of a larger growth appear awkward. In striking at random to be free they sometimes hurt both themselves and others. When they have grown a little larger, however, our women will better understand their rights and privileges. . . . .

It is well for the preachers of God to impress upon woman's mind the awfulness of child-murder in the womb. It is well for learned physicians to write treatises upon the duties and privileges of the mother as she carries her babe beneath her heart. It is well to tell her to be healthy, happy, and spiritually minded, in order that posterity may rise up and call her blessed. It is well to tell her that every fit of passion, every unkind thought or feeling, leaves an indelible impression, not only upon the disposition but upon the very face and form of her unborn child. It is well to tell her of the dignity of motherhood, and that in her hand rests the destiny of the race. It is well to tell her that "the hand that rocks the cradle is the hand that rules the world." For all these things are true. But if she has had no choice in becoming a mother; if the child was begotten by mistake while ministering to the selfish demands of him that promised to love and cherish; if in fact the child has been "conceived in sin and born in iniquity," as all such children are —whence shall spring her joy? How shall she be glad when she feels, not that she has "gotten a man from the Lord," but that the unborn babe is another proof of her sexual slavery?

Until we have considered conditions of conception, we have not reached the basis of the matter; we have not laid the axe at the root of the tree; we have not considered all the rights of the child that is to be born.

The crime against a child begins when it is conceived in anything less than mutual, holy love. And it is a breaking of the seventh commandment for a woman to enter into the sex relation unless it be to express her wifely love for the man she has chosen to be the husband of her heart and the father of her children. . . . .

The general belief of our women—which amounts to almost a religion—that the relation between husband and wife is a necessity on his part and a duty on hers, is the most false, the most pernicious, and the most far-reaching in its power to destroy health and happiness that has ever been conceived by the mind of man. It is an outrage upon her and a libel upon him. As if a man's necessity could be a woman's humiliation! This mistaken sense of duty on her part and necessity on his is the miserable serpent that enters into the Eden of marriage and poisons all things sweet and pure, driving the man and woman from out their garden, in which grew all things pleasant, to wander in the dry deserts of dissatisfaction, disappointment, and disgust. With their minds filled with these false notions, the newly married begin the making of a miniature world handicapped to failure from the start. . . . .

I do not mean to say, or even imply, that man alone is to blame for all these false conditions. I would not have the reader regard husbands as all at fault, while wives are blameless. No; they have been ignorant together. They have sinned together. And together they must walk the path of knowledge, and together lead holier lives. Man on his part has been quite as falsely taught as has woman on hers. And I am sure that he will follow where she leads, when she knows her rightful position, and, with sweet womanliness, takes it. The husband is quite as miserable over this state of affairs in married life as is the wife. And together they rise or fall.

To conclude, I know of no words so fitting as those of that queen of women, Frances Willard:

"A great new world looms into sight, like some splendid ship long waited for: the world of heredity and prenatal influence. Poor old humanity, so tugged by failure and weary with disaster, turns to the cradle at last and perceives that it has been the Pandora's box of every ill and the Fortunatus, casket of every joy that life has known. When the mother learns the divine secret of her power; when she selects in the partner of her life the father of her child, and for its sweet sake rejects him of unclean lips; . . . when man seeks life's highest sanctities in the relationship of husband and father; . . . then shall the blessed prophecy of the world's peace come true. The conquered lion of lust shall lie down at the feet of the white lamb of purity, and a little child shall lead them. . . . The greatest right of which we can conceive is being slowly, surely recognized—the right of a child to be well born.

VARIOUS VOICES.

Edgar D. Brinkerhoff, Morrisville, Pa.:—I find that in Lucifer of Nov. 4, second page, at the end of "Notes and Queries," I mentioned Slavs as brachycephalic people, which is a mistake as the slavonic race are descendants of the union of broad-head and long-headed races.

—

Edw. Hayes, New York:—I will take a copy of your book when you get it out. I would change the name but the principal thing is to stick to the main issue—the sex question. Men and women may say they are not, but everyone is interested, in the very nature of things.

—

N. H. Nye, Pender, Neb.:—I wish to endorse all that H. B. Monroe says in No. 785 in regard to changing the name of Lucifer. I never destroy a reform paper and I know that nine times out of ten the name makes a bad impression when received for the first time by the uninformed and I quit distributing Lucifer on that account.

—

A married woman writes—You may remember me, as I Lav written to you before, I want to again express my gratitude to your good father and yourself for your unselfish service to the greatest cause of the centuries. Inclosed you will find a list of names for Lucifer. These are given in strictest confidence, they are people who should read Lucifer. For $1.00 inclosed please send me one copy of "Bar Sinister" and use the remaining 75cts for postage for sample copies.

—

Henry R. Thayer, Savannah, Ga.:—I am not holding up my end in supporting Lucifer, and am sorry to have to acknowledge it. Can only make the good resolution to try and do better in the future. Lucifer's work is my work. Many of its readers feel as I do, a kind of partnership in it, but I have been too willing to let others do the work, and furnish the funds, too. I hereby pledge myself to do my portion towards helping you take another trip south. You need it. We all need that you should do it.

—

J. W. Van Deventer, Sterling, Colo.:—Enclosed find a dollar to apply on subscription to Lucifer. Keep it coming. I could not do business without it. Regarding the proposed change of name I know not what to say. I should personally prefer The Light Bearer. As to its present form, I think it would improve it to change it to a magazine form. Regarding the publication of your father's life I think two or three editions of say 2,000 each ought to be sold in a year after its publication. I regard your paper as a true light bearer to American womanhood. We do not differ regarding the evils you are trying to crush, but only in the remedy.

—

B. F. Hyland, Corvallis, Ore.:—I want one of your books and here is the money. Now let two or three thousand more hand in a dollar apiece and if we never get the book we should never think of the dollar for sorrow for the man that was willing but not able to write. No man can live on faith until he produces a publication; therefore friends send on the dollars. I inclose $2.60 for books. It astonishes me when I think of the changes of a part of one lifetime. For instance, sixty-five years

ago last spring, I played with little Indians on Lake Street (Chicago); no white boys in sight. Thirteen years later, the Indians were all gone, and I was herding cattle on the very spot where you live and for as far as you can possibly see from the highest eminence attainable. Let the good work go on.

—

Harry W. Boland, Philadelphia, Pa.:—The life of the editor of Lucifer should by all means be printed and published. The life of every man is unique. His life is especially unique and could not fail to be interesting and instructive. I believe that there has never been the real life of any real man. The man who can and will tell the entire truth regarding himself will have performed the greatest literary feat of the age. How interesting it is to read a biography and how much more interesting it is to read an autobiography. What a fascination there is in the blending of the individual and the universal. I have before me the autobiography of Whitman. Here is the first sentence: "If I do it at all I must delay no longer." When we have seen one laid in his grave who has occupied a prominent position in a circle, large or small, it is like contemplating a finished work of art. We see the soul like a beautiful painting. We get the impression which the artist has intended to convey; we note that shadows as well as lights have been needed to give the effect. Would we not listen with rapt attention if the artist were to review his work, telling us how a heart-throb has been in each touch of the brush? By all means let it be written, as near a real life as can be. It should be printed in such way as experience has taught would yield the best result. I think I could use at least five copies.

—

Harriet C. Garner, Chicago, Ill.:—The name Lucifer has always pleased me for I felt people need a shock sometimes before their attention can be obtained. However, it may be better to change the name. More Light to me would be better than Light Bearer, although a true light bearer is willing to bear all the light he can get. However much we know, there is always room for more light. Now we only have a little glimmer.

I was amused at what Henry E. Allen gave as a definition of a "true liberal," viz.: "One who is willing that every person shall enjoy the same rights he demands for himself under similar circumstances." I do not see the use of the clause "under similar circumstances. It seemed like setting limits to real liberty. A man must have "similar circumstances" before he could enjoy the "willing" of some one who thinks he knows it all.

In No. 784 "Woman and the Cook Stove," and the cry "who will free the slave of the cook stove?" is perhaps the cry of millions who are just beginning to realize something is wrong. I would say, "Woman free thyself." It is unnecessary that either man or woman be a slave to the cook stove. It is ignorance of the true laws of life pertaining to food substances, and how to "eat to live," instead of living to eat. When I see a woman standing over the red hot stove for hours preparing food, basting a dead carcass, spoiling delicious fruits by putting it between greasy crusts, with dyspepsia the inevitable result of such slavery to the appetite, I feel like turning away and saying: "Ephraim is joined to his idols;" let him alone. But the cry has gone forth and I hope woman will awake to the truth of this important subject. We have a great many kinds of slavery in this world, and it will take a long time to find out the whole brood, so reformers have a work before them. We want more Light on all subjects.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 47. CHICAGO, ILLINOIS, DEC. 2, E. M. 299. [C. E. 1899.] WHOLE No. 790.

My Brother's Keeper.

I called him faint of heart, in spirit poor,
I said: "O brother for all such as thee
The world is full of snares and subtlety!
How little art thou fitted to endure
The ills thy weakness brings! Let my strength be
Thy constant shield My vision swift and sure
Shall pierce the darkest depths of every lure
About our paths. I'd lead thee; lean on me!"
But when with subtlest art temptation wove
Round our unwary souls her fairest spell;
When lust of power and wealth, and love as well,
Their keenest shaft against dear Honor drove—
When in her cause I and my brother strove—
Behold! he conquered grandly—but I fell!

—*Susan M. Spalding.*

Notes and Queries.

BY EDGAR D. BRINKERHOFF.

If the southern whites desire to segregate themselves into a caste, free political institutions must allow them the right in respect to everything except political matters. When it comes to the administration of justice, the jury must be selected out of all the residents within the limits of the territorial unit; and this disposes of whatever dangerous element there may be in segregation. The white people of the south are to be commended for their desire to erect natural barriers between themselves and the inferior race; but when they go so far as to commit aggression upon the non-invasive, they lose the sympathy of all who object to governmental barriers between classes.

* * *

The freedom of woman without knowledge would promise little for the advancement of the race; but who says that woman has no knowledge? With freedom she will born better babies at once; she will add to her knowledge and each generation will see still better babies. It is folly to say that freedom alone would not produce better offspring, for "freedom alone" means that all other things will be added unto you in time. People that are always asking some gift in addition to freedom have a wrong understanding of it and are full of fear that liberty would lead to cut-throat competition.

* * *

All are ready to say a good word for high ideals, but many are prone to overlook the harm that may come from entertaining lower purposes. The woman who supports herself and children from her earnings in some general business occupation is guilty of lending sanction to a false ideal unless she does so under protest; for it is expedient that society accord to women and children the right to a part of the product of the labor of the men. When women allow it to appear that they are willing to forego this contribution from the men, they commit the same offense as does one who gives in charity.

* * *

Work in its best aspect is the greatest means of education. Work of this high nature is valuable for use, but seldom possesses economic value. The term labor may be distinctively applied to those human activities that command economic reward. An excess of labor may be called drudgery. In ideal society women in common with men will be relieved of drudgery at one extreme and at the other will have opportunity to enter into the world's intellectual and moral work. But woman's relation to labor as defined above is ideally different from that of man's; for what is home without a woman? Women are in great demand as home-makers; their children demand them, their aged parents demand them, the men demand them. Women cannot afford to specialize their labor and exchange with others in the industrial world for the reason that home-keeping must ever offer far greater rewards. And, really, home duties in developed society will allow woman better opportunity to engage in the world's high moral and intellectual endeavor than would be afforded her while occupying a mere business position.

* * *

Does love between the sexes admit of degrees? Let freethinkers examine themselves. Does each person regard a certain one of the opposite sex as his or her first preference, another as second choice, another as third, and so on down until he comes to those he hates? The question deserves careful consideration as much depends upon the answer.

Morrisville, Pa., Nov. 21, 1899.

The Tropics and Freedom.

BY ARTHUR WASTALL.

I have been debarred for a considerable time the pleasure the perusal of Lucifer invariably affords me, and am only lately in receipt of the current year's back numbers. I am glad to note that while the editor was recently health-seeking in the south, he had in mind the desirability of establishing some sort of home or colony in which the readers of this journal, and sympathizers with its aims, might in divers degree co-operate; and that he consequently looked at the Gulf States through this pair of spectacles. Furthermore, lower Mississippi was mentioned as affording probably the likeliest site for such a project.

Now, since the importance of starting well has been so clearly and wisely recognized, it occurs to me that the brilliant originator of a somewhat analogous ideal might with profit be heard from as to that portion of the globe which would seem to offer the most advantages in regard to location. I refer to Dr. Theodor Hertzka, who made no little stir in Europe some eight or ten years back by the writing of "Freeland, a Social Anticipation." The book has not, I believe, been much read in America; and the fact that the attempt made to carry out its doctrines proved abortive, should not be allowed to detract from the soundness of all the views, at any rate, upon which they are based. The preliminary expedition, it will be remembered, owing entirely to incompetent leadership, never reached its destination.*

* The proposed site of "Freeland" was the Kikuyu plateau, a rich tableland 300 miles from the East African coast, freshened by the winds from the snow-

be the condition of mankind under such a regime? the following passage occurs:

"The original home of our race was evidently the hottest part of the earth; under the tropics, in our struggles with the world of animals, we gained our first victories, and developed ourselves into warlike cannibals; but against the forces of nature, which reign supreme in that hot zone, we in our childhood could do nothing. Production, and afterwards slavery could be carried on only outside of the tropics. On the other hand, it is quite as certain that man could not remove himself very far from the tropics so long as the productivity of his labor was comparatively small, and he could not compel nature to furnish him with much more than she offered voluntarily. It is no mere accident that civilization began and first flourished exclusively in that zone which is equally removed from the equator and the polar circle. In that temperate zone were found united all the conditions which protected the still infantile art of production from being crushed on the one hand or stunted on the other by the overwhelming power or parsimony of nature. But this mean temperature, still favorable to the second phase of evolution, proved itself altogether unfavorable to the last step towards perfect control over nature. As human labor met with a generous reward, there was nothing to stimulate man's inventiveness to compel nature to serve man by her own, instead of by human, forces. This could happen only when the civilization, which had acquired strength in the temperate zone, was transplanted into less friendly and colder regions, where human labor alone could no longer win from reluctant nature wealth enough to satisfy the claims of the ruling classes. Then first did necessity teach men how to employ the elemental forces in increasing the productiveness of human labor; the moderately cold zone is the birthplace of man's dominion over nature.

"But when the third phase of evolution has found its close economic justice, there will be, apparently, yet another change of scene. It might be said, if we cared to look for analogies, that this change of scene will be of a double character, corresponding to the double character of the change in institutions. The perfected control over nature will be seen in the fact that the whole earth subjugated to man, has become man's own property; on the other hand, peace and freedom which in themselves represent nothing new to mankind, but are, as it were, merely the return to the primitive relation of man to man—will find their analogies in the return to the primitive home of our race, the tropical world. That vigorous nature, which had formerly to be left lest civilization should be killed in the very germ, can no longer be a hindrance, can only be a help to civilization now that man, awaked to freedom, has attained full control over those forces which can be made serviceable to him. It will probably be several centuries before the civilized nations, whose northern wanderings and experiences have made them strangers in their birthplace, have afresh thoroughly acclimatized themselves here. In the meantime the charming highlands which nature has placed—one might almost believe, in anticipation of our attempt—directly under the equator, offer the wanderers the desired dwelling places, and, at any rate, the agriculture of the now commencing epoch of civilization will have its headquarters here. Slowly but surely will man, who may henceforth freely choose his dwelling place wherever productiveness and the charms of nature attract him, press towards the south, where merely to breathe and to behold is a delight beyond anything of the kind which the north has to offer. The notion that the torrid zone engenders stagnation of mind and body is a foolish fancy. There have been and there are strong and weak, vigorous and vigorless people in the north as well as in the south; and that civilization has celebrated its highest triumphs under ice and snow is not due to anything in chilly temperatures essentially and permanently conducive to progress, but simply to the temporary requirements of the transition from the second to the third epoch of civilization. In the future the centers of civilization will have to be sought in proximity to the equator; while those countries which, during the last centuries—a short span of time—have held up the banner of human progress will gradually lose their relative importance."

If the United States could boast an entirely frost-free region, I am aware of considerations which might make the balance of advantages dip in its favor, but such is not the case, and therefore it is scarcely the part of wisdom to locate where such enormous risks to horticulturists and planters generally are imminent. Then, the most barbarous lynching customs obtained in the southern states, and since the Mormons fall victims, how shall the advocates of freelove escape? This, with the Comstock laws, would constitute a constant source of annoyance, and perhaps prove a serious obstacle to success. Climatic consideration apart, it would thus seem evident that freedom-seekers must now turn away rather than towards the United States as heretofore; and I submit that Mexico or British Guiana, to say naught of the fascinating African continent—which is perhaps too far off for you—offer far superior opportunities, as well from the viewpoint of non-interference as climatically.

Let it not be mistakenly argued that the ease with which one's material needs are met in the tropics will tend to paralyze effort and interfere with the stimulus to progress, for man has also intellectual needs and the less imperative the former the more powerfully should the latter make themselves felt. At any rate, I have yet to learn that the hunger of the intellect, which is unappeasable, is a less effective stimulus to effort than material hunger, which, as before said, in man's natural home is so readily provided for. Depend upon it, the "great orphan" (humanity) will ever stand in need of its Light Bearers to pierce the clouds of its mental darkness and herald the dawn of a brighter day.

capped Kenia range, the highest peak of which covers an area of many hundred square miles and rises to a height of nearly 20,000 feet. I am about to visit this magnificent glacier-world, which the Uganda Railway now tops, and shall be pleased to give information about the district to those who care to write for it. A. W.

A Philosophical Parting.

BY THOMAS LEES.

I recently cut an item out of "Plain Dealer," thinking it would illustrate one phase of the marriage question. It was in reference to the separation of Mr. and Mrs. Rumsey. He was a boxer—policeman, and manager Turkish bath establishment. On the day of their separation he took a reporter to his home, introduced him to Mrs. Ramsey, and said:

"I just brought you round here to witness our parting, we've lived together as man and wife for fifteen years and got along much better than the average married folks. We find now we can't agree on many points—so we have agreed to part—there is no divorce business about this, we are just sawing off and parting good friends, ain't we my dear?"

"That's it," said Mrs. Ramsey, "he is going his way and I am going mine."

Just here the carriage arrived for her trunks. They wished each other good-bye, and off she went, saying:

"Come and see me sometimes, dear."

"I will," said he, and gone she was with a "loving smile."

Turning to the reporter Mr. Ramsey said. "There goes the finest woman in Ohio, and one of the very best women I ever met, if I'm any judge and I think I am."

"There," said he to the reporter. "Ain't that better than finishing up in a divorce court? You see, pard, we couldn't just agree sometimes, so we just sawed off, and that's all there is to it. Tell your readers, that Mr. and Mrs. Ramsey have separated and parted good friends" here a tear glistened in his eye, "that's all—just sawed off you know. Good bye."

It seems to me Mr. and Mrs. Ramsey showed themselves good philosophers. This common sense separation may prove a good object lesson, to inharmonious wives and husbands of this city, and others who hear of it.

"Lucifer or Light-Bearer—Which?"

For some weeks past our pages have been the forum, the arena, upon which, or in which the question of *name* has been pretty freely discussed. The first, the longest and most elaborate article on the subject was written by H. B. Monroe, and was printed in number 785. Believing that this discussion would do no harm and might be productive of much good, I have encouraged it, partly by my own silence, and partly by a few words of approval.

And now, having, freely granted to others—especially to those who favor a change of cognomen—the right and privilege of saying their say in their own way, I presume there will be no protest if I should take my turn and occupy at least an equal share of space in giving my views upon this mooted question.

It has perhaps been noticed that most of those who have given voice to their thought have favored a change. Whether those opposing a change have refrained from speaking because they inferred by my silence or from the few editorial remarks, that the editor would himself prefer a change, I know not, but I think it probable that such is the case. More than one of those who have written against change have asked that their letters be not published.

Desiring above all things to be judicially fair and just to all I have tried, for the time, to put myself in the place of the various writers, and to consider that each is governed by no other motive than a sincere desire to help onward the work to which our paper has been mainly devoted ever since its first appearance in the journalistic field.

* * *

First, then, let me say: The name Lucifer is a scientific term, while the name Light-Bearer is not. The latter is simply a translation of a scientific term into the common vernacular.

2. By common consent of those who devote their lives to scientific pursuits, all, or nearly all scientific terms are drawn from the Latin language—or from the Greek, which is the mother of Latin. It is scarcely correct, then, to call the Latin a "dead" language, since without it the *live* sciences of to day would be without a nomenclature in which to clothe themselves.

3. To be consistent, those who object to Lucifer because it is a Latin term, should discard also nearly all the scientific terms in common use. The word science itself—*scientia*, with a very little change in spelling—is a purely Latin word. The same of the words philosophy, astronomy, religion, morality, socialism, rationalism, reason, nature, nation and thousands more that we would find it very hard to get along without. To my thinking it would be simple truth to say that Latin is the *body* of the English language, while Saxon, Celtic etc. are its *limbs*. Why then object to Latin, or call it a foreign or a dead language?

4. The objection that "Lucifer the Light-Bearer" is *tautological*, is a valid objection; and it has often occurred to me that it was about time to drop the vernacular definition, retaining only the scientific cognomen. The definition was tacked on at first only as a concession to popular ignorance. But after so many years of definition and explanation, is it not time to let the scientific cognomen stand alone? stand erect in conscious strength, without support from the vernacular, the unscientific synonym?

5. Science is "star-eyed." The light emanating from its radiant orbs pierces the mists and fogs of superstition and ignorance, in the moral, the psychic, as well as in the physical universe. Science pays no attention to passion or prejudice except to annihilate them by its cold and colorless rays.

6. Modern science is heir to all the treasures of the past, whether of terminology or of anything else, and science would simply stultify itself; it would deny its high and honorable pedigree; it would renounce its character and mission if it should now refuse or neglect to use any word, any name, simply because our ignorant and bratish ancestors had made an unwise, an unworthy use of such word or name.

7. Modern science takes all the facts, all the fancies, all the legends and fables, all the forms and images of the past—analyzes them, resolves them into their component elements, and like a wise agriculturist, makes use of them all. When the friction match was invented science gave it the name "Lucifer match," because it brings light where darkness reigned, just as Lucifer—"Star of the Morning," brings, or heralds, the light of day.

8. Science shows that the names devil, demon, etc., convey bad thoughts only to ignorant minds, and it should be noted that these words themselves furnish the theme, the occasion for dispelling such ignorance. Thus: The "Demon" that Socrates tells us of was his best friend, warning him of danger ahead. Historical science shows that the word "devil" has in all the past been associated, (even in the minds of the ignorant and superstitious) with the idea of superior knowledge. Hence, when any man or woman became wiser than their fellows they were at once accused of being "in league with the devil,"—witness Roger Bacon, Faust, and many other benefactors of their race.

9. Historical science shows that even Eusebius, the Popes of Rome, John Milton and other ignorant bigoted, fear-dominated or fancy-crazed theologues, have not really tarnished or sullied the grand old name Lucifer. It shows that in adopting from astronomy the name Lucifer, as the cognomen of their chief hero,—the leader of revolt in heaven,—they gave him the honor of being the first reformer, the first revolutionist or *rebel* against the slavery of despotic authority, and that without the example and teaching of their "prince of devils" mankind might never have known "good and evil," might never have had the blessings of liberty, of progress, of civilization and enlightenment.

10. Lucifer, then, whether associated with a "demoniacal" history, or whether representing a purely astronomical idea—"Herald of the Dawn"—has always been the synonym of light against darkness; the symbol of the natural and reasonable as against the unnatural and unreasonable; of liberty against slavery; of science against tradition and superstition; of progress as against stagnation or retrogression, and therefore, as it seems to me, no better name than Lucifer can be found for a paper that champions liberty for all the inhabitants of earth, and especially liberty in that most important of all human relations, the reproductive, the love relation; a paper that champions the right of all to equal opportunity to use the blessings, the resources of mother earth, and that champions the right of all to equal opportunity to be born with the best endowment possible for bearing the burdens and fighting well the battles incident to this our mortal life.

* * *

It seems to me that just here the argument for the defense might rest the case, but there are other considerations that demand our attention.

I do not need to tell my readers that the power of association in ideas is very great. For the space of nearly two decades Lucifer has stood as the synonym, the embodiment, of freedom of speech, freedom of press, and for untrammeled intercommunication by means of the public mails, and especially for the freedom of woman to own herself—for the right to choose and to refuse in the domain or realm of creative energy. With these ideas Lucifer has become so closely identified, so nearly allied, that *divorce* seems now impossible. No other name, not even the weak dilution,—the second or third *infusion*.—The "Light-Bearer," can ever adequately represent to the mind of the reader what Lucifer now represents—what Lucifer stands sponsor for in the world's great arena of conflicting ideas. The battle for free womanhood and free motherhood without the name Lucifer would to my thinking be much like the "play of Hamlet with Hamlet left out!"

Again: I do not need to tell my readers that in every reform movement, every radical or revolutionary movement there are at least three distinct stages.

First, we have the iconoclastic stage; the fearless stage; the logical stage; the uncompromising stage; the stage of unselfis

(*Continued on page 372.*)

LUCIFER, THE LIGHT-BEARER

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We have received a great many more replies to the question of the change of name than we could possibly print. Such evidences of interest in the welfare of the paper are more gratifying to us than we can express. The opinion of the editor will be found in this issue. The first part was written for last week's paper; but it reached us too late. Those who write in regard to his suggestion of a magazine Lucifer will favor us if they will write their opinions on sheets separate from other business. This request is made in order that regular business letters may be filed away and matter in regard to magazine may be forwarded to the editor. I hope that responses will be prompt as possible. The end of the year is swiftly approaching.

James P. Morton, Jr., will deliver an address on "What Liberty Means" at Workingmen's Hall, 368-370, West Twelfth st., on Friday evening, Dec. 1. On Sunday, Dec., 3., at 3 p. m., he will speak on "The Warfare for Religious Liberty" for the Social Science Club, 913 Masonic Temple. Mr. Morton will deliver other lectures during his stay in Chicago. Dates and subjects will be announced later. Mr. Morton is well qualified in every way for the promulgation of radical ideas. His communications for Lucifer, though few in number, have been thoughtful and valuable, and those who have heard him say his public speaking is up to the standard of his writing.

PROSPECTUS

Of the Life History of Moses Harman.

I. Ancestry. Early Life and Struggles to get an Education.

II. "Travels in Faith." From Methodism to Universalism and thence to Rationalism.

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VI. Prison Experiences. A "Third Term." Letters from and to the Prisoner.

VII. Reflections on Prison Discipline. "Crimes Against Criminals."

VIII. The Movement for Freedom of Womanhood and Motherhood, and for the Right of Children to Be Born Well.

IX. Relation of this Movement to All Other Reform Movements.

X. Present Outlook for this Movement. "Duty of the Hour."

This book will comprise about four hundred pages; printed on good paper, new and clear type and good binding, with portrait of the author and of his daughter and helper, Lillian Harman. Price one dollar. Life and health permitting, the book will be ready for delivery to subscribers on or before June first, next. Subscriptions solicited, so that we may know how large an edition to issue.

"The Non-Sectarian," printed in No. 788, should have been credited to J. C. Buchanan instead of to Miss Seabury. We have had to make several such corrections, recently, owing to the matter having been sent to us with names other than the author's attached. We hope our friends will be more careful in the future.

"Lucifer or The Light Bearer—Which?"

(*Continued from page 371.*)

sacrifice of expediency or of merely personal considerations to the good of the race at large; the stage or era of poverty, of obloquy, of persecution and of ostracism.

Then comes the stage or era of partial success, of compromise; the era when the reformers grow tired of conflict and long for peace—peace at almost any price. The era when success being reasonably certain, the temptation to hasten success by a little concession, a little yielding or bending of principle, become well nigh irresistible; in short, the era of pandering or catering to the conservative elements—the "respectable," the wealthy, the cultured elements of human society.

Then speedily comes the third stage, the era or stage of organization into a creed or sect; the era of respectability, the era of ossification; of atrophy; of conservatism; of reaction; of, decay and death as a factor in the world's progressive thought.

Is it possible that the movement for freedom of womanhood and of motherhood has already reached the second of the stages just described? and is the demand for dropping the name Lucifer the first positive indication of that fact? Will not the change from an unpopular but scientific name to one more popular, more respectable, but less scientific, be so regarded? And if not so intended by the promoters of the change, will not such change insensibly have just that effect on the movement?

If a desire to enter the ranks of respectability lies at the bottom of this demand for change of name, and if the demand be yielded to, then we may as well let "Ichabod" be written upon our gates—"The glory of Israel has departed." Speaking for myself alone, I would much rather have the "smell of brimstone" on my garments than the slightest taint of "respectability"—in the common and popular sense of that word. For to me to be respectable is to be "law-abiding." To be law-abiding is to surrender independent manhood and womanhood and be governed by the opinions of others. To be respectable is to suppress one's convictions, one's innermost thoughts, for fear of what "they will say." It is now and always has been respectable for men and women—especially the latter—to prostitute their bodies in loveless marriage, rather than live a free, unconventional life, with no tie but that of love to bind. It is now and always has been respectable to prostitute one's mind or soul,—in business, in politics, in religion, as well as in social or sexual life. It is now and always has been respectable to rob and murder, by wholesale,—as in wars,—and by retail, as in our treatment of the weak or misguided, called criminals, or of those in advance of the time,—providing that the robbery and murder is done according to laws made by the robbers and murderers themselves, or by their equally guilty ancestors.

It is respectable to worship gold; it is respectable to be a millionaire and to live in pomp and splendor upon the earnings of others. It is respectable to be "patriotic" and to be patriotic means to sanction and support government of man by his fellow man, and to deny the right to do as we will so long as we invade not the equal right of others. I therefore repeat and would continue to repeat the question, Has the movement for freedom of womanhood and motherhood reached the stage when it desires alliance with the respectable classes of human society?

Again: The demand for dropping the name Lucifer appears to be largely inspired by fear—fear either because of its probable effect upon the business or social standing of the person making the demand, or fear lest the name will repel others from subscribing or from accepting the teachings of the paper, and thereby injure the work to which it is devoted.

To this I would briefly reply by asking: Is fear a commendable motive or rule for human action, or non-action? The motto of the old world champions of "chivalry" was *sans peur et sans reproche*—"without fear and without reproach." Could a better motto than that be selected for the champions of the newer and better chivalry,—the real chivalry of which the old was only a prophecy, only a caricature?

"Hew to the line, let the chips fly where they will," is another good motto. The true reformer "is willing to sink,"

not only half but all of his reputation,—his respectable standing—for the "freedom to think, and to speak" his innermost thoughts; "not caring what vengeance the mob has in store," whether that mob comes armed with clubs, with tar, feathers or fagots, or whether it comes armed with a sheriff's warrant or with court decisions and learned legal precedents.

Again: While a larger audience, or a wider hearing, is very desirable, a large paid-up subscription list for our paper is not the most important of considerations. A large army is often an element of weakness rather than of strength. The story of Gideon with his handful of men putting to flight the hosts of Midian, and the story of Leonidas, with his immortal three hundred, holding at bay for a whole day one of the largest armies ever seen on this planet—whether real history or simply "sun-god" myths, does not matter—these stories convey a lesson of deep significance to all who would change the currents of the world's thought.

Once more; I have avoided making my remarks personal, and prefer not to do so now, but inasmuch as Brother Monroe seems to lead the movement for dropping the name Lucifer, I will briefly allude to a few only of his points. In his first paragraph he says, "the time seems ripe for a more aggressive, more concerted and broader campaign in the interest of the new humanity." I fully agree with our good brother in this and because of this agreement I oppose dropping the name Lucifer. The change suggested by him, would to my thinking indicate that our campaign in the future is to be *less* aggressive than in the past, whereas dropping the definition Light-Bearer would indicate that we are to be *more* aggressive and less compromising. As to "broader," I would ask, what can possibly be broader or more comprehensive in significance than "Star of the Morning"—the Herald that ushers in the new day—the era of enlightenment—of real civilization, with all its imagined and unimagined possibilities? Compared with this emblem, the term Light-Bearer is narrow, is indefinite, is tame and uninspiring.

As to being "ruled by the tomb," and calling Lucifer a "galvanized corpse with the grave clothes of a long buried goddess upon it," the image thus conjured up is fantastical and wholly untrue—as I read history and mythology. Lucifer never was a fabled goddess," but was and is a live and real truth, as live and real now as in the days of the earliest astronomers who applied this name to the Morning Star. To associate Lucifer with Venus, a fanciful creation of a much later date in the world's history, is decidedly unscientific, as I view the matter.

As to the name Lucifer being "misunderstood by the uneducated"—the class we wish to reach—I reply first, there is no better text than Lucifer itself, no better way to educate the uneducated, than to show them how they have been deceived in regard to this word, by their theologic teachers. Show them that they have been the simple dupes of designing leaders, or that they have been blind and led by the blind.

As to the best way of reaching the uneducated masses, there is much honest difference of opinion. As some one has said, the masses do not think for themselves. They simply *cannot* think, logically and clearly. They must depend mainly on others to do their thinking for them. They can *feel*, but cannot reason. The best way then, is try to reach them by the force of example. To do this we must appeal to those who are already out of the clutches of superstition sufficiently to think for themselves on the questions that Lucifer treats of. That is, we must make our main efforts with the educated, and partly emancipated, rather than with the uneducated masses.

In conclusion for this week, I wish to say that I thank all who have taken interest enough in Lucifer and its work to write to us in regard to the change of name, and hope they will not be discouraged by the great length of this article, but give it a careful and candid reading. Next week I hope to have something more to say on the same subject—in the way of a proposition, which, while not a *compromise*, as that word is commonly understood,—will, I hope, be satisfactory to all who have thought or spoken on this question of change of name.

MOSES HARMAN.

An Evolution—a Differentiation, an Adaptation Proposed

By way of recapitulation and for the information of those who have not seen what has been said on the name question in recent issues, I would say,

1. To me it seems much better to retain the scientific name, Lucifer, as the cognomen for our paper, and drop the vernacular term, Light Bearer, if either must be dropped.

2. To my mind, Lucifer stands—as no other word ever stood—for the "colorless light of truth," as against the murky light of creeds, of myths and of superstitions—our heritage from the ignorant and barbarous past. To me Lucifer stands, as no other word ever stood, as the personification of Freedom or Liberty; as the synonym, the embodiment, of Dauntless Courage; of high and noble daring; of unflinching or unsullied candor, the personification of love of truth for truth's sake, the synonym of naturalness and of progressive development or of evolutionary progress.

3. To my thinking, those who object to Lucifer do so because of ignorance, fear or prejudice, or because of all three of these. Not claiming to be free from these impediments to progress myself, I would respectfully ask all objectors to examine with me a book to be found in most public libraries, and even in some private collections, a book called "Webster's Dictionary of the English language," Revision of 1864, Unabridged. This work is regarded as standard authority by many good and learned people, both radical and conservative, especially by the latter. Whatever objection can be raised against it, no one has ever accused Webster's Dictionary of favoring freethought, anarchism, socialism, sex-reform or any other modern heresy.

On page 792 of the aforesaid revision of Webster's Unabridged, speaking of a certain passage in Isaiah—xiv. 12,—the only verse in the Jewish and Christian scriptures in which the word Lucifer occurs, Commentator Henderson is thus quoted:

"The application of this passage to Satan and the fall of the apostate angels, is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

This stinging rebuke of ignorance and bigotry, as already intimated, was administered not by a radical or heretic of any sort, but by a well known Christian author, else it would never have found a place in the dictionary compiled by such eminent Christian scholars as Noah Webster, Rev. Chauncey Goodrich, Rev. Fiske Brewer, Rev. Charles Wheeler, Prof. Noah Porter and many other learned Christian professors including one priest of the order of Jesus—a *Jesuit*.

Again, on page 1573 of this eminently respectable and conservative authority, is found the following quotation from Commentator Yonge:

"Lucifer is, in fact, no profane or satanic title. It is the Latin *Lucifera*, the light-bringer, the morning star, equivalent to the Greek *phosphorus*, and was a Christian name in early times, borne even by one of the popes. It only acquired its present association from the apostrophe to the ruined king of Babylon, in Isaiah as a fallen star: 'How art thou fallen from heaven, O Lucifer, son of the morning.' Thence as this destruction was assuredly [or thought to be] a type of the fall of Satan, Milton took Lucifer as the title of his demon of pride, and this name of the pure, pale herald of daylight has become hateful to Christian ears."

It has often been remarked by scholars that the chief hero of "Paradise Lost" is one of the grandest of all the characters or conceptions in literature, ancient or modern; that there is nothing mean; nothing low, base or narrow; nothing malicious; nothing unworthy the highest and purest ambition, in this wonderful creation of poetic fancy. It is simply and purely a personification of noble and lofty ambition; of self-respecting independence. A personification of love of liberty, love of knowledge

and love of justice. Webster says: "Wierus makes him [Lucifer] the highest officer of justice in the infernal court or empire."

When we remember what kind of justice is dispensed by the so-called *celestial* "court or empire;" when we recall that this court punishes the innocent for the alleged sins of others, and that countless millions of people are doomed by that court to eternal torment simply for an honest difference of opinion, or for failure to believe an absurd, an impossible dogma, we naturally infer that the court of justice in an empire the exact opposite of "celestial," would dispense justice upon a rational or common sense basis. And such seems to have been the poetic conception of that court, and of its highest officer, Lucifer.

When Christian authorities so thoroughly show up the absurdity of the prejudice against the name and character of Lucifer, is it not time for Freethinkers, Rationalists, Libertarians, Spiritualists, etc., to cease their opposition to the name given by ancient astronomers to the star apostrophized by them as the "Brightest and Best of the Sons of the Morning"?

Can any mental concept, any image drawn from nature, from history, or from fable, be more beautiful, more inspiring, more full of hope and of promise than this?

And can there be a more fitting emblem, synonym or cognomen for a reform journal than this?

* * *

These are some of the causes, the reasons, that sixteen years ago, induced Mr. Edwin C. Walker—then my very efficient partner in business, now a reform writer and publisher of New York City—and myself to change the name of our paper from the inexpressive and very commonplace "Kansas Liberal" to "Lucifer the Light Bearer." And now, with the record of these sixteen years of storm and sunshine behind us—years of mortal conflict with the forces of reaction behind us, and with the possibilities of the slowly dawning Fourth Century of the Brunonian Era before us—with the "Era of Man," the "Era of Science," upon us,—shall we now so far deny our record as to sink the unique, the characteristic, the only really scientific name our paper has ever borne? sink the name that has been so thoroughly identified with our work in all these years of conflict? sink the name that has meant so much to thousands who have bravely and unselfishly helped us, all these years to hold aloft this noble, this eminently characteristic, this grandly beautiful, this purely scientific, this poetically inspiring *battle flag?* And shall we retain in its place only the unscientific, the commonplace, the unhistoric, the unpoetic, the vernacular *Light Bearer?*

Would not such change be accepted—even by ourselves, to say nothing of the unsympathetic or hostile on-lookers—as a sign of conscious weakening? a sign of a desire for compromise if not a token of incipient surrender? With some of the readers of Lucifer—friends as well as foes, would not such change be accepted as a sign of imbecility, of senility, or of near approaching *dotage*, on the part of the senior editor and publisher? Would it not be hailed by the opposition as a sure omen of coming defeat, of coming decay and disintegration of the movement for Freedom of Womanhood and Motherhood?

* * *

And now, good friends all!—having at considerable length, and at the expense of some repetitions, made clear, as I hope, my reasons for wishing to retain the name Lucifer, I ask the careful attention of my readers while I briefly unfold a plan by which it is sincerely hoped all can be suited, in the matter of name.

First, let me say that the proposed plan is not a compromise, as that word is commonly understood. Compromises are usually born of weakness or of cowardice. My plan is an evolution—an adaptation, a differentiation, taking the hint from Mother Nature herself. Thus:

Modern science—physiologic science, shows us that man, the *homo*, was once a bisexual animal; that is, having two genders in one body. This is justly regarded as an inferior condition, a provisional grade or step, in biologic development or evolution. In course of time the upward struggle toward perfection of faculty and function made it necessary that each gender should have a separate body of its own. One of these is called the feminine, the other the masculine,—each with its distinguishing traits or characteristics; the masculine being naturally the more aggressive, the physically stronger, the more courageous, more destructive, more positive, more imperious, more severely logical and uncompromising, more materialistic and earthy.

The other, the feminine, is the more passive, more receptive, more conciliatory, more conservative or conventional, more submissive and yielding, more constructive, more intuitional, more emotional and inspirational, more spiritual and heavenly or angelic.

Hitherto in its development Lucifer The Light-Bearer has been bisexual, trying to combine all the foregoing traits or characteristics in one body. Is it not time to differentiate? to adapt itself to the demands of evolutionary progress and take to itself *two* bodies instead of *one?*

Here, then, as I think, is the solution of the difficulty in regard to name. While the human animal tried to be both masculine and feminine in one body it labored under many disadvantages, and was not a pronounced success, either as woman or man. Now with two bodies instead of one, incarnating different characters, each supplementing the other, division of labor makes success much more easy, and now human progress proceeds more rapidly, proceeds by leaps and bounds,—or at least it would do so if we would only make wise use of the lessons of experience.

So likewise, with Lucifer The Light Bearer. While trying to be both iconoclastic and constructive; both logical and intuitional or metaphysical; both aggressive and conciliatory, it has labored under many difficulties that would be largely removed if we had followed nature's teaching and adopted the unisexual form. I therefore respectfully recommend that from and after January next Lucifer and the Light Bearer take each a body to itself—each supplementing what the other lacks, each working harmoniously with the other, and both forming a perfect vehicle or agency for propaganda work along the lines of the greatest reform the world of progressive thought and action has ever known.

To this end I suggest that The Light Bearer appear weekly, as now—same size, form and price. It is large enough for a paper of short articles—easily understood by all, even the uncultured and unscientific. It is not too large to be enclosed with a short letter in a common envelope for a two cent stamp; hence very suitable for propaganda work with the uninitiated.

For longer and more elaborated articles, for learnedly scientific, and for fearlessly logical discussions, and for continued stories illustrating our principles, we need a *monthly magazine*; a magazine suitable for binding and for preservation in the library; suitable also for sale on the news stands and by the news boys on the railways.

In its evoluted form, as a monthly magazine, let Lucifer—whole number seven hundred and ninety-four, say, or about the middle of January next, appear with a well assorted list of short and long articles—an illustrated title page and with attractive "table of contents." Let the number of pages at first be sixty-four, or perhaps forty-eight only, of reading matter, with sixteen pages of advertisements. Then let the number of reading pages be gradually increased to one hundred or more, as paying advertisements may justify—the price being kept at one dollar per year, or ten cents per number.

For the first issue we have a number of good articles waiting—articles too long and too elaborate to be suitable for the small weekly Light-Bearer.

What say our readers to this plan? Is it possible? Is it practicable? Is it desirable?

I am quite aware that objections may be raised. I will not anticipate these by offering answers in advance, but invite a abiding interest in our work. As the time is *short*—if the plan is to be practicalized so early as next January I hope to have answers—short and to the point, soon. Hopefully always,

MOSES HARMAN.

Thayer, Miss., Nov. 25, '99.

What is Your Reply?

If your subscription is not paid in advance you will confer a great favor on us by letting us know whether you want us to continue sending Lucifer to you during the ensuing year. We are willing to await the convenience of those who cannot renew promptly. Furthermore, we send free to those who want the paper and are actually too poor to pay for it. In which class do you belong—

1. Those who want Lucifer and will pay at some future time?
2. Those who want Lucifer but cannot pay at all? or
3. Those who do not want Lucifer and who have no intention of ever paying?

If you belong in either of the first two named classes, is it too much to ask you to send us a card stating the fact? If in the third will you not inform, us either by card or through your postmaster, that you no longer want the paper?

It is more than ever important that we know how to classify our subscribers, as we are transferring our lists to new books and the task is a heavy one. We do not wish to waste time and space in transferring the names of those who do not want Lucifer. Neither do we desire to drop the name of even one person to whom the weekly visits of Lucifer are welcome—Shall we hear from you?

VARIOUS VOICES.

Annie E. K. Parkhurst, 173 Gates Ave., Brooklyn, N. Y.:—I am receiving so many letters of kindly inquiry about Mr. Parkhurst since my letter appeared in last Lucifer, that I feel warranted in asking you to state in next issue that he is improving, and the indications are that he will regain his usual health in due time.

C. C. Fairchild, Stockton, Cal.:—I am heartily in accord with your desire to write your autobiography. I will subscribe for the same; paying fifty cents in advance. Find enclosed an additional dollar for which send me "A Cityless and Countryless World," by Henry Olerich. I hope the friends of Lucifer will subscribe freely to your proposed new book.

Mattie Day, Phila., Pa.:—Please send two copies of "Our New Humanity" in which is contained "Motherhood in Freedom." Will do all we can for Lucifer, and shall send subscription for autobiography shortly. As I grow older and more mature the importance of our work dawns on me more clearly, and it seems to me that the education of womanhood will settle most other vexed questions.

J. O'R., New York,—Please do not send any more sample copies or literature to Herbert O'R., New York. He is my son As he is only two years old the contents of Lucifer are rather too strong for him just at present. Later on he may be able to decide for himself.

[We receive large lists of addresses to which we send sample copies. It is manifestly impracticable for us to write to each person whose name appears on the lists, asking permission to forward a copy of Lucifer. The writer of the foregoing letter is a subscriber; but occasionally we receive letters from people who are not only not subscribers but who strongly object to receiving even a sample copy. But such people may easily throw the paper away, or burn it, or return it to the postman.]

Martin Nortvedt, Laurium, Mich.:—Inclosed find twenty-five cents for which send me "Our Worship of Primitive Social Guesses," by E. C. Walker, and "What is Religion?" by R. G. Ingersoll. I am very glad to learn that the editor has gone south again and hope that he will find the health and rest he so well deserves. I am also glad to learn that he intends to write his autobiography and I will take one copy for myself. I will pay for the book in advance but am unable to do so until the "holidays are over." I cannot promise to get any new subscriber for next year, but will do this. If there is any one person who likes to read Lucifer and has not the means to pay for it, I will pay that person's subscription for a year.

Sada Bailey Fowler, Torresdale, Pa.—I am delighted with the responses in regard to The Life of Moses Harman, he is the Wm. Lloyd Garrison of universal anti-slavery. And now, kind friends, allow me to give a word of cheer in regard to another forthcoming book so long delayed. The manuscript of a work which answers the questions promised in "Freedom Found" is now near completion. It becomes my duty to say that for private reasons, which may sometime be explained, reasons beyond my control, make it impossible to publish the sequel to Irene although it was written long ago and I hope one day will see the light. My indulgent friends who so long have inquired and waited, now welcome for a time at least, "One" in its stead. Yes, that simple word of three letters is the appropriate name of my new book and in its solution of the love and sex problem as well as all the social and industrial problems you will find the answers promised in the sequel to Irene. Those of you who receive the descriptive circular, will I am sure respond as soon as possible, as I must obtain five hundred subscribers to insure its publication. Our good Light Bearer shall receive commission for all obtained through its shining beams. Many of you in this way can send your Christman and New Years gifts thus aiding Lucifer and Truth's cause, and cheering the heart of one who through severe toil and stern difficulties has, at last, the blest assurance of spiritual and financial success.

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THIRD SERIES, VOL. III., No. 48. CHICAGO, ILLINOIS, DEC. 9, E. M. 299. [C. E 1899.] WHOLE No. 791

Always Someone Below.

On the lowest round of the ladder
I firmly planted my feet,
And looked up at the dim, vast distance
That made my future so sweet.

I climbed till my vision grew weary,
I climbed till my brain was on fire;
I planted each footstep with wisdom,
Yet I never seemed to get higher.

For this round was glazed with indifference
And that one was glazed with scorn,
And when I grasped firmly another
I found under velvet a thorn.

Till my brain grew weary of planning,
And my heart strength began to fail,
And the flush of the morning's excitement
Ere evening commenced to pale.

But just as my hands were unclasping
Their hold on the last gained round,
When my hopes, coming back from the future,
Were sinking again to the ground,

One who had climbed near the summit
Reached backward a helping hand,
And refreshed, encouraged and strengthened,
I took once more my stand.

And I wish—oh, I wish—that the climbers
Would never forget as they go
That though weary may seem their climbing,
There is always some one below.

—*Ella Higgins, in Journal of Education.*

An Incident in Marriage.

From "Jude the Obscure," by Thomas Hardy.

"We are rather a sad family, don't you think, Jude?"

"She said we made bad husbands and wives. Certainly we make unhappy ones. At all events, I do, for one!"

She was silent. "Is it wrong, Jude," she said with a tentative tremor, "for a husband or wife to tell a third person that they are unhappy in their marriage? If a marriage ceremony is a religious thing, it is possibly wrong; but if it is only a sordid contract, based on material convenience in householding, rating and taxing, and the inheritance of land and money by children, making it necessary that the male parent should be known—which it seems to be—why surely a person may say, even proclaim upon the housetops, that it hurts and grieves him or her?"

"I have said so, anyhow, to you."

Presently she went on: "Are there many couples, do you think, where one dislikes the other for no definite fault?"

"Yes, I suppose. If either cares for another person, for instance."

"But even apart from that? Wouldn't the woman, for example, be very bad-natured if she didn't like to live with her husband; merely"—her voice undulated, and he guessed things—"merely because she had a personal feeling against it—a physical objection—a fastidiousness, or whatever it may be called—although she might respect him and be grateful to him? I am merely putting a case. Ought she to try to overcome her pruderies?"

Jude threw a troubled look at her. He said, looking away: "It would be just one of those cases in which my experience goes contrary to my dogmas. Speaking as an order-loving man which I hope I am, though I fear I am not—I should say yes. Speaking from experience and unbiased nature, I should say, no. . . . Sue, I believe you are not happy!"

. . . . . .

"If I were unhappy it would be my fault, my wickedness; not that I should have a right to dislike him! He is considerate of me in everything, and he is very interesting, from the amount of general knowledge he has acquired by reading everything that comes in his way. . . .Do you think, Jude, that a man ought to marry a woman his own age, or one younger than himself—eighteen years—as I am than he?"

"It depends upon what they feel for each other."

He gave her no opportunity of self-satisfaction, and she had to go on unaided, which she did in a vanquished tone, verging on tears:

"I—I think I must be equally honest with you as you have been with me. Perhaps you have seen what it is I want to say?—that I like Mr. Phillotson as a friend, I don't like him—it is a torture to me to—live with him as a husband!—There, now I have let it out—I couldn't help it, although I have been—pretending I am happy. Now you'll have a contempt for me for ever, I suppose!" She bent down her face upon her hands as they lay upon the cloth, and silently sobbed in little jerks that made the fragile three-legged table quiver.

"I have only been married a month or two!" she went on, still remaining bent upon the table, and talking into her hands. "And it is said that what a woman shrinks from in the early days of her marriage—she shakes down to with comfortable indifference in half a dozen years. But that is much like saying that the amputation of a limb is no affliction, since a person gets comfortably accustomed to the use of a wooden leg or arm in the course of time!"

Jude could hardly speak, but he said, "I thought there was something wrong, Sue! O, I thought there was!"

"But it is not as you think!—there is nothing wrong except my own wickedness, I suppose you'd call it—a repugnance on my part, for a reason I cannot disclose, and what would not be admitted as one by the world in general! . . .

What tortures me so much is the necessity of being responsive to this man whenever he wishes, good as he is morally!—the dreadful contract to feel in a particular way, in a matter whose essence is its voluntariness! . . . I wish he would beat me, or be faithless to me, or do some open thing that I could talk about as a justification for feeling as I do! But he has grown a little cold since he has found out how I feel. That's why he didn't come to the funeral. . . Don't come near me Jude, because you mustn't."

But he had jumped up and put his face against hers—or rather against her ear, her face being inaccessible.

"I told you not to, Jude!"

"I know you did—I only wish to—console you! It all arose through my being married before we met, didn't it? You should have been my wife, Sue, wouldn't you, if it hadn't been for that?"

Instead of replying she rose quickly, and saying she was going to walk to her aunt's grave in the churchyard to recover herself, went out of the house. Jude did not follow her. Twenty minutes later he saw her cross the village green towards Mrs. Eldin's, and soon she sent a little girl to fetch her bag, and tell him she was too tired to see him again that night.

. . . . . .

He was turning away when he saw a woman looking out of the open casement at a window on the ground floor of the adjacent cottage. "Jude!" said a voice timidly—Sue's voice. "It is you—is it not?"

"Yes, dear!"

"I haven't been able to sleep at all, and then I heard the rabbit, and couldn't help thinking of what it suffered, till I felt I must come down and kill it! But I am so glad you got there first. . . . . They ought not to be allowed to set these steel traps, ought they?"

Jude had reached the window, which was quite a low one, so that she was visible down to her waist. She let go the casement-stay and put her hand upon his, her moonlit face regarding him wistfully.

"Did it keep you awake?" he said.

"No—I was awake."

"How was that?"

"O, you know—now! I know you, with your religious doctrines, think that a married woman in trouble of a kind like mine commits a mortal sin in making a man the confidant of it, as I did you. I wish I hadn't, now!"

"Don't wish it, dear," he said. "That may have *been* my view; but my doctrines and I begin to part company."

"I knew it—I knew it! And that's why I vowed I wouldn't disturb your beliefs. But—I am *so glad* to see you!—and, O, I didn't mean to see you again, now the last tie between us, Aunt Drusilla, is dead!"

Jude seized her hand and kissed it. "There is a stronger one left!" he said. "I'll never care about my doctrines or my religion any more! Let them go! Let me help you, even if I do love you, and even if you—"

"Don't say it—I know what you mean; but I can't admit so much as that. There! Guess what you like, but don't press me to answer questions!"

"I wish you were happy, whatever I may be!"

"I *can't* be! So few could enter into my feeling—they would say 'twas my fanciful fastidiousness, or something of that sort, and condemn me. . . . . It is none of the natural tragedies of love that's love's usual tragedy in civilized life, but a tragedy artificially manufactured for people who in a natural state would find relief in parting! . . . . It would have been wrong, perhaps, for me to tell my distress to you, if I had been able to tell it to anybody else. But I have nobody. And I *must* tell somebody! Jude, before I married him I had never thought out what marriage meant, even though I knew. It was idiotic of me—there is no excuse. I was old enough, and I thought I was very experienced. So I rushed on, when I got into that Training School scrape, with all the cocksureness of the fool that I was! . . . . I am certain one ought to be allowed to undo what one has done so ignorantly! I daresay it happens to lots of women; only they submit, and I kick. . . . When people of a later age look back upon the barbarous customs and superstitions of the times that we have the unhappiness to live in, what *will* they say!"

"You are very bitter, darling Sue! How I wish—I wish—"

"You must go in, now!"

WHAT THE YOUNG NEED TO KNOW. A primer of Sexual Rationalism, by E. C. Walker. A valuable compendium on Sex Ethics. Startling and scientific. Price, 10 cents.

What is "Scientific" Breeding?

In "Our Worship of Primitive Social Guesses" E. C. Walker quotes from an article by Sophie Lepper, and comments as follows:

Miss Lepper continues: "Yet an ordinary farmer, unpossessed by any scientific knowledge, knows exactly how to produce the finest races of horses, cattle, pigs, etc. . . . Why should it not be possible to rear men and women on the same principles as prize animals?" Passing over, to economize time and space, the fallacious assumption that no scientific knowledge is required to produce domestic animals best adapted to conserve the interests of the stock-raiser, let us come directly to the core of the sophistry in this often-made comparison. The animals kept and "improved" by man are his property, his slaves: *his* desires, pleasures, and financial interests are uppermost in his thoughts; the desires and happiness of these slaves are considered by him only in so far as they affect his own. He is not concerned to produce types of animals which could survive in the struggle for existence in the uncultivated state—which would be fleet of foot to escape enemies, brave in temper and strong in body to resist aggressions, and which would give sirehood to the males best able by courage, beauty, and address to win it for themselves. In one word, for the sexual selection of the wild animals he substitutes the sexual selections of himself. The first produced organisms that survived and enjoyed for themselves; the second produces organisms that survive only to minister to his enjoyment. The difference is fundamental. To secure the results he wishes, neither females nor males are permitted to select their mates—the female may not choose the co-parent of her offspring; the male may not choose the co-parent of his off-spring. Nearly all the males are emasculated; often many of the females are treated likewise, especially when it is desired to fatten them for market. Every department of every barnyard is a harem; polygamy is the only ethical and social system recognized by the stock-raiser. The lambs are deprived of their tails and the sheep of their wool; goats, cows, and, in some countries, mares are forced to yield their milk to their owners instead of to their off-spring; cattle are dehorned and branded; calves are at once taken from their mothers and fed on skimmed milk artificially warmed, being either made into veal in a few weeks or continued on the milk until they are able to subsist on other foods which it suits man's convenience to substitute for the food they would secure for themselves in the wild state; the emasculated male calves are as quickly as possible converted into beeves fit for the slaughter-house, the success of the process being measured by the rapidity and consequent cheapness with which they take on encumbering flesh and fat; the emasculated male pigs and many of the females undergo a like transformation into porkers, consisting chiefly of thick layers of fat they never would have been burdened with had they or their ancestors been left in the untamed state, shifting for themselves instead of being made to minister solely to man; chickens are caponized and turkeys and other fowls are stuffed by hand; oxen, horses, and other chattels are forced to work for the common-slave master, and asses are crossed with mares to produce mules, infertile hybrids, more money-making slaves for man. And so on almost interminably. Yet Sophie Lepper asks, "Why should it not be possible to rear men and women on the same principles as prize animals?" Why, indeed! Nothing but some trifling sentiments stands in the way of the attainment of this highly desirable result. All Miss Lepper has to do is to find a few national stock-raisers sufficiently powerful to kill in the human race every aspiration for liberty, every desire for self-direction and fullest free growth, every atom of self-respect, and every impulse of sympathic fellowship. Wanted! a score or so of autocrats equipped with all needful Draconian statutes, numberless rules and regulations, with managers and overseers and stable bosses, abundance of ropes and halters, nose-rings and harnesses for work and mutilation, the caustic and knives of scientific stirpicultural slavery. The herd is about to be "improved" by the application of the "same principles" by means of which other "prize animals" are

produced! And what evenly-poised, self-centered, and free beings these human hogs and mules, cattle and capons will be!

Miss Lepper says she found her health greatly improved by attention to food and the selection of that suited to her individual requirement. The averment is perfectly credible. She adds that she came to the conclusion, after some experiments on herself and others, "that the desire for sex-union was caused by unsuitable food, and had absolutely nothing to do with love." *Ergo*, if the first human animals had eaten only suitable food there would have been no more human animals, the race would have stopped right there. The continuance and present existence of the race is due to the fact that it has always eaten "unsuitable food." This is the real logic of Sophie Lepper's assertion. Her first mistake consists in generalizing for everybody else from her personal experience, curiously forgetting that, as she states, she attained good health by adapting her regimen to her "*indivi dual* requirements." That is essential in the case of each person. The inductive method is sound, but the conclusions reached thereby are valueless if our inductions are drawn from insufficient data. It is fatuous to make the experience of one or of a few the logic of life for all.

"Marriage and Morality" in Cincinnati.

"Cincinnati Enquirer."

Lillian Harman who has been commonly referred to as "the free love lecturer," spoke at the meeting of the Ohio Liberal Society last night to a large audience. It is probable that many expected to hear something salacious, but they were disappointed. The speaker confined herself solely to a discussion of the marriage relation, and a demonstration from her view point of the belief that the marriage of a man and woman without going through a civil or ecclesiastical ceremony was legal and moral. She declared when a woman promised in the marriage to love, honor and obey, and the man to love and cherish the one they took as their companion, each made a promise they might be unable, sometime, because of some circumstances, to carry out. When the time came that they could not do so it was immoral for them to continue the relations they had assumed.

Her ideal of home was a place where liberty and peace and love abides, especially liberty and peace. Under the present prevailing belief, created and fostered by the laws relating to marriage, home was too often a place of suppression.

She declared that morality never came into being through marriage. She did not believe, she said, in a double standard of morality, either in or out of marriage. It was not necessary to give a license to do what was right, and certainly not to do what was wrong, as was often the case when a marriage license was issued. This was true when a man was forced by some means to marry a woman he had wronged, and whom he would wrong again by deserting immediately after the marriage.

She told of her union with E. C. Walker, for which they were arrested. She said it was not a free love union, but a union by agreements made by each other as to the other's rights, among which were the retaining of the woman's maiden name, her property, her individuality and her absolute control over her person. She declared in regard to this union that the Court decided it was a marriage, but they must be punished for not getting married. Her declaration was really in line with what is known as a common law marriage, which Courts hold to be valid and binding, there being no ceremony.

The "Commercial Tribune" reporter said, among other things:

There were doubtless many present who expected that she would say something shocking, for she gave notice in advance that such would be disappointed, and certainly, however absurd or contrary her opinions might be, there was not a word said by her that could call for police interference, and no officer was present. Mrs. Harman also wanted it understood that the Liberal Society was in no way responsible for her opinions, which announcement seemed to please some of the members immensely.

The part of her address that she apologized for introducing was, curiously enough, the very portion that apparently interested the audience most. It referred to her "agreement" with Mr. Walker and their arrest the following day and subsequent imprisonment by a Kansas Judge. She scored the wicked newspapers for their accounts of the affair, and declared the learned Judge that sentenced her as a fool, as he almost in the same breath decided that they were married and then imposed a fine upon them because they were not married.

They had thought that they were abundantly able to make their own agreement without the aid of a priest or squire. Marriage, she said, was a personal matter, in which neither the church nor state had any business to interfere. She said her idea of home was liberty and peace rather than love. Love, she thought, had no fetters but its own, and as it freely came so freely did it go. Marriage was a mockery of morality, and at its altar she laid the burden of most of the sins of the age. There was no invariable standard of right, but acts were to be judged by their effects. Morality was a matter of circumstances, that conduct being wrong that tended to injure others or is detrimental to humanity.

At the conclusion of her remarks she was bombarded with questions, and then followed the usual open discussion. This latter was a capital mirth-provoking affair, in which gentlemen with decided accents largely participated. During the remarks of a Mr. Legowsky some one objected to his line of argument as foreign to the subject, when the speaker said that it was, and added the amiable observation that if the objector had not brains enough to see it he could leave.

A Few Opinions of E. C. Walker's New Work.

"Social Guesses" is great.—C. L. Swartz.

It is strong, keen, logical.—J. William Lloyd.

I like "Guesses" very much.—James B. Elliott.

It is so cheap for the matter it contains that almost any one would buy it if he saw it.—Mattie Day.

Your pamphlet, "Social Guesses," set me thinking. The article on page 12 is a true pen picture of nature in man.—C. Hartshorne.

I thank you for sending me your excellent book. . . . Its cheapness and its dainty character should command a large sale for it.—F. W. Burry.

I have read with pleasure "Our Worship of Primitive Social Guesses," and trust you may live long to benefit humanity by publishing the truth as you see it.—R. M. Robinson.

The book is sensible and full of interest and ought to sell well. Of course it is not Dianistic, but there is more than one side to all such questions, and one must read, judge and discriminate. Thee gave Sophie [Lepper] some hard rubs.—Elmina D. Slenker.

The essays in Mr. Walker's recently published pamphlet, "Our Worship of Primitive Social Guesses," are, in my opinion, of great value, and Radicals should place the pamphlet in the hands of conservative persons. I am satisfied that no man would find fault with the presentation of the matter treated in Mr. Walker's essays, even if he would not agree with the author's view.—Cyrus W. Coolridge.

Query.

To the Editor of Lucifer, DEAR SIR:—Can any of your readers tell me where "Walton Abbey" is? Is it in America? R. de Villiers in the "University Magazine," alleges of "Walton Abbey," that there has existed there for twenty years an institution for the study of child psychology, of which he is a trustee, jointly with "G. Astor Singer M. A." and another Singer, sons of the "late George Washington Singer." Is anything known in the flesh—in America—of "G. Astor Singer M. A."? Enquiries addressed to the editor of "Reynold's Newspaper" elicit no information, from correspondents or otherwise, respecting either "Walton Abbey" or "G. Astor Singer M. A." Your obedient servant,

ASTOR WALTON.

LUCIFER, THE LIGHT-BEARER

PUBLISHED AT 507 CARROLL AVE., CHICAGO, ILLINOIS.

M. HARMAN, EDITOR AND PUBLISHER.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper in it has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents

Up to the time of going to press we have received no manuscript for publication from the editor. In private letters he says he is feeling fairly well, and is at work on his new book. We have received orders for 426 copies of this book, up to date, and hope those contemplating ordering will do so as soon as possible. It is not necessary for subscribers to pay before the book is ready for delivery, but we want to know how many to print.

In a private letter just received, M. Florence Johnson writes that she has several calls to come west, but is not sure she will have enough to justify her in undertaking a tour. Those desiring lectures on free thought or radical social subjects, or popular entertainments, should communicate with Mrs. Johnson. I am sure she will give satisfaction. Address M. Florence Johnson, 17 W. 99 St., N. Y. City.

James F. Morton, Jr., our talented young comrade from Boston, will address a meeting of Lucifer Circle at 507 Carroll Ave., on Wednesday evening, Dec. 13. Subject, "Why Marriage is a Failure." Admission free. Friends, and others who are interested in our work, cordially invited. Take Lake Street Elevated to Sheldon, walk north two blocks to Carroll, and a block and a half west to 507. The Paulina St. cars, (which run north and south on Ashland, a block and a half west of us), transfer to the east and west running surface cars.

"If your own subscription is paid for a year in advance you may retain fifty cents for each additional subscriber which you secure for us at the rate of $1 a year." This offer has appeared in several issues of Lucifer. It was made in order to induce our friends to make an effort to send us new subscribers, we feeling confident that a large proportion of such new subscribers would continue taking the paper at the regular rate. But several people have thought the fifty cent rate applied to their own subscriptions, and have sent fifty cents as their renewal for the ensuing year. Some have sent in fifty cents as renewal for others. We are not prepared to lower the subscription price of Lucifer to fifty cents a year; but we will gladly pay liberally, either in premiums or in commissions, for new subscribers.

PROSPECTUS

Of the Life History of Moses Harman.

I. Ancestry. Early Life and Struggles to get an Education.

II. "Travels in Faith." From Methodism to Universalism and thence to Rationalism.

III. Experiences as a Heretic and Abolitionist in a Slave State—Religion, War and Politics.

IV. Experiences as Teacher, Preacher and Magistrate—or "Justice of the Peace."

V. Experiences in Journalism—A Ten Years' Fight in the Courts. Reflections on our Judiciary, State and Federal.

VI. Prison Experiences. A "Third Term." Letters from and to the Prisoner.

VII. Reflections on Prison Discipline. "Crimes Against Criminals."

VIII. The Movement for Freedom of Womanhood and Motherhood, and for the Right of Children to Be Born Well.

IX. Relation of this Movement to All Other Reform Movements.

X. Present Outlook for this Movement. "Duty of the Hour."

This book will comprise about four hundred pages; printed on good paper, new and clear type and good binding, with portrait of the author and of his daughter and helper, Lillian Harman. Price one dollar. Life and health permitting, the book will be ready for delivery to subscribers on or before June first, next. Subscriptions solicited, so that we may know how large an edition to issue.

"Once upon a time," long ago, a correspondent of Lucifer made a statement in which the clause "in spite of," was used. In a following number, another correspondent quoted him as saying *because of*. I inserted a foot note, pointing out the error in quotation, and expressing my opinion that "because of," and "in spite of," were directly opposing statements. I signed the foot note "Comp." as I was the compositor who set it, and I was not the editor. But the correspondent whose quotation was called in question, was very indignant, denying that there was any essential difference, and saying that the editor had taken a cowardly advantage in hiding behind the "Comp."

I am reminded of this incident of the past by the impression made on the Cincinnati reporters—and perhaps on others—by the personal portion of my paper on "Marriage and Morality," which I read before the Ohio Liberal Society, Nov. 19. Previous to my visit the "Post" had printed a "faked" interview with the Chief of Police in which he was reported to have said that he had "stopped that young woman once before" and would do so again; also, much was said in the same paper, and had been said in other Cincinnati papers, about my "free love union" with Mr. Walker. I object to personalities in the discussion of principles. But if my personal life is to be dragged into the public prints, I prefer that the people be told the truth rather than sensational stories. For that reason, I read to my Cincinnati audience the agreement entered into by E. C. Walker and myself, thirteen years ago. I gave it as history, not as propaganda. I explicitly said that the publicly announced relation is not my ideal, yet in spite of this, it is asserted that I uphold common law marriage.

In a like manner, I gave the decision of the judge as a matter of history. I made no comment whatever on his decision, but the reporter assumed I must think him a fool.

Time and space may perhaps be more profitably occupied than in calling attention to and correcting such misapprehensions. "Marriage and Morality" will soon be issued in pamphlet form; then those interested will have an opportunity to form their own conclusions. L. H.

December Lectures.

By James F. Morton, Jr., of Boston, Mass.

Friday evenings for the Workingmen's Educational Circle. Workingmen's Hall, 368-370 W. 12th St., Cor. Waller St.

Dec. 8. Subject, "Church and State in the Past and Present."

Dec. 15.—Subject, "The Right of Private Judgment."

Dec. 22—Subject, "Socialism; Authoritarian or Libertarian, Which?"

Sunday afternoons for the Social Science Club, Hall 913, Masonic Temple, Cor. State and Randolph Sts.

Dec. 10—Subject, "The Battle for Free Speech."

Dec. 17—Subject, "Political Ideals."

Dec. 24—Subject, "The Unity of Being."

Monday, Dec. 11th, 8 p. m., for the Hull House, in the Auditorium, Cor. Halsted and Polk Sts.

Subject, "Decentralization, a Primary Factor in the Development of Modern Industry."

Tuesday, Dec. 19, 8 p. m., for the Chicago Commons, 140 North Union St., two doors off Milwaukee Ave.

Subject, "Ideal Anarchy."

Saturday, Dec. 16th. 8 p. m., for the Economic Club, at Nathan's Hall, 1565 Milwaukee Ave., near Western.

Subject, "The Hopelessness of Reform Through Legislation."

Admission Free. Discussion Invited.

For Hammond, Ind. On Saturday, Dec. 9th., 8 p. m., Mr. Morton will deliver a lecture on "The Church and State in the Past and Present." For particulars, as well as other meetings, watch the dailies.

From the Filipino Viewpoint.

BY J. H. STEPPE.

Mr. Barrett, like every other intelligent man who has come into contact with Aguinaldo, pays the highest personal tribute to him as the popular leader. Most interesting of these many tributes is that by the young Filipino, Rodriguez, now living in New Orleans, a former schoolmate of Aguinaldo. His picture of the serious student who "used to literally turn day into night" in his studies of philosophy and law at the San Juan Seminary at Manila, but good-hearted, charitable to the poor, and liked by everybody, is the picture of the boy who was the natural father of the man described by Mr. Barrett. "It was at the college that he acquired his pronounced ideas on republicanism. When he was only ten years old he started a little paper, a boy's paper called "La Republica." There was the seed of the present struggle for independence. The most touching word of this Rodriguez is this: "It cannot last a great while. The resources of the Filipinos are limited, and they will soon become exhausted. They are making a terrible mistake; but it is not due to wickedness. They are simply ignorant of this country, its resources and its policy. They imagine that the Americans want to drive them away and take their country. They are not used to dealing with honest people. You must remember they have never come in contact with anybody except the Spaniards."

Oh, the terrible irony of it! What have we done that they should not think we wanted to dominate them? What have we done to make them feel that we were "honest people?" In what single point have we shown to them our superiority to the Spaniards whom we supplanted—going to them with the appeal to fear and not to love; refusing even to confer with them as political men and brothers; proposing to them simply "sovereignty" or ruin; slaughtering more of them in four months, when they refused dumb submission to our tyranny, than Spain has done in four decades?

But is it necessary to quote messages and letters and interviews? The language of the fact is all the language necessary. Aguinaldo went to Manila and organized an army to co-operate with us on the strength of some explicit arrangement with Commodore Dewey and Consul Pratt—at a time when such a policy as the present one toward the Filipinos had never been mentioned by our government, and the only policy apparent to us was that declared by congress toward Cuba. Is it reasonable to suppose that the promised arrangement was that which, when declared in January, Aguinaldo and his people instantly denounce and take arms against? It is not reasonable.

Elective Affinities.

From "Marriage and Heredity."

How can we distinguish in a person of the opposite sex the moral qualities best fitted to make an advantageous blend with our own? The answer to this question, we imagine, is to be found in those manifestations of sympathy to which Goethe has given the name of *Wahlverwandtshaften*. It is customary to throw a little ridicule upon the term elective affinities, and to treat the sentiments so described as fanciful or unworthy of serious attention. The study of the subject has been left almost entirely to the poets and the novelists, who have acknowledged its importance without trying to explain it. Yet we have good reason to believe that the instinctive aversion or attraction felt by certain individuals for others is a fact of some importance in Nature's scheme. Let us see, first, what place the elective affinities have taken in literature. The most striking exposition of them is given by Goethe in his *Wahlverwandtshaften*,* which

* "Elective Affinities." This work is for sale at Lucifer Office. Price bound in cloth, fifty cents.

known to have been founded upon his own experience. Eduard and Charlotte had loved each other as boy and girl, but circumstances had parted them, and each made a *mariage de convenance*. Released from this by the death of their respective partners, the widower and the widow marry, in order to fulfill the dream of their youth. At the opening of the story they are happy enough, although a disparity in their natures prevents them from being entirely sympathetic. Theirs is such a union as occurs every day. Eduard has a friend called the Captain whom he invites to live with him. This arrangement is at first opposed by Charlotte, who has a presentiment of evil, but she afterwards falls in with her husband's views, more especially as she desires that her adopted daughter Ottilie shall become a member of the household. Thus four individuals are brought together under one roof—Eduard and Charlotte, who are husband and wife, and the Captain and Ottilie, who are unmarried. Conventional propriety would suggest an engagement between the Captain and Ottilie, but the elective affinities of the two couples rul otherwise. Eduard and Ottilie are violently drawn to each other and so are the Captain and Charlotte, duty in each case being brought into conflict with passion. Goethe handles the subje t with great moderation and delicacy. All the parties are restrained by social considerations, Eduard and Ottilie fretting under the tyranny of custom, and Charlotte and the Captain calmly sacrificing themselves to their sense of duty. Eduard wants a divorce, and Charlotte would gladly agree to such a step but for one unfortunate circumstance— She is pregnant for the first time. After the birth of the child matters go on as before, time exercising no healing effect upon these passion-racked natures until their bonds are broken by death.

The Rights of the Unborn.

Elizabeth Cady Stanton in "Freethought Magazine."

Alas for the children brought up at the hearthstone where the fires of love have all gone out.

A state of half orphanage outside the home is far better than the cold atmosphere of distrust and dissension. Locke, the English philosopher, said that "every child is born into the world like a piece of blank paper, and you may write thereon whatever you will." "Nay, nay," said Descartes, the French philosopher, "the child comes into the world with all its possibilities. You cannot add one power; you can simply develop what you find there." In parental education we decide the basis of future character. Every thought and feeling of the mother's soul, her companionship, her environments, are all indelibly impressed, for weal or woe, on the new being.

Man can only contribute to the perfection of this new life by making the surroundings of the great artist as perfect as possible. The intellectual, moral and spiritual altitude of the mother at that time decides the future status of the man. She is the great factor in race building, and in the full development of all her powers we lay the corner-stone of the new civilization. Whoever seeks to degrade the mother of the race, to destroy her self-respect and self-assertion, to limit her opportunities for higher education, more liberal thought and a broader sphere of action, limits man's development and blocks the wheels of progress for the entire race.

Lucifer's Clubbing List.

	Retail Price	With Lucifer
Truth Seeker, N. Y.	3.00	3.25
" " England,	50	1.30
	50	1.55
Free Society,	50	1.25
Appeal to Reason,	50	1.25
Coming Nation,	50	1.25
Suggester and Thinker,	1.00	1.00
Discontent,	50	1.25
Cosmopolitan,	1.00	1.75
Youth's Companion,	1.75	2.40
Our Little Ones,	1.00	1.50
Century Magazine,	4.00	4.50
Freedom, Emeland,	50	1.10
Freedom, Washington,	50	1.25
Arena	2.50	3.25
Open Court	1.00	1.75

These prices apply only to PAID UP or new subscribers who send in the amount for both papers at the same time. If other papers, not in this list, are desired, please drop us a card and we will give clubbing rates with them.

The Old and the New.

Olive Schreiner in "Cosmopolitan."

There is indeed something pathetic in the attitude of the good old mother of the race, who having survived on here and there into the heart of our modern civilization, is sorely puzzled by the change in woman's duties and obligations. She may be found looking wistfully into the eyes of some ancient crone, who like herself has survived from a previous state of civilization, as if seeking there a confirmation of a view of life of which a troublous doubt has crept even into her own soul.

"I," she cries, "always cure my own hams, and knit the socks, and have my daughters make up all the linen by hand—we always did it when we were girls—but they object." And her old crone answers her:

"Yes, we did it, it's no doubt the right thing to do—but it's so expensive now! It's so much cheaper to buy things ready made! But, of course, it's the right thing." And they shake their heads, and go their ways, feeling that the world is strangely out of joint, when duty is no more duty.

Such women are, in truth, like to some good mother-duck who, having for years led her ducklings to the same pond, when that pond has been drained and nothing is left in it but baked mud will still persist in bringing her younglings down to it, and walks about with flapping wings and anxious quack, trying to induce them to enter it. But the ducklings with fresh young instincts, hear far off the delicious drippings from the new iron tank which has been built to catch the water higher up, and they smell the chickweed and the long grass that is growing up beside it, and absolutely refuse to disport themselves on the baked mud and to pretend to seek for worms where no worms are; and they leave the ancient mother quacking beside her pond and set out to seek for new pastures—perhaps to lose themselves upon the way, perhaps to find them. To the old mother one is inclined to say:

"Ah, good old mother-hen, canst thou not see the world has changed? Thou canst not bring the water back into thy dried-up pond! Mayhap it was better and pleasanter when it was there, but it has gone forever; and wouldst thou and thine swim again it must be in other waters." New machinery: new duties.

What is Your Reply?

If your subscription is not paid in advance you will confer a great favor on us by letting us know whether you want us to continue sending Lucifer to you during the ensuing year. We are willing to await the convenience of those who cannot renew promptly. Furthermore, we send free to those who want the paper and are actually too poor to pay for it. In which class do you belong—

1. Those who want Lucifer and will pay at some future time?
2. Those who want Lucifer but cannot pay at all? or
3. Those who do not want Lucifer and who have no intention of ever paying?

If you belong in either of the first two named classes, is it too much to ask you to send us a card stating the fact? If in the third will you not inform, us either by card or through your postmaster, that you no longer want the paper?

It is more than ever important that we know how to classify our subscribers, as we are transferring our lists to new books and the task is a heavy one. We do not wish to waste time and space in transferring the names of those who do not want Lucifer. Neither do we desire to drop the name of even one person to whom the weekly visits of Lucifer are welcome—Shall we hear from you?

VARIOUS VOICES.

T. B. Wakeman, Silverton, Ore.:—Mr. J. P. Robinson has hit the nail on the head—by all means change the name of your paper to "Aurora," not only a Light-Bearer, but the Light herself.

A. Wardall, Kansas City, Mo.:—Of course put us down for Moses Harman's book; and may he be spared to make it a No. 1 work, a monument to his life and life work. Am glad to learn of his trip south and shall be glad to hear of his health and strength improving.

Thyrza Rathbun, San Andreas, Cal.:—The "Cityless and Countryless World" is one of the most interesting books I ever read on a new industrial and social system, in fact it is one of my Bibles, and my own copy that I bought of you is out somewhere, about all the time. I thought it would be a good one to help wake up some of my folks, who, (especially my father) think I am on the downward road, with my religious views, etc.

Elmina D. Slenker, Snowville, Va.:—I want to put in my vote for the name "Aurora." I like Robinson's plea for the name. I hope it will win. He don't quote the lines quite correctly (from Pope's Homer) they should be

> "Aurora now, fair daughter of the dawn
> Sprinkled with rosy light the dewey lawn."

I hope the name "Aurora" will be accepted. *I* like Lucifer but am *sure* it injures the paper with those who are not in touch with it.

M. C., Wathena, Kan.—Inclosed find fifty-five cents for two trial subscribers to our brave, fearless little Lucifer. I must write that dear old name once more, any way. I for one regret to see it changed, though I hope it may prove for the best, and that our beloved little weekly visitor will continue on its upward flight sublime, and that its editor may be blessed with health and crowned with success as he well deserves to be. I am glad he is going to have his life experiences in book form. I will take four copies of the book at one dollar each.

Susan Swaysgood, Healdsburg, Cal.—In regard to changing the name would say, Yes, change is progress; old readers of the paper are supposed to be progressive, so they will not mind the title, but new ones, I know, wonder what sort of a paper it can be with "the devil" for a name. My financial condition does not allow of giving much help, but I take my copies of Lucifer and "Free Society" to our Public Library, in hope they may spread the light. If you write your biography I will take one copy at least, and it is a duty you owe to humanity to do so while you are able. Enclosed find $2.50, $1 to put my subscription ahead, the other $1.50 for one copy of Mrs. Charlotte Perkins Stetson's "Women and Economics."

F. C. Cotton, Olathe, Kan.:—Perhaps it will be of some interest to the readers of Lucifer to learn that a Labor Exchange Colony is being established in southeastern Kansas about seventeen miles northwest of Ft. Scott. We have an abundance of good coal, and good water, some natural gas and prospect of more—good land, building material close at hand, and market facilities convenient. The colony asks no questions in regard to any applicant's religion, politics or views on social and sexual subjects, it being understood that the association is purely an economic one. Our experience and observation in co-operation during several years of active work enable us to avoid mistakes that have occurred in the past; and to take precautions to insure the freedom of the individual. A terrible money famine threatens the nation in the near future and we are preparing a safe retreat for ourselves and friends where we can live within our own home resources until the storm is over. Don't some of you want to enter the ark before the deluge comes?

Edward C. Ranft, New Rochelle, N. Y.:—Enclosed please find $1 for Lucifer, I will send some more in a short while. There seem to be good reasons for changing the name of the paper and I think the Light-Bearer would answer as well. The reduction of the size of the sheet to one-half of the present size would also be an improvement. I think the paper has improved the last year or so. No doubt the autobiography should be written and would make a very interesting book. Are you doing anything toward starting a co-operative colony as suggested in Lucifer? I think a colony founded on freedom would be the means of doing much good. I agree entirely with Prince Kropotkin in everything he has written and consider his latest book, "Fields, Factories and Workshops," a valuable contribution to the study of sociology treating of that branch of political economy; "the economy of energy required for the satisfaction of human needs," with chapters on the possibilities of Agriculture, Education, &c. If a colony should be started in accordance with his ideas, I think it would be a great success in every way. I find few people, however, that agree with me.

C. P. H.—I imagine myself reading a paper while riding on a car. The title of this paper is "The Devil." If my object is to rule myself out of "respectable" society I will flaunt the title so all will see it and know I am thought worse than average people. But suppose I deem the paper good enough for anybody to read, and think the title is misunderstood; then I must either keep the title folded under, or make a speech in the car, explaining that Devil really means a water nymph or something harmless. This is a waste of energy. Why not give the paper a name which conveys its nature to the public in the prevailing language? For one, I hereafter refuse to circulate any paper with a misleading title. Usage gives meaning to words. Shall we accept the meanings, or twaddle about derivations? The term "free lover" is disgusting because it has come to mean unrestrained lust. Its advocates are constantly telling one another what it means, and ruling one another out of their ranks if they do not believe so and so. For instance "I" says. "So every genuine free lover must be a varietist in theory." This is nonsense. The word "free" in this connection should have only a political meaning. If the law takes its hands off love affairs, entire freedom is attained. Individuals must make their own bargains. It is sufficient that we advocate freedom; and in doing so we do not sanction or condemn any course of action. An advocate of free trade may not think he ought to trade at every store in town, or with every country. He may believe it best to "patronize home industry" but not to force others to do so. A believer in monogamy may wish to see laws regulating love abolished for the sake of freedom, yet he is not a "varietist in theory" on that account.

Flora W. Fox, Rochester, Minn.:—When meeting with good book-friends, I like to mention them to my Lucifer friends, so will first speak of Dr. J. H. Greer's new book, "Marriage, Motherhood Health and Hygiene." It is fragrant with a spicy, common sense wholesomeness not often found in such books, being concise, logical and progressive. It teaches the art of right living that goes to produce the *capacity* for right acting. Get it and be instructed.

The other one is a small pamphlet, author not named, but evidently written by a woman who has had a large experience and has had the audacity to express her thoughts on "The True Laws of Marriage."

I make a few excerpts: "Love is the embodiment of happiness, lasting as eternity, progressive as the soul of man (and woman), and unchangeable except to grow purer and brighter. The first marriage originated between two perfect representations of love, drawn together by the all-pervading law of attraction,—the positive and negative force,—the result being this universe revolving in space, subject to the great and governing loves who urge their offspring up the hill of progression, to ultimate perfection. Humankind as yet are in an unprogressed stage of development. The disturbances of natural action of positive and negative principles in male and female, are very often the cause of uncongeniality in marriage, inharmonious offspring and has a demoralizing effect upon humanity. Atoms of matter affected with opposite electric polarities, being brought together by mutual attraction, coalesce and enter into relations by which the affinities of the opposite become thoroughly gratified and indissolubly held together. The positive evokes and holds the negative, and the negative the positive, and this principle underlies all unions in any department of nature. Where force measures are not resorted to these will be a loving spiritual interior friendship.

"Make it as respectable to rectify marriage mistakes as others of the most trivial kind, thereby robbing Madam Grundy of the power to sting sensitive souls to death. Prostitution is the legitimate fruit of the present false relations existing between men and women. There is no escape from its ravages save in unconditional freedom to obey the divine behests in the relation of the sexes. The right to life, liberty and the pursuit of happiness covers the whole ground. Regard all traditions of the past as stepping stones, to help us over the rough, rugged paths of investigation of knowledge."

Lucifer has both these books for sale. As to the name being changed, I have not learned what is proposed as a substitute, so could not say. To reverse the present title, as a correspondent suggests, might be advisable, but I think if I were to edit a paper I'd stick to my own title. Not so much in a taking title, as there is in the subject matter. Every one has to sift the grains of truth through his own sieve, and let there be the utmost liberality for honest convictions of ideals or ideas as expressed by each writer. None of us have all the truth. I trust that our Moses will regain his health, and be enabled to carry on the work he has chosen.

WOMEN and ECONOMICS,

A Study of the Economic Relation Between Men and Women. By Charlotte Perkins Stetson.

Here are a few of the page headings of this remarkable work "Economic environment; The dependence of women; No inherent disability of sex; Marriage not a partnership; House service as a livehood; Motherhood and economic production-Modification to maternity; The usefulness of sex; Differentiation of sex; Sex and humanity; The peacock's tail; Sex distinctions; The eternal feminine; unreasoning devotion; Women as persons; Race-attributes and sex-attribute; The normal child; Personal profit and sex-relations; The influence of heredity; The young man and the young woman; The effect of custom: The sex relation personal; Innocence and ignorance; Marriage with independence; The increasing difficulty of marriage; Supporting one's family; Virtue and vice; The results of repression; The harm that women do; The development of love; The hope for the future; The martyr and the pioneer; The dropping of the bars; The meaning of the new woman; Motherhood in education; A criminal failure; Marriage and the family; Love's young dream; The heart and the stomach; Socializing the household industries; The stomach as a family tie; The servant wife; World-servants and house servants; A wider maternity; Between the old and the new; "The vices of the slave;" The outgrown stronghold. Printed on strong, heavy paper; 350 pages, bound in cloth. Price, $1.50. For sale by M. Harman, 507 Carroll ave., Chicago.

A NEW BOOK by Albert Chavannes. "Magnetation, its Relation to Health and Character," contains invaluable information upon the relation of the sexes. Price, 25 cents. Address, Albert Chavannes, 308 Fourth Ave., Knoxville, Tenn.

The Sanctity of Marriage. As viewed from a moral and sanitary standpoint: A solemn protest against the present demoralizing management of that institution. Its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25 cents to 15 cents, for sale at this office.

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The Birth of a Child.

It came with the throat of a waning moon,
And the wail of an ebbing tide;
But many a woman has lived for less,
And many a man has died.
For life upon life took hold and passed,
Strong in a fate set free,
Out of the deep, into the dark,
On for the years to be.

Between the gloom of a waning moon,
And the song of an ebbing tide;
Chance upon chance of love and death
Took wing for the world so wide.
Leaf out of reaf is the way of the land,
Wave out of wave of the sea;
And who shall reckon what lives may live
In the life that we bade to be?

—*William E. Henley.*

Sick and in Prison.

"Oh for some lightening of these days of gloom!
Is there no strife
Where he who hates his life
May cast it from him and make good his doom?"

Stifled, lethargic, in her prison of ease,
The drooping soul
Dreams of splendid goal
Toward which the races pant, the wreath to seize.

Bound in strong fetters that herself hath wrought,
She may not rise;
Yet, restless, yearns and sighs
For larger air, for stress of toil and thought.

Up through her window comes at times the sound
Of marching men,
Or joyous shout as when
They laid the leader whom their hearts have found.

Then moans the soul, with feebly falling tears
Of helpless woe,
Longing to rise and go,
But with no strength to burst the bonds of years.

Joy to the warrior struck down in the fight!
Alas! for those
Who strive not nor repose,
Not their's the Day, nor their's the cool of Night!

—*E. Ritchie, in Conservator.*

Notes and Queries.

BY EDGAR D. BRINKERHOFF.

England, Russia, Germany, France, Austria, Italy and the United States have been called anarchists, but this is a mistake. They have always controlled one another informally, which is conduct as unbecoming an anarchist as formal government would be. Nor have the Great Powers altogether avoided formal government among themselves. The European Concert has not always confined itself to the restraint of the aggressor. Now that the Hague conference establishes a world's formal government that has come to stay, we shall hear no more of the analogy between independent governments and anarchists' When the powerful states shall have gobbled up the four quarters of the unappropriated earth, the chief cause of international wars will be removed. The central congress will have no trouble in keeping peace among the states. National feeling will subside. National governments will not feel the necessity of naturalizing everything within reach as the Czar has begun to Russianize Finnland Industrialism will succeed militarism. Then what? A contest between labor and the capitalist class everywhere. One government will feel disposed to help another put down its labor class. Query. On which side will be found the federal governing power at The Hague?

* * *

It is an error to assume that each woman must necessarily be her own housekeeper, nurse-maid and wage-earner, at the same time. To get rid of wage-earning, she must allow a man to earn wages for her. To get rid of the duties of housekeeper or nurse-maid she may resort to co-operation. Several ways are open. A mother may club with others in taking a house together, some acting as housekeepers others as nurse-maids. Or she may hire. Or she may exchange services with members of her own family, assisters, cousins or aunts. Some of these methods smack of collectivism, others of individualism; but co-operation constitutes just as prominent a feature in each one as in any of the others.

* * *

The increase of insanity in some of the newer states has been laid at the door of woman suffrage. This ridiculous conclusion is only one more example of the habit of assuming to be a cause something which has none of the qualities of causality except priority in time. The corrective for this species of error is the scientific habit of mind. A systematic knowledge of nature at first hand leads to the power of reasoning from effects back to real causes. Our political and other social problems must be attacked from the standpoint of the scientist. Teach science in primary schools. As nothing can be expected from the public schools, water rising no higher than its source, repeal the laws against private schools and see what they can do.

* * *

The American people did an inappropriate thing in presenting Admiral Dewey with a home: for in the nature of things a home of one's own is a burden to a man. He cannot take care of it himself, and his wife becomes a mere servant if she assumes the management of what does not belong to her. The Admiral sensed this and gracefully transferred the property to the one he loved. If Mrs. Dewey had simply accepted the gift, the whole would have presented a beautiful transaction. The nation feels that there is something wrong, but it has not yet realized that the only inconsistent step taken was the last, when the home was put into the hands of Dewey's son. What has this young man to do with the victory of Manilla? He is not even an infant needing the Admiral's support. He must either convey the house to his wife or give it back to his step mother. Let him return it, and let givers of homes discern the impropriety of presenting a home to a man as they already perceive the incongruity of donating a factory or bank to a woman.

That the law regards a wife as worth her keep and that of the children seems to be indicated by the fact that it lays the burden of support upon the shoulders of the man. That men regard a wife as worth this price is evident when they voluntarily accept the burden. It is not difficult to account for this market price of wives. Services might command no price if there were no loss or injury to the performer, but cost or loss or injury does exist in the case of women who serve as wives. And note that, as market value is not determined by the cost or damage in each instance but by the loss or cost generally attending the performance of a service, so the price of a wife arises not from the losses or injuries in each particular case but at least in part from the general cost or injury to which women are liable when they perform the duties of wives. Carrying the application a little further, the query arises whether a woman who is intimate with a man is not improvident and irrational in hesitating to ask him for financial assistance, for though she may receive no injury yet women do generally receive injury. A physician cures his patients at very little immediate cost but he is entitled to a large fee because of the cost of preparing himself to be in readiness to serve patients. The price that wives bring in the market may also be accounted for in part by the excess of demand arising from the circumstances that men are more amorous than women. If maternity were no injury, women would still be sought for as wives, but the law would not fix so high a price.

* * *

Without ideals we do not know what to do next, and, if we leap, we leap in the dark. Whenever one has any reason to doubt the correctness of his ideal, let him stop and find out whether to amend it rather than risk a move in the wrong direction.

Morrisville, Pa.

Stick to Lucifer.

BY E. C. WALKER.

It seems to me that Mr. Harman's reasons for favoring the retention of the name, "Lucifer," are unanswerable. To change the name is to surrender, and it is to seriously lessen the value of the property. But to change the name of the weekly and keep Lucifer for only a monthly, which is not born, is no less surrender and would no less decrease the value of the good will of the publication. The weekly would still be the best-known representative of the firm, while the monthly Lucifer would be read chiefly if not wholly by the "seasoned" radicals who could afford to take two papers.

Besides, it is more than doubtful if there is money enough in the "movement" to keep two papers in one city afloat. You already have twice tried the experiment and failed. "Our New Humanity" went to the wall in less than two years (counting by issues) and the "Library" in much less time. Failures of that sort in due time begin to have accumulative bad effect and this bad effect would extend to the milk-and-water-designated weekly.

By all means retain "Lucifer" as the name of one strong paper. If you *must* find a place for certain long articles, issue a quarterly "Lucifer Library," which you will not be under any contract to keep to a certain size. Expand or contract its volume as your time and money or lack of time and money dictate. Or, better still, print supplements now and then, uniform in size with Lucifer and which can be bound in with it at the close of each year. You can print as large editions as you wish of each supplement.

One paper, "Lucifer," with uniform-size supplements as you can get them out; that is not surrender, it is not crippling business by changing trade-marks in mid-career, and it provides for the printing and preservation of *good* long articles.

Stick to "Lucifer." "In this sign conquer."

Instead of that insane cry of sham patriotism, "Our country right or wrong," Carl Schurz gives forth this wise watch-word of true patriotism: "Our country—when right to be kept right; when wrong to be put right."

Observations.

George Macdonald in "Truthseeker."

With a candor uncommon to authors, Monsieur Zola has told the father of a young person that he does not write books for girls. This is indeed unusual. Most literary men would defend their product as not only adapted to the uses of the female seminary but essential to the perfect happiness of all its inmates. I trust that Zola's bold stand may do something toward mitigating the tyranny of the June filly, as girls are called in this country. She has too long been the censor of our reading matter. A great many people think that nothing should be printed or exposed for sale unless it fits the immature female person, as they fear she may read it to her detriment. No books are to be made in men's sizes. And yet tailors manufacture men's trousers and hang them in their windows, where they are permitted to remain, with no thought, save perchance in the mind of Mrs. Grannis, of the risk that some young thing susceptible to such influences may buy and wear them to the peril of her pudicity.

The editor of the "Torch of Reason" has made a discovery. He finds that people who do not wish him well are accustomed to employ against him the terms of detraction most effective with to those whose ears they are addressed. To the pious he is represented by his opponents as an Infidel (and of this he cannot complain); while before the social conservatives he is held up as a free lover and before the friends of government as an anarchist. I can well believe this to be so. During all of the twenty-four years that have elapsed since I began taking observations of Liberal affairs the epithets "anarchist" and "free lover" have been kept in the air, projected thither by the enemies of progress, and having conspicuous Freethinkers for their target. Mr. Hosmer as the editor of an anti-religious paper and president of a Liberal University is bound to be a mark. At even so inconsequential a person as myself anarchist and free-lover were once directed, and I believe it was the "Torch of Reason" which aimed the fatal stab. That being the case, Mr. Hosmer should be able to analyze the motive of those by whom he is similarly soaked.

I am pleased to see, from Heston's picture this week, that he is awake to the dangers which threaten our institutions if Roberts is admitted to the House of Representatives. The issue, brethren, is between the wife singular and the wife plural. The voice of the American woman has said that one wife is enough, and the American man has often thought that it was too much.

Polygamy may fasten itself on our fair land for a time, but there are two reasons why it must ultimately perish. In the first place it is not customary (*i. e.*, it is immoral), and in the second place it cannot stand competition with monogamy. As a business proposition, polygamy offers no advantages, and it imposes responsibilities that do not attend monogamic marriages. The men who are to unseat Roberts will do so believing that the man lacks ordinary horse sense. They will say to themselves: "When an honorable gentleman has a woman to keep his house and can find one in every port if he is away from home, what more does he want?" Think of the points Roberts could get from just a common scrub of a Methodist parson. And they will exclude that member from the house because they cannot understand him. And, for a fact, he is not easily comprehensible; since a system which gives several women a hold on a man has no chance against that which is satisfied when he acknowledges one of them. It was a polygamist in principle who said: "Do not put all of your eggs in a single basket," but Pudd'nhead Wilson came on earth to instruct us to assemble our whole stock inside one piece of wicker-work, and to watch that basket.

Under monogamy a member of Congress may have several women, but only one woman has him. Under polygamy they all have him. Can a member who is so reckless of his own liberty be fit to legislate for a free people? Roberts must go.

Love in Freedom.

E. C. Walker, in "Our Primitive Social Guesses."

Whatever may be called love, if it does not depend upon personal liberty, unbought choice, and mutual desire, is not love at all. Love perishes in the dense and poisonous atmosphere of force. Chains murder it. Inalienable individual initiative, *i. e.*, perpetual freedom of choice, the opportunity to rectify mistakes, the absolute and undisputed right of woman to control her person—these are the chief affirmations of the Free Love declaration of principles. Motherhood is as honorable without as it is within marriage, but mothers and fathers alike are censurable if they bring into the world more children than they can support and educate properly; and no man or woman should become a parent when his or her physical condition is such as to render it probable that the child will not be dowered with health and mental vigor. But this by no means implies that it would be wise to put the selection of parents or the determination of the number of the children into the hands of specialists of any profession or municipal or state boards of any kind. On the contrary, such an attempt to solve social problems would plunge us still deeper into immediate practical difficulties, being simply the extension and intensification of existing methods of guesswork and invasion. It would lead to the grossest abuse of itself, itself an abuse of power, for no man nor no class of men can safely be trusted with such control of the happiness and lives of others. The custodians of authority never fail to magnify their office. It would disastrously ignore some of the most delicate and subtle yet most pervasive and powerful forces that make for human happiness and growth. What is needed is frank and fearless treatment of sexual matters, with economic comfort. With these, and liberty, the way is open for the coming of better and better children.

Liberty and responsibility are inseparable. Be honorable, be just, be kind. Depend upon yourself, not upon the law. It is your *right* to love all that to you is lovable, and your *duty* to bear the cost of your chosen actions. The cost principle is the rule of equity in love as in labor and trade.

These are "Love's commands to thee."

A Fable.

"Land of Sunshine."

A self-respecting person (and properly so, as he was a billionaire and of enormous muscular development,) seeing two newsboys fighting on the street, felt a humane impulse to pull them apart. Having inherited the love of fair play, he took the bigger boy by the scruff of the neck and kicked him four blocks. But though a champion of the downtrodden, he was no fool. Having had a business training himself, and knowing that some other big boy might come along any minute and bully the poor little fellow again, he put the little fellow's pennies in his own pocket where they would be safe, and tied the little fellow up in the dog house, where he promised to educate him.

"Lemme go! I don't want to," cried the ungrateful brat. But the good man picked up a club and said soothingly, "Sh! sonny! You don't know what's good for you. Under my enlightened rule you will enjoy a far larger measure of freedom than you could possibly have running around the streets by yourself. I will let you sell papers, and I will take care of your money for you; and if you are a very good little boy, maybe I'll adopt you some day."

Meantime the first bad boy was pulling the hair of another small fellow. The which being observed by the self-respecting person, he flew to the rescue. "Kick him, sonny!" he cried. "When I get there I'll teach him to Weylerize the helpless!" And he laid the bad boy out with a punch in the belt.

The small boy danced with glee crying: "Didn't we do him!" But his deliverer answered: "We nothing. I did it! It's my mission to relieve the oppressed. Here, let me take care of your papers for you."

The small one put his thumb up to see if his nose was still on, and threw a pebble at the good man, who thereupon sprang at him and smote him, and kept smiting. About half who saw the scrap said: "Oh, let the kid go and play." But the self-respecting person had his temper with him.

"I don't like the job," he confessed, "for this brat is only 70 pounds and I'm at 240. But I owe a duty to humanity. There has not been a moment when I could have retired with honor. If I let him up, he'll think I'm afraid of him. Besides, he isn't fit to run around alone, and if I don't take care of him some unprincipled person will certainly hurt him and take away his hard earned pennies. I've got to pound him till he squeals, for I feel responsible to civilization for his safety.

This fable teaches how unwise it is to be smaller than your benefactor.

From Their Point of View.

When ignorance reigns in society, and disorder in the minds of men, laws are multiplied; each fresh law being a miscalculation, men are continually led to demand from it what can proceed only from themselves, from their own education and morality.—*Dalloy.*

Rockefeller has donated about $2,000,000 to the University of Chicago, and $150,000 to a Baptist Theological Seminary in Rochester and at the same time fined the public two cents on every gallon of oil they use. Long will be Rockefeller's white robes when exalted to angelhood in heaven.—*Liberator.*

A mob in Kentucky last Tuesday blinded a negro murderer by filling his eyes with vitriol and red pepper, then they gouged his eyes out and then these refined creatures roasted him to death. And we are waging a war with the Filipinos for the purpose of introducing to them some of the beauties of our civilization.—*Liberator.*

Two Chicago labor notes remind us forcibly that "all that glitters is not gold." One states a recent issue of the Sunday "Tribune" contained nine solid columns of "situations wanted." The other tells of the police dispersing a mob which was engaged in tearing up wooden pavements in order to get fuel. A number of arrests were made. The fact is, the man out of work does not find employment easy to obtain.—*Cincinnati Chronicle.*

Etiopathy, or Way of Life.

Is a volume of 640 pages, octavo, beautiful printed, bound in cloth and gold, and sold for $5.00. It contains a fine portrait of the author, and a beautiful diagram of the human heart. The motto on the outside of the cover, "KNOW FOR THYSELF," warns the reader not to neglect the study of his own matchless form, nor the mind and soul that governs it. The book contains the New Physiology, Ontology, Special Therapeutics, and "Technics of Medicine." The latter was first published as "Key to Medicine," and contains 2,000 of the most common medical terms and plain definitions, hints and suggestions. (All drugs recommended, which are very few, are classed as Domestic Remedies; so that this system of medicine can be predicted in all quarters of the globe without legal interference.) It is practically a HEALTH EDUCATION, and well adapted to the new era that is dawning upon the world. The horoscope of medicine, as it is to be, may be plainly read in this volume. Descriptive circulars sent on application. Sent by us, postpaid, on receipt of $5.

In a private letter from England a correspondent says: "Here the outlook at the moment is far from bright. This most damnable war is taking the people's attention from everything else. It is the old dodge of the rulers; an amusing diversion; bull-fight, man-fight, circus anything to keep the thought of the masses from their own concerns, their own happiness, and the consideration of the destiny of the race."

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For truth or falsehood, for good or ill, for progression or reaction and decay, all these treasures are irretrievably and irrevocably identified with words; and names are words.

Then let it no more be said, "there's nothing in a name."

To discuss names, intelligently, thoroughly, is to discuss the treasures of science, literature, art—the whole realm of human knowledge; the whole domain of human life.

Some one has said the history of words is the history of nations, the history of humanity. The history of words—including names as a chief part thereof, is the history of all things.

For these and other reasons I have welcomed the discussion of the name or names by which our little "white-winged messenger" has been known since August 1883, Gregorian calendar. From my retreat in the "Sunny Southland" I have watched the discussion, have read everything that has been published on the question of change and can thoroughly appreciate and sympathize with all the apparently conflicting views. As yet, however, I find little to unsettle the conviction expressed in No. 790, issue of Dec. 2., except it be that the substitution of the classic, the poetic, "Aurora,—Daughter of the Dawn," for the vernacular Light Bearer, might be an improvement. We would lose something in the way of recent association of ideas, but the fact that *Aurora* is the feminine counterpart of the masculine *Luciferus*, would make it a very suitable, a very appropriate name for the "running mate" of the Monthly Lucifer, if this twofold plan should meet the approbation of our readers.

Aurora—another Latin word, meaning "The Golden Hour;" Greek derivation, "The Morning Hour," has a most beautiful mythical history; see Webster's Dictionary.

"The goddess of the morning; or day break deified. The poets represented her as rising out of the ocean, in a chariot with rosy fingers dropping gentle dew."

Yes, next to Lucifer the peerless; next to the noble, the dauntless, the truth-and-justice-loving, the all-glorious *Luciferus*, of astronomy and fable, *Aurora* has, perhaps, the most beautiful and note-worthy of legends, or of mythologic histories.

If, then, the friends of the movement for Freedom of Womanhood and of Motherhood desire to see the beautifully poetic and inspiring name Aurora take the place of the vernacular, but yet not inexpressive Light-Bearer, and if they want to see a monthly Lucifer—or more correct, perhaps, a monthly *Luciferus*, to take the masculine role, the bravely iconoclastic role, in the work of demolishing old superstitions, and in clearing away the rubbish to enable the feminine evangel to get in her work, then these important changes can very speedily be made.

All that is needed is the "sinews of war"—the means of paying for raw material and press work. The rest can be done in the Light-Bearer office, and with but little addition to our present force—with the added help of volunteer writers who will furnish suitable "copy," for the pages of the proposed monthly. As already stated we have on hand a good supply of matter suitable for the first year of a monthly magazine.

Having taken so much space in a recent issue I prefer not to prolong this article but would like to briefly answer a few of the more popular objections to the name Lucifer.

First, that it "shocks" people. Physicians tell us that a shock to the physical system is often necessary to restoration to health. So of restoration to mental health. Emerson (I think it is) advises the timid to shock themselves out of bondage to fear. When people are being slowly but surely asphyxiated by poisonous gases it is sometimes necessary to shake them up very roughly in order to give them a sense of danger. And so of people who are perishing by the poison of superstitious beliefs. If Lucifer proves a galvanic battery to such, then give them Lucifer, in strong but intermittent doses.

2. While it may be true that some readers will be repelled and prevented from reading the paper because of the name, this same name has often attracted others because of its originality and its defiance of conventionality, and those who are thus attracted are far more apt to become earnest and generous helpers than are those who prefer a more conventional name. An instance of this is the case of an old German carpet weaver who discontinued "The Kansas Liberal" because the name smacked too much of conventionality and "respectability," but who immediately re subscribed when the "Liberal" became Lucifer, and who has since remained one of its most faithful and generous patrons. Many more like instances might be given.

3. "C. F. H.," in Lucifer 791 says "Usage gives meaning to words Shall we accept the meaning or twaddle about derivations?" etc. Certainly; usage gives meanings but *whose* usage and whose meanings shall we follow? I for one prefer to follow the usage of scholars, of men of science rather than the usage, the meanings given by the ignorant, the bigoted, the superstitious. C. F. H., seems to prefer to follow in the wake of the ignorant, the bigoted and superstitious for none but such give a sinister meaning to the grand old name Lucifer.

In closing for this time I would once more request all who want a monthly Lucifer to let us know without delay, as the time is very short, if the change is to be made next month.

Thayer, Miss. M. HARMAN.

The Dude and the Toiler.

Why do women smile upon and seek the companionship of the gay gallant, the dude, the man who apes the rich in their slothful habits, and in their demand to be served or waited upon by others? Why do women admire the man with soft, white hands and untanned faces, and who has but little except these and his fine clothes to recommend him?

And why, on the contrary, do women neglect, mistreat, misuse,—or use only when they want service such as the dude will not perform,—the men who do all the most useful work; who perform the hard manual labor of the world; the men who do not shrink from doing a manly share of the world's most disagreeable and yet most necessary tasks?

The answer seems plain enough. Women are not to blame for this. It is the *unconscious* impulse of nature, reaching outward and upward toward the refined, the esthetic, the aerial, the ethereal and the spiritual, and a turning away from what we sense as the crude, the rough, the uncouth and the grossly material or earthy; also the fixed and non progressive.

No; women are not to blame—that is, their unconscious creative instincts are not to blame for preferring the city dude or the fashionable fop instead of the uncouth, the slow-moving, the awkward, the unpolished and yet honest and sturdy farmer, hod-carrier or ditcher. Whether consciously or unconsciously our prospective mothers want other ideals than these upon which or from which to build the human structures of the future.

But there is room for discrimination on the part of the women, and for improvement on the part of the men. Let women learn to discriminate a little more, between the false and the true; let them learn to distinguish the true gentleman, strong and brave and honest as well as cultured, from him who has nothing but polish to recommend him; and let men remember to improve upon the saying of Wendell Holmes:

"We cannot expect real elegance short of three removes from the soil, from which of course, all our best blood comes."

This may have been true in Holmes' time, but it need not be true today, with all the advantages that science and art have given us over the untamed forces and crude materials of nature's workshop. M. HARMAN.

Thayer, Miss.

For the Holidays.

We have received a set of Kipling's works, to be sold for the benefit of the editor's trip south. It is printed in large, clear type on fine paper, bound in green cloth; illustrated; 1422 pages in all. This set will make a handsome holiday present. The publisher's price is, we are informed, $4.50. We will send it, postpaid, on receipt of $3.50. Who wants it?

* * *

If you want a dainty and artistic, yet inexpensive gift book, you should bear in mind that "Songs of the Unblind Cupid" comprises all these qualities. It is an *edition de luxe*, in red and black, of a few hitherto unpublished poems by the liberal poet, J. Wm. Lloyd. The verses are printed from Kelmscott type upon deckle-edge, hand made paper of cerulean tint. Covers brown, with choice of silver or gold lettering.

Initial letters, ornaments and borders are in red, with an initial letter and sketch upon the opening page hand painted in water colors.

Mr. Lloyd, as author of "Wind Harp Songs" and the "Red Heart in a White World," needs no introduction to the liberal public. These few new poems of love, liberty and nature are here preserved in the highest style of the printers' art, and should find a place in the collection of every friend of freedom, every lover of poetry, and every admirer of choice and dainty publication. Edition limited to 650 copies. There will be no second edition. Price per copy, 30 cents.

* * *

We sell, also, the sumptuous and artistic presentation edition of "Paine's Age of Reason," published by the Truth Seeker Company.

Part I. of this edition of the "Age of Resson" is a reprint of what Dr. Moncure D. Conway calls a "strange and probably unique" copy of that book, the discovery of which enables the world to have, for the first time, Part I. of the "Age of Reason" exactly as Paine composed it.

Part II. of this edition is corrected by Dr. Conway's revision. All the matter of the original edition will be found in this, and, so far as completeness and accuracy go, this is as unique as the newly discovered one, for it contains matter previously unknown to any of Paine's friends, editors, or biographers, and the largest collection of portraits ever brought together.

This presentation edition of the "Age of Reason" is for the lovers of Paine for their own libraries and parlors, or to give to friends who will appreciate an artistic token of friendship. Religious friends, too, will preserve it for its own beauty.

The edition is from new plates made from new type, with large face. The book is 9x9½ inches in size, printed on antique wove paper, with special rough finish for this volume. The pictures are printed on the finest plate paper, inset and tissued. The cover design, also peculiar to this edition, is made by Bodfish, and is rich in colors and gold. To protect the exquisite cover the book is sent in a box, and wrapped besides in transparent wax paper, which keeps the dust away while enabling the title to be read.

This is the only edition with a full index, which has been so much missed by those who know that Paine has said something they would like to quote, but cannot find. It is the only volume, too, in which Paine's own account of his arrest in Paris appears. The Chronological Notes show in a brief form the important work Paine did, and will be highly valued by the reader.

The portraits include all authentic pictures of Paine. No other volume has the Jarvis picture, and the Pennsylvania pictures are to be had nowhere else. The New Rochelle views were taken especially for this volume.

Price, postpaid, $2. Descriptive circulars sent on application.

* * *

"A Persian Pearl," and other essays by Clarence S. Darrow. Any lover of the literature of freedom would be proud of such a present as this. The book comprises:

1—A Persian Pearl.
2—The Skeleton in the Closet.
3—Walt Whitman.
4—Realism in Art and Literature.
5—Robert Burns.

The publishers have given this work a dress in keeping with the high quality of the text. The book is printed on rough-surface English "Boxmoor" paper, rubricated side leaves and initials. Edition limited to 980 copies, each book numbered. Price, in boards, $2. In limp green chamois, silk lined, $2.40.

"Egoism" is sleeping; but it is to be hoped there will be a glorious resurrection one of these days. Georgia and Henry Replogle are living in Denver. Georgia's health has greatly improved since she left California. They will soon issue a new work by "Tak Kak," due notice of which will be given in Lucifer, when it appears.

PROSPECTUS

Of the Life History of Moses Harman.

I. Ancestry. Early Life and Struggles to get an Education

II. "Travels in Faith." From Methodism to Universalism and thence to Rationalism.

III. Experiences as a Heretic and Abolitionist in a Slave State—Religion, War and Politics.

IV. Experiences as Teacher, Preacher and Magistrate—or "Justice of the Peace."

V. Experiences in Journalism—A Ten Years' Fight in the Courts. Reflections on our Judiciary, State and Federal.

VI. Prison Experiences. A "Third Term." Letters from and to the Prisoner.

VII. Reflections on Prison Discipline. "Crimes Against Criminals."

VIII. The Movement for Freedom of Womanhood and Motherhood, and for the Right of Children to Be Born Well.

IX. Relation of this Movement to All Other Reform Movements.

X. Present outlook for this Movement. "Duty of the Hour."

This book will comprise about four hundred pages; printed on good paper, new and clear type and good binding, with portrait of the author and of his daughter and helper, Lillian Harman. Price one dollar. Life and health permitting, the book will be ready for delivery to subscribers on or before June first, next. Subscriptions solicited, so that we may know how large an edition to issue.

A NEW BOOK by Albert Chavannes. "Magnetation, its Relation to Health and Character," contains invaluable information upon the relation of the sexes. Price, 25 cents. Address, Albert Chavannes, 308 Fourth Ave., Knoxville, Tenn.

Lucifer's Clubbing List.

	Retail Price		With Lucifer	
Truth Seeker, N. Y.	$	3.00	$	2.25
" " England,	"	50	"	1.30
Free Society,	"	50	"	1.25
Appeal to Reason,	"	50	"	1.2
Coming Nation,	"	50	"	1.25
Suggester and Thinker,	"	1.00	"	1.60
Discontent,	"	50	"	1.25
Cosmopolitan,	"	1.00	"	1.75
Youth's Companion,	"	1.75	"	2.40
Our Little Ones,	"	1.00	"	1.50
Century Magazine,	"	4.00	"	4.50
Freedom, England,	"	50	"	1.30
Freedom, Washington,	"	50	"	1.25
Arena	"	2.50	"	2.25
Open Court	"	1.00	"	1.75

These prices apply only to PAID UP or new subscribers who send in the amount for both papers at the same time. If other papers, not in this list, are desired, please drop us a card and we will give clubbing rates with them.

VARIOUS VOICES.

E. J. P., City:—I would say to C. F. H., that I do read Lucifer riding in the street cars and that I am very sorry for anyone who is shocked at the name. The mistakes of the masses never killed the truth. Love is free and always will be. So when I am called a free lover I accept the term and make no concessions to Madam Grundy. The fight for freedom is not to be won by being afraid of the dead cats which "respectability" always throws at progress.

—

W. R. Stokes, St. Paul, Minn.:—I suppose such organizations as the Ohio Liberal Society have some written or printed scheme of organization such as a constitution and by-laws, or rules and regulations of some sort or other. If anything of this kind is in your possession, and available for such use, kindly favor me with a copy of same. If not, please give me the address of some one who can supply me. Also, if you know of any such organization in this city or Minneapolis, kindly give me name and address of same.

—

W. G. Scott, Cincinnati, O.:—James F. Morton, Jr., was here and lectured Sunday night, his effort was splendid and was well received by about half, (or a little more,) as many as listened to you the week before. I was very much surprised at his ability and cleverness, both in his address and answers to questions and criticisms. I had expected from what I had heard, that he would mix Communism up with Anarchism but was agreeably disappointed. His reasoning is good and his mind is clear. I hope we shall have him again sometime.

—

William Platt, St. Martin's Lane, London, W. C.:—I shall be very glad to see Moses Harman's memoirs in print. I think it should be a fine book, and I shall be the first to take a copy when it is out. I think it ought to be absolutely in book form, permanent and not periodical. $1 is a good handy price for the general public. As to the title of the journal Lucifer, I like the present title, it is crisp and bold and heretical, the suggested title "Light-Bearer" is far inferior I think; savors of the "Torch" and of the "goody-goody" style. Best wishes, and hopes for your father's good health.

—

E. D. W., Toledo, O.:—As to the matter of changing the name of Lucifer I heartily agree with all the reasons given by the first mover of the subject. I think it would be a great help. As to what it should be, others I think can tell better than myself. I cannot promise any difference in the subscription list in consequence of a change. I do not know anyone who is advanced enough to be at all interested in it who is not already a subscriber, but I will of my own motion pay for two or three copies to be sent about here and there as trials as may seem best at the time. I cannot personally see any need of a change of form but then I do not keep mine, I scatter them out wherever I think there is a chance of catching a stray interest.

—

W. G. Markland, Sherwood, Tenn.:—Two divinity students from the University of the South, of Sewanee, have just left me after a two hours chat on sexology, and with Lucifers and Merrie Englands in their pockets. Mr.—— and Mr.—— who is Asst. Sergt. at Arms of the U. S. Senate. Mr.—— requests correspondence as he goes to Washington soon. Mr.—— wants Winwood Reade's "Martyrdom of Man," from which I quoted. Can you tell me where it can be got, and price? I feel gleeful at starting a wedge in a theological school. I suggested that the students give us a lecture in turn on Sundays and it was well received and may induce action. Sewanee is twelve miles distant. They have Darwin among them and the professors know of it, and if they talk to me they'll get Harman also.

—

Emma Johnson, Duluth, Minn.:—In regard to the Life of Moses Harman, I think it would be something grand to read the history of your father's life and of all the hardships he has gone through; for I have a hard task to even get some people to read any reform papers and they seem to think it is wrong to study the sex question. I hope they will not always think so. I will take one book and if I like it will try to take more. In regard to changing the name of the paper, it would be a good plan if there would be more subscribers, but for my part, what attracted my attention to your paper was I one day found just the top of it—the rest was torn off and I thought by the name it bore it must be something I had been looking for, so I wrote and got the paper and I have had it ever since.

—

J. B., Kansas,:—Enclosed find one dollar, for which, in case the autobiography is published you will kindly send a copy to accompanying address. If never published let the dollar go into the good will fund. I never can repay Lucifer what it has done for me and I wish I had a million to put at its disposal. I seem to be everything that is unorthodox and unfashionable. There is something paradoxical about my family relationship, for I am the only unorthodox one in my own large and now grown up family, and strange as it may seem, not one of them even suspects my outlandishness. Let that go; I am now over the limit in years and must soon cross the divide and the best of it is I am ready at the drop to travel. Lucifer has been a light to my feet and a lamp to my path. It has brought me in contact with glorious souls.

—

M. E. W., Montgomery.:—I feel incompetent to express myself in regard to the name of Lucifer. The liberal ideas that are expressed in the Light-Bearer of woman's freedom, I endorse, and am very much interested in the various letters that are published. It is less than one year since I first saw the paper and met the editor at Cassadaga Camp. I will take one book. I have tried to solicit subscribers for the paper but have not been successful. There are not many liberal people in our city, they are fifty years in the rear of the people in the north, in orthodoxy. You have a right to express yourself on the race question. I also. If you lived among the negro race, I think that you would change your views. I am a Wisconsin woman and once thought the negro an abused race. People that travel through the Northern states to solicit aid for the education of the negro, are working for their own support and will exaggerate their representations.

—

J. B. Elliott, 3515 Wallace St., Phila., Pa.:—It was Lucifer that first showed me the light. The first copy of the paper was placed in my hands by Voltairine de Cleyre, nearly twelve years ago and the light has grown brighter year by year. I shall take a copy of your life and work to keep company with the other reformers who have made sacrifices that the pathway of the coming generation might be made easier. The Roberts case in Congress is a fight on religious lines and the friends of religious freedom should stand by the constitution and sign all the petitions that are presented to them, in his favor. He is just as much a Christian as Isaac with his three wives, or David—but not so good as Solomon, in the matter of wives. If his wisdom was so valuable on some things why not on the wife question? Let Christians answer.

I have a copy (paper) of the "Woman who Dares," by Ursula Gesterfeld. Fifty cents by mail to any Lucifer reader, for the benefit of Lucifer. Send money to Lucifer, and postal with name to me. I will do the rest.

—

Allie Lindsay Lynch, Chicago:—Please enroll me for two copies of your father's "Life." Let me suggest that you run off a thousand or more copies of the Prospectus, in circular form, and mail several with next issue of Lucifer, while to those you know to do much writing you might send half a hundred copies or twice that number. I'll undertake to enclose in letters between now and June, a hundred of these notices of the book, and will often comment thereon; in this way many who never see Lucifer may gain knowledge of the worthy forth coming book.

I truly hope our Lucifer will not be eradicated, but continue to bear light until every mind unfolds through an unfettered reason—aided greatly by perusal of its pages—and the word becomes a synonym for an *enlightenment* that makes *myths* pass into obscurity, having been banished by the great destroyer of superstition—science.

The item sent to Lucifer by Thomas Lees, which shows up as "an object lesson,"—the good sense of the Ramsey's, who separated after fifteen years of married life, parting as friends, wishing each other well, and speaking in high praise, has so much similarity to my experience that I venture to make a few remarks of a personal nature.

Harry and I became more harmonious in lines of thought as I lost my religion. I walked away from "God" very gradually, for I had been reared in great fear of the "Devil." These two myths I have erased after much reflection. And I found there was more required, in my life, as producer of health and happiness, than just a good man's kindness and a line of pleasant conversation. I had needs this dear friend could not effect by his less demonstrative affectional nature. He ever was, and will remain, a splendid brother. I met another whose love has filled my life with more happiness than has come to any woman of my wide acquaintance, I think.

There was much talking, yes and grief; but our good sense led up to a parting, and a pledged Damon and Pythias friendship. Then came the years of joy-in-love—free love,—and now and then this grand brother's visit to the home of the writer and her noble E. E. H., who has been educated into all the radical lines of thought by the woman he loves.

I offer this to Lucifer, as a second realistic object lesson. And some day I will offer the book of my life's experiences, to the great reading public. This, and much of reform labor I am in the field to accomplish, much in line with the two Harmans who ably instruct, and not alone through Lucifer's columns, but widely from free thought platforms.

Here's to you and your family, loyal Lucifer! And may the close of the XX Century find you many times enlarged and more active, with Moses yet the head guardian angel!

—

E. S.,—Having but recently made the acquaintance of Lucifer I would like to send you a little token of my appreciation of its worth in the form of a year's subscription, and a few truthful remarks in behalf of the liberation of women from the bondage of legal marriage. When only an unformed girl of seventeen years, I was married to a man six years my senior whose only recommendation to my favor was a rather handsome face, and a chance to get my support. My father having died, leaving my mother to face the world with five children, and no money, I thought the best thing for me to do was to get married. Oh, how I shudder at the thought of what followed, and I well remember and never can forget, though it was more than thirty years ago, how rudely my dreams of love were dispelled. I do not think the man meant to be cruel, but he was ignorant, and no entreaties had any effect to deter him from asserting his "marital rights." I soon learned to despise him. For ten long weary years I endured a life of cruel outrages—thinking I was married I must submit and keep silent. You are my wife! was the answer I got when I ventured to remonstrate. Notwithstanding tears, cries, and agony, pleadings to God for death, and almost in my heart a murderer, I bore three children. One a girl, passed away in a few short months and the next girl lives, and is a comfort. The last one, my baby boy went away at the age of fourteen and to this day—now nearly twelve years—I have never heard from him. I have borne in my body and in my soul also the effects of man's injustice for these many years. I have succeeded with the aid of the law in separating from him, and to this day I can never think of that man without loathing and horror. At this writing I have no husband, and no one owns me, or ever shall again.

I would that the voice of every woman were raised in defence of her right to her own body, whether legally married or otherwise. I feel that a monument should be raised whose gleaming shaft should ascend to the sky, to the memory of Moses Harman, and Lillian, those noble defenders of truth and equality, and hosts of others who have suffered martyrdom for the sake of the right. This subject of all others which should demand the hearing of the masses, is discussed the least upon our rostrums today. Millions of women are dying in sheer despair and millions more are writhing in agony longing to escape the cruel thraldom of man's lusts. Oh for a purer atmosphere; an atmosphere of love and freedom. Yes, thank God for a love that is free, for love without lust, for love that can neither be bought nor sold.

My soul is moved with pity for the bond slaves of the carnal passion of men. How long must such bondage be endured? Let one brave woman take the stand before the world that she will live a life in accordance with the highest promptings of her nature, and lo! how quickly is she ostracised by society or even thrust into dungeon cells with the veriest criminals.

What we need is more courage, and less fear of what Mother Grundy and her satellites may say. Let us boldly proclaim the glad tidings of justice and equality wherever we go and show to those around us that we live according to the light within us by our adherence to true, natural impulses, and not according to the shallow rules and regulations of church and state.

—

S. R. Shepherd, Leavenworth, Kan.:—If "Lucifer" must go, give us "Light" or "Morning-Light," rather than "Aurora." "Grasshopper-Falls" (the birth place of Lucifer) being offensive to some, our representative in the legislature, a very "recherche" young man, sprung a surprise on us by having it changed to Sauterelle Falls, the French for grasshopper. A storm of protest and ridicule arose and the next legislature changed it to Valley Falls. An oil vender of this city had "Fiat Lux" painted on each side of his wagon but four-fifths of the people hailed him as Mr. Fiatlux and he painted it out. "Light of Truth" or "Light and Truth" or "Dawn" or "Dawning Light" or "Light and Liberty" would do. Aurora is so associated with "borealis" that many would instinctively utter the two. A word that necessitates a dictionary and requires constant explaining would be no improvement. The unclean birds of grundyism would swear that Aurora meant fornicuboogery.

WOMEN and ECONOMICS,

A Study of the Economic Relation Between Men and Women. By Charlotte Perkins Stetson.

Here are a few of the page headings of this remarkable work "Economic environment; The dependence of women; No inherent disability of sex; Marriage not a partnership; House service as a livehood; Motherhood and economic production-Modification to maternity; The usefulness of sex; Differentiation of sex; Sex and humanity; The peacock's tail; Sex distinctions; The eternal feminine; unreasoning devotion; Women as persons; Race-attributes and sex-attribute; The normal child; Personal profit and sex-relations; The influence of heredity; The young man and the young woman; The effect of custom: The sex relation personal; Innocence and ignorance; Marriage with independence; The increasing difficulty of marriage; Supporting one's family; Virtue and vice; The results of repression; The harm that women do; The development of love; The hope for the future; The martyr and the pioneer; The dropping of the bars; The meaning of the new woman; Motherhood in education; A criminal failure; Marriage and the family; Love's young dream; The heart and the stomach; Socializing the household industries; The stomach as a family tie; The servant wife; World-servants and house-servants; A wider maternity; Between the old and the new; "The vices of the slave;" The outgrown stronghold. Printed on strong, heavy paper; 350 pages, bound in cloth. Price, $1.50. For sale by M. Harman, 507 Carroll ave., Chicago.

792.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Books for the Holidays.

The publishers' price of the books in the following list is forty cents each. We bought them at a little less than half of that. The postage averages about four cents on each book. Half the publishers' price with postage added is twenty-four cents. We will send any book in the list, postage prepaid, for twenty-five cents, the extra cent going to pay for the work of wrapping and mailing. Send in your order at once if you want them before the holidays and the books will be sent promptly.

Every book in the list is handsomely bound in cloth and is printed in clear type on good paper. The number following the name of the book indicates the number of its pages:

Bracebridge Hall, by Washington Irving. 289. With 110 illustrations designed by Randolph Caldecott.

Childe Harold's Pilgrimage, by Lord Byron, complete and unabridged. 270.

Crown of Wild Olives, by John Ruskin. 252. Consists of four lectures on work, traffic, war, and the future of England, with an interesting appendix.

Dolly Dialogues, by Anthony Hope. 202.

Dreams, by Olive Schreiner. 128.

Lalla Rookh, by Thomas Moore, 327. With copious notes.

Master and Man, by Tolstoi. 117.

Sartor Resartus, by Thomas Carlyle, (with notes and index.) 344.

Sketch Book, by Washington Irving. 404. This book contains the famous story of Rip Van Winkle.

Samantha at Saratoga, or "Widout" After Fashion, by Josiah Allen's wife, (Marietta Holly), profusely illustrated, 372.

Tanglewood Tales, by Nathaniel Hawthorne, 284.

Readers of Lucifer

are interested in all reform movements and will find the literature treating on Science and the Occult of vast interest and great advantage.

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Natural Way in Diet,	1.00
Health Foods and How to Prepare Them,	1.00
The Silent Friend—A Key to Rapid Wealth,	2.00
How to Hypnotize—a complete manual of instruction	2.00
How to Win or Sure Secrets of Success, by Prof. L. H. Anderson. 352 pages	2.00
Ancient Magic, Magnetism and Psychic Forces,	2.00
Marvels of Magnetism and Methods Old and New,	5.00
How to Heal, by J. K. Anderson,	10.00

Catalogue free Address, National Inst of Science, L. K. 119, Masonic Temple, Chicago, Ill., U. S. A.

OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES.

By E. C. WALKER.

No man is wise enough to foresee the secondary results of any proposed restriction, and no history is copious enough to record the evils that have ensued upon denials of liberty.—*George E. Macdonald.*

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 50. CHICAGO, ILLINOIS, DEC. 23, E. M. 299. [C. E 1899.] WHOLE No. 793.

Present Needs.

BY JAMES F. MORTON, JR.

Say ye that the day of Freedom, long desired, hath come at last.
That the bigot's blunted weapons, useless now, away are cast?
Say ye that the rack, the gibbet, and the stake, no more await
Him who beards the hoary falsehood, tempting this the martyr's fate?

Deem ye that the truth has triumphed, and that baffled error lies
Writhing in its impuissance, cowering 'neath the sunlit skies?
Think ye 'tis for idle pleasure that a small and hated band
'Gainst the creeds that others favor, firmly battling dare to stand?

Nay, but every road of progress that the world has ever known
First was trod with bleeding footsteps by a man who stood alone!
We now reap the splendid harvests where the sowers fell and died;
While the world for which they labored mocked them in its haughty pride.

Still the battle is not ended; there is need of men today,
Who dare follow stern conviction, spite of all that bars the way.
Long the strife twixt truth and error; but who fails a martyr now
Yet shall wear the stainless chaplet of the victor on his brow.

In the Case of Brigham H. Roberts.

At the Manhattan Liberal Club, New York, on the evening of December 15, 1899, Rev. D. J. McMillan, who is very active in the crusade against Mormonism and the seating of Congressman Roberts of Utah, gave an address to show "Why Roberts Should be Kept out of Congress." In the discussion which followed, E. C. Walker said:

The speaker of the evening has declared that polygamy had its origin here in the state of New York, "in the heart of our [monogamic] civilization." Is it not a case of the tree being known by its fruits?

The issue now before the country is one of the gravest importance and it should be dealt with seriously, but we cannot help smiling at the seeming sarcasm when Professor Russell of the New York University Law School, arguing for the exclusion of Mr. Roberts, says: "The power to expel is necessary for the dignity of Congress, whose deliberations must at all times have the sanctity which unlimited confidence in their wisdom and purity can inspire." Some Congressmen must have blushed when they received that bouquet.

It is not an answer to say to the anti-Roberts Congressman, "You are another," but if he *is* "another" the fact weakens our confidence in his ability or his sincerity. A reporter's club may legally expel a novelist, who is an "open" and "defiant" fictionist, but that does not prove that the reporters are not novelists "on the quiet," nor does it lead us to applaud their pretense to the possession of the virtue of veracity.

Mr. Roberts is on trial before a packed committee, sitting as a high court of morals. In appointing the committee, Speaker Henderson suspended all the rules of the game which it was feared might, if left in operation, give the accused representative a fair show, thus officially committing Congress to the basic immorality of injustice.

To this hour, the conduct of Mr. Roberts has been so dignified, so dispassionate, so reasonable, that he has won the sympathy of many who reprehend his alleged mode of private life. His attitude is in striking and agreeable contrast to that of those who are active in the crusade against him. But this question goes far deeper than the personality of any man, be he Mr. Roberts or Mr. Taylor.

I believe that Mr. Roberts is clearly entitled to his seat, under the law, but I shall not now enter into the consideration of the legal technicalities involved: others may do that, and others also may bring the Christians' Bible into court and ask Mr. Roberts' enemies why they persecute their fellow-Christians of Utah because the latter believe and act upon the belief that the *unchangeable* god whom both divisions worship knew what he was about when he sanctioned polygamy and when he said that Solomon, the man with a thousand sexual associates, seven hundred of whom were wives, was the wisest of men. Why, according to this opinion given by the all-knowing god of the Christian, Mr. Roberts, the Utah Christian said to have but three wives, is almost at the bottom of the scale of intelligence, while the Christian with only one wife touches zero. But it is not a pleasant task to deal with manifest disingenuousness, and so I shall pass this part of the subject. Suffice it to say, that Freethinkers, independent men and women, would be most foolish to assist in trampling down every remaining constitutional and customary guarantee of civil and religious freedom by joining hands with the aggressive and stronger party in an acrimonious sectarian quarrel. It is no part of our business to save the fingers of persecutors by pulling their chestnuts out of the fire.

In the popular and professional outcry against the Mormons, which continually assails our ears, we frequently distinguish the word "illegitimate," referring, in the unscientific terminology of compulsory moralism, to a child or children born outside of legal wedlock. It is a delicate matter for non-Mormon Christians to touch, remembering that, if their definition is accurate and if the "inspired" word is a faithful record, the epithet adheres unremovably to the man whom they revere as a god. "Illegitimate," as commonly applied to a child, is a fetish word having correspondence to no fact in nature. Every child is physically legitimate, because it could not be anything else and be at all. In a different sense, every child is legitimate which is born of mutual love and desire and of parents in bodily health and who are emotionally adapted to each other, while every child is illegitimate whose origin does not conform to these conditions. Measured by this, the only scientific standard of legitimacy, the ratio of illegitimate children born in marriage, monogamic or plural, is very much greater than is the ratio of illegitimate children born outside of marriage. It needs only a little careful observation to convince any impartial inquirer that this is a fair and moderate statement of fact.

Whether Mr. Roberts is or is not, whether other Mormons are or are not, evading the anti-polygamy statutes and disregarding the "compact" between Utah and the Union, does not matter, so far as the promoters of the crusade are concerned, for whether the charges made against him and them are true or

false, the odium engendered by the charge is being used as a bar to shut out of Congress the representative chosen by the majority of the voters of Utah. Those who are the loudest in their professions of loyalty to the principle of majorityism are thus the first and the most eager to trample it in the mud of sectarianism when its results run counter to their religious and moral prejudices. As to that vaunted "compact," it is notorious that it was obtained by force, the overshadowing and overwhelming force of the federal government, and it is a well-known legal maxim that contracts secured by force or fraud are null and void. The "compact" is no more binding, in morals or real law, upon the people of Utah than is a leaf from last year's patent medicine almanac.

There are Secularists who favor the exclusion of Mr. Roberts because they fear the growing power of the Mormon hierarchy. But what of the hierarchies of Romanism and Protestantism? Is it a wise policy to help the two stronger ecclesiastical powers to crush the weaker ecclesiastical power? Why assist them in killing off their other foes so that they can the sooner devote all their kindly attentions to us? Why help them make the ropes to hang us? Even if there were no vital principle forbidding us to join in this outrageous hunt, the plainest injunctions of self-interest admonish us that the division of Christendom between Rome, Geneva, and Salt Lake City is better by far than the consolidation of Christendom under either Rome or Geneva. We are unfit to survive if we thus play into the hands of the strong against the weak. The Anti-Roberts cartoons of Watson Heston in the "Truth Seeker" are a disgrace to Liberalism, reflecting alike upon its justice and its common sense.

I am not here to defend polygamy. Neither am I here to defend monogamy. "A plague upon both your houses," I say. Polygamy as a system of legal marriage and monogamy as a system of legal marriage are mates in iniquity. Each has certain advantages over the other but liberty has immeasurable advantages over both. So far as the material condition and the sexual condition of wives are concerned, polygamy seems to give monogamy large odds and yet win. If the speaker of the evening had passed along the streets of Salt Lake City—as he doubtless did—in the palmy days of Mormon rule, I doubt if, in the whole course of the walk, he would have had half so many mercenary endearments addressed to him as he would receive in walking from Fourth Avenue to Third Avenue, on his way to this hall, here in New York under the reign of monogamy. Certainly, the condition of the children under the rule of polygamy in Utah could not begin to compare in deplorableness with the condition of tens of thousands of children in this monogamic city and in other monogamic cities. Again: Is it not manifestly better for wives, in each case where a husband is inclined to force his attentions, regardless of times and conditions, that there be more than one wife? But, while such considerations should have great weight with believers in marriage, they are of less consequence to us, who would strike at the root of these evils by making all men and women sexually free and economically self-sustaining, thus eliminating prostitution within and without marriage, securing the care of all children, and ending marital and "free-union" rape.

The whole "Roberts case" is a struggle for and against investigation, experiment, and comparison in social science. It is first and on the surface a battle between two systems of marriage, but secondly and deep down it is a conflict between compulsory marriage itself and sexual freedom. The friends of liberty are confident that in the free atmosphere the best will survive, and all they ask is opportunity to observe the processes of growth. The cause of evil in any system of legal marriage is invasion, enforced union, bringing its train of physical, mental, and moral ills. Let the various systems compete with one another, let them all compete with individual liberty. Throw away the loaded dice of persecution. For a long time they may all exist side by side, for human tastes and needs are as various as human beings are different in external appearance.

Let Roberts into Congress. He is not so dangerous as the men who would deny to him or to any other man the equal rights of the citizen, because of a difference of opinion. Finally, to quote the words of Eva Harriman in Lucifer.

"Laying aside superstitious reverence for custom, it would seem to be far more reasonable and far more just to say that if three or more women voluntarily choose to live with one man it is right for them to do so, but if they are *compelled* to live with him it is unjust and immoral. When a public statement is made by one or more of Brigham H. Roberts' alleged wives that her or their relationship to him is compulsory it will be time to denounce the alleged polygamist as an immoral man." And I would add that the same rule applies exactly in the case of the one wife of any other Congressman, or of a common citizen.

How Man "Makes Believe."

Olive Schreiner, in "Cosmopolitan."

There is indeed an interesting analogous tendency on the part of the parasitic male, wherever found, to shield his true condition from his own eyes and those of the world by playing at the ancient ancestral forms of male labor. He is almost always found talking loudly of the protection he affords to helpless females and to society, though he is in truth himself protected through the exertion of soldiers, policemen, magistrates, and society generally; and he is almost invariably fond of dangling a sword or other weapon, and wearing a uniform, for the assumption of militarism without severe toil delights him. But it is in a degenerate travesty of the ancient labor of hunting (whereby at terrible risk to himself, and with endless fatigue, his ancestors supplied the race with meat and defended it from destruction by wild beasts) that he finds his greatest satisfaction; it serves to render the degradation and uselessness of his existence less obvious to himself and to others than if he passed his life reclining in an arm chair.

On Yorkshire moors, today, may be seen walls of sod behind which hide certain human males, while hard-laboring men are employed from early dawn in driving birds toward them. As the birds are driven up to him, the hero behind his wall raises his deadly weapon, and the bird, which it had taken so much human labor to rear and provide, falls dead at his feet; thereby greatly to the increase of the hunter's glory, when, the toils of the chase over, he returns to his city haunts to record his bag. One might almost fancy one saw arise from the heathery turf the shade of some ancient Teutonic ancestor, whose dust has long reposed there, pointing a finger of scorn at his degenerate descendant, as he leers out from behind the sod wall. During the later Roman empire, Commodus, in the degenerate days of Rome, at great expense had wild beasts brought from distant lands that he might have the glory of slaying them in the Roman circus; and medals representing himself as Hercules slaying the Nemean lion were struck at his order. We are not aware that any representation has yet been made in the region of plastic art of the hero of the sod wall; but history repeats itself—that also may come in time. It is to be noted that these hunters are not youths, but often ripely adult men, before whom all the lofty enjoyments and employments possible to the male in modern life, lie open.

The Passing of Old Ideals.

From "When Love is Liberty and Nature Law."

Having given up the absolute indissolubility and sacredness of marriage, as being too cruel, some dissolutions and re-arrangements have to be allowed. But once allow the tie to be put aside in cases of gross cruelty, and you have the difficulty of defining what amount of cruelty is gross enough. Soon sympathy will be expressed for marital miseries where the injury of husband to wife (or the other way) is of kinds not allowed for in Acts; and, ultimately, the law has to be strained, literally, to let some captives go free. Then it becomes repugnant to our finer feelings to sanction any law that compels a man and woman to live together when the lives of one or both are made wretched in consequence. Contemplate a case. Put yourself in the place of a wife who either dreads her husband, or looks upon him with disgust; and you see that the possibility of such a

relationship being made permanent by law condemns the law.

The Clitheroe case is a sign in the right direction. Here the mere refusal of a woman to live with the man she had married, but found a dislike to, was considered by the courts sufficient ground for granting a separation. You see that, if you allow the happiness of the parties concerned to be the consideration of first importance, you relegate the legal marriage contract to a place of secondary importance. The growth of sympathy with suffering humanity abolishes the cast-iron rigidity of the law, and the list of "adequate causes" for divorce is extended. But where are you to draw the line? Once allow exceptions to the absoluteness and sacredness of the marriage tie, and there is no stopping place until every individual idosyncrasy is satisfied, and the marriage law is as dead as a door nail. Or, what is the same thing, marriage becomes a ceremony which any couple may go through or not, as it pleases their sentimentalities; and those who elect to go through can have what ceremonials they like, from jumping over a broom-stick to the most gorgeous pageant and priestliness.

Readers of George Eliot's "Middlemarch" will recollect how young Mrs. Casaubon sticks faithfully to her husband, an elderly, peevish, ailing creature, whom she has married because of his erudition; and how she submits to martyrdom of the emotions from a sense of duty, born of the fact that she was lawfully the wife of her husband. Her side-affection for Will Ladislaw is an emotion to be smothered. At last she is released from her marriage vows by the timely death of the old man. But even then she hesitates to accept the penniless Will Ladislaw, although he cannot live happily without her, nor she without him. Her late husband had so willed his property that it would only go to his widow so long as she did not marry Will Ladislaw. A sense of duty to the dead man still holds Mrs. Casaubon, and it requires an immense deal of pressing on the part of Ladislaw to induce her to marry him. Ultimately she agrees to it, saying she will want no new clothes, will go in for domestic economy, and live on love and the beggarly £700 a year she happens to have in her own right.

Count Tolstoi is bolder. His heroine, Anna Karenina, in somewhat an analagous predicament to that of Mrs. Casaubon, does not wait for the death of her husband, but gives herself up to Vronsky as only a passionate lover can. And on Vronsky's part, although, ere he saw Anna, he had got nearly up to the proposal point, with a young lady named Kitty, his meeting with Anna Karenina turned his love into a new channel, which he was powerless to resist. For Anna he gave up everything. Now, I apprehend that all this will shock those who believe in the sacredness of the marriage institution. But those who believe in the sacredness of the individual will judge Anna and Vronsky by natural, not legal, standards. If Anna was guilty of a crime, it must be for an aggression of some sort. But, in accepting the happiness that came to her by way of Vronsky, she aggressed upon nobody. Her body is her own, and, in bestowing her affections upon whom she pleases, she acts within her own rights—*i. e.*, within the limits of equal freedom. One explanation, indeed, makes her conduct quite natural and inevitable. She had been married, when young, to Karenina, a cold-natured legislator, more as a matter of convenience than of love. But her emotional nature was starved under Karenina. Consequently, when she met Vronsky, in whom she found her needs satisfied, and for whom she was equally his requirement, their mutual attraction overcame all barriers. But it is not even necessary to know Anna's antecedents for a justification of her conduct, for she is accountable only to herself in the bestowal of her affections. If she has first to get the consent of parents, husband, the police, or God, then she is a slave. To proceed with the story. Karenin magnanimously forgives his wife for her infidelity towards himself while Anna, now living with Vronsky, undergoes such mental torturings, as the cumulative effect of many influences, that she ends her unhappiness with suicide.

The novel of Anna Karenina is good. No timely death of her husband is introduced like that which spoils George Eliot's "Middlemarch." Such a death can only be regarded as a sop and a sacrifice to popular superstition. It saves the respect for law and custom, and, at the same time, allows devoted lovers their satisfaction. But the novelist who is true to nature will depict the antagonism between man and the artificial trappings which bind him, without any reconciling artifice. If true love takes no cognizance of human laws and limitations, our sympathies will not be long in maintaining the latter at the expense of the former.

It must not be overlooked, however, that when a sense of right and wrong is implanted in the individual, on the basis of arbitrary priestly or legal authority, the conscience so formed will have great, if not insuperable, difficulty in reconciling the claims of nature to any kinds of happiness which have been condemned by theological or political creeds. Any giving way to natural impulse in contravention of such creeds is likely to be followed by a sense of shame and attempts at penance, unless the creeds themselves are thrown overboard from an enlightened conviction of their worthlessness.

With Anna Karenina her educational bias was so nearly balanced against her attraction to Vronsky that, whether love or duty was followed, she was doomed to unhappiness in the end. She had not been brought up under free conditions. Few, indeed, have. Also, it is possible that Tolstoi may have put into Anna's disposition some of his own ascetic yearnings. For Tolstoi, as you know, now decries all cohabitiveness and all other earthly desires, thinking that the extinction of sense, and, consequently, of mankind altogether, is the goal to make for.

I like the logicalness of Tolstoi's attitude. It is at least manlier than that of the moralising portion of the community, who tell you that sexual love is vicious without the sanction of Church or State, and holy with such sanction. Tolstoi at least recognizes that it is the thing itself that has to be considered on its merits, without the legal distinctions between tweedledum and tweedledee. Either sexual love is good in itself, or it is bad. If it is bad, then Tolstoi's attitude is the logical one to take; the most extremely ascetic conduct is to be inculcated, although it runs to annihilation.

But if the tender passion is good, the only points for discussion upon it are whether any given course of action leads to happiness. And, as the parties concerned must always be the final judges as to their own happiness requirements, the only field for outside interference is to stop aggression—such as when a woman is carried off against her will, or is compelled to live with a man against her will, or *vice versa*.

A farewell social in honor of James F. Morton, Jr., will take place on Sunday, Dec. 24, 7:30 p. m., at 105 Wells St. The friends of our work and the radical propaganda in general who desire to meet our guest socially will avail themselves of this opportunity. Supper will be served to those desiring it. Admission free. Supper 25 cents. Comrade Morton will deliver an address at 913 Masonic Temple, Sunday, Dec. 24, 3 p. m. It will be convenient for those attending the afternoon meeting to go thence to the Wells Street hall. All friends are cordially invited.

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Our Allied Superstitions.

The article of H. B. Monroe, entitled "Lucifer or the Light-Bearer, Which?"—No. 785, I think, has been the means of setting in motion thought-waves, thought-vibrations, such as he himself scarcely anticipated, perhaps. Only a small portion of what has been written on the subject of change of name, and of enlarging the work of our publishing house, has hitherto been printed by us. Many of the answers called out by the invitations, general and particular, came to us marked, "personal" "private," or "not for publication." The greater portion of those thus marked, have opposed change of name, so far as I now recall.

Among those marked "not for public but for you," is a long and carefully written letter from one to whose credit it may truthfully be said that comparatively few of our many helpers have earned better than he the right to speak their minds—fearlessly and openly on this or any other subject that concerns the work to which our publications have been devoted. Though not written for publication I opine the writer of this letter will not consider it a breach of editorial privilege, or of social comity, if I reproduce here a few paragraphs as illustrative of the way in which my long defense of our use of the name Lucifer has struck many, perhaps, of those who patiently read said defense. Among other points our friend, whom I shall call "D." has this to say:

"We have an Unabridged Webster's dictionary in the house, evidently not the edition you refer to. I open it to Lucifer and read.

"'1. The planet Venus, so-called from its brightness.'

"'2. Satan—"And when he falls he falls like Lucifer never to hope again."—Shak.'"

Proceeding, our friend D. comments thus:

"It seems to me it was work enough for one man—or even two men, to undertake for a life job—to crush out sex slavery in the world, without also undertaking to change the world's use of an ancient word; especially when this use of the word was sanctioned by such authority as Shakespeare has been able to attain. The fact that your use of the word Lucifer is the original meaning, and that the common use is a perverted meaning, does not change the matter. You undertook at one time the accomplishment of two very heavy jobs, either one of them more than any two men should expect to accomplish in a life time. I believe that you would have accomplished a great deal more than you have towards the sexual freedom of woman had your work not been hampered by the Lucifer millstone."

Yes, Bro. D., I was aware that later editions of Webster's Unabridged had been "expurgated." This was to be expected. It is a prime necessity for the continued life of theologic superstition that the masses of people be kept in ignorance of what even theologians, of the more liberal and honorable sort, have said about popular errors. Noah Webster, though a Christian theologian during a large part of life, was not always such. His biographer, Rev. Chauncey A. Goodrich, D. D., says:

"There was a period from the time of his leaving college, to the age of forty, when he had doubts as to some of those doctrines [the doctrines of his Puritan ancestors,] and rested in a different system."

Very probably it was when he rested in a different system, the system that Andrew White and other modern investigators have shown to have always been in "conflict" with religion the system that rests on the demonstrated facts of science—it was doubtless when he was more of a scientist than theologian that Webster decided to quote the authorities that show that ignorance and bigotry alone make Lucifer a name of the orthodox devil.

But now that neither Noah Webster nor his son William G., are alive to protest against the alteration,—the outrage—the later revisers of the greatest of American dictionaries have left out some of the more important testimony in favor of science and against theologic superstition.

I repeat, such eliminations, such expurgations, such outrages, are to be expected. So desperate have become the fortunes of the ambitious and power-loving hierarchies, in those days of "higher criticism," of skepticism within as well as without the churches, that those whose living depends upon the integrity of these hierarchies will probably not hesitate to rob the dead of his hard earned honors in the way of giving to the world a truthful and impartial lexicon, or book of authoritative definitions of all the words now in use.

I thoroughly agree with, or freely assent to also, the statement that the attempt to accomplish the destruction of sex slavery and theologic superstition in one life time is a heavy job, or rather "two very heavy jobs," as friend D. puts the case. But what does our good friend mean by "a life time?" Does he mean the ordinary life time of an individual person? or the life time of a people, a nation or of the human race? If all those who have worked for the good of their kind had looked no further than the life time of the generation in which they then lived, and had confined their efforts to the probable effects upon themselves and their contemporaries, the progress of the world, meager and unsatisfactory as it is, would doubtless have been more unsatisfactory still.

But speaking of the attempt to change "the world's use of the word Lucifer."—Is it really necessary that we attempt to do any such thing? What does Webster say?—mutilated as we now find the later editions? According to the definitions quoted by our friend, the first and principal definition given of the word Lucifer by Webster is not "devil" at all, but "the planet Venus, so-called from the brightness." And why so called from its brightness? Simply because the word itself means "light-bringing," as Webster's etymologic derivation shows.

If Webster, then, gives the first and principal meaning of Lucifer to be "Venus,"—the morning star, when it rises in the morning, what becomes of the statement that the world's use of Lucifer is something devilish or demoniacal? If this latter had been the world's use of the word, should not Webster have given the first and principal definition in accord with this fact?

But it is true, doubtless, that the *ignorant* and the *superstitious* world *does* take the secondary and acquired meaning, the corrupted meaning, to be the true meaning of the word, and that the comparative few, the cultured and the enlightened few, use the word in its original, its rightful sense. What then? Shall we yield the point to the ignorant and superstitious masses, or shall we stand in with the cultured, the enlightened few? Has our friend ever read the lines,

"They are slaves who will not be
In the right with two or three."

As to the futility of trying to change the world's use of an ancient word I would like to ask what the "higher criticism" people, the Unitarians, the Christian Scientists, Universalists, etc., are doing in regard to the ancient word "God?" Are they not moving heaven and earth, so to speak, in an effort to change the popular, the ignorant and superstitious understanding of that ancient word? If I had any use for the word God I would be trying to help these people to change its meaning, but, as Laplace,—when asked by Napoleon why he had left the word God out of his cosmogony of the Universe—answered, "Sire I had no need of that hypothesis," so also I find no need of the god-idea, and therefore no need for that ancient word except to show the slaver that inheres in the worship of such ideas, or ideals.

As to Shakespeare's authority—just a few words, for I find my article running away with me—like the man who foolishly yoked himself up with a calf.

It is very true that our poets have done much to enslave mankind, as well as to free them from bondage. Whether Shakespeare, the supposedly ignorant comedian, or Francis Bacon the profound scholar and thinker, wrote Shakespeare's plays, it is evident to all careful readers that the author of those plays simply voiced the popular concepts, opinions, dogmas or superstitions of the time. Belief in miracles; belief in ghosts and witchcraft; belief in "spells," "charms," incantations, etc.; belief in the divine right of kings, and the divine right of man to own and rule woman—as when Petruchio says of his newly wedded wife:

"She is my house, my field, my horse, my ass, my anything. There she stands; touch her whoever dares!"

As a good Christian and believer in all the commands of the God of the "Bible," the author of Shakespeare could do no less, when he remembered that the wife is scheduled with a man's chattels that must not be coveted by his neighbors. So much for the "authority" of Shakespeare as a guide for men of reason and science, as I know Brother D. to be.

How, then, is it possible to change the world's thought in regard to the sex slavery of woman and not also change this thought in regard to all its interrelated, its co-related, its allied superstitions? I confess I know of no way in which it can be done. The God-and-Devil idea must go. There is no room for them in the world's regenerated thought, and should be no use for them in its reformed vocabulary. In naming our paper the best scientific term was chosen without reference to the fact that some of our ignorant and brutish ancestors had prostituted it to bad uses. (As before said, however, a critical examination of mythology shows that even the fabled Lucifer had a very honorable and noble pedigree.) We are dealing with scientific pedigrees, however and not with those of fancy and fable, and to stand for scientific truth is to incur the opposition, the hatred, the enmity of the ignorant masses who are ruled by the ignorant or the mercenary and power-loving hierarchies of the world.

Our friend D., however he may criticize us in the use of the name Lucifer, is not in favor of changing the name of the paper. He says near the close of his long and very interesting communication:

"This is what seems to me best. Lucifer has been published more than sixteen years with Moses Harman as its editor and leading spirit. It has had a steady growing list of readers and an increasing influence. Mr. Harman still likes the name Lucifer, and sees no reason for change, but many reasons against the change, and I doubt very much if he would be able to write such stirring editorials under any other name. Therefore I vote to retain the name, but I think it would be best to drop the subtitle Light Bearer. The title Lucifer without explanation would no doubt have its influence in dispelling a belief in the devil."

I should like to copy much more from this and from other letters marked "personal," but time is up for putting these lines into the mail. So often has Uncle Sam failed to deliver my letters promptly that I wish to run no risk of being late for the printer.

Only a few more days of 299—E. M.—for deliberation in regard to proposed changes. What shall your answers be, good friends, all?

M. HARMAN.

Thayer, Miss. Dec. 17 '99.

Why Marriage is a Failure?

Synopsis of Address by James F. Morton, Jr., before Lucifer Circle, Dec. 13.

Every social institution must be tested by its actual results in promoting human welfare and human happiness. Neither its antiquity nor the universality of its acceptance is a safe criterion.

No idea is too sacred to be subjected to the most searching criticism. If true, it can stand the test, and justify itself in the eyes of all. If false, it deserves to perish; and no man should mourn its downfall. That the marriage system of to-day is a conspicuous failure, few careful investigators are prepared to deny. It has not proved to be a successful solution of the sex question. It is merely one of many experiments in sex relationship which have been made in the course of the centuries by both savage and civilized peoples. Anthropological research among the more primitive races reveals the widest divergence of marriage customs and ideas. Monogamy in its strictest aspect is found in various tribes. Practical promiscuity is occasionally noted. Some tribes are rigidly endogamous, others are rigidly exogamous. In some cases, a great degree of sexual freedom is allowed before marriage, after which absolute constancy is rigorously enforced. Elsewhere, strict chastity is demanded up to the point of marriage, and the widest license tolerated afterwards. In some countries, incest is regarded as a highly normal form of sex relationship; in others, it is ranked among the grosser forms of sexual perversion. These instances, which might be almost indefinitely multiplied, simply prove that in sex, as in every other department of life, no single and unvarying standard has been able to maintain a lasting supremacy over all others. Here, as elsewhere, the evolutionary principle is constantly at work modifying social customs in obedience to economic necessity and to increasing comprehension of the laws of nature.

Many of our errors in social philosophy arises from a failure to comprehend the principle of relativity. Each individual must think and learn for himself; and many of his lessons must be gained through personal experience. In like manner, each generation has its own lessons to learn, not by a blind adhesion to the forms of the past, but by using the knowledge already attained as a stepping-stone to further attainments. An institution, evolving of necessity from antecedent conditions, meets a real necessity, and represents the best possible expression of a given stage of human development. War, slavery, church, state, feudalism, capitalistic industry, and marriage, are all examples of the same principle. The error, from which countless miseries have arisen, lies in holding up these imperfect experiments as permanent factors in human life. When an institution has come to rest on authority rather than on an appeal to reason, it is already outgrown; and its doom, though delayed, is certain. The form may remain, even for centuries; but the life has gone.

The marriage system of to-day is condemned already in the forum of reason. The joint product of temporary economic conditions and of blind experimenting in days of darkness and mental ignorance, it has been invested with an artificial sanctity by the self-seeking devices of priestcraft, and crystalized into an authoritarian institution by the invasive decrees of government. Around it an absurd code of morals has gradually clustered. Jealousy, the manifestation of the spirit of ownership and possession, is considered almost a virtue, instead of what it really is—an unconscious recognition of one's own inferiority, and a vice of the most contemptible nature. Prostitution so closely allied to marriage as to have been called its twin sister, and all other forms of sexual vice are among the commonest features of latter-day civilization. The prevalent unhappiness in the marriage relation is ascribed to every source except the true one—the inherent defect in the institution itself. The failure is admitted; but its cause is recognized only by the few who dare investigate with an unbiased mind.

Marriage is a failure, because it tends to substitute contract for love, as a basis of sex relationship; because it rests on authority, rather than on reason; because it ignores all natural laws of development, and attempts to force all individuals into the same mould; because it establishes arbitrary and artificial standards of morality; because it is the stronghold of an unhealthy asceticism, born of superstition and priestly domination; because it is the fruitful source of discord and misery; because it tends to narrow the range of interests and sympathies; because it constitutes a denial of individuality, ignoring the fact that man or woman is first of all a human being, and only secondary a related being; and because it is merely a crude survival of the past, and out of harmony with advancing human needs.

The remedy? While that is not to-night our special theme I am bound to express my conviction that the only sure cure lies in the establishment of full liberty. As the evil has come through authority, it must be met by the establishment of the opposite principle. Free men and women will find their truest happiness in creating such ideals of love, parentage, and the home, as will lead to happiness undreamed of in our half-baked civilization of to-day. Whether variety or monogamy shall be the prevailing practice under free conditions, will be determined by the free choice of individuals, based on the common experience. No true idea has anything to lose by submitting to comparison with opposing views. The forcible invasion of the right of free speech, so often witnessed to-day is evidence that the advocates of marriage dare not leave their institution to the test of its intrinsic merit. They confess defeat in open discussion, and attempt to stay the march of progress by invasive violence. These common tactics of bigots and despots never avail in the long run. The race is outgrowing marriage, as it has outgrown chattel slavery, and will one day outgrow the economic slavery of to-day. All around us, there are free and brave men and women, who dare assert their right to themselves, even under the somewhat discouraging conditions of our present life. Their number is continually increasing; and the day is at hand when the marriage fetich will be relegated to the lumber yard of dead institutions.

Miscellaneous Observations.

BY R. B. KERR.

The editor sees indications that Lucifer is about to become a respectable paper, and he thinks it will be a terrible misfortune. But what is respectability? Is not a respectable man one whose words and deeds seem to ordinary people conducive to the welfare of society? And is not a disreputable man one who is supposed by ordinary people to wish to do something injurious to himself or others?

* * *

On the great majority of questions respectability is in the right, and it has done an infinite amount of good. Our ancestors of a thousand years ago were drunkards and gamblers to a degree that we cannot now imagine, but the steady pressure of respectability from century to century, and age to age, has brought these evils within very narrow limits. Wife-beating used to be considered a very mild offense, but respectability has all but exterminated it. What the world needs is a higher standard of respectability. We must teach people that it is not respectable to force sexual association on a woman against her will, even if she is one's wife; or to bring children into the world in such circumstances that they are sure to be miserable; or to get into a frenzy of jealousy, and shoot one's neighbors. Some day these will be common-places to Mrs. Grundy, and then Lucifer will not only be a respectable paper, but may even be accepted as "the glass of fashion, and the mould of form."

* * *

Lucifer is a great champion of the welfare of women, but I think it hardly realizes how many people there are in the world who resemble it in that respect. All women desire the good of women, and I think most men do. All men have had mothers, and most of the influential ones have daughters; and there are probably few days on which the ordinary man does not give some consideration to the welfare of women. But the subject is a complex one, and so much nonsense is talked in the world that people are justly suspicious of anything new. If we talked a little less about "fighting" and more about "teaching," we might get along more quickly. To come upon well meaning people with the war-whoop of the savage is about the worst way to inspire confidence in one's intentions, or in the soundness of one's judgment.

* * *

A good deal of cant is talked about the freedom of the press The doctrine of the divine right of kings is replaced by a belief in the divine right of printers. The theory is that a printer should not be responsible for the ordinary consequences of mental suggestion. If he says it is a good thing to blow up people with bombs, and a starving man accepts the suggestion and blows up somebody with a bomb, so much worse for the starving man, but not for the printer. This is rubbish. The man who applies the match to the brain deserves punishment as much as the man who lights the fuse.

* * *

There has lately been much ado about egoism and altruism, and most of it has proceeded from ignorance of the meaning which ethical writers give to these words. The word "altruism," invented by Comte, and much used by Herbert Spencer, means "consideration for others," while "egoism" means "consideration for self." Our primordial ancestors, being sexless and unsocial were absolute egoists; not merely indifferent about others, but ignorant that others existed. Few changes have been of such world-historic interest as the change from the pure egoism of the protozoon to the partial altruism of such creatures as the dog and man, which is often strong enough to make them give their lives for others.

* * *

There are some writers, however, like Oscar Wilde and Frederick Nietsche, who quite understand what altruism is, but think it has been overdone. They think that if we looked after each other a little less, and were a little more selfish, the virtue of self-help would be more developed. But I maintain that, in the interests of the weak, the altruistic movement has not gone nearly far enough. There is still much to improve in the treatment of women and children, while our behavior towards the lower animals is positively outrageous. So long as little boys cannot look at a cat without picking up stones to throw at it, and so long as our streets are full of lean and weary cab-horses with the bones sticking almost through their skin, there will be much need for the apostles of altruism.

* * *

Such unscientific expressions as "natural right" and "inalienable right," which have been handed down from the revolutions of the eighteenth century, continue to deface modern literature. They belong to the time when the universe was supposed to be governed according to some established moral order. Rights are merely social conventions, and a man who says he has a right to do a thing means either that his neighbors allow him to do it, or that he thinks they should allow him.

Chicago Society of Anthropology.

Jonathan Mayo Crane will deliver an address on "The Evolution of the Family" on Sunday, Dec. 24, 1899 at 3 p. m., in room 309 Masonic Temple. Admission free.

VARIOUS VOICES.

David Overmeyer, Topeka, Kan.:—A record of your life wil be very interesting reading to a wide circle of friends of liberty, even though they may not agree with you in all things. I consider that you have suffered martyrdom for the cause of a free press.

A. A. Caswell, Pasadena, Cal.:—I herewith enclose fifty cents for the continuance of the best publication on earth. I want it to come, and I will ever strive to make myself a worthy temple for Lucifer to rise and shine in. Many times would like to speak but I have no time for combat or criticism. Am improving my daily and minute heaven by living together in peace and harmony with all mankind. An ideal home would be best in Southern California than most any other place, for it is tropical and temperate and thus 999 out of 1,000 would like it here.

Robert C. Adams, Montreal, Canada.—I am glad to hear from you away down south and I heartily wish I was there too instead of away up north in gloom and cold, but I try to keep brightness and warmth within. I have never seen any good

reason advanced for the change of name of Lucifer, expressive, time-honored and endeared as it has become, and I do not believe a particle of good will come from "monkeying" with it. If a monthly Lucifer can exist, all the better. New Humanity's effort suggests doubt but you and Lillian are the best judges and in the multitude of counsellors is—perplexity. Your friends will value the paper under any name and its fragrance will be as unchanged as that of the rose. I am glad you are writing the autobiography. I shall want at least five copies.

Sarah S. Rockill, Alliance, O.:—I think Aurora is a good name but I think the parent should name his own child—it is more to him than to anyone else; and yet without other's co-operation there would be no paper to name. I write now to ask if you or any of your readers have the poem the first verse of which is herein enclosed. A friend is very anxious to get it, and I know of no better way to find it, than to ask among Lucifers readers.

> "Child of my love, I never yet have looked upon thy face
> I never yet have clasped thee in a mother's fond embrace,
> As yet, close nestling to my heart.
> Of my own life thou art a part."

H. Houghton Chaapel, M. D., Palmetto, Fla.:—I have always liked Lucifer for the name of your valuable little paper, but have no objection to having it changed if thought advisable. As regards a monthly, if you publish one we shall take it, always paying in advance, of course. I question, however, with your health, if it is best to take such an onerous task upon yourself. You can write books and pamphlets—and if you have special times of ill feeling you need not be kept up to the very hour and day. A periodical is a different consideration. You have to be there, feeling well or ill. You should also consider this before taking up a greater task. Think whether your work spread over more years will not be of greater use to humanity than crowding it into a shorter period. I feel glad you are so pleasantly situated for your present labors. I presume you will hardly come this far south; if you do so we shall be glad to have you spend a few days with us.

Lucy N. Coleman, Syracuse, N. Y.,—There are no active reformers here, not one, so far as I know, who is broad enough to take the "Truth Seeker." The name Lucifer—if they understood it, or did not—would condemn it; nevertheless it is your paper and you have marvelously sustained it, and should yourself decide its name. If you have encouragement sufficient to feel that it will live, why then, publish a monthly and call it Lucifer. I liked the "New Humanity," but it died. But that is no reason why a new Lucifer, monthly should not prosper.

I knew you as a prisoner for "conscience sake," as I knew Mr. Heywood for the same, and D. M. Bennett. It was through the prison that the introduction came—and also to Lillian and Mr. Walker. When I think of the noble army of reformers who have been behind prison doors for conscience sake I feel very insignificant, but I have done what I could.

I will send the dollar for your book soon. Take care of your health, give my love to whomever is caring for you, and believe me yours for humanity's sake.

H. E. Allen, Berwick, Ill.—I fully concur in the views you have given concerning the change of name for Lucifer. I now say, for one, let the name stand just as it is. It is a question with me if the person who would be frightened by the name is really worth saving, that is, sexually and economically.

In regard to the proposed monthly, I am considerably in doubt. We are now commencing a presidential campaign year and such years are invariably disastrous to business. The experience with "Our New Humanity" does not perhaps warrant such a venture at this time. I fear it might even endanger the life of Lucifer. Would it not be better to put the extra effort in Lucifer and if possible double and treble its circulation? Besides the autobiography will require a great deal of extra work and expense and I anticipate that this will serve to arouse a great deal of new enthusiasm along the lines of sex ethics and race culture.

If I were to make any suggestion as to change of name (the form is now all right) it would be this; Lucifer the Light Bearer A Journal of Sex Ethics and Race Culture.

But whatever change is made, let us all begin the new year with a determination to make Lucifer far more successful than it ever has been. Let us if possible engraft some of the prevailing socialist enthusiasm into the propaganda, and let us reach the 1000 mark with the autobiography in the year 1900.

How it Grew

First somebody told it.
Then the room wouldn't hold it.
So the busy tongues rolled it
Till they got it outside;
Then the crowd came across it,
Till it grew long and wide.

This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers,
A terrible crew;
And while heedless they hurried
The people their flurried,
And troubled and worried,
As lies always do.

—*Selected.*

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. III., No. 51. CHICAGO, ILLINOIS, DEC. 30, E. M. 299. [C. E 1899.] WHOLE No. 794.

The Siren and the Toiler.

In whilom days, 'tis said, the siren's song
Lured to perdition and to evil ways,
Today another siren charms the throng—
The politician of these modern days.

At election time the siren tunes the lyre
And breathes a roundelay of love intense
For those who toil. And with an ardent fire
She coos and woos—makes promises immense.

The toiler, with his own importance pleased,
And dreaming of the glorious times to come,
Flocks 'round the siren—though he's cuffed and squeezed
In halls and squares—where'er her footsteps roam.

Then when her fondest hopes are realized
And she is mistress of the post she sought,
If not despised, at least unrecognized
The toiler stands—his wants and claims forgot.

But when election time comes 'round again
The siren sings the same old song of love,
And begs the toiler with all might and main
For one more chance her loyalty to prove.

'Twould seem that he'd now loath the false one's charms
And from her presence rather leap than jump—
Not on your life! He rushes to her arms,
Then casts his vote, and is the same old chump!

—*C. Stettenpohl in the Typographical Journal.*

Catherine de' Medici.

BY C. L. JAMES.

My present heroine appears to me, on the whole, about the least understood woman in history. No doubt she deserves as much obloquy as has been given her, but not for the causes ordinarily assigned. She was born at Florence in 1519. Her father, Lorenzo de' Medici, was not the famous usurper of that name, who on his death bed refused Savonarola's condition that he should "restore the liberties of Florence;" and whom the great preacher, accordingly, left to die unabsolved. This happened in 1492, the year of the discovery of America, and of Margaret of Navarre's birth. In 1494, ensued the French conquest of Italy, foretold by Savonarola; the Medicis were driven away by the people, whom the invaders found it expedient to conciliate; the management of a short-lived republic fell to Savonarola and Machiavelli. The secular government, in which Machiavelli was the ablest man, sealed its own doom when it gave up the prophet in 1498 to the vengeance rather of the pope (Borgia) than the Medici's, whose craft was usually gentle. In 1512 the despotism was restored, and Michiavelli ruined.

Lorenzo, father of Catherine, was grandson of his name sake, and perhaps the ablest politician in the restored tyranny. Its other great representatives, the popes Leo X., son of the "magnificent" Lorenzo, and Clement VII., (his nephew); were signally unlucky rulers. But Lorenzo II. though he did not actually reign in Florence, showed ability enough to command homage from the prematurely aged Machiavelli; who dedicated to him that manual of king-craft which has blackened his own name. In the ruin of Italy, enslaved and plundered a second time by all the barbarians of the north, the republican statesman had become willing to support even a native tyrant who might restore the national independence. Vain were such hopes, as they deserved to be.

Lorenzo had, besides Catherine, only one child, Alessandro, whose mother was a mulatto slave. Their father died in 1519. Alessandro's cousin, Pope Clement VII., designed him to inherit Florence. But in 1527 occurred the most awful blow which Italy had yet sustained—the sack of Rome by Bourbon's army. The people of Florence again expelled their tyrants. Two years later the pope had come to terms with the emperor (Charles V., employer of Bourbon against him) who now took Florence for Alessandro. During the siege, the rebels threatened to hang Catherine on the walls for both armies to shoot at.

In 1533, his Holiness, according to that miserable policy by which successive pontiffs ruined their country, had again joined the French against Charles, and arranged for the marriage of Catherine, who was only fourteen, to Henry, son of his new ally. Francis I. of chivalous reputation. From such a school, she emerged with ambition disproportioned to her opportunities. Her family is an almost unique example of merchants raised by talent for intrigue to royalty; she had already learned of Machiavelli; been the protege of Leo and Clement; imbibed the full intellectual stimulus of the Renaissance; shared in the struggles and sufferings imposed upon church and monarchy by the reformation.

It was with bitter mortification she found that her youth, her plainness (for she had no beauty), and the weakness of her decayed state, excluded her from all means by which power might be attained at the still half-barbarous court of France. For ten years after marriage, she had no children. A divorce was talked of; and the first recorded exhibition of her Italian tact, is that she threw herself at the feet of her father-in-law; declared her submission to the public interests; and vowed, if her husband took another wife, to be the humblest of her attendants. The generous heart of Francis was touched by this appeal to his sensibilities; and before long she bore several children, of whom five are disgracefully celebrated, as Francis II. Charles IX. Henry III., the Duke of Alencon, and Margaret of Valois. During the reign of her husband, Henry III. (1547-59), she was, however, eclipsed by his mistress, Diana of Poictiers; and after he was slain in one of the last French tournaments, she was eclipsed by her oldest son's wife, Mary, (Queen of Scots), who, with most characteristic judgment, insulted her as a "merchant's daughter."

But, in one year, Francis II. died, of ear-ache, a disease now seldom considered dangerous. Mary, whose position in France had become unpleasant, quitted that country, to work out her destruction in her own. She left, for guardians of her interest in France, the Duke of Guise, and his brother, the cardinal of Lorraine (now a German province, but then an independent state), whose sister was her mother.

During the reigns of Henry II. and Francis II. momentous events had taken place. The chronic war between France and

the German (nominally Roman) Empire, was the salvation of growing Protestantism. The Guises, whose increasing power, as lords of an intermediate state, had been much dreaded by Francis I. under his successor, heroically defended Metz against the Germans, just after Charles V. had concluded a treaty with the Protestants. Thus the artful nobles of Lorraine strengthened themselves at once with the French monarchy and the church. They also took Calais from England, which was allied with Charles. Boundlessly powerful under Francis II. they persecuted the French Protestants with ruthlessness which gave rise to the first Huguenots insurrection (March, 1560). The Guises crushed this with merciless severity. But Catherine, who, of course, hated them, had also been getting on. She had endeared herself to her husband by managing the free people of Paris during his wars (1537). The arbitrary government of the Guises had set many Catholics against them; and she had formed a party of her own, made up from these mal-content Catholics and the Protestants. At the head of the latter were the King of Navarre, (husband of Margaret, wife of Francis I.) his brother, the Prince of Conde, and the great general Coligny.

Dynastic complications aided personal and religious. The house of Navarre and Conde represented the Bourbon branch of the royal family, which would succeed to the throne if that of Valois became extinct. And this actually happened, though it did not then seem very probable. The death of Francis made Catherine, head of this mixed party, supreme, as regent for her second son, Charles, who was only ten years old. Of herself, we observe, that she was over forty; plain as ever; fat, addicted to hunting, the fashionable amusement of her day, and to the pleasures of the table; reputed chaste, but versed in the use of other person's unchastity, and surrounded by gay ladies, who were called "her flying squadron." The plan of Catherine was to maintain Catholicity as the state religion, but to tolerate the Reformers. It was wholly impracticable in a feudal monarchy. The Guises massacred the Protestants, at Vassey; their friends employed by the government as peacemakers, did likewise elsewhere; the Protestants, wherever they were strong, retaliated. Coligny, who had hitherto advocated passive resistance, appeared as the Huguenot leader. The weak government was tossed backward and forward during eleven years of civil war, and mutual atrocities inflamed the animosity of both parties. The aged Catholic general Montmorency was killed after having surrendered at the battle of St. Denis, November 10. 1569. The Protestants excused it by alleging that he tried to kill the Scotch mercenary Stuart, to whom he had given up his sword.

Guise, the victor at the first action of Dreux, had been assassinated February 18, 1563. He bequeathed to Henry his son and successor inveterate hatred of the Reformers. Conde and Stuart were murdered by order of the Duc d' Anjou, subsequently Henry III. after they had surrendered at Jamac, 13th March, 1569. Coligny slaughtered whole Catholic garrisons in retaliation for a breach of the laws of war; and when some of the mercenary ruffians whom he employed, after the fashion of that time were killed by the peasants whom they harried, he shot half a dozen boors for each, without caring whether they were from the same village or not.

Meanwhile new and formidable powers were making the French war an European one. Scotland, hitherto a dependent ally of France, had become Protestant, and joined her old enemy England. Mary was an exile, imprisoned in England. Charles V. had bequeathed the throne of Spain to his son Philip II. whose ultra Catholic bigotry had driven the Netherlands into the Reformation and rebellion. England was aiding them. Henry of Guise had formed in France a purely Catholic party which was daily showing itself more plainly as Philip's tool. Among the Huguenots, ascendancy was passing to the young heir of Navarre (afterwards Henry IV. of France) who inherited extreme Protestant tenets from his mother Jeanne and his grandmother Margaret.

Thrice the government of which Catherine was head patched up a hollow peace among the nobles inflamed by religious and personal animosity and having estates large enough for military bases. The last treaty, August 1570, appeared the most hopeful. Henry of Navarre was to marry the king's sister Margaret—a decided blow to Guise, who had been courting her; his cousin the young prince of Conde married the princess of Cleves, thus uniting the French Protestants with those of the Netherlands; Queen Elizabeth, it was thought, would actually consent to marry the king's brother, Alencon, with whom she had been coquetting characteristically, for a long time.

With so much Protestant backing, it should have been possible for the crown to keep down Guise, and secure the Huguenots while retaining that form of Catholicity which public sentiment required. But though Elizabeth might have managed a task so delicate yet strenuous, it was beyond the abilities of Catherine. Coligny, naturally, would be satisfied with no such thing. His program was to drive Philip from the Netherlands; which would have put France at the head of Europe; but almost necessarily set her Catholics and Protestants to war again. A plan so bold, ambitious, and for the moment hopeful, was very alluring to the king. On the other hand, the whole Catholic party considered, as a matter of course, that if an opportunity ever were found to destroy all the Huguenot chiefs at one stroke, it must be taken. As early as 1565, Catherine and her son had talked of such a possibility to Alva, Philip's representative. The Marshal de Tavannes, who, among the Catholic warriors, was most in sympathy with Catherine's purely secular plan; and who always, on grounds of honor and policy, discountenanced any small treachery; declared during 1571, that the Protestant leaders seemed about to put themselves in the government's power; and, if they did, the moment was too precious to be lost. It was Catherine who brought them to do so. She had no such difficulty with any one else as the Queen of Navarre, who however died at Paris, reconciled to her cousin of France, June 8. 1572, just before her son married Margaret of Valois. Thus all the future was in Catherine's power. Of course the Catholics and Protestants were quarreling. There were words between Coligny and Tavannes. Some partisan of Guise fired at Coligny on August 22, and wounded him in the hand. But Catherine held the helm which all would have to turn with. Coligny, who saw this better than most people, was in favor of taking her into council with himself and the king. But the king said:

"I see you do not know my mother; she is the greatest meddler in the world."

She was, accordingly, left out; and this was what decided her. Often disappointed ambition had made the subtle Italian terrible. First Diana of Poictiers had stood between her and power; then Mary Queen of Scots; then, for a long time, Guise; and now it was Coligny. Some time before the fatal August 22, she and her favorite son, Henry, had talked with a partisan of Guise, about assassinating Coligny; but found him too weak and cowardly. Now that some one else had tried it and failed Catherine conceived the "necessity" of extreme measures.

The king, his mother, and his brother Henry, all visited the wounded Coligny, who insisted on talking with Charles alone. Catherine and Henry soon got out of the weak king what Coligny said; and found it to be mainly this, that the queen must be excluded from their counsels. Her thirst for personal ascendancy at once trampled over the wiser and further reaching plans which she had previously entertained. On this same day, August 23, Catherine, Henry, Tavannes, and some prominent Catholics held a private council. During the afternoon and night they three times visited the king, who, at length, yielded and the murder of Coligny was actually planned by his mother and brother, who were henceforth committed to the cause of Guise.

An hour before daylight, the dismal tolling of the bell of St. Germain's l'Auxerrois gave signal for the massacre of St. Bartholemew, which was executed by the troops under Tavannes, the original contriver of the crime, and Guise at the head of his partisans, intent on vengeance for his father's murder. As this was the great sin of Catherine's life, so it was the great blunder.

Though the massacre of St. Bartholomew was not the first of its kind, it was the last. Nothing could have turned out worse. As the moment of its perpetration a peal of jubilation filled the Catholic world. Philip laughed heartily on hearing of it—the only time he was ever guilty of such undignified conduct.

The Protestant coalition appeared to be shattered in the moment of its maturity. But a few weeks dispelled all these prospects. The French Protestants, though sorely smitten, were not destroyed. They defended Rochelle successfully; and extorted fresh concessions. They gained for their leader, Henry of Navarre, who saved his life during the massacre by becoming a Catholic, but returned to his party and his dominions at the right time, disregarding all the allurements which Catherine's "flying squadron" brought to bear on the most amorous of princes.

Catholic Germany seized the opportunity to repudiate the dishonor of Catholic France. England, of course, was aroused to mortal enmity. The French government, thus hopelessly isolated was at the mercy of its inveterate enemies Philip and the Guises. The king died, of pneumonia or bronchitis, May 30, 1574, and religious enemity related that his Huguenot nurse bore witness to his exclaiming:

"Oh, nurse, what blood! what murders! what evil counsels have I followed! I am lost, I see it well."

His brother Henry had meanwhile been chosen King of Poland. On learning the French throne was open to him he fled from this undesirable country, and made a leisurely progress home, stopping some time at Venice, where he offered to her patron goddess the irrevocable sacrifice of the Phrygian boy.

As adviser of another imbecile son, Catherine appeared more firmly seated in power than ever. But on May 8, 1588, just when Philip was launching the supposed invincible Armada against England, Guise, who, under this weak reign, had steadily upheld the national and Catholic banner against the Germans and the Protestants of Navarre, suddenly appeared alone in Paris. He was at once joined by the populace of that city; which was then fanatically Catholic, and as brave as it showed itself under Charles VI., Henry IV., and Louis XVI. The king and his mother found themselves prisoners of the Catholic League, which proceeded to call the states general or national parliament, at Blois, October 16.

Bold and energetic as Guise was, he had made a fatal mistake in leaving Paris, where he would have had the support of an energetic democracy, which his aristocratic temper undervalued. The king had a resource whose importance the daring rebel did not know. This emasculated sensualist was personally beloved by a circle of *mignons* (pederasts), every one of whom was a brave soldier, a desperate duelist, and on occasion a fearless murderer. On December 23 Guise was assassinated by these modern Spari and Harmodii in the very chamber of the king, who went in triumph to his mother with the words:

"I am King of France again. The King of Paris is dead.'

"Take care," she replied, "that you be not king of nothing. The cut is good, but I am not sure of the sewing."

These were her latest recorded words. Disappointed to the last, she died January 8, 1589, of rheumatism, with which she was ill at the time of the bold deed done without consulting her. Her prophesy proved true. Henry III. was assassinated by a fanatical monk while besieging Catholic Paris, August 1, following. His namesake of Navarre, who had divorced the childless and profligate Margaret, carried out his mother's program, with all the ability of Catherine, and without the fatal handicap of her crimes. He made it practical by destroying the feudal system, and establishing absolute monarchy, for which, perhaps, in her day, the time was hardly ripe. Among all Catherine's numerous children, not a single one proved able to perpetuate the line of Valois, "for sad shall be the end of a wicked race."

Lois Waisbrooker, the veteran writer of advanced literature, expects to soon begin the publication of a monthly paper, the title of which will be "Clothed with the Sun." Applications for sample copies, terms, etc., should be sent to Lois Waisbrooker, 1501½ Market St., San Francisco, Cal.

Notes and Queries.

BY EDGAR D. BRINKERHOFF.

To secure assent to good principles is a comparatively easy thing, but to secure the good practice demanded by these principles is a more difficult matter. An example in point is the teaching of reading to the little beginners in the schools. Horace Mann pointed out a half century ago the lack of philosophy in the alphabet mode of presenting the subject. Many schools then made a brave beginning with the word method. Soon educators realized that the principle upon which that method was based would logically require that the sentence be taken as the unit as the child necessarily thinks in sentences not in words. Before the sentence method had been in use many years, some one discovered that the parts of words are of some use after all and so Phonics was introduced. The great difficulties presented by our rather unphonetic written language led to the invention of a Phonetic Method and Dr. Leigh's books came into use here and there in every state from Maine to California. The teachers have always adhered to some correct principles, but as other equally good doctrines have at the same time been neglected, the practice has been abominable. Even to-day the best primary schools are teaching reading in ways that cultivate helplessness in the learner, and what shall we say of the average school? The condemned A. B. C. device is still generally in use the world over. Even when the book shall have been printed that will furnish a key enabling the young pupil to be self-helpful from the outset, the patrons of the schools will hanker after the good old way, and school-mistresses will continue to teach letters for bread and butter.

* * *

Present interferences prevent women from being actually master of the situation, but this does not disprove that she is naturally master of it. She has it in her nature to be able to protect and support herself and her children. She is so constituted that she would be able to hold her own in a community in which every one is guaranteed the right to possess his body and the product of his labor. Women's primitive state has not proved to be the most natural one. When we say that woman is naturally master of the situation, we mean that she is by nature able to secure a full share of the good things of life in a society that has become natural by the elimination of the less natural elements one after another. It is folly to assert that nothing is natural to society except what obtained while man was "in a state of nature." Civilization is more natural than barbarism.

* * *

Gold may be coined by stamping the metal as in the case of United States eagles. There is a way also effectually to coin gold by depositing it with the Treasury Department and stamping a note instead of the metal. Our gold certificates are an example of this method except that the metal deposited is also already coined; but gold bullion would do just as well. The gold certificates are kept at par by being receivable by the government for all public dues. There is a provision making the certificates redeemable on demand, but this is not necessary to sustain them at par. A house could be coined in substantially the same way; for although the house can not be deposited, it can be mortgaged for one third of its value and the mortgage deposited. The note or notes representing the house would pass at par if the public were convinced that the government (or the parties, for that matter) stood ready to receive them at par. Provision must of course be made that the whole transaction be settled up before the property has time to deteriorate enough to affect its value much and the building must be insured. All other kinds of wealth could be coined on the same principle, care being taken to issue notes for only a small proportion of the value of those forms of property liable to decrease rapidly in selling value. If the monetization in this way of wealth of every form other than gold were not forbidden by statute, the people could readily furnish themselves with an abundance of safe and sound circulating medium and would no longer be compelled to pay tribute to those rich enough to manipulate the precious metals to their own unfair advantage.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper which has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Close of the Year--The Brunonian Era--Anno Domini--Christmas.

This issue of Lucifer the Light-Bearer is the last for the year 1899 of the Gregorian Calendar—Christian Era—or the year 299 of what some of us think should be called the Brunonian Era; sometimes called Era of Man; and also Era of Science; the era of demonstrated and applied sciences, as distinguished from the era of ignorance, the era of gods, of myths, of fables, of creeds, of traditions, of legends and of barbaric superstitions.

The common and popular custom of beginning the year ten days after the passing of the winter solstice is not scientific; also the division of the year into twelve calendar months of varying length, instead of into thirteen lunar months (moonth) of equal length, as indicated by the number of moons in the year—is equally unscientific and irrational.

But the difficulties that stand in the way of reform of these and other crudities of our popular methods of computing time are so numerous and formidable that few thinkers give thought enough to the matter to ask themselves seriously whether any thing can be done to reform the calendar. Very few seem to be aware that the superstitions that cluster round *Anno Domini*—"Year of Our Lord," have anything to do in holding back the car of progress, and with keeping the minds of men and women in slavery to the dead past. A noted "Christian evangelist" once said to me:

"You infidels acknowledge the truth of the Christian religion almost every day in the year."

"How? In what way?" said I.

"Every time you date a letter; every time you sign a promissory note, or execute a legal document or instrument of writing you confess that Jesus is the Christ. By the date you sign to these you acknowledge the truth of the Christian chronology, and in so doing acknowledge Christ, the Savior of mankind."

In answer I pointed my challenger to the dating of Lucifer, the Light-Bearer, in whose office this conversation took place. I explained to him that while, for convenience' sake, and to avoid perpetual misunderstandings, we accept the unscientific method of computing time by calendar instead of lunar months, and accept also other incongruities of the popular chronology, we do *not* accept *Anno Domini*. That we prefer an historical date to a mythical one, as a starting point for our calendar—a scientific date to a legendary one for the beginning of our era. That so far as authentic history knows the Nazarene was "without beginning of days or end of years;" no one knows when he was born or when he died; consequently it is impossible to make a scientific dating from either his birth or his death.

I explained to him the reasons that induced us to prefer the time of the death of the martyr to science, Giordano Bruno,—the fearless defender of the Copernican system of Astronomy, and of the right of private judgment in religious matters, as the date from which to compute years. I explained that it so happened that the date of this martyrdom was nearly coincident with the beginning of the seventeenth century of the so-called Christian era, making it easy for the centuries of the two eras—that of science and that of superstition—to run concurrent to each other; as for example, the fourth century of the Brunonian era corresponds to, and runs concurrent with the twentieth century of the Christian era.

It seems to me that this is a matter of sufficient importance to command the attention of all who would help to break the chains of superstition, of ignorance and of priest craft, that we all agree have so long enthralled mankind. For nearly twenty years our little journal has been almost alone in making a weekly protest against the superstitions incarnated in the popular or Christian chronology. We have frequently explained our reasons for thus carrying the reformed or Brunonian date at our mast head, and now once more, at the beginning of the new year, the last year of the century—would respectfully call attention of all freedom-loving people to what some of us think a matter of very great significance and of far-reaching educational influence.

Let us as Rationalists declare our independence of *Anno Domini!*—and let us resolve "to fight it out on this line" even though it takes all the summers and all the winters of the next century!

* * *

The festival now called Christmas is older by many thousands of years than *Anno Domini*. No one knows how old, or among what people it originated. In high northern latitudes the sun disappears entirely for more than twenty-four hours, at the time of the winter solstice, and when it reappears, what could be more natural than that ignorant people should rejoice in its rays, and make its return an occasion of feasting and of sending gifts to friends?

Those who reject the superstitions that are inseparable from *Anno Domini* need not give up the time honored festival now named Christmas, or "Yule tide." Whether another name can be substituted to advantage I know not, but if the old name be retained we should be careful to explain that we do not accept the superstitions that for the past thousand years or more have been associated with this name.

And now, with this protest—with this explanation—I would once more send the customary old-time annual greetings:

"Merry Christmas and happy New Year" to all the readers of Lucifer the Light-Bearer, and "many happy returns!"

Hammond, La. M. HARMAN.

Review of Discussion.

The close of the current year admonishes us that it is time to close the discussion in regard to name and in regard to plans concerning enlargement of the business of our publishing plant, for the ensuing year.

Briefly reviewing this discussion there is found much cause of satisfaction and gratulation in the fact that it has been so generally participated in, by our friends and patrons everywhere. Very few, comparatively speaking, of the letters sent us have been published—partly for lack of space and partly because the writers preferred that their communications should be treated as strictly "private." These numerous responses prove that there is widespread, a deep and abiding interest in the work of our various publications, and especially in the life and work of the weekly journal, now called Lucifer the Light-Bearer.

Another cause of congratulation is the fact that nearly if not all those who have participated in the discussions have shown the very best of temper. Only one, so far as I now recall, expressed the intention of refusing further co-operation in case her views were not complied with, and her words were not very positive. She said, "I do not say this as a threat, but this is the way I *feel* about it." All, or nearly all, have been careful to say that they recognize the right of the senior editor and publisher to decide whether the name shall be changed, and whether the publication of two papers instead of one shall be attempted.

Some of the writers—as per example Mr. Borthwick, whose letter appears in this issue, have expressed their determination to redouble their efforts in behalf of the work, even though the decision should be contrary to what they themselves believe to be best for success.

For the first few weeks of the discussion the consensus seemed to be greatly on the side of change of name. This was to be expected. Only those who favored change would be likely to speak their minds unless or until, there seemed a prospect that a change would really be made. For the past few weeks the opinions expressed have been very decidedly *against* dropping the name Lucifer. At least such has been the tone of the great majority of letters sent to me direct, to Thayer, Miss. Two days ago I received twelve letters at this office in one day, nearly all expressing the opinion that the name should not be changed. A half dozen letters a day, of the same general tenor, have been a common experience for the past week or two.

A noteworthy fact in regard to these later letters is that they are mostly from subscribers that have been with us a dozen years or more. Another noteworthy fact is that a large proportion of those who oppose change request that their letters be not published. From some of these I venture to make a few brief extracts, notwithstanding the expressed desire of their writers to stay out of public controversy.

A New York friend who leads all competition in the way of financial aid in keeping the flag afloat, and to enable the editor to spend his winters in a warmer climate, writes:

"Lucifer, singly, impresses me as a very appropriate name for your paper to those who are classically educated, understanding the derivation and full significance of the word. But there are many who are not so educated, are more enslaved by tradition and ignorance and would naturally associate the word with the arch rebel whom Milton and his followers imagined. This important class who depend on the thoughts of others more than on their own—the class that may most need light is liable to prejudice, and even to be misled by their fanatical advisors only too ready to answer inquiring doubt—'Why yes, that is the very old Devil himself, how well they named it! Don't read it or you will be lost.' Whereas, as it looks to me, if the words, 'The Light Bearer,' follow the word Lucifer, giving the English translation and full meaning that it seeks to convey, there can be no mistake and the requirements of both classes are met. The additional words which you give to Lucifer at the head of its editorial page, to wit:

"'The name Lucifer means Light-bringing or Light-bearing, and the paper which has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege' also impress me as in good judgment.

"While I believe in the freedom of discussion, the exposure of sham and the spreading of intelligence, still I would urge no one to think as I do. Let the facts be known and all think for themselves. Therefore I had rather that you decide the matter irrespective of my views, and that I be not introduced."

Another, a Kansas friend who has been a faithful and, very generous helper almost ever since the paper has been published, says:

"I am sure you have the best of the argument by far, in favor of retaining the name Lucifer. It seems to me unless you have very good encouragement to help you bear the additional expense of the monthly it will hardly be wise to undertake it. Would rather see Lucifer improved and enlarged under its present name."

* * *

Another, and one of the most earnest and able of the free-thought writers living south of Mason and Dixon's line writes as follows, prefacing her letter "personal:"

"I have carefully read all the discussion on the change of name, as I always read every word in each issue of Lucifer. My humble opinion is not worth anything I know, in comparison with those so much more competent to decide this question. As for myself, Lucifer for either paper or magazine, is not only a peculiarly appropriate name but a grand one. To me that name seems to bring an aura of light about each issue. It is only dense ignorance in regard to the meaning of the word Lucifer that could cause any objection to it, but of course ignorance rules the vast majority of people, even of the so-called educated. To me the name is of little import compared to the cause, the object for which its editors are striving. I would not have you tax yourselves, either mentally or financially, and you know all the conditions. Personally I would be glad to have both the weekly paper and the monthly magazine. I count my few copies of 'Our New Humanity,' as among my treasures, and if you conclude to start the monthly I will subscribe and remit my subscription in advance. I wish also a copy of your "life" you are now writing, and I will send the dollar if you will drop me a postal card where to send it; or in case I do not hear from you will send it to your daughter, whom I consider one of the grandest women of modern times. I hope you will improve in health and strength every hour, and live long to bless your fellows who are now the helpless victims of those arch tyrants and robbers, church and state. Accept my gratitude, and extend the same to your daughter."

* * *

And still another letter, designed as the writer says "for you and Lillian, and not for publication," is to me all the more valuable, because not written for the public eye. This letter comes from an old-timer in the business of publishing reform literature, both books and magazines. This veteran author and publisher says:

"I have followed with interest the discussion as to the change of name of Lucifer, and read your articles when they appeared. If I have not written on the subject it is because the older I get the more I become convinced that it is very difficult to give advice. As I look at it you have successfully managed your paper for about twenty years, are best acquainted with its constituency and are a thousand times better qualified to judge of the advantages or disadvantages of a change than I can be. I give you credit for good judgment, and in such a question would not want to intrude my opinion against yours.

"However, I recognize the advisability of feeling the pulse of those interested in Lucifer's work, and as you ask for the opinions of your readers I will give mine to you with the understanding that it rests upon very slim foundation.

"Personally, I have never liked the title of the paper. At the time you made the change I thought you had made a mistake, especially because it seemed to me it was placing a chip on your shoulder, daring your enemies. But you have carried the chip for a good while, have been hit pretty hard and it is an open question for me if it is good policy to take it down. I do not like the name any better than I did at the start, and it may be a hindrance to your work, but if I was to give advice it would be: do not change the name until you see good and sufficient reasons for it. A rule I have found a good one to follow is: If you are in doubt, do nothing.

"I appreciate your position because I once received a long letter from Helen Wilmans advising me to change the name of a publication I was running which was too much like 'socialist,' a regular bug-bear at that time. My answer was that I did not care for readers who were afraid of a name; that was not the class of people I was writing for. Probably the same feeling actuates you. Since that time I have lost much of my aggressiveness, but I believe you are as full of fight as ever. As to the support of the paper, your experience will probably agree with mine. The support of milk-and-water people does not amount to much.

"As to the double publication, my impression is that you have your hands about full now. Personally, I am much more in favor of pamphlets. If you have more articles and more radical articles than you can publish, I would put them in pamphlet form, and advertise them in Lucifer. But remember, I do not know anything about your ability to carry two lines of publications, and of the demand there would be for a magazine. But your proposition as I read it in Lucifer sounded to me like an attempt to compromise, which is a mistake. If there is a demand for both, a real, lasting demand, and you and Lillian feel that you can supply it, go ahead; but do not embark in an en-

terprise that your judgment does not approve for the sake of pleasing two sets of persons.

"Your idea of writing your biography is a good one."

* * *

Another prominent public worker and earnest helper of Lucifer, expresses her gratification that the name is not to be dropped, and adds: "I would not have named the paper Lucifer, but now that its record has been made under that name I would not have it changed for anything. I would not have named you Moses, nor my father the name he bears, but would not now change either for anything."

* * *

One more quotation only from private and personal letters can be given here: An officer of the "National Defense Association"—an organization that has done much and very efficient work in defeating the plans of the suppressors of freedom of speech, and in defending the victims of the oppressive and tyrannical postal laws—writes me in part as follows:

"I do not care to say anything about change of name. I have an attachment to and a fondness for the old name which ten years ago stood for so much of progress. I doubt if change of form would be an improvement. Why not let well enough alone—why putter with trivialities? Of course there is always some one who thinks he can improve upon things as they are. When you were fresh from your contest with the black-mailers I urged you to write a biographical sketch, especially narrating the story of your persecution. It would have been timely then. I hope it is not too late now. I will take three copies of such a book if you write one."

From these letters and many more like them, written by those who have stood side by side with us when to do so required much more of courage and self-sacrifice than is now needed, I gather that a very decided majority of those who have earned the right to advise in the matter of change of name and change of form, are not in favor of such change. While many of these agree with the advocates of change in thinking it a mistake to adopt the name Lucifer at first, they think it would be very unwise to drop the old cognomen and pull down the flag in "mid career," as Mr. Walker expresses it.

And now, in conclusion, as it seems to be the general desire that I should decide the question as to change of name, change of form and also the question of issuing a monthly magazine in addition to the weekly paper, I will say what seems to me to be best for the incoming year.

* * *

First. The evolutionary plan,—suggested by myself—of issuing a monthly Lucifer and a weekly Light Bearer, while receiving quite a considerable number of favorable responses, has not yet met with sufficient favor to justify its adoption. Perhaps the time given for consideration was, or is, too short.

Second. The writing and publishing of the long-promised autobiography will require the greater part of what energy, physical and mental, I may reasonably hope to possess for the next five or six months. This fact would seem to be a very potent reason for postponing all other plans and labors requiring time, money and the expenditure of anxious thought.

Third. The maxim already quoted from a veteran author and publisher,—"When in doubt, *do nothing*, is applicable and appropriate in this present case as I think.

Perhaps by the close of another year, that is to say, in the closing days or hours of the present century, and in the dawning light of the Fourth Century, of the Brunonian Era, these doubts will be dispelled, and we shall then be enabled to see more clearly what is best to do for the greater good of the work that lies nearest to the hearts and minds of all who now labor and wait for the "Good Time Coming."

Meantime we can adopt the advice of those friends who have spoken in favor of printing "supplements" to the weekly paper, or of those who recommend printing monthly or quarterly pamphlets—with or without a serial title, as occasion or demand may seem to require, or to encourage.

In thus deciding, can I hope to be met by the cheerful acquiescence, and by the happy co-operation of all who have taken part, either as writers or as interested spectators in this somewhat extended, but as I sincerely hope and believe, very useful discussion concerning change of name and of form of the old yet ever young, healthy and vigorous Lucifer, the Light-Bearer?

Hammond, La., Dec. 22, '99. M. HARMAN.

The lecture by Jonathan Mayo Crane before the Anthropological Society last Sunday in this city is pronounced one of the best the society has yet enjoyed. The subject, "The Evolution of the Family," served to bring out some startling important facts along Lucifer's lines, and the authorities quoted were so numerous and convincing that Mr. Crane fairly captured his audience. We hope to be able to give our readers a full reprint of this admirable lecture in pamphlet form.

We regret to announce the death of one of Lucifer's workers and friends, Jas. Vincent, Sr., of Shenandoah, Ia. Mr. Vincent was a co-worker with Brown, Greeley, Garrison, Phillips, Lovejoy and Giddings in the anti-slavery movement. He founded the "Non-Conformist," and later published "Krishna." He was in his seventy-eighth year and died of pneumonia. Mr. Vincent has been a leader in reform thought through a long and eventful life, and will be remembered by a large circle of friends. He has added to the intellectual wealth of the world. Such workers are all too few.

Love and Marriage.

BY C. L. JAMES.

Variety in love is not "promiscuity." No woman ever lives in promiscuous intercourse unless she is either compelled or hired to do so, which are conditions entirely foreign to love. And in the language of the great Wellington, I would not "give a two penny tinker's damn" for the difference between a woman who can be hired to live promiscuously and one who looks out for a chance to sell herself monogamously. When I published my Law of Marriage (1870) I was for abolishing marriage, and ther since is perceiving that those whom jealousy or something else causes to antagonize variety cannot be counted on to stand firm against marriage and prostitution. They prefer dualism to the liberty of woman. Her true champions always put that first.

* * *

Lucifer, of course, is not answerable for a selection from "Brann's Iconoclast." Otherwise, I should strongly protest against "Francesca's" praise of women who can "sink their own Ego finding their heaven in serving" men of any kind. The gods forbid one of my daughters should be a woman of that sort. Such women are decidedly back numbers. In these days when literature is passing into the grasp of Anarchists, I must also enter a feeble caveat against rhetoric of the "Francesca" kind. George Eliot's "personality towered as Colossi above the thorn path of steeples that tore her skirt to tatters." Why the devil didn't she wear bloomers? A woman tall enough to have her skirts torn by steeples should. "Jane Eyre fed on celestial snowballs." Good heavens, what a diet! No wonder "the mote of her own quaking personality filled the scope of her vision." If I knew a woman who had been living on celestial snowballs, I would offer her hot coffee. "The glory of affinity," explains these appalling tropes. A varietist, who does not believe in forty day's affinities will never write like that.

A NEW BOOK by Albert Chavannes. "Magnetation, its Relation to Health and Character," contains invaluable information upon the relation of the sexes. Price, 25 cents. Address, Albert Chavannes, 308 Fourth Ave., Knoxville, Tenn.

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VARIOUS VOICES.

H. E. A., Berwick, Ills.: I think this fact is worth calling attention to: During the few weeks the discussion of the name of this paper was running think how many opinions were given in favor of a change. After the plaintiff's argument was exhaustively completed then the defendant comes out in his peculiar convincing style, and makes us all ashamed of ourselves to think that we ever thought for a moment a change was necessary. I think we have all met with a change of heart, and are satisfied now to sail on under the same old colors. Does it not show how powerful are well-put arguments?

J. P. Borthwick, Ontario, Cal.:—I agree with all you say favorable to the retention of the name Lucifer from an ideal standpoint; but this is so far from being an ideal world, that, in a question where there is no moral principle involved, I am willing to make such adaptations as I think will best gain the object desired, therefore if an idealistic conception of the name of a paper is, in the opinion of many, an obstacle to its wider diffusion and mission of good to mankind, wisdom it seems to me would dictate an unimportant concession. In this world of ignorance and its concomitants, ideals and idealists are too often misfits, and a misfit is a failure. On these grounds, if you decide to preserve the name of Lucifer I will, in admiration of your heroism, but not of your practical wisdom, double up my subscription.

Prof. Joseph Rodes Buchanan, San Jose, Calif.:—I have just read your eloquent appeal—article Luciferism—which has more life than anything I ever saw in your writings. I sympathize with everybody who sees from different standpoints, and I agree with you, if there is backbone and strength to carry out your suggestions, which are excellent.— and I think there is.

When one's forces are weaker than the enemy's it is well to stand behind a tree, or get into a rifle pit; that is brave and honorable fighting; nothing to be ashamed of; but if you can stand out boldly on a naked plain, do so. But your feeble reformer can seldom do that at the start. You must judge your status and progress, not I.

I see and think a great deal that I would like to send you which your cause needs, but you have no room for it.

Your aim admits of a great deal of elevated literature that would command respect; that is more important than any title. To get such literature from good brainy men, and leave out the inferior class, is necessary, and you need to be critical as to grade of contributions.

Yesterday was my eighty-fifth anniversary and we had a good celebration in my new fashion.

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794.

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THIRD SERIES, VOL. III., No. 52. CHICAGO, ILLINOIS, JAN. 6. E. M. 299. [C. E 1900.] WHOLE No. 795

A Desire.

Let me not lay the lightest feather's weight
Of duty upon love. Let not, my own,
The breath of one reluctant kiss be blown
Between our hearts. I would not be the gate
That bars, like some inexorable fate,
The portals of thy life that say: "Alone
Through me, shall any joy to thee be known;"
Rather the window, fragrant early and late
With thy sweet clinging thoughts, that grow and twine
Around me like some bright and blooming vine;
Through which the sun shall shed his wealth on thee
In golden showers; through which thou may'st look out,
Exulting in all beauty, without doubt
Or fear, or shadow of regret from me.

Susan Max Spaulding.

The Couvade.

BY J. M. CRANE.

In an address on "The Evolution of the Family," which I delivered before the Chicago Society of Anthropology, on Sunday, Dec. 24, I gave some account of the matriarchate, or mother-rule, as it existed in primitive societies in many countries. The limited time then at my disposal prevented me from describing in detail the process by which the matriarchate was superceded by the patriarchate, or father-rule. Mention of one remarkable and grotesque custom which marked that transition was omitted altogether. I refer to the custom known as the "couvade."

The custom still prevails among some of the savage tribes, but when travelers reported its observance a few generations ago the reports were received with incredulity. Later investigation, however, not only proved that the absurd custom still prevails in some countries, but that it was in former times widely prevalent, and was found in countries so remote from each other as to preclude the possibility that it was carried from one country to another in every instance. In fact it seems to be a ludicrous phase of family evolution and the natural accompaniment of the transition from mother-rule to father-rule.

It is not an uncommon thing for the humorist who edits a rural newspaper to conclude his announcement of the birth of a "bouncing" boy or girl baby with the words "The father is doing as well as could be expected." Doubtless, in every instance, that remark is regarded by many of the paper's readers as being "highly original." But there was a time when such a statement could have been made in newspapers—if newspapers had then existed—and there would have been nothing either funny or incongruous about it. That was the time when the couvade was generally prevalent.

The following account of the couvade is taken from "The Evolution of Marriage," a book written by Ch. Letourneau:

"There is a custom, at first sight extraordinary but still common enough, which must have arisen during transitional epochs, when, polygamic or monogamic marriage having become stablished, the husbands have exerted themselves to affirm heir parental rights, and to substitute masculine filiation for the ancient uterine filiation. In the same way as in certain countries, Abyssinia,* for example, in order to proclaim an adoption, the adoptive father simulates some maternal practice, sometimes goes so far as to offer his breast solemnly to his adoptive son, so, in very different countries, the husband has found no better way to prove his paternity than to simulate childbirth; and hence the very singular custom of the couvade.

"At first sight, it seems very foolish for the husband to take to his bed immediately after the delivery of his wife, and for a certain number of days to be nursed and tended by the mother herself.

"The existence of the custom has often been questioned. It will not be out of place, therefore, to quote authentic facts which put all doubt to silence. These facts are numerous enough, and have been observed in various parts of the globe; in America, Asia, and Europe.

"In New Mexico, among the Lagunero and the Ahomana, when a woman is delivered of a child, the father goes to bed for six or seven days, and scrupulously abstains from eating fish and meat.† The Choctaw Redskins formerly had an analogous custom. Brett and Im Thurn have observed this 'lying-in' among the Indians of Guiana. The father, Brett says, goes to his hammock quite naked, and he remains there some days as if he were ill, receiving the congratulations of his friends and tended by the women of the neighborhood, whilst the mother of the new-born infant goes about her cooking without receiving any attention.‡

"The testimony of the Jesuit Dobritzhoffer, in regard to the Abipones, is not less explicit: 'Among the Abipones of South America,' he says, 'as soon as the wife has given birth to a child, the husband is put to bed, and carefully tended; he fasts for a certain time. You would swear that it is he who has just been delivered. I had formerly read of this and smiled at it, not being able to credit such folly, and supposing that this barbarous custom was related more as a joke than seriously, but at last I have seen it with my own eyes amongst them.'§ More recent testimony confirms what I have just quoted. In 1842 M. Maze, Commissioner-General in French Guiana, himself proved the custom of couvade among the Indian tribes on the river Oyapok. In 1852 M. Voisin, justice of the peace in a commune of French Guiana, ascending in a canoe the river Mana, received hospitality one night in the hut of some Galibi Indians. On awakening he learned that during the night, and behind a partition of foliage which separated his hammock from the household of his hosts, a child had been born. The mother had uttered no sound, and at daybreak M. Voisin saw her go to the river-side and make her toilet, then take her new-born child and throw it several times into the water, catching it as it rose to the surface, and then wiping it with her hands. The husband, on the contrary, remained all the while in his hammock, acting

* D'Abbadie, "Douze ans dans la haute Ethiopie," p. 272.
† Bancroft, "Native Races," etc., vol. i, p. 561.
‡ Giraud-Teulon, "Orig. du Marriage, p. 128
§ Historia de Abiponibus (1784) vol. ii, page 272.

the invalid, and receiving with the greatest seriousness the attention lavished on him by his wife.*

"The couvade comedy is not always so complete. In certain tribes it is attenuated, and becomes more symbolic.

"Among various tribes of South America the husband of the woman limits the practice to a few hygienic precautions: this is the couvade reduced to its simplest expression.†

"This custom was found in Asia, among the Tartars, by Marco Polo. It still exists in Bengal, among the Larkas, although attenuated; on the occasion of a birth the parents quit the house, the wife and husband are both declared unclean for eight days, and during that time the husband cooks the food. After which the masculine filiation of the child is proclaimed by solemnly giving him the name of his grandfather.‡ We shall be mistaken if we imagine that the couvade is special to very inferior races. The Greco-Roman writers have quoted a certain number of examples observed among the barbarians of the ancient world. Strabo relates that the Iberian women, after the example of those of the Celts, Thracians, and Scythians, quit their beds as soon as they are delivered, and give them up to their husbands, whom they tend.§ Diodorus tells us that in Corsica, after a woman has given birth to a child, the husband goes to bed as if he were ill, and he remains there an appointed number of days like a lying-in woman.¶

"In his *Argonautica* Appollonius of Rhodes speaks of a people of Tibarenedes, on the north-west coast of Asia Minor, who had the custom of the couvade: 'As soon as the married women are delivered, their husbands groan, lie on beds, and cover their heads. All this time their wives give them strengthening food, and prepare baths for them suitable for lying-in women.'‖ It is probable that more than one trace of this 'lying-in' still exists in Europe, in superstitious and popular practices. Quite recently a Russian has informed me that it is still in use in the Baltic provinces, but naturally in a form of survival in which the meaning is lost. It is, however, complete enough; the husband goes to bed, utters groans and cries, and his neighbors hasten to his side. And lastly, M. Leon Donnat told me lately that he had discovered the couvade still practised in the little Island of Marken, in the Zuydersee."

George Macdonald on "Social Guesses."

G. B. M. in "Truth Seeker."

One of the "fatal errors" men are perpetually falling into and never climbing out of is the delusion that a given custom which may have been conducive to human happiness at some time in the past is bound to be a blessing to-day if faithfully observed, and that to-day's institutions must necessarily be adapted to the needs of the future. Exhaustively argued, this proposition would fill a book, but I have not time to write a book at the present moment. Anybody who feels like going to the root of the matter may call to mind any of the customs "crystallized into law" which, after a defense not unattended with martyrdoms, have lapsed into the innocuous.

I rarely ask the reader to go back with me as far as we can penetrate with the eye of history, but I will here invite attention to the fact that ever since misguided man first set up a government he has been compelled to devote the profoundest thoughts of his mind to devising ways to beat it. At the same time he has found it so useful as a receptacle wherein to salt down his mistakes that he would not part with it for considerable. He disposes of his errors by pickling them in a statute book, and he supports legislatures at vast cost in order that they may do this disburdening of his mind and take the responsibility for its defects on themselves.

When a person of large self-possession discovers that a notion which he holds is rationally indefensible and unsupported by experience, he seldom endeavors to bring his theories into harmony with the facts by revising the former. He does not seek to agree with those who think otherwise by abandoning his error. He makes his government earn its salary by embodying his defective concept in a statute, and leaves it to the legislators to invent another statute to repair the mischief done by the first. Customs that do not so commend themselves to the favor of the intelligent as to secure universal observance among that class are pickled in the same brine; the citizen who has indorsed them regards nonconformity as a reflection upon the soundness of his own judgment, and asserts that the dissenters are religiously or morally deformed. From this has arisen all of that kind of deviltry known as persecution, which even in our day makes good men scarce. Mr. E. C. Walker has discovered a phrase that covers the whole evil. It is "Our worship of primitive guesses." We are largely governed by guesses. Somebody once guessed at the existence of an Almighty Individual, and having sufficient political influence, he cut off the heads of those who doubted it and mounted them on the pickets of his fence. By this means many were convinced. Religious creeds consist of guesses sanctified; statutes are guesses codified. There are, besides these, guesses, moral, economic, and social. Mr. Walker has written a pamphlet on "Our Worship of Primitive Social Guesses," in which particular attention is paid to moral problems. He holds that the practice of the highest morals is prohibited by our marriage laws, which come under the head of what I have defined as mistakes codified. He is one of those unreasonable persons who desire to be more virtuous than the law allows. Marriage that can be dissolved only by the courts of the land he does not approve. The question—

> And must poor man with one continuous wife
> Play the long rubber of connubial life?

would be adversely reported upon by Mr. Walker. His answer would be "Not necessarily." He, seems to follow Humboldt in repudiating the offices of the law in the tying and untying of the connubial knot, and unless I am double-sighted he proves that the question has two sides.

"Whoso findeth a wife findeth a good thing" is a sentiment attributed to Solomon, who, although he carried the domestic virtues to extremes, was an authority not to be lightly set aside. I am a steadfast adherent of the continuous wife system, and never knew any good to come from a change of partners. As, however, said changes have not to my knowledge done any harm, I cannot now see why I introduced the foregoing remark. But let us proceed. We know that whether a man marries or not he will regret it, and that the remorse of the man will be trifling compared with that of the woman, for which reason it is respectable to be either married or single.

There are two reprehensible ways of expressing the instinct here concerned which, outside of wedlock, are pronounced felonious. One is accompanied by the use of physical force, and the other is won by purchase. That both may be and are practiced under the sanction of marriage laws, and that marriage rights or privileges are often either enforced or bought, is as well known if not as extensively advertised as that they exist at all; but the man cannot be lynched by his fellow-citizens without provoking hostile criticism, nor can any justice of the peace lawfully impose the fine upon the woman. Orthodox moral philosophy sanctions marriages the considerations of which are wholly pecuniary, and also those which, affection being absent, only submission on one side, and undiscriminating impulse on the other, can render connubial. Of course if Mr. Walker has discovered how these objectionable features may be eliminated, and can sell the secret for fifteen cents, which is the price of the book, it is noble and philanthropic for him to do so. I am sure that we all want to see subsidized affections replaced by those that are genuine, and every man and woman to whom the thought of liberty is not repugnant will be happier to feel that dark deeds of violence are not habitually perpetrated in their midst.

* "Bull. Soc. d' Anthrop." (July 1881).
† A. d'Orbigny, "L'homme Americain," t. i. p. 295.
‡ Dalton, "Ethnology of Bengal," p. 190.
§ Strabo, iii. 16. ¶ Diodorus, v. 14. ‖ Argonautica, ii.

Were I to frame a marriage statute, I should endeavor to so compile the same that it would place its ægis, provided upon examination it was found to have one, between the stronger and the weaker, the designing and the innocent, of the parties to the unions it might be invoked to cement. I should be disappointed in my law if persons who kept it should find their fate harder than that of those who broke it, as is the case with such marriage laws as now adorn our statute books. And should experience show it to be a failure in these respects, I would move its total repeal, because where we cannot abolish an abuse we can at least stop providing the surroundings that make it respectable. For that contented state wherein a husband and wife live forgetful of the law and their marriage certificate, there appears to be no arrangement that can profitably be substituted. On the state that is marriage only by virtue of the ceremony performed at its inception, almost anything illicit would be an improvement. Marriage bonds are not different from other bonds, and they are bound to gall wherever they touch. The cry that the modifying of marriage laws will destroy our happy homes would be more alarming if the happiness of said homes could be traced to within forty miles of the accident that the father and the mother are clamped together. There must have been happy homes before the law was passed or it would not have been enacted. The sapient law-smiths who legislated on the matter made the mistake of attributing the happiness they beheld to the custom rather than to the amiability of the individuals who illustrated it. They reached the further erroneous conclusion that unhappy marriages only needed to be made perpetual by law in order to become blissful. And they crowned the whole towering monument of blunders by not taking Mr. Walker into account.

A Plea for Sexual Reform.

This message is not to the contented or the selfish; it is to those who in the full vigor of life are feeling the galling restraints of the world of struggle and custom and who are beginning to question why they are debarred the full satisfaction of their desires, and are denied the joy of living.

Many there are who at the end of each year feel they have only existed and who have made no advances towards abiding comfort. Precious youth ebbs slowly away while preparation doubtfully is made for domestic joys. Many single women and men, unsuccessful in attaining more than a lender income, see life passing from them without romance or variety and without any promise of better things in store,—the dreary years succeeding each other with a dull sameness which makes memory an added cause of depression.

Happiness to each individual is of supreme moment, and if happiness comes not in youth and early adult life, there is poor prospect of its attainment afterwards when the capacity for it is almost lost through atrophy and worldly cares.

We feel ourselves naturally prompted by affections and desires, and we see an opposite sex capable of satisfying our natures, but rendered by social convention useless to us and generally unapproachable. Youths and maidens, each suffering from the need of the other, are condemned to wretchedness with the means of cure really within their grasp. Nor is this all. Through a cynical hardness and want of sympathy, combined with false and degrading views of sex and its deep and tender social pleasure, the attention of many is diverted from a principal cause of misery, and reform in this direction is cruelly and ignorantly opposed on the lines of conventional morals which take no account of the sexual sufferings of the young. The attitude of general society on this great question of sexual instinct is profoundly hypocritical. There is the pretence that it is unimportant in life, yet on all hands it is working misery and destruction. Illicit intercourse of men is general and of women is common, yet no steps are taken to regulate this necessity of our nature and make the conditions of temporary unions harmless and morally elevating as all degrees of love should be. It is a cruel wrong that those who are honorable and kind, but unfortunate, should be denied sexual pleasure, while the deceitful and selfish may take as much of it as they want in the bad conditions of seduction and prostitution freely permitted by society.

Hunger and love rule the world. We see ourselves surrounded by all the means of life, yet we mostly are prevented from using them. Like Tantalus we live ever in view of the cup we cannot take. The situation is exasperating. The chains are intolerable. Liberty is essential. The question cries for utterance:—

"Young men and women, are none of you brave and good enough to rise above the harmful customs of the time and claim for yourselves such happiness as is possible?"

Let us remember, happiness does not necessarily come with riches. It is a common remark with those who have attained wealth, that they are no happier for it, though habit makes them cling to it. If this be the case why should not youth take account of this experience and cease to defer the joys of life until fickle fortune smiles.

"Marriage is a lottery," so say the worldly-wise, and we know there is truth in the saying. People then exclaim,—"Oh if couples could only live together for a year on trial, there would then not be so many unhappy marriages." Is there no truth in this?

There is every reason why love should be free to all, to the young, especially, in the hey-day of their ardent passions when permanent ties are undesirable and variety of experience must be very useful.

The poor degree of satisfaction arrived at in ordinary vulgarised sexual unions is no guage of the happiness possible where the sexes meet in perfect social equality with deep and refined sexual sympathy, and mutual desire to adapt the sexual caresses to meet the needs of each, and get from the tenderest passion the greatest happiness possible. Sympathetic physicians are aware that a large amount of marital unhappiness of women and men is due to ignorance and want of sympathy.

There is great need that earnest men and women should meet together and study how to make happiness a little less rare than it is at present. Around us we see the ruin caused by the present system of chaotic and detested puritanism. Prostitutes filling our streets,—young men and women ministering to mutual degradation. Puritan and profligate alike treat with dishonor our common human nature and drag in the dirt the token of tenderest approach of one human being to another There is urgent need for social reform in which consideration for others shall be an abiding force, and true refinement shall make possible the most gracious liberty in love. It is acknowledged that the sexual nature is of supreme importance in social life, yet the conditions are not rational to suit it. Is it not time for men and women, strong in their respect for inalienable human nature, to associate with a view of increasing the happiness of each? Love must no longer be partaken of at the expense of woman. There must be no enforced maternity and no unwelcome children. Reason must govern parentage.

A Card.

To whom it may concern: I expect in February, my seventy-fourth birth month, to commence the publication of a small monthly under the heading: "Clothed with the Sun," PUBLICATION SECURED FOR ONE YEAR. All those who believe that woman should occupy a higher place than man now occupies; and that she should be free that she may lead him out of the sphere of force into the sphere of love; that she should demand the conditions in which she can do this, are requested to send in their subscriptions. Terms, thirty cents a year, or four copies for $1. If woman can be made to understand that nature as nature has given into her keeping the highest power known, her mother heart will prompt her to learn how to use that power for the benefit of the race.

Those desiring to correspond with me in reference to the paper can do so by enclosing four cents in stamps to cover expense of reply. Fraternally, LOIS WAISBROOKER.

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Respectability Again.

Our good friend and contributor, R. B. Kerr, mildly criticizes my remarks, in a late issue, upon the "respectability" question. See his article, "Miscellaneous Observations" in No. 793.

"Faithful are the wounds of a friend," saith the proverb. The difference between my critic and myself on this question, is probably one of definition, mainly. The words respect, respectable and respectability are from the root words *re*, "again," and *spectare* "to see," "to look at." Hence to respect a man is, by etymology, to look at him again, or a second time. In process of time, and naturally enough, the man—or woman—who possessed characteristics that were desirable, pleasing or *right*, in the estimation of others, was considered respectable.

Bro. Kerr asks, "Is not a respectable man one whose words and deeds seem to ordinary people conducive to the welfare of society? And is not a disreputable man one who is supposed by ordinary people to wish to do something injurious to himself or others?"

Yes; but here again we need a little definition. What does our friend mean, and what does the average man mean, by "society"? Does he mean simply the people?—the women, men and children, or a majority of them, to be found in any particular community, state or nation?

On the contrary, if I mistake not, the word society means the "social machine"—including the institutions, the customs, the conventionalities, laws, rites, ceremonies, traditions and legends—whether religious or civil—by the aid of which these women, men and children are separated into classes; graded up, and graded down, into castes or orders, professions, "sets," cliques, rings etc., etc. And it is the man or woman who has a reverent regard for this social machine; for these social institutions; for these artificial conventionalities, that is commonly reckoned to be a "respectable" man or woman, and not she or he who has most solicitude for the welfare of the individual persons who happen to be the subjects, often the victims, of the said social machine. This machine, these institutions, must be preserved at whatever cost to flesh and blood persons. The machine must live though all the people perish.

Men, women and children were made for society; for the institutions, the laws and customs of society; says the code, not the social machine for men women and children. To yield obedience to, to acknowledge allegiance to, the requirements, the conventionalties of artificial human society is the first condition, the indispensable condition to being admitted into the ranks of "respectability." Many transgressions, many sins, of act or deed, may be forgiven, but avowed infidelity to the divinity, the authority of the machine itself, can never be forgiven. It is the one unpardonable sin. Hence the outspoken rebels against this social divinity are reckoned "disreputable;" they are labeled "anarchists," "socialists," "free lovers," etc., with the crude and vile interpretations or definitions to these epithets that ignorance and bigotry alone can give.

Take for instance our societary institution called the land-holding system. A system that enables the landholder—aptly and rightly called landlord—to be the holder of slaves, of human chattels, without the trouble and responsibility of caring for his slaves in sickness and old age. It is respectable to be a monopolist of land; to advocate and defend, by precept and example, a system that makes land a merchantable commodity to be bought and sold as though it were a product of men's hands or brains. The larger the landholder, that is, the more people he can deprive of their equal opportunity to use mother earth, the more respectable he is. Whereas, to denounce this land system is to be disreputable. To demand that there should be no title to land except that of occupancy and use, is to be an "agrarian," a "revolutionist," an "instigator of crime," and an "enemy to society.

Take our money laws and customs. It is respectable to be the owner of a privileged class or kind of property called legal tender money, government money, government bonds, because privileged property makes its owner a privileged *man!*—an aristocrat, a slave holder. Like the landlord the money-lord is a slave owner, without the trouble or responsibility of caring for his human chattels in sickness or old age. It is even more respectable to be a money-lord than a landlord because money, government money, means the power to take for debt, land and every other species of property. Ownership of money means ownership of the constable, the sheriff, the magistrate, the judge and jury, the army and the navy; all the machinery of government.

On the other hand to oppose our inherited money system, our traditional, our superstition-bred money system, and to advocate a rational system, a system that would do away with interest-taking—such as the "Labor Exchange" or "Labor Check," is to be very decidedly "disreputable." All the respectable classes,—the educated and professional classes, such as the lawyers, the clergy, the physicians, the salaried government officials and the pensioners,—are banded with the professional money-lords—the bankers and brokers, in a conspiracy to perpetuate our present money system, our privileged, gold-basis money system, because the adoption of the "labor check" would mean a blow at the big fees of the professionals, and the enormous salaries of government officials as compared to the pittance accorded to the toilers in field, in mine and work-shop.

Yes, the money-lord is the prince of respectable men, but do "ordinary people" think his "words and deeds conducive to the welfare" of themselves?—the people, the common people?

Perhaps so; but if so it must be because their minds are so *very* "ordinary" that they cannot see the irrationality, the absurdity as well as the injustice and despotism, of such a societary institution as our present money system.

* * *

"On the great majority of questions respectability is in the right and it has done an infinite amount of good," says my friendly critic.

Let us see about this. "Let us be honest, let us be just," even to the "devil," whether he be of the orthodox or heterodox breed. Is it not just possible that there is some confusion of ideas here? Or is it simply a question of terminology—of naming?

Is it not with this question of respectability much as it is with orthodoxy in religion? We all know that the heresy of one age becomes the orthodoxy of the next. And so likewise, does not the disreputable of one age become the respectable of the next? But the question arises, "who or what is it that brings about the change?" It was once both orthodox and respectable to burn religious heretics and those accused of witch-craft. Was it due to the efforts of orthodox and respectable people that these burnings were abolished and the right of private judgment in religious matters established? Did the respectable and orthodox Cotton Mather and Jonathan Edwards, of New England; the respectable and orthodox John Calvin, and the respectable and orthodox Popes of Rome lead the way in this reform?

It was once orthodox and respectable to sell men, women and children on the auction block, and to drive them to the field at daybreak with whips, as so many cattle, and to catch them with blood-hounds when they ran away from their cruel task-masters. Who was it that set in motion the rebellion against this form of slavery and at last compelled the adoption of a slave code a little less repulsive and shocking—though it must be admitted none the less cruel and unjust? Did the respectable slave-holders and slave-traders themselves make the change? Was it not due mainly to the efforts of the despised and disreputable anti-slavery agitators, such as the Garrisons, Fosters, the Phillipses, the Quakers and other unorthodox church people?

Our friend mentions "drunkenness and gambling," and thinks respectability has greatly reduced these vices. The first I knew of the public agitation in favor of total abstinence from alcoholic drinks was a public "temperance" convention in Missouri, in which the principal speaker in defense of alcohol was a very respectable Baptist minister, and the chief speaker in favor of abstinence therefrom was a comparatively disreputable "infidel," or agnostic in religion. It is on record that the bill paid for the entertainment of a certain convention of orthodox and very respectable New England divines showed that the liquors provided for these godly men cost considerably more than the bread and other more substantial edibles.

But why particularize and enlarge upon a point so well known as that all humanitarian reforms begin with, and are carried forward by, comparatively disreputable and unpopular agitators, while the whole weight of the respectable and conservative classes is cast into the balance against the movement for change, until change becomes inevitable; then the aforesaid respectable conservatives come forward and claim all the credit of the advance, the improvement, coolly asserting that they had always been in favor of the principles involved in the change.

As to gambling—I would like to ask our friend whether it be really true that gambling is any less prevalent and any less respectable than it was a hundred or a thousand years ago. As in all things else, *methods* have changed, but when we think of the respectable gamblers in grain and other necessaries of life—the "Board of Trade" of Chicago, for instance, and the doings in their two-million-dollar gambling house,—by whose gambling deals millions are lost and won every day, and thousands and hundreds of thousands of honest producers and consumers are swindled and robbed—often driven to the poor house or to suicide by the artificial fluctuation of prices thus produced; and when we remember the money that yearly changes hands as the result of betting on elections; on horse races; on yacht races and on boxing matches; not to mention the "slot machines;" the "Louisiana lotteries;" the licensed and the unlicensed "gambling dens" of all large cities, the church-fair raffles, etc., etc., it seems to me a little risky to say that gambling is any less prevalent or respectable now than it was a thousand years ago.

And when we remember the reports of liquors drunk at the banquets of the bankers' conventions, at the feasts of the elect "four hundred"—setting the pace, as they do, for all other respectable people to follow—and when we recall that President McKinley, posing as the "glass of fashion and the mold of form" as a churchman and statesman, takes his wine in public; and when we note the statistics of imports and exports of liquors, and of the interstate commerce in the same; when we remember all this, there is certainly cause for doubt as to whether, after all the efforts to make liquor drinking disreputable, it is less prevalent or even less respectable today than it was one hundred or one thousand years ago.

I say this not as an advocate of liquor-drinking but as a life long abstainer—practically so—from alcoholic beverages, and as one who would gladly help to secure rational reform in this regard.

If I am correct in these statements as to the part played by respectability in reforming the vices and preventing crimes in general, the same views will hold good in the matter of "wife-beating," to which reference is made by Bro. Kerr. If there has been improvement in this respect it is not because of but in spite of respectability. The respectable leaders of church and state, in the past, have regarded women as chattels, to be used and abused by their owners, their husbands, and it is contrary to all human experience to suppose that these respectable lords and masters voluntarily abandoned their time-honored privilege of wife beating. The historian Ridpath says:

"The iron jaws that close upon the marrow-bone of privilege were never known to relax their hold till broken."

It must therefore have been the disreputable rebels against the authority of the respectable church and state that set in motion a crusade for freedom for woman, including the right to own and control herself, which, of course, means abolition of wife-beating as well as freedom from all licensed and unlicensed invasion.

Respectability, as I see it, is indissolubly allied to conservation and unalterably opposed to radicalism or innovation. Hence always opposed to progress, unless progress be in line with the privileges already enjoyed by the respectable, the aristocratic class or classes. Wendell Holmes said of the college professor—himself one:—"The green apple does not cling to the bough that supports it with greater tenacity than does the college professor to conservatism."

With equal truth we can say, the green apple does not cling to the bough that supports it with greater tenacity than does respectability to the old, the established, the customary, the traditional, the non-progressive and the reactionary.

Friend Kerr thinks it possible that Lucifer may some day become a "respectable paper." Judging from the history of all reform movements there is great danger that such prediction may prove true. But before that day shall dawn I sincerely hope and pray that Lucifer may *die!* die as it has lived, the fearless, the uncompromising foe of Grundyism; and that another paper with sufficient backbone, sufficient virility and enterprise to keep ahead of the procession, may take its place.

There will probably never come a time when there will not be need of a paper so unconventional, so revolutionary, so iconoclastic, so disreputable, that respectability will not want to burn it, and try to imprison or hang the editor.

My article is long but not nearly so long as it would be if I should notice all the points in "Miscellaneous Observations" that seem to call for a brief reply. In closing will repeat what has often been said in these columns, that truth is many sided and that it is impossible for any of us to see all the lines and angles of truth from any given standpoint; hence the need that all sides be heard, patiently, candidly heard. The greatest danger of controversy is that it will degenerate into a trial of dialectical skill and that the real object—the discovery of truth will be lost sight of. For this reason I seldom reply directly to those whose arguments to me seem faulty, preferring that arguments shall stand or fall upon their merits, rather than upon personal or other extraneous considerations.

I wish also to say that the articles of no writer for Lucifer's columns are read with greater interest by me than are those of our earnest and faithful British Columbian friend, Robert B. Kerr, and that I sincerely hope his pen will never grow weary of well doing.

M. HARMAN.

Hammond, La., Dec. 30, 299.

Our Work for the Ensuing Year.

It may be that many of our friends feel, with Mr. Thierry (see Various Voices), aggrieved because their opinions of the name of our paper have not appeared in print. If every such person should follow his example, Lucifer's list would probably be diminished by more than a hundred. On the other hand, if we should, in the interest of what Mr. Thierry considers equity give space to the opinions of every one who has written us on the subject, the paper would be filled for several issues with such letters, which would probably cause many other subscribers to "drop" the paper because of its lack of interest to those to whom the name of the paper is not the most absorbing possible topic of discussion. Mr. Thierry's communication was sent to the editor and was one of the "rays" from which the decision was made. Personally, I agreed more nearly with Mr. Thierry than with some others whose letters have appeared in Lucifer. I have been tempted to express my opinion, but I think enough has already been said on the subject. So far as the circulation of Lucifer is concerned, the name appears to make

little difference—at least very few have promised any extra exertion in the way of increasing it, whatever the nam e may be

* * *

We are entering on a new year. The question of the name has been settled, so far as the editor is concerned, and all, no matter what their personal preference, will agree that he is the one to decide what the name of his own paper shall be. I think it time to drop the discussion, and shall publish no more letters on the subject, unless by express order of the editor. There is much work ahead for all of us, and means and strength and time are limited. Lucifer will continue with the same name and form. The autobiography of the editor will require much thought and labor before June next, when he hopes to have it ready for the readers.

In addition to this work we expect to resume the publication of the" Light- Bearer Library." This will comprise small pamphlets issued monthly.

About two years ago we started the publica tion, and "Variety vs. Monogamy," by E. C. Walker, price three cents, and "Ruled by the Tomb," by Orford Northcote, price ten cents, were issued. My absence in England, and the publication of the book, "Hilda's Home," caused us to discontinue the publication of the Library. We shall soon issue No. 3 of the series. Subscribers at the twenty-five cent rate who have not had their money refunded to them will receive the ten numbers to complete their year.

The regular subscription price will be fifty cents a year. Retail price will be from three to ten cents, according to size o pamphlet. Among manuscripts on hand ready for publication in the Library are "The Evolution of the Family," by Jonathan Mayo Crane; "Judgment," by William Platt, and "Marriage and Morality," by Lillian Harman.

We want to have a good subscription list to enable us to obtain second class rates for the publication. To secure this we will accept up to Feb. 1, twenty-five cents for a year's subscription. After that date fifty cents a year will be the price. Back numbers will be supplied to subscribers at the regular subscription rate.

L. H.

An editorial on "The Old and the New," received too late for insertion this week will appear in next week's Lucifer.

"A Plea for Sexual Reform" was handed to me, together with other typewritten articles of a similar nature, when I was in London. I do not know the author's name; but it is no less valuable because of that. It will be found on page 411.

I have had but little cause of complaint for some weeks, in the matter of typographic errors, but in No. 794 in 2nd line 2nd column of page 406, the word "happy" should be *helpful*—a most provoking blunder.

M. H.

M. Florence Johnson is wanted in Ohio in March. If "calls" are sufficiently numerous she may extend her trip to Chicago or even farther west. She should be kept busy. She is well qualified, in every way, as lecturer and entertainer. For terms, dates, etc., address M. Florence Johnson, 17 W. 99 st., N. Y. City.

A Card of Thanks.

I desire in this public way to thank, most sincerely, all who have written me since I left Chicago in November last. So very numerous have these letters become of late that it is simply impossible to answer them all without taking so much of my time and energy that I would have little left for any other purpose. But, please, do not infer from this that I wish these letters to cease. Every letter is carefully read and appreciated, but it is much more easy to read letters,—if plainly written—than it is to answer them. Till further notice my address will be Hammond, La., care Hewett Bros.

M. HARMAN.

Word Sketches.

BY HENRY E. ALLEN.

In a quiet New England village a few years ago a druggist lived an unhappy married life. A young lady, a graduate of a college in the locality, was teaching the village school. She was handsome, amiable and accomplished. Finally, the always-to-be-expected happened;—what village has not had its scandals?

In an unguarded moment the pretty teacher had ventured beyond society's life-line, and the billows of venomous attack swept her out as an outcast. Even the good ladies of the village—of its two churches—failed to apply the life lessons of the Tramp of Gallilee—that even he was a wine-bibber and associated with harlots. But this was not to be expected.

The pretty "outcast" teacher wandered to the west. At Geneseo, Ill., a capitalist provided her with means to reach Chicago and equip a "disreputable house." She is now one of the richest and most notorious "scarlet women" in the world. Her success and influence (not acquired by one in a hundred thousand) throughout a career of several years, have unfortunately attracted scores of young women—wage slaves—into that vortex of dishonor from which society permits none to escape. Reader, you will doubtless turn this little word sketch with its "face against the wall." But the sketch though poorly drawn possesses the essential merit of truth. I wish all such sketches were only fiction. I wish that society was brave and wise enough to understand that virtue can never consist in repression of natural law or appetite—that this "scarlet woman" and all the other women of her kind who have followed in shame's gilded train, are the victims of a monstrous, cruel, unjust social tyranny founded upon ignorance and aggression.

* * *

In one of the female wards in the Jacksonville insane asylum a woman of about thirty years of age keeps repeating these words: "What will I do with Tommy and Johnny? What will I do with Tommy and Johnny?" She is the wife of a farmer, and the mother of eight children, all born within ten years. Her insanity began shortly before the birth of her last babe, and the anxiety for its care, when already overburdened beyond her strength, induced insanity.

The human animal seems to be the only one that overburdens itself with a numerous progeny to the point of insanity and death. But does not the government through the Comstock law practically declare that the insanity of this woman and the premature deaths of thousands of others, similarly situated, are defensible and just? Is this sketch a pleasing one to contemplate? If you believe in the golden rule is it not your bounden duty to protest against any institution that commits woman to such outrage? I say yes.

* * *

In a filthy den in West 13th Street lives a cigar-maker with a large family. His precarious wage for many months has not been sufficient for decent livelihood, and the older children, are driven out to make a few pennies to add to the miserable family store. My informant asked the man this question: Then you believe in the forcible annexation of the Philippines? We have now 250,000 cigar-makers—you think it will make times better for you by adding 250,000 Filipino cigar-makers to our ranks? As he was getting ready to make his 'imperial' reply his landlord appeared with a notice for him to quit the premises.

VARIOUS VOICES.

J. A. Ashworth, Minneapolis, Minn.:—I am very glad that the readers of Lucifer are assured of the history of the life of the editor and hereby subscribe for two copies of the book.

Mrs. L. L., Mich.:—Drop my name from your list. I regret this, but to continue to burden you with my beggarly conditions will never advance any cause. I am seventy-one years old and a back number; but O, to be gradually compelled to give up and drop old friends and counsellors—is worse by far than Jonathan Edwards' ideal description of a Christian Hell. Wish me as well as I wish you and if you should ever come our way, remember the latch string hangs out.

C. S. W., S. D.—Have received through my father a number of Lucifer publications that were new to me, among them, "Hilda's Home," which is the very best book I ever read. I told my sweetheart of it and gave it to her to read. The light has begun to shine! Ours is a love of common sense and reason.

Elsie Cole Wilcox, Lawrence, Wash.—That "Life of Moses Harman" is the one thing I must have if it is published. I shall have to furbish up a hat already two years old and make it do for another summer, but that is better than losing the chance of reading a book such as I am confident that will be. The struggle is hard to get even the necessaries of life, and I hardly know where the money is coming from to renew my subscription to Lucifer, which expires soon. But it must come. Don't drop me if I am not quite on time. But I'll try to be. I want the magazine too, if it materializes.

C. P. Hunt, Chicago:—Mr. E. D. Brinkerhoff says "gold certificates are kept at par by being receivable by the government for all public dues." "At par" means equal in value to the metal represented by the certificate. As the metal may be had on demand it is difficult to see how a gold certificate could be anything but "at par." A gold dollar is always worth itself. This term "at par" becomes mysterious when applied to the house, which Mr. B. says can be "coined," and the paper representing it will pass at par. At par with what? with the legal unit of value? This being the gold dollar, coining houses would not add to the currency per capita.

Caroline de Maupassant, Otter Lake, Mich.: I approve of your plan of giving the name Lucifer to a monthly magazine for which I enclose one dollar. If the magazine is not issued I would thank you to apply it to my subscription to the Light-Bearer, I lend Lucifer to my next neighbors who are too poor to subscribe but appreciate it. Thus the good seed is not entirely wasted. Mr. Thierry says he can only subscribe for your biography and has sent you the money. I hope that it will succeed whether the magazine does or not. The matter to be handled must surely interest every body, orthodox as well as heretics, Republicans, Democrats or Anarchists.

W. C. Faye, Box 986, Lincoln, Neb.,—Please continue my Lucifer for a year. Will remit for same Jan. 16. Will want some books pretty soon too. I have long been interested in the principles laid down in Lucifer but have never been in a place where I could do as much good for the cause as I would like, but from now on will be found ready to do all I can to forward the cause of right living and personal liberty.

There are none of our people here who live in accord with our ideas, openly and frankly, so am alone. If any of our people pass through or stop here I would be glad to have them call on me. I am going on the road again in the spring and will be able to do some work for you in subscriptions and books. I hope the loved editor of Lucifer will recover his usual health soon and live long to push his good work.

James Thierry, Otter Lake, Mich.—The discussion of the name of Lucifer made me suppose that the suggestion of an old subscriber, who has taken much interest in the welfare of said paper, would be equitably considered. My motto, in such matters, is: "A pure white light is the result of a combination of rays of various colors; meaning that to find the truth we must give all a bearing, without exception. I am sorry you did not think of that when you threw my letter into the waste basket and that I cannot, consistently, contribute to the support of a paper denying equity, even to the humblest of its subscribers. My subscription has just expired and I do not wish to renew, so please stop sending Lucifer to me and oblige.

J. B. Elliott, Philadelphia, Pa.:—The following is an account of the marriage of the romantic litterateur, George Lippard and Miss Rose Newman, which occurred on May 14, 1847, on the banks of the beautiful Wissohickon. The two noble, gentle, loving souls who rose above the conventions of their day entered into matrimonial relations "without pastoral bleat or sacerdotal bill" believing that the affinities of mind transcended all idle restrictions. It is safe to say that for romance this marriage was unequaled even in the Chronicles of Froissart. It was a beautiful moonlight evening when the couple approached Indian Rock where the loving pair pledged their troth by a simple Indian ceremony which was as follows:

They stood on opposite sides of the stream; the bride stooped down and taking some water in her hands gave it to him to drink. He then in like manner gave her some water to drink from his hands, pouring part of the water on her head. He then handed her a small hoe and an ear of Indian corn. Then she handed him a deer's foot and a bow and arrow, and after receiving it, stepping across the running stream he caught her by the waist and lifting her over the stream took her hand in his and dramatically exclaimed, "By the Great Spirit that created me I am thy husband forever." And she replied, "By Maito's edict I am thine forever."

This simple Indian rite solemnized on the banks of the romantic Wissohickon under the mellow light of the May moon, was a fitting expression of the dreamy, poetic nature of the man and the tender, worshipful character of the woman. This couple lived a brief but happy and contented life, and were blessed with two children, both of whom together with the loving wife preceded him to the grave.

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One of Many.

"Be true to me." This ever is love's plea.
And yet, "Be true to me," I do not say
To thee, my love, who loveth truth alway,
More, even, than love's supremest ecstacy.
For sweeter songs than mine are sung to thee;
And fairer lives, flower-like, unfold each day.
My bloom but helps to make the summer gay:
My voice but serves to swell life's harmony.
The channels of thy soul are deep and wide,
And fed from many streams. Ah, poor indeed
The shallow love that would deny thy due
To all sweet streams save its own narrow tide!
I know thy needs; and so I do not plead
As one who loveth less. "To me be true,"

Susan Man Spaulding.

Peasant Marriage in Russia.

Here is a story of compulsory marriage in Russia in 1850, given by Prince Kropotkine in his "Reminiscences." General Kropotkine was a worthy precursor of our Governor of Guam in marrying off people by wholesale and against their will. Is it any wonder that Prince Kropotkine, gentle, refined, liberty-loving, as he is, should revolt against a system which makes such cruel outrage both possible and common? Probably every one who reads these lines knows something of the story of his life—how he rebelled against the system, was imprisoned, escaped, and has devoted his life to work for the emancipation of mankind. He lives, with his wife and little daughter, in a suburb near London. His means of existence are supplied by his scientific articles. Even now he could return to the possession of his estates, luxury and power, by renouncing his libertarian views and professing allegiance to the Czar. But he prefers poverty sweetened by his work for liberty. L. H.

"A landowner once made the remark to another: 'Why is it that the number of souls on your estate increase so slowly? You probably do not look after the marriages.'

"A few days later, my father, General Kropotkine, returned to his estate. He had a list of all the inhabitants of his village brought to him, and picked out from it the names of the boys who had attained the age of eighteen, and of the girls just past sixteen—these are legal ages for marriages in Russia. Then he wrote: 'John to marry Anna; Paul to marry Parashka;' and so on with five couples. 'The five weddings,' he added, 'must take place in ten days; the next Sunday but one.'

"A general cry of despair rose from the village. Women, young and old, wept in every house. Anna had hoped to marry Gregory; Paul's parents had already had a talk with the Fedotoffs about their girl, who would soon be of age. Moreover, it was the season for plowing, not for weddings; and what wedding can be prepared in ten days? Dozens of peasants came to see the landowner; peasant women stood in groups at the back entrance of the estate, with pieces of fine linen for the landowner's spouse, to secure her intervention. All in vain! The master had said that the weddings should take place at such a date, and so it must be.

"At the appointed time the nuptial processions, in this case more like burial processions, went to the church. The women cried with loud voices, as they are wont to cry during burials. One of the house valets was sent to the church, to report to the master as soon as the wedding ceremonies were over; but soon he came running back, cap in hand, pale and distressed.

"'Parashka,' he said, 'makes a stand; she refuses to be married to Paul. Father (that is, the priest) asked her: 'Do you agree?' But she replied, in a loud voice: 'No, I don't.'"

"The landowner grew furious. 'Go and tell that long-maned drunkard (meaning the priest; the Russian clergy wear their hair long) that if Parashka is not married at once, I will report him to the archbishop as a drunkard. How dares he, clerical dirt, disobey me? Tell him he shall be sent to rot in a monastery, and I shall exile Parashka's family to the Steppes.'

"The valet transmitted the message. Parashka's relatives and the priest surrounded the girl; her mother, weeping, fell on her knees before her, entreating her not to ruin the whole family. The girl continued to say 'I won't,' but in a weaker and weaker voice, then in a whisper, until at last she stood silent. The nuptial crown was put upon her head; she made no resistance, and the valet ran full speed to the mansion to announce: 'They are married.'

"Half an hour later, the small bells of the nuptial processions resounded at the gate of the mansion. The five couples alighted from the cars, crossed the yard, and entered the hall. The landlord received them, offering them glasses of wine, while the parents, standing behind their crying daughters, ordered them to bow to the earth before their lord.

"Marriage by order was so common that amongst our servants, each time a young couple foresaw that they might be ordered to marry although they had no mutual inclination for each other, they took the precaution of standing together as godfather and godmother at the christening of a child in one of the peasant families. This rendered marriage impossible according to Russian church law. The stratagem was usually successful, but once it ended in a tragedy. Andrei, the tailor, fell in love with a girl belonging to one of the neighbors. He hoped that my father would permit him to go free, as a tailor, in exchange for a certain yearly payment, and that, by working hard at his trade, he could manage to lay aside some money and to buy freedom for the girl. Otherwise, in marrying one of my father's serfs, she would have become the serf of her husband's master. However, as Andrei and one of the maids of our household foresaw that they might be ordered to marry, they agreed to unite as god-parents in the christening of a child. What they had feared happened. One day they were called to the master, and the dreaded order was given. 'We are always obedient to your will,' they replied, 'but a few weeks ago we acted as godfather and godmother at a christening.' Andrei also explained his wishes and intentions. The result was that he was sent to the recruiting board to become a soldier. Thus Andrei had now to face for twenty-five years the terrible fate of a Russian soldier. All his schemes of happiness had come to a violent end."

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A New England Wife.

From "Norwood," by Henry Ward Beecher.

Agate Bissell was the stern child of a severe experience. Her father was poor, and would have been industrious but for an unfortunate habit of drinking. Her mother was a woman of decision, of pride of character, of high moral feeling, but subject from childhood to hard work, with only a little education. She grew up a kind of patient warrior against trouble. She had known trouble from childhood. Poverty before and poverty after her marriage, were but minor evils. She had seven children. The third child, but first-born daughter, was Agate. Nowhere except in New England could she have been called Agate. Her mother was an earnest reader of the bible. In her continual troubles she resorted to it literally as to a refuge. Isaiah above all writers had fired her imagination. . . . .

Here had she read, till they mingled with her waking and sleeping thoughts, those words of sublime consolation! Naturally high-minded and sensitive, every aspiration had been almost crushed. Her husband, a good-natured man, could not be redeemed from his cups, and to her proud spirit it seemed as if she were bound to a dead body. Awful thoughts sometimes rose up in her, a horror of temptation, which sent her flying to her chamber for prayer and scripture, like a dove flying from before a swift-pursuing hawk. Then she would read: "For thy maker is thy husband, the Lord of Hosts is his name. . . . For the Lord hath called thee as a woman forsaken and grieved in spirit. . . . For a small moment I have forsaken thee, but with great mercies will I gather thee."

On some days the clouds came low down, and there was no horizon of hope. Her little children were hungry, her husband drunk, her own strength giving way, and all the future like an on-coming storm. Then she would read, "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee! O, thou afflicted! tossed with tempest and not comforted, behold! I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

This touched to the quick. For her husband there remained only the sentiment of duty. But all her garnered and wounded affections were poured forth upon her children. If by a living death she could save them, and gain a firm foothold for each of them in honorable life, she would willingly have died deaths daily.

In her poor little dwelling, it may be supposed, were no luxuries. No picture, no print so big as her baby's hand, hung on the wall. She knew no rest, no amusement. Her whole being was a concentrated purpose to bring up her children so that their life should be happier than hers had been. For that, the sun shone—for that, summer and winter came—for that, the Sabbath inserted a seventh golden link in the iron chain of toil—for that, the whole world existed to her, and time itself drew on its train of days and nights! On her feet, in work, wrestling against poverty;—on her knees, in prayer, wrestling against temptations and despair, she reared her children, hoping in them at last to find an end of sorrow and a beginning of joy.

When Agate was just born, she looked upon the babe with anguish. She seemed to see all her own miseries stored up for this child. She almost felt a pang of guilt for bringing another woman into life to take a place in that long procession of sufferers, of which women have constituted the largest proportion. She hardly wished to look in her face. Long before the minister sprinkled this little new-comer, her mother had baptized her with tears.

As soon as she could sit up, (and the poor recover from the birth of children sooner than the prosperous. A rigorous nurse art thou, oh Poverty!—a stern physician, and, though skilful, bitter cruel!) weak, sad, alone, except her little children, her days were darker than anything but the nights. There was little difference in the twenty-four hours, except that the night was darkness plagued with dreams, and the day was darkness plagued with gloomy thoughts. The first day that she could read, her eldest boy brought her well-worn Bible to her. It opened of itself to her favorite chapter. The leaves there were like a travelled road. Let the book fall open a hundred times, and every time it would open at the same place. Then she read: "I will make thy windows agates." A window is that by which light comes through upon our inward darkness, or by which we look out of darkness into light. If a window of God is made of agate, then, she thought, an agate must be something more clear and beautiful than glass. What agate was she knew not, but it must needs be something glorious and hopeful. "And all thy children shall be taught of the Lord." That was the very anguish-longing of her heart! She seemed to have it borne in upon her that her children are the Lord's windows, through which mothers look forth, out of pain and darkness into hope and happiness! She seized the happy thought: "I will call her Agate. Perhaps the Lord will make her like a window to my darkness." Thus was the child named. . . . .

Growing up in such circumstances, it may well be supposed that Agate's life was one which would bring her to more acquaintance with work and vigor of duty, than with those lighter graces which commonly belong to prosperous childhood.

With as much natural conscience as her mother, she had a less intense pride. She could not sympathize with that shuddering horror at her father's presence, which her mother, with all her struggles, could never subdue. Agate stood between them, loving both, and was indeed a medium—a window—through which each looked upon the other, colored with the hues of the medium.

When at thirteen years of age, her father died—unreformed, stupefied—Agate really mourned. Her mother saw the turf placed upon his grave without a tear. Her soul said, God hath avenged me! For years the mother and children struggled on. Agate, besides daily work, had, as it were, carried away captive a certain amount of education. No one but he who has tried it knows what power of learning there is in a mind every faculty of which is tensely strained with desire and necessity. She read with eyes that pierced. What she read was as if it had been burned in. At seventeen she taught the summer-school in her neighborhood. Her brothers were her care at home as well. At twenty-two the mother went to her rest. On the last day of her life her mind wandered back to her brief hours of early joy. She half-spake and half-whispered some fondling words, as if she were a girl in the days of courtship and love. Then, after a little, the life-long grief seemed again to overshadow her. "Agate—Agate—He's come. Put him to bed. Oh God!" She dozed for an hour. When, after a time, Agate looked upon her mother, her eyes were opened wide, as if she beheld new and strange things. In a low and sweet voice she said: "Yes—I am coming." Before the sun went down, she had departed, and her troubled day was over.

The Gospel of Self-Help.

A. Z. Mahorney in "Freedom," Sea Breeze, Fla.

It does no one good to carry his burdens for him, and more than that, it weakens both parties. It keeps one from developing self-reliance and it exhausts the vitality and nerve-force of the other.

Almost every one can recall instances of a mother sacrificing herself for a son, or of a sister for a brother, or simply of one friend foregoing his own best development for the supposed happiness of another. It does not pay. Happiness is not in it for either party.

Each person's first duty is to himself. After he is strong, he can help others to gain his position by the positiveness of his wishes for their growth. But to allow one's self to become devitalized and mentally impoverished through sympathy with others' weakness, is to put one's self beyond the possibility of helping even himself for a time.

You will say perhaps, "How can I help worrying, when all my thought is centered in the person that needs my help?"

In the first place it is a mistake [illegible] in a way that will invite a demand of one's very life-blood from the object of that interest.

I knew a woman so "wrapped up" in her grown son that he treated her as a slave. Her own attitude invited the condition. He was a worthless, drunken loafer, and his mother worked day and night to furnish him with money. He accepted her devotion as his right, and the more she did for him the more he wanted done.

It is hard to say that she deserved such treatment, but she did in the sense that she brought it on herself by first usurping his authority over himself. He could know nothing of the pleasure of a self-dependent manhood when he had been "babied" all his life.

Another instance of mistaken effort that came under my observation was this: A mother on her death-bed exacted a promise from the eldest daughter to always take care of "the baby." When "the baby" was a man his sister still put his wishes and interests before her own. He used whisky and tobacco, but his sister made excuses that he had been influenced by bad associates. She would pay his bills "because he was of such a gentle, refined disposition and tried so hard to reform."

Now is it not patent to every one that she was binding him in her thought and stultifying his self-respect?

A man who had grown out of such conditions said, "What fools mothers are to thus prevent their children from becoming individualized from the basis of self-hood! How can they expect a child to develop judgment if it is given no freedom?"

The trouble is that reason has not yet dominated the emotional nature. The affections get the best of one, in spite of the judgment.

This is a great source of mistakes in our growth; i. e., allowing ourselves to be blinded to the best interests of ourselves or others by the affections. Our love for a person will prompt us to do things that will be a hindrance to growth. But intelligence to understand the situation will be born of the experiences of these mistakes, and then the love nature will express itself from a basis of pure justice to every individual. The time we formerly spent binding ourselves and our associates to limitations will be used to build ideals of perfection into outward expression.

Notes and Queries.

BY EDGAR D. BRINKERHOFF.

The sentiment is often expressed and seldom or never denounced that no love is worthy the name unless it be mutual. And yet who can say that it is possible for love to be mutual? Love is first choice, is it not? Would second preference be love? Does fashion permit the affianced maiden to avow that she is engaged to her third or fourth choice? Does the state of public opinion allow the betrothed youth to admit that he is about to be united to the object of his fifth preference? Matches made in heaven are always examples of mutual love the parties to which hold each the other in first love regard. But the mystery deepens in the case of the millions who do not consult heaven. After a woman has selected her highest preference among men, will the preferred one find that she is also his first choice? Can this often happen? Can it happen once in a thousand instances? Then how is it possible for love to be mutual? Would it be a case of mutual love when the man loves in the third degree and the woman in the fiftieth? Must we not consign this dogma of mutual love to the depths of lowest infamy when we know that in practice nearly every one who secures a mate of his or her first (or even third or tenth) choice is necessarily matched with one who cannot possibly return the love in more than the thousandth or ten-thousandth degree?

* * *

Education would regenerate the world, but it cannot be applied on account of sexual superstition. Good sex practices would form mankind anew, but they cannot come into play because of government. Freedom from government would open the [illegible], but freedom cannot be obtained by reason of the opposition of religion. The destruction of religious superstition would clear the way for improvement in general, but religion cannot be destroyed so long as there remains a belief in a God. Distrust of God would give man faith in himself. By the loss of God, humanity would be in a fair way to gain science in the place of religion, freedom in place of government, love in place of bondage, and education in place of stupidity. While reformers do well to keep up a bombardment all along the line, they should not forget to undermine and explode the God idea, which supplies ammunition to all the reactionary forces.

* * *

England does well to follow up the Boer with the injunction: "Thou shalt not own slaves." And better still is her requirement, "Thou shalt not own even one slave." Let the American government be as consistent toward the disciples of Joseph Smith. Following the Mormon from pillar to post, the United States has steadily and wisely insisted, "Thou shalt not own wives." But when shall we be prudent enough to say, "Thou shalt not own even one wife"? With the Kaffir who voluntarily assumes the duties of a slave or with the woman who elects to perform the services of a wife we have no quarrel, but when either changes his or her mind and desires the annulment of the contract, shall we stand idly by and allow Boer or Mormon to enforce the sorry bargain?

The Story of the Oneida Community.

"The Oneida Community; a Record of an Attempt to Carry Out the Principles of Christian Unselfishness and Scientific Race Improvement," by Allen Estlake, member of Oneida Community. London: George Redway. Bound in red cloth, 158 pages. This book is written from a religious viewpoint, contending that the Oneida Community, as its founder contended, was but carrying out the principles of primitive Christianity. Of course the most violent opponents of the community were the orthodox Christians and their antagonism is not surprising, in the light of the following extract from Mr. Estlake's book:

"Many men were ready to give up everything but the petty authority they had been accustomed to exercise in their family circles; one may have been ready to have an enlargement of affectional happiness himself, but could not concede the same freedom to other members of the family. Another could not cease to be the little autocrat and listen to his wife while with others she joined in criticising him. . . . . The founder, John H. Noyes knew wherein the curse of selfishness asserted itself most generally in the civilization of the nineteenth century, and he applied the test: 'That they who have wives should be as though they had none.' Men must leave women to be as free as they desire to be themselves. This was the crucial test of man's love to his fellowmen; without that love he was unfit for community life. No matter what his other qualifications may be, if a man can not love a woman and be happy in seeing her loved by others, he is a selfish man, and his place is with the potsherds of the earth."

Those who knew John H. Noyes could not doubt his sincerity, his resoluteness of purpose and his utter disregard of public opinion when he believed he was in the right. He seemed inflexible and his subsequent renunciation of complex marriage seems almost inexplicable. But Mr. Estlake says:

"John H. Noyes, who was the first to lead his followers out of loyalty to the marriage institution, was the first to call a halt and to propose a return, not to the principle, but to the practice of monogamic marriage." His proposition was "That we give up the practice of complex marriage, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment which is evidently rising against it." Think of a man who started a community to educate public sentiment deliberately renouncing the very feature of that community to which public sentiment gave the strongest condemnation, and still maintaining that public sentiment was wrong in that regard!

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The Old and the New—The Outlook.

When a lad in my teens I sometimes expressed the wish to live to see the close of the nineteenth century. I wanted to see what changes would be made, what discoveries and inventions —in science, in the arts, in methods of living. Especially I wanted to see what improvements would be made in methods of treating our fellow human beings, in the latter half of the century in which it was my lot to be born.

By inheritance a friend and earnest advocate of peace and amity with and for all nations and peoples, I hoped to live to see the day when wars should be no more, and when standing armies, iron-clad ships and forts and arsenals would be things of the past, and remembered only as nightmare dreams of the brutal stages of human evolution.

An abstainer from alcoholic liquors, I hoped to live to see the day when the manufacture, the sale and the use of alcoholic beverages would be reduced to a small minimum, if not entirely abandoned.

By inheritance an "abolitionist," I hoped to live to see the day when men, women and children would no longer be bought and sold like cattle, and beaten, half-starved and kept in enforced ignorance simply because of a difference in color of skin and texture of hair.

By inheritance a great lover of books and of learning, I hoped to live to see the day when all people, of whatever race or color, should have the advantages of scholastic training and of broadly liberal culture in art and science.

These and other like hopes and aspirations were particularly dominant in my young mind about the years 1848-49. About that time the very air seemed impregnated, redolent, as it were, with the spirit of unrest, of change, of progress, of revolution. The wonders of steam and of electricity as motor powers and as distributors of intelligence, had then just fairly begun to be brought into general notice.

The discovery of gold in California was just then giving an impetus to the spirit of adventure and of desire for wealth, such as had not been known since the time of the early discoveries of gold in Mexico and South America by the Spaniards in the sixteenth century.

In medicine, Hahnemann, Preissnitz, Thompson and other innovators were seemingly stabbing medical orthodoxy to the heart, by showing to the world that the sick could get well without the aid of the lancet, and without the administration of poisonous drugs.

In religion, the doctrine of "Universal Salvation," as taught by the Ballous, the Chapins and many others; also the "Transcendentalism" of Channing and Parker; the Deistical Unitarians, of whom Thomas Paine, George Washington, Benjamin Franklin and Thomas Jefferson had been the advance guard, or prototypes in this country; not to mention "Modern Spiritualism," as taught by Andrew Jackson Davis, the Fox Sisters, S. B. Brittan, Hudson Tuttle, Prof. J. S. Loveland, and thousands more—Spiritualism, the doctrine of spirit return, which doctrine Wendell Holmes in 1858 declared would prove the Nemesis of Orthodox Christianity as Hahnemannism had already proved itself the Nemesis of orthodox medication—all these and more were, just at the time of which I speak, shaking the very foundations of our religious creeds, as they never had been shaken before.

In Europe the Revolutionary spirit was rife everywhere. Thrones were tottering; dynasties seemed crumbling; the democratic and socialistic spirit seemed more nearly universal among the masses of people than at the time of the French Revolution, fifty years before.

In America the chattel slave system, the "peculiar institution" of the southern half of the United States, was "in the saddle;" was in the prime of its strength; was the dominant power in American politics, and also to a very large extent a dominant factor in the financial and commercial world. The civilization of the time, such as it was, seemed to have adjusted itself to the back of the negro slave, as the "mudsill," the basic foundation of the entire structure. So firmly fixed was this peculiar institution, in the estimation of the great majority of people, friends and foes as well, that he who would have dared to predict its early downfall would have been regarded as little better than a lunatic.

And yet, as we all know, in less than two decades from that date, 1848, the chattel slave owner had ceased to be the autocrat of American politics; the negro slave had ceased to be "legal tender" in business transactions, and the product of his toil—cotton—had ceased to be "king," or chief adjuster of balances in the markets of the world.

* * *

The fifty years to which I then looked forward with such eager anticipations have come and gone, and the evening of the last day of 1899, common calendar finds me still an interested observer of the march of events. Looking back over the experiences, the impressions, the memories, of these fifty or fifty-one years, I can, with a little effort of the imagination, cause the leading events of those years to pass before the mind's eye as a continuous panorama.

* * *

That the panoramic retrospect of these years is not an altogether pleasing and reassuring one needs not to be said. That my dearest hopes have been deferred, and my fondest anticipations disappointed, is simple truth concisely stated. Take the first of the hopes mentioned—that in regard to the elimination of wars and the inauguration of universal peace and brotherhood.

During the first decade of the second half of the current century there were at least two great European wars, that of the Crimea and that of Austria with Italy and France, not to mention the short but terrible East Indian war, called the "Sepoy Rebellion." The two first of these wars provoked the "Autocrat of the Breakfast Table" to say through the Atlantic Monthly, that our European cousins were behind us in the evolutionary scale; that while they were still playing with kindergarten toys, such as swords, bayonets, fifes and drums, we had done with all these and were devoting ourselves to such manly occupations as building railroads, laying telegraph wires under the ocean, building up gigantic industries, cultivating science and the arts of peace in general.

We all know what sort of comment the first years of the next or second decade of the half century made upon the self-complacent comparison thus drawn by one of America's brightest scholars and most honored sons. Within five years of the date of this rose-colored picture the soil of our country was trembling under the tread of armies vaster in numbers and more formidable in equipment than were those that overran Europe under the great Napoleon. One of the most interesting of the stories of this most destructive, most unexpected and most inexcusable of all civil wars of modern times, is the said "Autocrat's" account of his "Hunt for the Captain"—said captain being his own son who had been terribly wounded in the great battle of Antietam, which battle occurred almost within gunshot of the capital of the nation whose people had so lately been lauded as having outgrown the provisional or undeveloped stage in which wars were a characteristic feature incident or condition.

MOSES HARMAN.

From My Point of View.

BY LILLIAN HARMAN.

"What will become of the children?"—the children of impecunious parents who cannot pawn their marriage license for even as much as it cost them. This question was answered by Willis Spalter, aged thirteen, when he hanged himself in a barn near Willimantic, Conn., one evening last week. His father died when the boy was six years old, leaving the mother helpless and penniless. He was "bound out" to a farmer. "What it is to be 'bound' in this state," the newspaper correspondent comments, "those who know Connecticut thrift will be able to judge. Willis tried it until he was getting on toward fourteen, and decided that the best thing he could do was to kill himself. . . . . He had five cows to milk, besides caring for a horse, a number of hogs, and a large stock of poultry, all through the bitter depths of New England winters. The laws compel the sending of children to school, so Willis went to school during a few months of the year. But the chores had to be done just the same."

A few years ago another "bound" boy hanged himself in a barn near the same place. Until the State provides better for homeless children than it does at present, its representatives need not fear that we, who do not believe in the power of a simple ceremony to furnish sustenance for our little ones, will bring them into life to throw them on the tender mercies of the State. We prefer to take care of our children ourselves.

* * *

Mr. Brinkerhoff seemingly thinks the alleged fact that two lovers rarely love with equal intensity should receive serious consideration. In my opinion the persons immediately concerned ought to be able to settle that matter to their own satisfaction. It is probably true that two people rarely feel equal intensity in any emotion. Two friends may not feel exactly equal pleasure in each other's companionship. Their enjoyment of a play, of a sunset, of a view of Niagara Falls, may, and probably would, differ in degree. But should the one whose enjoyment is mild in comparison with his friend's receive material compensation for his lack of appreciation? I should say, Yes, if that is their mutual desire and agreement. But my private opinion—expressed if requested—would be that such arrangement would be absurd. Imagine a state of society in which every emotion had to be placed on the spiritual scales, and made to balance by the placing of gold and silver on the "light-weight" side. Why, the old Puritanic regime in which our ancestors watched their consciences as the mariner watches the compass, would be mild in comparison with the vigilance with which we would have to scrutinize the fluctuations of our emotions. But in this, as in all other matters, the great solvent is Liberty. Under freedom, those who desire to invent and experiment with emotion scales will be free to do so, and those of us who are happy in the good old way will not be obliged to submit our emotions to the test, nor be compelled to pay tribute to those of inferior sensibility to happiness.

* * *

The insolence of our self-vaunted "superior race" in arrogating to itself the ability and the right to regulate the lives of the "inferior races" is illustrated in the press dispatches every day. The governors of our new "dependencies" are constantly requiring changes in the customs of their subjects quite as absurd as the clothing of the Fijian babies in woolen garments, by the missionaries in the interest of their morals. This sentence may seem obscure, but it is not really so. The morals of a missionary who sees immodesty in the natural form of a child must be in a state requiring heroic treatment. It is assumed that the soldiers and politicians who are sent to regulate the lives of these heathen peoples are competent to teach the morals and refinements of civilization at the bayonet's point. Only a short time ago the governor of the island of Guam, shocked beyond expression by the mode of life of the natives, ordered them brought up and married off by wholesale—in the interest of morality of course. An illustration of the ignorance of the soldiers in regard to the customs of the country is given in a letter from a South Carolina soldier in Cavite to his father, M. P. Bassett, of Fairfax.

"There was one girl," he said, "who appeared to reciprocate the kind attentions I showed her, and without meaning to throw bouquets at myself, she fell in love with me. It was a mad infatuation and seriously I did not particularly fancy the idea. When I told the fair damsel that I could not marry her as I was going to return to my old country, she offered, and in the presence of her family agreed, to make the obligation binding, to marry me for life, a year, six months, or three months, just as I would prefer. There was no great objection from the family on this, but I said I did not desire to enter such contract, and I was indeed fortunate when my command was moved from her neighborhood shortly afterwards."

This young soldier thought it interesting to amuse himself by paying "kind attentions" to the girl, but was surprised and dismayed when she took him seriously and desired what was to her a respectable marriage. Probably when the "rebels" have been conquered they will be required to change their customs to suit the convenience of their governors, and will be expected to enjoy the system of theoretically permanent monogamy with its attendant blessings of prostitution, seductions, etc., which is characteristic of this country.

A copy of "The Godly Women of the Bible" is wanted. Who has one for sale? Please address this office, stating condition and price.

The editor promised a continuation of his article on "The Old and the New" which appears in this issue, but it has not appeared, owing doubtless to a slight illness caused by taking cold during the first week in January. He now reports that he has almost recovered his usual health.

The Future of the Family.

From "Evolution of Marriage," by Letourneau.

What will marriage and the family become in the future? For one who is not a prophet by supernatural inspiration, it is hazardous to make predictions. The future, nevertheless, is born from the womb of the past, and, after having patiently scrutinised the evolution of bygone ages, we may legitimately risk a few inductions with regard to the ages to come. Doubtless the primitive forms of marriage and the family will persist, if not for ever, as Herbert Spencer believes, at least for a very long time among certain inferior races, protected and at the same time oppressed by climates which the civilized man cannot brave with impunity. These backward prehistoric races will continue to subsist in unwholesome regions, as witnesses of a distant past, recalling to more developed races their humble origin. But with these last the form of marriage and of the family, which has incessantly been evolving, cannot evidently remain immutable in the future. The little human world knows no more repose than the cosmic environment from whence it has sprung, and which encloses it. Among peoples, as among individuals, vital concurrence and selection do their work. Now, when it is a matter of institutions so essentially vital as marriage and the family, the least amelioration is of the highest importance; it has an influence on the number and quality of fresh generations, and on the flesh and spirit of peoples. All things being equal, the preponderance, whether pacific or not, will always fall to the nations which produce the greatest number of the most robust, most intelligent, and best citizens. These better endowed nations will often absorb or replace the others, and always in the long run will be docilly imitated by them. Ethnography and history show us the true sense of evolution in the past. Societies have constantly advanced from confusion to distinction. Monogamic marriage has succeeded to various more confused modes of sexual association. So also the family is the ultimate residuum of vast communities of ill-defined relationships. In its turn, the family itself has become restricted. At first it was stil

a sort of little clan; and then it was to be essentially no more than the very modest group formed by the father, the mother, and the children. At the same time the familial patrimony crumbled, just as that of the clan had been previously parcelled out; it became individual. What is reserved for us in the future? Will the family be reconstituted by a slow movement of retrogression, as Herbert Spencer believes? Nothing is less probable.

Institutions have this in common with rivers, that they do not easily flow back towards their source. If they sometimes seem to retrograde, it is generally a mere appearance, resulting from a sort of sociologic rhythm. In truth, the end and the beginning may assume a superficial analogy, masking a profound difference. Thus the unconscious atheism of the Kaffirs has nothing in common with that of Lucretius, and nothing can be less analogous than the anarchic equality of the Fuegians and American individualism. If, as is probable, the individualist evolution, already so long begun, continues in the future, the civilized family—that is to say, the last collective unit of socities—must again be disinterigated, and finally subsist no longer except in genealogy scientifically registered with ever-increasing care; for it is, and always will be, important to be able to prejudge how "the voice of the ancestors" may speak in the individual.

New Pamphlets.

"Occult Stories," by Charles W. Close, Ph. D., S. S. D.; bound in boards; forty-three pages. This is a handsome little book of short stories written by Prof. Close, a well known writer on mind healing and publisher of the "Free Man;" a monthly magazine, and numerous books on occult subjects and on the philosophy of health. Price fifty cents.

* * *

"Hindu Wedding Bells," and "Taj Mahal," by Dr. Alice B. Stockham. The first part of this pamphlet of 30 pages treats of the marriages of the Hindus. The second part gives a description of what Edwin Arnold calls "the wonder of the Agra, and the crown of the world—the Taj, the peerless tomb, built for the fair dead body of Arjamund Banoo Begum by her lord and lover, the Emperor Shah Jehan." Price 50 cents.

* * *

"Food of the Orient," and "Artistic Living," by Dr. Alice B. Stockham. This handsomely bound and illustrated pamphlet of twenty-eight pages is by the well known author of "Tokology" and "Karezza." The first part of the pamphlet is an address delivered by Dr. Stockham at the World's Congress in Chicago in 1893, giving an account of her observations while traveling in the Orient. The second part is an interesting essay on artistic living. Both are arguments in favor of vegetarian diet.

Word Sketches.

BY HENRY E. ALLEN.

A nervous young lady with hollow eyes and cheeks called at the office of a prominent physician in Chicago recently for consultation. The doctor being an old friend of mine I ventured to ask his opinion of the young lady. "That young lady," said the doctor, "is a sexual starveling. Suppression of natural, sexual appetite is just as certainly taking that girl to her grave as consumption could do. Nature brooks no interference from man and visits her awful penalties upon all alike."

The doctor then explained at some length what he meant by "a sexual starveling." Every human being in health is possessed of sexual vigor and desire. Such desire can no more be repressed with safety to health than the desire for food. It may not appear to be as imperative as the demand of the body for food, that is we may disregard sexual appetite for a longer time perhaps without a noticeable impairment of health. But the final effects of the one will at last prove as fatal as the other. During the time that sexual appetite is being starved the victim is constantly suffering. It is an ever-present craving that simply amounts to torture, stronger in some than in others. Magnetic currents are a part of every human organism just as certainly as muscle and bone. These magnetic currents must find their polarity, their complement. Failure to do this often results in derangement of the system in various ways, and the cause is seldom placed where it should be. When we become wise enough to avoid disobedience to all natural law then the doctors will be obliged to seek some other avenue for a livelihood.

* * *

A lady recently related an experience in London in these words: "I was going to one of the suburbs. There is an underground tramway in London with a circle about four miles in circumference, over which the suburban trains run. I had supposed a train on this road would take me to my destination. Imagine my surprise when I found I had been traveling for some time on a train which only ran around the circle, and was no nearer my destination." How many of us are traveling in a circle—no nearer the goal we started for than when we first set out. We constantly deal with effects instead of causes, and so reform continues to move at a sluggish pace.

* * *

In the Labor Commissioner's report for July last is an extended write-up, by a young lady of Atlanta, Ga., of the "Black Belt of the Cotton District." She gives some accounts of the fecundity of the colored people in this belt. There are many families with twenty children, and some with even a greater number. These large families usually leave the table stand between meals, and when all are at the table they eat with no more decorum than would so many animals. The government through the Comstock postal law favors just such an increase in population. Is it wise? Will we not reap the whirlwind sometime?

We have more power than will; and it is often by way of excuse to ourselves that we fancy things are impossible—*Rochefoucauld.*

I used to think there were a great many dishonest people in the world, but I was mistaken. It's only the difference in people's code of morals.—*Labor Voice.*

VARIOUS VOICES.

Arbeiter Lesehalle, 129 E. 83 St, N. Y.:—Enclosed $1 as a contribution for Lucifer. Kindly send us a receipt and for our file the the missing numbers 780, 784, and 787. We hope to be able to have Lucifer bound and therefore wish to have a complete file.

R. Anderson, Cooperstown, N. D.:—I herewith enclose $2 towards the life of Moses Harman of which, if published, I should be glad to take six copies, as I think that a record of his life and work should be preserved. If however the funds do not come in, kindly keep the two dollars for Moses Harman's benefit.

F. T. L., Cal.:—Enclosed find $2 for the renewal of my subscription to Lucifer and for Moses Harman's new book. I think there are more hen-pecked husbands than there are wives who are so tyrannically ruled; *i. e.*, there are more men trying to please and advance women than there are women trying to advance themselves.

Lucy N. Colman, Syracuse, N. Y.—I inclose the dollar for your father's book. Am glad that he is able to live in the south through the winter. How uncomfortable it makes our rulers at Washington feel to have a man come there who is so chaste that he satisfies himself with three lawful wives. They were not shocked to be fellow-rulers with Breckenridge, but then Roberts is a Mormon.

J. W. A., Minneapolis, Minn.:—Can you send me Nos. 4,

8 and 9 of the present volume? If so the favor will be greatly appreciated as I have Vol. II. nicely bound in green cloth and Russia leather and desire to bind Vol. III. also. I missed so many numbers of Vol., I. that I could not bind that but would gladly pay a reasonable price for the missing numbers if they are to be had. Wishing you a happy and prosperous New Year and trusting your good father is resting under the influence of a warmer climate than this and that we shall speedily see his new book.

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J. W. A., Lake Bay, Wash.:—I sincerely hope and believe that while I remain in this, the primary school of life that my mentality will not be so sluggish as to fail to realize the need of education upon the vital subject of sex, for upon the knowledge or ignorance of its use, as well as its abuse, hangs the weal or woe of every child of earth. In recognition of the work so faithfully performed, and as an incentive to continued usefulness, it is a pleasure to look back to the day that a copy of Lucifer came to me—and to it I owe much of the sunshine that makes the closing days of a prior turbulent life the brightest and best. True, I did not read it until after several ineffectual attempts to do so. For three days a battle raged, and becoming passive I read every line in the paper—read and re-read numbers of paragraphs, and to my astonishment could not offer the semblance of dissent. Here was a new field of thought and I entered it with alacrity. If asked for a single reason why I would reply: because I had been constrained to take both a retrospective and introspective inventory and the results were far from satisfactory. In this connection it is well to say: prior to that time my mind was not receptive to the sentiments couched in Lucifer language—and had the same words been presented a month sooner or at any previous time they would have failed to appeal to my reason. In the words of a Luciferite:

"Before the ground is ready
To receive the goodly seeds
It must be plowed and harrowed
And freed from poisonous weeds.
Then do not be discouraged
When you see the soil upturned,
And the clods look cold and barren
While your soul for beauty yearns.

"For beneath that seeming desert
A world of beauty lies,
And to him who sows arightly
It will yield a glad surprise.
Then in our daily duties
Let us sow the precious seed
Tho' the field seems cold and barren
And desolate indeed.

"We may sow in deepest sorrow,
And water with our tears
The golden grain of truth and love
Through many weary years.
But they will spring up into beauty,
And gladden many hearts
In the not far distant future
If we only do our parts."

This little poem was written one day while I was at the home of the author, Mrs. Andrews, and expressed my regret at being of so little help in spreading the light. I was farming then, hence the appropriateness. Anent your biography and a monthly or quarterly, a consensus of Lucifer articles will say I consider the latter indispensible—as in it could be preserved, in book form, many invaluable articles that could not be clipped out of Lucifer and transferred to a scrap book. Keeping a file is not only bunglesome but preserves much that is of little value to any one. The former should become a part of Lucifer's paraphernalia and will be of more than passing interest to its friends.

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Make channels for the stream of love,
Where they may broadly run;
And love has overflowing streams,
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have—
Such is the law of love.

—*Richard Chenevix Trench.*

Orders For Babies.

BY ALBINA WASHBURN.

One of my experiences while a member of the W. C. T. U., in Loveland, Colo., a few years since, was an official visit as local superintendent of "Cottage Home" work to the "Cottage Home" in Denver.

I called on Mrs. Lykens, the matron at the City Hall, who was also the official head of the "Cottage Home." Mrs. Lykens accompanied me to the "Home" and gave me general information which I afterwards embodied in my report to the state superintendent. I saw the neat little bedroom which the Loveland and Berthond Unions had jointly furnished.

It was evening and in the sitting room were eleven girls, most of them seemingly from sixteen to twenty years of age; all evidently near confinement. Some were busy with needle-work, a few were reading, more were idle. A few were foreign born—all were of course ignorant of the true uses of life.

While Mrs. Lykens was talking with the matron in the hall in whispers (and I saw that there was something exciting—something unusual had occurred), I stood in the open door of a room up-stairs where a young girl sat quietly by her window in the fading twilight. She was but a few feet from me. A great pity for these poor wronged ones was in my heart. To my "good evening" she responded pleasantly and invited me to a seat near her. I accepted and we entered into conversation. She seemed an intelligent, modest, educated girl. I could not see her features very clearly and of course did not ask her name or home. Evidently she, too, was near her time of trial and would soon become a mother.

"I shall not give away my baby" she said simply. "I don't think it is right—my mother is going to take care of it for me."

I made some kind answer and, finding my guide was ready, said "good-bye" and joined her again.

We crossed the hall and entered a good sized room where on a large bed lay a young woman in an uneasy sleep. Her long abundant black hair was brushed by another girl (also enciente) and laid across the other white pillow. Another young prospective mother was seated by her, tenderly fanning the sleeping girl, and I have a dim sense that one or two more were sympathetically hovering near. This girl, I found, was the center of the excitement now quieting down. Awakening from her sleep she had missed her week-old baby—found it had been given away, she knew not to whom, and of course could not know—took a dose of poison, which it was supposed she had concealed in her trunk, had been "pumped out" by the hastily summoned physician, given an opiate—and there she was!

On our way home I was told that all the babies—with rare exceptions—were given away, as the trouble and disgrace must be avoided. I mentioned the one who had told me her mother would care for her child.

"Yes, she *thinks so*," was the reply, "but her mother just walks the floor and wrings her hands when she comes here; she tells her that to pacify her, but she would no more take that child and acknowledge it before the world than she would fly.

"We give them away because that is best, for what could these girls do with them? In fact," she added, "we have orders ahead for more than we have—from those who have lost a dear child or never had any.

"I know a case where a rich young couple who had been married a few years and to whom no babies came, spoke for a blue-eyed boy—and they got a fine one by the way. The husband's mother in the east was very wealthy and anxious they should have an heir. After the order was placed, they hinted to the mother in letters that the young wife would bear an heir. Great rejoicings came from the wealthy mother who sent an elegant layette. The child came duly and now the mother-in-law is out here on a visit and all are happy. Of course she don't know but it's their own."

I was dazed. I saw that the way was thus opened for the sale of children; temptation might come in that way as it did in other ways to the producers of these children. I have no evidence whatever that any price was set or any presents given or any official influence used as a compensation. Probably these good women actually believed they were doing good deeds; but somehow it seemed to me like the seamy side of charity.

How much kinder to inform these girls that nature had entrusted to them a high commission—to train an immortal soul—which thus would lead them along paths of peaceful duty, and much more that might be said if these W. C. T. U. women knew it themselves! Speaking of those girls in the lower parts of the city who are periodically arrested and fined (when the city is low in funds) and are in her care for a few hours or over night, the matron of the city hall said:

"They often put their heads in my lap and cry and say they do not want to live such lives—where can they go and work and be free? I cannot tell them! For all I have a large acquaintance in the city and among the W. C. T. U. women, I don't know *one* who would take in one these fallen women and give her a chance. They have some son or husband or brother they are afraid of. or that they cannot trust."

As before stated I briefly embodied in my report a few of these fact and what I deemed necessary reforms, citing Miss

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Willard's own words that "every child of love is legitimate.' At a subsequent meeting of the Loveland Union reports came back from our delegates to the state convention which had been held, I think, at Pueblo. Among other things the statement was made that there had been "no report" from the "Cottage Home" superintendent of our union. I calmly rose and begged leave to state that I sent a report but evidently it had been suppressed, as it contained some criticisms.

I afterwards sent some of these statements which it seemed to me should be known to the public who believe that baby farming should be exposed, to the "Rocky Mountain News." The article never appeared. The conspiracy of silence was complete—but, if Lucifer will give this article room, the truth will "rise again."

The editors of Lucifer may remember also that this same Union,—dear good sisters of mine, who have been so miseducated that they modestly look the other way when the *naked* truth appears—deposed me (with many apologies) from an office in their organization because I had circulated a "free love paper" called Lucifer! When the de(com)posing committee—the president of the union, and a dear charitable personal friend, also a member, visited me (the latter for the purpose evidently of softening the blow—) I rose to the occasion and cheerfully assured them it was all right and took the opportunity to give them light in the dark places of their imagination.

"By the way" said I to Mrs. Abernathy, the president, "have you ever seen Lucifer?"

She admitted pleasantly that she had not. "Here are some copies," I responded, picking up two or three from a stand near, "Look them over—a paper ought not to be condemned unseen." She took them with thanks, and as I was afterwards informed by another unbiased member, said that she "saw no harm in them!" After that I sometimes amused myself by going to their "mothers' meetings" when every rocking chair was simultaneously vacated for me and there was every evidence of regard shown because, as one said, I had acted in a "true Christian spirit!" And did not they, too, act up to their light?

Joseph Rodes Buchanan.

The necrology of the year just closed chronicles few names, if any, more worthy of a high and honorable niche in the temple of fame than that of the man whose name heads this paragraph On December 11, last part, he celebrated the eighty-fifth anniversary of his advent into mortal life, as he himself stated in a letter to the writer of these lines, the greater part of which letter was printed in our issue of Dec. 30—No. 794. This letter, also the address made by him to the friends who met to help celebrate the anniversary just mentioned, showed that notwithstanding the weight of years he still retained his wonted mental vigor.

A physician by profession, Joseph Rodes Buchanan was not content to follow in the footsteps of his predecessors, but struck out new paths for himself and for those who, like himself, refused to believe that all knowledge was or is bound up in the writings of men long since numbered with the dead.

Dr. Buchanan was one of the discoverers of what is now known as the science of Psychometry. Whether his researches in that department of psychic lore antedate those of William Denton and others in the same line I am unprepared to say, but am inclined to think they did.

Having seen only the bare announcement of the demise of this truly grand and noble friend, this generous patron of every movement for the betterment of the race to which he belonged, I can give no adequate synopsis of his life and labors, and so will close this brief notice by expressing the hope that his surviving partner, Mrs. E. S. Buchanan, will soon give to the world a biographical sketch of one to whom I feel personally indebted for many substantial tokens of fraternal regard—one who, almost from its first issue, showed that he felt a very deep interest in the work of Lucifer, and who from time to time was an honored contributor to its columns.

A CONTRAST

Between Principles and Conditions of Free Love and Bond Love of the Highest Orthodox Type.

BY AN ENGLISH SOCIALIST.

FREE love is unrestrained love towards one or more persons of the opposite sex. Love up to any point of affection, without consummation, or with consummation, at the will of the lovers. If with consummation, then the purely amative act, unless reproduction is desired and desirable.

BOND love is restricted love towards one person of the opposite sex in fortunate marriage. Love up to constant consummation. Always the reproductive act, though the greatest evil may follow to the wife from excessive child-bearing and to the children from poverty.

FREE love recognizes that the sexual instinct is not an instinct for reproduction, but for sexual union, that the organs concerned in the act are not reproductive but amative. Consequently the passion of love must be (as it always is) considered apart from procreation.

BOND love confuses the amative with the reproductive. It makes offspring the accident of passion. It refuses to bring reproduction under the dominion of reason and morality. It denies the exercise of the purely amative function, and thus brings misery through sexual abstinence.

FREE love accounts love to be entirely worthy and dignified. It knows no shame or blemish in the exercise of natural functions. Modesty and purity consist in reverence for human nature in its sexual aspect. The sources of life and love are to be kept clean, sweet, and devoted to good. Man or woman unclothed is as worthy of respect as clothed. The nude human form in its best examples is an object of admiration and honor.

BOND love accounts the physical union to be unclean. It is ashamed of the exercise of natural function and persistently ignores it. Modesty and purity consist in dense ignorance of the function of sex, and in the absence of all appearance of having natural animal passion. The human body is accounted a thing of shame and not to be seen unclothed. The most beautiful man or woman publicly nude is accounted worthy of punishment.

FREE love condemns parentage during immaturity (age up to twenty-three and twenty-five) as injurious to the mother and socially inexpedient.

BOND love permits parentage during immaturity to the detriment of health and society. By condemning harmless association of the young it compels the passionate to have recourse to disastrous illicit connections and promotes the appalling evil of prostitution and degradation of women. Bond love through its utter neglect in teaching youth on sex and love, leaves boys and girls a prey to pruriency and secret bad habits, leading even to clandestine unions. Thus in early years love is degraded to mere animality.

FREE love requires an absolute recognition of social equality between the sexes. No privileges to a particular sex. Actions and expressions that are proper to one sex are proper to the other. Proposals and expressions of love can come freely from either sex.

BOND love requires subjection of woman to man, because maternity makes the wife dependent on her husband. The man has privileges in courtship, marriage and adultery which the woman has not. The woman may not show her love unless invited.

FREE love implies free thought and free expression of thought. No subject is improper of discussion between the sexes. All facts and theories require the frankest consideration by men and women that the truth may be made clear.

BOND love implies thought fixed to the prejudices of the past, and expression of thought disallowed between the sexes on sexual topics. Examination of sexual phenomena and theories accounted unnecessary, as custom is assumed to be right.

FREE love sanctifies the fondest caresses of love. It may express itself in simple fondlings, kisses and loving words. It may satisfy itself in the close and prolonged magnetic embrace of "Dianism." It may seek the rapturous joys of complete union. Free lovers stop at any point in caressing and in that they find their freedom.

BOND love only permits close caresses to the married. It requires great restraint among the unmarried on the most harmless desires. It implies that kisses and loving words mean advances towards closer union. Consequently the social intercourse of the sexes is rendered cold and distant.

FREE love enjoins unselfishness and the most scrupulous care that the love be harmless. It requires that lovers of weak and diseased constitutions should not go beyond the amative act and become the parents of children whose lives must be more or less miserable. It gives health and dignity to the sexual relation.

BOND love does not require unselfishness, because the bond is secure in any case. It requires no care that the love be harmless, and the wife may be forced to have children against her will. The wife's health may be ruined, and the children may be given diseased constitutions, the parents being held blameless.

FREE love requires the suppression of jealousy and exclusiveness. Jealousy implies a feeling of property in another and is subversive of personal freedom. Subjective freedom consists in liberty to exercise one's own functions, faculties and emotions in harmless way uncontrolled by others.

BOND love is exclusive and condones jealousy. Each partner has property in the body and mind of the other. The selfish, violent passion of jealousy opposes the social passion of love. There is liberty for jealousy but not for love. Love is repressed and limited, and made into a crime.

FREE love is constant if the conditions are favorable, but not necessarily exclusive. Love is a free gift and must be treated as such. Affection given to a new object does not imply affection withdrawn from other objects.

BOND love may happen to be constant, but if the marriage be unfortunate and the love be flown, there is no liberty to love another and the tie becomes a curse. Also variety in love is condemned and love is made monotonous in consequence.

FREE love in a socialistic state, where the sexes are socially equal, and all have equal opportunities of work and living, implies life so far made harmonious with nature in accordance with the law of evolution.

BOND love in a competitive social state where individuals have no assurance of getting livelihood or work, and the workers are crushed by low wages implies a constant disharmony of life with conditions.

FREE love broadens the bases of love. It tends to make the human being more impartial in his affections and more general and social in his personal devotion to others. He is freer of exclusive ties.

BOND love promotes partiality in love and dual selfishness. It concentrates affection on single objects who stand in the way of consideration for others who equally require consideration.

FREE love exalts love in all its manifestations, from the lowest physical to the highest spiritual. It allies love with all that is unselfish, refined, noble and pure, and becomes thereby he great educer of the social emotions.

BOND love takes the romance out of love. It drags love down o the sordidness and littleness of every day life. It gives love a common aspect of trivial familiarity. It destroys the charms of freshness, courtship and success.

FREE love necessarily allies itself with virtue; for those who desire love from others must make themselves always worthy of being loved; else the fire of love may flicker and die away, and there is no bond to hold but that of love.

BOND love relaxes the efforts of lovers to be at their best. It tempts the selfish to take advantage of the weak and yielding. It promotes inequality of attitude within the partnership. It tends to make life feel a failure.

FREE love means much love and no evil. In it love is always accounted good and precious, never wrong and unworthy.

BOND love means little love and much evil. In it love is only good within limits; beyond those limits love is a crime.

Child-Life in the Days of the Puritans.

From Review of "Child-Life in Colonial Days," by Alice Morse Earle, in Book Buyer.

One has usually thought of the Colonial children with a certain mild sadness. The life was so hard for their elders, with the rigors of the climate, the terrors of the forest, the foe, the wild beast, and the still darker terrors surrounding the Supreme Being that answered the incantation of their imaginations, that it has seemed as if the children might have fared far worse, with their repressions, and self-denials, and disciplines, and the still wilder terrors following the rampant superstitions of the day.

. . . .

The children of that time were sure of playmates, for they were usually part of an immense family, Sir William Phipps, for instance, having twenty-five brothers and sisters, and Ben Franklin being one of seventeen. They had, it is true, singular names to carry. "Fathergone" one little orphan was called, and "Seaborn" was the romantic appellation of a child born on the ocean; but, apart from such collocation of harsh and hideous sounds as "Zurishaddai," such names as "Preserved," "Unite," "Truegrace" and "Hopedfor," and as those the wretched little Gridleys bore—"Return," "Believe" and "Tremble"—seem to rob the babies of their very babyhood. . . . .

All along the way the study of the catechism, the Westminster, and others, was ordained as the chief end of children. The value of some of these catechisms as vehicles of learning may be measured by that of one which explained the use of comets by saying that "some judge them the seats of punishment where sinners suffer the extremes of heat and cold. Mr. Whiston says a comet approaching the sun brushed the earth with its tail and caused the deluge, and that another will cause the conflagration."

There seems to have been a phenomenal precocity in these early days. We read here of a little boy entering the Latin school at the age of six and a half, and of another fitted for college at eleven. The terrors of their fathers' faith hung over these children, nevertheless, even in their sleep, the religious atmosphere reacting upon their precocity. The little girls seem to have been peculiarly susceptible, as we learn by many instances, especially that of the terrible little Elizabeth Butcher, who, "when two and a half years old, as she lay in the cradle, would ask herself the question, 'What is my corrupt nature?'" What else could be expected when Michael Wiggleworth's "Day of Doom" was printed broadside, wherein for a slight sin it was said

"therefore in bliss
You may not hope to dwell,
But unto you I shall allow
The easiest room in hell."

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound boards. Price, 20 cents. Address Moses Harman, 107 Carroll Ave., Chicago.

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LUCIFER, THE LIGHT-BEARER

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The Light Bearer Library.

The first number of the Light Bearer Library (new series) will be issued next week. It will contain "The Evolution of the Family," an address delivered before the Chicago Society of Anthropology Dec. 24, 1899 by Jonathan Mayo Crane. This address was said by many members of the society to be the most interesting ever delivered at any of its meetings. It is a comprehensive condensation of the history of the social instinct in living organisms. Compiled from the writings of the most famous biologists, ethnographers and sociologists, it shows that marriage is a phase of evolution which exists in the lower animals as well as in man, although man alone seeks to regulate it by state and ecclesiastical authority. The causes of promiscuity, polygamy, polyandry, monogamy and prostitution are discussed and the absurdity of attempting to fix an unchanging standard of morality is clearly demonstrated.

Following are some of the subjects discussed in the address: "Morality among the Savages," "Variability of the Ethical Standard," "Opposition to Investigation," "Erroneous Ideas of Society," "The Curse of Maternity," "Necessity for Sexual Attraction," "Courtship of Birds and Animals," "Persistence of the Maternal Instinct," "Varieties of Sexual Association," "Endogamy and Exogamy," "Wives Secured by Capture," "Causes of Infanticide," "Polygamy and Polyandry," "Monogamy Among the Savages," "Monogamy of Birds and Beasts," "The Matriarchate or Mother-Rule," "Incestuous Marriages," "Cause of Woman's Subordination to Man," "Economic Slavery of Women," "Motherhood in Freedom."

This little pamphlet contains information of great value to all who are interested in the study of economics in its relations to the home and the family. Fair consideration is given to the question, What would become of the home, the family and the children if legal marriage were superseded by free sexual unions? The pamphlet is excellent for propaganda. It answers many of the questions so frequently asked by those who see the evils of indissoluble marriage but regard it as necessary for the protection of women and children.

The first number of the Library will contain about forty-eight pages, each page three and one half inches wide and five and one half inches long. This makes a pamphlet which can be easily carried in the pocket and can be sent by mail in an ordinary envelope.

The article entitled "A Contrast Between Principles and Conditions of Free Love and Bond Love of the Highest Orthodox Type," which is published in this issue of Lucifer is particularly valuable as a clear and condensed statement of the advantages of freedom over compulsory restriction of the sex relations. It is just what you need to aid you in giving a prompt and effective answer to the objections those who oppose the sexual enfranchisement of women. This article will also be printed in Light Bearer Library No. 1, in addition to the address on "The Evolution of the Family."

The second number of The Light Bearer Library, which will be issued in February, will contain the address on "Marriage and Morality" delivered by Lillian Harman Nov. 19, 1899, in Cincinnati before the Ohio Liberal Society. The third number will contain "Judgment," a drama by William Platt, author of "Do We Love? Do We Love?" "Love Triumphant" and other books which protest against the prurient Grundyism which seeks to degrade affectionate demonstrations into vileness. This drama has never been published.

It is our intention to make each number of "The Light Bearer Library" a missionary pamphlet which should be widely circulated among those persons who have given little attention to the necessity for reform in prevalent notions of sex relations. Each issue will be a strong champion of the rights of woman to ownership of her person. The Library will be issued monthly. Our aim is to distribute it at the bare cost of publication. The subscription price for a single number each month is fifty cents a year; three copies of each issue for $1 a year; twelve for $3 a year; twenty copies $5 a year.

The very low rate for extra numbers is made for the purpose of inducing friends of the propaganda to aid us in distributing this literature as widely as possible. Those persons who take a dozen issues a month can easily distribute them where they will certainly do a vast amount of good for the cause of the sexual enfranchisement of women. Hence we urge those who can afford it to send at least $3 for a dozen copies of each issue for one year; or to send $5 for twenty copies of each issue if the money cannot be more usefully spent in some other way.

We renew the offer to send one copy of each issue for one year to each person who sends us twenty-five cents before Feb. 1. After that date the price for a single issue will be fifty cents a year.

Then and Now--The Outlook.

Continuing my review of the events of the last half of the century, the closing year of which has just begun, let me repeat that I was by no means singular or alone when, fifty years ago or less, I expressed the belief and the hope that, so far as the United States of America is or was concerned, the era of wars and of bloodshed was nearing its close.

With Dr. Oliver Wendell Holmes, whose very optimistic and self-gratulatory utterance has already been substantially quoted, and also with Horace Mann, the great American apostle of the free public school system, and with many others whose well known names might be cited—with some of whom I had the pleasure and the honor of personally meeting and hearing—I then believed that the general diffusion of knowledge among the masses of people—through the agency of the free school system, then for the first time coming into popular favor; through the agency of the cheap newspaper; through the agency of cheap and rapid mail facilities; through the agency of free libraries, free lectures, etc. etc.,—acting through all of these agencies I believed that the diffusion of knowledge, of general intelligence, would abolish wars and would also reduce vice, crime and poverty to a very small minimum as compared to the state of things then everywhere prevailing.

Another potent factor promotive of the same general result was believed to be the newly introduced steam railway system, penetrating, as it promised to do, every part of the vast territory of the United States, and bringing its most distant communities into comparatively near association with, and knowledge of, each other, thereby breaking down sectional prejudices, sectional hatreds, by means of better mutual acquaintance.

* * *

Besides the general diffusion of knowledge and more rapid and cheap inter-communication by rail and otherwise, there were reasons of a political and geographical nature that seemed to point to a long reign of uninterrupted peace and amity for the people of the United States of America. Our method of settling political differences,—and almost everything else in fact, by means of the ballot-box—by majorityism,—seemed to preclude all need of resort to the cartridge-box, so far as domestic or interstate disputes and differences were concerned.

Then, as to any possible disputes with other nations: If the general diffusion of intelligence, the cultivation of the arts of peace, the interests of commerce etc., should not prove sufficient to protect us from danger of foreign invasion, it was believed that the brief but very decisive war with Mexico had sufficiently demonstrated the hopelessness of hostile invasion from our Spanish American neighbors, and also that the two signal failures by England—mistress of the seas—to subjugate us, had averted for all time any possible danger from Transatlantic or Transpacific powers; unless, indeed, we should take it into our heads to meddle with the affairs of Europe or Asia, and this possibility was thought to be precluded by the reciprocal action of and the general acceptance of, the "Monroe doctrine."

Our Canadian neighbors were then believed to be in such close sympathy with us and our governmental institutions that they would soon apply for "annexation"—a movement which it was not thought probable the mother country would seriously oppose.

* * *

And these were not the only reasons that conspired to promote a general belief in the permanence of peace for the United States. "Peace" societies, benevolent societies, co-operative aid associations, etc., were everywhere popular and influential. The *code duello* had ceased to be a reputable method of settling personal quarrels, except among the southern "chivalry," who were elsewhere looked upon with disfavor if not abhorrence. America was then, as now, sending missionaries to the ends of the earth to teach the doctrines of peace and good will to the heathen, who were supposed to know no better than to fight and kill each other because of differences of religious opinions, or because they had never heard of the "Golden Rule."

* * *

The question then occurs, or rather recurs, and continues to recur, How was it possible that we, the professed champions of the Golden Rule; we, the exemplars and exponents of civil and religious liberty as taught by the Declaration of Independence; we, the self-styled representatives of the most advanced civilization the world had ever seen—how was it possible that within the first century of our national life we could so far relapse into barbarism as to wage a four years' civil war, at the expense of the direct loss of a million lives and of several thousand millions of money?

To say nothing of the loss of property destroyed, of which no account was taken or could be taken.

To say nothing of the murders and suicides that came in as incidentals.

To say nothing of broken health, blasted hopes and ruined lives that no statistics attempt to chronicle.

To say nothing of the effect, by prenatal impression, upon the lives of the then unborn, or upon those born while the conflict was raging.

To say nothing of the effect upon the world at large, of our failure to practicalize our principles of brotherhood, and our assertion of the right of all to choose their form of government, or to change it when they find it does not promote their welfare or happiness.

* * *

The answer to these questions, and to many more like unto them, seems to be this

In all our calculations for the future; in all our optimistic planning for peace and fraternity between the nations and races of men; in all our golden-hued dreams of the millennium soon to dawn, we forgot the most important of all the factors that enter into the solution of the problem. The paramount element was left out. In plain language we failed, and, as the event proved, most disastrously failed, to take into our counsels the *interest taker*, the money-loaner, the usurer, the coupon-clipper, the bond-holder,

THE MONEY-LORD!

We forgot to reckon with the king of the world—*Gold!*

We did not know then, as we know now, that the bond-holder, the coupon-clipper, the money-lord, is the *cannibal* of our modern civilization, but a cannibal that has improved vastly upon the methods of his ignorant and clumsy prototype. The cannibal of the good old times, a few thousand years ago, fatted his victim with good nourishing food, then killed him; caught his blood in a calabash and drank it steaming hot; devoured his quivering flesh; cracked his bones with a stone and sucked the marrow, and then—could do no more! What was left of the carcass the dogs and jackals could have.

The victim had at length escaped. Not so with the victim of the modern cannibal. He does not so easily escape the clutches of his tormentor. The modern cannibal does not kil his victim. His methods have evoluted. He has learned better. He now knows how to eat his man and still have him.

In a clearly written book called "The Kewhonkus People," a story of the North Pole, a very ingeniously written tale, we are told of a monstrous manlike vampire who keeps his human victims in confinement and periodically sucks their blood, then leaves them alone for a season till their veins are replenished with fresh blood.

This monstrous bloodsucker is none other than the modern bond-holder, the modern banker, the modern money-lord. His interest in the rest of mankind is measured by the amount of blood he can draw from their veins without wholly destroying the source of supply.

The social condition most favorable to the money lord is that which puts his victims most completely in his power. That condition is supplied by war, war among the victims themselves War lessens the value of all kinds of property except money—gold and silver, and especially gold, as being more easily concealed and transported, in time of danger.

When nations make war with each other or with their own subjects, they must have money. To get money they must go in debt, must issue notes or bonds. The money-lord's interest is to make money as scarce as possible so that the bonds will sell at a low figure. Then when he has bought up the bonds at a low price he knows from experience that he can easily buy up the men who make the laws, and thus induce them to make his bonds payable in gold, and as there is not gold enough in the world to pay its war debts the result is the perpetual debt of the people to the money-lords and the payment only of the annual interest—which is all that the money-lord wants; for if the principal were paid he would immediately seek to reinvest it in the same way—in government bonds.

No form of indebtedness suits the money-lord so well as government bonds, because governments cannot run away and the "patriotism" of the tax payers will neither let them die, nor go into bankruptcy.

Then, the government bond is the most available basis for a circulating medium which can be controlled, limited, contracted and expanded alternately, so as to enable the holders of money to absorb all other forms of property—real estate, railroads, manufacturing plants, the output of mines, the fruits of agriculture and grazing, etc., etc.

So then, it is easily seen that while the preservation of peace is to the interest of nearly all other members of the social compact, the interest of the money-lord is in the direction of war. War is the greatest of all social calamities—for all except the lender of money. The calamity of all others is the money-lenders opportunity.

Behold then, the chief cause of failure of the prophecies o peace, such as that of Wendell Holmes in 1858, and also of Horace Mann in 1856, when I had the pleasure of hearing him speak at an Interstate Teachers' Convention in St. Louis, Mo.—a city that became, within five years of the date of these optimistic utterances, one of the chief centers of the greatest civil war of modern times.

* * *

That there were other causes, other very potent factors that conspired to bring on this war, and helped to keep it going for years after it might easily have been closed, is freely admitted. Those of us who lived before and contemporary with this most deplorable, most disastrous event of the century, know only too well the part played therein by military ambition; by political rivalry and jealousy; by religious prejudice and hatred; by caste distinction and sectional feeling, and above all, perhaps, by "patriotism," by "loyalty to the flag," etc., etc., but we now know that all these were simply the tools, the marked cards, the loaded dice, with which the Shylocks of those days played their deep-laid but sure game, the game which their successors of today are playing with such success that the reign of the bondholder, through a self-perpetuating government debt, promises to be "durable, as time and boundless as the waves of the sea," and with the working men of two hemispheres bonded forever to pay the semi-annual coupons!

* * *

One of the very worst features of the outlook, to some of us "old stagers," who have observed the course of events during the half century now under consideration, is the fact that these workingmen, the men who work for all,—who pay all interest, all debts, all taxes, all incomes, all salaries, and yet are denied the enjoyment of their earnings except the mere husks—the fact that these workingmen look upon the money king as a necessity is most deplorable. The most pitiable of all spectacles and the most discouraging is that of "labor" forever on its knees to "capital," begging, not for an equal share of the earth and its opportunities but simply for a little larger dole of money; a little better assurance that it will not be turned out to die of starvation on the "commons," as a worn-out horse, when no longer able to fight for a chance to work for its lord and master. We often hear the phrase, "the dignity of labor"! Can anything be less dignified than this attitude of labor, bowing in abject submission before the product of its own creation—capital?

And yet there is nothing in this to be wondered at when we remember the power of education, of example and of authority. From infancy upward the workingman has known nothing else than to bow the knee to capital; to accept as settled for all time that money is master and labor the servant. Our entire social structure,—religious, political, and especially our high-school and collegiate educational system, is built on that model, and apparently designed by its leaders, its managers, to make perpetual our present money system.

Time and space permitting I will try to give a few of the proofs of the existence of such conspiracy, in future issues. For the present I close this long installment of my review of the events of the last half of the current century, by requesting all readers to remember that I blame no one who has been or is now an interest-taker. It is the system I am fighting, not persons. As in all things else, it is the environment, the conditions that give moral character to actions, not the names by which these acts are called.

MOSES HARMAN.

Hammond, La.

A Correction—A Withdrawal.

To err is human; to correct one's mistakes, when shown to be such, is simple justice, simple duty, especially when others besides ourselves are concerned.

In No. 795, under the head, "Respectability Again," occur these words: "When we recall that President McKinley takes his wine in public, etc." For the following among other reasons I wish here and now to correct, or rather to withdraw or recall, the words quoted.

First. The statement was made on insufficient evidence; that of newspaper report only. Now I learn that this report has been denied by Mr. McKinley and by his friends. Our present chief ruler has sins enough to answer for—real sins; sins that rise mountains high and that darken all the sky for the American people, and hence the unwisdom of diverting attention from these patent, these towering offences to such venial or doubtful ones as would be the taking a glass of wine at a public banquet—as was charged.

Second. The statement of fact, if true, would be of little or no value in settling the question at issue between Mr. Kerr and myself, which question was whether drunkenness is less "respectable" now than it was a thousand years ago. The rejoinder to this fact, this argument, if it be used as such, would naturally be:

"Is there any necessary connection between taking a glass of wine at meals—in public or in private—and the excess known as drunkenness?"

A candid answer to this question would seem to be No! Not any more necessary than would be the connection between taking a plate of roast turkey with plum pudding and the kindred vice known as gluttony. Gluttony no less than drunkenness, is a crying evil, a national sin. Quite as many lives are shortened by excess in eating rich food as by excess in drinking fermented, or even distilled, liquors. Perhaps not so much of poverty and insanity is caused by gluttony as by drunkenness, but this difference is due largely to the extraneous and artificial elements known as revenue laws, high license, prohibitive enactments, etc., enhancing, as they do, the cost many times to the consumer, and tempting to poisonous adulterations.

The cure for the evils of drunkenness and gluttony is to be found, not in exaggerated statement; not in vituperative declamation; not in high license nor in prohibitive and sumptuary legislation; not in the taking of "pledges," nor in any other curtailment of personal initiative, whether by autonomistic, communistic or paternalistic authority; but rather in an increase of knowledge—of scientific information, coupled with a better recognition of the truth that Liberty and Responsibility for one's acts is the only basis of morality in human conduct.

That is to say, the cure for the evils, the mistakes, of liberty in eating and drinking, as in all things else, is *more* liberty, not *less* liberty. The right to make fools of ourselves at our own cost, is, perhaps, one of the first and most inalienable of all rights,—if the phrase "inalienable rights" possesses any real meaning, any ethical value.

In extenuation of my reference to the alleged wine drinking of William McKinley, I will just add that the custom of drinking wine at public banquets is so well nigh universal among "society people," that I took it for granted our president would feel obliged to conform, whatever may have been his own personal convictions or personal habits, in regard to that custom, and hence I inserted the newspaper report without taking the trouble to write to those having personal knowledge of the truth or falsity of such report.

* * *

Another correction:

The last paragraph but two in my reply to R. B. Kerr should read, "There will probably never come a time when there will not be need of a paper so unconventional, so revolutionary, so iconoclastic, so disreputable, that respectability will want to burn it, and try, as now, to imprison or hang the editor." Too many *nots* [knots!] in this somewhat tangled skein of thread caused the trouble. N. B. An editorial (not a typographic blunder this time.

M. HARMAN.

Hammond, La.

The Pontiff and the Lovers.

From "When Love is Liberty and Nature Law."

By way of a summing up of the arguments of those who uphold bond love, I beg to quote from a drama by Felix Pyat It is a scene near the end of the story, when the young couple Camille Berville and Marie Didier (be the son of a rich banker, she the daughter of a poor clerk), in spite of the hundred ways in which the emissaries of Church and State and other governors have tried to wreck their lives, have at last reached an impregnable position and can defy their enemies. But Mother Church cannot bear the thought of being a stranger to such a wealthy house as the Berville's; so the Archbishop calls upon the young couple.

"Yes, my children," said the Pontiff, in the unctuous and oily tongue of Holy Church, "God has seen fit to restore to you, Monsieur Berville, your immense fortune, and to you, Mademoiselle Didier, your good name. It is a great blessing to you, Monsieur: a great honor to you, Mademoiselle. You are engaged to each other. The Church congratulates you through my ministry. When wealth unites with virtue it becomes purified thereby. Be, then, as pious as you are generous. It is for you to prove your gratitude towards God; to thank Providence for his signal goodness in uniting you according to his law, his order, and the holy commandments of his Church. Thus you will deserve the benefits of heaven, and keep its favor upon earth. Upon this depends your common happiness in this world and in the other. For you cannot be happy unless you lead a Christian life. The woman who honors God esteems her husband, of whom she is but a half. If woman does not fulfil her duties towards God, how can she fulfil them towards man? If she believes in nothing, how can she believe in him? Lacking divine faith, the seal of all union and the restraint of all dissolution, what will hold her to conjugal faith? Believe me, young people, and marry in the grace of God and under the blessing of his minister."

Camille thanked the prelate for his advice and his offers, saying to him:—

"Monsieur, I thank you for the good will of your counsel. Unfortunately, my convictions are absolutely contrary to yours, and prevent me from accepting that which you offer. . . . The innocence of Marie Didier must be manifest in the nature of things, without the direct intervention of God. I do not believe he disturbs himself about our little affairs. . . . You call love commands, authority, obedience, force, order, and law; I call it attraction, passion, devotion, and gift. Free thought, free morality, free love, these are my dogmas, contrary to your own. We cannot, then, agree. As for Marie, she will tell you her opinion. What say you, Marie?"

"I say," she answered, "that your sentiments are my own; that I wish no more than you the honor that is offered us. There is no need of any bond, religious or other, even civil, to make me yours entirely and forever. I am your wife because *you* desire it and *I* desire it, and not because law and religion desire it; not because others than ourselves desire it."

"Permit me, Mademoiselle," interupted the prelate; "those whom you call others are God and the Prince, the sacrament and the code."

"And what is the good," she cried taking Camille's hand "of the will of God and men, if you cease to love me? The day when I shall no longer please you, of what importance will be codes and sacraments, the laws of earth, and the blessings of heaven? You are heaven and earth to me. No, dear Camille, I do not wish you to be *forced* to love me. The day when it shall be my misfortune to displease you, fortune, honor, and society all will be at an end so far as I am concerned. I shall resume my needle and my attic."

"But your children?" said the priest.

"Our children," rejoined Camille; "there we find our sacrament. the bond and the curb. When the human heart is neither forced nor falsified by authority, nature substitutes in it, in an orderly fashion, one passion for another. We shall love each other in the children of our love."

"Ah," said Marie, again pressing Camille's hand, "even though he should no longer love the woman, I know very well that he will still love the mother of his child. Yes Monseigneur, I wish him to be free, always free to leave me as he has been to take me. Believe me, this is, perhaps, more designing, less disinterested than it seems, for it is the surest way to keep him."

VARIOUS VOICES.

J. F. Miles, Ashland, Wis.:—Find enclosed one dollar to extend my subscription to Lucifer, as I see it expires with the next number. Also put my name on the list for one copy of the autobiography of Moses Harman, our patron (pattern) Saint, and revered Father.

E. H., New York:—Enclosed is $1; please send me "Worship of Primitive Social Guesses," and do what you wish with the remainder. A friend of mine told me the following story: A young married woman returned from a two weeks honeymoon, and at once went to her married sister and wished to know when the "beastly" part of marriage was to end. The sister referred her to her mother; her mother did not answer but left the room. My friend regarded it as rather a "funny" story. Probably the young wife did not think it so humorous.

Robt. M. Carrons, Washington, Pa.:—I noticed in the last number of Lucifer, a communication in which it is stated that the life of George Lippard and his eulogy of Thos. Paine can be had at your office. Inclosed you will find twenty-five cents for which please send me the book. I would also like to know if you can furnish me with a list of Lippard's writings and where they can be obtained with their prices. I heard my mother speak of his novels thirty years ago.

[Perhaps some reader of Lucifer may be able to give the desired information.]

Mrs. P., Phila.:—Please find enclosed $1 to renew my subscription to Lucifer. It has been a stranger to me for some time now, as the young men at the store where I am employed carry it off as soon as it arrives, and I seldom see it again; however, I say nothing, as they are almost all of them professing Christians and would not have it said of them that they got such a paper, yet like to read it when they can without being responsible for its being there. I notice with a great deal of pleasure that their ideas on some subjects are undergoing a change, but I seldom say much as they are the kind of men who like to think they have not been interfered with but have thought things out themselves. I am not very rich in filthy lucre but will try to send you a few dollars before long.

L. E. B., Dale, Id.:—The August number of Lucifer came into my hands a few days ago and I wish to obtain the January and February numbers. I also enclose one dollar for which please send me "Karezza." Have you any of the "Leaflets" by Austin Kent left and if so what is the price of each? What is the price of "Our New Humanity," Nos. III and IV?

[Of Leaflets by Austin Kent we have "An Open Letter to Andrew Jackson Davis, or What I Call Connubial Love;" "My Creed, or What I Believe and What I Know," "To My Atheistical Brothers, or How I Became Assured of the Existence of Unseen Intelligence," and "Conjugal Love, the True and the false.' The price of these leaflets is one cent each; ten cents a dozen. We have "Our New Humanity" from No. 2 to No. 7 for sale at twenty-five cents each. We have a few copies of No. 1 but we do not sell them unless a complete set from No. 1 to 7 is taken.

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The Man Without the Hoe.

An artist made a picture for all time,
A peasant, workworn, bending o'er his hoe,
Above, a gray discouraged sky, around
A sullen, barren moor. The painter's hint
A poet caught and his immortal verse
Exalts the theme. His clarion call awakes
The conscience of the world when he declares:
"There is no shape more terrible than this,"

Yet there are shapes whose protests are as deep
As are the stifled curses of this man—
Through which the stunted minds and hopeless souls
Look out upon the maddening maze of things.
The unemployed! the one who, chained without,
Like Tantalus, must view life's feast in vain
He sees that toil's reward is oftimes want,
That those who sow are not allowed to reap.
Then chooses he the highways for his home
Instead of slaving for another's gain;
Canopied by the boundless blue and cradled
Within the arms of night—companioned by
The wandering stars—can we condemn his choice?
What though he pilfer, beg, and lean upon
The latent generosity of all?
What though in drunkenness or crime he try
To drown those hopes the world will not allow?
Still is he victim! sinned against! oppressed!
And unto those who censure let us quote
The master's words "Judge not lest ye be judged"

Another man without the hoe is he
Whom birth has placed above necessity,
His life's force in perverted channels flows,
He stands at last with all his talents rust,
Unscarred by noble conflict and without
The laurel crown which wreathes the victor's brow.
Another is the man of high ideals
Who cannot catch the spirit of the age
And work with it. He, too, is doomed to stand
Apart, and view the rugged heights of thought
He had not strength to climb, or, having climbed,
Lacked power and mastery to stand upon.

More pitiful than these is she to whom
The hoe of honest purpose is denied.
"Such dainty fingers were not made for work,"
Men say; "On dew and sunshine should she feed"—
As household drudge those dainty fingers wear
And wrinkle, or, if in the world of men
They do a man's full part, they earn but half
Their dew and sunshine oftimes is the bread
Bought by the bitter sale of self and soul
Alas! that half the human race should be
A slave, a plaything, and a parasite!

Throughout the starry realm of boundless space
The myriad systems move in perfect time;
On earth, the miracle of life and growth
Answers that same majestic, deathless law;
Above, the panorama nature spreads,
Which whispers of immortal life—all, all
Exist in harmony and beauty. Man
Alone must err and suffer, strive and fail.
Is it the spark that stirs within the clod?
Does it portend what man has never guessed?
We do not know, and yet when art forsakes
The Elysian fields of beauty to portray
A weary peasant bending o'er his hoe—
Perhaps the universal conscience stirs
And shows us that, beneath its seeming sins,
Humanity's great wayward, better heart
Is pulsing in the rhythm of the right.

Perhaps it is the dawn of unity
And by its growing light the day will come
When wrong and anguish shall have disappeared
And all the moldering strings of earth's rude harp
Will swell into a major harmony
To match the music of the morning stars,
The seers of old have dreamed this dream, and in
Its most exalted moods the soul of man
Has thrilled a deep response—It must be so!

—*Barton Pittman in "Inter Ocean."*

The Quintessence of Harmanism.

BY R. B. KERR.

Ella Wheeler Wilcox reminds us that "the secret of success is concentration." Moses Harman, however, like most energetic men of genius, is apt to forget this truth, and, inssead of sticking pretty closely to the important theory for which he will be remembered by posterity, undertakes to correct all mistakes ever made in the world. As these corrections necessarily occupy a good deal of space, the important theory often gets crowded out of Lucifer for many issues at a time. I had read Lucifer for many months before I discovered the editor's main object in publishing it; so now, for the benefit of others who may be in same predicament, I shall try to explain what is really the principle of all the life works of Moses Harman.

Moses Harman was brought up in an age when all kinds of new reforms to make the world perfect were springing up. All however, had one characteristic in common; they were simply proposals to alter man's environment in some way. Some thought they would revolutionize the world by giving men more to eat, while others thought that the great thing was to give them less to drink. Many believed that if people had only a greater knowledge of reading, writing, and arithmetic, the millennium would not be far off. The vast majority in America and some other countries probably thought that little more was required than the universal adoption of the Republican form of government.

To Moses Harman, however, it occurred that the most unsatisfactory thing in the world was the human race itself. He reflected that the condition of society is entirely determined by the condition of the individuals that compose it. Perceiving that the world was bad, he justly inferred that the people in the world were bad. Accordingly, he concluded that the greatest of all reforms was to abolish the present human race and get a better one its place. But to accomplish this it was necessaryto use the present human race as parents of the future human race. How then was the transition to be brought about? Simply by contriving that only the best people should be parents In short, Moses Harman was the first great social reformer who saw that the greatest social problem is not the problem of environment, but the problem of heredity; and unfortunately he still remains almost the only one.

But how was he to manage that only the best people should have children? In order to solve this problem he doubtless ob-

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served how the lower animals are bred. Taking first the case of domestic animals, he noted the fact that horses and cattle are reproduced by careful human selection, the worst females being rejected, and all but the very best males. By this method the breed of horses and cattle has been improved by leaps and bounds during many centuries, while the raw material of humanity has remained all but stationary in quality. This was evidently the method which would produce the best results in the shortest time, but it was open to one objection. To apply it to man was thoroughly impracticable.

Turning next to wild animals, Moses Harman probably considered first the method of reproduction among his own relations, the mammals. Among these the males usually fight for the exclusive possession of the female, the weaker males being either killed or deprived of feminine society. This is also an admirable method of promoting progress, but like the last it has become impracticable as applied to man.

Driven to despair by beasts, Moses Harman turned for consolation to birds. Observing the habits of these creatures, he found that the most advanced of them had arrived at almost exactly the same stage of progress as Shelley, John Stuart Mill, and other humane men of the nineteenth century. Instead of fighting each other for the exclusive possession of the female the males of the most civilized races of birds gather round the female and sing to her, and spread their feathers and strut about to show off their magnificence. The female then selects the one with the finest voice, or the most handsome clothes, and rejects the others. Thus from age to age the finest voices and feathers have been sexually selected, and the inferior rejected, until at length evolution has given us the song of the nightingale and the plumage of the bird of paradise. After the selection the parties usually form an exclusive alliance for the season, and sometimes for life, but it seems to be a case of free monogamy, no coercion being applied to the female.

"Eureka!" said Moses Harman: "I have found it." Having observed that women are very aristocratic and prefer the handsome, tall, resolute, able, and courageous, and sometimes even the good, to those who lack these qualities, he concluded that the best way to improve the species was to leave women absolutely free to select the fathers of their children without restrictions of any kind, and to try to improve on their choice as often as they please; justly assuming that what free sexual selection has done for the voice of the nightingale and the feathers of the bird of paradise, it may also do for the bodies, minds, wills and characters of the human race.

A Dean on Marriage and Divorce.

I have just been reading, with much interest, a "History of Marriage" by Herbert Mortimer Luckock, Dean of Lichfield. In this work the author gives the history from the Jewish and Christian standpoint, showing to the Christian world the evil tendencies of the times, and argues for the indissolubility of marriage and in favor of the legislation prohibiting marriage with a deceased wife's sister.

Our author approvingly quotes Tertullian:

"If man cannot separate by divorce those whom God hath joined, it is equally congruous that man may not conjoin by marriage those whom God has separated by death; the joining of the separation will be as contrary to God's will as the separation of the conjunction would have been."

What puppets we are! We are to believe that, no matter how great mistakes may be made in our marriages, God has joined us, and even death must bring no relief, for God has done the killing, and the remaining conjugal partner is in no sense released.

Of God's designs, with which our Dean is of course perfectly familiar, he says:

"It is almost impossible to study the opening pages of God's revealed Word without having the thought suggested that He designed the marriage bond to be indissoluble, save at least through the interposition of death. The first suggestion of it springs from what He said about His purpose in creating man; it was so to create him that he should reflect the image of his Maker: 'Let Us make man in Our Image, after Our Likeness.' Man would certainly have fallen short of the Divine resemblance, and that in a very important feature, had he been left in solitude, with no companion to hold communion with his intellectual and spiritual nature; and it would seem that God at once recognized this, for no sooner was man's creation completed than He said: 'It is not good that the man should be alone; I will make him an help meet for him.'"

From which it would appear that in the Dean's opinion, God must have been married, and had a companion—or companions.

Our author summarizes the position of woman among the Hebrews—God's chosen people—as follows: L. H.

The inferiority thus established was exemplified in many ways. Men claimed, without any to dispute the right, to be free to sever the marriage bond and put away their wives on the slightest pretext; but under no conceivable circumstances was a woman permitted to take the initiative in divorce.

A betrothed wife was visited with the heaviest penalty for a breach of chastity,* but the husband transgressed, as often as he liked, with complete impunity. A woman's subjection to the ordeal of bitter waters was a further and forcible proof of her humiliating position.†

In the matter of property, too, she was placed at a disadvantage, for she could only inherit provided she had no brother;‡ and in the choice of a husband she was restricted within the limits of her tribe.‖ Even her covenants with God were not held sacred; for if she made a vow, "wherewith she bound her soul," it might be nullified at the will of her husband.]

The idea of woman's inferiority was kept constantly befor the Jewish mind by the daily prayer in which a man was taught to bless God because He had not made him a Gentile, a slave, or a woman.**

But it is unnecessary to multiply illustrations; it is all gathered up into a single yet startling summary, in which the son of Sirah delivered his verdict in the expressive sentence: "Better is the baseness of man than a woman's goodness."††

It is only, the Jews say, when we recognize this distinction in the status of men and women that we can rightly understand the Levitical Code of Marriage. Parity of reason or analogy, he argues, are out of the question in interpreting its enactments; because it is forbidden for a man to marry his aunt, or a brother his brother's widow, it by no means follows that a niece may not marry her uncle,‡‡ or a sister her sister's widower. Indeed, the converse is deliberately rejected as wholly inapplicable, and for the following reason. A man is naturally bound to look down upon his wife and hold her in lesser honor and esteem from her inherent inferiority; but he is equally bound to look up to and respect his father and mother, and also his aunt, because she belongs to their generations.‖‖ To marry an aunt, therefore, would create a serious anomaly; for her claims on her husband's respect as one with his parents, and her recognized subjection as his wife, were quite incompatible. Such a contingency, therefore, was provided against by legal prohibition.

An uncle, however, is perfectly free to marry his niece, though the relationship may appear to be the same, because her posi-

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*Deut. xxii. 21
*Numb. xxvii. 8
‖Ibid. xxx. 8
‡ Numb. v. 11-29.
‖ Ibid. xxxvi. 6-8
**Taylor's Pirke Avoth. p 29.
††Ecclesiasticus xlii. 14

‡‡Nevertheless in the Kur'an, in whose enactments are largely based on the Jewish Code, the niece is specified in the category of those whom a man is not allowed to marry.—Sur. iv. 26.

‖‖This was strongly urged by one of the French Jurists, Emmery, who gave evidence before the Council of State in France against allowing marriage with an aunt in the Code Napoleon. He was of a Jewish family, and clung to his people's belief. "It was difficult," he said, "to reconcile the idea of the respect which was due to an aunt from her nephew with that which she ought to feel for him if he became her husband."

tion as his wife and her status as belonging to the generation below him, in no way clash with Jewish prejudices.

The same rule, it is asserted, applies though less obviously, to marriage with a brother's wife or a wife's sister. It is forbidden in the former case, because the woman by marrying his brother has become one with him, and is raised to his level; "Thou shalt not uncover the nakedness of thy brother's wife; it is thy brothers nakedness." But the wife's sister has not been so raised; her inferiority remains, therefore a brother-in-law is free to marry her, if he will.

The Shadow on the Farm.

Ernest H. Crosby, in "Food, Home and Garden."

Over the quiet afternoon pasture where the cows are browsing with their leader at their head, each knowing the place to which her courage and character entitled her,—

Over the flock of sheep on the other side of the rough stone wall where the grey fleeces cluster thick to keep out the November north wind,—

Over the peaceful barnyard yonder where the calves are waiting for the tardy pail and the chickens are scratching for their supper,—

Over it all (as I gather nuts under the clump of hickory trees in the corner of the cow-pasture where the sluggish brook winds its way, and the sun's rays slant brightly through the trunks),

Over it all I see the dull, inevitable shadow of the butcher's knife.

All nature round me is beautiful and suggestive and full of interest.

The narrow path of the woodchuck in the grass leading to his back-door and looking almost as if it had been made by a single wheel,—

The whisp of hay still clinging to the stray apple-tree where the hay loads passed four months ago,—

The half torpid bees haunting the sunshine in the garden and kissing the chrysanthemums a last good bye,—

The great procession of cawing crows pursuing their regular avenue in the sky to the southwest, with bands of stragglers behind,

How full it all is of life and mystery and romance and solace!

But it cannot conceal the butcher's knife looming above the farm and every farm.

The black cow is lowing uneasily toward the barn-yard, and her calf, taken from her after a few hours of wonderful common life, answers in a high note.

The calves are sucking each other's ears for want of their dams and one of them has already one ear sucked to half the size of the other.

The pig-sty e, in enforced filth and idleness, the pigs will pass a wintry night in two inches of freezing slime, without a dry spot to lie on.

Visions of cattle trains, foodless and waterless, in frigid cold and torrid heat for weary days,—of cattle ships in storms, the maimed and dying thrown together,—of herds of steers benumbed and starving in the snows of the Northwest,—of huge abattoirs with hardened men and boys in bloody aprons and noble animals crazed with fright,—of little slaughter houses in the country with their heaps of offal and vile stenches polluting the meadows,—visions such as these hang over the farm.

Death is natural, I own, and without it this world would be cursed with life, but when it comes at the edge of the cold and sharpened steel, at the behest of man's perverted appetite and cruel will, and strikes the young and lusty and vigorous,—when death is made the chief end of life, and life becomes the handmaid of death, and nature is prostituted to the express manufacture of fattened corpses, then is death hideous indeed,—

And over all the autumn beauties of sight and scent and feel broods lowering the shadow of the needless butcher's knife.

PROSPECTUS

Of the Life History of Moses Harman.

I. Ancestry. Early Life and Struggles to get an Education

II. "Travels in Faith." From Methodism to Universalism and thence to Rationalism.

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X. Present outlook for this Movement. "Duty of the Hour."

This book will comprise about four hundred pages; printed in good paper, new and clear type and good binding, with portrait of the author and of his daughter and helper, Lillian Harman. Price one dollar. Life and health permitting, the book will be ready for delivery to subscribers on or before June first, next. Subscriptions solicited, so that we may know how large an edition to issue.

Note on Respectability.

BY R. B. KERR.

As the editor points out, his difference with me about respectability is only one of nomenclature. But it happens that nothing in the world is more important than nomenclature, and nothing can be made more misleading.

In all western towns the population tends to divide into two classes, the wide-open element and the respectable one. Municipal elections are often run on these lines. The one party favors nickel-in-the-slot machines, black jack games, and other things of the kind. It is supported by the saloon element, to which it brings custom; and largely by the ladies of easy virtue, and their parasites. The other party is supported by the tradesmen, because gambling often deprives the laborer of the power to pay his store bills; by the wives of the workmen, for whom a night of gambling often means a month of poverty; and by the religious organizations.

Now suppose that the editor of Lucifer appeared in a western town, and said that he had no use for respectability, and that he was the editor of a disreputable paper in Chicago. How many people would understand him? The report would go round that he was standing in with the saloon keepers, and that he was a great advocate of black jack. The women would at once set him down as an enemy, and would utterly scout the idea that he wanted to befriend their sex. The mere idea that a disreputable man could have any philanthropic aim would appear too absurd to be entertained.

What is the use of always trying to bamboozle good, simple minded people? Why spend nine-tenths of the time in creating verbal misunderstandings and then explaining them away? Why not stick to the language of the common people, and use it as the common people use it?

Personal Rights and Sexual Wrongs.

Contains matter pertaining to the Legitimation League and the Persons Rights Association of England. Also, four fine full page portraits of Ezra H. Heywood, Moses Harman, Lillian Harman and Lois Waisbrooker, together with sketches of their personalities and work. By Oswald Dawson. Neatly bound boards. Price, 20 cents. Address Moses Harman, 167 Carroll Ave., Chicago

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper in 1 has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents

Why an Autobiography?

Most people like to read biography, and especially autobiography.

Why?

The answer seems to be, because we are all interested in the thing called *life!* More so than in all things else; and, naturally enough, more interested in human life than in the life of beasts and plants.

Except to a very small minority, life is interesting because we all want to live, and want to make the most of the life that falls to our share.

Autobiography is more interesting than biography because each individualized personality is supposed to know more about his or her own life than any one else can know; and could, if she or he *would* tell more than any one else can tell.

But just here trouble begins.

Will she tell? Will he tell all that she or he knows about herself or himself?

We are all such slaves, such miserably abject slaves, to Grundy—conventional morality—that the saying is doubtless a true one that no real life of a real human being has ever yet been written.

Or, if written and published, it has been speedily suppressed.

Or, if not suppressed, it has been tabood, ostracized, as something unclean, contaminating, demoralizing, as witness "Rousseau's Confessions," a book I have never yet read; because warned in youth that it was not fit to be read.

In every life-history there are episodes, *escapades*, that no biographer, and especially no autobiographer, cares to relate, honestly, or just as they occur, and yet in their effect upon the happiness or misery, the success or failure, of the individual most concerned, these suppressed or minified incidents have had a much more powerful and lasting influence than have other incidents that are told with realistic or magnified particularity.

The meaning of this preliminary is that to write a true autobiography is to set one's self up as a target to be shot at. "Every egotist is hated by every other egotist," saith the proverb. Every autobiographer is necessarily an egoist. He or she must talk of himself, or herself, and to do so is to invite criticism—ill-natured criticism,—and especially so, if the life of the autobiographer has not been lived in conformity to the conventional rules laid down by "respectable society"—so called.

Why, then do I write an autobiography? Why set myself up as a target? If my questioner will tell me *why I live*, I will tell why I purpose to write the story of my life.

So far as is known I live because I *want* to live! Because to live is easier for me than *not* to live. For a similar reason I purpose to write the story of my life. Because it is easier to do so than not to write it. Because I feel that the writing will give pleasure to my own personal ego, and will also give pleasure to the larger ego, of which I am an integral part—the race of human kind.

"Happiness is the only good." To do good and to get good is the only rational object of human actions; the only rational object or *raison d'etre* of human life.

Hammond, La., Jan., 16. MOSES HARMAN.

Fakes and Fakirs—The Outlook.

These two words fake and fakir, have come into general use quite recently. They seem to be closely allied to, if not derived from, the Latin root word *fac*, to make or do; from which also we get the very common words fact, factor, factory, manufacture, etc.

By the process called specialization the words fake and fakir are now used in a *sinister*, or bad sense, only. A fakir is one who deceives people; one who for selfish purposes uses tricks; uses occult forces or magic arts that none but the initiated can use or understand.

I have often thought the terms fake and fakir might justly be used to characterize the methods of many people who would be surprised and indignant to hear the words applied to themselves. But if I do not greatly err some of the most respectable and most highly honored members of modern society—in politics, in religion, in education, as examples and exponents of morality, etc., etc., are neither more nor less than fakirs—consciously or unconsciously—such; men and women who deceive and rob the people, the ignorant, the confiding, the stupid and gullible masses, to an extent vastly greater than it is possible for the professional juggler, the avowed magician or conjuror to do.

* * *

Take, for instance, the leaders, the honored "statesmen," of the great political parties, and the editors of the great political dailies. Are they not all fakirs?

And what is the whole machinery of government—of man by his fellow man—but one enormous fake?

A fake so gigantic, so far-reaching, so all-inclusive; a fake made so respectable by age and by high-sounding titles, that the gaping multitudes never think to examine what it is made of.

Or whether those who manipulate the machine are doing it for the welfare of the people at large, or only for their own personal advantage.

* * *

Is it not apparent to every one who honestly and fearlessly examines the matter that these political leaders deceive the masses of people as to the need of the vast army of office-holders, each with a salary many times larger than any man can earn by honest productive labor?

And is it not apparent to every real thinker that there would be little or no occassion for this army of office holders if it were not for the class laws that enable the few to rob the many of their equal opportunity to help themselves?

How many of us give more than a passing thought as to the amount of wealth taken from us, and the means by which we are robbed, by this greatest of all modern fakes, the United States general government?

How many of us take time to ask ourselves seriously what the tax-payers of this country have to show for the billion-dollars that each biennial congress costs them?

Let us say that of the seventy million people in the United States twenty millions are real tax-payers (a large

estimate). This would mean that each biennial congress costs the tax payers fifty dollars each.

This is saying nothing of state, county and municipal taxes which probably equal in amount the national bill for government expenses.

But even this is not all, nor even half that we pay for the privilege of being governed.

After all the other items in the bill have been footed up, there still remains the uncounted and uncountable sums we pay to the protected barons of industry, the "chevaliers d'industrie," as the Frenchmen would say, namely, the men into whose pockets flow by far the larger share of the benefits accruing from "tariffs," sometimes also called "protective" tariffs.

The only really plausible excuse for these tariffs which mainly go to swell the unearned revenues of the privileged barons, is that given by Alexander Hamilton, the avowed aristocrat and monarchist, namely,

"The government should take care of the rich, and the rich can then take care of the poor."

The great art of governing people,—that is to say the great art of robbing people, is to do it so adroitly that the robbed cannot feel or see the hand of the robber. It is here that the governing fakir shows his skill. It is here he so far surpasses his brother, the professional conjurer, in dexterity that, to use a slang phrase, the latter is "not in it."

The hand of the governing fakir is forever in the pocket of the taxpayer, and yet the simple-minded victim knows it not.

The victim feels that something is *wrong!* He knows that, struggle as he will; get up early and work late; economize in all possible ways as he may, still the end of the year finds him, usually, deeper in debt than at the beginning.

Year by year, as the records of the fake machine tell him, fewer and still fewer families own their homesteads; and harder and harder becomes the payment of interest on the mortgage of those homes that still nominally belong to the occupants.

If the victim suspects that the bank director is in collusion with the political fakir, and that together they run the money machine for all it is worth, and regardless of cost to others, he is referred to the learned University doctors, the Professors of Economics in the University of Chicago, the North Western University, Vanderbilt, Yale, Princeton, Cornell, and other leading universities and from these doctors he gets the comforting assurance that our national banking system is "the best in the world."

He is told by them that if the United States would hold an honorable place among the nations of the world it must have a "sound currency."

That a sound currency means an "honest dollar."

That an honest dollar means "a hundred cents to the dollar."

That since 1873 in this country the only dollar that stands for a hundred cents is the *gold* dollar.

* * *

There is certainly nothing strange or wonderful in the fact the college professor learns to juggle with the two distinct values of gold, or of gold and silver—their commodity value and their currency or money value.

Outside the professor's chair the University doctor is the most helpless man, and the least practical we can well imagine, and hence he dreads losing his place, above all things else.

He knows that in the outside world he would be like a sailor cast adrift on a desert island. Who then can blame him when he meekly obeys his employers and becomes a fakir among fakirs as to "government and wealth."

Hear what Mr. Raymond, a member of the board of directors of the Chicago University, one of the richest educational institutions in the United States, has to say in regard to this matter. In the Chicago "Tribune" of September 8, 1897—as quoted by Geo. H. Shibley in the "Arena," January 1900, Mr. Raymond said:

"A professor is not a mere parrot to repeat and fairly explain to his students the diametrically opposite premises, arguments and conclusions of the writers of the ages upon any given subject. He must of necessity be an advocate; but his *advocacy must be in harmony with the conclusions of the powers that be*, with the animus and main purposes of the institution, and with the teachings of his co-laborers."

When it is remembered that the boards of directors of the universities are clothed by law with absolute power as to the employing and dismissing of professors therein, it is easily seen what this quoted paragraph means.

It means that no professor will be employed in that university to teach the "science of government and of wealth," who is not in harmony with the "powers that be."

It also means that if at any time such professor should so far forget his duty to his employers as to teach doctrines at "variance with the animus or main purpose of the institution," he must expect the penalty of dismissal.

The author of the article from which I quote, tells us that he "interviewed, or had interviewed, one or more members of the boards of directors of" ten of the leading American Universities, and that in "almost every instance the director either expressly agreed with Mr. Raymond, and therefore was against academic freedom, or he refused to tell his opinion—thereby impliedly agreeing to the principle of 'advocacy in harmony with the powers that be.'"

* * *

Under the working of the financial system whereby the majority of American colleges and universities are founded and supported, their directors are not to be blamed when they make such rules for the guidance of the professors, as that laid down by Mr. Raymond. The money that pays the salaries of the professors is usually raised from interest on "endowment" funds, and when we remember that from 1873 to 1896 the purchasing power of money was increased one hundred per cent, under the operation of the narrower base or standard of currency, we cannot expect a university director to refuse to accept the advance, or the appreciation in the purchasing power of the university's funds. Hence he favors the gold standard.

What is true of our educational institutions is true doubtless of all other institutions whose prosperity has money for their basis, such as church, schools and colleges; such as the common or free schools; also church organizations whose pastor wants his salary paid in dollars that mean "a hundred cents" each; our charitable institutions—hospitals, asylums, etc., etc.

To all of these influences and social forces must be added the government pensioners, the old soldiers, and all the friends of the old soldiers.

Also the employes of the Post Office department, and all who ever expect to be employes of that department, or of any other department of the national government service.

Also all whose income is derived from interest on notes, bonds, mortgages, etc.

Also all who now draw salaries under state govern-

ments; under county or municipal governments; and all the families and friends of such officials.

Also all who ever expect to hold office of any kind to which a fixed salary is attached.

All of the people, all the classes of people, mentioned in these paragraphs may be relied upon to forgive the inconsistencies, the apostacies of the Shermans, the Clevelands, the McKinleys and other great manipulators of our national fake machine under which and by which we now begin to know that "we the people"—all who pay the taxes and support the privileged classes—are robbed, systematically and scientifically robbed.

We all know that these leaders in political life at some t me in their career denounced the contraction of currency as a great crime; denounced the class laws by which the property of the privileged classes was to be appreciated and that of the masses depreciated; that is to say, these great political fakirs were the friends of the people while seeking office and power for themselves, but so soon as they found themselves numbered with the elect—"presto! change!!", as the street conjurer would say.

Now that their interests are with the privileged classes they find abundant reasons for changing their views in regard to the basis of currency and they confidently rely on the selfish interests of the classes just mentioned, the vast majority of the voting population, to re-elect them to their present position at the helm of state, and to make permanently successful their very clever fake—the change from a broader to a narrower basis of money!

* * *

THE OUTLOOK.

What, then, of the outlook?

We are now entering upon another presidential election year. Already we are told that the leaders of the two great political parties are marshaling their hosts—their dupes and victims, for another national "battle of the ballots."

Four years ago the currency question was the main issue. "Sixteen to one," and "free coinage of silver," was the banner cry of the "Silver Democrats" and Populists, while the Republicans and Cleveland Democrats championed "sound money," the "honest dollar,"—the dollar that was so honest that during twenty years of "contraction" it depreciated by half the wealth of the laboring classes,—the debt-paying, the tax-paying and salary-paying classes, and doubled the wealth of the salaried classes, the creditor classes, the tariff-profiting classes.

Well, the "sound money" fakirs won the last national battle of the ballots, as we all know; and if the present outlook is a correct augury they will win in the next national contest. In fact the question is no longer an open one, at least for many years to come.

For, are we not officially informed that a free silver president would find his hands tied by previous legislation and by the complexion of the United States senate, in such way that the national financial policy cannot be changed during the next four years?

This being the accepted situation it is announced that the friends of Mr. Bryan are in favor fo withdrawing the free silver plank from their platform, and making the fight on anti-imperialistic lines.

* * *

Again I ask, what then?

Is there no hope of financial salvation for the workers?

Is our bondage to the gold lords to be perpetual?

As I see it there is but one hope.

That hope is in two words,—

SELF HELP!

"Put not your trust in princes"—said one of old.

Put not your trust in political leaders, nor in political parties, nor in any kind of voting fake, say I.

Instead of looking to parties, or to government, for help I would say,

Organize your own financial system.

The "gods help those who help themselves," and they help none other.

Boycott, now and forever, as far as possible, the money fakirs and their fakes; their national and their international "sound money" fake; their prince of robbers, the aristocratic, the imperialistic god *dollar!*

Organize at once, in every town and township,

THE LABOR EXCHANGE!

Also in every state a Confederation of Exchanges, and in the United States, a National Labor Exchange, with the "labor check," the plebeian, the common-sense and inexpensive labor check, as the circulating medium

The system known as the Labor Exchange has already passed the experimental stage.

Its entire feasibility, its complete practicability, has been proved in a multitude of instances.

In some places, as I have been credibly informed, even the banks, the greatest of all enemies of self-help in finance, have been compelled, by the march of events, to handle the labor checks.

There is a way out of the Egypt of financial fakirdom, if only we have sense enough and courage enough to see it and to adopt it.

* * *

If the closing year of the now expiring century could witness the general adoption of the Labor Exchange, instead of the plutocratic, the time-dishonored financial system based upon gold, or gold and silver, it would be for mankind the greatest event, the most beneficent event of this century of wonders.

M. HARMAN.

Hammond, La., Jan. 20, E. M. 300.

Moses Harman will address the Spiritualist Society of New Orleans on Sunday evening, Jan. 28. Subject, "Why Have Reformers Failed to Reform the World?" He will probably make a short visit in New Orleans. His health is fairly good, and he thinks the southern climate has been of considerable benefit to him.

M. Florence Johnson will lecture and give Freethought dramatic readings in Cincinnati two Sundays in March. At Lima, Ohio, she will teach physical culture and elocution, and at Buffalo, N. Y. will give a popular dramatic entertainment. She will also be at Mechanicsburg, Ohio, and Rochester, N. Y. Persons living in the vicinity, or line of travel of these cities, who desire entertainment or instruction in Mrs. Johnson's line cannot do better than to engage her. She will also come further west if she obtains sufficient engagements. Address M. Florence Johnson, 17 W. 59 St., New York City.

LOIS WAISBROOKER has just published a small pamphlet entitled "The Temperance Polly, or Who's the Worst?" dedicated to the "Wrecks, and So-called Sinners of a False Civilization." This pamphlet shows a side of the so called temperance question that is wholly ignored by the average lecturer and writer on that subject. Her argument is clear and very convincing. It is an excellent missionary document. In it is shown that "all who sustain land monopoly, interest, rent and profits are not only driving men into the [saloon] business, but helping to prepare the victims, and thus are as bad as those they con demn, or worse." Send ten cents to the author, 1501½ Market St. San Francisco, Calif., for a copy of this thought stirring pamphlet, and for terms to agents. M. H.

The first number of the Light Bearer Library (new series) will be issued this week. It will contain "The Evolution of the Family," an address delivered before the Chicago Society of Anthropology Dec. 24, 1899 by Jonathan Mayo Crane. This address was said by many members of the society to be the most interesting ever delivered at any of its meetings. It is a comprehensive condensation of the history of the social instinct in living organism compiled from the writings of the most famous biologists ethnographers and sociologists. It shows that marriage is a phase of evolution which exists in the lower animals as well as in man, although man alone seeks to regulate it by state and ecclesiastical authority.

The first number of the Library will contain about forty-eight pages, each page three and one half inches wide and five and one half inches long. This makes a pamphlet which can be easily carried in the pocket and can be sent by mail in an ordinary envelope.

It is our intention to make each number of "The Light Bearer Library" a missionary pamphlet which should be widely circulated among those persons who have given little attention to the necessity for reform in prevalent notions of sex relaitons. Each issue will be a strong champion of the rights of woman to ownership of her person. The library will be issued monthly. Our aim is to distribute it at the bare cost of publication. The subscription price for a single number each month is fifty cents a year; three copies of each issue for $1 a year; twelve for $3 a year; twenty copies $5 a year.

Twelve numbers of the Light Bearer Library will be sent to those who mail twenty-five cents to us before Feb. 1. After that date, the price will be fifty cents a year.

Our Governor of Guam.

Hail, the Governor of Guam!
Calls his people round to view 'em,
Reads a proclamation to 'em,
Says they must keep hens and shoo 'em,
Tells the girls the men must woo 'em,
If they don't they'll have to sue 'em,
To the wedded rite he'll glue 'em,
As for laws they must not pooh 'em,
If they've coops they mustn't hew 'em,
Otherwise he'll have to do 'em—
In the pail he'll likely stew 'em,
Talks as if he really knew 'em,
Does our Governor of Guam!

—*Cleveland "Plaindealer."*

VARIOUS VOICES.

L. A., Newbury, Mass.,—I shall be glad to take one copy of the "Life of Moses Harman," when published. I am quite interested in the case of Roberts and wonder it does not stir up the question more. Perhaps it will make more noise later. It seems like a test. You doubtless noticed how in the old Bay State, we are nothing if not respectable. What would you think of the children of the Quakers persecuting Puritans? I am glad I have not a drop of Mayflower blood in me.

Robt. Mitchell, Guelph, Ont.:—I am glad to see that the Lucifer Library is to be continued and I send herewith a silver quarter dollar which I hope you will receive before the first of February. I hope soon to receive "Variety and Monogamy" by Mr. Walker and "Ruled by the Tomb" by Mr. Northcote and the others as they are issued. The enclosed coin has the four words 'In God we trust" in capitals on one side of it; but what god is meant, or who is meant by "we?" They are not in a very conspicious place but rather the opposite. I suppose the "we" means the people of the United States so that it cannot refer to me.

Albina L. Washburn, Ft. Collins, Colo.:—I see by a dispatch in the Denver "Post" from some place in Michigan, that a "wealthy farmer" and his wife, advanced in years and childless, engaged a child of a mutual friend—this child to be fathered by the aforesaid farmer. A lawyer was engaged and contract drawn so that all should be legal, but Dame Grundy interfered and the court appointed an $800 guardian, for the prospective child "lest it become a public charge." They were forgiven, as it seems they had not "realized the gravity of their offense"—told to go their separate ways and (supposedly) to "sin no more." How far the $800 will go toward mollifying Dame Grundy or healing the wound to society's virtue deponent sayeth not.

Martin N., Laurium, Mich.:—Enclosed find a dollar to pay the subscription of Mrs. L. L., Mich., who, as I see in "Various Voices" in No. 795 of Lucifer wants you to stop sending her the paper on account of her inability to pay for it. It does me good to learn that persons of even so advanced age, (she says she is seventy-one years old) hold radical views; that is, I mean, so radical minded as to be readers of so revolutionary a paper as Lucifer. I wish her health and happiness for many years to come, and I will promise to pay her subscription for Lucifer if she will only keep right on living and if she reads and enjoys its reading, as long as she stays here on this planet. I will send you money later on for the "Life of Moses Harman." I thought it would be better, to use the dollar in this way this time.

J. Scott, Franklin, Ill.:—I enclose a circular of a little farm paper I have taken for years. It is about the size of Lucifer only has a great deal more advertising in it. I think it would be of great advantage to your paper to adopt some of his plans in regard to long time subscriptions. As you well know I have taken Lucifer the past ten years and always tried to pay in advance, but fall behind occasionally because of trouble in sending in subscription. If you could make a cheap long time term of two, three and five year's subscriptions you would save your patrons expense as well as yourselves. I would like to have your father's book and hope the journey south may prove beneficial to his health.

[Possibly others of our subscribers would like to subscribe for Lucifer at a long term rate. We will send Lucifer for three years for $2.25; five years, for $3. This will save our subscribers the trouble of remitting and some money, and will save us the time and expense of sending out so many statements.]

L. R., Colo.:—Last summer I wrote asking you about your prices on "Hilda's Home" and received your very kind reply. I intended to send for some books but something happened to prevent me. I have read several times the circulars you sent me, on "Karezza," and it is just the book I want. Also that of "Tokology." I am only a young girl but I have experienced a good deal more than most girls of my age. My dear mother is very broad minded and liberal, but she was quite old when I was born and has not kept up with the times. She does not understand the young people of today. She was brought up in a country where all the young people were "models." I was brought up in the city and have mingled with all kinds of people. I am the only child and so am very much alone.

I often wish I had some one that I could talk to as I want, some one to understand and sympathize with me. If I had the talent to write, I could tell some heart rending stories. The man I loved and still love I found not worthy, at least not up to my standard. I am free now and will not tie myself to one who wants to rule me and who does not regard sexual relations as sacred. I have been engaged to three young men and I find them all alike in one respect. At times they are more like beasts than men and then are brutal. I believe there are good, noble-minded men but the majority are not.

My one hope of future happiness is of the time when I will have children. I love them better than anything on earth and I

798.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

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am going to do all I can to mould them perfectly. This is the main reason I want to read the books by Alice Stockham. I have read a great many books on these subjects but have never talked upon them and it does me good to write a little although it may not be interesting to you.

WOMEN and ECONOMICS,

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The Absent-Minded Beggars.

When you've killed your fellow "Christians" till but few are left to kill,
Or have compromised this quarrel in your fear,
Shall you shout that "God is love" again, and praise his name, until
You have a chance to fight another year?
You are absent-minded beggars and your weaknesses are great;
But we and God must take you as we find you,
You, Boers and English, killing there—your prayers should set things straight!
Don't you think you've left the Christian faith behind you?

Baptists, Lutherans, faithful sons of the Church,
(Two hundred thousand horse and foot eager to smite and slay!)
All of you doing the Devil's tasks. "We must get out of the lurch."
It's before the war and after the war that you pray! pray! pray!

Is Jesus clear forgotten now, with "Turn the other cheek?"
Your enemies you love with Maxim blaze.
Forgiveness of all injuries with Lyddite shells you speak,
And the Dum Dum "Good for Evil" swift repays.
"Resist not Evil," Jesus said; but where is Jesus now?
Oh! absent-minded beggars we must find you.
You've ceased to pray. You'll bribe your God; you'll square him some way! How?
Is it true, you've left the Christian faith behind you?

Methodists, Catholics, Congregationalists,
(Two hundred thousand horse and foot eager to smite and slay!)
All of you killing instead of loving, eager to enter the lists;
It's when there isn't a chance to fight, that you pray! pray! pray!

You're breaking that commandment, which declares "Thou shalt not kill;"
But God would better wink at this awhile,
If he only will be patient till your hate has had its fill,
You'll repent and pray for pity till he smile.
You are absent-minded beggars; this, God should understand,
He and we are forced to take you as we find you,
You'll trust in him and praise him when this work is out of hand:
But now you've left all thoughts of God behind you.

"Christians, Saved of God," Christ's Anointed Ones,
(Two hundred thousand horse and foot eager to smite and slay!)
To "trust in God" is all right in peace, but now you trust in your guns.
Boers and Britons choose their time to pray! pray! pray!

—*W. F. Barnard in Truth-Seeker, London.*

The Matriarchate, or Mother-Rule.

It seems somewhat remarkable that a social institution which attained so wide prevalence as the matriarchate, or Mother-rule, should have escaped the observation of almost every other ethnologist until the latter half of the century now closing. When Prof. Bachofen of Basel published his book, "Das Mutterrecht," in 1861, it was a practical revelation. But the facts he cited in support of his contention that descent was in primitive times reckoned through the mother exclusively, could not be disputed. Since his book was published many other ethnographers have investigated the matter and have proved not only that the mother-family was generally prevalent in primitive times, but that it even exists today among some tribes Elie Reclus, in "Primitive Folk," says:

Since the memorable works of Bachofen and MacLennan have opened new horizons to social science it is know that mankind has emerged from its primal promiscuity under the influence, not of the paternal, but of the maternal family. For a long while paternity was ignored, for a long while the part of the man in the function of generation passed as of secondary importance or as impossible to determine. It was under the influence of the tangible fact of maternity that the notions of race, of family, of division and inheritance were elaborated and developed.

In the beginning all the women belonged to all the males of a tribe without distinction. Impossible to distinguish otherwise than by the mother amongst children who had no other father than the whole of the warriors, whence the maternal clans which so long existed without a rival. They are still in existence amongst most savage or semi-barbarous peoples: they were the rule amongst the ancient Etruscans, Campanians, Athenians, Argives, Arcadians, Pelagians, Lycians, and Carians, not to mention others. In the thirty-third year of Ptolemy Philadelphus, metronymy was still the law of Egypt; parties to a suit appeared in public documents as the sons of their mother, the father's name not being mentioned. The newly married man even dropped his own name to take that of his wife,* gave up to her all he possessed to provide for her future family, and reserving nothing for his own private use, only asked to be supported until the end of his days, and then suitably interred.

As is the family, so is property. When property assumed form and consistence, its transmission was arranged for the benefit of the maternal lineage. "Matrimony" preceded "patrimony." Needless to recount the "custom of Bareges," or that of the ancient Iberians. Let us confine ourselves to British India

"The Nicobarians prefer to have daughters rather than sons It is not for the man to choose his companion and lead her to his hut, but for the woman to take a mate and bring him home with her. Parents who have only sons spend a dreary old age. Their boys leave them one by one, and they end their days in solitude; those who are fortunate enough to have daughters become the center of growing families."†

"Amongst the Khassias of the Garro Mountains, possessions pass from mother to daughter. The woman, directress of the community, superintends her property and her own household; she chooses a husband at her pleasure, and thinks little of divorcing him. It is true that the women work more than the men; it is they who carry travelers across the country in great panniers."‡

"The Pani Kotches" (neighbors of the above) "give a privileged position to women, a position due to their greater activity and intelligence. It is their business to dig the soil, to sow and plant, as well as to spin, weave and brew the beer: they refuse no task, and leave only the coarsest labor to men. The mother of the family marries her offspring at an early age; at the feast of betrothal she dispenses half as much again to the bride as to the bridegroom elect. As for the grown-up girls and the widows, they know very well how to find husbands; the wealthy never lack partners. The chosen one goes to reside with

*Revillion, Papyrus demotiques,
†Vogel, Vom indischen Ocean bis zum Goldlande.
‡Steel, Journal of the Ethnological Society, vii. Campbell,

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his mother-in-law, who both reigns and governs, with her daughter for prime minister. If the consort permits himself to incur expenses without special authorisation, he must meet them as best he can. Fathers of families have been known to be sold as slaves, the wife refusing to pay the penalties they had incurred. Under these circumstances it was lawful for her to marry again."[1]

No people have more fully appreciated the maternal family nor developed it more logically than the Nairs, despite the accumulated obstacles thrown in its way by a race admirably intelligent, and moreover victorious.

Emma Hamilton.

BY C. L. JAMES.

The life of an unconventional woman has scarcely ever been written in that spirit of sympathy which is necessary to penetrate its true significance. As, in the case of Aspasia, appreciative study must contend with profusion of absurd fiction and paucity of authentic fact; so, in that of Lady Hamiliton, it is embarrassed by conflicting criticisms or statements which Philistine authors, unable to harmonize them, have preferred to dispute. Her birth was so obscure that we need not wonder at the dates' varying by a year: but it occurred in 1763 or 1764. Her extraordinary talent turned to account the most inauspicious circumstances. She was first a nursemaid and servant-of one sort or other in several families. From this humble employment she extracted that proficiency in domestic arts which is so often represented as a woman's happiest qualification; and in her case, as we shall see, it actually served a very important purpose. Among her employers was a fashionable lady who awoke in her the consciousness of possesing rare abilities. She was a sweet singer; she learned to play exquisitely on the harp, an instrument more used then than the piano, which was at a very defective stage of evolution; she possessed in a high degree the gifts of an actress, and especially excelled in posing. Such merits pointed towards a theatrical career, in which an unfortunate turn for dissipation might have done her no great harm, but money was doubtless necessary to carry her through the educational stage, and a patron was not immediately forthcoming. Instead of a professional actress she became a sort of "waiter girl" at a tavern frequented by actors, whence higher remuneration drew her to attitudinize as a nude Hygeia in the then famous quack institute called Graham's Temple. She next appears as mistress to a man of some rank, Sir Harry Featherstonehaugh, and afterwards to Sir Charles Greville, nephew of the famous Hamilton whose wife she was afterwards.

It is at this period of her life (1783) that she became acquainted with the great portrait painter Romney, who besides preserving her natural appearance has introduced her into his works no less than twenty-three times, as Magdalene, Joan of Arc, Circe, a Bacchante, Cassandra, etc. He proclaimed her the inspirer of what was most beautiful in his art. To the day of his death, in 1802, she was always, for him, "the divine lady." This is easily explained by the mere power of physical beauty which we see in Romney's pictures. But that is not enough to explain her conquest of a man like Sir William Hamilton, from 1764 to 1800, British embassador at Naples. He was no Bohemian artist like Romney, but a staid widower of fifty-four and an old politician, owing advancement to his connection with that model of Tory respectability, King George III, whose foster brother he is said to have been.

During his long residence at Naples he also attained the highest distinction as an antiquarian and a scientist. He, more than any other man, gave system and purpose to the excavations at Pompeii. Naples and England, both ungrateful countries, are principally indebted to him for those museums which contain the material of our best knowledge concerning ancient civilization. His study of Mount Vesuvius laid the basis of modern seismometry, the volcanist geology, and positive cosmogony. His tastes were thus widely different from Emma's, who cared nothing for knowledge, and never learned to spell correctly or use grammatical English. If such a man,s love for such a woman had been a mere physical passion, it would have been soon over. Instead of this, however, her influence constantly increased. She became his mistress in 1786. They were married in 1791. During the rest of his life, while her name was ringing through Europe, he must have known that the prejudice against her was weighing him down, and furnished an ever ready excuse for the neglect shown by English propriety to his high merits. But he had now reached the point of being perfectly willing that she should have another lover, if she only would continue to live with him.

This lover, to whom he introduced her in 1792, the most critical year of the French Revolution, was Horatio Nelson, then at Naples with a portion of the British fleet. According to her own account (in Harrison's life of Nelson), Hamilton told her that his new acquaintance was physically small and not handsome, but would be one of the greatest men living. Both the criticism and the prophesy attest his discernment. Nelson, then only a captain who had done no great deeds, was not merely small but round-shouldered, hollow-chested, and cadaverous, with a tendency to consumption which constantly threatened his life. In the brilliant actions which followed his little meagre body was terribly mutilated. He lost an eye and an arm and was riddled with painful wounds; but the powers of his daring spirit became constantly more illustrious; and the blaze of decorations, which made him a shining mark for hostile bullets, proclaimed in every action both the world's appreciation of his merits and the utter recklessness of death which so largely contributed to his success. When, about four years previously, he had married a widow named Nesbit, a few of his friends deplored the step which they thought would cost England a most promising naval officer. But it turned out that he lived very little with his wife, and from the first appears not to have found her a suitable companion. Writing to her from Naples at this time, he drily pronounces Lady Hamilton an honor to the high station she had gained, and mentions, as the most agreeable thing he could say, that she was very kind to his step-son. His correspondence with her, never interrupted henceforth, is enough to prove that their love was mutual and at first sight. The ill-natured biographers who talk of Emma's unworthiness, and say her attachment to Nelson had no foundation but ambition, must require us to forget that Hamilton, already her husband, was decidedly a "bigger man" than Nelson then.

Returning to England for a short time after losing his arm, Nelson complains, in a letter to Lady Hamilton, of his wife's neglect, which, the same letter mentions, he had taxed her with in another. "I have not got, I assure you, (Emma) scarcely a comfort about me except the two chairs which you ordered of Mr. Foxhall; I have wrote her (Lady N.) a letter of truths about my outfit." Emma, in Naples, was already, through her solicitude and judgment, much more the good genius of his home than his wife in London.

The memorable year 1798 arrived, Napoleon was in Egypt, threatening destruction to England's Oriental empire; and Nelson, now first commanding a fleet, sailed thither. An intermediate base was indispensible. By a treaty with the French conquerors of Northern Italy, Naples was bound not to let more than two English ships of war into her ports. To violate this compact; join England; give her the Neapolitan territory for a naval station; and engage in war with France, irresistible from the land side, was a tremendous responsibility for so feeble, so unpopular, and so vacillating a government as that of the Two Sicilies. It was also a masterly stroke, making Naples for a time much more important than she had been in many centuries, and giving her an ally who was sure to protect her for one who was certain to oppress. Lady Hamilton claims the credit of obtaining this decisive step from the queen Maria Caroline, who was her intimate friend and virtually ruler of the country. Nelson always believed that she did it; and if so both were right in saying that England owed as much to her as to Nelson

[1] Hodgson, Journal of the Asiatic Society of Bengal, 1848. Dalton.

himself. The biographers, such as Jeaffreson, who dispute this, give as reason for their scepticism only that Maria Caroline was no true friend to Lady Hamilton. But if Lady Hamilton did not know this, Nelson did; as his letters to Emma show. The insincerity, procrastination, idleness, folly, profligacy, of the Neapolitan court, is the constant burden of his bitter complaints. That the good-for-nothing queen, who could never deceive him by acting like herself, deceived him on this one occasion by acting like a heroine, and neglected even to say so, is surely much less probable than that the English Emma, whose talents she appreciated, though only to misuse them, and who had all to gain but nothing to lose, was able for a decisive instant, to domineer over her friend's weak mind. The battle of the Nile "dammed Napoleon up in Egypt," as Sir Sidney Smith said. The most tremendous and picturesque o naval conflicts until the fatal victory of Trafalgar, it immediately raised Nelson to the pinnacle of fame, and has been made familiar to every school child by Mrs. Hemans' poem on the fate of the French flag ship L'Orient.

"The boy stood on the burning deck"

It was soon to appear that Lady Hamilton had induced her Neapolitan friends to take a great risk in supporting England. The battle of the Nile was fought August 1. Nelson's triumphant and, even to his own thinking, rather over-spectacular, reception at Naples, in which it is needless to say that Emma took the lead, began September 22. On December 5, French victories by land, together with an uprising of the people, compelled the court to flee to Sicily whose insular situation enabled the fleet to protect it efficiently. Emma managed this affair also, attending a party to the last moment, as if nothing were intended, while her royal patrons stole away.

The exigencies of war soon caused France to abandon the so-called "Parthenopian Republic;" the Bourbons returned; the insurgent leader Carraciolo surrendered to the English, but was condemned to death by a Neapolitan court-martial sitting in a British vessel, and hanged there by the personal orders of Nelson, who ruled that the capitulation was unwarranted. The libelers of Lady Hamilton laid this disgraceful act to her; but there is not the slightest evidence that she was present or even as much as approved of it. Deeply as Nelson loved her, it is an unworthy, unnecessary hypothesis that she did, could, or tried to, influence him about political and military matters. His attention to the hated court of Naples requires no such explanation; for Naples was very necessary to his naval purposes. It will be a far bolder civilian than I who says even as much as that a warrior like Nelson was mistaken, in a military point of view, about the necessity of protecting this vital place. It cannot be denied, however, that the result proved unfortunate. The English either underestimated the pernicious genius of Bonaparte, who since the Nile had appeared in a sufficiently hopeless predicament; or they were unable to guard both Egypt and Naples adequately; because, the Corsican adventurer got back to France in time for his 18th Brumaire, (leaving his Egyptian army to inevitable capture). A caricature printed in England at the time, represented him slipping away between Nelson's legs while the victor was caressing Lady Hamilton.

The very natural jealousy with which she inspired Nelson's wife found its first recorded expression in a letter written for the latter, by a friend, to the admiral, December 7th. When Nelson returned to England, November 1800, the Hamiltons were with him. Miss Knight, of the same party, gives proof that he had no intention either of deserting his wife or accompanying Lady Hamilton anywhere in England without her presence also. But in a few days she told him curtly that he must choose between Lady Hamilton and her; nor was he long about making up his own mind. While Hamilton and Nelson both lived, the latter was henceforth a regular inmate of the former's house whenever he happened to be in England. Lady Hamilton he called his guardian angel. Her portrait was always before him in his cabin on sea. At the great moments of his life his thoughts flew instantly to her. After the battle of Copenhagen he was even so inspired as to write her some execrable verses! The portrait became a fetish which he regarded with superstition. A fancied change in its brilliancy was a bad omen! Of course he would not hear a word in her disparagement. While at Naples he corresponded with the Russian general Savarow. The latter, who was a noted wit, cautioned him "not to find Capua at Naples." Nelson immediately ceased writing. It was among the great admiral's dreams to possess a rural home in England. His wife, acting as his agent, bought one; but their separation prevented his ever occupying it. Lady Hamilton then procured the place just outside London where he afterwards lived with her until his last expedition. During the most interesting and romantic period of their lives (1800) there appears in the Hamilton's household a child, Horatia, whom, after many mystifications, he admitted, at the point of death, to be his daughter, but what is very singular no proof exists that Lady Hamilton was her mother. She, however, had another daughter, who died early, in the winter of 1803-4.

The pig-headed king received with marked coldness the hero whose victory at the Nile had united Europe once more against the French and should have resulted in the capture of the terrible Napoleon. We may agree with the biographers that Lady Hamilton was the cause of or at least the excuse for this unhandsome behavior, but in truth the government never treated Nelson well. Far different was the feeling of the British people. Nelson (accompanied by Lady Hamilton), traveled through a great part of England, and everywhere their appearance was like a "royal progress." His father and brother, both clergymen, and their female relations, were proud of Emma Hamilton's acquaintance; and the former preferred her to Lady Nelson, who, since the separation, had worked on public sentiment by showing him attention. It may be added that he was an aged man whose old-fashioned piety about other things was a source of uncongeniality between himself and his illustrious son.

In April 1803, Sir William Hamilton expired, with one hand in Nelson's and the other in his wife's. Both had watched by his bedside for six previous nights. Except Trafalgar, Nelson's great victories were over; but he was still at sea a great deal.

He penetrated all those devices by which the French admiral Villeneuve, as skillful a seaman as himself, though not as bold a warrior, was collecting a colossal fleet to sweep the sea at the very moment when Napoleon crushed the land armies of the coalition at Austerlitz. He had his plans matured for destroying the enemies' naval power, which, united to the victorious army of Napoleon, must have been irresistible. But just as two years of patient watching were about to produce fruit, the injustice of the government sent him back to his retirement. One month only had been passed at home, when Capt. Blackwood brought him news of the enemy's actual concentration at Cadiz. Nelson accompanied the messenger to London, and said to him:

"I shall yet give M. Villeneuve a drubbing."

On his return home, he affected not to care, and said alluding to his treatment "Let the man trudge it who has lost his budget."

Emma, however, had no difficulty in understanding. She remarked that he was "low and uneasy." He replied that he was as happy as possible, saw himself surrounded by his family, found his health better since he came home, and "would not give six pence to call the king his uncle." She replied that she did not believe it, that he was longing to get at the French and Spanish fleets; that he considered them his own property, and would be miserable if any other man than himself did the business; that he must have them, as the price and reward of his long watching and two year's uncomfortable situation in the Mediterranean.

"Nelson," she concluded, "however we may lament your absence and your so speedily leaving us, offer your services, immediately, to go off Cadiz; they will be accepted, and you will gain a quiet heart by it."

He looked at her for some moments in silence, and then with

(*Concluded on page 30.*)

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Just as we go to press, a private letter is received from which we quote: "No doubt you have heard of the second raiding of the works of the 'University Press,' and that the foreman, Coleman, and Dr. de Villiers are fugitives in Germany. All books ordered to be burned." Thus is justice done in England!

Will the person who sent a letter to F. F. Denton, Boston, Mass., kindly write again, this time in care of Lucifer office? The copy of Lucifer containing the advertisement was not received by the advertiser, hence he did not call at the post office for replies. On inquiry he learns that a letter addressed to him was sent to the dead letter office.

After making up the complete volumes for the year '99 we have a considerable surplus of back numbers which ought to be circulated. We will gladly send out bunches for free distribution, or will mail them to lists of names furnished by our friends. In ordering, please say how many copies can be used to advantage. If friends can send stamps to pay, or help pay cost, they will be thankfully received; but the most important thing is to have the papers circulated. How many can YOU take?

No manuscript for publication has been received from the editor this week, owing to his journey to New Orleans where he delivered an address before the Spiritualist Society of that city. He is also spending a considerable portion of his time in writing the story of his life. The first chapters of this work are now being put in type in Lucifer office. The book will be stereotyped, but we shall be pleased to receive as many orders as possible before going to press, that we may know how many to print in the first edition. It is not necessary that money be sent until the book is ready for delivery. Over five hundred copies have been subscribed for, to date.

The Light Bearer Library.

We must ask the indulgence of the patrons of our new publication for our failure to get out the issue, "The Evolution of the Family," at the time promised. An enumeration of the causes of the annoying delays would be of benefit to no one—suffice it to say, that they cannot be as exasperating to others as to ourselves.

Because of delay in date of publication, we will extend the time in which we will receive yearly subscriptions, at twenty-five cents, to Feb. 15. We do this that we may have as large a subscription list as possible when we make application for second class postage rates.

We hope that as many of our friends as possible will take advantage of this offer. They will thereby help us, as well as save themselves money. The regular subscription price of the Library will be fifty cents a year.

"What of the Children?"

What marriage may mean to a woman bound to an epileptic is vividly pictured by Eugene Sue in another column. But this is fiction? Yes. Yet it is no less a picture true to life, for all that. Imagine a sensitive, refined woman tied for life to a man suffering from such a frightful affliction, and forced to bear children to inherit the curse!

I do not know whether the laws of France allow divorce in such cases; but I am reminded that though the laws of England, grant divorce for "venereal cruelty"—the transmission of venereal disease—it is explicitly stated by Ernst in his work on "Marriage and Divorce," that "the wife must have been infected—there must have been an actual communication of the disease by the husband. The merely running the risk is not sufficient." Think of the atrocity of this law! A woman may know that her husband is the victim of an incurable disease; but until she herself has actually contracted this disease from him, she cannot be released. Ernst quotes a number of cases in which the rulings and decisions prove that his statement of the law is correct. In one of these instances, a child was born suffering from syphilis inherited from the father.

Could any of the tortures of a mythical hell be more horrible than that endured by a mother with heart and sense of responsibility, as she meets the suffering, questioning gaze of her innocent child whose pre-natally poisoned blood is powerless to tinge with color its pale and wasted cheeks!

"What will become of the children" whose parents are legally bound and commissioned to transmit such frightful diseases to them? L. H.

"Discontent."

Among the many Exchanges that come to Lucifer's office, few if any merit more honorable mention than the small but brave and ably conducted "Discontent," published at Lakebay, Washington. This comparatively young but stalwart anarchistic journal is the mouthpiece of the "Mutual Home Association" whose object seems to be the building up of a colony of co-operators on anarchistic and rationalistic principles, in the far North West.

Among those who have cast their lot with the Mutual Home Association I see the names of more than one of our old time friends and helpers—A. J. Pope, Mary C. Parker, J. W. Adams and M. V. Dadisman. I think there are others, but these are enough to give good ground of hope that the experiment will not be altogether a failure, such as has been the fate of many previous attempts at equitable co-operation.

At the last annual meeting of this Association Mary C. Parker was elected president, M. V. Dadisman treasurer and G. H. Allen, secretary.

In giving a report of this annual meeting the report says:

"There are seventy-five people here,—twenty men, eighteen women and thirty-seven children. We are not living a communistic life but there is nothing in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so."

As an indication of the kind of weather they have at Lakebay—thirteen miles west of Tacoma—it is stated that "two of our people picked over three gallons of huckleberries in the woods, on January 10."

Readers of Lucifer who are looking for a mild climate and an opportunity to get cheap land covered with heavy timber, and who are not afraid of the hardships of pioneer life, can learn more of this Association by writing to the President and Secretary, or by subscribing for "Discontent," published weekly at Lakebay, Washington, at the very low price of fifty cents a year. M. HARMAN.

Hammond, La.

"Whom God Hath Joined—"

What marriage may, and often does, mean to a young, inexperienced girl, is told in her own words by Clemence d'Harville in "The Mysteries of Paris" by Eugene Sue. Though this particular instance is only fiction, it is paralleled in fact in innumerable instances. Clemence's marriage was that of the conventional French girl,—she submitted passively to the union arranged by her father and her step-mother. Of her emotions, her husband's actions, and their effect on their child, she says:

"Perhaps sufficient consideration is not given to the fear that women experience at the sudden change of tone and manner which the best-bred men allow themselves as soon as we belong to them; they do not reflect that the young wife cannot in a few hours forget the timidity and the scruples of the youthful maiden. Nothing has ever appeared to me more barbarous than this custom of carrying off a young bride as soon as the marriage ceremony is over—as though she were a prey, while, it seems, marriage should be the conservation of the right to employ all loving resources, all affectionate charms, to make each beloved. You will imagine, my lord, the sinking of the heart, the indefinable fear with which I re-entered Paris—that city in which I had lost my mother barely a year before. We arrived at d'Harville House——"

The emotion of the lady redoubled; her cheeks were covered with burning blushes, and in a voice of agony she added: "But you must—you shall know all—yes, all; otherwise I shall appear despicable in your eyes. Well then," she resumed, with desperate resolution, "I was conducted to the apartment destined for me, and left there by myself. In about an hour Lord d'Harville joined me. Notwithstanding his protestations of tenderness, I felt ready to die with fright; my sobs half choked me—but I was his, and it was necessary that I should resign myself. But soon my husband, uttering a terrible cry, seized my arm hard enough to break it! I endeavored to release myself from his iron grasp; I implored him to have mercy upon me—he did not even hear me! His countenance was distorted by the most frightful convulsions; his eyes rolled in their orbits with a rapidity which fascinated me; his mouth was contorted, and filled with bloody foam; his hand still maintained its grasp! I made a desperate effort; his stiffened fingers at length relaxed their hold, and I fell fainting to the floor at the moment when Lord d'Harville was struggling in the paroxysm of this horrible attack! Such was my wedding night!"

"Unfortunate woman!" said Rudolph, in a tone of the deepest sympathy. "I understand it all—your husband is epileptic! Oh, it is indeed frightful!"

"Nor is that all," added Clemence, in a voice trembling with agony: "Oh, be that fatal night forever cursed! My daughter my angelic child, has inherited that frightful malady!"

"Your daughter, too! What! her pallor—her weakness——"

"Spring from the same cause. The physicians declare it to be incurable, because it is hereditary!"

Lady d'Harville covered her face with her hands; overwhelmed by this sad revelation, she had not courage to add another word. Rudolph also remained mute. His mind recoiled affrighted before the horrible mysteries of that wedding-night.

He pictured to himself this young lady, already so saddened by her return to the city in which her mother had died, arriving in that strange house alone with a man for whom she felt interest and esteem, but not love—naught of that love which so delightfully disturbs and intoxicates, and makes the young wife forget her chaste alarm in the rapture of a legitimate and reciprocal passion. No, no; on the contrary, trembling with modest terror, poor Clemence arrived there—sad, cold, with a sinking heart—her brow burning with blushes, her eyes bathed in tears

She resigned herself to duty, to necessity; and then, instead of hearing words of gratitude, of love, and of tenderness, to recompense her for the happiness she had bestowed, she sees convulsed at her feet a man utterly senseless, who writhes, foams, and howls in the hideous convulsions of one of the most fearful visitations with which a man can be incurably stricken! And that is not all. Her child, poor innocent little angel, is also withered from her birth!

These painful and distressing confessions awakened in Rudolph's mind some very serious reflections. "Such," thought he, "is the law of the land. A girl, lovely and pure, gentle and confiding, the victim of a fatal deceit, unites her destiny to that of a man who is suoject to an awful disease—a fatal heritage, which he transmits to his children! The unfortunate wife who discovers this horrible mystery, what remedy has she—None! None but to suffer and weep, and struggle against her disgust and terror; none, but to pass her days in never-ending agony and alarm; none, perchance, but seek guilty consolation beyond the desolate existence to which she has been doomed! In these laws the very brutes seem altogether superior to man—by the cares bestowed upon them, by the improvements sought to be made in them, by the protection which surrounds, by the guarantees which secure them. Purchase an animal, and should an unforseen disorder exhibit itself in that animal after the purchase the sale is void. What a disgrace, what an outrage on the rights of property it would be, to compel a man to keep a coughing, a lame, or a spavined horse! Yes, that would be a scandal, a crime, a shameful state of things! Only fancy what it must be to be compelled to keep through life a mule that coughs, a horse that roars, or an ass that is dead lame! What frightful consequences might this not produce to the whole human race! Therefore, in such cases, agreement, contract, purchase, sale—are all set aside; the all-powerful law undoes all that has been done.

"But let the question concern a creature made after the image of God—let it concern a confiding, virtuous girl, who, in her innocent trust in the honor of man, has become united to him, and awakens to find herself the companion of an epileptic wretch, one who is stricken with some terrible disease, of which the moral and physical consequences are terrible to contemplate; a malady which may throw disorder and hatred into a family, perpetuate a horrible disease, vitiate generations—oh! then this law, so inexorable about diseased animals, so admirably provident, that it wills not that a blemished horse shall be fit for propagation—this law carefully abstains from unbinding the unhappy girl who is the victim of such a union! The bonds of marriage are indissoluble; to break them would be to offend both God and man. In truth," continued Rudolph, "man sometimes displays a very disgraceful humility, and an egotism of pride, that is downright execrable. He values himself at less than the beasts, in heaping upon them the securities which he refuses to himself; and imposes, perpetuates, and consecrates his own most dreadful diseases, by putting them under safeguard of the immutability of laws human and divine." . . . .

Notes and Queries.

BY EDGAR D. BRINKERHOFF.

All industry is either independent or co-operative. The former may be discarded at once; independent, primitive industry in which a man not only does all his own work by himself but makes no exchange with his fellowmen, is generally incapable of contributing to progress. He wever, if any one wishes to try

the experiment be is welcome, as Henry D. Thoreau at Waldon Pond. All co-operative industry is either involuntary or voluntary. Let us reject the involuntary as it is unnecessary to compel individuals to become partners in state industry. All voluntary co-operative industry is either uncommercial or commercial. The epithet commercial is not here used in any bad sense, being intended simply to convey the idea that goods are exchanged by buying and selling. Uncommercial voluntary co-operative industry would then mean the attempt of individuals to supply all their wants by working together and exchanging the goods with one another without buying from each other, while each member is at liberty to withdraw from the arrangement at any time. This exchange of goods may be effected through the officials of the concern who issue labor checks for work and then issue goods for labor checks, or perhaps each may work according to his ability or inclination and receive from the management according to his needs. Uncommercial voluntary co-operative industry may be dismissed on account of the mismanagement sure to attend the conduct of business by majority vote. Commercial voluntary co-operative industry may be regulated or unregulated, The regulated may be set aside for a competent regulator, kings and legislatures having so far failed to benefit the masses of any community by interferences with their economic occupations. We then have left unregulated commercial voluntary co-operative industry as the hope of the species.

* * *

Up has been defined as away from the center of the earth and down as towards the center. These astronomical senses of the words should not be confounded with their geographical meanings. Notwithstanding that its mouth is farther from the earth's center than its source, to say that the Mississippi river runs uphill is from the topographical standpoint absurd. The student of geography is concerned with the hilliness that determines the distribution of flora and fauna and the human race over the face of the earth. To him the bulging mass of earth at the equatorial belt is not a hill. Well might the mystified student ask how you can call the equatorial bulge a greater terrestrial mountain than the horse-shoe hill the line of whose crest begins in Cape Colony, extends thence northwardly through eastern Africa, north-eastwardly through the whole length of Asia, and southwardly along the western coast of America to Cape Horn. The instructor in the science of our globe must not think that he is successfully co-ordinating the physical and the mathematical conception of the earth when he says that the Missouri-Mississippi flows south-eastwardly downhill from the Rocky mountains to the great central valley and then takes a southerly course in which the waters forsooth climb uphill for a thousand miles to reach sea-level! He is inducing the habit of using a word in two senses in the same connection, a course which is destructive of rational conclusions, for science is impossible without scientific terms.

Morrisville, Pa.

Emma Hamilton.

(*Concluded from page 27.*)

tears in his eyes, exclaimed "Brave Emma! Good little Emma! If there were more Emmas there would be more Nelsons; you have penetrated my thoughts. I wish all you say, but was afraid to trust even myself with reflecting on the subject."

It was at half past ten p. m. September 13 1805, that Nelson took the last farewell of his daughter and her mother. At half past one Oct. 21 he fell on the deck of the Victory, and at about four expired, having barely lived long enough to know his prowess had saved England from what had seemed inevitable doom. In his will, and also with his last breath, he bequeathed the care of Emma and Horatia to his country. Had the former been as good a housewife for herself as him, she was pretty well provided. But her extravagance, love of company and play, had been sources of annoyance to Hamilton and even Nelson. She soon reduced herself to poverty; fled from England to escape the horrors of imprisonment for debt, and died at Calais, January 1815, during Napoleon's first exile. No attention was paid the hero's last wishes. The malice of Mrs. Grundy pursued the woman of his devotion beyond the grave. Until Jeaffreson proved the contrary, it used to be said that she was buried with as little ceremony as a dog, and that she died pursued by the spectre of Carraciola. Her talent for making friends remained with her to the end. The last was a Mrs. Hunter, evidently a poor woman, who was, however, able to give her a decent though very cheap funeral. Her grave, one of the first in the Protestant cemetery, could not certainly be identified when it was sought for eighteen years afterwards. Of her appearance at the height of her charms, Jeaffreson says, what her portraits so far as they go, confirm.

"She was still a lithe, lissom, agile, slim girl, with a waist none too small for health and classic grace, but looking somewhat less than its actual girth by reason of the boldness of her figure's upper and lower contours, which, even in the season of her bodily slightness, betokened that in middle age her figure would be less remarkable for elegance than for stately dignity. Her hair was a dark brown yet tinged with red."

But her peculiar charm consisted in the tact, the capacity for being all things to all men, in which she can have had no equal since Cleopatra. A single real foible alone enabled the hypocritical world to keep up a pretense of virtue in its own baseness, and moralize about the wages of sin, after having characteristically made out that in the great drama of her life she was guilty and every one else—with a mild reservation against Nelson—innocent. But this was before the age of the New Woman.

After Comstock's Own Heart.

From "Mademoiselle de Maupin," by Theophile Gautier.

An exactly curious variety of the moral journalist, properly so-called, is the female family journalist.

He pushes chaste susceptibility as far as anthropophagy, or to within little of it.

His manner of procedure, though simple and easy at first sight, is none the less facetious and superlatively diverting, and I think that it is worth preserving for posterity—for our children's children, as the perukes of the so-called "grand century" would say.

First, in order to pose as a journalist of this species, a few little preparatory utensils are needful—such as two or three wedded wives, a few mothers, as many sisters as possible, a complete assortment of daughters, and female cousins without number. Next there is required a theatrical piece or a novel, a pen, ink, paper, and a printer. It might, perhaps, be as well to have an idea and several subscribers, but with a good deal of philosophy and shareholders' money, it is possible to do without them. . . . .

The method of giving an account of a book is very expeditious, and within the reach of every capacity:—

"If you wish to read this book, shut yourself up carefully at home; do not let it lie about on the table. If your wife or your daughter were to open it, she would be lost. It is a dangerous book, and it counsels vice. It would, perhaps, have had a great success in the time of Crebillon, in the *petites maisons*, at the delicate suppers of the duchesses; but now that morals are purified, that the hand of the people has overthrown the worm-eaten structure of the aristocracy, etc., etc., that——that——that——there must be in every work an idea——a religious and moral idea, which——a view, lofty and profound, answering to the needs of humanity; for it is deplorable that young writers should sacrifice the most holy things to success, and employ an otherwise estimable talent in lewd pictures which would make a captain of dragoons blush. (The virginity of the captain of dragoons is the finest discovery, next to that of America, which has been made for a long time.) The novel we are reviewing recalls 'Therese Philosophe,' 'Felicia,' 'Compere Mathieu,' and the 'Contes de Grecourt.'" The virtuous journalist has immense erudition in the matter of filthy novels. It would be curious to know why.

VARIOUS VOICES.

Mrs. R. R., Mich.:—Enclosed find $1. Please send me the Light Bearer Library, Helen Harlow's Vow, and credit fifty cents on my subscription to Lucifer. I like Lucifer very much and am so pleased that the name was not changed. I send my papers far and near and hope you sometimes get a subscriber.

J. P. H., Michigan City, Ind.:—Please accept thanks for sample copy of Lucifer which you sent me. I have enjoyed its contents very much. I send you twenty-five cents for a three months subscription to begin with No. 796. I regret not to be able at present to pay for a whole years subscription, but you may expect me to renew in due time. You may also count on my taking a copy of the Life History of Moses Harman.

A. W. Frankenberg, Columbus, Ohio;—I cannot refrain from expressing my heartfelt thanks and appreciation of the article in 797 of Lucifer, "Then and Now—the Outlook." I am only an ignorant Dutchman and could not write such an article in a hundred years; but I do enjoy reading just such articles as that, and in fact Lucifer is worth its weight in gold, and I am glad you did not change the name. Long live Moses Harman and Lucifer.

J. Wm. Lloyd, Westfield, N. J.:—I enclose $1 to pay my subscription on Lucifer. You are making the paper extra good lately. You always were a success as an editor. My little "Free Comrade" will probably reach you thismonth.

[Many of Lucifer's readers will be glad to learn that Mr. Lloyd is about to have a paper of his own. Send to him, at the foregoing address for sample copies, We will be very glad to see the journal, for it will certainly be interesting and instructive. L. H.]

Elmina D. Slenker, Snowville, Va.:—While reading "A Plea for Sexual Reform" in Lucifer No. 795, I bethought me of the many men and women who have first and last asked me to find them comrades, companions and business partners of the opposite sex. Hitherto I have been rather conservative on this point. But I think the time has come when there should be practice as well as theory, so I'll try the "better way," announcing it by informing Lucifer readers that I have a friend in Florida who is going to Hytop, Ala., to homestead some land and commence the business of cattle raising and he wants a partner, a new woman in the full meaning of the term, who is tired of the present civilization and is willing to unite with him in making a living from the land. For further particulars address me, inclosing four cents for postage.

W. C. F., Lincoln, Neb.:—According to promise find enclosed $1 for my subscription to Lucifer for the coming year. I would like to see a monthly or quarterly, in which articles of exceptional merit could be reprinted and with such new matter as would be worth preserving, but you know best the conditions necessary and prevailing, and must be your own judge, and whatever you decide to do ought to be accepted by all your true friends, and will be by such.

In No. 795, in "Various Voices," I saw a letter from Mrs. L. L., Mich. Now that dear old sister comrade must not be deprived of her comfort and solace in her later years. So continue her paper and I will remit you for it. I am not rich but I will not see any dear comrade made unhappy if I can help. I want to express my appreciation of the article "Plea for Sexual Reform." It is all right and should be reprinted in idea and principle if not in words, every issue. Lucifer justs suits me; if any article is not according to my ideas, there may be many others, whom it will please, and as the paper is not published for my exclusive reading but for a great many others, I find no fault with it but say the editor is O. K. and to go ahead, as he deems best and proper for him to do.

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am going to do all I can to mould them perfectly. This is the main reason I want to read the books by Alice Stockham. I have read a great many books on these subjects but have never talked upon them and it does me good to write a little although it may not be interesting to you.

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That will blow the foe to chowder in true dynamic style.

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Though it makes no weeping nations, and it leaves no gaping scars,
Placed 'neath error's strong foundations 'twill explode them to the stars.

Sam Walter Foss.

The Ethics of Parentage.

AN ADDRESS BY VICTOR E. SOUTHWORTH.

The first and most important of man's social relationship is parentage. Man and woman in the act of reproducing their kind are equally responsible for the results. We cannot truthfully say that fatherhood is more than motherhood or that motherhood is more than fatherhood. There is no superior sex. All discussion of woman's obligation to her family—as if she were destined to be the chief agent in the propagation of the race and as if man were less accountable and a less important factor in the transaction—is worse than useless.

The perfect fulfilment of the duties of parentage depends upon the recognition that the fathers and mothers enter thereby into the most sacred of moral partnerships. The welfare of the race requires that man and woman in their sex relations regard each other as having equal rights and equal responsibilities. A well born child can result from no other sort of combination. If one parent is for any reason or in any manner a more dominant factor in the transaction than the other, the outcome will be in so far defective.

The relationship of parents to children cannot be perfect if the relationship of the parents to one another is not perfect.

A man and woman are to meet on terms of perfect equality, intelligently so, or they cannot give to their offspring that well balanced constitution to which they are entitled. Any discordant elements between the father and mother will render less harmonious the constitution of their child. Right here is the source of a vast amount of human weakness and misery. Ill-balanced children are the inevitable outcome of ill mated parents. It cannot be otherwise.

From the parents' point of view, first of all parentage is highly important.

A man or woman can hardly be supposed to have made the best of life and to have gained its fullest pleasure, if this most vital and tender of ties does not unite them to their kind. When other conditions are as they should be man gains in manliness and woman in womanliness from having become a parent. It is an enrichment of one's experience for which there can be no substitute. Parentage, when it is wise and true, brings with it an unfoldment of the maternal and paternal nature without the unfoldment of which life is incomplete.

Only in the rarest instances, if at all, do we see people who can give to other children such deep and real affection as their own flesh and blood would have called forth. And it certainly belongs to a well ordered life that the sweetest and truest affections should have a free and natural expression. The mature man or woman who has never known the tender, joyful yearning for a child of their own to care for and love may be accounted truly unfortunate. I doubt if there can exist any experience so altogether ennobling and helpful as that love which we feel, if we are true parents, for our little ones.

John Fiske has established the idea that in evolution the lengthening of the period of infancy is an important factor in the development of a higher life. Not alone that it is for the good of the new being to have this long preparation, to be so nurtured at the start; but the service of the adult to the infant, this yielding of strength to weakness, does necessarily have its effect socially. Men become less violent, less vicious, in response to the emotions to which the appeals of childhood give rise.

It is necessary that man should have occasion to be courageous, else he were not strong. And it is necessary that he should have occasion to be tender, else his strength were hard and wilful. Childhood about us with its innocent joyfulness; childhood with its simple truthfulness and trust and its spontaneous honesty, cannot fail to awaken the noblest qualities in man.

Parentage is in the line of our best personal development. Far from interfering with the fulfilment of our life, in most cases under ordinary circumstances, it is the most powerful agency for advancing us toward a full and forcible expression of our being. What greater incentive to self-culture and to the attainment of a high quality of mental and physical life could there be than to be in a position to join in the creative work of parentage?

Something finer than the artist's dream as he stands with mallet and chisel before the inanimate marble waiting to put breath into it; something more passionate than the poet's rapture; more ingenious than the inventor's thought; more daring than a prophet's social vision, should enter into the minds of those who venture out of oblivion to evoke a new being.

A child of one's own! What does it not make possible! What desires and ambitions, what resolution to be in all things its worthy father or its faithful mother! An intelligent man and

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woman will be content to hold no second place in the affections of their children—at least in the years of childhood. A man who is a father wants to be to his child the first of men; a woman would be the best and truest of women in the eyes of her children. Parentage is the strongest of moral obligations and inducements. It brings with it a consideration for others and a solicitude for their welfare well nigh irresistible. I am speaking (to be sure) of parentage under the best conditions.

How shall we more effectively link our moment's existence to the unceasing life of things? How more certainly leave behind us a substantial contribution to the world's advancement than through our children? The man and woman who can bring into existence and rear to usefulness a being more splendidly endowed, more advantageously equipped for the services of life than they had been, have certainly made good their place among men.

And without a doubt it is becoming more and more possible for people to act with wisdom and certainty upon these lines. What with the advance of scientific information, what with our deeper understanding of natural law and our growing control of psychic forces, it is within our power to work intelligently for the development of a new race that shall be our superior in every respect. There is no limit, we might say with confidence—absolutely no limit—to the possibilities of man's conscious improvement of man through the faithful powers of parentage. This is a thought that has only begun to interest students of our day. When once the public mind is sufficiently awakened to its importance who can say how vast its influence in directing the production of future generations? When once the whole significance of parentage is realized, how it will revolutionize the prevailing ideas of education and morality and of the relation of the sexes.

Now, as a rule, the welfare of the future generation is seldom considered in the arrangement of economic, social and domestic life. Education is largely a matter of mere expediency, having in view the young man's business and the young woman's entrance into society. The motives which are appealed to in the interests of what is called "virtue" are far from being grand enough to inculcate the well being of the yet unborn. Whereas the well-being of our posterity should be a consideration never to be left out of any arrangement of our life.

Humanity is not to be permanently elevated by any method or process which does not include and render possible the wisest and most wholesome conditions for the association of men and women for the reproduction of their kind.

For our personal good as men and women whose grand motif it is to fully realize and enjoy our own being, we ought to make every act of life as broadly significant as we can. There should be nothing merely accidental in our doings. Every interest should be broad as our thinking can make it. Every enjoyment as useful and every service as pleasurable as it is possible for it to become. In deliberately aiming at complete enjoyment of life we place ourselves in the attitude to invite and welcome all natural human relationships with their full accompaniment of pleasure and duty. We look upon the slightest act as involving the noblest possibilities. We put off momentary caprices and passionate ecstacies in the interests of the more substantial and effective pleasures which bring no unforeseen collapses and leave no bitter taste.

To the wise egoist all activities are along lines suggested and fixed by far-reaching considerations. They choose to work for more splendid results than can be achieved by mere butterfly indulgencies. The enlightened egoist is not a victim of love' fury. He escapes the moment's flash of flame with its all too speedy dust of ashes. Love is to him a thing to be achieved; life's most excellent accomplishment; a dream long cherished, patiently realized; a victory of the affections crowned by Reason. Not a bliss to be remembered, but a peace in which to dwell.

Human beings have the power to so direct their animal propensities as to increase infinitely their enjoyment and usefulness. We have reason to suppose that sex plays a very subordinate part in the semi-conscious being of other animals. But in man it may be made the center of life's closest and purest attachments, and the means unto our highest pleasure and honor.

Love, from being the mere instinct in response to which "two animals find each other out," may become in man that long desired and wisely arranged unity of two in the desire to create a life that shall transcend their own.

The highest service love can render man is through its influence upon the home life in making possible ever better born and better bred offspring.

When it is once definitely understood that without love of the deepest and truest sort successful parentage is impossible; and that any association of the sexes unsanctioned by a noble confidence and cordial esteem is a violation of the rights of the unborn, we may expect a radical improvement in the mental and physical harmony of coming generations.

From the children's standpoint it is impossible to consider the question too seriously. And certainly it is the interest and welfare of the unborn that ought to make us alive to our possibilities as parents. No one will deny that under the best conditions it is a great and blessed thing to have been born a human being and to pass from infancy through childhood into a mature life of active enjoyment. Under such conditions—economic and social—as may be in time attained—human existence will be the greatest possible good even though it be considered from the purely material and sensuous point of view.

In an ideal society, where economic freedom and justice prevailed, it would be an easy matter for man and woman to secure at all times the highest welfare of their children. Poverty, anxiety, the wear and tear of the struggle for bread would not so often unfit a man or woman for doing their full duty by their little ones. The leisure to prepare for motherhood and to furnish the best of personal impressions to the new being could be obtained. Comfort could surround the cradle. The period of babyhood and childhood could be prolonged.

I can conceive of a home life, under these perfected social conditions, that would surpass in beauty and simple pleasure all that we have ever longed for. A home with a father in it, as well as a mother. A father who is not merely a breadhunter, coming home to an occasional meal and for his night's lodging; but an actual father who can participate with the mother in the life of the child. Under such conditions it would be soon recognized that the joy of a father in his children's life, his understanding of them and their hold upon him is not a whit inferior to that of the mother.

A child is entitled to an equal share in the hearts of both its parents. The father's love and influence are fully as vital and tender as the mother's. It calls for fatherhood equally with motherhood to feed and guide the awakening consciousness of the newly born. Under the economic conditions of our present world—how small a place does the average father fill in the life of his children! How small a place do his children fill in his life! There is not time for such things. The man grows hard and stern, vexed as he is by the harsh contact of a purely business world. He is hardly a suitable companion, even in his best moods, for the little innocents of the nursery.

But in other ways, and even more injuriously, do the false economic conditions affect the life of the children. Childhood ought to be a never-to-be-forgotten fairyland; a thing to dream of with delight in all our after years. The walls of our home should be a fortress to secure from every invasion of fear or worry their little lives. For some years at least a child should be as free from every touch of care as are the flowers and butterflies in a summer field. It is only once we can be children. And no man can measure fully the priceless charm and value that a happy childhood can hold for him or how its secret influence sheds a blessing over future years.

The possibilities of making more of the childhood of men is to be considered not a whit less important than the possibilities of man's nature. It is so much to the child and as much in fact to have had the full enjoyment of child life, as in after years to

realize the fullness of adult life. Child life has inestimable value not as a preparation merely, but just for what it is.

A wise understanding of the duties of parentage will make men provide much more carefully against any shortening or weakening of their children's child time. What is more beautiful in nature or in art than a wholesome, a comfortable, untroubled childhood! The period of unrestrained wondering and laughter! Always the free play of the spontaneous impulses! Always the honesty of those who know not what it means to conceal or to distrust! Always the perfect confidence in those benignant divinities—father and mother! If human experience holds anywhere a holier, happier thing than the true home life might be, I cannot conceive what it is.

What accomplishment of our individual lives would not help us to become wiser and more faithful parents! And surely the children have a right to expect us to be in no way inferior to other men and women. The child instinctively trusts in the superiority of its parents; and it is no mean disappointment in after days to find that one's father or mother was not all one had pictured.

A child wants something more than soft cradle clothes, something more than food and drink, something more than tenderness. It wants an ideal. No precepts and oral instruction; but that unconscious impression that will pervade the home like an atmosphere. Little by little the growing child forms its conception of what is good in life. Its vision of womanhood wears mother's face, and its thoughts of a true man is what father is. To be the ideal of our children's thought ought to be of more consequence to us than to attain all other honors and dignities combined. Never to be in what we are a disappointment or a shame to them—what other external ethical obligation could have greater weight! How it should hold us to our best!

However important this subject may be from the standpoint of the parents it is a thousandfold more important from the standpoint of the child. The man and woman who venture to engage in parentage have thereby assumed a responsibility neither can ever escape. To have forced upon our children a life that they may some day curse us for—to have given them a nature corrupted by our vicious indulgences, to have transmitted to them the germs of physical or mental maladies, is a crime. No other act in life carries with it such momentous fatalities as parentage; and yet mankind is more ignorant with regard to this subject than with almost any other. A false shame, a pretended modesty holds them back from a careful study of its natural possibilities. Why our sex differences and relationships should be a forbidden subject, why children grow to be adults without having come naturally and openly to a knowledge of their sex; why marriage is a connection into which with fevered appetites the ignorant youth are allowed to enter—and once caught to be forever held there as in a trap—all this is a mystery only to be accounted for by the general stupidity of mankind.

Forced ignorance breeds an unhealthy curiosity. The subject that is not allowed an open matter-of-fact discussion takes on a morbid interest. The things we painfully conceal and will not have questioned is a provocation. The secret wondering of our children upon such subjects give rise to a multitude o evil suggestions that perfect openness could have prevented.

There is nothing in fact we need to hide concerning sex. Nothing that children should not learn as a matter of course from their free association with one another and with their parents. The human body with all its functions and processes is as much a subject for study and open admiration as anything in nature.

The human animal becomes worse than the brutes because in these matters it is not so natural, not so free and true to its spontaneous emotions. Mankind has placed artificial barriers in the way of free development of sex life. The forced restraints only aggravate the appetite. What was normally of minor interest becomes the object of secret and consequently more violent concern. We commit violence upon the tender sensibilities of our children by keeping them in ignorance of what should be forced upon their attention nor in any way obscured. Natural appetites become easily perverted by such treatment.

A thousand shames upon the fig leaves of a false modesty If your own mind is a dust-bin of evil thoughts, that they cannot talk understandingly and naturally of a subject so vitally related to common experiences, do not attribute an evil mind to a child that has as yet no dream of wrong.

This whole subject calls for a far deeper consideration than it has ever received. Until parents and teachers and the people generally outgrow their hesitancy and sex shame, the stream of erotic degeneracy will continue to undermine the physical and mental life of mankind.

From the standpoint of race development parentage assumes its greatest importance.

From this point of view the question of the relation of man to woman and woman to man is no longer merely a question of what is socially correct or permissible, but of what is physically and psychologically beneficial and desirable. Accident and personal caprice must not be allowed to determine results that reach out into the future endlessly. It cannot be denied that in the past, ignorance and blind passion have been constant barriers in the way of physical and mental up-building of the race. There has been no clear thinking and plain speaking upon the subject. Men and women have become parents thoughtlessly—without regard to their fitness for the task. Whereas a man and woman who enter into the home life for the purpose of establishing a family life, should do so deliberately and with the best preparation. As a rule they do so from the weakest and narrowest considerations and with little or no thought of the outcome.

The average modern home is usually a place for private enjoyment, instead of being consciously the center of race culture.

What man or woman has diligently prepared themselves for parentage? Such schooling, to be really effective, must begin early in life under wise supervision and must be pursued with at least the truthfulness and devotion which one who hopes to become a successful artist or musician gives to preparation for his work. Training for parentage is certainly more important than training for military and naval service. The ability to produce and to care for and to bring to maturity a family of healthy, well balanced children is an ability that does not come by chance. The best man for a father needs to know whom to select as the best woman for a mother, and vice versa. In a transaction so fraught with importance to all concerned, people ought to know what they are about. To think of establishing a new center of conscious human intelligence, of calling forth from the unborn into the whirlpool of being another life—why, before such a thought what man or woman in a sane moment should not tremble! It might truly be called the supreme act of life.

In no other one thing do people so materially impress their character upon the race either for good or ill. Nowhere do we exert powers or a function so vast in its influence, and that may be used with a greater wisdom for the good of all. Parentage is the first and most sacred of our moral partnerships. When once it is so regarded by people in general, I foresee a revolution, not merely in the framework of society but in the material out of which society is constituted, that will bring with it every possible benefit.

Given a world of truly well-born children—a world of strong beings with balanced faculties and harmonious tastes and appetites—and I see not how discord and injustice and fear can any longer exist.

Mankind must have the right stuff within itself, rightly organized into a sane mind and a sound body—before we can hope for a perfect social world. What we hope to create objectively must first exist in thought and idea; and must be carried into execution through the guidance of a balanced reason and by power of a righteous will. I look for not any kind of ideal Utopia until there are born men and women ideally constituted. So long as men are makeshifts themselves their inharmonious natures will be reflected in inharmonious surroundings.

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At New Orleans.

Leaving Hammond, La.—where I had been stopping for a month or more with Lucifer's good friends the Hewetts, at their very pleasant and beautiful home in the suburbs of that little city—on the morning of Jan. 28, Sunday, I came to New Orleans and found my way to the residence of Mrs. and Mr. M. A. Porter, at 634 South Street, which house seems to be the Southern Mecca for Spiritualists, Libertarians and Rationalists of all sorts. The weather was all that could be desired, and the Queen City of the South was at its winter best; at least so it seemed to me.

In the evening, at the Spiritualist Hall on Camp street, opposite the "Times-Democrat" office, I had the pleasure of addressing a good sized audience of very appreciative listeners, subject—"Why have the Reformers failed to Reform the World?"

In my treatment of this subject I used as texts a few paragraphs from R. G. Ingersoll's lecture before the Free Religious Association of Boston, the central thought of which is that Free Motherhood is the only scientific, the only rational and really hopeful solution of the problem, how to cure our social ills. Also a few paragraphs from Gerald Massey, commencing,

"We must begin in the Creatory if we would benefit the race, and woman must rescue herself and consciously assume all responsibilities of maternity on behalf of the children. No woman has the right to part with the absolute control of her own body; but she has the right to be protected from all forms of brute force."

I also quoted from Lucy N. Colman's "Reminiscences" in which she tells of a popular lecturer on "Woman's Rights" who had eulogized legal marriage—"the holy marriage tie," as "the institution that God gave to Adam and Eve to take with and comfort them, when he drove them out of Paradise."

Afterwards when Mrs. Colman visited this same lecturer she found her weeping and sobbing hysterically because she feared that another maternal affliction—another child—was coming to her arms in the near future. Mrs. Colman closes by saying:

"Is it not a pity that God in his wisdom, when he instituted legal marriage, did not make the wife the legal owner of herself, as well as the husband the legal owner of himself?"

To Lucifer's readers I do not need to outline the scope and trend of argument that was attempted in elaborating, or in commenting upon, these texts.

At the close of the opening address, questions and criticisms being in order, some four or five persons, whose names I do not now recall, made short speeches. The first agreed with most that had been said, but feared for the purity and permanence of the home—"the American home," as he expressed it, if woman were allowed to divorce herself at will, and choose a new partner whenever she tired of the old. He revered the memory of his mother but doubted if he could feel as he now feels towards her if she had separated from his father. While divorce might possibly be permitted in rare and aggravated cases he feared the effect of free divorce on the purity and permanence of the American home. "What is to become of the children if there be no permanence in our homes?" was asked.

The next speaker said he apprehended no such danger from free divorce, to the purity or even the permanence of the American home. That the home which is held together by marriage law only, and not by the law of love, would better be broken up, in the interest of purity, and for the good of the children as well as for the happiness of the parents. That because of both the prenatal and the post-natal effect upon the children of an inharmonious home, woman should be allowed to correct her mistakes of choice of partners as often as she desires, or "as often as her intellect and her love nature tell her she has made a mistake,"—or words to that effect.

In my reply to the first critic I said he had been already answered, but added that in my opinion the average woman prefers permanence to change in marital relations; so much so that the danger is, not that she will choose too often, if permitted, but that she will still submit to inharmonious conditions, to unwelcome conjugal ties, long after her own happiness and that of even her children,—actual and prospective children, demand a reconstruction of the home.

I also added that the chief reason why good husbands are so rare is that there was little or no love between their own parents. "How often have I heard men say that love is a delusion—a mere boyish and girlish folly. The average man looks upon marriage as primarily a business arrangement, wherein the less of 'sentiment' the better. And thus the evil of loveless and therefore inharmonious homes becomes self-perpetuating."

I now wish to supplement the foregoing by asking,

Do we need to inquire further for the causes of wars, of murders, assassinations, etc., when we remember that loveless homes are the rule, and that homes built upon mutual love and esteem are the rare exception? Woman is the home-maker, and the child-builder. What more reasonable, then, than that she should be free to choose, not once but at all times, her helpers in the work of home-making and of child-building?

I have since had a long talk with a very intelligent man who was present at the meeting Sunday night, but who took little part in the discussion. He said he had always hated his father for transmitting to him a diseased physical organism. He loves, reveres and pities his mother; regards her as the victim of conditions, of institutions, that practically deprived her of liberty of choice in the realm of reproduction.

This man is now past what most people call the prime of life; has never married; has never known what a true home life means. Is too conscientious to marry and become the father of children to perpetuate his own inherited infirmities; so he says.

The last questioner at the meeting Sunday night was a lady who wanted to know how it is possible to reach the people that most need to be instructed in regard to the matters treated of in the lecture. She had herself been for many years aware of the evils of undesigned and unwelcome maternity, but so far had heard of no adequate remedy, because of the difficulties in the way of reaching those who most need the knowledge that would prevent the evils referred to.

Replying I said in substance, if not in exact words:

"You have touched the core of the trouble. Ignorance is the only darkness. Ignorance is the only devil." In no department of life are these sayings more true than in the realm of human reproduction. All our social and governmental institutions, customs and laws, conspire to hold the mothers of men to a condition of ignorance and obedience, in regard to the most important functions and duties of human life—the reproductive, the maternal.

Both law and gospel say to woman, "Obey your husband in all things." "Increase, multiply and replenish the earth." "Man is the head of the woman, as Christ is the head of the Church," etc.

Knowledge of how to limit the size of families, is forbidden knowledge. Church and state have joined in the work of keeping woman forever a slave to the gestation and lactation of new human beings. Quantity not quality, is what is desired of the masses by the governing classes, so that these classes may

have a perennial supply of working slaves, voting slaves and fighting slaves.

And yet there is hope, even for the enslaved and overworked mothers of the poor; the disinherited, the cruelly robbed masses, whose home, or rather whose breeding ground, is in the slums of the cities; in the coal mines, and in the huts and hovels on the farms of the rich land-owners in the agricultural districts.

Saving knowledge has come to a few, and is spreading, though slowly, spreading by force of example as well as by precept. Women doctors, trained nurses, etc., are telling their sister women how to escape the curse of unwelcome maternity.

Yes, in spite of United States laws that make the communication of such knowledge a penitentiary crime; in spite of state and municipal regulations that would keep for the aristocratic few the knowledge of how to control reproduction, this knowledge is spreading.

Woman is slowly waking to a knowledge of the fact that she is an individual, a person, in her own right, and not by the grace of God, or any gang or guild of men calling themselves a church or state.

But until the power of priest, of parson and of judge, is broken the emancipation of womanhood and motherhood must necessarily be very slow. Meantime woman must suffer and with her must suffer the entire race of humankind. The transition stage from slavery to freedom is and will be a period of suffering; more intense, perhaps, than was the period of abject and comparatively contented slavery.

But let us never forget that "the cure for the evils of liberty is more liberty." This is my answer to those who have suggested state regulation of reproduction by and through medical examination and by emasculation of the unfit. Paternal government looks well in theory but has never realized expectations when reduced to practice, and as I think, it never will. As Beecher puts it, paternal government is apt to be infernal government.

Give the mothers a chance. Let the mothers be self-owning, intelligent and responsible—responsible to themselves and to the race of which they are a part; then we can safely trust to Mother Nature—to the uplifting forces of natural evolution, for the best possible, or best imaginable results.

* * *

As said before, this is not a verbatim report of my closing remarks at the Spiritualist's hall on Sunday evening last, but with a few alterations and perhaps additions, the leading utterances are here reproduced.

The meeting closed at ten o'clock, with the announcement by the chairman that the same speaker would probably have something to say from the same platform on the next Sunday evening. The subject for the next lecture, since selected is, "Fakes and Fakirs," the intention at present writing being to show the worst fakirs are not the professional jugglers, slight-of-hand performers, etc.; but rather those who swindle and rob the masses of people by appealing to popular beliefs and prejudices, and catch words, such as "Patriotism," "The Constitution," "Divine Law," "Overruling Providence," "Purity of the Home," "Law-Abiding," "Anarchy," etc., etc.

* * *

On Monday evening of this week I attended a mass meeting called in the interest of the "anti-trust" movement. One of the largest halls in the city, Tulane Hall, was packed to the doors, including galleries, with enthusiastic partizans of the movement. The leading speakers were two "reverends"—Bishop Thompson of Mississippi and Rev. Dr. B. M. Palmer of New Orleans. The meeting was presided over by Judge Clegg, of this city.

Thus it is seen that the meeting was in the hands of two of the most gigantic trusts that ever deceived and robbed the simple minded masses. The clergy represent a combine that claims exclusive control of the knowledge of the way to life eternal. "He that believeth and is baptized shall be saved and he that believeth not shall be damned." "But how," says Paul, "can they believe without a preacher? And how can he preach until he is sent?"

Under this claim of exclusive right to dispense knowledge of the way to be saved from hell in the next world, the clergy take from the real producers of wealth a large part of their earnings,—a portion of which is, indeed, given back as charity, but all of which helps to keep the masses enslaved to the non-producing classes; and deprive them of the manly feeling of self-reliance, of self-help, of self-salvation.

Likewise the judge—two lawyers spoke, if I mistake not—representing a trust so enormous in its proportions that the injury done to the non-professional masses baffles all computation. Lawyers make and interpret the laws, and they take good care to make the laws so numerous and intricate that none but a lawyer can tell what they mean.

Lawyers made the "constitution" of the United States, by which the right of self-government and self-help was taken away from the masses, from the individual citizens. The constitution of 1789 nullified and abrogated, almost wholly, the work achieved by the signers and defenders of the Declaration of Independence, and was, as Patrick Henry very truthfully said, "a revolution backward," a revolution almost equal in its effect and significance to the revolution that separated the colonies from the mother country.

To have any influence in a legislative assembly you must be a lawyer. Hence even farmers and mechanics prefer to send a lawyer to the legislature or to congress rather than one of their own number, hoping that he will work for their interests and not for the interests of the privileged classes.

Vain hope! The lawyer and the politician—the two words mean much the same thing—know that their interests lie with the privileged classes, and not with the unprivileged masses, and hence the lawyers' trust, or the lawyer-politicians' trust is one of the greatest and worst of all the trusts that the meetings aforesaid was called to devise ways and means to circumvent and destroy.

The orators of the evening spent most of their time in denouncing the trusts because of their greed and lack of sympathy for and with the suffering masses of humanity that their selfish schemes would impoverish and destroy. These orators ventured almost nothing by way of remedy, except to recommend legislative action—prompt and decisive. They did not seem to know that the money trust, the bankers' monopoly of legal tender money, and the land system that enables the man of money to monopolize land, stand in collusion with the rail way trusts, the Standard oil trust, the sugar trust, flour trust etc.

But the meeting accomplished the purpose, probably, that it was mainly called to do, viz: to convince the voting masses that the classes are their friends in the fight against the Standard Oil Company and other national monopolies of the common necessaries of life.

Much more I should like to say of my observations in this historic city, but the length of this article warns me to bring it to a close. On Monday next I expect to return to Hammond, La., at which place I hope to hear from many of our friends and patrons, during the month of February. M. HARMAN.

The New York "Times" is to be credited with this kee apothegm: "There is nothing (else) so insinuating and so penetrating as the consciousness of moral superiority in matters requiring no personal sacrifice."

Incompatibility.—There is Nothing Worse.

As it is now, anyone can marry anybody by paying a preacher seventy-five cents; but divorce can be had only at the expense of many dollars, and worse—of scandal and disgrace. This is just as it should not be. Marriage should be difficult and divorce easy.

And divorce should be for just one reason.

No, Dearie, you guessed wrong, not unfaithfulness. There is something worse than that. It is incompatibility.

When a man and woman become absolutely irksome to each other—when their heads are in different stratas and they breathe different atmospheres, and have no common ends and ambitions;

when they cannot sit in silence with each other without positive discomfort; when they grope pathetically for a topic for conversation and never find it, when the deeds of the darkness are remembered with shame in the daylight—then it is time that the state should take its heavy hand off and give the man and woman liberty.

Unrelated people give no joy to each other. They never bring out the latent and unsuspected powers that each possess. —*The Philistine.*

Some More Expressions About "Social Guesses."

I found your "Worship of Primitive Social Guesses" very interesting reading and I want more of the same sort.—M. A. Warren.

"Our Worship of Primitive Social Guesses" [is] by E. C. Walker, who is recognized by Social Radicals as one of the ablest exponents of sexual freedom. There is no better work extant than this pamphlet, and it should be in the hands of every reformer as a ready reference text-book to annihilate the sophistries of the devotees of Madam Grundy—Discontent.

"Our Worship of Primitive Social Guesses" by E. C. Walker is a well printed pamphlet of sixty-four pages consisting of varied papers on the vexed sex question. Mr. Walker takes a most advanced and radical position in these pages, attacking the primitive customs which still prevail among us, with science and eloquence. William Platt and Sophie Lepper are severely handled by the author, and among other things there is an interesting paper on divorce.—W. F. B., in "Truth Seeker," Bradford, England.

Walker believes that present conditions of legal marriage transgress the individual. He therefore rejects them. He sees that marriage cannot be marriage with Freedom disappointed. He discusses the question without rage or rant. He says: "All the reciprocities mutually due among men and women have full force and beneficence regardless of all statutes." Then he threshes the problem out, neglecting none of its factors and demanding nothing for freedom which does not equally belong with responsibility. Whether agreed with or not respecting his theory that all laws on the subject of sex should be abolished, he asks a question which few students would retort upon with a strictly orthodox solution. It is due to contemporary thought generally to say that as directed towards marriage it realizes the impermanence of the existing status. But what will come next, or by what paths or bridges, or through what untried wilderness, the race will pass to freedom, is a consideration not disposed of by one theory or by groups of exhorters.—The Conservator.

My friend Traubel says that I see "that marriage cannot be marriage with freedom disappointed" in the esoteric sense of mutual love and harmony. But such use of the word is misleading, for the world in general does not understand it in that way; it thinks and speaks of marriage as the society-sanctioned, legal sexual-and-business partnership of one man and one woman, and as such I deal with its conditions and attributes. So considered, I see that marriage must be freedom disappointed —E. C. W.

The Double Standard.

From "The Evolution of Marriage," by Letourneau.

We have seen savagery pass into barbarism, and barbarism into civilization. We have seen adultery punished at first as a robbery—but a most execrable robbery—and the chastisement falling chiefly on the woman as being a property in revolt. For her alone fidelity is obligatory. As to the adulterous husband, he is punished, if at all, on the ground of having abused the property of another, and not in the least because he has been unfaithful to his own wife. By slow degrees, however, equity asserts certain rights, and at the same time customs are humanised; marriage becomes less and less a "contract of slavery" for the woman; and, in spite of the recoil caused by catholicism, progress resumes its course, and we begin to foresee the time, when marriage being instituted on rational and just foundations, adultery will disappear, or nearly so, from our customs and our laws.

But surely that time is far distant. Our conscience is still so impregnated with the morality of past ages that our public opinion and our juries willingly pardon a man who murders his adulterous wife, while they are full of mercy for the conjugal infidelities of this ferocious justiciary. The antique morals which hold woman as a servile property belonging to her husband still live in many minds. They will be extinguished by degrees. The matrimonial contract will end by being the same kind of contract as any other, freely accepted, freely maintained, freely dissolved; but where constraint has disappeared deception becomes an unworthy offence. Such will be the opinion of a future humanity, more elevating morally than ours.

Lucifer the Light Bearer is indeed a Light Bearer in the highest and best sense of the words. Did the light which its venerable editor, Moses Harman and his amiable and accomplished daughter are the mediums of, shine into every home in the land, what a change for the better would come over mankind! Write and ask for a sample copy. It is $1 a year and is published by Moses Harman, 507 Carroll Avenue, Chicago, Ill. —*Bayonne, N. J. Budget.*

VARIOUS VOICES.

Mrs. R., Big Rapids, Mich.:—If you have any more Lucifers of 785, will you please send me three copies. Also two copies of Jan. 20. It seems to me the article in Lucifer of No. 785 entitled, "Keep it from the Girls," is worth publishing again in Lucifer. Every girl to whom I have given one of the papers, to read, has realized that there were words in it for her good. I have had ten of the papers, but would like twenty more if I thought you had them.

E. W. Councilman, Newark Valley, N. Y.:—Enclosed find twenty-five cents. Send the "Light Bearer Library," for 1900 to enclosed address. Miss —— belongs to our way of thinking. She is a noble woman, and is greatly interested in Lucifer's work; indeed in all liberal and reform work. She sends good cheer to Lillian Harman as a dear sister in reform work—especially in the enfranchisement and the elevation of woman. What a grand article in last number by an English writer on the contrast between free and bond love. What depth of thought and clearness of expression is contained therein!

Frank Popper, Buffalo, N. Y.—Kindly put my name on the list of subscribers. At the time of my father's visit to a friend a copy was on the table. He noticed the familiar heading, Lucifer, and thinking it one of the old papers he read several years ago he was surprised to see it again, but was still more surprised that it is no more in German. As he cannot read English he brought it home for me to investigate. I enjoy reading the whole of it even the advertisements. Please send me "Our Worship of Primitive Social Guesses," "Diana," "Government Analyzed," (with Lucifer) "When Love is Liberty and Nature Law."

Amicus, Mass.:—Perhaps the following note will interest Mr. Carrons, in answer to his inquiry in No. 797.

George Lippard was born April 10, 1822, in Chester Co., Pa., and died Feb. 9, 1854, in Philadelphia. He was a vigorous writer and eloquent speaker, and founder of the Brotherhood of Union, a secret benevolent organization, one of the strongest in this country before the Rebellion. He edited for a time the "White Banner Quarterly." A short anonymous, but sympathetic notice of him may be found in "Potter's American Monthly" for May 1879 (vol. 12, p. 350-352), under the title "Pen, Press, and Pencil." His life with selections from his Writings (Phil., 1855) and a notice of him by S. W. Cooper, in "The American" (Phil., 1889, vol. 18, p. 361), I have never seen. As far as I can complete a list of his writings (all being romances except No. 14), they are as follows:

1. The Ladye Annabel, (1842). 2. The Belle of Prairie Eden, (1844). 3. Blanche of Brandywine. 4. Legends of Mexico, (1847). 5. Legends of the Revolution, (1847). 6. Mysteries and Miseries of Philadelphia, in two parts. (Probably also under the title: The Quaker City). 7. New York—its upper Ten and Lower Million. 8. The Empire City—New York (possibly a reprint of No. 7). 9. Paul Andrenheim, or the Monk of Wissahickon, in two parts. 10. Herbert Tracy. 11. The Nazarene. 12. Adonai. 13. Memoirs of a Preacher. 14. Washington and his Generals. 15. Midnight Queen.

It was of his account of Philadelphia, I believe, that the London "Athenæum" (1845, p. 1014) cruelly remarked, "The scavenger's trade may be useful, but we don't like his company.'

Lippard's works were on T. B. Peterson & Co's., catalogs, about twenty years ago but as that firm ceased doing business about 1896. I do not know where the books can be obtained at present, unless of dealers in second hand publications.

E. S., Mass.:— Much has been said in Lucifer about the brutality of men to women, which I admit is only too true; but there is another side to the question, as to all questions, namely woman's inhumanity to man. I have in my mind just now, the case of a man who was the husband of a woman several years older than himself. She bore several children by him, and he being a man of kindly impulses worked early and late to care for and educate his family, realizing year by year that he was not in the place he rightfully belonged and groaning under the burden he had to bear. The woman, a perfect virago, abused him constantly, piling up a mountain of debts, living extravagantly, making his home a hell of torment and as he said a place to eat and sleep in and to get out of as soon as possible. This life went on for years until the children were grown to adult age. He then felt he had a right to the few years of life left him on earth, and left her, going to board with a cultured widow, leaving the wife with a comfortable allowance. What happened next? The tongue of scandal begun to wag and the lady with whom he boarded was the innocent victim. The man was not to blame, but the woman must be very "vile" to take another woman's husband, even as a boarder. Some said the woman had cast a spell over him. The wife said he was such a good man till the woman cast her evil eye upon him, but I want to assure my readers this was not true. The woman was good and pure minded and extremely sensitive. So when all this flood of obscene accusation came to her ears, it nearly prostrated her, but as time went on, friends rallied about her, and today she lives in the consciousness that she can bring sunshine and happiness into a hitherto desolate life, and be happy herself. There are monsters in the shape of women as well as men. Let us not contend any longer for women's rights but for equal rights for all, and justice tempered with mercy.

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THE LIGHT-BEARER.

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"There Are Others."

BY JONATHAN MAYO CRANE.

A poet gained a transient fame
By telling of the woe,
The degradation and the shame
Of the peasant with the hoe.
But more appalling is the fate,
If I make no mistake,
Of that poor thing disconsolate—
The woman with a "rake."

Monogamy and Polygamy.

BY JONATHAN MAYO CRANE.

While a Congressional committee was investigating the case of Bringham H. Roberts, the Utah polygamist who was elected to a seat in Congress, I looked into Hubert H. Bancroft's History of Utah to see what it had to say about polygamy in Utah. Mr. Bancroft is a conservative historian with no leaning towards polygamy and he gives what many persons would call a very fair resume of the arguments both for and against plural marriage. As the arguments against polygamy are familiar to every reader of this paper, I will call attention only to what he says on the side of the believers in plural marriages. Beginning on page 378 he says:

"In imperial Rome, while the courtesan class never attained to such distinction as in Greece, divorce was so easy and frequent as to render the marriage ceremony almost a nullity. There were periods when the term 'adultery' had no significance as applied to men; only women were punished for this crime. Persons, five, ten, twenty times married and divorced were not uncommon. Though monogamy obtained, female life was lower there than in England under the restoration, or in France under the regency. Alexander Severus, the most persistent of all the Roman Emperors, in vainly legislating against vice, provided his provincial governors, if unmarried, with a concubine as well as with horses and servants.

The privilege of royalty in having many mistresses, tolerated until all the people arose and usurped royalty, was but a modified form of polygamy, and is still secretly practised by individuals.

Although many persons regard monogamy as a sign of high civilization, it is nevertheless the fact that some of the most degraded and least intelligent races of men are strict monogamists. Among these peoples are the Rock Veddahs of Ceylon, who are of such low order of intelligence that they do not even have names for numbers. And I call attention to a clause in the passage quoted above from Mr. Bancroft's conservative book which is not particularly commendatory of monogamy: "Though monogamy obtained, female life was lower there than in England under the restoration, or in France under the regency."

A book published by Charles Carrington, Paris, France, entitled "A Plea for Polygamy," gives startling information concerning the profligacy of the Romans under monogamy and cites in contrast the superior treatment of women in many polygamous countries. This book asserts that prostitution is comparatively unknown in polygamous countries and that it is universal where monogamy prevails. Mr. Bancroft says.

"Civilization has little to boast of in the line of its moralities. It is true that its monogamy was early enforced in Greece; but outside of marriage limits, there was gross indulgence in every form, which was as freely permitted and practised as among the foremost nations of today. Plato even advocated plurality of wives, chiefly on patriotic grounds. In Rome, where the one-wife system was more firmly established, chastity was little regarded. Marcus Aurelius, indeed, was eulogized by his biographer for bringing into his house a concubine, upon the death of his wife, instead of inflicting upon his children a step-mother.

"If monogamy is the only natural form of sexual relationship, how happens it that, throughout the lifetime of the race, there have been and still are so many other forms of relationship? From time immemorial polygamy has existed, and has been sanctioned by all religions. Bramin, Parsee, Rajpoot all indulged in it. Though nothing is said of it in the new testament, we learn from the Talmud that it was lawful among the Jews about the time of Christ's coming. Among the early converts to Christianity in Syria and Egypt were many polygamists who remained uncensured. The rabbis of the west prohibited it eight or nine centuries ago, but those of the east, where it is practised by nearly all nations, permit it even now. It is common today throughout a large part of the world. Take all the peoples of the earth, of all times and cultures, and those among whom plural wives obtained are far in excess of the others.

"Pre-nuptial unchastity was scarcely censured either in Greece or Rome. 'If there be any one,' said Cicero, 'who thinks that young men should be altogether restrained from the love of courtesans, he is indeed very severe.' Even that most austere of Stoics, Epictetus, makes a wide distinction between what he repards as comparatively innocent pre-nupital indulgences, and those which were regarded as adulterous and unlawful. While the utmost license was allowed the husband, the wife was held under close restrictions. Cortesans were the real companions of men, and the only free women in Athens. Apelles painted them; Pindar and Simonides sang their praises. Aspasia was worshipped before Pericles, and sage philosophers did not hesitate to pay homage at her shrine, and receive words of wisdom from her lips."

I am no defender of polygamy. I believe that the sexual slavery of women is appalling even under monogamy and perhaps it is worse under polygamy. I say "perhaps," for I am by no means certain that the lot of woman is worse in polygamy. Under any form of marriage the woman is enslaved if she is compelled to relinquish the right to control her own person. If her rights as a human being are respected, the form of her marriage is a secondary consideration.

But to return to Bancroft. He says concerning the alleged sensualism of the Mormons:

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"The question of sensualism has nothing to do with it. The polygamist, as a rule, is no more sensual than the monogamist. Your true sensualist does not marry at all. He holds himself free to taste pleasure as he can find it. The trammels of matrimony and the responsibilities of parentage he alike avoids. He is the most selfish of beings; for his own gratification he is willing to sacrifice society; debase manhood, and doom to perdition the highest inspirations and holiest affections of the race."

In attempting to be fair in this paragraph, I think Mr. Bancroft has been somewhat inaccurate. "Your true sensualist does not marry at all," he says. Surely a little observation would convince him that that statement is entirely too sweeping. Where can a greater sensualist be found in all history than King Solomon, and where another man who had so many wives? If his sensualism be denied, it is easy in any town to find married men who, in the language of their virtuous neighbors, are "disgracing their wives and innocent daughters by running around after other women." And the most remarkable thing about it is that the most sensual men, as a rule, are the very ones who would kill any other man who should attempt to lead their wives or daughters from the "path of virtue." In fact the more sensual a man is, as a rule, the more jealous he is of his wife, perhaps because he judges other men by himself.

Mr. Bancroft's comparison of men and beasts, I think, is about correct. He says:

"Beastliness is hardly a fit word to apply to the exercise of an animal impulse, the gratification of animal appetite. It too often maligns the brute creation. Eating and sleeping are in one sense beastly; while smoking and dram-drinking are worse than beastly. Beasts are natural in all things. In many respects they are less open to the charge of beastliness, as we commonly employ the term, than men; they indulge less in excess; they are sometimes gluttonish, but they do not intoxicate themselves; if they do not regulate intercourse by numbers, they do by seasons. Their passions are in subordination to the laws of nature Man's passions are not. Taking this charge of beastliness as it is meant, the polygamist is less beastly than the monogamist who in the majority of cases is more beastly in his sexual intercourse than the beast, being less obedient to the laws of nature, less considerate for the health and strength of his one only wife."

In conclusion I submit Mr. Bancroft's scathing arraignment of the authorized marriage system of the United States and commend for especial attention his protest against women being compelled to bear unwelcome children. It is amazing to me, when the evils, the detestable horrors, of compulsory maternity are so glaringly apparent, that the American people do not flood congress with petitions to wipe from the Federal statutes the infamous and worse than murderous Comstock laws which make it a penitentiary offense to inform a woman how she can avoid becoming a mother before she really desires and believes she is able to care properly for a child.

The amount of suffering, insanity and breaking down of women's constitutions caused by these hideous and indefensible laws is beyond computation. They benefit no one but the abortionists, the physicians, the undertakers and Anthony Comstock. Every year they ruin the lives of countless thousands of women and cause the bringing into existence of thousands of puny children who are unfit for the struggle for existence. And yet they are tolerated by an outraged people who have been under the dominion of the pestiferous Comstock so long that they have seemingly come to regard him as part of the supposed divine curse inflicted upon women.

Great souled, earnest, humane, men will agitate for the single tax, for the initiative and the referendum, for free trade or for a protective tariff, for expansion or for anti-imperialism, for putting God in or for keeping him out of the constitution, for putting the Bible in or for keeping it out of the public schools, for the abolition of polygamy, for the abolition of trusts and for a hundred and one other ideas which they believe are necessary for the salvation of the republic, and yet—

Comstock reigns supreme, like a hideous ogre, fattening on the life blood of the women and innocent children of America, sharing his spoils only with the abortionists, the physicians—especially the quacks—and the undertakers.

Every alienist knows that excessive child-bearing is one of the most prolific causes of insanity. Every physician knows that not more than two-thirds of the married women reared under the conditions which society imposes are fitted for motherhood. If maternity was optional with women the case would not be so bad, for after having one child she would avoid having another, if she knew it would imperil her health and probably give the child a frail constitution. But, alas, under our inherited marriage laws and customs a wife is the property of her husband and he alone has the right to say whether she shall give birth to children.

And even when the husband is considerate of his wife and is aware that she is physically unfit for maternity, he is often too ignorant to prevent it. If he should write to his dear old mother and tell her his trouble and ask her if there was no way in which his wife could be spared the horrors of childbirth for which she was physically unfitted, that mother can only advise the hard and unnatural rule of continence. Should she tell him any other way in which the danger might be averted and the letter should fall into the hands of any of Comstock's agents, the kind hearted old lady could be sent to the penitentiary. And yet—

Comstock reigns supreme, trampling out the lives of innocent women, and with power to send any benevolent woman to the penitentiary who shall write to her daughter or her daughter-in-law and give information how the young woman can escape death in childbirth.

Every reader of this paper knows I am not exaggerating the case. Here are the cold calm words of Herbert Bancroft, the conservative historian:

"Millions of gentle, uncomplaining women have been killed by beastly husbands putting upon them more children than they should bear; not to mention innumerable cruelties of other kinds. In so far as any system is not in accordance with the laws of nature, nature will in due time assert her rights and put it down. It is said that the Mormon women are martyrs; so, are other women; part of them because they *are married*, and part because they *are not*.

"That the race deteriorates under the polygamous system is not true, they say. The single wife is very often hurried to a premature grave by an inconsiderate or brutal husband, the offspring which she mean while bears being puny and ill-developed.

The capitalistic editor is a strange sort of creature. He can sympathize with the Boers and denounce the Filipinos all at the same time and never turn a hair.—*Haverhill Social Democrat.*

"Gracia, A Social Tragedy."

REVIEWED BY HENRY E. ALLEN.

A book with the above title and published by Chas. H. Kerr & Co., of Chicago, is meeting with a wide sale. The author, Everett Plummer, is a writer of rare gift, especially in poetic style. The book is superbly printed and embellished with half-tone engravings, for which a young lady of Des Moines, Iowa posed.

The work falls almost wholly within the line of Luicfer's teachings. So I conclude that a brief review would be of interest here. The thread of the story runs as follows:

A young lady resides with her parents in the west. The country is new and wild, and game plentiful. The son of an eastern capitalist while hunting meets with an accident and is taken to the young lady's home for treatment. The young lady cares for him and a mutual love springs up; an illegitimate child is the result. The young man is hastily called east and the "fallen girl" is deserted. Her mother grieves and dies. I quote the following lines:

"I think the saddest tears that ever fell
From human eyes upon this tear-stained earth
Are those by mothers shed for ruined girls."

Then the father curses his daughter and drives her from home. A poor, neighboring family cares for her. The child lives but a few days, is then buried by the mother alone in the cave where it was conceived. Despairing of receiving any word from the young man and treated as a harlot the "wronged and distracted" girl resolves on revenge. She goes east to the city where she believes her lover resides, and becomes the inmate of a disreputable house. One day she meets him—he is riding with his wife and child in a splendid turnout. She "buys a dagger of a hump-back Jew." That night while she is musing alone with her cruel thoughts of him he comes to her apartments. He pleads and tells how his father's partner had wrecked the firm, and that to save his aged sire he was importuned to marry the daughter of the dishonest partner. It was a loveless match. He dared not reply to the letters Gracia wrote. Then he proposed they flee together and be life-long lovers. Gracia considered this proposal dishonorable, but his tears softened her heart toward him so much that she had entirely relented of her purpose to take his life. As she was searching for the lock of hair from their child the young man discovered the stiletto lying on the floor. He seized it and plunged it into his heart. Gracia then became unconscious and was held for the murder, and condemned for life. The poem is written as a confession to a Catholic sister.

* * *

The lesson to be drawn from this "social tragedy" is certainly an awful condemnation of our existing social order; however, but few will regard it in this light. Although splendidly written I hold that the author has in some measure committed a crime against humanity for not being brave and intelligent enough to bring out this fact. It is rather a defense of the existing order.

The father who would drive his child from home because she yielded to the delirium of a pure and happy love is simply a human monster. The death of the mother; the misery, insanity and fall of the daughter; the loveless, commercial marriage of the lover and suicide; the unhappiness of all others involved in this "social tragedy"—all were caused by an ignorant, superstitious, false conception of our social and sex relations. Under a reasonable social state, all could have been avoided. Religion is largely responsible for this conception. Deny it as we will this conception—that is the prevailing conception of today—has actually brutalized and vitiated the race. It is barbarous and inhuman, and yet many of us suffer its tyranny without protest.

I quote the author's words on virtue:

"How great is loss of virtue, ...
When once it fades, it never blooms again.
To what great depths of woe fall those
Who lose this rare and priceless bloom!
What peace of mind and joy go out
When its bright tint and fragrant perfume waste away."

From the standpoint of conventional morality this is true But when we come to consider that such virtue is mainly repression of natural law and wholesome desire we begin to realize how infernally stupid Mother Grundy is. The brute creation is wiser than to make laws in direct conflict with natural laws. Virtue now in many cases is the persistent living in violation of natural law and wholesome desire—and we call this wisdom!

The author of "Gracia, A Social Tragedy," should write another book, or an addendum to this book, and bring out the fact that social tragedies are after all not so stupid as the causes which produce them, and common sense should eliminate both.

"Right Marital Living."

Ida C. Craddock has just issued a new edition of the above named pamphlet, "revised and expurgated." Of her indictment for sending the first edition of "Right Marital Living" through the mails, Mrs. Craddock says:

"In October, I was indicted for mailing 'an obscene, lewd, lascivious pamphlet,' and, later, the books were seized. The solitary complainant was an old gentleman of nearly eighty, a widower, who advocates virtual celibacy between husband and wife, and who considers sexual intercourse 'unnatural,' unless with a view to creating a child. On the strength of this old gentleman's objections, the matter was brought before the Grand Jury which promptly indicted me.

"I would add that to be indicted by the Grand Jury carries no especial moral weight, as, too often, the jurymen are ignorant persons, who suppose that that's what they're there for—to indict whatever is brought up. . . .

"It is not generally recognized that we have today in the United States an institution resembling the Holy Inquisition of mediæval times. In the days when that ecclesiastical power was at its height, 'the lion's mouth' gaped at the corners of the streets in Venice, to receive the names of those accused of heresy. Any irresponsible person who was a conscientious fanatic, or who had a grudge against another, might, if he wished, drop into the lion's mouth the name of that person, accusing him of heresy. The accuser did not need to appear against his victim; the Holy Fathers of the Inquisition would take up the matter, seize the accused, imprison him, and, in almost every case condemn him to death. It was rarely indeed that a person brought before the Holy Inquisition ever escaped.

"The American Inquisition of the Nineteenth Century has substituted for the mediæval charge of 'heresy,' the modern charge of 'obscene literature.' . . . .

"The animus of this American Inquisition appears to be several 'Societies for the Suppression of Vice', the original one of which was founded by Anthony Comstock. They are four in number, the New York' the New England, the Western, and the California Societies, respectively; they are independent of one another, but they all work together, and maintain a 'lion's mouth' in the Post Office, into which 'confidential information' against a citizen may be thrown. I am informed by a clergyman who is active in a certain branch of law and order work, that, upon one occasion, in a prosecution in Milwaukee, Mr. Comstock was shown to have (and appears to have in other cities too, so this clergyman seemed to think) a secret agent who was ostensibly a man of business, but whose real occupation was to get acquainted with business men and young fellows about town, win their confidence and learn all he could of certain matters. If this system of espionage really does exist in our large cities, it is evident what unlimited opportunities it offers for compelling business men of supposed immaculate lives to support the Society for the Suppression of Vice, under threat of exposing some hidden phase of their career.

"The active agent for the Western Society for the Suppression of Vice is R. W. McAfee. Just who the officials of this society are, it has been difficult for me to learn. A friend of mine wrote to Mr. McAfee for circulars, but her letter remained unanswered. I myself, in the presence of two witnesses, was told by Mr. McAfee, in answer to my request for circulars, that he had none; and he gave us the impression that there were none to be had. He also declined to give me the names of the officials, saying that they did not wish to be known. I spent over a day in searching for the Chicago office of the Society, but finally found it in the Y. M. C. A. Building, and secured a circular, issued in May, 1899, giving the names of the officers. The fact that this office existed in the building was unknown to either the elevator starter, or to the clerks in the Y. M. C. A. office, to several of whom I applied for information, and who went to considerable pains to hunt it up for me. It was unknown to the Chief Post Office Inspector himself. I learned the name of the presiding officer at last from the Assistant U. S. District Attorney. Mr. McAfee himself was emphatic in stating to two persons of my acquaintance that he was not the prosecutor in my case; but they could not get out of him who were the prosecutors. The agents for these semi-secret Societies for the Suppression of Vice, Mr. McAfee and Mr. Comstock, obtained commissions from the Postmaster-General to operate as Post Office Inspector; but they are not paid by the Government; they are paid by their own societies. Thus they attempt to serve two masters. . . . .

"Were I to republish the book as it stood, it would probably be construed, technically, as an offense against the Court. I therefore publish herewith a second edition, revised and expurgated." . . . .

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The editor promised to send a continuation of his paragraphs on "Koreshanity," but it has not arrived in time for this issue. It will doubtless appear next week.

"The Temperance Polly, or Who's the Worst?" is the title of Lois Waisbrooker's latest work. "To the wrecks, and the so-called sinners of a false civilization these pages are lovingly dedicated." Mrs. Waisbrooker gives a concise picture of conditions which would result, in her opinion, from the sudden forcible suppression of the liquor traffic. She also discusses the causes of the prevalent desire for intoxicants, 16 pages. Price 10 cents. For sale at this office.

James F. Morton's permanent address until he reaches San Francisco, will be 110 S. 16 St., St. Louis, Mo., care of Carl Nold. He wishes to hear at once from all Liberals west of Missouri who desire a personal visit, or who can arrange for lectures on social, industrial or sexual subjects, from a libertarian standpoint, or on freethought, ethical philosophy, or literature. Mr. Morton is a good speaker, is honest, earnest cultivated, and well qualified in every way for the work in which he is engaged. In next week's Lucifer will appear Mr. Morton's views on "Free Women and Marriage."

New Orleans Notes—"Koreshanity."

Our meeting at the Hall of the Spiritualist Association, located at 321 Camp street, on the evening of Sunday, Feb. 4, was fairly well attended—subject, as published in the daily papers, "Fakes and Fakirs, including the 'Trusts.'" The fact that two other Chicagoans—P. Cordon White, Spiritualist lecturer and medium, and Cyrus R. Teed, author of the "Cellular Cosmogomy," so-called, were addressing meetings in other parts of the city at the same time, doubtless detracted, more or less, from the attendance at the hall on Camp street.

Notwithstanding these counter attractions, added to the other fact that all the various churches hold open "services" at the same hour, the number of auditors and participants in discussion at our meeting was about as large as the average attendance at radical lectures in Chicago, or in any other city of my acquaintance—such as the meetings of the "Society of Anthropology," "Lucifer Circle," the "Chicago Vegetarian Society," etc., etc.

The attention given to the opening address on "Fakes and Fakirs" was all that could be desired, and was followed by the usual free discussion, the customary comments and criticisms by the auditors. Among the criticisms was this:

"I came expecting to see or hear some 'tests.'"

To this I replied, briefly, that the phenomenal side of Spiritualism, though interesting as proof that we do not die when the breath leaves our bodies has long ceased to be a subject of prime attraction to me. I am much more interested in making a heaven on earth than in any possible heaven in the next world, admitting all that is claimed by believers in the doctrine of a future life for mortals.

"Believing heaven to be a mental condition far more than a locality or a physical environment, I am trying to do what I can to arouse my fellow human beings to see the truth that ignorance and mental stupidity lie at the bottom of all the evils that afflict human life. Get the mind right; remove ignorance and slavish submission to authority, and the physical and moral ills will rapidly disappear. The institutions,—social and governmental—of any people are as good and as bad as the people who make them, or who submit to them. If this saying be true—and all experience proves its truth, then the best way to improve these institutions is to make better people.

Nature's way for making better people is by generation, or borning, not by regeneration or reborning. Right generation right borning, needs no regeneration, no second birth. Give us then, free and responsible womanhood, free and responsible motherhood, as the prime conditions or factors in making better people, and in making heaven in this world. Then if heaven in the next world be a mental condition rather than a physical environment, there need be no anxious thoughts about what the next world is to be.

"Heaven in the hereafter will be the natural sequence; the necessary, the logical, the inevitable result of heaven in the here and the now, and hell in the hereafter will be the natural sequence; the necessary, the logical, the inevitable result of hell in the here and the now."

Of course I do not mean to reproduce the exact language used, in the impromptu replies to criticism. But little exception was taken to the lecture, and the meeting closed at the usual hour, and with a cordial invitation by the secretary, Mr. William Brodie, who was also president pro. tem., that I let him know when next I visit New Orleans or vicinity.

* * *

Altogether my week in the Queen City of the south was a very enjoyable one, and, it is hoped not an unprofitable one, though a considerable portion of the time was taken up in rest, and in visiting old acquaintances and forming new friendships. My boarding place, 634 South street, on the south side of Lafayette Place—or Park—was all that could be desired for healthfulness and beauty of outlook, and for convenience of location for exercise in the open air and sunshine; also for convenience of access to business thoroughfares, and places of interest generally. The famous St. Charles Hotel is close by; also "Lee's Circle" containing the colossal bronze statute of Gen. Robt. E. Lee, placed upon a shaft of marble block, 106 feet high.

The only monuments in Lafayette Park are those of Benjamin Franklin and John McDonough. The people of New Orleans naturally feel a warm affection for the bachelor millionaire who left his accumulations as a gift for educational purposes to New Orleans and to Baltimore his native place. Every year, on the anniversary of the death of John McDonough, the school children of the city decorate with flowers the handsome monument erected by them to the memory of their benefactor.

For a very interesting account of the life and death of this remarkable man, including the romantic and pathetic episode that caused him to become a miserly philanthropist, the reader is referred to the "Tourist's Guide to New Orleans" for the year 1900, published by the "Picayune Co." of that city. This book of 200 pages, descriptive and historical of New Orleans and Louisiana, is gotten up in the best style of the printer's and engraver's art, and is well worth the money asked for it, twenty-five cents or thirty cents by mail.

New Orleans is well supplied with newspapers, at least so far as number and variety of political and religious complexion are concerned. Chief among these, perhaps, should be mentioned "The Picayune" and the "Times Democrat." The "Picayune" is the oldest of political papers in Louisiana, printed in the English langage. It was founded in 1837. For a full history of this influential and venerable institution, see the "Tourist's Guide," just mentioned.

For an extended description of the "Times Democrat" the reader is referred to the "National Printer-Journalist," published by the J. W. Butler Paper Co. of Chicago, Jan. 1900. The "Times-Democrat" dates back to 1863, and now claims to have the "largest circulation south of the Ohio and Potomac Rivers."

To the editor in chief of the "Times Democrat," Mr. Page M Baker, and also to Mr. Burbank, editor of the "Picayune" I am indebted for courteous treatment at their editorial rooms, and for valuable information in regard to New Orleans and the State of Louisiana.

* * *

Wishing to hear all sides of all questions I spent two of the evenings of my week in New Orleans listening to the apostle of "Koreshanity," Cyrus R. Teed; sometimes called "Dr;" Teed. Why called *doctor* I do not know, unless because every teacher is a doctor.

Whether the new gospel or new cosmogomy—for it claims to both, is founded in the facts of nature or is wholly a delusion—simply an attempt to found a new hierarchy for the personal advantage or aggrandizement of its founders, is a question I am not prepared to answer.

If, as I claim, the most carefully conducted experiments by competent men and with the most skillfully constructed mechanical instruments, prove the earth to be a hollow sphere—prove that the surface of the earth is not convex but concave,—this discovery is certainly the most astounding and important in the domain of cosmic science since the first circumnavigator demonstrated the earth's rotundity.

The fact, however, that this alleged discovery is made the basis not only of a new cosmogony, or theory of the physical universe, but also of a new theogomy—a new theological or theocratic propaganda, differing but little from that of the Hebrew Bible, is certainly not encouraging to the student of physical science pure and simple; to investigators who, like Darwin, Haeckel, Tyndall, Huxley and Laplace, can see no need of the theologic hypothesis as a basis for a system or theory of cosmic phenomena.

Believers in the doctrine of man's right to self government will not take kindly and readily to the dogmatic assertion of the Koresban fraternity that the cosmos is an "imperialism;" that it has no room and no use for such heresies as democracies or republics.

Notwithstanding the rapid strides made of late years in the United States, towards imperialism in civil government and social institutions the average American mind still cherishes the ideal promulgated by Thomas Jefferson, Thomas Paine, Benjamin Franklin, Roger Sherman and other apostles of human liberty, that man needs no rulers, no hierarchies, no monarchies, no aristocrats, but that each should be sovereign over his or her own person and acts, so long as he does not invade the equal rights of others.

M. HARMAN.

Susan B. Anthony and Woman's Progress

The proposed retirement of the venerable president of the "National Woman's Suffrage Association," Susan B. Anthony, renders timely an article from her pen which a friend has sent us, clipped from the New York "Journal," of December 31, '99.

That Miss Anthony has done much to educate the public conscience in regard to the political and industrial rights and wrongs of woman, will be conceded by all. Whether she has done anything to emancipate her sex from slavery to the old-time code as to self-ownership—that is, in regard to woman's right to free motherhood and free sex-hood—there is room for honest difference of opinion.

And when she says that the "civil service rules have secured for women thousands of remunerative positions under Government," the question naturally arises,

Does Miss Anthony know at what cost many if not most of the successful lady applicants for goverament appointments obtain their coveted positions?

Does she know that, practically, no woman gets a government appointment on her own merits alone? That she must have the "influence" of some man or men, and that these men do not, often interest themselves in behalf of a woman—unless a wife, daughter or sister—without exacting a "consideration," of some sort, from the applicant?

Does Miss Anthony know anything of the inside working of the system under which women are admitted to participation in remunerative employments, either as employes of government, as employes of individual wage-payers or of capitalistic corporations?

While admitting the fact that women are learning self-reliance, self-helpfulness, under the new system, it must be conceded that this new system has its dark side; in fact several dark sides. One of which is throwing out of employment, by cheaper labor, the husbands, sons and brothers of the women who take their places in the struggle for the means of subsistence.

Perhaps, on the other hand, this competition between women and men for the wage-earner's place, will help to educate public opinion and bring about sooner the adoption of equitable co-operation in place of the brutal and brutalizing systems under which we live, suffer and die today.

In thus saying I offer no opinion as to whether politics, or civil government, would be made better or worse by possession of the political franchise, by women. Personally I am disposed to be very skeptical as to any good coming from the enlargement of our falsely called representative system of government. The attitude of the women of the country in the case of Roberts of Utah, is a pointer showing what we may expect in the way of meddlesome interference with private and personal affairs of families and of individuals when the priest-controlled women get a voice in national legislation.

M. HARMAN.

WOMAN.

The woman of the nineteenth century is not natural. She is the result of the centuries which have developed and fostered man's ruling "bossy" traits and her own sycophantic, dependent qualities. The woman of today contrasted with the woman of a century ago is a lesson and a prophecy.

Only a little over a half century ago woman in the United States was without recognized individuality in any department of life. There was absolutely no provision for her education in anything beyond the rudimentary branches. She was kept closely at home, carding, spinning, weaving, making butter and cheese, knitting and sewing, working day and night, planning and economizing to educate the boys of the family. Such a thing as a career for a woman was undreamed of. In cases of extreme poverty the girls might go among the neighbors and earn a miserable pittance doing housework or sewing. The boy, at twenty-one, was free to carry his labor where it would bring him financial reward. The girls of the family at twenty-one continued to work without wages as before. When they married their services were transferred to their husband, and woman was considered well rewarded by food, shelter and what clothes her husband chose to grant her. Any wages the wife might earn outside her home belonged by law to the husband, no matter what the necessity of mother and children. Woman lost at marriage not only the right to her earnings and property, but also the right to the custody of her person and her children.

Fifty years ago no occupations were open to women except cooking, sewing, teaching and factory work. Few women were sufficiently educated to teach. Those who were received from $4 to $8 a month and "boarded round," while men for the same service were given $30 a month and board. Every woman must marry, either with or without love, for the sake of support, or be doomed to a life of humiliating dependence, living after the death of parents, in the home of married brothers or sisters, the drudge and burden-bearer of the family. Women might work like slaves for their relatives, receiving only board and clothes, but the moment they stepped outside the home and became wage earners they lost caste. The woman who dared venture into the field of literature was equally under the ban. It was generally accepted that a woman who attempted any vocation outside of domestic service became at once and forever unfitted for the duties of wife and mother. And of all the old prejudices none holds faster than this. The idea that woman owes service to man instead of to herself, and that it is her highest duty to aid his development rather than her own will be the last to die.

In that day not even woman herself had so much as a dream

of entering the profession of law, medicine and theology. When the genius of Harriet Hosmer impelled her to take up sculpture she traveled from one end of the country to the other begging for an opportunity to make the necessary study of anatomy. When Elizabeth Blackwell determined to consecrate her life to medicine, not one of the standard medical colleges would admit her as a student, and society ostracised her.

The close of the nineteenth century finds every trade, vocation and profession open to women, and every opportunity at their command for preparing themselves to follow these occupations. The girls as well as the boys of the families now fit themselves for such careers as their tastes and abilities permit. A vast amount of the household drudgery, that once monopolized the whole time and strength of the mothers and daughters, has been turned over to machinery. A money value is placed upon the labor of women. The ban of social ostracism has been largely removed from the woman wage earner. Woman is no longer compelled to marry for support. Out of 450 of the land's higher institutions of learning, less than a quarter refuse entrance to women. In the world of literature and art women divide honors with men, and the civil service rules have secured for them thousands of remunerative positions under the Government.

What the woman of the twentieth century will be I cannot say. One hundred years, with the greater equality, the richer opportunities, certain to come, will make her a being as much nobler, higher and more gifted with every power for good as the woman of today is superior in these qualities to her sister of a century ago. The growth of woman means the growth of man; their perfect equality the highest development of the race.

SUSAN B. ANTHONY.

In What Sense is "Metaphysical" Here Used?

From "Forskaren," (a Swedish Freethought paper.)

"Our Worship of Primitive Social Guesses" is the title of a, in more than one respect, remarkable book which has come into our hands. The author directs an eloquent and scathing criticism against monogamy, which he considers the cause of all unhappy marriages [no, not all] as well as the frequently-occurring tragical love affairs. We agree with the author in his criticism of that social system and the institutions which have made woman the slave of man, and hope that the woman of the future will throw off her yoke and take up her rightful position as the equal of man in every field. It is an extremely sad circumstance that the fact which church and state have made it their special object to protect, so often is made into the reverse of that for which it was intended. We think the cause of this is found in the defective insight of the contracting parties into the nature of marriage, in that the one spouse thinks that he (or she), through the relation entered into, acquires the right to interdict the personal freedom of the other. And worse yet: The question is considered so delicate that they dare not discuss it openly, wherefore the larger portion of humanity is in perfect ignorance of a matter on which its weal or woe largely depends. Whether the remedy is to be found in the varietism advocated by the author may, however, admit of doubt. Love has a metaphysical aspect, which has in some measure been dealt with by Schopenhauer, Hartmann and Ju Prel; and it has to be taken into account when plans are being drawn up for the correcting of the present social perversions. No one, however, can read the book without receiving impulses for new thought.

It must oft fall out
That one whose labor perfects any work
Shall rise from it with eye so worn that he
Of all men least can measure the extent
Of what he has accomplished.

—*Browning.*

Cholly—I shall never marry a strong-minded woman, never.

Minerva—No, of course you won't. The woman you marry will be weak-minded, I am sure.

For the Release of Alexander Berkman.

In a recent convention of Jewish Anarchists in New York, a committee was chosen to find means and ways to have Alexander Berkman released from imprisonment, which threatens to destroy his eyesight and health.

The following resolutions were unanimously adopted by the Eleventh Annual Convention of the United Mine Workers of America.

Whereas, One Alexander Berkman was, in the year 1892, sentenced to a term of twenty-two years in the penitentiary o western Pennsylvania, and is now therein confined, for the alleged crime of assaulting one H. C. Frick, managing director of the steel works at Homestead, Pa., and

"Whereas, We believe the sentence of twenty-two years given to Alexander Berkman was excessive and out of proportion to the alleged crime said to have been committed by said Alexander Berkman; and

"Whereas, We believe that the punishment inflicted was largely due to the inflamed minds and passions of the community at the time of said trial, and also due in a large measure to vindictive prosecution; and

"Whereas, We believe that the ends of justice have been more than satisfied with the term of eight years' imprisonment already borne by Alexander Berkman; and

"Whereas, That, notwithstanding that the behavior of said Alexander Berkman has been exceptionally good during the years of his imprisonment; and

"Whereas, It has come to our knowledge from reliable sources that he is being confined most of the time in an almost dark cell, and if such be true the tendency of such punishment is calculated to lead to total blindness; therefore be it

"Resolved, That it is the sense of this convention that the incoming National officials and our National Executive Board members be hereby authorized by this convention to immediately petition his excellency, the governor of the state of Pennsylvania, and the State Board of Pardons for the immediate pardoning and release of said Alexander Berkman, be it further

"Resolved, That a copy of this resolution be published in the Journal of the United Mine Workers of America and also in the great press of our nation."

The Lesser Ministries.

A flower upon my threshold laid,
A little kindness wrought unseen;
I know not who love's tribute paid,
I only know that it has made
Life's pathway smooth, Life's borders green.

Oh, what little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern;
A word can cause the soul to burn
With glow of heaven all night long!

It needs not that love's gift be great—
Some splendid jewel of the soul
For which a king might supplicate,
Nay! true love's least, at love's true rate,
Is tithe most royal of the whole.

James Buckham in "Woma's Journal."

VARIOUS VOICES.

Edgar D. Brinkerhoff, Box 177, Morrisville, Pa.:—On page 8 of Feb. 3 Lucifer has left out "want of" as my clause should read, "The regulated may be set aside for want of a competent regulator."

Robt. Hobba, Osceola Mills, Pa.:—Enclosed find money order for which please send me Lucifer for a year as I see my subscription has expired. I don't want to miss a copy as I would be very lonesome without it.

H. W. Boozer:—Find enclosed twenty-five cents to help on your Light Bearer Library for 1900. How much we all owe Lucifer for giving us such articles as "A Plea for Sexual Reform," and many others.

B. F. Odell, Flagler, Colo.:—Enclosed I send 25 cents for Light Bearer Library. I especially want to see Brother Crane's address. I think he will handle the subject in a masterly manner. I never was so pleasasantly situated as I am now, at home, but the churches fight me as they did Christ, I am too much the friend of publicans and sinners.

Amicus, Springfield, Mass.:—Enclosed find two dollars for which continue my just expired subscription to Lucifer, and put me down for three copies of the Light Bearer Library for a year. I hope some day to find spare time in which to do a little writing for Lucifer, on certain relationships between freedom in sexual affairs and special phases of evolution, relationships in which I am very much interested. It is a welcome outlook that scientific investigators are turning their thoughts more and more to the study of such matters, and they are a fearless set of men when they once begin that sort of study. Grant Allen was of the van only, but luckily with more literary ability than most strictly scientific writers obtain, and consequently made the subject more attractive to the general non-scientific reader.

Lottie E. Griffin, Hardtner, Kan.:—I have found something good, too good to lay aside and say nothing about. It is entitled "President John Smith, or A Story of a Peaceful Revolution," written by Frederick U. Adams. In the editorial in 798, "Fakes and Fakirs" he says, "Again I ask, What then? Is there no hope of financial salvation for the workers? Is our bondage to the gold lords to be perpetual? As I see it there is but one hope, that hope is in two words *self help*," Further on he says: "There is a way out of the Egypt of financial fakirdom, if only we have sense enough to see it and to adopt it." When I read a "Cityless and Countryless World" I thought the conditions of society represented by Mr. Midith as existing on Mars was as grand as the imagination of man could conceive. Now "President John Smith" comes forward and tells the people how to go to work to form a government founded on justice to all its citizens, that if realized, would be a long step in the direction of attaining just such a state of society here on our earth. In the first part of the book Mr. Adams gives a rehearsal of the conditions, political and financial, that the people of the government have passed through within the last century. In the last part President John Smith organizes a new party, the national party, and has majority rule as the issue at the election. I wanted to quote a little from some of his speeches but when I looked it over to make up my mind what particular part to quote, I found if I began there would be no stopping place. It is splendid from beginning to end. I wish every voter in the United States could read the book before another election, and I hope all of Lucifer's readers who have not already read the book will send and get it, and then do all the good they can by spreading the glad tidings of joy that the salvation of our country can be gained if only the people will help themselves. Send ten cents to Lucifer for "President John Smith."

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Childless.

Ah, barren! to go barren to the grave!
Have I not in my thought trained little feet
To venture, and taught little lips to move
Until they shaped the wonder of a word?
I am long practised. Oh, those children mine,
Mine, doubly mine, and yet I cannot touch,
Hear, see them! Does great God expect that I
Shall clasp his air and kiss his wind forever?
And the eternal budding cometh on,
The burgeoning, the cruel flowering!
At night the quickening splash of rain, at dawn
The call of the young bird, finds out my heart,
And any babe tossed up before my eyes
With ripples of wild laughter pierces me.
Shall I, amid these sights and sounds, starve on,
Barren! to go down barren to the grave!
Omitted by the casual dew! Still I,
I with so much to give, perish of thrift—
Spectator of life's feast, a looker-on!
They say, these other women, in my ear:
"Much you are spared, for cruel are the young;
The streaming face, the sob with pillow choked,
The certain swiftness of young strength to sin,
The burning blushes, the unanswered prayers,
To none is God so deaf as unto mothers."
Spared! to be spared what I was born to have!
I am a woman, and this very flesh
Demands its natural pangs, its rightful throes,
And I implore with vehemence these pains.
I know child ren wound us and surprise
Even to utter death; that they can wear
The silent nerve beneath the sun away
Until we walk the garden with white head,
Turn from the human face to quiet flowers.
Have I not heard and known? But this my heart
Was ready for these woes, and had foreseen,
Oh, but I grudge the mother her last look
Upon the coffined dead,—that pang is rich,—
Envy that shivering cry where gravel falls,
And now these maimed thoughts and foiled desire,
Eternal yearning answered by the wind,
Have dried in me belief and love and fear;
My thwarted woman hopes have inward turned,
And the vain milk like acid in me eats.
I am become a danger and a menace,
A wandering blight, a disappointed force,
More cruel from a love that might have been,
Oh, it is such souls as mine that go to swell
The childless cavern-cry of the barren sea,
Or make that human ending to night wind,
Ah, barren! to go barren to the grave!

Stephen Phillips in "The Century."

Free Women and Marriage.

BY JAMES F. MORTON, JR.

The gulf between theory and practice is often a wide one. No cause, however, was ever greatly advanced, except by the determined and uncompromising loyalty of the general body of its adherents. He or she who boldly talks in one way, and timidly acts in another, is not of the stuff of which leaders are made.

The sex reform movement, in particular, numbers among its nominal supporters many of the half-hearted class. They are entirely sincere in their convictions, but fear to brave public sentiment. An excess of caution paralyzes all their efforts. They dare not throw the influence of their personal examples on the side of the principle in which they firmly believe. Nobody has warmer words of praise than they for the brave men and women who dare to be true to themselves; but their tribute is only lip service. Their own lives are openly dedicated to the service of conventionality. They denounce marriage—and marry; deny the idea of ownership on which jealousy is founded—and weakly give way to jealous impulses, with hardly an effort to repress them; accept the general principle of social and sexual liberty—and dictate as to the private affairs and relations of their own partners; reject the claim of church and state to come with their mummeries between two who best know their own hearts, and need no interference—and call on these invasive institutions for permission to love or to cease love relations; assert the right of the individual to immunity from sexual invasion—and make or submit to demands for unloving intercourse and suppression of the true love instinct. The name of these semi-reformers is legion; and the harm to the cause, resulting from their subserviency to conventional tradition, is incalculable. It would seem that the need is most urgent of educating the great body of radicals in the real meaning and practical application of the very principles of which they talk so glibly. Everywhere I hear the same cry, alike from partly convinced, earnest investigators and from many of our best and truest workers, that the cause of sex liberty is receiving immeasurable injury from the inconsistencies and unwarrantable practices of many of its professed advocates. Is it not about time to examine ourselves, and see if we cannot make our lives square with our doctrine? If I deal here simply with the question of marriage, it is not because this is the only stumbling block. Far from it. I hope later to be able to deal with the two other principal grounds of widespread and rightful complaint—the manifestation of jealousy by those who pretend to believe in sexual freedom; and the assumption of certain male hangers-on to the movement that every radical woman is bound to welcome their advances, whether personally attractive or not, on pain of being considered not truly "free."

The marriage institution is doomed. Free lovers have no set creed; but we all agree on this point. We may differ widely as to the ideal form of sex association. Monogamists, varietists, new idealists, Tolstoians, Alphites, Dianists, favorers of male continence, advocates of one or other of the various new theories or modifications of the old ones, we all stand together under the banner of libery. Each idea has a right to a hearing, and to as full a trial as its friends desire. If it survives, it must be by its own merit. Libertarians deny the right of any practice to be forcibly imposed on unwilling men and women. Hence even the most rigid monogamist, if he be at all a libertarian, must denounce church and state marriage as bitterly as does the most intense varietist. It is an accursed thing; and we want nothing to do with it. To yield once, is to recognize its claims.

Do not marry. These words are easily written, and easily

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taken. All radicals admit that the coming woman will not marry, and I venture to ask why the woman who has already come should do so. If we seek the utter destruction of a pernicious system our only true method of attaining our end is at least to hold ourselves absolutely clear of its contaminating influence. By yielding to the demands of Church and State, we encourage their further encroachments. We weaken our own influence, when our opponents point to the fact that we dare not live up to our principles, and triumphantly claim that our inconsistency is a proof that at heart we do not believe our loudly voiced professions. What answer can we make that will not condemn ourselves? The champions of marriage are undoubtedly guilty of many absurdities; but the plea of "you're another" is a singularly inconclusive defence.

Do not marry. To do so, implies an admission of the right of the twin barbarisms, Church and State, to meddle with the private affairs of individuals. It is a token of weakness, a confession of incompetence to conduct our own affairs. It is a submission to invasion, and gives the lie to our claim of individual rights. It encourages the arrogance of authority, and discourages others from resistance. It increases the isolation of those brave men and women who are not to be bribed or bullied into deserting their principles, and intensifies the malignancy of the persecution directed against them. It ranks you among the foes of freedom, as far as the world is concerned. It prevents you from being counted on the side of progress, and delays the downfall of the marriage system. It hinders the effective union of sex reformers, since friends cannot well be discerned from enemies, where no distinction in their outward lives is in anyway traceable. It causes the number of our sympathizers to appear far smaller than is actually the case, and makes us show ourselves to the world as a contemptibly insignificant little group, who may readily be ignored, and to whose ranks only those possessed of extraordinary hardihood would venture to attach themselves. If the names of all the secret believers in sexual liberty were suddenly made public, and if all had the moral courage to stick to their convictions, the rotten marriage institution could not live a day. It is cowardice and inconsistency that hold us back, although a fair percentage of the whole people, and a decided majority of the literary world, the artists, and the ablest thinkers, are at heart, either "almost persuaded" or fully convinced of our fundamental principles.

Do not marry. If you are a lover of honesty, your whole moral nature should revolt against taking a false vow, no matter how firmly backed by custom and respectability. You are a libertarian; how dare you take on your lips words which imply that the sanction of authority is necessary to give you the right to put your hand into the hand of him you love? How can you voluntarily place yourself under the barbarous statutes still regulating the status of married people? How dare you pronounce a vow which you know to be a lie, or at best an uncertainty? What right have you to promise that the experiences of a life time will never cause a change of feelings? Is it worthy of you to welcome publicly that most odious form of slavery, a mutual-ownership and mutual bondage? Can you admit that vicious contract to enter upon an entirely new and untried experience, with no possibility of withdrawal, except by permission of the same intrusive authority, and by the public disgrace of either yourself or your fellow victim? There are many other repulsive accessories to legal marriage, all of which you openly endorse by undergoing the ceremony which sanctifies the principle of legal prostitution. In vain to let a few trusted friends know that you did not mean a word of it—that you were only a perjurer, not a willing slave or prostitute. The world knows nothing of your secret mental reservations or your private agreements. It sees only the false witness you have borne, and smiles upon you as a champion of its decaying institutions, which would soon perish, if free people would only let them alone, instead of cringing to them. You have sacrificed your principle, and stabbed your cause to the heart. I, for one, do not envy you your privilege of living a lie, nor the brief wages of respectability, with which your apostacy is rewarded.

It is a poor exchange for the right to stand among the great spirits of your day, persecuted perhaps, but proud, surrounded by a little band of glorious comrades, the choice souls of their era, whose companionship is ten thousand times the value of the good opinion of a world of rulers and their dupes.

I hear the question sometimes, "What would you put in the place of marriage?" A free thinker of my acquaintance was asked: "If you do away with hell, what will you put in its place?" Swiftly came the answer: "If you kill a mad dog, what will you put in its place?" We need not cast about for a substitute for marriage. Sex association is a matter of spontaneity, not of system. Certain principles of love, of equity, and of equal freedom, will lie at the basis of all rational association. The private affairs of lovers are not subject to dictation from others. They may live together or not; practice monogamy or varietism; adopt preventive checks, Dianism, or male continence. All this is strictly their own affair. They are libertarians in any case, provided they do not seek to restrain one another's freedom, and share equally all responsibilities, whether of children or otherwise, that develop out of their mutual association. It is, however, decidedly questionable taste to adopt customs which, while ignoring Church and State, are yet a distinct aping of conventional marriage. Is there not a certain indelicacy in blazoning abroad the fact of sex association by means of public, or semi-public announcements or ceremonies? The sweet privacy of the love relation should not be degraded by an unworthy shame or needless publicity. The use of any ceremony is a concession of the fundamental point in marriage—the assumption that love and sex association requires a social sanction, instead of pertaining solely to the inner life of the individuals directly concerned. Let us stand by our whole principle, and avoid even the appearance of evil. If we establish "free unions," let us be sure that they are really and fully free in their nature, and that in abandoning the name of marriage, we do not retain its most essential and dangerous characteristics.

I think I hear objections to the claim that it is possible, even today, to be true to our profession. The cry of impracticability is certain to be raised against any demand for sincerity and consistency. There are always timorous souls whose intellect runs far ahead of their will power or moral courage. Being clear-sighted enough to see more deeply than most of their contemporaries, they take pride in the theoretic acceptance of progressive ideas, and in nominal connection with an unpopular cause, in which they can discern the germ of a mighty truth. Still, the desire to curry favor with the prevailing element in society is too strong for them. They lack the splendid courage to accept the disadvantages of a temporary unpopularity, and to appeal fearlessly to the verdict of posterity. Hence the slightest difficulty or inconvenience is enough to lead them to turn back. They ever see lions in the way, and magnify molehills to mountains. They applaud every sacrifice made by others, but never dream of making any themselves. They are the parasites of the radical movement.

Am I thought too harsh? I have heard supposedly radical women, in practice as well as in theory, say substantially this: "I have never said I would not marry sometime. I may feel like settling down after awhile, and resting from the struggle." That is to say that freedom is to be exchanged for prostitution and sex parasitism. I have no desire to be unjust. I know the terrific penalties which must sometimes be paid for nonconforming under the present bloodthirsty regime of economics. I would lay on no shoulders a yoke too heavy to be borne. And yet the utter paltriness of the excuses frequently offered for a voluntary submission to the system of hypocrisy and slavery show but a faint-hearted interest in the emancipation of woman which is the emancipation of humanity.

I expect to be told that it is none of my business if a woman chooses to marry. Agreed; and it is also none of my business if she chooses to join the church or Comstock's "Society for the Suppression of Vice." But I retain the right to point out the relation between her act and certain principles which she claims to hold. It is well that she should clearly understand the effect

of her action on the movement which she professes to have at heart. She is free to commit the act; but it is not unfair to gauge her love for the movement by the manner in which she is pleased to exercise her choice.

The economic argument is stronger than all the others combined, and indeed the only one worthy of any serious consideration. We are living under a robber system, and cannot live up to our highest ideals. This is pitiably true, and I feel only the deepest sympathy for those who are so caught between the upper and the nether millstone that no free movement seems possible. Yet I would ask even of these, if it is any improvement to add slavery to slavery. Will not a living protest against the present iniquitous system be quicklier heeded than a slavish submission, followed by a whining complaint? It is not now a tithe as difficult as it once was, to live in peace outside the pale of Grundyism. A few more examples; and it will become positively easy. The "seduced" woman of today is easily crushed, because she lets herself be trampled on. She accepts the common verdict against her, and bows her head to the dust in shame for the "sin" of being loving and ignorant. Or if she challenges the pack of wolves that howl around her, it is rather with a bravado born of desperation than with the calm pride of a woman conscious of having been true to the deepest instinct of her nature. Respect yourself; and others will respect you. The free woman can make her way in the world by the aid of courage and self-respect, and need never bow the knee to Baal. Nor need she shut the joys of love out of her life, though she does not proclaim them from the housetops. In point of fact, there is a vast number of professedly free women to whom the economic argument in favor of submitting to legalized prostitution does not in the least apply, though she shelters herself behind it, making the economic necessities of her less fortunate sister an excuse for her own lack of moral courage.

With the claim that conformity to the invasive customs of Church and State is a matter of small consequence, purely indifferent in its results, I have already dealt. It is a shallow enough attempt at self justification by those who are secretly very much ashamed of themselves, and would like to convince themselves and others that though their recreancy to principle was inexcusable, it really did not do very much harm.

Do not say that such a serious step was taken "under protest." This is not an age in which a woman is dragged to the altar by force, and delivered into the hands of a legal ravisher. A free, self-respecting woman has the power to resist, and may not afterward cloak her weakness under the plea of duress.

Equally weak is the plea of social ostracism. No woman need be ostracised who does not first ostracize herself. Much of the happiness of life is brought to us by our friends; but among these are not to be numbered the shoal of shallow acquaintances whose favor is only shown to those who walk in the narrow paths marked out for them by priestcraft and conventionality. The free woman of today will not find herself deserted by any true friend. Let her only hold firmly and unwaveringly to her position; and she will be astonished at the amount of good will to be found even among conservatives; while the sense of comradeship among the radicals of the country is already so far developed that there is no practical limit to the circle of congenial friends she may acquire. The argument of social ostracism is wholly insincere, and will never be raised by a woman worth her salt. Those who seek to ostracize a free woman really ostracize themselves. It is they, not she, who bear the loss. She can do without them better than they without her.

Remains only a thought of the children. Their lot is not always easy, either in or out of marriage; but, other things being equal, the children of free parents will be found to possess certain marked advantages over the children of slave parents. They are better born, and with a richer prenatal inheritance. As a rule, they will be better developed in character and individuality. Being not surrounded with hypocrisy or poisoned by the continual signs of friction and discord visible in a forced union, they learn far truer and better lessons of life. The economic risk cannot be called greater than in marriage, when it is remembered that truly free people will have fewer and better children, than the products of hap-hazard and loveless conception. Their children will all be the product of desire and intelligent foresight and every natural impulse will strengthen the determination to provide fully and lovingly for the offspring of their mutual affection. After all, this irrational fear as to the children can rightly arise only in the mind of the timid conservative, to whom the whole subject is comparatively new. The radical woman has already learned better, and only affects what she does not really feel. She knows the far from enviable lot of the multitude of children born in lawful wedlock. The most unrestrained and reckless freedom could not so curse our land as the "sacred" institution has done.

A word or two to those already married: The past is done with. You acceded to the immoral demands of society, before you had learned the significant consequences of your act. If you have now learned the lesson of freedom, all you have to do is to apply them at once. Take off your wedding-ring, that badge of marital serfdom. Insist on being socially and sexually free yourself, and recognize the same right in your partner. If love binds you together, cling to each other firmly; but impose no merely legal duties and claim no merely legal rights. Above all, never prostitute yourself in unloving sex association. Though you took so wrong a step yourself before knowing better, let your friends know that you no longer respect the sanctity of the system. Make it easier by your words, influence and acts, for others to defy conventionality. Stand openly by all who have the courage to do so; and especially train your children of both sexes in the full principles and practice of freedom.

Never seek a divorce, nor defend yourself if one is sought against you. Outsiders have no more business with your separation than with your union. The fundamental arguments against marriage apply equally against divorce. It is a recognition of the insulting interference of the state in private affairs. It drags into an infamous publicity matters which pertain wholly to the individuals concerned. It is inconsistent and immoral on the part of any professed libertarian. In every way, let us show our colors, and demonstrate our utter fealty to the high principles we have espoused.

Signs of the Times.

From the "Philistine."

Some months ago I published in these pages extracts from a manuscript sent me by a Boston woman. The manuscript was in the nature of a personal confession, and was so sincere and earnest in its expression, and evidently so truthful, that I set it up in type with the intention of printing it entire for the benefit of Philistia. But afterward I concluded it was a little too advanced for my Baptist constituency, and so contented myself with a few quotations.

The extracts I gave, it will be remembered, explained that the writer was the wife of a prominent Boston lawyer—a man of marked personality, wide experience, many interests, and large income. His age was something over forty and his wife's age about the same. Their married life had been peaceful and the husband had always been gentle, generous and indulgent.

In the midst of this blissful Nirvana the wife and mother accidentally discovered that her husband was leading a double life—in fact, that in a cozy flat out on Beacon Street, in the Back Bay, he had another wife. Naturally, the discovery made a great agitation in the mind of the woman, and she ran over in her mind the entire gamut of possible procedure in the way of divorce, alimony, public scandal and vengeance.

After a week she decided on her course.

She broke the news to her husband very gently that she knew all, but she did not chide nor rebuke. She assured him that she recognized the fact that a man with as wide a mental scope as his needed the society of more than one woman, and that she was not the person to make trouble. She would be his friend and wife until death, and after, and if he chose to love one woman or two or three besides herself, she would not condemn him on that account.

(*Continued on page 54.*)

LUCIFER, THE LIGHT-BEARER

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Moses Harman NOT a Koreshan.

It is probable that some of Lucifer's readers were surprised at the apparently sudden conversion of the editor to Koreshanity, when they read in last Lucifer "If, as I claim. . . . experiments. . . . prove" etc. The sentence should read, "If as is claimed."

L. H.

The Contrast.

We announced, some time ago, that the "Contrast Between Free Love and Bond Love" would appear in No. 1 of the Light Bearer Library. We decided, however, that it would be more useful as a separate leaflet, as it could then be ordered in large quantities for distribution and would be more effective than i published secondary to an essay. Each subscriber to the Library will, however, receive a copy free of extra cost. To others than subscribers to the Library the price will be one cent a copy; ten cents a dozen; fifty cents a hundred.

"Trusts," Big and Little.

"The larger fleas have little fleas
Upon their legs to bite 'em;
And little fleas have lesser fleas—
And so ad infinitum!"

It is a legitimate part of the business of the public journalist and also of the public lecturer, to expose fakes, frauds and humbugs—whether consciously or unconsciously such. The editor and lecturer should be watchful sentinels, ever on the alert to give warning when danger approaches, whether from an open enemy or a secret and crafty foe.

Some must watch while others work, and while still others take needful repose.

It is quite possible that in a normal and healthful condition of human society there would be little or no need of professional watchers, professional policemen, professional shepherds of sheep—quadruped or biped—for, if all had equal opportunity of access to nature's storehouses of materials, out of which to supply normal wants, and if all were born with approximately equal ability to take care of her or himself, the business of professional watchmen would be reduced to a very small minimum.

But this ideal state of human society has not yet been reached, and, reasoning from analogy, judging the future by the past, it will never be reached but by the exercise of the most vigilant watchfulness; by the exercise of intelligent self-interest, and by co-operative helpfulness among those who are too weak or too ignorant to defend themselves singly against enemies of all sorts.

"Eternal vigilance is the price of liberty."

"There never was a guild of craftsmen, that did not need sharp looking after."

"The iron jaws that close on the marrow-bone of privilege were never known to relax their hold till broken."

These axiomatic sayings are as true and as timely today as when first uttered; and in some form these sayings have been iterated and reiterated, doubtless, ever since human beings began to range themselves into classes, orders, parties, sects, clubs, guilds, brotherhoods, unions, etc., etc.

* * *

In recent issues of Lucifer I have endeavored to call attention to some of the fakes and frauds that rob the producing masses of their earnings and deprive them of their equal right to the earth and its good things, including the right of self-government—the right to manage their personal affairs in their own way so long as they invade not the equal right of others.

Also in recent lectures in New Orleans and elsewhere I have tried to show that the men who are now forging to the front of the anti-trust agitation and claiming leadership of what promises to be a popular movement, are themselves members of trusts; members of the oldest, most powerful, and most baneful of all the trusts or guilds that were ever planned or organized to rob and oppress the weaker and more ignorant workers in the great human hive, or hives.

"What shall we do with the trusts?" is a question that is now agitating the public mind as never before, perhaps, since trusts were invented.

Can these modern economic combines, these *imperii in imperio*—these small governments within a general government—be eliminated from our social system?

Is it desirable that they be eliminated?

Are they not necessary parts and parcels of the Kosmos—of Nature in its largest and most inclusive sense?

Is not the Universe itself simply one enormous trust?

Or, more correctly, perhaps, is not nature itself a huge trust of trusts?—all the minor trusts included within and dependent upon the one parent trust and each more or less dependent upon one or more of the minor trusts, and all more or less antagonistic to each other?

The minor trusts grading up and grading down much after the fashion indicated in the queer but very suggestive lines at the head of this article?

As stated in a recent letter, I attended not long since a large and very enthusiastic public meeting called to devise ways and means to antagonize or control the "trusts"—that is to say, to antagonize or control the various combinations that now seek to limit and fix the output and the price of many articles of convenience or necessity in or to that complex thing called human life.

To the comparatively ignorant and unsophisticated comprehension of at least one of the spectators of that great public demonstration it was simply an indication, on a big scale, that the larger fleas were getting restive under the biting of the smaller fleas, and finding that individual leg scratching does little or no good these larger fleas are trying to organize a combined movement to catch and kill their tormentors by some new and more effective method than the old-fashioned unorganized scratchings.

* * *

Once more I want to say, just here, that I cherish no feeling of ill will against the two eminent clergymen who were the principal speakers, nor the eminent lawyer who presided over the meeting. These men are neither better nor worse, morally, than are the average of men and women who listened to them, and neither better nor worse than the managers of the economic trusts they then and there were seeking to curb or destroy.

These men, these very respectable and highly honored social leaders of New Orleans would probably resent, as slanderous, the soft impeachment that they are themselves members of trusts—of trusts more unjust, more invasive, more despotic, more grasping, more universal and all inclusive, than is the Standard oil trust, the sugar trust, the steel trust, the railway trust, the flour trust, the coal trust, or any other or all other combinations of law-protected classes against the comparatively unprotected masses.

At the risk of an occasional repetition I will here state a little more definitely what I mean.

(1) All lawyers necessarily belong to the "law trust," the lawyers' combination or guild. Lawyers make and administer the civil laws. The body of civil laws and their administration constitute "the state;" the civil government; the kind of government of which Edmund Burke was speaking when he said,

"Tell me not of the abuses of artificial government; the thing, the thing itself, is the abuse."

The lawyer trust including the legislative trust, is directly responsible for most if not all national wars, with their endless trains of unspeakable evils.

The lawyer trust is directly responsible for all the legalized murders; for all the legalized robberies, such as tariffs, imports, and direct taxes to support government of man by his fellow man, and to enrich favored classes.

The lawyer trust, the legislative trust is responsible for the "money trust," by which one or two commodities are given the right of way over all other commodities, and by which the rich are enabled to practicalize the old saying,

"To him that hath shall be given, and he shall have abundance, and from him that hath not shall be taken away even that which he seemeth to have."

The lawyer trust is directly responsible for the evils of the "land trust," the land monopoly, by which, in conjunction with the money trust, it is possible for a very few men to monopolize the earth and its opportunities, and make slaves of the rest of mankind who must use the land or perish.

The lawyer trust is directly responsible for all the class legislation, such as medical laws by which medical doctors of certain schools are given a monopoly of the business of curing or killing people when sick.

The lawyer trust is notorious for its large fees exacted for little labor. Hence it makes litigation in the courts so expensive that the wise and prudent would rather lose their suits than pay the fees demanded by "reputable" lawyers.

Much more might be truthfully said of the evils of the lawyer trust, but I must hasten else this article will grow to unreasonable dimensions.

* * *

(2).—The other great trust, the other parent trust, represented by the management of the great "Anti-trust" meeting at New Orleans was

THE RELIGIOUS TRUST,

The "Salvation trust," the "god-trust," the "gospel trust,"—in other words, the "priest-and-parson trust."

In many respects this trust is the prolific mother of all other human (but not humane!) trusts. It is the fertile mother of privilege for the few; by claiming, in the language of a celebrated clergyman, Rev. Dr. Weaver,—"It is God who ordains the law of precedence; implead him or be silent!" And in the language of Brother Cyrus Teed, founder of the new gospel called Koreshanity, "The universe is not built on the pattern of a democracy or of a republic; the cosmos is an *imperialism*, pure and simple!"

This doctrine, with slight verbal variations, is the teaching of all religions: "*Thy kingdom* come; *Thy will* be done!" implies, necessarily, a king or an emperor. A king or supreme ruler away off in the skies, necessarily implies and requires human representatives, human vice-gerents, who in the name and stead of the divine ruler must receive and enjoy privileges not enjoyed by the many.

Hence all human governments, not excluding that of the United States of America, claim to govern by the authority of, or at least by the permission of, a divine ruler; and the legislators, the governors, the kings, emperors, presidents, judges, etc., who rule and rob the people, do so, more or less avowedly, because the "powers that be are ordained of God," and because of, or under the threat, expressed or tacitly understood, that "he that resisteth the power [civil ruler] shall receive to himself damnation."

Hence, from my point of view, it will be seen that the religious trust is the foster parent if not the first and real origin of all the governments that grant privileges to persons and classes of persons not enjoyed by all, and also that under this general statement, and springing from this parent cause, will be found corralled, all the manifold despotisms, inequalities, privileged orders, guilds and trusts, that now afflict the people of this land and also of all other lands beneath the sun.

To particularize a little:

The religious trust, the priest-and-parson trust, is the legitimate parent of the "Church Exemption trust," by which all church buildings, parsonages, church schools, convents, and the houses and lands that produce revenue for these, are all exempt from taxation, thus receiving equal protection from government but contributing nothing to help pay the expenses thereof.

This class privilege granted to the religious trust means that other property not within this trust must pay many millions of dollars more in taxes than they would do if our government would honestly enforce "equal rights for all and special privileges for none."

In this way all outsiders are compelled to pay heavy tribute to one of the very largest of all the capitalistic trusts in this or any other country, whether we be Rationalists, Spiritualists, Agnostics or simply non-Theists.

That is, all who are outside the religious trust must be taxed to increase the enormous unearned revenues of the priesthood and parsonhood of this falsely called land of equal rights.

* * *

Are we not then justified in questioning the intellectual honesty or the manly fairness of priests and parsons who so loudly demand the suppression of trusts such as that of Havemeyer, of Carnegie, or of Rockefeller?

Should we not say to the members of the religious trust—"Physician, heal thyself?"

Abolish your own robber trust! Take your thievish hands out of the pockets of your non-church-going neighbors before demanding aid from the legislative arm to defend your own pockets against the thievish exactions of the economic trusts.

Then, as part and parcel of the religious trust we have the

SUNDAY TRUST.

Not content with enjoying their equal share of the six week days the members of the religious trust demand a practical monopoly of the first day of the week.

They demand that all other places of business—except hotels and perhaps a few other necessary occupations, shall be closed on Sunday.

Why?

Although many are the reasons assigned for this demand I maintain there can be but one really honest and candid answer given to this question, and that is

THE LOVE OF POWER, AND LOVE OF PELF!

It is simply the desire of the managers of the religious trust to rule their fellowmen and get possession of their wealth, coupled with the fear that the gospel trust with all its attractions, cannot stand the test of fair competition with other occupations, other amusements and other places or forms of instruction. Hence the demand for special privileges.

The managers of the gospel trust, the salvation trust, know full well that if they can get the uneducated masses, the unsophisticated, unsuspecting masses well seated and quiet—no one allowed to speak a word in opposition to break the hypnotic spell, that then a well rested, finely clothed, well fed and well trained orator—hypnotist—can do pretty much as he pleases with his auditors, his victims,—mere putty and clay in the hands of the shrewd manipulator.

* * *

Hence it is that the oldest and most powerful of all the branches of the religious trust, in this country, the Roman church, is careful to select and careful to train the brainiest and most capable of the boys and girls of its flock, to be afterwards set apart as priests, monks and nuns, so that being relieved of all other cares and duties they may conserve their psychic and physical forces to be used in psychologizing the laity who are required, under threat of fines and other penances in this world, and under threat of hell in the next, to place themselves, passively, under the magnetic and hypnotic power of these "holy fathers," or "holy mothers," once a week or oftener unless excused by special permission or "indulgence."

And what is pre-eminently true of the mother religious trust, or hierarchy, in this country, is also eminently true of all the daughter religious trusts or hierarchies, the protestant sects

The difference between the Roman Catholic and the so-called evangelical hierarchies is a difference of degree rather than of kind.

* * *

Again: The religious trust,—the canon law trust, conjointly with the civil law trust, is responsible for the

MARRIAGE AND DIVORCE TRUST.

Many ages ago the managers of two parent trusts—priest and lawyer—discovered that the best and surest way to control the masses of people was by controlling reproduction—including, of course, control of sex, in its manifestations and functions. And, naturally enough, the chief part of this control, this supervision, relates to motherhood and wifehood; because, while it is comparatively easy to fix upon a woman the charge of illegal motherhood it is difficult to prove a man guilty of illegal or unauthorized fatherhood.

Hence early in the history of all races, tribes and nations of people, woman became the helpless victim of cruel discriminations, of despotic masculine invasions, in all matters pertaining to sex and the reproduction of the race; which discriminations and invasions were and are committed by authority of priest and lawyer.

* * *

The three leading objects or advantages to be obtained by the marriage and divorce trust seem to be these:

First—To secure a cheap and sure supply of womanhood for man's imperious and perpetual demand for sex gratification.

Second—To secure a supply of heirs warranted true to kind or stock, to inherit property, titles, rank, privileges, and to keep all these within certain restricted limits, from generation to generation.

Third,—And which is akin to the second—To better enable the self-elected social leaders (church and state) to establish and make perpetual the two leading classes or orders of human society,—the ruling class and the serving class, or classes.

One of the incidental advantages to the managers of the marriage and divorce trust is the fees, the emoluments, pertaining thereto. For issuing a marriage license the fee is usually two dollars, while the magistrate, clergyman or other officer of civil or canon law, get from three dollars and upward, for asking a few commonplace questions and then pronouncing the "benediction" (more often a *malediction*) that the parties are now "man and wife."

But while marriage may be had comparatively cheap, divorce usually comes much higher; and the cost in money, added to loss of time and in wear and tear of reputation, and of all the finer feelings of mind and soul—all these added together amount to little less than *prohibition* of divorce to thousands of people whose lives are blighted by an unloving, an uncongenial conjugal relationship—a law enforced prostitution.

And this view of the working of the marriage and divorce trust, brings us face to face with the most deplorable of the many and sad results that follow the inter-meddling, by church and state, with the most delicate and most important of all human relationships, the sexual—namely, its effect upon the unborn!

* * *

I had hoped in this letter to finish my talk about the religious trusts, but am admonished by its great length to bring this epistle to a close. In a future issue I shall probably have something more to say about these matters. Several other trusts need ventilation, as I think. Among these are the "Obscenity" trust, the "Temperance" trust, the "Koreshan" trust, the "Christian Science" trust, the "Spiritualist" trust, and perhaps a few others.

ERRATUM.

Before closing I wish to correct an important error in my letter printed in last week's issue. In speaking of the "new cosmogony" on page 45, I am made to say, "If, as I claim," where it should read, *If as is claimed*. I have never witnessed Mr. Teed's experiments and therefore can say nothing of their accuracy.

M. HARMAN.

Hammond, La.

Signs of the Times.

(*Continued from page 51.*)

The result of that interview was that the husband first turned pale with fright, and then as the wife went on he became speechless with amazement, and soon was on his knees crying it out with his head in her lap.

Time went on and the double arrangement continued. It still continues. The two wives exchange calls and rather like each other. Both are gentle women—educated and refined. Wife Number One explained to me in her manuscript that her husband now treats her with a deference and tenderness such as she had never before known.

Everything she might wish for is laid at her feet, and absolute liberty is hers. She is quite content, and fully resolved on defending her husband and ministering to his well-being in every possible way.

Her husband's business partners know of his double life, and newspaperdom knows of it; yet she realizes that no one would ever raise a word of public reproach against him unless she first gives the sign. And this she will never do. She loves the man and will ever be loyal to his interests. So that's the story.

I wrote to a trusted correspondent in Boston, and he investigated the facts and found them substantially as stated.

I printed the main features of the Boston woman's manuscript, and the result was quite a dust. In fact, sixty-nine different persons wrote me letters about it, and forty-three suggested that if the shoe had been on the other foot, that Boston lawyer would have considered himself outraged, wronged, undone, and would have raised the roof in wild clamors for r'r're-venge. Possibly he would—I really do not know.

* * *

But now comes a belated letter from a Cleveland physician on this same subject, wherein the Boston woman is highly commended for her course of action. This man declares that if the shoe were on the other foot, and the lawyer were as wise as his wife he would not interfere in the relation. This man declares that it is preposterous to suppose that a strong, earnest woman of mentality and spiritual resource is perfectly satisfied with the society of one man for a lifetime. And he adds:

"Any woman whose soul is centered in a single man for a score of years has lived a very narrow and restricted life, and her mentality has surely atrophied. And thus for obvious reasons the unmarried woman of forty far surpasses, in spiritual reach, her happily married sisters. We learn from the people with whom we associate. Men learn from women and women from men. Imagine the inspiration a woman gets, say, from one honest, busy grocer!"

This is very plain talk; but the writer does not stop there. He declares that every successful city doctor has from two to a dozen women on his visiting list whom he fondles and caresses, and who regard him in the light of a lover. He further adds that the clergyman who makes "pastoral calls" and has not several women on his route with whom he is on tender, affectionate terms, is the exception. And then he makes this astounding confession:

"One of my patients—a married woman—has for me a more than tender regard, which I fully reciprocate, and this with the full knowledge and consent of her husband."

This doctor visits his fair patient almost daily and has for three years, and between them are constantly passing personal letters and notes. This delicate, yet warm friendship, he regards as natural, right and holy, and the fact that the woman has a legal husband, really, he says, has no bearing on the case. He appeals to the Higher law. The woman loves both men, but of course in a different way and for different reasons.

Usually, when a woman begins to love one man she hates another, for the reason that she fears him and dreads he will do violence to herself or her newly acquired friend. And from fear to hate is a short, easy step. Under more enlightened conditions she would love both; nothing in her nature prevents this; the fact that she hates her husband when she gets acquainted with a better or different man is because the husband makes himself unloveable. This shoe fits either foot. It is not a right or left.

In closing, my correspondent quotes Sir Richard Burton to the effect that in all his experience as a traveler and student, he had seen but one community that was free from sex jealousy, bickering and strife, and this was the city of El Medinah, Meeca, among whose inhabitants the right of polyandry was freely admitted.

His closing paragraph reads, "Monogamy has been a fetich; and all of its so called benefits can easily be attributed to a variety of causes. Because a thing goes with a thing is no reason that the thing is the cause of the thing. All ships have barnacles, but the claim that ships would sink without barnacles is held only by shallow people. And even though these people be in the majority, the fact remains the same.

"The insular and exclusive custom of condemning all close friendship between men and women that have not been sanctified by a Justice of the Peace, must pass away ere the race can advance. We grow in grace only when we love; all gentle, honorable friendships between good men and women should be allowed to run their natural course. You cannot thwart nature and go unpunished. Through the interchange of thought and feeling, and the healthful play of the emotions, we add cubits to our stature and give wings to our spiritual natures."

I am not at liberty to publish the name of my correspondent but should anyone wish to communicate with him personally, I am privileged to send his address. I am told that he ranks high in his profession, is a member of a prominent Book Club, and is an honorable and cultured gentleman. He certainly is frank.

* * *

Now, how common the condition just described really is, I cannot say. Living here in the woods, at a distance from the busy marts of trade and out of all personal touch with the social centers, my opportunities for observation are very slight. But in view of Mr. Howells' assertion that as a people we are imperfectly monogamous, and from what I gather from time to time from my correspondents and people who make little journeys hitherward, I am led to believe that a silent evolution in Esoterics is being worked out in America, and this with the tacit consent of the Unbonneted—not to mention the clergy, press, and medical and legal professions.

Custom makes laws; but it takes time for custom to ossify. Custom is now in the cartilage condition, so far as Platonism is concerned. But already, I see that the last edition of the Standard Dictionary has given a place to the term, Platonic Friendship, and defines it thus:

"An ardent affection existing between a man who is married and a woman who is not, or vice versa, as the case may be." Whereas, it was only a few years ago that the late Samuel J. Tilden referred to it as "a barren and jejune hypothesis."

And now I boldly hazard the prophecy that members of the American Academy of Immortals, who avail themselves of the ninety-nine year limit, will witness planks introduced into all party platforms endorsing Soul Gravitation and Psychic Communion. Not only this, but that church which has not in its creed a tenet advocating Cellular Correspondence will have nothing better to boast of than a beggarly array of empty pews.

I have spoken.

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By William Lloyd Garrison, in Woman's Journal.

Thermopylae and Tilad Pass.

Four times six hundred years have sped
Since Xerxes won Thermopylae,
But still above the Spartan dead
Burns bright the torch of liberty,

And yesterday another pass,
Defenders as heroic manned
As those who with Leonidas
Fell fighting for their fatherland.

The Greek King's band were heroes—men
Whose deathless fame e'en tyrants cheer?
What shall we say of Pilar's then!
They, too, scorned odds and knew no fear.

These men were bandits! Save that name
For Great Columbia's recreant sons,
Who, false to her and dead to shame,
'Gainst Freedom's banner train their guns.

To Luzon's patriots send all hail,
And raise for them the victor's strain,
Eternal right shall yet prevail—
They cannot fight and die in vain.

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Free People and Jealousy.

BY JAMES F. MORTON, JR.

No cause can hope to be wholly free from half-hearted, insincere, or inconsistent advocates. Sex radicalism has, perhaps, not more than its share of barnacles; but as it is the main battleground for the contending forces of authoritarianism and liberty, Puritanic asceticism and rational living, it has an unusual number of timorous and unavowed sympathizers. These are to be merely pitied for their cowardly weakness, which cuts them off from the pleasure and enthusiasm of active comradeship. But there are others of greater disservice to the propaganda. It is those who make great pretence of being free, but show in their lives their inability to comprehend even the rudimentary principles of liberty. In nothing is this more clearly seen than in the tendency to pamper that monstrous vice known as jealousy. A jealous free lover is a most pitiable spectacle.

As this article is written for professed radicals, some elementary ideas may be taken for granted. With the abandonment of marriage, must go a renunciation of the ideas which accompany it—the sense of ownership, the duty of sexual subjection, and the like. All intelligent libertarians condemn jealousy as a general principle. It is only where their own sexual partners are concerned, that they show the cloven hoof.

What is jealousy? It is the confession of inferiority, the unwillingness to stand the test of comparison. It is the sense of ownership and the desire of possession. It is the apotheosis of brute selfishness. It is the negation of all that constitutes true love. It is the utter disregard of the happiness of the supposed loved one. It is the climax of tyranny and injustice. None of these statements can be fairly controverted; but a number of feeble attempts at palliation are made, by those semi-radicals who know just enough of the theory of freedom to be uneasy and ashamed of their own failure to practice it. If the spirit of jealousy follows the rejector of marriage into his so-called "free union," let him understand that he does not yet know what it is to be a libertarian.

We often hear the parrot-like phrase that "jealousy is a proof of love." If it were not so widespread, so transparent and palpable a falsehood could be passed over with contempt. Perhaps no saying of equal currency was ever so self-evidently absurd. No reason was ever given for it, because none can be framed. It is supposed to compel belief by sheer force of repetition. A woman in St. Louis recently jumped from a high window, to escape the assaults of her husband. When questioned in the hospital, she said that she and her husband fought almost daily, and that she believed those who did not fight could not love each other; since fighting springs from jealousy, and jealousy is a sign of love, I recommend this logical corollary of their pet axiom to all who trace a natural companionship between two antagonistic principles—light and darkness, love and jealousy. When somebody brings even the shadow of an argument in favor of this shallow saying, it will be time to honor it with a more serious refutation.

I know how to make allowances for temperament. No one has more sympathy than I with the victim of an overmastering vice—the drunkard, kleptomaniac, masturbator, or opium-eater. Such mental invalids deserve our pity. They are in the grasp of a fatal disease. But we cannot set them on high as examples of well balanced will. If you are really of so feeble will that you cannot resist the impulse of jealousy, then you belong to the same category, and deserve intense pity, no less than does the unfortunate lover whom you subject to your insane whims. But of course you must not claim to be a true example of ideas. Leave that honorable position to men and women of stronger character, who do not find it constitutionally impossible to practice what they preach. Do not try to squirm out of your situation. We will make every allowance for you, and encourage you in every effort to overcome your deplorable weakness; but you can of course not expect to share in the work of men and women who have the courage of their convictions, and whose lives form the grandest commentary on the principles of human liberty which their lips profess.

It is enough, however, that we pity the weaklings—those

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who find that the exemplification of true manhood and womanhood is for them an utter impossibility. We remember our own failings, and forbear to comment too harshly on their humiliating confession. They may be of some subsidiary service to the movement. A half-liberal is often better than no liberal at all. But our indulgence cannot be extended to the pretended radical who seeks to forge excuses for giving the lie to his professions. Here are some of them, just as they have often been expressed. I will write of men; but every syllable applies with equal accuracy to the jealous woman. Says the defender of jealousy:

"It is natural. All men are jealous. I must suffer when I see another man winning the woman I love away from me. She is ceasing to love me; or she would not want anybody else. I am afraid of being obliged to support children that are not my own. I am true to her; and she ought to be so to me. Our relationship gives me the right to her exclusive companionship, sexually at least, and socially in so far as I desire it. If she loves me, she ought to find all her happiness with me. It tortures me to see her enjoying herself with another man. She belongs to me, and shows indelicacy if she manifests the slightest interest in another man. If she is not satisfied, she is free to leave at any time. She has made a bargain with me, and should stand by it. The theory of freedom is all right; but its practice is impossible under the present economic system."

This curious assortment includes, I think, every substantial ground for defense put forward in behalf of sexual tyranny. If any have been omitted, they are mainly even more brutal statements of a narrow selfishness. Not all these arguments are adopted by the same person, since many of them are self-confuting. Coming from conservatives, they would not be surprising. We expect ignorance and lack of logic from those who know nothing of sex freedom; but we have a right to expect better things from those who call themselves our friends. Every one of these arguments implies a fundamental distrust of liberty; If they are sound, then they are something more than a serviceable pretext for jealousy. They are a justification of the entire principle of sex-ownership, and the death-blow to all that our propaganda seeks to accomplish. Their logical outcome is a return to the so-called safeguards of Church and State marriage. It is time to speak out. Be either one thing or the other. Admit the full freedom of all men and women, your own lover included: or cease to pretend that you are a genuine libertarian. Don't profess to be a lover, and yet whimper that you would control your morbid expressions of selfishness and wounded vanity, if you only could. Be a man, not a whining baby. If you have convictions, make them a part of your life. Do not persist in a course which only marks your own pettiness, and can bring only unhappiness to you and to all concerned.

I do not underrate the power of hereditary tendencies. Having myself by inheritance a peculariy jealous as well as sensitive disposition, I am especially fitted to sympathize with all who are so afflicted. But there is no excuse for coddling a hereditary taint of either body or mind. It may be difficult to expel the unworthy intruder; but it can be done. Let reason rule. Summon to your aid every sentiment of justice. Resist, always resist a feeling which you know to be unworthy of you. Never humor yourself, or desire others to humor you, in a sentiment which can lead only to invasive conduct. Think of the happiness of the loved one; and know that you weld her love to yours most securely in showing your full approbation of her need for liberty and for full self-expression. The cure may be difficult; but it will be sure. Jealousy once fully subdued, you will be a better propagandist, and a happier man. Speed the day when this malign influence shall no longer poison the character, hamper the efficiency, destroy the influence, or darken the life of any professed libertarian.

The Tenth Annual Ball given by the International Group, I. W. A., will be held at Lessing's Club House, 447 W. Taylor St., Saturday evening March 3. It is to be for the benefit of the "Freie Arb. Stimme" and "Free Society." Tickets, 25 cents a person.

Woman, and the Ills of Mankind.

Ker. Anna F. F. Eastman.

In the sacred book of the Hindus we have a counterpart of Eve in the nymph Menaka, of whom the man complains, in the spirit of Adam: "Alas, what has become of my wisdom, my prudence, my firm resolution? Behold, all destroyed at once by a woman."

In the sacred oracles of the Chinese we find these words: "All was subject to man in the beginning. The wise husband raised up a bulwark of walls, but the woman, by an ambitious desire of knowledge, demolished them. Our misery did not come from heaven, she lost the human race." In the religious annals of the Greeks, also we have Pandora, the author of all human ills. . . .

Every organized religion, every religion which has become a human institution teaches the headship of man and that involves, in some measure and degree, the subjection of woman and her consequent inferiority.

The Vedas declare that a husband, however criminal or defective, is in the place of the supreme to his wife. Plato presents a state of society wholly disorganized when slaves are disobedient to their masters and wives on an equality with their husbands. Aristotle characterized women as being of an inferior order, and Socrates asks the pathetic question: "Is there a human being with whom you talk less than with your wife?" Poor Socrates judged the sex, we may imagine, as the modern sage is apt to do—by that specimen with which he was most familiar. Tertulhan, one of the most spiritual of the Christian fathers, said: "Submit your head to your husband and you will be sufficiently adorned.

Luther, dear Father Luther, who builded better than he knew, said: "No gown worse becomes a woman than that she should be wise." A learned bishop of today said. "Man is the head of a family; the family is an organic unity, and cannot exist without subordination. Man is the head of the family because he is physically stronger, and because the family grows out of a warlike state, and to man was intrusted the duties of defense."

These are the sentiments of leaders of the great systems of religious doctrine and they reflect the spirit of organized religion from the beginning until now. . . . . .

A foremost scientist says: "The superiority of male mammals is a remarkable fact. It is due to causes little creditable to the male character in general. Not one particle of it is attributable to their noble efforts in protection and supporting the females and their own offspring. It is the result of a sexual selection growing out of the struggle between the males for the possession of the females." This simple scientific fact might well be recommended to the theologian who argues the natural subjection of woman through what he is pleased to call the purposes of nature as seen in the lower order of life.

You are familiar with the argument that the male bird sings louder and sweeter than the female, therefore a woman can not be a poet. In most mammals the male is larger, more beautiful, more sagacious than the female, and is exempt from most of the unpleasant labors connected with the rearing and defense of the young; therefore a woman cannot understand politics. You can easily find instances, if you like, in natural history of what we might call nature's favoritism of the female. Why do you not speak of the ostrich, the male of which sits on its eggs, hatches out the young and takes principal care of them? Why not inistance that fine, beautiful variety of spider of which the female invariably devours her consort when he is of no further use to her? What if that custom should prevail among women?

The first is that these things prove nothing. If we have made any progress it is away from nature. We are not spiders, nor lions, nor birds. We are man, male and female, and we want to be angels, or we used to when we went to Sunday school. It is unworthy of us to go back to the conduct of life among the lower animals to bolster up any of the remaining abuses of human society. The point is just here. We cannot

trace the degraded and subject position of woman in ancient times to the religious ideals of her nature and place in the creation, but the reverse is true in a large measure. We can trace her religious position to her actual position in primitive society and this in its turn back to those beginnings of the human animal which science is just beginning to discover and which will probably always be matter of speculation.

We always find the position of woman improving as warlike activities are replaced by industrial activities. When war and the chase were the sole questions of humankind the qualities required in these formed their chief measure of excellence. The position of woman in ancient Egypt, in her most brilliant period, was higher than in many a modern state. Egypt was an industrial state when we knew it first. Herbert Spencer says: "There are no people, however refined, among whom the relative position of the man and woman is more favorable than with the Lapps. It is because the men are not warriors. They have no soldiers; they fight no battles, either with outside foreigners or between the various tribes and families. In spite of their wretched huts, dirty faces, primitive clothing, their ignorance of literature, art, and science, they rank above us in the highest element of true civilization—the moral element—and all the military nations of the world may stand uncovered before them."

The same writer points out the fact that woman's position is more tolerable when circumstances lead to likeness of occupation between the sexes. Among the Cheroops, who live upon fish and roots, which the women get as readily as the men, the women have a rank and influence very rare among Indians. Modern history also teaches us that when women become valuable in a commercial sense they are treated with a deference and respect which is as different from the sentimental adoration of the poet as from the haughty contempt of the philosopher.

A Shining Example.

BY HENRY E. ALLEN.

The death of Ruskin, the most famous art critic the world has yet produced, and the great poet-philosopher and socialist, gives new interest to the story of his "lost wife." If all men and women could be as truly unselfish the sex problem would be far toward a solution.

He was wise enough not to insist on a continuation of the marriage relation after he had discovered that his wife's love had ceased. This is my ideal of what free love should be, and it should apply with equal force to both sexes.

When we consider that love is not a matter of will power—that we cannot will to love or not to love—Ruskin's course is the only reasonable course. I consider that he was a royal free lover. Here is the story of his "lost wife:"

"When Ruskin was young and already famous he met one evening at a dance in London a beautiful girl. Pointing her out to him, the hostess told him he ought to marry her. Loving the beautiful in art, as he did, Ruskin was greatly attracted by the young woman, and the attraction proved mutual.

"Ruskin married the young woman he had met at the ball and gave her a magnificent home. So charmed was he with his wife's beauty that after a time he brought Millais, the painter, to his home and asked him to paint Mrs. Ruskin's portrait.

"Millais was then a man of superb physique, broad-shouldered, deep-chested and of great strength. Ruskin had no thought that his wife might be irresistibly attracted to this fine specimen of manhood, who was handsome and famous as well, or that the wife's beauty might win the love of Millais.

"But the unexpected happened, and the painting of the portrait was fatal. At least the two fell in love with each other and Ruskin saw the unfolding of the romance which might easily have grown into a tragedy.

"Knowing that his wife loved him no longer Ruskin bowed to his fate without a word of accusation or blame, and quietly obtained a divorce.

"Then, when his wife was free, he walked into church with her one fine morning and stood by while they were married.

"Millais later became the leading artist in England and the beauty of his wife one of the charms of London society. Never did Ruskin complain of the happiness that was blotted from his life when his wife was lost to him.

The Wail of Ignorance.

BY LOIS WAISBROOKER.

"Lois Waisbrooker, Madam or Miss:—The character of your paper leaves me in doubt how to address you. No true wife could publish such a sheet, and no pure Miss could read such stuff without being so impure in mind as to be unworthy of the title. I have suffered the dreadful thing to be sent to me because I was ashamed to send it back to the postmaster with the request not to put it into my husband's hands. I have thrown it into the fire again and again, and now have a great favor to ask of you. Please never send me another.

"Whenever I read a paragraph in it, I feel polluted, old woman as I am, over fifty, and my face tinges with blushes when I look at the vile thing. Thank God, if we have any vile demons in the form of woman in the south, such as those who write for that vile sheet, they hide themselves in brothels, or are ashamed to pollute the ears of the world with doctrines destined to fill lunatic asylums on earth, and the lower regions in eternity. Take care; as ye sow ye shall reap. In the name of all that is sacred in life, what do you mean people to think will be the destiny of the children of such parents as Lake, Higby and others.

"Oh, sister woman! in the name of mercy, stop and think what you are doing. Can you take upon yourself the responsibility of corrupting and ruining the youth of this fair country? I could pray that before you are permitted to wither and destroy the purity of one young girl, the false, wicked hand which pens these vile doctrines might be withered and rendered useless by disease. Send me no more papers, I entreat you."

Monroe, La., May 26 '85.

In reply to my correspondent I said that I had no fears of any one being ruined by anything I had written; that it was ignorance, not knowledge that wrought ruin. As for fearing to take responsibility, I dare not keep silent while people are perishing from the lack of knowledge. In reply to her quotation "As ye sow, so shall ye also reap," I asked her what society had been sowing that it should reap brothels, insane asylums, etc. Fifteen years have passed since I thus replied to that wail of ignorance. Fifteen years and during all that time "the false and wicked hand" has continued to pen the words that make for truth and purity in the light of knowledge, knowing that ignorance is very likely to conceal vice. Innocent ignorance is always in danger. During these fifteen years I have had good opportunity to observe the course of young girls and young men who have been educated in what this woman calls vile doctrines, and I have found them far above the average in intelligence and virtue. I have found that they could be trusted to do right, that they have a sense of justice such as does not prevail among those who have had to pick up their knowledge from depraved companions because not properly instructed at home, and this is as true of girls as boys.

A youth of seventeen, the son of one of our most radical advocates of freedom, was not long since shown a house of prostitution. He was asked if he would not like to go in and he refused. He told his father about it. "Did you not feel as if you would like to go in?" asked his father. "I felt as if I could cry," was the reply. This young man, boy rather, had been so educated that he had no curiosity to satisfy and he realized the dreadful condition of those women so fully that his heart ached with pity. When the subject of sex is as openly discussed as is any other subject of interest to the race the morbid passion that now prevails will disappear. Oh, that people understood what true purity is!

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Robber Nations in a Trust—The British-Boer War.

Within a comparatively small and comparatively sterile and worthless area of land in South Africa there is at the present moment being enacted a drama such as has seldom if ever been witnessed by human beings—certainly not often within the period covered by what is known as authentic history.

A comparatively insignificant band of Dutch peasants called Boers—untrained, undisciplined farmers, cattlemen and miners, have for months successfully defied the power of the British empire; an empire whose military prestige has for many ages been second to none other on our planet, and whose supremacy on the seas has long been undisputed.

Not only have the Boers successfully withstood the shock of the trained and fully equipped armies of this first class military power but they have so thoroughly frightened, so completely demoralized, the purse-proud, war-proud and blood-proud aristocrats of England that they have now sent a much larger force to subdue this handful of poorly equipped, undisciplined, comparatively unknown and almost friendless farmers, than they have ever sent to fight the trained armies of the first class military powers of the earth with which Great Britain (note the high sounding title!) has been wont to go to war.

* * *

Morally speaking, as I now see it, the proud and haughty Briton is already beaten by the unknown and insignificant Boer—beaten and disgraced as he has never been before, since taking his place in the front rank of nations. No matter what may be the final outcome of the present war, no matter if every Boer is killed or captured, the bare fact that it required the whole power of the British empire to do it—the only empire on earth upon whose flag the sun never sets—is quite sufficient to cover the very name of Briton with everlasting disgrace, and to justify the pointing of the finger of scorn by all who consider fighting prowess and prestige as of first importance in all that gives excellence, honor and glory to manhood or to nations.

* * *

In thus saying I am not considering the moral aspects of this record breaking conflict. The old saying, "There are faults on both sides," probably applies here; but as a general statement the greater blame undoubtedly rests with the British. As I understand the case the Boers went into an inhospitable wilderness, subdued the wild beasts and wild men and asked only to be let alone to manage their own affairs in their own way. That they mistreated and enslaved the natives is doubtless true, and that they were not always strictly honest and fair with the subjects of Great Britain is probably true also. But the fact that Kruger was willing to submit all matters in dispute to peaceful arbitration (if true) covers a multitude of sins on his part.

On the other hand the British seem in this war to be simply carrying out their age-old policy of conquest and exploitation of the weaker by force and fraud—their ancient policy of national expansion and aggrandizement with little or no regard for any kind of right except the right of the stronger to rule and rob the weaker.

That the greed of gold—that is, the interests of England's money kings whose headquarters are located in Lombard Stree—have had much to do with the origin and continuance of th South-African war seems to need but little additional proof.

* * *

Such being the facts in the case of the latest war of this century of wars between nations and peoples calling themselves civilized—saying nothing of their claim to be followers of him who is called the "Prince of Peace," it is pertinent to ask, what is there to prevent intervention by other nations to prevent the further flow of blood and the further waste of valuable treasure—treasure that is so much needed to alleviate the miseries of the poor and helpless of all countries and races of people? When two men fall out and begin to fight with fists or clubs—and especially if one should be enormously larger and stronger than the other—the bystanders usually interfere and put a stop to the brutal proceeding, and try to induce the belligerents to settle their differences by peaceful methods,

Is there any good reasons why nations should not be as humane and peace-loving as individuals?

There seems to be but one answer to this question. That answer is that all first class nations belong to a

ROBBER TRUST!

By treaties, or agreements among themselves, they all are pledged to sustain each other in a plan to rob the smaller and weaker tribes and communities,—under pretence that they are incapable of self-government—and to divide up the earth among themselves.

This dividing up process was begun many years ago, a conspicious instance thereof! is the "Partition of Poland" by Russia Prussia and Austria. Neither England, France, Spain nor Italy entered one word of protest against the worse than highway robbery by these mailed and armed brigands, so far as I have heard.

Why did not England, the boasted champion of fairplay, the asylum and refuge for the political exile of all lands—why did not the mistress of the seas use her tremendous influence to prevent a crime that wiped an old and honored sister nation from the map of Europe?

Was it not the prowess of John Sobiesky, a Polander, that prevented Austria—and perhaps the whole of Europe—from being conquered and assimilated by the Mohammedans? And did not Christian Europe owe a debt of gratitude to Poland for this great service? But if no such motive had been present to prevent the partition and assimilation of Poland by its robber neighbors, should not intelligent self-interest have been a sufficient reason to induce all the other European powers to join hands to prevent the high-handed outrage?

Likewise in the present case. Is not intelligent self-interest reason enough to justify intervention by the continental powers of Europe and by the United States of America, to prevent the wiping out of the Boer Republic by those Anglo-Saxon brigands and pirates, Cecil Rhodes, Joseph Chamberlain and the money kings of Lombard Street?

* * *

It is quite safe to say that no such intervention is to be expected. With what face could our Uncle Samuel say to England:

"Look here, Daddy Bull, isn't it about time to let up with your pounding the Boers? You admire courage, do you not? Has not the Boer demonstrated his courage? also his right to live as an independent nation? Don't you remember the lesson that his ancestor, the old Netherlander, gave to all-powerful Philip the Second, Emperor of Spain and Germany, and how this haughty monarch was at last compelled, by a handful of Dutchmen, to acknowledge that it is useless to try to conquer a people determined to be free?"

To such questions John Bull would have the ready answer: "Take a swallow or two of your own medicine, my dear boy! Remove your bloody fingers from the throat of Aguinaldo and his Filipinos. What right have you to those islands except the robber title you purchased from Spain—that prince of sixteenth century brigands and freebooters? 'Thou hypocrite

Cast first the beam out of thine own eye before giving advice in regard to the motes in other people's eyes.'"

And so likewise, England could retort should Russia offer advice in favor of the right of the Boers to independence. For many years the policy of the Russian Bear has been of "expansion"—imperialistic expansion. All he asks is to be let alone in his little game of "benevolent assimilation" and absorption of Asiatic countries, and hence it would be absurd and impertinent in him to interfere with the British lion while putting into practice the same policy in South Africa.

* * *

If no help can be expected from intervention, what then?

Is there no hope for the Boer except that which lies in the strength of his own right arm and in his very limited supply of the munitions and weapons of war?

I answer, YES!

To my thinking there is good sense and humanity as well in the suggestion that Kruger should

WOMAN THE TRENCHES!

Leaving the men free to take the enemy by surprise in the rear or on the flank!

Then when a few hundreds or a few thousands of the Boer mothers are slain while bravely working the guns that defend their firesides and little ones against their Christian invaders, a shout of indignant protest would go up from all lands claiming to be civilized—a storm of indignant protest so loud, so deep that Queen Victoria would be compelled to call off her "dogs of war."

And why not?

Why should not women load and point guns in the trenches, as well as do almost every other part of the work necessary to the defense of their homes—as they are now doing?

As to the hardships and sufferings incident to war—the woman who stays at home, doing both man's and woman's work by day, and who lies awake at night dreading to hear yet anxious to hear how her loved ones at the front are faring, has a much heavier burden to bear than has the husband, son or brother who goes to meet the enemy in battle.

* * *

There is still another phase to this "woman to the front" question, that it is well to consider. It is this:

When hemmed in on all sides by a cordon of fire from guns the most murderous ever invented by men or demons, and when denied the privilege of a short armistice to bury his dead, General Cronje sent back word to his inhuman besiegers,

"THEN WE WILL FIGHT ON!"

As much as to say, "When you take these trenches you will find only dead men."

If this answer voices the spirit of the Transvaal armies, and if to take their places there are no reserves of men or even of boys, as reports tell us, then where are the Boer women to get husbands to father a new generation when this war is ended and the Boer republic wiped from the map of the world?

An ancient prophet foretold the day when seven women would take hold of one man, saying, "We will eat our own meat and wear our own raiment, but let us only be called by thy name to take away our reproach"—the reproach of childlessness!

Is this to be the fate of the women of the Transvaal Republic, when Kitchener, Buller and Roberts have completed their work of slaughter and of devastation?

The English aristocracy and plutocracy, with their command of the world's finances can well afford to fill up with mercenaries the depleted ranks of their armies of invasion, but the farmers of the Transvaal can do nothing of this kind. Their armies are *themselves*, and when they are slain, where is the hope of a new army through natural generation?

And therefore, in the interest of peace, in the interest of justice and of humanity I heartily second the motion to woman the trenches in the Transvaal. Conventional morality, sentimental but unreasoning morality, needs to be shocked.

National and international "laws of war" need revision and nothing perhaps will bring about such revision (and in time their abolition through the unpopularity of war itself) than will the employment of women as common soldiers.

St. Louis, Mo. M. HARMAN.

A correspondent (see Various Voices) says he is unable to pay for Lucifer. If any one who enjoys reading Lucifer is too poor to spare two cents a week to pay for it, we will on being informed of that fact send it free of charge. We occasionally receive letters from people who say they spare the money for Lucifer only by denying themselves actual necessaries of existence. Our reply has invariably been that we do not wish to profit by such sacrifices; that we prefer to send them the paper free. A short time ago, a woman of over seventy wrote that she earned the money she sent by scrubbing. Another nearly as old, supports herself, and paid for considerable literature, by needlework. Lucifer needs money; but it does not want such hardly-earned money as that. L. H.

It is a mistake to assume that Lucifer "advocates the intentional prevention of conception." Lucifer advocates the right of women to intentionally prevent conception if they choose to do so. Lucifer protests against the invasive action of the government in withholding from women scientific information regarding conception, thus leaving ignorant or desperate women the easy prey of the purveyor of various "pills," and the professional abortionist. Is is the right of women to use or refrain from using any contracept they choose, and it is not the business of "W. R.," or myself, or any one else, to say that they shall not or shall use them. L. H.

What Does it Mean?

BY JAMIETTA.

"The right of every individual to manage his, or her, own affairs, and act as he, or she, pleases, so long as they do not invade the equal rights of others."

The above quotation is so regularly served up by free-thought, anarchist, liberal, and reform writers in general, that one looks for it in the columns of his "radical" paper with the same assurance of finding it, as the chronic "kicking" boarder feels, who looks for the proverbial hash, at regular intervals, on the dining table: Who, or WHAT, will decide where two or more persons, directly interested, differ on the question of invasion?

Oppression Knows no Sex.

[The following comments and newspaper clipping are taken from a private letter.]

Why, in the name of blazing truth, is Lucifer scintillating its mentality in the form of denunciation against man's tyranny over prostrate woman? When this is read, then let me know, I know now, because I am of the right kind to know, that any fellow who bosses a woman rudely is not a man as a man should be—sort of thinkless brutality with too much muscular vitality unruled; but there are others not alike; and I am here reminded of what a dear girl I once knew used to say—"there's not as much difference between men and women as most people think." Talk about male tyrants, after this; don't do it; decry tyrants if you deem tyranny *per se* wrong; but a woman who spanks her spouse in the knowledge that a gallant judge will treat her mildly, is an amazon Nero. Abandonment of woman by man sounds very ill of the man, and probably helped her in the adjustment before his honor.

TIRED OF WIFE'S SPANKINGS.

"Why did you leave your happy little home?" asked Magistrate Lemon of Henry Seindecker in the Ewen Street Police Court, Brooklyn, yesterday.

"I got tired of being spanked by her," returned Seindecker, with an injured air.

The "her" referred to was Mrs. Seindecker, who was standing near by with a grim look on her face. Mrs. Seindecker weighs over 200 pounds, while her husband is much smaller. They live on Bushwick Avenue.

Seindecker was arraigned on a charge of abandonment. He left home on New Year's Day, it is alleged, because his wife spanked him. He said he was willing to provide for his children, but had had enough of his wife's peculiar method of chastising him. The case was adjourned.

"Well, you know, my dear," said the Brute to his wife, on being reminded that during their courtship he gladly took her to the opera, "a man doesn't run after a car when he has caught it."

"But, if he doesn't pay his fare, he is apt to be put off, isn't he?"—*Chicago Journal.*

VARIOUS VOICES.

Sara Campbell, Roodhouse, Ill.:—The "Ethics of Parentage" in 800 is super-extra. Lucifer improves constantly. I am truly glad your father's health is good. When the book is printed if it comes up to my expectations I will sell all I can, for I must help Lucifer all I reasonably can.

E. S., Mass.:—It is said somewhere that man's inhumanity to man, makes countless thousands mourn." I think it might justly be said that man's inhumanity to woman, makes many millions groan.

Several years ago while living in an adjoining city, a case of legalized murder came under my observation. A little, sensitive, woman, then the mother of two little ones, was pregnant the third time and trying bravely to help her husband in every way possible by keeping some boarders, besides doing the work of her own family. The husband, a big burly fellow, was on the road for a firm, and away from home much of the time enjoying life as traveling men are (sometimes) apt to do; but when at home was cross and tyrannical to the woman he had sworn to love, honor and protect. On one occasion he invited some of his relatives to dinner and because the poor wife who was thoroughly worn out and wearied with hard labor ventured to remonstrate and say she could not wait upon the table that day, deliberately took her into a bedroom and laid her across his knee, and whipped her most terribly, leaving the marks upon her person, also pounded her in the face leaving the marks of his fingers so they were visible for days afterward.

A lady told me the woman sent for her to come and see her after the brute had gone away and told her of other inhuman acts of violence he had done at various times. Said the lady,

"Why do you not leave him?"

She replied, "I am too proud to let my relatives know; besides he is my husband and the father of my children."

After the birth of the third child the poor creature escaped from bondage by slipping off her mortal garments and entering the next world where the wicked cease from troubling and the weary are at rest, we trust.

Truly, truth is stranger than any fiction, and often much more cruel. And the wonder is that while so many people are ready to denounce such violence inflicted upon even animals they will tolerate, and strive to palliate it when committed in the name of holy matrimony. May God hasten the day when there shall not be found a white slave in our world and when marriage will mean more than legal wedlock and children be born of love, and when enforced maternity will no longer be known.

E. J. H., Scotia, Neb.:—Enclosed you will find $1 for the renewal of our subscription to the Light Bearer. Will you please inform me what has become of that gifted woman, Voltairine de Cleyre? I have always admired her writings and would be glad to have Lucifer publish the poem called, "The Burial of my Past Self," which I read some years ago, but cannot remember in what paper it appeared. Is she dead or married? We liked V. Southworth's article in Lucifer on parentage very much, indeed. It seems so strange to me that when a man and woman wish to separate from each other, that the woman generally considers it her especial duty to take all of the children with her, whether she can support them or not and let the man walk off free from all responsibility in them. It seems to me that since he is equally responsible for their existence, he should shoulder half the burden in maintaining them; but woman is so foolish and silly that she generally prefers to be a slave to some man all her life, both sexually and otherwise, for the sake of a child, and take the risk of bringing other badly born children into the world to suffer in misery also.

[Miss de Cleyre is neither dead nor married, so far as we know. I believe the poem referred to was published in Lucifer some years ago; but cannot remember when. Miss de Cleyre's address is 620 N. S St., Philadelphia, Pa. L. H.]

W. R., St. Paul, Minn.:—Although too poor to be a subscriber for your paper, yet, through the kindness of an acquaintance, I am a reader of most of your recent current issues.

As to much of the contents of the paper I approve; as to some features, however, I quite disapprove. It may be neither wise nor worth while; but I will nevertheless contrast a few of Mr. Southworth's suggestions in his article on "Parentage," with one feature of your address at New Orleans, both in Lucifer of Feb. 10.

"The first and most important of man's social relationship is parentage," says Mr. Southworth.

Instead of parentage, is it not rather naturalness that is the first and most important of man's social, as well as of his every other relationship? That is to say; if human beings could always be simply natural in their every function of life, would not that fact and circumstance, of necessity, yield not only all the good results that the highest enlightenment could lead them to desire, but also the best and highest that it is possible for human beings to attain, whether in the separate and individual capacity, or in the aggregate relationship? I am unable to see how any possible state of the minds of the procreating parties either before or after conception, could have any influence upon the issue that the simple and entire naturalness of the parties would not have.

"Pare ntage is in the line of our best personal development. Far from interfering with the fulfilment of our life, in most cases under ordinary circumstances, it is the most powerful agency for advancing us toward a full and forcible expression of our being."

"A child of one's own! What does it not make possible? What desires and ambitions, what resolution to be in all things its worthy father or its faithful mother!"

In these sentiments I fully acquiesce. But the next, I think require modification. "An intelligent man and woman will be content to hold no second place in the affections of their children—at least in the years of childhood. A man who is a father wants to be to his child the first of men; a woman would be the best and truest of women in the eves of her children."

I think that every man and woman, whether "intelligent" or otherwise, should ever have the desire and effort to be the best and truest, so far as possible, not only in respect to their own children, but also in respect to everybody. But I do not believe that parents should strive to cultivate that invidious idea that they are superior to everybody else. On the contrary, I think every one should ever be modest and unvaunting of self; and that this spirit should ever be inculcated in children, and particularly so in reference to themselves and their parents; and especially that there should never be any such thing as inculcating in the minds of children, during any stage of their lives, that their parents are better than anybody else in the world. This much at least for sake of saving the innocent creatures from the probably inevitable shock of a very humiliating undeceiving at some time or other, if nothing else.

Now as to the other matter, evidences of which I find in your paper, as well as elsewhere. And that is the advocacy of intentional prevention of conception. Such a thing as this, as it seems to me, must, of necessity, be naturally, inherently, and unavoidably, not only objectionable, but actually repulsive and loathsome to any normal human being. But there can be no doubt that the practice is not only common, but increasing, with corresponding waning of compunction of conscience against it. These facts must prove that there is some powerful incentive, and that there is back of the incentive some cause which the average mind judges to be full warrant for both incentive and deed. But it appears to me that the source of true wisdom upon the part of human beings would be rather to search out and remove the cause of the thing, instead of pursuing studied recourse to the thing itself as a protection against the cause.

Mabel Gifford, Needham, Mass.:—In Lucifer, H. E. Allen gives a description of a "sexual starveling," and illustrates it by a case that came under his notice. This is a subject that needs our most earnest attention today. The world is full of sexual starvelings. We find them in the homes of the rich and the poor, among the married and single, and of both sexes, and all ages. No reform or religion or law under heaven will purify society so long as we breed and cultivate this species of human being. The unprincipled and lawless satisfy their hunger indiscriminately, and degenerate mentally and physically, and make up the outcast and criminal classes. The conscientious, timid and proud, hide their disease as best they may, and live lives of longing or torture; the proud often becoming hypocrites, living double lives. The cause of this disease is false education. Life is harmony and health. There is a harmonious expression for every natural impulse of life. Life is creative. To be filled with life is to be filled with creative desire. Every thought and feeling is vitalized with this creative life. Life has endless variety, it creates in myriad ways. This variety is in man, because life is in him. The world is filled with his creations, and still his creations are multiplying. Every human being feels an impulse to create in a way peculiar to himself, and ever longs until his desire is fulfilled.

Now, when a human being develops from childhood into youth, and feels the influx of a larger life, in heart and mind and body, is he—or she—told, this is life impelling you to use it in creating beautiful and useful works for the help and happiness of your brothers and sisters. Life is love, and love desires to give itself and to create love freely; work freely?

No, he is told, this new sensation is the animal passion which develops in all animals. It is the desire of the animal for sexual union with its own species. And its use is the perpetuation of the species. You will never find satisfaction and relief except in the fulfillment of this desire. Then begins the concentration of thought upon the sensation of life, and the locating it in one part of the body. From henceforth every new influx of life is determined here, instead of being distributed through the whole body as it would naturally do if the thought was not trained to prevent it. This causes congestion, in place of free circulation, and inflammation in place of delightful sensation, more or less uncontrollable desire for expression in one direction, instead of grand desires in many directions. While passion is being cultivated, the youth is also taught that this desire of the physical cannot be gratified except he secures a permit that is made legal; this permit requiring that he choose one of the opposite sex and live with her the rest of his life. This is the only way out that law and society sanctions.

So instead of being made noble and free, the youth is degraded from the estate of true manhood and womanhood, and made first a slave to the body and then a slave to society.

He is also taught that there is no love between men and women without inflaming this desire, and that no love must be allowed except with a view to marriage, and he must observe certain limits society has set, and not come too near the opposite sex or he will not be able to control his actions, and will do what is illegal.

It is this false education that represses the lives of men and women, instead of leaving them free and joyous; this edict of society that compels them to be unnatural, and starve the feelings proper to them. A man craves the society of men, and also of women, and a woman craves the society of women and also of men. They desire to be as free, the men with women and women with men, as they are with their own kind. When they are restored to their natural condition, and life is diffused throughout their whole being instead of being congested, they can be free physically as well as mentally, and life will go to the up-building of bodies and minds, instead of to the weakening and degenerating of them. Then men and women will control their own bodies, and determine life at will in whatever ways they choose. If the tremendous waste of vital energy now going on was utilized, we should see a very different class of young men and women; no starved bodies, no starved minds, no repressed feelings, no sexual slaves.

Procreation is a necessity in the species, but not in the individual. It is only *one* expression of life, among myriads of expressions we have to choose from. The quality of the magnetic currents are determined by the thoughts. Hence the importance of a true education.

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The Dewey Arch.

Build up your arch. Lay snowy stone on stone
To herald to the world your glittering pride
In foreign conquest. Lightly fling aside
That irksome creed of liberty outgrown.
Let your new toys, your ships and guns, atone
For broken faith and precedent defied,
Proclaim your marble goddess far and wide—
Freedom no more, but Might and Might alone.

Nay 't is a whited sepulcher you raise,
Whereon shall this stern epitaph be read:
"Here at the silent parting of the ways
Fell Liberty, betrayed, beguiled, misled.
Pray for her, stranger, that in happier days
She may be resurrected from the dead."

—*Ernest Crosby.*

What Shall I Do?

What shall I do to be just?
What shall I do for the gain
Of the world—for the sadness?
Teach me, O seers that I trust!
Chart me the difficult main
Leading me out of my sorrow and madness;
Preach me the purging of pain.

Shall I wrench from my finger the ring
To cast to the tramp at my door?
Shall I tear off each luminous thing
To drop in the hand of the poor?
What shall I do to be just?
Teach me, O ye in the light,
Whom the poor and the rich alike trust:
My heart is aflame to be right.

—*Garland.*

Why Novels Stop at the Marriage.

A short time ago Prof. William G. Sumner, the head of the department of political economy at Yale, delivered an address on marriage which has proved to be quite startling to the conservative world. Here are some specimen paragraphs from his address:

"The religious marriage is altogether an after-thought. The Christian Church never made any laws in regard to the marriage ceremony until the Sixteenth Century, at the Council of Trent.

"The essential element of modern marriage is the promise to each other, and the promise is one of exclusiveness. All the way up, marriage has been the subject of idealization. It has been the great field of poetry and romance. A novel, to be popular, must in these days be optimistic. Therefore, most novels stop with the marriage ceremony; beyond that it would be difficult to maintain the optimism.

"In the strictest sense, marriage is an ideal thing that has never been realized. Vicissitudes act on the couple and change them, and not more than ten per cent. realize their ideal. That is to say, not more than ten per cent. of married persons at the end of their lives, looking back, can honestly say that they have realized all of the happiness, all of the ideals that they started out in married life with.

"Most young men marry because they think it is right and that it is time for them to do so. They fail to find their ideal many times, and most of the time fail to realize their ideal in the married life.

"Marriage is, above all, a matter of custom—is now, and always has been. The marriage relation has been subjected to idealization. It was at first gross, but has become idealized and has entered the great field of poetry and romance.

"The relation between man and woman has no consequence for the man. For the woman the consequence is maternity—a heavy burden. Hence the basis of the marriage relation is a gross inequality, the woman having the struggle for existence to contend with, and also maternity."

The New York "World" requested a number of notable women and men to give their opinions of the statements made by Prof. Sumner. We can give only brief extracts from them.

ELIZABETH CADY STANTON:

"Olive Schreiner has properly described the fashionable women of the present day. She calls them 'parasites,' which is a very fitting word to apply to them. My opinion is that it is as proper for a woman to earn her own living as it is for a man to do so.

"Women ought to have an equal place in the world of industry and ought to receive equal pay with men for their labor. Then marriage would be a pleasant partnership, with a fairer sharing of burdens and responsibilities. Few greater blessings could be bestowed upon men than the economic independence of women. It would emancipate thousands of husbands who are now struggling to maintain an expensive wife and family.

"The decrease in the number of marriages is not unaccountable. A large number of women have entered the medical profession, and these women physicians are telling their women patients about the dangers of marrying men of bad habits. Thus women are finding out the pitfalls of marriage about which they were formerly kept in total ignorance.

"It is a social crime to rear children in a home out of which love has departed, and where everlasting friction and bickering exist.

"The underlying truth at the bottom of the marriage problem and sex problem is that the masculine and feminine elements in society are precisely what the centripetal and centrifugal, or positive and negative, are in the material world. If one of these two forces were to be hampered or checked there would be immediate chaos. The harmony of the universe requires the free operation of both forces.

"In its last analysis every great question depends upon the elevation of woman. It is undeniable that the woman is the greatest factor in race building, and a great nation can never arise without great mothers."

MRS. RUSSELL SAGE:

"In a measure I agree with the Professor, I do not think women realize in marriage all they had led themselves to expect.

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"I think the cause of much unhappiness in married life is the money question.

"I was once visiting at a house and the following incident made a deep impression upon me: We were seated at the breakfast table. The family consisted of nine children. The father rose from the table to start on a long journey which would keep him from home at least two months. The mother said as he bade her good-by: 'Are you not going to give me some money?' Putting his hand in his pocket, he took out fifty cents and laid it beside her plate, saying: 'I will pay all the bills when I return.'

"There were just as many unhappy marriages in the past as there are today. But women were silent and bore more than they do now. Then, again, there is a wider field for women today and they have control of their own money and are not so dependent on their husbands. I think the money question causes more unhappy marriages than any other."

REV. W. S. RAINSFORD.

"Here in New York City it is patent to any one who takes the trouble to look the matter up that fewer marriages occur each year.

"Women are harder to suit and wait longer before deciding upon a husband, are not so fearful of being called "old maids," reach their thirtieth year and give themselves no concern if they have not by that time married. Now, this is all wrong, for really in their heart of hearts all women hope to marry. But so many of the women of today are self-supporting that they hesitate a long time before giving up their little weekly stipend, which is all their very own, for the small amount which they will be able to squeeze out of the "house money" doled out to them by their better half each week.

"Women were made to be wives and mothers, however, and eventually they will all get back to that way of looking at things. It cannot be done immediately. None of these great and interesting problems of life can be settled in a hurry; only time can work the change. But as sure as the sun shines above us just so sure will women one day see their folly, and in many cases their extravagance, and again be willing to begin life without many of the luxuries and pleasures which they today consider their due from the man they marry.

"We are living too fast, dressing too well, luxuriating, and woman has in many instances apparently forgotten that her highest vocation in life is to be the beloved wife of a man and the honored mother of her children. What nobler mission is there in life than that?

"Do not discourage matrimony by your seeming independence; rather encourage it and bring into the world a race of sons and daughters that may live to call you blessed! The childless people are the really poverty-stricken people. I am sorry for the woman who grows old without having a child."

ST. CLAIR M'KELWAY:

"It is time to stop talking about 'happiness' and 'ideals' awhile and to think of duties and obligations.

"The founder of Christianity said, in blunt substance. 'Do what I command and you will find that what I say is true.'

"A forgotten part of marriage and divorce is the participation of the public in both. To every marriage and divorce there are three parties—the man, the woman and the State. None can be married or divorced save under law. Law delegates its power in the premises to ministers and to magistrates.

"If the stamp of vulgarity could be put on easy and secret divorce and on the supersedure of the consideration of the solemn duties of marriage by glib talk about 'happiness' and 'ideals,' much good might be done to the race and to the age."

Last year Mr. McKinley said, "Forcible annexation is criminal aggression," Mr. Lincoln once said, "No man is good enough to rule another man without his permission." And still the "Christian war" in the Philippines goes on.—*Social Forum*

Two Pictures.

The Critic.

Two men with heavy burdens were toiling wearily along a dusty road. In front was a steep hill, over which they must climb. Arriving at the foot of the hill they sat down to rest. Naturally, the climbing of the hill was the theme of conversation.

One suggested that in order to add zest to the journey, that the man who first reached the top of the hill should become the possessor of both packs. To which, after some parleying, the other agreed. It was further decided that the man losing should carry both burdens from thence to the end of the journey.

The men started up the incline, both confident of reaching the top first—where he would be relieved of his burden, yet his worldly possessions would be doubled. They toiled under the hot sun, great drops of perspiration stood out upon their brows.

Gradually the stronger of the two forged slowly ahead. With a sudden spurt of energy he reached the crest of the hill. His companion, discouraged, sank beneath his load, while the mocking laugh of his successful companion rang in his ears. The man at the top threw his burden to the ground and congratulated himself on his luck—no more burdens for him.

The beaten man made one more effort and reached the top. His rival buckled both burdens to his back and the journey was resumed.

From the top of the hill a beautiful view presented itself to the eye. Broad prairies whereon grew all manner of grain and fruit. The man with the burden could not raise his head, and hence could not see the beauties of the landscape. For the same reason he could pluck none of the tempting and delicious fruit which grew on the trees. His companion, however, enjoyed the pretty scenery, and at will plucked of the fruit. He soon tired, and much eating and feasting made him weary, and he began to devise ways and means by which he could be relieved of the necessity of walking.

On the roadside was a cart. "The thing," cried the successful man. "How can I induce him to haul me? Ah! I have it. He needs a new pair of shoes and some clothes. In the bundles on his back I have these articles. I'll make a proposition."

He touched his struggling companion on the arm. "You need a new pair of shoes and some better clothes. Now I have some in that pack which I will give you if you will haul that cart for me. Besides, the stuff I take out of the packs will lighten your load."

The burden bearer looked at his worn shoes and tattered garments, and said, "I'll do it."

The change was made. The successful one mounted the seat of the cart, while his companion took the shafts, and the procession started.

"This is fine," said the successful one to himself, as he plucked a ripe red apple from an overhanging bough. "Life is pleasant, and times are prosperous. Competition is a good thing, without it I would be trudging as this poor fellow." And he chuckled to himself as his mind wandered back to the time when they made the wager at the foot of the hill. "He doesn't know that just before we started I threw away a portion of my burden. I lost that, but I gained his possessions and this easy seat." He was counted a shrewd financier.

The scene changes. Again we find two weary travelers at the foot of a steep hill. Both have heavy burdens. They sit down to rest, and the theme of conversation is the climb up the hill.

"I have a plan," remarked one. "Suppose I leave my bundle here and assist you to the top of yonder hill. Then we will return and take mine, thus relieving us both."

"Agreed," replied the other, and soon the burdens were deposited on the crest of the hill. Before them spread out the beautiful landscape—broad prairies and in the distance the forest.

"'Tis pretty and refreshes one to gaze upon it," remarked one.

"Yes," replied the other.

After resting the journey was continued. One of the travelers was a mechanic, and in his pack he carried a kit of tools.

"Let us make a cart," he said to his companion. "Nature will furnish the material and we the labor. We can load our burdens upon it and our task will be lightened."

The other acquiesced and the cart was made. The mechanic, however, was not satisfied, and finally he devised a motor which would propel the cart. It was attached to he vehicle. Mounting the seat, the two continued their journey, with their burdens stowed snugly away. The road was pleasant, and of the bounties of nature they partook freely.

Now, reader, you have a true, though imperfect, picture of competition and co-operation. Which do you prefer?

The Home and Marriage in India.

In a very entertaining style, J. D. Rees gives the story of his visit to a "Hindu Home," in the "Nineteenth Century" for December. The home is that of a Raja and his mother. I wish we could give space to the entire story; but as we cannot, we make the following extracts:

Now, India is a large country, and it has been my good fortune to know it in many of its multifarious aspects. Yet I believe many who think they know their India pretty well will learn with surprise that at the palace, when we get there, the Rani is, from a domestic point of view, monarch of all she surveys, and her Brahmin husband no more the head of affairs, whatever influence he may exercise, than was the Prince Consort the head of affairs in England during his brief and beneficent life. In fact, the Rani has the privilege of choosing and changing her husband. . . . .

The palace is a large irregular structure, and the courtyard a square, of which two or three sides are occupied by buildings; but what visitor to strange and unfamiliar scenes ever thinks the house of equal interest with its occupants? First, then, the Rani. She is short—no Indian women are tall, though their perfect symmetry and dignified demeanor may deceive you into that belief. She wears a robe of red silk with gold embroidery. Upon her ankles, which rarely show through ample drapery, are silver anklets, heavy, hollow, and resonant. Her ears are pierced, not as those of English women, for the lobe is all but severed from the ear by so large a rent that in it is placed a golden wheel studded with rubies, not less than an inch in circumference, and at least as big as the ear. It is odd, but it is the fashion, and positively it is not the least unpleasing. Yet her daughter wears small gold earrings in her pretty little ears, and in them is just room for five rubies closely set in a small wheel which merely rests upon the lobe of the ear. Aged fourteen, this girl is of course married? Well, she is; but here, in this land where the new woman, in all the essentials of her position, is not new but old, not forward but modest, not advertising but retiring, not dissatisfied but content, her marriage, and it is the marriage of her people, was a mere empty ceremony, which left her as soon as she became a woman, a married woman, but bound to life with her husband? Oh no! but free to choose the actual partner of her life. Of course, in great families like these a marriage is an alliance, and the girl probably consults the feelings and adopts the wishes of her relations, but none the less the spirit which animates our English marriages is not wanting. Here, at any rate, women are a most important, if not the most important, factor in the social economy. Inheritance runs in the female line. A man's heirs are not his, but his sister's children. It is not surprising that where conjugal unions are unfettered, women are exceedingly good-looking. The daughter of the Rani might hold her own in any company. Full grown at fourteen, as at that age are the daughters of the East, she possesses the, in India, not uncommon charm of a perfect figure, lithe, slight, and supple, yet not wanting in development, and her costume is perfect, inasmuch as it modestly veils, while it heightens, the charms of the wearer, whose dark brown eyes, light brown skin, pearly teeth, clear-cut features, vivacious and playful expression, present a personality which Alma Tadema would have loved to portray, lightly moving in flowing drapery over the tesselated pavement of the pillared hall. And the pavement is tesselated, and the hall is pillared, and the pillars are golden fluted, and the roof is red, fretted with gold, and beyond it the rain-water falls into a marble reservoir in which the ladies bathe, and farther on, in the gloom of a long corridor, a pale light flickers before an idol, and there is the temple and the household divinity.

The Rani is the mother of the Raja, and his position he derives from her, not from his father. She chose his father, after whose death she filled the vacant place with the father of the charming girl, and of four younger children. She invites me to breakfast to-morrow, for though her guest I occupy a separate garden bungalow, consisting of a verandah below and a bedroom above, access to which is gained by a perpendicular ladder. She says, 'If you do not like our food, of course you will not eat it, but it would be such a pleasure if you would really, so far as may be, actually take your meals within our house.' Of course the thing cannot be done in our fashion, least of all in the house of a Raja, who is also in some sense a sacrosanct character, and is born, like every head of his distinguished family, with Sanskrit texts written in invisible letters upon the soles of his feet. The family may give you a meal at a table, but they may not eat with you, and when you explain that it is most unfortunate that you have been brought up in the bad habit of eating mutton, the Rani says, with charming *savoir faire*, 'Yes, I know it, but you will be able to eat your mutton in your little bungalow, and we can serve you our vegetarian dishes in the palace, and afterwards you can ride my son's bicycle in the courtyard, and my little boy, aged five, will ride his tricycle, and when I get a bicycle for my big daughter the party will be complete.' This sounds quite up to-date. It is in fact a remote rural district, but the language of courtesy and kindly welcome is superior to geographical limitations. . . . .

Everybody present agreed in condemning the recent act whereby registration of marriages is permitted amongst those who follow the system of inheritance through the female line. The British courts held that the marriages of these people are not marriages in the sense in which we generally use the word, which, perhaps, is natural enough, seeing that the lady in this case can at will divorce her husband, whose children are accounted hers, not his. But a system of marriage which has lasted for thousands of years, has satisfied millions, and has produced the handsomest and not the least prosperous people in India, may well afford to ignore criticism, and the few couples on the country side who had registered their marriages came in for not a little ridicule. . . . .

Polygamy.

Mark Twain; letter written to Kate Field, March 8 1886.

Your notions and mine about polygamy are without doubt about the same; but you probably think we have some cause of quarrel with those people for putting it into their religion, whereas I think the opposite. Considering our complacent cant about this country of ours being the home of liberty of conscience, it seems to me that the attitude of our Congress and people toward the Mormon Church is matter for limitless laughter and derision. The Mormon religion is a religion; the negative vote of all of the rest of the globe could not break down that fact; and so I shall always go on thinking that the attitude of Congress and nation toward it is merely good trivial stuff to make fun of.

Am I a friend to the Mormon religion? No. I would like to see it extirpated, but always by fair means, not these Congressional rascalities. If you can destroy it with a book—by arguments and facts, not brute force—you will do a good and wholesome work.

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Imperialism's Logic.

In last Lucifer an attempt was made to show that England, the United States, Russia, and a few more of the leading European powers, are now joined in a trust or combine to divide up the earth between themselves.

The usual plea for such procedure is that the weaker and less civilized nations, races or tribes of people are incapable of self-government, and that it is the duty of the more powerful races and more enlightened nations to take parental charge of those communities that have not yet developed up to the plane of "autonomy"—the right and the power to be a law unto one's self.

Nations like Russia, whose government is an avowed autocracy or absolute monarchy, do not need to defend their acts by argument or explanation, but limited monarchies such as England and limited democracies or republics such as the United States, are in the habit of defending their public measures by an attempt to show the reasonableness of such measures or policies—their equity, their humanity, their rightness or righteousness.

Since the McKinley administration began its career of imperialistic invasion, expansion and assimilation many ingenious arguments, many very plausible explanations have been put forth by himself and his adherents to justify his departure from the principles upon which our form of government is supposed to be founded—the principle that all men are endowed by their creator (or by nature) with certain inalienable rights, among which are the right to life, the right to liberty and the right to the pursuit of happiness.

A fair sample of the arguments used by the defenders of McKinley's policy in the Philippines and elsewhere is the following taken from the columns of the "Outlook," New York:

"The Declaration of Independence contains a statement of two political principles which are sometimes in practice irreconcilable. The first is that just government exists for the benefit of the governed; the second is that it rests upon the consent of the governed.

"Government which rests upon the consent of the governed—that is, which is the result of the freely expressed will of the governed—is not always government for the benefit of the governed. Which of these two principles ought to control when they come in conflict?

"The 'Outlook' has no doubt that of these two principles—government for the benefit of the governed and government resting on the consent of the governed—the first is the fundamental one and must, wherever the two collide, take the precedence. We are responsible for the government of Prto Rico and the Philippines. In the exercise of these responsibilities, the first and fundamental principle which ought to govern us is that governments exist for the benefit of the governed. For this is an absolute, eternal, universal principle. The other is not."

It would seem that the writer of these paragraphs could scarcely have been awake or alive to the logic of his own premises. No doubt many of his readers have wondered by what intellectual legerdemain this writer would justify the rebellion of our fore-fathers against the British government.

Who is to decide whether any particular government is for the benefit of the governed or not, if not the people themselves who are to be governed?

"We are responsible for the government of Porto Rico and the Philippines," says the "Outlook."

Why so?

Admitting that our proximity to Cuba justified our forcible interference to put a stop to Spanish outrages upon the people of that island, whose only crime was their desire to be self-governing, does it follow logically that we are justified in conquering and governing a Spanish dependency on the other side of the globe?

Admitting that it was right and proper that Dewey should be sent to destroy the Spanish fleet in the harbor of Manila, lest that fleet should bombard San Francisco while the ships of Sampson were bombarding Havana, what logical connection does this fact have with the subjugation and "benevolent assimilation" of the Philippines by our government?

To further show the absurdity of such logic, suppose our interference in behalf of the oppressed Cubans had taken place at the beginning instead of the close of the present century, at a time when Spain was in possession of Mexico, Central America and most of South America, and suppose that in order to compel Spain to take her bloody hands from the throats of the Cubans we were compelled to destroy her ships of war in every Mexican and South American port, would that fact have made us responsible for the governments of Mexico, of Central and South America?

And all this without regard to the wishes of the inhabitants themselves of those countries?

But admitting for the argument that we would have been responsible for the governments of Mexico, of Central and of South America, because of their belonging to the American continent, it certainly does not follow from this that we would be responsible also for the governments of all the islands in the Pacific Ocean then owned by Spain.

* * *

That the logic of the English imperialists is on a par with that of the defenders of McKinleyism in the United States is shown by the following press dispatch and others like it:

"WILL ANNEX THE BOERS.

"London, March 3.—The London 'Times' says:

"A memorial to the Government is now being extensively signed by members of the House of Commons, insisting that there be no mistake about absolute supremacy in the future British government over the Boer States that forfeited their right to autonomy by its abuse."

If the imperialistic Briton regards himself responsible for the government of every nation or tribe of people who have abused their autonomy then certainly he will have his hands full.

But again I ask, who is to be the judge?

Who is to decide whether the Boers have forfeited their right to self-government?

The fact that the Boer States possess rich gold mines, and the fact that England is the creditor nation of the world and the principal champion of a gold basis for the money of the world—these facts, it would seem, make it very improbable that the governing classes of the British empire could be impartial judges as to whether the Boers have or have not forfeited their right to autonomy.

M. HARMAN.

St. Louis, Mo., March 4.

At St. Louis.

Once more I find myself sojourning in what once was known as the "Mound City"—so-called because of the large pre-historic mound that stood near the center of what is now a city of more than six hundred thousand people. A city whose history like that of New Orleans extends back into the days of French and Spanish colonial rule in North America. A city located near the center of the great Mississippi Valley, the largest river system in the world with one exception, that of the Amazon; a system that stands first in importance from a commercial point of view

draining as it does the fertile agricultural lands of a river basin reaching from the frozen north to near the line of the Tropic of Cancer, where reigns eternal summer.

I left Louisiana somewhat sooner than at first I intended to do, partly because of the slowness and irregularity of the mails, causing vexatious delays in getting copy and proof sheets to and from the Chicago office. Also because I wanted to spend a few weeks at the "Missouri Institute of Osteopathy" located at 413 to 415 Odd Fellow's Building St. Louis, at which place I can be addressed until March 15.

On Sunday March 4 I had the pleasure of attending a meeting of the Emerson club at the rooms just named. Prof. James Caldwell read part of Emerson's Essay on "Self Reliance," and by unanimous consent I was invited to occupy as much of the time as I wished in making comments upon the text read, or upon any theme I might prefer.

In response to this invitation I tried to show the substantial accord that exists between the central thought of the "Sage of Concord" in this Essay and the ideals sought to be practicalized by Lucifer and its workers. Among the speakers who followed were Drs. Ella Slater and J. O. Hatton, Carl Nold and Prof. Caldwell. The club will meet regularly hereafter every Sunday at 10:30 A. M., at the rooms of Drs. Hatton and Slater, Odd Fellows Building. I was cordially invited to make the opening address for next Sunday, but not being quite sure that I would be in the city Mr. Carl Nold was chosen to read a paper—subject "Anarchy."

M. HARMAN.

414 Odd Fellows Bldg., St. Louis, Mo.

"The Board of Directors of the St. Louis Public (free) Library acknowledges the receipt of 'Light Bearer Library V. 1, No. 1,' for which please accept its sincere thanks. Please continue as a donation, and oblige."

Similar cards of acknowledgement have been received from other public libraries, including the Astor Library, of New York. If patrons of public libraries will make a point of calling for our publications and ascertaining if Lucifer and the Library would be placed on file if sent by us, they will thereby aid materially in extending the work of Lucifer.

From My Point of View.

BY LILLIAN HARMAN.

Are women becoming the radicals and men the conservatives? In the symposium on marriage, in the New York "World," from which we quote this week, the men are the most reactionary—they are the ones who appeal to the old; who uphold the "duty" of marriage and parentage, and condemn the ideals of independence and happiness. A short time ago, when the "World" sent a jury to see "Sapho," all but one of the men condemned it, and said they would not take their wives and daughters to see it. Only one woman condemned it, and nearly all the women said they would be willing to have their daughters see it.

* * *

"With her five year old child dead in her arms, another sick in a rude crib, a third lying weak from sickness on a table, and four more all under twelve years of age around her, Mrs. Mary Der watched through Thursday night and when morning came yesterday she was hardly able to walk to a neighbor's house and ask that the coroner be summoned," said the "Inter-Ocean" of last Saturday morning.

"The seven children and their mother have been destitute two months when the father of the family deserted them. Since that time the mother has done all she could for her children, but she had no money to buy medicine or more than the coarsest of food, and she was not surprised when her five year old child died yesterday. She says she wonders why others have not died before this.

"No physician has been in the little house at No. 660 West Fifteenth street since the child has been sick and when the mother and her mother, who is seventy years old, went to the county morgue yesterday afternoon to attend the inquest, Deputy Coroner Weckler and employes of the morgue were so struck by the poverty of the members of the family that they collected some money to aid them temporarily. Coroner's Physician Noel called the attention of the county agent to the case. The father of the children is a laborer and deserted his family two months ago. The verdict of the coroner's jury was that the child died from pneumonia."

Seven children born in twelve years; the father earning at best only a laborer's wage, and even that small support cut off by his desertion. Will some one please rise and explain in what way "marriage protects the wife and children," in this case?

* * *

Lillie D. White expresses the opinion that the sudden abolition of marriage would not result in the increase of happiness. Who says it would? I doubt if the sudden abolition of anything,—whisky, morphine, blizzards, rattlesnakes, Comstock, water beetles, or grade crossings—would result in unmixed good for every one. I will not take up space and time in proving in what way the sudden removal of these evils would cause hardships to a greater or less number of individuals, but I believe you will agree with me, just the same.

Just imagine all the men, women and children in the world suddenly converted to the theory that only fruit and nuts are fit to eat, and determined on the sudden abolition of every other kind of food! It will not require a very vivid imagination to picture the misery that would be caused by such a revolution in diet as that would be. But I do not believe the advocates of that diet need be deterred from their agitation by the fear of the results of such a revolution. They can go their way, confine themselves to their chosen diet if they wish to do so, and try to show the superiority of that diet. The supply of such food will probably keep pace with the demand.

Just so with marriage. As long as the masses of the people think they need the present system they will have it, and a sudden abolition is impossible even though it were desirable. As I understood his words, Mr. Morton had no reference to the desirability of the renunciation of marriage by those who feel the need of it. He expressed the opinion that it is unnecessary and inadvisable for those who do not believe in it to go through the form. I do not think he was laying down lines which others *must* observe, any more than he would have been, had he said that in his opinion it is advisable for those who advocate an exclusively fruit and nut diet to refrain from eating other kinds of food.

* * *

"Why Senator North is Stopped." Under this caption the "Inter-Ocean" abjectly apologizes to its readers for having given to them a few installments of a serial, "Senator North," by Gertrude Atherton. "The woman did it," and "We didn't know it was loaded," would summarize, in brief, its apology and explanation.

The story is a picture of political and society life in Washington, and is charmingly told. "Probably the 'Inter-Ocean' should have been warned by the character of this writer's former productions against accepting anything from her pen," it says. It has made the astonishing discovery that Mrs. Atherton condemns the war with Spain, characterizing it as "a hysterical row between a bull pup and a senile terrier." And, crowning horror, "It is ornamented, moreover, with the amours of a heroine who has the externals of a gentlewoman and the mind of a courtesan, with Senator North, a human monstrosity old enough to be the heroine's grandfather."

The stories usually published by the "Inter-Ocean" are of the blood and thunder type—wherein incredibly atrocious crimes are perpetrated—stories which apparently attempt to out-Sherlock Holmes Sherlock Holmes himself. I was astonished to see a story which really promised to be an interesting and human production pass the reader of the "Inter-Ocean." To

any one who has even glanced at the chapter titles of the "Inter-Ocean's" serials, its parting shot, "The whole work is so senseless and false to life that it would appear to have been written by a Bengali babu from information obtained in the cafes of Paris and Madrid," must appear almost unequaled in its absurdity and mendacity.

There are great possibilities in "Senator North," for a publisher with money and will to take up the case.

The Old and the New.

BY LILLIE D. WHITE.

In Lucifer of Feb. 24, Comrade Morton gives us some first rate plumbline doctrine and shows us how to be consistent radicals. For my part I protest against any fixed line of conduct, whether invented by myself or others. I rebel against the do and do nots, regardless of whether they bear the radical or conventional stamp. I refuse even to be consistent when consistency stands in the way of my happiness. And I will stand by the man or woman who refuses to allow a marriage ceremony one way or the other to interfere with his or her love or its expression.

We have discarded obedience, submission, chastity and many other erstwhile virtues from our list of admirable human qualities —there may be more to follow. It is not always wise or best to be consistent; even truth and honesty will not invariably be followed by one very wise and good people.

I am not very enthusiastic over doing or not doing things with a view to uplifting humanity or bettering the race. It is so uncertain as to just what will uplift humanity and it objects so strenously to some of the things directed to that end, it is not always wise to insist on the uplifting process. It seems to me a safer guide is to act in reference to one's own happiness and if the race is benefitted incidentily thereby it is welcome to it. Self abnegation, the desire to benefit others has led to all sorts of mischief and invasion; the missionary spirit, for instance, or the soldierly devotion to country or king.

I am not sure that the destruction of the marriage institution if it could be accomplished at one stroke would help the race into happiness or wisdom or freedom. It is well for each individual who has outgrown the superstition and the need of marriage to refrain from legal bonds for his own sake if he is happier without, but it is a mistake to place too much importance upon the effect it may have on the world. The marriage institution is dying as fast as it can in the natural progress of events, and some of the most deadly blows come from within its own camp. The growing spirit of independence, self reliance and individuality of women, the industrial situation, easy divorce, rebellion against obedience and submission and many other things bearing no relation to the "radicalism" of today are all weakening the sanctity and permanency of marriage.

It is not so much that conditions enable people to enjoy life and love and happiness as it is their own individual character. The anarchist wants freedom, the socialist wants governmental regulation, the communist wants free co-operation, the free lover wants the abolition of marriage—but to place the adherents of these theories into the actual conditions desired would not result in harmony or happiness until individual character is developed into a wise comprehension of human relations.

Men and women may form free unions yet be more strictly married, so far as ownership and invasion of each other's rights are concerned, than others who are legally bound. Many have broken out of the conventional world who are as intolerant of others, as bigoted and dogmatical as many who remain in. It is almost as difficult to draw the line of real liberalism between radicals and conservatives as it is for the Christians to line up the good and the bad people, the saints and the sinners.

It is equally difficult to prove in which is more happiness, free love or marriage. It is the question which are happier, slaves or rebels. I see women who are complete slaves so far as the exercise of their own will or individuality is concerned who are quite happy. The wife who always defers to her husband in all things is likely to get more happiness out of life and make fewer mistakes than the awakened rebel, the woman who asserts herself, who takes the bits in her teeth, kicks out of the traces, so to speak. I would refrain from convincing the contented wife that she is a slave as carefully as I would refrain from awaking a sleeping child, or reviving a would be suicide.

The world of social freedom is full of wrecked lives, broken hearts, disappointments, and sorrow, just as the world of authority and conventionality is full of cruelty and injustice and bondage.

We are not radicals because we choose to be or want to be but because we have to be. After leaving the valley of superstition there is no return, but let each one travel as far or as short a road as suits him, express as much or as little to the world as seems to him best, and let us not establish a class, an aristocracy of radicals

Crudities Criticised—No. 8.

BY FRANCIS BARRY.

It is a pleasure to me to say that, aside from certain use of terms I am in the habit of criticising, nothing better was ever written or spoken than James F. Morton's article entitled "Free Women and Marriage," in Lucifer of Feb. 24.

Forty-seven years ago I read Edgeworth Lazarus' "Love vs. Marriage." Years previous to that reading I was in the habit of denouncing "legal marriage." Since then I have not in a single instance, made any distinction, but have denounced *marriage*—monogamic and polygamic, legal and illegal.

If it is "legal" marriage that is bad then some other kind or form of marriage is, presumably, to be accepted. But the wrong, the cussedness, the infernalism of marriage does not consist in its legality. All admissable relationships should be legal. Free love should be legal. Marriage is prostitution, rape, baby-stealing and murder. Each of these is bad, whether legal or illegal.

Semi-reformers, some of them, talk about "true marriage," and if "legal" marriage is the bad kind, I suppose "true marriage" is the good kind. But there is not a hypocritical priest in the land but believes in "true" marriage, and not one of them but will claim to have the "true kind."

There is no absurdity so glaring as the practice, so common, of using the same term to describe the worst things (as marriage) and the best things (as, for instance, a love relationship.)

No clear minded person sees any difference between monogamy and polygamy. A manly man will have a lover, or lovers and the man with a wife, or wives, is at the antipodes. But one of these vile terms (monogamist) is applied to these free lovers, (as good and true as any) who have only one lover, and do not want any more, or think it pays to have any more. If a man should call me a polygamist, because I had two lovers, I would call him a blackguard. But I would as soon be called a polygamist as a monogamist.

From my boyhood I have been a "varietist." That is, I have believed in freedom, knowing that in freedom one would have one lover, and another two or more. But I am thankful that I have never advocated non-exclusiveness, or exclusiveness. A man who has faith in freedom and in woman will content himself with working for freedom and woman's emancipation.

A great deal of wind and ink has been worse than wasted in talking and writing of "equal freedom." If this badly worn phrase means anything it means that we all ought to have an equal length of rope! No man who believes in freedom, who believes that freedom is safe, and that it is the right of every human being, and every animal, will ever talk of "equal freedom." The ignorant rabble do not know the difference between freedom and invasion, But the teachers ought to know better.

"Did he marry her for pure love?"

"No it was adulterated with money."—*Puck*.

The Charities of Civilization.

Chicago Journal.

It is a curious thing that only those nations that are either young and weak, or decrepit and helpless through extreme old age, seem in need of the civilizing processes that the powers find it their duty to pass around with such a lavish hand. None of our great nations whose heaven-born mission it is to "flash intelligence on the ignorant with the sword" or to extend to the heathen the blessings of Christianity through the curse of war, ever stops to inquire whether a nation that is able to defend itself is either Christian or civilized. Nor are they very particular, either, about the moral and social state of a people whose country is very poor.

Japan is an un-Christian land. It presents a discouraging aspect to the missionary. Christianity makes small headway against the refined idolatry and rooted paganism of the people, and against what is more refractory still, a cold, shrewd intellectuality that seems devoid of emotionalism and impossible to stir by the impulses of religion. When urged to adopt Christianity they ask: "Which kind?" The president's Methodist friends do not find that quick responsiveness in the hearts of the Japanese that they look for among the Tagals of the Phillipines.

And yet we hear little from European chancelleries or American pulpits about the necessity of redeeming Japan from paganism by force of arms, while we hear a great deal about Christianizing and civilizing poor old China by the "breaking up" process. Queer, isn't it?

Russia is in rather a benighted condition. It is governed by a corrupt and irresponsible cabal, an autocracy worse than the tyranny of any czar. Its peasants are the unwashed of Europe, hopelessly poor, densely ignorant, often, through the faults of the Russian system, depraved and degraded as well. If there is a nation in the world today that needs the civilizing ministrations of the modern conquerors, it is Russia. Yet no nation trics. Since Napoleon's glorious legions ingloriously starved and froze to death on the way home from Moscow, no nation has thought of trying it. Russia can be just as unwashed and uncivilized as it wants to. It is big enough.

Thibet is probably the most revoltingly savage country in the world. Our "great forces of civilization under God" don't go near it, though, perhaps, the Thibetans' need is greatest of all. The country is too poor.

So it happens that only the weak and wealthy are in a way to have Christianity handed them on the point of a bayonet and civilization shot into them with a gun. The world is strangely indifferent to the condition of the others. What a pity that the consuming zeal of our world-civilizers doesn't include those who need the process, but who are too poor or too strong to make the enterprise pay.

Financial Independence and Social Freedom.

From "The Evolution of the Family."

Call money a curse, if you will, yet the fact is indisputable that it often is the only defensive weapon for women against the severity of laws and customs. Woman can never attain to her full dignity so long as she is dependent on man. Freedom is necessary for normal growth and woman must be economically free in order to attain her fullest intellectual, physical and social development.

Have no fear for the fate of the family under social freedom. Mother love cannot be so easily extinguished. Under freedom with proper education a woman will have no undesired children. She will not have a child until she is reasonably sure that she can rear it.

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The Lie.

Go, soul, the body's guest,
Upon a thankless errant;
Fear not to touch the best,
The truth shall be thy warrant;
Go, since I needs must die,
And give the world the lie.

Go, tell the court it glows,
And shines like rotten wood;
Go, tell the church it shows
What's good, and doth no good;
If church and court reply,
Then give them both the lie!

Tell zeal it lacks devotion,
Tell love it is but lust,
Tell time it is but motion,
Tell flesh it is but dust:
And wish them not reply,
For thou must give the lie.

Tell age it daily wasteth,
Tell honor how it alters,
Tell beauty how she blasteth,
Tell favor how it falters.
And as they shall reply,
Give every one the lie.

Tell physic of her boldness,
Tell skill it is pretention,
Tell charity of coldness,
Tell law it is contention.
And as they do reply,
So give them still the lie.

Tell fortune of her blindness,
Tell nature of decay,
Tell friendship of unkindness,
Tell justice of delay.
And if they will reply,
Then give them all the lie.

Tell faith it fled the city,
Tell how the country erreth,
Tell, manhood shakes of pity,
Tell, virtue least preferreth.
And if they dare reply,
Spare not to give the lie.

So when thou hast, as I
Commanded thee, done blabbing:
Although to give the lie,
Deserves no less than stabbing:
Yet stab at thee who will,
No stab the soul can kill.

—*Sir Walter Raleigh.* (*Beheaded in England in 1618.*)

Anthropology and Monogamy.*

BY ORFORD NORTHCOTE.

Of the numerous objections which apologists for monogamy persistently urge against freedom in sexual relations, that which is based on anthropology and social evolution is advanced with most pomp and assurance. It is no matter for surprise, that the average orthodox person should voice these pleas, and the advocate of freedom need not pay serious attention to such obviously prejudiced arguments. But when men of advanced views hold a brief for monogamy, their theories demand careful scrutiny. . . . .

*Condensation from "University Magazine."

In spite, however, of the illustriousness of the names which have lent support to this theory, [of evolution from promiscuity to monogamy] numbering among them Lubbock, McLennan, Morgan, Bastian, Giraud-Teulon, Lippert, Wilkes, Kohler and Poste, there can be little doubt that primitive man was a monogamist and not a varietist. By this, I do not mean that all sexual unions were life long, but that the unions existed for a sufficient time to allow of the joint rearing of offspring; the parties of these unions living meanwhile in sexual, if not social, seclusion from other men and women.

A state of general promiscuity necessitates one or other o the following conditions, due to the needs of offspring. In the absence of paternal care the mother must either be capable of providing for and protecting their children unaided; or all the men of a tribe must support all the women and children of that tribe. Whoever, therefore, would attempt to substantiate the theory that primitive man lived in a state of promiscuous sexual intercourse, must show either that the primitive human mother was equal to the task of rearing her offspring unaided; or that communism was the condition of primitive man. Failing this it must at least be shown that primitive man was a gregarious and not a segregarious animal; for where men live in isolation there can be no communism.

In the first case assumed, the woman would not need any assistance in rearing her children, and so marriage would not be vitally necessary; and in the second case the community would undertake the duties performed by the father in monogamic marriage. If on the other hand it can be shown that the mother must have required assistance in providing for and safeguarding her young, and that man lived, not in communities at all, but in isolation, it must of necessity follow that monogamy was the sexual condition of primitive man; and the following argument is directed to showing that both these conditions, rendering promiscuity impossible, held good.

First having recourse to analogies from zoology it is to be noted that throughout the animal world, the duration of sexual pairing relates exactly to the necessities of the offspring. If offspring, as with the invertebrata and many of the lowest classes of the vertebrata, need no parental care at birth, there is no necessity for long association in marriage, and in point of fact there is no marriage. The sexes come together at the pairing time, cohabit and separate. Among the lower vertebrata again, the mother usually rears her offspring unaided. With them, it may be regarded as an almost universal rule that the relations of the sexes are utterly fickle. The pairing time comes round, the sexes meet, satisfy their sexual desires, and have nothing more to do with each other. Marriage not being essential to the survival of offspring there is no marriage. Among some of the higher vertebrata, as with the walrus, the elephant, the bat, and the bos Americanus, the female cannot rear her offspring without assistance. But here again there is no marriage, no living together of male and female, for the females are gregarious and mutually assist each other in support-

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ing the offspring. The males live solitary, and have no relation to their offspring beyond physical paternity. The gregarious habits of the females obviate the necessity of marriage, and there is no marriage.

Among birds, however, joint paternal care is absolutely necessary. Equal and continuous warmth being essential for hatching the eggs and rearing the fledglings, the female bird requires the assistance of the male in carrying out her maternal duties. Bird life being constituted on these lines, offspring could not be reared in the absence of such joint care. Thus any tendency to fickleness on the part of the male bird would be checked, as far as the species is concerned, by that male bird leaving no descendants to perpetuate his variation from those monogamic habits which had ensured his own existence. Among birds therefore, a very definite natural marriage exists; lasting often, not only during the breeding season, but after it, inducing Dr. Brehm to enthusiastically declare that "real genuine marriage can only be found among birds."

Advancing to the primates we find again that when the necessities of the offspring demand it, marriage exists. With the young of both the gorilla and chimpanzee for example, the lengthy period of infancy demands joint parental care, and we consequently find that they receive that care; the holy bonds of matrimony being thus dignified by the practice of those first cousins to our ape-like ancestors. A very remarkable absence of anything like marriage among one of the chiefs of the primates again illustrates the thesis of the connection between the necessities of the offspring and the duration of the union of the parents. Notwithstanding that some travellers have observed the male and female orang-outang leading what appears to have been a family life, the bulk of the available evidence shows that as a rule there is an absence of marriage. Now the orang-outang is not fully grown till the age of fifteen years, and thus would appear to call for the care of both parents, which it is observed not to receive. But when it is remembered that in its native forests there is no other beast of equal size and strength, it will be readily seen that the mother is quite capable of defending her offspring unaided by the male. Here again the facts lend support to the theory of the intimate dependence of marriage upon the necessities of the offspring. No need for joint parental care being present, marriage is absent.

Natural selection is thus seen to account for the existence or absence of marriage in the typical cases we have observed. Where joint care is not needed, the fickleness of either parent is of no disadvantage to the offspring, and so offers no bar to that trait of sexual character being handed down. Where, on the other hand, joint parental care is absolutely necessary, any sexual fickleness of the parents implying destruction of the offspring, such fickleness cannot be handed down. We now begin to see that unless the conditions of primitive man's life differed radically from those of his ape-like ancestors, he must have inherited from them the sexual and parental instincts which the necessities of offspring demanded; marriage thus being a legacy from the brute creation and in no wise a product of civilization.

It remains for us now to examine the arguments which are adduced in support of the theory of primitive promiscuity. A point made by Darwin must first be noticed. Observing the social habits of the majority of the Quadrumana, he contends that it is probable that the early ape like ancestors of man were likewise social. Westermark's criticism of this argument finally disposes of it. He points out that the analogy is not a true one, as none of the monkeys most nearly allied to man can be regarded as social.

The data which have been most relied upon, however, are certain customs of savage tribes garnered from the works of ancient historians and modern travellers, which customs are said to constitute evidence of promiscuity. But it is to be remarked that many of the customs cited are quite other than evidences of promiscuous intercourse. Lubbock, for example, cites the custom of the men and women of the Andaman Islands who remain together until their child is weaned, and then separate, each seeking a new partner. But this custom suggests temporary monogamy, and not promiscuity. With the aborigines of the California peninsula, the absence of the verb "to marry" has been taken to imply an absence of marriage, which by no means follows. The extensive debauchery practiced among the Areois of Tahiti has also been adduced as evidence of promiscuity, but this may be disputed on the authority of Mr. Ellis, who says: "Although addicted to every kind of licentiousness themselves, each Areoi had his own wife, and so jealous were they in this respect, that improper conduct towards the wife of one of their own number was sometimes punished with death." (Ellis, "Polynesian Researches," Vol. i., p. 239.)

As showing what straws of argument have been clutched at by the supporters of the theory we are examining, may be noticed the assertion, made by several writers on the authority of Mr. Fison, that among Australian savages, groups of males are actually found united to groups of females. But Mr. Fison's main line of evidence for this extraordinary statement consists of the terms of relationship used by the men to the women of the group. Because all the men of a group call all the women by a term indicating to a stranger wifehood, it by no means follows that each man has connubial relations with all the women, any more than it follows that the term sister and brother used indiscriminately by the Plymouth Brethren to each other, indicates that they are all blood relations. With nearly all endogamous peoples, although marriage is only allowed within the tribe, there are certain degrees of relationship within which marriage is prohibited. And the term "wife" in such a tribe may merely indicate that the woman to whom it is used is a potential wife; that is to say, marriage, between her and the person who is so addressing her, is not prohibited, as it is with other women, who stand within prohibited degrees of kinship.

Again, many of the instances cited of savages actually living in promiscuity are unreliable. For example, Sir Edward Belcher's statement about the licentiousness of the Andamanese has been disputed by Mr. Man; Sir John Lubbock is at variance with such authorities as Burchell and Barrow in asserting that the Bushmen are entirely without marriage; Mr. Bridges, who lived among the Fuegians for thirty years, refutes Admiral Fitzroy's imputation of promiscuity; the accuracy of the statements instancing promiscuity among the Malay race made by Professor Wilken is questioned by Professor Ratzel; and the statement made in Dapper's old book on Africa concerning the communism in wives of certain negro tribes has not received confirmation by subsequent writers; both Dr. Post and Mr. Ingram disputing it. In the same way, nearly every case cited of savages living promiscuously is capable of refutation. Travellers, ignorant of the language, and suspected by the peoples amongst whom they have moved, have often mistaken both polygamy and polyandry for promiscuity, and in other cases, departure from monogamy has been caused by contact with civilized men.

It is again a fact to be prominently noticed that, where sexual relations have most nearly approached promiscuity, the civilization of the people practising it has by no means been of the lowest order. Mr. Rowney, for instance, states that with Butias, the marriage tie is so loose, that the husbands are indifferent to the fidelity of their wives, the intercourse of the sexes being, in fact, promiscuous. But the Butias are followers of Buddha, which in itself indicates a certain civilization, and in point of fact they are very far removed from the social condition of the Veddahs, Fuegians, and Australians, who, ranking among the lowest races on earth, are distinctly monogamic.

Dr. Post has adduced the widespread custom among savages of ante-nuptial cohabitation, as evidence of original promiscuity; but while this may be explained by the fact that the birth of a child in many such cases is the prelude to marriage on the part of the persons concerned, such ante-nuptial sexual freedom is far from being characteristic of savage races in general; and even where this unmarried freedom exists, it is found in the majority of cases to be confined to one lover. . . . .

The strongest argument, however, against the theory, is th

ceiling of jealousy. Darwin remarks "that from what we know of the jealousy of all male quadrupeds, armed, as many of them are, with special weapons for battling with their rivals, promiscuous intercourse is utterly unlikely to prevail in a state of nature. Therefore, looking far enough back in the stream of time and judging from the social habits of man as he now exists, the most probable view is that he aboriginally lived in small communities, each with a single wife, or if powerful, with several, whom he jealously guarded against all other men." In spite of holding this opinion, Darwin also considers that almost promiscuous intercourse at a later time was extremely common throughout the world. But if jealousy can be proved to be universally prevalent in the human race at the present day, it is extremely improbable that there was an intermediate period when jealousy ceased to operate; and, indeed, from what we know of savage tribes, jealousy among them is frequently carried to terrible extremes. That intense jealousy and general promiscuity could not have co-existed, needs no demonstration. If at no other point, here at least, the theory that man originally lived in promiscuity lamentably and irretrievably breaks down.

Some Taboos of Civilization.

The following is a portion of a conversation between Freda Monteith, wife of a middle-class Englishman, and Bertram Ingledew, a man from a more enlightened century who is engaged in the comparative study of taboos of savage and so-called civilized countries. It is taken from "The British Barbarians," a novel by Grant Allen:

Freda was the first to break it with words. "Why do you always call them taboos, Bertram?" she asked at last, sighing.

"Why, Freda, don't you see?" he said walking on through the deep grass. "Because they are taboos; that's the only reason. Why not give them their true name? We call them nothing else among my own people. All taboos are the same in origin and spirit, whether savage or civilized, eastern or western. You must see that now; for I know you are emancipated. They begin with belief in some fetish or bogy or other non-existent supernatural being; and they mostly go on to regard certain absolutely harmless,—nay, sometimes even praiseworthy or morally obligatory acts, as proscribed by him and sure to be visited with his condign displeasure. So South-Sea Islanders think, if they eat some particularly luscious fruit tabooed for the chiefs, they'll be instantly struck dead by the mere power of the taboo in it; and English people think that if they go out in the country for a picnic on a tabooed day, or use certain harmless tabooed names and words, or enquire into the historical validity of certain incredible ancient documents, accounted sacred, or even dare to think certain things that no reasonable man can prevent himself from thinking, they'll be burned forever in eternal fire for it. The common element is the dread of an unreal sanction. So in Japan and West Africa, the people believe the whole existence of the world and the universe is bound up with the health of their own particular king, or the safety of their own particular royal family; and therefore they won't allow their Kikado or their Chief to go outside his palace, lest he should knock his royal foot against a stone, and so prevent the sun from shining and the rain from falling. In other places, it's a tree or a shrub with which the stability and persistence of the world are bound up; whenever that tree or shrub begins to droop or wither, the whole population rushes out in bodily fear and awe, bearing water to pour upon it, and crying aloud with wild cries as if their lives were in danger. If any man were to injure the tree, which, of course, is no more valuable than any bush of its sort, they'd tear him to pieces on the spot, and kill or torture every member of his family. And so, too, in England. Most people believe, without a shadow of reason, that if men and women were allowed to manage their own personal relations, free from tribal interference, all life and order would go to rack and ruin; the world would become one vast and horrible orgy; and society would dissolve in some incredible fashion. To prevent this imaginary and impossible result, they insist upon regulating one another's lives from outside with the strictest taboos, like those which hem round the West African kings, and punish with cruel and relentless heartlessness every man, and still more every woman, who dares to transgress them."

"I think I see what you mean," Freda answered, blushing.

"And I mean it in the very simplest and most literal sense," Bertram went on, most seriously. "I'd been among you some time before it began to dawn on me that you English didn't regard your own taboos as essentially identical with other people's. To me, from the very first, they seemed absolutely the same as the similar taboos of Central Africans and South Sea Islanders. All of them spring alike from a common origin, the queer savage belief that various harmless or actually beneficial things may become at times in some mysterious way harmful and dangerous. The essence of them all lies in the erroneous idea that if certain contingencies occur, such as breaking an image or deserting a faith, some terrible evil will follow one man or to the world, which evil, as a matter of fact, there's no reason at all to dread in any way. Sometimes, as in ancient Rome, Egypt, Central Africa, and England, the whole of life gets enveloped at last in a perfect mist and labyrinth of taboos, a cobweb of conventions. The Flamen Dialis at Rome, you know, mightn't ride or even touch a horse; he mightn't see an army under arms, nor wear a ring that wasn't broken; nor have a knot in any part of his clothing. He mightn't eat wheaten flour or leavened bread; he mightn't look at or even mention by name such unlucky things as a goat, a dog, raw meat, haricot beans, or common ivy. He mightn't walk under a vine; the feet of his bed had to be daubed with mud; his hair could only be cut by a free man, and with a bronze knife; he was encased and surrounded, as it were, by endless petty restrictions and regulations and taboos—just like those that now surround so many men, and especially so many young women, here in England."

"And you think they arise from the same causes?" Freda said, half hesitating: for she hardly knew whether it wasn't wicked to say so.

"Why, of course they do," Bertram answered confidently. "That's not matter of opinion now; it's matter of demonstration. The worst of them all in their present complicated state are the ones that concern marriage, and the other hideous sex-taboos. They seem to have been among the earliest human abuses; for marriage arises from the stone-age practice of felling a woman of another tribe with a blow of one's club, and dragging her off by the hair of her head to one's own cave as a slave and drudge; and they are still the most persistent and cruel of any, so much so that your own people, as you know, taboo even the fair and free discussion of this the most important and serious question of life and morals. They make it, as we would say at home, a refuge for enforced ignorance. For it's well known that early tribes hold the most superstitious ideas about the relation of men to women, and dread the most ridiculous and impossible evils resulting from it; and these absurd terrors of theirs seem to have been handed on intact to civilized races, so that for fear of I know not what ridiculous bogy of their own imaginations, or dread of some unnatural restraining deity, men won't even discuss a matter of so much importance to them all, but rather than let the taboo of silence be broken, will allow such horrible things to take place in their midst as I have seen with my eyes for these last six or seven weeks in your cities. Oh, Freda, you can't imagine what things—for I know they hide them from you—cruelties of lust and neglect and shame such as you couldn't even dream of; women dying of foul disease in want and dirt deliberately forced upon them by the will of your society; destined beforehand for death, a hateful lingering death, a death more disgusting than aught you can conceive—in order that the rest of you may be safely tabooed, each maid intact for the man who weds her. It's the hatefullest taboo of all the hateful taboos I've ever seen on my wanderings, the unworthiest of a pure or moral community."

LUCIFER, THE LIGHT-BEARER

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We expected to receive some editorial matter for this issue; but up to the time of making up the forms, none has been received. Probably we will be more fortunate next week. The editor reports his health continually improving.

* * *

"What would Jesus do" with the $70,000 which it is estimated will be cleared by the Topeka "Capital," this week, as a result of its experiment in giving control to Rev. Sheldon, to guide it daily "in his steps"?

* * *

Evidently, Mr. Sheldon thinks Jesus has changed his mind since he admonished every one who desired to be his disciple to "enter into thy closet and when thou hast shut the door, pray to thy father in secret." On the contrary Jesus would according to Mr. Sheldon, publish a daily paper, in which, in the most conspicuous place,—"to be seen of men"—would appear a daily prayer.

* * *

"What would Jesus do" in a country where freedom of thought, of speech, and of press is denied? Here is his advice in the Sermon on the Mount (Matt. v. 26.) "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

* * *

When C. C. Moore was arrested for advertising and selling "The Law of Population" and was told by the judge that the book was unmailable, he "agreed with the adversary quickly" and promised to be a good boy and do so no more. Upon this, the judge let him go during good behavior. But though Moore "conscientiously" kept his promise, and did not even mention the name of the pamphlet in his paper, he has recently been re-arrested and the attempt made to have him sentenced, because he has published an article about the Virgin Mary. Perhaps Jesus did not foresee that such complications might arise even though the adversary were agreed with.

L. H.

"The Degenerates" and Mrs. Langtry.

Condensed for Lucifer from an address by Mary Elwell before the Ladies Liberal League of Philadelphia.

There are indications that the warfare that was once waged on the theological field is being transferred to the field of morals.

How do we know that the issue is changed—that a new fight is on—or a fight in a new place? From the newspapers partly—which, with all their faults, rather accurately indicate which way the wind blows—and partly from other sources.

The old Evangelical Christian of the John Bunyan type, did not take much stock in the moralist. He was worse than the sinner. He could not be brought to see that he had anything to repent of except general cussedness. But the religionist and the moralist are making common cause nowadays. They are both being crowded to the wall. The widespr ed ιlell;

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against authoritarian teaching—the questioning of bases—threatens them both. They rise in arms together; as an example of this, we see McEwen of the North American and the Rev. Dr. Seasholes writing in twin columns against an immoral play and an immoral actress—"The Degenerates" and Mrs. Langtry.

Those who went to see the "Degenerates" expecting to see something bad must have been bitterly disappointed. I have never seen a bad play yet, and have gone to see every one that had that reputation—*i.e.*,—not in the sense that the newspapers mean. Of course I have seen plays where the villain was so villainous that the gallery hissed him—and the hero so charming that the ladies threw bouquets at him. They were bad plays, bad art, untrue to life.

But that is not what the censors of Mrs. Langtry and Olg Nethersole mean. Their art seems to require that all the villain shall come to grief. They want to see it, just as low people used to want to see men hanged and quartered. The passion for one is identical with the passion for the other.

"The Second Mrs. Tanqueray," though a highly flavored play is accepted without demur, because she commits suicide in the end. That's right. Bad woman—bad end. Nothing perplexing about that.

"The Degenerates" is nauseous in the eyes of certain critics because the shady heroine marries and is happy ever after. Yes, that is bad; such a commonplace climax! That is what offends the critics. They don't want her to be happy. They wish there was a law to prevent anybody from marrying her.

In the last act of "The Degenerates" Mrs. Trevelyan receives the man who on the previous evening, had accidentally surprised her in an embarrasing situation.

"Well! what do you think of me now, Bob?" she asks. She doesn't cry and throw herself at his feet, and attempt to exculpate herself.

"Just the same as I always thought," he answers.

And it is all right. There isn't a particle of love making. All natural, simple, straight.

If Bob had rushed from the room, slammed the door and the lady taken laudanum, the critics would have been placated.

A young woman who was jealous of Mrs. Trevelyan thought her husband had made an appointment with her. To get even with him she rushed off incontinently to the rooms of a young roue who had tried to make love to her. He soon makes her understand that though he means love—his kind of love—he does not mean marriage. Then she wishes she had the wings of a dove that she could fly away, but the door is locked. The bell rings. The woman hides in the bath-room Who comes in but Mrs. Trevelyan bent on releasing the young woman whom she suspects to be there.

Mr. Beverly remarks, that to please the moralist—the stalwart, brave, honest British workman ought to have burst in and carried the captive away in safety. But instead of that a bad woman does a good thing. How exasperating! and how it mixes you up!

How is it that the people who cut up about the modern play are silent about the modern novel? Both are advancing on the same lines—both becoming truer to life—both quiet—subtle—not much movement—making little distinction between hero and villain. You know that some of the characters you like, some you distrust, to some you are indifferent. That is all. Just as we feel about our contemporaries.

The motive of the newest literary productions is—the rehabilitation of the lost woman—that is, the not very much lost woman, the woman who has lost caste, is a little off color. I refer you not especially to "Camille" and to "Flames" but to "Lord Ormont and his Aminta"—and "Dodo."

There was one thing struck me in the play that nobody mentioned. That was the behavior of the conventional woman in an embarrassing situation as compared with that of the woman whose pace had been rapid. The former was distracted shivering, fearful; she lost her head. The latter was collected incapable of being intimidated in trying to deal with her. The man of the world was nonplussed, she was not afraid of him;

he was in her power. He begs her to go, unlocks the street door for her.

How foolish of that young woman to think that one misstep should consign her to life long ruin. Her husband and her friends would think the same. Popular novelists of twenty-five years ago were of that opinion too. It seemed all right. For example—Lady Isabel in "East Lynn." But what can you expect of people who think that for thirty, fifty, seventy years of sin an eternity of punishment is not a too excessive penalty? As we have grown out of the one notion so we will grow out of the other. The damnation is not in the one misdemeanor. It is in the persisting in that which you recognize is bad for you, or for somebody else concerned.

Nigh on 2000 years have passed since a certain notable adultery case was tried and dismissed in a remote corner of Asia Minor, because those who fain would have executed sentence were found to be disqualified. Yet after the centuries of Christian teachings a clergyman could be suborned to side up with the moralist and throw brick-bats at a woman whom society brands with the scarlet letter. Did the moralist of the Galilean Lake mean for certain that only the prosperous sinner must be stoned?

The priest and the moralist appear to have no recourse but to heap obloquy on the Mrs. Langtrys. Divine justice seems to excuse every crime, save unthrift. If somebody doesn't go for them the good sister whose ambitions and appetites are scarce restrained by threats or promises may become demoralized. There is danger, ever increasing danger of this.

We have been told from time immemorial that though hand join in hand the wicked shall not go unpunished, and yet they do. Can it be possible that the tabulation of sins is incorrect? Some of them we know are still at large, with not so much as a warrant out after them. A list that is incomplete may also be faulty in other respects. A suspicion grows on our minds that some of the sins nailed on the list, may be sins only in the priestly and legal mind.

It is the lack of the poetic sense that makes the moralist the grossest and the most materialistic of men. He cannot spiritualize anything that he sees. He is conscious only of its lowest significance.

Mrs. Langtry, if popular report be credited, belongs to an ancient order. She is the legitimate successor of the Jane Shores and Nell Gwynns, of fair Rosamond and many an exquis it duchess. Scant courtesy in these days falls to the leman of a prince. Once titles and wealth were heaped on King's favorites. Half a dozen of the greatest families in England are sprung from the illegitimate children of Charles II. and his mistress, Lady Castlemaine. The Duchess of Portsmouth, Louise de Quervaille, were beautiful, but not highborn, women of the people on whom titles were conferred. To see Mrs. Langtry in this procession of beauties that has reigned over throned men—this long procession that stretches back until it includes Poppea, Aggripina, Theodora—were better than to see her in "The Degenerates," or the "Lady of Lyons."

The vision of the artist and the poet is necessary to correct, and supplement that of the moralist. There were things to be said for Marie Stuart that John Knox would never have dreamed of, and time discredits the opinions of men of the Knox type—departs from them and confirms the men of breadth and tolerance—the Shakespeares, Da Vincis, de Montagues. Shakespeare never isolated the harlot and then stoned her. He saw her where nature and circumstance placed her. His great art and his good heart too would not let him see her otherwise.

It were well that we should so look on this Englishwoman. See this tall swaying lily, not as she stands in the garish footlights of a local theater—for Philadelphia is parochial—but as one in a "Dream of fair women" whose prestige of beauty antedates, and will outlast, not only royal and priestly lives, but every scheme of religion or of morals that the mind of man has framed—will last so long as there is a woman left to envy them their supreme charms, or a man to say he'd

Give all this world's bliss,
To waste his whole life in one kiss
Upon her perfect lips.

A New Biography of Paine.*

REVIEWED BY JAMES B. ELLIOT.

Another biography of Thomas Paine has been added to the list of twelve that has preceded the "Beacon Biography." The aim of the editor is to furnish a series of brief, readable and authoritative accounts of the lives of those Americans who have impressed their personality most deeply on the history of their country or the character of their countrymen.

Thomas Paine, that great Englishman, American and Frenchman who has been abhorred as a revolutionist, execrated as a heretic, honored as a patriot, ignored by most of the early histories, his name omitted from the text books of public schools, is at last being given the attention his work in the American Revolution, and his talents deserve. When his portrait was presented to the city of Philadelphia—to be placed in Independence Hall—there was much opposition by the pious fanatics who claimed that the hall would be desecrated—Washington insulted—if the infidel Tom Paine was permitted to hang upon its walls, where it was appropriately hung by Charles S. Keyser with John Dickerson and the orator Patrick Henry who with Jefferson and Washington made the Declaration of Independence possible.

Great men are many sided. "Thomas Paine lived during the mightiest events of modern history, at a time when no public man was safe from the bitterest assaults of rancor and of malice." His earlier biographers, Chalmers, Cheetham and Cobbett paused at no lies to injure their victim's reputation. The friendly ones were Sherwin, Rickman, R. Carlisle, Linton Blanchard, Vail Remsburg. Some have passed through several editions. The best, which must always be consulted by scholars for authentic data and details, is by that eminent scholar Moncure D. Conway; (two vols. 1892.)

The last is by Ellery Sedwick and contains 150 pages of the most accurate and best condensed history of Paine's life and work I have ever read especially in the dean controversy. To the busy man who wants the main facts of Paine's life I can safely recommend it for its accuracy and literary style. What Cruden's Concordance is to the Bible, this biography is to Conway's life of Paine. It is illustrated with a fine portrait taken from the one now hanging in Independence Hall.

"Plenty of Money."†

This is a new pamphlet of sixteen pages by Alfred B. Westrup. It is a synopsis of his "New Philosophy of Money," an exhaustive and philosophical treatise on the money question. Prof. Westrup, although little known to the public at large is the most persistent and painstaking money reformers in this country, perhaps in the world. His work is revolutionary in the extreme, and this accounts for his failure to get before the public. While the notices from some of the daily papers are very flattering to the author, none of them has the courage to discuss the merits of the system of money he proposes. The New York "World," for instance says:

"It is the most original contribution to the literature on the money question that has appeared in years, perhaps since Adam Smith, and the author, Alfred B. Westrup, must be given credit, however strongly one may disagree with his premises or conclusions, as the strongest writer and clearest thinker on this subject who has ever discussed its foundation principles."

*Thomas Paine—Patriot and Worker for Humanity. Published by Small Maynard & Co., Boston. Bound in Cloth. Price 75 cents. For sale at this office.

†For sale at this office. Price, 10 cents.

The Minneapolis "Times" says: "The book is well written and shows the author's extensive knowledge of and familiarity with the subject."

From the Chicago "Inter-Ocean:" "Into this little book of 192 pages, the author has condensed most of the arguments of the old school of monometallists, and of the newer schools of the 'fiat money,' 'free silver' and conservative bimetallism, and has carefully reviewed them all, and has come to a conclusion different from all of them. His theory of the nature and functions is original to himself, and is ably maintained."

From the Minneapolis "Tribune." "In the treatment of these subjects our author shows vigorous thought, earnest conviction, and a wide acquaintance with the literature of finance and political economy."

But more than all these is the praise bestowed upon this book in a twenty page review in the Annal de l' Institute des Sciences Sociales of Brussells, Belgium. G. L.

Sapho and the Censor.

From the Conservator.

If Sapho was half as indecent as the terms of much of the protest against it, Sapho would deserved to be pyred.

Is art to turn to the policeman as confessor and the magistrate's court as a confessional?

What are you to virtue, or what is virtue to you, that it dare to out-Sapho Sapho in the brutality of its excommunication?

Why should I not go to Sapho and see the gods there face to face? Least of all, why should I assume a moral protectorate over the women of my community?

Of all protectors he is least protector whose assumption insults the autonomy of another.

Are pure girls mauled into the play, compelled to see what is to them abhorrent, and sent home spoiled by the art of an actress?

I may lie in print, or lie to the police, or lie to the priest, but I cannot lie to myself.

I know that the virtue that Sapho would spoil could not be saved if Sapho never was acted. And I know that the virtue that Sapho will confirm is the key to a moral situation.

Was there ever any play against which the ministry could not be quoted?

Fathers, mothers, priests, educators, cannot so easily get rid of the consequences of their own ignorance as by accusing the playhouse of derelictions of whose origin they are guilty.

Freedom with its perils is safer than tyranny with its assurances.

Society may take back the gifts it sends by its policemen.

No man fit to be a censor ever would accept the office.

One moralist, writing of Langtry, ventured to say that "if" she had genius perhaps the rest would be excused. I do not see why. But nothing, not genius itself, could excuse the impudence of the critic.

The censor thinks I am virtuous after he has forced me to lie. He thinks that art has been purified after he has veiled it. But censors are always deceived. The things they set out to prevent always prospers under prevention.

The new series of the Light Bearer Library speaks emphatically for itself through the pages of its first number. It is in excellent form for carrying in the pocket for reference or to hand to deniers or inquirers. The low price at which it is furnished in quantities makes it possible for almost every Social Radical to buy ten, fifty, or a hundred copies for distribution. If the publishers are always able to put into it the best obtainable matter, it will become a powerful engine of emancipation.—*E. C. Walker.*

How much trouble he avoids who does not look to see what his neighbor says, or does, or thinks, but only to what he does himself, that it may be just and pure!—*Marcus Aurelius.*

One thing is sure. The lean years will follow the fat ones Amid all the flaunting banners of modern civilization, it knows that the red flag lurks just around the corner. Crop failures or industrial disturbances may at any moment launch upon us an army of the unemployed and unfed. And be sure that they will practice in these pinching times the gospel our lives have been preaching to them in these prosperous times. Can we then turn about and bid them be patient and moderate, when we have been setting them the example of headlong and unwinking greed? Can we ask them to consider the public good, when we have been neglecting it for the sake of private gain? Can we appeal against their passions to courts and legislatures and army, all which we have utilized or allowed to be debased to gratify our own passions? These are questions which, to the attentive ear, make the prosperous earth sound hollow under our tread. Of the complete absorption of our best men in money-getting, with their impatient dismissal of all questions of public purity, justice and honor, we can only say, as Wordsworth said of the similar insensate and swinish rush of Englishmen to get rich early in this century. "This is idolatry." England had a fearful bill to pay for her idolatrous worship of war-bought prosperity, and so shall we have a sorrowful reckoning unless we smash our idols betimes.—*N. Y. Eve. Post, Dec. 9, 1899.*

The New York "World," having caused the arrest of Olga Nethersole and her manager for producing the play "Sapho" on the stage, devoted the space of half a page to producing the worst parts of the play on paper. The New York "Journal," which is the "World's" rival "yellow," writes editorial homilies on morals and good order, and on its sporting page announces in letters of the blackest kind that two pugilists have "met in the Journal office" and signed articles for a fight. The newspaper reports of the trial of the "Sapho" case are more "suggestive" than the play as staged or the novel as written by Daudet. The observable effect of such moralistic splurges is to make the public mind nastier and more prudish.—*Truth Seeker.*

"If you had been at the Brown's golden wedding celebration last night," said the Sweet Young Thing, "you would have altered your views on matrimony."

"I wouldn't, either," said the Savage Bachelor. "If matrimony were not a fake, there would not be such a pow-wow raised over a couple that have managed to endure each other or a few years and don't you forget it!"—*Indianapolis Press.*

The "Evolution of the Family" by Jonathan Mayo Crane. Chicago: M. Harman, publisher, 507 Carroll Ave. The general object of the booklet is to show the futility of attempting to regulate morality by either ecclesiastical or governmental authority The subject is well handled, and a perusal of its pages will have a tendency for good.—*Religio-Philosophical Journal.*

I have read "Our Worship of Primitive Social Guessess," and it interested me very much. A new world seems to be opened to me. It is something I have been longing for. I want to get more literature on this subject, to read, and to give away when the opportunity offers.—*Frank Dreschel, New York.*

VARIOUS VOICES.

E. C. W., N. Y.:—Light Bearer Library (sixty-four copies) at hand. It is very neat and "taking." It ought to sell on the news stands.

Henry C. Roberts, Bennington, Kas.:—I want to say for your encouragement in your arduous labor of love, that 802 of Lucifer is one of the best numbers of this new year. "Trusts, Big and Little," is the most profound arraignment, of the state superstition, and of the religious superstitions that I have ever read. And "Free Women and Marriage" is timely, sincere, earnest and convincing. Lucifer, by its pioneer work, is arousing, yea, compelling thought and action among Christian organizations such as the W. C. T. U.

Frank Weller, Mitchell, S. D.:—Send Lucifer, No. 802, and mark the article by J. P. Morton Jr., to the following parties. By the way, Lucifer is giving some rich articles lately. That man Morton, is especially good. We have received no copy of Light Bearer Library yet, but are anxiously awaiting its arrival.

S. Grant, New Orleans:—I received the papers all right, and will say that the address of Victor E. Southworth, on the "Ethics of Parentage" is the finest I have ever read or heard and ought to be read by every man and woman in the world. If I had the means I would have it published in every daily newspaper in the land.

Frank D. Blue, Terre Haute, Ind.:—I have your circular regarding "The Life of Moses Harman," and I am under the impression that some time ago, I wrote you stating that I would take one copy. If I have not done so, kindly add my name to the list, and I will secure a copy of the book when issued At the present time it is keeping me busy in the Vaccination fight, and I have little leisure for anything else. Lucifer is read carefully each issue, and it is one of the few papers that I always take time to go through. One of our local physicians here, in a tirade against me a short while since said I was "An anarchist, an atheist, a vegetarian and spiritualist." If that isn't a combination to draw to, where will you find one? I hope the book will be successful, and that your father returns from the South much benefitted in health.

James B. Elliott, Phila.:—I desire to express my thanks to your subscriber "Amicus" and if I had his name would send him a copy of Lippard's Address on Thomas Paine. The "American" contains in addition to a short sketch of his life the account of the mob trying to burn the theatre where his novel, Quaker City, which had been dramatized was being played. He withdrew the play at the request of the Mayor. I have a few copies left of his principal works which I can furnish to Lucifer's subscribers at publishers prices. They are now out of print. I should like to get a copy of "The Godly Women of the Bible" if any of Lucifer's friends desire to loan or sell one. Will close out the Lippard lecture on Thomas Paine to the readers of Lucifer at ten cents. There are but few left of the 1000 that were printed. Address Lucifer Office.

Adeline Champney, Boston, Mass.:—I inclose $2 which I wish was more. Kindly send me Karl Heinzen's "Rights of Women," and put down my name for the Light Bearer Library for one year. The other dollar is to apply on Lucifer. We have been having some very interesting meetings here, for discussion of sex freedom. The chief difficulty seems to be in finding radical women who can and will come to the meetings. The few of us try to make up in enthusiasm for our small numbers, but the interest is in danger of flagging when the sexes are not more evenly balanced. A few have been introduced to these ideas and have expressed themselves as much surprised at the character of the people. Most people think a "free lover" must be something very "doubtful," to say the least. I am glad Moses Harman is writing his autobiography, and I hope his health will continue to improve. I wish I had some of his enthusiasm! I am thoroughly imbued with the principles of freedom, but I find so very few who will respond to any thought outside their little conventional round, that I almost wish I could sleep 200 years and waken in an age where agitation would accomplish something!

William Foster, Jr., Warwick, R. I.:—My three months subscription to Lucifer expired with No. 801 and as the three months reading has been very pleasant, affording much material for thought, I propose to continue a subscriber, confident that the continuance will not be the least harmful. I am not afraid of radicalism, and no subject is so sacred that it must not be discussed. Free discussion is the law of progress. Yes give me free discussion, bring all questions to the test of reason and common sense, that truth may come uppermost and "error die among her worshippers." Many centuries of experience have demonstrated that the marriage relation has been provocative of numerous evils, not to say wrongs, notably the slavery and degradation of the female. Churchianity is mainly responsibly for this, arrogantly assuming that the unions of male and female, the jointure of two souls, is a God ordained sacrament, a something which, when entered upon, is beyond recall by the parties, or outside any power for rectification. It must be endured even if the connection bears the fruits of a hell. But I did not set out to discuss the matter, but the above few sentences slipped off my pen, probably to let you know that I admire pluck in a reformer and ever say go ahead.

I shall want your book when issued. If I could have the handling of the money bags of some of the millionaire magnates of monopoly, I am sure I would raise a reaction in the preserves of Uncle Sam. I enclose $1 for subscription to Lucifer and small amount of literature.

LIGHT BEARER LIBRARY.

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The EVOLUTION of the FAMILY.

By Jonathan Mayo Crane.

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M. HARMAN, Publisher.
507 Carroll Avenue. Chicago, Ill.
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THIRD SERIES, VOL. IV., No. 11. CHICAGO, ILLINOIS, MAR. 24. E. M. 300. [C. E, 1900.] WHOLE No. 806

The Three Saints.

They sat on the steps at the station
And waited for trains to connect;
A colporteur, eating his rations,
And a skipper who thrice had been wrecked—
And the strangers struck up conversation.

One was wrinkled and hoary
And his face was the color of leather;
The other looked hungry and sorry:
And after they'd talked of the weather
The skipper lit into his story.

"I'll tell you three saints that I knowed of
What gave up their lives for their brothers—
A sort you may not have allowed of,
But beings what die to save others
Are beings for God to be proud of.

"The Sparrow, Captain James Bee,
In a fog off the Hatteras coast,
Was wrecked on a ledge to the lea,
Jim stood like a rock at his post
And went down in a gulp of the sea.

"He helped us to build a big raft
And crowded her full as she'd float;
Then he sprang to the davits abaft
And lowered and loaded each boat,
But he stuck to the battered old craft.

"He saved every life but his own—
The women and children and crew;
Cheered when the last dory was gone—
No room for him in her, he knew—
And he went to the bottom alone."

"My friend," said the colporteur grim,
"Had he made his peace with the Lord?"
The skipper looked puzzled. "What, Jim?
Say, stranger, do you think that God
Would be mad at a feller like him?

"The next was my friend, Andy Bell,
He worked in the Cumberland Coal,
A crowd had surrounded the well,
For the mine was on fire and the hole
Blazed up like the furnace of hell.

The men were imprisoned below
And the women were shrieking above,
The Boss shouted 'Who'll face the foe?
'Who'll fly to the rescue for love?'
And Andy remarked 'I can go.

"'I can die in the shaft, for I haint
Ary father, nor mother, nor wife.'
And down in the bucket he went—
Saved fifty by losing his life,
Now, I say Andy Bell was a saint."

"Did he ask God," the colporteur cried,
"To aid him in fighting the flames?"
"Now I think on't," the skipper replied,
"I heered Andy mention His name
More frequent than some would advise."

"Did he love Jesus, bow at His shrine?
If so," said the preacher, "'tis well,"
But the skipper said "There was no sign,
But if Jesus didn't love Andy Bell
I don't want no Jesus in mine.

"The third was Newt Evans of Berne,
He took his engine to Prairie Du Chesne;
Saw a speck on the track at a turn
And he called to his stoker, Eugene;
"If that aint a brat I'll be durn!

"Yes, a baby, and making mud pies.
Mind the engine!' To the clang of the bell
He ran forward and reached out for the prize,
Saved the gal? Yes, but, parson, he fell:
Both his legs were cut off at the thighs."

"Was he washed in the blood of the Lamb?"
Asked the preacher, "and cleansed from his sins?"
The skipper remarked "Amsterdam!"
Then he arose on his pins.
Gave the door of the station a slam.

He walked to the window—stood mute.
When the agent asked what he desired.
He tapped on his pate in salute
And turned his thumb back and inquired
"Who in hell is that crazy galoot?"

—*Selected.*

Friendly Criticism of James F. Morton, Jr

BY JONATHAN MAYO CRANE.

I have implicit confidence in Brother Morton's sincerity and high admiration for his intelligence and enthusiasm. Hence what I shall say in criticism of his expressed views in recent issues of Lucifer is meant to be thoroughly sympathetic. In most of my criticisms I believe our differences will appear to be more in the method of expressing our beliefs than in the beliefs themselves.

It seems to me that the tone of Brother Morton's articles is somewhat dogmatic; that he is inclined to preach. This may be accounted for by the fact that he the son of a clergyman. I am a clergyman's son also and perhaps I too am at times inclined to be dogmatic in my expressions. I shall make an earnest effort not to be, so in discussing what appear to me to be the mistakes of Brother Morton.

In his article on "Free Women and Marriage" in No. 802, he says of church and state marriage: "It is an accursed thing and we want nothing to do with it. To yield once is to recognize its claim."

This assertion seems to me not only to be dogmatic, but untrue. I am a believer in free money. I think the governmental monopoly of the issue of money is a curse; but in using government money I do not recognize the claims of the government to the exclusive right to issue money. I do not believe in usury. I regard it as a form of robbery; but I have paid interest on borrowed money and should do so again if I wanted the money bad enough. But in paying interest I do not recognize the righteousness of usury.

What I do recognize is the right—yes, the necessity—of a person doing that which will best promote his or her welfare or happiness. This implies the right to be a hypocrite, if necessary I believe it is not only right at times to be a hypocrite, but also that there are times when it is advisable to be so. In fact without hypocrisy this world would be much more disagreeable than it now is. Blunt honesty is sometimes offensive to the degree of invasion or aggression.

So in regard to legal marriage. I believe a person who denounces the marriage institution and believes it to be a curse

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may marry with the aid of a clergyman or magistrate without thereby recognizing the claim of the church or state to regulate associations of the sexes. For example a libertarian may sincerely love a woman who has not come to the belief that marriage is a useless formality. To persuade such a woman to live with him against her conscience, in my opinion, would be far more degrading and immoral than for him to consent to a marriage ceremony which to him is a mere piece of mummery which need not affect his happiness, but the absence of which might cause poignant, though perhaps secret, suffering to the woman he loves.

But suppose he, by appealing to the reason of the woman he loves, convinces her that marriage is a curse, the fact may yet remain that the woman has many relatives and friends who would look upon her as a harlot if she should live with a man to whom she was not married. Brother Morton may reply that she should live her own life, regardless of the opinions of her friends. But I, for one, could not ask the woman I love to make a martyr of herself. In fact I hardly believe I would advise anybody to be a martyr. In the case I have just cited I think it quite proper for the couple to marry. It is in accord with the libertarian doctrine of minding one's own business. It is nobody's business but theirs whether they marry or not. If they decide it is advisable for them to marry they may explain to their interested friends why they did so, and can still honestly say that they are not believers in the institution of marriage. They do not marry because they believe in marriage, but because they believe in liberty to do that which will bring them the most happiness. In such a case it is their mutual love, and not their marriage, that binds them, and their marriage is merely a tax which they pay for their happiness, and it is paid under tacit protest, just as interest on borrowed money or any other tax is paid.

"Do not marry," Brother Morton says. "To do so implies an admission of the right of the twin barbarisms, Church and State, to meddle with the private affairs of individuals."

Is it so? Then when Brother Morton attempts to read out of the ranks of libertarians those persons who marry, does he not also show a disposition to "meddle with the private affairs of individuals"? To show how he himself unintentionally supports my argument I quote his words:

"The private affairs of lovers are not subject to dictation from others." Then why does he presume to advise them not to marry, if they choose to do so? "They may live together or not; practice monogamy or varietism; adopt preventive checks, Dianism, or male continence. All this is strictly their own affair.' And so is marriage "strictly their own affair," Even when married I think there are instances when the following words of Brother Morton will still apply to them:

"They are libertarians in any case, provided they do not seek to restrain one another's freedom, and share equally all responsibilities, whether of children or otherwise, that develop out of their mutual association."

But Brother Morton says: "I expect to be told that it is none of my business if a woman chooses to marry. Agreed; and it is also none of my business if she chooses to join the church or Comstock's 'Society for the Suppression of Vice.'"

It seems to me that this expression is hardly ingenuous. The cases are not analogous. Would Brother Morton say a free woman should not accept employment in a shop which does not do business on Sunday, for the reason that in so doing she would be recognizing the superstition which led to the enactment of Sunday laws? Shall she refrain from sending letters by mail because Congress has allowed Comstock to say what kind of letters are mailable? That seems to be the kind of consistency he advocates.

Referring to her marriage he says: "She is free to commit the act; but it is not unfair to gauge her love of the movement by the manner in which she is pleased to exercise her choice."

It may not be unfair to gauge her sentiments by her conduct, but Brother Morton has shown that it is possible to guage her sentiments unfairly. In my opinion she has a perfect right to exercise her choice without forfeiting the right to be considerd a libertarian, so long as she is not invasive and does not try to compel others to do as she does. On the other hand, it seems to me that Brother Morton comes dangerously near ceasing to be a libertarian when he prescribes a line of conduct and asserts fo all who do not agree with him:

"They lack the splendid courage to accept the disadvantages of a temporary unpopularity, and to appeal fearlessly to the verdict of posterity. Hence the slightest difficulty or inconvenience is enough to lead them to turn back. They ever see lions in the way, and magnify molehills to mountains. They applaud every sacrifice made by others, but never dream of making any themselves. They are the parasites of the radical movement."

Goodness! How like a preachment from an orthodox pulpit calling sinners into the "strait and narrow way"!

"The free woman of today need not find herself deserted by any true friend." Perhaps not; but she may cause lifeloug grief to a loving mother and sincere anxiety and sorrow to other dear friends. These friends may not desert her; in fact they may make life a burden to her by following Brother Morton's example in giving her "advice". I cannot understand how a man who truly loves a woman could deliberately advise or try to persuade her to do something which he knew would embitter the rest of her mother's life and would cause the woman herself to feel that she had placed a perpetual barrier between herself and her former true friends. If the woman of her own accord decides to take such a step, that is her affair, but she should never have cause to say with regret that she acted on the advice of some other person, even if that person should be my esteemed friend James F. Morton, Jr.

Let me not be misunderstood. I realize that a woman has a right to live her own life. If she chooses to ignore marriage and live with the man she loves it is possible for her by her own conduct and her manifest sincerity to retain the confidence of her conventional friends and even win their admiration for her courage. I believe it is possible for her to do this in the great majority of cases. I have known many such cases, and such women command my admiration.

My sympathies were with Edith Lanchester, the English girl who was arrested and put in an insane asylum a few years ago at the instigation of her shocked relatives, because she decided to live with the man she loved without marrying him. There is much that I admire in the character of the heroine of Grant Allen's novel, "The Woman Who Did," and I regret that the novelist saw fit to make a martyr of her. In fact I do not believe in voluntary or involuntary martyrdom. I think a woman of brains and of sincere convictions can live a free life in such a self-respecting way that she need not forfeit the respect of her friends. Sincerity and self-respect are almost invulnerable coats of mail for social reformers.

A woman who decides to live a free life although her mother and other relatives believe she is forever "disgracing herself and her family" may, by her sincerity and manifest self-respect, even cause those loved ones to modify their views to the extent of admitting that a free woman is not necessarily a bad woman any more than a married woman is necessarily a good woman.

Instead of advising a woman not marry, as my friend Morton does, I would say to her, if she asked my advice:

"Your life is your own and you must live it for yourself. Do that which, all things considered, you believe will bring you the greatest amount of happiness. You may make a mistake if you marry, and you may make a mistake if you do not. But our mistakes are part of our education. Think the matter over carefully. Don't be alarmed because James F. Morton Jr., says of some people 'An excess of caution paralyses all their efforts.' Caution is a good thing, for all that. Think it all over until you are perfectly clear in your own mind. If you decide that you want to be free and are willing to pay the price that freedom demands I think you will find it a good bargain. But don't do it unless you are fully convinced that freedom is absolutely necessary for your happiness. Others may advise you to try freedom, promising that you will be delighted with it. But it is my opinion that you are not fit to take a stand for freedom until you come to believe that you can not be happy unless you do. Marry, if you think it best to do so. Live your own life according to the light of your own reason, allowing no other person to dictate your conduct and carefully refraining from attempting to dictate the conduct of others."

The Case of Mr. Moore of Kentucky.

The Truth Seeker.

It now appears that C. C. Moore whose case we discussed last week, is to be punished on two counts for his audacity in displeasing the Christians of his locality, if the judge before whom he was and is again to be haled is not more sensible and just than the district attorney, and if a jury can be found which will find Grier Kidder's article on the Virgin Mary to be obscene. Mr. Moore went to Louisville on February 27 and answered to the demand that he be sentenced for advertising Annie Besant's Law of Population. But as he desired to have Judge Barr, who suspended the sentence after a conviction before him, put on the witness stand as witness to the effect that he had only promised not to again advertise the book, and not to refrain from publishing dubious writings, Judge Evans laid the matter over to the next term of the court. In the meantime the grand jury had indicted him on Kidder's article, and Mr. Moore and his assistant, James Hughes, will be tried at the October term of the court at Louisville for sending obscene matter through the mail. Both are under bonds to appear then. The witnesses against Mr. Moore before the grand jury were Post-Office Inspector Betz, Postmaster Elkin, and Elder James W. Zachary of the Cambellite church, Moore's personal enemy. The plan of District Attorney Hill, who is doing the dirty work for the church, is to get the defendant into prison without trial on the suspended sentence, and if that is not feasible to try him for mailing the article written by Kidder, entitled "The Virgin Mary."

As we explained last week, the book by Mrs. Besant has never been alleged to be obscene; it violates the law by informing people how to make the size of their families agree with the size of their purses. The book has been sold by many booksellers in this country, but was never before prosecuted. It was written by Mrs. Besant to take the place of Knowlton's "Fruits of Philosophy," for the selling of which she and Charles Bradlaugh were unsuccessfully prosecuted several years ago. After a long struggle over it, Bradlaugh worsted his enemies, and he and Mrs. Besant escaped going to prison. Mrs. Besant's new work embodied the latest Malthusian and medical arguments in favor of restricting the size of families, and is a scholarly and fair presentation of the Malthusian theory. No one could ever consistently accuse her of being coarse or obscene in her writings. That she had and has the moral right to hold her opinions and develop her theories is a certainty. The offense of the book is a technical one against a law made to suppress such knowledge as she imparts. It is a law which a great many wives overburdened with children would gladly see repealed. The viciously inclined obtain knowledge in other ways, and the law has no effect in preventing illicit dealing between the sexes. In suspending sentence upon Mr. Moore when he was convicted for advertising the book, Judge Barr recognized the fact that no crime had been committed, and it seems hardly probable that he will now be a party to immuring Mr. Moore in prison because he has done something displeasing to a Cambellite elder and a narrow gauge postmaster.

Mr. Kidder's screed on the Virgin Mary is a bran-new issue. The readers of the "Truth Seeker" know Mr. Kidder well, and are familiar with his style. He is brilliant and picturesque, penetrating and annoying to those who do not agree with him. Most of his work is fine literature, whatever one may think of his views on theological subjects. But like all geniuses, Mr. Kidder falls sometimes below the level of himself. The Virgin Mary article was one of those tumbles. The article is coarse and without that wit which characterized his contributions generally. But that it is obscene no fair-minded man can say. It will not come under the standard definition of obscenity, as laid down by Benedict in the Bennett case and followed by other federal judges all over the country. If Mr. Moore's case is tried on its merits he ought to have no difficulty in getting free. If, however, the court is determined to convict, the judge can probably influence a Christian jury to find him guilty on general principles. If the charge were blasphemy, and the case were tried in any state which has a blasphemy law, Mr. Moore would stand no more chance of going free than did C. B. Reynolds before a New Jersey jury, with the greatest man of this century defending him.

The aim of Zachary and the Cambellites from whom M Moore severed himself is to be revenged upon him for his apostasy. Mr. Moore writes with much freedom about his neighbors and they are squirming under it. A man who cannot restrain his pen better than can Mr. Moore needs the genius of a Voltaire to keep clear of libel laws. But he gives his enemies al the opportunities in the world, and they readily find pliant tools of revenge in the government officials.

But the real question is not one of the foolishness or wisdom of Mr. Moore. That would be easily settled, even by a Kentucky Christian jury, and no doubt justly. The question is, shall the obscenity law be used to suppress blasphemy, and shall a man be convicted for one thing, when, if he has done any thing at all, it is something widely different? The attempt to use the obscenity law for the purpose of suppressing blasphemy is a denial of free discussion, and as Thomas B. Reed, ex-speaker of the House, says in discussing an anti-slavery episode in Congress, "Whenever in a republic free discussion is refused, whether suppressed by law or by public terrorism, you may be sure that some wrong exists which must be destroyed or will destroy the republic."

The wrong which exists among us is the Christian determination to stamp out Infidelity by foul means. Mr. Moore is not a philosopher, is not a thinker, but is an Infidel to the Christian religion. The Cambellites about him advocate Christianity on about the same intellectual lines that he opposes it, and are as ready to invoke the law to suppress him as he himself is ready to suppress the churches by legal means if he had the power. It is a personal and church quarrel, and for the government to lend itself to such squabbles and commit a monstrous injustice to please a few churchmen is a sign of the greatest danger. The attempt should be resisted by every advocate of liberty, by every lover of justice, by every freeman in America. In fact, all people should resist it, but only Freethinkers will.

Dr. Foote's plan for the Defense Association to take charge of this case is wise. Mr. Moore has bungled all his defenses heretorore through his inordinate desire to talk about himself. He has no conception of the principles involved. Indeed, he has no conception whatever of the fundamental principles of Freethinking and no knowledge of the struggles of the Freethinkers of England and America. He was educated just to be a minister. He revolves around his own ego and studies nothing but himself. He would have no lawyer in his last case because he wanted the centre of the stage. He lost a case which could have been defended with much profit to the cause of discussion. He did not uphold his own rights, admitted the case away, threw himself upon the mercy of the court, and to the President, to obtain a pardon, retracted his radical views. If the Freethinkers of the country are to be asked to defend Mr. Moore they should see that the case is presented so that Freethought shall gain something by the effort, and the right of free speech, free press, and free mails be at least partially vindicated, if it cannot be entirely won. Mr. Moore needs a steering committee, if not a guardian, and we know of no one better qualified to lead a fight of this kind than Dr. Foote. He has been through several of these campaigns, knows what he is fighting for, and does not confuse issues when once presented. A good lawyer is also needed, one who will not apologize his client's case away to save his own reputation for orthodoxy with his Christian neighbors. Then if the jury have any fairness, any manhood, any sense of justice, the charge of obscenity will fall. But certainly if Mr. Moore manages his own case, he will be the one to fall, and so far as Freethinkers and Freethought are identified with him, he will drag them and it down with him. As a unique personality Mr. Moore is amusing; as a standard-bearer, he is a failure.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper which it has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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"Marriage and Morality," by Lillian Harman will appear in No. 2. of the Light Bearer Library. Those desiring extra copies will confer a favor by ordering early. For prices in lots, see advertisement of the Light Bearer Library. It will be ready for mailing in a few days.

Chats with Correspondents.

FRANCIS BARRY.

In No. 804 Friend Barry says:

"A great deal of wind and ink has been worse than wasted in talking and writing of 'equal freedom.'"

This is by no means the first time the phrase "equal freedom," or the use thereof, has been condemned by our esteemed correspondent, the usually clear and level-headed author of "Crudities Criticised." Having often found occasion to use this phrase myself it may not be amiss to say a few words by way of explanation.

First. If I understand our friend he means that freedom needs no qualification, no explanation. Nothing less than absolute limitless, unqualified, unrestricted freedom will satisfy the demands of Francis Barry. If this be his meaning then he can scarcely hope to live long enough to realize his demand, for the simple reason that it involves a self-evident impossibility. Absolute freedom, like absolute rest, or absolute extinction of matter or force, is something that neither men nor gods can command, realize or accomplish.

To illustrate: It is an axiom in physics that two bodies of matter, of similar density or rarefaction, cannot occupy the same place or space at the same moment of time. If this be a correct statement of axiomatic truth, then the freedom of one or both of these bodies is limited, is restricted, is denied or defeated by a principle, a fact, a condition in nature itself.

This fact, this principle in physics, this "law of nature," as some choose to call it, indicates or proves the necessity of using qualifying adjectives when speaking of freedom. I have used the phrase equal freedom in nearly if not quite the same sense in which I use the phrase "equal opportunity," or the more condensed terms "equity" and "justice."

Our critic adds, "If this badly worn phrase means anything it means that we all ought to have an equal length of rope."

Precisely so, Friend Barry. The rope supplied to each of us by nature is not, at present, long enough to reach to the moon. Perhaps in time we can lengthen that rope, by artificial splicing, until it will reach not only to the moon but also to Venus and to Mars.

This fact—the fact that our rope is not long enough to reach to Venus or to Mars, will not trouble us much provided no one attempts to make it too short to reach to our own mother earth.

Give us equal length of rope to reach the soil and other unearned sublunary wealth and we shall not complain much of the fact that freedom to traverse the interstellar spaces is still denied us.

"No man," adds our friendly critic, "who believes in freedom, who believes that freedom is safe, and that it is the right of every human being, and every animal, will ever talk of 'equa reedom.' The ignorant rabble do not know the difference between freedom and invasion, but the teachers ought to know better."

Against the tone of the entire quoted paragraph, as well as of other paragraphs occasionally found in the writings of some of our very able and earnest contributors I beg leave to enter a mild protest. Such utterances would not be out of place in religious journals, whose editors and contributors claim to be in direct communication with an assumed fountain of supernal knowledge, but quite out of place, as I think, when coming from those who claim access only to natural sources of wisdom. Not many weeks since I listened to a discourse which the speaker, a noted religious teacher, said:

"The wise understand these things but fools care nothing about them."

Although not an infallible rule it is safe to say that a dogmatic tone is generally characteristic of a narrow and bigoted mind, rather than of intellectual breadth and maturity of wisdom.

* * *

JAMIETTA.

In No. 803 "Jamietta" wants to know the meaning of the oft-quoted phrase, Each has the right to do as he (or she) pleases so long as he does not invade the equal right of others. "Who or what will decide," he asks, "when two or more persons, directly interested, differ on the question of invasion?"

To my thinking the answer to this question is two-fold:

First, The lessons of experience must decide. All ethical knowledge comes from this source. Experience teaches that action causes reaction; that like begets like; that love begets love; that hate provokes hate. Equity (justice) provokes, promotes, equity. Iniquity—injustice or invasion—invites iniquity, invites invasion, and hence egoistic selfishness as well as altruistic selfishness, when guided by intelligence, will generally enable each member of a natural community to find the line or limit dividing the rightful sphere of himself from that of his neighbor.

Second, Whenever intelligent self-interest fails to enable A and B to agree as to where the rights of one end and the rights of the other begin, then an appeal to the arbitrament of disinterested or impartial third parties should be submitted to as a final or unappealable adjustment.

* * *

R. B. KERR.

In No. 798 R. B. Kerr takes me to task a second time for my use of the terms "respectable" and "disreputable." To point his argument our correspondent cites the case of "western towns in which the population tends to divide into two classes, the wide open element and the respectable one. The one party favors nickel-in-the-slot machines, black-jack games, and other things of the kind. It is supported by the saloon element, to which it brings custom; and largely by the ladies of easy virtue and their parasites. The other party is supported by the tradesmen, because gambling often deprives the laborer of his power to pay his store bills; by the wives of the workmen, for whom a night of gambling often means a month of poverty; and by the religious organizations."

Brother Kerr argues that if the editor of Lucifer should appear in a western town and say he "has no use for respectability and that he is the editor of a disreputable paper in Chicago," then he would immediately be reckoned as "standing in with the saloon keepers," etc., etc.

To this line of argument I reply,

First. If I were compelled to choose companions between the pharisee element—"the religious organizations," the monopolistic "tradesmen," the fashionable and popular lawyers, doctors, priests, preachers, etc., on the one hand, and "saloon keepers" and "ladies of easy virtue," on the other, I think I should imitate the Nazarene by choosing the latter, if for no other reason because these disreputable classes are generally on the side of liberty while the respectable classes generally are on the side of tyranny, that is, on the side of government by authority, government of man by his fellow man.

The evils connected with saloons and houses of illegal prostitution are caused mainly by a denial of liberty, and their cure will come from an enlargement of liberty and not by its further restriction or prohibition.

There is truth in the saying attributed to Jesus of Nazareth, "The publicans and harlots shall enter the kingdom of heaven before you,"—that is, before the respectable pharisees, the people who claim to be better and holier than those they call publicans and harlots.

Second. But I am not obliged to choose for companions either the pharisees on the one hand or the saloon keepers, the gamblers or "ladies of easy virtue," on the other. Lucifer advocates the kingdom of heaven—that is, the reign of freedom, in which there is no need of, no excuse for, prostitution of the person of woman for a livelihood, nor any need of or excuse for prostitution of brain forces for wealth or honors, such as is now almost universal among the respectable classes, the lawyers, the politicians, the medical doctors, the teachers, the preachers, and specialists of all kinds.

As to saloons and gambling houses, houses of commercial prostitution, etc., these will all disappear when the conditions created by respectable lawmakers of church and state no longer exist. The supply of these evils will cease when the demand ceases, not before.

As to reputation I feel much as I suppose Lowell did when he wrote,

> "I honor the man who is willing to sink
> Half his present repute for the freedom to think,
> And when he has thought, be his cause strong or weak
> Will sink t'other half for the freedom to speak.
> Not caring what vengeance the mob has in store,
> Be that mob the upper ten thousand or lower."

These lines very accurately describe my attitude towards the two extremes of the present abnormal social scale, but, as already said, my sympathies are with the disreputable masses—the robbed, the disinherited, the exploited, the unprivileged masses, rather than with their robbers, the privileged, the respectable classes, because the hope of liberty and progress is to be found among the disinherited, the unprivileged masses and not among the privileged, the aristocratic, the exploiting classes.

The closing lines of the criticism from which I quote read thus:

"What is the use of always trying to bamboozle good simple-minded people? Why spend nine-tenths of the time in creating verbal misunderstandings and then explaining them away? Why not stick to the language of the common people and use it as the common people use it?"

I leave it to the candid reader to judge as to where the bamboozlement comes in. I use language as it is used and understood by the common people, who copy after the leaders, the popular preachers, editors, teachers, lawyers, physicans, &c., of the present day, and I show that what is usually held to be respectable and worthy of emulation and imitation is really most inimical to liberty, to justice and to real progress, and that what is called disreputable is often promotive of liberty, of justice and of the largest human weal.

Today, "patriotism" is respectable. A good definition of patriotism as the common people and also their leaders, the classes, use the word, is

"My country—right or wrong."

Patriotism means the right of the stronger nations to invade and rob the weaker, as we see it illustrated in the case of the United States' army in the Philippines, and in the case of the British armies in South Africa; while to plead for the right of all men to be a law unto themselves, is to be disreputable, in the eyes of the leaders of public opinion.

Today, to live on the earnings of others, to live by robbing the poor of their equal right to the earth and its opportunities; to live by rents, interest and speculative profits, is respectable, while to live by the sweat of one's face, at the hardest, and yet most necessary of occupations, is to be disreputable.

Today, to profess belief in an almighty tyrant, an almighty fiend in the skies, is highly respectable, while to confess disbelief in this unproved and unproveable religious dogma is very disreputable.

Today, to make a mercenary marriage and to prostitute body and soul in an unloved and unloving union—provided always that the forms prescribed by canon and statute laws are complied with, is eminently respectable, while to live in love and loving relations without the sanction of such laws, is to be preeminently disreputable.

Today the "Conventional Lies of Civilization" are met with in all the walks of life and they are all lawful and respectable lies, while truth and honesty—especially truth and honesty in regard to the most intimate and most important of all human relations, that of sex—are often if not always outlawed and disreputable.

For these and like reasons I am willing to "stand in" with the non-elect and unprivileged masses—willing to sink not only half but all of my present repute and be reckoned thoroughly disreputable by the "religious organizations"—religious trusts and other law-worshipping elements of human society, provided only that I may be allowed to retain possession of that most precious of all jewels—

CHARACTER!

Leave me but this one jewel and I am richer than Croesus with all his gold and precious stones. Without this I am poor indeed.

* * *

In another article entitled the "Quintessence of Harmanism," printed in same issue, Friend Kerr says:

"Ella Wheeler Wilcox reminds us that 'the secret of success is concentration.' Moses Harman, however, like most energetic men of genius, is apt to forget this truth and instead of sticking pretty closely to the important theory for which he will be remembered by posterity undertakes to correct all the mistakes ever made in this world."

He then proceeds to tell the readers of Lucifer what, in his opinion is the central purpose of its editor.

While sincerely thanking our British Columbian contributor for his very flattering opinion of the editor and for his generally correct statement of the central purpose for which Lucifer is published, I think he forgets that there is always danger of one sided development when devoting one's efforts wholly to a single specialty, or to one line of work. Both mind and body require change of exercise. It is related of the "Grand Old Man," W. E. Gladstone, that he attributed much of his exceptional mental and physical vigor in old age to his frequent changes in occupation.

It should never be forgotten, moreover, that all reforms are co-related, or inter-related, and that it is by no means an unimportant part of the business of the editor of a reform journal to show how these various reforms mutually support each other.

MOSES HARMAN.

Jesus said he came upon earth, not to bring peace, but a sword. Following his example, Rev. Sheldon's occupancy of the editorial chair of the Topeka "Capital" brought, not peace, but several swords to the stockholders of that paper. Some of the stockholders declare it shall be continued on the Sheldon lines. J. K. Hudson, the founder and editor in chief, declares that no such change shall be made. Peaceful settlement seems impossible, and both sides threaten to carry the case to the courts.

* * *

"Ends a Long Engagement. Justice Sabath Lends a Bridegroom Money for a Marriage License." Such is the heading, in last Sunday's "Inter-Ocean," of the story of two Polish young people who had been engaged for nearly five years, but had been unable to save up $1.50 to buy a marriage license. The young woman complained to Justice Sabath that she feared her lover no longer meant to marry her. The young man explained that he would marry her when he got the money. Then the Justice

gave him the money, and performed the ceremony. Of course they will "live happy ever after."

* * *

The story immediately following that of the couple so charitably united by Justice Sabath is under the heading, "Sad Separation of a Family." It is the story of John Ryan, his wife, and three children. Ryan is a laborer. At the opening of winter he was thrown out of employment, and soon their small supply of money was gone. The want of nourishment made the baby ill; the constant worry unbalanced the mother's mind; the two older children fell ill with scarlet fever, and the father disappeared. We are not told whether any effort was made to raise money on the marriage license, which we are so constantly told is the sole and unfailing assurance of support of mother and children. But we are informed of the fate of the children. The two elder children were sent to the county hospital; the baby to St. Vincent's infant asylum, and the mother was sent to the detention hospital.

L. H.

The Glorious Victory.

Here is the way it appears to "Reynold's Newspaper" of London:

TRANSCENDENT
BRITISH VICTORY.
The Lord God Almighty,
who says "Vengeance is mine,"
exacts
The MOST TERRIBLE VENGEANCE
for
MAJUBA HILL
by enabling
ONLY 40,000 British Troops and 50 Guns,
led by
the most Marvelously Inspired Military Genius,
aided by
the most Sublime Courage, Devotion, and Perseverance
of his men
to overtake, surround, and compel the
surrender of
A VAST HOST
of
4,000 Boers with 6 Guns.
Roberts to be made a PRINCE.
Wellington turns in his grave!
Napoleon's corpse stands up and with insolent
perversity salutes Cronje!
Queen Victoria decides to take
another Jubilee,
to be called
THE RUBY-DIAMOND-CHOCOLATE
JUBILEE.

[N. B.—Presents from halfpennies to Provinces most gratefully accepted, because it *is more* blessed to receive than to give.]

Sing—

TE DEUM LAUDAMUS.

Howl!—

"Conquering kings their titles take," &c.

"Our Worship of Primitive Social Guesses."

It is with a sense of undue tardiness that I herewith record my impression of this pamphlet. The many calls on my time during my present trip may partly excuse my delay in recommending this valuable work to the readers of "Free Society."

The title is unusually felicitous, and almost a stroke of genius n itself. It exactly expresses the root principle of that aimless mental drifting which forms the greater part of what we know as public sentiment. It is indeed to the blind groping of ignorant and barbarous ages that our vaunted civilization turns for the greater number of its social institutions and ethical ideals. Only the few dare face the problems of today in the spirit of an independent quest for truth. The moth-eaten garment of conservatism is supposed to be invested with a peculiar sanctity, merely on account of its age. Tradition, rather than reason, is appealed to as arbiter between contending ideas. The "dead hand" still retains its paralyzing grasp on the living intelligence. Hence the assaults of so able a combatant as Mr. Walker are greatly needed.

Mr. Walker is a keen and trenchant debater, and absolutely merciless. Woe to the opponent who attempts to catch him napping, or trap him with a sophistry or verbal juggle! Scarcely a radical writer, unless it be that grand and peerless veteran, C. L. James, has so keen a scent for a fallacy. One almost pities a man as he writhes under the stinging rebuke, cutting sarcasm, or scathing criticism, which he has brought on himself in an unguarded moment.

The production in question, a pamphlet of sixty-three pages, consists of a number of essays, several of them reprints with valuable improvements, and the remainder now printed for the first time. All deal with phases of the sex question. The treatment in each case is logical and forcible. Perfect clearness of expression, aptness and beauty of illustration, and a masterly literary style, characterize each essay. Mr. Walker is exceptionally fortunate in the possession of a fine vocabulary, and in unusual delicacy of perception with regard to the choice of language. Hence it is that this pamphlet may be unhesitatingly placed in the hands of any person, notwithstanding its uncompromisingly radical tone, without fear of giving offense to any, save to those who are habitually shocked at the sight of the naked truth.

Those anarchists who are but slightly acquainted with the principles of sex reform, or inclined to scout its importance, need read this work. It will open their eyes to much of which they never have dreamed, and will effectually cure them of all tendency to look on "free love" as an unworthy ideal, a side issue, or trivial matter. To the thorough-going propagandist, the book will prove a perfect arsenal of facts and arguments. He will do well to provide himself with several copies, and to pass them around where they will do the most good. The fascinating style, combined with the excellence of the matter and the lucidity of the argument, make the work unusually readable. It should be in the hands of every comrade, every sex reformer, and every social thinker of whatever school. The extreme lowness of the price removes all excuse for doing without it. If you fail to procure it, you rob yourself of a treat, and of an effective means of propaganda.—*James' F. Morton, Jr., in Free Society.*

I must tell you how I enjoyed your "Social Guesses." I want another copy for a friend. It is the best-written book I ever read, or that you ever wrote, and these are the sentiments of several other persons to whom I have spoken about it. I could say much more in its favor, but will not trouble you with a long letter.—*Mrs. A. J. S., New York.*

"On February 6, over 400 people died of the plague in Bombay. This sort of thing used to be attributed to the God-father or the Devil. Today it is credited to the British Government."—*Secular Thought.*

VARIOUS VOICES.

H. F. Hadly, Napavine, Wn.:—Enclosed find $1 which credit on the paper. You may also put my name down for one copy of your "Life" when ready. I want the Library but cannot subscribe just now. I am trying to raise money to subscribe for two other papers (for duty's sake, as I already take more papers than I can read); however, I always manage to read Lucifer. With best wishes for your health and the success of your grand paper, I am fraternally yours.

E. A. Magoon, New England, Ohio:—I will now enclose you what I have sometime been waiting for; the price of your father's biography, and subscription to Lucifer. I shall read the biography with interest, as our religious experiences are so similar; starting in the Methodist church, progressing through the Universalist, into liberalism or spiritualism. I also fully sympathize with what he writes concerning Imperialism and corrupt political and social conditions generally. I am now much interested in planning for a socialistic colony of harmonious people, by offering to give the means for a beginning. We, my son and grandson, have eight building lots of one third acre each, or more, have been here nearly three years and have built a large workshop and honey house combined as my son is a bee keeper. A near neighbor woman with an eight year old daughter, was disabled by the upsetting of a carriage, and we have taken them into our family as permanent members, finding it to be mutually desirable. We are now prepared to accommodate more.

Howard Chamberlain, Findlay, O.:—Enclosed please find $2 to apply on my subscription to Lucifer. I think I will take your book when it is completed. I have read Lucifer for about fifteen years, I think. I am never long enough in one place to get the paper regularly, so I have them sent to me in bunches from four to ten at a time. I have them taken care of, then when I stop long enough in a place I have them sent to me. I am now in Findlay, Ohio, but shall leave on Mar. 18, to be gone until the middle of the summer. E. Smith who took an active interest in Lucifer and who resided in this town in the latter part of the eighties, and the early part of the nineties, and who was my main help in circulating the petition at the time Comstock and the government were persecuting Moses Harman, failed in business here at the commencement of the panic. Went south, located on the east side of Mobile Bay. I suppose he has lost all trace of Lucifer having dropped it while trying to gain a foot hold in the south. A sample copy might be beneficial both to him and you. Do you still have "Vista Vita" in stock or is it out of print?

W. R. Stokes, 53 Court Block, St., Paul, Minn.:—The following I quote to approve unqualifiedly with the one exception noted after the quotation:

"The general belief of our women—which amounts to almost a religion—that the relation between husband and wife is a necessity on his part and a duty on hers, is the most false, the most pernicious, and the most far-reaching in its power to destroy health and happiness that has ever been conceived by the mind of man."

I admit that I am not a physiologist, nor a psychologist, nor an expert of any kind. But if there is anything more "far-reaching in its power to destroy health and happiness" than that unnatural, abnormal, and aborted existence which conventionality forces upon the law-abiding unmarried of both sexes, but especially of the female sex, I confess quite a curiosity to know what it is.

As to the following statement, I enter a denial as unqualified and absolute as my approval in the other case. "The crime against a child begins when it is conceived in anything less than mutual, holy love."

It does not matter what the love may be, whether mutual, holy, or otherwise, it cannot by any possibility be any more favorable upon the child than would be simple, absolute naturalness on the part of both parents.

The problem to be solved, of course, is how to attain simple natural living together by men and women. Of course, it cannot be done without observing certain conditions. But what should be the conditions?

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 12. CHICAGO, ILLINOIS, MAR. 31. E. M. 300. [C. E, 1900.] WHOLE No. 807

The Bloodless Sportsman.

I go a gunning, but take no gun:
I fish without a pole:
And I bag good game and catch such fish
As suits a sportsman's soul:
For the chiefest game that the forest holds
And the best fish of the brook
Are never brought down by a rifle-shot,
And are never caught with a hook.

I bob for fish by the forest brook,
I hunt for game in the trees,
For bigger birds than wing the air,
Or fish that swim the seas,
A rodless Walton of the brooks,
A bloodless sportsman I;
I hunt for the thoughts that throng the woods,
And dreams that haunt the sky.

The woods are made for the hunters,
The brooks for the fishers of song,
To the hunters who hunt for the gunless game
The streams and the woods belong.
There are thoughts that moan from the soul of the pine,
And thoughts in a flower bell curled
And the thoughts that are blown with the scent of the fern
Are as new and as old as the world,

So, away! for the hunt in the fern-scented wood
Till the going down of the sun;
There is plenty of game still left in the woods
For the hunter who has no gun,
So, away! for the fish by the moss-bordered brook
That flows through the velvety sod;
There are plenty of fish still left in the streams
For the angler who has no rod.

—*Sam Walter Foss.*

Faith.

There is a startling legend that is known
To Spanish scholars; how the fertile land
For years was ravaged by a robber band
Led by a knight with visor ever down;

And how, at last, when he was overthrown,
The shape that made so desperate a stand
And quivered still, was found to be, when scanned,
A suit of armor, empty from heel to crown.

Naught fights like Emptiness. Beneath the veil
Of Islam's warlike Prophet, from Bagdad
To Roncevaux, it made the nations quail:

And once, as Templar and Crusader clad,
It shook the world. Ev'n now Faith's empty mail
Still writhes and struggles with the life it had.

—*Eugene Lee Hamilton.*

Dr. Roberts Says Sexes Should be Equal.

"Women in Religion" was the subject of a lecture by Dr. J. E. Roberts at the Coates opera house (Kansas City) recently. The basis of his address is found in this statement that he made:

"I stand for the exact and absolute equality of men and women. I plead for a renovation of the consciences of men, that they may contemplate in their every thought the fact that there is no distinction between men and women in mentality, morality or in the rights and prerogatives which are the due of each."

The trend of the lecture was to the effect that woman has not been elevated and dignified through the medium of the Christian church; that on the contrary, she had been degraded and subordinated by express decrees of the church, by the teachings of its fathers and leaders, who have for their authority the express decree of the God whom they worship.

"To extend liberty to every individual is the aim and ideal of progress," began Dr. Roberts. "Whatever custom, law or institution presupposes inequality or inherent disability in a large class is an enemy of progress." He said that throughout all the realm of nature there is a corelation between the masculine and feminine forces that proves their equality and interdependence. Researches of philologists and archaeologists have shown that in olden times women were exalted above men. According to Rawlinson, in the ancient civilization of Egypt the women gave the name at marriage and became the owner of the husband's property. The Egyptian conception of God was as much feminine as masculine, and the priestesses were as important functionaries as the priests. Before the Christian era among German peoples woman was looked up to and exalted. Among the ancient Scandinavian peoples the women were not only priestesses, but they sat in the council halls and had the veto power in declaring war. In Pagan Rome the vestal virgins were given rights above the consuls or any other citizens of the republic. This recognition of woman was not confined to any race or country. Among the Indian tribes of North America the squaws sat in the councils.

"This veneration of women," he said: "may have grown from sentiment—from the nucleus of the holy relation of mother and child. All that the world knew of sanctity it had learned from woman. Man was the warrior and the sword never brought anything but tears and sorrow. It is generally believed that woman owes her place in the world to Christianity. This is believed in the face of the overwhelming facts to the contrary The fundamental idea of the Latin theology was that woman was a secondary thought of the Creator, that when the Caesarean operation was performed and woman was an accomplished fact she was to be not the companion, the friend or equal of man, but his helpmeet. Then there was the idea that there never would have been any death or sin but for woman By the early fathers of the church she was called the "door of hell," the "instrument of the devil." Then she was but specifically under the curse of God. Having become the object of God's curse it could not be but that woman must be degraded Woman was regarded as being subservient to God's decree and it was the duty of the church to keep her so.

"It is impossible for any great part of humanity to be degraded without dragging down the other parts. When the history of the dark ages shall be written philosophically, it will be shown that its fearful debaucheries, ignorance and brutality followed immediately after the degradation of woman. The only illumination of that dark period is to be found where the Moors ruled Spain and among the leaders of its civilization—among its writers—were women.

"The attitude of the present day toward woman has been

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brought about in spite of the church. The attitude has changed only as it has been forced to change. The old doctrine of degradation of woman admits of no modification by the church, for it is ingrained in its teaching and has the authority of the Bible."

DOESN'T APPROVE OF WOMEN'S CLUBS.

Dr. Roberts read extracts from addresses of prominent divines of many demoninations, delivered in recent years, in which they voiced the old sentiment of the inferiority of women to men. He depreciated the idea of women's clubs, saying they were well enough in their way, but were inconsequential.

"Why should there be women's clubs or men's clubs? Do away with the consciousness of sex. Let men and women meet on the broad plane of mind meeting mind. The agitation for woman suffrage is but an incident. There must be the teaching of conscience that woman stands the equal of man and that he has no right to trample on her prerogatives."

Dr. Roberts drew a vivid and terrible picture of the social and moral evils of today. He stated that in the city of London each year 20,000 girls, in age from 11 to 15, are sunk in infamy and shame. "These moral enormities will never be done away with until woman is made the equal of man; until there is no longer one standard of morality for man and another for woman. A masculine civilization, a masculine God and marculine laws have been tried for nearly 2,000 years and have proved inadequate.

"I stand for the absolute equality for men and women after marriage as well as before; for the absolute right of men and women to separate if they choose without stigma or disgrace. I would make divorce as easy as marriage. I stand for the sanctity of the individual as well as the sanctity of the family. Marriage is not sacred from any form or ceremony in connection with it. It is the divinity of love which sanctifies it, and when love ceases the relation loses all holiness. The bond that continues from fear of the church or the condemnation of society has long ceased to be sacred."

Human Rights."

From an address before the Canton, Ills., Labor Unions, delivered by Henry E Allen.

In the early settlement of California for a long time lynch law was the only law, we have it on the authority of creditable men that human rights were more sacred and better protected then than they are today with all the expensive police power of the state. In those days no man was denied "the right to work." Monopoly prevented no one from making a comfortable living. Do these conditions obtain today? Are there not hundreds of families now who do not receive and are not able on account of monopolized industry to make a comfortable living?

The days of lynch law in California as well as present conditions in the Klondike give the lie to the doctrine of "human depravity"—men will be good from choice if they only have a chance. The trouble is we make laws and create an environment that actually force men into crime, then we call them naturally depraved—we say that human nature is bad.

First, we deny a workman a fair, reasonable wage; then we allow monopoly through our votes to deny him the right to work at any wage. Finally, the man sees his family suffering for food and clothing, and at last the landlord turns him out penniless. If the man has any heart or soul, or has any sympathy left of course he becomes a so-called criminal,—how could he help it? Do you tell me there is any regard for human rights in such conditions!

If any individual disregards or invades my inherent rights—my rights to *life*,—or which is the same thing—my rights to gain a living, I care not if he be a billionaire, or whatever office he holds, he does me a wrong, and I should have the right of redress—for what does the right to live amount to if I am denied the means of a living? Mind you we are applying the test of human rights.

"As long as capital possesses an inherent earning power it will always be pitted against labor, and labor will always struggle against capital at a disadvantage—that is just what is taking place today. Let me briefly illustrate: The child that has inherited $50,000 and the child born in the slums of poverty are industrially speaking no more on an equal footing to gain a comfortable living than an eagle and a worm are on an equal footing for speed. Yet society seems to exact as much from one as the other.

We have only time for a mere skimming of the surface. At first glance we find that more than one half of our population are denied political rights—are classed with our idiots and insane, and are taxed without representation. Is this due regard for human rights? Our laws and customs say to every woman in the land—You must submit to undesired maternity under our sacred marriage institution; you shall not be the mistress of your own body or enjoy equal parental or property rights with men. Then we have a double standard of virtue for the sexes—what is sin for the woman is not sin for the man. Will any person with enough brains to have the headache contend for a moment that these customs and laws take any account of human rights? Would any one who favors these social tyrannies be willing to put himself in the place of the party whose rights are invaded?

The Censorships of the Mails.

The following warning appears in the "Truth Seeker," of New York. The writer, Dr. E. B. Foote, Jr., has been for years, one of the most staunch defenders of free press and free mails in this country. To him Lucifer owes more than we can even estimate. He is secretary of the National Defense Association. Those who desire to help in the Moore case should address E. B. Foote, Jr., M. D., 120 Lexington Ave., N. Y.:

The "Truth Seeker's" first (late) editorial on Moore's matters was evidently written without the full facts. The second is all right, because it agrees with me (that is always the criterion of what is right). I thought my own "Hello there!" of Liberals, as printed, a bit of sharpshooting that hit the mark, but it brought down only two birds. No doubt that was because most "Truth Seeker" readers got the idea that the cry of wolf was premature, but the editor's second article must convince them that the price of liberty must be paid, and that vigilance for Moore and Hughes is essential. Therefore I hope that others will give a second thought to this case, and conclude to send their names for enrollment on the list of the National Defense Association.

I have come across two things more that may not be too insignificant for our attention. First: In a recent article in the "Twentieth Century Quarterly" on the causes of impurity, degeneracy, and national decadence, the Rev. Wilbur F. Crafts—yes, the same sly craftsman—mentions what he regards as several sources, and urges those who follow him—and there are more than a few—to "appeal by resolutions and personal letters to the postmaster-general to exclude from the mails all periodicals that are excluded from the railroads and from Canada." Does this mean The "Truth Seeker" in particular? There may be others excluded from Canada by bigoted officials, but probably the quotation from Crafts was mainly shied at the "Truth Seeker."

Second. There is a pot a-brewing in Washington which may some day put "The Truth Seeker" "in the soup!" if we do nothing to interrupt the witches that are incanting over it. The United States criminal laws are in course of codification, with a view to systematize, abbreviate, and clarify them—no doubt a laudable purpose, but it affords opportunity for deviltry that it would be difficult to undo. For instance, the Comstock laws will be included in this codification, and efforts which have heretofore failed to enlarge their scope may now succeed—the amendments being run through in a bunch—and like one man in a crowd squeeze through unobserved. Thus what Congress has distinctly refused to do in extending the scope and power of this

law, may be done "on the sneak." To be specific, the fact is that those who are compiling and codifying the United States criminal laws are including the word "disgusting" in that portion which says that immoral and obscene writings shall be unmailable. How much easier it would be for Moore's next October jury to convict him if the laws already had the word "disgusting" in it! When the law so reads, will it be necessary for "The Truth Seeker" to call down Mr. Heston and require him to sketch his pretty pictures more in accord with Sunday-school literature? In short, what will poor Heston do then? Crafts, Comstock & Co. are pulling the wires to crib, cabin, and confine Moore, Macdonald, Shaw, *et al.*, so that they shall not be able to mail any papers or books that will disgust a Christian jury. "Dost like the picture?"

Such a situation makes us feel the loss of our Samuel (Putnam), who in such an emergency would be "on to Washington" and shouting the battle cry of freedom in a tone the Liberals would hear and respond to. We seem to have none such now. Is there one in Washington who will watch this game there, and do what may be done to defeat it before it is played through and our jig is up? How many are there who would lend a hand to hold off those who are seemingly attempting to slyly adjust a halter around the neck of free discussion preparatory to strangle it? We've been too placid and comfortable. May we not need a "d——n yank" to wake us up? But for me the outrage on Moore and Hughes is enough to show the animus of the other side, and I don't wish to see any more "power to their elbows" by more Comstockian legislation. We've been often enough disgusted with its misconstruction and unjust application, and we may be sure of a "disgusting" period for Liberal literature if the new word goes into the codified law. Once more, is it time to "cry wolf," or am I so eternally vigilant as to scent danger where there is none? Is all right on the Potomac *for us*, or is a Boer trap being set there that we better "watch out?"

Herbert Spencer on Moral Education.

Do not expect from a child any great amount of moral goodness. During early years every civilized man passes through that phase of character exhibited by the barbarous race from which he is descended. As the child's features—flat nose, forward-opening nostrils, large lips, wide-apart eyes, absent frontal sinus, etc.—resemble for a time those of the savage, so, too, do his instincts. Hence the tendencies to cruelty, to thieving, to lying, so general among the children—tendencies which, even without the aid of discipline, will become more or less modified just as the features do. The popular idea that children are "innocent," while it may be true in so far as it refers to evil *knowledge*, is totally false in so far as it refers to evil *impulses*, as half an hour's observation in the nursery will prove to anyone. Boys when left to themselves, as at a public school, treat each other far more brutally than men do; and were they left to themselves at an earlier age their brutality would be still more conspicuous.

Be content, therefore, with moderate measures and moderate results. Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth; and you will then have more patience with those imperfections of nature which your child hourly displays. You will be less prone to that constant scolding, and threatening, and forbidding, by which many parents induce a chronic domestic irritation, in the foolish hope that they will thus make their children what they should be.

This comparatively liberal form of domestic government, which does not seek despotically to regulate all the details of a child's conduct, necessarily results from the system for which we have been contending. Satisfy yourself with seeing that your child always suffers the natural consequences of his actions, and you will avoid that excess of control in which so many parents err. Leave him wherever you can to the discipline of experience, and you will so save him from that hothouse virtue which over-regulation produces in yielding natures, or that demoralizing antagonism which it produces in independent ones.

By aiming in all cases to administer the natural reactions to your child's actions, you will put an advantageous check upon your own temper. The method of moral education pursued by many, we fear by most, parents, is little else than that of venting their anger in the way that first suggests itself. The slaps, and rough shakings, and sharp words, with which a mother commonly visits her offspring's small offences (many of them not offences considered intrinsically), are very generally but the manifestations of her own ill-controlled feelings—result much more from the promptings of those feelings than from a wish to benefit the offenders. While they are injurious to her own character, these ebullitions tend, by alienating her children and by decreasing their respect for her, to diminish her influence over them. But by pausing in each case of transgression to consider what is the natural consequence, and how that natural consequence may best be brought home to the transgressor, some little time is necessarily obtained for the mastery of yourself; the mere blind anger first aroused in you settles down into a less vehement feeling, and one not so likely to mislead you.

Do not, however, seek to behave as an utterly passionless instrument. Remember that besides the natural consequences of your child's conduct which the working of things tends to bring round on him, your own approbation or disapprobation is also a natural consequence, and one of the ordained agencies for guiding him. The terror which we have been combating is that of *substituting* parental displeasure and its artificial penalties, for the penalties which nature has established. But while it should not be *substituted* for these natural penalties, it by no means follows that it should not, in some form, *accompany* them. The *secondary* kind of punishment should not usurp the place of the *primary* kind; but, in moderation, it may rightly supplement the primary kind. Such amount of disapproval, or sorrow, or indignation, as you feel, should be expressed in words or manner or otherwise; subject, of course, to the approval of your judgment. The degree and kind of feeling produced in you will necessarily depend upon your own character, and it is therefore useless to say it should be this or that. All that can be recommended is, that you should aim to modify the feeling into that which you believe ought to be entertained. Beware, however, of the two extremes; not only in respect of the intensity, but in respect of the duration of your displeasure. On the one hand, anxiously avoid that weak impulsiveness, so generally among mothers, which scolds and forgives almost in the same breath. On the other hand, do not unduly continue to show estrangement of feeling lest you accustom your child to do without your friendship and so lose your influence over him. The moral reaction called forth from you by your child's actions, you should as much as possible assimilate to those which you conceive would be called forth from a parent of perfect nature.

Be sparing of commands. Command only in those cases in which other means are inapplicable, or have failed. "In frequent orders the parents' advantage is more considered than the child's," say Richter. As in primitive societies a breach of law is punished, not so much because it is intrinsically wrong as because it is a disregard of the king's authority—a rebellion against him; so in many families, the penalties visited on a transgressor proceeds less from reprobation of the offence than from anger at the disobedience. Listen to the ordinary speeches—"How *dare* you disobey me?" "I tell you I'll *make* you do it, sir." "I'll soon teach you who is *master*"—and then consider what the words, the tone, and the manner imply. A determination to subjugate is much more conspicuous in them than an anxiety for the child's welfare. For the time being the attitude of mind differs but little from that of the despot bent on punishing a recalcitrank subject. The right-feeling parent, however, like the philanthropic legislator, will not rejoice in coercion, but will rejoice in dispensing with coercion. He will do without law in all cases where other modes of regulating conduct can be successfully employed; and he will regret the having recourse to law when it is necessary. As Richter remarks—"The best rule in politics is said to be '*pas trop gouverner*:' it is also true in education." And in spontaneous conformity with this maxim, parents whose lust of dominion is restrained by a true sense of duty, will aim to make their children control themselves wherever it is possible, and will fall back upon absolutism only as a last resort.

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St. Louis Notes.

My stay of nearly three weeks in St. Louis was, notwithstanding bad weather, a pleasant and, it is to be hoped, a not unprofitable one. The Osteopathic treatment received at the Institute of Drs. Hatton and Slater, Odd Fellows' Bldg., was decidedly helpful, as I have good reason to think, towards fixing and making permanent the good effects of my winter's sojourn under the sunny skies and fanned by the balmy breezes of Louisiana and Mississippi.

Of meetings attended while in St. Louis two only deserve mention, one of which has already been noticed in No. 804. Owing to bad weather and sickness of some of the members the meeting of the Emerson Club Sunday forenoon, March 9, was not so well attended as was desirable, or as will probably be realized when the meeting-place and purposes of the Club become better known.

The paper read by Mr. Carl Nold, entitled "Anarchy," showed much care in preparation and a thorough understanding of, or familiarity with, the arguments pro and con this much misrepresented and misunderstood theory of human ethics. The speaker declared himself an Anarchist in the scientific and etymologic sense of that term, and maintained that it would be better for all radical friends of human freedom to show their colors and encourage others to do the same by avowing themselves as Anarchists.

When called upon by the chairman I said that while freely granting to all the right to label themselves Anarchists, Socialists, Communists, Atheists, Infidels, Christians or what not, I preferred, for myself, not to be tagged or labelled at all for the simple reason that no two persons understand language in precisely the same way. The word Anarchist is unobjectionable to me, if I can be allowed my own definition of the term, but if I were to label myself Anarchist most people would understand that I endorse the destructive methods attributed to Parsons, Spies, Ling, and the rest of the Chicago labor reformers called by that name. And if I should explain that it was never proved that these men threw the bomb that killed a policeman I would still be reckoned as approving all that they really said and did in advocating the use of force, and in arming and drilling for what they believed an impending conflict with the organized defenders of plutocracy. Then would come the necessity of further explaining that while I might honor these men for their courage I could not endorse their methods, in thus arming and drilling for mortal conflict. That while the use of force against force is not of itself wrong and may at times be right and necessary I regard it very unwise to resort to force, or to prepare to meet force with force, until all other methods have been exhausted.

At this point in my argument I was interrupted by Miss Stella Campbell—who agrees with the first speaker in adopting the name Anarchist—and was asked why I did not condemn force when used to suppress the defenders of liberty.

To this I replied, and would now again reply, that I have constantly done so. For many years I have opposed all government by force and authority. All government should be from within and not from without, and should therefore be voluntary. If voluntary no outside force will be needed. Invasion must, of course, be restrained, but restraint is not government.

The right of the Chicago labor reformers to arm and drill as a preparation to repel invasion by policemen, by the state militia, or by the United States army, is freely conceded. It is the wisdom of thus arming for defence, at the present stage of agitation and education, that I call in question, and hence I prefer not to be labeled "anarchist" while that label carries the meaning implied by the words and acts of the martyred "Chicago eight." I prefer to be myself, and to be answerable only for my own opinions and acts.

I was asked also by another member of the club, whose name I now forget, if I objected to being labeled "Spiritualist." To this question I replied in the affirmative. The word Spiritualist is open to same objection as is the term Anarchist. People in general judge of a label by the acts and words of those who adopt it as such. The present National Spiritualist Association has adopted a creed, a confession of faith that I do not accept or endorse. To formulate a creed, is to form a trust, a guild, a brotherhood, a combine, an order, a privileged class. Science, reason, equal freedom, as I understand these terms, are unalterably opposed to creeds, to confessions of faith, to privileged classes or orders; hence I decidedly prefer not to be called by any name that to the popular mind means a fixed belief, confession of faith, or organization that seeks protection or privileges that cannot be equally enjoyed by all.

Among the speakers at this meeting was Dr. H. M. Parkhurst of Manchester, Mo., a cousin of Henry M. Parkhurst, of Brooklyn, N. Y., author of "Diana," astronomer and social reformer, whose name is a household word to Lucifer's readers. Though not agreeing in all things with his New York namesake and kinsman, Dr. Parkhurst of Manchester, Mo., seems a clear-headed thinker and outspoken rebel against conventional and orthodox standards of ethics and of religious belief. Again I say, give me my own definition of the term and I accept the term Spiritualist—not otherwise.

Of those to whom I am indebted for kind and helpful hospitality while in St. Louis besides the Drs. Hatton and Slater, of the Osteopathic Institute, grateful mention should be made of Mrs. and Mr. Friton, of 613 Pine St.; Mrs. Ella and Mr. G. F. Isgrig and Miss Stella Campbell.

As the dating of this letter shows I have made another change of base and am now enjoying the kindly fraternal hospitality of Mrs. Phebe and Col. James Freeman of Bloomington, Illinois, with whom I had the pleasure of stopping while on my southern trip last year. Of my experiences and observations at this flourishing Illinois city I shall probably have something to say next week.

M. HARMAN.

Bloomington, Ill., March 23.

How to Live Long.

In the Washington correspondence of the weekly St. Louis "Globe Democrat" of March 20, occurs the following:

"Some day a philosophic mind will evolve an essay on the intimate relation of the apple crop to politics and legislation. The time will come when the transformation of the Ozark slopes and plateaus into orchards will have its effect upon the national life. After the 'morning hour' in the Senate, when it is no longer necessary to keep a watchful ear on the rapidly succeeding motions and requests, Senator Cockrell retires to the Democratic cloak room and takes his lunch. Upon the Senator's mid-day menu there is just one article of diet, and that is apples. At sixty-five the Missourian displays a capacity for work which is the marvel of the Senate. He is more vigorous than he was ten years ago. He attributes in no small degree his splendid health to free use of apples, and especially to his daily lunch on apples exclusively. Taking notice of the Missourian's good color, steady nerves and notable endurance, other Senators are adopting the apple habit. Stilson Hutchins said the other day: 'I believe more men shorten their lives by abuses of food than of drink.' Senator Depew says that after a man reaches sixty what he eats has more to do with his longevity and capacity for work than public men generally understand. Queen Victoria is supplied for personal use with a shipment of Albemarle pippins as regularly as the fall comes round."

To all who want to live long and to make the most of life on earth this paragraph contains hints well worth considering. Whether the writer thereof has land for sale in the region of the "Ozark slopes" is matter of conjecture, but having lived nearly forty years in Southern Missouri I can testify to the wonderful adaptability of all that country to fruit and nut culture, and would therefore earnestly recommend to all seeking homes in a land naturally fitted to the production of what I conceive to be the most healthful food for human beings, to investigate the advantages of the Ozark slopes before deciding to emigrate to more distant parts of Uncle Sam's domain.

M. H.

In Memoriam.

Among the names of Lucifer's friends and helpers who within a few months past have gone from mortal sight, is that of

HENRY HIATT,

of Twin Mound, Kansas. "Father Hiatt," as he has long been called by those who knew and loved him, was born Dec. 13, 1815, and died Feb. 25, 1900, common calendar, and was therefore in the eighty-fifth year of his age, at the time of his transition.

In October last I had the pleasure of spending one day and night as the guest of this veteran Freethinker, Spiritualist and humanitarian reformer, at his beautiful and very comfortable Kansas home. During its twenty years of publication Lucifer has had few if any friends more earnest and faithful, or more helpful according to his means, than was the subject of this brief notice.

My personal acquaintance with Father Hiatt began as early as the summer of '82, at a campmeeting of Freethinkers held at Bismarck Grove, near Lawrence Kansas. Next year he was with us at our Freethought campmeeting at Valley Falls, the birthplace of Lucifer. Very distinctly do I remember the address made from the platform at that meeting by the white-haired pioneer who related his personal history as a Freethinker, and as an investigator in Spiritualism, in company with William Denton, the well known author and lecturer, who for several years was his near neighbor in what was then a frontier Kansas settlement—the Twin Mound settlement, where Father Hiatt spent nearly fifty years of his life, and where his aged companion and several of their children still reside.

A few years ago our loved and honored but now departed friend and helper prepared a printed statement to be read at his funeral, entitled "My Belief." This document makes quite a pamphlet and was intended to forestall any possible attempt, by friend or foe, to make the impression upon posterity that Henry Hiatt had, in his old age, recanted the opinions taught and lived by him during the prime of his years and maturity of his manhood.

This printed statement, in compliance with his wish, was read at the funeral and was listened to with close attention by a large concourse of people. Although the first edition of "My Belief" was not large it is probable that copies may still be obtained by addressing Mrs. Wegie Lacefield, Twin Mound, Kan.—daughter of the departed veteran.

It need scarcely be added that Father Hiatt's last moments were calm and peaceful. Without fear of the future and without a struggle he simply ceased to breathe.

* * *

WILLIAM S. DOWNING.

Many of the older readers of Lucifer, and of "Our New Humanity," will remember this name, and will regret to learn that on the fourteenth day of December last the mortal life of William S. Downing came to its close, at his home near Palatka, Florida.

One of the very pleasant incidents of my sojourn in Florida last year was a week's visit with this faithful friend, contributor and subscriber to Lucifer, and with his very intelligent and kindly hospitable family. Brother Downing had been for many years an all round reformer and leader in the work of human emancipation from legendary creeds, and from slavery to invasive laws and customs.

In a letter written soon after her father's demise Lila F. Downing writes:

"Father was sixty-eight years old; born in Columbia Co., N. Y. Making a trip to California in 1849 he returned to New York but once afterwards. Marrying Anna E. Davis, of America, N. Y., he again returned to the west where he remained, altogether, forty-five years. In January '92, with his family, he came to Atlanta, Ga., and thence to Palatka, Fla. You know something of his life and struggles for humanity from his own lips. In his last illness he was anxious to write and have you to come on to Florida. We would like a copy of your Life History, and wish also to continue our subscription to Lucifer."

I had intended, under this head, to make brief mention of several more of those now lost to sight yet to memory dear, but just at this writing I have not at hand the dates and other particulars of life history necessary to a notice in memoriam.

M. HARMAN.

Bloomington, Ills.

New York's Latest Spasm.

BY CYRUS W. COOLRIDGE.

Every once in a while New York has a spasm of virtue. Not long ago we had the Mazett Committee to purity the politics of sinful Gotham, and indeed it did wonders in "purifying" the pockets of the tax-payers. Today we have a crusade against the gambling-houses (not against Wall Street and Exchange Place) and against Olga Nethersole, the "wicked, lewd, obscene, filthy," etc. etc., actress who presented "Sapho" at Wallack's Theatre. To-morrow we may find more sore spots on the beautiful body of Miss New York, and we shall invite all our M. D.'s, (doctors of morality) to "prevent" us from catching the disease.

I enclose herewith a copy of the indictment against "Sapho," from which you will learn that Miss Nethersole is about the wickedest woman living in God's world, and that her chief ambition is to corrupt the morals of the virtuous people of New York. Poor, frail New York! Wretched, horrible, Olga! The writer of these lines knew that there is a great deal of wickedness in the world and that we need a few more Comstocks and Parkhursts to protect our morals and prevent us from committing crimes, but not until he read the "Sapho" indictment was he aware of the fact that but for the infinite goodness of such men as District Attorney Gardner, New York would have been on the brink of destruction. Let all Luciferites read the indictment very carefully. Besides its value as an exterminator of vice, it is a wonderful literary production, and deserves a prominent place among the English classics.

THE INDICTMENT.

"The Grand Jury of the County of New York, by this indictment, accuse Olga Nethersole, Hamilton Revelle, Theodore Moss and Marcus R. Mayer of the crime of unlawfully committing and maintaining a public nuisance, committed as follows:

"The said Olga Nethersole, Hamilton Revel'e, Theodore Moss and Marcus Mayer, being persons of wicked and depraved mind and disposition, and not regarding the common duties of formality and decency, but contriving and wickedly intending so far as in them lay, to debauch and corrupt the morals as well o youth as of divers other persons and to rise and create in thei minds inordinate and lustful desires, on the 20th day of Febru ary in the year 1900, at a certain theatre and public place of

amusement commonly called Wallack's Theatre, situated at the northeast corner of Broadway and Thirtieth street, in the borough and county aforesaid, unlawfully did commit a public nuisance by then and there unlawfully doing an act as follows:

"It offended public decency, and did there and then unlawfully, wickedly and scandalously exhibit, show and repeat, and cause and permit to be exhibited and shown and repeated for lucre and gain in the sight and hearing and view of a large number of persons in the said public place aforesaid, then being, and of any persons and person willing and desirous of seeing and hearing the same and of paying for their admission, divers indecent, lewd, filthy, bawdy and obscene representations, practices, performances and evil conversations, in that at the time and place last aforesaid the said Olga Nethersole and the said Hamilton Revelle and diverse other persons whose names are to the Grand Jury unknown and which said Olga Nethersole, Hamilton Revelle and diverse other unknown persons were then and there by the said Theodore Moss and Marcus R. Mayer thereunto counselled, commanded, induced and procured, the said Theodore Moss being then and there proprietor of the said theatre, and the said Marcus R. Mayer being then and there the manager of the said theatre and of the performance hereinafter described, did then and there, in a certain exhibition, performance and entertainment of the stage, commonly called "Sapho," in a lewd, indecent, obscene, filthy, scandalous, lascivious and disgusting manner make divers lewd indecent, obscene, filthy, scandalous, lascivious and disgusting motions, and assume lewd, indecent, obscene, filthy, scandalous, lascivious postures and attitudes and repeat and utter indecent, obscene, filthy, scandalous, lascivious and disgusting words and conversations.

All of which said acts, words and conversations, then and there grievously offended public decency, and which said motions postures, attitudes, words and conversations, were and are so filthy, nasty, corruptingly obscene and disgusting that a more particular description thereof is not fit to be set down in these allegations or spread upon the records of this honorable court, against the form of the statute in such case made and provided, and against the peace of the people of the State of New York and their dignity.

"The Great Deliverance."

From Mrs. M. A. Stewart, M. D., Superintendent of Heredity, New York County, W. C. T. U., we have received copies of a little pamphlet with the above title. For years Dr. Stewart has been a reader and helper of Lucifer, and whether, unconsciously or consciously, she has incorporated many of Lucifer's ideas into this little booklet I have no means of knowing, but think it not at all improbable that such is the fact. From the title page we learn that the essay of Dr. Stewart was "read before the National Council of Women at Washington, February, 1899." If that representative body of American women could hear without protest such blasphemous utterances against the divinely ordained subordination of woman to man, then truly it may be said that the "world do move."

That our readers may see and judge for themselves we here reproduce some of the more radical paragraphs of Dr. Stewart's booklet:

WOMAN'S SUPREME OPPORTUNITY.

"With our present civilization the human race has reached its utmost limit of advancement on the old lines. 'Many run to and fro and knowledge is increased.' Only as we bring to bear the full measure of this knowledge upon the problems which confront us, can we hope to rise to higher things. This increase of knowledge, which today is largely being turned into the hands of woman, brings with it to the race the responsibility of self improvement. It is the hour of Humanity's greatest need, and of woman's supreme opportunity.

HER HOUR OF DESTINY HAS COME.

"For generations men have studied and planned and wrought to improve the domestic animals, and with what wonderful achievement! Now has come the time when woman must study and plan and work for, at least, an equal improvement of the human race. Yes, we women must now address ourselves to mastering the laws and methods for the production of the best children which our present knowledge makes possible, with as much higher aspiration, greater energy, keener insight, wider comprehension and more strenuous purpose, as the human family is higher in the scale of life than the lower animals. The whole soul of woman—mind, heart and will—should be set squarely towards this question as a subject to be thought out, as a question to be mastered, as a problem to be solved; and her soul will be so set. The hour of her destiny is come. In all this there must be a set of the will, a consecration of the heart, and the illumination of a mind open to the highest inspiration; such as ever has marked those who have been choicest among the prophets and apostles, through whom God has quickened the world.

MUST STUDY SEX AS WE HAVE STUDIED GOD.

"Where shall we begin? We have studied hygiene to learn the laws of life for the time after the life has become a person on the earth. We have analyzed foods, to know how that life may best be nourished when it has come. But we must go deeper than all these. We must seek for the roots of heredity, and search out the laws which shape the destiny of that life at its source. We must study sex, and give as deep regard to it as ever we have to God; that we may learn how in its mysterious chambers life may be so formed as to attain its greatest intensity, its highest purity, its strongest tenacity and its fullest roundness and completeness. We must determine to know how each new being may start on its course in this outer sphere as vigorous and harmonious, as well equipped physically, mentally and spiritually, as it is possible for us with our knowledge and wisdom at the time to make it. Such knowledge, as fast as acquired, we must spread abroad to the willing hearted in all the earth.

KEY NOTE OF THE MOVEMENT.

"Life! Life! The right reproduction of human life! This is the one true key-note of our movement. This is the germ and gist of our work.

"To count 'every child that is to be, a new opportunity' wherein to achieve the best that can at that time be born; to strive by right reproduction to grade humanity up from stage to stage upon the vast, immeasurable stairway of the ascending planes of growing excellence, as the race rises to reach the highest—what a lofty, exalted, ennobling object to set before our motherhood!

HIGHEST CONSIDERATION MUST BE GIVEN TO MOTHERHOOD.

"With such a great purpose before us, with the right reproduction of life for our object, a clear eye cannot help seeing that the first and highest consideration must be given to the life-full and life-nourishing being, whose supreme function is that very reproduction—to womanhood and to motherhood. A race of perfect human beings is the final earthly end toward which the trend and flow of the human race is set. Of all that man has done, or may do, nothing can avail so much toward this end as to set woman in her right place and enable her in completest degree to fulfill her highest function.

MOTHERHOOD HIGHER THAN FATHERHOOD.

"We would greatly emphasize the thought that woman and her function of motherhood must go together in this highest order of life. However right and just it may be that woman should be set in the true order for her own sake, the great right is that she be set in her true relation to man for the race's sake—that is, for motherhood. Motherhood is higher in order than fatherhood in the absolute order of being. In motherhood the universe culminates. Only as the conditions of motherhood are perfected can the right reproduction of life be fully attained—can the heredity of sin, sickness and death be *changed for the heredity of Life*.

THE GREAT RACE CURSE.

The subjection of the person of the woman to the man in marriage is the great race curse which has come down through all the ages, and is still firmly fixed in the Christian thought and institutions of our nineteenth century civilization as a necessity in the nature of things. This sex slavery has become the religious conscience of womankind, and today she is spending the years of her married life in seeking to frustrate the maternal function while she dutifully submits herself "unto her husband as unto the Lord." Is this the righteousness of God? I tell you, nay; it is the "man of sin, the mystery of iniquity."

EMANCIPATION PROCLAMATION.

"Could there be given me the power to utter but one thought, and that thought a message to all mankind, I would lift up my voice and cry so that the sound should penetrate to the farthest corner of the earth, and I would declare:

'The term of the subjection of the person of woman to man is served out, and the time of her deliverance from this slavery to him is fully come. From henceforth she is free to the uttermost from that subjection to her husband which was brought upon her after the beginning because of sin. She is free in her womanhood to determine when and under what conditions she will become a mother; and concerning the source of life she is the head of the family and henceforth bears rule.'

WOMAN SHOULD BEAR RULE OVER MAN.

"That woman should bear rule over the man concerning this most potent and far-reaching of all human relations—the fountain-head of life—and make it the Holy of Holies in the temple of God; this is the divine order for the reproduction of Life. And for woman to bear this rule for the sake of motherhood, with all else subordinate, this is her supreme duty to the human race in this hour of its extreme need. Only as she thus stands in her relations to man and the race, does she stand in the true order of Nature and Man. To make the right reproduction of human life the Great Knowledge to be gained, and the Great Righteousness to be practised; to set woman first of humankind, and make motherhood her supreme joy; to teach her to bear rule over the source of life, to the end that perfected life may spring from that source—to achieve all this is to achieve the regeneration of human nature and accomplish the Great Deliverance for which the whole creation has waited until now."

Dr. Stewart places great emphasis upon the statement that "the focus and pivotal thought around which the whole question of this life-giving heredity turns is the subjection of the person of the woman to the man in marriage." This subjection she does not hesitate to call the "great race curse which has come down through all the ages and is still firmly fixed in the Christian thought and institutions of our nineteenth century civilization as a necessity in the nature of things."

Hitherto I have seen nothing better,—nothing so good in fact—for general circulation among those who still think that the Christian standard of sex-morality is the best the world has ever known, than is this little brochure of Dr. Margarita A. Stewart of New York. The price is five cents per copy but for gratuitous distribution it could doubtless be had very much cheaper than this. Orders can be sent to Dr. Stewart, at 24 Central Park South, New York City, or to this office.

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BY ELMINA DRAKE SLENKER.

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Through the long watches of the night
Stand the Keepers of the Light.

In the gloom great ships go down,
But the dwellers in the town

Keep their noisy revelry,
Careless of the frothing sea,

Careless of the straining mast,
Careless of the wreckage cast,

Sail, and spar, and human soul,
Where the angry waters roll.

Honor those who through the night,
Stern-eyed Keepers of the Light,

Ever grimly at their post
Watch the sea-wolves on the coast!

* * * *

Men there are in every age,
When the foolish people rage,

And when false lights led astray
On their watch towers point the way.

Who when nations strut in pride,
Or from Justice turn aside,

In their lighthouse on the hill
Feed the olden beacon still.

Not the hero of a war,
With his epaulet or star

Is a hero like to these,
Who beside the treacherous seas,

Stern and calm, through wildest night,
Keep the Vigil of the Light.

Honor those whose work is done,
Lincoln, Lovejoy, Garrison—

Name of fadeless splendor, be
Brown of Ossawattomie!

Fames shall die, but these remain,
Who in the world's night of pain

And its darkness, lifted high
Lamps of light against the sky!

Help us, spirit of the past,
When the Nation's feet are cast

In unholy ways, to light
The true pathway out of night—

Torch bearers in the olden ways,
Be with us in our evil days!

—*Joseph Dana Miller, in the Public.*

Well Born.

Aphra Wilson, in the Humanitarian.

THE BEGINNING.

In the lucent dawn of the May morning Beatrice Engledew awoke. She lay quiet while the light of the opening day strengthened and brightened, and flooded her chamber which faced the rising sun. There passed in to her through the open casement the near twittering of birds, the farther flutter and rustle of moving leaves, and behind all the recurrent sound of sea waves breaking and dashing on a pebbly beach. In a while the golden refulgence of the sun poured in on her, and then she arose for the day of her wedding was come. She stood up in the bare cleanness of the simple room, tall and fair and excellently well-formed, a young woman good to look on. With a composed deftness she made ready. When she had arrayed herself in a bridal gown of an exquisitely fine white linen she passed softly down the steep narrow stair, unlatched and drew open the house door and stepped out into a garden which lay like a Paradise in the glory of the morning. Dazzling dew powdered the lawn, the scent of violets and lilac perfumed the air, and the bushes shone like green fire against the sun. Beatrice looked past this vivid beauty to the stately fir wood beyond. She paused at the wicket, holding it ajar, while her eyes searched the fragrant aisles. Between their living columns the sea glimmered brightly blue. For a space she waited, watching the wood empty of human life. Then, on a sudden, her face glowed, her eyes shone, for out of the wood's dim recesses she saw her bridegroom, Frank Hope, coming swiftly towards her. Flinging the wicket wide open she ran out to him, and they met in a kind of solemn gladness. He, tall and comely and ruddy, like a young David, she, pure and strong and sweet: a mated pair. In the freshness of the morning, in Nature's sanctuary, in the presence of the all-pervading unity of the Creative Love, they plighted their troth. The interior harmonious voices of the man and woman welled up and flowed out into a spontaneous form of sacramental words.

"*You to me—I to thee while love lasts,*" they said each to the other, holding hands. It was the love espousal of virgins and the sacred wedding of souls.

The bridal pair breakfasted in the garden. The table was set by a bush of dewy lilac. It was their first breaking of bread in common; a true love-feast. They lingered in the charmed seclusion till afternoon. Then, in the low ebb of the day, Beatrice and Frank walked down to the little mediæval church in the valley to go through that antiquated form of words known as the "Solemnization of Matrimony." They went out of earth's sunshine for a brief eclipsing period, into the dimmed perverted light of the chill Gothic edifice. Here they decorously submitted to the religious ceremony officially prescribed by the State of which they were citizens. The words they uttered were inexpressive symbols of the truth as they realized it: the ceremony in which they played their allotted part were to their clear seeing eyes the vain semblance of an impertinent piece of mediæval mummery. It was as if a full grown man and woman of the present had condescended to a momentary swathing of their untrammelled bodies in mouldy swaddling clothes, handed down by sacerdotal figures from bygone ages; as if they had, for some fleeting seconds, permitted their unbroken limbs to be perfunctorily bound up in musty bandages, torn off cerements which borrowing men had rescued from Time's tomb. They bore with this for the names' sake of their unborn children; they endured it considering the weak of the community; and it was their pious, formal acknowledgement of inexpressible divine

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unity. Written words marked the finish of these verbal concessions to man-made laws. This parenthetic intrusion of the formal on the real, this barely relevant incident of their wedding day, passed over and receded from their serene joy like a cloud from before the face of the sun. They left behind them the ecclesiastical building with its oppressive twilights, its chilling shades, and in the warm quickening brightness of the spring day they began to mount one of Earth's hills together.

WORDS FORMING.

The year had drawn so near its close that it was the eve of Christmas.

It was a sharply cold starlight night. A nipping gusty wind from the north-east was whirling the thin fine snow into small shifting heaps on the hard ground, driving it into miniature drifts, scattering it and re-forming it, making bitter play with the eddying crystalline powder. Out of the darkness there was borne fitfully the ceaseless noise of a restless sea beating on a stony beach. From out the same quarter as the wind came two women of apparently the ordinary height and make. They were closely wrapped in furs and they walked at a brisk pace in the direction of the little Gothic church. Skirting the north side of the edifice they turned up a churchyard path so narrow that a couple could not walk abreast in it. The slightly shorter of the two ladies led the way, her iron-tipped heels smiting the asphalt with ringing taps; the taller, rather larger one, following in her wake with less decisive steps. The path ended at the old, narrow, oak door of the vestry. Twisting back with both hands a massive wrought-iron ring protruding from the rail-studded surface, the preceding lady pushed the door open and entered, her manner suggesting a vested interest in the place. She was the Vicar's wife. The lady following, her sister and the wife of a local doctor. They were confronted by cheerful gaslight, a substantial blazing fire and jumbled heaps of the season's greenery. The Vicar's wife promptly sorted the pliant yew and the inoffensive ivy into convenient piles; the prickly mass of glistening holly she handled more gingerly. One by one she put the thick berried boughs over the threshold, and shut the door on them.

Meanwhile, the Doctor's wife had seated herself in a plain deal chair at the end of a long table placed against the high, ancient screen of carved oak which cut the vestry off from the chancel's sacred precincts. With laborious care she began to paste a succession of cotton wool letters on to a band of scarlet cloth. She was finishing the half formed text "*The Word was God.*" When the Vicar's wife had heaped coals on the fire, she placed herself in a black oak chair of ecclesiastical pattern, at the opposite end of the table. Armed with scissors she snipped brittle straw into letters, which she stuck with rapid precision on to crimson calico. The text "*The word was made flesh and dwelt among us,*" taking quick shape beneath her adroit fingers. A completed text in blue and red, "*Immanuel—God with us,*" was stretched out on the floor; hard by it lay an opened packet of nails. Intermittent snatches of subdued sound came from a bevy of decorators on the church side of the screen; a decorous staccato of trebles and altos, backed by the cultivated drawl of a youthful baritone which unmistakably proclaimed the assisting curate. The sisters worked on steadily, maintaining a busy silence. At last the plodding doctor's wife broke it.

"Jane, are you really determined to drive the Engledew Hopes away from the neighborhood?"

The Vicar's wife gave some final snips to a letter before answering.

"Yes. Cuthbert and I have decided that they must go. They are setting a most pernicious example."

"It seems a pity. I like her so much. She is a sweet, noble woman, and Philip thinks most highly of them both."

The Vicar's wife eyed her sister keenly.

"Indeed! Why, pray? What does he know about them?"

The Doctor's wife hesitated a moment, fiddled with a cotton wool letter, then met her sister's eyes fully.

"Philip has been seeing them quite often of late. You know the baby is expected in April, though that is not the reason for his visit, because things have gone quite normally with her, she is so splendidly healthy and so sensible. She has had the most modern education, and is wonderfully well up in medical and scientific subjects."

"Exactly. Those advanced women are brimful of prurient curiosity. They pry into all sorts of disgusting subjects they should know nothing about. They get hold of the wildest notions, they scoff at convention, they reject dogmatic religion, they deny God, and they spread their horrid ideas broadcast, and do incalculable mischief. Mrs. Engledew Hope is one of them, and a dangerous woman. She must be suppressed." The small grey eyes of the Vicar's wife gleamed.

"Philip says she is the only woman in the neighborhood he can talk with on anything like equal terms."

"So she has got hold of Philip, has she!" said the Vicar's wife. Her thin lips curled.

"Jane—I know she is not *that* kind of a woman. She is pure and innocent, and clear-minded. Philip says she has a fine intellect and a large heart."

"Really! What do you know of her past?"

"I know they are gentlefolk. He comes of very good people, and he has been to Eton and to Oxford. She has lived abroad a great deal; all her near relations are dead. They both have private means. She told me she was an Economic Independent. She thinks every married woman should be, because if she is not she cannot be really free."

The Vicar's wife stood upright with suspended scissors.

"Free! How can a married woman, however rich, be free when she has vowed a sacramental vow at God's holy altar that she will love, honor and *obey* her husband all her life long? He is her head, and she is in duty bound to submit to him and study his wishes. Really Emmeline you should know better than echo such pestilent nonsense. Mrs. Engledew Hope is as much bound by the sacramental vows of matrimony as we are, because she was married in this very church."

The Vicar's wife resumed her letter snipping. "As to her past—I felt it to be my duty to make searching inquiry into *that*."

"O Jane, how could you? What had you to do with it? I am sure you discovered nothing wrong about it." The voice of the Doctor's wife was anxiously remonstrant.

The Vicar's wife snipped fast with an assured hand.

"It was my duty to enquire and I found just what I expected I have ascertained that she was born in Australia, and that her mother was a deceased wife's sister, therefore according to English law she is illegitimate. The Church of course classes her with those born out of holy wedlock. Mrs. Engledew Hope is the offspring of incest, the child of deadly sin. She—"

"Jane, Jane, you go too far. Philip knows about her mother. These marriages are legal in Australia. Mrs. Engledew Hope's family history is exceptionally good, and she is the child of a real love marriage. He calls her one of the well-born."

The Vicar's wife flushed crimson.

"To call her well-born is a wicked, materialistic, atheistic free-thinking perversion of doctrinal truth. You horrify me Emmeline! Now listen—I have ascertained that since she has been an orphan, that is for the last four years, she has lived a wild, fast life in London, consorting with socialists and anarchists and free-thinkers, not to speak of actors and actresses and Bohemian artists and musicians and other immoral, evil-living persons. She got hold of young Hope, and I know for a fact that she used to go constantly to his room alone and stay with him for hours. My firm belief is that they married because they had to."

The Doctor's wife stopped working.

"Jane, your version cannot be the true one. She told us all about her London experiences. She was only seeing what life was really like. She thinks every educated woman of full age ought to see for herself, so that she may understand things as a man does, and so be able to help all sorts of people in the best most adequate way. And her marriage seems to me an ideal marriage. He was twenty-seven and she twenty-five when they first met, and they had never been really in love before. Yes, I know it sounds incredible, but they told me so, and they are very truthful. For a whole year they were just loving comrades, and they married deliberately, with a full understanding of what was involved. And Jane," the doctor's wife leaned over the table, lowering her voice, "do you know, that as soon as they knew a baby was coming he simply lived with Beatrice as a brother, and considered her and their unborn child in every possible way. It is beautiful, I think; and so right. Philip says Frank Hope led a stainless life before marriage, and that is why he can live like this afterwards so much more easily and healthily than most men can. Being Lord Thurston's estate agent of course takes him out into the open air a great deal. He leads a wholesome, restrained life. He is splendid, I think." The speaker's plump face glowed with enthusiasm.

The Vicar's wife eyed her sister with contemptuous cynical eyes.

"My good Emmeline, what a mare's nest you have got hold of! Human nature is human nature all the world over. You cannot make me believe that a young man and a young woman in love, seeing one another constantly, and holding their free-thinking views, would not gratify their unbridled passions to the utmost. They would see no sin in it. And as to Mr. Hope's alleged post-nuptial conduct, well, I do not credit it for an instant. It is impossible. I know men and women well enough to know that."

"Philip says it is rare as yet, but that it is quite possible, and that as men and women grow healthier and wiser, and freer, and more self-restrained, such marriages will increase, and that the offspring of such noble, restrained love marriages will be the *wohl geboren*, the well and nobly born of the earth. I believe Philip, for he knows what he is talking about." The doctor's wife spoke with determined emphasis.

The Vicar's wife smiled, shrugged her shoulders, and continued snipping.

The jarring interchange of spoken words ceased. The quietude was broken by other sounds; the snip snipping of scissors through brittle straw, the crackling of burning coals, the sibilant staccato of youthful voices beyond the screen, and from without, the whistling cry of the gusty wind. Then sounds fraught with a human significance were borne in out of the night. The sisters heard distinctly the slow, faltering steps of a woman striking uncertainly on the hard road beneath the vestry window. Then deep-drawn sobs and a quivering moan.

The Doctor's wife started up: "Oh, it is some poor thing in pain or in great trouble!"

The Vicar's wife went on snipping: "A drunken woman most probably."

Her sister stood by the window listening. A gust of wind whistled by, burdened with a woman's sobs; it passed away, and then out of the silence came the sound of voices and approaching footsteps. Both sisters listened. There came a knocking at the door. Grasping her scissors resolutely, the Vicar's wife walked forward and opened it. Gaslight glared out and imperfectly outlined the forms of two women standing as near the threshold as the holly would permit. One, convulsed by gasping sobs, clung to the supporting arm of the other, and her face was hidden on it.

"Mrs. Ingledew Hope!"

The fine-edged exclamation of the Vicar's wife cut sharply across the 'hrobbing' sounds of human anguish. A clear contralto voice thrilled out in quick response.

"Will you let me bring her in for a few minutes? I am going to take her home with me, but she must rest a little first. Oh, she is in such great trouble." Beatrice bent forward, and the light showed her grey eyes brimming with tears.

The Vicar's wife stiffened. "Pray what is the matter?"

"It is Mary Thorn. Her father has turned her out of his house. She is homeless."

The gusty wind buffeted the two womanly forms and drove their garments clingingly about them. The fitful blast and the flaring light made visible the fact that they were great with child.

The thin, narrow-hipped figure of the Vicar's wife confronted them.

"I shall certainly not admit Mary Thorn here. I know her disgraceful story. Of course, I cannot prevent you taking her home with you, but that you should contemplate such a step shows me that your sense of what is right and fitting must be strangely perverted. If you extend shelter and protection to that degraded, fallen woman, you will simply encourage immorality and put a premium on vice. The proper place for such a person is the Workhouse Infirmary. She shall not enter here. Good evening."

Beatrice did not utter one word. She bent to caress her sister woman, whose frame was shaken anew with heart-rending sobs.

The Vicar's wife shut the door.

The Doctor's wife was standing with her back to the fire.

"Jane you have been cruelly hard," she said; there was a new stern note in her voice. "I pity Mary. Do you not know that the father of her unborn child was drowned only yesterday? The poor fellow was an honest, hard-working, steady young man, and he was devoted to her. He would have legally married her, but he could not get a divorce, though his wife is hopelessly insane; she went raving mad six years ago, after her baby was born; before that she used to drink—she was really a dipsomaniac—she led her husband a terrible life. That poor drowned man was Mary's husband in all but name, and she—"

"Emmeline, not another word, please. I decline to discuss the subject. This last outrage on morality clinches the matter. The Engledew Hopes shall go. Cuthbert shall speak to his cousin, Lord Thurston, at once. That pernicious couple are contaminating the place. I will drive them out. Such people should be exterminated."

The Doctor's wife did not speak; she resumed her text-making in silence.

The Vicar's wife picked up some stray holly, ivy and yew, and cast them on the fire. The decorative foliage curled and spluttered and hissed in the shrivelling flames; their burning was a leafy *auto-da-fe*.

That done she returned to her snipping.

WORDS BROUGHT FORTH.

The fiat of banishment against the Engledew Hopes went forth from the vicarage. Lord Thurston, the landowner, strenuously opposed it; Frank Hope was his invaluable agent and right-hand man; but Lord Thurston, the vicar's cousin and a staunch supporter of the Established Church, the Tory magistrate and the unflinching upholder of conventional morality complied: he conformed in the spirit of an ancient Roman.

The spirit in which their neighbors ostracised them was the ancient Athenian.

So these wedded mates were banned and scouted; they were numbered among the shameless transgressors. Mary Thorn accompanied them, a widowed woman consoled by the son she had brought forth; he was one of the well-born of the earth. Like the Eve of the Hebrew Bible, Beatrice brought forth her first-born in the wilderness of an alien world, yet Paradise was about her and her mate, for they bore it within them. Love radiated from them and formed the illuminating atmosphere of home. Their child was the outward expression of their divine unity, a true love-child, most nobly born.

When religion gets into politics religious bigotry and intolerance disguise themselves in a political garb and do their work in the name of political necessity.—*American Sentinel.*

The days come and go like muffled and veiled figures sent from a distant friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away —*R. W. Emerson.*

HUMAN RIGHTS: By J. Madison Hook. With an introduction by E. C. Walker. "Liberty is the guiding star of all lands, all races. Chapter I., Rights; Chapter II., Invasion; Chapter III., Co-operation; Chapter IV., Chapter V., Liberty. Price, ten cents.

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Moses Harman returned to the office from his southern trip, Tuesday, April 3. He gained in health and strength very decidedly during his absence; but on his return had an accident—a fall—which shook him up considerably, though not seriously, as we think. He wanted to write more for this issue of Lucifer; particularly additional matter under the heading, "Who Will Oppose?" which he does not like to have appear in what seems to him an incomplete state. But he has considerable fever and headache, and so I have persuaded him to dismiss the editorial work from his mind for this week and let me make this explanation. We hope he will be as well as usual in a few days.

LILLIAN HARMAN.

Who Will Oppose?

In every campaign for the right, in every conflict for better conditions for the human race, it is well to know the nature and the extent of the opposition to be met and overcome. Lucifer's campaign is a peaceful one. Lucifer's conflict is aimed to be a bloodless one. Lucifer's line of battle has been constructed with a view of making the shedding of blood, as a means of atonement—at-one-ment—wholly unnecessary.

"Without the shedding of blood there is no remission," is the banner cry of the Christian, and hence the fondness of all Christian nations for war—for the excitement, "the pomp and circumstance of glorious war." Among Christian peoples the highest honors are always bestowed upon the greatest butchers of their fellow men.

Lucifer's work, Lucifer's campaign, Lucifer's gospel, on the contrary, is to remove the causes, the conditions, that now produce wars of bloodshed—conditions that now make wars of invasion and conquest inevitable.

The first of the obstacles to be removed is ignorance—ignorance of the underlying causes that produce the evils against which the "gospel of Christ and him crucified," has vainly battled for so many centuries.

The second of the great obstacles for the removal of which the campaign of Lucifer has been inaugurated, is the subordination of woman, the enslavement of womanhood and motherhood in the generative or reproductive realm, and the consequent denial of the child to be born well, if born at all upon the mortal plane. These being the prime obstacles for the removal of which Lucifer is published the first question to be considered is, what and where are the opponents of such campaign of enlightenment? and who is it that will oppose the freedom of womanhood and motherhood, and who is it that will oppose the right of every child to the highest and best endowment that nature can give?

I answer that my own experience and observation as well as the lessons of history and philosophy have shown me that the opponents of such enlightenment and the defenders of such enslavement are the following:

First, every man or all men who want to own a sex-slave; every man who wants at least one woman who cannot say nay to his sexual demands; every man who wants a household drudge; an economic servant ready always to do his bidding, and for which service he will not be obliged to pay a stipulated rate of wages. Also every man who wants heirs to inherit his name and his estate and who wants to be absolutely sure that these heirs will not be of some other man's begetting.

The second most determined opponent of freedom of motherhood and of the right of children to be born well, is woman herself; is found in the contented sex slave herself.

Most women of today prefer a master—in the conjugal or marital relation.

Most women like to be conquered by a man.

Most women prefer to be courted; to be wooed; to be sued to; to be besieged; to be persistently pursued until they can resist or flee no longer. Then they want to make a gracious and graceful surrender, and the more absolute and unconditional that surrender the better.

Woman wants to say to the man to whom she surrenders, much as the religious devotee says to her god:

"Take me!—take me as I am, with all my imperfections. Take me, body and soul, and do with me as you will. I reserve nothing, absolutely nothing. I am yours for all time and for all eternity. 'Whither thou goest I will go; where thou stayest I will stay; thy people shall be my people; thy god shall be my god; where thou diest I will die and there will I be buried.'"

The average woman when thoroughly in love—that is when thoroughly dominated by amative passion, is incomparably more self-sacrificing than is the average man when dominated by the same passion. It is her pride, her glory, to sink her individuality in that of the man to whom she surrenders. She wants the two to be one, and is perfectly content that he should be that one. She wants him to be the significant digit or numeral, while she remains simply the cipher that gives increased value to the significant figure.

Hence the alacrity, the joy and gladness with which woman surrenders her name and takes the name of her lover in marriage. Hence the uncalculating sex abandonment with which she makes the promise of life-long fidelity and obedience. And hence also the otherwise inexplicable puzzle—woman clinging to, and defending against all comers, the worse than brutal husband; the man who mistreats and abuses her in all possible ways, even to beating the life out of her body—for a time. Having once surrendered to him with the unreserved abandon just mentioned, she seemed never afterward to be able to see his faults as they really are. She remembers only what he has once been to her, and what she never ceases to hope he will be again.

And thus it cometh to pass that woman is woman's worst enemy. She hugs the chains that enslave and debase her and, through her maternal functions—through prenatal impression—enslave and debase the race of which she is a part.

* * *

Another very influential and almost omnipresent foe to woman's emancipation from slavery through her maternal nature and functions—a foe whose power over womanhood is more completely established than is that of any other outside of herself, is the priest or clergyman.

The clergy, as a class, are considered not to know much of the practical affairs of life, but they are worldly-wise in one respect, at least, and that is shown in the persistence with which they hold woman to her allegiance to the conventional code of morality that denies to her the sex-ownership of her person. With a unanimity that is well nigh perfect the clergy claim that marriages are made in heaven—or should be so made, and that it is the rightful province of the priest and parson to bless and sanctify the union of the sexes, and that "whom God [the priest] joins together it is sacrilege to put asunder."

The clergy know full well that if woman were once self-owning, if woman were once to take control in the reproductive realm, if woman were to demand the best possible environment and the best possible co-operation as conditions precedent to maternity, that then there would be much fewer children born, and that they would need no priest or parson to act as middleman between man and his supposed creator.

The clergy know full well that right generation would obviate all need of regeneration, or of the "New Birth," and that when only desired and welcomed children, only well-endowed children, are born the whole intricate and costly "Plan of Salvation," would be no longer needed, and that therefore the priest and parson would find their vocation gone.

The clergy know full well that their basic doctrines—man's depravity and need of a supernatural savior, would lack the needed illustrations or proofs, if the right to be born well could once be generally practicalized. M. H.

"Women, Church and State."

BY ELMINA DRAKE SLENKER.

In 1893 when Mrs. Gage's book "Women, Church and State" was published, she sent me a copy of it and urged me to do what I could to get it into circulation so that the world should become more enlightened as to the wrongs women have endured through so many ages and were still enduring. But the efforts of a private individual are of little account, compared to the power of the press.

It is only of late that this valuable book is prominently brought into real notice and advertised in the general newspapers. Its severe and well merited criticisms of the Bible, Church and Christianity, has deterred the general press from calling attention to it. But as the belief in the power of the church wanes, this book will become more and more a valued and standard work. No one who has not read and studied it can imagine what woman has had to endure, from not only her own male relatives, but from the church and the laws growing out of church power and church influence. Many of you no doubt imagine that our own enlightened republic has outgrown the horrors of female enslavement. But I assure you this is far from being a fact. "The mills of the gods grind slowly." Only a broad and enlightened education can evolve such a change as will bring us perfect equality of sex.

As late as 1879 a Mr. Davenport of St. Louis left the following rules for his wife to obey while he was off on a journey.

"Occupy a room with mother and sleep only in that room. Never leave mother day or night for five minutes at a time for any reason whatsoever. Do not walk, ride or go any where without her, even with your own brother. Do not call on any person and allow no one who may call on you, to see you, unless they be your brothers or their wives. Write every night to me a full, truthful and exact account of every thing you have done, where you have been, to whom you have spoken, and whom you have seen."

You may think this an extreme case, but I am personally acquainted with a man who has rules fully as stringent as these for his wife, and indeed more so, for when they attend church she does not dare to even look at a man!

A lady in Richmond Va. consulted a lawyer to learn of him what were her rights as a wife. "Well madam," said he pompously, "You have a right to comfortable food, a fire to keep you warm, and two calico dresses a year."

Under Greek Christianity a woman was not allowed to kill a fowl as the meat would then become poisonous! Wife-beating was a religious duty—the more whippings the more love. An old proverb says "A hen is not a bird neither is a woman a human being."

In taking the census in early times in Russia, women were not counted. Nor were they, as a rule, counted in Bible narratives. I only mention a few items characteristic of the book to show you it is a perfect mine of valuable information. Nearly 550 pages, proofs, names, dates, etc., supporting all statements. Every person who feels able should have a copy of this book and read and study it.

> Let any man once show the world that he feels
> Afraid of its bark, and 'twill fly at his heels:
> Let him fearlessly face it, 'twill leave him alone;
> But 'twill fawn at his feet if he flings it a bone.
> —*Owen Meredith.*

Science tunnels mountains while faith is figuring on moving them.—*Chicago News.*

A Picture of Paine.

The best likeness of Thomas Paine was painted by George Romney, the English artist, for Dr. Thomas Cooper, in 1792. From this portrait a large engraving was made by William Sharp and published in 1793. Both Romney and Sharp were admirers and "followers" of Paine. The original painting has disappeared, and Sharp's engraving is extremely rare. In his Life of Paine Dr. Moncure D. Conway says: "I have seen in G. J. Holyoake's library [Brighton, Eng.] a proof of the large engraving, with an inscription on the back by Paine, who presented it to Rickman. It is the English Paine, in all his vigor." Whether Dr. Conway has seen other proofs of the Sharp engraving he does not say. Many years ago an American engraver named Illman attempted with good success to reproduce it. The result of his effort is to be found in the Mendum editions of Vale's and Remsburg's Lives of Paine. Wright, another engraver, made a copy which is spoken of by Dr. Conway as a "caricature." This appears in the Mendum edition of Paine's writings.

In 1899 a member of the New York police force whose beat covered Lafayette place brought to the office of "The Truth Seeker" a proof of the large Sharp engraving which he had found in a second hand book store. It was stained and yellowed with age, but fortunately the printer had used good ink; the lines were still distinct, and as discolorations do not interfere with photographing, the picture has been reproduced with most satisfactory results. The features of the man whom Conway calls "the English Paine, in all his vigor," stand out with marvelous clearness from the proofs. It is almost a resurrection No admirer of Paine can look on this picture without a feeling of thankfulness that the shadow of himself which Paine pronounced good and presented to his friend Rickman has more than one hundred years afterwards returned to displace the caricatures and copied likenesses that have heretofore done duty as his portraits.

The printed picture, oval in form, is in size a trifle more than 8x10 inches. It is on the heaviest and finest paper, 16x20 inches. Mailed in boards (not rolled) for 50 cents per copy. It may be ordered from this office.

Crudities Criticised—No. 9.

BY FRANCIS BARRY.

Lillie D. White is in the habit of writing first class articles. Aside from a few statements that call for examination as to their real meaning, there is not a sentence in her "Old and New," in Lucifer of March 10, that is not worthy to be quoted with high commendation. She believes that happiness is the thing to be sought, and that the "uplifting" process should only come in as incidental. That is true. "Altruism" is fanaticism, and self-abnegation a folly. But what will make us happy?—is the question. It depends altogether upon how we are built. At the risk of giving fresh evidence of being an egotist, I will give from my own experience, what seems to me a very forcible illustration. Forty four years ago, the past winter, Cora Barry sent me out to lecture against the "Infernal Trinity—God, Government, and Marriage." (My designation, not hers.) I can walk fourteen hundred miles in good weather and going, easier than to repeat the walking I did that winter. Once I walked forty miles, through the meanest mud, without eating. I walked thirty miles without stopping to eat, drink or smoke in face of a brisk zero wind. Not in a single instance did I stop to eat, after giving a lecture, till I had arranged for another lecture. If I had five miles to walk, or twenty, before breakfast, it was all the same. I have never yet seen the weather that would have been even a hint to wait for better. A majority of my meetings were partly or wholly broken up. In all my meetings I described marriage more correctly than I have ever dared to do in Lucifer, for fear the Comstock gang would make its editor more trouble.

Now, what am I driving at? "Only this and nothing more." I did what I have indicated because it was the easiest thing Because I had rather do it than anything else that I could do.

have never come within a thousand miles of wanting anybody else to do what I did. I don't want anybody else to talk as I do, or write as I do, or act as I do, or believe as I do, or feel as I do. And they won't, so I am pleased.

I believe in the Universe and in everybody and everything in it, and I want everything to remain just as it is for this instant. But I do not want things to remain as at present for another instant, and they won't so I am having my own way again, and am happy. The "destruction of the marriage institution" cannot be "accomplished at one stroke," nor can freedom be achieved at one stroke, but one involves the other. When marriage is destroyed freedom is achieved. The "independence, self-reliance and individuality of women" instead of promoting the abolition of marriage *constitutes* the abolition of marriage.

There are no "free unions" where there is "invasion of each other's rights."

The difference between Lillie D. White and Francis Barry, in one important particular, seems to be that the former acknowledges such as are only half grown out of slavery, into freedom, as real free lovers, while the latter repudiates them utterly as representatives. The real "world of social freedom" will hold no "wrecked lives" or "broken hearts," but will be "full" of just and unselfish manhood and happy self-reliant womanhood.

Morton and his Critics.

BY VOLTAIRINE DE CLEYRE.

Certainly Comrade Morton must feel that he has written something worth while, since so many critics have expressed themselves thereon. Having read L. D. White's comments as well as J. M. Crane's, and somehow getting a conviction that though Morton is eminently competent to deal with the objections, it may nevertheless be some satisfaction to him to know that "there are others," who hold that convictions should be dearer things than earthy gratifications, and who endorse the opinion that those who attempt to carry water on both shoulders deserve pity for their lack of spine, but not the hand and heart of comradeship.

To those who accept the idea that happiness is the object of existence, the conclusions of Mrs. White and Mr. Crane are logical enough; it is a piece with the Ingersollian position in the face of the thumbscrew threat: "One God or five hundred—write down the list and I'll sign it." There is no happiness to be gotten out of a thumbscrew, and relatively little misery out of a confession of faith, meaningless to the maker; the only person whose happiness would be seriously troubled by such a lie would be one whose acute consciousness of untruth had been the result of ages of past struggle to attain to truth, and whose instincts therefore would be continually outraged by the lie. But the descendant of many generations of conscious, reasoned, personal ease seekers, would smile at the notion of exchanging his ease for the horrors of torture for truth's sake.

Nevertheless, all our freedoms have been won, not by the happiness seekers, but by those who put aside personal considerations and followed conviction at the cost of pain and loss. It is not the generations of fat, comfortable, sluggish Philistines, who sat in their well furnished rooms and philosophized for the benefit of their immediate acquaintance, but nevertheless went to Mass on Sundays, and kept the rest of the precepts of the Church wherever necessary, and whose names have perished with their wine casks, it is not these to whom we owe our intellectual freedom, nor to whom we turn eyes of gratitude. They lived and had their day and went their way, and no doubt thought themselves wise and reasonable in their generation. But it is to the man or woman that did not yield, that translated conviction into action, and forgot Self's loves and Self's relations, that our recollection turns. "Very well," your egoist will cry; "they too sought their happiness." Not so, no doubt a kind of happiness came (if time were left before a martyrdom) from the consciousness of having fulfilled the imperative demand of their Being; but it came as a result, not as a prompting motive. And this is practically admitted in the words, "I would not advise any one to be a martyr," "I would advise you to seek your happiness;" such advice would be superfluous if it were not understood that there were other motives possible.

It is by the play and balance of all these motives that the moral fiber of humanity has been built up; wherever one has run to excess Society has become maniac or nerveless; but on the whole it can better bear fanaticism than the flesh,—Cromwell than Charles II.

For all that I fail to see any "dogmatism" or "preachment" in Mr. Crane's quotations from Morton. In my opinion it was simply a deserved lashing given to those falterers who want the honors without the work; those who would curry favor with both sides, being heartily neither. It is a case of "thou canst not serve two masters;" the act done in submission to forms not believed in, is worth more in evidence than a thousand protestations; lip service belied in act is to my thinking worse than opposition straight.

I, too, would say to any one characterless enough to ask my advice in such a matter: Consult your own resisting power, and do not over-esteem yourself. If you can not stand the fire, keep away from the guns. But I should not do it out of consideration for such a person's happiness; a chip in the block of universal misery is nothing. I should do it out of respect to those beliefs which I do not wish to see disgraced through being adapted by "ineffectuals."

Finally, glad as I am to hear one resonant voice clearly declaring for sincerity from the masculine side of the house, I am nevertheless satisfied that his will be a sort of voice crying in the wilderness so long as the stand is not taken by liberal women. The "strong sex" are as a rule so mighty weak where questions of obtaining what their appetites hunger after in matters of woman flesh are concerned, that principles are easily laid aside. Ready to accept the easy going conclusion that a little mummery doesn't matter provided the girl is secured, the man will go on yielding forever till the woman demands respect for the principle of freedom. He will yield to that just as he yields the other way now, save where an occasional "Puritan" soul strays into a masculine tenement by mistake, and cries for consistency to the confusion of latitudinarians who extend the broad inclusive umbrella of tolerance even over the law

Contented Wives—and Others.

BY A. C.

Lillie D. White has an article in Lucifer March 10 in which—truly manlike—she favors the position of the unthinking slave wife to that of the intelligent progressive woman. She says the woman who is a perfect slave, who exercises no will of her own and who defers to her husband in all things is happier than the rebel who takes the bits in her mouth and kicks out of the traces as it were. Granted the slave wife is happier—which she isn't—is there not death in her body and mind? While in the other type you have a growing brain and the hope of a world. But the new type of woman has quit kicking. She has found another way. Desiring liberty she simply drops the harness and walks out and no ado about it, at least so far as she is concerned.

When Mrs. White says further, "I would refrain from convincing the contented wife that she is a slave as carefully as I would refrain from awaking a sleeping child or reviving a would-be suicide", I understand the feeling that would prompt her to silence. I have too much of that feeling myself. I presume most of us have. We who have known the persecution and the isolation that follow the awakening of a soul from its long sleep of ignorance to the light of a new day would let our sympathies hold us back from awaking other sleepers lest they too share our fate. But after all is it right, is it justice to humanity to allow the half-contents to sleep on—that is such as are capable of being awakened? Many are not. Shall we refuse to sow the seed that in many instances would bear fruit in a higher type of womanhood simply because the birth from the old to the new is a more or less painful process?

Life on the old plane is also painful—painful to all, doubly so to women, even among those who would appear contented. I have lived in contact with contented women, women who have told me they were contented, and I might have believed the women realized all that they claimed had I known only a part of their lives. But unfortunately I was sometimes made a confidante. The over-wrought sensibilities of a woman must have an outlet and things were poured into my reluctant ears that must have wrung a heart of stone. Their sufferings have touched me the more deeply since I was not without experience myself, so had garnered a heartful of sympathy.

Briefly I will touch the case of a sprightly, would-be-happy little woman—bless her heart—in whose neighborhood I lived some few months ago. She was one of the contented women. She said she was contented. Her husband was a fairly good man—good as the word goes—and she tried to love him, tried to be happy, and she would have been comparatively so if it hadn't been for forced maternity. She had been an excessive child-bearer, her seventeen years of married life having been devoted entirely to that occupation, and she lived in constant fear of more to follow. Such sufferings as the woman underwent! At such times as she felt on the safe side she would seem cheerful and happy. Another day, when her feeling of security had dimmed, one happening in her home might find her worked up to the point of desperation. At those times she hated her husband, and could have destroyed herself. Poor little nerve-racked, body-racked woman! This is the life she had been living for years—either carrying a baby or living in a torment of fear. Today, as I write, for similar cause she is on a sick bed that nearly proved to be the bed of death. And yet she considers it all to be inevitable and believes she is filling the woman's divinely appointed sphere. I presume husbands think too that the endless suffering of woman is God-ordained; else how could they heap burden after burden upon her?

But the contented wife, where shall we find her? Neither experience, observation nor reason would lead us to seek her among those who are bound by "conjugal duty," who have forced sex-relations or forced maternity. True, as I have intimated, women train themselves to appear contented as in the case I have referred to; but get closer into their lives and you will invariably find a secret record of suffering accepted by them, as inevitable of course, and so borne with patience and fortitude. But all the same the record is there. But we needn't investigate the woman heart to determine her supply of happiness; just a dash of common sense must convince the most unthinking that present conditions cannot produce the truly happy wife. No nor a truly happy people. But it is men and women who create conditions, and to them we must look for more humane ideals. But how shall these ideals be established, how shall progress be made if the sleepers are allowed to sleep on, if the "contented" are to be left in their bondage? Through individual unfoldment lies the only hope of the race. Through the awaking of more and more sleepers must strength be added to strength and true liberty at last claim the earth. Under the present enslaved conditions no man or woman should ever feign content. Human beings are not here to "play contented" but rather they are here for thinking. Happiness is picked by climbing, it is a boon reserved for men and women, not taken by pigmies such as we. As well might the embryo chick stop growing and set out to find liberty in its confined and narrow shell as for men and women to look for true happiness when in the chrysalis stage of growth. Happiness should be our ideal, but if we often miss it in our present struggle we needn't get discouraged. It will come in time, for man's mind shall blossom as the rose and its aroma of love fill the earth.

I have just finished reading your "Our Worship of Primitive Social Guesses;" the essays are very good—*School Teacher, Ohio*

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THIRD SERIES, VOL. IV., No. .14 CHICAGO, ILLINOIS, APRIL14, E. M. 300. [C. E. 1900.] WHOLE No. 809

Watchman, What of the Night?

Watchman, what of the night?
  Storm and thunder and rain,
  Lights that waver and wane,
Leaving the watch-fires unlit,
Only the bale-fires are bright,
  And the flash of the lamps now and then
From a palace where spoilers sit,
  Trampling the children of men.

Mourners, what of the night?
  All night through without sleep
  We weep, and we weep, and we weep,
Who shall give us our sons?
Beaks of raven and kite,
  Mouths of wolf and of hound,
Give us them back, whom the guns
  Shot for you dead on the ground.

Captives, what of the night?
  It rains outside overhead,
  Always, a rain that is red,
And our faces are soiled with the rain,
Here in the season's despite
  Day-time and night-time are one,
Till the curse of the chain
  Break, and their toils be undone.

Liberty, what of the night?
  I feel not the red rains fall,
  Hear not the tempest at all,
Nor thunder in heaven any more,
All the distance is white
  With the soundless feet of the sun.
Night with the woes that it wore,
  Night is over and gone.

—*Algernon Charles Swinburne.*

Come, Let Us Reason Together.

"He who will not reason is a bigot.

"He who cannot reason is a fool.

"He who dare not reason is a slave."

A slave to fear.

At this precise h ur of the world's history the greatest of all obstacles to human progress, to human development in all that distinguishes man from the lower orders of animated nature is fear—fear of the ghosts and goblins of our own ignorant fancies, or fear of losing caste in the estimation ofthose whom we have been taught to look up to for guidance, in religion, inpolitics, in ethics or morals.

As an illustration of what is here meant, take the phrase "free love." Of all the bogies or goblins whose bare mention strikes terror to the mind of the ignorant and superstitious this goblin easily takes the lead. The time was when the words "unbeliever," "infidel," "atheist," "free thinker,"—and later the words, "abolitionist" and "anarchist" were sufficient to send the cold chills coursing down the spinal column of him who could not, would not or dared not to think and reason for himself. Now, however, all these bogies or goblins have been talked about, thought about and reasoned about until they have mainly lost their power to frighten the timid wayfarer along life's highways and byways, and their place has been taken by a later invention—a word compounded of two of the most highly honored words known to our language—"free-love."

Why should the union of these two highly honored words produce a third of such ill-omen?

The only rational explanation is that people will not cannot or dare not think and reason about the new word.

To prove that this is the true and only explanation I quote from a book called "Woman and the Sexual Relations" by Karl Heinzen. At a Woman's Convention in Frauenstadt, a man who evidently had not used his reason to any very good purpose in matters pertaining to the sexual relations, asked the following questions:

"One of your resolutions demands the free, unrestrained contraction and dissolution of marriage. Is that not merely another way of saying 'free love?' I am astonished to see German women make a demand which even among American women has called out disgust. What would it lead to, if it were left to the option of every woman to run away from her husband, as soon as he had crossed her whims, and offended her sensibilities in any way, or as soon as another pleased her better? What would become of feminine dignity and virtue if our women could rush into the arms of another man every day? Indeed, what would become of marriage, and love, that divine theme of our songs, if all were chasing after sensual pleasures in perpetual change? Think of the moral anarchy that would be the inevitable consequence of your new institution. I must confess that I am horrified, and can hardly believe it possible that the moral sense of our German women can be put to shame by men."

To these questions the president of the meeting replied as follows:

"The gentleman's objections, which so pathetically appeal to our conscience, and are so anxiously concerned about our dignity, are most welcome. They give me an opportunity to speak openly on this subject, which even in this country is still treated with the most unbecoming prudery, and the most senseless reserve. I do not know the gentleman whom I am to answer. He need not take my remarks personally—they are aimed at the masculine world in general.

"I begin with the declaration that I advocate 'free love' completely and decidedly. But the expression is incorrect and ought to be 'freedom in love.' Indeed, can any other kind of love exist except free love? Can love be commanded or forced? Something of this sort seems hitherto to have been in the minds of our philosophers of love, who have learned their philosophy in Constantinople or Utah apparently, and who can let a slave pass as their beloved. Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than love.

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Love and free love are therefore synonymous. It ought not to be necessary to talk of free love, any more than of wet water, or hot fire. I might, however, conceive of love as not free in the sense that the feeling, the necessity, the passion that unites two beings, binds them completely, destroys their free will, turns them irresistibly away from everything else. But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice, by external force, than it will require external bonds to insure its permanence. A man and woman who do not love each other ought not to be united, or where they are united, they ought again to be separated; a man and woman who love each other ought not to be kept apart, and they need no external force to remain together. This is the simple statement of what I understand by freedom in love, which is the only means of securing what has now become so rare—a true marriage and a happy family life. Let him who does not agree with me have the courage to postulate the opposite and declare, that those who do not love each other ought to be united, and to be kept together by force, those who love each other ought to be separated and to be kept apart by force—both in the interest of humanity and human happiness!'

"Although no man in sound mind dares to make such a demand, it seems, in practice, to be the guiding principle almost everywhere. If all the considerations, whose slave men are nowadays, would suddenly drop for only a period of twenty-four hours, not ten of the so-called marriages would exist next day. For married people and their progeny the consequences of the existing relationships of force and prostitution are truly appalling. But this same society, especially the male portion o it, never wearies of pronouncing their anathemas on freedom in love. 'Free love' is a word of terror, but free prostitution has become a social institution, which is approved inside and outside of marriage by a legal license. And shall I tell you why men condemn freedom in love? Because it would be the death of freedom in prostitution! Our male teachers, who can discourse so wisely on our nature, nowhere show their incapacity to judge of our nature more than in their anxiety that freedom will lead us whither it has led them. Give woman freedom, and she will love according to her own tastes and emotional needs; give man freedom—he already has it—without giving it to woman, and he will prostitute himself according to his habit. Prostitution does not proceed from woman any more than slavery does from the slave; as the latter must be charged to the oppressor, so the former must be charged to man. 'Free love' for woman signifies the end of prostitution, just as free self-determination for the slave signified the end of slavery.

"What more I have to say on the subject I will say in the words of one who is gone, who died and was forgotten too soon, and whose memory I consider it an honor to revive. Years ago one of the first womens' conventions took place in Rutland, in the state of Vermont. On this occasion—there were also a great many spiritualists present—much absurd and foolish stuff was brought up for discussion, but at the same time several women speakers created general consternation by their talent and boldness. A hitherto unknown woman attracted the greatest attention. The chief organ of the prostitution party the 'New York Herald,' describes her personality thus: 'She is a pale, delicate looking woman, with a sweet, calm smile continually playing about her pretty little mouth. Nobody would suspect that such a woman could utter sentiments like those which defiled her mouth in Rutland.' The woman's name was Julia Branch from New York. And what were the criminal sentiments by which Julia Branch so greatly incensed the moral judges of the male persuasion? Listen: 'No man has a right to dictate to me where and whom I must love.' This was the subject of her address. Shocking! A little woman with a pretty mouth dares assert that no one in the world except herself can determine her love. 'Free love!' Down with it!

"Later a similiar convention took place in Utica, in the State of New York at which Julia Branch once more appeared. This time the chief subject of her address was 'Prostitution and Infanticide.' Referring to the verdict of condemnation, which had been pronounced on her former speech, she said, among other things, as follows. 'I do no fear any public opinion, or public condemnation, for I must denounce everybody, be it man or woman, as a coward, who in his heart holds a belief or principle, which he dares not advocate openly before all the world. Such men do not know the true meaning of the word freedom, and still have to learn the true meaning of the word slavery. True enough, it is not an easy matter to defy public opinion. I am not astonished to see strong hearts grown 'weary and weak in doing good.' It is happiness after which all the world aspires; but the way to happiness has been planted with the cross of duty, and has been made so narrow, and steep, that but few venture upon it unless driven by the fear of hopeless condemnation, or allured by the promise of a sparkling crown—in every case a poor recommendation for their own or general conception of happiness. The ambition to become great in public opinion or to gain the applause or approval of the masses, is a childish sentiment. The most faithful and noblest reformers of today as well as of all former generations are those who have lost their 'reputation' by advocating unpopular principles. Indeed, neither man nor woman can do thorough reform work in the present state of society so long as they have not lost their 'reputation.'"

* * *

Did space permit I should be glad to quote the words of Mrs. Branch wherein she shows the prevalence of prostitution and infanticide, and wherein she demonstrates most conclusively that the true and only cure for these evils of our social system is Freedom in Love.

"Come let us reason together," is an old time in junction of universal application, but our leaders of church and state unite in the effort to discourage and prevent the application of this maxim to the problem of the right relations of women and men. These leaders know full well that under the reign of Love in Freedom their own power over their ignorant dupes would be gone. Hence their opposition.

M. HARMAN.

"Our Being's End and Aim"

BY JONATHAN MAYO CRANE.

In order that Voltairine DeCleyre and I may come to an understanding in regard to motive for conduct, let us see if we agree upon definitions. She seems to think happiness necessarily means nothing less than joy, felicity, delight or beatific content. Alexander Pope gave the word a wider definition when he wrote:

> On happiness, our being's end and aim,
> Good, pleasure, ease, content, whate'er thy name.

The gradations of happiness are hard to define, but I think satisfaction, even in the smallest degree, is happiness, although it may be limited in extent. Now for some more definitions.

Egoistic conduct is self-regarding conduct. Altruistic conduct is conduct which regards the welfare or happiness of others. By many persons egoism and altruism are regarded as antagonistic. Others assert that all conduct is egoistic, and therefore there is no such thing as altruism. I think it is clear that both of these opinions are wrong. It is true that all conduct is egoistic, but egoism is a larger term than altruism and includes it. Therefore, although an egoist need not be an altruist, an altruist is necessarily an egoist. In other words, an altruist is an egoist who finds happiness in promoting the happiness of others.

A motive is the power which impels. All voluntary conduct is the result of will, of desire. The conscious person who has no desire is satisfied. When desire is fulfilled it no longer exists; satisfaction takes its place. It may be said that some persons find satisfaction in desiring. In such a case, paradoxical as it may seem, the satisfaction is found in the fulfillment of the desire to desire.

As I have said before, happiness has many gradations, extending all the way from the simplest state of satisfaction or complacency to the wildest delirium of ecstatic joy. If Voltairine agrees with me in that assertion, she must agree that satisfaction is a kind of happiness. If she does not agree to that, I will drop the word happiness and say that the desire for satisfaction is the motive of every voluntary action. Or, it amounts to the same thing if I say that desire is the motive of every voluntary action. I do not see how she can dispute that assertion.

I am aware of the fact that many altruists occasionally say of some particular action: "I did it, but I did not want to do it." In such a case it is clear that there is a conflict of desires, and invariably such a person chooses what he believes to be the least objectionable of the two alternatives. It is sometimes difficult to see that the motive for a choice is a desire. If a person is condemned to death and is told that he may decide whether he prefers to be burned at the stake or be pulled to pieces by wild horses, it seems almost incredible that he can desire either of those medieval methods of ending his life. But if he is compelled to die by one or the other of those means, and is given a choice, his choice certainly will be in accordance with his desire, whether that desire be to escape the greater amount of agony or to endure the greater amount. And if he choose what he consideres to be the greater torture—doubtless some martyrs have done so—it is because he derives a grim sort of satisfaction in undergoing the supreme test of endurance of agony.

"All our freedoms have been won," says Voltairine, "not by the happiness seekers, but by those who put aside personal considerations and followed conviction at the cost of pain and loss."

Inasmuch as all humanity is composed of persons, I am at a loss to understand how it is possible for any one to put aside personal considerations in following their convictions. And, I ask, why do they follow their convictions, at the cost of pain and loss, if it is not for satisfaction? Could persons with such convictions be satisfied if they failed to follow, or at least attempt to follow, their convictions?

Voltairine asserts that happiness comes as a result of their actions, but is not the motive. I assert that the desire for happiness is always the motive, but happiness is not always the result of their actions. Often they are disappointed in the result of their actions which are the result of sincere convictions, and that disappointment shows that the desire for happiness was their motive.

Read the poem, "The Three Saints", in Lucifer No. 806. There is an account of three men who went voluntarily to certain death to save the lives of other persons. Does Voltairine believe that they would have been satisfied in seeing those others perish without attempting to rescue them?

To advise a person to do that which he believes will bring him the greatest amount of happiness, Voltairine says, is an admission that other motives are possible. Not necessarily. It is not an uncommon thing for a person to say "Do what you have to do," meaning what must be done. It does not follow that a person can avoid doing what he must do. Such advice is merely another way of saying "If you must do it, you must; so do it and be done with it." When I tell a person to do that which he thinks will bring him the greatest amount of happiness, I am merely calling to his attention the fact that it is absurd to imagine that any other supposed motive is real. If he says it is his duty and he feels that a sense of duty compels him to do a certain thing, I know his belief in duty is so strong that he regards it as a motive for action. But I know also that he regards it as a motive because compliance with the supposed demands of duty is essential to his happiness. He does his duty because he would be dissatisfied if he did not. Therefore he does it to promote his happiness, and, at bottom, the desire for happiness is the motive of his action. I would be glad to have a single instance mentioned where desire is not the motive for voluntary action or where the object of desire is not satisfaction.

I would like to ask Voltairine what she means by "earthy gratifications." Or, if that was a typographical error, what she means by "earthly gratifications." Will she be kind enough to mention any other kind of gratification?

Here is Voltairine's advice: "If you can not stand the fire, keep away from the guns." Does not that mean the same as if she had said "If you cannot endure the stress of battle, if your personal comfort is dearer to you than the risk of danger, keep out"? And yet she says she does not give such advice out of consideration of such a person's happiness. Then she must give it for her own satisfaction. But if that person takes her advice, either by facing the guns or keeping out of the battle, he will do so out of consideration for his own *bien etre*.

What I contend for is liberty of action so long as it is not invasive. Let Voltairine withhold the "hand and heart of comradeship" if she chooses, and persuade my friend Morton to do so also, if she can; still I say I prefer personal liberty to the creed of either DeCleyre or Morton. Let those marry who will, so long as the unions are voluntary. In my opinion, however, those unions should be dissoluble at will; otherwise they are a violation of the principle of personal liberty.

Altogether too much stress is laid on battling for Truth. Let us demand and strive for liberty, even to the toleration of error, and Truth will fight her own battles. Of course Truth is desirable, but Truth is a greater stranger than Fiction, and who of us can always recognize her? Humanity in all ages has set up false gods and called them Truth. In the name of Truth the world has been bathed in human blood over and over again. In the name of Truth men and women have been tortured and burned at the stake, and in the name of Truth they endured the torture and willingly gave up their lives. Every battle for Truth is fought for falsehood. A pious phrase often quoted by infidels with approval is "The truth shall make you free." I do not believe it. We must have freedom in order to discover Truth.

Therefore whenever any person lays down a rule of action, I refuse to be bound by that rule unless my own reason approves it. They may say the cause of Truth requires such a course of conduct, but I deny that they can decide for me what is the Truth. A creed is no more palatable to me when labeled "Anarchism" or "Radicalism" or "Liberalism" than when it is labeled "Calvinism" or "Catholicism". Personal liberty is dearer to me than the "hand and heart of comradeship". Let your labels be given to men "like one another," and not to me. In the language of Shakespeare's Duke of Gloster: "I am myself alone."

Many an honest woman has roasted herself over a hot stove to cook a fat chicken for a lazy preacher. Many a spinister and housewife have worn their shoes out tramping the streets to gather in donations for her loafing pastor. Many a good woman has rustled with church fairs, grab-bags, sociables, and church lotteries till every bone in her body ached and she tossed all night in restless inharmony from her fatigue. Millions of women have done a cruel penance of this or a worse sort in the hope of redeeming her soul of the blight which designing pulpit thumpers have plastered upon it with that legendary cock-and-bull story about the fall of man.

Wherever woman has reared her head above mediocrity or manifested a desire to express, or even entertain an opinion of her own, she has been read a stanza about "tempting Adam" and knocked down with the Bible. She has been told for 1800 years by her dear pastor that her disobedience to God's command brought ruin and degradation upon the race.—*The Searchlight.*

The Light Bearer Library for March contains "Marriage and Morality," by Lillian Harman. Price 5 cents.

Health Hints and ready recipes. Dr. E. B. Foote's time-tried handbook, comprising information of the utmost importance to everybody, concerning their daily habits, together with many useful suggestions for the management of various diseases; recipes for relief of common ailments, including some of the private formula of Dr. Foote, and directions for preparation of delicacies for invalids as pursued in the best hospitals of this country and Europe. Price 25 cents. For sale at this office.

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Marriage by Compulsion.

It is not often that Lucifer publishes a cartoon, but the one printed in this issue, which appeared in the Chicago "Inter Ocean" of last Sunday, is so suggestive of one of the striking features of our present imperialistic government that it deserves



wide circulation. The "Inter Ocean" is a staunch republican newspaper, but, in explanation of this cartoon, it gives the following account of some of the doings of Captain Richard Leary of the United States navy, who was appointed governor of the little island of Guam, one of Uncle Sam's new possessions out in the Pacific ocean:

"Captain Leary found plenty to do in Guam. He was priest doctor, judge, and emperor in that little isle. He found the natives gentle, slothful, dirty, and living in a state of Arcadian simplicity which did not call for clothes for the body or the blessing of church or state on affairs matrimonial. The innocent islanders explained to the astonished Governor that their fathers and mothers did the same way, but Captain Leary said those days were past, and made the men and women who were living together march up in droves and get married, at the same time issuing a ruling that no more of these promiscuous unions should take place."

Continuing to describe the "reforms" introduced by Governor Leary, the writer for the "Inter Ocean" lapses into verse and says:

Out among the coral islands of the sandy beached Ladrones,
There lies Captain Leary's kingdom, where the broad Pacific moans.
All the land is clad in verdure, but the people of the isle
Think they're amply dressed for dinner if they only wear a smile.
There came Captain Richard Leary, less than one short year ago,
And it made his Boston bosom pant with grief to see things so;
But the pants his bosom panted were the only "pants" in sight—
Twould have dazed a Watch and Ward man down in Guam that summer night
Divorce courts held no daily sessions, social students to alarm;
For heavenly rule existed, when first Leary came to Guam,
'There's no wedlock up in heaven!" But the Yankee despot's power
Soon set native clergy sailing fifty knots each quarter hour.
And poor Roberts—he of Utah—as a Guamite soon would cease,
For the king from cultured Boston gave but one plump bride apiece.

When Captain Cook first landed on the Sandwich Islands he found them populated far more densely than they now are. The people seemed happy, peaceful, contented, and healthy. They knew nothing of the white man's religion, his morals nor his vices. After a century or two of Learyism a prime minister of King Kalakua testified that "wherever the missionaries come, in the Sandwich Islands, depopulation ensues." The white man's vices that go with the white man's religion destroy these simple-minded children of nature.

The same thing occurred in the West India Islands when the Spaniards undertook to teach marriage morality and the Catholic religion to the nakednatives. When Columbus came to the Islands he found them densely inhabited by a friendly and hospitable people. In about forty years, says the historian, the original inhabitants of these islands had disappeared completely, not by emigration but by extermination.

Much the same thing happened to the numerous and powerful "Six Nations," of New York and Pennsylvania. The attempt to make them moral and religious according to the Puritanic ideas, destroyed them.

Will the Anglo-Saxon invaders and meddlers ever learn a lesson from experience? Will they learn that climate, environment and racial peculiarities have much to do with what we call morality? and that nature must not be forced through rapid gradations if we would secure beneficent results?

Home Again.

After another winter's outing, of some five months duration, I find myself once more in Lucifer's office trying to settle down again to the usual routine work.

Thinking it due to those of our friends who kindly helped in various ways to make this outing possible I will try to make a brief statement or summary of results thereof, so far as results can now be seen or estimated.

Of the things accomplished by or during my vacation it is perhaps not amiss to mention the writing and sending home to the office about fifty-five columns of editorial correspondence, which if printed in book form would make a book of more than one hundred pages the size of "Hilda's Home," or "Cityless and Countryless World." Whether this correspondence has worthily filled the space it has occupied is a question for the reader rather than the editor to decide.

2. I might perhaps mention also the writing of about two thousand letters, in the interest of Lucifer and its work, a goodly portion of which letters have already brought answers more or less satisfactory to those whose business it is to see that the weekly bills are duly paid.

3. Several weeks were spent in canvassing, lecturing and visiting—making new friendships and renewing old ones—the immediate and tangible results of which efforts are not yet large, but may in time bring forth fruits a thousand fold.

4. Health. On careful examination of the patient and comparing stock in trade with what was visible last fall, the comparison seems fairly satisfactory. While no one could reasonably expect a chronic invalid—whose years are nearly three score and ten, and whose ailments are of more than forty years' standing—to recover the vigor and elasticity of youth in a few short months of vacation and relaxation, even though giving himself up wholly to the business of recuperation, nevertheless the balance in my favor, on casting up the account, seems quite encouraging. My gain in weight is about eight pounds since last November, while my muscular strength has increased to a degree quite beyond expectation; also my ability to sleep soundly at night and to digest a comfortable amount of food.

Last but not least in this inventory I am glad to be able to report substantial progress in writing the long promised autobiography. Although this progress is not what I could wish it to be—partly because of distance from office and delays in getting the mechanical work done, yet if no further delays occur

except such as are chargeable to the writer himself it is believed the book will be ready for delivery to subscribers before the lapse of many more months.

As always in the past, however, my ability to work effectively in any line will depend largely if not chiefly upon the co-operation I get from my helpers. One hand or one brain unassisted can accomplish but little when compared with what can be done by united effort and by division of labor.

Once more thanking, most sincerely, all who have helped to keep the light of Lucifer burning, all who have helped to strengthen the hands of Daughter Lillian during her old father's absence, I would respectfully ask a continuance of the same fraternal helpfulness.

* * *

A few words especially meant for those who have subscribed for the "Autobiography," or who have been intending to send for one or more copies thereof as soon as issued:

Although for several years I have been collecting materials for a work of this kind, and although, as just stated, some substantial progress has been made within the past few months to put these materials into final shape, it is but candid and truthful to say that the part of the work yet to be done is more laborious and exacting and will require more undivided attention to do it well, than any or all that has yet been done. The trouble is in deciding what to leave out, rather than what to put in, added to the difficulty of putting in the best possible shape the thoughts, the opinions, the ideals, that have been gradually maturing in mind during the last half century or more.

The tendency of all this is to cause *delay*. The temptation to revise and to revise; to reconstruct and to again reconstruct, is almost irresistible. But by far the chief cause of delay has been and will continue to be the necessity of looking after the needs of my main work,—Lucifer the Light Bearer. To keep our "morning Star" brightly shining in the journalistic sky has been my chief care for two-score of years, and while I have had and still have many and efficient helpers I cannot feel that it would be right in me to shirk the main responsibility for the success of its educational work—my own life work, as I have long considered it to be.

If then, the work of getting out the Autobiography be subsidiary to, or subordinate to, the work of getting out the weekly editions of Lucifer it is apparent that if our friends wish to see an early appearance of the book, and if they wish it to be when printed the best that my hand and brain can produce, and if they wish the work to be a valuable addition to the literature of Free radical thought, then the best way to secure these results will be to help to make conditions such as will allow me to devote my time and strength mainly to getting the book to press.

Is this asking too much?

Hoping to hear, in your own way, from all well-wishers of the work to which Lucifer and the "Autobiography" are devoted,

Your friend.

M. HARMAN.

Hear the Other Side.

Some weeks since, in an article headed, "Robber Nations in a Trust," I had something to say anent the "British-Boer War." Now it would appear from the reading of the reply of R. B. Kerr to that article that my points were not well taken, and that instead of being the invaded party the Boers are the invaders.

The reply of our British Columbian friend has been waiting some two weeks for a hearing, not because of my unwillingness to let the other side be heard but because of press of other matters and lack of mental energy to give the matter proper attention. And now that this reply is in type I shall not attempt an elaborate rejoinder, preferring to let each reader compare the two articles and draw his own conclusions.

In the first place I wish to confess that my conclusions were not based on a very careful examination of the facts in the case. I had been isolated, for some months, very largely, from the news of the great outside world, and had been too much absorbed in my own special work to give the South African war the careful examination that could really justify or warrant the expression of decided opinions in regard to its merits.

Much of the information upon which my opinions were based came from British sources, an example of which I herewith insert. It is a press dispatch dated London, March 27, and reads as follows:

"The twenty-second annual meeting of the Liberal Federation opened at Nottingham today, 1,200 delegates being in attendance. Dr. Spencer Watson, chairman, remarked that there never was a time when the party so much needed the leadership of Gladstone. There were, he added, great differences in the party regarding the war, but he, still confident of the future, advised urging upon the government the necessity of allowing the two republics of South Africa the greatest possible independence compatible with the present trouble. Watson added that on the settlement of this question depended the future of South Africa, "and perhaps the fate of the British empire."

"Prof. Massie presented a resolution declaring the government policy in regard to South Africa was wanting in knowledge, foresight and justice, and calling for a settlement of the war wherein due regard can be paid to the wishes of all sections of the population, suggesting a settlement on the lines of the government of Canada, forbidding the Boers to again arm themselves.

"David Lloyd-George, M. P., and others characterized the war as being in the interest of capitalists. The resolutions of Massie were adopted with few dissentients."

From this dispatch and many of similar tenor I learn that the British people are by no means an unit in regard to the righteousness of the war against the Boers, and that the opinion is freely expressed in England that the proposed subjugation of the Dutch farmers is "in the interest of capitalists," and not in the interest of humanity or of justice.

To the direct question, "Do the descendants of the conquered Dutch, the Roosevelts, the Vanderbilts, the Van Wicks, regret the annexation?"—of what is now New York to the British empire—I answer,

No; probably not. The Roosevelts, the Vanderbilts, the Van Wicks, and other chief barons of the new and greatly improved feudalism for whose benefit our new and greatly improved imperialism has been invented, have entirely too much reason to be pleased with the result of that forcible annexation to offer a word of objection.

Job says: "Doth the ass bray when he hath grass, or loweth the ox over his fodder?"

Certainly not. It is the fellows who have neither grass nor fodder that should make the noise. The old imperialisms and feudalisms were crude and clumsy, as compared with the new. The old barons and old emperors were compelled to maintain large standing armies and put themselves at the head of these armies, at times, and fight for their privileges—their right to rob the producers; but the modern barons of industry, the modern kings of finance and champions of privilege, secure to themselves incomparably greater advantages and keep their serfs in far better subjection by the new device called "constitutional government," by which clever scheme they rob their victims of their equal right to the earth and its accumulated treasures, and at the same time keep them amused and satisfied by occasional battles in which bits of paper called ballots are used to fight each other with instead of leaden bullets or weapons made of cold and glittering steel.

No, no, friend Kerr. The champions of American feudalism and imperialism, the Roosevelts, Vanderbilts and others of New York; also the Carnegies, Fricks and Wanamakers of Pennsylvania; the Hannas, Rockefellers and Brices of Ohio, and thousands like them all over the country, are not sorry that the simple manners and customs of Colonial times in America have been changed—changed so radically that the gulf between the

rich and the poor in this country is about as deep and wide as it is anywhere in Europe, and where corporate wealth owns and controls the legislative, judicial and executive branches of government more completely perhaps than it does in any other part of the world.

Not speaking for the "American people," or anybody else than myself will say that I much prefer small autonomous communities such as were the thirteen American colonies after they had thrown off the yoke of Britain and before they had united themselves in the second great Anglo-Saxon imperialism under the agreement—the capitalistic conspiracy or trust—known as the "Constitution of the United States of America."

I know very well that these autonomous communities known as the Thirteen Federated American Colonies were by no means ideal libertarian organizations. They were far from practicalizing the Spencerian formula, Each has the right to do as he pleases so long as he does not invade the equal right of others, but the landlord trust, the legal-tender money trust, the various religious trusts, the moralistic trusts, and all other imperialistic trusts had but few opportunities to get themselves firmly entrenched in the organic laws of the land, as compared with the opportunities afforded to them after the "revolution backward," known as the adoption of the Federal Constitution of 1789.

Yes, if I must have despotism I prefer it in small packages rather than in large ones. There was more hope of change, more hope of improvement under the oligarchies of Athens and Sparta than under the imperialism of Macedonian Alexander. More chance for progressive and healthful development under the comparatively autonomous states of the old Roman republicsth an under the imperialism of the Caesars.

From analogy I would argue that there is more hope for the people of Africa under a number of independent states, like the Transvaal and Orange Free State—although republics in name only, than under one vast imperialism such as that sought to be established by Joseph Chamberlain and the money trust of Lombard street.

As to the "pernicious doctrine that a small people shall be allowed to tie up an enormous section of the globe which they cannot use," our friend knows that Lucifer's doctrine in regard to land holding is "no title except that of occupancy and use." The landlord methods of the Boers and that of the South Americans, as well as that of both the great Anglo-Saxon imperialisms, is all wrong. As to which is worst it is probably hard to say but before we set up as censors of the Boers and South Americans I suggest that a little of the "Physician heal thyself" advice would be timely What of the millions of acres of valuable farming and mining lands in the United States tied up by people who cannot use them? It is said that not less than twenty millions of acres in the United States are held by alien owners, mostly British subjects. That it is any better in British Columbia or even in Ireland, Scotland or England I have no reason to believe.

Friend Kerr thinks I have missed important points in the discussion and says the greatest question of all is, "How will this war affect the future welfare of Africa?"

To my thinking a still more important question is, How will this war affect the future of the entire human race?

The present attitude of Salisbury and Chamberlain is that of defiance to the whole world. Nothing but the unconditional submission or the total extermination of the Boers will satisfy the British war lords. No intervention by onlookers, peaceful or otherwise, will be tolerated for a moment. "Hands off! or suffer a like fate with the rebellious Boer!" is the challenge to all who would counsel peaceful arbitration or compromise.

To say nothing of its effect upon the present generation, what will the harvest be in the coming years? Will not the lust of conquest, the desire for universal dominion, be incarnated in the children born of British parents, and in the children of all who sympathize with the British in their war of relentless conquest?

And what will be the effect upon the children of the Boers and of all the Boer sympathizers? Will it not be to incarnate a spirit of revenge, of inextinguishable hate, that will be ever on the lookout for opportunities of satisfaction? And if opportunities to kill Britishers shall be lacking, will not this murderous hereditary tendency be ever ready to find a substitute in some other enemy, real or fancied?

And thus the dawn of the era of peace and good will for men is to day being indefinitely postponed by the combatant who now refuses, brutally refuses to listen to all suggestions looking towards any other settlement except that of the imperialistic supremacy of the war lords and money lords of St. James' Court and of Lombard street.

M. H.

The British-Boer War.

BY R. B. KERR.

In Nos. 803 and 804 the editor holds forth very vigorously on the above subject, but I think he misses the most important points. He makes no allusion to the greatest question of all, viz: How will this war affect the future welfare of Africa?

To show that the present wishes of the Boers and the future welfare of Africa are two very different things, let me take the case of the United States. Two centuries ago New York was held by the Dutch, the same people who are fighting for independence in South Africa today. But the British annexed it, as they now propose to annex the Boer republics. The annexation was made by force, without the consent of the Dutch. Do the descendants of the conquered Dutch, the Roosevelts, Vanderbilts, Van Wycks, regret the annexation? Do the American people regret it? Is there a single individual in the United States who is otherwise than devoutly thankful for it?

The United States were once divided among the Dutch, French, Spanish, and English. The methods by which they were fused together were probably not very ethical. But who would undo the work of the men who made the United States one nation with one language?

If the United States were now divided into four nations speaking four languages, each of these nations would have a great standing army, like the states of Europe. Military service would be compulsory and universal, as it is now in France, Germany, and Russia. The traveller would have to pay customs duties four or five times in crossing the continent, and business would be interfered with in ways innumerable. All these curses have been avoided by the wisdom of the men who took the bull by the horns in the seventee..th and eighteenth centuries.

The continent of Africa is nearly as large as North and South America combined, and will doubtless support a population of several hundred millions. Why should it be denied the blessings of unity, which the United States, Canada, and Australia possess? It will be an unspeakable blessing for Africa if, not the Boer republics only, but the whole continent, from Alexandria to Cape Town, and from Morocco to Abyssinia, is annexed to the British Empire.

The doctrine that a small people shall be allowed to tie up an enormous section of the globe, which they cannot use, and then treat all comers as intruders, is one of the most preposterous ever heard of. The British are today more numerous than the Boers in the Transvaal; yet it is maintained that, because the Boers were there a few years before the British, they are to run the country as they like without giving the British any vote, to hamper British mining with an atrocious dynamite monopoly established for the benefit of a few individuals, and to make the British pay nine-tenths of the taxation of the country.

This pernicious doctrine has rendered the best parts of the world utterly useless. Look at South America, for example. The finest soil, climate, water powers, and mineral resources of the whole world are probably there, but no man can touch them. To go to South America is to be stabbed in the back, or be stripped of everything one has; yet a few millions of rascally Spaniards and Portuguese are supposed to have the right to

keep all the world away from the richest gifts of nature until the crack of doom.

A visitor from another planet, reading the articles written in the various pro-Boer papers, would imagine that the British wanted to rob the Boers of everything they have, and then to rule them with a rod of iron. In point of fact they do not wish to take anything from anybody. Every Boer will keep his farm, and every mining company will keep its mines, just as at present. The unoccupied lands will be open on equal terms to citizens of every nation, as they are today in every part of the British Empire. No British subject will have the slightest advantage over anyone else.

As for governing the Boers, Great Britain does not intend to govern them, either with or without their consent. Canada, Australia, and New Zealand, are self-governing countries just like the United States, with which the Mother Country never interferes, although she has a theoretical right to do so. In Cape Colony a majority of Dutch govern a minority of English, and they all agree very well. Soon after the present troubles are over, the peoples of the Transvaal and the Orange Free State will govern themselves like the rest, only they will have far more freedom than they ever had before. In the Transvaal the majority will be English, in the Free State it will be Dutch; but in both cases I have no doubt the two races will agree as well as they do in Cape Colony and Natal.

The editor is too ready to assume that the Boers do not wish to be annexed. Those who run the Boers, the Krugers, and the Steyns, do not wish it, because they would lose by it; but I am not so sure about the masses of the people. The reception of Lord Roberts at Bloemfontein, and the fact that John Fraser, a Scottish annexationist, has for many years been one of the leading statesmen of the Orange Free State, lead me to believe that many of the Free Staters, at least, are well aware of the advantages of becoming self-governing British subjects. Some days ago a majority of the Free State Volksraad voted against continuing the war, which is now being continued by the President against the wishes of the Raad.

Many of the editor's statements about the conduct of the war cannot be substantiated. The Boers are not a poorly equipped people, but are on the contrary the best equipped people on the face of the earth. Their artillery carries further than the British, and their two largest guns are the largest ever used in field warfare. Their rifles are also much better than the British. Why are the Boers so much better equipped than other nations? Because other nations have to pay for their armaments, while the Boers have paid for theirs by a war tax levied on foreign mine-owners.

The British have not misconducted the war, except in so far as they did not prepare beforehand. M. Bloch, the greatest military writer in the world, says in the "Revue de Revues" for February that the British only failed where all others must have failed. They had to cross impassable mountains lined with trenches, which had been prepared long before the British got there. Napoleon said that it needed four men to one to take a fortified place, and Bloch says that the difficulties have greatly increased since his day.

It is not true that it took the whole strength of the British empire to conquer the Boers. It took all the regular army, because the British standing army is a very small one, less than a third of the Turkish. But it did not take all the volunteers, or a hundredth part of them. In Canada 42,000 men volunteered when the war broke out, and thousands more have done so since; but not more than 3,000 have been taken. No troops are better than the mountaineers of India, and Great Britain could have put enough Indian troops in the field to swamp the whole of Africa; but she did not send one, because of so me mora scruple about using Hindoos and Mohammedans against Christians. As for the cost of the war, Great Britain spent nearly twenty times as much in subduing Napoleon, when her population was only a quarter, and her wealth far less than a quarter, of what they are at the present day.

If the Boers only wanted to be left alone, why did they not accept the proposal made by Mr. Chamberlain in 1896 that they should give home rule to the Johannesburg district where the British live, and retain the government of the country where they live themselves? If they only wanted to be left alone, why did President Kruger go to England to invite the British to come and mine in the Transvaal, as he did in 1884? I think I know the reason why. When President Kruger was in England in 1884, he was so poor that he could not pay his hotel bill, although he was then nearly sixty years old and had been very thrifty all his life. Today he is estimated to be worth $25,000,000. Evidently Kruger does not wish to be left alone, because it pays better to govern other people without their consent.

VARIOUS VOICES.

S. R. S.:—I enclose the stupendous sum of five cents for a copy of J. M. Crane's "Evolution of the Family." Every book I buy of late years, be it little or big, I skim it, throw it down and declare it will be the last. Because they contain nothing really new and nothing of real practical utility. Merely the writer's private opinions. All right for most readers but a disappointment to the old seeds who have been all over the ground long years ago. Too much like calves sucking each others ears. But I like Crane (despite his two front names in full) and so wil see what he has to say. New ideas is what my appetite craves. "New Gods" was the cry of the Athenians—not old ones. Your mechanical servant blunderingly extended my subscription forty two weeks instead of fifty-two. Beat him with stripes that he may learn to be diligent!

A. M., Mass.:—We have a socialist mayor here now, a fine man, so I took courage to call at his office and asked him if he thought copies of Lucifer would be well received at the Socialist Club, if sent for distribution, He thought they would, but advised that a few copies be sent to the secretary first, then, if all went well, you could send enough to go round. The usual attendance at the Sunday night meetings is three or four hundred. I told him you offered to send them free, but that, as in all reform works, money was scarce with you, so that if any could be sent, it would be appreciated, and he said he thought the club would send some money afterward. I shall try and get the "Life of Moses Harman" into the public library. Please let me know if you like to be addressed as Miss or Mrs. or without either prefix? I wish to show the deep respect and affection I feel for you, in every possible way. Through reading Lucifer, I have learned how to live with my husband without strife.

Susie T. Fuller, Antioch, Calif.:—Enclosed I send you $5, $3 for Lucifer for five years, $1, for "Life of Moses Harman," and $1 for "Cultivation of Personal Magnetism," by Leroy Berrier. I also send twenty cents, in stamps for "Our Worship of Primitive Social Guesses." I am greatly interested in the various subjects discussed in Lucifer, and often feel like putting in a word, but the difficulty of writing, and the other things I have to do prevent. I believe in freedom for all in all the relations of life, and opportunity for each and all to develop the highest and best that is in them. As to how all this can, or should be brought about, there is room for a great deal of discussion; but we can all try in our daily lives to live true to our principles, and grant freedom to others as well as claim it for ourselves; and do whatever we can, be it ever so little, toward furnishing opportunity for growth and individual development. Not however in our desire to help others trying to make them live according to our ideas. For what is freedom to us if we try to force it upon others is not freedom to them. That it seems to me is one great fault with many reformers, they want others to do as they—the reformers—think right and do not see or realize that they are invading the rights of others by so doing, though they may loudly claim "The right of every individual to manage his, or her, own affairs, and act as he, or she pleases, so ong as they do not invade the equal rights of others." That s the principle I believe in and try to practice.

809.

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THIRD SERIES, VOL. IV., No. 15. CHICAGO, ILLINOIS, APRIL 21, E. M. 300. [C. E. 1900.] WHOLE No. 810

The Great Chain of Protest.

The purport of the hour is vast—
The world wants justice. It demands
United hearts, united hands—
The day of charity is past.

Men have outgrown the worthless creed
Which bade them deem t God's good-will
That labor swept and starve to fill
And glut the purse of idle greed.

They have outgrown the poor content
That breeds oppression. Forged by pain,
Mind links to mind in one great chain
Of protest and of argument.

And by the hand of progress hurled
This mighty chain of human thought,
In silence and in anguish wrought,
Encompasses the pulsing world.

And he who will not form a link
Of new conditions soon to be,
Ere long must stand aghast and see
Old systems toppling down the brink.

They cannot and they shall not last—
The broader impulse of the day
Will gain and grow and sweep away
The rank injustice of the past.

More labor for the selfish few,
More leisure for the burdened class—
These things shall surely come to pass
As old conditions change to new.

They change through toil and strain and strife;
The worst but speeds the final best;
Work for all men, for all men rest,
And time to taste the joys of life.

—*Ella Wheeler Wilcox.*

What is Your Plan of World-Reform?

The notice for the ninety-second dinner of the Sunrise Club, New York, said:

"Each speaker is asked to give a succinct statement, a clear outline, of his or her logic of life, or view of world-reform. A glance may be taken at many phases or attention may be confined to the speaker's favorite plan. While criticism is not barred, it is hoped that all will join in making this Affirmation right, regardless of the temptation to annihilate tantalizing fallacies."

In accordance with this arrangement, the secretary (E. C. Walker) devoted the closing seven minutes to this outline of coming evolution:

I conceive of world-reform as proceeding along seven main lines of development. The Libertarian, the Rationalistic, the Industrial, the Economical (that is the word here, not economic) the Humanitarian, the Hygienic, and the Esthetic.

Concerning the first, I need add but little to what has been said by Mr. Horr. Suffice it to say, in broad general terms, that liberty is the surest means and one of the noblest ends of effort; it is the condition of growth, of the most rapid, the best, and the most enduring progress. While we cannot escape the mutations and the final dissolution inseparable from our existence in a world of changing and time-limited forms, through liberty we can make our condition much more tolerable than was that of our predecessors. Reduce to the minimum our slavery to our fellow-slaves, and we very much more easily can endure our slavery to nature in the aggregate. We need Free Thought, Free Expression, Free Land, Free Money, Free Trade, Free Association—in two words, Free Life.

In the domain of thought, the choice is between reason and faith, between induction from facts and unverifiable assumptions, between demonstration and guesses, between Rationalism and Superstition. The scientific method of investigation leads us ever higher and higher, into clearer and clearer atmospheres; it adds day by day, year by year, century by century, to our store of useful knowledge. It transforms the wonder-and-fear-wrought imagination of the savage into the trained and truth-finding imagination of the man of science. For this wonder and this fear, the tap-roots of every religion, it substitutes discovery and application, the basis of growing sociology. The man of science studies quietly, announces unostentatiously, and argues calmly. The marvel-seeking guesser mixes detached and misunderstood facts with bias, rends the air with declamation, and fervidly asserts that at last cause and effect have been divorced, that the mind and emotions of man are outside of and independent of the conditions that environ and determine everything else in the universe. To do, we must know. Science gives the facts; reason gathers these together, collates connotes, more and more.

Industrially, the race stands in much need of, and, under Liberty and Rationalism, is sure to have, greater co-operation in production and distribution, and greater individualization in possession and enjoyment. The co-operation will be that of free groups, supplemented by exchange between the groups, and the social condition, the only one favorable to steady development, will be one of flux, of constant change in grouping. State Socialism, the logical extension of the present state, is not to be thought of as a desirable finality in development, nor can it be a finality so long as the spirit of man longs for light and room. Communism is possible only for those who are in the most perfect sympathy at almost every point of contact; by a logical necessity, our minds cannot conceive of so large nor of so numerous successful communistic groups, where all is in common, as they can of co-operative groups, where distributive shares are proportioned to expended creative power. For the young, and the older helpless, sympathy and other form of differentiated self love and self-regard will care far better than have and do the past and present kinds of communism.

The race is and ever has been madly wasteful of world-wealth. Its idiotic extravagance has turned vast areas of the earth's surface into deserts. It destroys the fish in the sea, the birds in the air, the forests on the rivers' banks and upon the mountains' sides. We must strive to save the few remaining birds, if for no other reason than the economic one that they are our best allies against insect enemies; we are beginning to conserve our food fishes, but these intelligent efforts would be in

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vain if the women wanted their fins and tails for alleged adornment; if we wish to save our fields and cities from flood (witness the devastation in Texas last year and this), to prevent the recurrent droughts that parch our farms, to provide reservoirs for the irrigation of great tracts, we must preserve our remnants of forests and reclothe with trees millions of acres that have been stripped by short-sighted carelessness and greed.

"Put yourself in his place," said Charles Reade. Develop the better, the conserving, sentiments of humanity, cultivate respect for human life, by striving against murderous millinery fashions, pigeon matches, and death-dealing and agony-inflicting "sports" generally; against capital punishment, mutilation, and other irremediable penalties; do all you can to hasten the banishment of animal slaves from city and farm, to substitute for these mutilated victims of man the insensate machine; to take the fearful stain of viviscction from the white robe of science; to make the killing of animals for food as nearly painless as possible, and to diminish the use of such food whenever it can be done.

Inform yourselves and instruct others in the rules of healthful living; learn the necessity for pure air, for sufficient rest, for nutritious foods, for non-alcoholic drinks, for freedom from tobacco poisoning, for loose clothing, for abundance of sunlight and exercise. You cannot be good-tempered, you cannot be good to yourself nor half-way civil to others, if you live in rooms with the curtains down in the daytime and the windows sealed at night.

Cultivate the esthetic: Make yourselves and all about you as beautiful as you can; thus the value of life will be doubled. Encourage noble architecture, the best painting and sculpture, the finest music, the best printed and most artistically-bound books, the most correct and charming writers. Learn the difference between good and bad landscape work. Teach women to discard the clumsily-hideous corset, the health-killing skirt that always seeks and finds a job of street-cleaning; teach the men that there are hats which do not look like a section of eight inch gas-pipe polished by a boot-black, set on end on the head, and kept in position by back-breaking gymnastic balancing feats; make the town too hot to hold the advertiser who disfigures every bit of natural beauty or boldness, the man who drives that frightful caricature, the docked horse, the real or imitation Englishman who jerks up sixteen inches every time his horse takes a step. In short, discourage deformity, discourage fashion's guys; encourage gracefulness, encourage the beautiful in nature and art.

The Case of Carl Jager.

BY L. L. C.

"When I married, fifteen years ago, I held that woman should possess all the rights that can be advocated for her. I believed in the superior claims of women as mothers of the race; I believed in their inherent goodness and venerated their finer and higher humanity because of their womanhood. I allowed my wife's judgment to prevail in the rearing and management of our children, and though I had some ideas in regard to this which differed from her own, I generally repressed them. She had undisputed personal rights; she held a legal title to all our mutually acquired property, she had her own will in all things concerning the members of the family and the affairs thereof. I have come to believe that women treat men with such views with contempt and that if a generous man accords them all the 'rights' they ask for, they become unreasoning tyrants."

My friend, Carl Jager was in a bitter mood. I knew by the tragic depths in his dark eyes that he had passed through some terrible experience which had changed his whole life, character and beliefs. I could remember when he was cheerful and full of hope, trust in human nature, and beautiful in his tender reverence for woman. I recalled the time when his married life had been referred to as a model of conjugal harmony and happiness. I expressed my surprise and sympathy and asked him to tell me his story.

"After fourteen years of hard work and close economy and utter devotion to my family," he said, "I find myself coolly set out in the world, stripped to the skin, so to speak. I am robbed of everything I toiled and hoped for and loved—my home and my children. If the case had been reversed, she cast out and I left in full possession of our mutual earnings and the children, what a howl of protest would have gone up about the 'cruelty of man' and the 'poor helpless victim of his tyranny.' But a man made a victim of woman's selfishness and petty treachery is entirely despised for his weakness. Poor, weak, abused woman! whom we solicitous reformers have been struggling to save from man's tyranny and greed: we may yet have to institute a movement to save your victims from your domination. Verily, we do suffer for the sins of our fathers! Their position as domestic rulers was unquestioned and the independent action of their women in opposition to their authority was almost an unheard of thing. Yet those women were really happier than they are today, and were generally more loveable and loving."

"This may be regarded as one of the evils of liberty which can only be cured by more liberty," I reminded him. But he was full of the thought of his wrongs and paid no heed to me.

"At first, you know, we were very happy; but as the years went by my wife grew 'spiritual' faster than I did, and I soon found that she wanted to be rid of me in order that she might fulfill a higher destiny. I had only the ordinary human reasoning powers to guide me, and I could have no place in her further 'soulful' career. She could not truthfully bring forward any of the commonplace complaints that furnish grounds for a divorce, non-support, abuse, adultery or neglect. Even when shut out from the marital privileges which the law gave me. I never went away from home to seek women.

"But with a woman who has a cold, cruel purpose in view, even that was no obstacle. A woman was found who was willing to come into our home and act as tempter. I was set to assisting her in certain studies in return for her services about the house. She was attractive and talented, and we became close friends, and after only four days my wife left us alone together in the evening. The girl was affectionate and permitted nearly all possible intimacies without objection; then positively 'drew the line,' as she said. It had been prophesied that she would fall in love with me and she remained on that account. As a woman means what she does rather than what she says, I did not entirely respect the 'line' but she was not offended then—it was too soon for that.

"Imagine my astonishment and humiliation when suddenly I was charged with 'insulting' the girl, just at the time when my legal right to appear in court to answer a divorce suit had expired, as I soon after discovered. I was ordered to leave the house, I was fairly stupefied by the charge, and believing as I always had in the innate purity of woman's motives, could not at first fathom the scheme, but walked away dazed with the blow.

"Afterwards I realized that I had been the victim of a plot. A young and physically attractive girl thrown constantly into the companionship of an unloved and deserted husband in his own home would be apt to furnish pretty good material for 'a case,' would it not? If I had been like ordinary men and followed up my advantage over the girl, men would have respected me—so would women for that matter. But I cherished the greatest respect for woman's control of her own person, and masculine insistence always seemed to me an invasion. With half the encouragement any girl would be 'insulted' in every instance. But I respected her decision; and for this I am called weak and cowardly when they threatened a case of slander that would ruin my business reputation, if I should make any defense in court against any charge she might bring against me, instead of defying them to do their worst as I should. It was a case of the meanest sort of blackmail waged against me by a wife who had had her 'rights' without dispute for fourteen years, and her miserable tool. I submitted to whatever she demanded. A suit for divorce on the false charge of cruelty was rapidly pushed; I made no defense and she gained her point at a trial occurring fifteen days after I was driven out.

"I had often been blamed for poverty, though we were never in need. When I expressed concern for the children's welfare this friend claimed large wealth, intending to go into partnership with my wife; said she would remain with her 'always' and told me to do nothing for the children. The intention implied has not been carried out.

"Perhaps no personal blame can be attached to a woman who wishes to separate from her husband for any cause whatever; that her love is changed to contempt may not be her fault; she may even believe she had a right to appropriate all their mutual accumulations since her struggle is apt to be the hardest. But there exists no excuse for her evident determination to rob me of everything I held dear, children, home, honor even, by means of a false charge against me. She had a reasonable and sensible man to deal with, who was ready to assent to any just and proper arrangement of affairs. But she seemed fierce to gain every advantage which the law and my good natured weakness would allow.

"The worst of it all is, the injustice of depriving me of all the natural claims of a parent. I love my children as dearly as she possibly can, and they love me as much as they love their mother. Yet I am denied all right to their companionship, the few fleeting interviews I have with them being 'privileges' which she 'graciously' grants.

"Thinking that my wife might not know the facts about that evening, I told her all the details, but it made no difference. The woman who would be involved in the scandal with which I was threatened, and who had gone with me so far on unconventional grounds that she was lucky to escape and for which she would be thrust out of any conservative society, was for eight months after I was driven out, my wife's closest friend; she (Mrs. J.) did the honors at the girl's wedding, and still receives her calls.

"It is time to fix a code for the 'new woman'. In the realm of morals, is she to grant a man every advance but one, and then condemn him, in the name of God if he attempts that one?

"For eight months I kept silent, admitting her right to freedom, and thinking that to complain of being 'buncoed' was unworthy of a man, but this no doubt, was exactly what they had counted on. After every request concerning the children, made by myself or mutual friends, has been denied, I have decided, not to complain, but to ask intelligent people to place a limit on what a woman may do in pursuit of her 'rights.'"

I could answer little to the bitter story of my friend. We have struggled and suffered much to bring woman out of the slough of despond, out of her bondage, her insignificance, her degradation; but the pendulum may swing as far the other way. We have not reached the proper adjustment of social relations.

The Uplifting Process.

BY KATE AUSTIN.

I am very much discontented with some of the conclusions reached by Lillie D. White in her article in Lucifer of March 10. Her views are a queer jumble of contradictory statements. For instance, she deplores the fact that "self abnegation, the desire to benefit others, has led to all sorts of mischief and invasion." Later the good sense of this is offset by the declaration that the "wife who defers to her husband in all things is likely to get more happiness out of life and make fewer mistakes than the rebel, the woman who asserts herself." Again, "I would refrain from convincing the contented wife that she is a slave, as carefully as I would refrain from awaking a sleeping child."

I do not think there ever lived a slave who was content, and I never talked with a woman, married any length of time, and happy as the average, who did not consider that wives were at a disadvantage compared with the husband, and if, coupled with this feeling they weakly "defer to their husband in all things," and of course receive the natural reward of such deference, the contempt, indifference or selfish invasion of their liege lord, sooner or later there rises a bitterness of heart and she becomes a discontented, scolding wife, or a silent, suffering one.

The worst slavery imaginable is that in which the slave cannot realize the true cause of her condition.

If the woman remains a conservative she will put the blame on her husband and spoil the best part of her life trying to exact an impossibility from him,—all to end in disappointment; while the rebel, the radical woman who believes in deferring to her own best judgment will hold only herself responsible, knowing that to be deceived shows simply lack of discrimination on her part, and not extra depravity in the other.

That the rebel will make mistakes is true but she will see the heights and know that every mistake is a stepping stone by which she may mount to something better. She will leave the mistake behind her and take the profit of that mistake with her. But the slave woman will weep all her life over one mistake because she has not learned to see the stars above her; because she has not learned to climb. There is but one answer as to "which is happier, slave or rebel?" The answer is found by comparing the capacity of each. The rebel, being more highly developed intellectually, will enjoy far more than the slave, for the simple reason that his or her nature is capable of perceiving and receiving sensations quite unknown to one whose nature is subjugated. Ingersoll's sorrow at his brother's grave was not as the sorrow of the ignorant Swedish woman who bewailed the death of a ten year old daughter who had died without baptism or change of heart! Beside the little grave in the mother's heart, hell yawned.

This is a fair illustration of the chance for happiness possessed by intellectual freedom on the one hand and by mental slavery on the other, and therefore, I for one, would have no scruples of conscience in regard to breaking the slumber of a slave. The superiority of liberty over slavery, in giving happiness to the individual and development to the race, has been demonstrated too often to leave room for doubts as to the propriety of waking the sleeping slave.

Before closing I wish to call attention to a grave mistake on Lillie's part, when she says, "It is so uncertain as to what will uplift humanity."

There is no uncertainty at all about it. That which uplifts humanity is "the power to think and the desire to rebel." Those who have had these two traits in the highest degree are the men and women to whom we are indebted today for what liberty we possess.

I think it wise to "insist" on mental cultivation and thus aid the uplifting process, and I fail to understand my friend's meaning when she assumes that it is a "safer guide to always act in reference to one's own happiness, and if the race is incidentally benefited thereby it is welcome."

I am quite sure that Bakounine, who flung away a fortune and bravely suffered imprisonment, spending his life in championing the cause of the oppressed, acted with direct reference to helping humanity.

I heartily agree with Lillie when she says that self-abnegation, the desire to benefit others, has led to all sorts of mischief and invasion, but how does this justify the further statement, "the wife who defers to her husband in all things is less liable to make mistakes than is the rebel?"

It seems to me the wife who could thus defer to a husband would herself be one of the greatest mistakes that ever walked the earth.

"Marriage and Morality," by Lillian Harman. First time in print. Price 5 cents.

The Very Worst.

Mrs. W.—It's dreadful to be disappointed in love!

Mr. W. There is something a great deal worse than that.

"What, for instance?"

"To be disappointed in marriage."—*Tit-Bits.*

Is marriage moral? Read the March number of the Light Bearer Library.

LUCIFER, THE LIGHT-BEARER

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A few friends called in to see the editor the evening following his return from the south. La Verne F. Wheeler brought his camera and flash light and the result is a picture of a small group of more or less startled people. Here are the names familiar to Lucifer's readers: Lillie D. White, C. F. Hunt, Emil F. Ruedebusch, Mattie E. Hursen, Jonathan Mayo Crane, Elizabeth H. Russell, Anna Ballard, Moses Harman, Lillian, and Virna. There are others, quite as important, and also as good looking, if not more so; but these were the only ones present whose names have heretofore appeared in Lucifer.

The picture is 8x10 inches, mounted on a card 11x14. We have a few copies which will be sent to any address on receipt of 50 cents each.

Rights of Husbands and Fathers

The "Case of Carl Jager," as told in this week's issue of Lucifer, brings to the front a number of questions of very great interest to all who are seeking the better way in associative human life.

Under the rule of the patriarchate the right of the husband and father was paramount—in the family, in the state, in the church and in the school or college. If at any time woman, as wife, daughter, sister or mother, was admitted to a share in the administration of government in any of these departments of associative life, it was because of her relationship to man, to some particular man, and not because of any right that inhered n woman herself, as a human being.

But the "power to think and the desire to rebel," have largely changed all this. Woman now claims and is accorded rights as a human being, not simply because some man as husband, father, brother or son, has graciously granted to her certain rights of person and property, or a certain participation in the management of the family, or in the affairs of the municipality, the state, the church, the school or college.

The result of Carl Jager's "Experiment in Marriage, based upon the newer ideas concerning woman's place in nature and in the social compact, seems to have been to convince him' that women are naturally treacherous and narrowly selfish, and that they were "more lovable and loving and really happier," when the position of husbands and fathers as "domestic rulers was unquestioned, and the independent action of their women in opposition to their authority was almost an unheard of thing."

He says, "after fourteen years of utter devotion to my family I find myself coolly set out in the world, stripped to the skin, so to speak. I am robbed of everything I toiled and hoped for and loved—my home and my children."

This is truly a sad case, and at first view it appeals strongly to the sympathies of every humane person, woman or man. But after giving it as careful consideration as my limited knowledge of the facts permit I frankly confess that, with all my natural disposition to sympathize with the oppressed and down trodden, with all my natural partiality for the "under dog in the fight" I find it decidedly hard to shed tears over the fate of Carl Jager, If he were my dearest friend, my "owncst own" brother, I should have to say the same.

The questions involved are too numerous and too weighty to be fully disposed of in one issue of Lucifer, but in the space allowed a few things may be said.

As I see it, the main cause of Carl Jager's troubles lies not so much in woman's depravity and selfish greed as in misconception of the reciprocal rights and duties involved in the relationship subsisting between woman and man in what is commonly known as marriage.

The common and, in this country, the most respectable view of marriage is something like this:

Men and women were made for each other—one woman for one man and one man for one woman. For the well being and happiness of men and women themselves and especially for the proper care and education of children, it is deemed necessary that each married pair should publicly promise to love and cherish each other, and forsake all others, so long as they both shall live. This public promise of love and fidelity is held to be the most binding and sacred of all human contracts, so much more binding and sacred than all others that the annulling thereof is not permitted to the parties themselves but is delegated to or vested in the whole community through its legal tribunals, the courts.

This I regard as marriage superstition No. 1.

Second. This public promise of love and fidelity is believed to possess some sort of magic power, a talismanic power, enabling the parties to adapt themselves to each other, to grow to each other, physically, mentally and spiritually, so completely that all desire to separate and to form new conjugal attachments will be eliminated.

This I regard as marriage superstition No. 2.

3d. Outside of marriage woman owns her child. The child is regarded as the product of her organism, and as such it is part of her personality until old enough to exercise volitional guidance for itself.

This is the legal view as well as the natural and common sense view. But in marriage it is different. The fact of the marriage vow, the fact of the marriage ceremony, is understood to give to a man rights of parenthood over the child of the woman he calls wife, and also rights over the person and property or earnings of the wife, because of the fact that he is, or is supposed to be, the physical father of her child.

This I regard as marriage superstition No. 3.

It has often been remarked that men show less judgment in their matrimonial affairs than they do in any other business of life. Is this fact to be wondered at when we remember that the state (the community) persists in treating them as minor children in matters matrional?

In forming ordinary business partnerships men put into the agreement whatever is mutually agreeable and, in nearly all cases, when dissolving partnership their own common sense and honesty enable them to separate without expense, publicity or scandal; but in marital partnerships it is wholly different. Quoting from the Eocyclopedia Britannica: "In marriage every right and duty is fixed by law." "Its complete isolation from all other contracts is constantly recognized by the courts."

Now suppose Carl Jager and Lucy Stone had begun their home building naturally, that is, on a basis of common sense, instead of a basis of superstition—began it as the birds begin their mating in the spring, without the tailsmanic blessing of priest or magistrate, without the formalities of license and probate record, but with a very definite understanding of the objects to be secured, and of the rights and duties of each in the co-operative home building,—on such common sense basis, is it probable that after fourteen years of faithful effort Carl Jager would have had the humiliating confession to make that his experiment in home building, with a very superior woman, had proved in every respect a disastrous failure?

* * *

Now let us suppose that in proposing a conjugal co-partnership with Lucy Stone, Carl Jager had approached the subject

from the standpoint of common sense and of human experience instead of the standpoint of superstition. It seems to me his language might, could, would or should have been something like this:

"My Dear Lucy—We have been close friends and helpful comrades for some months [or years, as the case may have been] and the more we learn of each other the more necessary we seem to become to each other. Friendship and comradeship do not satisfy us. We both desire the most intimate relationship and companionship of lovers. The natural result of such relationship is a child or children. For the better caring for children as well as our own greater happiness and comfort we need a home—not simply a temporary or rented house with its conveniences and belongings but a home of our own, from which no landlord can drive us. A home of our very own, for a permanent abiding place to which we can invite our friends and add to our own happiness by making others happy.

"Now in entering this partnership for mutual helpfulness in the most intimate of all human relationships, let us avoid, as far as possible, the dangers and mistakes that have, in all the past, strewn the shores of the matrimonial sea with wrecks. Let us discard superstition and take reason and common sense for our guide. Let Love be joined to Wisdom in an atmosphere of Freedom. Let these be our guiding stars.

"With these three as our only counselors, promises or pledges of 'love and fidelity so long as we both shall live,' were a wretched mockery. The only pledge we need to make is to be true to *ourselves!*—to our own highest conception of right, truth and duty. 'To thine own self be true, and then it follows as the night the day, thou canst not be untrue to any man,'—nor to woman nor to child.

"We are both of adult age. We are no longer minor children, consequently we are able to make our own contracts and to put as much or as little into these contracts as suits ourselves. I utterly deny and repudiate the doctrine that society has any right to enter as a third party into our matrimonial contract. If we are not old enough or wise enough to take care of ourselves, of our own interests, and the interests of the children that may be born of this union, then society—made up of persons no wiser nor better than we, is not capable of taking care of us or of our children.

"In entering this love and labor contract no rights of person or of property are surrendered. Each puts into the common stock what he or she voluntarily chooses to put in, and no more. Each retains her and his name, and the absolute control of person, of time and of earnings.

"In the event of serious disagreement, in the event of failure of love between us two—a contingency by no means improbable, judging from the experience of all the past—I now and here agree to recognize the mother's paramount right to the children, if any should spring from this union, and inasmuch as the home is more necessary to woman and children than it is to man I now agree that the home that our mutual efforts may build, shall belong to you and to them. While I shall hope always to so demean myself as to be a welcome visitor in that home, even in the event of separation, I shall not regard it as an act of sacrifice on my part to endow you with the title to my share in our common home, in return for the honor of fatherhood of your children, if I should be regarded as worthy of such honor.

"But in any case, whether so honored or not I still agree to thus endow you and them because of my great love for you, and because of my reverential regard for womanhood and motherhood."

This hastily written and very imperfect outline of what I think an intelligent, honorable and loving man might say, when contemplating a conjugal union, should be supplemented by what I have put into the mouth of an intelligent and loving woman, in my little pamphlet, "Motherhood in Freedom."

M. H.

A Half Million Dollar Fee.

When Geo. A. Schilling was secretary of the Illinois Bureau of Labor Statistics he issued a report on Franchises, which was published by his successor and the more interesting portion was suppressed. Mr. Schilling has published this suppressed portion in the "Social Forum" for April 1900. This report verifies about all that the wildest agitator might say on the subject of corporate crookedness. A certain gas company approached Gov. Altgeld and explained how he could make $8,000,000, if he would sign a certain gas bill that had passed both houses. Gov. Altgeld refused, and the legislation had to wait for another administration, when as Mr. Schilling remarks, "The gas companies got all the legislation they desired."

The following, seen in the Chicago "Tribune" for April 11 1900, may be regarded as a natural result:

"The directors of the Republican Construction company yesterday voted a fee of $500,000 to Levy Mayer for his work in selling the Ogden Gas Company. This is the largest fee ever paid to a lawyer in the United States. 'The fee was earned,' said a man who knows the affairs of the Ogden Gas Company. 'I doubt if more than $500,000 were put into the Ogden company. Through Mr. Mayer's efforts it was sold for $6,000,000'."

"The Social Forum," No. 4, contains Mr. Schilling's report. For sale at this office. Price, 10 cents.

Ana Purkin.

Among the occasional contributors to Lucifer's columns was the strongly marked personality known in mortal life as Ana Purkin. This is her own phonetic spelling of the name more commonly spelled Anna Perkin, or Perkins. For many years she stood daily on one of the most frequented street corners of Cleveland, dressed in white blouse and trousers, selling the daily papers. She lived wholly alone in a small rented and poorly furnished apartment, subsisting wholly on the simplest and least expensive vegetable diet.

For many years she was a subscriber to and earnest friend of Lucifer and its work, and it is believed that it was due to her efforts that many of our present Cleveland readers became interested in the radical reforms to which our publications are devoted.

A few weeks ago the summons came for Ana Purkin "to move on." At her simple funeral, Thomas Lees, one of the leading radical reformers of Cleveland, was called upon to make a few remarks. Among other things he said:

"Every city, town and village has some one or more marked and eccentric characters. Conspicuously in Cleveland I think Ana Purkin stood out as *the one*.

"In talking with her some two months ago (she was then quite ill) her remarks indicated that she had a premonition that her death was not far off. She said, 'When I die, all that I ask is that I may have money enough to pay the funeral expenses. I do not want the city to bury me. Neither do I want any minister or fussy funeral service. Perhaps a poem, yes, a poem, and a few words from some friend is all that's necessary.'

"This, friends, explains why I am here this morning; and now, in obedience to the expressed wish I'll read this poem—entitled 'Life and Death.'

"Ana Purkin lived true to the principles she thought were right. She was loyal to the truth as she saw it. She did what she esteemed to be right because it was right to do so. She was very kind hearted and a devotee to principle, even to stubbornness. It is not true that she cared not for and formed no friendships. While she may not have had many friends she did not have, I think, a single enemy.

"Like many of us here she had higher aims than circumstances permitted her to carry out. She had many plans and hopes for the future that death frustrated.

"Ana Purkin tried to live a natural, Thoreau like life, which must be unsuccessful in a city like this, and hence, to many of us, her life seemed a failure. She lived her own life, as we all

have to do, and unfolded in her own peculiar way. I hardly know whether it is right to call her an eccentric character, for she never wavered from any principle she esteemed true. As the Cleveland 'Press' once said, Ana Purkin was noted for two things—as being advance agent of Dress Reform, and minding her own business."

Among the many friends of Lucifer in the Forest City few held a higher place in my personal esteem than did Ana Purkin. May her devotion to pure and lofty principles and her life of uninvasive independence be emulated by us all.

M. HARMAN.

Asceticism Godliness and Cleanliness.

From Lecky's "History of European Morals, from Augustus to Charlemagne," Vol II, pages 106-9, we reproduce the following paragraphs showing the baneful, the baleful influence of the Christian cult upon the better phases of Grecian and Roman civilization. The entire work of Lecky is worthy of very careful study by all who would understand the origin of the nature-hating and body-hating superstitions that still hold sway over church and state moralism.

There is, perhaps, no phase in the moral history of mankind of a deeper or more painful interest than this ascetic epidemic. A hideous, sordid, and emaciated maniac, without knowledge without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his delirious brain, had become the ideal of the nations which had known the writings of Plato and Cicero and the lives of Socrates and Cato. For about two centuries, the hideous maceration of the body was regarded as the highest proof of excellence. St. Jerome declares, with a thrill of admiration, how he had seen a monk, who for thirty years had lived exclusively on a small portion of barley bread and of muddy water; another, who lived in a hole and never ate more than five figs for his daily repast. . . . .

The cleanliness of the body was regarded as a pollution of the soul, and the saints who were the most admired had become one hideous mass of clotted filth. St. Athanasius relates with enthusiasm how St. Anthony, the patriarch of monachism, had never, to extreme old age, been guilty of washing his feet. The less constant St. Poemen fell into this habit for the first time when a very old man, and, with a glimmering of common sense, defended himself against the astonished monks by saying that he had "learnt to kill not his body, but his passions." St. Abraham the hermit, however, who lived for fifty years after his conversion, rigidly refused from that date to wash either his face or his feet. He was, it is said, a person of singular beauty, and his biographer somewhat strangely remarks that "his face reflected the purity of his soul." St. Ammon had never seen himself naked. A famous virgin named Silvia, though she was sixty years old and though bodily sickness was a consequence of her habits, resolutely refused, on religious principles, to wash any part of her body except her fingers. St. Euphraxia joined a convent of one hundred and thirty nuns, who never washed their feet, and who shuddered at the mention of a bath. An anchorite once imagined that he was mocked by an illusion of the devil, as he was gliding before him through the desert a naked creature black with filth and years of exposure, and with white hair floating to the wind. It was a once beautiful woman, St. Mary of Egypt, who had thus, during forty-seven years, been expiating her sins. The occasional decadence of the monks into habits of decency was a subject of much reproach. "Our fathers," said the abbot Alexander, looking mournfully back to the past, "never washed their faces, but we frequent the public baths." It was related of one monastery in the desert, that the monks suffered greatly from want of water to drink; but at the prayer of the abbot Theodosius a copious stream was produced. But soon some monks, tempted by the abundant supply, diverged from their old austerity, and persuaded the abbot to avail himself of the stream for the construction of a bath. The bath was made. Once, and once only, did the monks enjoy their ablutions, when the stream ceased to flow. Prayers, tears, and fasting were in vain. A whole year passed. At last the abbot destroyed the bath, which was the object of the Divine displeasure, and the waters flowed afresh.

Discriminations Against Women in Marriage.

In "Eighty Years or More," Elizabeth Cady Stanton gives us many very interesting reminiscences of her long and useful life. Prominent among these is her description of her efforts to get a recognition of the fact of woman's rights and woman's wrongs as wife and mother, in the platform of the Woman Suffrage movement. In her chapter on "Marriage and Divorce" she tells us of the contest she had with Phillips, Greely and others at Albany, New York, in 1861, over this question. The leaders of the Suffrage movement were fearful that the discussion of woman's disabilities in marriage would divide the party. In her letter to the N. Y. "Tribune" Mrs. Stanton shows how little these leaders knew of what they were talking about when they asserted that "the laws on marriage and divorce were equal for man and woman." Here are a few of her telling paragraphs:

"The contract of marriage is by no means equal. The law permits the girl to marry at twelve years of age, while it requires several years more of experience on the part of the boy. In entering this compact, the man gives up nothing that he before possessed, he is a man still; while the legal existence of the woman is suspended during marriage, and, henceforth, she is known but in and through her husband. She is nameless, purseless, childless—though a woman, an heiress, and a mother.

"Blackstone says: 'The husband and wife are one, and that one is the husband.' Chancellor Kent, in his 'Commentaries,' says: 'The legal effects of marriage are generally deducible from the principle of the common law, by which the husband and wife are regarded as one person, and her legal existence and authority lost or suspended during the continuance of the matrimonial union.'

"The wife is regarded by all legal authorities as a *feme covert*, placed wholly *sub potestate viri* [in the power of the man]. Her moral responsibility, even, is merged in her husband. The law takes it for granted that the wife lives in fear of her husband; that his command is her highest law; hence a wife is not punishable for the theft committed in the presence of her husband. An unmarried woman can make contracts, sue and be sued, enjoy the rights of property, to her inheritance—to her wages—to her person—to her children; but, in marriage, she is robbed by law of all and every natural and civil right. Kent further says: 'The disability of the wife to contract, so as to bind herself, arises not from want of discretion, but because she has entered into an indissoluble connection by which she is placed under the power and protection of her husband.' She is possessed of certain rights until she is married; then all are suspended, to revive, again, the moment the breath goes out of the husband's body. (See 'Cowen's Treatise,' vol. 2, p. 709.)

"If the contract be equal, whence come the terms 'marital power,' 'marital rights,' 'obedience and restraint' 'dominion and control,' 'power and protection,' etc., etc.? Many cases are stated, showing the exercise of a most questionable power over the wife, suspended by the courts. (See 'Bishop on Divorce,' p. 489.)

"The laws on divorce are quite as unequal as those on marriage; yea, far more so. The advantages seem to beallon one side and the penalties on the other. In case of divorce, if the husband be not the guilty party, the wife goes out of the partnership penniless. (Kent vol. 2, p. 33; 'Bishop on Divorce,' p. 492.)

"In New York, and some other States, the wife of the guilty husband can now sue for a divorce in her own name, and the cost comes out of her husband's estate; but, in the majority of the States, she is still compelled to sue in the name of another, as she has no means for paying costs, even though she may have brought her thousands into the partnership. 'The allowance to the innocent wife of *ad interim* alimony and money to sustain the suit, is not regarded as a strict right in her, but of sound discretion in the court.' 'Bishop on Divorce,' p. 581.)

"'Many jurists,' says Kent, 'are of opinion that the adultery of the husband ought not to be noticed or made subject to the same animadversions as that of the wife, because it is not evidence of such entire depravity nor equally injurious in its effects upon the morals, good order, and happiness of the domestic life. Montesquieu, Pothier, and Dr. Taylor all insist that the cases of husband and wife ought to be distinguished, and that the violation of the marriage vow, on the part of the wife, is the most mischievous, and the prosecution ought to be confined to the offense on her part. ('Esprit des Lois,' tom. 3, 186; 'Traite du Contrat de Mariage,' No. 516; 'Elements of Civil Law,' p. 254)."

A Conservative Freethinker's Opinion of "Our Worship of Primitive Social Guesses."

The Literary Guide, London, England.

Those who think that Rationalism should be carried into all departments of thought and conduct will do well to weigh the words of this spirited pamphlet. Whatever may be wanting to the argument, it bears the marks of sincerity and general clear-headedness; and the writer, while bold and innovating in his discussion of the sex problem, is free from anything which can be construed as prurience of thought. The pamphlet purports to "state frankly and clearly the views of those who hold that not State nor Church nor Society, not Law nor Creed nor Custom can rightfully interfere between lovers—can, without crime, invade the non-invading." While questioning many of these "views," we, like the writer, repudiate the very dogmatic notion of marriage still current—a notion derived from priestly pretensions, yet adopted, in the main, by civil authority, and approved by some Freethinkers themselves. We cannot help sympathizing with the following characterization of divorce procedure: "The forced exposure in divorce courts, in judges' chambers, or before referees, of sexual and affectional secrets and miseries is vulgarly impudent, insolently invasive, hideously cruel, and cowardly beyond the power of words to express."

"The Evolution of the Family." New series, Vol. I, No. 1 of Light Bearer Library, by Jonathan Mayo Crane; M. Harman publisher, 507 Carroll avenue, Chicago; 48 pages. The primary object of the author was to give undisputed facts regarding the marriage customs of various peoples, ancient and modern. The word marriage is not used in the legal or ecclesiastical sense as the union of persons of opposite sexes when ratified by civil or religious rite, but in the ethnological sense of a voluntary union either for life or a shorter period. The general object is to show the futility of attempting to regulate morality by either ecclesiastical or governmental authority. The book is a suggestion to those who are interested in the origin and evolution of the marriage relation, and is worthy careful reading and earnest thought.—*Freedom, Equality, Wash.*

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E. P. H., Manton, R. I.:—I send you today the money due on Lucifer, a paper that has given me more pleasure than any I have ever taken before. Glad to know you have decided to retain the name Lucifer for the paper. I shall probably take a copy of your book.

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Mrs. M. W. Jenne, Monson, Me.:—Lucifer has been a very welcome visitor in my home for one year and it has brought to me divine truths and led me out into broader fields of thought, and I am truly thankful that Lucifer lives and came to my notice. I am greatly indebted to you and your inspirers. I am unable just now to send $1 for renewal but I should be sorry to lose the visits of Lucifer as I realize they are of great value to me, so if you can afford to I should be glad to have you send the paper right along and I will send the dollar just as soon as I can. I am sorry to keep you waiting as yours is a noble work and I know all money is well used. I will enclose a list of names that I wish you might send sample copies of Lucifer to, as it contains a gold mine to all people of sense and thought. I am glad the name still remains Lucifer.

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A Song.

"That passed over, and this may, too."
Many sorrows have come and gone:
Pain has tarried—and then, passed on,
"That passed over, and this may, too."

This is the song I would sing to you,
Now that the trial has come once more,
You've conquered pain in the days of yore,
"That passed over, and this may, too."

Who forgets that the skies are blue
In dreary seasons of fog and rain?
To-morrow the rain may shift again,
"That passed over, and this may, too."

Youth's Companion.

The Cats' Paradise.

mile Zola.

An aunt has bequeathed me an Angora cat which is the most foolish animal that I know. This cat told me the following story one winter evening as we were sitting together by the fire:

I was two years old at the time and the fattest and cutest cat that you can imagine. At that tender age I was full of conceit and despired all the quiet comforts of our home. Yet deeply indebted was I to the providence that had brought me to your aunt. The good lady worshipped me. My bedroom was in the bottom of a closet, and it was handsomely furnished with a feather pillow and a tricolored blanket. My food was equally excellent; never any bread or soup, but always meat—good, raw meat.

Yet amid all these joys and comforts I had only one desire. I knew only one dream—namely, to slip through the open window and escape over the roofs. I was tired of caresses; I was disgusted with the softness of my bed; I was so fat that I felt horrified whenever I caught sight of myself; hence it was that I felt bored all day long.

I ought to have said that I could see the opposite roof from our window whenever I stretched my neck out a little. There four cats had great fun every day prancing around with bristling hair and tails erect as they sang their joyous songs amid the sunlight on the blue tiles. Such a wonderful sight I had never before seen.

The very first day when I saw them I made up my mind what to do. True happiness was only to be found on that roof beyond that window which your aunt so carefully closed. I determined to escape. I felt that there must be something else in life besides raw meat. Yonder lay the unknown, the ideal world. One day they forgot to close the kitchen window. I sprang out on a small roof below.

How beautiful the roofs were! Broad gutters ran around them, and these I followed with unspeakable delight, my paws meanwhile sinking deep in soft, warm mud. I seemed to be walking on velvet, and the sun shone warmly down on me, and its hot rays seemed to melt my fat.

Yet I must admit that I was trembling in every limb. My joy was mingled with fear and anguish. Especially do I remember a horrible occurrence, which almost made me fling myself down on the pavement. From the peaks of an adjoining house came three cats rushing toward me with fearful miaouws. When they saw my terror, they laughed and said they had only intended to scare me. When I heard that, I began to miaouw with them. Oh, it was great sport! The rascals were by no means as fat as I was, and much fun they made of me as I rolled myself around like a ball on the sun warmed zinc roof.

An old tomcat was one of the company, and he became very friendly toward me. He even offered to train me properly for outdoor life, an offer which I gladly accepted.

Ah, how far away was your aunt's comfortable home! I drank some water on the roof, and no sugared milk ever tasted as sweet to me. Everything, indeed, seemed beautiful. A very handsome young lady cat was strolling near us, and at the mere sight of her I fell in love.

Until that time these delightful smooth skinned creatures had only appeared to me in dreams. So I approached the young lady and was about to pay her a compliment when one of my comrades bit me horribly in the neck. I uttered a fearful yell.

"Bah!" said the old tomcat soothingly as he drew me away. "You'll soon see lots of others."

After walking for an hour I felt terribly hungry.

"What do cats eat on the roof?" I asked my friend the tomcat.

"Whatever they can find," he answered.

This reply filled me with despair, for I found no food anywhere, though I hunted very eagerly. Finally I saw a young working girl preparing her breakfast in an attic, and on the table in front of the window was a beautiful cutlet with a most appetizing smell.

"There's a chance for me," I thought in all innocence, and I sprang on the table and grasped the cutlet.

The moment, however, that the working girl caught sight of me she raised a broom and struck me a fearful blow on the back. I dropped the meat and rushed out of the attic.

"What are you about?" remarked the tomcat. "When you see meat on a table, you must understand that you can only enjoy it from a distance. If you want food, you'll have to look on the roofs."

His statement that meat in kitchens does not belong to cats was incomprehensible to me. Now indeed my stomach began to clamor most earnestly for food. The tom cat filled me with despair by his assurance that we could not expect to get much food before nightfall. "When darkness comes," he said, "we will go down into the street and search through the ash heaps. Wait till nightfall." How calmly he said that, the hardened old philosopher!

Very ugly the street appeared to me. Here I found no more warmth, no more sunshine. Very different was it on the gleaming roofs, where one could frolic so comfortably. With bitter regret I thought of my warm blanket and of my feather pillow.

Scarcely had we reached the street when my friend the tom-

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eat began to tremble. He made himself small, very small, and sneaked past the houses, while he ordered me to follow him as quickly as possibly. As soon as he came to a door he hid himself and began to purr contentedly. When I asked him why he had fled, he answered:

"Did you see that man with the big hook?"

"Yes."

"Well, if he had caught sight of us, he would have cooked and eaten us."

"Cooked and eaten us!" I cried. "But doesn't the street belong to us? We don't get anything to eat, and yet we are to be eaten ourselves."

Meanwhile the heaps of refuse in front of the houses had been ransacked. I found two or three bare bones buried in dirt and ashes. Then I appreciated the value of fresh meat. My friend the tomcat examined the heaps with the skill of an artist.

He let me run around until morning, and for ten hours I remained in the rain, shivering with cold in every limb. Infernal street, accursed liberty! How I longed for my prison!

When day came and he saw me almost powerless, he asked:

"Have you had enough of it?"

"Oh, yes!" I replied.

"Do you want to go back home?"

"Of course I do, but how are we to find the house?"

"Come. When I saw you yesterday morning, I knew well that a fat cat like you would not appreciate the joys of liberty. I know your home, and will take you to the door."

The worthy old tomcat said these words with the utmost composure. When we reached the door, he bade me farewell and did not seem in the least moved at parting from me.

"No," I cried; "we cannot part thus. You must come with me. We will share the same bed and the same meat. My mistress is a good woman."

He interrupted me hastily.

"Silence!" he exclaimed. "You are a fool! In your warm home I would soon go to pieces. Your quiet, domestic life is good for pet cats. Cats that love liberty will never surrender it for the sake of tidbits and a featherbed. Goodby!"

He returned to the roofs. I saw his large, lean body quiver with joy as it felt the caresses of the rising sun.

As I entered the house your aunt caught a rod and gave me a thrashing, which I received with deep joy.

It was a real luxury for me to feel warm once more. While she beat me I thought with rapture of the dainty meat which she would soon set before me.

"Let me tell you," said my cat as he stretched himself out at full length on the hearth, "true happiness, paradise, my dear sir, consists in being locked up and getting a thrashing in a room where there is a piece of meat."

I merely give this as my cat's opinion.

Sense vs. Metaphysics.

BY C. L. JAMES.

Comrade Morton, recently in "Free Society," paid me a compliment, which Lucifer has reprinted, to effect that I had a peculiarly keen eye for a fallacy. There is a fallacy running round loose among correspondents of liberal perodicals which has long vexed my righteous soul; and to which my attention has just been directed again by Jonathan Mayo Crane's vindication of egoism against Voltarine de Cleyre. This fallacy consists in giving some familiar word, such as "happiness" or "nature" a definition so wide as to make it logically useless, and then carping, for an ignoramus, at every one who employs it in its ordinary sense.

If some one says, that a law requiring people who have once begun living together to go on doing so notwithstanding a change in their feelings, is unnatural; he is forthwith informed that this is "the babble of the nursery"—nature includes men and their actions—nothing which anybody chooses to do can be unnatural. If he point out that seeking happiness is not the way to get it, a dogmatical chorus at once assures him that no action can possibly be anything else than a seeking after happiness—because the speakers have chosen to define happiness as the object sought in every action. Now, those who prefer the common use of such words as nature and happiness, are not necessarily ignorant of the technical meanings given them by certain schools.

These schools are very old, their jargon is known to almost everybody; and the reason it has not passed into common language is that common sense does not find it expressive. There is something deeper in this fallacy than supposing lovers of plain English have not read such musty moralizings as

"Nature is made better by no mean
But nature makes that mean."

The common use of such terms is the practical use. The theoretical substitute plunges us in the Serbonian bog of metaphysics—"where armies whole have sunk." Everything in general means Nothing in Particular.

The only use of having such a word as nature is to distinguish what men make from what they find already existing. The only use of having any word is to distinguish something from something else; and, for all purposes of reason what signifies everything signifies nothing. If the natural is to include the artificial, its name must be eschewed in all argument—all composition which aims at any conclusion—and relegated to those imaginative effusions which propose only to stimulate emotion by contemplation of the infinite and sublime.

Surely "the art of puzzling oneself methodically" achieves a master-piece when we are told that the unnatural—the bad art which nature will not tolerate—is itself a part of nature's operations! Or, applying this to egotism—when we are told that every man in every action seeks happiness, and also that happiness means what is sought in every action, we need but substitute the definition for the term defined in order to see that this is but the saying men's motives are what they are.

The objection to raising such discussions in the liberal press is that they waste time and space. They are the Weary Willies of philosophy, begging at the doors of anarchism because everything else has given them a cold shake long ago. The real mark of ignorance is not to know that they are played out. The method they represent is obsolete. Any generalization which covers the totality of things can be at once offset by another, thus affording those who like it material for interminable controversy. Optimism says the universe is the best possible. Pessimism that is it the worst possible. We have but to remember it is the only one possible in order to see first that neither proposition is exactly false, and secondly that each is unmeaning. Yet ages have been spent and libraries written, by men of no common ability, to prove one or other of opposing theses, both which can be thus neutralized with a word.

The only sound philosophy—the inductive—applies a very different operation to morals as to other things. It seeks to learn by observation and experiment, what are the causes of each effect, and thus how what we may please to desire can be accomplished. How can we, as Anarchists, prevail on men to discard the superstitious beliefs that kings or politicians are a terrestrial providence, a God Almighty junior, or anything else but a gang of thieves and imposters? Of course this is a big question.

In dealing with individuals we must consider individual character. For general effect the lessons of history appear to me so important that I have made considerable effort to present them in their true light. But it is easier to decide what cannot be done than what can. I am sure there is no good in reviving speculations which had their trial and failure before Anarchism was heard of.

Progress Does not Depend on Martyrdom.

BY LILLIE D. WHITE.

Some of my comrades who write for Lucifer seem to be looking forward to a heaven, or a condition of perfection on earth, when men and women will be absolutly consistent, unselfish and wholly free. I am not looking for such a time or

place and do not believe the time will ever be when the best of people will not have some bad in them and the worst of people some good, just as it is now. Possibly we would not be any better satisfied if it were otherwise.

I would deny no one the right to have a high ideal of excellence for his or her associates and withhold the "hand and heart of comradeship" from all who fall short of that standard but such a one is in danger of boycotting some pretty good fellows and taking in some who may have good, stiff "spines" but lack some other equally useful and important part of anatomy.

Francis Barry would better knock out the "only difference" and agree with me that it is not best to draw such clear cut lines between the selfish and the unselfish, the consistent and inconsistent, the free and the unfree or half free, as he and some others attempt to do. These human traits are notably diffused amongst all people, conservative as well as radical; they may be found even in the same person. Nor is it best to label any one else, especially with the term free lover. Some, who would scorn the name, are quite free in their love and its expression, while some of us who would be called "free lovers" quick enough by mother Grundy have "queered" ourselves with the advance guard, the standard bearers of radicalism, so it is difficult to know "where we are at."

The world has always been guided by gods and laws and duty but we are not satisfied with results. We would make everything lovely by applying Right and Truth and Principle. Principle may be better than statute laws, demands of liberalism an improvement over orthodox creeds but is there not danger in all of them, especially when we become so strictly consistent that we stand by them though the heavens fall?

Obedience to parents has always been considered one of the prime virtues, but we all know what happened to the boy who stood on the burning deck; and his is not an isolated instance of sacrificial devotion to filial obedience. What untold suffering can be attributed to those dearly loved but false gods, duty, vows, chastity, obedience to husbands, to parents, to the dead, not to speak of religious duty and martrydom.

What is the difference, in principle, between the religious fanatic who scourges the flesh for Christ's sake and the plumb-liner who wrecks his own life and happiness and that of another—one that he professes to love—for the sake of compliance with his principle "Do not marry"; or the man who refuses for years to speak to a hitherto well-loved brother because that brother refused to heed the rule? If our conduct in the past has not been guided by reference to our happiness it is time we begun to be so guided. We have suffered enough from devotion to authority and duty.

The impression given by my article in Lucifer No. 804 that I favored the position of the unthinking slave wife is not a correct one. On the contrary I admire very much the spirit of independence that the rebel shows, and at the same time I am amazed at her courage and her choice. A choice that is not "simply stepping out of the harness with no more ado about it," by any means. It is often a choice between comparative ease and comfort and freedom from responsibility on one hand, and hardships, poverty, toil, loneliness, lovelessness on the other.

I am thinking of the rebel who wants to be free, to live her own life, to be herself; the wife who has no complaint, from a conventional standpoint. She is the one who meets "persecution and isolation." The wife who leaves a drunken, worthless husband who beats and starves and abuses her will be helped along, even by the church folks, if she is virtuous and pious. Not so with the rebel who is struggling for freedom; the conventional world has only condemnation for her, and if she hopes to find the radical world full of "just and unselfish manhood and contented, self reliant womanhood" she will be disappointed. She will, probably, find jealousy, bigotry, intolerance and about all the faults common to humanity every where.

The intelligent rebel is happier than she would be as a slave but it is a question whether she is happier than the contented wife who has not discovered that she is a slave. Freedom is a condition to be attained by growth, not conversion. It is all right to help any one who is struggling for freedom but I do not feel it my duty to go about waking the sleepers. The world is not to be saved that way.

It seems to me that some reformers place more importance on their personal work than it deserves. They seem to think the car of progress moves only as they push it along with their little lever called radicalism. Nothing without that label is of any value.

Bloodshed and suffering are hateful in every phase. We have no right to be benefitted by the suffering of others, certainly not to expect it. If the world cannot be saved without the shedding of blood let it go unsaved. The victims of war and cruelty are helpless, but a feeling that it is necessary or our duty to suffer, and sacrifice happiness, comfort and life to save humanity, is a superstition. To glorify martyrdom, in a way condones the executioners. If the "blood of martyrs is the seed of the church" the Christians have reason to thank Nero and Torquemada for sowing it.

The Lord God has always received a great deal of undeserved praise for giving his only begotten son to redeem the world; same with Abraham. Bill Nye was so devoted to a "cause" he was willing to sacrifice all his wife's relations, but generally, we are improving. We restrain men who offer their children as burnt offerings unto the Lord. We, rightfully, love and honor the memory of many noble men and women who worked and suffered and died for truth's sake, but it was their life, not death, that benefits us. Ingersoll's life was worth more than his death would have been had he been killed for denying the regulation number of gods. Galileo did not retard the car of progress by recanting what he believed to be the truth for the sake of saving himself from torture or death.

Woman's Debt to Christianity.

Elizabeth Cady Stanton, in "Eighty Years and More."

Soon after this Mr. Conway asked me to fill his pulpit. I retired Saturday night, very nervous over my sermon for the next day, and the feeling steadily increased until I reached the platform; but once there my fears were all dissipated, and I never enjoyed speaking more than on that occasion, for I had been so long oppressed with the degradation of woman under canon law and church discipline, that I had a sense of relief in pouring out my indignation. My theme was, "What has Christianity done for Woman?" and by the facts of history I showed clearly that to no form of religion was woman indebted for one impulse of freedom, as all alike have taught her inferiority and subjection. No lofty virtues can emanate from such a condition. Whatever heights of dignity and purity women have individually attained can in no way be attributed to the dogmas of their religion.

Struck by Lightning.

Lois Waisbrooker in "Clothed with the Sun."

A man and a woman, old acquaintances who had not met for a long time, were talking of what had occurred during that time. The man, who had long posed as a reformer, said. "I have married again and we have one child, but my wife went to her parents because I was out of employment and could not provide for her. I have a school now and am going for her tomorrow. If she will not come with me I shall take the child."

The woman replied: "You have no right to take the child from its mother."

"Oh, but the child's future must be considered and she is not fit to bring it up."

She turned upon him a look that was like lightning and the words fairly leaped from her mouth. "What right had you, sir, to make a woman a mother who is not fit to bring up her own child?" and he looked as if he had been struck by lightning after she had said it. He hemmed and hawed a little but could find no words with which to reply, so relapsed into silence, and after a few moments got up and left.

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Notes on Trip to Southland.

While it is yet timely I wish to add a few thoughts to those already printed, in regard to happenings and observations while on my late vacation in the "Sunny South."

Among the noteworthy experiences of this trip, as I view the matter, is my little encounter with the chief apostles of what may be called the

KORESHAN TRUST.

At New Orleans in February last, I wasted—or "improved," as the case may be—two evenings in hearing Cyrus Teed, the founder and expounder of what he calls "Koreshanity." That I may do Mr. Teed and his followers no injustice I will quote at some length his and their definition of what Koreshanity is. On page eleven of the book called "Cellular Cosmogony or the Earth a Concave Sphere," Mr. Teed says:

Koreshanity includes both the science of life and its application, and comprises the scientific religion of succeeding ages. It deals generally and specifically with every department and phase of universal form and function, and is therefore universology, and the only system that can be thus nomenclatured. Unlike all the presumptuous figments and vagaries of pretended science, the Koreshan Universology has for its major premise a geometric figure embracing the union of three simple elements, positive and absolute in their form, relation, and application. This geometric foundation of the Koreshan System embraces the chord, radius, and arc, not in the cretical geometry, but in its positive application to earth measurement, by which is determined the contour of the surface of the earth in which we dwell.

Like most founders, or attempted founders, of new systems Mr. Teed begins by denouncing all conflicting systems and theories as "presumptuous figments and vagaries of pretended science." Continuing he says:

The earth is a concave sphere, the ratio of curvation being eight inches to the mile, thus giving a diameter of eight thousand, and a corresponding circumference of about twenty-five thousand miles. This fact is physically and mechanically demonstrated by placing a perpendicular post at any point on the surface of the earth, (though it were better to place it by the side of a surface of water,) and extending a straight line at right angles from this perpendicular. The line thus extended will strike the surface at any distance proportionate to the height of the vertical post.

The Roman Catholic church quotes the Nazarene as saying, "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." Brother Cyrus Teed posits, as the foundation stone of a new astronomy and a new religion, the alleged fact that the earth's surface "curvates" upward, not downward, at the rate of eight inches per mile; and judging from the manner of his utterances—such as "the gigantic fallacy and farce of the benighted Copernicus"—he is quite as sure as was ever the most bigoted and fanatical religious hierarch, that the "gates" of modern "infidel," or irreligious, science cannot prevail against his cellular cosmogony. Equally sure is he that none of the older religious sects, or interpretations of the Christian Bible, can prevail against his own interpretation:

"All that is opposed to Koreshanity is Antichrist."—page 9.

The Koreshan system alone scientifically defends the Scriptures. The Bible is scientifically correct; KORESH, the divine and natural scientist, is its sole interpreter and expositor." p. 184.

Just here it might be well to say a word in answer to a pertinent inquiry,—

"Why devote the space of Lucifer to exposing a scheme, a transparent fake, so monstrously absurd that no man in his right senses could by any possibility be imposed upon thereby?"

To this question I reply,

First, in numbers and intelligence of adherents; in amount of literature published and distributed; in numbers of cooperative colonies now in successful operation; in amount of material wealth placed at the disposal of the leaders by admiring adherents; and in the space or recognition given to this cult by the daily and weekly press of this country and of foreign lands—in all these particulars the Koreshans are not to be despised or ignored by those who would keep abreast of the world's humanitarian movements.

Second. I am interested in their attempts to inaugurate and practicalize equitable co-operation, the "labor exchange," freedom and self-ownership for woman, communal life, etc., etc., and would be glad to see and compare results of their efforts with those of other experiments along the same lines of human endeavor.

With this end in view I attended two of the public meetings of the Koreshans, held in the large and commodious parlors of Mrs. and Capt. Massie, at whose home I was very kindly and hospitably entertained during my stay in the Crescent City one year ago. I was informed that Mr. Teed, —who calls himself "Koresh," and is generally known as "Dr." Teed, and a lady lecturer known as "Rev." E. M. Castle, had been holding public meetings in New Orleans for some two months, twice a week or oftener, and that they had made quite a number of converts, among whom were believed to be our good friends, the Massies.

After hearing two lectures from "Koresh," and after hearing the main points of Koreshanity explained by himself and his co-adjutor, Mrs. Castle, and after a somewhat careful perusal of the book whose title has just been quoted, and also copies of their weekly paper or magazine, called the "Flaming Sword," I have come to the conclusion that "Koreshanity," like Christianity (Roman Catholicism), and like the parent of Christianity, Judaism, and like its sister cult, Mohammedanism, and like its daughter cults—Episcopalianism (Church of England), Presbyterianism (Church of Geneva), Mormonism (Church of Latter Day Saints), Christian Science (Church of Mrs. Eddy), like all these and many more that might be named, Koreshanity is simply another attempt to found a new religious trust, a new theocracy, with Cyrus Teed as the chief hierarch, or visible head and representative on earth of the alleged divine creator and ruler of the universe; and with the usual characteristics or accompaniments, namely, power, rulership, honors, wealth, ease, privileges and perquisites without end, for the priesthood, the hierarchs, while for the rank and file, the common followers,

there will be obedience, servility, self-denial, small pay with plenty of hard work, in this world, but large promises of crowns, scepters, principalities, honors, ease, rewards without end—in the next.

A few only of the proofs that lead to this conclusion, besides the quotations already made, can here be mentioned.

First—Titles. Jesus, the alleged founder of the religion, the cult, that superseded Judaism, was surnamed the Christ—whence the name Christianity. Cyrus Teed the founder of the religion, the cult that is expected to supersede Christianity, signs himself Koresh, whence the name Koreshanity. Mrs. Castle, who seems to be the most popular Koreshan lecturer, next to "Koresh" himself, takes the title "Rev.", as do nearly all the priests and prophets of the various Christian hierarchies. How many more "reverends" have been ordained to preach the new gospel I do not happen to know, but notice in the list of contributors to the "Flaming Sword" the name of Rev. Bertha S. Boomer. Another titled personage is "Victoria Gratia, Pre-Eminent of the Koreshan Unity"—similar, it is to be inferred, to the titles, "Very Reverend" and "Right Reverend" in the Roman Catholic hierarchy; or, perhaps this title has been suggested by the fact that Victoria, Queen of England, is, "by the Grace of God," head of the Anglican hierarchy.

Time and space permitting I propose to have more to say in regard to the Koreshans, and other religious trusts encountered while on my late southern trip, but for this issue am compelled abruptly to close. M. HARMAN.

Fanaticism and the Flesh.

E. B. KERR.

There has lately been considerable discussion in Lucifer as to the respective merits of what Madame de Cleyre calls fanaticism and the flesh. Mr. Morton began the discussion by advocating "utter fealty to our ideals." That is a very pure example of fanaticism, which Hegel justly defined as devotion to something abstract. Mrs. White, on the other hand, takes the famous view of Goethe that the concrete and particular is always to be preferred to the abstract and general. When one of Emerson's brothers became heterodox, but did not like to give up his intention to become a minister for fear of grieving his mother, he wrote to Goethe for advice. Goethe advised him to please his mother, and not bother about his principles. Such a thing would doubtless be very shocking to Madame de Cleyre, who would of course regard filial love as of "the flesh." However, it seems to be in harmony with the ideas of Mrs. White, who is backed by Messrs. Crane and Barry. But a curious mixture of the two schools is noticeable in Mr. Crane, who thinks it worth while to assert that one has sometimes "the right to be a hypocrite". He does not perceive that the expression "the right" belongs essentially to the abstract school of his opponents, and that the truly positive mind of a Goethe or a White would adopt hypocrisy on occasion without caring whether it had "the right" to do so or not.

Madame de Cleyre takes it for granted that the fanatic is the man who does most to advance his cause. But I doubt that very much. I am inclined to think that "sweetness and light" have a wider, though less notorious influence, than the clinched fist of fanaticism. We can see a proof of this in the liberal theology now universally accepted, and in the total disappearance of the doctrine of eternal punishment. Who have done most to bring this about; Strauss, Renan, Seeley, Arnold, Darwin, Huxley, Tyndall, on the one hand, or Bradlaugh, Foote, and Ingersoll, on the other? Undoubtedly the former. The latter lot have only appealed to a few, and have rather disgusted the many than attracted them. Although I have had many opportunities of falling in with advanced literature, I never in my life saw anything written by Bradlaugh or Ingersoll on religious subjects, and I am sure that the circulation of the "War Cry" alone far exceeds that of all the secularist literature of the age. But the Renans and Huxleys have gained the noblest of triumphs by converting the very leaders of their opponents. They have made the ministers themselves Darwinians and disciples of the Tuebingen school. The aim of every theological student today is to be considered more advanced than his fellow students, and every orthodox professor of theology is contemptuously regarded by his students as an old wife. In the Presbyterian churches of Scotland, for example, the great question with every minister is how far he can go without bringing his congregation about his ears, and in all the heresy hunts of late years it has been found that the ministers support the heretic, but the elders elected by the people to the presbyteries and assemblies vote against him. The well-known fact that the established churches are the most radical in thought, because the least directly governed by the people, show from which direction the movement is coming. Such are the influences exerted by sweetness and light.

But after all it is but little that the individual can do, whether he be a fanatic or a philosopher. We have not long emerged from the stage of petty tribes with their petty wars, in which the valour of Achilles or the craft of Ulysses might be all important; and we continue to hug the delusion that it is of great consequence to modern civilization what Moses This or Abraham That may say or do. But the world has changed very much since the days of our tribal ancestors, and the solid fabric of the modern state is affected only by moral and economic changes brought about in due time by the fundamental forces of evolution. Such things as the gradual transition from militarism to industrialism, and the institution of machinery for hand labor, are the events which really change our moral ideas and social institutions. In order to show how little the individua counts it is only necessary to look at the great movements of human emancipation which already belong to the past.

Nothing was more obvious to all the great minds of antiquity than the propriety of slavery. Aristotle has left us a most able plea for slavery, and every man who lived in his time thought as he did. But just when all the great minds had disappeared, when a complete intellectual eclipse had fallen upon Greece and Rome, there was a sudden and spontaneous movement of slave emancipation. The movement had no thinker and no leader; no single name has come down to us in connection with it; it was merely the natural result of the universal peace which sprang from the universal empire of Rome, and the spread of humanity which has always accompanied the spread of empire.

When Rome was destroyed by the barbarians, there was a general reversion to slavery which lasted many centuries. But as soon as peace and solidity began to emerge from the universal public and private wars of medieval times, the anti-slavery movement sprang up again. Who started and who led it we do not know, except that the priests were most prominent in it; but we do know that in an amazingly short space of time slavery became extinct throughout Europe.

It is the same with the great movements of the nineteenth century. Women have everywhere obtained rights of property which they had nowhere a hundred years ago, and in many places they have the franchise. But who has done all this? Nobody. We have our societies to prevent cruelty to children and cruelty to animals, and our vegetarian movements and anti-vivisection movements. But where are the thinkers or martyrs of these movements? Who can say that if any man, or any thousand men, had not lived, any one of these movements would have been weaker than it is today?

It will be the same with the abolition of undesired motherhood and enforced celibacy, and all the other evils which create so much misery in our time. These things will come like a thief in the night, when the time is ripe. The spirit of sympathy which swept away the slavery of men like snow before the balmy winds of spring, and the requisite modifications of our economic conditions, will also sweep away the slavery of wo-

men. But in the progress of this movement let not any individual take himself too seriously, for he who takes himself seriously misses a good joke, and gains very little in exchange.

Notes and Comments.

C. F. H.

We learn from reports from South Africa that girls and women are in the Boer ranks being shot to death defending their native land. There must be at least five righteous men in England else that island would meet the fate of Sodom.

* * *

I am beginning to observe to what an extent advocates of freedom in theory become Puritans when freedom is practiced. I also notice that some who actually practice the freedom they advocate, condemn the same practice in others.

Freedom may be defined as action without invasion. I know a person who has several close friends. Certain "liberal" critics despise this person on account of these intimacies, saying that these several friends are wronged—invaded—that they are deceived; but on investigation I find that each knows of the other intimacies, and seem to have no grievance whatever, and do not know that certain advanced philosophers have taken up their cause. I know others who practice even more liberty than is good for them, yet complain if their legal partners are not strictly Puritans.

* * *

Why should we use the word "invasion" until we agree what it means? Principles are either misapplied, forgotten or never learned. We can do nothing except make a list of the acts that are invasions, call a convention, try to agree on them, then paste the list over the mantel and in our hats.

And then we had better form a cult, write our creed, elect a minister. Preferably James Morton, if he can preach more sermons like the two which lately appeared, get him to sign our credentials (the same as transfer letters in churches) declare all who have not the sanction of our minister to be "hoodooed" outside the ranks of radicals. Then in order to fully enjoy the isolation of our lofty position we shall need a list made of the only real radicals—say four hundred.

* * *

There is no such thing as mental slavery; the term is a self contradiction, for the mind can only be persuaded, not compelled If a zealot is persuaded by a priest to inflict self torture, the act is voluntary, and there is no slavery.

No person can compel another to act. The tyrant can only establish an environment which makes the subject act in compliance rather than accept the alternative. The weakest minded negro could never have been compelled to use the hoe; he preferred to use it to escape the lash; therefore there is no slavery of any sort, and never was.

The Boer War.

BY C. DE. MAUPASSANT.

So Jesuitism is not dead yet. It has survived the heavy blows Pascal inflicted on it in his time, and has now found an advocate in Mr. R. B. Kerr of British Columbia. We may well say of the English policy in South Africa what Thoreau said of government in this country:

"If injustice is part of the necessary friction of the machine, et it go, let it go! Perhaps it will wear smooth; certainly the machine will wear out."

Mr. Kerr should hear the warning English politicians, and let him be sure at least of one thing, namely, that nobody even among the supporters of his policy, believes in the justice of the present war against the Boers.

What a farce these sanctimonious professions of the English in regard to the justice of murdering inoffensive farmers who ask only to be let alone! Did ever Jesuitism, in this nineteenth century, surpass the statement that the British government scruples to employ Mussulmans or Boodhists to fight Christians? I wonder how many of Mr. Kerr's countrymen will be edified by this marvelous assertion. I doubt if many will be found to agree with him in this view, for it would open anew the old theological question that is now fast dying out.

The fact remains that the English are already defeated morally, if not otherwise, and a moral defeat will, in time, overthow their power backed though their power be by unlimited wealth and exhaustless military supplies.

Since writing the above I happened to notice the following paragraph in my French paper which I beg to quote as giving the French view of the matter:

"Bjoernstjerne Bjoernson, the great dramatic novelist and poet, the most eloquent orator and most feared polemic writer of the republican party of Norway, in speaking of the English war in South Africa, said:

"'There is no excuse for the infamy of the British government in its conduct of the Transvaal war. The English are proving, once more, that among the so.called civilized nations they represent the most barbarous and most hypocritical. In this question of the Transvaal war our duty is to take sides with the few Englishmen who fight for peace and justice. Let us inaugurate a league against barbarism and hypocrisy, and counteract the influence of the knaves who commit the worst crimes in the name of religion and patriotism!'"

Bjoernson closes with this sentence which I translate literally:

"The English papers affirm that Queen Victoria has done all she could to maintain peace. She will not have done all she could as long as she does not abdicate!"

What Is Morality?

From "Marriage and Morality" by Lillian Harman.

Morality is defined in Webster's dictionary as "the quality of an intention, a character, an action, a principle, or a sentiment, when tried tb yhe standard of Right: the quality of an action that renders it good."

Yet when we have read this definition, the further questions arise, What is right? What is good?

Some one has said, "Morality is a matter of geography." There is truth in this statement. What is good in some places under certain conditions, may not necessarily be right and good at all other places, under widely different conditions For instance it is bad in the UnitedStates to have a member of Congress with three wives; but it is all right for the ruler of a far distant island under the protectorate of the United States to have twenty or more wives. It is right for that same ruler to own slaves, but it is wrong for a person in this country to own a slave—unless he acquires that ownership by marrying her.

The Great Religious Trusts

In the Nineteenth Century "Religion," like industry and politics, was capitalized by greater or smaller corporations which controlled exclusively the plant and machinery, and conducted it for the prestige and power of the firms. As all those who desire to engage in politics or industry were obliged to do so in subjection to the individual and corporations controlling the machinery, so was it in religious matters likewise. Persons desirous of entering on the occupation of religious teaching, could do so only by conforming to the conditions of one or another of the organizations controlling the machinery, plant, and good-will of the business—that is to say, of some one of the great ecclesiastical corporations. To teach religion outside of these corporations was, when not positively illegal, a most difficult undertaking, however great the ability of the teacher; as difficult as it was to get on in politics without wearing a party badge, or to succeed in business in opposition to the great capitalists. The would-be religious teacher had to attach himself to one or another of the sectarian organizations, whose mouthpiece he must consent to be, as the condition of obtaining any hearing at all. The organization might be hierarchical, in which case he took his instructions from above; or it might be congregational, in which case he took his orders from below. The one method was monarchical, the other democratic; but one as inconsistent as the other with the office of religious teacher, the first condition of which should be absolute spontaneity of feeling and liberty of utterance.—Bellamy's Equality, pp 260.

VARIOUS VOICES.

E. Williams, Stockton, Calif.:—I am about to leave civilization for a while and when I return I hope to communicate with you again. The ideas promulgated in Lucifer are slowly but surely taking hold of the minds and hearts of good people. Success to Lucifer.

C. C. F., Stockton, Calif.:—I enclose $2.20 which pays for the renewal of my subscription to Lucifer for one year; one dollar to be applied to your autobiography, and for the balance send me a copy of "Our Worship of Primitive Social Guesses" by Walker; and "The Evolution of the Family" by Crane. I am very much interested in reading Lucifer, and hope I shall be able to subscribe for it, as long as it is in existence. I always hand the paper to some appreciative person when I have done reading it.

C. J. Zeitinger, Zeitonia, Mo.:—My subscription to Lucifer will soon expire and I don't want to miss a single copy, therefore enclose one dollar and sixty-five cents to extend Lucifer one year from 813 and send me "Light Bearer Library" for one year, beginning with No. 3, (New Series No. 1.) and "Our Worship of Primitive Social Guesses," by E. C. W. A word of encouragement to you. I think 809 is a banner number. "Come, Let us Reason Together" is brimful of clear and correct thought. I shall want several copies of the Autobiography when issued. I consider the field to which yourself and daughter Lillian are devoted the greatest educational work extant.

Leon Partridge, Milford, Mass.:—As a constant reader of your paper and follower of its teachings allow me to congratulate you. The abolition of chattel slavery was not more valuable or necessary to the race than is your work. In number 798 of Lucifer appears a short article by R. B. Kerr, on "Respectability," with which I agree. Lucifer is quite as respectable as any of our daily papers—more so than many. Your article in the same issue entitled "Fakes and Fakirs" is just such as we would expect from the editor of Lucifer. The remedy proposed in that article for our economic rottenness is sensible and would prove effective. I have seen much of the evils of love in bondage, without sharing them, and have seen and contrasted the beauty and worth of love in freedom. Freedom in social relations requires much of self-control and much careful thought for the welfare of others, but it is preeminently the rule of life to bring out the best traits in human character. I have several friends here who have adopted freedom in love as their motto in social life. Among these I am glad and proud to name Mrs. J. M., and her two daughters. It was through them that I learned what I know of Lucifer's philosophy. They taught me decency and true manliness.

Edgar F. Hicks, Manton, R. I.:—I believe you have lived in Missouri and have traveled in other southern states. I have been thinking of joining a colony and want your opinion, supposing it to be entirely uninterested. I have been talking with a person who went to Missouri who says the winters are very cold, the summers hot and the climate unhealthy. He was in St. Louis. What is your opinion, comparing different states you have lived in and the ones you have visited?

[I lived nearly forty years in Southern Missouri, mainly within a radius of one hundred miles of St. Louis, and can testify that the winters are generally milder than those of Northern Illinois, Indiana or Ohio, or of Kansas—in all of which localities I have lived from one to ten years each—and that the summers of S. E. Missouri are but little if at all hotter than in the more northern localities named. As to healthfulness I regard the upland of Southern Missouri as unsurpassed by any portion of the U. S. with which I am acquainted, and I have lived or visited in thirteen different states of the American Union. At present I know of no section of our country that offers better inducements for co-operative industry, co-operative home building, than does Southern Missouri. I need not say that this is a "disinterested" opinion; but would advise no one to decide on a location for home-building without personal investigation, and perhaps residence for a year or more. M. HARMAN.]

Mrs. B. A. Bolton, Pawnee, Ok.:—Enclosed find three dollars. Please give me credit on Lucifer. We want the book of your life by all means. Let us know if you get money all right.

[Yes. The money came all right. Many thanks to our old time friend. Mrs Bolton has encountered many privations and unforeseen mishaps in her Oklahoma home-building, and like hundreds more of Lucifer's subscribers, failed to keep her subscription paid ahead. Believing that she would pay up when able to do so we continued sending the paper to her address for nearly three years after subscription expired, and now our faith in human integrity has been duly rewarded As there are many others now in arrears we would just add that while we ask impossibilities of no one, prompt remittances of dues to Lucifer's office are peculiarly welcome at this time. From various causes our expenses have been largely increased without a corresponding increase in receipts. M. HARMAN.]

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

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Verses of Discontent.

I see naught in the silken robe
But labor of the spindle slave;
I see naught in the ancient pile
But mark of tyrants low and vile,
The splendor of the rich has shown
But sharper as in chiselled stone
The hunger of the lowly poor.

—*Otto Walden Henschel.*

An Open Letter to Queen Victoria.

YOUR MAJESTY:—Although born a princess myself, and, by virtue of marriage, a queen—being the daughter of one of America's Voting Kings and the wife of another—I yet feel a diffidence concerning the propriety of addressing you personally. However, having the interests of my sex at heart, and having on good authority learned that you (I must believe without due thought) are treating with injustice a large class of your loyal subjects, I feel impelled to plead for their rights, and to ask you to give the matter more careful consideration.

I refer to the status of divorced women in your empire. I am told that your Most Gracious Majesty refuses to receive at court, any woman who has been divorced from her husband no matter what the cause of such divorce may be.

Just think of the penalty! To be denied the sight of your benign countenance; to be forever debarred from the extreme felicity of bending the knee before the Queen of Queens, and of *backing out* of the royal presence with consummate grace and without stepping on one's train, just because one's marriage has not happened to be as fortunate as your own!

But, Madame, please to remember that your female subjects are denied the royal prerogative of choosing husbands for themselves, as you did. Even the more fortunate among them must wait to be chosen, and many have nothing to say but to acquiesce in the decisions of parents or guardians.

Then, too, after marriage they have not the power of a queen to govern even domestic affairs.

It is a safe rule to go by that no person can judge of another's motives unless placed in similiar circumstances. Now, madame, please for a moment, imagine yourself in the place of one of these divorced wives. Without doubt the late Prince Consort—(peace to his memory) was a most exemplary husband; but try to imagine that he was *not*. Suppose he gambled away his money until the little princes and princesses were forced to go without shoes! Suppose he came home late at night, intoxicated—his whole system saturated with whiskey and tobacco, and in this state insisted on kissing your pure lips and nauseating you with his vile breath! Would you not have repulsed him with loathing and disgust?

But suppose again, that you were not a queen, but just an ordinary wife, and that your husband, in this drunken state insisted on claiming his "marital rights." Would not your whole nature have revolted against the outrage? And suppose that he was brutal enough to *beat you into submission*, and that act resulted in the creation of a deformed or idiotic child! Would you not feel justified in leaving him rather than continue to suffer degradation, and thus perpetuate his vices in your offspring? All this, and much more is frequently endured by your subjects. Is it any wonder they seek release from such a fate in the divorce courts?

Considering all this, can you still continue to exclude all these innocent but unfortunate women from your august presence?

We women of America reverence you as the brightest light of the old world. We admire your motherly, and grand-motherly, yes, and *great* grand motherly zeal in securing for your progeny princely incomes drawn from the toil of your poorer subjects. We appreciate all the tender solicitude which agitates your royal bosom whenever a new member is added to your already numerous flock, and which solicitude will not let you rest until the child's future is provided for, even though the children of the tax-payers starve, in consequence. For all your many good and noble qualities we revere your name, but until you readjust this matter, and do justice to divorced wives, we must be permitted to think that one dark blot stains the character of the world's greatest queen.

Shall we see the blot removed? Hopefully yours,

ELSIE COLE WILCOX.

Divine Authority of the Bible.

BY CARRIE AUSTIN.

In your editorial, "Who Will Oppose," which appeared in Lucifer 808, you say the classes who will oppose the freedom of womanhood are, first, men who want to own a sex slave. Secondly, women who are willing to become ciphers in the matrimonial scheme, and thirdly, the clergy or the church. All this, to my mind, is quite correct, but as you no doubt are aware the strongest of these opposing forces is the church.

The influence of the church over the minds of men and women is simply tremendous, because of its supposed divine authority. It is the one fundamental despotism now holding the race in bondage, and especially the women of the race. For a long time it has seemed to me that no error needs combating so badly as does the accepted belief in the Bible—the foundation or chief corner stone of the church. Without this superstitious belief, holding the race on a lower plane of development, we would find few men inhuman enough to want to enslave a woman, and few women weak and ignorant enough to accept the position of slave.

A few weeks ago it was announced in our city papers that a certain minister would preach from the text, "Let your women keep silent in the churches." I went to hear what he had to say and was surprised—and yet not surprised—at the trend of his remarks. He allowed the women considerable latitude in the way of teaching, and of church work in general, as compensation, I presume, for their holding the church intact—for he said

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that without the women we could have no churches. Women he informed us, are, the support of the church.

But while he granted women the privilege to teach and work in the church, yet on account of her having been the first to sin, God had placed her under subjection to man, thus making him of greatest importance in the church; establishing a man as head of the church even as the husband was the head of the wife. And woman being thus subordinated by divine decree it naturally followed that the door was forever closed against her holding any high official position in church organization—that is, with the divine favor.

As evidence that God's face was set against women as leaders in spiritual thought he cited the failure of Mrs. Eddy, the founder of Christian Science; the Fox sisters, the originators of modern spiritualism, and Anna Besant, the leader in theosophical thought—all seekers after high positions and all failures; all God-condemned, so he declared. Not because these women lacked brains to succeed, but because you know, Eve ate the apple!

What presumption in Eve to do such a thing as that! and how strange it would be if God should ever cease to punish her posterity for her act! The whole sermon was a ridiculous farce and to the intelligent, thinking person, held as much laughter provoking material as any comedy ever played. But I didn't laugh. On the contrary I grew sad at heart, when I realized the extent of the harm this man could accomplish, on the minds of his large audience. For an hour or more he drilled into his credulous auditors that old, old superstition, namely, the infirmity of woman and the divine subordination of woman.

He handled his subject authoritatively, but gently, as a rule. His aim was to make an impression, and if countenances are any indication of the inward mental state, he made it. In vain I looked for some woman's face to show a twinge of resentment, or an inclination to ridicule. Every countenance was serious and full of confidence in the words of the preacher. And why not? Wasn't his sermon pregnant with quotations from the Bible? And couldn't every utterance be backed by texts of scripture? "Wives submit yourselves unto your husband as unto the Lord," came direct from the "holy word," and with the calm assurance of the preacher, "It is not I who speak, but the Lord." Overwhelming were the quotations showing that God demanded the obedience of the wife, and proving her subordination because of the first sin.

Once only while enforcing the gospel of obedience the speaker changed from his usually pleasant manner and snappishly remarked, "If there is any cantankerous, faultfinding woman in the audience who thinks the preacher too severe in his remarks, let me say to her that I didn't write the Bible! God wrote the Bible, and I'm only telling you what the word of God says.' Then as if to pacify and reconcile the hearts of the women he assured them that while it was the wife's duty and province to obey, yet God had commanded husbands to love their wives even as Christ loved the church.

Of course we know that husbands have always kept this commandment! But even if they had kept it, does not the preacher know that the demanding of obedience in such a case is incompatible with love! There are many simple truths that the clergy are not able to see. Maybe that sometimes they don't care to see.

But I will say to the credit of this particular man that I believe he was honest. He was in the old ruts as completely as most men are, on this question, and felt it his duty to preach the "plain word of God." No doubt he thought his text was suggested by the "spirit" as a means to help counteract the devil's work, as manifested in the present tendency of women to assert their individuality.

But it is such teaching as this, together with the withholding of education so long from women, that has produced the pitifully weak, but universally prevalent type of woman that you describe in your article, "Who Will Oppose," and therefore it seems to me, as I said in the beginning of my letter, that the one error needing most to be eradicated from the minds of the people is the belief in the divine authority of the Bible, and of its child, the church.

The Sheep and the Goats.

BY R. B. KERR.

Heaven for climate, but Hell for society.—Scottish Proverb.

From the recent articles of Mr. Morton and Madame de Cleyre I gather that a number of rubbernecks have got into the army of martyrs. It seems that a good many people are lacking in "better fealty to their ideals," but yet they "want the honors without the work." This confusion of the sheep and the goats is not only very annoying to the select souls of the sheep, but it may even throw dust in the eyes of posterity. Accordingly Mr. Morton and Madame de Cleyre have been running about the field of the faithful, hallooing and waving their arms, in order that the goats may be expelled and none but sheep left within the sacred enclosure.

Persons of less eager temperament than Mr. Morton and Madame de Cleyre might be willing to leave such matters to the judgment of posterity. But our friends are determined to take no chances, and prefer to give posterity pointers too straight to be misunderstood. Howbeit, posterity is very stupid, and I think the only safe way is to give a definite list in black and white, about which there can be no mistakes. As Mr. Morton and Madame de Cleyre would certainly be too modest to place themselves in the right class, it is better that the list should be made up by a humble outsider like myself. Accordingly, I give a list below, for the benefit of all future historians.

In doing so I have an admirable precedent, for I knew an old Scotchman who always carried in his pocketa complete catalogue of all the people in the world who were going to heaven. There were exactly 400 in all. But in this case there is nothing like that number, so it may be more appropriate to quote the precedent of an old Scotch woman who had a profound insight into the spiritual state of others.

"Hoots, woman," said a friend to her one day, "to hear ye speak a body wad think that nasebody but the minister and yerself wad gang to heaven."

"Deed, sir," said the old woman, "I'm no sae shure aboot the minister."

In this case, however, I do not wish to be too strict, so I shall include the minister. Accordingly the lists are as follows

THE SHEEP.

Voltairine de Cleyre.
James F. Morton, Jr.

THE GOATS.

The Legitimation League. Condemned for frivolity by V. de Cleyre.
Grant Allen. Condemned as namby-pamby. "'The Woman Who Did' did nothing."—V. de Cleyre.
Moses Harman, Emil F. Ruedebusch, August Bebel, P. B. Shelley, George Bedborough. } All condemned as married.
Lillie D. White, J. M. Crane, Francis Barry. } Condemned as butterflies.
Lillian Harman. Condemned as cautious.
C. L. James. Condemned as a philosopher. "We do not need learned men."—Robespierre.
Elmina Drake Slenker. Condemned as a Dianite. ("I would thou wert cold or hot.")
E. C. Walker. Condemned as approving American-Spanish war carried on by compulsory taxation.

I hope the above will not be considered personal. If so, my excuse must be that posterity is very stupid, and that it is most important that there should be no mistake.

No two people ought to eat and drink alike. Nor should they think alike.—*Miss Fowler to the Hundred Year Club.*

If they got married there would be no fear of their thinking alike.—*N. Y. Sun.*

Reform.

[The following paragraphs constitute part of the last public lecture ever delivered by Robert G. Ingersoll, the most eminent of American orators and prose poets. One of his hearers on that occasion writes us that the speaker prefaced the part of his lecture herein reproduced by saying that he had long intended saying what he was then about to say, thereby intimating that the matter was of very great importance but for reasons best known to himself he had hitherto hesitated to put his thought into words. The lecture is entitled, "What is Religion," and will be mailed to your address for ten cents per copy.

M. H.]

For thousands of years men and women have been trying to reform the world. They have created gods and devils, heavens and hells; they have written sacred books, performed miracles, built cathedrals and dungeons; they have crowned and uncrowned kings and queens; they have tortured and imprisoned, flayed alive and burned; they have preached and prayed; they have tried promises and threats; they have coaxed and persuaded; they have preached and taught, and in countless ways have endeavored to make people honest, temperate, industrious and virtuous; they have built hospitals and asylums, universities and schools, and seem to have done their very best to make mankind better and happier, and yet they have not succeeded.

Why have the reformers failed? I will tell them why.

Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable even to support themselves fill the tenements, the huts and hovels with children. They depend on the Lord, on luck and charity. They are not intelligent enough to think about consequences or to feel responsibility. At the same time they do not want children, because a child is a curse, a curse to them and to itself. The babe is not welcome, because it is a burden. These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children.

Against this inundation of vice the forces of reform are helpless, and charity itself becomes an unconscious promoter of crime.

Failure seems to be the trademark of Nature. Why? Nature has no design, no intelligence. Nature produces without purpose, sustains without intention and destroys without thought. Man has a little intelligence, and he should use it. Intelligence is the only lever capable of raising mankind.

The real question is, can we prevent the ignorant, the poor, the vicious, from filling the world with their children?

Can we prevent this Missouri of ignorance and vice from emptying into the Mississippi of civilization?

Must the world forever remain the victim of ignorant passion? Can the world be civilized to that degree that consequences will be taken into consideration by all?

Why should men and women have children that they cannot take care of, children that are burdens and curses? Why? Because they have more passion than intelligence, more passion than conscience, more passion than reason.

You cannot reform these people with tracts and talks. You cannot reform these people with preach and creed. Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps, beggars and failures are increasing every day. The prisons, jails, poor-houses and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as hopeless as the battle of the fireflies against the darkness of night.

There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or by hangman. This cannot be done by force, physical or moral.

To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible saviour of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped with glad hands to happy breasts. They will fill the homes with light and joy.

Men and women who believe that slaves are purer, truer, than the free, who believe that fear is a safer guide than knowledge, that only those are really good who obey the commands of others, and that ignorance is the soil in which the perfect, perfumed flower of virtue grows, all these will with protesting hands hide their shocked faces.

Men and women who think that light is the enemy of virtue, that purity dwells in darkness, that it is dangerous for human beings to know themselves and the facts in Nature that affect their well being, all these will be horrified at the thought of making intelligence the master of passion.

But I look forward to the time when men and women by reason of their knowledge of consequences, of the morality born of intelligence, will refuse to perpetuate disease and pain, will refuse to fill the world with failures.

When that time comes the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth. Poverty and crime will be childless. The withered hands of want will not be stretched for alms. They will be dust. The whole world will be intelligent, virtuous and free.

The Medical Trust.

(Inscribed to Joseph H. Greer, M. D., Chicago.)

BY KENNETH LAMAR.

O, the Medical Trust is a capital thing
For the quacks and cormorants in its ring;
No matter how many it cripples or kills
With its poisonous powders, and purges and pills,
The follifol public will still proclaim
Hosannas and honors unto its name,
And stand of its every act in awe—
For, isn't it fortified by the "Law?"

And the Medical Trust, sirs, is brazen and bold,
For none can deny that it has the gold
That governs our little old globe today,
No matter what Optimists may say.

The Medical Trusters, thus having the gold,
Have a pull and an influence all untold,
They clink their purse, and the pulpiteer
Turns, with a bow and a smirk to hear,
And lends them the aid of the Holy Church
Thus leaving competitors in the lurch.

O, the Medical Trust, sirs, has bought and sold
Our legislatures by force of gold;
Has sold and bought up near every court
Which once was considered the last resort
Of Justice, Liberty, Truth and Law—
Of all things commanding the public awe.

But a day is dawning when nevermore
On any sea, nor on any shore,
Will the Medical Trusters be licensed to kill,
With an orthodox powder, or purge, or pill:
When the matchless rules
Of the newer schools
Will oust the "regular" frauds and fools,
Whose terrible reign has been marked by graves,
Because their patients have been their slaves.

Then science, supreme, will walk hand-in hand
With Health, through the homes of our lovely land.

Government Analyzed. By John R. Kelso. The chapter heading are: "Derivations and Definitions of Political Terms; Various Forms of Government; General Principles of Government; Functions of Government; Origin of Government; Declaration of Independence; Articles of Confederation; Defects of the Confederation; Formation of the Constitution of the United States; Constitution of the United States; Taxation; Tariff or Protection; War; Punishments; Marriage; Religion; Prohibition; Money; What a Government Should Be." 320 pages. Price reduced to $1.00.

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A Religious Trust.

Regarding as I do the Koreshan trust as typical of all religious guilds or hierarchies, I ask the forbearance of our readers while continuing a little further the discussion of this modern Christian cult. Please read what here follows in connection with what was said in last issue:

Second. Another circumstantial proof that the Koreshan cult is simply a new religious trust, similar to its many predecessors—is the method adopted by its apostles in conducting their meetings. At the close of the two lectures, mentioned in last week's issue, no invitation was extended to persons in the audience to ask questions, or to say a word of dissent or of approval. Whether "Koresh" was not willing to have the psychologic effect of his lecture marred or weakened by embarrassing questions, or because he did not wish his auditors to go away from the meeting with the conviction there are two sides to the question upon which he had been instructing them, I do not know, but my habit of looking for causes of human actions suggests these as the most probable causes of his failure to invite others to say a word.

At the close of the first of the lectures named I ventured to ask permission to make a little announcement, which having been granted, I invited all present to meet me, the next Sunday eve, at the Hall on Camp Street and take part in discussion of "Motherhood in Freedom," saying I preferred not to do all the talking myself, but wished to compare views with other investigators and thinkers. Then, without rising from my seat—the audience was small and my position therein a prominent one—I related the story of the seven blind Hindoo philosophers who were so very sure they knew "all about the elephant" until, on comparison of notes, they found that each knew only a section or fragment of the beast. Before I could finish the story "Koresh" sprang to his feet and, speaking with energy, not to say excitedly said,

"Ah! I see! You are a 'post'! You have got only a fragment of the truth. We have got it all! I want to say here and now," he continued, "that it is impossible to know a part of truth till you are in possession of all truth. You must know all its relations to all other truths before you can say you are in possession of any truth."

Then "Rev." Mrs. Castle took up the refrain and repeated in almost the exact language the same statement. Seeing the utter uselessness of argument with people who are absolutely sure they know it all I followed the suggestion of my friends and quietly withdrew, with the impression uppermost that the evangelists of Koreshanity dread nothing so much as free and fair discussion of their peculiar views.

In reply to this last remark it will probably be answered that the evangelists do sometimes answer questions, as for instance, at the close of a lecture in Savannah, Ga., as per report in "Morning News" of that city—quoted in "Flaming Sword," June 30, '99:

> "At the conclusion of the regular lecture, Rev. Castle answered the questions of those in the audience who cared to propound them, and not for a single moment was she caught napping. When her questioners would think they had her, she would get out of her apparent confusion by saying that the premise upon which they relied had been disproved by the Koreshans, and that a fact accepted was not a fact at all."

This is certainly a very convenient, not to say original, way of answering puzzling questions. I was myself treated to a specimen of the lady's peculiar method of argumentation when I asked her how she disposed of certain astronomical facts that militate against the cellular theory. Her reply was: "Ah! the Koreshans have anticipated all these difficulties. They have a satisfactory answer for every alleged fact in favor of the Copernicans. We have no trouble with the real scientific defenders of that theory. It is only with the unscientific—those who do not themselves understand the theory they defend, that we have trouble."

Not claiming to be a scientific defender of the Copernican cosmogony there was nothing left for me to do but to accept my defeat, my punishment, with the best grace possible and again to quietly withdraw.

Quoting again from the book "Cellular Cosmogony"—page 24:

> We are now approaching a great biologic conflagration. Thousands of people will dematerialize, through a biological electro-magnetic vibration. This will be brought about through the direction of one mind, the only one who has a knowledge of the law of this bio alchemical transmutation. The change will be accomplished through the formation of a biological battery, the laws of which are known only to one man. This man is Elijah the prophet, ordained of God, the Shepherd of the Gentiles and the central reincarnation of the ages. From this conflagration will spring the sons of God, the bisne offspring of the Lord Jesus, the Christ and Son of God.

From this paragraph and others of like purport—also from the language used by "Koresh" in his oral discourses, I infer that Cyrus Teed claims to be the "one mind, the only one who has knowledge of the law of this bio-alchemical transmutation"—the great "conflagration," out of which, or after which, shall come the "New heaven and new earth, in which dwelleth righteousness."

* * *

It will doubtless be objected that my showing the Koreshan cult to be a religious trust does not disprove the truth of theur claim that the earth is a hollow sphere, and we are living on the inside thereof, instead of on the outside of a solid globe.

As the Koreshans seem to have rules of logic all their own I do not expect to convince them of error, but will just state a few of the facts and arguments that seem to me to show the cellular cosmos to be improbable if not impossible.

If the earth "curvates" upward at the rate of eight inches the first mile, thirty-two inches for the second mile, seventy-two inches for the third, as claimed by the Koreshans, then the elevation of an object thirty miles away, at this rate of increase, would be about 600 feet above the horizon of the first mile. This would enable the Chicagoans to see the east coast of Lake Michigan with great distinctness on a clear day. For a like reason the main bulk of Pike's Peak, in the clear atmosphere of Colorado, could be seen long before its topmost cone, when the observer approaches from the level plain on the east; whereas the reverse of this is the well known fact.

Second. The analogies nature are against the cellular concept. The hollow cell is not the type of nature's formations; the exact reverse being the almost universal fact, as far as we know.

Third. The Koreshans say that the Copernican concept is based upon unsupported assumption. Can there be an assumption more completely unsupported by proof than the claim that the earth's crust is about one hundred miles thick, and that outside of this crust there is nothing—not even space? "There is nothing on the outside—no heat, cold, light, darkness, temperature, condition, entity, quality of substance—nothing. There couldn't be." "There is nothing outside to attract the earth, and hence it can never move out of the only space—place—there is."—pp. 166, 167.

The defenders of the Copernican concept of astronomy do not claim to know it all! They are modest enough to admit that many theories are mere hypotheses. In thus acnowledging ignorance their wisdom is shown. It is the beginner in science who claims to know it all. The sophomore—"wise fool," or second year man in our colleges is much wiser—in his own opinion, than is the "senior" or the fourth year man. Franklin was much more modest in his method of argument in his maturity than in middle age. The same of Isaac Newton and of others whose names are regarded as among the wisest of men. M. H.

Life in Guam.

In a recent issue of Lucifer was given some account of social conditions in Guam, one of the late acquired possessions of our now imperial Uncle Sam. We find the following additional items of interest, in regard to that far off land of the palm and the cocoanut, accredited to Lieut. W. E. Safford who seems to have been appointed vice governor of the island about a year ago. The letter from which the extract is made was published in the Chicago "Record."

> The great difficulty here (in Guam) is the lack of laborers. Every native is a landowner and farmer. A man may know how to bake bread, make shoes or build a house, yet such a thing as a regular baker, shoe maker or carpenter is unknown in Guam. You may be kept waiting weeks for a pair of shoes, or a chest, or a pair of trousers, because the man engaged to work for you has to harvest his corn, or build a hut on his ranch, or plant his rice. Did you ever imagine what the conditions would be if every one were rich? Who would make our clothing, build our houses, cook our food? We should have to do all these things for ourselves unless we repaid somebody else by work for helping us in the time of our troubles and necessity. These are the conditions in Guam.
>
> If you had a farm producing sweet potatoes, cocoanuts, corn, yams, taro, chickens, pigs, coffee, chocolate, syrup of cocoanut sap, vinegar, cider, sugar, beans and pumpkins, would you go to work on the road for fifty cents a day (Mexican) or hire yourself as a farmhand for $6 a month and board? The people of Guam will not do this, and are therefore called by some lazy and worthless. I have seen them on their plantations planting cocoanut trees which, when once bearing, will give them a sure and steady income, besides cultivating their sweet potatoes, tobacco, corn, etc. I am sure that I should do as they do. I do not say it is for the good of the island that such conditions exist. The roads and bridges are bad and nobody wants to mend them. Formerly all such work was done by convicts sent here from Spain and the Philippines. We need laborers and need them badly.

While this vice-governor, under Emperor McKinley acknowledges that he would do just as the native Guamites are doing, he is not at all satisfied. He thinks it bad "for the island" that the people should be their own masters, their own employers. He tells how they can get a sure and steady income by planting cocoanut trees and waiting till these come into bearing. But a sure and steady income for the laboring man is just what the capitalist and the imperialist does not want. The normal condition of the laboring man, according to these dignitaries, is to be landless and homeless, living from hand-to-mouth upon wages reduced to the point of bare subsistence.

This is the condition to which imperialistic landlordism and moneylordism have today reduced millions of American laborers and this is the condition to which the same imperialisms hope to reduce the inhabitants of Guam, of the Philippines, of Porto Rico, of Cuba and of any other land upon which McKinley, Mark Hanna, Rockefeller and Wall Street can lay their covetous clutches.

It would be all right and consistent for the loyal subjects of an old-world imperialism—such as our good friend R. B. Kerr of British Columbia—to advocate the subjugation and absorption of the islands of the sea, so that fat places be made for governors, vice governors, judges, commissioners, &c., men who have worked long and hard for "the party," but for whom there are not offices enough at home to go round—but for Americans, for men who profess love for the doctrines of the Jeffersonian Declaration of Independence, it would seem that such letters as this from the vice-Governor of Guam should be eye openers to show whither we are drifting. M. H.

In Memoriam.

Died at Hecla, South Dakota, April 11 1900, Priscilla Spalding Clark. The immediate cause of death was pneumonia though her health had been precarious for a number of years.

Mrs. Clark was born at Glenville, N. Y., July 12, 1838, and was therefore in her sixty-second year when she passed away. She leaves a daughter, Nora E. Palmer, and two sons, Arthur E. and I. Gaylord Clark.

For many years Priscilla Clark has been a faithful and earnest friend of Lucifer and its work, and in her last will and testament its editor was not forgotten.

In answer to questions Arthur E. Clark tells us his mother was a reformer from childhood. Early in life she became a spiritualist and an advocate of dress reform, wearing the bloomer costume from girlhood until her children were grown to manhood and womanhood. Then, feeling that the battle was practically won she said to her daughter and sons:

"I expect to be more or less alone during the last part of life's journey. I have battled public opinion for my childrens' sake. They now can fight their own battles. I would like to take a rest, and wear dresses that would not attract attention if agreeable to all my children. But if any one of them can get the least satisfaction or pleasure from my continuing to wear the bloomer dress I will gladly do so until life's battles are done."

Feeling that their mother had done enough—"having learned the value of a kind and loving mother's affection and having the great satisfaction of knowing her strong individuality and steadfastness of purpose to accomplish what she set out to do, we [her children] assured her that the lesson was learned,—that we fully appreciated the sterling traits of her character, and hoped that henceforth the worth of her example would be manifest in our lives."

"After this," continues her son, "she wore her dresses long, but never to touch the floor. She was a constant and interested reader of such papers as Lucifer, 'Woodhull and Claflin's Weekly,' 'Religio-Philosophical Journal' and many others—last, but by no means least, T. J. Shelton's 'Christian.'"

For several years Mrs. Clark lived in Chicago and was one of the most constant attendants at the meetings of the "Lucifer Circle." Her surviving friends have our most sincere sympathy in their bereavement. Not many sons and daughters have so good reason to be proud of the record of their mother as have the surviving children of Priscilla Spalding Clark. M. H.

Light Bearer Library.

No. 3, New Series, contains "Judgment"—an original drama with three actors, by Wm. Platt,—London,—author of "Do We Live Do We Love," "Women, Love and Life" and other radical works. In this his latest effort Mr. Platt shows up in vivid colors the hollowness, the falsity and the wickedness of popular standards of virtue—for women and men. An important contribution to the literature of radical humanitarian thought. Forty-eight pages, price five cents—or by the year, twelve numbers fifty cents. It is hoped our friends, and especially the admirers of Mr. Platt, will do what they can to give this storiette a wide circulation. Reduced rates given to those who buy for distribution. A review of this number of the "Library" will be printed in Lucifer next week.

The Worst Monopoly.

Grant Allen.

Last, and hardest of all to eradicate in our midst, comes the monopoly of the human heart, which is known as marriage Based upon the primitive habit of felling the woman with a blow, stunning her by tcpeated blows of the club or spear, and dragging her by the hair of her head as a slave to her captor's hut or rock-shelter, this ugly and barbaric form of serfdom has come in our own time by some strong caprice to be regarded as of positively divine origin. The Man now says to himself, "This woman is mine. Law and the Church have bestowed her on me. Mine for better; for worse; mine, drunk or sober. If she ventures to have a heart or a will of her own, woe betide her! I have tabooed her for life; let any other man touch her, let her so much as cast eyes on any other man to admire or desire him—and, knife, dagger, or law-court, they shall both of them answer for it." There you have in all its native deformity another monopolist instinct—the deepest-seated of all, the grimmest, the most vindictive. "She is not yours," says the moral philosopher of the new dispensation; "she is her own; release her." The Turk hales his offending slave, sews her up in a sack, and casts her quick into the eddying Bosphorus. The Christian Englishman with more lingering torture, set spies on her life, drags what he thinks her shame before a prying court, and divorces her with contumely. All this is monopoly, and essentially slavery. Mankind must outlive it on its way up to civiliza-tion.

And then the Woman, thus taught by her lords, has begun to retort in these latter days by endeavoring to enslave the Man in return. Unable to conceive the bare idea of *freedom* for both sexes alike, she seeks equality in an equal slavery. That she will never achieve. The future is to the free. We have transcended serfdom. Women shall henceforth be the equals of men, not by the levelling down, but by levelling up; not by fretting the man, but by elevating, emancipating, unshackling the woman.

Spiritualization vs. Annihilation.

Nietsche

All passions have a time when they are fatal only, when, with the weight of their folly, they drag their victim down; and they have a later, very much later period, when they wed with spirit, when they are "spiritualised." Formerly, people waged war against passion itself, on account of the folly involved in it, they conspire for its annihilation,—an old morality monsters are unanimous on this point: "*il faut tuer les passions.*" The most notable formula for that view stands in the New Testament, in the Sermon on the Mount, where, let us say in passing, things are not at all regarded *from an elevated point of view*. For example, it is there said with application to sexuality. "If thine eye offend thee, pluck it out." Fortunately no Christian acts according to this precept. To *annihilate* passions and desires merely in order to obviate their folly and its unpleasant results appears to us at present simply as an acute form of folly. We no longer admire the dentist who *pulls out* the teeth, that they may no longer cause pain. It may be acknowledged, on the other hand, with some reasonableness that, on the soil out of which Christianity has grown, the notion of a "*spiritualisation*" of passion could not at all be conceived.

The primitive church, as is well known, battled *against* the "intelligent" in favor of the "poor in spirit:" how could we expect from it an intelligent war against passion?—The Church fights against passion with excision in every sense; its practice, its "cure" is *castration*. It never asks, "How to spiritualise, beautify, and deify a desire?"—it has, at all times, laid all the emphasis of discipline upon extermination (of sensuality, of pride, of ambition, of avarice, of revenge).—But to attack the passions at the root means to attack life itself at the root; the praxis of the Church is *inimical to life*. . . . .

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Marriage and Morality.

Horace L. Traubel, in "The Conservator,"

Two pithy paragraphs in this significant while unpretentious pamphlet seem to indicate the brave propaganda it is intended to observe;

"Marriage is the foe of true morality. Morality often exists in spite of, or regardless of, marriage, but I do not believe morality ever came into being because of marriage.

"I do not believe in a 'double standard' of morality for men and women. Neither do I believe in a double standard of morals, one inside, the other outside, marriage. I believe that right conduct and wrong conduct do not change their natures merely because of the words of priest or magistrate. I do not think it should be necessary to obtain a license to do that which is right. It should not be possible to obtain a license to do that which is wrong."

Woman is the Race.

Lester F. Ward, in the "Arena" (Boston.)

Accepting evolution as we must, recognizing heredity as the distinctive attribute of the female sex, it becomes clear that it must be from the steady advance of woman rather than from the fluctuations of man that the sure and solid progress of the future is to come. Woman is the unchanging trunk of the great genealogic tree; while man, with all his vaunted superiority, is but a branch, a grafted scion, as it were, whose acquired qualities die with the individual, while those of woman are handed on to futurity. Woman is the race, and the race can only be raised up as she is raised up. . . . . True science teaches that the elevation of woman is the only sure road to the evolution of man.

Woman's Re-Awakening.

E. B. Foote, Jr., M. D., in "New Humanity."

The time for easy assumption of male superiority is passed. The new woman is asserting herself, claiming individuality, equality, and demanding to be recognized as a person, a citizen, a full fledged human being with as much right as man to self ownership, life, liberty, and the pursuit of happiness. In this re-awakening to her natural heritage, we need not wonder that she devotes herself mainly to establishing her claims to individual rights favorable to her own comfort, well-being and happiness, and seems inclined to act as though she were here for her own sake and satisfaction. If in the new enjoyment of the new sensations of liberty and independence she seems to forget for a time her best sphere as home-maker, mother and transmitter of the accumulated heritage of the human race, we may trust her to rediscover this function in due time, and employ it with more judgment and better results than ever before.

"Marriage and Morality" is the title of a lecture by Lillian Harman, and is No. 2 of the "Light Bearer Library," published by M. Harman, 507 Carroll Ave., Chicago; price five cents each It is an argument against our present system of marriage. That the Harmans are conscientious no one who knows them will dispute. Men and women who endure imprisonment for an idea are generally honest in their views, however absurd those views may be. That they have logic on their side all who have studied their writings must admit, and the fact that their adversaries answer their arguments by persecution and imprisonment, is evidence that they have no better logic at their command This little booklet is a strong argument made from an ethical point of view against legalized ceremonial marriage, showing that where discordant unloving men and women are bound together, more misery and sin results therefrom than any other in relation.—*The Liberator.*

VARIOUS VOICES.

T. H. Lewis, St. Paul, Minn.:—Karezza was duly received. The book is the best that I have received from you, and worth much more than the price charged. I would like to see Karezza have a greater circulation—I am in love with it.

W. P. Austin, Hoaglin, Calif.:—Enclosed find list of names to which please send sample copies of Lucifer. I want to do a little missionary work and this is all I can do at present. I see much to encourage us in the way the people are gradually coming our way.

G. F. Morong:—have just read "Our Worship of Primitive Social Guesses" and am charmed with the fine sentiment as well as the truth expressed therein. No *Liberal* can take any other view of the question which the author has handled in such a creditable manner.

C. L., Wash.:—I received a sample copy of your paper, and I enclose five cents for J. M. Crane's "Evolution of the Family" I am a cousin of J. M. C., and to me the name of "Jonathan Mayo" brings a vision of a grand old apostle of truth and I feel sure the soul of that grand old man is influencing his grandsons, as they look upward, they find the loving thought of that grand old soul. Over here away across the great divide is one in whose veins flows the same blood. One who is individualized; a woman who dares to say "My person is my own,—subject to no control but my own." I have a reading room open for metaphysical literature and so soon as I am able and fully understand Lucifer shall put it on my table.

Chas. F. Schneider, Ocala, Fla.:—Enclosed find fifty cents for which send me the "Light Bearer Library" for a year, beginning at No. 1. Also kindly enclose sample pages of Karezza. I am in full sympathy with you and your aims, but regard that sort of labor as lost. As a socialist I realize that sex slavery is the result of economic slavery, of private property in the means of production and distribution. Woman cannot become sexually free until the care and support of her children is guaranteed by the state (i. e. the co-operative commonwealth). Present and past morality, or immorality rather, is only what under present economic environment it can be; hence we must change the environment; make the mother economically and industrially free and she will never consent to an uncongenial marriage, nor for longer than the union remains congenial. Preaching Christian or sexual morality in an environment where such morality is next to impossible, if it does not require a heroism which it is absurd to require from frail misguided and artificially stupified humanity. We must make a virtuous life as easy at least as a vicious life is today!

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 18. CHICAGO, ILLINOIS MAY 11, E. M. 300. [C. E 1900.] WHOLE No. 813

Woman to Man.

Woman is man's enemy; rival and competitor.—J. J. Ingalls.

You do but jest, sir, and you jest not well,
How could the hand be enemy of the arm,
Or seed and sod be rival? How could light
Feel jealousy of heat, plant of the leaf,
Or competition dwell 'twixt lip and smile?
Are we not part and parcel of yourselves?
Like strands of one great braid we intertwine
And make the perfect whole. You could not be
Unless we gave you birth; We are the soil
From which you sprang, yet sterile were that soil
Save as you planted. Though in the book we read
One woman bore a child with no man's aid,
We find no record of a man-child born
Without the aid of woman! Fatherhood
Is but a small achievement at the best,
While motherhood is heaven and hell,
This ever growing argument of sex
Is most unseemly, and devoid of sense.
Why waste more time in controversy; when
There is not time enough for all of love,
Our rightful occupation in this life!
Why prate of our defects—of where we fail
When just the story of our worth would need
Eternity for telling, and our best
Development comes ever through your praise,
As through our praise you reach your highest self?
All we have done, or wise or otherwise,
Traced to the root was done for love of you
Let us taboo all vain comparisons,
And go forth as god meant us, hand in hand,
Companions mates and comrades evermore.

—*Ella Wheeler Wilcox.*

Waiting.

Serene I fold my hands and wait,
Nor care for wind or tide or sea
No more I rave 'gainst time or fate
For lo! my own shall come to me.
I stay my haste I make delays,
For what avails this eager pace
I stand amid the eternal ways
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me
No wind shall drive my bark astray,
Nor change the tide of destiny.
What matters if I stand alone
I wait with joy the coming years,
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs from yonder height
So comes the good with equal law,
Unto the soul of pure delight.
The stars come nightly to the sky
The tidal wave unto the sea,
Nor time nor space nor deep nor high
Can keep my own away from me.

—*John Burroughs.*

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Sir Humphrey Davy.*

Progress depends upon improving what the past has produced.—*Investigator.*

Cause of Prostitution and Infanticide.

In a recent Lucifer—No. 809—was reproduced a selection from a comparatively unknown writer, Karl Heinzen, and yet one who in life enjoyed the intimate friendship of such men as Wendell Phillips, W. Lloyd Garrison and Charles Sumner. At the memorial gathering held in Boston to do honor to the name and work of Heinzen, Wendell Phillips said concerning him:

"I never met him on the streets without a feeling of the highest respect, and this respect I paid the rare, the almost unexampled courage of the man. Mr. Heinzen in this respect stood almost alone among the immigrants to these shores. His idea of human right had no limitation."

It was because of this fact mainly—the fact that there was no limitation to Heinzen's idea of human rights, that he was not appreciated during life as his work in humanity's behalf deserved. Many other foreign born American citizen's fought bravely and wrote and spoke strongly and well in favor of freedom and justice for the African, and yet failed to see the logic of their own arguments. They failed to see that freedom—human right—has no limitation as to sex, and because Karl Heinzen spoke and wrote in favor of freedom without limitations as to sex he went through life and died a comparatively obscure and unknown man.

Now, after the lapse of nearly a half century since its first appearance in the German language Heinzen's "Rights of Women and the Sexual Relations" is beginning to receive the attention, the appreciation it so richly deserves. The selection reproduced in No. 809, under the head, "Come Let us Reason Together," has received so many commendations, and so many calls have been made for that number, that we herewith add a few more paragraphs from that same chapter in which Mr. Heinzen gives us a report of an imaginary convention of women in "Frauenstadt"—woman's state. The president of that meeting, in stating the work done by "Mrs. Branch" a woman who had shocked conventional moralists by her claim that no one but herself had any right to decide "where, when or whom she should love," said:

Mrs. Branch emphasizes the fact that five-sixths of the frequenters of houses of prostitution are married men! And how necessary present society considers prostitution to be, is shown by the answer with which the Mayor of New Bedford met the request that the houses of prostitution should be abolished: "If these houses are abolished, our wives and daughters will no longer be safe anywhere—on every street they will be in danger of being insulted." (That reminds one of the worthy Mr. Strangfellow, who argued that slavery was necessary, because the female slaves were a moral lightning-rod, so to speak, for the Caucasian women.

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Insulted on the street! "But," Mrs. Branch asks, "by whom would they be insulted? Not by any man outside of the world, but by somebody in the world, somebody here and there and everywhere—sixty thousand of these men are in the streets of New York daily, they meet you everywhere, their warm breath fills the air, and the purest and most modest girls are constantly brought into contact with them! Who are they? Who but husbands father, brother? Is it yours? Is it mine? The blood rushes into my cheeks as well as into yours, at the thought that they could be our friends."

And yet, she ought to have added, [says Karl Heinzen] each one of the sixty thousand considers himself qualified to play the part of superior moral teacher, and to condemn Mrs. Julia Branch, because she said that she alone was to decide where, when and whom she was to love. The fact that this liberty is not recognized and practiced everywhere, she considers the chief cause of prostitution. "The cause lies in our present institution of marriage, which forces a man and woman to remain together until death separates them, without love, without intellectual, moral and physical harmony." The objection, that without the present marriage bonds our sexual relations would sink into a state of anarchy, she meets with the true observation that worse conditions than the present are impossible, and that perfect liberty at its worst would create a better generation of men and women. The hypocrisy which declares that bonds are necessary to restrain those who cannot restrain themselves, and as an example mentions "Mr. So-and-so, who neglects his wife," etc., she silences with the question, "How old is the youngest child of Mr. So-and-so?" Answer: "Two or three months." "Does it not make one heart-sick to see such degraded conditions and the wretched subterfuges behind which they are to be concealed?"

The second subject upon which Mrs. Branch spoke was infanticide. She proved by statistical statements that this crime, which has here come to be an every-day measure of expediency and correction, has increased in a frightful degree. In the year 1805 the proportion in New York of still-born children to the entire population was one to sixteen hundred and twelve; in 1820, one to six hundred and fifty-four; in 1840, one to five hundred and sixteen; in 1850, one to three hundred and eighty-six. Dr. Wyne calculated that for the year 1805 there was one abortion in forty-nine births, for 1810 one in thirty-three, for 1815 one in thirty-two, for 1830 one in twenty, for 1840 one in sixteen, for 1845 one in thirteen, for 1850 one in twelve. . . . . And such a population listens to condemnation of "free love" as if it had any right to condemn anything whatever except itself! How many mothers of those thousands of murdered children could say of themselves that they alone were to decide where, when and whom they should love? None of the pharisees, who condemn women like Julia Branch as immoral, have ever asked themselves this weighty question.

"What," asks Mrs. Branch, "is the cause of this frightful increase of this most unnatural of crimes? I can find it only in our present institution of marriage. Not the slightest scruple exists, either in or out of wedlock, to destroy the life of a child—out of wedlock on account of the fear of losing 'respectability' since society condemns the mother as immoral; in wedlock because the cares of maternity are binding, annoying and difficult. We can have no idea to what extent this system of murder is practiced, and yet if we consider the numbers of children which fill our prisons, we must almost call it a boon. Mothers, think of it! Every son whom you place into this world, whom you have not conceived in purest love, has all the qualities which fill our prisons and poor-houses, inherent within him; every daughter of this kind is born with the tendencies which lead to houses of prostitution. Therefore it is your responsibility as well as your right to say, where and when and how you want to become mothers. Therefore it is also a necessity for you to acquire a knowledge of every art and science which now are the monopoly of men, that you may learn how to bring better children into this world. I reject in all things the saying that ignorance is a blessing. Woman is to know everything that man is capable of knowing, and is to have full liberty to acquire the knowledge. You must break every chain that hinders your development, be it church or state, man or woman, wife or child, who forges it."

Confusion of Morals.

E. B. Foote Jr. M. D., in "Conservator."

As I did not see the play Sapho, and have not read the book, my only knowledge upon the subject comes from the very lengthy (and quite full enough) reports which the newspapers gave for the evidence offered for its suppression by the moralists. Its offense appears to have been in the main such a presentation of the allurements or bright side of fast life, its critics allege, as would render it unsafe for the average "young person" to view, since familiarity might breed enchantment. Our worldly wise yellow journalist joined with others in the declaration that there are some phases of life, however real, for which the stage may not hold the mirror up to nature—whatever the ultimate moral trend of the story. Unless I am greatly mistaken, the actual lesson of the play was surprisingly overlooked in the discussion, possibly because those who were capable of comprehending it were not asked to give their views for print or before the magistrate, or maybe because they lacked the courage to say a good word for anything so generally tabooed. Certainly any young man would be convinced from the last scenes of Sapho that the prior experiences of the "hero," however alluring, are not worth the cost—that things are not what they seem, especially seductive sirens, whose meshes it is better to avoid than to play with. May not the viewing of Sapho in the play so seriously impress many an inexperienced youth as to save him from compromising his morality by following the example of Sapho's Jean? To my mind this lesson is as certain as another so pathetically presented in Madam Butterfly, that a man may come keenly to regret having trifled with a childish maiden's affections, even though she be a "heathen."

Sapho is only one of half a dozen recent stage productions that critics have condemned as unfit, improper or immoral, but I notice that none of these keen-scented hounds of impropriety have mentioned The Ambassador, which, no doubt, the theater going public regards as one of the most innocent, if not most pleasing, of society dramas, its author, John Oliver Hobbes (Mrs. Craigie), being a refined lady who moves in "our best society." But let us see the moral of the play. It portrays in its chief character a gentleman of fine intellect and irreproachable manners, charming to meet and above criticism (from society as it is), but nevertheless a man of the world, a friend of publicans and sinners and a hale fellow well met in circles of very doubtful character. Concerning his newly-awakened love for an "innocent" young woman, the Ambassador makes a confidant of an old chum, who at the time is entertaining "ladies'"—such as attended the ball in Sapho. Though the Ambassador is evidently about fifty years old, he somewhere admits that the reason he has not married is not because he could not trust women—he has all faith in them—but because he could not trust himself. He is plainly one of the many men who indulge their fancies ad libitum until with advancing years variety cloys, and what is left of their affectional nature becomes enamored of a dear young thing just ripe enough to leave her mother—in this case her guardian, as the Juliet of the play is an orphan. The guardian herself is a fine woman of middle age, who is manifestly "utterly crushed" when she learns from the Ambassador that he has fallen in love with the orphan instead of herself. From the point of view of good morals this guardian is herself far too good for him, but more suitable than the immature maiden, while in the play there are others also, more nearly his age and somewhat on a par with him as to experience. The curtain falls with the assumption that "they were happy ever after," which is generally not the case with such ill assorted marriages. The misfortune of such a situation is that the blissfully innocent girl in the audience goes home a little envious of the good luck of the heroine and is ready to be led a victim to the altar by

some very respectable elderly friend of the family who has sported round town for thirty years and now concludes that "love is the only thing worth while after all." If one could publish the pitiful tales told in the confessional of the family physician by young wives yearning for unborn babes, they would prove quite sufficiently that such marriages as that of the Ambassador and the orphan are occasion for weeping rather than rejoicing, and that they should be depreciated rather than made allaring to matinee maidens. For such reasons I unhesitatingly proclaim The Ambassador to be an immoral and unfit play (or at least unfortunate in the standard it implies), while Sapho seems to me useful as a terrible example, in that it illustrates what a young man may well shun. Whenever a play-writer finds occasion to make a woman of forty fall in love with a young man—even if so far along as thirty or more—it is made ridiculous, as though there could be only one idea of it and that absurd; while, over and over again, these matches of old chaps and merry maidens are brought about as being serious and satisfactory, commendable and worthy. From a physiological point of view both are a mistake, and for posterity's sake and for the happiness, in the long run, of unsophisticated young women it would be well if novelists and playwrights would write to make such matches less acceptable. Professor Sumner has estimated that not ten per cent of those who enter matrimony find it to square with their ideals. Not a tenth of one per cent of the young girls who yield to the matrimonial wiles of seductive old bachelors of the type we are considering are even half-way pleased after ten years—if so fortunate as not to be disillusioned in a year or a week.

It is a mistake, too, for the man who is merely a burnt ember to attempt to play the part of the young husband. The man may be pitied for his folly—the final error in a misspent life (he was at least old enough to know better)—but the more deserving object for our regret is the unsophisticated maiden who has been hired or driven into the unfortunate alliance, and who, from this most important step, realizes, instead of the fulfillment of delightful expectations, only the bitter dregs of disappointment. Court records in any city would provide more than enough instances of tragic terminations of marital unions of this class. It is confusion of morals to make them seem attractive in story and play. The status of society morals needs leveling up.

Is Lucifer Growing Conservative?

BY M. L. STUDEBAKER.

In Lucifer No. 811 I notice some rather conservative reform talk. If there are many such people in the radical army, then I think we are not very far ahead.

R. B. Kerr seems to think that the young and progressive in thought would be best led by old fogyism; that ignorant, superstitious, and insane parents ought to be allowed to tyrannize over their children. It is this kind of insanity that has held the world back. I would not do wrong to please my mother, no matter what the consequences.

The tyranny of parents and of the home is on a par with the tyranny of government.

L. D. White accuses Morton of being dictatorial and dogmatic. I think she forgets that we ought to be fighters. As a soldier in the ranks of the radical army Morton exclaims "Do not desert! The cause cannot move ahead in that way!" White would have us marry (desert); join church (desert).

Lillie, there is only one way to fight; and that is to fight! In unity there is strength. We all know that marriage is wrong that it is whoredom, &c. Do not marry. He or she who does is a coward and deserter. Do not do a thing just to please parents or others. I would drive a bayonet into the breast of my brother if he fought against liberty. "War is Hell." Political strife sets father against son, brother against brother. No, you cannot ride the horse of peace, and the steed of war at the same time. If we intend to establish liberty for oncoming generations to enjoy, then we must fight.

C. F. H., (page 126) says there is no such thing as slavery. Then why not cut the word out of the dictionary? I am surprised that such rot could find its way into Lucifer. The black snake whip and the present day lash of starvation are but the means by which the slave is made tractable. They are different means to the same end, but the alternatives that C. F. H. would offer would be—apparently—to be whipped to death, starved to death, or suicide direct. Yes, C. F. H., there has been slavery in the past and there is slavery now, and lots of it too.

Lillian H. says a word about morality. There are two definitions to this word; one as given in the dictionary, the other as the word is used by the rabble namely, conformity to established customs regardless whether that custom be right or wrong.

The latter definition is what put Heywood, Harman, Moore and others inside of the man-pen.

I hear comrades say it is wrong to serve on a jury. I doubt this, though I am an anarchist. Is it true or not that it is the violation of the constitution that has deprived us of our personal liberty, freedom of speech, &c? I think the constitution is better than the people; better than the legislative or judiciary or executive departments of this despotism, United States Government. In a vital case in court, enforce the constitution and serve free speech, press and mail, then let education do the rest.

This is all I ask for at present. It is said that the powers that be will not permit the enforcement of the constitution. Well, go on a jury and establish a precedent that will knock Comstock out of time. Then the enemy would try to alter the constitution. Let them do that if they can.

It seems the policy with some anarchists is to let the powers that be just kick and knock them about like old shoes, then pose as martyrs. I would snatch the enemy's weapons from their hands; cut their throats with their own knives, and enforce their own constitution on them in our favor.

Light Bearer Library

BY ELMINA SLENKER.

The Light Bearer Library No. 2, New Series, just received and read. It is brim full of meat; full of serious food for thinkers. Marriage is the most important event in life. To unite one's fate and fortune with another "for good and for all, is something requiring the best of care, judgment, and forethought.

The masses will marry for hundreds of years to come, therefore essays on this subject will retain their importance and general interest.

While Freedom is a grand and glorious thing very few are so educated that they can be free to love and to parent children, outside of legal bonds. To increase the number of free lovers just such little booklets as Lillian's on Marriage and Morality should be scattered broadcast.

Now is the time to work for the future. Be strong, firm, and true.

"All waits or goes by default, till some strong b ing appears.
A strong being is the proof of the race
And of the ability of the universe.
When he or she appear materials are overawed.
The dispute on the soul stops.
The old customs and phrases are confronted,
Turned back, or laid away."

—Whitman.

Not Natural Enemies.

Lillian Harman in "New Humanity."

Man has inalienable rights to life, liberty and the pursuit of happiness. It is sometimes held that "man" in this instance is a generic term and includes woman. Not so, however, if motherhood is impossible under freedom of choice. Man's happiness, liberty, life, are enjoyed at the expense of woman's misery, bondage and death. What matter? "She is here for that purpose," said Melanchthon, and though nearly five centuries have rolled by since his day, yet his spirit controls nearly all the doctors of bodies, souls and morals, in this dawn of the twentieth century.

Is it not time to discard the old ideals, to shake off the rusted shackles of the past? Man and woman are not natural enemies; not by nature tyrant and slave. They should be and will be friends and comrades, trusting each other, h lping and loving each other in freedom.

LUCIFER, THE LIGHT-BEARER

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Chats With Correspondents.

CONSERVATISM AND RADICALISM.

In this issue of Lucifer attention is called to the old, old conflict between the iconoclasts, the image-breakers—the discontented pioneers and pathfinders, on the one hand, and on the other, the conservatives, the defenders of the old, the established, the time honored, the respectable, the ease-loving, etc.

M. L. Studebaker refers especially to articles by R. B. Kerr and others in 811 and wonders how "such rot could find its way into Lucifer."

In reply to this I have only to remind our friend that Lucifer's platform is the freest of the free, and that in order to get the whole of truth we must hear all sides. An additional reason for giving a hearing to articles such as those objected to by our radical friend is the fact that Lucifer does not belong to its editors and publishers alone but also to all who have labored and paid their money to keep its banner afloat through all the years of mortal conflict with the great American Inquisition—the Evangelical suppressors of freedom of speech and of press. All of those whose articles M. L. Studebaker would exclude on account of their conservatism have earned the right to be heard in Lucifer's columns by faithful and long continued helpful co-operation.

It will probably be objected that such articles as those of Kerr, C. F. H, and others, articles that belittle and disparage Lucifer's central propaganda work, should not be inserted without an adequate antidote, or suitable reply. Two things prevented a reply to Kerr and others, in No 811. One was lack of time and lack of physical strength; another was the desire to leave to others the task of replying to what seemed an unfair belittling of the work to which Lucifer's editor has devoted the best years of his life. Now my forbearance has been duly rewarded. The short and pointed defense by Studebaker and the more elaborate and very scholarly one by James, leave little to be said by me.

"Putting things in the right boxes" is most necessary to right thinking, right talking and right acting, and it need not be wondered at if the best of us fail at times in this classification. For instance, is our keenly logical friend, C. L. James quite sure that he is right when putting John Tyndall and Robert Ingersoll in different boxes? Is it not true that he who by direct iconoclasm destroys the old and false does much to put in its place the newer and truer? It is said that every denial contains an affirmation and every affirmation a denial. R. B. Kerr says he "never read anything written by Bradlaugh or Ingersoll on religious subjects." Then he cannot have read much of the writings of either of those men. He should read Ingersoll's lecture entitled "What is Religion" and Bradlaugh's "Talks about the Devil," "David" "Jacob" and other heroes of the olden religious cults. Ingersoll and Bradlaugh belong to the destructive, the iconoclastic, and also to the idealist, the constructive boxes. The same of Paine, of Voltaire, of Huxley, Darwin and G. W. Foote.

R. B. Kerr is disposed to disparage the work of Ingersoll and Bradlaugh—and for a like reason presumably, that of Bruno, Voltaire and Paine, and exalt the work of Strauss, Renan, Arnold and other less radical fighters against old time superstitions, and thinks that the former "lot have appealed only to a few and have rather disgusted the many than attracted them."

Last summer at the great convention in Chicago, called the Ingersoll Memorial Meeting I heard an avowed Christian declare that the service to humanity for which Ingersoll will be longest remembered is his work in reforming the churches. He maintained that Robert G. Ingersoll had done and is still doing more to civilize and humanize the Christian churches than any man living or dead.

In this statement I think this distinguished Christian eulogist of the great agnostic was in the right. More than any other man, not even excepting Paine and Voltaire, Ingersoll alarmed the clergy of all the Christian lands, and caused them to look to the foundations of their faith, and to speak and write against the great iconoclast. The discussions thus aroused have compelled a remodelling of the basic doctrines of the churches, causing them to abandon the more savage features,—the doctrine of hell, of a partialistic and revengeful god, etc.

The New York "World" said editorially that it was not because Ingersoll reached directly a great many people but because he compelled the clergy to speak and write against him, that made his influence upon the world's thought so great. The same is doubtless true of Bradlaugh's work in England—thus disproving R. B. Kerr's statement that Ingersoll, Bradlaugh, Foote, and all that "lot have appealed only to a few." As to whether the Renans, Arnolds and the less radical religious reformers, have "converted the leaders of their opponents," more often than have the more radical iconoclasts just named, may thus be a matter of honest doubt.

As an advocate of imperialism in government it is quite to be expected that R. B. Kerr should see that ancient slavery, such as that advocated by Aristotle, was abolished by imperial Rome. His argument and the facts upon which he relies, are similar to those of the imperialistic "Republicans" of this country who never tire of boasting that they abolished slavery in the United States; whereas it is not hard to prove, as some of see it, that the slavery established by imperial Rome was in many respects worse than was that of the Grecian and early Roman States, from the despotic tendencies of which the later imperialism was developed; just as some of us maintain that slavery has never been abolished in the United States—only evoluted and expanded from the local and concrete to the more general and all inclusive, more refined and sublimated but none the less savage, cruel and inhuman forms.

* * *

Brother Kerr and the editor of Lucifer seem to be catching it from all points of the compass. See Court Norman's "Protest" in "Various Voices," just today received. At the close of his article in 811 Mr. Kerr warns his reader not to "take himself too seriously, for he who takes himself seriously misses a good joke, and gains very little in exchange." These lines seem to me to furnish the key to much that our good brother Kerr writes. Hence we must remember who it is that tells us "The abolition of undesired motherhood, enforced celibacy and all the other evils which create so much misery in our time," will be "swept away like snow before the balmy winds of spring," and without any self-sacrificing effort on the part of any one. Mr. Kerr is the champion jester of Lucifer's contributors. If Bro. Norman had remembered this fact he would not have sent us the strongly worded protest concerning the very amusing *jeu d'esprit* entitled the "Sheep and the Goats." Most readers enjoy a little fun now and then even in a paper that deals with the most serious of all problems affecting human life.

* * *

That the editor's position is a hard one to fill, goes without saying. If he prints what is sent to him without change he is often censured because of crudities or lack of clearness, and sometimes because the writer uses personalities in a way that to or by the supersensitive reader may be considered offensive. An instance in point is the letter on the "Boer War," on page 126, by our old time and very faithful friend C. de Maupassant. Being, as usual, short on space, and thinking a little cutting down and change of wording would add to the clearness as well as brevity of the article, and would do the writer no injury in any respect I made some changes in wording reducing the length a third or more. Now it appears that serious injury was done to the article as first written, at least Mrs. de Maupassant so regards it. See her protest in this week's "Voices." I shall enter no defense, other than that contained in the explanation just given. If an injury was done to the article or its writer it is much regretted by the unintentional and sometimes over-worked and over-hurried offender. M. HARMAN.

About Blue Grass Moore.

BY E. W. CHAMBERLAIN.

Notwithstanding the president's rebuke of the former outrage upon Mr. Moore the postoffice sneaks continue persecuting him with most malignant vindictiveness. Mr. Moore's unique figure is well known, his integrity is well known, and the infamy of the persecution now pending is well known, and yet in some quarters a fashion seems to have obtained of decrying the victim of this persistent malignity and discouraging efforts for his relief.

It is said that Mr. Moore's management is unwise, and some carry the imputation of folly to the extent of saying that he is more fit for a lunatic asylum than a jail. Granting this, is it not more just, humane and liberal to bestow upon him the sympathies his alleged deficiencies entitle him to than to belabor him with a censure from which such weakness should exempt him? We are none of us any too wise, but even a weak, vain or foolish man is fairly entitled to protection against wanton outrage, and a little observation of the methods of Mr. Moore's assassins would show that by first attacking the weak and those incapable of putting up a good defense they are more readily enabled to establish precedents which later on they can employ with greater force against a victim better capable of resistance. This has been the constant policy of the assassins until by accumulating mischievous precedents their machinations have become formidable, and wisdom indicates that they should be met with sturdy opposition in every case, more especially in the case of the weak and the unpopular, for the worse the case and the more incapable the victim the greater the need of defense.

Mr. Moore's frankness has antagonized some, but it is a very cheap and mean revenge to abandon him now to a common enemy who will next seek other victims and who if successful against Mr. Moore will be by that very success fortified to do the greater mischief. Let us first settle the common enemy and then if Mr. Moore deserves a spanking we may be able to administer it in peace and quietness.

Another mean insinuation is that Mr. Moore likes persecution and courts martyrdom. This is utterly foolish. No man likes to be the victim of outrage any more than eels like to be skinned, but if he did like it, is that any reason why we should acquiesce in the outrage?

Doubtless it will save money and effort, to those who are willing to economize those forces, to refuse aid to Mr. Moore in the present exigency, but I can conceive of no meaner spirit nor one that will more amply contribute to fasten a blackmailing censorship upon this country than that which carps at Mr. Moore while the worst enemies of liberty are besieging him, and I remember with infinite contempt that when good old D. M. Bennett was similarly attacked certain unprincipled editors tried to belittle him in the same way. Those editors are buried beneath the scorn of mankind while the name of Bennett will be reverenced by all lovers of liberty.

No human being in this country and in our age of enlightenment should be subjected to the outrage that threatens Mr. Moore, and the vaguest appreciation of the blessings of liberty should inspire every American to a strenuous effort to rebuke and thwart the attempted suppression.

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"Judgment."

Under this title William Platt gives us a sketch of an incident in the lives of three men. John Turnbull breaks into Matthew Meffan's rooms thinking them the apartments of Reginald Hyatt. Turnbull wishes to take the life of Hyatt because Hyatt has "raped" Turnbull's sister. Meffan demands the details of the alleged outrage.

Turnbull: Details! I have no details to give; the man raped my sister; that is enough for me.

Meffan: That's all very well, my friend, but it's not enough for me—I demand details.

Turnbull: What details do you want? A rape's a rape.

Meffan: My dear fellow, that won't do; Morality is a question of details; and the things that look alike are most unlike. On the piano I can make one chord sound soothing or harsh, mysterious or familiar, or what you will, just according to the other chords which I place before it; so in morals also the worth of an act is dependent upon the facts which ushered it in. Give me your details.

Turnbull: Why should I probe my griefs for you? I say a rape is rape; I refuse to give details; assume what details you please.

Meffan: Very well then; I will assume in the first place that the man was married to your sister when the rape occurred.

Turnbull (astounded): What?

Meffan: You ask me to assume my own details; I therefore begin by assuming that the man was married to the woman when the rape occurred.

Turnbull: But then how could there be a rape?

Meffan: Of course there could; that's commonplace—rape is the enjoying of a woman's body against her will—that is to say, it is the turning of an act which should be mutual tenderness and love into one of exclusive brutal selfishness and lust—do you think that never happens under the marriage-bond? I tell you that it is more liable to occur there than anywhere else!

Turnbull (staggered): But . . . but . . . the marriage bond is . . . an honorable thing . . . it permits—

Meffan: What does it permit? Rape?

Turnbull: No . . . not exactly . . . but would you call it rape?"

Meffan: I have your authority for saying that a rape is a rape, and such rape as I have described does not lose its ugliness by being committed upon a wife.

Turnbull: "Oh, but the mere fact of marriage makes a difference . . . .

Meffan: What difference? If a woman feels she is merely the sport of a man's lust, do you think she likes it any the better because she is bound hand and foot to that man?

Turnbull: No . . . but society in general accepts . . .

Meffan: O, my fine moralist, so that's where it ends, eh! The horror, the brutality of the act is nothing in your eyes—the fact of whether the larger number of fools called "society" accepts it or not, that is the vital fact after all! And you are

ready to shoot a man for a rape if "society" does not accept and ready to excuse another man for a rape if "society" does accept it—what kind of backboneless thing are you?

Turnbull: Gently, I say!

Meffan: I am not shooting with pistols but with arguments; you come here to take life! you cannot and dare not as a man refuse the utmost scrutiny as to your views. I call upon you to defend them—or renounce the privilege of moralizing—and shooting.

Turnbull: But surely marriage counts for something?

Meffan: For what? Dare you say that it permits rape? such rapens you maintain would otherwise be answerable with death?

After Meffan agrees that under the circumstances Hyatt was guilty of a great wrong in deserting the girl and his child. Meffan yet insists that it is impossible to judge a man by one act of his life, however reprehensible that act may be. Turnbull does not agree with him. Meffan then asks him if he is willing to be judged by any one act of his life. Turnbull agrees to subto this judgment—provided that act is not unimportant. Meffan asserts that no act can be unimportant. Turnbull is unmarried, and Meffan asks if he objects to submit his relations with women to judgment.

Turnbull: Not at all; I face your challenge, though I claim that the matter is unimportant. This is my contention—that by practically universal consent it is granted that male nature makes a certain imperious demand; a man is not expected to control it altogether so long as he can sensibly direct it; it is enough for me to claim that I have never perverted the innocent nor revelled in a vulgar excess; all that I have done, which is neither too good nor too bad, is at a few sundry times to seek the class who make a squalid livelihood from ministering to the needs of men.

Meffan: (quietly) Was there ever a child from any of these unions?

Turnbull: (thunderstruck) Eh?

Meffan: I understood you to say that from sheer lack of self-control you mated yourself with a class of women whom you call squalid—I ask you was there a child from any of these unions?

Turnbull: (confused) It is but seldom that prostitutes have children.

Meffan: It may be seldom, but it happens. The fact as I see it is that you, from lack of will-power and thirst for low pleasure, have put the seed of your manhood unto these women whom you despise—and if here be a child or not you neither know nor care. And this you call "unimportant" and dismiss with a shrug—and for all you are aware there maybe at this moment in some wretched tenement an unfortunate who has been made a mother by you. I tell you to your face, self-satisfied Pharisee, that however squalid you may think that child's mother, I think that child's father more squalid

Turnbull: (white with horror) God forgive me!

Meffan: You have claimed judgment upon one act alone—you shall yourself taste such a judgment. . . . You have claimed that the deserter of his child shall die—dare you affirm with any certainty that you are not trebly a deserter of your children?

Turnbull: (white and stricken) I have sinned in ignorance, brutish ignorance; I never thought to what it might lead.

Meffan: Did Hyatt, whom you condemn to die, did he realize to what it might lead, think you, when he sinned in careless lust? Dare you claim a difference betwixt yourself and him? Are you so cowardly as to shirk from the judgments you mete out? Turnbull: I say nothing; I am condemned.

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The Right Thing in the Right Place.

BY C. L. JAMES.

One of the rarest and highest marks of a really cultivated intellect is ability to "keep things in the right boxes," as St. Clare ("Uncle Tom's Cabin") proposed. The study of formal logic will never produce it. Rhetorical proficiency positively hinders its development. I wish I could say scientific pursuits created it; but I remember Prof. Tyndall on the Irish church, and refrain. I think, however, that familiarity with mankind, as revealed in contemporary life, in literature, and in history, has a real tendency to promote it. Let us see if just arranging things "in the right boxes" will not dispense with necessity [for further controversy about "the respective merits of fanaticism and the flesh."

It is evident those who take the side of the flesh are by no means well agreed among themselves. Lillie D. White thinks Ingersoll's life was worth more than his death would have been had he been killed by denying the regulation number of Gods. But according to R. B. Kerr, it was worth very little. He says that Strauss, Renan, Seeley, (Matthew) Arnold, Darwin, Huxley, Tyndall, have done more to liberalize the world than Bradlaugh, Foote, and Ingersoll. For my own part I incline to think that Mr. Kerr is right so far. But why does the work of Strauss, Renan, *et al.* count for more in this direction than that of Bradlaugh, Foote and Ingersoll? Because, as it seems to me, they were positive scientific thinkers. They perfectly understood that superstitions which have ruled the world for tens of centuries must have something in them; and they set themselves impartially to winnow the truth from the falsehood. They made undeniable discoveries, and forced their way underneath the "forts of folly" by dint of irresistible demonstration. The man who can do that, may be excused some time serving (I mean by excused we have little reason to complain of him for prolonging his life in that way) inasmuch as his life is clearly of more value than his death. But it is widely different with the man who like Ingersoll, makes no positive discoveries, who can only repeat, popularize, and on occasion suffer for his ideals, such a man's death is often much more useful than his life—that is, to avoid misunderstanding, it may do much more for his ideals

The life of Jesus as a magnetic healer, is not likely to have been much more valuable than that of any other quack; and in his words analysis finds little but a rehash of Oriental commonplaces. It was his death which "drew all men unto him." His demonstration that love of sinners and hate of sin are phases of the same sentiment, made world wide the one striking doctrine of Christianity about which all Christians, and many not usually reckoned Christians can agree. More modern instances are easily found. When John Brown was going to be hanged, he said it was probably the best use he could be put to. From his point of view it was. John Brown, considered as a general, politician, or social philosopher, was a very foolish fanatic. In one respect only he was wise. He understood that "utter fealty to ideals" is a very efficacious way of promoting them. Examples on the other side are found just as easily. Mr. Kerr disagrees with his fellow apologist of the flesh, as we have just seen; but he also disagrees with himself. He says in one paragraph that sweetness and light (admirably defined as trying how far you can go without bringing the congregation about your ears) do wonders, in the next that Abraham (Lincoln) or Moses (Harman) can do very little. Nothing at all, if they are resolved to think so. The Beechers and H. L. Greens, who make a specialty of seeing how far they can go without bringing somebody about their ears, do nothing. They are the garish figure of Minerva which stands at the prow pretending to move the vessel, but in fact is moved by it, as it is by the invisible wind or the concealed engine. Nay, this is not all. These pilferers of other peoples' work (which they euphemistically call evolution), do harm. The battle of truth against falsehood is always won before that throat-cutting camp-follower called public opinion comes over to her side. When he comes there is nothing left him

to do for her cause except dishonor it. An old abolitionist said at the beginning of the war, "I am afraid I am not telling the truth any more. The stale egg payments do not come in with the accustomed regularity." He was very right and very wise. Stale eggs are the coin in which a truth is always paid. When it has ceased to attract them it has degenerated into a cant; and a cant is just as good as a lie. Let us keep things in the right boxes. We may learn how to save our own skins by the example of the Greens and Beechers, but never how to touch hearts or win souls. Lillie D. White thinks it hard that radicals as such should boycott them. But why? Their company is inconvenient and dangerous. They can be counted on to run away—nay, to aid the enemy—as often as we are in a scrape into which they helped to get us. Let us help to keep things in the right boxes.

So much for the gospel of saving one's own skin, when regarded as an aid to reform. But little reading between the lines is necessary to see that those who would save their own skins love the skin for its own sake I can understand that. Let us open another box. There are several smaller boxes in it—like bomb shells in what they call a Happy Family. Box one, contains those who, though principally interested in their own skins, have some real inward sympathy with reform. Now, to all such I would say, "My dear fellows, you can do nothing for reform unless you are willing to face stale eggs. Yes, there is one thing you can do. Let it alone. Don't hound its real advocates on, and then back out when they need assistance—as you will. Wait till it comes 'like a thief in the night.' Then you can have the pleasure of blackguarding those who oppose it honestly. We won't grudge you that satisfaction. It suits your temper and does not suit ours. Only, don't claim then to have effected the reform. Remember 'evolution' did that whil you were skulking. 'Keep the right things in the right boxes!'"

Box two, contains the tender-hearted Egoists, who would dissuade us from risking our own skins by reminding us wha befell the boy who stood on the burning deck. Well, let's see. He died. So will you. He achieved immortal fame. Could he have d one it if he had declined to stand there? Probably not. Do you care for fame? Go and do likewise! You would rather give it to some one else? Get into Egoistic box one. You care nothing about it anyway? Get into Egoistic box three. Right things in right boxes!

Egoistic box three contains those who wish they had been born a hundred years hence (for of honest conservatives and mere Philistines nothing need be said at present), but to whom their own skins seem so transcendently important that their progress can be exactly measured by its apparent timeliness. I have observed, first, that these people generally come to bad ends, and secondly that their deaths, after all, are generally more honorable than their lives. They often redeem badly tarnished reputations by dying game—when they can't help it. Cicero and Cranmer were men of that sort. I cannot recommend this box on the ground of safety. But some were born to fill it.

Encompassing all three is the larger box of self, which we began by opening. It probably concerns mankind that this box should be full. I can believe there might be less plowing and hoeing and weaving, and other drudgery done if it were empty. And that, as the world goes would be a pity. Such things must be done. I rather doubt if unselfish motives ordinarily make people undertake them; though I am sure such motives do prompt the improvements which render toil for perishable goods more easy and less necessary. What concerns us to notice at present is that no inmate of any compartment in this box is (as such) any use to the cause of progress. None can (in his character as Egoist) claim any share in that praise people are still foolish enough to give those who have benefited them for love, or, in the way of progress, at all. And if there should turn out to be a sphere where these pains and pleasures which Philistia can give or take away became absolutely nothing, will Mr. Kerr wonder at my fogyison if I suggest that no inmates of this box (as such), can have laid up much treasure there? "They have their portion in this life."

It is no wonder Egoism and Materialism go together. They are a pair well matched. I should think it preposterous to disturb their good understanding, if I could; and I know I cannot. Let us keep things in the right boxes. It is equally preposterous in them to pretend that either can do anything for progress but hinder it. Do you want a witness? Pentecost no sooner got into this box than he concluded that it would not be for his happiness to do without "the necessaries or luxuries of life." Do I blame him? Not a bit. He was perfectly logical and consistent. From his standpoint at any given time, he always is. But I should have thought him most illogical and inconsistent if he had said in the same breath that egoism and materialism were the basis of radicalism. Radicalism is hostility to society as at present organized. It means a struggle against odds which would be utterly hopeless but that the love of man, the love of truth, and the hope of immortality, are irresistible. And therefore to all of whom they have taken possession, I would say; keep the right things in the right boxes, and "be not unequally yoked together with the unbeliever."

VARIOUS VOICES.

Court Norman, St. Louis, Mo.:—I strongly protest against the article, "The Sheep and the Goats" by R. B. Kerr. It is an insult to Morton and V. de Cleyre, and I cannot see how the editor can publish such a senseless and foolish piece. If any one made a fool of himself it was Kerr in the first and the editor in the second line.

Lillian K. Provis, Arena, Wis.:—Am in receipt of the flash-light picture and am much pleased with it. Accept my thanks, many of them, for your kindness in designating to me "who is who." I enclose $1 for Moses Harman's book when out.

[We did not have enough pictures to fill all the orders at first received; but we had more printed, and can still supply the pictures at 50 cents each. It is the picture of a group taken at the home of the editor a few weeks ago. Among the persons present were E. P. Ruedebusch, Lillie D. White, J. M. Crane, and the editor, his daughter Lillian, and grand-daughter, Virna, also others whose names are known to Lucifer's readers. The names are given numbered for identification.]

C. De Maupassant, Otter Lake, Mich.:—I wrote to you that I considered you as entirely free to accept or reject anything I may happen to write for Lucifer; but I did not expect that I would be made to write gibberish and nonsense when I had not. In the second paragroph of my views on the supporters of the English policy in the Boer war I simply wrote and maintain it yet, that mere cant about it will never efface the crime committed in the name of right. The royal family gives the example of policy and hypocrisy in flattering the leaders of the government and in trying to make itself popular among the Irish, simply because they want soldiers, more victims yet of the infernal policy of a Chamberlain and other politicians of his ilk. Yes, "Royalty will be as plentiful in Ireland this year as berries in June" as the old Irishman said, but two wrongs can not make a right and the Irish will not be long in discovering that flattery will not get them out of slavery.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 19. CHICAGO, ILLINOIS MAY 19, E. M. 300. [C. E 1900.] WHOLE No. 814

Cage Life.

Cosily Frank sat rocking in his swing
With sleepy head half turned to waiting wing,
My step aroused him: slowly, dreamily,
He moved his drowsy eyes to look at me.
"You unwise bird," I said, "you eat and sing,
And eat again, and sleep, and drink, and swing—
Why not cry out—demand your liberty?
If you were mine, Frank, I would make you free."

I lost myself in sleep; in dreams I saw
The bars that held him prisoner withdraw,
And forth he sprang, on glad, uncertain wing,
Wind-tossed, he found a tree and paused to sing.
I thought the choirs of heaven were in his throat,
Such exultation gladdened every note.

And then a storm-cloud darkened all the west.
"Come, seek" I cried "the shelter of your nest!
You have no skill to cope with Nature's rage,
What madness mine to free you from the cage."
He turned to face the storm with looks that said:
"Would it so greatly matter to be dead?
I am not fit to cope with Nature's rage,
But better death than in a living cage."

—*Clara Dixon Davidson.*

Plain Talk to Women, by a Woman.

Among the evidences that the thinking world is slowly but surely waking up from its ages-long sleep in regard to the responsibility of Woman, as mother and builder of the race, and also in regard to the wrong done to the mother and through her to the race at large, by depriving her of the right of self-ownership—a right possessed by most if not all females of the lower orders of animate nature—is an essay by Helen H. Gardener, the deservedly popular social reformer and novelist, which essay was read at the Woman's Congress, Columbus Hall, Chicago, during the great World's Fair of 1893, and entitled "The Moral Responsibility of Woman in Heredity."

The pamphlet edition of this essay from which the following characteristic paragraphs are taken, was issued by Geo. E. Wilson of Chicago. Whether this edition was authorized by Mrs. Gardener or not does not appear from a reading of the pamphlet itself, and whether more copies can now be obtained is a question we cannot answer. It is hoped, however, that a new and revised edition has been put upon the market, and that it will be as widely circulated and read as the subject upon which it treats deserves.

Poets, statesmen, novelists, and artists have for ages untold striven to eclipse each other in their eulogies of motherhood. On the stage nothing is so sure of rapturous applause as some touching bit of sacrifice which has reached its climax in a mother's love wherein she has yielded all to shield, to protect, or to better the condition of husband or child. From the crude topical songs which advise the son to "Stick to your mother when her hair turns gray", through the various phases of maternal love and devotion or sacrifice in the "Camille" type of thought on up to the loftiest touches in art and literature, there is alike the effort to celebrate the power, the potentiality and the beauty of motherhood and to stimulate the sentiments of gratitude and love and of admiration for the emulation of the ideal depicted. But through it all, in the building and nurturing of the ideal, there runs—ever and always—the thread of thought that self-sacrifice, self-abnegation, self-effacement, are the grandest attributes of maternity. That in order to be a perfect, an ideal wife and mother, the woman must be sunk, the individual immolated, and ego subjugated.

THE HEROISM OF MOTHERHOOD.

To a degree, and in a sense, that is, of course, true. For the willingness to go down to the gates of death; to face its possibility for long, weary months; to know that suffering and to fear that death stands a sure and inevitable host at the end of a long journey—to know this and be willing to face it for the sake of others is a heroism, a bravery, a self-abnegation so infinitely above and beyond the small heroism of the camp or battle field that comparison is almost sacrilege.

The condemned man, upon whom the death watch has been set, who cannot hope for executive clemency, who is helplessly in the hands of absolute power, still knows that, although death may be sure, physical suffering is unlikely or at the worst will be but brief; but he alone stands in the position to know—even to a degree—the nervous strain, the mental anguish, the unthinking but uncontrolable panics of flesh and blood and nerve which woman faces at the behests of love and maternity and, alas, that it can be true, at the behests of sex, power and financial dependence!

THE RESPONSIBILITY OF MOTHERHOOD.

But when we study anthropology and heredity we come to realize the indisputable facts that her love, her physical heroism and her bravery, linked with her political and financial subject status, has cast a physical blight, a moral shadow and a mental threat upon the world, we cease to clap quite so vigorously at the theatre, and our tears or smiles are mingled with mental reservations and a sigh for a loftier ideal of the meaning and purpose of maternity than the merely physical one that man has depicted as maternal sacrifice to the child and self-abnegation and subjection to him. We begin to wonder if much of the vice, the crime, the wrong, the insanity, the disease, the incompetence and the woe of the world is not the direct lineal decendant of this very self-abnegation of the individual character of woman in maternity.

THE AWFUL POWER OF MATERNITY.

We wonder if an unwilling, a forced or supinely yielding (and not self-controlled), a subject motherhood, in short, is not responsible to the race for the weak, the deformed, the depraved, the double dealing, pretense-soaked natures which curse the world with failure, with disease, with war, with insanity and with crime. We wonder if the awful power with which nature

clothes maternity in heredity does not strike blindly back at the race for man's artificial and cruel requirements at the hands of the producer of the race. We wonder if mothers do not owe a higher duty to their offspring than that of mere nurse. We wonder if she has the moral right to give her children the inheritance that accidents and subserviency stamps upon body and mind. We wonder how she dares face her child and know that she did not fit herself by self-development and by direct, sincere firm and thorough qualifications for maternity before she dared to assume its responsibilities. We wonder that man has been so slow in learning to read the message that nature has telegraphed to him in letters of fire and photographed with a terrible persistency upon the distorted, diseased bodies and minds of his children, and upon the moral imbeciles she has set before him as an answer to his message of sex domination.

DANGER OF SUBSERVIENCY TO MAN.

Self-abnegation, subserviency to man—whether he be father, over or husband—is the most dangerous that can be taught or forced upon her, whose character shall mould the next generation. She has no right to transmit a nature and a character that is subservient, subject, inefficient, undeveloped—in short, a slavish character, which is blindly obedient or blindly rebellious and is therefore set, as in a time lock, to prey or be preyed upon by a society in the future!

MORE AWFUL TO GIVE LIFE THAN TO TAKE IT.

We have been taught that it is an awful thing to commit murder—to take a human life. There are students of anthropology and heredity who think that it is far more awful thing to thrust, unasked, upon a human being a life that is handicapped before he gets it. It is a far more solemn responsibility to give than to take a human life! In the one case you invade personal liberty and put a stop to an existence more or less valuable and happy, but at least all pain is over for that invaded individuality. In the other case in giving life—you invade the liberty of infinite oblivion and thrust into an inhospitable world another human entity to struggle, to sink, to swim, to suffer or to enjoy. Whether the one or the other no mortal knows, but surely knows it must contend not only with its environment but with its heredity—with itself.

DOES IT PAY TO BE BORN?

Not long ago a great man, who is successful beyond most human units, who is wealthy, socially to be envied, who enjoys almost ideal family relations, who is in all regards a man of broad intellect, of large heart, who is beloved, successful and powerful—not long ago this man said to me, when talking of life and its chances, its joys and its burdens and wrongs:

"Well, the more I think of it all, the more I know, the more I delve into philosophy and science, the more I understand life as it is and as it must be for long years to come, if not forever, the more I wonder at the sturdy bravery of those who are less fortunate than I. Does it pay me to live? Would I choose to be born again? Were I today unborn, could I be asked for my vote, knowing all I do of life, would I vote to come into this world? Taking life at its best estate, are we not assuming a tremendous risk to thrust it unasked upon those who are at least safe from its pitfalls? I ask myself these questions very often," he said, and then hesitatingly, "I sometimes think it pays after all. Of course, since I am here I am bound to make the best of it, but for all that, I am not sure how I would vote on my birth if I had the chance to try it—not quite sure."

"If you are so impressed with life for yourself—you, a fortunate, healthy, wealthy, happily married, successful man," said I, "don't you think it is a pretty serious thing to assume the right to cast that vote for another human pawn, who could hardly conceivably stand your chances in the world?"

"Serious," he exclaimed, "Serious! With the world's conditions what they are today, with the physical, moral and mental chances to run, with woman, the character-forming producer of the race and half-educated subordinate to masculine domination, it is little short of madness; it is not far from a crime. It is a crime unless the mother is a physically healthy, a mentally developed and comprehending, morally clear, strong, vigorous, entity, who knows her personal responsibility in maternity and, knowing, dares maintain it."

A Long Look Ahead.

The following allegoric letter sent us by a western correspondent is dated, "New York, November 13, 2003 A. D.," or more than one hundred years from the date of this issue of Lucifer. Great changes in the relative positions of nations and peoples will doubtless occur within the next hundred years but whether the prophecies outlined in this letter will materialize or not, remains to be seen.

A special dispatch from Europe announced this morning that the war between Ireland and England has come to a speedy close, and from an unexpected source. As is well known the Transvaal Republic has kept aloof from this seven years struggle, and it has been whispered that President Younger-Smith Kruger has been secretly in sympathy with England. But the Volkraad in special session yesterday brought the issue to an end by unanimously declaring England's rights to independence, and accordingly sent three flying machines to Europe with orders to stop fighting at once. Admiral Mohaphney of the Irish squadron, that for the last three years has been harassing the English coast, was inclined to demur, when chief Aeronaut Ludwig Johannes Cronje, the celebrated African air navigator, who by the way is a great great grand son of old General Cronje of St. Helena fame of a hundred years ago, gave him just thirty minutes to get ready to sail for home; and as the African flying machines can sail to a hight of five miles and drop explosive shells that kill everything within a diameter of three miles, the Irish Admiral had of course to obey, though it is feared that it will produce a revolution in Irelaud, as the Irish people are clamoring for revenge for the eight hundred years of English misrule.

A fearful state of affairs is reported to exist in England. The country has for the last hundred years been greatly overpopulated and tramps and famines have been the consequence, and it is said that people die on the highways like grasshoppers, and often lie for days before buried. The general government is helpless, partly because of its disastrous war with Ireland as well as because of the degeneracy of the upper and ruling classes, who have degenerated to such extent that they are hardly as intelligent as cheerful idiots.

The local governments of the different cities and shires are doing their best, but are greatly hampered by the interference of the officials of the general government who, as they progress in idiocy, seem to value more and more their own importance.

Among the remedies that the different local governments have been trying to introduce is the adoption, as a text book in the public schools, a book called "The Law of Population." The philosophy of this book tends to check the fearful increase of the population, from which the whole world has been suffering for the last hundred years or more, but the general government has been steadfastly opposed to this movement. Now it is rumored that the Transvaal Volkraad, through President Younger Smith Kruger, has recommended the adoption of this book as a text book, not only in England but also in Ireland, and it is generally well understood that the Catholic clergy are greatly vexed over this question, and the next few days will undoubtedly bring us interesting news from Ireland.

Don't be afraid. Courage will lead you over conditions, making you master of your situations. If fears persist for a while to present themselves, you can by daringly and yet intelligently facing them, destroy their influence and crush them out of existence.

The greatest of all acts of charity, is to say or do something that will make a man self-reliant. Self-reliance is the key to the treasures of the whole universe.—*Fred Burry's Journal.*

"One More Unfortunate."

We are sometimes advised not to publish examples or instances from real life illustrative of the working of our social institutions. It is argued that such recitals do no good, but rather harm. That the contemplation of human misery has a hardening, a callousing effect upon the beholder, etc., etc.

That there is truth in this line of argument is freely admitted, but wisdom means the power to discriminate. While it is true that the contemplation of public executions—by hanging, beheading or burning, have a hardening effect upon those who voluntarily witness such exhibitions, just as the contemplation of the endless suffering of "lost souls" has a hardening, a brutalizing effect upon believers in the hell-fire dogma, while all this is doubtless true we should not forget that it is the *hopelessness* of such suffering, it is our own powerlessness to save the victims of "law," that render such sights and such recitals demoralizing, brutalizing.

But so long as human suffering is remediable, and so long as we have it in our power to change the laws and conditions producing such instances of suffering, the contemplation thereof need not be demoralizing, but rather the opposite effect would naturally follow. And how, it may very properly be asked, can intelligent effort be made to cure an evil until we first learn the nature, the extent, of that evil?

Impressed with this view we herewith insert a few paragraphs of a confidential letter from a woman of more than average intelligence but dominated by superstitious creeds, to her physician. Believing such relations would help to build up a public conscience that in time will bring about freedom and justice to womanhood and motherhood, and through free and consciously responsible motherhood bring freedom and justice to the race of humankind, the said physician sent us the letter for publication. Leaving out the less important paragraphs here is the letter:

I was an orphan child only fourteen years old when I married. I have reason to believe that I was deceived from the beginning although my husband was very kind to me until about four years ago. He had then completely lost his manhood and became very jealous, cross, fault-finding, cold and indifferent. This treatment almost drove me mad. I would get upon my knees by his side and swear that I was true, and beg him to love me. I did all in my power through kindness to make him love me. I prayed God without ceasing, to restore his love and confidence, but all in vain. He grew worse day by day. He told me just after our marriage that he had led a fast life and how he was afflicted by having been diseased; I was disappointed when I saw I could have no children; he told me that this was my fault; but a good doctor said it was not my fault. Later he admitted his fault. My whole heart's desire was for a child or two but I did not let him know that it grieved me.

When we were married we were very poor. I worked hard and economized until we were worth about $10,000. While he was mistreating me my eyes opened and I saw that I was doing all the work while he did nothing. I quit working, this displeased him; he began to talk about me to his friends, saying that I had lost all interest in everything; that I was dissatisfied and he knew not what ailed me, and that he did not intend to do much more for me. I've learned to almost hate him. I tried hard to overcome this but could not. I dread to hear his footsteps. . . . .

I am twenty-nine years old and my husband is fifty-four. About one year ago, a young man visited us; we were well acquainted; he saw how I was treated and I told him my whole sad story. He was so kind and sympathetic that I learned to love him and our love is mutual. He went away and I tried to break off from him but found it impossible. I am healthy and affectionate and long to be with the one I love. I will tell you my father's advice; but as he has always been unkind to me and persuaded me into this marriage I don't feel under any obligations to take his advice.

He said to me, "You have worked hard for what you have, so live with your husband in spite of all. If he treats you coldly treat him the same, but endure it and enjoy what justly belongs to you."

If seems as if I shall lose my reason if I live with my husband much longer. But I fear God and the scandal of a separation. I am a member of the Baptist Church and always tried to serve God and I fear if I get a divorce and marry again, God will visit me in his judgment. Then again I think that if I should marry again I may yet have a family of my own, live happy and ask God's forgiveness. I don't see how that sin could be greater than the sin I am now committing by hating my husband and loving another. I cannot love my husband more and it would be worse than death to give up my lover. God knows I've been true, faithful and all that a wife could be. I did not deserve his ill treatment. Now I hate him for marrying me, a simple child, after he had ruined himself and then accusing me of doing wrong when I was innocent. . . . .

Dear doctor, do tell me what is best to do under the circumstances. Do you think God will condemn me if I separate and marry the one I love? A doctor of this place advised that I live with my husband and be as a wife to my lover. But this I will not do. I shall keep my character until death. Should I do wrong, I would be more miserable than I now am. I want to do God's will as near as possible. But if I knew God would forgive me I would soon be the wife of my lover. I know the Bible teaches, "Whom God has joined together let no man put a sunder." But surely God did not intend such unions because He said, "Marry and replenish the earth." And I am wife in name only. From my youth I had hoped for at least one child of my own to love and be loved by. When I see a fond mother and baby, my heart aches to think that I must die childless. My husband and I live as strangers, under the same roof. When I loved him dearer than my own life, and I saw he was growing cold and indifferent, I humbled myself to him and did all I could to retain his love. He scorned me and drove me to hate him. He is held in high esteem by all who know him, but it is beyond my power to love him. I've tried with my whole heart and soul and asked God to help me love him, but all in vain. I have a tender feeling for him. I wish him no harm. But I believe I shall die soon or lose my reason if I have to live with him. If I should die while living with him and loathing him as I do, my soul will be lost. If I should quit him and marry again, will God forgive me? Please let me know what you think of this.

Case of J. N. Lee.

A friend writes us that an effort is being made to secure the release by pardon of J. N. Lee, who is now serving a term of imprisonment in the Federal prison at Fort Leavenworth Kansas, sentenced for two years at hard labor for "having caused the deposit of certain obscene matter in the mail box." It is maintained by his friends that Mr. Lee nor the lady friend who deposited the manuscript believed it to be obscene. The Kansas friend who writes me thus says petitions are being extensively signed for the pardon of Mr. Lee, who is reported to be "suffering from sciatic rheumatism and other troubles, all of which are aggravated by his confinement."

I know almost nothing of the merits of the case against Mr. Lee, but knowing something by experience of the iniquity, the injustice, the essential and inherent criminality of the laws under which Mr. Lee is deprived of his liberty I will gladly join in any rational effort for his release, believing that whatever his offense against what is technically called "morality" his imprisonment is an outrage so long as no one can be shown to have been injured by any act of his.

Remonstrances against the imprisonment of J. N. Lee, and petitions for his release may be forwarded to the editor of the "Free Thought Ideal," Ottawa, Kan., or to this office.

M. H.

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper in it has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—or Justice against Privilege.

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What Lucifer Is Here For.

The failure of Peace Congresses, and of Moral and Religious Suasion, to prevent war;

The failure of law and gospel, the failure of threats and penalties of all kinds—including prisons and scaffolds—to prevent crime or its increase;

The failure of education, religious and secular, supplemented by anti-vice societies and laws, to prevent vice;

The failure of political parties, of labor unions, of economic clubs, of co-operative combinations, etc., etc., the utter failure of all these agencies to prevent poverty and to secure to the worker the just reward for his labor, or to secure for him a chance to sell his labor at any price—all these failures indicate with reasonable certainty that a radical and fatal defect exists somewhere, in the philosophy or the methods of the reformers.

Looking for causes of failure the conviction is growing in the minds of many thinkers that the reformers have been too superficial in their work; that they have been trying to remove effects without looking for their chief producing causes. As when R. G. Ingersoll says,—see his lecture "What is Religion:"

"You cannot reform people with tracts and talks. You cannot reform people with preach and creed. . . . These weapons of reform are substantially useless . . . Religion is helpless. Law can punish but it can neither reform criminals nor prevent crime. Charity itself becomes an unconscious promoter of crime. . . . There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by religion or by law, by priest or by hangman. This cannot be done by force, physical or moral.

"To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question.

"I look forward to the time when men and women by reason of their knowledge of consequences, by reason of the morality born of intelligence, will refuse to perpetuate disease and pain will refuse to fill the world with failures."

As some of us see it this last brief paragraph furnishes the key to the whole of the very perplexing problem. Through ignorance—ignorance enforced by law and custom—and through lack of responsibility in the matter of reproduction, men and women are now "filling the world with failures." The great masses of people are born failures; born totally unfitted to become self-reliant, self-sustaining, self-respecting, self-directing human beings. Born fitted only to be what they are, the pliant tools and submissive slaves of power-loving and narrowly selfish leaders. Born to care nothing for ideals, nothing for principles, but caring only for the means of gratifying their animal appetites, desires or passions. Born with no desire for change of systems but only for more opportunities of getting into the positions now held by their more fortunate or more cunning masters.

Lucifer recognizes it as an incontrovertible if not self-evident truth that the institutions of any people or nation—the law the customs, the religions and the morals, of any people—are as good and as bad as the people themselves,—as the people who make and who endure or submit to said laws, customs or institutions.

It seems then a self-evident proposition that to obtain better laws, better customs, better religious creeds and better standards of morals, better conduct of life, it is first necessary to have better people.

How then to get better people, would seem to be the "previous question."

Another of the recognized thinkers of the age—if not of the ages—Gerald Massey, gives the answer to this question in these words:

"We must begin in the creatory if we would benefit the race and woman must rescue herself and consciously assume all responsibility of maternity on behalf of the children.

"No woman has any right to part with the absolute control of her own person."

And still another whose name is a household word in all English speaking lands, Helen H. Gardiner, in her paper on "The Moral Responsibility of Women in Heredity," as quoted elsewhere in this issue, says:

"She [woman] has no right to transmit a nature and a character that is subservient, subject, inefficient, undeveloped—in short a slavish character, which is blindly obedient or blindly rebellious and is therefore set, as is a time lock, to prey or to be preyed upon by a society in the future! If woman is not brave enough to demand and to obtain absolute personal liberty of action, equality of status and entire control of her great and race-endowing function of maternity, she has no right to dare to stamp upon a child and to curse a race with the descendants of a servile, a dwarfed, a time and master serving character."

Many other similar quotations might be given to show the fundamental importance of free and responsible motherhood—the overshadowing, the all-inclusive importance of rousing woman to a conscious sense of her own importance in the great equation, in the problem of problems, that of evolutionary progress in human life and character.

* * *

This then is Lucifer's mission.

This is what Lucifer is here for. Lucifer does not disparage, nor deny, nor ignore the importance of, the various movements known as labor reform, land reform, finance reform; nor the great importance of emancipation of the human mind from the thralldom of religious creeds and theologic dogmas, but on careful examination some of us have become thoroughly convinced that all these reforms are more or less *superficial* in character. That they do not touch the bed rock cause of the evils they seek to remove. That cause we believe to be found in the enslavement of woman in the realm of reproduction—the subordination of motherhood to fatherhood, thus denying and reversing the methods by which nature has secured improvement, on all planes of life below the human.

The various reforms just named have many advocates. Their papers are numbered by the thousand, and the aggregate weekly circulation of these journals runs up into the millions. Their lecturers are found everywhere, and they address audiences that number in the aggregate hundreds of thousands weekly.

But where are the journals that plead for woman's primal right to self-ownership?

Where are the papers that give a prominent place to discussions of the right of children to be born well, if born at all?

Where are the lecturers that make a specialty of "Freedom of Motherhood"? of the power of heredity and of prenatal impression upon the weal or woe, the success or failure, of the unborn?

These have constituted Lucifer's chosen field for near two decades of years. Through good report and evil report—chiefly *evil*—through storm and sunshine—chiefly storm—Lucifer has kept a single eye upon this central aim, this leading purpose. Sustained by an unwavering consciousness or conviction of the

righteousness of the work to which our time and labor have been devoted; sustained also by the encouraging words and the financial aid of a faithful few, we have kept the flag afloat. We have not "bowed the knee to Baal"—Grundy—nor have we retracted a single word at the command of a priest-and-clergy controled United States government, even though fines and prison walls stared us in the face.

And now, although the night of conflict is not yet ended; although the enemies of freedom of speech and of press, and the enemies of freedom of motherhood, are still on the alert, and still have the ear and the confidence of the law-makers and law-administrators of this country, we are very glad to be able to report that daylight seems at length to be breaking. Some of the leading journals and some of the popular lecturers of the country are not now afraid to say a word on the tabooed "sex question," lest they lose social caste and be reckoned as favoring that blackest of all *bete noirs*, popularly designated as "free love."

A few intellectually brave and honest women and men have been found among the leaders of human society, who care more for character than for reputation; more for justice and human progress than for the loaves and fishes—the fleeting and empty honors and emoluments of popular creeds and parties; and it is believed that the number of these is slowly yet daily growing.

In future issues we hope to find time and space to quote more extensively from the utterances of these makers of public opinion, of public conscience, which after all is said is the final court of appeals, in this or any other land. M. HARMAN.

A Word to the Reader.

This edition of Lucifer will go, as a sample, to many who are not now subscribers. To this class of readers we address ourselves first, and will ask all such to read the copy carefully through, from beginning to end.

Is this asking too much of a busy man or woman?

We are well aware that life is too short and its duties too numerous and absorbing to permit the reading of all the papers that come to most of us, as samples or otherwise. But this sample Lucifer is not a large sheet. It can be carefully read through in one hour or less time, by the average reader. Cannot you spare one hour to make yourself acquainted with the aim and purpose of a weekly journal devoted to the discussion of a class of subjects that is persistently shunned and tabooed by the popular press and by the popular preacher and lecturer, and yet which class of subjects lies nearer to the happiness or misery, the success or failure, of every human being—born or unborn, than does any other that can be named?

Then, if on careful examination you are convinced that the work to which Lucifer is devoted is a good and necessary work, is it asking too much to request you to help push on that work by the expenditure of twenty-five cents? For this small sum we will send you the paper thirteen weeks. At the end of that time you can determine understandingly whether you want it longer or not. If you do not want it continued to your address, all you have to do is to tell your postmaster that the paper is not desired. Or, a postal card addressed to us costs but one cent. Or, when sending us the twenty-five cents if you will just say, "stop when time up," no more than the thirteen issues will be sent, unless you renew subscription.

* * *

Second. The next class of readers for which this "word" is intended is the subscribers to Lucifer who, through forgetfulness, misfortune, or other cause, have fallen behind on the subscription or mailing list. As often said before we cut off the name of no subscriber because of inability to pay, and so long as the paper is not ordered stopped, either by the subscriber himself or by the postmaster notifying us that it is not taken out of the office, we infer that the paper is read and appreciated, and will be paid for whenever circumstances permit. But while we think it best to continue this unbusiness-like method we would respectfully but earnestly remind all whose tab on wrapper shows them to be in arrears, that Lucifer needs all that is due on subscription. The increase in cost of getting out the paper, because of trusts and increased cost of raw material, makes it doubly necessary that our friends send us what is now due on subscription, and also that they send us renewal for another year.

* * *

A third class of readers to whom this word is sent is the class that always pay ahead; the class that not only pay for their own copy of Lucifer but who also subscribe and pay for our magazine literature,—our monthly Library—and other publications, and who often send names of their friends for trial subscriptions, accompanied with stamps.

It would seem quite unnecessary to say a word to this class of Lucifer's readers and faithful helpers, but the fact that the summer season—with its multitudinous attractions and distractions, is very apt to cause us all to be forgetful of everything not immediately connected with our own immediate business or pleasures—the remembrance of this fact impels us to ask class three to kindly send us the names of such of their friends and acquaintances as, in their opinion, would take interest in our line of work, and if the spirit should move to do so, we should be glad to receive 25 cents in stamps, each, for as many trial trips with Lucifer for their friends as the state of their own individual finances will permit.

And while sending 25 cents for a trial trip with Lucifer, for friends who are hitherto unacquainted with our work, would it be asking too much to request an additional dime each for a trial trip of three months with our little magazine, the monthly Light-Bearer Library? This publication, in its present shape and size, is specially adapted to propaganda or missionary work. It is not saying too much to call it a veritable *multum in parvo*—"much in little." Small enough to be conveniently carried in a side pocket to be read at leisure and digested without danger of cloying by excess in quantity at first meal.

There are other methods, other ways, in and by which members of class three can help the onward march of the educational forces represented by Lucifer and the Light Bearer Library; such as the distribution of the general book and pamphlet literature advertised by us. Of this, however, each must determine for her or himself. All that is intended at this time and place is to remind our friends that we look to them for co-operative aid in getting Lucifer and its literature before the people, and that without this co-operative aid our work is and must be ineffective and comparatively futile, but with which aid the prospect for the future is brighter and more cheering than ever before.

Marriage a Legal Monopoly.

The following very pointed and thought-provoking paragraphs were written by Hugh O. Pentecost and appeared in the paper then edited by him, "The Twentieth Century," of March 19, 1891.

If any one doubts that marriage is a legal monopoly, like the ownership of vacant land, or the protective tariff, or the medical or legal profession, let him read the story of the proceedings brought by Col. Hozier against Ellis Ashmead Bartlett, M. P., as co-respondent in his action for divorce against his wife, Lady Blanche. The case has been settled out of court. In the words of a cable dispatch: "The terms of the settlement involve the payment of £5,000 to Col. Hozier by Ashmead-Bartlett, the former accepting the sum as payment in full of all demands of whatsoever character upon the whilom friend of his wife. The money which is to heal the wounds that the feelings of the fiery colonel have sustained was voluntarily loaned by the Baroness Burdett-Coutts, Ashmead-Bartlett's sister-in-law, with the object of averting the scandal which a public hearing of the case would have made certain."

Translated into plain English, Ashmead-Bartlett's sister-in-

law was blackmailed, but the scheme was entirely respectable owing to the legal monopoly Col. Hozier had in a woman. Oh, think of a man who would take advantnge ot the legal monopoly he has in his wife to make money! When another man wins the love of one's wife, there is only one of two things to do: Either one should be entirely sensible and recognize that a woman should be allowed to love whomsoever she wishes, or wills, or must, and rejoice that she has found some one whom she does love, and bid the happy couple good speed, and take himself out of the way; or if he must be a fool, he should kill the man on sight. But to compromise the case for money! That is unspeakable. That is to sell one's monopoly right in his wife. But, after all, this money payment is the logical outcome of law-made marriages. And yet some people think the union of a man and woman is not sacred unless the politicians sanction it. A union by love is impure, but a union by the politicians is sacred! Was ever a superstition baser than this? What is the matter with the people? Are they stark mad?

A similar case has just been decided by a Pennsylvania court, in which, however, a wife instead of a husband, was given money to compensate her for the loss of her legal monopoly of the love of a man. The following clipped from the news columns of the New York "World," Sunday May 13, tells the story:

Philadelphia, May 12.—The jury in the suit for damages brought by Mrs. Elizabeth G. Reading, of Williamsport, against Mrs. Anna Gazzam for alienating the affections of the former's husband, to-day rendered a verdict in favor of the plaintiff awarding her $25,000 damages.

That a husband's love is an asset of the wife was established as a fact in law by Justice McCarthy, who presided at the trial. That a wife has a property right in her husband was also evidently held to be good law by the jury.

A FEW DAYS IN JAIL.

As further illustrative of the working of the laws that give a man property rights in his wife, and a woman property rights in her husband, is the case against Mary L. Scoby of Edmore, Mich., as told in a clipping taken from an Ionia, Mich., paper of the 27th. ult:

"The adultery case against Mary L. Scoby and Lawrence Terrybery, of Edmore, came to an end in Justice Curry's court Monday last. A few days in jail had cooled the woman's ardor so that she acceded to the husband's request to go home and look after her children, and on this promise he withdrew the complaint."

No comment seems needed in a case like this. The simple unvarnished statement of fact speaks volumes. What of the morality that can find a word of apology for laws that jail a woman and mother because she loved another man better than she loved her husband, laws that compel a woman to return to a home that had become a prison to her!

* * *

IN JAIL FOR BREACH OF PROMISE

In the same issue of the "Twentieth Century" from which we have just quoted is found the following editorial paragraphs:

Harry Gordon promised to marry Maggie Murphy, both of New York City. Then Maggie enjoyed with Harry that form of pleasure known as carnal knowledge. Then Harry refused to marry Maggie. Then Maggie had Harry arrested, and he is in jail. It will be seen that Maggie trusted Harry and on the strength of her trust voluntarily enjoyed herself with him. Is it not fair to ask why the politicians should punish Harry for lying to Maggie? Did she not have the history of the ages to guide her in her conduct? If, in the light of all past experience in similar cases, Maggie chose to trust Harry, should she not be allowed to suffer the consequences of her own willing deeds? How else are women to learn how to take care of themselves?

"Things."

BY JAMIETTA.

In Lucifer No. 813, C. L. James argues for putting "things in the right boxes." The ability to do this he maintains is "one of the rarest and brightest marks of a really cultivated intellect." To "dispense with necessity for further controversy about the respective merits of fanaticism and the flesh," he proposes to just arrange things in the right boxes, and then proceeds to pack things, each in the right box. One box has "several smaller boxes in it," and Mr. James puts things in all of them. I watched him pack, and when he had finished, looked in to see how well the job was done. I have a weakness (or strongness) for putting things in the right places, too, and on examination I find no "thing" in the boxes.

The result of the examination suggests this lesson, namely: When packing "things" in boxes, don't put persons in with the things.

Why?

Because they won't stay "put!" Persons move out of their places in the boxes, and thereby disarrange all things therein, and then our "reform movement" is "squashed agin, b' gosh!"

Me and Mac.

Don't talk to me of "Me und Gott,"
Why, "Me und Gott," ain't in it!
Its Me and Mac that "knocks the spot,"
And knocks it ev'ry minute,

I took this country in my hand,
Or Me and Mac, we did it,
We've kept starvation from the land,
Ot silver (free,) we've rid it,

'Twas Me and Mac that licked old Spain,
And smashed the Philipinos:
Its Me and Mac will fight again,
If there's a chance that we knows.

It may be Abdul Hamid will
Find Me and Mac a kickin'.
And then he'll pay that little bill,
Or he will get a lickin'.

Its Me and Mac that's "up to snuff,"
And foreign conquests seekin';
'Tis Roo-sia'll find we are the stuff,
When we have captured Pekin.

Its Me and Mac that may turn in,
And worry old Great Britain—
Excuse us if we once begin,
They 's lots we would be gittin',

The Kaiser Bill, he brags a heap,
But Me and Mac can lick him:
How quick we'd put that Dutch asleep
If Me and Mac should kick him.

The people chant old Dewey's praise—
'Twas Me and Mac that made him;
They's lots of folks that we could raise
That soon would overshade him.

Its Me and Mac will show the chumps,
When 'lection time is over,
That Me and Mac knows where We jumps,
We always land in clover.

—*LaVerne F. Wheeler in Chebelliow.*

VARIOUS VOICES.

Voltairine de Cleyre, Phila., Pa.:—Since R. B. Kerr's "Sheep and Goats" article is "an amusing *jeu d' esprit*" permit me to point out the little finishing touch which was missing: The facetious "champion jester" of Lucifer modestly omitted to classify himself. Probably he realized it would be somewhat difficult to classify a —KERR.

L. E. Lincoln, East Buffalo N.Y.:—Find enclosed $1.00 for "Cultivation of Personal Magnetism" by Leroy Berrier. If you will send me a statement of my indebtedness to you for Lu- I will remit by return mail. Your work is a noble one and should receive the support of all liberal minded people, and every delinquent subscriber like myself who could pay should receive self censure at least, as the only excuse is carelessness.

B. W. C., N. Y.—Walter Hurt of "Gatling Gun" fame called upon me last night. He is all broken up by the stress of his persecution and is a physical wreck from nervous prostration. He abandons his place here to retire to a sanitarium in the effort to regain his health. It is a most pitiful case, and the pity of it is not confined to his case. This devilish censorship is getting worse and worse and the outbreak of resistance must soon come. I hope it may come in Moore's case. We shall see.

Anton Merakergaard' Sioux Falls, S. D.—Enclosed find stamps for a year's subscription to Light Bearer Library. Have received three numbers of Library—" Ruled by the Tomb," Northcote; "The Evolution of the Family," Crane; "Variety vs. Monogamy," Walker. You are doing a blessed work in sending out such splendid reading matter. The last No. of Lucifer is very good indeed. Elsie Cole Wilcox' letter to Queen Victoria shows how women suffer under tyrannical husbands. Oh! this marriage institution, what crimes are committed in its name.

C. H. Crofts, London Ont.,—For the enclosed fifteen cents, send Light Bearer Library No. 2 "Ruled by the Tomb," and No. 3 "Evolution of the Family," also kindly send me sample pages of "Karrezza." When I can get American money will send for your book on "Personal Magnetism." Several copies of Lucifer have reached me lately. I will be very grateful if you will tell me who sent me you my address.

[Among hundreds of correspondents it is impossible to tell who has sent us any particular name. Those receiving samples owe us nothing. It is always understood, however, that the receiver of a sample is requested to examine carefully and, if the paper is approved ,that he will become a subscriber. M. H.]

Marion B. Carter, Lockport, N. Y.—Enclosed find $5. As my subscription to Lucifer will soon expire, I wish to avail myself of your good offer for a long term rate. Three dollars, I believe, entitles me to five years subscription for Lucifer; one dollar for your life history; 50 cents for a year's subscription to the Light Bearer Library; "Social Guesses" fifteen cents; the "Sanctity of Marriage" ten cents; "Woman in the Past, Present and Future" twenty-five cents. I like the idea of the long rate; as you say it saves time and expense. I also inclose stamps for leaflets by Austin Kent. I think Lucifer grows better every week. I have taken it for years, and hope to be able to take it as long as I live. May you and your good daughter live forever to continue the good work.

Elsie Cole Wilcox, Laurence, Wash.,—The enclosed stamps are for extra copies of No. 806 containing the poem "The Three Saints." I saw that poem eighteen or twenty years ago and was properly shocked as I was then a christian. Since becoming emancipated I have often thought of it and wished I could find a copy, but did not know where to get it. Do you know the author's name? I have the impression that it was written by a woman, and that her name was Alice, but am not sure what name was signed to the copy I saw. I should be glad if you could inform me.

I am glad Mr. Harman is so much improved and hope he will continue to grow stronger. I shall be glad when the book is published as I am anxious to read it, but do not want him to overwork in order to get it out on time.

Helene Violet Wray, O.:—Enclosed find 35 cents; 25 cents to set forward my Lucifer credit; 10 cents for the last lecture by Col. Ingersoll from which the good editor made copious extracts in Lucifer a week or two since. The name of the lecture was "Religion," I think, but am not certain, and as I send my papers "missionarying" after perusal, I cannot refer to it, but think you will know what I wish. I know that Col. Ingersoll contended for "Liberty for man, woman, and child," but I did not know that he ever came out so plainly in favor of free love. What a time your Lucifer correspondents are having, abusing each other; but I don't like that word "rot" to be applied to what Lucifer prints. A more polite word could be used, but its just like men to use bad words. Not all men—the editor is too polite to use any such words to express his meaning,—and nice, modest, though forcible language carries conviction the best. You were generous enough to tell me that if I wished Lucifer but did not feel able to pay for it, you would send it to me gratis; two more Lucifers are yet due me, but I thought I ought to send you the little I had while I could call it my own. I do not wish to be a beggar if I can avoid it and Lucife has burden enough already.

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The time is ripe, and rotten ripe for change;
Then let it come; I have no dread of what
Is cal ed for by the instinct of mankind:
Nor think I that God's world will fall apart
Because we tear a parchment more or less,
Truth is eternal, but her effluence,
With endless change, is fitted to the hour:
Her mirror is turned forward to reflect
The promise of the future, not the past.
He who would win the name of truly great
Must understand his own age and the next,
And make the present ready to fulfil
Its prophecy, and with the future merge
Gently and peacefully, as wave with wave.
The future works out great men's purposes:
The present is enough for common souls,
Who, never looking forward, are indeed
Mere clay, wherein the footprints of their age
Are petrified forever; better those
Who lead the blind old giant by the hand
From out the pathless desert where he gropes,
And set him onward in his darksome way.
I do not fear to follow out the truth,
Albeit along the precipice's edge.
Let us speak plain; there is more force in names
Than most men dream of; and a lie may keep
Its throne a whole age longer, if it skulk
Behind the shield of some fair seeming name.
Let us call tyrants, tyrants, and maintain
That only freedom comes by grace of God,
And all that comes not by his grace must fail:
For men in earnest have no time to waste
In patching fig-leaves for the naked truth.

—*James Russell Lowell.*

Woman, Past and Present.

No woman who has not read and reread the book can properly estimate the debt of gratitude due from all women, to the author of "Woman, Church and State." Twenty years of her life were mainly devoted to this work by Matilda Joslyn Gage, as she tells us in her preface. In the language of one of olden time, "Though dead she yet speaketh," and will doubtless long continue to speak, through her writings, to all who care to read the story of the ages-old oppression of womanhood and motherhood, under man-made laws, many of which laws still remain, in modified form perhaps, in the legal codes of this and other civilized lands.

Believing that Lucifer's limited space cannot be better occupied we again insert a few paragraphs from the book, "Woman, Church and State."

The burning of twenty missionaries in a portion of savage Africa a few years since, filled the civilized world with horror. But for several hundred years after the introduction of Christianity into Great Britain, the penalty of simple theft by a woman slave was burning alive, and all the other women slaves were compelled to assist at her *auto-da-fe*. Upon such an occasion mentioned by Pike, eighty other women each brought a log of wood for the burning. By the old Roman Code, burning alive as a punishment was forbidden because of its barbarity, but Christianity re-introduced it, and for long centuries after the destruction of the Roman Empire, that other land aspiring to control of the sea, which proudly boasts that the sun never sets on her possessions, kept it in her criminal code for the punishment of helpless women. So rigorous was woman's slavery that the friendship of women with each other, or with men, was strictly prohibited; yet the deep affection of one man for another to whom he consecrated his life and fortune, and of whom he spoke with that deep tenderness, was highly commended. The despotic, irresponsible power of husbands in Christian England at this period is shown by the diverse manner in which the murder of a wife by a husband, or a husband by a wife, was regarded. For a husband to murder a wife either by his own hands or those of a hired assassin, was of frequent occurrence, but as she was his slave over whom he had power of life and death, this was looked upon as a trivial affair. But under the laws of both church and state, the murder of a husband by a wife was regarded as a petty treason, to be punished with the utmost severity, burning alive being a not uncommon form.

Under Christian legislation not alone the wife's person but her property so fully became her husband's that her use of any portion of it thereafter without his consent was regarded as theft; and such is still the law in the majority of Christian countries; it is less than sixty years since a change in this respect took place in any part of the Christian world. While a wife may steal from her husband it is still the law that a husband cannot steal from his wife. If she allows him to transact business for her, or in any way obtain possession of her property even for a moment he has acquired its legal ownership. Since the passage of the Married Woman's Property Act, the courts of England have decided that a husband cannot steal from his wife while she is living with him. A case before Baron Huddleston, 1888, commented upon by the "Pall Mall Gazette," under head of "Stealing from a Wife," called attention to the superior position of the mistress in respect to property rights over that of the wife.

"Can a husband rob his wife? Baron Huddleston yesterday answered this by saying he cannot rob her at all under the common law, which regards all the wife's property as the husband's; and theft is only robbery under the Married Women's Property Act, when the wife is living apart from her husband, or when he is preparing to desert her. It is really quite amazing how many advantages a mistress has over a wife in all matters relating to property and to person. It almost seems as if the object of the law was to inflict such disabilities on wives in order to induce the fair sex to prefer concubinage to matrimony."

The separate moral codes for man and woman in all Christian lands, show their evil aspect in many ways. Adultery, in all Christian countries is held to be less sinful for men than for women. In England, while the husband can easily obtain a divorce from the wife upon the ground of adultery, it is almost impossible for the wife to obtain a divorce from the husband upon the same ground. Nothing short of the husband's bring-

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ing another woman into the house to sustain wifely relations to him, at all justifies her in proceedings for a separation; and even then, the husband retains a right to all the wife's property of which he was in possession, or which may have fallen into his hands. Less than a dozen years since, an English husband willed his wife's property to his mistress and her children of whom he was the father. The wife, (in what is known as "The Birchall Case"), contested the will, but the courts not only decided in its favor, but added insult to that legal robbery, by telling the wife that a part of her money was enough for her, and that she ought to be willing that her husband's mistress and illegitimate children should share it with her.

Woman's disobedience to man is regarded by both the church and the state as disobedience to God. As late as the first half of the present century it was held as constructive treason, in England, punishable by the state, for a wife to refuse obedience to her husband's commands or in any way to question his authority. She was required to be under submission to him as the direct representative of the deity. For the woman who protested against this annihilation of her individuality, a flogging was the customary form of punishment and so common was the use of the whip that its size was regulated by law.

A Persian Pearl.

"Truth Seeker."

The lecture of Walt Whitman which Clarence S. Darrow delivered at the Freethought Union and Federation Congress in '98 has now been published in a volume with other essays by the same poet, orator, and scholar. The other essays are "A Persian Pearl," being an appreciative critique of Omar Khayyam; "The Skeleton in the Closet," which is a rattling of social dry bones satisfactory to hear provided one has no skeleton in *his* closet; "Realism in Literature and Art," which may be called a defense of realism against the attacks of the sinful prudes—whited sepulchres; and "Robert Burns," one earnest poet's appreciation of another. Each one of these essays is a masterpiece—a poem and a painting. We have left the book at home before attempting to write a notice of it, for fear that if it lay before us we should quote the paper full. Mr. Darrow is so broad in his sympathies that his book is like a benediction, and yet he tears the clothes from hypocrisy's back in a most complete and artistic manner. He knows that the difference between most men in the penitentiary and most men out is that those outside have not been caught. So he has charity for the insiders, and is not an unreserved admirer of those outside. He sees the shams of the world, fostered by supernaturalism, and condemns it for its crowded cities, its diseased bodies, its unnatural desires, its narrow religion, and its false morals. He calls it an old, tired, worn-out world, but in this he is evidently thinking for the moment of its artificial life and not of the healthy, natural life that such men as Whitman and Thoreau portray.

> The imperfections of the world come from the narrow visions of men. If the prospective is right, the universe is right.

Mr. Darrow looks facts in the face, and does not let his sympathy and cynicism make him forget the debits and credits belonging to existence. If, looking forward into the dark unknown sea, he shudders when he feels the rising water on his feet, he still feels that somehow the world will correct its mistakes and sometime round into a harmonious whole. So he lovingly sings with Burns, makes Whitman's nature-worship his own, philosophizes with Omar, distinguishes between the pot and petter; looks over the myriads of human beings, each with his flaws and limitations, and pities instead of blames. His philosophy is broad, deep, and generous, and his book may be read with profit by preacher, teacher, leaders of men, and by men and women of all sorts and conditions. We particularly recommend it to pharisees—the I-am-holier-than-thou people skating along on the thin veneer of "respectability" and imagining themselves stronger than the fallen. They might see in it a picture of their real selves—their bare hearts—and some at least might be saved from the fall in store for the most of them. It will give them a better insight into their own deceptive natures than any theologian, however honest, dare mirror to them.

Omar Khayyam and Walt Whitman were both "onto" the human race, and while one pessimistically cheered it on in its foolishness the other optimistically celebrated its few virtues and made the best of a bad bargain. Mr. Darrow understands the whole scheme and applauds them both, though it is evident from his essay on Burns that he prefers to celebrate the good in the race to uncovering its sores. But whatever he says, it is done in such a charming way that his book is not to be put down till read, and then only to be again and again taken up, each perusal disclosing some new beauty of expression or shrewd point in human philosophy. To poets and humanitarians Mr. Darrow's book is bound to be one of the treasures of the library. The volume is quaintly and extravagantly gotten up, edition limited and numbered, and the dress, as the printers say, is in keeping with the high quality of the text.

The Case of Carl Jaeger Again.

BY LIZZIE M. HOLMES.

It seems to me the "Case of Carl Jaeger" has not been seriously considered nor the question involved fully answered. It is the case of a man that has done all that the most radical of libertarians could ask; and he tells his wrongs and the wrongs of his children, and asks what ought to be done, and if this is the ideal toward which social reformers are steering. The editor responds by repeating the formula which in his judgment should be used by the man in entering into the relations of matrimony with a woman; it is very nearly the understanding which Carl Jaeger and his wife agreed upon in the beginning of their united life.

This is hardly fair reasoning. If the agreement ended in sorrow in this case, why is one so sure that the same agreement is a remedy? It is proven that it did not bring justice in one instance and yet it is recommended to others as the only just and logical position, for two to assume upon entering upon conjugal relations.

Evidently there is something wrong in such an agreement or it would lead to different results. It bears upon the face of it the defect which has marred nearly every contract between men and women or between men and men in all the phases of life since the world began. One is lifted a little higher, one is granted more rights, the superiority of one over the other is conceded, and this is never safe no matter who are the contracting parties. Wherever a little power over the other is granted there is always a likelihood that it will sometime be abused.

In the noble struggle for the equal rights of women which has been valiantly carried on by our able reformers of the last fifty years, many have been carried away by their own enthusiasm too far to the other side and they declare nothing but making woman a queen above men will settle all sociological problems. This is a mistake. The law of equal freedom is the only one that will bring the human race out of bondage and ignorance. Men and women need to meet one another face to face able to look one another straight in the eyes and clasp hands on an equal footing. Even the woman to whom is conceded so much more than she asks, will be far happier thus. She has been in the world's history, queen, tyrant, pet, plaything, goddess, adjunct, convenience, drudge, slave—but never comrade and friend—never a human fellow being. This is what she asks to be. Even as a mother she does not wish to possess either a pedestal, a throne or a glass case. Her children will be better for her being an active, fully-developed, useful and happy woman first; she will be a better and happier mother first having been a working comrade with the rest of busy, progressive, active society.

Under equality, she will not need special privileges. She will be perfectly competent to bear her share of the world's natural burdens, and welcome, healthy motherhood will not incapacitate her for them; she will resent the idea that any one could think so. The necessary work under free conditions will be but necessary activity, and normal, willing motherhood will be but a pleasure, not a pain for which society must compensate the mother. It will not be necessary for the man with whom the woman wishes to co-operate to promise to give up all the results of his life's labor in consideration for her being the mother of his children. It will be a mutual arrangement or it will not *be*. The true man will never agree to give up all claim or right to the children—for the children's sake if not for his own. The children need a father as well as a mother; they are a part of him as well as of the mother. To be sure she carries and nourishes them the longest; but if willingly, this is but a labor of love for which she needs no compensation. If she consents to co-operate with a man *at all*, she concedes his right to love, to care for, to guard, to enjoy, the child of their union. When a mutuality of responsibilities and interests is recognized, when each meets the other on a perfectly equal plane, when neither is supposed to occupy a higher, better, or more superior plane than the other, these difficulties will not arise to any extent. Wrongs cannot well be perpetrated or perpetuated between equals.

As a matter of sentiment, I have never seen that the general mother love is better, stronger or wiser than equally developed father love. I have not seen that a woman's feelings are deeper or more capable of being lacerated. Father and mother are human beings, capable of great suffering, and to give more power to one than to the other is a sure way of bringing suffering. *Inequality*, equality is good enough for all human beings—it is good enough for any true woman and mother.

Woman and the Plow.

BY C. F. H.

"A farmer walked into a Chicago employment bureau and asked for a man to help in the plowing on his farm. No men seeking that kind of work were at hand. A woman stepped forward, applied for it and was accepted.

"Great surprise has been expressed over the incident. There is no reason for surprise. Women have participated in agriculture since the Aryan race quit its predatory career and began tilling the earth and organizing society.

"Does not the book of Ruth give a fascinating picture of women in the fields? It is true that they were gleaners. To help with the harvest is not so rare as guiding the plow in these latitudes

"All over northern and western Europe woman at the plow is a familiar sight.

"Our intense summer heat is unknown there, women and children are the intimate and loving companions of the fields from spring to autumn. At the plow woman is most picturesque. Erect, her head thrown slightly back, a brilliant drapery upon her hair, or its graceful waves falling upon roseate shoulders, her arms at rest or occasionally extended in significant gesture, her lithe body gently swaying with the undulation of the earth yielding its furrows to the tawny ox or impatient horses, she looks a Greek statue suddenly recovered from subterranean gallery.

"Guiding the plow is the lightest phase of agriculture toil. The jerky motion of the scythe is laborious, if not dangerous for women. Sowing and planting are more monotonous and less exhausting.

"Guiding the plow imparts an exhilarating feeling of power a delicious fancy of command. It excercises all the muscles, it is free from tension, mental or corporeal. It expresses grace, freedom, independence, and it clasps the human creature tenderly to the bosom of mother earth.

"Enviable the lot of woman at the plow in Europe compared with that of the factory slave of the United Stated.—*Chicago Chronicle, March 13, 1900.*

True poetry will stand the test of the most searching analysis. Compare the above picture of a dainty woman with erect head, guiding the slender, modern plow, (note the reference to hair, shoulders etc. Not a word about perspiration or freckles) with Will Carleton's immortal verse:

> "I've choked a dozen swears, so as not to tell Jane she,
> When the plow point struck a stone and the handles struck my ribs"

If the "Chronicle" man would be immortal, let him deal with the accidents along with the beauties of plowing. Let him show how feminine grace will move even the stones and hidden roots to spare the lady's ribs. Then if he wants a wider field he may turn down an alley where some metropolitan sylph is gleaning food for her children from boxes, not ignoring the artistic curves of ash barrels. With her head thrown back to better secure the poise of a large canvas bag filled with paper and other gleanings, her chestnut curls peeping from under the same in wild abundance, etc., etc., *ad. lib.*

Let him go into the coal mine where Eve's daughters are driving man from a vocation which ought to be her own on account of the ease and leisure it affords, see her sink down on one alabaster knee, or perhaps two, as she drives the playful dynamite home, then laughingly shrinks somewhere to escape the flying coal. Let him note the delicate lines on her low dust begrimed forehead made by the moisture trickling gently down. Here is a field for the absolute spring poet.

* * *

With such delightful avenues opening up for women, she should be content with fewer demands, and recognize the husband's position as head of the house, yielding to him all her property, as under the common law; and if her home be unpleasant let her leave it for the fascinating plow deeming herself fortunate if she can visit her children at times, as a welcome guest.

* * *

Those who would exclude from Lucifer's columns all who in their opinion utter "rot," no doubt think such a measure would be a conclusive argument. Lucifer's cause is not belittled by urging the use of exact language. It is ignorance, not slavery, that Lucifer must fight, and when we use the term "mental slavery," let us not forget that it is only a figure of speech.

* * *

What is a slave? In my opinion, one whose actions are entirely controlled by the will of another. What is a mental slave? Necessarily one whose thoughts are controlled by another. As this is impossible, as every mind is walled away securely from every other mind, a mental slave is impossible. I have met with two conceptions of a mental slave: One where a mind continues to believe, say a superstition, through the persona influence of a stronger mind, as a priest; the other, where an individual acts contrary to his convictions, as a choice of evils, such as a workman voting against his principles in order to keep his position. Here are two distinct definitions.

As to the first: Every mind is supreme over the body which contains it. No matter what external influences shape that mind, there can be no slavery so long as there is no conflict between the will and the act. The mind is formed by environment; having been formed, no matter how crudely in the opinion o philosophers, and no matter how foolish or slavish the act seems to us, if the will chooses to so act, there is no slavery.

As to the second: The power given certain men to create adverse conditions must be regarded as a part of the environment which shapes our choice; for the workman certainly has the choice to vote as told to or leave his job. He chooses the least of evils. He may, for instance at some time approach a turbulent river and desire very much to cross. He may be offered a boat with the information that he will probably drown. He may start and be drowned, or remain and forego the advantage of crossing; but in neither case is he a slave. To be what is called a slave, he must find these undesirable conditions to have been placed by another human being. I know that men have created unfavorable conditions, and that the result is slaves in the political sense; but in the absolute and philosophical sense they are not, for their will cannot be controlled, and they always have some alternative other than obedience. They can fight and die, or remain captive, and neither a captive nor a fighter is a slave. Men have endured both these alternatives to avoid the name of slave.

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Among Our Contemporaries.

A NATIONAL DIVORCE LAW.

The New York "World," of Friday May 16, under the head "Marriage and Divorce," says:

"The paradox of the elder Weller that there were more widows who got married than there were single women might now be improved and brought up to date by making it read that there are more divorced women who get married than there are undivorced women. And the problem it presents is becoming serious, as illustrated by the paintul incident at Dr. Morgan's church on Wednesday. It is giving trouble alike to our State laws and to our religious denominations, and we are steadily getting further away from any solution of the difficulty.

"Any condition of the marriage law which needlessly weakens the sense of the marriage obligation is obviously an injurious social influence. The sanctity of the married relation and respect for its obligations are the strongest supports of the purity of social life and of the social structure. But while we all admit this, the practical result of separate State laws is that these supports are unquestionably being weakened.

"Would not a Federal divorce law offer a hope of remedy? And is not the country ready to consider the advantages of such an experiment?"

* * *

The "painful incident at Dr. Morgan's church" was the refusal of the pastor to perform the marriage ceremony, after the guests had assembled, because the "bride elect" was a "divorcee."

It is not strange that clergymen object to uniting two people in marriage, either of whom have been divorced. Most church creeds maintain that marriage is a "divine ordinance," a "sacrament," and that to annual a marriage, by State law or otherwise, is a denial, a desecration of, the divine character of the marriage institution. Hence most clergymen oppose the divorce laws of the various States, and maintain that if divorce be allowed at all it should be for the "One scriptural reason"—adultery—and that the guilty party should not be allowed to remarry.

In logical accord with this view the demand seems growing, as indicated by the "World," for a "Federal divorce law," expecting, it would seem, that the present numerous and conflicting grounds of divorce, as authorized by the laws of the several states, would be simplified, if not reduced to the single "scriptural" number.

And why should not our imperialistic general government tell its citizens what is true morality in the matter of divorce as well as decide for us what is true morality in the matter of number of wives? If a man can be excluded from a seat in congress because he acknowledges to supporting three women as wives, why should not another man be excluded because he acknowledges that he could not endure his wife's tongue, and therefore had to get a divorce from her?

* * *

The "World" is doubtless in the right when it suggests that the "Country"—by which word of course is meant the ruling classes of church and state, "is ready to consider the advantages" of national divorce. Very rapidly the people are losing their primal right to, non-invasively, manage their own business affairs in their own way. National marriage laws will naturally follow national divorce laws, and none will then be allowed to marry except such as can pass examination before an examining board selected by political and church officials. Naturally, all Anarchists, Agnostics, Infidels and believers in Free and Responsible Motherhood, would be excluded from the privilege of marrying.

* * *

NATIONAL CONGRESS OF MOTHERS.

The Sunday "Times-Herald," Chicago, of May 20 gives an illustrated page to the subject of the approaching national congress of mothers at Desmoines, Iowa. Its editorial correspondence says:

"Representative women of fifteen or twenty states will meet in Des Moines next Monday to spend a week in discussing problems bearing chiefly upon the surroundings of the home. This is the fourth annual meeting of the national congress of mothers. The underlying purpose of the organization is to educate the public to give women better opportunities to train their children and to educate the women to make the best use of these opportunities. The theory upon which the leaders of this movement proceed is that the way to reform mankind is to begin with the child, or rather with the parents of the child, and teach these parents how to train their children so they will make good citizens. All the information obtainable from literature and from the practical experience of the women in charge of the work is brought together and an attempt is made to place it in the hands of those who most need it. Sanitary problems form an important feature of the work of the congress, and the addresses and discussions, it is expected, will bring forth some important results along this line of investigation.

"The leaders of the mother's congress think that the cheapest way to deal with the criminal classes is to prevent their increase by removing the conditions that produce dependent and defective citizens. They believe in going to the very root of the evil by surrounding the child from its infancy with the right influences. These women have enlisted in their cause some of the most distinguished students of child study, charities and corrections and all the problems connected with the treatment of the dependent and defective classes. Many of these will attend the congress and give addresses and take part in the discussions."

* * *

"They that are not against us are for us," is an old, old saying. "To educate the public to give women better opportunities to train their children, and to educate the women to make the best use of these opportunities," is a noble and much needed work, as all must agree.

Yes, "The way to reform mankind is to begin with the child, or rather with the parents of the child," and the "way to deal with the criminal classes is to prevent their increase by removing the conditions that produce dependent and defective citizens," but is it "going to the very root of the evil" when we go no further than the "influences that surround the child" *after* it is born into the world? This seems to be the view taken by the congress of mothers.

What of the influences that *precede* the time of birth? Should not the "Mothers' Congress" look after the conditions that cause unwelcome or undesired motherhood? Is it not true, approximately at least, that "nine tenths of the education of every child is received before the hour of its birth"?

Will the congress of mothers take ground in favor of the right of every woman to say whether she will or will not become a mother? And in favor of the right of every woman to choose *all* the conditions—including fatherhood—every time she consents to take upon herself the unspeakable responsibility of building another human being?

No! The National Congress of Mothers will not dare to do this. Not yet. But some of these women are working in the right direction, and who knows but that in the course of a decade or two a mothers' congress will demand absolute self-ownership

as the only condition under which the truly moral and truly intelligent woman will consent to become a mother.

* * *

"A CANTING LOT OF HYPOCRITES!"

From far away Brisbane comes weekly to our "X" table "The Worker—Official Journal of the Federated Workers of Queensland." That the "Worker" does not stand in awe of priest or judge is shown by the clipping reproduced elsewhere, entitled "Law and Gospel in Australia."

The "Worker" sees that both law and gospel are mere surface plasters by which the ruling classes try to cure or rather to cover up the social ulcers made by their own attempts to regulate the lives of women and men, and thereby to create an impression on the public mind that the people are naturally wicked and must be governed.

A four line editorial paragraph shows that "government" is the same expensive and criminal fraud in Australia as in America:

It would reflect more to the credit of the Victorian Government if, instead of hanging women for performing "illegal operations" it would investigate the cause which leads to the dreadful effect.

Special Rates, and Premiums.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition:

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of *one dollar*, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

* * *

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Keleo.	1,00
Ruled by the Tomb, a discussion of free thought and free love. By Orford Northcote.	10
Marriage and Morality. By Lillian Harman.	5
Evolution of the Family. By Jonathan Mayo Crane.	5
Judgment. By William Platt.	5
Autonomy, Self-Law. What are its demands. By M. Harman.	10
The Prodigal Daughter. By Rachel Campbell. And other essays.	25
The Revival of Puritanism: By E. C. Walker.	,10
Love and the Law: By E. C. Walker.	,01
Digging for Bedrock, by Moses Harman.	,10
To Hell and the Way Out; H. E. Allen.	10
Human Rights; J. Madison Hook.	10
Vital Force, Mesmeric Exchange and Magnetism, by A. Chavannes.	25
Liberty. Political, Religious, Social and Moral." By A. P. Tindall.	,10

Brief Mention.

The Chicagoans who miss the Sunday afternoon meetings of the Society of Anthropology at the Masonic Temple, miss a good thing. Last Sunday the first speaker was Dr. King, of the Illinois University—subject, Modern Occultism. The attendance was unusually large and the address and criticisms thereon were decidedly interesting to all who care to keep abreast of the newest thought of the time. Next Sunday at 3 p. m., Dr. Gregory of the Chicago Liberal Society will lecture upon the same or a closely allied theme. Seats and discussions free. Everybody invited.

* * *

An effort is being made to secure the release, by executive pardon, of J. N. Lee, now confined in the Federal prison at Fort Leavenworth, charged with having caused the deposit of certain alleged obscene matter in the mail. Petitions for the release of Mr. Lee can be fowarded to this office, or to the office of "The Freethought Ideal," Ottawa, Kansas. Mr. Lee is said to be suffering from sciatic rheumatism, which trouble is believed to be greatly aggravated by his confinement in prison.

* * *

On Saturday last Elizabeth H. Russell left Lucifer's office for her home in Cleveland O. Nothwithstanding her fourscore and odd years this veteran humanitarian worker refuses to consider herself superannuated. For several years past she has been an occasional helper in Lucifer's office. Last November, feeling the need of a warmer climate than that of the northern lakes, Mrs. Russell went south, spending the winter in Mississippi and Louisiana. Boarding for the most part, at the same places with Lucifer's editor, and refusing to be idle, she assisted him in the mechanical work of his correspondence, in writing names for sample copies, etc. Having no family living, to need her care, Mrs. Russell spends her time and her small yet sufficient income where she thinks they will be most useful to others. That the last years of her long and useful life may be her happiest years is the sincere wish of the Lucifer household.

* * *

Do not fail to read the review of "A Persian Pearl," which appears on another page. This makes a handsome presentation volume, as well as an important addition to one's own library. The book is printed on rough-surface English "Boxmoor" paper, rubricated side-heads and initials. Stoutly bound in best Roycroft style, boards and suede backs. Edition limited to 980 copies, each book signed and numbered. The author, Clarence S. Darrow, has generously given us ten copies to sell for the benefit of Lucifer. Price, two dollars. Or, we will send a copy free to any one sending us two new yearly subscribers to Lucifer, with two dollars.

Rights of Husbands and Fathers Again.

In her rejoinder to my reply to the first article on the "Case of Carl Jaeger"—see No. 810—Mrs. Holmes dwells much upon the need of "equality," of "equal freedom" in the relations of the sexes. "The law of equal freedom is the only one that will bring the human race out of bondage and ignorance." This is the key note and refrain of her article elsewhere found in this week's issue. "Equality is good enough for all human beings," etc., etc.

In the sense that every human being should have equal right to life, to liberty and to opportunity to develop and enjoy all of her or his faculties and powers—in this sense, and in this sense only, as I think, it is correct to speak of the "law of equal freedom."

"Under equality she will not need special privileges," says Mrs. Holmes.

No, and again Yes. When nature gives to man the power to become a mother he then can rightfully claim the special privileges that naturally belong to motherhood; not till then. Privileges and rights are, or should be, commensurate with powers and duties, with faculty and function.

When woman makes a hat out of materials that nature has furnished, the hat is hers; and it is her right and privilege to wear it, to sell it, to give it away or to destroy it. When woman makes a child, from materials that nature has furnished—including the pollen of the male—the child is hers, and it is her right and privilege to keep it or to give it away. As to whether it is her right and privilege to sell or to kill her child, might be open to question or doubt, just as there might be doubt as to her right to sell or to destroy her own body—and for much the same reasons.

"It is true she carries and nourishes them [the children] the longest."

Does Mrs. Holmes maintain that man carries and nourishes the child part of the time during its prenatal life? If he does this, then certainly the law of equal freedom would say that he should be part owner of the joint product.

But the facts, the cold hard facts in the case do not bear out this view. As I read these facts child building is wholly the work of the mother organism. All the flesh, the bone, the blood, the hair, the integuments, etc., also mental traits, of the new born babe have been given to it by its mother. That the mother often builds after the model of him with whom she co-operates on the physical plane is readily conceded as a fact. That she often builds after other models,—as of other men, or of women, or of inanimate objects, is also a well known fact.

If Mrs. Holmes is correct in this—that the father carries the child part of the time, then the savage tribe that puts the father to bed when a child is born, has reason for the custom, and the young doctor was not "so far off his base" when, on being sent out by his chief to attend an accouchment case, and was asked on his return, "What luck? Is the child doing well?" answered:

"The child is dead."

"And the mother? Is she all right?"

"Sorry to say the mother is dead, too, but with the Lord's help we *hope to save the father!*"

Mrs. Holmes started out by saying that the case "had not been seriously considered," etc. If in any part of my argument I have used words that seem to indicate levity it is because in no other way can I show what seems to me the utter absurdity of some of the positions taken by those who claim for man equal right of ownership over the child. The subject is a serious one none more so, but when it is maintained that "The children need a father as well as a mother; they are part of him as well as of the mother," I think it best to show to what absurdities such statements logically lead.

Instead of trying to take up the points in Mrs. Holmes' letter, one by one I will state my own view as briefly as possible—then let each reader decide as to which is more nearly true and right.

In the realm of reproduction nature has *not* made men and women equal, and the laws and customs that give man equal right and authority over the children—or greater right—has been and is today one chief cause of woman's enslavement and of the consequent race-degradation. The claim that the father has equal right to the society and to the care of the child includes the claim that he has a natural right to impose his presence, his society, upon the mother of that child, no matter how repugnant to her that association may have become.

Hence I maintain that absolute self-ownership of the mother involves and includes absolute ownership of her children—until such time as the child arrives at an age when it can be self-owning, and can therefore choose whether it will live with its father or its mother.

That the mother needs masculine help while rearing her children is freely admitted, but she should always have it in her power to choose her masculine help, whether one or more.

That many men are better fitted to care for children than are the mothers thereof is doubtless true, but it is a question of right, rather than of fitness. Under our abnormal conditions many women capable of bearing well-endowed children are better able to fill occupations usually monopolized by man than to train the young, whether her own children or those of others. The remedy for this is not masculine rule in the home or nursery but the proper training and proper sense of responsibility on the part of the mothers.

Mrs. Holmes thinks I have not reasoned fairly. Let any reader compare my article on the "Rights of Husbands and Fathers" in No. 810, with the answer to it in this issue. It will then be seen who it is that has reasoned fairly or unfairly. Instead of advising the "man to give up all the results of his life's labor in consideration of her being the mother of his children," I distinctly stated that "each puts into the common stock what he or she voluntarily chooses to put in, no more," and that each retains "absolute control of her or his time and earnings." It is true that I made the man to say that in case of separation he would "endow the mother and her children with his share in the common home," but a prudent man would not put all the results of his life's labor" in the common home.

But even in case he should do so, most men unencumbered with the care of children could soon build another home for himself, and if he should show himself worthy he would not long suffer for lack of companionship of worthy women, and of their children.

Again I must stop for lack of space. The questions involved in the letter of our correspondent—for whom personally I have very great respect as a noble worker in humanity's cause—are of the very highest moment in solving the problems of our social life and progress, and deserve the gravest and most candid consideration.

M. HARMAN.

Law and Gospel in Australia.

Stephen Baker, in "The Worker," Brisbane, Queensland.

The case of Maggie Hefferman has been engaging the attention—just a little attention—of the public. She was a girl that a chap had walked with casually and left as soon as the trouble came along. She came to the city to hide her shame—if motherhood can be reckoned a shame. Motherhood should be the crowning glory of womanhood. Anyhow Maggie Hefferman came into the city and sought to hide herself. She was admitted into the lying-in hospital and the "card" above her "bed" stated that she was an unmarried woman. Leaving this institution with her babe and 2s. 6d. in her pocket, she sought during the day, in her weak condition, for a place of shelter. "Near a whole city full home she had none." Towards evening she sought the Young Women's Christian Association Rooms in Flinders-street and "was refused." Tried the Salvation Army Home, Bourke-street, and was refused, and yet at another kind Christian shelter with the same result. The girl-mother was left walking the streets of Melbourne till close upon midnight ere she could secure a shelter for herself and child. She finally got shelter in a public house for which she had to pay 1s. 6d.—all the money she had. Nothing for her child but water! She left this place, lacking food. Weak from illness of mind and body, friendless, homeless, moneyless, suffering from puerperal mania, she crossed Princess Bridge and walked up and down the south side of the Yarra. She then undressed the infant and dropping it into the river went away. She was arrested, admitted the facts, was tried, and sentenced to death. The Women's Political Crusade took the case up and secured over 15,000 signatures to a petition in less than a week. The Executive changed the death penalty into four years hard labor. The crusaders are not satisfied. They held a public meeting in the Temperance Hall at which 800 attended. Canon Tucker presided, and some capital speeches were made by Labor Member Dr. Maloney, M'Kenzie, M. P., H. H. Champion, Mrs. Beasley (President of the Crusade), and Mrs. Fryer. The resolutions

were unanimously carried, and a big deputation is to wait upon the Premier to urge the release of this girl-mother.

* * *

The contrast to this is the now celebrated Mrs. Fraser case. Dr. Fraser, her husband, had led her a dog's life, so she said. Anyhow they were living apart. They used to meet on occasions and snarl. One day she met him and asked if he would live with her or divorce her. He would do neither. She then and there pistoled him in the head. He was removed to the hospital and the doctors said death would ensue. He refused to die. The bullet was embedded in the brain. They X-rayed him and saw the bullet, but they could not remove it. He got better, then worse, then better. And finally became convalescent. The bullet is still there. The Dr. says it dropped into his mouth and he swallowed it. At the trial he was very much alive and stood two hours cross-examination by Purves, Q. C. The jury duly considered their verdict and acquitted Mrs. Fraser. They say this is an emotional verdict. The jury said it served him right. They do say that Mrs. Fraser is a "Xantippe." If this verdict is right how much wrong must Maggie Heffernan's be? We are a canting lot of hypocrites.

VARIOUS VOICES.

Arch. K. Macdonald, St. Andrew Square, Greenock, Scotland:—I enclose two shillings and sixpence postal order for which you will please send me some specimen numbers of Lucifer, also a catalogue of any books you have dealing with sex questions etc., at your earliest convenience.

Marriage and Morality by Lillian Harman is No. 2 of the Light Bearer Library. The whole is an address delivered before the Ohio Liberal Society of Cincinnati, Nov. 19, 1899, by the author. This writer has a vigorous style, is logical and sounds a warning to everyone who believes in independent thought. In the line of literary work you cannot better invest five cents.—*Industrial Freedom.*

Chas. Martin, Cleveland, O.—Prof. Anderson of your city has called my attention to your most valuable little paper and I enclose twenty-five cents for a line of back numbers, no two alike, also twenty-five cents for the different issues of the Light Bearer Library. I would subscribe for both but am traveling and stop but two weeks in a town, so please fill my order by return mail. Wishing you abundant success in your grand work.

P. C. Leonard, Riley, Ok.:—I would suggest to my fellow egoistic, materialistic clogs on the wheels of progress that we need not be discouraged because that Messrs. James, Morton, and others deem us unworthy a crown; neither take offense that they claim theirs to be the only true faith. They are doing the work they are fitted for, which we could not do, any more than they could do ours; and if they derive either pleasure or profit from the contention that their methods of propaganda are the only ones capable of attaining the desired end, we need not grudge it them. We also may have a good opinion of ourselves. Glory may not come to us who seek it not; but it is well, perhaps, that we are not all seeking glory, else there might be none to do us homage.

J. B. Elliott, Philadelphia, Pa.:—During a discussion at our club, on the "Woman Who Did," the claim was made that it is necessary for the authors of popular fiction to sacrifice their heroes and heroines for commercial reasons. That to make a successful ending of a free union would be fatal to the sale of the book, and therefore unprofitable to the author. After looking over the field for the past twelve years, and seeing the number of those who enter free unions and afterward return to marriage, it seems to me that Grant Allen had been gathering statistics, and had come to the conclusion that to make his novel realistic it was necessary to make the climax to his story such that would deter future generations from further experiments in that direction.

It seems to me that free divorce, or divorce by agreement would answer all the purposes now sought to be gained by free unions. Advocates of sex freedom themselves set bad examples. When——, and —— and others show no sense of obligation to contract, what can we expect of the average layman?

I should like to hear the views of Lucifer's readers on this subject.

Jealousy is the curse of curses, and yet the churches worship a jealous god, and jealousy is considered a "natural" attribute of a true lover. Jealousy is nothing but selfishness. Love which is of such a narrow character that two individuals are confined to the limits of each other's personality for its expression is *not the love that never dies.—Fred Burry's Journal.*

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Woman and War.

We women teach our little sons how wrong
And how ignoble blows are; school and church
Support our precepts, and innoculate
The growing minds with thoughts of love and peace.
"Let dogs delight to bark and bite," we say:
But human beings with immortal souls
Must rise above the methods of a brute
And walk with reason and with self control.

And then—dear God! you men, you wise, strong men,
Our self-announced superiors in brain,
Our peers in judgment, you go forth to war!
You leap at one another, mutilate
And starve and kill your fellowmen, and ask
The world's applause for such heroic deeds,
You boast and strut; and if no song is sung,
No laudatory epic writ in blood,
Telling how many widows you have made,
Why then, perforce, you say our bards are dead
And inspiration sleeps to wake no more.
And we, the women we whose lives you are—
What can we do but sit in silent homes
And wait and suffer? Not for us the blare
Of trumpets and the bugle's call to arms—
For us no waving banners, no supreme,
Triumphant hour of conquest. Ours the slow
Dead torture of uncertainty, each day
The bootless battle with the same despair,
And when at best your victories reach our ears,
There reaches with them to our pitying hearts
The thought of countless homes made desolate
And other women weeping for their dead.

O men, wise men, superior beings, say,
Is there no substitute for war in this
Great age and era? If you answer "No."
Then let us rear our children to be wolves
And teach them from the cradle how to kill,
Why should we women waste our time and words,
In talking peace when men declare for war?

—*Ella Wheeler Wilcox.*

Continence or Abstinence.

The following article was printed as editorial in Lucifer about nine years ago, when the paper was published in Topeka, Kansas. Together with other similar matter—including a long letter from Ezra H. Heywood, then imprisoned in Charleston prison, near Boston, under a charge preferred by the postal censors who are now getting in their work against Charles C. Moore, J. N. Lee and others,—this article in reply to questions concerning "Continence and Abstinence" was put into pamphlet form and can now be ordered from this office, price five cents.

Two weeks ago an attempt was made by the writer of this, to answer through these columns some questions in regard to to the right use or the abuse of sex. It now appears that I was not very successful in that attempt. At least two of our lady readers have expressed the opinion that the questions raised were not frankly answered, in the editorial referred to, but that the main point or points were dodged—evaded. The questions asked were in words as follows:

"You say you believe in and teach continence but that abstinence is not continence. Fowler and Cowan teach continence, except when maternity is desirable. Is this what you believe in, teach and practice?"

I shall not repeat here what was said in reply to this question, in the issue just referred to, but will say in addition, and by way of further illustration:

I have been nearly all my life a "vegetarian"—in belief or conviction—that is to say, I have believed that the fruits, the esculent roots—"vegetables"—including the grains, nuts, etc., constitute the proper, the natural, the normal food for human beings. But while this has been my conviction I have by no means been a consistent or strict vegetarian in practice; and the older I grow the less am I disposed to dogmatize on the subject. I am more and more inclined to take the ground that while a strictly vegetable or frugivorous diet may be best for some persons it is not best for *all*. Man [woman] is an epitome—a microcosm—of all that has preceded him in the order of development along the animal plane. Many of the provisional orders of animal life were and are carnivorous, flesh-eating—and would not and could not exhibit their native vigor and constitutional characteristics if deprived of their accustomed food. I well know the arguments pro. and con. on this question of the natural food for man, and am not going to repeat them here. I introduced the diet question here for the sake of illustration only, and will ask the kind reader not to hold the illustration for more than there is rightfully in it, when applied to the sex-question. Another illustration:

I am by education and observation a believer in abstinence from alcoholic beverages. But while so practicing in the main, I think there are occasions when the use of alcoholized drinks may be beneficial. I now think that no absolute, ironclad rule on the drink question can or should be laid down. Each individual should be a law unto himself, or herself, in this matter—should have the power and right to use and to refuse, and should be protected by his fellow citizens in the free exercise of that power and right so long as he exercises the same at his own personal cost.

Again I would respectfully admonish the reader not to be too rigid in applying this second illustration to the cognate question of what is moral, normal and right in gratifying the sexual appetite or instinct. There are points of agreement between the cases and also points of divergence—as for instance: In the matter of food and of drink nature makes no difference between woman and man, unless it be in the item of quantity. But in the matter of gratifying the appetite or the passion for sex-association Dame Nature makes a world-wide difference between the sexes—at least in the results or consequences of such association. In the first place, nature has put it out of woman's power to commit an outrage upon man, sexually, consequently there is not the slightest danger that any man's life will be imperiled by an act of rape committed on his person, whether in or out of wedlock—as is often done by man upon the

person of woman. Secondly, it is utterly impossible that a woman should impregnate a man against his will, and thus compel him,—either by her superior physical force or by taking advantage of man's dependent financial or social condition, or of his inherited reverence for ecclesiastic commands—it is simply impossible for woman to compel man to become the parent of an unwelcome child—impossible to impose upon him the task of gestating for many months a new organism, and then, at the end of the term, give birth—in mortal pain and peril to himself—to that new organism. In all these respects Nature puts woman at a disadvantage and man at an advantage.

* * *

For these reasons—because woman is first and alone in the danger of injury from unwelcome and painful intrusion, and because she is first and alone in the dangers and labors of maternity and its accidents or accompaniments, and also because woman is physically and intuitionally man's superior—for all these reasons it would seem that evolved or evoluted human ethics should and would place woman first in the order of inviting and controlling the co-operative act or acts of sex-association. That is to say, to woman should be accorded the unquestioned right to reign supreme in the realm of sexual love and of its manifestations.

Not unadvisedly or without consideration have I used the plural number in speaking of "co-operative acts," and "manifestations" of sex-love. From the amatory glance of the eye to the contact of fingers and palms, the contact of lips, contact of nude bodies, as in "Dianism," to the full interblending of life-germs and forces that precedes and causes the inception or conception of a new life—all these steps should be those of woman's initiative, not of man's initiative, and for the reasons already named.

* * *

And, as a supplement or complement of woman's right of initiative there is or must be man's greater power of *responding* to such initiative. Without such larger, freer responsive power on the part of man woman's right and power of initiative would be comparatively inoperative, disappointing and useless. Woman is by nature more exclusive, more select, more monogamous, more "constant," more "faithful," to an ideal, than is man; while man is naturally more inclined to variety, is less monogamous, less exclusive, less constant and less faithful, in the conventional sense of those words, and it is at least an open question as to whether it is or is not a wise provision of nature that such are the facts.

* * *

While all this may by some be thought to be a little off the question as to what is continence, chastity, or morality in sex-associations, I think the relation or cor-relation is close and self-evident. Woman being of finer mold; woman having the finer sense of what is pure, good and moral in such associations, would seldom make mistakes if left to her own unperverted intuitions. Whether she would always be abstinent or continent in the popular sense, except when maternity is desirable, could, as I think, safely be left to her own choosing. Far more safely, at all events, than to leave it, as now, mainly to man's caprice and desire for selfish gratification.

* * *

The above are some of the views I believe in and teach. As to whether abstinence except for procreation is best for man or woman or both is a matter upon which I am not prepared to answer, except to say that I incline to think there is a "Golden Mean" between the two extremes; between "Alphaism" on the one hand, and the "physical necessity" doctrine taught and practiced by so many men, to the physical mental and moral wrecking of their own lives and, worse still, the lives of their (generally) unwilling partners of the other sex, on the other.

* * *

This article is already too long, but, before closing, just a few more words to my questioner. I am asked in regard to my own conduct or "practice." On general principles I must enter a mild protest or demurrer. A writer's opinions are public property, his private life is his own affair, unless he chooses to make it public, and it often so happens that he cannot do this without causing pain to other and innocent parties. As already stated, in previous issues, human conduct, human acts, have no moral character in and of themselves. It depends entirely on motive, on circumstance, on the antecedents and environments, as to whether any act is good or bad. Through life I have tried to live up to my highest conception of right, truth and duty. I claim not to be a saint. I have often done that which I much regretted after it was done. And while aiming always at a lofty, a pure and noble ideal I have not always been able to live and act in conformity with that ideal. But lest this answer should be regarded as still too indefinite I will say that to the best of my belief and knowledge I have erred more on the side of asceticism, of abstinence, than on that of indulgence; that I have never advocated or practiced "promiscuous" sex-relations—that is to say, indulgence on the physical plane or for temporary and sensuous gratification only. While asserting the right of an "individualist," while claiming that my *person is my own*, I have, as I think, always had a regard for the rights and feelings of others with whom I may have been associated.

* * *

The drift, the trend of the times, the political and social evolution, is towards greater freedom for woman, and in no department of her sphere of activities is freedom so necessary to her development and happiness as in the department of sex-relations. With enlarged freedom for woman in sex-relations must come as a necessary corollary or complement an enlarged freedom for man in the same relations. If this enlargement of the boundaries of personal freedom be necessary for the well-being of women and men, in the present, it requires no argument to show that it is still more necessary to the well-being of the on-coming generations. The mothers of the race must not be hampered by prohibitory and monopolistic marriage laws and customs, if they are expected to do their best for their prospective offspring.

* * *

Once more only for this time: It will be seen by those who have cared to read thus far, that the writer of this has absolutely no faith in the ordinary and popular standards of "Morality in Sex." I regard man-made laws and ecclesiastic assumption of control over the person of woman, as the most prolific, most fruitful, of all the sources of vice, crime and misery to the human race. "Natural Selection," unconscious intelligence, through countless ages of tentative effort, of ceaseless struggle against adverse conditions, brought the animal to the human plane. Now, shall arbitrary and anti-natural laws and customs be allowed to say to Natural Selection, "thus far and no farther?"

M. HARMAN.

The Concave Sphere.

BY C. L. JAMES.

Although sundry Koresh publications have from time to time been sent me, I never read any sufficiently to receive a permanent impression of their merit, and probably should still neglect them to an equal extent, but for the recent letter of J. L Jones in "Discontent," and those of Moses Harman in Lucifer. The former has persuaded me that the matter has become past a joke; the latter that it can be easily unloaded from the already overburdened car of radicalism. Mr. Jones informs us that he has no reverence for eminent astronomers. Neither have I. But it requires no great proficiency in astronomy to know and understand the following facts. Perhaps they are among those which Koreshanity has disproved. If so, the opportunity of trotting out their disproof is excellent.

1. Not a day passes but what people arrive at some port after going round the earth to that point whence they started. This proves that the earth is not a cube or other rectangular solid; for no such body could be circumnavigated without discovery of its angles. And similarly with one which had other angles than right angles. That the earth can be circumnavigated without passing a solid angle, proves that the earth has none.

2. The earth might indeed, consistently with this notorious fact, be a plane, and have four corners; as Saint John seems to assert; and as Brother Jasper, of "sun-do-move" celebrity, believed. Neither does the fact that the earth looks round, disprove its having four (plane) angles. If it were big enough, all objects of the same size would disappear at same distance, in whichever direction we looked, thus producing a circular horizon even on a square plane. But to go round upon a plane, whatever its shape, one must alter his course, so as to face in succession all four points of the compass. And people go round the earth from east to west and *vice versa* without ever turning in the opposite direction. As no one has been round the earth from north to south, on account of the familiar obstacle of ice at the poles, it might be objected that perhaps the north star is just over the middle of the plane. But in that case, the further south were the line of navigation, the longer would be the journey round the earth. This is not the case. The journey round the earth via the Isthmus of Panama is longer than either via the Union Pacific Railroad, or via Cape Horn and Good Hope. The earth accordingly is rounded from north to south. This also disposes absolutely of any such suggestion as that the earth may be cylindrical, like a stove pipe, pointing north and south. It must be a sphere, or rather, for, accordingly to common belief, it is slightly flattened towards the poles, it must be pretty nearly spherical. Do we live on the inside of the sphere, perhaps? Let us see.

3. Look across Lake Michigan, or any other large piece of water, at a ship. As she recedes from you, her hull disappears first, then her larger sails, and last of all her topsail. If she comes towards you, the topsail first becomes visible, then the other sails, and last of all the hull. Similarly, if you look across a level prairie at a distant object, as a church, you can see the steeple much farther than the nave. If the disappearance of distant objects were due to diminution by distance, the topsail, being much smaller than the hull, and the steeple than the nave, would be the first parts of these objects to disappear. The actual phenomena must be due to something else; and this something, as any one who tries the experiment can see for himself, is the sinking of the lower part behind the convexity of the sphere. Allowing for the flattening towards the poles, these appearances are the same everywhere and in whatever direction we look. The sea level, or average surface of the earth, curves, therefore, equally in all directions, except for a slight flattening at the poles; and we see it from the outside, not the inside. Other proofs are plenty. Eclipses of the moon, which have been recorded for four thousand years, occur only when portions of the sun, earth, and moon, are in one line, the earth cutting off the sun's light from the moon. Moreover, the process of triangulation, which any surveyor can explain to our Koreshanite inquirer, enables us to ascertain that the distance of the earth from the moon is right for her shadow to produce the eclipse under these circumstances. The shadow (always circular, like that of a sphere, except for a slight flattening at the poles), can however, only be cast upon the moon in that way if the earth be a convex sphere. A concave segment would, half the time give a shadow with a rectilinear edge.

The earth's appearance of concavity, on which the Koresh theory has been founded, admits of easy explanation. The earth's circumference is shown, by actual measurements, to be about 24,000 miles, at the equator, making the diameter approximately 8000. The greatest height above the sea level ever attained by man, in a balloon or otherwise, is only about five. Thus this elevation, on an ordinary eight inch globe, would be represented by a point only five one thousands (one-two hundredths) of an inch from the surface. The tangent from this point to the surface, which defines (of course) the horizon, could be distinguished by no human eye from the curve of the surface itself. The horizon, accordingly, always appears on a level with the human eye. To see anything on the earth's surface nearer to us than the horizon, we must look downwards. That is what causes all such objects to appear beneath us, and gives the earth's surface the appearance of a hollow cup. As to the opposite concave, of the sky, it contains another conclusive proof of the earth's convexity. If the earth were a segment of a concave sphere, we should see the same stars from all parts of it. We never see those of more than one quarter-hemisphere at once—any man may verify this by observing how they rise and set. On passing south of the equator, we lose sight of the north star; and at Cape Horn, almost all the stars of our northern hemisphere have disappeared, their place being taken by the Southern Cross and other constellations not seen here. The convexity of the earth, hiding the stars on its opposite side, explains these phenomena, and nothing else can explain them.

There are cranks and cranks. We, who oppose current dogmas, must lay our account to be called cranks; and "proud of the title," as the Living Skeleton said when they showed him, according to Mr. Sam Weller. But since Genius and Degeneracy have been made matter of scientific analysis, it is, or should be known, that the mark of the crank, properly so designated, is to tackle—most usually to write about—*what he does not understand*. Demolishers of gravitation; refuters of Malthus; reconcilers of Moses and geology; revivers of Egoism, Materialism, the Ptolemaic astronomy; promoters of the movement in favor of ignorance, under all its hydra-headed forms, are cranks with whom it concerns us not to be identified, though they oppose facts and call them dogmas. The Koresh prophet thus tackled geography, astronomy, and perspective. It is evident he does not understand their very A. B. C.; which is given, not on authority, but with the proofs, in every common book of reference.

What I Believe.

Victor R. Southworth.

I believe that more important than any traditional system of doctrine is the preservation of the integrity and freedom of the individual life.

I believe that a great many things may seem to be good and true to other people that are no longer good and true to me; and so I believe in a large and genial tolerance in matters of thought.

I believe that life always communicates as much pleasure as we are capable of appreciating.

I believe that the heart is wiser than the head; the living impulses are more trustworthy than logic; what we desire and love is of vastly greater importance than what we know.

To be kind and true is my religion.

I believe in any and all churches just in so far as they help people to be kind and true.

I believe in the possibility of an ideal human life on earth, and that to work for its establishment is the supreme duty of all true men and women.

I believe in the home as the most important of human institutions. To purify and elevate the home life is the one work to which I am anxious to give my time and thought. Because:

Of all things in which I believe the most immediately important is this: I believe that human life should have its origin in an atmosphere of purity and love. When that is the case always and everywhere there will be no limit to the good that will result to the race.

A dreamer dropped a random thought,
'Twas old and yet 'twas new;
A simple fancy of the brain,
But strong in being true.

The thought was small, the issue great,
A watch-fire on the hill,
It sheds its radiance far adown,
And cheers the valley still.

A nameless man amid a crowd,
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart.

A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the earth
It saved a soul from death.

—*Charles Mackay.*

LUCIFER, THE LIGHT-BEARER

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THE MAY number of "The Light Bearer Library" is in press and will be sent to subscribers early next week. It contains two essays, both by Lillian Harman—"Regeneration of Society," and "The New Martyrdom." Price per copy, five cents. Yearly subscription fifty cents. Various untoward circumstances have conspired to prevent the prompt delivery of the Monthly Library, but the indications now are that henceforward there will be no cause of complaint in this regard and we therefore feel justified in asking our friends to put forth renewed efforts to extend the circulation of this little evangel of a higher and better social evolution.

Among Our Exchanges.

THE FIGHT FOR FREEDOM OF PRESS AND MAILS.

The "Blue Grass Blade" of Lexington, Ky., (May 27) whose editor, Charles C. Moore, is now under indictment for alleged violation of the United States postal laws, contains for its first page leader the following "Proclamation of the Local Defense Committee":

Lexington, Ky., May 13, 1900.

To All Friends of Freethought, Free Press and Free Speech:

After suffering years of persistent persecution for his opinions Mr. Charles C. Moore, editor of the "Blue Grass Blade" at Lexington, Ky., is once again attacked in the most lawless, vindictive and malicious way.

Notwithstanding that the infamy of his last trial and imprisonment was promptly rebuked by the President's pardon:

Notwithstanding that the citizens of Lexington expressed contempt and disapproval of such infamous perversion of justice by turning out en masse to greet him upon his return;

Notwithstanding that a previous conviction of a similar character was considered by the trial judge to be so frivolous that sentence was suspended, the officers of the law whose most solemn duty it is to preserve Mr. Moore's rights are so far recreant to that duly that they have planned to destroy his property violate his right of free expression, and deprive him of his liberty.

Not content with endeavoring to procure his incarceration on the old charge by revoking the suspension, they have, at the same time, formulated a new charge, in the hope of exciting enough prejudice against him to secure the accomplishment of their malicious purpose.

This new charge is in the too familiar form of indictment for mailing obscene matter."

The matter alleged to be obscene is a severe satire upon Christian mythology, likely to arouse the antagonism of the ignorant, the superstitions, the bigoted and those to whom, Christianity is a business, and a source of living, but which, in no sense, is obnoxious to the charge of obscenity. The matter alleged to be obscene is nothing but a criticism of the Virgin myth, expressed in humorous and satirical, but chaste and pure speech. No Christian would ever think of being offended at the same words, if applied to any of the many other Virgin myths of other religions.

Having seen this same outrage practiced upon Bennett Heywood, Harman, Waisbrooker, Berrier, Ruedebusch, Wise and others, we are resolved to pursue all proper means in our power to defeat this dishonest abuse of the law, and to preserve the rights of Freethought, Free Speech, Free Press and Free Mails as guaranteed by the Constitution of the United States.

As this attack threatens the right of every citizen, and as Mr. Moore can no longer be expected to carry on the contest unaided against the whole force of the Government, this committee appointed by the Lexington Liberal Society has organized itself into a body to be known as "The Local Defense Committee," and elected its officers, to be subject to the advice and order of the Freethought Federation of America. This committee will solicit subscriptions for the defense, and will supervise the expenditure of the funds raised in the most judicious and effective manner.

Your prompt subscription and hearty co-operation are earnestly solicited.

All contributions should be mailed direct to the treasurer-elect of the Defense Committee, Peyton Parrott, 49 East Short street, Lexington, Ky. The treasurer will acknowledge receipt of contributions as soon as received.

Josephine K. Henry, President, Versailles, Ky.

J. B. Wilson, M. D., Secretary, 206 East Fourth street, Cincinnati, Ohio.

Peyton Parrott, Treasurer, 49 East Short st. Lexington, Ky.

M. Kaufman, Lexington, Ky.

C. S. Sparks, Lincoln Inn Court, Cincinnati, Ohio.

Chas. E. Levy, 514 Central ave., Cincinnati, Ohio.

M. J. Canning, Cincinnati, Ohio. Defense Committee.

* * *

The inside columns of the "Blade" are occupied almost exclusively with the report of an address of Dr. J. B. Wilson of Cincinnati, before the Lexington, Kentucky, "Liberal Society," upon "What Must Christianity Do to Be Saved?" Lucifer's readers who know something of Dr. Wilson's marked ability in handling such questions would do well to send a few cents for copies of this issue of the "Blade" for distribution among their neighbors. There is much other interesting matter in this number of the "Blade," especially in reference to the fight against the organized efforts that are being made to destroy the palladium of liberty of all kinds, namely the freedom of press and of the common mails.

"THE LAST DITCH."

The editorial page of the May issue of "Clothed With The Sun"—a monthly journal edited and published by Lois Waisbrooker, San Francisco,—is taken up with comments upon Dr. Margarita A. Stewart's booklet entitled, "The Great Deliverance," or rather upon the paragraphs thereof that were reproduced in Lucifer, March 31. Prefacing her criticisms Mrs. Waisbrooker says:

"It would amuse one not interested in the result to watch the maneuvers of those who still hold to the fundamental tenets of Christianity, as they endeavor to wheel every new step in the evolution of thought towards freedom, into their service. Even when that evolution takes place in their own minds, when in the light of science and of their own experience they perceive that the interpretations which have been put upon the scriptures in the past will no longer hold the minds of the people, they themselves having grown beyond such crudities, they still claim that the new idea is a part of the evolution of Christianity, instead of being the outgrowth of Humanity's protest against the tyranny of religious dogma.

"At one time the sex question had to be talked of with bated breath, but when it was found that this question would not down, honest followers of Jesus take hold of it and formulate their standard in such a way as to still retain, if possible, the control of this, the source through which life manifests. These efforts are the instinctive action of the church spirit in its efforts of self-preservation. It must do this through its members or go down. It is the last ditch and the church must conquer here or die. Those who are still in the church as honest believers, but who are taking hold of this subject of sex, such have caught the spirit of freedom, but they have no idea of any freedom that does not come inside of church bondage, thus they are liberated only on a given line."

These remarks are evidently intended by Mrs. Waisbrooker to apply to Dr. Stewart's little pamphlet and judging from her reference to Lucifer's selections from the same—her criticisms would seem to be partly aimed at us for not rebuking the inconsistencies of those who are working from the standpoint of the Christian Church for the right of mothers to self-ownership, and the right of children to be born well.

Whether Lucifer's editor be included in these criticisms or not I wish to say that I fully recognize the dilemma of those who are now preaching the new gospel of woman's emancipation from sex-slavery as "part of the evolution of Christianity, instead of being the out-growth of Humanity's protest against the tyranny of religious dogmas," but I see little use in perpetually telling our Christian co-workers that freedom for woman is wholly inconsistent with church creeds and that in order to work intelligently and effectually for freedom they must leave the church and its slaveries behind.

Sometimes I think it just as well not to frighten believers in Jesus and Paul by telling them that freedom of motherhood and the right to self-ownership is flat blasphemy against New Testament teachings, and that therefore there is danger of incurring the "wrath of God" and the loss of their souls if they accept these modern heresies.

If Dr. Margarita Stewart, Rev. Jesse Jones and others can work effectively for human freedom in its largest and best sense while still calling themselves Christians, let them do so. Sometime, perhaps, they will see the inconsistency of their position. Sometime perhaps they will see that the authority of dead or dying creeds will not mix with the freedom of the new time; that the theologies of the old have no place in the temples of the new humanity.

Mrs. Waisbrooker closes her editorial with this characteristic paragraph:

"I cannot exhaust this subject in one writing. I will only reiterate the heading, 'The last Ditch,' for when the church loses control of woman, her power is forever gone, and freeing her from man and relegating her to the control of what men call God's laws, will not stop her onward march. Once started in the path she will reach the goal of full freedom."

The many friends of the author of "Helen Harlow's Vow," "My Century Plant," "Perfect Motherhood" and several other books that are veritable landmarks in the field of the reform known as woman's emancipation from sex-slavery, will be glad to know that she has revived her paper, called "Foundation Principles," which she now calls "Clothed With the Sun." The price per year is only thirty cents. With Lucifer per year $1.15. Address 1501 Market street, San Francisco, or this office.

M, H.

How to Help Lucifer's Work.

Kind reader can you spare us a few minutes of your time?

If you read the article, in a recent issue, entitled "What Lucifer is Here For" you probably know whether you care to consider Lucifer's work your own work or not. If you do so consider, then we ask your attention while we suggest a few of the ways by which it has been proposed to try to extend and strengthen this work.

First. If you are a subscriber and have paid ahead we ask you to read the article in this issue entitled "Special Rates and Premiums." If in position to help Lucifer's work in the way indicated in that plan we ask that you will do without unnecessary delay. To delay or postpone doing a thing is often tantamount to fully deciding never to do it. It is the woman or the man who acts promptly, when the mind is once made up, who accomplishes something in the world.

If a paid-up subscriber to Lucifer and not to the Light Bearer Library, can we not prevail upon you to get up a club of three names for the monthly, your own included, for one dollar? The price per year for single copy of the Library is only fifty cents. Or, cannot you, with a little effort secure the names of twelve yearly subscribers for three dollars, or twenty-five cents each per year?

Third. If a subscriber to Lucifer and in arrears from any cause, will you not let us hear from you? or if possible will you not send us something, if only a few postage stamps to help meet our weekly and monthly bills? We ask only a little from each. "Many a mickle makes a muckle." Better send a little now, than put off sending anything till you feel able to pay up the whole amount of the arrearage. The summer months are always a hard time, for reform journals, in the way of receipts, while expenses must be met much the same as in winter. Sending out monthly or quarterly statements of account is expensive. Will you not save us this expense of time and stamps by writing us a line AT ONCE to say what you can and what you cannot do?

M. HARMAN.

What is a Bastard?

BY HELENE VIOLET.

Webster says, "A 'natural' child; a child begotten and born out of wedlock; an illegitimate child; one born of an illicit woman."

But there is another kind of bastard—the kind now referred to is a steel bar the face of which is serrated while the steel is yet soft, or before it has been tempered and made harder than the other metals which it is intended to cut when in use. It is named "The Bastard File;" how did it get this unsavory name?

In primitive ages these shallow diagonal cuts across the faces of files were made by hand with cold-chisels, but now machines have been invented which do this work more rapidly and unerringly, and thus many human file-cutters were thrown out of work, and had to look for other work, or beg, steal, or starve.

Tradition says that prior to these inventions, all files were made by hand according to fixed rules or "primitive guesses," and the workman had to follow those rules, which produced fairly good files for that age. Coarse files were called "firsts," the next finer in cut, "seconds," and so on; and in that day, no one thought that steel files could be better made in any other way.

But one day a workman believed that he saw errors in their way of treating the steel and finishing the files, and that there was a better way of doing it, and he resolved to experiment. So he slipped one of the blanks or (uncut) bars of steel in his pocket, and after work-hours he took it to a smith-shop and finished it to suit himself, untrammelled by shop-rules. To avoid the charge of having selected one of their finished files, he gave his file a cut of face half way between firsts and seconds, rendering it unlike any file made there.

He then tempered it in a way of his own, and upon trying it he was not disappointed. It did better work than any file he had ever before seen, and would abrade any common file. Taking his file to his foreman and telling him that it had been made on a new plan, he added, "I believe that it will cut the face off from any of your shop files." On trial, it did so, but because the file was not made according to their rules and sizes, it was named "The Bastard File," a name which that kind of file has borne ever since; it being in great demand and commanding a good price.

It is not the only bastard created outside of fixed rules—'born out of wedlock" as it were, and given an undeserved name of reproach.

Special Rates, and Premiums.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with

newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition:

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of *one dollar*, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

* * *

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso,	1.00
Ruled by the Tomb, a discussion of free thought and free love, By Orford Northcote,	.10
Marriage and Morality. By Lillian Harman.	.5
Evolution of the Family. By Jonathan Mayo Crane.	.5
Judgment. By William Platt,	.5
Autonomy, Self-Law. What are its demands. By M. Harman.	.10
The Prodigal Daughter. By Rachel Campbell. And other essays.	.25
The Revival of Puritanism: By E. C. Walker.	.10
Love and the Law: By E. C. Walker.	.20
Digging for Bedrock, by Moses Harman,	.10
In Hell and the Way Out; H. E. Allen.	.10
Human Rights; J. Madison Hook,	.10
Vital Force. Mesmeric Exchange and Magnetation, by A. Chavannes,	.25
Liberty. Political, Religious, Social and Moral. By A. P. Tindall.	.10

Where to Practicalize Hilda's Home.

I have seen nothing of late in Lucifer about the practicalization of Hilda's Home, or other scheme for mutual or co-operative effort. It seems to me that an effort in that direction would if carefully planned, and as carefully executed, result in much good.

Two things stand in the way of those who desire to make an effort. The lack of means, and lack of a suitable location. We may not be able to overcome the first difficulty, but possibly that might be greatly lessened. If a suitable place can be found where land is cheap a large amount of money would not be needed.

I think that in Oregon can be found many suitable locations. One of Lucifer's old readers, and admirers, D. E. Swank, of Aumsville, lately told me of a location where land can be bought cheap, and some good land homesteaded, in a section that has many advantages. This, of course, if a rural site is desired.

B. F. Hyland, of Corvalis, an old subscriber, has a number of houses in that town that he is anxious to sell to the unregenerate, as he would like to have some of Lucifer's readers for company. Other places of equal merit can no doubt be found.

I have no scheme or pet hobby to push or land to sell, but simply wish to call attention to Oregon as a desirable place for Lucifer readers to locate in, just as has been done in regard to Washington, Tennessee and Louisiana.

The climate is mild and equable, there being no intense heat in summer or severe cold in winter. The fruits and vegetables produced here are unsurpassed, and seldom equaled. Grain, potatoes and hay do exceptionally well. The water is pure, cold and abundant. Timber is immense. The streams are full of fish, and game abounds in the woods. The soil is productive and susceptible of improvement without much outlay.

The legislature meets once in two years but its session is limited to forty days, every second session being spent in electing a United States Senator, thus there are fewer laws on the statute books in this state than any other of which I know. Sunday is a free day, the only cessation from work being voluntary, and in the summer the day is given over to picnics, ball games, excursions &c. The people as a whole are non-meddlesome, and in sex matters the officers never interfere unless complaints are made by aggrieved parties. Even then convictions are seldom secured. In this county in the present campaign both candidates for district attorney are hoping to be elected by bidding for the "social freedom vote." The present incumbent, who is up for re-election, attributes his success last time to his promises not to prosecute cases of sex heresy, if it could possibly be avoided. He has kept his promises, and now his opponent makes the same promises. I mention these things to show how sure Luciferites can feel of going unmolested in the event that they try to practicalize their views in this state.

Another important point is this: If an association is formed for the purpose of caring for, educating and starting in life city waifs, orphans or abandoned children, of maintaining a public library, kindergarden or school, such an association can incorporate in this state, and hold property exempt from taxation to the amount of $50,000.

Let an association be incorporated with the declared intention of raising and educating waifs, maintaining a public kindergarten and library, and let donations be called for from the general public, and books, clothes, furniture and money would come in and no questions asked. I have had enough practical experience in that line to know.

HENRY ADDIS.

Portland, Oregon.

From Fred Burry's Journal.

I condemn nothing, but if there is anything that would tempt me to be "horrified" it would be the "virtues" of the age.

All this talk about affinities—"just two and no more"—is profoundly out of my reach. As far as I am concerned, I place no limits to my love and refuse to bind myself to any *one*.

It is better to go astray in our search for truth, and wander for a while into the labyrinths of obscure doctrines, than to stand still tied to the faith of our infancy.

We are seeking a new life, therefore it is to be expected that we speak words of discontent. The old life, the decaying remnants of which are yet with us, must go. It is a dying life. Now we want life that is life.

How many sermons I could preach with Jealousy as my theme! Jealousy—selfishness. It is Jealousy that keeps the marriage system with us. It is Jealousy that makes nation fight against nation. It is Jealousy that eats out every divine element of the body until it collapses in death.

If you are touchy, or even sensitive, you have yet something to conquer. It is not for you, a divine being, to be offended at every little thing. You owe it to yourself to master all weaknesses, and thus attain a degree of strength which shall make you positive to every attack, little or great. Condemn not.

Wonderful, O wonderful Body! And it is you we have insulted, perverted in a thousand ways—at the same time expecting to develop grace and beauty. We have called you course, at the same time expecting to grow in refinement. Beauty, art, is love's expression—hence any condemnation whatsoever, precludes the attainment of physical grace and beauty.

The great curse of all present systems of labor is not the work itself, hard as it often is, but the devilish manners of bosses or overseers. In the coming society, hard work will be a source of amusement, like the difficult feats of athletes. Labor is only irksome when it is over-prolonged, and when it has to be done under domineering surveillance. Freedom alone can change all this.

VARIOUS VOICES.

R. B. Bruce, Big Rapids, Mich.:—Find enclosed forty cents for which please send to the address below three of the last numbers of Light Bearer Library "Judgment" and one of "Helen Harlow's Vow." We are in quite a hurry for "Judgment" so we hope it will be convenient to send them soon.

—

Alfred Larose, Montreal, Canada:—Enclosed you will find 25 cents for a three months' subscription to Lucifer (if it entitles me to such length of time.) As I intend to be a subscriber to your paper, please continue to send it when the time is up, and I will then pay for a year. Being very much in favor of your paper, (my brother has been a subscriber of yours for years, I believe) I will try and do my very best and get more subscribers for you.

—

M. L. Studebaker, Fort Hunter, Pa.:—I desire to correct what seems a serious error on my part. I know that Lucifer is the arena for all to contest for what they believe to be truth, then let all have equal right therein. I think, too, that I said too much when speaking of the bayonet and my brother's breast. It was hasty and ill considered. I like to read R. B. Kerr's articles; have learned much from them, and hope he will take no offense from what I said. I hope you will continue to publish articles from conservatives as well as from radicals. Give both an equal chance.

—

G. W. Leonard, New Market, N. J.:—This clipping was taken from "Boston Ideas": "'Marriage and Morality' is No. 2 in five cent leaflet series of the Light Bearer Library. It is an address delivered before the Ohio Liberal Society of Cinninnati by Lillian Harman. Standing in the foremost ranks of radical thinkers and with the full courage of her convictions Mrs. Harman has no hesitancy in setting forth in unequivocal terms her views on the matrimonial state and incisively points out the fallacies of modern society and her plan for their correction." I enclose six cents in stamps for the leaflet referred to.

—

E. Bordwell, Nebraska City Neb.:—I have of late very "muchly" missed the articles from the pen of E. C. Walker. I have always got as much good out of his writings and those of your daughter, as from any other contributors to Lucifer. I enclose $1. for your autobiography, when completed, 15 cents for "Our Worship of Primitive Social Guesses, 50 cents for Light Bearer Library, beginning with No. 1. I also want R. G. Ingersoll's last lecture but as I do not know its price I will inclose you $2.00 and you may apply any balance to my subscription to Lucifer. Wishing you and Lillian all you rightfully deserve in this world (which you are not likely to get.)

—

Ed. W. Chamberlain, 111 W. 42 St., N. Y. City:—Please send me a dozen of the pamphlet containing the arguments of Overmyer and Clemens in support of the Demurrer to the Indictment in your case. The Moore case is getting in good shape and I have great hopes that by means of it we can gain an enlarged liberty; at all events I feel encouraged to do a great deal of work, and I want you to help in every way possible. We must teach the blackmailers to let Freethinkers alone.

[We still have a small supply of the above mentioned pamphlets containing the masterly arguments in support of a free press, by Overmyer and Clemens. We will send a copy to any address for 25 cents.]

—

E. J. Paul, Oskaloosa, Iowa:—It seems in the endless chain of discussion which the correspondents of Lucifer indulge, as to what freedom will be, the main question of a better motherhood is often overlooked. This does not refer to the editors. The truth is that but few under present conditions have the "sound body" from which every child ought to generate. That being admitted and that love will express itself, the question of how to prevent babies "being born damned" is most important.

Many radicals try to argue around the law of heredity, but facts prevail. A case in point, I know of a child from an absolutely healthy mother. The father had average health and no acquired diseases. The child has all the ills of her paternal grandmother, Her father is thankful that he knew enough not to curse but one child with existence. This knowledge is controlled by the medical trust. They sell it to their wealthy patients and make laws to prevent its dissemination among the people.

It seems to me that the first step to a sound mind in a sound body is the knowledge of how to prevent an unwelcomed motherhood and an undesired paternity. If half of the energy was directed to the repeal of these medical laws, that is used in fighting "windmills," this step would be taken.

The intelligence of the ages is on the side of the dissemination of these truths. The Greeks and Romans did not know how to prevent conception, but cruel as it seems to us, they knew better than to raise ill-begotten children.

Essays by Clarence S. Darrow.

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BOOKS FOR SALE AT LUCIFER OFFICE.

Songs of the Unbind Cupid. By J. Wm. Lloyd. Edition de Luxe. Verses printed from Keimscott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. A very handsome gift book, .30

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THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 22. CHICAGO, ILLINOIS JUNE 9, E. M. 300. [C. E 1900.] WHOLE No. 817

Life's Scars.

They say the world is round, and yet
I often think it square,
So many little hurts we get
From corners here and there.
But one great truth in life I've found,
While journeying to the west—
The only folks who really wound
Are those we love the best.

The man you thoroughly despise
Can 'rouse your wrath 'tis true;
Annoyance in your heart will rise
At things mere strangers do.
But those are only passing ills,
This rule all lives will prove—
The rankling wound which aches and thrills
Is dealt by hands we love.

The choicest garb, the sweetest grace,
Are oft to strangers shown.
The careless mien, the frowning face,
Are given to our own.
We flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree
Nor true hearts yearly bloom,
Alas for those who only see
This cut across the tomb!
But soon or late, the fact grows plain
To all through sorrow's test—
The only folks who give us pain
Are those we love the best.

—*The Light of Truth.*

"The Worm Turns."

BY MARY ELWELL.

This is the title of a small collection of revolutionary poems by our comrade, Voltairine de Cleyre. Each one is headed by a note indicating the occasion it commemorates. The spirit of them is extremely individual, while the form is marked by the careful workmanship which characterizes all Miss. de Cleyre's work.

Those who have looked on the sanguinary acts to which some of these headlines refer, from one point of view only, and that the condemnatory, may through reading these poems discover that there are other points of view.

* * *

"Germinal," the opening of Miss de Cleyre's little booklet is finely fitted into an incident in a well known Greek myth. Its ringing couplets are brought to pause in masterly fashion by the sudden drop in the concluding line,

"Within his grave the Sower sleeps, and smiles."

* * *

There is, in one or two of the poems, or hymns, or marches, as we might almost term them—for among such would their solemn, stately measure entitle them to rank—a prophetic quality, or, more properly speaking, a prophetic—vindictive—as is instanced in the Hymn to the Czar.

"How many drops must gather to the skies
Before the cloud burst comes, we may not know,
How hot the fires in under hells must glow.
Ere the volcano's scalding lavas rise,
None can say; . . . .
But certain is the harvest time of hate!

* * *

Somebody has said of the *Dies Irae* that its clauses ring out with the sharp decisive sound of the hammer as it falls on the anvil. This aptly describes the effect produced in the poem to Altgeld on his releasing Neebe, Schwab, and Fielden.

"There was a Tableau! Liberty's clear light
Shone never on a braver scene than that.
Here was a prison, there a man who sat
High in the halls of state!"

The same poem illustrates her magnificent use of the anti-climax: On the one hand stands this man who cannot be manipulated; on the other—what?

"Lo, there sounds
A grating of the doors! and three poor men
Helpless and hated, having naught to give.
Come from their long sealed tomb, look up, and live,
And thank this man that they are free again."

* * *

The Rhythm of the "Feast of the Vultures" is as the clangor of bells. Fire bells, not church bells.

"A man in the gloam in the air peaks heard—
The Bird of Omen—the wild fierce Bird
Afflight
In the night
Like a whizz of light
Arrowy winging before the storm."

* * *

The ceaseless beat of the ocean on the shore—the roll of it waves—the mutterings and lashings of the storm, are in the poem based on the words of Spies, "We are the birds of the coming storm."

* * *

The indomitable spirit that sweeps through the fine lines entitled, "Santa Agueda," persecution may never quench.

"Santa Agueda, thou that wast accursed
With presence of a demon dressed in Man,
Blessed art thou, for on thy stones there ran
The vampire blood from bitter torture nursed."

* * *

Sorrowfully alternating with all this, as though the bells that erstwhile rung near and threateningly had suddenly dropped to a far-off tender note—comes in softly, sadly—a little pathetic note of utter exhaustion—discouragement, grief. "Night, at the grave in Waldheim."

"Quiet they lie in their shrouds of rest;
Their lids kissed close 'neath the lips of peace;
Over each pulseless and painless breast—

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The hands lie folded and softly pressed
As a dead dove presses a broken nest."

* * *

These little poems will take their place, it is likely, in the reform poetry which is being turned out largely at the present time—which indeed characterizes the close of the century. Such is their desert. Poems like these will furnish data to the Historian of the Future, whose efforts will be directed, not so much to the mere recording of the wholesale appropriations of territory by the dominant nations and the material advancement accompanying it, in this century, as to the discovering of the spirit of the times, and the light in which the more thoughtful and disinterested among the people looked on what was going on around them. For this even more than for their undoubted literary qualities, these poems are valuable.

Ten cents per copy. Sold at Lucifer office.

What a License Means.

[The following paragraphs are from the trenchant stylus of Geo. E. Macdonald and form part of his weekly contribution to the columns of the "Truth Seeker." Those of our readers who would like to see the entire article from which this quotation is made should send for the June second issue of the "Truth Seeker," 28 Lafayette Pl., New York City.]

I read an argument not long ago on the liquor question wherein one of the disputers contended that the evil of the business had always been recognized, and he proved it by showing that for hundreds of years the proprietors of public houses in England had been obliged to pay a license to sell. This argument discloses the existence of a belief, in some quarters, that a license is a sort of indulgence, and that its cost is the price paid for the liberty to do wrong. The same thought is suggested, if not intentionally conveyed, in a paragraph from Mrs. Lillian Harman's pamphlet, "Marriage and Morality," where that vivacious writer says: "I do not believe in a 'double standard' of morality for men and women. Neither do I believe in a double standard of morals, one inside, the other outside, marriage. I believe that right conduct and wrong conduct do not change their natures merely because of the words of priest or magistrate. I do not think it should be necessary to obtain a license to that which is right. It should not be possible to obtain a license to do that which is wrong."

In my opinion the state and the church are not vitally concerned about the right or wrong involved in either the spirituous commerce or the other kind to which Mrs. Harman so chastely alludes. The question is not one of ethics but of revenue only.

All beneficent institutions compel the citizen to become tributary to them in as many ways as he will stand for.

Life is a pike, and as we blow down the same we must pay toll at many gates.

There have always been people, or classes of them, who objected to that form of muscular exertion known as work. Their strong point is reigning, or governing, and they are known as temporal and spiritual rulers. The temporal parties are the politicians; the spiritual ones are the priests, and neither of them are in the business for their health. They all have to live, nevertheless. The politicians draw their salaries by main strength while the priests draw checks on the hereafter and get them cashed by the unwary. Where politicians and priests are not in cahoots their methods differ as highway holdups differ from bunco-steering; but both get to the pocket. The priests enjoy the distinction of being the only class who have ever been able to make the statesmen divide and the politicians give up. Hence we accredit them with possessing supernatural powers.

It is easy to understand how the practice of taxing public houses arose. They were the gathering places where both residents and travelers dropped their money, and the temporal rulers found it simpler and safer to plunder the landlord than his customers. I have read one of the oldest acts licensing hostelries. It begins by describing them as resorts of the bawdy and vicious, so that the reader might be led to expect a proposition to close them up, but that was farthest from the writer's intent. He was engaged in the benevolent purpose of framing an excuse for mulcting the proprietors.

On a similar pretext the church has defined carnal knowledge as sinful in order that priests may get a revenue from the business of purifying it by their incantations. The marriage ceremony and the blessing of the church are supposed to destroy the microbe of wickedness that flourishes where unions are entered into without ecclesiastical approval. Of late years the consent of the state has been deemed essential to the purity of the relation. The politician, seeing the priest pocket all the proceeds, has inquired, "Where do I come in?" and in most of the progressive states you must pay the county clerk for the privilege of going before the minister. Of course such a law is not for the encouragement of marriage. Were it so, the state would not only remit the liccuse fee, but would reward the parties for getting married.

Licenses are carefully adjusted to human propensities. Whatever it is found that a man is morally certain to do, he is sure to be taxed for doing.

Morality, True and False.

Karl Heinzen, in "Woman and the Sexual Relations."

It is not immoral if a man and a woman, even *unmarried*, give themselves up to true love; but it is immoral if an old *roue* marries a young girl whom he knowingly cannot make happy, merely for her physical charms.

It is not immoral if a man and a woman, even unmarried, give themselves up to true love; but it is immoral if the man merely uses the woman for the satisfaction of his lust, without giving dignity to the relation by real affection or taking his share of the responsibility in the fate of the loving one.

It is not immoral if a woman unites herself with the man whom she loves against the wish of another; but it is immoral if she becomes the wife of a man whom she does not love, because another wishes it.

It is not immoral to get tired of a legal husband upon closer acquaintance and to conceive a new love for another man; but it is immoral to continue, or to be obliged to continue, the old relations notwithstanding this new love.

It is not immoral to consider "chastity" in itself just as much of a stupidity as starvation in itself; but it is immoral to carry "unchastity" to the point of excess.

It is not immoral to persuade a woman to yield herself, but it is immoral to offer her nothing as the price of her devotion but a feigned love.

In short, it is immoral to disregard the equal rights of the other sex; to abuse it for selfish ends; to falsify or to confuse the ends of nature, to degrade the sexual relation simply to a means for frivolously satisfying the senses or for low speculations; to disfigure the beauty of sexual love by priestly nonsense; to pollute true sentiment by coarse hypocrisy. Be ashamed of these immoralities and you will no longer need any other shame.

Trade Unionist Principles.

"At present there are nearly 30,000 workmen roaming about the streets, standing true to their trade unionist principles."—*George B. Brooks in Free Society.*

A Lion captured a pack of Wolves belonging to the Depredators' Trust. Spare us, said they, and we wi ll bring you Sheep Very well, said the Lion, Bring me three Sheep each day, and you may have One of them. Soon the Wolves said: We are Robbed. We demand a Sheep and a half. Said the Lion: There are the Scab Wolves. They are willing to Work for the old Rate. Then the Wolves appointed Pickets who fell upon the Scabs as they were bringing Sheep and Smote them. Occasionally a Picket got his Trimmings; at which the Jackal's Philosophical Society (who published a Paper that was largely subscribed for by the Union Wolves) said: Behold the Cruelty o the Capitalistic Monster.

Moral: We advocate Liberty and then applaud v iolations of it. Why in Blazes do we do so? C. P. H.

In Memoriam.

EMILY BURGOYNE HARMAN.

Among Lucifer's faithful friends and helpers who since the beginning of this current year have gone to join the great majority, none deserves more grateful, more honorable, more respectful, more tender and affectionate mention than does she whose name stands at the head of this paragraph.

Quoting from "The Farmer's Vindicator" of Valley Falls Kansas, a paper edited and published by her son and son-in-law, and dated Feb. 2:

"Emily Jane Burgoyne was born in West Virginia near Franklin, Pendleton county, May 2, 1833. She was the youngest daughter of Thomas Burgoyne an Englishman, cousin of the British general, who owned and operated a merchantman on the Atlantic, and later, selected a residence in the west of the Old Dominion where he superintended his farm, held several official positions and resided until his death.

"In 1853 the deceased was united in marriage to Noah H. Harman, a young school teacher of Pendleton county, and in 1857, with an infant son they emigrated to Kansas, going by steamboat from St. Louis to Leavenworth and thence overland by means of oxen to a site three and a half miles south west of what is now Valley Falls, Kansas, where they occupied a homestead and resided the remainder of their lives.

"Friendly Indians, buffaloes and the coyote lived then upon these prairies and there were few white people in the state. A log house, which stood until times recollected by the writer, was first constructed and breaking prairie with oxen was the first occupation of the pioneers. The war came on, the husband enlisted with the homeguards, wife and children were left alone much of the time and what is now the early history of Kansas was an actual, thrilling, experience to them."

By heredity a Freethinker—her father was a friend and great admirer of Thomas Paine, Emily Burgoyne Harman was a life long worker in the cause of mental emancipation from slavery to fear—fear of hell, fear of the priest, fear of a vengeful, partial and jealous God, and of his right bower and main helper, Satan, or "the Devil."

Though her illness had been long and very painful the ending of her mortal life was calm and peaceful. The writer of these lines can bear testimony that she endured her afflictions with a courage, a serenity, a cheerfulness that was simply marvelous. A fitting close to a life of unremitting labor for the good of all who came within the reach of her influence.

The love, honor, and gratitude of a large circle of friends and acquaintances will continue to follow and rest with the memory of her loving, energetic and extraordinarily useful life.

* * *

JOSEPH WARREN STUART.

From a late issue of "The Independent," Brodhead, Wisconsin, the home of the deceased, we quote part of an extended obituary notice of one of Lucifer's old time friends and helpers:

"Joseph Warren Stuart was born in Delaware Co., N. Y., in November 1819. He was descended on both sides of the house from revolutionary ancestry, and inherited that intense love of liberty, which made him always interested in the welfare of the people, and which colored and shaped in a great degree both his political and religious tendencies. . . . Mr. Stuart was a man whom having once met you never forgot. Firm in his convictions, he was fearless in his utterance of them. Honest himself, he demanded the strictest honesty in others. A great reader, he formed his own conclusions from what he read, and never lost his interest in current events. He was a practical man and cared not so much for the theories of the school and the book-trained men as for the theories hammered out and shaped in the fierce heat and conflict of every day life. He was a strong believer in the future life and in the continued development and activity of the soul."

The funeral address was delivered by Cora L. V. Richmond of Chicago. In accord with the expressed wish of Mr. Stuart b ody was cremated at the Forest Home Crematory, Milwaukee.

Though never having personally met our venerable coworker we feel that in his demise we have lost a friend of no ordinary ability and worth. To the many surviving friends of Joseph W. Stuart we offer our sincere sympathy in their bereavement.

Since the above was in type a friend has sent us a clipping from the Milwaukee "Sentinel" which reads as follows:

"Brodhead man leaves aid for rights of women. Joseph W. Stuart of Brodhead, left a will giving to Moses Harman of Topeka, Kas., who was recently committed to the penitentiary, one $250 bond of Atlantic Pacific Railway Tunnel company, to aid him in his contest for the freedom of the press in advocacy of the right of all women to equal protection after marriage without regard to the decisions of courts, enforcing marital subjection of husbands. He also directed that no church ceremonies be performed over his remains, and that his body be cremated. The will disposes of $7,000 worth of property among his heirs."

Whether the stock of the said Tunnel company be worth anything or not the donor is entitled to our best thanks for his kind intention. M. H.

Regeneration Through Heredity

Dr. Margarita A. Stewart of New York City, "Superintendent of Heredity of New York County, W. C. T. U.," has issued in booklet form an essay on the above subject the animus of which can be gathered from the following paragraph:

THE EMANCIPATION PROCLAMATION.

"Could there be given me the power to utter but one thought, and that thought a message to all mankind, I would lift up my voice and cry so that the sound should penetrate to the farthest corner of the earth, and I would declare:

"The term of the subjection of the person of woman to man is served out, and the time of her deliverance from this slavery to him is fully come. From henceforth she is free to the uttermost from that subjection to her husband which was brought upon her after the beginning because of sin. She is free in her womanhood to determine when and under what conditions she will become a mother; and concerning the source of life she is the head of the family and henceforth bears rule. Therefore, 'Let her stand fast in this liberty wherewith Christ hath made her free.' 'In those days they shall say no more, the fathers have eaten sour grapes and the children's teeth are set on edge; but everyone shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge."

The method adopted by Dr. Stewart, as will be seen from this brief extract, is quite unique. While claiming allegiance to Christian ideals she declares that woman should no longer be subject to man. That she is and of right ought to be self-owning, "and concerning the source of life is the head of the family and henceforth bears rule."

As a missionary tract I regard this little booklet as possessing very great value, and will be glad to supply our friends with copies for distribution at greatly reduced rates. Sent postpaid to any address for five cents, single copy.

"Chastity and Temperance are negative virtues and therefore not necessarily virtues at all. Do something—do something worth while; and do not imagine that Heaven's Gate will ever open at your approach if you are merely an 'abstainer.' Do not consume your energies resisting temptation—you will go to hell sure. . . . Life, and life abundantly, comes through expression; repression is stagnation—death."—*Elbert Hubbard in The Philistine.*

"Edison states that every atom of the human body revolves upon its own center, has its positive and negative poles, and is polarized to the great center of the body, which is supposed to be the solar plexus. He likens a perfectly harmonious human organization to an orderly solar system. He says also that there is no reason why the human being should not learn to rule the body, build and rebuild it, and never grow old."—*Harry Gaze in Advanced Science Journal.*

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FLASH-LIGHT PICTURE of Group in Lucifer's Home—eighteen figures—9x11 inches, sent by mail securely protected to any address, 50 cents.

BOUND VOLUMES of Lucifer for last year—Third Series, Vol. III.—can be had by addressing this office; price $1.50; postage or expressage, twenty-five cents. The amount of reading matter in one of these volumes is equal to that contained in four or five books such as ordinarily sell for a dollar each. We are often told that the time will come when bound volumes of Lucifer will command many times the price now asked for tnem. Be this as it may, there can be little ground for difference of opinion as to the cheapness of these volumes at the price now asked for them. Substantially bound in good black cloth. Safe delivery guaranteed.

Among Our Exchanges.

AMERICA'S APOSTASY.

The "Coming Nation" of May 26, prints as its leader, a long article from the Chicago "Chronicle," with the above title, J. Howard Moore opens his indictment against our imperialistic rulers in the following words:

"It is time to be alarmed. The republic is among precipices. It has become 'treason' to express allegiance to the principles of the Declaration of Independence. The land resounds with the whoop of war and our throats burn with the red thirst of the beast. The republic of Washington has become a band of corsairs. The land of Lincoln and Jefferson can find no higher mission than the hypocritical hacking of invalid states and the crucifixion of peoples whose only crime is the love of liberty. No sober citizen of this country with a spark of patriotism in his veins can any longer remain silent. Justice is being assassinated before our very eyes and the expenses of the tragedy are being extravagantly paid for by money clandestinely filched from our own pockets. We have actually paid $20,000,000 for the fictitious privilege of attacking a brave and liberty-loving people on the other side of the world, and we now purpose to spend innumerable millions more to slaughter them into submission. What is worse, it is now proposed that this country go into the scandalous business systematically. If the advice of persons in authority is followed (persons who deserve to be heeded when the country goes mad), we shall have a great standing army and navy for the prompt and systematic prosecution at home and abroad of the barbarous pursuit of war. If such stupendous expenditures and such atrocious proposals are not enough to terrify the taxpayers of this country they deserve to be robbed.

"Any sane-minded lover of justice who can contemplate the enormities now being perpetrated by this country on brave and innocent peoples without feeling his soul shrivel in shame and his blood hiss with indignation, must be actuated less by the promptings of righteousness and humanity than by the instincts of the bandit. American guns, fired by men wearing the blue and with the stars and stripes waving over them, are shooting down men for contending for the same sacred cause as that for which American chivalry bled at Bennington and Bunker Hill. We denounce as 'rebels' a people who dare to defend their own shores and firesides from foreign invasion. The stars and stripes have become the ensign of tyrants and a black flag and a menace to struggling republics. America has become a stench in the nostrils of its own citizens. 'Columbia the gem' stands before the civilized world as a convicted hypocrite and butcher. We have no more right to invade the Philippines, now that the Spaniard is not there, than the minions of George III. had to invade New England in the days of Hancock and Adams. We are invaders and buccaneers; nothing else. The impertinent blue coats of Manila are the hated and felonious red coats who camped on Boston commons and killed citizens of Massachusetts four generations ago. Every American soldier who kills citizens of that guiltless land is a murderer. Every sword that pierces the breast of a Filipino is the dagger of an assassin. Every man who leaves Europe or America to help those valiant islanders in their struggle for independence is a Lafayette. And every Filipino who falls fighting in defense of his native soil is a hero as noble as ever faced English regiments on the sacred sward of Lexington. If I were a Filipino, as I am an American, I would never lay down my arms as long as an impious blue coat remained in my country. I would rather die fighting for my own liberty and the liberty of my children and leave my bones to moulder honorably beneath the arms of my native palms than bend my neck beneath the yoke of any power on earth."

This is strong language, but who will say that the indictment is not just?

* * *

From a somewhat different standpoint, J. W. Lloyd in the "Free Comrade" for May says, in regard to the "Question of the Philippines:"

Suppose we leave out the purely anarchistic aspects of the matter, and consider it only as Americans, trying to live up to the highest traditions and professions of our country as the nurse, champion and protector of political liberty. Suppose this country, after she had ousted Spain, had called a council of the representatives of the islands and asked them to choose whether they would join the United States freely, or would rather found a government of their own under our protection? Were the latter alternative chosen, this country might then have reasonably required, in return for its protection, the following pledges.—

1. That the government should not be a despotism, an oligarchy, or a dictatorship, but at least as free as that of the United States.
2. That slavery should be forever illegal.
3. That the press and platform should be as free as in the United States.
4. That all religions should be tolerated.
5. That life and property of foreigners, including resident Spanish, should be fully protected.
6. That the United States be allowed a naval station on the islands.

This being conceded, the United States should announce to all the world that the Filipinos were a free and independent people, under our protection, and we would hold all other nations responsible for any aggressions upon them. That we would be responsible for their behavior, and would hold them responsible for any aggressions on foreigners, or any violation of the law of civilized nations.

As to Spain, we would ignore her claims utterly. For, as the Filipinos had never freely consented to Spain's rule, she had no rights there, and we had merely expelled a robber.

What would be the gain of this policy over McKinley's?

1. The $20,000,000 foolishly paid to robber Spain.
2. The saving of the $2,000,000 a week that the war is costing us.
3. Thousands of lives.
4. A gain of 10,000,000 friends, instead of that many enemies.

5. We would be elevating the national spirit of a people instead of humiliating and crushing it.
6. Before all the world we would be consistent champions of free government, instead of manifest hypocrites and conquerors.
7. We would gain all in the way of commercial advantage that we can possibly gain now, and more, because of the good will of the people.
8. We would be equally able to protect our interests in the Eastern seas, and better, because of Filipino assistance.
9. We would equally protect the Filipinos from foreign invasion, and better, because they would be with us.
10. We would save the cost of a standing army.
11. We would be establishing a precedent of incalculable importance, and doing the most righteous deed ever performed by any nation in the world's history, adding to our fame forever more.

By its treatment of the Filipinos the American nation has missed, and trampled in the mud, the greatest opportunity in its history.

What was it Spain said—"Yankee pigs"? Was it truth?

* * *

IMMORALITY OF LEGAL MARRIAGE.

In a recent issue of "Free Society" Viroqua Daniels is credited with the following among other very sensible remarks upon "The Marriage Institution:"

"The promise exacted from the contracting parties, that they will live together till 'death do part,' whether the union prove to be 'for better or for worse,' is in the last degree revolting to a person whose dislikes are terse. It is simply preposterous to demand a promise of that sort of two individuals who cannot possibly foresee the probable alterations in their temper and temperament brought about by the inevitable change in their habits, cares, and environment generally. To compel the fulfilment of the promise is monstrous. If, under certain galling conditions and upon the payment of a price, the promise may be set aside, what gross absurdity to require it!

"The law by causing the wife to be dependent on the husband for even the common necessaries of life, subjects her to his will, just as truly as the day laborer is subject to his master (employer). What can be worse than sex slavery?

"Property, not morality, is the bulwark of the marriage institution. All the evils of any age are interdependent.

"Sexual intercourse, where love is absent, is prostitution; neither sex escapes the corrupting effects.

"Sexual subjugation, by direct brute force, or by any indirect means, is prostitution.

"Legal enactments or ceremonies do not soften the facts."

How to Help Lucifer's Work.

Kind reader can you spare us a few minutes of your time?

If you read the article, in a recent issue, entitled "What Lucifer is Here For" you probably know whether you care to consider Lucifer's work your own work or not. If you do so consider, then we ask your attention while we suggest a few of the ways by which it has been proposed to try to extend and strengthen this work.

First. If you are a subscriber and have paid ahead we ask you to read the article in this issue entitled "Special Rates and Premiums." If in position to help Lucifer's work in the way indicated in that plan we ask that you will do without unnecessary delay. To delay or postpone doing a thing is often tantamount to fully deciding never to do it. It is the woman or the man who acts promptly, when the mind is once made up, who accomplishes something in the world.

If a paid-up subscriber to Lucifer and not to the Light Bearer Library, can we not prevail upon you to get up a club of three names for the monthly, your own included, for one dollar? The price per year for single copy of the Library is only fifty cents. Or, cannot you, with a little effort secure the names of twelve yearly subscribers for three dollars, or twenty-five cents each per year?

Third. If a subscriber to Lucifer and in arrears from any cause, will you not let us hear from you? or if possible will you not send us something, if only a few postage stamps to help meet our weekly and monthly bills? We ask only a little from each. "Many a mickle makes a muckle." Better send a little now, than put off sending anything till you feel able to pay up the whole amount of the arrearage. The summer months are always a hard time, for reform journals, in the way of receipts, while expenses must be met much the same as in winter. Sending out monthly or quarterly statements of account is expensive. Will you not save us this expense of time and stamps by writing us a line AT ONCE to say what you can and what you cannot do?

M. HARMAN.

Onward Christian Soldier.

[As a fitting companion piece in verse for the protests of J. William Lloyd and J. Howard Moore, elsewhere printed, against the bloody record now being made by the so-called Christian nations, England and the United States, we print the following ringing lines from the pen of one upon whose shoulders seems to have fallen the mantle of his sire, the great and good editor of the Boston "Liberator" of fifty years ago. M. H.]

The Anglo-Saxon Christians, with Gatling gun and sword,
In serried ranks are pushing on the gospel of the Lord;
On Africa's soil they press the foe in war's terrific scenes,
And merrily the hunt goes on throughout the Philippines.

What tho' the Boers are Christians! The Philippines too!
It is a Christian act to shoot a fellow-creature through;
The bombs with dynamite surcharged, their deadly missiles fling,
And gaily on their fatal work the dum-dum bullets sing.

The dead and mangled bodies, the wounded and the sick,
Are multiplied on every hand, on every field are thick;
"O gracious Lord" the prayer goes up "O give us victory swift!"
The chaplains on opposing sides the same petitions lift.

The mahdis and the sirdars along the great Soudan
Are learning at the cannon's mouth the brotherhood of man;
The Holy Spirit guides aloft the shrieking shot and shell,
And Christian peoples shout with joy at thousands blown to hell.

The pulpits bless the victor arms and praise the bloody work,
As, after an Armenian raid, rejoiced the pious Turk;
The Christian press applauds the use of bayonets and knife,
For how can social order last without the "strenuous life"?

The outworn threadbare precept to lift the poor and weak,
The fallacy that this great earth is for the saintly meek,
Have both gone out of fashion; the world is for the strong;
That might shall be the lord of right is now the Christian song.

The Jesus that we reverence is not the lowly man
Who trod in poverty and rags where Jordan's waters ran;
Our saviour is an Admiral, upon the quarter deck
Or else a general uniformed, an army at his beck.

How natural that a change should come in 1900 years,
And bibles take a place behind the bullets and the beers;
We need a new Messiah to lead the latest way,
And gospel version well revised to show us how to prey.

Then onward C hristian soldier! thro' fields of crimson gore
Behold the trade advantages beyond the "open door"!
The profits of our lodgers outweigh the heathen loss;
Set thou the glorious stars and stripes above the ancient cross!

— *Wm. Lloyd Garrison, Boston.*

Special Rates, and Premiums.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of *one dollar*, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

* * *

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso,	1.00
Ruled by the Tomb, a discussion of free thought and free love. By Orford Northcote,	.10
Marriage and Morality. By Lillian Harman,	.5
Evolution of the Family. By Jonathan Mayo Crane.	.5
Judgment. By William Platt.	.5
Autonomy, Self-Law. What are its demands. By M. Harman.	.10
The Prodigal Daughter. By Rachel Campbell. And other essays,	.25
The Revival of Puritanism: By E. C. Walker.	.10
Love and the Law: By E. C. Walker.	.05
Digging for Bedrock, by Moses Harman,	.10
In Hell and the Way Out; H. E. Allen,	.10
Human Rights; J. Madison Hook,	.10
Vital Force, Magnetic Exchange and Magnetation, by A. Chavannes,	.25
Liberty. Political, Religious, Social and Moral. By A. F. Tindall.	.10

VARIOUS VOICES.

J. Harman, Jennette Tex.:—I am more and more impressed with the necessity of combatting the intolerance of the church. I am ready for work. Have sold and given away about forty copies of the "Age of Reason" in this county alone, besides other freethought works. I will send you in this letter one dollar as missionary contribution to be used as you may think best. I wish I could do more for you and Lillian to help on the work you are doing. I think yours the greatest of all reforms.

—

Otto Brix, Hamburg, Germany:—While reading a collection of newspaper cuttings made while in the United States I find that almost all the valuable thoughts in that collection are from Lucifer, "Arme Teufel" and "Free Society." "Arme Teufel," (the poor devil) I am still reading and enjoy very much, and I would like to subscribe to your Lucifer. Please send me your paper, stating price including postage for one year and I will send the amount, by money order. Is "Free Society" still printed? If so please state price of both papers.

[The price of Lucifer to European subscribers is $1.50 including postage. We will send Lucifer and "Free Society," postage prepaid for $2.25.]

—

Frank Popper, Buffalo, N. Y.:—Finding your literature the most inspiring and ennobling I enclose $2 for books and pamphlets to read in my two week's seaside vacation. "Cultivation of Personal Magnetism $1.;" "Magnetic Exchange," by A. Chavannes 25 cents; Light Bearer Library from beginning, or No. 1, to date, fifty cents, and remainder in part payment on Life of M. Harman.

Kindly turn your light on this subject for me: What are the characteristics of a Christian Scientist? What relation has he to a Spiritualist, Magnetic-Healer, or Hypnotist? Is his healing based on faith only? What is the difference between Jesus Christ, or God, in Catholicism and the same in Christian Science or is it the refuge of ministers and priests of deserting congregations of the dying superstition? It seems that the more intelligent and opulent are flocking to this dogma; as a result the boomers are reaping a rich harvest. I overheard one of these remark to his friend, "There's money in it!"

Margarita A. Stewart, M. D., D. D. S. New York:—I have waited to write you until I should be able to read the booklet, "Judgment." It is a probe which explores the social sore to its depth and exposes its stronghold in the marriage relation. The dramatic style arrests and holds the attention with an interest which commands a hearing. Its logic courts conviction while its ethics teach a higher and truer morality than do conventional standards. I am much pleased with it and am sure it is calculated to awaken thought in any mind, be it Christian or Agnostic.

[Dr. Stewart is the author of a little booklet entitled "The Great Deliverance," some account of which is given in another place. The price of the booklet is five cents, but to those who may wish copies to give to their conservative friends, a reduction in price will be allowed.]

—

Mrs. S. A. Baylor, Cora, Kan.:—About fifteen years ago I read one of your papers to please a neighbor, and have read them occasionally since. These papers and other similar literature have so opened my eyes to woman's slavery that I am now preparing myself to go out to work for woman's freedom. You are doing a grand work; this I recognize although I do not coincide with all your views—not yet. If woman's voice had been represented in the constitution of the United States I believe all would be well. Enclosed find $2 68, for Lucifer one year, a copy of your autobiography when published, "Helen Harlow's Vow," "Our Worship of Primitive Guesses," "Woman in the Past, Present and Future," and "Variety vs. Monogamy."

—

William Terry, Van Wert, Ohio:—I have been reading your paper for the last few months, and am very thankful to you that I have the pleasure of reading the many good things found in the paper. You are doing a good work, may it continue to grow, and your efforts crowned with success. I am a firm believer in the teachings of Lucifer. I am very lonely as I have no acquaintances living here that are liberal minded, and believe in the freedom of love. I would like to become acquainted with liberal minded people; how I would enjoy the companionship of such. And as I am all alone let me hear from liberal people; write to me and I will appreciate your kindness very much, and will reply to all who see fit to write me a few lines. Let us help each other all we can. May you and your good daughter live long to continue the good work.

—

Leona R. M., Kansas:—I enclose stamps to pay my subscription up to date. I have not had time to read Lucifer for the last nine months, as I have been away from home, and have a baby almost that old which has taken up all my spare time during these months; and now I am not going to be permanently located for sometime, and in changing our postoffice we have nearly always had trouble in receiving Lucifer. For these reasons, we think it best to have Lucifer discontinued until we are settled again. We have our first baby after a marriage of twelve years. We named her May Collins, whom we so much admired and whose sweet young life ended so tragically. I owe my bright, sweet baby to the teachings of Lucifer.

We wish a copy of your autobiography—count us among your subscribers for that.

—

Santiago Walker, Monterey, Mexico:—A while ago when a Colorado correspondent of Lucifer recommended the formation of a colony to locate (with you and the plant) in Mississippi, I thought to write you my idea, that while the friends you met in the south would insure you good treatment as a guest, the case might be very different after a while in a country place with a free press turning out matter which inflames the prejudices and passions of many ignorant and superstitious people and men bent on maintaining their rule over people still more ignorant than themselves, so that I should be apprehensive for the safety of your printing office if it were located in a rural place surrounded by a wide extent of country with population only up to the present average of toleration. Your Kansas experience will have been a sufficient warning to you. I believe the plant is safer in or close by a large city.

—

W. J. Kent, Norman, Okla:—Enclosed find $2 for your autobiography. I sent you one dollar just before you went south. This pays for the three copies I agreed to take. I also enclose fifteen cents for which send me the booklet, "How to Cure a Cold." The three booklets you sent me the other day are immense. That man Platt is a host. Mrs. Lillian handled the "Marriage and Morality" question to a nicety. She got the points all in. When I read Mr. Crane's criticism of Miss de Cleyre it occurred to me he wanted to lock horns with her. Well, C. L. James did him up on that point. There's no "incoherency" in that man James. I think it well to give him plenty of room in Lucifer.

—

"Budget," Bayonne, N. J.:—Lucifer the Light Bearer should be read by every intelligent woman and man in the country. It covers a branch of knowledge that should be in the possession of all who are about to begin the work of creation. Read thoughtfully it will prove an eyeopener. You can have Lucifer sent you for twenty-five cents for three months. Address, M. Harman, 507 Carroll avenue Chicago.

—

E. D. B. Arkansas:—Kindly discontinue sending Lucifer to me in future. I admire your efforts but you cannot bring about woman's liberty. They are on the *qui vive* from earliest puberty until past forty years old to get married, and they wait in anxious expectation for beaux and a husband. I am sorry for them. They have no choice, but must accept any old thing that comes along. There is very little love in most marriages which come under my observation. They marry men whom they believe to be "guilty." They are afraid of being left old maids, and it appears to me—an old man—that religion isn't in it. It is a seething mass of feminine human beings, writhing, squirming and bedecked in feathers, flowers, laces, ribbons et cetera, ad nauseum, to attract the attention of the opposite sex and the envy of their female antagonists. Man is deeply in it, but God is not. Some of your arguments I cannot accept, but we will not quarrel. I am a skeptic as to orthodoxy, but I am not an atheist. I do not know, but I hope there is a future. I want proof but have never yet found it.

Our town has just gone through the agony of a great religious revival; Evangelist J. B. Andrews with his large tent, seating 1100 people, his own choir of singers—young men— and his hypnotism, captured in eight days 310 converts and several hundred dollars in money. The women fell in love with the handsome preacher and singers, and the town took a dead standstill for a week, paralyzing all business except the millinery which flourished beyond precedent. The poor milliners—women—were not allowed to attend during the days, and at night they were half dead from being on their feet bedecking the female attendants in silly gauze, feathers and folly. It is the fashion to get married, and women are not particular. They cannot choose, and they dare not refuse. The old negro said, "You have only to ax 'em; they'll do the rest."

[No better arguments to show the need of Lucifer's work can well be given than are made by the above letter. So long as women have no higher ambition in life han to marry and be supported by a man, and so long as they are so easily hypnotized as now, by "revivalist" fakirs such as "Evangelist" Andrews, just so long will the world continue to be populated by *failures*. That is to say, just so long will the vast majority of the voting and fighting population be the helpless victims the willing or the unwilling tools of cunning sharpers, such as the Rockefellers, the Hannas, the Carnegies, the Algers, the Pope of Rome and his cardinals, the high salaried Evangelical clergymen and other magnates of church and state. The only hope is in cultivating or rousing a sense of responsibility in the minds of the mothers of the men who throw the ballots and shoot the bullets and who do all the hard labor, at the command of those who make the laws and monopolize the earth and its opportunities, including the opportunity to be born well.]

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers. etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration, and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 23. CHICAGO, ILLINOIS JUNE 16, E. M. 300. [C. E 1900.] WHOLE No. 818

War.

From hill to hill he harried me,
He stalked me day and night.
He neither knew nor hated me;
Nor his nor mine the fight.

He killed the man who stood by me,
For such they made his law,
Then foot by foot I fought to him,
Who neither knew nor saw.

I trained my rifle on his heart;
He leapt into the air.
My screaming ball tore through his breast,
And lay embedded there.

It lay embedded there, and yet,
Hissed home o'er hill and sea
Straight through the aching heart of her
Who ne'er did harm to me.

—*Arthur Stringer.*

Individualism—Communism—Socialism—Co-operation.

M. Harman in Luciter March '91

If we are to believe the "testimony of the rocks" there was a time in the history of this mundane sphere called Earth, when there were no individuals, that is to say, no organism, vegetable or animal, living on its surface or under its surface. The earth was a formless mass of molten lava, gradually cooling and hardening into homogeneous granite. Then came the slow process of disintegration, separation, differentiation (evolution) by and from which, in course of time, came individual plants and animals. These at first were scarcely organisms at all—some of the animals, for instance, seeming to have but one part, one organ—stomach—and propagating by fission or by simple division. Then by slow and almost imperceptible steps came more complex organisms or individualized entities, until in the "fullness of time" came man, woman.

Since the human plane was reached by the animal man, evolutionary progress seems to have moved in cycles—it has had its ebbs as well as its flows. In many lands are to be found remains of a higher culture, a better development than exists there today. Instance Syria, Egypt, Greece, India, Spain, Rome, Central America, Peru, etc. In most of these instances the history of decay and retrogression is so meager that we can only guess at the causes thereof, but so far as we can learn from such sources as we possess these past and gone civilizations died of too much state socialism, too much centralization—died from and by the failure to preserve a robust and virile individualism among the units. Take the Greeks for instance. In the progressive period of their history there was but little of state-socialism among them—but little of nationalism. They were a congeries of individualized communities, (not a nation) in which the individuality of the citizen was strongly marked and carefully guarded. The individuality of woman, as well as of man, was a marked feature of Grecian social life. Divorce was easy and readjustments reputable, not difficult and disreputable as with us. In Music Hall, Topeka, a few years ago, I heard a distinguished lady lecturer and editor, who had apparently devoted much time and thought to the subject, say that Grecian manners were so free and natural that their women were a "nation of courtesans," or words to that effect. Among the Greeks what were called "sons of God," or sons of the gods, were very common. That is to say, whenever a boy or man displayed unusual genius his paternity was at once attributed to some one or other of the popular Deities, and this without dishonor to the mother. And this again was but another way of saying that "natural selection" got in its work, in those days—that womanhood did not scruple to attract to itself, to select and to fuse with, the best specimens of manhood within its reach, regardless of artificial codes, thus forming chemical unions, love unions, whose resultant product was better than the product of the merely mechanical, unloving unions of more artificial (man-made) social codes. And thus it is accounted for that in the earlier and better days of the Grecian autonomies, before centralization, nationalism, had destroyed individualism, Greece produced more men of genius, more statesmen, orators, poets, generals, etc., to the square mile or acre than any country of equal area of which we have any authentic history.

With the culmination of the early Grecian culture the evolutionary wave appears to have reached its high-water-mark—a mark so high the waves that have since followed have not been able to reach—and why? Is there a better, a more satisfactory reason to be given than that in all the intervening ages womanhood, motherhood, has been less free? Like mother like son, is a much truer aphorism than like father like son. Womanhood, motherhood, has been cramped by artificial restrictions, and antinatural standards of morality, and the result has been a dead level mediocrity, or worse, in the most important product that any land or clime can produce, viz: its children—its crop of men and women.

Now, once again, after a lapse of some twenty centuries or more, the human tide seems to be again approaching high-water mark, and to be approaching it in the same way, viz: through an enlarged freedom of womanhood, motherhood. The revolt against ecclesiastic and statutory rule over womanhood is becoming general. The increased frequency of divorce has alarmed the clergy, the self-elected guardians of sex-morality, all along the line, and with one consent they demand more stringent laws against divorce. Marriage-law morality is voted a "failure" by thousands of the best minds of both sexes. Hundreds if not thousands of the purest, the brightest and best of women are now "out on a strike," a strike against monopolistic man-made marriage laws and customs. They say if they cannot get employment as mothers on their own terms, if they cannot have children without putting their necks under the yoke of marital bondage, they will not have children at all. May we not cite as examples of these strikers, the Willards, the Anthonys, de Cleyres, Wixons, et. al., of our time?

* * *

Of course this "strike of a sex" like all labor strikes, mus

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be settled—settled at some time and in some way—but how? Shall it be settled by the yielding of the strikers to the autocratic, monopolistic, demands of the robber barons, the priests, the magistrates and the Grundies? Or will the strikers win? Will they vindicate and practicalize their natural right to employment as mothers on their own terms? Will they say to man-made laws and customs as Julia C. Franklin said in last week's "Light Bearer."

"Do your worst! You cannot hinder me from being true to my natural instinct of going to the man I most love to solicit his assistance in the work of peopling the earth. And from now on you shall not!"

* * *

Truly these are brave words to come from the lips or pen of a woman, a naturally timid and sensitive woman, and they sound the tocsin, as I think, of the most important revolution ever yet inaugurated on this planet. That we are yet far away from the realization, the practicalization, of this revolution, I am fully aware. That its accomplishment will involve much of suffering, much of anguish, of conflict and of seeming loss, I fully believe. That it will involve "the sundering of 'legal ties' in many homes," must be conceded to begin with. In fact the complete triumph of the new regime—Woman's reign in the Domain of Love, and of its fruits, the creation of a better and higher race, a race as much above the present standard as this is above the troglodytic ape—the realization of this dream of a Golden Age yet to be, will involve the complete reorganization of our social and economic systems, even to the substitution of the Co-operative Individualistic Home instead of the segregated monogamic and yet communistic homes that we now have. Many abortive attempts at realizing the very evident advantages of the co-operative home have been made and yet the hope is growing stronger and more widely spread, as the years go by, that these efforts will yet be crowned with success. The chief cause of failure hitherto doubtless has been the narrow selfishness and calousies inseparable from the monogamic and polygamic systems of sex-association. Abolish these, out-grow these, and let them be replaced by Individualism, self-ownership, woman's paramount right of initiative and control in the realm of propagation and of sex-association, and the most formidable barrier in the way of the realization of Co-operation in the Home will have been forever removed.

Are Children Human Beings?

BY KATE AUSTIN.

"When a woman makes a hat out of materials that nature has furnished her, the hat is hers; it is her right and privilege to wear it, to sell it, to give it away or destroy it. When woman makes a child from materials that nature has furnished—including the pollen of the male—the child is hers, and it is her right to keep it or give it away. As to whether it is her right and privilege to sell or kill her child, might be open to question or doubt, just as there might be doubt as to her right to sell or destroy her own body."

The above amazing selection from the pen of our libertarian editor, in his reply to Lizzie Holmes' plea for the rights of fathers, moves me to inquire: Are children human beings? If so can they be properly classed along with hats, caps, chairs and other unfeeling creations of mechanical skill as property? If they can, at what age will they cease to be the property of the mother? As the "iron jaws of privilege are never relaxed till broken" it will follow that the children must revolt against the mother in order to vindicate their right to self-ownership, to life and liberty.

If children are the property of the mothers, without doubt said mothers will have laws protecting their interests; those who hold to the idea of property rights have never failed to provide penalties for the infringement of said rights. I fail to understand how a libertarian who contends for liberty along anarchistic lines can logically from these premises, turn a child over to either mother or father as personal property to do with as they see fit. Let us have done with the pernicious idea that any person has the sole right to own another human being. We know the evil that resulted from man arrogating to himself the sole right to ownership of wife and children.

Freedom in love includes the right to love and care for offspring. Any barriers placed between a father and his child are not to be tolerated. Men and women must learn that the child is theirs to love and protect, not owned by either. It is a delicate question, at what age can a child be self-owning? If the answer be, when the child is self-supporting, then the age would vary in different children. Besides if children must be classed as property till self-supporting, so must cripples and many other weakly people who depend upon the physical assistance of the strong to help them along. On the other hand if self-ownership is determined by the child's ability to choose the parent best loved, we will often find small individuals of two years clinging to the father. Children show a preference for certain people at a remarkable early age, but a child's individual likes or dislikes will never be respected so long as they are regarded as property.

Friend Harman asserts that "the claim that the father has equal right to the society and care of the children includes the claim that he has a natural right to impose his presence, his society, upon the mother." I deny, as utterly without foundation, and will try and illustrate by way of proof. John and Mary, are unhappy together, and conclude to separate. They have several small children, whom they both dearly love and each respects the love in the other, the question as to ownership of these small morsels of humanity they leave entirely out. John rents a room across the way, and works at his trade, Mary keeps boarders. When John's days work is done the children flock to his room, or else he goes to them for a short play and talk. Mary need not stay in the room they occupy if she does not choose to, but likely, when she realizes that John is no longer a menace to her liberty, she will kindly tolerate his presence, for the pleasure it gives the children. John no longer tortured by a shrewish tongue always finding fault with his every act, will enjoy the children more than he did in the position of husband. He will help provide clothes and see that his children do not come to want. Where can there be any invasion in such an arrangement? The fact that children love the father is proof that they need him, and I see nothing absurd in the statement that the children owe a part of themselves to the father as well as to the mother.

The "How come why" of a child's mental inheritance is as yet not definitely settled. Observation leads one to think that the father endows equally with the mother in an average number of cases. That the mother does all the building through the mental impressions she receives from the father or others, is open to dispute. I once knew twins who were a striking contradiction to this theory, they were opposites, mentally and physically. One was large and muscular, extremely quiet and studious with the mind of a philosopher. A terrible temper when aroused, and a cynic in regard to women. The other was small in stature, with a sunny, open disposition, a great talker, fond of fun, a great lover of women and their society, but lacking his brother's depth of character and mind, though he excelled him in sweetness of disposition. How did the mother build those two boys so different, if the theory is correct that she is the sole creator of her offspring? These twin boys should have been exactly alike mentally as well as physically. There is no getting around such striking examples that confront us on every side, proving that as yet, the generation of a human being, and the laws that govern the formation of its characteristics, are a great mystery.

Till it is demonstrated that "child building is wholly the work of the mother organism" it is better to leave the question of exclusive ownership of the child entirely out of the discussion.

I agree with Lizzie Holmes in the view that a rational conception of human rights is to grant no special privileges to either sex, and to hold and maintain that neither age, sex, or condition in life, exempts one of earth's children from a common inheritance, the right to "Life, liberty and the pursuit of happiness." Reasoning from friend Harman's premises, that "children a

property of the mother," no person would be justified in interfering between the mother and her chattel, though the latter's life or happiness was at stake.

This conclusion is so revolting to all the finer instincts of humanity, that eventually it must lead to the rejection of property rights in human beings on the grounds that such claims are irrational and not conducive to human happiness and the moral development of the individual.

One Way Out.

[The following letter showing some of the ills enshrined in institutional marriage—or, perhaps, ills for which institutional marriage provides no remedy, was given us by a friend, with request to publish but without names of persons. It is from a man to a woman who, because of ignorance and fear, was living a most unhappy life.]

Dear Friend D. V. E.—I address you by this name, because I cannot think of you by any other than the old name of my friend of former days. I take the liberty of writing you upon a subject that might be considered improper for a man to write to a woman about, but which I feel impressed that I must write you, and I think you will surely excuse me, inasmuch as it is dictated by a feeling of the utmost kindness to you, and a desire to benefit you, if I possibly can. Your brother R—— while here over a year ago, told me something of your great trial, in being obliged to sustain the relation of a wife to the man to whom you are married, when it is not only repugnant to your feelings, but absolutely injurious to your health. I can to a great extent understand and realize your condition and feelings, as my wife has been for ten years entirely unable to sustain this relation with me. She told me over ten years ago, that on account of her physical condition it was impossible for her to continue this relation. I have too much regard for true womanhood and her feelings, and too much regard for my own manhood, to insist on what she found to be injurious to her, so we entirely ceased that part of marital life. I can also understand and realize to a great extent the condition and feelings of your husband, for I, like him have felt the need, as all persons in healthy condition do feel, of the exercise of that part of our common nature. When my wife was talking with me on the subject, she told me that, although she could no longer be a wife to me in that sense, yet she did not feel it was just to me to be deprived of that which I needed, and therefore she would offer no objections to my making arrangements elsewhere, if I so desired. This I have always considered not only just, but considerate and generous on her part, although I have never availed myself of the privilege, but have been living for ten years past as much of a celibate life as I did while a Shaker.

Now, of course, I do not know what may have passed between you and your husband on the subject; but as I have said, I can realize to a great extent the conditions and sufferings of each of you, and I feel impressed to offer this suggestion to you, as I am very desirous of helping you if I can. Suppose you have a calm, quiet talk with him, on the subject, telling him your exact condition, and that the marital relation, if continued, will surely kill you, and tell him, as my wife told me, that you know he needs what you cannot give, and that under the circumstances you would not object to his making arrangements elsewhere for this purpose with some suitable person. I think he will surely see the justice of your position, and feel that you are acting right in giving him his freedom, and will respect your feelings and needs. I merely suggest this plan to you because I, from old friendship, feel desirous of doing all I can to help you, and make you comfortable. Please forgive me, if I have intruded. My kindest regards and best wishes for your happiness, both in this life and the next.

"I had to give up medicine," said Dr. Bird, the real swell physician, "and go in for law. I found that my patients needed divorces more than physic."—*Sel.*

The Church and the New Woman.

Chicago "Tribune" June 1.

Some ideas adverse to the woman's rights movement expressed recently by Cardinal Gibbons have brought out a reply from Mrs. May Wright Sewall. In the June number of "Mind" she and Mrs. Elizabeth Cady Stanton write on the status of woman. Mrs. Stanton's brief article is summarized in one of her sentences: "Whoever seeks to degrade the mother of the race—to destroy her self-respect and self-assertion, to limit her opportunities for higher education, more liberal thoughts, and a broader sphere of action—limits man's development and blocks the wheels of progress for the entire human family." Mrs. Sewall addressed herself more directly to Cardinal Gibbons and to his charge that the woman's rights advocate neglects her home. She says the aim of the whole movement is to make woman a power and influence for the best in the home sphere, and it is not desired that she should become "prominent" outside.

Mrs. Sewall refutes the charge that the woman's rights leaders are largely unmarried women, and she remarks that she has known only three or four women who have preferred to live a celibate life in order to devote themselves to the cause. She thinks the Cardinal's church is much more open to the charge of encouraging celibates than are any of the societies he has criticised on this score. The recently published statement that 95 per cent of the members of the women's clubs in the United States are married would appear to substantiate Mrs. Sewall's argument.

To the charge that woman's rights and society women "chafe under the restraints of domestic life—are never at peace, but are in perpetual motion," Mrs. Sewall replies that it is true of society women, but not of the club women. She says if the Cardinal were acquainted with the women she represents he would never have made the assertion that their hearts are "void of affection for their husbands," or that they "make an empty home." Only as a woman is enlightened and broadened in her ideas she will be a better wife and mother. Mrs. Sewall is quite as radical in her opposition to divorce as the Cardinal himself. She appears to have the best of the argument all along the line of attack. Evidently Cardinal Gibbons did not know what a hornet's nest he was stirring up when he criticised the New Woman.

Egyptian Wives.

Alexander Harvey in the "Cosmopolitan."

Wives, in Egypt's upper circles, are private property. The women cannot go beyond the limits of their own side of the house and garden. And they, poor things, cannot complain. In the first place, it would not do them any good to protest, and in the second, they are brought up to live in just that way, and the idea of mingling freely with their fellows is inexpressibly shocking to them and never to be thought of for a moment. Of course, the poor cannot afford to keep their wives thus secluded and in such luxury. Thus their wives must have recourse to the impenetrable veil. And, as in every country, the rich man has other advantages his poorer brother cannot hope to enjoy. The rich man can have four wives, the full legal number. The poor man can have four wives, too, if he can support them, but two is usually the limit of the poor man's household. He cannot afford four wives all at once, but if he is industrious and utilizes his opportunities for divorce he can have more than four before he dies. Indeed, the working man of Egypt usually finds one wife as much of a burden as he can manage, but when that one wife begins to pall he can divorce her at a moment's notice and hunt up another. This is the reason why the Egyptian wife has so strong a prejudice against the accumulation of property by her husband. She will not let him lay by anything if she can help it. Should he get something ahead, she argues, the temptation to enjoy the fruits of his industry and economy with some other woman will be too strong to be resisted. She knows the weakness of the race. And she looks to it that there is nothing left at the end of the week or whenever the wage should be spent.

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ON SUNDAY, June 17, 3 p. m., Prof. Thomas E. Will, late president of the Kansas State Agricultural College, will deliver an address before the Society of Anthropology. Subject, "Freedom of Teaching in American Colleges." 9th floor Masonic Temple. Admission free.

Replies to Correspondents.

JONATHAN HUNT.

As I see it, Brother Jonathan (see "Voices") answers himself—in his main contention at least. "Indissoluble marriage [no divorce] belongs to the higher civilization," and yet in his last paragraph he says the "sufferer has a right to walk out and shut the door." And who shall decide when the conditions justify such action? Who but the parties themselves? Who can tell where and how hard the shoe pinches except she or he who must wear it?

As I see it, "indissoluble marriage" is the greatest of all barriers to the higher civilization. The right to make mistakes and to profit by those mistakes by correcting them, is the most important, perhaps, of all rights, next to the right to life itself. Without the right to correct mistakes life itself is scarce worth having.

That "children need a father as well as a mother," is a statement that needs qualification, when the facts are considered. How about embryonic child life? Does the child need a father as well as a mother during the nine months preceding birth? Then during the period of lactation? I have heard of cases wherein the mammae of men secreted milk, but have never seen such. That many men make excellent *dry* nurses is freely admitted but as wet nurses most men are failures. It is said, and believed, that social evolution points to greater equality of the sexes. Perhaps the ability to act as wet nurse will be one of the adaptations or qualifications of the coming man, and who knows but that the power to take turns with woman in the work of gestating children may also be one of the accomplishments of the manly man of the future.

Truly, "Children need a father"—need masculine parenthood, but not so continuously, not so imperatively as they need a mother. One of the adaptations of sovereign nature is that reproduction and the care of offspring should be the work, mainly, of the mother.

"The liberty to do wrong is not liberty—it is worse than license," says our friendly critic. The liberty to do wrong and take the natural consequences is the only liberty worth contending for—as I see it. The liberty to do only what we are told by authority is right, or only that which our own experience endorses as happifying, would keep us forever in the same old groove. There could be no progress, except perhaps by accident. The liberty of revolt, of revolution, is simply the right to do wrong.

"The children love the father as well, almost, as the mother." Often better than the mother, but how often do we find children loving another man—a foster father or teacher, for instance, quite as well as they do their natural father, or better. And how often do we find men loving the children begotten by other men better even than they love their own! As a matter of fact I think it will be found that in most cases the love of a man for the child he calls his own is made up mainly of self-love; and partly it is simply compassion or sympathy for the helplessness of childhood, and partly also the instinct of race preservation, which tells him if children are not cared for the race will perish. Moreover, much depends upon whether there is love between the parents as to whether either mother or father really loves the child of their conjugal embraces.

KATE AUSTIN.

It is always an ungracious, an unwelcome task to reply to criticism from those who are so thoroughly in sympathy with Lucifer's central work as are our oldtime andvery helpful friends Kate Austin, Lizzie M. Holmes and others I could name, and I shall try to be as little personal as the case will permit, in what I may have to say by way of rejoinder.

It is needless to say, to begin, that with much of what our correspondent has to say I am in complete accord. As when she says, "Freedom includes the right to love and care for offspring." This would seem a truism, but when she speaks of property rights to or in children she becomes involved in self-contradiction. That is, she does what Brother Jonathan Hunt did in his letter—she answers herself. She denies the right of men and women to own children, and then immediately adds, "It is a delicate question, at what age can a child be self-owning?" Yes, it is hard to say at what period in years or months the child develops from the possible to the actual human individual, entitled to all the rights and privileges of human beings, including self ownership. The infant in the foetal state is certainly not a full developed human individual, neither is the infant at its mother's breast. But if not a self-owning individual, to whom does the infant belong? To no one? In my former article I maintained that it belongs by natural right to its mother, and to illustrate such right of ownership I compared the production of a child to the production of a hat, not once expecting that such analogy would be pressed into service for more than there is in it. In this case the child at its birth is the product of the vital energy of its mother; it is created by her unconscious or semiconscious efforts. The hat is the product of the conscious efforts of her vital forces, physical and intellectual. The hat belongs to its maker by right of production; so does the child, but I was careful to guard my readers against the inference that the child is property in the same sense as is a hat, a cap, a chair or "other unfeeling creation of mechanical skill." I raised a doubt as to the mother's right to sell or destroy her child, and yet some "libertarian" teachers maintain the right of parents to kill their offspring, as certain Grecian lawmakers maintained the right of the state to destroy deformed or idiotic children to prevent them becoming a public charge.

I certainly do not profess to be able to decide at what age the child should be considered self-owning, and able to choose with whom it will live. Ability to earn its own support is certainly not the only factor in solving the problem. Every autonomous or voluntary aggregation of individuals or families could and under equal freedom would, make its own regulations in this regard.

Mrs. Austin denies that the father's claim to equal right to the society and care of children would include the claim that it is his right to impose his presence, his society, upon the mother. Let us see. While it is true that after the children reach the age of three or four years some such plan as she suggests might work well enough, but how would it be in case of the infant in arms? How would it be in case of the serious illness of the infant, or of the child of several years growth, when both parents would claim the right to be in constant attendance? And how would it be when one parent would want the child or children treated by a doctor of the old school, while the other would require the attendance of a magnetic healer or of no doctor at all? Would not the question of superior right to decide upon the question of treatment, and of superior right to occupancy of the sick room have to be settled?

Admitting for the argument that the fact of fatherhood gives a man equal right with the mother to the society and care of the child, how, let me ask, is a man to prove his claim to fatherhood if the mother denies such claim? The fact of maternity is not hard to prove, in most cases, but how can paternity be proven, except by the testimony of the mother herself? Ecclesiastic or sacramental marriage—swearing the woman to fidelity to one man, was doubtless largely intended to enable a man to prove his right to paternal ownership of children, but the testimony of all the priests that are out of h—ades, as Burns put it, would be insufficient to establish the claim of paternity under freedom of womanhood and motherhood, if the mother chose to keep such knowledge to herself.

The fact of resemblance in face, form or mental traits is by no means infallible proof of paternity. We have all heard of the lovers who were separated by death years before the woman became the mother of children whose resemblance to the dead lover and unlikeness to the physical father, were so striking as to provoke common remark. Similar instances are constantly occurring.

THE CHILD'S MENTAL INHERITANCE.

I agree that the subject of heredity is still a *terra incognita*, an unknown land, to a very great extent. Such anomalies as the case mentioned, of twins differing in many important particulars have never been fully accounted for. I have sometimes taken the ground that reincarnation offers a plausible explanation in such cases. That the child builds itself using maternal, paternal and all other influences and forces as materials out of which to create a new physical and a new mental organism. But this explanation does not deny or nullify the everywhere apparent facts of prenatal impression—the power of the mother organism over the formation of the child during the fateful nine months of embryonic life. But the comparative influence of long range heredity, prenatal impression and postnatal environment, in building human beings, is a subject too large for elaboration in this article.

Some of Mrs. Austin's inferences are what the logicians call *non-sequiturs*, as where she argues that if mothers own their children no person would be justified in interfering between mother and child "though the latter's life and happiness were at stake." Do we hesitate to interfere between a brutal man and his horse when the latter's life is endangered by the blows of his owner? The horse is the man's chattel, bought and sold as such. The child is not a chattel, is not bought and sold as such. It is human, though still a part of the mother's personality, and hence the common instinct of humanity, of race preservation, would justify the bystanders in preventing the killing or maiming a child by its mother.

Other points in Mrs. Austin's letter and other letters in this week's issue, seem to call for comment but space fails. For this time I conclude by saying that the "equal right to life liberty and pursuit of happiness" for which our correspondents contend, demands and includes all that I have claimed for woman as the factor of humanity to whose care is entrusted the "creatory" of new human beings. M. HARMAN.

The Social Evolution.

On last Sunday afternoon the writer of these lines attended the meeting of one of the "Socialist Sections" of this city. The speakers were chiefly women, and it was interesting and encouraging to note the freedom, the absence of conventional embarassment—commonly known as modesty, with which these women speakers addressed a convention composed mainly of men.

The subjects treated upon were chiefly the unhappy conditions in which the working people, the wage earners, of the country now find themselves, with suggestions as to the best way to secure justice for all. The right of women to equality with men in all the avocations and relations of life, social, political, industrial, educational, professional, etc., was strongly insisted upon.

In the general discussion which followed the women speakers addressed or referred to the men as "Comrade Jones or Comrade Smith," and likewise the men spoke of the women members of the "Section" as "Comrade Brown," "Comrade Harris," etc.

I went to the Socialist club expecting to hear something upon the "woman question," for such I was told would be the subject of discussion. I heard much upon woman's right to equality with man in all that pertains to economics, politics, etc., but nothing in regard to the greatest of all causes of the inequality of woman with man, of woman with woman, of man with man. I heard no protest against the worst of all monopolies, namely, the *legal marriage monopoly*. I heard no protest against the parent privilege of all privileges, namely, the privilege claimed by priest and judge to control in the realm of sex, in the realm of the reproduction of the race. Our Socialistic reformers seem not to understand that no political inequality, no deprivation of the equal right to nature's unearned treasures, no denial of equal right to the power that mechanical invention has given us over the blind forces of nature—that none of these deprivations can begin to compare, in their results, with the inequality that comes of the arbitrary control by man-made laws, over the creatory, by which the control the vast majority of human beings are deprived of the right to be born well—to be born of the best materials within the reach, or the possible attainment with artificial barriers removed—of the mothers.

My observation and reading convince me that our women lecturers and writers, the most advanced of them, are not yet half waked up on this the most important of all reform subjects The clipping from the Chicago "Tribune," inserted elsewhere shows that while a few women revolt against priestly rule so far as woman's right to engage in wage-earning occupations is concerned, they are not yet ready to revolt against priestly rule in the realm of sex; not prepared to assert self-ownership in the matter of reproductive powers and functions.

On first page will be found an article on the Social Evolution, written some years ago, and having little time for such work now I ask the reader to kindly accept this instead of a more recently elaborated statement of what I believe to be the normal and only practicable way of overcoming the evils against which our socialistic reformers are now valiantly but, as I think, for the most part vainly contending. M. HARMAN.

"The Worm Turns."

W M in "Conservation."

It is characteristic of revolutionary poetry to be violent, impatient of conventional restrictions, wilful in form as well as in fact almost to the stage of uncontrolled delirium. The revolutionary poet is seldom an artist in that high sense which has respect for proportion, repose and harmony of sense and sound, in that spirit which is indifferent to immediate effect, seeking by long labor and sedulous care perfect expression for priceless thought. The revolutionary poet is usually distinguished from the serene and consummate artist by a feverish haste, by an abnormal sense of the importance of the present moment and the need for immediate utterance, by an eagerness and curiosity that carry the possessed into the region of the grotesque—the empty noise of the serio-comic. True art convinces by indirection. The artist makes no direct application; he has no data and no doctrine. He will not argue with contradictory proof. His prime and final interest is the realization in himself and the effecting forth, if only in faint outline, perfect beauty and the truth of beauty. When the poet puts on the dress of the doctrinaire, or takes up the weapons of the polemic, it is always at the expense of his art, and is followed by a dimness of the perception and a trembling of the fashioning hand.

In a high sense all great poetry is revolutionary, for the reason that the great poets are all seers, men who walk with open eyes amid a blind race. It is this vision that, enabling them to see the race keeping level with all ideals, coming up to and passing the extremes of hope, gives them a calmness of demeanor and a temperance of statement both adequate and en

during. The large poets are strong in silence, the lesser bards weaker in loquacity.

I am led into this garrulity by a beautiful little book of verse, the first of a series, by Voltairine de Cleyre, called "The Worm Turns." The poems are all revolutionary, but the workmanship is skillful, temperate and convincing. Strong emotion and delicate feeling flow in measured and felicitous lines. The poet has sure command of all the artifices of the poetic craft, and recognizes their value in the estimation of the conventional reader. In her verse the extremes of radical thought and conservative form meet and modify each other, and the result is pleasing to both attitudes—work, as Pater says, free from "the stupidity which is dead to the substance, and the vulgarity which is dead to form."

A Hindu Legend of the Creation of Woman.

Colonel Ingersoll, in his lecture on "The Mistakes of Moses," was fond of narrating an immemorial Oriental legend of the creation of man and woman, and trying to show how superior it was, in chivalry toward the gentle sex, to the story in Genesis. It is doubtful, however, whether he would have upheld the superiority of another narrative of this character found in a book of Hindu legends lately discovered. This work, written in Sanskrit, is called "The Surging of the Ocean of Time," and in the last section of it, entitled "Of a Finger of the Moon Reddened by the Setting Sun," occurs the following passage, lately translated by an English Writer, Mr. Bain, and reproduced in the Chicago "Times Herald" (May 7):

"At the beginning of time, Twashtri—the Vulcan of the Hindu mythology—created the world. But when he wished to create a woman he found that he had employed all his materials in the creation of man. There did not remain one solid element. Then Twashtri, perplexed, fell into a profound meditation. He roused himself to do as follows: He took the roundness of the moon, the undulations of the serpent, the entwinement of climbing plants, the trembling of the grass, the slenderness of the rose vine, and the velvet of the flower, the lightness of the leaf and the glance of the fawn, the gayety of the sun's rays and tears of the mist, the inconstancy of the wind and the timidity of the hare, the vanity of the peacock and the softness of the down on the throat of the swallow, the hardness of the diamond, the sweet flavor of honey and the cruelty of the tiger, the warmth of fire, the chill of snow, the chatter of the jay, and the cooing of the turtle dove. He united all this and formed a woman. Then he made a present of her to man. Eight days later the man came to Twashtri and said:

"'My lord, the creature you gave me poisons my existence. She chatters without rest, she takes all my time, she laments for nothing at all, and is always ill.' And Twashtri received the woman again.

"But eight days later the man came again to the god and said: 'My lord, my life is very solitary since I returned this creature. I remember she danced before me, singing. I recall how she glanced at me from the corner of her eye, that she played with me, clung to me.' And Twashtri returned the woman to him. Three days only passed and Twashtri saw the man coming to him again. 'My lord,' said he. 'I do not understand exactly how, but I am sure that the woman causes me more annoyance than pleasure. I beg of you relieve me of her.'

"But Twashtri cried: 'Go your way and do your best.' And the man cried: 'I cannot live with her!' 'Neither can you live without her,' replied Twashtri.

"And the man was sorrowful, murmuring: 'Woe is me, I can neither live with or without her.'"

Special Rates, and Premiums.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of *one dollar*, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

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* * *

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso,	1.00
Ruled by the Tomb, a discussion of free thought and free love, By Orford Northcote,	
Marriage and Morality. By Lillian Harman.	10
Evolution of the Family. By Jonathan Mayo Crane.	5
Judgment. By William Platt.	5
Autonomy, Self-Law. What Are its demands. By M. Harman.	5
The Prodigal Daughter. By Rachel Campbell. And other essays.	10
The Revival of Puritanism: By E. C. Walker.	25
Love and the Law: By E. C. Walker.	.10
Digging for Bedrock, by Moses Harman,	02
Is Hell and the Way Out; H. H. Allen.	.10
Human Rights; J. Madison Hook,	10
Vital Force. Magnetic Exchange and Magnetation, by A. Chavannes.	10
Liberty. Political, Religious, Social and Moral. By A. F. Tindall.	25
	.10

VARIOUS VOICES.

F. W. Wardall, West, Mitchell, Iowa:—Enclosed find twenty-five cents for three months subscription to your valuable paper Lucifer. Long may you live and do good! I found by accident a copy of your paper, '98 I think was the date. It was a veritable revelation to me.

C. L. Moeller, Fort Bragg, Calif.:—Your marked copy read and I send you in stamps sixty cents to keep the paper up. Perhaps I should do better, but this is the best I can do now. It is so hard to get people here interested in reform work. We have a very loose and extravagant county government, but then we must have *Law* and *Order*.

Wm. Fretz, Trenton, N. J.:—As my subscription has almost expired I herewith enclose the dollar for renewal. I was much pleased with the article of Lizzie M. Holmes, in No. 814, apropos the Jager case. I think it is the most clear, able, reasonable, just and logical argument for equal rights of the sexes that I have seen. The claim the editor makes, that the child is the mother's, and she has the privilege to keep it or give it away, would be altogether too one-sided a privilege—the claim that the father has equal rights to the society and care of the child is equitable, but it does not include the claim that he has a natural right to impose his presence or society on the mother of the child if repugnant to her. So it appears to one who believes in equal freedom.

Fred H. McGowan, Safford, Ariz.:—I am engaged in mining and although very poor now I have some bright prospects for a near future of abundance, and have been considering what would be the best way for me to invest my money to do the most good. I have thought to start a large publishing house for printing reform literature would be a worthy enterprise and also to pat Lucifer on a strong financial basis. When I realize these expectations I will write or come and tell you, and then we can discuss the subject from a practical standpoint. Your ideas, most of them, run in parallel lines with my own. In fact, I never saw anything you wrote that I very strongly dissent from. I will take one of your books, of course.

Jonathan Hunt, Reedtown, Ohio:—There is wisdom in the expression: "The children need a father as well as a mother." Indissoluble marriage belongs to the higher civilization. It takes the red man of the forest to buy, sell or drive away a wife. We can gain no wisdom by practicing dissoluble marriage except it be to have an excruciating consciousness of the vast difference between the me and the not me. The liberty to do wrong is not liberty—it is worse than license. The children love the father as well, almost, as the mother; at least the difference is not worth the destruction of civilization to settle it.

The home is a necessity of the higher life. I have seen the faithful wife with unerring exactness manage her household so that it seemed to be a real happy home; the several children looked for the father at the close of day; their gladness was no problem when he came and for years this continued. What if the father would be smitten by some conscienceless beautiful designing woman and imagine that he cannot do otherwise than desert his family and leave his wife to struggle alone? Love without wisdom is lust, the man deserves state's prison. But suppose the other partner is the aggressor. She is as badly smitten; she has a beautiful sympathetic love for a perfect lady's man; she drives away her husband and graciously allows him to come and see his children at stated times, etc., etc. She ought to be ashamed of herself for uncontrolled love is lust. When her children are old enough to know more of the meaning of words they will weep over her folly. I hope there is not such a case as I have described in the United States.

As sacred as is the home and the family, in a case of life or death the sufferer has a right to walk out and shut the door. Such cases are few. When a man and wife can not raise good babies they had better separate.

Lillie (Hunt) White, Chicago:—In the case of "heredity" cited by Mr. Paul in Lucifer, 815 nothing is proven for heredity. When we come to that subject we can be sure of nothing but uncertainty. It may be well that the father mentioned was too wise to bring more children into the world, but he might have had numerous other progeny and none of them have been similarly afflicted. If no one had children except those who were sure of healthy ancestors for several generations there would be few, if any, children born. We all know of many grandmothers afflicted with consumption, cancer, scrofula and ailments galore, who handed down the line none of the evils from which they suffered. Nature has infinite capabilities of correcting her imperfections, and I would advise no one to refrain from having children on account of the example given by Mr. Paul.

I am interested to know if Jonathan Hunt's life was in danger when *he* stepped out and shut the door. If not, the world must infer that his babies were not satisfactory. I am ready to testify—it may be prompted by personal egotism—that he had, or was the father of a pretty good set of babies. Let history deal with the other contingency. Hope he will take no offense at the personal character of these remarks.

Government Analyzed. By John E. Kelso. The chapter headings are: "Derivations and Definitions of Political Terms; Various Forms of Government; General Principles of Government; Functions of Government; Origin of Government; Declaration of Independence; Articles of Confederation; Defects of the Confederation; Formation of the Constitution of the United States; Constitution of the United States Taxation; Tariff or Protection; War; Punishments; Marriage; Religion; Prohibition; Money; What a Government Should Be." 320 pages. Price reduced to $1.00.

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THIRD SERIES, VOL. IV., No. 24. CHICAGO, ILLINOIS JUNE 23, E. M. 300. [C. E 1900.] WHOLE No. 819

Refuge in Nature.

If thou art worn and hard beset
With sorrows thou wouldst fain forget,
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills. No tears
Dim the sweet look that nature wears.

—*Longfellow.*

Nudity and Purity.

John Russell Coryell, in "Physical Culture."

Is the one compatible with the other? Might it not be more reasonable to ask if the latter is possible without at least a complete and familiar knowledge of the former? Certainly that purity in either sex which is founded on a perfect knowledge of the physical form and nature of the other sex, is of a higher and sweeter character than that which is, after all, but ignorance and the fear which it inspires, and which, in truth, is not purity at all.

Dogmatic statement is usually unconvincing, and I would not wish to seem to indulge in it, but I speak from strong conviction, after much thought on the subject, and with a full sense of responsibility. I believe that one of the great crimes of our system of civilization is that it fosters ignorance of sexual matters, and then intrenches itself behind the barriers of modesty and purity. It even claims the authority of Christianity for its course in relation to sex and life by the utterance of that hideous untruth that we are conceived in sin.

How can any believer in an all-wise Creator accept the doctrine that the human animal was created a shameful thing, which must be hidden as much as possible from the eyes of his kind? If the notion were a true one, the feeling of shame would prevail among the savages of the world, and not be found only in those who have been subjected to the influences of what we term civilization.

But is even that true? Is it a notion peculiar to the civilized races? Remember the cultured Greek and his idea of clothing; then consider the uncivilized Esquimaux. Is not this notion rather the result of the wearing of clothes for convenience? The means are mistaken for the end; what was begun as a convenience, ends as a custom; and instead of despising his covering as the inventor of his shame, the poor human animal sets it up as a fetich and bows down to it—Clothing! And what is the end of it? Man knows not what woman is, nor does she know him. It is immodest to know. A girl cannot know and be pure. A boy may not know and be free from that ravening beast, lust.

How awfully, criminally false! Boys and girls should know all of what we term the "secrets of nature." There should be no secrets for them. Nudity should be a familiar thing to them both, so that there could be no hideous falsehood of shame to tempt them to impurity, and to cheat them of that beauty which is theirs by right, and through which purity comes as milk from the mother's breast.

By the false system of clothing for clothing's sake, the poor, human body is being shrunken in this spot and in that because of the disuse of the muscles which can have no play, since they no longer have an office under the restrictions of tight-fitting, closely woven, perhaps even impervious, garments. See how the navvy in England by wearing heavy, rigid soles to his boots, has cultivated a leg hardly larger at the calf than at the ankle; the same man whose arms may be swollen in knots of muscle. I say nothing of the woman who wears corsets, but "doesn't lace a bit." Against the corset, I pronounce the *anathema maranatha*, which I understand to be the hardest curse of all. See how the man with his ever-worn hat has done all sorts of improper things to the top of his head! I would like to know more than I do of the sort of head and hair the blue-coat boy of London carries into manhood. Rain or shine he wears no hat.

There are hundreds of things we do, to say nothing now of the things we leave undone, that tend to make of the human body anything but the beautiful object it should be. Of course, then, there would be no joy to the eye in the sight of the world turned out suddenly nude. A pitiable, shrunken lot we would be in the main; and although I strenuously advocate familiarity with the nude, I as vehemently deny that a human animal is beautiful merely because of its nudity. But nudity is natural and not shameful. But only in the nude state is the human animal capable of the highest beauty.

What are we doing now? Cultivating a false standard of good looks. A man, who in very truth is misshapen by reason of long, attenuated legs, by reason of a neck which has no place but on a bird, yet looks well from the point of view of the tailor, who alas! is the art educator of our men as the dressmaker is of our women. The athlete is the one who looks misshapen in clothes! And it is fit that clothes, having deformed man, should glorify deformity. If nudity were to be enforced now, what spectacles the flabby men and women of the world of civilization would be! The one fortunate thing is that very, very few of the misshapen ones need remain so; rational food, rational exercise, rational living, in fact, will make Adonises and Venuses of very unpromising material.

At any rate, as matters stand to-day, the only proper objection to universal nudity is the fact that it would not be lovely. No doubt that seems an absurd statement, though probably it will seem less wicked than this, that it should be a mere commonplace for any human being to divest himself of his clothing for any proper purpose. In the home when weather permits, why not remove clothing and so obtain that benefit to health which results from the exposure of the whole body? Why not bathe in the sea nude? What does it matter that men and women look on?

Am I demented? No, but I have lived a part of my life under such conditions, and have been happier and more innocent for it. I have lived where men and women wear clothing when the temperature calls for it, and take it off when it is not required; where men and women and children bathe together, and give no

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thought to their nakedness. And that in a country where the climate is as nearly as possible like that of New York. That in a country the inhabitants of which enjoy a civilization compared with which ours is of yesterday. That in a country which has given a new meaning to art. I speak of Japan.

I went there in 1869. I had never until then seen a naked woman in my life. When, on my way there, I was told that in Japan I would see nude women to my heart's content, I did not believe it. I mean that I did not believe I would ever be contented with so delectable a sight. Woman was the one mystery to me. I had been educated to long to know the one think I must not know. Nature bade me learn and our system said, "it is shamefulness, it is lust, it is sin, vice—oh, everything but natural."

Will not any one say I was primed to plunge headlong and eagerly into the bottomless pit that yawned and waited for me? What happened? I saw hundreds, perhaps thousands, of nude women. For a little while I tried to look at each one, then nudity became commonplace, and I no longer looked for that, but, in growing delight, sought for beauty. Ah! as long as I live, I shall not forget one dewy morning in summer, walking the streets of beautiful Nagasaki. The city is built upon the sides of a chain of hills, so that one street looks down upon the house-tops of the street below, as well as into the back gardens. I stopped again and again to drink in with my eyes the beauty of a landscape which is without a superior. Then I saw a sight that drove landscape quite out of my mind. In a spacious back garden was a stone-curbed well; by its side stood a girl, about eighteen years old, quite nude, and holding above her a wooden pail from which the clear, sparkling water was pouring upon her firm breasts. She caught sight of me as I looked, laughed gaily and called up to me a cheery good morning. I asked her if the water was not cold, and she answered joyously, "Yes, but so good." I watched her draw up and pour two more pails o water over her glistening body. Then, with a pleasant, bright "syonara," she ran into the house.

I had never seen her before and I never saw her again. She did not scream with terror and shame at having me see her lovely body, and no vile or shameful thought entered my brain at sight of her. She was as frank and modest and innocent as our baby girls, who have not yet been taught that their persons are shameful. I dare to say that the question of sex was not present in my mind when I looked at her, and I know that the remembrance of her pure unconcern under my eyes has gone far toward effacing the impurities forced into my young brain by the systems of education I, with my fellows, was subjected to.

Now, across the sea to the westward from Japan lives another ancient people. I have not spoken of the Japanese men, though the muscular, nude bodies of them have filled my eyes with passionate delight, so I shall not speak of the Chinese men. The women paint, powder and deform themselves, as the world knows; and they are infinitely more modest than our women, for a Chinese lady would feel herself disgraced were she to permit her wrists to be seen. You see, she wears a very long sleeve, which naturally covers her whole hand. Being accustomed to having her wrists hidden from view, she feels that it is immodest to expose them. Is not her reasoning as good as ours? It is the same reasoning applied to a part of the person our women expose freely. The Chinaman shaves his head and wears a queue. Why? Because, not so many generations ago he was ordered to do so by his conquerors, who wished to distinguish him by his peculiar mark. To-day, the Chinaman cherishes his queue almost with superstition. How absurd! Is it more absurd than to begin wearing clothes for warmth and end by declaring we must wear them to hide that nasty, shameful thing, the body? That is glorying in shame with a vengeance. Just a word more concerning the Chinese, who are so careful to keep covered. In their licentiousness, they are the vilest and most beastly of any people I ever have read or known of.

Well, what I believe is this: That if you will rear boys and girls in naturalness, giving them free sight of nudity, teaching its beauty, urging them to emulation of that beauty, letting them know that it is attainable, or proximately so, by them all, making them see the advantage of being beautiful, and finally feeding them for strength and health, then there will be but little of impurity in their minds. Suggestion, mystery secrecy, ignorance and improper food, combined with imperfect physical development, are responsible for impurity. Nudity and knowledge are the cure.

A Chance for Press Writers.

I clip the following from the Baltimore "Sun" of June 13:

"MUCH MARRIED, BUT HAPPY.

"CENSUS-TAKER FINDS NEWARK MAN WITH TWO WIVES IN SAME HOUSE.

"Newark, N. J., June 13—A census enumerator has found a man in Newark living happily with two wives and two sets of children.

"The chief clerk in the County Prosecutor's office said today that the case had been brought to the attention of the County Prosecutor, but what action that official proposed to take the clerk refused to say.

"Owing to the strictness of the census laws the name of the man has not been made public, but it is known to the local authorities. In answer to questions of the enumerator the man said he was born in Germany and married there twenty years ago. He became tired of married life, and leaving his wife and four children behind he came to this country.

"On the vessel on which he came he met a German girl and fell in love with her. After landing at New York he went to Pennsylvania and the girl settled in Newark. That was ten years ago. The man did not like Pennsylvania, and he went to Newark, where he married the girl he met on the ship. Two years ago the man's first wife came to this country and found her husband living with wife No. 2.

"There was no trouble, the man said, and wife No. 1 took up her residence with her husband and wife No. 2. The husband sent to Germany for the children of his first wife. He has had three children by his second wife. The man told the enumerator that he got along amicably with his two wives by dividing his pay between them every Saturday night."

Now, according to my idea, cases of this kind should receive some attention from press writers of the freethought and free-love type, not in their own papers, so much as in the papers directly near the scene where the facts are known and from which practical application can be made in a manner that will be understood by all. In this case, the Newark "Advertiser" and the "Evening News" are two papers that should have communications addressed them on the subject. The "News" has over 40,000 circulation and is the largest paper in New Jersey.

Any law that would compel the arrest of such a man as this one ought to be repealed. He is a model husband, father and citizen, and in the face of the thousands of men who cannot support and live happily with one wife such a man should be sustained. There was a similar case in Connecticut recently, and all such cases are glaring opportunities for the free writers to educate an obtuse public in these principles.

Sykesville, Md. FRANCIS B. LIVESEY.

The Lesson of Sapho.

BY FLORA W. FOX.

"Sapho"! Have you read it? No, it is not a comfortable nor comforting book to peruse. Guess no book is that requires us to search out the true causes for unhappiness in love relations. Scores of bright men and women have attempted it and yet the problem is unsolved.

"Sapho" keeps one in a panic,—roasting, toasting and coasting down into a volcano of sex passion, or freezing in a blizzard of instantaneous jealousy, hatred, scorn, harsh words and calamitous threats! It is true to evoluting human nature but oh, how demoralizing and perverted!

I understand that the play is very differently rendered from what the romance admits of.

"Sapho" is true to life, and conclusively demonstrates the utter uselessness of two persons trying to live together in mateship harmony, while one of them is so fatally inoculated with the virus of church, state, grundy "marriage." Jean is tortured in mind wishing Fanny had led a more "respectable" life, yet, man like, he is supremely willing, for mere momentary gratification, to further degrade her by becoming her lover, but never her husband, owing to the opposition of his family, and the above trinity.

Is this not the very essence of selfishness? Is he not just as "degraded" as she is, according to his own code of morals and reasoning? Most assuredly. This shows clearly that the battle between formulated creedalism, and a comprehensible, mutually beneficial and just code of conduct between the sexes, is being fought over and over again.

The main lesson to be gained from "Sapho" is this: That it is impossible for love to continue where there is not the proper degree of spiritual growth, culture and balance between the partners. Mere physical sex attraction does not last long enough, nor bless strong enough, unless sustained and nourished by the elements of spiritual refinement in both, in accord with temperaments and environment. We should welcome any such public agitation as "Sapho" has caused. It will educate the people to further investigation of the various modes of sex-life as lived by the many races in different classes and climes, conditions and social positions.

We had a sample of what the marriage system fosters in this city. A couple had been married for two years, but did not live in peace. She was extremely jealous and did not want him to even look at another woman. He finally tired of this condition of affairs and told her he was going to take a lady to the park concert the next evening. It seems he had asked her that day if she would not consent to a separation. "No, I'm going to make you all the trouble I can; you are married to me"! The day following when he came home for dinner, he found that his wife had taken a dose of "Rough on Rats," and was in an insensible state. A physician was called, but the woman died the day following. The inquest decided that suicide was intended. This is but one example of the working of ignorance of equity and nature's laws, fostered by the church-state-grundy marriage trinity of *I own you!* The same manifestations of ignorance may, and do exist without marriage. As in "Sapho," the "little Cousinarde Alice" committed suicide for love (?) of the profligate old artist Lechelette, who, very unmanlike, killed himself soon after and in the same manner.

Humans need greater wisdom, hence we must pre-empt the opportunity to gain it. It is ours for the taking.

The New Martyrdom.

Lilian Harman, in Light Bearer Library No. 4.

This New Martyrdom was brought to my notice by a paper in a medical journal, from which I will quote. The writer, a physician, tells us of the pain endured by the men who are trapped into marriage by the wicked and designing new women, and then denied the pleasures of paternity. His condemnation of such injustice is strong, as will be perceived:

"Is it nothing at all," he inquires, "that the longings of a man for offspring should be disregarded? Many millions of us toil in workshops, mine or office, our lives through, that our wives may be lapped in comforts, and our children fed, clothed, reared and educated in the best way we can attain to. . . . Fatherhood is the man's right, his privilege, and the woman who marries, knowing herself physically unfit for maternity, is guilty of a crime that deprives her of all claim for sympathy."

And this is the cry of the New Martyrdom. In itself such a title constitutes a sweeping indictment; but can it be called an exaggerated characterization in face of the assertion that there are "millions" of men suffering, or in danger of suffering, from this revolt of the "New Woman"? Of course we may say that our physician's fears are unfounded; but if he and the class he represents feel them, how can we call in question the pain such fears inevitably entail?

These millions of men are toiling every day for their loved ones, and their only chance of happiness, we are to infer, is in the breeding of children who are undesired by the slave wives of these men. A pitiable condition, truly!

Well may the Old Man paraphrase the plaint of Elsie in the "Golden Legend:"

> "Why do I live? Do I not know
> The life of man is full of woe?
> Toiling on, and on and on,
> With breaking heart and tearful eyes
> And silent lips, and in the soul,
> The secret longings that arise
> Which this world never satisfies."

The gods were more fortunate than man. Minerva sprang full-panoplied from the brow of Jove, 'tis said. No feminine assistance was needed—there were no unsatisfied longings in the heart of Jove, because of a woman's "Nay." But by a cruel dispensation of Providence man is dependent upon woman's aid in reproduction of the species. For ages it has been held to be woman's duty to her husband and to society to bear all the children she could.

Philip Melanchthon voiced the verdict of the ages when he said, "If a woman becomes weary of bearing children, that matters not; let her only die from bearing, she is there to do it." And the school of Melanchthon has not yet become extinct. In the journal from which I have quoted, the doctors were discussing the question of the propriety of using anæsthetics to relieve women in parturition. A disciple of Melanchthon, in thought if not in name, in condemning their use, sarcastically exclaimed, "It is so nice to become a mother without pain!" Whereupon "A Doctor's Wife" rejoins: "No doubt if he is a father that thought has occurred to him before with regard to becoming a father!" Really, women should be ashamed of their cowardly shrinking from suffering in maternity, and should emulate the example of the men. Who ever heard of a man requiring the assistance of anæsthetics when he performs *his* "duty to society?"

A Mother and Her Baby.

New York "World,"

Prof. Chrisman would find some support for his preposterous theory that man reasons but only woman loves, in the touching story of Mrs. Alida Nelson and her baby.

The Nelson family, consisting of father, mother and the baby, was very poor. The father reasoned that if the baby were adopted by well-to-do foster-parents it would be vastly better for all concerned. He spirited the baby away and abandoned it. He appears not to have been destitute of affection, for he told the mother that the child was being well cared for in Brooklyn and did all he could to soothe her grief. Presently he died on Blackwell's Island, and left a full confession as to his abandonment of the baby.

The mother, still in destitute circumstances, at once set to work to regain her child. With great trouble she found it in the hands of rich foster-parents, to whom it had been legally indentured for the term of sixteen years. Only by a lawsuit could she recover it, and she had no money. And she was bound to prove her ability to support the child before the court would give it back to her. By toiling all day and far into the night this poor woman has at last scraped enough savings together to make an appeal to the courts. And she is making it with all the pathetic earnestness of a mother bereft of her baby. "I must win back my little one," she says.

Here is an example of that boundless mother love which comes nearest to "the love divine, all love excelling." Surely in such a case there ought to be some way of cutting through red-tape technicalities and restoring to a mother her own child, taken from her without her consent. If somebody had taken a dog away from her without her permission, instead of her own baby, she could recover it as stolen property by summary process. Are dogs really more precious than babies?

LUCIFER, THE LIGHT-BEARER

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The name LUCIFER (Greek LIGHT-BRINGING or LIGHT-BEARING and the paper (which it has adopted this name) stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—or Justice against Privilege.

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New Cure for Criminality.

I find the following revolutionary paragraphs in a late number of the "Woman's Tribune," Washington, D. C., edited and published by Clara Bewick Colby:

"There is something very suggestive in the remark attributed to Deputy Sheriff Smith of Williamsport Pa., who has been putting a condemned murderer under physical training. The condition of the prisoner was such that it was believed he would not live until the day of execution. He was a wreck in mind and body; but as the result of gymnastic exercise he has become a trained athlete.

"Note the moral change. He had committed one of the most atrocious crimes on record in killing without provocation his wife and three little ones, but he seemed incapable of realizing that he had done wrong. The Sheriff says now: 'This exercise I have given him has made of him a new man. His mind is healthier than it was, and since the improvement in his bodily condition he has developed a conscience and now fully appreciates the enormity of the crime.'

"This unique treatment of a criminal ought to be looked into by penologists. The writer has always believed that sin is disease, when it is not lack of development of either mind or body. This experiment points to the same conclusion. May it not be that a rational and scientific physical training of the young would prevent much of that degeneracy which so often mysteriously takes shape in unaccountable crimes? And when a crime is committed, if the culprit could be made into a decent citizen by the gymnasium, that were a way of dealing with him far more appropriate to the twentieth century than bringing him to the gallows. The poorest use that can be made of the wretch condemned to die June 5, is to carry out the sentence."

* * *

How many of our college professors will heed this suggestion and give the weight of their influence to reforming our savage and wholly unscientific methods of treating criminals and preventing crime? And how many of our popular preachers and lecturers will risk their own positions and prospects by seconding the views of Mrs. Colby? And, above all, how many judges, sheriffs, legislators and other officials of our present governmental system will give a thought to these very sensible but very revolutionary ideas?

The fact is that our whole social system, religious, political and educational, is organized to perpetuate a barbarous and unscientific penal code. To change this code to one based on reason, on science, on human sympathy or enlightened humanity, would in time abolish the privileges now enjoyed by judges and other state officials, as well as those enjoyed by our high salaried clergy and college professors.

* * *

Speaking of gymnasiums, why should not our city governments, that spend so much of the people's money in parks, boulevards, etc., spend a part of that money in providing public gymnasia? Would not such expenditure be more useful in promoting the health of the people, and thereby preventing crime, than is the money spent on flower beds, green houses, artificial ountains, etc., commendable as all these confessedly are?

Walking in a Chicago park, a few days ago, and feeling that my muscles needed a little stretching, I swung myself from the limb of an overhanging tree, and was immediately and sharply reprimanded by one of the guardians of the city's property, for so doing. This park policeman was no doubt strictly within the line of his official duty, but the incident started a train of thought that went back to the gymnasia of the early Grecian and Roman civilizations, causing a comparison of methods of conducting places of public amusement and recreation not by any means flattering to our later day methods. M. H.

Science and Philanthropy.

Among the prominent editorials of the Chicago "Tribune," June 15, is one entitled "The New Spirit," under which head the editor has this to say:

"One of Tolstoi's interpreters and critics said of him that he was possessed of a 'social imagination' that caused him, when he sat down to a luxurious dinner, to see behind the chairs the haggard, haunting faces of the unfed. The great Russian declared that there never could be any rest for him 'so long as I have superfluous food and another has none, so long as I have two coats and another has none.' This kind of social imagination is being developed, in a lesser degree, by the world at large, and people are beginning to feel that too much food in the larder and too many coats in closets are crimes against society. One can no longer quiet a conscience by putting one's hand in an overflowing pocket. One must be sure that the contents were honestly come by, that the right proportion goes to the alleviation of human suffering, and that one has a voice in the manner of this alleviation. Even clothes have become a matter of conscience. It is not only necessary for the wearer of coats to see that these garments are paid for, but he must have the assurance that the men or women who made them were properly remunerated. It has been demonstrated beyond dispute how uneasy lies the head that wears a bird-trimmed hat.

"Havelock Ellis, author of a deservedly noted book, 'The New Spirit,' in his introduction to that volume calls this modern awakening the scientific spirit. But it seems rather to be a blending of science and sympathy, or of science and philanthropy. It is certainly true, as Mr. Ellis states, that 'it is impossible to forecast the magnitude of the results that will flow from this growing willingness to search out the facts of things, and to found life upon them, broadly and simply, rather than to shape it to the form of unreasoned and traditional ideals.'"

* * *

"Life is Conscience," said Hugo. If it be really true that "even clothes have become a matter of conscience," and that "it is not only necessary for the wearer of coats to see that these garments are paid for, but he must have the assurance that the men or women who made them were properly remunerated"—if this feeling is really becoming general among those who wear the clothes the making of which kills by inches the toilers in the mills, the factories, the sweat shops, the garrets and the cellars in which most of such work is done, then truly we are verging towards a great social and economic revolution.

That such conscience is growing in the minds of the comparatively poor, or of the rapidly diminishing "middle classes," may be true, but how is it with the rich? How is it with the stockholders of the New York Ice Trust, the Pennsylvania Coal Trust the Flour Trust, the Sugar Trust, and of trusts in general? And especially how is it with our governmental office-holding trust? Before a man becomes "numbered with the elect" he may be a person with a conscience, a man of sympathy, of generosity and even of justice towards his fellow men, but just as soon as he is elected or appointed to office his whole nature seems changed. The whole aim of his life efforts thereafter seems to be to please the class who have it in their power to retain him in office, and that class, we need not say, is the plutocratic class. It might be supposed that under "popular government" the office holder would try to please the voters, but he who seeks to retain office in this way is pretty sure of being counted out, as every observing man and woman knows.

Why, for instance, did President McKinley give a state dinner costing one thousand dollars, to Admiral Dewey in October last? Was this to please the working men of the country, most of whom do not get the half of one thousand dollars for a whole year's work, even when their time is fully employed?

Certainly not.

His object could only be to please the rich and fashion-worshiping set to which he, as the chief ruler of the nation now belongs.

And when sitting down to this thousand-dollar banquet, did President McKinley and his guests see "behind the chairs the haggard, haunting faces of the unfed?"—unfed or underfed because of their own extravagant and senseless, not to say criminal over-feeding?

Here is an account of that presidential feed, more properly named *debauch*, as credited by a Chicago contemporary to the Washington "Post:"

"Sherry will be served with the oysters, claret with the soup sautern with the fish, and champagne ad libitum afterward. It is likely that the Dewey banquet, for which the President has to pay out of his own pocket, will cost nearly, if not quite, $1,000, and the bulk of this expense will be for wines. The cigars, too, being of the very finest, will come to a pretty penny. Both wines and cigars are bought by the steward, who is a connoisseur."

And what of the public conscience that allows such things to be done without protest? Is not that conscience a debauched, an atrophied or deadened conscience? Why do not the working men by whose votes William McKinley was made emperor—beg pardon!—President of the United States of America, why do not these toilers at the forge, behind the plow, at the loom or deep down in the mine, ask their alleged servant in the "White House" where and how he got the thousand dollars to spend for wines and cigars for his swell dinner in honor of the chief hero in the war of expansion and invasion of a peaceful and inoffensive people on the other side of the globe.

Where is the evidence of the "new spirit," the new humanitarian conscience which Havelock Ellis and the Chicago "Tribune" tell us of? M. H.

Comments on Correspondents.

The criticisms of H. W. Hunt under the head, "Wanted: A Backbone?" are pertinent and timely. In most things it is certainly very true that our radical reformers spend all or nearly all their energy in talking and little or none in doing.

We protest loud and long against our plutocratic governmental system and yet march right up to the polls, year after year, and deposit our votes in favor of the system.

We protest against the robberies committed by our national bankers, and yet do nothing to organize the currency of freedom, the money of equity and of progress, the "Labor Check."

We declare that marriage laws are an invasion of personal right to manage our own business in our own way; we denounce institutional marriage,—canon law and state-enforced marriage—as the most prolific of all causes of body prostitution, and yet go right on marrying in the old way, and by our deeds stultify our words.

* * *

Again a little space is given to the consideration of the "Cellular Cosmogony." Our friend and subscriber, Dr. James Russell Price, tells us that he taught astronomy twenty-two years and after careful investigation and comparison has come to the conclusion that the Copernican hypothesis must give way to and be superseded by the Cellular theory, just as the Ptolemaic concept of the universe gave way to and was superseded by the Copernican and Newtonian.

While Lucifer's space is too small for extended discussions upon physical science it is believed that as students of nature our readers do not wish to be behind the procession in the onward march of scientific investigation and demonstration. That we are children of the earth and of the sun will probably be conceded by every reader, and it is but reasonable that we should wish to know all that can be known in regard to our cosmic origin, relations and destiny.

* * *

Now it would seem, according to the statement made by Francis B. Livesey in his article entitled. A chance for "Letter Writers" there is an excellent opportunity for our valiant advocates of personal liberty to show their colors by doing something to create a public conscience that will prevent public officials from molesting a man who is living amicably with two women in the conjugal relation. Garrison, Phillips and their fellow workers created a public conscience that would not allow a state marshal to imprison a man for helping a slave to freedom. Now can we not create a public conscience that will not allow a sheriff to imprison a man because he can make two women happy in a relation in which most men fail to make one woman happy?

MEMBERS OF LUCIFER CIRCLE are hereby requested to meet with the Society of Anthropology at Garfield Park, Sunday June 24, at 2 p. m. Place of gathering the "Baby Fountain" on south side of the park, Subject of discussion not determined upon but will probably be: The American College as the enemy of human freedom and progress, and what should take the place of the American College as at present organized and conducted.

Light Bearer Library for June,

The June number of the Light Bearer Library contains two essays by M. Harman. The first, entitled "Love in Freedom," attempts to show that our present and popular marital institution is the chief source of social inequalities and tyrannies with their long catalogue of evils in the shape of crimes, vices insanities, idiocies, etc. The second essay is a brief study of "Social Evolution" as seen in the past history of the human race, with inferences drawn therefrom as to how the future progress and happiness of humankind can be promoted or practicalized.

The price of the monthly Light Bearer Library is five cents each, or fifty cents per year of twelve numbers. Orders respectfully solicited.

Wanted—A Backbone!

BY H. W. HUNT.

I have often asked myself of late how much nearer we are to the work of doing anything for the improvement of humanity, than we were ten years or more ago, and, as I look about me I see the car of progress still lingering in the valley of despair, among dead bones of the past, its way blocked effectually by the superstitions and fears of the present. We, some of us at least, talk and talk again, but the Leviathian of Custom and the Hydra of Ignorance have learned that we mean nothing by all this babble, and so they lie still, and so far as talk is concerned allow us to have our own way.

The whole thing reminds me of an anecdote of Frederic the Great of Prussia. The story runs that riding along the street of his capitol one day he espied a man around the corner in an alley, or by place, putting up a hand-bill containing some severe reflections upon himself. The monarch halted, looked the bill over and then said to the man, "Come out sir. Put up your bill on the front street, where people can more easily see it. My people and I came to an agreement a good while ago. They *say* what they have a mind to, and I *do* as I please."

The Leviathian allows the people to talk freedom, but the whole force of public opinion and governmental authority is launched against the man and especially against the woman who dares to own him or herself. And so it will be as long as woman can be frightened into submission to priests and legislators by bogies set up to mislead the ignorant and deceive the unwary.

What we want is Action; action first and action second and

action all along the line. But action calls for "Backbone"!—Courage, Perseverance in the Right, and alas, this is what a great majority lack. Men in plenty can be found who will readily face a cannon loaded to the muzzle with grape and canister, but these same heroes quail and wilt before public opinion, like a transplanted cabbage in the sunshine.

Right Men in Right Boxes.

BY C. L. JAMES.

Jamietta says that when persons are put in boxes they won't stay put, and then our reform movement is "squashed agin b' gosh!" Just so; persons who don't know where they want to be put will upset a reform coach, or any other. What's the matter with letting them walk, whenever they show the faintest inclination?

To F. C. Leonard would say, that I never had any objection to Egoists or Materialists hitching on their sleds behind the Anarchist coach. When they claim to own the stables, horses, vehicles, and harness, as one of them did in "Free Society" at the beginning of my spat with their crowd, it is about time to suggest that they have been drawing their sleds uphill and slifting down again for a great many centuries; but never found out they were going in the Anarchists' direction till Proudhon, Bakounine, Tolstoi, Kropotkin and others, who were not Materialists or Egoists, showed the way. Else, next time their bob takes its periodical downward plunge, we might expect all Philistia to call out, "Hello, the Anarchist coach has slipped a cog!" Whereas the appendage which is now hanging to that rig, and will presently cast loose again, is called "The Stone of Sisyphus."

"When packing things in boxes, don't put persons in with the things." Well no. Not individual persons. A class of persons is a thing. Probably no person exactly represents it. But often one comes near enough to be generally selected as a type. Mr. Beecher, for example, is quoted again and again, as the man who had marked the point progress had reached; never brought the congregation about his ears, because at their first move in that direction he always crawfished; and, we are told by believers in "the flesh," did much more good than old line abolitionists. Very likely Mr. Beecher wasn't this man. But being taken by the other party for that man, he may be so taken by me "without prejudice," to use a legal phrase. So taking him then, I say he did only harm. The one good any one can say such a man does is to organize the Philistines for their grand charge in reform colors when they have got ready to desert their own. Now I say such good is an ill. When the Philistines join us, the battle is already won. All that is left for them to do in our cause is dishonor it. They are the kind who burned Pennsylvania Hall, when the anti-slavery fight was on, and became bummers when it was so nearly over that they could march through Georgia without meeting any but women and children. Such allies are an injury, not a help. Of course, we can't prevent their coming over after the victory. But I do grudge them every stiver of the credit. I am in favor of letting them do us as little harm as possible. And the way to effect that is, disclaim having anything in common with them.

All this belongs to the science of putting the right things in the right boxes—a difficult one certainly. Did I say it was easy? A Christian Anarchist, like Tolstoi for example, should, as Moses Harman says, be quite as welcome to the Anarchist box as a Materialistic one. When we go to arranging ourselves for theological purposes, it is different. That, I submit is not the business of an Anarchistic periodical. It is the business of religious and anti-religious periodicals. In what box shall we place the gentleman whose principle is never bringing the congregation about his ears? Why, as far as any actual person represents this gentleman, I fear he will be uncomfortable, and make others so, in any reform box. But the world is wide. From our present point of view, the Philistine box exactly suits him.

The editor of "Vaccination" thinks I am growing senile because I don't believe in his hobby. Perhaps I am. But I can assure him that is no proof of it. I never was in a different box from the regular school of medicine, except so far as they represented a demand for legal enactments. When keeping myself out of the last "box" was the desideratum, I always much preferred them to Christian Scientists, Natural Bone Setters, Osteopaths, Indian Doctors or Seventh Sons of Seventh Sons.

The Cellular Cosmogony.

BY JAMES RUSSELL PRICE, M. D.

"The Concave Sphere," by C. L. J., in Lucifer No. 816 has attracted my attention, (1) because of the opening statements that he had not read any of the Koreshan publications sufficiently to get a permanent impression, and (2) that he has no reverence for eminent astronomers; yet he advances ideas as fact, that eminent astronomers consider only as hypotheses.

After teaching astronomy for twenty-two years, and knowing that the whole Copernican system is hypothetical, I have taken the trouble not only to read the Koreshan literature, but to make personal measurements on frozen lakes where the ice, no doubt, has the contour of the earth's crust. Targets go out of sight on the ice the same as ships go out of sight at sea—by perspective and geolinear foreshortenings; and both target and ship can be brought to view by aid of telescope. Test can be made at any time to prove it.

Circumnavigating the globe can be accomplished just as well on the inside of a hollow sphere as on the outside; so that argument suits either. The disappearing ship (again brought to view by aid of a telescope) proves the Koreshan Astronomy, and disproves the Copernican.

About the earth being flattened at the poles—that may be accounted for by inverting the order, and making the earth slightly prolate or egg-shaped, from the concave basis, instead of orange-shaped as in the convex idea. Another statement may be noticed, that the curvature of the earth is so very slight when making globe comparisons; and then when needed to bulge up to hide a ship from view, it can swell immensely!

I am only an investigator; but up to date, I have found nothing in all the astronomical libraries to upset the proven premises of the Cellular Cosmogony. I like to investigate a system of science that answers all questions without faltering, and gives a reason for every phenomenon. Not only does a full knowledge of the Cellular Cosmogony give a person a feeling of safety, but it gives him a basis from which to reason on all things social, political, and eternal.

VARIOUS VOICES.

Clara J. L. Pierce, Hough's Neck, Mass.:—Enclose a dollar for my subscription to Lucifer for the coming year. I would not be without it, and wish you success and prosperity.

J. L., Texas:—Enclosed find fifty cents to extend my subscription to Lucifer. The poem in last issue—"Women and War," by Ella Wheeler Wilcox, is one of the best things I ever saw in print. I am a practical printer, and am thinking of setting up and printing a few thousand copies of the poem and scattering gratuitously in my town.

E. Martina, New York:—Enclosed find stamps for subscription to your Light Bearer Library. I feel that this is rather a poor contribution to a paper such as Lucifer, which as it is trying to make headway against so many odds, evidently needs more substantial aid. I hope in the future to help you in every way possible in your good and humanitarian work.

W. E. T., Little Rock, Ark.:—I send you $2.50 herewith, of which one dollar renews my subscription for another year to Lucifer, one dollar pays for your Autobiography, and you may send me fifty cents worth No. 4 Light Bearer Library, "The Regeneration of Society," for distributing among people that should "read up."

F. L. Avery, Ayer, Mass.:—Enclosed find fifty cents for copy of picture of Thomas Paine. I have long wanted to get one but have never seen one advertised till I saw the notice in Lucifer. Accept my thanks for ordering for me. Lucifer I like better than ever, but how the advocates of freedom differ, and each seems to carry a club for the other fellow! I was disgusted at friend Kerr's ideas on the African war but his next articles suited me so well that I felt like shaking hands and saying You are right, old boy, go ahead.

We cannot think alike on all questions, why not agree to differ and keep sweet? Kate Austin and some others seem to think a few years spent in prison for a principle makes little difference in a life. Granted, if you wish and enjoy it. I do not. I prefer liberty and fresh air and a chance to speak when opportunity offers. I am here to live my life in my own way, to develop self as best I can and in so doing better know how to help others to find the light. Self sacrifice should be an obsolete term in its old sense, with free thinkers.

It seems to me that if dear woman would only do a little more thinking her conditions would be greatly improved. Then, too, are not women on a fair average with the men as to rights, wrongs and happiness in married life? As far as my observation goes, wives have caused as many ruined homes as husbands, and I find that girls like to flirt, and that they jilt a fellow now and then—as well as the men. In our present conditions I would not and did not ask the girl who is now my wife to live with me without marriage. Only trouble and disgrace for *her* would have been the result. Our friends know our views, and we speak them freely. We married as we clothe our bodies, to suit conditions; each fully knowing and believing that only love made the union, and that when, if ever, that love ceases the union ceases, and if we so choose we part friends, or remain as friends living together. The ceremony, the Unitarian, could hardly be objected to by any Liberal. With best wishes to all Lucifer's circle.

Mrs. Mary W. Jenne, Monson, Maine:—The morning of your life was filled with hard unappreciated labor; but the sun set shall yield you a glorious harvest and many thousands of emancipated mothers shall bless your memory. Lucifer comes weekly to my home, freighted more heavily than all other papers with that high purity and with that perfect freedom from all that is low and degrading, which is surely destined to emancipate the human race. Lucifer is simply a great thought, a needed thought, upon the great ocean of life. Men and women are not really so bad when once they have learned to think and to reason. But few men would trample upon the rights of motherhood if they understood the best, the purest, of life, and few women would rush blindly into maternity if they but understood the great responsibility that rests upon mothers.

Lucifer is acquainting the world with the grandest, most important truth that there is. No thinking mind can deny it. I know of several lives that have expanded and enlarged under the rays that Lucifer has shed, during the past year. And they were all sample copies, too. In those homes better children will be born. O, would that I were able to aid you financially to send copies into every home in our broad land. Personally I am greatly indebted to you for the truth that has shed a halo of light around me, and prepared me for a purer, better life. Long may you and your beloved daughter remain in the casket of clay to send out the truly redeeming rays of truth. Enclosed you will find $1.50. Please credit one dollar on my subscription to Lucifer, and for the fifty cents send me the Light Bearer Library one year.

David Hoyle, New York:—Responding to the blue penciled copy of Lucifer lately received I herewith enclose one dollar to help along. Yours, always in sympathy with your work.

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration, and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

BOOKS FOR SALE AT LUCIFER OFFICE.

Songs of the Unblind Cupid. By J. Wm. Lloyd. Edition de Luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. A very handsome gift book. .50

Plenty of Money. A new pamphlet by Alfred B. Westrup. It is a synopsis of his New Philosophy of Money, an exhaustive treatise on the money question. A valuable addition to the literature of the money question. 16 pages. .10

Lizzie Melton. By Albert Chavannes. The story of a self-reliant girl, who did not "fail." .25

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What is Religion? The last public address of Robert G. Ingersoll, and the one in which he took his unqualified stand in defense of free motherhood. Every defender of the rights of mother and child, as well as every admirer of Ingersoll, should possess this address. .10

The Ballad of Reading Gaol. By C. 3.3. (Oscar Wilde). Thrilling, fascinating, truthful In cloth $1; paper, .10

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When Love Is Liberty and Nature Law. By John Badcock, Jr. A remarkably clear, convincing work. .10

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Church Property. Should it be Taxed? .

Helen Harlow's Vow. By Lois Walsbrooker; paper, .

John's Way; a domestic radical story, by Elmina D. Slenker, .35

Practical Co-operation; by E. C. Walker, .10

Chicago Conference on Trusts. Speeches, debates, resolutions, list delegates, etc. Held Sept., '99. This report contains 638 pages, 97 speeches, and 81 portraits. It is probably the most valuable work on the subject in existence. Among the speeches of most interest to Lucifer's readers are those of George A. Schilling, ex-Labor Commissioner of Illinois, Benj. R. Tucker, editor of "Liberty," Samuel M. Jones, Mayor of Toledo, O, Samuel Gompers, and Laurence Gronlund. The portraits of these speakers add to the interest of the book. .50

The Temperance Folly; or, Who's the Worst? To the Wrecks, and so-called Sinners, of a false civilization, these pages are lovingly dedicated by Lois Walsbrooker. 16 pages. .10

The Great Deliverance—Regeneration by Heredity—an Essay by Dr. Margarita A. Stewart. 5

The Worm Turns. Revolutionary Poems by Voltairine de Cleyre. 10

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Open the Door.

Open the door, let in the air;
The winds are sweet, and the flowers are fair;
Joy is abroad in the world today;
If our door is wide, it may come this way--
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems,
He may change our tears to diadems—
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine—
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware-
Open the door!

—*British Weekly.*

The Dignity and Glory of Sex.

Grant Allen in "The New Hedonism."

There is one test case which marks the difference between the hedonistic and the ascetic conception of life better than any other. I am not going to shirk it. On the contrary, it is for its sake that I pen this article. I mean, of course, the question of marital and parental relations. Obscurantists at the present moment are fully convinced that the break-down of supernaturalism and the growth of a rational conception of the universe has brought us to the verge of a moral cataclysm. Over and over again they ask us, in plaintive tones, like so many parrots: "If you take away religion, what have you to put in its place?" They might as well ask, "If you take away the belief in the good luck of horse shoes," or: "If you take away from the Fijian his cannibal sacrifices, what will you give him instead of them?"

The simple answer is, Nothing. No emancipated man feels the need of aught to replace superstition. He gets rid of his bogies, root and branch, and there the matter drops for him. The grounds of morality remain wholly unaffected. And even the obscurantists themselves do not really believe that murders, bank robberies, violent assaults, petty larcenies, would be any more common than now, if all men ceased to wear silk hats on Sunday, or to believe in the remote terrors of a visionary hell and an indefinite judgment. When they talk of moral cataclysms, they are thinking of one thing, and one thing alone, —the sexual relation. That is all they mean. They imagine that to remove the supposed religious restraints on passion would be to inaugurate an era of unbridled licentiousness. They have somehow persuaded themselves that Christiani the sole bar which prevents us from wallowing in filth like swine; and that to get rid of Christianity would be fraught with some serious moral peril for the race. They think so ill of our kind that they imagine it is only restrained by silly taboos and puerile superstitions from the filthiest excesses.

This is a legacy of savagery. From savage times onward all men, except the most enlightened, have been possessed by a vague dread of some mysterious evil which was to attend the performance of one bodily function rather than any other. Christianity borrowed that dread, with so many like it, from the religions which preceded it; in other words, it naturally incorporated into itself the common feelings and opinions of the stage of civilization in which it originated. Now, I am going to show, I hope, that this terror is wholly groundless; that the highest morality has nothing at all to fear from the new hedonism; that the attitude of the ascetic towards questions of sex is a hateful and unhealthy one, while the attitude of the hedonist is sane and pure and wholesome and beneficial.

From beginniug to end, there is no feeling of our nature against which asceticism has made so dead a set as the sexual instinct. It has spoken of it always as one of "the lower pleasures"; it has treated it as something to be despised, repressed, vilified, slighted. It has regarded it as a function to be ashamed of, a faculty allied to all things gross and coarse and evil—a mark, as it were, of our "fallen" condition. I maintain, on the contrary, that everything high and ennobling in our nature springs directly out of the sexual instinct. Its alliance is wholly with whatever is purest and most beautiful within us. To it we owe our bright colors, graceful form, melodious sound, rhythmical motion. To it we owe the evolution of music, of poetry, of romance, of *belles lettres;* the evolution of painting, of sculpture, of decorative art, of dramatic entertainment. To it we owe the entire existence of our æsthetic sense, which is, in the last resort, a secondary sexual attribute. From it springs the love of beauty; around it all beautiful arts still circle as their centre. Its subtle aroma per vades all literature. And to it too we owe the paternal, maternal, and marital relations; the growth of the affections, the love of little pattering feet and baby laughter; the home, with all the associations that cluster round it; in one word, the heart and all that is best in it.

Our æsthetic emotions, our family and social affections, our arts, our loves—these are part of our debt to what asceticism would tell us are our "lower" faculties.

If we look around among the inferior animals, we shall see that the germs of everything which is best in humanity took their rise with them in the sexual instinct. The song of the nightingale or of Shelley's skylark is a song that has been acquired by the bird himself to charm the ears of his attentive partner. The chirp of the cricket, the cheerful note of the grasshopper, the twittering of the sparrow, the pleasant caw of the rookery,—all these, as Darwin showed, are direct products of sexual selection. Every pleasant sound that greets our ears from hedge or copse in a summer walk has the selfsame origin. If we were to take away from the country the music conferred upon it by the sense of sex, we should have taken away every vocal charm it possesses, save the murmur of the brooks and the whispering of the breeze through the leaves at evening. No thrush, no linnet, no blackbird would be left us; no rattle of the

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nightjar over the twilight fields; no chirp of insect, no chatte of tree-frog, no cry of cuckoo from the leafy covert. The whip-poor-will and the bobolink would be mute as the serpent. Every beautiful voice in wild nature, from the mocking-bird to the cicala, is in essence a love-call; and without such love-calls the music of the fields would be mute, the forest would be silent.

Not otherwise is it with the beauty which appeals to the eye. Every lovely object in organic nature owes its loveliness direct to sexual selection. The whole æsthetic sense in animals had this for its origin. Every spot on the feathery wings of butterflies was thus produced; every eye on the gorgeous glancing plumage of the peacock. The bronze and golden beetles, the flashing blue of the dragon-fly, the brilliant colors of tropical moths, the lamp of the glow-worm, the gleaming light of the fire-fly in the thicket, spring from the same source. The infinite variety of crest and gorget among the iridescent hummingbird; the glow of the trogon, the barbets among the palm-blossoms; the exquisite plumage of the birds of paradise; the ball-and-socket ornament of the argus pheasant; the infinite hues of parrot and macaw; the strange bill of the gaudy toucan, and the crimson wattles of the turkey, still tell one story. The sunbirds deck themselves for their courtship in ruby and topaz, in chrysoprase and sapphire. Even the antlers of deer, the twisted horns of antelopes, and the graceful forms of dappled coats of so many other mammals have been developed in like manner by sexual selection. The very fish in the sea show similar results of æsthetic preferences. The butterfly fins of the gurnard and the courting colors of the stickleback have but one explanation. I need not elaborate this point; Darwin has already made it familiar to most of us. Throughout the animal world, almost every beautiful hue, almost every decorative adjunct is traceable to the action of these "lower" passions. Animals are pleasing to the eye just in proportion to the æsthetic selection that their mates have exercised upon them; and they are most pleasing of all when most sexually vigorous, especially at the culminating point of the pairing season. Tennyson's familiar lines gain a new meaning when we read them thus, as illustrating the persistent thread of connection between the æsthetic sense in man and in animals:

> In the spring a fuller crimson comes upon the robin's breast;
> In the spring the wanton lapwing gets himself another crest;
>
> In the spring a livelier iris changes on the burnished dove;
> In the spring a young man's fancy lightly turns to thoughts of love.

Radicals and Conservatives.

BY R. D. KERR.[1]

In No. 816 I see that Mr. Studebaker thinks I should have a hearing in Lucifer, because conservatives should have their say as well as radicals. The said remark is prompted by my opinions on Imperialism. But history is against Mr. Studebaker, as it happens that my view is the radical one, and his the conservative.

Fifty years ago the opinions of Mr. Studebaker were held by all political leaders, irrespective of party. Disraeli used to talk of "these wretched colonies which are a millstone round our neck in time of war." Palmerston, Gladstone, Cobden, and Bright all thought as Disraeli did, and the doctrines of Adam Smith and the Manchester school seemed to have triumphed so completely that the question was supposed to be settled for all time. The colonies and dependencies were to be cut loose on the first decent pretext, and the Mother Country was thenceforth to mind her own affairs.

But the pendulum has now swung altogether the other way, and it is worth while to note who have helped to swing it. As yet there have been two thoroughly scientific defences of Imperialism. One has come from George Bernard Shaw, the most human of all humanitarians, and the other from Benjamin Kidd, the most scientific of all sociologists.

Modern Imperialism is based, not on Declarations of Independence and other eighteenth century abstractions, but on the nineteenth century principle of the greatest happiness of the greatest number. It is thought better that vast countries in the temperate zone, like Canada, Australia, and New Zealand, should be occupied by great and peaceful communities of white men, than that they should be occupied by small bands of black men engaged in perpetual war. Australia and New Zealand are far ahead of all other nations in the solution of economic problems, and the masses of the people in these countries, together with Canada, are more prosperous than they are anywhere else.

So much for the temperate zone. But the tropics present a problem even more important. They are the most fertile and productive portions of the earth's surface, yet they lie entirely waste and undeveloped. Why? The Declaration of Independence will not tell you, but every traveller who has been there will tell you. The people who live in the tropics will not or can not develop nature's resources themselves, and are incapable of giving protection to people from the temperate zones who wish to do so. Thus we are forced to the conclusion of Benjamin Kidd, that the most abundant riches of nature must either remain locked up from the world, or their development must be organized from the temperate zones. One question remains:—Shall the work be done by private companies or by nations? Those who know the history of the East India Company and the British South Africa Company do not wish to see any more experiments by private companies.

Radicalism is not a particular system of thought, but rather a name for the newest ideas. It changes from year to year, and the radical of ten years ago is the mossback of today. A few years ago radicalism was supposed to demand the abolition of capital punishment. But within the past two years a new radicalism has sprung up, which demands that, not murderers only, but all incorrigible criminals should be put to death; and demands also that idiots, incurable lunatics, and persons suffering great pain on their deathbeds, should be quietly extinguished. Materialism used to be considered radical, but now it is considered very old fashioned.

It used to be thought radical to let a man work as long as he pleased, but now the British Columbia miner, who is not allowed to work more than eight hours, thinks he is a long way ahead of his American neighbor who has to work ten for practically the same wages, or lose his job. Proudhon was thought radical in 1840, Bakounine in 1860, and Karl Marx in 1880, but in 1899 Edward Bernstein superseded the whole lot.

But although the opinions which constitute radicalism are always changing, there are certain methods of thought which are becoming ever more characteristic of sound radicalism. One of these is the Baconian method of discovering truth by observation and experiment. In the days of Jefferson it was considered enough for a lot of old gentlemen to sit down at a table, and say "We hold these truths to be self-evident," and then spin off a complete system of sociology. But this sceptical age does not hold any truths to be self-evident; it must have facts and figures for everything. It measures everybody's skull, and collects vast masses of statistics, and gets the chemist to analyze everything, and wants to know all about your ancestors. And nowadays, when we want to discover the cure for the liquor evil, we do not find it by deductive reasoning, but we send to Sweden to find how free trade in brandy worked during the half century that they tried it there, and to Gothenburg to see how the system of that city works, and to South Carolina to find out all about state dispensaries, and to Maine to learn about prohibition; and then we do think that we really do know something—or perhaps nothing—about the matter.

Another golden rule of modern radicalism is that of Carlyle, to "swallow all formulas." Reformers used to think that the great thing was to carry about some pithy little platitude, like a box of homeopathic pills' and pull it out whenever it was wanted. "The cure for all the evils of liberty is more liberty;" "all men are equal;" fiat justitia, ruat coelum;" such were the little plumb lines with which our fathers thought they could sound the depths of space and time. But we are getting beyond all that, and learning that the only thing to do is to learn the laws of nature, instead of trying to make the facts of nature fit our own little dogmas.

Finally, the new radicalism is more humble in its aims than the old. Nothing would suit the old radicalism but a completely new system of society, in which all evils would disappear. But now radical thought is becoming microscopic rather than telescopic. One reformer spends his life in trying to kill a particular microbe, another wishes to invent a dress for women which shall be rational without being hideous, a third is erudite on the question of women sitting on juries, while a fourth writes a treatise and complete bibliography about municipal ownership of tramways. All this is very prosaic, but it is very successful. Numberless local experiments are solving all the problems of the age. New Zealand, South Australia, and four American states, can tell us all about woman suffrage; New Zealand all about national, and Glasgow about municipal ownership; Australia about the use and occupancy tenure of land; Utah, British Columbia, and nearly all the British Colonies about an eight hour law; France about free bread, New Zealand, Denmark, and Germany about old age pensions. Thus from actual facts and statistics we shall be able to reconstruct the world on a foundation undreamed of by ancient framers of Declarations and builders of Utopias.

Socialism as a Reform.

BY H. E. ALLEN.

In the article in Lucifer, No. 818 Editor Harman makes the grave charge that State Socialism is responsible for the downfall of some of the civilizations of the past; and his account in same issue of discussions in one of the Socialist sections of the city takes the view that Socialism is not a reform.

I am unwilling to admit that State Socialism has ever wrecked any civilization. History does not prove it. Royal rule, Ecclesiasticism and private monopoly are responsible for all perhaps that Brother Harman charges to socialism; and so long as we have these factors of human misery, whether under anarchy (individualism) or under so-called democracy, the old process will go merrily on.

The fact is socialism has never been tried. There have been conditions approximating socialism which are frequently cited by its enemies. But no nation has yet organized industry under the improved methods that now obtain, and conducted its affairs by popular rule. England at this time well illustrates the so-called democracies of the past. How many of the British workingmen—the real tax-payers have had any voice in declaring war in the Transvaal?

Editor Harman's Socialism is quite as repulsive to me as it is to him. I have no more use for the state in the popular acceptance of the term than the Harmans have. But the State and State Socialism as defined by Wayland, Gronlund and others is quite another matter.

If industry were properly organized and systematized, if the public transacted the public business as it should and might be done it would at once lop off about all legal restraint as we now know it. In fact there would be no necessity for any law outside the reasonable conduct of industry. This kind of a socialism would not even deprive any anarchist or individualist of the right to compete with the collectivity if he chooses to go alone. To regulate the private affairs of any individual is not the province of the state.

This kind of Socialism would at once give woman her economic independence, and with this and no state interference in sexual matters would come woman's complete sex emancipation.

Now, a word as to individualism (the opposite of socialism). In his widely quoted article recently in the New York "Journal" John J. Ingalls says: "It cannot be denied that some aspects of individualism are not altogether lovely. Unrestrained competition has engendered a horde of moral monsters with the rapacity of the shark, the greed of the wolf, the cunning of the fox, the ferocity of the tiger and the ingenuity of the devil." Anarchism is confronted by these stern facts. It believes in competition and holds that private monopoly is a sacred right. It does not believe in "restricting" competition—that would be too much like socialism. We have today on all sides the logical outcome of unrestricted competition and unchecked individualism—private monopoly. Who is satisfied with these conditions? It will not do to say as Mr. Tucker does that these monopolies have grown out of specially conferred law privileges for such is not the case. There are intolerable monopolies today that the law has not aided, and there always will be under competition and individualism.

Can woman's emancipation come only through the breeding of better children as Lucifer contends? I have met two children born in freedom and one of them possesses a disposition about as hateful as I ever came in contact with. On the other hand I have met reformers born of mothers who knew no more of sex reform or sex freedom than a cow knows of botany. In fact sex reformers are springing up on all sides (mostly in the ranks of socialism) and from families that have always tabooed these questions.

I still hold that the economic independence of woman will solve the sex question. Any woman who would remain a sex slave under industrial independence would be too stupid to lay claim to human intelligence.

I have found that anarchists are just as prone to pay their employes niggardly wages as others. They do not seem to possess any higher ethical sense than socialists. The fact is we are all creatures of conditions and environment. When I consider that England emptied her prisons into New Zealand and that this country stands at the head of the civilized world today as the best governed and the most progressive people I am forced to believe that environment is after all the most important factor in race building.

The socialism of Gronlund is about as broad on the sex question as Lucifer's teachings, and for this reason is objected to by the clergy generally. Socialism is the world-wide movement of the time—the one hope of the race. It is growing as no reform has ever grown. It is the peace party of the world and believes in no weapons but justice, love and truth. I have a faint idea that fully three fourths of Lucifer's readers are socialist or spiritualists or both.

The socialist is always willing to investigate. He is never a bigot. He believes in the golden rule, and this at bottom is the solution of nearly all reforms urged at present. I have faith that the socialist evolution will not only bring us out of our industrial purgatory but out of our sex perdition as well.

In such an environment as we would have under true socialism—where the recognition of human rights would take the place of property rights—sex reform would spread more in one week than it has done in the past twenty years—with the start Lucifer has given it.

No, Lucifer can ill afford to attack socialism, it has no truer or better friend. It should work hand-in-glove with the socialist movement. The platform of the social democrat party recognized the rights of women as no other party has ever done in this country.

Koresh Astronomy.

BY C. F. HUNT.

Regarding "Koresh," will Dr. Price please answer the following:

1. If the sun is in the center of a hollow world why is it not visible all the time?

2. If any cause obscures it one half the time, why is it visible continuously for six months at the poles?

3. An astronomer found a planet, nearing opposition, to be sixteen minutes behind time, thus discovering that light requires about sixteen minutes to travel across the earth's orbit, 182,000,000 miles. This law of light has been verified in a thousand instances. How then, can all space within our scope be but 25,000 miles?

4. Explain an eclipse of the moon.

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LUCIFER, THE LIGHT-BEARER

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THE LEADING article in this week's issue "Dignity and Glory of Sex," is from the pen of that modern master in iconoclastic literature, the incomparable Grant Allen. The pamphlet from which the selection is made, "The New Hedodism," is an attractively gotten up brochure of 30 pages, and will be sent to Lucifer's readers for the small sum of five cents each.

Replies to Correspondents.

IMPERIALISM.

The defense of imperialism by R. B. Kerr, in this issue, is ingenious and plausible. There is something to be said, and truthfully said, in favor of all theories, all plans or methods of human association, perhaps, that have ever been put into practice on this planet.

Instead of taking up the arguments of our British Columbian friend, in detail, I prefer to briefly as possible treat the subject in a general way, leaving particular points to care for themselves.

First. It should never be forgotten that each of us is the product, the victim, of heredity and environment. If I had been born and educated in Turkey I should now doubtless be a devout Mussulman and a valiant defender of the form of government called the "Sublime Porte." Likewise if I had been born and bred in England I should in all probability be an imperialist, a loyal subject of "Her Gracious Majesty," Victoria Guelph.

2nd. To my thinking, all governments of man by man are despotisms, more or less invasive and cruel. As between the larger and smaller despotisms I prefer the smaller. I prefer the small autonomy, the localized home-government, to the empire embracing a continent or half the globe on which we live. In the case of the small autonomy there is less danger that the abstraction called "government" will ever become a fetich—a deity to be worshipped, to be lived for, fought for and died for—than in the case of the empire. In the localized autonomy we more easily see what the thing represented by the "flag" really is. We can see "behind the scenes"—see all the pulleys and dirty ropes that move the gaudy forms that bewilder the senses of the open mouthed spectators in front of the footlights. "The powers that be" are then seen and known to be only common mortals like ourselves, whereas in case of the empire "'tis distance lends enchantment to the view," and the hereditary monarch or the elective king—sometimes called "president"—looms up in the perspective as the embodiment of superhuman wisdom. "The voice of the people is the voice of God" has little meaning to us when the word "people" means simply the inhabitants of a borough or small municipality.

I well know that such talk as this is now very unpopular. Bro. Kerr is eminently in the right when he says "the pendulum has swung altogether the other way." Yes, "modern imperialism is based, not on Declarations of Independence and other eighteenth century abstractions, but on the nineteenth century principle of the greatest good to the greatest number." And in practical application of this principle by the imperialists the people of any given locality are not permitted to judge what is for their "greatest happiness." Common people must be told what is best for them by a centralized government, thousands of miles away, perhaps.

One of the eighteenth century abstractions was, "*that* government is best which governs least." "Not so," say the nineteenth century imperialists. "That government is best that governs *most*."

In Kansas a few years ago—a state that has been trying for years to regulate the drinking habits of people by law; a state whose citizens suppress freedom of speech and press by law, I heard a distinguished Republican orator call the Declaration of Independence a "back number," adding, "it is high time we lay it on the shelf." That it has been laid on the shelf is proved by the record of our present national administration in Cuba, and especially in the Philippines.

Yes, the pendulum has swung, in England as well as in the United States. Since the death of Gladstone, Cobden, Bright and other advocates of "home rule" the British flag has become an "asset," to quote a distinguished South African exploiter. The flag has a money value and is bought and used for mercenary purposes. That the war against the Boers has been waged in the interest of British capitalists, under the pretext of "patriotism," national honor, is admitted by many Englishmen themselves. That the Boer government is itself a despotism cannot be urged in extenuation of the acts of the older and incomparably greater despotism, the despotism that now seeks to absorb the lesser.

That the British and the Boers have much in common, that they have the same general characteristics is not strange, when we consider their racial origin. It is said by ethnologists that the Dutch are more nearly allied by blood to the ancient Britons than to any other people. The insular and peninsular character of England and Holland caused both peoples to colonize foreign lands. The Dutch were first as colonizers in South Africa, and it would seem if either have any rights there the Boers have the prior right. Until the late revival of imperialism in the English monarchy and aristocracy the British seemed willing that the Dutch should possess the Transvaal and the Orange Free State, but now the desire to possess the whole of Africa as a dependency or appendage to the British crown, after the fashion of its East India possessions, seems to have seized the ruling classes of England, and caused them to send to Boerland by far the largest armies of invasion ever sent out from the British Isles, and so completely are the common people enthralled by their class rulers, so desirous of military glory, and so abject and unreasoning is their worship of their governmental fetich, that they offer themselves and all they have, a willing sacrifice to the interests of their capitalistic and imperialistic masters.

In regard to Benjamin Kidd's statement concerning the "most abundant riches of nature," etc., I would say that if it were not for the curse of land monopoly, if it were not for the system that gives to the useless aristocrat

> "Space for his horses, space for his grounds,
> Space for his equipage and hounds—"

the English workingman would not need to cross the seas and go to what is for him the unhealthy tropics in order to find the undeveloped resources of nature; and that if the British Isles should ever become overpopulated there are better methods than those of Britain's imperialist robbers to get the use of some of those unimproved lands—the method adopted by William Penn, for instance.

That some of the English colonies, New Zealand for instance have made very great advances over the mother country and over that other Anglo-Saxon imperialism, the United States, is very true, but whether these advances were made because of or independent of the imperial Victorian government I leave my readers to judge. Now that the "pendulum has swung the other way" we may reasonably expect swarms of titled aristocrats, younger sons of baronial families, etc., etc., to be sent out to these colonies as imperialist office holders to deprive the people of self rule and to consume in splendid extravagance the earnings of the workers.

It was thus that imperial Rome came to her downfall, and thus it may be that the downfall of imperial London may be approaching in the not distant future.

* * *

EQUALITY.

Our friends are still talking "equality" between the sexes in the matter of reproduction of the race. It would seem useless to continue iterations forever and yet I think one more statement of my position in this matter not amiss.

The only equality possible between woman and man, between man and man, between woman and woman is the equality of right to grow, to develop, to enjoy that which is one's own.

No other equality is natural; no other equality is possible; as I see it.

The whole effort of nature seems to be to produce diversity, not uniformity, not sameness, not equality.

No man is the equal in all respects to any other man; no woman is the equal of any other woman. Still less is any man the equal of any woman or any woman the equal of any man.

The mathematical formula, two and two equal four, or four equals two and two, does not apply to persons, nor to things. It applys only to abstractions, to unrealities. No two blades of grass are exactly equal to each other. No two peas are exactly alike. No two coins from the mint are so near alike that the microscope or the hair scales will not detect a difference.

The same is true of mathematical forms drawn by any instrument made by man. No real circles, squares, lines or points are exactly alike. Only the unreal, the abstract, the imaginary can be exactly equal.

Why then should we waste time in contending for that which does not exist in nature, and which, without reasonable doubt, never did exist and never can exist in nature?

Why not spend our time and energy working for that which is possible as well as very desirabe, namely, the right of *unequals* to live each her and his best non-invasive life, untrammeled by artificial limitations or barriers?

Woman's place in nature is not man's place, and man's place is not woman's place. While their legitimate spheres of action touch and blend they are yet distinct, and the effort to make them equal or identical must end in disappointment and failure.

* * *

While Lucifer's columns are open to the advocates of the very peculiar cult known as "Koreshanity" it is hoped that no one will ask for space for long and elaborated articles on this or any other similar subject. In order to achieve success in any line of work we are compelled to concentrate. As Ella Wheeler puts it:

> There's lack of greatness in this generation;
> And why? Because no more man centers on one thought.
> We know this truth, and yet we heed it not,
> The secret of success is concentration.

We therefore ask that our friends on either side of this astronomic question will imitate C. P. Hunt in this issue, and "boil down! boil down!"

* * *

SOCIALISM.

It will be hard for Bro. Allen—see article "Socialism as a Reform" to pick a quarrel with me over the use of terms. The article to which he objects so vigorously was written nine years ago and since that time the popular use of the phrase "state socialism" has changed somewhat.

It will be observed, however, that I used the term state socialism in no special or modernized sense. The sentence to which our friend apparently objects ends thus:

"But so far as we can learn from such sources as we possess these past and gone civilizations died of too much state socialism, too much centralization—died from and by the failure to preserve a robust and virile individualism among the units."

Here it is easily seen that by state socialism I meant centralization in government. And this kind of socialism is quite consistent with "royal rule, ecclesiasticism and private monopoly." Imperial Rome, for instance, undertook to do nearly everything for the common citizens. It provided free public baths, free public amusements, free public education, and in time of scarcity free public bread, and when the populace could not get then there was an insurrection. What is all this but state socialism in a general sense?

To the definition of state socialism given by our correspondent I have little objection, except that it is too indefinite. The "state" means, to most people, the highest authority in any community. One of Webster's definitions is, "the whole body of people united under one government, whatever may be the form of the government." A monarchy or imperialism, then may be a state. A better name for what H. E. Allen and most of us want, would be "Co-operative Individualism" or "Commonwealth."

The quotation from Ingalls shows that the "vitrolic statesman" was more anxious to frame a pungent paragraph than to tell the exact truth. I do not agree with him nor with Bro. Allen as to the cause of the present abnormal social conditions. I would ask, how could the "sugar trust," the "standard oil trust," and like monopolies, have become what they now are without law conferred privileges resulting in land monopoly, money monopoly, transportation monopoly, etc? All these factors are state socialistic rather than individualistic.

As to the failure of freedom to produce better children the answer is easy. While the nominally free mother is building her child she must fight for social position, and fight with her own superstitious conscience, also. These prenatal conditions are alone sufficient to account for the failure of the new woman to give birth to well-poised and lovable children.

Another cause of the often observed fact that the children of radicals are not well behaved is the fact that the parents in their revolt against authority have gone to the other extreme. They do not try to govern their children, or if they govern at all it is by "fits and starts;" no consistent or rational system of government. The result is what ought to be expected. The children of outspoken radicals do not compare favorably with those of people who are reckoned conservatives, and whose aspirations often, if not always, are towards higher and better things than their own cramped environments permit, and these aspirations materialize in better children.

The New Zealand argument also, is easily explained. The socalled criminals sent to New Zealand by the effete aristocracy of England were often the very best men and women of the kingdom. At all events their aspirations were in the direction of equity and fraternity, and here in a new country they found the right soil in which to grow, and develop the better civilization.

Lucifer does not oppose a rational socialism. On the contrary we work night and day to rouse men and especially women to a sense of the necessity of beginning right if we would secure rational socialism. Philosophy and observation show that the foundations must be laid right to secure a satisfactory structure. The foundations of the newer and better social edifice is to be found in better women and men, and this means first, better children, and better children means, first of all, free motherhood—free, intelligent and consciously responsible motherhood.

M. H.

Light Bearer Library for June,

The June number of the Light Bearer Library contains two essays by M. Harman. The first, entitled "Love in Freedom," attempts to show that our present and popular marital institution is the chief source of social inequalities and tyrannies with their long catalogue of evils in the shape of crimes, vices insanities, idiocies, etc. The second essay is a brief study of "Social Evolution" as seen in the past history of the human race, with inferences drawn therefrom as to how the future progress and happiness of humankind can be promoted or practicalized.

The price of the monthly Light Bearer Library is five cents each, or fifty cents per year of twelve numbers. Orders respectfully solicited.

Dianism.

BY ELMINA D. SLENKER.

It is hard work making Dianism understood by the average reader. Despite all we have said and written on the subject, a vast majority of readers think it only means sexual satisfaction from full nude contact. While this is the ultimatum for those who need it, Dianism runs all along the line, from a glance of the eye, a touch of the hand, a tone of the voice, or the presence of one of the opposite sex to the extreme of the most loving caresses and contact. All forms of love, save the sex act itself are forms of Dianism.

While thousands of lovers love deeply and truly with no more contact than conventionality allows, there are others who are not satisfied short of the sex act itself. Many of these last could be made happy and blest if they could have full nude contact under satisfactory conditions. Dianism is intended as a complete substitute for the sex act. To give satisfaction especially to the married) and yet conserve vital force and avoid parentage when children are not desired.

Love is love, in all its forms, and just so is Dianism, Dianism in all its forms. All lovers do not rush into the sex act, nor need all Dianists rush into nude sex contact. There is reason and moderation to be studied in each case.

All new theories are apt to be saddled with mischievous errors by those who do not understand them. Free love has gone through this martyrdom and is now quite a respectable term! Dianism is slowing gaining ground, and is sure to reach the goal because it is based on truth and fact, on love, pure grand and sublime.

"A thousand perfect men and women appear.
Around each gathers a cluster of friends,
And gay children and youths with offerings.

Whitman.

Heredity.

BY E. J. PAUL.

If there is anything to be known, and I think there is, science and nature teach the pertinacity of type. To give up this premise is to abandon evolution and accept spontaneity.

If superior mind cannot ameliorate conditions, bend the branch and train the vine, then human life is without the vital force we call the spirit of progress.

Many radical thinkers want to abolish everything. They refuse to admit that there is any such knowledge as the "wisdom of the ages." It seems to me that they are just like the early Christians who destroyed every vestige of previous civilization, because Alexandrian philosophies told of other gods. I will not be juggled into the admission that heredity is a *terra incognita*, because atavism—very ancient types—and the wish for a new and better being on the part of the mother, often produce a strange child.

I claim that the potency of the ruling class in England is mostly due to their breeding. Mrs. Gladstone could trace her lineage for a thousand years. The potency of Nell Gwynne (the same Welsh stock as Mrs. G.) is a fact today. Her laughing forgiving, liberty loving traits are the best features of the ruling Englishman. Marian Evans said it was in her ancient Celt blood to tread the path of liberty.

It was when the ancient priest ceased to reproduce himself that he first began to lose his place as supreme ruler.

Some of my readers will object to the word rule—well, we will be ruled by men or ideas. I think Lucifer's band are agreed to be governed by ideas; that one of those ideas is fewer and better children; that freedom of motherhood is a means to an end. Anarchist, socialist and individualist can meet on this platform.

I agree with L. D. W. that Jonathan Hunt raised a pretty fair lot of chicks and I am sorry he does not like the way they crow. I like to hear them crow to be true to a higher race instinct than that of reproduction—children fit to live.

"Our Moses" ought to have told that socialist section that all the original writers on socialism said "the family must go." The one organized experiment, that of Noyes', was a success in the production of both children and wealth. I ask C. L. James to write us an article on heredity. In closing I will say that I am compelled to line up with de Cleyre, Morton and James in favor of putting things into the right boxes. Remember that Walt Whitman not only sung of "myself" but of *en masse*.

Man A Protector!

BY ALBINA L. WASHBURN.

There are numerous instances to show that man, as a protector of woman, is a rank failure; and though these examples do not invalidate the claims of manly men they do prove that a womanly woman is her own best shield and that she may even, at times, use a little physical force to point a moral.

An incident which recently transpired in the "Commercial Hotel" in this city, but which was kept out of the papers for fear it would injure the business of the hotel, came to light a few days since.

A chambermaid, a robust girl from the country, while making her rounds one morning, having about sixty beds to make up, was passing an open door in which stood a man who said to her, "Come in and see this picture," holding an envelope in his hand.

Thoughtlessly she stepped in to look over his shoulder when he closed the door, locked it and put the key in his pocket. He then seized her and attempted to throw her across the bed when the girl gripped him by the throat, choking him until he grew purple, and her finger nails cut the flesh, compelling him to quit his hold. She then struck him full in the face with her lusty fist. The blood flowed over his shirt front, spattering her bare arms and gingham apron. Crowding her over toward the washstand in the corner he declared she should wash his face and began removing his white shirt. While the fellow's eyes were thus in temporary eclipse the girl raised a window behind her, jumped out on a roof a few feet lower, and running to the edge, leaped to the ground, a distance of some eight or ten feet.

Crossing the courtyard she burst in at the kitchen door, her appearance eliciting a cry of dismay from her fellow workers there. Inez laughingly related her brief adventure, washed her arms turned her apron (as my informant said) and started up tairs again.

"What! you are not going back"? They exclaimed.

"Yes, I am going back to finish my work," was the resolute reply, "and if that fellow says another word to me I'll mash his head with a pitcher!"

It seems that in a few days the girl left and found employment in a restaurant, but whether she left of her own volition or on complaint of the half drunken boarder, has not transpired.

Add to the ballot the strong right arm in time of assault and what can not a Colorado woman do?

VARIOUS VOICES.

C. W. E., Kansas:—I have received and perused the numbers of the Light-Bearer Library—1, 2 and 3, new series—and wish to say I think them nearly perfect. Neat in finish, clear in type, sound in sense, practical in adaptation to the public needs as propaganda literature, and, most admirable of all, so convenient in size, which makes the reading of them almost a certainty, inasmuch as they can be pocketed for leisure moments, or slipped into the satchel for distribution. I wish I had my means more at command. I would set apart something—if nothing more than the product of one hen, to devote to the purchase of such primers to distribute. I will loan these where I think they are the most needed.

J. C. Slafter, Minneapolis, Minn.:—I am very much pleased to see in the current issue of Lucifer that you have made some study of reincarnation, and I hope for the benefit of both yourself and your readers you will give the subject still farther attention. If you do I feel almost sure that with your understanding of the problems of life you will find therein a solution and expression of ideas, which will harmonize with those you now hold.

Reincarnation is but another name for re-embodiment, and this is a law in nature which applies to all degrees of consciousness manifesting in life forms, from the very lowest to the highest It applies as much and no more to the life consciousness in man as in all other forms of evolving nature. It is only an enlarged idea of evolution and must soon be acknowledged as one of nature's methods by which evolution is accomplished. Our views are constantly being expanded by our experience. This is continually pushing back our threshold of consciousness and forever bringing us nearer to the one truth, that truth which is our only secure foundation.

A. B., Springfield, Mo.:—Regarding the question of location for a "Hilda's Home," please let me suggest that I know of no better place for one than Chicago where it might be combined with a great publishing house and headquarters for Lucifer as suggested by Mr. McGowan. Touching the question of the rights of fathers and mothers to their children, allow me to observe that we may be responsible for and become much attached to a thing we do not own. I presume the various writers on this subject are trying to discuss it from an ideal standpoint. In a strictly ideal parentage I think it would be decidedly difficult to say that one sex contributed more than the other. Indeed in all matters that centre in sex alone I think it better to to affirm *equality*. It seems to me that whoever attempts to prove that male or female by virtue of sex alone is superior is but blocking the wheels of progress and delaying the realization of liberty. In a libertarian ideal parentage I think we need have little worry about the care and companionship of the child. In all the "squabbles" over the possession of children that have come under my observation, spite seems to have been more in evidence than love and care for the little ones.

Elsie Cole Wilcox, Lawrence, Wash.:—Enclosed find fifteen cents for which send me "Our worship of Primitive Social Guesses." And may I venture the suggestion that C. L. James article on "The Character of a Free Lover" begun in Lucifer No. 774, would make a most excellent essay for one number of the Light Bearer Library? I wanted to suggest putting it in pamphlet form when it was first printed, but feared you could not risk the expense. However, as a number of the Light Bearer Library there would be no extra expense. It is far too good to be permitted to pass out of our propaganda work, and this is the only way I can see to retain it. Am looking eagerly for the next number containing Lillian's articles, "The Regeneration of Society," and "New Martyrdom," for although I have read them both, they will bear several more readings.

C. A., Iowa:—It was with pleasure that I read M. L. Studebaker's wise comments on certain things that have recently appeared in Lucifer, and though he saw fit to apply the term "rot" to certain teachings it would seem to me a mark of over fastidiousness in the person who took pains to raise an objection No doubt the word expressed the writer's idea exactly. Anyway, being a man he has a perfect right to use any word that pleases him, and that without expecting an objection to be raised in any quarter.

Lucifer of late is certainly initiating its readers into new fields. They are being made aware of the wonderful heights the reason of man is capable of attaining. One of its contributors reaches the conclusion that there is no such thing as slavery, and so announces his discovery to the world. Another convinces himself that every act of one's life is made with the primary object of procuring for himself the greatest amount of immediate happiness. Another declares, through the same process of reasoning that every act or manifestation is in direct line with nature, therefore natural, hence none of us have ever seen an abnormality. Another thinks we could well dispense with the idea of altruism, because every move one makes being actuated by selfishness, the altruistic spirit is an impossibility—and that is the way they reason. Now to my mind every such reasoner would make a first rate Christian Scientist, for it was in that way exactly that Mrs. Eddy was enabled to reason the universe out of existence, including the visible body of man. She repeatedly declares the visible universe to be an illusion, and man himself a nonentity, neither one nor the other having any basis whatever in truth. How did she reach such conclusions? Be patient, and you will know, for some of the contributors to Lucifer are trying to teach us the art. But are their lessons worth the learning? My answer would surely be, no!—for after having reached such fine spun conclusions, our every day common sense and experience refuses to accept them as truth. It is better to keep reason within the domain of reason, for it is only then that it serves us truly. If we attempt to clothe it in the misfit garments of imagination—abstraction—we lose our footing and never thereafter know "where we are at."

The person who accepts the logic(?) of Christian Science can never be certain as to whether he is possessed or disposessed of a material body, for with consciousness affirming it on the one hand and so-called reason denying it on the other, how could he possibly rest in certainty? So to avoid confusion of mind as to what is and what isn't I would advise that Luciferites refuse to follow the sinuous pathway of this modern false god. Mrs. Eddy's system contains a truth for those who have the patience to find it, and hence I refer solely to her logic.

Elmina D. Slenker, Snowville Va.,—"Judgment" No. 3 of Light Bearer Library is the best issue yet. It gives the question of rape in marriage and out of marriage in such strong and striking colors that every reader must be convinced and if guilty convicted. It is a volume in a nutshell, and holds the reader spellbound to the very end. It is dramatic, thrilling and emphatic. It is as true as truth.

"Keep on! Liberty is to be subserved whatever occurs,
There is nothing that is quelled by one or two failures,
Or by any number of failures,
Or by indifference or ingratitude of the people."

Whitman.

Inquirer, Ohio:—Please answer one question: Is it unlawful to sell any article or device to prevent maternity? If so what is the name of the law? Have read about the Comstock law, but saw nothing definite.

[The United States postal laws make it a criminal offence to send by mail any information pertaining to prevention of maternity. What the laws of Ohio are upon this subject I cannot say. Will some friend enlighten us? M. H.]

JAMES F. MORTON, JR., is now with Free Society, 236 Clinton Park, San Francisco, Cal., and would be glad to meet any Lucifer readers in the city or suburbs. He has already lectured twice in Turk St. Temple, 117 Turk St., and will deliver the following addresses on succeeding Tuesday evenings:

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The Ledger, New Denver, B. C., is inclined to be sarcastic saying: "We cannot find any record of Adam and Eve's marriage. As they were the original parents of all the human race, according to our learned parsons, it would appear that some thing should be done in the matter in order to save the world's good name."

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THIRD SERIES, VOL. IV., No. 26. CHICAGO, ILLINOIS JULY 7, E. M. 300. [C. E 1900.] WHOLE No. 821

To General M. M. Trumbull.

Back to thy breast, O Mother turns thy child.
He whom thou garmentedst in steel of truth,
And sent forth, strong in the glad heart of youth,
To sing the wakening song in ears beguiled
By tyrants' promises and flatterers' smiles;
These searched his eyes, and knew nor threats nor wiles,
Might shake the steady stars within their blue,
Nor win one truckling word from off these lips,—
No—not for gold nor praise, nor aught men do
To dash the Sun of Honor with eclipse.
O, Mother Liberty, those eyes are dark,
And the brave lips are white and cold and dumb;
But fair in other souls, through time to come,
Fanned by thy breath glows the immortal Spark.

From "The Worm Turns" by Voltairine de Cleyre.

Woman in the Here and Now.

[The following clear and strong presentation of the demands and needs of woman is from a "lecture by Mlle. Harlor, delivered at the extraordinary general assembly of the French League for Women's Rights." The excerpt is taken from a little pamphlet issued by the Tucker Pub. Co., New York, entitled, "The Education of the Feminine Will." Price three cents each. It may be ordered of us.]

Only a few years ago it was thought desirable for a woman to be without any general ideas. Her mind was offered only light nourishment,—the essential in small doses of elementary knowledge. As if to watch her and keep her in ignorace was not a sufficiently sure guarantee against revolt and inquiry, religion was used to definitively bend her soul. Did her conscience awaken a moment? It was a sign of diabolical pride. Immediately the severity of man, and the threats of God, rose up against her. How could she stand against them, when to the burden of social laws was added the terrible one of divine law? Alone she could not overcome the unanimous censure. She was soon forced to capitulate, and vanquished, returned to humility.

But it was nevertheless necessary for this humble creature to have some interest in life. They left her the right of artifice. The moralist did not think it immoral to tolerate in her—even to advise her to use—certain clever intrigues and ingenious lies, such as the slave uses to soften the authority of his master. But the slave, when he rules, preserves his power only by feigning to ignore it; his attitudes remain modest, and his voice remains timid. His gestures of servility constantly recall his condition to him, and that it is simply a new whim in the master to obey. Thus woman consecrated the best of her existence to imagining coquetries which should elevate her to the position of slave-queen, unless, so indolent by nature as not to have even the strength to be adroit, she placidly permitted herself to be led.

Now she is a little less strictly brought up. In great cities especially she is less subjected to the religious practices so stupefying to the mind. All the same, the principles of the old education still obtain.

Modified methods of pedagogy and a program of broader studies are not sufficent to form character. The lispings of intellectual life do not deliver moral life from its torpor. The proof of this is that, although woman has been somewhat emancipated intellectually, she nevertheless continues to be subject to the traditional yoke of morality. Her new wisdom is simply an ornament,—a fashionable ornament, but one which must not change anything in her passive attitude toward man. For he is always designated to her as the supreme educator, the guide, the natural master.

Woman has no choice of a social state. There is but one for her—marriage. It is her career. And parents, with narrow-minded prudence, mean only this when they speak of establishing their daughter. It is a career in which there are many duties and few rights, since marriage, according to law and custom, is a life partnership where the two partners have unequal rights. The reason and dignity of a woman must be slumbering, if she sign such a contract without thinking it insolently unjust. To be able to reason and to have pride is superfluous for one who has only to obey. It would be a weapon given to those who are led, to be used against the leader.

Reason is the liberator of conscience. When thought often turns inward to itself, when by analyzing itself it acquires the use of discernment, when, knowing its strength, it aspires to use it, then there is no longer any tutelage possible for it. Rational creatures desire to control their own destinies.

The principle is to lead woman to marriage, and not to prepare her for existence. It is with a childish soul that she undertakes the most serious engagement of life. For that matter, the ideal is to have her ignore its principal conditions. Nevertheless she is held responsible, as is very distinctly shown her, should she digress from the obligations she has unconsciously contracted.

But this only appears to be illogical. They have made her promise obedience; therefore she is warned that she is divesting herself of her will.

To make the law for the stifling of feminine individuality almost absolute and unattackable, it has been inscribed in the moral code. Left to its value as a purely social law, it would become very relative, and much less respectable.

But we must not see simply an entirely masculine egoism in the constraint imposed on woman. Another reason for it is the idea that there cannot be two equally strong wills in the family. The family, as it is still conceived today, is a hierarchy. It represents a principle of authority dear to the guardians of social order.

And this is the reason the latter are irredeemably for anti-feminism; they see a revolutionary menace in the doctrine of feminism.

But how can they prevent the transformation which they fear? Abuse will only precipitate it.

For instance, in the marriage question. The woman once promised obedience, but it was understood that the man took her absolutely under his protection. She did not bring any dowry, and did not earn her livelihood; her husband assured it to her. In exchange she alienated her liberty. The bargain

was in some degree equitable. At present the man is willing, and generally even demands, that his wife should have a dowry or be able to earn her livelihood. The conditions of the matrimonial contract are, therefore, no longer the same.

Whatever the causes of this change may be, it is a sign that the time has come when woman must rely upon herself. And, whether or not we deplore it, she has been forced to certain acts of independence. Unmarried or married, she is face to face with the same difficulties as man. But, with her limited knowledge of life and her timidity at taking the initiative, how much more painful is the struggle for her! And, now that they are companions in the combat, would there not be some justice, and some advantage besides, in furnishing them with the same weapons for their defence?

It is undeniable that the essential condition of liberty is economic independence. The being who expects his maintenance from another is in servitude. But to gain one's livelihood or to have an income is not to be free. It is simply to possess the means of becoming free. And, if a proof of this is necessary, is it not found in the current fact that women whose material fate is in their own hands, either by their dowry or by their earnings, abdicate their autonomy like the rest,—without revolt? It does not mean anything to them to disindividualize themselves, or, rather, they do not make a serious effort to raise themselves to individuality.

Thus we end by recognizing that, if economic independence is indispensable to freedom, it is really useful in the accomplishment of this end only to already-awakened consciences.

Therefore not only is it necessary to claim economic emancipation; it is necessary to preach moral emancipation at the same time and with equal fervor. It must be said that the first without the second would be three-quarters barren, and that the decisive revolution is the inward revolution; that the freest mortal, in the deep meaning of the word, is he who belongs most to himself; and that true liberty is definitely measured by the degree of autonomy of the "ego." The worst tyrants are those we cherish or simply permit to exist in ourselves —our bad instincts, our thoughtless passions, our unreasonable temptations, and all our atavic errors.

The Concave Sphere.

BY C. L. JAMES.

I have read the Koresh replies to demonstration of the earth's convexity, and find them multiply proof (which was quite unnecessary) that the Koresh people know nothing about science. Replying to the "usual ship's hull argument" (he doesn't know the difference between an argument and a demonstration) Prof. Morrow says, if you look at a ship whose hull is below the horizon, with a telescope you will see the hull as well as the sails. But you won't—unless she is coming towards you, and you wait long enough; in which case you will see the hull without the telescope as soon as with.

In another place he says the heavens are convex; the stars hidden at any time being on their opposite side. This, I suppose, is why they look concave. Why the earth looks so (Teed's only fact) I have already explained. But the explanation would not apply to a sphere suspended over head, unless it were almost as large and as near as the earth. In no case would the apparent concavity prove more for actual concavity of the earth than the sky. Trigonometry teaches every one who knows anything about it that the nearest celestial body (the moon) is at about ten times that distance which Teed admits to be the earth's circumference, and therefore cannot be inside the hollow earth.

I will inform Prof. Morrow that those who know anything about trigonometry are the persons I meant to designate in this connection by the pronoun "us." He picks me up for saying we never see the stars of more than one quarter hemisphere at once, as proved by their rising and setting. This was certainly a slip. I should have said that we (the people living at latitude 45, about that of Eau Claire) see different quarters of the heavens alternately—proof as given—another quarter being permanently visible.

But what is my error of statement to his of reasoning? If the heavens were convex and near enough to look concave, we might see perhaps a thousandth part of them at one time, whereas, he correctly says, we always do see half.

Prof. Price varies the misstatement about the reappearance of a ship's hull, in a curiously ambiguous manner. He says targets set upon a frozen lake disappear like the ship's hull, but are restored to the field of vision by the telescope. If he means a small enough target will disappear before going below the horizon, and the telescope will make it visible again, this is correct. But if he means that a broad base, disappearing before a pointed top, can be recalled by any telescope, the assertion is contradicted by the daily experience of every sea-captain, land-surveyor, and military officer, since telescopes were invented.

Both my opponents are much tickled at the "inconsistency" of saying the earth's curve hides the ship's hull, yet the curve is practically identical with the tangent when we look at the earth even from a balloon. Cannot they understand that the curve is sensible when compared with the height of the hull, which may be about thirty feet, but not with the diameter of the earth which they admit is nearly 8000 miles? Both are also much amused at my presumption in attempting to refute Koreshanity without knowing more about it. Happily, crank arguments usually give away the author's ignorance of his subject in the first few sentences; which saves the trouble of sifting much straw to make sure it contains no grain. When a man sees inconsistency in saying the visible curve is insignificant compared to the diameter but greater than the height of a ship's hull, I can guage his logic without looking further. When he says the moon is inside the earth, I see how much he knows about surveying.

When he makes diminution by distance explain the disappearance of a ship's hull before the her topsail, I need wade through no volumes to perceive he does not understand perspective. Lucifer certainly is not devoted to the physical sciences. If it were, Koreshanity would never have been noticed in its pages, except perhaps as an illustration of crankery. But Lucifer is devoted to moral and social reform. When, therefore, a movement to put the latter on the basis of a crank astronomy finds adherents enough to be aired in other liberal papers, a quarter column may be well applied to disclaiming any connection.

Ownership of Children.

BY EDGAR D. BRINKERHOFF.

The editor's position on the ownership of children seems to be right. Kate Austin's objections arise from false fears as to the result of possession by the mother. The instincts of most motbers and children are nearly enough right and their inter relations do not call for interference by outsiders. Only now and then would a case arise calling for society's intervention and all fears of evil result vanish when the Anarchistic mode of settling disputed points is realized. If obtainable, society will have whatever it unanimously desires. The unanimous sentence of a free jury is taken as the universal will of the community.

In the light of the movements of the political machinery of practical anarchy, all of Kate Austin's contentions fall to the ground. Let us apply the libertarian solution to some of her knotty problems. Says she, "At what age will they cease to be the property of the mother?" Instead of allowing majorities or representative legislators to decide through a Comstock when the regulation eighteen or twenty-one years is to be devi

* Similarly, the almost submerged hull may, I dare say, be made distinguishable from the waves by a telescope when it is not so without. But let Prof. Morrow repeat his experiments more carefully; and he will find that, though the hull is the largest part of the ship and the top sail the smallest, no telescope will enable him to see the hull as far as he can see the topsail with the naked eye.

ated from, Anarchism proposes to let the whole community decide through a free jury.

Again, no revolt of child against mother will be necessary in order to gain self ownership; a simple complaint will be considered by the jury. And again, suppose mothers do secure the passage of laws protecting their interests in their children, such laws if considered unjust will fall a dead letter in the hands of a jury free to judge of the justice of the law. And further, it is not true that it is proposed to turn over the child to the mother to do with it as she sees fit, for libertarians intend to subject the mother to the rule of juries who will certainly sentence her for killing the child in this day and age of the world.

In one thing, our contributor is right, when she says, "Let us have done with the pernicious idea that any person has the *sole* right to own another human being," for she is evidently here thinking of society's conferring on mothers the right of absolute and unlimited ownership of children. No one proposes to allow a mother to own even her own body to this extent? But the preferable alternative to this *sole* right is not a *joint* right of bare majorities but the joint right of the whole community as represented in their jury of six men and six women.

The case of a mother who gives away her child is not especially difficult to dispose of. When observers find the child in bad hands they appeal to a jury who perhaps designate proper parties who have offered to care for the child. This presumable unanimity of the community is all powerful and therefore the decision prevails. The buyer loses his purchase money as such sales the jury will consider null and void.

If, in exchange for stated contributions to household expenses, a woman agrees to give a man control of the children that she admits are his, she should keep her agreement if expedient, but I much doubt the wisdom of societary interference to enforce this contract.

Oregon and Colonization.

BY HENRY ADDIS.

As a result of my article in a recent issue of Lucifer concerning Oregon as a good place to practicalize radical ideas, some inquiries have come to me concerning details of climate, soil, products etc. I will try briefly to give all needed information so as to avoid unnecessary letter writing, as all readers of Lucifer are equally informed hereby. If an effort is made to establish a group, colony, home or association, detailed information can be given and arrangements made by the one who may volunteer as secretary, and those who are interested.

On the west of the Cascade mountains the climate is equable, moist, healthful. Thunder is seldom heard, tornadoes, cyclones, blizzards and destructive hail storms are unknown. The winters are mild and rainy, the summers moderate and dry. The nights are always cool enough for refreshing sleep. Poison snakes are found in very few places, and tarantulas, centipedes, scorpions and the like do not exist. Poison plants are few, and on the coast they do not grow.

Some ask of the country along the coast. The Coast Range mountains lie close to the coast, their spurs in many places being washed by the tides. This makes the coast country narrow and broken. It is foggy in winter and many showers in summer. It is an ideal dairy and honey raising country and there is but little difference in the temperature between summer and winter. It is too cool to perfect melons, tomatoes, peaches, and corn but is unexcelled for all kinds of fruit and vegetables that do not require intense heat to perfect them.

Every person in Oregon is exempt from taxation up to five hundred dollars, and exempt from foreclosure to three hundred dollars on personal property, one hundred dollars for each member of the family, all tools necessary to business engaged in, including teams, wagons, etc., if a farmer or freighter, books if a lawyer etc etc. Public libraries foundling homes and similar organizations are exempt from taxation up to five hundred thousand dollars.

The people are a non-interfering lot and late comers who want to regulate other people's affairs either get disgusted and go back or learn to mind their own business. One good Methodist sister from Missouri complained that out here "people work on Sunday, and the law don't stop 'em," while a man from Indiana said that back at home half of Portland would be in the penitentiary in six months. He went back.

The resources of this region are not one tenth developed, and for this reason and those already enumerated I consider Oregon the best place for particularly the sex radicals, to try to put their theories into practice.

It is undoubtedly time for the radicals to make an effort to get together and try to realize some of their cherished ideals. You can make the effort in Oregon unmolested and other conditions favorable. In fact I do not believe so large a number of favorable conditions can be found elsewhere, but the long distance from the eastern and middle states is a serious drawback to those living there.

Just having read Lillian Harman's "Regeneration of Society" leads me to say something of the legal status of woman in this state. Any woman, married or single, may acquire property in her own right. Subsequent marriage does not alter her title. Her property is not liable for her husband's debts, and he has no authority over it. A man has no more right to strike, abuse or mistreat his wife than a stranger. Property acquired by the man becomes the joint property of husband and wife when he marries, and property acquired by him during the time his wife lives becomes their joint property. If a woman lives with a man as mistress or housekeeper and they separate and he refuses to divide what property they may have accumulated she can sue for wages and get full pay for all the time she lived with him. If he dies she can collect it from the estate.

Portland, Oregon.

Modern Medical Butchery.

From "A Physician in the House." By J. H. Greer, M. D.

What a field for butchery and for the attainment of fame and money woman has become to the mercenary practioner of so-called modern gynecology (female diseases). It would be interesting, were it not revolting, to trace the history of the treatment of diseases of women by the majority of the medical profession during the past twenty years.

Some of the fads profitably encouraged by the medical profession are not only absurd, but are almost criminal in their methods.

Little do the fathers and husbands and brothers know of the indignities their daughters or wives or sisters are often forced to endure in the way of uncalled for exposures and mutilations to satisfy the notions and mercenary appetites of modern gynecologists.

My large experience in all diseases of women has brought to my knowledge thousands of cases where women and virgins have been needlessly subjected to revolting exposures and painful operations, only to be mutilated for life and left in a far worse condition than when they applied for relief.

Who can enumerate the cases in which the abdomen has been opened for supposed ovarian diseases when not a trace of a pathological (diseased) condition was discoverable? Who will write the history of the cases in which perfectly healthy ovaries have been removed without one shadow of improvement in the general condition of the patient? A human being mutilated, deprived of her distinctive characteristics, and rendered miserable! A human life poised between earth and heaven to gratify ignorance or conceit! A human life sacrificed to ambition upon the operating table!

When it is of almost daily occurrence for me to be consulted by those who were on the verge of submitting to wholly needless and brutal mutilations, and for me to start them on the road to recovery by the employment of rational means, I feel justified in saying, in the name of womanhood, in the name of common honesty, in the name of humanity, defend yourselves, your wives, your daughters, your sisters and your friends from the hands of the professional mutilators of women.

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The Education of the Feminine Will.

On the first page of this issue of Lucifer is found an extract from a lecture showing that the revolt against the enslavement of woman, as wife and mother, is not confined to English speaking countries. Seldom or never has the case been better put, as I see it, by woman or man, than by this (presumably) young French woman, in the space of the little fourteen page booklet, entitled "The Education of the Feminine Will."

It will be seen that Mlle. Harlor takes much the same ground that Lucifer has long contended for, namely, that "economic independence," though an essential condition to or of Liberty, is not the first and most important condition. That "if economic independence is indispensable to freedom it is really useful in the accomplishment of this end only to already awakened consciences," and therefore the first thing to be done is to awaken the conscience to a sense of the wrongs everywhere inflicted upon woman and through her upon the race. That "not only is it necessary to claim economic emancipation; it is necessary to preach moral emancipation at the same time with equal fervor," and that "it must be said that the first without the second would be three-quarters barren," and "that the decisive revolution is the unwon revolution," and "true liberty is definitely measured by the degree of the autonomy of the ego." Also that "the worst tyrants are those we cherish or simply permit to exist in ourselves—our bad instincts, our thoughtless passions, our unreasonable temptations, and all our atavic [hereditary] errors."

The closing sentence of the lecture gives the keynote to the whole production: "To every human being, without exception, comes the command: Be yourself, entirely, in mind, heart, and character."

Arraignment of Institutional Marriage.

[The following comments upon the essay entitled "A Freeman's Creed," which essay constitutes the major part of the "Light Bearer Library" for June, will explain to some extent the attitude of the author of that essay towards conventional monogamic marriage. M. H.]

To some readers this statement, this arraignment of institutional marriage, will doubtless appear biased, prejudiced, exaggerated, if nothing worse. It will be said that the writer of this essay shows little of the judicial spirit in his method of treating a subject second to none in importance, and that the special pleader, the advocate or lawyer, is apparent on every page. It will be inferred also that the writer hereof must be a "sorehead;" that he has been disappointed in his matrimonial ventures and takes this method to revenge himself upon an institution that has been found to work well in most cases, and that has received the unqualified sanction of the wisest and best of humankind, in all ages of the world.

To these possible criticisms I would reply, that while making no claims to the wisdom and impartiality that should characterize the judicial mind I am certainly not conscious of being influenced in what I have said by passion or prejudice. My experiences in married life extending over a quarter of a century were by no means exceptionally unfortunate, and though I did not find in my conjugal mates all that I had hoped to find, I honestly think myself fortunate, far beyond the lot of most men, in my selection of companions of the other sex.

My impeachments against institutional marriage are mainly based upon observation of its working, extending over a period of more than half a century, and under circumstances that gave me exceptionally good opportunities for forming a correct, an unbiased opinion. For many years a teacher in the common schools, often "boarding round" from house to house; many times the recipient of the confidential revelations from both marital partners; also as confidential adviser of both sides while acting as "Justice of the Peace" and as itinerant Methodist preacher—in all these social and judicial relations I had most excellent opportunities to see and judge of the inside workings of this most venerable and venerated, perhaps, of all our societary institutions.

It will also be surmised, perhaps, that my views on this question come from reading Rousseau, Byron, Shelley, and other opponents and satirists of marriage. In reply to this possible objection I would say that I have read but very little of the writings of these men, and have avoided such authors much as I avoided reading Thomas Paine, Voltaire, Bolingbroke and other so-called "infidel" writers. I wanted to be able to say to my critics that my opinions on heretical questions are my own—not borrowed, not adopted nor adapted from any one else.

* * *

Looking at the marriage problem from the standpoint of history and philosophy it is not difficult to see why it is regarded of such great importance that in nearly all communities, nations or tribes of people the mating of women and men for propagation of the species is not left to individual initiative alone, but is made a matter of church or state regulation, or both.

A study of life among the so-called lower animals shows that even beasts and birds possess conscience—a conscience that looks to race preservation and the perpetuity of type. An instance of this is given in a work on "Evolutional Ethics and Animal Psychology" by E. P. Evans. On page 231 occurs the following:

"The owner of a house near Berlin found a single egg in the nest of a pair of storks, built on the chimney and substituted for it a goose's egg, which in due time was hatched, and produced a gosling instead of the expected storkling. The male bird was thrown into the greatest excitement by this event, and finally flew away. The female, however, remained on the nest, and continued to care for the changeling as though it were her own offspring. On the morning of the fourth day the male reappeared accompanied by nearly five hundred storks, which held a mass meeting in an adjacent field. The assembly, we are informed, was addressed by several speakers, each orator posting himself on the same spot before beginning his harangue. These deliberations and discussions occupied nearly the entire forenoon, when suddenly the meeting broke up, and all the storks pounced upon the unfortunate female and her supposititious young one, killed them both, and, after destroying the polluted nest, took wing and departed, and were never seen there again."

Storks are monogamous in their family life—as are geese and many other species of feathered bipeds, and through natural selection and survival of fittest, or best,—presumably—they have reached a status of uniformity so nearly perfect that it is difficult to distinguish one stork from any other stork. And having reached what would seem racial perfection the instinctive desire to preserve or perpetuate that ideal type shows itself in a public conscience that will allow no specimen to live that breaks the uniformity of type. Another instance, page 234:

"Ravens also have been known to destroy a nest in which a young owl had been discovered, and to kill both the birds whose home had thus suffered contamination, being evidently determined that the ancient and honorable race of *Corvus corax* should not be corrupted; and cocks in several cases, are said t

have killed hens which had hatched the eggs of ducks or partridges. . . . An unusually large number of ravens was recently observed on the trees in the Treptow Park of Berlin. They began to assemble about noon and continued to arrive from all points of the compass until three o'clock. After croaking together in loud tones for some time, they all pounced upon one bird sitting apart on a lower limb and belabored it with their strong beaks until it was covered with blood and fell dead to the ground. Thereupon they all flew away in different directions. It is evident that this corvine convention was preconcerted, and that the purpose of it was to punish a guilty member of the community; but it was only after a thorough discussion of the matter that the sentence of death was passed upon the culprit and immediately executed."

The question very naturally arises just here, what relation has the monogamy of the stork, the raven and other birds, with the perfection of type which these birds guard so jealously? Has the indissoluble union of two been a factor in producing such perfection? The following stories cited by Ellis would seem not to confirm this hypothesis:

"Prof. Carl Vogt tells the story of a pair of storks which had lived together for many years in a village near Soletta. One day, while the male was absent providing for his family, a younger suitor appeared, and began to pay court to the wife. She received his addresses at first with indifference; but as the woman who hesitates is lost, so she finally fell into the snares of her passionate and persistent adorer. His visits became more frequent, and at last he succeeded in so completely fascinating the matron that she was persuaded to accompany him to a marshy meadow, where her unsuspecting husband was engaged in catching frogs, and to join her gay paramour in putting the old stork to death."

In the other case cited, a pair of storks had had for several years their nest on the roof of a barn, without any discord in their domestic relations. Suddenly a powerful male stork made his appearance, assaulted the husband and for two days fought for the possession of the female. The owner of the barn in trying to defend the husband killed him, when the wife who had been an unconcerned spectator, after helping to destroy the eggs and nest, disappeared with her admirer.

These stories would seem to indicate that perfection of type has been reached through conflict, and by survival of the stronger and braver, and not through faithful devotion to a mate first accepted. But when through ages of conflict and struggle perfection of type has been reached, and when one male is as good as any other male, then thereafter the chief subject of public conscience, of racial instinct, would naturally be the perpetuity of type.

Here, as it seems to me, is the *raison d'etre* of natural monogamy, not of artificial or law-made marriage. Preservation of racial type depends upon postnatal care of offspring almost as much as it does upon purity of stock. Experience shows offspring can better be cared for by the united effort of two than of one, and especially so when the young are long dependent upon parental care, as in case of storks, ravens and the like. In the case of the gallinaceae, the partridge, quail and domestic hen, whose young can shift for themselves almost as soon as hatched, there is less need of parental care and hence the gallinaceae are not monogamous.

Choosing a King.

The government of the United States of America is called a republic, and also a democracy, meaning that the people rule. The evidence of this, as we are constantly told, is that the people have the elective franchise.

One of the great showman Barnum's sayings was that the "American people like to be humbugged." In nothing is this aphorism more clearly true than in the matter of government. Names count for little; often nothing at all. "A rose by any other name would smell as sweet." A skunk by any other name would not emit a more agreeable odor. A despotism called a republic or democracy may deprive the people of the right of self-government, may rob them of their earnings and of their right to the earth, quite as effectually as when called by the old names monarchy or aristocracy.

The following paragraph clipped from the paper called "The Appeal to Reason" tells the plain truth in a straight forward and sensible manner:

"The people of this nation will this fall choose a king for another four years. This is not strictly true, as a very small minority will do the choosing and the others will simply think they are doing it. States craft is this fooling the people and getting them to bind themselves so they can be skinned. Craft, you know, sometimes means cunning, deception, doing things by methods that deceive. Now most of the people will resent the implication that they are choosing a king. But most of the people anywhere will resent the idea that they are governed by a despot—even in Turkey, Russia or China. But what more power has the queen of England than the president of this country? She has not as much. The names king, emperor, czar, sultan, mikado, president, are only different appellations for the same thing. Nowhere do the people rule. Everywhere a few people rule, by various excuses and devices. The people are yet, as a whole, too ignorant to rule. If they were not they would rule themselves for themselves. As it is, they are ru'ed by a few for the profit of a few. But light is coming into the eyes of the masses and they are waking up. After a sleep of centuries there promises to be a lively time in the first part of the twentieth century. But the king will be chosen next November."

A Woman's Right to Her Children.

New York "Journal."

It is rather discouraging to read at intervals the views and decisions of judges who for various reasons deprive women of their children. Take a recent instance:

A Mrs. Lusk, divorced by her husband, appeared in court before Justice Freedman to plead for her children.

Justice Freedman decided that Mrs. Lusk's moral character did not suit him. He said:

"I will give the two boys to the father. I will leave the babe in the custody of the mother for the present—he is too young to be taken from her now."

The mother, trembling and pale, said to the lawyer who had separated her children from her:

"I hope you will live to have two little boys taken from you and that you will suffer as I suffer."

Said the Justice: "Look here, if there is to be a scene, I'll give all three of the children to the father." We quote the Justice's words as told by the court reporters.

A Justice would not deprive a mother of, let us say, ten dollars because of immoral or alleged immoral conduct. The law would not let him take away her hat or shawl. But apparently it does permit him to deprive her of her dearest possessions—her children.

If a woman's children do not belong to her, nothing does belong to her. She has created them, suffered for them, nursed them. She has for them ten times the affection, a thousand times the affection, that any father could feel. They belong to her as long as they or she live. Nature recognizes that fact by the undying affection established between them. Man and the laws ought to acknowledge the fact as well.

Unless a mother has treated her children with cruelty they should never be taken from her. It matters not what she may have done in her other social relations. If she was good enough in the first place to bring the children into the world, she is good enough to keep them when they are here.

We know nothing of Mr. and Mrs. Lusk's quarrels. Admitting that Mrs. Lusk is at fault, and Mr. Lusk the noblest and highest of men—what right has he to Mrs. Lusk's children, to her property?

Justice Freedman seems to have been indignant because the mother was inclined to make a scene. If some one should pull out two of his back teeth without his consent, would he make a scene?

Suppose that happened and the tooth-puller should say "If you yell, I'll pull out all your teeth," how would he feel?

He would not suffer if all his teeth were pulled as a woman suffers who loses her child.

We all feel sorrow for a poor, forlorn cow bellowing behind the wagon that takes her calf to the butcher—we ask no questions about the cow's morality, nor whether she proposes to be faithful to the father of that calf. We simply know that a poor animal is being tortured, and decency rebels against the cruelty.

The abolition of slavery was largely brought about by horror and indignation caused by separating mothers from their children. No one excused the tearing of mother and child apart on the ground that the mother was not moral—possibly not even married. As a matter of fact, it was known that false conditions in slavery prevented what free men and women would call a high moral tone. But we suffered with the poor black mothers, none the less.

We advocate every legitimate measure for encouraging and enforcing morality—if morality can be enforced.

But it seems to us that the brutal cruelty of taking a woman's children away from her ought not to be permitted under any circumstances. Give the woman her choice and she will prefer to have her hand cut off. Why not do that, since she prefers it, if you must make her suffer?

Perhaps you say it is unjust to the child to leave it with a mother whose morals do not suit you?

There is much in what you say. But we think no human being more thoroughly, radically immoral than the man, husband or judge, who could deprive a mother of her children.

The Right of the Child to Be Well Born.

Mabel McCoy, in the "Monthly Bulletin."

I read recently a very able writer who attempted to outline the different stages of growth through which the human embryo goes in its development, beginning with the organs known to phrenologists as purely physical or animal, up through the social or affectional, then into the mental with all its possibilities, till at last the crowning faculties, those of beneficence and worship, are developed.

This writer claims that if a mother desires to give large endowment of physical, affectional, mental and moral nature to her child, she must, during pregnancy, herself obey this law of orderly unfoldment, by making her life conform to the needs of her growing child. For instance, for its physical development, plenty of exercise, nourishing foods, and freedom in clothing for the mother during the early months. For its affectional and social instincts, activity of her own affectional nature. For mental endowment, reasoning and close calculation on her part, including time for the study of music and art. And lastly, for its moral and spiritual nature, the mother in the late months of her pregnancy must apply herself to the things of the spirit, hope, joy, worship, and a deeper love for God and humanity.

This all seems to me very reasonable, and worthy of our consideration. But are we not omitting to deal with an unknown quantity, overlooking an important factor in our calculation:—the condition of mind in which the mother finds herself when she discovers for the first time that she has conceived a child?

Is she glad? Does her heart sing with Mary the Blessed, "My soul doth magnify the Lord?" If so, then we may expect that which shall be born of her to be a son or a daughter of God. But if upon discovering she is with child her mind is in torture and her heart in rebellion,—worse yet, if in her despair the thought to murder that helpless, unformed babe, comes to her, what may we expect, with such an inheritance, that child to become?

Let us go one step farther and ask, what was the state of her mind when the little life was conceived? Let us find the pre-conception conditions, as well as the pre-natal. For the right of a child to be well born includes the right of a child to be well conceived. Was the mother's heart filled with love for the father of her babe? Was the affection between them of that character defined as "of all the immeasurable forms of love the most beautiful, the most lasting, and the most divine?" Or was she but a victim upon the altar of man's unbridled passions, unwillingly submitting herself in that relation which was intended to be her glory, but which, through false teaching and sin has become her shame? According to the teaching of the Christ, a child born in lust is born in adultery; and this, too, whether under cover of the marriage vow or not. "Whoso looketh at a woman (any woman) to lust after her, hath committed adultery with her already in his heart."

It is well for the preachers of God to impress upon woman's mind the awfulness of child murder in the womb. It is well for learned physicians to write treatises upon the duties and privileges of the mother, as she carries her babe beneath her heart. It is well to tell her to be healthy, happy, and spiritually minded, in order that posterity may rise up and call her blessed. It is well to tell her that every fit of passion, every unkind thought or feeling leaves its indelible impression, not only upon the disposition but upon the face and form of her unborn child. It is well to tell her of the dignity of motherhood, and that in her hands rests the destiny of the race. It is well to tell her that "The hand that rocks the cradle is the hand that rules the world." For all these things are true.

But if she has had no choice in becoming a mother, if the child was begotten by mistake while ministering to the selfish demands of him who promised to love and cherish—if in fact the child has been "conceived in sin and born in iniquity," as all such children are—from whence shall spring her joy? How shall she be glad when she feels, not that she has "gotten a man from the Lord," but that the unborn babe is another proof of her sexual slavery?

Until we have considered conditions of conception, we have not yet gotten to the root of the matter, we have not yet laid the axe at the root of the tree, we have not yet considered all the rights of the child that is to be born.

VARIOUS VOICES.

M. Kuzink, Chicago:—Enclose find five dollars for Lucifer's subscription, "Woman, Church and State," "Rights of Women," two copies of "Womans Past, Present and Future."

Wm. Claussen, Paulina, Iowa:—Lucifer reaches me every week and I read it with interest. Enclosed I send one dollar; fifty cents on my subscription and twenty-five cents for "Vital Force or Magnetic Exchange," by Albert Chavannes. For the remaining twenty-five cents send sample copies to the enclosed list of names.

Abbie Knapp, Dowagiac, Mich.:—I want your book, of course. I sent for it once, but the money was credited on subscription. Now I enclose five dollars, for which send me one copy of the autobiography, one copy of Mrs. Gage's "Woman, Church and State," one copy Leroy Berrier's "Cultivation of Personal Magnetism," and for the remaining dollar and half, credit me a year on Lucifer and a year on the Light-Bearer Library.

S. L. P., Philadelphia, Pa.:—I am a reader of Lucifer and agree fully with your aims and efforts for sex reform. The people with whom I associate are so very conservative and orthodox that it is difficult to make very much impression on them. They are slaves to sex laws and theological dogmas. Still I will endeavor to cast a little light over this darkness. I send you ten names and addresses to whom I would like Lucifer sent ten weeks. This is all I can do at present. I will take a copy of your autobiography when published and circulate it among my

acquaintances. I have read somewhat of the persecutions you and your daughter have endured for the truth as you see it, and marvel that such outrages can be perpetrated in this enlightened age. Still there is hope in the future, and what we may not see realized our children and children's children may, and it is for them we work and hope.

Send me (premium) "Vital Force," "Digging for Bedrock," "In Hell and the Way Out," "Judgment"—William Platt. I enclose one dollar for the ten subscribers for ten weeks.

William O'Dale, Colorado, City, Colo.:—I have put in the best part of ten years advocating reforms. Have distributed a great deal of Socialistic and Anarchistic literature in that time. I wish now to become acquainted with a woman who has some means who would enter at once into a business enterprise whereby we could, in connection with said business, do much toward educating the masses. I think you understand my position. I want to do business with a congenial person—one with whom I can enjoy life, and at the same time follow my wishes in regard to enlightening those in need. I enclose one dollar for your trouble in the matter.

N. E. C., Mass.:—I inclose one dollar for your book and shall enjoy reading it. Your editorials are fully the equal of any I read, and I read all of The Free Life, Liberty, Discontent, Free Society, and every thing else worth hafadam that is printed in English. Have read every copy of Lucifer for seven years. Soon as read I send every one by mail to somebody where I think it may get a subscriber or evoke thought. The herd learns truth very slowly. But they can learn. I once taught a Vermont farmer in only thirty lessons of eight hours each how to extinguish the gas without blowing it out. When this can be done nothing is impossible. Good luck, long life!

Joshua Burrows, Gibson, Pa.:—Inclosed find one dollar, which please credit me on subscription. Would be glad to send new subscribers, but do not know any one in the circle of my acquaintance who cares to read anything more than the news of the day. I sometimes think the fate of nations in the past is to be repeated by the American nation. Most of our women are controlled in their ideas of beauty, by those paragons of deformity found in the fashion plates of all our magazines, which models unfit those who imitate them for the most important duties of women, also causing diseases of all kinds and premature death. You are to be congratulated on having been able to maintain your position so long and especially so when we consider the fate of those who preceded you in the attempt to enlighten mankind upon the most important of all subjects, the right use and the abuse of sex, including the subject of generation. When this is understood it will preclude the necessity of regeneration and perhaps save us from the fate of Sodom and Gomorrah, and many other nations recorded in history. I did not sit down intending to inflict a sermon upon you, but having seen so much sorrow, suffering and premature death from the causes mentioned, during my eighty three years pilgrimage in this beautiful world, was influenced to write a few words.

J. A. Gillie, Calif.:—We believe we are safe in making the assertion that the editors of almost all reform journals have at some time received earnest communications, from men or women expressing a desire for association with others of similar tastes and views in some fraternal organization where there would be a possibility of at least partially realizing some cherished object, or enjoying an opportunity for communicating with others interested in similar projects.

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"Where are you going?" said the Chinese to the Allied Forces.

"To Taku," was the modest reply.

"And what is your object? Just rubbering?"

"No, Peking."

"Can a man keep cool in Cuba?" was asked of a returned soldier.

"How, in El Caney"! replied the latter with due regard to punctuation.—*C. F. H.*

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No Flag.

Nay, I am no patriot; not for me
This prejudice, so proud, of one's own country,
Always right, chiefest cause of enmity.

Atween the nations. Were it not for this,
All peoples had a million years, I wis,
Ago, exchanged of brotherhood the kiss!

And, were it not for this, how great a flood
Had never flowed of warmest, reddest blood,
From hearts of murdered heroes, brave and good!

How many women hearts unbroke had been,
Had "patriots" not forgotten they were men,
And murdered that their land might "glory" win!

O folly, this, to die to wear a tag!
O crime, to kill because one's country's flag
Is different from some other piebald rag!

For noble hearts find one land scant of room,
All men their brothers, and the world their home,
From highest mountain peak to ocean foam.

Their love holds all, their boast is every clime,
Their sympathy with every race in every time,
All patriot songs with equal voice they chime.

They lift no flag, and sound no party cry,
And leave to fools to run in herds to die,
Insane at hearing: "Foreign foes are nigh!"

For them there are no foreigners at all,
No prejudice of birth, no Chinese wall,
The Briton but the fellow of the Gaul.

They hold all roads are open, earth and sea,
No rightful duty, tax, or passport fee,
All travelers welcome, and all commerce free.

They would all bounds were blotted, bars were down
All nation-lines and States were overthrown,
Naught left but honest neighborhoods alone;

For honest men no laws, no government,
No interference, howsoe'er well-meant,
Each man's life, fortune, as he pleases spent

O when shall men be tall enough to see
That pride of country makes for slavery,
That he alone who has no flag is free!

The man without the country 'habits all;
Without a flag all banners drape his wall;
His patriot heart hears but the wide world's call.

—*J. William Lloyd.*

The Guardianship of Children.

BY R. B. KERR.

One of the dangers of Radicalism is that the word is often used as a cloak to conceal reaction of the rankest type. This may be done in perfect good faith. Many people are so disgusted with things as they find them that anything seems good which differs from what now exists. But the human mind is not very original, and consequently the great majority of so-called reforms are not innovations at all, but mere reversions to old and forgotten ideas. A paper like Lucifer is very interesting, not only to the reformer, but to the antiquary and the student of history, because many of its writers speak with the voices of the dead. In one column is some thought taken from the French Revolution; in another is some proposal to reform the world by returning to the early Middle Ages; while quite a number derive their inspiration from the early history of Greece and Rome, and even from the village communities of ancient India.

Particularly interesting to the student of ancient society has been the recent discussion about the care of children, for some of the writers who have taken part in it are saturated through and through with the spirit of early Roman law. They think that the ownership of children is a live issue within six months of the twentieth century, and that the only question is as to who is entitled to own them. This is a reversion to the theory of the *patria potestas*, which prevailed in the early days of Rome. It was then held that the child was the fruit of the father's body, and therefore his property. So logically was the theory carried out that the father was allowed to kill his children, or sell them into slavery. Moreover, this right did not cease with the maturity of the child, but continued as long as the father lived; so that a man often possessed several generations of descendants, who were all at his absolute disposal.

With the progress of civilization this theory became utterly repugnant to the Romans, and the powers of the father gradually disappeared, except that he continued to have considerable control over his infant children. But Romans were too logical to call this control ownership, because they saw that if the father was ever the owner of the children, the mere fact of their getting a little more sense could not abolish the right of property. Consequently the idea of property in children disappeared altogether, and was replaced by the idea of guardianship. A child came to be looked on as an unfortunate citizen like an idiot or lunatic, who could not take care of himself, and needed some one to look after him. The proper person to do this was supposed to be the father, who was evidently indicated by Nature as the guardian.

Such has been the accepted view during the whole of the Christian era. In English-speaking countries the exact theory is that the crown or state is the universal guardian of infants, but that it is expedient to devolve this guardianship on some individual, so long as he behaves himself properly. In the case of legitimate children, the father is the guardian; in the case of illegitimate, the mother; both being subject to removal if unsuitable.

Now, however, there happens to be a revolt against the paternal guardianship of children, and an attempt is made to find some abstract philosophical principle on which to found the guardianship of the mother. Thus, after two thousand years, we hear once more of people owning children, and the old "fruit of the body" argument, of which the Romans became ashamed, reappears in Christendom. For two thousand years guardianship has been considered merely a convenience for the benefit of the children, but now we are told that it is something the mother is entitled to for her own satisfaction.

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same objection to discussing the natural rights of mothers that I have to the old theological poser, "Who was Cain's wife?" When I am satisfied that there ever was such a person as Cain, I may concern myself about his wife; and if it is ever proved to me that somebody called "Nature" has been so kind as to give me and my neighbors any rights, then I shall perhaps take the trouble to find out what they are.

Meanwhile let us come back to the nineteenth century, and let us always remember that we are within six months of the twentieth. Let us apply the utilitarian standards of our age and try to find out what method of guarding children will promote the greatest happiness of the greatest number.

The first consideration must always be the welfare of the child, for no one feels cruelty as a child does, and no one is so little able to fight against it. Therefore, the most suitable person must be found, and that person must be closely watched and easily removed.

Who is on the average the most suitable person? Surely the mother. She is the person who is with the children all the time, who takes the most trouble with them, and must know their characters better than any other person. It may be that the father loves them as much, but it is perhaps because he does not know them as well. He amuses himself with them when he comes home in the evening, but he does not wash them and dress them and tidy up after them; neither does he, even in the United States, walk about with them half the night when they are teething. The life of the father is at his store, or in his club; the life of the mother is with her children. Decidedly the mother is the right guardian in the great majority of cases.

But there is a much more necessary reform than even the transference of guardianship from the father to the mother. The community must look after the interests of children far better than it does at present. The power of the guardian, whether father or mother, must be changed from a Russian despotism into a limited monarchy. In the multitude of counsellors there is safety. No one would wish to be tried for his life by a jury of one, nor would any corporation think of giving its whole executive power to one director. It is intolerable that children should be entrusted to the absolute rule of one who may cruelly beat them, underfeed and underclothe them, stuff their minds with exploded superstitions about hell fire, and subject them to some absurd system of education, or deny them education altogether. The community must watch the guardians far more closely than now, and remove them far more promptly. The tendency is now in the right direction. Already parents have lost the right to deny their children knowledge. Already under English law the father can be deposed when he "is insolvent, or his character and conduct are such as are likely to contaminate the morals of his children, or where he is endangering their property or neglecting their education, or is guilty of ill-treatment and cruelty to them." But we must learn to interfere more quickly than now, and get quit of the blind eye with which we are inclined to view the failings of a parent. In short, we must learn to enforce our own legal doctrine that any individual is only allowed to guard children on sufferance, and that the guardianship is for the benefit of the child rather than the pleasure of the guardian.

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Granted. But I would ask them to bear in mind that I am heartily in favor of using all these conveniences because they are useful. Neither do I object to wearing clothing for convenience. When it is more convenient and comfortable to wear clothing than to go without, I say wear clothing. But I hold that clothing should be worn simply for convenience and comfort and not to hide our bodies from the eyes of the people.

What does it matter if people look upon our nude bodies. Did an all-wise God create the human body a shameful thing, not fit to be looked upon? Why should he? What design could he have had in so doing?

As well as Jno. Russell Corryell I have come to the conclusion that our naked bodies, just as formed by the divine architect, are models of beauty, far surpassing in attractiveness any artificial adornment. Our painters and sculptors realize this fact, as evidenced by their choice of nude models in their effort to paint or carve the most beautiful and attractive forms.

Moreover, many, who recoil at the idea of exposing the entire person, will look upon the works of these artists with the keenest artistic admiration. It is all in being accustomed to a thing. We are accustomed to wear clothes, therefore we don't wish to go without them. The toper accustomed to his drink doesn't wish to do without it. If we are brought up to eat meat we don't want to leave off that habit. In fact, whatever we are reared up with from youth, that we are inclined to cling to through life, whether it is right or otherwise. There are exceptions of course, but this rule holds good in a majority of cases, affecting religious as well as moral opinions. Our environments, in the main, make us what we are.

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THIRD SERIES, VOL. IV., No. 27. CHICAGO, ILLINOIS JULY 14, E. M. 300. [C. E 1900.] WHOLE No. 822

No Flag.

Nay, I am no patriot; not for me
This prejudice, so proud, of one's own country,
Always right, chiefest cause of enmity.

Atween the nations. Were it not for this,
All peoples had a million years, I wis,
Ago, exchanged of brotherhood the kiss!

And, were it not for this, how great a flood
Hail never flowed of warmest, reddest blood,
From hearts of murdered heroes, brave and good!

How many women hearts unbroke had been,
Had "patriots" not forgotten they were men,
And murdered that their land might "glory" win!

O folly, this, to die to wear a tag!
O crime, to kill because one's country's flag
Is different from some other piebald rag!

For noble hearts find one land scant of room,
All men their brothers, and the world their home,
From highest mountain peak to ocean foam.

Their love holds all, their boast is every clime,
Their sympathy with every race in every time,
All patriot songs with equal voice they chime.

They lift no flag, and sound no party cry,
And leave to fools to run in herds to die,
Insane as hearing: "Foreign foes are nigh!"

For them there are no foreigners at all,
No prejudice of birth, no Chinese wall,
The Britton but the fellow of the Gaul.

They hold all roads are open, earth and sea,
No rightful duty, tax, or passport fee,
All travelers welcome, and all commerce free.

They would all bounds were blotted, bars were down
All nation-lines and States were overthrown,
Naught left but honest neighborhoods alone;

For honest men no laws, no government,
No interference, howsoe'er well-meant,
Each man's life, fortune, as he pleases spent

O when shall men be tall enough to see
That pride of country makes for slavery,
That he alone who has no flag is free!

The man without the country 'habits all;
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wife knew very well what she wished to do, and she did it This does not indicate insanity, which renders its victim purposeless—unable to make cause precede effect in a rational manner. She proposed to remove that fœtus; to do so, she knew and reasoned that she must use a very sharp instrument—cut first through abdominal wall and next into the uterus to reach her quest, and this was just what she did. The fact that she made a longer abdominal incision than was requisite proves only her ignorance of obstetrical surgery; no doubt a surgeon would have done a neater and safer job because of his training which she lacked—but the object—the purpose of both would be found to be the same. Insane persons have no object—no purpose—they may cut and kill, but know not why—if they do know why, then they are not insane—so says the law.

But this was a serious case, and newspaper reports are not always reliable; a public officer there was written to for the facts as follows, enclosing the item:

"I have tried to think that this statement is but a hideous dream emanating from the morbid imagination of some conscienceless reporter; but it has preyed upon me until I feel impelled to ask you, a trusted public United States officer, to say if it is true or not. Will you therefore please permit me to ask of you the following questions?

"1. Is this account true, or false? If true,

"2. Which sex was the mangled baby, and is it yet alive?

"3. How long a time had the parents been married?

"4. How many children (if any) had she borne before?

"5. How came it that the husband was absent from his wife's bedside at that most trying hour without first having provided her with a trusty attendant if he was compelled to be absent from her?

"6. How came it that a razor was thus left within easy reach of an 'insane' prospective mother—a woman subject to 'queer delusions,' and she then left utterly alone?

"You are a *man;* is it common-human Christian *prudence* to have left this wife thus alone? Had he remained with her, as was his plain duty, or had he left with her an attendant, then this deed had not been committed, as all must admit; and the law says (in substance): 'Whosoever be sane, and having the power to prevent murder, if he neglect or refuse to do so, shall upon conviction thereof, be deemed accessory to the murder.' *Some* one is *morally* responsible for this woman's fate."

His reply: "In reply to your letter of June 12th. will say that the item of which you enclose a copy, is true in every particular. As I am not familiar with all the details, I cannot answer your several questions. I will refer you to P——J——; no doubt he can and will give you all the information desired."

To P. J.; another officer, a duplicate of first letter was mailed except the first query; his reply in substance was:

"Your letter concerning the death of Mrs. Bodmer, is at hand; and I shall try to briefly answer you in the order in which you have asked the questions:

"1. The baby is a girl, and up to a few days ago, I am told was doing well. It was considerably cut about the hands and back; but it has all healed up, and is a fine child—so its father told me yesterday.

"2. The parents had been married about 21 years.

"3. They have had four or five children; one dead—a young man—about eighteen months ago.

"4. Mr. Bodmer, on the morning of the suicide, told me that his wife slept down stairs and he slept up stairs; that she did not wish him to sleep with her—that she rested better alone. That he heard her about 2 a. m., of the night of the suicide, up, and he got up and came down stairs and found her frequently desiring to use a vessel (certainly a warning of approaching maternity). That he then wished to send his son—a young man—for a doctor, but she insisted it was not yet time. He claims she also insisted that he go back to bed, which he did (up stairs) and in about an hour, he heard a noise and came down; but the terrible act had been done, and he found her practically cut to pieces, and the child lying by her side.

"He talked with her—she seemed perfectly sensible—and God knows that last unhappy talk under the circumstances must have been trying to both, especially to the poor mother, perfectly conscious of her act, seeing their infant by her side, and knowing how soon she must die. [Could it have been that she said to him: 'Here by my side lies the last fruit of our marriage that can ever be demanded of me by the license of Church and State. In their name you can never invade my poor body again. Look on your work—and remember that I could have cut my throat with far less pain—but mother-love is stronger than death, and I saved its life—good by.' If she did say this what could have been his reply?]

"5. The razor with which she did the deed was one belonging to her son, and of course she knew where such things were kept. I am told that for several months she had not shown the least sign of insanity, and no one dreamed of her act.

"Then again, I am told by her relatives that her husband was not as good to her as he might have been, and that he on several occasions had whipped her. How that may be I do not know—only hearsay, and I give it for what it may be worth.

"I am well acquainted with her husband, and knew Mrs. Bodmer in her life-time. She was a Lutheran, and both attended Church in this city.

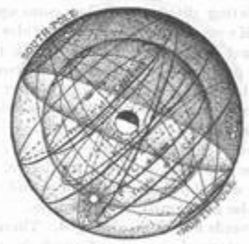
"I can agree with you that if she had had proper care and had been looked after by her husband as I do for my wife under such circumstances, this could not have happened. Mr. Bodmer feels keenly the terrible act, but he cannot now help it. He sees as we all do, that it might have been averted. P.——J——."

Koreshan Astronomy.

BY DR. J. R. PRICE.

In replying to C. F. Hunt's questions, I will say that a knowledge of the elementary principles of Cellular Cosmogony is necessary to a clear understanding and furthermore a knowledge of Copernican astronomy would have caused a different wording of third question.

In answering the first two questions I will give a statement of a truth which has never yet been controverted. Everything existing has its opposite. Therefore the sun has its light and dark side, and the light side is projected on the heaven which revolves about a thousand miles from the hollow shell. The vision of man is not able to penetrate into these heavens which revolve within the earth. The sun being inclined on its axis causes the light to be projected for six months at the north and six months at the south pole, which is easily seen by the cut.



The third question wherein the astronomers found a planet behind time is a misnomer, for a planet has never yet been behind time but many so called astronomers are behind time.

The seeming irregularities of the satellites of Jupiter are regular and when these moons are ahead eight minutes for six months they are retarded for a period of six months and the imaginary 182,000,000 miles of the Copernican orbit of the earth has nothing to do with this regular irregularity. When the space within our universeis verified to be 25,000 miles in circumference, it is foolishness on the part of any one to get more with in the universe than it can hold. The latter question requires more space than is justifiable to the readers of Lucifer when this information can be secured at the office of Lucifer or at 314 W 63d st., for twenty five cents.

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper in t has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—or Justice against Privilege.

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Women and Politics.

That organized Christianity is dependent for its very existence on the active support and the moral support of women, has long been accepted as true. That organized politics is equally dependent for existence upon the active and moral support of women may not be so apparent to the casual observer, but to one who looks for deep seated causes it is perhaps none the less obvious and demonstrable. The Chicago Tribune of July 11, first page, says:

"Republican Women Plan for Campaign Work. The work now mapped out by the Mary A. Logan Republican Club in the Thirteenth Ward, Chicago, is to be duplicated in every city ward and country district in the state. Glee clubs will be organized, soloists and elocutionists employed; and then there will be a grand crusade for votes." Instead of writing a comment on this text I ask our readers to note what the veteran Elizabeth Cady Stanton has to say on McKinleyism, in the New York "Sun," in reply to a woman who urged her to work for another four years of imperialistic and plutocratic government.

Mrs. Stanton tells some very important and timely truths, the chief cause of regret, as I see it, is that she did not emphasize the demand for woman's right to self-ownership as mother of the race, as the first and most important of woman's rights—the right without which no substantial and lasting reform in any line can ever be realized. M. H.

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"But she needs not be discouraged. There are some twenty other western states, in any one of which she can s eedily secure a divorce from either or both of her husbands and in each of which she will find new conditions and regulations respecting marriage.

"The Kansas provision regarding a six months' or other period of grace obtains in many states, and in every state where it is the law it is frequently violated by the simple and obvious device of going to some other state to be married immediately after the decree. The monogamous marriage is supposed to be the corner stone of Christian civilization, but in the United States, with different laws in every state, this cornerstone sometimes has a rather nicked, battered and bias appearance.

The "News" is probably in the right when it supp os "monogamous marriage to be the corner stone of Christian civilization." In all matters of theological belief the various Christian sects differ very widely. There is nothing approaching unanimity. In fact there is perpetual antagonism in regard to almost every article of faith or practice—except this one, namely, that monogamy is the only basis upon which, or method by which human beings can rightly associate for purposes of reproduction, and also for development or happiness on the sexual plane. Hence the propriety of saying that monogamous marriage is the corner stone of Chistian civilization.

If such be the correct view as to the importance of monogamous marriage to the so-called Christian civilization, or cult, it should excite no surprise that divorces are not popular with the leaders of that cult, or that all men and especially all wo' men who refuse to conform to the iron-clad rule of monogamous marriage may expect little favor at the hands of said leaders.

That the public press should echo the voice of the leaders of church-state moralism is not strange. To be on the popular side is the first and chief aim of the society newspapers. Another evidence of this is the following clipping sent us by a western correspondent, taken from the "Daily Press" of Cripple Creek, Colo. It is entitled "Divorces in the West."

"To witness the number of morbid curiosity mongers attracted to a divorce case is not a very edifying spectacle. But it is only one of the incidents arising from our artificial state of society where it has come to such a pass that little, if any, disgrace now attaches to the plaintiff, defendant or co-respondent who appears in divorce court. In some cases religious training or the healthy moral tone instilled by good parents do deter husbands and wives from rushing into the divorce courts.

"But even these deterrent influences seem sadly on the wane in later years. And it must be said that the west is far laxer than the east in its views as to the sanctity of the marriage relation. While all may agree with Pat that the 'divil's in the bottle,' it is not gratifying to acknow'edge that in Colorado and other mountain states the very 'divil' seems to be in the air when it comes to a qustion of marital consistency.

And still another noteworthy utterance or attempt to cast ridicule upon a brilliant and very useful woman for changing her conjugal mate is that reproduced elsewhere in this issue from a Michigan paper, entitled, "Mrs. Stetson Married."

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Among the many reflections or queries suggested by reading these and other like utterances of the daily and weekly press may be numbered the following:

1. By what right does a Kansas judge revoke a decree of divorce once granted? If the woman's reasons for divorce were valid at the time of granting the decree would they be less valid six hours from that time?

2. Why should a woman old enough to be her own guardian, be compelled to go to a distant state and bribe a court in order to get free from the bonds of an uncongenial marriage, when the courts of her own state refuse, on merely technical grounds, to release her?

3. In case she is jailed and fined for bigamy, who would be the real criminal, the woman defendant or the court and other officers who enforce the barbarous sentence?

4. Is bigamy a crime in the nature of things, or is it a law-made crime, such as was the harboring of a runaway slave, in pro-slavery times?

5. Is "marital constancy" a virtue when it holds together in conjugal life those who can not make each other happy, those whose intimate association is painful or horrifying and disgusting to one or both the parties, and when the natural result of such association must be children deprived of their right to be born of love and of mutual respect?

Is the "divil" in the free mountain "air" of the west, that would sever all unnatural ties, or is he in the breasts of legislators and courts who enact and enforce marriage and divorce laws?

wife knew very well what she wished to do, and she did it This does not indicate insanity, which renders its victim purposeless—unable to make cause precede effect in a rational manner. She proposed to remove that foetus; to do so, she knew and reasoned that she must use a very sharp instrument—cut first through abdominal wall and next into the uterus to reach her quest, and this was just what she did. The fact that she made a longer abdominal incision than was requisite proves only her ignorance of obstetrical surgery; no doubt a surgeon would have done a neater and safer job because of his training which she lacked—but the object—the purpose of both would be found to be the same. Insane persons have no object—no purpose—they may cut and kill, but know not why—if they do know why, then they are not insane—so says the law.

But this was a serious case, and newspaper reports are not always reliable; a public officer there was written to for the facts as follows, enclosing the item:

"I have tried to think that this statement is but a hideous dream emanating from the morbid imagination of some conscienceless reporter; but it has preyed upon me until I feel impelled to ask you, a trusted public United States officer, to say if it is true or not. Will you therefore please permit me to ask of you the following questions?

"1. Is this account true, or false? If true,

"2. Which sex was the mangled baby, and is it yet alive?

"3. How long a time had the parents been married?

"4. How many children (if any) had she borne before?

"5. How came it that the husband was absent from his wife's bedside at that most trying hour without first having provided her with a trusty attendant if he was compelled to be absent from her?

"6. How came it that a razor was thus left within easy reach of an 'insane' prospective mother—a woman subject to 'queer delusions,' and she then left utterly alone?

"You are a *man;* is it common human Christian *prudence* to have left this wife thus alone? Had he remained with her, as was his plain duty, or had he left with her an attendant, then this deed had not been committed, as all must admit; and the law says (in substance): 'Whosoever be sane, and having the power to prevent murder, if he neglect or refuse to do so, shall upon conviction thereof, be deemed accessory to the murder.' *Some* one is *morally* responsible for this woman's fate."

His reply: "In reply to your letter of June 12th. will say that the item of which you enclose a copy, is true in every particular. As I am not familiar with all the details, I cannot answer your several questions. I will refer you to P——J——; no doubt he can and will give you all the information desired."

To P. J.; another officer, a duplicate of first letter was mailed except the first query; his reply in substance was:

"Your letter concerning the death of Mrs. Bodmer, is at hand; and I shall try to briefly answer you in the order in which you have asked the questions:

"1. The baby is a girl, and up to a few days ago, I am told was doing well. It was considerably cut about the hands and back; but it has all healed up, and is a fine child—so its father told me yesterday.

"2. The parents had been married about 21 years.

"3. They have had four or five children; one dead—a young man—about eighteen months ago.

"4. Mr. Bodmer, on the morning of the suicide, told me that his wife slept down stairs and he slept up stairs; that she did not wish him to sleep with her—that she rested better alone. That he heard her about 2 a. m., of the night of the suicide, up, and he got up and came down stairs and found her frequently desiring to use a vessel (certainly a warning of approaching maternity). That he then wished to send his son—a young man—for a doctor, but she insisted it was not yet time. He claims she also insisted that he go back to bed, which he did (up stairs) and in about an hour, he heard a noise and came down; but the terrible act had been done, and he found her practically cut to pieces, and the child lying by her side.

"He talked with her—she seemed perfectly sensible—and God knows that last unhappy talk under the circumstances must have been trying to both, especially to the poor mother, perfectly conscious of her act, seeing their infant by her side, and knowing how soon she must die. [Could it have been that she said to him: 'Here by my side lies the last fruit of our marriage that can ever be demanded of me by the license of Church and State. In their name you can never invade my poor body again. Look on your work—and remember that I could have cut my throat with far less pain—but mother-love is stronger than death, and I saved its life—good by.' If she did say this what could have been his reply?]

"5. The razor with which she did the deed was one belonging to her son, and of course she knew where such things were kept. I am told that for several months she had not shown the least sign of insanity, and no one dreamed of her act.

"Then again, I am told by her relatives that her husband was not as good to her as he might have been, and that he on several occasions had whipped her. How that may be I do not know—only hearsay, and I give it for what it may be worth.

"I am well acquainted with her husband, and knew Mrs. Bodmer in her life-time. She was a Lutheran, and both attended Church in this city.

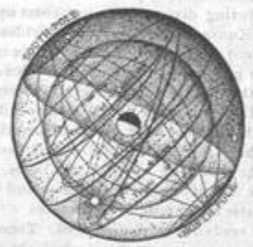
"I can agree with you that if she had had proper care and had been looked after by her husband as I do for my wife under such circumstances, this could not have happened. Mr. Bodmer feels keenly the terrible act, but he cannot now help it. He sees as we all do, that it might have been averted. P.——J——."

Koreshan Astronomy.

BY DR. J. R. PRICE.

In replying to C. P. Hunt's questions, I will say that a knowledge of the elementary principles of Ce'lular Cosmogony is necessary to a clear understanding and furthermore a knowledge of Copernican astronomy would have caused a different wording of third question.

In answering the first two questions I will give a statement of a truth which has never yet been controverted. Everything existing has its opposite. Therefore the sun has its light and dark side, and the light side is projected on the heaven which revolves about a thousand miles from the hollow shell. The vision of man is not able to penetrate into these heavens which revolve within the earth. The sun being inclined on its axis causes the light to be projected for six months at the north and six months at the south pole, which is easily seen by the cut.



The third question wherein the astronomers found a planet behind time is a misnomer, for a planet has never yet been behind time but many so called astronomers are behind time.

The seeming irregularities of the satellites of Jupiter are regular and when these moons are ahead eight minutes for six months they are retarded for a period of six months and the imaginary 182,000,000 miles of the Copernican orbit of the earth has nothing to do with this regular irregularity. When the space within our universe is verified to be 25,000 miles in circumference, it is foolishness on the part of any one to get more with in the universe than it can hold. The latter question requires more space than is justifiable to the readers of Lucifer when this information can be secured at the office of Lucifer or at 314 W 63d st., for twenty-five cents.

LUCIFER, THE LIGHT-BEARER

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Women and Politics.

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Three Months For Ten Cents.

In order to get our monthly magazine, the Light-Bearer Library, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which the magazine is devoted.

To all readers of Lucifer who have not yet seen a copy of the "Library" we will send a free sample on application.

How many of Lucifer's old-time workers will help us in this matter? A very little effort by each reader would double, triple or quadruple our present list of Library subscribers within one month of the present writing.

As a special premium to the sender of the largest number of ten cent subscribers to the Library we will send a very finely bound volume of "Hidden Secrets Revealed; the Curtain Lifted," by George N. McLean; a medical and hygienic work, with an introduction by Wm. L. Garrison. Full morocco, full gilt, illuminated binding. Time of awarding the premium September first of this current year.

The Koreshan Controversy.

A number of Lucifer's subscribers are also subscribers to the Koreshan paper called "The Flaming Sword." In a recent issue of that journal the editor replied to an article in Lucifer by C. L. James, calling him a "correspondent of a cotemporary." This method of treating a cotemporary may be good Koresh ethics, but Lucifer prefers to give names, when criticising or replying to criticisms. In the article of Dr. Price in this issue he seems to have forgotten to mention the name of the book to which he refers as authority upon the Koreshan astronomy. The name of this text book is "Cellular Cosmogony." Sent from this office for twenty-five cents. M. H.

Little Freethinker.

We have received No. 12, Vol. VI, of "Little Freethinker," edited by Elmina Drake Slenker of Snowville, Va. Who that knows anything of freethought, and of reform along all humanitarian lines, has not heard of "Aunt Elmina"? Having helped to give birth to and sustain nearly all reform papers now in existence, Aunt Elmina concluded to have a "bairn" of her very own, and so her busy brain and tireless fingers gave us the "Little Freethinker," the only freethought paper, so far as we know, devoted wholly to the little folks. Only those who have tried to make a radical reform paper live, can know the difficulties in the way of such achievement. The fact that "Little Freethinker" has reached the age indicated by "Vol. VI. No. 12" speaks volumes for the pluck and perseverance of its mother. Only twenty-five cents per year—single copies four cents. Address Elmina D. Slenker, Snowville, Va., or the publisher, W. E. Cullingford, Camden, N. J.

Notes and Comments.

BY C. P. HUNT.

The spirit of Malthus wishes to announce through me that Koreshanism is true. The world is a hollow shell and we are on the inside. He cites some of the conditions of spirit life and says the matter of pressure of spirit population upon space now agitates all circles. Of course a spirit is rather diaphanous, but still it requires some room and as Brother Malthus facetiously remarked to me, the puzzle is not now (as of old) as to how many spirits can dance on the point of a needle, but to find a place for the needle. A globular space 8000 miles in diameter is not by any means infinite, and very soon there may be little room to dance at all. Already many spirits have been struck by stars, meteors, etc. and severely injured. As a spirit is immortal this is unpleasant, even tiresome. Unless something can be done, it is estimated that spirits will be packed in space like sardines, in 131 years. Then the sun and stars cannot move at all. Preventive checks are of no avail. C. Columbus thinks there is space outside if it can only be got at, and has asked Isabella to trade her jewels for picks, drills, etc. to dig a hole through the crust, then colonies of spirits can waft themselves out. The movement is a worthy one. I must now cease as the medium is tired.

* * *

Chinese converts to Christianity should now hold a prayer meeting (providing there be any left to attend) and tell what the Lord has done for them. He has at least removed several thousand believers from a world which, in his wisdom, he did not make a fit place to live. These Chinese, by their conversion, made enemies of their countrymen, and discovered that the Lord does not protect his own. The foreign missionaries were given twenty-four hours to leave Pekin but chose to remain and perish with their flock.

The American missions can now sum up in China. They have "saved" several thousand souls who, according to Christian doctrine, were saved without their help, if they died without knowledge of the law; and they have sent to eternal torture more thousands who heard the law but refused it, or perhaps others who backslid at the wrong moment.

* * *

While those men were burning up in the holds of vessels at Hoboken a priest happened along and, keeping just outside the fire line, extended his hands, absolved and blessed them. Just imagine what would have happened if that priest had not appeared in the nick of time!

Elizabeth Cady Stanton on McKinleyism.

New York "Sun."

DEAR MRS. STANTON:—I write you as the Honorary President of the National Legislative League, in order to interest you in our Republican work, which is to forward the re-election of William McKinley. Yours sincerely, GRACE WHITE.

Bowling Green Building, New York, May 25.

In reply to this letter I would say, while I have no interest whatever in the success of the Republican party or the re-election of William McKinley, I would do my utmost to rouse the women of the nation to serious thought on the immense importance of their own emancipation, constituting, as they do, one-half the people of the nation. Presidents and parties, finance and tariffs, are of minor importance to the civil, political and social rights of the mothers of the race.

The enthusiasm of the mass of women for political parties and church fairs, for building statues to statesmen and parsonages for bishops, I would turn into stern demands for their own recognition as equal factors in a true republic.

William McKinley has never as yet, to my knowledge, uttered one word in favor of the education, elevation and emancipation of the women, wholly unrepresented in this Government Though we have made our appeals in the capitol of the nation year by year for over a quarter of a century, asking for a XVI Amendment to the National Constitution giving us an equa share in all the rights and privileges that men enjoy, we have thus far appealed in vain. We have no champions in the Senate or the House to plead our cause.

In the twenty-seventh chapter of Numbers we are told that the daughters of Zelophehad appeared in their capitol, asking for their rights of inheritance. They had a respectful hearing; Moses, the great law-giver being deeply impressed with their demands, immediately retired to his closet to lay their case before the Lord, who said: "The daughters of Zelophehad speak right; give them their inheritance."

Their legislators promptly obeyed the message through Moses and the very first appeal of the Jewish maidens was answered, while the daughters of Jefferson, Hancock and Adams are

still pleading in vain, though every fundamental principle of our Government is violated in woman's disfranchisement.

The "Fathers" said, "No just government can be formed without the consent of the governed." "Taxation without representation is tyranny"—and yet half the people of this nation are both taxed and governed without their consent.

As long as this policy continues Presidents and parties have no interest for us. My message to our countrywomen is to give all the time and thought they are now expending on political clubs and church festivals to securing their own civil and political rights. ELIZABETH CADY STANTON.

Why the United States should be making marriage laws for Cuba is something the "Tribune" cannot understand, and, perhaps many people will first learn that it assumed this prerogative now that complaints are coming from Cuba with regard to it. It appears that parties are compelled to be married by civil officers, and that even the written consent of the parent to a minor's marriage is not valid if taken before an ecclesiastical notary. This would be an outrage and an indignity in this country which would not be tolerated for a moment. How much more obnoxious must it be in a country where the church has been a dominant power as in Cuba, and where this law must nevitably be construed as an attack on their religion.—*Woman's Tribune.*

Mrs. Stetson Married.

[A correspondent sends the following news item, clipped rom a Michigan paper, name not given.]

LOOK TO THY TEACHINGS, CHARLOTTE.

Charlotte Perkins Stetson, the lecturer, poet and writer who on several occasions has appeared before Dowagiac Club ladies, was united in marriage, June 11, at Detroit, to George H. Gillman, a prominent New York attorney. Oh, consistency, thou art a precious jewel, indeed!

Before the nineties had dawned, the name of Stetson was unknown beyond the weekly newspaper office of a little Californian town. Charlotte was the wife of a struggling artist, and her nearest approach to fame was her adeptness with sapolio and her ability to cook apple dumplings and bake sour milk pan cakes. A sweet little babe came into the life of husband and wife, and all was apparently serenely blissful. Then one day a "vague unrest" flew in through the transom and Charlotte was called" to minister to the world. A message had been given her to tell suffering, downtrodden, slaving womankind! But it was impossible to reform her sex and "do the housework" at one and the same time. So the sapolio dried fast to the unused sink, the pan cakes went unbaked, and the divorce court—great ameliorator of the woes of wedded life—stepped in and uncemented the tie that bound husband and wife together. Both won fame from the world—he as a painter, and she as a reformer.

The little fledgling born in the soul of Charlotte as she scrubbed the floor of her little Californian kitchen, once set free poised itself a moment on the generous atmosphere of public favor, flapped its wings and began to soar, high and higher, until at last it rested upon a certain great height measured only by magazine editors who pay so much per word for high sounding essays. Here it tarried a moment and looked about upon what it had conquered, and saw that it was good.

Then the birdling took a skim across the land and over the seas and back again. Into churches, onto platforms, into colleges, schools, homes it went, and this was the burden of it's song:

"The beginning and end of social progress is the growth of human love." (Not the love of wife for husband, but love for yourself.)

"The world is progressing. Statistics show that women today are larger, stronger, higher, better women than they ever were before." (But housework hath a stunting effect—she that scrubbeth gaineth little flesh, she that baketh bread hath a weak appetite and rarely rises higher than the second story.)

"We are born today with a brain which is the result of years of social progress, yet woman has not kept pace with man in the movement, although in the last fifty years she has made wonderful strides." (The judgment of a chamber maid and a woman of position can be contrasted by the size of bonnet they wear).

The world everywhere received her with open arms—especially the ladies who until then had been foolishly content to be happy. They couldn't realize that they hadn't seen their mistakes before.

Then when all this was transpired and editors were sending polite notes for the next new reform manuscript—when, in fact, there were no more worlds to conquer, Alexander sat down and wept. When Charlotte at last cast about her she saw that fame was but an empty bauble—that there was one thing more she lacked.

And that conquered her June 11, 1900. "Twere not well that man should live alone." After one ill-starred attempt, after fame, glory, name had been won, all—all was cast down before the god of true love. Better than single blessedness, better than emblazoned fame, better than worldly worship—after all was said, after all was done—was "home and happiness."

Will this be the end of this great intellect—will she stop lecturing, quit reforming? Has she admitted the true greatness, the true grandeur of American homes, or has she arrived at that Utopian land where the married state is a hamper no more to pet ambitions and fond desires—where woman is monarch of all she survey's, the husband ditto, and the cook and nurse all the rest? It's ideal, Charlotte, but what if your cooks and nurses should all get reformed—where will the future supply come from? There was a recent and beautiful madam of Paris turned hundreds of noble suitors away and wrote a book ridiculing the institution of marriage; directly she fell in love with and married an Afghan.

Ten Weeks for Ten Cents.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of *one dollar*, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollars worth of books to the sender of a club of twenty.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of

Three Months For Ten Cents.

In order to get our monthly magazine, the Light-Bearer Library, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which the magazine is devoted.

To all readers of Lucifer who have not yet seen a copy of the "Library" we will send a free sample on application.

How many of Lucifer's old-time workers will help us in this matter? A very little effort by each reader would double, triple or quadruple our present list of Library subscribers within one month of the present writing.

As a special premium to the sender of the largest number of ten cent subscribers to the Library we will send a very finely bound volume of "Hidden Secrets Revealed; the Curtain Lifted," by George N. McLean; a medical and hygienic work, with an introduction by Wm. L. Garrison. Full morocco, full gilt, illuminated binding. Time of awarding the premium September first of this current year.

The Koreshan Controversy.

A number of Lucifer's subscribers are also subscribers to the Koreshan paper called "The Flaming Sword." In a recent issue of that journal the editor replied to an article in Lucifer by C. L. James, calling him a "correspondent of a cotemporary." This method of treating a cotemporary may be good Koresh ethics, but Lucifer prefers to give names, when criticising or replying to criticisms. In the article of Dr. Price in this issue he seems to have forgotten to mention the name of the book to which he refers as authority upon the Koreshan astronomy. The name of this text book is "Cellular Cosmogony." Sent from this office for twenty-five cents. M. H.

Little Freethinker.

We have received No. 12, Vol. VI, of "Little Freethinker," edited by Elmina Drake Slenker of Snowville, Va. Who that knows anything of freethought, and of reform along all humanitarian lines, has not heard of "Aunt Elmina"? Having helped to give birth to and sustain nearly all reform papers now in existence, Aunt Elmina concluded to have a "bairn" of her very own, and so her busy brain and tireless fingers gave us the "Little Freethinker," the only freethought paper, so far as we know, devoted wholly to the little folks. Only those who have tried to make a radical reform paper live, can know the difficulties in the way of such achievement. The fact that "Little Freethinker" has reached the age indicated by "Vol. VI. No. 12" speaks volumes for the pluck and perseverance of its mother. Only twenty-five cents per year—single copies four cents. Address Elmina D. Slenker, Snowville, Va., or the publisher, W. E. Cullingford, Camden, N. J.

Notes and Comments.

BY C. P. HUNT.

The spirit of Malthus wishes to announce through me that Koreshanism is true. The world is a hollow shell and we are on the inside. He cites some of the conditions of spirit life and says the matter of pressure of spirit population upon space now agitates all circles. Of course a spirit is rather diaphanous, but still it requires some room and as Brother Malthus facetiously remarked to me, the puzzle is not now (as of old) as to how many spirits can dance on the point of a needle, but to find a place for the needle. A globular space 8000 miles in diameter is not by any means infinite, and very soon there may be little room to dance at all. Already many spirits have been struck by stars, meteors, etc. and severely injured. As a spirit is immortal this is unpleasant, even tiresome. Unless something can be done, it is estimated that spirits will be packed in space like sardines, in 131 years. Then the sun and stars cannot move at all. Preventive checks are of no avail. C. Columbus thinks there is space outside if it can only be got at, and has asked Isabella to trade her jewels for picks, drills, etc. to dig a hole through the crust, then colonies of spirits can waft themselves out. The movement is a worthy one. I must now cease as the medium is tired.

* * *

Chinese converts to Christianity should now hold a prayer meeting (providing there be any left to attend) and tell what the Lord has done for them. He has at least removed several thousand believers from a world which, in his wisdom, he did not make a fit place to live. These Chinese, by their conversion, made enemies of their countrymen, and discovered that the Lord does not protect his own. The foreign missionaries were given twenty-four hours to leave Pekin but chose to remain and perish with their flock.

The American missions can now sum up in China. They have "saved" several thousand souls who, according to Christian doctrine, were saved without their help, if they died without knowledge of the law; and they have sent to eternal torture more thousands who heard the law but refused it, or perhaps others who backslid at the wrong moment.

* * *

While those men were burning up in the holds of vessels at Hoboken a priest happened along and, keeping just outside the fire line, extended his hands, absolved and blessed them. Just imagine what would have happened if that priest had not appeared in the nick of time!

Elizabeth Cady Stanton on McKinleyism.

New York "Sun."

DEAR MRS. STANTON:—I write you as the Honorary President of the National Legislative League, in order to interest you in our Republican work, which is to forward the re-election of William McKinley. Yours sincerely, GRACE WHITE.

Bowling Green Building, New York, May 25.

In reply to this letter I would say, while I have no interest whatever in the success of the Republican party or the re-election of William McKinley, I would do my utmost to rouse the women of the nation to serious thought on the immense importance of their own emancipation, constituting, as they do, one-half the people of the nation. Presidents and parties, finance and tariffs, are of minor importance to the civil, political and social rights of the mothers of the race.

The enthusiasm of the mass of women for political parties and church fairs, for building statues to statesmen and parsonages for bishops, I would turn into stern demands for their own recognition as equal factors in a true republic.

William McKinley has never as yet, to my knowledge, uttered one word in favor of the education, elevation and emancipation of the women, wholly unrepresented in this Government Though we have made our appeals in the capitol of the nation year by year for over a quarter of a century, asking for a XVI Amendment to the National Constitution giving us an equa share in all the rights and privileges that men enjoy, we have thus far appealed in vain. We have no champions in the Senate or the House to plead our cause.

In the twenty-seventh chapter of Numbers we are told that the daughters of Zelophehad appeared in their capitol, asking for their rights of inheritance They had a respectful bearing; Moses, the great law-giver being deeply impressed with their demands, immediately retired to his closet to lay their case before the Lord, who said: "The daughters of Zelophehad speak right; give them their inheritance."

Their legislators promptly obeyed the message through Moses and the very first appeal of the Jewish maidens was answered, while the daughters of Jefferson, Hancock and Adams are

still pleading in vain, though every fundamental principle of our Government is violated in woman's disfranchisement.

The "Fathers" said, "No just government can be formed without the consent of the governed." "Taxation without representation is tyranny"—and yet half the people of this nation are both taxed and governed without their consent.

As long as this policy continues Presidents and parties have no interest for us. My message to our countrywomen is to give all the time and thought they are now expending on political clubs and church festivals to securing their own civil and political rights.

ELIZABETH CADY STANTON.

Why the United States should be making marriage laws for Cuba is something the "Tribune" cannot understand, and, perhaps many people will first learn that it assumed this prerogative now that complaints are coming from Cuba with regard to it. It appears that parties are compelled to be married by civil officers, and that even the written consent of the parent to a minor's marriage is not valid if taken before an ecclesiastical notary. This would be an outrage and an indignity in this country which would not be tolerated for a moment. How much more obnoxious must it be in a country where the church has been a dominant power as in Cuba, and where this law must nevitably be construed as an attack on their religion.—*Woman's Tribune.*

Mrs. Stetson Married.

[A correspondent sends the following news item, clipped rom a Michigan paper, name not given.]

LOOK TO THY TEACHINGS, CHARLOTTE.

Charlotte Perkins Stetson, the lecturer, poet and writer who on several occasions has appeared before Dowagiac Club ladies, was united in marriage, June 11, at Detroit, to George H. Gillman, a prominent New York attorney. Oh, consistency, thou art a precious jewel, indeed!

Before the nineties had dawned, the name of Stetson was unknown beyond the weekly newspaper office of a little Californian town. Charlotte was the wife of a struggling artist, and her nearest approach to fame was her adeptness with sapolio and her ability to cook apple dumplings and bake sour milk pan cakes. A sweet little babe came into the life of husband and wife, and all was apparently serenely blissful. Then one day a "vague unrest" flew in through the transom and Charlotte was 'called" to minister to the world. A message had been given her to tell suffering, downtrodden, slaving womankind! But it was impossible to reform her sex and "do the housework" at one and the same time. So the sapolio dried fast to the unused sink, the pan cakes went unbaked, and the divorce court—great ameliorator of the woes of wedded life—stepped in and uncemented the tie that bound husband and wife together. Both won fame from the world—he as a painter, and she as a reformer.

The little fledgling born in the soul of Charlotte as she scrubbed the floor of her little Californian kitchen, once set free poised itself a moment on the generous atmosphere of public avor, flapped its wings and began to soar, high and higher, until at last it rested upon a certain great height measured only by magazine editors who pay so much per word for high sound ng essays. Here it tarried a moment and looked about upon what it had conquered, and saw that it was good.

Then the birdling took a skim across the land and over the seas and back again. Into churches, onto platforms, into colleges, schools, homes it went, and this was the burden of it's song:

"The beginning and end of social progress is the growth of human love." (Not the love of wife for husband, but love for yourself.)

"The world is progressing. Statistics show that women today are larger, stronger, higher, better women than they ever were before." (But housework hath a stunting effect—she that scrubbeth gaineth little flesh, she that baketh bread hath a weak appetite and rarely rises higher than the second story.)

"We are born today with a brain which is the result of years of social progress, yet woman has not kept pace with man in the movement, although in the last fifty years she has made wonderful strides." (The judgment of a chamber maid and a woman of position can be contrasted by the size of bonnet they wear).

The world everywhere received her with open arms—especially the ladies who until then had been foolishly content to be happy. They couldn't realize that they hadn't seen their mistakes before.

Then when all this was transpired and editors were sending polite notes for the next new reform manuscript—when, in fact, there were no more worlds to conquer, Alexander sat down and wept. When Charlotte at last cast about her she saw that fame was but an empty bauble—that there was one thing more she lacked.

And that conquered her June 11, 1900. "'Twere not well that man should live alone." After one ill-starred attempt, after fame, glory, name had been won, all—all was cast down before the god of true love. Better than single blessedness, better than emblazoned fame, better than worldly worship—after all was said, after all was done—was "home and happiness."

Will this be the end of this great intellect—will she stop lecturing, quit reforming? Has she admitted the true greatness, the true grandeur of American homes, or has she arrived at that Utopian land where the married state is a hamper no more to pet ambitions and fond desires—where woman is monarch of all she survey's, the husband ditto, and the cook and nurse all the rest? It's ideal, Charlotte, but what if your cooks and nurses should all get reformed—where will the future supply come from? There was a recent and beautiful madam of Paris turned hundreds of noble suitors away and wrote a book ridiculing the institution of marriage; directly she fell in love with and married an Afghan.

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For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

* * *

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso,	1,00
Ruled by the Tomb, a discussion of free thought and free love. By Orford Northcote,	10
Marriage and Morality. By Lillian Harman,	5
Evolution of the Family. By Jonathan Mayo Crane,	5
Judgment. By William Platt,	5
Autonomy, Self-Law. What are its demands. By M. Harman,	10
The Prodigal Daughter. By Rachel Campbell. And other essays,	25
The Revival of Puritanism; By E. C. Walker,	.10
Love and the Law; By E. C. Walker,	.05
Digging for Bedrock, by Moses Harman,	.10
In Hell and the Way Out; H. E. Allen,	10
Human Rights; J. Madison Hook,	10
Vital Force, Mesmeric Exchange and Magnetism, by A. Chavannes,	25
Liberty. Political, Religious, Social and Moral. By A. F. Tindall,	.10
Regeneration of Society, by Lillian Harman	05
Love in Freedom, by M. Harman,	05

Natural Liberty.

BY JONATHAN HUNT.

Shall men live strictly according to the laws of life? Is self control a necessity, or does spontaneity insure to us the greatest happiness? It is painfully true that whatever gives us the greatest pleasure will furnish us with the most misery when we abuse the gift. Eating gives us much happiness; eating too much, Oh! Same with drinking beer; same in winning $50 on a horse race. In love relations certain facts must be known before discussing the great question of the freedom of the affections.

Virgins love married men best and unmarried men of the most experience are most apt to be more highly attractive.

Girls of the highest wisdom are more apt to resist this natural feeling.

Repression and self control are absolutely necessary. Notice the words of Julia Franklin: "Do your worst! You cannot hinder me from being true to my natural instinct, of going to the man I most love to solicit his assistance in the work of peopling the earth. And from now on you shall not!"

But what if the man she loves does not reciprocate? If he is simply indifferent he will compromise his feelings because he is a man. And this with the fact that men of most experience are most attractive, proves that polygamy—natural not tyrannical—will exist of necessity in sex freedom. The unappreciated men of course will do the necessary work without complaint(?)

I have seen the experiment tried; men and women of learning and intelligence tried to live a life of freedom. Mrs. Blank took on all the freedom she thought she needed for a given time; then she elevated Hades as soon as she found that her husband had taken one step on the same road.

I repeat, love must be controled by reason or it is only lust. Miss A loves Mr. B but Mr. B loves Miss C. Now Miss C love Mr. D and Mr. D loves Miss A. Shakespeare's witches may have arranged the whole affair. Self control is absolutely necessary. The most tragical every day events of life, as can be read in daily newspapers, are caused by this mistake: "Sexual love cannot be controled by reason."

Mr. Blank Fool loves Miss Minerva Venus, who is greatly in love with Mr Singleton. Mr. Blank Fool kills Mr. Singleton He is not content with liberty till he kills somebody. He wants the liberty to do wrong in order co be sure that he has a good article. No daily comes to the millions of readers without one two or three horrors of this character. Sometimes the blank Fool kills his girl and then himself; or the girls takes poison

The victims are many; all caused by love stories and falss philosophy.

The Ledger, New Denver, B. C., is inclined to be sarcastic saying: "We cannot find any record of Adam and Eve's marriage. As they were the original parents of all the human race, according to our learned parsons, it would appear that some thing should be done in the matter in order to save the world's good name."

VARIOUS VOICES.

P. V. Olson, Little Rock, Ark.:—Enclosed fifty cents for which send copies of No. 819 and any leaflets for propaganda work. I will put them where they will do good.

P. R. Skinner, Albany, Oregon.—I enclose one dollar in post office stamps, for which please send Lucifer, to each of the following ten names and addresses, as long as you can afford to, I waving all claim for any premium.

Edgar D. Brinkerhoff, Trenton, N. J.:—Will H. E. Allen kindly mention one "intolerable monopoly today that the law has not aided?" See his article in Lucifer, June 30 page 195, second column, sixth and seventh lines.

Susan Patton, Philadelphia, Pa.:—Send me the book "Dignity and Glory of Sex." I feel I must possess that work.

[The selection with this title in Lucifer, No. 820, is from "The New Hedonism, by Grant Allen; a most excellent pamphlet for general distribution. Sent from this office for five cents each, thirty-five cents per dozen, or $2.50 per hundred.]

Mrs. R. T. Dykeman, Columbia City, Wash.:—The Light Bearer Library suits me in every particular. "The Regeneration of Society," is a masterpiece, and Platt's essay, "Judgment," is another. I send a dollar for a copy of your life history when it is finished. I feel that your life has been full of valuable experience and its influence should go out to help others on the road of reform.

Lois Waisbrooker, San Francisco, Calif.:—"Regeneration of Society," Light Bearer Library No. 4 New Series, is the best number yet issued.

[We regret to learn that Mrs. Waisbrooker met with a serious accident a few weeks ago—a dislocated shoulder. At her time of life such injuries are not soon repaired. A little help to her and her paper, "Clothed With the Sun," would no donbt be thankfully received by this veteran worker in humanity's cause. Address her at 1501½ Market st. San Francisco. M. H.

Sada B. Fowler, Phila., Pa.;—I herewith send what "The World" says of the "unfortunates." Will all who read the same notice the change in public opinion in such regard since our brave Light-Bearer has shed its rays of truth over the minds of the thinking world? Let us all take heart and renew our work in the glorious cause. According to our earnest Lillian's suggestion, let us encourage the mothers of what are called illegitimates to feel that they will be upheld in being true to their motherhood. I have just heard that the father of this child has come to see the fact that he should share the responsibility. I believe that many a man in such cases who has been unjust enough to forsake the mother of his child would have been true were he rightly appealed to. Men as often as women are the dupes of Dame Grundy! They can be taught to honor a woman whose favors of love are granted in trust.

Allow me to take this occasion to say that I hope many more of Lucifer readers will subscribe for my book "One," in advance, that I may soon have sufficient to ensure its publication. Will those who wish circulars let me know?

A PHYSICIAN IN THE HOUSE.

A New Family Medical Work, by Dr. J. H. Greer.

This book is up-to-date in every particular.
It will save you hun reds of dollars in doctors' bills.
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This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it It has eight hundred pages, is neatly bound in cloth with gold letters, and w . be sent by mail or express prepaid to any address for $2.50. Address M. Harman, 507 Carroll Ave., Chicago, Ill.

822.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

Love in Freedom,

By M. HARMAN.

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By E. C. WALKER.

No man is wise enough to foresee the secondary results of any proposed restriction, and no history is copious enough to record the evils that have ensued upon denials of liberty.—*George E. Macdonald.*

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Fis on is to-day the best medium for the preacher of righteousness who addresses humanity.—From the Preface.

The British Barbarians

Grant Allen, the author of this Hill-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Daring, brilliant, unconventional, arresting, thoughtful, it was assailed with a storm of vituperation by the Jeannette Gulders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble. Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

We send the book postpaid for only $1. Address Moses Harman, 307 Carroll Avenue, Chicago, Ill.

The Light Bearer Library.

NO. 1. Variety vs. Monogamy. An address before the Ladies' Liberal League of Philadelphia. By E. C. Walker. 8 pages. Single copy, 3 cents; 5 copies 10 cents; 12 copies, 20 cents.

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By Karl Heinzen. A new edition together with the startling letters of Louise Mayen" on Men and Women, and a report of the Convention of German women at Frauenstact. A book of 186 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women" alone and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Price paper bound 50 cents; cloth, $1

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course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

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Natural Liberty.

BY JONATHAN HUNT.

Shall men live strictly according to the laws of life? Is self control a necessity, or does spontaneity insure to us the greatest happiness? It is painfully true that whatever gives us the greatest pleasure will furnish us with the most misery when we abuse the gift. Eating gives us much happiness; eating too much, Oh! Same with drinking beer; same in winning $50 on a horse race. In love relations certain facts must be known before discussing the great question of the freedom of the affections.

Virgins love married men best and unmarried men of the most experience are most apt to be more highly attractive.

Girls of the highest wisdom are more apt to resist this natural feeling.

Repression and self control are absolutely necessary. Notice the words of Julia Franklin: "Do your worst! You cannot hinder me from being true to my natural instinct, of going to the man I most love to solicit his assistance in the work of peopling the earth. And from now on you shall not!"

But what if the man she loves does not reciprocate? If he is simply indifferent he will compromise his feelings because he is a man. And this with the fact that men of most experience are most attractive, proves that polygamy—natural not tyrannical—will exist of necessity in sex freedom. The unappreciated men of course will do the necessary work without complaint(?)

I have seen the experiment tried; men and women of learning and intelligence tried to live a life of freedom. Mrs. Blank took on all the freedom she thought she needed for a given time; then she elevated Hades as soon as she found that her husband had taken one step on the same road.

I repeat, love must be controled by reason or it is only lust. Miss A loves Mr. B but Mr. B loves Miss C. Now Miss C love Mr. D and Mr. D loves Miss A. Shakespeare's witches may have arranged the whole affair. Self control is absolutely necessary. The most tragical every day events of life, as can be read in daily newspapers, are caused by this mistake: "Sexual love cannot be controled by reason."

Mr. Blank Pool loves Miss Minerva Venus, who is greatly in love with Mr Singleton. Mr. Blank Pool kills Mr. Singleton He is not content with liberty till he kills somebody. He wants the liberty to do wrong in order co be sure that he has a good article. No daily comes to the millions of readers without one two or three horrors of this character. Sometimes the blank Pool kills his girl and then himself; or the girls takes poison

The victims are many; all caused by love stories and falss philosophy.

The Ledger, New Denver, B. C., is inclined to be sarcastic saying: "We cannot find any record of Adam and Eve's marriage. As they were the original parents of all the human race, according to our learned parsons, it would appear that some thing should be done in the matter in order to save the world's good name."

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P. V. Olson, Little Rock, Ark.:—Enclosed fifty cents for which send copies of No. 819 and any leaflets for propaganda work. I will put them where they will do good.

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Edgar D. Brinkerhoff, Trenton, N. J.:—Will H. E. Allen kindly mention one "intolerable monopoly today that the law has not aided?" See his article in Lucifer, June 30 page 195, second column, sixth and seventh lines.

Susan Patton, Philadelphia, Pa.:—Send me the book "Dignity and Glory of Sex." I feel I must possess that work.

[The selection with this title in Lucifer, No. 820, is from "The New Hedonism, by Grant Allen; a most excellent pamphlet for general distribution. Sent from this office for five cents each, thirty-five cents per dozen, or $2.50 per hundred.]

Mrs. R. T. Dykeman, Columbia City, Wash.:—The Light Bearer Library suits me in every particular. "The Regeneration of Society," is a masterpiece, and Platt's essay, "Judgment," is another. I send a dollar for a copy of your life history when it is finished. I feel that your life has been full of valuable experience and its influence should go out to help others on the road of reform.

Lois Waisbrooker, San Francisco, Calif.:—"Regeneration of Society," Light Bearer Library No. 4 New Series, is the best number yet issued.

[We regret to learn that Mrs. Waisbrooker met with a serious accident a few weeks ago—a dislocated shoulder. At her time of life such injuries are not soon repaired. A little help to her and her paper, "Clothed With the Sun," would no doubt be thankfully received by this veteran worker in humanity's cause. Address her at 1501½ Market st. San Francisco. M. H.

Sada B. Fowler, Phila., Pa.:—I herewith send what "The World" says of the "unfortunates." Will all who read the same notice the change in public opinion in such regard since our brave Light-Bearer has shed its rays of truth over the minds of the thinking world? Let us all take heart and renew our work in the glorious cause. According to our earnest Lillian's suggestion, let us encourage the mothers of what are called illegitimates to feel that they will be upheld in being true to their motherhood. I have just heard that the father of this child has come to see the fact that he should share the responsibility. I believe that many a man in such cases who has been unjust enough to forsake the mother of his child would have been true were he rightly appealed to. Men as often as women are the dupes of Dame Grundy! They can be taught to honor a woman whose favors of love are granted in trust.

Allow me to take this occasion to say that I hope many more of Lucifer readers will subscribe for my book "One," in advance, that I may soon have sufficient to ensure its publication. Will those who wish circulars let me know?

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The Poet's Theme.

What is the cause of the strange silence of American poets concerning America's triumphs on sea and land?—Literary Digest.

Why should the poet of these pregnant times
Be asked to sing of war's unholy crimes?

To laud and eulogize the trade which thrives
On horrid holocausts of human lives?

Man was a fighting beast when earth was young,
And war the only theme when Homer sung.

'Twixt might and might the equal contest lay—
Not so the battles of our modern day.

Too often now the conquering hero struts,
A Gulliver among the Liliputs.

Of old, men fought and deemed it right and just;
To-day the warrior fights because he must.

And in his secret soul feels shame because
He desecrates the higher manhood's laws.

Oh! there are worthier themes for poet's pen
In this great hour than bloody deeds of men.

Or triumphs of one hero (though he be
Deserving song for his humility.)

The rights of many—not the worth of one—
The coming issues, not the battle done.

The awful opulence and awful need—
The rise of brotherhood—the fall of greed.

The soul of man replete with God's own force,
The call "To heights," and not the cry "To horse!"

Are there not better themes in this great age,
For pen of poet or for voice of sage

Than those old tales of killing? Song is dumb
Only that greater song in time may come.

When comes the bard, he whom the world waits for,
He will not sing of war.

—*Ella Wheeler Wilcox.*

Heredity.

BY C. L. JAMES.

E. J. Paul asks me to write an article on Heredity, and I suppose the editor approves since his request was published. At any rate I can write enough to show how much I don't know about heredity.

Scientific treatment of this subject begins with Darwin. As in other branches of science there were, of course, certain empirical data, before any attempt had been made to systematize them. The stock-breeder's experience had taught;

1. That offspring are like the parents;

2. That, since two parents are required, the result of generation, reproducing traits of both in uncertain proportions, makes the problem of stirpiculture complicated.

3. That "breeds" are produced by selecting for parents those individuals in each generation which possess some desired quality, as the merino's wool, the cochin's flesh, the Spanish fowl's fecundity.

4. That perseverance with this process is necessary. In every generation there are individuals which take after grandparents or remoter ancestors instead of their improved progenitors. This is degeneracy, which would become general but for continued selection. All this was known, including the name, as long ago as Virgil. He says in his first Georgic, or poem on agriculture, (as well as I can translate):

"And however the seeds, prepared and looked to with much care, soak long over a slow fire. I have seen them, nevertheless, degenerate, unless human toil each year also selects the finest by hand; so all things developed run to inferiority, and are carried back by an undertow, not otherwise than he who hardly pulls his boat with oars against the stream, if by chance his arms relax, and the force of the current sweeps him headlong again to where he was."

In Latin—

Et quamvis, igni exiguo, properata moderent,
Vidi lecta diu, et multo spectata labore,
Degenerare tamen, ni vis humana quotannis
Maxima quæque manu legeret; sic omnia fatis
In pejus ruere, ac retro sublapsa referri;
Non aliter, quamqui adverso vix flumine lembum
Remigris subigit, si brachia forte remisit,
Atque illum in præceps prono rapit alveus amni.

Darwinism teaches that nature performs a process of selection, by weeding out in each generation those individuals least adapted, not, of course, to human purposes, but to live and propagate. Thus species are developed, with qualities peculiarly suited to the conditions under which they must live—fish in the water; birds in the air, crocodiles and hippopatami by great rivers, llamas and sheep, which need very little water, upon sandy plains; the hairless dog in sultry Ecuador, the woolly Spitz in the far north, etc.

As selection in every species makes the type, but degeneracy the variations from the type, it is by studying the latter that naturalists, since Darwin's time, have gained light upon the specific process of heredity. Human degeneracy has been chiefly studied, both on account of its importance, and also because there are conditions which make it very available. Such are the highly complex and artificial qualities of civilized man, also the opportunities for reversion furnished by changes in his mode of life.

The pioneer in this work was Krafft-Ebing. His great work *Psychopathia Sexualis*, now in possession of most physicians, treats sexual abnormalities from the new point of view. His mere opinions on sexual topics require no notice, being simply conventional, and I, whose specialty is not biology but history, can see in this a vast amount of proof, slightly treated by Krafft-Ebing, that the sexual perversions were far more common than they are, thus appearing as true examples of degeneracy now. He assumes, like a Darwinian, that they are degenerate traits. But his discription and analysis of them is most masterly.

Lombroso's first famous volume, *L'Uomo Delinquente* (the criminal), extends the same method to vicious propensities in general. These authors show that physical, moral and psychical

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degeneracy, go, in a general way, together. The criminals are classified as born criminals ("little monsters," Jesse Pomeroy e. g.). Criminaloids; habitual criminals; occasional criminals. The first three classes, with a few exceptions among the habitual, always show their degeneracy in face, head, intellect, constitution, and other habits.

At the occasional point, crime ceases to be the inevitable result of heredity, and reformation becomes possible. I pass over the impulsive, or quasi-insane criminal—Guiteau, Prendergast; and the collective criminal, *i. e.*, the ordinary man in a state of bad custom, or contagious mania, like war, who has been specially treated of by a later writer, because these topics, though very material to the evolutionary view of history, have not much to do with heredity.

Krafft-Ebing, in his *Psychopathia*, similarly shows that some sexual perversities are curable, others not. The latter always involve great physical and general intellectual aberrations from the developed type of man. The practical results of these generalizations have already been highly important. It has become the custom to make careful measurements of criminals, not only for the purpose of identification but of further study.

The prisons have become schools, not for their unimprovable inmates, but psychological visitors. The cultivators of biological psychology from its new standpoint, are unanimous in saying that what they call *sadistic* crimes, including rape, (except the matrimonal kind, which is "collective") denote incurable degeneracy. By their positiveness about this, they have saved the lives of many unfortunate wretches; and also saved the community from having them turned loose after a "term" in jail.

Advanced countries, like France and Italy, commit such criminals to asylums for life. America and England, being Puritanical democracies, of course lag behind the world at large. Krafft-Ebing and his school assert also that the vice of ancient Greece is now possible only for "irresponsible" persons; meaning that its punishment is useless—to the perpetrators, because they cannot be reformed—to others, because no one who can will be guilty of it.

In Italy, accordingly, the laws against "unnatural offenses" have been repealed. In France they have been cut down to police regulations against publicly indecent behavior. Austria, when last I heard, was considering similar measures. In Rome or Naples, any one curious to see these unfortunates can easily find them—so, indeed, he can in Chicago, but in Rome and Naples there is no nonsense about it. Tolerated by law, banished by custom from other society than their own, they live in one quarter, suffering nature's penalty of painless extinction.

The proposal to "sterilize" criminals was an ignorant man's comment on the philosophy of degeneracy. A sufficient objection to it is furnished by the connection of this condition with genius alone. The "normal man" of selection is the man best adapted to his environment. Genius proposes to make a new environment. It is not, therefore, compatible with such normality. Unlike degeneracy, it seeks progress not reversion. But the capacity to make progress in one direction is found (as might be expected) to involve weakness somewhere else, and the genius (Lombroso concludes) is always in some respect degenerate though a minority of such men have appeared very nearly normal

Lombroso's other great book, "*the Man of Genius*," investigates very thoroughly the conditions, hereditary and other, which bear on the evolution of genius. I am far from thinking all his generalizations conclusive—there are even some which illustrate his assertion that there is no silliness like that of genius in its stupid mood.

But some are extremely striking. He finds that genius, so far as its heredity is known, always comes of a good physical stock; but always marks a degenerate branch of the stock. Often, perhaps usually, the degeneracy shows before or contemporaneously with the genius. It never fails to appear later. A large proportion of geniuses are sterile double flowers. Many leave only commonplace posterity.

Rarely genius runs through two generations—never further. though occasionally, like a buried river, it re-emerges in remote descendants. Talent (the capacity to do well what others have done after a fashion) is a good preparation for raising geniuses. A series of bright sons and fathers culminates in a dazzling meteor. On the other hand, insanity, whether first appearing in company with genius, as it often does, or not, goes on from bad to worse, and ends soon in extinction.

Mutual passion of parents is a cause of genius. As it is a most difficult one to know anything about, the cases in which we can demonstrate it are probably an extremely small part of the whole; yet those in which there is evidence for it are numerous enough to merit confidence. Long before Lombroso, it had been remarked how many great men were bastards. He adds that a great proportion are the children of oldish people who married late, and of couples who had been separated for some time.

Such generalizations are not favorable to lasciviousness, but quite the contrary. Indulgence weakens passion, restraint intensifies it. To breed thoroughly commonplace children, unite commonplace parents under old-fashioned ideas of conjugal duty.

Though the science of heredity is in its infancy, we can see it has leading principles. The human kind like the dog kind, falls into "breeds." The moral grades, already specified, being founded on like physical antecedents with the intellectual, run closely but not uniformly parallel, thus:

Born criminals and criminaloids—Idiots.
Habitual criminals—Lunatics.
Occasional nothing special—Uncertain.

Impulsive—Cranks, *i. e.*, persons of limited and ill-regulated talent, abortive geniuses, with lots of ambition but only flashes of brightness.

The crank, as the connecting link between the fool, the lunatic, the genius, and the Philistine, or common man, is a most interesting study. The chief merit of Max Nordau's degeneration, according to Lombroso, is showing the extent and variety of crank talent in all the fads, follies, "sensations," revivals of obsolete notions etc., so characteristic of modern times. The crank, indeed, is eminently a modern product. His great breeding place, according to Lombroso, is the modern city. Facility of living cheaply with very little work, and acquiring a range of superficial ill-digested knowledge with little study, are the physical and intellectual conditions which encourage his development. His most characteristic trait is attempting something for which he is in no way fit.

Collective criminals intellectually equal Philistines, or common men. Geniuses on whom the world depends for all progress except the physiological kind, rise majestically above others in some one moral or mental gift, and fall below in other respects.

Old generalizations of the stock-breeder receive their *rationale* from this philosophy. Children are like their parents—therefore, in and-in breeding destroys a bad race; but, up to a certain point, improves a good one. Crossing corrects its tendency to monotony and sterility. Very mixed breeds are usually inferior, the curs and mongrels of humanity, but among them periodically arises a new race of high quality, the result of some happy cross. The English is among the most mixed in the world, but became several centuries ago a fixed high type. The qualities of an old pure race triumph in amalgamation over those of a new mixed one. The Berber has absorbed Greeks, Romans, Jews, Phœnicians, Arabs, Negroes, Spaniards; but he remains what he was when Dido bargained for the site of Carthage.

If C. A. will look over his list of wonderful discoveries, such as that all acts are done to procure the greatest amount of immediate happiness, he will find they have a common quality—besides being old. They are all metaphysical. The trick in all such reasoning is to give Everything in General a name. The reason they cannot be applied without absurdity, is that Everything in General means Nothing in Particular.

It does not do to take Friend Kerr too seriously, any more than oneself, because there is always reason to suspect he may be joking. Otherwise I would suggest that "the nineteenth century principle of the greatest happiness of the greatest number" is as old as Aristotle, whose ethics teach that virtue consists in socially useful qualities, which became the foundation of Jesuit casuistry. Neither is the principle sound. No one knows what will be even for his own greatest happiness, let alone that of the greatest number; and thus the rule is only to have a peculiar name for Everything in General which means Nothing in Particular. But, applying "the Baconian method of discovering truth by observation and experiment," in which I thoroughly believe, I see nothing to encourage jingo about the observations that the British have turned the rice-fields of India into opium fields, the experiment of bombarding China with the opium, or the embezzlement of the hundred million famine fund.

In Re Free Juries.

BY VOLTAIRINE DE CLEYRE.

Doubtless my comrade Kate Austin is amply able to support her position concerning the ownership of children; therefore I do not wish to interfere in that discussion, particularly as it appears to me one of the questions that will never be equitably settled in advance by theory, but will in free society settle itself, instance by instance, as need arises. But I do wish, as an Anarchist, to utter a strenuous protest against Mr. Brinkerhoff's Free Jury!

When in the name of sense did this get to be Anarchism? Mothers are supposed to secure the passage of laws, laws are to be passed upon by juries, juries are to be composed of the good old legal number twelve, "chosen by the whole community!" "Presumable unanimity of the community." People's own bodies not to be under their unlimited control; libertarians intending to subject the mother (*presumably others*) to the rule of juries! Where has Mr. Brinkerhoff been getting this sort of thing? From Lysander Spooner and Victor Yarros?

Well, I register my disclaimer; I declare that in my view this idea is as far from Anarchism as the statute book itself, and I would suggest a ——"free vote" of Anarchists as to whether this jury scheme is compatible with Anarchism. I suggest that every anarchistic reader of Lucifer write a simple *yes* or *no* to the question, and let us have the list. Let us know "where we are at" in this business.

But let nobody suppose I am proposing a decision to be set down as "anarchistic law" to which the minority is expected gracefully to conform. I merely want to know how much of a hold the jury idea has on people,—on avowed Anarchists.

Homes for Helpless Children.

BY ALBINA L. WASHBURN.

A writer in Denver "Republican" of July 7th., defending the establishment of homes for helpless children declares the tendency not to establish pauperism, but that they were for children for mercy's sake—for not only needy people but for needy and neglected children.

"It is true," says the writer," that many children are born that ought not to have been born. But since they are born and left homeless or in neglect I insist that society, which encourages marriage among the poor as well as the rich, shall take decent or humane care of them. . . . Those who beget images of themselves should see to it that provision is made for their own. But you can't accomplish domestic harmony and stop the irresponsible child-breeding by legislation.

"The cause of redundant breeding," continues the writer, "is simply sensualism. Those who are burning in this fire will burn in spite of law. Personal and marital purity may be educated into the race, and it must be made attractive from experience or demonstration. Men and women are commanded to get understanding. But understanding of good or heaven or happiness cannot possibly come to any one in a state of sensualism, because one has to depart from the evil of sensualism as well as other forms of self-love or selfishness to have understanding. And this departure depends first upon the will. No one is capable of actual good except by demonstration in act through exercise of the will. A theory that lives only in theory is fallacious.

"Everything true, beautiful or heavenly is sealed to the sensualist while the world is full of society's mistakes. So, society owes it to the world to try to be humane.

"At definite periods of declension what has been called 'surplus population' is thrust into being any way, marriage or no marriage, law or no law. The present is especially one of those periods.

"Query: Shall we allow the the present unfortunates to be drowned in a flood of fallacies, or take them up and make the most of them for humanity's sake? It is fate that the poor children are here and more are coming. The state does not see fit to handle worthy homeless ones. But these homes must multiply the same as hospitals, insane asylums and so on because there is need of them while the present general system exists, and the circumstances are to be changed only through a change of the system itself which is the parent wrong."

* * *

A change in the system may be speedily made by the elimination of fees from marriages, by the care of worthy as well as unworthy children by the state or society, and by the dissemination of sexual truths about the sources of life and happiness as suggested and taught by Lucifer.

The Womanly Woman—Old and New.

BY L. PARTRIDGE.

There is a vast gulf between false and true womanliness. The old or false type of womanly woman was one who owned herself inferior to man. She was not supposed to ever dream of personal rights. Even the native laws of her being were forbidden fruit to her.

The "womanly" woman of that day was born and bred in an artificial world. She was taught that healthy sport was shameful, and a natural figure hideous. Her one aim in life was to get married.

Girls were not then permitted to know the world. The less a girl knew, in certain limits, the better chance she had of marrying. Because of this very ignorance, "seduction" and its bitternesses were possible. Worse yet, the sale of girls to diseased men was openly connived at.

A small waist, pale face and fragile form were then thought womanly. Girls were not permitted to have close comradeship with men. It was called unwomanly for a woman to study as men might. Such has been the ideal woman for centuries.

Now, however, a better standard is being set up. The weak, artificial, ignorant woman is being replaced by the healthy, natural, educated type. Instead of being helpless dependents, women are taking up men's work, and in many cases bettering it.

The well trained girl of today is as a rule healthier, stronger, and more self-reliant than her mother—all else being equal. It is a credit to the sex that so many women are self-supporting. Marriage is no longer the chief end of woman. The average girl of today can live by her own labor.

The old standard of self-ignorance is no more universal. Instead, girls now know what their native rights and duties to self are. In this knowledge, incomplete as it is, we recognize the dawn of a truly new day. Woman is fast taking her place as man's equal.

A true womanly woman is healthy, strong, and able to live by her own labor. She knows her personal rights and needs. She knows the world, and can defend herself. Sex slavery she now knows to be opposed to true womanhood. As a rule, our most womanly women are those who, rejecting old dogmas, live out their own lives in freedom.

LUCIFER, THE LIGHT-BEARER

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Epidemic of Military Measles.

"The War Department at Washington reports a flood of volunteers for war service in China. The whole world is suffering from an epedemic of military measles."

* * *

"The white men who sold the yellow men those Mauser rifles and Krupp guns, and taught them how to use them, have prepared a tragedy at whose possible developments civilization stands aghast."

The above paragraphs are taken from a recent issue of the New York Daily "World."

In line with these utterances, note the following from the Chicago "American" of July 16.

"Service in China is the desire of the Second Illinois Regiment. Colonel James E. Stuart will offer his companies to President McKinley and officers and men are eager to go. The offer will be made through Governor Tanner, who has promised to give all his aid to get the Second a chance to work their rifles on the Heathen Chinee."

At this writing the New York "World" seems eminently in the right when it says, "the whole world is suffering from an epidemic of military measles."

The illustration or simile is an apt one. Measles is a disease incident to childhood and immaturity, rather than to manhood and maturity. Likewise, militarism is characteristic of the childhood of races and nations of people—a stage of development coincident with their immaturity, their ignorance, their inexperience if not their brutality and savagery. The higher and better phases of growth, of human culture, of real "civilization," have as little as possible to do with the military spirit.

War, at its best, is brutal, inhuman; at its worst—that is, with the "improvements" of modern military science, it is "hell"!—and the men who choose war as a profession, very naturally become "devils." Hence the mild-mannered and peace-loving Chinese are not far off the mark when calling the war-loving nations, the so-called Western Powers, "foreign devils."

* * *

The unanimity with which Americans and the nations of western Europe are now demanding vengeance for the slaughter of the foreign legations at Pekin, remind us of the uprising of the western world in the latter part of the eleventh century of the Christian Era, to avenge the wrongs suffered by the pilgrims at the hands of the "infidel" followers of Mahomet.

At the beginning of the "Crusades,"—so-called because of the sign of the cross—nearly all Europe and part of Asia were under the sway of Christian monarchs. When, after three hundred years of the bloodiest and cruelest wars known to history, these crusades came to an end, the situation was much the same as at the beginning of the craze, with the very important exception that the fairest and richest capital of Christendom, Constantinople, and the countries adjoining, remained the undisputed possessions of the hated "infidel Turk." And such they remain to this day, together with the holy city of the Christians, Jerusalem.

In this new war of races and of religions, is the history of the mediaeval crusades to be repeated? Who knows?

M. H.

"Laws Help the Combines."

"Laws are the creatures of government, and the government will always place as high an estimate upon wealth as do the people and not a higher one."

So said President Hood, of the Illinois Bar Association, in his "convocation speech" before a recent convention of that body in Chicago.

Yes, "laws are the creatures of government," and government is the creature of the cunning and selfish few, and not of the many; and yet it is doubtless true that, on the whole, the laws of any country are as good and as bad as the masses of the people who vote for, or submit to be ruled by them.

The main drift of the discourse of this representative lawyer was to show that laws cannot prevent enormous accumulations of wealth in the hands of the few. After enumerating many things that laws could do, such as taxing inheritances, confiscating estates, changing the course of rivers, setting bounds to the sea, etc., he adds, "but we shall never, by law, circumscribe human effort, impelled by energy, industry and capacity, and fix bounds beyond which it may not go."

Further on he says:

"The rich and the poor will be with us in the future as in the past. Want will continue to feed upon the crumbs that fall from the tables of luxury. The rich man and the beggar will be factors in the social problem a thousand years hence as they now are and as they were nineteen centuries ago. Unless there are some very undesirable and dangerous changes in organic law it is certain that the individual will never be prevented by law from acquiring as great an amount of riches as his disposition and ability will permit by the use of just and honest means."

If this is not "special pleading" for the existence of laws that enable a few men to pile up wealth by the million at the expense of those who earn it, then it would be hard to find an example of what is commonly known as special pleading.

But such pleading is not in the least strange. It is to be expected that a lawyer will defend his profession, and what would the profession, the avocation, of the lawyer be worth without class laws? without laws that grant special privileges?

Elsewhere he says. "We may start all persons in life on as perfect equality, in the matter of wealth, as of political or civil right."

The "gall," the impudence of this statement is simply paralyzing. When and where were laws known to do anything of the kind? And if laws could or would give all an equal chance in life, as to wealth, or to civil and political right, all of these would be of little avail without the right to be born well—to be born with an endowment that would enable each to maintain in the social, political and financial equality guaranteed by law.

But this would mean abolition of marriage and divorce laws—that is, marriage monopoly laws, and this in the end would abolish the profession of lawyer and law-maker, and as we cannot expect men to commit suicide we cannot expect lawyers to agree to the abolition of marriage and divorce laws.

M. H.

Love in Freedom.

ELMINA D. SLENKER.

This little gem of the Light-Bearer Library is one of the very best arguments I have yet seen against our marriage laws and customs.

I have hitherto defended marriage with the proviso that divorce shall be as free as marriage. But it is like old theology. You commence by rejecting that which you deem impossible of credence and retain the rest as fact and truth; but once you open the door to reason you find no stopping place till you reach atheism.

It is the same in studying marriage. You keep on opposing one thing after another and finally the whole system falls flat and you are compelled to leave freedom to do its perfect work. Mr. Harman has a splendid creed. It will fit in everywhere and fill all needs.

Freedom, Love and Wisdom.

O we can each and all accept this as our own creed!

If the Light-Bearer Library continue to be as interesting, instructive and valuable as are the numbers already issued it will be one of the best and most useful libraries in the world.

Prudishness a Crime.

Physical Culture.

Prudes are criminals!

Not against the laws of pigmy man, but against the laws of Nature, against the laws of God. To them the body is something vulgar, not to be mentioned or to be disclosed even to the fresh pure air. They live in this atmosphere of impurity and narrowness. It stamps its influence upon their bodies and upon their features. They have no mind or opinions of their own. Their standard is based on what Mr. or Mrs. So-and-so will think, not upon a clear comprehension of what they consider to be right or wrong. They go through life mental and physical slaves. Their children are taught what a shameful thing the body is. They grow up with these perverted narrow ideas and must often wonder how a pure mind can possibly exist in such a vulgar habitation. All this is a perversion of the natural, and is criminal in character.

But the horrible crime of prudishness is illustrated the most startlingly in the endeavor to hide and ignore the sexual instinct. May heaven help the children of prudes, for no help, no knowledge can be obtained from their parents. They will stand by and see their children struggling in the mire and filth of sexual depravity without a word of assistance. They will see them go blindly, innocently up to and over the precipice of self-abuse without a hint as to the true character of the terrible results that will follow this base habit. They are the perverts of the earth! They have no right to curse others because of their impure minds! They ought to be jailed just as any other dangerous criminal!

It is considered a crime to cripple or kill a man, and when an engineer kills and cripples scores of persons by neglect he is considered criminally liable. But prudes, placed in the position of parents, allow their children to deform and weaken their bodies, demoralize and degrade their minds and morals, and at times produce even death, by their criminal prudishness and neglect, and no voice of protest is heard.

Look back on childhood and youth, you men, you women, and recall the knowledge that you had to acquire by physically degrading and demoralizing influences! When you were enclosed in the throes of this mental and at times physical agony, did you never think of the plain duty of your parents? Have you ever wondered if the barbaric rites and cruelties of savages could have such physically deteriorating influences as this worse than savage neglect?

All hail the day when this curse of prudishness, with its vulgar idea of the nude, shall have disappeared. Then our boys and girls will have some chance of growing into manhood, into womanhood, without being weakened and demoralized physically and mentally because of sexual ignorance.

Ten Weeks for Ten Cents.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of *one dollar*, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollars worth of books to the sender of a club of twenty.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production, of course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

* * *

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso,	1.00
Rub-d by the Tomb, a discussion of free thought and free love. By Orford Northcote,	10
Marriage and Morality. By Lillian Harman,	5
Evolution of the Family. By Jonathan Mayo Crane.	5
Judgment. By William Platt.	5
Autonomy, Self-Law. What are its demands. By M. Harman.	10
The Prodigal Daughter. By Rachel Campbell. And other essays,	25
The Revival of Puritanism: By E. C. Walker.	.10
Love and the Law; By E. C. Walker.	.05
Digging for Bedrock, by Moses Harman,	.10
To Hell and the Way Out; H. E. Allen,	10
Human Rights; J. Madison Hook,	10
Vital Force. Magnetic Exchange and Magnetation, by A. Chavannes,	25
Liberty. Political, Religious, Social and Moral. By A. F. Tindall.	.10
Regeneration of Society, by Lillian Harman	05
Love in Freedom, by M. Harman.	05

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration

and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

Things That are Needed.

A brush, a broom, a dusting pan,
Good elbow-grease and soap and sand;
And then some one who knows their use,
Is needed much in every house.

You may deck the house in costly things,
And have your fingers kid in rings,—
Unless you use a brush and broom,
Nothing looks pleasant in the room.

Sometimes you chance to make a slop,
And then you know you need a mop.
Unless you know the use of such,
I am sure, you can't be good for much.

Perhaps you'll get a city gent
Besides his clothes not worth a cent;
Then learn you must, for by and by
You have to go to work or die.

—*Sarah M. Ingersoll.*

Things to Remember.

Don't worry.

Don't hurry. "Too swift arrives as tardy as too slow."

"Simplify! simplify! simplify!"

Don't overeat. Don't starve. "Let your moderation be known to all men."

Court the fresh air day and night. "O, if you knew what was in the air!"

Sleep and rest abundantly. Sleep is Nature's benediction.

Spend less nervous energy each day than you make.

Be cheerful. "A light heart lives long."

Think only healthful thoughts. "As a man thinketh in his heart, so is he."

"Seek peace and pursue it."

"Work like a man; but don't be worked to death."

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.

Never despair. "Lost hope is a fatal disease."

"If ye know these things, happy are ye if ye do them."—*Laws of Life.*

The marriage union is holy in direct proportion to the amount of genuine enjoyment derived.—*Advanced Science Journal.*

According to that view, which is a new and true view divorce is holier than marriage in about ninety-nine cases out o a hundred.—*The Nautilus.*

What a naughty, naughty paper to talk so!

VARIOUS VOICES.

Kansan, Pittsburg, Kansas:—"Love in Freedom" by M. Harman, constitutes the June number of the Light-Bearer Library, 507 Carroll Ave., Chicago. This is an able presentation of a very troublesome and delicate social problem.

Allie Lindsay Lynch, Mena, Ark.:—As Lucifer is the friend of the masses and would aid the homeless to homes, I know you will let me say for the Labor Exchange Colony, at Freedom (Fulton Post-Office) Kansas, that it seems certain of a speedy growth, as quite a number have paid for or begun paying on lots of from one-half acre to four acres; and by Xmas there will be a fair sized colony. At present but three or four homes are occupied or finished. Land is good, the people progressive and kind, and their intentions put into effect will benefit those seeking homes within the colony.

G. Meeks, Aurora, Ills.:—Enclosed find one dollar for your Light-Bearer Library. If you have back numbers, send from the beginning. I have seen quite a bit about Dianism. Have you got it in book form? Am coming to Chicago soon, and will call on you if I can find you without too much trouble.

[We can supply back numbers of the Library from the beginning. We have the book Diana, price by mail twenty-five cents. We are not hard to find. If down town, take Lake St. elevated, get off at Sheldon, St., walk north two blocks to Carroll ave., then west to number 507—one and a half blocks.]

W. C. Faye, box 986, Lincoln, Neb.:—I notice there is some discussion regarding making an effort to materialize "Hilda's Home." It is suggested by some correspondents that a consensus of opinion be had, concerning location and other matters relating to same, or that we take counsel together about it. To get different ideas into form to be available. I would be glad to have all interested in such movement to write me fully their plans, ideas and suggestions, as to all matters connected with the proposed effort. Don't be afraid to write your thoughts. It may be just what is wanted to make a grand success. If you have ever tried any co-operation or communal life and if it failed give your idea of what caused the failure. Also the general plan upon which the business was to be conducted. All articles will be carefully read and points noted, and results given to Lucifer, for future use.

Mrs. H. Houghton Chaapel, M. D., Palmetto, Fla.:—When I read this morning your splendid article, "A Woman's Right to Her Children," I said, "we must send for Mr. Harman's book today," I therefore enclose $2, for book and Light-Bearer Library; apply remainder on Lucifer up to Jan. 1901; then we'll call it square and begin anew. Your article referred to is worth much. If woman, who carries her children under her heart during nine trying months, gives birth to them in almost mortal agony, then feeds them from the fountains of her own life, cares for them as only a woman can or will, has not a divine right to own them till they can own themselves, then no power in earth or above has a right to them.

I thank and reverence you in the name of motherhood for your brave, true words and may the *good* of Peace, Plenty and Comfort attend you and yours all your days.

M. L. Studebaker, Fort Hunter, Pa.:—In Lucifer No. 820 Friend R. B. Kerr puts himself in the position of a radical, and myself in the opposite. In No. 813 I applied the word radical to anarchism, and conservative to the advocacy of government. Those who work for change, for better or worse, are radicals. R. B. Kerr desires to maintain or change government; perhaps reduce it to an imperialistic socialism, while I want government abolished. Which is the greater change? Kerr thinks some good is to be gotten from government or that it will bring the race to all the happiness possible. We anarchists, to gain the same end, would abolish government. Government is a failure; history says so. Government is brigandage. A president or king is a brigand chieftain. Man will never be happy so long as he bears the burden of government.

In No. 821, page 204, the editor says he avoided reading certain writers. I am surprised. Christians talk that way; will not read Lucifer or have it in the house.

The word "1ot" was a very improper word. Sorry I employed it.

Millions for conquests; little for home improvement.

W. T., U. S. A.:—I have read with interest the articles in your paper on "The Rights of Mothers," and "Ownership of Children," etc. I would like to have your readers consider for a moment the rights of the child. I believe that it is a fact that nine-tenths at least, of the children brought into the world, are not desired by one or both the parents. And that in about the same proportion of cases where desired, they are only desired for the pleasure, amusement or gratification of the parents. In some cases only heirs are wanted. The question of

whether the child will have a proper and desired environment is not thought of. I think that if the parents are harmonious (I have seen one such case) and consider the rights of the child, the child will not cause very much trouble and will need no violent correction. When parents separate, if the child is not old enough or does not care to decide which to stay with, should it not in justice be kept where it would be accessible to both, instead of allowing one parent special rights? I have an impression that the Spartans practiced free love. Has there been a better race of men and women since they were assimilated?

J. Chaapel, Palmetto, Fla.:—Yours some days ago received with sample pages of your book, etc. I note all you say with deep interest and seldom find a word to disagree with you. Your comments in last week's Lucifer on Judge Freedman's decision in refusing to give a mother her two boys, are eminently just and wise even in this day of uncivilization when Grundyism snobbery, persecution and cruelty prevail in nearly all our courts of so-called justice.

Justice! I had as neighbor a judge of the courts where I was clerk many years. He was a Presbyterian and of course a popular man, but in all the twenty years as judge, at $3000 per annum, I never heard him use the word justice in his charges and instructions to the jury nor in his admonitions and sentences of prisoners. It was always "precedent, precedent," reference to the "majesty of the law"—to Blackstone, Kent, etc No matter how unjust and barbarous the law, not a word of even mild criticism, escaped his lips for its injustice.

He was a good neighbor and friend, if it is not a misnomer to call a man a good neighbor and friend who chews tabacco, and advocates the justice of John Calvin's hell, and despises women's equal rights with men. He presided over those court's four times a year, never over four weeks at a session—usually only two and three weeks. Call it four weeks; that makes only four months in a year for which he received $3000 of the people's money. Any one with the mind of an intelligent horse can see the injustice of that.

How to Help Lucifer's Work.

Kind reader can you spare us a few minutes of your time?

If you read the article, in a recent issue, entitled "What Lucifer is Here For" you probably know whether you care to consider Lucifer's work your own work or not. If you do so consider, then we ask your attention while we suggest a few of the ways by which it has been proposed to try to extend and streng then this work.

First. If you are a subscriber and have paid ahead we ask you to read the article in this issue entitled "Special Rates and Premiums." If in position to help Lucifer's work in the way indicated in that plan we ask that you will do without unnnecessary delay. To delay or postpone doing a thing is often tantamount to fully deciding never to do it. It is the woman or the man who acts promptly, when the mind is once made up, who accomplishes something in the world.

If a paid-up subscriber to Lucifer and not to the Light Bearer Library, can we not prevail upon you to get up a club of three names for the monthly, your own included, for one dollar? The price per year for single copy of the Library is only fifty cents. Or, cannot you, with a little effort secure the names of twelve yearly subscribers for three dollars, or twenty-five cents each per year?

Third. If a subscriber to Lucifer and in arrears from any cause, will you not let us hear from you? or if possible will you not send us something, if only a few postage stamps to help meet our weekly and monthly bills? We ask only a little from each. "Many a mickle makes a muckle." Better send a little now, than put off sending anything till you feel able to pay up the whole amount of the arrearage. The summer months are always a hard time, for reform journals, in the way of receipts, while expenses must be met much the same as in winter. Sending out monthly or quarterly statements of account is expensive. Will you not save us this expense of time and stamps by writing us a line AT ONCE to say what you can and what you cannot do?

M. HARMAN.

Love in Freedom,

By M. HARMAN.

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Single copies 5 cents. Thirty-five cents per dozen. Per hundred $2.50. Address this office.

BOOKS FOR SALE AT LUCIFER OFFICE.

Songs of the Unblind Cupid. By J. Wm. Lloyd. Edition de Luxe. Verses printed from Keimscott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. A very handsome gift book, .30

Plenty of Money. A new pamphlet by Alfred B. Westrup. It is a synopsis of his New Philosophy of Money, an exhaustive treatise on the money question. A valuable addition to the literature of the money question. 16 pages. .10

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Grant Allen, the author of this Hill-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Daring, brilliant, unconventional, pleasing, thoughtful, it was assailed with a storm of vituperation by the Jeannette Gilders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble. Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

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THIRD SERIES, VOL. IV., No. 29. CHICAGO, ILLINOIS JULY 28, E. M. 300. [C. E 1900.] WHOLE No. 824

The New Ideal.

Nay. blush not, Nita, do not hang your head;
Your body is your soul's own instrument,
As his is his alone, and mine is mine;
You, hate nor love can touch till you consent;
Awhile we dreamed we loved; that dream is dead;
Together our Life's music jars; in fine,
You find in him I saw you last night with
Some notes that make your chords more great and blithe.
I wish you well: mistakes too oft become
Fatal, eternal errors through false laws,
And rob heart-strings of harmony for some;
But we, invincible, shall mould a cause.

And may we still be friends? The world says "No."
But I affirm we shall: to limit love
Is hopeless; can a man control the sea
Or make monopoly of skies above,
Or into selfish breast direct sole flow
Of Nature's influence? Immensity
Defies possession. Men sate anger in
Bloodshed when slaves escape; break violin
That will not any longer play their tune,
So it may make no melody again,
Well, I say to you, be gay as June;
Perform your symphony, the world shall gain.

—*Miriam Daniel, in Liberty.*

Responsibility of Mothers.

[The following paragraphs illustrative of the power of heredity as a factor in the formation of character, and suggestive of the tremendous responsibility resting upon the mothers of the race when choosing or accepting fatherhood for their prospective children, are from the opening pages of the July number of the Light-Bearer Library just issued. With a few emendations this number of the Library is a reproduction of an essay written several years ago by the editor of Lucifer, and printed as part of "Our New Humanity" No 5. The Light-Bearer Library is issued in monthly numbers, price five cents each or fifty cents per year. For distribution thirty-five cents per dozen or $2.50 per hundred.]

"We must begin in the creatory, if we would benefit the race, and woman must rescue and take care of herself and consciously assume all responsibilities of maternity on behalf of the children.

"No woman has the right to part with the absolute control of her own body; but she has the right to be protected against all forms of Brute Force.

"No woman has any right to marry anything less than a man.

"No woman has any right to marry any man who will sow the seeds of disease in her darlings; no, not for all the money in the world."—*Gerald Massey.*

* * *

A leading Democratic daily paper, in speaking of Senator John Sherman, the well known Republican leader and authority on questions of finance, used language like this:

"John Sherman thinks as a trip-hammer strikes; his opponent thinks as a tack-hammer strikes."

The Democrat editor was himself opposed to Sherman, but he was candid enough to recognize the tremendous power of thought that this Republican could bring to the discussion of any question and the fearful disadvantage under which any ordinary man must labor who, in debate, undertook to measure strength with the intellectual giant.

But how came John Sherman to possess this extraordinary power? Did education—did common school education or collegiate training give to him such phenomenal superiority over his fellow Congressmen that he towers above them as the oak of a hundred years growth towers over hawthorn bushes? Nay, nay.

'Tis education forms the common mind—
Just as the twig is bent the tree's inclined,
But education never yet supplied
What ruling nature has denied.

The word "common" is significant here. "Education," that is, the education received after the critical period in every one's history when fœtal life merges into child life—this education doubtless does, to a very great extent, form the minds of the great masses of human beings. But no post-natal education could ever make a John Sherman out of one in ten thousand male children—take them as our prolific Mother Nature turns them out of her great laboratory.

The brothers, John and William Tecumseh Sherman, came of a race of intellectual Titans. One of their ancestors, Roger Sherman, was a signer of the Declaration of Independence, and one of the giant leaders of the Continental Congress. Trace the genealogy backward and we shall probably find that in prehistoric times, in England, Scotland or Northern Europe, the ancestors of these men were "free-booters;" "Knights of the Castle;" robbers by profession and inclination, because they preferred a life of excitement, of strife and of peril, rather than the humdrum or toilful life of the farmer, the herdsman or the artizan. This wild and predatory life attracted only the strong and the brave, and hence when human governments were formed these men naturally took a leading part, and when regular armies were organized these robber chieftains were just the material out of which to make captains, colonels and generals. Our own Grants, McPhersons, McKinleys, etc., are doubtless descended from the robber barons of those names, who for ages and ages raided and laid under tribute the peace-loving farmers and shepherds of Scotland.

"Every new-born child," says Emerson, "is at least a thousand years old." Every child comes into life—conscious life, weak or strong according as its ancestry has been weak or strong Hence we may say that the Shermans, the Grants, the McKinleys and such, never were "twigs," to be easily "bent," referring to Pope's lines. As compared to the average child they already had the stamina of oaks when first born into the outer world.

* * *

Speaking of the McKinleys, it has been my good fortune to meet two of them. A few years ago I stood within a few yards of Wm. McKinley then prospective candidate for President of the United States, and heard him deliver one of his best (or worst) campaign speeches—in the public square at Topeka Kansas. As I listened to the strong, self-centered orator, and as I heard

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the approving shouts of the assembled thousands standing packed asclose as sardines in a box, the thought would ever and anon occur:

How are these minnows to be protected from this pike? How are these simple-minded, these unarmed peasants to be protected from this mailed warrior, this trained and skilled tactician? We protect the physically weak from invasion by the physically strong, but what are we doing, what *can* we do, to protect the intellectually weak against the *intellectually* strong? the magnetically weak against the magnetically strong? Such is the power of this man over his auditors that his baldest sophistries are applauded to the echo. Like the bird or the frog in the magnetic toils of the snake, the average voter is absolutely powerless to resist the *spell* that such wizards as William McKinley throw over him.

* * *

Nine years ago, at Clinton, Iowa, I meanotlr McKinley, a near relative of the Republican candidate, also a lawyer by profession—a larger, handsomer, more powerful man, in every way as I think, than the other, and if not so famous I put it to the score of greater *honesty*, greater intellectual honesty, and to a larger and better human sympathy. After some minutes in general conversation I made this remark:

"Mr. McKinley I regard you and Colonel Robert Ingersoll as two of the most dangerous men in the United States."

"Why so?" he said, in evident surprise.

"Because of the tremendous advantage that nature has given to you and the Colonel, over your fellow men. As compared with average men you and he are giants a hundred feet high, at the least. Intellectually and magnetically or psychically you can *slaughter* your fellow men, right and left, as Samson is said to have slaughtered the Philistines, and there is no law, and should be no law, to prevent you. The right of might is as much the rule of life today as when men fought with tooth and nail, with each other and with the beasts of the primeval forest. The only difference is that as man has evolved above the brutal plane he uses his intellect and his psychic force more, and his physical less.

"The only check upon the robber use of superior force of any kind is human sympathy, and also the higher intelligence which shows us that to invade others is to invite invasion against ourselves. That is to say, it is only *altruism* (which after all is only an enlarged egoism or selfishness) that keeps you and Col. Ingersoll from using your extraordinary powers to the disadvantage or destruction of your fellow human beings, and under our competitive system, our commercial, our mercenary systems—our worship-of-the-golden-calf systems—it is expecting too much to suppose that you and he will always take an enlarged view, a truly philosophic and humanitarian view of things when your immediate interests are involved. AsBurns puts it,

> But ochl mankind are unco weak, and little to be trusted;
> If self the trembling balance shake 'tis seldom right adjusted.

"To specify alittle. As a lawyer you have it in your power, with your exceptionally impressive physique, and your intellectual and psychic powers, to mystify the jury, to psychologize, to brow-beat and bull-doze the jury to such extent that no matter how bad your case you will get your verdict, all the same; and by the same means you can sophisticate and mentally befuddle the average judge or magistrate till be will rule in your favor, every time."

In his reply Mr. McKinley substantially admitted the truth of everything I said. Acknowledged that he seldom if ever lost a case when he threw his full force into it. Said his conscience and his selfish interest were often opposed to each other, and that he could oftener succeed in his business if he would leave conscience out.

We boast of having liberated 4,000,000 slaves. True, we have stricken the shackles from the former bondsmen, and brought all laborers to a common level, but not so much by elevating the former slaves as by practically reducing the whole working populacion to a state of serfdom.—*Trades and Labor Gazette.*

Love in Freedom.

BY VOLTAIRINE DE CLEYRE.

Mr. Harman's utterances are always marked by two qualities,—a sincerity of fervor which the reader is bound to feel, a painstaking clearness bordering on reiteration. These two qualities stand out with even more than their usual prominence in the current issue of the Light-Bearer Library, bearing the above caption. It is one of the things surprising to the common run of men to find this strong enthusiasm of youth still burning towards the going down of the sun; an everlasting joy to know that not to all does the killing frost come; that one may live to be old and yet not go the way of Swinburne and Tennyson and the rest who forswear in their age the thought of their youth. But for men like this one might resolve to die at forty; and were his work as full of faults as it is of merits, yet for this one great merit it would make its way.

Nevertheless there are points in the fervent arraignment of marriage wherein I differ. Ten years ago I too would have said; "When marriage is gone Truth, Justice and Purity will remain. Honor, candor, honesty, fidelity will remain. Fewer children will be born, because none will be born except such as are wanted, and they will be welcomed and cared for by mutual affection. . . . Each member of the voluntary group will drop to his place like stones in an arch when artificial props are removed. Love, friendship, liberty, equality, fraternity, peace, virtue, and happiness will take the place of hate, despotism, war, crime, vice, misery." At present all this sounds extravagant to me, because experience has taught me that the destruction of marriage is only a beginning, and a very faint beginning, of all these things. It must go,—yes; that it should go is perhaps the first of all; but like Olive Schreiner's Hunter who climbed the first wall of rock singing and hopeful, only to find above it the walls still rising "in everlasting circles" till they touched the sky, so we shall find that Truth, Justice, Purity, and Honor are still far off ideals, but little more attainable than before. For marriage is only the shell and husk of things within, and when we have destroyed what is on the statute book we shall still have the *idea* of marriage within our brains; and that is the barrier that is harder than iron, before the land of Freedom.

I tell you, friends, the main thing is not to meet the scorn and persecution of the world, the harassments of friends, the reproach of relations; these things after all are no great thing to endure, the main thing, the hard thing, is the battle in your own soul, after you have forever bade good-bye to the forms and customs that Intellect condemns. The great humiliation is to learn that free lover that you are, there are Lies and Injustice and Impurity and Dishonor rank within you; that you can be as jealous of your lover as your married friend is of her husband; that he can point a pistol at your head as madly as any legal owner of them all; that unwelcome children are just as likely to be born to you as to any married woman, for you are still a creature of sexual passion, as full of desire as though you had no theories in your head, and as ignorant of preventive measures, or as indifferent to them, as though a priest had given you a signed certificate to increase and multiply.

Ay, Wisdom, the third member of Moses Harman's Trinity, that is the thing we need the worst. Some true study of the workings of the human mind and body, some facts concerning the operation of heredity, some purge for the soul within.

I have read much declamation. I have done my own share of it as well, concerning the evil results of forced maternity; I have never went so far as Mr. Harman in conceiving that if children were all born of free mothers we should have a race of non-belligerent, wise, considerate human beings forthwith. But I have thought that "it must follow as the night the day" that the children of free selection must be an improvement on others I have not renounced the opinion and embraced the opposite, let no one so imagine. But I have concluded that there is no evidence to prove Mr. Harman's enthusiastic defense. I see that the children of slavish marriage are quite as apt to be brainy

thinking, and *rebellious* radicals, as the children of free unions; I see that the children of free unions are quite as apt to take to conservatism. I see that the children of diseased parents are frequently models of healthy physique; that the daughters of health are often the mothers of disease. Therefore I say that while there may be a law of heredity, discovering which we may be able to control the mental, moral and physical, dowry of offspring; while it is more than likely that free selection will play an important part in the functioning of such law, *we have as yet discovered no such law.* We have before us only a mass of contradictory facts which no man has set in order; and we shall probably have to collect evidence for several generations before any such law becomes manifest.

Hence in my opinion nothing is gained by making out such a glowing case for Love in Freedom, since any studious or naturally reflective person arguing in favor of marriage can bring the whole claim into disrepute, not by spiteful or narrow-minded opposition, but by a quiet presentation of facts.

I would base my claim on other grounds—picturing no possibly unrealizable idealities as sureties, though not underrating them as idealities.

I would say as a Free Lover—and I do not consider the title as an "epithet" to disavow, no matter how it is intended, for I demand freedom for the beastliest conception of love as well as the highest—that whether it results in greater happiness or not (and I think it very possible it may not) the abolition of marriage is in the trend of things and cannot be turned aside. Marriage and the Family are the social expression of Property, they come with it and go with it. A hundred evidences on every hand point to the dissolution of the parent institution at no greatly distant period. This very unrest as to marriage is one of these evidences. The break is coming as sure as fate; what remains for us to do is to realize independence of life for the individual, to study the sources and effects of sexual passion, to acquire and disseminate a knowledge of contracepts,—above all to battle ceaselessly with the *propertarian spirit of marriage* which is within, and which will die an infinitely harder death than the legal institution, as I have before insisted. As for the outcome—what will be, will be.

The essay proper concludes on page thirty of the little brochure, what follows being more or less scattering reflections on the racial purpose in monogamy, and the writer's comparison between the Greek and modern civilizations in regard to the status of women. My knowledge of Greek history is too limited to allow me to decide as to the correctness of the conclusion, though I am of opinion that in this, as in other matters Mr. Harman overrates the sex-question and underrates economic relations. But I should rely upon a decision of C. L. James on this subject much more than on my own, and should be glad of an essay from him upon the status of Grecian women, in all classes of society.

"The Great Deliverance."

BY ELSIE COLE WILCOX.

A friend has sent me a copy of Dr. M. A. Stewart's lecture "The Great Deliverance" and asks me what I think of it.

I think that the fact that women of her class *think* at all on the subject of sex, and even dare to mention the "nasty" thing in public, is conclusive evidence that the race is making progress.

I think, also, that if any person can gain a hearing among churchites, and give them a hint that there is something more than bible theology and money-getting that is worth studying, that person is to be commended and aided by all true liberals.

But when it comes to the central thought of Mrs. Stewart's essay—Christianity—the glory of God—and the subserviency of the present to the future, I dissent, most emphatically.

Women should be free from the domination of man, not because Christ favored such a condition, not because posterity will be benefitted by it, not because women themselves would be benefitted by it, but simply because they have a *right*, an inalienable right to freedom.

We did not fight for the abolition of negro slavery for the sake of the unborn generations of negro babies but because slavery in itself is wrong, and does injustice to the slaves themselves.

We find ourselves on a wrong road, and we do not stop to argue whether any one else will be benefitted if we strike across lots and get into the right one. We simply endeavor to ascertain that it is the right one, or at least leads toward the right one, and for our own sakes we strike out into the right direction.

Just so, in my opinion, regarding the freedom of women. The principle is *right*, and that should be all that is needed to influence people to work for it. The arguments used by Mrs. Stewart may strike some of her hearers as most important, and if so,—good. But to the real thinker, the real lover of justice, they are but side issues and do not embody the main principle underlying the movement. Again, it seems to be a thorn in Mrs. Stewart's side that woman "is spending the years of her married life in seeking to frustrate the maternal function."

Well—it would be a grand thing for the women, and for the race, if they were more more successful in the endeavor.

I can feel no sympathy with the religious, or so-called moral crank who decries the intelligent use of contraceptics.

With individual liberty women will not harm themselves with sexual excesses, as the opponents of contraception seem to fear. I can fully agree with the doctor when she says woman should "determine when and under what conditions she will become a mother," but when she says women should "bear rule" over men in this matter or any other, I demur. Women should bear rule over *themselves*, and men should refrain from invasion. But to bear rule over men might involve *unwilling fatherhood!* See?

Then, too, Dr. Stewart places everything in subordination to motherhood, making that woman's supreme duty.

Again I disagree. I regard woman's first and highest duty as due to herself.

To follow that course which shall best build and conserve her own individual life forces, to make of herself the best possible specimen of womanhood, to keep her mind and body healthy, to cultivate her brain power and to use judgment and discretion in all the affairs of life, to do this can hardly fail to endow the coming generation with all desirable equalities, even if she does not regard herself as simply a breeder of fine human stock.

To me, the idea of making the maternal function supreme is revolting, and seems like a degradation of woman to mere animalism.

Not that reproduction in itself is degrading; by no means. But to make it the "chief end" of woman is to place her on a level with the stock breeder.

But if these arguments bear weight with a certain class of people, let them be used. *Anything*, Oh, Lord! anything that can awaken thought in the creed bound slaves of superstition is welcome, and for this cause I applaud Dr. Stewart and will circulate her little booklet wherever possible.

Cherry Blossoms.

Cherry blossoms are white and sweet,
As a white cloud from the sky come down,
White as fair foam from the sea upthrown,
For the eye's joy sweet.

Cherry blossoms are white and sweet,
A dark-red the robin's breast among,
And full of red love the song he sung—
My love sings discreet!

Cherry blossoms are white and sweet;
The far, fair sky shines blue between,
And the sharp, bright air seems washed out clean—
Summer whispereth!

Cherry blossoms are white and sweet,
Thunder and sun and ropes of rain,
Anger and smiles and kisses of pain,
Petals blown with a breath.

—*J. William Lloyd.*

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The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper which it has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—or Justice against Privilege.

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Imperialism's Plea.

It is more than probable that R. B. Kerr knows more than I of the relations now subsisting between imperial London and its various colonial possessions, but if it be true, as he tells us, that "neither the British Government nor the British people have anything to do with the government of Canada, Australia and New Zealand," then why keep up the farce of reckoning these nations as integral parts of the British Empire?

As to India, etc., I will ask Friend Kerr, or any one else who knows, how many of the governors-general of India have been plain Mr. So-and-so, and how many have had a title affixed to their names before their appointment to this vice-regal office.

But admitting that our friendly critic is substantially correct as to the past, when England was governed by Gladstone, Palmerston and other advocates of "home rule" for the colonists, how will it be under the revival of imperialism? Will not the titled aristocrats demand and receive their coveted "innings," now that "the pendulum has swung" in their direction?

The instances cited by Mr. Kerr to show that there is better chance for liberty under imperialistic governments than in localized autonomies are certainly not without weight. But let us see.

Admitting the statement as true in regard to marriage relations in Switzerland, or in some of its small cantons, the invasion dwindles to small proportions when, by passing over the border of the bigoted canton, a few miles travel will bring the oppressed individual into a community in which there is no such restriction. It is much the same in our own states in regard to marriage and divorce. The fact that the unhappily married can speedily get unmarried by changing residence to an adjoining state, is cause of deepest grief to American imperialists who are now clamoring for national marriage and divorce laws. Our state laws are bad enough in this regard, but certainly the cause of liberty would greatly suffer if the worst features of the conflicting and changeable state laws should be crystalized into inflexible and uniform national laws.

The same remarks or comparisons apply to the ancient Grecian states, in one of which, while under religious control, Socrates was condemned to death. The common method of punishment for an unpopular man in these small communities was banishment, generally for ten years, subject to revocation at any time. As these Grecian states were huddled close together, and were very nearly alike in leading characteristics, banishment was a very light punishment compared to what it would have been under an empire of vast extent.

The punishment of Socrates was very exceptional and was soon deeply repented of by the Athenians whose city he had honored by his useful life and also by his heroic death.

A word or two as to the record of small autonomous communities as against imperialisms, in the matter of personal liberty.

When ancient Rome was comparatively small and weak it welcomed the oppressed of all lands, and put all religions on equal footing. But when Rome became an empire then came persecutions for opinions sake. Christians were persecuted by the believers in Jove and Apollo, and when Christianity became the imperial religion it put to death and to torture more people than all the other Theisms, or Atheisms, combined.

After the decline of the old Roman empire it was much the same under the successors. We hear little of the persecutions of Mohammedans, Jews and other heretics by Christian Spain until it aspired to universal dominion. Then under its emperors, Charles the Fifth and Philip the Second, deeds of cruelty and slaughter became the rule such as make us blush to own that we belong to the same great Caucasian race.

These are but a few of the illustrations that could be drawn from history, showing that our learned critic is a "little off" when he says "history emphatically disagrees with him" (the editor of Lucifer.)

As to the pro-Boer meeting: If we are to judge by the weekly utterances of the large journal called the "Worker," published at Brisbane, Australia, it would be quite safe among the "Federated workers of Queensland," to get up meetings to express sympathy with and for the Boers, and to protest against the further prosecution of the Transvaal war.

Speaking of Jesus and Barrabas. While the story of Socrates is fairly well attested, as a matter of history, that of the Judean martyr is so clouded with the fabulous and the contradictory, not to say the Munchausenish, that we know not what to accept and what to reject. If, however, there is any basis of truth in the "gospel" narrations it seems tolerably clear that the man Jesus was put to death as a malefactor by imperial Rome, and not by the small autonomous community or "tribe of Jews." Palestine was at that time a part of the Roman empire, hence no public execution could take place without the sanction of the Roman governor. Crucifixion was a Roman, not a Jewish form of punishment. The spear that pierced the side of the Nazarene was that of a Roman soldier and the guard that kept watch over the tomb was composed of Roman soldiers. Brother Kerr is welcome to all the comfort he can get for imperialism out of the legendary account of Jesus and Barrabas.

While claiming no similiarity as to persons the case cited of Lucifer in Kansas is analogous to the foregoing. Was it a state law or a municipal regulation under which Lucifer was prosecuted for ten years? On the contrary it was a Federal statute, the imperialistic United States postal laws, that are responsible for this invasion of personal liberty. The order for the arrest of Lucifer's editors and publishers came from the imperial city called Washington, D. C. The three judges whose rulings secured conviction and who thrice passed sentence upon one of these editors, were Federal judges, holding life tenures upon their imperialist, autocratic and nearly if not quite irresponsible offices.

That many of the people of Kansas are bigots—religious and moralistic bigots, is very true, but it is not true that Lucifer is now in Chicago "because the little town of Topeka was too hot for it." We had, and have, many friends and few or no enemies in Topeka, and even in the provincial town of Valley Falls where the prosecutions began, a remonstrance against these Federal invasions was signed by a majority of the citizens, including nearly all the city officials and prominent men of business. Our removal to Chicago was for reasons other than those connected with our long-drawn battle against His Imperial Highness Anthony Comstock, his subalterns, and the courts that do his bidding—as we explained at the time.

As to the burning of negroes in the south, if there is one autonomous community, municipality, county or state, that has done this thing I want to know its name. That the negroes have been horribly treated in numberless instances throughout the south, ever since the close of the civil war, is too sadly true and that their reliance for protection upon the imperial Washington government has ever proved a "delusion and a snare," is also lamentably true; but that the majority of white citizens of any state, city, town or township in the south have aided or sympathized with the burnings spoken of by our British Columbian friend, is something I most decidedly doubt.

I have used much more space in replying to our imperialistic champion than I first intended and have not yet alluded to al his points, but must beg our readers to remember that it is muc

easier to raise objections than to answer them. I close for thi time by reiterating my former contention that all government of man by his fellowman are despotisms, but that as between the two evils I prefer the localized despotism to one that reaches round the world. M. H.

Freedom versus Marriage.

Sincerely thanking our old time friend and helper, Voltairine de Cleyre, for her painstaking and generally appreciative review of the June number of the Light-Bearer Library I hope she will not take it amiss if I should briefly review her review.

First. My friendly reviewer does not consider "Free Lover an epithet to disavow." Words and phrases are of little use until we know what meaning is attached to them. If I should introduce Voltairine de Cleyre to a meeting of which I was chairman, as "Miss de Cleyre the *miscreant*," would she not have reason to be indignant? The word miscreant means, by etymology *misbeliever*, or one who doubts the popular creed. Originally it meant much the same as "skeptic"—one who looks about him and investigates, but by common usage miscreant now means a "vile wretch" an "unprincipled fellow."

It is much the same with the epithet "free lover." Its etymology is innocent enough but by common usage it has a decidedly sinister meanicg. As defined by the defenders of marriage morality such as the editor mentioned in the pamphlet under review, free love means "gross sensualism," "promiscuity in sex relations," "irresponsible sexuality," "the sum of all that is vile in human conduct," etc., etc. To be introduced to an average audience, or to the readers of a popular journal, as a free lover is nearly if not quite tantamount to being labelled a *miscreant*, a "vile wretch," an "unprincipled person," etc.

When speaking to people, either orally or by means of pen and press I much prefer to speak to an unprejudiced audience. This I claim as my right. Whoever deprives me of this right does me a serious injury. His act is equivalent to slander or defamation of character, and therefore I denounce as a defamer him who, against my protest, publishes me as a "free lover."

I wear no labels, no tags. I refuse to be measured by any man's foot-rule, or weighed in any man's scales. I am simply an investigator, a student or pupil in the great school of life. If my reviewer chooses to wear a tag or label it is her right to do so. It is her own affair, not mine.

As to the other matters spoken of in the review, there is little ground for controversy. I readily admit that the experiments in "Love in Freedom" have been hitherto mainly disappointing. Why? Simply for the reason named by my reviewer herself. Because in most if not all the alleged "free unions" the parties have not been free from the "idea of marriage within their brains," the *ownership* idea, and which idea, as she herself says, "is the barrier harder than iron before the Land of Freedom." I have nowhere confined my opposition to marriage to the legal aspects thereof.

The *facts*, "the quiet presentation of facts," which she says can be appealed to by advocates of marriage, as I see them, are tremendously on the side of freedom and against marital slavery.

As to "laws of heredity".—In the proper sense of the word law I admit we have discovered none such, and I verily believe that no such laws exist, but we have discovered some of nature's *methods*, one of which is called "Natural Selection," which means *free* selection—untrammeled by human laws or customs. This is tantamount to saying that love in freedom, guided by the wisdom gained by past experience of the race, produces better results than do the artificial and anti-natural matings now so common under the rule of fashion, of greed, of religious and of civil law.

Space failing I can only add for this time that I do not underrate "economic relations," as a factor in human emancipation, but simply place it where nature puts it, as second, not first in the great problem. Whitman is in the right when he says, "Sex contains all!"

Sex reform then includes all other reforms, as the acorn includes the oak with its stem and branches. It is because our reformers ignore this basic fact that so little progress is made in any field of reform. I have just received a letter from a noted worker in economic reform, saying, "Have read your 'Motherhood in Freedom.' It is away ahead of the times and conditions of the human race, and you will be obliged to view from the Elysian fields the corruption of mankind for thousands of years yet."

So long as reformers refuse to "lay the ax to the root of the tree" of evil just so long will such pessimistic prophecies be fulfilled; just so long will financial, social and political inequalities, with their natural results in wars, crimes, vice, poverty and misery be the rule of life—as we see them today. M. H.

Koreshan Absurdities.

BY C. F. HUNT.

Dr. Price charges me with ignorance of Copernican astronomy, then exposes his own. It is well known that the speed o light was discovered by the means I cited, i. e. the increased distance to planets when they are on the opposite side of the sun from the earth. The Enc. Brit. will enlighten Dr. Price. I understand Dr. Price has been a teacher of the old astronomy Koreshans should proselyte among his pupils. I am sure they would do well.

"Everything has it's opposite. Therefore the sun has its light and dark side." Black hens lay white eggs; therefore white hens lay black eggs. Every lady is blonde on one side of her face and brunette on the other.

Koresh says vision cannot penetrate the "inner sphere" which is hydrogen. If so, we could not see the north star because the curve of this inner sphere intervenes; but we do see the north star. According to his diagrams the north star ought to seem elevated 45 degrees at the equator, but in fact it appears at the horizon. The evolution of drivel can go still further. I would point to Koresh's explanation of an eclipse of the moon, in "Cellular Cosmogony": There are spaces between the metal layers composing the earth's "shell", and in these spaces "mercurial discs" float about with such regularity that they obstruct the "levitating currents" which produce the appearance we call the moon and its eclipses. No one has ever seen these discs, yet Koresh orates of "science." He says the moon reflects the earth's surface. It is strange that the figures on the moon do not change as it moves over the different features of the earth's surface.

Let us look about us. Engineers extending a ditch find that if they continue in a straight line their ditch will run out of the ground. They depress their line eight inches to the mile, as a common practice. Look-out men at our coasts are every day sighting vessels, and identify them by their masts with telescopes before the hulls come up. The new scheme is intended to bolster up "holy writ" and will fail.

By Their Fruits Ye Shall Know Them

BY R. B. KERR.

I see from his remarks in No. 820 that the editor imagines, like all Americans and continental Europeans, that the people who live in the British Isles have something to do with the government of Canada, Australia and New Zealand. This is quite erroneous, for neither the British Government nor the British people have anything to do with the government of the above nations.

He is also under the impression that titled aristocrats and professional politicians are sent out to hold offices in India and the other dependencies which do not govern themselves. This also is a mistake. India is governed by persons who pass the most severe competitive examination in the world before they are nineteen years old. At that age only very precocious people are professional politicians, and so long as there is a plentiful

supply of American heiresses it is not likely that titled aristocrats will trouble themselves about anything so laborious.

The editor thinks there is a better chance for liberty in a little country than a big one. History and I emphatica lly disagree with him. There is one country in the world where people are not allowed to marry without passing a medical examination. Is it despotic Russia, or imperial England? No; it is free Switzerland, where some of the cantons are so small that the people meet together and pass their own laws without electing any representatives. There is one country in the world where fornication is a crime. Who passed a law so ridiculous? The small state legislatures of Western America. A few pro-Boer meetings have been broken up by the mob in England, but in which British colony would the boldest man venture to call a pro-Boer meeting? Ibsen was driven from little Norway as a heretic, but imperial Germany was proud to give him a home. The Boers had one enlightened president, but they drove him from public life because he denied that the devil had a tail. Who put Socrates to death? The free and enlightened democracy of Athens, where the people all met together and passed the laws. Who shouted "Not this man, but Barrabas," while the Roman Governor protested? The little tribe of Jews. Who burn men at the stake? The little voluntary associations o the South. Why is Lucifer published in Chicago? Because the little town of Topeka was too hot for it. Where is there into lerance like that of a country village, or freedom like that of a great city? I can imagine only one thing more tyrannical than a small state, and that would be an anarchist commune. From all such abominations, Good Lord deliver us!

Three Months for Ten Cents.

In order to get our monthly magazine, the Light-Bearer Library, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at the merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which Lucifer and the magazine are devoted.

To all readers of Lucifer who have not yet seen a copy of the "Library" we will send a free sample on application.

How many of Lucifer's old-time workers will help us in this matter? A very little effort by each reader would double, triple or quadruple our present list of Library subscribers within one month of the present writing.

As a special premium to the sender of the largest number of ten cents subscribers to the Library we will send a very finely bound volume of "Hidden Secrets Revealed; the Curtain Lifted," by George N. McLean; a medical and hygienic work, with an introduction by Wm. L. Garrison. Full morocco, full gilt, illuminated binding. Price $2. Time of awarding the premium September first of this current year.

Ten Weeks for Ten Cents.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of *one dollar*, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollars worth of books to the sender of a club of twenty.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

* * *

Here is the list of premium books and pamphlets to be sent in the way just described:

Government Analyzed, Kelso,	1.00
Ruled by the Tomb, a discussion of free thought and free love. By Orford Northcote,	.10
Marriage and Morality. By Lillian Harman.	.5
Evolution of the Family. By Jonathan Mayo Crane.	.5
Judgment. By William Platt.	.5
Autonomy, Self-Law. What are its demands. By M. Harman.	.10
The Prodigal Daughter. By Rachel Campbell. And other essays.	.25
The Revival of Puritanism; By E. C. Walker.	.10
Love and the Law; By E. C. Walker.	.05
Digging for Bedrock, by Moses Harman,	.10
In Hell and the Way Out; H. B. Allen,	.10
Human Rights; J. Madison Hook,	.10
Vital Force. Magnetic Exchange and Magnetation, by A. Chavannes,	.25
Liberty. Political, Religious, Social and Moral. By A. F. Tindall.	.10
Regeneration of Society, by Lillian Harman	.05
Love in Freedom, by M. Harman,	.05

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

Radical Literature.

"Free Society," San Francisco, Calif.

Marriage and Morality. By Lillian Harman. Judgment. By William Platt. The Regeneration of Society. By Lillian Harman. Nos. 2, 3, and 4 of the Light Bearer Library. Chicago, Ill. M. Harman, 507 Carroll Ave., Price 5 cents each.

Each of these booklets is a valuable contribution to the literature of sex-reform. The essays of Lillian Harman are marked by clear logic and incisive expression, presenting the true basis of sexual liberty. Her delicious power of sarcasm is best evinced in "The New Martyrdom," a shorter essay included in the last named of the three works. William Platt's drama is powerful, and thought-awakening. The student of sex reform needs these works, to keep abreast with the movement; and he or she who has given but little attention to the subject will be greatly instructed by a careful perusal of them.

VARIOUS VOICES.

R. E. Lindberg, Baltic, S. D.:—Thanks for copy of Light-Bearer Library. Herewith I send stamps for a years subscription to same. I thank you also for Lucifer which I receive every week.

A Well-Wisher, Chattanooga, Tenn.:—Will you please send sample copies of Lucifer to the enclosed names? I send you some stamps. Wish I could do more, but cannot just now. I you have the papers send them one occasionally; I think they might become subscribers to your valuable paper.

Sara C. Campbell, Roodhouse, Ill. "The Great Deliverance" is grand. I clapped my hands and shouted when I read it, and a most pleasant feeling ran through my being. To think, or rather to know that the W. C. T. U. is coming to the rescue is almost too good to believe. Surely the Harmans may take a vacation once in awhile, from now on, and not feel that the work will entirely stop.

Santiago Walker, Monterey, Mex.—By this time there must be a large number of persons who might be mutually helpful in business, (industry) and socially, about different centers;—one very important center near you. It is not necessary that there be equal publicity about such a movement to what there is in the general stimulation of liberal opinion, but the desire to live naturally follows the desire to know the truth about living; and without some co-operation people will fall away from interest in the movement. Have we not got to the point when neighborliness, without communism can produce substantial co-operation?

"Bud get," Bayonne, N. J.:—We have received recently three little magazines, forming part of the Light-Bearer Library, published by Moses Harman, 507 Carroll Avenue, Chicago, Ill., at five cents a copy or fifty cents a year. One is entitled "Love in Freedom," by Moses Harman; the other "Judgment," by Wm. Platt and lastly "The Regeneration of Society," by Lillian Harman. These magazines are so small that one may be carried around in the pocket and read at odd moments. Each of them are eye-openers, both to men and women. They cover a branch of knowledge that is becoming not only more widely known, but is being studied intelligently. We would wish nothing better than that copies of these little brochures be in the hands of every young man and woman contemplating the responsibilities of matrimony.

Helen Violet, O.:—Can Lucifer tell why it is, that widows, and more especially the divorced wives, who have just escaped from one hell whereof they can but know by experience, are ready to jump right back into a similiar hell? And the hotter the one they escape from, the more anxious they seem to get back in the toils? Can it be that marriage so addles women, like the candle flame addles the moth, that they have no more sense or discretion left in them? I have noticed, that of two moths, the one worst injured seemed the most anxious to hasten back to the flame; was this instinct, seeking to finish immolation and thus terminate misery? I know the adage says: "The hair of the same dog is good for its bite," and the dram seeker of last night,s spree seem to confirm this—but if these escaped wives would say, "No more marriage for me" what a warning it would be for us girls! But they don't do that—in they go again, and fool girls follow them—while Lucifer warningly fights their battles for them almost single handed!

Love in Freedom,

By M. HARMAN.

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Love Must Be Won.

Love is not free to take, like sun and air,
Nor given away for naught to any one.
It is no common right for men to share—
Like all things precious it is sought and won.

So if another is more loved than you,
Say not, "it is unjust," but say, "if she
Has earned more love than I, it is her due,
When I deserve more it will come to me."

But if your longing be for love indeed,
I'll teach you how to win it, a sure way;
Love and be lovely, that is all you need
And what you wish for will be yours some day.

—*Susan Coolidge.*

Equality, not Identity, of Women and Men.

In our claim to equality in education for man and woman, our opponents naturally desire to see the proof of our ambition to have "bearded souls," according to an expression invented by one of them. Their animosity takes pleasure in confounding the legitimate pretension to rank as a human being with a ridiculous desire to masculinize ourselves. And, this being but childishly absurd, they ascribe to us in addition the more serious intention of trying to copy man only in order to be better able to declare war against him. Because we express the desire to be no longer vassals, but companions, we are treated as enemies. That there is but one law for all individuals of the human race appears to them an extravagant idea.

Has the intolerance of a certain somewhat fanatical feminism contributed to spread this equivocation? A zeal, however, excusable, and even necessary, as it takes great enthusiasm to force ideas in the opposite direction to that which custom has made them take.

But, the great initial work having been accomplished, reasonable mortals will adjust their efforts to a proper degree.

In our doctrine there is only the desire for justice,—to exclude no human being from the right to live his integral life, from the right to develop his faculties entirely and to exercise them. Therefore, far from becoming masculine, we wish only that our feminine personality may not be crammed down our throats under captious pretexts of moral and social necessity. If we desire a liberal education, implying the exercise of responsibility for every one, it is because we see in it the only means of getting rid of the degrading uniform which discipline puts on our souls.

How can respect for the "ego," which, far from attenuating original differences, tends to accentuate all that distinguishes each individual, cause the disappearance of the diversities in nature between man and woman? For it must be emphasized that, when we speak of *equality*, we do not deceive ourselves about the meaning of the word; we do not confound it with dentity. We do not say that woman is exactly similar to man we claim only equivalent value for her.

Let us have the same system of education for woman as for man, we say. Nevertheless, if we wish to lessen the distance which separates them in mental ability, perhaps particular care must be accorded to woman.

The problem at the outset is to give her confidence in herself. We can remain forever destitute of will, if we do not at first believe somewhat in our own ability. We do not desire the power and chance of success, except when we have the first elements of success within us.

It has been so constantly repeated to woman that, by nature's decrees, she is without ability, that she has become disastrously accustomed to resignation. Resignation, convenient to slothful souls, was once declared a virtue by the strong, in order to paralyze the weak. That is the reason why it is a doctrine of all the religions which dominate souls. Nevertheless human beings, never weary of hoping for happiness and of struggling to obtain it, would not have listened to these counsels of renunciation, had they not been encouraged by the promise of future eternal felicity. At the present day the heavens are broader, and, even while on earth, humanity desires to know them. The gods no longer inhabit a narrow and chimerical paradise, and the all-powerful god of will has descended among us, into us. . . .

Resignation is a perpetual avowal of impotency. The moment we recognize our defeat and seem to accept it, all possibility of victory vanishes. When we exert all our strength, it is magnified, and becomes sufficient to permit us to attain our object, even a difficult one. Moreover, it should be difficult. It is by aspiring high that we succeed in raising ourselves a little.

Therefore, the first act of our will should be to know exactly on what point to fix our aspirations. They should not be fixed according to a chance dream, but after we have considered and weighed all the reasons for our preference. Then, knowing that we ought to desire, that we are able to desire, and what we desire, there remains nothing to be done but to guide each of our actions in the direction of our ideal, in order to no longer dream it, but to live it.

Thus the choice of what we desire implies a certain knowledge of things. Admitting that a child who has been kept sheltered from life develops the inclination for exertion on reaching maturity, he cannot but spend his energies foolishly; they can be of no use to him whatever. He cannot have even the negative goodness of the weak, for desires without a conscious direction quickly become hurtful.

The principle that the difficulties of life should be hidden from young people because they will have plenty of time to suffer from them is, therefore, false and dangerous. And, in truth, they will suffer from them, instead of being armed against them and able to conquer them. This principle is maintained by the thoughtless love of parents, and also because people find a charm in youthful ignorance—especially in the inexperience and perfect purity of the young girl,—purity, however, in danger of being all the more quickly soiled, because nothing warns it to avoid the touch of withering reality.

Far from blinding young people, their eyes should be opened

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wide to see reality. All is not painful or abominable in it. And only souls disenchanted by a sudden fall from the height of their illusions are incapable of perceiving its many beauties. Those accustomed to the rough, but wholesome, contact with truth find a sufficient reason for life in the incessant desire to know it better.

In trying to avoid errors, we become attentive to the spectacle of life. And this habit of scrutiny should be learned early in life, for, if opportunities for comparisons are not offered to young minds, later in life they will be uncertain in their judgments—even if they are not totally destitute of critical sense.

This critical sense is particularly lacking in woman, it is said. People despise them for it, without reflecting that this faculty cannot be acquired within the pure walls of a boarding school for young ladies, or in the paternal home, so softly lined that the instructive tumult of the outside world cannot penetrate there.

We are assured that a critical sense would wither feminine sentimentality. Is this an acknowledgement that men, so proud of their reason, are lacking in heart? It is probable that they would be very angry, should we believe them callous of soul. But their notion is that woman is fatally condemned to be incomplete. Do they permit her to exercise one faculty? They immediately imagine that it is to the detriment of another. For them her soul does not exist without gaps; to try to fill them would be useless, since another void would be formed immediately.

On the contrary, we believe that for woman as for man every feeling is deeper and stronger, if it can sustain the most detailed examination by reason.

[The above selection is from the pamphlet, "Education of the Feminine Will," by Mlle Harlor. Price 3 cents. For sale at this office.]

Love is Life.

BY MABEL GIFFORD.

A. Allen Noe, in "Discontent" asks, Who will define love?

Love is life, and is made up of greater and lesser loves, and perverted loves. Perverted love seeks what it can get from others to please the man; true love seeks what it can give to others from the man; it desires to give the best and highest and to call out the best and highest in others.

It is these lesser loves and perverted loves that makes so many ask, What is love? Young people who marry "brimful of love," but soon find love flown, have only lesser and perverted loves. People cannot marry happily in a permanent love until they know the difference between transient and permanent love. Transient love dwells in the physical and mental attractions: permanent love dwells in the character of the individual, and the harmony between two characters. The man who marries first for what he believes the woman will be to him, and second for what he believes he may be to the woman, is likely to be disappointed, but the man who marries, first for what he believes he can be to the woman, and second for what he believes she may be to him, has a better chance for happiness, but the greatest satisfaction is to be had through harmonious union. But some people cannot get the happiness of life they desire in the plane of life in which they live, and they do not develop the higher, so are always unsatisfied.

The man or woman who loves another so much that they desire to do everything, be everything and give everything they can for the happiness and welfare of the other, and take whatever may be given in return, stand the best chance of happiness, but those who depend upon equal returns are generally unhappy and disappointed, for each is looking that the other does his or her share, and noting all failures; consequently they think much more about what the other ought to do, than what they can do for the other. This rule holds with all human relations, but most seriously with married people.

The reason so many honeymoons are followed by the divorce court, is because self-love is the ruling love on one or both sides; and self-love demands, and the moment there is demand, lov begins to depart. Love can never be commanded, and it can never be forced.

An "old maid, from choice," is honoring womanhood a thousand times more than the woman who takes what offers because she thinks she is not likely to have a chance to do any better. It is a thousand times better to remain unmarried than to marry without love, or at least, the weak thing most people call love. It is much better for man to "dwell alone," than to invest in these spurious loves, and reap "hate, damnation and hell" for reward.

The man who lives in communion with Nature, with mind, with the Infinite, and lives to bless so far as he has power, his fellowmen, finds much of heaven in this life that wretched married partners never get a glimpse of. The man who dwells in the harmonies of the higher life is never alone, and enjoys such peace, sweetness and blessedness as married partners rarely experience.

True marriage contains the most of heaven possible to man, but to have true marriages there must first be true people. Married life can be no more ideal than the people in it. People are so ignorant of what true love is, that they do not understand the cause of the dire results of the reign of self-love, but much information is being scattered over the world today to show them a better way; soon they will understand that self-love, and lust cannot beget true love. Happiness is never found by running after it, neither is love. There is only one way: to give to others that which you desire for yourself. Life is magnetic, and love and happiness can find their way only over the currents of love and happiness. Fancy and passion are the emotions that are generally called love, and they exist only so long as the conditions that excited them exist, and not so long as that if greater attractions appear. Also fancy and passion crave variety; what the eye dwells on, it soon wearies of, and seeks new beauties; what the eye dwells in it never wearies of exploring. Things without are soon examined but of the things within there is no end. So it is with love; love of externals is transient and perishing, but love of the within, the man who dwells within the externals, is eternal.

Playing at Love.

BY LILLIE D. WHITE.

I have lately been discussing by correspondence, with a friend, the question of variety. Some very brilliant arguments pro and con have been presented, by which, if made public the world would be greatly blessed. But full many a literary gem, the unfathomed depths of oblivion bears. I quote only a sentence, more as a text than a subject for argument.

My friend says: "In my long years of observation I have noticed that people who live practical varietist lives are generally languid, dreamy, easily tired, ready to drop every thing and play at love whenever they come across some one just as ready to play it."

I might deny that this character applies especially to varietists, for many industrious, energetic people are not exclusive in their loves and many monogamists are dreamy, incapable and impractical in every day business matters.

We all view things from a different standpoint and I may be mistaken, but it strikes me that "playing at love" is an apt term to apply to the sentiment of today—especial reference to advocates of freedom in love relations. We only want freedom to "play," to get rid of the responsibilities and seriousness that vows and legal ties imply. Love and its expressions are very easily assumed and lightly thrown off. Love does not mean anything serious nowadays. It seems quite old fashioned to be seriously and deeply in love with the same person very long at a time. Whether this is really the result of the modern gospel of freedom in love, or only that people are getting to be more honest with themselves and each other, or whether it is a mistaken idea, I do not care to argue.

Olive Schreiner makes one of her characters say: "A man

love is a fire of olive wood; it roars, it blazes, it shoots out red flames; it threatens to wrap you round and devour you. . . . The next day when you go to warm your hands a little, you find a few ashes."

Love is today a "fire of olive wood." Perhaps this has always been more or less true. In all times and climes there have been false and fickle lovers, but they were not usually encouraged. They were generally condemned by society and sometimes by their own conscience. Inconstancy was not the ideal.

The softly whispered "I love you" does not mean the same under the new gospel as the old. Conventional advice to girls is that a woman should consider a declaration of love without an offer of marriage an insult. Thus "I love you" implied a life's devotion, a mutual partnership and helpfulness. Now it means a little play, a passing amusement, a delirious moment, and "the next day a few ashes." Lovers part with expressions of affection and at future meetings are as strangers. "We cannot help these changes in our feelings" lightly explains the "player" in the game. The olive wood is not to blame for being so soon reduced to ashes. The fellow who is in serious earnest, who expects to warm his hands in the bright after glow of love is the one who gets hurt, and he needs to be educated to learn to "play," and not be disappointed when he finds ashes instead of warmth.

Study some texts of the new gospel of love and be comfortable. "It is natural for people to be inconstant in love. To be inconstant is to be true to one's self," says the editor of "I," a journal that tells naked truths.

"The highest charm of love like that of the rose is its evanescence," says one of our favorite poets.

"Let us not found a religion for the worship of toys—let us keep our toys for idle moments," says the bravest and wisest of animals, the "Eagle and Serpent," (speaking of love.)

"How much better it would be if the lover would frankly say to his sweetheart, 'My dear girl, I care nothing whatever for you except as a channel through which pleasure flows to me. There are plenty of other girls who are just as pretty and attractive as you are. The only reason I am so devoted to you is because I am happier with you than I am with any other girl, and if I ever meet another girl with whom I am happier than I am with you I shall wish to leave you and go with her.'"—Hugh Pentecost.

We need education in the line of honesty and truthfulness in love affairs. How much of the apparent devotion and affection of years is due to habit, or deception, or a reluctance to give pain by telling the truth? Think of the happiness of little Dora Copperfield—the happy result of being deceived. But we—believers in the new gospel—do not wish to be deceived. The new woman is too practical, self-reliant and strong to build her happiness on so insecure a foundation as tender words and promises and sweet flattery. Let us understand that it is only a merry game to play—and expect nothing more than the momentary amusement, the olive wood fire, the evanescent fragrance of the rose.

Love is dead—crucified between the sweet deceitful flattery of the past and the honest—brutally honest philosophy of today. Peace to his ashes.

One More Human Sacrifice.

BY MARY M. WHEELER.

[The following letter was written by a friend and neighbor now on a vacation, spending the summer months near to her childhood's home. It was not intended for publication, but, as illustrating a phase of conventional life only too fearfully common, it is here reproduced, in the hope that it may set some people to thinking, and in the hope that the thought thus awakened may result in a higher and better standard of morality than that now prevailing. M. H.]

This afternoon I went with my little boys down to the creek, passing on our way the house of Mr. F——, in front of which a hearse was standing.

On reaching the swimming pool I found a shady place on the brow of a steep knowl and settled down to the entertainment of baby and the enjoyment of a few hours out of doors; leaving those mischievous urchins to the pleasure of splashing.

The various shapes, sizes, curves and colors of the trees across the creek attracted my attention, and rising above a distant grove I noticed the "cross topped spire amid the trees" of St Peter's Episcopal Church, where, thirteen years ago the "holy bell of prayer called me forth the morning of each Lord's Day to penitence and prayer."

I lazily reviewed the change of heart I had gone through since then, smiling at my old "saved by faith and baptism" belief. At last the sound of the bell slowly tolling was wafted to me, telling whoever might heed that some one had passed from life. Then I remembered the hearse by Mr. F.'s door. The F.'s were Episcopalians, and Mr. F.'s grand-daughter had just died in the insane asylum and her remains sent to her grandfather. Now the bell was announcing the last act in the sad drama of a sad life.

Ah! then I remembered it all. The first and only time I ever saw Mr. F.'s granddaughter was the winter after I was sixteen. The little village church in my old home was without a pastor, and as the holidays drew nigh the question of Christmas services became a very important one to the members of this shepherdless flock.

The Rev. Blank had been in charge of an adjoining parish, but was leaving, as his salary was not kept up. He was willing to come to "our" church during the holidays. Mr. Blank had twice married.

A daughter a few months older than myself, and a daughter and son younger were guests in my father's house, during their stay in the village. Mr. B. had been married to his second wife about fourteen months and he with wife and four months old baby were with a cousin of Mrs. B's. This Mrs. B. was Mr. F.'s granddaughter, above mentioned.

Mr. B. was a college graduate, and a polished man of the world, as so many Episcopal clergymen are. Mrs. B. had been given fine advantages and was far more expert at talking French or drawing sweet tones from the piano, than at baking bread or cleaning kitchen floors.

At this time they were very poor and she had no ability as a housekeeper. Just imagine her life! Soon music and books had to be put aside while nursing babies became her principal occupation, as a new baby was added to the household about every eleven months.

Mr. B. was a man (as I have authority for knowing) who demanded all "his rights" as a married man.

One day, soon after I was married, my husband and myself stood watching a game of ball. My husband pointed to a boy and said, "that is Rev. B.'s son. His mother was sent to the insane asylum about a year ago."

Of course my interest was aroused and I took pains to gather the details of her history. This was the first I had heard of her in some years.

Mr. B. was a tyrant, whose sexual desires were ever demanding and ever exacting satisfaction from his wife, and although—being an eloquent man—he had at last a "good" parish, yet as he considered woman's place to be that of a keeper of home household drudgery, nursing, child bearing and the miserable life of compulsory sexual obedience was hers, year after year.

Then by way of variety this representative of the meek and holy Nazarene would now and then administer to his wife a thrashing. After some ten or twelve years of such a life, the doors of the insane asylum opened to receive Mrs. B. After fifteen years these doors once more opened, only that she might pass out on her way to her final rest.

Today I heard the "holy bell of prayer" toll with its unsympathetic tongue that she was dead. As I recalled the suffering of her life the bell seemed to sing with a joyous accent, R-e-s-t—R-e-s-t.

Fifteen years in a mad house, the price paid for being an "honorable married" woman, and to have the support (?) and protection(?) of a husband.

One more human sacrifice on the altar of church and state.

One more victim beneath the juggernaut car of marriage.

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WE SEND out this week a sample copy of the Light-Bearer Library to many readers of Lucifer who are not now subscribers to the Library, in the hope that they will read the same carefully and then, if the general object of the magazine is approved, that they will send us a yearly or at least a trial subscription to the Library.

The Light-Bearer Library for August.

The August number of the Light-Bearer Library will contain "Why We Wear Clothes. A Consideration of the Origin and Effect of Modesty." By Jonathan Mayo Crane. Much historic study and research have been devoted to the preparation of this essay, and it is confidently believed that the August number of our little magazine will be one of the most interesting and instructive yet issued. All who have read "Evolution of the Family," by the same author, will want a copy of "Why We Wear Clothes. A Consideration of The Origin and Effect of Modesty." Sent post paid for five cents a copy. Per year of twelve numbers, fifty cents.

Is War Man's Normal Condition?

The era immediately following the close of the great "Peace Congress" held at the historic city called The Hague, seems to be demonstrating the utter futility of all efforts to bring about a cessation of wars and the reign of universal peace. Scarcely had the last farewells been said by the members of that memorable conference when England, mistress of the seas, found herself engaged in a war that caused her to organize a larger army than she had ever been known to do in all her history extending over some two thousand years; and before the close of that war this exceptionally large army,—mobilized to subdue two of the smallest and youngest of the nations, is called upon to subdue the oldest and most populous of all the nations now inhabiting the planet earth.

In this war against China all the white races seem to be combining, joined also by one of the most important branches of the yellow or Mongolian race, the Japanese. If we are to judge by the history of the past this war promises to be the most general and most destructive of all wars since the "Crusades," in which nearly all the western nations were joined in a war of invasion, the coveted prize being the "Holy Sepulchre," or "Tomb of Christ." Like that greatest of medieval wars this modern anti-Chinese war has differences of religion as its main cause.

This is the opinion of Ho Yow the Chinese Consul General in San Francisco, "a diplomat second only in importance to the Chinese minister at Washington," quoting a special dispatch from San Francisco to the Chicago "Inter-Ocean." This man is represented as "one of the foremost leaders of the progressive party of China, an enthusiastic admirer of American civilization, of American character and enterprise, one who counts among his personal friends many of California's ablest scholars and business men, with whom he has entered into close social relations." This man is quoted as saying,

"The origin of the whole trouble is the interference with our religion in China. I do not question the worthy intentions of the missionaries who have gone there, but they have made the mistake of trying to convert people who are not educated as a race even to the point of religious tolerance. The good missionaries merely waste their time and incense the people. Studying the history of the world we find that almost every great war has been brought on by differences in religion."

Another cause for the present uprising, says this well-informed and apparently candid Chinaman, is the method taken by foreign governments in settling damages for the killing of missionaries.

"Whenever a missionary has been injured or killed in China, the nation which he represented has made the tragedy the occasion for asking for grants of land from the Chinese government."

In the opinion of this representative of the intelligent and educated Chinese element, "the powers would need an army of 250,000 to subdue this one northern province by force. Should there be a general uprising throughout China, before they could do any sort of policing of that great territory with its 400,000,000 of people or bring them under subjection, they would require not less than one million soldiers, and many millions of dollars would be wasted and millions of lives sacrificed before the entire country could be brought under subjection."

This Chinese Consul General goes on to say that "very many of the Boxers, probably by far the greater portion of them, never saw the face of an European in their lives, and believe implicitly the horrible things told about the foreigners. These zealots are not open to reason; they are possessed by strange superstitions."

The common opinion is that the Chinese are poorly armed; that they are all small of stature, all mere children when it comes to fighting. On the contrary Consul Ho Yow says "The Chinese are well armed. They are well supplied with weapons of the latest pattern, many of them manufactured in our own great arsenals. Shantung province is noted for its men of fine physique and stature. This province could probably place in the field one million men, all closely approaching near or exceeding six feet in height. Whatever China may have been in the past she is no insignificant enemy to cope with today."

All this from the mouth of a man who knows whereof he speaks far better than any American or European can know. That his opinion is probably the correct one, in regard to the arms now used by the Chinese, is confirmed by the fighting at Tienstin where the fire of the Chinese soldiers was so accurate and so deadly that some of the opposing leaders suspected that the defense must have been directed by European officers.

If the views of this intelligent Chinaman be correct, or only approximately correct, then the German troops, instructed by their pious emperor to show no quarter and "take no prisoners," are not likely to have a holiday march through China. They will probably not be able to kill eighty-nine unarmed villagers in revenge for every invader slain,—as was lately reported of our army of invasion in the Philippines.

* * *

But the religious war, the race-prejudice war, now on in the far east, is not the only cause of the question, "Is war man's normal condition?" The killing of King Humbert, in revenge for the robberies and murders committed by him and his class upon the victims of the feudal system, as it exists in Italy and all European countries today—is a pointer for all thoughtful minds to consider.

Looking nearer home, and saying nothing of the war of greed for gold and for national aggrandizement, carried on for more than two years past against Spain and its dependencies, what shall we say of the race-war in Louisiana, North Carolina and other states; the labor war in St. Louis, Chicago and other American cities, mining camps, manufacturing districts, etc., etc? And what shall we say of the quadrennial war of the political factions, now on in the United States—a war that will cost many millions of dollars, and may result in the shedding of much blood?

M. H.

Who Would not Be an Editor?

A week or two ago a physician, a subscriber and good sympathetic helper of more than fifteen years standing, peremptorily ordered the paper stopped to his address, although paid ahead for sometime yet, and canceled also his subscription to the "autobiography"—all because of a selection in Lucifer from a medical work criticising somewhat severely the regular medical profession for their methods in treating diseases peculiar to women.

Within a week past I have received two letters complaining that articles sent to us had been neither printed nor returned; and now to deprive me wholly of what little self complaisance I may have had left as to my fitness for the editorial tripod, I am very coolly told by an old-time contributor—whose articles for more than a decade of years have been honored by insertion more or less prompt, that she had about decided "never again to trouble Lucifer or its editor by asking for space in its columns," and all because her article had not appeared the same week in which it was given us for publication.

A few words only of explanation:

It is often difficult to determine *at once* whether an article can be given space or not, and hence, if there is nothing in it that requires immediate publication I prefer to hold the contribution, sometimes for weeks or even months, before returning to the writer. Meantime it is liable to be mislaid, lost or accidentally *destroyed*. Hence I would respectfully advise our contributors to keep duplicate copies if possible, of all articles upon which they set much value. Besides the danger of loss in office there is always danger of loss in transmission through the mails.

The case of our incensed medical friend is by no means exceptional or peculiar. Often and often the words, "stop my paper" have come from erstwhile pleased and helpful readers, simply because of something they did not like in the management—simply because others had been granted the right of free expression of honest thought in the paper, and not because there was anything slanderous or "vicious" in the matter objected to.

The offending matter in this case was from the pen of a brother "regular"—a physician and surgeon of large experience and observation, one who knows whereof he speaks, and who is in a position to be made to suffer if he should make charges that cannot be sustained. If our over-sensitive subscriber is going to keep company only with those who make no serious charges against the regular medical profession and their practices, he will have to lose the society of such eminent authorities as Dr. O. W. Holmes, Dr. Benjamin Rush, Dr. Abernethy, and hundreds more who are reckoned leading lights in the profession of which he himself is a member.

It is to be hoped that our offended friend will reconsider his hasty decision; that he will remember that to get all of truth we must hear all sides, and that he and all the readers of Lucifer will agree with Bobby Burns when he sang,

> Here's freedom to him that wad read;
> Here's freedom to him that wad write—
> There's nane ever feared that the truth should be heard
> Save them that the truth wad indite.

M. H.

Notes and Comments.

BY C. F. HUNT.

A propagandist of deed has killed King Humbert of Italy. He aimed to serve, not himself, but the people. A significant part of the report is that the populace were hardly prevented from tearing him to pieces. Liberty is the anarchist's watchword, yet he denies a people the liberty to choose and maintain a ruler. He is to be compared with the compulsory vaccinationist—the patient squirms but it is for his own good.

* * *

When a reformer becomes a mere "propagandist" of a creed which he is sure is the whole truth, his usefulness is diminished. Occasionally there darts across my mental welkin a meteor which seems to bore into the conscience and burst. The effect is like a violent awakening. I allude to such as "The Man with the Hoe;" "Childless," a poem lately reproduced in Lucifer; and "Judgment," by Wm. Platt, in Light-Bearer Library. In each of these an injustice cries out, but no creed is taught.

* * *

We seldom hear of mutiny in our navy but it is said that the men on the Oregon, when about to fire those thirteen inch guns, think they have a big kick coming.

* * *

China ought to be destroyed to prevent torture of girls by foot binding, and the loathsome official executions practiced. A public executioner prides himself on his skill in slicing a prisoner on a cross to death in an exact number of strokes, producing death in a nicely estimated length of time, from a minute to a week, according to the official sentence, leaving the sliced remains stacked up beneath the cross with professional neatness. Criminals are hung head down in a pit where reptiles sting them to death, and there are other similarly interesting games. Let us not sicken of the world. All this is of the "Divine Plan."

* * *

Should Christians in China demand revenge? Certainly not. Their friends were killed in accordance with the direct plan of God. He is everywhere, and heard the very first plots and plans of the "boxers." He might have warned his people, but his will was otherwise. Why rebel against it? The Lord giveth and the Lord taketh away. "B—b—t—n—o—t—L!" He needs harpists.

* * *

Recent statistics give 171,000 members of protestant Christian churches in Chicago out of a population of 2,000,000 Christians themselves tell us that many of their number are hypocrites, leaving a very small leaven for a Christian city. These prophets without honor in their own country, perforce go to other lands where ignorance is dense enough to assimilate their doctrine.

Liberty vs. Property Rights.

BY KATE AUSTIN.

I wish to say to Edgar Brinkerhoff that I oppose property in children on the same grounds that I oppose property in adults. Those objections are not based upon false fears, but arise from the evil results that always follow in the wake of the tyrannical idea that any person has either a lawful or a natural right to control the person or the affections of another.

If a man has a natural right to love and enjoy the society of a woman who loves him, then he has the same right to exercise his natural affections if the object be his child, or some other man's child, providing that child loves him and desires his presence. If a child is too young to show affection or preference for either parent, I do not see why the mother has any more of a right to exclude the father from an opportunity to cultivate the child's affections than he has to exclude the mother. The fact that paternal love exists in man's nature, is proof that the exercise thereof is as necessary to his happiness as the exercise of his other natural desires and it follows that to restrict him in the natural instincts that are not invasive, is a direct invasion of his natural rights. Just as long as any human being is held as the property of another, so long will the principles of human liberty be violated and the affections of the heart be chained and outraged.

The free lover's creed tells me that a woman I dislike may love and be loved by my lover, but that any interference on my part is unwarranted by the circumstances; that it is necessary to control all personal feelings I may have, and not restrain others in the exercise of a mutual affection. On the other hand if I dislike my child's father, yet he loves and is beloved by the child, I am permitted to place a barrier between them on the grounds that my property right in the child is more sacred than that love.

The only inference that can be drawn from this state of

affairs is that the term "Freedom in love" represents sexual love alone, and therefore is on a par with the mossback secularist's definition of free thought, as only signifying infidelity to organized Christianity.

In present human society the right to life and liberty is subservient to the right of property. The love of liberty, prompted by intelligent self interest, demands the overthrow of this fictitious right, that causes untold wretchedness and loss of life. The idea of property rights in children may die hardest and last of all but *die* it is bound to do, for in too many instances it has taken and still takes unwarranted liberties with individual rights.

Edgar Brinkerhoff must be mistaken in calling his method of getting the universal will of a community anarchistic. How can a jury of six men and six women express the universal will of any except themselves? The people at large are now suffering from the effects of universal expression of the popular will cut out on much the same plan as Comrade Brinkerhoff's pattern, except that the petticoat is left out.

As an anarchist I deny that the community has a joint right to own a human being, but I cheerfully concede that every individual has the right to protect the helpless from brutality or invasion but it is not necessary to own them in order to protect them, any more than it is to own the person of the one you love.

It is well to bear in mind that most legal fights for the control of the children are prompted not by a desire for the children's welfare but for the gratification of a cruel instinct on the part of one or both parents, that makes them desire to inflict all the pain possible on another. As long as men and women are educated to feel that they have a natural or legal advantage that can be utilized to their individual benefit as regards possession of the children, the narrow, the cruel, the bigoted among them will not hesitate to inflict the most cruel suffering that can come to a human being.

I freely admit that the mother's relations to her child are nearly enough right in most cases to ask for non-interference from outside parties, and the same holds good as regards the relations of father and child, or at least such has been my observation. It is not merely a question of the relations of parents and children, but a question of liberty.

Juries and Anarchism.

BY EDGAR D. BRINKERHOFF.

Theoretically, the object of a jury system is to protect the accused from penalty unless the community do will unanimously to punish him. In order that juries may be efficient in carrying out this purpose, they must be selected by lot from among the whole people, they must decide as to the mearing and justice of the law if there is any, or of the heinousness of the offense if there is no law, they must decide what evidence shall be admitted or rejected, and they must pronounce the sentence if any.

From the above it will be seen that it is immaterial whether laws are enacted or not, as the jury protects the individual from every unjust law. Twenty-four or forty jurors will answer as well as twelve but will cost more. Neither is any particular juryman chosen at the will of any person or persons or majority; his is the first name drawn at random out of a box containing the name of every capable adult within the limits of the territorial political unit. If the jury is not unanimous it is because the community is not unanimous and the accused goes unpunished. It is better to err on the side of leniency.

When we say that individuals are subject to the rule of such a jury, we mean that government is reduced to a minimum. This practical anarchy does not have to wait until every member of the community is perfect. On the other hand, when al are perfect this jury system will interfere with nobody. It is useless to object to such jury-rule, for a unanimous community is bound to have its own way and will punish without the formality of a jury trial if there is no set jury system. One who objects to jury-rule is only inviting lynch law which in many cases does not voice the will of a united community but of a part of it, or else he is inviting majority law or some other form that will inflict more punishment than will a jury system.

* * *

Some people include too much in the term ownership. They suppose that if a mother's ownership of her child is conceded she must be allowed to do with it what she pleases, and yet they would not hold that the owner of a sack of potatoes must be allowed to inject poison into them and then sell them in the market. One's ownership of one's body should be conceded or not according to the assumed definition of ownership.

People are living under Anarchy's political system when they live under juries. Their condition may or may not be ultimate ideal anarchy. If there were no invaders it would be safe to discard juries; but invaders will always be with us or at least with nearly every community, for the lower races of mankind are sure to mingle with the whites.

It is a fair challenge to those who call themselves Anarchists to ask them to produce something better than the free jury system for society's protection pending the time when all shall cease to aggress upon their fellows. It is folly to count upon a discountenance of all aggression by individuals immediately when the state shall cease to invade.

Three Months for Ten Cents.

In order to get our monthly magazine, the Light-Bearer Library, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at the merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which Lucifer and the magazine are devoted.

To all readers of Lucifer who have not yet seen a copy of the "Library" we will send a free sample on application.

How many of Lucifer's old-time workers will help us in this matter? A very little effort by each reader would double, triple or quadruple our present list of Library subscribers within one month of the present writing.

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Ten Weeks for Ten Cents.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of *one dollar*, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollars worth of books to the sender of a club of twenty.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

* * *

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Trusts, Monopolies, and the Remedy Therefor.

BY H. E. ALLEN.

In a recent number of Lucifer a subscriber asks me to name "a monopoly not dependent on special or law-conferred privilege."

The Standard Oil Trust, so far as I know, is not now operated under any such privilege, unless it is the one merely of incorporation. It has no franchises and does not even depend on its oil lands, but buys crude oil in the general market. It owns its cars, railroads and steam-boats. It is a monopoly simply because of its enormous capital and organization.

Now, I do not see how the anarchist's and single taxer's notion of "taking away all law-conferred privilege" could dismantle this and other similar monopolies.

As a socialist I am in favor of this measure whether it would accomplish the purpose or not. But I doubt if it would. Any way it would be a good thing to try.

When Martin I. Brower was organizing the Type Founders Trust I said to him: "When you get your trust in good shape for business the state or national government will swoop down on you and say your organization is in restraint of trade—dissolve or be imprisoned." He laughed and made this statement:

"We need not have an organization, and not so much as a word on paper. All that is necessary is for each of the twenty-six type founders to send a representative to a banquet here at the Sherman or Palmer House once or twice a year. All that is needed for our type monopoly is to have an understanding in regard to out-put and prices. Then how could the law reach us?"

If the monopoly in printing material can be maintained in this way, without even any formal organization or franchise of any kind, why cannot any monopoly conducted in like manner?

I can understand how trusts might have been prevented by repressive legislation years ago, but not now. I consider them evolutionary steps in industrial progress. They were necessary perhaps to make us see that competition is idiocy, is warfare. Trusts are on a par with labor-saving machinery.

There always will be monopoly. The only choice we have is whether it shall be public or private monopoly. Under anarchy or the single tax I do not see how any number of people could be legally restrained from forming a monopoly that might be oppressive. Socialism would not interfere with this right of co-operation. I want the people at all times to have the right to form a larger trust to make sure that there would not be oppression as now from private monopoly.

Love in Freedom,

By M. HARMAN.

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Grant Allen, the author of this Hill-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Daring, brilliant, unconventional, pleasing, thoughtful, it was assailed with a storm of vituperation by the Jeannette Gilders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble. Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 31. CHICAGO, ILLINOIS, AUG. 11 E. M. 300. [C. E. 1900.] WHOLE No. 826

The Warning.

Beware! The Israelite of old, who tore
The lion in his path—when, poor and blind
He saw the blessed light of heaven no more,
Shorn of his noble strength and forced to grind
In prison, and at last led forth to be
A pander to Philistine revelry,—
Upon the pillars of the temple laid
His desperate hands, and in its overthrow
Destroyed himself, and with him those who made
A cruel mockery of his sightless woe;
The poor blind Slave, the scoff and jest of all,
Expired, and thousands perished in the fall!

There is a poor, blind Sampson in this land,
Shorn of his strength, and bound in bonds of steel,
Who may, in some grim revel, raise his hand,
And shake the pillars of this Commonweal.
Till the vast Temple of our liberties
A shapeless mass of wreck and rubbish lies.

—*Henry Wadsworth Longfellow.*

The Transition from Independence to Interpendence.

BY R. B. KERR.

Perhaps nothing is so important to the student of social science as a thorough comprehension of Herbert Spencer's definition of universal evolution. He says that "evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent, heterogeneity, through continuous differentations and integrations." That is his shorter definition, which came out in the first edition of "First Principles", and since then he has made it much longer and more elaborate; but the above will do well enough for my present purpose.

To many this does not seem a lucid definition, and I shall therefore give a few illustrations to show how simple it really is.

If we take a very lowly organism like the amoeba, we see that it has no stomach, no mouth, no senses, no legs, no organs of any kind. The whole of it looks exactly alike. Take a high organism like man, and we see he has a brain, sense, heart, lungs and an infinity of organs all different in their form and uses. That is the change from homogeneity to heterogeneity.

In the amoeba any part of the body will serve any purpose. It can move along on any part, and when it wants to feed it simply moves any side of its body into the food. It propagates the species by splitting into pieces, and each piece is a new amoeba as good as the old one. The organs of a high organism like man are, on the contrary, entirely specialized to one purpose. The eye can see supremely well, but it is useless to eat with. The legs are much more efficient for locomotion than any part of the amoeba, but they are useless to digest with. Such is the change from indefiniteness to definiteness which simply means specialization.

Any lowly organism can be divided in pieces without the slightest difficulty, and the lowest organisms are just as efficient after being split in pieces as before; while those which are slightly higher can still quickly replace a lost limb. But it would take a prodigious effort of strength to pull the legs off a dog, so completely are they interlaced with the rest of the organism; and success in such an attempt would mean the destruction and death of the dog. The dog is more coherent than the amoeba or the crab. Such is the change from incoherence to coherence.

To sum the whole thing up, evolution is nothing but a constant change from independence to interdependence. We begin with lowly and undifferentiated organisms, each of which is entirely sufficient to itself. Cut them in pieces, and any piece will be as good as the whole. They need no mates, for each can populate the world by simply splitting in pieces. That is true independence. But the higher organism is made up of parts which have no meaning apart from the whole. What is a leg, or an eye, or a lung, taken by itself? They are all members one of another. That is interdependence.

Now let us apply this law to social evolution, for it is a universal law applicable to every branch of human knowledge.

In any small and primitive society the distinction of the sexes is the only material distinction between one person and another. Each man is warrior, hunter, builder, and possibly herdsman or farmer, while each woman makes all the clothes of the household, and does all the domestic work. Every household is independent, except for defense against enemies and wild beasts. But in modern civilization, there is infinite diversity between one person and another. One spends his whole life in brain work, and another in hand work, while the different kinds of brain work and hand work are without number. Heterogeneity has superseded homogeneity.

In modern civilization each person possesses a skill in his own work undreamt of in early society, but he can only do one thing. Set a mathematician to bake bread, or climb the mast of a ship, and he is utterly incapable. Definiteness along one line has replaced the indefiniteness and plasticity of the past, and everything is now specialized and becoming ever more so.

The lowliest organisms know neither society nor sex, and each is a world in and to itself. But then division of the sexes begins, and a society of two is formed, the male and the female. Soon it is found that a period of maternal and even paternal are helps new-born organisms in the struggle for existence. Then we have the family. Then it is found that several persons together can fight better than one alone, and small societies spring up which sweep the individualists out of existence. But big societies can beat little ones, and presently they appear and do it. The tribe springs up, then the nation, then the empire and at last comes "the Parliament of Man, the Federation of the World."

Such is the change from the incoherent to the coherent in politics, and we have the parallel change going on in economics. Once the shoemaker made boots and shoes in his little shop, and was independent. Today a little army is gathered together in the factory, each doing a special kind of work; and the labor of each is indispensable to all the rest. The city depends on the country for food, and the country on the city for a market. The process spreads across the seas, and today Great Britain depends

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on foreign nations for sixty per cent of what she eats, and the American farmer depends on Great Britain for the money to buy what he cannot raise himself. The world is becoming one in economics even faster than it is becoming one in politics. Independence is dead, and interdependence rules the world.

It is easy to see how this great law bears on every practical question of the day. Take the trusts, for example, the philosophy of which Herbert Spencer has put in a nutshell. Discussing the growth of great corporations in the Appendix to "First Principles", he says that "amalgamation is but another name for integration, which is the primary process in evolution."

* * *

Herbert Spencer's law enables us to distinguish at once between the wheat of progress and the chaff of retrogression. For instance, I see from No. 823 that Mr. Studebaker thinks himself more progressive than I am, because he is some kind of anarchist, while I am only a cosmopolitan social democrat. He says he wants a bigger change than I do. But that has nothing to do with the case, even if it were true. Progress is change along the lines of historical evolution, and everything else is reaction and atavism. Now the whole history of social evolution throughout the animal world is one great movement from anarchist individualism to cosmopolitan social democracy. The lowest organisms live and reproduce themselves in absolute independence. That is pure anarchist individualism. Then comes the division of the sexes, and the care of offspring by the mother. Here we have the first stage in socialism, and also in government, viz, the government of the children by the mother. Then we have the family of father, mother, and children, as we find it among gorillas, chimpanzees, and many other animals. This involves a further complexity of socialism and government, which reaches its culmination in the Roman patria potestas, an institution much older than the state. But society begins to extend beyond the family, and a new socialism and a new government appear upon the scene, so we have in germ that form of government known as the state. Nowadays, people are so interdependent that a coal miner cannot strike without putting out of work iron miners, iron workers, and all kinds of innocent persons, and consequently society steps in, as in New Zealand, and abolishes strikes and lock outs by substituting compulsory arbitration. We are now on the eve of national social democracy. But nations are too interdependent now to let evolution stop at this stage, and we must go on until we reach cosmopolitan social democracy, which means the mutual dependence of all men on all men, the common production of all men for all men, and the mutual regulation of all men by all men in matters affecting the common good.

It is true that this evolution will be stubbornly contested. The Bible tells us that "the natural man is enmity against God," and what men once called God they now call Evolution. We have all inherited much from the past, and nothing from the future; so we have many strings to draw us back, and nothing but faith and the relentless logic of events to carry us forward. We all feel inclined at times to kick over the traces of interdependence, and turn ourselves loose to graze in the ancient fields of independence. An anarchist is the high priest of the religion of reaction, but most of us have still some tender memories of its dead gods. On the day when Debs defeats Bryan for the presidency of the United States, many besides the millionaires will weep for the defeated one. But that way lie madness and degeneration. It is hard to obey the pricks of evolution, but still harder to kick against them.

Her Own Executioner; or More Fruit of Modern Marriage.

BY HELENE VIOLET.

In the "Daily Plaindealer" of Hazleton, Pa., the following item appeared:

"July 18, 1900. A Rochester, N. Y., woman drowned her two little children and herself a few days ago because she was unable to pay a grocery bill of $1.06, and the grocer refused her any further credit."

"There are always two sides to a question," we are told; so this time let us ask an officer, and also a citizen—a patrician, and a plebian, and thus learn both sides of this question. To the officer first, after quoting above item, as follows:

"It will be a personal favor and courtesy if the few following questions are answered:

1. Is this account true, or false? If true,
2. Was the woman a widow, or a wife, or what?

Together with any light you may be able to give on this case; for it does seem strange to me that in this Christian land, with granaries filled to bursting with wheat as is said to be the case in Kansas and elsewhere, that such a thing could happen. But under our law, that grocer had a legal right to withhold food from that woman, even if he saw her and her children starve to death."

His reply in part: "In regard to the woman who drowned her two children and herself on April 3, 1900, the facts are as follows:

"John Maier, a teamster, lived with his wife, Catherine Maier, and their three children, Theresa ten, Annie two and a half, and Willie eleven months old. The testimony taken at the inquest shows that the woman had a violent temper from childhood, and that she drank considerable. He, the husband, worked at all times that he could get work, and gave his wife from $3 to $7 per week. She was told she would have to pay her bills regularly each week and as she did not pay the $1.06 she owed the previous week he, (the grocer) told her she must pay each week, or she could not get any more goods. Her husband gave her $5 Saturday night, and thought she had paid the grocer, but she had not.

"She was a quick-tempered, ill-natured woman; and after an investigation, the decirion of the Coroner in the matter was, that she had thrown the two youngest children in the cistern of their house, and then herself jumped in and all three were drowned, and that she was temporarily insane at the time. The girl Theresa was at school, or she might have met the same fate."

Had she been insane, she would have been purposeless, and liable to throw any children into the cistern; why hers? Because she would not leave her offspring to a fate in the plane of life she felt compelled to abandon, and she is not the first or the only desperate mother who has done the same thing.

The citizen said in part:

"The woman was a married woman, she had three children, about ten, three; and one year old—two youngest and herself drowned.

"What was the cause? In the first place, her husband was a drinker, and did not have steady work. When he worked full time, he earned $9 a week; but that was not very often—most of the time he worked only half the time, so he did not earn enough to support the family and pay the rent.

"So you can see what drove that woman to that end. Why do I write thus? Because I know that there are many thousands of families that suffer from the want of food—where husbands are not drinkers. The present economical system makes poor men poorer and rich men richer; or in other words, makes producer poorer and the capitalist idler richer.

"According to labor statistics, the wage-worker gets only seventeen per cent. of what he himself produces; how can it be possible for him to buy back what he produced? He can buy a small part of it—the more he produces, the less he can buy under the present system.

"The competitive system is the cause, and the Co-operative Commonwealth will be the only remedy."

Without entering into a discussion of the economic question it does seem to affect not only married women, but the unmarried also. Women, married and single, must have food, clothes and shelter, or must perish. These three inexorable needs drive girls to brothels where they can sell their second-hand goods in order to live, and in this they differ from their married sisters only in this, that the law gives to them the right to say "no

to a man while the wives must yield to invasion and bear the consequences.

Neither of these classes are pleased with even these antipodal conditions; but what can they do about it if sex is the only commodity they have that will sell for a price that will enable them to exist? If all women were financially independent, or above all want—if the State supported all children, then women could show what they would do as they cannot now. Mrs. Grundy has terror for wives, but not for courtesans; yet neither class is happy. While the cyprian can say no and the wife cannot, the former many times says yes to what is abhorrent to her when her body cries no in vain the same as the latter; but both bodies must be fed and clad, and so must yield or starve under our economics.

But state and church believe that if women were permitted to control conception at will, population would rapidly decrease and this would starve these two exploiting classes, or compel them to toil for their food; upon this belief and nothing else is based all laws against population-checks. Some argue that storge would render depopulation impossible, as shown by opossums; for though marsupial females need no contracepts, their fecundity continues unabated; but these lower orders, impelled by instinct, may not be capable of looking forward to parturient pangs as women can, nor can they say with the toiler's wife, "We already have more mouths than we are able to feed."

Imperialism's Work.

BY H. T. HADLEY.

From present indications in the Orient it is evident that humanity is again to be plunged headlong into another terrible abyss of war and national destruction; and if the signs of the times portend anything definite this conflict is to continue till the whole globe is encircled and devastated by fire and sword.

Very many of us have been led to hope from reading Bellamy and similar works, that our economic complications would be settled peacefully and systematically, and that the nineteenth century would usher in the long-looked for, and much talked of Brotherhood of man, but alas! it now looks as if "Cæsar's column" with all the unspeakable horrors is soon to be realized in spite of the combined efforts of humanitarians to ward off the demon of war and cultivate in its stead the spirit of love and fraternity.

The great problem of Capital and Labor so recently brought before the bar of the public opinion (by the advent of the modern trust and its train of attendant evils) which seemed so near final settlement, will again be postponed indefinitely, until after the inevitable cataclysm, when the wreck and fragments of a destroyed republic will again be collected, from the four corners of the earth, and a nucleus formed, round which capital (as always) will entrench itself securely, and the spirit of commercialism and exaction be once more let loose to again enslave mankind and engulf them in the hopeless chasm of death, and thus the farce of civilization (like an endless chain) continues in cycles to repeat itself.

The author of "President John Smith" says "man is wiser and better than he ever was before;" others claim as much. It is to be hoped this statement is true, and if true, how long! O how long will men continue to enlist voluntarily to fight the battles of the rich and arrogant? It is hard to believe that human nature is evoluting to any perceptible degree; yet, we cannot deny the foot-prints of time in the path of man.

It is plain that the spirit of imperialism will continue to dominate man till every foot of land on this planet has been wrenched from its present weak and barbarous owners, and turned over to our civilized (?) bandits of commercialism. Brute force seems to be nature's weapon for clearing away the early growth, and under-brush of primeval savagery. In performing this task she proves herself no respecter of sex or color—as history proves whole nations are sacrificed and wiped out of existence to please the whims and caprice of this fickle, relentless goddess of fate. Her chief occupation seems to be in suffering nation after nation to evolute to that equilibrium or dividing line between progression and retrogression, and there hold them for centuries in her vice of inertia and mediocrity, till some "reserved" nation more powerful and versed in the arts of war, sweeps over them in a night, and another bloody chapter is added to the story of man. Thus the path of evolution has been strewn since the dawn of intelligence, with the wrecks and bones of earlier and weaker civilizations.

In all probability this game of national murder and highway robbery will continue a few decades more, in spite of the spiritual efforts of reformers to stem the tide of carnage; but there is one consolation which out-weighs all the hopes of the past and that is the ability of modern armies (by the use of improved death-dealing machinery) to mow down their victims like dry grass before a prairie fire—thus reducing the bloody business to a minimum, (in time and physical suffering), and accomplishing more in one hour of conflict, than could be done in weeks and months of ancient warfare, on foot and at sharp-shooting.

Black and hideous as the picture of war and carnage appears, let us not forget to give the devil of war his due; and while he has no spiritual or moral motive to spur him on in his deadly work, let us welcome the bludgeon and sword until retrogressive nations have been wiped out of existence and their place filled with an element amenable to civilizing influences; then—and not till then—can we hope to utilize the refining and beautifying forces of love, truth and justice, in the regeneration of humanity. As long as savage races are engaged in "hunting heads" to appease angry gods; and innocent children are butchered and sold on the open markets like cattle, for food, let us worship the god of war and shower him with bouquets every time we learn that he has broken up a cannibalistic nest of yellow jackets. (I do not refer to the Filipinos, or Boers, here), but I cannot exempt the Chinese from my category of useless worthless nations.

The angel of destruction has again appeared and is loudly proclaiming that the hour has arrived on the dial of time, when the "Chinese must go." Let them take their medicine and be numbered with other defunct and forgotten races. I have neither tears nor flowers to decorate their graves. They are one of the many blots on the scroll of eternity and must take their turn in being erased from the book of civilization, by the on-sweeping brush of science and evolution. It is to be feared (and regretted) that the black races, one and all, will in turn follow in their wake of extermination but let us hope that the spirit of greed which animates the present destructive forces, may spend itself before going "too far" in the bloody business, and that they may use reason and common sense in determining which races should "go," and which should be the fittest to survive—a delicate task indeed to entrust to an army of brigands, drunk with the wine of greed and spoliation, and bent on rapine, lust, and blood; but such is the fate of humanity.

Mediumship.

Lois Waisbrooker in "Clothed with the Sun."

The next mail brings me a little magazine, the motto of which is. "An enlightened mediumship the hope of Humanity," and in advertising a little book called "The Medium's Guide," it says:

"The instructions are clear, concise and helpful. No one can study them without feeling a deeper interest in spirit mediumship and seeing the way clearer to its development. The explanations are such as to inspire a greater confidence in angel guidance, and a deeper love for spirit communion and Spiritualism."

In the first place I deny that mediumship, enlightened or otherwise, is the hope of Humanity. The principles of justice between man and man, and between man and woman, truth, love and liberty, an intelligent understanding of the laws of our own being—these are what we need, and if mediumship comes to our aid in the application of these, well; but the babyhood that depends upon guidance, angel or otherwise, is of no use to the world. I would just as soon depend upon the guidance of those in the seen as in the unseen. There is no selfhood, no backbone, in doing either.

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A Word

To our readers and helpers generally:

It is well known that midsummer is the hardest time of all the year for pioneer journals to keep their flags afloat without involving themselves in debt—debt that may become very embarrasing and hard to cancel. People grow careless and forgetful; so many distractions—political campaigns, summer vacations, not to mention the absorbing China question now uppermost in all minds. Sometimes it happens that our subscribers have no money that can be spared from immediate and pressing wants, and so simply cannot renew when the printed number on last page of the paper and on wrapper show that their time has expired. In all such cases we are very willing to wait, but if none renew when time is up, and if no one sends to us for books, then our paper will have to suspend for lack of support.

Our "word" is said. Many of our readers and helpers do not need such reminders. This paragraph is not intended for them, but for those who mean all right but who forget and postpone doing what they intend to do at a more convenient season.

Off for Clinton Camp.

Chicago is sweltering! People are really dying from the effects of the hot wave, the papers say. Two died Sunday, six Monday—so say the reports—with a long list of "prostrations." Believing that prudence is sometimes the better part of valor Lucifer's editor expects to make a short run to the wooded hills of Mt. Pleasant Park, near to Clinton, Iowa, at which park the Mississippi Valley Spiritualists' Association is now holding its Eighteenth Annual Campmeeting.

This camp will hold till August 26. For large illustrated program, giving full details of speakers, mediums, accommodations and how to secure reduced rates on railways, and by steamers on the Mississippi river, send to the secretary, Mrs. Stella Fisk, Clinton, Iowa, or to this office.

Lucifer's publications are now on sale at the camp, and its editor hopes as at former visits to this camp, to meet there many of our friends and patrons.

During the temporary absence of the editor, Lillian Harman will, as usual during his vacations, hold the helm, and will do her best to get out both the weekly and the monthly on time. Notwithstanding the great heat she feels hopeful that, with the help of friends near and far, she will be able to bear the strain, mental and physical. M. HARMAN.

Another Police Riot in Chicago.

On the afternoon of Sunday, Aug. 5, occurred an incident that recalls the police riot at the Haymarket Square, May 4 1886, when a peaceable meeting was broken up by the police without any cause and against the instructions of Mayor Harrison.

Quoting from the report of the Chicago "Chronicle" next morning "Anarchists were excluded from the West 12th St Turner Hall yesterday afternoon where they intended to hold a meeting to rejoice over the assassination of King Humbert. The hall was kept closed by direction of the police. Members of the organization who found the doors shut to them were not permitted to remain in the locality. Mrs. Lucy Parsons refused to move out of the shade of an abandoned church across the way and was carried from the side walk to a patrol wagon. Two of her friends were arrested for persisting in remaining near her. Five arrests were made and the prisoners sent to the Maxwell police station."

These prisoners were:

Mrs. Lucy Parsons, charged with obstructing the side walk.

Clement Pfuetzner, charged with obstructing the streets, disorderly conduct and resisting an officer.

Abraham Edelstadt, same or similar charge.

Herman Goodman, charged with distributing incendiary literature.

Paul Vandree, same charge.

Mrs. Parsons statement at the police station, as reported by the "Chronicle" is as follows:

"I was arrested for no cause whatever. I found our hall closed and went to rest in the shade across the way. I was told to move on by a man who gave no show of authority. Others were standing there and I had a right to remain. I refused to move on and was handled roughly by the officers. I did not attempt to make a speech. I was not even talking about the meeting. I purposely refrained from saying a word to my friends about the closing of the hall on us. I intended to talk about Italy from a historical and economical standpoint, showing the causes that have led to the terrible condition of the common people in that kingdom."

She refused to permit her friends to secure bail, saying she preferred to remain locked up "unless the captain takes my own recognizance."

Pfuetzner was "struck twice over the left side of the head by a billy" in the hands of a man in citizen's clothes. "All the officers," says the report, "attempted to belittle the affair and said no club had been used. Two broad abrasions suffused with blood and spotted with black and blue patches were the unanswerable argument that Pfuetzner presented."

The resistence to the officers seems to have been simply a lack of speedy compliance with the order to "move on."

The incendiary documents for the dissemination of which two of the men were arrested and locked up, consists of copies of a poem by Ross Winn, and reads as follows:

Arouse, ye men of brain and brawn,
Unnumbered hosts that toil!
Assert your manhood, break your chains;
Reclaim your own fair soil!
Too long beneath oppression's lash
Ye've slaved for robber knaves;
And gave your all to church and state,
Contented to be slaves.
The day has come, your night is done,
If you but act as men,
Be bold, be brave—the world is yours,
March on and take it, then!
But no, you hesitate—and why?
O slaves! Why fear to die?
On! Do and dare! Be brave! Be free!

A day is come, a light hath dawned,
A tide in man's affairs;
A star like that of Bethlehem;
And a glorious boon it bears;
Let man be free! The message rings,
And an echo answers back;
Uncrown all kings, unrobe all priests,
And clothe the unclothed back!
Then stand up, men, and demand your dues,
And fear not the tyrant's frown,
And do not bow at the shrine or his law,
Or reverence his legal gown,
But strike—if you would be free,
O slaves—if you would be free!
On! Do and dare! Be brave! Be free!

As we go to press early in the week I prefer to wait more definite information as to the outcome of this police raid before venturing further comments. M. HARMAN.

Books Received.

"LOVE TRIUMPHANT."

William Platt, of London, author of "Do We Live, Do We Love"?, "Women, Love and Life," and other very radical works, has sent us copies of one of his earlier productions, entitled "Love Triumphant." Readers of the Light-Bearer Library know something of Mr. Platt's method of going to the core of conventional hypocrisies and humbugs. "Love Triumphant" is made up chiefly of two stories, "Truth and its Teller" and "That Rare Thing—A Marriage." These stories cannot be described in few words. An inadequate idea of their character may be gained from the preface, one paragraph of which reads thus:

"First and foremost, ere any and every noble doctrine of life be framed, first and foremost must it be felt that birth and the reason [cause?] of birth is an unspeakably pure and holy thing. Have I risked all in bringing this home to you? Then I have done well, Oh World; Oh need of frankness in a lying World! Do I iterate it till you cry you are tired of it? If you are tired of it it is because it finds you out."

Here is one of his sentences in regard to marriage—by which term he does not mean conventional or law-made marriage, but natural mating:

"In marriage the man must still be stronger than the woman. Marriage puts a man to a woman as a smith puts a tire to a wheel. Red hot iron binds together fibrous wood that cracks and shrieks as the iron comes, but rejoices at its coming—and the iron will wear into nothingness ere ever it lets the wood be hurt."

Grant Allen called William Platt "an inspired madman," and in speaking of his "Women, Love and Life," said: "Nothing madder, wilder, more lawless, more eccentric than his uncouth little book has been published in our time; few things so besprent with sudden jets of truth, so illuminated by fierce flash-lights into the very core of reality."

These words from a kindred spirit apply equally to the book "Love Triumphant," and we sincerely thank the author for this handsome contribution to Lucifer's publication fund. Bound and lettered in superior style; price in England three shillings six pence. War Tax and customs duty added bring up the price to one dollar per volume. Sent post paid to any address on receipt of price.

* * *

DISCOVERY OF A LOST TRAIL.

This is one of the latest, and, as I think, one of the best of all the books written by the cultivators of what may be not inaptly called the "Science of Suggestion," or as some prefer to put it, the science of "Suggestive Therapeutics." Among its mottoes are the following:

"Ho, ye who suffer! Know ye suffer from yourselves. None else compels, no other holds you that ye live or die."—*Siddartha.*

"It is only as a man puts off from himself all external support and stands alone that I see him strong and to prevail."—*Emerson.*

"It is not enough to have this globe or a certain time. I will have thousands of globes and all time."—*Whitman.*

In his preface the author, Charles B. Newcomb, who is also author of the book, "All's Right with the World," confesses frankly that there is "nothing new in this book. It is a simple study of that strange and beautiful thing which we call life. It contains only a few familiar signboards that have helped some bewildered travelers to find their way in paths that seemed mountainous and difficult."

Further he says—and this may be taken as the key note of the book:

"Plain suggestions of confidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom."

"Discovery of a Lost Trail" is published by Lee and Shepard of Boston; price $1.50. It may be ordered through this office.

* * *

THE WEDDING NIGHT.

To the impure mind, to the "nasty nice" woman or man, this will seem a highly improper title for a book. To the "pure in heart" and in life, not only is the title a very proper one but the contents of the book itself will be welcomed as very excellent instruction from the standpoint of a physiologist and humanitarian. Whether the reader be Christian, Agnostic or Atheist, whether believing in the virtue of "priestly blessing" or only in the inherent purity and goodness of Mother Nature herself, the intelligent reader will be glad that some one has taken this very delicate and very difficult subject in hand and has given us physiologic instruction that if heeded will save a world of suffering, disease, crime and misery to those who cross the mystic portals that lead from celibacy to conjugal or wedded life. The book contains twenty pages and is written by Ida C. Craddock, a woman of mature years, of large observation and extended study of the underlying causes of the ills of human life, and while not agreeing on all points with the author I regard the little booklet as eminently useful and proper to be put into the hands of every woman and man contemplating the conjugal relation, whether that relation be in accord with conventional morality or not.

* * *

GEMS OF INSPIRATION.

This is a volume of poems by Marcia M. Sisco, of Clinton, Iowa. It is said that none but a genius can properly estimate a work of genius. Eminently true, as I think, is this saying when applied to a work of poetic genius. Having none of the poetic fire myself I feel my utter inability to sit in judgment upon a volume of poems. Mrs. Sisco says in her preface:

"In the poems contained in this scrap-book I have endeavored to portray the conditions of the present age, which have been thrust upon us through the social, political, financial and religious bondage which we, through ignorance, have been forced to accept. But as the earth now stands upon the threshold of a new era, I hope the time is not far distant when we shall all realize where we stand, and see the cause and learn to seek and apply the remedy, which is freedom and co-operation."

Handsomely bound in green and gold; price $1.25. It may be ordered through this office.

The New Abolition Movement.

Fifty years ago, more or less, Boston was the headquarters of an abolition movement that shook the western continent, if not the entire globe, and caused a revolution in the organic laws of the United States of America. If we are to judge from the act of the eminently conservative "Boston Traveler," in opening up its columns to the discussion of the marriage question the "Hub City" of America is now in great danger of becoming the headquarters of an abolition movement fraught with greater consequences, for good or ill to the human race, than was the movement for the abolition of Afro-American Slavery.

Though unlike in some respects there are many points of similarity between the two movements. Those interested in the perpetuation of chattel slavery knew full well that their peculiar institution could not stand the test of free, frank and fearless discussion. Hence the first and chief effort of the pro-slavery faction was to keep down discussion. Anti-slavery orators and writers were denounced as "incendiaries," as "turbulent agitators," as "nigger worshippers," as "miscegenationists" etc., etc. They were imprisoned, mobbed, tarred and feathered, and in not a few instances, shot or hanged.

Likewise, the advocates of the abolition of marriage laws today are denounced as enemies of mankind, as "social anarchists," as "free lovers," as destroyers of the home and family relation, etc., etc. As such they are boycotted, ostracized, and in some instances have been and are now imprisoned under pre-

tence of "obscenity"—or for alleged violations of laws enacted for the "Prevention of Vice."

If free, frank and fearless discussion was fatal to Afro-American Slavery, there is very good reason for believing that it will be fatal also to marital slavery, and the papers which admit to their columns letters such as the following, published in the "Boston Traveler," are hastening the downfall of this oldest and perhaps most nearly universal of all forms of human slavery. The letter referred to is signed "H. W." and is as follows:

"The question in the 'Traveler' of May 9, 'What is the Matter With Marriage?' The marriage law is like unto the old—taxation without representation. The parties to a marriage agreement in most cases never had any voice in the making of a marriage law, and if our ancestors, or any people, did right to rebel against taxation without representation, then these people are doing right to rebel against a marriage law in which they had no making, and, under stress of nature's demands, they complied with the laws made by men now dead, who, when alive, seemed to have made the law without consulting the most important party to marriage—woman—but to get a fee and a feast and not do any useful work for it. All marriage laws are based on the same idea, which is, to live on the best products of the earth and do no useful labor. The divorce law is with the same idea. Women go before another man, and frequently an audience, and tell them some fault they have found in their husbands. Here woman is appealing to a law she had no part in making though it be a law made in her generation. Marriage law is not a work of nature, but law made by man, and everyone who discovers or knows the law to be a farce made by men have a just and honorable right to despise and disobey this law made by men, because it is not any other man's business, as to any other man's sex relations with a woman when the woman is of age and willing. A different mode from this has been tried for generations, and past history proves to me that it has been a farce from its conception until now. Hate and cursing one another has been the condition of many who abiding by the law of men. Now there is rebellion, and women are as active in despising the laws made by dead men as live men of today are ready to abolish the old marriage and divorce laws, and let love, justice and liberty rule according to the manhood in man and womanhood in woman. Let wisdom prevail and abolish all marriage and divorce laws in the United States."

Three Months for Ten Cents.

In order to get our monthly magazine, the Light-Bearer Library, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at the merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which Lucifer and the magazine are devoted.

To all readers of Lucifer who have not yet seen a copy of the "Library" we will send a free sample on application.

How many of Lucifer's old-time workers will help us in this matter? A very little effort by each reader would double, triple or quadruple our present list of Library subscribers within one month of the present writing.

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Ten Weeks for Ten Cents.

We are often told that Lucifer's influence is too circumscribed; that it does not reach enough readers to make it the power for good that it might, could and would be with a circulation increased two fold, five fold, ten fold or a hundred fold. This we regard as a self-evident proposition, but how to reach the greatly increased number of readers is the ever previous question.

A good and faithful helper, one who has been connected with newspaper work for many years, has sent us a suggestion that appeals to our common sense and business judgment as entirely practical and sensible. It is embodied in the following proposition.

To any person sending us two dollars we will send, free of cost, any books or pamphlets in the following list to the value of *one dollar*, and will also send Lucifer regularly for ten weeks to each of twenty persons whose names and addresses are sent with the order; that is, we send the paper ten weeks ten cents to trial subscribers and give a dollars worth of books to the sender of a club of twenty.

These copies of Lucifer are sent out for the purpose of letting the persons to whom they are sent get a clear idea of the nature and importance of the reforms which this journal advocates, and which clear idea cannot be gained by reading one or two free sample copies.

The paper will be promptly discontinued to each of these names, at the expiration of ten weeks, unless the person receiving it requests its continuance.

If you cannot furnish the names and addresses of twenty persons who you think should read Lucifer, then send us the names and addresses of ten persons and one dollar, and we will send as premium fifty cents worth of books or pamphlets from the list, sent to you free of cost.

For five names and 50 cts we will send the paper ten weeks to each of the five names and give a premium of twenty-five cents in pamphlets.

When the amount of postage necessary to send this literature is considered it must be evident to every one that we are offering the paper and books below cost of production. Of course we expect Lucifer to profit by this offer or we should not make it, but the profit will come, if at all, in the increase of regular paying subscribers to be obtained in this manner.

* * *

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VARIOUS VOICES.

F. C. Keinath, Lacon, Ill.:—Enclosed find $1 to help you along through the summer season.

Henry C. Roberts, Bennington, Kan.:—I enclose stamps for a copy of "Love in Freedom." Comrade de Cleyre wishes to find out how many anarchists consider Brinkerhoff's free jury compatible with the ideal of anarchy. I, for one, would register an emphatic No!

Michael Cole, Phila., Pa.:—I am so much impressed with your valuable paper that I enclose fifty cents in stamps for your Light-Bearer Library. If my subscription to Lucifer has expired don't stop it; I will send a dollar as soon as I can spare it. N. B. Please send all the back numbers of the Library, thus dating my subscription as though I had started from the first copy issued.

Henry S. Bacon, Worcester, Mass.:—Judging from the copy of Lucifer just received, you have taken a big contract, to work a little common sense into the present crop of the human race. I wish you success, for surely there is need. The present conditions are enough to shake the faith in a wise omnipotence out of any thinking mind. Enclosed find twenty-five cents for a trial subscription.

T. C. Deuel, Wallula, Kan.:—I send you a mite, hoping you may not need these mites alway, and hoping I may send you a larger mite in the near future. Please send me Women, Church and State, $1.50; The New Hedonism, 05; Regeneration of Society, 05; Love in Freedom, 05; Vital Force and Magnetic Exchange, 25; Our Worship of Primitive Social Guesses, 15 The Sanctity of Marriage, 10; and use the surplus to sustain your work for reform. Send sample to enclosed name.

H. E. Allen, Berwick, Ill.:—I am always pleased when someone attacks the editor, for my experience for the past ten years is that Bro. Harman is well able to hold his own in a word encounter. He has a happy faculty of calling to his aid history and current events which with his clear reasoning make his replies well nigh invincible. In the last encounter with Bro. Kerr it seemed to me the first round was hardly finished before time was called, and Kerr was still in his corner praying for more time, spirits, sponges and bandages. I used to consider Kerr a pretty good socialist, but since he has gone off on the imperialist tangent I am in doubt. Imperialism and socialism do not mix any more than water and oil. Blatchford attempted this course but I guess he has repented.

H. Clausen, Rural nr. 56, Santa Cruz, Calif.:—Some time this summer, I intend to take a trip up in Mendocino County this state, and in case there should happen to be any Lucifer friends on my way I should like to have a little talk with them. It often happens that liberals who live out in the country never meet people of congenial minds for years, when tied to a place, so it is of mutual interest to see and talk with each other once in a while, and with this end in view I thought I would ask you to give me the address of some of your subscribers, one or two, for instance, who live in that county, in or around Ukiah, would perhaps be the most convenient.

[Will California friends, who are willing to meet Mr. Clausen, send him their names and addresses?]

S. H., Nebraska:—You would confer a great favor upon the writer if you would inform me upon the following subject: Mr. H—— and I have lived together as husband and wife on his farm for one year, the result of this union being one child. As he and I are opposed to the marriage system we have not been legally married. I have been known here, introduced to the neighbors, as Mr. H.'s wife. Now Mr. H—— has some property and wishes to provide for me and the child in case of his death. How could be lawfully do this? He has many relatives who would contest his will if not legal. If he makes a will and transfers anything to me, how could I be legally named? As Mrs. H—— or as Miss W——? How long must a couple live together as husband and wife in this state before being recognized as legally married by common law?

[Will some one who knows answer these questions? address this office.]

Elsie Cole Wilcox, Lawrence, Wash.:—Hurrah! for Aunt Elmina! And "three times three" for *you!* dear Mr. Harman. Here have I been for the past eight years slinging eloquence (!) by the handful at that dear woman, in the vain endeavor to convince her of the utter futility of her attempt to bolster up the old institution of marriage, and make it do duty for the coming progressive generations. But no, marriage was good. It needed reforming, it is true, but free marriages were all right.

Free marriages! The two words are as contradictory as *black sunlight!* But I couldn't make Aunt Elmina see it. And now, just one little essay from your fertile brain and the thing is done! Well—I wanted the glory of converting her myself, but—well, I'm glad she is "saved" anyway. I felt sure that she could not long stand still and see us all rushing pell mell past her. She isn't built that way. And I congratulate you and humanity that her influence will henceforth be cast on the side of liberty.

Love in Freedom,

By M. HARMAN.

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Self Reliance.

In battle or business whatever the game,
In law, or in love, it is ever the same;
In the struggle for power, or scramble for pelf,
Let this be your motto, "Rely on yourself."
For whatever the prize, be it ribbon or throne,
The victor is he who can go it alone.

Saxe.

The Rights of the Individual in the Family.*

BY MRS. OSCAR BERINGER.

The rights of the individual date from birth; in fact, were they properly regarded, a pre-nupital consideration of the qualities, propensities, etc., likely to be transmitted to him by a given union should be carefully canvassed. But this is perhaps a somewhat Utopian possibility, more likely to be honored in the breach than in the observance. The individual is treated with obvious injustice and brutality from the outset of his appearance in a troublous world. Butter and sugar are forced into his mouth without regard to his individual appetite, and his wishes are not consulted in the matter of the temperature of his first tub. Thanks to the provision of an all foreseeing nature, his protests carry with them considerable weight, and fairly revenge him upon an unsympathetic surrounding.

Fortunately for ourselves the present age is one of increased enlightenment and to a certain extent eschews the time-honored precept that a child must be forced to accept what is distasteful to him in the teeth of his disinclination. It was a leading article in the creed of our grandfathers and grandmothers that if a child displayed an antipathy to any particular article of food—treacle for instance—it was to be forced down its throat on every available occasion until its very soul sickened. They pursued this policy as a sort of salutary system and because his good little brother Tommy adored treacle. The deduction is not clear to the modern mind, but so it was. If the child loathed fat, it was instantly bestowed upon him until his gorge rose; if he loathed lean, his desires were equally outraged. If he liked his tea sweet, they mortified his flesh by grudgingly according him half a lump of sugar. If he detested a saccharine flavor, the sugar basin was half emptied into his cup. Everything was dealt out to him on the same plan. The butter on his bread, the proportion of his meat to his vegetables, the relative merits of jam roly-poly and rice pudding, all were regulated in discord-ance with his instincts and desires. If his skin was thin, he was treated to an extra rub of yellow soap with a particularly coarse flannel. If his circulation was feeble he was chilled to the bone with cold water and bare legs "to harden him." If he was a studious boy with a frail physique, he was goaded into violent physical exercise; if an empty-headed young Goliath, he was kept at his books until he did not know the difference between a and z. If he talked, he was pert; if silent, he was stubborn. The effect of this system was to make him feel half way between a pariah and a criminal. If the individual was Bobby he felt mostly criminal. If Sophy, the pariah predominated, and she retired behind her pinafore and wept.

*From "The Humanitarian," London, England.

Deliverance (of an order) came to Bobby when he went to school. Poor Sophy was only on the threshold of her troubles; all her physical appetites having been outraged, her pastors and masters now made play with the mental. If she was a child who could not distinguish "Home, sweet Home," from "Rule Britannia," she was made to practice two hours a day at the piano while she executed the easy works of the classical masters, seated on a screw stool which creaked. Her mind being incapable of grasping the rule of three, arithmetic afforded a fine field for wholesome discipline. The subject was forever associated in her memory with boiled mutton and suet dumplings which her stomach equally refused to assimiliate, and which were invariably served as a penitential course after unsolved sums. She was fond of reading, therefore her books were confiscated, and doled out to her at remote and stated intervals, and the hemming of coarse dusters of a peculiarly obnoxious pattern substituted to fill up her spare time.

Being a little girl of sallow complexion and dirty brown hair, it was naturally deemed advisable that she should wear frocks and hats of the same color as her sister Lucinda, who had the color of a wax doll, and yellow fluffy curls. Her soul smarted under this manifest injustice every time she looked in the glass.

If the theory of individualism had been propounded to our excellent progenitors, they would have regarded it as a direct concession to the flesh and the devil. By some marvellous process of deduction they considered that this system of running amuck against the instincts implanted by nature, and refusing to acknowledge the limits imposed by her, was in some way obligatory, bracing, and chastening. They in fact regarded a family much as a baker regards a pound of dough, to be cut up into little loaves, cut and trimmed according to pattern, and submitted to the heat of the oven until they had assumed an uniform and suitable tint. That twists and horse-shoes could belong to the same batch did not enter into their philosophy.

When Bobby came home from school or college, commenced the old struggle to checkmate his desire in the choice of a profession. If the boy's every feeling was dead against the church or medicine, or any of the professions requiring a distinct vocation, every endeavor was made to coerce him into a choice which, if he yielded to the family pressure, would probably prove the bane of his life. How many of our most distinguished men have only accomplished the desire of their hearts at the point of the bayonet, in the teeth of the direct opposition, and finally quitting the paternal roof, under the ban of the family curse. To a certain extent, having been provided with the sinews of war in the shape of what education and training fell to his share, the boy, given a certain amount of ability and doggedness, held his fate in his own hands, and was able to slip off, or wriggle out of the yoke of bondage if he so desired. But the girl was in a very bad case indeed. Living in an era which may be roughly defined as that of Charlotte Bronte, after a childhood of repression and vexatious if well-meant petty tyranny, she

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ound herself on the threshold of womanhood, the victim of a code which practically consisted of nothing but limitations. She must not do this, she must not do that; she must not go here, she must not go there; she could not read this book, she must not talk of that, such and such subjects were unsuitable for a girl to even think of, certain possibilities were not even to be glanced at. Every desire to escape from the iron clutch of convention and routine was condemned as unseemly and unmaidenly; every feeble effort to assert individual tastes, and individual rights, was regarded as a peeping forth of the cloven foot, and a direct inspiration of the evil one. The effect of all this was to reduce the commonplace girl to a nonentity, to stunt her mental and physical development, and, unless she were fortunate enough to marry and find redemption in the genial warmth of love and affection, to condemn her to a morbid, morose, and hypochondriacal womanhood.

On the girl who possessed a temperament, who had survived a suffocating childhood, who had desires and aspirations still unquenched, who felt the love of life surging within her, and longed to find legitimate outlets of expression in the channels indicated by her own soul, this moral gagging was too often the precursor of untold misery, and disastrous consequences. On all hands lack of sympathy, an atmosphere of chilling disapproval and non-comprehension, hemmed in by a stone wall of prejudice and bigotry, what wonder that she seized the first best means of escape, ignorant and unheeding of the snares beyond? On whose shoulders rested the responsibility of the moral shipwreck, resulting from bad pilotage, and wilful blindness to the shoals and quicksands abounding on every side?

All that can be advanced in favor of a system nefarious in its general application to the lives of women, lies in the fact that in a few isolated instances the repression and agony of a miserable childhood and girlhood has resulted in the gift to the world of the genius of the woman, which, under happier circumstances, might have remained forever dumb and undeveloped. The process smacks, however, too highly of the system pursued to prepare the Strassbourg geese for the market to recommend itself to the modern mind.

The rights of the individual should be as jealously protected in the family as in the State. If we saw a man dragged off by force in the street to be made a soldier, a tinker, or a tailor against his will, we should make open protest against the injustice. If a girl with aspirations towards the young ladyhood of the drapery emporium, were to be compelled by a brutal minion of the law to don the cap and apron of domestic servitude, in the teeth of her piteous protests, of her own desires, all our knight errantry would awake, and we should fly to her rescue with the enthusiasm of the middle ages. Why should the family be permitted to constitute itself into a press gang? What is the general reason of the desire to escape from the home circle? Primarily, the increased consideration for our rights and opinions which we find outside it.

Why is there such a comparative lack of comradeship amongst the members of the same family, including the father and mother? Because in lieu of welcoming individual originality, and the demonstration of the individual, *qua* individual, all the members are devoured by a fatal zeal for what they mostly call a "symmetrical uniformity." It is often only after long years of separation, and knocking about the world, that members of the same family are ready to make each other's acquaintance on their individual merits. Its desirability has in many cases come upon them in the light of a pleasant surprise.

The rights of the individual in the family should be regarded and respected in so far as they do not interfere with the comfort and welfare of his surrounding. The old fallacy that a little community can be catered for, physically and mentally, in the gross should be obsolete. Each member of a family should be considered, controlled, and his, and her, mental and physical fare regulated according to his, and her, powers of assimilation. What use to cram plum-duff and Bach down a throat which is only built to accommodate maraschina jelly and George Bizet? Some of us even prefer the Kailyard to Max Nordau.

Women in Greece.

BY C. L. JAMES.

Voltairine de Cleyre could hardly have proposed to me a more congenial subject, though it is rather lengthy, and in places liable to controversy.

At the dawn of Greek literature, which is earlier than authentic history, the women appear quite like the men—that is to say they were barbarians, but barbarians of a very superior type Homer's Greeks seem almost as ignorant as our Indians. They have indeed the fundamental arts—agriculture, metallurgy, weaving, pottery; but so little of any that a great chief plows, his slaves not being able, except under direction; and princesses weave, their "maidens" (slaves) can only give some assistance.

It is indeed probable, and archæology goes to show, that the Greeks of that period, having some trade with Egypt and Phœnicia—principally in slaves—imported most of their manufactured articles as the Indian depends on the white man for whisky, guns, and powder.

To build a penteconter (a canoe large enough for fifty men) is another great chief's task. Ornamental armor was known; for it is described; but gods, like Vulcan, make it—probably no Greek could.

The only architecture is that known as Cyclopean. Patroclus began to upset the walls of Troy with his spear—they consisted of big stones without mortar.

Writing is only doubtfully mentioned once. Homer's poems were preserved orally, like the Vedas in India.

Gold and silver were used as currency, but not coined. Though war and slave trading were the chief occupations, the only military engine was the chariot, imported probably from Egypt or Assyria. Only princes, and not all of them, possessed any. Though they knew what armor was, they often went to battle clad only in a lion's or a panther's skin. Though their regular weapons were the sword and spear, they often took to "heaving rocks."

The petty kings reign by personal qualities. Their pedigree does not extend beyond a few generations; and it begins with a god.

There is no mention of anything nearer to law than arbitration for the purpose of terminating family feuds.

But though the Homeric Greeks are thus savages, they far surpass all other savages about whom we know anything. Their bodily senses are exquisitely keen; their natural intelligence of the highest order. Their tastes are æsthetic, they have the liveliest enjoyment of their rude music on four strings, and their monotonous hexameter verses. Their manners are instinctively courteous; their moral code, though very undeveloped, is sound and genuine. They are hospitable to strangers, kind to the poor and dependent. Their ethics might be summed up in the French aphorism *noblesse oblige*. The character of Hero (which is what every Greek aspires to be) will allow no low vice like cowardice, debauchery, stinginess or petty malice.

Judged by our standards, no ancient nation was humane, but the Greeks were far more so than the early Jews or Romans; or our own northern ancestors. Reverence for the human body, its beauty, its sensibility, its powers, always a most Grecian characteristic, is full blown. There is a conspicuous absence of torture, mutilation, and other gratuitous atrocities. We hear just enough about such practices to infer that they had existed but were now considered unworthy o heroes; just as, soon afterwards, they were unanimously pronounced "barbarous," which meant not characteristic of Greeks.

Aristocratic as such sentiment evidently is, there could, in so rude a society, be little distinction of classes. The difference between the queen and the slave was not a difference in hereditary station, nor necessarily in intelligence, but only in power, and the queen knew that Mars might make her a slave tomorrow.

It is conventionally assumed in the poesy of these piratical wars, that men will not be taken alive, though there are instances to prove this sometimes happened. Taking women was the principal object. There is abundant vidence that it occurred on a very large scale—that it supplied the slave trade—that it had its horrors of which the poets were sensible. Repeatedly we read about the captive, that "Diana (the guardian of female chastity) slew her," i. e. she died of grief and shame.

This is the dark side of the Homeric picture; and it is unquestionably a very conspicuous side. But it is not without redeeming tints. As the queen might become a slave any day, the slave might take her captor captive, and become a queen again. Achilles is sometimes represented as quarrelling with Agamemnon on a point of honor, which was a very Grecian feeling; but he plainly puts his own resentment on the ground that he loves Briseis and intends to make her his wife. Agamemnon expresses himself almost as strongly about the captive whom Achilles made him give up.

The Greeks were not polygamists in any strict sense of the term, though there was naturally a great deal of slave-concubinage. Nothing unreasonable is expected of a woman's chastity. Andromache does not think of doing what Lucretia would have done. The poetic convention, in Homer's time, and long afterwards, is to assume that every woman is chaste at heart one who evidently was not in fact, is presumed to have been violated or abducted. All the indignation is directed against the man; though we should observe it is not that sort of indignation excited by a criminal, but by an enemy. What he did was an act of war. Nor is there the slightest propensity to despise women because war passes them from hand to hand of course. On the contrary, the heroine, in every legend, is fully as important a person as the hero. Among the qualities for which she is glorified, beauty and chastity of soul, are generally taken for granted; but they are not pushed to the front, as in mediæval literature.

It is among the traits of Grecian genius that all the characters are sufficiently complex; but if we needs must reduce them to types, the fidelity and tact of Penelope, the family piety of Antigone, the maidenly sweetness of Nausicaa, the majestic graces of her mother Arete, the energy and devotion of Electra, the self-sacrifice of Alcestis, have certainly never been bettered.

Nor are those whom our cut-and-dried ethics would call the bad women less interesting than Shakespeare's. The age for facts, the imagination which, instead of judging a great original personality, seeks to learn from it, were at their height among this poetic nation, and produced immortal creations of sublime wickedness in Clytemnestra, Eriphile, Phædra, Pasiyphæ.

Intermediate between these classes, are the heroines of misfortune. The Greek was keenly sensible of pathos—destiny—the possibility that every effect of wrong might be suffered wit hout meaning to do any; and he understood that this was more commonly illustrated in the lives of women than of men. Thus we see Andromache as a slave and concubine; Cassandra perishing unable to make the prophecy which would have saved her intelligible; the Danaides reduced to the alternative of incest or murder; Jocasta denied even a choice between such extremities by the irony of Fate. Deianeira, through the most pardonable jealousy, has caused the death of the greatest hero and lover in the world; Halcyone casts herself into the ocean which has engulfed her love; Evadne into the flames which are consuming the furious warrior whom no one could have loved but she.

Even that last sentence of despair, which Christianity has made so familiar, is anticipated. The immortal Calypso pines for a mortal who has rejected her and her exemption from death. Thetis cannot die, nor can she avert the death of her son; the tongueless Philomela has found a voice which will ring forever through the groves. Forever the despairing Clytie, metamorphosed into the sun-flower, will turn her face in vain towards the god whom she has wronged and lost; forever the plaint of Echo pursue the footfall of Narcissus towards the land of shades.

Supreme among all these feminine conceptions, Helen stands forth like the moon amid the stars. It is not surprising that in every age the most divergent estimates of her character should have been formed.

The change from the age of Homer to that of Pericles is from the rudest, though most hopeful, barbarism, to the most polished civilization. Confining ourselves to the relations of the sexes, we can trace several intermediate footprints.

Herodotus states that the Greeks of Miletus took no women to Asia with them—their wives were at first all captives. Accordingly, the Milesian Greeks were considered somewhat unlike others. The mixture of Grecian and Carian blood appeared in their temper, their habits, and above all their religion.

Marriage by capture, the universal practice of primitive nations, which makes it actually very common for the men and women of a rude country to speak different languages, and has been referred to in explanation of the masculine and feminine genders given names of sexless objects, left deep marks on Grecian institutions. When the tribes of mutual capture had carried this practice far enough to become amalgamated, and it lingered only as a form, the wife was first clearly distinguished from the slave concubine by possession of a dower. The classic myth of abduction thus ending in settlement, is that about Proserpine, Pluto, and Ceres. Homer does not mention it. The women of later Greece were the especial worshippers of Demeter (Ceres), by her title Thermophorus i. e. Bringer of the law (of marriage.)

During the Messenian war, the women of Locris, we are told, formed connections with the (born) slaves, for which both were expelled from the country when the men returned. They founded the city Locri Epizephyrium in Italy. A very similiar account is given of another Italist colony. These immigrants, being outlaws, brought with them none of those religious rites which were indispensible to the incorporation of an ancient city. They adapted those they found in Italy. According to what has been said about relations of sexes and classes, the new husbands of these capricious Locrian ladies considered them their own superiors, and gave them all the religious offices, which were hereditary, and chief. Two points in this curious story appear well attested—that the first settlers at the Epizephyrian Locri were of bad character, and that their aristocracy did descend in the female line.

But the latter circumstance may be otherwise explained. The ancient practice of Mutterrecht, so much enlarged on by Bachofen and his copyist, was, I have tried before this to show, an effect of marriage by capture. A wife was a foreigner. Her children had no hereditary right to the common land of their father's tribe, but only of their mother's. This must have given the women a certain prestige, though it was an effect of their captivity. Signs of it in early Greek literature are the long catalogues of herome ancestors given by Homer and Hesriod—no doubt documents of financial value then. All this disappeared when marriage became a matter of agreement. In Homer the two systems contend. Hector received a "great dowry" with Andromache. But quite as often the Homeric warrior buys his wife—a woman whom he has captured being now usually a mere slave. Another trait of that wide separation between the sexes implied in marriage by capture and Mutterrecht, is the worship of different gods by men and women. The Theban worship of Bacchus,—later than Homer, for the one passage of the Iliad which mentions it is an interpolation—was feminine. A man who played Peeping Tom would have been torn to pieces, like Orpheus, by the enraged Bacchantes.

Bachofen's curious idea that Mutterrecht sprang from an organized rebellion of the women against the older sexual law of communism, i. e. general female slavery and prostitution, is founded on Greek legends, like those about the Amazons. It is wholly impossible to tell what facts, if any, underlie these stories. But their influence on literature is traceable, and may be mentioned again.

(To be Continued.)

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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CHANGE FROM TORRIDITY to salubrity of atmospheric conditions in the big city, together with other causes not necessary to name, accounts for the fact that Lucifer's editor is still in Chicago instead of at Clinton camp as per last week's program.

Evolution of Modesty.

This is the title of the August number of the Light-Bearer Library. The author, Jonathan Mayo Crane, gives in a condensed and interesting form a great deal of information regarding the origin and effect of wearing clothes, and discusses other manifestations of modesty. Mr. Crane possesses the happy faculty of condensing many facts and much thought into few and simple words. His "Evolution of the Family" has proved very popular, and this latest essay will doubtless be no less so. It will be ready for mailing in a few days. Price five cents each. For prices in lots, and subscription price of Library see last page.

Current Comment.

UNPRECEDENTED HOT SPELL.

"Forty-seven deaths, one hundred and thirty-one prostrations and six persons driven insane by heat is the record of one week of the hottest weather Chicago has ever known, and still the end is not in sight."

So said the Chicago "Record" of Saturday morning August 11, but before night of that day the end did come, heralded by thunder clouds and a most welcome rain, and now two days later, Chicago's weather clerk says a "return of hot weather is not imminent."

* * *

ANNIVERSARY MONTH.

August is Lucifer's anniversary month. On or about the fifteenth of August 1880, common calendar, the initial number of the paper now called Lucifer the Light-Bearer was issued as a four page monthly at Valley Falls, Kansas. It was then named the "Valley Falls Liberal," and was intended to advocate and defend the principles called "secularistic" or rationalistic against the attacks of modern churchmen. Later on, when its platform of principles was enlarged to take in the social and governmental questions of the day the name was changed to a Latin cognomen, which as all readers of that language know, means Light bringing. The word Lucifer is a translation from the older Greek word *phosphorus*—the name applied by ancient astronomers to the morning star.

WHY CHANGE OF NAME.

On showing a copy of Lucifer to a member of the "Single Tax Club" in this city the other night, he remarked:

"Oh yes! I've heard of him before—Lucifer the 'Prince of Darkness'"!

"Who says Lucifer means the prince of darkness?" said I.

"Why, everybody says so."

"Did you ever look up the word in the dictionary, or any other book giving the origin and pedigree of words? If not, then you don't know what everybody says this word means. If you will take the pains to examine you will find that no one gives Lucifer an evil meaning except the ignorant and the bigoted. Webster's first and principal definition is 'The planet Venus; so-called from its brightness;' 'Luciferous,' which is the English form of the word, is defined as 'giving light or the means of discovery.' Can any word show a more honorable pedigree than this?"

The president of the club, standing near, seemed much amused, and said he had been a reader of the paper for many years, and by his remarks very clearly indicated that he had found nothing devilish therein.

This conversation shows why the name Lucifer was adopted instead of the indefinite, the trite and vague term 'Liberal." No word in the language, whether derived from ancient or modern tongue, so well expresses the object, the purpose for which our little journal is published. "Ignorance is the only darkness;" "ignorance is the only devil." To destroy darkness and demonism then we need only Lucifer—The Light Bringer.

* * *

ANONYMOUS ARTICLES.

The rule in all publication offices, so far as I know is to pay no attention to anonymous articles, or to articles signed in such way as mean no responsible party. Of such nature is a communication recently received at this office signed "Dr. A." On the envelope was written "Dr. Andrews, Chicago." In a city of two millions of people it is reasonable to presume that there are many men and perhaps a few women calling themselves, (or called by others) Dr. Andrews. There is nothing to show what the party wishes to be considered *doctor* (teacher) of—whether teacher of law, of medicine, of theology, of demonology of phrenology, of astrology, of bacteriology or universology. He, or she,—(the style indicates masculine rather than feminine characteristics) seemed to think it enough to designate himself or herself "Dr.," to secure immediate and respectful attention. The postmark on the envelop was "Dunning," hence it is presumed the letter was not written by the "Doctor" Andrews now confined in the Cook County jail, charged with "seduction"—which charge, by the way, has nothing to do with the subject in hand, except it be that women are believed to be more easily imposed upon by titles than are men.

* * *

Apropos to this question, can any reader tell us why physicians should try so hard to monopolize the honor of wearing the label "Dr"? The word itself would more correctly apply to teachers in the schools, and to public lecturers. So jealous of this honor is the average medical practitioner that he (or she) almost invariably dubs himself "Dr.", and when signing his or her name suffixes to it the abbreviation "M. D."——medical doctor, or doctor of medicine. Lawyers do not often call themselves "Atty." for attorney at law, or assume the title of "Judge" when signing their names. Clergymen are usually fond of the title "Rev.", but very few of them sign "D. D." after their names, even when they have been dubbed Doctor of Divinity by some theological school or college.

* * *

Personally I admire the stand taken by Herbert Spencer when declining the honor of "doctorate" when offered by the faculty of a college or university. Whether by such refusal he intended a rebuke to the almost universal craving for the hono

of wearing a label that is supposed be the multitude to indicate superior wisdom I know not, but think it more than probable that such is the fact.

* * *

IS THE CHURCH CHRISTIAN?

Some weeks ago the "National Christian Citizenship League of Chicago" sent to many prominent people throughout the country, these questions: Is the Church Christian? Does she stand for the things for which Jesus stood, and teach the things he taught?"

The answers to these questions were many, and so far as I have seen the reports, nearly all on one side. The following paragraphs from the reply of Ernest H. Crosby of New York, are characteristic of most of the responses, including those of many clergymen themselves:

"During the last year I have often spoken in public against war and expansion based on war, and in all secular audiences I have found a ready and favorable response. In meetings of church people the reception of these ideas has been cold; and when I addressed a meeting composed exclusively of clergymen, then and then only, my hearers were unanimously against me.

"For some reason or other the ministers of Christ seem to be the most blood-thirsty class in the community. Nor is this state of affairs confined to this country. In England, with scarcely an exception, all the clergy, Anglican and non-conformist, are enthusiastic supporters of the Transvaal war. Frederic Harrison, the positivist, Herbert Spencer, the evolutionist, and John Morley, the agnostic, have been left to do the work of Christ, while the Anglican primate of Ireland has been writing verses in praise of all war and this war in particular, and the whole bench of bishops has said "Amen." In France, the entire clerical world is dominated by the army, while the free-thinking and free-writing Zola has practically answered the question, "What would Jesus do?" The most Christian articles which I have seen of late on the subject of war were from the pens of the editor of the atheist "Reformer" of London, the daughter of Bradlaugh, and of Max Nordau, a Jew. The socialist and anarchist press is unanimous against war, and for the highest reasons.

"The church is repeating the history of abolition when it left to infidels and atheist the obscure doctrine of love to neighbor. It is shifting its natural task today upon socialists and anarchists. They do not profess to be Christian, but they do Christian work."

The trouble with all this talk about "What Jesus would do?" and What is Christian and what not, is that no man can reconcile the alleged sayings of Jesus with each other. Those who advocate war and hate find plenty of authority for war and hate in the "Gospels," as when Jesus tells his disciples that he is not "come to send peace but a sword," and when he says, "And those mine enemies who would not have me to rule over them, bring hither and slay them before my face." Presumably the good Christian Emperor of Germany chooses such texts as these for his guide when instructing his soldiers to "give no quarter."

* * *

VALUE OF A WIFE'S AFFECTIONS.

The following very suggestive comments appeared as editorial in the New York Daily "World" of July 28:

"An Ohio jury returned a verdict of one cent for a husband who sued a neighbor for $6,000 damages in alienating his wife's affections.

"The judge granted the plaintiff a new trial, holding that 'the award is entirely too insignificant for notice,' and saying that 'the affections of a woman cannot be rated at so low a figure.'

"Does not this depend a good deal upon the woman? Are affections that must be guarded by injunctions or recovered by a writ of replevin or estimated as 'damages' really worth much to a self-respecting man? Then there is always the other question: Were not the wife's affections alienated by the brutality or neglect or indurated selfishness of an unworthy husband? In such a case is the forfeiter of respect and love entitled to recover damages against the man who simply found what he threw away?

"It really requires a Daniel or a Solomon to judge these marital cases justly."

Then why bring such cases into court at all? Why not allow the parties concerned to settle their love affairs in their own way? Or rather, why not allow the woman in the case to elect which of the two men she prefer's as a companion? Why make a "wife's affections" a matter to be estimated in dollars and cents?

* * *

A RELIGIOUS WIFE-WHIPPER.

A "special" to the same paper, dated Trenton, Mo., August 8, says:

"Edward Spencer, a well-to-do young farmer, living east of here, has been fined and sentenced to six months in jail for whipping his wife.

"Spencer is very religious, professing and preaching sanctification. He insists that it is his duty, according to the Bible, to whip his wife when she needs correction. She admits his scriptural right, but says that he has administered punishment when she was not to blame.

"He whipped her with the ramrod of a shotgun recently because she could not see a squirrel's nest in a tree. He said that she was simply stubborn. Another time he whipped her with a buggy whip because she would not leave an oven full of cookies to wash a buggy to take them to church the next day, at which service Spencer sung in the choir.

"Spencer is indignant that the law should interfere with his domestic duties and has appealed to the higher court. Mrs. Spencer was a reluctant witness and the prosecution was pushed by the neighbors who a week ago served a white-cap notice on the religious wife-beater."

In this case, as in the matter of war, it is hard to tell just what is Christian teaching and what is not. The preponderance of texts however, would seem to be in Spencer's favor, which texts, according to fuller reports, he quoted in his argument to the court. It is to be hoped that the case will be carried to the Supreme Court of the United States—the court that recently decided that this is a "Christian nation." Then we shall know whether Moses and Paul are considered good authority in a Christian land, or not. M. H.

Retribution.

When men are engaged in a fight, be it a defensive or an offensive battle, it seems quite useless to talk to them of the moral aspects of the conflict. To win the fight is all that is thought of by the average disputant, whether the conflict be personal and individual, or of a collective and national character. The following brief statement of the merits of the present trouble between China and the so-called "Western powers," by Robert Schilling, editor of the "Advance," Milwaukee, seems eminently just and sensible, the saddest feature of it all being that such warnings fall upon deaf ears and calloused consciences.

"Nemesis was supposed by the ancient Greeks to be the goddess of retributive justice, and the word is used today to indicate retribution properly meted out.

"And is not the 'stump' against which the white men have run up in China properly a Nemesis?

"For years the 'civilized' and intelligent nations of the world following the example of 'Perfidious Albion' (England) have been making it their business, under all sorts of fraudulent pretenses, such as spreading civilization or extending Christianity, to rob inferior peoples of their lands and liberty.

"They have conducted this high-handed system of outrage and oppression until one inferior race has realized that patience

has ceased to be a virtue and resorted to reprisals that to us, are cruel and horrid, but in accord with the views and the level of the people whom the white people have been robbing.

"And it is doubtful if any large nation has ever been robbed as China was. Russia was stealing immense territory in the north. England stole Hong Kong and other portions in the south. Then Germany nibbled Kio Chau. France took Tonquin and even Italy was getting ready to send ships and soldiers to rob the Chinese of land and liberty, such as it is.

"China had submitted to indignities of all kinds. Its religion had been attacked and denounced by foreign missionaries; the people's land stolen by foreign railroad sharks; their temples desecrated and their superstitions and prejudices, (unreasonable as they may appear to us, but real to them) trampled upon, and to cap it all, there seemed to be a general move on the part of the white men to divide the empire between them.

"And what was done in China, was done in the Transvaal, in the Philippines, in Africa, in India, in nearly all parts of the world, instigated by the spirit of greed and commercialism.

"Now that the land and money greed of the conscienceless scoundrels has been checked in China by a series of horrors, threatening to engulf the entire world in the bloodiest and most extensive war in its history, it looks as though Nemesis had appeared to deal out retributive justice.

"If she could only arrange to punish the guilty alone, all honest men and women would rejoice."

Arraignment of a Privileged Invader.

[We find the following paragraphs in a late issue of the Blue Grass Blade," Lexington, Ky., whose editor and publisher are now under bonds to appear before the Federal court in October next, charged with violation of the imperialistic postal laws, commonly known as the "Comstock laws," so named from their author and chief defender, Anthony Comstock. These paragraphs are said to be part of an address delivered at a meeting held in New York at the time of the release from prison of D. M. Bennett, editor of the "Truth Seeker," whose imprisonment had been secured by this man Comstock. If the Postal Censorship was an invasion then it is none the less an invasion today, and the principles herein insisted upon are equally applicable to the case of Moore and Hughes of the "Blue Grass Blade," as to the case of D. M. Bennett of the New York "Truth Seeker." M. H.]

I came here, Mr. Chairman, as a sympathizer with the cause which the martyrdom of D. M. Bennett represents, and I am again convinced that in the history of the American people the cause of civil and religious liberty cannot be stopped by an incident like the martyrdom of a citizen. [Applause.] I have watched, sir, for many years the progress of this intolerant, this narrow legislation that has been put upon the statute books of our country. I have, sir, in courts, upon more than one occasion, had great cause, in speaking to juries, to ask them to consider whether they should in an age like this, consign men to prison upon evidence which was not evidence before this legislation came into existence. [Applause.] I know, ladies and gentlemen, that you, reading as you do in the public papers, going as you do into your public meeting, have no opportunity of witnessing the workings of the laws as they are applied in the United States Court of this district, and in other United States Districts Courts throughout the length and breadth of this country. For I tell you tonight, and Mr. Bennett and other gentlemen who are here on this platform and in the audience will bear me out, that liberty is outraged, that tyranny is triumphant, and American history is disgraced. [Applause.]

I have thought sir, from the earliest days when I commenced to read the law of this land, that one of the great principles of legislation was to make no act a crime unless that act was prompted by a wicked and criminal intent. I pick up the history of our legislation for the last fifteen years in the halls of our national Congress, and what do I find—in a land that boasts, sir, of religious and civil liberty—what do I find? That a gentleman as respectable as this gentleman can have his liberties taken from him by a man like Anthony Comstock, who has become a moral leper of our country, a man—God forbid that I should even misname him. I say a man, that if there is any truth in the law of condemnation, as is taught by the Christian dispensation, will find no hell too hot, no pit too deep in which to put him.

* * *

I thought of Anthony Comstock. You my friends, have not seen him as Mr. Bennett has seen him. You have not seen him as the poor, unhappy, unfortunate man sitting at the bar to be tried has seen him. I have seen him go to the District Court in this district, and take up the "sacred scriptures" in his hand, and under the one-sided ruling of Judge Benedict, swear into prison and doom to solitary confinement as noble men and true as ever lifted their eyes in supplication for mercy. I knew a young and gallant soldier, who fought bravely for his country while Comstock was serving God in the rear. I defended that man before what I call a journeyman jury, and I am not saying this harshly nor unkindly, for I say if there is a blot upon the administration of our criminal laws in the jury system as it exists in the United States District Courts. I saw that young gallant soldier, honorably discharged from the army, having left upon the field of battle won his good right arm, and as he came into that court to answer truthfully a charge that Comstock had inveighed him into a correspondence, and his young and beautiful wife and his three handsome children, sitting beside him, it did seem as though God inspired us all that day, for we found some good Samaritan upon the jury. And while those children cried and clamored around their father's knee, speaking to him who was soon, as they thought, to go to prison, I saw that Anthony Comstock sit as stolid as a stoic, with no sign of sympathy, no throb of compassion, cold and heartless. There was the husband and the father, there was the wife and the mother, and when my thoughts turned to the hour of pious devotion and meditation, when Anthony Comstock in company with his Methodistical friends and his orthodox friends, dropped upon his knees and repeated that good and beautiful prayer, "Lead us not into temptation," [Applause.] And then, again, as I allowed my imagination to picture the scene of his orthodox devotion, I thought I could hear him singing the old refrain,

"Teach me to feel another's woe,
To hide the faults I see,
The mercy I to others show,
That mercy show to me."

* * *

You have commenced the great crusade which will end in the extirpation of such men as Comstock and his hirelings, and you will continue in this work until the historian shall record in the annals of our country that a monstrosity like Comstock is an impossibility in the legal history of our country, and you in your individual capacity can go out to-night and from this time forward create a healthy public sentiment that will accomplish that result. [Applause.]

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[Bro. Carpenter and his aged companion have been helpers of Lucifer for many years, and now shall have the reading thereof, and also of the Light-Bearer Library, without further pay. They are among the unfortunate ones who invested their earning in western co-operative movements that turned out badly for the investors. Those who in years gone by were helped by this venerable pair should now see to it that their declining years shall not be made wretched by pinching poverty. M. H.]

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Patriotism.

Dear Patriotism, I have never seen
You when you were not beating an old drum,
Or loading cannon for a war to come,
Or strewing flowers red on billows green
Where soldiers sleep that to some war had been.
Women know you and by you know the sum
Of battling sorrows that strike gladness dumb,
Piercing their hearts with steel wrought doubly keen.

Come, wash your bloody hands and break your sword
And be a patriot of every land—
A whole-world citizen who will not fight
Another man if he but give his word
No weapon but his cause is in his hand:
Let Wrong use force; god-like persuasion, Right!

Lee Fairchild, in N. Y. World.

"They Say."

Have you heard of the terrible family "They"
And the dreadful venomous things they say?
Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched House of "They."

A numerous family, so I am told,
And its genealogical tree is old;
For ever since Adam and Eve began
To build up the curious race of man,
Has existed the House of "They."

Gossip mongers and spreaders of lies,
Horrid people whom all despise!
And yet the best of us now and then,
Repeat queer tales about women and men,
And quote the House of "They."

They live like lords and never labor,
A "They's" one task is to watch his neighbor,
And tell his business and private affairs,
To the world at large they are sowers of tares,—
Those folks in the House of "They."

It is wholly useless to follow a "They"
With a whip or a gun, for he slips away
And into his house where you cannot go—
It is locked and bolted and guarded so—
This horrible House of "They."

Though you cannot get in, they can get out,
And spread their villainous tales about.
Of all the rascals under the sun
Who have come to punishment never one
Belongs to the House of "They."

—*Ella Wheeler Wilcox.*

Women in Greece.

BY C. L. JAMES.

Every one has heard about the women of Sparta, whose institutions were among the oldest in Greece. But the accounts of them in Plutarch and other late writers are not very reliable. We can make out only the following main points. The Spartans, a nation of warriors, were sensible that it was important the women should be strong. The girls, like the boys, were trained to vigorous exercises. Their dress was considered indecent by the other Greeks, who had a term for them, implying that they "showed their legs." Secret adultery is said to have been very rare at Sparta (though we hear of cases); but the fact that a man seemed unlikely to have fine children was, we are also told, grounds on which his wife might take a brevet husband. However, this is said to have been especially the practice for two brothers; and accordingly I suspect it was partly at least old-fashioned polyandry lingering among a very conservative people. The antiquated character of all Spartan customs is indeed the key to their significance.

The laws of Sparta were not written. Only a few rhetræ, or fundamental maxims, said to have been given Lycurgus by the Delphic oracle, have come down to us in reliable shape. The quasi-voluntary torture of the boys is a well known practice of savages generally. The communism which Lycurgus is said to have instituted appears in fact to have been only the camp life of warriors, which was kept up there, though nowhere else.

Since the Spartan lived in camp, not at home, management of estates devolved on the women. It is very certain that in historic times there was a great difference between rich and poor. A Spartan whose mother or wife had failed to make good use of the property was liable to be disfranchised for inability to pay his share of the military expenses. The famous Lysander would have been, but for the assistance of friends. A few years later we find this pauper class conspiring to murder the rich Spartans, who, contrary to the old practice, openly set up for an aristocracy, and are said to have been very few.

In illustration of Spartan conservatism, it may be mentioned that other institutions, once thought peculiar, are proved to be archaic throughout the Dorian race. At an early period however, we read that the Spartan women very commonly had their children put out to nurse; and that the peculiar tie of the Spartan to his Helot foster-brother was recognized. These practices are usual wherever there is a sharp division of classes; but so far as I now remember, the Homeric women suckle their own children, though an attendant nurse maid is always in evidence.

It is difficult to estimate the real character of the Spartan women; but Aristotle, a much earlier and better authority than many commonly referred to, besides making the outside statements that they were immodest viragoes, covetous, and ostentatious, adds that in time of trouble they were good for nothing except to scold and worry the men. This assertion rests largely upon Xenophon's account of their behavior when the city was threatened by Epaminondas. Xenophon was in Laconia at the time; and his coloring is always as favorable to Sparta as he can make it.

Of all the Grecian states Athens is by far the most important and influential, and the one we know the most about. The laws of Solon were assumed to be fundamental and unchangeable; but they were practically superseded by the "psephisms" of a later period. Promulgated only in the sixth century before Christ, they were adapted only to a rude social state. The legal position of women at this time was evidently low. Rape is punished by a moderate fine; and, as in Homeric times, is not

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clearly distinguished from seduction. To kill a man for adultery is legitimate, or at least not highly criminal, and this seems another Homeric reminiscence—adultery means rape, and rape means war.

There are statements, not too well attested, to effect that adultery was formally punished with death in several early Grecian codes—the Athenian (of Draco?) among them. One of the most remarkable among these allusions is that Homer makes Menelaus tell Paris he ought to be stoned to death. Stoning was the Jewish punishment for adultery, therefore probably the Egyptian; there is reason to believe that the Egyptians under Thothmes III. occupied for some time the Isthmus of Corinth, where there are pyramids(!); leaving traces of their influence in the adjacent Argolis, Bœotia, Dodona &c.; and Menelaus, always represented as an old-fashioned hero, was a very likely man to know something of their ideas. But it is quite certain that in Homer's own time the Greeks had nothing approaching more nearly to a penal code than the etiquette of family revenge and arbitration by consent.

We are also told (doubtfully) that various early legislators instituted penalties for adulterv which, though short of death, were barbarous and primitive. Scourging is mentioned. At Cumæ, a Greek city of Italy, it is said that an adulteress was exhibited naked on an ass, and that no wealth or beauty would enable her to get another husband.

By Pericles' time the natural remedy of divorce was easy and had completely superseded penalties for adultery, if those stated to have been practiced earlier are authentic. Until Solon's legislation went into force, a man had a right to sell his wife, or children, or himself. Solon made such transfers invalid. But we must not infer too much for his intention to exalt women. Solon's reforms, as is well known, began with the relief of debtors. He has received, and deserves, much praise as the author of the first bankruptcy law, which all others imitate, and whose liberality is by no means always equaled even in modern codes. In order to get rid of slavery for debt, he had to invalidate all bargains by which it might be indirectly effected; and he did so. His laws provide that a girl may be sold into slavery if her guardians have found her to be unchaste. The wife is not mentioned in this connection—perhaps because, as stated, she could be put to death for adultery, perhaps more likely because it was still the correct thing to suppose she had been violated.

The laws of Athens in Pericles' time, appear all that female citizens of that period could or did desire. Their rights of property were fully protected; and they could easily obtain divorce. It is the fashion however, to say that they were not regarded as highly as women of the Homeric period; and this point requires careful consideration. The protection given them by law and public sentiment compares very favorably with that age of general piracy, when the barbarian's simple notion was that every man must defend his own wife, and unless there were a treaty to the contrary, capture another man's whenever he could.

We anarchists do not attach so much importance to the law as to the prevailing opinion which makes the law. What that was, we learn from contemporary literature. Thucidides censures Alcibiades for the cruelty of making a woman taken at Melos his concubine; which in Homer's time would have been simply of course. It is in the Greek poetry of the period, particularly that of Euripides, that modern feelings about the relations of the sexes first became prominent—that the fall of Clytemnestra appears a case of seduction rather than capture; that the sacrifice of Alcestis for her husband is one he ought not to have accepted. There is a very good English version by Browning in his "Balaustion's Adventure."

In one of Xenophon's dialogues, a husband tells him how he managed with his wife, who was only fifteen years old, and destitute of experience. He begins (at her request) by explaining the duties of a mistress presiding over a household full of slaves, apologies for their irksomeness, and winds up by assuring her, in the very cant of chivalry, that no slave will be more entirely at her command than himself.

It seems clear that the old Grecian feelings of admiration for women had not declined positively. But beyond doubt ther had been a certain relative change, which was not for the better. The "respectable" women had failed to keep up with the men in culture, the extant means of which were mostly closed to them. They did not vote; and as far as we can judge had no wish to do so. Their position, as rulers of households containing many slaves, gave them a great deal of occupation; their longings for more public life were gratified in their religious societies, with which the men had nothing to do. Modesty kept them from the theatre, which was extremely licentious, and from the games where the contestants always appeared stark naked.

But that education which made the Athenian differ from his Homeric ancestor, was almost entirely obtained at the political meeting, the public games, the theater, the baths, the market place, the court-room, or on the street. He read very little. A magnificent literature was made and making; but books were few. He saw the dramas of Æschylus, Sophocles, Euripides, and Aristophanes; he listened to debates in which Pericles, Nicias, Alcibiades, Cleon, contended. He heard lectures by Gorgias, Hippias, Lysias, Plato. He talked with Socrates. He was present when Herodotus read his history aloud. He was a member of tribunals which tried cases where Antiphon and Lysias pleaded. He was a merchant, familiar with the ways of foreign nations; a soldier who helped to elect his officers, and held them to account for their conduct. His wife had no such means of improvement, unless perhaps she possessed some books and could read them, which is doubtful.

Accordingly the women of the citizen class were no companions for the men. That function belonged to the hetairæ—foreign adventuresses of whom I have already given some account in Lucifer, when writing about Aspasia, the most famous. Having no caste to lose, and no domestic duties to occupy them, they could and did attend the theater, the philosophic schools, the games, the political assembly; and if they chose they could buy expensive books. Every grade of character was to be found among them. Aspasia was the mistress and afterwards the wife of the greatest man in Greece. Lais and Theodota, whom Socrates honored with a very interesting conversation, were prostitutes in the strict sense of that unsavory word. But Socrates himself had learned of Diotima, and on the whole that characteristeric of the hetairæ which escapes no student's attention is their zeal for mental improvement. Intelligence was very largely their stock in trade. It was never a Greek trait to value women only for sensuality, but there was more in it than that. We repeatedly find these women becoming the patronesses and the wives of the oldest, ugliest, and poorest men of intellect they could find.

(To be Concluded.)

Ownership of Children.

BY AMY LINNETT.

There may be some virtue in exaggeration—it may lead those to investigate who otherwise might not have noticed. But many having investigated and finding the case not nearly so black as painted become disgusted and believe there is no truth in it at all. Because one medium deceives, all must be tricksters, they think. I myself never thought we did any good among thoughtful people—and it is only those to whom we can appeal on the sex question—by over-statement. Therefore I have regretted that presentation of the woman's case which exaggerates the performance of a natural function into a martyrdom. I have one instance before me—Lucifer's files would show many more instances.

Mrs. H. Houghton Chapel in No. 823 says: "If woman who carries her children under her heart during nine trying months, gives birth to them in almost mortal agony, then feeds them from the fountains of her own life, cares for them as only a woman can or will, has not a divine right to own them till they can own themselves then no power in earth or above has a right to them."

Now I don't believe in either "divine" or natural rights, but let that pass. What I want to say most emphatically is that the woman who becomes a mother under the conditions described may be either a criminal or a martyr, but is surely neither a free woman nor a normal woman. Mrs. Chapel is a doctor—does she mean to say this is a right condition, even as things are at present? "Nine trying months." Many women are never in better health; and I think even the average woman at present who wears corsets and doesn't take any special care of herself, wouldn't admit more than two or three "trying months.' A woman who undergoes "mortal agony" in childbirth may be constructed physically so as to produce such a condition, but a very little knowledge of physiology might lead her to suspect what any physician she consulted could tell her. Then for her to become a mother would be at her own risk. Outside a local physical deficiency, bad dressing or other bad habits may produce trouble, but there is no necessity that the woman who becomes a mother need endure more suffering than say a bad toothache might cause and many have even less.

I cannot myself think that it is any more a virtue to enjoy the nursing of children than it is to take pleasure in one's sex capacity. I don't want to underestimate the importance of it, but it is a much more purely animal function, and the corresponding enjoyment much more of an animal nature. Two lovers may have much mental enjoyment together—the baby is incapable as yet of that.

Do not misunderstand me. I don't depreciate right motherhood. An object may be of more value to many with the knowledge that it cost some one's life, but I would rather think of the love that went to the making of it. As to the right to a child—it seems to me more usual that the woman desires one, the man merely consenting rather than actively desiring. His love for it develops with its growth, but is more dependent on its health and good behavior than is the mother love. The time to decide the ownership seems to me by contract before the child comes. I would take Brother Kerr's standpoint as to the right of ownership—it is merely expedient for the general welfare that the parents should take care of the child, because they are most directly interested. I disagree with him as to the necessity for more interference with them. John Stuart Mill, writing on "Liberty," believes in the greatest freedom possible, not as a matter of natural right, but because more progress is possible. That has always seemed the most reasonable standpoint to me.

All-Inclusive Development.

[Extract from a letter from William Platt to a friend, replying to some criticism upon "*Love Triumphant*."]

Now I come to your friend's letter, which you so kindly let me look at—every earnest honest criticism is valuable, and your friend is to be thanked for her sincerity and the spirit in which she speaks. I venture to think that she is not quite clear to herself on the matter—but I will put a few comments which may serve to show wherein I differ.

For instance, she says "Cultivate the spirit and it is at the expense of the body; cultivate the body and you become bestial." Now I cannot agree with this—I cannot hold that a low physical standard is a necessary counterpart of goodness—such a doctrine seems to me to be in itself *material!* What more material thought could you have than that vigor necessitates Vice? I say rationally cultivate the body and it will aid you to rationally cultivate the spirit. Neglect the body, and you run grave risk of morbidity. Many a man and woman has sincerely tried to follow out that painful doctrine of neglecting the body—after a few years the would-be spiritual person is eaten up with dyspepsia, and spends half his time talking about his ailments—he would not own it, but he is really a slave to physicalism in the form of physical *ill*-health which is surely worse than physical health, and if he had treated his bodily welfare with decent thought he could easily have become its master and not its slave. The whole ascetic idea is in itself a poor negation, and in practice a conspicuous failure.

Passing then to what she calls the "materialistic" or "sensual" side of marriage, I cannot accept either of these words as fairly describing marriage-joys between two nobly passionate lovers. The ecstatic joy of union is comparable only to the deepest emotional states—as when over beautiful Nature the superb tints of sunrise bedeck the whole sky with incomparable color—the very air is alive with light in its most radiant and supreme beauty, and welcoming song-birds cleave the exquisite light-rays with their out-cry of glorious music. Would she call this "material" and "sensual" because it enters the brain at the material senses of the physical eye ere it fills all the being with joy? The senses are but the gateways between the soul and the universe; the perfect ecstasy of lovers' union may transmit itself through the sex-cells, but the real center of its triumph is at the very soul. It radiates over the whole being, but while thus partly physical and partly mental it cannot be specifically classed as either of these—beyond and above everything it is *emotional*.

Your friend's argument is thus based on a fundamental error of analysis, into which I think she has been drawn by her not having sufficiently examined the commonplace prejudice on these subjects.

The greatest weakness of your friend's argument is that she never definitely says whether she considers the raptures of lovers in union to be intrinsically noble or ignoble. Leaving aside the question of man's mis-use, (for many noble things are misused), how would she reply on this question? I will guess from what little I know of her what her real reply would be should she be able to understand herself. Seeing that union is an integral part of marriage, and seeing that she is a happy married woman accepting this integral bond, I will take it for granted that she cannot possibly find sex-union to be ignoble, because she is too high-minded to find satisfaction in any state that demanded from her anything unworthy. Therefore, apart from what the coercing force of conventional education may lead her to think, in reality she cannot find anything unworthy or ignoble in what she has mis-called a materialistic function. Having brought the argument thus far, it is perhaps only a question of time as to whether she will go further and admit with me the innate nobility of that force which opens the gateway of life to the children of men.

The Greatest Happiness of the Greatest Number.

BY R. B. KERR.

C. L. James must surely have been joking when he told us that "the nineteenth century principle of the greatest happiness of the greatest number" was as old as Aristotle. Aristotle believed that the overwhelming majority of the people of Athens should be the chattel slaves of a small minority, and should live only to minister to the wants of their masters. He believed that even among the free citizens the women and children should be practically the slaves of the men. It is true that he was enlightened enough to be a utilitarian, but his measure of utility and that of the nineteenth century are wide as the poles asunder. The unique distinction of the nineteenth century is that it has produced people who think that the measure of utility should be the greatest attainable happiness of the largest possible number of all the men, women, children, and sentient animals in the world, a conception which never entered the mind of Aristotle.

Mr. James objects to the utilitarian principle on the ground that men do not know what is for their own greatest happiness, not to speak of that of others. His objections would tell equally against all human effort. Every day men act for what they believe to be the greatest happiness of themselves, their children, and their friends, and if they ceased to do so, the world would stop. Let them legislate for all on the same theory of happiness as they apply to their friends, and the consequences will not be very serious.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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EDITORIAL MATTER in this week's Lucifer is conspicuous for its absence. Press of other work, together with desire to give contributors a chance to be heard, is the sufficient explanation. Friends whose articles are still deferred will please continue to exercise the grace of patience. We are treating them as we would expect them to treat us under like circumstances.

The Chinese Problem.

Some one has sent us a clipping containing an article of much merit on the Chinese question by a well known writer, Julian Hawthorne. The opening paragraph of this article reads thus:

"Christendom, which for two thousand years, more or less has posed as guardian of Christ's gospel, which He summarized as love to one another, and doing as we would be done by, is preparing to be avenged on Chinese heathendom for having boiled, beheaded, stabbed with sticks and otherwise killed and tortured the men, women and children of Christendom who had invited themselves within its borders. How is the revenge to be accomplished?"

In order, it would seem, to stimulate a desire for revenge throughout the Western World it now appears that the facts in regard to the alleged killing and tortures of peaceable missionaries and other foreigners have been greatly exaggerated if not manufactured for the occasion. But admitting for the argument that these stories of murder and outrage were true, Mr. Hawthorne's question is very pertinent, "How is the revenge to be accomplished?"

If it took an army of two hundred thousand British soldiers six months or more to conquer a nation of less than one million of people in South Africa, how long will it take, and how many men will be required, to conquer a nation of four hundred millions of people in Eastern Asia?

And after China has been overrun and its armies destroyed by the invaders, how many men will be required to garrison and hold a country nearly as large as the whole of Europe, and far more densely populated?

The example of the British in India is of little or no value in this case. The Hindoos have no such national pride or race prejudice, and no such hate of the "foreign devils," as have the Chinese. For ages and ages the Hindoos have known nothing else than to be conquered and plundered by outsiders, therefore with them it is only a question of change of masters. China on the contrary has been conquered but once in many hundreds of years, and then the conquering Tartars speedily became amalgamated, became Chinese of the Chinese, so that it is hard to say which really conquered, the original Chinese Mongols or the Tartar Mongols. With all of these, pride of race and pride of religious and social customs will make assimilation with, and quiet submission to, the hated Caucasian and his religion of blood and greed simply impossible.

Mr. Hawthorne closes his masterly presentation of the Chinese problem in these words:

"War and forcible repression cannot avenge the massacre of those poor creatures; they can never be avenged. What do the Chinese care for execution? Can we outdo what they practice upon one another? Can hate, murder, and robbery be overcome by murder, robbery, and hate? And can a third part of the population of the globe be chained down securely and lastingly by a comparative handful of "civilized" soldiery? Is not this rather the beginning of a cataclysm which may destroy the world as we have known it, and erect upon its ruins a new world whose nature no imagination is bold enough to forecast?

"To the threshold of that abyss our first step toward empire, under Republican leadership, has brought us. Shall we go forward?"

It is sincerely to be hoped that mere partisan feeling will not be allowed to enter as a factor in the solution of this tremendously important problem. M. H.

A Clean Bill of Health.

[The following paragraphs from an Essay by Helen Gardener, read before the Woman's Congress in Chicago during the World's Fair in '93, entitled the "Moral Responsibility of Women in Heredity," deserve the careful attention of every woman and man in the land.]

A great medical expert said to me not long ago, "There is not more than one family in ten who can show a clean bill of health, mental and physical—aye, and moral—from hereditary taints that are serious in threat and almost certain of development in one form and another."

Now, if a man with contagious disease enters a community he is quarantined for the benefit of his fellows, who might never take it if he were not restrained and isolated. But if a man with a hereditary or transmittable disorder, which is certain, enters a community, he is allowed to marry and transmit to the helpless unborn—to establish a line of posterity—who are far more directly his victims than would be those who were exposed to cholera contagion by a lack of quarantine. Fathers, physicians, society, and all educational and economic conditions have conspired to keep mothers ignorant of all the facts of life of which mothers should know everything; and so it has come about that the race is the victim of the narrow and dangerous doctrine of sex domination and sex restriction, and of selfish reckless indulgence. If not one family in ten can show a clean bill of heredity, is it not more than time that mothers learn why, learn where, and in what they are responsible and that they cease "to close the doors of mercy on mankind?" Maternity, its duties, needs and responsibilities, has been exploited in all ages and chimes, in all phases and spheres, from one point of view only—the point of view of the male owner. If you think that this statement is extreme I beg of you to read "The Evolution of Marriage" by Letourneau. Read it all. Read it with care. It is the production of a man of profound learning and research; a man who sees the light of the future dawning, although even he sometimes lapses from a universal language of humanity into hereditary forms of speech, hedged in by sex bias.

But in all the past arguments maternity with its duties to itself; maternity with its duties to the race, has never been more than merely touched upon, and even then it has been chiefly from the side of the present, and not with the tremendous search-light of heredity and of future generations turned upon it. It has been ever and always in its relations to the desires, opinions and prejudices of the present man power which controls it.

Love is Not Dead.

BY SANTIAGO WALKER.

I would say to Lillie D. White, love is not dead or dying, but love is freeing itself from the imposition of authority which dictates that love shall flow out only in a certain direction in which, it may have started.

Noble love is a foe to hypocrisy and it appears to be struggling to reclaim frankness.

Love refuses to stay under a bondage which offered it only the satisfaction of animal passion or the satisfaction of supposed "duty," when clearly it knows it would be elsewhere, because it is more than these.

Do you love one at this time whereas you loved another last year? The manifestation of change of object is an evidence of strength of love or of greater truthfulness than if you continued to all appearance as before while you do not feel as before. The supposed change on the appearance of free love as a doctrine is a change from repression of feeling and opinion to candid behavior and truth telling.

If I love and say I love two or three women at the same time, I am not different to what men were when they proposed to love only one, but I am clear in my own mind and honest about the fact, which was always the same fact, though both men and women under a belief of duty sought to cripple their love nature.

Some will say that what I mention is impossible; that love is exclusive, at least for a period. That is their idea. I know love is often for a time so much occupied with one object that it has no thought for another, but what I affirm is that exclusive devotion is not an essential part of love. The like is seen in exclusive application to the study of one science. The love of science in general remains and leads to other studious devotions. Love for the opposite sex likewise remains and should be effectively stronger when not forced to accept vicarious satisfactions. To this end change as regards individuals should not be a subject for concern.

Can we not perceive in an individual the growth of love and the decline of love, apart from its concentration on one personal object? Certainly. In a hundred ways attentiveness, activity, exertion to please and to benefit one or more objects shows the presence of love; coldness, forgetfulness, indifference, show its decline. There is a transference without decline in general and there is a decline in general totally distinct from any question of transference.

The death of exclusiveness does not augur the decline of love but its strengthening by a normal course of activity.

Unaided Trusts.

BY EDGAR D. BRINKERHOFF.

The statement made by H. E. Allen in Lucifer of June 30, was that "There are intolerable monopolies today that the law has not aided." The same writer in Lucifer of Aug. 4 mentions the Standard Oil Trust as one that answers the above description, at the same time taking care not to claim that it has not been aided by the laws that grant titles enabling holders to withhold oil lands from use.

To say nothing of land-tenure laws, let me ask if the Standard Oil business has not been aided by the National Banking Law and other laws interfering with the monetization of wealth.

But one answer can be given. Rockefeller has been legally protected from competition with all those persons who have had too little wealth to be able to invest in the oil business without borrowing. The banking laws have created interest, which is a help to the owners of large wealth (as they do not need to borrow) and a hindrance to the owners of small wealth who need their property to use and so can not afford to sell it and therefore cannot invest without borrowing on it. The latter class must pay interest and cannot compete with those who pay no interest.

Remove the restrictions on issuing money and interest would cease, which means that the holders of small wealth could enter into business on an equal footing with large concerns so far as relates to the interest account.

Then, when we consider the immense natural advantages that a small business has over a large one, which advantages H. E. Allen entirely ignores, we begin to see that the Standard Oil combine would seriously feel the difference if this one species of state aid were to be withdrawn from it.

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Love, Wills Deeds.

BY FRANCIS B. LIVESEY.

Allow me to reply to the question of "S. H." of Nebraska, in Lucifer of Aug. 11.

I would say, let Mr. "H." at once deed to her all the property that he would give to her by will. If they love each other to the extent that the letter implies, this can be done without hesitation. If Mr. H., is a well-to-do man and has relat whose love demands some share of his estate, let him reserve for them.

At one time in my life circumstances beyond my control prevented my marriage and at the same time compelled me to have housekeepers. Among the rest, I had two minister's daughters with the consent of their parents. Although not having much I made my will to some of these housekeepers, but if I had had much and knew that my relatives would have disputed a will, I would have done just what I suggest to Mr. H. to do.

In some states S. H. and Mr. H. would already be considered married. If it is impossible for them to fight it through on the purely love line, and there is any danger of S. H. and the child being debarred their rights, I should say, get married; considering that their lives have already been a sufficient protest against that ceremony. If S. H. already passes as wife, the pair are not actually preaching free love in life any how. The world is full o

real free love, in practice, although it is not always proclaimed in most things belief and profession outrun open confession and practice; but in this free love business thousands of very churchmen, among the rest, practice to the full what they never dare to preach.

A Word

To our readers and helpers generally:

It is well known that midsummer is the hardest time of all the year for pioneer journals to keep their flags afloat without involving themselves in debt—debt that may become very embarrasing and hard to cancel. People grow careless and forgetful; so many distractions—political campaigns, summer vacations, not to mention the absorbing China question now uppermost in all minds. Sometimes it happens that our subscribers have no money that can be spared from immediate and pressing wants, and so simply cannot renew when the printed number on last page of the paper and on wrapper show that their time has expired. In all such cases we are very willing to wait, but if none renew when time is up, and if no one sends to us for books, then our paper will have to suspend for lack of support.

Our "word" is said. Many of our readers and helpers do not need such reminders. This paragraph is not intended for them, but for those who mean all right but who forget and postpone doing what they intend to do at a more convenient season.

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—'to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

A FABLE.—Once upon a Time a Benevolent Man concealed a few Things about his Person and hied himself Hence for the Purpose of spreading Civilization and other Things.

It so happened that the Benevolent Man struck a fair land wherein the People insisted upon Working out their salvation; and the Benevolent Man was Astonished.

"See, I am here to assist you to Higher Things," said the Benevolent Man.

"Are you Imbued with a Desire to make us Good?" queried one of the People.

"Surely that is my Aim," said the Benevolent Man.

"And what is that you have under your arm?"

"That is a Bible."

"And that in your Coat Pocket?"

"That is a Bottle of Booze."

"And that in your Hip Pocket?"

"That is a deck of Cards."

"And that in your Eye?"

"That is the Light of a Holy Desire."

"And that Scheme you have Working in your Thinkery?"

"Ah!" exclaimed the Benevolent Man. "I plainly see that my first Duty is to Teach you not to be so Blamed Inquisitive."
—*Exchange.*

The average man of sixty years has usually accomplished less than what he should have done in ten years time. His passing days have been taken up, not in a constant gain of wisdom, but in a dead-in-the-shell attempt to kill time. His tongue has been busy in a ceaseless recital of the idle doings of the past and his brain occupied with that and with what he "is going to do," but which he never does. Life consists not of days and years, but of deeds, experiences and wisdom. The man of eighty may be older in years than the one of thirty and yet not have lived so long. Nor is the mere gratification of the animal appetites living. If it were then the oxen would be as much alive as the sage. Given the conscious plane of existence, life consists o constantly knowing more, being more.—*Riches.*

General: "I went to the war and defended my country." Statesman (wearily): "That's nothing. I stayed at home and defended the war."—*New York Life.*

VARIOUS VOICES.

F. F. W., Brussells, Belgium:—Herewith I enclose check for five pounds sterling, (a little under twenty-five dollars) towards expenses of publishing the autobiography and other works.

Ida C. Craddock, 1838 California st., Denver, Colo.:—"The New Hedonism" by Grant Allen thrills one through and through. Widely circulated it would do more to make the American public ashamed of Comstockism than any single tract I know of.

A., New York:—To Voltairine de Cleyre. The fight is between the existing system wherein the jury deals with the facts only and one wherein it shall deal also with the law. Crime, invasion, exists; defense is natural and legitimate; defense is not and cannot be unanarchistic. Anarchism, in fact, is impossible if the right of defense be resigned; if the single anarchist may defend himself, then any number properly may combine to defend themselves, and the jury, drawn by lot, not selected, is a feasible instrument in this defense. It is anarchistic to defend individual lives and goods and community goods. Yes.

J. S. Odegaard, Ehalt, B. C.:—Please find adhered to this letter a little clipping from the "Standard" of Markdale, Ont., for June 14, 1900, as a sample of imperialistic liberty for the information of historian R. B. Kerr.

[The clipping referred to reads as follows: "For painting the words 'I am a Boer' on the gate of a Wick, England, nurseryman Miss Dorothy Chute was fined twenty dollars." As I see it, Miss Dorothy Chute was in the wrong, if, without permission from the nurseryman she painted the reported words, or any other words, on his gate. Whether her punishment for such misdemeanor was excessive or uncalled for, is something I would be quite incompetent to decide, not knowing all the facts in the case. M. H.]

T. O. Smith, Alcott, Colo.:—I believe Lucifer is laying the ax at the root of our social and economic ills. I have squandered money and the best years of my life in reform work and all to no purpose because so few of the fathers and mothers of the present generation had any knowledge of the prenatal conditions and environments, or how to born children with healthy bodies and well balanced minds. My wife and I have one bright baby boy, almost a year old, whose good health and pleasant disposition we owe largely to the teachings of Lucifer. I once heard the Rev. Myron W. Reed say in one of his sermons that there was no use in sending a boy to the reform school. Said he, "send the parents!" There was more meaning in this short sentence than most of his hearers could comprehend.

Susan A. Patton, Phila., Pa.:—Another question you ask: "How about embryonic child life, and during lactation? Do the children need a father as well as a mother?" I would say yes, if they are the children of a certain type of woman—the strongly amative who is not correspondingly amorous. This type is positively crucified today. She fears to show her affection if she be mated or unmated, on account of the popular idea that amativeness and amorousness are one and the same thing. She does not want to cause suffering to the other sex, which she certainly does if they are of a different type. She is too sensible to load them with blame for being of a type different from herself, yet her children suffer with irritable nerves and often are cursed with rapacious sex natures as the result of repressed affection during pregnancy and lactation. Priests and ostracised women stimulate the theory of amativeness and amorousness being one and the same thing for their own pecuniary benefit. The latter class—courtesans—have to stand some personal suffering, and are the result of social barbarisms. As such they excite our pity even in our reproach, but the former have all social advantages while doing all in their power to create social misery here so as to further increase our desire for their mediatorship for better conditions hereafter.

W. P. Magoon, Station A, Los Angeles, Calif.:—If I understand Henry Addis aright in Lucifer, of July 7th, in reference to the property rights of women in Oregon, both before and after marriage she can individually acquire and become sole owner and disposer of property, free from all legal liabilities on her husband's account. That's right. But with his possessions thus acquired she, whatever her shortcomings financially, becomes joint owner and he must share her losses. That's wrong—inequality as I view it, unless woman has about three natural rights to man's one.

Of course if it can be shown that such a measure of prepondderant favor is necessary to safeguard the "mothers of the race" in their less fortunate position in some respects under the present barbarous regime, I have no objection to make.

Oregon must be a governmental paradise for the female part of her population; a veritable legal oasis in the world embracing desert of male-ific rule! Strange anomalous spectacle of such an extremely advanced commonwealth; one so supersensitive of the hoary wrongs and inalienable rights of the opposite sex, yet so obtusely "loyal" to the old male-monopoly parties who go into conservative spasms of fright at any attempt to give the mothers who bore their individual members and their sisters an equal voice in framing the laws that more vitally concern them, in some ways!

A. M. M., Datil, N. M.:—I've been absent in California for months, and find a chest of literature awaiting my return. I find also I am behind in my subscription. I sat me down and argued pro and con for hours about remitting, for so much gets into Lucifer that I simply cannot endorse. It is repulsive to the highest conceptions of man;—yet your age and life of devotion to our sex makes me have a personal sympathy in spite of my first emotion. I looked the ground well over and decided not to be narrow or close my mind to advance thoughts. Therefore you may find enclosed $3 for which send me, "British Barbarians," two copies of Heinzen's "Rights of Women," "The Great Deliverance," (Stewart), "What is Religion" (Ingersoll), "When Love is Liberty" etc. (Badcock), "New Hedonism" (Grant Allen), and credit $1 on subscription. When your autobiography is out I'll send for that. Women everywhere ought to gratefully appreciate the men who give a life devotion to our enlightenment and education.

You must indeed become completely hopeless at times when you look over the world as it really is. Ignorance everywhere, and indifference also. I admire such reformers as yourself but can't quite analyze them or understand. Think of H. B. Blackwell fighting life-long for our political emancipation, giving time, money, energy and help to womankind but how very few there be that care or can.

It is a pity your paper, with certain eliminations, could not go to a vast body of women everywhere to set them thinking. May you live long and reap a harvest of conduct in others to prove your life has been after all a marvel of success in this age of sexual darkness.

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Grant Allen, the author of this Hill-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Daring, brilliant, unconventional, pleasing, thoughtful, it was assailed with a storm of vituperation by the Jeannette Gilders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble. Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

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THIRD SERIES, VOL. IV., No. 34. CHICAGO, ILLINOIS, SEPT. 1, E. M. 300. [C. E. 1900.] WHOLE NO. 829

Life is Short.

Life is too short for any bitter feeling;
Time is the best avenger, if we wait,
The years speed by, and on their wings bring healing,
We have no room for anything like hate,
This solemn truth the low mounds seem revealing,
That thick and fast about our feet are stealing—
Life is too short.

—*Ella Wheeler Wilcox.*

Women in Greece.

BY C. L. JAMES.

[*Concluded.*]

The comparative neglect of the "virtuous" and conservative women was no doubt assisted, as it always is under high pressure civilization, by a lower type of "vice," which appealed to the less intellectual man. The common prostitutes of Athens (dicteriades) were slaves, kept under a license system. This evil was mainly confined to commercial cities—Athens, Corinth, Naucratis in Egypt, etc. The most famous courtesan of Naucratis, holds, like Lais, an intermediate position. She had been a slave, but became an immensely rich hetaira. Her name was Rhodope. She is said to have bestowed her beauty and her fortune on the hideously deformed genius Æsop. But that is only an *on dit*. Æsop by no means belongs to history. In all these cities there was a class still more wretched than the dicteriades. These prototypes of our "roomers" and streetwalkers, were mostly old hetairæ, who had squandered their money; Lais is said to have ended in that manner.

Another blemish on Grecian civilization, too broad to be omitted in any sound account of it, was what we call unnatural love. To my thinking, it evidently existed in the Homeric age, though it has been disputed. But in historic Greece, we run against it at every turn. Some writers have attributed it to the general prevalence of nudity, and that separation between the sexes whose causes have been explained. But though the latter is undoubtedly a predisposing cause, we need invoke nothing secondary to show why a practice common among the lower animals must have prevailed at one stage in human evolution, any more than why it should have since become a mark of degeneracy. The peculiarity of Greek perversion is its recognized and regulated character. It was cemented by vows, and regarded as involving moral obligations. Difficult as it is for us to understand the feelings of a people among whom this could be, we may make a beginning here, that violation, or mere aimless corruption, of a youth was even more provoking than a similar wrong to a woman, as it clearly was. There were different ways of regarding these matters among the Greeks. At Sparta homo-sexual connections were contrary to law. At Thebes, they were actually encouraged by the government, which considered them favorable to military life. At Athens there was no civil law on the subject. The vice was the popular and fashionable one, which all the boys and bloods were up to. Moralists condemned it. But the most austere,—Plato for example,—attack it rather with ridicule than severity. There was homo-sexual passion among women as well as men (Lesbian love), so-called because especially prevalent in the societies of actresses and others representing the hetairaclass, which had their headquarters at Lesbos. All this is important on account of its prominence in Plato's Dialogues, the oldest writings which systematically treat of love as a philosophical function, instead of assuming that marriage is necessary to the state, and aberrations from its law must be considered more or less censurable accordingly.

The famous speculations of "Platonic Love" and "Elective Affinity," in particular, are distinctly traceable to two of these dialogues, the former to the Phædrus, the latter to the Symposium. In both, homo-sexual attachments are so conspicuous that the Chautauqua "Greek course in English," says the only question is whether there can be a great friendship without what is now considered monstrous. But this is certainly an exaggeration. Love meant passion. Whether directed towards one's own sex or the other, is immaterial to the issue debated. The idea of "Platonic love" is that, in either case, the body tends downward, the soul upward. Man, intermediate between brutes and gods, is raised towards the latter or degraded towards the former, accordingly as his passion finds satisfaction chiefly in intellectual pleasures or in animal.

In the Symposium, Aristophanes, the comedian is made to expound "elective affinity." He says, with most characteristic eccentricity, that he believes mankind were created double like Cabiri-idols. Some were double male, some double female, others male and female. But on account of some impiety, the gods split them in two, and since then each half has gone seeking its mate about the universe. And this, he concludes, is why manly men love men (for so it was considered at Thebes and elsewhere); while soft and voluptuous women love women; but those of intermediate character all love the opposite sex.

The hetairæ, like the philosophers, were objects of hatred to the conservative element of Athens. At least two, Aspasia and Phryne, were prosecuted on frivolous charges before the formidable popular juries, which had unlimited power over life and death. It is clear that all were victimized by the "sycophants" (black-mailers), whom Attic writers unanimously describe as the pest of the commonwealth, created and fostered by its democratic institutions. But both Aspasia and Phryne were acquitted; after which the hetairæ boasted that "their gains were safe" from these Comstocks and Roosevelts of antiquity. There remained, however, a certain feeling against them, which from causes still to be specified, grew stronger. I need not say the business of dicteriades was always considered infamous. Lecky (history of morals) "talks through his hat," (as he very often does), when he says that the religious institutions of Greece "almost consecrated prostitution."

Greece was less affected by the corruptions of the Roman Empire than any other country. But she shared in one of those great cosmic changes which springs from deep lying causes not yet traced by philosophy. Plato's system had been largely

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founded on that of Pythagoras, which itself was imbued with the transcendentalism of Egypt. Plato was far too much of a classic Greek to be an ascetic. But he was in the highest sense a Spiritualist perpetually aiming to exalt the soul over the body. His Phaedon and Crito are the earliest works which aim to prove immortality without the aid of dogma, and to show that a life of pure intellect must be higher than the present. Thus he originated the orthodox conception of heaven. Not long after his time, the conquests of Alexander mixed Hellenism and Orientalism throughout the whole Levant.

Partially Orientalized Greek civilization imbibed two tendencies such as Plato had foreseen. The sensual and downward is especially represented by Athenæus, a citizen of Naucratis whose book of philosophic gossip is the encyclopædia for every detail of ancient luxury and vice. On the other hand, the Oriental Platonists, Plotinus, Porphyry, etc., fully developed the doctrines of ascetism. Thus armed against the incoming tide of Christianity, Greece made pretentions of doing better, and was, last (and least) converted of the ancient countries. Yet, oddly enough, Greek Christian feeling though limited in amount, carried reaction further than any other.

Cyril, the murderer of Hypatia, another Egyptianized Greek, is responsible for Catholic asceticism in larger measure than even Dunstan or Hildebrand; for they only followed the line which he marked out. From his school of Christian artists proceeded these mediæval worshippers of the Ugly, whose pictures of Christ, his mother, and the saints, exhibit, as Lecky says, an ingenious hideousness, far beyond what can be explained by lack of skill. The fact is they took emaciated nuns and monks for their models.

The Greek hermitages of Athos, Syria, and above all Egypt, fathomed the depth of dehumanization. But it should be noted, this was in colonies. In European Greece the effects of Christianity have always been extremely superficial. Still, they counted for something. Mention has been made of the Greek women's religiousness, and its divergence in character from the men's. Christianity, by identifying religious with political sectarianism, brought them to the front in a new way, and gave the world such more modern Greek heroines as Theodora and Irene.

There are passages in Aristophanes from which it has been inferred that something of a woman's rights movements existed at ancient Athens. But not to mention that Aristophanes is very poor authority, these passages prove no such thing. It is the religious independence of the women which pervades his comedies about them—the Lysistrata, the Ecclesiasuzæ (Female Parliament), and the Thesmo phoriasuzæ (Feminine worship of Demeter Thesmophorus). The Lysistrata alone derives a hint from the legends about feminine rebellion in Argolis, Lemnos, among the Amazons etc. The women resolve to "stop the (Peloponnesian) war," by renouncing their conjugal duties.

As in ten thousand later variations on this theme, the "strike of the sex" is embarrassed by "scabbing." The piece is notoriously indecent, even for Aristophanes, which is saying a great deal; but I think he ought to be forgiven, in consideration of this, that he is the only narrator of the immemorial story who makes his women win.

There were important economic changes in Greece under the Empire. Most of those who could went to seek their fortunes at Rome or some other center of wealth. They who prudently stayed behind to buy land and slaves, became enormously rich. This class of people, the Phanariots, as they were called, administered the internal affairs of Greece under the Turks. We first hear of their vast wealth in the Byzantine period, when silk culture was introduced; and the first mentioned (see Gibbon) was a woman.

It will be observed that in Greece, as elsewhere, history tells us most about the upper classes and the city population. The changes in rural life were much less. The great evil of slavery flourished mainly in commercial cities, which were not numerous. In Phocis, we are told, domestic servants were mostly free. In Sparta they were helots; and the helots were not slaves, but peasants, who, as in antiquity generally, had no institutions to protect them against the dominant city. The Greek peasant is still very like what he was when Hesiod wrote his complaints. The difference of classes, however, was never very marked in most Grecian states. We happen to know that the ugly, indecent, health-destroying demon of fashion had a certain following among the Attic ladies. Wealthy women—the hetairæ at their head—wore high-heeled shoes, painted their faces, and other atrocities of *ton*.

There was a law which required all courtesans to wear cheap flowered robes; but of course it was evaded. To the credit of Greek taste, however, this sort of thing was always considered vulgar. A noble simplicity of dress and manners has on the whole distinguished the nation in every age.

Besides the Phanariots and the peasants, Greece has always had in rich abundance representatives of her ancient brigand heroes. In Thrace the Kleptets (*Klepto*, to steal), in Epirus the Suliotes, in Peloponnesus the Maïnotes, in Crete the Sphakiotes, defied every foreign government, and came to be regarded as representatives of patriotism. Their character is that of their forefathers. The love-songs of the Kleptets are very pretty, and alternate charmingly with cutthroat lyrics of most unaffected ferocity. When Byron was in Greece, under Turkish rule, it was to this element alone he looked with hope.

"Fill high the bowl with Samian wine!
"On Suli's rock and Parga's shore,
"Exists the remnant of a line
"Such as the Doric mothers bore;
"And there, perhaps, some seed is sown
"The Heracleidan blood might own."

When, however, the revolution came, the Phanariots proved that they too were Greeks. They found the money and the brains, and bore a great deal of the suffering—the Kleptets and their compeers mostly did the fighting. Allowing, of course, for the introduction of railroads and other modern improvements, the very marked revival of Greece since 1828, has been almost altogether of the classic type.

Such are the facts about the relations of the sexes in Greece, duly co-ordinated—at least such was my intention—with the religious, political, and economic. It is easy to generalize too hastily about the comparative importance of sexual and economic conditions. But this I think may safely be said—that they are organically related—each, in every society, affects the other. A movement like our women's rights and free love would have been wholly impossible before the manufacturing system began to render obsolete what our ancestors understood by Home. The transfer of production and exchange from the speculators to the workers is inevitable; but it involves, and for its safety it requires, that the ideas of marriage, conjugal duty, feminine dependence, support of one sex by the other, penal social consequences for variety, unlimited multiplication &c.—all consistent with it, all born of, dependent on, and reverting to, a past social state, should be discredited effectually.

THE END.

"The Woman Who Did"

BY J. B. ELLIOTT.

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"I knew a woman who did," said I, "and this is her story."

Thus reads the preface to the "Woman Who Did," by Grant Allen, published in 1895.

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Every reader of Lucifer should read this book. It deals with the problem of free born children. Your readers will there learn what it takes to overcome the prejudices of society; th

energy, the industry, the self-denial required to develop a child under present economic conditions, even when both parents are favorable, in an unfavorable environment.

"Have you counted the cost?" said Alan.

"I feel that I must face it. Unless one woman begins there will be no beginning. Think how easy it would be for me, dear friend, to do as other women do—accept honorable marriage, for a name, a home, thirty pieces of silver; to be some rich man's wife. I cannot be untrue to my most sacred beliefs," Herminia replied.

"But Herminia! Just as a matter of form to prevent the world from saying cruel things—as an act of justice to your children!"

"No, no"—she cried vehemently. "I decline those terms. They are part and parcel of a system of slavery. I can't bind myself to live with you to my shame one day longer than I love you—or if I discover some other more fit to be loved by me."

Principle was still deeper, more imperious than passion.

"Dear Alan," she said gently, "I am prepared to face it. If my heart is willing, why should you demur to do it? I would give the children, should any come, the unique and glorious birthright of being the only human beings ever born into this world as the deliberate result of free union."

Here, too, Herminia was perfectly frank. The children were to be half hers, half his. The pleasant burden of their support, the joy of their education, would naturally fall upon parents equally. Why discuss these matters as do the squalid rich? They could trust one another, and that sufficed for them.

It is needless to say that the marriages of Shelley, George Eliot, Mary Wollstonecraft and others who sacrificed principle to prudence, came in for a share of criticism from Herminia Barton.

Herminia and Alan had one child—Dolores. The father died of a fever, and that deprived Herminia of his counsel and financial assistance. She was persecuted by Sir Anthony Merrick M. D., the aristocratic father of her love mate, Alan, and by their daughter when she grew to womanhood and went to school. Step by step Dolores became acquainted with her mother's advanced ideas.

"I have something to ask you about, mother," said the daughter. "Till I know the truth I can never kiss you."

Herminia's face turned deathly white. "You shall hear the truth from me, darling," she said with a gentle touch.

"Did you marry your cousin?"

"No, darling, why do you ask me."

"I just wanted to know why your name should be Barton. Were you married to my father?"

"No, darling, it was contrary to my principles——

"Your principles—your *principles!* My life has to be sacrificed to your principles. Who was my father?"

"His name was Alan Merrick. He died at Perugia before you were born."

I will leave the readers to find out for themselves the part played by Herminia in this realistic drama. It is my humble opinion that she *did* far more than the critics who do nothing but rail against present conditions, and who are like certain Christians looking heavenward and asking, "What would Jesus do?" Sparring for logical points in sentimental and Utopian Anarchy—mothers of free-born children with ability and means enough, even under present conditions, to present to the world one practical experiment carried to its final end. For by their fruits we must judge them. As Col. Ingersol said, one little miracle just *now* is worth a thousand from the dark ages.

It is not by voting where we are at on "free juries," dear sister, but, what have *you done*, in regard to the ownership and education of free born children. For, as Brother Harman says we must begin in the creatory—if we want to be in sympathy with the poet who said,

"And now humanity, I turn to you.
I consecrate my service to the world!
Perish the old love! Welcome the new—
Broad as space-aisles where the stars are whirled."

"The Free Jury."

BY VOLTAIRINE DE CLEYRE.

Concerning the "Free Jury," Mr. Brinkerhoff says it is a part of Anarchy's political system; it might as well consist of twenty-four or forty as twelve, only that would cost more; the jury would be chosen by lot out of the names of the entire community, and if their judgment were not unanimous it would be because the community was not unanimous and the person on trial would go unpunished; that the only alternative of the Free Jury is lynch law, etc.

First, I would say Anarchy, being a negation, has not and cannot have a political system. Anarchists may voluntarily group themselves and devise systems of any sort which do not involve their imposition upon others not in the consenting group; but anarchy itself cannot be a positive political (or any other sort of) system.

Second. If the jury may as well be *twenty-four* only that it would cost more, it may as well be one which would cost a great deal less; if the community is unanimous one will do as well as the whole; if the community is not unanimous there is no way of finding it out except by the vote not of twelve, twenty-four, or forty, but of every separate member. The notion that by fixing upon any certain number of names to be drawn at random from a box, you are certain of getting the same diversity of opinions to be obtained by consulting the whole community, is to suppose a miraculous intelligence in the Box for sorting out names.

Third. If Mr. Brinkerhoff proposes this jury idea merely as an improvement on present methods leading to more freedom, then I would say to him as I say to so many Single Taxers who declare they believe in anarchy ultimately and the single tax as a practical means of getting there, that in order to get people impressed with the advantages of that reform sufficiently to make it practised at all they will first need to convince a majority of the people of its efficacy; they will then need a long season of experience to satisfy them that there is something better—the old difficulties of tinkering details and changing persons will follow until it at last dawns upon them that the thing itself is imperfect; then all the agitation and education for complete liberty to follow. This is the "step by step" method. But why not try to teach the best thing first? It will save time in the end.

Why worry to provide half-principled means of protecting society from the invasions which are the legitimate product of existing conditions, when it is certain that anarchy can never be attained until a large number of people have resolved to do away entirely with those conditions? There will always be tinkerers enough among the semi reformers. Let us occupy ourselves with making non-invaders.

But if he considers such a plan compatible with anarchism itself, then I am bound to repeat, *not as I see it*. On the contrary it appears to me a fruitful source of tyrannies and frauds.

Heterogeneity.

BY EDGAR D. BRINKERHOFF.

Socialism stops short of the full evolutionary change from homogeneity to heterogeneity. It proposes that one organ, the state, the organized majority, shall perform all sorts of functions, the administration of justice, the production of all supplies, and so on. Anarchism takes higher ground in full accord with the principle of specialization of functions. By the individualistic conception, hats are made by one brain, shoes by another, an example of differentiation of organs. Majority management is homogeneous, individual initiative is heterogeneous. Socialism establishes dependence, anarchism establishes interdependence. A world's federation is to be welcomed only because it is self-destructive and fatal to all government. The proletaire might learn to hate the state if the whole earth were united under one rule, while now one's state is loved by way of emphasizing hatred of foreign governments. So it is seen that anarchism is not re-action, nor retrogression, nor atavism, while socialism is all of these from the fact that it relies upon one organ, the popular will, the majority decision. Water can rise no higher than its source.

LUCIFER, THE LIGHT-BEARER

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Current Comment.

It is to be hoped that no reader of Lucifer has failed to read the essay, or series of articles, by C. L. James on "Women in Greece," the closing chapter of which is printed in this week's issue. For a long time frequent references have been made in our columns to the Grecian women and the laws and customs relating to the social position of the feminine half of humanity among a people to whom for more than two thousand years a large part of mankind have looked for models to be imitated or emulated—in politics, in philosophy, in art, in morals, in social customs. These references caused Voltairine de Cleyre some weeks ago to make the suggestion that C. L. James write an article on this subject, and believing that many others would be pleased and edified by the publication of such article, the request of Miss de Cleyre was complied with by the man of all others, probably, best qualified to do the matter justice.

All real knowledge comes from experience. "Experience teaches a dear school," saith the proverb, "but fools learn in no other." In its larger sense this statement applies to all human beings, whether reckoned wise or foolish. Some of us are willing to learn from the experience of past ages as well as of the present time, and some of us are not willing to accept knowledge obtained in that way but must make personal trial for ourselves before we can be convinced.

That we can learn much that may be useful by a study of Grecian manners, laws, customs, is doubtless true, but no one will argue that we should slavishly imitate these ancient examples in any department of associative life. To my thinking the most important lesson to be learned from such study is that the less control is exercised by church, by state, by fashion or by the power of accumulated wealth, over the love relations of women and men, the better for the happiness of the individuals immediately concerned, and also for the happiness of cotemporary human beings and especially for the welfare and improvement of posterity.

"BIG STEERS TO DIE."

* * *

Such is the heading of a prominent article in last Sunday's Chicago "Chronicle," accompanied by a three column wide picture of the slaughter of two large specimens of man's faithful friend and almost fellow-human, the ox. According to the "Chronicle's" statement the "Watita Club," which is a political organization, offered its members and the general public an entertainment last Sunday at Calumet Grove near this city, the principal features of which were to be, not a feast of reason and a flow of soul but a horse race and a beef-killing contest. It was expected that at least ten thousand people would be present, attracted chiefly by the sight of the death of the noble animals aforesaid. The reporter proceeds to say,

"To the uninitiated spectator it might not be the pleasantest sight in the world to see a large bay steer swatted on the head with a sledge hammer, jerked into the air and operated upon by a man with a large, gleaming knife. But the Watita league folks look on these things with an artistic and a professional eye. The blood which gushes all over the platform does not bother them. They are used to it and they hold watches on the contestants as calmly as though it were a 100-yard dash instead of the conversion of a living animal into a prime native beef."

We of the Anglo Saxon race are in the habit of taking the credit to ourselves of being evoluted beyond and above the plane of "bull-fight" entertainments, or of the bloody spectacles indulged in by the ancient Romans, when prisoners of war and condemned criminals were compelled to fight to the death to please the popular desire for the sight of blood.

Is there not a close and natural connection between public exhibitions such as this of the Watita club and the war craze that periodically carries people off their feet, so to speak?

* * *

GRAND ARMY OF THE REPUBLIC.

Again Chicago goes on a big drunk. Quoting from the report of the Chicago "Record," of Wednesday, Aug. 29:

"Seven hundred thousand spectators yesterday viewed the parade of the Grand Army of the Republic as it passed through two and a half miles of down town streets. Of the 43,000 veterans in Chicago not more than 35,000 participated in the parade, and more than 5,000 dropped out of line before reaching the court of honor. Gen. Nelson A. Miles, Mayor Harrison, Gen. A. D. Shaw, the Duke d'Arcos and nearly 100 distinguished visitors reviewed the parade from the grandstand at Peck court and Michigan avenue. The parade was four hours and twenty minutes in passing the reviewers."

The various big railways centering in Chicago, together with small suburban lines, are said to have brought to the city within the past few days about a half million of people more. Street car accommodations have been taxed to the utmost; it is claimed that several millions of people are carried daily by the various street car companies.

Two deaths and about a dozen prostrations only are reported, as the result of the marching in Tuesday's parade.

The natural tendency of this enormous pageant in honor of the old soldiers is to keep alive the war spirit, and to make the young men and boys hunger for a chance to enlist as a soldier. And this is not all, nor the worst. The women, the prospective mothers, who take part in the honors paid to the war veterans, will naturally implant in the organisms of the unborn a desire for war and the pageants of war.

If, as some philosophers claim, war is man's normal condition, then such pageants as that witnessed in Chicago this week are all right, but if peace and good fellowship be man's normal condition then "Grand Army" parades are wrong and should be discouraged.

Dr. Ernst Schmidt Dead.

The leading Chicago dailies give considerable space and honorable mention to the death and personality of Dr. Ernst Schmidt, "for more than forty years a well known physician of Chicago and for thirty years head of the consulting staffs of the Alexian Brothers' and Michael Reese Hospitals." He died Sunday morning Aug. 26, after a long and painful illness, aged seventy years and a few months.

Dr. Schmidt was a native of Germany, a graduate of Nuremburg and also of the University of Wurzburg, whose faculty was then the most celebrated in Germany. Quoting from the Chicago "Chronicle's" report:

"In 1848 and 1849 the German universities were rather warm places, the revolutionary spirit of the times pervading the seats of learning and creating much unrest. Young Schmidt, being a man of gigantic stature and lively disposition, soon became a leader among his fellows, and there are still those in Germany who remember the fiery youth and his achievements in those days. But the revolution failed and, with many others, Schmidt had to seek safety beyond the borders of his fatherland."

He was afterwards allowed to return to the University and finish his studies. In 1857 he came to Chicago and soon became active as a friend of liberty and progress. Was interested in the "underground railway" of those days, took the stump for Lincoln and was a speaker at the John Brown memorial. Was elected Coroner of Chicago in 1869, and ten years later was candidate for Mayor on the Socialist Labor ticket, securing 12,000 votes out of a total of 50,000. Was chairman of the Defense Committee for August Spies and his martyred comrades.

For more than ten years past Dr. Schmidt has been a subscriber to Lucifer and a generous contributor to its publication fund. As a man he was universally honored and beloved; a man who in any crowd would be singled out as a born leader of men. Peace and honor to his memory! M. H.

Ingersoll Memorial.

Notwithstanding almost continuous rain the large Steinway Hall of this city was pretty well filled last Sunday afternoon to do honor to the memory of Robert G. Ingersoll. The principal speakers were Dr. H. W. Thomas, Dr. T. B. Gregory, Clarence S. Darrow, Mrs. Celia Parker Woolley, C. A. Windle, Rev. Reverdy C. Ransom and John A. Scott. The eulogiums passed upon the life and work of the great Agnostic were similar to those I listened to about a year ago at Studebaker hall. Once only was there a note of discord heard, and for a brief time the prospect was good for a break-up of the meeting in anger and confusion. It was when Mr. Darrow spoke of the political record of Col. Ingersoll. Here is part of the report of Mr. Darrow's address, as given in Monday's "Chronicle:"

"The name of this great man will live as long as free thought, free speech and religious liberty exist. It does not follow that because the churches have a great following their teachings are correct. The people are just as willing to be led today as they were ages ago. The same conditions exist and have existed from the time of Moses to the time of Dowie. You will generally find that the truth is more eagerly sought after and accepted by the poor and despised than by the rich and intellectual. Colonel Ingersoll had the courage of his convictions, but like most men he had his failings. In politics he was willing to follow tradition and advocating as he did a political faith which I detest I am at liberty to disagree with him. On the whole, however, he was one of the world's shining lights and his name will be inscribed in the annals of fame."

The exact words that caused loud and excited protests from various parts of the audience were these, as quoted in an editorial in the same paper for Tuesday, entitled 'The Ingersoll Superstition.'"

"Ingersoll believed in liberty so far as the church was concerned, but on political questions he seemingly was color-blind. The older and more venerable a political superstition was the more he would cling to it."

There was much more than this, equally offensive if not more so to those who agreed with Ingersoll in politics. Among other things Mr. Darrow said that if Ingersoll were alive today he "would be found in company with most clergymen calling for blood, blood, blood,—the blood of Filipinos and Chinamen," or words to that effect.

When the tumult had subsided Mr. Darrow announced that H. L. Green, editor of the "Freethought Magazine," whose voice had been raised in protest, would be given an opportunity to be heard from the platform. Before the time arrived, however, for him to speak, Mr. Green had disappeared from the hall.

The "Chronicle" man endorses Mr. Darrow's statement, and to show how this political superstition enslaved Col. Ingersoll's giant intellect he editorially says:

"Ingersoll indignantly denied the right of any man to hold another in bondage and force him to serve without compensation and against his will. In other words, he asserted the right of every man to freedom in disposing of his personal services—the right of every man to freedom of contract in disposing of services—the right of every man to sell his services to the highest bidder and to collect the stipulated price. Yet this same Ingersoll vehemently denied the right of any man to dispose of his services to the highest bidder after those services had been transformed into products. That is to say, he denied that any man had a right to sell the products of his labor to the highest bidder. He insisted on denying to Americans the right to sell to the highest bidder if that bidder happened to be a foreigner. He insisted on forcing the American to sell to a lower bidder. Here was at once an assertion and a denial of industrial liberty, which can only be accounted for, as Mr. Darrow suggested, on the supposition that Mr. Ingersoll was a victim of political superstition, which rendered him incapable of a complete application of the doctrine of right and liberty."

* * *

All of which is simply saying that, like other men, Robert G. Ingersoll had his limitations, his inconsistencies; in plain English he was human, neither more or less.

"INTOLERANT OF ORTHODOXY."

The "Chronicle" makes the additional charge that "Ingersoll was quite as intolerant of Christian orthodoxy as Christian orthodoxy is of skepticism," and that he was as tyrannical in his skepticism as church organizations are in their orthodoxy. Also, that what in him was merely aggressive disbelief bids fair to become in his followers intolerant superstition—the cheerless superstition of agnosticism.

Is this a true charge? The fact that a part of the admirers of Ingersoll would not allow Clarence Darrow to say wherein he thought the man they had met to honor fell short of being an all-round libertarian would seem to justify the charge of intolerance. The fact also that many of the so-called agnostics denounce and malign those who would carry the logic of freethought to the realm of love-relations, and would exclude marriage reformers from their organizations, does not argue very well for the breadth and consistency of their liberality.

On reaching the hall Sunday afternoon I asked the usher to give me a front seat, as I wished to report the speakers, and could not hear very well. I saw that there was plenty of room near the platform—several long rows of seats being still unoccupied, and asked to be allowed to occupy one of them.

"No," said he, "you cannot go there." I asked for the reason, as the meeting was advertised as "free." He would give me no reason, except,

"Such are my instructions."

Later, when the meeting was nearly half over, I went forward and was allowed to occupy one of the still vacant seats.

If I had gone to an orthodox church meeting I would have accepted this regulation as in accord with the doctrine of privilege for the believer, but a freethought gathering in a public hall where no tickets are sold, and where the audience is asked for voluntary contributions to defray the expense of hall rent—the experience is quite a novel one, and leads one to wonder how far the Agnostic societies have advanced in aping the methods of the churches they are supposed to be intended to antagonize. M. H.

The speculator is a robber who robs the producers of the articles produced by forcing them to accept inadequate compensation for their toil, and the consumers by forcing them to buy from him at an enormous advance.—*Max Nordau.*

There are several questions that society has to settle, but the paramount one is the sex question; it is the main question and must be settled soon, or it will settle society.—"*A Crank*" *in* "*Discontent.*"

A Word

To our readers and helpers generally:

It is well known that midsummer is the hardest time of all the year for pioneer journals to keep their flags afloat without involving themselves in debt—debt that may become very embarrasing and hard to cancel. People grow careless and forgetful; so many distractions—political campaigns, summer vacations, not to mention the absorbing China question now uppermost in all minds. Sometimes it happens that our subscribers have no money that can be spared from immediate and pressing wants, and so simply cannot renew when the printed number on last page of the paper and on wrapper show that their time has expired. In all such cases we are very willing to wait, but if none renew when time is up, and if no one sends to us for books, then our paper will have to suspend for lack of support.

Our "word" is said. Many of our readers and helpers do not need such reminders. This paragraph is not intended for them, but for those who mean all right but who forget and postpone doing what they intend to do at a more convenient season.

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—'to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

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VARIOUS VOICES.

Leroy Cummings, San Diego, Calif.:—Find enclosed fifty cents for which please send me Lucifer for length of time that it pays. The specimen copies you sent me were very welcome, and I heartily endorse your noble work. If there were more clear-thinking and determined workers like yourself and your worthy daughter this world would be less like an insane asylum than it now is.

Woman's emancipation means freedom, liberty. It means liberty pure and simple; failing of which, it is, according to its degree, oppression, suppression, tyranny. It means liberty to enter any and all fields of labor—trade, profession, science, literature and art—and liberty to compete for the highest positions in the land. Liberty to choose her companion, and equal liberty to change. Liberty to embrace motherhood in her own way, time and place, and freedom from the unjustly critical verdict and action of society concerning her movements. She will no longer recognize society's right to condemn in her practices condoned in man. No more a slave, she will be a true comrade; independent of man, as he is independent of her; dependent on him as he is dependent on her. And the sex question will be settled. All this, and more, when woman shall be free, and enjoy an equality with man.—*Liberty.*

Elizabeth S. Buchanan, Box 10, Denver, Colo.:—Enclosed find one dollar and eleven cents for which send two copies each of Light-Bearer Library numbers 1, 2, and 3. Also "Our Worship of Primitive Guesses," and "Sanctity of Marriage," and enter me for a years subscription to the Light-Bearer Library. I received your "Love in Freedom" which I greatly admire. Accept my thanks for same. I am now in this lovely city, my former home. I wish to thank you for continuing to send Lucifer since the doctor's demise.

[Friends and admirers of Doctor Joseph Rodes Buchanan will be glad to hear from his companion and helper during the last five years or more of his mortal life. As will be seen from the above Mrs. Buchanan has now returned from the Pacific coast to her former home in Denver.]

Wm. Fretz, Trenton, N. J.:—I think the jury system of E. D. Brinkerhoff comes nearer to solving the anarchist problem than anything that has yet been brought forward; it neutralizes government aggression on one hand and human depravity on the other by meting out justice in nearest accord with the will of the community. No thinking person will claim that under anarchist rule of no law and no government there will be no evil disposed persons needing forcible restraint. To me the jury system appeals as the best method of preserving the peace with the least aggression to individual freedom, and I am surprised that such a good reasoner on property rights in children as Kate Austin is, still clings to the unattainable in other matters. Human nature would not be changed at once by the abolition of law and government, yet it is assumed that no restraint is needed after the anarchy epoch. At least no adequate method of restraint is made known. The law does not breed all criminals, thousand are such from choice or innate cussedness. It is far easier for a needle to go through the eye of a camel than to show that thieves and burglars will be good when law is abolished. But they would dread juries.

Helene Violet, Dayton, Ohio:—It is said that Christ had his Judas; Lincoln his Booth; Garfield his Guiteau; England her Transvaal, and the United States her Philippines. When old John Brown, who precipitated the Rebellion and was hanged by the Governor of Virginia. Prentiss, the sage of a Louisville paper, said editorially: "The tallest man we ever saw was named Mr. Short; the one least in stature was named Mr. Long; and the name of the Governor of Virginia, is Mr. Wise." [Antithesis.] John Brown's suicidal act was too deep a probe into the ripening boil of the "peculiar institution," and the wincing of the patient betrayed the core. It is with nations as it is with individuals; surgical patients dread the bistoury. But it must sometimes be employed, nevertheless.—If the public press—if Lucifer airs a serious evil, there will be wincing, which tells warningly who gets hit. A mule with a chestnut-burr under his tail will kick the best friend he has in the world for trying to remove the burr; so human mules will kick reformers. Did not the evils exist—were Lucifer but romancing, there would be no kick—but if the mule is to be saved, the burr should be removed if the mule does kick, for some mules don't know any better than to kick—their highest aim in life. Lucifer may have felt such heels aforetime.

Santiago Walker, Monterey, Mexico:—In reply to S. H., Nebraska—As she has a child, she has lived long enough for the common law to recognize her anywhere where the common law is not superseded by statute, on the matter. In making his will Mr. H. must name her, not "Mrs H." but [Mary Ann] W., and he should say that she had lived with him in his house at such place, since [time] till the present time, as his wife and that he the testator acknowledges himself the father of her infant [fe] male child born at —— on or about the —— day of 189–. He should have his will drawn up by an attorney of experience. The points about a will are to make the meaning clear, identify the beneficiaries, and not leave bequests on condition or overlapping each other; not too much mechanism.

The interested relatives are likely to contest the "common law" marriage in some such way as the following: That the man and woman did not believe in marriage, but lived together with the intention of not being married, which is not common law marriage, and that his introducing her as his wife was a fraud. The courts might sustain the relatives. Let her not rely upon anything but a gift to her in her own name. If I were the man I would deed the property to her now and put her in possession, telling my acquaintances that it was for her having the child by me. That is a common law consideration between man and woman *in life.*

Three Months for Ten Cents.

In order to get our monthly magazine, the Light-Bearer Library, into the hands of people who would probably read and appreciate it, we now offer to take subscriptions at the merely nominal price of ten cents for three months, hoping and believing that a large proportion of these trial subscribers will renew at the expiration of that probationary period, and become permanent helpers in the field of reform to which Lucifer and the magazine are devoted.

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THE EVOLUTION OF MODESTY.

BY JONATHAN MAYO CRANE.

A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers:

What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed?

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Found But Once in a While.

It is easy enough to be pleasant
When life flies by in a song,
But the man worth while is the one who will smile
When everything goes wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your mind away.
But it's only a negative virtue,
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynics, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today—
They make up the items of life,
But the virtue that conquers passion,
And the sorrow that hides in a smile—
It is these that are worth the homage of earth,
For we find them but once in a while.

—*J. F. Cooper.*

Marriage in Mexico.

BY SANTIAGO WALKER.

Of the present population of Mexico something like nine-tenths are people in whom Indian blood predominates, the larger half of these being indeed unmarried Indians. They are not wild or refractory, except a few in remote parts of the country, but are stolid, peaceable, patient in labor. Often in looking at Aztec boys, I am reminded of pictures seen of the Filipinos, they look so much alike, with hats off.

Among these people (and I will refer only to those of them who have come under the influence of the law, who work for wages and speak Spanish) cohabitation without ceremony of church or state is common.

One reason for this is their custom and another is their poverty. The men earn from fifty to seventy-five cents a day at common labor on railroad construction and $1 to $1.50 Mexican silver, in mines; but none of them like to work more than two-thirds of the time. The law is strict that no ecclesiastical marriage shall be celebrated without a civil marriage, the penalty being on the priest. The people are catholics, more or less,—the more being *muy Catolicos*,—so the womouplwe n scarcely have the civil without the religious ceremony. Now, as the two ceremonies, added together, will cost say ten dollars, the amount is often beyond the means of the prospective groom, especially as he may be expected to propitiate the bride's mother with $25. So if he has this stake, and is acceptable to the girl and will assume the responsibility of a husband in fact, he can make a bargain and marry the girl by individual contract with her parents for any term agreed upon. It is often for four years; sometimes for fourteen years. Foreigners in the country districts have often married Mexican girls by individual contract with the girl and her relatives, for two years. I have an Indian servant who tells without a blush that he was contracted in marriage with a woman of his own race for fourteen years, reared six or seven children, served his fourteen years and then left the mother and married, in the church and before the justice, his present wife, a young woman nearly white.

One who has lived in camp, where a good deal of common native life is to be seen, tells me that as there is generally some religion on the woman's side the family wants a talk with the priest. He would not dare to marry the couple, but he is not prevented from admonishing them that if they are bent on living together, they should not forget the intention to marry as soon as they can afford the expense. A little such talk by the priest is possibly taken as a quasi-sanction. Of course the church doesn't emphasize the necessity of civil marriage.

These unions can be terminated at any time by mutual consent of parties including the girl's parents, but this is not obtained until another man is found willing to take the discarded wife and be responsible to society for her support and keep her from becoming a common waif. The second husband pays the first one a sum of money to relinquish his rights. If the woman is young and good looking it may be $20, if she is older it will be $15, $10 or even less, but always with her consent, and such a bargain is solid.

The law in Mexico cannot interfere with people simply for cohabitating together. The right to cohabit is fully recognized. Only such modes of clandestine cohabitation as usually cause scandal and provoke conflict,—as by a married man introducing another woman than his wife into his home and bed, or a married woman meeting a lover, are contrary to law. The sexes are not exactly on a level. The cohabiting pairs must conform to the general rule of decorum which applies to married people. Theirs is simply limited marriage. The children belong to the mother at the end of the term for which the pair cohabited. They as a rule take their mother's family name as indeed, do most Mexicans even if born in marriage. The father usually acknowledges the child or children born of contract cohabitation and among the steadiest of the men and cleverest of the women a good many marriages follow the birth of one or two children.

Mexican law makes this distinction between man and woman. A man, whether single or married, is quite at liberty to have a mistress or a number of mistresses. A woman is quite at liberty to have one lover at a time, but not to have a number of lovers at the same time, unless she is prepared to go under police surveillance, take out license and submit to medical inspection.

The married man's amours must be at other places than his marital home. He can keep different women in different homes.

The law gives judicial separation, but no divorce. It gives the husband everything short of divorce for conjugal infidelity

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in the wife, but it considers conjugal infidelity in the husband natural, and a cruelty only when practised under circumstances interfering with the wife's dignity in her home. She has no business to know all that her husband does. He has a perfect right to know all that she does.

I will not here indulge in any comparisons with the law, social practices and social professions of people of other countries, but will confine myself to affirming that in the foregoing position there is a general accord of law with public and private views of the facts of life and the prevailing sentiment of this country. I do not wish to be understood as saying or thinking that Mexican men are more given to variety than other men. For those who like a variety of dependent females there is a candid recognition of their latitude without impertinent comment, and no demand for express hypocrisy in public; just as there are no total abstinence societies or blue ribbon purity leagues among the Mexican or Spanish or French peoples, to badger men and give opportunity for a certain line of public speaking which is never heard in these countries outside of a missionary church.

Different views of life do not necessarily mark greatly different practices. As the French novel does not necessarily encompass vice greater than the Anglo-Saxon country which would taboo the French novel. Are not the French more candid to woman kind than the English and American? Till either the American man ceases to visit saloons and rooms where ladies do not go, or till American ladies go to all those places and hear all the men's talk, the ladies will never know whether or not their countrymen are dealing as candidly with them as the authors of French novels and the legislators of Mexico when these seem to Anglo-Saxon observers to be authorities without zeal for the "truly moral."

More About Men's Rights.

BY L. L. C.

Now that his story *has* "got into the papers," Carl Jager wants to say a little more in justice to himself. He says:

"Your editor seems to think that any woman may employ any means she can think of to get what she likes. No man is safe then, in making any plans for the future, in forming any home ties, in being industrious, devoted and upright with the expectation of securing happiness. He is a mere bird of passage, a creature to come when a woman beckons and to go when she tells him to. He may put all his energies into building a home nest, but if he is driven out of it when after long years it is finished, he must not complain. If he loves his children, as fathers sometimes do, it is but an added power of cruelty in the woman's hands, for 'the children belong by nature entirely to her.'

"I can't see the justice in this proprietorship of children. The arguments for this claim are that the 'woman made them from materials furnished her by nature!' But does she 'own' any of the processes or forces of nature; the growth and development of the child goes on independently of her will. Meanwhile, she must be cared for, loved, protected; be furnished a home, nourishment, doctors, nurses and assistants, and the father of her child whom she has chosen, usually supplies these things as I did gladly. She risks her life and she suffers. But in a generation or so of healthy, free women, she will not do this. In all this I cannot see that the child is hers by any natural or just law more than it is the father's.

"Usually there is a sort of tacit if not expressed contract between the parents of children. Few men would care to be chosen as mere fathers and housebuilders, if he could have no assurance that he had some rights to the children and the home, but could be sent away from them at any moment. It certainly is a sort of 'barnyard morality' when a man is chosen solely for the essential duty of propagation, with no share in the life-long consequences, no rights or pleasures of his children, his home and the companionship of the mother. The terrible growth of a long and slow civilization, has brought us thus far from the animals, to the social joys which accompany propagation; shall we go back to the old brute plane and eliminate home delights?

"And what of the children? Are they to have no voice in the matter? I do not believe in the ownership of human beings even by mothers. Mothers are sometimes cruel, often unfit and very frequently not the best guardians for their children. I do not know why they should be given unlimited control over their children's lives any more than other people should be accorded authority over others. As I believe in equal freedom, I believe the wishes of children should be regarded as soon as they are old enough to make any. Not that they should always be granted, but they should be taken into consideration."

Carl continued. "You remember I was awarded by a court of justice the privilege of seeing my children on Saturday afternoons. For a long time, I visited them on that day, they greeting me always with delight. There were certain taxes and assessments on the home at this time which the mother wished me to pay; I was under no legal obligation to do anything more as everything I had in the world had been handed over. She was very gracious toward me at this time, sometimes expressed regrets, appealed to me for sympathy, and at times talked as though we might yet live together but in some other place. She once charged me with 'destroying the integrity of her home,' though I had begged her not to have it destroyed, and the other party to the destruction was her closest friend. Finally, when the debts (which I paid) were canceled, all this ceased, and later, after she had read your former account, which she says is a 'tissue of falsehoods, the children were kept away from me even for the legal time on Saturdays.

"Yet, this is all in accord with the new order of 'freedom in love.' Well, if woman's freedom is to cost so much suffering to everybody else, I've no use for such a world—that's all. Can there be no such thing as equal liberty—justice? Must somebody always be the victim?"

And Carl turned away, a hard and bitter look on the face once so cheery and strong. There was nothing I could say in consolation.

Capitalism, Socialism, Imperialism, Cosmopolitanism.

BY R. B. KERR.

In No. 825 Henry E. Allen says: "I used to consider Kerr a pretty good Socialist, but since he has gone off on the Imperialist tangent I am in doubt. Imperialism and Socialism do not mix any more than water and oil." In the London "Clarion" of Aug. 4. J. Bruce Glasier, the leader of the Independent Labor Party, says:

"We must not, we are told, confuse Socialism and Anti-Imperialism. There shall be no confusion in it. Socialism is, and must be, as definitely anti-Imperialist as anti-Capitalist. What should not be confused is Internationalism and Imperialism—Cosmopolitanism and Imperialism—a confusion that has already confounded not a few amiably disposed Fabians in these latter days. Imperialism is Capitalism at large."

To clear this matter up, let me ask a few questions. First, is it true that Socialism is anti-Capitalist?

In one sense, yes. Socialism wants to substitute common ownership for ownership by individual plutocrats, and in that sense it is anti-Capitalist. But does Socialism regret the rise of Capitalism? Certainly not. All intelligent Socialists rejoice in the substitution of the trusts for individual enterprise, and in the substitution of great factories where hundreds work together for the old household industry. They rejoice for two reasons. The first is that the centralization of industry by capitalism will make it much easier for the state to take hold of each industry and run it as a government department. The second is that the ruin of the small capitalist or the small storekeeper, by converting him into a proletarian, will make it much easier to convert him into a Socialist. The Socialists have completely failed to convert the small peasant proprietors of Germany and France, who prefer the absolute ownership of a little plot of ground to an individual interest in the world; but they have made a clean sweep of the large cities, where the people have nothing to lose but their starvation wages. Capitalism is the link between Individualism and Socialism, the necessary intermediate step in evolution; and as against Individualism Socialism is emphatically pro-Capitalist.

So much for Individualism, Capitalism, and Socialism. Now let us examine three other ideas, Nationalism, Imperialism, and Cosmopolitanism.

What is Nationalism? Simply a kind of collective Individualism. The Individualist goes out into the west and stakes a piece of land. Some day thousands follow him, and build up a great city on his land. He says, "This is my land, and you must all pay rent for the use of it, or buy lots at the price which I demand for them." He stakes a mineral claim, and it turns out the richest gold mine on earth. He says, "This is all my gold, and the world must pay me its price for it." "Not so," says the Socialist, "you did not create these land values; the community created them; and the community should have the economic rent. You did not create the gold; it is one of nature's gifts to all men; and all men should have the benefit; paying you only a fair royalty for your enterprise in finding it."

Now Nationalism is only Individualism writ large. The Nationalist says, "My countrymen pre-empted this great tract of the earth's surface, and it is ours for ever. Long after we came here we discovered that we had the greatest gold deposits on earth. It was only a fluke, but it was our good luck. That is our gold, and all men must pay tribute to us for mining it, in one form or other."

What says the Cosmopolitan Socialist to that? "Stuff and nonsense," he says, "that gold is the common heritage of all men, and all men should share in it, after paying the miners handsomely, and giving a reasonable royalty to the finders." He further says that all men should have a right to come and live at these gold mines on equal terms, and have an equal share in the government of the country when they have been long enough to know something about it."

We have now discussed five of our six ideas. We have seen that Socialism is the opposite of Individualism, and that Capitalism is the link in evolution between the two. We have seen that Nationalism is only Individualism writ large, and that Cosmopolitanism is only Socialism writ large. One question remains. Is there an intermediate link between Nationalism and Cosmopolitanism, as there is between Individualism and Socialism?

There is the hottest political question of the day. There is the question that has almost split the English Fabian Society, and brought endless curses on the head of the gentle Blatchford.

But Glasier lets the cat out of the bag. He tells us that "Imperialism is Capitalism at large." Then I say Imperialism is the inevitable link between Nationalism and Cosmopolitanism, as Capitalism is between Individualism and Socialism.

We have seen that the peasant proprietor loves his little plot of land so much that it is useless to talk Socialism to him. We have seen that when he becomes a proletarian he becomes a Socialist. It is the same with the Nationalist. Leave him his little country, his peculiar language, his quaint prejudices, his conviction that his is the people specially chosen of God, and you will never make him a citizen of the world. Take these away from him, and you transform him from a Boer or a New York Dutchman into a man.

That is not theory; it is one of the platitudes of the historian. What created the Christian religion? The Roman Empire. When the Jews were a nation, they had a Jewish God, whose chosen people they were, and who had no use for any one but a Jew. When the Greek communities were independent, they had their own gods, who were not so bigoted as the Jewish one, but certainly none too liberal; and they called the rest of the world barbarians, and thought them only good enough to be made slaves of war. The early Romans had their own peculiar deities, to watch their interests. But when the Empire wiped all these little nations out, a Cosmopolitan religion arose, which preached salvation to all mankind, without distinction of Jew or Gentile.

Of course the transition is not made at one step. The Welsh man of today is as yet only a good Englishman, and in fifty years the Boer will be only a good Britisher, but by no means a citizen of the world. But it is far better to be one of 400,000,000, and have a quarter of the world for one's country, than it is to be only a Welshman or a Boer. Moreover, the big nations are always the most cosmopolitan in sentiment. It was England that first abolished slavery in all her possessions; England is the only country under heaven where a Jew, a Negro, and a Chinaman can all move in the best society; the English are the only people who spend more time in abusing their own country than in praising it; and absolute equality between citizen and alien has been more nearly realized in the British possessions than anywhere else. In short, England in time of peace is by far the nearest approach to a cosmopolitan country the world has ever seen.

The consolidation of nations has also greatly diminished the number of wars. The more nations, with their small prejudices and divers tongues, the more chances for a quarrel. When England was divided into seven nations, and Scotland, Ireland, and Wales into too many to count, they were fighting among themselves all the time, and the same is true of Greece, Italy, Germany, France, and all the other countries which were once divided into many little states. Even when nations go to war now, it is only a few of the men that fight, but formerly everyone was a soldier and always fighting.

But these beneficent revolutions are only brought about by the conflict of selfish interests. The selfish interests of Capitalism are the motive power that is driving the world from Individualism to Socialism, and the selfish interests of imperialism are needed to drive the world from Nationalism to Cosmopolitanism.

* * *

By the way, I see Lucifer credits me with the invention of a new word, "interpendence." It is such a good word that I wish to give the honor to whom it is due, viz, the printer. I used the word "interdependence."

Query.

If God is omnipotent and man is weak,
Why should we cringe his favor to seek?

He in his omniscience knoweth full well
Whether you'll end in Heaven or Hell.

And since he knows, it must be decided,
Were you ever next to a game so one sided?

So what use to pray, to beg and to flatter,
Do you think that such conduct will alter the matter?

Be a man amongst men, be to enemies just,
Don't whine, crimee or fawn, to a God so unjust

Who causes us to sin, and punishes us for sinning,
Who is no wiser now than he was in the beginning.

He'd punish us forever, for the sins that last a minute,
For tyranny and brutality, old Nero wasn't in it,

One by hand, the other by brain,
Which the more powerful of the twain?

Can you, honest, tell me true,
And I'll be obliged to you.

GEO. SEABROOK.

In human society the liberty of the spider to spin his web must not interfere with the liberty of the fly to pass that way. We must have harmonious, and not antagonistic, liberties.—*Victor E. Southworth.*

BOUND VOLUMES of Lucifer for the year '99. Sent by mail or express prepaid for $1.75.

LUCIFER, THE LIGHT-BEARER

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Current Comment.

LABOR DAY PARADE.

Scarcely had the excitement of the Grand Army reunion in Chicago quieted down when another and but little less imposing public pageant was seen on the great city's thoroughfares. Monday September 3 was "Labor Day," not only in Chicago but throughout the United States of America.

Most if not all the labor unions of the city were represented in Monday's parade, which in point of numbers fell short of expectations—caused mainly it is said by the labor troubles here for many months past, by which troubles many unions have been more or less disorganized; many members having left the city in search of work.

By "actual count" the "Times Herald" says the number of marchers in line was 18,158; falling behind St. Louis, which city claims 25,000 in line. The same paper gives the number marching in 27 cities and towns at 163,166.

The most important features of Labor Day in Chicago this year were the speeches of Bryan and Roosevelt, one the Democrat and Populist candidate for president of the United States and the other the Republican candidate for vice-president. The Republican papers claim that Bryan took an unfair advantage of the occasion to make a partisan political speech, whereas Rosevelt confined himself to non-partisan issues. However that may be it is admitted on all hands that Bryan was the lion of the day, and received by far the greater share of attention from the assembled multitudes.

* * *

BUDDHISM IN THE UNITED STATES.

Comparing the methods of Christian and Buddhist missionaries "Occult Truths" has this to say:

"In the last eighteen years, Buddhism, one of the religions of China, has made 500,000 converts in America without having paid one cent to missionaries. My Buddhist teacher, Dharmapala came without money, never had any money while he stayed in this country and got back home without money. He never received a cent of pay for the quiet work he did here but the seed sown is bearing fruit in this magazine and in a hundred other directions. The power of truth in his soul was sufficient to drive out all money considerations. Not so the deluded and ignorant emissaries of the American Board of Methodism, and of fifty other isms which contest for supremacy in our midst to the stultification of them all. In spite of spending millions of money here and abroad, all these isms are on the decline. Even ignorant street preachers and fanatical Salvation Armies get a hearing and a following from people disgusted with churchism. The Christians hire the most eloquent and most unprincipled orators, like Talmage who got money for a church in Brooklyn under false pretenses and had three churches burned over his head. They pay thousands of dollars for organists, for solo singers, for paintings, decorations, cushions, marble tables, etc. etc., to entice patronage, but most sensible people shun them and go bicycle riding or trolley-car riding on Sunday. If they cannot do that they stay at home."

Having met Dharmapala and heard him lecture here in Chicago, I can testify to the truth and justice of the above statement in regard to the methods pursued by this eminent apostle of a religion that has never used force or violence in its efforts to secure converts, and which today numbers far more adherents than does any other of the religions of the world. If the Christian missionaries in China had followed the example set by the Buddhist propagandists there would have been no massacre of Christians in China and no Chinese war.

Truly the saying of Jesus is being fulfilled, when he said, "Think not that I am come to send peace on earth. I am not come to send peace but a sword."

* * *

In the Note and Comment columns of the New York "Truth Seeker" of Sept. 1, appears the following:

"Mrs. Lucy Parsons whose husband was hanged a dozen years ago for complicity in the Haymarket murders, was fined $50 last week for holding a meeting on the streets of Chicago and refusing to move on. The police and court seemed anxious to let her off lightly, but were forced by her defiant manner, the papers say, to make the arrest and impose the fine."

If this paragraph had appeared as a news item in the columns of any one of the papers that helped to secure the judicial murder of Albert Parsons, August Spies and their comrades, there would have been no cause of surprise or comment. Men who commit or abet crime in the name of "law and order," may be expected to defend their action and try to keep the public blinded by false presentations of important facts; but that a paper calling itself *Truth Seeker* should lend itself to this work of perverting the truth—for political or any other reasons, is sincerely to be regretted.

First. "Complicity in the Haymarket murders." If the man who writes the news items for the "Truth Seeker" is well informed as to the facts, he knows that it was not proved at the trial that any murder was commmitted at the Haymarket, Chicago, on the evening of the ever-memorable 4th. of May 1886. *Murder* is "homicide with malice afore thought," but the evidence showed that the dead policemen met their fate while committing a criminal act—breaking up a peaceable meeting. Men are not usually said to be "murdered" when they themselves are the aggressors.

But this is not all. The evidence utterly failed to connect Albert Parsons and his friends with the man who threw the bomb that killed Deegan and mortally wounded several other policeman while engaged in their criminal act. How then was it possible that these labor reformers could be "hanged for complicity" in such homicide?

The simple fact is, or was, that these labor martyrs were deprived of liberty and life for their *opinions* and not for their acts. This fact was fully confessed by their prosecutors and persecuters, and by the judge who sentenced them to death, or to life imprisonment.

Second. "Holding a meeting on the streets of Chicago." The concurrent testimony of all the reports I have seen and heard of the arrests made on the afternoon of August 5, is to the effect that no attempt whatever, was made by Mrs. Parsons and her friends to hold a meeting in the streets when they were unlawfully and invasively prevented by the police from holding a peaceable meeting in the hall they had hired for that purpose.

As to "defiant manner," it is to be presumed that most of us would be tempted to express our opinions of such invasion

in terms not the most guarded, should we be deprived of our citizen right to hold meetings in a public hall, for the use o which we had paid, and when we had neither committed a breach of the peace—nor even contemplated such breach.

No report is given of the words used by Mrs. Parsons, and thus we are left to infer that the prosecution was hard pressed for an excuse to justify their owa criminal act, especially when we remember that defiance in words is not a crime under any rational administration of justice, and that none but judicial Dogberrys punish people for honest "contempt of court!"

Once more: If the charge had been true that Mrs. Parsons had attempted to hold a meeting in the public street, since when has it been reckoned a crime or a misdemeanor to do so? How many of the numberless and very noisy street meetings of the Salvation Army have been broken up by the Chicago police? And what of the uncounted and countless crowds of people that collect on the street corners to listen to political place-hunters, or to patent medicine vendors, or to itinerant fakirs of every name and nationality?

And what of the legend, what of thetradition, still believed in by many, that this is a land of "equal rights for all and special privileges for none!"

All this is said not because the writer of these lines is a partizan of Mrs. Lucy Parsons or of the men whose mortal lives were sacrificed, Nov. 11, 1887 to the Moloch of aggregated capital and to the governmental superstitions that make such aggregations possible. What I have said in defence of Albert and Lucy Parsons and their friends I would say in defence of any or all who are or might be the victims of invasion by the appointed and paid servants of the people, whose business it is to see that all citizens are equally protected from invasion of person and of property earnings.

Woman and the Home.

Whether I am the "editor" spoken of by L. L. C., in "More About Men's Rights" I am left to conjecture, as no names are mentioned. Inasmuch, however, as the article was given to me for publication, and inasmuch as its main purpose seems to be to antagonize, in a general way, the doctrines I have advocated in Lucifer, the inference is reasonable that I am the person meant.

If so, let me ask, where and when have I said that "any woman may employ any means she can think of to get what she likes?" Instead of advocating any such doctrine I have always contended for the utmost candor, frankness and honesty between woman and man. If I have claimed greater privileges for woman than for man in the matter of reproduction of the race, it is because I prefer justice to injustice; because I would have equity instead of inequity (*iniquity*). Privileges should be measured by duties, responsibilities, labors, pains and perils, and in these regards nature has put by far the greater load upon the shoulders of woman—in reproduction—and therefore simple justice—equity—would accord to her the greater share of privileges, saying nothing of *rights*, since many of our readers seem not to believe in rights of any sort.

Lack of space will prevent an elaborate reply to all the points mentioned in the revised statement of the wrongs suffered by Carl Jager at the hands of his late partner in business and conjugal companion. Briefly as possible I would say that while I do not sit in judgment upon and condemn either of the parties mentioned, will say that if I had treated another as Jager says he treated his wife I would think the punishment received was justly earned. The man who "hands over" to his wife, to his child, (or to anyone else,) "everything he has in the world," as Jager admits he did—unless the circumstances be very extraordinary indeed, does his wife or child, as well as himself, a serious injury, and deserves all that he is apt to get in the way of punishment. The surest way to ruin a child is to give it unlimited and irresponsible use of money or property, and the same applies to a wife or to anyone else.

Self-justice, or justice to self, is the first and most important of all the grades or kinds of justice, if there be different kinds or grades. If we fail in this; if we allow ourselves to be defrauded invaded, despoiled, we may naturally expect soon to have little if any power or means with which to do justice to others. To submit to wrong is to encourage wrong doing and therefore to wrong the invader as well as ourselves.

"BARNYARD ETHICS."

It is fashionable in many quarters to try to disparage the doctrine of Love in Freedom—including of course the self-ownership of woman and also the ownership by the mother of her infant offspring—by references to "barnyard morality" and the "stockbreeder's" methods.

Speaking for myself alone I accept this challenge, fairly and honestly. Yes, I gladly welcome the issue and would say in all candor that the comparison is decidedly favorable to our humble and despised kinsfolk, the beasts and the birds. I agree emphatically with Dean Swift when he makes his "Houyhnhnms"—horses that reason—say that in the treatment accorded to their females human beings are below the brutes; and while it is true that the stockbreeders' aim is a low one—mere money getting usually, he obtains much better results than the average output of the priest-and-judge-controlled system of human propagation, supplemented as that system is by the shrewd bargaining of thrifty parents whereby the young prospective mothers of the race are sold to the degenerate heirs of baronial titles, baronial acres or of fat bank accounts.

In passing through crowds of people, such as were recently seen in Chicago, who has not had running through his brain unbidden thoughts like these:

"Job lot! job lot! Not made to order. Bought here and there wherever odds and ends could be had *cheap!* Not made by skilled workmen; not made upon honor or reputation of a reliable house, but made by careless and irresponsible apprentices or by 'scab' workmen."

How many ideal faces and forms do we meet in a mile walk through a dense crowd of average human beings—how many approximately perfect types of manhood or womanhood, padded and disguised as most of them are to make up for lack of symmetry? Some remind you of bean poles or guys; others make you think of the saying "every tub must stand on its own bottom"! Heads and faces that resemble those of hawks, eagles, foxes, dogs, cats, owls, monkeys, baboons, etc., etc.

Contrast this state of things found on the human plane with what we see among the higher orders of birds, geese and storks for instance, where perfection of type is the rule and not the exception, as with us. Where each individual—because of ages and ages of natural selection—has reached a plane of equality with his fellows, so that he—or she—is able to bear his full share of the burdens of community life; where each takes his or her turn (without compulsion) at the head of the triangular column as leader in breaking a path through the pathless fields of "desert and illimitable air," when the flock is migrating to or from the circumpolar regions, and where each takes his or her turn in standing sentinel while the others feed.

Yes, truly, would I have our human mothers take a lesson from the birds and beasts in a state of nature, not in the "barnyard" or pig-stye although even in the barnyard the prospective mother is usually mistress of her own person, not for one day or hour of her life but for every day and hour—take a lesson from nature untrammeled by Grundy rules of propriety or by priest-made laws; take lessons from nature not to slavishly follow but to improve upon them by using the advantage gained by conscious intelligence and a larger use of articulate speech than that possessed by beasts and birds.

HOME DELIGHTS.

"Shall we go back to the old brute plane and eliminate home delights?" asks L. L. C.

Taking lessons from the brutes does not mean going back to the brute plane, but as between brute morality in matters pertaining to reproduction, on the one hand, and priest-made morality, binding the mothers of the race to the code which says,

"Wives submit yourselves to your husbands in all things," and "Thy desire shall be to thy husband and he shall rule over thee"—the code which sinks the individuality, the personality, of the wife in that of the husband; the code that reckons the family pedigree and name in the male line only, and that gives to the father the ownership and control of children—as between these two I most decidedly prefer the first, or the morality of the beasts and birds. It is because I would have the home built upon the bedrock of justice and cemented by mutual love and respect, instead of upon the sands of superstition and cemented by injustice, fear and slavery, that I contend for woman's right to self-ownership of person, the ownership of her infant children and the ownership of her home.

While mutual love and mutual respect are the only bands or bonds that hold the pair together it will make little difference in whose name is recorded the title deed to the land upon which th building stands that forms the nucleus of the home, but when dissensions arise, or when the bonds of magnetic and psychic attraction that drew them together have lost their binding force, then the mother with her infant children should be lef, in quiet and undisputed possession of that home, whether paid for in the first place by money previously earned by one or both the parties or acquired in any other way. If this should seem to entail hardship upon him by whose efforts mainly the home may have been built, and if he should have little or no other property upon which to lean in sickness or old age, the most rational remedy for this will be found, as I think, in the co-operative home; the home in which each individual, whether woman or man, has her and his own personal rooms, own personal belongings, and also her and his equal share in the common property of the home—the halls, the library, the public parlors, the kitchen, the laundry etc., etc., together with courts, lawns, gardens, orchards, farms, factories and what nots that go to make the home an industrial and economic success.

For further elaboration of this solution of the "home" question, see the book "Cityless and Countryless World," by Henry Olerich, and also "Hilda's Home" by Rosa Graul.

Lack of time and space prevent further elaboration of the "Woman in the Home" question for this issue. If possible the subject will be resumed next week, when other points mentioned by "L. L. C.," Mrs. de Maupassant and others will receive a share of attention.

VARIOUS VOICES.

L. M.,—N. Y.:—Is it against the law for a woman to take a name not legally her own? I know the courts can change a name; can they make one legal already adopted through a simple contract marriage? Would a marriage be legal if the woman married again under the name not legally her own?

[Will some reader answer?]

N. H. Harman, Inglenook, Calif.:—I sent you a dollar for your autobiography, with regrets that I could do no more to help you in your great struggle to give light to the world. There is no doubt in my mind that you advocate the first and chief reform that shall give mankind an upward lift to a better plane of living. I am at heart a socialist, pure and simple.

Jennie W., Bradford, Ohio:—Enclosed find one dollar for renewal of subscription. Only wish it was one thousand. But as wishes do not count I will send you what little I can. I will send you the dollar for your biography just as soon as I possibly can do so. But the paper I cannot do without. It drops many many flowers in my pathway, that lighten life's burdens. I have never read anything that can compare with Lucifer. It is so different from common literature, I know by what great efforts and by what superior brain capacities all this is effected, and this is why I appreciate the paper as I do.

Elisha Crawford, Orchard, Iowa:—Find money order for one dollar for the good of the cause. I have more books than I can read or lend. I think your cause is the very best. I am almost seventy-nine years old, blind in one eye and the other very dim.

[For nearly two decades of years Father Crawford has been a faithful friend and generous helper of our Morning Star and its work, and is therefore entitled to the fraternal sympathy, respect and honor due to age and useful labor well done. May his declining years be peaceful and happy, and may he live to see the fruits of his toil and of his generous giving. M. H.]

E. M. Dewey, Dimond, Calif.:—Can you tell me where I can get a copy of a poem I once saw in an old volume of Paine's "Age of Reason." The poem related to the conversion of "Mordecai the Jew" by a Catholic. The Jew had fallen through the ice as he was passing over a pond. A Catholic saw the accident and told the Jew he would like to help him out but could not unless he would renounce his religion. The Jew to save himself from drowning finally agreed, though under protest, to renounce Judaism and embrace Catholicism. Instead, however of helping him out the Catholic said, "Now as you are a good Catholic I will save your soul," and so, "in a thrice he popped Mordecai's head 'neath the ice."

[Can any of Lucifer's readers give Bro. Dewey the desired information?]

H. H. Cady, Nelson, N. Y.:—I send you three dollars and eighteen cents for which send me Lucifer another year, one dollar. Also the Light-Bearer Library for two years, (from the beginning) one dollar; also "Songs of the Unblind Cupid," thirty cents; "The Ballad of Reading Gaol," ten cents; "The New Hedonism," five cents; "Bar Sinister and Licit Love," twenty-five cents; "Personal Rights and Sexual Wrongs," twenty cents; "Our Worship of Primitive Social Guesses," fifteen cents; "When Love is Liberty and Nature Law," ten cents. The article you published from "Physical Culture" entitled "Nudity and Purity," meets my approval. I think people should go naked as much as possible when exercising so as to harden the skin and render it less sensitive to changes of temperature. I think this would help very much to prevent colds, catarrh, consumption and other diseases of like nature. By wearing clothes we become like vegetation growing under a board—pale and weakly. I am sorry to see some of your subscribers get discouraged and drop out along the way. The task which you have undertaken is a large one and you need all the encouragement you can get.

Caroline de Maupassant, Otter Lake, Mich.:—The number 824, July 26 of Lucifer contains an article of Elsie Wilcox on Dr. M. A. Stewart's lecture, "The Great Deliverance." This article has, in part, my full approbation. I believe with Elsie Wilcox that to consider "reproduction as the chief end of woman is to place her on a level with the stock breeder." Hence my repulsion, I should say aversion for the method proposed by Mr. Harman in "Motherhood in Freedom" for the improvement of the race. Yes, there are hereditary traits reproduced in every child but education may rectify them.

Elsie Wilcox says: "Women should be free from sexual slavery, simply because they have an inalienable right to freedom." Here then she dissents from Mrs. Stewart's essay the central thought of which is: "Christianity, the glory of God, and the subserviency of the present to the future." No free minded woman can accept Dr. M. A. Stewart's creed. You cannot serve two masters—slavery and freedom, at the same time; therefore I cannot join Elsie Wilcox's prayer: "Anything, O Lord, anything that can awake thought in the creed-bound slaves of superstition is welcome."

There is no possible compromise between truth and error. The belief in a religion founded on tradition and systematically excluding science is the negation of progress, and consequently condemns humanity to revolve forever in the same round o bigotry, ignorance and hypocrisy. Instead then of joining Elsie Wilcox's prayer, I would say: Truth alone can redeem humanity, hence the first duty of rational beings is to look for Truth.

Lizzie Holmes says in Lucifer, May 26th. "Equality is good enough for all human beings, it is good enough for any true woman and mother." Let us therefore be contented with it. "*Qui trop embrasse mal etreint.*"

F. W., Mitchell, S. Dak.:—My understanding of Lucifer's philosophy enables me the better to unravel the kinks in my own domestic affairs. It enables me to realize "Where I am at," how it all happened and the remedy. It also enables me to comfort and assist others who have domestic unpleasantness. A few days ago, I was called by a young wife to assist in dividing property; she saying herself and husband had parted. I talked to them from a Lucifer standpoint, and they are still living together and apparently as well off as ever. The lady is reading Grant Allen's books. My friend W. P. W., thanks me for persistently driving Lucifer's ideas into him, and says they are the best consolation he receives and he intends to make you a personal visit. For some good reading, see Stetson's "Women and Economics," page 257. Read and draw a subject for an article. My notion is, the following is good and practical: Educate the young and unmarried in the philosophy of economic independence of woman, freedom in love, baby farming, etc., etc. Before lovers set out to reproduce their kind, having full faith in each other, let them submit to the marriage ceremony and immediately thereafter enter into written stipulations in duplicate, setting forth the explanation that they submit to a marriage ceremony merely as a matter of policy, so as to legitimize the unborn children. That they agree each to claim no marital rights over the other; each to share justly the expense and care of offspring; each to live economically independent of the other; neither to claim alimony, and each to live and be as perfectly free as though a marriage ceremony had never been performed.

"The economically dependent woman, spending the accumulating energies of the race in her small cage, has thrown out a tangled mass of expression, as a large plant throws out roots in a small pot. She has crowded her limited habitat with unlimited things—things useful and unuseful, ornamental and unornamental, comfortable and uncomfortable; and the labor of her life is to wait upon these things and keep them clean."

Charity, Capital and Industry.

Adorned in the latest style, her elegant figure and lovely face a herald or proclamation of taste and refinement, Sweet Charity was one day passing down the avenue when suddenly she came upon Industry lying beastly drunk in the gutter, just able to drag himself upon his elbow to swear at a well dressed gentleman by the name of Capital who was passing by in a stylish tournout. Sweet Charity and Capital exchanged hearty greetings, agreed that Industry was in a shocking state of demoralization; tossed him a "quarter" to "sober up" on, and then congratulated one another that their names had been so changed by act of legislation that nobody would ever suspect them of being son and daughter of that same loathsome wretch in the gutter, or that they were the chief beneficiaries of his unwilling bounty.—*The Straight-Edge.*

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THIRD SERIES, VOL. IV., No. 36. CHICAGO, ILLINOIS, SEPT. 15, E. M. 300. [C. E. 1900.] WHOLE No. 831

The Fatherland.

Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such pent borders to be spanned?
O yes! his fatherland must be
As the blue heaven wide and free!

Is it alone where freedom is,
Where God (Good) is God and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
O yes! his fatherland must be
As the blue heavens wide and free!

Where'er a human heart doth wear
Joy's myrtle-wreath of sorrow's gyves
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birthplace grand,
His is a world-wide fatherland!

Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother—
That spot of earth is thine and mine,
There is the true man's birthplace grand,
His is a world-wide fatherland!

—*Lowell.*

Science and Common Sense.*

BY GEORGE BERNARD SHAW.

I have now had some three centuries' experience of life. By this I do not mean that I have discovered the elixir. I am merely an ordinary vegetarian still in my fifth decade. But I was born on the outskirts of an Irish city, where we lived exactly as people lived in the seventeenth century, except that there were gas-lamps and policemen in tall hats. In the course of my boyhood literature and music introduced me to the eighteenth century; and I was helped a step further through the appearance in our house of candles that did not need snuffing, an iron-framed pianoforte, and typhoid sanitation. Finally I crossed St. George's Channel into the decadence of the mid-nineteenth century England of Anthony Trollope, and slowly made my way to the forefront of the age—the period of Ibsen, Nietzsche, the Fabian Society, the motor car and my own writings.

Put the question, what have my three centuries taught me about my own species? I reply, mainly to regard men's principles as excuses for doing what they want to do. Why do they shrink with such an exquisite shyness from asserting their will as valid in itself? I do not know: the shyness seems as fundamental as the will itself: no man is bold enough to take a questionable step without representing it as the fulfilment of a divine behest, or the logical conclusion from ethical principles of supreme authority. You meet a respectable citizen, for example, who drinks brandy or beats his children heartily. You ask him why. If he were to reply simply that he enjoys both practices, you would be shocked and set him down as no gentleman. Therefore he tells you, with a martyred air, that he is compelled to drink brandy for the sake of his digestion, and that he chastises his offspring, feeling every blow himself more than the child does, because he cannot bear untruthfulness. The one thing he will not do is to reveal himself in his own nature, and confess that his principles, his politics, his religion and his morals are all mere superstructure, founded on his native impulses, and unsettled only in so far as the Balance of Power changes as between these impulses by their waxing and waning.

Further, I have come to believe that the scientific speculation which calls itself the Law of the Conservation of Energy is actually a law as regards human credulity. There is clearly a given quantity of critical energy (a very small quantity) at the disposal of mankind. If any of this be applied to a subject which has heretofore escaped it, an equivalent quantity must be withdrawn from some other subject which has hitherto absorbed it, and concerning which the race instantly lapses into abject credulity.

Thus, whilst in my earlier centuries the Bible was introduced to me by my teachers as a talisman which would stop bullets if I carried it on the field of battle (bullet-dented Bibles were actually exhibited in the tract shops), and protect me from ghosts if I kept it under my pillow, I have lived to see it criticised, revised and placed, as ancient literature, on the footing of any other literature, with the full concurrence of archbishops. I even occasionally find people reading it and learning something from it; a thing impossible in the old times, when the repetition of its verses was a mere telling of beads, hypnotically comforting to the old, and an effective punishment for the young.

At first nobody noticed how promptly the Law of Conservation began to act, because nobody dreamt that the supply of critical energy was limited. But it was; and every ounce of it that was applied to the Bible and to religion had to be withdrawn from Science. When the process began, Science was Science, and Religion was Witchcraft. Now that it is ended, Religion is Science, and Science is Witchcraft. I can speak of this with authority; for the change took place in my mind as it did in the mind of the world. It was long before the terrible suspicion smote me that the new wine had been provided by emptying the old bottles. Not, indeed, until "the higher criticism" had done its work so fully that its conclusions became a mere habit of my mind, involving no real activity, was there energy enough released to enable me to resume the old seventeenth century work of criticising science.

Then, at last, I realized how abjectly we, the critics of religion, had become the dupes of science. Neither priest, pope, nor prophet could impose on us; and yet the most superstitious visionary, by merely calling his dream biology, or bacteriology, or physics, could make us shut our eyes and open our mouths to miracles that Lobengula or Cetewayo would have ridiculed. You could not persuade us then that a blind Syrian was ever made to see by touching his eyes with clay; but any young gentleman in spectacles, with his eyes too close together, and his head prematurely bald, could, after sacrificing a number of rabbits and guinea-pigs in a manner which would have made an

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ancient Roman augur blush, get himself accepted without question, not merely as a healer of individual patients in the apostolic fashion, but as the extirpator of their diseases for all time from the list of human ills. The number of diseases I have seen mended and ended in this manner in my day is quite remarkable. Small-pox, epilepsy, hydrophobia, consumption, bubonic plague, old age, goitre, diphtheria and enteric fever; science has removed them all; and as for wounds, they heal at a touch of carbolic acid. Who, after this, can read with any patience the puny miracles of scripture? Why is the Registrar-General allowed to spread absurd reports that people die of these diseases much as they did before? How dare the newspapers keep on reporting deaths from enteric fever in South Africa, when we all know that our troops have been inoculated against it with an infallible prophylactic?

The truth is, your ordinary man cannot reason, or perform any other skilled mental operation. He reads books and hears speeches in which philosophers and orators give him striking examples of the way in which merciful men, through error of judgment and defect of practical knowledge, have taken measures crueler in their consequences than the cruelties they aimed at ending; and, conversely, of apparently stern measures that have finally lightened the burden of human suffering. But your ordinary man does not really follow the argument; he simply forms an association of ideas between mercy and mischief, cruelty and profit. When this association becomes fixed as a mental habit, he calls it a generalization, and imagines that he is thinking every time he falls back on it to save himself the trouble o thinking. Presently the scientist comes along and says to him: "My friend, by a diabolically cruel process I have procured a revoltingly filthy substance. Allow me to inject this under your skin, and you can never get hydrophobia, or enteric fever, or diphtheria, etc. I have even a very choice preparation, of unmentionable nastiness, which will enable you, if not to live forever (though I think that quite possible) at least to renew in your old age the excesses of your youth." The ordinary man jumps at the bait. He regards the scientist as another Hamlet, "cruel only to be kind" (cruelty having come to be to him the most likely way of achieving a kind result); and he is saturated, as the advertisements and Holloway Colleges of our patent medicine mongers show, through and through with a belief in miraculous cures. As to filth, science has taught him that dirt is "only matter in the wrong place." It has not taught him that disease is only matter in the wrong condition, and that to inject matter in the wrong condition into matter in the right condition (healthy flesh, to wit) is to put matter in the wrong place with a vengeance. Neither has it taught him that on any possible theory of evolution those powerful instincts by which men recoil from certain transpositions of matter as filthy, and which carry the race from piggery to cleanliness (cleanliness, by the way, is "only" matter in its right place) must have a sanitary function, to be disregarded at our peril.

The doctor who writes a letter to the "Times" implying that, thanks to vivisection, the victims of some dreaded disease have but to call at his address to experience the beneficence of science and be convinced of the ignorance and mendacity of its traducers, reaps a considerable harvest of two and three guinea fees before the victims of that disease turn in despair from his door.

But why should a man deceive us as to the composition of the atmosphere and the shape of the earth? Ten years ago I no more doubted that I was breathing nothing but nitrogen and oxygen with a trace of carbon than I doubt that the sun will rise to-morrow morning. The "trace of carbon" was conclusive; it cut off all retreat by implying that there was not even a trace of anything else. But I reckoned without the reluctance of the "man of science" to say "I don't know." The fact that the old formula was an imposture would never have been discovered had not somebody discovered argon in the atmosphere, and insisted on the others finding room for it, and confessing (or pretending) that they had known all along that the old formula was incomplete. How any physicist has been able since that disgraceful day, to look the public in the face is more than I can understand. Now that the gaff is blown, the show given away, the scientists have become reckless. They own that the earth, formerly described by them, in their precisionist jargon, as "an oblate spheroid" (I believed it as I never believed the first chapter of Genesis), is an object probably resembling a two-penny loaf in its general outline, and has no pretension to rival an orange in symmetry. Then why did it say it did?

Can no man, when once he is given the entire confidence of the world, refrain from abusing it? There have been moments when the whole faith of Christendom was staked on the truth about the shape of the earth. Merely because it was plausibly held to be a spacious floor roofed with a starry dome, the men of science, at the risk of being burnt, declared that it was like an orange. They were staking their lives, not on the truth, but on the fancy of a greengrocer as against the visions of St. Augustine and Dante. The greengrocer was shamefully victorious; and we, poor fools! thought we were the more enlightened, and read Draper's Conflict between Religion and Science with the firmest sense of superiority. The greengrocer having had his turn, it is now the baker's; and I dare say I shall be excommunicated by Science for refusing to believe the two-penny loaf theory. Al the same, I do not believe it. I have found out the man of science; and in future my attitude toward him will be one of more or less polite incredulity. Impostor for impostor, I prefer the mystic to the scientist—the man who at least has the decency to call his nonsense a mystery, to him who pretends that it is ascertained, weighed, measured, analyzed fact.

I wish I could claim immunity from the great scientific delusion for the Humanitarians. But I cannot. No vegetarian can. Vegetarian scientific humbug is not wicked, like that of the Metabolists who have starved so many dogs to death in order to be able to assure us positively that "during starvation the output is greater than the intake," and that if the process is continued long enough the animal will grow weaker and finally die. But it is almost as silly. Why, I ask, are we vegetarians ashamed of our instincts? Why, if we prefer a clean and humane way of feeding ourselves to a nasty and cruel way, may we not say so, instead of raising foolish amateurish arguments about nitrogen and hydro-carbons and the rest of the figments of the science of "metabolism." Has mankind ever been plagued with such an idle babble as the wranglings of the people who, because they want to eat meat, are bent on proving that they want to eat it, and would die, or be eaten by the Boers, without it, and the vegetarians who, because they do not want to eat meat, are bent on proving that meat is the cause of all disease, decay, immorality, and finally of death? What is more certain in the world than that there is nothing to choose between these rival contentions in point of glaring falsehood and pigheaded insensibility to every day experience? I have not the slightest doubt, myself, that a diet of nice tender babies, carefully selected, cleanly killed, and tenderly cooked, could make us far healthier and handsomer than the haphazard dinners of today, whether carnivorous or vegetarian. The great incidental social benefits of the trade in baby-flesh were pointed out long ago by Swift, whose demonstration of them has never been refuted. There is no objection whatever to a baby from the nitrogen point of view. Eaten with sugar, or with beer, it would leave nothing to be desired in the way of carbon. My sole objection to such a diet is that it happens to be repugnant to me. I prefer bread and butter. This preference has no reference whatever to the relative richness of baby and bread and butter in hydro-carbons or uric acid or any such stuff. My father lived as long on calves and lambs as I am likely to do on lentils and haricots. The Tartar and the Gaucho, devouring eight or nine pounds of horse flesh a day and nothing else, the Tipperary peasant living on potatoes and buttermilk, the Chilian miner with his beans and the Chinese boatman with his rice, seem to get on equally well, though they are all scientific impossibilities. Mr. Herbert Spencer declares that the manifest inferiority of the herbivorous animals in the Zoo to the carnivorous ones puts vegetarianism out of court. Dr. Anna Kingsford, pointing to the same establishment, proclaimed the same superiority of the elephant to the tiger as putting an end to the controversy. What nonsense it all is!

In short, then, my proposition is that the world remains as dependent as ever, in the technical sphere, on knowledge founded on practice. Knowledge is what we know. Science is the whole fascinating body of speculation concerning what we do not know. The fact that science claims with absolute conviction a special and sacred infallibility of its own which distinguishes it from the superstitious of the augur and sooth-sayer, the medicine man and witch doctor, the faith healer and medium, the yogi and lama, the priest and parson, is the conclusive proof that it is generally identical with them, since they all make that very claim with that very conviction.

Further, I contend that in the intellectual or critical sphere the world remains as dependent as ever on a resolute objection to believe in miracles, and an unremitting vigilance in distinguishing the common and intellectually spurious conviction which is produced by the mere intensity of desire to believe—an intensity often amounting to a positive need for finding the thing true—from conviction founded on demonstration. This is a counsel of intellectual perfection, not to be wholly achieved by the coolest head and keenest brain; but it has at least the advantage of being relatively practicable.

And in the moral sphere, I contend that the world remains as dependent as ever on pure dogmatic, instinctive recoil from suffering on the one hand, and pure dogmatic, instinctive love of inflicting it on the other. Common to both these temperaments, and to the compound temperament in which they struggle for mastery, is the timid perception that society can only exist through a compact to live and let live.

Notes on Anarchy.

BY EDGAR D. BRINKERHOFF.

Etymologically and negatively, anarchy means the absence of government. Positively and by implication, it means the condition when government is absent. No true anarchist would attempt propaganda without first being prepared to describe the future as it will be without government. He must show that government is not necessary for the supply of material wants, of intellectual wants, of political wants. He must show that all these wants can be supplied without government. He must show how defense is possible without government. He may recognize the large amount of utility and the small amount of aggression in various political systems for defense, and at the same time advocate one in preference to the others. The one he advocates is the Anarchist's political system *par excellence*. He proposes to impose this political system upon all invaders. He proposes to bring no coercion to bear upon non-invaders. We take the meaning all out of words when we adhere too closely to their etymological definition. See President Potter on this subject.

* * *

Ideally and theoretically anarchy is a condition of society in which government is entirely absent. But applied anarchy can not come up to this high mark, just as applied mathematics fails to realize lines and figures and measurements as defined and measured by the science of pure mathematics. Practical anarchy is a condition in which government is reduced to a minimum and so is perhaps not yet quite absent.

* * *

The free jury is practically, but not exactly, the community. This has all been explained by Blackstone, Herbert Spencer and many other able writers. It is not practical to wait for the entire unanimity of the community. Imbeciles and lunatics must be counted out, and sometimes cranks and even oddities. If an opinion is entertained by a very small minority, one of this minority is not likely to appear on a jury created by lot. But should one such appear, the only effect is to set the guilty free in this particular instance, while would-be perpetrators of the crime [act] can readily see that the next jury would in great probability convict; so the deterrent effect is preserved and the will of the vast majority is not wholly defeated. A jury selected by lot is very likely to represent the main diversities of opinion in the community. That it is not *certain* to do so proves nothing; sociology does not claim to be an exact science. Does any one know of a better system by which the entire (or nearly entire) community can voice its unanimous opinion?

* * *

Anarchists are evolutionists. They believe in the step by step method. They would deprive the State of one invasive function after another until all its invasions have ceased. Then there will be no state and no organized government. The last few steps in this process of deprivation are comparatively unimportant. Nearly all the advantage of anarchy will have been gained when the state shall have discontinued invading squatters, bankers, traders and lovers.

* * *

Advocates of complete liberty sometimes forget that there can be no such thing for all persons until all are perfect. Imperfect individuals must be circumscribed in their liberty unless you give *liberty* a very ethereal meaning.

* * *

The removal of organized government would greatly decrease the number of invaders. Still, many invasive individuals would be left for many years and centuries? What shall the Anarchist do during these years and centuries? Shall he refuse to defend himself from the invasive? If he adopts a system of defense, shall it be jury rule or (necessarily) something worse? After organized government is disposed of, it will be wise to let juries dispose of each individual governor as he arises.

* * *

A distinction could be made between anarchism and anarchy. They are two sides of the same thing. Anarchism is negative, its work is iconoclastic. Anarchy is positive, its work is constructive. Anarchism kills government, anarchy traces out that which takes its place. Anarchism bestirs itself to destroy the state; anarchy builds a new structure on each vacated site. While anarchism is busy with ultimate theories and ideals, anarchy stoops to engage in the process of cultivating a new world. Anarchism concerns itself with the end, anarchy employs the necessary means.

* * *

UNPROTECTED FEMALE CHILDREN.

Some argumentation seems to defy all reasoning. For example, the assertion that a murderer's person can be rightfully controlled by none but himself; the denial of the right of the mother to keep her female child away from the father or other man whose object is concubinage; the averment that the mother is not invaded when her child is enticed away; the claim that a child knows its own mind; the declaration that a free jury system exists today; the proposal to put two bosses in the home and neither of these to be boss, and worst of all the old guy denying the right of property in general.

Trenton, N. J.

O youth, thy eyes tell me all thy danger, better than thy words. Thou still seekest freedom. Thy seeking has worn thee out and made thee too wakeful. Thou wouldst be on the open height; thy soul thirsts for the stars. But thy bad impulses also thirst for freedom. He who is emancipated in spirit has still to purify himself. His eyes have yet to become pure. Ah, I have known noble ones who lost their highest hope. And then they disparage all high hopes. They then lived unabashed, gratifying temporary pleasures, and seldom laid out plans for more than a day. Once they thought of becoming heroes; men of pleasure they are now. A hero is a grief and a horror to them. But by my love and hope I conjure thee; cast not away the hero in thy soul! Maintain holy thy highest hope!—*Nietzsche.*

LUCIFER, THE LIGHT-BEARER

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

THE PROMISED continuation of "Woman in the Home" is crowded out this week.

THE ADMIRERS of the truly great thinker and writer, Bernard Shaw will be glad to see reproduced in Lucifer one of this writer's later utterances. Though somewhat long, and occasionally bordering on the metaphysical, the reader who would keep abreast with current thought cannot afford to skip such articles as that which appears on first page of this week's issue.

OCTOBER is the time set for the trial of Messrs. Moore and Hughes, of the "Blue Grass Blade." Read the article of "Jamblichus" in this issue, and if you can do anything towards helping to secure the triumph of freedom of speech and of press in this case, send your contribution to M. J. Cunning, treasurer, 614 Race St., Cincinnati, Ohio.

Dr. Juliet H. Severance.

A brief call at the home of this well known pioneer in the work of Woman's Emancipation, as well as of all other reforms, revealed the fact that Dr. Severance has been confined to her room and bed for some two months last past. Her trouble is caused primarily by an injury received from a fall some years ago, and from the effects of which she was believed to be slowly but surely recovering. Dr. Severance is the author of several pamphlets that have had a wide circulation, and which deserve a still wider appreciation. Chief among these is the discussion between David Jones, editor of the "Olive Branch," and herself, on the "Social Question"; or a frank and fearless comparison between the doctrine of freedom in love, on the one hand, and conventional marriage on the other, as a basis of morality and hygiene in the home life and the reproductive life of women and men. The price of "The Social Question" is fifteen cents; but in order to get this very superior missionary document before people who are now inquiring for the better way and the higher and truer life, and at the same time to assist Dr. Severance in her long and brave struggle to regain health, we will send from this office "The Social Question" and two other pamphlets of hers, "Life and Health, or How to Live a Century," and "A Lecture on Religious Political and Social Freedom," all three for twenty-five cents, post paid.

Though not requested to make mention of her illness we have reason to believe that Dr. Severance would be glad to hear from her many friends, and to receive calls from them at her present address, 6118 Drexel Boul., Chicago. M. H.

Current Comment.

THE TEXAS STORM.

The terrible news from Galveston and other Gulf coast towns remind us of the predictions made by Joseph Rodes Buchanan and published in the "Arena" some ten years ago. The lesson to be derived from this almost unprecedented disaster would seem to be, "Build your habitations on high ground, and away from the treacherous sea."

GOVERNMENT OWNERSHIP.

"We dare not trust the government with any more power, cries Talmage; trust the people. So we say, trust the people. Make the government subservient to the people and then invest it with plenary power. We have no notion of giving more power into the hands of the government, Brother Talmage, until we, the people, instead of the trusts, own the government and this is what Government Ownership and Direct Legislation mean—that we are the government and the government is ours and directs our affairs at our bidding."—*Coming Nation.*

From Lucifer's standpoint it is utterly hopeless to expect that the people and the government can be one so long as the people are composed of the masses and the classes, as now. By the masses I mean the producers—the farmers, the mechanics, the artizans, the wage-earners—the real wealth-producers. By the classes I mean the non-producers of wealth, such as the bankers, or money lending class; the rent-taking class; the lawyers—including judges, legislators, law-executors, such as presidents, governors, sheriffs, policemen, detectives, recorders, treasurers, etc., etc.; also the armies and navies in government employ; also physicians and clergymen who have no other occupation than their professions; also lecturers, editors and writers of books, who do nothing but talk and write; also merchants and traders of the speculative class whose labor, such as it is, adds nothing to the sum total of real wealth, or whose scheming does nothing towards effecting an equitable distribution or necessary exchange of wealth.

It is true that the line dividing the masses from the classes is not always clearly defined—or definable. It is true that a man may be a farmer, a day laborer and also an interest-taker, or a rent-taker. Another man may be a physician, a lawyer, a lecturer or a teacher and be also a farmer or mechanic. But these are the exceptions, and the tendency of our social system is constantly in the direction of a more clearly defined division of mankind into wealth-creating masses on the one hand and wealth, consuming classes on the other, and just so long as this division exists just so long the government will be run in the interest of the classes and not of the masses—just so long the government *will mean* the classes and not the masses.

* * *

I once joined a co-operative enterprise something like this. A scion of a noble house in Massachusetts, a man of learning and family pride, but who had failed as a lawyer, came west and leased a large tract of pine lands for the purpose of making spirits of turpentine. Another scion of eastern nobility, put in a few hundred dollars to buy the "still" and other equipments. I was asked to join the combine and put in my labor as cooper and also a little money and personal influence to induce a few woodmen, my personal friends, to "tap" the trees and gather in the crude turpentine. I did so; my friends took hold; I paid them their wages, and put in my own labor, but when I asked for a voice in the management of the business I was given to understand that my part of the co-operation and that of my friends was *mechanical only.* That the management, the head-work, belonged to those who, doing no work themselves, could devote their time and their mental energy to supervising the work.

This, it seems to me, is a tolerably fair illustration of what government means. It means that the real wealth producers are to spend all of their time and mental as well as physical forces in the work of production of wealth, while the self-elected few take to themselves the business of governing the producers, and for their trouble appropriate to their our own use the lion's share of the proceeds of the labor of the masses; the burden bearing masses who have not sense enough to govern themselves nor to see through the tricks of the men who place burdens upon the backs of others, "heavy and grievous to be borne, but which they themselves will not help to lift with one of their little fingers."

* * *

From long study and careful investigation of root causes of social and economic ills, some of us have come to the conclusion that even "Government Ownership and Direct Legislation" will not lift the burdens from the backs of the enslaved working masses so long as we have the classes or gradings of human society, as we now have them; and further, that we shall continue to have these classes and gradings so long as human laws and customs are built upon our exclusive, indissoluble monogamic, priest-made marriage institution.

So long as woman the creator of the race, bases her claim to "virtue" and to "respectability" upon her adhesion to this code, just so long will woman herself be the most formidable foe to the most important of all human rights and privileges, the right and privilege of being well-born. Herein we have the origin and chief support of the division of human beings into the ruling classes, on the one hand, and the exploited and enslaved masses on the other.

Herein if found the chief reason why it makes so little difference what the form of government may be—whether monarchical, theocratic, democratic or republican—under all of these we find government in the hands of the few while the masses are robbed and enslaved.

Whatever the form of government priest-made monogamy defeats natural selection, and without natural selection there can be no approximation to that equality of endowment necessary to giving to each an equal chance in the race of human endeavor.

* * *

We may be "hobbyists" as some people are pleased to call us, but if so it is because the index fingers of all reforms—including that championed by the "Coming Nation," point in one direction—point to the reform or abolition of our priest-made marriage laws, as the basis of all other useful, helpful and healthful societary changes.

* * *

"RIGHTS AND DUTIES OF LABOR."

Printed in large type and very wide columns the Sunday Chicago "American," Sept. 9, gives as the first and chief article of its "Editorial Section" a sermon or lecture on this subject, by "Cardinal Gibbons." Attractively framed in the center of this editorial page appears the likeness of the eminent church dignitary himself.

The opening paragraph of the conspicuously honored editorial article reads thus:

"I say labor contributes to the prosperity of the country, and whatever conduces to a nation's welfare is most worthy of commendation. It is not the office or occupation that dignifies the man, but it is the man that dignifies the office.

'Honor and shame from no condition rise;
Act well your part—there all the honor lies.'

"Cincinnatus lent dignity to agriculture by working at the plow! Caligula, by an infamous life, degraded his crown and imperial purple. De Tocqueville could not pay a juster and more beautiful tribute of praise to the genius of our country than when he wrote in 1835 that every honest occupation in the United States was honorable. The honest, industrious man is honored among us, whether he work with his hands or with his brains, because he is an indispensable factor in the nation's progress. He is the bee is the social hive; he is the benefactor of his race, because he is always producing something for the commonwealth."

To say that "labor contributes to the welfare of the country" is certainly not an exaggerated statement. How would this lordly prelate take it if a working man were to say, "Religion—the work of priests and cardinals—contributes to the welfare of the country." Would he consider the work of his church and his occupation sufficiently honored? Would he not be reminded of Pope's sarcastic line:

"Damn with faint praise; consent with civil leer!"

Second. Is it true that "Cincinnatus lent dignity to agriculture? Would it not be more nearly the correct thing to say that agriculture lent dignity to Cincinnatus? Besides his occupation as a farmer, Cincinnatus, like Washington, was sometimes a soldier, or killer of men. That the business of killing people is more honorable than that of raising food to keep them alive, seems a fair inference from the language of this church dignitary.

Third. Is it true that to be engaged in honest labor was a badge of honor in the United States when De Tocqueville wrote his "beautiful tribute," and is it true now, that "the honest, industrious man is honored among us, whether he work with his hands or his brains," as stated by Cardinal Gibbons?

In 1835 DeTocqueville knew that in the southern half of the United States labor wore the badge of chattel slavery, and in 1900 Cardinal Gibbons knows that labor throughout the United States wears the badge of wage slavery. Are these badges tokens of honor? Is the coal-shoveler, the freight handler, the section-hand on the R. R., the deck-hand on a boat, the street-cleaner, etc., etc.,—are all these men honored because of the useful labor they do?

Fourth. "He"—the honest industrious man—"is the bee in the social hive; he is the benefactor of his race, because he is always producing something for the commonwealth," says this editorial writer in the Chicago "American,"

Very true as to the "bee in the social hive," but where does this simile put the Cardinal and such as he? If he is not a worker in the ranks of productive labor he must be either a queen—a mother bee—or a drone. Which of these does he claim to be?

But is it true that the laboring man is "always producing something for the commonwealth"? Reliable statistics show that the wage-earner gets less than twenty per cent. of the fruits of his labor, the remaining eighty odd per cent going into the coffers of the various non-producers; prominent among which non-producers are the clergy with their high salaries, their costly untaxed church buildings, their free parsonages and other expensive perquisites. If the "commonwealth" means the non-producers of wealth—the conscienceless exploiters and robbers of the working bees in the social hive, then Mr. Gibbons is correct in his statement; otherwise he is talking through the Cardinal's hat he so ostentatiously wears.

* * *

"A LIFE OF PATIENT INDUSTRY."

"A life of patient industry is sure to be blessed with a competence, if not crowned with an abundant remuneration. The great majority of our leading men of wealth are indebted for their fortunes to their own untiring industry," says this priestly editorial writer for the Sunday Chicago "American."

If this statement had been made fifty or one hundred years ago, there would have been some truth in it, but how is it today? In this same paper on the very next page after that on which appears the well-fed, sanctimonious face of the priestly adviser of the workingman, is seen a large picture representing a haggard, woe-begone family of three; a wretched looking mother with kerchief to her eyes; the father in rags is saying to the gaunt, half starved son standing before him.

"What will my boy do? Things have indeed changed. Your outlook is bluer even than when I began life."

In last Saturday's issue of the same Chicago "American" is an account of "A Big Coal Strike Sure to Come," in the coal fields of Pennsylvania, the chief source of supply of coal for New York, Philadelphia and other large eastern cities, as well as for the "middle west." Speaking of the grievances that cause the

men to strike, the account gives the following by way of illustration:

"One skilled workman who was allowed only seventeen days work last month, though he was at the mine ready to work every day, after he had paid his helper and his powder bill had left for the support of his family just $22.50 for his month's work. And that was to be spent at the company's store, where prices are Klondikish. 'We might as well starve striking as working,' is the way half a dozen of them put the case."

Yes, things have indeed changed, since even middle-aged men were boys. Then the combines of the men who "want the earth" had not been perfected, but the Hamiltonian "imperialistic conspiracy," commonly called the Constitution of the United States, had laid the foundation of all the robber combines that are now driving the working masses to strike against further reduction of wages, and—sometimes to deeds of violence and blood.

* * *

These patent facts impeach the honesty, the truthfulness, else the knowledge of current events, of Cardinal Gibbons and those who with him say that a life of patient industry will secure competence, if not wealth, and that rich men are indebted for their fortunes to their own untiring industry. I should like to ask these Constitution-worshipers, how many rich men we would have among us today if it were not for the laws authorizing land monopoly, money monopoly, trade monopoly, thought monopoly—patents—etc., etc.

The learned and presumably pious prelate does not fail to advise—in a patronizing and fatherly manner, the workingman to "foster habits of economy and self-denial. . . Be content with your station in life. . . Be not eager to amass wealth. . . Sobriety will be an angel of comfort to yourself and family. While this virtue should be cultivated by all men, it ought to be especially cherished by the laboring class who are so much exposed to the opposite vice. Intemperance has brought more desolation to homes than famine or the sword, and is a more unrelenting tyrant than the grasping monopolist."

* * *

As some of us see it, the clergy would much better look at home, and cast the beams out of their own eyes, before lecturing the laboring class in regard to their vices. So long as working men see that the clergy are self-indulgent—as witnessed by their rubicund faces and protuberant stomachs—they will give little heed to lectures such as this.

As some of us see it, the clergy themselves are chiefly responsible for the miseries that afflict the poor and oppressed masses by denying to them—through the mediation, the imposition, of canon law marriage, denying to them the most important of all human rights, the right to be born well.

And some of us are disposed to predict that just so long as the mothers of the race submit to be led by the priests, and to be governed by priest-made morality, or rather *im*morality, in the matter of reproduction, just so long will the present inequalities, despotisms, slaveries and consequent crimes, vices and miseries prevail.

M. H.

The August Library.

In answer to many inquiries we would say that "The Evolution of Modesty," by Jonathan Mayo Crane was mailed to subscribers last week. The delay occurred mainly in the bindery. If any subscribers to the Light-Bearer Library have not yet received the August number, or any other number, notice of the fact should be sent to us at once.

"Is Mr. Goodheart still paying attention to your daughter?"
"He isn't paying her any attention at all."
"Indeed! Did she jilt him?"
"No; he married her."—*Sel.*

Cui Bono?

BY JAMBLICHUS.

There are few freethinkers in the United States who, during the summer just passed, have not had their attention directed to the prosecution of Messrs. Moore and Hughes, editor and publisher of the "Blue Grass Blade" of Lexington, Kentucky. These men are threatened with a trial in October on the charge that they have mailed "obscene" matter. The trial may come off or it may not. Should there be a trial these men will be acquitted or they will be convicted. If convicted one more will be added to the list of infamous judicial rascalities which have done so much to bring the distrust of the people upon our federal courts. These men have done nothing wrong. They have done nothing which they had not a clear right to do, and they have violated no law. The pretense of obscenity is the same fraudulent fake which was employed to compass the imprisonment of good old D. M. Bennett. It is one of the methods left over from the inquisition.

Messrs. Moore and Hughes have published a grotesque and satirical account of the birth of Christ which so effectually ridicules the idea that there is anything miraculous about it that priestcraft is alarmed at the exposure, and following the old methods calls upon the secular arm of the state to punish the distributors.

That the Freethought world is going to be powerfully affected by this persecution is manifest. That the ranks of the Freethinkers will be augumented thereby is certain. The policy of religion in these persecutions is suicidal, for while she has no thought but to retaliate revengefully upon those who have exposed her rottenness the very act of retaliation publishes and republishes with never ending reverberation the very fact she is most concerned to conceal.

But there are some Freethinkers who love peace, and being settled in their own minds are quite content to say, "What's the use?" "Why stir up the theological tiger again when we know the cruelties of which she is capable?" "Why do people write articles like that which has caused religious bigotry so much uneasiness?"

I want to say that there is a distinct necessity for just that sort of article, and such articles are of the highest utility, and it is unfortunate that there are not enough of such publications to thoroughly and effectually expose the monstrous claims of religion. It is because such exposures are too few that the various religions of the world have flourished upon the credulity of their dupes. As long as the priests of any sect pervert the purposes of Christ to their own profit just so long there is a necessity for protest, opposition, exposure. Mr. Grier Kidder's article on "The Virgin Mary" had that merit and that utility and it will open the eyes of many to the fact that if the religious teaching of the present day cannot withstand criticism and maintain its ground against intelligent opposition there is some thing faulty about it. This is entirely aside from any intrinsic merit which there may be in the publication itself, but the mere fact that it has angered the religious element to the point of this kind of retaliation (to the point of employing the methods of the inquisition to impose silence) is sufficient indication that it is really meritorious. However that may be, the attempted suppression will only result in the more wide-spread publicity for the inculpated publication.

Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T. U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are all

more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—"to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

VARIOUS VOICES.

Martin Nortvedt, Laurium, Mich.:—In No. 828 of Lucifer Francis B. Livesey says: "In some states 'S. H.' and 'Mr. H.' would be considered already married." I have heard before that such is the case, but have never learned what particular states these were, and should be glad if Mr. Livesey would tell us their names. Enclosed find stamps for the following: "Evolution of Modesty," five cents; "New Hedonism," ten cents; "Vaccination brought Home to the People," ten cents; "Under ground Russia," twenty-five cents.

J. A. Banker, Eveleth, Minn.:—Through the kindness of a friend I have been permitted to read many copies of Lucifer, and now wish to become a subscriber. I take several radical papers, but accept none as authority, believing that in all things the negation of authority is the first and most necessary step to advancement. Enclosed find $1; fifty cents for Lucifer six months, twenty-five cents for "Moribund Society and Anarchy," by Jean Greve; twenty-five cents for the "Chicago Martyr's." May the propaganda for freedom continue till all mankind (including womankind) realize that authority is not necessary either for the creation of life or for its continuation.

Dr. R. Stuckmann, Gottingen, Germany:—I wish to be informed whether there are any colonies in America in which freedom in love is practiced. I have heard of the Oneida Colony, but don't know whether it is still in existence, or has changed views—as I believe to have read somewhere. I imagine that you, the Lightbearer on sex questions might answer my questions the best and give me the best particulars about such settlements. Most of all I would like to know if foreigners would be accepted. I believe if America has not yet made those experiments it soon will do so—earlier than any other country. Am I right there? I feel very much obliged to you, noble advocate of free motherhood. Excuse my German-English.

[Will some one of our readers give the desired information, through Lucifer or to the inquirer direct? M. H.]

Huldah G. Heacock, Vineland, N. J.:—I am in receipt of a little gem of a book, "Motherhood in Freedom," which I gladly accept as a gift from you and will see that it goes into homes where it will do the most good. I have eleven granddaughters and hope when the time comes for them to choose to become mothers they may be ready and able to practicalize "Motherhood in Freedom" in defiance of prudes and wicked laws and customs. Who can be so blind as not to see on all sides the curse—the legitimate fruit of matrimonial chains?

My faith in Lucifer's good work grows stronger every day—we must strive to reach the climax of purity and goodliness of liberty and love. Our good Comrade Fretz criticises Kate Austin, but how does he know "the law does not breed all criminals?" I hold the old legal marriage bondage responsible for the breeding of all the thousands who seem to go wrong from choice, and yet have their seasons of repentance and sorrow over the fact that they are the sad victims of that "innate cussedness" you noted. Independent individual freedom in all things and particularly in the business of "race building" could change human nature in a jiffy. Abolish the curse of marriage bonds and let human nature have a chance to live and develop its better qualities and then even the degenerate beings now treading the globe would be better disposed, and coming generations blest because born free and not the unwelcome burden of slave mothers. Yours for fearless social freedom.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 38. CHICAGO, ILLINOIS, SEPT. 29, E. M. 300. [C. E. 1900.] WHOLE No. 833

The Cost and Joys of Liberty.

[During recent years, the formerly bitterly uncompromising sexual reactionary, "Saladin" (W. Stewart Ross), the poet and essayist, has several times given indications of a partial change of view on this most important subject. In his paper, "The Agnostic Journal," of London, issue of April 8, 1899, in his weekly "At Random" column, I find the subjoined stanzas, with the prose introductory paragraphs. E. C. W.]

"Woe be to him, and, more especially, woe be to her, who, with exalted aim and pure soul, follows where Nature, Beauty, and Poesy lead, and dares to defy the Flamen and Society! It is not so long ago I knew one who had, in her young womanhood, so dared. She was well-born. Her father had won distinction in arms, in literature, in philosophy; and kinsmen of hers are, at this hour, all over the globe, leading the soldiers of the Queen, and are to be found in both Houses of the Legislature. Her career, which she disclosed to me with guileless frankness, was, unquestionably, one calculated to shock Grundy to the uttermost, and yet the lady had the soul of the poet, the faculty of the artist, and was still young, and beautiful exceedingly.

"As she is not unknown to fame and as her life-motives have not been disclosed to all as they have been to me, chivalry (Saladin could have found a better word than chivalry) dictates that I should not here fill in the outlines of a picture that might disclose her identity. When I first met her she had intelligently, absorbingly, read some five or six volumes from my pen. 'The Poet's Address to His Old Coat,' in one of my small volumes of verse, had won her special admiration. Among a number of little momentos which she had brought me from a distant clime, she presented me with the jacket she had worn when seventeen, and asked me, on her account, and from her point of view, to apostrophize her old jacket, as years before, I had apostrophized my own old coat. The following lines, which she had originally printed for private circulation, are in evidence of my compliance with her request:

'O'd garment, in the years of yore,
My heart nigh burnt your breast away;
But never now, and never more,
Can dawn the hectic, ardent day
When Love's hot fingers touched my soul
And Rapture thrilled the morn and e'en;
For Law came second, Love came first,
And the red bud of being burst
To blossom at sweet Seventeen.

'There, where that crease is on your waist,
The arm of Godfrey circled tight,
And, to be blest, or to be chaste,
The die was cast that fateful night.
And all the gods but Eros died,
And amorous stars kept watch above
The silence of the slumbering hill;
And through the world there passed a thrill,
Caught from the throbbing pulse of Love!

'I've known the sober Reign of Law,
And all it takes, and all it gives,
The ghosts of which it stands in awe,
The shibboleths by which it lives.
But there's a Law that masters Law,
As high as heaven—what canst thou know,
Yea, higher than the heavens o'erhead,
And deeper than the hell below.

'When thou canst chain the rays of morn
From streaming o'er the orient plain,
When thou canst strangle Day, new-born,
And hurl it back to Night again;
Then Earth and Destiny above,
And all that flesh and fire implies,
Then, place thy impious chains on Love,
And, from our vision blot the skies,
And all that is of throb and thrill,
All that God is and Man may claim,
The Cæsar o'er the realm of Will,
Fierce pulsing in the pulse of flame.'

'Old garment of the sacrament,
A sacred vestment thou,
Though no bride-maidens with me went,
Nor orange-flower decked my brow—
Our bride-maids were the peering stars,
Our altar-lights their ray,
And Nature, who my father was,
There gave his girl away.

And fierce I struck, with rebel spear,
At Custom, in his mail,
And sought, by mount and moor and mere,
For Love, the Holy Grail;
But Custom's fangs are cruel and keen,
And Custom's arm is strong,
And Custom's might is vast, I ween,
Trenched in the forts of Wrong.
In the cold dust my sire lay down,
And she who bore me closed the door,
Each met me with averted frown;
I'd kith and kin no more.
My God had faded from the sky,
And snow lay on the altar-stone—
All, all was dead that new could die,
I'd Love and Hope alone;
But these strewed all my path with bloom,
And filled the world with Aidenn's streams
And flung an iris o'er the gloom,
And touched the woe with dreams
And visions of immortal Art
And Poesy and Truth and Fame.
And the rapt anthems of the heart
That issued forth in flame,

'And there was solace in the thought,
All scorn, all wrongs above,
That I had given all for thee—
For thee, immortal Love!
That I had trod o'er Man and God
In the realms of Good and Ill,
And trampled on each sacred thing
For thee, more sacred still!

'Yet, O it is a fearful thing
To swim against the tide,
Alone, ah me, on the Dead Sea,
Contemned and crucified—
Alone, ah me, on the Dead Sea,
Love's doomed and outcast Bride!

. . . . . .

'A gleam, a dream of orient trees,
Pagoda, grove, and flaming sky,
And perfume on the wanton breeze,
As if from breath of Araby,
And he, the knight of all my quest,
In rapture leant above me there:
At last my weary soul had rest,
I laid my passionate bosom bare,
And every pulse of being beat
Ecstatic to Love's master-lyre,
And flashed to heaven, wild and sweet,
The pinions of the soul on fire!

'I looked deep in his lustrous eyes,
I felt his heart beat wild o'er mine,
On the world's rim we'd won the prize,
The prize immortal and divine,
I'd found my soul's Sir Galahad,
And that true knight was mine,

'Old jacket, in that fierce delight,
Love's chalice running o'er,
His arm clasped where, that far-off night,

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Young Godfrey's clasped of yore;
But far too pure this stainless knight
To find there taint and stain.
Where Love's own vestal fire had flamed
He lit it once again,
Nor deemed he, in his own pure soul,
The deed had left a stain."

Immoral Plays.

BY ED. W. CHAMBERLAIN.

An excellent article, by Allan Laidlaw, in "Westminister Review" for August, entitled "What are Immoral Plays?" should not escape the notice of Lucifer's readers. Of course we all understand that there is no such thing as an immoral play and I believe that Mr. Laidlaw really agrees with that view and that whatever of concession to a prudish morality he may make is simply a writing down to the estimated level of his readers. But he states wholesome truth enough to attract the attention and stimulate the thought of those to whom the question comes as a first impression, and for this he deserves thanks.

He takes up the oft repeated question "How do you explain the fact that if a play contains what are described as 'naughty episodes and 'suggestive' scenes it is pretty sure to be successful?" And he answers, "Because these things are fundamentally of the first importance to the affirmation of life and its continuance." He might have gone on to say that these things are not naughty at all, and that there is nothing vicious in the 'suggestiveness' which prurient prudes are always anxious to find in every act of other people, but he does say that,

"Deep down in the hearts of all of us there lies a secret conviction that the slave-morality is founded upon a false basis, a principle involving the annihilation and excision of passion instead of the affirmation, the controlling and spiritualizing of passion. Our modern morality is *inverted* morality."

He sums up thus:

"Here is the final point of our argument. Morbid and debasing plays and operas are, after all, only immoral according to the use or abuse of those who witness them, just as alcohol is to those who use or abuse it, they are even useful as an agent for the elimination of the unfit. For it is only by resisting such influences that higher natures can be evolved. Those who have not moral stamina enough to resist the stimuli of mere representation can never hope to attain such self-control as means mastership for conquering the direct and powerful onslaughts of debasing realities."

The article as a whole should be read by those who are watching the conflict between prurient conservatism and wholesome sexual progress, and Lucifer should make a note of it as well of all similar utterances, which appear with more and more frequency as enlightenment spreads among the people. By approving comment writers will be more and more encouraged to put these matters in their true light and to cut loose from our modern "inverted morality."

Comments.

BY C. F. H.

When James F. Morton of "Free Society," assuming superior knowledge of the money question, employed silence as an answer to my direct questions, in fair discussion, he did better than he now does in rebutting objections to his Lucifer sermons. Although he "abhors personalities" he alludes to the "ribaldry of C. F. H., Kerr and Leonard," without proving the ribaldry. This, one would say, is "mud-slinging," to use one of Mr. Morton's elegant terms, yet he "declines to participate in a mud slinging contest." Mr. Morton will not allow a plebeian grammar on his high plane. "Between all these," is the latest atrocity.

* * *

That a fire in the barracks of the Salvation Army in Cincinnati was discovered by a barkeeper may be regarded as one of the drolleries of Providence. Six children (God's poor) were burned, and it would have been worse only for the "barkeep."

* * *

Answering my assertion "Liberty is the anarchist's watchword, yet he denies a people the liberty to choose and maintain a ruler," "Free Society" says:

"Another Kerr come to judgment! The Anarchist demands the liberty of every man who wishes to be free. Those who do not, be they in never so large a majority, have no right to make their ignorance and servility a pretext for enslaving those who prefer freedom. But when government truly 'rests on the consent of the governed,' it ceases to be government at all."

One would infer that liberty is like a material object, a chunk of something the identity and nature of which can never be a matter of dispute. As a matter of fact, conditions which satisfy one person would be irksome and tyrannical to another. With this fact in view will Mr. Morton please try again?

* * *

I assume that the "Koresh" advocates are routed. Facts are too stubborn for their follies. Let any one view the north star and surrounding circular space of twenty-three and one half degrees radius, the north star being in the center, in which the stars never set in this latitude. These stars, according to "Koresh," ought not to be visible at all during a part of their circuit, being within the "invisible sphere." But we do see them, and the charlatan is nonplused.

* * *

The "Chicago America" says, the coal in the earth belongs to all the people equally, also that the people are oppressed and should vote for Bryan as a remedy; then pays a philosopher from Washington for his opinion that there is opportunity for all; that only the unfit meet with failure.

God, Government, and Kerr.

BY C. L. JAMES.

"The Bible tells us that the natural man is enmity against God; and what men once called God they now call Evolution."
—*R. B. Kerr.*

Then "Evolution" means just as much—and as little—as "God." Both must mean Everything in General; and Everything in General means Nothing in Particular. Evolution makes jingo; and "it is harder to kick against the pricks of Evolution than to obey them." But thunder and Mars! Evolution makes All Things *i. e.*, It makes Nothing—any rather than It makes Whatever-Else you please. Evolution makes tigers, floods, tornadoes, thunder-bolts. Must we "obey" them? Guns, traps, sluices, cyclone-cellars, lightning-rods, are all so many kickings against the pricks of Evolution; and the beauty of it is that Evolution makes them too—flying in its own divine face, like all the precious creators whom their creatures made.

Evolution makes marriage. "And unmakes it too," perhaps Bro. Kerr will add. Of course!—but no more than Everything Else. You may be sure the unwashed male Amazons and the Strasburg geese were told that Evolution (or God) had been at much pains to "differentiate" them respectively from washed female Amazons and caters of livers which goose function is only to produce

I have sometimes fallen under the harrow of "liberal" anathemas for saying that I believe in God. I take this opportunity to declare my sincere *impenitence*; and to say so again—because I see no advantage in giving old ideas new names, "God," "Evolution," or what you will, is the Incomprehensible Reality, of which we all have some conception, but necessarily an inconsistent one, because we are finite and it is not. To ignore the necessity of such a conception is one error; to reason from such a conception is another. The functions thereof are not rational but emotional. Sweetly, in the hour of reverie, the soul reposes on consciousness of a source and end transcending her own little earth-born worries and perplexities; bravely, when thinking means hesitation, and the time requires action, does she respond to the sense of an "eternal power which makes for righteousness," and laughs impossibility to scorn! But once attempt to debauch emotion by impregnating it with theory, and you will find that, instead of a goddess, you have embraced a cloud which gives birth to nothing but monsters.

The god of Hannibal produces and devours all things. The god of Cromwell hates sin—and makes it. The god of Herbert Spencer makes society as it is; yet Herbert Spencer, I can inform Mr. Kerr, is so nearly an Anarchist as to have much difficulty in explaining what else he is. He hates jingo and imperialism. He has honorably set his face like a flint against the Anglo-American alliance, the South African and Philippine Island conquests. "Militarism" is his favorite term of reproach. He is utterly against Mr. Kerr's ideal of "society:" interfering between parents and children, "protecting" fools; perpetuating whatever cannot do that for itself; "preventing" everything objectionable, "from bad poetry to bad pickles." The deduction from his doctrine of Evolution is that mankind are made all they are good for by competition, which does not exclude, but involves, voluntary co-operation. The involuntary kind can not, indeed, he holds, arrest this beneficent process, but it interferes with and retards, and therefore is unmixedly mischievious (though obviously itself a part or product of evolution.)

Could there be stronger proof that evolution is a practical suggestion only when limited to particulars? That the idea of "universal" evolution, as of anything else universal, is no part of "the Baconian method of discovering truth by means of observation and experiment," but pertains to the older metaphysical method of taking a "view" far too general for any except emotional application? To know what each of these methods is worth and what it is not, is part of the art of keeping things in the right boxes—which is the art of life.

The merit of the Baconian method is that it teaches us how to do something. It is a "method of discovering truth," because the test of having got any (particular) truth is ability to apply the same. It is not a method of discovering the whole truth. There is no such method. The whole truth is unknowable. Our nearest approaches to it are only "views" representing Everything in General from some philosopher's standpoint, which, as soon as we attempt application, lead one disciple to Toryism, another to Anarchism. The Baconian method of discovering (some) truth is not, therefore, a means of ascertaining how we may be happy, still less how we can promote the greatest good of the greatest number, but only how we can succeed in what we choose to undertake.

If all men will seek to do for all as they do "for themselves, their children, and their friends" (probably) "the consequences will not be very serious." Does Chamberlain do so for the Boers? or McKinley for the Filipinos? Doubtless Aristotle did not for the slaves. But, as Mr. Kerr admits, he was an utilitarian. He thought it for the greatest good of the greatest number (the slaves themselves included), that those who could be enslaved should be. Just what McKinley, or his managers, think of the Filipinos. Nay, Aristotle has the advantage in comparison. He did not like slavery—only accepted it as an apparent necessity. He never thought that those who could set up a republic (like the Boers or the Filipinos) ought to be enslaved. On being shown a water-mill, he said, "This machinery will some day emancipate the slaves." If he had lived twenty-five centuries later, he would have said, with Karl Marx, that it will next emancipate wage-workers.

If we apply "the Baconian method of discovering truth by means of observation and experiment" to the issue between Social Democracy and Anarchism, it will teach us that Government never has been, is not, and never will be, anything else than a "microbe" in "the social organism" The *pons asinorum* of Anarchism is that no one takes the trouble to govern unless he wants to steal. Those who assume that "function" (for the money there is in it), necessarily, always represent, not the collective wisdom and virtue of the community, but its collective stupidity and rascality. The Government's parasitical vitality is simply in the organic relation of Rogue and Dupe. In its boasted sphere of protecting us against crime (particularly crimes of violence) it does evil, and only evil, and that continually. In our common desire (so far as it really is common) to eliminate crime, vice, ignorance, every anti-social passion and error, we shall find simply no excuse at all for the existence of legislatures, courts, judges, juries, lawyers, prisons, peelers, jailors, soldiers, hangmen. They are like our ancestors' sword and pistols—like the revolver some mullets still think it worth while to carry—recourses of barbarism, at once ruffianly and timid, which will be discarded, not in proportion as a few wretched degenerates learn to abstain from petty depredations but in proportion as the rest of us learn, what we are learning very fast, that there is more danger in such appliances than in the want of them.

All of which I am not giving at all as my opinion, but as the result of those inductive inquiries made by Herbert Spencer, Lombroso, Havelock Ellis, and other special students of such subjects. These eminent men do not call themselves Anarchists. The first is still badly befogged with metaphysics; the others remember that they "have characters to lose," and accordingly "cant about decorum." But they plainly lay down the major and minor of Anarchism, however they may hem and haw over the conclusion. In short, they are extreme Individualists. An Individualist is just an Anarchist without the courage of his convictions. Individualism is a sterile hybrid. Anarchism is a new species. Individualism is an artificial canal, whose projectors are always dredging and banking, for fear it shall dry up or break loose. Anarchism is a fountain with a hundred heads, which, though opened only yesterday, has fertilized a hundred intellectual deserts.

Not at all in anger, but considerably in sorrow, I would suggest to Mr. Kerr that he has, of late, neglected his true vocation. His allegories are excellent. But his science leaves something to be desired—unless, indeed, he has been joking; in which case the point is buried too deep. *Ne sutor ultra crepidam.* Let us have some more parables, exposing the absurdities of marriage.

Love vs. Adultery.

BY M. M. I.

That which is properly named love between the sexes is a drawing together of man and woman by inherent natural attraction, the male element seeking its corelative or complimentary female element, to the end that they may become one This corelation may and should begin in the soul of each, and finds its complete expression in the coming together of the two bodies. They are no longer twain but one flesh. This and *this alone* constitutes true marriage.

I know of a woman with two children, who is seeking a divorce from her husband. She alleges niggardliness or some equally surface symptom, as the cause. She tells her friends she does not love her husband—in fact had never loved him. She thought that love—mere sentiment—was not a proper basis on which to marry; that it should be a matter of reason or "common sense" as she termed it; and so she had given herself to this man in holy (?) wedlock. She had kept his house, ministered to his sex appetite, and—incidentally—borne him children; all this with no love or natural attraction for him in her heart.

That man and woman have been living in adultery, *not* marriage; in lust *not* love; and those children—God help them—were conceived in sin, and in iniquity did their mother bring them forth. And now when all the damage to posterity that two people can do has been done, the aid of the law is invoked to help them out of their miserable plight!

To commit adultery—in its last analysis—is to adulterate; to mix those substances which have for each other no affinity, no natural attraction. To adulterate food is to commit adultery—against the public health. And the man or woman who lives in the shame of a loveless marriage is living in adultery—against the very spirit of union and in adultery are their children born.

"Everyone that looketh on a woman—any woman—to lust after her—and all that is not of love is of lust—hath committed adultero with her already in his heart."

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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"The Cost and Joys of Liberty," (see title page of this issue,) is printed in large type in a leaflet of eight pages. Price, 12 cents a dozen. For sale at this office.

The Outlook.

THE COAL MINERS' STRIKE IN PENNSYLVANIA.

The latest and one of the greatest strikes of the year, if not of the century, is developing the usual characteristics. Beginning with the customary declaration that it would be conducted in a peaceful and orderly manner the apparently inevitable clash between the striking miners and the military arm of the government is adding one more proof of the futility of labor strikes so long as the employers of labor own the land or other raw material out of which, or upon which, the laborer must get his subsistence. When the workers (including the women and children) see hunger and cold staring them in the face they naturally become desperate, and pay little regard to the promises, or words of warning, of their leaders. And so long as "government" exists chiefly for protecting the "property rights" of the rich—as all human governments now do, just so long will the poor, the landless, the propertyless laborer fight a losing battle when he rebels against the oppression of his rich employer.

* * *

Whether the strike in the anthracite coal region was planned and is now engineered in the interest of the owners of the mines, and in the interest of the holders of heavy stocks of coal—in order to profit by the advance in the price of coal, (as is freely charged,) will probably never be known by the general public, but all the same this general public must suffer, and especially the poor in the great cities, because of this advance in price. But commercialism is remorseless, conscienceless, as the winds and snows of winter, or as the storms and floods that are now desolating thousands of homes in Texas and elsewhere.

* * *

"THE FULL DINNER PAIL."

This campaign slogan of one of the great political parties shows, all too clearly, how labor is viewed by those who manipulate the thing called government. A full dinner pail means a satisfied stomach. When his stomach is satisfied the government assumes that the laborer should be contented with the administration of public affairs.

And the saddest feature of it all is that the ruling classes are very nearly in the right when they assume that labor has no other wants, no other needs, than those of a merely animal or physical nature. So low in the scale of being are the vast majority of workingmen that they have little desire, little aspiration for anything higher than merely physical gratifications. For intellectual enjoyments, including the artistic and the psychic, they care little or nothing. Of the principles of right, of equity, and of real liberty they have little conception. The idea seems never to have entered their heads that under equitable economic conditions the "dinner pail" itself would be abolished That when the laborer gets the full reward of his labor a three or four hour day's work would be all that would be needed to secure the comforts, the luxuries even, as well as the necessaries of life, and that instead of carrying his dinner with him to be eaten from the tin pail in the damp, cheerless and unhealthy mine or amid the dust and grime of the factory, he could eat it at home, sitting at the table with his contented and happy because not over-worked loved ones.

* * *

"THE MAN IN A HOLE."

What then is the outlook—not only for the coal miner, but for all other laborers who are forced, by their artificial environment, or by the working of monopolistic laws, to accept service under a boss or starve? Is there any silver lining to the cloud that now shuts out the light of day for millions in this land of boundless material resources? The New York "World" of Sept. 20, in a brief editorial, under the head "The Man in a Hole," puts the case thus, in speaking of the situation in the mines of Pennsylvania:

"The World noted yesterday the significant fact that only 180 days of labor were permitted in the Coal Trust's mines last year, according to the recent report of the Pennsylvania Bureau of Mines. This fact cannot be too deeply impressed, because it is the key to the present situation not only in the coal region but wherever monopoly has extended its withering power under the protection of tariffs, discriminations, complaisant Legislatures and subservient Attorneys-General.

"To prevent a natural supply that would enable all to buy at reasonable prices, monopoly takes the tools from the workman and compels him to starve in idleness until the consumer, unable to endure the rise in price, ceases to buy, even though the article concerned is such a necessity of life as coal.

"If one man were to shut another up in a hole and refuse to give him food, no one would think of wagging his head wisely and talking of the 'unfortunate exigencies of economic law,' the 'cruel but unavoidable pressure of fixed charges upon wage-earners,' &c. The police would be called, the starving man would be released and his jailer would be jailed.

"Has not society—has not the State—done less than its duty in the coal regions?"

The "World" in these paragraphs tells only a part of the dismal story. Other apparently reliable accounts show that after the "docker" has got in his work; after the powder is paid for, and after all other deductions—such as the compulsory tax for doctors' attendance, whether the doctor has been called or not, the miner has often less than one dollar per day for his one hundred and eighty days work; out of which beggarly pittance he must pay house rent and feed and clothe his family; compelled to buy all his supplies at the "company store," where everything is sold at an advance of "ten to twenty-five per cent" above prices for the same articles elsewhere in the same town or county.

* * *

CHILD LABOR.

There are other features of the case not mentioned by the "World's" brief editorial. While there is a law prohibiting child labor in the mines this law is constantly evaded. Driven by cruel necessity parents lie outrageously in reporting the ages of their boys, in order to get them admitted to work in the mines, at fifty cents per day or less. The fact that from insufficient nourishment the children have a stunted and pre-maturely old look, doubtless aids in this deception.

To be deprived of a few years of existence, through hardship at the close of the average span of human life, would seem bad enough, but to be cheated out of childhood and youth, to become decrepit and prematurely old, in order to satisfy the greed of a few whose income is already so great that they must invent unnatural and unhealthful ways of dissipating it, would seem scarcely credible as occurring among people claiming to be civilized and enlightened.

* * *

THE REMEDY.

Evidently the "World" is a believer in state paternalism, or the power and duty of government—state or national—to interfere and compel the mine owners to treat their employes better.

In thus believing the "World" is not different from most of our politicians and writers on political economy. Both Republicans and Democrats, to say nothing of Populists and Socialists of all grades and types, all speak of curbing and regulating the power of the "trusts," the power of aggergated capital, when all know, or should know that aggregated capital owns and runs the government and has always done so and always will, so long as our present money system, land system and marriage system (which means property interests) remain in force. Who does not know that it is to protect property—in land, in money and in the souls and bodies of women and men—marriage—that government was invented and perpetuated? Who does not remember that it was Hamilton's motto—Alexander Hamilton, the father of the American Constitution—"Let the government take care of the rich; then the rich can take care of the poor?"

Well may the trust magnates laugh in their sleeves when any combination of men urge the government to curb and regulate the trusts!

To show that aggregated capital—accumulated wealth, owns and controls government we need not go back farther than the time of the great civil war. The slaves could have been manumitted without war, witness the experience of England and Brazil, if the trusts had so willed, but capital would not have it so. Who does not know that it was in the interest of capitalism that the war was precipitated and kept going years after it might have been ended? Capitalism wanted a strong central government, a large national debt, a large pension list, a government controlled currency, a larger standing army, and these things it could not get without war.

And what is it that provoked the war with Spain, when the end ostensibly sought—the acquisition or the freedom of Cuba—could with far less expense and no loss of life, have been obtained by peaceable means? And what is it that dictates the government policy in the Philippines and in China? What but the power of syndicated capital—the "trusts"?

And who or what is it that now divides the workers of this country into two vast armies, and causes them to spend enormous sums of money—all earned by the working people themselves, to say nothing of time lost and fraternal feelings sacrificed, in a prolonged conflict to see which of these parties can name the elective king of this country for the next four years?

Who but the trusts themselves who know full well that whoever wins this costly campaign of words and ballots the result will be practically the same? They know full well that the two principal departments of government, the Senate and National Judiciary, are already fixed for a long time to come, and that hence it makes very little difference who is the figure-head in the presidential chair.

Who does not know that the game of national politics is a howling farce, invented to keep the victims of Capitalism amused and their attention diverted from the real causes of their miseries, while the robber classes go quietly on with their schemes of exploitation and self-aggrandizement?

That there is a silver lining to the cloud I will not deny, but he that can see much that is encouraging in the present political, economic and moralistic outlook, must be an optimist—an optimist under all possible circumstances.

M. H.

Humbert and Throttled Speech.

BY JAY FOX.

A king falls. Falls the victim of a system of human society he himself is largely responsible for maintaining. At once every petty ruler, pricked by the consciousness of his own misdeeds, cries aloud for vengeance upon the slayer.

The "worm turned" when Bresci, embodying the pent-up wrath of a people goaded to desperation by hunger and oppression, struck back at the cause of their wrongs.

Bresci was a worker—a wage-slave and "an anarchist," so they say. Compared to him Humbert was a god; a being who wore upon his head a sacred emblem; an emblem whose mystic power makes its wearer a privileged tyrant and millions his submissive slaves. Curse of the human race—symbol of authority, he wore a *crown!*

Bresci and his class are schooled from infancy never to do any killing on their own account, and they seldom do. But when it does happen that one of Bresci's class, forgetting his lessons and his duty to those whom divine providence has placed above him, shoots a tyrant—shoots a pampered lord, then press and pulpit, obedient mouth-pieces of the ruling class, give vent to their venomous spleen upon the heads of all men and women who hold progressive ideas, whether endorsing the killing or not.

At the time of Humbert's fall the people called Anarchists were the special victims of misrepresentation by all that class of men who sell their brains for a "respectable" living. At once these paid tools of the ruling class poured out a stream of vituperative abuse upon the adherents of that school of philosophy whose aim is the emancipation of all men and women from the necessity of having rulers, whether called kings or by any other name—the school of philosophy that inculcates the love of peace and harmony among men; the philosophy that would make war impossible; the philosophy that teaches human solidarity and brotherhood, and that would make this earth a fit habitation for men, women and children, not for kings and subjects, tyrants and slaves, as it is today.

But the removal of one man of mediocre ability, a man whose head has been deformed by a kingly crown, had sent a thrill of horror vibrating throughout the entire circle of rulers and exploiters that curse this planet with their malign presence. Had Bresci been purposely crushed beneath the wheels of Humbert's carriage, or shot to death by his tools—as were many of Humbert's subjects in the streets of Milan not long ago, for daring to ask for bread for their famishing wives and children—press and pulpit would have been silent. Such sport is the legitimate pastime of kings and rulers. So well known and so common is this killing of the subject class that we pass it by without protest.

Humbert's death is charged to anarchy, and that unpopular philosophy is now on trial before the general public, press and pulpit furnishing the evidence. Every reader and hearer seems fairly well satisfied as to what it means—simply the killing of kings and other rulers.

But what have Anarchists themselves to say? Will they speak? Yes, they ask to be heard in their own behalf. A meeting is announced. What will they say? Go and listen.

"But they may glorify the murderous act and pronounce Bresci a hero and a martyr."

Yes, they may talk thus, and then again they may not. But suppose they do? What of it? It is their constitutional right, anyway, since "freedom of speech shall not be abridged."

The time for the meeting has arrived. Approaching the hall the throngs find it surrounded by a cordon of police who have prohibited the doors to be opened.

Lucy Parsons, one of the speakers, arrives, and learning the situation crosses the street and mounts the steps of an unoccupied building, in the shade (the weather being very hot), to await the arrival of a friend. A crowd of policeman gather about her. She is struck; roughly hit on the shoulder and ordered to "move on." It is Captain Wheeler who thus ad-

dresses her. She protests; claims her right to stand where she is, since she is not obstructing the street.

The man with the gold-tipped star says "No," and Mrs. Parsons is pushed again. She sinks to the sidewalk, still protesting. While there she is kicked, and the gentlemanly captain threatens to "knock her teeth down her throat."

She is ordered to mount the patrol wagon; she says she has no desire to do so, and refuses to expend any energy in that direction, suggesting that if they want her in the wagon they will have to carry her there. A number of burly policemen throw her roughly into the wagon, she remaining passive.

A man in the crowd, touched by the brutal treatment of an innocent woman cries "Shame"! "Get that fellow!" shouts Wheeler, and the sympathetic offender is hustled into the wagon.

Another sympathizing spectator expresses his thought in words. The second man who cries "shame" is batoned on the head and face almost into insensibility. Two others are "chucked" in to make up the load—five in all, and once more Anarchy is "killed" in Chicago.

"The way to deal with these fellows," says Wheeler, "is to crush them everytime they show their heads."

Thus citizens who hold opinions different from those held by men in authority may be crushed summarily and with impunity for the invaders. The word of an arrogant policeman is law. It always has been law. Statutes are written only to amuse the electors.

Citizens are carted to jail for no offense, and one of them, Mrs. Parsons, is fined fifty dollars for her "crime." She has not paid it, however, and an appeal is now pending.

This outrageous action of the police—trampling under the iron heel of irresponsible authority the right of the people to freedom of speech, has roused the friends of liberty throughout the city. "The Free Speech League," representing some hundred of Liberal societies and Trades Unions, has been organized, and arrangements for a big protest meeting are now fairly under way. It is to be hoped a large down town hall can be secured.

Many prominent and able advocates of free speech have volunteered their assistance in making this protest so loud that the tyrants will hesitate before again putting a gag in the mouths of the people.

It is sincerely hoped the "Free Speech League" now forming will live as long as the need of its existence remains.

An ever increasing vigilance is necessary to retain the shadow of freedom we yet possess.

While the cause (authority) remains it is hard to keep the effect (oppression) in check.

In these reactionary times when militarism is sweeping the earth, and especially in our own country, it behooves every man who would not be an abject slave, to join the ranks of those who are keeping alive the spark of freedom that will one day be fanned into a flame so mighty that every throne will be wiped off the earth, together with every institution that has been reared in the name of authority—kingly or otherwise.

Story of the Flood.

BY ALBINA L. WASHBURN.

[This paper was read before the Woman's Alliance of Unity Church, Fort Collins, Colo., in June last. The pastor, Miss Mary Leggett, assigned to each member a topic in Genesis, mine being the "Story of the Flood." It was the only one read. Another member gave hers verbally. Another said hers was too bad to tell! A. L. W.]

In the sixth chapter of Genesis, in that ancient literary mosaic of history and fable called the Bible, it is related how the Lord becoming disgusted with the corruption in the earth had determined to sweep its inhabitants and their work away with a terrible flood, but wishing to save Noah and his tribe, gave him minute directions—the account thereof, beginning with the 14th verse—about building an ark in which he and his might take shelter from the coming revenge.

There are voluminous works in Hebrew concerning the exceeding great virtues of Noah and though he was the son of Lamech the idiot, and lived a bachelor until five hundred years old when he begat Shem, Ham and Japheth (presumably with the aid of a woman, who however, is not mentioned as their mother), Noah had ample time in the three hundred years after the flood for numerous works and died at the mature age of nine hundred and fifty years.

The ark which Noah builded for the saving of himself, wife and three sons and their wives, was about four hundred and fifty feet long, the breadth of it fifty cubits or about one hundred and fifty feet and the height of it, in three stories, about forty-five. There was a window and a door.

In addition to the family of Noah we are told that he was commanded to save a pair of all beasts male and female—also seven of each of the clean beasts, and fowls of the air; but of unclean beasts only the one pair. Noah and his family laid in provisions of all food that was eaten.

Seven days were they moving in, and preparing for the flood. This was in the six hundredth year of Noah's life and we are led to believe the old boy was but just in his prime. Not that it makes a particle of difference to busy people of these days, at least a million years after, who are concerned in the present and future of their brothers and sisters of the human race; but if we do look back it is well to be as exact as possible.

Thus in the second month and on the seventeenth day of the month in the six hundredth year of Noah's life, as we are told, the "fountains of the great deep were broken up, the windows of heaven were opened and the rain was upon the earth forty days and forty nights," and "the ark went upon the face of the water" which "prevailed upon the earth one hundred and fifty days" or five months, when God bethought him of Noah and sent a wind which dried up the water.

During the rain when all the high hills were covered, the water was about twenty-two and a-half feet deep; quite a precipitation from the dim past though little could be said for the infant hills; but the Ark found a resting place on the top of Mt. Ararat in the seventh month on the seventeenth day of the month. As the roads were quite muddy two birds were sent forth for news a raven and a dove. The former played "hookey" and sent in no report although the tops of the mountains (so-called) were visible, but only went to and fro.

The dove, however, going forth once a week found no rest until after bringing back to the ark an olive leaf when she departed to return no more, leaving her mate whose descendants may still be heard mourning for her. And so, on the first day of the first month of the six hundred and first year the waters were dried up off the earth, and Noah looked and behold the face of the earth was dry; but in the second month on the seven and twentieth day of the month the earth was really dried and thus ended the story of the flood.

In the ninth and succeeding chapters of Genesis those interested may follow the adventures of Noah and the generations succeeding; how he planted a vineyard and drank too much wine and how his three sons begat many sons; and their sons begat other sons to people the whole earth, no woman being mentioned, but according to Hebrew chronicles some later chroniclers noticing a discrepancy added that they begat sons and daughters.

Whether the story is "worth the while," with intelligent reading people of the present day who are somewhat familiar with the testimony of the rocks and the history of ancient peoples as revealed in the earth's genealogy; whether indeed any nursery tales are of value to adults except for amusing children, and even in that case, whether doubtful fables are as suitable as living truths, must be left to the decision of the thinking liberal parents of today. Yours story teller has but sifted the tale through the basket of her own views, after the bent of her own mind, and I pray you have mercy on her soul.

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F. W., South Dakota:—Questions for discussion: That the economic question, is the most important study before radicals today. That scores of liberal minded and noble hearted women are being held in legal bondage, and in public and private prostitution, for none other than economic reasons. That only by her education and environments, is woman less capable than her brother man for economic independence. That it becomes the personal interest, as well as human duty, for radicals to form local associations, for the discussion of all questions of interest, and especially with a view of educating woman to a degree o economic independence at least fully equal to that of man. That the only beneficial help woman can receive, is help to help herself. That it becomes radicals, like all other good citizens, to make the very best of life, taking conditions just as they are.

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[F. W., wants to know about the "Yoni Society." Who knows of such society? M. H.]

S. B. Benedictus, Selkirk, Manitoba, Canada:—Would you kindly answer the following questions:

First. Is it right to attribute those murders, such as the murder of King Humbert and the Queen of Austria, to Anarchists?

Second. Are these murders in accordance with the general movement of all Anarchists?

Third. Or do they belong only to enthusiastic ignorants of the class?

Fourth. What is Nihilism?

Fifth. Is there any difference between American and Russian Anarchism?

Will you also name me some short pamphlets (if any) on Nihilism, Anarchism, Spiritualism and Materialism? I want to get the idea quick; have not time to read big works. Enclosed find one dollar for the "Life History of Moses Harman."

[Very brief answers to these questions of Mr. Benedictus, editor of the "Selkirkischen," if sent us by Lucifer's correspondents, will be printed in the "Voices" column. M. H.]

Wonder Wild, Madison, Calif.:—I have been reading a friend's Lucifer and would say that I would like it much better if a "Hill Top" novel was in it. If you will be so kind as to keep a continued story in it I will pay double the price and will try to get you some new subscribers. The friend whose paper I read says you have let her have Lucifer on credit so long she does not know when she will get you paid. Now I will lend her my Lucifer, so you will not have to wait so long for her to catch up. You sell Lucifer at two cents a week. I will send you five cents for each week if you will put into it the "Old and the New Ideal," or the "British Barbarians." When my subscription runs out, please let me know. I want to pay in advance for every copy, and when I have a dollar I do not need to spend, instead of keeping it I will send it to Lucifer ahead of time.

[Enclosed with this letter was one dollar and twenty-four cents. This is by no means the first request that Lucifer should have running every week a continued story. What say our readers and patrons? How many are willing to pay two prices for Lucifer in order to get each week an installment of a good story? Or—what would be much the same thing—who will guarantee at least one new subscriber if the suggestion of Wonder Wild should be adopted? There is certainly much to be said in its favor. Grant Allen says, "Fiction is today the best medium for the preacher of righteousness who addresses humanity?" Who knows that Allen is not in the right in thus saying? M. H.]

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The world is sympathetic;
The statement none can doubt,
When A's in trouble, don't we think
That B will help him out?
Of course we haven't time ourselves,
To care for anyone,
Yet we hope that other folks
Will see that it is done.
We want the grief and penury
Of earth to be relieved;
We'd have the battles grandly fought,
The victories achieved;
We do not care to take the lead,
And stand the brush and brunt,
At lifting we're a failure,
But we're splendid on the grunt.

And there are others, so we find,
As on our way we jog,
Who want to do the lifting
On the small end of the log;
They do a lot of blowing, and
They strive to make it known
That were there no one else to help,
They'd lift it all alone.
If talking were effective,
There are scores and scores of men
Who'd move a mountain off its base
And move it back again.
But as a class, to state it plain,
In language true and blunt,
They're never worth a cent to lift,
For all they do is grunt.

—*Anon.*

Marriage in France.

BY R. B. KERR.

One of the striking facts of modern civilization is that it has done so little to lessen the fundamental difference of institutions, customs, and ideas, which divides the Latin from the Teutonic races. To a German, Englishman, or American, the French are merely a lot of very wicked and frivolous sensualists, whom God is gradually extinguishing as a punishment for their sins. The Frenchman, on the other hand, considers himself as much superior to all foreigners as an ancient Greek, and regards the aforesaid critics as a lot of clownish Yahoos. The foreign press waxes hysterical over the fact that an Alsatian Jew with a German name was unjustly imprisoned by the French for five years. The French are too ignorant of everything out of France to retort in kind by asking what about the niggers who are burnt at the stake without trial; but they reply by the more sunny way of laughing convulsively at everything that is not French. They can keep grave enough while the dollars are being handed over the counter, but the moment your back is turned they go into fits.

Perhaps the most interesting feature of Latin civilization to outsiders is the "marriage de convenance," which takes the place of our marriage for love. To the Teutonic mind it seems all-important that life partners should choose each other voluntarily and that love should be the determining factor. To the French mind this is all moonshine. Marriage is a thing to be settled by the families of the contracting parties, and by no means by the parties themselves. The great business of a French mother is to scheme and negotiate for the marriage of her daughter, while she also spends a good deal of her time searching for a suitable wife for her son. The law maintains the rights of parents in such matters, for no man under twenty-five or woman under twenty-one can marry without the consent of the parents.

To marry for money is still considered rather a stigma in America or England, but in France it is almost a disgrace not to marry for money. A girl without a dowry has a very poor chance in France, even if she is pretty. From the time of her birth her parents begin to save for her dowry, and her matrimonial value is determined chiefly by the amount they can manage to scrape together. If the girl belongs to the poorer classes, she sets to work herself, and toils early and late to earn the purchase price of a husband. Many a woman, however, can get married simply on a reputation for hard work, because the husband figures that she will be able to earn plenty of money after the marriage, although she has little or none before.

Having got together as big a dowry as possible, the next business of the French mother is to get good value for her money. A careful study is made of all the eligible males in the market, and not merely the income but the character of a possible husband is often considered, for French parents are very anxious for the happiness of their children. At last a promis ng husband is spotted, and the various parents meet together to arrange the deal. There is much haggling and bidding by both sexes, for the French women are better traders than the men. But finally the bargain comes to an end, the notary is sent for, a long and elaborate contract is drawn up, and the goods are delivered.

But a dowry is not the only important possession of a French girl. It is all-important that she be delivered perfectly immaculate to her spouse. If there was the shadow of a doubt about this, her exchange value would be greatly reduced; in fact, it is doubtful if she would fetch a larger percentage of her proper value than the damaged goods in a store. Consequently she is most strictly looked after up to the date of her marriage. The great ambition of a French mother is to be able to say that her daughter has never in her life been alone with a man outside of the family, and to make sure of this the girl is accompanied wherever she goes. The German and Anglo-Saxons assume that a woman is naturally chaste and can guard her own virtue, but the French take no stock in anything of that kind.

When a Frenchwoman is married her freedom begins; and many French women make great use of it. Husbands and wivss are at least as jealous in France as elsewhere, but Mrs. Grundy is not so watchful. She considers it the business of each to watch his own property, and if she sees anything going on she smiles and says nothing. Indeed, the French are always rather on the side of the devil. The only trouble is that confession has

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to be made to the priest, but the French God is very good about settling anything for cash, and thrift is so universal among the French that the needful amount is pretty sure to be forthcoming.

Reports about the French old maids vary, but I think it is pretty certain that the good nature of Mrs. Grundy in that country is entirely in their favor. After they have lost their marketable value, their mothers do not seem to trouble much about them; and the general view probably is that they are in hard luck, and fully entitled to anything they can get. I think there is little doubt that most French husbands and wives love each other very much. They are partners in business, or else the wife keeps a little store, and the husband goes out and works. In any case both do their best to add to the family income, as it is very necessary to be saving for the children early and late. Except when some love affair is going on, they hate to be separated; and the French are even more shocked than the English and Germans at American women who go over to enjoy themselves in Europe, while their husbands are working hard at home. Amorousness, love of children, domestic comfort and economy, are the key-notes of the French character. They must have good eating and drinking, although not too much of either; and of course a Frenchwoman must be well dressed; but they have a horror of waste, and care little for ostentation.

A French woman would consider it very dishonorable to flirt. She thinks that if she once encourages a man, she must take all the logical consequences. French women are among the most sensible in the world. When they bicycle, they never dream of wearing anything but knickerbockers; and when they walk in the rain, they would rather show any amount of ankle than take chances of soiling their dress. In this last particular, they are exactly like the English.

In the matter of divorce the French have switched about a good deal. They established it, then abolished it, and again in 1884 they re-established it At present their law is rather liberal, for they give divorce for excess, cruelty, serious assault, conviction of crime, and adultery.

Some years ago the French government maintained foundling hospitals, with convenient receptacles into which anyone could go and leave a baby, and then go away without being seen. For some reason, however, this institution has been discontinued, but there is considerable agitation to re-establish it

By far the most remarkable fact about France is that it is the only civilized country in which the population is actually decreasing. The decrease would be more serious were it not for the influx of foreign immigrants, but the French do not like the prospect of their own race being gradually wiped out. It is generally admitted that this decline is due to two economic causes, the dowry system and the Code Napoleon. As the value of a girl depends on her dowry, the parents only wish to have one daughter, in order to make the very best of her. Moreover, the Code Napoleon provides for almost exactly equal divison of property among the children. If a man has five children, for example, the law divides his property into six parts, of which each child gets a part, while the father can do what he likes with the remaining sixth. Under this system the parents have to limit their families, to prevent their little farms being divided into such small pieces as to make them useless. Two is considered as the logical number for a peasant family, for then each will get half the parents' land by inheritance, and half of someone else's land by marriage.

The landless classes are more prolific, and bring the birth-rate up to an average of a little over three to a marriage; but this is too low to keep the population even. The French console themselves a little by the reflection that all civilized peoples are rapidly declining in fecundity, and France is only fifty years ahead of the rest in infertility, because equally ahead in civilization. But they are much concerned about it all the same, and are seriously considering a remedy. Opinions differ a good deal, but it is safe to say that the reform finally chosen will be state subsidization of maternity, and thus we shall see the inauguration of a wise and equitable institution, which will sooner or later be adopted in all countries.

REMARKS.

I am probably one of those to whom the editor alludes when he says "many of our readers seem not to believe in rights o any sort." This is rather a misrepresentation, as we merely disbelieve in divine and natural rights. Comte said, with considerable truth, that the human mind tended to pass through three stages, the theological, the metaphysical, and the positive. In the theological stage men believed that rights and duties were ordained by God. Then came the metaphysical stage, in which it was believed that some abstraction called Nature had mysteriously implanted ideas of right, duty, justice, truth, etc., etc., in the mind of man. The Declaration of Independence, Mr. Bryan, Henry George, and some of Lucifer's writers, are excellent examples of this stage of thought. Last came the positive school, who realize that nature is quite non-ethical, and found ethics merely upon practical utility. Historically ethics were developed because they turned out to be useful in the struggle for existence, for maternal and paternal love helped to preserve offspring, while social and patriotic ties were invaluable in helping to defeat and exterminate disunited peoples. Ethics are extremely useful within certain limits, and ought to be maintained and inculcated in the young. The words "right" and "duty" are short, expressive, and useful, but when we come to philosophise, we must not forget their origin.

* * *

Students of Herbert Spencer are apt to give unequal weight to the different parts of his definition of evolution. Mr. Brinkerhoff does not forget that evolution is a change from the homogeneous to the heterogeneous, known as differentiation; but he does forget that it is also a change from separation to unity, known as integration, which Spencer calls "the primary process in evolution." The supreme test of high organization is that the members should be as individual and varied as possible, and yet at the same time have their activities strictly subordinated to the organic welfare of the whole. To this end a regulative organization is necessary, and has actually been developed in the higher animal and social organisms by the stress of natural selection. See Spencer's essays on "Specialized Administration" and the "Social Organism"; also Huxley on "Administrative Nihilism"; all obtainable at very low prices in the Humboldt Library.

Ante-Nuptial Contracts.

BY S. R. SHEPHERD.

Twenty-five years ago I became acquainted with a Massachussetts lady through "Woodhull and Claflin's Weekly." We agreed to form a marriage co-partnership, dissolvable at the option of either, and each to take out what they put in, without interest, the gain to be divided equally.

She expected to get something from the estate of her deceased husband but failed. I sent her money to come west and we drew up an ante-nuptial common law contract and were married, the officiating justice attesting that it was read and fully explained to both parties who each acknowledged a thorough understanding of it.

Among other things it contained the mutual acknowledgment that each was induced by and in consideration of the concessions, representations and promises of the other to enter into the marriage relation. Each irrevocably appointed or named an attorney to appear in court and waive statutory rights in conflict with the contract, "hereby ratifying his acts," and instructing judge and jury to hold both to the contract should either be led by evil counsel to dishonorably seek evasion, each pledging their most sacred word of honor to stand true and faithful to their plighted vows, calling upon all human kind to point the finger of shame at the one which proved recreant and treacherous and to stamp upon their forehead the brand of blackest infamy.

Fourteen years later she desired to live in California and I in Kansas. She selected an attorney to assist her in determining the amount due her under the contract. After figuring a week she named the sum and asked if I thought it was right. I said it was too little—I would make it per cent more. We quareled a while, when she accepted the greater sum; a divorce was obtained and we kissed each other good by.

If fair and just in its provisions, a contract of that kind will deter any one but a fool or devil from going into court, to be looked upon as the personification of all that is false, perfidious and vile. All the world despises a treacherous sneak. No decent attorney would take such a case. Any one who goes into court reeking with fraud and dishonor and asks it to help them consummate an act of infamy stands prejudiced and condemned.

Courts do not relish the idea of being used for such base and ignoble ends, and the chances are that the case would go against them in whole or in part. In some states the courts are quite liberal in the enforcement of common law principles and equities and the lower courts in most of the states are much inclined in that direction.

All liberal, thinking people should have ante-nuptial contracts, embodying their views and agreements, first to educate toward secular marriage and right of contract, and second for the deterrent and moral and judicial advantages to be gained.

South-Eastern Missouri.

BY C. J. ZEITINGER.

The question how to get a cheap farm, well located, capable of producing a variety of fruits and other products, in a healthy and agreeable climate and where the products of labor will bring good prices—these questions present themselves daily to thousands of people living in cities and also in rural districts of the Northern and also Western parts of the United States.

In deciding upon a place for a home the settler must look out for the following principal points.

First. Climate—medium heat in summer and not excessively cold in winter.

Second, Topography of the country—elevation, drainage, etc.

Third. Character of the soil—natural productions, timber etc.

Fourth. Location as to markets, both home and distant including facilities for reaching these markets.

Fifth. Quality and supply of water for drinking purposes and all other uses.

Sixth. Cost of building material and fuel.

Seventh. Adaptability to fruit growing, live stock raising, and poultry farming.

Eighth. Church and educational advantages.

Ninth. State of public finances—rate of taxation.

The writer of these lines has been a resident of South-East Missouri for more than fifteen years, and in answering the above questions can speak from personal experience and observation, and particularly about that part of South-East Missouri lying in the foot hills of the Ozarks, which seems to have been overlooked or neglected by fruit growers generally and which is truly the home of the peach.

If you wish to know something about a country which is as yet only partially developed, but at the same time has been proved equal to any portion of the globe in fruit growing, follow this article.

If you are interested in a section of country which has the advantage of mild winters and summers rendered delightful on account of constant breezes from off the western prairie, read what follows:

First—(a) Climate. The climate is healthful; malarial fevers and chills being almost unknown. The summer heat very seldom exceeds ninety degrees, and even then the nights are cool, here sunstrokes and native consumption are unknown. The temperature in the winter, except for short intervals during the morning hours and occasionally for two or three days, never goes below the freezing point. One of the advantages of the climate is that it seems to have a beneficial effect on the health of those troubled with bronchial catarrhal diseases. In fact it is the land without extremes of heat and cold.

(b) Rainfall. There is rarely ever a month in the year that sufficient rain to raise a crop does not fall. A complete failure of crops is unknown. The total average rainfall for a year is about forty-five to fifty-two inches, distributed over the whole year.

Second. Topography. The cultivatable lands are gently rolling; valleys with natural drainage in the shape of creeks and larger streams. The elevation is about 850 to 1000 feet above sea level, with many beautiful crowns which rise even higher than 1300 feet above sea level—a splendid altitude for peach growing. Roads are good generally speaking and without excessive grades. In fact much of the upland or plateau lands are only slightly rolling, just sufficiently undulating to drain well.

Third. Soil. The soil is in most instances a light clay loam; top soil containing more or less mixtures of decayed vegetable matter and in some instances partaking of the nature of sandy loam while in other sections it is mixed with gravel and a sprinkling of surface rock from the size of an egg to a cubic foot. The under soil is in some sections a heavy yellow clay while on the other sections the subsoil is a heavy deep red clay, denoting very strong land and rich in mineral elements.

I am only an amateur orchardist but my experience tells me that this soil is especially adapted to fruit growing in general, while on the valleys and flats, wheat, oats and corn are fairly good crops; also timothy and other grasses grow well. All the higher crowns are admirably suited for peach, apple, pears, plums, apricots and cherries, while the small fruits, strawberries, raspberries and blackberries can be grown to perfection on the richer slopes and flats.

The Native Timber. We find here the black walnut sugar tree, hackberry, hickory, white ash, red oak, post oaks, elm, yellow pine and other woods.

Fourth. Location and shipping facilities. Zeitonia Heights, the home of the peach, is located on the main line of the St Louis I. M. & S. R. R., at Gad's Hill Station. It is central, being only 120 miles from St Louis, from whence inland markets on all points of the compass are within easy reach being about 400 miles nearer the center of population than South Missouri.

[The last page of Mr. Zeitinger's manuscript was misplaced. Feeling a deep interest in the question of the best places in which to practicalize the ideals set forth in "Hilda's Home," and "Cityless and Countryless World," we have given considerable space to a description of South East Missouri. For further particulars Mr. Zeitinger can be addressed at Zeitonia, Mo.

Premiums for Our Workers.

Some time ago a book valued at two dollars was offered for the largest club of trial subscribers to the Light-Bearer Library. That premium has not yet been awarded. Inasmuch as summer is the worst time in all the year to get subscribers, the time of competing for said premium has been extended to January first. The book offered is an expensively gotten up work of over three hundred pages, entitled, "Hidden Secrets Revealed, or the Curtain Lifted," by George N. McLean, with Introduction by Wm. Lloyd Garrison. It is physiological, ethical, and hygienic, and while written from a conservative standpoint, contains much that is of great value to every reader, especially the young. This book was donated to Lucifer's work by a medical friend.

This finely bound book is offered to the worker who will send us the largest number of trial subscribers to the monthly Library, at ten cents for three months, either back numbers or future issues.

We also now offer a volume of Lucifer, 52 numbers, substantially bound in black cloth, price postpaid, $1.75, for the largest list of yearly subscribers to the Light-Bearer Library, twelve numbers, at 50 cents a year. Premiums to be awarded Jan. 1.

We also offer a bound volume of Lucifer to the getter up of the largest club of trial subscribers to the weekly at twenty-five cents for three months. Awards to be made Jan. 1.

The Sanctity of Marriage. As viewed from a moral and sanitary standpoint: A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25 cents to 10 cents, for sale at this office.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Light Bearer Library, No. 8,

Contains "The Coming Woman," by Lillie D. White. This very excellent essay was read before the International Liberal Congress of '93. It was published in pamphlet form at Topeka, Kansas, and has been for some time out of print. By press of other business and by the continued absence of Mrs. White herself, who has been employed in our office for some two years past, and who was called to Louisiana to attend her sick son, the September Library has been delayed. It is now nearly ready for the pressman, and if all goes well, will be sent to subscribers next week.

Tolstoi.*

I have been reading a little book with this title. It is in two parts, the first written by Alice B. Stockham M. D., of this city, in which an account is given of her trip to Russia, mainly it would seem, to interview the most noted advocate of peace and brotherhood that this century has produced. The second part, entitled "The New Spirit," is written by H. Havelock Ellis, author of the well known book "Psychology of Sex."

The story of "Tolstoi" as told by these two writers is one of absording interest to all who are now looking for a way out of the wilderness of commercialism and monopolistic greed. The following paragraphs from the observations of Dr. Stockham, at the time of her visit to the home of Tolstoi, show what appears to be the animus and philosophy of the Russian sage:

"His trust in Omnipotence is not only a bulwark for himself but creates an atmosphere about his home, his kindred and all within his radius; they are defended; theft, murder, rapine, is impossible. His house requires no locks; his possessions no bolts or bars, for his fortress and bulwarks are built of more stable material, a mightier power of defense than any man-made weapons of warfare. Tolstoi would say to Christians: prove your Christianity by your faith in man. Unbar your doors; not only beat your swords into plows and your spears into pruning hooks, but turn the locksmith's genius into the production of tokens of love and fidelity.

"Does love rule in one's own small world? Then it becomes a central sun whose light and effulgence are free to all. Servants are trusted to pantry stores, dainty dishes are not hidden from children, while jewels and money are within easy reach of friends and neighbors. In the office, the cash drawer is guarded by no elaborate mechanism, the combination is never turned on the safe, which is used only as a precaution against fire.

"Can one doubt that service is given with an added zest and dignity in such love-laden environment and that it soon becomes a matter of course that the key grows rusty in the lock and the office of policeman a sinecure?"

One of Tolstoi's exemplars and teachers was a Russian peasant named Soutaieff. On page 104 of the book is this story:

"One evening a beggar woman had knocked at Soutaieff's door, asking shelter for the night. She was given food and a place to rest. Next morning all the family went to work in the field. The woman took the opportunity of collecting all the valuables she could lay her hands on, and fled. Some peasants at work saw her, stopped her, examined her bundle, and having bound her hands, led her before the local authorities. Soutaieff heard of this, and soon arrived. 'Why have you arrested her?' 'She is a thief; she must be punished,' they cried. 'Judge her not, and you will not be judged,' he said solemnly; 'we are all guilty at some point. What is the good of condemning her? she will be put in prison, and what advantage will that be? It would be much better to give her something to eat, and let her go in the grace of God.'"

Continuing the narrator says:

"The influence of Soutaieff appears in 'What then must we do?'—a further chapter in the history of Tolstoi's development, and perhaps the most memorable of his attempts at the solution of social questions. . . . It was the question that pressed itself for solution on Tolstoi when he began to investigate the misery of Moscow, and to start philanthropic plans for its amelioration. He tells us in this narrative, which has a dramatic vividness of its own that will not bear abbreviation, how he was gradually forced, by his own well meaning attempts and mistakes, to abandon his philanthropic projects, and to realize that he himself and all other respectable and well-to-do people were the direct causes of the misery of poverty.

"He investigated the worst parts of the city, finding more comfort and happiness amidst rags than he had expected, and only discovering one hopelessly useless class—the class of those who had seen better days, who had been brought up in the notions that he himself had been brought up in as to the relative position of those who are workers and those who are not workers.

"He met with a prostitute who stayed at home nursing the child of a dying woman. He asked her if she would not like to change her life—to become, he suggested at random, a cook. She laughed: 'A cook? I cannot even bake bread;' but he detected in her face an expression of contempt for the occupation of a cook.

"This woman, who, like the widow of the Gospel, had in the simplest way sacrificed all that she possessed for a dying person, thought, like her companions, that work was low and contemptible. Therein was her misfortune. But who of us, man or woman, can save her from this false view of life? Where among us are the people who are convinced that a life of labor is more honorable than one of idleness, who live according to such a conviction, and value and respect men accordingly?'"

In these paragraphs, as some of us see it, Tolstoi and his narrator have touched upon one of the most formidable of all the obstacles in the way of the humanitarian reformer, viz: the low estimate that is placed upon labor as such, and upon all who perform the most common and most necessary work in the great human hive. Tolstoi abandoned his work in the slums of the great city because he saw the uselessness of trying to get women to forsake a life of prostitution and seek employment at some useful labor so long as the women most respected in society live lives of idleness, and bring up their daughters without work, instructing them only in the art of catching a husband; that is, the art of selling their persons to the highest bidder in the matrimonial market.

The same reasoning showed him the futility of trying to convince the boys in the slums that labor was more honorable than trying to live by one's wits. When he took a friendless

*For sale at this office.

boy "into his home among the servants, pending some better arrangement," the boy soon ran away and joined a circus. The little human waif saw that Tolstoi's sons did not work—that they spent their time in idleness and sport. "I ought to have understood," adds Tolstoi, "how foolish on my part—I who brought up my children in luxury to do nothing—to try to improve other people and their children, who lived in what I call 'dens,' but three-fourths of whom worked for themselves and for others."

In politics Tolstoi "is as uncompromising as Ibsen in dealing with the state. It is a humbug, this state," said Tolstoi to W. T. Stead. "What you call a government is merely phantasmagoria. What is a state? Men I know; peasants and villages, these I see; but governments, nations, states, what are these but fine names invented to conceal the plundering of honest men by dishonest officials."

"Law, tribunals, prisons," adds the narrator, "become impossible with the disappearance of the state; and with the disappearance of the country, and of 'that gross imposture called patriotism,' there can be no more war."

This seems very similar to the saying of Thomas Paine, "The world is my country, to do good my religion." It is narrow sectionalism that gives rise to patriotism—"patriotism, that last resort of knaves," as some one has expressed it.

Next week we propose to give our readers the great Russian humanitarian's idea of what should take the place of the state; with its laws, its tribunals and its prisons. M. H.

Fall and Winter Campaign.

Of far greater importance—as some of us see it—than is the present political campaign to decide which of two political factions (as near alike almost as were the Siamese twins) shall have the privilege of robbing the people in the name of the law and order for the next four years—vastly more important to human weal than this costly political war of the ballots, is Lucifer's campaign of education, the object of which is to arouse the slumbering women and men of our land to see the necessity of creating a better race of human beings as the only sure way of securing better institutions, better and more equitable laws, and better administration of those laws.

The saying that the institutions of any country or nation are as good and as bad as the people who make or who passively submit to these institutions, cannot be too often repeated.

It is doubtless true that both action and reaction are at work here. Bad men—narrowly selfish men—make bad laws, and in turn bad laws are made the excuse or occasion for exerting a tremendous influence in making bad people.

But in the order of nature men precede laws. Laws are wholly inoperative and dead without living agents to administer them. Human laws—and I for one recognize the existence of no other laws—are not self-acting, not automatic, as are the forces of nature (incorrectly called laws.)

The logical inference then is that men are superior to their institutions, men are above their laws. The creator, man, is greater than the creature, law.

If so, then the rational, the logical method of getting better laws is first to make better creators of laws.

The natural and only sure way to make better men—men embrace women!—is through the natural process called generation. The "supernatural" process called *re*-generation has long been tried, only to prove its utter futility, its worse than failure.

The most noteworthy effect of regeneration, so-called, is to make people more submissive to invasion; more criminally submissive to government of man by his fellow man, and especially government of woman by man, thereby depriving woman of self-ownership and through the sex-enslavement of woman depriving her children of the right to be born well; the result being an overproduction of the weak and criminally inclined masses.

Lucifer's campaign of education is not confined to a single specialty, but inasmuch as this the most important of all line is almost wholly neglected by nearly all other reform journals, lecturers and writers, Lucifer and its corps of workers are concentrating their forces mainly upon this the most neglected and most needed of all humanitarian reforms.

Lucifer's campaign is heralded by no flourish of trumpets, no torch-light processions, no beating of drums and tambourines in the streets. It has no campaign songs, catch-words or slogans; no paid speakers—for the reason that it has no campaign fund. Its only means of support is derived from the sale of its literature, including books, pamphlets, and the weekly and monthly issues of Lucifer and the Light Bearer Library, and therefore its success must depend on the co-operative help it receives from those who recognize the need and the importance of such campaign of education.

Religion Unrevised.

Most preachers of the present day have discretion enough to say little or nothing about the cruder and more barbaric features of their creeds, but occassionally we find one whose preaching reminds us of the gospel sermons thundered from the pulpit in our boyhood days, fifty or sixty years ago, at camp-meetings, and at the annual winter "revival" occasions. Among these reminders of a past and gone generation is the individual known as "Sam." Jones. The following clipped from an exchange appears to be a fair specimen of a style of pulpit oratory which is so seldom heard in these days that many go to hear the speaker out of curiosity, much as they would go to see a skeleton of an extinct race of mammals, or of the saurian age of reptilian development.

"Here is a man who has never been five hundred miles from Galesburg and he says there is no God and he has never read five hundred pages of solid literature and he says there is no hell but he will not be in hell one second until he will cringe and say: 'My God! what a mistake I made.' Today the Methodist and Baptist churches are the greatest exponents of God, and in the last four years they have lost numerically. You old sisters, you are all right, but you have no sense. Don't worry, for if you should get into water over your head, you would float for your head wouldn't sink. Come here once a year and get something in your noggen. You old dogs can't expect to learn much, but come and bring the pups, they will learn. Methodists and Presbyterians are about the same thing, for the Methodist thinks he has religion, but is afraid he will lose it, and the Presbyterian is safe, but he doesn't know he has it. You old hypocritical devils pray to God to save your boys and our land from rum and then go down and vote the Republican or Democratic ticket with the lousy devils who want rum licensed. Well, if you don't go to hell, it will be because hell has been burned out before you get there."

Five Years for Three Dollars.

Lucifer's plan of campaign depends for success largely upon prompt renewals. Some of our friends have accepted the offer of five years subscription for three dollars, or five yearly subscriptions sent to different addresses for three dollars. While millions are being spent in worse than useless military campaigns in the Philippines and in China, and other millions in the worse than useless political campaigns, is it too much to ask for a few paltry hundreds to be spent in Lucifer's campaign of education and agitation for higher and better ideals in regard to the creation of a better race of human beings?

There never was a book so sacred that it could sanctify a lie. All truth is holy, whether it be written in books, or stones, or stars; and all error is unholy, no matter in what scriptures it may be. Morals that cannot be defended ought to be condemned. It is not within the power of the sanhedrim, or the synod, or the ecumenical council, to convert bad morals into good religion.—*M. M. Trumbull.*

Hilda's Home.

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VARIOUS VOICES.

W. B., New York:—I enclose money order for six dollars. Five towards getting your book out. I wish I had it now, as I have time to read some, but may not later. The other dollar is to renew my subscription for another year.

M. E. Morse, San Francisco:—I am in arrears for subscription to Lucifer. I don't know just how much. I also subscribed for your autobiography; so will forward you two dollars, one or the book and one to apply on subscription to Lucifer. I have just passed my eighty-second birth day. Am able to do a pretty good day's work; and *may* live to vote for Debs and Harriman this fall. I hope so.

Shepard B. Cowles, Trufant, Mich.:—In "Our Purpose" you truly say the institutions, laws and customs of any people are on a plane with the people who make them, &c. I add, any people are on a plane with their environment. And there can not be a moral plane without a moral environment. The Socialist Republic is not a reform; it is not state socialism; it is a moral revolution, a moral environment under which freedom in love and sex is possible because on a moral plane.

Frank D. Blue, Terre Haute, Ind.:—In reply to Mr. H. C. Draper's question in No. 832 of Lucifer, I wish to say, I believe all statutes will allow such adoption. Generally the laws of adoption read about as follows: "Any person may adopt any child," etc., the question of marriage being waived. This will not make them "legitimate," by law, but places them in the line of inheritance the same as "wedlock" children.

J. Steiner, Washington, D. C.:—Your rebuke to Cardinal Gibbons is well merited but not half severe enough. Having been brought up a Catholic myself, I know the animal, and can assure you that what he has to say against the unscrupulous rich is intended to be taken only in a pickwickian sense; intended to placate the (m)asses and impress them with the idea that the feigned sympathy that he expresses is real, when he knew that he and his church stand cheek by jowl with that very gang, and ever ready to share the spoils of labor's exploitation. He is not worth wasting either breath or ink upon.

E. T. Daniels, Alva, Okla.:—Allow me to say to our many friends among Lucifer's readers that the dear loving companion who for near thirty years was the joy and comfort of my life, has left us. She died on the seventh of this month, at the age of fifty-six years. She died as she had lived for more than twenty-five years, a fearless and concientious agnostic. Our home here will be broken up. I think of going to see the new country in South Oklahomo, that is to be opened up next spring. O how I would like to have a group of good liberals to take claims around me. If you know any who are looking for homes I wish you would put me in communication with them.

James F. Morton, Jr., San Francisco, Calif.—Replying to Voltairine de Cleyre's request for the expression of opinions, I must express my surprise that any such statement is considered necessary. An Anarchist jury is as inconceivable as an Anarchist judge, president, legislature, or prison. The semi-free lovers who marry, and the semi-Anarchists who vote, may find it consistent with their views to espouse these various forms of coercion, but the record of the historical Anarchist movement is that of unbroken opposition to every one of them. A man who is "voluntarily" arrested may abdicate his individuality sufficiently to place his future liberty in the keeping of a "free" jury; but this is quite aside from Anarchism.

Santiago Walker, Monterey, Mex.:—In answer to L. M.—New York. It is nothing in England or America for a person to assume a name not originally his or hers. In France it is a criminal offence, but they may take their mother's name. The fact of having changed one's name is a suspicious circumstance if one happens to be charged with any crime; for, coupled with change of residence, it looks like hiding. A marriage which is otherwise legal, is not illegal merely because either or both the parties to the marriage give assumed names or even totally false names. The name is simply to identify the person; but if the marriage takes place and this person can be identified in spite of an alias name, it is like any other case of alias and in legal proceedings of any importance afterward both the real and supposed name would be set forth. A bigamist often goes under different names. If convicted he is convicted as that *man*, called by whatever name but identified by the senses of witnesses. So of an heir; so of a person who has entered into any personal contract.

Mrs. J. N. L., Elmira, N. Y.:—My subscription to Lucifer expired with No. 829. Very sorry that I have been obliged to let these weeks slip by without renewing, but it seemed unavoidable. I now enclose one dollar to pay for the coming year. Wish I could send for some books, too, but it is impossible now; but hope to do so some time in the not far distant future. Lucifer is very helpful to me. The Light Bearer-Library I also enjoy very much, and when there is an article from you, [Lillian] I read it with the same feelings of delight with which I read a personal message from a dear friend. I am looking forward eagerly to the time when I will have your father's autobiography to read. A few weeks ago I read "Motherhood in Freedom," to a friend. She seemed dumbfounded; but next morning she said, "well there is a great deal of truth in what he says." So far I have only found one of my acquaintances who would read Lucifer, and her husband would not allow her to have it, and has misused her for having read it. So I'm not likely to help you to any new subscribers. But they must listen to a few words from me along this line once in a while. Not that I intrude my views upon others on every occasion. I do not, but when they open the way for me, then I always say what I believe to be the truth.

Harriet R., Concord, Okla.:—In "The Queen of the Air," by Ruskin, I found a paragraph that has a direct bearing upon the idea that the chief end and aim of woman's existence is the production of children. As it is always interesting to know what great minds think upon subjects in which we are interested, perhaps you would like to print the following:

"And where this life [plant life] is in it at full power, its form becomes invested with aspects that are chiefly delightful to our own human passions; namely, first, with the loveliest outlines of shape; and secondly, with the most brilliant phases of the primary colors, blue, yellow, and red or white, the unison of all; and to make it all the more strange, this time of peculiar and perfect glory is associated with relations of the plants or blossoms to each other, correspondent to the joy of love in human creatures, and having the same object in the continuation of the race. Only with respect to plants, as animals, we are wrong in speaking as if the object of this strong life were only

the bequeathing of itself. The flower is the end or proper object of the seed, not the seed of the flower. The reason for seeds is that flowers may be; not the reason of flowers that seeds may be. The flower itself is the creature which the spirit makes; only, in connection with its perfectness is placed the giving birth to its success."

R. S. S., Ohio:—I do not feel able to do any propaganda work; do not even know what names to send you of persons who would probably be interested in the paper. I am getting to be pessimistic in my own mind in regard to the good that will come of such efforts, but this feeling I suppose must be laid to the account of my ill health. Sometimes I consider myself a "back number," not worthy to be counted as up to date with the present age. I know this is not the kind of message to do you good. If I cannot help I should not hinder, for I really think there is nothing in life so abhorrent as sex slavery—or the legal right of man over woman in this relation. I have always thought you were inspired, helped, sustained by the angel world, or by those over there who saw the great need of this agitation of thought, and who finding you so honest and true to your principles saw that you were well fitted to be a martyr in this unpopular cause. Thus thinking and believing I sincerely hope you may live many years to do and dare, and that you may see the good work prosper, and so I say, may God bless you and all good influences aid you in your chosen line of work. Enclosed find one dollar and sixty cents on subscription to Lucifer and for the "Unblind Cupid," thirty cents; "The Worm Turns," ten cents; "What is Religion"—Ingersoll—ten cents; "The Ballad of Reading Gaol," ten cents. You may also send the paper thirteen weeks—as per your premium offer—to the enclosed name.

[Thus it seems that our good and faithful friend believes that good wishes and prayers should be supplemented by good works. For a dozen years or more, though most of that time a great sufferer, the writer of this letter has faithfully and cheerfully helped to sustain Lucifer and its work, and for the reason that she does not feel able to work in any public capacity she asks us not to publish her name and address. M. H.]

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There are ninety and nine that work and die
In hunger and want and cold,
That one may live in luxury,
And be lapped in the silken fold.
And ninety and nine in their hovels bare,
And one in a palace of riches rare.

From the sweat of their brows the desert blooms,
And the forest before them falls.
Their labor has builded the humble homes.
And the cities with lofty halls:
And the one owns cities and houses and lands,
And the ninety and nine have empty hands.

But the night, so dreary and dark and long
At last shall the morning bring:
And over the land the victor's song
Of the ninety and nine shall ring:
And echo afar from zone to zone,
"Rejoice, for Labor shall have its own!"

—*Selected.*

My Ideal of Love in Freedom.

Lois Waisbrooker, in "Clothed with the Sun."

I speak only for myself on this question, knowing, as I do, that there are many who have the same high ideal. Others have come into our ranks with only the idea of selfish gratification. These claim our name, but they are not of us. When science takes hold and analyzes the vibratory law of love in freedom we shall then be understood and justified.

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It has been demonstrated in the experiments made in this line that tones of anger, envy, selfishness, etc., give the form of bugs, worms and other repulsive things, such as represent disgust or cruelty. But loving tones, tones that are the expression of kindness, benevolence and other desirable qualities, vibrate in the forms of flowers, and I once saw the likeness of a perfect rose taken in this way. I often wonder why the significance of this demonstrated fact is not more widely considered and then acted upon.

Let the selfish, hypocritical man or woman, the one who professes one thing and means another, be subjected to such a test and the real character will be revealed. But it is not so much in a personal as in a general sense that I wish to examine this far-reaching law.

Those who honestly and earnestly advocate social freedom are accused of immorality, of being selfish, animal in their purpose. I would like to see this matter tested. I would like to have a score or two of the earnest men and women who are agitating the question of what is called free love—I would like to see the vibratory tones of their voices as they talk upon this subject taken as above stated. Then I would have the same test applied to an equal number of men and women who advocate the perpetuation of the present legal marriage system. I would like to see which showed the most flowers and which the most worms and other disagreeable things. Then I would like a dozen or more of those who are living in love without legality, and an equal number of the legally married, taking them as they come, tested in the same way.

There would be no trouble as to the result as connected with the loving couples who have declared for freedom. The pictured tones of their voices would show not only flowers, but singing birds and other emblems that illustrate liberty. What the legally bound showed would be the test whether they loved or not. But at the very best, the idea of dutiful submission on the part of the wife and of marital rights on the part of the husband, no matter how kept in the background, would mar the love vibrations, would lessen their beauty, while the vibrations of those who do not love—well, they would make repulsive pictures indeed.

Let the woman who is waiting the approach of her lover speak into such a tube, and then let the woman who is dreading the approach of her husband do the same. The latter may hide her feelings from the public, and even from her husband, but she cannot hide it from the sensitized film at the end of the tube. Then again, I would like a specimen from the high toned public woman, and down through all grades of that class to the very lowest dregs, and from the men who visit each grade. Will not some scientist investigate in this line?

If they would investigate the chemistry of human sex life—would gather the pictured vibrations that come from all grades and conditions, from the sex-starveling to the sex-surfeited, it seems to me a lesson might be learned which would show the difference between natural and legal morality, between "thus saith the Lord" and "thus saith love," and greatly in the favor of the latter.

Sex is the basis of creation—of all creation. From the lowest form of life to the highest, all physical, mental, moral and spiritual life comes from the union of the two factors of sex on the plane of development shown by that which is created. Sex rules the emotional of life. Anger, hatred, envy, jealousy,—all the various emotions that go to make up human life, these as well as that of love, are the expressions of the creative power behind them. Now just think of the enslaved condition of the sex life, and of all the various emotions, the vibrations of which fill the atmosphere with the invisible but real forms of bugs, worms, toads, snakes, of every fearful and hateful thing, and can you wonder that we have just what we do have?

Now my ideal of freedom is to unchain love, to make woman so free that under no possible condition can she be pressed into an unwilling relation. I would trust nature's chemistry when free to act through the feminine, for I know that she would never call for that which was not needed in her work of building forms. I speak of the feminine because it is through

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that embodied factor of sex that nature builds, and by the law of attraction.

Now p'ease stop and think—think of the vibrations of the present unbalanced conditions of the human sex life as being all removed from the atmosphere—think of these imaged forms all perishing for the lack of that which gives them form—think of all this and you have a glimpse of my ideal when I talk and write of the freedom of love. But this is only the negative side, and but a part of that, for when the atmosphere no longer holds the forms of the disagreeable, the cruel, the animals which represent these characteristics will cease to exist on earth. Now look at the positive side of the ideal that inspires the efforts I make. Think of the vital life, the love-life vibrations filling the atmosphere with forms of love and beauty that radiate health and happiness.

Such is my ideal of what the full freedom of love will bring to the race. And not only human life, but to all grades of life below us, both animate and inanimate. Many a truth is uttered intuitionally, the speaker feeling sure that what is stated is rooted in the eternal law of being, and yet they are not able to give one logical or scientific reason for what they assert. I saw such a statement recently, one to which my whole soul responded, for it came within the scope of my ideal. I cannot give the exact language, but the substance of it was that when sex was understood and honored in use, not only would the race be free from disease, but that all things below would profit thereby—that

> "Greener things would greener grow,
> Beauteous things more brightly glow."

because of the quality of the sex magnetism permeating the very air, and because of the character of what is called sex-waste, which would be thrown off for the appropriation of the lower order of life, not directly, but just as truly thus appropriated. The last phrase, sex-waste, is my addition, as the writer believes there is no need of such secretion except for offspring.

I think, however, that it is better to try to understand nature than to ignore her methods. Those who have No 5 of "Clothed With the Sun" should read carefully the article headed "The Mistakes of the Ages," as they will there learn the use of the sex life that is now called waste.

You will see, friends, that my free love ideal involves a great deal—covers a great deal of ground. That it cannot be lived, under the present economic system is apparent, but the importance of the subject warrants all that a complete change will cost. Law must let go, not only of its enslaving grip upon woman, but also upon natural wealth and opportunity to use, thus giving all an assured means of subsistence.

Oh what a change freedom will bring! As I walk the streets of this great city and mark the bruised and broken specimens of what should be a grand Humanity, I can sense the soul-cry of which they themselves are not conscious—the cry of the inner self-hood which says: Oh for the freedom of the creative life that such as we may no more be born upon the earth plane; and even the animals seem to plead for a better birth for those who have charge of them.

But I will not enlarge further. The position I take is scientific. It will stand the test of investigation; and so long as the vibrations that go forth from the sex-centers manifest from any other emotion than that of love, the atmosphere will be filled with the forms of repulsive and cruel things. So long will the evils with which Humanity is cursed continue to prevail.

I, for one, am proud of being able to work for so grand an object as freedom in love. When this is accomplished, the forms of the beautiful,—all the life giving elements of health and happiness will so fill the atmosphere that sickness and sorrow will be unknown, and heaven realized upon earth.

To those who doubt the possibility of what I have stated, I would ask: What is it that goes from the lips of the speaker to the ears of the hearers? The vibrations of the atmosphere, you reply. Yes, but these vibrations must take the perfect form made by the word spoken, or the listener could not understand their meaning. If such vibrations have their form, invisible, but real, why should not the emotions, love, hate, anger, etc., give out a character form of vibrations?

Edwin C. Walker.

BY C. W. C.

It is a common saying that no man is a prophet in his own country and that people generally stone and crucify their benefactors and saviors. This is certainly to a great extent true; but those who assembled at Dr. Gertrude Mack's residence on Sunday evening, December 9, can testify that we still have in the world men and women who are only too glad to give honor to whom honor is due.

Having learned that the 9th of December was the fifty-first birthday anniversary of Mr. Edwin C. Walker, a number of friends and admirers of this distinguished worker for the cause of freedom had decided to give him a "surprise party." The idea, I believe, originated in the mind of Dr. Mack, a lady of great intellectual and physical beauty and a true friend of Mr. Walker. The affair was kept a secret, and Mr. Walker did not know anything about it until he was "taken by surprise." How to entice Mr. Walker and punish him for the sin of having lived fifty-one years in this world was a difficult question, but finally it was decided that Dr. Mack should invite him to accompany her in the afternoon to the Brooklyn Philosophical Association, and thence go and take dinner with her at her residence. An innocent scheme, indeed!

At 6:30 p. m., the hour appointed for their arrival, the friends of Mr. Walker were in full force at Dr. Mack's parlor, but the hero of the evening and his fair "captor" were somewhat slow in making their appearance, and some of the guests began to feel a little uneasy. "Is it possible," they wondered, "that Dr. Mack was unsuccessful in her attempt to catch and cage the wild animal?" "They may not come at all," remarked Mr. Edward W. Chamberlain. "Shall we play 'Hamlet' with the Hamlet left out?" asked Dr. Charles L. Andrews.

But everything comes to him who waits. Finally they came, and before they had time to enter the parlor, the light was turned out, and Mr. Walker was greeted with shouts of "Edwin Cox W-a-l-k-e-r, Walker! Who is he? Who is he? One of the fathers of liberty," Mrs. M. Florence Johnson acting as the leader and master of ceremonies. Mr. Walker did not expect anything of the kind and did not know what to say. But it did not take him long to understand the situation, and shortly after the "fun" commenced in earnest.

It was a gathering of congenial people, and everybody was anxious to do all he or she could to make Mr. Walker happy. Dinner was announced and all started for the dining-room. To make the dinner as enjoyable as possible the heads of the guests were decorated with gaily colored paper caps. To see the philosophers of the Manhattan Liberal Club (for all of them were Liberal Club people) sitting around the table with the caps on their heads was a sight to make the gods laugh, as they undoubtedly did if they had any sense of humor. Radicals know a good thing when they see it, and they treated the dinner with justice and impartiality; in fact, they ate so much that the "birthday cake," prepared I believe by Mrs. Johnson, was not touched at all. Candy, with various mottoes, was passed round, and afforded great mirth to the party.

It was Cyrus W. Coolridge's fortune to read as his motto, "Where ignorance is bliss it is folly to be wise." He was pleased with it, and acted accordingly. When the dinner was over, Dr. Mack brought in a bag containing small packages, and told each guest to take one. The packages proved to be children's toys, and were a source of great amusement to the philosophers.

Next on the program was a bit of "refined cruelty" inflicted by the hostess on poor Mr. Walker. The fact is, Dr. Mack compelled him to read a number of congratulatory letters; and although all the good things said about him contained nothing but the truth, Mr. Walker blushed like a "school-girl" while reading them. The letters were from George E. Macdonald, the brilliant writer of the "Observations" in the "Truth Seeker," Hugh O. Pentecost, Bertha Johnson, Mrs. Moody and several others. A letter was expected from Lillian Harman and her daughter Virna, but it did not reach New York in time to be read at the meeting. To further punish Mr. Walker his friends presented him with a substantial token of friendship, and called upon him to make a speech. Mr. Walker is a ready speaker, as we all know, but on this occasion he was so overcome by emotion that all he could say was, "I thank you friends, for your kindness." The party then returned to the parlor and spent the rest of the evening in pleasant chat.

Among the people present, besides those mentioned above, were Pearl Johnson, Garcia Leao, Marie Andrews, Minerva Andrews, Mrs. A. J. Schofield, William D. Denton, Ernest Winne, Anna Stirling, and William J. Terwilliger.

One word more and I am done, as the old-time preachers used to say. If a reporter may be allowed to express an opinion of his own, I wish to state that Mr. Walker was honored by his friends because he deserves honor. He is a thinker and writer of exceptional ability, but, above all, he is a *genuine* man. There are so many shams in the world, so many people who are poor apologies for men, that it is a delight to find a *real* man. Long live Edwin C. Walker!

Lecture Tour by James F. Morton, Jr.

FRIEND HARMAN: Please announce in Lucifer that I expect to take a lecture tour, in connection with the removal of Free Society to Chicago. I shall probably start sometime in January and would like to hear at once from any readers of Lucifer between Chicago and the Pacific Coast, who can arrange for meetings, or desire a personal visit. My subjects will be:

The Essence of Liberalism.
Religious Liberty and its Force.
What Liberty Means.
Social Ideals.
Why I am an Anarchist.
The Battle for Free Speech.
The Meaning of Sex Freedom.
The Basis of Brotherhood.
Trades Unionism.
The Rights of Labor.

Recitations and lectures on literary or philosophical questions, by special arrangement. Address James F. Morton, Jr. 236 Clinton Park, San Francisco, Calif.

Modern Reveries of a Bachelor.

BY GEO. SEABROOKE.

There's lots of forbidden fruit that's not worth eating.

How astonished people appear when a man by his acts proves that he is a MAN.

Why not be honest with yourself?

I wonder why it is that Christians do not try to make eating a crime.

Many people produce a state of atrophy of the brain by letting others do their thinking.

What's the use of anything, anyway?

Don't be any better than you have to be.

A sexless man is necessarily virtuous. I have never heard him claim happiness, yet they say, "to be virtuous is to be happy."

Facts vs. Fancy.

BY E. F. HYLAND.

"Where am I at?" was the first inquiry of my infant mind.

The first answer was found in the "Holy Bible," and this became more ambiguous, more indefinite and more contradictory every time I read it.

Then the commentators, the high officials, both theologic and political, only threw dust and ashes in my eyes, as if to say, "Stand still; take what is given you and ask no questions!"

Then I turned to Ancient History and found it dealing only with very recent times, calling them ancient.

Then I asked Geography, and the answer I got told only of the present, leaving it to the imagination to tell how it got there.

Next I asked Geology, and Geology gave me facts, making no pretensions to ancient or modern.

Then loomed up before my mind the vastness, the incomprehensibility of the periods of time that had elapsed before man appeared on the earth. But geology gave me a solid basis for mental work, for nothing can successfully contradict plain facts.

With these plain facts of geology for a basis the true God of nature appears to me to consist of

First, Space.

Second, coequal with Space is Ether, or Eternal Life.

Third, Gravitation.

These three constitute Nature's Godhead.

From these premises as a basis I conclude that life is everywhere. Every place is a center, or at an equal distance from the circumference.

In the roll of eternal changes all the planets of the solar system stood on one side of the sun and were then brought together with such force that the entire mass, by centripetal gravitation, took the form of gaseous smoke. Then centripetal gravitation got in its work, first getting the gaseous materials into rings, then rolling those rings into planets and their satellites.

Centripetal gravitation is the force that continually works to crowd the material into smaller space, or nearer to each center, while centrifugal gravitation works to hold the material away from the centers, or from the great center of the solar system.

Life can show itself only where two parties of the right material meet at the right temperature. Then aggregation commences. If on the earth the aggregation takes the form of land plants, land animals, insects or birds. If in or on water the aggregation takes the form of aquatic plants or animals. So numerous are the kinds or species that geologists say for every kind now living they have found the remains of three hundred species that are now extinct.

Aggregation and segregation are Nature's laws—laws that never can be changed or reversed. Thus while some species are becoming extinct others are being created. How long this process is to continue we do not know. We know that the space round the sun is so nearly filled with small planets that it seems impossible that all the planets could again be ranged on ou side of the sun and thus be again resolved into gaseous smoke therefore it is probable that the earth will roll on until all life becomes extinct and the materials of the water and air become solid.

REMARKS BY THE EDITOR.

Our good Brother Hyland doubtless speaks for himself alone when giving his views if the cosmos. The above article is given a place, first, because the author has earned the right to be heard in Lucifer's columns, by long and faithful co-operation; and second, because he has been denied the right to be heard in quarters where he had reason to expect more courteous treatment. Evidently our friend is a thinker, but whether his thought-mill has ground out a grist of value to himself and others is a question I do not undertake to answer. M. H.

Perhaps the most potent of conservative institutions are those built round religion. The superhuman authority claimed for the creed and the threats of divine vengeance on unbelievers, exert a deadening influence of an unparalleled character upon the mind of man. The conservatism which appertains to religion is as it were doubly weighted. To the inertia which is characteristic of all long established institutions, is added that which is due to the fear of the unknown; to the respect which is paid to the commands of a society of individuals, is added the reverence which the supposed Divine origin of those commands creates. —*Orford Northcote in "Ruled by the Tomb."*

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Political.

Now that the year is ending—the last year of the current century, a few words in review of the past twelve months and of forecast of the coming year will not be out of place.

In a carefully written review of the political campaign for the year 1900, common calendar, William J. Bryan, the Democratic candidate for president of the United States has this to say:

Defeat does not make it necessary for us to abandon anything for which we have fought. Imperialism was declared to be the paramount issue of the late campaign. Must we now indorse imperialism because the Republicans have won? The trust question was a prominent issue in the campaign and we denounced private monopoly as indefensible and intolerable. Must we abandon our fight against the trust because the Republicans have won? It would be just as reasonable to insist that the Democratic party should accept the Republican position on the gold question. . . . . The great financiers who stand behind the gold standard also stand behind the trusts, a large army and an imperial policy. If they can coerce the people into supporting the gold standard, banks of issue and a perpetual debt, they can coerce them into submission to private monopoly, militarism, and colonialism. . . . . The Democratic party stands for the Declaration of Independence and will oppose any party which will violate the principles set forth in that sacred document; the Democratic party stands for the Jeffersonian doctrine of equal rights to all and special privileges to none, and it will oppose any policy which violates that doctrine. It will in 1904, as it did this year, appeal to all who believe in those principles.

In accord with these reflections and statement of issues Mr. Bryan announces that he has no intention of giving up the fight for the principles he has been advocating. "Whether I am ever a candidate for office again is immaterial," says Mr. B., "but I shall continue to speak and write as in the past."

Whether Mr. Bryan would or could have carried out the policies or principles advocated by him, had he been elected, is matter of grave conjecture, but that he was not fairly or honestly dealt with by many of his professed adherents is scarcely a matter of doubt or uncertainty. Among those who clearly foresaw the result of the election, and the causes that made that result inevitable, is the venerable editor of the Lancaster, Wisconsin, "Teller," Mr. Edward Pollock. In his issue of November 1, five days before the election, he published in his paper a forecast of the result, from which we quote a paragraph or two.

The two important states of New York and Illinois could have been carried by Bryan if their Democratic "bosses" were honest. As the outlook now is "The Teller" expects them to be carried by McKinley. Sometime ago "The Teller" intimated a suspicion that there was a secret understanding between Croker, the Tammany boss, and Platt, the Republican boss, as to the disposal of New York. . . . Had he [Mayor Harrison] worked with Altgeld harmoniously they could have carried the city of Chicago by 40,000. But the tricky bosses [Democratic] do not want Bryan elected. The Republican bosses, too, want the *old* Democratic party saved. What a glorious old party it was!—as now apotheosized in Republican campaign literature. Splendid old record! Never did anything bad in war times or any times, till Bryan came up.

As long as they can keep the two *old* regimes alive—the Republican and the Democratic—they can take turns, the one holding the commonwealth cow while the other milks her. They will never let a strong, able man, sincere in his devotion to the welfare of the Nation and its people, like Bryan, get into control of the government if they can prevent it. Croker has no bargain with Bryan about a cabinet position or control of New York appointments. His bargain is with Platt and Hanna, and it reads: "I'll keep Bryan out of New York this year and you remember me next time."

These paragraphs, to my thinking, outline the political situation before and since the election, and forecast also with unerring certainty the future history of the Democratic and Republican parties. Whatever the character, aims and principles of the candidate he will find himself powerless for good while in the hands of the managers of the political machine, or machines.

These political machines are planned, organized and built for the purpose of robbing the people, and for nothing else. In order to carry out their purpose and to perpetuate their existence it is absolutely necessary that there be two leading parties, managed in the same way and for similar ends. In no other way can politics be made a paying business. In no other way can the people be successfully hoodwinked and plundered.

The only rational cure for the curse of politics is simply to cease voting for and working for the present party machines; cease voting for president and congressmen. Organize no political parties to take the place of the present machinery but instead organize and practicalize local and national co-operative industries; local and national labor exchange societies, on the basis of self-help; ignoring as far as possible the national and state governments with their proteges,—the robber trusts, such as the banking trust, the commercial trusts, the manufacturing trusts, the transportation trusts, the lawyer-and-judge trust, etc., etc.

In this way—the method known as "elimination by substitution," and in this way only as some of us see it, can the curse of politics, the curse of government of man by his fellow man ever be abolished or destroyed.

But will the present race of men ever do this? For one I answer, no! The love of governing; the desire to exploit and rob one's neighbor, is too strong, too deeply rooted in our present human society to allow a general practicalization or adoption of the plans herein outlined. A new and better generation must be born. But where are the mothers wise enough to give birth to the new and better generation?

M. H.

Lois Waisbrooker.

Among the pioneer workers for freedom and justice to mothers, and for the right of children to be born well, few if any better deserve recognition and honorable mention

than does the woman whose name heads this paragraph. For more than forty years the name of Lois Waisbrooker,—through her many books and pamphlets, her lectures, and through the columns of the various papers edited and published by her, has been known far and wide as one of the leaders in radical humanitarian reform.

For nearly a year last past Mrs. Waisbrooker has published a little paper in San Francisco, called "Clothed With the Sun." With her slender means and the small income from the paper she has found it difficult to pay rent and other necessary expenses in a large city, and she is now trying to remove her publishing plant to Home, Washington, where, in a little home of her own the heavy item of rent will be eliminated, and where she will get much co-operative help from the co-operators now colonized at that place.

To enable her to make this change and to get properly settled in a new home, a little special effort among her many friends and admirers will be necessary. She asks no donations—although if any one deserves such aid it is Mrs. Waisbrooker—but would be glad to receive orders for her books "Perfect Motherhood" cloth bound, $1; "Helen Harlow's Vow," paper cover, twenty-five cents, and "The Temperance Folly, or Who is the Worst," an able presentation of the Saloon question, price ten cents.

Several boxes of these books have been stored in Lucifer's office and we shall be glad to fill orders for the same at prices named and forward the money to Mrs. Waisbrooker; or money can be sent to her direct by the purchaser, and the orders forwarded to us.

Mrs. Waisbrooker would be glad also to receive subscriptions to her monthly journal, "Clothed With the Sun," price fifty cents per year, a characteristic selection from which paper will be found in this issue of Lucifer, entitled, "My Ideal of Love in Freedom." Subscriptions will be taken at this office for "Clothed With the Sun." New yearly subscribers to Lucifer or renewals for one year at the regular rate can have Mrs. Waisbrooker's paper one year for twenty-five cents.

This article is written without the knowledge or consent of Mrs. W., and without suggestion from any of her friends.

M. H.

Holiday Presents.

This is the season honored by immemorial custom as the season for giving and receiving gifts!

This custom is one to be cultivated and encouraged, inasmuch as it serves to humanize, civilize and socialize the race of humankind. It serves not only to cement and make lasting the friendships already begun but also to enlarge the circle of mutually helpful friends. Life would scarcely be enjoyable to the cultured mind were it not for the custom of giving and receiving gifts.

Amid the multifarious temptations to spend money for presents it is often very difficult to decide what to select as most suitable. Jewelry, pictures and articles of wearing apparel have long been popular as tokens of esteem, of friendship or of love.

In this book-making age it is quite common to send books, inscribed with the name of the donor, as holiday presents. Next to the company of the living friend the companionship of a loved and admired writer, as a gift from the absent but cherished friend, would seem to fill the vacant place—much better at least than presents of gold, silver, brilliant stones or costly articles of clothing.

In line with this thought we venture to suggest to the friends and well wishers of Lucifer and its work, the propriety of selecting from our book list, souvenirs for their friends, whether absent or present. Among the books offered by us such as we think would be suitable for this purpose we would respectfully name,

Hilda's Home, by Rosa Graul, 426 pages, cloth, price	$1.00
Cityless and Countryless World, Olerich, cloth,	1.00
Rights of Woman and Sexual Relations, Heinzen cloth	1.00
Perfect Motherhood, Lois Waisbrooker, cloth,	1.00
British Barbarians, Grant Allen, cloth,	1.00
Lucifer, Vol. III New Series, (E. M. 299) cloth,	1.75
Physician in the House, Dr. Greer,	2.50
A year's subscription to Lucifer—unbound	1.00
A year's subscription to the Light-Bearer Library.	.50
Karezza, Dr. Stockham,	1.00
Woman, Church and State, Matilda J. Gage,	1.50

Many others might be mentioned that would doubtless be much prized by the recipient. All of this list—except the weekly Lucifer and monthly Light-Bearer Library, are substantially bound, some of them quite handsomely, in cloth.

In thus calling attention to our book list as suitable material for holiday presents to young and old, we may be a little behind time, but it is hoped not too late. It is never too late to do good, and by so doing practicalize the saying, "It is more blessed to give than to receive," and that other saying, "It blesseth him that gives and him that takes."

A reduction will be made from the prices named when two or more selections are made by the same person.

Lucifer's Winter Campaign.

The Winter Solstice is now with us—the shortest days and longest nights of the year. Winter is pre-eminently the time for reading, for reflection, for sober earnest thought, and for formulating plans for the coming year.

Of the many aids to useful thinking the cheapest and best, perhaps, is the daily or weekly paper; also the monthly or quarterly magazine. These winged messengers come flying into our homes, bringing news from every part of the habitable earth; bringing us the latest thought, the matured, the ripened, up to date thought of the thinkers of the times in which it is our fortune to live.

In the division of labor some must gather up the thoughts of the thinkers and commit them to the care of these winged messengers aforesaid, for distribution or circulation among those who may desire to know to what purpose, or to what effect, other minds have been thinking.

In this department of co-operative labor Lucifer's editors and publishers have been working for near a quarter of the century now closing, and if experience is worth anything we ought by this time to be able to supply to our friends and customers a good bill of fare—in other words, a good selection of the best thought of the best thinkers of the age, or of all the ages, along the lines of thought to which we devote our winged messengers, the weekly Lucifer and the monthly Light-Bearer Library.

That these messengers are appreciated and welcomed in hundreds of homes, and in many lands and climes, is abundantly proved by letters brought to our door by every week's mail. A few of these letters are published, from time to time in our "Voices" column, but most of them never see the light of print, chiefly because of their personal character. From one of these personal letters we venture here to quote a few lines. A comparatively new subscriber, a very intelligent young mother, writes from a small town "way down in Maine," a long and well penned letter in which among other words of apparently heartfelt appreciation she says,

"Enclosed find two dollars, one for the story of your life and one to credit on Lucifer, though my subscription has not expired. I hope it never will. I said to my sister, recently, 'I will take

that paper until my little boy (now five years old) is twenty-one, if I have to go without bread, for the lofty tone and character of Lucifer can be conducive only to good, and will help to develop the good and beautiful in my child. There is scarcely a day that I do not say or think, 'God bless Mr. Harman for what he is doing to emancipate the human family,' and I am ever grateful for the sample copies of Lucifer that first called my attention to this great work, and I feel that to your memory should the women of this land raise a monument, not of granite but of holy thoughts chiseled from your own words: 'Every woman should be the owner of her own body,' etc. It is ignorance and thoughtlessness that have so debased the marriage relation. How I wish I were able to hold up your hands financially, but alas I am poor in this world's goods though rich in thoughts of love which I freely give to you in your holy work. Lucifer comes into my home bearing, more than all other papers, an inspiration born in the realms of purity. I love the paper; I love the man who sits at the helm; I love the daughter who so nobly assists; also all the noble writers who write for truth's sake. My sister is one of the many who bless you for light and liberty. She has five beautiful children and she says she longs to bring them up according to the holy light and wisdom of Lucifer's teachings. This is personal and meant only for you and your daughter."

* * *

The writer of the above lines will please pardon the liberty I have taken. Not for its personal reference but because in no other way can the fact be so well shown that Lucifer's work and its workers are now appreciated by many true-hearted and cultured women, have I taken such liberty with private correspondence. In no other way can be so well shown the utility of sending out sample copies.

Encouraged by letters such as this from which I have freely quoted we again ask all who take an interest in Lucifer's campaign of education to send us names of their personal acquaintances, especially the names of mothers, whether they are now thinkers along Lucifer's lines or not. Perhaps a sample copy may have the effect of setting them to thinking as they have never thought before. As our correspondent well says, it is ignorance and thoughtlessness that are responsible for the enslavement of womanhood and the consequent degradation of the race. M. H.

A Clean Balance Sheet

"Owe no man anything but love," is a good motto in business affairs, as well as all other affairs.

While the business of Lucifer's office is increasing at a gratifying rate the showing of our balance sheet is not just what we could wish it to be.

A clean balance sheet, like unto a clean conscience, is a very desirable possession.

Will our friends and patrons help us to begin the new year and the new century with a good balance on the right side of the ledger?

To do this it is only necessary to see that the balance sheet of each subscriber and patron is rightly adjusted.

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9 "Where is FREEDOM FREE or EQUALITY EQUAL in the SOCIAL 9
7 EVIL or in MARRIAGE?" By Orr W. Lee. L. I. M. The LATEST the 7
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Help Wanted.

Complaints have occasionally reached this office in regard to lack of promptness in filling orders, also in giving proper credit on mailing list etc. One chief cause of these delays has been lack of suitable help in the clerical and mechanical departments.

In order to meet the demands of our increasing business, and to enable the editor to finish his long promised autobiography, we wish to engage the services of a competent helper. One that can set type, work a type writer, use the pen, assist in the mailing department, etc., etc., preferred. Though the possession of all these qualifications is not absolutely required it is very desirable that the applicant should be in full sympathy with our work and be willing and anxious to make herself or himself efficiently useful in all possible ways. Address, with references, this office.

VARIOUS VOICES.

Mattie Coy, Monson, Me.:—You will find enclosed $1 for Lucifer. I thank you very much for your kindness. Lucifer has been a great help to me.

H. C. G., Chicago:—I see that the church in Indiana wants more stringent slavery laws wound about married (?) couples so as to keep them in hell more securely. The church don't mean to have freedom for anybody. Liberty for an aspiring soul shall be suppressed.

Wm. Fretz, Trenton, N. J.:—In regard to the project of running "Continued Stories" in Lucifer I would say "don't do it"! Short, crisp essays from men and women upon current social events I think would be preferred by the majority of readers, while the space in the paper is limited. This will give a better chance for every county to be heard from.

J. A. Wilson, Pasadena, Calif.:—You ought to be out here in this glorious climate. There is nothing like it. It is neither hot nor cold. I am one thousand feet above the sea, near the Sierra Madre mountains. I wish you could be persuaded to move your business to this part of the country and help to colonize radicals here. If you have any readers in Southern California I would be pleased to have them drop me a line so that I can make their acquaintance. I enclose fifty cents for which please extend my subscription six months, and fifty cents for which please send me the "Report of Chicago Conference on Trusts."

A. D. Clark, St. Louis, Mo.:—Your marked copy of Lucifer, issue of the 8th. inst., calling attention to the need of new subscribers for The Light-Bearer Library, duly received. I take pleasure in remitting herewith fifty cents for the Library for one year, to begin with No. 1, Vol. I.

When "Koresh" began his career in Chicago some years ago I attended several of his lectures and have read more or less of the literature of "Koreshanity" ever since. The whole idea was inexplicable to me until I perused the very lucid explanation of it by Mr. Crane in the above issue of your valuable publication.

Edward S. Pilsworth, Detroit, Mich.:—I enclose $2.40, to renew my subscription on Lucifer and for the following books. My time ran out with No. 831, but I was moving from Battle Creek up here, and did not know it until a bunch of Lucifers arrived. I wish to apologize for keeping you waiting, and to thank you for not stopping the paper.

[Our usual method is to continue sending until ordered to stop, believing that all who do not so order will pay for the paper when convenient to do so. We are in receipt of many letters similar to that of Bro. Pilsworth, thanking us for not stopping their Lucifer when time expired. M. H.]

F. W. Wardall, Weyerhauser, Wis.:—I sincerely hope and trust that you will get the required number of subscribers [to

the Light-Bearer Library to meet the new ruling of the P. O., Department. Enclosed find stamps for two subscribers to the Library, as per offer in last Lucifer.

[Six months for ten cents to paid up subscribers to Lucifer.]

C. Slosbauer, Tacoma, Wash.:—Lucifer is an able exponen of philosophic anarchy. With the signers of the Declaration of Independence, we, the Philosophic Anarchists, assert the self-evident truth that all men, (regardless of race or sex), are created with certain inalienable rights, namely, life, liberty and pursuit of happiness. We are grateful that in this mightiest of nations, the American Republic, we have freedom of thought and speech. We appreciate the kindness, and courtesy, and protection of the American people in allowing us to vindicate our political convictions; a freedom that unfortunately is denied our comrades in many other nations.

Ralph C. Clyde, Portland, Oregon:—Enclosed you will please find a list of names and a few stamps for postage to send sample copies of the Morning Star as per your request in Lucifer of November 17, 1900. Would also advise you to send them sample copies of the "Only" Lucifer.

[The list of names was accompanied by thirty cents in stamps to pay postage on same. Friend Clyde seems not to understand that our "Morning Star" and Lucifer are one and the same—Lucifer being the ancient name of the Morning Star, so named because it heralds the dawn. Sincerely thanking our good friend for his co-operative aid we respectfully suggest to all readers of Lucifer that a similar letter from each of Lucifer's readers would do much, as we view the matter, towards heralding the dawn of a better day for mankind. M. H.]

Light-Bearer Library.

While in response to our recent offer of six months subscription to the Light-Bearer Library for ten cents to paid up subscribers to Lucifer, new names for the Library have been coming in quite freely we still fail so be able to report a sufficient number of bona fide paying subscribers to entitle us, under the new ruling, to print the usual edition and still have the benefit of second class postage.

In the hope that the required number would soon be received we have delayed our report to the P. O. department, beyond the time named for the appearance of No. 9.

Hoping that this explanation will be satisfactory we renew the offer of six numbers of the monthly Library for ten cents to all paid up subscribers to Lucifer.

All institutions are finally conservative. The Church, the State, the University, the learned Associations, however they may have originated in opposition to orthodoxy, eventually crystallize into barriers to human advance. The Protestants made an attack on conservative Rome, but as soon as they established themselves, they resisted further innovation and have since been conservative to the core. The same is true of all heterodoxies which, as time goes on, become orthodoxies.—*Orford Northcote in "Ruled by the Tomb."*

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Our Purpose.

Lucifer's work, Lucifer's mission, is to lay bare the hidden causes, the fundamental or underlying causes, of the prevalence of crime, of vice, of poverty and misery with which the race of humankind is now afflicted.

As some of us see it, the remedies recommended by our "Single Tax" reformers, our "Coming Nation," or Edward Bellamy reformers, our "Appeal to Reason" or State Socialistic reformers, our "Social Purity" or W. C. T U. reformers, the state regulation of the liquor traffic reformers, etc., etc., are al more or less superficial and unphilosophic in their methods of social regeneration. As we see it, all of these zealous and well meaning workers in the field of humanitarian reform ignore and neglect, more or less completely, the basic cause of all human inequalities, oppressions and slaveries. All these workers seem to forget the axiomatic truth that the institutions, the laws and customs of any people are on a plane with the people who make them or who accept them from previous generations, and that hence the only rational way to get better institutions is first to get better people, and they forget that other axiomatic saying—'to reform a man we must begin with his grandmother."

This then is Lucifer's central mission, this is Lucifer's chosen field, namely, to rouse the women, the mothers of the race, to a sense of their responsibility in the work of social regeneration and to rouse the men, the fathers of the race to a sense of their responsibility in providing proper conditions to enable the mothers to do their perfect work.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 51. CHICAGO, ILLINOIS, JAN. 4, E. M. 400. [C. E. 1901.] WHOLE No. 846.

To Mothers.

In the name of your ages of anguish!
In the name of the curse and the stain!
By the strength of your sorrow I call you!
By the power of your pain!

We are mothers. Through us in our bondage,
Through us with a brand in the face,
Be we fettered with gold or with iron,
Through us comes the race!

With the weight of all sin on our shoulders,
Midst the serpents of shame ever curled,
We have sat, unresisting, defenseless,—
Making the men of the world!

We were ignorant long, and our children
Were besotted and brutish and blind;
King-driven, priest-ridden,--who are they?
Our children—mankind.

We were kept for our beauty, our softness,
Our sex,--what reward do ye find?
We transmit, must transmit, being mothers,
What we are to mankind!

As the mother so follow the children!
No nation wise, noble and brave,
Ever sprang,--though the father had freedom,--
From the mother,--a slave.

Look now at the world as ye find it!
Blench not! Truth is kinder than lies!
Look now at the world—see it suffer!
Listen now to its cries!

See the people who suffer, all people!
All humanity wasting its powers
In a hand to hand struggle—death dealing—
All children of ours!

The blind millionaire—the blind harlot—
The blind preacher leading the blind—
Only think of their pain, how it hurts them!
Our little blind babies--mankind!

Shall we bear it? We mothers who love them;
Can we bear it? We mothers who feel
Every pang of our babes and forgive them
Every sin when they kneel?

Little stumbling world! You have fallen!
You are erring in darkness and fear!
Wait darling—your mother is coming!
Hush darling your mother is here!

We are here like an army with banners!
The great flag of our freedom unfurled!
With us rests the fate of the nations,
For we make the world!

Dare ye sleep while your children are calling?
Dare ye wait while they clamor unfed?
Dare ye pray in the proud pillared churches
While they suffer for bread?

If the father hath sinned he shall answer.
If he check thee laugh back at his powers!
Shall a mother be kept from her children?
These people are ours!

They are ours! He is ours, for we made him!
In our arms he has nestled and smiled!
Shall we, the world-mothers be hindered
By the freaks of a child?

Rise now in the power of The Woman!
Rise now in the power of our need!
The world cries in hunger and darkness!
We shall light! We shall feed!

In the name of our ages of anguish!
In the name of the curse and the stain!
By the strength of our sorrow we conquer!
In the power of our pain!

—*Charlotte Perkins Stetson.*

George Macdonald on Vice Crusades.

"Truth Seeker," New York.

As the only citizen of New York who does not know how the social evil can be either abolished or restrained, I feel that I am qualified to write upon the subject. Men in the line of business of Comstock and Parkhurst are in a position to get first-hand information about vice. They have the means to pay all the inmates of a house of joy to parade before them as God in his wisdom created the same, but a man on my salary can't afford the luxury. When the deacon read about the multitude of wives permitted by Providence to the patriarchs he exclaimed, "What advantages them early Christians enjoyed." And so I have to remark of the individuals I have named that they enjoy privileges beyond my reach. I sometimes think that if I had not been created a man I would like to be a minister of the gospel or the agent of a vice society.

In the days before the modern vice crusade was inaugurated by the pulpit, the social evil and its indulgers seemed much more remote from the doors of the virtuous than at present. Then one could "live into a tenement" and have only the good for neighbors. An apartment or two might be occupied by a single woman who boarded her "brother," a policeman, but there was no vice, so-called. I lived for years in a house where all the apartments were filled by families, with the trifling exception above noted. I knew that in the unexplored distance there were haunts of vice that caused certain streets to be lightly spoken of. Immorality was localized, and if it came under your nose it was because you pointed your nose that way and followed it. But all things come to him who waits, and pretty soon the tenement dweller found himself under no necessity of leaving his own hired roof in order to be bad. The parsons discovered the nests of doves that were soiled, and insisted on their being dispersed by the police. There was a consequent fluttering, and when the birds settled they were in the tenements. They had fellows with them they called their "husbands," who were all loafers and mostly thieves. I lost a suit of clothes and an overcoat before I discovered that under the reign of purity it was necessary to fasten the fanlights with screws and to have a spring-lock on the door. About the time the eruptions of vice in those quarters were becoming confluent I moved.

The primary cause of this condition of affairs was of course the scattering actuated by the pure. A contributory cause was the encroachment of business, which tore down the old-fashioned houses adapted to the uses of vice and put up sky-scrapers in which articles of clothing and adornment were manufactured and many working girls employed. I recall the remark of Hugh O. Pentecost that the girls now seen in these districts do not appear to be so well-nourished nor so happy as their predecessors.

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I feel thankful for the train of thought, started a numer of years ago, which finally led me to the conclusion that I am not under any obligation to discover and dispense a remedy for social ills. There was once a sick man corked upin a close room that was opened only to admit the doctor and the minister. Getting no better, he resolved to stop praying and throw his medicines out of the window. He did so, and the air that entered through the window when he opened it brought about his recovery. If a community sick of vice would dismiss its clerical and political quacks and expose the disease to the action of the unimprisoned air, the patient might improve. Vice is its own punishment, and if virtue is not always rewarded, it certainly is not visited with any of those penalties that follow a reckless life. Nature has shown herself competent to avenge her own outrages, and my confidence in her would not be increased though she were a member of the legislature or in the direct line of apostolic succession through the laying on of hands.

What Is It to Be Well Born?

BY LILLIE D. WHITE.

This is a question that puzzles me exceedingly and I search in vain even in Lucifer for a satisfactory answer.

In Lucifer No. 840 Mr. Harman says: "The simple fact is that a large and growing criminal class is a necessity to our system of government, and hence the conspiracy of the ruling classes to close the doors of reform against all who are so unfortunate as to be once branded with a 'criminal record.'" With this I agree. Further on we gather that the victims of this conspiracy are such because they have been "deprived of the right to be born well." He gives as an illustration a poor, hungry wretch with a bad-shaped head who begs at his door for something to eat His bad-shaped head and other evidences mark him as one of the disinherited, with tendencies toward the criminal type. (They are both the same as far as the "necessity" and the "conspiracy" are concerned.)

Now I feel myself very closely related to this hungry fellow in spite of his bad-shaped head, for I am in nearly the same fix. I am one of the disinherited. I do not own a foot of land nor a dollar's worth of property. I haven't a week's security this side of starvation or his condition, if I was disabled or thrown out of a job. Yet I have a good-shaped head and was well born; that is, I was welcome, was one of a small family. My mother was not overburdened with maternity, was devoted to and was happy with her children. I had a free, happy childhood, have always had good health, energy and industry. Yet I am in the same class with the hungry beggar. What signifies a few degrees of destitution and want?

I do not intend to be personal, but speak in behalf of the millions of disinherited who can say the same—millions of victims of the conspiracy who have good-shaped heads and were well-born.

I cannot believe the shape of the head has much to do with one's condition in life, for there are a great many men among the successful, powerful and prosperous who have villainous shaped-heads, and there are most villainous things done every day by men with good shaped heads.

But what is the process, what the conditions necessary for the well-born child? Mr. Harman talks of free motherhood, free women, free choice of fathers, and repeatedly quotes Ingersoll, "Woman the owner, the mistress of herself"—all of which I indorse, for I do not believe in the ownership or tyranny of any one person over another—but *is it* "the solution of the whole question"? Is woman herself so powerful, so good, so scientific, so wise that she needs only to be let alone to produce perfect beings who cannot be made victims of the conspiracies of the ruling classes?

B. F. Robbins in same issue outlines a plan for being well born. But would any strong, self-respecting, sensible, free woman ask or accept such conditions for motherhood? Must women be treated like unreasoning, whimsical, irresponsible *things*, accepting unreasonable indulgence and sacrifice from others for the sake of a well-born child? Would such conditions insure a well-born child?

In my opinion, the unreasonable, whimsical, selfish woman, whether kept contented or not, would have the same kind of a child—at least not one at all fitted to deal with and overcome the conspiracies of the ruling classes. I should expect more from the child of the strong, self-reliant, reasonable woman, even if born under the worst of conditions, its natal influences being the stress and storm of life's deepest sorrows and struggles.

Seventy and eighty years ago women were more enslaved by the church, the will of God and rule of husbands than they are now. They bore families of from ten to twenty children without a thought of science or self-ownership. I wonder what the effect would have been if women had had a good grasp of "science" in those days that would have made it possible to refuse to bear children. For it is not likely that they really wanted so many children in the poverty and hardships of that time, but they had strong, stalwart sons and daughters who laid the foundations of our grand civilization (?) of today. If it really was the most important thing to be done—to populate and cultivate the land—it seems to me the thing was pretty well managed.

Ever since our pioneer days the tendency of reproduction has been toward smaller families, the freedom and self ownership of women, a scientific (and unscientific) knowledge and control of propagation—all requirements of being well born—yet "crimes and criminals are rapidly on the increase, far more rapidly in proportion than population," and the solution of the whole question, according to Ingersoll and Harman, is to be well born! Yet they do not tell us and no one knows just what that means. The best known rules of stirpiculture have so often produced bad results they cannot be depended upon.

Mr. Harman has said so many good things and made such a noble fight in woman's behalf, and I have received so much of value from his teachings, that I am reluctant to appear to criticise or even differ from him, but I know he advocates hearing all sides and asks for different opinions on all subjects. I am earnestly seeking for truth and have no positive opinion that I am not ready to leave when convinced it is wrong.

Lake Charles, La.

Is the Universe Cellular?

BY C. P. H.

The "Flaming Sword" has replied to my criticism. I quote:

"Turn the last page of "The Flaming Sword" with the top to the right; imagine an observer standing directly beneath the moon at 'Third Quarter,' in the central diagram. Let the visual ray follow the curve of the solar ray, and the sun will be seen on a level with the eye; it is rising then If it were Polaris [North Star] being viewed from the equator, it would appear on the horizon for the same reason, and would rise one degree for every degree of latitude covered in progress toward the north. Take the same visual curve to 42 degrees north latitude, and it will extend 42 degrees beyond the North Star, and the entire surface of 42 degrees radius will be embraced in the field of the circle of perpetual apparition; and none of the stars will appear to be 'on the edge of things,' because the limit of vision on the star sphere is at the horizon, for the reason that the space between the heavens and the earth at the distant point of rising and setting of sun or star, is vanished by perspective."

I replied as follows:

EDITOR "FLAMING SWORD:"—I have read your reply to my criticism. If at 42 degrees north latitude the visual curve extends 42 degrees beyond the north star, any star at that point will appear at the horizon, and the stars in this circle of perpetual apparition which are nearer to the observer will appear the highest from the horizon. This "circle" then, is simply reversed, as though it were taken from the north section of the sphere and set before the observer to the north of him, where he can view the whole of it in the same way that he could do if the old idea of light radiation in straight lines were true. This is a valid conclusion from your conditions; but if so, then the motion of this "circle" would be also reversed, and we would observe that it turns in a direction opposite to that of the rest of the starry sphere. Such is not actually the case.

Although you say that light is not propagated in straight lines, the line that separates the light and dark portions of your diagrams is about as straight as a line can be made.

You say that the reason the sun, or a star appears on the horizon is that "the space between the heavens and the earth is vanished by perspective." This space you place at 1000 miles. In your book you say that an object vanishes in perspective at a distance of 3000 times its size. Yet this space of 1000 miles vanishes at a distance six times its size, and the sun, instead of vanishing at the distance, does not even diminish in size, although it is but 100 miles in diameter. This is, I think, the funniest part of your entire comedy, funnier even than those cunning little mercurial disks that float about between your metal layers of the "shell," (regardless of the law of friction) to produce eclipses.

A practical use for your "system" might be that we could invent some way of shooting Fillipinos without going away from home, and we need not mind very much if the zenith does get perforated by bullets.

Witch-Slayers Not All Dead Yet

BY HELENE VIOLET.

The issue of Lucifer dated Dec. 22, E. M. 300 made me very proud of the manly man at its helm because of his incisive arraignment of the core of woman's enthrallment—Christianity. So long as the burden of woman-dominating Christianity is carried, so long will woman be a sexual and social slave. From the Dayton, (O.) "Daily News" of Dec. 25, 1900, let me quote.

"WOMAN MURDERED AS A WITCH!

Washington, Dec. 25.—News has been received at the war department of a peculiarly atrocious murder. It appears from the testimony, that two of the prisoners were responsible for the death of the wife of one of their neighbors. With seven or eight other men, they went to the house of Victor Pere, and forcibly took him and his wife to the river, where they bound their hands behind them, and told them that their 'last day had come.'

"The woman was struck, and her dead body thrown into the river. Her husband witnessed her murder, and anticipated similar treatment. He sprang into the river, and notwithstanding his arms were pinioned, managed to reach the opposite shore. According to the witness, the motive for the crime was a superstitious belief that the murdered woman was a witch, possessed the occult powers whereby she in some mysterious way had brought about the death of a neighbor's child.

"The men were sentenced to be hanged [for obeying the bible?] but the sentence in each case was mitigated to confinement at hard labor for twenty years out of consideration for the exceedingly low order of intelligence and blind superstition of the accused."

Comment upon the above is unneeded; it speaks for itself. Those who killed that woman were obeying the specific command of God. Where Christianity has power to carry out the mandates of the Jewish deity, Liberty is suppressed, and the lives of neither men or women can be safe.

[The clipping from which our correspondent quotes does not say where or when the murder was committed. In a private note she promises to mail the entire clipping to us if its authenticity should be questioned. M. H.]

Do You Know—

"That in thirty-seven of these United States a married mother has no legal right to her children?

"That in sixteen states a wife has no right to her own earnings outside of the home?

"That in eight states a woman has no right to her own property after marriage?

"That in seven states there is no law compelling a man to support his own family?

"Discussing these things the New York Journal is led to remark:

"'If women who bear children, who nurse them in sickness, whose existence is bound up in babyhood, have no right to their babies, who on earth has?

"'It seems a strange fact that the remarkable legislators who passed this law in thirty-seven states were once babies themselves. Perhaps the curriculum of an incubator would have made them think and act differently.

"'And why should not a wife have a right to her own earnings? What justice is there in that law which prevails in sixteen states which allow a recreant and drunken husband to despoil his wife of the money she has earned?

"'Who gave the small atom shaped after the fashion o Adam the right to oppress and bulldoze the smaller atom shaped after the fashion of Eve?

"'Not less idiotic is the law prevailing in eight states which takes away the right of a woman to her own property after marriage. Thus the marriage law in these states may be made the vehicle of downright thievery by men who care nothing for the sanctity of the vow.'"

The Effect of Uniform Divorce Laws.

E. C. Walker, in "Brann's Iconoclast."

The movement for a national law of marriage and divorce is a movement to bind back the progressive states to the dead mass of the inert communities. It is an attempt to kill out differentiation, to put the comparatively free states of the west into the same category with South Carolina, where divorce is absolutely forbidden. This is proved by the fact that the promoters of the scheme are the rabid enemies of divorce; if they imagined that a national law on marriage and divorce would result in liberalizing divorce laws on the whole, they would not say a word or lift a finger in the attempt to secure a national law on the subject. Their very attitude unmasks them. They stand committed to the policy of doing everything they can to compel persons who desire to be apart to live together, to force undesired and repulsive relations upon wives, to bring into the world the greatest possible number of children who will be the children of constraint and disgust rather than the children of liberty and glad love. Still more briefly and distinctly, they are determined that the unhappy wife shall be raped at will by her husband to the day of her death or accept the alternative of isolation and heart-hunger. To be sure, she may become a prostitute; if she resorts to this, they will hound her to her grave, but she will revenge herself to the full on their beloved society.

This, then is the gospel of glad tidings which the advocates of no-divorce bring to the wife who cannot live happily with the man to whom the law has bound her: "Submit to rape, accept perpetual celibacy, or become an outcast." Blessed moral reformers! And to the husband: "Associate with your wife, whether she is willing or not, whether you love her or not; or suppress your manhood to the end of life, or buy transient pleasure and deadly disease of the woman of the street—one of these three courses only shall be open to you, by command of the saints, meaning ourselves." Blessed moral reformers.

Leaflet Literature.

"To Mothers" is a poem which has been greatly admired by many of our readers. We have just had it printed as a leaflet and are sure that it will be widely circulated.

The paragraphs headed, "Do You Know?" which also appear in this issue make another leaflet worthy a wide circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

The New Year and the New Century.

The division of time into days, weeks, months and years, has its basis or reason in nature. The revolution of the earth round the sun, according to the Copernican astronomy, divides time into years. The revolution of the earth on its axis divides time into days, the revolution of the moon round the earth into months (moonths) and the change of appearance of the moon—new, full and half-full—divides time into weeks.

While these divisions have their basis in natural phenomena the time or season of beginning the year, and the number and length of the months, are largely arbitrary or conventional. The old Romans began their year in the Spring, or at the opening of warm weather in the northern hemisphere, as shown by the names of some of their months—September meaning the seventh month, October the eighth, November the ninth and December the tenth, instead of the ninth, tenth, eleventh and twelfth, as with us. The length of the month was changed by them from the lunar four weeks to varying lengths—twenty-eight to thirty-one days.

Likewise the Hebrews, the Mohammedans, the Chinese, etc., have each their peculiar customs as to seasons for beginning the year, also their own arrangement of months.

Our year begins about ten days after the winter solstice—sun-stand. It would seem more reasonable to have it begin immediately after the solstice, or when the sun seems to begin its annual northern journey. If I mistake not the day celebrated as New Year was established by the Roman hierarchy, and was put one week later than Christmas, which festival had already been adopted from older religions—the festival instituted before the dawn of authentic history to celebrate the new birth of the Sungod, thus showing the analogy or kinship between Christianity and the ancient forms of sun-worship.

The origin of the custom of dividing the years into centuries and millenniums is also largely arbitrary and conventional, having little or no basis in the facts of nature. The word century means simply one hundred, or the first multiple of the number of digits on the two hands. The century or hundred years just closed is called the nineteenth century by Christians, not because there is anything in the motions of the earth, the sun, the moon, the stars, or anything else in nature, that authorizes such divison, but simply because the Christian chronologists needed a starting point from which to reckon years, and as the first martyr or chief hero of the Christian system is supposed to have been born about nineteen hundred years ago these historians fixed upon that supposed event as the initial year of their calendar, or chronological era.

I say "supposed event" because churchmen themselves are by no means agreed as to the year or time of year in which the Nazarene was born. It is now generally conceded that the common calendar is wrong by at leart four years, and no real scholar pretends to believe that Christmas is the anniversary of the birth of Jesus, called the "Christ," or the Anointed. Moreover, but few scholars are willing to risk their reputation as such by claiming that the Judean Jesus is an historical personage, as Julius Caesar, Aristotle or Plato is an historical personage.

* * *

All this ado, then, that we hear so much of, over the death of the old century and the birth of the new, is seen to have no basis whatever, so far as nature and reason are concerned; no more in fact than Santa Claus and Mother Goose stories have a basis in nature or reason. The "Nineteenth Century" is not a fact in nature, as stars and suns and persons and events are facts in nature. The nineteenth and twentieth centuries are figments of the imagination, just as goblins and ghosts in nursery tales are figments of the imagination. These "bogies" of our childhood are invented to amuse and also to keep in subjection the immature minds of children; is it not much the same with the figments known as the centuries of the Christian era? When these are spoken of as separate entities, having each characteristics—if not personalities—of their very own, is it not for the purpose of hoodwinking and holding in awe the great masses of people, so that their cunning masters can the more securely exploit and rob them?

Of course we need to divide time into periods for convenience, but to spend money and time in celebrating the death of the old year and old century, as though these had individual existence or entities of their own, shows that, as a race, we have not yet evoluted beyond the kindergarten age, or the age of childish ignorance and superstition.

When will the age of childish ignorance and superstition be exchanged for the age of science and reason, the age of adolescent womanhood and manhood?

* * *

This long and somewhat prosy article is written on New Year's day, 1901, of the unscientific and unreliable Christian chronology, or 301 years since Giordano Bruno—the noble martyr to science and manly indedendence, as against ignorance and unmanly submission to priestly domination, suffered the most terrible death, that of burning, at the hands of the Christian Roman hierarchy. Because the Christian chronology is unscientific, superstitious and unreliable some of us prefer to date our letters and our journals "E. M. 301"—Era of Man 301, instead of "Era of Christ 1901."

With this brief explanation of our method of dating, we close what was intended simply as a New Year's greeting from Lucifer's band of home workers, here in Chicago, to its many readers, scattered as they are in many lands and climes—from the frozen Arctic zone to the torrid regions of eternal summer, and from Maine to California an dMexico and from London to South Australia and the Philippines—to all of these we send not merely the stereotyped "Happy New Year!" but rather a huge telepathic wave of good thoughts and fraternal feeling, which if interpreted in words would read something like this:

"May the incoming year bring joy, gladness and prosperity to every one of you, and may you live to see at least a hundred happy returns of January First, if you care to tarry on earth so long!" THE LUCIFER WORKERS.

"Plain Words on the Woman Question."

Number Nine of the monthly Light-Bearer Library, with the above title, was mailed to subscribers December 31. As previously explained the subscribers lose nothing by delay of the publisher except the time and patience lost in waiting.

"All good things come to those who wait," saith the proverb. It is hoped all readers of the delayed number will feel themselves rewarded for their exercise of the "grace of patience." The essay, by Grant Allen, on the responsibility of woman in race-reproduction is regarded as one of the masterpieces of this famous writer, and the comments thereon by Edwin C. Walker are terse and g the core of the tremendously important problem. Price 5 cents per copy or fifty cents per year, of twelve numbers.

Brief Replies to Correspondents.

TO FRANK REED.

Mr. Reed's letter, found in "Voices" column, has shared the fate of many others—been set in type and then side-tracked for weeks if not months, for lack of room in Lucifer's forms. Since Mr. Shepherd declines to continue the discussion with Mr. Reed in regard to "Pre-Nuptial Contracts" I will just say that to my thinking "precautionary measures" are just as proper and needful in nuptial as in any other contracts—if not more so; because of their greater influence—for weal or woe—upon the lives of the contracting parties. To provide against a cessation of love between the parties is not to doubt the honesty or truthfulness of either party, or the genuineness of their love for each other, but simply to acknowledge themselves *human*. Instead of causing each to distrust the other the fact of such pre-nuptial agreement to separate as friends when conjugal love has ceased to bind, would naturally make each more careful to conserve and hold the love of the other. Each would then be put upon his or her good behavior, instead of, as now, being practically told to abuse and neglect each other as much as they please, because, forsooth, they have taken each other for life,—"for better or worse"—and if either proves the worse there is no release from the nuptial bond but by death or through the scandal and exposure of a divorce court.

Instead of a talisman to make love eternal the vow of life-long fidelity proves, in practice, the very worst of all foes to the permanence of conjugal love.

As to the "Examining board" for candidates with matrimonial intentions there could be no objection to such examination if perfectly voluntary on the part of the candidates themselves, but if compulsory I would say, No—with a big N! H. W. Beecher was right when he said, "Paternal government is infernal government!" We have altogether too much of this sort of government now. An intelligent sense of responsibility to self and to the unborn, with ample opportunity to correct mistakes when found to be such, would be infinitely better than state or church regulation of marriage could be.

That most present day marriages—contract or no contract—are formed to gratify passional impulse—"base of the brain," rather than from intelligent choice, is most sadly true, but who or what is to blame for this? As some of us see it our marriage laws and superstitions are chiefly responsible. A vast majority of the children born in marriage are not wanted, not born of love, but born of parents who had lost their conjugal love for each other, if there ever was any conjugal love between them. From such sowing, what must the harvest be?

In regard to the economic factor in the problem we do not greatly differ. As frequently said, however, in these columns it is far more easy to achieve financial independence, or competence, bad as our economic environment is, than it is to free ourselves from the chains of law and custom in regard to what is right, moral and "pure" in the conjugal or marital relations of men and women.

* * *

TO MRS. L. D. WHITE.

Mrs. White's article entitled "What is it to be Well Born?" is so pessimistic, so hopeless in tone that her many friends have good reason to think she made a sad mistake when leaving Chicago to sojourn in Louisiana. Regarding her present mental status as decidedly morbid I would much prefer to say something cheerful and encouraging in reply rather than, by sharp rejoinders, increase her mental disquietude. A very few of her points will therefore be noticed in this issue.

Yes, I think R. G. Ingersoll's view is substantially correct when he says the freedom of woman is the solution of the whole question. The freedom of woman involves and includes an intelligent sense of personal responsibility, to herself and to the race, on the part of woman, for without this it is safe to assume that she can never be free. Free, intelligent, responsible, self-reliant, motherhood includes and insures free intelligent, self-reliant sons—like mother like son. Such sons will neither rule and rob others nor submit to be ruled and robbed by others. Hence the freedom of woman is "the solution of the whole question."

"What signifies a few degrees of destitution and want?" says my friendly critic. To my thinking the difference is ocean wide between the destitution of one who, like Mrs. White, though landless and moneyless, is rich in friends, rich in good deeds, altruistic deeds, laid up against time of need—on the one hand, and on the other the destitution of the woman who lately called at our door begging for a penny, and saying she had no friends, no kindred—"none left but myself and God"!

As to the "shape of the head:" While it is true that a man may have a "villainously-shaped" head and still be successful in life and another may have a well-shaped head and still be a villain, yet the general truth remains that shape as well as quality of brain has much to do with character, and with success in life. Compare the head of the average idiot with that of Daniel Webster or of H. W. Beecher, for illustration. Do we not all instinctively judge a new acquaintance by the shape and size of the head?

To compare the results of propagation under the comparatively free and normal conditions of a century ago or less, in this country, with results under the abnormal conditions and artificial culture of today, is unfair and misleading, unless all the factors of the problem are considered, and for this I have no time for this paper, and close by freely admitting that the question, "What is it to be Born Well" is a most puzzling one. Yes, of all the problems that now confront the sociologist and humanitarian, none can take precedence of this, and of its cognate question, how to utilize the lessons that are brought home to us by the facts of experience and observation in the field of stirpiculture. M. H.

Men, Women and Emotions.

BY LILLIE D. WHITE.

Some radicals seem to think that no one is deserving of the name who says or does anything that conservatives say or do. A regard for cleanliness and personal appearances, ordinary politeness and honest dealing are booted at as silly conventionalities. They despise a love of home and family, stability of character, constancy and reliability because the Philistines assume to possess these virtues.

They see a conservative spirit hovering over a woman who wears long skirts and says "thank you," or who sees anything in the conventional world worth saving.

A miser is not an admirable character, neither is a spendthrift. They might be likened to the (legal or illegal) monogamist who monopolizes, controls and swallows up his mate, and the butterfly varietist who plays at love with any one he meets

who will let him. Our society has developed all of these characters and they need to be evoluted out of the human family. No one can be happy to be owned and watched and fretted at for every word or smile given to another; on the other hand much mischief is done by indiscriminate, off-hand love-making that comes so easy and seems such a matter of course thing to some of the advocates of social freedom. In the ordinary occupations of life no man who has to make a living or has any serious business to attend to, can possibly have time to love more than one or two women at the same time. So few people can see, as Josiah Allen's wife says, "the beauties and necessities of mejumness."

* * *

The deep grief that one feels on losing the affection of some one he loves is such a different sentiment from the fretful, suspicious, invasive complainings of the ordinary jealous person that it needs an entirely different word to express its meaning. Jealousy won't do for both. Mrs. Holmes speaks of the sorrow one will naturally feel on losing something he or she loves and values and depends upon, just as one cannot help grieving over the death of a loved one. Some of her critics seem to think she is defending narrow, petty jealousy.

* * *

Aunt Elmina believes that evolution will prove the superiority of the female, and says so in a letter in which she writes quite approvingly of my booklet "The Coming Woman." The one point in my paper, if it has a point, is the injustice and wrong of considering woman superior to man, as it is to assume man's superiority to woman. I also declare that the mother element is no more important than the father element. She can hardly endorse the "The Coming Woman" if she believes that woman is man's superior.

* * *

The man who falls headlong in love on every possible occasion, whether he thinks he is serious or is only mistaken, is somewhat to be pitied as well as despised. Despised because a man without responsibility or stability of character is despicable, and pitied because he would naturally be worried. He might be wanted to explain things and if he has a conscience he might feel bad to have the other fellow hurt, and when he makes mistakes, he must feel humiliated at finding himself such a poor reader of character, such a poor judge of personal attraction and harmony.

But your butterfly man of the world has a logical mind that saves him all worry. He reasons that the sudden cessation of letters and visits and attentions are equivalent to saying "It is all off, you are no longer attractive to me and that ends it." No one should feel badly over it for it does not hurt nearly so bad as a broken arm and a great many people have recovered from broken bones. One cannot find a sore spot caused by disappointment or wounded affection, so what is the use of worrying over such silly things or giving them a thought.

Blue-Beard might well have felicitated himself on being so kind and gentle with his wives. He cut their heads off slick and clean and surely that did not hurt nearly so much as having all their bones broken or being pitched out of the top castle window.

SEND TEN CENTS to Etta Semple, editor of the "Freethought Ideal," Ottawa, Kan., and get sample copies of all leading Freethought and reform papers. The "Ideal" is the organ of the Kansas Freethought Association, price 50 cents per year.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell. Price, 25 cents.

SPECIAL OFFER.

Lucifer, the Light-Bearer, will be sent free for thirteen weeks with each order for "The Prodigal Daughter." Address M. HARMAN, 500 Fulton Street, Chicago, Ill.

VARIOUS VOICES.

C. M. Moe, Spokane, Wash.:—I enclose $1 to renew subscription to Lucifer. Hope 999 more will reach you by the New Year. With the best wishes for your success in the new century, I remain as ever, yours for more truth.

A Friend, Mass.:—I send stamps for Library. Your publications have done more good in my home, to make it happier, than any other reading we have had, and have brought peace, where formerly was contention. Yet I must ask you not to print this with my name, or initials, for the time of freedom is not yet. May it come soon! Thanks for extra copies.

Loretta Mann Hammond, Rosedale, Kansas:—Send "Karezza, or the Ethics of Marriage," by Dr. Alice B. Stockham $1; also the "Wedding Night," by Ida Craddock, (I don't know the price.) Also the flash'light picture of your office, and photo of yourself. We want the books for presents for New Years, if possible. Happy New Year to you and Lillian and Virna, Mrs. White and the whole outfit. Yours is about the only free paper published.

J. S. Odegaard, Ebolt, Canada:—Some years ago I read a poem entitled "The Devil Was Sitting on the Shore of Time." I cannot remember the name of the author, or the name of the journal in which I saw it. Can you or your readers tell me where it is to be found? Enclosed find a dollar to renew subscription. No. 842 has not arrived. I want to see the answer of Mr. Shepherd to Frank Reed.

[Who knows where the poem can be found?—M. H.]

H. C. Goodrich, Chicago:—Kindly send me some copies Dec. 29, issue of Lucifer. It is a splendid number. Really I never see any that are not. Some stamps enclosed. I notice you are having a great fight to make unconventional sentiments, true reform ideas, take hold of people. Never mind; the sweetest nuts are hardest to crack. The best is always slow, but sure. Those who sacrifice themselves for others' good must in the end be rewarded. It takes strong characters to withstand the onslaught of a world of ignorance. May all good be yours now at the birth of a new century.

A. W., St., Charles, Ill.:—My wife and I are getting old and we are childless. My wife would like to bring up a little boy. We have visited a good many "orphan homes" in Chicago, but there are no boys for an anarchist. The most homes ask for church references, and the end of the story is, we can't have a boy. Now, what shall I do? My wife is bound to have a boy to bring up, but will not deny her anarchistic views for the sake of obtaining one. Can you help or advise?

[If any of our readers can give Mr. W., information letters will be forwarded from Lucifer office.]

Frank Reed, Eureka, Calif.:—Seeing that you gave me so much of your space in the last number of Lucifer, I enclose one dollar to pay for its fifty-two visits to me, the time to be reckoned from the present date. The few cents I have already sent you, will help to pay for the little pamphlet you sent me. It is proper for me to add a few words by way of explanation: I do not feel that I am capable of sitting in judgment upon any one; but I do feel that there are some things that are done in the way of contracts and divorces that are better out of print, than in print. I believe that Mr. Shepherd had a perfect right to leave his wife, if it was perfectly agreeable to both, when he found it impossible to live with her longer and have love and respect for her. What I object to is, the precautionary measures that are resorted to in the beginning. If I had the least idea I could not always love the woman of my choice, I would not marry her. The very fact of such an arrangement would certainly cause the woman to mistrust the man, and *vice versa*. I would make it

hard for men and women to get married, but would make it easy for them to get divorced. I would have the contracting parties go before a board of examiners, composed of phrenologists and physicians, and would have the man and woman examined as to brain development and temperament, to ascertain, if possible, whether or not the contracting parties were by nature suited to each other. The brain is as surely the organ of thought, as the piano is an organ through which notes are given off; there are too many who live in the base brain, and we shall doubtless find that a large percentage of marriage contracts are made chiefly in the base brain, and not in the intellectual faculties. The man and the woman whom nature has joined together no man can put asunder by fair means; their love for each other will endure as long as life endures, and no other one could so well satisfy that love. There are too many "mis-fits," and herein lies the great trouble. Put men and women on an easy road to earn their living—free them from fear of want, and then educate them, and we shall soon have a world of wise people and healthy children.

F. Radick, New York, City:—I am really thankful for the patience on your part in sending me Lucifer a long time after my subscription was due. Believe me, it was impossible for me until now to send you even this paltry sum of fifty cents. I am aware I am still indebted to you but still ask your forbearance till I am more able. For the last two years I have had my share of sickness and lack of work.

[The above is a fair specimen of many letters received at this office. Most of our subscribers are of the working classes—wage-working classes, and now that the dollar is magnified and exalted the worker is correspondingly debased and thrown out of employment. It now depends mainly upon human sympathy and co-operative helpfulness among those who are able to help their less fortunate brethren and sisters, whether these can continue to read Lucifer or not, or whether the paper itself can live in the twentieth century or not. M. H.]

E. E., Councilman, Newark Valley, N. Y.:—The gems of thought contained in Lucifer, the always cool and unruffled equanimity of its editor towards his critics endears it day by day to all honest thinkers and investigators. At seventy-two years of age, confined to the house during the cold winters with a maltreated broken hip, unable to earn any money for nine years, I am able to give Lucifer but little encouragement financially. The best I can do now is to send a list of names, some of which may become patrons and helpers of Lucifer.

[Having known by personal experience what it is to be confined to the house by a similar affliction I can sympathize with our appreciative friend, as few others can do. By sending us lists of names and by recommending Lucifer and the Light-Bearer Library to personal friends, Bro. Councilman can do much to help dispel the mists of superstition and ignorance in regard to the most important problems of human life. M. H.]

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To the Loser.

So you've lost your race lad?
Ran it clean and fast?
Beaten at the tape, lad?
Rough? Yes, but 'tis past.
Never mind the losing—
Think of how you ran;
Smile, and shut your teeth, lad—
Take it like a man!

Not the winning counts, lad,
But the winning fair;
Not the losing shames, lad,
But the weak despair:
n failure stuns you,
Don't forget your plan—
Smile, and shut your teeth, lad—
Take it like a man!

Diamonds turned to paste, lad?
Night instead of morn?
Where you'd pluck a rose, lad,
Oft you grasp a thorn?
Time will heal the bleeding—
Life is but a span;
Smile, and shut your teeth, lad—
Take it like a man!

Then, when sunset comes, lad,
When your fighting's through,
And the Silent Guest, lad,
Fills his cup for you,
Shrink not—clasp it coolly—
End as you began;
Smile, and close your eyes, lad—
And take it like a man!

—*C. F. Lester.*

The Woman's Portion.

Byron Boker, in "Hobart Clipper."

For a Sidney winter the night was cold beyond the common. A night of chill wind and skurrying clouds, following on the heavy and unseasonable rain of the previous day. The moon was at the full, and as it ever and anon emerged from some passing cloud-veil it made the city beautiful as only the moon can, inexplicably vitalized the atmosphere, brought out the massive buildings about the General Post Office in imposing and richly-varied chiaroscuro.

Arthur Glynfield, passing rapidly along Pitt street, noted these artistically charming maneuvers of the moonlight with distinct and generous approval, for Glynfield had the artistic temperament; he frequently told his friends so. He was a fortunate man, this Glynfield. The times of "boom," though they had impoverished thousands, had made Glynfield rich. He was singularly fortunate, with a marvelously acute premonition of a paying hazard. He had what his intimates called the "luck of the devil."

The phrase was not, perhaps, apt, for Glynfield had given largely to church and charity—had become a pillar of the state and a bulwark of the Nonconformist conscience. Even now, as he strolled erectly down Pitt street in appreciative mood, he had but just left a meeting which had enthusiastically recognized his gift of one hundred pounds to the Indian famine fund. A more than usually staunch upholder of the sanctity of marriage, a stern enemy of all sexual license, he wore on the lapel of his well-cut coat the tiny dab of white silk significant of membership of a certain "social purity league." Evidently a man of God.

"Sir!"

Mr. Glynfield was startled abruptly from his reverie, and he disliked interruptions of that sort very much at any time. But that this—this wanton should accost him, should even lay a tremulous hand on his coat, and so bring her unseemliness so near his unimpeachable respectability! He made a gesture of angry dissent, and would have passed on, but something held him.

The woman was at least thirty, and looked older. Her face, although it still bore the traces of past beauty, was deadly pale around the rouged patches, and drawn by suffering or want. The dark eyes, still beautiful, burned with the despair of a hunted animal. There was something in the pose of the emaciated figure which spoke of a time when that, too, had been beyond the usual comely.

"My God!" said the philanthropist. "You, Nell!"

"Yes," she said thickly, "it is I. And—it is like this I meet you, Arthur, after these twelve awful years! I left home, friends, womanly repute, everything for you; and I have not so much as seen you through all this hellish time. But I love you still; I love you with all the strength of my soul!"

At this point a spasm of awful coughing shook her, and the racking strength of it almost terrified him. When presently it ceased, and she stood panting, he noticed the foam on her thin lips was blood-flecked, and that the shabby dress she wore was flimsy and utterly unsuited to the night. "Nell," he said, trying to keep down all evidence of the annoyance the forlorn creature caused him, "Nell, I'm inexpressibly sorry to see you like this."

With a woman's instinct she divined his feelings, and for a moment her affronted pity of herself overcame her long passionate love of him.

"Yes," she said, laughing bitterly, "one would scarcely think that the woman you first raved over, then conquered, then forsook, only twelve years ago—the woman you and other men called beautiful—could not succeed in so much as keeping her disfigured body even by the sale of it now. Do you know, Arthur, that to-night a brute I spoke to laughed in my face, told me rag-picking was a better business for me. Think of it!"

Glynfield winced, and drew the robe of self-righteousness more closely about him.

"But," he said, "however did you come to this, Nell? I left you in London, you know; I—I never thought it possible that you could fall so far."

"Thought!" she murmured, sadly. "Of course not! Men never do think for long nor care. I don't blame you, dear. When you left me I had a little money, but it soon went, and I could not write home—I could not! Then after baby's birth—"

"Baby's! you don't mean to tell me there was a child?"

"Yes," said the woman, simply, "and I held on, longing for you, even hoping a little. But I could not get work—what could I do? And—and I could not see your child die of hunger, Arthur!"

Here another fit of that fearful coughing intervened. Then she continued in a very low tone:

"Of course things were easy enough then—easy? My God, how hard! I loved you always, Arthur, and every—every man who so much as laid a finger on me I hated because of the wrong done to you. And when baby died I thought I should go mad

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But soon I got the pleurisy, and the doctor told me that nothing but a warmer climate would keep the life in me. I did not want to die till I saw you again, Arthur. Oh! I could not die till then! And I heard that you had gone to Australia, somewhere."

"But, my poor child," said Glynfield, "what can I do? I—do you know I am married, Nell?"

"No," she said with a sob of a thing sore-wounded. "But who am I that I should blame you? Only, Arthur, I know what men think and say of such as I. They cannot look at things from our standpoint. I tell you that I love you—love you as truly and purely as on the day I left my home for you. You will not say I can never see you, Arthur? It will not be for long."

"Don't you see how impossible that is," said the Philanthropist, painfully agitated. "But, Nell, I am rich now, you know. You will let me arrange that you want for nothing?"

The harlot rose to her full height. Then, with blazing eyes, as she held the poor rags about her shrunken bosom, she spoke, and the Philanthropist quailed before her:

"You offer me money—you? Then you think I have fallen low indeed! Arthur, the time will yet come when you will realize what you have done; and I would be willing to become the meanest thing that crawls sooner than exchange places with you then! I left everything for you, and you forsook me without a word. And after the horror of these years I still loved you, and forgave what there was to forgive. But now, Oh! I love you with all my heart—that is my punishment; and I hate you with all my soul!"

The fit of coughing was this time such that before it ceased the outcast had fallen to the pavement exhausted. He stooped to raise her.

Then for a second her eyes opened, and all trace of anger had gone out of them.

"Arthur," she murmured, softly, "forgive me. I love you always. It is not my punishment; it—is—my—reward!" And Glynfield shuddered in face of a new consciousness. He did not like death in the street; it was not respectable.

"Poor devil!" said the Irish constable he called. "She was moity little good, yer honor, and it's koind of yez to boide by the loikes of her."

They took her to the morgue.

So the wanton died. And the man of God went home to the arms of the pure woman.

Christmas at Home.

BY JAMES W. ADAMS.

[Chas. L. Govan, one of the workers on "Discontent," published at Home, Washington, was arrested charged with sending obscene matter through the mails. The offending article was written by Henry Addis. Mr. Govan was fined $75 and costs, which he paid. L. H.]

No stockings hung up the preceding evening; no firecrackers to celebrate the natal day of a myth; no packing of nether garments with the view of partaking of the hospitality of distant friends; no sunny smiles to greet our comrades; but with contempt for prevailing superstitions, three of us boarded the steamer Typhoon en route to Seattle where Comrade Govan was to appear next day to answer the charge of sending obscene matter through the mails. Against this charge we unequivocally and unalterably protest. The motive for writing the article, the object in publishing it, was to induce our readers to weigh well the consequences of bringing children into the world.

We returned home poorer in purse but in no wise dismayed in what we regard a violation of the Constitution of the United States. This experience has intensified our hatred of the marriage system, and man-made laws. The only salutary effect upon us is that our estimate of the officials with whom we came in contact has changed for the better. Marshals Dilly and Davidson and Commissioner —— into whose hands we were first committed were so affable that each was tendered a cordial invitation to visit us, nor was there any exhibition of austerity on the part of the United States District Attorney and Judge——

The mentality of the complainant (in this case) is so opaque or oblique that he finds not anything offensive to supersensitiveness in the nauseating details of vice and salacious advertisements found in the daily papers and second class magazines. Here are excerpts taken from the daily papers while in Seattle and on the boats——

"Elderly lady desires to form acquaintance of elderly gentleman," etc.

"Middle aged lady desires position as housekeeper for some gentleman," etc.

"*Uno* suppositories for anxious women, sure," etc.

"Parisian monthly regulator," etc.

"Lost manhood restored."

"Banker's wife has many beaux—Sensation suit begun."

Yet the grand jury does not find villainy and lewdness in an elderly woman advertising for a paramour in a well established daily paper—but can and does in "Dicontent"—Why? Presumably because the one is a shouter for government by force while the other stands for self-government—the only true government. No one objects to the advertisement of "Rubber Goods," "Tansy pills" &c., &c., in family newspapers; yet these advertisements refer as directly to offspring as does the matter for which a fine has been imposed. For the sake of argument we will suppose that our publication was obscene and tended to inculcate lewdness and salaciousness. What of "Rubber Goods" but that one may be indiscreet and with impunity; while the "*Uno* suppositories," "Tansy Pills" and the like not only plainly infer that a child may be conceived and during any stage of gestation may be aborted or in other words the parties advertise themselves as willing co-adjutors to foeticide, a common phase of murder—murder as indefensible as that of the aged or afflicted.

There is on exhibition in Seattle's most crowded thoroughfare two nickel-in-the-slot peep-shows open to young and old wherein nude figures of men and women, the posing evidently intended to excite the animal propensities. However offensive to good taste these exhibitions may be we as anarchists would not suppress them. The owners of these exhibits and their patrons have the same right to make money and gratify their curiosity as we have to gratify our propensities to better the race by publishing a paper for the purpose of helping people help themselves to think before tradition's musty shelf.

A Victim of Ignorance.

The following letter was sent to us by a physician who is in receipt of many such heart-rending stories. The writer lives in Pennsylvania. She had read a book written by the doctor and felt impelled to give him her history. The letter requires no comment by us—nothing could add to the strength of its simple truth and sincerity:

"I was an orphan, had no home; was married when thirteen to a man without a cent, without knowing one thing of what marriage meant. He was five years older than I. He thought I was his property. I was delicate, only weighing eighty-four pounds; but as I was his property I had to work in the woods with him until my first baby was born. The baby was born in the fall in a shanty where no one but a Swede family lived. I had no care, no doctor. I had scarcely anything to eat or wear, for my husband gave his money to his father. Thank God! my baby died when eleven weeks old.

"For four years I was just able to crawl around, had fainting spells all the time. Then I had another child, when my health became some better, for I then had something to love. Oh, my heart was so hungry for love! I have had nine children, but I never had one word of love from my husband. We still exist together.

"If I could have read your book years ago so I could have had some light on the subject, I could have been happy; but I thought he owned me body and soul and that I had to endure all, and that all has been more than words can express. I am thirty-nine, but I feel as though I had never really lived, but merely existed in all this misery, and I hope I never will have any more children, for I may be free. When my children get old enough to take care of themselves I will get out of jail. I was always nearly crazy when expecting a little one. I felt such a terrible aversion to him when I had to endure such terrible suffering and stand the kicks and blows and the curses heaped on me when I had done nothing to offend him except to fear him.

"My husband has a cousin whose wife was not able to turn over in bed for years. Her hip bones were drawn up until she didn't look like a human being, and still she had nine children—one every two years or less—and I never heard of his ever speaking a kind word to that poor woman.

"Is there anything in this world needed more than something to prevent children being born of such parents?"

Progressive Views by a Clergyman

From a sermon by the Rev. L. M. Powers, Buffalo, N. Y.

Of all the foolish things ministers do there are few more foolish than preaching of the advantages of early marriage and against childless homes and divorce. These are almost entirely the results of economic conditions. Unperverted human nature is all right, or if it is not, preaching can never change it; but the economic conditions of today are wrong and they can be changed.

I recognize the fact that the smallest families are usually found among people of largest means, but this requires no modification of the statement that economic conditions are at the bottom of most of the disturbing elements in the home. Idle luxury on the one hand works as much mischief to the home as degrading poverty on the other. Change the economic conditions, give to the men who earn that which they produce, compel those who divide up their time betwixt sleeping and singing to go to work, and most of the hindrances to happy home life will disappear.

One cause which has a tendency to lessen marriage is good. Not long ago every woman had to marry to live. Today there are in this country over four millions of women earning their own living. Marrying for a shelter and a home is going out of fashion. More and more as woman achieves her economic independence, will marriage be a matter of choice on her part, and this both for herself and the race will be an unqualified gain.

There is another accompaniment to marriage that strikes the outsider unfavorably. It is the unwritten law which seems to decree that all former friendships must cease at marriage. Even though the couple themselves have sense, they are seldom strong enough to ignore the world's base suspicions. Marriage must mean larger liberty, greater confidence and trust, a fuller recognition of the fact that the spiritual needs of live souls cannot be found in the eternal gossip of two over the tea table, in a word the association should enlarge instead of narrow one's life and sympathies. The selfish, jealous spirit which many men and women exhibit on assuming the married relationship helps to produce the restlessness that results in the divorce court.

Women Adopt a Masculine Garment.

"Current News."

While we are upon the subject of clothing, may I very lightly touch upon the astonishing news that tens and hundreds of thousands of English women have permanently adopted the garment which, up till perhaps a year ago, was man's distinguishing garb? Manhood's last bulwark has been stormed and taken, I am most credibly informed, and today that grotesque question which a much advertising clothier used to print and distribute among New York men and women alike would at last be answered in the affirmative. Do you remember the question? It was, "Do you wear pants?" It seems that this bifurcated garment which we used to think had a gender of its own was surreptitiously, and most modestly, stolen from the sterner sex, to be hidden beneath the shortened skirt of those of the fair moiety of mankind who lightly pursued the flying front wheel of the bicycle. Alas for us and our once proud possession, it seems that the garment has stayed where it was put, shortened to the knees as it is and buckled there, but made of manly cloths and corduroys, as it was when the predatory sex filched it from us. Thus go practically all young school girls, I am told, most of the millions of young, unmarried ladies and practically all ladies of whatever age and condition who either lead or follow the smartest fashion. Ah, me! it was a delicate subject which the stern duty of a chronicler thus forced upon my pen, and I thank the kindly gods that they have enabled me to dash through it and away without a single false step or cause for regret.

[There should be *no* man-made laws to prescribe the kind of garb that any human being must wear; unless it be the prison-stripes of convicts and felons. Enforced garb means tyranny, every time. Were men and women clad alike, sex would be evident, to the informed observer—all others should ask if in doubt, or else remain uninformed.—H. V. W.]

Where is Freedom Free, or Equality Equal?

BY FLORA W. FOX.

Please allow me to call your attention to a booklet just issued by that clear, independent thinker, Dr. Orr W. Lee of Des Moines, Iowa: "Where is Freedom Free, or Equality Equal, in the Social Evil or in Marriage?" I glean a few sentences.

"Humanity must analyze the social evil before it can be suppressed. If people would study natural laws instead of man-made statutes, they would come to conclusions that would bring freedom from superstition and dogmas, the ignorance that darkened the world. Statutes regarding woman's relationship with the body-politic, or as to her association with men, are all man-made. No enactments come from women as a body, or reveal the presence, counsel or consideration of her wishes, save as they harmonize with established interests, profits and lusts of morality. This being the case, it is but just that men take the responsibilities that fall, as chips from their graven handiwork.

"Speaking of the cruel term 'bastard.'

"Man's own legislation has proven him to be a coward that dares not father or brother his own issue.

"The regeneration of man's economic condition is the surest way to save our women and girls, our men and boys.

"Nature regulates weddings; man has regulated marriages. 'Wedded' expresses the condition where the woman fills her equal and half-place in the whole union.

"Marriages have been carried on similar to the sales at a market place. If the contracting parties fight over their private relationship it is well and good (marriage is a success) but rather mystifying to onlookers!

"The present marriage system is not productive of either health, comfort or happiness. The condition will be changed by a great many individuals for themselves, long before society will adopt any modification of its tenets.

"Revolutionists in sexual matters, as in the overthrowing of false governments, defy society's edicts, customs and statutes. This has made martyrs, whose bodies have been forced to endure the agonizing loneliness and torture of jails and dungeons."

At the close Dr. Lee gives the form of a wedding contract, used by himself and wife I believe. It is a comprehensive, just, sensible, but an alarmingly liberal statement of what true co-operation means, with "no fears to entertain; no pledges to exact; no commands to give; no powers to serve; nothing to question or decide." Who could hesitate to wed under these simple restrictions? Ah! but who of us could continuously comply with even these?

No one but a coward is afraid to learn of truth, and to appropriate all that is wisest and best of her teachings.

Success to brave old Lucifer the coming New Year!

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Americans Helping to Conquer The Boers.

A little more than a century ago the sovereign of a small German principality covered his name with lasting if not everlasting infamy by selling his human chattels or serfs to the British monarch to be driven unwillingly to battle against their fellow human beings, the American colonists, then fighting for their homes and political independence.

Ever since that time the word "Hessian" has been a term of reproach, of detestation, if not of execration in the minds of the American people.

What are the descendants of these same American colonists doing today, in a war similar in many respects to that of "1776?"

A kinswoman of George the Third, guided and controlled by a successor to Lord North, as prime minister, is now putting forth greater efforts, by far, to crush the Dutch colonists in South Africa than did her egotistic and half-idiotic grand-uncle, to crush the American revolutionists of a century or more ago. After more than a year of fearful suffering and slaughter—after the death or disabling of more than seventy thousand men of the invading armies and the loss of a far greater number of horses, the comparative handful of Dutch burghers are still unconquered, and still the cry goes forth for more men and especially for more horses, to fill the depleted ranks of the imperialistic invaders.

Owing to the industrial war ever waging and never settled among their wage slaves—brought about mainly by capitalistic monopoly of the means of subsistence, the British imperialists find little difficulty in buying the bodies and mechanical service of men—biped recruits, for their wasted armies, in the labor markets of their own dominions, but for horses—four-footed recruits, it is not so easy.

Here then, seems the main trouble. An army of biped troops, no matter how large or how well equipped, is comparatively helpless when landed on South African shores. Cavalry—meaning HORSE-men—HIPPO-CENTAURS, is by far the most effective division or arm of the invading force. "My kingdom for a horse"! was once the despairing cry of one of Victoria's predecessors, when unhorsed on the battle-field, and if the supply of horses should fail the present British sovereign, she would certainly fail to add the two South African republics to her imperial domain.

The loss of four-footed soldiers in the English-African armies seems to have been something quite unprecedented in the annals of modern warfare, and now, having drained the empire, presumably, of its best material for this purpose the English recruiting agents are at work on American soil. One of these agents is reported to have shipped, from Kansas City alone, fifty thousand horses and mules to Cape Town and other English South African ports. "Only the best animals are accepted," says the report. The cost per head to the British quarter-masters in Africa is stated to be about three hundred and sixty dollars, after deducting the loss in transit, which must be something fearful—crowded closely together, with scarcely standing room, on cars and ocean-going transports, about forty days being required for the trip.

Think for a single moment, what must be the sufferings of these noble beasts, taken as they are from the salubrious air and water, and from comparative freedom of a Kansas or Missouri stock-range, to be crowded together by the hundred in the stifling air of the hold of the ship, for a solid month or six weeks, under the burning suns of the tropical passage!

We have all had our feelings harrowed by recitals of the "horrors of the Middle Passage," on board the slave-ships, before the abolition of the African slave trade. Is there no Wilberforce or Clarkson, no Harriet Beecher Stowe, to lift a voice in protest against this trade in horses taken to be slaughtered on South African battle-fields?

"War is hell,"—for man and beast alike,—said one who knew whereof he spoke, but it seems even more pitiful for our poor voiceless relative, the horse, than even for the human soldier who can raise his voice in protest when abused.

Bad as our economic conditions are the man who chooses the slavery of the military life instead of slavery to industrial bosses, has some choice, some voice in the matter. He knows what war means; the horse does not. After enlisting the man has still a few rights and privileges left, and when sick or wounded, there are surgeons and hospitals, nurses and ambulances for him, but none for his brother soldier, the horse. The enlistment paper of the horse is the bill of sale from the breeder to the army officer, and so terribly severe is the strain upon his powers of endurance that six weeks is said to be the average span of life of the cavalry horse after reaching South Africa.

* * *

The humanitarian view of the matter, however, was not uppermost in mind when I began this article. It was rather the question of responsibility to ourselves and to the race at large, for the part we are now taking in the conquest of the Boer republics by imperial Britain. I was thinking that if the English recruiting agent at Kansas City should enlist fifty thousand men, American farmers and stockmen, to go and fight as foot soldiers for the British empress, these farmers and stockmen would do the Boer cause much less harm than they do now by sending fifty thousand of their best horses as remounts for the horseless cavalrymen already on the ground, and that if the Boers are finally conquered it will be largely owing to the act of these American Hessians—the men who sell their quadruped chattels to the English monarch to help her subdue those she now regards as rebels against her authority. The Landgrave of Hesse probably knew little and cared less of and for the merits of the war in America, but he had more human chattels than he had money to spend on his court equipages, or his royal vices, and so he exchanged some thousands of the said chattels for ready cash.

Likewise, the Kansas and Missouri farmers know little and presumably careless of the merits of the British-Boer war, but they want money to pay their mortgages and to buy more land to raise more horses, steers and hogs, and so they are very willing, for the sake of a better price than the home market affords, to send their best dumb chattels to help the British subjugate the Boers.

* * *

I have credited the American horse-breeders with ignorance of the merits of the South African war. I claim the same for myself, and now—in conclusion—would say, in few words, that while I have little or no sympathy for and with the Boers in many of their beliefs, customs and practices—their faith in the Jehovah god of Abraham, of Moses and Joshua, of Samuel and David; their patterning after these old patriarchs in their treatment of the Kaffirs and other African tribes, etc.; and while I have little sympathy with their miscalled republican form of government, nevertheless and notwithstanding this lack of sympathy I am free to say that, with my present stock of information as to the merits of the war, if the British still persist in refusing to submit the matters in dispute to a board of arbitration I feel much inclined to paraphrase and adopt the language of a noted Englishman during the American war for independence, when he said—in substance:

"Were I a Boer [born and bred] as I am an American, while a foreign foe remained in my country, I never would lay down my arms,—never, never, NEVER!" M. H.

Books Worth Reading.

"Herbert Spencer and his Critics," by Charles B. Waite, A. M., author of "History of the Christian Religion to the year 200," "A Conspiracy Against the Republic," etc. Chicago, 1900; C. F. Waite & Co., publishers.

From the first chapter of this book of 184 pages, under the head "The New Philosophy—Doctrine of the Unknowable" we quote a paragraph or two:

"No writer of the Nineteenth Century has had greater influence in the world of thought than Herbert Spencer. At the same time no one has been more severely and unsparingly criticised.

"These criticisms, with his replies, have exhibited an intellectual gladiatorship such as has seldom been witnessed; one which has had the effect to arouse discussion and to stimulate thought and inquiry all along the lines of his philosophy. His works are now complete. The labors of a life-time have been brought to a close."

Both as a scientist and philosopher Herbert Spencer stands head and shoulders above his contemporaries, with the possible exception of Huxley and Darwin. I now speak only of his English and American contemporaries. Most of our readers have neither the means to buy nor the time to read the voluminous works of the great leader in the world of thought, and hence will be glad of the opportunity afforded by this book of convenient size, to get a clear and concise statement of the "New Philosophy," sometimes called the "Spencerian Philosophy," by one fully competent to perform this very difficult task, and also to see what Spencer's principal opponents and critics have to say.

The book is remarkably well printed and bound. Price not given, but is probably one dollar. It can be ordered through this office.

"THE WHITE FLAME."

In Lucifer number 837 there appeared a brief notice of a book by this name, with a promise to give quotations from and a brief analysis of the same later on. That promise I will now try to fulfill.

In the early history of Modern Spiritualism in this country it was by no means uncommon to hear of people being confined in asylums because of their belief in what is called spirit return. Now that this philosophy—or delusion, as my reader may choose to call it, has become comparatively popular and numbers its adherents by the million, we seldom hear of people being adjudged insane because they claim to hold daily and nightly converse with friends who no longer wear the "garment of flesh."

The heroine of the story called "The White Flame" was not called a Spiritualist by herself or others but the book opens with the sentence, "Some one was sitting in my chair," which "some one" was visible and audible to no one but the owner of the chair; and because she talked nightly with what was to her a real personage, though invisible and inaudible to all her friends, the said heroine, named "Frank" for short, was sent to a sanitarium, or private asylum. From this asylum she escaped, and donning male attire went to Europe as a teacher of music in the family of a rich man, a distinguished judge named Bennett, who in course of time becomes her husband.

Such is the merest skeleton of the story and may sound commonplace enough to the average story-reader, but "The White Flame" is no commonplace story. Though not avowedly an iconoclast of the old and a builder of the new the writer of the book shows clearly enough that she has caught gleams of what the future has in store for the race when

WOMANHOOD AWAKES—

when woman shall break the chains that in all the past have made her a slave to conventionalism, to church-state codes of morality, of purity, of virtue, of goodness.

A few brief quotations will help to explain what is here outlined. Describing her sensations when first dressed as a boy she says:

"I walked a long time for the pleasure it gave me. The lightness of my apparel was a source of strength. With no skirts to weigh me down I felt light enough to fly. I looked with pity on every woman I met switching her skirts around her ankles. Does a man's dress engender in him a sense of superiority over the less favored petticoat-weakened part of humanity?"

When advised by a friend to continue her male attire, and study and practice law as a man, she said:

"I wish I might, for I shall forever after this abominate the tiresome swing of a skirt. I have grown strong and vigorous in this dress and I like it; if I were to set the fashion for woman I would give her a short skirt that would not burden her."

To please her friends Frank returned to the conventional costume for women, but her protest against woman's slavery to trailing skirts is a prophecy of what is coming when the swaddling clothes of theologic superstition are fully outgrown. That this change is coming is voiced also by what our author puts into the mouth of one of her characters, Miss Gay, the architect, or designer of a new church. Frank was urging her to speak to the pastor about the right of women to live a larger life, and this is part of her answer:

"Were I to say to him, if thou circumscribe woman's attainments thou wilt cheat thine own sex, for there can be no perfection in the race until we have a line of educated

and untrammeled mothers, what would be his reply? 'Let the women keep silent in the churches.'"

Adding that the pastor would thus "tie the tongue of oratory, and deprive her sons of the prenatal culture which the mother transmits to her offspring."

Among other pointers showing that the author is not tied to conventional ideas in regard to love is the fact that her heroine ardently loves two men at the same time. Speaking of her pastor, Gabriel Booth, Frank says:

"I loved him devotedly, not as I loved Judge Bennett, in whose arms I ardently longed to be, but as one possessing more than human perfection, and whose good opinion I coveted more than anything else. Judge Bennett was connected in my mind with the things of earth: Gabriel Booth with the things of heaven. Could both men have been made into one, to have been wedded to that one would at that time, have satisfied every desire of my soul."

This is quite similar to the central thought of the pamphlet entitled "Motherhood in Freedom," namely, that to do her best work in creating new human beings woman needs the physical, the intellectual and the psychic co-operation of more than one man; in other words that several men would have to be rolled into one in order to satisfy the needs and aspirations of the evoluted woman.

Though for a time the woman of the future may clothe one man with all the attributes that her mind, her soul or her physical needs require, she will soon find that her idol is but human after all, and like the image that Daniel saw, her perfect man is pure gold only in part, the rest being baser metals, grading down to common clay.

Frank's words, "at that time," are suggestive of the possibility that later on even these two much loved and admired men would not satisfy the aspirations of her progressive mind and soul.

Finally, then, I would say that the "White Flame" is a book of the Transition from the old to the new; that it introduces the new by suggestion, rather than by direct inculcation or clear-cut formulation. Its central thought and motto, "The White Flame of Mercy Never Dies" eliminates and denies the doctrine of hate, of hell, of endless pain for any human being; the doctrine that, more than any other, has filled the world with war, with wretchedness and woe.

By suggestion the author teaches self-reliance, self-help, for woman as well as man, instead of reliance on the "atoning blood," or on authority of a priest or a book, and while her book will not fully satisfy Lucifer's most radical readers I can heartily recommend it as useful and helpful, especially to those who still cling to the old ideals of woman's subordination to man, and to the exclusive and life-long love of one woman for one man and one man for one woman.

In a very charming way the book weaves and blends the occult, the psychic, the telepathic, the spiritualistic, with the commonplace, the every day affairs of life, and, as said before, I found it very helpful reading as a restful diversion when both mind and body needed relaxation and repair.

For further description see the publishers advertisement in this issue of Lucifer. M. H.

Training a Child.

One of the illustrated pages of the "New York Evening Journal" of December 15, was largely taken up with letters of protest against the avowed intention of a young mother to bring up her baby girl without hearing anything of gods, devils, heavens, hells, and other ecclesiastical teachings. Believing that Lucifer's readers would like to hear what these critics have to say we quote the editorial introduction and some of the letters:

A little girl of Cincinnati whose wondering eyes have as yet looked upon but two weeks of the world is to be reared in the strictest school of agnosticism.

She is to know nothing of prayer or of praise, as Christian teaching regards them. She is to be brought up without ever learning a prayer at her mother's knee, without a love or a fear in her heart for the Divine One.

These are facts, corroborated by a statement by her mother, who is nineteen years old and an agnostic. The baby's father, too, is an agnostic, and in the influences in which they believe the little one is to be reared.

CRY OF PROTEST FROM CHRISTIANS.

The announcement that the parents of the baby girl intended to bring up their child beyond the pale of Christianity has aroused a cry of protest from Christians throughout this country. Criticism has gone with the protest, and many persons have communicated with the "Evening Journal," condemning the course of the parents of this little one.

The little girl is Charlotte Ingersoll Sparks, the child of Mr. and Mrs. Charles S. Sparks. The father is an attorney in Cincinnati, and both he and his wife are agnostics.

Mrs. R. S. McLeod says:

"To raise a child without prayers or religious influences is not only bad for the child, but bad for the community. Such a child is a menace.

"Immorality spreads with the disbelief of God and anarchy threatens. A child so raised is a child ruined and made the essence of selfishness."

"Mrs. McCune makes an earnest plea to teach the child to pray, if not, 'teach her the Golden Rule, which includes all the great truths that Christ came to teach.' She appeals to Mrs. Sparks to leave the child alone rather than follow the plan laid out, 'for religion,' she says 'is innate in the human heart and the child will learn to acknowledge God.'

"Delia Phelan, of No 101 Tilliary street, who takes a keen interest in the affairs for children in St. James's Cathedral, Brooklyn, in a letter which is to be sent to Mrs. Sparks, says:

"'I cannot understand how any woman who is a mother can bring up a child and make it not believe in God and prayer It is a shame to allow this to be done.

"'Can nothing prevent it? If a generation of girls are brought up without religion and prayer, God pity the human race.'"

"Mrs. James McCormick, of No. 226 Pearl street, known in the Catholic religious circles of Brooklyn, in a written statement which she has asked to be sent to Mr. and Mrs. Sparks in Cincinnati says:

"'If a little baby girl is not taught to pray, her young girlhood will be blighted. If not taught the love and fear of God she will be far more apt to go wrong. If you don't commence to teach the child it will be of no avail afterward.'"

Among the letters that have been sent to Mrs. Sparks is one from Miss G. Byrne, No. 37 West Ninety-ninth street, New York City:

To Mrs. Charles Sparks:—A child who is brought up without religious training loses the sweetest of early influences. The man who has established a philosophy of life may remain a creditable citizen without the restraining influences of religion, but children must be taught the gospel of love before they are taught the gospel of reason.

I feel truly sorry for the little girl who is never to know the comfort of prayer. But there is consolation in the thought of human contrariety. Little Charlotte Ingersoll Sparks, if she is a normal little girl, will naturally want to investigate that from which she has been so zealously guarded. I foresee that nothing short of ritual will satisfy her. G. BYRNE.

Some of us who had the misfortune to be brought up under the "religious influences" here spoken of as so necessary to the moral health of the child, remember well the effect thereof on our tender minds and consciences—until by frequent presentation the picture lost much of its horror by repetition. Familiarity hardens and sears the mind to the most shocking sights or teachings. The French women used to take their children and their knitting and sit by the hour to witness the work of the guillotine, without being in the least horrified at the sight, so common had it become.

For one I shall never forget the effect on my infant mind when first told by my father the meaning of these terrible words "devil and hell." He was himself a devout believer in the literal interpretation of these Bible teachings, and being a very kind and tender-hearted man was often himself on the verge of insanity because of his realistic belief in these truly devilish doctrines. Naturally courageous in the face of real danger I could scarcely sleep at night because of these goblin Bible stories and for years and years would waken in a terrible fright from dreaming of seeing the devil and being thrown by him into the flames of hell. That this fear had any salutary restraining effect upon my conduct I certainly do not believe, but instead, the tendency was to make me doubt be justice if not the truth of the whole Bible scheme of morals, and, in fact every standard or code of morals.

I certainly congratulate Charlotte Ingersoll Sparks on the prospect that her young mind will not be warped by the teachings of a crude, irrational and vicious system of morals and religion, and yet I think her parents make a serious mistake when they make an attempt to keep all knowledge of theologic teachings from their child. Far better, as I think it would be to let her go to Sunday school and church occasionally, while yet under parental guardianship,—while her parents are near to apply the needed antidote. M. H.

SOCIETY OF ANTHROPOLOGY, of Chicago, meets now in the Masonic Temple, floor 17; subject for next Sunday's discussion, "The History of Socialism;" first speaker Thomas J. Morgan. At 3 o'clock p. m. Seats free; all invited.

The wicked are wicked, no doubt, and they go astray and they fall, and they come by their deserts; but who can tell the mischief which the very virtuous do?—*Thackeray.*

The true epic of our times is not "Arms and the Man," but "Tools and the Man"—an infinitely wider kind of epic.—*Carlyle.*

NEW SUBSCRIPTIONS to Lucifer and the Light-Bearer Library are coming in with gratifying rapidity. Now for a long pull a strong pull and a pull altogether, and the subscription list to each of these winged messengers will be doubled or even trebled and their influence for good correspondingly increased.

DECIDEDLY THE NOVEL OF THE SEASON!

The White Flame

An Occult Story by Mary A. Cornelius. Dramatic in expression, alive with interest, holding the reader from start to finish. The characters are live men and women—one lives their lives and hears them as realities. Even little Marie, "who smells with her mind," bewitches us; so we read on and on to find at last the greatest truth of life accentuated in the closing sentence—The White Flame of Love never dies. 420 pages vellum de lux. Prepaid, $1 25.

HELEN WILMANS

Who has tested her ideas and is now reaping a rich reward from them financially, has written out the secret of her success and printed it in a book called "THE CONQUEST OF POVERTY." Forty thousand copies of which sold before it was fairly off the press. Paper 50 cents. Address Freedom Publishing Co., Sea Breeze, Florida.

Personal, I should much like to correspond with some liberal, clear-minded, clear-thinking woman of 30 to 35, on any subject that would interest us mutually, including some of the things advocated in Lucifer. Correspondence to be strictly confidential. Address "O. H.," care Lucifer.

WHAT SHALL WE DO

To be saved from the unjust conditions in which ignorant and foolish legislation has placed the mothers of the race? And we must be saved, for—

"No nation, wise, noble and brave,
Ever sprang, though the father had freedom,
From the mother, a slave"

We must read, think, act. . . . Read "HILDA'S HOME: A Story of Woman's Emancipation." Price, 50 cents. 426 pages. With each order for this book we will send LUCIFER, THE LIGHT-BEARER, *free*, for Thirteen Weeks. "Hear all sides—then decide." Address M. HARMAN, 500 Fulton Street, Chicago, Ill.

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Fiction is today the best medium for the preacher of righteousness who addresses humanity.—From the Preface.

THE

British Barbarians

Grant Allen, the author of this Hit-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Daring, brilliant, unconventional, pleasing, thoughtful, it was assailed with a storm of vituperation by the Jeannette Guiders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble. Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

We send the book postpaid for only $1. Address Moses Harman, 500 Fulton Street Chicago, Ill.

The New Hedonism.

By Grant Allen. "The Old Asceticism said: 'Be Virtuous and You Will Be Happy.' The New Hedonism says: 'Be Happy and You Will Be Virtuous.'" This is the key note of Grant Allen's Masterpiece. 30 large pages, five cents For sale at this office.

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BY E. C. WALKER.

No man is wise enough to foresee the secondary results of any proposed restriction, and no history is copious enough to record the evils that have ensued upon denials of liberty.—*George E. Macdonald.*

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If I Were a Voice.

If I were a Voice—a persuasive Voice—
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly, o'er land and sea,
Wherever a human heart might be,
Telling a tale or singing a song,
In praise of the Right—in blame of the Wrong.

If I were a Voice—a consoling Voice—
I'd fly on the wings of air;
The homes of Sorrow and Guilt I'd seek,
And calm and truthful words I'd speak,
To save them from Despair.
I'd fly, I'd fly, o'er the crowded town,
And drop, like the happy sunlight, down
Into the hearts of suffering men,
And teach them to rejoice again.

If I were a Voice—a controlling Voice—
I'd travel with the wind;
And, whenever I saw the nations torn
By warfare, jealousy, or scorn,
Or hatred of their kind,
I'd fly, I'd fly, on the thunder-crash,
And into their blinded bosom flash;
And, all their evil thoughts subdued,
I'd teach them Human Brotherhood.

If I were a Voice—a pervading Voice—
I'd seek the kings of earth;
I'd find them alone on their beds at night,
And whisper words that should guide them right—
Lessons of priceless worth.
I'd fly more swift than the swiftest bird,
And tell them things they never heard—
Truths which the ages for aye repeat,
Unknown to the statesmen at their feet.

If I were a Voice—an immortal Voice—
I'd speak in the people's ear;
And, whenever they shouted "Liberty,"
Without deserving to be free,
I'd make their error clear,
I'd fly, I'd fly, on the wings of day,
Rebuking wrong on my world-wide way,
And making all the world rejoice—
If I were a Voice—an immortal Voice.

—*Charles Mackay.*

Women, Beauty and Love.

Bertha Marvin in "Liberty."

For the saying that "a man is as old as he feels, but a woman is as old as she looks," there is, perhaps, a more profound *raison d' etre* than one's first feeling discovers. It may be accepted as a pleasantry designed to certify that the world has no use for a woman who doesn't "look right"; but it is doubtful whether it would ever have come to be a saying at all if woman had not always been a step farther from conscious, deliberate egoism than man. The world has a place for a man, however he looks,—work for him, a sphere for him, and respectful attention to him because he fills that sphere. Isn't it usually the first question asked about a woman: "Is she good-looking?" Mrs. Whitney has a character who was never called pretty, as a child, but of her as a woman they said: "Desire was just beautiful—she never stopped to be pretty." Women usually stop to be pretty—if they can. They lose time, stopping. And they may fail,—are sure to fail at last,—for no beauty that can be stopped for endures to the end, if the end be long delayed. If women were once to betake themselves to realizing life—feeling it—with less care about their external presentment—and let themselves look to the world as they chanced to,—would they not, perhaps, come to have that part in life which belongs to those who take part in it,—to the actors on the stage, not the *decollete* audience in the boxes who are there to be focussed with the opera-glasses.

* * *

The practical attitude of many men and women of new thought toward love seems at variance with the theoretical attitude. It is as if they let themselves love under protest, and approve themselves most when they love least. I say "least," because I am thinking of the line: "To divide is not to take away"—the line to which we are all saying 'Amen" with our tongues and presumably with our hearts. Do you say: "It is not to add, either perhaps"? It is quite true that love is neither more nor less than because one loves one, or two, or three, or five people. The force of a heart's outgoing is not measured by numbers. But exactly in proportion as you give your love-nature its fling, as if it were an honorable part of your being, you do thereby increase your capacity for loving. Whenever you deliberately refrain from loving anyone whom you find yourself spontaneously drawing near, you do thereby and verily contract your heart. Do not think that there can be a transmutation of the love you might have for the new friend to the friend you call your lover. The passional force of your true nature will enrich all lives, all loves, if you give your heart its way. But it will only shrivel your whole being if you deny its righteousness. And then the dishonesty of this attitude of suppression. You are with your lover, and your thoughts are with another. And you will not let yourself go to this other waiting heart, and say: "I think of you and I love you." Instead, you keep quietly within those encircling arms, saying always to yourself—not aloud—the same refrain: "It is you I wish to love. I love you, and you I wish to love." Vera Pavlovna was honest, and said it aloud. Had she been silent, Lopoukhoff's words must needs have been long delayed: "Remember, my friend, what you said to me on the day of our betrothal: 'You give me liberty.'" And, however great may be your doubt if there be, perchance, Lopoukhoffs in real life, at least command your heart to be honest with itself. But I don't know just how I came into all this. When I began, I was thinking only how easy it was to backslide—how easy it was to get into a rut in loving, just as one does in all the ways and walks of life—how very easy it might sometimes be to mistake the finding ourselves in touch with one to whom we are accustomed, for the height and depth of all possible love. Always we are afraid—again afraid—the new heart may fail us—the new love is untried. As if we were not more—if we let ourselves be—

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than anything that can fail us! Love need not be only adjustability—the smooth flow of the great river to the ocean. To those profound and open natures that make room for honest and full expression of every elemental force within them, a single human life becomes as wide-reaching, as limitless, as the ocean.

The Nineteenth Century.

BY R. B. KERR.

The Nineteenth Century will be remembered mainly for two things. First, the extraordinary advances which were made in the physical and natural sciences, both in theory and in the application of theory to practical uses. It will be remembered as the century in which the old stage coach was superseded by the railway train, the horse by the bicycle, the wooden sailing vessel by the ocean liner, and the slow and expensive mail-service of a hundred years ago by the electric telegraph and telephone.

But the nineteenth century will be remembered also for its humanitarianism and the wonderful uplifting of the weak by which it was characterized. The position of the masses of men, and of the whole population of women, children, and domestic animals, changed so completely during the century that it is difficult to realize the facts even when the proof of them is indisputable.

A hundred years ago serfdom prevailed over about three-fourths of Continental Europe, and traces of it lingered even in the mining laws of Scotland. Today it has been entirely swept away.

Just about the beginning of the nineteenth century the burning question in the British Isles was that of Negro slavery in the colonies. Men like Clarkson, Wilberforce, and William Pitt were agitating this question, in the teeth of tremendous opposition, while it had not yet come to be discussed at all in any other country. Finally in 1833 the British Parliament abolished slavery throughout all the British possessions, paying the slave-owners $100,000,000 as compensation, a proceeding which the historian Lecky has justly described as one of the "three or four perfectly virtuous acts recorded in the history of nations." Since then all civilized nations of any importance have pursued a similar course, so that slavery may be considered a thing of the past.

A hundred years ago the United States was the only country, of any account at least, in which the great masses of the people had any share whatever in the election of the government. Now nearly every country which professes Christianity has manhood suffrage, and several also give a vote to every woman.

A hundred years ago England was the only country in which the modern factory system had taken root. In the textile industries the work was mainly done by pauper children of six and seven years old, who worked sixteen hours a day, while overseers with whips walked up and down, and laid about them to make the children work harder. After a little while Parliament stopped the workhouse children being so treated, but their places were taken by other children who worked hard all day, to earn bread for their parents who remained idle at home. A certain number of women were also able to find work, while their husbands stayed at home to cook and mind the baby. Then came the great crusade of Shaftsbury and his friends, which resulted in the Ten Hours' Act and the other Factory Acts, and in the abolition of the labor of young children. These Acts have been enforced with great strictness, and not only have many other countries passed similar laws, but some have gone far further. A few countries, like New Zealand, Australia, British Columbia, and Utah have reduced the hours of labor to eight, to some or all of the population.

Few things have done as much for mankind as Trades Unionism, an institution of the nineteenth century. In all countries which are old enough to have any industrial history wages enormously increased during the century in organized trades, but the wages of unorganized labor increased very little.

A hundred years ago the over-whelming majority of the people in nearly all countries were unable to read and write. Justin McCarthy tells us that before the Education Act of 1870 more than two-thirds of the children of England never had any education at all. England was an unusually bad case, but as much might have been said of most nations fifty years before. At the present time an illiterate person is a rare exception in most Christian countries.

In 1800 two hundred crimes were punishable with death in England, and other countries were in the same predicament. Now the criminal law, instead of being too rigorous, is in many matters a good deal too mild.

At the beginning of the nineteenth century the press had very little freedom in any country. Even in the latter half of the century editors were sent to prison for ten or twelve years in the Southern States for advocating the abolition of slavery. Outside of Russia such things are inconceivable in our time. In Western Europe and all English-speaking countries there are very few restrictions on the press, and the penalties imposed would have seemed utterly trivial to our ancestors.

During the century marvelous strides were made in sanitation and the extermination of disease. Scourges like cholera, small-pox, and the plague, the frequent and deadly visitors of former ages, scarcely come at all in our time, and when they come they do very little harm.

The position of women improved greatly during the nineteenth century. A hundred years ago they had practically no rights of property anywhere, while in our time they have in most progressive countries equal property rights with men. In England, and the colonies which have adopted the law of England, a husband has no longer any right to the custody of his wife's person. As the Master of the Rolls said in the Clitheroe case, "under the law of England a man has no more rights over the personal liberty of his wife than over that of any other woman."

The social freedom of women also increased very much during the nineteenth century, at least among the classes which set the fashion to the whole community. It is no longer considered degrading for a woman to work, nor is it considered waste of money to educate her. Girls now go everywhere without a chaperon, and even the daughters of the Prince of Wales bicycle about the country by themselves.

Children also have a much better time of it than they used to have. A hundred years ago even the schools of the gentry were houses of correction and starvation. Dotheboys Hall is now a thing of the past, and as much may be said of the workhouses described in "Oliver Twist." In domestic life, too, children receive infinitely more consideration than they used to do.

The welfare of the lower animals has received far more attention in the nineteenth century than in any former age. These creatures are now coming to be regarded as an important part of the body politic, as sensitive to pain and pleasure as their human brothers and sisters, and every whit as deserving of social consideration. Darwin has greatly aided the humane tendencies of the age by proving that the ape, the dog, and the horse are our own relations, although more distant than the negro slave. The interest of the century in the lower animals was shown by its associations for the prevention of cruelty to animals, and its movement against vivisection and the practice of eating animal food. Some of these movements have displayed a zeal not altogether according to knowledge, but, it is safe to predict that the protection of animals on thoroughly scientific lines will be one of the great achievements of the new century.

Towards the end of the century the experiments made throughout the world in national and municipal socialism greatly benefitted the human race. New Zealand entirely abolished the great evil of strikes and lockouts by a system of compulsory arbitration. She also introduced old age pensions, which has given absolute satisfaction. Glasgow began to supply good houses to the poor at low rents, and erected lodging houses in which a single man can get bed-room, bath, and reading matter for seven cents a night, together with a fire to cook

his food at. If he prefers it, he can get his cookery done for a trifle. Some French municipalities supply free bread. The success of Glasgow and many other cities in running street railways, and supplying water, gas, and electric light, is too well known to need comment. The British Government nationalized the telegraphs, and almost immediately cut the price of telegrams in two. With regard to railways in Switzerland I learn from the "Appeal to Reason" that "about two years ago the Government bought the entire railroad system of the nation and proceeded to show what it could do. After increasing the wages, reducing the hours of employees, and reducing the tariff to one-third of its former rate on both freight and passengers, its officials were not satisfied and put in a system of season tickets by buying one of which for $16 you can ride on any railroad in the nation as often as you please, as long as you please, and at any time within its limits that you please." . . . . . The Government of Switzerland receives enough returns to pay the interest on $100,000 a mile which it paid for the railroads, and is laying by a sinking fund that will wipe out the debt in fifty years.

Finally, there were fewer wars in the nineteenth century than in any preceding age recorded in history. Alexander Sutherland, in his remarkable essay on "The Natural Decline of Warfare," which can be obtained in the Tucker Library, has shown that for twelve hundred years at least wars have been ever less frequent from age to age. War was once a part of the normal business of every able-bodied man. Now, not one man in a hundred ever sees it. "In the eleventh century," says Gibbon, "every peasant was a soldier, and every village a fortification; each wood and valley was the scene of murder and rapine." In the nineteenth century there was no war between any two great powers from 1815 to 1854, or from 1871 to the end of the century. History records at least two great humanitarian movements against war. One was the Truce of God in the eleventh century, the object of which was to make every boy swear before the altar at the age of twelve that he would leave off fighting every Wednesday night, and not begin again until the Monday morning. The other was the Peace Conference called by the Czar of Russia to put an end to war altogether.

Such was the nineteenth century.—There is little doubt that the twentieth century will witness changes many times more beneficent than the nineteenth.

Revising Our Opinions.

BY LIZZIE M. HOLMES.

A great many radical thinkers are beginning to "call in their opinions and look them over," as Myron Reed once said. The first crude conceptions of personal liberty, adopted by many sincere and many truth-loving people as a basis of principles and conduct, are proving imperfect and unsatisfactory. The best happiness to self and the most good to others, are not always the result of following the conclusions arrived at a good many years ago.

The modern free love idea gained a footing among the thinkers of this country about fifty years since. It has been lived, advocated, defended and taught by some of the brightest minds and strongest characters among them. The good accomplished by these earnest people in loosening the bonds which enslaved the "old woman" can scarcely be estimated. And wherever the idea of individual liberty has been thoroughly understood, it has truly elevated and enriched the character. But the theory has been misunderstood by many of its converts as well as by its enemies. When Epicurius taught his disciples in Athens, he was despised and maligned by his enemies as a teacher of vice of all kinds, because he taught that happiness was the object of life. They could not imagine that one could make happiness an aim unless he plunged into all sorts of selfish, sensual pleasures; naturally this man and his disciples, having no fear of the angry gods before their eyes, must be indulging in the rankest of sins.

Theon, a youth of much learning and virtue, expected to find them rioting in the worst of dissipations, their minds corrupted and their bodies diseased. Instead, he discovered them to be cheerful, healthful, strong, wise, and simple in their tastes, loving learning, living closely to Nature whom they adored. Their object in life was happiness—but they had learned the best way to find it.

The thought of a free life often comes very suddenly to individuals. Divested of the fear of an angry God, of hell, of penalties which an outraged society would inflict, the man or woman steps determinedly out into the pure, fresh air of freedom; he shivers and catches his breath at first; then his imagination runs riot among the possibilities of his new liberty. He has had little experience, he knows nothing of a true *self* control, in place of the outward rules and laws which thus far have restrained him; he only gloats over the pleasures he will grasp in the new life. He is like a man who has been kept all his life on one article of food for fear everything else will injure him, and who suddenly casts off the fear and determines to eat everything because *he has a right to;* he partakes of everything within his reach, all he can hold, and as often as he imagines food will taste good. At first he delights in this abandonment to his desires. But sooner or later, sickness, misery, incapacity to enjoy good nourishing food at all, teach him that he did not use his freedom in a way to really bring happiness after all.

Throughout society a new restlessness, a great, indefinable longing to break away from the old shackles of conventionality, laws and superstition prevails. Persons feel it who do not realize what it means. The old strict marriage laws of church and state chafe and hurt, and something new and higher and better is longed for. But among the old advocates of freedom in sex relations, those who have practiced their ideal to the fullest extent, a correspondingly great dissatisfaction and disappointment is arising. A great many are beginning to realize that they have not found the happiness they hoped for; their characters have not been strengthened and enriched by their various experiences. They have not attached any one to them with a love that lasts into old age and feebleness. In seeking their own delight they have often forgotten to see if they have bestowed the happiness on those around them *they* have expected out of life. Perhaps they have been indifferent to the suffering of others. The fruits they have gathered are turned to ashes in their hands, and memory brings no soothing influence. Once past the age of youth, and passion and spontaneous delight in the bare fact of life, it is sad to be able to look upon by-gone but empty pleasures—nothingness for and loneliness for old age.

Our old comrade, whose sweet, poetic thoughts many of us have pondered over with keen delight, has expressed this idea beautifully in the last number of his little journal, "Free Comrade." I hope you will read it. Every one of his little papers is well worth the reading, the writer has kept his sweetness and purity of thought through all the phases of his life. He asks that others write their suggestions of a newer and higher plane, a rule of true living that shall actually bring a real happiness.

I still believe that the only road to true happiness is by the way of complete self-mastery. We must not allow ourselves to "drift." If we fear no god or state or church, let us fear our own outraged selves. Let anger, spite, hatred, be entirely eliminated, let passion be the warmth of life that at our bidding flows over and around our activities, never let it be our master.

I do not think we can ever find our greatest happiness in seeking after it. My words may sound like the old, conventional morality which we have heard until we have become impervious to its real import. But true it is, that love, sympathy, kindliness, are real, practical and necessary things and possess deep meanings. Chasing after our own personal happiness while ignoring the feelings of others, is not the way to reach it.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

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Published weekly. One dollar per year. Three months twenty-five cents.

"What Is a Sensible Marriage Law?"

In the "Sunday American," Chicago, of January 6, editorial section, Richard Le Gallienne, in speaking of the "Tasks of the New Century" says, "perhaps, one task, however, needs separate mention, the establishment of a sensible marriage law." In the "American," of next day the editor, under the above heading, comments thus:

Here is really an interesting suggestion which will be of importance to all men and women as long as we live on this earth and depend on the marriage relation for such little actual happiness as we find here.

Mr. Le Gallienne thinks that we need "a sensible marriage law." He therefore thinks that our present marriage law is not sensible. This is a *notion that appears to be growing constantly.* It is one which has suggested itself to people more or less frequently since the beginning of marriage.

All of our institutions are changing constantly, and marriage, perhaps, need not be an exception to the rule.

Our present idea is that a man and woman MUST marry in the period of youth, enthusiasm and ignorance and that they must abide by this early impulse whatever its results.

People who share Mr. Le Gallienne's views and the views of other emancipated souls feel that some other system is needed—some other system that will give to men and women a chance to make up for the preliminary mistake without humiliation, degradation or any other punishment.

Montaigne declares: "Few have married for love without repenting it."

Dr. Johnson was very happy in his marriage, yet he believed that marriages would be happier, as a rule, if they were arranged by the Lord Chancellor and not by ignorant young children.

We are inclined to think that the present marriage system is the best possible under these circumstances. It gives perfect happiness to those well mated and wisely controls those mated unfortunately. It is imperfect, of course, but not as imperfect as the beings for whom it was devised.

The time will come, doubtless, when a decent relief will be afforded from unfortunate marriages.

But we do not believe that the marriage system uniting one man and one woman for life will be abolished ever.

On the contrary, it is our opinion that as men improve in intellect and in moral sentiment they will gradually grow worthy of married life. They will select their life companions more intelligently, being better developed mentally at the age of marriage.

There is no reason, however, why we should refuse to hear what may be said in favor of changes in the laws of marriage. No laws are more important to men. We shall ask Mr. Gallienne to write his views more in detail, and we *shall be glad to hear from our readers* who may care to discuss this *very serious problem.*

For the billionth time, perhaps, the fact is herein set forth and clearly acknowledged that marriage is for MAN and NOT for woman! "As men improve in intellect and in moral sentiment they will gradually grow worthy of married life," says the editor of the "American"—who is supposed to be Arthur Brisbane of New York. "They [men] will select their life companions more intelligently," etc. "No laws are more important to MEN" than marriage laws.

True, O Brisbane! but if all-important to men, are they not equally if not still more important to women?

Or, is it true in fact, as well as in theory, that women are mere ciphers—politically, economically, morally and religiously, with no rights that men are bound to respect?

Speaking of and deprecating cruelty to animals Cowper the poet said:

"If man's convenience, health or safety interferes, his rights and claims are paramount and must extinguish theirs."

Do not our law-makers, and the editors who manufacture the public opinion that gives vitality to statute laws, argue much the same way in regard to the rights of women as Cowper did in regard to the rights of dumb beasts?

"The present marriage system. . . . is imperfect but not as imperfect as the beings for whom it was devised," says the "American."

Which of these "imperfects" is cause and which effect?

Or, is each a cause of and each an effect of the other?

Bad men, power-loving men, made a marriage system that would keep the masses of people in subjection to themselves—instead of "for whom it was devised" the writer should have said, BY whom it was devised—then this man-made machine, system, has, in all the ages, done its work well in turning out a perennial supply of "beings" so imperfect that they have to be governed—simply because conditions of motherhood were so bad that it was impossible these beings could be born strong enough and good enough to govern themselves—to be a law unto themselves.

Suggestively the saying quoted from Montaigne is valuable. Why should most people who marry for love repent it?

Is it not because the mental and psychic state of exaltation, or craze, known as love, is wholly unsuited to a matter-of-fact business partnership,—such as marriage requires and means?

Hence also the pertinence of Dr. Johnson's suggestion. He himself married for business and for comfort—not for the creation of new human beings. Such marriages could much better be arranged by the parents of the candidates for matrimony, or by the "Lord Chancellor," than by the parties most concerned.

* * *

It will be observed that Mr. Brisbane is by no means consistent in his talk about a "sensible marriage law." In direct words he upholds and commends the present system, but by indirection, that is, by suggestion, he stabs it to the heart. As when he says,—"other emancipated souls feel that some other system is needed—some other system that will give to men and women a chance to make up for a preliminary mistake without humiliation, degradation or any other punishment."

More significant still, more important still, is the offer to "hear what may be said in favor of changes in the laws

of marriage." To throw open the gates or pull down the bars to free discussion of any slave system is the first and most important step towards destroying that system. So long as the slave-holding oligarchy of the Southern States could keep discussion out of congress and out of the pulpit and public press, just so long they felt secure as to the permanence of their peculiar institution, but once open to free discussion they knew that nothing but war could save it.

And just so it will be with that other peculiar institution, that jealously guarded child of the unholy alliance between church and state—our present marriage system. Free discussion will seal its doom—will ring its funeral knell.

* * *

How many of Lucifer's readers will accept this challenge?

How many will send short, crisp letters giving reasons why our present marriage system should be changed for something better, or abolished entirely—as having out-lived its usefulness, if it ever had any.

Direct your letters to Arthur Brisbane, care "Evening Journal" New York City.

M. H.

Hypnotism—Suggestive Therapeutics, etc.

For a long time I have much desired to say a few words on these subjects in Lucifer's columns, but always something else has slipped in between this desire and its fulfillment. A recent letter from a medical friend and subscriber in Iowa rouses me to the performance of what I conceive to be an important duty. Leaving out names this friend and helper says:

"In 'Suggestive Therapeutics,' 'Prof.'—advertised a ten-cent course in hypnotism. I sent for it and found it interesting, but all through the pamphlet he declared he could not fully teach the science in so small a work, but in his large book it was fully taught. Said book was sold at two dollars. Now mind you, this was to be a large book. I sent for the two dollar book and got a pamphlet containing 220 words more than his ten-cent pamphlet, which contained only twenty-eight small pages and he made it come handy to say that he had to deal honestly with the people or 'Uncle Sam would get after him for fraudulent use of his mail.' I have proved several of those self-styled 'Professors' and found them all frauds. Not one of them knows anything about psychology."

The power of mind over the bodily functions is no new doctrine or theory as we all know. More than fifty years ago I was a frequent witness to performances very similar to those performed by hypnotists of the present day, and my attention was often called to this class of subjects by my teachers in school. Among other lessons very distinctly remembered is the following:

In 1849 hundreds of people were dying of epidemic cholera in St. Louis not far from the school I was then attending, and when one of the pupils, from eating unripe apples or some other indigestible food, exhibited some of the symptoms of the much dreaded disease, there was something of a panic. The principal called the students together and gave them a lecture in mental science, that would have done credit to the present day experts who charge us from one to ten dollars, or even more, per lesson. Among other illustrations of what suggestion can do he told us of the French prisoner killed by the doctors who told him he was to be slowly bled to death instead of guillotined. The condemned man was placed on a dissecting table, bound, blindfolded, his arm bandaged in the usual way. Then the click of the lancet was heard; warm water made to flow from the bandaged arm to a vessel beneath. Not a drop of blood was drawn and yet the man died within the time the doctors told him he would die—died of hypnotic suggestion.

Every student of history, of philosophy, and especially of psychology, knows that there is really nothing new in the teachings of Mrs. Eddy and her numerous imitators. But Mrs. Eddy achieved wealth and fame by utilizing what previous experimenters discovered, and now the country literally swarms with "Professors," "Doctors," "healers," etc., each of whom would make us believe that he or she has made a wonderful discovery; a discovery that will abolish pain, disease, poverty and even death itself!

As a sample of the style and claims of those who teach the art of healing all disease, of themselves and others, I quote from a little pamphlet sent us some weeks ago, from a western state. In giving instruction to a pupil the "Prof." says:

Say to your Hynoptized subject, "You are feeling very stout." See by a test that he is stout. Say to him that he will be this [sic] stout when awake, and no thought of weakness can ever enter his mind. Make this very impressive on your subject, repeating several times the same suggestion that when he is awake he will have perfect health, feel very happy, and be constantly filled with Divine love all the time in the future, and strength of body, too; a love in strength and faith that nothing can ever shatter, and that he will never be sick, but will preserve youth perpetually. If he be an old man tell him that he is coming back to youth again, etc.

Not all who assume the role of teachers of the art of "Hypnotic Control," "Self-Hypnotic Healing" etc., show so little acquaintance with the recognized standards of use of the Queen's English, but so far as I have read their books and lessons they all show little regard for clearness of expression, or literary accuracy, leaving an unpleasant impression in the mind of the reader that their ability to give "scientific" instruction in the art of curing or preventing disease, poverty, etc., is not of the best or highest.

The role of public censor is by no means a pleasant one to him who is keenly conscious of his own shortcomings, and therefore I wish to disclaim any intention of setting myself up as a model, in any respect, for others to follow. "Judge not, etc.," is a maxim that should prevent all harsh criticism of our fellow humans. We, as publishers have allowed several persons to advertise, in Lucifer's columns, their books on hypnotism, suggestion, personal magnetism, magnetation, etc., without examining very carefully into the merits of the advertised books. The heavy daily drafts upon our time and strength forbid such examination, and even if carefully examined we should hesitate to sit in judgment upon and condemn any book or course of lessons as fraudulent. We give our readers the credit of being able to judge for themselves and take the consequences of such judgment.

A good plan for self protection against imposture would be to ask the advertiser to send a copy of his book, or a sample lesson, for examination with privilege of returning if not suited. If our Iowa friend and subscriber had taken this precaution he need not have wasted his two dollars on a small and to him worthless pamphlet.

In conclusion I would say that while impugning no man's or woman's motives I decidedly disapprove the almost universal habit indulged in by these teachers and healers, the habit of charging extravagant prices for their instruction, whether in book form or otherwise, thus making the uncomfortable impression that the almighty dollar is the chief object in life with them, and not the good they can do to their fellow human beings; and yet, for those who have "money to burn" perhaps it is just as well that they burn it in this as in any other way.

M. H.

Comment - Various.

THE PREVENTIVE CHECK.

The letter of Mrs. M. T. of Ohio was written to Daughter Lillian and is a fair sample of many received at this office inquiring for a safe and harmless yet "positive means of prevention," or reliable check against further increase of family. Mrs. T. thinks four small children are quite enough to care for, with less than forty dollars per month for all expenses of six persons.

Some of our friends would doubtless recommend Dianism; others Oneida continence; others separate beds and asceticism or celibacy, until such time of life as mother nature makes reproduction no longer possible.

To all of these methods of living there are serious objections, and upon all other methods of prevention our population-loving paternal rulers have put their veto, with heavy pains and penalties for those who impart the desired instruction.

What can we do? What ought we to do, as publishers, as citizens, as neighbors and well-wishers of our fellow-human beings? The cold hard walls of the penitentiary are not desirable as a dwelling place, as some of us have proved by experience. What better can we do than to continue the effort to awaken public sentiment, to arouse the dormant public conscience until the stupid masses demand their birthright to knowledge? Demand the citizen right to manage their own affairs, including their bodies, in their own way, so long as they invade not the equal rights of others.

GOVERNING ALL THE PEOPLE.

The newly inaugurated governor of Illinois, Richard Yates tells the people that when he became a candidate he made the promise that if elected he would be the governor of all the people of Illinois and now he means to faithfully carry out that promise.

The love of governing others seems innate and irrepressible. Why not let each govern herself and himself so long as she or he invades not the equal rights of others?

No government of man by man, or of woman by woman, or of woman by man, or man by woman, is ever really needed. All that is needed to secure justice, equity, freedom, peace and happiness in the social arrangement is an agency for the

RESTRAINT

of those who will not or cannot keep from invading others.

KANSAS AND COLORADO LYNCHINGS.

The late lynchings of negroes charged with rape by the citizens of Denver and Leavenworth show that the middle west is really little more advanced in civilization than is the southland, which is commonly believed to be the native home of the savage and brutal lyncher. Ignorance—law-enforced ignorance in regard to sex, race-hatred and the vengeful feelings fostered by worship of a vengeful god, are the chief causes of such shocking occurrences as that which but yesterday blackened the escutcheon of the state called Kansas.

VARIOUS VOICES.

P. Olssen, Little Rock, Ark.:—Enclosed find $1, for which renew my subscription for another year; also a list of names for sample copies. If possible send No. 845. I wish you all success in your work, and I will say, that for interesting, instructive and truthful reading, your paper has my full appreciation. I would not object to a continued story in Lucifer.

J. C. S., Minneapolis, Minn.:—Am just in receipt of Light-Bearer Library No. 9 and think both of the writers are excellent. Walker speaks of "a mutual maternity insurance association" long ago suggested by Clarence Swartz. Can you give in some issue of Lucifer some further details of such an idea? It is new to me and I presume may be to many others.

Mrs. Vander C., Chattanooga, Tenn.:—Inclosed please find $1 75, for which please send me Lucifer, Vol. III., cloth. Have you any more bound volumes? and if so, for what years are they? I will renew my subscription, as I find it almost impossible to get along without the dear old paper. I think "Light Bearer Library" is simply fine. Long may our Moses be spared to continue to spread the light of truth through this land of darkest ignorance. I will send some names which you may send sample copies of Lucifer to, as I think they may possibly become subscribers.

Mrs. R. B. Bruce, Michigan:—I wish to express my thorough appreciation of Sadie A. Magoon's ideal of love. When that love is recognized by all women there will be no Josephine Irvings with lives stretching beyond them "a grey, level waste." Brief infatuations, spasms of passion, hypnotic dreams of love will be valued at only what they are worth and will leave no scars. Love will not be centralized in one person but will be received from all and flow out to all.

J. H. Young, Onset, Mass.:—Sorry I could not renew before, but "better late than never." However, don't stop either Lucifer or the Light-Bearer Library until I leave this body, or stop them myself. I enclose $1.50 which takes Lucifer to 882, and Light-Bearer Library for 1901 or Vol. II. A friend says he will take a copy of your book as soon as published. You can send me three copies two are paid for, other will be. Should be glad to help Lillian if I could. I'm young yet, only seventy-eight, and who knows what may turn up.

Jacob Hause, Hagerstown, Md.:—I received a number of your paper a few weeks ago. You will please find enclosed one dollar for the coming year.

[This brief letter is inserted to encourage our friends everywhere to continue sending us names of those who would possibly if not probably be interested enough in Lucifer's work to send for a trial subscription for three months, if not for a full year. If a few stamps can be sent with the names the favor would be much appreciated, but send the names anyway, please. M. H.]

A., New York:—Several of Lucifer's readers want serial stories in the paper. Have they asked themselves where they are to get them? Who are to be the writers? One does not need all the fingers of one hand with which to count the good stories of a radical trend and purpose which have been written. One does not need the fingers of both hands with which to count the good radical and freethought stories written to date. Most of the attempts in either line have been crude abortions, each a shame to literature, inartistic, ungrammatical, clumsy and in effective in construction. We are paupers in the imaginative field.

J. W. G., Dallas, Tex.:—I am very well pleased indeed with "When Love is Liberty and Nature Law." It is the most satisfactory pamphlet on the subject I have yet seen, not even excepting "Cupid's Yokes." By the way, can you not procure me a copy of that little book? I have not read it for twenty years, and would like to have a copy. What has become of Heywood? I don't see anything about him in Lucifer. Are the Oneida and Wallingford Communities still in existence? If so, are they prosperous? What is their present population, wealth etc. Can you obtain for me a history of the above Communities? I inclose five cents; please send me "The New Hedonism."

["Cupid's Yokes" is out of print, and not procurable anywhere as far as we know. Mr. Heywood died in Boston in '93, about a year after his release from prison. The Oneida and Wallingford communities are not in existence as originally planned. The Oneida Community still exists; but the central ideas and practices have been abandoned. We have "The Oneida Community; a record of an attempt to carry out the principles of Christian unselfishness and scientific race-improvement." By Allen Estlake, member of Oneida Community. Price $1.—L. H.]

Mrs. M. T—; Ohio:—I determined many moons ago to write to you and remit subscription on Lucifer long over due.

Hoping that in this case it is better late than never, I hereby enclose one dollar for which you will please move up the number on my wrapper to the right notch. We have been reading your paper at irregular intervals ever since 1888 but only became a regular subscriber last August, when my husband visited your office while at Chicago. We had lost track of Lucifer completely until then but we will hold fast from now on, and expect to subscribe for the Library, soon, although my time and money are both limited, which you will understand when I tell you that I have four small children to take care of, and constant fear of more, coupled with the fact that my husband receives less than forty dollars per month for his labor. And now, dear friend, I am going to ask a great favor. I want you to tell me a positive means of prevention, as you know the position I am in, so I hope you will come to my relief. Of course we understand the law says "no," but we have progressed far enough to believe we are capable of being a law unto ourselves, being entirely free from superstition of all kinds; so you need have no hesitation in imparting any knowledge of which you may be possessed. I enclose stamps for reply.

Frederica de l'Espinasse, Iowa:—You have had some splendid articles lately, and I have eagerly read comments concerning "A Lesson From Life." All the logic in the world will not help one to whom life seems a "grey level waste" any more than in a loss by death. Time is the only healer. According to some we should train our children to be more shallow. Perhaps it is best so in the battle of life. But shallow, superficial natures have never moved the world. Perhaps it is not worth while to move the world; "Too much concentration," perhaps. But with less concentration where would reformers be? Where would Lucifer be if its editor was less intense?

And there is not the satisfaction in a shallow affection than there is in one of deeper root. Variety is not a woman's ideal. Under existing social conditions, children are best brought up under the guidance of both parents. Sex attraction should not be all of life. In a long-mated pair where this has long died out there can still exist a deep regard and an intense affection. This is perhaps sentimentalism. But sentiment and theory are half of life and different characters can not follow one rule.

My little daughter startled me the other day, telling me that her teacher was to give the class in physiology a lecture on the organs of sex. Only the girls were permitted to attend; those having scruples on the subject might be excused. It was the teacher's first attempt at instruction of this kind and she seemed confused and blushed painfully. The lecture consisted mainly in sanitary hints as to approaching maturity. The next day the boys attended a lecture on the same subject not by their usual instructor (a woman) but one of the male teachers. So at last even in prudish Iowa sex is recognized. A step forward. Some time afterward the high school had a book contest. Each pupil was to have a sign representing some well-known book. My May chose "The Heavenly Twins"—represented by two nude baby dolls as sexless as a school physiology. On entering the room the shocked teacher told her to wrap them in tissue paper. Oh, for more light to make the coming generation better, morally and physically!

Hath man no second life?
Pitch this one high!
Sits there no judge in heaven, our sins to see?
More strictly, then, the inward judge obey.
—*Matthew Arnold.*

Unwise it is to boast, my friend, if grim defeat hath found thee;
Unnecessary is the boast if glad success hath crowned thee.
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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 2. CHICAGO, ILLINOIS, JAN. 26, E. M. 400. [C. E. 1901.] WHOLE No. 849.

More Legalized Robbery—The Govan Case.

When, in October last, the prosecution against Messrs. Moore and Hughes for alleged violation of the postal laws was withdrawn and the case dismissed without trial, the following paragraph was written and printed in Lucifer as part of its editor's opinion of the legal and moral effect of that failure to convict.

While sincerely congratulating our Kentucky contemporaries on their release from the annoyance and expense of legal proceedings in defense of the right of free publication, and while joining with them in the hope that no such prosecution will again disgrace our already deeply disgraced national judiciary, I for one do not share editor Moore's roseate and self-gratulatory view as to the thoroughness of the work done by the "Blade," or as to the lasting effect of this latest defeat of the officials whose business it is to meddle with other people's business. These officials usually care but little for the merits of the cases brought by them into court. With them it is business, business first, last and all the time. A few failures to convict, as in the case of J. B. Caldwell of this city, and now that of the "Blue Grass Blade," will by no means discourage these invasive meddlers, these money-loving and power-loving officials. Until the general public shall awake to the necessity of wiping out the laws that give authority to such invasions of personal liberty these prosecutions against speech and press will continue.

Scarcely had this prophecy time to reach its readers when Chas. L. Govan, editor of "Discontent," a small weekly paper published at Home, Washington, was arrested on a charge very similar to that under which the Kentucky editor and publisher had been prosecuted. I have not yet seen a copy of the indicted article upon which the prosecution against Govan was based, but inasmuch as no one is alleged to have been slandered or otherwise injured by its publication I conclude that this prosecution was simply another of the many invasions of citizen right by the censors of press and mails, that have indellibly disgraced the records of the American judiciary for near a third of the century just closed.

Having little time to look up the matter I herewith insert a letter written by one who has given much of his time and money to aiding the victims of the officials who seem to have no other business than meddling invasively with the business of other people. For reasons best known to himself this friend and correspondent prefers that his name be withheld, for the present at least. Not that he wishes to evade responsibility, in the least, but probably in goodmeasure because he does not wish to have his benevolent acts paraded before the public eye. With a very few editorial changes this is what our correspondent has to say of the Govan case:

The account given in Lucifer of the judicial outrage committed on Mr. C. L. Govan in the United States court at Seattle, though by a friend of the victim and an eye witness, is singularly moderate and inadequate. It is the "worst yet" instance of abuse of that much-perverted obscenity law.

It was said that the last case against C. C. Moore was the "worst case yet", but the gathering of his friends in force, and the due preparation for a big fight, scared off the prosecutors and saved him a trial.

Thus that attempt at villainy was foiled by publicity, and by prompt exhibition of vigilance.

Now, in the Govan case, so far as I have been able to ascertain the facts, it is all outrage. There was no just cause of indictment, for the matter was, as in Moore's last case, merely an expression that some would regard as immoral. The trend of the article indicted was simply that young folks suitably mated and mutually attracted might well join hands for parentage without asking consent of church or state—that the latter had no right to step in and interfere or compel a fee for the union of hearts and hands. There is no flavor of salacity or licentiousness or obscenity in the article condemned. It is as straight, clean and well put as any such argument could be; and the judge who sustained Moore's demurrer would have necessarily done the same for Govan, had the case come before him; but the "learned" judge of Seattle took advantage of the ignorance and poverty, the meekness and necessity of the victim before him and told him it was plainly a case where the law applied; that there was nothing for him to do but plead guilty and pay a fine. Between this judge and the "cordial" district attorney, they discovered Govan's assets were $100—all he possessed in the world and after frightening him by their show of power and talk of imprisonment, they bulldozed him into pleading guilty, whereupon he was mulcted by a fine of $75 and costs of nearly $24—thus judiciously robbing him of all he had.

Never was a meaner job put up by bunco-steerers, than by these official confidence operators. These officers were in a position to know that the man before them was not guilty; that the law could not be fairly construed to apply against him; that it had recently been interpreted as not covering merely immoral arguments (in the Moore case), and it was their business to protect him in his rights, instead of to inflict wrong upon him, and punish him by fining him all he was worth.

If a more degrading exhibition of official lawlessness and bigotry has ever been offered in a court of this country, let it be cited, or let this case stand as the height of absurdity and worst case of injustice yet perpetrated under the oft-perverted and misconstrued obscenity laws.

I need not remind the readers of Lucifer that Govan is but a poor printer; that he is living in a pioneer settlement of poor people, that they are minding their own primitive business and maintaing a hard struggle for small comforts of a home in a wilderness. One of their small solaces was freedom of expression, through their little sheet called "Discontent," and now

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come the emissaries of Government to abridge even this constitutional right, and make them justly more discontented than ever. Such an outrage would be the best possible way to convert philosophical, harmless anarchists into the dynamiting kind, and many a man who now believes in some laws would prefer none, with the abolition of government, if such abuse of law were of common occurrence.

The result in the Moore case shows that a judge of a United States Court can make a just decision when the eyes of the world are being directed upon him, while this last case in Seattle shows what dirty work they will do to please a clergyman (who made the complaint) and spite a freethinker, when they can get him in a corner and overcome him with pomposity before his friends can be rallied to protect him.

Govan made a mistake in allowing himself to be so readily fleeced by plausible officials who only too well knew the weakness of their prosecution, and were anxiously hasty for a plea of guilty instead of a trial; but one can easily imagine himself in Govan's predicament, taking the shortest cut home, knowing the power and mercilessness of the wolves that had cornered him.

While I wish he had nerve to fight it out, yet I am as sorry for him as the good Samaritan for the man who fell among thieves, and I propose to bear a good portion of his loss, hoping that others will come forward and follow suit, so that Mr. Govan may be reimbursed the whole amount of the $95 of which he was so unjustly despoiled.

Since penning the above I have happened on an article by Ella Wheeler Wilcox in "Evening Journal," of Jan. 15, containing this bold belief: "I believe the woman who resigns herself utterly to a man through love, without marriage, is a much better woman morally than the woman who marries the man she does not love. But I insist that this is a very foolish and unwise person; and that her happiness in her love cannot last. . . . I have never met or heard from one 'common law wife' (or mistress) whose happiness lasted through a score of years."

This belief of Mrs. Wilcox, in the first sentence quoted is certainly heterodox, and would be regarded as immoral by Mrs. Grundyites, and after the decision of the Seattle Judge he would if consistent, convict and fine any publisher in his district who should quote this "Journal" article.

If Uncle Sam were an argus-eyed and impartial ruler he would either refund Govan's fine with apology, or direct his New York officials to prosecute Mrs. Wilcox and her publisher under the same law that mulcted Govan. Since our Uncle will do neither, I will do my part to share Govan's loss, and hope others will feel the same way about it. His address is C. L. Govan, Home, Wash.

Lucifer's method is and has been to allow all correspondents to dress their thought in their own language, and yet I could wish that in this impeachment of the Seattle officials our earnest and sympathetic friend had left out such words and phrases as "wolves," "dirty work," etc. The old Romans had a maxim, SUAVITER IN MODO, etc.—"mild in manner", that it would be well for us to remember, and yet I confess to finding it hard at all times to utilize the wisdom couched in this old time maxim. Our zealous friend is himself a philosopher and knows that these invasive officials are the victims of heredity and environment, as are all the rest of us; that the system under which they work is chiefly responsible for the wrongs committed and that so long as these laws remain in force there will not be lacking instruments to use and abuse them. "The thing, the thing itself is the abuse," as Burke said of all artificial government.

M. H.

Robert Burns.

Elbert Hubbard in "Little Journeys to the Homes of English Authors."

The business of Robert Burns was love-making. All love is good, but some kinds of love are better than others. Through Burns' penchant for falling in love we have his songs.

A Burns biography is simply a record of his love affairs, and the spasms of repentance that followed his lapses are made manifest in religious verse.

Poetry is the very earliest form of literature, and is the natural expression of a person in love; and I suppose we might as well admit the fact at once, that without love there would be no poetry.

Poetry is the bill and coo of sex.

All poets are lovers, and all lovers, either actual or potential, are poets. Potential poets are the people who read poetry, and so without lovers the poet would never have a market for his wares.

If you cease to be moved by religious emotions; if your spirit is no longer surged by music and you do not linger over certain lines of poetry, it is because the love instinct in your heart has withered to ashes of roses It is idle to imagine Bobby Burns as a staid member of the Kirk; had he been, there would now be no Bobby Burns.

The literary ebullitions of Robert Burns, he himself has told us, began shortly after he reached the age of indiscretion; and the occasion was his being paired in the hay-field, according to Scottish custom, with a bonnie lassie. This custom of pairing still endures, and is what the students of sociology call an expeditious move.

The Scotch are great economists—the greatest in the world. Adam Smith, the father of the science of economics, was a Scotchman and Draper, author of "A History of Civilization" flatly declares that Adam Smith's "Wealth of Nations" has influenced the people of earth for good more than any book ever written—save none. The Scotch are great conservators of energy.

The practice of pairing men and women in the hay-field gets the work done. One man and woman going down the grass-grown path afield might linger and dally by the way. They would never make hay, but a company of a dozen or more men and women would not only reach the field but would do a lot of work. In Scotland the hay-harvest is short—when the grass is in bloom, just right to make the best hay, it must be cut. And so the men and women, the boys and girls sally forth. It is a jolly picnic time, looked forward to with fond anticipation, and gazed back upon with sweet sad memories, or otherwise as the case may be.

But they all make hay while the sun shines and count it joy. Liberties are allowed during haying time that otherwise would be declared scandalous; during haying time the Kirk waives her censor's right and priest and people mingle joyously.

Wives are not jealous during hay-harvest, and husbands never fault-finding because they each get even by allowing a mutual license.

In Scotland during haying time every married man works along-side of some other man's wife. To the psychologist it is somewhat curious how the desire for propriety is over-ridden by a stronger desire—the desire for the shilling. The Scotch farmer says "anything to get the hay in"—and by loosening a bit the strict bands of social custom the hay is harvested.

In the hay-harvest the law of natural selection holds; and trysts continue year after year. Old lovers meet, touch hands in a friendly scuffle for a fork, drink from the same jug, recline at noon and eat lunch in the shade of a friendly stock and talk to heart's content as they Maud Muller on a summer's day.

Of course this joyousness of the haying-time is not wholly monopolized by the Scotch. Haven't you seen the jolly haying parties in Southern Germany, France, Switzerland and the Tyrol? How the bright costumes of the men and jaunty attire of the women gleam in the glad sunshine! But the practice of pairing is carried to a degree of perfection in Scotland that I have not noticed elsewhere. Surely it is a great economic scheme!

It is like that invention of a Connecticut man which utilizes the ebb and flow of the ocean tides to turn a gristmill. And it seems queer that no one has ever attempted to utilize the waste of dynamic force involved in the maintainance of the company sofa.

In Ayrshire I have started out with a haying party of twenty—ten men and ten women—at six o'clock in the morning and worked until six at night. I never worked so hard or did so much. All day long there was a fire of jolly jokes and jibes, interpersed with song, while beneath all ran a gentle hum of confidential interchange of thought. The man who owned the field was there to direct our efforts and to urge us on by merry raillery, threat and joyous rivalry. The point in this—we did the work.

Take heed, ye Captains of Industry and note this truth, that when men and women work together, under right influences, much good is accomplished and the work is pleasurable. Of course there are vinegar-faced philosophers who say that the Scotch custom of pairing young men and maidens in the hay-field is not without its effect on esoterics, also on vital statistics; and I'm willing to admit there may be danger in the scheme, but life is a dangerous business anyway—few get out of it alive.

COMMENTS BY ALBINA L. WASHBURN.

Dear Lucifer:—I send you this extract from one of Hubbard's booklets. Once in a while, you see, he says a good thing—inadvertently as it were. In his rambling way, through many digressions he throws out suggestions good for us all.

He is a wise poultry-man who scatters the wheat among the straw knowing—perhaps—that we need the exercise of scratching for it. There is very little of Bobby Burns in this opening chapter but Lucifer readers and admirers of Wm. Morris will recognize a reminder of his haying scenes as told in "News from Nowhere" under the longed for socialistic regime of the future. Toward the end of Hubbard's booklet he sums up wisely again.

"Sex was the rock on which Robert Burns split. He seemed to regard pleasure-seeking as the prime end of life, and in this he was not so very far removed from the prevalent civilized notion of marriage. But it is a fantasmal idea and makes a mock of marriage, serving the satirist his excuse. To a great degree the race is yet barbaric and as a people we fail utterly to touch the hem of the garment of Divinity. We have been mired in the superstition that sex is unclean, and therefore honesty and expression in love matters have been tabooed. But the day will yet dawn when we will see that it takes two to generate thought; that there is the male man and the female man and only where these two walk together hand and hand is there a perfect sanity and a perfect physical, moral and spiritual health. We will yet realize that a sex relationship which does not symbol a spiritual condition is sacrilege." . . . "In their love affairs women are seldom wise nor men just. How should they be when but yesterday woman was a chattel and man a slave-owner?" . . . "The marriage of the mind is the only compact that endures. I love you because you love the things that I love. The man alone is great who utilizes the blessings that God provides; and of these blessings no gift equals the gentle trusting companionship of a good woman."

Things by Their Right Name.

BY CARRIE.

You will find enclosed one dollar, which pays for Lucifer a few months yet, and then I think you may discontinue it. The little paper came to me at a time in my progress (for I am growing) when I stood in need of the help it rendered. I was needing the courage to take a step toward freedom that its bugle call for liberty helped greatly to supply. So I shall always think of Lucifer as a friend who, at an opportune moment came with a proffered hand.

I shall dispose of the papers I have on hand, have already placed part where I hope they may do good both to the readers and by way of adding to your list of subscribers.

As I have said, Lucifer has been a real good to me, but, as with the growing wheat there are always tares, so with the high, true thought of Lucifer's select few there is the lower thought of the multitude, and this thought of the multitude bothers me. I have never read a number of the paper that hasn't induced more or less mental revolt. That few people realize that there is a lower and higher in the expression of sex is clearly proved when they are allowed free expression of thought as in Lucifer. Sex desire, sex attraction of whatever grade they denominate as love, though a monster capable of infinite selfishness shouldn't be called by that pure name.

If it could be understood that sex is an evolution, and if certain thinkers would stop rolling every expression in the universe into one great lump and labeling it with one name, it might result in lessening the confusion on this subject. These thinkers having concluded that primary substance is one and indivisible, think it not necessary to make distinctions. But it should be remembered that we are not living in the world of abstraction, of unorganized substance, but in the world of expression; that instead of one there is many; instead of the indivisible there is the divisible; and instead of the uncreate there is the ever-to-be created. If this is remembered we shall act accordingly and not hesitate to find a name for each of the multitudinous expressions.

We (real sane people) do not call the roots of a tree it's perfect blossom, no more do we it's trunk, it's limbs, or it's leaves. Each of these expressions represent to us stages of growth that necessarily precede the ultimate expression—the blossoms or the fruit. Just so we must view the tree of sex. If we read it aright we perceive that it has roots and also power to put forth the blossom of love in it's most perfect form. But because sex holds this grand possibility we shouldn't confound matters and call its lower or root expression after the name of the higher. That would be like calling a hen's egg a chicken, simply because the egg holds the latent possibility of the chick.

Dr. Chrisman, the now noted Kansas Professor, believed in calling things by their right names. He had another name than love for sex as he had learned it through experience and observation and that is why he is noted. Like the average man he had stopped at the root stage of sex expression and believing he had found all there is in sex, thought it no harm to announce his conclusions publicly. So he innocently told an audience of several thousand women (I was one of them) that a man never loved; that woman alone was capable of love; that indeed she was all love; that it was sex attraction, sex desire, that caused a man to seek the association of woman.

Now the audience, being the assembled congress of mothers, and therefore women of experience, showed no sign of dissenting from this plain proposition, though the papers reported far and wide that they resisted with great indignation the idea that they weren't loved. But that was a false report by men reporters or editors. At that juncture the women were still as mice. It was subsequent statements that turned the audience into a scene of commotion and brought many women excitedly to their feet. His inclination to narrow the sphere of woman to that of mere motherhood, making her simply a machine for the turning out of produce, didn't please his hearers; but their remonstrance reached its limit when he divorced fatherhood from any responsibility other than that of bread-winner. The mothers with one voice declared that they believed as thoroughly in the responsibility of fatherhood as they did in motherhood.

To be sure! mutual father and mother interest is as essential to ideal parenthood, and the fine, true instincts of woman are not slow in recognizing this ideal law of nature.

Dr. Chrisman knew enough about sex to christen correctly its lower expression; further than that—well, we'll excuse him. He's a *man*. But men learn, and the world moves, and with it sex is moving toward a higher, fuller expression. That the peoples of the world have lived mostly in the roots of their sex life could not be avoided since the sex nature cannot run ahead of the mind of man. It is only through the evolution of the higher moral and spiritual faculties of the mind that sex can be lifted to its true plane.

Wisdom and love are ordained to go hand in hand. Neither can proceed far without the other, and both will enter heaven or harmony at the same stroke of the clock of time.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Death of Two Millionaires.

A few weeks ago the daily papers had much to say of the death, the life, character and fortune of Chicago's richest citizen—Philip D. Armor, the king of butchers and meat packers. In order that this man should be able to leave millions to his children and grandchildren, many thousands of other people's children must want the common necessaries of life. This man Armour was connected with, if not chief manager of several trusts by which food is made dear to those who, by the use of machinery and the monopoly of nature's wealth, are compelled to live from day to day on the scantiest supply of food, and who are thus driven, in thousands of instances, to the commission of crime or to suicide.

Today—Jan. 23—the papers are literally filled with pictures of and brief histories of another millionaire who died yesterday—Victoria Guelph, better known as Queen of England and Empress of India.

"Nothing of the dead except good," was the old Latin maxim. Say nothing of dead or living except true! would be a better guide for our tongues and pens, with the possible addition, "nothing set down in malice." The lives of public men and women are object lessons of the greatest value to those who would learn to avoid the dangers that beset human life, but how are we to shun the errors, the mistakes, of those who have lived before us if we are not to know what those mistakes were?

We are told that Victoria Guelph died possessed of a private fortune valued at twenty-five millions of dollars. As she was not allowed, by the rules of her class, to do any really useful work or to engage in traffic or speculations of any kind, the question naturally arises, how came she into possession of so much wealth? Did it come to her by inheritance? If so how did her royal ancestors or other relatives get it?

The natural presumption is that it was largely if not wholly saved out of the royal revenues raised by taxation from the people, and since we know that taxes of every kind are paid by labor it follows that these twenty-five millions of dollars, together with the much larger sums that were spent on the royal household during Victoria's reign of sixty-three years—all, all came from the ill-paid labor of toilers in the mine, the factory, the shop or on the farm.

But however produced or earned we know that for many years millions of Queen Victoria's subjects in India have died from hunger every year, to say nothing of the poor of London and other large English cities that are forever on the verge of starvation.

To offset the terrible indictment based upon these cold, hard, indisputable facts, much is said of Victoria's kindness of heart; that she climbed up the steps to an upper room to visit a sick servant; that she gave a few shillings now and then in charity, etc., all of which is doubtless true, and so long as the world of mankind thinks more of charity than of justice we may expect such little acts of kindness as these to outweigh the gigantic robberies by which Queen Victoria and Philip D. Armour died the honored possessors of millions while their victims were starving. M. H.

The Consumer's Interest.

The time was in this country when the question of fuel was not one of absorbing interest to the great mass of population. The abounding forests furnished what seemed a never-ending supply of material for heating the dwellings of the people, as well as for driving machinery, smelting ores, etc., etc.

To monopolize and control this seemingly exhaustless supply of fuel appeared quite impossible, and hence the question of whether a monopoly of the supply of coal was within the power of the conscienceless speculator did not greatly trouble the average householder or small manufacturer.

Now, however, all this is changed. For the greater part of the population of the cities and towns of the United States, as well as for many millions who live in villages and on farms, the fact that a few men can control the price of coal is a fact of tremendous significance.

It means no less than life or death to thousands if not millions of people. High priced coal means insufficient heating for those who have little money and no credit. It means also insufficient food and clothing because so little money is left after the coal bill is paid. The lack of heating and lack of food and clothing mean death—in numberless instances from pneumonia, consumption of the lungs, cancer, and from many other diseases that might have been avoided had it not been for the conscienceless greed of the few members of a coal trust.

Speaking of recent operations of this kind the New York "World" has this to say:

Will the great body of coal-consumers gain or lose by the complete elimination of the factor of competition between coal-producers and coal-carriers?

Editor Sayward of the "Coal Trade Journal" tells "The World" that "without any advance to the consumer" the colossal combination called into existence by Mr. J. P. Morgan "will reap an additional profit of fifty cents a ton." In other words, by a mere lopping off of competing expenditures now made unnecessary by combination the profits on the sale of 50,000,000 tons of anthracite coal will be increased by $52,000,000.

It is clear enough that the mass of consumers have no interest in preventing a reduction of $25,000,000 a year in the cost of mining, hauling and delivering coal. On the other hand it is not yet clear that they have any interest in seeing that reduction brought about. But they would have if the combination, having dispensed with the middlemen and their salaries and closed up superfluous agencies, should divide the net saving of fifty cents a ton with the people. A reduction of twenty-five cents a ton on the retail price of coal would quickly reconcile the public to Mr. Morgan's mammoth consolidation. But will the consumer be allowed to share in the profits of suppressing competition?

The prediction made on Wall street that within two years all the important railway systems will be reduced to five, and those five will be operated in concert and not in competition, raises the same question as to railroad rates, both for passengers and freight. If the consolidated railroad management, after saving uncalculated millions by reducing expenses, divided fairly with the public by giving it better service, with lower fares and freight charges, the public would not complain.

But if the retail price of coal remains as high after as before consolidation, and railroad charges the same, what then?

Comments—Various.

Replying to Edward Stern's questions—see "Voices"—I would say:

First—I know of no experiments except those of ordinary land surveyors, or civil engineers, "to project a straight line upon the earth's surface."

Second—Do not know of any one whose life is devoted to physical research who has attempted a serious reply to the "geodetic work of the Koreshans." If I were to venture an opinion on the subject it would be that some of the conclusions of the Koreshans seem so palpably, so monstrously absurd and irrational that men engaged in scientific pursuits for truth's sake are thereby prejudiced against anything really valuable that the Koreshans may have discovered.

Third—Am not prepared to say whether it be a fact that a ship's hull hidden from ordinary sight by the curve in the earth's surface can be brought again into view by a telescope, but if true I would think it probably owing to some imperfectly understood power of refraction in the telescopic lenses themselves.

With Mr. Stern I confess to having the "greatest respect for truth"—for its own sake, and hence I am wary of the teachings of those who follow science not for truth's sake but for some ulterior object, such as establishing a hierarchy, a theocracy, with some man or woman at its head.

And this seems just what the Koreshans are doing. To revive an old world theocracy with a new order, a celibate order of priests and priestesses; to rescue science and morals from the "infidel" or "ungodly" leaders, such as Darwin, Huxley, Spencer, Wallace, Buchner et al, and restore mankind to its "Edenic" condition—these are the objects of a sect that seem growing in numbers with a rapidity almost rivalling that of the now famous John Alexander Dowie.

SOCIETY OF ANTHROPOLOGY.

Last Sunday afternoon Dr. Charles T. Lewis read a paper on the "History of Medicine," followed by the usual discussion. Next Sunday afternoon Jan. 27, Honore Jaxon will tell the Society what he knows of the American Indians, among whom he claims to have been born and bred.

What is Sin?

Under the head of What is the Most Striking Thought you ever Heard or Read or Originated, a "Club" man reported the following:

"'Fichte defines sin as persistence in relations.'

"'What does that mean?' I thought. 'It is about as clear as mud to me.'

"But he [Dr. Rainsford] went on to explain. The fundamental principle of life is growth, therefore change. To 'persist in relations' is to cling to the dead leaves and rotten branches of last season instead of shedding them and permitting the growth of new and useful and living branches and leaves. 'Persistence in relations' is the idea of yesterday retained in the clearer light and broader knowledge of today. It is civilization clinging to the barbarisms of the past, to war and oppression and cruelty and intolerance. It is the individual man holding on to ideals, to lines of conduct, to modes of work that were right enough for him once, but are utterly wrong now; it is retaining the greed, the selfishness, the rapacity, the irresponsibility of ignorant childhood after one has reached a higher and better understanding of rights and duties.

"After he had made this explanation I saw that the German philosopher had summed up in those three words—persistence in relations—the whole matter of wrong relations of man with with man, man with nature, nations with one another."

The Song of the Woman

They'll never have done with the fightin' on land an' over sea;
Government—government, what does it care—what does it care for me?
Bugles must blow an' flags must wave, an' the muffled drums must beat,
An' what to a lass is a lover when they lay him dead at her feet?

They'll never have done with the fightin', forward the columns sweep;
I hear the shout o' the captains as I tread the hearth an' weep.
Far off an' faint—but I hear it; an' a white dead face I see,
Under the sod in the grave that God an' government made for me!

His hair was like the raven's wing. (I joy that my lips have prest,
As it fell in its flowing beauty, this dark lock on my breast),
An' his brave, bright eyes looked love to m'ne—the eyes I shall never see,
Till God at the great white Judgment Day shall give him back to me.

Bible they've got for battles. For men have fought an' died,
Ere the Prince of Peace said strife should cease—the Prince that they crucified.
Though a woman's tears bedew the years, shall they stay the crimson tide?
What can you do with government with Bible on its side?

Men must fight the battles; lover an' lass must part;
But what is a star of glory to a woman's broken heart?
Government's right, they tell me, an' the wrong must righted be,
Give the lass then to her lover—an' my dead love back to me!

—*Frank L. Stanton in "Saturday Evening Post."*

Cease Making Criminals.

Dr. Magnus Hearsfeld in "Philadelphia Times"

In nine out of ten countries one can obtain divorce only at the cost of crime.

There was once a legislator who had experienced all the pangs and disappointments of unhappy married life on his own body—Frederick the Great. He was of the opinion that the law must follow nature—that the law must never throttle nature. And he adorned the Prussian code by that humane, sensible and sane paragraph: "Incompatibility of temper is sufficient cause for divorce."

The same law prevails in several American States—the new German code doesn't recognise it. What will be the consequence in Germany, what is the consequence in the State of New York, for instance? Men and women have to become moral felons before they can hope to extricate themselves from an intolerable and unworthy position. And think of the poor children suffering under the lash of their parents' discontentedness or hatred!

Under these circumstances man calculates that if he remains a bachelor he will never be so happy as if married, but, on the other hand, that he can never be so unhappy as when indissolubly joined to an unloved or otherwise undesirable woman.

As a matter of fact, the true philosopher seldom marries. Descartes, Spinoza, Leibnitz, Kant were bachelors, Democritus married a dwarf of a woman, as he preferred his trouble in homoeopathic doses. Every child pities Socrates.

Instead of making divorce laws more stringent, as the Germans have done, abolish those conditions that generate crime, if not for the sake of "guilty" men and women, do it for the sake of innocent children!

When Fools Fall Out—

"Brann's Iconoclast."

A subscriber has sent us a clipping from a newspaper giving an account of a fatal duel between a preacher and a lawyer at Williamson, W. Va., and he says, in an inclosed note: "Here is an excellent chance for you to get in some of your good work against the 'Knights of the Cloth' who are invariably getting themselves shot, owing to their inability to let other men's business and families alone."

Let's see about it. Newspaper reports of tragedies are not always trustworthy, yet in this case the newspaper statement is all we have on which to base our judgment. The Rev. John H. Wokl preached a rabid sermon in denunciation of dancing. If such a sermon affords a preacher any satisfaction we say, in the name of free speech, let him have full swing. But this par-

ticular sermon angered Lawyer A. Davis Stokes, who had previously been a warm friend of the preacher. From being a warm friend he became a hot foe. Stokes was a society leader and he felt called on to rebuke the preacher. A very silly thing to do. He should have either ignored the dominie's vaporings or laughed at him and told him it was "hot stuff." But Mr. Stokes tried to intimidate the preacher. A pistol fight followed. The preacher was instantly killed and Stokes, the lawyer, was dangerously wounded. According to the newspaper account, the parson was the aggressor and he fired the first shot. In this particular instance it would be unfair to put all the blame on the preacher. It was the lawyer, whose legal training ought to have taught him better, who went out of his way to look for trouble. He showed himself to be as asinine a meddler with other people's affairs as did the choreophoble ecclesiast.

Care of Health.

Exchange.

Our great annual plague of colds is in full swing. Almost everybody is either about to have, or has, or is just recovering from a cold. Cold-cures are selling by the ton. The druggists and the doctors and the undertakers are reaping a rich harvest.

There are three main causes of this plague:

First—Indigestion from overeating and rapid eating.

Second—Too heavy clothing.

Third—Overheated houses.

A human being who is always shoveling in another meal upon the still undigested preceding meal is always in condition to catch anything that may be going. As the cold is the easiest thing to catch, all these overeaters have colds.

We dress for the house as if we lived outdoors—especially the men. The average man, sitting in his office or at home, with the temperature higher than it would be on a Summer day, has on a thick winter suit and a thick suit of underwear—enough covering adequately to protect him if he were walking about briskly in the open air on a bitter winter day. The women are more sensible in this respect, hence their greater freedom from colds.

Our houses are heated with an almost poisonous dry heat to a point that makes the skin shrivel and crack.

Do you notice your furniture, how it dries out and falls to pieces? Yet American furniture is especially seasoned and put together with a particular kind of glue with a view to meeting the American conditions of fierce dry heat.

If the furniture can't stand this heat, what must be its effect upon the body?

Living rooms that are chilly are not healthful. But they are less unhealthful than living rooms that are filled with hot, dry, stale air.

If you wish to avoid colds you must avoid the cause of colds.

There is no such thing as prejudice in nature. The free wind laughs as it listens to our liturgies. The sun looks down upon our synods and conventions with pitying amusement, and remembers thousands of similar ones in distant lands and forgotten ages. Look at the vast star-lit sky on a calm evening, and ask yourself what do those infinite spaces know of our little alley-ways of belief. A cobble-stone seems a mountain to a tiny ant, and Calvary seems an important hill to a tiny Christian; but what do they think about it on Mars?—*Casson.*

In the march of life, don't heed the order of "right about" when you know you are about right.—*Holmes.*

No false theory about the stars ever endangered the light o any single one in them.—*Minot J. Savage.*

Any excuse can be made to serve the purpose of malignity when it is in power.—*Thomas Paine.*

It is marvelous how long a rotten post will stand, provided it is not shaken.—*Thomas Carlyle.*

Lay hold on life with both hands; wherever thou mayst seize it, it is interesting.—*Goethe.*

VARIOUS VOICES.

L. A. DuBois, U. S. Arsenal, New York:—I enclose $1 for renewal of my subscription, and necessary stamps for "The New Hedonism," and "The Education of the Feminine Will." There are a good many kinds of cranks in the world, and I am one of the kind who believe that every person should think and act for himself under the guidance of his past experience without reference to what others may do, or proclaim to be right or wrong.

Mrs. Smith, 618 Detroit St., Cleveland, O.:—In a copy of your paper for Dec. 23, I see that A. W., St. Charles, Ill., desires to adopt a boy. If he will write to Mrs. M. Ginnis, 17th Ave. between Pearle and Logan, Denver, Colo., Superintendent of Homes for Children, he will only be required to give references as to means and habits (drinking). This institution boards children around in different homes until an "adopted" parent can be found.

P. H. Pauley, Weymouth Bridge, N. S.:—Yes, I am pleased with the little paper and when I have read it I send it (generally) over to England—I was born there. You have no doubt noticed that the old things are passing away in my native land, of which I am very glad. They are slow, but sure, and a good thing too. I do wish some one over there would rise up and convince them that to be all the time running about with a gun and a knife is by no means a nob'e thing to do. I have travelled much and have seen more misery, sorrow, suffering and tears in England than in any country I have ever visited.

Nancy G. Bartlett, Beloit, Wis.:—I write to request you *most earnestly*, to refrain from ever again sending your paper to my address. I wish to protect the sanctity of my home from the intrusion of any such misleading deleterious doctrine as that teaches. Surely, if it is a light-bringer, it is a false light, the light of Satan that has lured poor fallen humanity on to its own destruction ever since they turned from following the Lord and his commandments, and followed instead, their own desires. Poor perverted humanity needs all possible barriers thrown around it, rather than have them all thrown down. I cannot conceive of a worse pandemonium than would exist if your theory were carried into practice. No matter how many send you my name do not again send me that perfidious paper.

[The above is printed as a specimen of the response we sometimes get from those to whom specimen copies of *Lucifer* are sent. Of course we never knowingly send a second sample in a case like this, but once in awhile a repetition of the "offence" will happen. In Kansas a Lutheran minister testified in court that he had been "persecuted" by sample copies of Lucifer, and in this city of Chicago, as I am credibly informed, the lecturer, that is, the regular pastor or minister of the "Chicago Liberal Society," from his "freethought" pulpit in a recent Sunday discourse, took occasion to warn his hearers against a paper called Lucifer, saying that he hoped no more copies would be sent to him, and that he considered it unfit to be seen or read in any self-respecting household, or words to that effect. M. H.]

Edward Stern, Phila., Pa.:—Coming back to Koresh. Where can I find the best refutation of his astronomical developments? Have scientists ever attempted to project a straight line upon the earth's surface? Have any scientists ever made adequate reply to the geodetic work of the Koreshans? Is it or is it not a fact, that after a ship's hull is hidden by the curve in the earth's surface, that a powerful telescope will bring it back into view again? Even if we live on the inside of a hollow sphere it does not follow that Koresh is correct in his revelations regarding all things seen and unseen, but I have an object in asking these questions. Have greatest respect for Truth, but teaching a fact which is not a fact as a proof that a certain thing is true sits illy upon my stomach. Have long ago decided not to send our children to public schools as I do not perceive the utility or

desirability of the vicious cramming system there in vogue. If I cannot afford to select a school or found one for them and other children would rather educate them myself in the evenings. Teach them to perceive, to think, to write, to figure, to read, to see the wonderful mystery all around about us. You will understand I am for valid reasons seeking whatever light I can secure upon this important subject of direct proof of the earth's form. What I want is proof, or proofs, not theories. Enclose you stamps and would ask that you kindly forward the following books or pamphlets: "The New Hedonism," Grant Allen, "What the Young Need to Know," Walker, 10; "Personal Rights and Sexual Wrongs," Dawson, 20; "The Education of the Feminine Will," Harlor, 3; "The Sanctity of Marriage," Greer, 10.

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THE LIGHT-BEARER.

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Liberty the Chief Factor in Progress.

BY C. L. JAMES.

The nineteenth century was doubtless a wonderful era. Let us hope the twentieth will be more wonderful and better. It won't, however, unless we cultivate those methods which made the nineteenth century superior to others and avoid those errors which have deeply tarnished her record. And this we are little likely to do unless we can discriminate between the improving methods and the errors.

The chief glory of the nineteenth century is the immense advance in what is variously called "science," "knowledge of nature," "the positive philosophy," "the inductive," or the "modern Baconian," method, etc., and which may be defined as the study which teaches by observation and experiment how objects palpable to sense can be modified. This study requires freedom. It is the deadly enemy of Humbug, whereof tyranny is the Siamese twin. Tyranny, therefore, never fails to fall out with science, and if possible to crush it. But the spirit which dare resist tyranny, as it must be resisted if it is not to succeed, springs only from devotion to the subjective rule of conscience. Whatever weakens that law, undermines the foundation of liberty and the superstructure of science. A philosophy which repudiates conscience, and refers the rule of life vaguely to "self-interest," or still more hazily to "the greatest good of the greatest number," is, accordingly, no kin to the Baconian. Such a philosophy has been much preached all through the nineteenth century, and, what makes it the more mischievous, by persons who represented themselves as Baconians.

The Baconian method reacts in favor of liberty and conscience by constantly furnishing new proofs that things contrary to liberty, (which conscience always condemned), belong to the humbug not the "positive" phase of thought—in Aristotelian phraseology that they spring from the volition to persuade, not from the volition to Make. Thus it proved, during the nineteenth century, that slavery, serfdom, government by kings and aristocracies, are unfavorable to industrial and commercial progress. It has not yet convinced a great many who conceive themselves Baconians that tariffs, wars of conquest, penal legislation, and other legislation, all condemned by "justice" (the law of liberty) and humanity (the law of conscience), are hostile to industrial and commercial progress, though this is equally true.

The humbug method still persuades many who know something of the Baconian, that statutes against child-labor are or can be enforced. The Baconian method teaches that child-labor, like all trade, is regulated by a natural economic law, that the demand for it is essentially a demand for bread, and that the supply cannot be prevented from meeting the demand till this is cut off by removing such factitious obstacles to bread-winning as landlordism and capitalism.

The humbug method still persuades many not quite ignorant of the other, that "the criminal law, instead of being too rigorous, is in many matters a good deal too mild." So it was pronounced, for exactly the same reasons, when it was most cruel. The Baconian method, as cultivated by Lombroso, Havelock Ellis, and their school, teaches that punishment for crime is unmixedly mischievous; that criminals divide into curables and incurables; that each of these divide into dangerous and not dangerous; that the alternative to killing dangerous incurables is simply locking them up for life; that dangerous curables are bettered by detection and warning, but made worse by punishment; that the non-dangerous, curable or incurable, should be let alone.

The humbug method leads many who know something of the other, to boast that such things as ten or twelve years imprisonment for such acts as attacking slavery in print have become inconceivable outside of such countries as Russia. The Baconian method must recognize such a fact as that in America any publisher may be sent to prison for a time virtually indefinite by simply calling something he has published obscene, under laws which enable anything to be called obscene.

The humbug method boasts exceedingly that the State and private charity have established schools both for common and higher education. The Baconian method will not forget that both the State and private agencies of education have been roped in by the Movement in Favor of Ignorance—that in New York, our richest city, school facilities are steadily running further behind school population; that the Carnegies openly discourage higher education as unfavorable to "business success," that the Stanfords and Rockefellers take care their colleges shall teach humbug, not science; that these facts excite a prejudice against higher education even among radicals themselves too ignorant to discriminate; that wherever the Catholics are able to maintain such schools as they need, the district schools are burnt till the Protestants get sick of rebuilding! Let us hope that Squeers and Bumble do really belong to the past. I have read many an advertisement of twenty-pounds schools in the "Times;" and as for poorhouses—ah! Humbug is great.

It is true that "scourges, smallpox, cholera and the plague," with many others, have been almost extirpated. It is true, for example, that within twenty years the mortality after amputation has been reduced from twenty or thirty per cent to two, while operations formerly impossible have been made daily preservers of life. Pain, too, even more than death the terror of our supersensitive age, the angel of anæsthesia has under foot. It is interesting to inquire how theses advantages were attained.

They were attained, and could only have been attained, by vivisection, operating mainly along the line of bacteriology. To describe the movement against vivisection as "displaying a zeal not altogether according to knowledge" is, therefore, showing Humbug very unnecessary delicacy. The movement indicated is without any qualification a phase of the Movement in Favor of Ignorance, sustained, of course, by all the "grannies," but inspired (no less of course) by the hygienic quacks, whose trade the progress of medical knowledge undermines; and, like all

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phases of the Movement in Favor of Ignorance, by the Catholic priests. As this matter has been aired a little lately, it may be worth while to notice that the utterly humbugging character of the movement is attested by two lies which it never fails to tell. These are that bacteriologists represent their therapeutics as infallible, and that "people keep on dying in the same old-fashioned way."

R. B. Kerr shall be my witness against lie No. 2. For lie No. 1—I remarked the other day one of its disseminators said that science had recently proved the world to be shaped like a five-cent loaf! The statements go admirably together, and certainly will hurt only their utterers. But that such statements can be made in the year 1900 A. D., should teach us to repent, not boast.*

I am glad that the law of England gives a man no power over his wife, and I wish I could say as much for the law of America. But woman will not be free till her mind is. And then she will think twice about such sweeping assertions as that "among those old advocates of freedom in sex relations who have practiced their ideal to the fullest extent, a correspondingly great dissatisfaction and disappointment is arising." As to woman's property, they have only recovered lost ground. They never were so free, either sexually or financially, as under the pagan Roman Empire. That they begin bidding fair to advance further, explains the existence of a Movement in Favor of Ignorance.

In some respects the Roman Empire is less entitled to praise. It did things very like what Glasgow is doing for the poor. It supplied free bread, like "some French municipalities." It socialized the means of travel and communication, like Switzerland, and, to a less extent, other modern countries. It boasted louder and more justly than the priests or the Czar of having put an end to war. This was humbug. So long as those who care only for their own material comfort can be supplied by "papa government" with "bread and shows," they will endure compulsory arbitration. And they can, until papa government becomes bankrupt, as he did in the Roman Empire. But the Baconian method teaches that of his essentially self-consuming economy this is the inevitable end. The only hope of permanent progress lies in his being found out and shown the door.

*The feeling against cruelty to animals is undoubtedly a fruit of science. But the Society for the Prevention of Cruelty to Animals is a parasite of the humbug kind, which has fastened upon this feeling. It proves its character by always demanding "more laws." Whatever time it can save from attacking the medical art, and "disposing" of stray dogs with carbonic oxide, it devotes to confiscating poor men's beasts and shooting them. It ought to be called the the Society for the Promotion of Cruelty to the Sick and Poor.

Better-Born Children.

BY P. L. AVERY.

The grandest and holiest of creative functions; one that should entitle her to the highest honor and reverence from man—maternity, woman has accepted as a curse.

Ever since the episode of the apple in the garden woman has taken her place as the slave to man's desires, to minister to his wants, too often yielding her body a living sacrifice to his passions; covering all the woes, miseries and heart-breaking agony of unwilling motherhood and unwelcome children, by the sanctity of the marriage vow.

Too long has she borne all this with sealed lips, but out from the struggle and strangle of these miseries endured for ages are being born the women who will demand, and demanding obtain, the ownership of their own bodies, claiming as theirs alone the right to determine who shall be the father of the child she desires to bear.

Not alone from the criminal classes are born the unhappy ones who fill our jails, penitentiaries and reformatories. Unwelcome maternity enforced again and again upon the helpless woman too often drives her to desperation, in thought, at least, and that thought finds expression in offspring whose career causes friends and acquaintances to wonder why the children of such parents should turn out so badly.

No doubt these parents are good people—according to law! The father a "model man" (*male* would be a better word), pious, a pillar in his church, upright in business, stern to all offenders, yet hesitating not to offer upon the altar of his animal passions all that was tender, sweet and loving in the patient, long-suffering wife.

Was she not his property? to be used as he pleased? Had he not got a legal permit? Had not the priest sanctioned and blessed and given the certificate (deed)? Did not she, too, feel this to be true? And how far do the laws in many states today fall short of this idea?

Can we expect a child born under circumstances such as these to escape the natural inheritance, the blight of prenatal influences that surrounded it before birth?

Back of maternity and co-equal with it is the love which prompts to the creation of a new being through sex action; the true spiritual attraction, the soul affinity of the parents whose physical bodies, earthy in material, have given birth to a life that may rise to the highest plane of intellectual and spiritual attainment, claiming immortality as its just inheritance.

For death, as a cessation of being, is being fast relegated to the grave-yard of exploded theories, along with the personal god idea and other such old time illusions which have no basis except the ignorance of an infant race.

This love brings only desired children into the world, welcomes their birth and will put forth every effort possible to so assist and guide the child's development as will enable it at maturity to enter the arena of life well equipped for the struggle. Every faculty of mind, every muscle and nerve of the body is trained by regular and systematic exercise to make the individual complete master of self and conscious of such mastery.

Why do mankind, with rare exceptions, regard this love as unclean? Why should the function that leads to parenthood, and the parts of the body more immediately concerned therein be mentioned only in private or in coarse jest?

Why should nude figures be hidden from sight, no matter how pure and lofty the ideals they seek to express?

In the beginning it was not so. From time immemorial the race has bowed the head in reverent adoration at the shrine of the creative forces, as typed by gods and man.

The earth itself is always spoken of as the mother, and ever referred to as feminine.

To the people who enjoyed the newness of life when the race was young, all that which now shocks our prudes and menders of morals of the Comstock school, were held as sacred types, symbolical of the deepest religious meaning. Representations of the masculine and feminine organs of sex being used as symbols of the creative power. These ideas were so ingrained in the inner nature, the bone and the flesh of the race that these emblems, revered by the sex-worshipers of old, are still used and adored by millions of the Christianized world today, while not one in a thousand knows aught of their origin or real religious meaning.

How much, think you, does the devout Sister of Mercy dream of the true significance of the cross she so humbly raises to her lips? Little thinks the average Christian as he gazes at some beautiful and lofty spire pointing heavenward like the finger of faith, that it, too, is of pagan origin; an emblem from the old Phallic worship once common to all the races of men, and of which traces exist even now.

Yet this good Christian is shocked when he picks up a magazine devoted to physical culture, and which has not from cover to cover even an immoral suggestion, and begs the editor to exclude all nude figures from its pages, or else he must drop it, and this prudish purist backs up his request with the names of ninety-two more members. They fear this magazine will prove demoralizing to young readers. Oh, ye poor ignorant mortals, when will you so cleanse your own hearts that the sight of a nude figure, either alive or copied, will awaken only feelings of admiration and thankfulness that you belong to a branch of the animal kingdom capable of development to such beauty and

perfection. And when will you learn to mind your own business and not interfere with the liberty of others? Learn now, if you never knew it before, that the asceticism cultivated by Christianity in its early days stamped the beautiful human body as unclean, and the female form divine as the image of Satan, a special temptation straight from hell.

Go back to the middle ages and learn what sort of progeny this celibate asceticism bred and what its results upon humanity. Then, if you still cling to your inherited ideas of modesty and purity, put pants on your horse, skirts on the cow, and cover up every natural object that reproduces after its kind, for among them all man, civilized man, alone wears clothes.

I shall never forget the glad eagerness with which a young girl ran from my side as we were passing through the Boston Public Library, to a statue of Venus, nor how intently she looked at it, passing her hand lovingly over it and turning to me exclaimed:

"Oh, I am so glad to have seen this! Is it really the Venus we read of as the model of beauty? Why, she has a large waist and full round abdomen, and I have been laughed at all my life because of my large waist and made to wear corsets and told not to take deep breaths lest it would make my waist large." This from a girl who never had a prudish or an immoral idea in her head. She saw in the nude figures only their divine beauty and perfection of form.

It seems to me that here lies the work of the present. To cultivate, to educate; to show that sound bodies with sound minds are needed to produce the higher type of humanity we seek. physical culture for the bodies, mental culture for the intellect. For no matter how great the mental attraction, or how strong and pure the mutual affection between two, they fall short of the perfection they might reach by just so much as their bodies fail of reaching a perfect physical development.

Lucifer is engaged in a grand work; one which should enlist the earnest support of all thinking people; how to best accomplish its work is a problem very difficult to solve, under our present social conditions. Yet we should feel hopeful and confident of ultimate success in the future when we trace man's upward climb from protoplasm to the status of the race now beginning the twentieth century.

About a Book.

BY KATE AUSTIN.

"Dawn Thought, a Glimpse of a Larger Religion," is a new book from the pen of J. Wm. Lloyd, the well-known author of "Wind Harp Songs," "The Red Heart in a White World" and editor of "The Free Comrade."

"Dawn Thought" is a very human book, human in its virtues, human in its faults, and through it all runs, like a living stream, the sincerity of the author. Men and women who have cast off mind-dwarfing creeds of a brutal theology, yet cling steadfastly to the hope of immortality and the idea of a great and loving Intelligence somewhere in the wide waste of worlds upon worlds without end, will find ample room to expand in the vast field of speculation aroused by this book.

The religions of the old days were based upon miracles, those of a later generation upon assumption, and Comrade Lloyd's "Larger Religion" has its due share of the common failing, an uncertain premise.

"Dawn Thought" was born of Pantheism. The basic idea is this: The Universe is God; there is a center of intelligence, force and love, this center bearing the same relation to the whole universe as the mind does to our body; that there are two aspects of the Divine—gods, in the personal sense, as the essence or fountainhead, and God in the pantheistic sense, as the "All in All." Around this assumption, the reasonableness of which each individual must decide for him or herself, Comrade Lloyd has grouped a multitude of ideas pertaining to immortality and human welfare.

The main thought of the book is that we should build on the "sure foundations of eternal nature" and that the first essential of practical right is the recognition of our "unity with every man," and of his equal liberty, and just as individuals recognize this truth, so fast will true progress come to culminate in human solidarity when men will no longer war with each other, but will "carry on industrial campaigns over lower nature, and spiritual battles within now undreamed of."

In regard to the love relations of the sexes the author speaks in no uncertain terms, as the following excerpts will show. "A woman's first duty, after keeping her own self-respect, is to her child; her body is her temple, she is sole priestess there. To invade her freedom is to strike at the moral life, hence all laws that interfere with a woman's sovereign choice of the man and the home and the right to divorce herself and child from any man, is the greatest of organized crimes."

It is impossible in a limited space to give a just estimate of this work of one of the truest reformers of our day. From the point of view of the new thought movement it ought to receive a warm welcome.

From the standpoint of revolutionary materialism it is open to severe criticism. Yet even from this point of view it cannot be denied that the book is productive of profound thought, and that it has a tendency to widen ones mental horizon, and this latter fact is the best thing I can say for "Dawn Thought." Read it for yourself and as the author says "look with your eyes" and I will add, see that reason's lamps are lit behind them.

Industrial Slavery—An Object Lesson

The recently deceased multi-millionaire, P. D. Armour, is chiefly responsible for the organization of the great meat-packing industries of the country. That much can be said in favor of what is called the improved methods of handling and slaughtering animals designed for food is doubtless true, but there are other sides to this question. Monopoly of the killing and packing business puts it in the power of a man or company of men to make abject slaves of the employes. Quoting from an exchange, here is a picture, drawn to life, of the way a large meat-packing establishment does business:

To gain an idea of the hold these great institutions have upon the life of the city, one should visit the neighborhood before seven o'clock in the morning, and standing upon one of the viaducts, witness the gathering of the throng of laborers. By every avenue of approach and from every direction, one sees an army of thousands, of all ages, from the trembling grey-haired old man, hobbling along on his stick, to the young urchins, who would be studying the primer if they were in school where they belong. And among the rest area sprinkling of girls and women, and every one bent upon gaining his or her particular niche in the temple of Moloch before the whistle blows, for to be late is to lose a part of the already meager price for which they have sold themselves.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

The sound of sympathy once passed my door,
And with the hush I first knew discontent;
So must the parched meadow thirst the more,
When the cool shadow of a cloud is spent.

—*Gertrude Baldwin.*

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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The Marriage Problem.

As never before perhaps in the history of mankind the problem of marriage is up for discussion. As mentioned in a recent issue of this journal, the editor of the "Chicago American" has invited such of his readers as "may care to discuss this very serious problem" to send him their views. Elsewhere in the same article he says the "notion [that our present marriage law is not sensible] appears to be growing constantly. It is one which has suggested itself to people more or less frequently since the beginning of marriage. All our institutions are changing constantly and marriage, perhaps, need not be an exception to the rule, etc.

One of the first to accept the invitation extended by the "American" was Dr. Juliet H. Severance, well known to many of our readers as a writer and lecturer on reform subjects, and especially upon the subject of the right relations of the sexes. Her debate on this question with the editor of "The Olive Branch" was published in pamphlet form, and has been very widely circulated and read. Her address entitled "Marriage a Failure," delivered before the International Congress of Freethinkers held in Chicago during the World's Fair, received much applause from that distinguished body of women and men.

The letter of Dr. Severance, published in the "Chicago American" of January 22 reads as follows:

We can never expect the best results in any direction in the conjugal relation so long as the parties so related hold the relative position of master and subject—as they now do in our marriage system.

Our marriage codes are based upon our religious theories, which teach that woman was an after-thought of the Creator, who recognizing man's great need of a helpmeet, created her for his special benefit. Before the conjugal relations of the race are what they should be woman must be recognized as co-equal with man in rights, privileges and responsibilities, with no feeling of personal ownership in the minds of either.

Short-sighted man does not recognize the fact that where there is one slave there are always two—the one who wears the fetters and the one who forges them—and that freedom is the only foundation for any relation in life at all desirable. The entire nomenclature of marriage confirms the principle of ownership by the husband of the wife, and her dependence and subjection.

"Coverture" an eminent law writer defines as signifying that the very being of the wife is merged in that of her husband. "Dower" is not property that belongs to the wife or widow as an inherent right, but that which the law endows her with out of her husband's estate for her maintenance, just as in Southern slavery masters were compelled by law to provide for old and worn-out slaves. "Obey," used in marriage ceremonies is the the very essence of slavery when required of mature years and judgment.

Love is the only sanctifying element in conjugal union, and if from any cause love should cease the relation should also cease.

Our marriage system is based upon law, not upon love, and makes the stupid blunder of demanding a promise to love for life, as though love was an act of volition, when the fact is love is involuntary. We can no more love and honor a person by a mere volition of the will than we can make a world out of nothing.

This sentiment is awakened in us by the conduct and character of others, not by any effort of our own.

We love that which appears to us as lovable and hate that which is hateful. We honor that which is honorable and despise that which is despicable. Whoever promises to love and honor another for life promises that which he may be wholly unable to perform. If he could be sure he knew perfectly the person, and that said person would never change, and that he himself would remain just the same, it might be done safely; but this is impossible, for change is the order of nature.

Then, with mutual love as its basis, a contract to live together on such terms as the contracting parties may elect, dissoluble at the will of the contracting parties, would be the only just form of conjugal relations of an enlightened and free people.

* * *

In this week's issue of Lucifer will be found the letter of a correspondent entitled "Conditional Marriage," in which the writer recommends, for those wishing to marry, a period of probation or trial, before assuming the risks and responsibilities of marriage properly so considered. She does not tell us what is to become of the child that may result from the trial trip in the matrimonial boat—that is, whether it is to belong wholly to the mother, or whether the father should be held to a share of responsibility for the support and education thereof.

Another feature—one of still greater importance, perhaps, of the plan proposed by E. L. R., is that of requiring the candidates for matrimony to "go before the proper authorities and get out papers setting forth their intentions," etc. These papers, presumably, would be in the nature of a written "license," or permission to assume the marriage relation for a limited or specified number of months. Certain requirements as to age, degree of kinship, consent of parents, etc., would naturally have to be met before the papers referred to would be granted, and for which a legal fee would be exacted.

That there would arise many objections to this as well as other features of our friend's plan, goes without saying. Some of us think we have entirely too much law now—too much legal meddling with the private and personal affairs of grown-up women and men. All who think thus would strenuously object to the multiplication of laws regarding marriage.

As a partial reply to the well-meant suggestion of E. L. R. demanding an addition to our present marriage laws we here quote a few paragraphs from another late editorial in the "Chicago American:"

The State of Wisconsin, following many precedents, is now endeavoring to improve the human race by regulating marriage.

A Board of Physicians, including a woman when possible, must pass upon all candidates for matrimony. Drunkards and those with a tendency to insanity must not be permitted to marry, and thus the race in Wisconsin shall improve at once.

Legislation of this sort nearly always arouses admiration on superficial examination. BUT—

It is harmful in the first place and useless in the second. It is harmful because forbidding marriage simply means adding an incentive to vice. Forbidding marriage among those inclined to viciousness makes of vice a certainty.

It is useless because the enormous task of improving the human race is not left to the Legislature of Wisconsin or to any other earthly agency.

This task the great Wisdom of Nature itself has never delegated, or neglected, or forgotten for a second. . . .

And it is not chiefly on the destruction of the unfit that wise Nature relies. Her eternal hope is in "natural selection." . . . .

The Legislators of Wisconsin mean well in their marriage regulations. But if they will look closely into the matter, studying it for about ten years, they will find that Nature has made such plans for improving the human race as cannot be improved upon by earthly legislation.

If the "eternal hope of nature is in natural selection" rather than in the destruction of the unfit, why does not the "American" come out plainly and consistently for the abolition of ALL laws now on the statute books that defeat natural selection?

What would there be left of legal marriage and divorce if this were done?

If nature's plans for improving the human race cannot be improved upon by earthly legislation, how can this editor logically support our present very complex and very expensive legislation regulating the marital relations of men and women?

As some of us see it the "Chicago American" is doing a deal of iconoclastic work by SUGGESTION, notwithstanding the glaring inconsistencies of its positions.

* * *

As an object lesson of much value—to close this series of quotations relating to the marriage problem, we herewith insert from an exchange the following very suggestive paragraphs:

Two years ago Paris was convulsed with excitement during the sensational trial of Mrs. Paoli, a wealthy woman of fashion who was convicted of administering powdered glass and arsenic to her husband, a well known painter. The couple had been divorced, but had remarried.

Now, the husband being out of the hospital and the wife pardoned for the rest of her ten years' sentence, Paoli wants to marry for the third time the woman who did her best to murder him. This last courtship has been lasting three months, during which both behaved like madly infatuated lovers, but Mme. Paoli having announced her intention to marry another suitor, her former husband threatens to shoot her if she does. She now applies to the police for protection.

The central idea of marriage—canon law marriage—the idea around which the whole body of marriage and divorce laws is built, is that of

EXCLUSIVE OWNERSHIP—

especially the ownership of woman by man. Here we have a couple who are, by turns, magnetically attractive and repellant to each other, and who, if left free to come together and separate as often as they chose without the sense of exclusive ownership that legal marriage fosters if not compels, would never think of killing each other because the love bond was not strong enough to ensure exclusive, life-long union.

* * *

As if to show how the leaven is working the "Chicago Inter-Ocean" prints, in its issue of Jan. 30, a report of a meeting of the woman's branch of the Society for Ethical Culture, at which meeting the principal address appears to have been one upon marriage and divorce, by Mrs. Corinne S. Brown. The report begins with these words:

"A new man has been growing up with the new woman, and a revolution in the marriage ceremony is likely to follow."

Quoting Mrs. Brown the report proceeds:

This new man today admires and loves the woman who says: "Yes, I love you now and will marry you, but if in ten years we do not care for each other—if I do not care for you—we will separate; do you understand?' and the new man will say: "I do; I think you are quite right."

Many women want their economic freedom, and if they had it there would be an alarming dissolution of marriages. These are the reasons they cannot have it now: They cannot provide for themselves; they cannot support their children, pay their bills and send them to school. The sort of an understanding these new young men and women have today regarding marriage, the existence of the marriage tie only so long as it is agreeable to both, will pave the way for the economic and personal freedom of women.

Thus it is seen that Mrs. Brown makes the marriage reform the fundamental or basic reform. It will pave the way for the economic and personal freedom of women, and freedom of women, the mothers of the race, means freedom for man as well as woman. M. H.

Sexual Physiology in the Schools.

The following clipped from an exchange is self-explanatory:

Yesterday afternoon at Pilgrim Hall about twenty-five citizens of Boston, most of them women, listened to a paper by Dr. L. Gibbons, of Jamacia Plain, on the instruction of sexual physiology in the public schools, and then decided unanimously that such instruction should be given, especially in the first grammar grade. The following resolution was adopted, and will be sent into the School Board:

That, Whereas the intelligence of the community demands that a more extended instruction in physiology relating to the sexual development of the child be taught in the public schools of the city, it is the sense or this meeting that the Boston Public School Board adopt such instruction in the graduating classes in the public schools with a view to bringing this knowledge before boys and girls ranging from fourteen to sixteen years.

The meeting was called by Mary T. Whitney, President Moral Education Society, Catherine L. Stevenson, President W. C. T. U., and Dr. Salome Merritt, President Ladies Physiological Institute.

We copy the above statement from the "Evening Record," and wish to give this movement instigation by Dr. Gibbons our most hearty endorsement. It is high time that a knowledge of this kind be taught to the young ere they become victims of sexual indulgences ruinous to health, moral stamina and future conjugal happiness. We regard this as the most important educational endeavor that has been started for a long time, and most cordially lend our influence to its success.

A few weeks ago I had the privilege of listening to a lecture on the physiology and hygiene of sex, by Mrs. Fowler, widow of O. S. Fowler, at Central Music Hall in this city. This lecture was "to men only." It was illustrated by life size pictures of the organs of human reproduction, in health and also when mal-formed and distorted by disease and by bad habits of dress, etc. In a truthful and very powerful manner the lecturer warned her listeners, showing them how ignorance and ungoverned passion destroys the health and happiness of wives and causes them to become the mothers of imbeciles and criminals, defeating

also the selfish enjoyment of the ignorant and recklessly irresponsible husband.

The silent comments upon this lecture took shape something after this fashion, in the mind of at least one of her hearers:

Why should such lectures be given to "men only," or to "women only"?

Why should not lessons like these constitute a large and necessary part of school education, so that the young of both sexes might know the dangers to which ignorance and passion will be sure to expose them?

Why should medical schools and colleges be allowed to monopolize this tremendously important branch or department of human knowledge?

As public instruction for the young is now managed a pupil may graduate from the common school, the grammar school or the so-called "high school" and yet not know that the physical organism of a girl differs from that of a boy. Is this right? Is it wise or sensible in the teacher or just to the pupil?

M. H.

Conditional Marriages.

BY E. L. R.

Lucifer fell into my hands some little time ago. And I have been reading and thinking over its various discussions on the subjects of freedom in love and marriage, etc.

These are subjects in which I have long been interested. I thoroughly believe in the equality of the sexes. Woman as well as man should be master of her own body and free to live out her highest ideals of life.

The present marriage system is all wrong. I see but one remedy. Here it is, in a nut-shell.

Let a man and woman go before the proper authorities and get out papers setting forth their intentions to live together as husband and wife for six months. If at the end of that time they find they love each other and are suited and mated, each content and satisfied with the other, then they are to be married.

If during that time they have found out that they are not mated, and are not content and happy, let them separate without any disgrace or shame to either party.

Now that is my idea. I believe were such the law there would be fewer divorce cases, and more happy marriages. If each state had at least twenty-five good speakers who would spend their time lecturing on this momentous question the people would wake up to the necessity of having such laws put in force.

What is needed now is speakers and writers who are not afraid to express their honest convictions in regard to this matter. Urge parents to instill into their children's minds that they should not wed till they are thoroughly satisfied, by actual trial of several months, that the one they have chosen is suited or adapted to them.

Away with false modesty. The world has been cursed with it long enough. Away with chance conceptions, unwelcome children and enforced motherhood. O what slaves many poor women are to the beastly lust of their lords and owners! Many say they would rather submit than to quarrel with their husbands or to have them go elsewhere and it is such a disgrace to separate.

It is high time men were taught self-control and temperance in sexual indulgence, and the higher use of the sexual nature.

If women would throw off their yoke of bondage and assert their liberty, freedom, men would soon learn to conform to nature's law, and to that sweet grace of courtesy, and of deference and respect for others' feelings and desires. If our kind editor sees fit he can publish these rambling thoughts from the pen of one who has come up through the thickest of the fight, and is today rejoicing in the glorious freedom of mind and body, though by some she is counted an outcast on account of her assertion of self-ownership. If any timid bonded slave should read this, let me say to her. Be free!—free as God intended you to be. Be happy; seek congenial companionship; you will find it after awhile. All good things come to those who wait, and who hustle while waiting! You do not need to become a prostitute while you are seeking your own.

I wonder how many men prostitutes we have running around the world today. Nice fellows they are! Please pardon this digression.

O women, my sisters! When will you get out of your silly ignorance and helplessness and fear! What do you fear? The poor-house? Better that and be free.

"But what will become of my little children?"

Oh yes! I know. This is what hurts. But I say to you, better let the state care for them, if the father won't or can't. The parting with them is what hurts. But better do it, dear mothers, than to live in hell and keep on bringing more unwelcome children into the world.

No doubt some one will say, "you are writing too strong." Not a bit of it. I am fully convinced that more than one-half of our homes are modern hells, and one-fourth of the remainder are kept in peace by the deceit of the wife, feigning to be pleased when she is not.

A very few are happy marriages, no doubt, thank God! A few truly mated souls get together and then there is heaven on earth.

The Critic.

BY F. W.

Replying to Amy Linnett, in Lucifer 842: Theoretically I have no "flowers, books, theater-tickets," food, raiment or shelter to exchange for sex companionship. I will admit that in theory, I do not belong to the style of free lovers who say that because a woman is "good to a man," he should contribute to her economic needs.

With the same propriety with which my critic assumes that I am a man and possess so very many characteristics of injustice, may I not assume that she is a woman and belongs to the style of free lovers which I say I do not belong to?

"F. W.'s Ideal" works no injustice to woman—does not exclude children—and does not lack proper and equitable provision for their care and support. "Economic conditions" are just as good for woman as for man. "Associated homes" are impractical until woman first becomes economically independent, and qualified to follow other occupations than cooking and baby-tending.

The free lover ranks, need better and purer-minded men and women, and especially economically independent women.

The way to get these, is to raise them from infancy, in industrial boarding schools, where girls and boys alike are furnished industries, and given a share of the proceeds from the sale of their products (each separately) with which to procure their necessaries and luxuries, and to save. Where are the industrial capitalists—syndicates or monopolies that will establish and carry on such schools? Do not allow such capitalists, etc., to be killed until after such schools are in operation. A generation of women and men made up from boys and girls so raised will build and occupy "Associated Homes." "And the lion shall lie down with the lamb," etc.

VARIOUS VOICES.

J. P. M., Ashland, Wis.:—I have a sister in Nebraska who has just sued for divorce—the first separation in the history of the family. The world moves. Please advance my subscription a year for the enclosed dollar.

Elmina D. Slenker, Snowville, Va.:—If J. W. G., of Dallas, Texas, will write to J. F. Ruggles, Bronson, Michigan, he will hunt a copy of "Cupid Yokes" for him and charge but very little for doing so. It will take time—but he rarely fails in finding an "O. P." book, and charges nothing till he succeeds.

Santiago Walker, Monterey, Mexico:—I wish to say a friendly word about the situation you put us in by your last resume [Lucifer No. 844]. The present race won't reform, ergo the call is to what? To live only for the realization of a better future for others not yet created? It may be necessary to hold out some inducement to the living; a partial realization of some of our wishes for co-operation and companionship. This seems possible. A side reflection: The women who become very free and independent in mind will not increase the population so very much, hence this reform may after all prove to be somewhat apart from the general evolution, which is proceeding in a large way apparently to the impossibility of continuing the old forms of belief and the old order of society. I guess the offspring of enlightened women will average more capacity for leadership in the movements of the future, than others. At the same time I would draw your attention to the facts that free and genial men and women are found springing from parentage where there has been simply *love* without theory. But what I started to note was the apparent approach of a condition where it will not be necessary to ask people to submit merely to a doctrine and a hope for a future generation; but through the partial organization you could initiate they might form mutually helpful circles—in city and country—and should be havens for unperverted womanhood in which it may grow.

Pleased to see your New Year's resolve. My impression is that your daughter is exceedingly capable of editing Lucifer and will do everything well if she only has a reasonable amount of help. Were I in Chicago I would be willing to take some of the steady drudgery off your hands so you could devote yourself to your autobiography.

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Conscious of uprightness, the Pharisee
Stood in the Temple and in manly pride
Said, "I am thankful that, whate'er betide,
I shall maintain my soul's integrity."

Some call it Egotism: but to me
It seems no man can e'er be justified
When, knowing his own worth, he sets aside
His honest judgment for Hypocrisy.

The Publican who beats his breast and cries:
"Be merciful to me, a sinner, Lord!"
Either his manhood does not rightly prize,
Or seeks, with cringing and obsequious word,
To ape humility before men's eyes.

—*Jonathan Mayo Crane.*

Plain Words on the Woman Question.*

That the Woman Question includes the Man Question, or the human race question, is demonstrably true, since without women there would soon be no men.

Few people seem, however, to have a realizing sense of this fact. Even Grant Allen, who had so little veneration or respect for conventional ideas, did not appear to be fully aware of the fact that it is quite as absurd—if not more absurd—to speak of the woman question as something apart from the human question, or human race question, as it would be to speak of the man question as something apart from problems affecting the race as a whole.

Some one has said that motherhood is more intimately connected with, or controls, racial traits, permanent traits of character, whereas fatherhood gives the variations—the more temporary or exceptional traits. A more correct and comprehensive statement would be,

WOMAN IS THE RACE—

since it is only through woman as mother that ANY traits, whether permanent or ephemeral, are stamped upon the race, or upon any individual member of the race.

In his essay of thirty-three pages, with the above title, Mr. Allen sets out with the statement that "if any species or race desires a continued existence, then above all things it is necessary that that species or race must go on reproducing itself."

This very self-evident statement is the keynote of the entire essay, the main purpose of which seems to be to show that our social reformers in their eagerness to free woman from slavery are in great danger of doing irreparable injury to the larger ego, the human race itself.

A few paragraphs from the pamphlet will give the reader a clearer idea of the author's trend and scope:

Here it is that we seem to come in conflict for a moment with most of the modern Woman-Question agitators. I say for a moment only, for I am not going to admit, even for that brief space of time, that the doctrine I wish to set forth here is one whit less advanced, one whit less radical, or one whit less emancipatory than the doctrine laid down by the most emancipated women. On the contrary, I feel sure that while women are crying for emancipation they really want to be left in slavery; and that it is only a few exceptional men, here and there in the world, who wish to see them fully and wholly enfranchised. And these men are not the ones who take the lead in so-called Women's Rights movements.

For what is the ideal that most of these modern women agitators set before them? Is it not clearly the ideal of an unsexed woman? Are they not always talking to us as though it were not the fact that most women must be wives and mothers? Do they not treat any reference to that fact as something ungenerous, ungentlemanly, and almost brutal? Do they not talk about our "casting their sex in their teeth"?—as though any man ever resented the imputation of manliness. Nay, have we not even many times lately heard those women who insist upon the essential womanliness of women denounced as "traitors to the cause of their sex"? Now, we men are (rightly) very jealous of our virility. We hold it a slight not to be borne that anyone should impugn our essential manhood. And we do well to be angry, for virility is the keynote to all that is best and most forcible in the masculine character. Women ought equally to glory in their femininity. A woman ought to be ashamed to say that she has no desire to become a wife and mother. Many such women there are, no doubt—it is to be feared, with our existing training, far too many; but instead of boasting of their sexlessness as a matter of pride, they ought to keep it dark, and to be ashamed of it—as ashamed as a man in a like predicament would be of his impotence. They ought to feel they have fallen short of the healthy instincts of their kind, instead of posing as in some sense the cream of the universe on the strength of what is really a functional aberration.

Unfortunately, however, just at the present moment, a considerable number of the ablest women have been misled into taking this unfeminine side, and becoming real "traitors to their sex" in so far as they endeavor to assimilate women to men in everything, and to put upon their shoulders, as a glory and privilege, the burden of their own support. Unfortunately, too, they have erected into an ideal what is really an unhappy necessity of the passing phase. They have set before them as an aim what ought to be regarded as a *pis-aller* [last resort]. And the reasons why they have done so are abundantly evident to anybody who takes a wide and extended view of the present crisis—for a crisis it undoubtedly is—in the position of women.

In the first place, the movement for the Higher Education of Women, in itself an excellent and most praiseworthy movement, has at first, almost of necessity, taken a wrong direction, which has entailed in the end much of the present uneasiness. Of course, nothing could well be worse than the so-called education of women forty or fifty years ago. Of course, nothing could be

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narrower than the view of their sex then prevalent as eternally predestined to suckle fools and chronicle small beer. But when need for some change was first felt, instead of reform taking a rational direction—instead of women being educated to suckle strong and intelligent children, and to order well a wholesome, beautiful, reasonable household,—the mistake was made of educating them like men—giving a like training for totally unlike functions. The result was that many women became unsexed in the process, and many others acquired a distaste, an unnatural distaste, for the functions which nature intended them to perform. At the present moment, a great majority of the ablest women are wholly dissatisfied with their own position as women, and with the position imposed by the facts of the case upon women generally; and this as the direct result of their false education. They have no real plan to propose for the future of women as a sex; but in a vague and formless way they protest inarticulately against the whole feminine function of women, often even going the length of talking as though the world could get along permanently without wives and mothers.

In the second place, a certain real lack of men to marry, here and now, in certain classes of society, and those the classes that lead thought, has made an exceptional number of able women at present husbandless and thus has added strength to the feeling that women must and ought to earn their own living. How small and local this cause is I shall hereafter try to show; but there can be no doubt that it has much to do with the present discontent among women. There is a feeling abroad that many women can't get married; and this feeling, bolstered up by erroneous statistics and misunderstood facts, has greatly induced women to erect into an ideal for all what is really a *pis-aller* for a small fraction of their body—self-supporting competition with men.

* * *

By reading the entire essay it will be seen that the author of "The British Barbarians" and other world-famous works uses the words marriage, wife, husband, etc., in no conventional sense. In the last paragraph of "Plain Words" he says, "Whether we have wives or not—and that is a minor point about which I, for one, am supremely unprejudiced—we must at least have mothers."

That is to say, Grant Allen has no prejudices against motherhood in freedom, or motherhood outside the legal marriage wall. No one who has read "The Woman Who Did" can accuse him of such prejudice, but that this distinguished English reform writer is always consistent with himself will scarcely be maintained even by his most ardent admirers. In the pages of the pamphlet devoted to the comments by E. C. Walker the following among other just reflections upon the essay are found:

Given sexual and social freedom, given to women the widest range of choice in the selection of co-parents, given a wise and comprehensive system of insurance to provide for the support and education of their children and the support of themselves during the periods when they cannot earn a livelihood, and given emancipation in spirit as well as in outward fact from the dominion of superstition, and there does not seem to be room for doubt that women will generally desire and seek motherhood, just as naturally and normally as sown wheat grows and matures and the flowers bloom amid the grass and in the garden. . . . . .

Grant Allen complained of the abandonment of maternity by the women of the cultivated classes, and yet demanded the universal support of women by men. Why did he fail to see this contradiction in his position? The women who are exempt from remunerative labor are the very ones who most shirk the labor of child-bearing, generally speaking. They, like the sons of rich fathers, lack the saving experience of the *cost* of comfort and luxury, just as they fail to realize the physical, mental, and moral *benefits* of work. Despite the fact that the women of the laboring classes are *over*worked, often, from them come the recruiting brain and brawn of the race. The goal we seek is the happy mean between their position and that of the women who are in great part or wholly supported by men. Among the latter are the daughters and other women of the wealthy, including the wives who have become such for homes and position, and the great unmarried prostitute class. All exist at the expense of men and in no part or all of them lies the hope of the race.

Every observing person knows what the men and women are who live upon the labor of others, how their dependence takes from them ambition and energy and the power of useful accomplishment. Only the very few can live down the curse of exemption from labor. Only the woman who is self-supporting is in a position to resist the temptation to enter the ranks of the prostitutes, unmarried or married. Only she can dictate her own terms in love. Better by far that two lovers earn between them the wages of one person than that one earn for both and dole it out to her as he deems proper. No matter if his judgment be ever so much better than hers, her position is humiliating. She will have better judgment only as she earns for herself.

And what is true of the woman and the individual man is likewise true of the woman and the collective man. A mutual maternity insurance association, as long ago suggested by Clarence Swartz, will secure a maximum of benefits with a minimum of costs, pecuniary and moral. The idea is perfectly practicable, and needs for its realization only the determination of a sufficient number of women who are resolved to be free in their love and in their motherhood. And their lovers would gladly combine with them for the sustenance and education of the children of liberty

* * *

As some of us see it, the "Woman Question"—and with it the question of human weal, human liberty, human progress, human civilization, will never be settled until we have free, intelligent and consciously responsible parenthood; especially, free, intelligent and consciously responsible MOTHERHOOD!

This is the basic reform; this the fundamental agitation that will, in time, bring a real desire for, and real capacity for, other reforms now so loudly and so earnestly and yet so vainly preached from thousands of platforms and pleaded for in thousands of books and in millions of daily, weekly and monthly journals.

Grant Allen is eminently in the right when he says that "while women are crying for emancipation they really want to be left in slavery." Women have not yet risen to the plane of desiring real financial independence—much less desiring real self-ownership of person, mind and soul. All they want is a good husband, a good father or brother, who will supply all their economic needs, and thus relieve them not only of industrial slavery but of all need of industrial effort.

These are the women who give birth to men who, while crying loudly for economic reform and equal right to nature's opportunities, show by their acts that they do not really desire economic freedom, economic justice, but simply a better adjustment of the present economic yoke to their necks!

* * *

Here, in a nutshell, we have the cold, the hard, the irrefutable facts, the underlying facts or factors, that puzzle our optimistic and enthusiastic workers in every field of reform, and especially of political and economic reform. The DESIRE itself for a real change, a real betterment in our political, economic and industrial systems has not yet come to the victims of our present systems, our unjust and enslaving systems, and this for the very simple but sufficient reason that the MOTHERS of men, the real builders of the race, have as yet no desire for change in our marital system—simply because, to again quote Grant Allen, "while crying for emancipation"—political and economic emancipation, women really want to be left in slavery"—the kind of slavery most deadly and deadening in its results, that which defeats progress through natural selection by binding body and soul of woman to an irrational, a superstitious, priest-begotten marriage code.

"Where there's a will there's a way"—but will is based on DESIRE; until there's a genuine desire there can be neither a will nor a way—out of the

EGYPT

of political, economic, productive and reproductive—sexual—slavery.

M. H.

Grant Allen's Error

Katharine Lockie, in "The Iconoclast"

In his short essay on "Plain Words on the Woman Question," Grant Allen appears to think that marriage and this subject are one and the same thing.

Perhaps it is, or at least should be. But Mr. Allen forgot one thing when he wrote upon that great subject—a subject of interest to every woman, whether she be radical or liberal, educated or ignorant, interested or indifferent, protected or unprotected, one which affects the world for all time to come. But it is a subject which should never be considered apart from the other half of the whole—man.

As great a thinker and writer as this Canadian proved himself to be before the light of his spirit went out must have written the little essay of "Plain Words," as he chose to call it, in his earlier days. In the first place, there are few plain words in the short paper recently published in the Light-Bearer Library, and none whatever "so brutal or unmanly" that Mr. Allen should feel an apology is necessary to certain "maiden ladies."

The wrongs of woman, this writer believes, can only be corrected, and her rights come to her, through marriage. To this theory Mr. Allen seems to think that the greater number of advanced women are opposed. Perhaps they are by voice and pen. The most of the writers on this subject, be they men or women, seem to agree. But the truth is that no woman ever lived, no matter how broad-minded or radical she was, who, in her heart of hearts, did not long for marriage and the protecting love of some man. Some man—not a man, or any man, but some one particular individual, whom she believes to be her realized ideal, and whom she longs to father her children.

Grant Allen, in these "Plain Words" on woman, insists over and over again that the solution of the question of the two is the coming together. But he does not go further and say that no coming together of the opposites will ever be complete until that coming is based on love, and love alone.

The maternal is left out of few women. Each one longs that eternity may be hers through the co-mingling of a love blood in posterity. But many a woman would rather that annihilation forever should come to her than that she should join her life in loveless wedlock. So she takes up her heavy burden and faces the future alone.

When Mr. Allen and the other great writers on the woman question consider that women do not want marriage, let them realize once for all that they do. Many may not care for a religious or legal ceremony, but the woman who proclaims she does not want completion with the other half speaks falsely.

Women long for the ideal and they wish it here in the real. In the heart of each is that ideal. The most of them have also seen it in some man, and often a very commonplace one at that, but he is the choice, and unless he and he alone can come to be the father of her children, that woman is true to herself and will have them fathered by none other.

It is not necessary to think from this that the proposition of marriage should come from the woman. That would not settle the question, for many a good and beautiful woman might be refused, as man for centuries has been. But let the scientific minds remember that when they see a woman bravely facing the world and the end alone, it does not especially mean that she does not believe in marriage. But, rather, that her children are not to be fathered by her choice, and that she will not sacrifice her love to the populating of the world, wherein Grant Allen seems to think lies her whole duty.

Love Versus Logic.

BY S. E. SHEPHERD.

It is not the preaching but the singing that brings down converts at revivals. Doctrinal argumentation is not in it. Logic is good (in its place) but love, emotion and social goodwill are better.

We debate, dispute and quarrel too much. We do too much intellectual slugging. Like Prof. Fitzsimmons and Dr. Jeffries, who are soon to meet in "joint debate" (in the ring) we are too pugnacious, too much on our intellectual muscle.

Men prate about their reason and yet the more they reason the further apart they get. Why should a strict adherence to the rules of logic lead men to diametrically opposite conclusions? Simply because "debate" is a fraud and humbug. It is of no more value than a last year's bird's nest with a hole in the bottom. Men weigh, measure, squint and reason but only hit the mark by accident. Woman with her little hatchet of intuition plunks the bull's eye every time. If the homing pigeons stopped to reason and debate about the direction, they would never find their way home.

I have a neighbor, a staunch liberal. He borrows my Lucifer. He is "sound on the goose." His wife and daughter are Christians. He goes with them to church. Of course he can argue them blind. So they compromise. He gets the argument; they get the turkey. Intellectually he is a liberal. Socially he is a Christian. So it goes. Liberalism gets the argument; the church gets the turkey.

I once asked a liberal friend which was of greatest value—love or truth. "Truth," he replied, "for truth is an eternal principle while love is only a fleeting passion." "You are wrong," said I, "for truth is not a human necessity and love is. I would not swap love for truth and all the world thrown in for boot."

Love's traducers say it is blind. Admit it. Love needs no eyes. Its intuitions are a better guide than reason with all its boasted sight. Love has a reason all its own, the reason of infinity. Love is innate, instinctive, persistent, cohesive, rhythmical, creative, infinite, divine. Reason is the opposite of all these—artificial, fallible, finite. It is the doubled distilled quintessence of discord. Whatever is sweet and beautiful and harmonious and enchanting and heavenly in life love makes it so.

Concrete truths make good seasoning for love but abstract truth is the bane of this world and always has been. It breeds dogmas, creeds and inquisitions. It rattles men's brains and transforms them into devils. Its councils lead down to death. Abstract truth be hanged. This is a concrete world, a concrete existence. Take your abstract truth and go to the devil with it but give me love and peace and good fellowship.

Let's quit arguing and hair-splitting and go to fiddling and dancing.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

A Record-Breaking Drama.

Since our last issue went to press a spectacular performance, show, drama—involving both the serious and the comic, the farcical and the tragic, such as has perhaps never before been enacted upon the public stage of this old, old planet, has come and gone.

Whether a dramatic pageant or public exhibition so colossal in proportions, so costly in its barbaric display, was ever seen at the court of Genghis Khan, of Kublai Khan, of Tamerlane, or of any other splendor-loving Oriental despot, we do not know, but certainly nothing approaching the pageant seen this week in London, was ever witnessed in any Occidental land since the beginning of what are known as authentic historic records.

And what of the object, what the significance of this record-breaking drama enacted but yesterday in the streets of London, the most populous and the richest city of the world today?

A few years ago there was a somewhat similar pageant seen in Paris—the most beautiful and the gayest of the world's great cities, the object of which public demonstration was to do honor to the memory of a great and good man, Victor Hugo, a man who by his writings, his speeches, and his personal example and sacrifices, had done much for the poor, the oppressed, the enslaved victims of power, of privilege and of superstitious ignorance. A man who had done much to hasten the day when universal brotherhood and a universal commonwealth shall take the place of the isolated and perpetually warring nations, monarchies and aristocracies of today.

At Rome, the "Eternal City," the most famous of the world's ancient capitals, within the memory of most of our readers there was another very remarkable or noteworthy public demonstration in honor of another of the world's most honored names, the name of Giordano Bruno, the man who suffered long years of imprisonment and was then burned at the stake because of his defense of the right of private judgment in religious matters, and because of his efforts to enlarge the field of human knowledge.

As compared to these two world-benefactors, Victor Hugo and Giordano Bruno, what is there in the life-work, or in the personal example of Victoria Guelph, that her mortal remains, her memory, should be honored as those of no other human being have been honored, so far as history can show?

What had she done, said or written, to better the condition of the poor of London, or of the British empire, that hundreds of these poor must be crushed and maimed in the vain effort to catch a passing glimpse of the funeral procession?

In brief, what are the ideas, what the ideals, principles, doctrines, dogmas, with which the life and death of this woman stand identified, that such record-breaking honors should be paid to her memory?

In the sixty-four years during which this woman of German-English parentage, posed as the head of the most powerful empire on the ocean—if not also on the land, that now exists on this planet, what had Victoria done to distinguish her reign from that of any other power-loving and wealth-loving monarch?

In sorrow and pity, not in anger or malice, but in truth and honesty, let it be said because it must, that Queen Victoria lived and died the consistent exponent, exemplar and personification of

PRIVILEGE FOR THE FEW,

of imperialism, of capitalistic greed, of superstitious devotion to a barbaric religious creed, and especially to a social and marital code that denies to woman the right of self-ownership and denies to the child the right to be born well, and the men and women who give honor to the memory of Victoria Guelph put themselves on record as advocates and supporters of these ideals, these principles or creeds. M. H.

Comment—Various.

LOVE, LOGIC, INTUITION, REASON, TRUTH.

The article of Friend Shepherd treating upon these subjects is suggestive and instructive.

Yes, "Logic is good, but love is better." Truth is good; reason is good, but love is better, because without love, truth and reason are worthless. While with love, life might be enjoyable without a knowledge of truth or reason.

Life and all life means or contains, is worthless without love. Without love, organized life would soon cease to exist.

While all this is true of love, in its widest sense, it is scarcely true of "emotion" or "intuition," as these words are commonly understood. Emotion needs to be guided by logic—reason—else it may lead to the destruction of love, and of life as well.

Our friend speaks of "revivals," those "social devastations," as Prof. Heron called them in his lecture here in Chicago last Sunday.

In Kansas a few years ago, in a paroxysm of emotional insanity caused by listening to the "singing" and the suggestive but illogical exhortations of a great revival, a man killed his neighbor—against whom he had no grudge except that he was an "unbeliever," cut out his heart and devoured it. The number of murders and suicides caused by emotion when uncontrolled by logic or reason is quite beyond the power of human calculation.

As to "intuition"—by which mental faculty woman reaches conclusions, and by which the "homing pigeon" unerringly finds its way through the pathless air, I regard intuition as being the sum of unremembered experiences—racial experiences; experiences stored away in the sensorium of man or animal. That intuition is of very great value as a guide to action is freely admitted, but that intuition should be supplemented if not controlled by reason is shown by the fact that the homing pigeon, the ant, the beaver, the honey bee, etc., with all their wondrous wisdom make little or no improvement, from century to century.

What is needed then is that we should supplement intuition by reason, by logic; that is, by analogy and analysis, and if the discovery of truth is our object and not victory in argument, we shall probably find that there is no conflict between intuition and logic. Perhaps we shall find that intuition and logic are identical, the only difference being that, in the one case we are conscious of the mental processes by which the conclusion is arrived at, and in the other we are not.

As for "abstract truth"—if the phrase be not meaningless, a misnomer—I have as little respect and use for that kind of truth as has our correspondent. Altogether too much time and nerve force—to say nothing of loss of temper, health and happiness, are wasted on abstractions. Let us stick to realties, to practicalities. Yes this is a concrete world, a real world, but all realities are not concrete substance, as that phrase is commonly understood. We judge everything, weigh and value everything, by comparing it with something else. Gold or iron is concrete as compared to wood or clay. Wood and clay are concrete when compared to water. Water is concrete to atmospheric air, and this again is concrete when compared to hydrogen gas or to ether.

And so, also, of "concrete truths." All these are relative, rather than absolute. There is no absolute truth or falsehood, right or wrong, good or bad, saint or sinner, god or devil, hell or heaven. All these must be judged by their environment, by their relation to other truths, principles, acts or facts.

The eye of the philosopher sees truth in all, good in all, but finds perfection nowhere. M. H.

Notes from Livesey.

Lucifer's admirable article on the Charles L. Govan case, in its issue of Jan. 26, should remind Brother Moore that Moses Harman is a prophet. I sent it to District Attorney Gay, of Seattle, Washington, accompanied with some of my own anti-Comstock literature. When I first heard of the Govan case, I dropped everything to put the Press-Writers on the case and also at once sent a strong article in defense of the Home people to the "Seattle Times." It was returned, and I afterward sent it to the "Post Intelligence." It was returned and I then sent it to Judge Hanford, of Seattle, with some similar productions I had on hand. All that we write on these lines should by all means go to the parties concerned. If Govan had waited a little while, the Press-Writers could as easily have worked up public sentiment in his favor as they did in the Moore and Clifford cases.

Let it be remembered that all these Comstock laws that we are now suffering under were passed in the heyday of Ingersoll's life. If he had devoted less time to "The Mistakes of Moses" and more to the mistakes of Comstock, the laws would never have seen the light. He, alone, should have been able to avert them. Yet, so it is, Freethinkers ever prefer to talk about the past and neglect the present. Note, for instance, Grier Kidder in California writing on the Virgin Mary, while his state quietly exempts churches from taxation. Lucifer's correspondent, who calls on others to assist him in reimbursing Govan, is a noble man. I should like to know him.

Lucifer did a good thing in its issue of Jan. 12 in calling upon Press-Writers to send articles on marriage and divorce to Arthur Brisbane, care New York "Evening Journal." I complied. I thought the "Journal" or the "Chicago American" vigorous enough to take something out of the usual, and wrote accordingly; but it was politely returned. However, the same sentiments from my pen have appeared in many other papers. Verily, some writer told the truth when he said it was not the big papers that were foremost in advancing the thought of the world.

As showing the worthlessness of some reformers, here is a case: The Philadelphia "Bulletin" of Jan. 17 stated that William Carter was in jail in Ansonia, Conn., for refusing to pay a military tax of $2. He had been there two years, and was expected to die there. On the same day press dispatches stated that the Peace Friends of Boston had been congratulating themselves at a meeting. None of them knew or said a word about Carter. I wrote them about him and they sent my letter to E. B. Benham, President Connecticut Christian Peace Society, at Mystic. He never heard of it also, wanted particulars and said, "We will see that he has his liberty." On Jan. 26, I also gave Ernest H. Crosby a reminder of his duty in this case in a letter to the Rhinebeck (N. Y.) "Gazette"—in his local paper.

I have been trying to work up a controversy between the "Baltimore American," Baltimore Scientists, and "Koresh." I trust Mr. Harman has noted what the "Flaming Sword" has lately said of him.

Edward Stern, in Lucifer of Jan. 26, has my sympathies. I, too, do not send my children to school. Let him send me his address.

Minister Wu says the race problem could be settled by blacks marrying whites. I am going him one better and recommending the Chinese, as the negroes need their industry, patience and economy much more than the idleness, impatience and wastefulness of the average American, educated in the same school as the negro himself.

Every man who gets a reform paper should make use of it by sending it out where it will either help a friend or aggravate a foe—that's my style.

Comstock was in Baltimore recently, making two arrests. I took occasion to appropriately touch him up in the brave Baltimore "World."

The W. C. T. U. is synonymous with Comstockism Now that Mrs. Nation is on the rampage, the shrewd Press-Writers can find many openings to attack the combination.

Representative Robert W. Taylor, of Lisbon, Ohio, said he was going to sweep all before him to carry a national divorce bill he had. This he was to do a month ago. I wrote him, his local papers, other papers, and various congressmen and senators, and he has not shown up yet. Senator Wellington, of Indiana, wrote me he would watch him.

I gave Bryan all encouragement to start his paper, and told him that he ought to take up all questions near and dear to the common people, as well as give them a hearing. His initial number was weak.

Dr. Wilson says there are some 70,000 members of the Secular Union. My! my!! where are they all? In private life I cannot find more than seven worthy the name.

Let us send our congratulations to Mrs. Roland D. Moore, Lancaster, Pa. A few weeks ago she was a beautiful nun, now she is a beautiful wife.

Ella Wheeler Wilcox says: "Don't be divorced if you can help it." Nobody can help it when misery and murder looms up. So Ella will let us have it.

The Philadelphia "Bulletin" (121,000) says "illicit unions" will multiply if restrictions are placed upon divorce. Right! Dr. Charlotte Abbey, of Philadelphia, prepared a sex paper to read before some so-called reform ladies of that city. They wanted her to expunge nine words at least. She refused and kept her paper to herself. Correct! Purity reformer, Mrs. Teats, lectured in the Baltimore theatres "to men only" and "to women only." Said she did not like that style, but had to submit. She should have imitated Dr. Abbey.

Judge McAdam of the New York Supreme Court thinks, "A national divorce law would end bigamy." Bless him, we are not overrun with bigamists. But how would it multiply the grass widows whose latch strings hang ever out for ardent youths and hoary hairs alike. Several live near me.

Dr. Magnus Hershfeld, the famous European physician, says, "Love is essential to matrimony—dissolve the tie if it be lacking." Doctors see humanity as it is.

E. C. Walker had a good one on divorce in Lucifer of Jan. 4. To how many of the opposition was the article sent—that's the rub!

The marriage question is greatly worrying Carroll D. Wright and other statisticians. The papers are full of it. Lucifer's friends never had a better opportunity to make fur fly. I have appeared before scores of bishops and ministers on the subject with good effect.

Judge Henry S. Dewey, of Boston, struck a death blow re

cently to the Comstock "spotting" system. He discharged eight girls in one batch, who had been arrested under it. Boston papers commended him. Boston, moves whether the world does or not.

The "Baltimore Sun" of Jan. 29 had an immense leader, headed, "The Marriage and Divorce Problems," following some I have had in near by papers. In the bold "Laurel (Indiana) Democrat," I stated that it was a lie when the ministers said that God joined couples in marriage.

Are there not 200 readers of Lucifer able to write modified articles on sex themes for their local papers? If so, let them begin. Reform papers should glisten with results of such adventures. I could fill Lucifer on that line every week.

Re-Embodiment.

BY J. C. S.

It seems to many believers in natural law that both you and your helpers ignore what is fast becoming an accepted fact among the most thoughtful men and women of the day. An accepted fact because it is coming to be looked upon as a law in nature and applies to everything in life.

I refer to the law of re-formation, or as it is more commonly called, re-incarnation.

Viewed in its entirety, the world and its people are seen in a larger and clearer way when looked at in the light of this truth, and many things which now, in view of the fast passing ideas of so-called Christianity, assume an entirely new and distinct character, for we see that law and absolute justice rule the world.

The great saviors of the world including Christ have taught it both directly and indirectly.

In fact as has been said, by a close student of the times in which we live, it is "the lost chord of Christianity."

Such questions as Lucifer is doing its best to answer are simplified and made much clearer, if we not only consider evolution in the light of the physical body but the evolution of the soul, an entity, a center of consciousness, which not only will always live in the future but always has lived in the past.

"I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be," says the holy book which long ages antedates the Bible.

Man, the soul, the Christ within, the Father in heaven, manifests in various bodies for experience and builds its own character. The form and disposition of the new born child are not the result of chance or of hereditary parentage. The former is unthinkable and the latter unjust in a law-governed universe, such as science is proving this to be.

The soul moulds the body and shows what its former life has been, as certainly as the apple seed shows its origin. Its strength and intelligence are medals of honor for the victories in past incarnations; its weakness and vileness are its badges of defeat. As like attracts like in the mineral world, so has like attracted like in the so-called creative world.

We reap as we sow. Each man is physically, mentally, and morally now what he has made himself and will be in future lives what he now makes himself.

We are our own saviors. The only Christ is the divine consciousness within our own heart. That "man's life is an endless battle in which the good and brave are victorious and the mean and cowardly are defeated" is a truism which shines with a perfect light when viewed not by one day's events, not even by one life, but by an eternity of conscious existence which is not one ended and imperfect, but whose beginning never was and whose ending never shall be.

Study the motives of men. Yes, study yourselves with this in view and a new impulse and a new incentive will rule and govern you; a new and larger consciousness will spring up in your soul and you will feel a new joy in life, because you will see the justice of every event. You will see clearly that Brotherhood is a fact in nature and begin to live a life which shall be rich in its sweetness and freedom. You will think justice, act justice and consciously personify justice. This is as nature designed and will do away with the greatest curse of our lives, that of selfishness. This is the rock from which all sorrow and trouble springs. It is the keystone of our arch of social inequalities: It only keeps its place through the ignorance of man.

"Help Nature and work with her, and Nature will regard thee as one of her creators and make obeisance."

"And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye that never closes, the eye for which there is no veil in all her kingdoms."

"Then will she show thee the means and the way, the first gate, the second, the third—up to the very seventh and then the goal, beyond which lie bathed in the sunlight of the Spirit, glories untold, unseen by any save by the eye of the soul."

The Dead Queen—Dr Chrisman, etc.

BY H. C. G.

I was g'an you had the courage to say what you did of the "Two Millionaires." Of the two we have evidence that Armour gave to the poor more than did the Queen. About all the pulpits could say was that she was a noble woman; that she endeared herself to the people by her womanly dignity, her domestic and wifely example, the rearing of her children and her opposition to war. Have we not thousands of women doing the same?

But what a vast difference! While doing these wifely-duties they are not accumulating millions off other's labor. That is what comes of being a sovereign, but at last both beggar and sovereign leave the world empty-handed.

* * *

That saying of Dr. Chrisman will start a mere train of thought with many women, and there is no doubt a great deal of truth in it. Men do not love—cannot love as women do, and that is the reason of so much trouble in the world. They have each been eternally trying to make the other sex come up to their own standard. Men now think they know just what a woman wants, just what she needs, and so write long articles—books as it were, for the women.

Of course they want to show the dear simple things how much they want to help them along.

I once heard a man say of a woman who claimed freedom for her sex, "I do not believe that woman is a free woman." If she had fallen into his arms and gratified his desires she would have been a lovely being—a "free woman," according to his idea of freedom.

But enough of this. I want to tell you a little story. The other day I called on my granddaughter. She has a little girl three years who is bright and pretty, and the first thing she said to me was, "Grandma, I got a kittie! Come out on the back porch and see her."

There was a beautiful gray cat in a box. I said, "where did you get her?"

"O she came here, and mamma says I must not hurt her for she has got some little kitties inside her, and she will have them some day right in this box."

I opened my eyes as if I was astonished. She looked at me as much as to say, "why, don't you know?" Then she said, "mamma told me all about it."

I said, "O how good of her to tell you, and you are a nice little girl to tell me all about it, and you must be good to the old cat so she will have her kitties all right."

I felt glad to think that mother was not ashamed to teach her little girl the truth. So the world, or the people are moving on toward a knowledge of the true and the good. Yours for truth in all things.

Rogers Park, Ills. Jan. 29.

Putting power into the hands of the president is taking rights away from the people.—*Independent*.

VARIOUS VOICES.

Belle Holcomb, Pa.:—I am deeply indebted to you for continuing Lucifer after the time had expired, and if you discontinue now I will pay up all arrearages as soon as I can raise the money. I shall sadly miss the bright little sheet. I take no other paper, being too poor.

Wm. Claussen, Paulina, Iowa:—I send $1.25 to apply on my subscription to Lucifer. Have any of the Lucifer readers read "Regeneration," a book on the sex question by S. A Weltmer, Nevada, Mo. I recommend it. Having never noticed it entered in Lucifers columns, I would be pleased to see criticism or comments on it by anyone who has reviewed it.

A. B. Bennett, Norwalk, Conn.:—I feel that you are fighting a glorious battle in the cause of humanity, and certainly should receive your reward here and now, but reformers are not appreciated until after they are dead. I believe, Brother, the work you and your daughter are doing will be appreciated, but in this age of selfishness and greed the cause you are battling to reform is the least thought of by the majority of the people. Enclosed find fifty cents.

E. C. Walton, Muscatine, Ia.:—Enclosed find seventy-five cents to apply on subscription. Your editorials are excellent. Hardly any man can suit us so well on general subjects. And of Crosby we think it quite wonderful that he should be so advanced. We were glad to hear of—if not from E. C. Walker. He is one of the excellent of earth. Lizzie Holmes is a clear thinker and writer and I don't know but she is nearer right on sex than yourself. Myself being judge—but we are all for freedom.

Oscar Johnson, San Francisco, Calif.:—Am in favor of having a continued story in Lucifer, and, if nothing better is in view, would suggest to print part of Max Nordeau's "Conventional Lies," especially the "Matrimonial Lie" and perhaps the "Religious Lie." Probably there are many of Lucifer's readers who are not acquainted with this famous writer, and as it is in line with Lucifer's teaching it would be welcome to many and a relief from "Teed's Koreshanity." In the year 1895 in June and July there appeared in the "Arena" two articles by B. O. Flower, dealing with the "Rights of Children" and the matrimonial question. In my judgment those two articles are worth reproducing.

"The Commoner," R. C. Clyde, Portland, Oregon: Enclosed you will find a list of new subscribers and amount to pay for the same. They are progressive young people who desire to study the sex question for the purpose of bettering the condition of humanity. Your bright little Lucifer has very deeply interested them and they can be enrolled among its noble supporters in the future. Let each of Lucifer's readers go out among their friends and by securing a few subscriptions make it a tremendous power for good.

Later:—Enclosed you will find the names of two more subscribers to the brightest little journal on earth—Lucifer. The other subscribers are well pleased and we hope to make Portland the banner city on your list.

H. M. C., Iowa:—I have just read your editorial on the death of Armour and Queen Victoria and I want to shake hands with you, and say "Them's my sentiments!" I've been hitting everybody in this town just such raps, but you know how people are in a small town! What some popular person says, the whole crowd repeats and believes. Have noted the report of meetings in Chicago and wish I could have attended. I'm to read a paper on St. Valentine the 14th in one of the churches of this city and if any of you folks have anything fresh about the pagan festival from which it originated would be very glad to have it.

Victoria's private fortune was 150,000,000 not 25,000,000.

[If any of our readers can help our Iowa friend to prepare an address on the subject named we will forward letters to her if sent in our care.—M. H.]

RADICAL LITERATURE.

Songs of the Unbind Cupid. By J. Wm. Lloyd. Edition de Luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. A very handsome gift book. 30 cents.

Wind Harp Songs. By J. Wm. Lloyd. $1.

The Red Heart in a White World. An Outline of Principles and a Plan of Organization. By J. Wm. Lloyd. 10 cents

The Ballad of Reading Gaol. By O. S. S. (Oscar Wilde). Thrilling, fascinating, truthful. In cloth $1; paper, 10 cents.

Chicago Conference on Trusts. Speeches, debates, resolutions, list of delegates, etc. Held Sept., '99. This report contains 626 pages, 97 speeches, and 81 portraits. It is probably the most valuable work on the subject in existence. Among the speeches of most interest to Lucifer's readers are those of George A. Schilling, ex-Labor Commissioner of Illinois, Benj. R. Tucker, editor of "Liberty," Samuel M. Jones, Mayor of Toledo, O., Samuel Gompers and Laurence Gronlund. The portraits of these speakers add to the interes of the book. 75 cents.

Plenty of Money. A new pamphlet by Alfred B. Westrup. It is a synopsis of his New Philosophy of Money, an exhaustive treatise on the money question. A valuable addition to the literature of the money question. 16 pages. 10 cents.

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In Brights Climes; or, Life in Socioland. A realistic novel. By A. Chavannes. "It may be that this book is hardly of the kind that a young girl of our day would want to put in the hands of her mother; but I believe there is nothing in it that can possibly harm the morals of a right-minded person, and that if objection is made to it on that score, it will come from that fast diminishing class of persons who mistake ignorance for purity." So says the author. 324 pages. 25 cents.

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THE

British Barbarians

Grant Allen, the author of this Hill-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Daring, brilliant, unconventional, pleasing, thoughtful, it was assailed with a storm of vituperation by the Jeannette Gliders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

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Victory.

Victory at the end, there's no defeat!
Let Tyranny have its day and then depart.
In mankind's teeming brain and throbbing heart
Slow germinate and bloom the measures meet.
There is no shame that shall not be atoned,
No suffering or wrong that can endure:
Humanity is silent but is sure,
Triumph is not abandoned but postponed.

We may not share the glories of the goal,
Nor even view afar the promised land:
Enough to leap a-thrilled at love's command,
Go down in battle with a deathless soul!
The banner's borne aloft above the fray,
We perish, but the truth and victory stay.

William Mountain in Conservator.

The Question of Illegitimacy.

Of all the ways by and through which man, the stronger sex, in his blindness and love of power, has dishonored and enslaved womanhood and motherhood, and thereby dishonored and enslaved himself, none have been more unjust, cruel and indefensible than are the laws and customs regarding legitimacy, bastardy, right to inherit paternal name and property, etc., etc.

The ancient Hebrew code, a code that has served as a basis for many if not most of the laws now in force among what are known as Christian nations, is the following:

"A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord"—Deut. 23, 2.

According to Blackstone, regarded as high authority, if not the highest, by American as well as English lawyers, "bastards are such children as are not born either in lawful wedlock, or within a competent time after its determination."—Alden's Manifold Cyclopedia.

Volumes might be written and yet not tell the half of the wrongs to woman, and through her to the race of humankind, by this attempt on the part of the law-making sex to control the exercise of that function through and by which the race is reproduced.

As usual with all man-made laws and customs the greater share of the hardships and sufferings from bastardy laws falls upon those least able to bear them, and upon those who had no share in the making of such laws, namely, the woman and her child.

The subject of legitimacy involves and includes the whole of the marriage and divorce legislation that now graces, or more correctly disgraces, the statute books of all lands claiming to be civilized—to say nothing of the rituals of all religious organizations, therefore cannot be adequately treated of in one short newspaper article. The immediate occasion for introducing this subject here and now is the leading editorial in the "Chicago American" of Feb. 8, entitled "A Great Man's Son is Worth Ten Cents, If Mother and Father are not Affectionate." This editorial was written in response to this question from a correspondent:

"Would you have a man take into his house a child whose father and mother were not married? Can you expect any good from such a child?"

Replying the editor said, in part:

"We believe that a child, even illegitimate, may well repay the care that is given to it.

"William the Conqueror was an illegitimate child. His father, the Duke of Normandy, was an able man. His mother was the daughter of a simple tanner. He, the Conqueror, was the greatest of his line, and that added greatness came from his mother, and his illegitimacy did not affect it.

"Leonardo Da Vinci was an illegitimate son. He was a great artist, a great engineer, a man of marvelous natural scientific ability, the son of a peasant girl. Of all men on earth he was the first to recognize the true character of fossil remains and to dispel the foolish theories concerning them. He stood six feet four, could bend a horse-shoe with his hands, build bridges, fortify towns and paint some of the most marvelous of pictures. He was a success, although illegitimate, and he would have been well worth caring for.

"Cæsar Borgia, Machiavelli's ideal statesman, was another illegitimate child. Marshal Saxe, who gained the victory of Fontenoy, was the illegitimate son of Augustus II. of Saxony and of Aurora von Konigsmark.

"Ten such newspapers as this, filled with the finest of print, could not even outline the achievements of the world's great 'illegitimate children.'

* * *

"Instead of alleging that the child unfortunately born is worthless, ask yourself how it happens that among children thus born such an extraordinary number achieve greatness.

"If you ask yourself that question we shall with pleasure furnish you the answer.

"The mind of the child, his power of intellect, reflect the sentimental conditions attending his birth.

"A child is worth while in proportion to his parents' love for each other.

"Every man may condemn—and usually justly—the father of the child born outside of wedlock. But every one must admit, on the mother's side at least, genuine affection, however sinful or misled.

"That affection is reflected in the character of the child. That affection accounts for the wonderful success of the illegitimate among men. Da Vinci's father married and had children, but not one save Leonardo, the illegitimate was ever heard of.

* * *

"The poor mother has often many children, and often the last of a long line is the ablest. In humble life true love most often persists.

"The rich and the powerful are wise in giving the succession to their first born. For that first born gets at least the advantage of a sort of artificial preliminary affection.

"Napoleon's mother had thirteen children. Every one was

a remarkable personage—because she loved the father of them. To explain Napoleon's greatness it is not necessary to dig up the empty legend that his real father was Paoli. The source of his greatness was his peasant mother's sincere love for the father of her children.

"Napoleon had but one child, the whining, useless, 'Aiglon' of the popular play. That little king of Rome amounted to nothing. Why? Because his mother never loved his father. This mother wrote after Napoleon's death that she never felt any love for him."

* * *

Reference is made by the "American" to "William the Conqueror," from whom the present royal family of England claims, if I mistake not, to be descended. It is recorded that instead of trying to conceal the fact that his birth was not authorized by priest or magistrate he gloried in his "illegitimacy." Before his succession to the crown of England it is said that he signed his state papers *Gulielmus Bastardus*—"William the Bastard"! If a bastard should not enter the congregation of the Lord, even to his tenth generation, then the English people have been governed by a line of kings and queens who were unfit for participation in the religious rites, duties and privileges of the church of which these kings and queens have claimed to be the visible head.

The central double column article on the editorial page of the edition from which I here quote is headed, in large display type, "How Great is the Name of Woman"? In this article the editor asks:

"What present event can you mention of universal interest without calling attention to some woman?"

He then mentions the death of the British queen; the wedding of the queen of Holland; the "hatchet" raid upon saloons in Kansas by Mrs. Nation; the sensational trial of four men in New Jersey for complicity in the murder of Miss Boscheiter; the sensational account of the attempted murder of a New Jersey clergyman, at the bottom of which attempt there is a woman; the mysterious murder at Pittsfield, Mass., which is also said to be a "woman mystery," adding,

"Every plot in fiction, every theme in poetry, every strange feature of real news is based on woman and her doings."

Does not all this confirm the saying often repeated in *Lucifer* that in more ways than one,

WOMAN IS THE RACE,

and that the race itself cannot rise except as woman rises?

M. H.

"Are Illegitimate Children Dangerous?"

Is a question gravely asked by the editor of the "Chicago American." Here is a letter which calls forth the question:

"I have read your editorial advising bachelors and others without children to adopt a baby from the Foundling Asylum and bring it up as their own. I wish to ask whether you have considered the dangerous advice that you give? Don't you know that many, if not the majority, of the children in foundling asylums are illegitimate children? Would you have a man take into his house a child whose father and mother were not married? Would you have him bring up a boy or girl to disgrace him in later life? Can you expect any good from such a child? Give us your opinion about this as frankly as you gave it before."—*T. K. R.*

The editor replies that it is unsafe for any one to criticise another human being; and foolish as well as unsafe to predict evil for a child because of its mother's misfortune. He concludes that "each human being is the abode of a human soul" and is put here by the "power that rules the universe," hence it is worth caring for.

It does not seem to occur to our editor that the "power" that placed these souls here is responsible for their welfare, and probably does not need the assistance of the "Chicago American." If this "power" placed 366 infants on Randall's Island in 1896, and let all die but twelve, he, and not the officials in charge, was responsible for the deaths.

Intense, real love is always creative. "The passion rebuilds the world for the youth," says Emerson, and again: "It expands the sentiment, it makes the clown gentle, and gives the coward heart. Into the most pitiful and abject it will infuse a heart and courage to defy the world, so only it have the countenance of the beloved object. In giving him to another it still more gives him to himself. He is a new man, with new perceptions, new and purer purposes, and a religious solemnity of character and aims."

A child born of mutual love such as this must be well endowed mentally and physically, even though all other conditions are adverse. Editor Brisbane realizes this truth, as will be seen in the defense of illegitimate children quoted elsewhere in this issue, which appeared in the "American" the day following the foregoing letter.

L. H.

Waifs Adopted by Childless Women.

Under this heading the Philadelphia "North American" publishes the following dispatch from New York dated January 29.

"Only two pitiful little waifs, thin and ailing, remain tonight on Superintendent Blair's baby bargain counter at Randall's Island. They are the 'scraps,' as Matron Dumphy calls them. No one in the steady procession of childless women, whose hearts ached for the love of a little one, wanted the frail little mites.

"All the other babies have been spoken for and tagged, and there were not half enough to go around. The surprising fact suddenly dawned upon Matron Dumphy for the first time that there are not near enough babies in New York.

"The rush for babies to adopt began two days ago. Again the women came in droves today. All except those who came early in the morning went away disappointed. All the babies available on demand had been taken. Two hundred visited the island to get one of the little foundlings that they had heard were to be given away to any one who wanted a baby.

"It was a little item in the newspapers which brought from cover the thousands who are pining for the sunshine of a babe in the home. Philanthropic ladies who, as heads of societies, spend fortunes and many hours trying to find homes for foundlings, were amazed at the wonderful response of the childless.

"Two actresses, well known on Broadway, came. One, richly dressed and wearing diamonds, arrived about noon with her maid. With a serious look she said she wanted to find a little girl among the foundlings to bring up. A tear came into her eye when the matron told her that all the babies had been spoken for.

"Three women from the most fashionable hotels of the city went to the island looking for babies. Two of them were in time to select two bright little chips of humanity, who cooed all day."

The dispatch does not inform us how many babies were adopted; but it is safe to assume that the number was large. To Randall's Island are sent all the homeless babies of New York. The State cares for them, and as an example of the beneficent care of the State, take the record of 1896. In that year 366 infants were sent to Randall's Island. Of this number only twelve survived. In view of the fate of these foundlings, the recently adopted babies are to be congratulated.

L. H.

More Blessed to Destroy Than to Create.

The regular army is to cost $118,000,000 for the coming year, says the "Chicago American." At the same time Congress is congratulating itself upon its liberality in giving a hospitable reception to a scheme involving an ultimate expenditure of $3,000,000 or $4,000,000 a year for the irrigation of the arid lands of the west. The army expenditure goes mostly for pure destruction; the irrigation expenditure would be equivalent to the annexation of millions of homesteads to the public domain.

If there were no legalized injustice there would be no criminals and no need for policeman or jails.—*Independent.*

Freak Legislation.

Geo. E. Macdonald, in "Truth Seeker."

The humble endeavor of the state of Wisconsin to improve the race by regulating marriage is not approved by the editor of the "New York Journal," who knows everything. In Wisconsin, so the "Journal" says, a board of physicians, including a woman when possible, must pass upon all candidates for matrimony, and those with physical or mental flaws will not be allowed to wed. The plan fails to secure the "Journal's" endorsement for the reason that "nature has made such plans for improving the race as cannot be improved upon by earthly legislation." Nature's "plans" are all in the editor's think-tank; but I guess he is right about the inability of legislation, whether "earthly" or lunar, to improve the race. It is true that married people are more liable to become parents than the unmarried, and it seems reasonable to conclude that should the state refuse to sanction the union of defective persons they would be less likely to raise children to inherit their infirmities; still there is always a chance that the offspring will be better than the parents, for if this were not so there could never have been any improvement at all. As an experiment, the state might go this far: it might withhold its sanction from a marriage, either party to which was tainted with insanity or any transmissible disease. Every city official might be prohibited from performing such marriages, and when performed by a minister of the gospel the state should hold them void, declining to enforce the obligations assumed or to settle the disputes of the parties about property and maintenance. If the state of Wisconsin has actually passed a law forbidding imperfect people to marry, I should say it had exceeded its just powers, which ought not to be stretched beyond instructing its hired men not to unite such persons to each other. Legislation touching fools and marriage might be patterned to some extent after that regulating Indians and liquor: the Indians are not prohibited from drinking, but selling it to them is a felony. There is the difference, however, between getting full and getting married, that if a man acquires a jag he can sober off later, but if he takes a wife there is no help for him. Not a life of strenuous virtue—nothing but death—will atone for this one false step.

The Wisconsin Board of Conjugal Experts would prove itself to be a beneficent tribunal provided it were merely advisory in the case of marriage, as with other diseases not infectious. People need information more than coercion, and nine out of ten, when seriously warned that their marriage must prove unsuccessful for sanitary reasons, would forego it. The tenth would serve as an awful warning against spurning good advice.

Since disengaging the above thoughts, I have seen a synopsis of the Wisconsin marriage bill. Its provisions are as indicated by the "Journal," but it has not yet become a law. Couples must get a certificate from the doctors before they can get a license, or the minister who unites them to each other and separates them from their money will be fined not more than $500 or confined in prison not more than one year. This is freak legislation, calculated to put the statute book upon the list of humorous works.

The Pet Horse-Leech.

Auberon Herbert, in "Free Life."

As soon as ever human skill or invention has discovered some new means of increasing human comfort and safety, then the State steps in and limits the usefulness of the invention by taxing it. It is the queerest invention, this modern State! I once heard of a man who had a pet horse-leech and used to amuse himself by supplying the leech with breakfasts and dinner from his own blood-vessels. When I last heard, the owner of the leech had become something like a walking-skeleton, but he would not give up his horse-leech. So deep is the passion for self-martyrdom in this half-absurd, half-pathetic race of ours!

The law is simply a system of fossilized injustice; there is not enough of intellectual interest about it to occupy an intelligent mind for an hour.—*Durant.*

A Socialist in Prison.

The "Springfield Republican" of Feb. 5 tells of an interesting case at Palmer, where a young socialist has been sentenced to a year's imprisonment for distributing a pamphlet which was obnoxious—as far as I can judge, for I have not yet seen a copy—to church supporters in his town. Socialism is increasing rather rapidly in Massachusetts and this case of what appears to be, and very likely is, persecution, will but serve to augment socialistic ranks. This case is not under United States postal laws, as you will see, but under State laws, and I presume will be reopened and contested vigorously. I shall watch its progress with interest, and will send further clippings as the matter is brought before the public. The following statement of the case is condensed from the "Republican." AMICUS.

"The story of Allen's arrest and conviction seems to interest a large number of people, few of whom are familiar with the facts. Mr. Allen is thirty-three years old. He is a son of O. P. Allen, who is widely known as one of the oldest druggists in eastern Hampden. The young man has been associated with his father in business for several years, and is also well known. He has gained some notoriety as a socialist. A week ago yesterday the young man distributed several copies of a pamphlet which created a sensation. It was entitled 'Hot Stuff,' and contained an article which was headed 'The church rivals the saloon as a breeder of crime.' The article consisted of an attack upon the church. It was written in very forceful terms, which were very offensive to most church people.

"There was much unfavorable comment and also frequent suggestion that Mr. Allen ought to be prosecuted. At least three lawyers gave their opinion that the pamphlet came under the statute which provides that the distribution of pamphlets containing obscene, indecent and impure language, or language manifestly tending to corrupt the morals of the young, is a crime. Several prominent citizens called the attention of the clerk of court to the pamphlet, and asked that a prosecution be begun. A warrant was issued, upon which Mr. Allen was arrested Wednesday morning. He was taken to court at once and the case was tried.

"Mr Allen rejected the advice of the officer in reference to employing counsel. He stated that he was ready for trial, and when asked by the clerk if he wanted counsel, replied. 'I am indifferent as to that.' When the complaint was read and he was asked the usual question, whether guilty or not guilty, he replied that he could not answer that question, and that he refused to do so. A plea of not guilty was entered. Four witnesses were called, who testified that Allen had given them copies of the pamphlet, without solicitation upon their part. Allen took the stand himself and in reply to questions stated that he wrote the article in question, had it printed in Chicago and had distributed some of the pamphlets. He said his object was to call the attention of the people to the subject of socialism, which they all ought to know more about. He intended no injury to the morals of young or old and did not think anything in the pamphlet would corrupt. He said it contained truths which should be known. He also made an address of a socialistic nature, which convinced his hearers that he was entirely sincere in all he said.

"In summing up the case, the judge found the only question for him to decide to be whether the pamphlet properly came under the statute. It was not obscene and contained no language which could be strictly ruled indecent or impure. The judge thought there could be no question about the pamphlet having a tendency to corrupt the morals of the young, however, and upon this head pronounced him guilty. He spoke of his long acquaintance with the prisoner, whom he had always considered a worthy young man. He thought, however, he could not in justice impose a sentence of less than one year in the house of correction. Allen made no appeal, and later stated that he was willing to be a martyr in the cause of socialism."

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Solution of the Industrial Problem.

In the news columns of the "Chicago Chronicle," Sunday, Februrary 10, under the head "Points to Woman as Savior," appears the following:

Women of the home department of the Catholic Woman's National league were told yesterday afternoon by William Dillon, editor of the "New World," that a true wife, a good mother and a pure home would be the savior of the twentieth century. It would not be, he said, the settlement of the social and economical problems that would rid the world of the materialistic evils of the nineteenth century.

Mr. Dillon addressed the league members and guests in the Corinthian hall at the Masonic Temple. His subject was "At the Dawn of the Twentieth Century." He considered the social and economical problems worthy of consideration and settlement and expected that great strides would be made in these matters before the dawn of the twentieth century had passed away. A moral millennium, however, would be necessary before the world was relieved of many of the material evils which he said had fastened themselves upon the people during the last century. He advised that more attention be given the spiritual and less to the material condition of the world.

Quoting Edwin Markham, the "Chicago American"—which paper is now giving much prominence to marriage, the home, and to woman's place in the social and creative realm, says:

"Better born babies is the solution of the industrial problem."

While it may be true that neither Markham nor the "American" see very clearly all the changes in our social structure that would have to come before the industrial problem can be solved in the way indicated in the above brief sentence, the fact that such utterances can find a place in journals of such vast circulation and influence as the "Chicago American," the San Francisco "Examiner" and the New York "Evening Journal," is an omen of tremendous significance.

It means, as some of us read signs of the times, that reformers are at last beginning to realize the all important fact that to build a house the foundations must first be laid; that the walls, the floors and the roof cannot successfully be reared and placed without foundation stones or timbers. That we cannot expect to see the trunk, the branches, the leaves, blossoms and fruit of the towering oak one hundred feet high until the root has first penetrated the soil in search of the solid materials which, joined to lighter elements drawn from the atmosphere, compose the framework and crowning glories of this patriarch of the forest.

And so also of the structure sometimes called human society. This organic, and yet unorganic aggregation is composed of individual units each of which is the product of heredity and environment, the most forceful and fateful factor in which heredity and environment is the work of the mother, the influence of the mother, during the nine months preceding birth.

If, then, we would have a noble, a worthy, social structure, a symmetrical, a beautiful, a grand and glorious social structure we must look well to the foundation—look well to the beginnings of life in each individual organism, since the social aggregation, the social structure, can be no better than the individual units of which it is composed.

The only real organism is the individual unit.

* * *

William Dillon, editor of "The New World" thinks that "a true wife, a good mother and a pure home would be the savior of the twentieth century." These words need definition. What does he mean by a true wife? Is it one who is "true" to the Pauline command, "Wives obey your husbands in all things," one who religiously accepts as her God-ordained fate the curse pronounced upon Eve—"Thy desire shall be to thy husband and he shall rule over thee"?

This has been the teaching of the church in all the years of its power, and the result has been just what we would naturally expect. "As ye sow, so shall ye reap." The mother submits to irresponsible power and to selfish greed in the most important of all human relations, the creative, and the natural product is seen in offspring that submits without question to the irresponsible power of a master; to the narrowly selfish greed of capitalistic bosses such as today rob and enslave the working masses, the stupid, self-sacrificing, authority-worshipping masses.

* * *

Yes, woman must be the savior of the twentieth century, but in order to save others woman must first

SAVE HERSELF!

In order to free others she must herself be free—free from the enslaving superstition that her purity, her "virtue," consists in being "true" to a priest-made code of sex ethics. A code which says woman's body is not her own; that it belongs primarily to the state and to the church, and can be given or sold by these masters to a MAN, to have and to hold to the exclusion of all others, so long as life shall last.

Woman must learn first of all that her highest purity, her highest virtue, consists in being TRUE TO HERSELF, and that until she does this she cannot be true to any other person, or to the larger ego, the social aggregation.

"To thine own self be true,
And then it follows as the night the day
Thou canst not be untrue to any man."

M. H.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Apotheosis of a Monarch

While there is much, very much in contemporary journalism to cause us to "thank God [good women and men] and take courage," there is also very much to induce the opposite state of mind. The nearly universal outburst of praise, of glorification, almost of deification of the dead English queen and empress of India, a woman who during a long life lived the personification of monarchy, of aristocracy, of monopoly, of privilege, of undeserved titles, of unearned rank, of hereditary caste, of inequity (iniquity), of old-time conservatism, of subjection of woman to man—except for the very few women who happen to be born of a royal house—that a woman with a record such as this should receive the exceptional honors, the record-breaking honors, accorded to her, not only from her own subjects and from contemporary monarchs and their satellites but from millions who profess to be democrats, republicans, advocates of "liberty, equality and fraternity," is one of the unexplained and apparently inexplicable mysteries of the dawning months of the so-called twentieth century.

As a partial relief from the contemplation of such unmanly and unwomanly sycophancy, such idealization if not deification of the old, the conventional, the reactionary I am glad to insert a paragraph or two from a long letter in the Springfield (Mass.) "Republican," written by Agnes Cameron Watson:

As to Queen Victoria as ruler, wife, mother and benefactor of her people, I believe she was just an average human woman, and had she not been a queen we would never have heard of her or her virtues. In her domestic, social, moral and religious life, she was ultra conventional, and if profligacy was not permitted in her court, it was rife in her kingdom, most conspicously in her son, who is now hailed with as much acclaim by his subjects as if he embodied all the vaunted virtues of his mother. I have never heard that Queen Victoria ever departed from the traditions of the "divine rights of kings," or that the alliances in the royal family were ever made on higher grounds than reasons of state. She seemed to know, too, how to look to the "main chance" for her children, as was exemplified in one of her latest acts, arranging for the succession to the crown to descend to the offspring of the duchess of Fife. All of which shows that she was very human, but not great or noble.

I do not believe any truly good and noble woman could be a queen to begin with, and live the life of pomp and luxury that is paid out of the blood of the dear people to whom she is credited with being not only sovereign, but mother. Nor could a truly good and noble woman accumulate such a fortune as she is said to have done, while millions of her subjects were perishing of famine abroad, and hunger and misery at home. The one thing for which Victoria is to be honored—if it is true—is that she was for peace and opposed the Boer war, and that her death was hastened by the grief and horror of its injustice. I should be glad to think this rumor was true, as I should like to respect her as a human being, if not as a queen.

Yes, I, too, would like to be able to respect the memory of Victoria Guelph as a human being, if not as a queen—which is simply impossible. M. H.

A Sensible Creed.

A booklet of thirty-seven pages called the Gospel According to Nature, by a "North American," sets out with what seems to Lucifer's scribe a more sensible creed than that of any Christian sect known to the said scribe. It reads thus:

I believe there is nothing but life;
That life manifests as spirit, matter, and energy;
That energy is spirit and matter in motion;
That matter is dense spirit;
That spirit is refined matter;
That the golden rule is the law of life;
That the visible universe is the body of God;
That competition is the spirit of God;
That competition is the formulator of all conditions, good and evil.

Further on our Indian says:

I believe God is a spirit who manifests as supply and demand; that competition is God, in fact; and that the kingdom of heaven is the kingdom of competition; just so and not otherwise.

I might have said with equal or even greater truth that the kingdom of heaven is the kingdom of love or service. But sloppy sentimentalists have so emasculated those words they now retain little or none of that virility which is such a marked characteristic of competition—the most awful, or the most beneficent force in existence. Besides, there is no supply without a demand; no love without a correspondent; no positive without a negative; facts that are identical with the polarity of life and fill it with seeming contradictions.

These paragraphs seem characteristic of the entire booklet which can be had by addressing P. O. Box 443 DesMoines, Iowa, and enclosing ten cents. M. H.

"Free Society" in Chicago.

Pursuant to announcement made in Lucifer some weeks ago our San Francisco cotemporary "Free Society" is now published in this city, at 515 Carroll Ave. Two issues of "Free Society" have appeared since the removal and Lucifer asks the privilege of sincerely congratulating our young but strong, brave and very radical neighbor on the enterprise and energy exhibited in these two latest issues. If we have been a little tardy in extending the right hand of welcome to our faithful and very efficient co worker, in this public manner, it has not been because of lack of desire so to do, but simply because of absorption in our own field of work.

If we are to judge from the very decidedly improved appearance of "Free Society" Bro. Isaac, the publisher, is meeting with much encouragement from the radical element in a city of two million inhabitants. If it should prove by trial, that two radical papers cannot live side by side in Chicago it will certainly not be for lack of room, nor lack of need of reform work, or reform papers, and therefore we once more extend to neighbor Isaac and his noble band of workers a most hearty welcome, with the earnest hope that this latest change of base of theirs will be the beginning of a new era of prosperity and of usefulness for them and their publications. M. H.

Different in Patagonia.

Unlike Massachusetts, men there make equals of their wives, says Prof. Ellen Hayes of Wellesley College. In an address on "Women and Democracy," before the "Woman's Baptist Social Union," in Boston, recently, she made the following statements, as quoted by the Boston "Herald:"

"She said the ideas of equality and liberty were comparatively modern. She spoke of the persistent subjection of woman to man. Every religion in the world, as formed by men, has recognized the subjection of women. Brute force was the rule with primitive man, but democracy struck the keynote of the belief that the world is for every one. She went on to say that no equality of race could ever mean as much as the equality of the sexes.

"Keep her ignorant, and you will keep her womanly, was the cry until it was found woman could be educated and yet be womanly. There are those who are determined to keep woman in her place. They are the legislators who vote 'no' on the various questions concerning women. They are the editors and ministers who use newspapers and pulpits against the democracy of opportunity. Prof. Hayes spoke of one of the Patagonian tribes whose men make equals of their wives. The women never saw a fashion paper, a chafing dish, nor a shopping bag, but they have equality with their husbands."

VARIOUS VOICES.

Mrs. Ezra H. Heywood, 991 Massachusetts Ave., Cambridge, Mass.:—Please send me ten of each "To Mothers" and "Do You Know." I will be a "committee of one" to distribute them.

C. Hartshorne:—Here *may* be an answer to the last Koreshan inquiry. Engineers decided years ago that the water level of the Mississippi is higher at the mouth, (New Orleans) than towards the source (St. Louis). Give me a quarter, Koresh!

Gaezn Clark, Summerland, Calif.:—I enclose twenty-five cents for a copy of the "Prodigal Daughter, or the Price of Virtue." I have seen your advertisement in "Freedom," and I have just received a copy of Lucifer, and would like to see more of them.

Elmina D. Slenker, Snowville, Va.:—I thank thee ever so much for keeping my little ad running. It is strange how few *women* respond! The great majority of men and women who have written me through the ad seem well pleased. But oh, dear! how many of them are mismated and live in misery. It will not be so always. Those are mainly people who married long ago and the children hold them together. The young (those who read Lucifer and other reform papers) will not *stay yoked*. They are better educated in this line.

R. H. P., North Cambridge, Mass.:—Perhaps it is the effect of growing old, but anyway, each year I find less time to live my own life, because it takes more time to live the life I am paid for living—and which pays my living. I enclose $3, for which send me all the numbers of Light-Bearer Library that you have, "The New Hedonism," "Worship of Primitive Social Guesses," and then apply the remainder on Lucifer as far as it will go. Though it is often a month or two between times of my reading Lucifer I do not lose my interest in your work, and there is hardly a day in which I do not think of it. I trust all is well with you [L. H.] personally, with your dear little one and your father, to whom my regards and best wishes for better health, which is probably the best thing I could wish him. For yourself, as always, all good wishes and my sincere admiration for your work.

J. B. Watson, Plymouth, England:—I was telling a lady friend of mine the other day of your noble work in behalf of women in the States and she became much interested in the matter. I should be glad if you would kindly send me a copy of Lucifer containing an account of the disgraceful manner in which some poor girl was treated in the lumber regions of Wisconsin. You may remember a girl who answered an advertisement, on being met at the depot, was conveyed by buggy to a house where she was kept for an improper purpose, and in trying to effect her escape was chased by armed men and blood hounds. It may have been two years ago, perhaps longer, but I think you will remember this case. If you can find the paper I would be glad if you would send me a copy, and one or two others giving instances of abuses which you have been instrumental in exposing to the searchlight of justice. I will enclose money order of fifty cents for papers, etc.

E. W. Dewey, Dimond, Jan. 23 1901:—I see something to write you about in the way of comment almost every week, but it goes by and some one else may give my ideas or may not. I wish to endorse what "A., New York," says as to serial stories in Lucifer. There have been several in Lucifer in times past. I have only read them partially; but most of them far enough to the opinion expressed by your New York correspondent. There is not room in Lucifer for long or continued stories anyway. They are a waste of space to most readers, I think. So you are soon to have another Liberal Luminary in Chicago—"Free Society." Well, I trust it will prove a good move. But its loss may make more room for "Discontent," though there are none of our journals near enough to each other now to interfere in circulation. I wonder, almost, at the success they have attained. They all have the right kind of push behind them in management and editorially. I often wish I was so situated that I could bear a helping hand as a newspaper man.

Wm. Cox, Oakland, Ill.:—Please tell Mrs. M. T., of Ohio, with her four small children and a constant fear of more, that this country is just literally full of strong healthy doctors who are willing to impart the information she wants to any good-looking woman that will pay them their price for such information. It is a shame and a disgrace in this enlightened age that our wives, our mothers, our sisters and our daughters should have to sell their virtue for that bit of knowledge. But that is what they are doing and what they will do just so long as they cannot obtain it in any other way. I have just received by the last mail a sample copy of a paper that carries advertisements of about a score of sure-enough preventives. One reads, "No anxiety when you use this." Another reads, "Saves worry and doubt. Never fails." I have not the honor of the acquaintance of the publisher, but no doubt he is another good man like Mr. Colgate, he who made soap that is good to prevent conception and incidentally a little fortune that his widow could give in exchange for a title.

William Platt, St. Martin's Lane, London, W. C., Eng.:—Glad to hear your "Autobiog" is approaching a finish. If you will send me a copy as soon as it is ready I will not only send in return several of my own books but also do my utmost to review it for several advanced papers here in England. I shall look for it with interest, being one who has long admired your extremely fair and open conduct in the running of your paper. My own work as publicist swallows up all my spare cash, but I think the way I suggest should prove better than money to you.

[Sincerely thanking our London friend for his kind words of appreciation and encouragement, and for his generous offer to review the Autobiography for several advanced papers across the "herring pond," I would say to him, and to all who take interest in the matter, that the autobiography in question is by no means as near to a finish as its author and publisher could wish. Other duties, other claims upon his time and very limited strength still prevent the concentration upon the book that is necessary to secure its early delivery. If, however, we can now have the prompt and helpful co-operation of the subscribers to the book, and also of the subscribers to Lucifer and the Light-Bearer Library, the work on the book will be pushed to an early completion. M. H.]

Amicus, Mass.:—I enclose herewith $5—one dollar to pay for another year of the ever-welcome Lucifer; two to pay for two copies of your autobiography, already subscribed for but not paid for, and which I hope you will have both health and time to complete soon; one to continue my three copies of Light-Bearer Library another year. I don't know when my subscription to it expires, but presume at number twelve. Then I would like a dozen copies of "The Bar Sinister and Licit Love," and I enclose a couple of addresses to whom to send sample copies of Lucifer. They are of persons who *may* like the publication, although I do not care to have them know who furnished their addresses.

I find it necessary to be very circumspect in my doings, nor do I regard it as cowardice to be so. All honor to those who are so situated that they can be outspoken in their beliefs, as some correspondents of Lucifer think everyone should be, but I am sure that often one can do better service for a cause like freedom in sexual affairs, that has a limited number of followers, by advocating, in public, only some of its less radical features, among people who would not for a moment listen thoughtfully to the arguments of a more outspoken liberal. I am able oftentimes to explain that some radical view under discussion "is not so shocking, after all, as it at first seems;" afterwards I

quote from Grant Allen, as a scientist; then back my remarks by statistics from various sources, and observe that "we should carefully examine all sides of a question, without being too hasty to decide." Thus, safely lodged in my non-committal fortifications, I shower what Christians might well term, from their point of view, "poisoned" arrows of thought at the conservative position. This mode of arguing does not excite contrariety, but leads people to think over the subject later, and I have found it to work well. My code of ethics may be subject to criticism, it is true, as involving negative deceit, but it does not seem wrong when used in opposition to the many unjust weapons of oppression and of deception by which liberalism is attacked. One has a right to fight from an ambush for a just cause, when enemies are too numerous.

Thomas Paine Societies.

BY J. B. ELLIOTT.

In conversation with Mrs. Florence Johnson last fall in New York, we came to the conclusion that it was time that the friends and admirers of Thomas Paine should be organized, and like Col. Ingersoll I thought I would do my part by organizing the society in this city where the greater part of Paine's life was spent in the dark days of '76.

We have succeeded, and as the result I send you our first program. It contains the portrait now hanging in Independence Hall; from a photograph taken direct from the portrait.

This portrait was presented by a small band of Paine's admirers through Forrester L. Taylor of Virginia in 1859, but after a fight of sixteen years it was not accepted until 1875. So you see why I selected this particular portrait for our first.

There are other important features that our society have in view. We believe that what we do ought to be done in a first class manner and by first class artists and we want to keep in touch with the Paineites through the United States.

We secured this year as our speaker, Asa Steel a man of rare literary ability, who was a descendant of John Hall who lived with Paine in this city in the house of Capt. Colteman and who made the models of Paine's Bridge—whose diary is full of notes relating to Paine and his distinguished visitors, which shows that he had many friends.

I would be glad to have the names of any lovers of Paine who are in sympathy with our views, and any one who desires this portrait of Paine for their albums, or as a souvenir of the ingratitude of the people of Philadelphia in objecting to Paine's portrait on the walls of the hall he helped to create and without whose efforts the portrait of Washington might have been burnt in effegy—can have the same by sending a stamp and their address to J. B. Elliott, 3515 Wallace St., Philadelphia, Pa.

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Friends who wish to call on us may take Lake St. Elevated to Ashland Ave. Walk one block east and one north to 500 Fulton. The Fulton St. electric cars pass our door. The Paulina St. electric, which transfers from east and west bound cars, passes one block west of us. Out of town readers, as well as those living in the city, are cordially invited to call.

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Chicago Conference on Trusts. Speeches, debates, resolutions, list of delegates, etc. Held Sept., '99. This report contains 636 pages, 97 speeches, and 81 portraits. It is probably the most valuable work on the subject in existence. Among the speeches of most interest to Lucifer's readers are those of George A. Schilling, ex-Labor Commissioner of Illinois, Benj. R. Tucker, editor of "Liberty," Samuel M. Jones, Mayor of Toledo, O., Samuel Gompers and Laurence Gronlund. The portraits of these speakers add to the interes of the book. 70 cents.

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Thoughts and Deeds.

Life's more than breath and the quick round of blood.
It is a great spirit and a busy heart;
The coward and the small in soul scarce do live.
One generous feeling—one great thought—one deed
Of good, ere night, would make life longer seem
Than if each year might number a thousand days—
Spent as is this by nations of mankind.
We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs.
He most lives
Who thinks most, feels the noblest, acts the best.

—*Selected.*

Period Pointers.

BY C. L. JAMES.

The twentieth century appears to have come in with actual materialization of the sex revolution. The last "Atlantic Monthly"—that magazine whose publishers quailed before Comstock, some twenty years ago, as though the "Times" or "Quarterly" would be dictated to by a Scotland Yard informer—produces an article worthy a place in Lucifer (except that it is too long), upon the absurdity of not teaching children about sex.

Almost simultaneously, I read the most advanced free love news are calmly discussed by the Woman's branch of the Society for Ethical Culture (respectable); that Pilgrim Hall, Boston, cradle of that great Puritanical Inconsistency, whose martyr spirit forever looks forward, and its Bibliolatry, like the other face of Janus, back, has witnessed a meeting, "mostly of women," to demand sexual physiology be taught in the public schools. Last, not least, Frederica de l'Espinasse shows that Iowa actually has added this branch of knowledge to the curriculum.

These things, taken together, must mean that the jam has broken at last; the logs of sex-superstition are off down stream; and we pioneers may be hunting a job of some sort which has not yet become respectable.

Ever since woman began to work regularly for wages, it was clear to some that a sex-revolution impended, and could not stop short of their complete emancipation. Since they began to claim civil rights, the alarm has been general; and most alleged liberals have been principally occupied in proving they did not want a perfectly clean sweep, only to scrub things streaky, as it were.

For about ten years past, it has been generally recognized that the New Woman has come to stay; and conservatism was fain to hope she would be satisfied with existence—like the poor Indian. But if sex has got to be made matter of common school teaching, the jig's up. It always was an open secret that no law, custom, stignette, punctilio, or institution of any sort which the past has associated with this relation, will bear scientific scrutiny. That's why the subject has always been taboo

* * *

A correspondent asks if it be a fact that looking with a telescope at an object gone below the horizon will cause it to reappear? Of course not. Ten thousand seamen try the experiment every day. What the Koreshanites are befogged by, is that the lower part of a ship or other distant object may disappear before it goes below the horizon. If this phenomenon be due to interference of mists, waves, grass, irregularities of the earth's surface, etc., the telescope by making outlines plainer, may restore the hull etc., to sight. But though the hull is much larger than the top sail, no telescope will enable one to see it as far as he can see the topsail without any.

* * *

The hideous Bosschieter murder-case has come and gone, and been almost forgotten. The four young men whom it buried alive, appear, though their actual crime was "Collective," to have been, criminalogically about the "Habitual" grade; which is incurable, and in cases like theirs, dangerous. They were rich "sports" who had ceased to find common vice sufficiently spicy—had become epicures and experimentalists in sex-perversion, exhibited the hereditary "sadistic" quality in the hopeless criminal degree. They are, therefore, well where they are. But they won't stay there. Dollars and cents which procured ministers to plead for them even in face of public indignation, will get them out when this hysterical passion has subsided. Poor niggers would have been left to it, and burnt, with the result of making other sadists. Scientific information, to effect that every true sadist needs permanent restraint, from his own point of view quite as much as other people's, would prevent both evils. Such information as the editor of the "Dispatch" spent two years in Joliet for printing, might have saved these fellows' victim. But if it made sin easier to avoid, it might also make sin easier to commit.

* * *

Law'norder produces a remarkable kind of logic. Its fundamental syllogism may be stated thus: "Men are bad—therefore they should have power." Very similar is this other. "Obscene publications facilitate vice—it makes no difference that they hinder crime."

Is it "Science"?

BY C. F. HUNT.

Miss Karla Z. Chuboda, a public school teacher of New York, tells of her conversion to Christian Science, and her rejection of that belief, in the "Chicago American" of Feb. 11, 1901. Portions of her story might have been taken from Eugene Sue's condemnation of the Jesuits. She concludes as follows:

"The much-vaunted charity I had by this time discovered was only a theory, pabulum for beginners.

"To the enlightened there was no such thing as sympathy, charity, affection.

JESUS A CATCHWORD.

"'Be self-centered' is the real teaching. Egoism of the most hideous aspect is the true creed [of these people.] Jesus is only a

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catchword, and no ties, human or divine, are held sacred when they come in conflict with the interests of the church.

"Mrs. Eddy, the founder of the sect, is regarded as the reincarnation of Christ. Her word is absolute law.

"'If I were ordered by Mrs. Eddy to go to the ends of the earth on my head I would do so,' says Mrs. Stetson to those whom she instructs in the virtue of obedience.

"I was engaged to a very estimable young man. My heart was his. But he was opposed to the Christian Science. My love for him was accordingly 'treated' as if it had been a sickness. I was simply hypnotized to regard my intended with indifference, and while under this spell I broke off the engagement.

SWEETHEARTS ARE SEPARATED.

"When I came to my senses it was too late. He had left the country broken-hearted, I was told, and I do not hesitate to say that my heart, too, was well-nigh broken.

"Marriage is not looked upon favorably by Christian Science, and when it is pointed out that Mrs. Eddy has been married four times the reply is:

"'Oh, she, as the wayshower, must go through all the experiences of the material world to show others how to avoid them.' I became thoroughly disgusted with the hollowness and hypocrisy, the downright lying of the Christian Science professions and quit them.

"But my search for truth has not ceased. I am now studying the Vedanta, and I believe my thirst for truth will be slaked there.

"One thing I had almost forgotten to tell. When I was sent forth to make converts for Christian Science I was told:

"'Never bring anybody into this church unless he is at least fairly prosperous.'

"And that this is the general rule is attested by the fact that the Christian Science churches have none who are destitute."

* * *

Christian Scientists resemble orthodox Christians in the matter of repudiation of the rules of reason. They, therefore, have no right to the term "scientist." "Voicing the Truth" with them means denial of the most patent facts. They deny the existence of disease, yet claim to cure it. I have seen persons who, I thought, were aiming to improve society on lines of pure reason, suddenly change under the spell of this queer doctrine, and not only ignore objections based on reason, but make a virtue of doing so, assuming an air of condescending toleration of the unfortunate people they have left in the benighted realm of logic. I have seen them appear triumphant after "treating" ailments which were certain to disappear exactly as they actually did, having run their course. I have also seen them fail to help chronic ailments, and patients are known to die, fail, improve or recover, just as millions of other like cases have done in the absence of such "treatment."

"The blood is the life," and any power of the mind over disease depends upon a quickening of the circulation. Any one can recall a case where a patient seems "better" after an excitement such as fear, pleasure or suspense, and recovery may or may not follow, depending upon the reaction. It may not encourage these "scientists" to reflect that a drink of strong liquor would have a similar effect.

There is no such thing as cure of disease; there is only recovery by natural laws which are never idle where disease exists, yet these people boast as though sickness were a fixture in the body until driven out by their incantations.

In "Feminine News and Views," in the "New York Evening Sun," this question is asked by a correspondent: "If a young woman asks a man to act as her escort to a place of amusement, should she not provide the tickets?" And this is the answer given: "She should provide not only the tickets but a chaperone." And, pray, for whose protection is the chaperone? The man's, the woman's, or that of the editor of the "Feminine News and Views" column of the "Evening Sun"? Of the three, the last named stands in much the greatest need of a guardian.—*Brann's Iconoclast.*

To Prevent Wife Beating.

"The Senate has passed a bill providing for corporal punishment for wife-beaters. The advocates of the whipping post for these offenders, leaving aside for the moment the question as to whether the whipping post can be defended as a mode of punishment, lose sight of one important fact; that the severity of the punishment will defeat its object. Even at the present time, it is difficult to get a wife to testify against a brutal husband, especially the kind of woman most in need of protection; the shame of publicity, especially if there be children, inducing a woman to long endure harsh treatment. The tendency of a severer and more degrading punishment will be to make the more refined women even more reluctant to complain.

"And let legislators remember, that their efforts to protect women from brutal husbands are a pitiful farce so long as the statutes and common laws continue which condemn married women to a subordinate position in the family. Will not a woman hesitate long before complaining when she knows that if her complaint for any reason is dismissed she is committed back to the tender mercies of the man she has just had in court; or even if he be sentenced, at its expiration she is again subject to his cruelties? For divorces are not for the poor. And if there be children, their custody except in rare cases remains vested in the husband.

"But even stronger than the law is the pressure of economic conditions. A woman with young children is seriously handicapped in earning a living, and it is often the fear of seeing her children hungry that will induce a wife to endure brutality so long as they are fed. When legislators recognize these two facts, and open opportunities to employment to that even a woman with children can easily make a living, or that her friends will be able, as now they often are not, to help her; and remove the legal disparity between the sexes, the question of preventing wife beating will be solved by the wives. It cannot be settled before, and it cannot be settled by anyone else."—*Justice, Wilmington, Del.*

* * *

Pretty good. But "Justice" might have said more and not have said too much. It is not merely that the law condemns woman to "a subordinate position in the family" but that law and sentiment condemn her to the family. Why should she be forced to live with a man from whom the whipping post must be invoked to protect her? Along with equality in the family and economic betterment must go freedom of divorce, for rich and poor. But still we have not got to the bottom. The mind must be freed. Sexual superstition, like fashion, enslaves its millions. Multitudes of women who could secure divorce do not do so because they are steeped in ignorance of the essential equities and moralities. They need enlightenment as badly as other multitudes need money; millions need both enlightenment and money. "Justice" has thrown a strong light on the whipping post as an asserted cure for marital ills, but its light does not cover enough ground; moral emancipation must go hand in hand with industrial emancipation. W.

Too Much Law.

Robert Schilling, in "National Advance," Milwaukee, Wis.

A Beloit judge has ignored the marriage law which requires a few days' delay for a marriage after a license has been procured. A similar fate awaits the law that proposes to have a prospective couple submit to an examination by a board of physicians before being legally married. If people would only realize that proper education and training will do more to make men and women better than all the fool laws have ever done, the world would be the better for it.

The world is governed too much now, and "the country that is least governed is best governed," as Thomas Paine said over a hundred years ago.

The laws framed to protect religion were based on a superstitious belief that an offender of the gods might bring down wrath on the whole community.—*Moncure D. Conway.*

Selections from Traubel.

"Conservator."

There is no man all vice or all virtue. There is no saint, no paragon, no summed up good. There is crime but no criminal. There is decency but no saint.

The peanut virtue which wins its heaven by making faces at sin passes the truest play of the game.

No one believes in vice. No one loves vice or takes delight in impurity.

The soul revolts against the law. The law is your straight jacket offered in place of justice.

You cannot solve the problem of crime. Therefore you build jails.

You are provoked to build yourself a stately mansion of earthy pretense based upon a martyrdom of sin. The stock exchange and the bagnio are more nearly at par than quotations affecting either would formally indicate.

You beat down fraternity with the rawhide of your interests and profits and then wonder that men do not love your transgressing ubiquity.

Give manhood a little room to move round in. Confine it, it shatters the near walls of its prison. Then it is lawless. The lawless soul is the soul that asks for a chance to observe the law.

Society everywhere invades me and yet gibbets me the first time I invade it.

I am not trusted to go round the corner. I am policed and priested in market and marriage.

I find all four of my bed posts social monitors and the shoes I wear keep tab on my eccentricities of conduct.

Do you think you can save your cities while your bedlam stock exchange continues to exist? Do you think you can save chastity by driving prostitution round the corner out of sight?

Do you think you can add much to any real moral consensus while you neither birth nor breed your children in atmospheres redolent of universal plenty?

Vice may be hunted from ward to ward across the acres of a city without any reduction of the ratios of its poison.

I do not concede that the girl who sells her body is worse than the tradesman who sells his soul.

It is about all one whether you cohabit for money or whether you turn your soul over to a publisher for hire. I do not excuse either. I grieve for both.

The children must be given a chance to be born with good bodies. And after being born with good bodies they must be guaranteed a chance to maintain those bodies pure. Do you not really know that a tremendous per cent of what is called crime is simply born of the necessity we labor under of eating food and wearing clothes? And this food and these clothes are hard—often impossible—to get. If we cannot get them by fair we seize or sell to get them by foul means. We do not glorify the deed, but we solemnly sanction it with such rude declamation as comes from a man starved of all social opportunity.

The saviors of cities cannot plank themselves across the gutters and imagine that their cities are clean.

You refer to the girls who sell their bodies for money. But is not everything in the metropolis sold for money? We have the money habit. We speak of the worth of a man in the terms of money. We measure the actor up against the box office. We measure the writer in terms of editions. The girl marries well if she marries money.

Of all tyrannies that tyranny is worse which plays its knuckles part against the derelict. Good sirs, you rub your virtues into us with a rough palm.

The very first
Of human life must spring from woman's breast;
Your first small words are taught you from her lips,
Your first tears quench'd by her, and your last sighs
Too often breathed out in a woman's bosom,
When men have shrunk from the ignoble care
Of watching the last hours of him who fed them.

—*Selected.*

A Chambermaid's Diary.

Rarely does one find a story written naturally from life and without falsehood. Rarely do the real working people get much of their experiences into print.

The book named above may count for thousands of silent complaints. It tells the sorrows of the hired girl. It shows the impossibility of honest lives in a false an artificial society, divided into master and servant, mistress and maid. How unhappy, dull and wasting are both ends of the forced compact for a means of living to the one, dignity or position to the other. Octave Mirbeau is the author, and Benj. R. Tucker, of New York, the translator and American publisher of "A Chambermaid's Diary." Though the translator has had to suppress some portion of the original, he makes good use of the occasion, offering his apology: "Let me explain that the men whose ugly souls your Celestine does not hesitate to lay bare are types, to a greater or less extent, of most of the men whom we place in our halls of legislation to make our laws, in our halls of administration to execute them, and in our halls of so-called justice to interpret and enforce them, and that among the laws which they have made are some, aimed ostensibly at the suppression of obscene literature, that are really intended to protect from exposure their own obscene lives and those of others of their ilk, and to protect from attack the social evils and political institutions on which they thrive."

And he goes on to explain the little game of the human beasts. This is especially interesting to American women who are beginning to understand the deception practiced upon them, and the readers of Lucifer will find the apology a very good introduction to a very readable and interesting book.

What should be the experience of a young woman bundled about from place to place not merely to look for a living but to bear the ill-temper of her mistress and exposed to the seductive artifices of their husbands and sons?

No one can read it and think of a remedy for the evil it depicts, if he does not think of doing away with the foundations of the classes of master and servant, so that instead of these, divided by a gulf, of "property," each one may be able to live independent of the patronage of another and all may as naturally find it to their advantage to render service as to receive service. But the book is the work of a good story-teller, consequently it is not burdened with a formal moral. Pages 457. Price paper 50 cents.—*S. W.*

Why Such Discrimination?

Stephen Bell in "Justice"

The Paterson miscreants who murdered Jennie Bosschieter have been tried, found guilty of murder in the second degree and are safely out of the way for a good many years. It is well. Imagination recoils from picturing what would have happened had black men committed that crime. That the perpetrators would have been lynched goes without saying, and the remainder of the negro population would have in all probability been materially diminished. It would have proved beyond the shadow of a doubt that all negroes are congenital fiends and that they deserve to be swept off the face of the earth. Why the existing facts do not prove the same thing of all white men I leave to the "nigger-burners" for solution.

Plain Words.

The woman question is very much in evidence and the extreme conclusions arrived at by some have a tendency to render it obnoxious, particularly to such as view it only from the surface. As a sort of tonic, "Plain Words on the Woman Question" by Grant Allen with remarks by E. C. Walker, No. 9 of the Light-Bearer Library published by M. Harman, 300 Fulton Street, Chicago, Ill., ought to be read with pleasure and profit. The writer makes it startlingly prominent that the continuance of the race depends on continued reproduction. In other words we are confronted with a "condition and not a theory" as Cleveland once said. The price of this little magazine is but five cents.—*Bayonne (N. J.) "Standard."*

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

George D. Herron and His Critics.

Since January 6 this well-known socialistic reformer has been lecturing every Sunday afternoon to large and very enthusiastic audiences at Central Music Hall in this city. The object of these lectures appears to be to persuade people to adopt what he calls the "idea of Jesus" as their rule of life. Treating this popular propagandist as I should myself wish to be treated I quote a few characteristic paragraphs from his last Sunday's lecture entitled "The Economic Goal of the Will to Love," as reported in Monday's "Chicago Record:"

Jesus was not a Christian, according to any common usage of that term; he was something infinitely more than that. Nor is it correct to speak of Jesus as a socialist. He was something infinitely more radical than that also. If we were obliged to speak of him and his ideas in our modern sociological terms, we should have to call him a communist; that is as near as we come to a definition. Yet his was a communism that extends through the whole range of being. It takes in both the economic and spiritual life, and everything else that life is.

My insistence on socialism is not that it fulfills the idea of Jesus, but that it will have to come first in order for his idea to have ground to stand upon, or find a working basis of social fact from which to appeal to the common faith. Socialism is a world movement in the direction of the kingdom of heaven. The socialistic society must precede communism and its free individuality, just as the foundation must precede the building, or the plant precede the blossom. We can at last come to liberty only out of the socialistic experience of labor association and economic unity; only by socialistically learning how to all work together for the good of all, and for the joy and free individuality of each.

NATURE PROVIDENTIAL.

Taking up now the communistic idea of Jesus, it is well for us to consider first how he always appealed to nature for its justification. Nature is providential in its resources and communistic in its processes, and from the plain facts of nature Jesus argued to the fatherliness and communistic self giving of God, or the spirit within nature. It makes no difference to the sun whether it warms a poor man or a rich man, a beggar man or a thief; it does not discriminate between the orthodox and unorthodox, the good and the evil; the sun distributes its life and warmth by an all-inclusive and non-exclusive communism. And this is the way God acts, the way the universe acts.

* * *

I have listened to a number of these Sunday afternoon lectures and have found them very interesting, both as to matter and manner. Mr. Herron—"Professor" Herron as he is commonly called, iterates and re-iterates the statement that "socialism is a road, not a goal." That the goal to which socialism leads, is the "free individuality of each" human being. In its last and logical analysis there seems no difference between the teachings of Herron and those of the "communist-anarchists." In fact I think the definitions of his ideal man, Jesus, are in almost the exact language of anarchist-communism. He frequently tells his hearers, in effect at least, that we must not stop with the Jesus of the "Synoptic Gospels," but should reach out for something still higher and better. He tells us very distinctly that no man and no god is good enough or wise enough to follow as authority. That "to be merely obedient to authority is to have the soul of a slave." That "authority has always been truth's deadly enemy; never its protection. Authority is truth's tomb," etc.

In the first lecture of the present course he used this language, as reported by the daily press:

THE SOIL MUST BE REMOVED.

Deeper than the capitalistic system is the false thought of life in which it is rooted. Not only must the system be uprooted, but the soil that sustains it must be removed. That soil is the thought that it is necessary for some people to use and rule other people, either for the good of the ruled or for the good of the ruling class. Our whole civilization and culture are built out of the various forms of private property in man. The capitalistic system is merely the enforcement of this world system of human ownership

A WORLD OF HARD DRIVEN SLAVES.

Let us not be deceived by academic and ruling class notions of liberty. We are not free. The meaning of liberty has scarcely dawned upon us. We are, on the whole, a world of hard-driven and perpetually frightened slaves whose best manners are still in the cringing state and whose religious teachings are thoroughly servile, in source and effects. Whether it be labor of hand or mind, it is labor done under some kind of lash or menace, some kind of fear or coercion. The labor of the world has love at its heart, but it has a slave-built civilization on its back and the slave fear in its soul. Our thoughts are the thoughts of slaves and our deeds are the deeds of slaves and we pray the prayer of slaves and we breathe the air of slaves.

SELF-OWNERSHIP THE SUBSTANCE OF ALL LIBERTY.

The economic, religious and political crises are all one and their solution must be one. These crises alike proceed from the increasingly determined and intelligent struggle of man for the possession and direction of his own life, for that self-ownership, which is the soil and substance of all liberty.

THE TRUE HOLY BIBLE.

We ourselves are the true holy bible—the unending scripture of heroic daily common life. Deeper than man's slave history, at the heart of his slave labor is the divine presence of the eternal will to be free. As the knowledge of who and what he is increases man learns how surely his own freedom must be his own achievement. No master can hand down freedom to the people. By their own faith must life and labor purity themselves from the marks of slavery.

THE GODS ARE DEAD BUT MAN LIVES.

The new religion must gather into one liberating meaning and purpose the detailed works and facts of life and let these be its faith and sacraments. We do not need to look into the heavens to find God. We need not implore the skies for strength or hunt the mysteries for wisdom, for the human individual is the divinest and wisest force. The gods of the priest and politicians are dead, but on the social horizon breaks the day of the unfearing average man, who stands upon his own divinity while he brings forth lovely and heroic deeds out of the workshop of ordinary experience and moves out to disclose his own free individuality as the final and wonderful reality of the universe.

BUILDS UPON THE DEVIL, AUTHORITY.

The orthodox church builds upon that devil, authority, which Jesus sought to destroy, and the church is the chief teacher and exemplar of supreme immorality.

* * *

A few nights since I went to hear J. Stitt Wilson, one of the five leading evangelists of the "social crusade" in Chicago, who was advertised to speak at the "Chicago Single-Tax Club." The speaker failed to appear, but the time was occupied by Mr. Moehle and others in criticizing the Herron movement. The chief point in these criticisms seemed to be that Mr. Herron and his friends were not practical reformers; that they dealt in glittering generalities but formulated no plans whereby the "Kingdom of Heaven," the reign of Love, Brotherhood and Justice, could be practicalized; whereas the single-taxers were working on practical lines for results that are even now possible of attainment. These anti-Herron arguments were presented with much earnestness and plausibility and were listened to by perhaps two hundred persons—a small audience as compared to the multitudes that weekly hang with almost breathless attention upon the utterances of the chief apostle of the modern "Jesus Idea;" which idea, by the way, seems to be much like the lover's idea of his beloved one, something incomparably better and higher than the plain facts warrant or justify.

But now a new and, presumably, a far more formidable opponent of this social crusade has taken up the cudgels—the HATCHET, perhaps I should say! Side by side with the report of the last lecture of Mr. Herron is a carefully written column article by John V. Farwell, one of Chicago's millionaire merchants, and leader in political and civic affairs of the great city. Under the head "Prof. Herron's New Church," Mr. Farwell undertakes to show, by serious argument and by ridicule, that there is no need of any such new church, and moreover that the tendency of such teachings would be to bring world-wide disaster. This defence of the capitalistic social, political and religious systems closes in these words:

Meanwhile we can all learn one of the commandments. "Thou shalt not covet" other men's possessions, with great profit to individual character. Coveting other men's brains and capturing them by the necromancy of such socialistic sophistry is so much worse than coveting one's ox or his ass that it cannot be described in human language. There is no excuse for deliberate deception as to what men can do to escape from business or political ends.

* * *

The fact that the Herron lecture course has put the champions of the old systems on the defensive, and that they accept the challenge of newspaper discussion is a hopeful sign of the times. Also that the great dailies—all of which are believed to be owned by capitalists and conducted in the interest of the rich, the conservative, the conventional, the established, and therefore opposed to all radical innovations—that these papers open their columns to reports and discussions such as these, is another suggestive and hopeful sign that discontent with the old and desire for something better is becoming so pronounced and wide-spread that public journalism can no longer ignore its existence.

M. H.

Do not flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the closer are your relations with a person the more necessary do tact and courtesy become.—*Oliver Wendell Holmes.*

The Sex Revolution.

C. L. James—see first page of this issue—thinks the "sex revolution" already an accomplished fact, and gives some reasons for so thinking. That our correspondent did not mention all, or the half, of the pointers showing that the said revolution is really here we have only to read the current news and listen to the platform lectures of the various reform clubs, especially in our larger towns and cities.

Even the pulpit, the least progressive and last to change, of all our educational institutions, has been invaded by the revolutionary spirit, as attested by a sermon preached by Mrs. Roberts, wife of Dr. J. E. Roberts of the "Church of this World," a very popular clergyman of Kansas City, Mo. This Rev. Dr. Roberts does not accept the dictum of Saul of Tarsus, otherwise called Paul, that women should "keep silence in the churches," and so, during his occasional absences his pulpit is filled by his wife.

On a recent Sunday Mrs. Roberts preached a sermon on marriage and divorce in which she took the ground that

Marriage is simply a contract with which religion has nothing to do, and should be dissolved by mutual agreement.

In all cases of mutual agreement the courts should have the right simply to witness the transaction and put it on record.

When forced to recognize marriage as a failure is it not barbarous to compel the perpetuation of that union?

The State has no more right to dictate when people shall marry than to say when a bankrupt shall begin business again.

These paragraphs are characteristic of the entire discourse, which was listened to with deep and unflagging interest to the close, by her large and very intelligent audience. If in every town and city a few intelligent women could and would emulate the example of Mrs. Roberts they would practicalize the most radical and far-reaching of all the revolutions known to the race since man emerged from primitive barbarism or savagery.

M. H.

Combination Offers.

LIGHT-BEARER LIBRARY—Monthly magazine, forty-eight pages each, price of twelve numbers (nine of which are now ready) fifty cents—and Lucifer one year of fifty-two numbers, price one dollar, will both be sent to new subscribers for one dollar and twenty-five cents. Single copies of the magazine will be sent for five cents; sample copies of Lucifer free.

LIFE HISTORY of Moses Harman (in preparation)—four hundred pages, bound in cloth with portrait, price one dollar (sample pages of which book will be sent on application), and Lucifer, one year of fifty-two numbers, price one dollar, will both be sent to all new subscribers for one dollar and fifty cents

Lucifer Fifty Cents Per Year.

To meet the universal demand for CHEAPNESS in literature we now offer Lucifer one year, of fifty-two numbers, for fifty cents to new subscribers in clubs of five or more; or five years ahead to one subscriber, whether old or new, for two dollars and fifty cents. Will not our "Committee of Ways and Means,"—which committee includes all our helpful co-operators everywhere, make a note of this and act accordingly? We send out many hundreds of samples free, every week, and from this lavish sowing of seed-thoughts we reap a small harvest of subscribers. Will not our friends whose work and that of Lucifer are one and the same, put forth a little effort to secure yearly subscribers, as well as trial subscribers, to these winged seed-sowers?

Light-Bearer Library No. Ten

of New Series, (now in preparation) contains "Marriage—an address delivered by Juliet H. Severance at the International Congress of Freethinkers, in Chicago, October 4 1893." Price of single copy five cents. Price of the Library, per year of twelve numbers, fifty cents.

The Story of Stumbling.

BY LUNA HUTCHINSON.

All the reforms of the present day are blocked by the bible and its wrong interpreters. Every idea advanced is met by the question: Is it according to scripture? Not, is it in accordance with facts? But the time has come, when facts are to give testimony, instead of fiction and tradition. When the question is asked, if the union of a man and woman, pronounced man and wife by the words, "so long as you both shall *live*," Is it the truest and best form of marriage law? The bible is brought forward to confirm it to be so; when the experience of all times proves it to be false and a libel upon human nature. Those who are united by anything else than love or soul affinity, can by no human laws be truly married or *united*, and such ties can never bind two together for life, they attain the full development of mental growth. The word should be changed to *love*, and this be the only solution of marriage ties, and the one and most important question in divorce "Do you both *now love?*"

This word *live*, only needs changing one letter, to make the i an o, and the stone of offense and rock of stumbling would be removed from the pathway of married life. "Blest be the tie that binds;" but the tombs of millions of dead loves and blasted lives, have been shut up and hidden from the world by the wrong idea that man could make laws to govern this greatest power of soul-life, which controls the whole universe of matter and of mind.

Double Stars

"Chicago American"

Vast spaces in the universe are inhabited by complicated creations known as double stars. This earth also is populated by double stars, each double creation consisting of one man and one woman. The fact that the man revolves around the woman proves that she is the greater creation in the human double star arrangement.

The very young man looks forward, as the very old man—except the happily married—looks backward, to existence with some woman.

Every contented man finds life tolerable because somewhere in creation, near or distant, there exists a woman who is to him what the sun is to the planet.

"Without woman the beginning of life would be helpless, the middle of life without pleasure, and the end without consolation."

We may add that without women newspapers would be dull, books and plays without plots, life without surprises and death as free from sting as any gentle butterfly.

* * *

Men deceive themselves as to their own importance on this earth.

The really important thing is woman. Nothing interests us seriously unless a woman is involved.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

So long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst for military glory will ever be the vice of the most exalted characters.—*Gibbon.*

VARIOUS VOICES.

Sam Hauptli, Calif.:—Enclosed I send three dollars; one for "Hilda's Home;" one for back dues on Lucifer, and one more to pay for another year. Send me "Karezza" and I will remit. Have been absent in the Klondyke, since '98, and don't know who got my paper during my absence. I should have written you from Dawson, when my subscription expired.

[Glad to hear from Friend Haupth, after his long sojourn in the frozen North, and glad to know that he is willing to pay back dues on Lucifer notwithstanding he did not receive the paper. If he had notified us of his change of address we should have freely made the required change. M. H.]

Ralph C. Clyde, Portland, Ore.:—Enclosed you will find the names of five new subscribers and the amount of their subscription. The balance is for the books you left with me. Disposed of nearly all of them. Would make a suggestion to you that I believe is a good one. When sending sample copies it would be advisable to enclose a trial offer subscription blank of the thirteen weeks offer. Just before the thirteen weeks are up send them permanent subscription blanks, as by that time they will thoroughly understand the noble teachings and will undoubtedly become steady subscribers, for I cannot understand how they would do without it. All the subscribers in Portland are well pleased with the Morning Star and are recommending it to all their friends.

M, C., Calif.:—I am a Lucifer woman, but my friends are all opposed; so I read my friend's paper, paying half, as she otherwise could not take it. I write now because I am much concerned in regard to another Lucifer woman and her husband. You send her the paper gratis, as I understand. They are in dire want, in great distress, and if not relieved will not remain long on this side of life. If they could get to Home, Washington, where they could have an acre of land, free wood and a garden, with his small soldier's pension they could get along. They are now in Los Angeles, Calif., both too ill to work. Can, or will, any of our friends help them? They do not know, and I shall not tell them, that I am writing this to you. Twenty dollars would, on a pinch, take them through the quarter. Now, friends, these people are worthy. They are faithful workers for the good cause we all have at heart—when they are able. Their names are Sadie A. and W. P. Magoon, Station A, Los Angeles Cal. I leave it to you whether to put their names in the paper or not. My own name I give you but not for publication, on account of my family.

[Many of our readers will recall the names of Sadie A. and W. P. Magoon, as former contributors to these columns. They have been readers of and co-workers with Lutifer for more than a dozen years. That they should be left to suffer and die for lack of the common necessaries of life would be a sad reflection, not to say a very serious indictment against the liberality, the humanity, of our well-to-do reform workers. If any of our readers feel that they can afford to do anything for this worthy and needy couple, Lucifer's office will receive what they are willing to give and will see that it reaches the right destination, and is properly credited to the donors. M. H.]

Friends who wish to call on us may take Lake St. Elevated to Ashland Ave. Walk one block east and one north to 500 Fulton. The Fulton St. electric cars pass our door. The Paulina St. electric, which transfers from east and west bound cars, passes one block west of us. Out of town readers, as well as those living in the city, are cordially invited to call.

The mighty wrought thro' the ages—
They plowed with the lance,
They sowed with the bow,
They reaped with the sword,
But bitter the fruit of their tillage,
The truce of the crushed,
The peace of the strong.

—*William Kent.*

"In the good old days children had a father and mother, but divorce changes all that."

In the good To-day there are children who are better off than that, all as a result of divorce. They have two fathers and two mothers and love 'em all. And are far happier and are better surrounded than when they only had one. Then I know other children who have one father and one mother, who are brought up in a family jar—all because their folks will stick to the good (?) old-fashioned way. . . . When a family ceases to generate love enough to keep it together it should disintegrate.—*The Nautilus.*

When I die I wish but two words written on my tombstone —"Infidel" and "traitor:" Infidel to a church that could be at peace in the presence of sin, traitor to a government that was a magnificent conspiracy against justice.—*Wendell Phillips.*

THE EDUCATION OF THE FEMININE WILL.

BY MLLE. HARLOR.

"To be able to reason and to have pride is superfluous for one who has only to obey. . . . Reason is the liberator of conscience".—p. 7.

"Not only is it necessary to obtain economic emancipation; it is necessary to preach moral emancipation at the same time and with equal fervor. It must be said that the first without the second would be three-quarters barren, and that the decisive revolution is the inward revolution. . . . Resignation the perpetual avowal of impotency."—pp. 9, 11.

A wonderfully clear and strong exposition of the demands of awakened womanhood—by a self-reliant, self-respecting woman.

Price three cents each; per dozen for distribution twenty five cents.

Love in Freedom,

By M. HARMAN.

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Lais.

Is the flame but of shame that dances and dies
In the pleading depths of thy childish eyes?
Are the serpents of sin but asleep in the lair
Thou hast twined for them here in thy radiant hair?
Is it blood of thy victims that ripples and drips
Through roses of ruin to laugh on thy lips?
What strange, sweet presence of evil is thine,
Thus dainty and deadly, oh, sister of mine?

While our virtues but reign among virtues dethroned.
And the rod forborne, and the crime condoned,
And the sin, and the tear, and the rain, and the flowers
But make up the sum of this being of ours:
What terrors have seized thee—what ills beyond prayer,
Oh, Priestess of Sorrow, of raiment so rare—
That naught may atone for this sweet sin of thine,
Though bitter the penance be, sister of mine?

Thou wert artless the storms of hot pulses to shun,
When Love and her sister embraced and were one,
And the woman of Thessaly, casting her stone,
Wears the scorn of thy guilt as a screen for her own:
Yet thy kiss betrayed womanhood shameth its foe
In the crust thou hast shared with thy sister in woe—
In the pearls of sweet pity and patience that shine
Through the wreck of thy purity, sister of mine.

Lo, a bud may be bruised, yet the spring is not done,
And the day does not die for a spot on the sun,
And the penitent prayer and the chastening tear
Are but frozen to hate by the ceaseless sneer!
Oh! the pity of wine into hemlock turned,
And of ill that is borne when the good is spurned,
For the deeps of my being are mirrored in thine,
Thou art near to me, kin to me, sister of mine.

—*From the Dead Bird.*

Illegitimate.

BY WILLIAM PLATT.

ROOM SCENE. (*Mother and son sitting at table. both pretending to read, both anxious.*)

Mother: It is sultry. (*Pause.*)

Mother (very tenderly and quietly). Where have you been this evening, my own son?

Son (*laughing cynically*): Amusing myself! (*Pause.*)

Son (*with outward calm*): I have broken with May Rigby.

Mother (*in deep sorrow*): Broken with your sweetheart?

Son (*bitterly*): I said "*with May Rigby*"! (*Pause.*)

Mother: Why have you broken with your sweetheart?

Son. You must not ask me that; I cannot say it. (*Pause.*)

Mother: Your sweetheart had a lover once, a so-called lover; a man who betrayed and deserted her; like an honorable woman she told you this.

Son (*bitterly*): She told me *tonight*; that is true.

Mother: And you answered her? (*Pause.*)

Son: Yes I answered her!

Mother: And you said?

Son: Once is enough—why torture me? (*Pause.*)

Son: How did you know about it?

Mother: She told me.

Son: She seems fond of telling it. (*Pause.*)

Mother: When a young girl reaches womanly years, she becomes ringed in with terrible dangers; and the most terrible of all are those which lurk in her own innocence and in the fullness of her own soul.

Son: I don't understand your meaning, Mother.

Mother: Hear me to the end.

Son: I don't know what it is you wish to tell me, or what way it may tend; anyway, words are useless; my course is taken, and I am sick to death, sick to death.

Mother: I do not wish to turn your course in any way;—something I wish to say to you if you will hear it.

Son: I am listening, Mother.

Mother: Terrible dangers lurk in the young girl's innocence and in her own fullness of soul; and yet it were worst of all if they were not innocent, and if their souls had not a rich fullness. But in the time when their lover comes the innocent and full-souled give to him, yes, they give themselves, everything; unless they be more calculating than innocent, their lover may take from them all he asks. It is sad for the woman if the man has not honor.

Son: What of the woman's honor?

Mother: Is it dishonorable to give, however fully and freely? To *take* may be dishonorable,—to *give* cannot be. It is the woman who does the giving and the paying for—what does the man pay in such a case? He is not made a thing of shame. His laughter is not embittered.

Son: I do not defend the man: but shall the man take all the blame and the woman none?

Mother: *The woman none*, my God! Does the woman take none! Does he have to bear the fatherless child? Does he carry it in the womb through months of sickness,—each pang made a hundred-fold more bitter by the dire tragedy of the desertion, each agony out-horrored by the Hell of her lonely secrecy—alone and friendless when all friends should smile; without one kiss on her lips when the lover should kiss, oh so often! The terrible temptations of ghastly unnatural revolting means of tearing away the dread responsibilities; and at the last the darkly-hushed delivery worse than death, entombed from the knowledge of the air, cadaverous, fearing even to moan, bloodless, hideous, hidden even from her own inner soul that dare not look on, while the stricken limbs and straining entrails desperately end the task—the task that love should have so lightened and hallowed! . . . Does not the woman pay?

Son: Yes, but. . . .

Mother (*interrupting fiercely*): But I have told you *nothing* of what she pays! It is *after* the child has come that she pays. She loves the child with a love like a burning furnace—loves him the more because she pays for him in shame and anguish and loneliness and heart-ache; and because he has no father she schemes all she knows and suffers anything for his sake. She has to humble herself and whisper her shame to her parents, and get money for his maintenance. She has, worst trial of all, to part with him for respectability's sake, lest she be

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cast adrift and have no means to provide for him; this lie to herself and him she consents to in return for the money her parents give her and that she spends on the child. Oh the burning nights that she longs to see him, and the agony of her aching breasts! And the years pass as she lives this lie; and she longs and longs for him, and hates the respectability that parts her from him, and hates the parents that would cut her adrift if she refused to live this lie for respectability's sake; and she longs to cry the truth in the face of all, and say—"I am a mother, and motherhood makes me pure and holy! I despise you and your lies, you men and women of the world!" but she dare not, being a timid woman, and having a child to keep—to keep at the price of her lies and the shame of her lies. And she hates her parents that part her from the child, and she wishes them dead, yes, dead, that she may be with the child and have their money to spend on the child—yes, all that is true as I am a mother! And you men who know not how mothers feel, you dream of vague shadows of women, not flesh and blood, but creatures of air and a dream, and embellished with some fiction of bodiless purity which you love because it contrasts with your own earthy full-fleshed passion; but I, I tell you, we too are of flesh and blood; and when we encourage you in your dreams we but deceive you, because we must have help to get the child whom we always long for, whether we know it or not;—you are strong and can overcome us, but we are frail and must deceive you and encourage you in your delusions;—but when you have us at bay we can confess to you desperately that we are passionate mothers, and can do terrible things when the stress of our hour is upon us!

Son: Mother, what are you saying; is there not virtue in women? have I not seen it in many an honest married woman—shall I not choose such a one? refuse. . . . the other?

Mother: Marry the woman who would give herself freely to you without any lie! be true to her; she loves you! The woman who stays to insist on her bond will stay to calculate the money-value of her married embraces! I know them, these cold respectable ones; they would mock me and I them! The market-price, the highest market-price, that is what they seek for their charms; they know the value of every kiss and every smile. . . . they have mocked me, and I them. . . .

Son: Mother, do I understand. . . . what you meant when you told me always that my father died young. . . and why it was that in my early days I lived apart from you? . . Kiss me on the mouth mother!

(*She kisses him. . . . Pause.*)

Mother: And what will you write to that woman who came to me, trusted me, told me all her sad, tender story. . . . that woman whom you called sweetheart and kissed on the lips?

Son: What could I write her except that a woman's purity is intense and real beyond the possibility of any man's smirching; that her motherhood is holy, and the thrill of her breast is sacred beyond even the power of God to gainsay—that I love her and would fain have her if she could still love me.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

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Wherever you have most vaccination and inoculation there you have the most smallpox.—*Dr. Pickering, Leicester, Eng.*

Jealousy, "Fallen" Women, and Marriage.

In another column D. Webster Groh suggests the organization of a Press-Writer's Club. We frequently receive papers containing communications by Lucifer's subscribers and much effective work is doubtless done by them. A friend of Lucifer in the Antipodes has recently taken part in a discussion of the marriage question in the columns of "Mornlag," of Adelaide, South Australia. The following are paragraphs from one of her able articles:

"'Barley Wine' speaks of Othello. 'Deep down in most men,' he says, 'is a sleeping Othello.' Tennyson hints at a sleeping or latent ape and tiger also, but advises us to let them die. Why should latent jealousy have a sop thrown to it, any more than latent cruelty or latent vice of any kind? Let people learn to grow ashamed of jealousy. The Bible says 'jealousy is cruel as the grave.' How then can jealousy be any part of love? It is a great mistake to think it is. But marriage does not exorcise the demon of jealousy by any means. There are plenty of jealous husbands as well as jealous lovers. 'Barley Wine' supposes that in a state of greater freedom, 'instead of a peaceful-minded community, following business, science, and art, we should have liaisons, jealousy, and violence.' I would ask him, have we not these now? Sometimes, considering the shocking state of corruption and vice that is co-existent with marriage, I have wondered if things could be worse in freedom. Grant Allen plainly shows that marriage and prostitution are inseparable, that is, taking the whole community. So also does Mr. Lilly, who quotes Mr. Lecky in support of the contention that it is to the existence of the immoral woman that other women, even in sheltered homes, are enabled to maintain their required standard of purity. 'This idea,' says Mr. Lilly, 'was held by St. Augustine 1400 hundred years ago, and is still more true now than then.' The obvious conclusion then is that the so-called morality of society is founded upon immorality—or at least cannot continue without it. When we consider that hundreds of thousands of women every year die in misery, suffering, and shame solely as the result of their unnatural lives as prostitutes, we may begin to ask could things be much worse under a state of no marriage at all? There would, at any rate, be no proscribed class then. Why should there, in the nature of things, be a section of women in the community set apart and degraded and called 'fallen' women, for acts in which men also have part—when we never hear of 'fallen' men? It is because society forces these women to assume this hideous and unnatural life, by shutting out from them all other means of livlihood, except the very hardest, and for one tumble or so-called 'fall' compels an 'unfortunate' to remain forever in the mire. We write a good deal of emotional poetry on this subject—but we need to acquire a stronger sense of common humanity and justice, it seems to me, and put it into practical execution in our general conduct.

"Will it be believed that Mr. Lilly, in the same article ('The Problem of Purity,' 'New Review,' Jan., 1895) in which he contends for the necessity of the existence of the social evil, yet says no pity should be extended to a woman who is guilty of a lapse from purity! 'We must uphold,' he says, 'in all its severity, the Christian idea of purity. In whatever degree you tamper with that ideal and derogate from its strictness, you demoralise woman, you degrade the ethical tone of society, which depends upon her as the guardian and priestess of chastity. . . . We must reject, as utterly invalid, all excuses for the breach of it; especially the excuse so often urged on the ground of the weakness of women. But while vindicating the inexorable and indefeasible claims of conscience, and of the moral law and the free-will which is the very condition of moral responsibility, we must not, as men of the world, shut our eyes to the facts of life.'

"What are we to think of the moral perception of a man who can strenuously insist upon a strictly Christian ideal of purity, and at the same time believe that the existence of a scorned and depraved class is necessary for the maintaining of that purity! What is left to us but to sorrowfully conclude that the truly Christian idea of a scapegoat necessary for the sins of the people is so firmly rooted in his mind that it has perverted any natural ideas of justice! Moreover it is certain that the ideal of purity Mr. Lilly so strongly advocates must be taken for granted as applying to women only, as Mr. Lilly in the same article urges the measures known as the Contagious Diseases Acts.

"Now, I ask, would not any true woman, on reading the statements of Mr. Lilly, and Mr. Lecky also (latter's most eloquent, most touching, and quite famous passage concerning the 'fallen' woman, whom he denominates 'the most efficient guardian of virtue'), if she believed them to be true, feel moved to the quick, and demand mentally to take her place by the side of her scarred and blackened sister, so sorely wounded in Life's fearful battle! Would she, could she, go on the same, feeling that she was shielded from the cruel arrows of sensuality only by that poor quivering form? I do not overlook the fact that Mr. Lilly guards his position by saying, while human nature is as it is now, we cannot dispense with the social evil, but he quotes St. Augustine to show that it was so 1400 years ago, and he says himself it is no better now. Then I maintain (since we are not responsible for human nature, but only for making the best of it) what is necessary, if it comes to that, must be right. Not that I believe for one moment that, even with our unaltered human nature, the existence of prostitution is necessary or can be defended, and it is not only in connection with this most crying of all evils that we can see weak, indefensible points in our specious modern morality, which beholds in our present rigid marriage laws the summum bonum of all legislation on the question. There are evils within as well as without the marriage contract.

"Laws are only an outgrowth of the people themselves, and need to be continually adjusted to suit our growing requirements. It is evident on all sides that we have long outgrown our cramping bonds of the present marriage system, which makes no allowance for alteration of circumstances caused by accident, illness, varying mental growth, or any other unforeseen occurrence which may cause a change in the feelings of the contracting parties, and for which they are wholly irresponsible.

"'Barley Wine' could not fail to be delighted with the diction and style of the book, and I venture to think the ideas also would commend themselves to him."

Shall We Have Press-Writers' Clubs?

BY D. WEBSTER GROH.

Lucifer has doubtless done an immense amount of good by educating its readers on questions that other papers would not give a hearing, and the only regret is that it reaches so few people; but now that the daily and weekly newspapers are growing sufficiently liberal to admit letters from their readers on almost every topic, Lucifer's readers could increase its power a thousand fold by each one joining the Rationalist Press-Writers' Club and pledging himself to write one letter each week (to some daily or weekly newspaper) based on some article that appeared therein, and commenting thereon in a freethought vein. Editors of these papers would thus gradually be liberalized, even if they did not print the comments, and those that were printed would, in some cases, reach hundreds of thousands of people, where the papers had that number of circulation. Each of Lucifer's readers would thus become an "associate editor" so to speak, of the papers in which he got his letters printed, and aid in forming and controlling public sentiment on the questions he thus elucidated.

These letters should be brief, pointed, courteous and mild, gradually becoming more radical as time rolls on and editors are educated up to publishing them.

The farther they are sent the better, as editors are tempted to publish them to show their readers how far abroad their paper is read and commented on. Nor need the writer be a subscriber or regular reader of the paper, as editors don't know but that he buys it regularly from a news agency, or get it from a friend or otherwise, so that his comments can be gathered from a printed or written extract just as well. So, if Lucifer printed weekly a lot of such extracts appending thereto the name and address of the paper from which they were taken its readers could all write simultaneously to the editor and deluge him with comments and criticisms. Not knowing how or why it was done it would surprise and mystify him, and make him think that Freethought sentiment was rapidly increasing, and induce him to cater more to it and less to superstition in future.

Lucifer's readers can voluntarily do such work without joining the Press-Writers' Association or Club, but as concerted action is more effective, and old writers can give younger ones suggestions, they would better join the Club, which costs nothing whatever.

While each reader would thus be leading some editor to lead his readers farther toward Rationalism, you, Mr. Harman, would be leading your readers in this grand work and be Commander in Chief, and by properly dividing your Press-Writers in several divisions with the understanding that the first divison write the editor of paper from which you printed extract No. 1, Division No. 2, comment on extract No. 2, &c., &c., you could simultaneously direct a score of divisions on a score of papers without any one but those in the secret even suspecting how or what was being done, which would make it extremely effective. Those unacquainted with the Press-Writers' work have no idea what an immense amount of good they are doing. Your readers should by all means join us. Friend P. B. Livesey, Sykesville, Md., gives full particulars to all applicants free of charge.

Respectable Lies and Liars.

"CONSERVATOR."

Your churches are founded upon vice. All respectability finds its origin in the jot and tittle of the alleys. The city rises grim visaged out of ashes of sacrificed beauty. Do you not suspect the system which throws fair women to the dogs in order that you may enjoy your extension of municipal conceit? You have eyes only for the brutal wrong which turns me drunkard. You do not see the subtle wrong which made you gentleman. The gentleman emerges from the sewer. He is saved by a hair. Society finds its choice occupation in making it hard for men to be decent. It keeps one man dirty and gives another a bath and says: "Behold! you have here in epitome all social contrast!"

What a mess you make of honesty. Your honesty. How did you save your primitive honesty from the general wreck? Are you sure you have not acquired some suspected probity in the melee? Are you quite sure your honesty is yours while so many honesties go round looking vainly for masters? What right have you to your virtue while others remain degraded?

You are a rung or two up and you kick off those who attempt to crawl along back of you. You hug the delusion of your safety. You imagine that your house is fireproof and yet you drop these matches on every highway. Do you suppose that your advantages are given you to use? They are given to try you. He who uses them is worse than the man against whom they are used. You hold your virtue in trust. Cloak it in whatever sanctity of seclusion, it rots you root and branch.

You think to save your city by drawing hard and fast lines between its good and bad. Yet go on adding asylums and jails to an already bursting list. You make it impossibly hard for a man to walk straight any given line of conduct. His bread lures him to right and left, down and up, into all avenues of trespass. He could not if he would more than pay lip service to social rectitude. Some day man will give man a chance to be honest. We will then see how much of him let alone would observe the simple laws of life.

I am not concerned to prove that there is enough and too much for all, though both facts could be easily demonstrated, but to demand that those who do the world's work shall have the pay.—*Horace L. Traubel.*

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Marriage Customs of Hebrews and Greeks

Of all the ancient nations, tribes or peoples who have made their impress upon the laws and social customs of the nations of modern Europe and America, it will perhaps be conceded that the Hebrews and the Greeks stand at head of the list. Both Hebrews and Greeks came, probably, from the same original stock—the Phenicians, the builders of Tyre, of Sidon and of Carthage, and who were the most enterprising navigators, merchants artisans and inventors of ancient times, so far as we know.

According to their own records neither Greeks nor Hebrews were monogamous in their conjugal or family relations, in the formative stages of their respective nationalities, and to students of sociology it might be interesting to inquire what relation the marriage customs of these peoples held to the characteristics that gave to the Greeks their pre-eminence in war, in art, in literature, oratory, etc, and that gave to the Hebrews pre-eminence as merchants and financiers.

The basic fact, the most important factor, in human life, is the fact of sex—the differentiation of human beings into the two divisions or halves, female and male. Through and by this differentiation the race is reproduced, from generation to generation, from age to age. What more reasonable, then, than that the manner of treating women—the sex that mainly bears the burden of reproduction, should have much to do with the formation of racial, tribal or national characteristics.

Among modern authors, thinkers and investigators along the lines of sex, reproduction, marriage etc., there is perhaps none whose opinions deserve more respectful attention than do those of the doctors E. B. Foote, of New York, father and son. The works of the elder of these medical gentlemen have been before the public for nearly half a century and have been accorded a very honorable place in the medical hygienic and sociologic literature of the century just closed.

In his lately issued "Home Cyclopedia of Popular Medical, Social and Sexual Science," a work of more than twelve hundred pages, there are nearly four hundred pages devoted to a careful, searching, and apparently candid and unprejudiced examination of the sex question, its manifold relations to human life human happiness and welfare.

In order to treat the question of sex and reproduction in scientific manner it became necessary to examine the marriage customs of all nations and peoples, and particularly of those nations to which we moderns look for examples, or standards of excellence. As already mentioned, it is to the Hebrews and to the Greeks (and their imitators the Romans) more than to any other nations that modern Europeans and Americans look for instruction, for models in social or associative life. In speaking of the marriage customs of the Hebrews Dr. Foote says:

According to the Mosaic law, a man could repudiate his wife for the slightest cause. The wife constituted a part of the estate, and reverted to heirs the same as property. Moses looked upon woman as only an instrument of procreation. Under his laws, polygamy prevailed to a greater extent than in all oriental Asia. In his expedition against the Midianites, an immense number of prisoners were taken, and he directed that every male among the little ones, and that every woman who had known man by lying with him, should be killed, while those female children which had not known man should be kept alive, and be divided among the people, the army, the priests, etc.; and it seems that there were thirty-two thousand women who had not known man. From a humanitarian standpoint all this looks like shocking cruelty and injustice, and so indeed it was; but in justice to Moses, it may be said, that some of his laws were more favorable to women, and it may be that at that age of the world he was kinder to the abused sex than any other ruler.

Much to the same effect is the following paragraph at the close of the section on "Hebrew Polygamy":

"Polygamy," remarks Gide, "was more largely permitted in Judea than in all Eastern Asia; not only was a man permitted to have many lawful wives, but also concubines; and to divorce one he had only to address her a letter of divorcement." Even after the Jews became subject to the Romans, polygamy among them to a considerable extent continued. Herod the Great, if I remember rightly, is said to have had seven wives. Those who had fled to Europe after their dispersion by Titus, A. D. 70, held tenaciously to their customs, including polygamy, as long as they could. According to Maimonides, a distinguished rabbi, the Jews of Europe had a plurality of wives as late as the thirteenth century.

Looking for causes, is it not reasonable to suppose that to the patriarchal and polygamous customs of the Israelites is due the strongly marked individuality of the Hebrews in all the ages of their existence as a distinctive tribe or nation? Cruel and inhuman as was their treatment of women their exceptionally polygamous marriage customs secured the survival of the type represented by the shrewdest and most covetous of the tribe. Jacob, the polygamous father of the heads of the twelve tribes of Israel, swindled his father-in-law out of his flocks and herds by his little game of the peeled rods in the watering troughs, and swindled his brother out of his birthright by taking advantage of Esau's extreme need of food.

And thus it was that the shrewdest and most successful men of the tribe became the fathers of the tribe, and transmitted their own characteristics to the next generation, until, in the course of time, a type was formed so strongly marked that it no longer needed polygamy to make it permanent; and therefore the question may be fairly raised as to whether the Jewish race, with its strongly marked characteristics would now be in existence had the patriarchs, or early founders of that race, been monogamous instead of polygamous in their conjugal relations.

* * *

Among the early Greeks, as among all or nearly all ancient nations polygamy prevailed under various forms. Cecrops, one of the earliest lawgivers of Athens, "made it a rule that a man should have but one wife whose children should be regarded as legitimate," but concubinage was allowed to such as could afford it. Quoting again Dr. Foote's Cyclopedia, page 860:

After the lapse of several centuries, however, we find a new feature in Greek civilization. Concubinage died out; the wife was kept at home for raising children and attending strictly to household affairs, while foreign women, taking the part of courtesans, assumed great liberty and received extraordinary attention. Speaking of them, Paul Gide says: "There was, however, a class of women, who, free from all domestic restraint, could mingle with the men, share their labors and their pleasures. They were the courtesans. The ancients presented them to us, as applying themselves with earnestness to the loftiest studies, and equaling men by the strength of their mind as well as to the extent of their knowledge. Their society offered to the Greeks those intellectual pleasures they could not find among wives or sisters. Thus the Athenian courtesans knew how to appropriate that influence which women always exert among a free and intelligent people. The courtesans filled, in Athenian history, the *role* which the chaste matron took in the annals of Roman history."

When Grecian society reached this stage, and concubinage disappeared, perhaps their marriage deserved the name of monogamy as much as ours does today. Nicholas, speaking of Greece at this period, remarks: "In Athens, the most refined city of Greece, prostitution was as common as in New York, or London, or Paris; but the Athenians were too honest to disgrace and degrade their courtesans, who were the public and honored companions of their statesmen and philosophers. The Athenians did not differ from our civilizees in fact so much as in pretension. They were, in this respect, less hypocritical. The Aspasias, Phrynes, and Laises of Greece have their counterpart in every modern capital; but we have a conventional standard of morals, which though everywhere disregarded, imposes upon us the meanness of a continual hypocrisy of a very depraving character. It was not so in the age of Pericles and Alcibiades.

Quoting Lady Hamilton our author says, page 861: "The Athenians permitted divorce upon very slight occasions, but it was not permitted without a bill specifying the reason of their separation, which the magistrate must see and approve. . . . It was not unusual to dissolve the marriage tie by mutual consent; in which case the parties were at liberty to dispose of themselves as they thought proper. Nor was it unusual in some parts of Greece to borrow each other's wives."

* * *

From these extracts it would appear that the chief difference between the marriage and divorce laws and customs of the ancient Greeks and those of the so-called Christian nations of today, is the fact that divorce with the Greeks was far more easily obtained than with us, and that Grecian men were more honest and humane than we towards the class of women called courtesans or prostitutes. That is to say, there was more of freedom, more of honesty and justice in their sex relations than in ours.

Do not these facts go far to account for the other well known fact that in many ways the Greeks surpassed all other nations, ancient and modern? Was it not because there was more of natural selection in the relation, the function, that produces new human beings, and less of churchstate meddling, less of Grundy interference with the private and personal affairs of each individual, with them than with us?

M. H.

Rise and Persistence of Hierarchies.

One of the most interesting—as a study of sociology—of all the phases of human life and history, is the formation, the growth and the persistence of hierarchies—priestly orders—those who claim superior knowledge of what are called "sacred things," and who by virtue of such assumed knowledge demand and receive the homage and obedience of their fellow human beings.

To many students of the ever present problems of human life it has ever been a subject of surprise and wonder that the Roman Catholic priesthood, with his "Holiness," the pope (papa), as supreme hierarch at Rome, could or should be able, from age to age, to exert almost unlimited power over the conduct, the lives and the inmost thoughts of many millions of people, a large portion of whom belong to the cultured, the intelligent, the progressive classes or elements of human society.

The same remarks apply to the Mohammedan priesthood, the Jewish, the Hindoo, the Chinese, the Mormon priesthood, not to mention the so-called "Evangelical" Christian priesthoods, and many others of ancient and modern times—how or why is it, asks the unprejudiced student of history, that the vast majority of the human race must be thus victimized, dominated, ruled and robbed of their earnings by a class of men whose chief object—judged by their acts and manner of life, would seem to be an easy and safe way to live at the expense of other people, and at the same time get the honor, the name and fame, of being better, more unselfish, than the rest of mankind?

In common with other inquirers these questions have long been matters of serious study with the writer of these lines. Looking at them now from what seems the philosophic point of view there is really no cause of surprise or wonder. It is simply one more instance, example, of the well known economic principle, demand and supply. In associative human life there is an ever present demand for leaders, for captains, for rulers. The great masses of mankind are consciously weak, consciously timid, fearful, cowardly. Add to this that they are consciously ignorant; ignorant of the powers, forces facts or factors that make up the problems of human existence, and the wonder ceases that there is a perennial demand for teachers, for leaders, for those who know, and who

KNOW THAT THEY KNOW

more than we do of the mysteries of "the life that now is and of that which is to come."

From this viewpoint, then, we have no cause for wonder that new hierarchies are constantly springing up and achieving success, in greater or lesser degree. In so-called Christian lands it is the most natural thing in the world that a man or woman, desirous of founding a new sect or hierarchy, claims to build on the alleged teachings of the books known as the Old and New Testaments. In Chicago, within the past few years we have witnessed the rise of at least two new sects or hierarchies that base their claims to credence upon these books.

Of these two, that known as "Zion," is the most noted. The name of its founder is John Alexander Dowie, a native of Scotland, which country has been the birth place, probably, of more hierarchs and hierarchies than any land of equal extent on (or in) the earth.

The other most noted hierarchy having its beginning and chief headquarters in Chicago is known as "Koreshanity," the founder and chief hierarch of which calls him-

self "Koresh," and whose followers, though not so numerous as those of Dowie, seem to be increasing so rapidly as to attract considerable attention at home and abroad.

Space and time failing for this issue, a part of the matter prepared for this number of Lucifer on the question of "Hierarchs and Hierarchies" must be postponed till next week. M. H.

Brown's Dilemma. A Well Merited Rebuke.

The following "little story" of the way a farmer's wife got ahead of a candidate for congress, last fall, has been handed to us by a visiting friend and helper from Minnesota, who thinks it good enough to deserve a place in Lucifer's columns. It is told by the editor of the "Wabasha (Minn.) Herald" who ran as Democratic candidate for the legislature at the same time that Brown ran for congress. The story was first published in the Rochester (Minn.) "Daily Bulletin," and reads as follows:

"As everybody knows, we did some canvassing with L. L. Brown, the Democratic candidate for Congress, in this district, during the campaign just closed. One night, after the speeches were over, we decided to drive several miles into the country, to see a farmer who was considered a political power in his locality. On reaching his place we found he was away from home, and would not return for several days. We were obliged to remain all night, as it was too late to drive back to town. The farmer's wife desired to show us to bed, in the spare room, but something seemed to bother Brown, and he hesitated. Finally he said: 'If you will give us a couple of quilts we will sleep in the haymow. Your husband is away and it might start some scandal to have a man who is running for Congress to sleep in the house.' The lady protested but Brown was firm and we slept in the haymow. Next morning, just as we were coming out of our sleeping quarters, the farmer's wife was letting the cows out of the yard. She then went to a little shed, near the barn, opened the door and hit a big gentleman cow who was sleeping therein with a club, saying: 'Get up, you good-for-nothing brute, and go with the cows. You're not running for Congress.'"

"Evil to him who evil thinks," and, "as a man thinketh in his heart so is he," are maxims that this candidate for Congress might take home to himself with profit. But perhaps, after all, Mr. Brown was not very far from the truth when speaking of the moral status of the average congressman. When a man adopts politics as a profession, or occupation, it means, usually, a terrible falling off in mental integrity, or sense of manly honor and moral rectitude.

To give her guest a rebuke that would fit other men as well, this hospitable hostess might have said to the bull something like this:

"*You*, sir, are a *gentleman! You* have never been known to invade the personality of a cow, uninvited, as man invades that of woman, and therefore you can be trusted to go to the woods with the cows, unattended by a policeman to see that you behave yourself properly towards the weaker but more useful sex." M. H.

"Marriage a Form of Slavery."

So says Prof. Burt Estes Howard of Stanford University, California, in a course of lectures on the "Evolution of the State," as reported in the San Francisco "Examiner." A friend has kindly sent us a clipping from which we quote two closing paragraphs of Prof. Howard's talk on "Patriarchal Society:"

"The domestication of animals was the main factor in accomplishing the change from the savage to the patriarchal state. The savage learned that the animal was useful for other purposes than to eat. Then the new uses of the animal brought the demand for labor, and from this were developed the modern forms of marriage and slavery.

"Marriage arose from the desire of man to secure the labor of the woman, whom he married, and her offspring. It was only a form of slavery. There were two forms—that by capture and that by purchase; and I am sorry to say that in modern society these two forms are most prevalent though they may be hidden under other names."

That a professor in Stanford University should have the courage to speak thus of institutional marriage would seem to show that times have changed since Dr. O. W. Holmes said the green apple does not cling to the bough that supports it with greater tenacity than does the college professor to conservatism.

Would the professors of any eastern college dare to say as much of the most fundamental institution of modern society?

M. H.

Brother Gardner on Divorce.

"I obsarve dat de semi-annual occashun for pitchin' into de divorce courts is now at hand," said Brother Gardner, as the meeting opened in due and ancient form. "It has allus struck me a mighty inconsistent thing fur people to argue dat you kin trade a hoss which doan' suit—sell a hoss you doan' like—bust up a bizness partnership which ar' unpleasant—give away yer dog an' pizen yer cat, but you mustn't part from the husband or wife who is makin' yer life one of misery. I thank de law dat it was wise enuff to foresee some sartin things, and among 'em de fact dat people would make mistakes in marryin'. It is only natural dat dey should, and when dey do, divorce am de easiest way out. If de law refused divorces, elopements and murders would increase 100 per cent.

"When you hav tied up two people who truly love, honor, an' respect each other—who kin bear and sacrifice—who can smile in adversity as well as in sunshine—you hev done a blessed thing, an' arth an' heaven ar' de better fur it. But when you hev tied up two pussons who argy, bicker, dispute, and hate—who see nuffin alike—who kin neither love nor respect, you would have de heart of Satan to force 'em to continue such a life. You could't do it. Dat would be murder if no other escape offered.

"Me an' my ole woman hev stood by each other for nigh onto fifty y'ars, an' we ar' gwine to sail in de same boat cl'ar down to de bank of de dark ribber. We agree. We ar' fitted fur each other. We think alike. But suppose we didn't? Suppose we quarrelled an' bickered an' wished each other dead? De law which would compel us to live together would be an inhuman thing. I ar' glad ebery time I see dat a divorce has been granted. I wish de cost was only five dollars, and de time reduced to one day. Husbands would hev mo' respect an' tenderness fur deir wives—wives mo' confidence in deir husbands."

VARIOUS VOICES.

F. Siman, Omaha, Neb.:—I congratulate you, Brother Harman, on not being altogether alone in the fight for more light. I have just read a book printed in Germany that almost took my breath away, for surprise and joy. The characters therein are not so mild as those in "Hilda's Home," but more of the style of what I judge Lillian Harman to be—self-reliant and independent. To any of your German readers who would like to know that Lucifer's teachings have taken root in Germany I give name of author and publisher: "Dar dritte Geschlect," by Ernst von Wobzogen, Richard Eckstein, Berlin, IXI 57.

W. Wendt, Newburyport, Mass.:—From what do you start your system of dating? Do you still sell literature on sex-reform? If so, please send lists.

[We date from the burning of Giordano Bruno, the learned and brave martyr in the cause of astronomic science and the right to freedom of opinion on all subjects, whether physical, metaphysical or speculative. The current chronology is unscientific and mythologic. The Christian church defended the flat-earth theory, the geocentric cosmogony, and because Bruno defended the theory that the earth is a planet revolving round the sun he was burned at the stake, Feb. 11, 1600, of the Christian dating. M. H.]

Sidney S. Bailey, N. J.:—I send stamps to pay for "Plain Words on the Woman Question," "New Hedonism" and "Evolution of the Family." I formerly sent a considerable amount in small orders for books to your office, but of late cannot afford it. I am now dependent on the income of a small farm and have to compete in the market with negroes and Italians and can hardly keep the wolf from the door. I am disseminating reform literature in Vineland and vicinity and if no one else has volunteered to do it I will spread your leaflets, "To Mothers," etc. Possibly some good to you as well as others will come of it. I am watching your brave work and wonder at your courage. I liked very much C. L. James' recent article in Lucifer, entitled, "Liberty the Chief Factor in Progress."

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Defense of the Pharisee.

[This poem appeared in Lucifer several weeks ago, but was marred by the omission of the closing line. We now reprint it complete.]

Conscious of uprightness, the Pharisee
Stood in the Temple and in manly pride
Said, "I am thankful that, whate'er betide,
I still maintain my soul's integrity."

Some call it Egotism; but to me
It seems no man can e'er be justified
When, knowing his own worth, he sets aside
His honest judgment for Hypocrisy.

The Publican who beats his breast and cries:
"Be merciful to me, a sinner, Lord!"
Either his manhood does not rightly prize,
Or seeks, with cringing and obsequious word,
To ape humility before men's eyes,
The better screen his baseness to afford.

—*Jonathan Mayo Crane.*

Great Spirits Gone.

BY C. L. JAMES.

During the last weeks of the nineteenth century, a life which had promised brilliantly, closed at Naumberg, Germany, in the gloom of a man's seclusion. Friedrich Wilhelm Nietzsche, born in 1844, retired, by his friends, as incurable, in 1889, led, therefore, an active life of only forty-five years. His national erudition and his high literary ability, are alike unquestionable. His earliest work was criticism; his point of departure from accepted philosophies was Pessimism. In his first treatise, *The Birth of Tragedy from the Spirit of Music*, he seeks, as a disciple of Schopenhauer, to show how music, especially the higher kinds, is the idealized language of pain; and how Wagner's doctrine that it can express the forms of thought no less than the substance of emotion, is demonstrated by the metamorphose of the Grecian ode into the tragedy.

Two years later, he stated, very ably, the now rather platitudinous doctrines of the Pessimist—Will, the essence of individual life, is evil; the good (necessarily a funereal fire kindled for a moment on the verge of annihilation) is realized by those who have learned to renounce all personal aims—the saint, who lives to benefit others; the philosopher, who lives only to know; the artist, who lives only to create. In 1878, Nietzsche had reduced these three beatifications to one. "Altruism," he points out—the life for others—requires others willing to accept the sacrifice; and thus virtue can exist only for the suicidal purpose of perpetuating vice. With equal ease, the philosopher's devotion to pure thought is proved pursuit of an absurdity. Love of art remains the only passion which can lift man out of self-will and its self-defeating issues, without precipitating him into a deeper deep.

Nietzsche was always too much of a Pessimist to doubt the necessity that this should be done. But in his later works he proceeds from a new and startling premise—the standing obstacle to creative art, both "useful" and beautiful, is the accepted moral law. In the *Pedigree of Ethics* ("Genealogie der Moral") he assails this law by the most slaughtering of all possible methods—the historical. One by one the virtues are called up for judgment, and convicted on their record, of being vices. Honesty, of course, is the cowardice of siding with the strongest robbers; chastity the trick of forming a "trust" in sexual service. Gratitude is the stupidity of supposing the past superior to the present; conscientiousness is the indecency of being disgusted with oneself, like a prostitute or some other poor wretch who has settled down to violating the natural instincts habitually for bread.

Such a miserable creature man indeed has become, as the price of what he calls his civilization. Nietzsche was far too modern a thinker not to believe in progress; but he had probably realized its zig-zag form—at any rate his subsequent writings are a sort of dithyrambic ode, perpetually growing wilder and wilder, in praise of a great projected reaction. Man must break the cage into which Philistinism has decoyed him—he must become again "a magnificent blond beast, roaming wantonly about in search of victory and prey."

That such thoughts, however erratic, represents a spirit that pervades our air, appears by their having exercised as much fascination upon many as Rousseau's praise of the noble and innocent savage—who never existed. Nietzsche has left disciples who maintain that his insanity was like that of Solomon de Caus, of Tasso, and so many other geniuses too sane for this delirious world. No doubt, according to one sense, it was. The proverbial affinity between great wits and madness has been reduced to rational theory, and should occasion no further controversy.

But that Nietzsche became insane can be proved easily enough. As early as 1879 he was compelled by insomnia to resign his academic chair. He was haunted to frenzy by such morbid fancies as that of eternal recurrence, which Maryatt had burlesqued in *Peter Simple*. His effusions, long before death suspended, assumed that frantic style, so characteristic of the brainless bellower, whose principle is reproducing Carlyle's worst faults without any of his merits. And his "disciples"—the Egoists, who have recently afflicted England and America—reach for lower depths of fatuity than his. They confound his "Dionysiac Pessimism" with the "self-interest" which he utterly repudiated. They dress the empty skulls of Helvetius and Locke in laurels stolen from one who would have been first to deride such predecessors as Philistines of the Philistines.

We do not, however, study a genius to pity but to learn from him. Of course it would be idle to study Nietzsche for a solution of the metaphysical problem. Among his sanest persuasions was its utter insolubility. Equally vain would it be to expect a fundamentally new view of Things in General. Almost every point about Nietzsche's practical philosophy—that the Volition to Know is delusion, that the Volition to Persuade is humbug, that Art is the end of wisdom, that the true theory of conduct is not to be learned from moralists but from dramatists—may be found in Oscar Wilde, who does not appear to have

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ever heard of him. It is the historical identification of art with the pathos of disappointment, and of ethics with the conventionalities of society, which give Nietzsche his chief claims to the character of an original thinker, and connect his work to the majestic sweep of modern thought into the Niagara of Anarchism.

* * *

I have long delayed a tribute to the memory of Ingersoll, because the subject invites with dire solicitation towards platitude. But a jackass has recently provoked me, by raising his hoof against the dead lion. The name of the jackass is Henry Thurston Peck. His essay on Ingersoll is a model of commonplace, and almost forces a critic to say something new. Introducing Ingersoll with an account of the Republican convention in 1876, he informs us that Ingersoll's political brilliancy carried the weight of his agnosticism (his craving for political distinction was actually his weak point). Ingersoll, says Peck with magnificent defect of originality, had exactly the talent of a stump speaker. He was no philosopher, no logician, no scholar, only a decently well-informed man with a glib rhetorical tongue. And then—awake, ye powers of Cant!—if Ingersoll's opinion should be true—that is, if death ends all—this was one of those truths which regard for the happiness and virtue of mankind should have taught him to suppress. Or, if loyalty to truth compelled so painful an avowal, it should have been made with the tenderest compassion for disillusioned man, with the carefulest avoiding of anything that could shock or jar sensibilities in any case so deeply to be wounded.

Now either information or loyalty to truth is painfully lacking in a critic on Ingersoll who makes him say or think that death ends all. He declared, in public, on several occasions, with great emphasis and characteristic eloquence, his conviction that death does not end all. The wonderments of Christians and materialists, and their mutterings about inconsistency, called forth from the great iconoclast one of those brief replies which far more than his labored orations demonstrated that he did possess the powers of an original philosopher. Ingersoll acknowledged, of course, that objective proof of immortality was somewhat lacking. But that subjective intuition of immorality natural to man, he was not ashamed of sharing with other men, because he observed it to be associated with the higher parts of our nature—with the altruistic emotions and the self-assertion of intellectual strength.

As to Catholic and Protestant dogmatism, *so far from having brought this instinct into the world, they had done all in their power to discredit it, and this they betrayed by their very surprise that one who saw their absurdity should retain it.* There is not the slightest doubt that Europe and America contains thousands of educated and half educated people who disbelieve in the immortality of the soul, or rather lean towards unbelief (for the true unbeliever is born not made) just because they have been taught to associate immortality with such fables as bodily resurrection and such atrocities as everlasting fire. To have no mercy for these monstrosities, which appeal only to men's fears, is not to destroy but to emancipate their hope.

And while on the subject of orthodoxy as opposed to religious intuition, I may pause to quote (from memory), a sentence of Ingersoll's than which very few exhibit in higher measure the powers of a logical thinker: "It is the peculiarity of a truth that it fits into everything else. It is the peculiarity of a lie that it will fit into nothing except another lie made on purpose to fit it. It follows the more lies you tell, the more you must tell, until some one necessarily gets sick of lying, and proposes to return to truth at the point where it was abandoned. That is what they call a reformation."

There is a whole philosophy of history in these few words. Scarcely any men have ever been less like each other than Ingersoll and Nietzsche. The magnificent physique; the healthfulness in mind, in heart, in manner; the playfulness; the burliness, approaching clumsiness; the common sense, with its constant peril of relapse into commonplace, which so strikingly characterize the American orator; present a perfect contrast to the overstrung nerve, the morbid introspection, the melancholia, the weakness, the brain oppressed by learning, of the German pedant.

Yet both were creatures of their common age, moving alike towards "one divine far-off event." Ingersoll in his inspired moments saw as clearly, though he saw with far less painful consistency than Nietzsche, that the Volition to Know is self-delusion, that the Volition to Persuade is hypocrisy; that Philistinism is rhetorical knavery working on metaphysical folly; that the creative instinct alone is the divine; that (his love of Burns and Shakespeare proves) its last result is Art, a holier thing than even Science, for physical science only removes obstacles to human happiness, but the creation of beauty is the creation of happiness itself.

That Ingersoll's own power as an artist far outweighs his power as a special pleader is surely proved by the single circumstance that during the last twenty years of life his polemics against Christianity (we all acknowledge) destitute of up to date argument, had yet been translated into every language under heave.. The serious place in literature of anything which attains that sort of success is beyond impugnment by a critic though he were a Gervinus instead of a Peck! It has been passed upon forever by the last literary tribunal. If this estimate of Ingersoll be at all correct, it is evident that his stump-oratorical rhetoric, his party politics, his *Truth Seeker* arraignment of orthodoxy, are none of them the secret of his prominence and influence. They attract attention only as types of what everybody knows at sight. The power which made them types was in the personal gifts, not always very happily employed—in the creative imagination, the word-painting, the pathos, the humor, the benevolence, the love of freedom, the love of truth, the gigantic reserved force which on occasions like those cited demolished without apparent effort every opponent upon whom it deigned to spend itself from Gladstone down to Talmage.

It was in that deep, broad, genial nature to which such distinctions as between hope for a future life and belief in Lazarus' resuscitation were not a matter of theory but of instinct. Above all it was in the fulness of the modern spirit—the quick eye for the Impossible, the keen scent for the Insincere, the scorn of "the world and worldlings base," the impassioned foresight of a world regenerated by liberty, science, and culture. Ingersoll is strongest exactly where readers of the Peck grade (whether friendly or hostile is immaterial) are least able to appreciate his strength. In such a discourse as the *Mistakes of Moses*, even one who laughs at the wit, may know that the data were far better handled by Austrue and his successors. We are spared such reflections in a discourse like *Crimes Against Criminals*.

Yet Ingersoll was not in the least to blame for wasting time on Moses. That the church is "the mother of humbugs," the preserver of them all, the inspirer of the Movement in Favor of Ignorance, whose influence every one desirous to promote knowledge must find some means of overcoming, was as sound an intuition as Ingersoll needed have. While orthodox Pecks do not see, or affect not to see, that Ingersoll did anything for moral and social reform, there are "radical" Sniffs who blame him for not doing enough. But "wisdom is justified of her children." Strong as Ingersoll's head was, his heart was better. Indeed there is a point of view from which it may be pronounced too good. As a legend tells about Jesus, he could find something to speak kindly of in everything; and his eulogies on Jim Blaine, Henry Ward Beecher, &c., were not purchased puffs, but over flowings of this amiable temper, which, however, when he reached Depew, became too sloppy even for the American public—who can stand much in that line.

Accordingly, Ingersoll's life is well known to have surpassed his writings in merit. Platitudinous Peck finds convenient to assume its excellence was of that "good husband, good father" type which is proper in an obituary. But this again speaks ill either for P. P.'s information or his honesty. One who writes about a person so much in the public eye as Ingersoll, ought to

know that his was one of those shining lives which become beacons to posterity. His household; conducted on Anarchistic principles; in which children were never punished, never scolded, never forbidden, never commanded; in which there were no "time," no rules, no authority; and where every one did exactly as he pleased, had been practically open for years; and the innumerable guests were unanimous in reporting it as Paradise.

Such an object lesson far outweighed the effect of the regrettable circumstance that, in words, Ingersoll did not appreciate Anarchism or free love. His later utterances as compared with his earlier—his reply to the Gladstonian view of marriage for example—show plainly enough in what direction his theory was following his practice. Peck says he did nothing to ennoble humanity. But I think Peck is here (as frequently) mistaken.

(TO BE CONCLUDED NEXT WEEK.)

From "The Heart of Life."

One of the characters says this to his mistress, who is another man's wife:

"He talks about chastity. He has no idea of what the word means. The canon's idea of virtue are those of a converted pig. . . . . Some one else has taught me to feel in my heart of hearts the holy and living thing that this virtue really is—to feel that, in its highest form, it is no refusal or negation, but the self-devotion of body and soul at once—of the reasonable soul and flesh that is one man. Chastity is the complete living of one human being for another, which is merely the humanised form of the Saints living for God. . . . . You have been a presence always dwelling in me, softening all my hard thoughts and quickening all my good ones, and giving my soul wings, and enabling me to bear sorrow."

Again, the principal character talking with another lady, this coversation takes place:

"Who are the women whose faces shine at us from the pages of the Gospel? Of course there is the Sacred Mother, and Mary the sister of Lazarus. But who are the others? They are Mary Magdalen, the woman of Samaria, and the woman taken in adultery."

"I think," said Miss de Souza, "that sin in women like these, is only the flame of devotion blown sideways, or even downwards."

"Whilst your Pharisees," added he, "are people whose chimney never smokes, for the simple reason that they never have any fire in it."—*W. H. Mallock, in "Morning."*

Womanhood, Virginity, Motherhood.

It has struck me that we want some name for the Divine Woman. A Divine Man lived, and died. Where is the Divine Woman?

I see her as I walk along Bundle-street; along King William-street I see her! In half a mile, generally two or three. Occasionally I see her in portraits in the "Illustrated London News" or "Graphic." I often see her on the tramcar.

She may be of any class, educated or uneducated. But Nature (which is God, viewed objectively) has marked in her face the Ideal of Womanhood. There is a look on her of soft eternal Motherhood, which attracts us, which envelopes us!

If our minds are preoccupied, if we are worried, if our aims are low, if we have a friend with us engaging in useless conversation—O God! if we are anything less than MEN, these things are not for us.

Blessed be Manhood! Blessed be Womanhood! Flow, blessed tears, while I cry to the wide earth, I cry to my neighbors—and none shall be left out—I love you, my dears!

Archbishop O'Reilley, who is a Man, would say, "We have the idea of Divine Womanhood in the Virgin Mary!" I do not deny it, and the point is not to be missed. The Motherhood is pure, pure as Virginity. But who, at this hour, can bend his neck to the yoke to help pull along a whole van-full of disused furniture—a whole cart-load of Dogmas and Devils!

I have no faith in devils; I don't believe in Satan even! He had been handed down to us from our aboriginal ancestors. But I believe in saints. We are all "called to be sancti" in the best sense of the word.—*Omrah in "Morning."*

REMARKS ON THE ABOVE.

To my thinking the purity of Motherhood is higher, nobler, greater, than the purity of Virginity. Virginity is an interesting phase of human life mainly because it means possible motherhood—motherhood in embryo, in anticipation, so to speak. When the time has *passed* in which motherhood is possible then virginity ceases to be interesting, and we naturally inquire,

"Why has the Possible not become the Actual?

"Why has not the purity of maidenhood been crowned with the purity of motherhood?"

"Why has not the blossom stage developed into fruitage?"

Is not old-maidenhood a case of arrested development?

The flower is beautiful to the eye and fragrant to the olfactories—two of the senses, but the ripened fruit gratifies three of the senses—sight, smelling and taste, and more important still, it furnishes the SEED through which comes a new plant with its possibilities of flowers and fruit, and also its power to nourish and perpetuate animal life as well.

Yes, virginity, maidenhood, is beautiful, pure and good, but like the beauty, the purity and goodness of the flower, these qualities in the maiden are interesting mainly because of the promise of their full fruition in the phase of life called Motherhood.

M. H.

Who Holds the Keys?

From the "Autocrat of the Breakfast Table."

Every person's feelings have a front-door and a side-door by which they may be entered. The front-door is on the street. Some keep it always open; some keep it latched; some, locked; some, bolted,—with a chain that will let you peep in, but not get in; and some nail it up, so that nothing can pass its threshold. This front-door leads into a passage which opens into an ante-room, and this into the interior apartments. The side-door opens at once into the sacred chambers.

There is almost always at least one key to this side door. This is carried for years hidden in a mother's bosom. Fathers, brothers, sisters, and friends, often, but by no means so universally, have duplicates of it. The wedding ring conveys a right to one; alas, if none is given with it!

If nature or accident has put one of these keys into the hands of a person who has the torturing instinct, I can only solemnly pronounce the words that Justice utters over its doomed victim,—*The Lord have mercy on your soul!* You will probably go mad within a reasonable time,—or, if you are a man, run off and die with your head on a curb-stone, in Melbourne or San Francisco,—or, if you are a woman, quarrel and break your heart, or turn into a pale, jointed petrification that moves about as if it were alive, or play some real life-tragedy or other.

Be very careful to whom you trust one of these keys of the side-door. The fact of possessing one renders those even who are dear to you very terrible at times. You can keep the world out from your front-door, or receive visitors only when you are ready for them; but those of your own flesh and blood, or of certain grades of intimacy, can come in at the side-door, if they will, at any hour and in any mood. Some of them have a scale of your whole nervous system, and can play all the gamut of your sensibilities in semitones,—touching the naked nerve pulps as a pianist strikes the keys of his instrument. I am satisfied that there are as great masters of this nerve-playing as Vieuxtemps or Thalberg in their lines of performance.

Married life is the school in which the most accomplished artists in this department are found. A delicate woman is the best instrument; she has such a magnificent compass of sensibilities! From the deep inward moan which follows pressure on the great nerves of right, to the sharp cry as the filaments of taste are struck with a crashing sweep, is a range which no other instrument possesses. A few exercises on it daily at home fit a man wonderfully for his habitual labors, and refresh him immensely as he returns from them. No stranger can get a great many notes of torture out of a human soul; it takes one that knows it well,—parent, child, brother, sister, intimate.

Be very careful to whom you give a side-door key; too many have them already.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

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Imperialism.

The drift, the trend, of the Washington government, away from the simplicity and economy of the Jeffersonian administration of public affairs, one hundred years ago, and towards the pomp, the splendor and the extravagance of the monarchies of Europe and Asia, was never so manifest as at the second inaugural of our elective monarch, William McKinley—reminding us of the closing lines of the poem, "Parrhasius":

> We look upon our splendor and forget
> The thirst of which we perish.

Grant Allen and His Critics.

Among those who have had something to say anent the essay of Grant Allen published in our December Library, is a correspondent and subscriber who writes us after this manner:

It appears to me that Grant Allen did not know what he was about in his "Plain Words on the Woman Question," which you printed in Light-Bearer Library for December. If it were not for the timely remarks by E. C. Walker there are sufficient reasons for confusion.

According to the theory the chief purpose of existence is the perpetuation of the race. He refers to August Comte as to how this should be done, "all men to support all women." This is, as E. C. Walker mentions, done today.

August Comte with his positivism has rendered a service to humanity by calling attention to the fact that "Whoever desires to comprehend sociology is bound to have a rudimentary knowledge of preceding positive sciences; such as mathematics, astronomy, physics, chemistry, and biology."

But as concerning the station he assigns to women J. S. Mill finds the best answer. August Comte makes angels and goddesses of them, but denies them justice.

What a horrible condition it would be to debar every woman from the useful activities and merely suffer her to live as a means for the perpetuation of the race. I am not able to comprehend the motive of modern writers like Allen who concern themselves so much about the existence, or extinction of the race. Take, for instance, Tolstoy. He will tell you, "The best existence is non existence."

Concerning the emancipation of women there is only one way open, according to my observation, in nature. This will be to induce men to esteem and honor women for spiritual qualities, and not for their physical charms alone.

To attain this condition woman must rise and enlarge her mind; must scatter dogma, grandy, and tradition to the winds By this means she will compel the lords of creation to see that there is a double life in each of us—the physical and the spiritual; or the high or low.

The head and front of Grant Allen's offending, in his essay, "Plain Words About Women," appears to be this:

In order that the human race should continue to exist, in its present visible and tangible form, upon the planet earth, Grant Allen assumes,

First, There must be children.

Second, In order that there be children there must be mothers—whether there be fathers or not.

Third, Women, and women only, can be mothers of children, since, by nature's economic rulings, men are incapable of becoming mothers, and no labor-saving machine, incubator or what-not, has yet been invented to take the place of woman as mother, in the work of human reproduction, and no "elixir of life" has yet been found to enable human beings to live on, indefinitely, in the present visible and tangible form.

These three axiomatic truths having been assumed as needing only clear statement to secure universal assent, Grant Allen proceeds to show, by cold, hard, unrelenting facts and figures, that each normally developed woman must bear, on the average—four children, the alternative being race-extinction, racial suicide.

The object of the entire essay, as I understand it, is not to enslave woman by compulsory motherhood but rather to secure her against compulsory motherhood, such as is now her fate, by rational education, in regard to her rights and duties as race builder, and by an economic re-adjustment that would recognize woman's worth in the great industrial human hive.

To do Allen justice, let him speak for himself. On page fourteen of the pamphlet in question occur these words:

> Seeing, then, that these necessities are laid by the very nature of our organization upon women, it would appear as though two duties were clearly imposed upon the women themselves, and upon all those men who sympathize in their welfare: First, to see that their training and education should fit them above every thing else for this their main function in life; and, second, that in consideration of the special burdens they have to bear in connection with reproduction, all the rest of life should be made as light and easy and free for them as possible.

If there be injustice or hardship for woman in this pivotal statement it is not the fault of the author but of Mother Nature herself, in putting the heavier burden on the weaker shoulders. Grant Allen would not deny to woman the right to engage in the "useful activities," but would place her in a position where she could freely choose between motherhood, with its responsibilities and perils, on the one hand, and the bread-winning occupations, works of art, etc., on the other.

To make the "perpetuation of the race the chief purpose of existence" is simply to follow nature herself, whose chief effort manifestly is to "keep the ball of life rolling,"—to keep the race from dying out,—with less regard for the fate of the units.

If Tolstoy, or any other man, teaches that the "best existence is non-existence," all I have to say is that to me such utterances indicate mental abnormality if not downright insanity. Nothing interests me except that which ministers to life!—that exalts, magnifies and glorifies life. I have no interest in death or non-existence except a feeling of aversion, abhorrence, antagonism.

With the last two paragraphs of our critic, Grant Allen's writings are in perfect accord, as I understand them. No one who has read "The Woman Who Did," for instance, could accuse this world-famous author of desiring to make woman a slave to race-production, or to conventional standards of sex morality. Yes, "woman must rise and enlarge her field of vision." She must be her own emancipator her own savior.

When woman saves herself from the curse of man's domination in the sex relation the race will be saved from the curse of man-rule-over-man, of robbery and murder of the weak and ignorant by the cunning and strong, and not before. M. H.

Reaction Against Materialism

In last Lucifer something was said of the "Rise and Persistence of Hierarchies"—priestly orders, ecclesiastic organizations, etc. In this article it is proposed to consider briefly some of the causes that underlie and produce the phenomenal growth of modern hierarchies, cults, isms, such as Eddyism,—"Christian Science;" Dowieism—"Zion," Teedism, "Koreshanity;" Wilmansism—"Mental Science;" Weltmerism, Hypnotism, Telepathy—including, perhaps, the still more widely spread cult or ism known as Modern Spiritualism.

As some of us see it, the rapidity, the ease, with which all these isms have obtained credence and adherents is owing in great measure to a natural and normal reaction against the abnormally materialistic teachings of orthodox Christianity, orthodox medical science and orthodox, or accepted, physical science.

According to theologic teaching the physical body is the real personality—the soul, mind or spirit being constantly spoken of as an appendage, an annex or possession, of the body. The constant exhortation of the church was, and is, "Save your soul!" Not save YOURSELF, but save your soul, by washing it in the blood of the slain Jesus, and by eating his flesh and drinking his blood. The church teaches a material resurrection of the body, a material heaven and material hell, and was, and is, extremely solicitous concerning its own material holdings in this world; demanding exemption from taxes, etc.

Not less materialistic were the teachings of medical doctors. Disease, with them, was a material entity to be driven out by material poisons—drugs. Mind, soul, spirit, was simply the result of material organization; the brain producing mind much as the liver secretes bile, and that hence the death of the body means the ending of the individualized personality.

Much in the same way argued many if not most of the teachers of physical science, the chemists, the geologists, astronomers, etc. The visible, the tangible universe is all that there is; or at least that there is nothing except that which can be reduced to a condition cognizable by one or more of the five bodily senses.

Against all these materialistic philosophies, cults or isms there came a natural reaction, a normal or healthy reaction, as some of us think, but with this normal reaction came also the tendency to swing to the opposite extreme; the tendency to ignore, to slight and to deny the very existence of things material.

* * *

And thus it is we find the rationale of the existence of a swarm of new cults, sects, isms, each with its leader or leaders ambitious of distinction if not also covetous of wealth and power over their fellow human beings. Not that all these leaders are impelled by sordid, or narrowly selfish motives only. That many if not all of them are really trying to help the oppressed and unfortunate to better conditions of life I verily believe. But in an age when money means power and influence it is difficult if not impossible to withstand the temptation to use money and power for personal aggrandizement as well as for altruistic helpfulness, or for the enlightenment and uplifting of the ignorant, the oppressed and enslaved, and hence we very naturally find Mrs. Eddy riding in her private palace car and Brother Dowie the proud possessor of millions as the result of tithes given to the "Overseer of Zion."

Again I find it impossible to close this investigation and make the applications intended, without occupying too much of our space, and will therefore probably take it up again next week. M. H.

Co-operative Homes.

"The Ascent of Life is the Ascent of Ideals," says the author of the book called the "Ascent of Life." A truer saying scarce ever was uttered.

First must come unrest—discontent with the old, and with this unrest must come desire for something better. Then the ideal, the mental concept, of the newer and better.

The ideal home of most people now living in lands called civilized, is, and has for many ages been, a house and surroundings fitted up for the dwelling place of one family, consisting of father, mother and children, and perhaps servants or hired help. The parlor; the living room; the dining room; the kitchen; the pantry; the store room; the library; the bedrooms; the closets, halls, bath-room, verandas, garden, lawns, orchard, barn, etc., etc., all were planned, built and laid out for the comfort, convenience and happiness of one monogamic family—the unit and type of the state or nation.

There was, and is, much to be commended in this ancient, but narrow and exclusive ideal, but now, in the course of human evolution, a newer ideal, and, as some of us think, a higher and better, is slowly but surely forming. A number of books have been written outlining plans for the co-operative home—the home that will combine the advantages of the old exclusive ideal with the newer, the broader, the more inclusive ideal; the ideal more in accord with fraternalism, equality, liberty, solidarity and universal commonwealth, in human affairs, and not so much in accord with paternalism, patriarchalism, monarchy, nationalism and monopoly.

Many attempts have been made to practicalize the co-operative ideal in the home, but few if any of these attempts have been crowned with the success their projectors hoped for them—mainly, as I think, because too much was attempted at first. Our new idealists are prone to forget that the instincts, the tendencies, the prejudices that have been the growth of ages cannot be overcome, or even radically changed, in the space of one or two generations.

Among the pointers showing that a change is coming in the home ideal, the following description of what has been done as a business venture in Omaha, is interesting. The article was written by one of Lucifer's friends and helpers, Walter Breen, and published in the "Nebraska Socialist." It reads thus:

> Love of home has always been held dear by the Anglo-Saxon race, and yet in this era of transition we note a few ripples of the coming change. A few years ago a firm of real estate dealers

in this city erected a modern apartment house, suitable for a limited number of families.

The house was architecturally well finished, and had a pleasant appearance from the street. The lawn and flower beds were looked after in the summer, and steam heat from one boiler room thoroughly heated each room and hall in the winter. The building was scarcely finished before all the apartments were taken, and since then vacant apartments have not stood empty very long ere they were filled by new occupants.

Since the above described apartment house was built, two more of a similar pattern have been erected, improved in size and in other ways—a well-floored dancing room being added for the general use of the tenants. The rent for the average suite of rooms in these places are not what at first sight would be termed low, the average being about $35 to $40 per month. If these were low one could understand people in comfortable circumstances discarding houses costing from $25 to $30 per month and taking apartments.

There must be some other reason, then, for the once much coveted individual home being discarded (by some people) for the communal home. A critical examination discloses many reasons, social and economic, for this tendency to radically change our style of living. Briefly stated, they are as follows: economy, comfort and sociability.

The economy of living in an apartment house comes in (comparison of course being made with the individual home renting for $25 per month) in many ways. A suite of rooms can be heated by steam cheaper than a private house can be heated by stove or furnace. There is a saving in water bills, etc.—one nice lawn, well kept, costs no more around an apartment house than around a private house.

For comfort, there is a decided saving in labor in an apartment house, which furnishes heat and janitor service, over the individual home where stoves or furnaces must be taken care of, and rooms swept and tidied by some member or members of the household (should help not be employed). Few individual homes can have a specially built dance hall, and lastly, few houses renting for $25 or $30 are as well built and equipped as the above described suites.

For sociability, there are many arguments that might be made, showing why people are adopting the new style of living. Every man and woman knows the pleasure of social converse with pleasant neighbors and friends. How often on a winter evening we feel at a loss to know how to pass the time, and are repelled from making a trip out doors on account of bad weather, to make a call and have a social chat over a game of cards, whereas, if it was simply a matter of going up or down a flight of stairs, we would not hesitate for a moment.

Then again there are times of sudden illness that make everyone appreciate a near and kind neighbor. This change in our mode of living is now affecting only a few families. Later on, as is attested by the growth in eastern cities, there will be more people affected by it. So in this we can see the steady movement toward socialism. Now of course rented suites of rooms in apartment houses do not constitute socialism, but in the change from the individual home to the collective home is a decided movement in that direction.

Among the books referred to as outlining the co-operative ideal in home life, may be named "Papa's Own Girl," by Marie Howland; "Cityless and Countryless World," by Henry Olerich, and "Hilda's Home," by Rosa Graul.

M. H.

You doubt whether liberty can be trusted. I am very sure that tyranny cannot be trusted, and I am furthermore sure that the care of liberty cannot be delegated to any representatives. Liberty cannot be put under bonds to keep the peace without liberty being lost and peace unattained. All the so-called evils of liberty have been the evils of the lack of liberty. We shall have to accept the real logic of liberty at last, for there is nothing under the sun that can be trusted in its place.—*Geo. D. Herron.*

VARIOUS VOICES.

W. G. Markland, Highland Park, Tenn.:—I send you $2 to apply on subscription to Lucifer, for Leon H. Markland. I am now yard superintendent at a stave and heading factory and have applicants for work at eighty cents per ten hours work, from men who own homes and others minus homes. Average four or five per day. This shows the condition of the labor market. The "shut downs" and failures of this region outnumber largely the new enterprises. It seems to me that a boom of advanced thought on all lines is coming fast. The trend toward concentration of private wealth and that toward poverty must naturally produce effervescence. I feel more hopeful than ever before.

J. Harman, Jeannette, Texas:—I often think of you, and read Lucifer through, every one of them. I lend it to a few select persons, but cannot think of any one in this country who would pay for it and read it. It is very strange to me that every one cannot see that the way to improve the race is by selection. We all know how to improve horses, cattle and hogs, but seem not to know that the same wise selection will improve the human race. I cannot help admiring you and Lillian for your unyielding perseverance and wish I could do something to help on the great work in which you are engaged, but it seems I can do very little. I send one dollar for Light-Bearer Library and one to pay arrears on Lucifer.

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Man Self-Creative.

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all life, all influence, all fate;
Nothing to him falls early or too late:
Our acts our angels are; or good or ill,
Our fatal shadows that walk by us still.

—*Fletcher.*

From My Point of View.

BY LILLIAN HARMAN.

The Holy Synod of the Russian Catholic church has at last awakened to the fact that Leo Tolstoi has, by speech and writing, "unceasingly striven to separate himself from all communion with the church." Therefore it has issued a circular of excommunication, signed by three metropolitan arch-bishops and three bishops. It is evident that the church wished to ignore Tolstoi's scathing criticisms as long as possible and thereby confessed its own weakness. An excommunication is no longer the serious thing it was a few years ago. If it were, Tolstoi's present illness would be attributed to the action of the church, instead of natural physiological causes.

* * *

The newspaper dispatches report that male friends of the Filipino patriots, General Rio del Pilar and others who were exiled to Guam, dared not be present at the deportation. They feared to expose themselves to the same fate by expressing their sympathies. "Wives, children, and sweethearts," however, "followed the ambulances to the wharf, shrieking and tearing their hair in a frenzy of grief. Gray-headed women, mothers of some of the prisoners, ran barefoot in the dust of the road, tears streaming down their cheeks."

Thus does our imperial government "benevolently assimilate" the husbands and sons of Filipino women, and tear them from home and loved ones and send them to a living death on our Devil's Island of Guam. And we are the people who were so indignant with France for her treatment of Dreyfus.

* * *

The civilized nations are kept quite busy, these days, giving lessons in civilization to the heathen Chinese. Strange to say, however, the Chinese women do not always appreciate the treatment which they receive from the brave and generous soldiers representing Christendom. George Lynch, an English war correspondent, writing of the attempts of the Chinese girls to escape the "benevolent assimilation" of these soldiers, writes: "Unused to, and incapable of walking, it was intensely pitiful to see these wretched people, with their tiny, compressed feet trying to get away. In the majority of cases those who did not succeed were assaulted. It is impossible to give details of what came under every one's observation."

The soldiers were sent to China to avenge the missionaries. It was the business of the missionaries to teach Christianity, a cardinal tenet of which religion is that suicide is worse than murder. These girls had not profited by the teachings of the missionaries, for the correspondent continues: "Girls were seen in the river Pei-Ho, near Tung-Chow, who walked into the water where it was not deep enough to cover them, and deliberately held their heads under the surface till they were drowned. . . . . As we traveled along day by day, the sluggish waters of that muddy river carried down a burden of corpses that floated past the junks, among which were to be found a very large proportion of women and girls."

After the heathens are subdued and forced to accept the teachings of the missionaries, the latter may preach sermons on the wickedness of self-destruction, and picture the torments in hell of those self-slain girls. The Christian soldiers will, of course, snugly repose in Abraham's bosom.

* * *

The supercilious manner in which some women handle the "servant question" in the public prints is often temper-trying. One of the latest exhibitions is by a writer in "Brann's Iconoclast." "Each in his, or her, station; nature seldom makes the mistake of placing Elizabeth in the kitchen and Nora in the parlor, and when she is guilty of such an error, the results are always disastrous. Our cook would be no more at a loss how to entertain our guests in the drawing-room than we should be how to prepare and serve the dinner which is to refresh and form a very necessary part of the entertainment of these same guests."

There's snobbery for you! Why shouldn't the cook be able to entertain the guests, if necessary? When Helene Dubois went to school, did she not learn that

"Politeness is to do and say
The kindest thing in the kindest way"—

A copy book maxim that is, alas, too little remembered or heeded by either "servants" or "mistresses." But many "servants" are more mindful of it than their mistresses, and to just that degree more fitted to entertain guests. And why shouldn't "we" be able to cook and serve a dinner? To cook and serve palatable, healthful food to our loved ones and guests is certainly as important, to say the least, as any parlor entertainment. And it can, and should be a labor of love.

Great Spirits Gone.

BY C. L. JAMES.

[CONCLUDED FROM LAST WEEK.]

From the overripeness of a flower about to shed the seed, from the struggles of an abortive *bud*, to the atmosphere of a night-blooming cactus miraculously opening upon its hour of fairy life, is the transition from Ingersoll and Nietzsche to Oscar Wilde. That he can assume with playful irony all they were laboring to realize, is reason enough for loving Wilde, aside from his supreme merit of being a beautiful sinner who exhibits all the healing terror and pity of immorality to an age fairly rotten with the pellagra of ugly, unattractive sanctimoniousness.

Folly may attempt to plagiarize the others; but Oscar Wildeism is contagious, and warns wisdom not to say much

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about him for fear of becoming like him—which he characteristically pronounced "the sincerest form of insult."

As a poet, he may not be destined to stand high. His earlier verses are distorted with "storm and stress"—Irish patriotism and Grecian love. The "Ballad of Reading Gaol" is a monument to the soul which refused a fortune from the vulgarity of airing personal suffering in print; but Oscar Wilde would have expected us to know without proof that he was not a snob.

It is in his critical writings that he attains the passionless perfectness of art. Throughout his great little prose book "*Intentions*," run the following ideas, not in dreary sequence of argument but like the parts of a musical composition which ring melodious changes on a single artistic theme.

Mind is all. This favorite paradox of transcendentalism becomes capable of application as soon as we realize that the nature of mind is to create. It is a mistake to suppose that Turner copied fogs. He made them. There may have been fogs before Turner—there may; but we are justified in complete agnosticism upon that point; for fogs, as known to us, are simply Turners.

And so with everything else. History teaches that Athenian ladies dyed their hair, painted their faces, and wore high-heeled shoes. The Greece of art and letters, of Aphrodite and Zeus, is a Greece which never existed except in the minds of Greek poets and other Grecian artists.

Nothing exists for us but what the artist has taught us to see; and if we compare the vision of the great artist with that view of the same subjects which Philistines have learned from earlier or inferior artists (vulgarly called the facts) we shall find no resemblance.

Thus Beauty, the artist's product; Happiness, the result of beauty, are, or may for any man, be all. Ugliness and misery are nothing but bad art, striving to perpetuate some antiquated ideal such as lust, or lucre, or length of days. In this abyss no man need plunge himself; for the angel of originality prompts everyone to be creating something new; and the demon of imitation has no parent but negative self-distrust.

If the objection be raised that ambitious cranks do not create anything beautiful, the answer is ready—they are typical plagiarists. Of course no one will improve verse, for example, unless he knows what has been done already, and possesses that form of creative genius. But while he is learning, he need not aspire to improve; and when he has learned, he can always create something new.

For the supreme creative art, which in truth sums up all the rest, is Criticism. The inventor is a critic on "the facts;" the sculptor, painter, architect, on the mere maker for "use," the poet upon them; the actor on the poet; the essayist on all the others. Each selects for prominence what delights the soul out of that work of his predecessors which always contained much inferior result.

It follows that the supreme work of criticism is within the individual mind. Thinking is the highest art; and the thinker will be in no hurry to speak, though sometimes he must; because he knows his best thoughts will after all be unintelligible to those addressed. The essential negation—ugliness, unprogressiveness—has, of course, its Bible. Its Law and Gospel are realism in "art" and respectability in life, which is (of course) a branch of art. The thinker, when he condescends to express himself (imperfectly, of course) in either fiction or "real life" is sure to be an innovator, and as such an object of persecution.

Oscar Wilde is dead. There are forebodings of his fate and mission in such sentences from his works as these:

"Society, which is the beginning and basis of morals, exists simply for the concentration of human energy. . . . Society often forgives the criminal; it never forgives the dreamer. . . . They mean well, no doubt, these honest beaming folk. Perhaps that is the reason why they are so excessively tedious. But some one should teach them that while, in the opinion of society, contemplation is the greatest sin of which any citizen can be guilty, in the opinion of the highest culture it is the proper occupation of man."

There it is in a nutshell. Society has no mind but what previous creative art has given it; and if we go beyond that we find (of course through creative hypotheses alone) only the action of force, resembling that we feel in ourselves but blind. Mind ever originating, must ever suffer martyrdom to redeem mind destitute of originality; which, together, make up all. And the latter, being blind, is always going just the opposite way to what it supposes—therefore always most mischievous when it most proposes to be useful.

If any positive philosopher resents the extreme idealism of such views, he should remember that Wilde, unlike Nietzsche and Ingersoll, utterly disclaimed any such absurd "concentration of energy" as is implied in the Philistine term consistency. Therein is his superiority. He aimed to convince nobody. He aimed to make people think.

Practical Co-operation.

Elsewhere in this issue will be found the outlines of a plan to practicalize the principles of co operation, here in Chicago. The following is a copy of blank to be filled out and signed by the members:

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of New Series, (now in preparation) contains "Marriage—an address delivered by Juliet H. Severance at the International Congress of Freethinkers, in Chicago, October 4 1893." Price of single copy five cents. Price of the Library, per year of twelve numbers, fifty cents.

Constitution of the Ideal Society.

Preamble: Co-operation is the basis of civilization. Man, in his primitive state, provided individually for his few necessities, but the complexities of modern civilized life demand that men produce and enjoy in common,—co-operate.

The evolution from individualism to co-operation is going on blindly, and without forethought or method on the part of the people, and the only practical attempt at regulating our economic relations has been made by the trusts, through their ever-increasing power in the control of the vital sources of life. This power of monopoly, if not abrogated by the intelligent action of the people, will soon include the world in a net-work of slavery.

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In our unity we form a safe harbor where the victims of capitalistic exploitation, when tossed upon the stormy sea of competition, may find refuge, and our Society will be a beacon lighting the way for the emancipation of the race.

* * *

Article I: The name of this association of people shall be The Ideal Society.

Article II: Any person may become a member by a nine-tenths vote of the members present at a regular meeting.

Article III; Sec. 1: Conventions will be held semi-annually, on the first Monday in January and July.

Sec. 2: The convention will be composed of all the trades and professions represented in this Society.

Sec. 3: The action of the convention must receive the approval of nine-tenths of the Society attending meetings designated for the purpose of considering such action.

Article IV: Members of this Society owning shops, real estate, factories, etc., will remain in charge and possession of the same, and conduct their business to suit themselves, considering this Society merely as a customer. But the Society will set the price on all work done by the members in such shops, allowing the owners ample compensation for the use of such shops, and remuneration for personal services rendered at regular membership rates.

Article V: Each member will make out a monthly check in favor of this Society, and, when honored, will receive in exchange an order on any service, article or commodity the Society may hold.

Article VI: The Labor Committee shall receive all applications for help, and will submit them to all those who are willing and able to do the work, and all labor shall be divided equally among all.

Article VII: As long as the members of this Society do not own their tools and materials, they will work under the conditions which they can agree upon with their employers, and will receive their pay in cash, or in orders on the Society.

Article VIII: The pay of the Officers and Committeemen shall be equal to that of all other members.

Article IX: This Society, ignoring property, will not acquire any. It shall remain the agent of the individual members and groups of this organization

Article X: Ten voting members shall constitute a working quorum.

Article XI: These Articles of Agreement can be revised, amended or annulled by a nine-tenths vote of the members present at a regular meeting.

President: Dr. Chas. J. Lewis.
Secretary: Charles Levy.
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For particulars address C. Levy, 108 5th Ave., Chicago.

Infidel Women. Symposium Called For.

A friend in Philadelphia sends us the following and asks that a "symposium," a sitting together in grave conclave, be held in Lucifer's columns, the subject of discussion to be the late syndicate letter of Ella Wheeler Wilcox in reply to the man who expressed himself willing to marry an "infidel woman;" which reply reads as follows:

A widower with four little girls thinks of marrying. He says: "What I want is a true, virtuous woman, if I should remarry, and I do not care if she is an infidel or Christian, for my four girls would at least be taught that virtue was the price of their inheritance."

To me the most repellant object on earth is a woman infidel. She is as unnatural as a flower which breathes poison instead of perfume: as a child which curses, instead of prattles.

Were I a man I could contemplate any existence, however lonely or desolate, in calmness, rather than accept life companionship with a woman devoid of religious belief. I do not understand how any human being faces life without faith.

It is easy enough to face death, if you believe it ends existence; but to face the vicissitudes of life and the death of those who make earth beautiful to you, with no strong divine arm on which to lean—it is an awful thought.

The woman who is to assume the care of four stepdaughters will need the most devout faith in God and His guardian angels to sustain her. She will need to believe in the efficacy of prayer and to send her troubled spirit to God on the wings of prayer every hour of every day if she would meet the demands upon her patience, judgment and good nature.

The woman who does not know the wonderful healing and helping influence of prayer has not yet entered the ante-room of joy.

We do not always get that for which we pray. But we get much more than we pray for in the long run. We get inexpressible comfort and untold strength and fortitude, besides clearer vision and increased patience and wisdom.

Every woman needs all these in her relations to the ordinary events of life. She needs them to impart to men, who are dependent upon her for their best strength and highest attainments.

To be chaste is only one of the feminine virtues.

I have encountered chaste women whom I wanted to flee from, as from a bed of snow. To remain meant to be chilled to death.

It is only where chastity is the white flame from the divine fire of the soul that it is beautiful.

The infidel woman must lack warmth and sympathy—that highest form of sympathy which is not pity—but love and understanding.

To understand our fellow beings we must love them, and love the source from which we all sprang.

It was not chance or accident. One who studies even the rudiments of the marvelous construction of the universe must feel the magnitude of the Great Intelligence which conceived it, and must thrill with reverence for Something we call God! Not the petty, spiteful little beings many churches worship as God—but the Great All Soul of Love! No, no, my mistaken friend, do not marry an infidel woman. Marry a wife whose heart is full of divine love.

ELLA WHEELER WILCOX.

Two principles, however, I have always been steadfast in. I love freedom, and I detest cruelty. Liberty and love will reform the world sooner than any other agency; and, without them, all other agencies will only leave us slavish and debased. —*G. W. Foote.*

It may prove useful to have learnt from history the elementary lesson that no opinion is true simply because it has been held by the greatest intellects, or by the largest number of human beings, at different periods in the history of the world.—*Max Muller.*

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Love—Jealousy—Murder.

A friend sends us the following lines, credited to the "Emporia (Kan.) Gazette:"

Down in Eldorado [Kan.] not long ago a hussy got a razor and killed a bride for what she called love.

The other day a North Lyon county youth—blew his head off. Why? Love!

Last week in Cimmarron, Kan., a wife shot and killed a flirting husband—she says, for love. In a New York hotel a respectable doctor turned off the gas and killed another man's wife and himself and left a note saying he did it for love. Do you suppose that was really the reason? Was it really love?

A lot of girls in this town sit up until all hours of the night with a lot of boys in this town for what they fancy is love—at least that is what they tell one another. But is it?

A lot of women put up with a lot of mean, onery, grouchy codgers who kick on the gravy, growl because the biscuits are burned, snarl at the coal bills and groan over the imaginary ills of the flesh and these women put up with this for love.

Another woman well known in this town has devoted her life to helping others, to nursing the sick, to caring for the needy; she has refused a dozen offers of marriage that would give a home and plenty to live in comfort. And why?

Well, the boy lover who married her the hour before he went south, fell at Chickamauga; and she calls it love, this self-sacrifice, this life of abnegation. Is it?

What do you think? What is love anyway?

Pilate asked what is truth, and wouldn't wait for an answer. Wise old Pilate; if he had waited for an answer he would have been waiting yet. If he had asked "what is love?" he would have been waiting through all eternity, for no one can tell. Who can know the secrets of the Most High?

Under the head, "The Love that Murders," Richard Le Gallienne contributes a thought-stirring article to the "Chicago American," or rather to the syndicate of press-writers patronized by that journal. The text or occasion for writing this article is the late sensational murder of Mamie Ceralli by Antonio Triolo, in New York.

Mr. Le Gallienne begins by saying that "murders for jealousy are becoming so customary a feature of American life that one begins almost to take them for granted in one's morning paper."

Why then should the case of Mamie Ceralli be singled out as a text for a half column article in metropolitan journals? Because, as the writer explains, "the story of Mamie Ceralli seems so particularly cruel and piteous that one pauses for a moment in front of this one. . . . to exclaim: 'Oh, the pity of it!' and to ponder awhile the mystery of that so-called 'love' that—murders."

After describing the circumstances attending this pitiful tragedy, and saying that "if ever there was a fit subject for lynching on the spot it is Antony Triolo," Mr. Le Gallienne proceeds to comment thus:

But, wild with wrath and pity as such a deed makes one, the philosopher cannot but reflect on the problem that such a "love" as Antonio Triolo's is by no means uncommon in the world, and that, instead of dying out in our "civilized" age, it seems to be rapidly on the increase. For those who love differently this way of loving must necessarily seem strange. Yet I have often heard it said, particularly for women, that those who don't know jealousy know nothing about love. Yet the beginning of jealousy is monopoly, and its end is murder.

Just here I pause to ask each candid reader of Lucifer, if the last sentence quoted from Le Gallienne does not give us the key that unlocks the whole mystery.

What is jealousy but the desire for exclusive ownership? exclusive possession? the desire to

MONOPOLIZE

the person—the body, the soul, the entire life—of another human being?

Elsewhere in the same article Le Gallienne, correctly, as I think, outlines the higher, the nobler, the more truly human or civilized love, in these words:

He [Antonio Triolo] didn't love her as some might; glad to have her alive, singing and dancing in the sun—or the footlights [she was an actress]—glad to see her happy, though he himself might have no part in her happiness, willing to forego all and suffer all for her sake, realizing his own unworthiness of her, maybe, and daily striving to make himself more worthy. No. Triolo's was another way, the way of egotists of his common type.

Yes "common," alas, too very common is Triolo's style of lover, Triolo's kind of love. Even Ella Wheeler Wilcox—grandly, nobly and truly as she sometimes writes, frequently gives voice to the old, the common, the egotistic the cannibalistic love ideal, the kind of love that so often takes the form of murder, killing the object of love and killing or trying to kill all who stand in the way and thwart the purpose of the egotistic monopolist—as when she closes a recent syndicate article entitled, "Love, when Genuine, is the Same in the Oriental as in the Western Woman's Heart," in words like these:

Education and customs may destroy the power of loving absorbingly and completely, but once that power awakens in a woman's heart its desire is the same, no matter of what land she may be—the desire to be the one possessor of her lover's heart, the one recipient of his caresses. She will like to see him admired and respected by all, to have him a friend to many, but a lover to none but her.

Evidently the one only Ella Wheeler, author of "Poems of Passion" and one of the foremost of living writers, has no conception of the altruistic love ideal as outlined by Le Gallienne, or, if she has any such conception, has no sympathy therewith. If, however, she has a way by which egotistic love, monopolistic love, can be reconciled to and made to work with the altruistic, her readers and admirers would be glad, as I think, to see her solution of the apparent enigma.

That both these phases of love, together with all other phases of attraction and repulsion, have their place in human evolution, is freely admitted, but that the altruistic love, the love that asks no monopoly—the love that never murders, never envies, never hates, but always seeks the happiness of the loved one as its prime object in life—that this love is the later development, the higher, the better, the more truly human, more worthy of the term civilized and enlightened, I verily believe. M. H.

Agnosticism—Gnosticism—Koreshanity.

Under the head, "In the Editorial Perspective," the editor of the "Flaming Sword," U. G. Morrow, has this to say in reply to a plea for "reciprocity," previously made in Lucifer's Columns:

The editor of Lucifer makes a plea for reciprocity—exchange of ideas, courtesies, suggestions, etc., between the advocates of the Koreshan system and himself. Thanks for the suggestion; but we cannot conceive of the possibility of science and agnosticism getting along together very well on any basis, unless the agnostic submits himself to the only kind of reciprocity which truth knows—teaching for obedience. Lucifer may desire to know the truth concerning the things of life; but sometimes its editor makes an accidental slip of the pen, which either belies him or tells the truth. Just how nearly he may come to lining up with the Koreshan plumb-line may be seen from the following: "Whether the Copernican system taught by our fathers and mothers is to be superseded by the 'hollow world' theory—though interesting as a cosmical study—is a matter of small importance when compared with the theologic and ethical aspects of the problem. If with the Cellular Cosmogony we must be chained to the chariot wheels of the Jehovah God of Abraham—'father of the faithful,' who is claimed by Koresh to be his own 'archetype'—and with CYRUS R. TEED for captain-general, then some of us prefer to take to the woods of 'infidel' agnosticism and equal rights for all, and fight it out on that line though it takes all the summers and all the winters of this mortal life." It is obvious that Universology would be of no use to a man whose determinations are to utterly disregard all logical conclusions from the basis of the demonstrated laws of cellular life. Woman, whom Lucifer presumes to teach how to be free, may here observe the expressed purpose of its editor to continue a line of unscientific reform, even in the beginning of the twentieth century!

The above lines have been in type in our office for several weeks, as a text waiting for comment. The needed comment has not been forthcoming for two reasons mainly, first, the press of other, and as I believe more important matter, and second, the difficulty of formulating a suitable answer—an answer that in few words would show the attitude of Lucifer's editor towards a phase of gnosticism, phenomenal if not unparalled for arrogance, for self-conceit, for bigotry, for dogmatic assumption of superior wisdom.

To begin, let me say that controversey, as such, is not to my taste. It is so very, very hard to eliminate the personal element or factor; so easy to lose sight of what should be the only object of discussion—the discovery of truth—and to think mainly of victory in argument. It is so easy to sink the philosopher (lover of wisdom) in the metaphysical wrangler, and hence, as a rule, I much prefer to make a plain, straight-forward statement of principles or opinions, asking each reader and hearer to form her or his own conclusions unbiased by personal or factional considerations.

However, I fully recognize that controversy, criticism, thrust-and-counter-thrust have their legitimate place in the search for truth, and therefore should not be wholly ignored. In order that the best results from such method of search should be realized, it is always best, as I think, to begin with clear definition of terms. Without such definition the investigation is apt to degenerate into a mere war of words, the disputants constantly getting farther and farther apart, instead of approaching a common ground of understanding.

AGNOSTIC—AGNOSTICISM.

While adopting no labels or tags, as such, it is very difficult to avoid them altogether. Names, phrases, titles, all have their limitations and are very apt to be misleading. While not calling myself an agnostic in any technical or partisan sense I have no objection to the term when used in a rational sense. By derivation the word means one who does not know—from the Greek verb "to know" and "a" meaning NOT. That is to say, an agnostic is one who does not know everything, and is honest enough to confess his lack of universal knowledge.

In this sense, the etymologic sense, I freely acknowledge myself an agnostic. I claim that every honest student is an agnostic. I claim that conscious, honest, agnosticism is essential to all progress. It is the beginning of wisdom. It is akin to the saying, "Doubt is beginning of wisdom." Hence to be an agnostic is to be a doubter, a SKEPTIC. The origin of the word skeptic is to look, to see, to investigate, hence to try to find out that concerning which we are in doubt.

GNOSTIC—GNOSTICISM.

These words mean, of course, the exact opposite of Agnosticism. The gnostic is one who knows; one who KNOWS IT ALL! He does not need to investigate.—Why should he? Hence to him there is no further progress in the realm of science—knowledge.

The Koreshans do not call themselves gnostics, but by their attitude towards agnostics they necessarily "line up" with the gnostics. That this is their true mental alignment we have only to read their books and papers. In the utterance just quoted Mr. Morrow declares himself a gnostic of the gnostics—a gnostic of the most inveterate, not to say INCURABLE type. If further evidence of this fact is needed, take the following from their chief text book. "Cellular Cosmogony." In answer to the question, "What is on the outside of the hollow globe you call the earth," Mr. Morrow and "Koresh" reply:

The shell of the earth is the circumference—the limit of the universe. It environs all that exists. Outside of the environ or limit of existence, there is nothing. There is no infinite space. Space is measure and dimension of things that are; it is definite. Limitation is a factor of form; form is a factor of existence. Hence if the universe exists it is limited, beyond which there is no existence. There is nothing on the outside—no heat, cold, light, darkness, temperature, condition, entity, quality of substance—nothing. There couldn't be. Nothing cannot extend at all; matter could not extend eternally. No matter how absurd this may be to the average person, sufficient thought on the problem will reveal the fact that our conclusions as to what is not on the outside are reasonable, logical and absolute.

If this is not gnosticism, in its baldest form, then it would be hard to imagine anything more unblushingly gnostic. Often have I heard "Koresh"—Cyrus R. Teed, use words like, these:

"WE HAVE GOT IT ALL! It is impossible to know any subject till we know its relations to all other subjects; hence to know anything is to know everything."

As to whether Lucifer's editor shows "a determination to disregard all logical conclusions from the basis of demonstrated laws" or not, let Lucifer's readers decide. We all know that the best way to get at a man's mental and moral status is to get him to talk of other people. Invariably he gives a reading of HIMSELF!—his own inner consciousness.

In this connection I will ask all readers of this week's

Lucifer to hunt up the two last issues and read the articles, "Reaction against Materialism" and "The Rise and Persistence of Hierarchies." These were both written with reference to this discussion of "Teedism"—Koreshanity.

To close for this week I insert part of a letter, one of many written us some weeks ago in reference to the religious and "scientific" claims of the founders and expounders of a cult or ism that is now receiving considerable attention from thoughtful people, here in Chicago and elsewhere.

Permit me to thank you for your kind explanations, Lucifer under date of 26th ult. Before I received this copy I asked "Flaming Sword" to explain origin of meteors. Another series of questions went forward yesterday, with request for public answer in case they had never been asked before: "Have not straight lines been projected by engineers? Is it not a fact that in the construction of long tunnels, that at times the work is carried on from both sides of the mountain, the tunnels meeting midway, the sides approximating with great accuracy? Is not this the driving of a straight line through solid rock as it were? If the tunnels be driven from equal altitudes above sea level, and meet in the center; would the tunnel under present engineering practice be straight, or would it curve in conformity with the curvature of the earth's surface? If straight could a person using a powerful telescope at one end, directing its axis parallel with the sides of the tunnel, see through the tunnel?" Kindly take no present notice of the foregoing questions, but would ask that you wait and see what disposition is made of them by Prof. Morrow. In meantime will appreciate any comment you can make on them yourself.

Understand I want to be common sense, actual and factual as it were, and along this line wish to serve humanity. Do not wish to go wandering off into space,—this whether space is within or without our earth. The question of the form of the earth's surface is however one of surpassing interest. . . . . Why does not Teed, instead of wandering off into space and occult things, and leaving the common sense things to be discovered by others, why does he not outline his work in a practical manner? There must certainly be some practical method of demonstrating the shape of the surface of the earth.

Next week, time and space permitting, some attempt will be made to show why I do not accept the "scientific," and theologic and moralistic tenets of the Koreshans.

M. H.

VARIOUS VOICES.

Mrs. A. P. M., Iowa:—Please send me Albert Chavannes two books, "Vital Force," and "Magnetation and its Relation to Health and Character." Would like many other books and hope to get some from time to time. I am quite of your way of thinking but can't open my mouth here on these subjects. We live in the midst of a lot of English who think marriage is a true representation of Christ's union with the church. Quite a slur on the union in many cases.

A. B. Clarkson, Montreal, Can.:—I regret to see, nay, let me be honest and say that I am disgusted and sick at heart to see that the "movement in favor of cruelty"—the inquisition of torture—still finds a prominent place in Lucifer, the last place in the world where it ought to find support. Instead of assisting to "boost" the claims of those dogmatic and cruel quacks of the medical world I think it would be more in keeping with the principles Lucifer has always stood for if you were to get on the other side and fight for liberty and justice. I hold that Doctordom is second only to parsondom and priestcraft as a monopolistic tyranny to be fought tooth and nail by all radicals. There is hardly a state in the Union or in Canada where they are not organized to look after their own interests and defend their blunders and ignorance against society and to prevent others who are more successful in the healing art from practicing. I have known many people who never saw the inside of a medical college or vivisection hell, cure the worst possible cases that had gone the round of every medical expert among the regulars and been given up to die and very many people have the same experience almost every day.

I have always thought the Harmans were much above the average "human" in sanity and horse sense hence I regretfully conclude that such articles have to be published for some unexplained reason, for I cannot believe that defense of vivisection meets with your approval. Pardon my plain speaking. You would not wonder at it if you had studied this infernal subject as I have and realized as I do that it is the most diabolical and devilish practice in the universe and as Ingersoll well said, the very lowest depths of depravity that the human mind can descend to.

[The above strongly worded protest is inserted for the same reason that the paragraph in defense of vivisection was published, namely, because Lucifer's platform is the freest of the free, giving to all subjects a fair hearing. It is scarcely true that "the inquisition of torture finds a prominent place in Lucifer." So far as I now recall, one correspondent only,—C. L. James—has defended vivisection as a justifiable method of extending the limits of human knowledge. Others have as freely condemned it. For myself, alone, I maintain that no act is, of itself, wrong, criminal or wicked. The intent and the probable result of any act should justify or condemn it. Whether, under this definition, vivisection is ever justifiable, is a question I prefer not to assert or to deny. I have a horror of the needless infliction of pain, but would freely bare my own arm to the vivisector's knife if convinced that human happiness and progress might be materially or permanently enhanced thereby. M. H.]

J. C. Anderson, Avoca, Iowa:—I was greatly interested in the pamphlets I sent to you for—"Love in Freedom" and "Regeneration of Society," and will again send a dime and ask for "Marriage and Morality" and "New Hedonism." I would like to know something about the Light-Bearer Library. Is it a Monthly, containing articles on different subjects? Your literature suits me. Where shall we get our religion if we all get to be Rationalists? Your literature would probably explain.

[Yes, our weekly Lucifer and our monthly Light-Bearer Library, together with other pamphlets and books published by us, explain our views on religion as well as in regard to morals and economics. Lucifer is $1 per year of fifty-two numbers, the Light-Bearer Library is fifty cents per year of twelve numbers, five cents single copy. To new subscribers both publications will be sent one year for $1.25. In clubs of five or more Lucifer will be sent for fifty cents per year, of fifty-two numbers, or less than one cent per copy. M. H.]

Frank D. Blue, Terre Haute, Ind.:—I send you a clipping that is up to time. Thought you might use it. The last No. of Lucifer [854] is a "hummer." Keep it up. Platt's article would be hard to beat. I'm busy as ever trying to teach a little truth about blood-poisoning, and it's slow work, but nevertheless rebellion is on the increase everywhere. So I know the fruit is ripening. Am going to make some improvements in "Vaccination" next month—April.

[Thanks for clipping. Our friends can greatly assist us by sending clippings from current literature having special relation to Lucifer's central work. Bro. Blue is Secretary of the "Anti-Vaccination Society of America," and edits the monthly journal of that Society, called "Vaccination," published at the very low price of twenty-five cents per year. It has always been worth much more than the price asked, but now we have the promise of improvements next month. That thousands of people die every year as the direct result of vaccine virus injected into the blood is doubtless true. It is hoped that our readers will help spread the light on this much neglected but vastly important subject. M. H.]

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

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THIRD SERIES, VOL. V., No. 10. CHICAGO, ILLINOIS, MARCH 23, E. M. 301. [C. E. 1901.] WHOLE No. 857

Out of the Night.

Out of the Night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul!

In the fell clutch of Circumstance
I have not winced, or cried aloud;
Under the bludgeonings of Chance
My head is bloody, but unbowed!

Beyond this vale of wrath and tears
Looms but the horror of the Shade;
And yet the menace of the years
Finds, and shall find me, unafraid!

It matters not how strait the gate—
How charged with punishments the scroll,
I am the Master of my fate—
I am the Captain of my soul!

—*Selected.*

Free Love, Free Maternity.*

Marriage is practiced everywhere and always under conditions which are absurd, odious, and oppressive; it has had the result, in an immense majority of cases, in changing the joys of love into an atrocious double and reciprocal slavery; so many and frequent have have been the vain efforts to ameliorate it that it is not astonishing so great a number of thinkers have long since adopted the only radical and efficacious solution—the complete freedom of love.

Among the works in which this thesis is maintained, I am pleased to cite in the first instance, the remarkable book, "*Elements de Science Sociale*, by a doctor of medicine, published in 1854, in English and translated into many languages.

One chapter is audaciously entitled: "Poverty its only cause and remedy!" (1.) The cause is marriage; the remedy is. . . . . sterile love (the author employs a more precise expression that I dare not reproduce). This is a big book, compact, very stuffed with facts and arguments; it is of the order that light-spirited people read seldom.

On the contrary, *l'Evangile du Bonheur* published two years ago by Armand Charpentier, is a work than which there is none more agreeable for all to read, thanks to its elegant, clear, and concise style. But if it indicates so well the evil, the remedy that it proposes. simply free love, is a solution that it is necessary to complete.

Others have tackled but a part of the problem in combating legal marriage and replacing it by the free union; the free should, according to their light, offer chances of duration, of constancy, equal or superior to marriage which has been consecrated by authority. Paul Lacombe defends this idea in the book already old, *le Marriage Libre*.

Better still, a large number of couples, propagandizing by the deed; have recorded with Eclat their free writings in which all ceremonies were absent, or the act has been simply accompanied by family ceremonials.

In France we can cite the unions of the daughters of Elisee Reclus; in England those of E. Lanchester, of Wastall. . . . .

These new unions, we must agree, are cleared of a most abominable feature, but all the germs of suffering which render marriage detestable still adhere to them.

Naturally neophobes of all kinds do not cease to protest against that which they call in mildest terms the most dissolute and shameless act (*debergoudage*), as if our actual, legal, official society, affecting right-living, respectability etc., was the impeccable collection of all the virtues, including that unique and so foolish one of woman—chastity.

I don't wish to pause for a single instant over objections of a theological origin that are put forward against free love. Whoso seeks the happiness of man very quickly rejects the idea of an impotent and ferocious God, created by the terrorised imagination of primitive men, exploited by the cute, conserved by an ill-thought sentiment, ideas having no practical utility; but, quite on the contrary, coming after the question of over-population and the misery resulting therefrom, as the second cause of the innumerable and horrible butcheries of which history furnishes the record.

To the frankly theological objections are related those of the metaphysicians who would impose upon humanity certain ideals of morality which satisfy their own prejudices, but not at all the legitimate aspiration of the masses after happiness as they understand it.

The only serious objection is that of the position of children outside the pretended legal protection, and, no matter what those who have not well calculated the matter may think, the objection would exist even it a communistic society, the moment it was freed from material preoccupation. The answer to the objection is alike as to the hypothesis of this ideal society as in the reality of present day individualist society: freedom of love presupposes freedom of maternity.

Woman should have, I do not say the right, for I no longer know what this old word, used to the point of abuse, signifies, but she should have the power and science only to be a mother when after mature reflection she shall have resolved to so become.

I believe I was the first to have clearly affirmed this unique solution at the woman's Congress at Paris (April 1896), and at the 2nd. Congress to Protect and Increase the Population (Dec. 1896), this last organised by the society of a dozen members that its creator and secretary modestly calls: "*Alliance des Savants et des philantrophes de tous les pays.*"

* * *

I sum up my doctrine from the feminine viewpoint: A young girl makes a mistake to marry, to alienate the little liberty that she possesses. Let her remain as much as possible the mistress of herself, let her choose freely her female and male companions; and in order that her liberty may be respected on this point, she should carefully respect that of others, and that each girl should

*By Paul Robin translated by A. W.

(1) The French translation, 3rd. edition, is dated 1885, Alcan, published. (To be obtained at the Ligue de la Regeneration Humaine, 26 rue Titon, Paris.)

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herself commence the reform of the pretended "public opinion" which mixes itself up with that which in no wise concerns it, and is more tyrannical than are the positive laws themselves.

She does not disobey any rational law in having the lovers which please her, but she commits a grave fault against true morality if she haphazardly creates children for which the education and up-bringing are not properly assured.

Those who have really at heart the happiness of young women ought not to stop them from knowing that science furnishes them with the means of being mothers only when they themselves desire it.

Freedom of maternity is the indispensable condition of freedom in love. It should have no other guides than physiological science and sexual prudence.

If, after a more or less number of experiences, she finds a companion with whom, in perfect conformity of culture and tastes, she thinks she might pass a long and happy life, let her associate, if it so please her, altogether with him; without bothering about the vain legal sanctions; and let her have the incomparable happiness of having children that she will be sure of being able to well provide for; and that these children bear her name alone.

Many gynecologists teach that it is not well for a woman to become a mother previous to the age of twenty-five, and it is quite evident that her very natural desires of gentleness and love will not await this age.

If the loved companion who is definitely chosen realizes the dreamed-of ideal, which is the rarest of events in legal marriage of today, it will not be necessary to force him by law to take a hand with the mother in all manners and with all his strength, in the bringing up and education of the beloved offspring.

If by misfortune, the lovers are mistaken in each other, if the harmony does not last, if there be incompatability of temper, if they separate, the love will not be succeeded, as now-a-days, by hatred and horror, but rather by friendship, or, at least esteem. And the honest man will not fail to contribute his proper share towards the material well-being of the fruits of his former loves.

If, after all precautions, a woman should have united with a rogue, she will separate from him, taking the children of which she will have solely the charge and direction, very unhappy no doubt, but not having her real misfortune augmented by the artificial tortures which oppressive laws would have further brought to bear upon her.

Remaining a major, sole mistress of her children, she will not have been made the slave of a tyrant who could with impunity molest her, within certain very broad limits, steal from her legally the fruit of her work, her savings, the bread of her children, her own.

The degenerates with tyrannical instincts, deprived of the support of the pernicious laws, by the proper initiative of woman, by her abstaining from legal marriage, would lose forcibly their brutality and would become humanized.

[TO BE CONCLUDED]

Anarchists and Their Critics.

BY J. S. ODEGAARD.

Charles C. Moore, editor of the "Blue Grass Blade," is at present busily engaged in looking over dictionaries to find the true meaning of Anarchists and Anarchism. Thirty or forty years ago he was just as busily engaged in looking over the Bible to find the true meaning of Christians and Christianity.

It is hard to make modern philosophers out of clergymen. They advance so far, but no farther. Their training in early youth seems to disqualify them for the broad sphere of modern philosophy. Mr. Moore seems not to be more capable of distinguishing the difference between the philosophical Anarchists of America and the ignorant slaves of priestcraft and kingcraft of Europe—called Anarchists, than are the average plutocratic editors of our big dailies, who in many instances no doubt are paid to keep the public from the fountains of knowledge.

Once upon a time, so goes the story, a group of wise men met in convention to decide how many teeth there were in a horse's mouth. After consulting many books upon this subject they failed to agree, and the meeting was about to break up without any result when an unsophisticated countryman arose and suggested that they bring in a horse and examine his mouth. The assembly arose as one man and stoned the countryman for heresy.

Now, I am sure Bro. Moore would not stone a heretic and so consider myself safe in suggesting to him that he examine some of the American philosophical Anarchists instead of a lot of dictionaries which have been written by men who no doubt were scholars, but perhaps not worthy the name of philosophers.

Personally I have no doubt but that the philosophical Anarchists are hundreds of years ahead of their time; but we must recognise the fact that Ideas always precede Practice, and that many of our present day customs and laws were once considered impracticable.

Whether the doctrines of the philosophical Anarchists ever will become practicable is neither here nor there. This question must be solved by time and the anarchists themselves. However, I think that almost any doctrine can be made practicable if the masses of the people only believe in it, when we remember that such contradictions of natural fact as the doctrines of Christianity, Priestianity, and Churchianity, have been able to gain recognition for practicability.

As to the violent anarchists, so-called, they are the product of the vineyards of priestcraft and kingcraft; and a notable fact of late years is that a vast majority of these have been Italians—natives of a country which has been most blessed with the infallible pope and his infallible creed; and judging by this very fact it seems to me that the present day Priestianity and Churchianity are not a success as promoters of justice and peace on earth.

The chief basis of government, both by priests and kings, is ignorance and fear; and as the sun of enlightenment and education slowly arises so is there, during this process, bound to come forth a lot of half-blind creatures who go wrong and do wrong. But this is only the pain society feels before the birth of the new age. Whether this yet unborn Age will be civilized or barbarian, time and coming history alone will reveal.

The above lines have been written not from any aversion toward Mr. Moore, nor in defense of or criticism of any school of Anarchism, but rather in defense of toleration and fair play. There is too much of bitter ridicule of opponents, at the present day, and not enough of toleration, fair play, logic and truth. While I do not deny that ridicule may sometimes do good yet it is the hard logical truth that is the more lasting, and when we are convinced that our opponents are honest I think it bad taste to use ridicule against them.

Only, as I think, when an opponent has so much self-interest in a cause that by defending it he may reasonably be suspected of dishonesty, is ridicule justifiable.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Prudery is proof of virtue, just as wigs are signs of hair;
They are usually put on to hide a spot that's bald and bare.

The Infidel Wife.

Josephine K. Henry, in "Cincinnati Times Star."

In the "Times Star" of February 21 is printed an article by Ella Wheeler Wilcox on the subject of "Women and Religion." A widower with four daughters writes a letter to E. W. W., who seems to have constituted herself general supervisor of the social, political, religious and solar systems, and through the press plays the triple role of private investigator, public adviser and general counselor. The widower writes for advice and gets it. He says:

"What I want is a true, virtuous woman, if I should remarry, and I do not care if she be an infidel or Christian, for my four girls would at least be taught that virtue was the price of their inheritance."

Ella begins her advice thus: "To me the most repellant object on earth is a woman infidel." That is as much as to say she tolerates the man infidel just a little bit. Of course, Ella means that the woman who does not believe in the clay man, rib woman, loquacious snake, and that her sex is the cause of all the sin and sorrow in the world, though she be honest in her convictions, truthful, chaste, useful and kindly, is more repellant to her than the faith-laden woman who never had a conviction, who would not know a truth if she met it face to face, and whose sins are scarlet and every other color.

"Faith covers a multitude of sins." She says she "does not understand how any human being faces life without faith." If she will observe women and men about her she will see how thousands of them face life with faith. "There are many things in heaven and earth that have never been dreamed of in Ella's philosophy." The Bible says: "Faith is the substance of things hoped for, the evidence of things not seen." "The substance of things hoped for and the evidence of things not seen" are about the most illusive and delusive chimeras that ever possessed the human mind, and we fail to recognize that they are essential to a woman who is to become the stepmother to four stepdaughters. What is pure, unadulterated faith to one person is often rank infidelity to another.

Ella Wheeler Wilcox has her ideas of the mysteries of life by which she is surrounded, and we would not dispute her fee simple title to these mental belongings, but no other human being has exactly the same ideas, so she is likely to run upon "the most repellant object on earth to her, the infidel woman," every time she meets one of her own sex.

She says: "Were I a man I would contemplate any existence, however lonely, rather than accept life companionship with a woman devoid of religious belief." According to this, a woman who unburdens her sin-laden soul to her father confessor, a believer in Swinefurth, Dowie, Mormonism, or the Amish creed, will make a better and more companionable wife than a woman who, in the majesty of her mental integrity, says: "The mystery of life and death is too deep for my finite mind. I cannot divine the source or the destiny of all I see about me in this world. I can only do my duty to my fellows in the here and now. I must wait for the revelations of nature."

Again, she says: "The woman who is to assume the care of four step-daughters will need the most devout faith in God and His guardian angels, to sustain her. She will need to believe in the efficacy of prayer, and to send her troubled spirit to God on the wings of prayer every hour of every day, if she would meet the demands upon her patience, judgment and good humor." That God needs guardian angels and has them, is a piece of information that must have been sent from divine headquarters by special delivery to E. W. W. The woman who becomes stepmother to four stepdaughters must, in our humble opinion, not only have faith in God and His guardian angels, but she should have sublime faith in herself. She will not only have to believe in the efficacy of prayer, but in the efficacy and absolute need of works. Of course if she spends "every hour of the day sending her troubled spirit to God on wings of prayer," as Ella says she must, we fail to see what this woman would have left to be a companionable wife and good stepmother. What with the actual praying and keeping the "wings of prayer" in soaring condition, the duties of wife and mother would necessarily have to be neglected, and it might come about that the husband might run upon something in the line of "Love's Labor Lost," or "Paradise Lost" in the course of time; and regret that he had not chosen a wife who would manifest her faith by her works.

Yet after this faith-laden woman spends "every hour of every day in prayer," this writer says, "we do not always get that for which we pray." To pray unceasingly for wisdom to rear four stepdaughters, and not get it, and still have the tangled problem of stepmotherhood to solve, would be discouraging indeed; but from childhood (and I speak not with irreverence), it has always seemed to me presumption to ask the unchangeable to change, or to suggest to the Almighty how this little world ought to be run.

Again, Ella says: "The infidel woman must lack warmth and sympathy." Has she gauged the warmth and sympathy in her own nature, when she says "the most repellant object on earth to me is a woman infidel?" Is she dead sure she knows as much about "God," "Divine Love," "The Great All Soul" and the lack of warmth and sympathy in women who do not possess the celestial knowledge vouchsafed to her?

Yet Ella Wheeler Wilcox asserts that she "does not believe in the petty, spiteful, little being many churches worship as God." If these churches put the brand of "infidel woman" upon this poetess, who "leans hard upon the Eternal Breast" and upon the "Swerveless Force," she might pray in vain to The Great All Soul to save her from becoming "the most repellant object on earth, an infidel woman."

Secularizing Sunday.

A friend sends us a clipping from the Alliance (Ohio) "Leader" from which we learn that "at a meeting of the Independent Church" of that place the following resolution was unanimously adopted by a large audience:

Resolved. That we note with satisfaction that a session of congress was held on Sunday, March 3 as being a hopeful sign of the times tending toward a broader liberalism and a return of the lawmaking power to the spirit of the constitution, which makes this a secular government. Though tolerant of all religions this is in no sense a Christian government, as expressly stated by President Washington in his treaty with Tripoli. Though Sunday is a national rest day, it should never be considered as distinctively Christian and set apart to foster our popular superstition, as Thomas Jefferson called the Christian religion, especially as the majority in the nation are freethinkers agnostics, Jews, Seventh-day Baptists, spiritualists and people of no religious belief.

It is now said that "appropriation bills" amounting to some three hundred millions of dollars were signed by the "executive" on Sunday, and it is feared by those chiefly interested that this fact will make these bills worthless and that an extra session of congress will have to be called to pass bills to take the place of those rendered invalid by such Sunday work.

These pointers are interesting mainly as showing that a conflict is coming, in the near future, over the question as to whether the United States is a Christian nation, and whether we are to have a formal and acknowledged union of church and state, such as now exists in most European countries.

Whether the conflicting sects of Christians of the United States can be sufficiently unified to agree upon the details of such avowed union of church and state remains to be seen.

M. H.

If the story of the Fall is not the true record of a historical occurrence, what becomes of Pauline theology? Yet the story of the Fall as directly conflicts with probability, and is as devoid of trustworthy evidence as that of the creation and that of the deluge, with which it forms a harmoniously legendary series.—*Huxley.*

Lucifer,the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Lucifer's Purpose.

Occasionally a letter comes to this office worded something like this:

Please find enclosed ten cents; send me "What the Young Need to Know." I want to understand what your scheme of life really is. Having—some years ago—worked with Comstock in trying to rid society of the influence of those people who—for the money in it—are seeking to foster the already prevalent sex-mania, I have felt some surprise at some things in the sample copies of Lucifer, and it is difficult to ascertain your real position, which I must, confess from my standpoint looks like a "straddle." Yours for truth, whichever way it lead.

N. E. ARNOLD.

Daytona, Florida, March 5, 1901.

Briefly replying I would say that in a general way Lucifer's purpose is outlined at the top of its editorial page every week. Lucifer as its name indicates, "stands for Light against Darkness; for Reason against Superstition; for Science against Tradition; for Investigation and Enlightenment against Credulity and Ignorance; for Liberty against Slavery and for Justice against Privilege."

If this is not sufficiently definite and specific I would say, that as our space is quite limited, we give prominence to that phase of Enlightenment that to us seems most needed, namely, discussions and investigations concerning the basic or underlying causes of the poverty, the vice, the crime, the injustice and the slaveries that now afflict the race of humankind.

After giving much time and careful study to all the phases of reform now in vogue, some of us are thoroughly convinced that much of this reformatory effort is injudicious, unsatisfactory and hence fruitless of satisfactory results.

Take some recent object lessons, for example, here in the big city called Chicago. Just one week ago, within a ten minutes walk from Lucifer's sanctum, a boiler explosion occurred wrecking more than half a block of stores and dwellings, killing nine persons and seriously if not fatally wounding more than fifty others. As it happened, only a few of the large force of employes in the laundry were on duty, else the loss of life would have been far greater. Investigations in regard to responsibility for the terrible disaster are said to be in progress, but whatever be the result of such investigation, judging from all past history of such cases, little if anything will be done to prevent like occurrences in the future—and WHY?

Simply because human life is CHEAP and money DEAR!

* * *

Take another recent example: At two o'clock Thursday night of last week, one of the engines of Chicago's fire department planted itself on our particular corner within a few yards of our sleeping rooms, and for the rest of the night made sleep impossible by the noise, pumping water to extinguish a fire in a five story manufacturing establishment in the next block. At daylight a half dozen engines or more were still playing on the smoldering flames. Luckily no lives were lost and only the one building seriously damaged—loss one hundred thousand dollars. Snow was falling at the time and snow and sleet lay deep on the shingle roofs of the neighboring houses, as well as on an adjoining lumber yard. Had the weather been dry and windy nothing could have prevented a fearful loss of buildings and other property and perhaps of human life as well. Origin of the fire not known, but report says there was no night-watchman to guard the premises; that it was due to the alarm given by a young man returning from his club that the neighborhood escaped the horrors of a general conflagration.

As it is, a large number of employes, poor men dependent on daily wages to keep themselves and families from dire want, are thrown out of employment with no hope of re-employment by the same company for months, if ever. For, with overproduction (under-consumption) in all lines of industry, capitalists are in no haste to rebuild their burned factories.

These are but two of the many similar object lessons constantly occurring in this and all other great cities, all going to show that human life is cheap and money dear.

* * *

One of the pitiable sights, these winter mornings—often before daylight—is to see troops of young girls, some of them scarcely half grown, hurrying with short, quick steps, lest they should be a minute late at the big shops, and thus lose part of their meager pay, and perhaps be notified that their services are no longer needed. Capitalism, commercialism, finds that there is more money to be made by employing girls and women, and so the men and boys vainly tramp the streets, the highways and byways, in search of a job; some of them, in sheer desperation, becoming burglars, pick-pockets, incendiaries, highway robbers, train-wreckers, etc., etc. Others sell themselves, body and soul, for thirteen dollars a month, and cross the ocean to butcher their fellow human beings against whom they can have no possible feeling of hate or ill-will.

* * *

WHAT AND WHERE IS THE REMEDY?

The church prescribes the "blood of Jesus"—teaching us to follow the example and precepts of one who led the life of a tramp, and taught his followers to "take no thought for the morrow," to "resist not evil," etc. Our economic reformers have a multitude of specifics, each of which is recommended as a panacea for human ills,—such as government ownership of public utilities; single tax on land values; statute prohibition of the liquor traffic; free trade; "fiat" money, etc., etc., forgetting or ignoring the basic truth that

MAN IS BEFORE INSTITUTIONS—

that man makes institutions, and that since like produces like man must be made better before his institutions can be made permanently better.

Abraham Lincoln said, "Labor is before Capital and is superior to it." With equal truth he might he might have said that labor is the creator of capital, and that capital can have no rights as against its creator. Likewise we can truthfully say that man (generic man) is the creator of institutions and that institutions can have no right as against their creator. The state, the church, our land system, our money system, our marriage system, etc., are, one and all, institutions made by man, and can have no rights as against the rights of any individual person, woman or man.

There can be no collective rights, majority rights, as such. Upon this fiction, this superstition, is founded the doctrine that the state—the nation, "society," the majority, has rights superior to those of indivldual persons, and that when there is a conflict between them the rights of the state—the majority—"are paramount and must extinguish" the rights of individual persons. Upon this fiction have been founded most if not all the despotisms and slaveries that have cursed mankind.

* * *

And now a few words directed especially to my questioner, and to all who like him have "worked with Anthony Comstock" in his famous nineteenth century "Movement in Favor of Ignorance"—his famous (or infamous) crusade against freedom of speech and of press. Whether this crusade has been worked "for the money in it," the glory of it, or from a sincere desire to do good to others, is not for me to say, but if a tree is to be known by its fruits then this crusade, its leaders and its followers, are not good. That there is "sex-mania," sex-perversion, and that it causes untold crime and misery is too sadly true, but it requires little thought or investigation to see that suppression of the knowledge of evil is not the best way to cure that evil; that forcible suppression of knowledge is the surest way to perpetuate and aggravate the disease sought to be cured. "Ignorance is the only darkness," "Ignorance is the only devil," are axiomatic truths that seem not yet to have been grasped by the leaders and abettors of the Comstockian crusade against the freedom to know, and the freedom to grow, in nature's way.

To close, for this week, our little talk concerning Lucifer's purpose—Lucifer's "scheme of life"—I will revert to one more object lesson, one that came under my own immediate observation, eleven years ago, in Topeka, Kansas. In the Federal court room of that city I happened to be present when the judge imposed a sentence of five years imprisonment in the penitentiary and a fine of three hundred dollars, upon an editor for an alleged violation of the Federal law of which the putative father is the same Comstock with whom N. E. Arnold claims the honor of working. When delivering himself of this sentence—phenomenal in its severity, the judge was careful to make it plain that the chief offence of the prisoner was his opposition to one of the most honored and cherished of all the institutions of modern society—the MARRIAGE institution.

This was the head and front of the said editor's offending—the real gravamen of his alleged crime. Among other indicted articles the one that was regarded as worst was a letter from a correspondent showing that marriage condones and protects the crime of RAPE. That rape in wedlock is impossible, inconceivable. That an assault that would be punishable under the statute by imprisonment, or by death without law WAS NO CRIME AT ALL if committed by the husband, since by the legal maxim, "once consent means always consent!"

And thus it is that while a man cannot be punished for rape in wedlock the man, the editor, who dares to expose this crime to public gaze, tries to arouse the dormant public conscience to a sense of the terrible consequences to womanhood, to motherhood and to childhood, of such ownership of woman by man,—this editor could be sent to prison for five years and condemned to pay a fine of three hundred dollars for his offense against the holy institution of marriage.

The older readers of Lucifer will probably recognize in the editor, prosecuted for assault upon the marriage institution, the writer of these lines, and will therefore agree that he has the very best of reasons for remembering the object lesson thus briefly described.

And now that we are challenged by more than one correspondent "to give a reason for the faith that is in us"—to show the purpose for which Lucifer has struggled and battled for more than a score of years; for which it has endured many things and still survives, I think it best to continue in succeeding issues something of a history of the prolonged fight in the Kansas courts for the right to freely discuss the question whether the rights of man (generic man) or those of his institutions are of first and greatest importance.

With Lowell some of us are willing to say:

I honor the man who is willing to sink
Half his present repute for the freedom to think,
And when he has thought, be his cause strong or weak,
Will sink t'other half for the freedom to speak;
Not caring what vengeance the mob has in store—
Be that mob the upper ten thousand or lower.

M. H.

Emma Goldman's Lecture Tour.

A card from Emma Goldman, of New York, the well known lecturer on sociologic and governmental subjects, informs us that she is about to start on a lecture tour through the United States, making Philadelphia her first stop. She requests that all who wish one or more lectures will let her know at once, so that she may arrange dates, routes, etc. It is sincerely hoped that the responses to this announcement will be both numerous and prompt. Elsewhere in this issue will be found a report of a recent lecture at the Manhattan Liberal Club, New York, by one who is, perhaps, surpassed by no other lecturer for effective work in demolishing old-time superstitions whether of church, state or conventional morality.

Emma Goldman at the Manhattan Liberal Club.

BY C. W. C.

Emma Goldman (the "divine Emma," as some people call her) presented her views on the question of vice to a very large, intelligent, and appreciative audience, fully half of which consisted of women, at a recent meeting of the Manhattan Liberal Club,

She treated the subject of vice with great earnestness and frankness. She commenced by saying that no act which is entered upon voluntarily by one or several persons could be called vicious. Ignorance upon the sex question exists not only among conservatives, but also among radicals. We often see Liberal men whose minds are not entirely free and who still cling to some superstitions. Not long ago, when Oscar Wilde's case attracted attention, the accused was condemned by people who did not understand the case at all. We may try to avoid it, and yet it is a fact that hundreds of men and women have desires different from those of ordinary persons. Some of the greatest men of the age are addicted to homosexuality. Havelock Ellis and other distinguished scientists have devoted con

siderable time to the study of this question, and their conclusion is that some of those people acquire the habit as a result of not being allowed to associate with the opposite sex, while others are born with such tastes.

People indulge in abnormal practices because they lack the opportunity of normal relations; because we have Comstock to prevent people from acquiring sexual knowledge, and because to some extent, we all are hypocrites. Some of the language of Shakespere and Rabelais cannot be used to-day; but a spade should be called a spade. When men give a corrupted meaning to certain words, the trouble is not in the words, but in the minds of the men. Ideas do not spoil men, but men spoil ideas.

We have today a moral crusade in this city, and yet if any people have no right to crusade against vice, it is the very ones who are engaged in the movement. The religion of these people is responsible for the present conditions. Christianity introduced vice into the world by attempting to regulate the relations of the sexes.

Prostitution is not confined to women. We find moral lepers in Congress, the White House, Wall Street and Fifth avenue as well as in the slums. The man who sells his mind is no better than the woman who sells her body. The difference is in grade, not in substance. Prostitution is produced by our false system of education, by our ridiculous moral standard, and by our economic conditions. Young people know nothing about themselves; they are kept in ignorance. Olive Schreiner says that man is taught to be something, while woman is instructed to look nice, to have a good figure and a handsome face; and the result is that we have, not women of character, but dolls.

We condemn the woman who sells herself, but what about the man? Is it a greater crime for a woman to sell herself than for a man to buy a woman? When we have such conditions that thousands of girls work for $3 a week, can we wonder that many of them sell their bodies for the sake of getting more money? Things cannot be different so long as some people live in superfluity and others have nothing; so long as we have competition and private property.

As to our standard of morals, society says that the woman who loves illegally is an outcast. Not only men, but even women condemn her. But "respectable" women have no reason to do so, for, as a rule, they themselves marry men not because they love them, but because they expect to be supported by them. Marriage without love is prostitution, no matter by what name you call it. A married woman promises to love and obey her husband all her life. This only adds lying to vice. An ordinary prostitute does not pretend to love the man she associates with; she is under no obligation to him; but the married woman sells herself for life.

Our false modesty is responsible for vice; we are afraid to instruct our children in the functions of sex. But if it is wrong to discuss the sex question before marriage, it should also be wrong after marriage. The Parkhurst movement of a few years ago and the crusade of today are political tricks, productive of no good results. They wage war not against vice itself, but against open vice; they have no objection to veiled vice. Our politicians are discovering that the people are beginning to lose confidence in them, and so they raise new issues—the purity of the home, the protection of the family.

So long as the law enforces monogamic relations, prostitution will not cease. True morality does not depend upon legal marriage. Nothing is so good as mutual love. If a man and a woman love each other, no one has a right to interfere with them. People who defend our present system of marriage should remember that the law does not recognize rape within the bonds of marriage. Is this morality? If woman is vicious it is largely not her fault, but that of the conditions. The majority of prostitutes come from the ignorant classes, and it is a remarkable fact that they are generally very pious and have images of Christ in their houses. You do not find Liberal women among them. Women who do not believe in heaven and in salvation through the blood of Christ do not sell themselves.

If we want to lessen vice, we must begin with ourselves. If we condemn others, let us also condemn ourselves. Give us an opportunity to develop, and prostitution will become a thing of the past. We need education in every phase of life, and no subject should be too sacred to discuss. Freethought, in its broadest sense, teaches us that what is wrong for a woman is also wrong for a man. Give woman freedom, remove the bars in her way, and there will be no more talk about vice.

Current Notes.

On Sunday last Geo. D. Herron closed a series of lectures in Central Music Hall, this city, that has attracted more attention, perhaps, from thoughtful and philosophic minds, than any similar course ever delivered in Chicago. This course began January 26, and continued each Sunday afternoon till March 17, with a single exception, when the lecturer was detained in New York.

Prof. Herron is called a "Socialist" but his socialism is not of the narrow and technical variety but is broadly liberal, philosophical, tolerant and progressive, and the fact that his most heretical and iconoclastic utterance were received with enthusiastic applause by audiences averaging little less than two thousand persons of the more intelligent classes, is evidence that the seed sown by such pioneers as Albert Parsons, August Spies and their comrades, was not sown in vain.

* * *

The Chicago Society of Anthropology continues to draw good audiences notwithstanding the great counter attraction of the Herron lectures at the same hour. Now that these are closed for a while—Prof. Herron being called to deliver a similar course in Boston—it is believed that the meetings of the Society of Anthropology will be still more numerously attended than for some weeks or months past. These meetings are held in a large and well furnished hall on the seventeenth floor of the great Masonic Temple, one of the most wonderful structures of the kind in the world. The outlook over the city and lake, from the windows of this hall, is well worth the ascent (by elevator) to what seems a dizzy height when viewed from the street or sidewalk.

Last Sunday the society was addressed by a genuine, full-blood representative of the North American Indians—a woman—whose opening address I did not hear, but whose closing speech in reply to her critics, would have done credit to most pale-faced lecturers. Though she claimed to have had scarce any education in schools her use of the English language was excellent.

The subject for next Sunday afternoon—beginning at 3:30 sharp—is the "History of the Universe" by Prof.—— of—— University, a subject that should lift the hearer well out of the fogs of sublunary commonplace. On Sunday the 31st of March we are to hear something about mundane affairs again, the subject being, "Marriage, considered in its historical, ethical, sociologic and biologic aspects." The opening address is expected to be made by the writer of these lines. M. H.

VARIOUS VOICES.

R. C. C., Portland, Ore.:—Enclosed you will please find a list of six trial subscribers and the amount to pay for the same. Yours for the cause.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., NO. 11. CHICAGO, ILLINOIS, MARCH 30, E. M. 301. [C. E. 1901.] WHOLE NO. 858

Right Shall Rule.

Short is the triumph of evil,
Long is the reign of right,
The men who win by the aid of sin,
The nation that rules by might,
The party that rules by corruption,
The trickster, the knave, the thief,
May thrive for a time on the fruits of crime,
But their seeming success is brief.

Sneer if you will at honor;
Make virtue a theme for jest;
Reflect on the man who strives as he can
To seek and to do the best:
Make goodness a butt for slander
And often excuse for vice;
Proclaim the old lie, the corruptionist's cry,
That every man has his price.

Yet know that the truth shall triumph,
That evil shall find its doom;
That the cause of right, though subdued by might,
Shall break from the strongest tomb;
That wrong, though it seems to triumph,
Lasts only for a day,
While the cause of truth has eternal youth,
Shall rule o'er the world for aye.

—*Denver News.*

Free Love, Free Maternity.*

[CONCLUDED FROM LAST WEEK.]

Here is yet another pertinent question closely related to free love, in which in fact is involved its perfect solution.

Amongst the innocent female babies brought into this cursed world by the chance of a brutal copulation, legal or no, there is at least, only to mention so-called civilized countries, a one-hundredth part destined to become slaves, pariahs the most debased, the most sunken.

Prostitution is everywhere, openly or hypocritically, transformed by its directors into a social institution, destined to safeguard the anti-natural and futile chastity of the daughters of the bourgeois class against the terrible but perfectly natural rutting of the young males.

Our customs make of some girls the tortured victims through the abuse of passions of the proper use of which a great number of others are deprived. Let these latter, forming a great majority, victims also by reason of their disobedience to the physiological law of sexual exercise, revolt against such prejudices, re conquer that which has been so disastrously refused them by the laws and customs; so that saving themselves, they may likewise save at one and the same time their poor martyr sisters and destroy forever, in the only efficacious manner, feminine slavery and prostitution!

In a word, let women remain the sole arbiters of their destiny; let them not wait for anything from laws; let them know how to will; let them act. With the same stroke, they will realise the most important chapter of universal emancipation and will thus at once enjoy these two good things which are the complement of each other; freedom of love, freedom of maternity.

This counsel is given exclusively from the feminine viewpoint. Both in the legal and free unions, it is in effect the woman who runs the greatest risk as much on account of natural phenomena as by the aggravation that law and custom add to them. It has been sufficiently repeated with the support of all possible proof that laws have been made by men in favor of their sex and to the detriment of the other. One could never too much restate that, still worse than laws, customs kept up from prejudice, especially the prejudice of woman, maintain her in slavery.

It is for the women privileged by fortune, or intelligence, or the two together, to take in hand themselves the cause of their sex and not to leave the charge of it to those of the other that so large a number amongst them wrongly accuse of being the unique cause of their troubles. To succeed they must first of all unite frankly with the humble and downcast ones, not by considering themselves their generous protectresses, deigning to forgive them their faults and weaknesses; but, on the contrary, thoroughly penetrated with this truth; that it is for them to be pardoned by their martyr sisters for a social state of which they themselves have gathered all the benefits. In the second place, they must renounce those vain speeches, vows, protestations, rights, addresses to public bodies, and, without waiting that the usurpers, masters of the world by our softness, deign to give them crumb by crumb little successive liberties, they must take without any permission full and entire liberty themselves.

In England, country of practical people, these examples are already frequently and usefully given. The well-known act of Edith Lanchester has better served the cause of feminine emancipation than an infinite number of vain speeches. Her example of independence has been followed, and will yet be more so when the indispensable neo-malthusian note shall be sounded with more vigor.

* * *

To round off and complete what has gone before, it is necessary to treat the question of free love from the masculine point of view. This is far easier, if one alone considers the material side of the problem. In our pretended monogamic society, nearly all men practice polygamy, enjoying the advantages of freedom of love without accepting any of its obligations; they are glorified by the same act which brings dishonor and disdain, ending in misery, to their women companions. But there exists a certain number whose conscience will not permit them to base their pleasures on the unhappiness of others, for whom an engagement is all the more binding because of its being less legal; and for these, freedom of the affections has the same importance and should have the same corrective action as for woman.

Married or not, the honest father finds himself absolutely bound to the mother of his children, and for him it is not sufficient to pay merely his portion of the expenses; he reasonably considers himself under obligations to furnish his quota of the

*By Paul Robin; translated by A. W.

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care and training. The foregoing admonitions are thus as applicable to him as to his woman companion.

The first attraction lovewards is provoked by exterior charms: beauty, spirit or temper, gaiety. . . . This is amply sufficient to pass current at the bar of public opinion, which makes a pretension of prohibiting the indulgences that nature permits and encourages. This however is reversed when it is a question of treating in common for the education of love's fruits. It will therefore be to the interest of the man, as much as that of the woman, that this love should not become fertile until a common life, intimate and sufficiently long, shall have proved to the one as to the other of the lovers desirous of becoming parents, the perfect conformity of ideas, of tastes, of customs.

There are faults or foibles that chains exaggerate, that true liberty lessens; tensing, egotism, rapacity; feeble woman protected by the legal tie, has yet more than man a tendency to abandon herself to, as if to console herself for the exclusive obligations that the law imposes upon her, tendency that she would not have if, for having accepted the joy of love, she had not had to renounce a very great part of her liberty.

Furthermore our educations are so different that, in an intimate and forced life, our tastes, sentiments, tendencies clash at every instant. All this is perhaps less for coarse people, with but little active brains, than for those of more delicate texture, thinkers. It often happens that a man animated with high scientific and humanitarian preoccupations once passed the period called the honeymoon, finds, under the more or less carefully laid-on polish of a very superficial education, a spouse with vulgar tastes, banal, without ideal, who is a drag upon his acts and thoughts, who lessens and even renders worthless his very life! Here then is a case of anguish quite equivalent to that of the exceptional woman afore commented upon.

The young man who aims at giving to his life a grandiose trend, who would leave his mark upon the work of progress, more than all others ought to have at least as much prudence as a young woman, before transforming a superficial love into an austere parental duty which he might be prevented from performing well, and which would then be for him a never-ceasing source of the most intense suffering.

An English observer has very truly remarked that there are not two marriages in a thousand which realize the dreams of the fiances. Among the remaining 998, a most painful situation exists which varies from unexpressed dissent to frequent bitter-words, to open warfare, to murders. These last exceed, at Paris, according to the rendering of Madame Cheliga-Levy, the number of days upon which they were accomplished and, from one victim of marriage killed at a single stroke how many tens there must be undergoing a lengthy martyrdom; and what of the slow death for which the official statistics would designate an entirely different cause!

* * *

The situation of adults is certainly very lamentable; but still worse is that of the children in the inferno of the big legal family. At the mercy of parental tempers, either smoldering or violent, their education is exactly the reverse of that which it should be.

The many varieties of their moral and physical misery have been often enough portrayed by the realist novel writers so I refrain from going into them in detail. It suffices, in summing them up, to say that the child born haphazardly, brought up by worse than incapable parents, will become even more degraded than they themselves!

Have mercy upon him, oh ye blind couples! If you cannot be certain that he will be of use later on and always happy, give to him to his advantage and your own, this incomparable proof of love; don't call him to life.

Deign to repeat the clear-cut verse of Sully-Prudhomme:

O thou son the best beloved
Who never shall be born!

You cannot make your room beautiful by buying an expensive vase and putting it on the mantel-shelf, but if you live an honest life in it, it will grow beautiful in proportion as it comes to answer to the wants of such a life.—*Edward Carpenter.*

Notes and Comments.

BY C. F. HUNT.

In a single number of the "American Contractor," that of March 10, appear seventeen notices of library buildings to be built by Mr. Andrew Carnegie for as many different towns and cities. If the hundreds of Carnegie libraries contain a fair proportion of reform books, enough to create a public opinion strong enough to abolish the privileges by which Carnegie obtained his wealth, and by which other millionaires are foolishly and unjustly piling up wealth, considerable credit will be due Mr Carnegie, who really may have that end in view, as it is suspected that he is more socialist than philanthropist. Mr. Tom L. Johnson, the noted single taxer, is such a man, openly and candidly opposing the means by which he himself gained his millions. If anything better than conscience moves these men, there is hope for the triumph of progress over greed.

* * *

Mr. Franklin H. Wentworth recently occupied Professor Herron's pulpit, in Central Music Hall, Chicago, and the large audience seemed well satisfied with the substitution, as Mr. Wentworth is an able, witty and instructive speaker. However, some of his remarks were puzzling to those who are radical as to theology. He mentioned that Mr. Rockefeller owns the earth, and soon after gave his opinion that God intended that the earth should be possessed by all his children, but failed to draw a comparison between the strength and executive ability of God and that of Mr. Rockefeller.

* * *

If the word democracy has a definite meaning, it must include the principle of local option. The "Chicago American" claims to be democratic, but demands an amendment of the federal constitution forbidding polygamy in Utah, saying that the state came into the Union under a pledge to abolish that institution. This amendment is for Utah alone, and would be, so the "American" says, "An unwarranted interference with the domestic institutions of its (the administration's) proteges in the Sulus." A reason for this discrimination against the rights of Utah is not given.

* * *

An interesting letter in the "Chicago Record," signed "A Republican" shows that the last popular vote for president does not really endorse the policy of President McKinley. The analysis shows a large Bryan loss in the South due to apathy of those voters who knew the result was certain without their votes, and furthermore shows an actual gain for Bryan in the north. I quote:

"Mr. Bryan, therefore, made a net gain over Mr. McKinley in the northern states of 10,461. This does not look like an approval of the course of the republican party in these states, which are supposed to represent more fully the true and controlling sentiment of the nation, but, on the contrary, it indicates just the reverse.

"Mr. Bryan gained in the east 239,599 and lost 29,362 in the west. Still further confirmation."

* * *

On St. Patrick's day two Irish factions indulged in a fight. Who ever heard of a fight between factions of agnostics or of atheists?

* * *

Judge Duane says there is no law authorizing the Board of Education to enforce vaccination of pupils, but that it may do so in an "emergency," that is, if some Judge, or perhaps the Board itself, decides that an emergency exists, then the Board may act without authority of law. This is like giving a body of men the power to declare martial law at will.

* * *

"Economic Principles," a pamphlet by Eliza Stowe Twitchell, is in the main an able and entertaining exposition of the political economy of Henry George. One paragraph, however, proves how a good logician may nod. After defining "capital" as "wealth used to produce more wealth," Mrs. Twitchell says: "A sewing machine used to make garments for sale is capital; used to make garments for the family, it is wealth, for the machine thus used is being consumed (worn out) to satisfy needs or desires." Yet in either case the machine is used to produce more wealth, to satisfy needs, and is worn out. The woman operating the machine is sometimes "worn out." How should she be classed? Henry George's theories do not need this sort of analysis. Because a woman sewing for her family does not receive a fixed stipend, is no reason for classifying her machine differently from a machine used in a factory.

Mrs. Twitchell dispenses the usual twaddle about land being a "heritage" intended by God the Father for the use of all his children. If it be a heritage, then the father is dead; and the children are quarreling over the estate.

* * *

"Koresh" condemns Lucifer's work as "unscientific" as compared to his own. His theories have been shown to be absurd, impossible and he has failed to reply. Is it because he knows he cannot? A false theory may fit another false theory, but his theories do not fit each other, yet he continues uttering them. Is it because there is money for him in so doing?

Crusading in Manhattan.

BY JAMBLICHUS.

Under the pretense of suppressing vice, Anthony Comstock has been rubbing his perverted ideas of human life under the noses of the people, to their nausea, for the last twenty-five years. Partly as a result of the unsuppressed continuance of his pestilential work moral conditions in certain sections of New York have become so vile that the whole city is aroused to protest.

The protest took the form of a public meeting at Carnegie Hall, on Sunday afternoon, March 18, organized by over one hundred influential women.

Were these women as wise to understand the causes of evil as they are earnest to combat it, much good might be expected to result from their meeting, still some strong truths spoken in a way to impress the most bigoted were mixed with the common-place nonsense usually heard on such occasions.

The meeting opened with a reading of the decalogue by Rev. Phoebe Hanaford. I never heard the "Thou shalt nots" recited with so much vindictive vigor and with so little adherence to the text.

The president, Mrs. Boole, followed in a long address beginning:

"A moral emergency confronts the City of New York, due to the protection of vice, and to official complicity with forces of evil. While it has been hinted at in the past, the best classes of women have been ignorant of the conditions. The veiling of the facts through false modesty, coupled with wilful negligence and ignorance, has contributed to the growth of the evils. They have been increasing, and have reached enormous proportions.

"The best public sentiment of the city would scorn to license houses of prostitution, gambling places, and policy shops, but the officials by a system of bribery and fining at regular intervals have protected vice without even a show of attempting to lessen the crime, and this has served to enrich the very men whose duty it was to enforce the law, while the city's revenues have been increased at the expense of its morality."

* * *

The wail of this address was that whatever is law must be enforced at all events. (Ignoring the real fact that such a war cry is just what the blackmailers want to increase the terrors with which they menace their victims). Then came a lament that men were not bounded for their immoralities the same as women are. Then a groan about the side doors of saloons which the speaker seemed not to understand are the outcome of the prohibition craze just as more blackmail will inevitably result from the crusade she leads. And then that tiresome Comstockian whine about the protection of youth, ended her discourse.

Another long harangue about "Dangers to Children in New York" exhausted the time as well as the patience of the audience and abridged the time for the really worthy speakers who had useful suggestions to present.

Dear old Heber Newton followed. A brave man and a manly man among theologians. But the best remarks were by John S. Crosby who made a strong plea for freedom, pointing out the fact that the saloon is as potent in politics as the church and stating the principle that the sole business of government is to save one from the interference of the other.

It is a fact that conditions in New York are very serious. That a fanatical crusade will lessen the seriousness of those conditions there seems little reason to hope. The terror of the law has always enabled those in authority to extort blackmail from those against whom legislation inveighs, and it always will be so.

The only real remedy is to cripple the power to extort blackmail. When that is done the incentive to perpetuate vice in order that its yield of blackmail may be fruitful will be gone.

"Infidel Women."

BY E. A. MAGOON.

In Lucifer's last issue, I notice the suggestion is made for a discussion of the above subject, by its readers, which suggestion indicates dissent from the opinions expressed by Ella Wheeler Wilcox. While in the beginning of her article Mrs. Wilcox did not define her meaning of the word infidel, it is clearly evident, as she proceeds, that her definition is not such as is given by those who consider themselves the peculiar favorites of heavenly privileges.

To be devoid of a religious belief, she assumes, is to lack the unfoldment of the spiritual nature, the divine love element, that gives to herself an inspiring spirituality, that strengthens her and enables her to conscientiously and bravely meet the many obligations and responsibilities of life.

I can fully endorse her utter reliance on the efficacy of prayer to meet the demands that come at times, to all. Most truthfully does she say: "The woman who does not know the wonderful healing and helping influence of prayer has not yet entered the ante-room of joy."

It is the law that receiving can only come by the asking. Love is life; it is love alone that sustains the heart or affectional nature, and it is as necessary to healthfulness as food for the stomach; for happiness is the best promoter of health of body and of mind.

I never was able to conceive of any real enjoyment, in this life, disconnected from any thought beyond it. Those who look for disappointment are sure to meet with it. A few for awhile enjoy congenial companionship in the family relation, but when aspirations rise no higher than physical and material gratification the end is bitter disappointment and remorse.

As you, Bro. Harman, were once, like myself, a Methodist, you may with me appreciate a few closing lines of an "Ode to Devotion" published in a Methodist magazine in the year 1820, hence I reproduce it:

Devotion! 'Tis thine to elevate the mind
Above this earth, to joys of purest kind;
Expanding all its faculties, to rise
And gaze at the infinite, beyond the skies.
Thou dost unlock the secret door of heaven
By ardent prayer, the key, to mortals given
And usher in that bright refulgent ray,
That brighter shines unto the perfect day.

New England, Ohio.

Nothing can be more abject and miserable than the usual conception of God. Imagine to yourself what pleasure it would be to him to burn us or to torture us. Can we believe any human being capable of creating us for such a purpose? Would it show his power? Why, he is omnipotent! Would it show his justice? We credit God with attributes which are utterly hateful to the meanest of men.—*General Gordon.*

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Meetings.

Chicago readers of Lucifer are hereby specially requested to be in attendance at the next meeting of the Society of Anthropology, Sunday March 31, and take part, as far as possible, in the discussion of an institution believed to be productive of more happiness—or misery—more of human progress or retrogression—than any other, namely, the marriage institution. Some unusual, if not original features, it is expected, will be introduced into the discussion. Unsolicited and unsuggested by himself, the writer of this notice has been selected by the management, to make the opening and closing address.

To find the place of meeting, take one of the numerous elevators in the great Masonic Temple, ascend to the seventeenth floor, turn to the left and keep going till you reach the large hall, from which a fine view is to be had of the inland sea called Lake Michigan. Time of opening the lecture 3-30 P. M., sharp. Seats, as usual, free. Don't forget the time and place.

* * *

Sunday the 14 of April—the famous Russian reformer, writer and lecturer, Prince Peter Kropotkine is expected to lecture on Anarchism at Central Music Hall. Tickets for sale at this office. Price, 25 cents. M. H.

A Word to Our Workers—Old and New.

In response to oft-repeated inquiries from friends—also to challenges that seem not specially friendly, such as that of N. E. Arnold printed last week, we began in No. 857 a series of articles intended to define and illustrate, at some length and precision, the aim, the purpose of the publication known as Lucifer. The better to do this some account of its origin and history will be given.

Believing, as some of us do, that Lucifer's line of work is fundamental in the field of reform—that its work is second to none other in importance to human happiness, human progress and welfare, it has been thought that the publication of this series of articles would be a very suitable and timely occasion for making a special effort to put the claims of our work before thinking people everywhere.

In the belief and hope that many if not all of our subscribers and helpers would take a like view of the matter, an extra large edition of No. 857 was struck off—just DOUBLE our usual issue. Whether the printing of this unusual number of copies shall prove to be wise or otherwise will very largely depend upon the help we get from our present roll of subscribers. Within the past few months and in response to special offers, quite a considerable addition has been made to our subscription list, mainly of short term subscribers. If only one half, or one tenth even, of our present subscribers do as well as a few have done—as canvassers for new subscribers, there will be no difficulty in placing the extra copies of last week's issue as the first number sent to new subscribers.

Our standing offer for trial trips with Lucifer is ten weeks for ten cents, or one cent per copy. Fewer than ten numbers are scarcely enough to enable new readers to determine whether they wish the paper continued to their address or not.

Addressing now each reader in particular: How many names of trial or yearly subscribers will YOU be responsible for, within the ensuing month of April? It is important that we know, approximately, how many copies to print of each of the issues that are to contain the series of articles on the purpose and history of our work—supposing that new subscribers will want to see them all. At first it was intended to insert another installment of the series aforesaid in this current issue, and print an extra large number of copies in anticipation of a largely increased demand—but on reflection it has been decided to wait one week to see what the response will be to these suggestions.

SAMPLE COPIES.

Within the six months last past we have sent out many thousands of sample copies of Lucifer; hitherto the harvest, in the way of increased business from this lavish sowing of seed has not been equal to expectations, due, in great measure, as we think, to the fact already mentioned, that our purpose has not been sufficiently made plain, in the one or two numbers sent to each name. This very reasonable demand—definite information in regard to the nature of the changes sought to be made in our present social or sexual customs and institutions, and in our economic, financial and governmental institutions—we are now trying to supply. Will YOU help us to reach those who, if proper information be laid before them, would probably become efficient co-operators in what many of us think the greatest work, the greatest reform or revolution, ever inaugurated in the memory of man? M. H.

Comment—Various.

FREEDOM IN LOVE AND MATERNITY.

It is hoped no reader will fail to read the article found on first pages of this and last week's Lucifer, entitled "Free Love—Free Maternity," translated for us from the French of Paul Robin, by a scholarly English friend now sojourning at Nice in France. Barring a few idiomatic forms of expression no better statement of the general principles for which Lucifer stands sponsor has ever been penned. As this week's paper will doubtless be read by many who have not seen the first half of the essay, I here reproduce a paragraph or two therefrom:

"Freedom of maternity is the indispensable condition of freedom in love. It should have no other guides than physiological science and sexual prudence. If, after a more or less number of experiences she [the young woman] finds a companion with whom, in perfect conformity of culture and tastes, she thinks she might pass a long and happy life, let her associate, if it so please her, altogether with him; without bothering about the vain legal sanctions; and let her have the incomparable happiness of having children that she will be sure of being able to well provide for; and that these children bear her name alone."

"If by misfortune, the lovers are mistaken in each other, if the harmony does not last, if there be incompatibility of temper, if they separate, the love will not be succeeded, as now-a-days, by hatred and horror, but rather by friendship, or, at least esteem. And the honest man will not fail to contribute his proper share towards the material well-being of the fruits of his former loves."

This is simply saying that love, joined to wisdom drawn from experience, and coupled with responsibility to self and child, constitutes the only standard or rule of sex-morality that should be exacted of woman—who is the real burden-bearer in the work of reproducing the race.

This essay on "Freedom in Love and Maternity" should be printed in leaflet form and circulated by the million, and it would be, if Lucifer were the possessor of Aladdin's lamp.

ADVERTISEMENTS.

Some adverse criticism has reached this office in regard to the character of certain advertisements that have appeared from time to time, in Lucifer's columns. In reply will say that it is scarcely possible to distinguish, always, the fraudulent from the genuine, in the matter of advertisements. Take for instance, the advertisers of books and lessons on "how to induce the hypnotic sleep and thereby cure all known diseases and bad habits." If we should condemn as frauds all the teachers of and believers in "auto-suggestion," "mental healing," etc., etc., we must condemn many thousands if not millions of our fellow citizens who are, in other matters, considered intelligent and honest.

That there is truth in the theory of mental healing has been demonstrated in too many instances to admit of rational doubt. The most sensible course, then, would seem to be to let each reader judge for herself and himself, whether the claims of an advertiser are worthy of credence or not. If the advertiser promises what seems impossible, absurd, ridiculous, no one is obliged to bite at the alluring bait. One of my friends sent twenty dollars for a course of lessons in mental healing. After faithful and persistent effort to understand these lessons he threw them aside as worthless to him. Yet he made no complaint of fraud; was willing to admit that the fault may have been with himself. Another friend paid twenty dollars to the same healer and got no benefit but steadily grew worse till she died. This result, as we all know, proves nothing as against the theory of mental healing, since people die under all kinds of treatment and under no treatment at all.

"Prove all things and hold fast [only] to that which is good", is a maxim of universal application.

* * *

EDITORIAL COURTESY.

Lucifer's editor, its workers and readers, know by experience what adverse criticism means. Consequently when words of sincere commendation come our way they are all the more keenly appreciated. This platitudinous remark is suggested by a paragraph in the New York "Truth Seeker," of March 23, penned in reference to the lecture of Emma Goldman, before the Manhattan Liberal Club, New York, a report of which lecture was printed in last week's Lucifer.

It appears from the correspondence published on the last page of the "Truth Seeker" dated as above, that the report of Miss Goldman's lecture had reached the "galley stage" in the "Truth Seeker" office, and was then "killed" by the editor. When called to account by the Secretary of the Manhattan Liberal Club, for such slaughter, the editor defended himself by saying that "Miss Goldman devoted a portion of her lecture to an apology for what are generally spoken of as crimes against nature, as she had a right to do," but that he "saw no way of reproducing her remarks. . . . without giving offence," and wound up his defense in these words:

"We may say that we sustained a perusal of the report without demoralization: how it might have affected the unilluminated is another matter, and hence we applauded the determination of the reporter to try it on the readers of Lucifer, who are tough."

A Kansas reader and faithful helper of Lucifer, when calling my attention to this editorial in the "Truth Seeker" says, "the blatant arrogant calls us all tough!"—evidently considering herself abused and slandered. Surely she did not read the paragraph carefully; for, observe that Mr. Macdonald tells us he himself passed unscathed the terrible ordeal of reading Emma Goldman's lecture, but he feared for the "unilluminated;" thereby plainly implying that all who like himself are illuminated could safely read the said report. Logically, then, the word "tough" as used by him means simply *illuminated!* Can we imagine a more finely turned compliment?

Turning to the dictionary we find that "tough" means, "Not easily broken; able to endure hardships; firm; strong."

Wonder how the readers of the "Truth Seeker" relish the left-handed compliment paid them by their editor? According to his own explanation, and according to the definition given by Webster, the readers of the "Truth Seeker" are regarded by its editor as "unilluminated;" that they are easily broken; not able to endure hardship; not firm nor strong.

And now—to close this somewhat personal reference—is it not true that we are, all of us, prone to be over-anxious about our neighbor's moral status? Are we not all too ready to assume that while we ourselves are strong, able to take care of ourselves, our neighbors need a guardian?

Is not this the animating principle, the central thought, of the "Society for the Prevention of Vice"? the society that in the name of purity commits untold crimes, and that fosters the very evils its machinery is organized to suppress?

Would it not be better, infinitely better, to let the facts of life, the facts of nature, be known? even the facts of perverted and abnormal nature, instead of covering up these ugly facts and pretending they do not exist? "Forewarned is fore-armed."

In this connection read the article of "Jamblichus" in this issue, entitled "Crusading in Manhattan." M. H.

Home Cyclopedia of Medical, Sexual and Social Science.

This work is from the popular author of "Medical Common Sense," "Plain Home Talk," etc. It is, indeed, made up from earlier works, with about 500 pages of new and original matter, and is written in language which makes it valuable for family reference. Besides its valuable advice in regard to the prevention of disease—its hygienic feature—it contains about 250 recipes for the treatment of various ills. It is subdivided into four parts. Part I. Treats of Disease, its Causes, Prevention, and Cure. Part II. of Chronic Diseases, their Causes and Successful Treatment. In this part is found the valuable recipes. Part III. is Plain Home Talk about the natural relations of the sexes, civilization and marriage, and is replete with valuable information on subjects which are especially valuable to the married or those contemplating marriage. Part IV contains suggestions for the improvement of popular marriage, and one of the most remarkable chapters in this part is entitled Restricted Marriage and Parentage, in which is given an ingenious plan for regulating both marriage and parentage in a way to avoid the reproduction of non-viable and unbalanced children. It is worth the price of the entire volume. Marriage reformers and reformers in all the various domains of human improvement will be interested in this. Dr. Foote's style is easy, and free from the technicalities usual in medical literature. Hence his works have always met with a large sale. Twenty thousand of this edition have been printed, showing the confidence the publishers have in the sale of this work. This revised and enlarged book will doubtless be greatly appreciated by the public.

Take the Devil from the drama of Christianity and the plot is gone; there is no connection between the scenes, none between the acts; the whole drama becomes unmeaning fragments, chips, pieces, splinters. As a matter of fact, the New Testament is more explicit than the Old. The Jews, believing that Jehovah was God, had very little business for a Devil. There was nothing too mean for Jehovah to do himself.—*Ingersoll*.

"Dawn-Thought on the Reconciliation."

REVIEWED BY A. CHAVANNES.

I have lately been reading "Dawn Thought," a new book by J. W. Lloyd, an author well and favorably known to the readers of Lucifer, and I feel like expressing my views as to the value of the book as a factor in the cause of progress.

To me, the chief value of the book lies in the fact that it is one of the many indications of the trend of present thought, for its whole aim is to help the reconciliation of individualists to a belief in the existence of one superior, all-containing intelligence, which controls and includes all that which exists in the Universe, and its value to the cause of progress will depend upon its success in achieving that reconciliation.

The trend of thought has much changed upon that question, in the last fifty years. Up to that time, as a logical result of the belief in creation, the world was looked upon as a battle field between two contending forces—God and the Devil, representing good and evil. The theory of evolution, while it destroyed the basis for that belief, did not furnish a substitute for it, in so much that it did not teach any positive doctrine as to the control of the universe. The ruling idea which is accepted by the materialists—who first promulgated the evolution theory—is that man is the highest known intelligence, and that all present progress is controlled by him.

This changed completely the views accepted by reformers as to the control of progress. The reformers of old had used their energies in proving that the changes they were driving for, were according to the will of God as taught in his revelation, but the new reformers, who are usually believers in evolution, base their arguments upon their supposed superior knowledge, claiming more intelligence than their fellow men, and striving for the general acceptance of their views, to the exclusion of those which are advocated by other men.

But here and there, some reformers are looking out of that belief, and in this book Lloyd takes rank among those who believe that progress is many-sided, and that all known forces are working for its advancement, under the control of a higher intelligence.

As Lloyd is by nature a poet, his book is written in a poetic style, which will appeal to many persons who would neither read nor appreciate the same views it expressed in a more prosaic style. And in this poetic style, which is much praised by many reformers, and in the important truths it contains, is found the true value of the book, which comes at a time when much attention is given to the solution of the problems therein discussed.

For there is no doubt that the trend of present thought is away from the conclusions of the materialists, and in the direction of a belief in the oneness of all progress. Reformers of all classes are getting tired of contending against each other, and are getting ready to accept a belief that teaches that all of them are co-workers in the same field, each cultivating that part of it which appeals the most to his temperament, and where he thinks he can do the best work.

And from that standpoint, the next logical advance is to acknowledge that those who differ the most completely from us, and even those who oppose our efforts, are also co-workers in the same field, and to excuse their opposition as due to ignorance, remembering that in time past, we ourselves also opposed other reformers, whom we now can see were really working for the progress of humanity.

Before we can then recognize that all efforts are thus co-operating for the progress of the world, we must outgrow the belief implanted into the human race, that there is only one road to progress, which happens to be the one we have adopted, and broaden our views so as to see that all human efforts what soever, make for the advancement of humanity.

"Dawn Thought" will do its share in thus broadening the vision of reformers, for it teaches with no uncertain voice the oneness of all forces at work in the Universe, and no one who accepts this oneness, can look any longer upon this world as being divided by influences, some making for good, and others making for evil. There are, it is true, progressive and conservative forces, but both are needed for the best evolution of society.

There are, among the supporters of Lucifer, many old war-horses, who have fought a good fight in the times when the belief in the control of man over progress was absolute, and when no one could see any good in those by whom they were opposed, and these persons will not easily accept the new philosophy, but there are also among them, many who are imbued with the new spirit, and who, while they believe that Lucifer is doing a much needed work in a part of the field almost entirely neglected, yet recognize that even those by whom they are opposed, have got a work to do for which they are best qualified.

It is to those persons, who are willing to believe that progress is not a one-sided process, promoted by some, and opposed by others, but a well-defined advance, towards which all social forces are made to contribute, under the direction of an all-pervading mind, that I would recommend the reading of "Dawn Thought," for it will certainly help them in the process of reconciliation, and leave them in a much happier frame of mind, while it will certainly in no way diminish their zeal for the accomplishment of such reform work for which they are the best qualified.

VARIOUS VOICES.

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[It is doubtless very true that many readers are repelled, if not disgusted, by the reading of one or two copies of Lucifer, who would become earnest and efficient helpers if they would send for and read a few more copies of the paper, or for a few of our pamphlets. M. H.]

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D. W. Gilmore, Chanute, Kan.:—My subscription to Lucifer the Light-Bearer has about expired and I enclose money order for two dollars—one to apply on subscription to Lucifer and one for a copy of your book when it is issued. I trust your health and strength will be equal to the task, and that a sufficient amount of the coin of the Empire will be forth-coming to pay all expenses and leave you a handsome profit.

I am very much of a pessimist in regard to the bettering of conditions for the human family. When I read of murders, lynchings, and wars carried on for revenge or for money, and see how men scheme to get the advantage of their fellow men; and how legislators pass laws to favor the few at the expense of the many; and the executors of law will send the petty thief to prison for a long term while the thief who steals millions of dollars not only goes free, but is considered a good man and true, a man to be honored,—when I see all this I am led to ask if there is any good in the human race.

But, on the other hand, when I read of those who are giving their means, time and strength fighting for liberty and better conditions a glimmering ray of hope appears above my mental horizon, and I have a little reason to hope the time may come when everyone will be dealt with justly. It is this slight hope that causes me to add my mite to the power that keeps our Light-Bearer from going down.



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Endymion.

The rising moon has hid the stars,
Her level rays, like golden bars,
Lie on the landscape green,
With shadows brown between.

And silver white the river gleams,
As if Diana, in her dreams,
Had dropt her silver bow
Upon the meadows low.

On such a tranquil night as this,
She woke Endymion with a kiss,
When, sleeping in the grove,
He dreamed not of her love.

Like Dian's kiss, unasked, unsought,
Love gives itself, but is not bought;
Nor voice, nor sound betrays
Its deep, impassioned gaze.

It comes,—the beautiful, the free,
The crown of all humanity,—
In silence and alone
To seek the elected one.

—*Longfellow.*

Nature and the Law.

BY MAY HUNTLEY.

Once there was a boy who was raised in a forest. His father had fled from the haunts of men in his childhood, because of the falseness of friends and the artificiality of society. His mother was dead, and he had known only the birds, the rabbits, their dogs, sheep and cattle, and one or two friendly old Indians. But when the father felt that death was near he called his son to his side and told him he must go back to civilization which was now much nearer than when he had first retreated to the sheltering shades of their dear woods. He gave him some glittering gold pieces which he said would procure what food and shelter and clothes he needed, when he was living where he could not follow the deer, and other wild animals of the forest, and his own little hut of trees and bushes was beyond his reach. Then the father breathed his last with a yearning glance towards the setting sun. The youth sat by his side for two days and an Indian came and helped to make him a grave and lay him away. Then he wrapt his furs about him and took up his gun and went away through the forest toward the east.

The free-born youth who knew not what a man-made law was like, found himself sadly bewildered when he came to a city. The streets, sidewalks, cars, teams of all kinds, the crowds of strange-looking people, were to him like the fantastic figures of a dream. He thought he could not be awake. Some boys, ever ubiquitous, gathered around him to ridicule; a policeman stopped to look at him and ponder if there were any ordinance forbidding a person to appear on the street in such a garb and such an innocent demeanor. It might have fared hardly with the child of the woods, but a philosopher and philanthropist passed by at the moment. He noticed the handsome boy with the look of an angel in his eyes and the bearing of a god in his erectly carried, vigorous frame. He marked the rich fur wrapped around him, the majestic eagle feathers on his head, and the golden chain about his neck, and knew he was no common "hobo." He approached the boy with a kindly smile which was apparently understood.

"Do you speak English?"

"I know what you say, if that is English. Yes, I remember my father told me that what we speak is English."

"Will you come home with me?"

"Yes."

"What shall I call you?"

"Fern—Fern Vale."

"You may call me, Philip—Heywood, say Philip. Come with me."

Young Vale was taken to a beautiful and artistic mansion and treated as a traveler from another world might have been. He told his simple story to his benefactor, and as his father had told him gold must be paid in the land of civilization for food and shelter he gave his bag of shining pieces to his host. The gentleman was surprised but took them in charge knowing that one so untaught would soon be robbed of them. Unknowingly to himself perhaps, his respect for his new "find" increased.

Philip whispered to a few of his special friends of his discovery. Curiosity and speculation as to his story, his nature and the psychological results of his peculiar youthful environment were intense among them. But Philip did not propose to gratify them immediately; a little preparation was necessary; besides they would be all the more interested for waiting. Meanwhile he tried to keep his "rare specimen" in close seclusion. But this true child of nature knew no such thing as restraint. With the first ray of dawn he was out, in his tight-fitting undergarments of dried deer-skin, slipping down the water pipes as he had slid down the tall, slim trees of his native woods, and away out swiftly over the streets toward where it looked open and free, and there he found a great body of water, a lake. There he drank in the air like nectar of the gods, waved his strong young arms out over the waves, as though he would have embraced the whole sparkling mass; he turned his face to the rising sun, shook his long hair and reveled in the light, the fresh air, the beauty of the boundless water. He was happy as he had not been since his father lived.

A man in a blue coat adorned with bright buttons came up.

"Here, you!" he cried, "Wat yer doin' out here in yer underclothes? Get home now, mighty quick or I'll have to run ye in."

The boy only stared at him. The blue-coated man stared back until the game grew tiresome. "Well, I guess I'll have to take ye along. Don't ye know yer breaking the law?" The officer laid a hand on his shoulder with an impelling force; the young man drew back his sinewy, splendid arm and a great blow fell on the face of the astonished guardian of the law. Then he ran. Never before had city-bred people seen such running. It was the passage of a god, a swift radiance of force, a perfect form in perfect motion. Other policemen tried to stop the runner but they might as well have stopped a rush of wind

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or a stream of light. He fled from them all and finally found himself in a quiet street of simple dwellings. A solitary horse and wagon moved slowly up the street; a boy sat huddled upon the seat. Fern came up and saw that the youngster was crying. Questioning him he found that he was sick with a fever and could not cry his vegetables for sale and dared not go home with his load. So the older boy, realizing by this time that his dress was different from that of city people, donned a great coat lying in the seat and took up some of the baskets and boxes in the wagon, and carried them to the houses. The people who came to the door gazed astonished at the beautiful face of the singular looking huckster, and impelled some way by his musical voice with its note of appeal lying under the vigorous chord of strength, bought what he had and gave him what it was worth; he did not know, but trusted them entirely. He kept on from house to house, going back to the wagon when he had sold out an armful and starting again. Another blue coated man turned into the street as he was entering a gateway, and he was stopped.

"Have you got a license to peddle?" asked the officer.

"No, whatever that may be;" he answered moving on.

"Then I must arrest you, for you know it is against the law."

"I haven't time to be arrested now. Let me go on. When I am through I'll see what it is you want of me." He went on, sold his armful and came back to the wagon and gave the money to the boy. There were still some things left, but the blue-coat came up and told Fern that he must come with him. When he removed the old great coat and stood before the officer in his tight dress showing his magnificent form, that functionary was dazed and scarcely knew what to do. Finally, after some questions, he decided to take him back to the house which belonged as he knew by the description to one of the richest and most celebrated men in town. Fern willingly went with him and when it was explained that he could scarcely step out of doors alone in the city without breaking some law, he concluded to remain under his first friend's care for the time being.

[TO BE CONCLUDED.]

Vivisection Defended.

BY C. L. JAMES.

A. B. Clarkson reduces to an epigram the last phase of the Movement in Favor of Ignorance which it has been my honor and privilege to expose,—as follows:

"I hold that Doctordom is second only to parsondom and priestcraft as a monopolistic tyranny." [Lucifer March 16.]

So, I am aware, do many theological unbelievers. But that's where the ignorance comes in. That's how the Movement in Favor of Ignorance gets them. That's why I have considered it especially worth while to write against this phase of the Movement in Favor of Ignorance. If they knew anything about "Doctordom" they wouldn't think so. They know nothing about it, except that ecclesiastically founded universities class it with Law and Divinity, as one of the "three learned professions"—and they misunderstand that fact.

The common sense of mankind has always appreciated "Doctordom" so highly that when the church controlled education she was compelled to class it with Law and Divinity—which was, perhaps unintentionally, doing it all the harm she could, as utterances like Mr. Clarkson's show. She always hated its materialistic standpoint and inductive method. She always, as far as she could, put prayers in its place—just like its present enemies. She prohibited, as long as she had power, both vivisection and dissection of the dead (*see White's Conflict of Science with Theology*)—just as promoters of the Movement in Favor of Ignorance want to do now. That feeling for animals had nothing to do with the prohibition of vivisection then, is as plain as that is not the motive underlying the Movement in Favor of Ignorance now. For while the church prohibited vivisection, she patronized cock-fighting, bull-fighting, burning cats in wicker frames, and burning witches, as amusements well suited to the ignorant—which they certainly are.

The church objected to vivisection, then, as she does now, not because it gives pain to obsolete dogs and cats, but because it gives relief to human beings capable of further usefulness. Her very qualified and gingerly endorsement of "Doctordom" thus mutilated, has been, I have shown, or rather Clarkson has, a great misfortune to "Doctordom." But if he thinks "Doctordom" to blame for it, he should read how mediæval doctors resisted—how they went, in fear of their lives, by night, to steal those bodies the humane church had hung up to feed crows, that by dissection (only possible in secret) they might learn to treat living sufferers—how they were burnt for sorcery like Bolingbroke or heresy like Servetus,—how very unwillingly they accepted any favor from her—how generally doctors are against her and she against them.

As to the charges Mr. Clarkson makes against doctors (omitting the idiotic one of cruelty) I have this to say,—Dogmatism, pedantry, and pretension are very unlovely in doctors, or any one else. But they are the faults not of "Doctordom"—only of human nature. The spirit of "Doctordom" is entirely opposed to them, as Mr. Clarkson would know if he knew anything about "Doctordom."

The intimation that doctors are actuated by jealousy of Christian Scientists, Natural Bone Setters, Seventh Sons of Seventh Sons, Astrologers, Osteopaths, Vitapaths, cure-all-pill-men, hygienic plagiarists, *hoc genus omne*, is absurd. The boot is all on the other foot. It is the quacks who envy the doctors, and have taken up anti-vivisection as a means of getting some practice away from them. The Christian Scientists, hygienic plagiarists, etc., etc., who "cure the worst possible cases"—faugh!—are strictly limited in their practice and success to people who have nothing the matter with them. Those who have, want vivisectors, not charlatans. "Hence these tears!" The reason doctors so commonly desire laws against quacks is not that they envy the quacks, but that the quacks kill people. The remedy, I grant, is unwise. But only an Anarchist can be expected to see that. And most doctors are not Anarchists, simply because most men are not.

Except perhaps the fine arts, there is no profession which tends towards infidelity and towards Anarchism, especially in the great realm of sex, as much as does the medical. Surely, even Clarkson must know that.

I have said his classing of "Doctordom" and parsondom together is the fundamental error underlying that important phase of the Movement in Favor of Ignorance which he has made himself represent. Dogmatism, pedantry, and pretension, the grand strongholds of ignorance, are of the essence of Law and Divinity. They can only be incidental in Medicine. For Divinity springs from the Volition to Know, and Law from the Volition to Persuade. Medicine springs from the Volition to Do. Law and Divinity are *a priori* systems, founded on dogmatism, pedantry, and pretension. Medicine is a practical art, into which no man can carry dogmatism, pedantry, or pretension without injury to his own practise and pocket, as proved by the glaring facts that quacks get only those patients who have nothing the matter with them, and that those who are sick immediately forget their objections to vivisection.

If Mr. Clarkson ever breaks a leg, he will promptly forget his. No one "who never saw the inside of a vivisection hell" is "in it" when there are broken bones to mend.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Infidel Women—My Opinion.

BY A. H. TUCKER.

Long a reader and admirer of Ella Wheeler Wilcox's writings and with some slight glimpses of her not in print, it is easily apparent to me that she was "writing for money" when she wrote of the "infidel woman."

The personality who could conceive the sentiment expressed in the line:—"and drop with you down to sweet hell"—is not one to impress us with its fidelity to orthodox religion.

Our admired little friend must have been in a great "hurry" too, when she associated a lack of faith with infidelity. Such an association is only justifiable in connection with the "petty, spiteful, little thing many of the churches worship as God," in which Ella seems to have no more "faith" than an infidel. The fact is the infidel man or woman has more faith than "any body." Faith in themselves and faith in the supreme controlling forces of the Universe.

No one of experience can read Mrs. W's works without being convinced of her thorough knowledge of men and a very creditable understanding of women; but if we are to take her statement seriously it is very clear she has never cultivated the acquaintance of infidel women sufficiently to know their leading attributes.

I wonder if she has found infidel men lacking in "warmth and sympathy."

If Mrs. W. only knew it there are as many "warm and sympathetic" infidel women as the most ardent supplicant for "love and understanding"—"the higher form of sympathy"—could wish.

On the whole I am constrained to believe that most of our infidel women see through about the same kind of orthodox glasses that our Ella does. Infidels of either sex recognize the inexorable, the all mighty developing and controlling forces of nature. Ella may define it as "The All Soul of Love" if she chooses. We'll not quarrel with her about it.

The need of prayer she mentions is much like the tobacconist's need for the "weed." If he had not formed the habit he would never have felt the need of tobacco.

The inference that the infidel woman is less companionable, less womanly, less motherly than her orthodox sister is entirely unwarranted.

Springfield, Missouri.

That "Infidel" Wife and Step-Mother.

BY S. R. SHEPHERD.

Assuming that both the widower and Mrs. Wilcox had in view a materialistic rather than an infidel woman, I confess to much sympathy with Mrs. W.'s views.

As I see it, materialistic belief is a sign and result of abnormality. I hold that every normal person has some sort of belief in spirit existence after physical death. That the divine or spirit principle inheres in all life, and that when organic life is evoluted up to the human plane the germ of spirit life becomes capable of unfoldment to sentient, conscious existence and to the development of possibilities and aspirations for the "life beyond."

If spirit life, there must be a spirit organism and subject to such laws as govern organic life on the physical plane. Nature is a unit. One law or principle governs life on all planes. There can be no existence without subsistence. The spirit organism must feed and function or it dies, same as the physical organism. Use develops; non-use enfeebles, deteriorates and invites disease and death.

To build up a healthy, rugged spirit organism, capable of withstanding and surviving the vicisities of earth, and particularly that most trying of all, physical disolution, the spirit organism must use its faculties and powers. It must function. Without this, death is inevitable. All Nature declares that the wages of the sin of misuse or disuse is death.

So, when you find a person who denies spirit, or who does not know wheth r he has a spirit or not and who does not believe in or hope for a "life beyond," you have encountered a being in whom spirit life has probably become extinct, for life must surely manifest itself. The law of the survival of the fit is inexorable and applies to all life.

We get what we live for and strive for. We grow or develop in the direction of our ideals. Thus, thought becomes creative. Every man—indeed every life germ is the architect of its own destiny. Without purpose, aspiration, striving and persistence nothing is realized. We will never see Boston unless we first believe there is such a place, second, desire to go there, and third, turn our steps in that direction.

Mrs. Wilcox is right. She is "away up" in divine science—in divine philosophy. While the widower is "a gittin'," let him "git" the best. It is all the same price. His little girls should have such environments as will facilitate the unfoldment of their higher natures. A woman without spirituality and without hope or aspiration for anything above or beyond the narrow confines of the material world is bereft of woman's crowning glory.

By the delicate texture of her nature, and by the acuteness of her sensations, intuitions and perceptions, woman stands closer to infinity than does man. Morally and spiritually she is above him. She is therefore man's proper guide in the moral and spiritual life, and at her normal and best estate will lead him constantly upward to the higher altitudes of human development.

He who denies spirit, disputes evolutionary progression and sets metes and bounds to nature is a chump. Let us "claim everything," and play the game of life for all there is in it.

Crackerets.

BY TAK KAK.

The world owes every man a living, but he must know how to collect it.

Girls, do not marry any man unless you are perfectly sure you have the heart to crack his skull if he attempts to approach you when you don't want him.

The king of England says: "This is not a republic"—meaning England. Now we see why the special office of court jester has been discontinued.

An empire by any other name can be just as oppressive.

The patient who gets an old prescription made up over again thinks to beat the doctor, but he plays into the hands of the undertaker.

A prophecy.—When European nations shut American trade out of Asia, America will retaliate by attempting to shut somebody off from the trade of the American continent to the south.

Deserted Wives.

To leave a helpless woman, especially when she has children, is a crime morally, and should be made such legally, and be punishable severely. As a matter of fact, the only remedy which the law offers to a deserted wife is the one of divorce—a remedy which frequently she cares nothing about, and which, still more frequently, she is unable to avail herself of. If the deserting husband remains available she may bring him into court and have him prosecuted for non-support, and the court may order him to give bonds for her support or go to jail. But as a rule, he who is scoundrel enough to desert his wife and children usually clears out and leaves her and them in misery. He is lost to sight, and the children become a public charge or are a source of anguish to their mother, and their attempted support in not a few cases ends in her premature death.

It is pleasant to note that there is a disposition to treat criminals of this character as they should be treated by the law. A measure with this general purpose is now under consideration in the Legislature of this State. The subject, too, is under general discussion, and many wholly worthless suggestions are heard, such as recourse to the whipping post, as the proper punishment of such wretches.—*St. Paul Globe.*

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Marriage—Its Origin and Development.

According to previous announcement this was the subject of discussion last Sunday afternoon—March 31—at the Chicago Society of Anthropology which holds its weekly meetings in Oriental Hall, Masonic Temple, seventeenth floor. This large and beautiful hall was well filled with very attentive listeners, scarcely a vacant seat left. A noticeable feature was the presence of a large proportion of physicians of both sexes. Appropriately, too—as being naturally interested in the subject, at least half the audience were women.

The usual custom of the Society is to give the first speaker thirty minutes for the opening address and fifteen minutes at the close of the discussion, in which to answer his critics, who are expected to occupy one hour and a half, divided into five or, at most, ten minute speeches. On this occasion the first speaker was allowed forty-five minutes for his opening and about twenty minutes for his closing remarks.

Without preliminary the speaker of the afternoon—who as announced in last week's issue, was the editor of Lucifer, began by quoting Abraham Lincoln's famous aphorism, "Labor was before Capital and is superior to it," adding that Lincoln could have said with equal truth, Labor is the creator of Capital, and the creature can have no rights as against its creator.

Proceeding the speaker introduced his subject somewhat after this fashion:

Likewise I take the ground that Man was before Institutions and is superior to them.

Man is the creator of institutions, and the creature can have no rights as against its creator.

Our modern society seems based on the exact opposite principle, hypothesis or assumption, namely, that institutions were before man and are superior to him. That institutions create man, and that he can have no rights as against his creator. That when it comes to a conflict of rights—paraphrasing Cowper—their rights and claims are paramount and must extinguish his.

Notably is this true of the institution known as marriage. We talk and we act as though marriage was before man—woman and man—and is superior to him—to them. That when a conflict of rights occurs, marriage must be preserved inviolate, whatever may become of man—the individual man or woman.

John Stuart Mill is reported as saying, "that marriage is now the only form of serfdom authorized by law." History shows that whoever undertakes to overthrow any form of serfdom has a hard time of it—is sure to encounter the most determined opposition,—in the shape of misrepresentation, slander, social ostracism, fines, imprisonment and sometimes death.

Often the serfs themselves join their masters against her or him who would liberate them. During the American civil war the great mass of slaves preferred to stay with their masters and raise the crops, thus furnishing the means necessary to carrying on the war against their would-be deliverers.

Count Leo Tolstoi, relates that when he called his serfs together and told them he had been robbing them too long—through land rent—and that he now proposed to restore to them their natural right to the soil and its opportunities for building up in themselves a noble, self-reliant independent manhood, these serfs, after listening awhile in silence, got together in little groups to discuss this strange freak of their landlord—wondering what new trick the benevolent old crank was now trying to spring upon them, and finally concluded that it was better to leave well enough alone, and flatly refused to accept Tolstoi's offer. They had never known what it was not to pay rent to their landlord. They had accepted rent-paying as the God-ordained lot of the laboring man; hence feared a change so sweeping—so radical and revolutionary—such as free land implied. They had found their present landlord a kind-hearted master and much preferred a good master to no master at all.

Just so it is when we talk to the great majority of women in regard to self-ownership of person—in regard to freedom in love relations and freedom of maternity. When we tell them these are their natural right and that they do themselves and their offspring a great wrong when they neglect or refuse to take and exercise these rights; when we talk thus they turn against us and accuse us of trying to overthrow morality, trying to turn the world back into barbarism and savagery if not into primeval chaos. And when one of their own sex dares to assert her right to self-hood, to self-ownership—dares to live a free, non-invasive, unconventional life—dares to claim the right to motherhood without first bowing her neck to the yoke of wedlock, she is branded by her sisters as a wanton; branded a rebel against God, morality and government; driven from respectable society; driven, if possible, into the ranks of unlicensed body-prostitution—the necessary and inevitable accompaniment and complement of the licensed kind—marriage; driven to a living death so pathetically described by Leckey, in "History of European Morals," Vol. 2, page 283:

"There has risen in society a figure which is certainly the most mournful, and, in some respects, the most awful, upon which the eye of the moralist can dwell. The unhappy being who is scorned and insulted as the vilest of her sex and doomed to wretchedness and an early death, appears in every age as the perpetual symbol of the degradation and sinfulness of man. Herself the supreme type of vice, she is ultimately the efficient guardian of virtue. But for her the unchallenged purity of countless happy homes would be polluted, and not a few who, in the pride of their untempted chastity, think of her with an indignant shudder, would have known the agony of remorse and despair. On that one ignoble and degraded form are concentrated the passions that might have filled the world with shame. She remains while civilizations rise and fall *the eternal priestess of humanity, blasted for the sins of the people.*"

The speaker then briefly alluded to other and subsidiary forms of serfdom, especially that based on land-rent, land-monopoly.

The main portion of the lecture was given under the guise of fiction. In order that his hearers might the better lay aside for the time being their inherited prejudices against plain speaking on the subject of marriage, the gender sense, reproduction, etc., the speaker assumed that he himself as well as his auditors were Martians—inhabitants of Mars, who "neither marry nor are given in marriage," consequently know nothing of marriage serfdom.

He assumed that some seventy years ago he had been banished from Mars to Earth, as a punishment for his sins, and that now, his term of banishment ended, he is again on his native heath, trying to explain to his old friends and neighbors the origin and history of the peculiar institutions, the unscientific, the crude, the irrational institutions still popular among the undeveloped Earthites.

Press of other work and lack of space prevent a further synopsis of Sunday's lecture before the Society of Anthropology, for this issue. Suffice it to say that after the recess, the president, Mr. Wilcox, a half dozen members, also a few visitors, took a hand in reviewing and criticizing the lecture. It is hoped a synopsis of these criticisms will appear in these columns in the near future. M. H.

Comment—Various.

CONTINUED STORIES.

From time to time suggestions have been made by Lucifer's readers recommending the story plan as helpful to fix and popularize the radical ideals advocated in its pages. There is certainly much to be said in favor of this plan, and when a really well-written story is offered us we are glad to insert it—especially if short. Our older readers will doubtless remember that some years ago we printed a story of considerable length by "May Huntly"—a story of the transition, so to speak, from serfdom to freedom—especially showing how freedom of maternity may even now be practicalized. That story was entitled "Hagar Lyndon," and received much commendation. Those who enjoyed the reading of that serial will doubtless be glad to see the name of its author appear again in Lucifer. The storiette, "Nature and the Law," begun in this issue, will, as we think, well repay perusal.

* * *

VIVISECTION AND ANTI-VIVISECTION.

It is sincerely to be hoped that our friends will keep an even temper when discussing the much controverted question of vivisection. That this is a question of much interest to the humanitarian, as well as the scientist and philosopher, goes without saying. That Mr. James, Mr. Clarkson and all who have written us on the subject are humane, honest and earnest in their views, and in the expression of their views, I verily believe. That this matter is of sufficient importance to human welfare to deserve a place among the subjects discussed in our columns I also believe. Let us then vindicate our claims to the liberality that is so very essential to the pursuit and discovery of truth, by keeping within the bounds of courtesy and respect for the rights and opinions of others.

CRITICISM AGAIN.

As between adverse, hostile or unappreciative criticism, on the one hand, and the wholly appreciative or commendatory sort I incline to welcome the adverse and hostile sort. It stimulates introspection, self-examination, self-discipline, and thereby promotes self-knowledge and improvement. Yet if we receive none but adverse criticism in or for our work, we would doubtless become discouraged and cease our struggles for the betterment of the condition of our fellows, if not of ourselves also. Hence it is probably best for Lucifer, its work and its editorial management, that we receive, as now, a mixture—that the sweet and the sour be administered in doses somewhat alternating. Having inserted in recent issues, notices that seemed not intended to be complimentary, it will perhaps be of interest to our readers to hear that some of our editorial contemporaries appreciate the work being done by our little journals.

Under the heading, "The Editorial Hammer," the April No. of "Brann's Iconoclast" of this city, a monthly magazine that claims a circulation of more than two hundred thousand copies per annum, has this to say of Lucifer, its name, its work and its editor:

To earnest students of the problem of life there is much in the history of the editor of Lucifer that is of the greatest interest. No one among the thinkers of the day has had a more eventful career than Moses Harman. He has suffered imprisonment for the utterance of his honest opinions; has known what it is to be ostracised by the very people he has tried to benefit, and has lived to see his views adopted by thousands of those who at one time gloried in his persecution. For many years Moses Harman, through the columns of his paper, Lucifer, has advocated the economic freedom of women, and has fought for the advancement of broad and liberal ideas. The bitter foe of religious sectarianism and orthodox fanaticism, he has lived to find himself the leader of a determined band of reform advocates, who respect and revere his name.

To religious fanatics the name Lucifer is a synonym of his satanic majesty, while in reality Lucifer was the bearer of light, Moses Harman is a bearer of light to the benighted wayfarers of the twentieth century, and long will his influence be felt among those who earnestly seek progress.

In the same vein is the utterance of an old-time reader and helper, a good lady friend whose home is in the Hawkeye state. When sending a list of names for samples—also the names of two new subscribers for Lucifer, she takes occasion to refer to the work and the managers of Lucifer in the following very complimentary way, not intended for publication, of course, but for which she will please accept sincerest thanks:

I feel like the Kansas lady with reference to Editor Macdonald's compliment—calling us "tough." I thoroughly enjoyed your explanation, and wait with no little interest his reply. I like the "Truth Seeker," but never put it ahead of our little Lucifer. I think he [the aforesaid editor] might have managed his little fling in some way that would have been easily understood even by us "illuminated toughs." I never see anything in Lucifer but what I think shows the impress of master minds. You and Lillian never handle any subject in a way I cannot approve, and wonder how any friend of Lucifer can find fault.

Too late for insertion in this week's Lucifer we have just received a letter from Editor Macdonald, explaining the authorship and purpose of the words objected to by our Kansas correspondent. This explanation will appear in our next.

DESERTED WIVES.

Elsewhere in this issue is found a selection from the "St Paul Globe," with this heading, showing the futility of present marriage laws, as a protection to wives and children. The writer advocates more law as the remedy for the "crime" of wife-desertion, and says a "measure with this general purpose is now before the legislature of this state"—Minnesota—and that "many worthless suggestions are heard, such as resort to the whipping post," etc.

After a few more millenniums of worse than useless legislation it will perhaps dawn upon the minds of editors of secular journals that the real cause of the evils complained of lies in the attempt to control the personal and private affairs of women and men, and that freedom of mothers—liberty with responsibility to self and child, coupled with a rational economic system, is the only real cure for the evils of dependent motherhood and childhood. M. H.

What Goeth On at Present.

BY JABBERJOHN.

The angel is troubling the waters in the pool of Manhattan and the effervescence is bubbling at a lively rate. Thought is being stirred up in an unprecedented way. While Russian students are striking for their liberty one of Russia's noblest citizens, Peter Kropotkin, is in New York, the guest of some of New York's best citizens. He will deliver there three lectures the tickets for which are entirely disposed of.

* * *

A committee of ardent reformers has engaged Professor George D. Herron to deliver a series of six lectures in Cooper Union and to repeat the same lectures in the Park Theatre, Brooklyn. It is anticipated that these lectures will be as provocative of thought and as productive of good works as the course of lectures he has just concluded in Chicago.

* * *

Emma Goldman announces that she will repeat the lecture tour which she made so successfully two years ago, and solicits engagements. Letters addressed to her at 50 First street, New York City will receive her attention. It is a matter of especial congratulation that the Russian methods of suppression practised upon Miss Goldman have failed of their intended effect. An unprincipled judge tried to stop her talking by managing to get her into prison. That judge is dead, and Miss Goldman is still talking. That judge had a right as a citizen to oppose her thought and to show, if he could, wherein she was in error. He had no right to pervert the functions of his office in the effort to silence her. He was under the most solemn obligations to protect her in her right to free speech however he may have differed from her in matters of opinion.

* * *

Suppression of thought is like compression of water, when restraining forces are applied in one direction new outlets must be found in other directions, so that on the whole the efforts at suppression in this country have not realized the expectations of the suppressors.

Who is the Infidel?

BY L. M. BRYAN.

I am both surprised and amused at Ella Wheeler Wilcox's article quoted in Lucifer, No. 856. Surprised that so gifted a woman should be so superstitious, amused at her fit of hysterics about the poor "woman infidel," who "is as unnatural as a flower which breathes poison instead of perfume." Mrs. Wilcox's acquaintance with women infidels must be of the vicarious kind, formed second-hand from Evangelists at revivals.

Yes, I've learned a good deal about infidels that way myself, and then after meeting them in the flesh I was reminded of what Josh Billings said, "That it is better not to know so much than to know so much that isn't so."

I was also reminded of what a writer in Lucifer said some time ago—That the world is full of paradoxes, and among them he said we would find the Atheist to be the only devout person; that the God believers were the real blaspbemers. Now I call Mrs. Wilcox as witness to prove that he is correct, at least in her case. She thinks "one who studies even the rudiments of the marvelous construction of the universe, must thrill with reverence for something we call God."

But it's her God, mind you, for she says: "Not the petty, spiteful little beings many churches worship as God." It is sad to think that so "many churches" are worshipping the wrong God! Why does not Mrs. Wilcox's God enlighten these people? Are they not devout, are they not sincere? Do they not believe that they are leaning on the "Divine Arm" just as much as she is?

But no doubt these "many churches" would resent Mrs. Wilcox's assertion that she, not they, had hold of the "horns of the Altar," and would blaspheme her God in return.

It is the same old story: "He who kicks my doG kicks me!"

VARIOUS VOICES.

M. B. Jennings, Monroe Center, Mich.:—From some unexplained source, a copy of your paper, Lucifer, came to me a short time ago, and I like its talk so well, and the principles it advocates, that I want to read it awhile, and enclose twenty-five cents for the "Prodigal Daughter" and the thirteen weeks offer of subscription to Lucifer. You also advertise other books that I shall send for as soon as I can. I wish such a paper as Lucifer could be read in every family in this country. It speaks the truth, and shames the devil.

Sadie A. Magoon, Los Angeles, Calif., Sta., A:—We received your good letter with postoffice money order for $11.25. I would like through Lucifer to thank all who so kindly and promptly responded to the unexpected (to us) petition from our friend, M. C., and to say to them all, that if we go, as we wish, to Home, Washington, we are reasonably sure that we can return to the donors the money sent us, and shall feel much better to do so. In that case we ask the dear friends to consider it a loan, and to accept our sincere thanks for the favor which came so opportunely. For your kind words, and interest in our welfare we are also grateful, to you, dear friend Harman.

Silas A. Shaw, Me.:—I am married, but if I were single I would never take an oath before priest or magistrate to love anybody for life. It's a matter of love, not life, and concerns only two persons, the lover and the loved, or the mutual lovers. I would no more take an oath before a priest or magistrate to love one moment than I would take an oath to hate. In fact I manage to live very nicely without a priest, and I should like to try the experiment of life without paying the expenses of a magistrate. I have no use for him now. The death of the body of my first sweetheart has not changed my love, and I expect to love after I have passed beyond the influence of priest and magistrate.

James B. Elliott, Phila. Pa.:—Susie Patton, our dear comrade and faithful member of the Ladies' Liberal League, and worker in the cause of reform in this city, died on the 25th. inst., after a lingering illness. Her funeral was attended by those who had been her co-workers. Addresses were made by Mrs. Miller, Mary Hanson, Mrs. Falkenstein. By her special request her remains were cremated at the Philadelphia crematory. It is deserving of special mention that notwithstanding the surrounding influence of family ties and Miss Patton's Catholic education, her courage was supreme. Reason and not religion was her comforter. Having discharged her obligations to her friends and community she had no fears for the future. Principle was stronger than passion, and she was an uncompromising foe to hypocrisy and sham, of every kind, and to those who injured her she was just, and recognized their right to do the wrong which she condemned. She loved children and especially those born of free unions, and to those she was specially kind and gentle.

"The record of a generous life runs like a vine around the memory of our dead, and every unselfish act is now a perfumed flower."

Enclosed find a token from her remains.

[The "token" was a bunch of flowers and evergreens. I can scarcely say that the news contained in the above letter is bad, or saddening. While it is but natural that we should feel a pang of regret on hearing of the departure of a friend, from the earth life, there is often a sense of relief, also, when we know that that friend had been a great sufferer, and that conditions promised, to her or to him, little if anything better in the future. Susie Patton was long a subscriber to and faithful friend of Lucifer and its work. We shall miss her letters of encouragement and hope. Who knows but that her work in her short mortal life will, in future years, bring forth fruit a thousand-fold for the advancement and emancipation of humankind. M. H.]

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Nature and the Law.

BY MAY HUNTLEY.

PART II.

[CONCLUDED FROM LAST WEEK.]

At last Philip Heywood was ready to present his young ward to some of his most intimate friends. On the evening appointed, his spacious mansion glowed with lights, the air quivered under its load of fragrance, flowers vibrated and languished everywhere, and the vista of rooms looked like a materialized dream of paradise. Young Fern, arrayed in a curious, rich and half-barbaric costume which had been prepared for him, wandered through the house in bewildered admiration, unconscious that he was himself the central figure of the occasion. The friends came early; for they were inquisitive, having heard many suggestions of Philip's unique "specimen." They did not exactly intend to impale him on a pin for leisurely examination, but they were not likely to let him go, until his habits, wants, manner of expression, processes of thought, capabilities of feeling and emotion were duly analyzed and classified.

With one old sage was brought a bright young creature as beautiful and innocent of the world as Fern himself. The girl had been motherless from her infancy and had been raised and educated by two faded, gentle old ladies in a secluded old mansion where no one ever came. In the course of nature these sweet old people died, and the father, an old man in years and a still older one in study had been obliged to bring her home. She was still an embarassing novelty to him and he brought her with him because he did not know what else to do with her. Of how she was ultimately to be disposed he had not yet ventured to think.

When Fern returned to the room his guardian occupied, he saw reclining on an ottoman a most wonderful being. A pure dark face, touched into rosy radiance on cheeks and perfect lips, glorified with eyes of deep, dark, shadowy luster, and framed in a mass of jetty, silken waving hair; a form of exquisite proportions, slender, sylph-like, poised, it seemed not resting above the silk cushions of her sofa. Philip briefly made the young people known to each other, and continued to talk with his guest apparently without noticing them further. Fern came no nearer for some time, but contented himself with gazing at the young beauty with all his soul in his eyes. The girl looked, blushed, drooped her eyelids and so kept them but for one slow, bewildering glance from beneath the heavy eyelids. He came towards her presently, and reverently touched one little hand. "You are very beautiful," he murmured. "Are you real? Who are you, will you let me ask? Will you vanish pretty soon?"

"I am Christobel. I need not go for some time yet."

"I am glad. May I sit here near you?"

"I think you may."

"I am very happy here. My heart is warmer and life seems sweeter now. I wish I might never leave you."

She smiled, but did not answer. He began to speak after a few moments of delicious silence; he told her in simple natural words of his wild, free home in the wilderness, of the beautiful creatures he had known there among the trees and bushes and rocks; of his wanderings over untracked hills, of his dreamings, of his horse. She listened, sweetly absorbed. When Philip called him to come and speak to the older guests, he demurred.

"I do not want to talk to any one else. Let me remain here. I am very happy as I am."

"But you are breaking a law of ettiquette, my dear Fern, to monopolize our young friend all the evening."

"It seems to me that all the things one wants to do here in your world are against some law." But they gathered around him and made him talk while they studied him. As Christobel remained near he did not object.

When the evening wore away and the party broke up, Fern still kept near Christobel. She was being wrapped for her trip home; and he was gazing sadly at her lovely face. "Will you not stay here?" he asked.

"I must go home with my father," she answered simply.

"Well, can he not stay too? Surely Philip has plenty for all; don't go away. Why should you when it will make us both unhappy?"

He was told that that would be impossible.

"I do not understand it. But let me go home with you then. You like to have me near you, do you not, Christobel?"

She only smiled and looked down, and the older people now interfered.

"It is impossible for us to remain longer together. The hour is late, and it is time to retire for sleep. We will meet again, soon," the father of Christobel remarked.

Fern was forced to say goodbye, which he did rather gloomily. When the guests had gone he said a little sulkily,

"I suppose you have some ridiculous law against my remaining with that beautiful girl as long as she and I like?"

"Most certainly, my young friend. Let us retire now and get to sleep as quickly as possible."

After this the young people were often together. The group which met that evening were congenial and were following the same lines of study, so that they frequently met at one or the other of the homes. These wise old men who knew so much that they were moving encyclopedias, were also so far from their youth and so simple that they never realized what was likely to happen between two such persons as Fern and Christobel. Therefore they were astonished beyond measure when Fern came to them with his blue eyes deep and sparkling with feeling and told them that he loved Christobel and believed she loved him and that they wanted to be together.

"I suppose of course you must have some terrible law against this because it is so sweet and beautiful, but I want to know what it is, and what can be done to evade or get away from it in some way. For I warn you I will not obey if it keeps me from Christobel."

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Philip Heywood recovered himself first.

"There is nothing wrong in your loving one another, my dear Fern, if her father consents to your marriage and you believe yourself capable of supporting her in the style to which she has been accustomed. You must ask her father's consent to marry her as the first step."

"To marry her! What is that? What does it mean?"

"It is this. When you have made up your mind that you love and wish to live with and care for a woman and can be true to her and are sure that she loves you in the same way, and will give up all else for you, you go to a minister or a magistrate and he pronounces a ceremony over you and you each promise that you will love and cherish the other until death parts you; he pronounces you man and wife and you belong to each other entirely, and no one has a right to come between you. She is yours, she promises to obey you in everything; no other man has a right to come near her if you so desire, or love her or even admire her."

Fern stood with his mouth open apparently struck speechless by these to him, very strange words. He remained silent, evidently pondering over what he had heard with great intensity. Presently he said,

"Does this ceremony inevitably bind us like that? Is there no other way?"

"No respectable way; of course you would never do anything that would bring sorrow to Christobel."

"Heaven forbid! Then I *must* bind her to me in this manner, if I love her and wish to honor her?"

"You must."

"Make her belong to me, be my property, be obliged to do as I say, forbid her happiness with any one else. How can she, poor innocent girl, tell that she will love me and me alone all the rest of her life? How dare I be so presumptuous as to think I can satisfy all the aspirations of her lovely nature for all the years she is to live? And what is this you say about support? I will be bound to care for her? All that I can do then will only be a fulfilling of my contract under the law? I cannot show her any little care or tenderness as a voluntary devotion on my part? If I am *obliged* to do everything, what way is there left for me to show my love in some spontaneous service for her? No, no, this bondage you tell me of, is terrible to both. I will never submit to it."

"Then you must give up Christobel. You would be wronging her in the worst way man can wrong a woman if you live with her without marriage. Would you make of her a thing that the people hoot at in the streets?"

Fern turned pale and reached out trembling hands as though to grasp at something for support. He tottered to a seat and covered his face with his hands with a low moan. There was nothing Philip could say; he turned and left him.

Very early one morning when the rising sun's long rays bathed the whole world in a roseate beauty belonging only to the dawn, two people stood together with clasped hands looking into each other's eyes. They were very beautiful and they were very sad. He had been saying something to her which she seemed to find difficult to understand, but she was full of trust in him.

"And so, dear one, there is no other way. I cannot make you my property, I cannot ask you to become as nothing only as I represent you. I love you as a free, beautiful, spontaneous creature, because it is you, adorable, sweet, pure, at liberty to grow and develop the best that is in you. I do not know what you would be like as bound, as a thing belonging to another; perhaps I might not love you so—I do not know. I will never agree to bind you thus. Never!"

"But you love me?"

"Better than myself. I cannot live and know that I have caused you sorrow or made you less of a glorious creature than you would have been without me. I am going back to my native wilds, and it may be to death."

"I will go with you. We will die together if we cannot live so."

"Will you go? There will be no one to hoot at you there."

"You will be there."

"And I would be your disgrace, your sorrow. But oh, I will be tender of you, sweet."

They caught the divinity of love as they gazed into each others souls, and fell into one another's arms. Then they turned like two children and walked away, hand in hand toward the wilderness, away from the sun.

That night a terrible storm broke over the country. The winds, the thunder and lightning, the rain combined to lash all nature into a furious pandemonium. Trees fell across the paths, the streams swelled and became torrents, bridges were swept away and crushed nature despaired. A party of horsemen came in the dim, gloomy morning to the edge of a roaring flood, once an innocent stream. They found amid a pile of debris, two beautiful young lifeless forms, clasped in each others arms, the wet locks of each, golden and black, wound round both heads, both marble-like faces.

The Secret of Long Life.

BY J. F. MORGAN.

It lies in breath and chest exercise. If you would have good health, brilliant mind, enjoy life, be happy and successful, live long and be physically and mentally strong, you must harmoniously tune yourself up, find out your correct key note and build for yourself an individual physical body, the same as you would build a material house in which to live, and stop paying rent and take the chances of being evicted by the landlord—all of which is very easily done when you know the laws of breath and health culture.

Deep breathing generates vitality, and is an exercise that if scientifically practiced will raise the physical standard to a condition of perfect harmony, which is good health. The pupil is taught to sit in an upright position, spinal column straight, limbs and other muscles relaxed, with weight of the body balanced upon the base of the spinal column and weight of lower body balanced on the balls of the feet, hands resting lightly on the knees with thumbs out, since the will power is represented in the thumb, and a closed thumb represents a negative condition. In walking we should close the fists, since an open hand is liable to absorb all the vibration that is afloat in the atmosphere. That is the cause of sensitive ladies feeling depleted after mingling with a crowd. I would suggest to sensitive ladies, when on the crowded streets and compelled to be seated in a car with a gross physical man, to lock themselves up by crossing the right foot over the left and closing and pressing the first fingers with the thumb, and hold the thought that, I am an Egg and my shell extends four feet from me, and no one can break through my shell or atmosphere.

Breath is life. Correct breathing is the most important step toward consciousness of life, To gain the greatest benefits from breathing it is necessary to begin to breathe the individual breath. The purpose and object of such rythmical breathing is to attract, retain and distribute the life principle which is contained in the oxygen of the air we breathe, and manifests its greatests effects during the light period, from sunrise to sunset. The result of this is the building of life tissues throughout the body, the setting of the brain functions into their normal condition, the development of the twelve senses to the highest degree, the increase of the vibrations of the ganglia of the nervous system, the regulation of the circulation of the blood and its purification, and the expansion of the magnetic circles of individuality in which all live, move and have their being.

This breath begins with the filling of the upper lobes of the lungs, thus opening the cells of the entire lungs, which is the greatest factor in man's existence—the mainspring of life—setting all the magnets of organic existence into activity, normalizing or centralizing the cellular tissue, building substance, insuring longevity, and consequent perfect youthfulness. The newly born child breathes first before giving attention to feeding.

Where the breathing is faint it must be established by vigorous manipulations to such a degree as to give the necessary vigor and force before nursing. Should breathing fail, life is lost and no force will retain or regain it. The breath must be full, regular and easy, without strain or a feeling of discomfort to any part of the system.

Physical culture, to be of benefit, must necessarily pay attention to perfect breathing, since through the applied breath the nervous system becomes normalized, and the muscles are strengthened and developed without apparent effort. The individual breath being properly established, pure and wholesome ideas will follow because of the centralized sense condition, resulting in common sense. Then it will be known what, when, and how much to eat and drink. Instead of filling the stomach with food sufficient for eight or ten persons, the requisite amount for one person only will be used. Sickness, constant struggle through life, extreme wealth and poverty, the result of unbalanced brain conditions, will no longer be known. The medical students will not write prescriptions, but will be in the kitchen superintending the cooking and preparation of foods; the patience of the pharmacist will no longer be tried by the compounding of drugs, but he will derive his principal revenue from the sale of cosmetics, lotions, perfumes, etc. Medical schools will turn into cooking schools, where formulæ will be studied for the preparation of various foods. Physical culture and gymnastics will take an elevation to higher realms.

Correct breathing builds up the brain. We must learn how to take brain breath and not stomach breath. The only way to accomplish this is to concentrate the mind and control every vibration of the nerves and polarize every atom of the entire system.—"*Thought*," *Almeda, Calif.*

Notes and Comments.

BY C. F. HUNT.

Mark Twain scored the missionaries because, with the aid soldiers, they levied tribute from many towns for damages done to the property of missionaries, to the extent, as was reported, of thirteen times the original damage. When the correct report came that the amount levied was only one and one third times the amount destroyed, the missionaries in this country wanted Mr. Twain to apologize, which he refused to do, replying that one third was just as much theft as thirteen fold, and if anything was taken from any person not proved guilty of the original offense, all the reprisal was theft. Mark Twain is a heretic, but can give missionaries points on ethics.

* * *

Miss Alta Rockefeller says in the "Chicago American:"

"How can happiness be purchased with money? Are there not many things which make us profoundly miserable that money cannot avert? And isn't it well known that those favored by fortune are more sensitive to the needle pricks of life than any other persons? I am not happy. Say so to all those who envy me. I am not a philosopher, but I have thoughts. Others have been taught to think by poverty, but I have been taught by riches."

Think of stopping off right here without telling what the thoughts are. Thieves of humorous proclivities sometimes sell the plunder back to the owners. Mr. Rockefeller sells back to the people the oil and iron taken out of the earth which belongs to them. The thoughts of the recipients of such money ought to be interesting.

* * *

I have been taken to task for my hint that Mr. Franklin H. Wentworth ought to tell why Mr. Rockefeller seems more powerful than God who desires that all people should possess the earth. My conception of God is the old and obsolete one, I am told, the modern idea being something that cannot be explained but can be felt. It is vaguely asserted that God is the Center of the Universe, whether a conscious or unconscious force is not known. He is the All Force, and may be intelligent. Those who hold these views think that discussion with materialists is useless, the latter being away back in the realm of reason, quite unable to comprehend the Intuitive 400.

God is either an intelligence or He is not. If He is merely the Force of the universe, which is in harmony with the ultimate welfare of man, then the materialists and the Intuitive 400 are in perfect accord. If God is at the center of the universe, there must be a circumference, and both are inconceivable. If God is intelligence he must be an individual. If Force, is He intelligent in the various forms of force? Is light intelligent? Is heat, motion, or electricity intelligent? If He is a loving Father does he enjoy seeing His children quarreling over the land that He intends all should enjoy via single tax? He is unable or unwilling to stop the quarrel. No human parent would refuse to act in such a case.

* * *

Admitting my crudities in the spiritual line, I am reading up, having just taken in hand "The Law of Psychic Phenomena," by T. J. Hudson, LL.D. and regret that I have only a doubtful quality of reason to bring to bear upon what he says, but no intuition.

Mr. Hudson adopts as a "working hypothesis" the theory that man has two minds, objective and subjective. The first uses reason and the five senses; the second "perceives by intuition." "It performs its highest functions when the objective senses are in abeyance." The subjective mind can reason only deductively, and gets its premises by suggestion, accepting everything offered, good and bad, no matter how absurd, but reasons correctly from such premises.

"When the subjective usurps complete control the individual goes insane." "The result is a mind filled with the grossest superstition."

The objective mind is supposed to control most of the time as a rational guide for the man. It is evident that the subjective mind cannot be trusted, yet we are told that it is nothing more or less than The Soul, "being capable of sustaining an existence independently of the body." "The whole history of subjective phenomena goes to show that the nearer the body approaches the condition of death, the stronger becomes the demonstrations of the powers of the soul. The irresistible inference is that when the soul is freed entirely from its trammels of flesh, its powers will attain perfection, its memory will be absolute." Eternal life, then is the perfection of insanity. The Soul will go on accepting every suggestion as gospel truth, never progressing for it cannot reason inductively. "God himself cannot reason inductively," says Mr. Hudson.

The objective mind appears to die with the body, but I cannot find where Mr. Hudson tells how the soul is to get on without it. Says he: "If any doubts the wisdom of investing the objective mind with the controlling power in the dual organization, let him visit a mad-house. There he will see all shades and degrees of subjective control."

Mr. Hudson's object is to bring "Psychology within the domain of the exact science." I offer the above as proof of how well he has succeeded.

A Fair Question! Dare You Answer It?

BY MEDICUS.

A Brooklyn girl has suffered assault from three brutal white ruffians, and as a natural result of this crime she may be on the way to maternity. Let us suppose that in this case, or some other similar atrocious one, the worst result is a fact, would the parents and the victim be justified in seeking its annulment, or would that be another crime? Would the law permit any interference with the curse of enforced maternity, or would it compel the unwilling and much abused young woman to bring forth the kind of devil that committed the crime? If perchance law would prevent illegitimacy and "save the honor" of the victim by enforcing the rapist to marry her, in this instance, which of the three would the law select for this honor?

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Passionate Love—Its Relation to Offspring.

In last Lucifer some account was given of a lecture on "Marriage, Its Origin and Development," in Oriental Hall, Masonic Temple, Chicago. Among the authors cited in that lecture is Ella Wheeler Wilcox. In the "Chicago American" of March 7, the author of "Poems of Passion" and of hundreds of essays and poems that show genius of high if not the very highest order, has this to say:

Motherhood ought to be, but rarely is, a proof of the perfect mating of two souls.

I have heard more than one mother of several children make the awful confession that she had not the slightest understanding of love or passion as she heard those emotions described in books or by poets. She was fond of her husband, one wife said, but considered her maternal offices as a duty only.

I trust she was mistaken. Children conceived and born under such conditions are, to my thinking, the illegitimate offsprings of earth. No law of man—no words pronounced by church or court—can make such children legitimate or well-born.

There must be, at least on the mother's part, a strong love and an abiding affection, and a complete abandon of her heart and mind upon the altar of love to render motherhood a sacred and successful office.

All the really great souls of earth were conceived and born from such a passion.

The reason there are so few great souls is because there are so few great passions.

With Mrs. Wilcox I believe that only well born children are legitimate, and that to be well born there must be, at least on the mother's part, a strong love and an abiding affection, and a complete abandon of her heart and mind upon the altar of love, to render motherhood a sacred and successful office.

I believe that in this paragraph Ella Wheeler Wilcox gives voice, by implication at least, to two of the most vital truths connected with the problem of human improvement, —human happiness or misery, namely,

First, that good motherhood is of incomparably greater importance in the work of human reproduction than is good fatherhood.

Second. That to realize the best possible product there must be passionate attraction—there must be "a complete abandon of her [the woman's] heart and mind upon the altar of love." All considerations of a prudential, mercenary, moralistic, or even religious character must be forgotten for the time being, in an overmastering fury, a divine madness, so to speak, to meet and blend with the object of her passionate desire. Elsewhere in her writings Mrs. Wilcox gives voice to the same sentiment when she makes her heroine say that she would gladly "drop down to sweet hell," if only she could make the drop while in the arms of her lover.

Incidentally Mrs. Wilcox alludes to a great truth; one that is generally overlooked and ignored, namely, the fact that it is not necessary that an overpowering passion should be felt by the father, in order that the child may be well born. It is not in the nature of things as we find them, however, that the man to whom a woman is attracted in the way herein described, should be indifferent, or that he would be repelled and disgusted by her womanly advances. If at a distance woman idealizes a man who is not magnetically adapted to her, on nearer association she discovers her error and rectifies her mistake before the stage of creative blending is reached—under normal conditions.

* * *

I believe most emphatically that "all the great souls of earth were conceived and born from such a passion," and that "the reason there are so few great souls is because there are so few great passions," and hence the question very naturally arises,

What effect have the laws and customs in regard to the intimate association of women and men, upon the great passion that creates great souls?

Have they the relation of cause and effect?

Does marriage,—institutional marriage—produce, preserve, or promote this great passion?

On the contrary, is it not notorious that "Marriage is love's miscarriage"?

Is it not true that the intimate daily and nightly association of the married pair inevitably destroys the passionate attraction described by Mrs. Wilcox as essential to the creation of great souls?

With her I would fain "trust" that the woman is mistaken who thinks that her own feelings of "physical repulsion for her husband are those of the majority of women," even of those who respect their husbands and who therefore try to do their duty as wives.

Unfortunately for the optimistic view of institutional marriage held by Mrs. Wilcox and many others—and held for many years by myself also—the facts, the patent undeniable facts of the case are against us.

By its fruits let marriage be judged.

Is there a greater proportion of great souls among those conceived and born within the pale of wedlock than among those conceived outside such pale?

Does not the history of the so-called illegitimates or bastards warrant an opposite conclusion? notwithstanding the terrible effect of social ostracism, as well as of the still worse self-condemnation in the mind of the mother, upon all children whose coming is unblessed by priest or magistrate.

* * *

Again: If it be true, as Mrs. Wilcox says, that all children conceived and born under conditions described by the wife who said she was "fond of her husband" but had "not the slightest understanding of love or passion,"—and by that other wife who said she "respected her husband as a man" but "confessed a physical repulsion" for him—if all these children are "illegitimate" in the true sense of that word, that is, "not well born," what must we expect from conditions in which there is neither fondness nor respect on the part of the wife towards her husband?

What can we expect of the offspring when the wife, or mother, instead of the overmastering passion that finds its highest heaven in the embrace of the lover, feels herself insulted and outraged by all such attentions on the part of her liege lord, and who would gladly welcome death—of herself or her tormentor—as release from marital bondage?

Knowing only too well, as many of us do, that such is the inmost feeling of a large portion of wives and mothers toward the men whom law, religion and custom make it their solemn duty to submit to, in the most intimate and sacred of all human associations, can we wonder at the number of failures born every day into the world?

Can we wonder at the prevalence of vice, of crime, of sordid greed, of insanity, of idiocy?

Can we wonder that emperors, kings and presidents find little difficulty in filling the ranks of their armies to go forth to rob and murder their fellowmen against whom they can have no cause for quarrel?

Can we wonder that monopolistic robbers find little or no trouble in filling the ranks of ill-paid but obedient wage slaves?

Can we wonder that the masses of wage slaves, farmers and other self-employers, continue voting year after year and age after age, for the same old political machines—under new names, perhaps—notwithstanding all the lessons of bitter experience? M. H.

Responses.

Two weeks ago, under the head "A Word to Our Workers," was printed a few paragraphs asking for co-operative aid in getting Lucifer's claims to recognition before the reading public, special attention being called to the plan of sending the paper ten weeks for ten cents to names of persons known to be interested in radical reforms.

For many months—in fact for many years, we have been sending samples to names furnished by our readers and workers, with very scant returns in the way of increase of yearly subscriptions—although we by no means consider the labor and money lost. Of late a number of these earnest workers have adopted the plan of sending ten cents for a ten weeks trial subscription for their friends and acquaintances, and though only a comparatively small proportion of these become permanent subscribers the results are more encouraging than under the old plan.

Having been frequently called upon to state more specifically the object of our publications a series of articles was begun in 857 in answer to these calls. A large edition of that number was printed in the hope of a largely increased demand for copies to be sent to trial subscribers, and while the responses to our suggestions and request have thus far scarcely equalled expectations—owing perhaps to the fact that our helpers are so widely scattered, and to the other fact that the busy season of the year is now at hand, quite a considerable number of names with the stamps have been sent in, and a few promises made for help later on.

In the hope that many more responses will be received soon the continuation of the series of articles on Lucifer's purpose and history, is still further postponed. M. H.

Comment—Various.

I never could quite forgive George Eliot for killing,—so soon in her sweet and hopefully promising young life—the heroine of the story called "The Mill on the Floss." There seemed to me but one reason for such untimely ending of life, namely, the author saw no way to save the dear innocent girl's reputation (not her *character*) but to kill her.

Is this the explanation, the cause, of the tragic ending of the young lives of May Huntley's children of nature, in the storiette, "Nature and the Law?" Why does she not let them live long enough to show the superiority of "Love in Freedom," and "Motherhood in Freedom," over the conventional kind or kinds?

I think it was May Huntly who, a few years ago, criticised, adversely, Grant Allen's story, "Woman Who Did," because of its disastrous ending, when the author had so good an opportunity to bring about a very different result.

Perhaps, however, the explanation, in this case is similar to that given by some one for the early death of Mercutio in "Romeo and Juliet," namely, that if Shakespere had not killed Mercutio, Mercutio would have killed Shakespere! The mental strain necessary to keep the ideal humorist up to the high level on which Mercutio was started, would have been too great, even for Shakespere, and the world would have lost its greatest dramatist before many of his later plays were written. So likewise it may be that the mental strain necessary to complete her ideal, and make successful the lives of Christobel and Fera—*as conditions now* are, would have proved too much, even for the genius of May Huntly, and the result of the sustained effort might have been the shortening of the mortal life of one whose pen and brain force the reform movements of today can ill afford to lose.

* * *

THE GOLDMAN LECTURE AGAIN.

The following letter from the "Truth Seeker" office was received too late for insertion last week:

New York, April 1, 1901.

EDITOR LUCIFER:

I note your animadversion upon a sentence or two which appeared in The Truth Seeker of March 23. Let me explain, for you seem unable to "savey," that the comment upon Mr. Terwilliger's complaint of the non-appearance of the report of Emma Goldman's speech was written by Mr. George E. Macdonald, who was having fun with the whole outfit, me as well as the others concerned. I killed the report because Miss Goldman's language, as reported by Mr. Coolridge, was coarse and vulgar, and about four million of The Truth Seeker's subscribers would have jumped on me for printing it—besides, I don't like such talk myself. It seems unnecessary. Last week Mr. George Macdonald gave the substance of Miss Goldman's speech, in his inimitable way, and no one has said a word as to its being peculiar. That is the difference between people of the Goldman type and one who knows how to handle the English language.

My compliments to the unknown lady who calls me a "blatant arrogant." I trust her conscience does not feel as guilty as her language indicates. Yours very truly,

E. M. MACDONALD, Editor of The Truth Seeker.

Replying to the above I would briefly but respectfully query and comment:

How could any one "savey" that G. E. M. writes "The Truth Seeker's" editorial replies to critics? No such statement appears in the paper.

Why try to divide responsibility when every one knows that unsigned and unquoted articles are the editor's own—either by authorship *or* by adoption?

The "Truth Seeker" is to be congratulated on the size of its subscription list. Judging from the kicks against the late editorial censorship the number of Bro. Macdonald's patrons who would have preferred to see the reporter's version of the Goldman lecture, probably equals if not exceeds those who would have censured the editor for printing it.

Our editor expreses solicitude for the "conscience" of the "unknown lady." Is it not just possible that said lady may reciprocate the compliment by a friendly inquiry about the mental condition of her critic? "Coarse and vulgar" mean about the same, in common parlance, as "obscene" or "nasty." An eastern contemporary sizes up the matter thus: "According to psychology nastiness is a 'subjective' sensation—that is, it exists not in the objective, but in the mind which discerns the nastiness." Is it not just so with coarseness and vulgarity?

Would it not be well for all censors to remember the warning lines: "The gun well aimed at duck or plover, may shoot, but kick its owner over?" M. H.

Press Writers and Press Workers.

BY FRANCIS B. LIVESEY.

The article of Mr. D. Webster Grob, of Hagerstown, Md., in Lucifer of March 2nd, brought me several inquiries. Mr. Grob has now written a circular that will answer all inquirers and we are trying to raise the funds for its publication. With the circular distributed among the seventy odd writers, they can send it to any in their respective localities who need it.

Several of the Liberal papers have been approached relative to allowing some able Press Writers to edit a department in the paper. We have given the Liberal editors a pretty good idea of the work their papers can do to aid us, and I am happy to note that Lucifer and the "Truth Seeker" have lately responded admirably on several occasions. The editors have an advantage over any department editor. The great point in indicating what the Single Taxers call "targets" is that they be indicated quickly. It takes several weeks for a distant writer to get his articles in the Liberal papers and this ruins the chance for the speedy work necessary to get in the secular press. I think, as does Mr. Grob, that the Press Writers should send editorial and other clippings to the Liberal editors and let them speedily answer them themselves or show them as targets for the others, while the Press Writers content themselves with sending in reports now and then of their interesting experiences.

The editor of the "Blue Grass Blade" says he has a worker who sends out several thousand of his "Blades" every week. I think the man's name is Levi. I want to give him some advice. I saw Mr. Moore give a scorching reply to a clergyman. I doubted if he would ever see it, so sent him the clipping. He immediately thanked me for it and said he would thank me to send him a few more, if I had them. Now, where was Mr. Levi in this case? Thus it is that dozens of grand articles appear in the Liberal papers that never meet the eyes of those for whom they were intended. They are no real good to the Liberal man—he knows it all already. It takes stamps, but I cannot resist the call to send them these fighting clippings as often as I can. If Mr. Levi would furnish the stamps and the paper, and if some Liberal worker would take points from me on this matter, the "Blade," or any other liberal paper could be made to do much more iconoclastic work.

Some people think our Press Writers lose time writing for small county papers. This is a mistake; nothing pays so well. The average county paper is dear to the heart of the subscriber. He reads it more carefully than he does the city daily. It seems to be a part of his family. Anything in it on the reform line beards him in his den if he is a churchman or a moss back. The Press Writers need to get all possible work in on those papers, and they need to sustain each other in them, both for the emancipation of the editor and for their own preservation from local ostracism, if not injury.

Press Worker, Mr. George B. Wheeler, 1355 Belmont Ave., Chicago, just gives an admirable sample of work. On April 1st, the Chicago "Record-Herald" gave an editorial on "Board Can Compel Vaccination." Mr. Wheeler, like so many of us, is an anti-vaccinationist. He at once bought twenty-five of the papers and sent them to as many Press Writers. If he sent to each a long letter, as he did to me, he did a day's work. He did this to allow the Writers to at once reply. I am not an expert on the subject and sent my clipping to Dr. M. R. Leverson, Fort Hamilton, New York. Now, the anti-vaccinationists have a paper and a regularly organized society—why do they not apply themselves to this press writing on their special subject? They ought certainly to be able to handle their one subject; while we Press Writers handle dozens.

I have taken great pleasure in sending out a hundred of Lucifer's circulars to high-toned people who never heard of them, and whom they ought to kill or cure. Talking about the ruin wrought by liquor—the ruin wrought by ignorance of sex questions vastly surpasses it; and yet how are the latter reformers muzzled?

Sykesville, Md.

VARIOUS VOICES.

H. E. Allen, Berwick, Ills.:—For the enclosed dollar please set me forward on Lucifer another year. I have been with you ten or twelve years and find Lucifer is about as indispensable in our household as flour and sugar. We receive eighteen other periodicals but your brave little paper holds its own, and more, with all the rest.

Boy, Chicago:—In No. 856 you devote space and energy to jealousy. None of your contributors seem to touch on one phase of the subject which I can best describe by an illustration: Boy and Girl—lovers. Boy invites Girl to go to a theatre. Girl pleads weariness. Boy goes with another girl, or alone. Girl goes to a ball with another boy and dances off her weariness. Boy learns of it. Reproaches Girl. Girl claims she has the right to go with whom she will. Boy concedes right. Nevertheless he feels aggrieved. There's no thought of asserting property rights, yet his resentment is jealousy. Let's have your comment on this illustration.

James F. Morton Jr. San Francisco, Calif.:—Sometime ago it was announced in Lucifer that for those desiring a long-term subscription, $3 would be taken for a five years' term. I enclose herewith this amount. Please let the term begin far enough back to include all arrears up to date, and send me all issues in stock since Jan 1 of the present year. I have received only eight numbers of the Light-Bearer Library. Please send me whatever others have been issued. If the Library is continued beyond the year for which I have already subscribed, I shall renew my subscription promptly. Remember that I belong to the Lucifer family as long as I and Lucifer both live, although sometimes a pressure of other affairs causes you to hear seldom from me.

Mrs. J. Van Der Cammen, Tenn.:—I enclose $3.75 for which apply one dollar on subscription to Lucifer. For the remaining amount send me Dr. Foote's "New Book", also "The Bar Sinister and Licit Love," "Personal Rights and Sexual Wrongs" by Oswald Dawson and "Songs of the Unblind Cupid" by J. Wm. Lloyd. I will renew subscription to Library later, also send for your Autobiography. I distributed the leaflets sent me some time ago, but there is a scarcity of money among those I have acquaintance with. They are unable to subscribe. I have been circulating my old Lucifers among them, which have been very satisfactory in giving them light on subjects of which they were very ignorant. In regard to your proposition for trial trips would say that I can send one dollar about June to help.

W. M., New Haven, Conn.:—The last Lucifer I received had a blue mark on your article entitled "A Word to Our Workers—Old and New." I read that article thoroughly and in response to it will enclose herein twenty cents in postage stamps, with two names, to whom you can send Lucifer ten weeks. The persons whose names I am sending you are well able to take the paper and pay for it. Perhaps the ten weeks trial will determine whether they want it or not. Heretofore, whenever I have sent you any names for trial subscribers, they have been the names of persons who were not able to take the paper, and pay for it. That kind of friend appeals to me more than the kind who can pay; hence I used to pay for them, but probably when their trial subscriptions ran out, that was the end of it, consequently, there was no advantage to you, and the principal object of the trial subscription was lost. If you insert this letter in the paper do not print my name nor the names of the trial subscribers. This is not said from any disrespect to you or your paper. If I had not liked you and Lucifer I should not have clung to you and it for fifteen years. But I have had many an altercation with my friends while trying to champion the cause of Lucifer, consequently I do not come out now in more open warfare.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

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The Perversion of a Pithy Phrase.

BY E. C. WALKER.

Mr. C. L. James, who invented the phrase, "The Movement in Favor of Ignorance," is now doing all he can to associate it with practices that can not be justified on any ground but that of ignorance of facts. In "Free Society," Lucifer, and other progressive papers he is doing his worst to defend the lost causes of vaccination and vivisection. The old gentleman, who undoubtedly means well and who knows a great deal about the distant past, evidently is taking at their face value the pretentious claims of modern dogmatists, instead of examining them critically and thoroughly. He is accusing Mr. A. B. Clarkson and others of ignorance of "doctordom," seemingly oblivious to the fact that their position and the position of the anti-vaccinationists is amply sustained by many members of the medical profession, among them some of the most prominent practitioners. In fact, the rapidly-growing movement against the interested ignorance regarding vaccination is in initiative and largely in following a doctors' movement.

The atrocity of vivisection is equalled only by the absurdity of the sweeping claims made for it by those who never protest against pain until they themselves suffer. The Inquisitors long ago discovered that water falling drop by drop on one spot on a body would cause the most agonizing pain. What, then, is added to the sum of human knowledge when the physiological laboratory of a great university subjects a horse to this torture? Does Mr. James answer that thereby the young men learn how to treat the human victim? But where is the human victim of this kind of torture? The religious inquisition has gone out of business and no civilized state dares thus torment the offenders it holds in its prisons. Where does the "movement in favor of ignorance" come in when we protest against such gratuitous and needless cruelties? The inquisition also slowly burned multitudes of men and women to death, but because the religious successors of the men who did this now protest against the slow roasting in ovens in the alleged interest of science of multitudes of animals other than men and women, shall we admit credulously that the science of curative medicine is the gainer by this abomination? Of course we have nothing to do with the attitude of the Pope in this matter; we are to use our own powers of observation and our own reasoning faculties regardless of his position, and Mr. James talks futilely when he essays to prejudice Freethinkers against the cause of humanity merely because a Pope favors it for the nonce. So much the better for this particular Pope, and so much the worse for the Freethinker who is fooled into antagonizing sympathy just because a Pope chances to champion it.

The sacrifice of "obsolete" animals goes on, yet if the claims made for vivisection were worth the paper upon which they were printed the "necessity" for the slaughter nearly would have ceased, we should have acquired by the tormenting already done a fund of medical knowledge sufficient to safeguard us against almost all forms of disease, but so far are we from the immunity that vivisection is claimed to give that the vivisectors are constantly clamoring for greater freedom and opportunity to use the knife and caustic. They keep right on torturing to discover facts that must have been discovered by torture long years ago, a million times over, if torture does a thousandth part of the good it is asserted it does.

Mr. James instances the old-time opposition of the church to the dissection of dead bodies. From this he reasons that the humanitarian's opposition to vivisection is as ill-founded as was the opposition of the church to the dissection of the bodies of the dead. And Mr. James calls himself a logician! Why did the church oppose dissection? Because she taught the doctrine of the immortality of man, of an undying soul, of bodily resurrection. Her doctors reasoned that dissection would interefere with this resurrection, just as her doctors now reason that cremation will interfere with it—of course I mean doctors of divinity. From her point of view, I submit her contention was not unreasonable. We laugh at her for this opposition to dissection and cremation, but that is because the facts she saw do not exist for us; we no longer believe in bodily resurrection, and even if we did we should see that there would be as little difficulty for a god of infinite power to gather together the fragments of a dissected or a cremated body as there would be for him to lift up a body buried in one place. We know more about the universe than did the old theologians. We have disposed of the facts upon which the church based her contention. On the contrary, have the vivisectors disposed of the facts upon which anti-vivisectionists oppose that most cruel practice? If they have not—as they have not—why drag in the opposition of the church to dissection? Where is the analogy between an operation upon a non-sentient body and an operation upon a sentient body? Mr. James knows there is none. The vivisectors have not proved that animals do not suffer intensely under vivisection; they have not proved that there is a compensating benefit to mankind. They have not disposed of the momentous fact that hundreds of thousands of young men and women can not witness and take part in the deliberate infliction of pain without its demoralizing very many of them, without its making nearly all of them less sensitive to the sufferings of others than are those who have not been subjected to this terrible training.

But we have not yet come to the end of this dissection illustration. Why have not the doctors and physiologists confined themselves to the bodies of the dead? Because they can not, they say, get so much knowledge by cutting up a dead body as they can by torturing the living. Their knowledge, they aver in so many words, comes out of suffering. From this admission we may estimate the value of their protestations—when cornered—that most vivisecting is done when the victims are under the influence of anæsthetics. The more suffering, the more knowledge—that is the theory. Who believes they do not act on the theory whenever they can?

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But come with me a step farther, Mr. James. Living animals being better for experimental purposes than dead men and women and children, does it not follow that live men and women and children would be better for those purposes than are live animals of lower classes? Undoubtedly. Doctors are to treat men and women and children, and how can they most readily acquire knowledge that will be useful—by torturing guinea pigs and cats and dogs and horses and rabbits or by torturing men and women and children? The answer is unescapable, and there are physiologists who do not attempt to escape it, who venture to argue that it would be a long step in advance if the incurable, the deformed, the hopelessly indigent, the criminal of the human species, could be substituted for the unsatisfactory subjects furnished by other species and families. Granting the validity of the arguments of Mr. James, granting that vivisection, *per se*, is justifiable and productive of great good to the race, we are remorselessly driven to the conclusion reached by the frank physiologists just mentioned. And I have no doubt Mr. James, devoted to the cause of enlightenment and looking upon the opponents of human vivisection as defenders of the "movement in favor of ignorance," will be found favoring this logical extension of the gentle system. As an apostle of the good old church doctrine of infinite gain through suffering and sacrifice, he will, I am sure, offer himself upon the altar of vivisection for the benefit of his kind. A prolonged "examination" of Mr. James in the laboratory would be certain to reveal some chunks of wonderful knowledge to the painstaking and kindly gentlemen who manipulate the instruments of the modern Inquisition. The vivisector who understands his business could get more facts that would be of service to our race by such a "study" of the brain of Mr. James than he could by the like study of the brains of a million rabbits or cats.

Pain distorts and crazes. If you wish to know what is good for human beings, what will soonest bring them back from sickness to health, discover the conditions that prevail when they are well, and then restore those conditions. That is the method of the wise and successful physician. Vivisection is only one of the schemes invented by blindly-groping men to get around the effects of abnormal environments. It is barbarian as well as barbarous, going on all fours with a thousand experiments that have had their day and are now waste lumber in the forgotten garrets of medicine and surgery.

A few years ago, Dr. Elmer Lee, of New York, chairman of the department of physiology of the American Medical Association, read a paper before that body on "The Genesis of Disease." Recently he repeated this as a lecture before the Manhattan Liberal Club. A printed copy thereof lies at my hand as I write, and I make a few excerpts pertinent to this discussion:

". . . So long as medicine is regarded as an empiric art which is dependent upon the validity of cumulative experiments upon animals, even though performed by 'competent experimenters,' there is not any great hope of agreement among physicians. . . . Great attention at this day is given to biological laboratory experiments. Many of the experiments are without scientific importance, while a very large number are little more than fanciful and curious. *Few of the animal experiments have any practical application.*" Italics are mine. Again:

"Bodily health is to be obtained by temperance, purity, cleanliness, fresh air, a contented and cheerful spirit, not by inoculating toxic poisons into our veins, or from the secrets to be dug out of the brains and entrails of tortured brutes. Nor after a century of vivisection, in which millions of harmless creatures have perished, have the experimenters given us a remedy for any of the woes and scourges of humanity. The death-rate of consumption was not lowered by the famous tuberculin discovery, nor that from hydrophobia by the Pasteur treatment, nor that from cholera by the inoculations by laboratory *savants*. The claim for antitoxins is ephemeral and disputed, and but for the favorable sentiment created by newspaper exaggerations and commercial methods its use would be seldom employed. There are many observers to these facts, but comparatively few who find the opportunity to speak of them or who have the privilege of speaking the truth to the world."

These remarks regarding vivisection and antitoxins are merely incidental in the paper of Doctor Lee, but the reasons he gives for his general position on the subject of disease, while most lucid and forceful, are too long to quote at this time. Mr. Clarkson, against whom Mr. James so freely made the charge of ignorance, may console himself with the reflection that at least one very prominent physician shares his "ignorance."

Mr. James says the reason regular physicians want laws enacted against "irregulars" is the fatal character of the treatment given by the "quacks." The regulars wish to protect the people! Just about as the politico-economic "Protectionists" want to protect the laborers by the adoption of high tariff laws. But Professor Crede of Leipzig says that "If physicians were better versed" in hydrotherapy, massage, etc., "the field of operation of many quacks would be greatly curtailed." To which Dr. Charles B. Page of Boston adds: "That is to say, if we were as well informed as the empirics we would do as good work and drive them from the field; for the quack is tremendously handicapped in many ways." I could fill pages with like testimony from "regular" physicians.

* * *

Mr. Harman, commenting on the protest made by Mr. Clarkson, and declining to commit himself either for or against vivisection, said he would freely bare his own arm to the vivisector's knife "if convinced that human happiness and progress might be materially or permanently enhanced thereby." Passing uncommented the obvious fact that it is one thing to give the use of an arm for the possible service of the race and quite another to give one's life, as the victims of the vivisectors do, it must be pointed out that the voluntary sacrifice of an arm or of the whole body is not incompatible with the fundamental principles upon which the editor of Lucifer and all other libertarians are supposed to stand. As Rationalists and Anarchists, we have no condemnation for the suicide; his life is his own and he may end it when he feels that his burdens and sorrows are greater than its usefulness and joys. Whatever he does at his own cost is his to do, "rightfully," as we speak for the lack of a better term. But this is something totally different from vivisection, and to offer the possible sacrifice of one's own arm as an *apparent* defense of vivisection or as an analogy of it, is most misleading. Mr. Harman may give the products of his labor to this or that person or cause, but how can this be used to point a moral of any kind when the question is the forcible taking of the product of one man's toil to bestow it upon another man? The illustration, if it was intended for an illustration, does not illustrate. The action of Mr. Harman when he *gives* his arm for purpose of experimentation and the action of the vivisector when he *forces* the rabbit or the criminal to submit to vivisection are unlike and hence not comparable. It might as well be implied that the eager volunteering of one man to fight for the state is of like nature with the drafting for military service of a man to whom the whole business is repugnant. In the first instance, the man freely runs the risk of throwing away his life; in the second instance, he is compelled to run that risk, and if he is killed his blood is upon the heads of those who forced him into the ranks, while the first, if he perishes, is simply the victim of his own enthusiasm or his own folly. If Mr. James and Mr. Harman surrender their nerves and their lives into the keeping of the vivisectors, that is their affair; liberty has not been outraged, nor has wanton and terrible pain been inflicted upon creatures that have no conception of the reason for their immolation nor any wish to serve the cause of "human happiness and progress."

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Farewell.

BY ALBINA L. WASHBURN.

Goody, goody! I'm going to heaven!

I read that "heaven is a place for those who have failed on earth;" and if I am not a failure there are no failures.

Just think of a woman starting out alone to abolish poverty, debt and unhappiness from the face of the earth with the insane idea that those she hoped to benefit would turn in and help!

Such a simple thing too. Strange they will not! You have only to help each other, "In honor preferring one another." Let the bosses and the bankers alone, use a cheap home-made money based on labor and its products (if you must use any), work reasonably but not drudge, be honest and happy.

And then all who have any surplus of goods or labor are to deposit it in any central place agreed upon—that is, you can deposit *some* kinds of goods—as food, clothing, books and produce, though other kinds you cannot, such as digging wells, making hay etc., you understand—*that* you can put on the bulletin board with the price (your own price) stated. And the price of the goods too must be plainly affixed by the owner. All this is so simple; and then, you know, each buys the things of the others and employs through the manager those who do different kinds of labor from their own, and its just a merry-go-round. Things come to light more desirable than anything in stores. Work is done with loving care as for a neighbor. The home-made bread is light, the cake is sweet, the eggs are fresh, the butter ditto, the mittens are honestly knit by our own folks —unknown dainties by inventive cooks appear, the cute little gowns and panties always fit "somebody's darling," the garden seeds and implements are just to hand in the spring, the home concerts call every body out, the singers are paid in the labor tender, their friends pay the same at the door, whispering jocoscosely to one another that the paper money is so much handier than carrying pumpkins under their arms to buy the tickets and —all goes merry as a marriage bell.

That is, it *ought* to, for what could be better and easier? No staying at home sulking "cause 'taters are so cheap," or labor so underpaid; all set their own price and money flows to represent all their values. The girls "deposit" their beautiful music or studied oratory along with the boys; the violinist accompanies and—but where was I? O yes! I'm going to heaven; for I'm a failure, and the whole thing's a failure. The scheme for the benefit of humanity will go to heaven too. Why? why, would you believe that people would hesitate to so advance their interests as to repudiate or even neglect a plan to rid themselves of mortgages, debt, interest, bosses, starvation, low wages and social and financial slavery? You wouldn't believe it? O, but you must! For, during the past fifteen years I, yes I, a lone woman have preached it and practised it and tried by precept and example to set up this little heaven on earth but, —its no use! They won't! Most of them admit it's "all right" —"a splendid theory;" "it's what we ought to have," but "the rich have got us by the throat," "its too soon"—"we're too poor"—and every excuse but the true one—want of courage!

And I—to practice what I preach—that's the unkindest cut of all. "A woman can do nothing without money." If I attempt to "swap" my industry or talent or furniture I no longer need for room-rent or food or fuel I'm a "dead beat." If I work willingly and cheerfully and lovingly for those who need me and are grateful—and take no banker's money, only the things I choose for my own or others' use, I'm a fool.

If I hold forth to the curious about the nature of money and the necessity of financial reform—"they'll take the hard cash every time," or, "I'm ready when the rest are, but people are too selfish," or, "you're a hundred years ahead of your time," or, "O what's the use of worrying! things'll work out all right; plenty of charity organizations to look after the poor," etc., etc.

Anon some kindred thinker who has looked beneath the bubbling surface and has detected the slow but mighty under current in human affairs, says thoughtfully—"Yes, I'll cut your hair for labor-tender—just's good's any money. I'll buy of our people vegetables or apples or anything to eat."

Again, a farmer says, "Yes, I'll take the barber vegetables once in a while for the labor-tender then pay it back to him for barbering; then we'll both feel better; getting fair prices, no competition." Or, a woman says, "Yes, plenty of good Jersey milk at seven cents a quart. I'll get my children some clothes and school books and my daughter some of that nice sheet music," and—even away down in Massachusetts a faithful disciple sends wool and needles to the fancy knitters and lo! a lovely, fleecy shawl finds its way back east to the one who has sent gloves, veils, games for the young, and stamped patterns for the embroiderer. Yes, oh! it is so encouraging to have them say to me, "There's no hurry"—"you are doing a good work. Those photos of Colorado scenes were so interesting; can you send some more? how would you like some knit lace in return?" "I have some lots of ground and want to set out all kinds of bushes. Could you send me some of the wild plum from Colorado in the spring?"

But when all's said the bucket of co-operative exchange has but few drops in it yet—so, as my clothes are getting shabby and I have no home on earth I am going to heaven! I'll take my pencil along and—O I forgot, that we will have everything convenient there. I'll send you a telepath message from there, unless, indeed, saint Peter will not take labor-tender at the gate!

Fort Collins, Colo., 925 Remington St.

"Determination of Sex."

BY ELMINA D. SLENKER.

I never read an interesting book but I want to share the pleasure.

I have just read "Schenk's Determination of Sex." To me it is intensely interesting. He has "hit the nail on the head," *but* he draws a contrary conclusion from the one which his facts show to me.

It is curious how a fact will prove a theory to one person, and just the reverse of it to another. I have found it to be this way with what is called spirit phenomena. The real occurrences seem to me to prove mind-reading and perhaps clairvoyance, but not a life beyond the grave, while to believers in spirit existences it proves a very different theory.

Now Schenk gives long lists of statistics showing what he calls the superiority of the male, whereas each one proves to me the superior sex of the female. He says Wall lays down the principle that in the intercourse of two quite young parents the male sex tends to predominate. If on the contrary the age of the man is distinctly greater than that of the woman, he insists on the excess of females amongst the new born. To me, the immaturity of the young parent would naturally produce inferior young (males). And the addition of maturer years in the man would add to the excess of females as the superior animal.

Bidder says "women who bear their first child between the age of twenty and twenty-one produce more girls than boys. The older the woman is at the time of her first parturition, the greater number of male births. An excess of male births will occur in the case of those who first give birth to children between the age of thirty and forty (Eckhardt).

Now at twenty and twenty-one a woman is in her prime, and so can give an excess of the superior sex (girls) while at thirty and forty (as a rule) they are getting old (sexually) and so give *incomplete* progeny.

Schenk says, "A sexually exhausted individual always has the advantage of propagating his own sex." Now I can't see where the advantage comes in. Nature works for the highest and best and if an exhausted male produces a majority of male progeny it certainly shows he is too weak to create the highest sex.

Lucifer,the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

The Kropotkin Lecture.

We have been requested to say that the Central Music Hall lecture on "Anarchism" by Prince Peter Kropotkin, and for which many tickets have been sold, will be delivered next Sunday evening—April 21—at eight o'clock. The postponement having been caused by the temporary illness of the speaker. It is also announced that a farewell reception will be given the distinguished orator on the evening of Tuesday April 23 at Medina Hall, this city.

The Vivisection Controversy.

The leading and longest article in this week's Lucifer is by Edwin C. Walker, in reply to C. L. James on the vivisection question.

Both Mr. James and Mr. Walker belong to the positive school of thought. Both are very voluminous as writers. Both have done and are doing much to break the shackles of ignorance and superstition that bind and enslave the human mind. Their work as fearless champions of freedom and justice is beyond praise. When it comes to a question of methods, however, there is wide room for difference of opinion.

Though differing much in style of writing both are partial to the dogmatic method—the self-assertive, the aggressive, the pugnacious, the gladiatorial, not to say the arrogant, the dictatorial, the assumptive, the authoritative, the pedagogic method of discussion. Both, as I see them, are good-humored and genial in temper, notwithstanding the hard knocks they give and take. Like professional prize-fighters they probably strip for the combat with a broad smile on their faces.

These characteristics are so thoroughly ingrained, so much an essential part of the mental make-up of these two men that it is probably useless to try to induce them to change their tactics in argument. The only proper thing then, for an editor to do is to let them have their say in their own way, else shut them out altogether, and advise them to try some other publisher, else publish a paper of their own.

As before said, I regard the subject of vivisection as possessing sufficient importance to warrant giving it a place in Lucifer's columns, and yet not so nearly allied to our central work as to justify such monopoly of our limited space as Messrs. James and Walker would seem to require; and having now given to each side of the discussion what seems to me a fair hearing I think it time to bring it to a close—at leas for the present, with a few words from the chairman or "moderator" of the meeting.

* * *

If my old friend and co-editor Edwin C. Walker had quoted the entire paragraph, or even the major part thereof, when it pleased him to bring a few lines of mine into the discussion, I probably would have been content to let his personal criticism go for what it is worth, without reply. That our readers may judge fairly between us I here reproduce the brief comment upon the pungent remarks of our Canadian friend and helper, for many years, A. B. Clarkson:

> The above strongly worded protest is inserted for the same reason that the paragraph in defense of vivisection was published, namely, because Lucifer's platform is the freest of the free, giving to all subjects a fair hearing. It is scarcely true that "the inquisition of torture finds a prominent place in Lucifer." So far as I now recall, one correspondent only,—C. L. James—has defended vivisection as a justifiable method of extending the limits of human knowledge. Others have as freely condemned it. For myself, alone, I maintain that no act is, of itself, wrong, criminal or wicked. The intent and the probable result of any act should justify or condemn it. Whether, under this definition, vivisection is ever justifiable, is a question I prefer not to assert or to deny. I have a horror of the needless infliction of pain but would freely bare my own arm to the vivisector's knife if convinced that human happiness and progress might be materially or permanently enhanced thereby.

Had I anticipated the paternalistic chastisement just received from the former junior editor of Lucifer I might have averted it by a little amplication of a briefly-worded protest against what seemed a one-sided view of a much controverted question. I could have said—with equal truth and candor, that not only my arm, but my whole body, my life itself, would be freely offered as a sacrifice—either by a quick or lingering death, if I believed the greater good of the greater number required such sacrifice. This would be simply following the lead of Mother Nature, whose chief concern or main drive, seems to be race-preservation rather than the safety and perpetuity of the individual life.

As to the voluntary or compulsory element in the case: Before spending time and temper over that factor in the vivisection problem it seems to me we should come to some understanding as to the larger ethical question—Have brute beasts the same right to life, liberty and pursuit of happiness as have their more developed human brothers and sisters? Few of us hesitate to kill these undeveloped humans whenever our "convenience, health or safety" demand their death, and if we are justified in taking animal life at all—except when clearly in self-defense—it is certainly no great stretch of this assumption of superior right, to claim that the manner of their death is also a matter of discretion with us, a matter of subordination to our paramount right to life, liberty and pursuit of happiness.

If asked for my personal opinion I would frankly answer that it is altogether on the side of the anti-vivisectionists, as it is also on the side of the anti-vaccinationists, but it should be remembered that this is only a LAYMAN'S opinion, and therefore not of much value. To my thinking the fact that vivisection and vaccination are championed by that class of medical doctors who seek to secure a monopoly of the curative art, and who would thereby deprive all but themselves of the right to choose their own medical advisers, is a circumstance of tremendous significance.

For one I decidedly prefer a free field and no favors,—no privileges for any school of the healing art,—then let the fittest, or best, survive. We all remember the story—whether legend or fact does not count—of the silversmiths at Ephesus, and the words of their leader Demetrius: "Sirs, ye know that by this craft we have our wealth." He argued that if the belief in a god that needed no images should become popular, "this our craft would be in danger," and the wealth of the craftsmen correspondingly decreased; therefore, down with competition! "Great is Diana of the Ephesians!"

The word "craft" has a sinister ring. It is hard to decide which of the three great crafts has done greater harm to mankind—Priestcraft, Kingcraft (including state-craft, law-craft, lawyer-craft) or Doctor-craft. But this does not mean that all priests and parsons are enemies of mankind, or that all doctors of law and of medicine are bad men. The fact that many of these are doing what they can to abolish the power of priest-craft, state-craft or lawyer-craft, and of medical doctor-craft, is one of the most hopeful signs of the times. M. H.

Dr Herron and Contract Marriage.

In another place is found some extracts from Max O'Rell, in which he calls the marriage contract a "devil." It now appears that the world-famous Dr. Herron holds the same opinion regarding conventional or institutional marriage. A late press dispatch from Grinnell, Iowa, the former home of Dr. Herron, says, "Mrs. E. D. Rand and her daughter Carrie E. Rand, have nearly completed their plans for leaving the city and removing to New York, where, it is said, Miss Rand will be married to Dr. Geo. D. Herron the noted Socialist."

Our readers have doubtless read that the former Mrs. Herron lately obtained a divorce from her husband, naming Miss Rand as "co-respondent." The closing paragraph of the press dispatch is in these words:

> The marriage will be the outcome of the causes that have led up to the social reformer's divorce from his wife a few weeks ago. Miss Rand is in sympathy with Dr. Herron's work. She is reputed to be worth almost $1,000,000. Dr. Herron is known to be opposed to the marriage contract. In his social ideal the marriage state is tyranny and the ceremony will be a concession to the other party.

Having listened to a number of lectures by this noted socialistic reformer I am by no means surprised that the marriage ceremony in this case will be a concession to the other party.

A very significant item in this press dispatch is the statement that the "judge who granted the Herron divorce refused to sign the decree until the check for $60,000 was in his hands."

No explanation is given as to what the $60,000 is for, but presumably it is the price to be paid by the Doctor to his late wife, in lieu of the support which she had been receiving from him, as his wife. As he himself probably had no money, this sum must be paid by others, and lest there should be default in payment the judge, as guardian of the interests of the divorced woman, refused to grant the decree that made Herron a free man until he had the check for the price of liberty in his hands.

Simply one more illustration of the old saw, "Matrimony is a matter of money." Under our present economic system there is no cause for surprise that it should be so. No cause of wonder that woman, the weaker, the more helpless partner to the contract, should want a record kept of the transaction by which she surrenders the ownership of her person, so that she can have a legal claim for support upon the man to whom she thus surrenders. M. H.

Marriage Among the Doukhobors.

A friend has sent us the following clipping from the "Springfield (Mass.) Republican," from which it would appear that there is at least one religious sect in the world that practically ignores marriage laws. Says the "Republican:"

> The Doukhobor settlements in Canada have apparently been satisfactory neither to the religious Russian emigres nor to the Canadian government. The "Montreal Star" describes the Doukhobors as a very old-man-of-the sea, and suggests that the government, which, besides giving them free homesteads in the Canadian Northwest, spent considerable money in bringing them to Canada, would be willing to expend a little more to get rid of them. The Russians on the other hand, have issued a manifesto to the world, announcing that the Canadian laws are too oppressive to live under, and invitieg other nations to offer them a home. Complaint is voiced that the meekness and humility of the Doukhobors have not prevented them from taking a stubborn stand against the laws of the Dominion. The land laws first made trouble, but a greater difficulty was found in the Russians' *ideas on marriage and divorce, which had practically no regulation at all.* When the Canadian government finally made it clear that the laws would not be changed for their benefit, the Doukhobors decided to emigrate again, but, pending a grant by some more liberal country, asked the Dominion government for temporary leave to stay.

It might be interesting to know whether the "ideas" of these rebellious Russians permit and practicalize freedom in love and maternity. Will anyone who knows enlighten us? M. H.

Laws Cannot Reform.

A press dispatch from New York tells of an interview in that city with Carter H. Harrison—lately re-elected mayor of Chicago by a large majority—in which he was asked to give his opinion of the methods of municipal reform now being tried in New York. In his reply he took issue with both the amateur method, as represented by the New York "Society for the Suppression of Vice," and also with the more popular plan of suppression by statute law, or by municipal regulation. Here are a few of his ideas, as given by the reporter:

> You cannot reform any community by law. It must be done by education. . . . I think it very poor policy for a mayor or a newspaper to advocate the enforcement of blue laws or the ringing of the curfew bell when people are not in favor of them. . . . . The community cannot rise above its own level, and its level is reflected in the way it enforces its law.

Essence and Source of Religion.

> It is not that religion is merely useless; it is mischievous. It is mischievous by its idle terrors; it is mischievous by its false morality; it is mischievous by its hypocrisy, by its fanati-ism, by its dogmatism, by its threats, by its hopes, by its promises. Considered under its mildest and most amiable form, it is still mischievous, as inspiring false motives of action, as holding the human mind in bondage, and diverting the attention from things useful to things useless. The essence of religion is fear, and its source is ignorance.—*Frances Wright.*

Love is not a thing to be commanded, not a duty, not something to be forced. Nothing is more unfortunate than for any two to try to make themselves love where Nature says no.—*"Dawn-Thought," by J. Wm. Lloyd.*

To Be Happy in Matrimony Forget You Are Married.

So says Max O'Rell, in a recent syndicate article. A great drawback is, he says, that "devil of a contract which constantly reminds you that you are married to each other and prevents you from loving freely."

Max O'Rell is guilty of writing a great deal of twaddle; but often he tells the truth in a few short, striking sentences.

The twaddle is used as padding; and also, possibly, to prevent the naked truth shocking his conventional readers.

* * *

Here are a few noteworthy anecdotes which he tells:

"I extract the following lines from the evidence of a witness for the prosecution in a case that was recently tried in London. The witness is a most respectable old lady, whose house is situated next to that inhabited by the defendant.

"The counsel for the prosecution asks her if she ever heard quarrels going on in her neighbor's house.

"'No, sir,' she replies; 'I must say that the defendant and his wife always seemed to me to be very quiet people. I have never heard any noise; I have never heard them quarrel.'

"'Do you hold them to be respectable people?'

"'Well, sir, I don't know them. All I can say is that I have often watched them in their garden, and several times I have seen the defendant put his arms round his wife's waist and kiss her.'

"'You were shocked, I suppose.'

"'I thought they were behaving themselves very much like people that are not married.'

"Fancy thus scandalizing a neighbor, a most respectable old lady! Shocking!"

* * *

"This little scene is not typical of England; here is another one of the kind which is French and which I borrow from the recollections of my youth.

"The bell was one afternoon rung at our door. The maid servant, who happened to be in the hall at that moment, opened the door immediately, and just caught a charming man, friend of ours, and his wife in the act of having a delicious kiss. They evidently did not expect that the bell would be answered so quickly. However, as they had been married at least ten years, they ought to have known better, and I am ready to admit, even to proclaim, that their behavior was most improper. When she returned to the kitchen the maid hastened to remark to the cook: 'I say! you know Mr. and Mrs. So-and-So, who often call here? Well, I'll tell you, they ain't married.' And, to prove her assertion, she related what she had seen."

* * *

"I know a charming and most intelligent Englishman who enjoys life with his wife from Saturday to Monday. You may see them every week, merry as larks, on the parade at Brighton. Everybody at the hotel where they stay winks and is persuaded they are not married. They do not wave in the air their certificate of marriage. They are never one instant separated; they talk, and chat, and laugh, and look at each other with beaming eyes; they walk arm in arm and retire early. In a word, their behavior is deplorable; it is the behavior of people who have lost their moral senses; of people who are not married, as the old lady of the trial would exclaim, holding up her hands in horror."

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

VARIOUS VOICES.

Susie M. Freet, Gailliam, Mo.:—We don't need any such paper as you publish, called the Lucifer; so the sooner you stop it the better. Tell the one who paid for it to go where it is hotter than this. "A word to the wise is sufficient."

Thomas Hayes, Phoenix, Ariz.:—Enclosed please find 25 cts. for a copy of "The Prodigal Daughter" and your Lucifer for thirteen weeks. How are you going to convert Christians to Freethought, when they don't even read the Bible, much less anything like Paine's "Age of Reason"?

R. C. C., Portland, Ore.:—Enclosed please find postage to send sample copies of Lucifer to the enclosed list of names. May it's bright rays never grow dim. It's numerous subscribers in Oregon believe it to be the most enlightening and progressive journal on earth. Your energetic efforts on behalf of humanity will be gratefully appreciated long after your defamers are rotting in their graves.

Myra Pepper, Box 394, Harper, Kansas:—Please give my love to all enquiring friends, and if there are any readers of Lucifer in Harper or vicinity I will be pleased to know them. Wish I could have your lecture on marriage &c. I think it ought to be printed in pamphlet and put in the reach of the people. I have no money now to send for leaflets but will distribute some if you will send them to me.

B. Wade Hewett, Seattle, Wash.:—Enclosed find postal money order for $3. I am in your debt for Lucifer to the amount of $1.88; for the other dollar please mail me at your earliest moment two copies of "Hilda's Home." I want to put these in the hands of friends to do missionary work. I go into the mountains mining in about two weeks, so kindly send me these books at once; for I want to place them before I go.

J. K. P. Baker, Harlan, Iowa:—Only yesterday I received samples of Lucifer. I have heard too much about the "Prodigal Son," and now I feel like taking "The Prodigal Daughter" to a place in my affections. Send on the "*Baker's* Dozen" of Light-Bearing Lucifers, and by way of penalty for this wretched old pun you may send me also "The Bar Sinister and Licit Love" and "Our Worship of Primitive Social Guesses," by E. C. Walker. Mr. Walker is the most forcible, logical, consistent writer I have ever read.

Winnipeg Man, Canada.—By a mere chance I happened to see the paper Lucifer. After reading only a few lines I got anxious to be a subscriber, not only for the paper itself but for the Light-Bearer Library, and as I understood your "Combination Offer" both the magazine and the paper Lucifer for a whole year could be got for $1.25; you will find the amount enclosed with this letter. Later on I hope I shall be able to order Dr. Foote's new book "The Home Encyclopedia." You would make me glad to see as many of the "leaflets" and pamphlets of same principles as you can afford to send free.

Albert Denser, Pittsburg, Pa.:—I send you one dollar in response to your appeal to "Workers,—Old and New." Please allow me to suggest an idea. I think that if about ten such educational papers as Lucifer would club together and put one or more agents in the field, such agents to be sustained by contributions from the workers—then let these agents get face to face with every liberal and thinker in the country, and thus have a good solid talk. In this way I think some very solid results would be accomplished. At the same time these agents could take some sort of statistics. We ought to find out who is who and what is what.

How do you like the idea? In this way all our people would be reached personally, which is certainly much better than by

literature only. By personal interviews something like an organization could be formed, making it much easier to practicalize Lucifer's views, than at present.

B. A., Adelaide, S. Australia:—Your paper is beyond all praise. It brings a breath of Freedom that is most inspiring and elevating always; the subjects with which it deals are treated so broadly, so effectively and yet so delicately as well as thoroughly. The numbers of the Light-Bearer Library came to hand all right, and I think I can sell these little safety matches! Enclosed find five shillings. Please send me two copies of "New Hedonism;" the rest of the money apply on any debt I may owe to you. Wish I could do more to help you in the cause to which you have devoted your life. You are most generous, but you must not allow me unconsciously to impose upon your goodness.

Combination Offers.

LIGHT-BEARER LIBRARY—Monthly magazine, forty-eight pages each, price of twelve numbers (nine of which are now ready) fifty cents—and Lucifer one year of fifty-two numbers, price one dollar, will both be sent to new subscribers for one dollar and twenty-five cents. Single copies of the magazine will be sent for five cents; sample copies of Lucifer free.

LIFE HISTORY of Moses Harman (in preparation)—four hundred pages, bound in cloth with portrait, price one dollar (sample pages of which book will be sent on application), and Lucifer, one year of fifty-two numbers, price one dollar, will both be sent to all new subscribers for one dollar and fifty cents

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LIGHT-BEARER LIBRARY NO. TEN.

of New Series, (now in preparation) contains "Marriage—an address delivered by Juliet H. Severance at the International Congress of Freethinkers, in Chicago, October 4 1893." Price of single copy five cents. Price of the Library, per year of twelve numbers, fifty cents.

Fiction is today the best medium for the preacher of righteousness who addresses humanity.—From the Preface.

THE

British Barbarians

Grant Allen, the author of this Hill-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Daring, brilliant, unconventional, pleasing, thoughtful, it was assailed with a storm of vituperation by the Jeannette Gilders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble. Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

We send the book postpaid for only $1. Address Moses Harman, 500 Fulton Street Chicago, Ill.

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Law and Love.

I gave to Law a task to do—
A morning journeying to take—
And whispered softly. "For my sake!"
As sadly from his playmates he withdrew.

Across his features fell the shade,
And with no parting kiss he went;
I stood and saw his discontent,
Stood saddened, yet he had not disobeyed.

I gave to Love a task to do—
A far off journey in the night;
Her upturned face grew strangely bright,
Her parted lips smiled back—"Oh yes, for you!"

Not even did her singing cease,
As quickly she rose up from play,
And with a soft kiss sped away,
And left my eyes all tears—my heart all peace.

—*Anon.*

What Woman Will Wrest from the New Century.

BY LAURA H. EARLE.

The first question for a woman to decide, in discussing her own sex and its ideals, is how far she shall be honest. This word, which causes a smile when it is used in connection with woman, I take by design, and of set purpose. It is one of the signs of the time we live in, that this good, plain old word has been perverted from its real meaning, that it has only a narrow and special significance when applied to the sex that has forgotten to be frank and true. There are two great qualities that I wish woman might seize for herself from the glorious new time; of which the first is Honesty—the habit of being honest; the second Courage; and with these two traits added to her what more could woman ask of any century?

It is in considering the application of these traits to woman's action, that difficulty in being perfectly frank is felt. Nevertheless, I shall try it and shall cite a few of the cases where we seem particularly to need courage and honesty. I shall hope, at least in part, to throw off the race tendency to evasion of the truth in certain matters.

No fact is trifling in such an analysis as this, so that a woman's willingness to give up her own name when she associates her life with that of a man, and to become known to the world as bel ongingto him, has this importance, that it suggests that she give up her own set of habits, more or less, her own intimacies, her own thoughts and opinions: and if she is honest with herself she cannot give these up.

Why does she become Mrs. when she was Miss? Has she not the courage to remain true to her name?

Another apparently trifling matter there is that has a deep significance: a woman's timidity if a man—a stranger—speaks to her in the street or any public place: sometimes even if a woman accosts her. Supposing a man does speak to her. What is there to cause fear? She is not compelled to answer—not even to the extent of being polite. Though I really do not see why she should not be civil at all times. We must think, in all this talk of fear in such cases, that there is some affectation. It cannot be that a woman honestly thinks that the tribute a man pays her in wishing her attention is a danger to her.

Through myself and others I have learned that women physicians, when treating women, go on rules made altogether by men; not through their own experience making new laws for their own practice. Their courage, it seems to me, should go the length of making them perfectly fearless in upsetting old and prejudiced theories, deduced from superficially observed, or imperfectly understood, phenomena. This I would say for all the sciences: let women observe, in a scientific spirit, all that closely affects them, and draw their own conclusions therefrom, not accepting as final those conclusions which have been arrived at by the intellectual processes of one sex working alone.

I find that women still make something of a fetish of self-sacrifice: a thing which the Christian doctrine tends to exalt into a virtue. And this virtue society has been accustomed to regard as particularly beautiful in woman. The cultivation of self-sacrifice for its own sake cannot have a strengthening effect on character; and woman must gain strength of character before she can be brave. Of course that sacrifice of personal desires and comforts made in the devotion to a high purpose, is one of the noblest manifestations of human character; although the step from this to fanaticism is a very short one.

At a regular meeting of one of our literary societies, not long since, love was the subject of discussion for the evening. Now whether it is possible in human nature to speak the truth on this subject I do not know; whether a man, any more than a woman, will be honest in affairs of love, seems doubtful. But what happened on this notable occasion was that two ladies, well known to literature of the polite kind, having accepted long beforehand to speak on this subject, got up and declared, in cold blood, and at length, that they really could not talk about love—one of them, I believe, on the ground that, as it is one of those things nearest our hearts, so it is most difficult for us to mention it. Of all improprieties, I might say indecencies, commend me to the suggestion that there is anything improper in love. But it is nevertheless true that among women generally there is a feeling that the passion between

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the sexes is improper. Most women will deny love unless he comes with a certificate and a mayor's signature. Here a woman dares be neither brave nor honest. What woman, wanting a child, dares say so? What woman, wanting a lover, dares say so? And yet is it anything but honest and right for her to desire both? What a pity it is that she cannot be simply and honestly herself in this. But instead, she must concentrate her energies on being fascinating, so as to seduce the law, in the shape of marriage. In this process love is much lost sight of. Indeed, what with proprietary rights given by marriage, which bring with them fear and jealousy; what with the question of pecuniary support—woman can scarcely know what love is. When woman can be without fear that her passion will betray her to an accusing public, which will strip her of means of getting a livelihood as well as of reputation merely because she loved; when she can be sure of being safe in her love, whatever the circumstances of its manifestations, and totally without regard to anybody's law but her own, then will woman first love man in a way that is worthy of them both. Then both kinds of prostitution—that which claims sanctity under the cloak of marriage, and that kind which has always had society's secret encouragement along with its public condemnation—will cease.

Can the century do such things for woman? Or will she seize them for herself? What will man do to help her? —*Conservator.*

Why Is This Thus?

BY JAMBLICHUS.

Whoever can be surprised at any inconsistencies of Christian character or conduct will encounter an uninterrupted series of surprises all his life long. I have fairly well overcome any tendency to surprise at the constantly recurring absurdities of those who profess "the faith once delivered to the saints" but I must confess to being a little jarred when I read in "The Churchman" of April 13th. 1901, on page 461, a review, or reading notice of a new edition of Balzac, "now for the first time completely translated into English from the 'Edition Definitive'," comprising the 'Contes Drolatiques.' I quote with pleasure the opening paragraph of this review as follows:

"No fact in the literary history of our decade is more encouraging to those who are watching the development of sound literary taste in America than the steady progress of the fame of Balzac. Fifteen years ago current American opinion would have excused its ignorance under an affected regard for the proprieties. Today three translations make their separate appeals to the American purchaser. All who pretend to an interest in fiction know something of Balzac, and all who know something want to know more, and to be brought into as close touch with him as is possible across the gulf of a foreign language and of two generations."

Now if there ever was a book that Comstock and his gang more pertinaciously insisted upon characterizing as obscene than any other book, that book was Balzac's "Contes Drolatiques." Indeed, if I remember correctly, judges have been found upon occasion, as destitute of moral principle as Comstock himself, who have upheld the pretense that "Contes Drolatique" was an obscene book, to the annoyance and pecuniary loss of honest booksellers. So that if Comstockism means anything, and if judicial decisions have any value then certainly "The Churchman" has violated the law by giving information "where, how or of whom or by what means" this obscene book may be obtained. It is likely that under the Russianizing influences of our present bureaucratic government "The Churchman" will no more be prosecuted for giving such information than was the editor of the "Church Union" for the lottery advertisement she published. Such prosecutions are reserved for the editors of little struggling papers with limited means and circulation who advocate advanced ideas; fellows who can't defend themselves. These are victims of the blackmail law. No editor of a church paper runs any risk of prosecution on such a pretense. I remember that the president of the Vice Society himself once circulated an advertisement of the same general character as one for publishing which a victim of the law was fined $2,000 by a corrupt judge, yet the president of the Vice Society was never molested. And a deluded people talk about the impartial administration of justice.

I am not saying that "Contes Drolatiques" is an obscene book. I do not think it is. Indeed I do not know what an obscene book is at all. I never saw one. I simply say and I want to emphasize the fact that while poor booksellers have been threatened and molested and harassed under the silly pretense that this book is obscene, "The Churchman" has made no protest against all this fake business of pretending to suppress obscenity, and now does the very thing which lays it liable, under an infamous law, to the same molestation and outrage which the poor booksellers suffered. I only wish "The Churchman" had had moral character enough behind it to say the right thing about Balzac at a time when so doing might have had the merit of enlightening the public and of rebuking an unjustifiable attack upon some poor weak publisher, and I wish "The Churchman" had today strength of character to protest with vigor against Comstockian deviltry in general.

Sayings.

BY FRANCIS BARRY.

The woman of the future will be self-owned. Her bed-room will be her castle; its keys will be given into her life-long keeping; she shall open and no man shut, and shut and no man open.

There is no higher law, in the heavens above, or on the earth beneath, for the regulation of woman's conduct, than woman's *own nature.*

The manly man will be negative to the woman, or women, he loves, and positive to all other women.

No manly man will ever enter a woman's bed-room without being bidden, by word, look, or touch; and when bidden she shall be safe from any manifestation she does not by word, look, or touch invite.

The only right of woman about which it is not mockery and nonsense to talk, is the *right to herself,* and that so-called "Woman's Rights Movement" which denies to woman absolute freedom in the sphere of love and maternity, is a folly and a fraud.

The genuine kiss is sacred to love; the woman capable of refined and elevated life, who kisses women, or men, promiscuously, is a prostitute.

The man who attempts to kiss a woman without first knowing that she wants his kiss, is a blackguard; and the man who accepts a kiss he does not want, is an ass.

Any man has a right to make any avowal to any living woman, (if she is not married) and if she is sensible and womanly she will not be offended; but after his avowal he had better be silent, leaving her to render a silent negative, or an affirmative response in her own time and way.

Any woman, or girl, on the face of the earth, black or white, charming or ugly, pure or vile, may make any advance, or proposition to me, and unless she desires the fact known, and makes the disclosure, her secret shall be as safe with me as though chained to a mill-stone, and cast into the deepest sea.

The wise man will learn more of a fool than a fool will of a wise man.

If I cannot have what I want it is because the ruling influences decide it is not good enough for me.

The greatest human achievement is to get into rapport with the currents of the Universe.

I believe in the Universe, and all there is in it, and in its remaining just as it is, for one instant, but not in its remaining as it is for another instant; and it will not—so I have my own way.

The man does the most good who excites the most thought; and for this purpose error is useful as well as truth.

Press Writers and Press Workers.

BY FRANCIS B. LIVESEY.

1. The several persons enquiring about the Press-Writers should be reminded that free thought, free speech, free press and free mails is the motto of the Writers, to which all must subscribe who join. The next requisite in order is a willingness to circulate the literature of friend and foe to facilitate public discussion. All, from Catholic to Freethinker, can then join.

2. Edward Stern, 4244 Chestnut St., Phila: You are right in the idea that Carnegie should be worked upon by the Press-Writers and urged to establish a large people's paper. No subject so much demands Press-Writers' attention. I have been at it for sometime and a number of papers have seconded me. The Louisville "Courier-Journal" says Carnegie has the idea in his head. Almost any paper will take a letter on this subject. Let the Writers apply themselves.

3. Boston Anarchist: It is very true that in Prof. George D. Herron's "Social Crusader" many sentences could be picked out that would pass for Anarchistic mottoes. But he don't mean them that way. In the same way he has for years given utterance to my views on Christianity. I have time and again probed him, with no result. The "Social Gospel," of South Jamesport, New York, lately led me to believe it surely meant its utterances, but a test letter I sent it was returned with levity. I have lived the Christianity of the Christian Socialist, but he is, practically, as ignorant of his own profession as the average clergyman. However, Herron and all other reformers are stirring things up, and for that reason it is best that we have no special fight among ourselves until the common enemy is crushed.

4. Mabel Gifford, Needham, Mass: Your article on divorce in "Pennsylvania Grit" of April 7 was fine. More liberty and an education through the press, are truly, what is needed. I am glad to see that there are Christians who can teach some Freethinkers freedom. It is a mistake to suppose that we all live amid bats and owls in caves.

5. "Pennsylvania Grit" is a Sunday weekly, published at Williamsport, Pa. $2.00. Circulation 110.000. It gives articles of 450 words; some six or eight a week, and gives first, second and third prizes to all articles appearing. The prizes are books, ranging in value from perhaps $3.00 down. Bro. Groh and many Press-Writers have appeared in this paper. I have myself captured all the prizes; but I would prefer to see the prizes dropped and a whole page given to the People's Forum. As the paper goes all over the world, it is a good medium.

6. J. T. Small, Provincetown, Mass: I have noted in "Boston Post" and other large papers your recent letters against vaccination. What you have accomplished in your own town, state and elsewhere in this cause, is remarkable. It is just simply a proof of the power of the Press-Writer. The Anti-Vaccinationists, with their organ, "Vaccination," at Terre Haute, Indiana, ought to get a Press-Writer's move on them.

7. A number of Press-Writers have availed themselves of Bro. Stern's kindness and gotten in large Philadelphia papers. He especially watches the "Evening Bulletin" (127,000) and the "Evening Telegraph" (98.000), one cent each. The former takes 250 word letters and the latter up to 600, on live topics only. It is almost impossible to get the big city dailies to send copies of their papers with the Press-Writer's letters. Hence, the men like Bro. Stern are blessings. Bro. Beattie is good for the "Chicago Tribune," and Bro. Wheeler for the "Record-Herald." I am good for the "Baltimore Sun" and "World." We want a man of this kind in Cincinnati and another in St. Louis —in fact, anywhere.

8. The Cincinnati "Weekly Enquirer" is a paper with an immense circulation. It costs a dollar or so to join its Household Club, when one can write freely for that page. Frank Reed, of Eureka, Calif., one of Lucifer's correspondents, appears there, as do many other Freethinkers. I have been there myself. All subjects are discussed in article form. The paper is seventy-five cents a year.

9. Rev. B. M. Adams, Bethel, Conn., has declared in conference that Methodist mothers are keeping their daughters out of the church because they cannot make good matrimonial alliances if they embrace Methodism. The old saying has been that to attain anything one had to join the church. It is a big step in reform to see the reverse. We should write our congratulations to Rev. Adams or express ourselves through his local paper, the "Evening Post," of Bridgeport. The "Baltimore World" of April 11th published him.

10. Rev. Jacob Schlegel, of New York City, is sorry that he has married 3,000 couples. He thinks he has thereby been active in promoting the unhappiness of 6.000 people. Exactly, Mr. Schlegel; step down and out from the occupation of the minister and enjoin all your brother ministers to do the same. Then think it over a little further and you will find that your burials, your baptisms and your preachings of the "word of God" generally, is not calculated to improve or make happy the human family. Come along, and let us publish you as the first one to abdicate on conscientious grounds. For his encouragement, the Writers should drop him a line. The "Baltimore Sun" gave him a long editorial on April 11th.

Charles D. McBride, Samoth, Ill: You are utterly wrong in trying to make it appear through the press that I want to foist the Bible and Christ upon Freethinkers. Conscience is all that I preach to Freethinkers. Before his death Ingersoll said we wanted "more Conscience." He called it one of the six greatest needs of the time. Go ahead with your press writing and stop trying to raise false issues.

Sykesville, Md.

Who Are Infidels?

BY S. R. SHEPHERD.

The word Infidel should be discarded and allowed to become obsolete. It misleads and confuses. To illustrate: Twenty-five years ago I lived in Troy, Kansas. The new pastor of the Methodist church, Rev. John Cook, called on me. Finding him broad and evoluted I accepted his invitation to hear him preach.

Later he invited me to a seat in the choir. Allowing no one to outdo me in fraternal courtesy I complied. Later on I heard that a "sister" whose husband had "done time" in the Joliet, Ill., pen. for horse stealing had organized a select circle of saints who refused to attend church as long as "that Infidel sang in the choir."

I sought the pastor and tendered my resignation, saying I could not for one moment entertain the idea of keeping any of the lambs from the fold. He vehemently demurred, declaring that he would stay with me and fight it out on that line if it took all summer. But I was obdurate.

The next Sunday he brought the matter up and preached the pious frauds such a sermon of righteous rebuke as might have been inspired by the great Galilean hater of Pharisaical hypocrisy and external, pinchback piety. He told them that the honest disbeliever who lived true to his convictions was not an infidel at all, but that they were the real infidels themselves, inasmuch as they were unfaithful to the example and teachings of him whose religion they professed, whose gospel they accepted and whose name they bore, and yet whom they cruelly dishonored, denied and crucified in their daily lives and conduct.

Lesson: The lower men are in the scale of development the more they differ, wrangle and dispute. On the higher planes of unfoldment all differences disappear and love unites them in the bonds of a common brotherhood.

Rev. Ben. Deering, the evangelist, in one of his sermons said: "Down in Kentucky, where I come from, stockmen spend heaps of money and lots of study and labor trying to breed fine stock, and it is no unusual thing for a man to sell a bull for $25,000. At the same time he overlooks the same principle of improving his own species and raises a twenty-five cent dude to disgrace his good name."

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

The Kropotkin Lecture.

The lecture of Peter Kropotkin, the Russian exile, commonly called Prince Kropotkin, at Central Music Hall, Sunday evening, April 21, was a gratifying success, notwithstanding the very unfavorable weather. The "Chicago American's" report opens thus:

"We do not exile our patriots; we hang them," was the startling opening sentence of Prince Kropotkin's lecture on "Anarchism and Its Philosophy" before 3,000 well dressed people at Central Music Hall last night. He was speaking of the United States, and not his native Russia, when he used the possessive pronoun, and the few professed Anarchists in the audience applauded what they took as a tribute to the men who paid the price on the gallows of their participation in the Haymarket riot.

This paragraph is interesting for several reasons:

First, as showing that the big Chicago dailies no longer ignore the fact that Anarchistic lectures in Chicago call out large audiences of "well-dressed people." The time was when Anarchistic and Socialistic meetings were almost invariably "associated with unkempt beards, rough clothes and stale tobacco smoke"—to quote the "American's" own words.

Second. The proverbial inaccuracy of the average newspaper man as to matters of fact receives another illustration when it is known that it was Clarence Darrow, the chairman of the evening, not Kropotkin, who said, "we do not exile our patriots," etc.

Third. More important still is the painfully apparent fact that the great dailies dare not yet, after a lapse of more than a dozen years, tell the truth about the ever memorable Haymarket affair. They still persist in the statement that Parsons, Spies, Engel and Fisher, "paid the price on the gallows for their participation in the Haymarket riot."

Not until the real criminals—the judges, the jurymen and other officials, also the capitalists who paid the jurymen and others who participated in the judicial murder, also the editors and reporters who helped to deceive the public as to the real facts, also the ministers of the gospel who held up the accused men to their audiences as "atheists," "heaven-defying infidels," "rebels against God and man;" the politicians, lawyers, leading merchants and tradesmen generally—not till all these are DEAD and in a fair way to be FORGOTTEN, can we expect the big Chicago dailies to tell the simple truth about the "Haymarket riot."

Till then it will never do for these dailies to acknowledge what the facts, as brought out at the trial, most clearly proved, that Fielding told the truth when he said, "We are peaceable," and that the rioters were none other than Captain Bonfield and his squad of policemen.

Till then it will be good financial policy for the publishers of the great Chicago dailies to iterate and perpetuate the monumental falsehood that now confronts the citizens and visitors to the city whenever they take a walk in Union Park. At the southeast entrance to that park stands a monument in bronze and granite, representing a policeman standing with uplifted arm and uttering these words:

"In the name of the people of Illinois I command peace."

On one side of the monument in large letters are these words:

"Dedicated by Chicago, May 4, 1889, to her Defenders in the Riot of May 4, 1886."

When the people of Chicago shall have recovered from the unheard-of scare by which they completely lost their heads for the space of several weeks if not months; when the very names of the aforesaid legal murderers are forgotten—except so far as they shall be preserved in "the long-living annals of infamy" (quoting the author of "Night Thoughts"), then—I predict—this "Haymarket" monument will be removed from Union Park and in its place, or in a more fitting place, will be erected by the city a monument in bronze and granite to the memory of the men who were the innocent victims of the Haymarket riot; the men who died on the gallows because they would not be false to truth and justice—died because of the fact that in defending the right of the working people of Chicago to meet and discuss their grievances, they were the best defenders the city ever had, or ever can have.

Another evidence of the fact that the Chicago dailies dare not yet tell the truth about the Haymarket affair is the "American's" statement that "the FEW professed Anarchists in the audience applauded," etc., the fact being that the applause was general from every part of the immense hall "filled to the doors," as some of the papers reported. Throughout the address the applause was frequent as well as general and never more emphatic than when references were made that would naturally call out the anarchistic element in the audience.

As to the address itself we cannot, perhaps, do better than reproduce the brief but comprehensive and generally fair report given by the "Chicago Record-Herald":

Prince Kropotkin denied that violence is a characteristic of anarchism or of the anarchistic party, in his address on "Anarchism" at Central Music Hall last evening. He said that it was with deep emotion that he spoke in a city which eleven years ago was the scene of a tragedy that had cost the lives of four excellent comrades, whom he regretted were not now alive fighting for the emancipation of mankind.

"The names of Chicago's executed patriots," he declared, "are deeply respected in Europe as exponents of the cause for which they died, and on such an occasion as this we can almost feel that their spirits are floating in the air about us. It shows the advancement of anarchism when, a short time ago, it was abhorred in this city, and now it brings together so magnificent an audience."

Clarence S. Darrow presided, and the hall was filled to the doors. In introducing the speaker Mr. Darrow showed a contempt of titles and emphasized it by referring to the prince each time as Peter Kropotkin, leaving out all reference to princely rank. He said that Russia had cast out Peter Kropotkin to make him a citizen of the world.

Prince Kropotkin confined himself principally to a discussion of socialistic ideas for the administration of affairs. He favored communism as the most practical solution of present conditions, and said that it could be brought about through education, discussion and thought by all the people. Every child should be taught the use of his hands as well as his brains. He thought that Carnegie had not contributed as much to the world as the man who risks his life for science. In referring to present conditions, he was applauded warmly when he said that the Boers want nothing but independence for their little land, which they love as much as Americans do their own.

As to violence, he said that all who have followed the anarchistic movement for the last twenty-five years know that anarchists are not preaching violence. He characterized capital punishment as an extermination all over the world, on the abominable principle that if a man commits murder society must commit murder to avenge the deed. He proclaimed it as a principle of anarchism that no man has a right to take the life of another man, that one man should not imprison another and that there should be no government of one man by another.

When it is remembered that the price of admission to this lecture was twenty-five cents—to meet the expenses of the hall, which is one of the finest and most popular in the city, it will be seen that, as Kropotkin said, the "advance of anarchism" has been very great since the dark days of 1887, fourteen years ago instead of eleven, as stated in the "Record Herald's" report of the lecture. M. H.

Power of the Press, and of Press Workers.

It goes without saying that in the work of forming, or of changing public opinion the daily and weekly press stands without a rival. Neither the pulpit nor the lecture platform, nor books, nor magazines, nor schools nor colleges, nor any other agency possesses the power of reaching the conscience, the heart and soul of the great masses of people as does the daily and weekly paper.

This being conceded without argument the question naturally arises as to the best method of wielding this tremendous power and guiding it into channels that will make it productive of best results. As at present conducted there is no concert of action—no agreement between those who seek to influence public opinion through the press, as to where and when concentration of effort should be made.

Within a very few years past the need of such agreement and such intelligent concentration has become so apparent to many minds that an effort has been made, with very encouraging results, to form an association or club of Press Writers, by means of which association and mutual understanding any given line of educational work can be directed much as the work of an army is directed by concert between the various battalions or corps, though scattered over wide areas of land and sea.

In recent issues of Lucifer articles have appeared, giving us some idea of what is being done to systematize the work of the press writers, notably the letter of D. Webster Groh in number 854, entitled "Shall we have Press-Writers Clubs," and that of Francis B. Livesey in No. 860, on "Press Writers and Press Workers." These letters outline the methods and purposes of the proposed clubs, or associations of writers, in a way that leaves little to be said by me in favor of the plan. In this week's issue is printed another letter from friend Livesey, to which I invite particular attention, as giving a somewhat extended illustration of the method of work proposed by Mr. Livesey, Mr. Groh and others, and suggesting the wisdom of having a column or more of Lucifer set apart every week for the purpose of "target practice," managed by some one who has the necessary qualifications.

With this plan in view I would hereby ask for a consensus of opinion upon the subject, or question, Shall we have a Press Writers' Department in Lucifer's columns? and if so who would be a suitable person to manage that department? M. H.

"Eternal Dissolution of Society."

Commenting on the Kropotkin lecture the "Chicago Chronicle" begins an editorial of some length by saying:

The footboard of the open door of Chicago is held for the moment by Peter Kropotkin, a Russian who for thirty years has been engaged in an ideal experiment for the amiable and eternal dissolution of society. Amiable dissolution, because Kropotkin declares anarchy and violence mutually opposed. . . . . Eternal dissolution, because if mankind should adopt Kropotkin's creed progress would be paralyzed, the race would become extinct by degrees. The corner-stone of Kropotkin's creed is that there shall be no government.

This creed "The Chronicle" calls "A Maudlin Creed," and certainly, from the standpoint of a defender of "society" as it is, "The Chronicle" is in the right.

Kropotkin's creed is that there should be no government of man by his fellow-man. This would necessarily destroy a form of human society that consists of millionaires and beggars, landlords and homeless tramps, government officials who draw salaries of thousands and tens of thousands per year for a few hours of easy and safe work,—that is in fact not work at all,—to be paid for by the hardest toil of those who work long hours in the stifling air of mines and factories, at the imminent peril of life and limb, for little more than a bare subsistence. A society that honors and compels prostitution of mind and body; a society that enslaves womanhood and motherhood, thereby robbing childhood of the right to be born well, and then robs it of its natural right to the earth and its opportunities.

Yes, "The Chronicle" is eminently in the right in thus denouncing Kropotkin and his creed, but would "progress be paralyzed," and would the "race become extinct" if government of man by man should cease?

Was there no progress made by the human race in its march from the lowest forms of animal life upward, until the time when organized human governments were instituted? M. H.

Spiritualism.

The Chicago "Society of Anthropology" continues to draw fairly good audiences to its Sunday afternoon meetings. Last Sunday the subject of discussion was "Babism," the latest oriental cult, to which the attention of the people of Chicago has been called. Next Sunday Prof. Orchardson will make the opening address—subject, "Proofs of Immortality as given by Modern Spiritualism." Those who have heard Prof. Orchardson know that he possesses the power of making an interesting talk on any subject, no matter how trite, worn or hackneyed. Believers and non-believers in the cult known as Modern Spiritualism are cordially invited to attend and take part in the discussion, so far as time limits will permit. Place of meeting, Oriental Hall, Masonic Temple at 3:30 P. M.

CHICAGO READERS of Lucifer are invited to attend the graduating exercises of the Class of Nineteen Hundred and One, of the College of Medicine and Surgery, at Handel Hall, 40 Randolph Street, Saturday eve April 27, at eight o'clock. The directors of this college are A. E. Gammage, President; H. Paxton Nelson, M. D., Vice President; Florence Grant Dressler, M. D., Secretary; J. H. Greer, M. D., Treasurer; C. H. Johnson M. D., all residents of Chicago. The Advisory Board are Wm. F. Taft, M. D., Dean; Chas. J. Lewis M. D., Registrar; F. S. Lewis, Clerk of the College. Letters of inquiry will, presumably, receive prompt attention if directed to the Secretary, Florence Grant Dressler M. D., at 2203 Gladys Ave., Chicago.

CHIEF OF POLICE KIPLEY says, "I have tried to be a policeman first, last and all the time." What of his *manhood*, meantime?

The Ideal Commonwealth

Shall be—1: Composed of men and women who have outgrown the order of society which results from attachment to vested interests, is founded upon private ownership, is held together and governed by unnatural and arbitrary laws;

2:—It shall be located in Southern California where it is proposed to procure 50,000 acres of land which shall be purchased by means which will be contributed by wealthy persons residing in England, France, Austria, Germany, Russia, Australia, New Zealand and the United States;

3:—The property of the community of whatever nature shall be for the common use of all. Each person will be required to work two hours a day and the product of such labor shall be placed in common store-houses from which each shall draw according to his need;

4:—The dwellings shall be circular and shall be conducted on the co-operative or individual plan according to the desire of those entering into the experiment;

5:—There will be a circular temple which shall typify the perfected individual. The outer circle will represent the body, the second will represent the mind, and the inner circle which will be a chamber of silence, will typify the spirit. The object of those who will meet in this temple will be to bring perfect harmony between the subjective and objective spheres. Persons from all parts of the world who believe in the universal communism of love will meet in this temple for the purpose of devising methods of bringing into universal objectivity a civilization in which all men will work for the common good; a society which in structure and organism the kingdom of Heaven will be realized;

6:—The colony shall be governed by the law of Love alone. It will be a realm in which (quoting PROF. GEO. HERRON) "there will be neither 'mine' nor 'thine'; a realm beyond the reach of weights and measures, morals and laws, in which there is neither wage nor interest, neither price nor bargain, servant nor master, a realm in which there is no more question about how much one shall have over and above another than there is question about a division of the air for individual breathing." In short, the use of money, commercial or economic values will be entirely eliminated and all efforts will be directed toward bringing about a realization of the highest aspiration of the soul;

7:—Ideal Love between the sexes will be promulgated and the purity of normally-expressed sex-life will be established.

It is the belief of the founder that a race of spiritual, intellectual and physical kings and queens will soon be produced if procreation is sought only when ideal love exists. Address

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48 Scott Street, Chicago, Ill.

"The Infidel Woman."

BY ELSIE COLE WILCOX.

Says Ella Wheeler Wilcox: "To me the most repellant object on earth is a woman infidel."

Oh! Ella! Ella! my illustrious name-sake! what agonies of repulsion you must endure when you stand before your mirror, arranging your beautiful auburn locks in a manner most becoming to your lovely face!

Do you not recognize the Infidel in that reflection? Strange! But what is an Infidel, anyway?

The great majority of Christians will say an Infidel is one who rejects *our* holy religion.

And the majority claim as "*our* God" that same "petty, spiteful little being" you so scornfully repudiate.

Ah! my dear Ella, you are a sad Infidel! Outside of this belief in a "petty, spiteful little being," what authority have you for prayer?

If this "Eternal Breast," this "Great All Soul" is really a "Swerveless Force," of what use is prayer?

Doesn't it strike you as rather silly, to say the least, to pray every hour in the day, or even one hour, or one minute in the day, to a "Swerveless Force?" I used to admire you, Ella, when I read your glowing "Poems of Passion," for your living, throbbing *heart* seemed palpitating close to mine; and I, even I, "an Infidel woman," felt a "warm and sympathetic" emotion in response to the warmth of yours.

But, after all, it must have been a snare and delusion, for we are both Infidels!

There could have been no "warmth" in your heart and no "sympathy" in mine, for you are infidel to the "God of Israel" and I am infidel to all gods!

But Ella, dear, where shall we put our Elizabeth Stantons, Susan Anthonys, and others of their class, who are too large-minded to worship the gods of petty spite that must be praised and prayed to before they will condescend to aid their creatures? And even then, as you say, "we do not always get that for which we pray."

Where shall we put such women as Elmina Drake Slenker who has shown the "warmth and sympathy" of her heart by a long life spent in trying to better humanity, to raise men and women to a level with even the brute creation. For many of them are far below that level now, and the lowest are among those who pray loudest and longest. Would it not accord better with your ideas of true womanly warmth and sympathy, to give all women due credit for the good in their natures, regardless of gods, spooks, prayers and hoodoos?

Honestly, now, isn't a woman who goes about her duties in a calm self-reliant manner, knowing herself strong enough to perform them well, just as much entitled to your respect as the weak, emotional, hysterical nervous wreck, who breaks down, rushes to her bed-room and falls on her knees in a paroxysm of tears, beseeching the "Great All Soul" or the "petty, spiteful little being" to give her wisdom and strength, which, ten to one, he refuses to do?

We Infidels, Ella, you and I, should be very careful how we talk and write, even for pay! Of course the "syndicate" wanted just that sort of letter, and you ground it out to suit the occasion. But believe me, you could have been in better business.

Lawrence, Washington, Mar. 29, 1901.

"An Infidel Woman."

BY ALLIE LINDSAY LYNCH.

For years I have admired much that Ella Wheeler Wilcox has penned, differing from her on some points, yet considering her a woman much more liberal than the majority. When I read her article under discussion in the "Chicago American," I sent in a reply—but have not learned its fate. I noted the request for comments, in Lucifer, and was half inclined to send a response. This weeks issue again moves me to do so.

Ella says: "The infidel woman must lack warmth and sympathy—that highest form of sympathy which is not pity, but love and understanding." In the great bereavement of Mrs. Ingersoll and daughters, there was a display of love that drew the sympathy of the world to them, and gave evidence that they possess warmth of feeling as intense and true as any woman of whom we have read. They are infidel women, widely honored by men and women who have reasoned away from belief in any sort of "God idea;" and to *slur* infidel women is to insult the fearless thinkers of our age. Their fearlessness has led to research which has discovered facts that prevent the mind from worshipping that nothing which so many consider "a something they class as God."

Can any one cite a family wherein more of harmony exists than filled the home atmosphere of the great "Infidel Bob" and his loved women folks—infidel women they are if there are any such? I can think of nothing I would grieve over so greatly, had I children, than to know these were to be reared in a home where myths were revered or prayer taught.

Let us be honest. Intelligence and honesty—that honesty which is not shadowed by fear—belong together; and intelligence is brought about by reasoning, and discovering in NATURE a greater evolutionary force than can be narrowed to fit the term "God." Ella certainly stands in need of *intellect*, however great her education has been giving her such great advantage as to popularity and gain.

Restricted Marriage and Parentage

Such is the title of a chapter in a work which has been recently issued by the Murray Hill Publishing Co., 129 East 28th Street, New York. The well-known popular medical writer, Dr. E. B. Foote, is the author. Dr. W. Duncan McKim (Putnam's Sons, Publishers) has produced a work showing how rapidly pauperism and crime, and idiocy and insanity are increasing under our present haphazard method of human reproduction, and actually advises the painless extinction of the unfortunates as soon as born. His book is entitled "Heredity and Human Progress." It has been favorably reviewed by several of our contemporaries. Dr. Foote, the author of "Home Cyclopedia," presents a much more humane and sensible plan for gradually eliminating such unfortunates by having children born under proper conditions. Moreover, he points a way to effect this reform without unduly trenching upon the freedom and happiness of the individual. It is a unique and interesting chapter. "Home Cyclopedia" is a wonderful work and rightly named. A comprehensive index points the reader to whatever subject of a hygienic, medical, physiological, or social character which immediately engages attention, and invalids especially will find it a work of inestimable value both for its plain hygienic rules and its valuable prescriptions. Dr. Foote is well-known to the reading world. His "Medical Common Sense," "Plain Home Talk," "Science in Story," etc., have had a phenomenal circulation, and "Plain Home Talk" has been translated into the German language, and found German as well as English readers in every part of the world. The publishers of Dr. Foote's new book have faith in the ready acceptance of everything new from his pen; it is said that they have printed 20,000 copies of this new work. It is issued by the Murray Hill Publishing Co., 129 East 28th Street, New York, and by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C. England.

Marriage.

This is the title given to number ten of the current volume of the monthly Light-Bearer Library just issued from the press. It consists of an address delivered before the International Congress of Freethinkers in Chicago, October 4, 1893, by Juliet H. Severance M. D., to which is added a short essay upon the subject of Medical Monopoly, which essay was first printed in the columns of the New York "Truth Seeker."

To the subscribers for the monthly Light-Bearer Library an explanation is due for the late appearance of No. 10. More than two months ago it was stated that this number was "in preparation." The type was set, but from a number of causes, chief of which was sickness in family, the work was stopped until very recently.

Sincerely thanking our good friends for their patience and forbearance, and earnestly hoping there will be no repetition of delays similar to those to which our subscribers have been subjected, we once more ask their co-operation in getting the little magazine before the reading and thinking public.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

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No man is wise enough to foresee the secondary results of any proposed restriction, and no history is copious enough to record the evils that have ensued upon denials of liberty.—*George E. Macdonald.*

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THIRD SERIES, VOL. V., No. 16. CHICAGO, ILLINOIS, MAY 4, E. M. 301. [C. E. 1901.] WHOLE No. 863

MASKS.

That insoluble thing that I am to you is but the insoluble thing that you are to me,
We exchange masks, we shift places, from east to west we vanish and reappear,
Yet is your face a curtain to me, my face to you a veil,
Walls could not be more thick or fatal to our love.
We gave the mask of the murderer to the hangman—the man remained untouched.
The battlefield was strewn strangely far and full of dead shadows of men from which men had escaped.
Believe me, O brother hated, we hate your mask not you:
Take my heart, O outlaw—the mockery of your soul we slay but you we exonerate.
My taskmaster tasked not me: he dropt his rod wide of its victim.
I forget with all men what they do, I remember only what they intend.
That is your unmasked self whose barrier I tear away:
That barrier of scorn and greed, by your real self effaced.
O brother equal! after the hard words and blows—after the fight and sore—
More than ever I hunger to batter down all impediment.
And beat my way to your heart.

—*Horace L. Traubel, in "Conservator."*

Love, Sacrifice, Parenthood.

BY J. WILLIAM LLOYD.

Love is need and the satisfaction of need, but selfish love is never satisfactory, because the highest satisfactions of love come only through the contradiction of sacrifice. The yearning of true love is to give, and the more it gives the more self-joy it feels. Sacrifice is the yielding of a precious thing that a more precious thing may come, as in olden days men offered the firstlings of their flocks to obtain favors from the gods. Enlightened egoism must work out as altruism and again, because finally we are all one, altruism is fundamentally egoistic.

Love between man and woman, then, never attains its deepest satisfactions and contents till it is "for better, for worse, for richer, for poorer," but there is a perilous point here. Sacrifice and submission to the desires of the loved one may itself be a selfishness and weakness, bearing evil results for all. Woman, being peculiarly the lover, is peculiarly prone to sacrifice, and her weakness and her besetting sin lie here as well as her strength. Every virtue is potentially a vice, a crime even, and the greater the virtue the greater the peril from its perversion. Tempted by her own nature to sacrifice all to the man she loves, woman is further pressed to do evil by law, and a one-sided code, which tell her that she must and should submit to her husband's desires.

But woman is above all the mother. Her first duty, after the keeping of her self-respect, is to her child. And she stands on the divine and inner side of life, beckoning man toward the Center, and should not abdicate her spiritual leadership. Motherhood is her most sacred function; she is not only mother to her child but to the whole human race. This is the divine law in her which human laws should not outrage. Her body is her temple, she is sole priestess there, by divine right, and it is her place to see that no profane touch approaches.

For her own sake, for her child's sake, for the sake of the coming generations whose doorkeeper she is, she must demand from those who come to her only the purest love and the finest character. As for her life she must keep all others away. She must demand the best from her lover, always, and take no other. If she do not this she is false to her most sacred office and trust. The finest love and the finest manhood, that she may keep soul and body fit for motherhood—that her children may be beautiful and great, well-born and nurtured in the Eden-garden of a true and loving home! For her child's sake a woman should permit no man to be its father unless able to pass her soul's most searching test; for her child's sake she should instantly take it and leave him if his moral atmosphere prove unwholesome for it. Her first duty is to herself and her child; and her first sacrifices should be to her motherhood, not to the man. And in nature, through her elective love, if free, she holds the keys of human character.

Motherhood is woman's peculiar office, all her nature is builded about it, and in proportion as she is supreme and free here the moral order of society is assured. To protect her and co-operate with her in building a more beautiful race should be man's proudest privilege. To invade her freedom and dominion here is to strike at the moral life, to commit the greatest of crimes. Hence the universal horror with which men regard rape, as the most dreadful of pollutions. Hence human law, in subverting the natural order by giving the husband power over the body of the wife, preventing her natural free and sovereign choice of the hour and the man, and her right to divorce herself and her child from any man the moment he proves unworthy, is guilty of the greatest of organized crimes, conspiracy, usurpation, and rape, perversion of social morality, poisoning the fountains of the future, neutralizing the greatest social antiseptic, and bringing all the weight and powers of society to compel one brave woman to abdicate the sovereignty of her body and soul.

There is no influence on earth so divine and uplifting as the yearning of a true man to deserve the admiration and

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love of a good woman. Liberate this force, and give it its full scope and operation by restoring to woman her power of choice and personal sovereignty, at all times and with all men, and human character will improve as by miracle.

—*From "Dawn Thought."*

A Tale of Two Hearts and a Head.

BY GEORGE E. MACDONALD.

Birdie McWaters, at the completion of her education in the Convent of the Hopelessly Virgin, found herself left, by her papa's failure to provide, to earn such a living as she might by utilizing the instruction she had received. She spoke French as it is written, she played the piano, and had acquired at great pains a large, angular, and illegible hand especially adapted to disguise the spelling of girls who have received a convent education. What she did not know about the world was only the part which the novelis s omit.

After quitting the convent, and before going out to eut her own feed, she resided with a respectable aunt in Washington square. There are more than a million respectable aunts living in Washington square, as may be learned by reading Marion Crawford and other fictionists dealing with New York life. In this interval between hay and grass, as it were, Birdie spent her time looking out of the bay window of her aunt's residence, parlor floor front, awaiting the arrival of somebody who desired a convent-bred Companion and Educator for their daughter to look her up. One day while employed as above—to wit, while gazing forth from the bay window of the house in Washington square—she perceived a youngish-looking gentleman driving along the street with a smart rig, having a high stepper in the shafts and a bright-red running-gear to his wagon. "Gee!" Birdie said; "I wish that gent wanted someone to look after the education of his kids. He is just my style. Well, I never!"

The exclamation was elicited from the young woman by the gentleman pulling up when opposite where she stood, and preparing to alight. With a good deal of clatter of hoofs and needless stepping around, the horse stopped, and the man, getting action on himself, came up the stoop. Birdie wilted into a chair, but had the self-possession to drop her hands in her lap, one on top of the other, palms up, as she ought, and with elbows well under control. She heard a man's voice outside the door, which in a moment opened to admit Schuyler Van Dix, the hero of this tale. Birdie had scarce time to size him up, and he had not recognized her presence, when her aunt, emerging from the back parlor, took him into her possession. Now this aunt was a hustling business person: she got hold of Mr. Van Dix's purpose right away, and in less than two minutes had found out what he was willing to do in the way of wages for Birdie. He desired a companion and instructor for his daughter, aged six, whom her mother would not permit to attend school for fear that the board of health would vaccinate her. On Birdie being presented to him, he gave her the high handshake, and said he guessed she would do.

Birdie's employer came again the next day, her pupil, six-year-old Kitty, being with him, and took her to his home on the upper West Side. The Van Dixes were swell, all of which sort live in that locality, mostly in Central Park West. Birdie saw Mrs. Van Dix and did not approve of her, because the latter impressed her as sensible, handsome, and not many years under thirty, while Birdie was inclined to be frivolous, was only pretty, and not yet nineteen.

We will skip the next three years, during which time Birdie has remained a member of the Van Dix household. As a teacher she is still ahead of her pupil, though Kittie is a good second. The most important development of the period is a growing intimacy between herself and the father of her pupil, Schuyler Van Dix. They have been thrown together a good deal. She likes running around nights and eating hot suppers, and so does he, while Mrs. Van Dix is more domestic in her tastes; besides, just now she is sewing a fringe on a baby's trousseau. Birdie and Schuyler also attend church on Sunday, which the wife never does, because she says she cannot see anything in it.

Little Kittie's teacher was not a bad girl, and her employer meant to do the right thing. For quite a while they concealed their affection, and neither he nor she mentioned it to her or him, but the inevitable could not be forever postponed. One day Mrs. Van Dix saw them fall upon each other's neck, and smiled. "Children," she said, "enjoy yourselves," and she passed on; but they fell off each other's neck in a hurry.

Birdie knew from the novels she had read that her next play was to quit the house forever, and on the following morning she was gone. As she had no place to go to but her aunt's she went there. Schuyler didn't know what else to do, and he followed her. They met clandestinely several times and then eloped, Schuyler renting a house in the suburbs under another name and becoming a commuter. Mrs. Van Dix made no kicks. The separation from his wife did not wear upon Schuyler, but he forgot to reckon with his children, whom he soon wanted to see in the worst way. In frantic terms he opened negotiations to that purpose with their mother, who calmly inquired why he did not come and see them or reveal his present address so that they might be sent to him. He had Kittie brought to his suburban house, where she told all about the new baby at home and propounded conundrums that made him tired, her quest being to find out why he lived on that side of the ferry. She could not understand. He assured her it was not to be expected that her infantile mind would comprehend that which was too deep for the intellect of Elbert Hubbard.

The proposition may appear strange, but it is true just the same, that time and intimacy proved as efficient in reducing the ardor of these lovers, Birdie and Schuyler, as in ministering to its growth. In a year or two Schuyler never split a wishbone with Birdie but he wished he were situated as he was before he met her. New York presented itself to his mind as an extremely desirable place of residence, though he liked the suburbs and the ride on the cars, and played whist going both ways. Then the silence of the wife he had abandoned caused him to feel insignificant; he had heard of deserted wives tearing up the surface of the earth till they found the recreant one. Mrs. Van Dix was doing nothing of the sort, and although he never forgot that she was an uncommon woman, he felt small because she did not call him back—just as if he were not of any account. Turning his thoughts to Birdie, he frequently recalled how he had first seen her at her at her aunt's, and in his mind would trace the progress of their acquaintance to its present culmination, and then shake his head.

"Would," thought he, as the picture grows,
"I on the stalk had left the rose."

Simultaneously Birdie was having it brought home to her consciousness that love wanes as well as waxes, for although when she asked Schuyler if he loved her as much as ever he invariably replied, "O hell, yes, and more, too!" she suspected that his enthusiasm was forced. Once she asked how he would like to go back to his wife, and he brightened right up. As for herself, she could not help reflecting that besides Schuyler there were others. When the inevitable separation came, he wrote to his wife in abject terms begging to know if he might return. She replied, "This is your house," and in her postscript said she would think better of him if he displayed more independence. Next he asked if he might come back to her, and she answered, "You are the father of my children." It was easy getting there for Schuyler, but once at home his wife shocked his moral and religious sensibilities by ridiculing him and Birdie for running away, when they might have had their illusions shattered on the premises.

Birdie McWaters, once more with her aunt, consulted her favorite writers to learn what move a girl in her peculiar position ought to make. Her authors did not leave her in doubt. Two courses were open to her—to retire into a convent or to atone for her fault by a life devoted to charity and good works, "good works," as everybody knows, meaning gifts to the church. Despite her religious bringing up, it made her hot under her high celluloid collar to think that religion would take advantage of a poor girl's sin to pull her ankle in this way, and the impudence of the writers in condemning her as unfit to walk the same ground with girls who had missed her experience though doing their best to duplicate it, caused her to chuck their books one after another into the corner. She sought the relief she had previously imagined she received from the confessional, but when the priest learned that Birdie was devirginate he asked if he might be her friend, and she shook him and his church for good. To her aunt she also went for advice. That lady, who was wise, deprecated any further cackle on the part of Birdie concerning her little expedition, telling her a story about a parrot that got into trouble by talking too much. "I may as well let you know," she said to the girl, "that you will come into all I have when I am gone. You were under no compulsion to work for a living, and I only sent you out in order that you might learn something from experience. You have learned more than I had reason to hope that you would."

Our heroine felt under conviction of sin toward Mrs. Van Dix, and determined to seek her for the purpose of gaining, if possible, her forgiveness. The wife appeared interested in what she had to say. Birdie got so humble during the interview as to call herself a "vile thing," "an outcast," and so forth, terms which Mrs. Van Dix requested her to withdraw. "I deny," she said with some asperity, "that association with my husband is in any sense degrading. If you are not a better woman today than you were two years ago you have wasted the opportunity of your life for self-improvement." Birdie went away guessing.

As the weeks passed, Miss McWaters felt less and less that she was a sinner with vast penances to be done, and even began to think there might be a future for her. In a few months she forgot the Van Dix episode altogether, and when the right man asked for her hand he found her unresisting. She drew from him that he had a record of his own, so they started even; and they lived happy ever after.

Schuyler Van Dix is a wiser man, and a sadder one only when, indulging in an occasional homily on the morals of his neighbors, it pleases his good wife to recall his own little sidestep. "An error of the heart," he once explained. "Yes," she said, "an error of two hearts; you should be glad there was a head in the family to act as an erratum." He drew the head to his shoulder, and held it there while he made a mental note that his wife was an extraordinary woman.—*From the "Truth Seeker," New York.*

A Turkish Idea of Love.

BY CATHARINE MAX.

"The Chicago American" of March 7, 1901, printed a letter addressed to Ella Wheeler Wilcox in which the writer relates an incident giving a Turkish woman's idea of love:

"But my friend loved her husband so much that she bought him last week a beautiful Circassian girl. That," the Turkish woman said, "is what we call love!"

In response Mrs. Wilcox writes in part as follows: "It is rather an expression of an Eastern woman's friendship—her idea of friendship—but it is not love."

The sex attraction, understood as love, with a refined and tender nature is probably as unselfish, as self-sacrificing, as any emotion known to the human heart. Parental is said to excel conjugal love, as an incentive to devotion to the individual beloved. But this position is, I think, not supported by sufficient testimony. Be that as it may, certain it is that mothers have been known to aid and abet their sons in indulgence of plural loves. And, likewise, have wives evinced a pure and exalted affection in assisting a husband to gain the favor of an admired lady friend. And this in the face and eyes of the popular superstition that no greater insult can be offered to the wife, no greater dishonor cast upon her name, than that the husband should recognize, or yield to, the attractive power of any woman other than his wife.

Every observer of human nature, sooner or later, must see and acknowledge the growing tendency to plurality in the conjugal affection, especially on the part of men.

It is thought that the enactment of laws for the regulation of the conduct of the "obeying classes" wholly at variance with the prevailing practices of the law-makers themselves, has much to do with the dominance of the aforesaid superstition. Whether this be true or not, we know that the state, resting its claim to authority on this superstition, sells its women citizens into the bondage of legalized prostitution.

This infamous transaction is perpetrated under the name of *marriage*. For the price of a license the state, through an authorized agent, delivers its bill of sale, conveying to the husband certain prerogatives known as "marital rights;" in return for which he is required to "support" the woman. No cognizance of the woman's labor is taken. She may work nineteen hours out of the twenty-four, or remain idle, according to the wishes, the means or the generosity of the husband. In case the marital rights are *withheld* the state provides redress through the courts —when the marriage, after "due process of law," is annulled.

Science and religion, institutions in process of "crystallization into law," seem bent and warped to keep in line with and to best conserve the interests of the parasitic or ruling classes. Hence patriotism, one of our popular superstitions, is commonly defined as "love of one's country." More correctly stated, perhaps, it means love of *one* country. Inspired by this superstitious feeling the average man seldom gets beyond love of his own little "turnip patch"—his own parish, state or nation, and is ready and willing to go forth to fight and kill the unoffending peoples of other and weaker nations.

In its larger and truer sense patriotism means love of all nations, all peoples. The heart and brain of the true patriot loves all lands made sacred by human suffering, human struggle for freedom and justice.

The terrible weight of miscalled civilization that so long has crushed from out the heart of manhood and womanhood the noblest and purest aspirations and ideals, is slowly but surely yielding to the uplifting forces of evolution, which forces, let us hope, are destined, ultimately, to "lift humanity to its feet," and brush the dust of old-time superstitions from all eyes, so that all may see clearly, and no longer be deceived by the chicanery of the ruling and parasitic classes.

Those who make the mistakes of the past the principal thought of the present will have plenty of mistakes to think of in the future.—*Selected.*

Lucifer,the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

SUBJECT OF DISCUSSION by the Chicago Society of Anthropology for next Sunday afternoon, May 5, will be "Child Study." Oriental Hall, Masonic Temple, at 3:30 P. M. Seats Free.

The Mania for Ruling Others.

A press dispatch to the "Chicago American" dated Wichita, Kansas, April 28, says:

Mrs. Carrie Nation, the noted saloon smasher is confined in a cell in the County Jail here, raving mad. She is thought, however, to be only temporarily insane.

Her insanity yesterday and today was acute. She imagines herself to be an apostle sent to the earth to rule. She is confined in a dungeon cell, which has been padded, and she is permitted to have nothing with which to injure herself.

She abuses any one who comes near, and has made several attempts to escape. Every few hours she goes into wild fits and talks rambling to herself.

Saturday morning, when news came that she had better get bonds and come to see her brother, she became more violent. James Ray, her attorney, and Wilbur Jones, former Prohibition candidate for Mayor, called at her cell door and offered to go her bail. She yelled at them wildly: "Get out of here, you scullions of h—l, or I will throw lightning of saints at you. If I want to get out of here I can fly through the walls. The devil is in your hearts."

Making reasonable allowance for exaggerated statement—to which vice many metropolitan dailies seem peculiarly addicted, it would appear from this dispatch that the insanity of Mrs. Carrie Nation has taken a slightly different turn from that heretofore shown. That a really sane woman would go through the country smashing private property with a hatchet, and making public harangues such as this woman has been reported as doing for some months past, would seem incredible—would seem sufficient evidence of unsoundness of mind.

If I had not been a citizen of Kansas for a period of more than fifteen years; if I had not myself associated with the "prohibition" element in that state—having voted for the "prohibitory amendment," more than twenty years ago, that laid the foundation for the various statutory enactments against the liquor traffic in that state, I might easily be persuaded that the reports concerning the saloon smashing feats of Mrs. Carrie Nation and others, are greatly overdrawn. But having been born and educated in an atmosphere of total abstinence from intoxicating liquors as beverages; having been early taught that the "dram-shop" is the "gateway to hell" in the next world, and that liquor-drinking is responsible for most of the poverty, crime and misery in this world I was easily induced to vote for a measure that was OSTENSIBLY intended not to take away the right of the citizen to control his own life and habits but simply to remove temptation from the path of the young, the unwary and the morally and mentally weak.

Being comparatively inexperienced in the game of politics I did not at first see the dirty ropes, the tarred wheels—wheels within wheels, that worked the outwardly fair and innocent-looking thing called the Prohibitory Liquor Law—the law that prohibited the "manufacture and sale of intoxicating liquors except for medicinal, mechanical and scientific purposes." It required but a very few months of observation of the working of this law to show its true inwardness, its worse than uselessness as a remedy for the evils of liquor drinking.

"By their fruits ye shall know them." By its working it soon became apparent that the prohibitory legislation was simply a new device by which the professional politician sought to strengthen his power; a device by which the politician went into partnership with the so called learned professions—law, medicine and theology, in order the more surely to perpetuate his power over the gullible and unthinking masses.

Soon after the passage of the "Prohibitory Amendment" in Kansas, in conversation with a leading lawyer, a Democrat in politics, in regard to the laws regulating marriage and divorce,—said he,

"These marriage laws, and penalties for disregarding them, are all wrong, of course, but like the Prohibitory Liquor laws it is useless and foolish to 'buck' against them. The attempt to say what a man shall drink and what he shall not, is all wrong, but neither you nor I, nor my children nor your children, will ever see the repeal of the prohibitory liquor laws of Kansas."

If pressed for a reason, this leading lawyer would have been compelled to acknowledge that it is because the more laws the better for the lawyers and for the ruling classes—for all those who either hold office now or who expect to be office holders in the future, or who desire to have a friend elected or appointed to office. That is to say, all who desire to RULE their fellowmen will conspire to keep the laws from being reduced either in number or invasiveness, provided only that they themselves or their immediate friends can have a share in the honors and emoluments of office.

* * *

THE ARMY CANTEEN.

The practical working of the desire to rule our fellowmen in their drinking habits is well illustrated in the attempt to prevent drunkenness in the army by abolishing the army canteen. Thomas B. Gregory, pastor of the "Chicago Liberal Society," closes an article in the Chicago "American" in these words:

As a victory for the women of the temperance society the abolition of the canteen is a success, but it is in no other sense a success. It does not stop the soldiers' drinking—on the other hand it increases it, and also increases its evil effects. It substitutes strong liquors for the comparatively harmless beer, and so adds to the amount and intensity of the drunkenness; and it drives the men from their barracks out into the world, where the harm of their drinking, both to themselves and to others, is greatly multiplied. And so, while the women of the temperance society may have won their point, the cause of true morality has certainly lost by the abolition of the army canteen.

Mr. Gregory had visited Fort Sheridan near Chicago, and had made careful investigation as to working of the new army regulation in regard to the drinking habits of the soldiers.

M. H.

"MARRIAGE," by Dr. Juliet H. Severance, thirty-two pages; "Medical Monopoly," by the same, six pages—a pamphlet just issued from this office, price five cents each, or fifty cents per dozen.

Comment—Various.

PRESS WRITERS AND WORKERS AGAIN.

Under the head, "Power of the Press, and of Press Workers," some comment was made in last week's Lucifer upon the very modern idea of unifying, concentrating and intelligently directing the, at present, guerrilla-like work of those who—without other pay or hope of reward than the satisfaction the work itself gives to the worker—are trying to arouse the dormant public mind and conscience in regard to the existence and the cure of societary ills.

In that brief explanation of the Press Writers Club, its objects and methods, reference was made to the more extended articles of D. Webster Groh and of Francis B. Livesey on the same subject, closing with the request that a consensus of opinion be had as to whether the plan of having a department in Lucifer, a bureau of information so to speak, as to what the Press Writers are doing, and what they should do, from week to week, and also asking whether it would be well to have some one of these writers to edit a column or page in Lucifer, in the interest of the Press Writers Club and its work.

Hitherto no responses to these requests and suggestions have been received. Believing the plan to have a very close and very important bearing with and upon the work that Lucifer has been trying to do for near a quarter of a century I again ask all who feel a deep and abiding interest in our journal, or journals, and their special line of education and agitation, to send us briefly expressed opinions in regard to the suggestions just mentioned.

"AN EXTRAORDINARY WOMAN."

In the story entitled "Two Hearts and a Head" reproduced in this issue from the pen of G. E. Macdonald, the funny man as well as the philosopher of the New York "Truth Seeker," the heroine, as most people would think, is Birdie McWaters. To my thinking, however, Mrs. Van Dix is far more worthy of that distinction. Women of the Birdie McWaters type are by no means rare but the Mrs. Van Dixes—where are they? Echo answers "where?" To forgive a husband for what law and gospel call the "sin of adultery" is not very uncommon among wives, but to forgive the woman who is supposed to have caused the husband's lapse from marital virtue is usually considered scarcely less disgraceful and sinful than the conduct of the alleged siren herself. According to Grundian ethics to forgive the "woman in the case" is like compounding a felony; it is to become *particeps criminis*—partaker of the crime.

To some of our readers it may seem something of a desecration to treat with levity a matter of such importance to human weal as the Love Life of women and men—as G. E. Macdonald has done in this story. But there are some superstitions so firmly fixed in the popular mind that reason, argument, cannot reach them. Among these are the superstitions that underlie our conventional marriage laws and customs. To enable people to see the irrationality, the absurdity of these, no method is so effective perhaps, as raillery, sarcasm and ridicule. Hence we welcome as a valiant co-worker the junior editor of the New York "Truth Seeker."

DR HERRON AND HIS DIVORCED WIFE.

The following paragraphs culled from late press dispatches convey their own moral and need little or no comment:

"The divorced wife of Dr. George D. Herron declares she has no hostility or ill feeling toward her former husband or toward Miss Carrie Rand who, it is said, has supplanted her in his affections. Further, she resents criticisms of the professor's course and declares his private affairs have nothing to do with his public career. . . . When it was suggested that Mr. Herron was not wealthy enough to pay a large amount of alimony, and that perhaps Miss Rand was supplying the money she made no answer. She averred it was of no concern to her whether Dr. Herron and Miss Rand married to-day, to-morrow, or any other time, and that the public could draw its own conclusions. She said that for eight years Miss Rand had visited their home just as if she were a sister of the professor or herself. . . . .

"When it was suggested that under the circumstances she showed surprising lack of resentment toward Dr. Herron, Mrs. Herron exclaimed: 'I will say this: Neither Dr. Herron nor Miss Rand has a better friend in the world than myself. I think Dr. Herron is exactly right in refusing to say a word for publication.' She said that she would be willing to defend Dr. Herron were he brought before a Congregational meeting."

When men and women can separate, and reorganize their conjugal relations without publicity, without scandal, without hate, but instead with feelings of mutual respect and esteem,—as expressed by Mrs. Herron, there will be fewer wars of households, fewer wars of neighborhoods and of nations; fewer children born cursed with vicious and criminal tendencies.

M. H.

With the Workers.

Lois Waisbrooker has resumed the publication of her paper, "Clothed With the Sun," at Home, Washington. Mrs. Waisbrooker does not permit her seventy-five years to persuade her to retire from her life-long field of work. She has had a little house built and in that she will live and publish her paper, the publication of which for at least a year is assured; fifty cents will pay for its monthly visits for a year.

* * *

Our neighbors of "Free Society," recently removed to Chicago from San Francisco, have interesting open meetings every Wednesday evening. The meetings are similar in style and subjects discussed to the "Lucifer Circle" meetings of several years ago; and many familiar faces are seen at each meeting. One peculiarity of the distinctively Anarchistic, or, rather, "Communistic-Anarchistic," movement as represented by Free Society, is the large proportion of "foreigners" constituting it. This merely by way of comment. No criticism is intended on either the aforesaid "foreign element" for being interested in Communistic-Anarchism, nor the reverse. "Free Society" is now published weekly, has a "new dress," and is interesting in matter and manner. Send one dollar to A. Isaak, 515 Carroll Ave., and receive it for a year.

* * *

A great power for good, is J. C. Hart making of "Brann's Iconoclast." He is giving the benefit of the wide circulation of his magazine to the most advanced ideas—and also, of course, to some ideas not so advanced. It is scarcely necessary to say that I do not agree with everything in the pages of the "Iconoclast." Neither does Mr. Hart himself, for that matter. For instance, he publishes a poem on "The Death of Magdalen," full of the conventional pity—which is more than akin to contempt—contained in the conventional view of the "fallen woman." Here are some of the editorial comments:

"Every line of your poem is written from the conventional point of view, which is essentially a wrong one. The marriage ritual was first instituted for the protection of property in two ways; first, to keep the woman in perfect subjection to her liege lord and master; second, to keep the realty in entail. It has been handed down to us from prehistoric days. Magdalens are the results of the violation of laws which make property of women. Instead of contempt and scorn many Magdalens are worthy of admiration for their noble deeds performed as the advance guard in the struggle for the emancipation of woman from sex slavery.

"You say, 'For those brief hours of sinning I've strived to atone.' How has she sinned, and why atone? There is nothing grander or nobler than the unalloyed love of woman for man or of man for women. If this love is evil neither the minister's nor the magistrate's sanction can make it holy. If it is holy no such sanction is needed except for the purpose of giving the man and woman property rights to each other. In the opinion of many enlightened and intelligent persons such property rights are oftentimes more of a curse than a blessing to woman, and when these rights are insisted upon by the husband the woman soon comes to realize that she has sold herself into slavery. Marriage is no protection for a woman against a husband who is a scoundrel. You should take a broader view of life, a more exalted view of womanhood. You should make no such atonement, nor have your Magdalens do it."

L. H.

More About the Press Writers.

BY FRANCIS B. LIVESEY.

Correctly speaking, our club is composed of three different classes—Press-Writers, Press-Workers and Honorary Members. Some of us never write for the press, but do a very needed work in watching papers and sending them out; also clippings, etc. The Honorary Member is one in full sympathy who can bestow an occasional dollar on the poorer members to, in some measure, compensate for time spent and stamps used. So far as I see, no club in the land accomplishes as much as ours. We are often an inspiration to editors and a check to law-makers. A man who can simply spend one cent a month by cutting out a clipping or sending a marked paper to some one whom it hits, is worthy of becoming a member. No man is too poor to be one of us.

The big papers are asking their readers and correspondents what they think the editors can do to improve their papers. Let all Press-Writers always answer these questions by suggesting more "letters from the people." I wrote the "Boston Traveler" and "Williamsport (Pa.) Grit" to that effect.

1. Mabel Gifford, Needham, Mass., had an article in "Discontent," Home, Washington, of April 10 on "A Free Press for the People." Every Freethought paper in the land should republish it. It's a pity that the "New York Journal" can't discover this writer to be more of a power and a thought-former than its much paraded Ella Wheeler Wilcox; but, as water finds its level, so genius will ultimately find its height.

2. J. E. L., Me.:—I can perhaps get Freethought papers sent you by those who are done with them, if you will allow me to publish a notice to that effect, stating that you are poor. It is not a crime to be poor or to beg, except on the streets of a big city. I have been very much provoked with some men who have written me "the wolf" was actually at their door, and yet they have been unwilling to have it proclaimed that they might get help from those very able to give it. I am a poor man myself; I care not who knows it, and when I want a thing I ask for it. "Let's be honest," as Ingersoll said, especially when "it's all in the family."

3. Miriam Zieber, 408 North 38th. St, Phila.:—I see your forcible antagonism to the Theosophists in April "New Christianity." Remember the howl that went up from Dr. Buckley when one of his leading ministers joined the Christian Scientists the other day. Press-Writers would do well not to too particularly antagonize the new sects until they have helped us to entirely obliterate orthodoxy.

4. The New York "Daily Sun" and the "Boston Transcript" have been discoursing on the dying out of religious journals. The "Sun," however, has been overwhelmed with voluntary correspondence from believers and Freethinkers alike, and although it has published columns of matter, it says it has given but comparatively few of the letters that have been received. This shows that the sect journals die out because they shut down on free discussion. Keeping their readers in ignorance of the live religious or irreligious issues of the hour, compels the readers to go to the secular papers for the news. The "Sun" has actually stated that every column of its daily issue could be easily filled with letters from the people on this one subject. Just think of it, Press-Writers; ten pages a day small type, 12 by 23 inches, filled with letters on only one subject! I certainly have been rather modest when I told Carnegie that he should give us a paper as large as the New York "Journal" to fill upon all subjects once a week. Who dares to say that the people of this country would not rule it socially, politically and religiously if they were given their expression through the press? They would overwhelm it!

5. The rich "Mrs. F. M. Smith, Astocvilla, Oakland, Calif., is preparing a home in which to raise one hundred girls. She would do better to found a home where the young mothers of love-children, of natural or of "illegitimate" children, could be taken and treated with sympathy and humanity. In doing this she would prevent scores of murders and suicides, and rebuff the clergy who pass by on the other side of such cases, as did Phil Armour's clergyman. A rich Freethinker was once reported anxious to found such a home as the above.

6. Mary A. Livermore, Melrose, Mass., was asked by the Woman's Club of Attleboro, Mass., whether woman has retrograded in the last generation. She replied to Mrs. Frank Bliss, of Attleboro, that "It is not true that women are retrograding, or that they are refusing to marry to be mothers. The world is not lacking population." She further said married people have no right to have any more children than they can properly raise. To this the lively "Baltimore World" of April 15th asks "how the children question is to be regulated?" It says she "apparently wants the matter regulated, and, being an advocate of reform, must certainly have a remedy to apply." The "World" also gives her some timely suggestions. Mrs. Livermore seems to have gotten herself on dangerous ground. It is very true that every reformer must answer questions. If Mrs. Livermore has not gotten a permit from Anthony Comstock, she had better join forces with those of us who are seeking that gentleman's suppression, and then, if she has the "remedy," give it to the public. The Attleboro club and all other woman clubs can also be informed that the first step toward the free discussion of woman questions lies in the treading under foot of Comstockism in all its ramifications. "The Sun" is published at Attleboro, and the "Journal" and "Reporter" at Melrose. The "World's" editorial was headed, "Give us the Remedy;" so any gushing Press-Writer can ask Mrs. Livermore regarding it through her local papers. A few lines from a Press-Writer I have generally found to quite shut up these women club ladies. It ought not so to be; but it proves they are in it for plaudits rather than reform.

7. All Press-Writers should frown down Comstockism wherever it appears. Col. W. H. Thomas, a negro, 94 Tileston, Street, Everett, Mass., wrote a book on the Negro and some of his race in Boston have wished it suppressed by Comstock. I have shown the Negroes their mistake, in Martinsburg West Va., "Pioneer Press," of April 13th—a Negro paper in which I appear almost weekly. I called on Booker Washington to answer the above book, but persecution seems to be the only argument advanced by the race.

8. The anti-vaccinationists have given the Chicago "Record-Herald" something to think about. In Lucifer of April 13th., I stated that Bro. Wheeler had sent out a call for the Press-Writers to answer the paper. In its issue of April 12, it was compelled to to put itself on the defensive in an editorial, headed, "To the Vaccinationists." In the same issue Joshua T. Small, Provinceton, Mass., had a stinging letter of considerable length on page 7. Whether all the letters were printed or not, they nevertheless had due effect on the editor. Thus we see what big results followed Bro. Wheeler's little thoughtful effort and how the Press-Writers go at once to the fountain heads of thought. The editorial concludes: "There will always be a few misguided people who believe with the late Rev. Mr. Jasper that the sun do move." As the Koreshites seem to be "misguided" in this line, I trust they will at once proceed to instruct the "Record-Herald" and stir up the same sensation as they have in the "Baltimore American," with Johns Hopkins professors and others. Their paper is the "Flaming Sword," 314 W. 63 Street, Chicago. I have sent all the particulars relating to the smallpox discussion to "Vaccination," Terre Haute, Ind., in the hope that the anti-vaccinationists will follow up the good example set by the Press-Writers.

9. A. C. Armstrong, 17 Leroy Street, Dorchester, Mass: Your cash toward printing the Groh Press-Writer's circulars at hand. The circular was sent out in MS. form to solicit subscribers, but up to this time not half the necessary fund is at hand. Insomuch as Lucifer and the "Truth Seeker" are taking up the Press-Writer's cause I think it possible that the work we shall do in these papers may be sufficient for the instruction of all prospective Press Writers and that the money that would go for the circulars could do as good duty sending out the papers. It was a generous idea in you to set to work in striking off circulars giving the names and addresses of the eighty-four Press-Writers. They are very much to be desired, and, if necessary, I would vote that you be paid for your trouble. You did well in answering the Rev. E. Davies in the "Boston Globe" of April 11. The clippings in which you have hit the same fraternity in the "Boston Traveler," have been sent around the country.

A Domestic Episode in the Dark Ages.

BY E. C. WALKER.

A middle-aged, stylishly dressed man entered the dining-room of The Hotel Clarendon, in Brooklyn, and, pointing to a man and woman dining at a table in a corner, said to the others present.

"Ladies and gentlemen, that woman there is my wife and that man with her is Dr.——, of McDonough street. Her place is at home, instead of being there, she is here with that man. I beg your pardon for this interruption. I make this explanation that I may not be misunderstood in what I am about to do. There is only one thing that a man can do under such circumstances, and as a man I am about to do it."

He walked over and struck the man a blow in the face. The man did not strike back, but sat as if dazed. Then the ruffian who had struck him said to the woman, "I will wait for you outside." The report in "The Times" continues:

"The woman put on her wraps and followed her husband to the street. Her companion paid his bill quickly and also went out. On the sidewalk the two men met again. There was an exchange of hot speech, but no more blows were struck. The husband finally put his wife into a cab and they drove away together. The other man walked hurriedly away."

The man struck swallowed the gross insult, the spectators did not dare lisp a protest, the woman obediently went home with her bruiser husband. And yet it is said there is no slavery in the United States! Here is a woman, a fugitive, temporarily, from the plantation of her master; a woman of mature years, she goes with another adult to dine in a place of respectable resort; she is pursued by her owner, who humiliates her in the presence of others, assaults her friend, and drags her away to his slave pen. Nobody spit in his face, nobody, not even the man he has outraged, knocks him down or horsewhips him. He is as safe as were the slave owners who, half a century ago, pursued and caught their black chattels in "free" states. What a subject that would make for an artist of the Twenty-fifth Century! "A Domestic Episode in the Dark Ages" would be an apt title for the painting.—*From "Brann's Iconoclast."*

VARIOUS VOICES.

M. Lida Hoffer, Colo:—I see my figures correspond, and that means *pay up.* I enclose herewith $4.80. Apply one dollar and twenty-five cents for Lucifer and for remainder send subjoined list of books and pamphlets.

Eva Latham, Denver Co'o.:—Every drop of rain helps to swell the ocean; and that's why I want to tell you that one of your readers clapped her hands to find you are not on the side of vaccination and vivisection. I have been reading your little Lucifer for a few weeks past and am sure the guiding mind behind it is both pure and wide. The stand you took this week so pleased me that I feel inclined to show my approval substantially by sending for the Light-Bearer Library. Inclosed you will find fifty cents for same.

G. F. P., Burlington, Vt.:—The flashlight picture received. It is as good as I expected. Am much pleased with it; have it framed and up in my room. You may think strange that I should care for the picture as all are strangers to me. I will tell you. I am a Freethinker, have never met a woman who is a Freethinker, and but few men—I am entirely alone in that line of thought. I take a number of Freethought papers, all of which I enjoy, but I think Lucifer represents the most advanced thought of any of them and it is a real pleasure for me to have your good father's picture, yours, your dear little Virna's and your many friends; should like very much to have a picture of Mr. Walker; have never seen his. If you can put me in the way to know what Anarchism really is I should feel under obligations to you. If you have any subscribers in Vermont will you please send me their names as I may be able to look them up. I enclose a few names you might send sample copies to, and if you should get a subscriber from the list should be pleased to know it.

[If any of Lucifer's readers in Vermont or elsewhere wish to communicate with the above writer, letters will be forwarded from this office.]

B. R., Pa.:—Your several packages of my order have arrived safely. I am a very liberal Quaker, and want to see one of your publications which alludes to the sect—but cannot now find its title. I also enclose $1. for whichever is best of Grant Allen's—"The Woman Who Did," or "British Barbarians." Your judgment will satisfy me. I am delighted with your vivisection ideas; and with your bravery to speak out your convictions—even if I cannot agree with them all. I want to read the best I can get and try to enlighten some of these "old fogies."

R. W., Michigan:—I heartily agree with nearly all of the ideas advanced in your publication and think that some day they will be widely accepted. That is, after people have wit enough to know what is good for them. But, as you so well know, it takes a very long time for people to learn even a little bit. And even that small amount is learned only by bitter experience. Enclosed find twenty-five cents for "The Bar Sinister and Licit Love;" you see, I am interested to know more about you. We hope the future will see more like you who will advocate that which should be.

Box 356, New Glarus, Wis.:—No. 857 has failed to reach me; will you kindly mail me a copy. I notice by the number on my wrapper that my subscription is past due. Why did you not blue-pencil my copy? Perhaps you had not noticed it yourself. I enclose a dollar bill with which to renew. I would be glad to enclose the names and amounts for a few trial subscribers for Lucifer, but really I do not at present know of any parties to whom I feel at liberty to send it. I know of one however, but she is about to change her address, so I better wait. But you shall have that before long and may be I will be able to get one or two more.

There are so many people, even among radicals, who upon this question of the right relation of the sexes, are ultra-conservative that I am obliged to hesitate before venturing to send Lucifer to anyone. The present system of marriage and sex-exclusiveness seems so deeply rooted in the minds of the people that very few of them, it seems to me, have even begun to question the wisdom or soundness of it.

I am pleased with Lucifer myself, although the question of economic freedom takes precedence in importance over that of sex freedom in my own mind, and I am inclined to think we will not enjoy very much of freedom either of thought or love relations until we have economic or industrial freedom.

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And right at the very next door
There was a man who understood science—
And neither knew anything more.
And next to him was a metaphysician
Of deep psychological lore,
And next to him was a great theologian—
And neither knew anything more.
And all around these was a business crew,
Who attended to business—and that's all they knew.

And it happened that the man who understood music
Was the dreariest kind of bore—
A bore to the man who understood science,
Who lived at the very next door.
And they both were bores to the metaphysician,
And both were incurably dreary;
And all of the three made the great theologian
Most unintermittently weary.
And the men all around them, the business crew,
With none of the four had the first thing to do.

For the musical man told the scientist man
All the musical lore that he knew;
And the scientist man did the musical man
With his scientist volleys pursue.
And every day did the great theologian
The metaphysician assail,
That he might disembogue in his palpitant ear
His long metaphysical tale.
For every one reached for the other one's ear—
All wanted to talk and none wanted to hear.

And oft it happened the metaphysician
To the business people would rant
Of Spenser, Spinoza, Heraclitus, Plato,
Protagoras, Schelling, and Kant.
And the business men, while the metaphysician
Through his logical labyrinth glides,
Are thinking of dry goods and leather and lumber
And hardware and horses and hides.
Each overstretched intellect uttered his word—
And every one lectured and nobody heard,

But there was a man who understood man, sir,
And he never knew anything more.
They all poured their wisdom in showers upon him—
He begged they'd continue to pour.
"Oh, tell me of music, and tell me of science,
And deep metaphysical lore."
And he'd sit and he'd listen in wondering silence,
And hungrily ask them for more.
And they made him the leader of all of their clan—
This wise ignoramus who understood man.

This wise ignoramus who understood man, sir,
Seemed raptured, astounded, and dazed;
At the width and the wealth of their wise erudition
He'd sit in deep wonder amazed!
And he gulped all the flood of their deep-flowing knowledge
In hungry voracity down;
So he came to the town where these other men lived,
And became the first man of the town.
And they thought him the deepest of all of their clan—
This wise ignoramus who understood man.

—*Sam Walter Foss in the Chicago "Inter-Ocean."*

The Gardener's Story.

BY OCTAVE MIRBEAU.

He was a gardener, who had been a widower for four months and who was looking for a place. Among the many lamentable faces that passed through the bureau, I saw none as sad as his, none that seemed to me more overwhelmed by life. His wife had died of a miscarriage. . . . of a miscarriage? . . . . the night before the day when, after two months of poverty, they were at last to take positions on an estate,—he in charge of the garden, she in charge of the barnyard. Whether from ill-luck or from weariness and disgust of life, he had found nothing since this great misfortune; he had not even looked for anything. And during this period of idleness his little savings had quickly melted away. Although he was very suspicious, I succeeded in taming him a little. I put into the form of an impersonal narrative the simple and poignant tragedy that he related to me one day when I, greatly moved by his misfortune, had shown more interest and pity than usual. Here it is:

When they had examined the gardens, the terraces, the conservatories and the gardener's house at the park entrance, sumptuously clothed with ivies, climbing plants and wild vines, they came back slowly, without speaking to each other, their souls in anguish and suspense, toward the lawn, where the countess was following with a loving gaze her three children, who, with their light hair, their bright trinkets, and their pink and prosperous flesh, were playing in the grass, under the care of the governess. At a distance of twenty steps they halted respectfully, the man with uncovered head and holding his cap in his hand, the woman, timid under the black straw hat, embarrassed in her dark woolen sack, and twisting the chain of a little leather bag, to give herself confidence. The undulating green-sward of the park rolled away in the distance, between thick clusters of trees.

"Come nearer," said the countess, in a voice of kind encouragement.

The man had a brown face, skin tanned by the sun, large knotty hands of the color of earth, the tips of the fingers deformed and polished by the continual handling of tools. The woman was a little pale, with a gray pallor underlying the freckles that besprinkled her face,—a little awkward, too, and very clean. She did not dare to lift her eyes to this fine lady, who was about to examine her inconsiderately, overwhelm her with torturing questions, and turn her inside out, body and soul, as others had done before. And she looked intently at the pretty picture of the

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three babies playing in the grass, already showing manners well under control and studied graces.

They advanced a few steps, slowly, and both of them, with a mechanical and simultaneous movement, folded their hands over their stomachs.

"Well," asked the countess, "you have seen everything?"

"Madame the Countess is very good," answered the man. "It is very grand and very beautiful. Oh! it is a superb estate. There must be plenty of work, indeed!"

"And I am very exacting, I warn you,—very just, but very exacting. I love to have everything perfectly kept. And flowers, flowers, flowers, always and everywhere. However, you have two assistants in summer, and one in winter. That is sufficient."

"Oh!" replied the man, "the work does not worry me; the more there is, the better I like it. I love my calling and I know it thoroughly,—trees, early vegetables, mosaics, and everything. As for flowers, with good arms, taste, water, good straw coverings, and—saving your presence, Madame the Countess—and abundance of manure, one can have as many as one wants."

After a pause he continued: "My wife, too, is very active, very skillful, and a good manager. She does not look strong, but she is courageous and never sick, and nobody understands animals as she does. In the place where we last worked there were three cows and two hundred hens."

The countess nodded approvingly. "How do you like your lodge?"

"The lodge, too, is very fine. It is almost too grand for little people like us, and we have not enough furniture for it. But one need not occupy the whole of it. And besides, it is far from the chateau, and it ought to be. Masters do not like to have the gardeners too near them. And we, on the other hand, are afraid of being embarrassed. Here each is by himself. That is better for all. Only——"

The man hesitated, seized with a sudden timidity, in view of what he had to say.

"Only what?" asked the countess, after a silence that increased the man's embarrassment.

The latter gripped his cap more tightly, turned it in his fat fingers, rested more heavily on the ground, and, making a bold plunge, exclaimed:

"Well, it is this: I wanted to say to Madame the Countess that the wages do not correspond with the place. They are too low. With the best will in the world it would be impossible to make ends meet. Madame the Countess ought to give a little more."

"You forget, my friend, that you are lodged, heated, lighted; that you have vegetables and fruits; that I give a dozen eggs a week and a quart of milk a day. It is enormous."

"Ah, Madame the Countess gives milk and eggs? And she furnishes light?"

And he looked at his wife as if for advice, at the same time murmuring:

"Indeed, that is something! One cannot deny it. That is not bad."

The woman stammered:

"Surely that helps out a little." Then, trembling and embarrassed:

"Madame the Countess no doubt gives presents also in the month of January and on Saint Fiacre's day?"

"No, nothing."

"It is the custom, however."

"It is not mine."

In his turn the man asked:

"And for the weasels and polecats?"

"No, nothing for those either; you can have the skins."

This was said in a dry, decisive tone, that forbade further discussion. And suddenly:

"Ah! I warn you once for all that I forbid the gardener to give or sell vegetables to anyone whomsoever. I know very well that it is necessary to raise too many in order to have enough, and that three-fourths of them are wasted. So much the worse! I intend to allow them to be wasted."

"Of course, the same as everywhere else!"

"So it is agreed? How long have you been married?"

"Six years," answered the woman.

"You have no children?"

"We had a little girl. She is dead."

"Ah! that is well; that is very well," approved the countess in an indifferent tone. "But you are both young; you may have others yet."

"They are hardly to be desired, Madame the Countess, but they are more easily obtained than an income of three hundred francs."

The countess's eyes took on a severe expression.

"I must further warn you that I will have no children on the premises, absolutely none. If you were to have another child, I should be obliged to discharge you at once. Oh! No children! They cry, they are in the way, they ruin everything, they frighten the horses and spread diseases. No, no, not for anything in the world would I tolerate a child on my premises. So you are warned. Govern yourselves accordingly; take your precautions."

Just then one of the children, who had fallen, came crying, to take refuge in his mother's gown. She took him in her arms, lulled him with soothing words, caressed him, kissed him tenderly and sent him back to rejoin the two others, pacified and smiling. The woman suddenly felt her heart growing heavy. She thought that she would not be able to keep back her tears. Joy, tenderness, love, motherhood, then,-were for the rich only? The children had begun to play again on the lawn. She hated them with a savage hatred; she felt a desire to insult them, to beat them, to kill them; to insult and kill also this insolent and cruel woman, this egoistic mother, who had just uttered abominable words, words that condemned not to be born the future humanity that lay sleeping in her womb. But she restrained herself, and said simply, in response to a new warning, more imperative than the other:

"We will be careful, Madame the Countess; we will try."

"That's right; for I cannot too often repeat it to you,—this is a principle here, a principle upon which I cannot compromise."

And she added, with an inflection in her voice that was almost caressing:

"Moreover, believe me, when one is not rich it is better to have no children."

The man, to please his future mistress, said by way of conclusion:

"Surely, surely, Madame the Countess speaks truly."

But there was hatred within him. The somber and fierce gleam that passed over his eyes like a flash gave the lie to the forced servility of these last words. The countess did not see this murderous gleam, for she had fixed her eyes instinctively onthe person of the woman whom she had just condemned to sterility or infanticide.

The bargain was quickly concluded. She gave her orders, detailed minutely the services that she expected of her new gardeners, and, as she dismissed them with a haughty smile, she said, in a tone that admitted of no reply:

"I think that you have religious sentiments, do you not? Here everybody goes to mass on Sunday, and receives the sacrament at Easter. I insist upon it absolutely."

They went away without speaking to each other, very serious, very sober. The road was dusty and the heat oppressive, and the poor woman walked painfully, dragging her legs after her. As she was stifling a little, she stopped, placed her bag upon the ground and unlaced her corsets.

"Ouf!" she exclaimed, taking in deep breaths of air.

And her figure which had been long compressed, now swelled out, revealing the characteristic roundness, the stain of motherhood, the crime. They continued on their way. A few steps further on they entered an inn by the roadside, and ordered a quart of wine.

"Why didn't you say I was pregnant?" asked the woman. The man answered:

"What? That she might show us the door, as the three others have done?"

"Today or tomorrow makes but little difference."

Then the man murmured between his teeth:

"If you were a woman,—well, you would go this very evening to Mother Hurlot. She has herbs."

But the woman began to weep. And in her tears she groaned:

"Don't say that; don't say that! That brings bad luck."

The man pounded the table, and cried:

"Must we, then, die, my God!"

The bad luck came. Four days later the woman had a miscarriage. . . . a miscarriage! . . . and died in the frightful pains of peritonitis.

And, when the man had finished his story, he said to me:

"So now here I am, all alone. No wife, no child, nothing. I really thought of revenging myself; yes, for a long time I thought of killing those three children that were playing on the lawn, although I am not wicked, I assure you. But that woman's three children, I swear to you I could have strangled with joy! Oh! yes. But then I did not dare. What do you expect? We are afraid; we are cowards; we have courage only to suffer!"

—From "A Chambermaid's Diary." Translated by Benj. R. Tucker.

Vaccination.

BY FLORA W. FOX.

Yes, this is a legitimate subject for Lucifer to take up, as a thorough understanding of it is absolutely necessary to preserve health. It is of greatest value to mothers as the measure of health depends so largely upon them.

Vaccination is surely one of the most flagrant crimes of the age. I can do no better than to take some points, yes, vaccination points, from a pamphlet, "Vaccination a Curse," by Dr. C. W. Amerige, Springfield, Mass., 1895.

"Smallpox is supposed to be prehistoric in its origin. Introduced into Europe from Asia more than 1,000 years ago. Introducing causes are constitutional impairment and filthy environments, hence perfect health and cleanliness are the very best safeguards. In 1798 Edward Jenner asserted that 'the person who had thus been affected (by his system of vaccination) was forever after secure from the infection of smallpox. That there was no such thing as spontaneous cowpox, but that it was communicated to bovines by the filthy hands of men who had been grooming horses afflicted with the constitutional disease called grease, glanders, farceny, and which in man is identical with tuberculosis.'

"Jenner advised the use of this 'grease' virus, and his first subject died with pulmonary consumption. Jenner's own son was his next victim and he died with the same disease. Alex. Wilder, Editor and Professor of Physiology in the United States Medical College, New York, says: 'Vaccination is the infusion of a contaminating element into the system and after it you can never hope to regain the former purity of the body, and thus tainted is made liable to a host of ailments. Consumption follows in the footsteps of vaccination as certainly as effect follows cause and where it is common to vaccinate, scrofula and tuberculosis are general, and syphilis appears oftener as a result than from other causes. A vaccinated people will be short-lived, sickly and degenerated.'

"The 'Siglo Medico' a Spanish medical journal in 1865 said, that out of 304 vaccinations, 224 were syphilized!

"Dr. R. K. Noyes, once resident surgeon of Boston City Hospital: 'I believe vaccination has been the greatest delusion that has ensnared the human race for three centuries. Is unscientific and promotor of grave evils.'

"Dr. J. E. Coderre, Professor of Materia Medica, Montreal: 'The idea of introducing into a healthy organism the virus of an inflammatory and gangrenous malady in order to keep it from disease which does not exist, is revolting to common sense.'

"Dr. Mitchel of British House of Commons: 'Vaccination has made murder legal. It does not protect and is followed by blindness, scrofula and consumption and is the most colossal humbug the race has been burdened with.'

"Dr. Bakwell, Vaccinator General of Trinidad: 'There is a strong opinion amongst medical men of the West Indies that vaccination communicates leprosy.'

"Dr. Epps who was director of the Jenner institution for twenty-five years: 'Vaccine virus is a poison. As such it penetrates all organic systems. It is neither antidote nor corrigent; nor does it neutralize the smallpox, but only paralyzes the expansive power of a good constitution, so that disease falls back upon the mucous membranes. Nobody has the right to transplant such a mischievous poison into the life of any child,' —or adult, he might have added."

This man's opinion is of great value; however it causes one to wonder where his conscience was hidden for twenty-five years! "A wise man changes his opinion, a fool, never!"

Prof. Pickering of London, in a speech before the State Committee on Public Health, in Boston in 1894, and who has given much time to this class of diseases, says: "Smallpox is one of four diseases which wrought havoc some hundreds of years ago; the plague; the black death; the sweating sickness and smallpox, and all but smallpox were eradicated, and that would have been, had it not been kept alive by vaccination."

"We have no known test by which we can possibly distinguish between a lymph that is harmless and one that might communicate venereal disease," says Prof. E. M. Crookshank, a very eminent authority on bacteriology, of King's College, London, England.

Dr. Winterburn tells us that "medical men are no better and never have been any better than the public demand." Make them responsible for professional acts and none would vaccinate. Hence, we, the people are mostly to blame for this dangerous, authoritarian medical monopoly.—the greatest on earth, where a doctor or Board of Health officer can enter your home and lawfully and awfully poison your children and yourself. My child has never been vaccinated and I hope she has grit enough to use her little "hatchet" philosophy on any one who would infringe her right to a healthy, pure body and mind. Our city is being revaccinated and of course the children are in splendid (?) health to study, with swollen arms, aching heads and nervous prostration! Parents and people, awake and demand a cessation of this murderous vaccination blood poisoning.

"Yes," said the statesman with the kindly eye but firmly set mouth, "I like to read about Noah and the Ark." "What brought them to your attention?" "Nothing in particular. I couldn't avoid being struck by the manner in which Noah and his sons went to work and carried the enterprise through without asking a penny's assistance from the government. But, of course, those were primitive days."—*The Washington Star.*

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

"OUR PUBLIC SCHOOLS" will be the subject for discussion at the Chicago "Society of Anthropology," Sunday May 12. Few subjects that could be proposed possess greater interest for the humanitarian, the parent and the tax-payer than does the public school question, and it is hoped the attendance will correspond to and with the importance of the subject. Oriental Hall, Masonic Temple; 3:30 P. M.

Love Dies—Why Should Love Die?

From her mountain home in Colorado May Huntley writes me as follows:

You said editorially that you could not see any reason for the tragic ending of the lives of Fern and Christobel in the little story called "Nature and the Law," and you ask "why does she not let them live long enough to show the superiority of 'Love in Freedom' and 'Motherhood in Freedom' over the conventional kind or kinds."

I will tell *you*, though I would better not tell the public perhaps, that it was because I don't know how. I have never seen a really happy and model motherhood or even loverhood in "Freedom." They may exist and I have not had the good fortune to have seen them. Mutual love is beautiful wherever seen, and I do not think the lovers at such a time ever stop to remember whether they are free or not. But alas! Love dies. It dies out with married couples and it *seems* to me more quickly with unmarried couples. The death of love is the saddest thing in the world in marriage or out of it. And so as I could not bear to look forward and see my pure, free, innocent characters growing old and commonplace, and tired and dull with each other, nor any easier could I see them seeking other lovers and forgetting their own sweet, unselfish passion for each other; so to me, the best and least sad ending was to have them to die in each other's arms, in the fullness and freshness of their first love.

Two young, ignorant, innocent young people cannot be *insured* happiness by merely ignoring the marriage ceremony. Without some wisdom and good judgment, they were more likely to meet wreck and ruin both in their lives and their happiness than anything else. The story follows "logical consequences." Happiness in love relations is a great problem. The abolition of an old, established ceremony will not solve it. Study, experience, a better economic condition, the cultivation of judgment and the understanding of human needs and relationships, and *time*, only can bring about a more harmonious adjustment of sex relationships. I admit we must have freedom in order to progress; but freedom alone does not bring us directly to the threshold of perfection.

You are at liberty to use the above if you think best, but it might be more dignified in the author not to expose the fact that she does not know any better than her readers, how the two lovers might have proved the superiority of freedom in love. However I do not mind if you publish me, and I would like to read your comments. Yours sincerely, MAY HUNTLEY.

I have here reproduced the letter exactly as written. For the present will make but very brief comment.

First—Am glad to note the evident candor, the intellectual honesty of the writer of the letter and of the story. As I see it, the most discouraging persons we meet with are those who "know it all;" those who have solved the mysteries of life, of the universe, and who talk to us with a lofty, self-assured, self-assertive air and patronizing manner, as though it were an act of great condescension on their part to undertake the task of enlightening the benighted minds of their hearers.

Of this class are nearly all churchmen and church women; also many Spiritualists, Theosophs, Christian and Mental Scientists, etc., with not a few who call themselves Materialists, Physical Scientists, "Freethinkers" par excellence—Positivists, Rationalists, Egoists, etc.

In our search for knowledge on any line the first step, it would seem, is to find out the impediments in the way, the difficulties to be overcome, and it is always, as I think, a hopeful sign when an investigator frankly acknowledges her or his ignorance. In the great university of life it is well that we all take our places in the "Freshman" class, whatever may be the number of our years, or however great the honors, the titles, that may have been conferred upon us by our fellow tyros, our contemporary ignoramuses. In all institutions of learning the worst behaved students are the "Sophs"—the "Sophomores," which means the "wise fools!"

With May Huntley I frankly acknowledge my ignorance. I have been an investigator of social problems many more years than has the writer of the story, "Nature and the Law," but have not yet got beyond the "Freshman" class. With her I say, "Happiness in love relations is a great problem." With her "I have never seen a model motherhood [my ideal motherhood] or even loverhood in freedom." With her I can say, "The abolition of an old established [marriage] ceremony will not solve" the problem.

Thus far we are agreed, substantially agreed, but I do not share the pessimistic feeling, the almost hopeless feeling expressed in this letter, and in other letters received from her and from many who have written us on the same subject.

For the present I close by asking Lucifer's readers to join us in a symposium, a briefly-worded investigation of the problem proposed by May Huntly. Why should love die? Why should an author kill her children of nature in order to prevent a more disastrous ending of love's young dream? M. H.

Comment—Various.

"COURAGE ONLY TO SUFFER."

The very pathetic ending of the realistic story found on the first page suggests the query, Where is the remedy? Will it ever be better so long as the mothers are too cowardly to demand self-ownership of person, and proper environments for their maternal work—as conditions precedent to conjugal union?

THE MACDONALD-GOLDMAN CONTROVERSY.

As often stated in these columns the scribe of Lucifer has little skill and less taste in and for personal controversy. As Burns says of *praying*, "It's a thing I ha no skill o't; I'm quite unused and wretched ill o't." Impersonal discussion is much to be preferred, as a general rule. But Lucifer's columns are first of all a free platform for the discussion and investigation of the "cause that lacks assistance, and of the wrongs that need resistance."

The "Truth Seeker" of New York poses before the public as "A Journal of Freethought and Reform." This is its sub-title. It claims to "be the recognized medium of communication between the Liberals of the country." It claims a larger circulation than any other Freethought publication—claims that its subscribers are counted by the million. It "believes in Free Speech, Free Press and Free Mails; in full discussion of all sides of all subjects," etc.

Emma Goldman is recognized far and wide as one of the Liberal lecturers of this country. She is one of those who do "not quail in the shadow of the jail," but stands to her colors through evil as well as good report. That she has achieved an honorable reputation as a public lecturer is attested by the fact that she was accorded the privilege of making the opening address at a meeting of the Manhattan Liberal Club of New York. It has long been the custom of the "Truth Seeker" to report the proceedings of this club, and when the report of this meeting by Cyrus W. Coolridge, the regular reporter of said club for the "Truth Seeker," failed to appear it was but natural that the secretary of the club, M. J. Terwilliger, should make inquiry for the reason of such suppression.

In "Truth Seeker" March 23, an editorial answer is given to the inquiry of Mr. Terwilliger, as follows:

"The report reached the galley stage, and died there. It seems that Miss Goldman devoted a portion of her lecture to an apology for what are generally spoken of as crimes against nature, as she had a right to do, but we saw no way of reproducing her remarks, even by the use of euphemisms, without giving offense. But having blue-penciled that part of the report, and while minded to print the rest, it occurred to us that perhaps the fair lecturess regarded the matter deleted as the gem of her thesis, and that the omission of it might be justly condemned as garbling; we therefore concluded to let the tail go with the hide. We are inclined to believe that the report we turned down was rather more damaging to Miss Goldman's reputation as a conservative thinker than the misrepresentations in the daily press, which wouldn't be believed anyhow. We may say that we sustained a perusal of the report without demoralization: how it might have affected the unilluminated is another matter, and hence we applauded the determination of the reporter to try it on the readers of Lucifer, who are tough."

Mr. Terwilliger had called the editor's attention to the fact that Miss Goldman's address had been badly misrepresented in the daily papers, and that simple justice required that the facts of the case be published, appealing to the "Liberal press for vindication."

By reading the letter of Eugene Macdonald to me, as printed in Lucifer, April 13, it will be seen that the above editorial reply to Terwilliger was written by George E. Macdonald and not by the editor-in-chief. This explanation would seem to divide the moral responsibility of the suppression between the elder and the younger Macdonald. Later the junior editor gave a version in the "Truth Seeker," of Miss Goldman's lecture, from *hearsay*, but as hearsay evidence is usually ruled out of court it will be considered a poor substitute for that of Coolridge, who claims to have heard the lecture entire. While George's version is generally favorable to the lecturer he seems not unwilling to join the censors when he says, "The description of the address as 'frank all through and generally gross' may be allowed to stand. They tell me it was pretty raw."

The old Latin maxim, *de gustibus non est disputandum*—"There can be no disputing about tastes," is applicable here. Having listened to Miss Goldman's lectures, on several occasions, I can testify that from my standpoint she uses the English language with correctness, with tact and delicacy of manner, and if I had been treated in New York or elsewhere as she seems to have been, I should feel thankful to any editor who would give my friends the use of his columns in my defense.

This is why I have given Cyrus Coolridge and Kate Austin the space in Lucifer that has been accorded to them. I have not set myself in judgment upon the "Truth Seeker" and its editorial management. I have simply tried to put the facts before our readers, allowing all to draw their own conclusions. The "Truth Seeker" is doing its work in its own way, and because its way is not Lucifer's is no reason why there should be contention and strife between us. As Abraham said to Lot: "Let there be no strife between thee and me, for we be brethren." At least we should be so—fellow-workers in a common cause, and that cause the betterment of the world we live in. M. H.

The Herron Divorce and Re-marriage.

A type written letter dated May 4. Anthony Ave., Tremont New York, says:

"MY DEAR MR. HARMAN:—I notice in your issue of April 20, where you give an account of Dr. Herron's domestic troubles, you speak of Miss Carrie Rand as being named 'co-respondent' in the recent divorce case. I am sure you would not intentionally misrepresent the facts of the case, and so I write to tell you—if you have not learned since—and ask that you make correction in your paper, that no charges of anything other than deception were held against Mr. Herron by his wife. Whatever Mr. Herron's private view or public utterances in regard to the present marriage institution, there is nothing in the recent divorce to warrant anyone's being named as 'co-respondent.' I am in a position to know the facts of the case and therefore write you that you may make the needed correction."

No name was signed to this letter, but from internal evidence I have reason to believe that it comes from Franklin H. Wentworth who is Dr. Herron's chief assistant in his New York campaign of education, as he was in the Chicago campaign last winter, and that the omission of the signature was an accidental oversight.

In explanation will say that the statement in regard to the "co-respondent" was taken from a press dispatch dated Grinnell, Iowa, and published in the Chicago dailies. Of course we gladly make any correction of error on our part, provided there be enough in it to be worthy of notice. In this case, however, it is by no means clear that anyone has been injured by the report that Miss Rand was named as "co-respondent" by Mrs. Herron. My impression was that this statement was simply part of the legal formality required by our paternal legislators, judges and lawyers, in order that their previous work in tying people together may be annulled in due form. As explained by Mrs. Herron herself the charge of "desertion" was a mere form—nothing in it—so I reasonably supposed that the naming of Miss Rand as "co-respondent" (if so named) was also a mere matter of form, and that she really did not mean to charge that young person with wrong-doing, in any respect whatever. Now it appears the charge of "adultery" was not made by Mrs. Herron, but if it had been, would it change the moral aspect of the case? Would it absolve the men who administer our governmental machine from the charge of invasive meddlesomeness and of taking *blackmail* in the shape of fees for such meddlesome invasion of good and peaceable citizens?

The "Chicago American," May 6, contained the following:

"Keokuk, Iowa, May 5.—Authentic information has been received by relatives in this city that the marriage of Miss Carrie Rand to Professor George D. Herron was performed some weeks ago, and that they are now man and wife. . . According to the letter from Mrs. Rand her daughter, Carrie, was married to Mr. Herron within a few days after the divorce decree had been granted to the former Mrs. Herron by the Grinnel court. The ceremony was performed in New York."

After telling us that Mr. and Mrs. Herron have bought a residence in New York, and that they are not going to Europe as was lately reported, we are informed by a dispatch from Reading, Pa., that

"Reading's forty ministers were each requested by a local committee of Socialists to announce from their pulpits today Professor George D. Herron's lecture here on 'Socialism and Liberty,' Wednesday May 15. All refused to comply. The pastors were asked to meet the professor at a reception, but declined. The Socialists tried to get a minister to preside at the lecture, but all refused. The Reading Ministerial Association received an invitation and this has caused great indignation among the members."

Whether it is the Socialistic doctrines of Prof. Herron that caused the hostility of the Ministerial Association of Reading, or his divorce and re-marriage, is not stated, but inasmuch as the clergy are the chief defenders of institutional marriage it is but reasonable to suppose that the last named offense is the chief cause of the ministerial boycott. M. H.

Freedom of Speech Defended.

AN OPEN LETTER TO GEORGE E. MACDONALD BY KATE AUSTIN.

DEAR SIR: Your "inimitable" style is responsible for the direction of this letter. But I politely request that you hand over to the real target, your fastidious brother, Eugene M. Macdonald, any and all benefits which may accrue from the perusal of this letter, trusting that your skill in the art of expressing ideas in words will prevent any shock to that nervous and delicate organism known to the world as editor of the "Truth Seeker."

In his letter of April 1, to the editor of Lucifer, Mr. Macdonald says, in reference to Emma Goldman's lecture on vice before the Manhattan Liberal League, "I killed the report because Miss Goldman's language as reported by Mr. Coolridge, was coarse and vulgar, and about four million subscribers would have jumped on me for publishing it; besides I don't like such talk myself. It seems unnecessary." Last week Mr. George Macdonald gave the substance of Miss Goldman's speech in his inimitable way [George, were you born with this sort of "*way*," or was it developed in the refined atmosphere of the "Truth Seeker's" sanctum?] and no one has said a word as to its being *peculiar*. That is the difference between people of the Goldman type and one who knows how to handle the English language."

Now there are two methods of handling the English language—one is using words to conceal ideas; the other is giving expression to ideas by the use of words. Emma Goldman belongs to the small minority who confine themselves strictly to the latter method. If an idea is noble and true, if it tends to widen the mental horizon, and teach men the working of natural laws, it is utterly impossible that the mode of expression be "coarse and vulgar." Vulgarity is imitation of the real, a mockery of the true, and any criticism of this sort must consider first of all the central idea. If this be true, not even the fear of "four million" subscribers should hinder a truth seeking editor from publishing it to the world.

But it seems in this case the fear prevailed, and Adam-like, Editor Macdonald strives to shield himself behind the charge of coarseness and vulgarity, aimed at a woman who dares to express her honest thought of this hypocritical society, a society by the way, which he dare not defend, much less attack.

In the estimation of society Emma Goldman stands today exactly where Thomas Paine stood a century ago. He, too, was called coarse and vulgar and divers other things. There are plenty of weak-kneed freethinkers today who would deny the living Paine under the circumstances of that time. Yet they worship the memory of the noble pioneers who have made the path of free religious investigation safe and respectable. But they are far from being "path-finders" themselves; are loth to extend hospitality to those who are. No! "such talk seems unnecessary;" besides it "*aint*" safe to give a verbatim report of it, when four million subscribers may have cobwebs in their brains and decidedly object to the "clearing up" process that reason and logic demand. Therefore the wisest plan seems to be to throw the epithets "coarse and vulgar" at the head of a brave woman, who belongs to the advance guard of the Freethought movement, even if to do so is to betray close kinship to the historic animal Christ rode into Jerusalem.

I must tell you, dear brother of the "Truth Seeker" editor, that a number of us were so situated as to be unable to take advantage of your brother's protection, as embodied in your "inimitable" report of Miss Goldman's lecture, and so we read the Coolridge report, and "every last" one of us failed to see anything "peculiar," though, we did find it finally, not in the report, but in Macdonald's letter of explanation to Lucifer. The attempt to make a distinction between "people of the Goldman type" and certain ones "who know how to handle the English language" is "PECULIAR," and a stranger to the facts in the case, would naturally draw inference that the "Goldman type" stood for ignorance and vulgarity. The personality of Emma Goldman gives the *lie* to any such charge. Her bitterest enemy could not deny her intelligence. The judge who sentenced her to one year in prison on a charge of inciting to riot and was sorry he could not give her five, acknowledged it from the bench and one who applies the term "coarse and vulgar" to Emma simply exposes, not only his ignorance of the proper use of the English language, but of common courtesy as well.

A woman who, in this age of commercial greed, lives true to herself, and expresses her honest convictions regardless of the cost, at *least* should be spared the slurs of a so-called truth seeker; should be spared having her speech reported by a brother with an "inimitable way." Emma's way is quite good enough for a fearless freethinker.

With no malice, I close this letter, hoping that you will either induce Editor Macdonald to grow a backbone, or to take some step towards having the dictionaries revised and all coarse, vulgar words eliminated, so that we unfortunate beings won't use 'em.

[In my opinion, George Macdonald's words have never justified adverse criticism from any advocate of liberty. In his truly inimitable style he has done wonderfully effective service, and I rejoice in his ability and desire to do this work.

Eugene Macdonald was quite within his rights as editor in declining to publish the report of Emma Goldman's lecture. Whether his explanation and comment thereafter was in good taste, is a matter which each reader must judge for himself. My personal opinion is that the friends of Miss Goldman, of Lucifer, and of liberty, do not advance the cause they champion by the use of harsh and acrimonious criticism and condemnation.—L. H.]

VARIOUS VOICES.

W. R. Britt, Kansas City, Kansas:—I believe yours is the best little paper in the world; its principles just suit me, but there is one thing in our law that I do not like, and that is the law compelling a man to pay for that which he has not ordered. I claim that this is not right. I only asked for a trial subscription and have been waiting for my paper to stop coming, so I would be compelled to renew, because I cannot do without it, and as I do not want something for nothing you will please find enclosed one dollar to apply on Lucifer, but if you expect to keep me as a permanent subscriber you must stop my paper whenever my subscription is out. I also send five cents for extra copies of Lucifer March 23. I have a few lady friends I want to hand that number to. I also enclose $1,50 for the following list of books and pamphlets.

[We find it hard to please all. While a very few censure us for not stopping their Lucifer when time paid for is up, many more thank us for continuing to send it after subscription has expired. Friend Britt is entitled to our thanks for renewal and order for books. M. H.]

W. O. Purvis, Cincinnati, Ohio:—I have been reading your paper off and on for about two years and find very little to criticize—in fact can't see but what I think that way myself. But we all have our hobbies. You are striving to bring about better conditions for women. You are no doubt needed in your place, and so I say, God (if there is any god) speed you!

Brothers Macdonald, Moore, *et al*, attack the monster superstition as represented by the church.

The W. C. T. U., assisted by Mrs. Carrie Nation, attack the liquor traffic, better known as the "Demon Rum," in their different ways.

Philanthropists all over the country are scheming to abolish poverty, ignorance and crime, all of which is commendable but oh! what a waste of effort, apparently!

You are all lopping off branches, all attacking effects instead of causes. It may be that it is best so, but it does to me seem such a waste or so much misdirected effort. The competitive system under which we are now living, is the foul root from which springs every evil thing that afflicts mankind. Destroy that; destroy it root and branch, and without mercy and you will find that all these evils with which you are battling will die as the branch dies when the root is cut down. From this one root of competition spring

Slavery—Sexual, Chattel and Wage; Ignorance, the mother of superstition; Religion a form of superstition; Poverty, the cause (largely) of ignorance; Drunkenness, the ignorant man's recreation; vice, robbery, lying, etc., etc.

And so, while papers like Lucifer and "The Truth Seeker" are nice to read to a thinker, and to broaden the intellectual horizon, and thus indirectly help to some extent in bringing the day of emancipation nearer, yet you are only lopping off the branches and leaving the poisonous root to send forth its deadly leaves, again, again and again.

[If our friend had said *monopoly—privilege*, instead of competition, he would have struck much nearer the mark, as I think. Competition is the life of trade, is an old and true proverb. Give us freedom of opportunity—no monopoly, no privilege, then competition is all right; it will then bring progress and happiness to mankind. Especially let us abolish marriage monopoly—the law-made privilege that is given thereby to the few (and denied to the many) to be *born well*. Give us freedom in love and freedom for motherhood; then as never before in the world's history will humanity begin its "upward climb towards heights sublime." M. H.]

Myra Pepper, Harper, Kansas:—It seems to me there must be some settled meaning for the word "infidel," before we can discuss this question rationally. Quite likely Ella Wheeler Wilcox had in mind a materialistic woman, and if so she is more than half right. Much of our controversies owe their existence to definitions of terms.

Some people call every body who doesn't belong to church—infidel. One may be infidel to the church, a non-believer in creeds, and yet be most spiritually minded. The majority of women are possessors of a degree of spirituality whether they admit it or not, and the wife and mother who recognizes the existence of higher intelligences, whose aspirations and ideals are lofty, expresses more of love than can one who sees nothing beyond the animal plane. Woman, or man either, may claim to believe in a god, or gods, and yet be lacking in the very essentials that go to make up the spiritually minded.

As friend Tucker says—"Infidels have more faith than anybody." They do not pin their faith to any one being, but believe in everything—themselves included. A woman who undertakes the position of stepmother, must have much faith, and happy is she who succeeds in winning the allegiance of the children under her care. Love alone can make it possible.

Adeline Champney, Boston, Mass.:—Here at last is a dollar. I am sending it at once lest urgent needs should cause me to decide that I need it more than you do. It is not from lack of interest that I have not written often to Lucifer, but lack of strength, added to "trouble of my own." I have outworn the first enthusiasm of the new convert, it is true. I am no longer expecting the immediate salvation of the world; indeed I am not at all sanguine that my child will be able to live a free life without paying dearly for his freedom—a half-freedom at that. I have been a hermit this winter, a social nonentity, none-the-less I am sure that there are things worth saying and that I shall some day say some of them. I often think, in reading Lucifer, that I should like to send in a few words frequently in the line of what Lloyd would call the "Higher Free Love"—paragraphs which should be ethical rather than controversial. We radicals do not know how to enjoy freedom, always. To throw off outside interference is just one little first step! Should you care for something of the sort, or are you over-run with friendly contributions?

[We are always glad to hear from our friends and coworkers, and short, crisp paragraphs are always welcome and helpful. If we could afford to publish a sixteen page paper instead of eight, as at present, there would be a much better chance for all to be heard. But send on the paragraphs; we will do our best.]

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WHAT FOUR MEN SAID.

They sat and they talked where the cross-roads meet,
Four men from the four winds come;
And they talked of the horse, for they loved the theme,
And never a man was dumb.
The man from the North loved the strength of the horse,
And the man from the East his pace,
The man from the South loved the speed of the horse,
And the man from the West his grace.

So these four men from the four winds come,
Each paused awhile in his course,
And smiled in the face of his fellow-man
And lovingly talked of the horse.
Then these men parted and went their ways,
As their different courses ran:
And each man journeyed with peace in his heart,
And loving his fellow-man.

They met next year where the cross-roads meet,
Four men from the four winds come;
And it chanced, as they met, that they talked of God,
And never a man was dumb.
One imaged God in the shape of man,
A spirit, did one insist;
One said that Nature herself was God,
One said that he didn't exist.

But they lashed each other with tongues that stung,
That smote as with a rod;
Each glared in the face of his fellow man,
And wrathfully talked of God:
And then they parted and went their ways,
As their different courses ran.
And each man journeyed with war in his heart,
And hating his fellow-man.

—*Sam Walter Foss.*

Marriage, False and True.

BY J. WM. LLOYD.

With the legal marriage the Dawn-Thinker has no concern. Legal marriage is a legal form, and stands or falls by its own legality. But the true marriage is a spiritual fact, and stands or falls by the real spiritual attitude of the lovers to each other. Where two souls and bodies really fit and answer each other in tender love, there is the real marriage where they conjoin without this fitness there is adultery, and when this fitness fails there is divorce. And this without regard to the legal or illegal pronunciamento. It is with marriage as with all things else. The law establishes only the artificial, the so-called; it has no power to create the real, no jurisdiction in the realm of spirit, no recognition in nature. The attempt to marry by law is like the attempt to make royalty, nobility, manners, and the rest, by law. The true King is not created by such clumsy tools as crowns and thrones, but is such by the majesty of his own soul; the true nobleman is the noble man, the truly polite are those who respect liberty and are kind. The law can create nothing but a form; it is helpless to help marriage, it can only usurp and interfere. By no possibility can it make a true union more beautiful, pure, and sweet, but it can call away attention from its spiritual essence to emphasize a formula: it can externally vulgarize it; it can externally prevent it; it can license or even compel an adulterous union, and it can compel an adulterous union to stand, and prevent its natural correction, which is the immediate secession of the parties. The conjunction of the incompatible is the true adultery, and is condemned as such in every kingdom and province of Nature. Divorce or suffer is the law.

The true marriage is the holiest and most religious thing in the universe, and all caresses of all lovers are perfect in proportion to the religious depth and sincerity of their moving impulse. The lighter, sportive expressions of love are certainly delightful and, in their time and place, most innocent, but they do not satisfy; only the moving of the whole soul to its foundations in a deep, solemn, devoted love can satisfy. And particularly every woman feels this, because she is peculiarly the agent of love and religion. The woman, however base or fallen, who does not secretly worship the "grand passion," as her intensest aspiration and holiest ideal, is a woman in form merely, not in spirit.

The relations of lovers are the most sacred and private things in all the world. Their love, caresses, and union are the "holy of holies," and the vulgarity and profanation of public interference with their relations, except by their express permission or request, is not to be exceeded by any sacrilege. If they themselves profane themselves, either spiritually or physically, in this their temple, that is their own saving sin, which shall by contrast show them the right.
—*From "Dawn-Thought on the Reconciliation."*

"Labor and Capital Are One."

"Times are hard," said the Picked Chicken.

"Why," said the Rat, "This is an era of prosperity; see how I have feathered my nest."

"But," said the Picked Chicken, "you have got my feathers."

"You must not think," said the Rat, "that because I get more comfort you get poorer."

"But," said the Chicken, "you produce no feathers, and I keep none——"

"If you would use your teeth——" interrupted the Rat.

"I—" said the Picked Chicken.

"You could lay by as much as I do," concluded the Rat.

"If—" said the Picked Chicken.

"Without consumers like me," said the Rat, "there would be no demand for the feathers which you produce."—*Life.*

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More About the Press-Writers. No. III.

BY FRANCIS B. LIVESEY.

A prominent Press-Writer wrote me. Here is the dialogue:

P. P.: How do you get your sheets of articles reprinted?

L.: Cullingford and Diehl, 21 South Seventh Street Philadelphia, do it for me. Mr. Cullingford is a Freethinker and solicits such work.

P. P. Have you an arrangement with some papers to furnish you sheets from the type of your articles? If so, what sort of terms can you make?

L.: Occasionally a paper agrees to do this, giving us our articles or letters at from one-half to three-quarters of the regular price. Many have found that these sheets, leaflets or circulars do good service in many ways.

2. Otto Wettstein, Rochelle, Ill., says he would like Mr. Groh or me to induce one of the New York or Chicago great dailies to give the Press-Writers regular space. Well, if I see an opening I will do my part. Not long since the "Boston Globe" was advertising itself along a line that admitted of a suggestion in behalf of Press-Writers. I availed of it and since then have seen more Press-Writers in the "Globe" than ever before. The Chicago "Record-Herald" is a likely paper. Letters it has lately given have been honored with the same distinctions as its press dispatches generally. I would suggest a petition sent to this paper, signed by Chicago and other Liberals.

3. Mr. Wettstein writes me he has had poor success in getting in the papers. He is too deep, too philosophical. Let him give what he would deem the crumbs of his thought. Let him watch the tide of events and float in his ideas in connection with them. This is the secret of getting in the secular papers. They want principles always interwoven with news. This makes things newsy and at the same time easily understood. I used to have my letters returned by friendly editors with instructions to simplify them. I ate humble pie, did so, and got published. No one has to tell me that now-a-days.

4. A lively discussion has been started in the Philadelphia "Evening Telegraph" between Mr. Stern and Mr. Groh. Discussions are too often cut short by the editors. To hold space, it is well for the writers to always prerent new points. Mr. Grob was in the "Telegraph" on May 9 and Mr. Stern on the 10th. Mr. Stern, by the by, attacked the New York "Truth Seeker" with all the fervor of Kate Austin. The friends of Ingersoll will also feel aggrieved over his reference to him. Let them try the "Telegraph," addressing their letters, Barclay H. Warburton, President of "The Evening Telegraph."

5. The secular papers state that Mr. Reichwaid and other Chicago Liberals are arranging to build a "temple" to the memory of Ingersoll. A theater was always good enough for him in his life, and if he had been partial to temples, like Mrs. Eddy, he would have undertaken one or more, as she has. Liberals are altogether too poor to think of such a thing. If it so happens that some of them have more cash for the cause than we are aware of, and can raise $100,000, let them at once form a combine of the Liberal papers and give us an aggressive and fighting sheet. Like the Ingersoll monument movement, the Ingersoll temple movement must die. It is useless to attempt the impractical and the impossible. Temples stand for either Paganism or false Christianity, and Freethought, "whose temple is all space," needs them not. Frederic Dahlstrom, 43 VanBuren street, and Samuel Roberts of Englewood are with Mr. Reic wald as incorporators. Don't! gentlemen, don't!

6. William Carter, of Ansonia, Conn., was released from the New Haven jail on May 9, where he had been for twenty-one months for refusing to pay a military tax. His release follows an excitement over his case that followed my attention to it in the press. The Peace Societies of his and other states knew nothing of his case until I called their attention to it. Thus we see how superior Press-Writers are to organized pompous bodies. Carter was carrying out the idea of Tolstoy, who says that the first step toward universal peace is for individuals to refuse to bear arms or to contribute to war funds. William Kershaw, 149 Franklin street, Fall River, Mass., has also undergone long imprisonment for his refusal to pay a poll tax. The Providence "Journal" of March 29, last, gave a vindication of him. He should be sustained by those believing as he does. I wrote Ernest H. Crosby in relation to Carter, believing that he would gladly rush to the aid of the only man known to be carrying out the doctrine of the Tolstoy he loves so well; but I did not hear that he put in an appearance.

7. One of the Press-Writers says: "I am not in full sympathy with the sentiments of Lucifer, having drawn a capital prize in the matrimonial lottery." I would like to ask this Brother, as I would many other ardent Freethinkers, why it is that they have to pay their respects to what the clergy call "the Christian institution of marriage" before they can love, respect and familiarize themselves with the opposite sex?

8. Bolton Hall, of New York, Charles H. Kerr, 56 Fifth Av., Chicago, and others have long been urging me to show some appreciation of Prof. Herron, on the grounds that he was all the church iconoclast that I could conceive of. I refused, simply because I saw the Professor patted on the shoulder by ministers everywhere, and I knew he could not be a hale fellow well met with that class and at the same time be pulling down their churches with the hand of an iconoclast. Now, however, that he is being repudiated by the clergy of the country as a moral outlaw, I have felt it my duty to write to many papers a word in his defense, and called on Bolton Hall and his brethren to do likewise. Bolton excused himself and I have no doubt the rest of the Professor's friends have likewise. I also wrote to Miss Carrie Rand, Grinnell, Iowa, and gave her my opinion of the course she should pursue to perpetuate her love for the professor and disseminate his doctrines.

9. The persecuted Doukhobors should take up their abode at Home, Washington. The Anarchists there believe in absolute liberty of belief and practice, until the latter directly interferes with the rights of another. The Philadelphia "Record" says of the Doukhobors: "The sexes live together as long as they have inclination, and take new mates and cast off old ones with as little concern as the 'wanton lapwings.' The custom is a matter of conscience with the Doukhobors." This, with the entire article, was republished in the staid, old "Baltimore Sun," under the heading of "Religious Free Lovers." The most amusing thing about this Doukhobor revelation is the connection the Society of Friends have had with them. What the virgins, matrons and "purists" of this society now think of the Doukhobors, would be interesting to know. They sent their virgins out among them to teach them love for the Bible and sundry civilized requirements. This paper, the "Friend's Intelligence," Box 924, Philadelphia, has devoted whole pages to the sect and raised large sums for their assistance. Now that they are the freest of the free in love affairs what are the Friends going to do about it? I have addressed them on the subject, but received no reply. The fact is the Doukhobors take the Christian view of love. They know that Jesus and his apostles neither married any couples, nor gave any direction for marriage. Their religion teaches them to make as little fuss as possible over what the world deems its greatest excitements. Their whole lives are better and more substantial than those of the sects given to large attention to marriage ceremonies, and any country that possesses them should feel blessed by the possession—they are the sturdy workers and the back-bone of any land. Prof. Herron and I think that marriage is altogether a superfluous ceremony between "two hearts that beat as one," and that, with heaven cognizant of the fact, man's ceremonials are unnecessary. If we had conscientious compunctions on the question, of course we would suffer banishment before we would submit.

10. The Hearst syndicated papers gave on May 12 an article against Socialism, by James Creelman, and a poem in favor of it by Ella Wheeler Wilcox. I tell them the public schools are continually preparing 16,000,000 young people to ask for food, clothing and shelter later in life on the same principle that they received education. Socialists boast that the public schools prepare people for their theory, and the post-office illustrates its running order. For myself, I must say that the postoffice needs some conscientious men in it. The amount of first and third class matter that is delayed and lost now-a-days is something beyond all precedent. I suffer greatly in this line myself and I hear from others who do also. As the time for Socialists to rule seems to be approaching, we must here ask them what they are going to do on the question of free mails? Can they say that one of their first responses will be the obliteration of Comstockism in all its details? Let them answer this at once.

11. So great has been the slanders heaped upon William Hannibal Thomas, of Everett, Mass., author of the "American Negro," that preparations were being made to prosecute his slanderers. I immediately wrote him that the pen of a genius was mightier than the law and that he should first attempt the confusion of his enemies by that method. I gave him a list of newspapers and he has accepted my suggestion. In the Martinsburg, West Va., "Pioneer Press" of May 18 are some letters he wrote me and kindred matter. He is a gentleman and scholar and should receive attention from all who love justice, truth and superior Negro.

12. Press Writers and workers who are interested in my anti-public school work will be interested in reading the Cincinnati "Public School Journal" henceforth. Beginning with its June issue I expect to have some long articles in it. The editor, John Butler, has been highly pleased with some effusions I have sent him, and being a thorough believer in "free press," he allows me free rein, letting professors and school teachers accept it as they may. The fact that one of the very oldest school papers should thus open its columns to me is significant. It shows that I have gained by learning to labor and to wait, and it should give hope to other Press-Writers in other lines for other papers.

13. A. C. Armstrong, 17 Leroy street, Dorchester, Mass., seems to have connived with Chas D. McBride, Samoth, Ill., for the spread of the Press-Writers. Mr. Armstrong has a letter in Boston "Banner of Light," of May 4, calling attention to the work of the "American Press-Writers' Association," shrewdly basing his letter on some previous inclinations in the line in the "Banner." That is the proper caper. Mr. A. says he never attended school in his life. That's greatly to his credit and makes it possible that he may yet become a literary genius. His letters in the Boston "Globe," "Traveler" and other large dailies are strong. J. T. Small, Provincetown, Mass., has also written to some English radical papers depicting the advantages accuring from the Press-Writers' Association. After awhile it will be international. Spread it out, Brothers!

14. The attempt to suppress Single Tax "free speech" in Detroit City was an outrage. Is it possible that the peaceable Single Taxers are getting mixed up with the Anarchists because they defended the latter in Philadelphia? Both are peaceable and are entitled to unlimited free speech. The Taxers know how to write and they should flood the Detroit papers in their defense. I formerly opposed the Taxers, but this persecution cements me to them. I call upon all reformers to drop all differences when "free speech" and "free press" are threatened and stand solidly against the oppressors. This is our very first duty at all times. The Taxers risked everything to do this in behalf of Emma Goldman in Philadelphia. Let us reciprocate. Suppression for one party means danger to all.

15. Some new and valued Press-Writers are Walter C. Faye, Box 896, Lincoln, Neb.; James B. Elliott, 3515 Wallace street, Philadelphia; Alfred Cridge, 429 Montgomery street, San Francisco, and Dr. A. L. Astor, Cor. Summit and Cameron streets, East Oakland, Calif.

16. An exquisite performance, to my mind, was that of T. A. Kinghorn-Jones in "Discontent" (Home, Wash.) of May 1. He lives at 26 Geary street, San Franci co, and called upon the postal authorities to arrest the Examiner for "obscenity." He did this to prove that big concerns are not bothered, while little papers like "Discontent" are. The postal authorities refused to prosecute, while, if "obscenity" was printed anywhere, the "Examiner" was the only one that gave evidence of it. These little practical efforts are worth volumes, and I trust the Press-Writers will devise and employ them. My brain is continually full of them.

Sykesville, Md.

Thomas Paine.

BY J. B. ELLIOTT.

Next year will be the one hundredth anniversary of Paine's return to America. It seems to me that the Paine admirers ought to make an extra effort to celebrate the occasion by some special feature.

Strange as it may appear, while Franklin's, Washington's and Jefferson's portraits have appeared in every shape upon the paper and metallic money of the United States and upon the postage stamps, Paine has been neglected.

Even in the school histories his name is omitted in the history of the American Revolution, and the rising generation will know nothing of his existence.

There are Washington, Franklin, Jefferson, Browning Whitman, Shelley Societies. But alas! No *Paine* society until now to do justice historically to Paine's work in behalf of human liberty. Even his "Common Sense" has been omitted in Independence Hall. Think of it! the leading pamphlet of the American Revolution. No wonder the Liberty Bell is silent.

I enclose you copy of the aims and objects of the society, and hope the readers of the Light-Bearer will send ten cents for more light and the portrait of Thomas Paine presented by Major Taylor to Independence Hall.

Mr. Taylor spent three hundred dollars of his own money in addition to sixteen years of hard fighting with the Christian bigotry that existed in Philadelphia when the portrait of Paine was presented. It seems that the work of the society rests upon a few members. I have tried to give the public the best work that could be had. I hope my efforts will be appreciated by those who are judges.

3525 Wallace, St., Philadelphia, Pa., May 16.

Another Freshman.

BY TSENRE.

My experience does not agree with either May Huntley or the editor. Those that I have loved I still love, living or dead. The reason so many lovers fall out is that they expect too much of each other. While it may be true, in a degree, that it always is a case of loved and lover, each must sink their own individuality and be mutually thankful that love has come to them. To my mind the Egoists kill love, for they are so wedded to their philosophy that love jumps out of the window before my two egoists can state their different individualities. As I do not expect perfect men and women I've never seen absolute perfection, but I have seen ideal love and experienced some of it. Of course I did not seek a heart to beat entirely for me, nor did I think to give an unchanging magnetism that would be a "fount of every bliss."

May and Moses have not discarded the unscientific ideals of the past. Freedom will give us more sense and more love, and will let the lovers love—in books and in life.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Lucifer, the Lightbearer.

Published every week at 500 Fulton street, Chicago, Ill.
Terms: One year, $1; six months, 50 cents; three months, 25 cents.

M. HARMAN, Editor and Publisher.

Entered at the Chicago Post Office as Second-class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.

LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.
LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.
LUCIFIC—Producing Light.—*Same*.
LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Our Public Schools.

One of the greatest dangers to human liberty and justice in this country is the institution known as the public school. Next to the enslavement of the mothers in and by institutional marriage, is the training received by the young in the state-socialistic public school, in what is called "patriotism,"—in lessons of obedience to the "constituted authorities," which means, in short, obedience to the men who own and run the public utilities, the public franchises, the trusts, including, of course, the all-embracing trust, the general government.

Not often is this very uncomfortable truth brought to view in a public print, so boldly, so unblushingly as was lately done in one or two editorials of the very popular "Chicago American." While speaking of the falling off of the birth rate in the New England states the following language was used:

"Therefore if we want to save America from the national death that is threatened by the decline in the native birth rate we must keep our institutions in such vigor that they can assimilate the foreign immigrants and their children, and turn what otherwise would swamp our nationality into a means of its preservation. And the most powerful of all the agencies working toward that end is the public school system. The public schools are useful—indeed necessary—for the production of intelligent citizens. That is an important work, but it is trivial compared with the supreme work of preserving the American nationality. This is in the most literal sense a matter of life or death. It is a question not merely whether we shall have intelligent Americans, but whether we shall have any Americans at all. As long as our splendid school system continues to bring up our children of all nationalities in the traditions of American principles and American patriotism the republic will be safe. And it can be saved in no other way."

According to this writer the production of intelligent citizens is a "trivial" matter as "compared to the supreme work of preserving the American nationality." That is to say, the governmental machine is of infinitely greater importance than the individual citizens. The "republic" must live though all the people perish—perish for lack of knowledge.

But when searched for, where and what do we find the republic to be? We find women, men and children, but the THING, the entity, called the republic is nowhere to be found except, except, in the personalities of the MEN who make and administer the body of laws.

King Louis of France said, "I am the state!" With equal truth and propriety William McKinley and the other heads of the so-called "co-ordinate" departments of the invisible, intangible thing called government, constitute the American Republic, and behind these visible and tangible representatives of the state, stand the men who in all ages, and under all forms of government, constitute the "power behind the throne greater than the throne itself," namely, the owners of accumulated wealth—the capitalists of the country, including, of course, the various priesthoods of God and of Mammon—the bankers, the money lords, and also the guardians of the countless millions invested in churches, parsonages, nunneries, church schools and hospitals, etc., etc.

M. H.

"An Age of Aggression."

"The old prophets are dead and the young ones are all liars," saith the proverb. But is this a true saying? If mankind ever possessed the gift of prophecy, the power of forecasting the future—why should it not possess such power now?

Among the younger prophets is Fred Burry, publisher of "Fred Burry's Journal," Toronto Canada. Like Helen Wilmans and a host of others scarcely less known to the reading public, Mr. Burry is one of the "I Ams," one of the "Creators." "We are creators," says Mr. Burry. "The 'I' is God. The Human Will is the Supreme Power of Nature. . . . . I am God. . . . . I stand secure, my own creator, my own master, my own redeemer."

Among the prophecies of this daring young Individualist is the following:

"In many respects this may be said to be an age of aggression. Humanity is entering upon a new plane of activity—a new ideal of life is born. Old institutions, which have served their time, are being thrown aside. The spirit of iconoclasm is in the air—we feel the need of displacing the old with the new.

"In the near future there will be many more sweeping changes than the world has yet undergone. We have so far only been experimenting. We must now be more direct and thorough in our work.

"The advanced thinkers of the age are breaking away from the limitations of churches, schools and similar binding institutions. More and more is the dignity of the Individual being recognized. Towering aloft is the banner of independence. Freedom of thought and action for every man is the demand of today."

Yes, as never before, perhaps, in the history of our planet, the demand for freedom of thought and freedom of action for every man and every woman, is becoming common and even popular, notwithstanding the efforts of churchmen, kings, and political leaders to hold their dupes submissive, by threats of punishment and promises of reward. The excommunication and banishment of Tolstoi, the Russian prophet, and the attempt to crush such daring iconoclasts as George D. Herron in this country, are a few only of the pointers showing how wide spread and formidable is the revolt of "the advanced thinkers of the age" against "the limitations of churches, schools and similar binding institutions."

M. H.

The Press Writers' Club.

Francis B. Livesey gives us another installment of matters pertaining to the Press Writers and their work. That the idea of systematic work in this line is growing, is shown by the tone of letters published in many of the large city dailies, as well as in the weekly press of the country. Instead of the old stereotyped subjects,—the weather and the crops, the money question, free trade, foreign immigration, etc., etc., found in the correspondence columns of these secular journals we now have an occasional protest against the established order of things, such as the following letter published in a recent "Chicago American:"

"A great deal of unjust criticism has been heaped upon George D. Herron in connection with his divorce and heresy trial. In considering many of those who have made foolish attacks upon him one is reminded of the dog that bayed at the moon. In reality there is nothing immoral in Professor Herron being divorced and marrying again. And the fact of the children in the case makes the divorce all the more moral.

"Imagine the demoralizing influence that is brought to bear on the character of a child in growing to manhood or womanhood subjected to the example of quarrelsome and ill-mated parents. In the formative period of a child's life it partakes largely of the traits that impress themselves upon its immediate experience and observation.

"It often happens that a man and woman marry, who at the time of marriage are congenial as to tastes and temperament. But should one of them develop along lines of culture that broaden the mind and open up new vistas of thought and ambition while the other remains stupid or mediocre and unappreciative of the other's higher qualities there is sure to be trouble in that household. To travel smoothly over life's highway it is necessary that both husband and wife remain stupid and mediocre and commonplace or else both advance in the development of a larger and broader life. It must be an awful hell—the fate of either a progressive man or woman to be bound for life to a stupid, unenlightened husband or wife."

Book Notices.

THE RIGHT OF THE CHILD TO BE WELL BORN.

This is the title of a well-printed booklet of twenty-two pages written by Rev. Mabel MacCoy Irwin, of Boston, published by the National Purity Association, 96-5th Ave., Chicago, price one dime. Although written by a clergy-woman, one who apparently clings to much of the old-time religious dogma, this booklet shows that its author is a rebel against the teachings of Moses and of Paul in the matter of woman in the conjugal or marital relation. A few paragraphs will illustrate the trend and animus better than any comment of mine:

"The general belief of our women—which amounts almost to a religion—that the relation between husband and wife is a necessity on his part and a duty on hers, is one of the most false, pernicious and far-reaching in its power to destroy health and happiness that has ever been conceived by the mind of man. It is an outrage upon her and a libel upon him. As if woman's humiliation could be man's necessity! The mistaken sense of duty on her part and necessity on his is the miserable serpent that enters into the Eden of marriage and poisons all things sweet and pure, driving the man and woman out of their garden, in which grow all things pleasant, to wander in the dry deserts of dissatisfaction, disappointment, and disgust. With their minds filled with these false notions, the newly married begin the making of a miniature world handicapped to failure from the start.

"The right of a woman to say when she will become a mother appeals to all fair-minded people as self-evident. As Dr. J. H. Dewey so ably puts it: 'Since the function and burden of maternity belong to woman, she must be recognized as the rightful and absolute queen in and over this realm, even as man is king in his—the glory of which is royal ministry and service, not demand. The privileges and conditions of motherhood are sacred to woman, and must be left absolutely to her divine instincts, or intuitions.' Selfish indulgence on the part of the husband is the consummation of the lust of animal desire, and, whether in or out of wedlock, is prostitution.

"In the history of the Race, woman—for the most part—has considered herself the property of or adjunct to her husband. As wife she has considered herself entitled to no individuality.

"The masculine part of humanity through theological, legal and social edicts has decreed that 'Woman was made for man,' and she, though with oft-repeated rebellion, has accepted the decree. Her sons have nursed it with their milk and perpetuated it from generation to generation. As a sex she has been crushed from the beginning; but as a recent writer reminds us—'She has been crushed upward,' till at last she begins to see that man and woman were made for each other and that their interests are identical. We must not forget that man on his part has been quite as falsely taught as woman on hers.

"But despite all false teachings the race has surely, though painfully, evolved. Today both enslaver and enslaved are coming to see that marriage means larger freedom and not bondage, and that only in free womanhood consecrated to motherhood lies the hope of the Race. Man will follow where woman leads. When she knows her rightful position, and with sweet womanliness takes it, she will find him at her side to aid and abet in all that pertains to the uplift of humanity."

* * *

HOME CYCLOPEDIA OF POPULAR MEDICAL, SOCIAL AND SEXUAL SCIENCE, by Edward B. Foote, M. D., profusely illustrated 1248 pages, price $2. New York: Murray Hill Publishing Co., 129 East 28th Street, and L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C. England.

The author of the popular work entitled "Plain Home Talk and Medical Common Sense," has interpolated the contents of that volume with over 500 pages of new and intensely interesting matter which comes out with a new title—"Dr. Foote's Home Cyclopedia." It well deserves that name, for it is a veritable cyclopedia of information upon all subjects relating to the welfare of the human family. It treats upon every subject that can be thought of bearing upon health and the physical regeneration of mankind. Its 256 recipes have their value, but its hygienic advice is of even more value, and of still greater importance is its instruction upon how to effectually introduce race culture. A way to weed out physical infirmities and mental disorders has occupied the minds of scientists for many centuries, and no practical plan has ever been presented until now. Dr. Foote gives a comprehensive plan, which seems to be practical, and that, too, without interfering with the rights of the individual. This, and all the subjects treated in the book, are presented in language which may be understood by the illiterate as well as the professional mind. The author has a wonderful faculty of presenting the most abstruse subjects in a way to be perfectly understood by the lay reader. A full index is given in the closing pages of the work so that reference can be made on the moment to whatever advice the reader desires to look on. It is certainly a valuable work for the home, and should find its way upon the shelves of every family medical closet, if not upon those of the library.

Do You Like South Dakota?

A subscriber living in South Dakota writes: "If among your friends there is a carpenter who would like to come here and do day work, have him write to me. I have two barns to build, also other work. If he has a family he would like to bring away from the city I could furnish him a home on a farm near the work.

"I also want to find a free couple, or two or three couples, who would like to rent a farm. Would like one married couple and several other persons, all free people, who want to locate on a farm, and who like South Dakota. Conditions here are fine, and lots of people coming from Illinois and Iowa. With a man and wife for a starter, I can locate five or six others on same farm and arrange so all work for themselves but live collectively, thus avoiding the unpleasant isolation and unnecessary investments incident to conventional farm life.

"I also desire to correspond with an able architect who is a free man." We will forward letters for those desiring further particulars. Inclose stamp for postage.

Emma Goldman in Chicago.

Sunday afternoon, at 3:30 May 26, Emma Goldman of New York, will speak before the Society of Anthropology, in Oriental Hall, Masonic Temple, on the "Modern Phases of Anarchism." The many friends and admirers of this fearless and able champion of freedom and justice will doubtless be present to give her and her address a suitable reception. On Saturday evening May 25, Miss Goldman will speak at 105 Wells street, before the Blacksmiths' Union. Subject not named.

Comment—Various.

"AS IF BABIES WERE CABBAGES."

In her reply last week to "Medicus," H. C. G. thinks people treat the subject of heredity as if "babies were a lot of cabbages." While it is true, no doubt, that comparisons and anologies may be pushed to irrational extremes yet it is also well to remember that in many respects babies are like cabbages, like stalks of corn, or young oaks. In all these success depends on good seed, good soil, right temperature, sufficient moisture, air, sunlight and room to grow. Yes, it is well to remember that babies are products of nature, products of heredity and environment, no less than are garden vegetables, calves, pigs, colts or young canines, about the pedigrees and early training of which our gardeners and live stock fanciers are so very careful.

GREETINGS FROM PARIS.

From the capital of France comes to us a brave and ably conducted little journal called "Regeneration." From editorials in this paper we learn that the French Capital has its organizations for meddling with other people's business, under pretext of protecting virtue and preventing or suppressing vice. A friend has kindly translated for us the following paragraphs from a late issue of "Regeneration," copies of which can be obtained by addressing the editor and publisher, Paul Robin, 6 Rue Haxo, Paris, France:

"Our Tartuffes of purity have gone to America for the villainous law of March 16, 1898, enacted under the pretence of protecting the innocence of young women employed in the post-office and of other young women who are certainly not such fools as these professional puritans suppose them to be or wish to make them.

"It is in America also that we find the most daring rebels. There is that zealous weekly paper, Lucifer, in Chicago, which is battling for the liberty of all humanity, and notably for sexual liberty. Its editor, Moses Harman, has been persecuted many years and has spent one year in prison for the circulation of 'obscene literature'—that is the name given by the despots of the land of reputed liberty, as well as here, to the discussion of prudence in procreation. Many other American journals, notably 'Free Society,' and 'Discontent,' are following in the way paved by Lucifer.

"In spite of the most incredible annoyance by the police, the campaign is continuing by speech as well as in the press. Lucifer mentions a fact, which is as important in America as it would be in France to record the conversion of Sebastian Faure to our cause, or that Jaures had taken a stand for personal liberty.

"For twenty five or thirty years Robert G. Ingersoll has been a splendid propagandist of religious and political liberty both in England and in America. It was only recently, shortly before his death, that he took a stand practically in favor of sexual liberty and free motherhood."

"Regeneration" then goes on to give a French translation of the following passage from Colonel Ingersoll's address on "What is Religion", which was printed in Lucifer a few months ago:

"There is but one hope. Ignorance, poverty, and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question."

Every generation laughs at the old fashions, but follows religiously the new.—*Thoreau.*

Where the sun does not enter the doctor must go.—*Italian Proverb.*

VARIOUS VOICES.

R. B. Kerr, Phenix, B. C., Canada:—I enclose $5. Please credit $1 on our annual subscription, and send Lucifer for two years to Mrs. J. D., Liscard, England. Have been too busy to write to you or anyone else. I hope Lillian is well, and am sorry we never hear from her now in Lucifer.

R. F. L., Friday Harbor, Wash.:—Enclosed fifty cents to pay my subscription for six months as I see my time was out sometime ago, and I have been afraid you would stop sending Lucifer. I would like to shake hands with you. You have helped me more than I can tell. I have been sending out some of your literature and distributing leaflets. But nearly everyone is so used to things as they are that they don't want a change. I would like to meet some of your readers (Freethinkers) as I have never had that pleasure yet. Or would like to receive letters from them, especially from Washingtonians. I did not write this for publication, though you may use it if you think best withholding my name of course.

Mount up the heights of wisdom and crush each error low.
Keep back no word of knowledge that human hearts should know.

[If any of our readers would like to correspond with our subscriber at Friday Harbor, Wash., we will forward their letters to him if sent in our care.]

R. R. F.:—Persons who have worked for wages all their lives and are still about as poor as when they were born could could-better their condition by attending an industrial boarding school, learning to live collectively, learning to cultivate ground, care for live stock, etc.: taking stock in the company for their surplus products. After five years of this life they would be ahead what they had learned, and the value of their stock in the company as well; whereas they are ahead nothing now for all the work they have ever done.

How is this for an idea? Is this a good solution of the "Capital versus Labor" question? Economically dependent mothers breed slave wives, wage laborers and tramps. Capital speculates from wage labor. The industrial boarding school heads all of this off by teaching economic independence to both sexes. Boys and girls educated to live collectively and work for themselves at farm industries can also form stock companies, and operate factories by their own labor. This would be a dead freeze-out to the capitalist manufacturer.

Of course adult laborers, like adult wives, do not want to be emancipated. Laborers want to go on a strike and riot and bring the old fellow who gives them a job to their terms. Wives likewise go on a strike to bring those mean old cusses (their husbands) to terms. Not much hope to transform adults. But start at infancy, rear them on a baby farm and in an industrial boarding school located on a farm and we shall have a new and well-formed humanity. Orphans and illegitimates will thus form the greater part of our newer and better humanity.

J. S. Odegaarde, Marcus, Wash.:—To a man up a tree 'tis an exceedingly funny world, and I think that I can without fear of logical contradiction assert that the world's monarchial rulers are nearly all cowards while their subjects are mostly fools. The Sultan of Turkey fears to occupy his throne during an earthquake, and his subjects are soothed by a prayer from the Koran. The Czar of Russia lives in seclusion, and great consternation is caused in Moscow because ninety students left the university on a mission to preach Socialism in the country. And Cousin Willie Hohenzollern got scared nearly to death the other day because some one threw a piece of scrap iron at him, and now he seems to have lost all faith in God and puts all his trust in the army.

And now is a real live Anarchist driven out of Monarchial Canada—see enclosed clippings—across the international line into the states and still the Republic lives. Verily Monarchies must be suffering from some nervous prostration superinduced either from old age or corruption, or possibly a guilty knowledge that they are wrong and fear public opinion, a free press, lest they be found out.

One thing is sure; those in authority have no faith in either God or the people they rule; while I also think that the people to a large extent are beginning to lose faith in their rulers. But from Monarchism to Anarchism is too big a step even for a progressive (?) Britisher and they are no more capable of understanding the philosophy of Anarchism than would the subjects of the Sultan who believe in prayers as a preventive for earthquakes.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 20. CHICAGO, ILLINOIS, JUNE 1, E. M. 301 [C. E. 1901.] WHOLE No. 867

LITTLE HUMAN ACORNS.

I saw an acorn lying on a rock
  On which the sun beat down its fiery glance
The tiny seedling, though of royal stock,
  Lay dying neath the frown of circumstance,
And sun and wind united in the strife
  To cancel Nature's title-deed to life.

A common acorn? Nay, for in its breast
  There lay the germ-leaf of the mighty tree,
The infant oak stirred faintly in its rest
  And gasped for nourishment and liberty,
And these denied, the shriveling prison-cell
  Crushed back the aspiring life within its shell.

A sense of pity seized me as I gazed
  Upon the oakhood's premature decay,
And with the hand of comradeship I raised
  It from the rock and thrust it in the clay:
For no true man the duty could avoid,
  When acorns blasted are great acorns destroyed.

Toward city streets I turned my foot-steps soon,
  And saw upon the corner of a street,
A newsboy standing near a thronged saloon,
  Uncouth in garment, and with naked feet,
Whose energies went out in frantic strains
To keep alive upon his paltry gains.

Upon the barren rock of business lay
  This baby prophecy of future man,
Plucked from the cradle of its native clay
  And thrust beneath the curse of social ban,
The acorn's simile reminded then
That forms of infants hold the souls of men.

These human acorns lie on every side,
  With all the chance of greatness—and of death.
Upon the cross of commerce crucified,
  They pray to us with each expiring breath,
Can we do less than I did in the wood—
Give them the soil of social brotherhood?

—*The "Co-operator."*

Pre-Natal Culture.

BY TENNIE C. CLAFLIN.*

We have often wondered that, among all the medical authorities, there have not been more who devoted some part of their profuse writings to the ante-natal care and treatment of children. No more important addition could be made to our system of social economy, nor to our pathological literature, than a strictly scientific analysis of fœtal life for popular and familiar circulation. While so much has been said and written—much of which, to be sure, is very foolish and unprofitable—regarding children's care and treatment after birth, that part of their life previously has been entirely ignored. It would be just as proper to ignore their life after birth until some still future period, say three, five or seven years of age, as to do so previously.

To lay a good foundation for a good life, it is required that the proper care should be bestowed upon it from its very point of beginning. The same rule should apply and govern, which applies and governs in all similar matters outside of and below the most important of them all. Even the tiller of the soil exercises special care and his best wisdom in the matter of preparation for the future harvest. He knows, from oft-repeated experience, how important it is, first of all, to have the very best seed, of the very best variety, to plant. For this he selects the choicest and most perfect of his preceding crop, or purchases from others who have better than he. He knows that seed thus selected, planted side by side with unselected seed, and receiving no more care, will yield not only larger harvests but also that they will be of choice quality.

Having obtained the best seed possible, his next step is to have the ground properly prepared, into which, at just the proper season, he deposits it. All these introductory and preparatory measures of care and study are a part of the process by which our fruits, grains and vegetables have been brought to their present state of perfection. Everybody knows that fruits and vegetables which grow wild and are poisonous, are oftentimes capable of being brought, by cultivation, to be useful and delicious articles of diet. Everybody knows that it has been only by the strictest study and care that our most celebrated breeds of horses and other stocks of domesticated animals have been obtained. Everybody knows that deep scientific research is constantly being made regarding almost every department of production, and that those engaged in the respective departments, eagerly seek and systematically apply every new fact that which science makes clear. And it is, scientifically, an admitted fact, that the future character of what is to be produced can be very nearly, if not absolutely, determined by those who have charge of the process through which it is to be produced. Even the color which the herdsman desires for his cattle can be literally obtained; and what is true regarding color is just as broadly true regarding all other indices of individuality.

Notwithstanding all these accepted facts which are coming to be the rules and guides so general in their application to include children, the world stands aghast, and, with one united effort, frowns it down.

Nobody denies the importance of the subject, but those who will speak at all argue that it is one of those things which the common mind is not prepared to meet. Not prepared to meet! And the whole Christian world has been

*From "Constitutional Equality a Right of Woman," by Tennie C. Claflin: Woodhull, Claflin and Co., New York, 1871.

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preaching regeneration these eighteen hundred years! whichthey tell us is the one thing necessary. All the importance claimed for regeneration we willingly admit; all badly produced persons require regeneration; but as to it being the main thing, we beg to demur. If regeneration is an important matter, generation is still more so. It is to the consideration of this scientific fact, as demonstrated and practiced by the human, in all departments of nature below, that the human must come, and acknowledge itself a proper subject of. Just so far as science can demonstrate and humanity will put its demonstrations to practice, just so far will the necessity for regeneration be done away.

It is too true that the courage to face this question has always been wanting, and that when it is attempted, all society pretends to be outraged by it. Are Human Beings, then, to always be considered of so much less importance than the very things they make subservient to them, that they should forever be left to come into this world's existence as individuals at random? We know the obloquy that has fallen upon all who have ever attempted to hold the mirror so that society would be obliged to contemplate itself; but, notwithstanding all this, we feel there is not a more noble object to which we can turn. We have deliberately considered all the bearings of this matter, and have as deliberately determined to stand by the flag we have reared so long as we shall have life and strength to do so. We have thrown to the world—"Children: their Rights, Privileges and True Relations to Society," and we shall maintain it argumentatively, if possible; defiantly, if need be, against all opposition, let it come from whence it may, or let its character be what it may. Argument we know we shall not have to encounter. Scientific hindrances we know we shall not find in our path. Common Sense we know will offer no word of reproof. We shall, however, encounter hoary-headed bigotry, blind intolerance and fossilized authority—and we are prepared.

Symposia!

BY C. L. JAMES.

I thought Lucifer had cried "Hold, enough!" to all correspondents whose souls were burdened with the vaccination and vivisection questions; else I should have sent in an answer to E. C. Walker quite a while ago. As it was, I wrote to him personally—and elicited a brilliant flash of silence. But it seems I was mistaken; for now comes Flora W. Fox, with a string of quotations on vaccination; amidst which there is little of her own that I might criticise freely without danger of hurting one for whose *original* ideas I entertain the highest esteem. But I need not criticise—only compare and quote, in order to show her that these medical lights who have imposed upon her represent the "Movement in Favor of Ignorance."

Dr. J. E. Coderre informs us that smallpox is a "disease which does not exist!" Dr. E. C. Amerige says glanders or farcey (farcy?) is identical with tuberculosis in man! Or rather, if his English were straighter, I should take him to mean that Jenner said so! If he means that, I deny it: if the other, he should read Abbott's "Hygiene of Transmissible Diseases." He also says that Jenner's two first "victims" died of consumption. They certainly have had time to die—of something! The "Siglo Medico" says that of 304 vaccinations, 224 were syphilized. And Prof. E. M. Crookshank says we have no test for the difference between a pure lymph and one which might communicate venereal disease. I refer these authorities to the Encyclopedia Britannica article on vaccination, which Blue says is written by an anti-vaccinator. It will inform them that the whole idea of venereal disease being ever communicated by vaccination is a bugaboo, unsupported by an iota of real evidence. If the quotation marks are not wrong, Flora herself says "Make (doctors) responsible for professional acts and none would vaccinate." Whoever said it, I will inform her that doctors are civilly and criminally responsible for professional acts. Also, that I, as an Anarchist, have a very poor opinion of that remedy for their blunders.

* * *

A brief symposium on May Huntley's conundrum, "Why should love die?" is unquestionably very much to the purpose of Lucifer. The point is also one on which I should consider Flora W. Fox's opinion worthy the gravest consideration. My own—as brief as can be desired—is that, according to my experience, frankly varietist love does not die. Love which pretends to be permanently or temporarily exclusive does—because it aims at the stars. It is the passion of a spoiled child, crying for the moon. It dies because it is against the solid basis of human nature, and in harmony only with the wind and froth. Like Macbeth's ambition, it "o'erleaps itself and falls on the other"—into indifference; or repulsion.

* * *

And now, a word to the editor. In shutting me off from opportunity to answer Walker, which you correctly judged was a "scratch" I should have come up to, smiling,—you remarked it was a fact of tremendous significance that a monopoly is sought by the same school which recommends vaccination and vivisection (though all medical schools do the last). You have read the papers to little purpose lately if you do not know the Dowieites would like a monopoly just as well as the regular physicians. That is not a sin of regular medicine, as such. It is a sin of human nature, as such. The significant fact is not that regulars *seek* a monopoly; but that to a considerable extent they get it! And why they, rather than the Dowieites? Obviously, because people think they deserve it better. And why do people think so, except because the regulars, as compared with their rivals, do deserve it? If any one attempts to turn the tables on me by asking why the regular physicians deserve a monopoly better than their rivals, my answer is ready. It is because they practice the inductive method; selling no cure-all, like Morrison's Pills; having no dogma, like the homœopathist's *similia similibus curantur*; passing off no second-hand suit of clothes for the last novelty, like the hygienists; indulging in no absurdities about "faith," "magnetism," "mediumship," "Indian doctoring," etc., like tag, rag, and bobtail; but going wholly by observation, experiment, and record. A monopoly certainly tends to break them of this admirable habit. That's one reason, among others, why I never thought they should have the monopoly.

* * *

I have read Paul L. Sautter's vaccination and vivisection article; and bear cheerful witness that he knows more about his subject than any one else I have heard from on that side. Still, like all the rest of them, he is teaching his grandmother how to knit. All the truth of his article he might have learned from one good book on hygiene by a "drug doctor"—such a book as Abbott's *Transmissible Diseases*—which would also have corrected his quite numerous errors. He says that vivisection "as practiced now" furnishes no knowledge for the treatment of suffering humanity. I hope he will deign to inform us whether he would have a felon on his little finger treated by a quack or a surgeon? If the former—I shall rejoice to learn that he be has espoused Mrs. Montelle. If the latter, he does not mean what he says; for surgery, which he correctly describes as the only exact part of medical science, can no more flourish without vivisection than a tree without roots. If he had read Abbott on transmissible diseases, he would not say that doctors suppose microbes to produce the same effects on all kinds of animals. They find some animals quite immune to diseases readily communicated by inoculation to others. He is mistaken in saying we breathe typhoid microbes in the air—correct in saying that many people, despising the instruction of "drug doctors," eat and drink these microbes with their food. All who keep up this practice long are reasonably certain to have typhoid fever. Those who don't do so, never have it.

He has got things mixed when he talks about microbes being scavengers which "purify the blood." Some microbes are harmless, as he says; but it is simply an exploded idea that those of typhoid, cholera, and other transmissible diseases, do us any good, except that, with some diseases, of which the best known example is smallpox, one attack usually secures immunity for the future. A far safer and pleasanter method of attaining that result, is the anti-toxin treatment—oldest and best known example, vaccination. "Hydrotherapy, fasting, exercise, massage, osteopathy, and suggestive therapeutics" are, it seems, the medicine of the future. He should have added Indian doctors, natural bone-setters, and seventh sons of seventh sons.

Vivisection "causes pain." Not necessarily. Anæsthetics, themselves a fruit of vivisection, furnish means of experimenting on animals without causing pain. And this is always done, not only as a matter of humanity but convenience, except where sensibility of some kind is the function experimented upon. Because, as E. C. Walker observed, in his recent tirade on this subject, pain disorders the functions, and thus is an obstacle to their study.

Mr. Sautter says he can "substantiate by facts" his assertion that osteopaths, "natural healers" *usually* cure the cases which have been given up by medicine. Well, when he trots out his facts, and they prove what he says, for any but hypochondriacal cases, which medicine "gave up" on the ground that there was nothing to treat, I assure him he will not find the "drug doctors" too proud to learn of the "natural healers." They are, indeed, above practicing imposition. They bluntly tell such a patient as a hoodooed African, that there's nothing the matter with him; and if he persists in fancying himself sick, he may pay a "natural healer" to fancy him well. But when Mr. Sautter "asserts" (without offering proof) that "medicine is dogmatic, pedantic, and self-assertive." I, (without offering proof) deny it. I assert that hydrotherapy, osteopathy, etc., etc., is all this; and that medicine is inductive.

Indecent Prudery

How long will minds reeking with moral depravity be allowed to stamp the insignia of their mental condition upon the growing boys and girls? How long, will youths and maidens of this country be tainted in mind, debilitated in body, as the results of purient curiosity aroused by the efforts of our so-called public educators to hide or ignore the facts of sex and the existence of sex laws?

Here is a sample of their work. Read the following, and think of the mental condition of the one who proposed this order:

"The Somerville (Mass.) School Board at a very short meeting adopted an unusual order, which was offered by Mr. Sanborn, of Ward 5. The order reads:

"That in the primary and grammar schools instruction in physiology and hygiene be entirely oral, and that hereafter a single desk book be furnished for the use of teachers only; and it is hereby ordered that instruction be regarding the proper care of the body rather than the structural formation.

"Speaking on the order, Mr. Sanborn said that the books now in use are objected to by some of the parents of scholars. In addition, he stated that he considered certain portions of the books improper—in fact, indecent."

Mr. Sanborn considers certain portions of the physiology in question indecent. Why does he consider them indecent? Where is the indecency? In the physiology or in Mr. Sanborn's mind? I will leave my reader to answer the question.

But as you ponder on this, call to mind the millions upon millions of white-faced wrecks, some of whom stare you in the face in every community. You will see no brightness in their eyes, no life in their movements. Poor, hopeless wrecks. They go through life suffering all the tortures of the damned. There is no need for a hell in the next world. They get it here.

There is no effect without a cause. Health and vigor of a high degree is the natural heritage of man and of woman, too. Why, then, these white-faced wrecks? Why their abnormal condition, which makes a drunkard of one, an opium fiend of another, a pervert of another?

I can state with the absolute certainty that comes with unfaltering conviction, deduced from long and diligent study, that the primary school of all this depravity—the first turn in the road of life that leads to this moral and physical degradation—is the blighting, even murderous secrecy maintained on sexual subjects by those who have the young in their care.

I want those inhuman beings who are attempting to perpetuate this crime, who are endeavoring to breed moral disease into the minds of our growing boys and girls, to be thoroughly understood. I want the fact cried aloud that they, by their demoralizing efforts, are condemning to a life of uselessness, misery and disease not thousands, but millions of human beings. Medical science may hasten the funeral of these poor victims, but there is no disaster of storm or tide, no earthly condition, past or present, which has produced one-tenth of the misery, physical and moral degradation, caused by this Gorgon horror—Prudishness.

Look back upon your own life—you who read these lines. Have you ever erred? Have you not committed gross sins against your body that could easily have been avoided by knowledge? Have you ever thought of the damnable crime committed by those who educated you in failing to inculcate the plain facts in reference to your body? If you can answer no to these plain questions, I can only say you are a rare exception. Nearly every man and many women, too, bestow upon the altar of this dearly-bought experience a certain amount of their innate vigor and vitality.

But these vile prudes would go on murdering, go on blighting the best and fairest, simply because their own minds need cleansing and disinfecting.

I want their crimes stopped.

Who will help?

Who will reach out and save the souls and bodies of those who may soon be struggling in the darkness of misery and disease created by these prudes?

Who will aid in making the plain, wholesome truths of physiology so universally known that vulgarity of mind in reference to this subject will disappear like filth before the searching rays of warm sunshine?

Wake up, my friends, to your duty. Have you a son, a daughter? If not there must be sons or daughters somewhere in whom you are interested. Save them from the moral and physical blighting influence of prudes as you would from wild beasts.—"*Physical Culture*," *New York*.

A Gentle Reminder. Will our friends and subscribers kindly remember that it takes money, and a good deal of money, to publish a radical weekly paper in a large city? Please remember also that Lucifer has no "Sustaining Fund," no "Sustaining Club," as have nearly all other radical papers. That it depends wholly upon equitable co-operation,—dues on subscription and sale of its pamphlets and other literature, and not on donations, for the means of meeting its weekly and monthly bills. We are now entering the twenty-second year of publication under the same editorial management, consequently Lucifer is no mushroom growth, no infant of yesterday, but notwithstanding its years it cannot live without the constant helpful effort of those who believe in its work,—who believe in the necessity of persistent, never-ending agitation of the question of BETTER IDEALS, as well as better conditions, for the building of a better race of human beings, in order that the evils of our present social and economic life may be removed. Debt is a hard task-master; will our friends do what they can to save Lucifer from such bondage?

"Blessed is he who has found his work. Let him ask no more blessedness: he has a life purpose. Labor is life."

Anger turns the mind out of doors and bolts the entrance.—*Plutarch*.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

Children's Rights.

On first page of this issue will be found a selection from the writings of Tennie C. Claflin, written and published about thirty years ago. Many of the older readers of Lucifer remember well the wide-spread excitement, not to say consternation, caused throughout the United States by the writings and lectures of two phenomenally bright and courageous women who edited and published, for a time, "Woodhull and Claflin's Weekly," and many books and pamphlets besides, and who for several years made occasional tours through the country speaking to multitudes of eager listeners, including many of the most intelligent and cultured people America could boast.

Both these heroic women are still living; both married wealthy husbands in England, and are now widowed; and though we seldom hear from them now we cannot forget the work they did for human freedom, human justice and progress, a generation ago. No matter how much they may have retracted, no matter how much they may have failed to fulfill the promise of their younger years—as apostles of a newer and better gospel, a newer and better cult, than that taught and lived by the evangelists and prophets of olden times, we cannot altogether forget the tremendous shaking up of the dry bones in the camps of the Grundies by these two intrepid iconoclasts, nor the aid then given by them to the radical movements of today.

The chapter on "Children, Their Rights and Privileges" in the volume entitled "Constitutional Equality of Woman," should be printed in pamphlet form and given a wide circulation. M. H.

Encouragement for the Press-Writers.

The following letter from Dr. J. B. Wilson of Cincinnati, President of the National Secular Union and Free thought Federation, was forwarded to us for publication by Francis B. Livesey, of Sykesville, Md., who is probably doing more than any other man to promote efficiency, through concert of action, among the members of the great volunteer army of Press-Writers of America. In this letter Dr. Wilson says:

Another Ring Letter to hand. The more I look into the work of the Press Writers' Association, the more I am impressed with both its importance and the great possibilities that may evelop out of it. I think I can see in it the foundation of a great institution. It is on the right track. With the proper business management, it is bound to become a power. As I understand it, the intent is to bring all the brainy writers and active workers in the Liberal cause in touch with each other, and unite them in the common purpose of maintaining the freedom of the press. Every member is in himself a reporter, whose duty it is to inform the officials of the society of every attempt to suppress free speech in the locality in which he may reside. I can readily perceive, that with an earnest, fearless representative in every city, and especially county-seat, throughout the country, this organization will develop an influence that will be felt. It will be the duty of each representative to report such prosecutions as those of Moore's and Govan's and other vital issues in his local papers, thus bringing the truth of such assaults upon our liberties to the eyes of the general public, and so enlist friends and sympathizers, and thus break down the prejudice that exists against us.

Let the good work proceed, and the membership increase, until in all parts of this country myriad voices will be raised in protest at every invasion of the rights of free press and free speech as guaranteed by the Constitution, to every citizen of this great republic. This is the object as I understand it of the Press-Writers' Association. It should commend itself to every Liberal correspondent and writer.

I am pleased to observe that my suggestion that the Association secure an official paper is being considered by the officers. The ring-letters grow burdensome as they pass along, and besides reach only a few of the members. In order that the Association may grow, every member should have a medium of communication, and the work of the Association be brought to public observation. I would like to see all of our Liberal papers open their columns to the work. When the society grows in strength and membership it should have an organ of its own. Its peculiar and special line of labor and defense, will in no way conflict with or financially affect our other Liberal journals. The more freedom maintained in the commercial press, the more freethinkers there will be to take and read freethought papers.

The opportunities of Dr. Wilson for obtaining correct information, and for forming a correct opinion, in regard to the importance of a Press-Writers' Club, or association, are most ample, and his opinion will doubtless have much weight with our readers and with Freethinkers and Rationalists generally.

* * *

The following rules for the guidance of beginners were sent us by D. Webster Groh, of Hagerstown, Maryland, whose work as a Press-Writer is scarcely less efficient and persistent than that of Mr. Livesey:

The main points of success in writing letters to the daily newspapers are: First—to have some particular reason for writing them, *i. e.*, something on which to comment that has appeared recently in that paper.

Second—that this comment come promptly after the article commented on appeared, so that it is "timely," as editors call it.

Third—that the comment be brief, pointed, courteous, plainly written in black, legible ink, on one side of the paper only, in grammatical language and punctuation, with properly spelled and well selected words.

Fourth—that it address the editor in the style he usually inserts letters, whether "Mr. Editor," "To the Editor," "Editor of The——," or any other form he adopts peculiar to his own paper.

This last point makes the writer seem acquainted with his paper and avoids the need of changing the form of address in the manuscript.

All noble acts lie outside the creeds; and the assumption that the impulse to these acts is a monopoly of Christianity has no warrant either in past or present history.—*Edward Clodd.*

Vaccination and Vivisection.

Replying, briefly as possible to C. L. James' "Symposial," I will say:

1. Lucifer did not cry "hold, enough, to all correspondents whose souls were burdened with the vaccination and vivisection questions," but, with all its liberality or freedom of platform, Lucifer is compelled to remember that it costs a deal of money to print a radical journal, and that it would be unjust to those who furnish the needful to keep the light burning if we should devote the entire space, or the greater part of the space, of the paper to the discussion of a single subject by two disputants, however skillful these two may be, in the use of their forensic weapons.

2. It was and is quite right and proper, after a brief interval, to allow others a chance to express their thought on what seems to them a subject of very great importance, hence Flora Fox, Paul Sautter and others have been granted brief hearing, but if each had demanded as much space as required by Messrs. James and Walker there would be little room for any other question to be investigated. Even while I write these lines I am in receipt of a letter from an old friend and helper whose article on vaccination and vivisection I had ventured to cut down to suit our limited space, scoring me severely for taking such liberty with her article, and demanding its return to her. In reply to this castigation, and to others of like tone and temper, I will say that if these good friends will furnish the means to print a paper the size of the "Chicago American" I will print their articles as written, with little or no regard to rules of literary criticism.

3. If Friend James were the chairman or "mode rator" of a convention of people assembled to discuss matters of common interest he would probably rule as "out of order" those who should use language such as he himself makes frequent use of in Lucifer, when speaking of his opponents—"quacks," "tag-rag and bobtail," etc. Admitting for argument that the erudition of Bro. James is so enormously superior to that of the average woman or man that he is justified in treating their opinions with ridicule and contempt, I very much doubt the propriety of such treatment, and while Lucifer's platform can bear the strain of such manners for a time, some of us decidedly prefer to listen to discussions in which more courteous methods are adopted.

* * *

Hitherto I have refrained from giving publicity to my own opinions, except in a general way regarding the much disputed vaccination and vivisection questions, preferring that others should do the talking, but now that I am accused, by inference at least, of lack of courage in defining my position I will give, in few words, something a little more definite:

I class "regular medicine," orthodox medicine, in the same category with regular theology, orthodox theology. I regard them as chips from the same old block. Doctors of theology believe in vicarious atonement, so do the doctors of medicine. The priest says, in substance, "Go it boys! have a good time. Take your fill of sin, and when you are tired of sinning, come to me and I will fix you up all right for the next world. I have the genuine cure, the only original cure, for the sin-sick soul—all others counterfeit. Come and be saved; charges reasonable!"

So likewise the medical doctor, by implication, says, "Go it, boys! have a good time. Indulge your passions and appetites to hearts' content, and when the natural consequences overtake you—when your joints are racked with rheumatism or gout, or when tuberculosis, dyspepsia or syphilis make life a burden, come to ME! Hanging up in my office is a diploma from a regular medical college certifying that I know all about disease, its cause and cure. For a reasonable consideration I'll fix you up, good as new. The learning of the ages and the whole pharmacopœia of the world are at my command. Come and be cured. But beware of 'quacks!' 'natural healers,' 'osteopaths,' 'hydropaths,' and all irregulars. All these constitute the 'Movement in Favor of Ignorance.' The people should be protected rom the ignorance and cupidity of these harpies, and therefore, out of pure benevolence and human sympathy we have secured laws by which these ignorant irregulars can be properly punished when they invade the domain of the healing art."

From the standpoint of an ignorant "layman," vivisection is closely allied to the theologic nostrum known as the "blood of Jesus." Jesus, the innocent victim, was vivisected on the "cross," for the space of three hours, in order that mankind might escape the pains of hell. Millions of innocent quadrupeds, insects, birds and reptiles, have been, and are now, vivisected, slain by inches, by knife, by fire and deadly drug, in order that mankind may escape the punishment nature visits upon those who disregard hygienic rules of living; or in order to outwit "the devil" in the shape of the invisible and omnipresent "microbe."

In like manner vaccination is clearly allied to the theologic sacraments, Baptism, The Lord's Supper and Marriage, by which sacraments adults, and also children, are supposed to be rendered "immune" to or from the snares of the "world the flesh and the devil"—the chief difference being that the vaccine virus injected into the veins of a well person is not expected to make that person immune in the presence of any danger, or devil, except one—small-pox.

Our paper is too small for full elaboration of this subject; those who care to read all sides will find a valuable compend or collection of authorities on these matters in the pamphlet "Vivisection and the Drug Delusion" compiled by J. Winfield Scott, with Prefatory Letter by Philip G. Peabody of Boston; price ten cents. Copies can presumably be had by addressing Frank D. Blue, of Terre Haute, Indiana, editor of "Vaccination."

M. H.

Report of Meetings.

The meeting of Lucifer's Chicago Club, Thursday eve, May 23, to consider ways and means for an active summer campaign of agitation and education, was fairly well attended. The chief subject of discussion was The Press-Writers' Association, concerning which quite a number of articles have appeared in late issues of this paper. Among those who spoke in favor of the proposition were Jonathan Mayo Crane, Dr. C. S. Wood, Dr. Chas. J. Lewis, Geo. B. Wheeler and the writer of these lines. Of those who took a stand more or less in the negative were Emma Goldman, A. Isaac, editor of "Free Society, and C. Fuetzner. On the part of the affirmative it was urged that there never was a more favorable opportunity for effective work in favor of freedom—freedom of thought, of speech, of press and of mails, including, of necessity, freedom of non-invasive action.

Mention was made of the prosecution of the Dowieites because they prefer to die rather than employ a medical or drug doctor, as giving an excellent opening for the Press-Writers to get in arguments in favor of the right of every person to be his own doctor as well as his own priest or lawyer. If the state, or the community can force its doctor upon the heretic in the healing art, how long will it be till it will force its priest, or theologic creed upon the heretic in religion?

In favor of concert of action among Press-Writers reference was made to the effectiveness of an organized army as compared to that of an unorganized mob. To this it was replied that the unorganized, untrained and undrilled Boers of South Africa had made a very good record as against more than ten times their number of well-organized and well-drilled English soldiers. To this it was rejoined that the Boers were not without training or drill. As some of us see it they have had the best training in the world for effective soldiers. Each man was, from youth up, accustomed to the use of arms and inured to danger. Then when the need of concerted action came it was a very easy thing to fall in line and keep step with comrades in arms, also to intelligently carry out the part of the work planned and assigned by the foreman, the captain, the colonel or the general—still reserving the right to *refuse obedience* when his own judgment told him the order was wrong.

Such independence as this would destroy the organized despotism known as the British army, or the American army, but makes the organized Boer army all the more effective, and would make the organized army of Press-Writers a power well nigh irresistible if properly directed.

Without taking definite action on the matter the meeting adjourned to Thursday eve, June 6, when the same and other plans of campaign work will be further considered. Place of meeting, as before, 500 Fulton St.

EMMA GOLDMAN AT THE SOCIETY OF ANTHROPOLOGY.

Oriental Hall, Masonic Temple, was well filled with expectant hearers who came to meet and greet the exceptionally bright, earnest and eloquent expounder of the gospel of Anarchism on Sunday afternoon last. Lack of time and space prevents further report at this place than to say that the speaker evidently carried her listeners with her, in her exposition of "Modern Phases of Anarchism," and that the few dissentients, whose voices were heard when criticisms were in order, were most triumphantly answered by the speaker herself and by Dr. Juliet H. Severance, A. Isaac, Dr. Chas. Lewis and others.

At the close of the prolonged session the Society of Anthropology, decided to hold no more open meetings till September, but to meet every Sunday eve at the house of some member, or at such place as may be determined upon from week to week. For further information the inquirer is referred to the Secretary, Dr. Chas. J. Lewis, 733 Carroll Ave.

"Why Should Love Die?"

BY HELEN WEBSTER.

Under proper conditions human affection between congenial natures should be as enduring as life itself. This is true of our attraction and delight in objects of inanimate nature. Our admiration of a beautiful landscape, of the majesty and sublimity of mountain range, or of sky and sea, remains with us as long as sense and sight exist.

The lily, the rose, or the forgetmenot wins our love at first sight and holds it while life and reason remain. In these matters we follow our own natural ideas and instincts, but in our human attractions and relations we accept models formed and fashioned for us by the designing few, for the exploitation of the many.

That the fellows who invented and inaugurated the present system of marriage, with its degrading and revolting "support" fetish, were wise beyond their time is proven by the servility of the race as manifest in its tenacious adherence to said fetish through all the centuries thence.

Bond or free, the world round, both men and women bow before the shrine of this hideous god. Woman believes, as she believes in nothing else, that it is not only her right and privilege, but her *duty* to sell sex favors for a support. Has she an income, or her support assurred from other source, she expects pay for said favors, all the same.

Free couples form few exceptions to the prevailing custom; while they eliminate the formula of marriage, they retain all the virus of the compound. Often they feel, or seem to feel, a sort of pity for the unenlightened bond couples, but they are pronounced and persistent in practice of many of the vices of the marriage institution—the close, intimate and constant association, home or abroad, occupying the same room, and even the same bed.

The supporter's home is cared for, meals cooked, clothes washed and mended—all without charge by said free woman, the same as done by the bond woman; and like her also, she expects "support" for sex favors. And the sum invested in said support, not being fixed or stipulated, is left to be determined by the means or generosity of the supporter, thus engendering in the mind of the free woman a wifely concern as to the contents of said supporter's purse, while she regards with no friendly eye the woman having a near or remote prospect of sharing with herself the "support" from said purse.

And again, like the bond woman or wife, she feels that "eternal vigilance" is the price of a *good* support. Wearying of such surveillance, is it surprising that the man should leave this home and seek to establish another, in the vain hope for happiness upon such a basis?

When will it dawn upon this man's mind that the love he boasts as "*free*" is the costliest merchandise a man can buy?

A woman that sells her labor for a stipulated sum, whether by the week, by the month or by the year, when paid this price, knows she has no claims upon her employer's purse. Such an arrangement between free couples would doubtless in their minds, degrade the woman to the level of a "hired girl," whereas the highest ideal of "free" couples seems to be to elevate the woman to the *exalted* position of the bond or married woman.

Love, nature's best and brightest gift to man, is too pure, too delicate, too ethereal, to thrive in the foul and fetid atmosphere of avarice, of cupidity, of commercialism; hence, when subjected to these conditions, meets an early death—perishes from out the hearts of men and women.

CHANGES AND CREDITS on mailing list are now made but once each month. When, therefore, our friends do not see the number on their tabs changed promptly they will understand the cause. Our mailing list is now set by a linotype machine, hence changes and eliminations cannot be so promptly nor so cheaply attended to. No loss of numbers, however, will be sustained by subscribers, as duplicate copies will be sent to them at their new place, when notified of change.

VARIOUS VOICES.

Bolton Hall, New York:—I enclose my dollar renewing my subscription. Lucifer and the Wilmington "Justice" are the most courageous papers that I know.

Leroy Cummings, San Diego, Calif.:—Find enclosed $1.25. Please send me Lucifer for another year. I value your paper very much, and as an anarchist, I most heartily endorse your efforts to overthrow the tyranny of the ancient marriage institution. Realization of personal responsibility must replace the reverence for the politician's license and the clergyman's ceremony before present deplorable conditions can possibly improve.

Walter Breen, 309-13th. St., Omaha, Neb.:—Just a line to endorse the recent agitation started in Lucifer *re* a Press-Writers' column. I will say that if you know any fellow Liberal who is seeking to gain admission to the secular press and desires his articles typewritten, that I would be glad to do this free of charge, and in this small way I would feel I was contributing my mite to a good cause. I can find time to typewrite say one article each week if not too long. I shall take the greatest care of the MSS and will return same with copy.

Mary F. Smith, 1939 Broadway, Cleveland, Ohio:—I was so well pleased with E. C. Walker's reply to C. L. James' defense of vivisection that I took a day off from the workshop to congratulate him on his wise, humane, fearless and just criticism: I am no hero-worshiper, but like to render unto Cæsar that which is due to Cæsar. I have always admired Mr. Walker's articles—all that I have had the pleasure of reading. It is beyond my comprehension how any one claiming to be a freethinker can uphold or defend vivisection, and would say to Mr. James that I have seen more fatal results from the treatment of regular diplomaed physicians than I have ever seen from that of the so-called quacks. It is largely a question of fees. I would by no means say that all physicians are unsympathetic and selfish, but, like the members of royal families, doctors are becoming so numerous that they have to resort to all kinds of schemes to secure incomes whereby to live—but all to the detriment of the people.

O. N. Bancroft, Bartow, Fla.:—Referring to the subject on which you ask for a symposium, there seems to be a material basis for continued love.

I have observed persons coming together, as man and wife, on the plane recognized as the animal or physical in great preponderance. These persons soon get restless or uneasy under the bonds; wordy wars ensue, and frequently more serious conflicts result.

Another class of those who marry, are such as are adapted to each other not on the physical alone but also on the intellectual. With these the duration of mutual love is more lasting.

Another class, fewer in number by far than either of the classes just mentioned, are those who supply each other's needs on the physical, the intellectual and also on the spiritual planes. Spirit, being the ultimate of all progress in the processes of nature, is beyond comparison the most important consideration. It seems to me at least reasonable that when we meet persons thus mated on all three planes of life that such unions would be permanent love unions through a long earthly pilgrimage. This is the opinion of one who has had unusually good opportunities for observation.

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MORE LIGHT!

The prayer of Ajax was for light;
Through all that dark and desperate fight,
The blackness of that noon-day night,
He asked but for the return of sight,
To see his foeman's face.

Let our unceasing, earnest prayer
Be, too, for light, for strength to bear
Our portion of the weight of care,
That crushes into dumb despair
One-half the human race. —*Longfellow.*

Love.

BY J. H. GREER, M. D.

Since the world began no subject has engrossed writers and singers more than the subject of love. But it is only in times more modern that the truest conceptions of its power and meanings are being translated to an eager, listening multitude.

Love is a divine law. It is a necessity of every human. To live in an atmosphere from which love is excluded is as destructive to the best impulses of spiritual being as to live where sunlight is not would be to physical or material being. As cold is absence of heat, as darkness is absence of light, so hate or ill feeling is absence of love. Love begets life, hate destroys it. This force though invisible except through its workings is the most powerful force in the realm of mind.

In science it has come to be recognized that worry, anger, hatred and kindred wrong feeling have effects positively injurious to one's self and one's associates as well. Any person who is sensitive can notice the effects contact with different individuals has upon him. Some leave him feeling dull and depressed; others leave him buoyant and glad for the meeting. This is due to characteristics cultivated, or otherwise. With some natures it is easy to exercise the better faculties of mind; with others they seem to feel best when making trouble. These natural conditions are due to heredity and pre-natal influence, and to the environment in which one has been reared as a child. When only such children are born as are conceived through conjugal love will it be a natural thing for good traits to shine forth. However, heredity is said to count for only twenty-five per cent. And though a child may not have been generated by love, he may be trained in the right way of thinking and doing, because it is to his own advantage. Love is the law; to go contrary to a decree of nature is to insure suffering for one's self and intimates. To illustrate: There is the well-known law of gravitation. If one steps over a cliff or precipice he will be bruised or killed, and to avoid disasters he takes advantage of that law for his own preservation. So with the law of love. In doing good to his fellows one is merely obeying the law of self-preservation. And while doing so he has the happy consciousness that his acts bear only good fruit.

There are many shades of love. We cannot even say that those who experience it in its best known expression have learned all there is to be learned. It may be likened to an inexhaustible fountain; the more that is given the more remains for further beneficent uses.

Love is made manifest between the sexes, between parents and children, between friend and friend; it is to be seen in exchange of service—in the barter of spiritual and material goods, as it were. No one should be confined to any one particular phase of love. As Lowell wrote:

"I would not have this perfect love of ours
Grow from a single root, a single stem,
Bearing no goodly fruit, but only flowers
That idly hide Life's iron diadem;
It should grow always like that Eastern tree
Whose limbs take root and spread forth constantly;
That love for one from which there doth not spring
Wide love for all, is but a worthless thing."

It has not reached a healthy stage of growth when content with just its own. The loss of the object of affection would have a blighting effect, and the power of the individual for receiving or conferring happiness lost.

The many gradations of love, or perhaps it were better to say the many stages of development, makes the conception in one phase entirely unintelligible to another. Almost any two individuals will give it a different shade of meaning, or especially that love which exists between the sexes. The love of the low, undeveloped human is but little beyond that of the brute creation. Between the sexes it can only be expressed in the gratification of the sexual instinct common throughout nature. Love among the civilized and cultivated has thousands of ways of making itself known. Its influence is spread through the entire being, and in turn is qualified by its connection with every other feeling.

An element known as personal magnetism is very much to be observed in social relations. Like many other forces it possesses an attractive and repulsive character or manifestation. This attraction is to be noticed among school girls when they walk with arms about each other, or when a child nestles against its mother's breast; when friends clasp each other by the hand. Attractive qualities in either sex renders the magnetic attraction agreeable, though the

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infinity of variations in persons makes that which is attractive to one indifferent or unpleasant to another.

The requirements of true love, "the highest form of altruism," is that the exchange of spiritual qualifications, of personal magnetism or of physical attractiveness be equal or nearly so. A love in which more is given than is received does not rest upon a lasting base.

In his books of "Fables and Essays," John Bryan gives the following which is quite to the point:

"A young man married a beautiful young girl whom he loved very much. At their first meal he carved the steak, and out of his affection for her he gave her the tender part. This he continued to do without interruption, giving her the tender part of the steak for three years.

"On the morning of the third anniversary of their wedding he begged her to carve the steak—pleading as he pretended—that he had strained his wrist.

"To this she readily consented, and as usual kept the tender part for herself.

"The next morning, his wrist having suddenly recovered, he carved the steak and kept the tender part for himself.

"At this his wife burst into tears, exclaiming, 'You no longer love me.'

"'Ah, madam,' he said, 'I have done an act of selfishness only once, which you have repeated a thousand times.'"

A true love presumes, although it does not demand, an equitable exchange. Unselfishness beyond a certain point causes unhappiness and is good neither for giver nor receiver.

—*From "A Peep at the Mysteries of Nature."*

In Love's Garden.

BY J. WM. LLOYD.

The question was lately asked, "Love Dies—Why does Love Die?" It is a pertinent question and goes to the root of the matter. I will not pretend to give an exhaustive answer, but I think I know several reasons why it dies and I want to speak of them.

Lovers may be roughly classified as exclusive lovers and varietists. Each class looks at love from a different standpoint, and each class has its own way of letting love die.

Now home (I will use this word in a broad sense as of a place where love is) may be compared to a garden and love to a plant and the lover to a gardener. An exclusive lover is generally a very noble and sincere and earnest individual, but a trifle over-concentrated. As a gardener he thinks he is morally limited to one crop, and having made his choice he throws all the energies of his strong nature into its cultivation—he gives all the forces of his life to the loving of this one woman. This is all well within its limitations. If he has made a wise choice and cultivates wisely he gets a rich crop but—and here's the rub—if he has chosen the lily for his one crop he gets no roses, and if he has chosen the rose he has no lilies. Nature is inexorable and no one woman can be everything. Women are limited, and a strong, rich development in one direction means, usually, a corresponding lack in another. But perchance this gardener of roses sees a lily and loves it. Perhaps he could help loving it, perhaps he couldn't—never mind that now—he loves it anyway, and finds himself in a fix. His creed is that he can love but one—I mean that he can raise but one crop—and so it is altogether out of order for him to love two at once and he must make a choice. Perhaps as the lily-love is a new one he chooses that, gets a divorce from the rose-love and lets the rose-love die. Or perhaps, after loving the lily in a guilty fashion awhile, he turns resolutely back to his rose and lets the lily-love die. One way or the other some love-dying is pretty sure to be done before the business is over. And sometimes he makes such a mess of it, and becomes such a slack gardener, that both loves die, because neither has all his attention, and he goes altogether afield to browse among the thistles with the rest of the asses.

The great trouble with this foolish gardener is that like most of his class he has a faith that the woman—the plant—he has chosen is perfect and will yield him every kind of flower and every kind of fruit. And when he finds his mistake, that nature has limited her, he simply transforms the same foolish faith to another woman who is equally limited in another way.

The truth is that all loving is limited, and all lovers are limited, and all flowering and fruiting is limited. Love the unlimited all you please, worship it and reach for it, but use common sense, and kindly and considerately fit yourself to the actual. Remember that choosing is refusing, devotion is exclusion, and that everything costs its price.

Some say the exclusive gardeners kill out their plants by over-cultivation, but I have never seen it. I guess there is little danger there. Sham work, not cultivation kills, I reckon.

Varietist gardeners are different. Most of them don't believe in cultivation. They are great on nature. But they generally cultivate some in a half-conscious, crude, one-sided, spasmodic way. They attend to a great many plants, of many different kinds, cultivate all occasionally, in a half-hearted way, but chiefly concern themselves with gathering flowers and fruits, inhaling fragrance, enjoying shade, etc. This sort of thing doesn't work very well. A really wild plant never becomes attached to a gardener, because a gardener who never cultivate is really no gardener at all only a rancher. As soon as the gardener begins to cultivate the plant the plant begins to love the gardener, but it also begins to depends upon his cultivation. It has lost its old wild self-sufficiency. If then its gardener cultivates it some, only now and then, lavishly or lazily, any old way, as the mood possesses, this plant is not going to thrive. It is dead sure to sicken, likely to die. It may come to hate the gardener for his neglect and selfishness. Your warmest woman is a proud creature and it hurts her pride to be petted or forgotten just as it happens. She wants a man to *appreciate* her, and one who is reliable, not a hot-by-cold vacillator. But she may love a man very much, even if he loves her only a little, if she knows from the start and always knows what she can depend upon. Plants and lovers and business all thrive on *trust*.

Varietists certainly gather rich bouquets of wild flowers, rich feasts of spontaneous fruits, but they seldom get anything like the full good of these. They are too hasty, fickle, wandering. It takes loving study, attention, continued watchfulness and interest to get the full beauty of even the humblest blossom, to appreciate the flavor of the simplest berry. And the resplendent-double flowers, the richest fragrances, the largest fruits never come to these—they are for the gardener who devotes and studies and concentrates and cultivates and puts his own life into his love for a few.

So then I, as a gardener, would stand somewhat between these two groups, reconciling each, correcting each. I think the exclusivist misses it by trying to get everything from one thing and I think the varietist misses it still worse by trying to get everything from everything.

My advice to those who go into love-gardening is: Love one and love her very much, and appreciate her and cultivate her so that you bring her to the highest flowering and fruiting her nature is normally capable of (so shall you bless her and yourself) but be very careful how you strive after the very double-flowers, the heavy fragrances, the mammoth and seedless fruits. These things are mostly monstrosities and excess and cost too much otherwhere. They result from meddling and deforming, not from cultivation which is selection, appreciation, and the supplying of all natural conditions and normal necessaries of growth. But do not expect too much of this one. She is your Central One, but she has her limitations, perhaps equal to her abilities. If you feel the need, get a few other plants in your garden to round out, balance, harmonize and fulfil your work and life, but don't attempt too many. You, too, are limited, very limited, in time, health, strength, knowledge, love-power, power to enjoy, about everything, and if you cannot give a plant all the loving cultivation it needs for normal growth you better let it alone. Still there is such a thing as including a neglected plant out of mere pity and sympathy. Sometimes that is a good thing, sometimes it isn't. Use your judgment and watch results. But anyway, don't give it reason to expect more than you can give. And don't bring plants into your garden that will injure the growth of the others, especially the Central One. Just a little garden with a few plants, well-cultivated, gives the most happiness I opine.

The old-fashioned method of cultivation was the best, no doubt, where mere propagation was desired, but those who wish the finest flowers, and especially luscious fruits for their own table, are recommended to the new "Karezza" method. Some authorities are against this, but after seventeen years trial the present writer has no fault to find or disappointments to record.

But whatever the method it is a reproach for any gardener to let a love-plant die.

And the greatest mistake the varietist gardeners ever make is to suppose that love cannot be cultivated, helped or hindered—that it is altogether a wild, instinctive, irresponsible thing. As a fact love is as manageable as muscle, if you are resolute to be above it.

A true man rides his passions like a horse (ashamed to be thrown or run away with) and uses a curb but no spurs.

Comments.

BY C. F. H.

The arrogance of the "Chicago Tribune" is amazing. After hinting that the members of the Cuban constitutional convention voted as they did in order to continue receiving their per diem of $10, the "Tribune" says:

"The President has no authority to modify the substance of the Platt resolutions. They are the law of the land, which he must enforce. The convention may yet decide to send a commission to Washington. Should it do so the President will receive the commission with great courtesy, will listen to whatever it has to say, and will inform its members with polite firmness that it is not in his power to revise the action of Congress."

Law of what land? Are the laws of this land already assumed to be binding on Cuba? Do not overlook the courtesy and polite firmness claimed for our President. He belongs to the "polite classes," a term which applies to persons who are polite as to trifles, but who are greedy boors and robbers as regards the things essential to life.

* * *

Mr. Schwab, the million dollar a year manager of the steel trust, tells young men that success may be attained by working longer than the agreed time for an employer. It might be suggested that the way for a dealer in steel to succeed is to throw in a ton, now and then, more than the contract calls for. But the steel mills do not need to do this, having a monopoly. Mr. Schwab is opposed to labor unions, which are but attempts at monopoly, the aim being that only the contract amount of labor shall be delivered and no more, which aim is exactly like that of the steel trust. Trusts take so much of labor products that they are utterly conscienceless in demanding more, as a gift or by extortion, they are not particular which.

* * *

The degeneracy of Christian ethics, if Rev. W. S. Ament is to be a guide, disgraces the new century. Mr. Ament is the divine who failed to refute the charges made by "Mark Twain" about looting the Chinese. According to the "Chicago Chronicle" of May 13 Mr. Ament admits accepting $300 of the sum received for the contents of the palace of Prince Hsi (sold by the looters) but justifies this because he used the money to feed Chinese Christians. Mr. Ament is optimistic, and sees much good resulting from this murdering and looting in China, and believes "the interests of the Christian Church have been furthered," because the heathens learned to respect the bravery of the missionaries, and he hopes this respect will lead to conversions. All this leads us back five hundred years or more when bravery and strength were the sole tests of right and truth.

* * *

I felt very sad after reading "News from Nowhere" by William Morris. When Ellen faded away and the poor tramp representing the ignorant servility of the present age, appeared to my view, I knew the dream was finished, and the change from that picture of a nearly perfect society to the present insane turmoil was a great shock.

According to this book there will be little toil and no trouble in England in two hundred years from the present, in fact toil itself will be a pleasure, and sought after as such, only a few of the older inhabitants understanding what individual ownership means, each person living in any house that suited him, if there happened to be room.

While reflecting on the parting from Ellen, who, though forty-two years of age, appeared about twenty according to our standard, and regretting that the dreamer could not bring her back with him to this age, for a sample product of a better era, and to help along the work of reform, I fell so nearly into a trance that I thought the occasion a good one to see how people will fare in three centuries hence, instead of two, and believing our people would prefer to patronize home trances, I resolved to remain right here, and proceed with the trance.

Of course I was much surprised at the appearance of Chicago. All the tall buildings were gone, the result of the adoption of the single tax system two hundred years before, under Mayor Carter Harrison, the last of a long line of mayors of that name. The office fell into desuetude during his life, as a result of the single tax reform, as did all other offices.

The only problem I found bothering the people was lack of work. The competition for it I thought greater than in the nineteenth century. But the result was different, as there was no such thing as wages. Every one worked for the fun of it, and there was not enough fun of that kind to go round. I inquired why men were allowed to invent machines. The reply was that invention became hereditary, and whole families took their recreation in that way, and no one was privileged to stop them. I said what about the natural law that men will seek to satisfy their desires with the least exertion, and learned that the law was still believed to hold good, but the desire for work became the more intense as work grew scarce, thus growing by what it failed to feed on.

When I arrived a dozen well-dressed men and women made a dash for my satchel, each desiring to exert their muscles a little as well as to be friendly. On getting aboard a street car I noticed quite a turmoil at the motor-lever. I soon learned that the motorman had left his post for a moment to get an ice-cream soda, and a dozen people rushed to take his place. Gallantry prevailed, and I noticed that the car was controlled by a very pretty woman of about sixty years of age. When the motorman returned he was greeted derisively and told to go down to the lake shore. I soon learned what that meant.

Everywhere I noticed the same friendly strife for a chance to perform labor. All sorts of games were in constant progress, but did not satisfy very long, as the element of usefulness must be added to exertion else it soon became wearisome. I visited a hall where the sages were inventing new kinds of labor. They took their exercise that way.

The great mass of the people seemed to care little for abstract problems. When any luckless individual lost his opportunity to work, it was considered a great joke, and he was told to "go and pound sand," an expression which I thought I had heard in the nineteenth century on similiar occasions. I then visited the lake front where the sand was pounded, and saw an immense horde of people with mauls exerting themselves on a long heap of sand along the shore. A few were heaping up the sand as it became scattered by the pounders, and others were busy in shops near by making and repairing mauls. There were not implements enough to supply the demand. All was orderly. The numerous "waiters" were in a regular line, and when anyone dropped his maul, the first in line hastened to take it up.

Just as I was reflecting that every age has its problems, my trance ended.

Wisdom has a hard task getting into a head already filled with bigotry.—*Selected.*

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

"Where are We At."

There are just three attitudes for rational human beings to take towards the social order, or disorder, with which we find ourselves daily and hourly environed, or confronted:

First, an attitude of endorsement, of approval and of support, by word or deed, more or less pronounced and positive.

Second, an attitude of indifference, of laissez faire; an attitude based on the belief that whatever is is right, or at least a belief that no efforts of ours can materially change the general aggregate of human happiness and misery; a belief that human evolution is a very slow process and that it cannot be hastened, or retarded, by conscious human effort. Or, if we are believers in theology, in the supernatural, in the "Creation" theory, the miraculous theory instead of the natural hypothesis or the "Evolution" theory, we may put the responsibility of everything wholly upon a supposed "Infinite Intelligence," an omnipotent and omniscient personal (consciously personal) entity commonly, yet vaguely, called "God," and thus console ourselves with the reflection that in "God's own time" all wrongs will be righted, and everybody made happy.

A third attitude is one of dissatisfaction, of unrest, of discontent, of protest—an attitude of more or less active revolt—of revolutionary iconoclasm.

Whether we will it so or not we necessarily find ourselves occupying the ground represented by one or more of these three attitudes—either continuously or by turns. To be consistent with one's self—TO STAND TOGETHER with one's self (which is the etymological meaning of "consistency," is always desirable; is one of the evidences of mental sanity, although we all know that many a man or woman is condemned to the mad-house because of the consistency as well as the persistence of his or her mental vagaries.

Speaking for myself alone; without a word of condemnation for those who choose the attitude numbered one or two, I confess to a strong preference for attitude number three. Organized and environed as I have been and now am, I cannot be other than a rebel, a heretic, an iconoclast, a breaker of idols—of ideals, that have been set up by men whose main effort seems to have been to rule their fellow-human beings, and by ruling exploit or rob others of their equitable share of the earth and its opportunities.

M. H.

Marriage and Divorce.

Never before, perhaps, since the dawn of authentic history, has the subject of the conjugal relation of women and men received so much attention, in the public forum, as now. And very proper and logical it is that thinking minds of all grades and shades of thought should turn their attention to this question, for it needs no argument to show that the conjugal relation involves and includes the "issues of life and death," as does no other human relation. All experience shows that the love-live has more to do with the happiness or misery of adult human beings than does any other relation, and no fact in nature is more patent to our comprehension than is the fact that it is through the love relation of adults that the race is propagated or reproduced from generation to generation and from age to age.

Far more important, then, than the right adjustment of the differences between employe and employer, between debtor and creditor, between landlord and tenant, between religious sect and religious sect, or between religion and rationalism—or any other question that now divides and makes miserable the people of all lands and climes, is the right adjustment of the relation of woman to man and man to woman.

For these reasons I hail as an omen of good for humankind the phenomenal interest everywhere taken in the divorce of Professor Herron, the eminent lecturer and writer, and his remarriage with Miss Rand—with all superstitious rites, vows and promises eliminated from the ceremony, if such it may be called.

That this elimination of superstition from what the priests of both church and state consider a sacred or sacramental relation has aroused the fear and the anger of the governing classes, the parasitic classes, is to be expected, and is really a good omen. "Self-preservation is the first law of nature," and the instinct of self-preservation tells these parasitic classes that if they lose control of reproduction through control of marriage and divorce they will soon be compelled to work for a living side by side with the despised toilers in field, in mine and factory.

Among the papers that are giving space and prominence to the Herron divorce and remarriage is the young but lusty "Chicago American." In a recent editorial the following language is used:

> Professor Herron's friends insist that he is a cruelly misunderstood character. Most people, on the contrary, think that he is just beginning to be understood, or, in other words, found out.
>
> Dr. Herron is a professional reformer. As such he has had even more than the reformer's normal share of bitterness and uncharitableness. No words have been too hard for him to apply to people who have differed from him. But it does not seem to have occurred to him that a reformer is under any obligations to set an example himself.
>
> In his statement to Mr. Le Gallienne Dr. Herron said:
>
> "Love marries us, and as long as our love lasts love will keep us together. We think it wrong to obey a law that would keep us together longer than that—that would keep us together when love had ended."
>
> This is typical of all the man's utterances. What "we" want to do seems to fill his whole mind. Nowhere is there any conception of a duty higher than that to self. Nowhere is there a glimmer of realization of responsibilities assumed. Four children brought into the world by Herron without asking their consent are deprived of a father's care.
>
> We say nothing of the deserted wife. But the children at least are not to blame for the fact that the "law of love" has turned their father's fancy in new directions. If he had not been eaten up with selfish conceit he would have sacrificed some of his delicate sensibilities for their sake and continued to be true to the woman whom he once thought good enough to be their mother.

I attended a course of lectures by Pro. Herron and can testify that the above criticism does him great injustice. It is because he wishes to be "true" to the woman who had taken his name, and to her children, that he refused to live in an unloving relation; that he preferred to let her go free to form a new relation with some man better able to make her happy. Prof. Herron recognized the mother's paramount right to the guardianship of her children, but it is utterly false to say that he has no "realization of responsibilities assumed." That he has provided munificently for the support of his former wife and her children is well known.

In the same paper, dated June 3. The longest editorial article is by "Rev." Thomas B. Gregory, under the title "Wives and Companions," evidently aimed at the Herron-Rand marriage, part of which article reads as follows:

> The word "wife" is now about to retire to make room for a more up-to-date term—"companion." "I take thee to be my wife" must change to this: "I take you to be my companion." Instead of the homely formula: "So long as ye both shall live," the parson or Justice must say: "So long as you both shall like."
>
> In other words, provision must be made, at the beginning, for the easy dissolution of the bond which, in the foolish days of old, was supposed to be inviolable and eternal.
>
> It is not pleasant for creatures so sensitive and refined as "companions" usually are to be forced to live together after they have found out that they have lost their "affinities," "soul attractions" and their general all-around "power of assimilating."
>
> The better part of valor is discretion; and so the propagandists of the New Thought would be discreet, and provide, well in advance, for a happy deliverance from the ills of the infelicitous companionship.
>
> I am powerless in the case; but I am at least able and determined to throw out my little opinion, which is none other than this: that the day whereon the "companion" supplants the wife will be the darkest day that this old world ever saw.
>
> The invasion of the Goths and Vandals, or the inroads of the terrible Huns, was a piece of great good fortune compared with the havoc that will be played by the "companion" idea, if it ever gets a strong enough hold on the popular mind.
>
> It would damn us to the stews of promiscuity and to the physical and moral degradation of a universal brotheldom.
>
> It would practical destroy the home, turning its sacred precincts into a sort of rendezvous and general lounging place for all who might chance to be attracted thither by their "affinities."

Later in his article this reverend defender of the "eternal" marriage-bond system says, "It was the 'companion' business that wiped out the great peoples around the Mediterranean and along the Nile and Euphrates."

The greatest of these peoples were the Romans, and here is what the historian Maine has to say of the position of women in Rome before the advent of Christianity, with its canon law marriages.

> No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman law. Canon law [indissoluble marriage law] has deeply injured civilization.

It was not till the Roman people had been debased and weakened by "Christian institutions," and by the monopoly of wealth in the hands of a few, that they fell an easy prey to the more free and vigorous Goths, Vandals and Huns.

It is believed by many that the doctrine of hell keeps men from indulgence in gross vices and crimes, and that it is therefore useful and necessary. This man Gregory professes not to believe in hell but evidently thinks that it is the "inviolable and eternal" marriage code that keeps "us"—including himself, of course—from "the stews of promiscuity and the physical and moral degradation of universal brotheldom."

"As a man thinketh so is he!" If nothing but marriage bondage will keep this "reverend" from worse than beastly abuse of the reproductive function, then perhaps he had better hold to marriage as it is, provided he can find a woman of like depraved tastes with himself, but he and she should not try to bind others to this medieval Christian code, any more than he should be himself compelled to accept the doctrine of hell when he no longer needs it to prevent him from revelling in vice and crime.

M. H.

Notes and Comments.

The longest and most important original article in this week's Lucifer is Mr. Lloyd's contribution to the symposium asked for in regard to the death of love—the saddest of all deaths because without love life itself is a boon not worth having. A truer verse never was written than that which reads thus:

> "Love is life's end, an end yet never ending;
> Love's life's reward, rewarded in rewarding.
> Hence from thy wretched heart fond care remove—
> If e'er thou liv'st but once love's worth to prove
> Thou wilt not love to live unless thou live to love."

Among the many apostles of love in freedom, as against orthodox sex-slavery, there are few if any whose opinions are more worthy of attention than are those of J. William Lloyd, and right glad am I that, without special request from this office, he has responded to the general invitation to give us his best thought on this pivotal question. Some years ago Mr. Lloyd wrote us at some length on this same general subject, advocating what he termed Central, or Pivotal Loves and also Side Loves, or subsidiary passional attractions. This idea, or ideal, is again set forth in the article entitled "In Love's Garden"—a very beautiful and fitting comparison, as I think. And while the whole article is good enough for reperusal, again and again, I wish particularly to call attention to one brief paragraph:

> "The truth is that all loving is limited, and all lovers are limited, and all flowering and fruiting is limited. Love the unlimited all you please, worship it and reach for it, but use common sense, and kindly and considerately fit yourself to the actual. Remember that choosing is refusing, devotion is exclusion, and that everything costs its price."

If the philosophy inculcated herein could be heeded and utilized by all women and men, there would be fewer broken hearts, wrecked homes and blighted lives, than now.

* * *

IS LOVE DIVINE?

The selection on first page of this issue was inserted because of its excellent presentation of the general nature of the emotion known as love; not because I endorse all the statements and forms of expression used therein. Instead of heredity counting for but "twenty-five per cent" of human traits, it would be much nearer the truth, as I view it, to say that heredity counts for *ninety* per cent, and post-natal training for *ten* per cent. Instead of "Love is a divine law" it would be better, as I think, to say that love is a *natural attraction*. The word "divine" is open to the same objection as the kindred word "God." To the average understanding it means something supernatural, something outside of nature, beyond or superior to nature. Much the same objection holds as to the word "law." To most people law implies a law-maker; in other words, it means arbitrary rule; something entirely different from natural causation. Barring these and other minor points that might be raised the first page article is one of rare excellence.

M. H.

WANTED: Owing to unusual calls for that number we ask our friends who may have a copy of number 863—May 4, that they do not care to keep, to send it to us, for which kindness we will gladly pay in stamps or literature, at the rate of five cents each.

Light-Bearer Library No. II.

"The Strike of the Strassburg Geese, by R. B. Kerr, and Other Allegories," is the title of the Light-Bearer Library number eleven, now in press. Price five cents per copy, or fifty cents for the volume of twelve numbers.

A Daniel Come to Judgment.

Le Peuple, the organ of the Brussels Workmen's party, has the following remarkable judgment of Mr. Magnaud, a Judge at Chateau-Thierry, which may be commended to Judges in dealing with the numerous cases of child-killing by women in England.

Taking into consideration that it has been proved that on the night of July 5 or 6, 1900 at Virly, in the Commune of St. Gengoulph, Marie Julie V—— brought a living child into the world:

Taking into consideration that, failing to tie the umbilical cord, the death of this child took place as the result of a violent hemorrhage;

Taking into consideration that by hiding the fact of her delivery, and by not calling in the aid under such critical circumstances of her relations, who were in the house, the accused was guilty of neglect and of imprudence, which the want of experience and the suffering of a first confinement cannot altogether excuse;

Taking into consideration that these facts constitute the crime of homicide through carelessness, recognised and punished by Article 310 of the penal code;

But, taking into consideration that before punishing, the right and duty of a Judge is to trace back with the greatest care the true causes, the initial causes of the infractions of the penal code which Society demands that he should repress;

That, in this case, it is precisely Society itself, as organized at present, which is in great part responsible for the offence committed by Marie V——;

That she declares, that in hiding the facts of her pregnancy and her delivery, even from her family, she was only acting under the fear of the secret hostility and of the stupid and cruel reprobation which generally falls to the lot of unmarried mothers, as if maternity, rightly understood, did not elevate morally every woman who feels its pains and its joys;

That, if present day Society had not inculcated and did not still inculcate, a scorn of the unmarried mother, this latter would not have to blush and would not think of hiding her condition;

That it is therefore on Society, so contemptuous towards the unmarried mother and so indulgent towards her seducer, that lies the greater part of the responsibility in the consequences, so often fatal to the child, of concealment of pregnancies and of confinements;

Taking into consideration that the incontestable fault of Society, which pursues, lessens considerably the fault of the person pursued;

That, consequently, from every point of view, circumstances peculiarly extenuating exist in favor of the accused; and there is an opportunity of allowing her to benefit to a great extent by the benevolent tendency of Article 463 of the Penal Code, as also of Articles 1 and 2 of the law of March 26, 1901;

That it is only to be regretted that Marie V——, as she acknowledges now, did not possess enough independence of character and of heart to rise above such deplorable prejudices, the cause of so many crimes and offences against childhood, and to understand that the unmarried mother who exercises every maternal virtue deserves all the more respect, in that she has to bear almost always alone the whole burden of her maternity;

Taking into consideration besides that, as long as the woman in Society occupies an inferior position to that of the man, she ought not, equitably, to incur the same serious responsibilities as does he who keeps her in subjection;

For these reasons,

Marie V——is sentenced to pay a fine of 16f. and costs.

The execution of the sentence of punishment is suspended.

—*English Paper.*

Laughter as a Cure.

At a recent banquet of the National Wholesale Druggists' Association in Chicago the Rev. Frank Crane compared the respective remedial qualities of laughter. Some of his epigrams were these:

"Man is the only animal that was made to laugh, and as science teaches that laughter is a sure boon to health, it is a sin for us to substitute excessive drug taking for laughter."

"Laughter increases the blood circulation."

"It enlarges the heart."

"It expands the lungs."

"It jiggers the diaphragm."

"It promotes the circulation of the spleen."

"I once knew a man who laughed so much that when he died they had to cut his liver out and kill it with a club."

"Beware of theologians who have no sense of mirth; they are not altogether human."

"Keep your chin up."

"Don't take your troubles to bed with you; hang them on a chair with your trousers or drop them into a glass of water with your teeth."—*The Telephone.*

VARIOUS VOICES.

F. L. Poland, Rixmiller, Ohio:—Enclosed find sixty cents for which send me as many copies of "Coming Woman," by Lillie D. White, as you can afford. I never saw a better paper than Lucifer—not even for ten dollars per year, and wish it could be circulated throughout the entire world. I send a list of names of intelligent people who might give Lucifer their support if they could see a sample copy.

[The "Coming Woman" is number eight of the Light-Bearer Library, price five cents each, or fifty cents per volume of twelve monthly numbers, making a book of nearly five hundred pages for half a dollar. The size and shape of these monthly numbers make them very suitable for carrying in the pocket and reading at odd spells or while riding on the cars. Send to us for list of subjects treated of in this unique series of handsomely gotten up pamphlets.]

L. V. Pinney, Winsted, Conn.:—If the enclosed contribution meets your approval, please put it into your paper and give me credit. If, owing to pressure of other matter you cannot use it, please return it post-paid at once, with such change as you see fit to make. I believe that the facts stated in this paper can be verified and that any one of your thousands of readers would be glad to get hold of it. My wife and daughter both think well of it, and agree with others that they can never get enough, but it may not be to your taste.

[The "contribution" referred to in this somewhat ambiguous letter was in the shape of a dollar "greenback" or "silver certificate" issued by the United States Treasury department. Friend Pinney is an old newspaper man and likes to perpetrate a joke occasionally. Practical jokes of this kind are always very welcome when Lucifer's editor happens to be the victim. M. H.]

Emma Wardlaw Best, Isle Moyenne, Seychelles, Indian Ocean:—Your last six numbers, I think, were even better than ordinary—which is saying much. I send you a clipping, which I think just suitable for your paper. It is of course quite impossible for a man to know what a woman endures who brings an illegitimate child into the world, or even for one woman to understand the position of another; otherwise I consider this judgment as perfect as possible. I never saw the numbers of your paper which referred to the "Protest Against Marriage," of Mr. Wastall and myself, so was unable to reply to criticism.

[Our friend and subscriber, formerly of England, now of the Antipodes, will please accept thanks for the clipping, also for good words of appreciation. The "judgment" she speaks of is the decision of the judge in the case of the woman whose "illegitimate" child died for lack of proper care at birth—reproduced in this issue, from *Le Peuple*. The "Protest Against Marriage" alluded to was published by us some three years ago, and is the declaration of principles announced by Madame E. W. Best and Arthur Wastall, when entering upon the conjugal relation. In this declaration the right to live together in their own way, without asking leave of church or state authority, was clearly and logically maintained. M. H.]

Combination Offers.

LIGHT-BEARER LIBRARY—Monthly magazine, forty-eight pages each, price of twelve numbers (ten of which are now ready) fifty cents—and Lucifer one year of fifty-two numbers, price one dollar, will both be sent to new subscribers for one dollar and twenty-five cents. Single copies of the magazine will be sent for five cents; sample copies of Lucifer free.

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TO SLAVE AND PRINCE.

And though art but a serf, a slave, sayest thou,
A bending drudge, a weed upon life's lea,
And thinkst but little of thyself, I see;
Yet to thy doom the proudest prince must bow,
And wait thy slow escape from yoke and plow,
E'er he can rise to heights where Godhood dwells.

Where voice of all earth's saved in anthem swells
Sonorous at the crowning victory;
O Prince, do you doubt? Then know the truth:
'Tis written clear on every passing day,
'Tis marked on every stone that points the way,
And has been since the Earth was in her youth:
No soul shall wholly drain salvation's cup
'Till all, yea every one, are lifted up.

—*J. W. Walsh, "Co-Operator."*

Sexual Starvation.

BY E. B. FOOTE, M. D.

Occasionally we hear of men effecting great cures by the "laying on of hands," and the response is often playfully made, "Pshaw! He only cures women!" While this is not strictly true, and while the male magnopath sometimes effects cures by imparting his healthy magnetism to a debilitated person of his own sex, it is nevertheless a fact that a majority of his cures are effected in cases of women; the simple reason for which is, that the want of masculine magnetism led to the nervous derangements, which, in turn, produced the diseases, from which they seek relief. In any given case we may not always find the invalid to be a single woman. She may be the wife of a sickly man, who generates scarcely enough magnetism to keep his own vital machinery in motion, and if he give off any, it is of a devitalized quality; she may be the wife of a husband who is magnetically repulsive to her; the husband and wife may be so much alike in temperament, that the forces eachgenerates have, by years of contact, become similar in character or quality. In any such cases, if the wife goes to the magnopath, and he manipulates with his magnetic hand some part of her body which has become the seat of disease, she receives benefit and possibly experiences an entire cure. She receives what her system required, for the time being at least, and she revives. Women often cure male invalids by the "laying on of hands," "magnetic manipulation," etc. I once saw a letter from one conservative gentleman to his equally conservative brother, in which, after telling how much he had suffered from nervous prostration, he said: "I have experienced marked relief from Mrs.——'s rubbings, which put the animal magnetism into me, and hey are more powerful and reviving than any electrica battery. You," he continued, "may laugh at this, but I, as one who has suffered so much, and received such decided relief, and in so short a time, could not doubt her wonderful power." This letter was shown to me with quite an expression of incredulity by the party to whom it was written, but its contents were not all surprising, for the philosophy of the whole thing was entirely familiar to my mind. I had been cogniznat of many cures of male invalids by the hands of female magnopaths.

Cases of disease produced by sexual starvation are not so common with the masculine as with the feminine sex. The late Dr. William McLaury, in an address before the Society of Medical Jurisprudence and State Medicine in 1886, said that "some of the most affectionate, loving girls ever born into life have gone down to despair and suicide, through remorse and self-condemnation at their inability to control their love for men perhaps wholly unworthy. Miss Phelps says no man can realize the agonies women suffer from fifteen to thirty, that is, from the nubile age to marriage. Maudsley, in "Body and Mind," says: "Although women bear sexual excesses better than men do, yet they suffer more than men by the entire deprivation of social intercourse. Sexual starvation is a condition in which either men or women may reach a state when they will sacrifice everything dear in life to them to appease that appetite—money, property, friends, family, reputation, and even the hope of eternal bliss. To prevent or appease this morbid craving of a natural appetite," continues Dr. McLaury, "it is only necessary that the sexes should commingle without too much restraint by conversing, singing, dancing, or even kissing in a decent, orderly manner; but too much law and rigor in things that pertain to the love-nature is worse than none at all, as we all know forbidden fruit is eagerly sought. As a dignified matron once expressed it, 'If it was a sin to take a drink of water, what a luxury it would be!'"

I have said that cases of sexual starvation are not as common with the masculine as with the feminine sex. Why, Mother Nature cannot tell, but undoubtedly Mother Grundy can. Men only are allowed to make advances—they do all the courting—often shabbily—but they do it all; they even allure young and thoughtless girls into trouble; get drunk; swear; chew tobacco, etc., without greatly affecting their personal or family respectability. They may become the fathers of illegitimate children, with the applause of the vulgar, the harmless jests of their associates, and the mild censure of staid people; while the mothers of illegitimate children are turned out of good socie y, and frequently from their mother's door, without shelter for themselves or the innocent victim of their thoughtlessness. With all their

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privileges and opportunities, however, I have met with some men, old as well as young, of conscientious or bashful traits of character, or without social opportunities, who were really suffering from physical derangements caused by sexual starvation. There are those who think they should bestow no attention upon a young woman unless with the intention of marriage, and their moral nature revolts at association with disreputable women. There are conscientious young men in large villages and cities, who, not having opportunity for introduction into good society, live as isolated from women as hermits, having no other society than that of men with whom they are employed. Many of these, however, are finally conquered by their instinctive longing for the society and magnetism of the opposite sex, and, denied the society of the good and respectable, they lay their conscientious scruples at the feet of the harlots.

Years ago the "New York Tribune," in speaking of the social life of young men, made some remarks which might appropriately find place here, for there has been little or no change for the better. The editor was calling attention to the large and increasing number of youths between fifteen and thirty years of age in our large cities who were without resident friends or kindred, "striving to conquer a foothold, and," exclaimed the writer, "how hard the contest! What daily widening gaps between those who have succeeded and those just entering the field! Neither the religion nor the social enjoyment of our prosperous men seems broad enough to include their employes. Look at the growth of aristocracy and seclusion; the world of folly, luxury, and fashion; the enormous cost of subsistence; the meagre salaries in vogue, and see what chance of comfort or sympathetic ease the town has to proffer her clerks, apprentices, and students. Herded together in the beds and attics of boarding-houses, shut out from the happy homes established by long residence and success, they are almost driven to the public saloons for light and warmth, and for that friendly companionship" (and I will add magnetism) "which, either for good or evil, youth instinctively craves and will obtain.

"The employers are surrounded with all the appurtenances which make virtue attractive. The employes are not only urged into vice by their discomforts, but it is vice alone which tenders them an alluring hospitality. She sets forth her convenient bar-rooms, her billiard tables, her concert saloons, her houses of prostitution—in all of which we will find a merry welcome." It may be added that the young men of larger means and opportunities have their clubs, and the more favored individuals of the other sex have their exclusive association, each not only giving facility to sexual isolation, but rather encouraging the same.

Young men crowd the beer saloons where "pretty waiter-girls" are employed, and really simply for magnetic association with women. Lager, wine, or some other beverage is called for, and often drank reluctantly, for they wish it to appear that the drink is what they are after, at least to those who observe them descending or ascending the steps of the saloon. Sometimes the contents of the glasses are left undisturbed. Many of these young men enter with no libidinous intentions. They feel thirsty or hungry for something, they hardly know what; it is not whiskey—it is not beer—it is not tobacco—all these they may purchase at almost any corner, and the tobacco may be chewed or smoked in the streets. No, nothing will satisfy the physical and soul yearnings but the magnetism of women. They may not have thought of this element—they may never have asked themselves, or anybody else, what animal and sexual magnetism is; they may never have thought of any such thing; but here they get what they hanker for without asking the name or quality of the article.

THE SECRET OF SEXUAL ATTRACTION.

People of both sexes generally recognize the fact of sexual attraction; few have given the least attention to the subtle element which constitutes it. This element if investigated, is found not only to be a nutrient, but a stimulant more potent than alcohol, and naturally possessing none of the injurious proprieties of the latter. It gives vigor, and, in reality, it imparts erectile power to all the tissues of the body, and aids in producing and preserving plumpness of form. It stimulates ambition, imparts elasticity to the muscles, and brilliancy to the eye, of those who are favored with its influence. Both sexes have an appetite for it, and frequently without knowing it. They long for something, they know not what, and seek to appease an indefinable desire by resorting to narcotics, stimulants, and nervines. Herein drunkennesss has an incentive, which has perhaps never before been thought of; but it is a fact that, with the imperfect social arrangements which characterize our so-called civilization, and which attempt to regulate the social intercourse of the sexes, men and women go up and down the earth famishing for something they cannot, or will not, tell you what—and finally, in their blind search for what their systems crave, take to liquor, tobacco, or opium.—*From Home Cyclopedia of Medical, Social and Sexual Science.*

Our "Superiority."

BY A. C.

Aunt Elmina again comes to the front to prove on purely biological grounds that women are the superior sex. There are a great many more facts from which to draw inferences. For instance, women with diabetes always have girls; never boys. Shall we conclude that diabetes is a "superior condition," or that women-children, being a product of diseased conditions, are abnormal?

Briefly, the facts are these: Male and female have been evolved through a process of division of labor. Many low forms of life have no sex, one organism reproduces its kind. This organism is more nearly female than male, drawing its fecundating elements from its environment, or producing them in its own organism, gradually the two offices are separated into two organisms, and the higher we climb in the course of development the more marked is this differentiation.

The female is anabolic; her life is more quiescent, more fully nourished. The male is katabolic; more energetic, nervous, active. The male furnishes the vital spark, the female embodies it. Biologically considered, the female is conservative, preserving the type; the male is progressive, departing from tradition. The tendency to vary is a male quality.

Anabolic conditions—ease, plenty of food and warmth—tend to produce females. Katabolic conditions,—cold, famine, hard conditions generally—tend to produce males.

Now if nutrition is superior to action, if conservatism is superior to radicalism, if eating and sleeping are more commendable than getting out and "hustling"—then let us women boast of our biological superiority!

But why talk of superiority at all, between two beings so essential to each other? As well might oxygen and nitrogen quarrel as to which is the most important part of air!

It is impossible for a man with a good heart to be satisfied with this world as it now is. No man can truly enjoy even what he earns knowing that millions of his fellow men are in misery and want. When we think of the famished, we feel that it is almost heartless to eat. To meet the ragged and shivering makes one almost ashamed to be well dressed and warm. One feels as though his heart was as cold as their bodies.—*Robert G. Ingersoll.*

Sayings—No 2.

BY FRANCIS BARRY.

Next to showing marriage to be a system of impurity and outrage, it is incumbent upon the friends of Woman's Emancipation to give good evidence that instead of being selfish and sensual, clamorous for cheap opportunities, they are earnest workers for the overthrow of a dire evil that is the greatest stumbling block in the way of human advancement, and the heaviest load that is holding the race in degradation and slavery.

As slavery is the greatest evil, freedom, without restriction, is the greatest beneficence. Every man, woman, and child, animal, insect and reptile, has a right to absolute and unconditional freedom. But the rabble do not know the difference between freedom and invasion. The moment I trespass in the least degree upon the least right of any being, that moment I violate freedom.

Reciprocity is the only essential to sexual purity. The average husband has yet to develope to the plane of the bull and the stallion. The advocates of marriage entertain the infamous sentiment that legalized rape, which marriage is, is better than freedom. In freedom there will be no impure relations, for every woman will be intimate only with the man, or men, to whom she is most attracted.

A pure-minded woman will be intimate with two men that she loves, rather than with one she does not love; and every pure-minded person will endorse this sentiment.

Elizabeth Cady Stanton makes the truthful statement that the relation between men and women in all time has been one of rape. I affirm that forty-nine fiftieths of the rape has been perpetrated in the marriage bed; and the other fiftieth by wretches possessed of the marriage spirit. With free opportunities for all, high and low, there would be no rape.

There are two classes of men—Free lovers and blackguards. The man who theoretically and practically, recognizes woman's right to her own body, is a free lover. The man who says it is not safe to allow woman her freedom—that my mother, my lover, my daughter would be impure and vile if she had opportunity, is a blackguard of the meanest sort.

I have no sympathy with the monstrous idea that a passional relationship, for a parentive or any other purpose, is admissable by arbitrary arrangement in conformity to the decision of a scientific expert.

For beneficent results in parentage I would rather have the unrestrained impulse of the most illiterate woman living, than the combined wisdom of the savants of Christendom.

I believe in the temperamental adaptation, and I believe the strongest attraction is the surest index.

With a large blanket for herself and a small one for her baby the free woman may pity the victim of marriage though she dress in silks and fare sumptuously every day.

Freedom in a cottage or a hovel, is better than marriage in a mansion. When marriage is destroyed freedom is achieved.

The self-ownership of woman *constitutes* the abolition of marriage.

Cure of Disease and Crime.

Let us for fifty years study heredity, and leave theology alone; and at the end of the five decades our doxology will be a victorious pean over the vanquishing of disease and crime. But in the meantime, in the name of the father, son and holy ghost, we go on marrying wastrel to wastrel, consumption to consumption, intemperance to intemperance, cancer to cancer, idiocy to idiocy, and wonder that the progeny has only body enough to nurse disease and only will sufficient to indulge in crime. We ignore the laws of existence and environment, and with our own hands make the whips with which nature scourges us. We starve because we have not force enough to survive in the keen competition of "the survival of the fittest"; and, venomous as serpents and stupid as asses, we turn round upon those who are the fittest, just as reasonably as Snowdon might quarrel with the Alps because of their superior height o you elevate woman by setting her to the task of breeding blockheads? Are you likely to improve a race by enfeebling the minds of the mothers of that race by an insidious administration of Jewish fables, administered in the holy name of religion? What sort of mental and ethical stamina do you expect in a child whose mother was a religious imbecile and whose father was a moral hypocrite?—*Saladin.*

DR. FOOTE'S HOME CYCLOPEDIA OF POPULAR MEDICAL, SOCIAL AND SEXUAL SCIENCE, by Edward B. Foote, M. D., illustrated, 1200 pages, price $2. Murray Hill Publishing Co., 129 East 28th Street, New York. For sale at Lucifer Office.

A distinguished clergyman once said of "Plain Home Talk," written by this author, that it was so comprehensive it might well take the place of all other books in his library. Well, this large volume of over 1,200 profusely illustrated pages contains not only all that is of especial interest in "Plain Home Talk," but over 500 pages of new matter, replete with information for the family. It is well-named—"Home Cyclopedia," for with its comprehensive index the reader can readily turn to an examination of any subject which is uppermost in his mind and find a wealth of facts and theories regarding it. Dr. Foote's former work had not only the warmest endorsements of clergymen, physicians and editors, but all people in every station in life. This one will have especial value in the hands of the advocates of race culture. One physician has written to the author, "if every adult in the civilized world could read, understand, and would follow out your views, in a few generations there would be a world of physical, intellectual and moral giants."—The chapter on Restricted Marriage and Parentage possesses especial value to stirpiculturists. A plan is therein unfolded which seems entirely practicable for the human family to have fewer and better children—a reform in family life greatly to be desired. In the pages treating of psychic medicine, animal magnetism, etc., may be found the real secret of the alleged cures effected by Christian and Mental Scientists. The scientific information given by the author is extremely interesting and instructive. Moreover, it can be understood by the most illiterate individual if he can read at all. Dr. Foote has the happy faculty of rendering the most abstruse subjects entirely comprehensible to the non-professional mind, and consequently the "Home Cyclopedia" may be of the greatest practical value to those in the humblest spheres of life. It is by far the most comprehensive exponent of the laws of right living that has come under our observation. As a hygienic instructor alone, it is worth many times its advertised price.

A GENTLE REMINDER. Will our friends and subscribers kindly remember that it takes money, and a good deal of money, to publish a radical weekly paper in a large city? Please remember also that Lucifer has no "Sustaining Fund," no "Sustaining Club," as have nearly all other radical papers. That it depends wholly upon equitable co-operation,—dues on subscription and sale of its pamphlets and other literature, and not on donations, for the means of meeting its weekly and monthly bills. We are now entering the twenty-second year of publication under the same editorial management, consequently Lucifer is no mushroom growth, no infant of yesterday, but notwithstanding its years it cannot live without the constant helpful effort of those who believe in its work,—who believe in the necessity of persistent, never-ending agitation of the question of BETTER IDEALS, as well as better conditions, for the building of a better race of human beings, in order that the evils of our present social and economic life may be removed. DEBT is a hard task-master; will our friends do what they can to save Lucifer from such bondage?

First Chinaman: "Let's see! The Christians have a text about turning the other when struck on one cheek." Second Chinaman: "I don't doubt it. Anything to increase the indemnity!"—*Puck.*

Lucifer, the Lightbearer.

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M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

The Battle Is On!

Not in the memory of living men and women have the foundations of our bastard civilization been so severely tried as now. Men, and women too, long before Prof. Geo. D. Herron was heard of, have taught and practiced substantially the same views as now promulgated by him. Much has been done by other rebels against priest-made marriage, but the time never seemed so ripe for concerted action looking towards the overthrow of what John Stuart Mill calls "the only form of serfdom now authorized by law," as at the present moment.

The shaking up given to this form of serfdom, this hoary-headed relic of barbarism, by the discussions of what is historically known as the "Beecher Scandal" some thirty years ago; the teachings of Robert Owen and his son Robert Dale; the writings and lectures of Stephen Pearl Andrews, of Henry James and others of like views; the experiment in sociology at Oneida, New York, under J. H. Noyes; the writings and speeches of the sisters Woodhull and Claflin, together with those of many more whose names could be mentioned—all these have doubtless prepared the way for a champion such as Herron to marshall the forces of social revolution as they have probably never been marshalled before.

The fact that the ecclesiastical court that tried Herron declined to bring a charge of heresy against him, but confined itself to charges of "unchristian conduct"—meaning his separation from his wife and his remarriage with Miss Rand, is a pointer of great significance. It means neither more nor less than that the church has about given up the fight over matters of faith, and is now about to stake its existence as a social force upon its power to hold men and women in subjection to its authority in the realm of morals, and especially in the realm of reproduction—the realm of sex-activities.

The following from the Chicago "Record-Herald" of June 6, is a fair sample of the utterances of the conservative press in regard to the Herron trial and its results. The editorial is headed "The Casting Out of Herron:"

The council of Congregationalists at Grinnell, Iowa, set the modern churches a fine example in dignified tolerance and ecclesiastical wisdom in expelling Professor Herron without making a martyr of him. Herron has been kicked out of the church and ministry after the formality of a regular church trial, and yet the most irrational sympathizer with religious dissenters or scoffers can discover no halo about his head.

No maudlin sentimentalist or blasphemer can claim that Herron was persecuted because of his dissent from accepted beliefs or creeds. He cannot even claim the stigma of "heretic," as there was nothing in the trial that invited a disclosure of his peculiar beliefs. He was merely tried on the charges of unchristian conduct, and these charges were sustained by such abundant evidence that the vote for his expulsion was unanimous and was given without discussion or controversy.

There is little doubt that the personal notoriety that would result from an opportunity to defend his peculiar views of the marriage relation would have been very pleasing to Herron. Being denied the "distinction" of a trial for heresy the erratic professor was obliged to content himself with a lengthy and labored communication to the council, in which he denounces the present marriage system, declaring that he does not believe it "is sacred or good." His letter is a strange exhibit of moral delinquency and irrational views of life. To justify his desertion of wife and children he indulges in much meaningless jargon of high sounding phrases.

No mystical phrases about the marriage relation can condone in the public mind the offense of Herron against public morals and common decency. His unwillingness to recognize the parental obligation to the children he brought into the world is the inexplicable phase of his insanity, and places upon him the stamp of infamy.

HERRON TO HIS INQUISITORS.

Prof. Herron wrote a letter to the court that tried him, of which the following are characteristic paragraphs:

PARAMOUNT RIGHT OF THE MOTHER.

I would ask you to kindly let me explain however, that I did not desert my children. No father loves his children more than I. But I have long held it a principle that children belong first to their mother. Where such a separation takes place, if the mother desires all the children, they are rightfully hers, and no considerate man would take one of them from her. Besides, in this case, I think the children would choose their mother, who has been their constant companion, except when she was twice absent with me in Europe. They are not babes, but are arriving at some years of capacity to choose for themselves—the oldest of them just blossoming into womanhood. This may not be known to you, because of the fact that I have not yet reached middle life; but it may be understood when you take into account the fact that the marriage annulled took place before I had quite reached my twenty-first birthday. Furthermore, when I turn from the desires of a father's heart to what is best for the children themselves, I think their choice of their mother would be wise; for they will have a good mother, and the life of a man given to the socialist revolution cannot fail to be more or less the life of an outcast, as the revolution intensifies and arrays a ruling-class against a working-class in a final issue and crisis.

MARRIAGE SYSTEM NEITHER SACRED NOR GOOD.

As a council, you are acting in defense of what you believe to be the sacredness of the family institution, against which I am to you an offender. In order that your action on this point may be complete, let me say to you that I do not believe that the present marriage system is sacred or good. It rather seems to me to be the destruction of the liberty and love and truth which make life sacred and worth while. If love and truth are the basis of morality, then a marriage system which makes one human being the property of another, without regard to the well-being of either the owned or the owner seems to me to be the very soul of blasphemy and immorality.

A SURVIVAL OF SLAVERY.

The family founded on force is a survival of slavery, and one of the expressions of the slave principles on which our whole civilization is built. It is a mode of the superstition which thinks it good for human beings to own each other, and good for the race to have all its sources and tools of life owned by the few who are strong and cunning enough to possess them. The ethics of the legally and ecclesiastically enforced family make it possible for a man to live a life of monstrous wrong, of ghastly falsehood, even of unbridled lust, and yet be highly moral according to the standards by which we are judged. The same standards condemn and disgrace the purest expressions of comradeship, if they cross the convention or forget the decrees of custom. Free and truthful living is thus made a tragedy, to have overwhelming and revengeful retribution added unto it, while slave-living and falsehood may be rewarded with world-blessings and ecclesiastical canonization. I thoroughly believe in the vital and abiding union of one man with one woman as a true basis of the family life.

A FREE FAMILY THE FIRST NEED.

But we shall have few such unions until we shall have a free family. Men and women must be economically free—free to use their powers to the fullest extent—free from the interference of legal and ecclesiastical force, and free to correct their mistakes, before we can have a family that is noble, built on unions that are good. Lives that are essentially ones, co-operative in the love and truth that make oneness, need no law of state or church to bind or keep them together. Upon such, the imposition of force is a destruction and a blasphemy. On the other hand, no law in the universe has a right to keep together those who are not vitally and essentially one. It is only in freedom that love can find its own, or truth blossom in the soul, or other than a slave-individuality unfold.

MORALITY OF SLAVES AND LIARS.

Love must be set free and liberty must be trusted, if noble and beautiful homes are to spring up to make the earth a garden of truth and gladness. The coercive family system is filling the earth with falsehood and hypocrisy, misery and soul disintegration, and is perpetuating the morality of slaves and liars. In times past, men have thrown away their lives in protest against what seemed to them tyranny and wrong. There is a new world coming whose way can be made ready only by those who will throw away their good names, and accept, perhaps, everlasting disgrace, as the price of their protest. And if I willingly accept all the obloquy and retribution which church and society may visit upon me, in making a protest against a system that seems to me destructive of all true morality, and to the very citadel of the soul's integrity, then my protest has earned its right to be heard.

NAKED TRUTH AGAINST CIVILIZATION.

Under our social system, no one says what he really thinks, or lives out what he really is. Our sayings and doings, or the things we do not and say not, are guided by the desire to be respectable, to be approved; hence action and thought are alike dishonest, and without freedom or beauty. Our religion and conduct, our customs and good names, our international diplomacies and business successes, deal with chances and appearances; they are a matter of the dice, and not of the soul. Civilization, with its network of falsehood and suspicion, of retribution and revenge, is a sort of world-conspiracy against the soul's integrity and against individuality. Yet the right of a single soul to fully and freely express itself, to live out and show forth all the truth about itself, so that it need have within itself no hid thing, but be naked before the universe and not be ashamed, is infinitely more important than the whole fabric of civilization. The travail of the soul to become honest, the struggle of man to come to himself, is far more vital and revolutionary, more menacing to what we call civilization, than any questioning of the marriage system, or the questioning of any institution. You may be sure that when the son of man rises out of the common life, there will not be left a shred of any kind of institutional bond, and there will be no sentinels on the walls of the soul's possibilities.

From all parts of this country come papers marked with comments upon Herron and his work. In far away lands, wherever the English language is spoken, come the echoes of his utterances, as for instance, the following clipped from "The Century," Adelaide, South Australia:

"Mr. M. Harman, criticising these lectures of January and February last, in his splendid little Chicago 'Light-Bearer,' speaks of Professor Herron as iterating and reiterating the statement that 'socialism is a road, not a goal,' and that the goal to which socialism leads is the 'free individuality of each human being.' This is really Harman's own teaching in all the splendid newspaper and pamphleteering work which he and his compeers are pressing forward in America; it is the same teaching that saturates the writing of that grand Florida woman, Mrs. Wilmans; it is the same teaching that flashes through every page of 'The Century;' and that will go on, all through this new era upon which we have entered, kindling and consuming Error of every kind in the flames of its everlasting burning, and leaving the grand Truth clear and unveiled, like gold seven times purified—that Co-operation, Brotherly-kindness, Helpfulness, and Love are milestones on the great open road of the spirit that leads to Life's Throne—the divinity of the individual in the unveiling of the I AM!

"Herron breaks bread on higher mountain-tops, for men and women who dare to leave the plains of conventional thought and climb there after him. And there are tens of thousands who are climbing. He frequently tells his hearers—says comrade Harman—in effect at least, that we must not stop with the Jesus of the 'synoptic gospels,' but should reach out, as that teacher himself exhorted his disciples, for something still higher and better. There was no Finality in Jesus. There is no finality anywhere or in anything. That is one of the first principles of the spiritual life that he taught—it stands in the Child's First Primer, how could the Master forget it?

"Prof. Herron dares distinctly to assert the truth that no man and no god is good enough or wise enough to follow as Authority. That to be 'merely obedient to Authority is to have the soul of a slave.' That 'Authority has always been Truth's deadliest enemy—never its protection—always its tomb.'"

* * *

If the Press-Writers do not accept the challenges everywhere thrown out by the defenders of canon law marriage in the Herron case, they will certainly lose the opportunity of their lives.

M. H.

Current Notes.

AT THE LUCIFER CLUB.

Among the proceedings at the last meeting of the Lucifer Club was a very emphatic endorsement of the objects and general methods of the Press-Writers' Association. Letters were read from Dr. J. B. Wilson, president of the National Secular Union and Freethought Federation, and from D. Webster Groh, one of the original advocates of the plan for more systematic methods of educating the public mind through the press, and thereby causing the public conscience to resist invasion of personal rights of the peaceable citizen by organizations claiming to be the special guardians of public morality. In response to a suggestion that a little special effort to sustain the paper during the summer months, and to enable the editor to devote more of his time to getting out his autobiography, a very handsome contribution in cash was made by members and visitors, and for which sincerest thanks are hereby returned.

NEXT MEETING.

The next meeting of the Lucifer Club will be held on the evening of Tuesday June 25, instead of June 18 as first announced. The address will be delivered by Emma Goldman of New York; subject, The Failure of Free Unions. Public cordially invited. Time of opening 7.45 P. M.—sharp. Place, Lucifer's office, 500 Fulton St., one block north of Union Park. Take Lake Street Elevated to Ashland Avenue, walk one block north and one east to St. John's Court. Or, take Fulton street surface cars at Adams and State, and get off at our door.

VISITORS AT THE CLUB.

Among the visitors from a distance, at our last meeting was Dr. Ella Slater of the Osteopathic Institute, Odd Fellows Bldg. St. Louis. Having taken treatment for some weeks at that Institute I speak from personal knowledge when recommending this institute, its managers and methods of cure, to the readers of Lucifer. Other welcome visitors were Mr. Frank Weller of Mitchell, S. D., and J. C. Collins of New Glarus, Wisconsin. All these have long been readers and generous helpers of Lucifer and its work.

"The Strike of the Strassburg Geese,

by R. B. Kerr, and Other Allegories," is the title of number eleven of the Light-Bearer Library now being mailed to subscribers and exchanges. Price five cents each; per volume of twelve numbers fifty cents.

More About the Press-Writers. No. IV.

BY FRANCIS B. LIVESEY.

1. Everybody has heard of the marriage of Prof. Herron to Miss Rand in New York on May 25. The affair went off in as utter disregard of law and orthodoxy as could be desired. The Professor did the very best that could be done under the circumstances. If it is an earnest of what we may expect from Socialism, then surely orthodox marriages will be among the things that Socialism will abolish. This marriage is a reminder that there should be some press writing done by the few able persons present. For instance "The Baltimore Sun," of May 31 gives the following:

THE "NEW THOUGHT" IN ACTUAL LIFE.

"'Prof. George D. Herron,' observes the 'New Haven Register,' the leader of the 'new thought' and an experimental socialist, having successfully separated himself from his first wife and four children, announced Monday evening to a party of assembled friends that he would take Miss Rand as his 'companion,' and she remarked that she would take him for her 'companion,' whereupon they were pronounced 'man and wife' by an up-country clergyman.

"This was all done upon the theory that society has no right to compel genius to be burdened by family ties when they become burdensome. In other words, Prof. Herron owes no obligation to the woman who first bore his name and brought his children into the world. We by no means propose to discuss this performance. It is not discussable. Every right-thinking man and woman, whether moralists or not, know that this sort of thing will not square with the commonest decencies of life."

Now there was present at this unique marriage the following persons: Rev. W. T. Brown, Rochester, New York; Dr. Charles Brodie Patterson, New York City; Mrs. E. D. Rand; Richard Le Gallienne; Edwin Markham and wife; Leonard D. Abbott; Bolton Hall; William Mailly; Thurston Brown; Mr. and Mrs. Darwin J. Meserole; Mabel McCoy Irwin, and Margaret Wren. Now, all the above persons should at once write the "New Haven Register" and the "Baltimore Sun" in defense of Prof. Herron, not that he needs the defense, so much as to indicate the principles of liberty which he represents. And they should not only do this in regard to these papers, but in regard to all papers that published anything derogatory of him. This is the way to bring reform home to people and allows opportunity to get in red hot work while things are hot. A poem from Markham and a fable from Hall are grand things, but a few straight and simple lines are all that is necessary in these cases.

2. King Edward wants "free press" far above any king or potentate I hear of. He could give William I of America points. William O'Brien's paper—"The Irish People"—was suspended for severely criticising the king. When the king heard of it he ordered that there should be no further suppression of publications for anything that they might say. Papers have been suppressed in both Manila and Havana and editors have been deported and imprisoned, yet William I. has issued no proclamation decreeing that this country shall not be Russia. Those small minded Americans who cry "stop my paper" upon the appearance of reform articles in the regular papers, can also be notified by the Liberal Press-Writers that King Edward has just set an example that they also can in their puny spheres follow.

3. Press Writers must not hurriedly condemn editors, in fact, it is about as well to let our worst grievances against them go unmentioned—that is the secular editors. On May 2 I sent a letter to the Providence "Sunday Journal." I enclosed five cents for a copy of the paper, or for the return of my letter. Not hearing from it, on May 22 I sent it a postal. On May 31 I received a copy of the paper dated May 5, containing my letter. Thus it is seen that my letter was immediatelely published and that careless clerks in the office, or more likely in the postoffice lost the paper. The letter in question, by the by, was a criticism of Rev. Anthony Bilkovosky, pastor Universalist church, 329 E. 22nd. St., Baltimore. "The Baltimore American" prints him under big headlines and refuses my replies. I had previously answered him in another paper and he wrote me for a copy. I remembered him and told him to send me $2 and I would send him my "Journal" letter in circular form in large abundance. When a man can't be answered in one city, try another, Brothers, but be sure to let him and his best friends know it. Judge Lowell, of Boston, recently "roasted" the postal authorities. Socialists cannot safely point to the department as a sample of the working order of their theory. It is becoming very disgusting.

4. "Congressman Robert W. Taylor, of Lisbon, Ohio, has decided to make divorce reform his life work. He believes that each member of Congress should apply his time and talents to bringing about a certain desired result, to stand in after years as a monument to his energy. Mr. Taylor was directed toward his chosen line of endeavor through the work that devolved upon him in connection with the contest against the seating of Congressman Brigham H. Roberts, of Utah. This caused him to make an exhaustive study of the subject law and led him to the belief that there is urgent necessity for reform legislation in the United States.

"Mr. Taylor introduced in the last session of Congress a resolution declaring for a modification of the constitution that would pave the way for uniform marriage and divorce laws, but owing to the pressure of business could secure no action upon it. He says he will take up the work again next session and keep at it so long as he remains in Congress if necessary. The recent decision of the United States Supreme Court bringing into prominence the conflict between the laws in the several States has emphasized his belief that the cause he has taken up is worthy of most earnest effort."

I clip the above from the "Public School Journal," of Cincinnati, for May. Mr. Taylor is a Republican. I became aware that he intended to make a great splurge at the last Congress and immediately sent letters and circulars to him, to his friends, to his papers and to Senators. The papers of his town are "Patriot," "Buckeye State," "Journal" and "Republican Leader." In all courthouse towns, like Lisbon, there are the clerk of the court, state's attorney and other officers to whom I always send matter affecting one of the citizens. Everything then gets well aired. I commend all Press-Writers to do the same. I wrote to several senators regarding Mr. Taylor and one of the very leading men wrote me that he would watch him up. Mr. Taylor thinks crime will be lessened by the passage of his measures. It will only be greatly increased. E. C. Walker and all other able writers on this line should apply themselves to the little details by which such men as Taylor can be easily circumvented. These men who want to build "monuments" to themselves at the expense of liberty, virtue and happiness cannot be too closely watched, nor too thoroughly downed.

5. Comstock has captured a Christian Scientist. He is no less a man than Thomas J. Shelton, editor of "Christian," Denver, Colo. Mr. Shelton issues a monthly, having some fifty thousand subscribers. He got "obscene," of course, like all others noted for their purity, and twenty-five dollar fine was his punishment. His arrest and conviction came about in the old way also—spite work on the part of enemies—his enemies being other Christian Scientists. He says: "The advertising given me has been worth $25,000. 'What fools these mortals be,' even when claiming to be Christian Scientists." The printer of "Discontent" was fined about one hundred dollars. Even that was less than a penitentiary term. Is it possible that our agitation of Comstockism is gradually diminishing the penalties?

6. The best memorial that we can build to Ingersoll will be the abolition of Comstockism, or the undoing of what Robert allowed to be done under his nose in the hey-day of his power. One hundred thousand dollars ought to be put up to help men who are leaving no stone unturned under which to find the crawling snakes of Comstock. Every time that Comstock comes to this state I take the opportunity to touch him up. He was in Baltimore the other day and I followed him with a brief letter in the "Baltimore World" of May 25, under the heading of "Comstock and Purity." Both the clergy and the press treated Comstock with considerable levity. As a means of showing writers like James and Walker how simply we must get in the big dailies, I will here give my "World" letter:

"'Editor The World:' Mr. Comstock was questioned the other day by Rev. Wm. A Crawford-Frost quite unceremoniously. It was before the Itinerants' Club. Mr. Comstock evidently thinks that obscene literature is about the chief cause of crime. But Mr. Comstock prepares the ground in the young for the reception of this literature. He would have the young brought up in almost total ignorance of certain bodily functions. He would deem it a sin for a child to see any part of the 'human form divine,' save the hands and the head. He would throw such an air of mystery about the human form that the child would be impressed with a secret desire to unravel it. When the vender of the obscene came along the child would, therefore, grasp the opportunity with avidity. Hence, crime.

"All this is wrong. Children should be brought up in perfect naturalness. Children so brought up would feel no incitements whatever and the vender of the obscene would sow his seed on barren soil. Between Mr. Comstock's plan, the school tendencies and the obscene vender we see what we see. The trinity is responsible for the crime. Nobody else."

7. English Bishop Joseph G. Hartzell, Missionary Bishop of the Methodist Episcopal Church in Africa is quoted in the Cincinnati "Weekly Enquirer" along a line that ought to be very gratifying to "Koresh." Here is his say:

"There is a world crisis in progress in Christianity and civilization. We are face to face with conditions never before encountered. Missionaries and explorers have gone to the farthest corners of the earth and have routed out what may almost be termed the oldest and most secluded peoples. They stand in defiant championship of their ancient creeds and territory. All through Africa I have seen signs of this revolt of the barbaric nations. Great Britain is experiencing it in Ashanti. All along that west coast, so rich in gold and so rapidly being invaded by European capital, the natives need but a spark to set alight aggressive fanaticism that years could scarcely suppress."

Exactly! Coupled with the possibility of a revolt in heathendom is the same in the civilized countries. The power of orthodoxy is already being shaken, and Press-Writers have only to avail of constant occurrences to bring it down in tottering ruins.

Sykesville, Md.

VARIOUS VOICES.

M. R. Fish, Mays Landing, New Jersey:—Your little gem, "Motherhood in Freedom" strikes to the root. Wish I had another copy to loan; don't like to part with the one I have. Were it possible for me to express my appreciation of your and Lillian's life work for the uplifting of humanity I would be truly thankful.

A. Ladynski, Marysville, Cal.:—Enclosed find $3.00. $1.00 for subscription on Lucifer and $2.00 for Dr. Foote's "Home Cyclopedia." Although I do not agree altogether with your ideas in regard to the emancipation of womankind, Lucifer and the "Torch of Reason" are the most welcome papers to me and I read with great interest every article in both papers. Are there any subscribers in this neighborhood for your paper?

[Will our subscribers in or near to Marysville respond to this inquiry?]

Elsie Cole Wilcox, Lawrence, Wash.:—The symposium on Ella's letter has drawn out many excellent ideas from some of our "women folks." But oh! women are so slow to recognize the church as the "old man of the sea" who clings about their necks with a death grip. I have for years, contended that the *first* step in the emancipation of woman from sex slavery, is to free her from the God idea. And no great progress can be made until this is accomplished. But how timid they are! How enthusiastic in defence of their "religion!" But the "world do move," and we must keep pegging away.

J. Newton Wood, Adelaide, S. Australia:—God speed your noble little paper. You will see by exchange that I make free use of it. Send me any of your own books that you care to entrust to me for sale here in Australia, and I will advertise them free in "Century" and leaflets, and remit to you from time to time. You *lead* in America—we are beginning to follow. There is no Australian depot for American "Hill-Top" literature. I have a hope that I will be able to establish one.

[Our far away contemporary will please accept sincerest thanks for the words of appreciation, and for a copy of his paper, "Century," an eight-page bimonthly journal published at Adelaide, South Australia. In size of page and amount of reading matter it resembles Lucifer. It is mainly devoted to discussions of economics, collective ownership of public utilities and kindred subjects, and yet it is hospitable to discussions that look for bedrock causes of all our social ills—as when the editor says, "If Edwin Markham is right, and 'better born babies is the solution of the industrial problem,' it may be found, before the century is much older, that the solvent is potent even to the extent of crime and lunacy." We will send books for the depot of American "Hill Top" literature. M. H.]

Chas. Thonger, Niagara, Ont.:—As editors like some praise as well as most people I will say that on the whole, while there is much in your paper that I think is mistaken "morality" I cannot find much fault with the manner in which it is expressed. It gives the impression of sincerity and of a good foundation on which a sound morality may be built up. It gives no food for babes; and seems to prefer the naked truth to aproned lies. Sometime I hope to pay you a visit and to find you enjoying some profitable leisure.

[Thanks for what seems a candid opinion of Lucifer. Yes, what is needed more than anything else is the "naked truth." Without this—honest, fearless expression of truth as we see it, but little progress can be made in removing the wrongs that afflict our common humanity. We are always glad to see our friends and hope Friend Thonger will not fail to give us a call.]

Mrs. J. Van Der Cammen, Chattanooga, Tenn.:—Enclosed please find money order for $2.50 for which send me a copy of your Autobiography and use the other dollar for distributing samples of Lucifer; the fifty cents for Light-Bearer Library. I did not get any Lucifers for the past four weeks and miss them so much. I have often failed to get the paper one week at a time on account of wrapper not being addressed correctly. Have you any more photographs taken with flashlight? I would like to get the 1900 bound copy of Lucifer if you have any later on. I enclose stamps for reply.

[We have had our mailing list reset in linotype, and by some one's negligence most of the Tennessee list and also the Texas list were left out. We much regret this, and will try hard to see that all such blunders are avoided in future. We will gladly send duplicate copies to all who failed to get all the numbers, provided we have them in office. We still have a few of the "flashlight" pictures, price fifty cents, I think. We have no bound copies of Lucifer for the year 1900, but if enough calls are made for them we will have a few bound soon. The price will be $1.75, postpaid, the postage being about twenty-five cents. We still have a few volumes of 1899 left, at same price. M. H.]

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O hush your cries, my baby, and rest your tired head,
For every tiny thing has crept into its cozy bed;
O hush! the winds of night will bear your plaintive cries about,
And the Christian man will get you if you don't watch out.

O hush your cries, your father dear is hiding in the hills;
He's hiding from the priests that make our fields run bloody rills;
With Bible and with musket they're converting all about—
The mission man will get you if you don't watch out.

And if you're caught, the love wherewith the Buddha fills the mind
They'll turn to smiling falsehood, covering hatred of your kind;
O hush! with cross and Bible they are prowling all about—
And they'll civilize you, baby, if you don't watch out!

—*Life.*

Is Prostitution a Necessary Social Institution?

BY AUGUST BEBEL.

Marriage represents one-half of the sexual life of the bourgeois world, and prostitution represents the other. Marriage is the front, and prostitution the back, of the medal. When a man finds no satisfaction in marriage he generally resorts to prostitution, and when a man for one reason or another remains unmarried, it is again prostitution to which he has resource. Provision is thus made for men who are celibates by choice or by force, as well as for those whom marriage has disappointed, to gratify their sexual instincts in a manner forbidden to women.

Man has in all times and climes regarded the use of prostitutes as his natural and exclusive right. All the more strictly and severely does he watch over and judge every woman outside the pale of prostitution. He does not trouble himself with the consideration that a woman has precisely the same impulses as a man. In virtue of his position as master, he demands the forcible suppression of her intensest instincts, and makes her chastity the condition of marriage and social eligibility. Nothing can afford a more drastic and at the same time more revolting illustration of the subjection of woman to man, than the diametrically different manner in which the gratification of the same natural impulse is regarded and judged accordingly to the sex of the person in question.

The unmarried man is particularly favored by circumstances. Nature has burdened women alone with the consequences of the act of generation, the man has the enjoyment without trouble or responsibility. This privileged position has led in the course of history to that unbridled license in sexual matters which characterizes a considerable portion of the masculine world. And legitimate gratification being, as we have already shown, prevented or checked by a hundred causes, the consequence is illegitimate gratification in the broadest sense of the word.

Prostitution becomes a necessary social institution, just as much as the police, the standing army, the church, the capitalist, etc., etc. This is no exaggeration, but an assertion that can be proved.

We have described in what light the ancient world regarded prostitution, that it considered it inevitable and organized it by State regulations, in Greece as well as in Rome. We have also quoted the opinions which prevailed on the subject during the Christian Middle Ages. Even St. Augustine, next to Paul the chief pillar of Christianity, although an ardent advocate of asceticism, could not refrain from exclaiming: "If you put down public prostitutes, the State will be overturned by the violence of passion." The provincial spiritual council in Milan, in the year 1665, expressed itself to the same effect.

Let us hear what the modern world has to say. Dr. F. S. Hugel declares in his "History, Statistics and Regulation of Prostitution in Vienna:" "Advancing civilization will gradually clothe Prostitution in more pleasing forms, but not till the end of the world will it be banished from the earth." This is saying a good deal, but it is certain that no one who is capable of looking beyond the horizon of bourgeois society, and of recognizing the changes which must take place within the community before the latter can attain to natural and healthy conditions, can fail to agree with Dr. Hugel's assertion.

For this reason Dr. Wichern, the well-known orthodox director of the Reuhe Haus, near Hamburg, Dr. Palton in Lyons, Dr. William Tait in Edinburgh, and Dr. Parent-Duchatelet in Paris (celebrated for his investigations on the subject of prostitution and venereal disease) declare unanimously: "It is impossible to eradicate Prostitution, because it is an integral part of our social institutions," and one and all demand its regulation by the State. It has not occurred to any one of these men, that we must alter the social institutions that necessitated prostitution. Their want of economic training, and their inherent prejudices make such a solution appear an impossibility to them. The "Wiener Medicinische Wochenschrift" (Viennese Medical Weekly Paper) for 1863, No. 35, asks:

"How can the large number of voluntary and involuntary celibates satisfy their natural needs otherwise than by plucking the forbidden fruit of Venus Pandemos?" and the writer comes to the conclusion that if prostitution is therefore a necessity, it has a right to existence, to exemption from punishment, and to protection by the State. Dr.

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Hugel expresses precisely the same opinion in the work quoted above.

The Leipzig Police Surgeon, Dr. J. Kuhn, says in his book, "Prostitution in the Nineteenth Century from the Standpoint of the Sanitary Police"; "Prostitution is not only an evil that must be endured, it is an inevitable evil, for it shields women from unfaithfulness" (of which only men have a right to be guilty) "and virtue" (of course female virtue, men have no need of any) "from being attacked (sic) and therefore from falling." These few words of Dr. Kuhn's suffice to characterize the crass egotism of men in all its nakedness. That is the proper standpoint of a police surgeon, who sacrifices himself in watching over prostitutes, in order to preserve men from unwelcome diseases.

Was I wrong, when I said prostitution is at present a necessary social institution, just as much as the police, the standing army, the church, the capitalist etc., etc.?

In the German Empire prostitution is not, as in France, sanctioned, organized and controlled by the State, but merely suffered to exist. The official brothels have been abolished by decree of the Federal Council. The consequence of this abolition was that in the second half of the last decade, numerous petitions were addressed to the Reichstag, requesting that these houses might be rehabilitated, on the ground that vice was spreading without let or hindrance, and that an alarming increase of syphilitic disease was the result. A commission appointed by the Reichstag to examine the subject, and numbering a fair contingent of doctors, concluded to recommend the petition of the Imperial Chancellor, inasmuch as the prohibition of public brothels involved the most dangerous consequences for the morality and health of society and especially for family life.

These testimonials may suffice. They prove that for modern society, the prostitution question is a sphynx, whose riddle it cannot read; it sees no way out of the difficulty but that of state sanction and control, if greater evils are to be avoided.

Thus society, which is so proud of its morality, its religion, its civilization and culture, must suffer licentiousness to permeate its body like a slow poison. But our testimonies proves something more. The Christian State makes the official declaration, that the present form of marriage is sufficient and that men have a right to seek the illegitimate gratification of their sexual impulses. This same State only recognizes the unmarried woman as a sexual being, inasmuch as she surrenders herself to illegitimate male desires, in other words, becomes a prostitute. And the surveillance and control exercised by the officers of the State do not touch the men, as they ought to do as a matter of course, if the sanitary superintendence were to have any raison d' etre and any chance of success, even if we leave the inequality of the sexes before the law in the interest of ordinary justice out of the question, but they touch the women alone.—*From "Woman in the Past, Present and Future."*

Light-Bearer Library No. II.

"The Strike of the Strassburg Geese, by R. B. Kerr, and Other Allegories," is the title of the Light-Bearer Library number eleven, now ready. Price five cents per copy, or fifty cents for the volume of twelve numbers.

Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the highest consideration.—*Lincoln's Second Message.*

More About the Press-Writers. No. V.

BY FRANCIS B. LIVESEY.

I have always contended that the sex question was of vastly more importance than the liquor question. Of course, Comstockism will not let it be discussed to any necessary extent and it goes on slaying its millions while liquor slays only its thousands. I believe the "Baltimore Sun," is one of the papers that has refused me on the sex point. Not so the brave "Baltimore World," however. But it is amusing to see how all things come to him who waits and works. The "Sun" of June 4 gave the following to the point:

LONDON'S GREATEST DANGER.

"In London there are at present 800,000 young men," writes W. S. Harwood in the June "Century." "It is demonstrated by the most careful and systematic census effort that fully 600,000 of this number do not associate themselves in religious work. It is among these 600,000 young men that the work of the London association is most pressed. I asked Mr. Putterill what was the greatest obstacle he had to overcome in reaching these young men. He told me that it was not the liquor-drinking habit, terrible as is its hold upon the young men of this vast mass, but the appalling prevalence of vice. If half is true that was told me in London about the prevalence of the most degrading habits among the young men of that city, there is little wonder that those in position to know look with the keenest apprehensions to the future—a future which promises to make the young manhood of London within these generations a physical wreck if not reinforced by fresher blood from the provinces. Indeed, there will not long be waiting such another wave of apprehension as that which has recently swept over France concerning the social situation in Paris if some check is not found against the advance of immorality in London."

Old Press-Writers are continually seeing themselves made into true prophets on all the questions of the day, just as I have seen myself in the above connection. Mr. Harwood's statement makes true another point, and states that in all civilized countries the churchman cannot succeed in numbering more than one third of the people as in sympathy with the church.

AN EDITOR ON "FREE PRESS."

The Chicago "Farmer's Voice," 334 Dearborn St., gave an article from me on "Free Speech and Free Press" in its issue of June 1. It answered me. Here is the dialogue:

F. V.: Our correspondent's idea of a free speech and a free press is not likely soon to be realized: it is to be doubted if it would benefit the world if it were.

L.: The "Voice" has done a very good share toward the realization already. I know of no farmer's paper in the country that has given so many letters on Anarchy, Socialism, Single Tax and Back to the Land. If every leading agricultural paper had accepted as many reform letters from the people as it has, we could thank them all. The "Voice" thinks we want to impose upon the papers, but we do not. We take into consideration all that they have to contend with and we ask nothing unreasonable.

F. V.: Doubtless the journal quoted could fill its pages every day with letters on religion alone—that is, upon this or that man's idea of religion—and the world might be but little the wiser for it. What the world needs is men and women who live out their religion, who do not cry it from the housetops, or proclaim it in the streets. So with the great economic and social disorders which we would correct. If men and women would think and practice more of the ideals they would set up, their influence would be infinitely greater than now, when so large a share of their time is given over to mere talk.

L.: Yes, the New York "Sun" said it could fill its pages with religious letters. I acknowledge, from many that I have seen of them, that they would be very dull. Our Press-Writers aim to confine themselves to newsy and up-to-date letters. Far in excess of the best paid writers have we first sought to "live out" our religious, or our social and economic beliefs. Mr. Groh has grandly stated this point in circular No. 2900. In fact, he says:

"Intelligent editors well know that, in a free, fair, and full discussion, error alone can lose and truth must eventually win. While articles written for pay are tempered to suit the whims and prejudices of editors and readers, those from unpaid correspondents are inspired by the philanthropic motive of correcting error and enlightening mankind.

"They are the outpourings of deep-seated conviction, from thinkers who are not afraid to speak the truths they have discovered, no matter how distasteful or unpopular. They come from brave, noble, daring men, who are not afraid of criticism, else they would never enter such an arena of public discussion. The advanced ideas they present have generally been previously tried in the fire of scathing criticism, and have all the dross eliminated therefrom, and they seek truth for truth's sake alone. In proportion as our newspapers encourage the tolerant hearing 'of their readers by their readers,' in their columns, they become less autocratic and more democratic."

There is a time to hear in the closet and a time to proclaim from the housetop. The young, mushroom paid writers, voluble in words, but not in experience, are now the ones that are allowed too often to sway the thought of the times. We protest against this. To every writer's column we demand a quarter of a column in reply, unless the intelligence of the people is to be insulted. For myself, I write on nothing that I have not experienced in sufficient measure to warrant my being heard. There is old Dr. J. C. Barnes, of Hindsboro, Ill., who has throughout a long life lived out the Anarchy he proclaims. Will anybody say that he should not be better welcomed to the press than the mushroom upstart whose services, like the lawyer's, can be put on either for the money there is in it? Men who will suffer imprisonment, sacrifice their possessions, and perhaps their lives, are certainly more worthy of being heard on subjects near and dear to the people than the mere word builders.

F. V.: Free speech does not mean endless speech; but that is what we should have if public meetings were open to everyone.

L.: The Manhattan Liberal League opens its doors to all "cranks," but matters end there in due time. Actual fools, whether on the lecture platform or in the press, are soon silenced when given full liberty. If they are not, the bump of humor is sufficiently developed in the average man to allow them all the rope they want. Even some ministers have of late years allowed questions in connection with their discourses.

F. V.: Free speech and a free press mean, to the average man, the right to give utterance to his views without fear or favor at such times and under such conditions as render his right to do so clear and unmistakable.

L.: That is about what I seek to impress upon the Press-Writers on one hand, and on editors and the public at large on the other. When a city minister comes out in defense of Comstockism to the extent of a volume, is it not the "clear and unmistakable" right of those who have suffered wrongly at his hands, and who believe him to be as much of a fraud as the minister believes him a saint, to be allowed at least a few lines in his condemnation? If Ingersoll or Paine are attacked, if blue laws are urged, is it not just and proper that those concerned should at least be heard in protest to the extent of a quarter part of the space the opposition was allowed? We are modest, and we ask only the fractional part of our dues, trusting to the power of truth, rather than to our "much speaking" for victory.

1. The "Laurel (Md.) Democrat" condemned the trusts in a long article. At the end it asked: "What is the remedy, or what are the remedies?" I took the opportunity to reply that a "free press," in which the people's voices could be heard on all things, was the remedy for this and all other evils. Then I quoted from Bro. Groh's circular No. 2900, the last half of the first paragraph and the whole of the second, fourth and fifth paragraphs. Thus it is that circulars can be advantageously quoted from. Sometimes a few lines at the head and end of a newspaper article are sufficient, with quoted clippings between, to make a strong one. Press-Writers must be one idea men and never fail to work in their "fad" for all the evils under the sun. As the suffrage is a farce, let us get at the will of the people through the press.

2. The Manhattan Liberal League is a fine thing, but it ought to have longer reports given of its proceedings, accompanied with the name and address of some officer to whom letters could be sent. All the long haired men and short haired women can then have a hearing. The extremists then meet. There should be a Liberal paper standing for all the Liberality of this League; but it don't exist. What is the reason? Is it that "talk is cheap" and it takes money to buy a printing press?

3. "Waldo" writes me he is trying to get up an anti-Comstock organization for lively work. He says: "I want to see men have the courage of their convictions, even if it does cost something, and then what they say has some weight, and I think you are the same manner of man." Exactly! But I would tell this Brother that it is impossible for me to join in work with any who are "noms." I would prefer to see only one-quarter attempted over one's name and address to what might be done over a "nom." If we cannot do all that we would like to do without danger, the plan is to do all that can be done up to that point. There is enough to do even of this. If we can't be faithful in the accomplishment of the little, we can accomplish nothing great. Let "Waldo" organize an anti-Comstock band that can spend a little brains and merely five dollars a year, a piece, in the work, and there will be plenty for them to do just on that one subject.

4. Talking about Press-Writers against Comstock, reminds me that Frank D. Blue, editor of "Vaccination," at Terre Haute, Ind., has written J. T. Small, of Provincetown, Mass., requesting him to take charge of some press work in that line. So far as I have seen Bro. Small has done more for the cause of anti-vaccination than any man in the country. He has availed of openings to carry the war into camp of the enemy everywhere. Here we are with an anti-vaccination society in Baltimore, but not a word comes from its members in the press when the onslaught on the innocents is at its height. Bro. Small has actually come down from Massachussetts, appeared in our large and small papers, and stirred up a sensation all of himself. No reformers of the day have a bigger work before them than the anti-vaccinationists. "Targets" stand around for them everywhere. They can fire in the air and hit something, and there is comparatively little ostracism or danger connected with the aggressive work that they should do. Mr. James seems to be a vaccinationist, but as he seems to have compunctions against writing for the secular press, it is hardly worth while for the antis to oppose him in his den.

A GENTLE REMINDER. Will our friends and subscribers kindly remember that it takes money, and a good deal of money, to publish a radical weekly paper in a large city? Please remember also that Lucifer has no "Sustaining Fund," no "Sustaining Club," as have nearly all other radical papers. That it depends wholly upon equitable co-operation,—dues on subscription and sale of its pamphlets and other literature, and not on donations, for the means of meeting its weekly and monthly bills. We are now entering the twenty-second year of publication under the same editorial management, consequently Lucifer is no mushroom growth, no infant of yesterday, but notwithstanding its years it cannot live without the constant helpful effort of those who believe in its work,—who believe in the necessity of persistent, never-ending agitation of the question of BETTER IDEALS, as well as better conditions, for the building of a better race of human beings, in order that the evils of our present social and economic life may be removed. DEBT is a hard task-master; will our friends do what they can to save Lucifer from such bondage?

CHANGES AND CREDITS on mailing list are now made but once each month. When, therefore, our friends do not see the number on their tabs changed promptly they will understand the cause. Our mailing list is now set by a linotype machine, hence changes and eliminations cannot be so promptly nor so cheaply attended to. No loss of numbers, however, will be sustained by subscribers, as duplicate copies will be sent to them at their new place, when notified of change.

Lucifer, the Lightbearer.

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M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

"The Failure of So-Called Free Unions"

Will be the subject of a lecture by Emma Goldman of of New York, on the evening of Tuesday June 25, at Lucifer's rooms, 500 Fulton St. The lecture will be followed by free discussion—five minute speeches,—by members of Lucifer's club and by visitors. In order that all who wish to speak may have a chance to be heard it is urgently requested that all come EARLY, so that the lecture may begin at 7:30 P. M. sharp.

CHICAGO SOCIETY OF ANTHROPOLOGY

Will meet in the Athenæum Bldg., 26 Van Buren, Room 320, Sunday June 23, at 3:30 P. M. Subject: Phrenology as a Character Study. First speaker Dr. P. S. Replogle of this city, followed by the usual discussion by members and visitors.

A Summer Campaign.

The annual summer solstice—for this latitude—of what our popular chronology calls the first year of a new century, is now with us. Both summer and winter bring opportunities for educational work. Summer is the season of travel, of excursions, of picnics, of outings from the usual routine of daily toil.

These annual outings are favorable to social intercourse, to exchange of ideas, and it is only by exchange of ideas, that educational work is possible.

This is the twenty-second summer of Lucifer's educational work; its twenty-second summer campaign. Has anything been gained by these summers and winters of agitation of thought along unpopular lines? Anything to show for all these years of struggle against the entrenched and embattled hosts of conservatism? of conventionalism? of hoary-headed respectability? of vested rights and privileges?

As viewed by some of us who have been constant in the fight all these years there is something to show; there is much to encourage us to continue the fight while life and strength and consciousness remain.

Among the indications that our work has not been in vain are a multitude of private and personal letters received almost daily at this office, and from nearly every grand division of the planet on which we live. While I write these lines my morning mail is handed to me, containing letters of encouragement of which the following lines are a sample:

"Your editorials are grand. In Lucifer of three weeks ago, I think it was, your sentiments were so strongly yet kindly put I felt like grasping you by the hand and wishing you a hearty support from every liberal minded ego in America, yes, in the world."

The fact that George D. Herron, the eminent scholar, educator and reformer, while preaching substantially the same doctrines that Lucifer has taught for twenty years, is able to reach the ears of vast multitudes of cultured people in both hemispheres, and the fact that the conservative press and pulpit everywhere are being put on the defensive by him, these facts are among the most encouraging of the signs of the times. A private letter from one who has watched the career of Prof. Herron, especially the record of his work in New York, says, "I feel that he has been called to a greater work than he knew—the emancipation of the world from the most vital and far-reaching of all slaveries—sex bondage. It is true that the family must be placed on high—since man can only fully express himself as family, but it is the true and not the false that must be exalted."

Foremost among the available methods of work for the summer, as some of us think, is that of the Press-Writers, specimens of which, and suggestions concerning which, are given weekly in Lucifer from the pen of Francis B. Livesey. Another prominent Press-Writer, D. Webster Groh, of Hagerstown, Md., writes us as follows:

"In your columns recently Walter Breen, 309-13th. street, Omaha, Neb., kindly offered to typewrite articles for some Press-Writer. This is very generous and should be accepted by some Press-Writer living near him, as the delay in sending him the article any great distance would more likely prevent its publication than bad writing. "News"-paper editors want, above all, "fresh" matter else it's not "news" and does not belong in "news"-papers, they think. Comments should come in immediately after the article commented on has appeared, else they become stale. But why can't Walter write some comments himself and send Press-Writers marked copies of Omaha newspapers for comment thereon. Press-Writers consider all who desire to aid or join them as brothers or sisters in a common cause, and no one should hesitate to write them. The "Truth Seeker" publishes a partial list of them, and you should do like wise, so friends know who to address."

But whether the readers of Lucifer adopt the methods of the Press-Writers it is sincerely to be hoped that none will permit the summer months of the current year to pass without doing what each can do, to rouse the dormant public conscience to a sense of the evils of our present systems of associative life, and to the necessity of replacing these systems by others more in accord with the principles of Truth, Love and Wisdom.

M. H.

Current Notes.

SUPERSTITION DYING—TOLSTOY.

Joseph Mitchell, a subscriber in Michigan, writes us as follows:

"I am a Russian Jew—have lived in Russia and Germany; for the past sixteen years have mingled with Yankee people. I find the the intelligent Americans love Tolstoy, and think his reform is helping not only Russia but other countries as well. Christian and Jewish superstition is dying—slowly but surely. I got rid of it about eleven years ago. The marriage system of today is also false; we must teach people the laws of nature instead of Jewish and Christian superstitions. More love and less law, is what is needed. My knowledge of English is not sufficient to express my love for Brothers Harman, Tolstoy and others who command the love of my heart."

Among our subscribers are quite a number of Russian Jews who send us words of greeting very similar to the above lines giving us assurance that there is a wide-spread revolt against the old Jewish superstitions, most of which, as is well-known, have been adopted by the Christian world. The books of the Old and New Testaments are declared by most Christian churches to be equally of divine origin and authority. Hence the death of Jewish superstitions means also the death of Christian superstitions.

* * *

"A TALE OF TWO HEARTS AND A HEAD."

Thanks to our friends who responded to the call, we have now a small surplus of number 863, containing the story entitled "A Tale of Two Hearts and a Head," and other articles of unusual value. Those who did not get a copy of this number can now be supplied so long as the surplus lasts.

* * *

"IN LOVE'S GARDEN."

Under the head "Various Voices," will be found a letter credited to "X. Y. Z," highly commending the article entitled "In Love's Garden," by J. Wm. Lloyd, published in number 868. This is but one of many similar expressions of appreciation of that article received at this office. Of similar purport is the following from the editorial department of a very popular and decidedly conservative weekly magazine published in New York City:

DEAR SIR AND FRIEND:—Enclosed please find ten cents in stamps, for which send me copies of Lucifer containing Comrade Lloyd's paper on the nature of love. I think I have never seen any statement quite so satisfactory to me on this subtle question, on which I think no one should dogmatise. The writer's "Dawn-Thought," I find, is being read with high appreciation by leading liberals here.

Among the names given of those who are reading "Dawn-Thought" with "high appreciation" are some of the most popular authors and thinkers of New York City, but which names are not given here inasmuch as our correspondent's letter is marked "private."

"WANTS THE PRACTICE."

Our good friend "X Y Z" wants "leaflets" or continued stories that give us not merely the idea but the "practice" of those who advocate sex-reform, and mentions the story called "Chains," lately run as a serial in "Discontent," and asking whether Lucifer could not reproduce the same story and put it into book form. The question is worthy of consideration, but it occurs to us to ask if "X Y Z" has ever read "Hilda's Home," first run as a serial in Lucifer and then put into book form. If not we think he will find that this realistic story tells how several women and men illustrated and practicalized in their lives many if not all the ideas inculcated in the article "In Love's Garden." This story has been read by thousands, has received hundreds of highly appreciative commendations and still the demand continues; price, cloth, $1.00 paper cover fifty cents.

MEDICAL MONOPOLY.

C. L. James's "Information Wanted," was set in type for last week's Lucifer but failed to see the light of print simply because the forms were not large enough to receive it and the letters of others whose claims to space were at least equal to those of Mr. James.

Replying to his closing suggestion first: I heartily second the amendment. Yes, read Abbott's *Hygiene of Transmissible Diseases*, and all other authorities on the subject of disease, its prevention and cure. I mentioned one anti-vivisection tract because it is comprehensive and *cheap*, and gives the opinions of educated medical doctors—regulars—as well as the opinions of a few irregulars, contemptuously called "quacks"—and thus may be truthfully said to be very suitable reading for those who care to "read all sides."

I candidly confess to a greater desire to see the literature of the "antis" circulated than to see that of the "regulars," and for much the same reason that I preferred to circulate the literature of the "Abolitionists" rather than that of the "pro-slavery" advocates, and also for the same reason that I wanted and still want to circulate Freethought papers and pamphlets rather than the literature of the Catholic and Protestant churches. The pro-slavery advocates already had the ear of the public. They had their "vested rights" and the vested rights of their class, to maintain. On the side of the abolitionists were no vested rights. So also of the revolt against the rule of the church. Churchmen have the ear of the public and are accorded many privileges that are not allowed to heretics or unbelievers. They have their vested rights to defend, their billions of untaxed church property, church schools, etc.

So also in this revolt against the rule of the medical monopoly. The regular doctors already have the ear of the public. They have enormous vested interests to defend, such interests, perquisites and privileges as irregulars are debarred from, unless they join the medical trust.

Replying briefly to some of Friend James's points, I would say:

1. Yes; Lucifer's "moderator" has tried to wield the gavel with impartiality, and has not failed to administer rebuke in the two cases named by my critic, if he will take the pains to refer to Lucifer's files.

2. While it may be true that some of the opponents of the self-styled regulars use language unbecoming a philosopher it is certainly not true that all who are called quacks by the medical monopolists and their defenders, "know better than to engage personally in the debate." For more than forty years I have discarded drug medication and have practiced upon myself and friends the quackeries known as hydropathy, natural healing, massage, mental healing, osteopathy etc., and I have good reason for thinking that all, or nearly all who have opposed, in our columns, those murderous practices, vivisection and vaccination, are likewise open to the charge of quackery, as used by medical monopolists and their apologists, such as Friend James. To my thinking drug-taking, blood-letting, vaccination, counter-irritation, etc., are quite as irrational as remedies for bodily ailments as is the prescription of the "atoning blood" for the disorders of the soul or mind.

My "authority" for saying that "regular" medical doctors, by implication, say to mankind, "Indulge your passions" etc., is found in nearly every newspaper—in such advertisements as "Lost Manhood Restored." It is found in the basic doctrines of the Allopathic school of medicine, which doctrines are based on the assumption that there is curative power in drugs—poisons, toxins. I have no authorities at hand, and no time to look them up, but my many controversies with medical doctors many years ago, were all based upon this claim on their part, and the claim on my part that nature, the vital recuperative force within the organism, cures the patient, if cured; and that drugs hinder rather than assist recovery.

My observation is that physicians of the old school do very little in the way of teaching prevention of disease, and this is just what we should expect. It is not to the interest of the "profession" that seeks a monopoly of the healing art, to teach people how to keep well; to keep them in ignorance is the medical monopolist's bounden duty to himself and his fellow craftsmen.

That the average man and woman submits to the claims, the demands, of medical monopolists is explainable on the same principle that he and she submit to be robbed by the priesthoods in the way of exemption of church property from taxation, and by salaries paid to chaplains in the public institutions, etc. All these robberies are submitted to as part of our inherited superstitions, from slavery to which we have not yet evoluted.

Once more I close by repeating what I have often said before, that all "regularly" educated physicians do not favor monopoly, and that many of them are broad-minded philanthropists whose duty or allegiance is first due to themselves as men; next to their patients and to humanity at large, and last and least to their fellow-craftsmen—instead of making it their first duty to stand to their "order," and saying, as one of them was reported not long since that it is "better that the sick should die under scientific medical treatment than that they should get well under the treatment of quacks," or words to that effect.

M. H.

Information Wanted.

BY C. L. JAMES.

I have acted occasionally as "chairman or moderator of a convention of people assembled to discuss matters of common interest," and therefore understand the difficulties of the situation. Else I should inquire whether that courtesy for want of which the chair seems to rebuke me, was as scrupulously exacted from Mr. Clarkson or Mr. Walker: also, which, in the moderator's judgment, is least parliamentary,—to intimate that the other side are misinformed and imposed on by "quacks," who know better than to engage personally in the debate; or to make, with no apparent discrimination, charges directly affecting the morals of a large and generally very well reputed class? But as it is, I won't. What I want the chair to tell me is where he gets authority for the statement that the medical doctor, "by implication," or any other way, says, "Indulge your passions and appetites to your heart's content, and when the natural consequences overtake you. . . . for a reasonable consideration I'll fix you up, good as new." When I know this, I will undertake to prove that the medical doctor does no such thing; though I admit that "quacks, natural healers, osteopaths, hydropaths," who are not commonly recognized as doctors, sometimes do! I will prove the regular physician does no such thing, in the only way a negative can be proved, namely by proving a positive which involves it. I will quote, till the chair cries "Hold enough!" not from the latest works of regular physicians but the oldest, in proof that they originated all such maxims as "Prevention is better than cure," that they actually, in their zeal for healthful moral habits, exaggerate the unsatisfactory nature of remedies of diseases caused by vicious, that the hygienists who affect to supplant them, not only learned from them all they knew upon this subject, but have made the transparent blunder of taking their rhetorical flourishes to prove such absurdities as that surgery in cases of accident can be dispensed with! And that very "monopoly" of which you speak is glaring proof that "the average man and woman," though without much "erudition," has common sense enough to see this! Your parallel of vicarious sacrifice is far reaching. "The Lamb which was slain" that the people might not starve, was a type sometime before vivisection existed,—nay, even before Jesus went around practicing as a "natural healer"! Which is like him—Jesus or the vivisected animals?

Mary F. Smith informs me that she has "seen more fatal results from (soon after?) the treatment of regular diplomaed physicians than ever from that of so-called quacks." Bless your innocence, Mary, I am sure you have. I will suggest a simple explanation. When fatal results are in sight, patients call vivisectors in, and turn "so-called" quacks out! You will before you die. If it is only just before, that may very likely be bad for you. But it will neither lower the vivisectors nor exalt the "so-called" quacks—in the judgment of those who have an eye for cause and effect. Yours for experiments and more light, and against the Movement in Favor of Ignorance!

* * *

P. S.: Oh, one question more, Mr. Chairman! Why did you recommend "those who care to read all sides" to a single anti-vaccination tract, "price ten cents?" Was it because you never read a book by a "drug doctor" and did not even know the name of any? "I move to amend" by adding one—Abbott's *Hygiene of Transmissible Diseases.*

Non-Investigation—Prejucice

BY RHEINHOLD STARCKE.

When I at first read Mr. James' article in which he defends vivisection and also decries mental healing I was truly astonished to think that a man of his knowledge could be so poorly posted about these subjects. Also that it was written in such unkind language and so much of the Nero in it. After further consideration, however, I decided that he had only written the article to stir up the animals on the other side of the question.

Now, as to vivisection I will merely say that the greatest surgeons of the past and present have unqualifiedly condemned it as useless and cruel.

Hundreds of these utterances by these men will be cheerfully furnished you on demand by the Anti-vivisection League of America. If you wish to see the other side of the question you can get that pleasure easily, unless you are so bigoted as to think that there is nothing on the other side worth knowing.

You say that the people who get healed by the mental method had nothing the matter with them. I will let you judge the case which was very near home with me, and this case is only one of hundreds in the same locality by the same mental healer—I call him such, though he called himself a "Christian Scientist." Case: boy at two years of age; had Scarlet Fever; bad treatment by physicians; left him very deaf with bad catarrh of ears for sixteen or seventeen years—so offensive as to require syringing sometimes twice a day, but always once. Several small pieces of bone came out of one ear. Was restored in seven days by seven mental treatments; no contact; not even shaking hands.

This boy lived eighteen years in that community of 5,000 people who all knew him and still yelled at him after he could hear the finest ticking watch at seven to ten inches distance, and ordinary sounds as far as the average. They yelled at him simply from force of habit. This cure occurred fourteen years ago; his hearing has remained.

Perhaps you will call this an accident! Rather remarkable that all these people should *accidentally* get rid of similar troubles; also rheumatism, dyspepsia, and loathsome skin diseases. Surely you should not allow your prejudice to blind your observation.

I will grant that there are sometimes cases of hypochondria, but these also are cured (?) by drugs. The writer will furnish names on demand. He also wishes to state that he is naturally one of the most skeptical people living.

To the Person Sitting in Darkness.

Extending the Blessings-of-Civilization to our Brother who Sits in Darkness has been a good trade and paid well, on the whole; and there is money in it yet, if carefully worked—but not enough, in my judgment, to make any considerable risk advisable. The People that Sit in Darkness are getting to be too scarce—too scarce and too shy. And such darkness as is now left is really of but an indifferent quality, and not dark enough for the game. The most of those People that Sit in Darkness have been furnished with more light than was good for them or profitable for us. We have been injudicious.

The Blessings of Civilization Trust, wisely and cautiously administered, is a Daisy. There is more money in it, more territory, more sovereignty and other kinds of emolument, than there is in any other game that is played. But Christendom has been playing it badly of late years, and must certainly suffer by it, in my opinion. She has been so eager to get every stake that appeared on the green cloth, that the People who Sit in Darkness have noticed it—they have noticed it, and have begun to show alarm. They have become suspicious of the Blessings of Civilization. More—they have begun to examine them. This is not well. The Blessings of Civilization are all right, and a good commercial property; there could not be a better, in a dim light. In the right kind of light, and at a proper distance, with the goods a little out of focus, they furnish this desirable exhibit to the Gentlemen who Sit in Darkness:

Love, Law and Order, Justice, Liberty, Gentleness, equality, Christianity, Honorable Dealing, Protection to the Weak, Mercy, Temperance and Education—and so on.

There. Is it good? Sir, it is pie. It will bring into camp any idiot that sits in darkness anywhere. But not if we adulterate it. It is proper to be emphatic on that point. This brand is strictly for Export—apparently. *Apparently.* Privately and confidentially, it is nothing of the kind. Privately and confidentially, it is merely an outside cover, gay and pretty and attractive, displaying the special patterns of our Civilization which we reserve for Home Consumption, while *inside* the bale is the Actual Thing that the Customer Sitting in Darkness buys with his blood and tears and land and liberty. That Actual Thing is, indeed, Civilization, but it is only for Export. Is there a difference between the two brands? In some of the details, yes.

We all know that the Business is being ruined. The reason is not far to seek. It is because our Mr. McKinley, and Mr. Chamberlain, and the Kaiser, and the Czar and the French have been exporting the Actual Thing *with the outside cover left off.* This is bad for the Game. It shows that these new players of it are not sufficiently acquainted with it.—*Mark Twain in "To the Person Sitting in Darkness."*

VARIOUS VOICES.

J. G. Hunter, Sheridan, Wyo.:—I agree with one of your subscribers, who writes you to stop his paper promptly, at time of expiration of subscription. I do not want to have the use of anything that is not paid for, and if the paper stops, one is apt to look at the number on the last paper. Am happy to say that the ideas for which Mr. Harman has fought so long, are gaining ground—all honor to Prof. Herron.

(Miss) B. R. S., Pa.:—Of course I want everything on these most important subjects. I am a woman, and a teacher, with great influence over my pupils—I teach painting—one of whom is soon to be married. Already I have induced several of them to buy Dr. Foote's "Plain Home Talk." Girls must be enlightened to make the healthy, happy mothers needed. Many of my pupils are now mothers, broken in health, and come to paint with me and be diverted from uncongenial or lustful husbands! So, instead of talking gossip and dresses, in my "private painting classes" I bring up these greater subjects. Enclosed find one dollar for the "Prodigal Daughter," "Hilda's Home," "Personal Rights and Sexual Wrongs," "New Hedonism." Hoping to receive the above promptly, and with many thanks and commendations for your brave efforts to give us "Light," I remain etc.

J. S. Odegaard, Marcus, Wash.:—Another negro has been burnt. This time in Florida. This thing of burning negroes is getting to be serious. It is not only a national crime but a national disgrace, and seems in great danger of becoming epidemic, if some remedy it not very soon discovered and applied. It is a subject that should concern the whole human race, white as well as black, and should be dealt with as a national affair. The right remedy, if one could be discovered and agreed upon, would perhaps have to be both educational and legislative. Such remedy would no doubt require time, money and patience, as well as personal sacrifice.

But the necessary expenditure ought to be cheerfully met by both races and not the least by the whites; for while the suffering of the blacks are great they are nothing in comparison with the risk the white race is taking—if prenatal science is not a lie—as in the practice of these inhuman cruelties they run a close chance of developing their own into a race of murderers and cutthroats, or perhaps idiots and lunatics, since the act of burning any living being alive unquestionably is more like the work of lunatics than anything else. Whoever has any concern for the welfare of his or her race should not fail to give it thoughtful and careful consideration. As the "Race Question" is daily getting to be more and more of a problem it should be dealt with in a scientific way. Earnestly and hopefully I submit to you these lines for the consideration of the thoughtful public.

X, Y, Z.:—I wantto speak to you about the article by Mr. Lloyd, "Love's Garden," in current Lucifer. He is a mind reader of the first water. It seems to me that it expresses the *practice.* Better yet would the exact story or experience of people express it. We have too much that is apart from these things. I think it would be hard to find anything better adapted for a leaflet than this thing of Mr. Lloyd's. It is the exact psychology of it, and is to the *purpose,* and is entertainingly told. What more can you have in one short thing? What we want is life as it IS. We all want the *practice.* A little while ago I ran across "Chains," running as a serial story in "Discontent." People want to know *how* these things work. A story that tells it simply takes hold as nothing else does. "Chains" is one of these powerfully simple things. I wrote "Discontent" to ask them to publish it in book form. My feeling was that I wanted some copies. They can't publish it. It is too bad to have to set it up and publish it outright as a book. Why can't you run it as a serial, and stereotype into pages made up right from your columns? I venture that not one of your readers but would be fascinated with the story. I may be wrong, but I judge from its power on me, and some others that I am acquainted with. It may be against your policy to run a serial. I think we should have the policy of doing the most powerful and economic thing. A serial of peculiar power and force might be admitted in short sections. On any week that more timely matter crowded it out, it could go over. But my advice or suggestion should have no weight, except as you see it this way yourself. I am one of the reading public, and of course that goes for what it is worth in helping you decide what is the proper thing to print. What a number of people want very bad is generally a safe thing to print.

[The above opinion is from the editor of one of the leading reform papers in the United States, especially in the line of "Co-operation," economics, collective ownership, etc. M. H.]

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Morality, False and True.

BY KARL HEINZEN.

If we measure the sense of shame by the standard of reason, it is justifiable only when it conforms to true morality, and is therefore the expression of the moral consciousness, and in this way we come to understand that the preachers of shame are sometimes the true preachers of immorality, of that immorality which would further morality by the suppression of nature and truth. It is surely not at all necessary to go about naked in order to show that one is free from false shame, nor is it necessary to love each other on the public thoroughfare in order to prove that one recognizes the claims of nature; but only a fool or a hypocrite will want to sacrifice the inner law to external considerations, and incorruptible nature to ridiculous prejudices.

Let us meet the hypocrites with straightforward language.

Is it immoral that the breast of the youth and the maiden is filled with the longing of love? No! Why then do you, priests, demand that they should be ashamed of it, when they have not asked your permission? YOU are the immoral ones.

Is it immoral that a woman should bear a child to her beloved? No! Why do you cast her out, then? You are the immoral ones, the barbarians. You will demand that the trees shall be ashamed to blossom and to bear fruit.

The human being who is ashamed of his nature is not worthy to be a human being. What reasonable ground can you preachers of morality find for shame which you, under the condi ions which you have decreed, connect with sexual love and the act which causes the existence of man? You might with the same right subject eating and drinking to your conditions and expose them to condemnation. If you are ashamed of the sentiment and the act which caused your existence, you ought also to be ashamed of your existence itself, for which you sometimes have sufficient reason.

There is no greater and mo e senseless barbarity than that "moral" passion for condemning which makes the pregnancy of woman a disgrace if nature has not been granted permission by priest or justice of the peace to increase the race. The pregnant woman should under all conditions be "sacred," should stand under the protection and receive the sympathy of the entire community which she is about to increase with an at all events innocent member. Instead of that, it is made out a crime that she has found opportunity, without the aid of the justice of the peace or the priest, to present thecommunity with a new member, and the hatred and persecution of ignorance is incited against the unfortunate one, as if the intention actually were to make a suicide or an infanticide of her. Recently a poor woman hanged herself in Switzerland because she believed herself pregnant and her neighbors shared this belief and made her the target of their respectable vituperations and "moral" persecutions. When the suicide was examined her pregnancy proved to have been only imagined! She died as a victim of nature-disdaining vulgarity, and her murderers were the pious, moralizing clergy. The corpses of unfortunate women which you take from the water, the remains of murdered children which you find in sewers, the bodies of despairing mothers whom you drag to the gallows—these are the witnesses of your pious humanity that builds prisons instead of lying-in hospitals, and that would have hell make foundling-houses superfluous. In Paris foundlings are taken care of as "enfants de la patrie;" in New York, for instance the "enfants de la patrie" are deposited in the gutters of the street. The rich seduce the girls, the priests curse the seduced girls, and the seduced girls murder the sharers of their poverty and the proofs of their imaginary shame. This is in threewords the morality of our present hypocritical society in these matters.

When you have wedded your daughters to rich roues, you welcome their children with joy; if your family is increased by a poor lover, who is not able to "marry," then you heap reproaches on the mother. The reason for the disgrace which you create does not lie therefore in the act to which you try to attach it, but in the single miserable circumstance that you must support the children of your daughters. But if this is the reason of your anger, then why not have the courage to call it by its right name, and do not commit the hypocrisy of expressing a pecuniary consideration in the form of a condemnation of human nature in its most beautiful impulse. You will then reach the conclusion that it is not love that is to blame, but the unnatural conditions which hinder thousands, yes, millions, from living out their natural instincts in a moral relation.

How must a Heloise, who, although surrounded by the piety of the Middle Ages, would rather be the lover than the legal wife of Abelard—how must she appear to you, coarse fellows, who judge love only from the standpoint of priests, and motherhood from that of shopkeepers? She was a great woman, one of the greatest women of history; and you, according to your ideas, you must classify her with the "immoral," because you are not human beings, but priests.

If you want to cultivate shame, then base it upon the strictest ideas of true morality; but do not look for this

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morality in the domain of your conventional stupidity, your inhuman unnaturalness, and your shameful hypocrisy.

It is not immoral if a man and a woman, even "unmarried," give themselves up to true love; but it is immoral if an old roue marries a young girl whom he knowingly cannot make happy, merely for her physical charms.

It is not immoral if a man and a woman, even "unmarried," give themselves up to true love; but it is immoral if the man merely uses the woman for the satisfaction of his lust, without giving dignity to the relation by real affection or taking his share of the responsibility in the fate of the loving one.

It is not immoral if a woman unites herself with the man whom she loves against the wish of another; but it is immoral if she becomes the wife of a man whom she does not love, because another wishes it.

It is not immoral to get tired of a legal husband upon closer acquaintance and to conceive a new love for another man; but it is immoral to continue, or to be obliged to continue, the old relation notwithstanding this new love.

It is not immoral to consider "chastity" in itself just as much of a stupidity as starvation in itself; but it is immoral to carry "unchastity" to the point of excess.

It is not immoral to persuade a woman to yield herself, but it is immoral to offer her nothing as the prize of her devotion but a feigned love.

In short, it is immoral to disregard the equal rights of the other sex; to abuse it for selfish ends; to falsify or to confuse the ends of nature; to degrade the sexual relation simply to a means for frivolously satisfying the senses or for low speculations; to disfigure the beauty of sexual love by priestly nonsense; to pollute true sentiment by coarse hypocrisy. Be ashamed of these immoralities and you will no longer need any other shame!—*From the Rights of Woman and the Sexual Relations.*

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BY FRANCIS B. LIVESEY.

SPECIALTIES OF PRESS WRITERS.

James B. Elliott, 3515 Wallace street, Phila., writes: "I read in Lucifer your very interesting article about Press-Writers. There is a great deal of practical information in it. The public press is beginning to treat our liberal correspondence very fairly, taking into consideration that we count, so far as patronage is concerned, a very small part. I am devoting my special attention to replies to the attacks upon Paine and Girard." This Brother then follows with an interesting account of his press experience, all of which would be profitable reading had we a newspaper of our own. It is now in place to send to Brother Elliott anything that appears in the press derogatory to Paine and Girard. E. Livezey defended the latter in the Maryland press a few years ago, and Brother Elliott could have done good service there also had he been known. The next time Recorder Armstrong prints a list of Press-Writers it might be well to append the specialties of each. Then, when a writer saw anything needing answer, he would know to which of his fellow workers it would be most profitable to send clippings.

As new Press-Writers are being constantly added to the list, and as each has one or more hobbies, every possible question can be covered if the writers are only accredited with their specialties.

BOSTON "GLOBE," JEWS AND MISSIONS.

There was a Free Religious Convention in Boston lately. It was participated in by persons of all classes. Ex-Mayor A. A. Perry, of Somerville, Mass., was president. The Boston "Globe" of June 1 gave eight inches of big head lines on its first page to call attention to its proceedings. This paper has lately given religious news in a manner which is to be commended. It lately headed a European dispatch "War on Religion," and stated that the pope was all broken up over the religious situation throughout Europe. I did not see the same in any other paper. Well, the above mentioned convention paid its respects to missions. Among the utterances in condemnation of them were, "Clogs on the Progress of Civilization;" "Blasphemy to try to make all alike in religion;" "Missionary the cause of religious intolerance;" "Cursed be the inventor of missions." This last denunciation was made by Rabbi Joseph Silverman, of New York City. I dropped him a line of praise and told him at the same time that he could go a step further and drop altogether out of the church or synagogue business, which was so intimately related to the missionary business. At the same time I sent him a bunch of circulars calculated to open his eyes to church abolition. The Press-Writers should never fail to follow up such cases as the above privately.

In the same issue of the "Globe," Brother Groh appeared in a long and strong letter, under the caption, "China's Treatment by the Powers." This late war in China, caused by missionaries primarily, has had the effect of making millions lukewarm toward the churches. Jesus covered the ground admirably when He said to the churchmen of His day: "Ye compass sea and land to make one proselyte, and when he is made he is ten fold more the child of hell than he was before." Ex-Mayor Perry well said: "Missionaries go to China to Christianize and civilize the people there, yet, when they have made converts, the latter are not allowed to land on America's shores to enjoy the privileges of our civilization." Converted or not converted, upwards of thirty years ago I wrote in the "Boston Investigator" and other papers against closing our doors to the Chinese.

HERE'S FOR A LIVELY REFORM PAPER.

I have heard of many puzzled people, made so by reading "E. M. 301." If Lucifer is to go out in the world on one or more missions, I should say that it should present nothing that unnecessarily adds to people's embarassments. Its sex mission, and its Press-Writers mission—and at present it seems to be the paper destined for it—will give the people enough to think over without any minor details. Among the Press-Writers, page upon page of papers are sent around the country, enclosed in letters at some times and sent with other pages of other papers as third class matter at other times. The big dailies generally have their names, addresses and dates at the head of every page; but papers like Lucifer we are compelled to take in hand and supply the whole three items to. It is a considerable job to those of us who send out many such papers. Then, besides, there is a doubt in the minds of some about putting that much writing on third class matter, and the consequence is such papers too often go out without doing themselves justice. Some of us cut out the names, addresses and dates of papers and paste them on the third class matter with this defect; but in the case of Lucifer we can't even find enough printed matter of this kind to go around. For all of this there is at least a partial remedy and I here submit it to the friends of Lucifer, trusting that a favorable response from them may find Editor Harman ready to make the change. In the first place I would call the paper "Chicago Lucifer," and at the head of every page, as well as at the head of the editorial column would put "Chicago Lucifer, June 1, 1901" or whatever the date might be. It would look like business. Then when the paper is quoted anywhere, the stranger would know exactly where to go to get it, if he wanted it. Sooner or later, as Dr. Wilson says, we must have an official paper. We ought to have it now. We handle every reform subject under the sun. For one, I would very willingly see Lucifer become the official paper. In case it was I would suggest that the name be changed to "The Chicago Reformer," and that larger and more numerous headings be given the various articles. Small as the paper is, it could cover an immense field of reform work if the writers were given to understand that long spun theories were out of place and practical applications to people and things alone were wanted. Take, for instance, the long spun articles of John Peck and Dr. Roberts in the "Truth Seeker." They stand only as a species of intellectual pap fo

infants or for old folks in their dotage, both incapaple of doing anything to move the world. With the right kind of articles bristling with news, facts and people, and with some "Honorary members" subscribing to a fund to send out large numbers of copies judiciously, as I can privately direct, Lucifer would soon be made a power far beyond that of all other Liberal papers. To its present courage we want only added business and horse sense. Now, the question is, what do the friends of Lucifer think of these suggestions?

MUST PRESS OUR WANTS.

One of the Club writes: "I don't see the strong point in 2950. Am circulating them, but what is the object?" The point is that the Boston "Post" boasted of being the largest morning paper in New England; that all its growth to date was only a beginning; that its motto was, in part, "Without a Muzzle;" that it was getting in "Another Big Press;" that under the circumstances it was proper to call its attention to a new department by which it might enlarge itself and make itself endeared to the people. J. T. Small, Provincetown, Mass., conceived the idea of getting out the circular. He also paid for it. Practical men of long experience in the business world have endorsed it. It is exactly the right thing. Other editors will be interested in reading it because it refers to one of their contemporaries, and they can also, if they will, take it to themselves. It is always proper to take up every presentation. This was one. "Nothing ventured, nothing won." I wrote the circular and put to it a dozen names of members who had most emphatically voiced for a big paper in which the Press-Writers could appear. The circular went to printer Cullingford by the next mail. I did not care to take a month to secure their approval. I thought if any wanting "free press" could not be willing for the use of their names under the circumstances, they were not worthy of being called members. One did protest; but one of his best friends informs me that he is a man of "moods" and that he must be taken, as I took him, by his general utterances. I should have had the liberty of putting the full one hundred members names to 2950; but I took only those who had emphatically declared along the line.

FREE SPEECH FOR DOWIE.

The Chicago "Flaming Sword" of May 31, gave its leading article in defence of Dowie. It wants free speech and free practice for him, while condemning his religion. Correct! I long since wrote for him in the papers of the Ohio towns in which his followers were mobbed. Another article in the same issue is on the "Abolition of the Reign of Lawyers."

AGNOSTIC MARRIAGE CEREMONY.

It is said that some Freethinker has arranged a form for Agnostic marriage ceremonies. What is the use in imitating the church? Let lovers decide their own form after church and state forms have passed away—as did Prof. Herron.

NEWSPAPER NEW RELIGION.

Hearst's paid writer, Mr. Dam, has given us an article on a "New Religion." Talking about volunteer press-writers, there are about a thousand in the United States that can give a better religion, without money, than Mr. Dam can ever dream of. Yet, according to the "Farmer's Voice," not one of this thousand must be allowed to controvert Mr. Dam.

SOCIALISM AND SCHOOLS.

James Creelman was lately paid by Hearst to write an article against Socialism. Editor J. A. Wayland, of "Appeal to Reason," of Girard, Kansas, answered him at great length in his issue of May 28. So did other socialist editors. They don't give Creelman and Hearst credit for helping along Socialism with might and main. This the latter do in their fight for the Socialistic public schools.

LUCIFER THE BRAVE.

It is interesting to know that Bolton Hall considers Lucifer one of the two most courageous papers he knows of. Alfred Harmsworth, the famous English publisher said American newspapers lacked courage. He told the truth. Let those who appreciate the courageous papers come forth with pen and purse in their defense. Comstock is ever on the watch for them.

PRESS-WRITERS' GOOD AIDS.

Walter Breen, 309 13 street, Omaha, Neb.: Your offer to typewrite for Press-Writers is appreciated. Recorder Armstrong must book you at once. How many duplicates do you give at once? I often want to send half a dozen copies of the same article to different sections of the country, but am prevented by not having a typewriter. We want dozens of young men and women to offer their services as you have done. It is the little things that help mightily.

EMMA NEEDS EDUCATING.

Emma Goldman should be vociferous in praise of the Press-Writers. They come in admirably in her defense wherever necessary. She can generally start an excitement and we can follow it up by cooling the people off into a more respectable recognition of liberty. Some of our oldest and most vigorous writers are strong friends of Emma's, and they should at once duly enlighten her on our work. It is surprising that the editor of "Free Society" should hesitate to endorse us. I sent him an article from Williamsport (Pa.) "Grit" demanding free speech and he printed it. Our idea of organization is harmless. In one sense we are hardly organized at all Most organizations consume all their time electing officers, etc., etc., we have had no time at all for that yet. Every man does exactly what he feels like; no more, no less.

FRIENDS TO PRESS-WRITERS.

I was glad to see that two of Lucifer's oldest friends—Elizabeth H. Russell, of Cleveland, and Henry E. Allen, of Berwick, Illinois, had endorsed the work of the Press-Writers. Brother Allen seems to have a full insight into our work and has been taking hold of some of it himself. Of course, he will have no objection to see Brother Armstrong book him among our most active workers. Elizabeth Russell might also allow herself to be one of us.

THE USE OF $1,000,000.

The Rockland (Mass) "Free Press"—an attractive name—put me on its free list and gives me a chance to answer the clergy and others. It called for responses on what its writers would do with a million dollars. Brother Small appeared in reply on May 31. I appeared on June 4, stating that I would put the bulk in a people's paper—that is the Press-Writers' ideal.

FREEDOM IN LOVE MATTERS.

Margaret Deland, American authoress, says. "In France recent legislation has offered divorce gratuitously; heretofore it was a luxury for the rich." Professor Francis Peabody, in his book—"Jesus Christ and the Social Question," calls for the utmost freedom in all love affairs. People are asking what is to become of the children? I say give us "more love," as Ingersoll lately said, and we will have more regard for the children than we now have. How is it with the Doukhobors? Are their children neglected? Are not their homes and colonies pervaded with love? And yet these same Doukhobors are the only "varietist" sect I know of in civilized society. There are possibilities in freedom which the world has not yet discovered.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Lucifer, the Lightbearer.

Published every week at 500 Fulton street, Chicago, Ill.
Terms: One year, $1; six months, 50 cents; three months, 25 cents.

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

"A Lively Reform Paper."

From time to time the objection is made that Lucifer is the organ of a specialty; that it does not cover the field of reform; that its editor is narrow, is a "hobbyist," and that if he would make his paper a success, financially or any other way, he must broaden out and take in the whole field of reform—the whole field of human freedom.

While it is true that Lucifer gives its chief attention to rousing the public mind to see the primary and paramount importance of free, self-respecting and self-reliant motherhood, as an element in all needful reforms, it is not true that it has no word for other phases of reform work. The careful reader of our little journal knows better. Not a number goes to press without arguments, hints, suggestions, on other and helpful lines of reform. Prof. Herron's socialistic reform work, the Anarchistic propaganda of Kropotkin, Emma Goldman and others, co-operation in production and distribution, the war question, the various "trusts," hygiene, etc., etc., all these receive a share of our attention, not forgetting the ever-present question of freedom of speech and of press.

Long before most of our critics were heard of as reform workers, Lucifer was battling for the absolute right of each person to live her or his own free, non-invasive life. Lucifer has never failed to stake everything, its life even, upon its support and defence of these principles. Has any paper now in existence, been more faithful to the underlying principles of human freedom and human justice than has Lucifer the Light-Bringer—"Son of the Morning?"

These somewhat personal remarks have been called out by a paragraph in Brother Livesey's talk "About Press-Writers" in this week's Lucifer. With many of his suggestions in regard to the management of Lucifer I am in full accord. With others I fail as yet to see the propriety of the changes indicated. But of this, more later. Meantime I should like to hear briefly expressed opinions from our readers and helpers.

M. H.

Is Lucifer's Work Narrow?

Let us see: When a farmer purposes to raise a crop of corn or potatoes his first and chief solicitude is concerning seed and soil, is it not? Is the farmer a hobbyist? is he narrow and bigoted because of his determination to secure the best possible seed and the best possible soil for his intended crop? On the other hand, would he not be reckoned a foolish farmer if he did not give his first and chief attention to seed and soil?

In the economy of nature motherhood represents both seed and soil in building new human beings. Co-operation of the masculine element—quickening power—is necessary, but of the two, motherhood is incomparably the more important. The old Hindoo proverb that "every mother is worth a thousand fathers," has its basis in truth and nature. This truth is voiced also in the old saying that every great man had a superior mother.

These basic facts in reproduction have their parallel in the work for human freedom on all lines. The first and chief necessity for the reformer is seed and soil. The mind of the hearer and reader is both seed and soil in any reform work. If there is nothing in the mind of the hearer that is ready to respond to the quickening word of the teacher of reform it will be useless to speak or write that word. Nay more; if there is no seed thought in the mind of the hearer, ready to be quickened, the reformer will not only lose his labor but may also lose his life. For lack of this seed thought in suitable soil the hearers may turn upon the teacher and rend him, as has been proved in thousands of cases, and fight for their own oppressors.

Who is it, then, or what is it, that prepares the way for the quickening word of the reformer? WHO BUT THE MOTHERS OF MEN? So long as tha mothers are contented slaves, submissive slaves, in the most important of all human relations,—the conjugal or marital,—so long as women submit to invasion of their persons by men who hold a license to do so from priest or magistrate; so long as woman has neither the courage nor self-respect to demand self-ownership of person and the right to decide whether she will or will not become a mother—just so long will the cure of our economic or other social evils be the unattained and unattainable dream of a few optimistic and sympathetic dreamers.

Col R. G. Ingersoll in the last and greatest speech of his life, struck the keynote of reform when he said that the freedom and self-ownership of mothers is "the solution of the whole matter."

In answer to this last statement we are told that woman cannot be free and self owning under our present economic system. For the thousandth time we reply that woman has NOW THE POWER OF VETO, if she only had the desire, the intelligence and the self-respect to EXERCISE that power.

But very unfortunately for the race of mankind, the vast majority of women are such besotted slaves to "respectability," to religion and to law, that they dare not call their BODIES their own, whatever they may say of their souls. If woman had the courage, the intelligence and the desire to be self-owning, and would say, "no more children till you reform the economic system," our present economic system COULD NOT LIVE A YEAR!

And this is the true and the only way: First the desire, then the courage, then the intelligent understanding of cause and effect, followed by the practical application.

This is why Lucifer, of all other journals now in existence on this planet, is making its first and chief business to rouse in woman and man—especially woman, a sense of the paramount importance of intelligent, self-reliant, self-respecting motherhood, and the necessity on the part of men to respect and honor such motherhood and to prepare economic environments suitable for the practicalization of the best and truest motherhood.

M. H.

The Right Thing to Do When Married.

BY ED. W. CHAMBERLAIN.

The New York "Evening Journal" of June 7, 1901, contains this news item:

"Binghamton, June 7.—Robert O. Stanley, who yesterday shot his wife to avoid paying alimony, committed suicide in prison today."

A comparison naturally suggests itself between the generous conduct, the noble heroism and the devoted self-sacrifice of Mr. Stanley and the infamous conduct under similar circumstances of a man whose wickedness has been conspicuously before the public of late,—I mean Professor George D. Herron.

This last named individual, like Mr. Stanley found that the alluring promises with which married life began were not realized in practice as the marital association continued; that the dispositions of himself and wife were not harmonious and that irreconcilable differences developed in the home. Instead, however, of observing the proper and established conventionalities in such case made and provided, as Mr. Stanley did, this pusillanimous Prof. Herron, disregarding all the requirements of civilized society, and openly and wantonly flaunting his depravity in defiance of all respectability, connived with his wife to defraud the public out of a sensation and conspired with her for each to seek harmony and happiness apart from the other.

The inexorable laws of marriage require permanence of the relation "until death," irrespective of the mutual adaptation of the parties as beautifully exemplified in the life and death of Mr. Stanley, and no married couple may hope to defy these laws with impunity. So when this besotted depraved and degraded Prof. Herron sought to tamper with these beneficent laws and to evade them for his own selfish convenience and for his own happiness and the happiness of his wife and children he naturally did the very thing he tried to avoid doing. He brought himself into notoriety at once. What right had he to consider the future happiness of his wife and children? If he had shot them all at once there would not have been so much scandal. But he provided voluntarily for his wife and for his children in a way satisfactory to his wife instead of compelling her to seek alimony as Mr. Stanley did, and then having made the provision he ignominiously fulfilled it instead of following the exalted example of Mr. Stanley who commendably withheld alimony.

Wife-beating, shooting, suicide, anything in fact, is more readily condoned by society than the immoralities practised by Prof. Herron in his separation from his wife. So we see that Mr. Stanley's orderly and regular conduct attracts no adverse criticism whatever, while the whole press of the country breaks out in a spasm of virtuous indignation condemnatory of the iniquities of Prof. Herron and his wife who rashly undertake to regulate their own lives and settle their own differences without the sanction of their neighbors.

And that is not the worst of it. Prof. Herron instead of shooting his wife, as he should, not only tries to make her comfortable contrary to established usage, but unites himself to another woman without paying the proper fees therefor. This was the greatest crime of all, and to intensify the heinousness of it all Prof. Herron was educated as a preacher and knows how all-important is the matter of fees in such cases.

Contrasting the conduct of these two men our heartiest approval must go forth to Mr. Stanley who at great cost to himself maintained in their fullest integrity the binding forces of the sacred institution of marriage in a way which must be approved by all religious people, while Prof. Herron's sneaking effort to adjust his own affairs in his own way appropriately receives the condemnation of such holy men as Brother Hillis.

SUGGESTIVE AND SELF-EXPLANATORY.

A Private Agreement of Freedom Between Central Lovers About to Adopt Legal Marriage.

BY J. WM. LLOYD.

We the undersigned, believing that human hearts and lives should be free, but being about to adopt legal marriage as a shield against the barbarous and merciless persecution and ostracism visited upon lovers who ignore it, do herewith give each other mutual pledges of freedom and justice as follows, to wit:

We declare each the other to be as absolutely free after this ceremony as before in body, mind and will, and in the matter of loving and being loved by any human being whatever.

We mutually absolve and set each other free from all the legal promises, obligations, powers, "rights" or privileges given, taken, or received in the act and process of legal marriage. Because we perfectly love and trust each other (otherwise neither of us would have dared risk legal marriage with its possibilities of slavery) and expect and hope to be loving and loyal help-mates, friends, comrades and companions till death, we do not feel that we thereby acquire any right to command or demand anything from each other, or to interfere in any way with each other's freedom, or to hold each other in this union one moment longer than our mutual love, trust and attraction continue.

Love and love only is our uniting magnet. We promise to respect each other's privacy in letters, rooms, person and in any and every desired matter and manner.

We promise to be generous, just and kind to each other's lovers, friends and comrades, so far as this may be possible, feeling every love for our loved one a magnet of sympathy and deserving gratitude, rather than just cause for jealousy.

We promise to respect each other's confidences and to keep each other's secrets against the world.

We agree to be loyal and helpful to each other in sorrow, sickness, helplessness and trouble.

We mutually agree to a separate and understood possession of property and individual earnings, precisely as if we were not married. Or if we adopt any form or degree of formal communism that shall be as we mutually agree, with the right of either to withdraw at any time always understood.

If *for any reason* either desires to separate from this marital union the other promises not only not to oppose any legal or physical force or over persuasion, but, if the resolve is thoughtfully and deliberately taken and fixed, promises to generously and kindly aid in dissolving all legal or other bonds which might impede the separation or the formation of any other or more desired union.

If there are children it is mutually agreed that so long as the mother lives they shall be considered peculiarly hers and she shall have the casting vote in all differences of opinion as to their management. And should another lover be the father of her child the man in this contract agrees to acknowledge it as his own, so that both the mother and child may be shielded from the barbarous reproach of the world.

We mutually agree to equally share the cost of each child's support (which if one dies the other will altogether assume) and this to continue even if we separate.

And if there is any other freedom or justice or kindness which we have forgotten to specify we hereby confirm it by mutual promises to each other, for this is not an agreement to be kept as a form, or in the letter, but in the spirit and with a loving and generous good will; for freedom, justice and generosity we regard as the only sure foundations of enduring love.

And knowing well that this agreement has no legal force, and desiring that it should have none, we mutually bind it on our conscience and our honor. Signed—JOHN DOE, JANE ROE.

Why Should Love Die?

BY BELLE C.

"Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove;
O no! it is an ever fixed mark,
That looks on tempests, and is never shaken!
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
Love's not time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error, and upon me prov'd,
I never writ, nor no man ever lov'd."

—*Shakespere.*

"Serene I hold my hands and wait
Nor care for wind, nor tide, nor sea
I rave no more 'gainst time nor fate
For lo! mine own shall come to me."

Love is a fact. When the sun shines warm on our back—we may have our eyes closed, but nevertheless we know the sun shines. We may step in the shadow—the clouds may come 'twixt us and the sun—still we are sure the sun shines, somewhere.

Who does not observe the rays of the sun coming through a small aperture. It appears like something one can grasp. I have seen a child try to do so. Once in receiving a telepathic message I seemed to be in such a ray—within that bright space I seemed to be and the space was filled with love vibrations. It did not seem to be a voice—but rather a fact—a state of being.

Who has not looked into a kaleidescope and seen the ever changing figures and wondered how it was so regular and beautiful, then to dissect it and find the bits of colored glass that formed the basis of the symmetrical and beautiful figures.

It seems to me, we, each and every one of us, stand in the same relation each to the other as the bits of glass. To make a harmonious whole there must ever be changes. The loves we need today, will not develop our needs ten years hence.

The flower should not cling to the stalk after the petals fall, but be satisfied to see them on the ground and underfoot knowing it must be so in order to give proper nourishment for the fruit and seed.

We are simply a part of a stupendous whole—our vision measures only a part and not the whole.

For us each to fulfill our mission whatever it may be to the best of our ability—is, I am sure all, that will be expected of us.

I have a little German friend; she was a great comfort and pleasure to me when she was a romping school girl many years ago, with her sunny eyes and golden curls. We do not meet often now—but when with her I always feel, "Laura I love you so."

Comments.

BY C. F. H.

Certain Christian Scientists claim that Mrs. McKinley was brought back to life by "absent treatment" even while regular physicians were laboring constantly with her. Other "scientists" say this is impossible unless the patient desired and asked for the treatment. Is voodooism on the increase? If there be logic among these self-deluded people let them grapple with the two horns of the dilemma: If these cures are according to natural law, there should be no failures. If they be due to interference with natural law by a power above that law, then we have the spectacle of a whimsical, fickle god who cures some, neglects others who need cures more, according to the state of mind of the patient, or other foolish reason. A human parent who should fail to help his child in accident or sickness, regardless of the gratitude or faith of the child, would be thought a monster.

* * *

The theory that a protective tariff keeps both money and goods in the country which produces them, has received a hard blow, dealt by Mr. Carnegie who has given $10,000,000 to colleges in Scotland. This money will now employ Scotchmen, teachers and others, instead of Americans. The fact that Germany and other nations are contemplating the exclusion of cheap American manufactured goods, is another fact that should teach Americans how false and ridiculous is "protection." Obviously the only way to protect American labor is to place a tariff on what the laborer has to sell, i. e. labor; in other words a tax on immigration. This has never been done or proposed.

* * *

"Senator H. W. Smith, of Oregon, suggests that the Christian nations appropriate to the support of the starving heathen Chinese the indemnity demanded of that nation. He thinks that such a national charity would give the nations a real Christian character among the Chinese, and would be acceptable in the sight of the Christian's God. The suggestion is a good one, but it is not likely that nations which would demand the amount that the Christian nations are demanding would give it away."

What Workingmen Want.

Workingmen of the world, what are your wants? What do you desire? What are you claiming for yourselves? In these days of social progress and awakening there is no question for you to think of that is comparable to that. More than you think depends on how you answer that question. And the gravest danger is, not that your wants will be too large, but that they will be too small. Whether you are to inaugurate a new era in human history, nobler and more beneficent than any or all that have gone, or make shipwreck of human hope and lose the rich heritage of ages, depends upon the largeness, the scope, the earnestness of these wants of yours.

One great difficulty with our labor movement is that it is saturated with the spirit of hypocrisy which many of us supposed was confined to the church. The world takes the hypocrisy of the church for granted. It is a universal instinct to discount religion. No one takes any religious claim seriously. But we have to learn that the same hypocrisy has completely saturated the labor movement. We workingmen are all saying what we do not mean. We are lying to each other. Our whole profession is a lie. The religious man says he believes in the fatherhood of God and the brotherhood of man. But all his fellows know that he believes nothing of the kind. Practically he does not believe in any God at all. He acts strictly upon the assumption that there is no God. And the brotherhood of man is a transparent fraud on the lips of religious people. I speak as a member of the religious institution.

A large number of workingmen have been alienated from the church. They declare the whole thing a fake. And yet thousands of these men are trying to perpetrate a like fraud on the world. They are making claims that are evidently insincere. What is it that workingmen want, or say they want? Thousands of them will answer as they did in the last political campaign: "We want a job. We want a chance to work for some one. We want some one to employ us. We want to be wage slaves." And organized labor is saying: "We want an eight-hour day. We want a few more cents a day added to our wages." If we workingmen were really honest we should make no such claims or demands. For these things do not express our real wants. It is not a "job" that any man really wants. Neither is it the chance to be a wage slave. Nor is it an eight hour day. What is it that we really want? We want the satisfaction of our desires. That sums the whole thing. First, we want certain material things. We want enough to eat. We want the best. The best is none too good for us. We want wholesome food, a good variety, and plenty of it.—"*The Worker*," *New York.*

He kissed her on her ruby lips;
She nearly had a fit,
You see, he was her husband
And she wasn't used to it.

—*Baltimore World.*

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Reinhold Starcke, Beaver Falls, Pa.:—"Karezza" is worth its weight in diamonds; no, I cannot put any value on it, it is simply so valuable that its value cannot be stated in words. Please send two copies each "Zugazent's Discovery" and "The Strike of a Sex," for which I enclose one dollar, twenty-five cents each.

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Sergt. Arthur Gilman, 11th. Hussars, Cairo, Egypt:—I have received the two copies of Lucifer and am very pleased with them. Have been looking out for something that way for a considerable time but could not find it. I cannot afford to be continually buying one dollar books and it seems a bit hard to one who sees the necessity for sexual reform but is debarred from knowing what progress is being made by those who are fighting for it. So I am sending a year's subscription together with price of books as below: Lucifer one year, $1.; New Hedonism, 5c; What the Young Need to know, 10c; Bar Sinister, etc., 25c; Personal Rights, etc., 20c; Our Worship of Primitive Social Guesses, 15c; Sexual Enslavement of Women, 5c; Love in Freedom, 5c; What is Religion, 10c; Evolution of Modesty, 5c. I add 25cts, for any like literature.

In Canada some years ago a married woman became enamoured of an unmarried man and they eloped. This was an unwise thing for them to do, since a few weeks apart would doubtless have turned their infatuation into indifference, thus reaching the same state with less trouble. The home should not be lightly exchanged for railroad trains and hotels. Nevertheless I suppose more misery results from women wanting to run off with another man and not doing it than from following their inclination. Whichever course they take they are likely to regret it. The husband in such cases has the right to retaliate. He should avenge himself condignly upon his recreant spouse by taking another. In the Canadian case he went after the fleeing couple and killed the man. A jury acquitted him of murder. A Canadian paper when, it appears to me, misses the point of the incident, has no censure for the murderer, but declares that "it seems high time that the Canadian legistature enacts legislation providing for the punishment of adultery as a crime." Is not an adulterer punished when he is killed?—*Geo. E. Macdonald.*

The same philosophy in this matter is to let every soldier of progress do what he can, following the law of his own temperament, and recognizing the same right and duty on the part of others. It is folly for one temperament to quarrel with another for being different. The bolder are somewhat apt to despise the less bold as cowardly, but that is usually a mistake. On the other hand, the less bold are still more apt to sneer at the bolder as vulgar and forward, which is usually a greater mistake.—*George W. Foote.*

I am the man, I suffered, I was there.
The disdain and calmness of martyrs,
The mother of old, condemned for a witch, burnt with dry wood, her children gazing on;
The hounded slave that flags in the race, leans by the fence, blowing, covered with sweat;
The twinges that sting like needles his legs and neck, the murderous buckshot and the bullets—
All these I felt or am. —*Walt Whitman.*

There's many a trouble
Would break like a bubble
And into the waters of Lethe depart
Did we not rehearse it
And tenderly nurse it
And give it a permanent place in the heart.
—*G. Clark.*

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To-day, alas, the tyrant spreads like a vicious kind of nervous system throughout the entire frame of society.

I am part tyrant, part slave, as we all are in varying degree, and there seems to be no other alternative possible.

We are caught in the meshes of our own web.

We must disentangle the tyrant from us, and this new Gordian knot will not yield its secret to the sword.

We must thresh the chaff from the corn, and each grain has its separate outworn casing waiting to be winnowed away.

Alas, it is no simple rebellion on the old lines that calls for our adhesion and support;

It is rather a complicated labor of unraveling and extricating and liberating from the network of poisonous creepers of the ages, whose roots are in our own hearts.

—*Ernest Crosby in "Socialist Review."*

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For the upbuilding of character there is nothing to compare with the power of the human will. Every obstacle can be overcome by its strength, if other mental propensities were not cultivated at its expense. As yet the advancement of the world has left the will a puny, sickly, undeveloped thing, for which hundreds of make-shifts are necessary in its place.

Outside of the human will are the three great moulds of character, heredity, (which, in its ordinary meaning includes pre-natal influence), environment, and education.

Heredity is the foundation of the character. It is that law which does not allow grapes to grow off thorns, nor figs off thistles, nor apples from peach trees. What is received by heredity is the harvest of seeds sown by ancestors. Webster defines it as being "the biological law by which living beings tend to repeat their characteristics in their descendants. Sidney Barrington Elliott, M. D., distinguishes heredity from pre-natal influence, as follows: Heredity is that law by which permanent and settled qualities of the parents or the more remote ancestors re-appear in the child; while pre-natal influence signifies the effect produced upon the future being by temporary conditions of the parents, as by temporary mental states, (anger, fear, happiness), or by temporary physical conditions, (activity, health, exhaustion of a part or of the entire body).

Tendencies to organic diseases, or such diseases as consumption and scrofula come through heredity. And vices, such as the liquor and tobacco habits, or sexual depravity, are handed through generations unless throttled by strength of will on the part of some descendant. What is true of vices is also true of virtues. They can be handed down "unto the third and fourth generation," and farther.

Eminent authorities are agreed, however, that conditions influencing a pregnant woman make an indelible impress on the character of her child, modifying, and even changing hereditary tendencies.

It is rather too sweeping an assertion to say a mother has within herself the power to bring forth just such a child as she wishes, because not one woman in a thousand has the conditions she wishes for her own physical and mental comfort. The most intimate relation conceivable is that of mother and unborn babe. Each breath she inhales, the food she eats, the emotions she feels, have an immediate effect upon the child.

The direct influence of the father is received at the time of conception. Not only the hereditary, or permanent characteristics, but also the condition of his mind and body at that time are transmitted. After that his reflection will come through the mother. All other things being equal for the good of the coming child, it still remains that a healthy germ must come from a strong, clean, upright father before offspring can be such as desired. Man is willing to place the whole responsibility of child-breeding and child-rearing on woman, and if she is successful he approves of "his" children. If otherwise, he wonders why "her" children are not as he wished to see them. There is a crying need of wisdom in both parents, but particularly is there a need of men, pure, natural, and unperverted, for fathers.

The present system of civllization is greatly responsible for the kind of citizens it has. It has come to be necessary for the majority of people, men and women and children, to toil to the last notch of endurance in order to exist. They have no time to cultivate the pure and beautiful and good. They are denied all that makes life worth living. Music, art, books have no place in the majority of lives, to civilization's great shame be it said. Only the sensuous enjoyment of their own bodies is within reach of the toiling thousands, and that in the coarsest manner, because they do not conceive of purity. With no lightening of the burden of existence, and without the ability to understand knowledge of themselves, where does the hope of a better day shine in?

aterial surroundings will engender comparative contentmentn a prospective mother. It is the right of the

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unfolding baby life. Somewhere there is a cause why this condition does not surround every prospective mother, and it should be the duty of every person who has time to think, to look for the cause with the object of removing it. Mrs. Waisbrooker in "A Sex Revolution" very truly states that "garrets, cellars, bare walls, coarse food and clothing are not likely to furnish a high order of offspring." The plan operating at the present time punishes, kills and imprisons children of its own creation, when it would be far less expensive for the mother State to remove the causes, for criminality, insanity, etc., by carefully providing good conditions for her unborn population. Almshouses, jails, and reformatories are monuments to prevalent selfishness and ignorance.

The influence of the mother over the character of the unborn child is often referred to in the case of Napoleon I. Previous to his birth the mother accompanied her husband in expeditions of warfare. She not only became familiar with all the horrors and details of war, but enjoyed it, and herself helped to plan. She was on horseback in the open air most of the time, and acquired perfect physical health. The babe at that time developing afterwards astounded the world with his genius for warfare.

The life of Dante was moulded by the effect a vision had upon the mind of his mother, which is described in the language of Dr. Davis as follows: "During the important period immediately preceding the birth of Dante, his mother saw a startling vision of grandeur and great depth of significance. She beheld a populated globe of symmetrical proportions rise gradually out of the sea and float in midheavens. It was decorated with every conceivable element of natural and artificial beauty. Upon a high and grand mountain, which melted away in the distant horizon and sloped gracefully into lands and lakes that spread out to the left, stood a man with a brilliant countenance whom she knew to be her son. She beheld a precipice of abrupt ascent, like the walls of an immeasurable gulf with depth unknown. Thereupon she thought she fainted with excess of fright. But the son was as serene as the morning star; and looking again she saw no evil. After this thrilling and beautiful vision Dante's mother had only in view the greatness of her unborn child—whose genius as a scholar and poet, as a creator of fancies, is known throughout all lands of civilization."

The mother of Burns gave to him a happy disposition, and a genius for putting into rhyme the legends and every day life of the Scotch by the even tenor of her life before his birth. It is said "It was her frequent pleasure to give wings to the weary hours by chanting old songs and ballads of which she had a large store."

Lord Byron attributed his cross ill-grained temper to pre-natal conditions.

The case of James I. of England is another instance. David Rizzio to whom Mary, Queen of Scots, was much attached was killed by the sword in her presence a short time before the birth of her son. The sight of a sword terrorized James I, so much so, that, in conferring the degree of Knighthood where it is necessary to lay a sword upon the shoulders of the candidate, he would turn his head away, often endangering the sight or facial appearance of the candidate thereby.

There are hundreds of instances in every day life to prove what is no longer a theory regarding pre-natal influence. A mother's energy, industry, cheerfulness or virtue takes hold of her unborn child, and just as surely on the other hand, will selfishness, irritability or weakness make their impress.—*From "Talks on Nature."*

More About the Press-Writers. No. VII.

BY FRANCIS B. LIVESEY.

A SPECIALIST ON CRIMINALS.

Press-Writer J. C. Bell, Box 297, Cleveland, Ohio, is a socialist on matters pertaining to criminals. He has some very practical ideas along his line and if he would watch the press he would find many opportunities to expatiate. It is impossible for me to enter fully into the work of every writer or to assist it with dimes or dollars, yet I am always ready to point the path that leads to expression through the press.

LO, THE GOOD "INFIDEL."

Press-Writer V. A. Corder, Stoutsville, Ohio, is a Christian, yet he says the "Infidels" are nearer the kingdom of heaven than the churchmen. Some reports seem to indicate that he has been treated harshly by the orthodox; if so, he or his friends have but to give full particulars to the Press-Writers upon the next offense of this kind and we will see if he cannot be allowed both free speech and free action in matters that result in no injury to others. Brother Corder, like myself, wants schools, churches and a few other things abolished.

SOCIALISTS AND THEIR DIVIDE.

"How long, O Lord, how long will it take you, friend Livesey, to get the idea out of your head that Socialists want to divide up? Things are divided up now, and that is what Socialists object to." Thus writes W. S. Boyd, of Redding, Cal., in reply to a paragraph in my circular 2395. Bolton Hall and others have done the same. I am well aware that many Socialists are thoroughly opposed to any "divy," yet as there are just fifty-seven different varieties of Socialism, and as I have often met with the "divy" variety in cold type, I have taken the priviledge to enlarge upon it. To me, anything that divides up my liberty would divide up all else that I have also.

NEW IDEA FOR PRESS WRITERS.

I had about two dozen subjects that I wanted to express myself for and against in the "Boston Traveler." The paper was piled up with letters from me waiting publication. Subjects would get flat by delay, so I thought to classify the subjects and give the people an idea of what I hated and what I liked in two short letters. I headed one of these letters "Some Incorrect Things," which appeared May 23. The other, headed, "Some Correct Things," appeared June 3. There was an amusing mistake in this latter letter. One sentence should read:

"The rebuff that the working people of New Castle, Pa., gave to a proposition for the establishment of a Carnegie library." Any of the Press-Writers who want people to know in a nutshell just what they want and what they don't want, could do well to try this "Incorrect" and "Correct" plan.

GOT AWAY FROM CHURCHES.

Tolstoy, Rusby, Herron! Next! Yes, we want to form a class of all the men and women who have been or are expelled from the churches. At this writing, news just comes that Prof. Herron has been expelled and "is no longer a Congregationalist." A dispatch from Grinnell, Ia., to the Baltimore "Sun," reads, in part: "He stated that he was called on a divine mission, as a sort of new prophet, and that his wife did not give him her sympathy and appreciation, so that the home atmosphere was uncongenial. He and his wife discussed the question many times, he says, and finally agreed to separate." Thus it is, we see, that Prof. Herron follows the example of Napoleon and the precepts of Jesus. If there are any Congregationalists who do not say "Amen!" to the verdict of the church court, let them stand up. "Liberty is our word and message," says Dr. William Hayes Ward, editor of the New York "Independent"—what does he say on the subject?

TOLSTOY! CROSBY! LIBERTY!

The June "Pilgrim," published at Battle Creek, Mich., has an interesting article on Tolstoy, by Ernest H. Crosby, of Rhinebeck, New York. Mr. Crosby says he would be glad if Tolstoy was banished and found himself compelled to come to England

and America to deliver some "wholesome" messages to the people swamped in "selfish aggrandizement." Let not Ernest be too fast on this point. It was he and others that stimulated the coming to America of the Doukhobors. They are now in a fix. So far as I see neither Ernest nor any of the other enthusiasts are properly defending them. I hope I do not see far enough and that Ernest and the others are working for the liberty of the good people. It would be most mortifying to see Tolstoy come and get set upon by preachers and goody goody people, as has Emma Goldman, Prof. Herron and others, and with few of his admirers flying to the secular press in his defense. Tolstoy might even be arrested by local authorities or by Comstock agents before he was through. Of course, we have a fashion of calling this "the land of the free," but when some of the best of us seek to enjoy that freedom in the high and holy ways peculiar to either science or religion, we find that there is a mistake somewhere. Tolstoy's mere presence in this country would shake it as by an earthquake. It is said he cannot be exiled, however. Considering Tolstoy the greatest man of the age, I have a little boy to whom I have given his full name. 100,000 copies of Jane "Pilgrim" went out.

BRYAN NOT FOR THE PRESS-WRITERS.

Brother Groh wrote editor Bryan, of Lincoln, Neb., that he ought to open his paper to Press-writers. William J. gave him a long, conventional, evasive reply. "The Commoner" possesses the remarkable distinction of being a paper entirely shut to the people's voice. The common people, and even the uncommon, for that matter, have never been seen in its columns. What's for their good Mr. Bryan will give them without their assistance. They have not been sufficiently educated to express themselves in cold type. They are likely to disgrace themselves, the Democracy and their country if they are allowed to disport themselves where only he of the editorial sanctum should be allowed to sway the sceptre. I could have told Brother Groh that it was useless to write editor Bryan. Before his paper saw the light I gave him all the points necessary for making his paper a paper of the common people. I also wrote many articles favoring his election. I was about the first man he booked as a subscriber. But I am not in it now, and neither can I find a single man that is. I have sent my "Commoner" to friends ar and near—good Democrats some of them. From all came the cry "Enough!" No matter how much a man is in love with any social, religious or political theory, when he comes to pick up a paper he feels an indescribable inclination to see something more than one theory represented. It is the infinite variety that makes the big daily so attractive. There is enough in the reform world to give a large variety to any reform paper. It is this variety that I want to see some reform paper allow. But don't let any of us waste any more time trying to draw press blood out of such turnips as William Jennings of "The Commoner," or Charles C. of "The Blue Grass Blade." They are fixed in their orbits, let them alone.

INHOSPITALITY AMONG ANARCHISTS.

Reformers sometimes estrange people by uncalled-for harshness. I saw a sample of this in "Discontent" recently and another in "Free Society." The big "Pennsylvania Grit," of Williamsport, that goes out to over 100,000 subscribers has a department edited by "Topique." After the attempt of the Philadelphia authorities to suppress Emma Goldman's free speech, "Topique" came out in strong advocacy of free speech for Anarchists and all others. It was such a good article that I deemed it worthy of republication in Chicago "Free Society," to which paper I quickly sent it. It was duly published, but accompanying it was a foot note harshly claiming that "Topique" didn't know anything about Anarchism. In "Grit" of June 16, "Topique" answers this at some length and puts me in full sympathy with him; he says, in part: "I made no attempt to discuss Anarchism; I merely made a plea for the right of Anarchists to discuss their views publicly, because freedom of speech is both a right and a social safeguard." Very different was the reception Brother Small gave me when I was a doubter of Anarchy. If he had made the mistake that "Free Society" made in this case, there might have been one less man in sympathy with Anarchists at the present time. Let reformers be more hospitable. The experienced Press-Writer, in addition to sending clippings to his fellows, can popularize himself with editors and greatly assist in the dissemination of stirring matter by sending clippings to papers that they concern.

Sykesville, Md.

Importance of the Press-Writers' Work.

The following paragraphs are from the pen of D. Webster Groh, of Hagerstown, Md., and are being circulated as a leaflet:

"Intelligent editors well know that, in a free, fair, and full discussion, error alone can lose and truth must eventually win. While articles written for pay are tempered to suit the whims and prejudices of editors and readers, those from unpaid correspondents are inspired by the philanthropic motive of correcting error and enlightening mankind.

"They are the outpourings of deep-seated conviction, from thinkers who are not afraid to spead the truths they have discovered, no matter how distasteful or unpopular. They come from brave, noble, daring men, who are not afraid of criticism, else they would never enter such an arena of public discussion. The advanced ideas they present have generally been previously tried in the fire of scathing criticism, and have all the dross eliminated therefrom, and they seek the truth for truth's sake alone. In proportion as our newspapers encourage the tolerant hearing 'of their readers by their readers,' in their columns, they become less autocratic and more democratic.

"Though on some points I diametrically disagree with Mr. Livesey, yet I must concede that editors generally have shown such a high appreciation of his articles that they have appeared in scores of newspapers from the Atlantic to the Pacific and from Mexico to Canada, and Sykesville, Md., is actually becoming famous as the town in which he lives. His vigorous advocacy of unlimited 'equal freedom' on every possible occasion has won him hosts of friends all over the United States, and he has been asked to edit departments in several progressive papers.

"Most of our ablest lawyers, lecturers, and orators owe their success largely to their early beginnings in debating or literary societies, where views are not expressed with the studious deliberation and accuracy of articles written for publication. How much more advantageous, therefore, must newspaper discussions be to all concerned. Criticism develops reason, compels research, and promotes progress. Editors who print nothing from their readers either disrespect their readers' sentiment, or lack readers sufficiently intelligent to have and express views of their own, or have no readers worth addressing any remarks to.

"Just as verbal discussions attract the eager attention of all within hearing, so printed discussions attract the rapt attention of all who notice them, and the power of a newspaper increases in proportion as it exhibits the fairness to equally hear all sides of all important questions."

A GENTLE REMINDER. Will our friends and subscribers kindly remember that it takes money, and a good deal of money, to publish a radical weekly paper in a large city? Please remember also that Lucifer has no "Sustaining Fund," no "Sustaining Club," as have nearly all other radical papers. That it depends wholly upon equitable co-operation,—dues on subscription and sale of its pamphlets and other literature, and not on donations, for the means of meeting its weekly and monthly bills. We are now entering the twenty-second year of publication under the same editorial management, consequently Lucifer is no mushroom growth, no infant of yesterday, but notwithstanding its years it cannot live without the constant helpful effort of those who believe in its work,—who believe in the necessity of persistent, never-ending agitation of the question of BETTER IDEALS, as well as better conditions, for the building of a better race of human beings, in order that the evils of our present social and economic life may be removed. DEBT is a hard task-master; will our friends do what they can to save Lucifer from such bondage?

Lucifer, the Lightbearer.

Published every week at 509 Fulton street, Chicago, Ill.
Terms: One year, $1; six months, 50 cents; three months, 25 cents.

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

Is It any Wonder?

Prominent among the large daily papers that ask for and publish "letters from the people," is "The Chicago American." In its issue of July 1, "Editorial page," appears the following:

W. R. Hearst, Editor "Chicago American"—DEAR SIR: I notice that some of your correspondents do not believe the doctrine of eternal punishment. Permit me to say to them through the columns of your paper: If there is no future everlasting punishment of the wicked Christ and his apostles could have scarcely spoken more delusively had such been their constant and studious aim.

If there is no future everlasting punishment of the wicked, there may be no future everlasting reward of the righteous; for the Bible is equally copious and emphatic in relation to both and speaks in the same terms of the duration of each. If there is no future everlasting punishment of the wicked, there is no proof in the Bible of the future everlasting existence of the soul; for the same modes of expression are applied to the one and the other.

If there is no future punishment, the Bible is the most deceptive book that was ever written, and the prophets and the apostles and their Lord were the least reliable teachers that ever lived. If an earthly judge should refuse to pass sentence on a criminal, would these men indorse his action? Why should they try to prove that God is not just—that he does not reward man according to his works—that there is no difference between him that serveth God and him that serveth him not; that to pray or to blaspheme, to be a Judas or a John is all the same, a matter of perfect indifference which can have no effect upon our final and eternal state? And why do they wish to prove what is so dishonorable to God and His moral government? To quiet an annoying conscience that they may sin without remorse? I judge no man's motives, but indications are certainly unfavorable. REV. A. R. ADAMS.

Toluca, Ill.

We are sometimes told that the doctrine of endless future punishment for the unbelieving and the impenitent is no longer popular and no longer preached from the pulpit and by church journals, etc. While it is true that the so-called "higher criticism" has done something to gloss over and explain away the horrors of the orthodox Christian creeds, it is doubtless true that from most pulpits in all lands called Christian; also in the weekly prayer meetings of all orthodox Christian churches; also in their prayer-books, and "confessions of faith;" in their "Bible commentaries" and other church literature—to say nothing of the periodic "revival" cyclones, of the Moody and Sam Jones' variety, or of the ubiquitous "Salvation Army" crusaders—in and by all of these, as well as in and by the daily prayers, hymns, and exhortations in families, it is doubtless true that the common people, the every day thought of the great mass of people in all lands called Christian, is colored, is saturated, and permeated, as it were, by faith in the awful doctrine defended by Rev. A. R. Adams in the "Chicago American."

Such being the admitted facts of the case—such being the substratum of thought and sentiment from which spring all acts, whether of a public or private nature, is it any cause for wonder that things are as we find them?

Is it any wonder that men—and women too—are cruel and unsympathetic in their treatment of their fellow human beings?

Is it any wonder that men who believe in and worship a God that will punish forever his own children for the mistakes—CRIMES, if you please, of a few fleeting years, would readily accept the present economic system that robs the many—makes HELL for the many, for the benefit of a fortunate few?

Can we wonder that wars of aggression and conquest are popular in all Christian lands, and that the most strenuous advocates of war are found among the Christian clergy themselves?

Can we wonder that the Christian clergy should be the chief defenders of a marriage system that holds in unwilling bondage millions of human beings? A system that makes of the home a miniature hell, by denying the right to correct mistakes and reconstruct the relations upon which the home is founded? M. H.

Evolution of Marriage:

Or the "Failure of Socalled Free Unions" was the subject of discussion at the last meeting of the Chicago Lucifer Club, on the evening of June 25. A full house greeted the first speaker, Emma Goldman of New York, who has been lecturing in Chicago and vicinity for several weeks past. Among those present were six physicians and one dental surgeon—three of whom were women; also several authors and editors.

The opening address began at 8 o'clock and occupied about thirty minutes, followed by free discussion lasting until ten, or later. Among the hearers were a number of strange faces, but the close attention given to the speakers showed that all were deeply interested. Among the many comments by her hearers upon the address of the first speaker, is the following, sent in by one who prefers that name should not be published:

Emma Goldman has not yet rid herself of the superstition known as slavery. In her talk at the Lucifer meeting last week she, and others, expressed the opinion that if one person submitted to terms of association made by another person, the former is a slave. If so, there can be no such thing as free contract. Most of us believe that people may agree on terms, and are free, even if they yield certain points for the sake of association. It is impossible for one mind to control another except by persuasion, which is not slavery, but one of the elements of free contract. If one person cannot control the mind of another he cannot control the acts of another, hence there is no such thing as slavery. This applies to all attempts at control from the mildest suasion down to the lash of the tyrant. "Uncle Tom" of the play would not be moved by the lash nor its alternative, so died a free man. Many tribes of men cannot be made to obey, and the attempt to compel them is always abandoned. The tyrant can only arrange conditions; he cannot force compliance. Neither can a wife or husband be compelled to obey. A sense of duty may cause compliance, but conscience is not a tyrant. It is a part of the mental make-up which we wish shall be free. Why cite marriage as the one relation where inharmony occurs? There is friction between parents and children, master and servant, neighbors, etc., simply because people are not taught human rights, equality, justice, in youth, along with their other lessons.

Expecting to publish a synopsis of the address aforesaid, and also synopses of the remarks of some of the critics, the further consideration of the subject is postponed till next week. M. H.

Institutional Marriage

Is the title of the June number of the Light-Bearer Library, now being sent to subscribers and exchanges. This is the closing number of Vol. I. of our little monthly magazine, and consists of a lecture delivered by M. Harman at Oriental Hall, Masonic Temple, this city, March 31 of the present year.

TEMPORARY SUSPENSION.

Acting upon the advice of friends in whose judgment we have much confidence it has been decided to suspend, until January of next year, the further publication of the Light-Bearer Library. The chief reason for such suspension is the necessity for concentration upon getting through the press the autobiography of Lucifer's editor—a book long promised and long delayed because of lack of health and strength on the part of the author thereof. When this book is finished and sent to subscribers it is hoped the publication of the monthly Library will be resumed.

Meantime those who have subscribed and paid for another year of the monthly and who prefer not to wait for its reappearance, can have what is due them in other literature, or, on application, can have their money refunded. M. HARMAN.

Notes and Comments.

Among the many kindly appreciative letters that have been received at this office within the past few weeks I am permitted to reproduce the following. Replying to a marked copy of Lucifer containing quotations from his letter to the ecclesiastical court, with remarks thereon, Prof. Herron wrote in part:

New York, 59 *W.* 45th. *Street*, June 17, 1901.

MY DEAR MR. HARMAN:—I thank you most heartily for your comprehensive and noble words of interpretation and defense; they cannot but help to disclose the real issue between liberty and the ownership of human beings by human beings; for this is the real issue between the old and the new civilization. It has been impossible for me to speak of my personal problem. So I have tried to find such rest as I could at the heart of the storm, and defend the impersonal principles involved in the controversy. I had expected to give my life to the economic problem of civilization chiefly, and never expected to be forced into such a position as I find myself; but since I have been forced into this position I can only accept the issue, and abide by the principles stated in my church letter. I thank you most heartily for offering to send me a file of the papers. I shall be very glad if you will send them to me. I have been meaning to send you a subscription for them as I want to read the paper regularly.

Faithfully Yours, GEORGE D. HERRON.

To some readers it may seem unfortunate that Prof. Herron should be forced to leave even temporarily the discussion of the "economic problems of civilization," but by others who have closely watched the work of the famous lecturer it is regarded as decidedly the most fortunate thing that could have happened, that he has been "forced into the position" in which he now finds himself. As some of these friends see it, Prof. Herron is now entering upon a far more important work than that of overthrowing economic superstitions. His energies will now be directed, for a time at least, "to a greater work than he knew—the emancipation of the world from the most vital and far reaching of all slaveries—sex-bondage," as one of these intimate friends expressed it, in a private letter to this office.

* * *

Here are two clippings from exchanges that were put in type some weeks ago but side-tracked for lack of room in the forms, but though a little out of date so far as the calendar is concerned, are really as pertinent and valuable now as they ever were. The first refers to the instructions of a Kentucky judge to the grand jury of his court, and shows that though our judicial system is bound fast in the meshes of custom and very seldom catches a glimpse of the real causes of vice and crime, there are exceptions to the rule. This Judge Cantrill no doubt made himself obnoxious to churchmen as well as to conventional moralists, by the following unorthodox utterance:

"Judge Cantrill in his charge to the grand jury said that the theory of the great educators that intellectual development produced moral elevation was exploded by the last century's experience, not only in Kentucky, but in other states, as crime and vice had kept pace with the times and society was in a more chaotic state now than forty years ago. He said there are defalcations by men who cloak their crimes with religious devotion and Sunday school attendance, and then after a whole community had been wrecked the people associated with the defaulter in a religious way seek to shield him and prevent the law from inflicting a proper punishment, thus leaving a bad impression on the young generation and encouraging crime."

* * *

The next clipping refers to the visit of Peter Kropotkin, the Russian scholar, author and lecturer who came to Chicago a few months ago preaching the same gospel—almost in the same language—that caused the death on the gallows of the labor martyrs, Parsons, Spies, Engel and Fisher. Here is what an industrial exchange said of the visit of the distinguished Russian exile:

"Another strange feature about this strange old world of ours is the reception of Prince Kropotkin in Chicago. Supposing this Russian socialist—anarchist, untitled, unannounced and unknown, had lighted the darkness of that mighty Babylon a quarter of a century ago, Jane Addams might have received him as such loving souls received Jesus in those old, old days of Phariseeism, but Mr. Emmons Blaine and Chicago's 'four hundred' never.

"His philosophy, which banished him from the rule of czars, would have placed him in the ranks of the 'Haymarket rioters' in that city fifteen years ago. Engels and Spies were men of loving souls who only proclaimed the philosophy to which Chicago school boards listen from the lips of Prince Kropotkin. It was easy then to fasten the brutality of Pinkerton thugs and special police upon such gentle, loving men as Spies and Engels, but the world must be growing wiser or more foolish (hard to tell which), for a titled prince comes to that same city, with the self-same philosophy, and lo, the mighty Babylon falls at his feet to do homage."

A man ought to be as free to select his physician as his blacksmith for he alone is to profit or suffer by his choice. The responsibility is his.—*Wm. E. Gladstone.*

Lucifer is Sold By:

W. L. Swinton, room 18, 70 Dearborn St., Chicago.
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Warren, 307 Central Ave., Cincinnati.
Henry Bauer, 153 Spring Garden Ave., Allegheny, Pa.
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Henry Heyne, 1 Ch. and Market. Phila. Pa.
E. C. Walker, 244, 143d St. New York.
William Duff, 9 Carlo St, Glasgow, Scotland.
Paul Robin, Rue Haxo, Paris, France.

A Kansas Woman's Greeting.

BY MYRA PEPPER.

Your editorial, "The Battle is On," with quotations from the press and from Prof. Herron's letter to the court, should stir every reader of Lucifer to such extent that each should express his views on this most important phase of serfdom.

All honor to Prof. Herron! He dares to be true to his convictions even when the price is the obloquy and persecution of church and society. It is because of the slavery to creeds and customs that thousands dare not live out their convictions. I know only too well what it costs for a *woman* to assert her right to her own body.

I know a woman, who, having raised a family of children, found it impossible to accede to the sexual demands of her husband—from ill-health and other reasons. Knowing the disgrace attached to separation, knowing the "ways of the world," she begged her husband to allow her freedom in her home, told him he was free to associate intimately wherever he chose, and all she asked was to be *free*. She would work for him and children—the world should know nothing, and her life would be happier.

But no! He protested that she *belonged* to *him!* that he did not want to go anywhere else for favors; that she had agreed to this when the marriage ceremony was said, and he would have his *rights*.

Then came the struggle for the woman. Should she yield her body a sacrifice to lust and slavery? or should she leave home and face the world? She chose the latter, penniless and lacking in strength she is today a wage-slave in a western town, earning a bare living for herself and little daughter, persecuted by her *owner* in letters and threats that he will take the daughter from her.

I cannot understand why any man desires an unwilling consort. It must be as Elizabeth Cady Stanton says, that rape is the usual relation between men and women. If people only knew that the sweetness and purity of sex relations depends upon the reciprocity that exists, they would surely know better than to regulate such relations by law. "Freedom in a cottage or a hovel is better than marriage in a mansion," is one of the truest sentences ever written, and I thank Francis Barry and all other writers who dare to defend women in their struggle for emancipation.

I noticed in "Kansas City Star" the other day that some man has left money to give to those who conform to a certain size in selecting mates—he wants to increase the size of our race. It might be well to allow people to select their own mates. *Freedom* is what we want. I hope to be one of the Press-Writers if I get time. Just now I am not fit to write, but want to send my word of greeting and good will to Lucifer, and through it to Prof. Herron, and all who champion his attitude. I would like to see the names of the radicals who accept Prof. Herron's views of marriage.

Harper, Kansas.

Says "Boston Ideas"—

"Marriage" by Juliet H. Severance, M. D., is a fearless, straightforward presentation of a subject whose social perplexities need scientific attention. It is a mighty arraignment of the legal institution of marriage and faithfully states the exact condition of things known to prevail only too broadly in our land as well as in all the world.

It is a vigorous overhauling of facts that need facing and deserves reading at the hands of all earnest Americans. Certain laws that still remain on our statutes are so revolting in their barbarous injustice as to sufficiently explain, to the inquiry of conservative men, why women are becoming increasingly anxious to obtain their right to help make the laws that govern them. Dr. Severance's address is keen, sarcastic, incisive—characterized by just those elements that cause her words to penetrate determinedly to the attention of all readers. She is in deadly earnest and she makes her points so plainly and unmistakably as to cause the sensitive to shudder; but there are certainly too many men who need the matter presented to them without gilding or coloring before they can or will see the truth of the situation.

Dr. Severance is an eloquent pleader for personal freedom and in the article following "Marriage"—"The Medical Monopoly"—she places the attempts of certain schools of medicine to obtain legislation in their favor as against quacks, just where they belong—under the head of would-be legalized tyranny. There are yet many bonds to be broken in our "land of the free."

Strassburg Geese and Other Allegories.

BY ELMINA D. SLENKER.

Light-Bearer Library No. 11, ought to be enough to convince every reader of the need of equal rights for man and woman; equal in the home, before the law and everywhere.

The story of the Geese is well told and very interesting.

The "Traveler's Tale" of one of the Hill Tribes of India who believed eating to be a necessary evil, but coarse, vulgar immodest and improper, is perfectly ridiculous; yet all the time one can see how well it represents the sex question. The fact that when children get together alone they tell each other naughty stories about eating and that in school when any passage is read which suggests food in the most distant way, a grin goes round the class, shows how easy it is to prejudice people against the most innocent and even useful things of life.

I hope friends will order this little gem of a book and scatter it far and wide till every enslaved mind shall see perfect freedom as the greatest of all goods.

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VARIOUS VOICES.

Fred Ulmer, Silver City, Idaho:—Enclosed find postoffice money order for one dollar for renewal of subscription of Lucifer for one year. Lucifer contains food for the thinker. I would not be without it any more.

Zavier Randeau, Hennessey, Okla.:—I have been reading your paper and am very much delighted with it. I have long been aware that Anarchy was misrepresented. Being a Socialist I cannot agree with you in every thing but I am willing to investigate, so I enclose you one dollar for "Cityless and Countryless World."

Walter Breem, Omaha, Neb.:—Permit me to rise and second the motion made by D. Webster Groh that you publish (in small type so as not to trench too much on Lucifer space for other work) a list of the names and addresses of the Press-Writers. Armstrong will no doubt be able to furnish the list. Nearly all the readers of Lucifer are Liberals and we all of us understand that the paramount issue today is organization or associative effort. I enclose one dollar on subscription for next year.

Belle C., Pa.:—Inclosed find a little "say" in answer to your editorial in May 11; no doubt you will have so much that is better that mine will get in the waste basket instead of the paper. However, it makes no difference to me, as I have had the pleasure of writing it. . . . If I marry a man and have his love it is *mine*, and no one can deprive me of my own. If I have not his love, a matrimonial lie may make it *appear* that I have his love when the fact is I have not. All love is so hinged on material support that one must be very discerning indeed to recognize the real thing.

[The "little say" was published last week. It would be well, as I think, if we could all remember that the writing of a good article brings its own subjective reward. No writer of merit, or demerit, ever had the fortune or misfortune, to see all of her or his writings in print. M. H.]

Hortense M. Phelps, Lily Dale, New York:—I have been reading your paper that was loaned me by friends. Am glad you have courage to stand up for right and justice on the marriage question. What bondage the world is in, regarding marriage. What suffering for both men and women, but the pure in heart only could know how to use freedom in this relation. I have been a nurse for years, and have seen the curse of our present system of living, for both men and women. They are linked together though sick of the sight of each other; yet children must be born under these conditions. Extreme poverty adds its terrors often. Under these circumstances it is not strange that death is often preferred to the cursed tie that binds people together. Some men are slaves to butterfly women—spending their lives in the effort to supply them with useless luxuries.

Clara Peterson, Santa Clara, Cal.:—Enclosed find two dollars I promised to pay two years ago, for Lucifer received on credit. Lucifer was such a help to me. Oh how I enjoyed its fearless words and how my heart responded to the ideas. Lucifer has helped to mould me. My nationality is Swedish. I could not speak or read English when I took up Lucifer. I just guessed and *loved* the words into my understanding, and they were salvation to me. I'll never forget. I am so glad to be able to show a little of what I feel. I hope to be rich, and I'll call again. Send me some recent copies.

[It is because of such letters as these, in good measure, that we have been enabled to persevere under discouragements that seemed often insurmountable. We had lost sight of Mrs. Peterson, but she did not forget us, and after a lapse of more than two years now sends her arrearage on the paper. Her name shall be re-entered on our list and we will hope not to part company soon again. M. H.]

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F.: "Oh reading something which they think is very nice and exciting."

L. S.: "Why, pa, I thought obscenity must be something that growed."

F.: "You are partly right, my son. It is usually grafted onto a Comp-stock!"

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Is true Freedom but to break fetters for our own dear sake,
And, with leather hearts, forget that we owe mankind a debt?
No! true freedom is to share all the chains our brothers wear,
And, with heart and hand, to be earnest to make others free!

They are slaves who fear to speak for the fallen and the weak;
They are slaves who will not choose hatred, scoffing, and abuse,
Rather than in silence shrink from the truth they needs must think;
They are slaves who dare not be in the right with two or three.

—*Lowell.*

Institutional Marriage.

BY M. HARMAN.

(Extract from a lecture delivered before the Chicago Society of Anthropology, March 31, 1901.)

Profoundly impressed with a sense of the extreme difficulty of getting people to hear without prejudice a plainly worded, honest and candid presentation of this marriage question I have decided to use on this occasion a little harmless strategy. While giving my hearers the credit of being thinkers and philosophers I judge you by what I know of myself when I say that you look at the marriage problem "with a veil before your eyes," as Paul said of the Hebrews when "Moses and the prophets were read."

In order to get rid—in some degree, of the halo, the mist, the mysticism that envelopes the subject under discussion I propose for the time being to resort to a little fiction. All fictions are not lies,—at least not malicious lies. I shall assume that you know nothing of marriage—neither by personal experience nor by observation; that you are not inhabitants of this earth at all; that you are living on the planet Mars, which, as astronomers tell us, is much older than the planet called Earth. I shall assume that long ages ago the Marsites evoluted out of the realm of the grosser bodily senses; thatyou are now wholly out of the propagative plane; that the birth and rearing of children are no longer necessary on the planet Mars because of the fact that you have learned how to renew your youth whenever it pleases you to do so. And that having thus left the grossly physical and the sensuous you are now prepared to investigate without prejudice, and from a purely scientific standpoint, the form of serfdom known as institutional marriage.

I shall assume, that like yourselves *I* am a Marsite, or Martian, and that as a punishment for my sins I was banished about seventy years ago to the younger, the cruder and less developed planet Earth, but that now, my term of banishment ended I am permitted to return to my native land—my native heath or heaven, and that in a beautiful hall two hundred feet above ground, and overlooking a beautiful inland sea I find myself trying to tell you something of my experiences and observations among the Earthites.

Proceeding then as best I can, let me say to my friendly hearers—no, I don't mean *that*, of course; I mean my friendly *telepathists*, let me say that I found the Earthites living very material lives, very sensuous lives; that their bodily senses are six in number, namely

1. Sight;
2. Hearing;
3. Taste, or the gustatory sense;
4. Smell;
5. Touch. or the sense of feeling;
6. Gender, or the sense that finds its use and manifestation in the differentiation called sex.

All these senses have their specific organs or instruments of use, in the complex organism of what Earthites call vertebrate animals, the most important species or genus of which is called *man*—which term is made to do duty for the two halves of the genus, the masculine and the feminine, the masculine half being called by the generic term man, by way of emphasis or honor, and the feminine half being called woman—wo-man. Just why the feminine man should be called wo-man I was never able fully to find out during my seventy years of exile. Some lexicographers said woman means *womb-man*,or *man-with-a-womb*, which latter term means the creatory, or the cellular apartment in the organism of feminine man set apart for the creation of children or the development of new human organisms.

To me it seemed quite appropriate to call feminine man woe-man because of the fact that this half was compelled to bear more than an equal share of woe and of sorrow. This view is confirmed by an ancient legendary document that I have sometimes consulted, called Genesis, which document is believed by many Earthites to give a correct account of the origin or introduction of human beings on their planet.

According to this legendary account the first feminine man was of an enquiring turn of mind and, in her search for knowledge, ate of what was called "the forbidden fruit." As a punishment for this act of disobedience her creator and judge pronounced upon her this curse:

"I will greatly multiply thy sorrow [thy woe] and thy conception. In sorrow [woe] shalt thou bring forth children; and thy desire shall be to thy husband and he shall rule over thee."

Here then would seem to be the origin of the term wo-man, and also the authority for the serfdom of woman in the institution called by the Earthites marriage; at least for all Earthites who accept as of divine or binding authority the compilation of books of which the booklet called Genesis is the first. By this sentence feminine man was condemned to a life of woe as child-bearer, and to be the serf of masculine man.

This view of the relative position of the two halves of the genus man is borne out by the dictionaries, the law books, the legal decisions of the nations of Earth calling themselves civilized and enlightened; also by the obligations entered into at the time of marriage, and by the general legal and political status of the feminine half of the population.

Looking for definitions of marriage I found the term itself derived from *mari*, meaning "husband." That is, marriage was

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instituted for the use and benefit of masculine man and not of feminine man. The term husband is derived from *hus*, a "house," and *bonda*, a "boor," a "peasant" or farmer. Hence the dictionary says husband means the "master of the house." The word boor commonly means a man of rude manners, and it always seemed to me very appropriate as explaining the term husband, since my observations showed that the husband can enact the boor towards his wife—his woman—with perfect impunity, whereas boorish manners towards a woman not his wife would be resented, if not punished in some way.

Looking up the word "wife"—the term used as the feminine of the masculine "husband," I found that it did not mean "mistress of the house," as husband means master of the house—that "wife" is not by derivation a word of honor at all, but rather the reverse; being derived from the same root word as "weaver," a menial household employment in olden times similar to that of kitchen-servant or "scullion;" and thus by both derivation and immemorial custom the word wife came to mean a household drudge, a servant without wages, but to whose other numerous employments were added the duty of satisfying her husband's sex-appetite—his gender sense—and also that of bearing to him children—especially sons, of whose paternity there could be no reasonable doubt, so that the master of the house could have an heir of his own begetting to inherit his estate.

The fact also that the wife was required to take the family name of her husband, the same as his other bond slaves or chattels, is additional proof that "wife" was not intended to be a title of honor, as was that of "husband," but rather a token, a badge, of servitude, of serfdom.

The history of marriage, as I learned it in ancient Earthite manuscripts, brought out strongly this conception of the institution, as a leading feature. As soon as man began to accumulate property,—horses and cattle, fields and houses, gold, silver, etc., he found that he needed slaves, serfs, to help him to accumulate, and to help care for his accumulations; so he bound the woman—the weaker and more dependent half of the human species, to himself as a servant, a household drudge, and as a convenient minister to his gender sense or appetite, and lest she should become tired of his service, lest she should want to be self-owning, or want to serve some other man in these capacities be bound the woman to himself *for life*, and by the most solemn of religious rites, public ceremonies, and vows of obedience, of eternal constancy and affection, and as men made all the laws they gave to each other the legal right to kill their wives if they should become "unfaithful" to their marriage vows; also the right to kill the man who should invade the husband's vested right of property in the person and service of his particular wo man, or wo-men—pronounced *wimmen*.

The Right Use of a 'Pithy Phrase,"

BY C. L. JAMES.

Having been assured in "Free Society," and by a personal letter, that I might have answered E. C. Walker's "Perversion of a Pithy Phrase" through Lucifer, I suppose there can be no objection to my doing so now. I will try to be concise. Mr. Walker calls me "the old gentleman." I believe we were born in the same year (1846); but I accept the title, and will suggest to him a piece of old man's wisdom; which is not to be so impulsive; not to "slop over;" not to go off at half-cock; as he did over McKinley's war of benevolent assimilation; above all, not to write of what he does not understand.

By neglecting these valuable rules, he has laid himself open to slaughter at almost every line. Surely, if I originated the expression, Movement in Favor of Ignorance, as he says, I must know better than he does what it means; and I apprehend little difficulty in showing that it applies to just such literature as the article I am answering. If I took "at their face value the pretentious claims of modern dogmatists" I might believe one like Clarkson when he says that "natural healers" who "never saw the inside of a vivisection hell" "usually" cure the worst cases, which have been given up by regular practitioners. But being in the habit of "examining" such assertions "critically and thoroughly" I have compared this one with the assertion of E. C. Walker himself in the "Iconoclast," that the great majority of death certificates are signed by regular physicians; and I have no difficulty in drawing the inference. The cases referred to by Clarkson were cases of people who had nothing the matter with them, "given up" by the regular practitioners as not medical When death certificates loom on the horizon, "natural healers" are fired out of the window and vivisectors called in at the door.

As Clarkson's position against "doctordom" was perfectly indiscriminate, I see no way to account for Walker's statement that it is fully sustained by many members of the medical profession, unless he means unqualified practitioners having no acknowledged place in the profession, but only in the ranks of humbug. If that is what he means Clarkson discriminated better than he. A doctor (*docere, doctus sum*) is one learned in an art—one qualified to teach it. A "natural healer," with a method which cannot be taught, is not a doctor—he is usually called a quack; but since this expression has been censured as discourteous, we'll call him a reviver of methods popular in the time of Jesus Christ, before observation and experiments (vivisection e. g.) had taught us to "know more about the universe than the old theologians." Clarkson's "position" plainly was that such practitioners are more successful than those who, by such other means, have learned some things which in Christ's time were not known. It looked improbable enough to be called absurd;—very decidedly in Favor of Ignorance—but at least there was no contradiction in it. There is a glaring one in Walker's. It is, indeed, true that medical men subject each other's theories and experiments to the strictest criticism; also that the Movement in Favor of Ignorance catches these up, misunderstands them, and parades them as proof that medical vivisection does not instruct.

But is it possible that Mr. Walker knows so little about the methods of science *vs.* those of dogma as not to see this proves the doctors are the scientists and their ignorant plagiarists the dogmatizers? It really looks that way; for though I know nothing about the personality of those "doctors" whom he cites—every child has heard of the principal vivisectionists and vaccinators, as Harvey, Jenner, Pasteur, Hahnneman, Lister, Koch—yet I do know enough about some other things than "the distant past" to say that certain sentiments which he quotes under a pompos medical title are not the sentiments of a scientist but an ignoramus. I refer particularly to the sentence "Bodily health is to be obtained by temperance, purity, cleanliness, fresh air, a contented and cheerful spirit, *not by inoculating toxic poisons* (sic) *into our veins, or from the secrets to be dug out of the brains and entrails of tortured brutes.*" Does the individual quoted mean to say that "temperance, purity? cleanliness, fresh air, a contented and cheerful spirit," good as they certainly are, with a reservation about what he seems to mean by purity, will amputate a mangled limb successfully?

Does he mean to deny that the antiseptic treatment was "a secret dug out of the brains and entrails of tortured brutes?" Does he mean to deny that the antiseptic treatment has, not in "the distant past," but within the last twenty years, reduced the mortality in cases of amputation from about twenty-five per cent to less than three? Does he mean to deny that "the brains and entrails of tortured brutes" have, in this way, made every day occurrences of life-saving operations on human brains and entrails, such as in 1880 no one would have imagined possible? Does he deny that anæsthetics, which have removed the only objection to vivisection there ever was, is a "secret dug out of the brains and entrails of tortured brutes"; or that the tomb of the noble vivisector who discovered this secret is deservedly inscribed with the evangelical promise, "There shall be no more pain?" If he does—I should like to meet him instead of his dupes.

[TO BE CONCLUDED.]

A Physician's Testimony.

BY C. E. W.

It is strenuously insisted by the defenders of the scientific Inquisition that only the ignorance of the layman makes possible the denial of the great beneficence of vivisection, in being tacitly admitted that there is no excuse for the abominations of the phosiological laboratory if there is not enormous resulting benefit to the human race. The impression is sought to be given that regular medical men are a unit in the championship of vivisection, and hence these excerpts from the Presidential Address of George Wilson, M. D., M. A., L. L. D, at the meeting of the British Medical Association in 1899 possesses more than common interest. The subject was, "Bacteriological Research and Preventive Medicine." Doctor Wilson said, in part:

"In the brief interval at my disposal there is no subject on which I desire to speak out with more direct frankness and sincerity than the relations of bacteriological research and methods of treatment to preventive medicine. And at the outset, I may be permitted to say that ever since the great Pasteur announced the results of his prophyllactic inoculations with respect more especially to fowl cholera and anthrax, I have been a close, and, I hope, unbiased, student of bacteriological literature. I may say, too, that my attitude towards these newer methods of treatment was at first one of expectancy, though I could never see that there was any legitimate analogy between them and Jenner's great discovery, on which they are admittedly based, and the more I have studied them the more firmly I feel convinced that they are based on errors, and are the outcome of illogical inductions, every one of them. That, you will say, is a very strong statement to make, but after all these long years of flickering hope, I am prepared to contend that the indiscriminate maiming and slaughter of animal life with which these bacteriological methods of research and experimentation have been inseparably associated can not be proved to have saved one single human life, or lessened in any appreciable degree the load of human suffering. I have ventured to make that pronouncement before, but in halting academic fashion; I reiterate it here and now with the strongest and fullest conviction.

* * *

I have not allied myself to the Anti-Vivisectionisits, but I accuse my profession of misleading the public as to the cruelties and horrors which are perpetrated on animal life. Then it is stated that the actual pain involved in these experiments is commonly of the most trifling description, there is a *suppressio veri* of the most palpable kind, which could be accounted for at the time only by ignorance of the actual facts. I admit that in the mere operation of injecting a virus, whether cultivated or not, there may be little or no pain, but the cruelity does not lie in the operation itself, which is permitted to be performed without anæsthetics, but in the after-effects. Whether so-called toxins are injected under the skin, under the peritoneum, into the cranium under the dura mater, into the pleural cavity, into the veins, eyes, or other organs—and all these methods are ruthlessly practiced—there is the long-drawn-out agony. The animal so innocently operated on may have to live days, weeks, or months, with no anæsthetic to assuage its sufferings, and nothing but death to relieve.

"And what triumphs has bacteriology achieved in stemming the tide of human disease, on these empirical lines? Pasteur's antirabic vaccination is, I believe—and others with me—a delusion. Koch's tuberculin care of phthisis has long since been labelled as worse than worthless. As a test, even for bovine tuberculosis, tuberculin possesses only a secondary and not a specific value. The much vaunted anti-toxin cure for diptheria does not commend the universal approval of even the physicians of the metropolitan fever hospitals."

There has already been quoted the like emphatic opinion of Dr. Elmer Lee, a regular physician, of the American Association of Medicine. And there are many others, of all schools of medicine, who join the humanitariar layman in condemnation of vivisection. The solemn affirmations of such medical men are not to be blown away on the contemptuous breath which bears such epithets as "fools," "charlatans," and "incompetents." Nor can this testimony be disposed of by exhibiting the pale specter of the Roman church and talking irrelevantly of "The Movement in Favor of Ignorance." If there is no liberty save in lands "that have been Christian," as C. L. James sasy, then we need not fear Rome, for outside the pale of Rome there is not and never has been any simon-pure Christianity.

Why Does Love Die?—A Suggestion.

BY MABEL M'COY IRWIN.

"The mind hath a thousand eyes,
The heart but one;
Yet the light of the whole life dies
When love is done."

So true is it that life and love are one, that when a man ceases to love he ceases to live. The reason of this is not far to seek: If it be true that God—the Universal Essence which animates every creature—is love itself; if the source of our life is love, then we can possess just so much of life as we possess of love—love as expressed in every relation of life. When the question is asked "Why does love die?" we refer to that love which exists between man and woman, known as sex-love, since other loves live on. It is a very old question, and has doubtless been asked since the beginning of time. It has been answered in many ways, yet none seem to satisfy, as the query still goes on. There is an instinct in the heart of humanity—all evidence to the contrary—that love is immortal; and that when once felt in all the beauty of mutual fulness does not die; but lives ever on from glory unto glory. Behold two lovers, and you will see that each is the other's world. Time with them has ceased to be; they know nor wish to know nothing but the eternal now, and that now is love and more love. They hear the words "till death do you part" with quiet joy, smiling to themselves at the thought that death could have ought to do with love like theirs.

See this same man and woman a few years afterward. What has become of the flower and fragrance of their love? What means her troubled dissatisfied look? What means his air of restless indifference? What has taken place since that bridal morn that has so changed these two? What has become of the eager, blissful lovers? In their place you see a disillusioned, prosy married couple. Who of us has not seen this tragedy enacted before our eyes many times—the tragedy of dying love? In middle life and old age the eyes of men and women turn back to their youth as halcyon days, full of the power and faith of love's passion, and wonder if it could have been an illusion, or if somehow they missed their way along love's road.

Why does love die? Is there something in the nature of love that receives a blight as soon as it is touched by law? Does legal enactment destroy that which it would compel? Many have so thought; and some more venturesome than the others have taken to themselves husband or wife without the sanction of the law. Has love none the less died? Let those make answer who have thus ventured.

Still others give as reason why love dies, the fact that, while burning incense at the inmost shrine of love, we have not—as we should—kept lesser fires burning in the outer courts. They will tell us that it is impossible for one to wholly fill the life of another because of incompleteness; it is necessary therefore to have lesser loves to supplement the greatest, to keep love's altar bright. They will tell you that a trinity of persons is needed—not three in one as the heart insists—but one in three, to meet the needs of the growing man or woman if you would not have love die?

Since none of these satisfy one woman's heart, may I suggest another possible solution, which lies close at hand; but which man will not or does not heed? May I suggest that when everything else fails, this is sure to prove the death of love? The *misuse* of the sex function. The attempt to get the fragrance of the flower without its fruit? The sin of incompleteness in motive, that—like the hand of death—lies heavily upon the love-life of the world? In its last analysis sex-union can have but one meaning, to express completeness—the incarnating of two souls and bodies in one. 'Twere folly then to hope that love live on, when its supreme person for being is made abortive and dead. For truly—as Browning says—"'Tis in a child man and wife grow complete—one flesh."

Lucifer, the Lightbearer.

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M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

OUR SYMPOSIUM on the question of "Free Unions" is again postponed.

"MORE ABOUT THE PRESS-WRITERS," and many other excellent articles are crowded out this week.

ONCE MORE we ask our writers to heed the injunction—"Boil down! Boil down!"—else make it possible to publish long articles, by enlargement of Lucifer.

Concerning Changes Proposed.

Among the answers sent us in regard to the changes in name, etc., proposed by Francis B. Livesey, of Sykesville, Md., for Lucifer are the following:

New York, 59 *W.* 45th *Street*, July 5, 1901.

MY DEAR MR. HARMAN:—I think your idea of enlarging your paper so as to make it a medium of wider expression, speaking for all forms of emancipation of human beings from the ownership of human beings, is valuable and worthy of all consideration. I heartily wish you success in your undertaking. I would say however that I am not fond of the word "reform" as it stands for so much that is dilettante and, to me, evasive. In the profoundest sense of the word, I am a revolutionist, and I should like to see you use some word for your paper that would convey the idea of revolution rather than reform; that is, if you are to make any change at all in the name.

Faithfully yours, GEO. D. HERRON.

Another—from J. C. Slafter, of Minneapolis, Minn., reads thus:

You ask for a brief expression of opinion regarding the remarks of Livesey upon the work of Lucifer &c. To myself, Lucifer fills a want and occupies a field which no other publication does; and if I were to suggest any change in matter it would be that it occupied more of its space with its specialty—"free, self-respecting and self-reliant motherhood." Your editorial, "Is Lucifer Narrow?" is first class. I do however agree with Livesey in his idea of using "Chicago" and the recognized date more prominently. Altogether I do not think it necessary to change the title, as he suggests, to "Chicago Lucifer." I think the object to which he refers can be accomplished without sacrificing the good and well known heading.

You are doing noble pioneer work and I personally don't want to see you switched off into some less important channel. I wish you all success in the work you have chosen.

Nearly every week I send a copy in a sealed envelope, so I am sure it will be opened, to some clergyman, editor, school teacher or other instructor.

Kate Austin and Cornelia Boecklin express like views—see "Voices" column.

Quite a considerable number of letters similar in tone, have reached us, too many for our limited space. Thanking the writers all for their kindness in responding, one more only, for this time, can be inserted—from Mary M. Clark of Albia, Iowa. While our good and zealous friend exhibits rather more feeling over the matter than the occasion would seem to call for, I think it best to grant to her the same freedom that was accorded to Brother Livesey. Freedom of expression is the safety valve that prevents deadly explosions. Under date July 7 our Iowa friend and long-time helper writes:

The weather is so intolerably warm that I can scarcely exist, but I get still warmer when I read some people's criticisms on Lucifer. With but a few minutes to spare I snatched up the little banner of freedom and read Mr. Livesey's article. Part of it makes me glad; part of it I seriously object to. Why should the name be changed? why should the thought-provoking, mind-spurring name Lucifer be sunken into the common, slushy, meaningless, political name, "Chicago Reformer!" Bah! The suggestion makes me *weary*.

And when, pray tell us, did the little mother hen draw in her wings and leave out in the cold any single reform subject? Not since I have known it, and that is a long time. And don't its editors, nearly every week, prune somebody down for getting too "long-winded" in their discussions? And then Livesey wants to "add to its present courage, business and horse-sense!" Truly the man is not *nice*. I would at least try to be courteous. I would not ask people to print a bold intimation that they themselves lacked sense! It seems to me the weekly appearance of the little paper all these years, through thick and thin, is sufficient evidence of the gray matter used in its management, and a lasting monument also of what a woman in freedom can do (this for you, dear Lillian).

Let these smart fellows unload themselves if they must. You just go ahead! You are all right. I could just slap some people—suggesting "horse sense" to Moses and Lillian Harman. I wish I had the part of that man's self-esteem that he don't need (I am only two in my chart). I don't see how any one can criticize the work of this strong, clean, sturdy little paper.

Sincerely thanking the writer of this letter for her defence of the name and the management of Lucifer I feel reasonably sure she misinterprets, in part at least, the suggestions of our phenomenally enterprising and able correspondent, Francis B. Livesey. If all of Lucifer's readers would and could be heard speaking for liberty and justice, through as many papers—daily, weekly and monthly, as is he of Sykesville, Md., there would soon be a quaking among the defenders of privilege such as was never known before, perhaps, in human history.

As to the NAME of our paper:

It is now nearly two years since the question of name was discussed, somewhat exhaustively, in our columns. Presumably Friend Livesey did not see that discussion, and to hundreds more of our later subscribers the reasons for adopting this name will be new and interesting. For this issue it is sufficient, perhaps, to refer our readers to Websters Unabridged Dictionary, edition of 1886, page 792. There the reader will find why and how it is that this most beautiful and suggestive, perhaps, of all the scientific names adopted from the Latin tongue, came to be used by the church as the synonym for the theologic concept of the

"Arch enemy of God and man." The definitions there given of LUCIFER and its cognate words, LUCID, LUCIFIC, LUCIFEROUS, LUCIFORM, etc., closing with this comment, make the best answer to our critics:

"The application of this passage in Isaiah [referring to Lucifer] to Satan and to the fall of the apostate angels, is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

Does not this rebuke apply with startling accuracy to the average Christian believer, whether minister, priest or layman?—"influenced by sound rather than sense, and an implicit faith in received interpretations."

With Professor Herron, and also with Dr. Hawley of Chicago, whose letter is given elsewhere, I recognize in the church—institutional Christianity—backed by organized capital, the real enemy of liberty and justice, and hence I welcome once more the opportunity of showing how the church has tried to disgrace and dishonor the best of all names for a paper whose object is to dispel the mists of ignorance, and to break the chains of superstition and mental slavery. M. H.

The Real Enemy.

Whatever may be said for or against the young journalistic giant, the "Chicago American," it must be said to its credit that it opens its columns to letters from the people; that it does not refuse to publish letters from unpaid correspondents that directly antagonize the utterances of the editor himself and his paid editorial writers. Almost without exception these editorials have denounced and defamed Prof. Herron. Less than one week ago, July 5, the editor's remarks on the "Baby Lions and Divorce," could have only one application, namely, to discredit the movement towards a more rational view of the duties and obligations of conjugal and parental life, as championed by Prof. Herron.

In its issue of July 8, under the head, "The Case of Dr. Herron," the "American" prints without comment, the following concise yet very comprehensive and unanswerable defense of the man who calls himself a REVOLUTIONIST, not simply a "reformer" of old social systems and superstitious customs:

W. R. HEARST, Editor "Chicago American"—Dear Sir:—The reaction which followed the inordinate praise accorded to Admiral Dewey showed how prone the American people are to unreasoning epidemics of sentiment. Is not the almost universal condemnation of Dr. Herron another instance? From the newspaper accounts one would suppose that he was the first man ever divorced, that his children were helpless infants abandoned to a dreadful fate, and that he is guilty of fearful crimes. The truth is that his divorce case is not unique, but cleaner than thousands which have occasioned little comment; that a splendid provision was made for his children, some of whom are nearly grown, and it has not been shown that his conduct has been criminal or even immoral.

In spite of the teaching of Christ, who said, "Let him who is without sin among you first cast a stone," regardless of the command to "judge not," the church has denounced, judged and condemned him. The press and the church and the people were unable to judge correctly without hearing both sides of the story. Possibly Dr. Herron could not defend himself without disparaging the mother of his children. Perhaps he is entirely blameless. It is not possible that interest in Dr. Herron's family actuated the attack. We have deserted mothers and abandoned children in want and shame and despair all about us. Moral lepers have been frequent enough among the clergy. What, then, was the motive? We think a pretext was seized upon by the church and the capitalistic press to ruin him, in order to cripple his power as a socialistic leader. He is able, therefore he must be destroyed—as lovers and emancipators of mankind have been all through the ages. Have his calumniators read his books? He may have erred or he may be in advance of his time and have done more nearly right than thousands who condemn him; but, be that as it may, and no man is capable of deciding, it seems to me impossible that any sane man can read Dr. Herron's works and believe him insincere. Even if he were guilty, Herbert Spencer says that the "faults of the advocate should not weigh against the thing advocated." The great common people, for whose welfare and advancement Professor Herron has given his life, ought to meditate profoundly on the wisdom of the above quotation, which has always been the reasonable defense of the church when one of its leaders went wrong.

Chicago, FRANK M. HAWLEY, M. D.

Contrast this manly and rational utterance from an unpaid layman, with the paid utterance of an editorial "Reverend," on the same subject, in the same paper, quoted by us a few weeks since, and the real source of danger to liberty and progress will need no better illustration. M. H.

The Wounded and Slain.

The Chicago "Daily News" of July 5, under the head "After the Battle," begins its reflections in this manner:

"The active efforts of the police officials, together with the caution enjoined by individual residents, seem to have been of some effect in diminishing Chicago's Fourth of July casuality list. No one was killed outright. The list, however, shows that 103 were injured, and as many of the wounds are serious it cannot be said that the day passed without fatal result. Elsewhere throughout the country the Independence Day celebrations seem to have been quite as deadly as ever, a partial enumeration of the returns from the entire country showing nineteen killed and more than 1,600 wounded."

Nineteen dead and sixteen hundred wounded seems a pretty big bill to pay for the sport of hearing a continuous roar of explosions, as of cannon and small arms, for the space of twenty-five hours or thereabouts. But when we add the injury done to invalids of sensitive nerves, by this incessant bombardment, the grand total of loss to health and life will be vastly increased. The Chicago "Record-Herald" of July 4, says that more than a dozen applications were made to Chief of Police O'Neill for protection, in behalf of the sick against the noise of the fireworks, and that in one case only was the request heeded. Two patrolmen were detailed to guard the home of "Col. John S. Cooper, former president of the County Democracy" who was suffering from an attack of pneumonia. The other applications were denied for the reason that "it was not a case of life and death with them," leaving the painful inference that if these sick and suffering ones had had a "political pull," such as an ex-president of the county Democracy may be supposed to have, they too could have had police protection against the outrage of having their nervous systems tortured and shattered by the near explosion of these relics of barbarism—fire-crackers, bombs, toy-cannons etc. M. H.

WANTED: Names of women and men who READ, and who would possibly take interest in the work of Lucifer and its pamphlet literature. Each of our readers is acquainted, doubtless, with many who are willing to hear all sides, and who are not now subscribers to our weekly or monthly publications. Please send us their names, and if with the names a few stamps can be sent to cover cost of postage and time spent in mailing, the favor will be doubly appreciated. But don't forget to send the names. We need them NOW.

"Happiness is a way-side flower, growing along the walks of usefulness."

Light-Bearer Library No. 12.

The June number of our little monthly magazine marks the close of the first volume, new series. As stated last week, it has been thought best, on account of press of other work, to temporarily suspend the publication of the monthly. We still have a good supply of most of the back numbers, which can be sent to all applicants at five cents each or fifty cents per dozen. Of the last number, "Institutional Marriage," by M. Harman, an extra large edition has been issued, so that our subscribers may order duplicate copies, without charge if they so desire, to be used for missionary work among their friends; or, if they can use a dozen or more copies they will be supplied at half price, or thirty cents per dozen.

The next number of the Library will be issued January first of next year, provided there seems a sufficient demand for resumption of publication. Meantime those subscribers who prefer not to wait for such resumption, can have what is due to them in other literature, or in cash, if they so desire.

Ten Weeks for Ten Cents.

This seems the favorite method just now of extending Lucifer's circulation. As printed elsewhere in this issue, a subscriber in Dakota has sent within the past two weeks seventeen names, with the stamps, for the ten week trial list. Very few people are able to determine, from the reading of one or two numbers, whether they want the paper or not. In no way, as it seems to some of us, can our helpers do more effective work for radical reform—or rather for evolutionary and revolutionary human progress—than by spending a few stamps in sending Lucifer for ten weeks to friends whose minds are sufficiently awakened to see the evils of our present artificial and anti-natural social life, but who are in doubt as to where and how to make the needed changes.

If any friends cannot spare a dime for this purpose, send on the name or names without the dime, and we will send the paper for ten weeks to each new name, provided the sender will agree to see the person for whose benefit the trial is asked, in regard to it, or will write him or her if living at a distance from the sender.

The Arena for July

Contains, as leading articles:

Sweep and Meaning of The Last Century, by Prof. Frank Parsons, of Boston University.

Poverty and Social Decay, by Alfred Martin Colwick.

A College for the People, by Prof. Thomas E. Will, of Ruskin College, Trenton, Mo.

The Criminal Negro, by Francis A. Kellar of the University of Chicago.

An Artist with Twentieth Century Ideals, by B. O. Flower.

Topics of the Times, (Editorial) by B. O. Flower.

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Up-to-Date Catechism.

What is the chief end of man?

To glorify the millionaire and billionaire trusts, and to serve them forever.

What is the chief end of woman?

To give birth to slaves for the worship and service of the holy trinity, God, Government and Grundy (priest, lawyer and "society" leader) and to glorify them forever.

What is the chief end of marriage?

To hold together those whom God—Nature—would put asunder; to breed hell in the home and criminals for the penitentiary and gallows—forever.

What is the chief end of the public schools?

To train children never to think for themselves but to think speak and act as others do—to be automatons—to worship the "state" (the political and judicial boss) and to serve it forever.

VARIOUS VOICES.

C. C. Fairchild, Calif.:—My subscription to Lucifer expired with number eight hundred and fifty-eight. Thanks for continuing sending them. I take a very great interest in reading your editorials; generally turn to them the first thing when I receive the paper. The article on the first page of 871, "True and False Morality," I think was splendid. Enclosed find $1 for Lucifer; twenty-five cents for the "Sanctity of Marriage," and twenty-five cents for "Woman in the Past, Present and Future," by August Bebel. Hoping Lucifer will keep up the good work she is doing until all woman-kind are freed from slavery.

Albina L. Washburn, Fort Collins, Colo.:—I have sold my lots in Loveland, and before buying elsewhere am waiting to hear if there are any colonies of our sort of people near to San Diego, Calif. I have written to several whose names I found in Lucifer, but as yet have no reply. If you have a list of such colonies at your pen's end, suppose you put it in Lucifer for me and other inquirers, soon as you can. I want your book when it comes out, for which I enclose a dollar.

[Will our friends who are interested in colonies, or groups of progressive people, write to Mrs. Washburn? Knowing so well what this noble woman has done and is doing for the advancement of radical reform work, and Lucifer's work especially, in Colorado and elsewhere, I would take it as a personal favor if our friends will respond promptly to this inquiry. M. H.]

I. E. Witman, Pa.:—You have stopped sending me Lucifer, for which I do not blame you, but really I want it; also the Light-Bearer monthly. I am not able now to remit you for same, but will do so within a month or two months at the latest. While I cannot indorse all your ideas, yet there is so much real good in your writings that I want them; besides you are brave, honest and earnest, and deserve encouragement and support. If we had more such people as you and your daughter this old world would be a desirable place to live in.

[We seldom cut off a regular subscriber until notified by the postmaster that the paper is refused. If the subscriber in arrears fails to get his paper and will notify us of his intention to pay when convenient, his name will be re-entered, but since it *costs* something to take a name from the list and then re-enter it, we earnestly request all to notify us *before* the expiration of the time paid for, that they wish the paper continued, and thus save us expense and trouble. M. H.]

Kate Austin, Caplingers Mills, Mo.:—I inclose one dollar on subscription to Lucifer, which I believe has just expired. I will thank you, this late in the day, for the square defense of Emma in regard to the "Truth Seeker's" criticism of her language. . . . You ask for opinions of Livesey's proposed plans to change Lucifer. I see no use to change the name; it is well known far and wide by the name with which it sprang into life. As for the date "E. M. 301," it is easy to reply to a curious inquirer that it dates from a certain act of the church—the reduction to a heap of ashes of one of the grandest men of history, because he dared question the dogmas of priestcraft. The Press Writers undoubtedly are a valiant host, but I see no special use of so much space being taken up to advertise their valor. Some of them seem to be in a trust to blow each others' horn. I was in a ring of press writers a year ago, till they dropped me out—*why* I don't know, unless it was because I did not pass "taffy" enough to go round. I was a little disgusted by one soliciting a brother member to write Mrs. Ingersoll for a donation of $25, because he was such a nice writer, and this member thought he was entitled to the donation because he had so ably defended R. G. Ingersoll in some of the secular papers. The member said he would write Mrs. Ingersoll. I never knew the outcome of it. Well, the world is full of queer people, and all not entirely good or bad. . . A nice row in the A. S. U.,—suppose you see by the "Blade." Well I never was a member and never will be. When I have a dollar to give to reform I can put it where it is needed, without calling on the services of middle men.

W. F., Dakota:—Commencing with your issue of June 15, please send the paper ten weeks to each of the following names. Mark with blue pencil the following articles: "Sex Starvation," in June 15; "Is Prostitution Necessary?" in June 22; "The Right Thing to Do When Married" and "A Private Agreement Between Central Lovers About to Adopt Legal Marriage," in June 29. The person last named in the list is a good circulator of literature and it is good policy to keep her supplied. Enclosed stamps, $1.70, to pay for same.

[Thirteen names of trial subscribers, for ten weeks, from one of our earnest and generous helpers, with $1.30 to pay for same, and forty cents extra—presumably to pay postage and trouble of marking and mailing back numbers, is very encouraging. Mid-summer, like mid-winter, is a season of comparative leisure for many people, and if our friends generally would adopt this plan of sending names of trial subscribers, ten weeks for ten cents, it would mean a boom for our summer campaign of agitation and education.

Since these lines were put in type W. F. has added the names of four more trial subscribers, accompanied with the stamps—$2.10 thus far as his July contribution to Lucifer's summer campaign of agitation and education. His previous record in the same line, extending for several years, would make interesting reading. With only two or three such workers in each state and territory, Lucifer would soon become a power for good such as it has never yet been. M. H.]

Cornelia Bœcklin, New Jersey:—if I were to write you every time I see something that I fully endorse in Lucifer you might be obliged to call a halt. The fact is I appreciate your paper, and would like now and again to write you words of commendation, but I always seem to have my hands full of work; but now I feel *impelled* to write you. In Lucifer No. 871 you ask: "Has any paper now in existence been more faithful to the underlying principles of human freedom and human justice than has Lucifer the Light-Bringer?" I am not acquainted with that paper. To run a paper to suit everybody would indeed be a herculean task and the man or woman that could accomplish that piece of work lives not. So let us try to make the most of the best we have.

I enjoy fully Francis B. Livesey's articles on the Press-Writers. Glad he seems to be working so enthusiastically in that direction. I do not endorse his proposition to change the name of the paper to "Chicago Lucifer," and worse yet to the "Chicago Reformer." Of course we all know that Chicago needs reforming badly enough, although possibly it is in no worse condition than hundreds of other cities. "Lucifer" seems to me to be a very good name. The paper has been running under that name for a number of years and why cannot it be the official paper under that name? Are radical people afraid of the name?

Many of Mr. Livesey's suggestions as to headings, long spun theories, etc., seem to me excellent. I was also much pleased with his remarks in a former number of Lucifer in regard to that nonsensical talk about putting up a monument to the memory of Ingersoll. As he well said to the leaders in that movement, "Don't, gentlemen, don't," when one realizes how poor, very poor, the radicals seem to be—cannot keep in flourishing conditions papers like "Liberty," Lucifer and "Discontent." Where is "Liberty" in these days? We have had a number of excellent papers in the days gone by. Some struggled along for shorter and others for longer periods of time, but all of them had to succumb for want of support, and there are persons calling themselves radicals that want to have thousands of dollars invested in a monument. Let us stand by one or two thoroughgoing radical papers. It would seem as if in such a "great," "glorious," "rich," "wonderful," country as we are told this is, that feat would be easily accomplished.

Let us see what the coming year will bring forth in the way of supporting radical papers, one or more.

[The writer of the above lines has been a reader and helper of Lucifer and its work for at least eighteen years, and hence has well earned the right to an occasional word of commendation or reproof in its columns. M. H.]

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Where art and mammon meet,
There's a sound where traffic marches
A call in the city street,
For a voice is ever ringing.
"Gird up your loins and flee.
I will harden your heart or break it
If you will abide with me."

Go forth with a noble yearning,
Give heed to the griefs of men,
And the years will find you turning
To that mocking voice again,
Which ever recurrent whispers,
Like the chant of the restless sea,
"I will harden your heart or break it
If you will abide with me."

No time for the touch of gladness
Nor yet for the boon of tears,
We toss in a cloud of madness,
Whirled round by the whirling years;
And an echo lingers always
From which we are never free,
"I will harden your heart or break it,
If you will abide with me."

Ay! carve it in iron letters
High over your widest gate,
Since we all must wear the fetters
Who seek the appointed fate.
And the winds shall bring the message
Through all of the days that be,
"I will harden your heart or break it
If you will abide with me."

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Nora (looking at her watch). It is not so very late. Sit down here, Torvald. We two have much to say to each other. (She sits on one side of the table.)

Helmer. Nora, what does that mean? Your cold, set face?

Nora. Sit down. It will take some time. I have a great deal to talk to you about.

Helmer (sitting opposite to her at the table). Nora, you make me anxious. And I don't understand you.

Nora. No; that is just it. You don't understand me. And I have never understood you either, till tonight. No; you mustn't interrupt me. You must only listen to what I say. . . . This is the settlement of an account, Torvald.

Helmer. How do you mean?

Nora (after a short silence). Does not one thing strike you as we sit here?

Helmer. What should strike me?

Nora. We have now been married eight years. Does it not strike you, that tonight for the first time, we two,—you and I, husband and wife,—are speaking together seriously?

Helmer. Well; 'seriously,' what does that mean?

Nora. During eight whole years and more, since the day we first made each other's acquaintance, we have never exchanged one serious word about serious things.

Helmer. Then would you have had me persistently initiate you into anxieties you could not help me to bear?

Nora. I am not talking of anxieties. All I am saying is, that we have never sat down together seriously, that we might try to get to the bottom of anything.

Helmer. But, dearest Nora, would it have been any good to you, if we had?

Nora. That is the very point. You have never understood me. . . . I have been greatly wronged, Torvald. First, by father, and then by you.

Helmer. What! by us two,—by us two, who have loved you more deeply than all others have?

Nora (shakes her head). You two have never loved me. You only thought it was pleasant to be in love with me.

Helmer. But, Nora, these are strange words!

Nora. Yes; it is just so, Torvald. While I was still at home with father, he used to tell me all his views; a d so of course I held the same views; if I had different ones, I concealed it, because he would not have liked it. He used to call me his little doll, and he played with me, as I used to play with my dolls. Then I came to live in your house.

Helmer. What expressions you do use to describe our marriage!

Nora (undisturbed). I mean,—then I passed over from father's hands into yours. You settled everything according to your taste; and so I had the same taste as you, or else I let it seem so; I don't exactly know. I think it was both ways, first one and then the other. When I look back on it now, it seems to me as if I had been living here like a poor man; only from hand to mouth. I have lived by performing tricks for you, Torvald. But you would have it so. You and father have sinned greatly against me. It is the fault of you two that nothing has been made of me.

Helmer. Nora, how senseless and ungrateful you are! Haven't you been happy here?

Nora. No; that I have never been; I thought I was, but I never was.

Helmer. Not. . . not happy?

Nora. No; only merry. And you were always so kind to me. But our house has been nothing but a playroom.

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Here I have been your doll-wife; just as at home, I used to be papa's doll-child. And my children were, in their turn, my dolls. I used to think it was delightful when you took me to play with, just as the children were, whenever I took them to play with. That has been our marriage, Torvald. —*From "Nora, or a Doll's House."*

Some Reasons Why Love Should Die.

BY ELSIE COLE WILCOX.

I do not pretend to solve the whole riddle, but I can give a few reasons that I know have been instrumental in killing love between married pairs. They will be from a woman's standpoint, but I want to say to the brothers that if they will respond to the query, showing why their love dies, I will not shrink from the expose, and if any of the remarks hit me I will not be angry but will try to profit by the rebuke.

First, then, love is a tender perennial, fitted to live indefinitely with proper culture. The average man is like some amateur florists who seek diligently for new and rare specimens, but after the blooming season neglect their plants and permit them to die for want of care.

A man will exert himself in every possible way to win a girl he fancies himself in love with, and will make himself just as attractive in person and manners as possible, carefully suppressing, or concealing every bad habit or trait of character that would be apt to offend her. If he uses tobacco in any form, (and he usually does!) he will be very careful not to use it in her presence, and to brush his teeth and eat cloves, sens-sens, etc., to disguise the odor when he visits her. He will usually keep himself neat and tidy, wear stylish clothing and always look fresh and well-groomed.

But how is it after marriage? For a little while he is all devotion, devoted to his new toy, his rare plant, watching eagerly the unfolding of the flower of love, but satiety soon follows. He grows indifferent! It is too much trouble to keep his company manners on every day. He forgets the little acts of courtesy, the loving word or caress. He neglets to brush his teeth after smoking, trusting to the sen-sen to kill the odor, and by degrees he comes to neglect even that, but proffers the kiss of greeting with a breath that would "knock a mule down." Women, as a rule, dislike tobacco, and even the few who do not object to the odor of a good cigar when they smell only the smoke, will find its effect on a man's breath quite a different thing, and will often turn away in disgust from the man who is so inconsiderate of their olfactory nerves. They simply cannot help it, and I contend that it is an insult to a clean, sweet woman to thus offend her refined tastes. When using this argument I have been answered "But *women* sometimes smoke cigarettes." My reply is "Pardon me, but I am speaking of *ladies!* I know little of the tastes, or habits of the class you mention." As I said before, tobacco is offensive to nearly all women, (and to most men who do not use it themselves) and yet few, if any, married men will quit using it in order to make themselves sweet and attractive to their wives. The few who do should be canonized! And so far as I know their wives fully appreciate the sacrifice and repay it with the tenderest love.

What man would continue to love a woman who made herself repulsive to him with dirt and vile odors. Suppose a wife contracted the habit of chewing asafoetida, and presented her lips to her husband reeking with the fetid gum! How often do you suppose he would seek a kiss? And yet, tobacco is equally odious to many women.

This may seem like a small matter, but life is made up of trifles. The judicious watering, airing, weeding &c., are each small matters in themselves, but each is necessary to the healthy growth of the plant. And the little things of life that tend to give pleasure to the loved one are necessary to the life of love. The shrinking from, or refusal to accept the tobacco flavored kiss is the severing of one of the ties that bind the hearts together, and it is well known that when one strand of a cord is broken a slight strain will often sever another, and soon the strongest rope gives way.

Another "reason"—I have in mind a young couple recently married. For months before the marriage the gentleman was the most devoted of lovers, lavishing every attention on the lady, escorting her to theatres, lectures, &c. and buying every pretty present he could prevail on her to accept. But after the marriage!

For two weeks he never offered to take her out at all, not even for a walk! Then, her sister was going to a party and urged her to go. She timidly suggested to him that she would like to go, and be *refused!* And only married two weeks!

It is evident too, that he was resolved to begin as he intended to hold out, for in nearly two months he has taken her to but one entertainment, although they live in a city, and he has ample means to afford a reasonable amount of amusement. He also refuses on one pretext or another to take her to visit her girlhood home, only a few miles distant, and objects to her proposition to let her go for a few days without him. Now, perhaps, this sort of thing will tend to win or keep a woman's love, but it does not appear so to me.

These are a few of the thousand enemies of love. I could give many more instances, but my letter is too long already, and I will wait and see if some of the brothers will retaliate by pointing out some of our faults which assist in the deplorable tragedy —the death of love.

Lawrence, Wash.

Crackerets.

BY TAK KAK.

Christian Science is a great mistake, substituted for a greater.

* * *

Protestants err in denying the power of the church to forgive sins. They should have extended the privilege of the clergy to every member, for believers want to confess and to be absolved.

* * *

The woman that did not have man's passions, never had a father. They say that two wrongs do not make one right. I have, however, seen two rights create a whole train of wrongs. It generally takes much more than two wrongs to establish a right.

* * *

Those who escape from purgatory or the law, come out cleaned.

* * *

A thousand industrial co operators could become rich as Jews; a hundred could attain material comfort; ten intelligent adults could appreciably better their fortunes.

* * *

The correspondent who injects into his communication a suggestion concerning the business interest of the paper, thereby invites the editor to use his blue pencil on the irrelevant remark. Whatever is permitted is invited.

Wanted: A Jewel.

BY A. H. TUCKER.

That "consistency is a jewel" is quickly apparent to one who sits as a listener to the pleaders at the bar of popular approval or for public patronage.

There are those, I believe, who do not pretend to be consistent and yet there is no such thing as arriving at a logical conclusion without it.

For one to declare in one breath that there is no such thing as poverty, sickness or death and in the next to tell how the death of a dear child might have been prevented; or that for a stipulated price all diseases will be cured and success in life assured, is bound to have a mystifying effect on a mind accustomed to reasoning along logical lines.

To hear a sweet warbler chirp out the "I-lest assurance"

that "her omnipotent word" will surely bring success, and then, later, when some one who has invoked the word and accompanied the invocation with the stipulated price, complains meekly of the tardiness with which success puts in an appearance, is told, softly, that "somehow, somewhen, somewhere," success will surely come, one's knowledge of legal matters will at once suggest how utterly worthless one's note would be, made payable "somehow, somewhen, somewhere."

What a solace to a "poor devil" who has "hustled" all his life without making any apparent material headway to be told to get up and "hustle" for success after he has been solemnly told that this "omnipotent" word would "do the business" for him.

People will damn the doctors and malign the ministers without reserve and then, if one or more of these should happen to say or do something in line with the particular reform (?) they advocate will trot them out with a careful display of M. D.'s and D. D.'s, as witnesses whose evidence is especially weighty

I have always been averse to giving much weight to the testimony of criminals who turn states' evidence. I know a man who has been twice vaccinated and yet no evidence of consumption or syphilis has ever appeared. Can he be blamed for believing it makes a difference who is vaccinated?

Vivisection perhaps, at times, may be conducted in a cruel and objectionable manner; but I am sure the man who has a chance to give up a few small sections of his skin to help "sod over" the lacerated cuticle of his sweetheart will ever be glad the "grafting" process was discovered.

And why all this fine spun sentiment about taking life? Can any one who "stops to think" conceive of the possibility of living without causing death? Nothing is clearer to my mind than that nothing in the universe is permanent. Constant change must take place that there may be life. Without change in the universe, "universal death" death would prevail.

It may be that as time goes on, life in its various forms becomes contaminated or polluted as does a pool of stagnant water in contact with decaying or soluble matter and needs to be freed from the restraint of more condensed forms of matter and allowed to purify itself, as do the waters of the running stream.

Some day I presume some one will start a society for the suppression of steam boilers, fearing the water in the universe will be all boiled away.

And here's another opening for a "good living" for some one—why don't some one organize a society for the protection of whiskers? The crime "against nature" of killing innumerable millions of feet of living human whiskers every year is something appalling.

If some one would only constitute himself the "head of the movement," start an "organ," work the "just one subscriber chestnut" diligently, deal in cosmetics and specifics for hurrying up and luxuriating the beard, Dowie wouldn't be "in it" with him, for a "snap." True, one would have to have sufficient "nerve" to enable him to present the matter with that assurance that passes for sincerity.

Of course the barbers would secure legislation against the movement, have its "organ" suppressed if possible, and make *every one* who wished to wear a beard *pay* for a license from the "board of health" granting them the privilege, in order that the "growing generation of barbers might have *business.*" And right here is a place where the "cloven hoof" of our social order shows itself.

Two Wives in Same House.

BY ADELINE CHAMPNEY.

"Clearfield, Penn., May 25:—A remarkable case has been brought to light at Crenshaw, a mining town, by the arrest of John Vasilko, charged with bigamy.

"At the hearing it was shown that Vasilko had two wives, both living in the same house with him.

"The women were warmly attached to each other. Wife No. 1 had one child, while wife No. 2 had three children. In passing judgment Squire Felt decided to divide up the children each woman to keep two. Wife No. 2 was ordered to leave Vasilko's home, but Vasilko was directed to pay her $10 per month for thirty months.

"The scene at parting was very affecting, the two women deeply regretted the necessity of separating, and Vasilko being loath to give up one of his wives."

Behold how the law protects the sanctity of the home, and the mother and her children!

Closely investigated this becomes a curious case. As a man can have but one legal wife, woman No. 2 is no wife at all, yet he is obliged to contribute to her support—a meagre sum, for a short time. Apparently the righteous judge thinks there has been some partiality shown and he tries to equalize matters by giving one woman's child to the other!

Here were two women in the same house with one man!—very "irregular," to be sure, but *who was injured by it?*

The law steps in, makes one man and two women unhappy, breaks up the home, separates one child from its mother. "Morality" is upheld, but *who is benefitted by it?*

Press-Writers' Notes, No. 2.

BY A. C. ARMSTRONG.

July 7, Providence, (R. I.,) "Sunday Journal" prints a long letter from Francis B. Livesey on the marriage question that is alike a credit to the liberality of the "Journal" and the iconoclastic author of Sykesville, Md.

Richmond (Va.) "Sunday Times" prints one from Kent B. Peery of Longwood, Va., advocating the adoption of resolutions now before the committee revising the state constitution, striking the word Christian from Section 18 of the "Bill of Rights," taxing all church property and prohibiting state aid to sectarian institutions. July 8, "Traveler" (Boston) prints two fine letters from D. Webster Groh, on "Blue Laws" and "Order and Law." "Bulletin" (Philadelphia) Chas. A. Osborn on "Faith" and Edward Stern replied to Gidney on "Socialism." July 9, "Traveler" prints J. T. Small on "The World Aroused" by the "Transvaal War." A. A. Orcott on "What Are Our Courts For?"

Rockland, Mass., "Free Press" announces the award of the prize for the letter coming the nearest to the Stroller's ideal of spending a million dollars, to Francis B. Livesey; the point that decided the matter in his favor was that he would start a people's paper to be filled with the thoughts of unpaid contributors. "Bulletin" (Phila.) prints G. L. Gullickson on "Christianity and Progress."

July 10, "The World-Herald" (Omaha Neb.) prints a half column letter from William E. Bonney 1839 O St., Lincoln, Neb. in reply to that paper's question "Will some philosopher explain why lightning so often destroys churches and so seldom hits saloons?" Brother Bonney has well improved this opportunity to rub it in on the churches. "Traveler" (Boston) prints Edward Stern on "Natural Evolution;" D. Webster Groh "For Equal Rights;" Harriet M. Closz, "Blue Laws"; "Paine Hall" (Wm. Duffney) "Infidel and Christian;" and J. T. Small "Chase vs. Groh." "Discontent," (Home, Wash.) prints "Comment" from Kate Austin.

July 11 "Traveler" (Boston) "Paine Hall" (Wm. Duffney) pays his respects to the "Christian Hell."

July 12, Rockland, Mass., "Independent" prints one from J. T. Small on "Revaccination"; Bellefontain (Ohio) "Republican" prints the writer on the Sandy question with nearly two columns of editorial comment. He was not hit hard, but in a tender spot; "Bulletin" (Phil.) Edward Stern on "Basic Principles."

July 12, "Traveler," J. T. Small writes a good one on the "Doctor's Dream of Empire." Edward Stern replies to criticism. "Examiner" (San Francisco.) The writer commends an editorial against "The Stupid Frightening of Children."

NEW MEMBERS.

b. Johnson, A., 414 Lilly Ave., San Francisco, Cal.
a. Simpson, W. A., Philadelphia, Tenn.
a. Hutcheson, W. J., 54 C. Springfield St., Sta. A, Boston Mass.
b. Gilbert, J. M., Randolph, Texas.
c. Pope, J. W., North Madison, Lake, Co. Ohio.
f. Herron, Mrs. Carrie Raud, Mont Clair, N. J. Her gift to the Press-Writers' cause was ten dollars. Who will be next?
17 Leroy, St., Dorchester, Mass.

Lucifer, the Lightbearer.

Published every week at 500 Fulton street, Chicago, Ill.
Terms: One year, $1; six months, 50 cents; three months, 25 cents.

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

Special Notice.

PREMIUM GIVING FORBIDDEN BY POST OFFICE DEPARTMENT.

Just as we are going to press we are notified that premiums can no longer be given with papers which are mailed at regular second class rates of one cent a pound. This order is to go into effect Oct. 1, so our present premium offers can be good only up to that date.

The Outlook—Socialism.

A press dispatch from Indianapolis dated July 29, says:

The largest convention of Socialists ever held in the United States opened here to-day. The gathering was called by the executive boards of two divisions of the Social Democratic party to unite all factions of socialism and to adopt a new name for a united movement.

Delegates from almost every state in the union are here. One of the central figures is Professor George D. Herron of New York formerly of Iowa College, Grinnell, Ia., whose recent divorce and marriage drew national attention.

On his way to Indianapolis from New York, Professor Herron stopped two days in this city and made one public address to an audience estimated by the "Record-Herald's" reporter at 2000. The attendance would doubtless have been much larger if his coming had been properly advertised. The "Chicago American" of Friday morning last, stated that Prof. Herron would arrive in the city "to-night," and would lecture "to-morrow night (Saturday) at Socialistic Hall, 120 South Western Ave." His friends claim that they made special request that this error be corrected in later editions of the paper by substituting to-night, the corrected date, for "tomorrow night". No attention was paid to this request.

The Record-Herald's report of the lecture was, in part, as follows:

The public school, once the threshold and bulwark of American liberty and progress, is now throttled by the capitalist, by the man who owns the nation. Directors, superintendents, principals, teachers—every part and person of the system—are owned and tyrannized over by a single corporation, the book trust. The very history which your children read and are taught to believe, is made, written and enforced by a gang of organized capitalists. No man nor woman in power in the American public schools to-day dares to resist this influence in the schools. Your children are being taught, with or without your consent, the things and only the things which amalgamated money wishes them to know.

Your priests, preachers and religious teachers are all debauched by the same influence. There is hardly a pastor left who dares to stand in his pulpit and teach the word and spirit of God's teachings. Why? Because in a pew before him sits the man who owns his bread. Because in his church, which is owned by corrupt capital, sits the man whom it is his business to please, the man whose word has become in the United States greater and more potent than the very word of God; the man who owns the schools, the man who owns the congress, the legislators and the whole engineery of American life—the capitalist.

The same capitalistic power which is dominating your public schools, your churches and the literature of your country is the power which is upbuilding and directing the policies of your colleges and universities. It is preparing a way to combat the rising power of socialism. It is founding and inculcating its own schools of economics, of politics, of religion and of philosophy. It is weaving the bridle and making the saddle upon which, if you are not careful, it will ride back to power even after your first victories have been won.

It is history that tyrants have always regained their lost thrones upon the very movements which were started for their undoing. Already capital is building for itself a new middle class. It is proposing and carrying out schemes for co-operative industry. It is ignoring the producer, the workingman, the common people, and, by an ingenius and far-sighted scheme of warfare, is making for its future use and defense a race of dependents, of co-operative slaves, a people of serfs.

Every editor and newspaper in the land is bought and pledged, consciously or otherwise, to this scheme of destroying the gist of socialism and creating in its place a system of bastard socialism, of partial concession, of false pretense, a system wisely calculated to make the very people who demand reforms the vehicle and the mouthpiece of the common enemy—allied capital.

* * *

While newspaper reports of Socialistic utterances are not remarkable for accuracy these paragraphs probably are not far wrong as to the main drift of the discourse of the man who is now regarded by many thousands of people, in this hemisphere at least, as the best living exponent of the aims and animus of what is called the "Socialistic movement," "Social Democracy," Christian Socialism," etc.

That there are great and apparently insurmountable differences between the views of the various wings of the Socialistic workers is recognized and deplored by all who wish to see justice prevail, goes without saying, and hence the result of the conference now being held at Indianapolis is doubtless looked forward to with much anxiety by tens of thousands if not millions of people.

Since the foregoing was written a "special telegram" to the "Chicago Chronicle" reports that "Eugene V. Debs has been turned down by the (Socialistic) party and has ceased to be a controlling spirit in its councils," and a telegram from Milwaukee, tells us that Frederick Heath, leader of the Wisconsin Socialists, predicts that "another party will be organized."

This report, added to the later statement that the conference between the leaders of the "Billion Dollar Steel Trust" and the representatives of organized labor have failed to agree on a basis of settlement, once more gives a gloomy cast to the outlook—gloomy for all who hope for economic salvation through political parties, through leadership and through obedience to the commands of a leader

That concert of action, unity of action, is necessary to success of any movement is conceded by all, but that something else is needed before intelligent concert of action, effective concert of action can be practicalized on the part of the producers of wealth, is becoming more and more apparent, as time rolls on, to many who have carefully studied the history of political parties and of "labor unions."

What that something is will probably he made the subject of an article for these columns in the near future. M. H.

Old, Yet Ever New

Are Ibsen's master works, "Nora; a Doll's House," and "Ghosts." We have just purchased a large stock of these works, handsomely bound together in cloth, on terms which enable us to offer them as premiums with yearly subscriptions to Lucifer.

This is in no sense a cheap edition. The paper is fine and heavy, type large and impression clear; binding beautiful and substantial. A handsome and dainty volume either for your own library or as a gift to a friend.

We will send a copy of this book post-paid, to any address as premium with a *paid in advance* yearly subscription to Lucifer. If any subscriber who is in arrears wishes to take advantage of this offer he may do so by paying his arrearage, and sending us $1 for the ensuing year.

This is the very best premium offer we have ever made, and we would not now be able to make it were it not that the books were sold at bankrupt sale.

Notes and Comments.

ERRATA:

In Lucifer No. 875, bottom of editorial page, first column, for "talk-gatherers," read *toll-gatherers*. On page 223, 15th line second column, for "enumerates" read *enunciates*.

* * *

SOCIETY OF ANTHROPOLOGY,

Owing to the rain storm Sunday afternoon the attendance at the hall of this club was not so large as is usual, the speaker of the day, Mr Jay Fox, himself being numbered with the absentees. The subject of discussion, "Labor's Discontent and the Steel Worker's Strike" was deferred until next Sunday—August 5, when Mr. Fox is expected to deliver the opening address. Time 3:.0 P. M., at Hall 220 Atheneum Bldg., 26 Van Buren st.

* * *

DROUTH BROKEN.

The disastrous drouth and intense heat that had long prevailed over the great Middle West, and over many of the Southern and south-eastern states of the American Union was broken by copious and very general rains on Friday and Saturday of last week, and also on Sunday of this week, bringing hope, joy and gladness to millions of people. This very welcome change in the program of the weather, added to the prospect of a near settlement of the great strike of the steel workers, causes the general outlook for the future to take on a much more cheerful aspect.

* * *

PRESS WRITER'S CLUB.

The main purpose of the Press Writer's "Notes," by A. C. Armstrong, the first installment of which is given in this issue, is to show what the members of the Press Writer's Association are doing; also to show in what papers they are getting a hearing, and the class of subjects chiefly treated upon by them. If our space were adequate to the demands upon it we would gladly print all that is offered by the secretary of this association—the most powerful for good or ill of all the agencies now in the educational field. Readers of the public newspaper are fast finding out that editors and paid contributors are hired, not to tell the truth, but, as some one has expressed it, to keep the truth out of print. Hence, if we are to have an approximation to truthfulness and candor in the public press, we must look to the unpaid volunteers—to the writers who have no bject to gain except the triumph of truth and justice.

A Definition.

BY ROBERT C. ADAMS.

A free lover is one who believes in the right of private judgment in sex morals. He thinks that continence, marriage, variety or prostitution are matters that concern the individual and that any restriction or dictation on the part of church or state as to private conduct in the exercise of sexual functions is a trespass upon freedom.

It is not correct to refer to a free lover as a varietist any more than it is accurate to call a freethinker an atheist. A freethinker is one who claims the right of private judgment in religion He rejects the claim that there is any revealed, authoritative standard of religious belief. He may be a theist, deist, agnostic or atheist but he demands liberty of thought and speech on religious topics. To be consistent he should demand it on all topics, but there are some persons who should be styled freethinkers limited, for they restrict liberty of thought to the realm of religion and are intolerant to anarchy, socialism, free trade, free rum and free love.

Some free lovers are continent and many are faithful to the marriage bond. They only agree in asserting the right for each person to determine how he or she shall live their sexual lives. Some advocate one theory and some another and few will venture to declare that any one system of life is adapted to all people and places.

Before the present era of higher criticism and scientific research the enemies of rationalism always classed freethinkers with blasphemers and blackguards, just as now the enemies o sex freedom allude to free lovers as rakes and debauchees. But as free thought was stood up to by its adherents in spite of religious abuse so free love must be championed against the assaults of prudery.

To Press-Writers and Others.

BY E. J. PAUL.

Perhaps if Friend Livesey and others knew of the struggle that the friends of Lucifer have been through to keep the sex-question before the world, since Heywood, by imprisonment and death, was forced to lay down the work, they would not want to change its name and central idea every month. An increasing number throughout the world realize that "sex contains all." That it will take a better race to change administrative and economic methods.

Ezra Heywood and Walt Whitman raised a banner on which was inscribed Purity of Sex—Respect for our Origin. Moses Harman took up that banner when no one else did, and Lucifer became the rallying point of all respectors of sex. This "coterie, which is world-wide, is content to trust our Moses and his daughter with the banner.

* * *

Unions fail when they cease to be mutual—or, as James would say, when they cease to be unions.

Goldman is right, but uses the wrong word. Men and women have an interest in each other when they love, and when they have duties toward each other.

When I have a sweetheart I'll do that which will cause us the least pain, and that will not be slavery.

When I love myself alone I cannot expect to find any love outside. I can form no unions. As quite a number of us look at it, the great trouble is that men and women get children but produce no love.

If the future has nothing better to offer we radicals had better quit reviling the priest and the chief.

The more gods and kings we have, the more tyrants.

I believe that we are something above and better than pismires, therefore I wish to change the present system.

A Common Disease.

BY S. T. SUDDUCK, M. D.

"What ailed Mrs. Jones, Doctor? I heard this morning that she was dead."

"Routine," replied the doctor tersely.

"Routine? Why Doctor I never heard of such a disease in my life."

The doctor laid his paper aside, removed his feet from the floor to the table, leaned back in his chair and replied: "Thousands of women die every year of routine, and the insidious disease is not suspected. It usually sets in about a year or two after marriage, and continues, if not broken up, until it lands its victim in an untimely grave."

"Why Doctor, you frighten me. Perhaps my wife has it now, and has it bad, too. I know she seems going into a decline, is thin, and looks weary all the time. I have tried different doctors, have treated her for liver complaint, heart disease, kidney trouble and even consumption, but nothing seems to do her any good. She is up and around all the time, and does her work as usual, but seems to be 'on the drag' all the time, no life, no spirit, and has a care-worn look."

"Those are the symptoms," said the doctor quietly, as he lit a cigar and, again, elevated his feet to the office table.

"Well, Doctor, tell me something of this terrible disease that you say is consuming the vitals of thousands of wives and mothers every year."

The doctor sat and puffed away for some time without answering, and then said, "What does your wife do? What has she been doing ever since, say a year after, your marriage?"

"Well," I replied, "about that time Charley was born, since then everything has gone on smoothly enough. Emma was a stout hearty girl when I married her fifteen years ago, as you know, and our eight children are as pretty a little flock as one ever sees. We have generally had good health, but somehow of late years, Emma has not been so well as she used to be. You see she never liked hired help. She did all her own work for so long before she needed help that she got used to it, and—I can't bear muddy coffee or raw bread, and we could never get a girl that cooks like Emma. Well, if she would see me frown, or leave the table before the meal was over, she would turn off the girl, and cook, herself, if it killed her. So for years she has done her own work. She gets up of a morning, dresses, gets breakfast, gets the children up, dresses them one at a time, gives them their breakfast and gets them off to school; then washes the dishes, makes the beds, sweeps and tidies up the rooms, etc., etc. By that time dinner is to get, and after dinner is over, dishes washed, etc., she takes up mending. You know children tear out clothes rapidly. Then at four the children come from school, and, while the older ones help some, the younger ones are in the way, and make a good deal of racket besides, and Emma does have a hard time with them I'll admit. Then after supper the children are to undress, and put to bed, and so many things to do that it is usually late before she comes up to bed. I scold her for sitting up so late, but it does no good; she always makes excuse that she has mending, darning or something else to do, and so it goes. Well, by the time she comes to bed I have had a good nap, and of course, not having much chance to talk to her during the busy hours, I like to talk, and have a bit of love with her as we used to do, but she is usually cross and fretful, and says sharp things to me, then I get angry and the day ends in a bit of hard feeling that worries us both."

The doctor had puffed his cigar vigorously while I was talking, and when I had finished he flung the stump, rather spitefully, I thought, into the spittoon, removed his feet from the table to the floor, turned towards me and blurted out—"Jim Welch, you're a brute!"

I almost sprung from my chair. The doctor and I had been chums all through our school-boy and college-days, and loved each other like brothers. He got acquainted with Emma after our engagement, and had fallen deeply in love with her himself, b utbeing too late, he shook hands at parting, (he was going to Philadelphia to attend the medical school,) and wished me much joy and happiness with my soon-to-be bride. (He was always a generous fellow.) Well, from that time on, his life and mine drifted apart, he graduated and settled down to practice, and later in life married a woman twenty years his junior. She was rather literary in her tastes, wrote pretty verses and stories, and of course he let her do just as she pleased. She was pretty, and little, and sweet, he called her pet names and she never gave him an unkind word, and life flowed along so smooth and nice with them that I contrasted her with Emma with her thin haggard face and snappish ways rather unfavorably, and sometimes I'll admit I was a little cross myself.

I had studied law and had a large practice, and had a good deal of annoyance and could'nt help carrying some of it home once in a while. But to be called a brute, by my old friend and chum, Dr. Gray, was a little too rough, and my face must have shown anger, for he continued, (laying his hand on my arm), "You don't mean to be, old fellow, but you are, all the same, without realizing it. And thousands of others are doing, today just as you are,—keeping your wives on that infernal tread-mill 'duty,' year after year till they get like old horses and if you would turn them out in a ten acre field they would go round and round, (figuratively speaking.) It is this 'routine' that kills, this going in the same old rut day after day with no time to read, no chance to go, or see anything, this eternal work, work, work. No wonder the physical *wears* out, while the mental and spiritual *rust* out. A man has no right to make a slave out of his wife, to do drudgery for him, all day and then expect her to be the sweet wife to him at night that she used to be when young and free from care. He should relieve her from child-bearing so soon as he finds her physical health failing, and limit his family to two or four at most, and not go on as you have done, *compelling* her to bear children—one after another until she is worn out,—dies, and *orphans them all*. Two children—one of either sex, is sufficient for any mother to care for and raise up, and do it right, and unless the mother is exceptionally clever as well as hearty two is as many as she can do justice to, and do justice to herself. And after the second one is born especially if the births have been laborious, the mothers look upon the nuptial act with more of pain and dread than pleasure, and her life is jeopardized with every such act. And children born under such circumstances, have fastened upon their lives such pre-natal conditions as no child should be born with. It is a fact that every one knows, that the *latest* born children do not compare favorably with the first or second born, and why? Because the pre-natal influences are not so good."

And so the Doctor talked on and on until I began to think I had been a brute sure enough, and I said, 'You are right, Doctor, I believe I have been in a passive dream all these years, but you have *waked me up*. Now what must I do?"

"Break up the routine," said the Doctor. "Get out of the rut. Take your wife out of the treadmill. Get a governess for your children. Have a play room and a school room, for them, and let the governess take them in charge; "farm" your cooking out, or get an experienced housekeeper to take full charge of the kitchen. Then let your wife take you to the office each morning in the carriage, and continue the drive for an hour or so. Take her to the country occasionally, get her interested in reading, don't scold her, or even look cross if the coffee is muddy or the bread dough, once in a while. Tell her of your plans, let her sit in your office, with the latest magazine in her hands for a blind, and take items once in a while, and see how you conduct your business; introduce her to your gentlemen friends and let her talk to them. Take her to the theatre and to a lecture occasionally. Do this and my word for it the bloom will come to her cheeks, the sparkle to her eye, and the elasticity to her step without dosing her with medicine, and you will soon have no occasion to find fault with her with regard to her 'wifely duties' and lack of loving kindness to yourself."

The above conversation occurred just two years ago today, and I put the good Doctor's advice into practice. I took the care of the children entirely off her hands, as far as manual labor was concerned, such as washing and dressing them, etc., etc., placed a housekeeper over the kitchen department, freeing her from all that part of the business, fitting up a nice bed-room for her exclusive use—next to my own; freeing her from any fear of a further increase in the family. Placed the horse and carriage at her service with a boy to bring it at any time, and in fact followed the Doctor's programme to the letter, and my Emma looks and says she feels fifteen years younger than she did two years ago, and it costs me but little more to live now than it did then, and I have the satisfaction of knowing that Emma is not a *slave* and that I am not a *brute*.

VARIOUS VOICES.

C. R. Fisk, M. D., Keokuk, Iowa:—What do you want now for the book "Government Analyzed" by Kelso? I remember the first one I bought of you, several years ago, I paid you $1.50. I never begrudged it; for it is a great book.

[The price of "Government Analyzed" has been reduced to one dollar; for those who buy to sell again, a further reduction will be made,—according to quantity. Now that the foundations of our various political systems are being examined and sifted, as never before, perhaps, this searching analysis of government by Col. John R. Kelso, supplemented by an able presentation of the Co-operative Commonwealth by Etta Dunbar Kelso, ought to be widely circulated. M. H.]

Frank Reed, Eureka, Calif.:—The pamphlet containing your address on Institutional Marriage to hand, for which I thank you. If Judge Dodge is correct in his interpretation of the spirit and letter of the law, and he himself is in sympathy with such law, the most I can say for both the Judge and the law, is, that they should be tarred and feathered, and then sent adrift down some terrible stream. The idea that man has a pecuniary or property interest in wife or child is repugnant in the extreme. Perhaps you could not do better than to print just the few, simple words of this learned donkey, and send them broadcast over the land. I will contribute my mite to this end. Let these be brought before the eyes of every married and unmarried woman, and there will be a little stir in society. There should be no other binding power than that of love between man and wife, for we may as well keep up the name husband and wife, as not, for only those who truly love each other can, appropriately, be called such. Legal marriage does not make righteous marriage.

Edward Stern, Phila., Pa.:—Your Institutional Marriage I regard as one of the best things you have written. You do not understand me to underrate the importance of the sexual problem, but as I have already written you, think that economic salvation will powerfully aid its solution. I do not think that there has ever been a time in the known history of mankind, when so many people have been seeking after light, as at present. . . . Much however depends upon how subjects are presented. Over and over again I have thought of writing up a little pamphlet on sexuality, one which would offend no seeker after truth. Many, many of your sexual publications repulse the very men and women whom they should attract. It is not for me to dogmatically lay down the law to you or any other human. What are the laws of nature (God) bearing upon sexual relationship of humans? Do you think that nature which has and does lay down laws regarding the minutest molecules of matter whether solid, liquid, gaseous etc., has overlooked the function and embrace from which and through which we all have come and continue to come? I know, you know, that in countless cases of bestiality, lack of knowledge, unnatural conditions combine to wreck the sexual unfoldment of couples. Many, many of these couples are eagerly desirous of light, light, but they are encompassed in gloom. You know, I know, that if a fair proportion of children were truly conceived and reared, that in a short time we would have a race of Gods instead of our present apologies, abortions or call them what you will. I am not Jesus Christ; I am not Elijah, or any of the prophets reincarnated, to the best of my knowledge and belief I am simply a fallible, erring man, but my heart has and does go out to suffering humanity, and when I perceive a truth, quietly I will hold fast to it, elucidate it, stand by it until I am shown to be in error, then I will quickly thank the man that enlightens me.

Iva P. Lowry, Mo.:—Enclosed find $3 for back dues on Lucifer. Thanks for sending after time had expired. The paper has been a great help to me; also a great agitator of my brain power. Your occasional strong opposition to socialism sets me to thinking as nothing else does. You seem to separate government from the people in your idea of the Socialist's Co-operative Commonwealth, and connect it with authority. This is not my idea, nor can I read it in their writings. I heard a socialist lecturer say a few days ago in his lecture, that he did not want the government as at present constituted, to own anything, and that he did not like to use the term government in connection with the co-operative commonwealth as it seemed to imply authority. You do not oppose a systematic plan of conducting co-operation in groups, by the people composing that group, so, why oppose the same in national co-operation?

Fifty years ago the group idea could have been inaugurated, but today, with the great trusts controlling the necessaries of life, or what is supposed to be such, it seems to me impossible. For my own part I could and would willingly choose freedom now, under these conditions, freedom from the law and everything the trusts have cornered for I can live and thrive mightily on fruit, nuts and raw cracked wheat, and wear the loose easy fitting clothes that cost so little—the "mother hubbard styles" (where I would suffer would be to be deprived of books,) but what good would it do to do this, in the solution of the great problem? If everyone did so of course the trust would go out of business, but they won't! Remove government and the trust will only laugh and stay in business! Isn't that so? Private ownership of Mother-Nature is wrong.

You and May Huntley say you don't know why love dies. My idea is that it is killed by the competitive spirit that dominates human beings. We wish to secure the love expressions of a certain person for our enjoyment before someone else does. Yes, even the best of us. When our concern shall be how much love we can give, we will have an altogether different proposition.

I am interested in the Press Writers and wondering if I could be of use to them in anyway. I've lots of time and a wee bit of brains, but am not yet able to write readable articles for publication.

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Every living thing begins its career in life as a cell which forms a part of the parent's body. After a season of preparation, during which time it remains attached to its mother, the embryo which has been formed from the original cell is separated from her and begins its existence as an individual living being.

The character of the offspring is determined so definitely by its parentage, that, during its whole life, it must remain like its parent in many important respects. This natural likeness of the offspring to the body which produces it preserves the various kinds or species of creatures among living things. There is no vital law more universal and unchangeable than this law of transmission of sameness of kind, which governs the nature of offspring and perpetuates the various types of vital existence.

The reason why the young being is of the same kind as its parent is simply because the embryo is a portion of the mother's body; hence, as it grows, it remains the same in kind, and must ever continue to be like the original body from which, as a part, it was derived. Any familiar class of living beings will furnish illustrations of the truth of this law. Thus a grain of Indian corn is formed by the parent of the plant as a part of itself; when this grain is ripe and is planted, it grows, and, in growing, must produce a plant like the parent corn plant: it cannot become wheat, nor can it be oats. The egg of the goose is formed by the mother bird from a part of herself; when this egg is hatched, the young bird is necessarily a goose; it cannot be a robin, nor is it possible for it to be an eagle. The calf, born of the common cow, is formed by the mother from a part of herself; when it is separated from her by birth, it must be of the cow kind; it cannot be a deer, nor can it be a bear. So also, the child of human parents is formed by its mother from a portion of herself and must be a human being like her; it cannot be anything else.

All living things die. There is nothing more certain than that every plant and every animal which has fulfilled its allotted season of life must disappear by death. Individuals perish, yet the race or species is continued by the origin and life of other individuals of the same kind. These new things take the place of such as die, and, in turn, produce others like themselves, and then pass away by death.

In the world of plants, the reproduction or succession of individuals is accomplished chiefly by the formation and growth of seeds. Each seed is made by a parent plant, and contains within itself some nourishment together with a living germ. This germ is really a tiny plant, ready to begin to grow as a separate plant under suitable conditions for such growth. Thus, if the seed is properly planted in the soil, the moisture and warmth of the earth cause the embryo within the seed to begin to grow. All plants which produce seeds have certain parts of themselves which perform this important duty. These parts are the flowers which the plant bears, often so noticeable for their sweetness and beauty. The showy portions of the flower soon drop away, but a part, called the pistil, still clings to the parent stem and perfects the seeds. The stamens and pistils of the flower are properly called the organs of reproduction of the plant, for they are designed to make the seeds which are the plant's offspring. These parts of the flower are to the plant what the sexual organs are the animals.

In many ways the lowest kinds of animals resemble plants, and the reproduction of such animals is often as simple as the formation of seeds and buds by plants. In some of the very lowest kinds, the adult or fully grown animal simply divides itself into separate parts, and each of these portions becomes a new individual which grows to maturity, to be divided again and again into new and distinct individuals. In other cases among the lower animals, the young are derived from the parent bodies as new buds and bulbs are formed by some kinds of plants. These "buds," on being separated from the mother animal, grow as distinct individuals, or, it may be, they remain attached to the parent stock and grow as branches do upon trees, thus forming a cluster or colony of animals. Such animals are little more than plants, and are wanting in all of those distinctive features of animated bodies which distinguish the higher animals from the other forms of creation.

In animals such as fishes and birds, with few exceptions, the female forms eggs within herself, which correspond precisely to the seeds formed by plants. An egg, like a seed, contains a living germ, the same in kind as its parent, and, also, nourishment for the early growth of this germ or embryo. During the process of hatching a bird's egg, the embryo within the egg becomes a young bird, which breaks from the shell at the appointed time, quite able to begin life on its own account.

In animals of the highest orders, among which the human being is included, the egg is retained within the mother's body until the young animal is ready to be born alive, after which it is nourished for a brief season by the mother's milk. All such animals are called mammals because they nurse their young, and the mother is called the mamma.

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The human being is not unlike the other mammals in these respects, excepting that the human offspring is less strong after birth and needs the attention of its mother for a much longer time before it is able to care for itself in the world. However greatly man may excel the brute in mental and moral endowment, the human being is not otherwise an exception in the animal world, but is like other mammals in all essential respects, subject to the same laws of life, health, development and reproduction.—*Sex and Life.*

More About the Press-Writers—No. VII.

BY FRANCIS B. LIVESEY.

LUCIFER AS A SEX REFORM PAPER.

If there is any hesitation in making Lucifer what I call an all round reform paper, I am just as well content to see it confine itself to its sex work, provided it will take up the Press-Writers' methods in carrying on its campaign. With all possible economy the paper is barely large enough to do justice to this one line of effort. Then, too, times have changed considerably since Lucifer first started amid misunderstandings and persecutions. There is no call for the timidity that has been exercised in the past on the part of some. Lucifer should be called "Chicago Lucifer," its name, address and date should be at the head of every page and all its writers whose names are worth mentioning at all should have them accompanied with their full address. How can strangers be made acquainted with the writers if they or the paper fail to give their address? I note that Lucifer has failed to give my address in its last two issues. How am I to welcome strangers if this is continued? If the paper is intended merely for a coterie of friends, well and good, but we are supposing that Lucifer is a reform paper and that a goodly number of every issue is sent by zealous friends to foes and friends who are strangers to it; hence, it must have the appendages necessary to reform.

"HOW TO REFORM MANKIND."

The "Cincinnati Weekly Enquirer" has an immense circulation, running into the hundreds of thousands, and in every issue devotes a whole page to articles from the people. It goes among people of all sects and conditions in life and there is not a paper in the country in which a reform article of any kind whatever would be so certain of bearing a crop.

In its issue of June 13 there was a start made by "Helen Blazes" for a symposium on marriage and divorce. Now, I thought, is the chance for Lucifer's writers. But it takes two or three weeks to get a thing in Lucifer, so what should I do. The "Ring Letter" must be the recourse. But then I wanted Lucifer's writers and I looked in vain for their addresses. I was only able to lay hands on the addresses of Walker and Lloyd.

Well, I got up "Ring Letter No. 90" to go to Lloyd and Walker and also to a Massachusetts lady, to Miss Phelps, to Armstrong, to Maud Abbey and to "Waldo." I of course sent the page of the "Enquirer" to which they were to reply. Now, Lloyd and Walker are not members of the Press-Writers' Association, as yet, and I felt some fear lest they would be insulted at being unceremoniously called upon to write in any other than their favorite paper on their special subject. But "nothing ventured, nothing gained," is my rule, and I thought it possible that my expressions in Lucifer might have stirred them up to the new need of the hour.

The "Enquirer" of June 27 was the grandest issue, considered from a reform point, that the paper ever issued. In it were four up-to-date articles on marriage and divorce. Lloyd and Walker were there in all their glory, a Massachusetts lady did nobly and I was there in one of my characteristic documents, involving sects and persons, with names and addresses. The four articles gave evidence of having been written by persons who meant business. They were in strong contrast to the gossipy articles of the average writers for the paper. They will be eye-openers to tens of thousands of people. All the writing that Lloyd and Walker have done for the liberal press for th past five years will in no way equal in its results what has here been accomplished. It is grand!

Now, in the same "Enquirer" of June 27 there was an old moss-back who needed answering. We four can hardly expect another immediate hearing and there ought to be about four more of Lucifer's best writers to whom I could send the article for reply; but here I am prevented by the lack of their addresses. Now, I would propose that Lucifer's best writers, who appreciate this work, send me their names and addresses and let me give them something to do along lines that will wake the country. The time is ripe for it. I acknowledge that sex questions are the very first to be discussed by reformers; but I say that Lucifer and its able ones are in no wise doing their duty at present.

There is not much danger of anybody answering me in the "Enquirer," but it may be the other three partners in this pie may be answered by some who will raise their hands in holy horror. How grand it would be just then to have half-a-dozen new men and women who can take up their pens in defence of those attacked—not that they are unable to defend themselves, but that surprise and consternation may follow the uprising of so many more in ambush. Then, too, editors are partial to the new comers. They only like to hear once on a given subject from the same person.

WOODS FULL OF 'EM.

There is not a city in the country that does not almost weekly spring some sex sensation upon the country. Every one of these can be made the text for all that the most ambitious sex writers could desire to write on. I have followed up scores of them myself, and have gotten in ultra letters in these connections where such a thing, under no incitement, could never have been dreamed of. There are certainly a score of able writers connected with Lucifer's work that should join in this. As I say, let there be a sex writers' association formed at once and I will give my services to its management until it gets able to manage itself. We want these special associations in every reform. The action of Lloyd and Walker in the above-mentioned case inspires me with the hope that other leading sex writers may follow their example. Sex questions are now before the public as never before, and sex writers have only to "make hay while the sun shines." At the same time there can be such an overwhelming introduction of the subject that the snakes of Comstock will find no openings through which to protrude their slimy heads, and, with some little subsequent attention, Comstockism may be abolished.

I have enough lively matter on hand to fill a whole issue of Lucifer, but I will stop right here and transfer some of it, as I have done for some weeks, to the "Pioneer Press," of Martinsburg, West Va. All I want are twenty men to continue work along lines begun by J. William Lloyd, Westfield, N. J., and Edwin C. Walker, 244 W. 143rd St., New York City. Thanks, Brothers! Let Recorder Armstrong put your names down in a list of Press-Writers. By the by, the "Enquirer" will likely publish the others who have responded to my call.

THE CHICAGO "RECORD-HERALD."

All the faint hearts that think the Press-Writers are not in flouncing anything are mistaken. Taken directly and indirectly, their influence is enormous. We know not how directly we have prompted the papers to come out in open columns for the people. The Chicago "Record-Herald" now devotes one of its Sunday pages to what it very properly calls "The Battle-Ground of Modern Thought." As I understand it, it is unlike the playground of the big New York Sunday papers, on which paid writers disport themselves with their platitudes. Here is what the "Record-Herald" says of its "Battle-Ground" page:

"This page of the Sunday 'Record-Herald' is open for the free and sane discussion of all problems engaging the attention of the American people. Writers of ability will present their views on subjects not generally treated in the daily press, and readers are invited to join in the debate. The fairest, most forceful and most original contributions will be published in this department.

"For the dogmas to be upheld, the theories advanced, or the panaceas championed, "The Record-Herald" disclaims responsibility. Our duty in the premises will be confined to preserving order—to seeing to it that personalities and rancor shall not creep in and that candor and good temper characterize the discussion."

Is not that near to the idea of every member of the Press-Writers? Keep on Brothers, with your incitements to the editors, and in a little while the Sunday paper that does not act similarly will be deemed behind the times. For a long time the sturdy old Providence (R. I.) "Journal" has devoted a page of its Sunday issue to the people.

But the beauty of the "Record-Herald's" offering is that it does it with a bold, free hand. Large headings appear to the articles and all over three or four hundred words in length have appropriate sub-headings, which I have always contended for in newspapers. The writer's address partially accompanies the articles; this is an improvement over the old reticence, but still more improvement is needed by the giving of street and number when the writer is in a large city.

The "Record-Herald" of June 30, gave a valiant defense of Tolstoy, by Edwin D. Wheelock, of Chicago, a Socialist. He sustained Tolstoy in his demand for church annihilation. The price of the Sunday "Record-Herald" is five cents and the able Press-Writer with a five topic can now know where to place himself to the extent of six hundred words at a time.

Sykesville, Md.

A Physician's Testimony.

BY C. E. W.

[This article was printed in last week's issue, but with so many typographic errors that it is here reproduced in correct form. M. H.]

It is strenuously insisted by the defenders of the scientific Inquisition that only the ignorance of the layman makes possible the denial of the great beneficence of vivisection, it being tacitly admitted that there is no excuse for the abominations of the physiological laboratory if there is not enormous resulting benefit to the human race. The impression is sought to be given that regular medical men are a unit in the championship of vivisection, and hence these excerpts from the Presidential Address of George Wilson, M. D., M. A., L. L. D., at the meeting of the British Medical Association in 1899 possess more than common interest. The subject was, "Bacteriological Research and Preventive Medicine." Doctor Wilson said, in part:

"In the brief interval at my disposal there is no subject on which I desire to speak out with more direct frankness and sincerity than the relations of bacteriological research and methods of treatment to preventive medicine. And at the outset, I may be permitted to say that ever since the great Pasteur announced the results of his prophylactic inoculations with respect more especially to fowl cholera and anthrax, I have been a close, and, I hope, unbiased, student of bacteriological literature. I may say, too, that my attitude towards these newer methods of treatment was at first one of expectancy, though I could never see that there was any legitimate analogy between them and Jenner's great discovery, on which they are admittedly based, and the more I have studied them the more firmly I feel convinced that they are based on errors, and are the outcome of illogical inductions, every one of them. That, you will say, is a very strong statement to make, but after all these long years of flickering hope, I am prepared to contend that the indiscriminate maiming and slaughter of animal life with which these bacteriological methods of research and experimentation have been inseparably associated can not be proved to have saved one single human life, or lessened in any appreciable degree the load of human suffering. I have ventured to make that pronouncement before, but in halting academic fashion; I reiterate it here and now with the strongest and fullest conviction.

"I have not allied myself to the Anti-Vivisectionists, but I accuse my profession of misleading the public as to the cruelties and horrors which are perpetrated on animal life. When it is stated that the actual pain involved in these experiments is commonly of the most trifling description, there is a *suppressio veri* of the most palpable kind, which could be accounted for at the time only by ignorance of the actual facts. I admit that in the mere operation of injecting a virus, whether cultivated or not, there may be little or no pain, but the cruelty does not lie in the operation itself, which is permitted to be performed without anæsthetics, but in the after-effects. Whether so-called toxins are injected under the skin, under the peritoneum, into the cranium under the dura mater, into the pleural cavity, into the veins, eyes, or other organs—and all these methods are ruthlessly practiced—there is the long-drawn-out agony. The animal so innocently operated on may have to live days, weeks, or months, with no anæsthetic to assuage its sufferings, and nothing but death to relieve.

"And what triumphs has bacteriology achieved in stemming the tide of human disease, on these empirical lines? Pasteur's antirabic vaccination is, I believe—and others with me—a delusion. Koch's tuberculin cure of phthisis has long since been labelled as worse than worthless. As a test, even for bovine tuberculosis, tuberculin possesses only a secondary and not a specific value. The much vaunted anti-toxin cure for diphtheria does not commend the universal approval of even the physicians of the metropolitan fever hospitals."

There has already been quoted the like emphatic opinion of Dr. Elmer Lee, a regular physician, of the American Association of Medicine. And there are many others, of all schools of medicine, who join the humanitarian layman in condemnation of vivisection. The solemn affirmations of such medical men are not to be blown away on the contemptuous breath which bears such epithets as "fools," "charlatans," and "incompetents." Nor can this testimony be disposed of by exhibiting the pale specter of the Roman church and talking irrelevantly of "The Movement in Favor of Ignorance." If there is no liberty save in lands "that have been Christian," as C. L. James says, then we need not fear Rome, for outside the pale of Rome there is not and never has been any simon-pure Christianity.

"Institutional Marriage."

BY ELMINA D. SLENKER.

This is the title of No. 12 of Light-Bearer Library. In it marriage is treated from a new, an unbiased and impartial standpoint. I have always said that if one who had never heard of the Bible could read it simply as a common book, it would be at once condemned as a conglomeration of impossible happenings and absurd narratives.

Just so would our institution of marriage appear, if suddenly sprung upon an intelligent and enlightened people who had never before heard of it.

Mr. Harman has supposed a case where an inhabitant of Mars—one of a race far superior to ours—was banished for some crime to earth seventy years ago. This Marsite views the marriage institution, of earth, as something as far back beyond the historical age of Mars communities, as we would now consider the opinions and ways of the troglodites or cave-dwellers of the long past ages.

It is saying much, to claim that this little booklet is one of the most convincing of all the series, but I think it will be the general verdict of its readers.

WANTED: Names of women and men who READ, and who would possibly take interest in the work of Lucifer and its pamphlet literature. Each of our readers is acquainted, doubtless, with many who are willing to hear all sides, and who are not now subscribers to our weekly or monthly publications. Please send us their names, and if with the names a few stamps can be sent to cover cost of postage and time spent in mailing, the favor will be doubly appreciated. But don't forget to send the names. We need them NOW.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

The Outlook.

It is now high noon of the year 1901—common calendar, the first year of a new century.

Watchman, what of the NOON? What of the OUTLOOK?

Weather Observer Welch, high up in the tall Auditorium tower, Chicago, casts his eyes over the map furnished by the Weather Bureau at Washington and tells us of a little relief in sight for the sufferers from drought and heat in the "Middle West"—the states lying immediately west of the great Mississippi and Missouri rivers.

But while partial rains have fallen, and while the prospect is good for more, the welcome moisture will not save the corn, the most important crop, and main reliance of the farmers and stockmen in this vast, sun-parched area.

Norman J. Colman, Secretary of Agriculture under President Cleveland, says "the devastations by drought in Missouri cost more than the ravages by civil war in that state"—this for one year's drought against four years of war in a state that was one of the chief sufferers during that ever memorable struggle.

Not only in states west of the Mississippi, including the great state of Texas, but also in many states east of that river,—notably Mississippi and Tennessee, the corn and cotton crops are reported as well nigh ruined, while hay, pasture and root crops, also fruits, have suffered in scarce less degree.

In strange contrast with the losses by drought in the great central and also in many southern states is the fact that in North Carolina the crops are destroyed by floods.

Added to the prospect of great and wide-spread suffering among the poor, from short crops, is the threat of a general tie-up of the great wage-paying industries of the country, consequent upon the controversy between the managers of the billion-dollar "Steel Trust," and its allied monopolies, on the one hand, and the "Amalgamated" unions of working-men on the other, involving the enforced idleness of hundreds of thousands if not millions of working men.

As we go to press for this week the prospect of settlement of differences between these great opposing forces is exceeding small. The "Chicago Daily Tribune" of July 17 says,

Steel trust has accepted the opportunity for a finish fight with the labor unions. No compromise is to be made with the Amalgamated association, whose absolute surrender is determined upon.

That the steel trust with its affiliated combines can fight labor unions to a finish and win its fight, there can be little doubt. Aided by famine in the homes of the working men; aided by the opportunity of closed mills to advance the price of their products; aided by federal judges,—such as Judge Wing of Ohio who makes it a criminal offence for "union" men to "persuade" non-union workers to join the strike; aided by the militia and the regular armies of the United States in guarding its claims to a monopoly of the earth and its opportunities—why should not the billion-dollar steel trust, under the leadership of major-general J. Pierpont Morgan, win its fight?

* * *

A few brief reflections, for this time, on the above:

If to profit by experience be the dictate of wisdom, what is the lesson to be learned by the agriculturists of the west and south from the disasters of the present phenomenal weather?

Is it not the lesson of CO-OPERATIVE SELF-HELP?

The greatest damage to crops of all kinds in the great Middle West, extending also to many states east of the Mississippi, is caused by the simoons, or hot winds that blow from the sun-baked and treeless plains of the Great American Desert, lying immediately east of the Rocky Mountain range. Artificial irrigation and the planting of trees would change this natural desert to one of the garden spots of the world.

Western farmers have long been petitioning the Washington government to undertake the reclamation of this desert, but our paternalistic rulers need all the money they can raise by taxing the producers, to carry on a war of conquest in the Philippines, and also, in building up an American aristocracy by "Protection" of the vested interests of certain favored classes.

Now, if instead of depending on the general government at Washington; or upon state aid; or upon the charity of the benevolent rich; or upon prayers to a supposed ruler in the skies (as the Missourians and Mississippians are now doing)—if instead of asking aid from any outside source the farmers and stock men of the west would unite their own forces; bore artesian wells; build reservoirs and irrigating ditches; plant trees, grape vines, etc.; cover the arid plains with alfalfa clover that is little affected by drought, and cease trying to raise grain on a large scale until atmospheric conditions should be materially changed—which change would most surely come when the sun-baked plains are once covered with growing vegetation, the problem would be solved.

Having spent many years of his life in and on the borders of the American Desert aforesaid, the writer of these lines knows, by experience and observation, whereof he speaks.

Not to make a long article, the consideration of obstacles in the way of co-operative self-help for the farmers and stock men of the west is deferred to another issue.

M. H.

Notes and Comments.

There are few subjects more worthy the time and careful thought of our readers than is that of bodily health and disease. Without health life itself is of little value. Closely connected with the subject of health and disease is that of doctors and "doctordom." To discuss questions relating to health and disease involves the discussion of systems of medication, or theories in regard to diseases and their cure. It also involves questions of personal right—questions of liberty to choose one's physician or to refuse the aid of all physicians, on the one hand and on the other the question of privileges for a class or classes of physicians that are denied to others.

It is because of the importance of a right understanding of these questions that so much of our limited space has been allowed to C. L. James, E. C. Walker and others, for the discussion of "vaccination," "vivisection," "doctordom," "quackery," etc.

The last article of Friend James occupies more than three wide columns in our little paper. This means the exclusion of many others who would like to be heard on this or some other subject of vital interest. Is it right that one man should monopolize the space that belongs equally to many? Is an editor open to just censure when he declines to allow the space of his paper to be monopolized by a few long-winded correspondents? In all kindness, then, I once more say to all contributors to our columns that, except for reasons quite out of ordinary, such articles as that from Friend James on the "Right Use of a Pithy Phrase" will hereafter be "declined with thanks," by him who now occupies Lucifer's editorial tripod.

SYMPOSIUM ON "FREE UNIONS."

It will be remembered that "The Failure of So-called Free Unions" was the subject of a lecture by Emma Goldman at Lucifer's rooms a few weeks ago, and that a promise was made that a report of the lecture and of the criticisms thereon would probably appear in Lucifer. Miss Goldman reports that illness and press of other work have caused her to neglect the matter, but promises now to reply to her critics through Lucifer. In this week's issue will be found a synopsis of their own remarks as furnished by three of those who took part in the discussion referred to.

The home life, the conjugal life, of each individual, and especially that of each woman, involves more of happiness or misery—also more of right or wrong development, than does any other human relation, and if by a candid and earnest comparison of ideas we can do something towards lifting this conjugal life out of the irrational and superstitious conventionalism in which it is now mired, the meetings of our Lucifer club will not have been held in vain.

M. H.

Free Unions a Failure.

SAYS C. S. WOOD, M. D.

Free unions fail for the same reason that marriage fails, as it is a form of marriage. About the only difference there is between a free union and marriage is, that while marriage is encouraged, upheld and sanctioned, made holy by church, state and Mrs Grundy, the other is a bastard or scab kind of marriage, and subjects those living under this form to persecution and ostracism. It has no advantage but many disadvantages.

Marriage fails simply because it does not satisfy the needs or desires of man for associative life. We have developed, evolved from protoplasm up to our present condition. Early in our development marriage was invented to serve the needs of our savage animal ancestors, who had but little need for love expression and social life, burdened as they were by the hard struggle for existence. The home then was a kingdom by itself; producing all or nearly all it consumed, and could, and often did, exist independent of all the world. As man developed his wants, needs and desires increased. To satisfy these required co-operative labor. But instead of enlarging, developing the family, man being afraid of losing his power, his kingly right as a ruler of the household, worked together in shops or manufactories, leaving the home, the family in its primitive undeveloped state, a kingdom of savagery. This co-operation of labor, this conservation of energy, has by cheapening production afforded opportunity for greater development and cultivation of our faculties, the gratification of our desires; first to the rich of employing class, but eventually in a measure to all.

Man cannot develop wholly one sided; however much he may strive to keep any one faculty under control or hidden, it will find expression at times and in time develop, as our desire to hear a pleasing sound has increased to a desire to hear a combination of pleasing sounds or a tune, and from one tune to a variety of tunes, and not only a variety of tunes but a variety of tunes played on a variety of instruments. So our need of sex love has developed beyond the point where it can be satisfied by one tune played on one instrument, choose we the tune and instrument however well we may. No home, no form of marriage will satisfy developed, advanced humacity that does not supply a complete variety of tunes as well as instruments. This can only be done by associative homes homes composed of a large variety of members of both sexes. In such homes by co-operative labor and interdependence may humanity obtain freedom and happiness, and in no other.

* * *

SAYS A. ISAAC, (EDITOR OF "FREE SOCIETY.")

A "free union" is a failure for the same reasons that make marriage a failure. Freedom is a condition, and the "living together" is a condition which limits freedom and creates indifference. Why is there no question of courtship to solve? Thus must marriage be solved. This makes family life impossible. It shocks you, because the father loves his children also. But often they are not his at all. Under freedom we will love those children most that we come frequently in contact with. I do not agree with Miss Goldman that men claim ownership of women because of intimacy. The orthodox man usually abandons the woman after illegal intimacy, and the lover of a married woman is hardly ever jealous of her husband. On the contrary he rather urges her to stay with her husband—he then has no responsibilities. As to pain and suffering in love, we will never be free from it. We will follow the line of least resistance. If I see that my sweetheart suffers because I am courting another woman, I will do that which gives me the least pain. And this is not slavery.

* * *

SAYS O. A. RICH, D. D. S.

I hold that the love and care of children—whether one's own offspring or whether belonging to another, is inherently an attribute of mankind. Woman may be more inclined to particularize; man having a more comprehensive view of life—seeing that the welfare of all includes the welfare of one's own, is the more prone to generalize, and there is nearly always an attempt on his part to practicalize this larger ideal life.

Observing this tendency on the part of the man toward practical generalization, the woman, in order to divert his mind, and for the purpose of limiting his attentions and directing his thoughts and care to herself and family, assumes the premise that a man cares—or should care—only for one woman, and for his and her children. This assumption I hold to be narrow and short-sighted, and that in the end it defeats the result she is most anxious to secure—the social and pecuniary betterment of herself and her children.

The outcome of this policy of denying to herself and children the society of men who would gladly take sympathetic and pecuniary interest in her and them, is seen in the isolation of families, and in our discontented, narrow and generally unsatisfactory home-life.

It does not pay to thwart nature.

How is it that there are a thousand ways in which I may be permitted to damn my soul, but when it comes to a trivial matter like temporary ill health, the Legislature must prescribe how I shall do it. It is absurd and ridiculous.—*Mark Twain.*

The Right Use of a "Pithy Phrase."

BY C. L. JAMES.

[Concluded from last week.]

I have been charged with discourtesy in taking something of a magisterial tone towards these dupes. I assure them all I never regarded them as serious opponents—only rather slow and obstinate pupils. But if one of those practitioners who has imposed upon them dares to meet me, I promise to consider his a case in which the rod ought not to be spared. The challenge is a safe one. None will. They understand their trade too well. I am told some of them are round defying the regular doctors to debate. This reminds me that to debate with Ingersoll was a favorite ambition of every two-penny sky-pilot, who would quickly have shirked a corner-grocery encounter with a free-thinking farmer.

It is scarcely worth while to go on exposing such inconsistencies as that between Mr. Walker's insinuation that vivisectors do not use anæsthetics whenever the function experimented on permits, and his most sensible observation that pain disturbs all functions, and therefore hinders experiment upon them. It is scarcely worth while to notice such claptrap as the proposal that I should offer myself for vivisection, or the suggestion that this would not "outrage liberty!" I should be ashamed to retort by asking whether zoophilists are in the habit of offering their own flesh to the butchers for cat's meat, or their own skins (even by a last will and testament) to the community for leather? The best that can be said for such "arguments" is that they are very stale and silly jokes. The best which could be said for the reply would be that it might illustrate what Solomon meant by answering a—promoter of the Movement in Favor of Ignorance, according to his own—wisdom.

Neither argument nor reply, then, is worthy a discussion of matters affecting human life. This, however, is pertinent—that if surgery is to advance, experiments must be made either on animals or patients; whence it clearly follows that the only real advocates of human vivisection are those who oppose animal. Does Mr. Walker perhaps doubt that surgery can advance? When he finds even a quack practitioner to deny what I have said about its progress in the last twenty years, I will talk—to the practitioner. Till then, I submit the evidence is indisputable that vivisection ought to and will increase.

And why should any one who does not object to the slaughter of millions of animals for food, hides, leather, furs, oils, pomatums, ivory, bone, or simply because they are useless and troublesome, object to the slaughter of hundreds for purposes like that of him who brought the angel of anæsthesia to cripples and mothers—of him who robbed the battle field of its chief horror in making amputation possible?

I will tell why I think it is, and leave Mr. Walker to meditate. First, the church, with her obsolete miracles of fol-del-rol, is green with envy at the growing miracles of science—such as anæsthesia. Secondly, "natural healers," who still practice the miracles of fol-de-rol, because they are not doctors, "learned" in the other kind, do what they can to work up feeling against those who are. Thirdly, because the professional zoophilists—the canting hypocrites who keep a market for stray dogs, and call it a "home;" who suffocate unsaleable inmates of this "home" with carbonic oxide, and call that "disposing" of them, must do something to earn their money. Fourthly because it is a weakness of ignorant human nature to be shocked, not by the cruel, but the unfamiliar—by vivisection, not Rough on Rats, e. g.

On this weakness, the church, the quacks, and the professional zoophilists are making common cause to work for "more laws" against vivisection; which, no doubt, a fresh lot of Comstocks would be quickly found to enforce—or extort bribes for not enforcing. If this be not a phase of the Movement in Favor of Ignorance, I certainly do not know the meaning of a plain English compound phrase.

And, in conclusion, though it be true that, in the abstract, the Pope's views are neither worse nor better than some one else's, yet—there are certain old saws about Tray and Snap, about a man and his company, not unworthy to be considered when the promoters of such a movement go to writing for liberal papers. If they had not done that, I have far too much confidence in the multitude to have given them any attention at all.

The multitude consists of "average men and women." They have little "erudition," else they might be Anarchists. But, unlike the dupes of charlatans, they possess common sense. That prevents their believing that the best qualification for success in medical practice is to know nothing about medical history. It prevents them applying the terms "advanced" and "progressive" to nations as old as the Indian medicine man and the gipsey fortune teller. It will not allow them to describe as the methods "of our grandaddies" discoveries which their patent inside papers have told them about as novelties during the last ten years. It enables them to see that the depths of human meanness are fathomed by those who employ vivisectors when likely to need death-certificates, and slander vivisectors when in health. It tells them that the man who says he would rather the human race became extinct than have an experiment performed on mice, is a misanthrope if he would not have his own corns treated by a professional chiropodist, and a blatherskite if he would. It teaches them that the combined trade of dog-fancier, slogger, and "humanitarian," may more tersely be designated as that of Humbug.

If they possessed "erudition," they might reason that "monopoly" is injurious to science, and compulsory vaccination laws encourage the crusade against vaccination. But having only common sense, they stop at seeing that "doctordom" is good and quackery bad. Accordingly, they prohibit the latter. I have not the least fear they will the former. What I object to is that their ignorant prejudice against Anarchy should be encouraged by the ill-judged liberality of the Anarchist press to something not above but below their average standard of intelligence.

* * *

Since I have spoken unkindly of the church, and since Mr. Walker credits me with knowing "a great deal about the distant past" I ought to tell him he is quite mistaken in saying doctors of divinity reasoned that either dissection or cremation "would interfere with resurrection!" D. Ds., are apt to know very little about experimental science, but no class are more practised in syllogistic logic; and none of them ever imagined such an absurdity as that "a god of infinite power" could not "gather together the fragments of a dissected or cremated body," though he could "lift up a body buried in one place!" The church's ostensible reason for objecting to dissection and cremation was that they were disrespectful to "the temple of the Holy Ghost." Her true reason, I suspect, is that she hates science. For why does she object to vivisection now? Not because dogs and rabbits are temples of the Holy Ghost—that would be quite a new idea. Not, surely, because some experiments on these animals are painful—that would be too good a joke, when we remember the Inquisition and the bull-fights. But Mr. Walker is not happy in his interpretation of other people's logic—else he might see that experiments on dead bodies must be limited to *structure*; and that experiments on *function* are not necessarily *painful*—he has himself given two excellent reasons why most of them should be painless—though the body upon which they are performed must necessarily be *alive*. It is, I suppose, by reasoning like this that he arrives at the conclusion that vivisection means "the more suffering the more knowledge," though, as he says doctors and physiologists aver that "in so many words." I will undertake to prove he has misunderstood the passage—if he can tell me where to look for it.

* * *

I think it would be better for the profession if we all would recognize the fact, that it is better to have patients to die under scientific treatment, than to recover under empirical treatment, therefore use tonics if needed for your dignity and thereby accept no dictating by the laity.—B. F. Posy, M. D., in the "Medical Times," Philadelphia, Pa., and Boston, Mass., Oct. 1900.

VARIOUS VOICES.

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[The writer of the above lines was a "guard" at the Federal prison, at Forth Leavenworth, Kansas, during my enforced detention at the same place six years ago. It is pleasant to be thus kindly remembered by an official who did what he could to make life tolerable to one, at least, of the victims of man's inhumanity to man. It was Mr. Furth who was detailed by the warden, to guard me to my home at Valley Falls, Kans., when permitted a short respite to be present at the burial of my wife, Isabel. With characteristic thoughtfulness my guard reduced his guardianship to the merest formality, and was the considerate companion and friend, rather. M. H.]

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THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 27. CHICAGO, ILLINOIS, AUG. 10, E. M. 301. [C. P. 1901.] WHOLE No. 877

THE BRAVEST BATTLE.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not:
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen!
Nay, not with eloquent word or thought
From the mouth of wonderful men!

But deep in a walled-up woman's heart—
Of woman that would not yield;
But bravely, silently bore her part—
Lo! there is the battlefield.

No marshalling troop, no bivouac song,
No banner to gleam and wave!
But oh, these battles they last so long—
From babyhood to the grave.

—*Joaquin Miller.*

Will You Lie, or Tell the Truth?

BY ADA L. VREELAND.

The season for planting garden had arrived. A mother and two children, one a bright boy of seven years, the other a girl of twelve, were busily engaged in putting seed into the ground.

The boy looked anxiously into his mother's face and said, "Mamma, did I grow?"

"To be sure you grew."

"But mamma where did I grow and who planted me?"

"Oh, Johnnie, don't ask such foolish questions!"

"But mamma, I want to know!"

"Never mind now, it doesn't matter."

The boy lost interest in his work and soon joined some children who were playing marbles in the street.

Said the daughter, looking earnestly at her mother, "Tell me where you did find us."

The mother said, "I want you to stop asking such questions, they do not concern you nor the garden and these seeds must go in the ground before dark, so hurry up."

What an opportunity lost for a mother to get in sweet accord with her children. How easy to explain the mystery of life, as far as we know it, from the tiny seeds they were planting in the garden. Why had this mother spent her life time in novel reading, instead of preparing answers to the above questions, which are sure to come where bright children abide. Had she never heard of the delightful volume "The Song of Life" which is so helpful to mothers and children?

What more fitting time than Spring, with the bursting blossoms and growing plants to impart the truth to the innocent, inquiring mind of childhood. Do mothers ever think what sort of answers their children are going to obtain from other children who have been filled with all sorts of vulgar lies? Has a child no right to an honest answer? Here are a few questions and answers that are within my personal knowledge.

A young German woman, standing near a window preparing the evening meal, noticed her only child, Rudolph, a beautiful boy of five years, sitting in a little cart, whip in hand, lines hitched to a tree, playing it was a horse. She thought how nice it was he could amuse himself so well, and how happy and care free he always was; and always so obedient. As she looked upon him in loving pride, he suddenly dropped his lines and whip and stood gazing straight before him—she wondered what he was looking at. Very soon he came in and said, looking quite perplexed, "Mother, when you buy little boys, where do you buy 'em?" She laughed merrily and said, "Why, we never bought you Rudolph."

"Then where did you get me?"

"Oh, one day when we were on the farm, your father was making sour kraut and he cut open a great big head of cabbage, and there you were right in the middle of it." Then she stooped and kissed his rosy mouth, looked into his clear blue eyes, patted his curly head and laughed again. He laughed with her, went out of doors, picked up his lines, called to his make-believe horses and no doubt felt convinced of the truth of the lie he had been told.

The next door neighbor had no children nor any love for them. They had a garden. Several months after the lie had been told Rudolph, the neighbor came in leading him. She was very angry and said: "Mrs.——I want you to take care of your young one, and if you don't give him what he deserves I'll do it myself."

"Why, what has my boy done?"

"I have been away from home this afternoon and when I came back just now, I found him with a club just smashing the last head of cabbage in the garden; he has broken down every one; he needs a good thrashing." The neighbor's just anger excited the mother, and getting a strap she whipped her pretty boy severely, and shut him in the bedroom.

Soon after the father came home and hearing the child cry, and learning the cause, he took the strap and whipped Rudolph again.

Then, when the child had sobbed himself nearly to sleep the father said: "Rudolph, why were you so naughty?"

"Father, I do want a little brother to play with and I was looking for one."

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Then the mother remembered the lie she had told that little fellow.

Who deserved the thrashing?

The neighbor was paid the price of the cabbage but what could pay for the wrong done the child?

* * *

Two young boys who lived in the same town with their grandfather, who was a physician, were often told by the town children, "Your grandfather brought a little sister, (or brother), to our house last night."

Finally the boys became curious and asked their mother "Where does Grandpa get all the babies?" Without hesitation she pointed out to them the rocky face of a mountain a mile away and said, "Grandpa climbs that mountain in the night and finds them among the rocks."

Some weeks later the boys were missing at bed time.

A search was made about the streets; no one knew where they were. At dark it was reported that one of the boys was found dead at the foot of the mountain. The mother, crazed with grief, and other women and many men went to investigate.

One boy had been found, but not dead, as reported; one arm broken and was unconscious from the effects of his fall. The other child was hanging far up among the rocks, with a clothes line tied about his waist and supporting himself by a slender shrub which he had caught hold of. Some men above were trying to instruct him how to fasten a slip noose under his arms with the strong rope they had lowered to him. At last he was saved without injury. Who was to blame?

* * *

Another instance: A mother with two sons. One aged fifteen she knew had very wrong ideas of fatherhood and motherhood. She could not approach him to remedy the evil; and she recognized her own fault in having told him that which was untrue when she had the opportunity of giving proper instruction. She had been watching over her younger child awaiting his questions.

He had a pair of rabbits which he was very fond of. One day a neighbor's dog ran down one of the rabbits and catching it near the barn, was tearing it to pieces as the boy arrived at the spot. The dog was driven away but the poor rabbit was dead. The boy was crying bitterly when suddenly he ceased and in perfect wonderment he gazed upon his pet.

There, inside of her torn body he saw three little rabbits. He quickly ran and brought his mother and showed her, saying, "Oh, mamma, my bunny is killed, but see, here are three little bunnies; how did they get here?" This was the opportunity she had waited for. "I will tell you Ned, all about it; but first let us lay poor bunny away. What I am going to tell you, you must not talk to anybody about excepting papa, brother, and me. We are one family and belong to each other and can be interested in all things together.

Your little bunny was going to be a mother and the three little ones were her children. Inside her body was a muscular pouch, or pocket, where the little ones were growing. Every mother's body has a similar pouch and the blood from the heart of the mother is sent there to build the little ones and make them grow." "Did I grow?" said Ned! "Yes, Ned, every living thing grows from a tiny seed which is the spark of life; I do not know about life itself, but this I do know, you were allowed to grow in my body and my blood made you grow and you did not know it at all, because you were all curled up like a little flower. Mamma carried you close, close to her heart and was so glad all the time; and when you had grown strong enough so you could stand the sunshine and air, then you were born into the world; and you were hungry and cried; then mamma's blood made milk and you nursed at my breast, just as Mrs. Redmond nurses her little baby we saw yesterday; and when you were old enough to drink from a cup, then I did not have to nurse you any more. This is why you belong to me, Ned—because I am your mother and you are my little son; a part of me. This is why I love you more than I do the neighbor's children, and why you love me more than you do the neighbors, because we belong to one another. This is why you come to me when you are frightened or hurt; because we are a part of each other. I want to teach you something now you have never known. So we will see how the little baby plants grow from the seeds."

"Will that teach me more about the little bunnies?"

"Yes indeed. Now let us get some seeds. We will take beans and wheat and when you find a big chestnut we will plant it also."

"Can I get them?"

"Certainly, and we will let them grow in water so you can watch them and some in the ground. Then I can show you every day something about how the mother plant nourishes and helps the baby plant to grow."

Later on the elder brother became interested in the explanations of the growing seeds, and the mother made the "Talks" so interesting that she felt each day brought both her boys nearer and nearer to her.

It is a common thing to hear mothers say "I wish somebody would tell my daughter the things she ought to know, for I can't." How deplorable! Yet it is true that mothers have lied so many times to their children that the children have lost confidence and cease to ask questions from those who should be their truest friend, but go to others who have been no better taught, for the information regarding the most beautiful and sacred things of life. With what results we all know.

How many women there are living a miserable existence physically who will tell you they have been "poorly" ever since they entered womanhood. And these same women, who entered womanhood as they say with no knowledge on the subject, are allowing golden opportunities for instructing their own children to pass by every day. If asked "why," they will answer they are waiting for their children to get old enough to understand." Then they may find the vulgar thoughts and untruths gleaned from other children have already closed the door of their children's heart against such confidences as they expected to impart when "they could understand."

Many girls have their health utterly ruined at the eventful time of puberty. As soon as the parents notice a girl's pale looks, and suspect she is nearing womanhood, they begin to drug her system. All the old women of the neighborhood, and the family physician are appealed to and each one prescribes, and each prescription is tested upon the girl. No need to say more, as all mothers have seen the results. To the mothers who are raising young children I appeal. Make a study of how to meet the earnest questions of your children with the truth. Before your daughter and son reach the age of puberty teach them what to expect and to look forward to it with gladness as one of the beautiful events in their lives.

Teach them physical culture as far as you can, yourself, and if not sufficient—get a teacher—use no nauseating drugs. Have no fear of a decline called "quick consumption." Perfect development of every organ of the body can be obtained through proper exercise, fresh air, sunshine, pure water and plain food. How little the expense! How great the results.

Hurry up, young mothers, study a little each day. Your children are growing fast and will soon be claiming the true answers to their important questions.

A Pink Rose Conception.

BY ADA BERTONI.

A large majority of our mental and physical exponents of advanced ideas on the different new thoughts of the later years fail to give us a solid rock on which to build. The use and power of the mind is set forth in many long, tedious lectures, and while many good points are made, the principal ingredient that would benefit the world in general is omitted, or lightly touched upon.

I refer to the creation of children.

It is a difficult matter to solve the problem of a happy love, when we appeal to the half made men and women of today, whose thoughts are on a par with what they shall eat and wear. With them the question of sex is of minor importance.

The reason love so soon dies out between the sexes is on account of lust and excess.

Many of our advanced thinkers decry the marriage tie, but I hold it a good thing for one reason if there were none other.

Shou'd we adopt the plan of natural selection, and do away with the marriage tie in this present age, the men would finally act as I have seen numerous household animals. While the females were pregnant with a brood of young ones around them, the males would be elsewhere following the Bible advice "increase and multiply". The poor females would have to scratch worse than the old hen with her chickens to feed her family, while papa followed the bent of his desires. Marriage makes the *he* part of humanity a little more careful and obliges him to care for his offspring.

Say there is no tie and a natural selection is made where both are faithful. The relationship grows monotonous in time, one or both want a change and they usually get it.

The truth of the matter is, men and women do not know how to love. We have few real, genuine lovers, but many of the sloppy, artificial, beastly kind. This is what causes so much unhappiness.

We are the product of those gone before us, and when we consider how babies are made, is it any wonder we need asylums and penitentiaries, and that there is a growing demand for the same?

We are each one to blame in a measure for existing crimes, and the deplorable conditions of humanity, for we are each of us related to the other by ties existing since the world was swung into space.

You will find great happiness in life and can create excellent children if you follow out the suggestions set forth herein, and every woman whose husband will not follow such a course, should not allow herself to become pregnant unless she is indifferent to the kind of offspring she would produce.

For every great and grand thing in life there is training and preparation, and the finer result desired, the greater the preparation required.

Stop a moment and think how our Planet is peopled. We have a few grand souls, but the mistakes, accidents, chance productions that pass for men and women can be traced back to a fierce ungovernable heat thrown off in a moment of passion as means of relief only.

How many millions of pitiable objects exist who were conceived under the worst possible surroundings. Father and mother gave them life when their physical and mental powers were at low ebb, without even a thought as to the outcome of their careless act.

This subject is exhaustless, and I can give here only the basic cure for diseased love conditions.

Should you feel disposed to put my advice into practice, give the rule plenty of time to work, for by following out the mode of operation the right kind of people would succeed us, and we would be benefitted, as what helps one generation helps another,—life is eternal, and we will not escape present actions thousands of years hence.

I draw no line as to your object in union, let it be sexual gratification or the creation of a child, for should seed be planted at any time and germinate it will ripen into a magnificent production under my formula, all things being equal. We must of course take into consideration the health and mentality of both parties, and there must be a constant love vibration flowing from one to the other during the gestation of the mother.

Abstinence prolongs love and adds to its enjoyment, but not the abstinence that *breeds degenerates and monstrosities.*

You who desire to try my plan, practice abstinence two or three months, but ever be preparing, by that I mean all the delightful attentions that one loved being can show to another, treating each other with the greatest consideration and adoration. Worship each other instead of God or Christ, for within yourselves lies your kingdom of heaven. Let your room be made as charming, beautiful and clean as your purse will admit. Let it be a dream of spiritual harmony, touched here and there by refined sensuous luxury. Use pink roses for the floral decorations if you can procure them.

Flowers play an important part in social events, especially *weddings*, why not then for the most enjoyable occurrence of your physical life, and when a child is to be created decorate with the rarest flowers obtainable. The pink rose is the flower of love, then why not have a Pink Rose Conception? It is no more improper than a Pink Tea and far more sensible, for in the Pink Rose Conception you bring an immortal soul into being, and in the Pink Tea you create much that bespeaks the imbecile.

All can not afford flowers, but all may be sweet and clean.

Do not have nocturnal children. Sunlight children and those created in the day time cannot but partake of the light vibrations.

When your preparations are complete and the blissful hour is at hand give yourselves to each other in all the fullness and ecstacy of love's keenest pulsations; but do not try your strength beyond endurance.

If all the dear sisters who preach woman's rights would teach the females of our country how to create a fine child, their time would be better employed.

If just a minimum portion of the money expended on expositions etc. was used in the right manner of creating children, how profitable it would be both for present and future families. We would be sure to have children well born.

When children are made right the world will grow better and not till then.

I am quite sure that love would last much longer, if not forever, under the Pink Rose method with both parties sincere and loyal, than it would in the usual careless plan, and there would be this one great advantage, love and its delights would be idealized and hold the highest place in our hearts, where oftentimes under the present low plane of its position, sinks humanity to the deepest strata of reeking filth, glossed over with a polish of hell, which passes for the divine energy of life, and causes the unintelligent to gradually dig their own graves.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Lucifer,the Lightbearer.

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LUCIFER—The planet Venus; so-called rom its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science gainst Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for ustice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

Twenty-one Years Old.

August is Lucifer's natal month—anniversary month. Twenty-one years ago, as a four page monthly, under the name, "Valley Falls Liberal," Lucifer began its journalistic career. For some months previous to its birth as an independent entitity it had existed in an embryonic state, so to speak, as a weekly "supplement" to the Valley Falls (Kansas) "New Era," whose editor, G. D. Ingersoll, though not in full sympathy with his great namesake, was liberal enough to allow a discussion of "Freethought vs. Orthodox Christianity" to be carried on in his columns. Then, when the discussion became too warm and too voluminous for his columns it was decided by the local "Liberal League"—of which the writer of these lines was a member, to publish a small monthly of their own.

This, in brief, is the history of the origin of the paper now and for more than eighteen years known as Lucifer the Light-Bearer.

Believing that many if not all our friends would like to see the twenty-first anniversary of Lucifer's birth celebrated in some way it has been decided to issue a double number, a mid-summer double number, to signalize the passing of "The Son of the Morning" from the stage of life commonly called MINORITY to the stage called MAJORITY, or period of full-grown MANHOOD!—the period that brings to the American youth the right to vote and to pay POLL-TAX!

A brief retrospect or history of Lucifer and its work will form a leading feature of this anniversary number, and believing that such statement will be useful and interesting to many, especially to our later subscribers and the general public, the request is hereby made that as many as can do so will send for a few extra copies for circulation among neighbors and friends who may thereby become interested in the agitation for

FREE AND RESPONSIBLE MOTHERHOOD,

as the basis for all rational improvement in man and his institutions.

Please let us know at once, how many copies of the anniversary number you can take. The price will be two cents per copy or twenty cents per dozen.

Hoping for your orders we will print an extra large number of copies, and that there may be time for all orders to reach us before going to press the double number wil not be issued till August 24, or two weeks from the date of the present issue. M. H.

The Great Strike.

At this writing, August 6, negotiations for the settlement of differences between the Steel Trust magnates and the Labor Unions have once more failed, and now again the word comes that it is to be a "fight to a finish." The "Chicago American" reports President T. J. Shaffer as saying, on Monday of this week:

The Amalgamated Association has made every human effort possible to avert this struggle. Now let it come!

We shall not show the white feather, not even if it means hardships for those we love most.

We are fighting for something other than a mere principle.

We are warding off the rapacious clutch of a trust that would have our children grow into manhood as much slaves as we are today.

We are struggling for the sake of our children's children, for this battle for right and liberty will be felt in generations to come.

At the close of the conference that resulted in failure to agree, President Shaffer is reported to have used these words, addressed to the Steel Octopus, J. Pierpont Morgan:

You steel people admit that the wage scale of last year was unfair to the men. In asking for the increase, we are only asking for what is just.

As to making union men of all the Amalgamated men, we have just as much right to combine as you people have.

Mr. Morgan, you have never made any overtures to us looking toward an honest settlement of this difficulty. You have continually flaunted the red flag in our faces.

In the lining up of the forces thus opposed it appears that the men belonging to unions more or less directly affected will number two millions four hundred thousand. On the other side is a total "trust fund" that foots up $1,-175,000,000.

As dollars represent inert matter it would seem that millions of men could easily conquer in a conflict with millions of dollars, but on nearer examination it is found that it is not dollars, as such, that are arrayed against the men who contend for their right to a share of the earth and its opportunities. Against the men of the labor unions are arrayed the men who have, by force or fraud, taken possession of the mines of coal, of iron, of tin, of petroleum, etc., etc.; also the means of transportation and distribution; also the lands upon which the cottages are built that shelter the workmen and their families; also the machinery, the tools, the mechanical inventions, by which labor is expedited and lessened in wresting from mother earth her hidden treasures.

The men who have combined their dollars and their wits to rob their brethren who work with their hands, are few in number as compared to the workers, but they are backed by the thing, the invisible, intangible thing, called "government," which, though it cannot be seen nor heard nor felt, has such power over men's minds that they eagerly fight and die for it. This invisible intangible government appears to have really but one object, but one reason for existing, and that is the protection of the wealthy and cunning in their schemes to rob the poorer and more simple-minded members of human society.

Proudhon wrote, "Property is robbery."

In the sense that the property of the rich has been obtained by robbery, the aphorism is certainly true.

And in the sense that government exists chiefly if not solely for the purpose of protecting the rich in their robberies of the poor it may be truthfully said that Government is Robbery.

* * *

This is why the millions of workers commonly fight a losing battle when arrayed against millions of dollars.

Whether dollars or workers will win in the great conflict now begun by the Amalgamated Labor Unions against organized and government protected robbers, remains to be seen. M. H.

National Marriage and Divorce Laws.

Congressman Taylor, of Lisbon, Ohio, has made himself somewhat famous, if not notorious, by his advocacy of uniform marriage and divorce laws, for the various states and territories of the American Union. To secure this he wants an amendment to the United States Constitution. The following article clipped from W. J. Bryan's "Commoner," (Lincoln, Neb.,) in which paper it appeared with the apparent endorsement of the editor, was sent us by Francis B. Livesey, Sykesville, Md.:

Not many years ago a citizen of New York left his family, went to Pennsylvania, and, by constructive notice to his wife, procured a divorce. He remarried, became the father of children by that marriage, again deserted his family and turned up in California, where he procured a divorce, valid by the law of that state, and took a third wife, by whom he reared a family.

In the course of time he died, owning lands in all three of the states in which he had married.

In California he had a lawful wife and lawful children. Had he taken them to Pennsylvania, the California wife, by changing the name of the sovereign state in which she dwelt, would have descended from the status of a wife, given her by the highest law of the land, into the position of a woman against whom the finger of scorn could justly be pointed and upon whom the hard hand of the law could be rightfully placed. And the children, while under the humane policy recognized as the offspring of the mother, would have found the bar sinister in their escutcheon and their father's property in Pennsylvania denied to them.

Nor would the Pennsylvania wife and her offspring be in any happier lot if they went to New York. There wife No. 1 was still the valid and only wife of the much-married husband. Her children and hers alone would be in that state legitimate. However pure and innocent either the second or third wife, she would in New York possess and enjoy exactly the same status as belonged to those between whom no sort of marriage had ever occurred, and her children would be classed with the offspring of those who loved not wisely but too well.

For the courts of New York say that the husband's divorce in Pennsylvania is void and that the marriage relation with the first wife continued to exist. The law of Pennsylvania said the same thing about the California divorce, and the Pennsylvania wife continued to be the wife, notwithstanding the second divorce. Of course, neither Pennsylvania nor California recognized the New York marriage as still existing, and California explicitly annulled the Pennsylvania marriage. In the land which the husband owned in New York his first wife took dower. In the land which he owned in Pennsylvania the second wife took dower. The third wife took her widow's rights in the California land.

It is monstrous, but it is true, that if the husband had been careful to keep his first wife out of California and Pennsylvania, his second wife out of New York and Pennsylvania, and any two from being in one state at the same time, he could have continued to sustain marital relation with all three, and in so doing have violated no law.—*Congressman R. W. Taylor in "Harper's Weekly."*

The ease with which the invasive Comstock postal laws were obtained from our national congress by a religious syndicate, and the apparent impossibility of ever securing their repeal, should remind and warn all Americans who value the modicum of personal freedom still possessed by them, that "eternal vigilance is the price of liberty."

The arguments of Mr. Taylor are inserted here not so much for the purpose of refutation at this time, as to set our readers to thinking, and as a target or text for letters to be addressed by them to Mr. Taylor himself, also to the "Commoner" and also to the local papers of Lisbon, Ohio, which, as Mr. Livesey informs us, are four in number, namely, "Patriot," "Buckeye," "Journal" and "Republican Leader."

Letters addressed to Mr. Taylor and to the papers named, should be short, pointed, plainly written, courteous in tone, but written with the earnestness and candor that will carry conviction that the writers know their rights as human beings and as citizens of the world, and that they intend to maintain them. Especially—as it seems to me—should the ground be taken in these letters that marriage and divorce are private and personal matters with which the servants of the people, in Congress or elsewhere, have nothing whatever to do. Also that the mother, as the natural guardian of her child, should never assume the role of maternity until assured of sufficient means of support for herself and child to make her independent of aid from men—one or more—and thus secure that most necessary of all kinds of self-ownership, that of her body—her maternal powers and functions.

Such being the rational basis of ethics in the sex relations of women and men it will be seen that the interference of the legislator and judge in matters of marriage and divorce, is a gross impertinence, if not a criminal invasion of personal right. M. H.

Notes and Comments.

THE VIVISECTION AND VACCINATION CONTROVERSY.

Lack of space compels us to side-track, for this issue at least, more than one article now in type on the subject of vaccination, vivisection, etc. C. L. James, who first threw down the challenge that was taken up by Mr. Clarkson, E. C. Walker and others, now retires from the discussion but asks a little space in which to take leave of his critics. This final word will appear next week.

WHY SHOULD LOVE DIE?

The symposium upon the question of May Huntley in regard to the "death of love," has now been running for many weeks—if it be allowable to say that a "symposium" can *run*, and the end is not yet. Several good articles on this subject are yet on file, which in time will probably appear, unless otherwise ordered by their writers.

"APPEAL TO REASON."

Among the journals with large circulation that are now arousing the public mind to a healthy discontent, to a righteous indignation with and towards our present rule of spoils and greed, a very honorable place must be accorded to the "Appeal to Reason," published at Girard, Kansas. Whether Brother Wayland is one of the "I Ams" or not he certainly understands the art of securing success as an editor and publisher. Send for a sample copy of this stirring evangel of the Gospel of Discontent with the old and false, this harbinger of the new and true. Published weekly at only fifty cents per year.

Have you seen our Special Premium Offer? Not a day goes by in which we do not fill orders for Ibsen's grand work. At the present rate our stock will be exhausted before Oct. 1.

ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

DIVORCE. A lecture by E. B. Foote, Jr., M. D., and extracts from noted authors. 25c.

DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Unphysiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

TOCOLOGY FOR MOTHERS. A medical guide to the care of their health and the management of their children. Albert Westland, M. D. American edition, edited by E. B. Foote, Jr., M. D. 320 pages; illustrated. In cloth, $1.

THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex. Lois Waisbrooker. 50c.

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SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Sponsie, the Troublesome Monkey. For young folks. Dr. E. B. Foote. Five volumes in "red line" presentation edition. $5. Five volumes, plainer binding, $2.50; all in one volume, $2.

SEXUAL PHYSIOLOGY FOR THE YOUNG. Being the fifth volume of "Science in Story;" 250 pages; cloth bound; illustrated. 50c.

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Lucetta J. Curtis, Mishawaka, Ind.:—Thanks, for Institutional Marriage. Such booklets sent out can not help but create thought. Woman once alive to the thought that she is in serfdom, and that the marriage laws are holding her there, she will spring to the work of self-salvation. Others may help to a certain point, then she must be able, individually, to grasp the situation and control her own life, own her own body and bear just as many children as she wishes and no more. She will demand of man her freedom and nothing else. Your booklet surely will make those think who have not thought before and encourage those who have thought feebly, and be a good weapon in the hands of those who wish to help the call along. I shall keep mine in active use.

E. J. Paul, Oskaloosa, Iowa:—Here is your long-delayed dollar. I wish I could send you more—"but there are others." I got a letter from the Post Office Department asking if I was a paying subscriber to Lucifer. I answered it. If all Lucifer's subscribers were to ignore the government in this matter, and refuse to answer, how could we circulate Lucifer?

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But, he may ask, what would we have done if the use of the mails were entirely forbidden us? As the Government has a monopoly of the mail-carrying business, we would be in a similar position to that in which we would be if, after the Government acquires ownership of all transportation facilities, it should exclude from their use all who do not endorse Governmental methods. It is difficult to "get around" any absolute monopoly, when backed by the policeman's club. L. H.]

Ida C. Craddock, Room 5, 134 W. 23rd St., N. Y.—Permit me to thank you for your booklet. I had been intending to send you a dime for this and for Dr. Juliet Severance's essay on "Marriage," published in your Light-Bearer Library; but put it off from day to day, through press of other duties. I enclose the dime now, to pay for the book. Am much pleased with "Institutional Marriage;" think it will do good work among the hitherto thoughtless, in turning their attention, without wearying them by heavy argument, to some of the evils which sex reformers are to-day seeking to overthrow.

I do not, however, agree with what you quote from Ingersol near the end—that to put it into the power of the woman to decide whether she will or will not be a mother, is the solution of the sex question. Bound up with this is another need—the right of the woman to demand that she shall not be used, even by the man whom she adores, as a sexual convenience. Preventatives—even when they prevent, which is by no means dead sure with any preventative yet invented—although they often serve the purpose of preventing conception when it is undesired, do not solve the sex question; they do not insure the loyalty of the man; they do not render the woman less a sexual convenience for her lover, when his passion is roused to its tigerish extreme. My dear Mr. Harman, only sex union in self-control can accomplish this. But sex union in self-control must also be accompanied by a mood of aspiration to the highest ideal, the highest force recognized by the parties, if it, too, is not to be degraded to mere sense-pleasure. The metaphysical is of far more importance than the physical, in solving the sex problem; for sex desire takes its rise within the depths of the subjective being, and is largely worked out there; bodily congress being but the final flowering out of an interior process.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 28. CHICAGO, ILLINOIS, JULY 27, E. M. 301. [C. E. 1901.] WHOLE No. 875

IN THE FAIR FUTURE.

"Fair the crown the Cause hath for you,
Well to die or well to live;
Through the battle, through the tangle,
Peace to gain and peace to give."

Ah, it may be! Oft me seemeth,
In the days that yet shall be,
When no slave of gold abideth
'Twixt the breadth of sea to sea.

Oft, when men and maids are merry,
Ere the sunlight leaves the earth,
And they bless the day beloved,
All too short for all their mirth—

Some shall pause awhile and ponder
On the bitter days of old,
Ere the toil of strife and battle
Overthrew the curse of gold.

Then 'twixt lips of loved and lover,
Solemn thoughts of us shall rise;
We who once were fools and dreamers,
Then shall be the brave and wise.

—*William Morris.*

Neither Sacred Nor Moral.

BY AUGUST BEBEL.

"Marriage is the basis of the family, the family is the basis of the State; if you attack marriage you attack society and the State and undermine both," exclaim the advocates of the present "order" of things. Certainly, marriage is the basis of social development. But we must ascertain which form of marriage is the more moral, or, in other words, more likely to conduce to the advantage of humanity in all its phases, a marriage founded on the bourgeois idea of property, and therefore compulsory, with its many attendant evils and mostly imperfect realization of its object, a social institution beyond the reach of millions, or a marriage founded on the free, untrammeled choice of love, such as only possible in a Socialistic society.

Even John Stuart Mill, whom no one will suspect of being a communist, declares "Marriage is at the present day the only actual form of serfdom recognized by law."

According to the doctrine of Kant, man and woman together represent an entire being. The healthy development of the race depends on the moral union of the sexes. The natural exercise of the sexual functions is a necessity for the healthy development of the individual, whether man or woman. But as man is not only an animal but also a human being, his strongest and most vehement impulse cannot be fully satisfied by mere physical gratification; he feels the need of mental affinity to the being with whom he unites himself. When this is absent, sexual intercourse becomes purely mechanical and is rightly stigmatized as immoral. Such intercourse cannot fulfill the requirements of a higher humanity, that seeks to ennoble a relationship based on purely physical laws by the mutual personal attraction of two sexual beings. The man of finer mold demands that this mutual attraction should outlive the consummation of the sexual act, and extend its elevating influence to the beings called into existence by that act.

It is therefore consideration of the offspring, duties towards it and pleasure in it, which, under the most various social forms, first causes the amatory relationship of two beings to become permanent. Every couple which desires to unite in sexual intercourse should ask itself whether its reciprocal bodily and mental qualities are capable of advantageous intermingling. The reply can only be an unbiased one under two conditions. Firstly, the removal of every interest foreign to the proper purpose of union, namely, gratification of the natural instincts and the perpetuation of the individual in the propagation of the race; and secondly, a measure of discernment sufficient to bridle the blindness of passion. As both these conditions, in our modern society, are more frequently absent than not, it follows as a matter of course that our modern marriage is very far from fulfilling its true purpose and has therefore no claim to be regarded as either sacred or moral.

It is impossible to prove statistically how large a number of marriages are concluded in the present day on a basis the reverse of that described above. It is in the interest of those concerned to let their union appear to the world other than that which it really is. Nor has the modern State, as the representative of Society, any occasion to institute researches the result of which might throw a curious light on its own proceedings. The principles which the State lays down with regard to the marriage of numerous categories of its own servants and officials will not bear the application of a standard which the same State declares obligatory in other cases.

We agree that the matrimonial union should only be entered upon by two persons inspired by mutual love, for the purpose of exercising their natural functions. This motive is rarely pure and unalloyed. On the contrary, marriage is regarded by most women as a kind of almshouse into which they must obtain admittance at all cost, while the man, for his part, generally counts up the pecuniary advantages of marriage with the greatest exactitude. And even into those marriages in which low and egotistic motives have had no place, the stern reality of life introduces so many elements of disturbance and dissolution, that they but

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rarely fulfill the hopes of youthful enthusiasm and passion.

And very naturally. If married life is to afford satisfaction to both husband and wife, not only mutual love and respect must be present, but also the certainty of possessing that measure of the necessities and agreeables of life which they consider indispensable for themselves and their children. Gnawing anxiety, the hard struggle for existence, are the first nails in the coffin of matrimonial happiness and content. And the more fruitful the union is, in other words, the more the natural purpose of marriage is accomplished, the more pressing does the anxiety become. The peasant, who congratulates himself on the birth of every calf, who counts with complacency his litter of young pigs, and reports the number smiling to his neighbor,—the same peasant listens gloomily when he hears that his wife has brought him an addition to the small number of children that he hopes to rear, and all the more gloomily if the newborn child has the misfortune to be a girl.

The simple fact that the birth of a human being, the image of God, as religious people say, is in so many cases regarded as of very much less importance than that of a domestic animal, proves the degraded condition in which we live. And here again, it is chiefly the female sex that suffers. In many respects there is little difference between our ideas and those of ancient and modern barbarisms. The barbarians put their superfluous girls to death, and most girls were superfluous, in times when wars of extermination were the order of the day. We are too civilized to kill our daughters, but we mostly treat them as pariahs in society and in the family. Man, as the stronger, drives them back everywhere in the struggle for existence, and when, nevertheless, the instinct of self-preservation forces them to compete, they only too often meet the hate and persecution of the more powerful sex, which fears their competition. In this respect all trades and professions are alike. When short-sighted workmen seek to forbid the employment of women altogether—the demand was made, for instance, in 1877 at the Congress of French Working Men, but rejected by a large majority—their narrow-mindedness is excusable, for they support their demand by pointing to the undeniable fact that the increasing employment of female labor is entirely destroying the family life of the workmen, and that a consequent degeneration of the race is inevitable. But prohibition is impossible. Hundreds and thousands of women are compelled to seek work in factories and in many other branches in order to keep soul and body together. Even married women are forced to take part in the competitive struggle, to supplement the earnings of the husband, who is more often than not unable to support the family alone.—*Woman in the Past, Present and Future.*

More About the Press-Writers—No. VIII.

BY FRANCIS B. LIVESEY.

SOUTH OPPOSES NATIONAL DIVORCE LAW.

The "Washington Post" recently asked:

"Is the South going to abandon opposition to centralization? Is the solidified Democracy of that section making up its mind to surrender to the central government powers which, not having been 'delegated to the United States by the constitution, nor prohibited to the States, are reserved to the States, respectively, or the people?' This inquiry is suggested by the recent accession of several leading newspapers in the South to the small number of journals that advocate national control of marriage and divorce."

To this the "Virginian-Pilot" of Norfolk, of July 2, promptly replied along a line that will make the liberty-lover look to the South for aid in the coming battle against national control of marriage and divorce. It said:

"The South is not 'going to abandon opposition to centralization.' If the 'Post' desires confirmation of that assertion it will find it in the very cool reception given in the South to the proposition that trusts be controlled by means of a federal charter law. Strong as is the anti-trust sentiment in the South, it was perfectly plain to any close observer that the surrender of State prerogative involved in the proposition made it extremely distasteful to Southerners.

"The same may be said of the proposition to control marriage and divorce through federal legislation. It cannot command a corporal's guard as a following in the South. The 'leading newspapers' that have joined in the clamor for a federal marriage and divorce law doubtless regard the question—as it is—as purely academic and one that cannot, therefore, entail unpleasant consequences upon the country or the newspapers.

"It is perhaps no exaggeration to say that the dominant political sentiment of the South today is anti-federal. There is nothing that so rouses a Southerner as a hint of federal interference in the State affairs. No; the South is not by any means ready to abandon its opposition to centralization."

The "Pilot" is a staunch Democratic paper and as Representative Taylor of Lisbon, Ohio, is a Republican, we can know that the Democrats are the most likely to oppose Mr. Taylor's efforts on behalf of a uniform marriage and divorce law.

The "Pilot," by the by, is one of the very few Southern papers that, as yet, sees the wisdom in allowing the people to have their "free speech" in the press. At the head of its "People's Forum" it says:

"The 'People's Forum' being freely open to all parties, classes, persons, views and capacities, the 'Virginian-Pilot' is responsible for none of the statements nor opinions expressed therein, nor for the style in which they are set forth. The ignorant and uneducated shall be heard here equally with the learned."

This beats the world. Every daily should imitate it. The "Pilot" is three cents a copy. Let the Press-Writers remember it when they want to reach the South. Each writer addresses it as suits his fancy.

The "Appeal to Reason" Girard, Kansas, of June 29, gave an article from the "Pilot" on "The Drift Toward Socialism." The same issue also gave one from the "Philadelphia Record" by Carroll D. Wright, on "The Economic Trend Toward Socialism." The "Appeal" now has 154,480 subscribers.

HE MARRIED 3,500 COUPLES.

About as fine a specimen of an old, self righteous minister as we can find is the Rev. W. L. Meese, "the marrying parson," of Waterloo, Ind. He has a matrimonial association of which he was the minister and he has married 3,500 couples; as many more he has turned away. The marriage and divorce of the present day is not what he has been used to for the past seventy-five years, and he has kicked. His fame has gone all over the country and it is time he was given to understand that Jesus Christ never delegated him to fill his pocket by any such process, and that present conditions are such as to make of him a back number. I addressed him an "open letter" through the "Waterloo (Ind.) Press." The editor acknowledged the receipt of my letter by sending me a copy of his issue of June 20, in which Rev. Meese was set forth in all his matrimonial glory, both in type and pictures. Then, in the next issue of his paper, on June 27, he printed my letter next to the editorial column. As it is necessary to show the able writers how simply such letters must be written, I think it worth while to here give my letter.

"DEAR SIR:—'Grit' of Williamsport, Pa., of June 23, gives a column devoted to you and your marriage work. You are in vulgar parlance, 'the last of the Mohicans.' Our educational system has prepared all the country for anything but proper marriage. All you ministers foster it, hence you are all responsible for the divorces. Nothing causes them more than chaos in the homes. Homes cannot be happy where the wives know little or nothing of how to cook, scrub, wash or iron. Girls are educated to everything but practical household duties. The most casual observer can see that divorce has kept pace with education.

"A Common Law Marriage Bill has just become law in New York. Of two evils the legislators thought they better allow the people to choose the lesser. They now have it that a couple can sign a paper in the presence of one or more witnesses, then live together for six months. If at the end of that time they find they have made a mistake they separate, each can marry again. If before the six months are up, they find they can get along, they take their little paper and have it recorded at the court,—that settles it. No minister gets a fee. What do you think of that?

"This plan will save abortion, infanticide, suicide, poisoning and murdering in large degree. Of course, there will be no God-joining together in a way that man should not put asunder. It will be 'awful' for a girl to be sent to her mother's home shortly to become a mother, but don't forget it is better to have one child in peace, under a mother's roof, than a dozen under a roof where unhappiness reigns and anything up to murder may happen at any moment.

"Then, there is Prof. George D. Herron; he says your kind of marriage is a failure, and he takes a wife under another plan entirely. Verily, you will be a very sad man if the capers of the present generation are allowed to go on. But you have educated the people up to it and you are reaping just what you ministers and the educators have sown. I will answer any of your questions on the subject." FRANCIS B. LIVESEY.

Sykesville, Md.

Now, it will not at all be amiss for any writer to follow up this letter to the "Press," or to Rev. Meese himself. We may rest assured that there is no small sensation in his town. It is to all these old veterans in the hypocritical circus that reformers must address themselves. Like the "Press," we must pick off the officers of the enemy. Let it be remembered that Rev. Meese is a fighter. His "Meese Matrimonial Association" stands pledged for a uniform divorce law. He had a reunion in his town recently and "nearly four thousand couples all agreed to work for reform of the marriage and divorce laws." We can thus see the desirability of sequestrating the old general by the many press processes at our command.

THE MAN WE ARE LOOKING FOR.

He is Rev. Albert T. Shields, Rector of the church of the Redeemer, Boston. In the "Philadelphia Sunday Times" of June 30, he had an article under the caption of "Let Discussion of the Marriage Question Continue." Let me dialogue:

Shields: There cannot be too much or too constant discussion of the marriage question. It, of all questions before the public today, is by far the most important and most far-reaching in its consequences for civilization.

Livesey: Just so! But the "Times" wont discuss worth a cent. I have written Rev. Shields to join the Press-Writers and be put in a position to have all the discussion he wants. I also wrote the "Times" deploring its littleness in not allowing discussion and stating that I know one dozen able men who could quickly reply to Rev. Shields.

S.: Discussion brings to light the common conscience of the people, if on the special point there happens to become, and, if it be but crude and unformed, chaotic and indefinite, it is by the clarifying process of discussion that it comes to take definite shape, and its blind intuitions become conscious convictions. It is one of the best means of education.

L.: Fine, indeed, that! Verily the world moves. Rev. Shields must have been reading Brother Groh's circular 2900. Let him at once preach this doctrine to the church papers, as we are already preaching it to the secular press. I have written Rev. Shields to get the "Cincinnati Weekly Enquirer" of June 27 and read Lloyd, Walker and the rest who there give just such men as he all they want to think about. The articles in that issue, published in pamphlet form, would be instructive reading for all vaunting clergymen. My production of that occasion has appeared in circular form and I regret being too poor to strike off a pamphlet from the whole.

S.: "Let such discussion continue and hasty marriages will be discouraged as much by the fear of public disfavor in case of failure, as they are now thought by many to be encouraged by facility of divorce. Let it continue until ministers of the gospel who shamelessly advertise their willingness to marry divorced persons and no questions asked, shall hide their diminished heads in shame and mortification.

"Let it continue until we have less sentimental twaddle about 'affinities' and 'spiritual kinships,' and of 'platonic affections,' and when a sane public will brush aside such sophistries and expose to view the lurking demon of lust. Let it continue until such a spectacle for gods and men as has just been exhibited by the trusted social and moral leader of thousands of earnest citizens throughout the country, shall have become a thing impossible of recurrence, and when one's mind will less frequently have occasion to revert to the tragic applicability of the lines from 'Browning's Lost Leader:'

"Blot out his name, then, record one lost soul more,
One task more declined, one more footpath untrod,
One more devil's triumph and sorrow for angels,
One more wrong to man, one more insult to God."

L.: The above furnishes all the apology necessary for a full defense of Prof Herron. The Massachusetts Press Writers who have access to the Boston "Traveler" and "Globe" should at once proceed to do their duty.

Sykesville, Md.

Criticism and Suggestion.

BY W. F. PECK.

I cannot agree with many of the views championed by Lucifer and its editor. They seem to me distorted and extreme. Where one adopts a hobby he is certain to become more or less narrow and near-sighted in his vision. Nevertheless, the questions discussed by Lucifer are of very vital importance and I should be sorry to see the paper fail for lack of support. I believe, however, that Lucifer, under a different name, and conducted less radically, would have a hundred fold greater circulation and accomplish a thousand times the good it now does in the line of its chosen work.

Even if the theories expressed are true they are "strong meat for babes" and fail to reach the very people who most need awakening. It seems to me that Lucifer is rather an arena in which radical thinkers break verbal lances than an evangelist for the conversion of sinners. How can you hope to correct the erring unless they read your paper?

* * *

I was greatly amused at Mr. Harman's very witty comment upon the sudden conclusion of the story of "Nature and the Law." If the author had not killed her hero and heroine they would have killed her, or words to that effect.

It became evident before the first chapter was complete that the author had begun to realize that she was "carrying too much weight"—to use a racing term—nothing could be farther from "Nature" than the refusal of the untaught and inexperienced boy to bind to him for life the object of his desires. No lover, untaught by experience, will indulge for a moment the thought of the death of love and consequent separation from its object, hence anything which promises to secure to him permanent possession is eagerly welcomed. It is only when experience has shown the fickle and changeable character of most "loves" that men protest against the irrevocable binding together of the sexes. If Nature were man's only guide he would quickly revert to savageism.

* * *

What a singular combination of progressiveness and old fogyism do Mr. James's articles present. His arguments for vaccination and vivisection were so completely refuted by the clear headed E. C. Walker that little is left to be said. However, regarding the humbug of vaccination I can claim some experimental knowledge. Among my immediate relatives—myself included—have occurred eight cases of small-pox. Three of them fatal. Every one of the victims had been vaccinated. While of the two members who escaped, and who nursed the afflicted ones all through the course of the disease, one had never been vaccinated, the other had but it did not "take."

There is very nearly as much superstition in medicine as in religion.

We may sacrifice everything for truth, but we must not sacrifice truth for anything.

We have a right to throw away our lives for a truth, but we have no right to throw away a truth to save our lives.

—*Geo. D. Herron.*

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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The Outlook----Politico-Economic.

The leading article in the July "Arena"—"Arena" REDIVIVUS, "Arena" rejuvenated—is by Frank S. Monnett, late Attorney General of Ohio, whose name will long be remembered as that of a man who could not or would not be used by the combination that now owns and controls the administration at Washington.

Mr. Monnett has had rare opportunities for observing the ways of the men who now pull the wires that make jumping-jacks of public officials, both executive and judicial, in this great Occidental Empire known as the United States of America.

In his article entitled "Transportation Franchises Always the Property of Sovereignity," Mr. Monnett, after going into a somewhat elaborate account of the present plutocratic regime, showing how its powers were acquired, asks the pertinent question,

> Has not the present national Administration already abdicated the throne? Has it not given away its real powers of government to its Hannas and Morgans and Rockefellers, and retained but few franchises, to wit, the right to draw its salaries and underwrite the vouchers presented by the trusts that it lives to nourish?

From the standpoint of a loyal adherent of our system of government as advocated and expounded by such men as Patrick Henry and Thomas Jefferson, the article of Mr. Monnett is unanswerable, but he seems to overlook the fact, the fundamental fact, that the national government is ITSELF A TRUST! that those who administer this government enjoy many and very great privileges denied to the unelect citizen, and that were it not for the existence of this parent trust, the national government, the plutocratic trusts of whose wealth and greed he justly complains, would have but very little power for evil.

Looking for causes we see absolutely no cause for surprise at the artificial rise in the price of such commodities as "steel, iron, copper, coal, oil and salt"—as instanced by Mr. Monnett—nor at the enormous rise in freight rates on all the leading railways, nor at the general result that "a little knot of talk-gatherers"—one-half of one per cent. of the entire population of the United States—should "grab more than forty-seven per cent. of the property" of the whole people, nor that "one per cent. of the people should pocket fifty-eight per cent. of all the wealth of the Republic."

All this is simply what we might expect. In this world's history "birds of a feather have always flocked together." The government of the The United States, like all other governments, state and national, republic or monarchy, is simply a gigantic trust, or combine, whose chief purpose and end is the securing of privileges—salaries, perquisites, emoluments, for the office-holding class; and the most natural thing in the world is that this office-holding trust should assist other and non-official combines in order to get help in return, to increase and make permanent their own privileges.

PATRIOTISM—TREASON.

The chief cause for surprise in reading the carefully prepared indictment against the plutocratic trusts and their official co-partners in the national administration, is the fact that a man who sees results so clearly should not be able to see all their underlying causes. An instance of this blindness is the quoting, with approval, by Mr. Monnett, of this utterance:

> The way in which these new burdens are borne by the masses of the people is an expression of the highest patriotism, but the way in which they are imposed by these powerful interests is the most ignoble form of treason.

What, let us ask, is "patriotism," and what is "treason?"

Does not our valiant assailant of the monopolistic trusts know that these are the words of all others that are used by the privileged classes to hypnotize the stupid masses into obedience, into quiet submission to their exactions!

Stript of the halo that now envelopes these words, patriotism means obedience to the rule of the many by the few, and treason means rebellion against that rule.

It was patriotism to rebel against the collection of a few dollars by direct taxation for the benefit of the British aristocracy a little more than a century ago. Now, it is patriotism in the descendants of these revolutionary sires to bear patiently the collection of countless millions of their own hard earnings, by direct and indirect taxation, for the benefit of home-grown aristocrats who have not even the halo of hereditary titles of "royalty" to uphold their claim to special privileges—their claim to a monopoly of the earth and its opportunities.

Where do these home-grown aristocrats get their right thus to tax the industry of the country for their own benefit?

Where but in that same compromise between freedom and privilege that gave to the Southern slave-driver the right to buy and sell and work human beings like so many horses or oxen,

THE CONSTITUTION OF THE UNITED STATES!

"If this be treason, make the most of it!"

But there is a human institution still more basic than the constitution of the United States, an institution still more fundamentally responsible for the present enslavement of the many to the few, in this country, that cannot be properly treated of in this article. For the present I close by quoting one more paragraph from the Arena article of lawyer Monnett, and would recommend our readers to send for the July number of that excellent journal and read for themselves.

> The real danger to our beloved Republic is not and cannot come from an Aguinaldo hiding in the swamps and bulrushes of Pananay in the district of Isabella. Our future victories will not come from capturing a half barbarian with a silver bait by a venal Administration. Our future glory will not consist in spending $100,000,000 in buying high-priced armor plate from contributors to campaign funds for the sake of $1,000,000 worth of enforced trade, or a small percentage to be given back to us in libraries amid the applause and huzzas of the victims, to keep them quiet. Our future prosperity will not consist in transferring our governmental powers, rights, and franchises to private corporations until 58 per cent. of the wealth of the Republic is concentrated in the hands of 1 per cent. of the people, and the Presidents and Congresses retaining but a moiety of the power originally vested in sovereignty. Our future patriotism and philanthropy will not consist in robbing the widow of her mite by filching one-half of her salt from her table, levying a trust tribute of 70 per cent. upon her oil can, and exacting toll in twofold measure for every mile she rides upon a street-car, and with these enforced tolls and by means of these monopolistic exactions pile up $300,000,000 per year legally, and, to blind the outraged masses, send a check to a ladies' seminary or stand upon the college graduating platform and with a small per cent. of the booty so obtained buy the endorsement of a venal faculty with LL. D.'s.

The times are ominous of great changes in our politico-economic systems, and if ever there was need of wisdom on the part of those who guide public opinion there is need of wisdom now. M. H.

Notes and Comments.

The Chicago Society of Anthropology meets in hall 220 Atheneum Building, 26 Van Buren St., July 28, at 3.30 P. M.—sharp. Mr. Jay Fox will address the Society on "Labor's Discontent and the Steel Workers' Strike."

* * *

Brother "Tak Kak" thinks "whatever is permitted is invited"—and thinks the editorial blue pencil should be used on "irrevelant remarks," referring to suggestions from correspondents regarding the "business interests" of the paper. This may apply to the management of some papers, but Lucifer's platform permits free expression of honest thought on *all* lines, not excluding suggestions as to business management.

* * *

"Fred Barry's Journal" for July comes out enlarged and otherwise improved. It is bright, sparkling with ideas, and those interested in Mental Science can do no better than to subscribe for it. The price is $1 a year—with two volumes of Fred Barry's "Twelve Essays" given as premium. Address Fred Barry's Journal, 240 Lippincott St., Toronto, Canada.

* * *

Readers of Lucifer who have taken interest in the case of Sadie A. Magoon—a good article from whose pen appears in another column—and of William P. Magoon, will be glad to know that, with the aid of friends they are about to remove to Home, Washington. Lucifer takes this occasion to thank all who responded to the call for temporary help for this very worthy, but much afflicted couple.

HEREDITY AND ENVIRONMENT.

Mrs. Bettie M. Roberts cites the case of "Ecuador, where it is claimed, three-fourths of the births are illegitimate," and wonders whether it be heredity or environment that is responsible for the fact that the people are great in nothing "except blind obedience to priestcraft." Does not the good lady answer her own query? Is not the heritage of "blind obedience" sufficient explanation? Whatever be the environment freedom of motherhood is impossible under priestly rule, and without freedom of motherhood there can be neither freedom nor greatness for the people at large.

* * *

"More About Press-Writers No. VIII," closes for the present the admirable series contributed by Brother Livesey, one of the most active, most nearly ubiquitous, perhaps, of the Press-Writers' Club, an association of volunteer and unpaid agitators and educators that is doing more at the present moment to bring about better conditions in associative human life than any other single agency. Mr. Livesey is still willing to write for Lucifer but thinks a change of reporters of the doings of the club would be beneficial, and so he yields the place to Brother Armstrong of Dorchester, Mass., who will write a series of "Press-Writers Notes" for our columns. While Bro. Livesey's letters are found in many papers he appears weekly in the "Pioneer Press" of Martinsburg, W. Va. His home address, as before, is Sykesville, Md.

IF NATURE WERE MAN'S ONLY GUIDE.

W. F. Peck thinks "man would quickly revert to savageism if Nature were his only guide." Will Brother Peck kindly tell us what other guide we now have, or can have? Is there anything superior to Nature? Anything outside of, above, below or beyond nature—whether spelled with a big n or a little one?

Nature, if I understand the word, includes reason. It includes also intuition, spirituality, "inspiration"—etc., if there be such endowments, attributes, powers or forces—includes, in fact, *all that there is!* I have heard Brother Peck deliver many and very able and scholarly discourses—since I first met him at the Freethought Campmeeting at Valley Falls, Kansas, eighteen years ago, and never did he advocate the theory or the philosophy of "supernaturalism," so far as I now recall. On the contrary, and in common with most Spiritualists, I have always understood him to teach Rationalism,—which means Naturalism, instead of *super*-naturalism.

CONVERSION OF SINNERS, ETC.

Brother Peck would have Lucifer's name changed; would have it "conducted less radically" so that it could reach the people who most need awakening and conversion. He thinks Lucifer's writers are hobbyists, "narrow and near-sighted," etc. These objections have all been discussed in our columns often, and are again given a hearing because, as a paying subscriber I recognize the right of the writer of "Criticism and Suggestion" to have his say in his own way.

Having replied at some length to the objection of narrowness and hobby-riding, in a recent issue—No. 871, I refer the reader to that number.

As to conversion of sinners—I, for one, desire to convert no one. All healthful growth, all beneficial changes of human beings, are from within, not from without. Much of the strife, the wars, the miseries of mankind is the direct result of the effort to "convert sinners." Lucifer seeks only to remove the chains of ignorance and superstition so that all may have room to grow, to develop, naturally.

As to change of name, increase of circulation etc. Under any other name the ideas of Lucifer will be accepted only by those whose minds are prepared for them. There are many and widely circulated papers that are doing this preliminary work—educating the public mind up to the point at which Lucifer and its radical teachings can be accepted. To all so educated the name itself will be a helper rather than a hindrance; a help to show how egregiously John Milton, Eusebius and other Christian theologues have humbugged the people by giving to their own "demon of pride the name of the pure, pale herald of daylight," as Yonge puts it, see Webster's Unabridged, page 1621, edition 1886.

SPIRITUALIST CAMPMEETING.

The "Mississippi Valley Spiritualist Association," of which organization Brother Peck has been for several years President holds its annual meeting at Mount Pleasant Park, near Clinton Iowa, beginning Sunday July 28, and including Sunday August 25. Many investigators in the line of the occult, the unseen, the hidden from the average human eye and ear, including many of the active friends and supporters of Lucifer, are in the habit of attending these annual gatherings on the bluffs overlooking the broad Mississippi, on the spot that was once a favorite camping ground of the American Indians. Having spent several short vacations at this noted camp of Spiritualists, and being personally acquainted with many of its managers, in the past, I can recommend it to those of our readers who can avail themselves of reduced fares on railroads, and who can spare the time as well as money to get away from home and the cares of business for a few days or weeks. For particulars as to reduced rates, also as to expenses while on the grounds, address the Secretary, Stella B. Fisk, Keokuk, Iowa, or at the campground near Clinton, Iowa, after July 28. M. H.

A Sketch From Real Life.

BY MAUD ABBEY.

"You think then, that this agitation in favor of larger liberty for married woman is uncalled for?"

"I certainly do think the story of their wrongs is greatly exaggerated."

"You believe the noble men and women who are giving their lives to this cause are insincere?"

"Not insincere, perhaps, but carried away by their belief in the cause they advocate."

The speakers were seated on the broad cool piazza of a pleasant country house, on a lovely June day. A luxuriant climbing rose flung its wealth of fragrance and shade over them, while an occasional contented twitter from the neighboring tree tops, told that their feathered friends were as tranquil as themselves.

They were sisters who had been separated in early girlhood, and were now spending the summer together after years of separation.

"Your life has been peculiarly fortunate, and that is why you are slow to believe in the sorrows of others."

"I am not unsympathetic," was the smiling reply.

"No, your heart is warm and tender, sister mine," said the other gently, but your own life has been so guarded and sheltered that you have not thought that there might be others less fortunate. The fetters which bind you are wreathed with roses, and you have never realized they are chains of steel."

"In the years of our separation," she continued after a pause, "I have known many bitter trials, and death has drawn its curtain over the mistakes and miseries of my married life, and the story I shall tell is not of myself, but came under my own personal observation.

"I have a very dear friend who lives in a neighboring city. She is a refined and cultured lady and we were very intimate as girls. Her marriage made no difference in our friendship, but her removal to another city prevented our meeting frequently. In our occasional exchange of visits I noticed how pale and languid she was growing, and the pathetic hopelessness in her great dark eyes. Oh, Lottie, so many of us poor women know what that means, that I asked no questions and she made no sign. Children came and by their love helped her to make the best of a shipwrecked life. But even I knew nothing of the misery she bore in uncomplaining silence. I had no suspicion of the real state of things until this spring when business calling me to the city where she resided I determined to visit my friend. She received me cordially, and we spent a pleasant afternoon together.

"Her home is in a nice neighborhood and the house is commodious and well furnished for people in their position. Mr. Brown provides well for his family. She, however, does her own work and take care of the children, and the rooms bore many evidences of taste and refinement.

"She prepared the evening meal, and we waited awhile for the master's return, but he did not come. No thoughtful message came, that he would not be be home for supper, so after waiting for a time, we had supper without him.

"During the evening which followed I could not fail to see that my friend was worried and uneasy, so, pleading weariness, I retired early. The house was small and our bedrooms were adjoining, so after the children were asleep, she came into my room to have a 'bedtime' chat as we used in our girlhood days. After awhile she withdrew and prepared for bed. I could hear her moving about for she had forgotten to close the door between the rooms.

"I had just fallen asleep when Mr. Brown came in. He walked about the room noisily, overturning chairs and flinging coat, hat, and shoes in various directions. After considerable noise and not a little profanity he blew out the light and retired.

"Oh, Lottie, tongue cannot tell of the horror of that night. I shall not attempt it. Only one or two of his most gentlemanly expressions, to give you an idea of it. It was the most brutal outrage ever perpetrated. They burn negroes in the south for less.

"A slight resistance on her part and he said angrily: 'See here! I'll bust you in the eye directly'—coupled with a fierce oath.

"'Mrs. Clark is in the other room and will hear you,' she remonstrated.

"'I don't care a —who hears. Hav'n't I a right to talk as I please to you? Don't you belong to me?——you, you'd better submit! Ain't that what I got you for?'

"The coarseness and utter brutality of his language, and actions are beyond description. I could not stand it, I arose quietly and dressing myself drew a chair to the fartherest side of the room, sat down heart sick, to wait for morning.

"He had spent the evening with some friends and was slightly intoxicated. And this I learned later was a frequent occurrence.

"Was it any wonder that she looked old and faded before her time? Or that her eyes are dark with sorrow, or wild with fear?

"And over the mantel in the little parlor hangs the marriage certificate. 'United in Holy Matrimony.' Oh the mockery of it!

"What is there holy or sacred in such a union as that?

"Her whole being, mental, spiritual and physical trampled beneath the feet of the man to whom she is bound.

"And there is no redress; she must go on living that life, or give up her children.

"They are his, she cannot keep them if he sees fit to take them from her, and knowing his power over her he will use it to the utmost."

"This is not an isolated case; there are thousands of them, and while there is one person completely in the power of another, we must battle for emancipation.

"George Eliot understood human nature when she wrote, 'Give any man unlimited power and he becomes a tyrant.'

"Strike the shackles from the limbs of our sisters and in so doing give our brothers a mighty uplift that will bring the race to heights before unknown.

Books Received.

Modern Researches, Physiological, Psychological. In Four Parts—The Problem of Sex; Drug Effects; Vernix Caseosa; Difficult Parturition. Bayer, (United States,) author of "Maternal Impressions, a "Study in Child Life;" "Study of Life and its Variations," and "Child Study." Scientific Publishing Company, 96-5th. Avenue, Chicago. Bound in vellum de luxe, price $3.00.

This seems to be a work of great value, both to the medical practitioner and to the unlearned layman.

Sex and Life: The Physiology and Hygiene of the Sexual Organization, by Eli F. Brown, M. S., M. D., author of the "Guide to Health," "The House I Live In," etc. Schultze and Co., publishers, 334 Dearborn St., Chicago, price $1.

The Political Economy of Humanism, by Henry Wood, author of "Ideal Suggestion through Mental Photography," etc. Paper fifty cents, English cloth $1,25, Boston, Lee and Blanchard publishers.

Lack of time has prevented a suitable review of these and of several other books, in our columns. Selections have been marked for reproduction when space shall permit. These books will be sent from this office on receipt of price. M. H.

In the Semitic theology—the theology of the Jews - there are said to be no female angels. The Jew prays: "Blessed art thou, O Lord our God! king of the universe, who hast not made me a heathen; Blessed art thou, O Lord our God! king of the universe, who hast not made me a slave; Blessed art thou, O Lord our God! king of the universe, who hast not made me a *woman*," showing that in his theology the woman stands on a level with the heathen and the slave, and that the Jew is better than his religion.—*Truth Seeker.*

Beliefs.

BY SADIE A. MAGOON.

We cannot help our beliefs, at least I cannot mine. I may change them, but whatever they are at the time I cannot help them. I can however avoid making real creeds of them, and trying to force those creeds on to others.

When I get to be so terribly conceited as to think I have the truth, and the whole truth, and every person who believes otherwise are such benighted creatures that they need a missionary like myself to "convert" them, it is time I stepped off this earthly sphere. I have seen religious and non-religious people also, actually abusive to those who believed differently from themselves. Reformers even quarrel and wrangle over some little abstract belief that had no bearing in their social life or business relations.

I heard one person say to another, one day with whom he had been conversing, and met for the first time: "I am so glad you believe as I do in regard to so many things, perhaps if I can talk with you a few more times I can convert you." If there is one word in the English language I despise more than another, it is "convert."

There are other creeds as well as religious creeds. Creeds in breathing, eating, drinking, bathing, sleeping, etc. My grandfather used to say: "Four hours sleep is enough for any one, I don't care who it is. Whoever sleeps more injures themselves thereby, and in more ways than one, let me tell you. If you, and some others I know of had slept less in their lives they would be in better health today, and not one-half so dull in intellect." Another, a woman, reduced the time to one hour.

One man very emphatically affirmed that wheat kernels soaked in water, and eaten with apples would supply every need of the human system. His wife who felt she needed other articles of food felt herself forced to partake of this diet only.

Another person believes in sexual freedom, but in religion and diet it is: believe as I believe, eat as I eat, and you will be saved. I have the wisdom and the light, follow ye me.

I think that each of us has a natural right to freely express our views and beliefs on all subjects, but to force them on to others is not freedom, or doing by others as we would be done by.

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VARIOUS VOICES.

W. P., S. D.:—When you push the sex question, and it alone, you are on the right track. "Never mix drinks." There are plenty of Anarchistic and Socialistic publications. Let their job alone, and stick to the sex question, and you are doing the proper caper.

Mrs. M. Beckwith, Cazenovia, New York:—I have just finished reading your admirable booklet called Institutional Marriage. I must write and say to you that what you have published is all *truth*, and I only wish it could be read and appreciated by every daughter and son of earth. I intend to do my little mite to further its priceless revealments and teachings, and so enclose fifty cents in stamps, and ask you to send me ten copies.

S. A. W., Kansas City, Mo.:—I have read the booklet Institutional Marriage, and can find no fault with it. It enumerates the truth in your own clear, fearless fashion, and I only wish there were more who dared to do likewise. It is all true,—especially that "no child should be born except as the result of an over-powering passion, an all-absorbing love. But O how few have such a rich heritage bestowed upon them by their parents! Even those who are well-mated are so ignorant of the laws which govern sex-life that they make dreadful blunders. I begin to believe that my husband is right when he says that we ought not to have children unless we make special preparation for it. For, as he avers there are enough common-place children now in the world.

Mrs. Bettie M. Roberts, Mo.:—I believe in the Christian (not orthodox) religion, you do not; but I call you Brother because I think you are true to your convictions. Since last fall I have been receiving Lucifer regularly. I cannot say I yet endorse free love, for I do not know that love has yet been truly defined. One thing is sure, there is something radically wrong with our present system of *bondage*, and I want to study your system thoroughly. I have seen some free love children who are as great puzzles to me as the old fashioned orthodoxy has produced. Again, I get puzzled as to which is the greater, and stronger influence over our lives, heredity or environment. I used to believe heredity far more influential over our destiny but many reformers claim statistics prove that environment influences us more. If free love were the remedy for so many defrauded birthrights we should see a better proof of it than we now find. For instance, take Ecuador. It is claimed three-fourths of the births there are illegitimate. But are they a great people? No they are not great in anything except blind obedience to priestcraft. Some would argue their environments have kept them chained. That being true, is not environment stronger than heredity?

Again, I have noticed children of love often excel the children of law; so all I have to say does not prove anything. I do not defend any system but try to *learn the truth*. I cannot conceive how any one interested in the welfare of humanity can condemn your work, although they might not endorse it. I enclose fifty cents on subscription. I do not feel the least particle soiled from reading Lucifer.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., NO. 28. CHICAGO, ILLINOIS, AUG. 17, E. M. 301. [C. E. 1901.] WHOLE NO. 878

HERESY!

Pile high the burning fagots! Laugh at anguish! Curse his prayers!
Stir up the embers till the red light fiercer glows and glares!
He dared to dedicate his soul to independent thought,
And worshiped God by other rites than priestly bigots taught;
He strove to square his inner life to fit a higher rule
Than priests prescribe or law permits within their narrow school.
To doubt their words was heresy! And rack, and wheel, and stake
Preserved God's law against the rebel for religion's sake.

'Mid martial sounds and clang of arms the patriot laid his head
Upon the scaffold's blood-stained block—he had for Freedom plead;
With burning words of living fire he stirred the human soul;
With gallant deeds he carved the name of Man on history's scroll;
He raised the light of freedom's torch where power insatiate
Proclaimed the rule of man o'er man invested in the state—
To doubt kings' rights was heresy! And ax, and block, and chains
Preserved kings' law against the rebel who the state disdains.

The somber priest and despot king no longer mankind own—
Free thought and deed on many fields have overturned their throne—
But still lives on in trading souls their legacy of hate;
Their spectral forms still lurk behind the pillars of the state;
For they who dare to lowly hearts still breathe the words of hope
Are seized as culprits as of old; for them the hangman's rope,
For they are social heretics! And prison, scaffold, death
Preserve Old Mother Grundy's law—the nation's saving breath!

But still the torch of freedom's altar burns with radiant light,
And wider still its beams effulgent dissipate the night;
The blood of martyrs slain was sown beneath oppression's yoke,
But fields already white for harvest wait the reapers' stroke.
Raise the ensanguined labor banner, stained with martyrs' blood,
And let it fly in freedom's breeze where once our martyrs stood—
For heresy is progress! Man at last shall govern self,
And capital no longer be the instrument of pelf.

—*Dyer D. Lum.*

Man's Inhumanity to Woman.

BY RACHEL CAMPBELL.

When I say that overwork and low wages virtually force working girls to prostitution, I do not make the assertion without having evidence to sustain it. In this matter I "speak of what I do know, and testify of what I have seen." Born a Campbell, backed by a long line of hardy Scotch ancestry, I was endowed with more power of physical endurance than falls to the common lot of women; consequently I have been able to stand by my looms, year after year, while one relay after another of fresh help came into the room, worked a few years, grew sick and feeble from overwork, and at last were obliged to give up and yield their places to fresh hands. I have seen young girls come into the mill, buxom and bonnie, right from their country homes, watch them as they faded year by year, and finally go back to their homes, broken in spirit, health gone—invalids for the rest of their lives. I have observed others, of different make and tempermanent, whose natures were such that it was utterly impossible for them to patiently bend their necks and take on the yoke of hard labor. The allotment of work to each worker is measured according to the capacity of skillful, capable women, and nature had not endowed them with "gumption" enough to entitle them to rank in this class. They were pretty girls, generous, amiable and good girls, but they lacked tact and skill requisite to perform their daily tasks, and failure fretted and discouraged th m. They grew restive and reckless as the burdens of their lot pressed too heavily upon them, did their work badly and were often absent, were found fault with and fined, and at last discharged; and very soon after that I met them on the street wearing the "livery of shame."

But I did not allow my acquaintance with the girls to end thus. I had begun to have radical opinions, and to judge people by their merits rather than by what was said about them. These women were my friends, and I knew the evil that had befallen them was their misfortune, but not their fault. One in particular, a "wee, winsome lassie," who had worked close beside me, I was especially interested in. She was one of those sweet, gentle darlings, who blossom out in beauty and loveliness, beloved and petted by all who know them, happy themselves and making others so, when born into homes of comfort and plenty, but who, in the atmosphere of poverty and hardship, soon sink into infamy or the grave. I won her trust and confidence by giving her what little help I could about her work, her childish helplessness so appealed to my sympathy that I thought of her as my little sister. She did the very best she was able, but each loom was a "harp of a thousand strings," and the strings broke and tangled till she grew nervous and almost frantic. She could not weave, and she spoiled so much cloth, that, though my heart ached for the poor girl, I could not blame the overseer when he discharged her. Then followed a long and fruitless search for another place to work, till at length, hopeless and desperate, she sold herself to a "respectable" married man who for some time had been watching and waiting for just this opportunity. From this to the brothel the step was, in her case, a short one, and there I found her.

I had two motives in visiting these girls in their new homes. First, I liked them, and wanted them to know it.

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I wanted to help them to maintain their self-respect, and make them hope and watch for a chance to escape from their bad surroundings, and try the game of life over again in some other way. Divorce occasionally frees a woman from the bondage of legal prostitution, and I would say to every woman who has fallen a victim to the illegal sort: break loose from unlawful bondage, and go free at the first opportunity, without asking leave of Madame Grundy or anybody else. Then again, I wanted to learn definitely something about the prostitute's life. I had become conscious of a great wrong, a terrible injustice, somewhere in our civilization; something that degraded and made merchandise of the sexual nature of woman in every department of social life. I did not then comprehend where this evil originated, nor who was to blame for it; so I investigated in all directions. I had been a wife and viewed marriage from the inside, and here was my opportunity to interview its twin monster, prostitution.

Statistics tell us that the average length of the prostitute's life is five years, but, as to the cause that so soon destroys life, we are left in the dark. We cannot believe it is the sexual commerce, in and of itself, for we know that the same men who associate with the harlot also mingle freely in the home life of the pure, the virtuous, and the good. The patrons of one class of women are husbands of the other; so, unless a "fountain can at the same time send forth sweet and bitter waters," these men cannot carry disease and death to the brothel, without also bringing disease and death to their homes.

I wish I could present to you the picture, as it has been revealed to me, of the perils and persecutions that pursue the foot step of the prodigal daughter while traveling the downward road to ruin and death. Let me try, and perhaps I can show the causes that induce premature death. We will take the case of one, neither better nor worse than her sister women. She has fallen in the struggle for subsistence, and, turning her back on all she has hitherto valued in life, —her hope, her pride, her good name and her self-respect, she forsakes want and accepts shame; leaves a cold and cheerless room and goes to a home of splendor; changes her shabby garments for fine and costly raiment, and eats till she is satisfied, without a fear that tomorrow's bread will not be forthcoming. She now lives in a "high-toned," fancy establishment, one that is patronized by gentlemen who make up our first-class society; she is, for the time being, a favorite with the habitues of the place, and has plenty of leisure and plenty of cash; she is surrounded with pleasant associates, and is courted, flattered and caressed; she revels in luxurious indolence, and declares herself a fortunate and happy woman. Were it not for an unspoken feeling of sadness and shame, when she remembers that she is scorned and despised by virtuous people, she might, perhaps, be satisfied and content.

But a favorite in a brothel is such only till new faces appear; and, because the same forces that conspired to bring her to this place are still operating to bring in others, it is not long until she sees the fond attentions she has hitherto received transferred to new arrivals. She very soon comprehends the "true inwardness" of the situation, and begins to regard those about her with suspicion. Gradually the house gets too full, and she is made to feel herself one too many; so she prepares for a change, and sets about finding another boarding place. She is cordially welcomed in another house; but, when there, discovers that she has taken another step downward. She realizes that she has been crowded out of the choice place, and that she has crowded some one below herself, who, in consequence of this constant pressure caused by the coming in of new recruits, has displaced another lower still. She soon learns that there are as many different grades in houses of ill-fame as there are different classes of men in the community, and that the woman who finds her way into a first-class house is, as soon as she ceases to be a "winning card" there, crowded out and obliged to seek shelter in one of the lower grade; being systematically forced down, down, ever downward, nor is she permitted to halt nor rest until she reaches the very last and lowest den of drunkenness and debauchery.

She is now in a second-class house, patronized by second-class men, and begins to taste the bitterness of prostitution. She comprehends the full horror of her position, and O, if she only could, how gladly would she go back to hard labor again! To escape the terrible fate she sees before her, she would welcome the hardest task, the plainest fare, and endure them, if she must, until death released her. But this cannot be; the door of honest industry is barred and bolted against the prostitute; and, besides, there is a demand for her lower down. The men who compose the lower classes are just as hungry for human flesh as their richer neighbors, and just as firm believers in the doctrine that "woman was made for man"; but, lacking the wealth wherewith to work the ruin of unfortunate girls, the brothels they frequent are kept full by receiving the discarded inmates from those of a higher grade. Every move is downward! The road to ruin grows darker and more dismal at every step, but she can neither stop nor turn back. The power that "regulates prostitution" is heard in the voice of the policeman, crying "Move on, move on! don't block up the way, make room for others, MOVE ON!" and if she does not move on, quickly too, she is arrested, dragged before a police court, fined, and perhaps given a few months in jail.

Nine out of every ten of the noisy quarrels and fights, among the inmates of brothels, are caused by the persistent refusal to "move on" of some poor, desperate creature who is crazed and maddened by the prospect before her. She began her career of prostitution in the society of men who were, perhaps, her superiors in education and social culture; has found her peers and passed them in her gradual descent, and now the men she is compelled to associate with are so coarse and brutal that she shrinks from them and dares the consequences of a brawl rather than step to a lower level. Wild, reckless and defiant, careless of herself, she takes to whisky or morphine, rushing madly on, hating and hated, fighting her way with "tooth and nail" against fearful odds. At every turn she is met by an officer of the law, who hurries and jostles her along, arresting her often and clubbing her sometimes, forcing her on and down until the "last ditch" receives her.—*The Prodigal Daughter.*

The Wanderings of a Spirit.

BY R. B. KERR.

Some time ago I was invited by a friend to go to a Spiritualistic seance. I had always regarded Spiritualism with a very sceptical eye, but being quite open to conviction I accepted the invitation. I was well repaid for my trouble, for not only did I see one spirit, but I met with a number; and, as there were not many guests present, I was able to get a beautiful young spirit, with long golden curly hair, all to myself. She was full of interesting information, for she had just been on a holiday trip to the planet Jupiter. I seized so splendid an opportunity, and asked her to devote the whole of her time to an account of this great planet and its inhabitants, if any. She complied, and spoke as follows:

"Many people have doubted whether Jupiter could be inhabited, but as a matter of fact it is thickly populated by beings with spirits like our own, although differing very much from the people of Earth in the shape and composition of their bodies. But there is not time to tell you everything, so I shall confine myself to the most striking peculiarity of these beings. You will hardly believe me when I tell you that the whole tone of life and morals in the planet Jupiter is determined by one strange rule, that no person shall during the whole course of his life hear more than one tune.

"So strict are these people on this point that they place the the virtue of having heard only one tune far above those virtues which make people happy. In fact, when you call a Jup "moral," you usually mean that he has heard only one tune. He may be a liar, a shrew, a hypocrite, a monster of spite and cruelty; yet, if he has heard only one tune, all will admit that he is at least virtuous. On the other hand, he may be full of love and tenderness for everything that lives; but, if he has ever heard more than one tune he is cast into the gutter as a thing too foul to be touched, or even mentioned by decent people.

"Each Jup is supposed to have the choosing of the tune he is to stick to for life, and this cannot well be done before the age of discretion is reached. Accordingly it is necessary to prevent the young from ever hearing any music at all, or even guessing at the existence of such a thing, in case it should disturb their minds and arouse a precocious curiosity. The result is that the young of Jupiter are brought up in great ignorance. They are closely watched, cannot go out after certain hours, and are only allowed to read selected books which do not allude to music.

"At last when old enough, each Jup is taken into a large and gaily decorated hall. In the center is a table covered with musical boxes done up in frills of many colors, and each containing one piece of music. From these the young Jup may choose one. Of course he cannot hear the different tunes played over before choosing, but must judge by the frills and the colors.

"His choice is made more difficult by the inquisitive curiosity of all present. Music being a wicked and forbidden thing, whatever concerns it arouses the most breathless excitement in the breast of everybody. Every eye, and every available eyeglass or opera glass, is fixed upon the young Jup as he makes his choice. If he hesitates, and looks first at one box and then another, the onlookers wink and nudge their neighbors, and it is whispered that the youth would like to hear more than one tune if he dared, and who knows if he has not already heard some music! For in Jupiter everyone is virtuous, and would blush at the mere idea of hearing more than one tune; yet everyone thinks that all the others are dying for a chance of hearing illicit music.

"When the young Jup has at last chosen his tune, he and it are at once registered, so that it may be easy to watch him in future, and see that he never hears any tune but his own. A great feast is next held, and then the Jup and his musical box are escorted home. The crowd withdraws, and he is left for the first time to hear and enjoy his tune. In well-ordered houses the box stands on a side table, and pours forth its melody, the walls of the room being well padded. Whenever the tune is finished it commences again, and so on for the rest of its owner's life.

"Many of the Jups get tired of the one tune. Those who have no ear for music, or little sensibility, do not mind; but persons of delicate ear and fine sensibility become distracted by the eternal repetition of the one tune, however beautiful it may be at first.

"It would be a great mistake to suppose that the Jups are as virtuous as they look. On the contrary the young, who are supposed to have heard no tune at all, secretly frequent haunts of illicit music kept by disreputable characters. Those who are too timid or ignorant to seek such haunts excite their minds by reading forbidden books and papers about music, or listening to wicked stories about the Beethovens and Wagners of Jupiter.

"In one division of the planet people have become so tired of always hearing one tune that a law has been passed by which anyone can get a license to change his tune as often as he pleases. But it is compulsory to stick to one tune at a time. In that section a person will have one tune the whole of one year, then another the whole of next year, and so on. But this law has done little good. It was thought that the only reason why people got tired of their tune was that they had got the wrong one, and that if they could only change until they got the right one, they would then stick to it for life. But the result is different. Every time a new tune is chosen it gives great pleasure for awhile, but sooner or later it gets as tiresome as the old one, and another change is wanted.

"This deplorable state of things is causing the people of Jupiter the gravest concern. They are passing severe laws to make each one stick to his legal tune, and many societies of earnest people have been formed to grapple with the terrible evil of discontent with one tune. I had the privilege of attending one of these gatherings. Nearly all the speakers agreed that the only thing to do was to make public opinion and the law stricter. The young must be entirely prevented from hearing of music, and to bring this about it was recommended that a bell should be rung every evening to bring the children in before dark, and that all persons who circulated musical literature should be severely punished. As for the grown-up persons, it was thought that they should be compelled to stay at home, instead of going to clubs and other wicked places where there might be devices for hearing illicit music. All were exhorted to pray without ceasing, and to wrestle with the dreadful sin which was undermining the life of the planet.

"After many of these speeches had been made, I was introduced as a visitor from another planet, and asked to give my views. I made a few remarks as follows:

"'Instead of trying to advise you how to make people contented with one tune, I wish to say that perhaps the prevailing discontent is not such a serious evil after all. In our planet Earth we can all hear as many tunes as we like, and we find that a variety of beautiful tunes softens the heart and broadens the mind. Are you sure that it is ever an evil thing to love the beautiful? Is it not strange that the greatest sin in your planet is a sin of love? You kill each other in bloody wars, and cheat and lie, and hate and oppress one another; but all these things can be forgiven. The one unpardonable sin is to love a beautiful thing unlawfully. Would it not be well to get rid of some of the hatred in your planet before you abolish any of the love?

"'As for your theory that people should love only one tune, I cannot square it with the great law of nature that variety is necessary to health of body and mind. Every doctor recommends a varied diet, and frequent change of air. We love to change the scene from mountain to prairie, from inland to the sea, from town to country. There is no place like home, but we all like to leave it for awhile, and we enjoy it more when we return. Change of study refreshes the mind; indeed, one of our great men of Earth called Gladstone said that the best rest was to turn to a new subject. In all matters except music every sane being will admit that there is no tonic like change. Is it likely that nature has given us one law for music, and another law for everything else?

"'It is not because you have got a bad tune that you tire of it. Nearly all tunes are good, but all become bad if played over and over again without change. In fact we know that the sweetest things are the first to cloy. If you only vary your tunes enough, you will never tire of any; but each will be a joy forever.

"'In a word, there cannot be too much love of the beautiful. I beseech you to hear and love every beautiful tune. . . . .'

"At this point a howl of rage burst from all present, and they rushed at me with one accord. But I vanished from their sight, and returned to this planet."

Miss Alma: "When did you become acquainted with your wife, doctor?" Doctor: "After the wedding."—*Heitere Welt.*

Lucifer, the Lightbearer.

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M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called rom its brightness—*Webster's Dictionary*.
LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.
LUCIFIC—Producing Light.—*Same*.
LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereo by postal shou d be sent us at once.

Anniversary Number.

As stated in last week's paper we expect to issue a double number, an anniversary number of Lucifer, the leading feature of which will be a brief history of its journalistic career during the years of its minority, having now completed its twenty-first year. August 24 was named as the date of appearance of this Anniversary double number, but owing to the fact that the editor has for nearly a week been laid off for repairs—a temporary indisposition, we all hope—it is thought best to postpone the date of this issue one week, or till Aug. 31.

This delay will enable us to get several articles representative of Lucifer's central work, from old-time contributors living in distant parts of the country, which articles will add greatly to the value of the proposed double number as a campaign document, or evangel of agitation and education along radical lines of thought.

Meantime the request is renewed that our friends and co-workers, far and near, will send orders for this Anniversary number, to distribute to such of their friends and acquaintances as may be interested in the agitation for Freedom of Womanhood and Motherhood as the necessary basis of all rational and permanent improvement of human society.

Another "Markland Letter" Case.

In 1885 Lucifer published a letter from W. G. Markland, telling of a worse than brutal outrage on a sick and helpless wife by her husband—an outrage which, when occurring outside of marriage, is usually punished by lynching.

The prosecution, for nine years, of Lucifer for the publicity given the terrible affair is a matter of history, and need not be re-told here. It is mentioned because vividly brought to mind by the report of a similar case, clipped from the Sioux City "Tribune" and sent us by a correspondent.

In the preliminary hearing of the case of William McKnight, accused of wife-murder, the evidence, as given by neighbors and the physician who attended Mrs. McKnight showed she was so bruised that she could scarcely speak, and could move but one arm and leg, and these only slightly. After detailing the appearance of the woman, one of the witnesses—a police matron—was asked to give Mrs. McKnight's statement in her own words. Here it is:

"She said her husband came home and wanted her to go into the bed-room with him and when she refused he knocked her down and dragged her into the room. She got away, and then he threw her down and stamped on her chest. That's what made her lungs sore."

Mrs. McKnight made the same statement to other witnesses. The physician added in his statement that when the husband stamped on Mrs. McKnight she said, "Oh, you're killing me!" and he replied: "I don't give a —— just so I have my fun." The outline of one of the bruises, the physician testified, was that of the heel of a boot or shoe.

Our correspondent adds details that the paper dared not print, and which, if we should print, might bring another "Markland Letter" prosecution. One of the least dangerous (to the publisher) of these statements is that the husband "frequently outraged the wife before the eyes of the younger children."

"This was his third wife," adds our correspondent. "The others died of too much husband."

The information placed against McKnight by the Prosecuting Attorney accused him of murder in the first degree. The Judge held, however, that, as the testimony showed no premeditated malice, he should change the charge to the milder offence of murder in the second degree, or manslaughter.

So the woman died from the excessive love of her husband, and not from his malice! Fortunate creature! Let it never be forgotten that marriage laws were enacted and are maintained for the protection of women.

When a negro was burned in Leavenworth, for an outrage on a girl, did the lynching committee stop to inquire if the act was perpetrated as a result of "premeditated malice"? Is such a question ever asked when a woman is mangled and killed by a man who is not her "lord and master?" The courts of inquiry in such cases do not usually take time to inquire whether the man was actuated by malice toward, or love for, his victim. The sight of the destruction wrought is sufficient.

I do not mean to advocate lynch law. Nor do I wish to be understood as maintaining that McKnight should be legally sentenced to be hanged. It is evident that he is a sexmaniac, and as such he should be placed where he could not have the power to outrage women. I do not even mean to preach a sermon from the text so apparent in this case. But I do wish to call attention to the difference between the public feeling manifested when the outraged woman is a wife and when she not.

Why should it be less a crime for a man to maim and kill his wife, the mother of his children, than to kill a woman who is not his wife?

L. H.

Notes From the Circulation Department.

If you receive Lucifer regularly without having ordered it some one else has paid for your subscription. If you do not want to read it, please drop us a line to that effect, or return the paper to letter carrier. Lucifer is of too much value to be wasted by sending it where it is not appreciated.

* * *

The advertisement referred to by R. C. C., (see "Various Voices") is that of "The Prodigal Daughter," with Lucifer thirteen weeks, for twenty-five cents. If any of our readers are in a position to act on R. C. C.'s suggestion, that advertisement will be found quite effective. Notices calling attention to the Anniversary number would be very timely just now.

* * *

Two weeks ago, just before going to press, we received a copy of new regulations by the Postmaster General which we construed to prohibit premium-giving. Since that time we have consulted the Superintendent of second-class matter at the Chicago post-office. He tells us that our premium offers are not of a nature to be affected by the new ruling; hence they continue open.

* * *

We hope to be able to announce, in our next issue, some of the special features of our Anniversary number. We hope to make it one of the most valuable numbers of Lucifer ever issued. Please let us have your orders as early as possible, that we may know how large an edition it will be necessary to publish. One hundred copies for one dollar; twenty cents a dozen.

* * *

One of the most active workers in the extension of Lucifer's circulation is George B. Wheeler, 1441 East George Street, Chicago. He is indefatigable in sending in new trial subscriptions, and has addressed many hundreds, if not thousands, of wrappers for sample copies. With a few more such workers as he and "R. C. C." Lucifer's subscription list would be doubled in three months.

* * *

The offer of Lucifer ten weeks for ten cents is withdrawn. It made too much work in the mailing department. In its stead we give Lucifer five weeks for ten cents, and as premium "The Coming Woman," "A Tale of the Strassburg Geese," or "Institutional Marriage." Either of these premiums will be useful to present to those who are just getting "out of the woods."

* * *

Trial subscriptions are discontinued promptly on expiration of time paid for. If you want the paper, please renew a week or so in advance and save us the time and expense of taking your name from the mailing galleys and re-entering it thereon.

L. H.

Crackerets.

BY TAK KAK.

They tell us that the creature has no rights as against the creator. That is from the creator's point of view, and that is where the creator fools himself if he thinks so.

It is too simple, to prove the value of alcohol by weighing a man. Bulk is not necessarily health.

Marriage is a trap invented by man to catch woman, but he puts his foot in it.

When a woman is only half slave and half free, there is apt to be many family jars in the household.

A vote for a South Carolina no-divorce law is in fact a vote for poisoning as the thing that has happened and will happen.

In the Koch tuberculosis controversy, it should be borne in mind that even if Koch is right about milk as it comes from the cow, milk may easily be contaminated by dust containing human spittle.

Another View of It.

"There were a great many difficulties in the courtship," said the romantic girl to the married woman, "but their trouble is all over now."

"Dead, are they?" asked the married woman.

"No, of course not. They are married."

"Then their trouble has only just begun."—*Pittsburg Chronicle Telegraph*.

C. L. James to His Critics.

P. P. C.: Since April 20th Lucifer has published no less than five papers addressed to me personally, and together occupying eight columns against my three—not to mention squibs. It must, therefore be on some other ground than wanting space if this very brief reply to all which need any, be "declined with thanks"—or without.

To W. P. Peck, I will say I can prove in just his fashion that Friday is an unlucky day. Comparing a few thousand examples, like a "progressive" doctor, instead of half a dozen, like a "superstitious" old grandmother, leads to slightly different results.

To Rheinhold Starcke, I observe that the Old and New Testaments, the Lives of the Saints, the Catholic and Mormon journals—in short all fanatical religious publications—are full of mental cures which knock the spots off his. That's the right place for them. Leave them there.

To C. E. W. I say, "George Wilson, M. D., M. A., L. L. D." must be a very big man. Did you get him all in? Was not there a D. D. left ashore, perhaps? Anyway, I defy him to answer the same questions I put to Elmer Lee; and if you will give me his address, I will see he gets my challenge. To the laity, whom such "physicians" have misinformed, I have no more to say than that they are imposed on. I challenge the imposters to meet me direct.

To "him who now occupies Lucifer's editorial tripod"—only his peremptory order to quit prevents my showing him, as I said I would, that doctors do not profess to make old rakes young again. That quacks do, he has shown himself. Every man, woman and child, knows it is quacks who write the "Lost Manhood" advertisements; and that it is to punish just such quacks the "monopoly" laws on this subject are made.

REPLY.

From a couch of pain I will attempt a brief reply to the above, confining my remarks mainly to the first and last paragraphs.

1. Friend James' arithmetic is at fault, else my eyes deceive me. Since the discussion of the medical doctor question was begun in Lucifer March 16, C. L. James has had seven and a quarter columns of space, mainly devoted to replies to his critics, while his critics have had ten and three quarter columns. A large part, however, of these articles opposing the views of Mr. James have been directed to the subject as such, rather than to him personally. His name was mentioned incidentally often, rather than conspicuously, as the only person addressed. But is it not right and proper that five or six writers should have more space than one writer? The above count of columns was somewhat hastily made and may be only approximately correct, but am sure it does Mr. James no injustice.

2. I have issued no "peremptory order" that Mr. James must "quit" the discussion of the medical doctor question. What I said was that, such articles as his last, occupying three and a quarter columns of our wide measure, would be "declined with thanks,—except for reasons quite out of the ordinary." This was said in reference to *all* contributors, not directed to Mr. James alone. Three-column articles are much better adapted to a monthly or quarterly magazine than to a small weekly.

3. If by "quacks" he means a large portion of college-bred doctors I can agree that "it is quacks who write 'lost manhood' advertisements." My recollection is that some of the most famous of these advertisers tell the public that "hung up in my office is a diploma" from a "regular" medical college. I have known personally more than one medical graduate whose practice is largely in the lost-manhood-restoring line.

4. As to Medical Monopoly Laws: I am glad to know that there are many learned and skillful physicians who do not ask for such monopoly, and am quite sure that these laws are secured, not so much by people who employ doctors as by that portion of the medical profession whose greed and love of power

prompt them to seek exclusive ownership and control of the business of physicking, bleeding and blistering people, and who therefore oppose all doctors who teach and practice methods of healing that do not require drugs, blisters, the lancet, etc., and who very rarely find it necessary to resort to surgery.

In securing these medical laws the doctors are greatly assisted by the lawyers whose interests are thereby promoted, since the more laws the more work and the more power for the lawyers.

This is all I care to say at this time. Will try to give later some of my own personal experiences and observations among the medical fraternity and also as a "quack doctor" in a small way.

M. H.

Press-Writers' Notes, No. 4.

BY A. C. ARMSTRONG.

July 21, "The Times" Richmond, Va., prints a fine letter from Kent C. Peery, Longwood, Va., on "Religious Liberty."

July 22, "Traveler," (Boston) William E. Bonney, "Mr. Armstrong and the Preachers;" D. Webster Grob, "Single Tax and Religion;" Edward Stern "Single Tax." "World-Herald" (Omaha, Neb.), prints the writer on the "Reasons why Lightning Destroys Churches in preference to Saloons."

July 23, "Traveler" prints Lucy Waters Phelps, "Bible and Divorce;" W. J. Hutcheson on "Infidels" and William Duffney (Paine Hall) congratulates Mr. Groh on his victory over Prof. Moore; "Bulletin," (Phil.), Edward Stern gives a "Plan to Elevate Humanity." "State Journal" (Lincoln, Neb.), William E. Bonney on "The Rain Problem, Shall the People Depend on Prayers or Reservoirs?"

July 24, "Traveler," Francis B. Livesey, "Educators Help Socialists;" J. T. Small "College Men." "World-Herald" (Omaha, Neb.), Walter Breen, "The Prayer Gauge." "Bulletin" (Phil.), Albert P. Lewis "Wealth and Happiness."

July 25, "Traveler," George B. Wheeler and Francis B. Livesey appear in Doctor Pangloss column in criticism of the "Doctor's Praise of the Preachers."

July 26, "Traveler," J. B. Beattie has a round with E. H. J. about the Boers and John B. Barnes attacks the righteousness of the missionary cause under the heading "China's Payment." "Bulletin" (Phil.), Edward Stern "Philadelphia Plans;" J. A. Powers "Faith and Doubt."

July 27, "Banner of Light" (Boston) prints two fine letters from D. Webster Groh and Francis B. Livesey *in re* the important work of the Press Writers. "Traveler," W. C. Knowlton, "Sunday Laws." "Pioneer Press," Martinsburg, (W. Va.), James B. Elliott, "The Age of Reason;" D. Webster Groh "A Misunderstanding;" W. C. Knowlton "Father Abraham says come to Jesus;" Francis B. Livesey, "Cook and Comstock," "Home Education the Thing." "Thomas and Tice hard at it;" J. A. Powers, "Only as a Back Ground;" and one from the writer entitled "An Ideal Paper" which applies to the "Pioneer Press." "Old Side Methodist" seems to be satisfied that Francis B. Livesey is the name of a live man but still queries "What's in a Name?" "Bulletin" (Phil.) prints a fine letter from Mrs. Inez C. Pratt, Lawrenceburg, Ind., in answer to the writers question as to why Col. Ingersoll's name should be omitted from the "Vision of War" framed and hung in the offices of our national cemeteries. Printer and Press Writer F. Wm. E. Cullingford thought so well of it that he immediately printed 1000 circulars bearing the writer's question and Mrs. Pratt's splendid answer and sent them to the leading Press Writers for distribution.

"Truth Seeker," (New York) prints notes of the Press Writers work from D. Webster Groh, and the writer.

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VARIOUS VOICES.

M. L. Lake, New York:—Being one of the multitude, an average woman, having little erudition and therefore possessed of common sense—according to C. L. James I would like to say to him, in regard to a phrase in his article, "The Right Use of a Pithy Phrase," where he says, "The depths of human meanness are fathomed by those who employ vivisectors when likely to need a death-certificate, and slander vivisectors when in health."

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THE LIGHT-BEARER.

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LIBERTY.

Let Liberty run onward with the years,
And circle with the seasons; let her break
The tyrant's harshness, the oppressor's spears;
Bring ripened recompenses that shall make
Supreme amends for sorrow's long arrears;
Drop holy benison on hearts that ache;
Put clearer radiance into human eyes,
And set the glad earth singing to the skies.

Let her voice thunder at the doors of kings,
And lighten in black dungeons. Let her breath
Stir the dry bones of peoples till there springs
Life's fruitful vigor out of barren death,
And, roused, vast millions clap triumphant wings
O'er the mean devils which have hindered faith;
And men's tall growths of excellence express
Invincible, puissant nobleness.

And ye, O sovran people of the land,
Crowned with her benedictions, lifted up
From chaos and low tracts of shifting sand,
And owlish places wherein ye did grope,
To the delectable mountains which command
Far visions of your sanctuaries of hope—
Be ye to Mercy and to Love as true
As Love and Mercy have been unto you.

Behold! the things as possible to these
Which are not possible to wrath; they bear
The secret of the laden mysteries
Piled like packed doom in the thick-boding air;
At their fair girdles hang the mystic keys
Which unlock inmost meanings; their brows wear
The sole serenities that consecrate
The masters of the subtle sphinx of Fate.

Clean natures coin pure statutes. Let us cleanse
The hearts that beat within us; let us mow
Clear to the roots our falseness and pretense,
Tread down our rank ambitions, overthrow
Our braggart moods of puffed self-consequence,
Plow up our hideous thistles which do grow
Faster than maize in May-time, and strike dead
The base infections our low greeds have bred.

—*Richard Realf.*

The Social Question and Individualism.

BY A. F. TINDALL.

To pass from the religious to the social sphere, we find that here Governmental interferences are rampant. One of the great events of the present time is the progress of woman. In the savage state, where force alone ruled, she was a mere slave, but as savageism receded before the civilizations of Egypt, Greece, and Rome, she began to take a much higher position. This was, however, checked by early Christianity. The Fathers and the monkish spirit of the dark ages caused woman to be looked upon in a most degraded light; her beauty but as a means to lure to everlasting ruin, and her nature as decidedly inferior to man. This ascetic spirit still lingers in modern puritanism, though since freethought broke the power of the priests, woman has risen to a position such as she never attained before. Let us look at social questions squarely in the face, and they all cluster round the great woman question. We will discuss them as freely as we dare, for, to our shame be it spoken, in free England we dare not discuss such questions fully. This restriction alone bears more weight than a hundred articles or speeches on this question. We see a hypocritical assent to established social customs, an assent which all must give or be ostracised. Also a servile press which ever, parrot-like, repeats the old stale moral axioms, however effete, and has a set of sermons ready to blast the fame of anyone who gets outside the pale. This false morality and apparent virtue exists on the one hand, mixed with a fearful amount of sorrow and female degradation on the other. Our puritans are ever preaching against this latter side of life. They call for fresh state enactments; they form their spy societies; they stir up the smug followers of Mrs. Grundy to goad on magistrates and police to ever fresh tyranny; they are full of devices to make vice difficult. So they drive the disease inwards, and make it more loathsome. They preach from their pulpits sermons to young men, though they neither understand human nature, nor if they do, dare speak the truth about it. And what is the result? Espionage, disease, misery, and people of any means being the sport of blackmailers. For though society is rotten to its core, none dare be thought anything but immaculate, so deception becomes deeper, and the blackmailers and spies have a happy hunting ground. Without discussing for a moment the question of our rights, does the method succeed? No! And men of the world can only sum up the failure of our puritans by saying, this has always been and it always will be, and there is an end of the matter.

Shall then a large number of the fairest of creation always be thus degraded? Is there no remedy? Why does the social evil appear hopeless? Because the efforts to remove it are wrong. They are based upon the false notion of human nature, taught by religious asceticism, and on the idea that Governmental law can regulate the most powerful of human passions. The first step is to allow free discussion, both in speech and writing, on this question. The next is to lay it clearly down that the State has no right to intermeddle with the relations of the sexes, except to see that money contracts entered into of their own free will are carried out, and that the children of their unions are provided for till they attain maturity. Just as we have arrived

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at a stage in which it is admitted that the State has no right to dictate to a man his religious or political opinions, so it has no right to prescribe for him the form of his sexual relations. In Greece and other ancient countries, though marriage was honorable, the hetairai were not considered the social outcasts which puritans consider them to be. In this they do not follow their Master. How beautiful is the story when the erring woman is brought to Jesus that He may pronounce her doom. He said, "Let him without sin among you cast the first stone;" and legend further has it that he wrote upon the ground the particular sin of each one of the self-righteous standing round. Would that this could be re-enacted in our law courts or churches now.

As a partisan of individual liberty I am not offering an opinion whether marriage as at present enforced is right or not, whether it should be more free, whether divorce should be easier or not; but, as an individualist, what I am striving for is that those who do not believe in marriage should have the same liberty as those who do. The State and its police have no right to treat them as social pariahs, to hamper and watch them, to spy into their actions and trip them up if possible. It has no more right to do this than the State in Turkey to keep women prisoners in harems. Let us remember that many may sincerely dissent from the received views. They may have studied physiological science; they may even have read the forbidden literature of Malthusianism; they may have seen that heaven does not always follow marriage; that to separate many of these life-long partners would be to the advantage of both; that two young people are not always right in their choice of each other, and that to give them no opportunity of reversing their mistake is a cruel tyranny. It may be just possible that people there are who have such opinions as these. These people may be filled with the purest motives if they write or speak these opinions, and if they translate them into acts are they to be held up to social ostracism by the double-faced press, and treated as suspects by the police? Social freedom has yet to be conquered. How many scapegoats do you want, oh, society? How many must you imprison, oh, socialistic state, before it will be won? As the force age departs woman will rise to be equal with man, having her vote, her property, and earning her own livelihood. The unions she will contract with man must then be on an equal basis; as she advances we can dimly see her salvation from her present state of bondage in marriage or infamy in vice. Her unions will then be the result of affection, not for money or to be kept. Such is the true marriage, but to obtain this salvation we must renounce the methods of puritans, and struggle for social and sexual freedom.—*From "Liberty: Political, Religious, Social, and Sexual."*

"Why Should Love Die?"

BY CARRIE A.

It may be late in the day to offer further comment on the question, "Why Should Love Die?" but I only just opened June 8 Lucifer and finding therein an article by J. Wm. Lloyd that in no sense pleases me I feel inclined to state the case as it appeals to me.

There would seem to be many minor reasons why love, or the thing so named, might die, but I think the one primary reason is that Nature never intended our lesser attractions to be permanent. Evolution cannot allow permanence or completeness to a love (so-called) that falls short of meeting its highest demand, which demand is for a soul love. Man being triune in his nature attracts from three planes of being the physical, the mental, and the spiritual. If the coming together of a man and woman has a physical basis their union falls short of the ideal. If it is a mental attraction it still falls short, but if it is a spiritual attraction the demand of the ideal is satisfied and the union is permanent. These latter are the marriages made in heaven; they are the God-joined which no man can put asunder. A marriage ceremony cannot make them more permanent or the lack of a ceremony result in their dissolution. These are the unions that bring joy to the heart, illumination to the mind, and health to the body.

However, I think such marriages are greatly in the minority and that the great majority of unions result from an inferior cause, such cause existing from one reason only, namely, a lack of unfoldment of the higher nature of individuals. One cannot attract from the spiritual plane—that department in man's nature where all ennobling and uplifting ideals are born—unless this part of his nature is awakened and active, and that this nature is dormant in the average individual seems amply proved by the present condition of the race. Man is not highly evolved, he lives mostly from the physical, selfish, animal plane of life, and consequently his sexual attractions are mostly of a physical nature. The masculine sex are especially subject to physical attraction because more than woman they live in the physical nature. Woman, unless her nature is perverted through abnormal hereditary influences, naturally touches the ideal. She is Love objectified. Physical passion predominating in her is only a sign that she has stolen the outer garment of man, which theft robs her of her redeeming power. For woman is man's redeemer.

The physical predominating in man is natural up to a certain point in his unfoldment, when evolution calls him to something higher, bids him become acquainted with his true and higher selfhood and invites him to a seat in the kingdom of spiritual love. And not until he takes this seat will he be capable of a permanent attachment—that is, an unforced permanency.

If man could find permanency and satisfaction while occupying the first floor or even the second floor of his three story mansion he would never ask entrance to the third apartment—the highest, and consequently he would fail to reach his highest attainment, and evolution would fail in making a man. Nature is wise, she withholds her best gifts until her children have earned them. When man has earned a true, complete love he will find permanency as natural a condition as impermanency is natural to the less developed man. And when he has earned the wisdom that comes through a higher unfoldment he will know that Nature never evolved a man (one-half) without evolving a woman (the other half) to complement him, and this wisdom will also teach him that it only takes two halves to make a whole and not three, four, or six halves.

If J. W. L., gets there and his own peculiar individualities are molded to complement a rose he will find a rose ready to complement him, if it is designed to complement a lily he will find the lily, but if he tries to harmonize his rose or, mayhap, his lily individuality with that of a carnation or a tulip he will find they do not dove-tail one with the other. Or, should he attempt to fit his rose (we will call him a rose) individuality to that of a *variety* of lovely flowers, should he pluck a petal of this, that, and the other species thinking thereby to complete his rose self he would meet with as dire a failure. He would still be a half-rose waiting for the severed other half to come along and cuddle lovingly down in the niche from which Nature in some primitive day and for its own wise reason removed her. He would still be awaiting his own And she will come to him when he is ready for her.

The prevalent attempt to make whole cloth out of crazy patch work I presume is excusable in the present man, but the more enlightened man will have put away childish things.

Declared.

"Papa thinks," she said shyly, "that it is about time you were declaring your intentions."

"Tell the old gentleman," he replied, "that I love you too much to marry you."

The Gardener and His Flowers.

BY STELLA STARBRIGHT.

Mr. Lloyd has given some excellent advice in No. 868, but it seems to me he is mixing up the idea of promiscuity and variety in a manner somewhat misleading. What he says of varietists is doubtless true of that extreme class which the more conservative and select varietist might call "promiscuitists" if he might be permitted to coin a noun not known to Webster. And this select varietist advocates the same plan of "gardening" with some modifications, as that suggested by Mr. Lloyd. In fact, it must be admitted that any deviation from monogamy is variety, therefore Mr. Lloyd's definition of the varietist is too sweeping, and applies only to those who practice promiscuity.

Another point. The "central love" idea is good no doubt in many cases. But there may be cases where the gardener cannot choose between the rose and the lily! The sweetness and fragrance, the dewy freshness of the rose appeal to one part of his nature, while the stately grace and purity of the lily appeals as strongly to another part. And perhaps the wise little faces of the modest pansies have equal charms for him! And why not? When we outgrow selfishness, jealousy, there will be no question in such cases, as to which is loved best, any more than there now is among brothers and sisters.

We pity the paltry jealousy that causes one in a family to feel hurt at the display of love for another member, and we censure the parent who "shows partiality" toward one to the neglect of another. And I ask Mr. Lloyd why it is not possible and desirable in this select circle of lovers to feel no favoritism? Why may not the affections so broaden out as to include the rose, the lily and the pansy in an equal love?

No Going Backward.

BY MRS. H. C. GARNER.

The questions "Freedom of the Affections," "Marriage," "Why Does Love Die?" show us the trend of human thought and the evolution toward a broader creed and more liberty. I have read with interest various articles which have appeared in Lucifer on these subjects, and the only solution and cure from my view point was given by C. S. Wood, M. D., "Co-operative homes."

For the past forty years I have advocated the same. The false state of society demands it. Our best interest calls for this as the only solution of true freedom of the sexes; and the growth of the affections. It is time women awoke to the importance of helping on this work of making co-operative homes.

The isolated home is a great breeder of selfishness, and how can it be otherwise? The mine and thine theory finds rich soil therein. Free unions, legal unions, in the isolated home are treading in the same rut. The feeling of ownership in each other thrives on such conditions.

The struggle to keep this home, to gather around them the things that make for comfort and wealth, become a binding force that often holds people together after love has ceased and in many cases a life of deceit and misery is lived for years, all because of property and before they realize what they are doing the dictatorial and governing spirit creeps into their every-day lives,

Why are men and women so prone to dictate to each other? Free, as well as legal unions find themselves floundering in the bonds of slavery. Men and women think they are brave, they sing of liberty for human beings, but to love outside the rule of the two tyrannical powers, ecclesiastic and civil, stirs the soul to a pitch of frenzy. They little knew how closely they were enmeshed in the old civil and religious codes, until like a clap of thunder they find their air castles tumbling all about them, "Oh I am undone, my home and life is blighted;" "My loved one loves another, I am no longer the only beloved."

Perhaps all the time they were professing to a broad and liberty-loving principle, and did not perceive they were subject to the binding forces of custom, and tyrannical laws made by priests and bigots. "He that would save his love shall lose it."

The isolated home, the mine and thine theory which it fosters are dead weights, rivets, chains with which men in their blindness and ignorance crush out and lose the love they so much desire to save. Alas for a man's liberty-loving theory; he is adrift on the boundless ocean of life without rudder, compass or ballast. He did not reckon with the invisible host of love, and in his sorrow is ready to cry, "O let me cling to the old way, the feeling that I own my wife, my house, my children my everything. My house is made desolate. I thought we were safe. See what free love does!"

"O vain man, thy fond pursuit forbear." Is there no breaking of homes or hearts otherwise than this? Learn to build homes that are enduring. As homes are today they are more likely to end in tragedy—death, desertion, widows, orphans. With true industrial communal homes, disasters such as occur in isolated homes would be unknown.

There is a great law in the moral universe that shall explode all fancies and override all erroneous dogmas, however cherished in theology or old-time customs; a law primeval with the nature of man; the law of association, of assimilation to the objects beloved. Under this law there will be a commingling of kindred spirits, liberty-loving men and women. No marriage ties then, but of the heart; no mere conventional arrangements; no husband or wife bound by statutes; no child linked to parental hearts simply by the law of consanguinity or blood.

There will be a brotherhood of kindred hearts, a commonwealth and a spiritual, true democracy not in outward lying profession but founded in justice and mutual sympathy and good will. How beautiful, how sublime the vision!

We would rescue the honor of manhood and womanhood—and plant faith in the brotherhood of man on the rock of everlasting principle. And many men and women cherish these principles and objects, as their heart's free love, and the soul's chief good.

Why Does Love Die?

BY LUCETTA J. CURTIS.

First, we must look to see why love lives. Love is the spirit communion of the whole of two bodies. The love fluid when kept in the body and allowed to circulate through the flesh gives the thrills which we call love and the one who calls up the highest action of this love fluid is the one we love best. When marriage steps in and says we need not keep the love fluid confined but are hereby given sanction to waste it, as the negative nature may suggest, you believe and act in accordance with what the marriage ceremony tells you and love begins to die. To use the love fluid with no thought of creating, is the death knell to love, either in marriage or out, but outside of marriage there is not the same likelihood of the waste going on in such haste. The love fluid kept confined as we confine steam that it may pull loads, and used only with thought and understanding, would prevent the death of love, and give everlasting peace and happiness to those who vibrate together. Love dies because we open the valve by which the fluid, which is the love producer, is let flow to waste. If a man had an engine to run he would hold the steam in the steam chest and not open an escape whereby it would only be wasted but instead would turn it where it would do the desired work. If we want love to live we must be as wise in taking care of the love builder as the engineer is in holding and using the steam which runs his engine. The love fluid held with knowledge will permeate the body and flow from every pore in a refined essence which will, when it comes in contact with the opposite essence, give hope, gladness, joy and peace. This is the spiritual sex communion. When this love fluid has been wasted, the essence which should flow from the whole body is made weak and joy cannot abide there. Then love is dead.

"Think you if Laura had been Petrarch's wife
He would have written sonnets all his life?"—*Byron.*

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LUCIFER—The planet Venus; so called rom its brightness—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

After a bilious attack, and a ten days' fast, the editor is physically decidedly weak, but gaining strength, and will probably soon be as well as usual.

The questions, "Why Does Love Die?" and the failure of so-called free unions are still receiving the attention of our correspondents. We have quite a number of contributions on these subjects on hand, and some are in type. They will be published as soon as we can find room for them. Important as these questions are, there are others which also require attention.

Our Anniversary Number.

The leading feature of the "coming-of-age" number of Lucifer will be a sketch of its twenty-one years of life. This will be written by Moses Harman if he is sufficiently recovered from his present illness. Otherwise it will be written by his daughter Lillian.

E. C. Walker, who has been an active worker for Lucifer for eighteen years, and who for five years was co-editor, will contribute one of his stirring articles.

Lucy N. Colman, that grand old woman, pioneer in the anti-slavery, woman suffrage, and many other reforms, will contribute a reminiscence of one of her experiences in Boston. She will tell how the congregation of the Old South Church greeted the spectacle of an Abolitionist woman walking beside a man "whose color would not wash off." Lucy Colman is one of the few who have mastered the secret of growing old gracefully and beautifully. Her active interest in life and in the welfare of the race has not been lessened by the crown of her eighty three years.

W. G. Markland will give a "bird's-eye-view" of the stirring events in the struggle for freedom for the past thirty years, and his conclusions for the future. Mr. Markland is the author of the "Markland Letter," which was the technical basis of the eight years' prosecution and persecution of Lucifer.

"A Mud-Colored Conception" is the title of a brief contribution by C. L. James. This refers to a common misconception of the probable conduct of the father in freedom. In a recent essay Ada Bertoni said that were it not for the marriage tie, "while the females were pregnant, and with a brood of little ones around them, the males would be elsewhere, following the Bible advice, 'Increase and multiply.'" Mr. James dissents from Mrs. Bertoni's conclusion, and gives his reasons why.

C. L. Swartz translates from the French a story by Myriam Harry. Even those who disapprove the publication of stories in Lucifer will, I think, find this worth the space it occupies.

Recently a steamer load of teachers was sent to the Philippines, by our government. A Nebraska woman applied for a position and was accepted. Her husband tried to prevent the escape of his wife. The story is told by Robert Moorsholm in the Anniversary number.

Contributions are promised by Jonathan Mayo Crane and the Rev. Sidney Holmes, but we are unable to announce the subjects at present.

Other contributions will appear, and altogether we expect this number of Lucifer to be one which its friends will be proud to circulate.

L. H.

Notes on New Publications.

From the "Scientific Publishing Co.," 96 5th Ave., Chicago, we have received a copy of "Modern Researches," by Bayer, U. S., author of "Maternal Impressions," "Studies of Life," and "Hints for Child Study." From the publisher's announcement we quote:

"This superb work represents years of mature thought and exhaustive research upon some of the most vital phases of human life and character.

"It is not to be classed with the ordinary theoretical book, for its statements, in almost every instance, are substantiated not alone by logic and reason, but by the experience and testimony of reputable physicians, whose names are given. Neither is it a technical work, but is easily comprehended by the person unacquainted with medical terms.

"Some of the views expressed are new and startling and yet generally they will be found in harmony with the latest and best medical authority, being taken at the points where scientific laboratory deductions coincide with the everyday experience of the physician."

The author points out the evils which he believes will result to the child from attempts of the mother to adopt the theories of Dr. Schenck and others in the effort to control the sex of her child.

The cause and prevention of hereditary defects, perversions, etc.; the deleterious effects of certain drugs upon the embryo, when taken by the mother, are dealt with at length.

Many of the author's statements are surprising; notably his explanation of "the mystery of the cause of vernix caseasa," and I will add, I think in this instance his conclusions are mistaken. I have found time for but a hasty reading of the book, but I think it would repay careful reading and consideration.

Like many physiologists, the author believes that with a modification of the marriage laws requiring applicants to "answer satisfactorily" questions concerning effects of mental states, drugs, the environment, and abnormal sexual relations, of the mother, a great improvement in the race would be brought about. 284 pp., bound in vellum de luxe, $3.

* * *

The address of E. C. Walker at the Congress of the American Secular Union held in Boston, 1899, has been printed in tract form by the "Truth Seeker Co."

The title is "The Future of Secularism. When will the cause of Justice Triumph?" It is in Mr. Walker's well-known forceful, succinct style.

A fairly clear idea may be formed from the subject-titles: "The enemy's forces underestimated; A serious tactical error; Secularism defined; Causes of progress; Causes of stagnation and decay; The battle yet to be fought; Some gains and losses called to mind; An ill-founded hope; Is equal liberty secured by the Constitution? Jefferson's prophecy; Source of the liberty we enjoy; The work ever before us."

This will be found a useful aid by the worker in the Secular cause. Price, five cents.

* * *

"Why do you use the date, 301?" "Why should you date from the burning of Bruno?" are questions of frequent recurrence. All those to whom the story of Bruno is not familiar should read "Giordano Bruno, His Life, Teachings, and Martyrdom," a tract recently issued by the "Truth Seeker Co." The principal incidents of Bruno's life are herein given, and the story of his work and martyrdom told in fascinating style. Price, five cents.

* * *

"Sexual Love: What It Is and What It Isn't," by Allan Laidlaw, comes to us from "The Truth Seeker Co.," Bradford, England.

The chapter titles are: "Fallacies; Somatic Dreams; Perversions; Sensual Necessaries; The Idealisation of Love; Female Emancipation; Real Altruism; Equality of the Sexes in Love; Purity." Price, twenty-five cents.

* * *

A new edition of "Karezza," by Dr. Alice B. Stockham, is just from the press. There are about fifteen pages of matter added, consisting principally of letters corroborating the teachings of "Karezza."

Speaking of "Karezza," reminds me of a little incident in connection therewith.

A dear relative, a Methodist woman, who had been as a mother to me in my motherless childhood, was visiting us. Though she loves us from Father down to Virna, very dearly, our religious and social opinions are painful to her, as is quite natural they should be. As I do not believe in obtruding my views on any one, however, our differences were ignored and we had a very pleasant visit together.

One day she told me of her granddaughter, who was expecting her second child sixteen months after the birth of her first. My relative was sorry for this granddaughter, and asked me if I had anything that would advise her how to avoid such frequent pregnancies. I recommended "Karezza," and read several passages to her.

"Oh," she exclaimed, "that is all very well; but no husband would consent to live in that way."

"A *husband* might not," I answered; "but a lover would, and does. Mary's sweetheart was glad to visit her, and to be near her, and no doubt it made him happy to be permitted even to hold her hand. But when he changed from lover to husband, everything else changed, and no matter what the cost to Mary, in health and happiness, he had to have all the rights of the husband.

"And that," I concluded, "is just the ground of our opposition to legal marriage and the spirit of marriage. If Mary should decide that she would rather risk frequent child-bearing than to accept the teachings of 'Karezza,' she has the right to her choice and the consequences of that choice. But her husband cannot bear the consequences so he has no right to choose for her. Her lover would not dare to attempt it. If he should, the offense would be rape. There is no rape in marriage."

So "Karezza" was not sent to Mary. For the father of her children was her husband, and in that family "Karezza" was powerless.

But all husbands do not exercise their power, as Mary's did, and to some of them "Karezza" has been a blessing.

* * *

Any of the foregoing books sent from this office on receipt of price.

L. H.

Evolution.

Evolution with its dynamics left out would be an empty echo in a dead hulk. The rebel is evolution's dynamic. What may a man do in the presence of affairs? Do nothing. Evolution is to do it all. But if you say evolution "does" you say rebellion. The instant you predict activities you have your rebels born full armed. Let evolution do everything. So I shall. But I do not see how that evolution can get along without me. I cannot see it in fruit save from my roots. I play my part both as clamorer and devotee. But I am to be quiet. I am to do nothing. Did Jesus step aside for evolution before he wandered into the temple? Did Savonarola impeach evolution when he consented to die for his faith? Was evolution sent to the scaffold with John Brown? Why should I not let evolution pay my grocer? Why should I not let evolution keep my promises? Why should I make any promises?

If evolution acts through me it acts through the turbulence as well as through the inertia of my temperament. But if you tell me that I should not talk out my mind when I have a little plot with the universe to have it shift its cards you in effect advise me to surrender the one function I am appointed by evolution to subserve.

Why should not evolution make my living for me? Why should not evolution sail our ships? Is the sailingmaster a superfluous officer? Why should we sail ships at all? Why not stay flat on our backs breathing and gestating life out of nothing?

Every bird of the air is an agitator. Every fish in the sea swims against the current of evolution. Else why should they too not be asked to be still? You see how evolution becomes ridiculous the instant you separate it from its elements. You see how much evolution fires up with the reformer. What evolutional energies culminated in magna chartas, declarations like those of the French convention, our own pronunciamentos for independence and emancipation? The helpless evolution of my critics would make martyrdoms impotent. Jesus would burst into a laugh, shake the nails out of his hands and feet, and step down from the cross. All magnificence becomes melodrama. Galileo would swear ten times four to anything you asked. For evolution would do its work with Galileo left out.

Why should some fool sail into the northern seas for the Pole? Why should Livingstone brave equatorial perils? Why should we have laboratories for men of science? Who should be curious about the heavens? If my outcry is heresy then is evolution disproved. Evolution must either acknowledge or resign. The evolution which does not arch the social ideal invests poorly for its own estate. Evolution is bankrupt if the heart can find in it no recourse for justice.

Evolution is readjustment. The rebel is the readjuster. To skin him would make a farce of the whole process.—*Horace L. Traubel, in "Conservator."*

The Sins of The Fathers.

Midas lived in a palace, but his daughter caught a disease that grew up in one of the slums, out of which Midas "got his living."

The doctor said that it was the scarlet fever, and when it looked like measles he said "measles had intervened."

So he gave her medicine till the digestion got hopelessly out of order; then he told the nurse to rouse the patient three times a night to give her sleeping draughts. He was a very wise doctor and knew that he must do something for his patient—and for his fee.

Later he "found" that Midas' daughter had developed pneumonia; and Midas believed it all, so the doctor administered stimulants and called another doctor in consultation, who said that her death was due to heart failure. So it was.

The board of health disinfected Midas' house—the slums took care of themselves.

The clergyman said that the girl had "faded like a leaf" and that "it was the will of God."

So it was; for "Whatsoever a man soweth, that shall he also reap."—*Bolton Hall, in "Life."*

Annabel's Mistress.

"And what did thy mistress say after she had caught me kissing thee behind the door?"

"She said: 'Annabel, thou must be mighty fond of me to remain in my service at the risk of being kissed by such an old wretch as thy master.'"—*Pick Me Up.*

Do you want extra copies of the Anniversary number? Sent to twelve of your friends for twenty cents.

VARIOUS VOICES.

Geo. B. Wheeler, 1443 E. George St., Chicago, Ill.:—Your last number of Lucifer was excellent. I hope you may be spared to continue the fight many years. Here is a great field for its usefulness. I shall do what I can to help spread its sentiments and truths.

Dr. B. L. Hjermstad, Cincinnati, Ohio:—I see the time of my subscription is up. So I hasten to send you the dollar. Do not want to miss a number of the dear old Lucifer. It has become a spiritual necessity with me. Would like to have Ibsen's "Nora." I am proud of Ibsen. He is a Norwegian, (like myself) and a grand man, but little understood in his own country.

Eliza B. Burnz, Walters Park, Pa.:—Please send me two copies of Lucifer, which contains an article entitled "A Common Disease—Routine." It is, I think, an admirable statement of the cause of ill health and the death of many women. Will you not put it in four leaf tract? I will subscribe a dollar towards the expense of publishing it. My copy of Lucifer containing the article, I have sent to an orthodox clergyman whose wife is completely prostrated by continued child bearing. With a babe three months old she is craving death, fearing that she may yet have another. Oh, it is pitiful, to see the ignorance and selfishness of men who, except in the matter of sexual indulgence, are intelligent and moral. A tract, in which their meanness is set forth as plainly as in "A Common Disease," may shame some of these sinners into a decent regard for the health and wishes of their wives.

[We will publish this tract, as suggested, but it will not be ready until after the Anniversary number is off our hands. In the meantime we shall be glad to receive orders for the tract Price, ten cents a dozen. L. H.]

Mrs. M. Beckwith, New York:—I am greatly interested in the subject of Institutional Marriage, and think it the most important one of the time, as it has such powerful bearing upon every other subject pertaining to the welfare and happiness of individuals, separately and collectively. From deep study upon this matter I have become convinced that no great increase of peace, health or happiness, or diminution of crime, will exist until marriage as an institution is totally abolished, or at least until it has released its hold upon the majority. It is unnatural, unscientific, illogical and unreasonable, not to say unjust. I believe fully in total freedom between the sexes. I think I am the most radical of all radicals because I don't believe in people living together as a rule, even for six months. I think it the death of love and of romance, the end of courtship, the destruction of illusions and of the spice and mystery that lends so great a charm to life.

If one marries and takes certain vows, one should keep to them; therefore I don't believe in any such vows and promises being taken. An institution which compels slavery and obedience to customs which many have outgrown, is self-doomed in the future. I think one of the chief causes, if not the chief cause, of the misery on earth today is Institutional Marriage. Let every one do as they please in sex matters, as is eating and drinking, and if they go to excess they reap the consequences and no one but themselves to blame. Half the world suffers from sexual starvation, while the other half suffers from excess. Extremes are bad, and nothing but experience, or the superior wisdom that can foresee results, will profit anything.

At any rate no legislation has any right to control and direct the sexual instinct more than the gustatory. All the legislators have a right to enforce is the protection of the weak and innocent. Rape should be restrained by law, but it is my belief that if sexual liberty were allowed, rape would be a rarity, as well as murder, drunkenness and suicide.

If children are born, what of it? There should be a premium on fine offspring! And no disgrace attached, and what if the child doesn't know its own father or the world doesn't; the *mother* does, I fancy, and if the child gets a prize you may depend the father would make himself known and be proud of it! And what could be the wrong in taking pride and delight in being the mother and the father of a splendid specimen of humanity.

I say let it be considered an honor for a girl or woman to bear a child whenever and by whom she chooses, and the state would be the gainer ev ery time.

How I wish I could hasten the time when public opinion will no longer frown upon the loves between the sexes, putting no barrier in the way, and when to bear a child will be considered pure and virtuous under any and all circumstances.

Josie Witte, Freedom Colony, Fulton, Kansas:—Now you have indeed roused my curiosity. Please send me a copy of "The Strike of the Strassburg Geese." If those supposedly well-fed geese can be induced to strike, maybe there's some hope of arousing some of their kindred to whom nature has denied feathers of any kind, but upon whom Dame Fashion not only bestows some of the finest, but also silks, laces, diamonds, houses, lands, etc., as a reward for their docility in obeying her decrees. Lucifer is always welcome. I was especially interested in "Sexual Starvation" by Dr. Foote, in No. 869. His quotation from the "New York Tribune" of years ago applies to present conditions as well. As one who has traveled and observed much from the Atlantic to the Pacific, I can testify to the truth of his statements. Everywhere we are hedged in by an invisible barrier of conventionality. Those exuberant spirits who will heed no restraint, often have cause to grieve, for, once outside, they too often become the prey of the vicious, while those who remain within, having implicit faith in the editor of "The Ladies Home Journal" and similar wise (?) men and women, whether they realize it or not, are robbed of much of the joys of life and have no opportunity for proper growth in any direction.

Growth requires freedom. The question has been asked whether there is freedom here. We have the name, certainly. "Freedom" being the name of the township in which we located. So far the augury seems correct. We have representatives of various nationalities, coming from many different states of the union; coming together as strangers, but full of courage and brotherly love, all animated by the hope that here, at last, we shall have freedom indeed,—freedom from the oppressive yoke of the money lords; freedom from all that dwarfs and distorts and blights the lives of men, women and children in the great world about us, freedom even to follow the dictates of our own consciences, to worship God or not to worship, to work on Sunday or not to work, (Sunday or any other day), to marry and be in fashion or not to marry, etc.

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We have the nucleus of a good liberal library; contributions always welcome. We were interested in a series of lectures on Spiritualism, by Mr. W. E. Bonney, of Lincoln, Neb., and would like to hear Emma Goldman or yourself, as well as others. We want to learn and grow.

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Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

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SPEAK THY THOUGHT!

Speak thy thought out bold and bravely,
Fear not old opinion's saws;
What thy soul in clearer vision
Sees revealed in higher laws
Speak out loudly, now and ever,
Though all men should hate thy cause.

Speak thy thought out loud and clearly,
If they're words of honest worth,
Though all hell excite men's passions,
They will footing find on earth;
If they are but words of folly,
'Tis as if they had not birth.

What we are has root in thinking,
Thought e'er flies in freedom's van,
Shackle, bind, restrain from action,
Despots cry since time began,
While from martyrs' scaffolds gory
Thought's fruition comes to man.

Stake and fagot, rack and dungeon,
Have no terror for the brave;
Though the scaffold glooms before thee,
Words of truth are what we crave,
For the truth lives on forever,
Aye! when power is in its grave.

Heed no strumpet clothed in ermine,
Speaking for the state its word
As against mankind's progression;
Tell the boastful, purse-proud lord
That a vital thought once spoken
Hath a life beyond its sword.

If the church puts gyves on thinking,
Damn the church and break its spell;
If the state contracts thy being,
Damn the state and ring its knell;
Speak thy thought out bold and bravely
Spite of both these twins of hell.

—*Dyer D. Lum.*

Two Decades and a Year.

BY E. C. WALKER.

Lucifer has survived the struggles and persecutions of twenty-one years. An instant only in the life of the earth, a moment in the life of the race, one-sixth of the life of the United States, one half of the life of a generation of men, many times the average life of reform papers. It has not been a large life, measured by the extent of its circulation, the attention it has received from the thinkers of the world, the direct influence it has had on the masses of the people, the evil customs and laws it has overthrown. It has been a strong and effective life, measured by sincerity of conviction, by intensity and persistence of purpose, by the assaults it has received and sustained, by the affection and loyalty it has drawn to itself, by the steady if slow progress it has made toward financial independence, by the seeds of its sowing which have germinated and are growing in the brains of thousands of men and women.

Federal censorship of the mails was seven years old when Lucifer, then the Valley Falls Liberal, came into being. The fight for liberty of investigation on the part of the paper and for the suppression of unpopular facts on the part of the censorship has been a long and bitter one. Lucifer's editor and fellow workers have seen dark days, when it was uncertain what the immediate outcome was to be. Other publishers and editors and dealers have also been attacked, and some have gone down at the first onset; some have maintained a vigorous defense and made good their right to live, so far. Most of the victories won for light and candor have been won on technical points of the law, and it is probable that the coming quarter of a century will not see any change in this regard. The censorship, beaten back at times and in places, nevertheless has steadily pushed forward its columns. It now includes inter-state express business in the purview of its supervision, and is reaching out for the telegraph and freight business of the country. At first it did not assail, directly, the sentiments of a reformer; it was content to prosecute him on the ground of obscenity of expression, waging war on words rather than on ideas. But that day of comparative immunity passed long ago, as clear-thinking radicals saw from the first that it would in due time. Now the censorship openly assails the arguments of an author, and wins hands down on the issue, if he deals honestly with the tabooed sex problem. Indications are not wanting to show that the next step is to be legal inquiry into the probable or possible tendency of a publication, outside of its specific arguments for radical changes, and that the next step after is to be the attempted suppression of distinctively Freethought publications. This was the goal of the censorship from the beginning, as some of its adherents incautiously admitted and as the logic of their position made inevitable.

The position of the church and the position of the censors of morals are analogous. Both forces are constantly gaining strength in the statutes and the courts and losing strength in the thoughts and aspirations of inquiring men and women. We live in the years of preparation for a mighty struggle between the powers of reaction and of progress. Everywhere the new thought, in one form or another, is finding its way into the camps and courts and conferences of orthodoxy. You will discover it in newspapers, magazines, reviews; in sermons, reports, and special publications; in poetry, fiction, ethical essays, and history.

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Only yesterday, I read Mrs. E. L. Voynich's "Jack Raymond"; neither in this book, nor elsewhere, so far as I know, does the authoress make any claim that she is writing to advance any special idea, and yet this work is a charge of moral dynamite under the temple of popular religion and sex ethics. And it is only one of many of like nature; three, including "Jack Raymond," were fiercely denounced in one letter by William L. Alden, the London correspondent of the New York "Times." On the one hand the thoughts of men and women are broadening, deepening, and strengthening; on the other, the backward-gazing beneficiaries of outworn institutions are whispering into the ears of legislators and judges, threatening them with the vengeance of the voters they claim to control and demanding as the price of continued office the enactment and enforcement of more and more repressive statutes. They get many of the statutes for which they ask, but when it comes to enforcement of these statutes the results are not always satisfactory to them, for it is not so very easy to hold inoperative the law of supply and demand.

Every free journal like Lucifer has much work to do; the pity is that it is not larger and does not have hundreds of thousands of readers. But such circulations are only for the trashy sheets that have no ambition except to fill the coffers of their owners by catering to the passions and prejudices of the unthinking multitudes. Every friend of liberty must realize that until we are free to investigate all the relations of men and women, until we are free to tell what we see and what we think and what we hope for, it is useless to expect any permanent change for the better in society. There must be freedom for men to work, for women to work, undisturbed by those who do not choose to work; there must be freedom for all men and for all women to seek their own temporal salvation unawed by unjust laws and unmenaced by mobs. Partisanship must not blind us to the fundamental truth that liberty and equity are to be sought and found only through liberty and equity.

Past and Future.

BY W. G. MARKLAND.

I have recently been looking backward over the thirty years of my acquaintance with the struggles for freedom, and it seems to me that final victory is not far distant.

First came Asmodeus-Woodhull, who compelled a nation's press to applaud her flight, though it groaned at the exposure. Next came in prominence the Miller-Strickland fight, in which I had the happy position of provider; the trial judge privately concealing their victory a year after. Then Walker-Harman, had a serious battle, gaining victory while in prison by compelling a supreme court to stultify itself. Heywood and Bennett fell sword in hand, leaving monuments of slain errors. Then came your eight years' battle, with alternate victory and defeat, but at no moment did the Light-Bearing flag cease to lighten the gloom, and it is still a beacon. The Hag made a clutch at Lois, and though thrown from her foundation for a moment, she yet lives in her "Home" Clothed with the Sun, hurling javelins of light. A clutch was made at Elmina, but the venomous talons closed on air. When Ingersoll fell all stood aghast; even the Hag groaned.

This vile Church-Wife of King Capital had a season of rejoicing when her spouse erected the Chicago harp of four strings, but it was rather brief, for the twang of those cruel cords awoke Socialism, and today they both stand trembling at their approaching doom.

The recent Herron-Rand affair may be the last in which the consumptive madam will interefere, as her spouse does not offer his courtly arm so freely as of yore; his new concubines being more attractive.

Thus it seems that winter is breaking, for the New York probationary marriage law is a mighty rift in the ice, susceptible of indefinite extension.

Somebody is advancing; somebody is retreating The day of bread and butter in abundance, and stalwart children to eat it, rapidly approaches. Threescore and ten may not see that day, but the certainty of it gilds oblivion with happy features to be embraced with a smile.

An Anti-Slavery Reminiscence.

DEAR LILLIAN:—So you would like something for your "Anniversary Number," from my pen?

I am not quite in my usual health, broken down with my home coming from New Hampshire, but I will give you a little reminiscence which comes to mind; now, perhaps, because we have just passed the "First of August," a day made memorable by the use we put it to—for many, many years—a special meeting for work in the Anti-Slavery cause.

I do not remember the year, but I remember I was given in charge the gifts of The Rochester Ladies' "Anti Slavery Society" to the Boston fair; and having disposed of them to whom they were sent, I was making my way, in company with Mr. Charley Lenox Remond, to my temporary home. I was something of a reformer in those days, and wore what was known as "the short dress," a dress falling a little below the knee, and pantalets made of the same material. That dress was considered very immodest. My escort, Mr. Remond, was a man who had a color which he could not remove, however he might wish to do so, even at the command of the Boston mob. Our way was through Washington St., directly past the "Old South Church," and the worshippers were just coming from the church onto the street. The shouts these holy people gave at the sight of a "bloomer dress" and a colored gentleman were as though the "fabled pandemonium" had broken loose.

Now, my dear Lillian, I have never been to prison for conscience sake, but I have great love and sympathy for those who have, and though I have never felt for the cause you and your father advocate as I have felt for the slave, I love and respect you and him and am always willing to add my mite to help you when I can.

There is so much for the reformer to do, so many wrongs to be abolished, so much that is wrong in ourselves that we need to overcome or destroy, that I am often disheartened and think I may as well stop doing; but 'tis my nature to try to do, even though the result is so small.

With love to you both, and good hopes for the future, I am always yours,

LUCY N. COLMAN.

412 Gifford St., Syracuse, New York.

A Mud-Colored Conception.

BY C. L. JAMES.

It is a pity an article containing so much good sense as Ada Bertoni's "Pink Rose Conception" should comprise a paragraph so conspiciously in want thereof, as that which attempts to show that "the marriage tie" is "a good thing." If it were not for the marriage tie, she thinks, that "while the females were pregnant, with a brood of young ones around them, the males would be elsewhere, following the Bible advice 'increase and multiply.'"

Why does she think so so? The reason, given by herself, is that she has seen "numerous household animals" act so. But did she ever see an animal, household or otherwise, act so unless such were the law of his species? I am quite sure she never did. "Natural selection," of which she appears to think lightly, has imposed on every race the necessity of conforming to those habits which best secure its perpetuation. If it be, for man, one of these that the male shall assist to take care of the brood, he will doubtless continue to do so as he generally has done, marriage or no marriage. Otherwise he needn't.

It is, indeed, true that species sometimes become extinct in consequence of lacking instincts adapted to new conditions; and such may possibly, though it seems a bugaboo, be some day the destiny of ours. But there is grave reason to doubt if the practices made legal by ignorant barbarians whose wives were captives, are likely to avert whatever danger may exist. Surely Ada is not so innocent as to think "the marriage tie" has any practical effect in preventing married men from having amours? Its purpose was to prevent women from doing that. It was framed on the principle of making detection and punishment easy in the case of the woman, but impossible in that of the man. It degrades the woman into a breeder and domestic servant. It lowers her in the esteem of man so much, that for other purposes he commonly prefers even a mercenary prostitute to a wife. Between a wife and a free love woman there is simply no comparison. Relaxation of the obligation to be chaste, is, in all ages and countries, the measure of women's elevation. This was the moral I meant to point by examples, in those biographies of unchaste women of which I wrote so many for Lucifer a year or two ago. I did not write more, as I had intended, because the last one was not published.

A Fugitive Wife.

BY ROBERT MOORSHOLM.

"Washington, Aug. 13.—The division of insular affairs, War Department, has had considerable correspondence relating to the appointment of Mrs. Fannie Wadsworth of Mellwood, Neb., as a teacher in the Philippines. She applied for the position as 'Miss' Wadsworth, and was selected. Then a dispatch was received saying she could not go because she had young children to look after. This was signed by George Wadsworth, her husband.

"Questioned by the Department about the matter, she replied by wire that the children were her husband's by a former wife, and she wished her appointment to stand. She went to a small town in Kansas, telegraphed for transportation, which was sent her, and she sailed with other teachers for Manila.

"Letters were received from George Wadsworth, asking that transportation be refused her, but upon investigation it was decided to send her transportation and let her decide the matter for herself."—*Press Dispatch.*

This is a notable occurrence and shows a terrible state of tyranny and slavery, not an isolated instance, but a regular thing in the marital relation. She had made up her mind to earn her living and be independent. He sought to cut her off from an opportunity to support herself. How generous, how chivalrous he was to write that she could not go because she had young children to look after! And yet they were not her own. And of course this he could not tell. She had to go to another town, and prudently did so, to get transportation. Still the generous husband pursued her, asking that transportation be refused her.

What was his state of mind? Did he want her only as an unpaid help to care for his orphans? Did he want to hold her to his bed and board by the logic of starvation? Is society interested or indifferent in having women starved into staying as wives to raise families against their will? Are such the sort of citizens for the future whom the citizens of the present desire?

One bird has got out of her cage and you may be sure that she will not return to her jailor. If he has a spark of his mother's wit in him he will see in the action of the Washington authority a fortunate result for himself, for if he had succeeded in his opposition to her going, he would have had a terrible problem on his hands. Only fools need to have it explained to them what that problem would be. It is assumed that a man wants his sons to be men and knows that they will be something less than men if their mothers are something less than women. It is assumed that a man wants children who are *his*. Unless he is insane he does not want to light the fires of deviltry in a woman's heart by extreme oppression.

The knowledge that a man can use is the only real knowledge which has life and growth in it and converts itself into practical power. The rest hangs like dust about his brain, or dries off like rain drops in the sun.—*Froude.*

"Why Should Love Die?"

BY ASHAEL LARSON.

Love should not die, and I doubt that it ever does. Love flies. Why? Because in our small souledness we take such narrow views that whatever stands in the foreground covers the whole diminutive picture, the insignificant seems all important, the theoretic seems axiomatic, the narrower the views the more of them, and the more of the occasions for clashing with our beloved associate whom we soon find is everlastingly in our way. Disgust creeps in; Love flies out.

Alas for the present! But Socrates was a great philosopher who knew more than any body else. He knew that he knew nothing—other people did not know even that. When we have learned how little we really know, and what we once knew we no longer know, we may concede that others may be honest though they differ from us.

Yes, alas for the present! But progress is the law of the universe. Broad minds were once narrow, narrow minds will grow broad. We are all of us finite now and can take only finite, and therefore erroneous pictures of the universe, which is infinite. But our capacities are infinite, we have but to unfold; climb, and the higher we attain, the more cheerful the out-look, and the more readily will our compassion flow toward our fellow travelers who are gaining experience as we have gained it.

How far along are we? Not at the top, no. We are just learning what it is to be free. And some of us, but not all, have discovered that there is, and can be, no absolute freedom for social beings. If we are to have other free people with us, we must all conduct ourselves according to certain rules or there will be a very unhappy state of affairs indeed. For instance when it is proposed to get something new, we should never insist on getting it unless a majority are in favor of it; and when there is a tie vote, as often happens between two persons who are living on very intimate terms, the vote is always in favor of the one who votes "no," no matter what style of clothes he or she wears.

Then again, every person should be willing to carry his own burden. It is very magnanimous to bear another's burden, but it is rather impolite to insist that somebody else shall carry yours. And then it would be well if we could all of us always remember that every one should hold him or herself responsible for his or her own deeds and agreements.

It seems that we have not all of us gotten up to this height yet for it has almost become a proverb that it is a woman's prerogative to change her mind. And it is contended that a woman is not liable for a breach of promise to marry, but man is. Then it seems our editor wants a woman to have the right to repudiate her marriage contract whenever she feels unsatisfied with it.

We once heard a lady say that a woman had a right to break any contract she had made if it was for her interest to do so. Perhaps the lady was rather hard pressed for something to say just then. The idea seems to have got out some way that woman is an irresponsible being. This must be a gross slander on womankind. If it were said of men they would resent it as an insult. Woman is not so undeveloped as that.

No, the abolition of the marriage rite will not solve the problem. Only right conduct can do that. Of course most of us try to do right, but we can not hope to succeed while we have such narrow views of life. We need not follow the philosopher up the mountain side; we can select some of the necessary rules of procedure of civilized society and practice them. If these are constantly violated by us our dearest associates will soon be forced to resist, in self-defense, which we in our narrowness mistake for meanness, and then all our love flies.

Narrow minds will in time grow broad. "All things come to him who waits;" not always in this life, but this life should occupy but a small space in our picture. If a loved one has forsaken thee, wait. "Love never dies."

Friday Harbor, Wash.

In Extremis.

(Myriam Harry, in "La Fronde." Translated from the French by C. L. Swartz.)

For several days Lucienne had lain unconscious in a fever. Edmond, her husband, stricken at the height of his happiness, in the fullness of his love, followed the phases of her illness with an overwhelming consternation.

Incapable of collecting his thoughts apart from her, he wandered idly about the apartment, now rendered immense by the silence and the anxiety, but always returning to the room where Lucienne, pale and emaciated, her head wreathed in her tangled blonde hair, almost angelic in her sweetness and purity, lay ensconsed among the pillows. He pressed his lips piously upon the little hand with the bluish veins; then he stole away on tiptoes, intimidated by the nurse, uneasy and awkward, his large body tossing like an abandoned ship; and his vigorous arms, with nothing to be held in them, dangled in distress.

That night Edmond insisted upon sitting up with his wife.

Leaning back in an armchair, he gazed amorously at Lucienne's fine features, spiritualized by the indistinct glimmer of the lamp and so childish that he asked himself if that little girl, lost in that large bed, was really his wife.

And he recalled her as he saw her for the first time, frail, thin, pale, with the deep gaze of her large, candidly astonished eyes. Smitten with her moral beauty, which he divined behind her physical fragility, he married her, sure in advance of finding through her all attainable happiness.

During these six years of married life, he had never failed to realize his every hope. Believing her frank, loyal, loving, he had persuaded himself that she had given herself to him for life,—to him alone.

In his necessity for illusion, he had made of her the living dream of his life of dreams, without ever wondering if she really were she of whom he sang in his sonnets and in his passionate poems. Lucienne, proud of these poems, had never consented to profane them by publication; she jealously hid them away, calling them her "titles of nobility," read them from time to time to "invest herself with their powers," as she said.

And now Edmond, sitting opposite the sick one, thought melancholily of his verses. He conceived the idea of re-reading them. He took the keys of the little desk in which they were kept and went into the adjoining room. He opened the desk, and, unlocking Lucienne's secret drawer, he withdrew a package carefully bound round with a ribbon. He untied the knot. A bunch of letters fell, scattering themselves over the table.

Edmond looked twice. He was mistaken, for they were not his verses, and still he knew that Lucienne always put them there. He didn't recoguize these letters addressed to his wife, and their writing inspired in him instinctively a bitter animosity.

Would Lucienne, so good, have received and hidden in her desk the correspondence of a guilty friend? No; for she would have spoken to him about it; and yet he could imagine nothing else. But what pained Edmond more than the mere hiding of the letters was the fact that she had reserved for these doubtless unimportant things the little sanctuary from which his verses were now banished. He meant to replace the package, promising himself to ask her about these later; but, pushed by that incertitude, which would prolong itself perhaps, and in order to acquit her (something in him but which was not him had already accused her), he unfolded with feverish haste the sheets which frequent reading had crumpled.

The letters were certainly intended for his wife.

A painful lassitude overcame him; an intense pain in his head almost prevented him from reading. It seemed to him that a part of his brain was torn out with each line and that a drop of blood fell from his heart on each word. Mechanically he wiped the paper with his handkerchief, when he saw that he was mistaken,—that merely his tears had run down his cheeks without his noticing them.

He sank into a chair, wishing to die; and unconsciously he sobbed: "Lucienne, Lucienne!"

Little by little his wife's image came back to him; her sweetly limpid glance responded to the appeal of his eyes; he saw her lips, slightly disdainful, blossom into a luminous smile, and her young form, gracious and chaste, shuddered for him. And he groaned:

"No; it's impossible! Every other one, yes; but she, no,—she could not deceive me!"

However, the letters irrefutably showed her guilt. Then the *other* presented himself to his mind. An atrocious jealousy burned into his very heart, for he *knew* now that she had given herself to the "other" as she had given herself to him, with the modesty of her amorous flesh and the infinite tenderness of her dreamy soul. And he thought that, while he confined himself in an absolute but ridiculous fidelity, she had opened the door of her heart to a stranger and the intruder had walked side by side with him in the love of this woman—his wife.

"The thief!"

With violent gesture he scattered the letters which covered the carpet, like petals fallen from a great flower. He laughed painfully.

"There's how my illusions fall to pieces—all at once."

A stiffness of all his muscles had followed his dejection. He was shaken with a furious anger, and he fumed with savage hatred because he could not kill the "other." He had never suspected his existence and did not even know his name.

But wasn't *she* the real guilty one? No penalty could adequately punish her crime.

He wanted to strangle her with his hands, call her the names that are applied to women of the street, contradict the seeming purity of her eyes, fix her forever in her lie. Edmond rushed toward Lucienne's room. But a look toward the bed—*their* bed—made him tremble like a reed; his legs shook; and, feeling that he was going to fall in a heap before the bed, he turned brusquely around to go out.

His anger had already abated somewhat. The desire to go away from her, to leave that house forever, became imperious. On the other hand, to leave her like that was to kill her. And he thought with a bitter satisfaction that she would awake presently and that, with the name of the "other" upon her lips, she would call her husband with the perfidious sweetness of her voice. The silence alone would respond to her supplications and she would know the frightfulness of being abandoned.

With his hand on the door knob Edmond murmured:

"And then let her call 'him' and she will see whether he will come to her aid!"

A long, imploring, suffering, frightened cry sounded through the night.

"Henri!"

Edmond started, awed. That name—he had read it at the bottom of the letters. It pierced his heart like an arrow and held him at the door.

Motionless, haggard, he listened to this name, escaping from his wife's lips and echoing among the walls, daily witnesses of her adoration. How well he recognized that persuasive, tender, caressing voice! Finally, exhausted, she struggled, stifled, cried:

"Henri! Henri! Henri!"

The last cry rattled in her throat.

Edmond still listened.

Silence again enveloped the house.

Edmond felt as if he had just submitted to a terrible operation, the shock of which he still could sense.

He placed his hand on his heart,—he looked at the clock. He heard the incessant tick-tock, but he was not certain that it did not come from the pulsations of his heart. Hen-ri, Hen-ri—was it his heart or really the clock that thus hammered out the seconds?

A plaintive moan recalled him to the reality. He threw down his hat and flew to Lucienne.

"You are suffering, my darling!"

She ceased moaning, and, lifting herself up feebly, she stretched her arms toward him, while her eyes fixed on him a look of infinite sweetness, but also full of vague reproaches.

He sat down on the bed. She, trembling, pressed herself against him, seeking his heart in order to rest her burning head upon it. And seeing that poor little body, which seemed to shun itself and to take refuge near another strong and protecting one, Edmond felt a profound pity awakening in him; and, putting his arms around her, he rocked her gently on his bosom.

Lucienne, silent but instinctively happy, pressed her body more closely against him. Edmond, with sad irony but without rancor, asked himself:

"Is it I or he whom she embraces?"

Then seeking excuses for her weakness, he thought:

"She finds herself held by an inexorable fatality; she has been held in a spell by the mysterious laws of love, and her frail body has not known how to resist her heart, too strong and too fecund in tenderness. I ought, like a brother, to have kept temptations away from her; but I contented myself with being her lover and her clerk. I have preferred my illusion to her; in order to flatter my pride and shirk my responsibility I have dreamed her perfect. No, she is not guilty; my presumptuous confidence is alone at fault."

And following his work of exculpation he mused:

"I have accused her of lies and treachery. She has perhaps been frank and sincere in her two affections. Her soul belongs to a different world from mine and its *conditions of love* are different from mine. She has dreamed of the infinite; she has not wished to wall up her heart in a single and selfish happiness.

"No, she is not a thief; she has stolen nothing from me; she has given me the part of love which a man can secure in life, and I am still a chosen one. If she has not the 'honesty' of the 'virtuous" woman, she has the *loyalty* of the real lover,—the loyalty not to make those suffer whom she loves. Most niggardly is the happiness of possessing a faithful wife who, under the pretext of belonging only to her husband, stifles a part of her nature.

"Ah! little Lucienne, how sweet you are!"

(Edmond felt her slender fingers passing through his hair.)

"Little Lucienne, how adorable you are with your tigress caresses, with your dreamy eyes, and with your enigmatic love!"

And he felt that in the nobility of her soul she had tried thus to cover up and blot out all the shame of treachery and all the terrors of lying, while she had saved him all the pains of suspicion and the humiliations of jealousy.

Lucienne was asleep. Her breathing was regular,—her fever had abated.

Edmond laid her back among the pillows, and, while thinking of all the suffering that was in store for that being of strange sensibility, he sighed sadly:

"She will live, perhaps."

Then, thinking also of the happiness which she would still bring to him, he said, almost with joy:

"She will surely live!"

He went out into the next room. Slowly, very slowly, he gathered up, one by one, the scattered letters and the dry flowers, which had fallen from the envelopes.

And, having tied them up with the pink ribbon, he put them back with resignation into the secret drawer.

"Is It Any Wonder" Yes!

BY FRANK REED.

It is a wonder, and a most mystifying one too, how such men and such ideas have managed to live during the past hundred years of light. The Rev. A. R. Adams (see Lucifer No. 872) thinking he sees a happy state for himself and a few close friends in the endless future, would rather see the rest of mankind roasting in eternal torment, than to relinquish his supposed legal claim to eternal joy. It would be better that God and all His works, go to pieces, than that any being suffer everlasting torment.

But this idea is too high for the Rev. Adams; he is made of the same stuff as the one from whom I shall now quote. The celebrated Jonathan Edwards, when preaching upon the subject of torment years ago in New England, was asked if the sufferings of the lost would not mar the bliss of God's people in glory? Here is the substance of his answer—take particular notice of it!

"No; you will be so changed that such matters will not affect you; you will look over the battlements of heaven and see in torment your neighbors and friends, yea, your own parents and children, brothers and sisters, and turning round will praise God the louder because his justice is made manifest."

The simple power to enforce obedience to commands, neither makes it right to obey nor proper to command. Let us be forever done with the thought, "the king can do no wrong." We may, with reason, believe that the God of nature will do no wrong, but if he should do what some of our religious brethren imagine him threatening to do, it would be a million times greater crime than any man could commit! It will be well for the Rev. Adams and those of his stamp of mind, to consider a few fundamental facts and truths.

The man who turns from an evil course, is forgiven that instant, for man stands condemned or approved before his own conscience. The idea that an outside judgment is to be passed on man's soul, that some one not himself, is to condemn him, regardless of what the man's own conscience has to say about the matter, is the idea of foolish children. Man must be led to see his crime as such, his own conscience must condemn the act before he can be sentenced, and the moment he casts from him the thought and desire to commit crime or do wrong, that moment he is forgiven. Man is like a piece of gold; no matter how much dirt and filth he has passed through, he is pure gold the moment he turns from his evil ways. This is why the Bible tells man that there is forgivness and repentance up to the eleventh hour. So long as there is reason left to appeal to, there is a chance to repent, and when one repents, he has not to wait for some arbitrary power to forgive him. No man's acts are finally judged and decided by a higher judge than that of his own conscience and reason, and the Bible does not point to any.

Our over-zealous brothers and sisters, imagine they see great gulfs of fire and spike-tailed devils, eagerly waiting the coming of the wicked, who do not read carefully enough to find out that the fire they read of was nothing more nor less than fires that were kept burning in the garbage dumps of the city of Jerusalem. Some of these animal remains would hang in the rocks above, as they fell from the long shoot through which they were shot; on these carcasses the worms never died, while in the valley below, the fires were never quenched. Whether a man repent yesterday or today, makes no difference, so far as forgiveness goes; he will simply require more time to get free from his scars and wounds, the longer he remains at war with nature, that is all. The rewards are nature's price for obedience to all her laws, while the sins or evil acts, are punished with penalties of suffering and loss of joy. Who does not know that there is more joy in living strictly in obedience to one's conscience, than in trying to put it down or kill it in acts of pure selfishness?

The second death is the dissolution of the soul, and how a mind could exist, when the body through which it now expresses itself, is dissolved, none but idiots and foolish people can answer. Nature promises eternal conscious existence to the righteous, or to those who are fully developed, while she threatens to annihilate that which falls short of perfection. This is reasonable; only that which is perfect could possibly hold together for an eternity, and the imperfect must suffer dissolution. The God without can only appeal to the God or good within; if the Christ principle is not in man, there is no sense in appealing to him. It will be well to remember this fact—"The Shakespeare" without can only speak to the Shakespeare within.

A Plaint from Patchogue.

Mrs. B.—What do you think? My husband says I must wear a modest bathing suit or none at all this summer!

Mrs. G.—The horrid thing! What will you do about it.

Mrs B.—Wear none at all.

Some Worse Than Useless Fruits of Scientific Torture.

Have our readers heard of the terrible serum disaster at Milan? Twenty diphtheria patients, treated with serum, developed tetanus and died, victims of the "latest scientific discovery."

A great pother has been made over this occurrence. Another case of locking the stable door after the horse is stolen. The Milan institute has been closed, the use of the serum prohibited throughout Italy, all in the market called in, and all in the course of preparation destroyed. But these precautions will not call the dead to life.

The antitoxin manufacturers apparently did not know what they were furnishing the public. They say that the diphtheritic serum may have contained tetanus germs, or that they may have got mixed up and furnished anti-tetanus serum. These excuses do not excuse. The incident is characteristic of what may happen at any time when physicians use decaying filth as a remedial agent. In all probability, the serum had developed a poisonous ptomaine, which caused the attacks of tetanus. But Ephraim is so joined to his idols that doubtless some far-fetched excuse will be found upon which to saddle responsibility for these murders of a charlatan science, and its exponents will go on experimenting on the people.

It has never yet been demonstrated that horse serum is of the slightest utility in diphtheria. Unless the serum could be taken from the artificially infected horse and transferred direct into the waiting patient's system, without the addition of any drug whatsoever; unless this experiment be many times multiplied, with prompt and favorable results in all cases, the antitoxin has had no real trial. To add carbolic acid, a remedy of known therapeutic worth in diphtheria and throat troubles, then give the serum indiscriminately with a prepossession in its favor, is no test at all.

As for laboratory experiments on rabbits and mice, they are not worth the paper they are written on. The merit of any medicine must always be determined by its clinical record, and its effects must be watched by keen, critical, conscientious eyes. The laboratory juggling of men seeking to substantiate theories is not worth a rap to practitioners who must cure their patients to get reputation and make a living. Antitoxin is like a gun. It may or may not be loaded. The doctor who uses it takes deadly chances. A few disasters like that at Milan would make an American town too hot to hold the doctor who turned such a pestilence loose on a community. We have not the continental faculty for dressing up facts and deceiving ourselves. It savors of malpractice to employ a dangerous and deadly substance, of which we know nothing except a fanciful and elaborate hypothesis, in the treatment of sick people.

Let the deadly serum alone. You can get all the benefit from pure solutions of carbolic acids (one-eighth of one per cent.), and you will not run the risk of killing somebody, as you must do every time you inject antitoxin.—*Dr. Lawrence, editor "Medical Brief."*

Perhaps Mr. James has at hand "scientific" statistics showing just how many thousands or hundreds of thousands of harmless animals have been tortured to death in order to give publicity to "a fanciful and elaborate hypothesis" of a "charlatan science."

A Baltimore Belle.

Kitty—Charley Jones proposed to me last night, and when I accepted him he wanted to kiss me.

Janet—Well, did you kiss him?

Kitty—Why, no, indeed, I can't go around kissing every man I meet.—*Baltimore World.*

Changed Circumstances.

She—Oh, Jack! You didn't shoot that poor little bird, did you?

He—Why, yes, dear; I thought you'd like it to trim a hat.

She—Oh, how good of you! It's perfectly lovely!—*Philadelphia Record.*

A Word About "Free Unions."

BY CHARLES J. LEWIS, M. D.

Love is a tender regard for another of the opposite sex, according to poets, and it is expected to exist between couples while either shall live. "Free" as well as "bonded" unions hold to this love-endurance. Each member of free unions, however, pretends to allow to the other partner full privilege to choose companionship, while the bonded union refuses such liberty. Emma Goldman said that "free unions fall short of their ideals and fail."

In fact, unions are formed for the promotion and maintenance of happiness. When the basis of happiness is too idealistic for the lovers to practice, there will be discontent, cooling of the affections, murmurings, bickerings and the climax of separation. Disappointment and failure is sure to come to one united to a "faultless" partner.

All unions formed in love in consonance with the views of physiology, having for their aim the consummation of acts which, though accompanied with the acme, yet momentary, thrills, tend to perpetuate the species, and are entered into for these purposes only. Such unions are true unions. True, in that they do not depend upon the poet's definition of love, nor his characterization of lovers. Tis the poet's love that tires by time; the physiologic, never. For, during the functioning age, it is ever aglow. It does not fret in sickness nor worry in distress; nor does either become surly upon seeing the other without a smile on the face.

Upon paying close attention to the momentous question of sex unions, we will doubtless arrive at the conclusion that a life of misery, forebodings of evil, and "broils" will be the lot of more than half of the unions formed in accordance with views and expectations so false and theories so absurd as are reflected in the poet's description of love. For the poet's definition of the word love which is too hazy for comprehension, and too self-sacrificing for human pairs to realize in their daily grind of bait and "bouts," let us substitute one that will overlook such a temptation, for instance, as the chance meeting of a person who at once captivates, entices, and mayhap, gets the tender feelings inextricably entangled.

When each person to the "union" is free to express physiologic love without restraint, then, and then only, will it be rare for entanglement of the affections—on the side—to become serious, affection withdrawn, and kind acts withheld. Such unions will be real, physiologic, natural; will not be failures.

SPECIAL PREMIUM OFFER.

Old, Yet Ever New.

Are Ibsen's master works, "Nora; a Doll's House," and "Ghosts." We have just purchased a large stock of these works, handsomely bound together in cloth, on terms which enable us to offer them as premiums with yearly subscriptions to Lucifer.

This is in no sense a cheap edition. The paper is fine and heavy, type large and impression clear; binding beautiful and substantial. A handsome and dainty volume either for your own library or as a gift to a friend.

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Speak what you think now, in hard words, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today. A man should never be ashamed to own he has been wrong, which is but saying that he is wiser today than he was yesterday.—*Emerson.*

Sayings—No. 3.

BY FRANCIS BARRY.

Our main business in this world is, not to love, but to *work*. All the love we deserve is just enough to keep us in good working order.

The reason so many have found so-called love, in so-called freedom, unsatisfying, is because they have sought happiness when they should have been seeking their tasks, leaving happiness to come in its own time and way.

All things should make us happy—the rustling leaf, the robin's twitter, that sweetest of all earthly things, the touch of a lover's hand, all things Walt Whitman could name; but the highest, largest, deepest, noblest happiness is that which comes from delight in *work*, for self growth, and the upliftment of the race.

The honorable and manly man, worthy the society of women, will never use language to which a sensible woman may not listen. But the worker for human elevation, (and there is no other honorable or manly man) will not get up on *stilts* to do his work; but when he would help his brothers in the mire, while he does not the least bit of wallowing with them, will not essay to preach, or seem to be a saint, but will adroitly direct attention to what is clean, and interesting, and of practical use.

Promiscuity, of every sort, is detestable, and among the meanest of the sorts, is promiscuous jealousy. A clean and manly man cannot love a woman whose *sphere* does not keep at a distance all such as harbor in their souls or bodies any selfishness or uncleanness, but the genuine lover, he whose love is not a pretense, he who is not fooling himself, and trying to fool others, that he knows what love is, will be made happy by everything that is to his lover a happiness and a blessing.

If I really love a woman I will recognize her as the regulator of her own conduct, and if she loves, in any degree, another man, confessedly as clean, and sweet, and generous, and reliable, and lovable as I, it will add to my happiness as well as hers.

This is not saying one word in favor of non-exclusive love, but it is saying a very strong word, and a very truthful word, in favor of woman being the arbiter of her own destiny. If she is really blest (and she is to judge) and made happy by any course in life, and I am not made happy by her course, it only proves that we do not belong together to any great extent, and if we have made large investments in each other, a terrible mistake has been made, and we must suffer and grow wiser, as other sinners and fools have to do.

From "The Rubaiyat of Omar Khayyam."

As under cover of departing Day
Slunk hunger-stricken Ramazan away,
  Once more within the Potter's house alone
I stood, surrounded by the Shapes of Clay.

Shapes of all Sorts and Sizes, great and small,
That stood upon the floor and by the wall;
  And some loquacious Vessels were; and some
Listen'd perhaps, but never talk'd at all.

Said one among them—"Surely not in vain
"My substance of the common Earth was ta'en
  "And to this Figure molded, to be broke,
"Or trampled back to shapeless Earth again."

"Then said a Second—"Ne'er a peevish Boy
"Would break the Bowl from which he drank in joy;
  "And He that with his hand the Vessel made
"Will surely not in after Wrath destroy."

After a momentary silence spake
Some Vessel of a more ungainly Make;
  "They sneer at me for leaning all awry:
"What! did the Hand then of the Potter shake?"

Whereat some one of the loquacious Lot—
I think a Sufi pipkin—waxing hot—
  "All this of Pot and Potter—Tell me then,
"Who is the Potter, pray, and who the Pot?"

"Why," said another, "Some there are who tell
"Of one who threatens he will toss to Hell
  "The luckless Pots he marr'd in making—Pish!
"He's a Good Fellow, and 'twill all be well."

Notes From the Book Department.

"If you see it in the Sun it's so," was not written of the series of pamphlets under the name of "The Sun," published by C. T. Fowler, in Kansas City, in '85-'86. Yet this assertion is more nearly true of Mr. Fowler's publications than of the New York "Sun" at whose head it stands. These pamphlets have been out of print for several years; but recently in re-arranging the contents of a store-room I found a few copies. The titles are:

"Co-operation, It's Laws and Principles." With portrait of Herbert Spencer. "Co-operation is as much in advance of civilization as civilization is in advance of barbarism." Price twenty cents.

"Prohibition; or the relation of Government to Temperance." Price, ten cents.

"The Reorganization of Business." With portrait of R. W. Emerson. As keynotes these sentences of Emerson are given: "Of all debts, men are least willing to pay their taxes. . . . . Everywhere they think they get their money's worth except for these. . . . Every actual State is corrupt. Good men must not obey the laws too well. . . . Want of liberty, by strengthening law and decorum, stupefies conscience. . . . From neither party while in power has the world any benefit to expect. . . . The appearance of character makes the State unnecessary. . . . Roads can be built, letters carried, and the fruits of labor secured when the government of force is at an end." Price, twenty cents.

"Co-operative Homes." With portrait of Louise Michel. Twenty cents.

"Corporations." With portrait of Wendell Phillips. This little work is of especial value just now, when questions relating to the trusts, great strikes, etc., are forcing themselves on the attention of every one. Price, twenty cents.

"Land Tenure." With portrait of Robert Owen. General delusion that land values benefit society; City values and rents; Futility of legislation; Colonization schemes; Authority for holding land; Administering this land tenure. Price, 20 cents.

Mr. Fowler's works are altogether too valuable to be lost to the world merely because the first editions are practically exhausted. His own life was cut short soon after the publication of his pamphlets; but his work should live. We hope to republish them, some day.

* * *

We still have in stock a few volumes of Lucifer, well bound in cloth, for the year '99. While they last we will send a copy to any address for $1.50.

* * *

Dr. J. H. Greer has recently issued a new edition of his "Talks on Nature," advertised elsewhere in this paper. Until further notice we will send the new edition, cloth bound, for twenty-five cents to all who enclose six cents extra for postage.

* * *

The first five numbers of the Light-Bearer Library, with the exception of "Marriage and Morality" (of which the stock is low) are out of print. We can still fill orders for the remainder —"Motherhood in Freedom," "The Coming Woman," "Plain Words on the Woman Question," "The Evolution of Modesty," "Marriage," "A Tale of the Strassburg Geese," and "Institutional Marriage," at five cents a copy.

* * *

"Marriage, Maternity, Health and Hygiene" is the title of a work by Dr. J. H. Greer which has recently come to us. The chapter titles are: "Home and Family; Heredity; Pre-natal Influences; Marriage; Child Culture; Long Life; Respiration; Sleep and the Bath; Dress; Mental and Physical Culture; Don't's in Sickness; What to Do in Sickness; Care of the Eyes and Ears; Care of the Extremities; Don't Worry. The final chapter consists of eighty pages of "Simple Treatment for Common Diseases." 204 pages; bound in cloth $1. A great deal of valuable information in compact form. L. H.

Variety's the source of joy below.
From which still fresh revolving pleasures flow;
In books and love, the mind we ever pursue,
And only change the expiring flames renew.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

Lucifer's Coming of Age.

BY M. HARMAN.

About two thousand years ago Julius Cæsar wrote his comments on the Gallic war, in which he himself was by far the chief figure. To avert ill-natured criticism, perhaps, he avoided the use of the first person singular, and spoke as a disinterested spectator or contemporary observer might do, instead of as an active participant in the events described by him.

Some years after the time of the first Cæsar, another Roman author, Virgil, wrote one of the most famous of all epics, the Æneid, in which he makes his hero to begin the story with the words, "I am pious Æneas, known in fame even to the stars," and, speaking of the events of his narration he adds. "All of which I saw, and a great part of which I was."

Here we have conspicuous examples of the two opposite methods or styles of telling a story. Æneas was frankly egotistic, proud if not vain of his achievements and fame, desirous of impressing his hearers, at the outset, with a sense of his own personal importance in the events he was about to narrate. Cæsar, on the other hand, though probably no less personally conscious and vain of his own importance as chief actor in the drama he is to describe, no less desirous of name and fame, artfully seeks to conceal his own personality as historian, hoping doubtless to dull the shafts of cotemporary criticism thereby.

Obviously each of these methods has its advantages; Cæsar's is the more dispassionate, the more dignified, the more philosophic, while that of Æneas is the more dramatic, the more realistic, and impresses the hearer or reader, usually, with a greater assurance that he is getting the exact facts, and also the motives that lie behind the facts; and when the egoistic element is not made offensively prominent, as in the case of Æneas, personal narration possesses a charm for most readers that is not found in the non-personal, the purely historic variety.

It is this personal element that makes autobiography so universally popular; witness Franklin's memoirs, Selkirk's Robinson Crusoe, etc.

In reciting the story of Lucifer's birth and adolescence while I cannot say with Æneas, "All of which I saw" I can truly say, "a great part of which I WAS." The history of the little journal of which this is the Twenty-First Anniversary Number is so closely identified with my own, that it is quite impossible to separate the two. So completely has the editorial and business management of the publication absorbed and monopolized my time and energy all these years that to leave Lucifer out would seem to leave these years—the prime of my manhood—a comparative blank. For this if for no other reason I shall make free use of the pronoun "I" in this brief historical sketch, instead of the circumlocutions that would otherwise be necessary to clear statement.

But while postulating, or claiming, as I do, that the history of no other person is so completely identified with our "Morning Star" as is my own, I would by no means forget that I have had many helpers, many able and devoted assistants, both in the business department and in the editorial. In a recent issue of Lucifer it was mentioned that it had been published twenty-one years "under the same editorial management," or words to that effect. This statement is true only as regards general principles, policies, objects and methods of publication. As its first editor; as the writer of the series of articles in the local papers that paved the way for its birth; as senior editor always when not its sole editor, I have claimed and exercised chief control, editorially and in business management.

Having taken so much of my limited space in preliminaries I hasten and also condense:

In March 1880, Gregorian calendar, having then lately removed from Missouri to Kansas, I became involved in a newspaper controversy with the Christians of Valley Falls, a pretty little city, midway between Topeka and Atchison on the Santa Fe Railway. It had then two weekly papers, five or six churches, several flourishing manufacturing establishments, good schools, as schools go, and was and is a very good sample of cities of second or third class in the young commonwealth of Kansas, a name ever memorable for the bloody dramas enacted on its soil during the five or six years immediately preceding the great American Civil war of 1861.

Among the social and intellectual institutions of this little city I found a club calling itself the "Valley Falls Liberal League" holding a charter from the "National Liberal League," an organization whose chief motto was the "Complete Separation of Church and State." This local league or club was the successor of an older club that for many years had held weekly meetings at the office of S. R. Shepherd, now of Leavenworth, Kansas, which meetings were conducted on the plan of equal rights for all, regardless of race, color, party or creed. Mr. Shepherd had been the founder and chief promoter of this club, and to him, to this pioneer abolitionist, newspaper man, freethinker of the agnostic type, also social reformer on all lines, belongs the credit of starting and fostering the movement that made the birth of Lucifer possible at the time and place aforesaid. But I am running ahead of my story.

The newspaper discussion already referred to was called out in this way: A course of public lectures by O. A. Phelps—a Freethought lecturer of considerable celebrity, whose name is doubtless remembered by many of our readers, had been delivered at Valley Falls in February 1880, during which course frequent challenges were made by the speaker to the resident clergy, to jointly discuss the

issues dividing the current and popular theologies from the deductions of modern science as taught by leading Freethinkers and Agnostics of England and America. To these challenges no response was heard till after the departure of Mr. Phelps when, over the signature of "Sylvester," some criticisms of the lectures appeared in the "Valley Falls New Era," to which I, as a member of the Liberal League, replied over the pseudonym "Rustic." This name was taken partly in reference to my lack of experience as a writer for the press. While the identity of "Sylvester" was not hard to find it is mere conjecture as to who wrote the series of letters over his signature that appeared in the "New Era" during the months that followed the Phelps lectures but the preponderance of evidence is that they were written, or at least mainly inspired, by the "Congregational" minister of the city, a man of very considerable learning and skill in debate, named Wilson, and who had often participated in the debates of the "Philomatic Society"—the name of the Freethought club founded by S. R. Shepherd.

As the discussion proceeded it became more and more voluminous until the editor said he could not spare so much of his space. Then our club proposed that the discussion be printed on a separate sheet, as a supplement to the "New Era," the expense to be paid by us. This offer was accepted and adopted, until having received many complaints from his Christian patrons the editor of the "New Era" declined, peremptorily, to have anything further to do with the controversy, in connection with his paper.

The next step in the evolution of Lucifer was natural and logical. Having reached the limit of the embryonic stage of growth a birth, or abortion, became inevitable. Our club decided to make it a BIRTH—by giving to the heretofore "Supplement to the New Era" the name "Valley Falls Liberal," and changing its form to that of a four page sixteen column monthly, price fifty cents per year; the initial number of which, as already stated, was issued sometime in August 1880, under the management of M. Harman and A. J. Searl.

Mr. Searl was then secretary of the local League, and had been for many years one of the best known and most active, clear-headed and logical of the Valley Falls Freethinkers, and as such had rendered efficient aid, with pen and purse, in preparing the way for the successful birth of a Freethought journal. About this time, too, he held the position of Secretary and later of President of the Kansas State Liberal League. Although his official connection with the Liberal was of brief duration—one year—Brother Searl deserves honorable mention for timely services in labor and money, in putting the infant journal in shape to fight the battles that were in store for it. Having decided to take a course of study at the University of Kansas he removed his young family about this time to the historic city of Lawrence, and, devoting his energies to literary and scientific pursuits gradually dropped out of the public agitation of thought along radical lines.

Prominent among those whose names should receive honorable mention at this place for what they did in giving life and sustenance to the young journal is that of Susan Reicherter, who, for the first year or two did more than any one else to obtain subscribers and donations for the new enterprise, also that of her husband John, who nobly seconded her efforts; also the name of Noah H. Harman, one of the most substantial farmers of Eastern Kansas, and who afterward became still better known as the editor and publisher of the "Farmer's Vindicator" at Valley Falls; also that of John Ernst, of Arrington, Kansas, and, notably, that of Charles Robinson of Lawrence—first governor of Kansas, the "War Governor," as he is often called, and whose history of the war in Kansas and the events that preceded it, is doubtless the most reliable of all the accounts yet written of that memorable period, supplemented as it is by the previously published work of Mrs. S. T. D. Robinson, his faithful companion and helper through all those stormy and perilous times; also that of C. B. Hoffman of Enterprise, Kansas, who has since achieved national reputation by his record as a reformer in politics, also by his connection with the Kansas Agricultural College at Manhattan. All of these persons were constant and faithful friends of Lucifer during all its years of conflict with the enemies of Free Speech, Free Press and Free Mails. Many other names should receive at least a passing notice, but space limitations forbid.

KANSAS LIBERAL.

At the end of the first year the name was changed to Kansas Liberal, and instead of monthly it was now to be issued fortnightly. Having as yet no outfit of our own the work was done in the office of the "New Era," G. D. Ingersoll editor and publisher. The growth of the young journal, though slow, was steady from the first, until April 1882 when, accepting the offer of the Kansas Liberal Union, of which C. B. Hoffman was then president, and Annie L. Diggs secretary, the paper became the organ of the state organization. The office of publication was removed to Lawrence, and the change made from a fortnightly to a weekly issue; myself remaining editor in chief, with Annie L. Diggs as assistant. This change brought a very considerable increase to the subscription list together with some important donations from such generous Liberals as ex-governor Robinson, C. B. Hoffman and others. Everything seemed now propitious for the young journal, but soon clouds began to appear in the horizon. Kansas had lately become what is called a "prohibition" state, and Mrs. Diggs was very prominent as an advocate of constitutional and statutory prohibition of the liquor traffic. On the other hand, while I at first favored the "Amendment" as a compromise, I soon saw that as a political measure it must prove a failure and be disastrous rather than beneficial to the cause of true temperance, and began to express myself accordingly in the paper. This naturally brought on a conflict of opinion with my assistant editor which prevented effective work together. A temporary arrangement was made by which the paper would continue the organ of the Liberal Union until after the annual convention of that organization in August of that year, after which by amicable agreement, I resumed entire charge of the paper, and brought it back to my home at Valley Falls.

This was one of the most critical periods in the life of our little journal. My old helpers at Valley Falls had not been pleased with the removal to Lawrence, believing that the original founders could not work successfully with the then officers of the Kansas Liberal Union; hence some were disposed to say, "Didn't I tell you so!" and were not now so enthusiastic in its support as at first. On the other hand, many of the new subscribers who joined us because of the fact that the paper was to be the organ of the Liberal Union now gradually withdrew their support. A faithful few remained, however, who gave me assurance that the paper should not die.

E. C. WALKER.

About this time, too, we were fortunate enough to receive a proposition from Edwin C. Walker, then secretary

of the Iowa Liberal League, and by far its most active and efficient worker. Mr. Walker offered to come to Kansas and join forces with the Kansas Liberal, proposing an equal partnership therein. This offer was accepted; Mr. Walker entered the field as canvasser and editorial correspondent, while I did the office work, assisted by my son George, aged fifteen, and daughter Lillian, aged thirteen, who had already learned to set type. We lived on a little fruit farm one mile from the printery at which the type setting and press work were done. Editorial work was mainly done at home, in the early morning hours and late at night, while much of the day was spent by all three at work on the farm, raising fruits and vegetables, from the sale of which we supplied our own daily wants, besides helping to defray the expenses of publication; the folding and wrapping of the paper being done at night by the entire family, including wife Isabella, whom I had married since our removal to Kansas—my children having been left motherless by the hand of death, in Missouri, June 1877.

Mr. Walker proved himself a very efficient and successful canvasser for subscribers and for the sale of radical literature, and believing our prospects sufficiently encouraging to justify the venture, we bought type and other apparatus, including a Prouty power press, capable of printing one thousand impressions per hour. To enable us to do this we accepted the loan of several hundred dollars without interest from friends interested in our radical work.

In the summer of 1883 we held a decidedly successful campmeeting at Valley Falls, in the interest largely of our weekly and pamphlet publications, at which meeting Governor Robinson was chairman and one of our leading speakers; also, Mrs. H. S. Lake, Prof. W. F. Peck, O. A. Phelps, and other well known lecturers then in the Freethought field. About this time, too, the name of our weekly was changed to

LUCIFER THE LIGHT-BEARER.

The reasons for this change were mainly these:

1. The name "Liberal" had already been appropriated by five or six Freethought journals in various parts of the world, and by at least one political party—in England.

2. Lucifer, the ancient name of the Morning Star, now called Venus, seemed to us unsurpassed as a cognomen for a journal whose mission is to bring light to the dwellers in darkness—the darkness of superstition and ignorance, and as yet we knew of no journal called by that name.

CHANGE IN CHRONOLOGY.

The current and legal method of reckoning time in countries called Christian is based on two alleged supernatural events—the birth of Jesus, a Jewish socialistic reformer, and the formation of Adam, the supposed first man, out of the dust of the earth. Both of these alleged events are now wholly discredited by men of science and learning, whether churchmen or not, which is equivalent to saying that our present chronology has NO SCIENTIFIC basis. Conspicuous among reformers who have yielded up their lives in defense of human freedom and progress is the name of Giordano Bruno, an Italian Freethinker and philosopher who was burned at the stake at Rome, as a "heretic" or rebel against the authority of the Roman church, 301 years ago the 17th of last February, according to authentic records now extant.

Believing that a scientific age requires a scientific chronology, instead of that which is based on the myths and fables of superstitious theology, we adopted as such scientific basis, the burning of the martyred Bruno, and for convenience we make it run parallel with the current and unscientific calendar by dating our years backward forty-eight days, making the year begin near the winter solstice instead of nearly two months later, as it would do if we should date from the anniversary of Bruno's death.

Individualized by these changes—with a new, distinctive and very characteristic name; with a new chronology—the Brunonian and scientific instead of the Galilean and mythologic—equipped with a new outfit of type, also a new and good "cylinder" press; with a subscription list steadily, if slowly, increasing by additions from all parts of the English speaking world; aided by the income of a little fruit farm worked by ourselves, our little journal seemed at length established on reasonably sure foundations. For the next three years Mr. Walker spent most of his time in the canvassing and lecture field, except the summer of '85 which was devoted by him to manual labor on a "claim" in Southern Kansas, preparing a home for his two children and wife Laura, from whom he was then separated by a mutually satisfactory arrangement. Everything was moving along hopefully and with but little of the friction that so often defeats enterprises of similar aim and purpose.

But now again dark clouds began to gather in the journalistic sky, threatening to obscure if not to extinguish entirely the light of our "Son of the Morning," "Herald of the Dawn," as Lucifer was called by ancient poets. In June 286 E. M. (Era of Man) was published in our columns a communication that created quite a commotion among the conventional moralists of Valley Falls—the historic

MARKLAND LETTER.

This letter gave, in plain English, a brief account of what may rightly be called a worse than brutal outrage committed by a husband upon the person of his sick and suffering wife who had lately been operated upon by a surgeon at the time of childbirth, the woman being a mere child herself with neither physical force nor mental courage to defend herself against marital assault. The words used by Mr. Markland, though plain and somewhat unconventional, were such as are used in medical books, and found in all dictionaries.

Immediate steps were taken by the local guardians of "morality" to secure the arrest of the editors and publishers and for the suppression of the offending journal. Complaints were sent to headquarters at Washington, D. C., but for some weeks without visible results.

THE AUTONOMISTIC MARRIAGE.

In September of '86, soon after the publication of the "Markland Letter," occurred another event important in the history of Lucifer. This was the "Autonomistic Marriage" of E. C. Walker and Lillian Harman. This marriage consisted of an agreement, in the presence of relatives and friends, concerning the provisions of a "love and labor union" into which they proposed to enter. There were no obstacles to a legal union, Mrs. Walker having obtained a divorce from Mr. Walker a year previous to this date, and Mr. Walker having settled on her, for their children, all the property he possessed. But a legal union was not desired by either Lillian or Mr. Walker. She, however, felt that for the sake of her friends she preferred something in the way of a public acknowledgement of her choice, and this, a compromise, so to speak, between civil marriage and perfect freedom, was the result.

As space can be found for only the outlines of the history of our work, a description of the agreement between Lillian and Mr. Walker will not be given; but it can be found in "Autonomistic Marriage," a small pamphlet sold by us.

This affair, coming as it did when the prejudices of the community were already aroused, had the effect of inflaming the mob spirit to fever heat. Summary vengeance was threatened, and we were told that a mob was actually formed; but was persuaded by a "law-abiding citizen" to disband on promise that he would bring legal proceedings. In accordance with this promise, a warrant was sworn out charging Mr. Walker and Lillian with "living together without being married," "against the peace and dignity of the state of Kansas." Bonds were fixed at $1,000; but threats were openly made that any one going on the bond would find his houses, barns, etc., burnt in revenge by the mob.

The trial court found defendants guilty of living together without getting married, and sentenced Mr. Walker to seventy-five days and Lillian to forty-five days in jail, assessing costs against them. David Overmeyer and G. C. Clemens, both of Topeka and staunch friends of Lucifer, carried the case to the Supreme Court of Kansas, which eventually decided that defendants WERE married in common law, but were properly punished for not GETTING married. The Kansas statutes, by the way, while stating that a marriage license shall be taken out by those intending matrimony, provides no penalty for those who refuse to take out such license. Consequently, the defendants in this case were arrested for living together without BEING married and unlawfully "punished" for not "getting" married. That, however, while an important matter from the legal viewpoint was comparatively unimportant from ours; for neither Mr. Walker nor Lillian had any intention of recognizing the marriage as legal, though all the courts, civil and ecclesiastical, should pronounce it such. And though they have lived together for years in several states, Lillian has always retained her own name and neither has claimed any of the rights nor demanded any of the duties enforced by legal marriage.

Before the expiration of Lillian's forty-five days in jail she announced her intention of refusing to allow costs to be paid for her, and to this decision Mr. Walker also held at the expiration of his sentence. So instead of leaving the prison they remained for more than six months therein. By the way, it may be mentioned here, that the anniversary of Lillian's birth, Dec. 23, occurred after her sentence had expired, so that she presented the rather unusual spectacle of a young girl completing her seventeenth years voluntary prisoner.

It seemed now that the residence in jail was to be prolonged indefinitely. On hearing of the arrest of George Harman and myself, however, Mr. Walker and Lillian immediately decided to pay costs and leave the jail, she to return to work on Lucifer, he to whatever fate the United States Courts had in store for him; each with determination unshaken by the trials of the past or possibilities of the future.

While the persecution against Lillian Harman and E. C. Walker for alleged violations of the Kansas marriage laws were the real beginning of the attempts to suppress Lucifer by legal process—so-called, the orders for the arrest of the editors and publishers, as such, were not served till some months later. As night was closing down upon the workers in Lucifer's office, Feb. 16, 287, and we were about to start for home, a mile away, in walked City Constable Boles who introduced Mr. Thompson of Topeka.

"Glad to see you, Mr. Thompson," said I, with the customary form of salutation.

"Perhaps when you know my business you will not say that"—was the reply.

"Well, what is your business?"

For answer he read his warrant for the arrest of M. Harman, E. C. Walker and George Harman, by order of U. S. Commissioner Wilson, of Topeka, Kansas.

"When do you want us"? I then asked.

"Now."

"You will let us go home for a change of clothing?"

"No; you can send for your clothes, but you will stay where you now are till the train starts for Topeka, at ten o'clock tonight."

Accompanied by our kinsman N. H. Harman, who came in from his farm, three miles away, to go as bondsman for us, Son George and myself went with the Marshall to Topeka and gave bond in the sum of five hundred dollars each for our appearance at the ensuing session of the U. S. Court to be held in April following.

After many vexatious and expensive delays, appearances and re-appearances with our bondsmen at court, at Topeka and at Leavenworth, our cases were finally brought to trial in April 290, more than three years after the arrest. Mr. Walker and George were acquitted while I was sentenced to five years' imprisonment in penitentiary and to pay a fine of three hundred dollars.

Space failing I must bring my story to a close, by adding that from the time of the first arrest by Marshall Thompson till my final release from the Federal prison at Fort Leavenworth, April 4, 296, a period of more than nine years, I was never for one moment free from the "shadow of the jail"—that is, I was either securely locked within prison walls or was under bonds outside of those walls, with the threat of imprisonment, like the sword of Damocles, constantly hanging over my head.

Meantime Lucifer, the real object of the prosecutors, did not die; Lucifer did not suspend; Lucifer did not retract; Lucifer, "Son of the Morning," did not cease to shine on friend and foe alike. On the contrary it republished, more than once the articles on which the prosecutions were originally based.

After ten years of publication at Valley Falls the plant was removed to Topeka, whence, in April 296, it came to Chicago, where it is probable Lucifer will continue to shine till its mission of mental and moral enlightenment is ended.

Those of our readers who may care to read a more detailed account of the more than nine years prosecution of Lucifer, its editors and publishers, under the United States Censorship laws, are respectfully referred to the Autobiography of Moses Harman, now in course of preparation.

Special Notice.

Through an error in the mailing department our subscribers will receive their papers this week in two sections. We set the type in our own office; but the press work and mailing are done in a large establishment down town. In the press room it was understood that this was to be a double number; but the mailing department got the papers and sent them out. It is very vexatious, and the only thing to be done now is to put the two parts together when received by our subscribers.

Orders for extra copies will be filled with papers bound together properly.

ERRATA: This week's Lucifer is whole number 880 not 879, as stated on editorial page.

In article "Past and Future," page 258, line eight, for "concealing," read *conceding*, and, two lines below, "stullify," read *stultify*.

Paragraphs.

BY THE REV. SIDNEY HOLMES.

Vice is pernicious, but advice frequently is infamous.

Gratitude is the cruel landlord that turns Love out of the home.

Liberty of thought is a mockery if liberty of speech and of action is denied.

Experience teaches a dear school and she never fails to collect the tuition fee.

What you do for a person's "own good" almost invariably fails of its purpose.

Friendship is Love's twin brother. It is not always easy to tell one from t'other.

He to whom Vice offers no allurements deserves no praise for his pretence of Virtue.

"Hope springs eternal in the human breast," but the springs grow rusty as we grow older.

Love is an independent little fellow. Try to help him and you have your labor for your pains.

Even the most miserable derive a sort of grim happiness in the belief that no one else is as miserable as they.

As a man Jesus Christ is one of the most interesting characters in fiction. As a god he was a lamentable failure.

The womb of time is pregnant with the seed of higher criticism and must soon give birth to the science of the psychology of religion.

When we call woman an angel it is a confession that we have to draw on the imagination for something worthy of comparison with her.

The "wickedest" man personally is often the best man socially because infraction of moral laws, so-called, arouses thought as to the justice and the efficacy of those laws.

In almost every battle men on each side are sure theirs is the right side. This is not because men's ideas of justice and right are so radically different, but because their viewpoints are different.

The reason the churches are making so little progress is because the ideals of even the publicans and sinners nowadays are higher than those of the obsolete Yahveh of the Hebrew scriptures.

Occultism is the lethal anodyne that lulls the inquiring soul to sleep with phantasms and fairy tales. Give us rather the epiphany that holds the glass to earth and sky and makes clear the mysteries.

I have some very dear friends who are firm believers in what they call occultism. I have also some friends who are happier when they are asleep than when they are awake. For them the lullaby; for me the reveille.

A preacher in the east married the organist of his church a couple of weeks ago without letting the good old ladies in the congregation know beforehand of his intention. Gossip scarified the reputation of his wife and wounded his sensitive heart. He hanged himself in the church belfry. Now the young widow threatens to kill herself. Yet we talk of indicting railroad officials when a brakeman is killed.

Lucifer a Moral Antiseptic.

BY JONATHAN MAYO CRANE.

To young fellows, such as C. L. James and myself, twenty-one years is a long time. It seems almost incredible that I have been a reader of Lucifer during one-third of its lifetime. Pretty nearly that; I began nearly seven years ago.

I began because there was something in its defiance of custom, in its strenuous demand for better conditions, in its sturdy championship of personal liberty and the right of private judgment regarding what are commonly called ethical principles, that interested me.

No other paper had ever appealed so strongly to my innate sense of justice. The one that came the nearest to it, perhaps, was "The Twentieth Century" when Hugh O. Pentecost was at his best as its editor.

I felt that it was a terrible personal loss for me when Pentecost abandoned "The Twentieth Century," just as I and all the other readers of Lucifer would feel it a personal and almost irretrievable loss if Lucifer were to lose the wise and forceful pilot which has directed this little journalistic craft through fair and foul weather for more than a fifth of a century.

Such men are the salt of the earth, the moral antiseptic which arrests the decay of society and gives dear old Mother Nature a chance to make humanity purer, cleaner, sweeter, or, as Omar says, "remold it nearer to the heart's desire."

I have no wish in this Anniversary Number to enter into any controversy with either the editor or any of the contributors to Lucifer. I simply wish to give my testimony, as I used to do in Methodist class meeting; and to tell all of the Light Bearer's flock that I am glad to be one of them. Or, if a testimonial more in the nature of those given to efficacious medicine is preferable I would willingly write:

"Chicago, Ill., August 23, 1901. Editor of Lucifer: Dear Sir: Several years before reading your valuable paper I contracted a serious case of matrimony. I began to read your paper regularly and I have never married since. Please put me down for another year's subscription, for I have lately experienced some pronounced symptoms of a relapse."

The Autobiography.

In answer to many inquiries I wish to say, briefly, that the Autobiography promised and begun more than two years ago, is still unfinished, with much yet to do before it can go to press. Also that I think it unwise to make any more promises as to when it will appear, except perhaps to say, in a general way, that if my health should continue to improve, as I have good reason to hope it will do with the approach of cooler weather, and if no unforeseen accident should occur to prevent, the volume will be ready for delivery to subscribers on or before the first of January next. If this is not satisfactory to subscribers who have paid money for the book, this money will be returned, on application, or will be applied to subscription to Lucifer, or the amount in other literature advertised by us, will be sent instead.

M. HARMAN.

A Definition.

BY ROBERT C. ADAMS.

A free lover is one who believes in the right of private judgment in sex morals. He thinks that continence, marriage, variety or prostitution are matters that concern the individual and that any restriction or dictation on the part of church or state as to private conduct in the exercise of sexual functions is a trespass upon freedom.

It is not correct to refer to a free lover as a varietist any more than it is accurate to call a freethinker an atheist. A freethinker is one who claims the right of private judgment in religion. He rejects the claim that there is any revealed, authoritative standard of religious belief. He may be a theist, deist, agnostic or atheist but he demands liberty of thought and speech on religious topics. To be consistent he should demand it on all topics, but there are some persons who should be styled freethinkers limited, for they restrict liberty of thought to the realm of religion and are intolerant to anarchy, socialism, free trade, free rum and free love.

Some free lovers are continent and many are faithful to the marriage bond. They only agree in asserting the right for each person to determine how he or she shall live their sexual lives. Some advocate one theory and some another and few will venture to declare that any one system of life is adapted to all people and places.

Before the present era of higher criticism and scientific research the enemies of rationalism always classed freethinkers with blasphemers and blackguards, just as now the enemies of sex freedom allude to free lovers as rakes and debauchees. But as free thought was stood up to by its adherents in spite of religious abuse so free love must be championed against the assaults of prudery.—*Republished by Request.*

"I like Lucifer; but I can't agree with everything I see in it," is a comment frequently heard. Neither do I agree with every opinion which appears in Lucifer—one would have to be a very lively mental acrobat to be able to do so. It has always been the policy of the editor to give all sides a hearing, so far as practicable. Each writer, alone, should be held responsible for opinions expressed under his name. L. H.

Woman's Life in China.

Of the position of women in China, a correspondent of the New York "Sun" writes:

The two dreaded ordeals to which Chinese girls look forward with more or less apprehension, are foot binding and marriage. Foot binding is not so universal as is generally supposed; nor is it confined to the daughters of the higher classes. The Manchus, to which race the Empress Dowager and the Court officials and the military classes belong, have never observed the senseless custom.

Poets and novelists have praised the stunted feet, comparing them to "golden lilies," and the hobbling gait which follows the crippling to "the swaying of lilies upon their stems." It is extremely difficult for Chinese of the higher classes to find husbands for their daughters whose feet have attained the natural size. It is thought that women who desire unmaimed feet are actuated by no honorable motive; the crippling making it difficult for them to go about and keeping them more closely at home than would be the case if they had full use of the stunted members.

At the same time, bound-foot women may be seen toiling in the fields, carrying heavy burdens—poor oppressed drudges, who frequently end their lives by opium, or leaping into the wells.

Marriage is wholly problematical, being arranged by the omnipresent go-between. The husband and wife do not see each other until the veil is raised, when the bride alights from her closed sedan chair and is conducted to her chamber in the bride-groom's house. From childhood she is confronted with the possibility of life-long unhappiness as a wife, should she fail to have a son. The life is essentially patriarchal. Daughters are expected to leave their parents' house, to return only for rare and brief visits. They cease, after marriage, to belong to their parents' family, not even returning to take part in the funeral ceremonies.

Sons bring their wives home, but are assigned to separate apartments within the common court. Over the households of daughters-in-law the mother-in-law rules with a rod of iron, the daughters-in-law are practically her servants; they are not permitted to sit or talk in her presence and must perform whatever tasks she assigns them. Love between husband and wife as it exists among Christian people is unknown in China, and it is a subject that it is not considered decorous to discuss.

A Chinese lady once asked an American "why she married her husband." She replied simply: "Because I loved him," and the explanation was followed by dead silence and profound embarrassment among the Chinese matrons present.

There are no grounds upon which a woman may divorce her husband, but there are many—too much talking, gadding, ill-temper, indolence and countless others—for which he may send her back to her parents.

Suicide is common among women of all classes, and aside from grief after bereavement, unhappiness in marriage is the most common cause of such tragedies. Hundreds of wives, it is estimated, end their lives every year in Pekin alone.

Press-Writers' Notes, No. 5.

BY A. C. ARMSTRONG.

Aug. 5. "Traveler" prints a good letter from A. Roscoe on "Man's Nature," contradicting Prof. Morris' assertion that it is religious. "Bulletin" (Phil.) J. M. Gilbert, "Spirits and Witches." Chas. A. Osborn "Individual Dominion."

Aug 6. "Traveler," Aurin F. Hill gives an interesting account of some "Ye old time Witches" and W. C. Knowlton has a round with George William Gilbert in defense of Bro. Grob. The "Bulletin" prints Edward Stern on "A Disgusted People"—that is, with political spellbinders; and A. C. Armstrong on "Spirits or Demons, Which?"

Aug. 7. "Traveler"—Edward Stern "Socialism;" "Paine Hall" Wm. Duffney writes on "Infidel Associates" in answer to Christian objections to the mention of Lincoln and Washington in the same sentence with Paine and Ingersoll. "Bulletin"—Bernard W. Gidney, "Aims of Socialism."

Aug. 8. "Traveler" prints a fine letter from J. T. Small on "Scientific Anarchism." "Weekly Enquirer" (Cincinnati), J. F. Ferris contributes a good article to the Symposium on "Marriage and Divorce."

Aug. 9. "Traveler," A. C. Armstrong, "Are There Any Miracles?" "Bulletin," "Spirits or Demons Which?" by the writer "State Journal" (Columbus, Ohio) prints a splendid half column letter from J. M. Byler on the question of opening the State Fair on Sunday. The "Republican Watchman" (Monticello, N. Y.) George B. Wheeler, "Injustice to Col. Ingersoll." "The Sullivan Co. Republican" of the same place prints the same letter and devotes half a column to comment upon it.

Aug. 10. "Dorchester, (Mass.) Beacon" prints a good letter from Chas. A. Osborn "Against Vaccination." "Traveler," (Boston) William E. Bonney on "Spiritualism;" The Easton (Md.) "Star-Democrat" prints Francis B. Livesey on "Public Schools Bringing Ruin." "Pioneer Press," Martinsburg, W. Va., Francis B. Livesey replies to Editor Macdonald of the "Truth Seeker;" D. Webster Grob defends Livesey's sincerity; W. C. Knowlton reminds "Old Side Methodist" that Daniel Webster was never known for his piety in Massachusetts; James B. Elliott writes of the good work done by Stephen Girard, and J. A. Powers of the "Smart Set." "Banner of Light" (Boston) reprints the writer from (Phila.) "Bulletin" on "Spiritualism or Demonism." "World-Herald" (Omaha Neb.) William E. Bonney on the Bombardment of Cloud Land, and for Walter Breen "The Chinese Mothers' Song," from "Life," New York. "Bulletin" (Phil.) Chas. A. Osborn "Vaccination;" Bernard W. Gidney, "Freedom of Socialism."

NEW MEMBERS.

b. Brigham, Dr. O. P., Springvale, Me.
d. Walker, Henry, 1144 N. 6th. St., Springfield, Ill.
b. Williams, J. C. Box 362, Joplin, Mo.

CORRECTIONS.

d. Frazier, W. F. 9 Church St., Place, Somerville, Mass.
c. O'Brine, Edward P. 9 Appleton St., Boston, Mass.
d. Underhill, E. H. 99 Moreland St., Somerville, Mass. Dorchester, Mass.

Love is a comedy in seven acts. You see her, you love her, you swear it, you prove it, you quarrel with her, you hate her and you leave her. Sometimes you marry her, then it is a tragedy.—*Max O'Rell.*

VARIOUS VOICES.

Arthur Wastall, Poste Restante, Lourdes, France.—I admire more and more your liberal views, and manner of conducting Lucifer. Hearty hand grasp to you both.

Albert Strout, Davenport, Wash.:—Please send me Lucifer No. 877as I did not receive it. Lucifer is too important a paper for me to miss an issue that I am entitled to.

L. A Ueland, Edgeley, N. Dakota:—We are in need of a good lady teacher with some experience. Wages $45 for first grade; $35 for second. Term seven and a half months A free thinker preferred. Her application must get here soon.

Virajananda, Editor "Pra-Buddha Bharata," Mayavata, via Almora, Kumaon, Himalayas, India:—With thanks I beg to acknowledge receipt of the issues of your valuable paper. But I am sorry to inform you that the issues of May 11 and 18 last have not reached us. May I ask you to order their early dispatch.

Mrs. M. C., Tenn.—Will you please send me a copy of Lucifer? I was a Lucifer subscriber a short time in 1897 and was pleased with it; but my parents and friends advised me to give it up. I bound the copies I had, however, and have read and reread them with interest. Since that time have had no access to literature on this line. I am deeply interested in this reform. If it is better than our marriage institution we want to know it. It is not agitated here and would be considered an outrage on society were a person to give voice to such sentiments.

M. Florence Johnson, New York City:—Congratulations on your twenty-first anniversary. Now that you have passed from the age of minority to that of manhood, the right to choose and vote, and have signed yourself Lucifer, we shall all be relieved the responsibility of deciding what name is best for you, and if it is ever changed you can quietly do it yourself. As a near relative and a close sympathetic friend this has been a great burden on me when asked to help solve it, and after it was decided, to have it discussed again was very, very tiresome. So, Lucifer, go on with your work. If what you shall accomplish as a man is as great comparatively as what you have done as an infant, child and youth there need be no regrets on the part of yourself or friends that you were born, and to thousands of persons one of the best names in the world will be Lucifer.

Ed. W. Chamberlain, 111 West 42 St., N. Y.:—Just arriving home from an extended tour in the west I find your (L. H.'s) letter awaiting me with request that I write something for Anniversary Number of Lucifer. At this moment I do not think of anything to say appropriately and fitly, and I am under such a pressure of business accumulated during my absence that should I attempt to say anything it would not be with that deliberate care and forethought which is due from a writer to the readers of your noble paper. If I might venture a suggestion upon the subject it would be that in such a number as you plan to issue, nothing would be more fit and nothing more profitable than your father's reminiscences of the struggle he made for free press. I believe that today the value of freedom is better appreciated and the wickedness of suppression more generally understood than in the days when your father was attacked and it is largely to his heroic resistance that this gain in liberal thought has been made. Let us hear from him.

J. L. Hicks, Abilene, Texas:—Enclosed find one dollar to apply on my subscription to Lucifer. I have been reading your paper about seven years, and it has given me broader views, and greater charity, and a softer heart toward everybody and everything that is capable of experiencing happiness or suffering pain. I used to think that the Methodist way was the only right way; that all other ways were wrong, and all other people in imminent peril. My vision was very much restricted, and I was very zealous, and had but little patience with those who held other views. I was honest, however, and you doubtless know just where I stood, and how I felt, and what I needed. Mr. Harman, while your logic is always invincible, and your position impregnable, yet it is your charity—your great, broad-gauged, warm-hearted charity—that has drawn me into line with your way of thinking. In all of your writing there is no vitriol, no bayonet stab, no wormwood and gall for anybody; but a real, earnest, sincere desire that *everybody* may be better and happier. That is the spirit—and the only spirit—that ever accomplishes real good in the long run.

W. W. Miller, New Haven, Conn.:—Sometimes I see things in Lucifer that just exactly voice my sentiments, and I feel as though I wanted to say to you at once, "Them's my sentiments exactly." One of those instances is upon me now, while I read the letter of Mary M. Clark. I am cutting the letter out, and sending it back to you, pasted onto this letter and marked so as to show you at just what points I endorse Miss or Mrs. (it doesn't matter a bit which) Clark's letter. Lots of times I feel like writing you a word of encouragement, or rather a word of appreciation as I don't really believe you need any encouragement. I think you have courage enough and business and horse sense likewise; else you never could have kept the little paper going all these years with so many difficulties to surmount.

The paper is all right in size; in form; in name; in matter; I don't yearn for any change whatever. But if you want to make any change yourself, or the majority of those friends who have your welfare at heart desire any change, I will accept whatever change is made and be satisfied. I think it would be wholly superfluous for me to offer any advice and in its stead I offer only my best wishes for your welfare and my profoundest admiration for the great energy and pluck that you have so long displayed.

A. M. M., Datil, N. M.:—I happened to discover a small piece of paper marked five, and I enclose same to you for subscription and literature. Had I listened to the voice of prudence I would not do this; but I am simply getting desperate on the subject of woman's liberation. By the way, why do you not issue Olive Schreiner's masterly essay on "The Woman Problem" first appearing in "Cosmopolitan" of Dec. '99, as a leaflet? It is very fine, and every woman ought to have it in her home. The more I think upon your work for woman's freedom the more I feel called to aid you as all women ought and would after one hour's earnest thought. Women must free themselves and aid those like yourself who are unselfishly doing a vast work to accomplish our emancipation on all lines.

What a glorious article in Aug., 3 issue by Dr. Suddick! It was that communication that decided me not to hesitate longer but to act as Helen Wilmans always advises—on the fact that opulence is universal no matter whether you have a dollar income or not; so here goes my mite to you I am anxious to get your autobiography. When will it appear?

Your labors are bearing fruit, good man, for hark the tone of the Social bell as Prof. Herron struck the hour of liberty by his late words and conduct. From the very first I was intensely drawn to his position by bonds of sympathy for the high plane he is calling all humanity to reach; and dumb, blind and ignorant as the race has been and is, there is light ahead and this century will witness the emancipation of human beings, both men and women, politically, economically and sexually. The new thought and sex reform papers everywhere are signs of the good times just a little ahead. There may be a cataclysm before peace, but peace awaits the race when woman comes to her own. I wish you the success that "immortality in the flesh" could bring you.

When writing for a missing copy of Lucifer, please give the date or number. "Last week's paper" is too indefinite, and involves too much guessing.

ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

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FAIR PLAY.

I do not talk religion to you, ye men of the world.
I say nothing of love or pity or Christianity.
I speak your own language and conjure you in the name of fair play.

You who spurn the man that takes an unfair advantage of his competitors in sport or at the card-table, you are at the same time playing the game of life with loaded dice.

You are forever insisting on any handicap of wealth and rank, however excessive, that you may be able to command, and yet you hold up your heads as if you were honorable.

You force men to pit their broken-down nags against your thoroughbreds,—their leaky scows against your steam-yachts,—and are proud of the show you make!

By your own code you should be expelled from every respectable club, cut by every self-respecting man, and sent for good and all to Coventry.

You have yet to learn that life is a game no whit inferior in its demands on your honor to whist or tennis or the turf, and that you must extend your code to it or be justly ruled off the course.

—*Ernest Crosby in "Socialist Review."*

The Rights of Children.

BY R. B. KERR.

The rights of children are two. 1. The right to be born as well as possible. 2. The right to be brought up as well as possible.

These rights are simply inferences from the theory of morals now accepted by all persons competent to form an opinion. It is admitted that the end of life is happiness. When one individual takes upon himself to act upon the life of another, it must be his care to do so in such a way as to give that other person pleasure, and to save him from pain. It follows that a person who takes upon himself to commit the greatest of all interferences with the being of another, viz., to cause him to exist, is only justified in doing so if he is virtually certain that the result will be pleasure and absence of pain to the person so caused to exist. Whether there can ever be such certainty as to justify such an invasion is, of course, a question. Believers in the philosophy of Schopenhauer and Von Hartmann would without hesitation answer no. Most people, however, believe that in favorable circumstances of heredity and environment life has a reasonable chance of containing a preponderance of pleasure over pain. If such be the case, it is probably justifiable to cause a human being to exist, provided every conceivable precaution is taken to insure a balance of pleasure in his life.

The right to be born as well as possible involves the following propositions.

A. No woman has the right to cause human beings to exist, unless she is perfectly sound in mind, body and pedigree.

B. No woman has a right to cause human beings to exist, except with the aid of the best man perfectly sound in mind, body and pedigree, who can be found willing to undertake the office.

C. No persons have the right to bring others into the world, unless they can be sure that the children will have such advantages of environment that they will be reasonably certain of a balance of pleasure over pain.

The first of these propositions is now so generally admitted that it is needless to enlarge upon it to persons accustomed to advanced thought.

The second proposition, on the other hand, will be offensive to many, for, although it is a truism, yet many would rather repudiate reason as a guide in human affairs, than accept a doctrine so destructive to a cherished privilege. For there is scarcely any man, however deformed, syphilitic, pock-marked, drunken and imbecile, who doubts that he has a divine right to the exclusive ownership of one woman's person and to use her as a means of flooding the world with other deformed, syphillitic, pock-marked, drunken and imbecile persons. That he should have to forego this right for the welfare of the race is to such a person a very intolerable and incendiary doctrine.

Moreover, the doctrine that a woman should have her children only by the best man available involves the absolute sexual freedom of the woman, that is to say, the destruction of the last remaining form of chattel slavery. It means that the world shall no longer be filled with prisoners, chained together in pairs, but only by unlabelled and unfettered human beings.

Yet such absolute sexual freedom, hateful as it is to the servile mind, is not only the one means of doing justice to children, but the chief means of elevating the human race. All authorities are agreed that heredity is infinitely the most important factor in determining the career of the individual. It is also agreed that all progress worth mentioning in the past has been brought about by natural selection, resulting from age to age in the survival of the fittest. Moreover, it is now almost an accepted scientific truth that, without the constant survival of the fittest and elimination of the unfittest, the race would not only cease to advance, but would actually begin to decline, and move steadily backwards in a constant progress of degeneration. But the elimination of the unfit by natural selection is a cruel process, and the sympathetic spirit of our time is busy devis-

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ing means of helping the unfit to survive as long as possible, and to bring into life other unfit persons to take their places when they are gone.

To most observers it appears that the human race is in a dilemma. Either natural selection must go on unimpeded, cutting down the weak, and passing by the strong, or else we must look forward to the degeneration of the race as the price to be paid for humanity and civilization.

There is one loophole, however, which social philosophers fail to see. Instead of survival of the fittest, with all its horrors, we can have birth of the fittest. It is clear that the result will be the same. If, in each generation, only the fittest leave offspring while the unfit do not multiply, the standard of each generation will be higher than that of the one before. Indeed by the birth of the fittest, the improvement of the race can be hastened indefinitely, and made infinitely more rapid than any changes which can be wrought by Nature's deliberate methods.

It is clear, however, that the birth of the fittest can only be brought about by leaving both sexes absolute freedom to choose their mates for propagative purposes. Moreover, instead of being kept in the most debasing ignorance of all that pertains to the noblest of human functions, every boy and girl must, from childhood on, be taught all that science can teach about the fitting choice of sexual partners. While affection, similarity of tastes, and compatibility of temper, may determine sex partnerships in domestic and social life, and even in sexual acts which do not involve the next generation, soundness of person and of pedigree must be the only title to the privileges of fatherhood and motherhood.

The third proposition enunciated above is also one which must offend many. To say that people have no right to children unless they are sure that their means will enable them to feed and train these children well and give them a good start in life, sounds like an insult added to the injuries of the poor. But it is an insult which an honest thinker cannot refuse to administer and to stand by. No person, however unjustly miserable and undeservedly poor, has a right to hand that misery and poverty on to another being who is innocent of causing it.

After saying so much about the right to be born well, it is needless to add much about the right to be brought up well. While the former right is generally denied, the latter is generally admitted in principle, although not so generally conceded in practice. Let it suffice to say that, where a conflict arises between the interests of the parents and of the children, the first consideration ought usually to be given to those who are there only by virtue of the will of the parents, and not to the parents who willfully brought them there. Children have greater rights against their parents than against other persons, because the parents are responsible for their existence, and others are not responsible. On the other hand parents have fewer rights as against their children than members of the public have; for those who rashly inflict a miserable life on another are under an unceasing obligation to repair the wrong, and may be invaded without limit to make good the injury which has been so wantonly inflicted.—*From "The Rights of Children," in "Our New Humanity."*

A Hint to Correspondents.

The old Romans had a maxim that is no less wise and timely today than it was two thousand years ago: *Suaviter in modo, fortiter in re* — mild in manner, strong in matter. To call those who differ from us "fools and idiots," as did a correspondent in last issue, weakens instead of strengthens one's argument.

The Runaway.

In hastily looking over a lot of old clippings before consigning them to the waste basket, I found the following sketch, which I believe will interest many of Lucifer's readers. The name of the paper is not given; neither is that of the author. To those who wish to read philosophical essays only the sketch may have no value; but to others a picture often contains the suggestion of a deeper lesson than many a weighty essay. And that this description of Ellen's disillusionment is a true picture of the experience of many another young girl who dreamed that in marriage she would find a new world of romance and beauty, only to awaken to the realization that she is "a cook"—and but a cook—thousands of hopeless, toil-worn women could testify.

As to whether Ellen improved her condition by her flight would probably be "another story." L. H.

She looked across a shimmering waste of barren sand and withered buffalo grass, from which the heat-waves radiated until the distance was hazy with them. A few distorted cactus plants reared their weird forms in the heat, and here and there a dried and parched mesquite bush helped break the monotony of the scenery.

About the door of the shanty there had been a few feeble morning glory vines—she planted them, but the heat had killed them, too. Always sand—nothing but sand and heat. Afar off, to the southwest, the tops of the mountains in old Mexico could be seen faintly, miles and miles away. She liked to speculate on how pleasant it was to be beneath the trees on their slopes—where the cool waters flowed, the wild flowers blossomed and the birds sang.

The sizzling of water on the stove called her to her senses—the pot was boiling over. She turned from the contemplation of the heated desert without, to her duties within the inferno of a shanty, reeking with the fumes of boiling cabbage and meat. A red-hot stove, and the temperature outside at 103!

She was tired and utterly weary of the whole business. Four long years she had lived here—she married John Hawkins back in the States and came out to the El Dorado ranch, where he was going to make his fortune raising cattle. He was only foreman, and she was cook for the cowboys. The worst of it was, she was regarded by him as scarcely more than a cook. He would come home late at night, gulp down an enormous supper, tumble into bed and snore like a grampus until daylight, when he would bolt his breakfast and start out on the range again. Not a word of sympathy, of fellowship; not a bit of tenderness, no sentiment, only work, work—left to herself, her lonely thoughts, and the gloomy contemplation of the dreary waste without.

Sometimes he was away at night,—and she had heard him joking with some of the cowboys about "Rita,"—and then he would watch her covertly out of the corners of his eyes to see if she heard, or understood. But she did not betray herself and they began talking of fandangoes, where the music and pulque and women drove men mad. That was where Rita stayed. Rita was, perhaps, pretty and dainty. Well, maybe Rita did not have to cook—cook, all the time for a lot of men, and wash dishes and sweep up and prepare for another meal when one was finished. That would take the good looks away from anybody—and it was a notorious fact that she, Ellen, was known to be the prettiest girl in Greene county, away back at her home in the States. But that was before she had to cook all the time.

And when John had talked of coming west, she had dreamed of cool adobe houses and plashing fountains in the patio—of orange and lemon trees in blossom—of great scarlet geranium trees and vines and flowers—an indolent, easy "manana" sort of existence. But this, instead! She looked about the rough plank house in utter disgust and weariness.

What was the use of it all? What did it amount to? What was there to look forward to, except a continuation of the drudgery? And day by day her youth, her good looks, were slipping away from her, ground into nothingness by toil of an unremitting sort. What was there left for her, now that she had found the base clay of her John—now that love was dead? She remembered a little verse she had read somewhere, in her more impressionable days, and there was a refrain running through it at the end of each stanza,

"And the light of the whole life dies,
When love is done."

It kept ringing in her ears, just that much of it. She could not recall the rest of the lines.

* * *

"Senora."

She turned about from the pile of dirty, greasy dishes, and wiped the perspiration from her red face and frowsy brow.

"Oh, it's you, Rafael? Sit down."

"Yas, Senora, it me. Senor 'Awkins, 'e tell me to tell yo' he goner Fronteras on er beesiness—he not come back for day or so."

"All right, Rafael. Make yourself comfortable as you can; Lord knows it's mighty hot in here." She liked the Mexican. He was always the quintessence of politeness to her—anticipating her every wish, and treating her with the deference of a princess. For three years he had kept her supplied with rare cactus flowers and curious bits of pottery, and flint and jade arrow-heads he had found, and odd Indian trinkets.

He was the the only one of all the men who seemed to remember that she was a woman, and was hungry for sympathy and attention—that she was more than a cook. Something impelled her to turn her head and look at him. He was fanning himself with his sombrero and looking at her with a glance that was unmistakable. He sprang to his feet and took one of her hands, wet with the greasy dish-water.

"Senora Helen—I lofe yo—dam my soul, but I lofe yo', ah, so much. Yo' so good, en so kind, en sweet, en so hard worked, en yo Senor 'Awkins he doan' lofe yo' no mo'—he lofe dat fandango senorita down at Fronteras."

"Rafael—, stop; you mustn't talk that way." Her head spun a little; it was the heat.

"Senora, I lofe yo, I lofe yo t'ree year. I not make yo cook, en cook—dam de cookin', come en go—vamos wi' me, I'll mek de peons do de cookin'. I got big 'dobe-house way down in Durango, cool, nice 'dobe-house wiz what yo call him—squirt water up in the patio on de ferns. En de orange, en de feeg, en de rose trees all 'bout de house—it so cool, en shady. I got land, heap land, en cattle. I only stay 'round hyar cause I lofe yo. Yo come, en I get de padre to marry us—de padre 'way down in Durango—he know no deeference if Senor 'Awkins be 'live. Ef yo say so, I go keel Senor 'Awkins?" He had his arm about her now, and with the other hand he smoothed the damp hair back from her forehead tenderly.

"No—no, Rafael, that would never do. But are you sure that you would love me always, and not make me cook—and not be mean to me, and not make me stay at home all the time and work—and you would not love any fandango girls?"

"No—no—I hope de good Gawd sen' me to hell w'en I do not lofe yo. I lofe yo always—always, an' I treat yo as bes' I kin. Come on—I catch a pony for yo en we get 'way, 'way down in Durango to my home, en 'Awkins he never find us. We get dere in week. Come Helen—come les' go now, now; down dere de mountains are so cool—en I lofe you so!"

She listened to him. As he spoke, she thought of the purple mountains in the distance—of the shimmering blue Pacific waters—of a lifetime's dreams unattained. She was not old—and when she had a rest and some new clothes she would be better-looking. In Rafael she had found what her husband had always lacked—appreciation, delicacy of feeling and chivalrous love. She might not be able to hold Rafael's love always, but at any rate there would be a few years of happiness—then let chaos come. Insensibly she knew that her heart had already turned during the toil-marked months to this "Greaser"—this Mexican gentleman. At last she bowed her head. She thought of all she had lacked, and from the withered wastes of a heart from which love had faded, there blossomed anew the flower of hope.

"I will go with you, Rafael," she said, simply.

As the sun went down that evening its ruddy rays gilded a man and a woman on horseback loping steadily, swiftly, toward the mountains in the purple distance. There was a light on each one's face brighter than that of the sun—the light of a great love.

And far across the waste of sand and grass and cactus, the same rays of the sun fell through an open door swinging idly on its hinges, and fell upon a great pile of greasy, unwashed dishes.

* * *

"Well, I reckon she's vamosed for the States. It was pretty tough on a gal ter keep her out here in this derned shack, cookin' all the time. Oh, well, she can have her fling, and some of these days I'll go back after her, and dress her up fine, and be nice to her to make up for it all. Then she'll forget all about her troubles.

"Come on, you fellers, we've got ter go ter Fronteras ter git some supper—besides, my little Greaser-gal is anxious ter see me. I'll set up the drinks first—I'm dry as this damned sand. Where's the old woman? Oh, damfino. Gone back to the States, I reckon. Come on."

Queen Victoria's Eldest Daughter.

BY W. H. BURR.

The mother of Emperor William of Germany is dead and all nations mourn. Was she the daughter of Queen Victoria? She had no facial features of the Queen. But another woman died just one month earlier in a New York hospital whose features bore a striking resemblance to those of Queen Victoria. Her name was Sophia Adelaide. She was born November 21, 1841, and died July 4, 1901. Victoria Adelaide, Empress Dowager of Germany, was born November 8, 1841, and died August 5, 1901.

Prince Albert, consort of England's Queen, had another wife in France, known as the Countess de Reuss, to whom was born a female child thirteen days after Queen Victoria's first child was born. The Prince's French wife exacted terms from him; she consented to a divorce, followed by a marriage to Count de Lundi, but compelled the Prince to substitute her babe for that of the Queen. Three months later the mother died, and three years later de Lundi was assassinated. Little Sophia Adelaide had no affection for her reputed father de Lundi, but ardently loved Prince Albert. He told her he would henceforth be her father, but she must call him uncle. He provided bountifully for her; the funds came at first directly from him, then through an English clergyman who had no means of his own, and lastly from John Brown, the Queen's faithful attendant. But after the death of John Brown the remittances ceased. In 1887 Sophia Adelaide published a book setting forth her claim. It was suppressed in England and Germany.

She was an accomplished woman and could converse in five languages. Bereft of her support, she came to America, traveling under the care of Lady Anna Campbell and George, the second Count of Lundi. He was seized by cholera at Dayton, Ohio, and on his death bed she was married to him, believing that thereby she would have more chance of recognition as the Countess de Lundi. But she died in utter poverty and her body would have been taken from the morgue and buried in the Potter's Field but for the kindness of her friend, Dr. J. H. Gunzer. The immediate cause of her death was want of food and heat. She was buried in Calvary Cemetery.

"Those Chinese still insist on calling us foreign devils," said one European soldier. "I am sorry for that," answered the other. "I'm afraid we'll have to burn another town and destroy some more libraries before we get them to realize how civilized we are."—*Washington Star.*

Few men think, but all have opinions.—*Berkley.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

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The Crimina

Speaking of new books Max O'Rell says:

Havelock Ellis' book, "The Criminal," has had a large sale. It was first published ten years ago. A fresh edition is now to be issued, which practically will be a new work. On account of the activity with which the study of the criminal has been pursued during recent years Ellis found it necessary to enlarge and in some cases rewrite nearly every chapter. The volume will contain fifty new illustrations.

Yes, it is doubtless very true that "during recent years the study of the criminal has been pursued" with a diligence scarce ever known before, and it is sincerely to be hoped that among the results of this unwonted "activity" in this department of human research, will be a more humane and rational treatment of the unfortunates who fall under the general designation, "the criminal class," or classes.

One of the ways in which this unusual activity has been shown is in the use of the "Bertillon" system of measurement, by which means a record is kept, not only of the cranial development but also of every noticeable physical characteristic, such as height, chest measurement, length of arm, size and shape of hand and foot, color of hair and eyes, etc., etc., of the man or woman whom arbitrary and very fallible human legislators and equally arbitrary and fallible administrators of their enactments designate as criminals.

I have more than once seen the Bertillon measurements applied to men whom I had good reason to believe were no worse than the officials who subjected them to this indignity, and have often wondered since, and am disposed now again to ask—on seeing the notice of the new edition of a famous work on the "criminal"—I am led by this to ask whether any scientific investigator into the physical characteristics of criminals has bethought him to apply the Bertillon measurements to the HIGH CLASS criminals, such for instance as "my lord Kitchener"—the wholesale murderer of many thousands of better men than himself, judged by average human standards of goodness and badness; or to Joseph Chamberlain, the man chiefly responsible for bringing on and keeping up the South African war, or to the lump of human obesity that requires its subjects to speak of it as "His Majesty Edward the VII; King of England, Scotland and Ireland, and Emperor of India," upon whose shoulder s if it be really England's ruler, must rest at least part of the guilt of keeping up one of the most inexcusable of all war s of invasion known to human history, by a great and power ful nation upon a very small and weak one.

But why go to foreign lands for high class criminals to illustrate the merits of the Bertillon system as an aid in bringing criminology up to the standard of a reliable science? Why not apply these measurements to the men who are carrying on a war of conquest, of murder and plunder in the Philippines on the opposite side of the globe? Why not apply them to the men who enact laws by which the poor are robbed of their birthright to a share of the earth and its opportunities? Also to the men who take advantage of these laws to make enormous fortunes for themselves out of the unpaid labor, or the less than half paid labor of those who do all the hard work that produces the wealth thus monopolized by the cunning and avaricious few?

To be a little more specific: Why be so very careful to take the Bertillon measurements of men and women, boys and girls, for petty offenses, such as stealing a ham of bacon or a sack of flour, when hard pressed by hunger, or when caught in the act of taking a few bushels of coal from a rich corporation to keep the little ones at home from freezing, and at the same time take no cognizance of the shape of the heads and bodies of the men who, by combination, and by cornering the supply of the necessaries of life, drive the poor to crime, or to death from lack of proper food, clothing or shelter?

* * *

When will our men of science, such as Havelock Ellis, Dr. Lombroso, and other specialists, learn to be impartially, that is really, scientific in their investigations concerning crime and criminals?

THE REMEDY.

In his "Table Talk" Wendell Holmes said: "I hate the sight of such people. Now, for mercy sake, don't think for a single moment that I hate THEM!"

So say I, when speaking as I do of Kitchener, Chamberlain and Edward Guelph, and also of the American rulers and of American robber barons, the manipulators of the "trusts," do not think, please, for a single moment that I hate the MEN, the persons, alluded to or named. I simply hate the "sight" of them—the mental images called up when their names are mentioned, for the men themselves I have only pity.

It is not a human being, a man of kindred flesh, that I see when Kitchener is named, but a red-handed, red-coated warrior drunk with the blood of men against whom he could have no possible grudge. Chamberlain is a tool, a cog in a soulless machine; Edward is a stupid, bloated vampire or parasite, consuming yearly the blood and sweat and tears of millions of workers in the human hive—fit image of a system made by his barbaric ancestors, and clung to with a death grip by its ignorant and superstitious victims.

The same remarks apply in a slightly modified sense to our own rulers and to the robber barons who rule our rulers—victims all of the barbaric institutions of our ignorant and brutish ancestry.

What is the remedy for evils such as these? I unhesitatingly answer:

First. A change of ideals.

Second. Abolition of the old barbaric systems or institutions. How that is to be done will be the subject of later articles in Lucifer's columns. M. H.

Press Writers and Their Work.

There seems a wide divergence of opinion among Lucifer's readers in regard to the propriety of devoting a part of our limited space to "Press Writers' Notes." As some view the matter the Press Writers' Association is a mutual admiration society whose main purpose is to get their own names and deeds blazoned before the public eye.

As I see it, this opinion is without foundation in truth. The Press Writers' Association was formed for the purpose of enlarging the work now being done by the comparatively small and weak radical papers, by enlisting or utilizing the columns of such of the popular daily and weekly papers as will admit "letters from the people," on subjects that are usually barred from such papers.

For many years this kind of work has been done by a comparative few—without knowing or seeming to care as to what was being done by others in the same or similar lines—the good effects of which sporadic and independent work has doubtless been very great. But now it is thought by many of these widely scattered workers that a little concert of action would be a good thing, and hence the call for names of those who are cultivating this field; also for lists of papers whose editors are liberal and progressive enough to admit free discussions by radical thinkers.

Concert of action requires a medium of communication. This has been secured in part by means of "ring letters" and printed circulars. This method is good as far as it goes, but something else is needed. Either a paper of their own or a small department in papers already established seems called for, in order that members of the association may know each other, and know how and where each is getting in his or her work.

Several weekly Freethought papers, besides Lucifer are now giving condensed reports of the doings of the Press Writers. Meager as these reports are they are interesting and encouraging to many, showing as they do the growing interest in subjects hitherto considered dangerous, or at least unfit for general discussion. M. H.

From the Piney Woods.

DEAR MOSES HARMAN:—Your letter has come belated to me on my summer travels and here in piney woods, seated on balsam fir boughs, looking off on sea and mountain I wait for an inspiration to say an appropriate word of good wishes for Lucifer's twenty-first birthday. I had a good thought, but decided to take a nap, after a long bicycle ride, before recording it, thinking it would improve in quality when I was refreshed. But alas it has flown and I must ask you to believe that it was something very wise and brilliant.

What is there to say when "there has been so much said and so well said" in Lucifer. I can only record praises and good wishes. Long may it wave! May its shadow never be less. May it live a thousand years. May its *name* never change. Here I am reminded of the negro enthusiast, who, when the collection plate was passed after a missionary sermon, grandly waved his hand over the plate, closed his eyes and shouted, "Fly abroad, thou mighty gospel!" "That's all right," said the deacon, as he lingered with the plate, "but give something to help it fly!" So I add to my grandiloquent "Long may it wave!" a little gift to help it wave and say Linger, Longer *Luci—fer* the need is great of the light you bear to shine upon the darkness of sex superstition.

On my travels I find progress among the women. Mother Grundy and the priest are losing their hold. Christian Science with its exaggeration of truth into a new superstition is emancipating the mind from the horror of orthodox religion, bringing also some revulsion against marriage, and the bicycle is teaching them to go it alone or even sometimes with a male comrade.

To Moses the Pioneer, and Lillian,—Her who stays up his hands,—I give my respectful and earnest salutations.

Mt. Desert, Me. Aug. 29. ROBT. C. ADAMS.

If You Would Live Long, Keep These Commandments.

BY HARRY CLINTON GOODRICH.

Sleep eight hours, but never with another person in the same room. Sleep on your right side.

Keep the room windows open all night, summer and winter.

Place several rugs on the floor about the bed.

Place the bedstead at least three feet from every wall. All walls are cold and cause a cold draft downwards. The center of a room is safe.

Before you sleep, lie on your back without a pillow and *breathe deep* fifteen or more times.

Through the day repeat deep breathing five minutes, five times or more.

Deep breathing saves Doctor's bills.

Avoid all intoxicants, and drink no tea or coffee, and little or no fluids when eating.

Drink an abundance of water two hours after eating and a glass of water one hour before.

Never use tobacco in any form whatever.

Pet animals carry disease germs.

Live in the country if possible, *make it possible.*

Take frequent short holidays.

Limit your ambition a little. Keep your temper. Never worry or borrow trouble.

Eat the flesh of no animal, such food is full of uric acid, the cause of rheumatism. Uric acid is also in coffee.

Live only on cereals, fruits and nuts, and a small share of vegetables.

Never wear woolen garments next to the skin.

Always wear linen mesh goods as linen absorbs and *carries away moisture* four times as fast as woolen.

In winter wear wool over the linen.

In summer change linen three times a week.

The next best fabric to wear next the skin is cotton, then silk, and lastly, wool.

Put hair insoles inside your shoes all the year round, and change them every day for a pair that has been dried out. Don't leave the insoles in the shoes over night. Change your light stockings every day for clean or dry ones.

In winter wear wool hose twenty-eight inches long in the leg, with linen or cotton next the skin. These may be short hose.

Bathe in the morning at the temperature of the body or a little less. Bathe at night in warm water. Wash your hair at least once a week. Comb it every night with a *fine comb.*

If you wear corsets, throw them away. You cannot breathe as *nature intended under any lacing whatever.*

As you can never get something for nothing, go out and battle for good health, making it catching instead of disease.

Don't allow any virus or vaccination put into your blood. Statistics the world over prove more deaths by it than where there is no vaccination.

The Woman at the Well.

BY MABEL M'COY HAWN.

In modern times when the question "to marry or not to marry" is being seriously asked by young and old alike, the thoughts sometimes turn to the story of the woman who had had five husbands, "and he whom thou now hast is not thy husband."

In the minds of people everywhere, I think that the woman at the well is regarded as being a dissolute or lewd character. Doubtless many have wondered how it was that Jesus carried on so long and profound a conversation with such a woman; for it is commonly recognized that the teaching of the master given at the well of Jacob is perhaps the profoundest recorded in the gospels. "God is spirit, and they that worship him must worship him in spirit and in truth" contains the essence of all

the "mystery of godliness" and to this day is but dimly understood. Yet this truth was told to the Samaritan woman, she who had had five husbands—made five attempts in matrimony—and had given it up and taken to herself a lover. That she caught somewhat the meaning of the words of Jesus, that she was enthusiastic and persuasive in speech, is borne witness to from the fact that it is recorded that "many of the Samaritans believed on him because of the words of the woman, who testified, 'He told me all things that I did.'"

Personally I am a profound believer in marriage—not only marriage of spirit, but marriage of letter, which is a showing forth of the spirit. I believe that some form or fitting ceremony will forever enhance the announcement to the world that the twain are to become one flesh. Not that the ceremony makes them one; not that the physical relationship alone makes or can make them one; but having discovered their oneness of mind and spirit they celebrate that discovery by consummating it in the flesh. That they should gladly and proudly and with thanksgiving make this known by some form or symbol, seems to me but natural, and the beautiful beginning of a miniature society, a new world.

But this woman at the well had tried this experiment many times, and as many times failed to find her real mate. She had had large and deep experience. It is possible she had grown discouraged with taking husbands after the fashion of her day; perhaps her soul writhed under the sense of ownership—under the shame of being her husband's chattel or toy, and she rebelled, feeling that only in freedom—freedom from the laws that so regarded her—could she find that which should satisfy her woman's soul. At any rate I find in my heart somewhat of humiliation that I should have so long regarded her as a person of very questionable life, and I hereby offer my humble apology to the "woman at the well."

Press-Writers' Notes, No. 6.

Aug. 11. "The Times" (Richmond Va.) prints a long letter from Kent E. Peery on the word "Christian" in Bill of Rights and a good one from F. B. Livesey entitled "Is this a Christian Country?" "Clothed with the Sun" for August prints F. B. Livesey on Christianity, Love, Liberty, with a lengthy reply by the editor in Omaha "Bee," Walter Breen commends an editorial on the employment of men teachers.

Aug. 12. "Traveler," D. Webster Groh takes issue with "Common Sense" again in regard to Thomas Paine. "State Register," (Springfield, Ill.) prints a short letter from the writer entitled "Does God Send the Rain?"

Aug. 13. "Chicago Post," George B. Wheeler gets a good shot at Christianity's boasted moralizing and refining influence. In Cleveland (O.) "World" J. C. Bell wants to know "Who is to Blame" for the death of a child neglected by Christian Science parents.

Aug. 14. "Traveler" prints Livesey's reply to a Socialist critic,—"Livesey, Bryan, Anarchy;" also Livesey on "Marriage and Divorce;" W. J. Hutcheson takes a shot at Prof. Moore on "Darwinism and Man." "News Item," (Winchester Va.) prints F. B. Livesey on "Marriage, Church and School."

Aug. 15. "Traveler" prints Edward Stern's "Nature's Laws;" "Fair Play" thinks Groh, Armstrong and Co. have worsted "Common Sense" and Prof. Moore in the Paine discussion. Chicago "Post,"—J. C. Bell, "Who's to Blame"

Aug. 16. "Traveler" prints Edward Stern "The Basis of Anarchy." Chicago "Post" gives short letters from Groh, Livesey and the writer, commending an editorial on "New Developments on Bigotry." "Bulletin," Bernard W. Gidney "Single Tax and Socialism." "The Examiner" (San Francisco) prints Kate Austin's "Do Women Dress for Men?"

Aug. 17. "Traveler," D. W. Groh replies to E. H. J. on "Rationalism vs. Inspiration" and the writer replies to "Common Sense's Challenge." "Pioneer Press," Martinsburg W. Va. prints a splendid letter from J. M. Gilbert in reply to "Old Side Methodist," entitled "Who Inaugurated Reform?" Livesey says he has blazed the way and now leaves his friends to work out the details of the controversy with "Old Side" and others. J. A. Powers wants to know "Which Way is Best?" D. Webster Groh takes up Old Side's Slanders of Thomas Paine, and the writer his specific falsehood about the Paine Memorial Building in Boston being sold and used for other and better purposes.

Dorchester, Mass. A. C. ARMSTRONG.

The Legal Value of Marital Contracts.

The following letter, written by Frank D. Blue to C. L. James, may be of interest to those who think that ante-nuptial contracts have any effect on the legal status of their marriage. Such contracts are all very well in their way, as showing the present intent of each party to the contract; but they have no standing in the courts.

COMRADE C. L. JAMES: In a recent issue of "Free Society" you say you think an Anarchist lawyer, if a good lawyer, might make a contract that will stand legally, without marriage. I do not recall the exact words, but think that is the substance.

This morning I find in the "Central Law Journal" of St. Louis a very lengthy opinion upon the relations of husband and wife, which has a direct bearing upon the question of agreements between men and women, and which will bear careful reading as showing the present legal status of marriage in the United States.

The Supreme Court of New Hampshire has just decided that "A contract between husband and wife, in which they agree to live separately, is void." An attempt was made at a separation by a contract mutually satisfactory to both parties, and the court held as above.

Now a review of the different decisions and statutes upon adultery and fornication will show it is the intent and purpose to prevent just such agreements, and to hold all up to "the relation fixed by law," "from which the persons cannot separate themselves by their own agreement." (Conn.) 46 Atl. Rep. 242; 49LRA142.

After looking up the whole question, it is my opinion that it will be utterly impossible, with the present state of public opinion (lack of education, if you will), for any lawyer to make a contract that will be upheld from a legal standpoint.

Though the law, statutes and decisions just at present tend towards making ceremonial contracts the only binding ones legally, as against the old common law doctrines, yet should it become necessary by reason of a disregard of these statutes to again make a new common law rule, our rulers will not hesitate to do it and thus legitimatize all children, as did the English Parliament when the Quakers ran afoul of its statutes.

The law is very flexible—when it must be—and you can always count on legal expedients keeping up to the necessities of the case.

The law bends,—when it must, consequently it is seldom broken and always so quickly recovers from any strain put upon it.

The law is expedient,—when it has to be,—and quickly realigns itself with new forces so as to guide the new forces as it has the old.

While we may be "ferninst" the law all the time, it is just as well to recognize facts as we go along.

You can in all probability borrow a copy of the Cent. Law Jl. from almost any lawyer in your city. Vol. 53, No. 8, August 23, 1901, is the number.

I shall call the attention of Harman to this case, as it is a good one for Lucifer, giving as it does a very full review of all decisions upon the point involved.

Yours as ever,
FRANK D. BLUE.

The Chicago Anarchist Club holds regular Sunday evening meetings at the Athaneum Building, 26 Van Buren St., in the hall of the Chicago Law College, second floor. Herman Knehn will speak on "State Socialism," Sunday evening, September 8. Admission free.

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THE ANGEL OF DISCONTENT.

When the world was formed and the morning stars
  Upon their paths were sent,
The loftiest-browed of the angels was made
  The Angel of Discontent.

And he dwelt with man in the caves of the hills,
  Where the crested serpents sting,
And the tiger tears and the she-wolf howls,
  And he told of better things.

And he led man forth to the towered town,
  And forth to the fields of corn;
And told of the ampler work ahead
  For which his race was born.

And he whispers to men of those hills he sees
  In the blush of the misty west;
And they look to the heights of his lifted eye—
  And they hate the name of rest.

In the light of that eye does the slave behold
  A hope that is high and brave;
And the madness of war comes into his blood—
  For he knows himself a slave.

The serfs of wrong by the light of that eye
  March with victorious songs;
For the strength of the right comes into their hearts
  When they behold their wrongs.

'Tis by the light of that lifted eye
  That Error's mists are rent;
A guide to the table lands of Truth
  Is the Angel of Discontent.

And still he looks with his lifted eye,
  And his glance is far away,
On a light that shines on the glimmering hills
  Of a diviner day.

—*Sam W. Foss.*

Marriage, Legal and "Free."

BY JOHN BADCOCK, JR.

Is there any magic connected with the marriage rite? In Thibet "the priests alone know whether the nativity of the bride stands in a favorable relation to that of the bridegroom, and, if not, by what ceremonies and sacrifices misfortune may be averted; they alone know the day that is most suitable for the wedding; they give the bond its consecration and its blessing by burning incense and by prayer." In Ceylon "an astrologer must examine the horoscopes of the two parties, to discover whether they correspond." In the Zend-Avesta an elaborate blessing and exhortation, beginning with the words, "In the name of God," is appointed for the nuptial ceremony.

After all, priests and astrologers must live; but are we now more enlightened and self-reliant upon this subject than our ancestors of two thousand years ago? If, as the Christian Church teaches, God sanctifies marriage, God has sanctified some very peculiar ones. The superstition still sticks to the ceremony, even though it be a ceremony before a registrar in his office. The time of the indissoluble marriage contract, of Roman Catholic dominion, has gone by; but we have not done much by replacing the Bull of the Pope by Act of Parliament. Albeit we have done something. No one dare say that all marriages are consummations of the union of the most fit. Mistakes do occur; marriages do not all turn out happy; some end in tragedy.

Having given up the absolute indissolubility and sacredness of marriage, as being too cruel, some dissolutions and re-arrangements have to be allowed. But once allow the tie to be put aside in cases of gross cruelty, and you have the difficulty of defining what amount of cruelty is gross enough. Soon sympathy will be expressed for marital miseries where the injury of husband to wife (or the other way) is of kinds not allowed for in the Acts; and, ultimately, the law has to be strained, literally, to let some captives go free. Then it becomes repugnant to our finer feelings to sanction any law that compels a man and a woman to live together when the lives of one or both are made wretched in consequence. Contemplate a case. Put yourself in the place of a wife who either dreads her husband, or looks upon him with disgust; and you see that the possibility of such a relationship being made permanent by law condemns the law.

The Clitheroe case is a sign in the right direction. Here the mere refusal of a woman to live with the man she had married, but found a dislike to, was considered by the courts sufficient ground for granting a separation. You see that, if you allow the happiness of the parties concerned to be the consideration of first importance, you relegate the legal marriage contract to a place of secondary importance. The growth of sympathy with suffering humanity abolishes the cast-iron rigidity of the law, and the list of "adequate causes" for divorce is extended. But where are you to draw the line? Once allow exceptions to the absoluteness and sacredness of the marriage tie, and there is no stopping place until every individual idiosyncrasy is satisfied, and the marriage law is dead as a door nail. Or, what is the same thing, marriage becomes a ceremony which any couple may go through or not, as it pleases their sentimentalities; and those who elect to go through can have what ceremonials they like, from jumping over a broom-stick to the most gorgeous pageant and priestliness. . . . . .

It must not be overlooked, however, that when a sense

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of right and wrong is implanted in the individual, on the basis of arbitrary priestly or legal authority, the conscience so formed will have great, if not insuperable, difficulty in reconciling the claims of nature to any kinds of happiness which have been condemned by theologic or political creeds. Any giving way to natural impulse in contravention of such creeds is likely to be followed by a sense of shame and attempts at penance, unless the creeds themselves are thrown overboard from an enlightened conviction of their worthlessness. . . . . .

I have heard the view expressed that all necessary legal requirements as to marriage can be met on a free contract basis; by which is presumably meant that the parties can put in their own terms (which can be as various as the terms of trade contracts or will clauses) in the marriage contract, and the State is to enforce the carrying out of such contracts in consideration of stamp duty being paid. My objection to the legal contract idea in marriage, whether free or compulsory, arises from a repulsion to the contemplation of any mercantile or mercenary motives being intruded into a relationship which offers such high possibilities of happiness when formed on a basis of pure affection—i. e., when formed by mutual attraction of intrinsic qualities in the individuals.

Of course, it would be folly to prevent a man and a woman from binding each other to anything, so long as the binding was mutual and there was no external pressure. And if the voluntary-bound can get any Association to undertake the infliction of penalties for breach of marriage contract, I see no reason for interfering with them. I dislike uniformity. I wish all wants to be satisfied, and that is only possible under the condition of equal freedom. What I claim is, that those who desire to manage their own love affairs without consulting the State shall be allowed to do so. As it would be manifestly unjust for freelovers of all kinds to be compelled to support, by taxation, courts for the enforcement of other people's marriage contracts (in the same way that it is unjust for Nonconformists in religion to be taxed to support a State Church), the only thing left for Parliament to do in this matter is to remove marriage agreements entirely from the jurisdiction of the Courts; allowing private enterprise to supply what demand might spring up for companies that will insure against breach of marriage promises, or breach of marriage continuance promises. Then, as far as legality went, all marriage promises would be on a par with betting debts; that is, they would be converted into debts of honor.—*From "When Love is Liberty and Nature Law."*

A Raffle for Souls.

The Rev. Francis S. Barton, a Protestant clergyman at Pueblo, Mexico, writing to the "Christian Endeavor World," claims to have seen the following described raffle in a Roman Catholic church in that city:

"Raffle for Souls.—At the last Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured their loved ones are forever released from the flames of purgatory.

"Ticket 841—The soul of the lawyer James Vasquez is released from purgatory and ushered into heavenly joys.

"Ticket 41—The soul of Mme. Calderon is made happy forever.

"Ticket 762—The soul of the aged widow Francisca de Parras is forever released from the flames of purgatory.

"Another raffle for souls will be held at this same blessed church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets $1. To be had of the father in charge. Will you, for the poor sum of $1, leave your loved ones to burn in purgatory for ages?"

The Difference.

Entering the room of her mistress without knocking, Penelope announced: "A lady's down stairs to see y', ma'am." Her black face wore a look of chronic weariness, to which her half-buttoned dress testified. But Penelope was aristocratic; she moved in high society, and prided herself on her knowledge of social etiquette.

"Oh my!" groaned Mrs. Hardy from the couch; "I suppose I'll have to see her. But my poor head! Didn't she send up a card?"

"No, 'm, she didn't jus' seem to have no card."

"Well, tell her I'll be down in a minute."

Penelope sighed and turned to drag her tired feet out of the room and down the stairs to the lower regions.

Slowly, painfully Mrs. Hardy rose and dressed, and then descended with her sweetest smile in readiness, to find that her "lady" visitor was a prospective waitress as black as Penelope herself.

"I thought you told me, Penelope, that a lady wished to see me?" said Mrs. Hardy sternly when the applicant had departed.

"Yes, 'm," replied Penelope, "I says a lady."

"Well, that's just the trouble; you don't know a lady when you see one. Now, hereafter find out what people want and who they are before you come upstairs. Do you understand?"

"Yes, 'm; is that all?" Penelope was too tired to enter into social arguments; she preferred to let the question go by default.

* * *

The next afternoon Penelope again toiled slowly up the steps to announce a visitor. "A woman's down stairs to see yo', ma'am."

"Well, what's her name?"

"Don' know; said never min' the name; jus' tell yo' she was here."

"But I told you always to inquire people's business."

"Yes 'm, but she wouldn't tell me that, either; said she'd tell yo' herself."

Mrs. Hardy hesitated. Should she see this mysterious visitor who refused to give her name? It was probably some one in search of work, or else a beggar. And her head still ached! "Oh, well, tell her I'll be down directly!" she said impatiently.

In view of the importance of the visitor she simply threw a shawl over her shoulders and descended in wrapper and slippers, not even waiting to smooth her hair. What was her consternation on entering the parlor to see a fashionably dressed lady arise and come toward her.

"Oh, my dear Mrs. Hardy, I am so sorry to have disturbed you! I am Mrs. Williams. And I see you've been lying down, too. Unfortunately I didn't have a card with me. I only called on the part of the managers of a charity to be given this Summer at the Lenox to ask you to be one of the patronesses. I do hope you will excuse me for troubling you so much!"

At last the awful visit came to a close, and Mrs. Hardy summoned Penelope.

"Did yo' sen' fo' me, ma'am?"

"Yes, I certainly did send for you," said the outraged mistress. "I want to have a thorough understanding with you once and for all. Yesterday you came up and told me a 'lady' wanted to see me, and when I went down stairs I found a colored woman, and today you announce a 'woman,' and I go down in my slippers and wrapper, and find one of the most fashionable ladies of the town in the parlor. Now, hereafter when my friends come to see me I want you to understand they are ladies, and that your country people are women. Do you understand?"

"Yes, 'm," she at last replied; "I makes no doubt yo're right. 'Woman,' I s'pose, is the more nobler term."—*Selected.*

"Your son in the Philippines, is he? What is he doing there?" "Doing? He's fighting for his country." "What! Has he turned Filipino?"—*"Saturday Night," Stockton, Cal.*

Was It Honest?

BY C. L. JAMES.

According to that statement made by the editor of Lucifer himself, in No. 878, he effectually shut me out from disproving his very grave charge against the medical profession—that they encourage vice by promising to make its consequences all right. I said that, when he gave a reason for this assertion, I would disprove it; and show, *per contra*, that all the quacks' "progressive hygiene" was nothing but a plagiarism from the regular physicians, *plus* as much utter rot as they thought their patients ignorant enough to stand; but of course I cannot, without citations from a good many doctors of real fame; which, equally of course, would require about half the space Lucifer gives every month to long articles, all declamation and repetition, in abuse of doctors—let alone the squibs. It is on account of things like this, I needs must say that the "editorial tripod" deals unfairly with this important question. Proverbially, anyone, however ignorant, can throw out more sneers, sarcasms, and what he thinks are embarassing questions, in five minutes than can possibly be disposed of (as they should be), without a little deliberate investigation—especially if he have an unlimited license of saying the same thing twenty times over, while a reply, of far less length, and free from wordiness, must run such a gauntlet as mine to Walker did—and be mutilated at last. I wish to be moderate and courteous. I can understand that no one likes seeing his own idols broken; and that prejudice is misleading to the judgment, where the intentions are not insincere. But persistency in this course, after having its wrongfulness pointed out, will degrade Lucifer into an annex to Coward's Castle—exactly the place for legal, theological, Comstockian Movement in Favor of Ignorance; but, I submit, not the right place for Lucifer!

Now, just to show that I don't fear, but only scorn, the Blefuscudian arrows weekly shot at me individually, from behind the "tripod" I will send back a few—well worthy the archers, though not of the cause for war.

The "Lost Manhood" advertisers who claim to be regular physicians, lie. Does the editor mean to say he did not know they were a pack of liars?

Mrs. Lake—takes the cake. She admits she would send for a vivisector if she were like to want a death certificate; but says the cruel law compels her to. She must find another reason—not at all difficult. Quacks sign lots of death certificates, and would sign lots more if people apt to need such documents did not usually revert to vivisectors.

Are mice specimens of "harmless animals?" Without statistics, does not the editor know that a million of these interesting quadrupeds are poisoned with agonizing drugs for one which has been inoculated with a view to finding a remedy for diphtheria? Is it more cruel to inoculate even one mouse with diphtheria than to catch him alive oh! and give him to the cat? Which would you rather have—mice in the pantry or diphtheria in the nursery?

"Dr." Lawrence, "editor of Medical Brief" is a fraud. My reason for saying so is indicated by this sentence of his: "In all probability, the serum had developed a poisonous ptomaine, which caused the attacks of tetanus." If he dares defend that hypothesis, I'll prove it shows he knows less of medicine than I, who am only a layman.

Finally, I entreat the editor not to publish his experience as a quack doctor. Because, whatever makes him ridiculous is an injury to the cause of woman.

Greeting From Aunt Elmina.

DEAR FRIENDS, MOSES AND LILLIAN:—I am glad to congratulate you on the continued improvement and success of our Lucifer. I have been a close reader of its pages from its birth, and I don't know of a single paper that I have gained more valuable ideas from, than from it.

For many years I have had one-half a dozen copies a week, and have sent them far and wide, usually in letters, so as to mark and comment on the contents, and thus ensure their perusal.

I wish some one would endow it with "a mint of money," and enable it to do still more and better work.

Now a word on one of my hobbies. I see Schenk has *proved* his theory of determination of sex. Proved the female the superior animal. He has not failed to produce a female in a single instance where his regimen was faithfully carried out. In forty-one cases thirty-nine succeeded—two failed where the patient did not follow his instructions. The conclusion is evident that the male is arrested development, and that under proper conditions females alone would result. He can usually ensure the male sex where desired, and a proper equilibrium of the sexes will be maintained. ELMINA D. SLENKER.

Press-Writers' Notes, No. 7.

Aug. 19. "Bulletin" (Phil.), Edward Stern, Good Will to Men.

Aug. 20. "Traveler," D. W. Groh gets in a good one to E. H. J. on Infidels. "Bulletin" (Phil.) prints a good one from Chas. A. Osborn on Belief in Christ; "Baltimore World" prints one from Albert P. Lewis on the Steel Strike; "Examiner" (San Francisco, Cal.), J. C. Bell under the caption Prayer and Work gets in a hot shot at the pulpit rain makers.

Aug. 21. "Traveler" prints letters from J. C. Bell on Solving Social Problems; J. M. Boler on Religious Liberty; B. T. Quaintance advises Common Sense to procure a copy of the Age of Reason and a school history and note the years that passed between the death of Franklin and Paine's writing of the first part of that work before he again claims that Franklin criticized it; "Bulletin" (Phil.) Chas. A. Osborn on Marriage and Divorce, and another entitled Thoughts About Thinking; A. P. Lewis writes of Labor and the Trusts.

Aug. 21. "Baltimore World," Francis B. Livesey replies to Rev. Father Coleman of Frederic, Md., on Marriage.

Aug. 22. "Traveler" prints two letters from Aurin F. Hill entitled Power of Mind and Specifications for Heaven; "Weekly Enquirer," (Cincinnati, Ohio) prints a good letter from Miss Mabel Gifford on Inspiration What is It? and C. L. Swartz commends the letters of J. F. Ferris and the writer on the marriage question and pleads for the same liberty of divorce that Mr. Ferris asks for marriage; "Bulletin" (Phil.), Edward Stern Defence of Jefferson; "The Examiner" (San Francisco, Cal.), D. Webster Groh, the Crime of Credulity; A. Johnson, An Objection; Brocton, Illinois, "Review," Dr. J. C. Barnes contributes a good article onMoney; the "Mattoon (Ill.) Commercial," Dr. J. C. Barnes discusses the labor question.

Aug. 23. "Traveler," Kate Austin presents the case of Berkman the Pittsburg Anarchist, who, in a moment of great publicexcitement attempted the life of Frick of Homestead Strike fame, as presented by the "Pittsburg, Leader." This young man is being slowly tortured to death in the Western Penitentiary at Allegheny, Pa. "Bulletin" (Phil.) Chas. A. Osborn has a splendid letter on the location of Heaven Within You; "The Daily Advocate," (Bellville, Ill.).

Aug. 24. "Traveler," Edward Stern, A Question of Debate, and E. H. J. pays his respects to the Infidel Press Writers' Club; "Bulletin" (Phil.), G. L. Gullickson writes of Christianity; D. Webster Groh on Bible and Temperance; "Pioneer Press," Martinsburg, W. Va., D. Webster Groh puts Bro. Powers right on several points regarding Bro. Livesey, and the latter fills three columns with very interesting Topics of the Times; Frank Reed, Eureka, Cal., writes on Livesey and the public schools.

Dorchester, Mass. A. C. ARMSTRONG.

Read not books alone, but men, and amongst them chiefly thyself; if thou find anything questionable there, use the commentary of a severe friend rather than the gloss of a sweet-lipped flatterer; there is more profit in a distasteful truth than in deceitfulness.—*Quarles.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

882.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

Another National Tragedy.

"Anger is a short madness," saith the ancient proverb. Madness means INSANITY, and we all know that it is useless to reason with the insane. If we would help the insane to sanity we must seem to agree with them to gain their confidence.

At this writing the American people—the great majority of them, are insane—insane with rage and thirst for revenge; hence I regard it as time wasted to attempt to reason with the average man or woman. I am glad to know, however, that there are a few, women as well as men, who do not lose their heads when the crowd goes mad. To these, the comparative few, I would say a word or two only, as the time of going to press is near.

Some of us have lived long enough to remember more than one national tragedy, similar to the one that occurred the other day at the Pan-American Exposition. One of these was the assassination of Abraham Lincoln by Wilkes Booth. This tragedy came as the climax to, or the legitimate result of, the far greater national tragedy which had begun four years before, at the firing on Fort Sumpter.

During all these four years the American nation had been INSANE, crazy drunk, so to speak—drunk with the blood of the slain in battle and with the tears of the widows and orphans of the slain in battle or of the prisoners starved to death in military stockades; and now the killing of the nation's president served to intensify the national madness many-fold. Goaded on by fear and hate, deeds were done that must forever cause a pang of regret to the heart, if not a blush of shame to the cheek, of every one calling himself an American.

Not satisfied with the killing of the assassin himself—under the savage code of "an eye for an eye, a tooth for a tooth a life for a life," four persons were hanged as aiders and abetters of the assassination, among these a woman—after the real danger crisis had passed and after men's passion had ample time to cool.

Twenty years after the beginning of the great national tragedy the last act of which was the spectacular killing of the nation's chief executive, came the shooting of James A. Garfield by Chas. Guiteau. Differing in some respects from the first Presidential assassination there were many points of resemblance. It was politics mainly that caused the civil war and the consequent assassination of Lincoln, and it was politics mainly that caused the killing of Garfield. The feud betweed the two opposing factions of the Republican party was intensely bitter. Believing himself divinely commissioned to save the Republican party and through it to save the nation from ruin, the half-demented Guiteau "removed" the president as the surest way to save the party and the nation, and under the law of revenge, LEX TALIONIS, was in turn executed—hanged by the neck till he was dead; his flesh scraped from his bones and his skeleton kept for exhibition to morbid curiosity-hunters.

As in the case of Lincoln the shooting of Garfield caused the greatest consternation and alarm. Men looked into each other's faces only to see terror and rage pictured there. At first the cry was, "A plot, a plot! an atheistic, communistic plot to destroy our Christian Republic." But this theory was soon abandoned when it became clearly established that Guiteau was a Republican of the Republicans, a "stalwart of the stalwarts," a Christian of the Christians—an unusually devout believer in the Bible, the whole Bible, including the lesson of Abraham offering up his son Isaac. If he had inspirers and accomplices the less said about THEM the better for the Bible and for Republicanism. And hence this poor half-crazed victim of bad heredity and of superstitious training was left, or compelled, to be the scape-goat for his Christian and Republican inspirers.

And now again, just twenty years after the slaying of Garfield the nation is shocked, crazed, from center to circumference by another spectacular attempt to assassinate its chief ruler, by another apparently half-demented victim of bad heredity and perhaps still worse training or environment. As in the cases previously cited, the leaders of public opinion, civil and religious, are moving heaven and earth to establish the fact of COMPLICITY—a plot to kill all rulers and overthrow by violence the present social and political system or systems. The would-be assassin Czolgoscz, is reported to have declared himself an "Anarchist," that he has quite lately become such, having been inspired or converted to that political (or unpolitical) belief by hearing a lecture in Cleveland, Ohio, by Emma Goldman, and that in consequence of such conversion he decided to kill President McKinley.

Having learned from long observation, the wholly unreliable character of reports by the popular press, when treating of Anarchism and Anarchists, I close for this week by saying that twelve persons, including the editor of "Free Society" and his family, were arrested in Chicago, the evening following the wounding of President McKinley, and that they are still held in close confinement, no bail being allowed, awaiting further developments as to possible complicity with Czolgoscz—except the three women mentioned elsewhere as having been released. Emma Goldman was arrested yesterday (Sept. 10.) in Chicago and is being held on a like charge of conspiracy to commit murder, which charge she strenuously denies.

Of course we need not say that the shooting of President McKinley is wholly condemned by this office, as the suicidal act of a madman.

M. H.

"Free Society" and the Outlook.

As we go to press (Wednesday,) all the men connected with "Free Society" are still in jail, held without bail. An attempt is to be made this morning by their attorneys to have them admitted to bail. If this fails, no paper will be issued this week, but if even one one is released "Free Society" will appear.

Mrs. Isaak, her daughter, and Miss Mechanic are at home at 515 Carroll Avenue, after their arrest and unwarranted imprisonment by the Chicago police. It has been an unpleasant experience; but it will set many people thinking who have never thought before. Much sympathy has already been aroused by the detention of these women in the horrible cells of a Chicago police station. But what of the thousands of women who are every year thrown into those cells—women who are victims of ignorance, of environment, and of the officers of the law; women of whom, individually, no one ever hears and for whom nobody cares? An investigation of the police blackmailing methods was under way, and every day fresh exposures were being made, when the cry of "Anarchist" was raised; that cry was a "god-send" to the police department.

I shall have more to say next week of events transpiring. Just now I will merely state that the published reports of statements I have made are positively unauthorized, with these exceptions: I have never seen the man who shot Mr. McKinley, nor had I ever heard of him before the reports of the shooting. I did not know Miss Goldman's whereabouts, though the detectives assured me they had "positive information from Buffalo" that I knew where she was. I have heard Miss Goldman's lecture on "Modern Phases of Anarchy," and in that lecture she spoke of the futility of violence, and at no time have I heard her advocate violence. I believe that all acts of violence recoil on the party which institutes them. If a society of Anarchists had caused the assassination of Mr. McKinley that act would do more harm to their cause than to the cause of governmentalism. On the other hand, the methods adopted by police and newspapers in manufacturing "evidence" and promulgating lies about their victims will in the end be an injury to their own cause.

L. H.

The Medical Doctor Question Again.

The importance, the necessity, of correct ideas in regard to hygiene, that is in regard to the care of the body in health and disease, will be readily admitted by all readers of Lucifer. It is because of this importance, this necessity, that this discussion of the medical doctor question has been allowed considerable space in our columns for some months past.

Whether any real or permanent good shall come of the discussion will depend upon the readers as well as upon the writers that take part therein. Only she or he who is willing and able to take a philosophic view of the matter in hand—only the person who can take a judicial rather than a partisan attitude towards the questions involved, will be in position to give or receive real benefit from the continuance of the controversy concerning methods of maintaining health and curing disease. The discovery of truth, not victory in argument, should be the object.

Endeavoring always to remember this basic fact or principle I have a few words to say in reply to C. L. James, whose "Was it Honest?" appears on another page of this issue. Taking his closing paragraph first, as being most important, I would say:

Yes, "whatever makes him [the editor and therefore the paper] ridiculous is an injury to the cause of woman." The editor who champions the cause of woman—which cause necessarily is the cause of man as well, since motherhood includes the race of humankind—should be very careful not to give offense to friends nor an occasion of triumph to foes, by putting himself and the cause he defends in a ridiculous light or attitude. But is it true, or probable, that giving my experience as a heretic in medicine will make me ridiculous in the eyes of reformers—such as C. L. James, for instance, is supposed to claim to be?

When I told an old friend of my youth, a physician of the orthodox or regular type, that I had thoughts of devoting my time to the study and practice of the healing art, adding that I should probably discard most of his theories in regard to medicine, his reply was,

"Well, my friend, all I have to say is, *Don't disgrace yourself!*"

So, likewise when I began to cast off the shackles of orthodox theology an old and faithful ministerial friend, warned me, with tears in his voice, if not in his eyes, that I was about to ruin my prospects for this life, as well as for the life to come.

So, likewise, when I became a heretic in regard to civil government, human law, etc., my friends all warned me that the path to political honors and emolument would be forever closed against me, not to speak of the danger of getting my name mixed up with the secret plotters against "law and order," and against the lives of the nation's rulers.

But all the combined terrors associated in the popular mind with the words "quack," "infidel," "socialist," "anarchist," "atheist," etc., failed to deter me from following the lead of my highest and clearest convictions of right and of truth. With what result is partly shown in the fragmentary biographic sketch printed in our Twenty-First Anniversary Number of Lucifer.

As I see it: All men have their limitations. C. L. James with all his learning and capacity for growth is no exception to the rule. Early in life he evolved out of theologic orthodoxy, and the same wave of logical reasoning that emancipated him from slavery to medieval ideas of God, the origin and destiny of man, etc., carried him also out of the ruts of authoritarianism in civil law and political government. But when that wave struck the walls of orthodox medicine it had spent its force, with the mentality of Friend James. Hence he has passed through more than the average span of human life without being able to see that orthodox theology, orthodox government and orthodox medicine are "three of a kind," all based upon man's ignorance of nature, upon his innate credulity and inherited desire to lean upon and look up to something higher, wiser and more powerful than he knows himself to be.

As I see it, the same mental limitation prevents our learned critic from seeing that the real progress made in the medical art has been mainly introduced *from without* the narrowness and bigotry of the regular profession—witness the abandonment of the lancet and boluses in fevers etc., by the regulars after being shown by Priessnitz, Trall, Shew and other hydropaths, that fever patients recover far more rapidly without blood-letting and without heavy doses of calomel than with them. Witness also the lessons taught these same regulars by the Thompsonians or "steam" doctors; also by the Hahnemannians; also by the electricians, the magnetic healers, the mental suggestion healers, etc., etc., from all of whom the really progressive of the self-styled regulars have profited, and whose methods they more or less quietly adopt, though they may not be willing to acknowledge their indebtedness.

As I see it, our over-zealous critic is blind to the fact that there is such a thing as *learned ignorance* among the professors of the healing art, also that there is such a thing as *intuitive perception* by a comparatively *unlearned* man or woman, of what is needed by the sick, and that this intuitive perception, this sympathetic *at-one-ment* between physician and patient, is a qualification that no medical college can bestow upon its pupils, and without which natural endowment no one ought ever to assume the role of physician.

Like the poet, the true physician is born, not made a fact wholly ignored by learned professors who annually send out thousands of medical graduates who in some other calling could and would make useful members of human society, but who as physicians can never be other than blind followers of the routine of books, else still more dangerous empirics—murderous experimenters, charlatans—rightly termed *quacks*.

* * *

As I see it, womanhood, motherhood, must be emancipated from the despotisms represented by the three priesthoods—theo-

logical, judicial and medical, before the human race can take any decided step onward and upward.

In regard to the insinuations, epithets, charges of unfairness etc., I have room only to say that our otherwise esteemed correspondent is his own worst accuser. It is an old and true saying that if you want to know what a man really is, just get him to talking of other people. In condemning others he simply condemns himself. Lucifer's correspondents are many—to all of them we have tried to be hospitable and kind as well as just, and of them all none has had less cause for complaint than has C. L. James; of them all none has made more frequent complaints and accusations than he has done; none have used more intolerant language. To say that these complaints and accusations are unfounded and unjust is to state what our readers already know, unless it be such statements as that his reply to Walker was mutilated. Of this I know nothing; I only know that we try very hard to follow copy, in type-setting and proof-reading. If copy was not followed in this case it is probably owing to the writer's fondness for words of "learned length and thundering sound," Latin quotations, etc., instance, "Blefuscudian," in his reply of this week.

Time and health permitting I expect in the near future to tell our readers, as already threatened, something of my experience and observations as a heretic in medicine and hygiene, and in so doing will try to answer, in a general way, the points raised by Mr. James that could not be attended to in this article; after which a fair and reasonable share of space will be given to Friend James, or to any one who cares to defend the claims made in behalf of the so-called regular medical doctors that to them is due all the credit for the progress made of late years—confessedly very great, in the art of preventing disease and of caring for the sick, the wounded—the *insane* in mind or body.

M. H.

VARIOUS VOICES.

C. M. Moe, Spokane, Wash.:—I hasten to send you my mite to keep the light burning. You can send me "Nora," by Ibsen, that grand countryman of mine. I am proud of Ibsen although he will be understood by this generation but little.

Mrs. A. Danzig, Kansas:—Enclosed find fifty cents for which send me "Prodigal Daughter," and Lucifer for thirteen weeks; "Institutional Marriage;" "Truth Seeker Annual 1889;" "Holy Smoke in the Holy Land." The remainder for postage. I hope next time to send for a year's subscription. I like Lucifer and can hardly get along without it.

Sarah Stone Rockhill, Alliance, Ohio:—I think Lucifer grows better all the time, and you or the principles you uphold are gaining new friends. I am glad to note, especially, when the interest takes the form of "R. C. C.'s" helpfulness. I send twenty-five cents and the enclosed list of names for the Anniversary Number. Also one dollar on Lucifer another year. Send Ibsen's book, if you please.

Dr. E. W. Moorman, Ioka, Iowa:—I enclose one dollar which please credit on my subscription. Is there a Liberal League in Iowa, and if so can you put me in communication with it?

[We know of no active Liberal League in Iowa. If there is, we hope some of its members will write to Dr. Moorman. If there is none, one should be organized, as there are many Liberals in that state. L. H.]

Mrs. L. J., N. Y.:—Please send me, the enclosed list of books, for which I send you $2. I like "Hilda's Home" very much; and the stories recently published in Lucifer have been helpful. All cannot assimilate a philopophic statement—a story is better for them. You two are so truly liberal, so kind to all, even to those who are not in harmony with you, that you seem near friends to me. I would like to answer articles I see in Lucifer, sometimes, and shall when I get free enough to write my views over my own name; but I've reached the point of being ashamed to write anonymously so there is hope for me. But it isn't all for myself, when my friends have read Lucifer awhile longer, their ideas will be more free.

R. C. C., Portland, Ore.:—Please send me for the enclosed twenty-five cents copies of your Anniversary Number. I have read of your trials and triumphs with considerable interest and I desire to distribute your Anniversary Number among my friends as I consider it a valuable number for propagandist purpose. Long may Lucifer and its noble editors survive.

[We are receiving many words of commendation of our Anniversary double number. We can still supply them at 25 cents a dozen, mailed to any address. L. H.]

Philip G. Peabody, R. 61, 15 Court Square, Boston, Mass.:—My friend Dr.——, (who first subscribed for Lucifer in consequence of my advice,) asks me to send to you one dollar, to be credited on his subscription. I also enclose one dollar for one year's subscription for myself. I wish you and Lucifer the greatest prosperity. I am reminded to subscribe, (having just returned from a visit to Europe,) by some words of abuse of my friend, B. C. Walker, for whom I have much respect, in a newspaper that fell casually into my hands.

Martin Nortvedt, Mich.:—For the enclosed twenty-five cents please send me a copy of "Sexual Love" by Allan Laidlaw. From the slip on my paper I see that I am again in arrears, but please do not stop sending it. I hope soon to be able to square my arrears and renew for another year. I should also like to get a copy of the premium book "A Doll's House" by Ibsen, when I renew. So if you can, please save me a copy. Ibsen is one of my countrymen, but as Dr. B. L. Hjermstad of Cincinnati said in No. 879, is very little understood in his own country.

E. F. R., New Dorchester, Mass.:—Much is being said and written regarding the sex rights of women and a greater part of it is at variance with the truth of the matter. I find in my work many women if they had a legitimate income they would not sell their personal rights in either married or single short-lived blessedness. Man cannot argue truthfully that education and income unfit woman for the home. Give her both and she will *make a home*, for she will have only love at her table.

When sex is properly understood and its meaning universally taught in home, school, pulpit and literature, we will have gods and goddesses on the earth.

Laura H. Earl, Germantown, Pa.:—I enclose $1.25 to pay for a copy of Bebel's "Woman in Past, Present and Future," and my subscription to Lucifer for one year. Your paper contains news and thoughts that I cannot find elsewhere. One of the most interesting items you have given your readers was the set of questions of "Medicus" as to the Brooklyn girl who was assaulted by the young ruffians. Was there ever any answer to them made to you? I saw none, but have not had the recent numbers of the paper. Shortly after noting this query of "Medicus" I saw the record of a similar case in New York City, where the girl had killed the child she afterward bore, and the gentle reporter spoke with horror of her "awful crime." One knows that, unless he was a fool, the man cannot have thought as he wrote. Thus attempts to manufacture false public opinion are possibly the most serious form of crime that threatens the public safety. Yours with the strongest sympathy for your efforts toward freedom.

The Effect of Lynching.

The punishment of crime by the commission of crime has been and always will be a failure wherever it is tried, and the result of the frequent lynchings has been that the people have become brutalized till lynchings are encouraged by passion and ther crime might be discouraged by a sharp punishment—"*Boston Herald.*"

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ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

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With souls that are tried and true;
Then give to the world the best you have,
And the same will come back to you.

Give love, and back to your heart will flow
The love that your heart most needs;
Show faith and trust and hearts will show
The faith in your words and deeds.

For life is a mirror in which are shown
The deeds and lives we live;
Then give of our best to every one,
And the world will as freely give.

—*A. H. Hinman.*

Anarchism and the Trusts.

An important "Conference on Trusts," called by the Civic Federation, was held in Central Music Hall, Chicago, just two years ago. At this conference many representative men, including governors, senators, political economists, bankers, editors and others, spoke. The speakers were representatives of varying schools of thought, among them William J. Bryan, Bourke Cockran, J. Sterling Morton, Samuel Gompers, Thomas J. Morgan, and Benj. R. Tucker. Mr. Tucker, as most of our readers are aware, is the editor of "Liberty" and a man whose deep study of sociology entitles him to be regarded as one of the foremost exponents of philosophic Anarchism. Mr. Tucker's address on "Anarchism and the Trusts" was one of the most heartily applauded speeches of the conference. Now that on all sides is heard the question, "What is Anarchism?" we think it timely to give a short selection from this address. The complete address, together with Mr. Tucker's portrait, is to be found in the officially published report, "Chicago Conference on Trusts," a book of 626 pages, which may be obtained at this office.

L. H.

The first and great fact to be noted in the case, I have already hinted at. It is the fact that the trusts owe their power to vast accumulation and concentration of wealth, unmatched, and, under present conditions, unmatchable, by any equal accumulation of wealth, and that this accumulation has been effected by the combination of separate accumulations only less vast and in themselves already gigantic, each of which owed its existence to one or more of the only means by which large fortunes can be rolled up: interest, rent, and monopolistic profit. But for interest, rent, and monopolistic profit, therefore, trusts would be impossible. Now, what causes interest, rent, and monopolistic profit? For all three there is but one cause—the denial of liberty, the suppression or restriction of competition, the legal creation of monopolies.

This single cause, however, takes various shapes.

Monopolistic profit is due to that denial of liberty which takes the shape of patent, copyright, and tariff legislation, patent and copyright laws directly forbidding competition, and tariff laws placing competition at a fatal disadvantage.

Rent is due to that denial of liberty which takes the shape of land monopoly, vesting titles to land in individuals and associations which do not use it, and thereby compelling the non-owning users to pay tribute to the non-using owners as a condition of admission to the competitive market.

Interest is due to that denial of liberty which takes the shape of money monopoly, depriving all individuals and associations, save such as hold a certain kind of property, of the right to issue promissory notes of currency, and thereby compelling all holders of property, other than the kind thus privileged, as well as all non-proprietors, to pay tribute to the holders of the privileged property for the use of a circulating medium and instrument of credit, which, in the complex stage that industry and commerce have now reached, has become the chief essential of a competitive market.

Now, Anarchism, which, as I have said, is the doctrine that in all matters there should be the greatest amount of individual liberty compatible with equality of liberty, finds that none of these denials of liberty are necessary to the maintenance of equality of liberty, but that each and every one of them, on the contrary, is destructive of equality of liberty. Therefore it declares them unnecessary, arbitrary, oppressive, and unjust, and demands their immediate cessation.

Of these four monopolies—the banking monopoly, the land monopoly, the tariff monopoly, and the patent and copyright monopoly—the injustice of all but the last-named is manifest even to a child. The right of the individual to buy and sell without being held up by a highwayman whenever he crosses an imaginary line called a frontier; the right of the individual to take possession of unoccupied land as freely as he takes possession of unoccupied water or unoccupied air; the right of the individual to give his I. O. U., in any shape whatsoever, under any guarantee whatsoever, or under no guarantee at all, to anyone willing to accept it in exchange for something else—all these rights are too clear for argument, and anyone presuming to dispute them simply declares thereby his despotic and imperialistic instincts. . . .

If, then, the four monopolies to which I have referred are unnecessary denials of liberty, and therefore unjust denials of liberty, and if they are the sustaining causes of interest, rent, and monopolistic profit, and if, in turn, this

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usurious trinity is the cause of all vast accumulations of wealth—for further proof of which propositions I must, because of the limitation of my time, refer you to the economic writings of the Anarchistic school—it clearly follows that the adequate solution of the problem with which the trusts confront us is to be found only in abolition of these monopolies and the consequent guarantee of perfectly free competition.

The most serious of these four monopolies is unquestionably the money monopoly, and I believe that perfect freedom in finance alone would wipe out nearly all the trusts, or at least render them harmless, and perhaps helpful. Mr. Bryan told a very important truth when he declared that the destruction of the money trust would at the same time kill all the other trusts. Unhappily, Mr. Bryan does not propose to destroy the money trust. He wishes simply to transform it from a gold trust into a gold and silver trust. The money trust cannot be destroyed by the remonetization of silver. That would be only a mitigation of the monopoly, not the abolishment of it. It can be abolished only by monetizing all wealth that has a market value—that is, by giving to all wealth the right of representation by currency, and to all currency the right to circulate wherever it can on its own merits. And this is not only a solution of the trust question, but the first step that should be taken, and the greatest single step that can be taken, in economic and social reform.

* * *

I have tried, in the few minutes allotted to me, to state concisely the attitude of Anarchism toward industrial combinations. It discountenances all direct attacks on them, all interference with them, all anti-trust legislation whatsoever. In fact, it regards industrial combinations as very useful whenever they spring into existence in response to demand created in a healthy social body. If at present they are baneful, it is because they are symptoms of a social disease originally caused and persistently aggravated by a regimen of tyranny and quackery. Anarchism wants to call off the quacks, and give liberty, nature's great cure-all, a chance to do its perfect work.

Free access to the world of matter, abolishing land monopoly; free access to the world of mind, abolishing idea monopoly; free access to an untaxed and unprivileged market, abolishing tariff monopoly and money monopoly—secure these, and all the rest shall be added unto you. For liberty is the remedy of every social evil, and to Anarchy the world must look at last for any enduring guarantee of social reform.—*Benjamin R. Tucker, before the Chicago Conference on Trusts, September, 1899.*

The Death of Love.

BY VOLTAIRINE DE CLEYRE.

A very miscellaneous set of reasons, those which Lucifer has received as to why love dies. May I add one more to the assortment? And may I preface that it seems to me all the answers I have read are open to the same criticism, viz: that of hunting with a telescope for reasons of all sorts of doubtful probability, while the simple thing to do is to look with a naked eye at immediate facts. Love dies just as every manifestation of life dies, and dies the quicker in proportion to its intensity.

True, there can be no universal "standard of measurement," by which it can be determined that love, if expended in such a degree of intensity, will last so and so long. We are all mixed in different proportions, and one may love long and fiercely and another but indifferently and for a brief season also. But in general the love season of life is youth, and like the other feelings of youth it lives out its time and has done. The shifting environment of life presses upon the ego, and moulds it in this shape today, tomorrow in that. And as this or that element of the physical mixture comes uppermost the desires of it, the direction of its activities change.

Truly the change is not wrought out without war in the soul. Love, as well as the mere animal playfulness of youth, is not relegated to the background without protest. And as it is always hard, nay really impossible, to see one's own true reflection in a looking-glass since the mere intent to see stiffens the play of the features, so it is impossible for the individual soul to look impartially upon itself and realize the changes wrought within it. In general I find, however, that it is your hard-headed Philistine, your soul that never felt aught but the outmost ripples of a strong sensation, your creature of the earth earthy, who is able to recognize the passing of love, much more tranquilly than our idealists, to whom, on account of the vortices of feeling within themselves, the death of love comes in "storm and stress" and bitter surrender, and who, long after the thing is dead, try to galvanize the corpse.

Useless to reason with such a one; he will go on painting conditions under which it might have been otherwise; he will rake the skies of imagination for fancies to reanimate his corpse, until the energy of his soul has exhausted itself. Fortunate if then those other energies for which the flowering time has come, and for whose sake love MUST DIE, are called into active play by outer circumstance. If not; if in their half-unfolded state they suffer blight, if nothing stirs those faculties wherein the power of growth still lies, then life dies when but half-spent, and "the dead buries the dead;" all the days of their death they go on shoveling ashes upon a grave, and planting dream-blooms whose roots can suck no life from that barren earth.

It has usually been my lot to stir up a veritable hornet buzz among the contributors of Lucifer, (old readers will remember the controversy arising over "His Confession," and other articles) and I presume my assertion that love MUST DIE will again provoke the expression of opposition. Believe me, it is from no desire to take a singular attitude, or to arouse the spirit of opposition for the sake of hearing what will come out of it, that I am writing this. For indeed it might be said, "If you have taken a seat among the Philistines, and have come to an end of your idealism, you might be satisfied to hug your ugly barren fact to your own withered breast, and not throw it among us, who will at least still maintain some hope of joy by seeking ways to prolong the echoes from the harp of love."

But, comrades, I am not a Philistine; I am more of an idealist than any one of you, ("though I say it myself, that shouldn't.") It is just because I believe in *living* ideals, that I protest against this senseless waste of yours. There is something better than picturing the dreamy joy of watching a man's face, or listening to the music of a woman's voice; it has its time—a time when it is graceful, when it is fit to fill a life from center to circumference; but for pity's sake, admit that "spooning" is not the business of existence for a man and woman with the sap of life receding from cheek and eyelid, and flecks from the swollen rivers of Autumn upon their heads. Something larger should dwell in the eyes of these than this petty vision of each other. This love you strain yourselves so to preserve and which sits so well on glossy brown heads, and rich red lips, but is so ridiculous on age-shrunk skin and whitening hair, is a very selfish thing compared with the immense vistas that should be opening out before you. The beauty of color and curve is going from you, but the nobility and grace of form grows hourly more beautiful if it be fed upon thoughts which broaden and lighten it up. Kisses for the cheek's rounded carmine, but an ocean-sweep of thought for the brow whose glory will remain unto the end of age; eye to eye the lovers of youth, sensuous and humid with the juices of physical life; but the eyes of the whole human race, nay all that lives, reflected in the vision of him whose soul has come upon the larger distances, the fathomless depths of even sympathy for all that moves across the panorama of the world.

You, who sit with your head bent over your plate to avoid the gaze of the eyes you once longed for, you who sit alone wondering why the hand that once sought yours seeks it no more, have you nothing larger to do with your life than mope away about yourself and your concerns? Have you nothing more in your heart than the desire to experience an old thrill? Are there no injustices for you to protest against? Are there no ideals of a better society for you to realize? Is there no cowardice in the world into which you may throw the weight of your courage? Is there no ignorance struggling its helpless way which you may do your share to lighten? Do these, and you will begin to draw deep breaths again, the languor of dying love will fall away like a garment; you will experience not the old sensation, but a new one, as life-giving in its season as the other. You will know the strength of asserted personality, made good in the social stream. The emptiness of an existence, mawking and moaning in its eddy for what Time has swept beyond its commingling, will be filled with upbearing force to carry it out once more to the mid-current, and this time with the power of being *alone*—strong and self-resourceful, winning the weaker to its side and imparting its strength to them in turn.

Freedom for sex, I will call with you, as I have ever done; and if there are Sapphos among us, why let them "burn down to the socket" with that driveling idea of soaking one's individuality forever in the individuality of some body or bodies. But the most of mankind are not so. Let such realize that freedom for sex does not mean one must always be worrying about his sexual existence. Let not his conviction that love should be free effervesce so much in his head that he is unable to recognize himself as part of the general processes of nature, and when he finds his free bird dying as well as the caged one, construct all manner of arrangements of dubious desirability for keeping it alive.

Love—when free—dies in its due season. It dies to make way for other activities, equally imperative in the building up of character. Don't seek to prolong the agony; let it die in peace.

Jane Addams and the Imprisoned Anarchists.

When Jane Addams, of Hull House fame, heard that the publishers of "Free Society" were arrested and held without warrant and denied communication with friends or attorneys, she visited police headquarters and asked to see Mr. Isaak, and did all that she could toward obtaining for the imprisoned men and women a fair hearing.

"This action on the part of Miss Addams," says a writer in the "Record-Herald," "has been the subject of some comment and even of adverse criticism, and it may be well to inquire why she was thus engaged at the very same hour when the ministers of the gospel all over the country were condemning the Anarchists and when a Chicago divine of some note was declaring 'that all Anarchists should be driven to hell.'

"Anyone who has listened to Miss Addams' public lectures has gained several distinct impressions which may be able to throw some light upon this action. She is inclined to the extreme doctrine of non-resistance, to a belief that evil cannot be successfully resisted, but must in the end be overcome by good. She is not even an adherent of the school of scientific Anarchy, to which the suspect Isaak and his comrades belong, according to which school all law and government are not only unnecessary, but represent the repressive and retrogade tendency in social evolution

"Disagreeing with the philosophy of the arrested men, she nevertheless knew several of them personally, having met them through that neighborly hospitality which Hull House extends to all who care to come to it, regardless of class, nationality or either social or religious creed.

"Charles Lamb says you cannot hate a man when you know him, and apparently Miss Addams has verified this in experience. During the time of the first public excitement she was able to judge these men whom she knew by her previous knowledge of their characters, and was not frightened by the fact that they were labeled Anarchists even at the moment when that word was associated with a dastardly crime. She was able to recollect that Mr. Isaak and his friends are merely members of a school, who, following the direction indicated by the orthodox Democrat, that the least government is the best government, add that the entire absence of government is better than the best government.

"They contend that the statutory and judge-made law of the past has been largely class legislation, enacted and enforced for the benefit of the few, and that the most hateful aspect of human life is continually found in connection with the army, the police and the courts. This being the Anarchist position, Miss Addams quite logically contends that, society having laid down a general rule of law that the right of counsel shall not be denied and that bail shall not be refused except in capital cases, and then only when there is some proof of the guilt of the accused it is especially unfortunate to seem to deny these rights to any class of persons on account of their published beliefs—and particularly so when such a denial of legal right illustrates the position they constantly take in regard to the system of law and order. So far from tending to suppress Anarchy or even to dissuade the Anarchist, such a course inevitably and directly strengthens him in his position. She believes that no person should override the law, be he judge, policeman or Anarchist.

"Referring again to one of Miss Addams' lectures, she maintained that there was a certain corrective power in the position of the anarchist in respect to the present-day tendency toward special legislation. She points out that it is well to have the rights of the individual proclaimed in this time of much lawmaking for the protection of favored classes and of property rights.

"Doubtless there are many persons who sympathize with this position, and, while they did not have the opportunity to express it in prompt action as Miss Addams did, they are grateful for at least this small demonstration in favor of the integrity of legal guaranties."

A Suggestion to Correspondents.

While we are always glad to receive well-written original articles for Lucifer's columns, especially from our subscribers, and while there is great advantage in having on hand a large *surplus* of articles from which to choose, we are often much embarrassed by this surplus, and by the fact that it is constantly growing larger.

In order to relieve in some measure this embarrassment of the editors of small journals working on lines of progressive thought, the following plan has been suggested:

Instead of sending *all* your written thoughts to the radical weeklies or monthlies, send part of them to your local journals, your county or state papers. If your articles are printed, other readers of these political, agricultural or "society" journals will be encouraged to do likewise, and soon a "people's forum" will be a recognized and popular feature of papers in which free discussion is now comparatively unknown.

If your home papers will not print your articles, then send your names to A. C. Armstrong, Dorchester, Mass., Secretary of the American Press Writers' Association, asking for lists of papers that admit articles on radical and progressive subjects; then send your rejected matter, changed so as to appear to have been originally written for the new and untried journal.

Membership in the Press Writers' Association costs nothing, but it would be well to send a few stamps for circulars containing suggestion and information in regard to the work now being done by this band of volunteer investigators and agitators in the field of human education and enlightenment.

By this means the radical work that is now being done by Lucifer, "Discontent," "Free Society," and other pioneers, can be multiplied many-fold, relieving the pressure for space in these small and comparatively unpopular journals, and at the same time giving the needed training to a volunteer corps of earnest writers whose united efforts to overthrow old-time superstitions would soon become well nigh if not quite irresistible.

What say our readers and correspondents to these suggestions?

M. H.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

883.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

The Lesson of the Hour.

"All the world's a stage and all men are players," is an oft quoted saying. The particular drama—rather the particular "act" in the great continuous drama of human life on this planet, that has attracted more attention, perhaps, than any other within the past few months, has just been played at Buffalo, New York, the chief "characters" in which act I need not say, are William McKinley, President of the United States of America, and Leon Czolgosz, a young man calling himself an "anarchist."

In the technical language of the stage, the "act" of which we now speak is called TRAGEDY, and while the most sensational part thereof is now numbered with the things that were, the really tragical and especially the spectacular features of the "act" that opened with the shooting of President McKinley by the man who thus, in a moment, sprang from obscurity to world-wide notoriety, not to say fame—is by no means ended.

Studying causes as well as effects—as the student of nature—including man and his institutions, must do in order to deserve the name of philosopher and scientist, let us take the principal actors in this sensational act in the great drama of human life, and briefly consider how and why it was that they were at the Pan-American Exposition on the afternoon of Friday the sixth day of the present calendar month, and how and why it was that one received a fatal wound and the other became a homicide, narrowly escaping death at the hands of the bystanders.

Speaking first of him whose term as President of the United States and whose term of life were alike cut short by the pistol in the hand of Leon Czolgosz, and speaking for myself alone, I would say that William McKinley was a man greatly favored by heredity—by a long line of ancestry trained and developed in the "storm and stress" of feudal life in Scotland and England. Nature had made him well. In this respect he was a man of ten thousand, if not one of a million. Some years ago, and before his first nomination as candidate for the chief magistracy of the American nation I stood within a few feet of this favored child of fortune while he delivered one of his characteristic political speeches. As I read him then, and as I have read him since in his pictured likenesses and in his public utterances and public acts, I saw in him a born leader of men—that is, of men who need leaders and who will have leaders regardless of cost to themselves and others. He was not a man of towering genius; not a philosopher; not a profound reasoner, but he had that which was far better as qualification for successful leadership than genius, philosophy or logic, he had PRACTICAL TALENT in pre-eminent degree. He had TACT. He had been trained in the tactics of the law, and well he knew how to use these as a political leader. There was that in his physical make-up, as well as in his voice and manner of speaking, that inspired men with confidence in his honesty, in his earnestness and sympathy with and for others.

Remembering the impressions received from listening to the address of Wm. McKinley in the state house square, Topeka Kansas, and the effect that address had upon the assembled thousands, I can easily understand how and why the still larger crowd at the Pan-American Exposition went wild with applause on "President's Day," and also how and why it was that the same crowd went wild with grief and rage when at the public reception their idol was struck down by one who played the Judas act—or rather the Joab act, as told in the second book of Samuel, twentieth chapter:

"Art thou in health my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hands, so he smote him therewith in the fifth rib. . . . and he died."

PLACE IN HISTORY.

As for the real merits of the life and work of William McKinley and the place to be assigned to his name in the history of this country or of the world, of course this article and this issue of Lucifer are neither the place nor the time for such estimate. Solon, the great Athenian law-giver and sage is reported to have said to Crœsus, King of Lydia, that it is impossible to rightly estimate a man until you know how he met his death. If this be a true criterion then the death of William McKinley stamps him a superior man, notwithstanding the seeming adhesion to superstitious theology in his last moments, when he is reported to have said, "It is God's way; we must submit." With his religious training, and remembering that his life as a politician was not favorable to the formation of logical or philosophic habits of thought, it is not strange that he would seek to give comfort to his wife in this way. His courage through it all; his expressed desire that no violence should be done to his assailant; his uniform cheerfulness and hopefulness indicate a well-balanced mind. One chief cause of regret, as I see it, is that—in his last moments—or rather before the near approach of death had clouded his mental powers, he did not enter a specific and earnest protest against the infliction of the death penalty upon Czolgosz. If he really meant what he said when telling his wife, "It is God's way," and if he could really say, with him whose example he professed to follow, "Father forgive them, they know not what they do," why did he not leave it as part of his last will and testament that his misguided and probably demented assailant should be kindly and humanely treated—kept in confinement if need be to keep him from injuring himself or others, but never to be made an example of the old barbaric law, "Whoso sheddeth man's blood, by man shall his blood be shed"—if William McKinley had done this he would have done more to embalm his name in the grateful remembrance of coming generations, would have done more to prevent repetitions of tragedies such as the one of which he himself was the victim—than he had done by any act of his life, or any words of political wisdom now recorded of him.

GOOD INTENTIONS.

In my estimate of the character of William McKinley I mean always to give him the credit of good intentions. From the standpoint of mental philosophy, of mental and physical science, I can do no less than this. To accuse him of bad intentions would be to accuse myself, for my philosophy teaches me that under like conditions, prenatal and postnatal, I would have done PRECISELY as McKinley did.

Even when making what I conceive to be his saddest mistakes—instance, when, in conjunction with his fellow rich men—the plutocrats of the United States Senate, he took twenty millions of dollars of the people's money—money that neither he nor the senators had earned, and with that money bought the robber claim of Spain to the islands called the Philippines, and then proceeded, after the fashion of all robber rulers, to take more of the people's money to make war upon the inhabitants of those islands—with fire and sword and gatling gun to subdue those islands and hold them as conquered provinces, so that the United States could take its place among nations as a "world power," as an empire with dependent colonies, in all this, I repeat, with like heredity and like training or surroundings I would have done precisely as McKinley did.

LEON CZOLGOSZ.

Having given William McKinley the credit of good intentions—of doing the best he knew under the circumstances, with the lights before me I can do no less in the case of his assailant—his weak-minded, misguided murderer, Leon Czolgosz. Go back far enough and we shall find an efficient cause, a COMPELLING cause for the killing of the twenty-fifth President of the United States, on Friday the sixth day of September 1901, current calendar. This is not the doctrine of pessimism, nor of fatalism, it is simply the irresistible LOGIC of rationalism, of naturalism—of natural causation, of natural sequence. CŒTERIS PARIBUS—"other things being equal," as the wise old Latins used to say, McKinley would have been the murderer and Czolgosz the victim. Where, then is there rational ground for hate, for revenge—for vengeance such as is now expressed everywhere, with few exceptions, against Czolgosz, and against all who are supposed to hold similar views in regard to government, and the causes of the inequalities and the miseries that we see everywhere around us?

That Czolgosz was not a philosopher, not a reasoner—that he did not have practical talent, or what is called good "common sense" in adapting means to ends, it seems to me must be apparent to every one who thinks a moment. If his aim had been the exact opposite of what he says it was; if he had desired to defeat the purposes of Anarchism as taught by its logical thinkers and reasoners,—for instance in the extract from the speech of Benjamin R. Tucker, given on first page of this week's Lucifer—if Czolgosz had desired to strengthen the power of the Trusts, and consolidate and perpetuate the rule of the few over the many, he could have done nothing better for his purpose than to slay the President of the United States, in the way and at the time he seems deliberately to have chosen.

Saying nothing of what he must have known would be the inevitable consequences to himself, does not this view of the matter stamp Leon Czolgosz a fit subject for a lunatic asylum, or at least a man very much lacking in common sense?

EX-SENATOR PETTIGREW'S OPINION.

Having already exceeded my self-imposed limits I close for this week, by quoting the—in the main, very sensible words of Ex-senator Pettigrew of South Dakota:

Anti-anarchy legislation by congress would be futile, in the opinion of former Senator R. F. Pettigrew of South Dakota. Mr. Pettigrew, who passed through the city yesterday afternoon on his way from New York to St. Paul, said anarchy could be effectually prevented only by removing the conditions that cause it—namely, imperialism, unequal social conditions and the rule of the money power.

"There is a lot of extravagant talk these days about anarchist plots," said the ex senator. "It is my belief there was no plot. No plot of anarchists could be discovered by the European governments after the assassination of either Empress Elizabeth or King Humbert, although the greatest efforts were made to unearth some sort of conspiracy. Assassination is generally the act of some frenzied individual and anarchy is not often the cause.

"Lincoln was not killed by an anarchist; neither was Garfield nor Mayor Carter H. Harrison. The making of anti-anarchist laws or the establishment of a penal colony for 'reds,' as proposed by an Iowa congressman, would do no good. We don't need more laws, but what is required is the just enforcement of all laws and a return to the equitable conditions of the country under our forefathers. England once had laws which placed 120 different kinds of offenses under the head of capital crimes. Today, with less than a half dozen varieties punishable by death, England is much freer and has less crimes to deal with."

Yes, the falsely called Anarchism that seeks justice by killing rulers, can "only be prevented by removing the conditions that cause it."

M. H.

The Chicago Prisoners.

As we go to press—Wednesday, Sept. 18, Emma Goldman, Abraham Isaak, editor of "Free Society", his son and several others charged with complicity with Czolgosz, are still in jail, notwithstanding the confessed inability of the police to find any evidence to sustain such charge. It is reported that the prisoners prefer to remain in jail awhile longer rather than risk the danger of being mobbed by the law and order loving citizens of Chicago.

M. H.

Notes From the Circulation Department.

In ordering copies of Lucifer "by return mail" please inclose stamps for postage. If you are willing to wait till our regular mailing day (Friday), postage is unnecessary. In mailing at the general postoffice we get the advantage of pound rates, whereby we mail about twenty-two copies for one cent. In mailing at a sub-station, as we do during the week, we must pay a cent for each four ounces, or a cent a single copy.

* * *

We mail several hundred free sample copies with each issue. If you receive one, it is an invitation to subscribe. If you receive Lucifer regularly without having paid for it, some one else has subscribed for you. If you do not want to receive the paper, your refusal to take it from postoffice will insure the discontinuance of your copy.

* * *

All trial subscriptions are discontinued on expiration of subscription. If you intend to renew, please notify us a week or two before the expiration of your subscription and thereby save us considerable time and expense.

* * *

We do not discontinue sending to "old subscribers" on the expiration of time paid for, unless requested to do so, as we have found that the majority let their subscription lapse and then pay up. So please be sure to notify us promptly if you want your copy discontinued.

Lucifer will be sent five weeks for ten cents to any address, on trial. As premium we will send either "Institutional Marriage," "Motherhood in Freedom," by M. Harman or "A Tale of the Strassburg Geese, by R. B. Kerr.

* * *

It is not the "duty" of any one to help circulate Lucifer; but to those who believe that it is doing a necessary work, and who wish to aid it, I would say that never was there a more auspicious time than the present. It is inevitable that some of our subscribers should grow frightened at the outcry now being raised, and, for family or business reasons order their names taken from Lucifer's subscription list. And though Lucifer would continue to exist even though hundreds should discontinue taking it, now is the time for the real friends of the paper to manifest their interest. And the most effective way to do this is by sending the names of new subscribers. We will send Lucifer five weeks to ten addresses, or thirteen weeks to four addresses for $1, adding premium pamphlets as stated elsewhere. Shall we hear from you? L. H.

Press-Writers' Notes, No. 8.

August 25. Boston Globe, prints a good letter from John A. Homans in answer to Senator Tillman's recent speech on the Afro-American.

August 26. Bulletin (Phil.), Edward Stern, appears on Methods of Progress; William E. Bonney answers the question, What is Spiritualism? Chicago Post, Edward Stern presents some Staggering Figures.

August 27. Traveler, Albert P. Lewis takes a shot at Prof. Moore on Defaming Infidels; Francis B. Livesey writes of the Excitement in West Virginia his articles in the Pioneer Press have caused. Bulletin (Phil.) John J. Fleming, True Friends.

August 28. Traveler, Miss Lucy Waters Phelps writes a good letter on the marriage and divorce question under the caption Precedent vs. Reason; Chas. A. Osborn answers a critic on Faith; Bulletin (Phil.), C. L. Swartz has a fine letter on Marriage and Divorce; Edward Stern, Hits for Single Taxers.

August 29. Weekly Enquirer (Cincinnati, O.), Charles A. Osborn handles the marriage question without gloves in answer to National Divorce Law League; Southern West Virginian (Williamson, W. Va.) Francis B. Livesey claims Compulsory Education Wrong.

August 30. Traveler, William Duffney answers E. H. J.'s attack on the Infidel Press Writers; J. T. Small has some questions for George William Gilbert to answer. Bulletin (Phil.), J. M. Gilbert writes on Science and Faith. Seattle (Wash.) Times, Francis B. Livesey replies to a Unitarian minister.

August 31. Traveler, J. C. Bell, A Day Dream; J. M. Gilbert answers Prof. Moore on Religious Persecution; Catonsville, (Md.) Argus prints Francis B. Livesey on the School Problem.

NEW MEMBERS.

a. Eldridge, Charles E., 2939 Michigan Ave., Kansas City, Mo.
c. Fleming, John F. 417 S. 6th. St., Philadelphia, Pa.
c. Homans, John A., 43 Roundy St., Beverley, Mass.
c. Hunt, H. W., Federalsburg, Md.
b. Kramer, J. L., 107 Mechanic St., Bradford, Pa.
b. Lord, Charles S., Reynoldsville, Pa.
c. Warren, A., Dale, Oklahoma.

Dorchester, Mass. A. C. ARMSTRONG.

VARIOUS VOICES.

A. J. K., Chicago:—Enclosed find two dollars for subscription to Lucifer, as I see my subscription expired several months ago. Accept thanks for sending the Light-Bearer, the brightest and most educational of all reform papers. I would like, also, to avail myself of your special premium offer of one of Ibsen's master works.

M. J., New York:—I wonder why the whole Republican party were not under suspicion when the Governor of Kentucky was assassinated? I have no doubt they were all as guilty as all the Anarchists are now. Such fools as the assassin make much trouble and turn the whole government into "anarchists' "—the kind we fear—they all want to act the part toward the crazy man that they say Anarchists want to act toward others.

"Kicking Mule," Whatcom, Wash.:—It is with horrified disgust that I read the account of last week's train wreck on the Great Northern in Montana. Surely the industrial battlefields are becoming bloodier than actual war. Could such a catastrophe be possible under State Ownership of Railroads or Socialism. Would like to see your opinion in some future issues. If such horrors will not open the public's eyes to the necessity of Government Ownership of Railroads, nothing on earth will.

C. P., Iowa:—Received your anniversary number. It is fine. Inclosed find seventy-five cents to use as you deem fit. I will pay what I owe on subscription later on. This is money I earned at a church sociable, helping serve dinner on the Fourth. Mr F. got a place on the railroad here and we were getting along nicely with a prospect of earning more later on. Last Sunday, after a hard day's work he was told not to come back Monday, as he was *too old*—forty-one. After January 1, 1901 they employ no men over thirty-five. And so this beautiful Trust shoves off its employes without a moment's warning. So F. said, "Send up the money to Lucifer now while we've got it. Payday will not come again, and its no use waiting till you can send more." With best wishes of us all I am yours in the fight—against all kinds of Trusts.

L. M. B., Florence, Mo.:—I attended a meeting of the citizens of this town, last night, the purpose of which, as stated in the call, was to express sympathy for our dead President; but which seemed to me to be very incendiary, as the "resolutions" advocated hanging, deporting, or jailing all "anarchists" and refusing them the use of the United States mails to distribute their literature. One of the "speakers," a very bigoted Methodist, in dilating on the beauties of our "government" that these wicked "Anarchists" are trying to overthrow, said that we want a government of peace and protection. He demanded that we be protected in our homes and in our assemblies; that we may meet in our churches and halls, with none to make us afraid; that each shall be at liberty to do as he pleases so long as he does not interfere with the liberty of any one else. Please don't give this descendant of Balaam's speaking trumpet away so that the detectives can catch him, as he belongs to that numerous and highly respectable class called "good citizens,' and I would not like to be instrumental in getting him into the clutches of the law.

The Respectable Way.

A gentleman invited a certain lecturer to his house to take tea.

Immediately on being seated at the table a little daughter of the house said to the guest, abruptly:

"Where is your wife?"

The lecturer, who had recently separated from his better-half, was surprised and annoyed at the question, and stammered forth the truth:

"I don't know."

"Don't know?" repeated the child. "Why don't you know?"

Finding that the child persisted in her interrogations, despite the mild reproof of the parents, he decided to make a clean breast of the matter and have it over at once, so he said, with calmness:

"Well, we don't live together. We think as we can't agree we'd better not."

He stifled a groan as the child began again and darted an exasperated look at her parents.

But the little torment would not be quieted until she exclaimed:

"Can't agree? Then, why don't you fight it out, the same as father and mother do?"—*Tit-Bits.*

SPECIAL PREMIUM OFFER.

Old, Yet Ever New,

Are Ibsen's master works, "Nora; a Doll's House," and "Ghosts." We have just purchased a large stock of these works, handsomely bound together in cloth, on terms which enable us to offer them as premiums with yearly subscriptions to Lucifer.

This is in no sense a cheap edition. The paper is fine and heavy, type large and impression clear; binding beautiful and substantial. A handsome and dainty volume either for your own library or as a gift to a friend.

We will send a copy of this book post-paid, to any address as premium with a *paid in advance* yearly subscription to Lucifer. If any subscriber who is in arrears wishes to take advantage of this offer he may do so by paying his arrearage, and sending us $1 for the ensuing year.

This is the very best premium offer we have ever made, and we would not now be able to make it were it not that the books were sold at bankrupt sale.

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PAST AND PRESENT.

In the smiling land where the Tiber flows
On its winding way from the mountains down,
The sun of a far-off day arose
On a seven-hilled city of past renown.

It shone on pillar and tower and arch,
On church and temple and statue fair,
On a mob of black-robed priests who march
To a chosen spot in a public square.

It sees the man they have brought and bound,
It sees them driving the martyr's stake,
And while they are piling the fagots round
Their curses and maledictions break.

We look, and the cowled and howling crowd
Of Roman ruffians and Romish priests
Scowl dark on their victim, angry-browed,
With the brutal passions of savage beasts.

No friend is present to take his part,
Nor venture the protest of groan or sob,
Save that some woman of tender heart
Weeps low at the outskirts of the mob.

The hands of assassins have lit the fire,
But the martyr, erect, unawed, unbowed,
Looks out from the smoke of his funeral pyre
Serene as the stars look through a cloud.

The deed is done, and the crowds disperse,
And Bruno, the noble, once more is free,
For the waves of the Tiber, a somber hearse,
Flow down with his ashes toward the sea.

Ah, this was Rome when the church had power,
And owned the soil that the patriot trod;
This was the bloom of the papal flower—
Yea, this was Italy under God.

But the sun shines still, round goes the world,
And another era has dawned on Rome;
The vicar of Christ from the throne is hurled,
And the land of the popes is the free man's home.

On the spot where Bruno died that day
A marble statue confronts the eye,
While the priests in their cloister curse or pray,
And bemoan the worth of a time gone by.

And Italy's sons, while the Tiber flows,
Will guard that statue from break or fall,
And Bruno's lovers shall fame disclose,
As the noblest Roman among them all.

Ah, this is Italy, free at last
From the curse of the sacredotal clan;
Undoing the crimes of a brutal past,
Lo, this is Italy under Man.

—*George E. Macdonald.*

All extremes cure themselves, for, when matters get pushed to a point where the balance of things is in danger of being disturbed, a reformer appears and utters his stentorian protest.—*Elbert Hubbard.*

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The following paragraphs are taken from "The Economics of Anarchy," by Dyer D. Lum. As a rule, we do not occupy much space with the discussion of Anarchism, Socialism, or any other economic or industrial theory. But as Anarchism is so much maligned, misrepresented and misunderstood at present, we think it well to call the attentionof our readers to the works of the qualified exponents of that social theory. In Mr. Lum's pamphlet the chapter titles are: Fundamental Principles; Free Land; Free Labor; Free Capital; Free Exchange; Mutual Credit; Emancipation of Credit; Industrial Economics; Insurance or Security; Digression on Methods. L. H.

The history of nations shows us that enforced "law and order" has prevailed largest where there existed similarity of interests. The irruption of the barbarians into Europe destroyed the unity Rome had so laboriously established by causing diversity of aims between conquering and conquered peoples. Such countries as England and France attained partial equilibrium long before Spain, with its mixture of Basque, Celtic, Gothic, Moorish and Jewish subjects, and in whom both religion and natural traits kept alive diversity, which while the result of militancy became the cause of its continuance to preserve the conquerors amid warring factions. Where interests were so diametrically opposite and each seeking vantage ground, where the strong hand could alone preserve the semblance of order by the subordination of all individual interests to those of the State, peace—the condition of industrial progress—could not obtain. Fusion by conquest could not obliterate distinctive characteristics founded in race. Might could silence, but not eradicate them. Discontent might not find expression, but the embers were kept smoldering beneath the ashes.

In the present form of society we find diversity, but of classes rather than of races. While we have no State-created class of priests nor nobles, while all men are theoretically declared "equal before the law," we see unmistakable evidence of radical diversity of interests leading to internecine strife, a diversity that manifests itself in countless ways provoking discord and struggle. This strife is no longer either religious or political in its nature; those issues are of the past, our records report no Praise-God-Barebones' parliaments nor constitution-maker Sieyes' conventions; those issues were long since threshed. The contest of the present is industrial, and it behooves every thoughtful person to seek out the cause and ponder over the character of the remedies so freely advertised for its cure. Progress requires diversity, but order can never result save as

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adapted to, not checking, progress. "Progress and Order," rather than "Law and Order," is the demand of the industrial type of civilization.

Reliance upon militant measures, trying to curb industrial discontent by legislative coercion, is reactionary in character. However disguised in twilight mixtures, it is the spirit of the old regime seeking to dominate the new; as vain as seeking to check an exhaustless flow of water by damming the stream. The remedy cannot lie in enactments, in the organization of systems, in return to simplicity of structure, for industrial civilization demands plasticity of forms, which "the law of equal freedom" alone gives, while organization, on the other hand, ever tends to rigidity. As in the physiological realm hybridity ever characterizes unlike organisms, so in sociology no successful progeny has ever resulted from compulsory intermingling of diverse classes; but where, as in sociology, the diverse classes are such because of chartered privileges, involving correlative restrictions, abolition can alone prove remedial. The sacerdotal and noble classes were destroyed as ruling classes, but today they stand behind the burgher class, animating it with their inherited antagonism to plebeian interests. When Caesar conquered Greece, he subjugated Olympus, and the gods now measure tape behind counters with Christian decorum. It is useless to seek to domesticate conquered classes for reproductive purposes; it is only in their extinction, the equalization of opportunities, by which divers classes cease to exist, that relief can come. Privilege, though not symbolized by tiara and crown, still survives and is the soul of the prevailing economic system, a new incarnation of the ancient fetich. Hence the present contest.

Industrialism means the direction of human activities to conquest over nature, and only by the complete eradication of the militant theorem can the ideal ever become real. From compulsion, artificially induced, to voluntary co-operation, naturally evolved, the star of progress leads, and no method of reform embodying any of the elements of the first will answer the end, for in so far as it does it contains the seeds which lead to fixity and choke plasticity. It is not by looking backward to regimentation, but forward to free contract, that the goal will be seen. Whether it be a Bismarck granting State pensions to aged workmen, France and England extending collective control over industrial activities, twilight schemes for instituting liberty by shifting tax burdens, or an appeal to a count of noses by which political alchemy will transform diffused ignorance into concrete wisdom, it is ever putting new wine into old bottles, an attempt to retard day by organizing morning twilight as a permanent condition for ever-varying needs. Voluntary co-operation needs no "direction"; self-interest alone will determine its rise and adaptation, for where the social demand is the supply then must follow. No matter how "advanced" a project may be vaunted to be, in so far as it incorporates militant direction, denies individual secession, forbids ignoring the State, be it of what form it may, just so far is such project looking backward when tested by the law of progress, and consequently in disagreement with the requirements of the future. Free contract (once declared utopian in all relations) either is or is not the ideal of industrial civilization. If it is, there can be no permanent halting place between these antagonistic lines, notwithstanding metaphysical doctors attempt it in Single Tax and Nationalism. Statecraft may dictate the straddling policy of Ensign Stebbins, who announced that he was "in favor of prohibition, but agin' its enforcement"; or priestcraft direct attention from present ills by preaching resignation coupled with post obit drafts on the Bank of New Jerusalem; but the social student should ever keep his gaze on the ideal end, and with voice and pen advocate such measures only as will not only tend thitherward, but which will remove rather than preserve obstructions. Neither in plethoric nor emasculated tariffs, prohibition, inspection of factories, mines, ships, houses, bakeries, and markets; not in compulsory education nor vaccination, nor of ballot prayer-mills, etc., lies the remedy. These and countless others are but makeshifts to reconcile the new with the old, twilight propositions of those whose eyes do not perceive the beauties daylight alone can fully reveal. They are based on the retained superstition that State authority has no assignable limit, and, demanding for it blind faith, it is a survival of past forms of thought, a diluted phase but lineal descendant of the old dogma that "the king can do no wrong," and involving the fiction of "divine right" in the maxim "vox populi, vox dei," spread out to cover half the whole plus one! Power no more resides in a definite number than in one, and all alleged "reforms" based upon this superstition derive their weapons from the armories of militancy, from the Bismarckian right wing down to the collectivist left wing of Tax-shifters and Nationalists.

* * *

So far we have endeavored to show that the course of progress in social affairs is from the militant type to the industrial, from regnant authority to individual sovereignty, from compulsion to voluntary agreement, from fixity to plasticity. If this be the goal, and this is the foundation stone of Anarchy, we must ascertain why obstacles meet us at every turn, why the law of equal freedom is inoperative, why abstract equity is summoned to give way to concrete privilege, in what forms militant measures still reign. We must seek where privilege still lingers entrenched, in what their correlative restrictions consist, and how they promote discord requiring the exercise of arbitrary force to preserve things as they are and thus subordinate progress to uniformity. We should always seek to first determine what is equitable, then the nature of the difficulties to be overcome, and the desirability rather than the feasibility of attaining such ends. The "practical man" is not the temporary adjustor of relations on false bases. When demands are aligned with progressive development, when ideas are based upon fundamental principles of social rectitude, we may well leave fears of their application to the time-saving crowd whose vision cannot penetrate the twilight. If history shows that in all social evolution ideas have ever worked down from the brain of the thinker to the muscles of the restricted, if the John Browns have always followed the Garrisons, shall we denounce the ideas or the obstacles which prevented their application? Or favor the ideas and be "agin" their realization? Let us consider what these obstacles are. And here we are brought to the consideration of Economics, which dominates the thought of the century and determines the nature of all systems, of all laws, of all institutions.

Superior to Fate.

I have, like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the key-note of my life. It is this—always to regard as mere impertinences of fate the handicaps which were upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom, like Aaron's rod, with flowers."—*Helen Keller.*

From My Point of View.

BY LILLIAN HARMAN.

"The king is dead, long live the king!" Such has been the cry times without number, and on innumerable occasions will it be re-echoed. Men die; but the king, the president, never dies. Only a man crazed by sectionalism, as Booth; by religious mania, as Guiteau; by a mis-called "Anarchism," as Czolgosz,—would dream for a moment that in striking down the official head he could materially change the conditions of the government. If one-half the presidents and kings were assassinated, still would there be found men eager to take their places, unterrified by the fear of death. Every day thousands of men are placing themselves in positions hazardous to their lives—often for a mere pittance. What folly, then, to expect the fear of death to deter men from becoming rulers of great nations! And it is equal folly to expect to frighten would-be assassins with the certainty of death in any form—even by torture. All such assassins have suffered death or worse than death, and doubtless at the time of committing the act were in a suicidal as well as murderous frenzy.

* * *

It is probable that very few, if any, of the people who are hysterically shrieking against "Anarchy" have even the faintest conception of what Anarchy really is. The confused conception in their maddened minds is that an Anarchist is one who wishes a sudden overthrow of all present institutions; that he goes abroad, raving, with dynamite bomb and revolver, to kill all who do not agree with him. Much that I read in the newspapers now-a-days, brings back a recollection of my childhood.

I was born a few years after the close of the war, and in my early childhood naturally heard a great deal about it, and particularly about the question of slavery, both my father's and mother's families having been strong abolitionists. More plainly than the cartoons of yesterday, in memory I can still see one which I studied closely when a child.

The picture showed the bare interior of a negro's cabin before the war. A fat black "mammy" is seated, holding by the arm a terrified, half-naked little "pickaninny," whose rolling eyes seem ready to start from his head in fear, as she says: "Now, den, Julius, ef yer aint a good little nigger, mudder'll call de big old Bobolitionist and let him run away wid yer!"

A Touch of Nature, Again.

The class in Pedagogy at the Boulder Chautauqua is assembled, note books in hand. Intelligent teachers, one or two hundred of them, including students of human nature past the half century mark,—ministers, artists, workers in divers intellectual lines. "Darwin" is the subject under discussion by a noted educator, and the development of mental faculties in the blind and deaf (consequently dumb) are clearly set forth. Pencils are busy; fans wave gently; the mountain breeze blows softly through, and the restful pines are in full view from the windows, climbing, climbing to the sky.

"O yes," says the genial doctor; "there are many fine minds among these unfortunates, and a few have been developed to an extraordinary degree. And sometimes, (a tender note in his voice) they love one another—but—they ought not to be allowed to marry."

"Why can they not marry?" ventures a gray-haired woman who eagerly listens.

"Why?" says the doctor, "the interests of society"—

"How can their marriage harm society?" pursues the steady voice.

"Why"—the speaker turns toward the enquirer—"the children, you know"—

The clear voice answers earnestly, "They can marry without propagating."

"Eh?" (as if he said, Do I hear aright?) The doctor advances a step; in his right hand his eyeglasses suspended before his brow—in his left, his references—his massive jaw drops—

"Well," he exclaims "if you know how——" a pause, the rotund form turns aside slightly bent, the few typewritten pages in the left hand are held before the face while a perceptible tremor of laughter crosses the broad shoulders. Other shoulders move mirthfully, irresistibly, pencils are suspended, fans raised, while a few necks are craned in the direction of the voice. The gray-haired woman sits cool and composed.

All is over in a moment. A voice comes from the back of the hall by the stairs, "Doctor, I think we ought to go on with the lesson. We are wasting precious time—our hour is nearly out." It is the well-modulated voice of another professor—member of the faculty of another college, and her hour comes next. The honorable president, recovering, resumes the answers to the questions on his paper, the breeze rises playfully, and though the recognition of a touch of nature is still betrayed by bent heads and quivering shoulders, and though the half question wrung from him in surprise is received in silence, there will be research,—and souls go marching on.

"You ought to have been pitched out the window," says the woman professor next day; "and the doctor after you!"

And yet she believes in the nude in art!

Fort Collins, Colo. ALBINA L. WASHBURN.

The true incident noted, of the Boulder Chautauqua serves again to point a moral in the direction of sex-education. If by accident it is touched upon in an educative assembly, at once there is abundant proof that none are ready to consider it seriously or to admit its claims among other studies. Instead of this the experienced see only a good joke, while the inexperienced find but horrible indelicacy and cause for blushes and anger. And yet a large proportion of these same people will in private conversation admit their ignorance of this confessedly all-important study and their own cowardice induced by false teachings.

Said a teacher to me, "I have sought everywhere for these facts, yet whatever I read seems always to stop short of the things I want to know—just the *truth* about the human body."

I sought the learned doctor's family tent to loan him "Karezza" but it was deserted; he had gone to fill other engagements in the city. A. L. W.

If Love Abide.

If love abide, misfortune may
Upon us heavy burdens lay,
  Yet, we, dear heart, shall bravely share
  The suffering, the toil and care,
Nor vainly adverse fate inveigh.

The skies may turn to threatening gray,
Glad song and laughter die away,
Yet we shall not for long despair, If love abide.

Capricious fortune may betray,
And friends forsake us day by day;
  Yet, even so, life may seem unfair—
  'Twill not be marred beyond repair,
Nor will all joy be dead for aye, If love abide.

—*Margaret Manning.*

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Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Meaning of the Pageant.

Since our last Lucifer went to press the greatest funeral pageant ever seen in this country, if not the greatest ever known in the history of the Anglo-Saxon race, has come and gone. Besides the public demonstrations of grief the private or household tributes of affection and honor for the dead President were such as were never heard of before.

Without attempting a description of these public and private tributes to the memory of the late William McKinley I wish rather to briefly consider the ethical meaning, the political import, of these phenomenal, these wholly unprecedented demonstrations. To sum the matter up in one short phrase, the public and private tributes of respect, of honor and affection paid to the memory the departed ruler, mean first and chiefly—

THE TRIUMPH OF IMPERIALISM!

Admitting for the argument that William McKinley was a model man in all the relations of life—as citizen, as husband, as father, as friend, as lawyer or member of any other profession or vocation, it must be admitted that such honors were quite out of place in a land of so-called republican simplicity and equality.

Neither could all this phenomenal demonstration have been caused by the fact that McKinley was the REPRESENTATIVE of eighty millions of free and independent people, since, as representing others, he could expect no greater honor than the individual persons he is supposed to represent. If he was a representative American citizen his funeral should have been in accord with that idea, which, as I understand it, means the ABSENCE of, the negation of, the pomp and display commonly associated with the monarchies and aristocracies of the old world.

What then? Simply that we are forced to the conclusion that these funeral honors typify and symbolize the changed American ideals. Honors paid to McKinley are not honors paid to the man, the citizen, or the representative of Republicanism—in its true meaning, that of a COMMONWEALTH in which all are equal—but honors paid to the chief IDEA for which the McKinley administration stood sponsor.

That idea, that principle, that standard of action, or goal of ambition, as we all know, was political EXPANSION, territorial ACQUISITION, commercial AGGRANDISEMENT, adoption of the tactics of England in India and South Africa, of Russia in Asia, of Spain in the days of its emperors—in one word, IMPERIALISM.

The obsequies that put away from sight the mortal remains of William McKinley, may be said, in no highly strained figurative sense, to have buried also about all that was left of the old ideas of republican simplicity and equality of rights for all and special privileges for none.

M. H.

Anarchy on the Boulevards.

The following paragraphs are selected from a prominent Chicago daily, showing that sympathy with Anarchy and its teachers is not confined to the saloons and the slums, as is commonly supposed:

On the subject of anarchy it is worth while to inquire: How many of the good people of the United States have aided, encouraged, associated with, entertained and exploited the person known as Prince Kropotkin?

This particular anarchist, or nihilist, was expelled from Russia and later found refuge in France, where, for his connection with a conspiracy involving a dynamite bomb, he was sentenced to prison. Since his liberation he has conducted a dilettante propaganda of anarchism in the parlors and drawing-rooms of such people of wealth and respectability in various enlightened nations as cared to entertain him.

This prince has been in Chicago. How many people who denounced anarchy and the works of anarchy made much of him? How many deluded themselves and others with the idea that there was some new and reasonable philosophy in his teachings? How many closed eyes and ears and consciousness to the fact that his doctrines were the same as those of Spies and Engel and Fisher? How many were beguiled and befooled because he called himself a prince?

Prince Kropotkin, who was made so much of in this city by various respectable people, has the same record in Russia and France that any other destructive anarchist has. He is not tolerated there. Why should he have been tolerated here? Unless the people who entertained him are themselves in sympathy with his ideas, there can be no reason unless it be that he is a prince.

Emma Goldman, John Most and Leon Czolgosz are no more pronounced in their anarchistic creed than is Prince Kropotkin. The people who are proposing to hang everybody who has had conversation or correspondence with these creatures should have a care, for by the same logic they will be compelled to hang a lot of very fine people who have made much of Kropotkin—as bad an egg, anarchistically speaking, as there is in the entire lot.

Prince Peter Alexievitch Kropotkin, who has been much talked of since the attempted assassination of President McKinley because of the claim that it was his teachings that influenced Leon Czolgosz, the would-be assassin, was an honored guest in this city for several days during the month of April. During his stay he met hundreds of men of wealth and learning and gained entrance into several homes of society, besides meeting its representatives at several functions which were arranged in his honor.

At the palatial home of Potter Palmer in the Lake Shore drive the Russian exile was the guest at a private dinner given by Mrs. Palmer, and later on he was the guest of Mrs. Emmons Blaine. Among the men of letters and of business who gave the prince a hearty welcome to the city and who listened intently to the words he had to say in private as well as in public were Dr. W. R. Harper of the University of Chicago, Professor O. L. Triggs, L. E. Laflin, Newton A. Partridge, Dr. Henry Wade Rogers, L. E. Sullivan, E. P. Rosenthal and Clarence S. Darrow.

That some at least of the people named in these paragraphs, knew what they were doing is morally certain. That they fully endorsed the philosophy of Anarchism is not probable but that they were broad-minded enough to hear all sides, and that they could find good in all should shame the men who now go wild with rage against all Anarchists because of the act of one unknown man whose deed shows that he is not an Anarchist. Guiteau was a Christian; logically such. He believed that "without the shedding of blood there is no remission of sins." To save the nation from its sins he shed the blood of Garfield. Why was there not a crusade against all Christians? M. H.

Who Are Anarchists?

Among the great dailies of Chicago the "Chronicle" has earned the distinction of treating Anarchy and Anarchists with more fairness, impartiality, honesty and honor than any other. Though using these much abused and much execrated words in their popular, unscientific, unphilosophic and irrational sense the "Chronicle" has earned the gratitude and respect of all fair-minded people by such editorials as the following, which appears in its edition of Sunday, September 22:

Doubtless there are many in the United States who will cordially indorse a plan suggested in Europe for a conference on Anarchism. The idea is to send dangerous Anarchists of all countries to a remote place, probably an island in the Pacific.

At first glance this seems to solve the evil, but serious difficulties arise as to who are Anarchists, and shall every type of Anarchist be expatriated? Rev. John P. Crosser, in addressing the Presbyterian ministers, said that the Anarchy which most threatened the life of the government and its institutions was the Anarchy of the boulevard which bribed legislatures. Shall we include, then, these denizens of the boulevard in making up the lists for the island in the Pacific? And if these, why not those who defy law in evading the payment of legitimate taxes in support of the government? This negative attack on authority is little better than open violence.

And what is to be done with the clergyman who would gladly have taken the law into his own hands and killed the assassin at once? Is this defiance of law to be countenanced? And what of the clergyman who wished the bullet had turned against certain leaders in the Democratic party rather than against the chosen leader of the Republicans?

The mad Chicago enthusiasts, Pearce, Weinland, and Meyers, who would have taken summary vengeance on the Anarchists in custody in the county jail, proved their own spirit of Anarchy. So, too, did the employes of the Heywood & Wakefield Rattan Company when in their righteous indignation they would have hanged the graceless Remlick if the sane John De Roche had not persuaded them to refer the matter to the proper authority.

Rev. John A. Vance thinks Anarchy comes from Russia, and Dr. Gunsaulus would have a wall of protection against human beings with "intellects gnarled and twisted by ages of tyranny" in the old country. The fact is, Anarchy is not confined to any one locality or to any one class of intellects. It is found among the sharply intelligent, who are keen enough to defy law and gain their ends by subverting law, as it is among the most degraded, who are too ignorant to escape the law. It is found on the boulevards and in the slums, among the clergy as among the laity.

In a time like this it is well enough for each one to examine his own temper and conduct of life. It is possible he is guilty of more Anarchy than he is aware.

In its issue of September 24 the "Chronicle" says editorially:

THE "STAMPING OUT" CRAZE.

Among the worthy utterances at the Coliseum Sunday were these by Rev. Thomas E. Cox: "All history witnesses the futility of tyranny to uproot Anarchy or suppress the growth of liberty." "America symbolizes liberty, freedom of speech, freedom of worship and a free press. If a republic cannot foster these and flourish it cannot exist at all."

Such utterances are timely when the air is so full of vague and passionate clamor for the "stamping out" of Anarchy.

They are worthy of the thoughtful attention of those who evidently have no clear idea of how the stamping out is to be accomplished, and still more of those who impulsively invoke Anarchy in one of its manifestations to stamp out Anarchy in another of its manifestations.

To every right-minded person it must be gratifying to know that not all the great dailies of the big cities are joining in the mad dog cry of "Stamp out Anarchy and the Anarchists." M. H.

Unconditionally Released.

After arresting thirteen men and women without warrant and holding ten of them more than two weeks, denied the right of bail, the Chicago police admitted that they had no evidence against their prisoners, who were therefore unconditionally released. This is a case which should receive cool, calm consideration. If the police had evidence to justify the arrest of these men and women, why was it not forthcoming? Only a few days ago these prisoners were held up to public execration as being such desperate criminals that they could not be trusted out on bail; they were to be extradited and possibly executed for complicity in the murder of McKinley. They and their friends have been hounded by the police and maligned by the public press. And for what? Absolutely no charge was made against them when their cases came up for trial.

Thousands of dollars, probably, have been spent in the effort to obtain evidence against the "Free Society" workers and Emma Goldman. The police had possession of the house of the Isaaks; everything, even to the most private possessions of the prisoners was ransacked, and yet nothing to their discredit could be found. And now the question is, what redress have these people? The "Free Society" workers have lost nearly three weeks' time, and their business has been seriously interfered with. Most of the others, besides losing their time, have lost their situations; Miss Goldman, in addition to losing her time, enduring insults and physical abuse at the hands of the Chicago police, is tried, convicted and condemned in nearly every newspaper in the country, from the metropolitan daily to the cross-roads weekly. Certainly the law offers a recourse to these people. They may bring suits for damages against the city, and for libel against the publishers who have slandered them. But it must be remembered that when city officials are prosecuted they defend themselves with their victims' money—the money with which they defend themselves and carry the cases from court to court is that which we pay in taxes, and even if, after a long and expensive fight, a case is won against these officials, we, the taxpayers, bear the loss. Well may the city officials, from judges and prosecuting attorneys down, exclaim, "Heads, I win; tails, you lose!"

And thus are the Anarchists taught the erroneousness of their views; thus are they taught respect for the administration of the law; thus are they given a practical illustration of the use it provides the weak against the strong! L. H.

Somewhat Personal.

A few weeks ago we celebrated Lucifer's "Coming of Age" by a double number and by a brief history of its birth and of the trials and perils attending its infancy, its childhood and youth. Having entered upon its majority—twenty-one years old last month—its paternal guardian is inclined to ask if it is not now about time to let the youngster go it alone for awhile.

Speaking in plainer language, I mean to say that Lucifer's responsible editor and publisher is greatly in need of a vacation, of rest and change such as experience shows he cannot get, or will not take, while in immediate daily contact with the necessary grind of the office.

While claiming similarity in no other way, I am much like the great educator, Horace Mann, as to physical health. In his personal notes he tells us that having in his youth overdrawn his bank account of vital force, he had been, most of his life, "put on his good behavior"; that if he overworked one day he was good for nothing the next. In like manner I may say that owing to early indiscretions, mainly dietetic, I have had gastric and cardiac troubles the greater part of my three-score and eleven years—lacking a few days.

From long experience I have learned that if I do not take a lay off, or make a change in work of some sort, in the spring or early summer I am almost sure to have a spell of nervous prostration more or less pronounced, in August or September. In the eleven years last past I have had the benefit of three sum-

mer vacations, at the command of our paternal Washington government, which vacations, notwithstanding the many serious deprivations—lack of sunshine, lack of open air exercise, lack of proper food and congenial companionship, were probably conducive to longevity by the enforced abstention from mental labor. Out of the remaining eight of these eleven summers I took voluntary vacations during six, and thus escaped serious collapse, leaving two in which the warnings of a life-time were unheeded—that of '98 and that of the first year of the new century. Three years ago my illness was so serious that by the urgent advice of many friends I spent the two following winters and spring, in the south, and received so much benefit therefrom that I became somewhat careless, thinking I could eat, drink, and work as appetite or occasion demanded; the result being that on the morning of August 8, or about six weeks ago, without an hour's warning, my stomach "went on strike;" since which time this very important member of the "home guard" has either refused to do his share of work or has done it so badly that the body physiologic has fallen off from one hundred and forty-five pounds to one hundred and twenty-five, with as yet no indication that the loss of assets is to stop.

Other reasons that need not be named here, induce me to to ask a furlough of indefinite length from active duty on the picket line. My chief object in speaking of this personal matter now is to remind Lucifer's old-time friends, "The Old Guard," if I may be allowed the term, that if the senior editor is to have a furlough the junior, or editor and manager *pro tem*, Lillian Harman, will need active co-operative help from all who would see Lucifer live and grow; from all who believe that the real and permanent cure of the ills that now afflict our race, including assassinations and wars of nations and classes, must come through a better recognition of woman's primal right of control in the realm of reproduction, that is, through freedom of womanhood and motherhood.

This, then, is the chief obstacle in the way of a vacation for the old editor—old in the work but still young in years, since comparative physiology shows us that the normal span of human life is at least one hundred and twenty years, or six times the period of gowth of the body—the fear that the work will suffer in his absence, else that those who remain must be overworked. But lest any reader should infer that this is meant to be a begging appeal for financial aid, so common with editors of reform journals, I close by repeating once more that we ask not for donations but for fraternal, wisely directed co-operation, especially for co-operation such as that of "R. C. C." of Portland, Oregon, who has sent us about one hundred names of new subscribers, with the money, mainly short terms at trial rates. This is by far the best method of extending the educational work of Lucifer, and giving the paper itself a long lease of life.

M. HARMAN.

VARIOUS VOICES.

J. C., New Glarus, Wisconsin:—You have been much in my thoughts during the past few weeks. I have wondered if the eagerness of the police to catch somebody seemingly connected with the shooting of the president might not possibly make trouble for you as well as the "Free Society" people, but I am glad to know it has not. I cannot give you a name for a new subscriber, but I will send you a dollar just the same.

Mrs. B. B. B., Mich.:—Please send me three copies of No. 883 and one containing the article by Lucetta J. Curtis. Your selection from Mr. Tucker's address is just in time for me to send to a friend. To my thought, V. De Cleyre is just right in saying that there is much to live for. The dead love or something that was called love, played its part, filled its mission and died to make room for the next experience in our development

> My own, my own will come to me
> And good, and good 'twill surely be,
> Although a cross it seems to me,
> I'll trust and wait 'till the good I see.

Albert P. Lewis, 8 Spring Terrace, Boston:—The head of a great nation, a worthy citizen, defender of the flag and constitution in the dark days of civil war, an old and honored hero of those grand days when character, courage and honesty were of more account than birth or wealth; loved and respected by all, as husband and friend, more than President or successful politician, now lies stricken by the bullet of assassination. The seeds of crime sown by heartless tyrants in the long centuries gone by, have borne fruit, and the innocent, the free ruler of a free people must reap the harvest. It has been the past boast and glory of our republic that its executive could mingle freely with his fellows, as any other citizen, without being hedged about by bayonets and guards, like a criminal in fear of the lynch-mob, or a European tyrant in fear of the avenger. Must we go back to such conditions? Lynch law is getting more popular every day; not in the south alone but in all parts of the country. You hear of threats of lynching. An "Anarchist," murderously honest, shoots the President, and instantly sober, respectable citizens cry, "Lynch him!" and for a moment become as murderously inclined as their victim.

This crime has injured not one man alone—the President, but seventy millions of people who read and hear of the crime. A feeling of wrong and hatred for the assassin and all his class rises in their hearts, and sows the seeds of many future crimes. Virtue, honesty, charitableness and love beget their like; and crime begets crime. You cannot destroy Anarchy by killing the Anarchist. Force has never yet reformed any man. One force creates another, which in turn destroys its creator. Intelligence and kindness are the enemies of life-destroying, force-performing men called Anarchists. Education is the only force capable of wiping Anarchy from the face of the earth.

[Albert P. Lewis, see above, says some very good things—as where he speaks of the current mania for lynching and the inevitable failure of all efforts to reform men by force. But when he commends the soldiers who in 1861 went forth to "defend the flag and the constitution," he probably forgets what the flag and the constitution meant in those days. He forgets that they both stood for the right of the white man to buy and sell and torture and take the person and the unpaid labor of the black woman, the black man and their children. He forgets that every "loyal" citizen of the United States was by the flag and the constitution compelled to support and defend the "fugitive slave law," by which the slave who escaped the clutches of an inhuman master must be returned to those clutches, to be dealt with as the brutal passions, revenge, cruelty and unbridled power might dictate.

In thus saying I have no word of censure for William McKinley and other young men who volunteered to fight for the flag and the constitution. At one time I had my name enrolled for the same purpose. Then, as now, everybody seemed to have lost his head. Hate, revenge, unreasoning anger, made the people of the North feel towards their Southern brethren very much as the great majority today feel towards the men and women called "Anarchists," whether approving or disapproving the act of Leon Czolgosz. Where I then lived the "abolitionist" and "rebel," or "southern sympathiser," were about equally hateful and hated. Neither were safe from mob violence, in person or property.

And thus from age to age history goes on repeating itself. How long, O how long will it be before human beings will cease to enact the wolf and the tiger? M. H.]

Making Themselves Useful.

With the governor of Mississippi suddenly walking into the state treasury and demanding a count of the cash, and the governor of Arkansas appearing unexpectedly in a state institution to learn whether the people had been getting what they had paid for, it may be inferred that governors may some day be very useful.—*St. Louis Post-Dispatch.*

A Farewell Reception.

The following account of an interesting social event occurring at the home of Lucifer's old-time friends, Thomas and Tillie Lees, at Cleveland Ohio, was sent us by one of the participants therein. The occasion of this social happening was the near departure for San Jose, California—there to make their future home, of Elizabeth H. Russell, her niece, Celia Snape Hillis and her two children, Ruby and Victor.

Among Lucifer's many and tireless helpers few if any have a better claim to the gratitude and kindly remembrance of its editors and publishers than has Aunt Russell, as she is familiarly called by her very large circle of friends and acquaintances, who will doubtless, one and all, send to her and to her fellow travelers, warmest wishes for success and happiness in their new home on the Pacific coast. Such at least is the earnest and unanimous feeling that goes with them from this office. M. H.

On Monday evening August 26, a farewell reception, under the auspices of "The Good Samaritan Relief Society," took place at 1021 First Ave. Although an impromptu affair, in the absence of many of the spiritual and liberal friends from the city, at least thirty persons were present to do honor to Mrs. E. H. Russell and her niece, both being old-time workers and earnest defenders of the cause of liberalism in Cleveland. The President of the G. S. R. Society in referring to the object of the meeting, suggested that all formality be dispensed with, and spontaneous remarks from all present be made the order of the evening, and proceeded while on her feet, to pay a loving tribute to the friends about to leave Cleveland perhaps forever.

Following these introductory remarks short addresses were made by Thomas Lees, Cynthia Goodwin, Anna K. Clifford, Mary Smith, Arthur J. King, Chas. L. Watson and others, all speaking in words of earnest praise of the work done in Cleveland during the past thirty years and more by the veteran Spiritualist and Freethinker, Elizabeth H. Russell, now in her eighty-fifth year, and by her niece, Celia Snape Hillis. Short and appreciative responses were made by the recipients of these many kind words. Music and light refreshments were enjoyed and altogether this social gathering was one long to be remembered by all who participated therein.

A supplementary good bye was also tendered the travelers by many friends, when taking the train for California.

[The above has been in type two weeks or more, side tracked with much other matter. Mrs. Russell writes us that the little party reached its destination in safety, and that they are very comfortably situated at 486 S. Fifth st., San Jose, California. M. H.]

ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

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Ever onward still advancing,
Commerce yet will yield the place
Where war's offsprings now are prancing,
Force and greed and lust enhancing,
And in equity find grace,
Step by step in man's progression
Has been heard thy quiet voice,
Bidding labor take possession—
In fraternity rejoice.

—*Dyer D. Lum.*

Two Epochs in Man's Progress.

Eighteen hundred years ago, the world, under the rule of the Caesars, exhausted itself in slavery, superstition, and voluptuousness. The people—intoxicated and, as it were, stupefied by their long-continued orgies—had lost the very notion of right and duty; war and dissipation by turns swept them away; usury and the labor of machines (that is of slaves), by depriving them of the means of subsistence, hindered them from continuing the species. Barbarism sprang up again, in a hideous form, from this mass of corruption, and spread like a devouring leprosy over the depopulated provinces. The wise foresaw the downfall of the empire, but could devise no remedy. What could they think indeed? To save this old society it would have been necessary to change the objects of public esteem and veneration, and to abolish the rights affirmed by a justice purely secular; they said: "Rome has conquered through her politics and her gods; any change in theology and public opinion would be folly and sacrilege. Rome, merciful toward conquered nations, though binding them in chains, spared their lives; slaves are the most fertile source of her wealth; freedom of the nations would be the negation of her rights and the ruin of her finances. Rome, in fact, enveloped in the pleasures and gorged with the spoils of the universe, is kept alive by victory and government; her luxury and her pleasures are the price of her conquests: sh can neither abdicate nor dispossess herself." Thus Rome had the facts and the law on her side. Her pretensions were justified by universal custom and the law of nations. Her institutions were based upon idolatry in religion, slavery in the State, and epicurism in private life; to touch those was to shake society to its foundations, and, to use our modern expression, to open up the abyss of revolutions. So the idea occurred to no one; and yet humanity was dying in blood and luxury.

All at once a man appeared, calling himself The Word of God. It is not known to this day who he was, whence he came, nor what suggested to him his ideas. He went about proclaiming everywhere that the end of the existing society was at hand, that the world was about to experience a new birth; that the priests were vipers, the lawyers ignoramuses, and the philosophers hypocrites and liars; that master and slave were equals, that usury and every thing akin to it was robbery, that proprietors and idlers would one day burn, while the poor and pure in heart would find a haven of peace.

This man—The Word of God—was denounced and arrested as a public enemy by the priests and the lawyers who well understood how to induce the people to demand his death. But this judicial murder, though it put the finishing stroke to their crimes, did not destroy the doctrinal seeds which The Word of God had sown. After his death, his original disciples travelled about in all directions, preaching what they called the good news, creating in their turn millions of missionaries; and, when their task seemed to be accomplished, dying by the sword of Roman justice. This persistent agitation, the war of the executioners and martyrs, lasted nearly three centuries, ending in the conversion of the world. Idolatry was destroyed, slavery abolished, dissolutism made room for a more austere morality, and the contempt for wealth was sometimes pushed almost

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to privation. Society was saved by the negation of its own principles, by a revolution in its religion, and by violation of its own sacred rights. In this revolution, the idea of justice spread to an extent that had not before been dreamed of, never to return to its original limits. Heretofore justice had existed only for the masters; it then commenced to exist for the slaves.

Nevertheless, the new religion at that time had borne by no means all its fruits. There was a perceptible improvement of the public morals, and a partial release from oppression; but, other than that, the seeds sown by the Son of Man, having fallen into idolatrous hearts, had produced nothing save innumerable discords and a quasi-poetical mythology. Instead of developing into their practical consequences the principles of morality and government taught by The Word of God, his followers busied themselves in speculations as to his birth, his origin, his person, and his actions; they discussed his parables, and from the conflict of the most extravagant opinions upon unanswerable questions and texts which no one understood, was born theology,—which may be defined as the science of the infinitely absurd.

The truth of Christianity did not survive the age of the apostles; the Gospel, commented upon and symbolized by the Greeks and Latins, loaded with pagan fables, became literally a mass of contradictions; and to this day the reign of the infallible Church has been a long era of darkness. It is said that the gates of hell will not always prevail, that The Word of God will return, and that one day men will know truth and justice; but that will be the death of Greek and Roman Catholicism, just as in the light of science disappeared the caprices of opinion.

The monsters which the successors of the apostles were bent on destroying, frightened for a moment, reappeared gradually, thanks to the crazy fanaticism, and sometimes the deliberate connivance, of priests and theologians. The history of the enfranchisement of the French communes offers constantly the spectacle of the ideas of justice and liberty spreading among the people, in spite of the combined efforts of kings, nobles, and clergy. In the year 1789 of the Christian era, the French nation, divided by caste, poor and oppressed, struggled in the triple net of royal absolutism, the tyranny of nobles and parliaments, and priestly intolerance. There was the right of the king and the right of the priest, the right of the patrician and the right of the plebeian; there were the privileges of birth, province, communes, corporations, and trades; and, at the bottom of all, violence, immorality, and misery. For some time they talked of reformation; those who apparently desired it most favoring it only for their own profit, and the people who were to be the gainers expecting little and saying nothing. For a long time these poor people, either from distrust, incredulity, or despair, hesitated to ask for their rights: it is said that the habit of serving had taken the courage away from those old communes, which in the middle ages were so bold.

Finally a book appeared, summing up the whole matter in these two propositions: "What is the third estate?—Nothing. What ought it to be?—Everything." Some one added by way of comment: "What is the king?—The servant of the people."

This was a sudden revelation: the veil was torn aside, a thick bandage fell from all eyes. The people commenced to reason thus:—

If the king is our servant, he ought to report to us;

If he ought to report to us, he is subject to control;

If he can be controlled, he is responsible;

If he is responsible, he is punishable;

If he is punishable, he ought to be punished according to his merits;

If he ought to be punished according to his merits, he can be punished with death.

Five years after the publication of the brochure of Sieyes, the third estate was everything; the king, the nobility, the clergy, were no more. In 1793, the nation without stopping at the constitutional fiction of the inviolability of the sovereign, conducted Louis XVI. to the scaffold; in 1830, it accompanied Charles X. to Cherbourg. In each case, it may have erred, in fact, in its judgment of the offence; but, in right, the logic which led to its action was irreproachable. The people, in punishing their sovereign, did precisely that which the government of July was so severely censured for failing to do when it refused to execute Louis Bonaparte after the affair of Strasburg: they struck the true culprit. It was an application of the common law, a solemn decree of justice enforcing the penal laws.

The spirit which gave rise to the movement of '89 was a spirit of negation; that, of itself, proves that the order of things which was substituted for the old system was not methodical or well-considered; that, born of anger and hatred, it could not have the effect of a science based on observation and study; that its foundations, in a word, were not derived from a profound knowledge of the laws of Nature and society. Thus the people found that the republic, among the so-called new institutions, was acting on the very principles against which they had fought, and was swayed by all the prejudices which they had intended to destroy. We congratulate ourselves, with inconsiderate enthusiasm, on the glorious French Revolution, the regeneration of 1789, the great changes that have been effected, and the reversion of institutions: a delusion, a delusion!

When our ideas on any subject, material, intellectual, or social, undergo a thorough change in consequence of new observations, I call that movement of the mind revolution. If the ideas are simply extended or modified, there is only progress: Thus the system of Ptolemy was a step in astronomical progress, that of Copernicus was a revolution. So, in 1789, there was a struggle and progress; revolution there was none. An examination of the reforms which were attempted proves this.—*From "What Is Property?" by P. J. Proudhon.*

Can Love Die?

Love is a force as free and unfettered as the wind. It is as much an indestructible element of spiritual man as is the granite and marble of earth; changing forever but never annihilated; hence the assumption that love dies is not warranted by the fact that many couples who apparently were happily mated drift apart and the place called home becomes a barrenness bordering on desolation. To determine the cause of domestic infelicity, in a given case, it is necessary to be familiar with every factor in connection with it. The prime factor is the psychologic effect of ages of false teaching that has evolved a sickly sentimentalism that considers sexual hypocrisy a virtue. Next comes sex-hunger that drives the majority into wedlock. Then hypnotic influence, self-induced or otherwise, that so benumbs the perceptive faculties that the parties to a contemplated union believe that they are constitutionally and temperamentally adapted to each other. They have little, if any, opportunity to become acquainted with each other. Every effort is made to please and all friction is sedulously avoided and whether verbal or not, there is a tacit agreement to have that respect for the feelings and opinions of the other that is demanded for their own. They truly believe a marriage certificate

will transform the commonplace into the ideal, and that is required to make the home happy, the world beautiful and life desirable. If this mental attitude and environment could be maintained domestic infelicity would no longer be a curse to humanity; but right here another factor should be taken into account (which they never knew, or, knowing are prone to forget) that of environment. The thinking world has already discovered that fear and hope, love and hate are powerful operatives in the realm of nature. Every one knows or should know that the only way to keep the body performing its proper functions is to contrive to keep the soul (mind) serene. And how few there are who will deny that they are affected, largely and constantly, by the action of mind in the matter about them—by the action of mind relieved of the earthly matter which only revealed it to the external vision.

Unmindful of the law of cause and effect external aid (statute law) is invoked to insure mundane blossom and what is the outcome? In the vast majority of cases the sexual repression, forced on them by the prudish ignorance of a gullible public, is replaced by a torrent of passion that tears away the mask of conventionalism and the hitherto amenities of life are dominated by the feeling of exclusive ownership. The honeymoon over, the silken tie becomes a galling fetter, worn by some in the hope of regaining the sympathy, confidence and affection so lavishly bestowed in the past, but too often worn as a gilded chain in order to gratify a morbid appetite for ostentatious display of power and place in society.

Action and reaction is the law of life, hence every intrusion upon a natural, constitutional and inalienable right—the right to own one's self—brings its own reward. Regardless of this fact husbands and wives alienate each other's affections by meddling with the private concerns of the individual, by injudicious attempts to harmonize irreconcilable antagonisms, and making demands upon each other. In nine cases out of every ten these demands are for that which under normal conditions there could be no such demand for; each would involuntarily supply the needed demand if within their power to do so; hence a *demand*, of any kind, is an intrusion upon personal rights and if persisted in is sure to become an irritant. Anything short of that liberty which proclaims freedom to give or withhold, to accept or reject is an intrusion upon human rights, hence any deviation from this principle, whether in marriage, or the free union, is the entering wedge to distrust, envy and strife and when aggravated beyond the powers of endurance of the individual buries love between the two so deep that Gabriel's horn will fail to arouse it from its deadly embrace.

Observation and experience teach us that many couples, at marriage, are mentally and temperamentally adapted, and for a time life is a joyous stream unfolding the angelic side of human nature, lifting them higher, making them better; then the unknown factor—change—change of the mental status and with it a higher ethical standard supervenes, and if the companion does not keep pace a gulf is irrevocably established between them. To bridge this gulf requires more wisdom, tact and perseverance than is at the command of the average individual, and the parties separate, settle down into a state of armed neutrality, or fight it out as relentless foes.

However crude these premises and conclusions there can be no denial of the fact that, marriage under state regulation and church sanctification has been weighed in the balance and found wanting, hence I have the right to infer that the theory of one man for one woman and vice versa is successfully contradicted by the fact that the majority of widows and widowers do, or, would marry again, and every virile adult has entertained sympathetic and affectional emotions towards one, two, or more of the opposite sex.

JAS. W. ADAMS.

Home, Washington.

Books Worth Reading.

How to Enjoy Matrimony, or the Monogamic Marriage Law Amended by Trial Expiration Clause, by Rose Marie. The Abby Press Publishers. 114 Fifth Avenue New York.

This little book of ninety-seven pages is intended to show that a trial limitation to the marriage contract would prevent the need of divorce, and would prevent also a large part of the crime and miseries of life. The following paragraphs epitomize the manner and scope of the book:

A large percentage of husbands and wives are happily released when death's cold hand separates them. The graveyards are the regions where the broken-hearted parent and neglected children are stowed away. The heartless wretches who have obtained their release by years of persistent neglect and cruelty are not within the grasp of the law.

Brutality of the mind, tongue, and muscle are granted in holy wedlock, Since the contract is indissoluble, there is no complaint.

There are more deaths from starvation of the heart than of the stomach in this white slavery. "Indissolubility the cause" should be carved on many a tombstone instead of an eulogy.

If dissolubility of the marriage ties were possible without scandal and without litigation, fifty per cent. of the present connubial fetters would be severed upon short notice. This would not alone relieve many of silent heart-breaking burdens, but would be the means of creating more happiness than divorcees ever do enjoy in the course of time.

The trial expiration clause amended to the monogamic marriage law would eventually exterminate moral depravity, intemperance, narcotism, degeneration, violent disposition, self destruction, some of the diseases and crime in many forms.

* * *

Twentieth Century Conduct—by Charles Wallace Silver. A book of 528 pages filled with the observations and experiences of a man who does his own thinking and who is not afraid to tell what he thinks. Here are a few of his conclusions, after giving a multitude of illustrations drawn from life as he saw it in many lands and climes; page 417:

Society is purely a desperate flirtation with the sex question.

Church organization is a social combination of greed and of vacuous forms and creeds with tentative moral conditions.

Prosperity is a diversion of the minds of people from strikes and labor unions to wars, artificial patriotism and Pecksniffian religious ostentation.

Commercialism is the degree of practical greed which varies in price and margin of profit according to the impudence, gusto of money power and the facilities for traffic in the sexuality of inferior races and peoples.

Colleges are largely stultifiers of genius, promoters of inflated vanity and producers of freaks of law, medicine, theology and politics.

His opinion of the medical profession and practice may be inferred from this paragraph, found on page 52:

"So far as pharmacies are concerned a look at one of them with all manner of fake proprietary articles with so-called scientific names is enough, when taken in connection with their advertisements, to produce all manner of fearful and dread diseases. It is only because we know that they are mostly fakes we are so little affected by the sight of them. Every pharmacist knows how the doctors humbug their patients to secure a fee and to satisfy the patient's morbid desire for medical attention. In the scientific hygienic hospitals it would be interesting to note how many cures are affected by medicine, how many by kind nursing, how many by better mental surroundings. In the case of failure to cure or of death it would be more interesting to know what percentage of failures or deaths was caused by doping with medicines, what percentage was caused by fear produced by modern medical advice, or by fear caused by patent medicine advertisements or by sanctimonious fear inculcated by parents or pastor, or inherited. In the case of institutions for the insane, on the scientific plan, the same queries apply more forcibly and the remedy of mental therapeutics is more available than any known remedy."

The foregoing books may be ordered through this office. The price of "Twentieth Century Conduct" is not given, nor that of "How to Enjoy Matrimony." The latter can perhaps be had—cloth bound, for fifty cents and the former—a large and very substantially bound book, is probably sold for $1.50.

M. H.

Freedom of conscience, unless it means freedom of the individual conscience, means nothing, for there is no such thing as a collective or corporate conscience.—*Sentinel of Liberty.*

We lie to our children in the interests of morality.—*Grant Allen.*

Lucifer, the Lightbearer

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Sentenced to Die.

"An eye for an eye, a tooth for a tooth, a life for a life." "Whoso sheddeth man's blood by man shall his blood be shed." This is the LEX TALIONIS—the law of retaliation; the law of revenge; the law by which savage man in all ages of the world has been governed.

Under this law Leon Czolgosz the slayer of William McKinley, has been sentenced to die on the 28th day of this present month. If this sentence is carried out it will show that the doctors of law in New York have not progressed beyond the ethics of savages; and all who approve the sentence of death will show that they, too, are savages at heart.

They tell us that Czolgosz had a fair trial; that he had the benefit of able counsel, and now nothing can be done but to "let the law take its course"—that the "majesty of the law" must be vindicated and justice must be satisfied. In thus speaking we show ourselves the legitimate children of savages—with crude, immature minds. We speak as though "the law" and "justice" are realities, personalities, like unto the paternal despots of the old world, whose personal honor must be guarded and whose anger must be placated by sacrifice.

If we were really sane and rational we would say: McKinley is dead; nothing we can do will bring him back to life. To kill the man who killed him will do no good; there would then be two murders instead of one. Reason and experience teach us that like produces like; that killing produces more killing. That the fear of death does not prevent men from becoming murderers. That killing—except strictly in self-defence, is a mania, a self-repeating mania, and that hence the only rational way to prevent future murders is to STOP KILLING, and stop it NOW!

I have all the while maintained that Czolgosz is insane, or was insane when he shot McKinley. His statement in court when sentenced to die, confirms that view. Here is the report, and inasmuch as the trial was public we may reasonably presume that this report of what the condemned man said is approximately correct:

"Tell the people I am sorry I did it. It's too late to do me any good to say this now. So you may believe it. It was a mistake. It did nobody no good. I can't see why I thought it right to shoot the President. What I said to the judge in Court today is true. There was nobody with me. One thing more I want to tell you. I would give my life, if it was mine to give, if it would help Mrs. McKinley; that is the saddest part of it. But what's the use talking about that now? The law is right, it is just, it was just to me and I have no complaint, only regret. I don't know where I got my ideas. I got an idea and thought it was right, now I know it was wrong. Well, I have done all the harm a man could. It's no use talking and it will soon be over. That is all the consolation."

"There was no one else but me. No one else told me to do it, and no one paid me to do it. I was not told anything about that crime and I never thought anything about the murder until a couple of days before I committed the crime."

When Czolgosz says he doesn't know why he did the shooting he acknowledges that his act was that of an unsound mind, an irrational mind. If to plead the "baby act" would help him out of his trouble we might suppose this plea to be insincere, but the prisoner seemed fully aware when making it that it could do him no good.

His talk in court confirms the view that Czolgosz is a Christian, in theory at least, and not a rationalist—not an Anarchist, since all philosophic Anarchists are rationalists. He speaks as a "penitent" before his "confessor," as one who hopes for the forgiveness at the bar of "heaven" which he now knows the courts of earth will not grant him.

NO ONE BUT HIMSELF.

His statement, in view of certain death, confirms the oft repeated accusation that the reports in the papers that the assassin implicated Emma Goldman and others, are wholly false, made for the express purpose of inflaming the popular mind against the teachers of Anarchism. "I don't know where I got my ideas," gives the lie direct to the statements of Chief Bull—a very appropriate name it would seem—that he had important evidence implicating the Chicago Anarchists and others. If this typical Bull, and the editors who helped him to create the furore against all Anarchists, had any sense of shame they would at least make an humble apology for their egregious mistake—not to say criminal blunder, since, besides causing the imprisonment of more than a dozen innocent persons it came perilously near resulting in their death by mob violence. But a proper and normal sense of shame is not to be expected in this case.

There is great satisfaction, however, for all lovers of liberty and justice in this speedy vindication of the innocent and falsely accused, by the prisoner himself, who is of course the most important witness in the case of the police and the newspapers against Anarchy and the Anarchists.

Much more might be said in comment upon this text, but our space is full. M. H.

"The Ultimate of Anarchy."

The power of the press—especially the daily press, since a large part of the people read no other, is probably greater, for good or ill, than any other single agency. Of the great Chicago dailies the "Chronicle," classed as "Democratic Independent" by its friends, has seemed most fair and rational in its treatment of Anarchism and the Anarchists, so-called, and for this reason I have quoted more frequently from its columns than from any other, and now to show how far off the mark the fairest and apparently the most honest and honorable of these dailies can be, when defining Anarchy and its objects, I herewith insert the first half of

the leading editorial of last Friday's issue—September 27. Under the head, "No Legislation Needed," The "Chronicle" says:

A law journal has discovered a reason why congress should legislate for the protection of the federal executive and other officials charged with responsibility under the general government.

It is that the Anarchist dreads nothing but death and that in certain states the penalty for willful murder is only imprisonment for life. Had President McKinley been assassinated in any of those states his assassin could not be subjected to the death penalty, and, by inference, an adequate lesson would not be taught to those inclined to like crime.

It is erroneous to assume that the Anarchist dreads nothing but death. To the Anarchist reason is wholly wanting. There is no starting point from which a sane mind can proceed with an Anarchistic mind to the end of a logical argument upon any subject.

The fundamental proposal of the Anarchist is that there shall be no government on earth. The word "anarchy" comes from the Greek. The "arch" part means government or rule; the prefix "a" is privative and the combination signifies "without rule."

Every human being who adopts this fundamental believes that he or she has a natural right to do anything and everything he or she believes it right to do. There is to be no other standard, moral or legal.

Brought down to practice, it means that should A and B enter each upon a path broad enough for only one each would have the right to throw the other down the abyss if the path happened to be between mountains and they approached each other from opposite directions or either undertook to catch up with and pass the other. How shall sanity argue with insanity?

Annihilation is the ultimate of Anarchy. Were its professors logical they could annihilate themselves. If they were generous they would leave life, liberty and the pursuit of happiness to their fellow men who find existence precious and its responsibilities binding.

These paragraphs show as plainly as words can express, either that the editor does not read the literature of philosophic Anarchy or that his object is to mislead his readers.

To show what the logic, the "ultimate," of Anarchy really is, let any impartial investigator read the pamphlet "Thomas Jefferson," by the late Gen. M. M. Trumbull of this city, in which pamphlet it is clearly shown that the author of the Declaration of Independence was an Anarchist—in theory though he found it impracticable to carry out his theory in practice. The world of mankind was not yet ripe for the adoption of the highest and best in the science of human government, which highest and best is well stated in the definition of Anarchy given by the "Century Dictionary," namely:

"A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty."

The world was not ripe for the practicalization of Anarchy in Jefferson's time and the privileged classes—the political leaders, the clergy and the lawyers, have taken good care since then to make Jefferson's maxim, "that government is best which governs least," still more impracticable if not impossible.

"ANNIHILATION THE ULTIMATE OF ANARCHY."

Does any man in his right mind believe such talk? It is because the logic of Anarchy is the exact opposite of this and because Anarchy is the only cult that leaves to all the right to "life, liberty and pursuit of happiness" that causes it to be so thoroughly hated and misrepresented by its enemies. The ultimate of Anarchy is well expressed by Herbert Spencer in his Date of Ethics, wherein he says:

"Each has the right to do as he pleases so long as he invades not the equal right of others;" the practicalization of which ethical maxim would remove all necessity of government of man by his fellow man, and this again discloses the true inwardness of the hatred and misrepresentation of Anarchy and Anarchists as now voiced by the press, the pulpit and by all the agencies controlled by the machinery of church and state, including, of course the public schools.

ANARCHY AND THE DEATH PENALTY.

If the "Chronicle" had said "It is erroneous to assume that the murderer dreads nothing but death," and that hence the infliction of the death penalty would not tend to lessen the crime of murder, he would have talked rationally. But because an ignorant, uneducated man—uneducated except in the lore of the Catholic church whose record is one of murder and assassination since its organization as a church, because this product of bad heredity and environment, unknown to Anarchist societies, suspected of sinister designs by those to whom he tried to introduce himself as a friend of Anarchy—because this man, Leon Czolgosz, whose brother declared him to be "too lazy to read and study," chose to seek notoriety by killing the President of the United States, the whole country goes insane with rage and fear lest their government and institutions are all to be destroyed and its privileged classes deprived of their right to rob and murder their fellowmen according to law!

M. H.

Another Arrest.

Letters from Home, Washington, inform us that three men, Messrs. Govan, Adams and Larkins, have been arrested on the charge of sending obscene matter through the mails, the offending article being an extract from the pamphlet called Prodigal Daughter or the Price of Virtue. Hitherto the reports are so meager that no definite statement can be made at this writing. Before another issue of Lucifer we shall probably be in possession of the exact statement of facts.

Send Us Names.

Lengthening nights and shortening days again invite to reading and reflection. We have a large accumulation of surplus Lucifers that might be doing missionary work among those whose minds have hitherto been cramped and enslaved by old-time superstitions. Recent public events and recent utterances of the leaders of public opinion have stirred many of these indolent minds to do a little thinking on their own account. A few judiciously selected names from each of our subscribers and readers will help us greatly in putting Lucifer's educational work where it will be appreciated. Please send them at once, and if the spirit moves to send a few stamps to help defray expense of wrapping and mailing such help will be thankfully received but the important thing is to get the names, and get them now.

From My Point of View.

Mr. H. L. Green, editor of the "Freethought Magazine," kindly recommends that "Anarchists and Free Lovers," including Lucifer, be deported to some island in the Pacific where they shall be compelled to remain "and no schools, prisons, hospitals, or any other institution established by law or allowed there," and that there shall be no government whatever. Also that a commissioner be sent there once in three months "to see that this law of the United States government is strictly lived to."

This is a brilliant idea; but is not original with Mr. Green. For many years Freethinkers have been advised to "get out" if they do not like our Christian government. As Mr. Green takes so kindly to the idea, perhaps he will agree to go to a free thought island, together with all the other freethought editors, lecturers, and agitators whose ideas are not in accord with those of their Christian neighbors. Why should Mr. Green and his fellow-denouncers of the Anarchists remain here and attempt to keep the Bible out of the public schools, agitate for the taxation of church property, etc.? No doubt funds would be forth-

coming to buy an island and transportation for Mr. Green and his sympathizers. Of course we would miss them, for self-government in religion is the first step toward self-government in all things, and Mr. Green's work is quite as useful as the primary department in any school Nevertheless we would not stand in the way of his practicalizing his scheme, for we believe in individual initiative—and others would arise to do Mr. Green's work after he is gone.

* * *

In these days when the Anarchist hunt is on at full cry, there should be some way of distinguishing the Anarchist from his neighbor. Who is the Anarchist? Is it he who criticises existing institutions? Who has not done so? Is it be who advocates violent, illegal methods of punishing wrong-doing? Then are there few, indeed, who are not Anarchists, and those making the loudest outcry against Anarchists are the most lawless.

Is the Anarchist one, as we claim, whose first rule of conduct is to attend to his own business, to exercise self-control that he may not invade the right of his neighbor to attend to that neighbor's own business? Then truly are there but few Anarchists. But only through cultivating the true Anarchistic, non invasive, self-governing spirit can come "peace on earth, good will toward men."

* * *

Must Mark Twain be "stamped out" as an Anarchist? In "A Connecticut Yankee in King Arthur's Court" (page 163 and 164) he says: "For it could not help bringing up the un-get-aroundable fact that, all gentle cant and philosophizing to the contrary notwithstanding, no people in the world ever did achieve their freedom by goody-goody talk and moral suasion; it being immutable law that all revolutions that will succeed must *begin* in blood, no matter, what may answer afterward." Mr. Twain may be correct in his statemeat in regard to the past; but it does not necessarily follow that we shall not attain anything by peaceful methods in the future. It is to be hoped that we shall grow more reasonable and less violent as the race developes from childhood to maturity. Two wrongs cannot make a right; two blows do not neutralize each other.

L. H.

Notes From the Picket Line.

CRANKS AND DEGENERATES.

Occasionally a paragraph appears in the great dailies that shows a disposition to look for the remote and primary causes of acts such as that of Leon Czolgosz. The following from a Chicago daily—the "News" I think, is in point:

"Cranks and degenerates cumber the earth. They are an evil heritage that must be eradicated by justice and wise teaching under the new civilization. They may even have their uses in turning the nation's thoughts away from the material things to the problems revealed by their deformed intellects, drunk with the dregs of ancient wrongs."

Yes, if people would fight causes more there would be less need to look after their effects. From what we know of similar cases, is it not more than probable that the conjugal or home life of the mother of Czolgosz was such as to cause her to transmit homicidal traits to her offspring?

MILITANCY, COMMERCIALISM, INDUSTRIALISM.

The poem on first page of this issue, though faulty as poetry, is prophetic of the time when wars of all kinds,—including wars among the workers themselves, shall cease. At present militancy and commercialism mean much the same thing. They go hand in hand. The generals of the armies of invasion in the Philippines say, "we must hold the Philippines, all of them, because of their commercial as well as strategic advantages." Even industrialism means war.

Poets are prophets of the future, rather than truth-tellers in regard to the present. An instance of this is seen in the selected poem in last week's Lucifer, in which the writer speaks of Italy as being "Free at last from the sacerdotal clan; undoing the crimes of the brutal past—Lo this is Italy under Man!" the plain hard, prosaic fact being that few countries if any, on the globe are so completely under the yoke of priest-craft and king-craft today as is the "smiling land where the Tiber flows."

WHO LIES?

H. S. Canfield writing to the "Chicago American" from Buffalo, New York, Sept. 23, said the face of the assassin as he sat in the dock awaiting his trial and sentence, gave the lie to the statement of Isaak and Fox that Czolgosz impressed them as a "spy," when seen by them in Chicago. Canfield thinks Isaak and Fox are deliberate liars, and Czolgosz a much injured man, by such imputation.

Let us see: If Czolgosz had been a true friend to Anarchy and Anarchists, why should he try to involve Emma Goldman and her work in the odium and the peril consequent upon his attempt to kill McKinley? If he had been, as suspected by Isaak, a traitor and a spy he could not have served his purpose better than to kill McKinley and say Miss Goldman prompted him to the act.

The trouble with Canfield is that he belongs to that class of human parasites known as "space writers" on the great dailies. He gets paid by the space, by the number of inches, he can fill with matter that will tickle the unreasoning masses and bring patronage and money to the publisher. Like the paid lawyer he uses his brain powers for the fee he is to get if he wins the case of his client.

Just now Canfield knows that the populace is hungry for blood; stirred to madness by the inflammatory appeals of the clergy and the subsidized organs of plutocracy and of imperialistic power—who all know their privileges would be gone if every man could be his own priest, his own lawyer and governor, such articles as that of Canfield are eagerly welcomed, and, inspired by them, such leaders of Chicago society as Pearce, Weinland and Meyers called loudly for volunteers to hang the imprisoned Isaak, Fox and others, against whom nothing whatever had been proved.

Again I ask, "who lies?" and if in answer to these appeals to lynch law the mob were to hang innocent prisoners, who is it that would be morally responsible for their death?

EDITORIAL COURTESY.

"Office of 'Freethought Mazazine,' 213 E. Indiana St. Chicago, Ill., Sept. 24, 1901.

"Editor Lucifer, Gents:—For reasons which it is not necessary for me to state I wish to discontinue the exchange of our publications. Yours &c. H L. GREEN."

As this request is the first and only one of its kind received by us in our twenty odd years of journalistic experience I think it well to make a note of it, and to say to our brother editors everywhere that if for any reason they wish to discontinue exchanging their papers for ours they will oblige us by stating their reason for so doing. We aim at excellence if not perfection in our work, and one of the most important aids to the attainment of excellence is contemporary criticism. We want to know our faults, so that we may correct them.

Speaking for myself alone I regret this unneighborly move on the part of Neighbor Green. The "Freethought Magazine" will be missed from our exchange table. Notwithstanding differences in views between its editors and ourselves we have found much to commend in its pages. Many of its best contributors are writers for and earnest supporters of Lucifer. The ultimate aim of both publications is, presumably, the same—the advancement of human happiness through the removal of ignorance and error. Then why should we not be mutually helpful?

As well as I now recall, the request for exchange came from Mr. Green himself, some fifteen years ago or more, and when prison bars he asked for my photo and the privilege of reproducing it with a sketch of my life, in his magazine; frequently has he asked us to advertise and handle his pamphlet literature, and once he called in person to arrange for that purpose—all of which requests we have honored, in a spirit of co-operative and neighborly good will.

But while much preferring good fellowship an al exchange with all men, Lucifer will probably survive the deprivation of the accustomed visits from the "Freethought Magazine." The world is wide, and all men are not built alike. For myself I should welcome exchange with a magazine edited and published by the Roman Pontiff, the "King of the Cannibal Islands," or even the fabled "Prince of Darkness" himself. I would like, for instance, to know whether the climate of *hades* has not become more temperate since the times of Eusebius, John Milton or Dante. Then I would willingly "Ex" with Prince Michael, Beelzebub's ancient adversary, and learn, if possible, whether there have been any recent insurrections inside the "jasper walls," or whether some half-crazed malcontent has not attempted to assassinate Heaven's paternalistic and partialistic ruler.

Well, Good-bye, Neighbor Green. Personally I wish you well, whether you choose to travel the broad gauge route that leads onward to universal brotherhood, or the narrow gauge line backward to the camps of the suppressors of thought and of speech—again, Good-bye.

M. H.

Helen Wilmans, the Mental Science healer, editor of "Freedom," Sea Breeze, Florida, is having a little experience with the postal department. She, together with C. C. Post, her husband, and C. F. Burgman, her son-in-law, were arrested charged with fraud. They were released on bond, their case being set for trial in November. Now the department at Washington has ordered Mrs. Wilmans' mail held, pending investigation. "Freedom" is still published weekly. The "fraud" with which she is charged consists in her claim to cure diseases by "mental treatment."

In the meantime, the bones of "St. Anne" and other Catholic miracle workers, as well as countless other religious faith cures are doing a rushing business, unmolested by our guardians at Washington.

Appearances.

The world is still deceived with ornament.
In law, what plea so tainted and corrupt,
But, being season'd with a gracious voice,
Obscures the show of evil? In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?
—*Shakespeare, "Merchant of Venice" Act 3, Sc. 5.*

ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

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TO MAN.

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Ere the soul came shining into prehistoric night,
Two-fold man was equal, they were comrades dear and daring,
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Ere the soul was born and consciousness came slowly!
Ere the soul was born, to man and woman too,
Ere he found the Tree of Knowledge, that awful tree and holy,
Ere he knew he felt, and knew he knew.

Then said he to Pain, "I am wise now and I know you!
No more will I suffer while power and wisdom last!"
Then said he to Pleasure, "I am strong, and I will show you
That the will of man can seize you, aye, and hold you fast!"

Food he ate for pleasure, and wine he drank for gladness;
And Woman? Ah, the woman! The crown of his delight!
His now—he knew it! He was strong to madness
In that early dawning after prehistoric night.

His,—his forever! That glory sweet and tender!
Ah—but he would love her! And she should love but him!
He would work and struggle for her, he should shelter and defend her—
She should never leave him, never, till their eyes in death were dim.

Close, close, he bound her that she should leave him never!
Weak still he kept her, lest she be strong to flee;
And the fainting flame of passion he kept alive forever
With all the arts and forces of earth and sky and sea.

And ah! The long journey! The slow and awful ages
They have labored up together, blind and crippled, all astray!
Through what a mighty volume, with a million shameful pages
From the freedom of the forests to the prisons of today!

Food he ate for pleasure, and it slew him with diseases!
Wine he drank for gladness and it led the way to crime!
And woman? He will hold her—he will have her when he pleases—
And he never once hath seen her since the prehistoric time.

Gone the friend and comrade of the day when life was younger,
She who rests and comforts, she who helps and saves;
Still he seeks her vainly, with a never-dying hunger—
Alone beneath his tyrants, alone above his slaves!

Toiler, bent and weary with the load of thine own making!
Thou who art sad and lonely, and lonely all in vain!
Who hast sought to conquer Pleasure, and have her for the taking
And found that Pleasure only was another name for Pain!

Nature hath reclaimed thee, forgiving dispossession!
God hath not forgotten, though man doth still forget!
The woman-soul is rising in spite of thy transgression—
Love her now—and trust her! She will love thee yet!

Love thee! She will love thee as only freedom knoweth!
Love thee! She will love thee while Love itself doth live!
Fear not the heart of woman! No bitterness it showeth!
The ages of her sorrow hath but taught her to forgive!

—*Charlotte Perkins Stetson.*

A main difference betwixt men is whether they attend to their own affairs or not.—*Emerson.*

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Freedom in Love.

[The following questions and answers thereto, are given as part of a public discussion at one of the sessions of a convention of "German women in Frauenstadt," as reported in a paper called "The Pioneer." Though written nearly fifty years ago there are probably many persons living now as then who are as ignorant of the real aims of the advocates of Freedom in Love as was the man named "Old Morality," and while there are a few social reformers who can now answer objectors as well as did Julie Vom Berg, the greater number are often puzzled for suitable answers. To all such I would say that Karl Heinzen's book is one of the best yet written on the subject of woman's right to self-ownership and the great wrong that is done to her and through her to the whole race of humankind, by the denial of that primal right. The second part in particular, of this work, recently translated for the first time into English, gives points of value especially interesting to those who were so fortunate as to read "The Rights of Women and the Sexual Relations" when first published. M. H.]

MR. MORALITY—One of your resolutions demands the free, unrestrained contraction and dissolution of marriage. Is that not merely another way of saying "free love?" I am astonished to see German women make a demand which even among American women has called out disgust. What would it lead to, if it were left to the option of every woman to run away from her husband as soon as he had crossed her whims, and offended her sensibilities in any way, or as soon as another one pleased her better? What would become of feminine dignity and virtue if our women could rush into the arms of another man every day? Indeed, what would become of marriage, and love, that divine theme of our songs, if all were chasing after sensual pleasures in perpetual change? Think of the moral anarchy that would be the inevitable consequence of your new institution. I must confess that I am horrified, and can hardly believe it possible that the moral sense of our German women can be put to shame by men.

JULIE VOM BERG—The gentleman's objections, which so pathetically appeal to our conscience, and are soanxiously concerned about our dignity, are most welcome. They give me an opportunity to speak openly on this subject, which even in this country is still treated with the most unbecoming prudery, and the most senseless reserve. I do not know the gentleman whom I am to answer. He need not take my remarks personally—they are aimed at the masculine world in general.

I begin with the declaration that I advocate "free love" completely and decidedly. But the expression is incorrect

and ought to be "freedom in love." Indeed, can any other kind of love exist except free love? Can love be commanded or forced? Something of this sort seems hitherto to have been in the minds of our philosophers of love, who have learned their philosophy in Constantinople or Utah apparently, and who can let a slave pass as their beloved. Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than love. Love and free love are therefore synonymous. It ought not to be necessary to talk of free love, any more than of wet water, or hot fire. I might, however, conceive of love as not free in the sense that the feeling, the necessity, the passion that unites two beings, binds them completely, destroys their free will, turns them irresistibly away from everything else. But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice, by external force, than it will require external bonds to insure its permanence. A man and woman who do not love each other ought not to be united, or where they are united, they ought again to be separated; a man and woman who love each other ought not to be kept apart, and they need no external force to remain together. This is the simple statement of what I understand by freedom in love, which is the only means of securing what has now become so rare—a true marriage and happy family life. Let him who does not agree with me have the courage to postulate the opposite and declare, that those who do not love each other ought to be united, and to be kept together by force, and those who love each other ought to be separated and to be kept apart by force—both in the interest of humanity and human happiness!

Although no man in sound mind dares to make such a demand, it seems, in practice, to be the guiding principle almost everywhere. If all the considerations, whose slaves men are nowadays, would suddenly drop for only a period of twenty-four hours, not ten of the so-called marriages would exist next day. For married people and their progeny the consequences of the existing relationships of force and prostitution are truly appalling. But this same society, especially the male portion of it, never wearies of pronouncing their anathemas on freedom in love. "Free love" is a word of terror, but free prostitution has become a social institution, which is approved inside and outside of marriage by a legal license. And shall I tell you why men condemn freedom in love? Because it would be the death of freedom in prostitution! Our male teachers, who can discourse so wisely on our nature, nowhere show their incapacity to judge of our nature more than in their anxiety that freedom will lead us whither it has led them. Give woman freedom, and she will love according to her own tastes and emotional needs; give man freedom—he already has it—without giving it to woman, and he will prostitute himself according to his habit. Prostitution does not proceed from woman any more than slavery does from the slave; as the latter must be charged to the oppressor, so the former must be charged to man. "Free love" for woman signifies the end of prostitution, just as free self-determination for the slave signified the end of slavery.

"Press-Writers Notes," by the Secretary, A. C. Armstrong, Dorchester, Mass., are again crowded out together with much other valuable matter now in type. While commending the Press-Writers for advertising and helping the radical work of Lucifer, "Discontent," "Free Society" and other journals, I would suggest that they seize the present moment to get in their say in behalf of Freedom of Speech and of Press, and also to show the wickedness of taking a life for a life—as in the case of Czolgosz. M. H.

Who Are Anarchists?

"I have sympathy for any man who is the victim of such an attack," says Eugene V. Debs in an interview published in Terre Haute "Gazette," "because I am opposed to shedding human blood. But I have no more sympathy with President McKinley than I have for the innocent victims who were shot down by the New York militia at Buffalo a few years ago or the inoffensive miners who were trudging along the highway of Lattimer and were riddled with bullets in the name of law and order. I am opposed to the killing of any human being purely upon moral grounds and this applies to the assailant of Mr. McKinley as well as to his intended victim.

"Who would not a thousand times rather be the victim than the assassin in such a case? Both are creatures of circumstances, and mysterious as it may appear, both fulfill their destiny.

"The talk about throttling Anarchists and suppressing Anarchy is simply the ebullition of the hour and a waste of breath. Where shall the line be drawn and who shall draw it? There is a very large class in this country who regard Hearst and his papers as Anarchists and only yesterday this Morgan of Journalism was burned in effigy in his native state.

"And when it comes to respect for law, the poor misguided and much hated Anarchists are models of innocence compared to the great trusts and corporations that trample all law under foot with impunity and so manipulate business and industry as to bring suffering, misery and death to thousands, each of which in its own small circle is as great a tragedy as the assassination of the president of the nation.

"These are the Anarchists, who menace this country and its institutions; and just now they are filling the air with their professions of patriotism, loyalty to the flag, sympathy to the president, while behind it all they shift their own responsibility and 'hide a smiling face.'

"As long as society breeds misery, misery will breed assassination. Every now and then the poverty and desperation in the social cellar will explode in assassination at the sumptuous banqueting board on the upper floor.

"King Humbert was slain by a half-crazed creature who was born of prostitution and from boyhood the victim of poverty and all its attendant social crimes. The way, and the only way, to end Anarchy is to cease producing it. Sympathy for its victims, while creditable to the human heart, does not mitigate the evil.

"When it comes to carrying out the policy now so vigorously demanded there will be a lively time for the people, including those who propose to reform the world in a day by destroying the Anarchists who are simply the products of their miserable environments.

"It so happens that it is always the other fellow who is the 'Anarchist.' Judge Woods regarded me as one, and I had to take his word for it. If Anarchy so-called, about the meaning of which there is a world of difference even among the wisest of men, is to be destroyed by force then there will be no one left to write the story of the self-extermination of the human race.

"What country breeds the most Anarchy? The most tyrannical and repressive. What country the least? The nearest free and untrammeled.

"In the last two presidential campaigns, William J. Bryan was almost daily denounced in the editorial columns and pilloried by the cartoonists of the leading newspapers of the country, as an Anarchist. According to the new theory he ought to be deported to some Devil's Island.

"What stump orator of the side opposite Judge Baker would like to have that distinguished jurist decide whether or not his impassioned political invective on the eve of election was Anarchistic, and, if so, if he was to be exiled for life from his native land.

"The attempt upon Mr. McKinley, deplorable as it is, will prove a blessing in disguise if it teaches the lesson that while there is injustice at the bottom, there is no security at the top.'

Emma Goldman Denied a Hearing.

It is a principle in law, as well as in justice, that the accused shall be heard in his own defense. This principle, however, is absolutely ignored by the Chicago city officials in dealing with Emma Goldman. She was arrested without warrant, held a prisoner for three weeks' and then, no evidence being found against her, was simply discharged without trial or a hearing. But the police and press are determined that the people shall believe her guilty, and to that end are trying to prevent her obtaining a hearing anywhere. A hall had been engaged for last Thursday night, and she was announced to deliver her lecture on "Modern Phases of Anarchy." This was the lecture which the Buffalo Chief of Police claimed influenced Czolgosz to kill McKinley. The absurdity of that accusation must be manifest to every one who has heard the lecture, for it is simply a cool, calm resume of the history and tendency of Anarchism, and so far as it deals with methods at all, deprecates the use of violence. Miss Goldman's strongest defense is the lecture itself. Did the police know this? Possibly not; but if they or Mayor Harrison had been sincere in their effort to promote justice they could doubtless have become acquainted with the nature of the lecture before it was delivered.

After all, the futility of repressive methods must be apparent to every one but the most prejudice-blinded. I heard Miss Goldman deliver this lecture, last summer, before the Society of Anthropology. The small hall was full; but the audience probably did not exceed one hundred and fifty. She might have gone on for years delievering this lecture to small audiences; but as a result of this persecution thousands will want to hear her where tens would listen before. The authorities may succeed in silencing her for weeks and months, but the law of demand and supply will work, here as elsewhere, and "Modern Phases of Anarchy" will be read, if not heard, by thousands who, but for her persecution, would never have heard of Emma Goldman.

The treatment which Miss Goldman and the other Anarchists have undergone at the hands of the Chicago police brings to mind Æsop's fable of

THE WOLF AND THE LAMB.

"Once upon a time a Wolf was lapping at a spring on a hillside, when, looking up, what should he see but a Lamb just beginning to drink a little lower down. 'There's my supper,' thought he, 'if only I can find some excuse to seize it.' Then he called out to the Lamb, 'How dare you muddle the water from which I am drinking?'

"'Nay, master, nay,' said Lambkin; 'if the water be muddy up there, I cannot be the cause of it, for it runs down from you to me.'

"'Well, then,' said the Wolf, 'why did you call me bad names this time last year?'

"'That cannot be,' said the Lamb; 'I am only six months old.'

"'I don't care,' snarled the Wolf; 'if it was not you, it was your father;' and with that he rushed upon the poor little Lamb and—

WARRA WARRA WARRA WARRA WARRA—

ate her all up. But before she died she gasped out—'*Any excuse will serve a tyrant.*'" L. H.

Women and Modesty.

Are women less modest than they used to be? The answer to that question depends upon how old the woman is of whom you ask it.

If you ask my Aunt Priscilla, who is a maiden lady of what we euphoniously term an uncertain age, she will reply emphatically "Yes."

My Aunt Priscilla always says, at dinner, that she will take a small portion of the upper limb of the fowl. In her whole life she has never done anything so vulgar as going to bed.

She always mysteriously "retires," and when she travels she sits bolt upright all night in her section in the sleeper, with not a pin or a stay loosened, and in the morning she glares in speechless disgust at the brazen females who have enjoyed a good night's rest and who make a hurried flight from their berth to the dressing-room with their hair in curl papers and a silk petticoat flung over their arm.

To her the untrammeled freedom of speech and candid revelations of the toilette of the modern woman are little short of shameless indecency.

If you ask my niece Maud, who plays golf all day with her shirtwaist sleeves rolled up to her shoulder, and who thinks nothing of discussing the symmetry of Jack Quarterback's incomparable legs, if women are less modest than they used to be, she will answer "No."

"Women are less prudish, but not less prudent," is the way she puts it.

One thing is quite certain, and that is that we have a very different standard of modesty from the one that used to prevail.

Nobody can dispute the fact that women do many things now which would have filled the people of fifty years ago with shame and horror, but in which we see nothing to condemn.

Fancy the howl of immodesty that would have been brought against our grandmothers if one of them had ridden down the street on a bicycle, every turn of the pedal displaying a generous expanse of ankle.

Her character would have been blasted for life, yet we are merely disgusted with the prurient prudery of the person who can find anything immodest in the spectacle of a woman riding a wheel.

So far as we can judge in these degenerate days, the old idea of female modesty seems to have been a kind of feeling which a woman threw out, pretty much as a porcupine does its quills at every approach of a stranger.

It was something prickly and uncomfortable and required that she be handled with great caution.

Books had to be censored before she could read them, or she read them on the sly; plays must be guaranteed to be as innocuous as mother's milk, and conversation was maintained on a dead level of platitudes.

To mention any portion of one's anatomy was to bring the flush of shame to the cheek of one of these gentle creatures.

To speak of the plain facts of every-day life, that everybody saw about them, was to shock and horrify, and on the whole we can but think that these paragons of modesty, who saw evil in everything, must have been rather nasty-minded.

* * *

A few weeks ago the students at a co-educational institution in Ohio clubbed together and ordered a handsome cast of the Apollo Belvedere.

When it arrived and the girl students, who were apparently under the impression that Apollo was a Greek swell who wore creased trousers and a three-story collar, found that the statue was clothed only in its own beauty, they emitted shrieks of horror and fled from the room.

Now the nude in art is not immodest. It is only the immodest who find it so, and so far have we gotten from the days when women concealed the limbs of the piano in petticoats that it is genuinely shocking to hear of a class of young girls seeing anything vulgar in a masterpiece of sculpture.

As a matter of fact, modesty is too much of a matter of geography and time and place to admit of any hard and fast rules.

What is proper in one country is improper in another. Neither can any one explain why it is immodest to wear a low-necked gown on the street, but perfectly modest to display yourself in one at the opera, or why a woman will parade the beach at the seaside in a paucity of raiment that would cause her to blush herself to death if caught so undressed in the privacy of her own drawing-room.

Are women less modest than they used to be? The question is an interesting one.—*Dorothy Dix in "Chicago American."*

Any tyrant is willing that people should be free and happy the way he himself prescribes.—*American Sentinel.*

Lucifer, the Lightbearer

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Archism versus Anarchism.

The words ARCHISM and ARCHY are seldom heard or seen in English; "government" or "rulership" being used instead, but now that Anarchism, Anarchy and Anarchist are so generally used and so generally misrepresented it is well to look after the real meaning, the origin and pedigree of these terrible words.

By reference to Donnegan's Greek and English Lexicon we find that they are derived from the Greek verb ARCHEIN, "to be first; to begin; to command; to be a chief or ARCHON"—ARCHON "a leader; a chief." ARCHE—ARCHY—is defined as "the beginning; first cause; the act of leading—hence magisterial rank." To get the derivative word "Anarchy" from this root word the prefix AN, meaning NOT, or privative, is used.

If, then, the Greek words Anarchism and Anarchist are proper to be used in English the parent words Archy and Archism are equally proper, and in order that the two opposing principles, leadership or rulership on the one hand, and equality or freedom from rulers on the other, may be clearly set forth and compared I propose to use the words Archism and Archist, as well as their derivatives Anarchism and Anarchist.

ANARCHISM A NEGATION—NON-INVASION.

From the origin of the words, then, it is easily seen that to be an Archist is to believe in leadership, rulership, or government of man by his fellowman, while to be an Anarchist is to reject rulership or leadership, and leave every man to be his own ruler, his own master, governor or king.

In the true and etymologic sense, therefore, the Declaration of Independence is an Anarchistic document, and the war of the American revolution was simply a rebellion of Anarchism against Archism, or of Anarchists against Archists. The principle that "all men are created equal," with equal right to "life liberty, and pursuit of happiness," means simply a denial of the right of some men to rule other men. To say that the ruler and the ruled are equal as to rights is a flat contradiction in thought as well as in words. The right to life, liberty and pursuit of happiness implies and includes the right of every man to be his own ruler—"to do as he pleases so long as he does not invade the equal right of others," as Spencer puts it.

That this was the thought and the aim of those who threw off the yoke of Britain is easily shown from their writings, and that such was the general understanding of the basic theory of our civil codes, our fundamental laws, is readily inferred from such maxims as "government of the people, by the people and for the people"—"the people are the real sovereigns," etc., etc. This implies, if it means anything, that the people elect their AGENTS, their SERVANTS, to do their will, for to say that they elect their RULERS when they themselves are the rulers, is to juggle with words and to talk nonsense.

In fact, to the best of my knowledge and belief the idea that we elect our rulers is one of comparatively recent origin. Not till after the great civil war, not till after we began to spell nation with a big N, not till the right of peaceful separation had been drowned in fraternal blood, did we as a people begin to talk of our rulers, after the fashion of the governments of the old world.

From the foregoing definitions it is seen that Anarchism is a negation, a denial—a denial of the right of one man to rule another without that other's consent. But every negation contains an affirmation. The denial of the right to rule others is equivalent to the affirmation of the right of every man to rule himself, to own himself and to direct his own acts or efforts so long as he grants to all others the same right.

To put it in other language: Anarchism means non-invasion, while Archism means invasion, unless the subject of rule consents to be ruled.

CZOLGOSZ AN ARCHIST.

If these definitions be correct, then Czolgosz at Buffalo was an Archist, not an Anarchist, as he is said to have claimed to be. In trying to overthrow rulership he invaded the right of the MAN McKinley to life, liberty and pursuit of happiness and he invaded also the right of McKinley's subjects, his voluntary subjects, to have him for their ruler.

To kill a ruler is not to kill rulership, as it has been proved times without number, but to strengthen it manyfold by arousing sympathy for the invaded ruler and indignation against his invader.

If Czolgosz had desired to help Anarchism his act was illogical, ill-advised, foolish, INSANE, inasmuch as the legitimate and necessary result was just what we see—a tremendous accession of power to Archism, to rulership and rulers. If he was and is an Archist in disguise, or if he was hired by Archists to kill McKinley, then his act was rational, it was logical, just as some of the early Christians were rational and logical in their course when they voluntarily sought martyrdom in order to hasten the triumph of Christianity.

* * *

As a means to an end nothing has ever equalled martyrdom of its apostles in order to secure the triumph of an idea, a theory or doctrinal propaganda. It was the martyrdom of Joseph and Hiram Smith, and the driving of their followers into the wilderness, that gave to Mormonism the power and numbers it has since attained. If some zealous anti-Dowieite were to shoot the "Overseer of Zion" in his pulpit, nothing more would be needed to make this newest religious sect one of the most numerous and powerful in Christendom.

Just so with the doctrine of Archism—rulership of man by man. The tiny pocket pistol in the hand of Czolgosz at Buffalo has done more to advance the cause of Archism, of mon-archism, of imperialism, of centralized power, in this country than did all the heavy and costly armaments of war against Spain and against the "insurgent" Filipinos—just as the single pistol ball sent through the brain of Abraham Lincoln by Wilkes Booth did more to make Nationalism (with a big N) a success in the United States than did all the victories of Grant and Sherman on their many fields of battle.

Like McKinley Lincoln was an Archist. He believed in government of man by man. To save the Union, the national government, he became an invader. He invaded the soil of the Southern states; invaded the homes of the people; destroyed their crops, their stores, their mills and left their women and children to starve, besides killing thousands of their men in battle, and when the Southern half of the United States was in a manner laid waste and its regular armies all defeated or captured, then by his own death, more than by any act of his life, was the work of nationalization completed. "The blood of its martyrs is the seed of the church," is as true in the civil and political realm as in the religious.

In thus saying I wish to cast no censure upon the memory of Abraham Lincoln. If it be possible for a lawyer and politician to be a MAN—a true man, an honest man, intellectually and morally so, I think Abraham Lincoln was a man, honest and true. To condemn him for being an Archist would be to condemn myself, for all through the years of blood and terror known as the civil war I too was an Archist. Before Sumpter fell I said, as did Horace Greeley, "Better peaceful separation than a Union pinned together with bayonets—Erring Sisters, go in peace!" But when the "flag" was fired upon I too lost my head. In the name of "patriotism" I joined the Home Guards and later helped to organize a regiment and when I could not go with it, on account of physical disability, I went with the boys—my brothers and cousins, as far as I could; then volunteered to go to the front as army nurse, until I was turned back by the head of the Sanitary Commission at St. Louis, because no civilians were then allowed to pass the picket lines.

A Unionist in a slave state, an abolitionist before the war, I did not believe the forcible liberation of the slaves would be just to the masters or beneficial to the slaves themselves, but having yielded to the "majority" I worked for many years with the Republican party to help it make Archistic "reconstruction" in the South a success, and therefore repeat that I have no words of censure for Abraham Lincoln or for those who with him believed that the Union, the Nation, was of more importance than the lives and property of the citizens, whether "loyal" or "disloyal."

Neither have I a word of censure for William McKinley or for those who with him believe in the "manifest destiny" of the Anglo-Saxon race to rule the West Indies and the Philippines, and to establish an empire on the ruins of the American republic. I simply claim my equal right, as a citizen of the world, to express my honest thought on governmental as well as all other questions, and since my personal observation and experience for more than half a century convince me that it would be far better for us as a people to return to the Anarchistic principles of the Declaration of Independence of 1776, I am willing to "sink my present repute for the freedom" to think, speak, write and publish that thought, paraphrasing Lowell's immortal utterance.

M. HARMAN.

The Social Side of Anarchism.

The advocates of privilege for the few, that is, the defenders of Archism against Anarchism, assume and depend upon the ignorance and prejudices of the masses today, as they have always done. It is a matter of self-preservation with them—preservation of their privileges, and hence no one can blame them for resorting to falsehood. All is fair in war—political and social—even strategy, which is deception or falsehood.

As an illustration, take this incident: In the fall of 1856 I attended a grand rally of the "Democracy" of Indiana at Normanda, Tipton Co., at which the speakers were Thomas A. Hendricks, since Vice President of the United States, and a rising young lawyer since known as Judge Buskirk, of the same state. Of the two Buskirk was far the more eloquent and effective, and to him was given the task of closing the exercises by a fiery denunciation of the aims of the Republicans—"black Republicans," as they were then called. Said he—in substance if not in exact words:

"My friends, if you elect Fremont [the Republican candidate] you will have to accept all the abominations that begin with the word free, including free niggers and free love. This is what abolitionism means, and Republicanism is nothing more than abolitionism thinly disguised. Fremontism means the dissolution of the union of states and, logically also, it means the dissolution of the marriage bond and the reign of universal prostitution. It means destruction of family and of all that is sacred in the home life of civilized men and women. It means that a man shall be free to desert his wife and children whenever he sees a woman more attractive. In short it means a return to the morals of brute beasts"—with much more of the same sort, and the vast multitude shouted its approval of this eloquent arraignment of the social doctrines of abolitionists, as the followers of Fremont were then almost universally called.

Such were the tactics of partizanship fifty years ago, and such they continue to be, as witness the following extract from a leading editorial in the "Sunday Chronicle," (Chicago) of September 29:

> "The world has had abundant illustration of the political nature of Anarchy. Avowedly designed for destruction of all government, its advocates conspire in every part of the civilized globe to slay rulers chosen freely by the people or acquiring their sovereignty by constitutional inheritance. The social side of Anarchy is as loathsome as its political purpose is monstrous.
>
> "The miserable wretch who, having suffered no wrong, real or imaginary, at the hands of President McKinley, sneakingly seized his kindly hand in order the more effectually to assail the chief of a free people avows that he had discarded the religious teaching of his childhood, which was conservative, and had adopted in its place the doctrine of free love.
>
> "This doctrine aims as fatally at the family, the home, woman, the child, as the political creed of Anarchy at all civil institutions.
>
> "The doctrine of free love reduces mankind to the level of the beasts of the jungle as its political dogma of no government degrades mankind to the condition of savages, who are the only human beings without a form of political rule in which some direct and the majority obey."

Judge Buskirk was too intelligent to believe his own words but, as a lawyer pleading for his client, so also as a politician for his party, he felt that SUCCESS must be won—won at whatever cost to truth or fairness. In order to defeat Fremont and Republicanism Buskirk believed it necessary to keep the masses in ignorance. To keep them in ignorance it was necessary to appeal to their prejudices, to their fears, so that they would not be willing to hear or read the other side.

The Buskirk tactics won the day at the polls, and they won also four years later, by a large majority, when Lincoln was elected by a minority vote, to be President of the United States. Not till abolitionism—in name but not in fact—was made a success by bayonet and cannon, by fire and pillage, did it achieve success in any national election, and if left to the untrammeled vote of the white population at the south today, it would share the fate it did when Fremont was defeated and Buskirk's candidate was elected. Nay, more! North as well as South, ignorance and prejudice are dominant among the masses today as they were in 1856, and are relied on by party leaders as much now as then as factors of success at the polls.

ABOLITIONISM AND ANARCHISM THE SAME.

Abolitionism under the name of Anarchism is quite as unpopular north as well as south today as it was fifty years ago. In its larger and truer sense abolitionism means the denial of privilege. It means equal rights for all and special privileges for none. If this were once practicalized there would be an end of archism, an end of rulership, an end of government of man by man except by consent of the governed; and this is Anarchism pure and simple.

Must history continue to repeat itself, from generation to generation and from age to age? The editor of the "Chronicle" is doubtless too well informed to believe what he says about Anarchists and Anarchism, but he knows that the interests of the privileged classes, the Archists, are at stake and that if the Anarchistic principles of the Jeffersonian Declaration of Independence were generally adopted there would soon be an end to the class privileges that himself and his clients today enjoy.

Especially does this statement apply when speaking of the "Social Side of Anarchism," the title given to the editorial in question. It is this side of Anarchism that is most dangerous to the reign of the privileged classes, and hence all these classes join wits and tongues and pens to misrepresent and defame the social Anarchists. No falsehood is too gross, too palpable or too infamous to be used in this case.

As in most attempts, however, of Archists to perpetuate their power there is a modicum of truth in what they say; for instance: "The doctrine of free love reduces mankind to the level of the beasts of the jungle." If the "Chronicle" man had said:

"The doctrine of love in freedom elevates mankind to the level of the higher mammalia in their native forests, and to the level of birds of the upper air," he would have uttered an important truth, in fair and scientific language. The words "beast" and "jungle" have a sinister meaning, and the enemies of freedom well know how to prejudice their readers by using discredited words and phrases. In a state of nature the females of both quadrupeds and bipeds own their bodies, their reproductive powers and functions. This means

FREEDOM OF MOTHERHOOD,

and freedom of motherhood means "natural selection;" it means race improvement; it means perfection of type; it means the absence of deformities, the absence of idiocy, of lunacy, of imbecility, of inequalities and monstrosities such as we find everywhere among human beings where freedom of motherhood is denied by artificial or man-made laws and customs.

From monad upward to man there was and is freedom of the reproductive instinct, resulting in race-improvement, but since man undertook to curb and defeat nature in this regard there has been no improvement, but retrogression instead, so far as type is concerned. It is well known that for symmetry and beauty of form and feature many of the so-called savages excel the self-styled civilized races; or at least they did so excel until depraved and conquered by superior greed and cunning, and by the diseases peculiar to their conquerors.

As a grandly beautiful expression of the working of love in freedom among mankind in the "prehistoric" ages—that is, in what we call the savage era of man's evolution—as compared with what the result has been since masculine man has ruled woman by cunning and physical force, I ask all readers to give a careful perusal to the poem on first page of this week's issue of Lucifer.

OUR ANSWER.

As part answer to the diatribe from which we quote I ask all who have the courage and the fairness to hear and think for themselves, to read the selection from Heinzen's Rights of Women and the Sexual Relations found on first page of this issue.

But lest any reader should say this answer is not sufficiently definite I would say that my understanding of the "Social side of Anarchism" is comprised in one word—FREEDOM!

Or in three words, Liberty with Responsibility—responsibility to self and to child; not responsibility to husband, to magistrate, to Grundy or to a priest-made god, or gods.

My understanding of social Anarchism is that every woman should be free to marry in any way she chooses, but that she should not be compelled to live with a man when she finds she has made a mistake and wishes to correct that mistake.

This means free marriage and free divorce; no taxes or tariffs to pay in either case, unless it be the cost of record when woman wishes to make marriage a commercial or a financial transaction.

Also, that every woman should be free to ignore marriage laws and customs if she so chooses, and that in so doing she should be subject to no police regulation, no penalties of any kind except such as nature herself imposes.

If this means social chaos, then we should remember that "the cure for the evils of liberty is more liberty."

As to duties and responsibilities of fatherhood under Anarchism, our limited space compels postponement to another issue. For the present I close with this addendum to the foregoing:

* * *

The most important of all rights is the right to be born well—physically, intellectually, psychically. This right finds its most impassable barrier in Institutional Marriage.

Inequalities of environment, including industrial, financial and educational advantages and disadvantages, sink into insignificance when compared to inequalities of hereditary endowment.

If men were born with approximately equal endowment of mind and body they would make short work of the laws, the financial and other institutions that now give to some the right and power to rule and rob, and to the masses no option but to OBEY!

Until womanhood awakes to a sense of its responsibility in creating a race of strong, self-reliant, self-respecting FREEMEN, the present relations of master and slave, of rulers and ruled, of exploiters and exploited, of great crimes and criminals unpunished in high places and of swift and often unjust punishment for petty crimes among the weak, the ignorant and defrauded masses—will continue.

M. HARMAN.

Law-Abiding Lynchers,

Now that we are to have a crop of new legislation to punish those who incite to, as well as those who are guilty of violence, it will be well to watch the effect such laws have on the mobs of "respectable citizens" who ignore the law. Of the 3,130 lynchings which have occurred in the past ten years not one of the mobs was composed of avowed Anarchists. "Unity," (Chicago,) pertinently remarks:

"The Chicago 'Tribune' is rendering great service to the science of government in carefully preserving the records of the cases of lynching in the United States. The figures from 1881 to 1901 show a total of 3,130 persons lynched; and of these 51 were women, 1,678 were negroes, 801 white, 21 Indians, 9 Chinese, and seven Mexicans. The high water mark of this wickedness was reached in 1892, when there were 236 put to death in defiance to the law. Although the great majority of this violence was perpetrated in the Southern states, Mississippi leading in the infamous business, there are but seven states not included in the ghastly list. And still the police are frantically hunting for Anarchists and report themselves baffled in the search."

Send Us Names.

Lengthening nights and shortening days again invite to reading and reflection. We have a large accumulation of surplus Lucifers that might be doing missionary work among those whose minds have hitherto been cramped and enslaved by old-time superstitions. Recent public events and recent utterances of the leaders of public opinion have stirred many of these indolent minds to do a little thinking on their own account. A few judiciously selected names from each of our subscribers and readers will help us greatly in putting Lucifer's educational work where it will be appreciated. Please send them at once, and if the spirit moves to send a few stamps to help defray expense of wrapping and mailing such help will be thankfully received but the important thing is to get the names, and get them now.

"FREE SOCIETY" was printed last week, but has not yet been mailed to its subscribers. Technically, when a paper which is admitted to the mails at second-class rates—that is, at one cent a pound—misses an issue its publisher must make application for entering just as if it were a new publication. Ordinarily the first issue is mailed on the deposit by the publisher of a sufficient sum to cover postage at the rate of a cent a copy. This money is refunded if the paper is admitted as second-class. Mr. Isaak was advised by a post office official to send out no papers until a decision should be received from Washington. For further information address A. Isaak, 515 Carroll Avenue, Chicago.

AS NEVER BEFORE, PERHAPS, Anarchism and love in freedom are everywhere receiving attention, judgment, condemnation and execration. Believing this to be a very opportune time to show our colors in regard to these subjects we have devoted this issue almost wholly thereto, and believing also that most if not all our readers could use a few copies to advantage we are ordering an extra large edition. The price will be one cent per copy or ten cents per dozen, for distribution. Shall we have your orders, friends and helpers?

LETTERS: Till further notice letters intended for the eye of the editor may be addressed to him at Bloomington, Illinois care Col. James Freeman. Letters on business, as usual, should be sent to Lucifer, 500 Fulton St., Chicago.

"COMING OF AGE," a brief sketch of the twenty-one years of the life of our paper, together with other interesting matter, is contained in our Anniversary double number. Price, five cents.

Writing of the interest-taker, Ruskin says: "You knock a man into the ditch, and then you tell him to remain content in the position in which Providence has placed him."

VARIOUS VOICES.

G. V. Wretling, Chicago:—I inclose twenty-five cents for which please send Lucifer thirteen weeks, commencing with Sept 1. I have read several copies of Lucifer and am delighted with it, especially the editorials.

Henry Geigentasch, Vinton, Cal.:—Through the kindness of the San Francisco "Examiner" I have received a copy of Lucifer. I enclose $1 for subscription to Lucifer and fifty cents for The Evolution of Modesty, The New Hedonism, The Unwomanly Woman, and Our Worship of Primitive Social Guesses.

F. Radick, New York:—I was pleased with Lucifer No. 884 because it was almost wholly devoted to the much decried and fiendishly-abused philosophy of Anarchism and its exponents, though as a rule you "do not occupy much space with the discussion of Anarchism." By taking this course at this critical time you have proved yourself the champion of the truth and of the down-trodden. You may rest assured that you have not compromised yourself in the least. Every fair-minded person must inevitably voice the same sentiments. Enclosed is $2 for Lucifer with "Nora" as premium, and the inclosed list of pamphlets.

T. F. Lee, Lakeport, Calif.:—I wish to say Amen to your article in Lucifer No. 882 entitled "The Medical Doctor Question Again." The professions, so-called, travel in very narrow lines and make slow progress until the forces outside of their pathway compel them to move on. Those inside of the limits prescribed by law are sure to cry down any one who dares to criticise or say aught against their authority, forgetting or rather ignoring the fact that knowledge can be had in any other way than their way. It is the old, old theological story of lashing people into line or you will be damned. Orthodox science is almost as bad as Orthodox Theology.

Henry C. Roberts, Bennington, Kan.:—I am at a loss to understand why Comrade C. L. James gives utterance to such absurd and groundless accusations as appear in his "Was it Honest?" in Lucifer No. 882, concerning his treatment as a correspondent and contributor.

In my estimation, nothing so enriches and enhances the value of Lucifer's columns as the relations and observations of its veteran editor, and I believe, in saying this, I voice the sentiments of a large majority of the subscribers and patrons of the paper, and if it is in order I would move that the honored editor be invited and requested henceforth to give a chapter of his interesting observations and experiences each week.

With regard to the discussion that has been continued in Lucifer for some time, to my mind it has been abundantly proven that the regulars are arbitrary, unprogressive and fossilized to an unpardonable degree.

With due respect to the erudition of Comrade C. L. James, I fear he has made the mistake of his life in undertaking the defense of a lost cause.

The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt, and the misery that the other would inflict comes back on himself—*Buddha.*

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ON READING TOLSTOI'S "RESURRECTION."

Hearken the voice that grave and low
Tells of the way wherein we shall go:

"He that hath ears, let him hear the word;
Make a path in the desert for Love, the Lord.

The earth is filled with shouting and strife;
Man wrestles with man for land and life.

You cheer the fighters, you praise the bold,
You smile on the strong as he gathers his gold,

But beneath the strugglers the prostrate lie,
Your cheers are drowning their bitter cry.

With hunger the cheek of the child is wan,
The boy grows a brute ere he grows a man.

The wanton's leer, in your city streets,
The sodden face of the drunkard greets.

From the chill and gloom of the prison cell
Break the captive's groan and the maniac's yell.

But the walls of your houses are not so thin
As to let these discords enter in.

And, muffled up safe from the blast of the storm,
You are sure your hearts are soft and warm.

When you throw to the crippled beggar his dole—
There are sores on his body, a curse to his soul.

Yet on your soul lies a curse more dread,
For your life at ease is the life of the dead;

Though the jewel of price and the garment of pride
May seemly the spots of corruption hide."

"He that hath ears let him hear the word—
Open the door to Love, the Lord.

Love, the Lord, at the threshold stands,
The bloodstains are bloody on feet and hands.

He will raise to your lips his cup of pain,
And for pleasure you never shall thirst again.

Upon your brows, for a coronet,
Shall the twisted wreath of thorns be set.

Counting the treasure of earth as dross,
You shall leave the gold to claim the cross.

And the joy of life shall be woe to share,
Its glory the sin of the world to bear.

Open the prison and break the sword,
He that shall conquer is Love, the Lord."

—*Eliza Ritchie, in "Conservator."*

Individualistic Anarchism Opposed to Force.

BY DR. RUDOLPH STEINER.

The individualistic Anarchist wishes that no man should be prevented by anything from developing the forces and faculties latent in him. The individuals are to assert themselves in a perfectly free competitive struggle. The existing State has no taste for this competitive struggle. Step by step, it prevents the individual from developing his faculties. It hates the individual. It says: I have use only for a man who conducts himself so and so. Whoever is different must be compelled to conform. Now, the State thinks men will agree among themselves only if it is said to them: "Thus you must be; and, if you are not so, then you must be so—anyway." The individualistic Anarchist, on the other hand, holds that the best conditions will be evolved, if people are allowed a free course. He is confident that they will find the right way themselves. He does not believe, of course, that there would be no more pickpockets day after tomorrow, if the State should be abolished tomorrow. But he knows that people cannot be prepared for liberty by authority and force. He knows this,—that the way is made free for the most independent people by removing all force and authority.

But the present States are founded on force and authority. The individualistic Anarchist is hostile to them, because they suppress liberty. All he demands is the free, untrammeled development of forces. He wishes to remove the force which hinders free development. He knows that at the last moment, when Social Democracy shall draw its conclusions, the State will call into requisition its cannons. The individualistic Anarchist knows that the authoritarians will at last always resort to coercive measures. But he is convinced that whatever smacks of force is inimical to liberty. Therefore he combats the State, which rests on liberty; and therefore he combats just as energetically the "propaganda by deed," which rests no less on force. If the State beheads or imprisons a man on account of his convictions, the proceeding, call it whatever one will, is execrable in the eyes of the individualistic Anarchist. It is no less execrable, of course, when a Luccheni stabs a woman who happens to be the empress of Austria. It is one of the foremost principles of the individualistic Anarchist to combat these things. If he were to approve them, he would have to admit that he does not know why he opposes the State. He combats the force which suppresses liberty; and he combats it as vigorously when the State coerces a libertarian idealist as when an insane, vain fellow assassinates the sympathetic visionary on the imperial throne of Austria.

It cannot be urged explicitly enough against our opponents that the "individualistic Anarchists" emphatically condemn "propaganda by deed." Aside from the coercion practised by States, there is perhaps nothing that is so repugnant to these Anarchists as the Caserios and Luchenis.
—*From the Magazine fur Litteratur.*

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A Democratic View of Postal Censorship.

Commenting on the Chicago "Chronicle's" recommendation of a strict postal censorship whereby Anarchistic literature could be ruled out of the mails, a correspondent says in that paper:

TO THE EDITOR OF THE CHRONICLE:—I am surprised at the "Chronicle" advocating more postal censorship. We have already too much. As soon as the principle that the postal department transmits nothing but pounds, ounces and dollars is violated we are in Russian conditions. The platform of all liberal parties in Germany, France, Austria, England, Holland, Sweden and Spain contains as one of the most sacred paragraphs and issues: Respect for the privacy and the intellectual contents of the mail!

The fight for uncensored postal service was especially fierce in Europe between 1830 and 1856, and today the mails of France contain absolutely no restriction as to intellectual contents. We have fallen behind in postal liberty even of Germany. The Democratic party should raise the extremely proper issue of: Uncensored mail! Why should there be made another law excluding "Anarchist literature?" "Turn the rascals out" was the slogan of Cleveland's first campaign. Any postmaster might interpret this as "Anarchistic" and stop all mail having allusions to it. No matter, if finally the courts decide the postmaster was wrong, it is notorious that any call on the courts is outrageously disagreeable, expensive, unsatisfactory and the offending postmaster is unattackable and unremovable. He becomes a despot of greater power than the postmaster general of France, who can be turned out of office in twenty-four hours. You cannot define "Anarchistic" strictly enough. Because some weak men misuse thinfis does not lead us to abolish revolvers, cyanide of potassium, razors, ropes, carbolic acid, even pictures and novels.

We cannot put a whole nation into a figurative prison because we cannot pick out those who ought to be there. There ought to be absolute defense for the postal authorities to take cognizance of the intellectual contents of the mail, and the offenses which now are committed by objects passing through the mail should be attacked from another direction. It is a silly logic to say the government makes itself a partner when it transports "Anarchistic literature." No more than the paper mill that makes the paper on which it was printed, the press which printed it, the letter carrier who carried it, the stamp stuck on it. These far-fetched responsibilites are the childish pretenses of petty tyrants to inflict their micro-intellectual tyrannies. All "fraud" stamping of letters before the courts have passed on the cases are tyranny pure and simple, are Anarchistic and without due process of law. A postal inspector cannot judge of what is "Anarchistic." As a rule he is not intellectual enough to know the difference between Anarchy, Nihilism, Marxism, Socialism, Communism, etc. That ridiculous lottery law censorship, even the postal censor's construction of obscene literature, are Anarchistic, in direct conflict with al common sense interpretation of our constitution.

Our supreme court which once said black was white and later that white was black (see income tax) must be Anarchistic in one case, or else our constitution is silly twaddle. "Obscene" is so wrongly understood that some postal censors have condemned Mr. Zola's "Fecondite," the most moral book on sexual sociology extant. "Obscene," while often something vulgar and coarse, in reality does far less damage than hayseeds imagine.

It behooves the Democratic party to take up all issues where more liberty rather than less is aimed at and to fight all cunning attempts at suppression, no matter under what specious disguise. There won't be more than 1,000 pounds of Anarchistic literature mailed in a year, and no more than 2,000 or at the most 10,000 will read it. What is the damage? Was it "Anarchy" that made Booth kill Lincoln, Guiteau kill Garfield? Nobody even thought in 1881 to call Conkling responsible for Guiteau's deed. Have our intellects degenerated so far that now we must hold Tom, Dick and Harry responsible for Czolgosz' deed? No, the only fair attitude is to call each criminal self-responsible and not enslave a whole nation into a postal censorship because of a few cranks. "Abolish absolutely all postal censorships" should be one and a very attractive plank of the Democratic platform.—*A. C.*

The Latest Press Outrage.

Under the above title James P. Morton, Jr., writes in "Discontent" of the recent arrests at Home, Washington:

"On Tuesday September 24, a deputy marshal entered the office of 'Discontent,' bearing a warrant for the arrest of C. L. Govan, James W. Adams, J. E. Larkin and G. Morong. The offence charged was that of 'depositing lewd, lascivious and obscene matter in the mails,' to wit, certain issues of 'Discontent.' Comrade Morong is not a member of the colony; but the other three were taken into custody. Our comrades were taken to Spokane, Wash., as provided for in the warrant. Bail was fixed at $1,000 each. This being furnished our comrades were released, and are with us again. The trial will be held before Judge Hanford, of the federal court, in Tacoma, at its regular session, next February.

"The articles complained of are understood to be that of James W. Adams, in No. 128, and especially certain quotations from the 'Prodigal Daughter' contained therein; and that of G. Morong, in No. 149. Both of them are quietly argumentative in tone; and neither one contained a line calculated to inflame sensual passions. There is not a word in either which could offend the most susceptible ear. It is purely and solely a question of the right to express honest opinions on the sex question. The issue could not be more clearly drawn. Every American citizen should be interested in this test case. It is an open secret that a conviction in this case will mean other arrests, and a concerted attempt to destroy all discussion of vital social questions. The goodness or badness of the 'free love' idea is not involved in the contest. It is simply a question of free speech. Those who believe in ignorance, and in the wanton invasion of individual liberty, will be found ranged on the side of the prosecution. Those who believe that knowledge is essential to progress, and that open discussion is the best roadway to knowledge, will support the defence.

"This is no season for indifference. Popular prejudice is relied on to force a conviction. This must be met by a full presentation of the true facts, and of the real animus of the prosecution. The liberties of many others are bound up with the liberties of our persecuted comrades. This case must not be suffered to go by default. It calls for the united support of liberals everywhere, regardless of past divisions. Never mind your personal opinion of 'Discontent' or of its contributors. It is your fight, if you believe in free speech at all. The indicted comrades represent the principle of the liberty of the press."

The new woman in Norway has gained a glorious victory. For many years the Norwegian women have been waging war against the use of the word OBEY in the marriage service of the Norwegian Church, and their labors are at length crowned with success, or at least with a partial success. The Parliament in Christiania has ruled that the use of the obnoxious word shall henceforth not be obligatory upon the bride, but only optional. That is to say, the bride is to be free either to say that she will be "faithful or obedient" or simply to say that she will be "faithful," just as she pleases. And after that she will do as she did before—have her own way.

However, this is a good step in the right direction. Everything that savors of an injunction should be taken out of the marriage ceremony. It is absurd to command people to cherish each other and to make them swear that they will do so. You certainly can swear that you will be faithful to a woman, but you cannot swear that you will love her forever and ever, and as for making a woman take a solemn oath that she will obey her husband, the thing is so absurd that the very best married women will invariably tell you that they have not the slightest recollection that they ever made such a promise.—*Max O'Rell.*

Queries.

"Vengeance is mine, I will repay, saith the Lord." Is it not then an act of impiety in man to take vengeance upon Czolgosz, thereby usurping the Lord's prerogative?

* * *

If McKinley was right when he said, "It is God's way—his will be done," why should Czolgosz be punished for doing God's will?

* * *

If this is a Christian nation, as decided by the Supreme Court, is it right and proper for this nation to kill Czolgosz for killing McKinley when it is remembered that Jesus, the founder of Christianity, abolished the law of an eye for an eye, a tooth for a tooth, a life for a life? and substituted the law of forgiveness and love?

* * *

If Czolgosz believed it to be his "duty," to kill McKinley, will not his electrocution make him a martyr in the eyes of all who believe as he does? And will not his death produce more assassinations of rulers, in accord with the well known principle that the "blood of its martyrs is the seed of the church?"

* * *

Was not the late queen of England more wise than our rulers when she requested that all her would be assassins should be treated as lunatics and not as criminals?

* * *

If all Anarchists ought to be banished or deported because one man calling himself an Anarchist commits murder, why should not all Christians be banished when one of their number commits murder? as in the cases of Guiteau, of Freeman and hundreds of other yearly occurring instances?

* * *

As Czolgosz was born of and educated by Christians, would it not be well to look into Christian sacred literature to see whether there are not instances in which assassination is commended and sanctified? Take the case of Ehud—Judges, third chapter; of Jael, fourth chapter of same book; of Judith, book of Judith and others that might be named, as samples of the glorification and canonization of treacherous assassination. Since our early impressions are most powerful and lasting, is it not more than probable that Czolgosz got his inspiration from the teachings of his church, and not from the text books of Anarchism?

M. H.

A California Outrage.

TO THE EDITOR OF LUCIFER:—In No. 885 attention was called to some unjust arrests. I should like to tell you and your other readers of another one if, as is possible, it has not already come to your notice. It is that of Morrison I. Swift, of Nordhoff, Calif. He is known to most of those who work for social and political regeneration, on both coasts of the continent. I will quote his own account of the arrest.

"It was 'Imperialism and Liberty' that landed me here, two years after birth. Some one happened to get hold of the book about the time of the assassination, and went red, white and blue, and read it to the town, which followed him. Just as if McKinley's death or shooting had anything to do with the truth of the book, or anything to do with it anyhow. But this roused a mob spirit, which I understand even rather scared some of those who raised it. They baited me on my ranch, and were not going to let me change from my thin overalls, with no vest, to a decently warm suit to ride eighteen miles to the chilly ocean by evening. At length I persuaded the constable to let a fruit-picker go up to the house."

I have not heard yet whether Mr. Swift has been released, but rather suppose that he has. The fact that a man could be so arrested and jailed, shows how much protection our institutions give the individual.

S. H. EARLE.

Germantown, Phila., 423 Stafford St.

The most charming part of a love affair is the beginning. No wonder that so many people find pleasure in the beginning again.—*Max O'Rell.*

Bird Shot.

Capitalism is welcome to all the advantage it has tried to reap from the Buffalo tragedy. Every turn it has made has tended only to emphasize its brutality.

* * *

It has ransacked the earth in search of a "conspiracy," and has failed at every point. It has attempted almost every means of misrepresentation that the unscrupulous ingenuity of man can devise. It has tortured the imbecile who performed the act. It has poisoned the public mind against liberty and all reform.

* * *

And all for what?—to maintain existing conditions. Capitalism, no longer able to argue its way through, resorts to methods that would bring a flush of shame to the face of the average savage.

* * *

Who is a "freethinker?" Is it one who believes in free speech and free press and is tolerant of the opinions of others? Does H. L. Green, of the "Freethinkers' Magazine," fill this definition? Hardly.

* * *

I have been a close reader of Lucifer for the past twelve years. I have tried carefully to watch its course on all the important issues that have come before the people during this time. From this long acquaintance with this publication I take pleasure in saying that any sane person who will say that Lucifer should be suppressed, or that its editors and contributors have not earned the right to a respectful hearing is too stupid and prejudiced to be a good citizen of any country.

* * *

Evidently Mr. Green belongs in the same camp with the editors of the "Herald and Presbyter," and all similar publications. He has given the proof that the name of his magazine is a lie. He is no freethinker.

* * *

I am not an Anarchist, but all proof goes to show that Philosophical Anarchy is far more rational and humane than is capitalism. I believe in social co-operation; but if this is impossible of accomplishment, then why should we not work for Anarchy? All governments today are merely committees of the exploiting classes to do their will.

* * *

Poverty, crime and war are simply effects—not causes—and are as much a part of Capitalism as snow and ice are a part of winter. So long as we have Capitalism there will be assassination. Capitalism produces oppression, and oppression is the harlot-breeder of crime.

* * *

H. L. Green and his misnamed magazine stand for Capitalism. He had better take down his sign and go into the other camp.

HENRY B. ALLEN.

Berwick, Ill.

The Mother Not a Parent.

So says the local government board of education, of Kingston, England. In commenting on this assertion the "Westminister Gazette" says:

"Sir John Gorst, as we noted on Saturday, declares that it is no part of the board of education to interpret acts of parliament. The local government board make no mock modesty o that sort. It not only interprets acts of parliament but apparently assumes the right to dictate to the courts. The Kingston magistrates, we are informed, granted a vaccination certificate to a married woman. A few days later the vaccination officer informed the bench that the local government board had instructed him that the mother of a child was not the parent within the meaning of the act, and to ask for the revocation of the certificate. We are glad to see that the bench refused to take orders from the board in this way and refused to revoke its decision. The local government board has no more authority to dictate to magistrates in this way than a private person has. As for its wonderful discovery that the 'mother of a child is not its parent'—well, since a government department says so, that settles it. It is quite right that we should be accurately informed on such matters."

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Free Unions and Parental Responsibility.

A correspondent writes us in regard to social ethics in the far west, in part as follows:

EDITOR LUCIFER:—I once was an extreme monogamist and anti-divorce man, but experience compelled me to change my views. Custom is a great thing. In California the law does not interfere with men and women living together. Yet the opportunity is not embraced very often. I have known such couples, and the women preferred it to marriage, and they lived together till death parted them. Still I believe there is less pain to marry than to have your children pointed to as bastards when at school and elsewhere. I say this in the face of the fact that I was compelled to leave ten children simply to get a little peace, and have been a hermit ever since. One child was only two months old—maybe three. Two days before I left I heard my wife say: "You needn't fret, he'll not leave his babies"—this to a daughter who had remonstrated with her about some matter in controversy, when I had threatened to leave. I gave her and the children all the property I had, and yet have the name of being a brute for abandoning my family.

The points most worthy of notice in this extract are these:

First. Comparison between legalized monogamy and "free unions."

Second. "Bastardy" as an objection to freedom in love.

Third. Responsibility for large families.

Fourth. Responsibility for care of children.

Our correspondent says the opportunity of living together without legal bonds is "not embraced very often" and yet the "women preferred it to marriage," in the few cases known by him.

Why did the women prefer illegal marriage to the legal sort?

Was it not because the masculine partner was put on his good behavior, and knew he must continue the ethics of courtship after he began living with his lover, and does not this tell us also why "they lived together till death parted them," instead of seeking separation through the divorce courts, as so many legally married couples do?

A little story just here is in point. It was told me by a lady lawyer in good standing, in the capital of Kansas. She knew the parties in question and said, "you can make what use you choose of the facts."

In a western town, where people did pretty much as they pleased, a man named Jones led a reckless and "dissipated" life until he fell under the influence of a woman of the "demimonde," called Madame Smith. They began living together and the daily lives of both became much improved. Jones was no longer the terror of the town but a quiet and useful citizen, and his partner a well-behaved and reputable home-keeper. Thus they lived and prospered for several years till in one of the periodic "devastations," or psychic epidemics known as "religious revivals," they both "got religion and joined the church." Being now church members they must marry—of course; and marry they did, with the result that inside of six months they were separated, having quarreled, fought and returned each to the reckless and worse than useless life they had lived before they met.

My lady informant said for herself she preferred legal marriage. Why, she did not say, but looking for causes the reason is obvious enough. As a lawyer it was to her advantage to have many laws on the statute book, and the more irrational and invasive the laws the better for the lawyer, because without a lawyer the unlearned and unsophisticated citizen cannot know how to defend himself.

But a more important reason is this: The ruling classes, that is, the officials of church and state, will allow no man, and especially no woman to openly and avowedly antagonize the marriage institution. To be a heretic in regard to marriage is incomparably more dangerous to political, social and financial success than it is to be a heretic in religion, in politics, in finance or economics.

* * *

And why so very dangerous to oppose Institutional Marriage?

Again the answer is plain to be seen. In order that the ruling classes may have a sure hold on their positions and an easy time generally, they must be able to show that the masses of people are not able to rule themselves.

This means that the masses must be—as compared to themselves—weak, imbecile, intellectually and morally. The priest, the judge and the legislator must be able to point to the depravity, the sinfulness, the viciousness and the criminality of the average man and woman, the "natural" man and woman, and these ruling powers are shrewd enough to see that it is MARRIAGE—Institutional Marriage, canon law marriage, indissoluble marriage, that furnishes a perennial supply of material to prove their claim that the masses of people are not able to govern themselves.

But more of this under another head.

"POINTED TO AS BASTARDS."

From time immemorial the terms "bastard" and "bastardy" have been used as whips by church state rulers, the archists, to hold woman in subjection and to drive the masses of people into the fold of matrimony, just as the words, "infidel," "atheist," "freethinker," "skeptic," "miscreant" (misbeliever) etc., have been the whips to drive people into the church. But from Shakespere's time to the present—and doubtless long before the time of Shakespere—it has been known that, as a rule, "bastards" are brighter in mind and superior every way to the "legitimates," so much so that when a genius of any sort appears in a family of mediocre children the neighbors wonder who can be the father thereof.

But, as time wears on, the old whips, bogies and scarecrows of Archists in church and state, are gradually losing their terrors. The laity, the common people, the unprivileged masses, are slowly finding out that the words infidel, atheist, anarchist, bastard, etc., etc., have no such meanings as our power-loving, our cunning and unscrupulous rulers and their pliant tools, the publishers of daily papers, would have us believe, and hence we may reasonably expect that the time is not far distant when children at school will no longer point the finger of scorn at the free-born child, just as they now no longer voice the hatred of their parents towards their non-church-going neighbors by calling the children of these by such epithets as "little infidels," "young atheists," etc.

* * *

It should not be forgotten, however, that the fact alone that the mother is unmarried does not mean that her child is or will be born well, nor that it is a test case of free motherhood. Often it means the very opposite. So limited is the right of choice on the part of the prospective free mother, so easily victimized is she by the hypnotic power of sensuous men, and so sensitive to the scorn of "respectable" women, not to speak of financial dependence, that the wonder is that the child of the unmarried mother is not generally, if not always, inferior to children born in wedlock.

To make a fair comparison between free motherhood on the one hand, and married or enslaved motherhood on the other, social conditions—laws, customs and prejudices, must be wholly changed from what they now are.

RESPONSIBILITY FOR LARGE FAMILIES.

The "ten children" to one mother is significant, terribly significant of the married mother's enslavement, and at the same time her importance in the social, religious, political and economic systems that require the many to serve as hewers of wood, drawers of water, and also as lunatics, imbeciles to fill asylums, and as morally and intellectually inferior and weak, so that there shall never be lacking a good supply of candidates for penitentiaries and houses of correction.

Without such supply it would be impossible for the archistic leaders of human society to point to such specimens as Czolgosz, Guiteau, Prendergast and the thousands and millions of petty thieves, burglars, tramps and "ne'er-do weels," as proof that government of man by man is necessary, is indispensable, and that therefore the Anarchistic theory at its best, is wholly impracticable, and would result in social chaos and ruin.

"Free Unions" do not produce a swarm of children, such as the husband and father, in the above instance, was compelled to abandon "in order to get a little peace." The free mother owns her body, her bed and the room occupied by her bed, and she admits no one to her room and bed as a matter of right, or of ownership.

This fact alone accounts for much of the disparity in the size of families of married and unmarried couples. I once asked the overseer of the poor, in Topeka, Kansas, why it is that the poor have large families while the rich have few children. His reply, in substance, was this:

"The poor have few sources of pleasure, of recreation or gratification, and hence they very naturally indulge to excess in the gratification of the reproductive appetite or instinct, and the temptation is always present. The rich can afford the entertainment of clubs, the opera, summer vacations etc., and when at home, husband and wife usually sleep in separate rooms and beds, whereas the poor man and wife have but one sleeping room and bed."

A Chicago lawyer in speaking of his efforts to help the poor gave this as a typical case: "I told the father of many children that on one condition I would interest myself in his and their behalf, namely, that there shall be no more additions to the family. The promise was readily given, and with my help and the work I procured for him the prospects of the prolific couple were soon much improved; but before the first year was gone a new arrival claimed a share of the husband and father's earnings.

"'How is this,' said I. 'Did you not promise there should be no more mouths to feed?'

"'Yes,' said he, 'but the fact is, the cold weather compelled us to sleep together to keep warm.'"

* * *

While as a man and philanthropist this lawyer discouraged over-production of children, as a member of the governing class his interests lay in the opposite direction. Hence early marriages and large families are constantly encouraged by both church and state authorities. Hence the pensioning of parents of exceptionally large families, as in some countries; also the custom of sending royal presents to the mothers of triplets or quadruplets, as reward for diligence in adding to the census rolls. Only a few weeks ago the mother of quadruplets here in Chicago, was made the recipient of many hundreds of dollars, and of much sympathetic, eulogistic notoriety, from rich and poor alike.

Numbers, numbers!—quantity, quantity, not superior quality, of population, is the goal sought for, the necessary condition and foundation upon which our archistic and capitalistic human society is based, and this fact, more than anything else, explains the unanimity with which the archistic religious and political organs oppose the freedom of woman, the self-ownership of woman, and clamor for more stringent divorce laws. Freedom in love—"the social side of Anarchism," means an end to the archistic privileges of the present leaders, the drones and parasites of the great human hive.

* * *

As I see it, then, the cure for the evil of large families must come through freedom of motherhood, and with freedom of motherhood must come RESPONSIBILITY of motherhood for the SIZE of the family. Robert G. Ingersoll was right when, in the last and greatest speech of his life, he said:

"There is but one hope. Science, the only savior of mankind, must make woman the mistress of herself; must put it into the power of woman to say whether she shall become a mother or not"—and having the power and the right to choose or to refuse, woman must be held RESPONSIBLE—by an enlightened public conscience, NOT by laws, written or unwritten, for the manner in which she exercises that right and power, the most tremendously important of all human rights, powers, duties, functions, involving responsibilities.

RESPONSIBILITY FOR CARE OF CHILDREN.

Law and custom make man the head of the family, the ruler of and provider for both woman and child, or children. Hence to desert wife and children is reckoned more than a misdemeanor; it is held to be a crime, than which few offenses are more heinous. Hence also to defend or excuse the deserter of wife and children is to invite the condemnation, the enmity and hate of all who up-hold our present political and societary institutions, based as they all are upon Institutional Marriage. But let us see:

If the husband and father is the head of the house, the ruler of the house and of its inmates, and if upon his shoulders rests the responsibility for support of the children and of their mother—especially during the child

bearing and child-rearing years of her life, is it not clear that just here is the logical reason for the subordination of woman to man in the realm of reproduction? that is, in the sex-life, the sex-power and functions of woman?

If then, woman is ever to be freed from sex-slavery, is not the first step, the first logical step, in her emancipation the removal of man's plea or claim that upon him rests the responsibility for her support? including the support of her children during gestation and early infancy?

Consider carefully, please, kind reader, before condemning. As I have often heard R. G. Ingersoll iterate and reiterate, "Let us be honest, let us be just—" and I venture to add,

LET US BE LOGICAL—RATIONAL.

When nature permits masculine man to gestate and give birth to a child, then he can logically claim the right of ownership and control of that child, and also the right to care for it until it can care for itself—all for the same reason that he claims the right to own, control and care for his own personal organism. Rights and duties are commensurable; they run parallel, or should so run, and therefore when man shall have acquired the right to own and control a child in nature's way, then and not till then will the duty of caring for that child devolve upon him—logically, naturally, rationally, devolve upon him.

That this reasoning and its conclusion will seem cold, hard and cruel to many readers I have not the slightest doubt, but we all remember, doubtless, how cold and hard and cruel it seemed to part with many of the superstitious and illogical notions of our early childhood. For one I am not in the least afraid to trust to

LOVE IN FREEDOM,

for the care and maintenance of children. Masculine man can be trusted to do his part, as well as woman hers. When womanhood awakes in the "Land of Freedom," manhood will awaken, also, and the new man, the really free and manly man, will find his highest pleasure, his deepest and truest satisfaction in helping the woman he loves—the WOMEN he loves, if perchance he be a "pluralist" in love—to care for HER child or children, without the slightest idea that such help gives him a claim upon the person or service of the woman, or women—without expectation of REWARD of any kind except that which comes with the labor of love itself. He will feel and know that

"Love is life's end, an end yet never ending—
Love's life's reward, rewarded in rewarding."

Herein, as elsewhere, "the letter [of the law] killeth; it is the spirit [of love] that maketh alive," paraphrasing the words of Paul.

By man's law the care of children has been made man's duty, man's responsibility. In all the past this law has been more or less a dead letter; LAY, worse—it has been a fetter, a handicap, instead of a help to human progress. Remove the fetter, take off the handicap. No law but that of love is needed between woman and man, between child and man.

In the family, as in all other departments of associative life it holds good that

"If men relied on love to guide
The world would be the better for it."

"But where is this 'Land of Freedom,' and how are we to get there"? it will doubtless be asked.

As yet the Land of Freedom exists only as a prophecy, a mental concept, in the minds of the few. But this is nature's way. First the ideal, then the actual, the visible, the practical. As aids or pointers for those of our readers who are discontented with the present regime, and who would be glad to help to inaugurate the reign of freedom and justice, I will venture to name the writings of Leo Tolstoi, the grand old Russian thinker and iconoclast whose revolutionary ideas, and work among the poor peasants of his own country have caused his excommunication by the national church, and the threat of banishment by order of the Czar.

Also I would recommend a little paper published at Home, Washington, called "Discontent," which paper is the organ of a band of workers for freedom and justice on all lines, and who are trying to open the way for their practicalization on the Pacific Coast of the United States. The publishers of this paper are now under arrest for their radical utterances, as told elsewhere in this issue.

Now is a good time for the friends of progress everywhere to show their colors by sending for the paper "Discontent"—only fifty cents per year,—and also for some of the radical pamphlets and books sold by the same publishers, showing the road to the land of freedom. M. HARMAN.

VARIOUS VOICES.

E. H., New York:—For the inclosed dollar kindly send me a copy of your Autobiography if you get it out; if not keep the money anyway. It is refreshing to read your comments after the awful rot of the daily press.

Elisha and Louisa Crawford, Orchard, Ia.:—We have been subscribers to your paper for years, and though we are very old, we have tried in every way to interest the people of our community in Lucifer and human freedom which Lucifer advocates, and to secure new subscribers. We send $1 to add to our subscription, and fifty cents for your distribution fund. We anticipate much pleasure in reading the Life of Moses Harman.

Geo. C. Brooks, Newark, N. J.:—I have read with interest your editorial "The Lesson of the Hour" and am surprised at your claiming that Czolgosz was not an Anarchist. Surely the the man's own statement points to the contrary and his intelligence and philosophy serve to prove the statement. Perhaps we shall soon hear that Most and Goldman are not Anarchists, should they follow their own teachings. If there is one thing more to my disgust than the white-washing of a noble statesman is white-washing his murderer.

[Well, let us see: Suppose that instead of calling himself an Anarchist, Czolgosz had called himself a Christian of the "non-resistant" type—"resist not evil etc.," would not Friend Brooks say that the act of the assassin belied his words? Anarchy—logical and philosophic, seeks the destruction of *rulership*, not of rulers. Philosophy and experience both teach that to kill rulers and thus make martyrs of them, is the surest way to defeat the purpose of Anarchy, the surest way to strengthen and perpetuate the despotism of man over his fellowman.

To speak of the "intelligence and philosophy" of the poor miserable wretch who now cowers and moans in the death ward at Auburn prison, is a travesty on language. It now transpires that Czolgosz was born and reared in the bosom of the Catholic church; his murderous act shows him to be a good Catholic, a logical Christian—"Without the shedding of blood there is no remission." Of all the great religions of the world the Christian, and especially the Roman Catholic, is the most consistently and uniformly bloody. Anarchism is a philosophy, not a religion. Philosophy is love and wisdom. Love and wisdom are the opposite of hate and revenge, and therefore has no use for bloodshed. M. H.]

Free Society.

No decision has been received from Washington by the publishers of "Free Society," but they expect to be able to send out the two issues of their paper that are now ready. Meantime they can attend to correspondence and fill orders for books. Address A. Isaak, 515 Carroll avenue, Chicago.

American Soldiers and Their $5 Filipino Wives.

As an illustration of the civilizing example offered the conquered Filipinos the following, taken from "Unity," is interesting:

The "Advocate of Peace" is responsible for this quotation, taken from the words of Corporal Diffenderfer, whose home and friends are at West Chester, Penn. He was attached to the Forty-Fourth Regiment, which was situated in the Isle of Panay in the Philippine Archipelago. He said: "There was a somewhat remarkable scene when we left for home on account of the wives which many of the soldiers had taken to themselves while on the island. The women over there are purchased for from $5 each upward, and nearly every soldier has one. When we left it was impossible for the men to bring them along, but when we arrived at the port from which we sailed it was found that one of the governors of a province had sent about one hundred of the wives to the port, and every one of them wanted to come along. There was no end of trouble until the matter was adjusted by the officers, who persuaded the women to remain at home." We print the above quotation in all its barren hideousness. If it is not true it should be promptly denied in the most efficient and official manner. The army ought not to rest under such an imputation if it be false. If it is true then again it deserves publicity, that the American people may understand the horrible demoralizations that follow an army, particularly when it becomes resident among a foreign and presumably an inferior people. Such facts as these have become so patent and of such long standing in connection with the English army in India that they have become the available stock in trade in the Kipling class of literature. Is the army of the United States, which has an indefinite period of service before it among Asiatic peoples, to follow in the same line of degradation?

Press-Writers' Notes, No. 9.

September 8. Pennsylvania Grit (Williamsport, Pa.) Mrs. Ida C. Craddock wins first prize for the best letter published in that issue, her theme was The Demand for Divorces; a Chicago Press-Writer resents an injustice to Ingersoll in the same paper. New Christianity (Ithaca, New York), Bolton Hall writes on Christianity.

September 9. Traveler, John B. Barnes under the caption Mysteries of the Universe tells "Truth" some things we do not know. The Spokesman Review (Spokane, Wash.), prints a column from the pen of Olans Jeldness commending D. Webster Grob and the writer and at the same time pours a broadside into the Rev. Gibooney.

September 10. Traveler, Aurin F. Hill describes how penal institutions are a "school of crime." Bulletin (Phil.), J. M. Gilbert, God and Science; G. L. Gullickson, Christianity and Advancement; John J. Fleming, "Lack of Newness."

September 11. Traveler, J. C. Barnes discourses on the evil of Selfishness; Bulletin (Phil.), John J. Fleming writes on Pride and Piety. Democrat (Monson, Iowa), prints a column from Harriet M. Closz entitled "Boys, Why Don't You Be Good"—an answer to the editor's "Girls, Why Don't You Be Good."

September 12. Traveler, D. Webster Grob, explains why he opposes Christianity; Weekly Enquirer (Cincinnati), Francis B. Livesey writes a good one on the Mountebank Clergy; Albert P. Lewis muses in verse on the "Whence and Wherefore." Bulletin (Phil.), a Chicago Press-Writer has a good one on Foreign Missions; G. L. Gullickson deals with the Adam and Eve story, while William C. Crawford's topic is After Death, What? Baltimore (Md.) World, Francis B. Livesey writes on the case of Czolgosz, entitled Schools Breed Assassins.

September 13. Traveler Charles A. Osborn gets after the uniform divorce law bigots with a fine letter; Kent C. Perry's theme is "Infant Damnation;" John B. Barnes has a round with B. H. J. on a personal matter and Chas. D. McBride defends the Press-Writers' Association from the same writer's attack. Bulletin (Phil.) Chas. A. Osborn discusses the much abused word Morality. Boston Post, H. A. Libbey, Dorchester Wants Transfers, a demand on Boston trolley car management.

September 14. Cantonsville (Md.) Argus, Francis B. Livesey has two letters one entitled "Libraries and Carnegie," the other "A Peoples' Newspaper." Pioneer Press (Martinsburg W. Va), Aurin F. Hill gives Old Side Methodist some points on Spiritualism, and Francis B. Livesey writes on the Buffalo shooting and educational matters.

Dorchester, Mass. A. C. ARMSTRONG.

THE PHRENOLOGICAL JOURNAL for October contains a tribute to the late President, with portraits of Mr. McKinley, his mother, and Mrs. McKinley, the last article written by Professor L. G. Janes, on "The Home as a Social Factor." The article on The People of Note contains a sketch and portrait of Sir John Stainer, by Mr. D. T. Elliott. Dr. Holbrook gives some valuable advice on health. The Irish character is discussed by J. A. Fowler, illustrated by portraits of Sir Thomas Lipton, Lord General Kitchener, and Patrick Henry. The editorials contain a criticism on Czolgosz with portrait.

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Lights that waver and wane,
Leaving the watch-fires unlit,
And the flash of the lamps now and then
From a palace where spoilers sit,
Trampling the children of men.

Mourners, what of the night?
All night through without sleep
We weep, and we weep, and we weep.
Who shall give us our sons?
Beaks of raven and kite,
Mouths of wolves and of hound,
Give us them back, whom the guns
Shot for you dead on the ground.

Captives, what of the night?
It rains outside overhead,
Always a rain that is red,
And our faces are soiled with the rain;
Here in the season's despite,
Day-time and night-time are one,
Till the curse of the chain
Break, and their toils be undone.

Liberty, what of the night?
I feel not the red rain's fall,
Hear not the tempest at all,
Nor thunder in heaven any more.
All the distance is white
With the soundless feet of the sun,
Night with the woes that it wore,
Night is over and done.

—*Algernon Charles Swinburne.*

The Goal of Anarchism.

BY BENJ. R. TUCKER.

The following paragraphs are taken from "State Socialism and Anarchism," published in pamphlet form by Benj. R. Tucker. In the summer of 1886, shortly after the bomb-throwing at Chicago, the author of this essay received an invitation from the editor of the "North American Review" to furnish him a paper on Anarchism. In response this essay was sent him. A few days latert the author received a letter announcing the acceptance of his paper, the editor volunteering the declaration that it was the ablest article that he had received during his editorship of the "Review." The next number of the "Review" bore the announcement, on the second page of its cover, that the article would appear at an early date. Month after month went by, and the article did not appear. Repeated letters of inquiry failed to bring any explanation. Finally, after nearly a year had elapsed, the author wrote to the editor that he had prepared the article, not to be pigeonholed, but to be printed, and that he wished the matter to be acted upon immediately. In reply he received his manuscript and a check for seventy-five dollars. Thereupon he made a few slight changes in the article and delivered it on several occasions as a lecture, after which it was printed in "Liberty" of March 10, 1888.

When Warren and Proudhon, in prosecuting their search for justice to labor, came face to face with the obstacle of class monopolies, they saw that these monopolies rested upon Authority, and concluded that the thing to be done was, not to strengthen this Authority and thus make monopoly universal, but to utterly uproot Authority and give full sway to the opposite principle, Liberty, by making competition, the antithesis of monopoly, universal. They saw in competition the great leveller of prices to the labor cost of production. In this they agreed with the political economists. The query then naturally presented itself why all prices do not fall to labor cost; where there is any room for incomes acquired otherwise than by labor; in a word, why the usurer, the receiver of interest, rent, and profit, exists. The answer was found in the present one-sidedness of competition. It was discovered that capital had so manipulated legislation that unlimited competition is allowed in supplying productive labor, thus keeping wages down to the starvation point, or as near it as practicable; that a great deal of competition is allowed in supplying distributive labor, or the labor of the mercantile classes, thus keeping, not the prices of goods, but the merchant's actual profits on them, down to a point somewhat approximating equitable wages for the merchant's work; but that almost no competition at all is allowed in supplying capital, upon the aid of which both productive and distributive labor are dependent for their power of achievement, thus keeping the rate of interest on money and of house-rent and ground-rent at as high a point as the necessities of the people will bear.

CAPITAL AND PRODUCT IDENTICAL.

On discovering this, Warren and Proudhon charged the political economists with being afraid of their own doctrine. The Manchester men were accused of being inconsistent. They believed in liberty to compete with the laborer in order to reduce his wages, but not in liberty to compete with the capitalist in order to reduce his usury. Laissez faire was very good sauce for the goose, labor, but very poor sauce for the gander, capital. But how to correct this inconsistency, how to serve this gander with this sauce, how to put capital at the service of business men and laborers at cost, or free of usury,—that was the problem.

Marx, as we have seen, solved it by declaring capital to be a different thing from product, and maintaining that it belonged to society and should be seized by society and

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employed for the benefit of all alike. Proudhon scoffed at this distinction between capital and product. He maintained that capital and product are not different kinds of wealth, but simply alternate conditions or functions of the same wealth; that all wealth undergoes an incessant transformation from capital into product and from product back into capital, the process repeating itself interminably; that capital and product are purely social terms; that what is product to one man immediately becomes capital to another, and vice versa; that, if there were but one person in the world, all wealth would be to him at once capital and product; that the fruit of A's toil is his product, which, when sold to B, becomes B's capital (unless B is an unproductive consumer, in which case it is merely wasted wealth, outside the view of social economy), that a steam-engine is just as much product as a coat, and that a coat is just as much capital as a steam-engine; and that the same laws of equity govern the possession of the one that govern the possession of the other.

For these and other reasons Proudhon and Warren found themselves unable to sanction any such plan as the seizure of capital by society. But, though opposed to socializing the ownership of capital, they aimed nevertheless to socialize its effects by making its use beneficial to all instead of a means of impoverishing the many to enrich the few. And when the light burst in upon them, they saw that this could be done by subjecting capital to the natural law of competition, thus bringing the price of its use down to cost, —that is, to nothing beyond the expenses incidental to handling and transferring it. So they raised the banner of Absolute Free Trade; free trade at home, as well as with foreign countries; the logical carrying out of the Manchester doctrine; laissez faire the universal rule. Under this banner they began their fight upon monopolies, whether the all-inclusive monopoly of the State Socialists, or the various class monopolies that now prevail.

Of the latter they distinguished four of principal importance: the money monopoly, the land monopoly, the tariff monopoly, and the patent monopoly.

FREE BANKING VERSUS STATE PROTECTED MONEY MONOPOLY.

First in the importance of its evil influence they considered the money monopoly, which consists of the privilege given by the government to certain individuals, or to individuals holding certain kinds of property, of issuing the circulating medium, a privilege which is now enforced in this country by a national tax of ten per cent. upon all other persons who attempt to furnish a circulating medium, and by State laws making it a criminal offence to issue notes as currency. It is claimed that the holders of this privilege control the rate of interest, the rate of rent of houses and buildings, and the prices of goods,—the first directly, and the second and third indirectly. For, say Proudhon and Warren, if the business of banking were made free to all, more and more persons would enter into it until the competition should become sharp enough to reduce the price of lending money to the labor cost, which statistics show to be less than three-fourths of one per cent. In that case the thousands of people who are now deterred from going into business by the ruinously high rates which they must pay for capital with which to start and carry on business will find their difficulties removed. If they have property which they do not desire to convert into money by sale, a bank will take it as collateral for a loan of a certain proportion of its market value at less than one per cent. discount. If they have no property, but are industrious, honest, and capable, they will generally be able to get their individual notes endorsed by a sufficient number of known and solvent parties; and on such business paper they will be able toget a loan at a bank on similar favorable terms. Thus interest will fall at a blow. The banks will really not be lending capital at all, but will be doing business on the capital of their customers, the business consisting in an exchange of the known and widely available credits of the banks for the unknown and unavailable, but equally good, credits of the customers, and a charge therefor of less than one per cent. not as interest for the use of capital, but as pay for the labor of running the banks. This facility of acquiring capital will give an unheard-of impetus to business, and consequently create an unprecedented demand for labor,—a demand which will always be in excess of the supply, directly the contrary of the present condition of the labor market. Then will be seen an exemplification of the words of Richard Cobden that, when two laborers are after one employer, wages fall, but, when two employers are after one laborer, wages rise. Labor will then be in a position to dictate its wages, and will thus secure its natural wage, its entire product. Thus the same blow that strikes interest down will send wages up. But this is not all. Down will go profits also. For merchants, instead of buying at high prices on credit, will borrow money of the banks at less than one per cent., buy at low prices for cash, and correspondingly reduce the prices of their goods to their customers. And with the rest will go house-rent. For no one who can borrow capital at one per cent. with which to build a house of his own will consent to pay rent to a landlord at a higher rate than that. Such is the vast claim made by Proudhon and Warren as to the results of the simple abolition of the money monopoly.

PERSONAL USE THE ONLY EQUITABLE TITLE TO LAND.

Second in importance comes the land monopoly, the evil effects of which are seen principally in exclusively agricultural countries, like Ireland. This monopoly consists in the enforcement by government of land titles which do not rest upon personal occupancy and cultivation. It was obvious to Warren and Proudhon that, as soon as individuals should no longer be protected by their fellows in anything but personal occupancy and cultivation of land, ground-rent would disappear, and so usury have one less leg to stand on. Their followers of today are disposed to modify this claim to the extent of admitting that the very small fraction of ground-rent which rests, not on monopoly, but on superiority of soil or site, will continue to exist for a time and perhaps forever, though tending constantly to a minimum under conditions of freedom. But the inequality of soils which gives rise to the economic rent of land, like the inequality of human skill which gives rise to the economic rent of ability, is not a cause for serious alarm even to the most thorough opponent of usury, as its nature is not that of a germ from which other and graver inequalities may spring, but rather that of a decaying branch which may finally wither and fall.

FREE TRADE IN MONEY MUST PRECEDE FREE TRADE IN GOODS.

Third, the tariff monopoly, which consists in fostering production at high prices and unfavorable conditions by visiting with the penalty of taxation those who patronize production at low prices and under favorable conditions. The evil to which this monopoly gives rise might more properly be called misusury than usury, because it compels labor to pay, not exactly for the use of capital, but rather for the misuse of capital. The abolition of this monopoly would result in a great reduction in the prices of all articles taxed, and this saving to the laborers who consume these articles would be another step toward securing to the laborer his natural wage, his entire product. Proudhon admitted, however, that to abolish this monopoly before abolishing the money monopoly would be a cruel and disastrous policy, first, because the evil of scarcity of money, created by the money monopoly, would be intensified by the flow of money out of the country which would be involved in an excess of imports over exports, and, second, because that fraction of the laborers of the country which is now employed in the protected industries would be turned adrift to face starvation without the benefit of the insatiable demand for labor which a competitive money system would create. Free trade in money at home, making money and work abundant, was insisted upon by Proudhon as a prior condition of free trade in goods with foreign countries.

OPPRESSIVE MONOPOLIES CREATED BY PATENT LAWS.

Fourth, the patent monopoly, which consists in protecting inventors and authors against competition for a period long enough to enable them to extort from the people a reward enormously in excess of the labor measure of their services,—in other words, in giving certain people a right of property for a term of years in laws and facts of nature, and the power to exact tribute from others for the use of this natural wealth, which should be open to all. The abolition of this monopoly would fill its beneficiaries with a wholesome fear of competition which would cause them to be satisfied with pay for their services equal to that which other laborers get for theirs, and to secure it by placing their products and works on the market at the outset at prices so low that their lines of business would be no more tempting to competitors than any other lines

FREEDOM OF THE INDIVIDUAL IS FUNDAMENTAL PRINCIPLE OF ANARCHISM.

The development of the economic program which consists in the destruction of these monopolies and the substitution for them of the freest competition led its authors to a perception of the fact that all their thought rested upon a very fundamental principle, the freedom of the individual, his right of sovereignty over himself, his products, and his affairs, and of rebellion against the dictation of external authority. Just as the idea of taking capital away from individuals and giving it to the government started Marx in a path which ends in making the government everything and the individual nothing, so the idea of taking capital away from government-protected monopolies and putting it within easy reach of all individuals started Warren and Proudhon in a path which ends in making the individual everything and the government nothing. If the individual has a right to govern himself, all external government is tyranny. Hence the necessity of abolishing the State. This was the logical conclusion to which Warren and Proudhon were forced, and it became the fundamental article of their political philosophy. It is the doctrine which Proudhon named An-archism, a word derived from the Greek, and meaning, not necessarily absence of order, as is generally supposed, but absence of rule. The Anarchists are simply unterrified Jeffersonian Democrats. They believe that "the best government is that which governs least," and that which governs least is no government at all. Even the simple police function of protecting person and property they deny to governments supported by compulsory taxation. Protection they look upon as a thing to be secured, as long as it is necessary, by voluntary association and co-operation for self-defence, or as a commodity to be purchased, like any other commodity, of those who offer the best article at the lowest price. In their view it is in itself an invasion of the individual to compel him to pay for or suffer a protection against invasion that he has not asked for and does not desire. And they further claim that protection will become a drug in the market, after poverty and consequently crime have disappeared through the realization of their economic program. Compulsory taxation is to them the life-principle of all the monopolies, and passive, but organized, resistance to the tax collector they contemplate, when the proper time comes, as one of the most effective methods of accomplishing their purposes. . . .

Upholding the right of every individual to be or select his own priest, they likewise uphold his right to be or select his own doctor. No monopoly in theology, no monopoly in medicine. Competition everywhere and always; spiritual advice and medical advice alike to stand or fall on their own merits. And not only in medicine, but in hygiene, must this principle of liberty be followed. The individual may decide for himself not only what to do to get well, but what to do to keep well. No external power must dictate to him what he must and must not eat, drink, wear, or do.

Nor does the Anarchistic scheme furnish any code of morals to be imposed upon the individual. "Mind your own business" is its only moral law. Interference with another's business is a crime and the only crime, and as such may properly be resisted. In accordance with this view the Anarchists look upon attempts to arbitrarily suppress vice as in themselves crimes. They believe liberty and the resultant social well-being to be a sure cure for all the vices. But they recognize the right of the drunkard, the gambler, the rake, and the harlot to live their lives until they shall freely choose to abandon them.

RIGHTS AND RESPONSIBILITIES OF PARENTS.

In the matter of the maintenance and rearing of children the Anarchists would neither institute the communistic nursery which the State Socialists favor or keep the communistic school system which now prevails. The nurse and the teacher, like the doctor and the preacher, must be selected voluntarily, and their services must be paid for by those who patronize them. Parental rights must not be taken away, and parental responsibilities must not be foisted upon others.

Even in so delicate a matter as that of the relations of the sexes the Anarchists do not shrink from the application of their principle. They acknowledge and defend the right of any man and woman, or any men and women, to love each other for as long or as short a time as they can, will, or may. To them legal marriage and legal divorce are equal absurdities. They look forward to a time when every individual, whether man or woman, shall be self-supporting, and when each shall have an independent home of his or her own, whether it be a separate house or rooms in a house with others; when the love relations between these independent individuals shall be as varied as individual inclinations and attractions; and when the children born of these relations shall belong exclusively to the mothers until old enough to belong to themselves.

Dr. H. H. Schaberg, of Kalmazoo, Mich., criticising the Michigan Supreme Court for deciding against compulsory vaccination, said: "Persons fortified against smallpox by vaccination have the right to demand that they shall not be exposed to contagion by the presence of those not so fortified." Whew!

We still want names and addresses of progressive people to whom to send copies of Lucifer. If you can send stamps with the names they will be appreciated; but please send the names, anyway.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

888.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

Government Against the People.

That the word "government" as used by the daily press means something wholly different from, or distinct from, the people themselves is shown by such editorials as the following, taken from a recent issue of the Chicago "Chronicle."

"Several Anarchistic publications have been excluded from the mails and their owners arrested on charges which, if proved, will result in the imposition of fines or imprisonment, or both.

"In a local case it is noticeable that while the authorities have proceeded against an Anarchistic newspaper because it is Anarchistic, the charge against the publisher is the circulation of obscene matter, which is clearly interdicted.

"The necessity for any subterfuge in this matter is to be regretted, and the fact suggests the propriety of an amendment to the postal laws covering the cases of seditious publications of every description. Such an enactment would have to be very carefully drawn, or it would lead to abuse, but it is clearly within the right of the government to decline to become an agency for the distribution of publications the object of which is the destruction of government.

"Under the laws as they now stand many things printed and others regarded as inimical to good morals are forbidden mails A newspaper which advocates assassination, rebellion or violence of any description certainly is no more entitled to take advantage of the liberal postal laws of the country than would be a publication devoted to lewd pictures and stories, to the promotion of counterfeiting or to the advertising of a lottery.

"Anarchy as a philosophy can be urged in print without inciting the reckless and the ill-balanced to murder. Such publications as undertake to promote assassination and violence should, first of all, be excluded from the mails. No legitimate interest will be endangered by the process."

If the government and the people were one there would be no sense in saying, "It is clearly within the right of government to decline to become an agency for the distribution of publications the object of which is the destruction of government."

If the government and the people are one then "the destruction of government" would mean nothing less than the destruction of the people also.

The plain inference, if this language means anything, is that government is a thing apart from the people, that it has interests of its own to be looked after, and as government is nothing without officials to execute its behests it means, in plainer language, a class, and the interests of that class; a ruling class separate from the masses of the people.

That this is the true interpretation of such articles as that from which we quote, was well shown by a correspondent of the "Chronicle" whose rebuke of the editor's advocacy of more censorship laws, was printed in our last week's issue, under the head, "A Democratic View of Postal Censorship." The government, that is, the officials who administer government, can use the mails as they choose, but the common people are held responsible and punished under the arbitrary and partialistic rulings of the same officials,—as has been shown by instances without number.

That the government officials constitute a class to themselves is well illustrated in the army and navy. In these organizations the officials receive large pay and many perquisites, as compared with the pay received by the common soldier and sailor, and are seldom punished for brutal treatment of their men; and when one of these officers dies, or is killed, expensive funeral honors are paid to his memory and his widow and orphans receive pensions many times larger than those paid to the widows and orphans of the common soldiers who take the place of danger in battle and on march, and who bear all the hard labors of the campaigns.

The same thing is shown in civic life, or in what is called national, state and municipal government. Here, as in the army and navy, the officials get high salaries and many perquisites for little labor or no labor at all, and when they die or get killed, by accident or assassination, great honors are paid to their memory and their widows and orphans are bountifully cared for at public expense, whereas, let a common laborer be killed—by the carelessness or greed of employers, as in mines, factories, on railway trains, etc., or killed by hired murderers (assassins) as in the case of the inoffensive miners at Lattimer, Pa., no honors are paid to their memory and their widows and orphans are left to starve.

In many other ways it can easily be shown that government is a thing apart from the masses of the people, and that the boast of Americans that theirs is a government of the people, by the people and for the people is a monstrous falsehood, mere political buncombe used by the privileged classes to hypnotize the stupid masses into submission. M. H.

Chicago to Bloomington.

At 11:45 A. M. of Wednesday Oct. 16, Lucifer's editor bounded the south-bound "Chicago & Alton Limited" and sped away from the dust and noise of the great western "Babylon" called Chicago, and for the first time in eighteen months enjoyed the luxury of the sight of open fields, meadows and wooded hills. Fall rains had given the fields of late-sown grain, also the lawns, meadows and pasture lands, a robe of dark luxuriant green, while the groves were clad in their variegated suit of green and gold, of orange and crimson, that makes Autumn the most magnificent season of all the year for display of coloring.

October is Autumn's own month. September is in part a summer month, while November is divided usually with winter, but October is shared with no other season, and is, in more senses than one, the very crowning glory of the solar year, in the north temperate zone.

The main line of the "C. & A." for many miles out from Chicago lies along the famous "Drainage Canal" that unites Lake Michigan with the great Mississippi system, and with the Gulf of Mexico. Passing through Joliet, we catch a glimpse of the gloomy stone walls of the Illinois penitentiary and see the smoke issuing from innumerable factories. Then, in a southwesterly direction our train,—the very finest I ever rode upon—speeds away through an agricultural country of rare beauty and fertility, and cultivated by an apparently industrious and prosperous farming population. While other sections of the "great west" have been parched by drouth, Illinois seems to have suffered but little for lack of rain.

Arriving without incident worthy of note, at Bloomington, I find myself most agreeably domiciled in the very pleasant and commodious suburban home of the Freemans,—name most appropriate for Lucifer's old-time friends, at which home I hope to gain renewal of strength, health and flesh, for a winter campaign of effective work with hand and pen, with tongue and brain.

Until further notice my address will be Bloomington, Ills., care Col. James Freeman. Meantime letters intended for the business department should be directed, as usual, to Lucifer, 500 Fulton St., Chicago. M. HARMAN.

High Treason!

Congress will have to hurry up with its anti-treason legislation by which we are to "prevent personal criticism of the chief executive."

"The most damnable outrage which has ever been perpetrated by any citizen of the United States was committed by the president——"

O, where is the rope and the mob to fittingly punish the traitor who penned and printed those words! And what was the grievous wrong perpetrated by the president? It was "When he invited a nigger to dine with him at the white house"! So says the Memphis "Scimitar." The "nigger" was Booker T. Washington. Theodore Roosevelt, the man, was on friendly terms with Mr. Washington, and Roosevelt, the president, continues the friendship regardless of the wishes of the negro-phobists. The Memphis "Commercial-Appeal" joins in the treasonable outcry thus:

"It is now incumbent on those white Democrats of the south who had received appointments at the hands of President Roosevelt to resign their offices. They cannot afford to remain the recipients of any favor at his hands, certainly there is no honor attached to his benevolence or bestowals."

Will these papers be suppressed? L. H.

What They Say.

The extra copies of Lucifer No. 886, containing "Archism vs. Anarchism," "The Social Side of Anarchism," "Freedom in Love," etc., are going rapidly. In ordering fifty copies, J. L. Buxton, Milford, Mass., says:

"The last Lucifer analyzes and explains Anarchy so thoroughly that I want to give some of the Milford people a few papers to show where I stand as a man and a radical."

* * *

From Ithaca, N. Y., comes $5 with an order for copies of 884, 885, and 886. "I want to thank you from away down in my heart," says this friend, "for the stand you now take." In a postscript he adds: "I have ordered 'Freethought Magazine' sent to you for my unexpired term of subscription."

* * *

In sending the money for fifty copies of No. 886, to be mailed to addresses furnished by himself, a Kansas City subscriber says:

"On reading in your paper that H. L. Green, of the 'Freethought Magazine,' had declined longer exchanging with Lucifer, I was reminded of the shameful attack made by this man on Samuel P. Putnam after the Freethought leader's death several years ago. When Mr. Green published this slanderous editorial I withdrew what little support I had been able to give his paper and have given it to more worthy publications. I think every friend of liberty should do his best to extend the circulation of Lucifer, whose editor is one of the most thoroughly emancipated men in America."

While we appreciate all efforts of our friends to extend our circulation, we would not advise them to discontinue taking the "Freethought Magazine," as several have written that they have done because of its refusal to exchange with Lucifer. Its editor has a right to discontinue that neighborly courtesy for any reason or for no reason. We do not feel injured, as the loss is his quite as much as ours. Indeed, his is the only loss, as we are to have the pleasure and benefit of the possession of copies of his Magazine anyway. Nor would we, if we could, interfere with its circulation. In its limited field—that of Anarchism, self-government, in the realm of religion—it is doing effective work. In denying the right of church and state to control free thought and free expression of religious views, the ground is prepared for sowing the seed of free thought and free expression on all other questions. Mr. Green's desire that thought shall be free only so far as he himself has gone cannot limit the good effect of his work. Many will stop at his "halfway house," but many more will go on. They will dispense with church and state not only on Sundays and at the cradle and the grave, but on every day of the week and in every relation of life.

So again I say, More power to Mr. Green in his chosen field! "The Freethought Magazine" is an excellent text-book for the primary class in Anarchism. If you have a friend who is beginning to awaken to the uselessness of church control, send him the "Freethought Magazine." It may be the necessary entering wedge. Price fifteen cents a copy. Address H. L. Green, 213 Indiana street, Chicago. L. H.

"Strike While the Iron Is Hot."

Now is the time when every friend of free speech and a free press finds the soil prepared for the sowing of the seed of a larger liberty. Recent issues of Lucifer have been mainly devoted to a consideration of the present crisis, and we have had many calls for extra copies. To facilitate ordering the following leading articles are named. Please order by number:

887. Free Unions and Parental Responsibility (editorial); Individualistic Anarchism Opposed to Force; A Democratic View of Postal Censorship; The Mother Not a Parent. Also accounts of arrests in Home, Washington, and in California.

886. Archism vs. Anarchism; The Social Side of Anarchism, (editorials); Freedom in Love, by Karl Heinzen; Who Are Anarchists? by Eugene V. Debs, and Women and Modesty, by Dorothy Dix.

885. Sentenced to Die; The Ultimate of Anarchy (editorials); Two Epochs in Man's Progress, by P. J. Proudhon, and From My Point of View, by Lillian Harman.

884. We have had so many calls for 884 that the supply is almost exhausted.

883. The Lesson of the Hour (editorial); Anarchism and the Trusts (a selection from the speech of Benj. R. Tucker before the Conference on Trusts, held in Central Music Hall, Chicago, '99), and Jane Addams (of Hull House) on the Anarchists.

Price two cents each, twenty cents a dozen, seventy-five cents for fifty copies.

This issue (888) ought to be very valuable for distribution because of Benj. R. Tucker's masterly exposition of Anarchism. Please let us have your orders as early as possible.

R. Heber Newton Endorses the Ideal of Anarchism.

In All Souls' Protestant Episcopal Church, New York, the Rev. R. Heber Newton last Sunday startled his hearers by his endorsement of philosophical Anarchism. He took for his text St. Matthew v., 17: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." The following paragraphs are taken from the newspaper reports of his sermon:

"Perhaps the most remarkable religious leader at the present time is the Russian Tolstoi, who is an individualist Anarchist. He does not believe in the law, not because he would have chaos, but he would have men govern themselves, in the broadest sense of the word.

"Anarchism is in reality the ideal of political and social science, and also the ideal of religion. It is the ideal to which Jesus Christ looked forward. Christ founded no church, established no State, gave practically no laws, organized no government and set up no external authority; but he did seek to write on the hearts of men God's law and make them self-legislating.

"The most appalling fact of life is the multiplication of paupers, tramps, vagabonds—diseased, insane and criminal—who become the parents of future generations. Anarchism is a revolt from an oppressive and unjust social order which generates poverty and disease. Vice and crime turn dreamy youths into assassins, who, after the deed is done, say 'I have done my duty.' On the other hand, there is a revolutionary Anarchism

which seeks to establish a social and political terrorism as a means of frightening society into a state of concession and paralyze law in order that lawlessness may in fact reign. In our country there is no justification for terrorism. It is an outrage against society, a crime against humanity and a barrier to future progress.

"The problem of revolutionary Anarchism is a problem not for statesmen alone. We must deepen our abhorrence of lawlessness. We must cherish a deeper reverence for the law. We must learn to hold all life, even in its humblest forms, sacred. We must seek and embody whatever truth there is in philosophical Anarchism. We must individually seek to realize the ideal, and become each of us self-governing beings, enshrining the moral law so as to need no restraint of external legislation.

Is the Death of Love a Necessity?

BY CARRIE A.

In a somewhat elaborate and beautifully expressed article in Lucifer, No. 883, Voltairine de Cleyre assumes that the death of love is a necessity, and her reason is that the place it occupies in the mental repository is needed for the exercise of other budding faculties. There isn't room, she thinks, in the magnificent edifice of the human mind for both love and intelligence to have full swing without colliding and bringing about disastrous results. If we love, she says, we cannot think, and if we think great thoughts, it will preclude our loving.

This assumption is based on the fast-dying belief that man's mind is greatly circumscribed and generally inefficient. It is well for the world, however, that all are not of this opinion, and that thousands of advancing souls are now learning that the capabilities of the mind are not limited, but are as vast as the Infinite after whose image and likeness it is fashioned.

Love, in its various phases, and intelligence, ever unfolding, constitute the mind of man, and to dispense with either element is to leave the mental machinery greatly in need of repair. Love is to the intellect what spirit is to the body—its life and vitalizing power. More than that, it is its spiritualizing element. Therefore it is an unwise teaching that would relegate love—and that, too, in its most complete and vital expression—back to the first few and infantile years of experience. That would make love fit simply to sit in the lap of ignorant and frivolous youth, when in reality it yields its highest and best only to the matured intelligence and highly evolved soul.

Youth, whose shoulders are too narrow to carry any other great responsibility, cannot, surely, bear worthily the whole of love. If we think so, we have not yet learned love's name. Oh! that is the difficulty. Man, failing to find himself, how can he know love's deeper significance?

Miss de Cleyre speaks of "spoony" love, and insane love, (passionate love). As for the former, to speak plainly, it is simply milk for calves, and becoming only to the calf stage of one's experience. But the latter—passionate love—is drawn from the depths of the soul, and would be perfectly sane and beautiful if only it were born into a sane mind.

But love coming, will he go? That depends on whether he meets with thoroughly congenial friends. Miss de Cleyre says he always goes, that love *must die*. A very sweeping assertion, this, to be accounted for only on the ground that reformers sometimes fall into pessimistic moods and for the time being fail to see other than the evils they would remedy. A cloud overshadows one mind and it believes the whole creation is wrapt in darkness. Love need not necessarily die, as I presume a long array of witnesses would be willing to testify. Many men and women have loved through long years, their love growing the stronger, the sweeter, and the holier because of its prolonged existence. Who can believe that love ever died in the case of Robert Browning and his wife Elizabeth Barrett? and can one for a moment believe that love touching the hearts and quickening the minds of these two grand souls made them less efficient in their chosen calling?

There is something beautiful in contemplating the united lives of such a man and woman; one's mind is pervaded with a subtile sense of appropriateness and fitness of things that one does not feel when contemplating a segregated life, an "alone" life. And why is this so? It is because two truly united lives stand for the ideal life, and whether we deny it, or believe in it, the ideal is always beautiful and ever appeals to us as the desirable.

I have written the foregoing comments in the desire not only to defend love, to hold it as a fit possession for all, but to place it upon a more ideal basis than one that would conceive of it as "spoony," or as the "soaking of one individuality in another." Such is not ideal love. The ideal savors of strength, not of weakness.

The Gentle Methods of the Government-Protected Capitalist.

In the Colorado Springs "Gazette," October 9, 1901, we find the following Victor news note:

"Victor, Oct. 8. The Woods Investment Company today issued an order to the superintendents of its various properties instructing them to discharge any employe who resides in Cripple Creek after Oct. 15. The order was made by Frank M. Woods, secretary and manager of the company's property. He stated that it would be carried out to the letter. In an interview tonight Mr. Woods said: 'It is needless for me to tell you that the Woods Investment Company has always been very fair with Cripple Creek; that we have never discriminated against that city, and that we are the heaviest tax payers in Teller County. We made this order in retaliation for the action of the Cripple Creek city council in refusing to grant the Pike's Peak Company a franchise. This company is a home institution that has spent nearly one million dollars in building a power plant in the county. We asked Cripple Creek for a franchise. The council would not grant this favor, but gave the right to a foreign company. This order is not made for the benefit of Victor, but is directed wholly against Cripple Creek. The employes of the Woods Investment Company may reside in any town or city in the camp except Cripple Creek. There is nothing clannish in our action; we are here now as we have been in the past to build up the county and district. Our fairness to Cripple Creek was shown but recently when the Woods Investment Company agreed that the Short Line should be completed to Cripple Creek before it was to Victor. We know that we shall be condemned in some quarters for this action, but think that all fair-minded people will see the force of the argument.' The order affects about two hundred men, most of whom are employed at the Doctor, Jack-Pot, Wild Horse, and Gold Coin Mines and Economic Mill."

Mr. Woods neglected to state that all the money the Woods Investment Company has invested in this county is gold taken out of the earth by the miners of the district; the same is true of the taxes he speaks of. He also fails to state that the Woods Investment Company is practically the owner of the town sites of the district with the exception of Cripple Creek, and therefore the Woods Investment Company graciously permits its slaves to live on the earth anywhere outside the city of Cripple Creek, thereby paying rent to the Woods Investment Company for the privilege of living on the earth.

Victor, Colorado. H. HANSEN.

VARIOUS VOICES.

M. A. Buswell, Whittier, Calif.:—I have been quite an admirer of Lucifer and the fearless stand its editor and his daughter have taken for woman's emancipation from sexual bondage. I notice in the papers the attempt of the police to connect Brother Isaak and his associates with the attempted assassination of President McKinley. I don't believe Brother Isaak, or his coworkers of "Free Society," knew anything about the crime, or had anything to do with it, but the police and detectives have to make a reputation some way, and some one has to be a victim. Of course there will be a great outcry against anarchy but it will only make anarchy stronger. These poor deluded people, such as the man who attempted to assassinate McKinley, realize that something is wrong and strike blindly at what they conceive to be the cause. So long as woman is held in sexual bondage such characters as these will be born, as a matter of course. There is talk of excluding the foreign anarchists from this country. Can the government stop assassins and criminals generally from being born here?

When woman is free to bear children only when she desires them, and free to choose the father of her child whether he have a license from the government or not, then we may reasonably expect an end of assassinations, an end of lynching, an end of wars and of murders generally.

Later I hope to order the Autobiography of the editor.

W. Fretz, Trenton, N. J.:—I am somewhat in arrears but you kindly continued sending the paper, for which I am glad. I herewith enclose a dollar. I was pleased with what you said in No. 883 in regard to the murdered president; it was equitable and just. Such crimes tend to centralize government and make it still stronger, while it weakens the cause of Anarchy and brings disgrace and reproach upon it. I say this because Czolgosz claims to be an Anarchist. No paper can countenance assassination if it wants to hold the respect of well-meaning people. Even a president has a right to life, liberty and the pursuit of happiness.

H. Hanson, Colo.:—I suppose all the Anarchists will be driven out of the country now, because one of them killed President McKinley. Would it not be a good plan to drive all the Republicans out, too, because it was a Republican that killed Garfield? While we are at it we might just as well drive the Democrats out, also, because it was a Democrat that killed Abraham Lincoln, and while we are at the driving out business why not drive the whole Catholic church out, because all three of these president slayers perchance happened to be Catholics. Enclosed find sixty-five cents for subscription to Lucifer, a stray copy having come my way—also to pay for a few pamphlets.

L. M. H., Colo.:—When Czolgosz said he was an Anarchist of course that was enough to set the whole world in a furor. If he had really been one he would not have mentioned Emma Goldman so quickly to get her into trouble. Nothing that any one can say—the inconsistency of Anarchists having "leaders," "high priestesses," of organizations, plots and conspiracies, of "commands to kill which must be obeyed at the price of death," when they do not believe in the authority of any person over another and rely thoroughly on the responsibility of each for his own deeds and for no one's else—nothing will stop the clamor, the persecution, the misrepresentation, the frenzy of the public hounded on by pulpit, press, and the teachers, until there are more innocent martyrs

J. D. Wilhite, Vallejo, Calif.:—Enclosed find $1.25 to apply on subscription and pamphlets. In looking over back numbers of Lucifer I discover some references to the quack game of skinning the ignorant through the "Lost Manhood" fake. It seems to me that it would be in line with Lucifer's policy of throwing light on sexual subjects, to give some advice in its columns from some of its scientific friends, that would point out the proper course for those to pursue whose physical condition makes them ready victims of those scoundrels. It may be and doubtless is just that vice should be punished with loss of health, but when the victim sees the error of his way it is needless cruelty to leave him, in his search for saving knowledge and help, a prey to those merciless robbers. I sincerely hope the present wave of fanaticism excited by the capitalist press will leave Lucifer unharmed.

James B. Elliott, Phil., Pa.:—Permit me to congratulate Lucifer upon coming of age. I have been a subscriber some ten years or more. I should have liked to seen how the bright star of the morning looked when he was born. A reproduction of the modest little sheet in childhood dress would be a very interesting souvenier for the old time subscriber; but all these little things cost.

I am still hard at work in preparing a suitable programme for the Centennial Anniversary of Paine's Return to America and hope as many of Lucifer's subscribers as are in favor of having the Original Edition of Common Sense placed in Independence Hall, and those desiring to help in the good cause the Paine Memorial Association is engaged in, will send ten cents and receive the portrait of Thomas Paine now hanging in Independence Hall, and full particulars of the objects of the Association to, Jas. B. Elliott, Secretary, 3515 Wallace St., Phila., Pa.

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And oft intoned a lyric for the free,
And often chanted Nature and her charm;
And now I sing the Red Heart's purpose great,
And sing the White World that this shall become
When men count manhood more than things that serve.

When men count manhood more than things that serve,
We shall not need, I trow, to speak of love;
For, certes, to fit souls sweet love shall come
In Nature's course, when first the way is free,
But most of all to those whose thoughts are great,
And least to jealous ones who prison charm.

Monopoly of land and love and charm,
And lust of power unpaid to make men serve —
These are the things which are not truly great,
And yet this Dark World yields them all its love,
And mocks at those who prophesy the free,
And says, 'neath heaven, the White things cannot come.

Yet, when the Red Heart beats, shall surely come
The White World with its peace and health and charm,
Its comrades working side by side, yet free,
Each other serving, yet unforced to serve;
Its daily life a garden wherein love
Blooms large, and each man's genius ripens great.

When each man's selfhood grows to ripeness great,
Root-based in Nature, whence all ripe things come,
Its bud and fruiting aye the genius-love
Of perfect skill in dainty feats that charm
And true success in sterner works that serve,—
Art shall be all delightful, being free.

I see my song return to all things free,
It finds no other theme so truly great;
Nature alone, in freedom, may I serve;
It shall be so with all when White days come,
Wherein no deed of mastership may charm,
Nor coldness check the Red Heart's crimson love.

Comrades, be free! and then the White shall come,
Life's commonplace grow great and rich in charm,
And all hearts Red to serve with human love.
—*J. Wm. Lloyd, in "The Red Heart in a White World."*

The Ruinous Effects of Slave Labor.

BY RACHEL CAMPBELL.

In saying that marriage is largely responsible for the low wages of women, I am not running atilt against that union which exists only in the dreams of poets. I mean marriage as it is exemplified in common usage, and defined in common law; where woman is "given in marriage," and becomes a servant without wages in her husband's home. That a class of unpaid laborers will degrade any branch of industry in which they toil, has already been so clearly and forcibly shown in other departments, that we have only to apply the same logic to this one, and the point is carried. In the old days, when abolition of negro slavery in the south was an unsettled question, we were told that slave labor tended to make the laboring white man poor and keep him so; and that free labor never can compete with slave labor without reducing the free laborer to a condition very little better than slavery. Understanding this principle, Northern working men are forming leagues to resist the encroachment of convict labor, knowing that the kind of work done by unpaid convicts will be so cheapened and degraded that free labor will be driven from the field. Now, just as slave labor operates against free labor, just as the prison system of offering cheap convict labor injures honest working men, just so wife labor affects free working women. It is the character rather than the name of anything that makes it either good or ill. The injury to labor is caused by having a class of unpaid laborers to compete with; and whether that class be called slave, convict, or wife, the ruinous effect on free labor remains unchanged.

I am well aware that wives are not generally considered or thought of as a class of laborers, the popular opinion being that wives are a non-producing class of laborers, depending for support on the labor of their husbands. Many husbands, otherwise intelligent, whose wives toil early and late, honestly and conscientiously take to themselves the whole credit of supporting their families, and not unfrequently their hard working, over-tasked wives share the delusion. Wives have worked so long without wages, that "women's work," sweeping, dusting, cooking, etc.—the never ending routine of house work that must be done in every home, is not regarded as labor exactly. It is an inferior grade, lacking the dignity and importance of man's labor, and when performed by a wife in her husband's house, has no financial value.

There is, however, another way in which wife labor tends to reduce the wages of working girls. The germ of independence has quickened in the hearts of a large majority of the wives of this age. They feel bitterly the humiliation of being obliged to ask for every dime they may need, to explain just what they wish to buy with it, and then argue the case to convince their husbands that the purchase is really necessary; and to avoid the necessity of frequent begging, they go out to the work-shops and get sewing to do at home. They cannot leave home and work in the shops, and in order to get the work they are obliged to underbid the shop-girl and reduce her already low wages a little lower still. Married women, doing cheap work at home, make it possible for manufacturers to get fine, white shirts made for a dollar a dozen, and the other kinds of

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shop work at proportionally low rates. Full of their own sorrows, and adopting the only method they can find to better their own condition, wives have crowded into this field of labor, destroyed the business of the shop-girl, compelled her to work more hours for less pay, and driven her to want, poverty, destitution and prostitution.

It may perhaps be thought incredible that the condition of working girls is as I have represented. I tell you it is even worse! it can never be told, but must be endured to be understood! Human speech cannot voice the long drawn out agony of a life, robbed of all the hopes and pleasures that make up the joy of living, and forced into a treadmill of constant toil for a bare subsistence. The best years of my life have been dragged out in a New Hampshire cotton mill, so I know what I am talking about. New England people are naturally proud of their manufactories, and many of them seem to think these are run by water power alone. This is a mistake, the water power only propels the machinery. Another force is requisite to make the machinery effective. A deep, full current of human life is constantly pouring in, as freely as water and almost as fast. Women and children especially, are being used up and worn out with a rapidity unthought of by those who look only on the surface of things. If the blood of all the victims, whose lives have been crushed and broken in the mills that stand on its banks, were spilled in its tide, the Merrimac river would flow on towards the Atlantic, as red as were the waters of the Seine on the morning of St. Bartholomew. But blood-spilling is barbarous, and puritanical New England never tolerates barbarism. She freely grants to Capital a "bond" that enables it to take from labor the "pound of flesh," but, because of her pious, puritan faith in her own righteousness, bloodshed is forbidden. The Yankee Shylock, however, has more inventive genius than the old Jew, and finds a way to enforce his bond without either breaking the law or shocking public sentiment. Human strength and endurance are put to work against tireless machinery, in gas-poisoned rooms, until the flesh wastes and the cheek pales as the red blood is gradually transmuted into sweat and tears, and a used operative quietly passes away to make room for a fresh hand. All the proprieties observed, and everything done "decently and in order."

I have no fault to find with the work in a cotton factory, in and of itself. A reasonable amount of work, a reasonable number of hours for a day's labor, and reasonable wages therefor would make of mill work pleasant and healthful employment. As it is, corporate greed has assigned to each operative too much work—too many spindles, too many frames, too many looms, etc., and insisted on too many hours in the day, and in the meantime little by little has reduced wages, till these mills, instead of being "hives of industry," as they are sometimes called, are become hells of torture where men are overworked, women are enslaved, and children sacrificed.—*From "The Prodigal Daughter."*

Send Us Names.

Lengthening nights and shortening days again invite to reading and reflection. We have a large accumulation of surplus Lucifers that might be doing missionary work among those whose minds have hitherto been cramped and enslaved by old-time superstitions. Recent public events and recent utterances of the leaders of public opinion have stirred many of these indolent minds to do a little thinking on their own account. A few judiciously selected names from each of our subscribers and readers will help us greatly in putting Lucifer's educational work where it will be appreciated. Please send them at once, and if the spirit moves to send a few stamps to help defray expense of wrapping and mailing such help will be thankfully received but the important thing is to get the names, and get them now.

News-Notes and Comments.

In a report of a meeting of the Manhattan Liberal Club, New York, on Friday evening, Oct. 8, Emma Goldman is quoted as saying that, as an Anarchist, she was opposed to violence. She deplored the assassination of McKinley, and said that if the people want to do away with assassins they must do away with the conditions which produce murderers.

* * *

In the trial of Powers for the killing of Gov. Goebel of Kentucky, N. I. McDaniel testified that he heard Dr. Robinson of Frankfort say, after Goebel was shot: "Let's get guns and kill Taylor and every white Republican on the square." This testimony was given on Oct. 23. Up to our going to press we have not learned of the suppression of the Democratic papers of Kentucky.

* * *

A great wave of sympathy for Miss Stone, the missionary held by the bandits, is sweeping over the country. But why for her only? She is an exceedingly robust woman of middle age, if her picture represents her fairly. Little is said of her companion; yet Mme. Tsilka has given birth to a child while held in captivity. It would seem that hers is by far the saddest case. Is she less deserving of sympathy and aid because she is not an American?

* * *

"Keep out the foreigners!" is now the cry. The United States is to be the home of natives, only, henceforth. Very well; but shall we also keep the "foreigners" (ourselves) out of the territory of other nations? The United States is large enough for its citizens. Let them remain at home instead of involving themselves and the nation in broils in the Philippines, in China, in Bulgaria. "Sauce for the goose" should be "sauce for the gander."

* * *

"O, that such difference there should be
'Twixt tweedledum and tweedledee!"

Letters addressed to "Helen Wilmans" are held non-deliverable by the post-office department, and returned, stamped "fraudulent," to the senders. Meanwhile, Col. Post is informed by the officials at Washington that as Helen Wilmans-Post is not being proceeded against, letters addressed to her will be delivered. If Helen Wilmans is convicted, will she be sent to prison while Helen Wilmans-Post is left to do business at the old stand? Those desiring to know more of the case should send for a copy of "Freedom," Sea Breeze, Florida.

* * *

The Rev. Charles G. Adams who recently killed Dr. John G. Jessup, in Berkeley, California, has been acquitted on the plea of insanity. It was claimed that Adams' daughter had appealed to Jessup for protection from her father's brutality. Adams is reported to have said, after the trial:

"If I have had all the things the doctors say I have, the wonder to me is that I have lived through them. I will have to go to an asylum. I do not anticipate that the association with the lunatics there will bother me much. I do not expect to find those people a great deal different from some people I have met who are not in asylums."

Commenting on the case the San Francisco "Star" says:

"If Adams was not insane when he killed Dr. Jessup, then he escaped punishment for a crime most foul. If he was insane, then it is proper that he should be confined now, however sane he may appear, to prevent his doing further harm. Too many people escape punishment for taking human life, on the plea of insanity; but if it were once understood that any one acquitted on such a plea would be confined for life in an insane asylum, it would seldom be resorted to."

* * *

An interesting case has just been decided by the Illinois Supreme Court. Curtis E. Robinson died, leaving an estate of $1,000,000. He had lived for many years with Johanna Schoeninger, whose husband was still living. Robinson's wife, also, was alive, though no children had been born of the marriage. After the birth of several children to Robinson and Mrs. Schoeninger, they married, Robinson's wife having died, though Mrs. Schoeninger's husband still lived. Robinson's brothers and sisters claimed the estate, arguing that the children, being illegitimate, could not inherit. The court decided in favor of the children, giving them the property. Without going into either the question of the rightfulness of the possession of such a large fortune by anyone, or that of the mixed-up relations of the people concerned—of which no one can judge fairly without knowing all the facts in the case—it seems a wise decision. There should be more parental responsibility for offspring, rather than less. The theory that children have no claims on parents unless those parents have gone through a certain formula, is most pernicious and mischievous.

* * *

One of the most notable instances of passive resistance against a law-sanctioned mammoth steal is that of the citizens of St. Clair County, Missouri. More than a quarter of a century ago they voted to issue $25,000 in bonds to aid the construction of a railroad through the county. The promoters of the road got possession of the bonds and sold them, but the road was never built. The citizens paid some of the bonds and repudiated the remainder. The United States court, on hearing the case when the county was sued ordered that a special tax be levied for the payment of the bonds. This the county judge refused to do, and was sentenced to jail by the federal judge for contempt of court. Each succeeding county judge, for thirty years, has served his term of office in jail rather than levy the special tax for the payment of the bonds. The debt is now over $1,500,000, with no prospect of compromise. If a man orders a ton of coal and it is not delivered he is not forced to pay for it. There have been many cases where citizens of a county have been compelled to pay for railroads that were never built, but the action of St. Clair County is perhaps as unprecedented as the attempted robbery through the federal courts is outrageous. All honor to the St. Clair County practical Anarchists.

L. H.

The Gentle Art of Persuasion as Practiced by the Russian Police.

The truth about the extreme brutality displayed by the Cossacks during the late student riots is gradually coming to the knowledge of those beyond the reach of the Czar's police. Here are a few facts concerning the trouble at St. Petersburg on March 4:

Before the demonstration by the students began there was not a policeman or a Cossack in sight; the evident intention being to throw off their guard the malcontents and gather them all into one trap, as Bismarck wished to do with the revolutionists of Europe during the commune of Paris. Since early morning the people began to gather near the Kazansky Sobar (a large cathedral). Fully ten thousand people, consisting of students, men and women, lawyers, writers and laborers, were in the assemblage. About noon one of the students began to read from a manifesto, copies of which had been freely distributed to the crowd. This manifesto set forth the reasons for the demonstration and protest. The cheer that greeted the conclusion of the reading seemed to be the signal for the Cossacks. They rode from every gate and side street into the crowd, trampling men, women and children under their horses' hoofs. There was no effort to disperse the crowd. The brutal soldiers rode in a circle, much as the vanqueros do around stampeded cattle on the American plains, using sword and quirt, till not a man or woman in all that vast multitude stood upright. The Cossacks then drove their horses upon the upturned faces of their victims. The fiendishness of the Cossacks stands without a parallel, and only when the truth leaked out that they had been given vodka (whisky), by the higher officials, was it understood.

The policemen fell to work when the soldiers had completed their bloody work. They dragged the young women students by the hair of the head across the square and threw them into buggies and drove off with them. Some not utterly crushed staggered to their feet and vainly tried to escape, holding, in some cases, their cheeks, that had been laid open by the Cossacks' swords, together, that they might not bleed to death. The Cossacks made a special effort to murder the ringleaders. One was dragged to his feet and lashed with the lead-tipped quirt till he fell on the pavement and neither moved nor breathed. A large number of mechanics gathered together with the intention of plunging into the seething mass of humanity to aid their fellow-workers. Without warning, volley after volley was poured into them from the guns of a re-enforcing army and hundreds fell to rise no more. No one even now has the least idea of the number of these workingmen who were killed. It is another secret to be dragged from the officials when the final revolution comes.

The chief of police, Kleygels, is entirely responsible for this massacre, and to show in what esteem he is held by the Czar, the latter granted him a private audience and with his own "royal" hands pinned a large medal on his murderous breast.

"I (the writer) saw this brute calmly smoke a cigarette in the midst of the carnage, and when a student with his face split open begged him to interfere and save a sixteen-year-old girl who was being fearfully misused by the drunken Cossacks, saw him playfully puff the cigarette smoke into the bleeding wound and tell the student to go to the devil."

The government sets much store by public opinion in Russia, as elsewhere, during riots. Every effort is put forth to turn the shopkeepers and the working men against the students. To that end, in the late trouble Kleygels resorted to a trick that explains more than volumes the subtlety of his Muscovite character. He sent his police, dressed as students, to the various cathedrals of St. Petersburg, and ordered them to desecrate the altars and other holy things. The police pulled the garments of the priests and tweaked their beards, and laughed and danced and sang bawdy songs. They kicked the images and put cigarette ashes in the holy water. This had the desired effect. The Russian character is essentially religious and prayerful. Anything approaching blasphemy arouses their hatred. And when the report of the supposed students' actions spread over the city, the real students had not a friend to whom they could appeal.

Just one more incident, then I close. This is so horrible that only the good it may do by stirring up a feeling in America against the Russian government impels me to mention it. The young women students who were caught at the demonstration of March 4th were stripped naked and whipped through the streets. It is almost impossible to believe such things could happen in this twentieth century, and possibly some doubt may linger in the minds of some; but when we have Professor Belalubsky banished from Russia because he protested against this one act, there need be no longer a doubt.—*From the San Francisco "Star."*

Commission of Crime Not Essential to Conviction.

In sentencing Most to one year's imprisonment, Justice Holbrook enunciated a principle that is about as bad in law as anything that Most has put forth is in political philosophy. He said:

It is not necessary to trace any connection in this late article with the assassination of the late president. The offense here in the eye of the law is precisely the same as if the event had never occurred.

Truly enough it does not seem to have been necessary to connect Most with any crime in order to jail him; but I think it ought to be necessary. I may be wrong, but it seems to me that in punishing for the commission of a crime there should be a line drawn between the innocent and the guilty—that is between the man who committed it and the man who did not. Otherwise, what approval has a person, except his own conscience, for being innocent? Most reprints Heinzen, saying Assassinate rulers. The Bible Society reprints Moses, saying. Stone to death the man who picks up sticks on Saturday. These are "Twin Thoughts," both sanguinary and barbarous, but the promulgator of one goes to jail, while the disseminator of the other goes to heaven, let us hope.—*Geor E. Macdonald in "Truth Seeker."*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Cowardly Murder---McKinley and Czolgosz.

To kick or strike a man when he is down and disarmed, even though an enemy, is always considered a mean act, a cowardly act—an act that no honorable or brave man will be guilty of.

To kick or strike an unarmed, unresisting or surrendered enemy, so hard that he dies from the effect of the blow, is usually considered murder, cowardly murder, and punished as such.

On the sixth of last month, at the Buffalo Exposition, a murder was committed. It was a treacherous act, a stupid, idiotic crime, but it was not a cowardly murder. McKinley was not down, and though himself unarmed he was closely guarded by armed men—an instructive commentary, by the way, upon our costly police service when these well-paid guardians of the official head of the national government allowed their charge to be approached by an unknown man with his right hand muffled in a handkerchief, and this hand tucked away under the lappel of his coat.

Yes, it was a treacherous murder, because, like unto Ehud, Joab, Jael and other Bible heroes and heroines, Czolgosz approached his victim under the guise of friendship, and without giving warning of his murderous intent; but it was not a cowardly murder. The assailant knew full well, if not wholly demented, that if he succeeded in his purpose his own life would be forfeited to the Christian's code of justice. To do that which will bring certain death to the doer is not commonly called a cowardly act.

* * *

But what of the electrocution that is to take place Oct. 31, within the silent walls of the Auburn prison?

The victim in this case will be down; he will be unarmed and helpless. He has long since surrendered to superior force. He has long since acknowledged his mistake—provided reports do not lie; says he does not know why he fired the fatal shot, and is sorry he did it. His assailant, the executioner, will not meet him on equal terms, but will be armed with the means to kill. And not one assailant alone, but the entire force of the prison guards, and these backed by the armies and navies of a nation numbering more than seventy millions of people, will do the killing.

Under such very unequal conditions, will not the killing of the helpless prisoner Czolgosz be MURDER? COWARDLY murder? Murder such as the "roughs" and "toughs" of frontier life would scorn to be guilty of?

MARTYRDOM.

Yes, the killing of the man McKinley was a crime, one of the very worst of the calendar. A crime because it was committed against a MAN, and NOT against a RULER; for mark you! the ruler was not hurt at all. Rulership went on all the same as before, and would have gone on if Roosevelt and all the officers of the national government had been slain. Rulership would have gone on if the NATION, as such, had been slain, for the nation means simply the officials of the artificial machine called the national government. The people would have remained, but with their present superstitious notions about government they would at once have elected a new set of rulers. Like the frogs in the fable they must have rulers if for no other purpose than to be devoured by them.

Yes, the act of Czolgosz was a crime, not against McKinley alone—to whom as a man life was probably as sweet as to any other man; as sweet, perhaps, as to the overworked and underpaid father of a numerous family, such as McKinley did not have—but a crime against the cause of the working man and woman, a crime against the cause of human liberty and justice, in whose behalf it is supposed the deed was committed. Hence it was MORE than a crime, it was a political BLUNDER, which, as can easily be shown, is worse than an ordinary crime, because it has the power of multiplying itself manifold.

Czolgosz had seen and felt, doubtless, the utter powerlessness of the working people as against the monopolistic trusts. He had seen, perhaps, the cartoons, "Willie and his Papa," in the daily papers, representing McKinley as the product or child of the trusts, and imagined, illogically imagined, that if he could kill the child the parent would die; which is simply another way of saying that if he could kill a ruler he would kill rulership—with the result that while the man McKinley is dead rulership still lives; rulership is more alive, much more alive than ever before. The trusts are much more firmly established than ever before, because now they have their MARTYR!

* * *

It was the martyrdom of the Nazarene reformer and of his apostles that made creedal Christianity a success. It was the martyrdom of Abraham Lincoln, more than any other one thing, that made nationalism a success in this country. It was the martyrdom of Julius Cæsar that made Roman imperialism a success, and no event in our political history has given such impetus to the drift towards imperialism as has the assassination, the martyrization of William McKinley by Leon Czolgosz.

And what is imperialism? What but the concentration of irresponsible power in the hands of one man or of a few men. In former times power meant militarism, mainly. Now it means COMMERCIALISM, mainly, with the military arm to enforce its behests.

What is this but Mark Hannaism, J. Pierpont Morganism, Schwabism, Rockefellerism, behind the national government?

Yes, the crown of martyrdom placed upon the head of William McKinley was all that was needed, two months ago, to establish imperialistic commercialism as the recognized policy of our national government. The pocket pistol of Leon Czolgosz supplied the long-felt want, and now, henceforth and forever, he who says a word or writes a line against the TRUSTS, or against the figure-heads that they may set up, shall be deemed guilty of treason, and dealt with as a traitor against the national government, the plutocratic empire.

* * *

But just here there comes a suggestion that perhaps the martyr business may be OVERDONE. There is a proverb which says, it is a poor rule that wont work both ways. If the pistol of Czolgosz set the crown of martyrdom upon the head of William McKinley, may not the electric bolt of a New York sheriff do the same thing for Leon Czolgosz? and may not the canonization of McKinley's assassin lead to other assassinations?

If McKinley's name will go down to posterity as the martyr of and for capitalistic imperialism, will not that of Czolgosz be regarded by many as fit company for Leonidas, the immortal Spartan; of Arnold Winkelreid, the deliverer of Switzerland; of Joan of Arc, and of thousands more who in all the ages have bravely thrown their lives away in the forlorn hope that humanity, the larger self-hood, would profit by the sacrifice?

* * *

Let me not be misunderstood. Most sincerely do I desire to do no injustice to the memory of these two men. Regarding the earthly career of both as now run, I would say that neither did anything in life to merit the canonization of martyrdom. Neither was a hero, a philanthropist or benefactor of his race, in any large sense or degree, and yet it is probable if not certain that each did what he thought to be right and best under the circumstances. Neither was exceptionally good or exceptionally bad. With like heredity and environment I myself would have done as McKinley did, and with like heredity and environment I would have done as Czolgosz did. Each was probably the slave of "duty," as each understood that much used and much abused term.

What more can be said?

Praise and blame are alike irrational, illogical, unphilosophical. McKinley was an opportunist; a very capable man, a very practical man, with instincts that led him to side with the rich and powerful few, rather than with the poor and oppressed masses. Hence he easily persuaded himself that a strong centralized government in the hands of a few strong and capable rulers was better for all concerned than any attempt at self-government by the poor, the ignorant, the incapable. In his youth he took the sword—to invade the people of the south,—and in his riper years he sent his armies to invade the people of the Philippines, and in his case is now fulfilled the saying, "He that taketh the sword shall be slain by the sword"—figuratively speaking.

Czolgosz was in most things the counterpart or exact opposite of the man whose life he cut short—he and the medical doctors! Czolgosz was impractical—a dreamer, as I take it—incapable of adapting himself to his environment. Had he been capable of becoming a monopolist, he too might have been found among the oppressors of the poor and the weak.

But why go on? To sum up:

Our irrational, artificial, anti-natural, conventional, tradition-ruled human society will continue giving birth to McKinleys and Czolgoszes, especially the latter, until WOMANHOOD awakes to a sense of its responsibility, and demands the conditions necessary to create a better race of human beings. Then and not till then, will rulers cease to rule, and assassins cease to kill rulers.

M. HARMAN.

Pulpit Pointers.

Scanning the reports of the pulpit utterances on Sunday October 20, several things attracted the eye. Under a large-type heading "Lauds the Reds from Pulpit," were four sub-heads giving the chief points in the sermon of one of Chicago's most popular preachers, a sermon so wholly different in tone from that of the average talk from the pulpit in regard to Anarchists and Anarchism that it seems to have created a profound sensation among the hearers. The following paragraphs are taken from the "Chicago Chronicle" of Monday, Oct. 21:

Rev. Frank Crane at the Hyde Park Methodist Episcopal church yesterday morning furnished a surprise when in the course of his sermon he took occasion to defend Emma Goldman and the Socialists. Although the pulpits of Chicago have been denouncing in unmeasured terms Anarchy and its believers, Rev. Mr. Crane insisted that Socialists and reformers of every class were advanced thinkers.

"When Emma Goldman was arrested," he said, "she had in her hand a copy of the book 'Toward Democracy.' How many of you have read it, or how many of you could read it through? You say that Socialism, Single Tax and nearly all reforms are wrong. How do you know? Have you studied these questions? No, you prefer to travel in the same rut that you have traveled for years.

"Down at the public library you will find books on political economy and on sociology thumbed and worn and marked. Who did it? Did any of you believers in the constitution of the same old social order of things that we have had for years do it? No, it was done by the men who cannot afford to buy the books they love.

POINTS TO THE "DEAD ONES."

"They are progressive and they study the questions that you condemn without reason. Those men are thinkers. You are the dead ones."

* * *

RICH ALSO ARE ANARCHISTS.

Under this heading we find the following in the same paper:

Rev. A. Lazenby, preaching in the Unity church yesterday morning said:

"The present distress of society arises from the fact that so many people do not feel under moral compulsion, any moral authority. They are the children of impulse, the creatures of opportunity. They are the slaves of liberty.

"Not merely the low-down but the high-up in society feel themselves free to do as they like instead of as they should. And when you have a crowd of people making license their only law then you have a condition of Anarchy. And it matters not whether those people gather about the court or herd together in hovels, they are to all intents and purposes Anarchists."

WANTS TAX ON CHURCHES.

Is given as the leading feature of the Sunday discourse of another leader among Chicago's pulpitarians:

M. M. Mangasarian spoke before the Independent Religious society at the Grand opera house yesterday on "The American Church."

"The church is not protected in America as it is in Europe, though it is not as yet completely divorced from the state," he said. "You and I are taxed to pay the bills of the churches. The building in which we hold our services is assessed, while the Methodist church, within a few doors south of us, is exempt from taxation. This gives them a decided advantage over us. They are protected, we are not. You and I are taxed to support the minister of that church.

"Is not that a species of Europeanism? Does it not seem as if America, while endeavoring to divorce the state from the church, has only kept the word of promise to the ear and broken it to the heart? If the liberal people would combine their forces it would not be long before the vast property of the churches would yield an income to the municipalities."

SCORES RICH IN CHURCHES.

Under this heading is given the following protest against the almost universal sway of dollars in ecclesiastical organizations:

Rev. J. Clayton Youker, at the Euclid Avenue M. E. church,

Oak Park, yesterday spoke upon the influence of the wealthy in religious work. He said:

"The monetary minority is largely composed of individuals who by deeds, if not by words, insist that gold and not grace shall dominate in ecclesiastical affairs. Finding its wealth apparently omnipotent in the world of finance, it demands for its dollars, which are often dirty, equal sway in the sphere of religion.

"It insists upon being the dominating power in the individual church organization. So far as the preacher is concerned it arrogates to itself the supreme function of passing upon his ministerial qualifications. It adds that the pulpit shall make no attack upon its pet foibles. If 90 per cent of a church membership wants a preacher returned and the 10 per cent of rich persons do not he cannot return; dollars must count for more than people."

These and a few other pulpit utterances in the same line, or similar lines, that could be gleaned from one only of the Chicago dailies, of the date named, would seem to show that Gold, Grundy and Co. have not yet succeeded in muzzling all the preachers of this mammon-ruled city.

M. H.

The Crusade of Plutocracy.

Among the papers foremost in defense of freedom of press and of speech, as against the crusade for censorship and suppression now so popular everywhere, there is none that deserves more honorable mention than does "The Public," published at 1501 Schiller Bldg. Chicago, Louis F. Post, editor. Its size and shape make it very convenient for propaganda work. Only one dollar per year, weekly. In a recent issue the editor filled several pages reviewing the situation and prospects in regard to freedom of criticism under the rule of plutocracy with which we are now threatened. The following paragraph is a fair sample of this exceptionally strong and able editorial:

"But blind indeed must that man be who sees in this programme only a move against Anarchists. The sentiments of philosophic Anarchists that really make their speeches objectionable to the plutocratic engineers of this conspiracy against free government in America, are cordially shared by every one who opposes the political and economic influences which are everywhere making a few rich through privilege and keeping the many consequently poor. This crusade of plutocracy, nominally against Anarchists, is in reality against all who express these sentiments. It includes, also, such as oppose the policy of conquest, colonialism and imperialism. Indeed it includes all who criticise with any vigor at all the political party which happens to be in power.

"Is this not so? If not, why has the assassination of President McKinley been coolly charged to Bryanism? If not, why is it tr'nced to Bryan's speeches criticising the imperialistic policy upon which our republic has embarked? and the inequitable distribution of wealth which its laws promote? If not, why has it been charged to public men and private men upon no other basis than that they have spoken against conquest, against militarism, against colonialism, against trusts and against other public policies that tend to subvert the principles of liberty and to make the few rich at the expense of the many?

"Let there be no mistake. This movement for the abrogation of constitutional guarantees of free speech and for the creation of a new form of treason—or rather, the revival of an old one,—has for its object larger game than philosophical Anarchists. No effective law to suppress philosophical Anarchists can possibly be drafted which would not be a most powerful weapon for any party in power to use against the opposition."

Readers of Lucifer will do well to send for sample copies, and if possible subscribe for this valiant defender of liberty and justice.

M. H.

Once upon a Time a Constitution followed a Flag for a Considerable Distance, and a Humble Citizen gave it a great deal of attention.

He would neither be Convinced that the Constitution followed the Flag nor that the Flag took the Pace from the Constitution.

Sometimes he thought one way, then Again he Thought the Other, and still Again he did not know what he Thought.

After awhile the Tax Assessor came Around and Explained to the Humble Citizen that in Cases like This it was Necessary to Pay for the Track whereon these Trials of Speed took Place.

Moral—The Humble Citizen can rest Assured that he is Marked for the Gate Money right Along.—*Baltimore American.*

A Theory of the Determination of Sex Questioned.

I was very much pleased to see in a late number of Lucifer communications from two of my friends: E. F. R. and Aunt Elmina. I agree with Mrs. R. most thoroughly: Nothing contributes so much to making a woman lovable as an independent income. A demonstration of affection from such a woman is always free from the suspicion of any particle of interest other than that which attaches to a man's personality. I wish she had added to her statement "When sex is properly understood and taught we shall have gods on earth," the word practiced, making it stand thus: "understood, taught and *practiced*," because there are always so many who *know* better than they *do*. To be familiar with a theory is doubtless beneficial; but it takes the living impulse of action behind the saw to cut ice.

I entirely fail to see how Schenck has proved Aunt Elmina's theory in regard to the determination of sex, or that the facts sustain the position she takes in a former article as well. Will she kindly explain how it happens that up to a certain stage of development the embryo is always female; and that when male characteristics appear it is never until later? That is to say, how does it happen that if there be no change by further development beyond that stage, the child *remains* (not becomes) a female?

It seems to me, Auntie, that your conclusion is logical, rather than correct; as is the conclusion drawn in a former letter to Lucifer where your finding is that because female children are produced more frequently when the means of life are easily obtainable, and male children with greater frequency under difficult living conditions, that the female is therefore the superior product, or a later stage of development. Unfortunately the history of the development (or evolution, if you prefer) of the human race, as shown by the scientific observation of the embryo, in no wise supports such a conclusion; and, in fact, directly confutes it. As a matter of logic merely, it would seem that one might more reasonably conclude that the greater number of females born under favorable circumstances or easy living conditions indicates rather nature's method of regulating the consuming power by the relative plenty of food and the ease with which it may be obtained. The reproductive *power* of a community does not depend upon the number of males it contains so much as upon the number of its females, the "time limit" which nature imposes upon the female power of reproduction being no factor of the male capacity. That is to say, where the means of life are easily obtainable nature's method of meeting the more favorable living conditions is by bringing forth an increased number of females, affording the opportunity for increased racial production or consuming power; and that under conditions of hardship an increased proportion of males is a most effective means of controlling increase of population, as the productive *capacity* of a community depends upon the female factor as stated above. Have I made this clear?

At the same time, understand, I cheerfully and thoroughly discredit the Biblical account of the crowning act of the creation. Whether created or evolved the female was first, and the male the afterthought. Are you contented with this proposition in place of yours?

L. A. DuBois.

63 West 95th St., New York City.

Vice: Its Friends and Its Foes.

This is the title of a newly published pamphlet by Edwin C. Walker. The contents are:

Brotherhood of Man: The Recognition of Facts; Folly of "For Men Only;" Definitions of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen;" What are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

With Appendix:

The Wanderings of a Spirit; Our Fair Civilization, and the Folly and Cruelty of It All.

Price 15 cents. For sale at this office.

Books Received.

Socialism in the Home, by May Walden Kerr. Number 28 of the Pocket Library of Socialism, published monthly at 50 cts. per year, by Chas. H. Kerr & Co. 56 5th Avenue, Chicago; price single copy five cents.

A Sketch of Social Evolution, by W. Boyd Mackay. Number 30 of the same monthly publication, price of single copy five cts.

Socialism vs. Anarchy, by A. M. Simons, editor "International Socialist Review." Number 31, (September) of the same series. Address publisher, or this office.

* * *

The Temple of the Rosy Cross—the Soul, its Powers, Migrations and Transmigrations. Fourth edition revised and enlarged. By B. T. Dowd, 1901. Eulian Publishing Co., Salem Mass. Cloth and gold; price two dollars post paid.

To those interested in studies of the "occult," this book will prove very interesting. As pointers showing the drift of the author's thought, here are a few specimen paragraphs:

"The belief in a creator who uttered the first curse is a hereditary poison which destroys freedom and even the soul itself. Besides it furnishes an excuse for men to curse, for that which God does, every 'Godlike' person should at least try to do."

"The concept of God's justice as set forth in the legend of creation and fall of man, is a conception unworthy of a savage, though it has been accepted in its literal aspect as absolute truth, and worshipped from time immemorial, until it has become the soul of individuals, families and governments."

"Had Jesus manifested the powers of a God, vanished from the cross, etc., he would have converted the Jewish nation in a day, and they would have worshipped him as a God; but what good would it have done? Lo! the world has been worshipping gods for countless ages, and some portion has been worshipping Jesus ever since his crucifixion, but what good has it done?"

VARIOUS VOICES.

O. P Whitman, El Paso, Ill.:—My wife and I are with you in your work, and we feel this cause ought to have the hearty support of every good, honest, and free thinker. We intend to give you ours as long as we can raise the money to keep up our subscription. We enclose money for which send us Lucifer a year.

H. W. W., Cal.:—No matter when my subscription expired—here is another $5, as a result of the big storm of intolerance and unprecedented brutality since Haymarket event. I inclose $10. Give $5 to "Free Society." I will hereafter give Lucifer, "Free Society" and "Discontent" at least $10 a year. Now is the time that all friends of free speech and free press should support our standard-bearers.

Marion B. Carter, Lockport, New York:—Although my subscription to Lucifer is paid to No. 1073 I wish to avail myself of your premium offer, so inclose $1 for "Nora," and Lucifer another year. I like Lucifer better and better with every number, and wish you success, and better health for the dear editor. May both father and daughter live many years to continue the good work they are doing. I also enclose a few stamps for copies of No. 886 to give to my friends.

J. G. Hunter, Sheridan, Wyoming:—As I see that my subscription for Lucifer, has nearly expired, I enclose two dollars, to pay for same one year and a copy of "Karezza." May be able to do something for Lucifer after awhile. Am strongly in favor of M. Harman taking a rest. He is too valuable to be worn out, and further I have every confidence in Lillian, that she will fill the editorial chair to the full satisfaction of the subscribers. I think by the actions of the officers of the law, in Chicago, that Illinois might as well follow the example of Virginia, and abolish the freedom of speech and of the press, as it seems to be a dead letter in Chicago, at least.

While I am a Socialist, I recognize that the ideal government is Anarchy, but believe that it can be reached quicker through Socialism. I do not consider that the mass of the people have as yet evoluted far enough, to make Anarchy possible. Where can I procure "The Philosophy of Anarchism" by Parsons? Find it very hard to procure subscribers, and would rather pay for a subscription, than hunt up a subscriber.

Similarity of temperament and tastes, pleasant intercourses, services rendered will secure friendship, procure pleasure and obtain gratitude, but not love, which is inspired and is never given as a reward.—*Max O'Rell.*

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And yet the tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward;
We're driven back for our next fray
A newer strength to borrow,
And where the vanguard camps today
The rear shall rest tomorrow.

Tho' hearts brood o'er the past, our eyes
With smiling futures glisten;
For, lo! our day bursts up the skies—
Lean out your souls and listen!
The world is rolling freedom's way,
And ripening with her sorrow;
Take heart—who bear the cross today
Shall wear the crown tomorrow.

—*Wm. Lloyd Garrison.*

"Purifying" the Tenements.

These paragraphs concerning "tenement house purification" are being put into type in the last days of August, 1901, after a year of religious, political, and so-called moral agitating and crusading, after a year of threatening and raiding, and nearly two months after the new tenement house law was expected to go into effect in New York. "Was expected," I have said, but that statement needs modification; probably no observing man of affairs had any expectation that the anti-vice part of the law would be enforced generally; I do not know even that it was enacted in order to be honestly enforced—I should say, rather that I am morally certain that the impartial application of its provisions dealing with the social evil was neither expected nor desired by the men who put it among other laws of similar character and like ineffectiveness. Putting it on the statute books has opened a new and exceedingly rich field for tillage by official and semi-official blackmailers.

What is the law? One part of it cannot be condemned off-hand; if enforced, undoubtedly it would do much to give to the masses of the poor more securely built and better arranged dwelling places, more healthful homes and surroundings. The object is most commendable, its realization greatly to be desired. But the zealous men and women who have been instrumental in securing these amendments to the building law should understand that those who will occupy the more commodious and sanitary tenements will pay for the improved conditions of existence, that better houses and better neighborhoods mean higher rents. Where shall those go who now are paying for rooms all they can spare for what purpose? Must they not seek cheaper, less wholesome, quarters or cut their expenditures for food, clothing, and other necessaries? Or, will their wages rise as rents advance under the spur of the law? If there is no such corresponding increase of the earnings of the tenants and if building improvements are general, is it not self-evident that this augmentation of the rent-cost of living must result in pushing into pauperism or crime the most helpless members of the poorest class?

If the worker had the products of his labor, should we be confronted by this painful dilemma? What is the part played here by monopoly, rent, trade discriminations, interest, and speculative profits? Will legislatures and tenement-house reformers try to discover a connection between these absorbers of labor products and the terrible conditions they are examining in the crowded sections of our cities? Really, is it inevitable that smoother streets, better sanitation, more parks, and improved houses should be positive hardships to many?

Now to the social-evil features of the law: The hope to extirpate either sexual vice or official corruption by means of the machinery here set up is wholly visionary. On the contrary, the ultimate effect will be an increase of both. The landlords are made directly and financially responsible for the presence of the women. If they do not take the initiative in eviction, notices may be served upon them, liens filed, and receivers of rents and profits appointed. Touching this matter, "The Evening Sun" of July 1, 1901, said:

> All over the East Side and in other parts of the town where there are tenements or where disorderly women are likely to be found, patrolmen were making a house-to-house canvas to-day, warning the women whose characters were well known in the neighborhood to be undesirable that they must get out. Now that the eviction of such persons is "put up" to the landlords, it is thought likely by those familiar with the aspects of the question that something effectual will really be done. ["*Something* effectual" will be done, no doubt, as in the past.]

"The Times," of the same date, after showing how difficult the enforcement of the sanitary provisions of the law will be, said concerning the parts of the law that attack prostitution:

> In the moral purification of the tenements the work which largely devolves upon the Health Board demands moral courage of a much higher order than that required in enforcing cleanliness and requiring necessary repairs. What is done in this direction will touch a very tender spot which Tammany does not want to have probed, much less surgically explored. The citizen who supposes that vice has flourished in the tenements unknown to the police, or that the abandoned women who have flocked to the apartment houses of the formerly clean and respectable neighborhoods have hidden themselves so effectually that the wardman can not find them for the purpose of blackmail, is credulous indeed. Tammany is understood to

have lost much revenue of late from vice which it has found itself unable to protect, and if this source of profit is cut off, the official responsible for such destructive activity will have committed the unpardonable political sin, and his fate, so far as Tammany is concerned, will be that of the scapegoat of the Hebrew ceremonial. President Sexton [Health Board] may have forgotten that the definition of a tenement in the new law includes the better classes of tenement houses, and if he does not know that a great many of his political friends are the owners of such houses, which should be designated by the familiar danger signal of the East Side, the ominous red light, the fact will be borne in upon him with disagreeable directness the moment he begins to serve notices upon owners, to file liens when such notices are disregarded, and to appoint receivers of rents and profits when the liens are not discharged.

It will be observed that both "The Evening Sun" and "The Times" speak as enemies of Tammany Hall. This would not call for comment were it not for the fact that it appears to be taken for granted that the "protection" of vice is a party offense, that Tammany must be overthrown in order that better conditions may prevail, and it is assumed that better conditions would prevail were Tammany permanently out of power. The microscopical atom of truth in this assumption is that Tammany is in a better position to blackmail vice than are its opponents because it is more compact and homogeneous, and is in a more efficient state of discipline, than are their parties and factions. If Tammany could be put out of power and kept out it would be by a more compact and homogeneous and a better disciplined party than is Tammany itself. Let this party come, let Tammany be submerged, let the laws through which Tammany levies blackmail remain on the statute-book, let human nature remain what it is, and the supplanter of Tammany would become very soon as great a stench in the nostrils as the Wigwam is today. And the laws are likely to remain, human nature will not change suddenly in a noticeable degree; so the old dance of oppression and corruption will go on from year to year, as it has through the centuries.

This new law, in so far as it attempts to curtail prostitution by holding the landlords responsible, puts a new and tremendously powerful squeezing machine into the control of the officials. The women are here, the over-breeding swarms that bring them into existence are here, the economic conditions and moral and religious superstitions that drive them into prostitution are here, the masculine demand for them is here, the buildings are here, the owners of the buildings are here, the police and higher officials, who, in a measure, can enforce the law, or who can shut their eyes, are here; and so, in some way, the women and the buildings will get together, the landlords will pay and curse, the officials will receive and smile.

"The Times" refers to "the abandoned women who have flocked to the apartment houses of the formerly clean and respectable neighborhoods." Well, how came they to flock there? The cause of the migration is not forgotten by "The Times," we may be sure. It will not be forgotten while the Rev. Mr. Parkhurst is remembered. Rather, that hegira from the slums bids fair to be his enduring monument. These women were scattered abroad by a mad crusade, just as they or their successors will be scattered again and more widely by this later mad crusade. Such crusades, such statutes as this which went into effect (in imagination) on the first day of July, 1901, are so many evidences of the miserable folly and Bourbonism of mankind, and especially of the folly and Bourbonism of the moralists who sit in the shadow of tradition and the elected persons who sit in the place of authority. "Behold with how little wisdom the world is governed!"

This law, which decrees that the rents of property used for purposes of prostitution shall be seized for the city, seems to be a step in the direction of the avowed socialization of the industry. Among other lawgivers, Solon set an example in the municipalization of prostitution. Dr. W. W. Sanger, in his "History of Prostitution" (p. 43) says:

> Solon, . . . by law formally established houses of prostitution in Athens, and filled them with female slaves. They were called *Dicteria* and the female tenants *Dicteriades*. Bought with the public money, and bound by law to satisfy the demands of all who visited them, they were in fact public servants, and their gains were a legitimate source of revenue to the state. Prostitution became a state monopoly, and so profitable that, even in Solon's lifetime, a superb temple, dedicated to Venus the courtezan, was built out of the fund accruing from this source. The fee charged, however, appears to have been small.

In its issue of August 30, 1901, "The Times" says:

> It can not too often be repeated that it is not the hope of the men engaged in an effort to purify the government of this city to extirpate the particular kind of vice the traffic in which gave rise to this latest incident. [A sensational raid.] Their plans are not directed to any such extreme achievement. They are determined, however, if they can, to stop the notorious corrupt protection which the police extend to this and to other forms of vice and lawlessness. The evil to which their energies are directed is not one inherent in the social conditions of great cities. . . . It is entirely practicable to abolish it wholly by the right kind of a change in the elective offices of the city.

That is optimism. But the facts, in brief, are these: A city having anti-vice statutes may—must—do one of three things: One. Let it be known that the statutes are not to be enforced; then no one will be simple enough to pay the police for "protection." Two. Do as New York does, as so many other cities do, pretend the statutes are in force, enforce them here and there and once in a while; then the police can extort pay for "protection" to their hearts' content. This is tyranny tempered by robbery: Three. Suppress every bit of vice in sight; hunt for it everywhere; try to do what "The Times" says the crusaders have no hope of doing, that is to say, endeavor to extirpate sexual vice; send to prison every official who is convicted of bribe-taking. Then at the next election another party will take hold of the city government; Plan No. Two—the present plan—will be tried again, for, so long as the offending laws continue to be fashionable—as advertisements of our amiable intentions—no party in power will think of trying Plan No. One. Yet until we definitely decide to abandon the regime of violence, to stop expending energy upon effects and ignoring the existence of causes; until we get ready to give equal liberty a chance, to reason about social problems, to establish the economic independence of woman—until we become sane and free, city governments will swing from the extreme of Puritanism, with plenty of official corruption under the surface, to the extreme of Tammanyism, with more official corruption, under the surface and elsewhere.

Inasmuch as the crusaders are orthodox moralists, as a class, favoring repression rather than liberty, they are the real defenders of sexual vice, its friends while despising it and its propagators while fighting madly for its destruction.

They only are the effective foes of prostitution and its congeners who intelligently work for liberty and equity in production and distribution, for the economic independence of women, for peace between nations, for thorough study of sexology, for utter frankness in discussing social and moral problems, for normal sex life for all men and women when the need therefor is felt, and for liberty and responsibility in love and parentage. Men and women were before institutions, they make all institutions, and are more than all institutions.—*From "Vice: Its Friends and Its Foes," by E. C. Walker.*

Will This Anarchistic Association Be "Stamped" Out?

I have recently become a member of a new Anarchist organization—but I am perhaps the only member who knows that such is its nature. In fact, it is probable that every other member would indignantly deny the imputation of being an Anarchist. Yet the object of the organization is purely Anarchistic—to voluntarily organize and do that which we pay taxes to have done but which our "servants" fail to do.

"The Fulton Street Improvement Association" was called into being for the purpose of defending its members against an order of the city council requiring the property-owners along Fulton street to pay for the re-paving of the street with asphalt. The street is in need of repair but not of re-paving. When the property-owners agreed to the ordinance granting right of way to the Fulton street electric railway the company bound itself to keep the street in repair. But the old adage, "Promises, like pie-crusts, are made to be broken" was as applicable to the promises of the railway company as to many others.

When the objects of the Fulton Street Improvement Association were explained to me in soliciting my contribution, I asked a few questions:

What are the city officials for if not to enforce the ordinances? Since the matter was settled, what have we to do with it?

In reply I was told that the city officials were there to draw their salaries and their sole interest in us was to collect our taxes. If we want anything done we must band together and do it.

"But," I asked, "Do you believe streets would ever be paved if the matter were left to the property-owners? Isn't it really necessary for the council to see that the work is done?"

My neighbor laughed. Why, of course the streets would be paved, and the work would be better and less expensively done, too, if left to the property-owners. A hundred streets in Chicago, he said, have been paved by the people who own the houses on those streets, and the work is well done and will last more than twice as long as when paved by "boodle" contractors. He went on to give me details of the streets and the work, which, though interesting to me, I will not take space to give here. I told him I was very glad to get the information; that I was not very well posted on the subject; but that one of the stock objections to Anarchistic voluntaryism is that no public improvements would be made unless ordered by a centralized government.

Near our home are some decayed places in the street which cause a great deal of hardship, sometimes, to heavily-laden teams. I asked him how we should go about it to get these places fixed—if merely notifying the street commissioner would be sufficient. He replied that it might; it would do no harm to try; "You could go down to the city hall and give them a piece of your mind, anyway." But he added that there was little use in one going down alone; "They'll just laugh at one." Numbers count, and the only reason they listened to the "Fulton Street Improvement Association" was that it went in a body and demanded attention—and received it.

Well, the association has gained its point. The street is not to be re-paved at present, but is to be kept in repair—at the expense of the street car company. Even as I write I look from my window and see men at work replacing the decayed paving with new. But this has cost much time and money, all of which has been voluntarily contributed. If the officials down at the city hall are our "servants" why should it be necessary to spend so much time and money in doing the work for which they are paid? Would an individual employer submit to such negligence by his employe?

It may be said that it was only through the city government that the street car company was finally forced to repair the street. Perhaps. I do not claim to be authority on the subject. But the street car company wants to run its cars on this street, and there have been instances in which street cars have been prevented running on streets whose residents were determined to prevent their passage.

Unless it be worthy of respect, the officers of government, municipal or national, cannot hope to have it regarded with confidence. As long as affairs are mismanaged thinking men will express their disapproval. If it were possible today to suppress every person claiming to be an Anarchist, the facts on which the philosophy of Anarchism are based would remain, and the ideas would be expressed,—whether under the same name or another would be quite immaterial.

* * *

Since the Buffalo tragedy I have used the term Anarchism more frequently, probably, than in the entire fifteen years previous. As a matter of fact I do not like to call myself an Anarchist, it being a term which expresses so many different meanings to different persons. But since the philosophy and its exponents have been so bitterly maligned, we have done what we could to bring about a better understanding. Personally I prefer words which do not have to be explained. I believe in Anarchism because to me it means SELF-CONTROL. The best of people refrain from murder, arson, robbery, and the like, not from a fear of the law, but because there is a law in their own consciousness which is more effective than any statute law. We need a greater sense of personal responsibility, rather than less. We should not delegate responsibility for our actions to pope or policeman, nor should they have power to grant us absolution for our invasion of others. More than bullets or ballots do we need self-knowledge and self-control. L. H.

A Simpleton's Remedy.

Old Lady Finance was breathing hard.

Dr. Pop said she must go to the Government Sanitarium.

Dr. Banks said that she was poisoned by bryanide of silver.

Dr. Prohib said that the drain through the saloon had depleted her system.

Dr. Over-Production said that the trouble was that she was too well.

Dr. Bags said that Honesty, Industry, and Perseverance would make her all right.

They got a trained nurse with a college diploma. The nurse offered her bounties and subsidies to rouse her to activity. Still she was clearly in a precarious state.

Said Merchant, her youngest son: "You've taxed her resources in trying to reduce over-circulation."

Said Farmer, her eldest son: "You've checked her circulation."

Said Wage, her second son: "Your gold cure has created an unnatural craving for stimulants."

Said Dr. Liberty: "Remove those restrictions that are choking her and let Nature make her well" But no one was so ignorant as to permit such a thing as that.—*Bolton Hall, in "Life."*

Evidence of Returning Sanity.

The constitutional convention of Virginia has reconsidered the action taken in the heat of excitement some weeks ago, when it struck out or compromised the guaranty of the freedom of speech in the state bill of rights. The members are to be congratulated upon their recovered sanity and mental poise. Whatever may be the dangers in the direction of undue license they cannot possibly be equal to what would happen should this nation surrender those dearly bought rights, freedom of speech and of the press, which, with freedom of religion, constitute our most sacred heritage from the fathers and from the very corner stone of our institutions.—*"Albany Argus."*

Anarchism, far from having outrage and murder as its object, deplores the use of force against the state in any form or at any time, and sanctions it only when freedom of the press has been absolutely suppressed, and all peaceful means of restoring it has failed.—*Benj. R. Tucker.*

Many married couples would be happy if they could only forget that they belonged to each other.—*Max O'Rell.*

Lucifer, the Lightbearer

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L. H.

The Nation's Crime.

Some years ago, in Jackson County, Mo., there was a public hanging. Looking over the crowd of spectators, numbering many hundreds if not thousands, an old physician remarked to a friend,

"This is the saddest sight I ever saw."

"Why so?" was the reply. "Is not the condemned man guilty? and does he not deserve hanging?"

"It is not the guilt or innocence of the man who is to suffer the extreme penalty, that I was thinking of. Do you note that a large part of this vast concourse of people is composed of women? To the eye of a physician this fact means that more murders, and then more hangings, will result from this day's job."

"How do you make that out?" replied the friend.

"Easy enough. Of the women present a score or two, at a low estimate, are expectant mothers. This means that some of these mothers will give birth to children marked with a homicidal tendency. In other words, some of these children will be born murderers. Then, in due time, more work for the hangman."

* * *

The killing of McKinley sent a thrill of horror over the land, followed quickly by a cry for VENGEANCE upon the assassin. That cry, that demand, has had its effect upon thousands, perhaps millions of expectant mothers. Whether these mothers sympathized with the slain McKinley or with his slayer, the natural effect, the inevitable effect, of such sympathy of the mother upon the sensitive plate of the mind of the unborn child, must be DISASTROUS. Such is the teaching of all time.

It will perhaps be argued that inasmuch as these expectant mothers did not witness the murder of the president nor the electrocution of Czolgosz, little or no impression has been or will be made upon their offspring. She or he who argues thus forgets the power of imagination, especially when that imagination is excited and fixed by daily reports in the papers, and by frequent appeals from pulpit and public platform.

The public announcements telling the day and hour when the man Czolgosz was to be put upon the fateful chair and the burning current sent sizzling through his veins and nerves, was itself a CRIME AGAINST POSTERITY, a national crime, the magnitude of which surpasses all power of human calculation.

* * *

The writer of these lines is personally acquainted with at least one parent who got little or no good sleep on the night preceding the electrocution of Czolgosz. Though a MAN, and though condemning the assassin's deed, this parent saw in endless phantasmal procession, not only the distorted features of the condemned man but also those of his OWN CHILDREN who, in some mysterious way, seemed to him connected with the execution and suffering with or for the victim of "civilized" vengeance.

If this father—a man not usually considered hysterical, or even imaginative, could suffer for many hours in this way, what must have been the effect of the published announcement of the electrocution upon the sensitive minds of millions of women, and especially the millions of expectant mothers?

In this view of the matter the crime of the one man Czolgosz—putting the worst possible construction thereon, dwindles into insignificance when compared to the crime committed upon the race of mankind by the millions composing what we call the American Nation—which means of course the rulers and the voting population thereof.

"IT IS FINISHED."

In popular and unscientific estimation the great tragedy is finished. The great spectacular American tragedy of the first year of the new century—the tragedy that began with the public shooting of McKinley on the sixth of September, and ended with the private killing of Czolgosz by the prison officials at Auburn, N. Y., on the twenty-ninth of October following, is now regarded as a thing of the past—a night-mare dream of the past, as it were, nevermore to return.

But is it so? Alas, No!

In the light of science, physical and mental, the tragedy whose chief acts or incidents, thus far, are the shooting of the nation's political head, at Buffalo, and the burning to death of his slayer by electricity some seven weeks later—these are but the beginnings of a tragedy, a national drama, the end of which no mortal eye can see, and no mortal mind rightly estimate.

If the Archists—the governing classes—of this country had been SANE; if they had been as nearly sane as McKinley himself seemed to be when he said, "Let no one hurt him" (or words to that effect), then there might have been some ground of hope that the bloody tragedy of which he was the victim would not be repeated. But "whom the gods destroy they first make mad," seems to be as applicable to the affairs of men to day as when this maxim was first uttered some thousands of years ago.

If the act of Czolgosz at Buffalo was that of an insane man then the act of his slayers at Auburn, backed and authorized as it was by the great majority of the American people, was as much more insane as the numbers, the intelligence and the power of the murderers of Czolgosz exceeded the number, the intelligence and the power of McKinley's slayer.

If, as Lucifer has contended, the shooting of McKinley was a "stupid, idiotic crime," then the burning to death of Czolgosz in what may be called the refinement of barbarism—the "electric chair"—was a crime millions of times more stupid and idiotic.

* * *

What then? As rational human beings, what may we expect?

What shall the harvest be from such sowing?

Is insanity to be cured by more insanity?

Are stupid crimes, idiotic crimes, to be prevented by the commission of crimes incomparably more stupid, more idiotic?

Already the sowing—the Archistic sowing of dragon's teeth—is beginning to bear fruit. Czolgosz was not an Anarchist, in any proper or etymologic sense of the word, but the Archists have so persistently advertised him as such—lionized him as such—that the common people, the ignorant common people, are beginning to think better of Anarchy and Anarchists, are beginning to accept Czolgosz as the type of the savior that is to come—the savior of the working masses, the oppressed masses, from the tyranny of the trusts, and of the government that creates and upholds the trusts.

Already a plan is on foot and widely advertised, to erect a two hundred thousand dollar monument to the memory of Czolgosz.

Already his memory is being honored by admiring parents who call their babes by his name.

* * *

The fact that Czolgosz was denied the right to a last word to a crowd large enough to make it probable that his dying words would be correctly reported to the world, will be regarded as evidence that the officers of the law have been persistently lying to the public, and that they did not dare to let the persecuted prisoner, the oppressed and suppressed prisoner speak for himself.

These and many other facts that could be named, did space permit, make it reasonably certain that the McKinley-Czolgosz tragedy is not yet ended—perhaps scarcely yet begun.

M. HARMAN.

Bloomington, Illinois.

It may surprise our friends to be told that notwithstanding the recent bitter outcry against Anarchism and the fact that we have given more space to that maligned philosophy than previously for many years, our books show that receipts from October book sales are more than for any of the preceding eleven months. And in only three of those months have receipts from subscriptions been greater than in October. This is encouraging, as it shows that our readers are, in the main, thinking and self-reliant men and women who are neither cowed nor carried away by popular clamor. We want to continue to make Lucifer *alive* to the great questions of the day, and it gives us great pleasure to know that we have the substantial endorsement of our friends.

We are still able to supply orders for September and October issues, except No. 884, and we hope all will soon be put in circulation.

We are again able to fill orders for "The Chicago Conference on Trusts." After quoting therefrom, in No. 883, a portion of Benj. R. Tucker's speech, the supply on hand was soon exhausted, and we have had orders unfilled for several weeks owing to an unavoidable delay in procuring a new supply. The book contains 626 pages, comprising speeches and portraits of the leading speakers at the conference, which was held in September 1899. Doubtless the most interesting to the majority of our readers is the address and portrait of Benj. R. Tucker. Among the other prominent men whose speeches and portraits appear are: William Jennings Bryan, Bourke Cockran, Samuel Gompers, Laurence Gronlund, Samuel M. Jones (Socialist Mayor, Toledo, Ohio), H. W. Pingree (then Governor of Michigan), Louis F. Post (editor the "Public"), and George A. Schilling. Price 50 cents.

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Who does this on behalf of vice? So far as I can judge, even the vilest criminal, in his inmost heart, admires truth, justice and right and therefore cannot be a real friend to vice. But as long as language never conveys the same meaning (in full) to any two different individuals, we need a multitude of workers,

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ELMINA DRAKE SLENKER.

The Home Colonists.

BY ED. W. CHAMBERLA'N.

Under the pretense of promoting purity the Comstock law is responsible for more unalloyed devilishness than any other accessory of malignity. It has just been pressed into service to harass and annoy, for the third time, the little colony at Home, Washington.

These frugal, thrifty, inoffensive people have gone as pioneers to a remote place, where they hope to realize their aspirations in the homes they are establishing by their industry.

Many violent people, today, are clamoring that Anarchists should be exiled to isolation. The Home colonists are Anarchists, and they have practically exiled themselves to the wilderness to escape the offensive hypocrisies of these very people who are thus clamoring. It would seem that both parties should be satisfied with the situation, but the malignity of the persecuting spirit has followed the Home colonists to their retreat and attacks them once more with the Comstock law.

The assassination of the president staggered the pulse of the nation. Legally the trial of the assassin presented as simple a case as any prosecuting attorney ever had to try. Witnesses of the act were abundant, the fact of premeditation was clear, no defense could have prevailed but the one which should have prevailed, that of insanity. But a vain prosecuting attorney was not content with this simplicity. He wanted to flourish his importance before public attention, and his weak brain, nourished probably on dime novels and yellow journals, conceived the silly idea of a conspiracy of Anarchists, and he started a crusade against Anarchists in our large cities, exciting a frenzied horror against them, to the great delight of the corrupt police, very much as Jew-baiting crusades were started in several European countries. And in the vindictiveness thus excited the very people who shout for "Law and Order," and who cry out against the blackmailing practices of our vice-promoting police, took up the cry against Anarchists, overlooking the fact that they were thereby serving the worst purposes of the corrupt police.

Among the victims of this hue and cry were the Home colonists, who published a little paper called "Discontent." The meddlesome officials of the postal censorship, jealous of seeing all the credit of persecuting Anarchists go to the police, determined to display their activity to advantage, and so they attacked this little paper by means of the Comstock law, procuring the indictment of three of the colonists upon the entirely false charge of mailing obscene matter published in "Discontent."

In the case of one of the colonists, James W. Adams, the matter pretended to be obscene, of which he was the author, was printed as long ago as last January and was evidently raked up as the most available matter for the purpose of a prosecution which would never have been thought of had the censors not seen a chance to make capital out of a show of great activity in the suppression of Anarchy.

Adams had nothing to do with the mailing of this and so could not be convicted under the law, and no indictment could have been found against him except as a result of perjury before the grand jury. The article itself is in no sense obscene, nor is the other article relied upon for the conviction of the other colonists, Larkin and Govan, obnoxious to the law in any sense. The colonists have reprinted these articles and circulated them widely, so that the falsity and the wickedness of the charge against them may be apparent.

The whole scheme is as wicked an outrage upon the constitutional right of free press as could be devised, and should be resented by every patriotic citizen. The time fixed for trial of this abominable charge is February next. Possibly by that time public sentiment will have so changed that the officials will not have the effrontery to press it, but it is not safe to anticipate any change of heart in those who have so little moral character as to make such an attack and it will be well to watch the proceedings and to furnish these worthy Home colonists with moral and financial support in the struggle which has been so outrageously thrust upon them.

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LIBERTY.

BY JOHN HAY, NOW SECRETARY OF STATE OF THE UNITED STATES.

What man is there so bold that he should say
"Thus and thus only, would I have the sea?"
For whether lying calm and beautiful,
Clasping the earth in love, and throwing back
The smile of heaven from waves of amethyst;
Or whether freshened by the busy winds,
It bears the trade and navies of the world
To ends of use or stern activity;
Or whether, lashed by tempests, it gives way
To elemental fury, howls and roars
At all its rocky barriers, in wild lust
Of ruin drinks the blood of living things,
And strews its wrecks o'er leagues of desolate shore,—
Always it is the sea, and men bow down
Before its vast and varied majesty.

So all in vain will timorous ones essay
To set the metes and bounds of Liberty.
For Freedom is its own eternal law;
It makes its own conditions, and in storm
Or calm alike fulfills the unerring Will.
Let us not then despise it when it lies
Still as a sleeping lion, while a swarm
Of gnat-like evils hover round its head;
Nor doubt it when in mad, disjointed times
It shakes the Torch of Terror, and its cry
Shrills o'er the quaking earth, and in the flame
Of Riot and War we see its awful form
Rise by the scaffold, where the crimson axe
Rings down its grooves, the knell of shuddering kings,
FOR EVER IN THINE EYES, O LIBERTY,
SHINES THAT HIGH LIGHT WHEREBY THE WORLD IS SAVED,
AND THOUGH THOU SLAY US WE WILL TRUST IN THEE.

[If it is just to punish the author of arguments which *may* incite to violence; if Emma Goldman was justly hounded by the police and imprisoned because it was at first reported that Czolgosz said he was influenced by her words to kill McKinley, why is McKinley's Secretary of State exempt? The foreging lines from his pen are infinitely more revolutionary than anything in Emma Goldman's lecture, "Modern Phases of Anarchism," which it is asserted was heard by Czolgosz. The last three lines have appeared as the motto of "Liberty," a pioneer Anarchist paper, for seventeen or eighteen years. Perhaps Czolgosz read and was "fired" by these lines. It is but fair to add that Hay would now disavow the sentiments here expressed. But such disavowal would be no protection from tactics such as those used against Emma Goldman. In her case the newspapers resurrected sentences alleged to have been used by her which if she ever uttered were spoken nearly ten years ago in the heat of a big strike in New York. No allowance was made for the time which had elapsed, nor the possible change of view, nor was the explanatory context given. If such tactics are justifiable in dealing with one, why not with the other? If the jail is the proper place for Emma Goldman, why not for John Hay? Will our Secretary of State be deported to the proposed island along with the rest of the propagators of Anarchism? L. H.]

To Mothers.

The age of inquiry is the age for instruction. Nature herself indicates when the child should be taught the genesis of its being. When the developing mind is sufficiently unfolded to question, it is entirely competent to receive the truth. It is just as easy for it to understand the truth as a falsehood, and how is it that we have come to meet the very first inquiry of the questioning mind regarding its origin with an evasion or a lie? It is a need of the child and should be truthfully satisfied. The penalty for evading this duty is often severe. But the mother's duty begins earlier than this. She must guide the instincts of the child, form its habits so far as possible, before it can walk or talk, before its intellect is sufficiently developed to understand her words. She can do this by watching and warding off pernicious practice sometimes formed in babyhood. This lesson cannot begin too early.

There is ofter a premature development of the sexual nature by unnatural excitement. Such development is abnormal and the child becomes morbid, diseased. This may occur at a much earlier period than mothers are generally aware, especially those mothers who are ignorant or careless of consequences. Mischief may be done while the child is yet in the cradle, and the foundation laid for a life of self-abuse.

Young children should be so dressed as to forestall these injurious habits. Mothers cannot be too vigilant; this vice creeps in early, and often ruin is wrought while she is wholly unconscious of it.

When the little one begins to inquire, "Where did you get me, Mamma?" the only right way is to answer with the truth. I doubt if there is ever an excuse for a lie.

It is just as easy to say "You grew in mamma's body, dear," as to say "An angel from heaven, or the doctor brought you," or (as I heard when a child at school), "You grew in a hollow tree."

The mother can embellish the story, as all mothers know how, making it as beautiful and poetical as the nature of the child requires. It will instinctively feel its oneness with the mother and refrain from talking of it in the presence of the vulgar. She can tell how he lay like a wee bird with folded wings in a snug little nest close under her heart; how he was wrapped in a blanket softer than silk, where he slept and grew, while mamma warmed him with her love, kissed him with every heart-beat, sharing her life with him until he was grown a perfect baby boy (or girl as the case may be). How eagerly the little heart would respond, how satisfied the questioning mind; how this truth would knit

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him to his mother! An impression would be made that would be utterly impossible to produce a few years later, when he had been shocked by its recital from the profane lips of one who had come to his knowledge through unchaste teaching.

He will not question further until some time later, years perhaps, when he has come to recognize that there is a cause for all things, and here again the truth should be told, letting him into the secret of the use, and at the same time the danger attending the abuse of this part of his nature.

As the age of puberty approaches, the child should not be left in ignorance of this physical change, but should be taught everything concerning it by the parents or guardians. No feeling of delicacy should stand in the way—it is a false delicacy at best. Bring your children so close to you by your confidence in them that they cannot but render back to you the full measure of their own confidence, for in this way only can you counteract injurious influences. Talk freely, in chaste language, upon this subject, and also purify it in the mind of the child, in whose thought it is so often associated only with debauchery.

Teach this long-neglected but paramount lesson of childhood, this initiation into the sacred mystery of maternity, so reverently as to awaken only veneration in the mind of the child. That this part of our nature has come to be looked upon as low, and spoken of with averted eyes, is due to the fact of its abuse, and abuse has come through ignorance, through lack of proper instruction at a proper age.

Parents have sent their children into the street to learn this most important of all lessons, to learn it from vile lips, often accompanied by a viler practical lesson.

There is great need that mothers awaken to a sense of their responsibility in this matter; that they do their duty in molding the plastic material they hold; then shall we have men and women fit to be the fathers and mothers of a race.

It is high time that our sons and daughters were taught the sacredness of the reproductive function; taught to look forward to paternity and maternity as a crowning honor, if they come to this high office unperverted.

The sense of shame comes from depraved associations in the mind of the child. The very first lesson was unchaste, not to say indecent, communicated as a dark secret, and the same dark secrecy engenders secret vice.

Why should the son be so taught that he cannot look into the face of his mother when the legitimate exercise of the reproductive function is mentioned? Why the daughter blush with shame at the thought of a child in her womb, when she exhibits with pride the child in her arms? It is a false teaching that has brought about the unhealthy state of things. This subject, pure in itself, has been made foul by execrable teaching. Only chaste lessons from pure mothers can cleanse it of the rottenness that has come to it through neglect.

The generative, the creative processes are carried on through the brain and sexual organs. They represent the opposite poles of our being, mental and physical; they act and react upon each other. No abuse of one but impairs the usefulness of the other, and especially is this true of abuse of the sexual nature—imbecility sometimes results from it. Mothers may begin their influence upon the character of the child as soon as it is conceived, and quite as much is it felt upon the sexual as any part of its nature.

She may go back even farther and begin her work of right generation in a preparation for motherhood by magnetizing the tiny nest with sweet thoughts, by a love that reaches forward toward the little one she is about to invite to come and dwell with her, and by all the harmonious influences that she can draw.

If she puts her house in order for the entertainment of an angel, an angel and not a devil will come to dwell with her. We as mothers prepare the dwelling for the spirit we invoke. Shall we lay the foundation in sexual passion? Shall we build the superstructure of selfishness, antagonism and hate?

We weave into the very fiber of the little body that which we habitually hold in thought while this building process is going on, and we continue to build during the period of lactation as well as gestation. With our thought are we constructing an instrument through which the spirit of our child is to make itself known to us. If the key-note is passion, what must we naturally expect?

It is right here we must make our first impression; right here we may stamp purity or passion. Let us begin with ourselves. Let us not fashion in ignorance these instruments that human souls are to play upon. If not in tune, the manifestations must necessarily be discordant.

Let every prospective mother pause often to inquire what cords or discords she is arranging for the fortunate or unfortunate soul that is to find expression through her organism; for through mothers must the race be redeemed. —*Mary B. in "Modern Thought."*

The State Should Set the Example.

BY MORRISON I. SWIFT.

The state as an instrument of justice was a successful superstition only so long as its deeds of brutality were not confronted and exposed. Nothing has ever given the state as a moral entity or idea (according to philosophers) such a staggering blow as the Boer and Filipino wars. In these wars the state plays the part of a bandit on the scale of the ancient giants before human conscience existed. The state can do anything, and it is just—because the state to cover its crimes says it is just. It uses force, fraud, cowardice, hypocrisy and murder. Every step in South Africa and the Philippines is marked by these sins. War is a training school of vice and crime. It trains not only the soldier but the people at home who send him out, reducing the nation's morals to mere war morals.

And how is this all done? The brutal and selfish element of a nation get within and behind the big thing called state and there work their brutal and selfish will. The decent class, not discriminating, says, "Well, that is *our* state, and no matter how wrong we must uphold it." This foolishness is the cause of the continued victory of brutality and selfishness in the world. If a villain got into a good man's clothes would the good man be bound to uphold him on account of the clothes? If villains get into the clothes of state and rampage, shall good men uphold the state clothes and villainy committed in them? So long as we revere state clothes, brutality and villainy will have a magic mask.

Now the state-clothes propose to cure Anarchy by suppressive brutality. The state, which has exercised myriad-handed murder in South Africa, the Philippines and elsewhere, will turn savagely upon those who, *following its example*, have turned its brutal weapons against itself. If anything can be clear it is that this is the wrong way to cure forcible Anarchy. It will merely breed more of it. The wretchedness of society breeds numberless cranks, if nothing else, to joyfully rush into the breach as martyrs if the state plays into their hands.

What is the cure? Let the state set the example. Let the state take off its murder clothes. Let the state stop the devil-wars it is carrying on, where it crowns murder with laurels and bibles.

A great renovation of the world is at hand. Murder in every form, war equally with assassination and capital punishment, have grown intolerable. Moral individuals swearing by

the abandoned immorality of a big soulless entity called Stat begin to see their nakedness and feel ashamed. That this portends great transformations of human society and that we are now on the verge of them is evident. It is certain that the political state is near its death. When there is general co-operation among men what role will be left for politics to play? None.

The Cynic Meets with a Congregation of Martyrs.

"I got into a singular environment night before last," remarked the Cynic. "It was a gathering of comeoutters. There was a speaker and he was a Jew—a rabbi of local eminence. The little room was crowded. The rabbi was a man possessed of a few eloquent turns of speech which served with variations to capture the easy flattery of a noisy majority, mainly female, which applauded sense and nonsense with equal fervor. The rabbi was to deal with the Dreyfus case. And, it is true, he alluded to Dreyfus. But I discovered before he had got far on that his main concern seemed to be to assert and reassert the martyrdom of the Jew. There he stood for an hour turning his question inside out and outside in, upside down, left and right, making in fact two score picturesque exhibitions of the one idea. Before he was through we were quite persuaded that he was a martyr lacking only the objective fire to roast him into immortality. Yet he looked wonderfully well clothed and well fed and seemed to enjoy his martyrdom. In fact the joyousness of his grief became finally so evident that I swallowed all my salt tears and swore inwardly that it would take as much as a dollar and a quarter to bribe me to deprive him of his thorny crown. I was amazed, too, with the result. Instead of being allowed to have his martyrdom all to himself two or three Christians who followed him in the discussion exploited their own sorrows. They also were victims and the Jew this time was the persecutor. The usurious Jew was the shadow of Christendom. He robbed nations of liberty, gave disrepute to religion and mingled more percent than ethics with his bargains and contracts. The rabbi evidently feared a loss of some prestige. He several times interrupted his brother martyrs with questions intended to reduce the distinction of the opposing martyrdoms. A very short man with very long hair, a Jew, at one moment took hurried possession of the floor in order to deplore the 'blasphemy' of a debater who had been among the critics of the rabbi. The chairman hereupon rose to make an explanation, advising the Jewish pietist that the hall in which they were met was dedicated to blasphemy as well as to faith—that the gods were often held at arm's length on this spot by bold dissenters. The chairman added playfully that he had always assumed that the gods could and observed that they did maintain their own in such encounters. Then the martyrs resumed, one after another. The Jews rehearsed the crimes of the Christians and the Christians reciprocated with lurid pictures of Jewish transgression. Here was a forum converted into a confessional. The atmosphere became impregnated with the martyr spirit. I could see that everyone present felt stewing within them a lively sense of their own wrongs. I had never supposed myself a martyr. I had always felt my fate fixed with the social average. But so pungent and subtle were the distillations of this incense that I, too, suddenly became aware of the presence of men banded against me and realized that I played hare to the general hound. I was, in fact, almost on my feet, ready with a speech designed to portray the pitfalls encountered by my innocence, when something occurred to stay my aroused ambition.

"The pale chairman rose. He announced that he had a few remarks to make. He made these remarks. The rabbi's adherents were chagrined. The riff-raff on the edges of the meeting applauded. All the velvet and the broadcloth was for the rabbi. All the rags were for the chairman. The chairman's little speech was this: 'We seem to have resolved ourselves into an experience meeting. I have heard the voices of the martyrs. These are the martyr Jews, victims of a Christian theological dynasty. These are the martyr Christians, victims of Jewish usury. It curs to me to make a confession myself, confessions being in order. If the martyrs are to have their crowns here and now I must put in a claim for mine. You have been told what Jews must suffer being Jews, and what Christians must suffer being Christians. I can go the martyrs one better. I am a child of a father who was a Jew and of a mother who was a Christian. I am therefore the victim or the proud subject of two martyrdoms. I have always been assured by Jews and by Christians alike that I am a confused or a dubious mix. This has been repeated to me so often from both sides as to incline me to accept Huxley's description of the half breed as one who inherits the vices of both parents and the virtues of neither.'

"There was a solemn pause when the chairman had resumed his seat. The martyrs shuddered. Velvet went below par. Rags were at a premium. Women whispered their horror to each other, the angry growled, the frivolous tittered, the irreverent cried: Hear! Hear! There seemed to be no one to take up the fiery thread after the chairman had put ice on those flaming craniums. The rabbi made a speech to formally conclude the sitting. But it was only an anti-climax. And when he had spoken his last word, and the ladies had perfunctorily clapped their gloved hands, the chairman declared an adjournment. Whereupon the audience arose. But before we had crowded into the aisles our attention was arrested by the orotund voice of a giant Hebrew near the door, who lifted himself ponderously to the full stature of his seven feet and gave solemn utterance to this astounding profanity: 'I shall not keep you long. I wish to add only a few words. I want to say to the chairman that he may be the result of a mix. But he musn't let that worry him. For to judge from what I have seen here tonight, the result of that particular mix was a damned good one!' This unexpected sally was greeted by a surprised laugh and aroused some lost good humor. It also restored some wanderers from martyrdom to manhood. I myself departed as I had come—a simple cantankerous human busybody. I had narrowly escaped a great disaster. I had nearly confessed myself an ass. I resolved to keep all my martyrdoms well under cover until martyrdoms are rare and the martyr is worth something more than the man. As martyrdoms go today I don't think any martyrdom I own would pass me up town on a street car or buy me an apple off the stand yonder."—*Horace Traubel, in Conservator.*

Our Fair Civilization!

On August 25, 1901, this dispatch was received by "The New York Herald" from Dunkirk, New York: ". . . . a young Fredonia lady, coming of very respectable people, became the mother of a ten-pound girl in a woods about a mile distant from her home, Wednesday afternoon. The girl, aware that she was about to become a mother, stole off to a wood near Leona, intending to commit suicide. Her courage deserted her and she wandered about the forest.

"Friday, in a heavy rain-storm, she became a mother. In the meanwhile, searching parties had been sent out to find the missing girl. They came upon her late Friday afternoon, hiding under the roots of an overturned tree, sleeping, her infant at her breast. After remaining for two days and two nights exposed to such hardships, rain and hunger, and giving birth to a child, the young woman is in a precarious condition. The child will live."

This story told with the quaint defiance of the rules of construction which is so characteristic of the rural narrator, is full of pathos and startling suggestiveness. All the material, intellectual, moral, and religious forces of our vaunted civilization are at work in this country, yet a young woman is so conscious of and terrified by the veneered barbarism about her that she flees to the woods to commit suicide because her promised motherhood has received no sanction save that of nature, which is the matrix of all that live. How bad must have been the instruction given to this poor girl that, in the sweetest, the most solemn crisis of her life, she did not dare to trust those nearest to her by blood and who should have been nearest to her in understanding, sympathy and helpfulness! There have been uncountable millions brought up on the falsehoods that have wrecked this young girl's happiness, if they have not ended her life. Is it strange that prostitution flourishes in spite of preachments, crusades, and elections?—*From "Vice: Its Friends and Its Foes," by E. C. Walker.*

Lucifer, the Lightbearer

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Anarchy in the Family.

As never before, perhaps, Anarchy is now on trial at the bar of public opinion.

The assassination of William McKinley by an alleged Anarchist is mainly responsible for the increase of interest now felt in the question, "What is Anarchy?" and "Who are Anarchists?"

In our issue of two weeks ago we republished from the "Chicago Chronicle" the report of a sermon by a prominent Methodist minister, in which the speaker eulogized Emma Goldman and the Chicago Socialists, calling them "advanced thinkers" and chiding his hearers for condemning doctrines they had never taken time to investigate.

Two days after this report appeared in the "Chronicle" that paper printed an editorial entitled "Anarchy in the Family," of which the following is an exact copy:

A Chicago minister described Anarchy Sunday last as only "advanced thinking."

An object lesson in this species of advanced thinking has just been enacted in a squalid resort. It carries to every home the practical significance of the philosophy which declares that there ought to be no government in the nation, no government in the household, no government by any human being over passion.

"Freedom" to do whatever anybody pleases without any regard to the rights of others is the essence of Anarchy.

All the vocabularies invented by sophistry to gild this destructive creed cannot cover up its truth. Applied to the country, it sends a democratic representative ruler tragically to his grave. Applied to the family, it lured a mother away from her husband and little children to live for months in shame with an "advanced thinker" who had betrayed his family.

In complete fulfillment of the creed of Anarchy these two preached and practiced that there shall be no government of individual passion. The wretched woman died a victim to Anarchy, leaving her babes to grow up as best they may, to learn in time the tale of perfidy from whose effects their seared recollections will never wholly recover.

The cowardly wretch who conspired with the weaker Anarchist to blight two families helped her to die, but was cautious enough of his own miserable carcass to preserve it for further indulgence in his advanced thinking.

To this piteous close Anarchy brings those who see in "no government" an ideal system for the human race to adopt.

* * *

By common consent it is the family life of human beings that, more than anything else, makes character. If, then, the influence of Anarchy on the family be bad; if it causes women and men to be unreliable, dishonest, unmindful of the rights and privileges of others in the intimate relations of the home, this fact should condemn Anarchy in the estimation of well organized and rightly cultured minds.

The family is the unit and type of the larger aggregations, whether political, military, educational, financial, industrial or what not. Hence the pre-eminent or fundamental importance of the family relation in human life.

But let us see. Let us compare the term Anarchy with its parent, ARCHY—in its various combinations or compounds, and see which represents ideas most favorable to the formation of habits of right thinking and acting, in the family, as well as in all other relations of life.

First: ARCHY is a Greek word meaning "rulership," from ARCHEIN "to rule;" ARCHON being the Greek term for "ruler." From these words we have such combinations in English as

(a) Mon-arch, a king, or single ruler.
(b) Hier-arch, a priestly ruler.
(c) Olig-arch, one of few rulers.
(d) Patri-arch, a ruling father.
(e) Arch-bishop, a ruling bishop.
(f) Arch-angel, a ruling angel.
(g) Arch-fiend, a ruling fiend, etc., etc.

Secondly: AN-ARCHY, without a ruler; ANARCHIST, one who opposes rulership; one who neither commands nor obeys, but who wants every one to be his or her own ruler, own governor, so long as he or she does not invade the equal right of others—which invasion would necessarily be the denial of Anarchy, the defeat of Anarchy.

The Century Dictionary defines Anarchy: "A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty."

In dealing with a matter so important, "let us be honest, let us be just"—honest with ourselves as well as with others; just to ourselves as well as just to others. To do this it will be necessary to lay aside inherited prejudices. We have all inherited a horror of the words Anarchist and Anarchy, just as we have inherited a horror of the words "infidel," "atheist," "skeptic," etc., and are by this horror disqualified for honest investigation, or just judgment.

Laying aside these inherited prejudices let us ask, in the light of the foregoing scientific definitions, whether Archy or Anarchy would be the more favorable to the practice of justice, truth and righteousness in the family.

In the past history of the human race the family has been mainly patriarchal—the father and husband being the ruler and head of the family. Most savage tribes put the patriarchate as a fundamental part of their religious systems, as when the Hebrew hierarch makes his god to say to the woman, "Thy desire shall be to thy husband and he shall RULE over thee," and as when Paul—the chief law-giver, chief hierarch, of the reformed Hebrew religious system—himself a "Hebrew of the Hebrews," re-affirmed the old patriarchate by the command, "Wives, submit yourselves to your husbands as unto the Lord," and by declaring that woman was made for man, not man for woman, and that "man is the head of woman as Christ is the head of the church," etc., etc.

Among the primitive tribes the patriarchal rule was absolute. It included the power of life and death over the wife, or wives, and children, by the masculine head of the family.

Out of the patriarchate very naturally grew the other archies already named—the rule of one man or a few men in the state, and of one man or a few men in the church. Family government being the type and basis of all other governments instituted by man, we have in the patriarchate the logical explanation of the failure of all democracies and republics, so-called. All attempts at "government by the people, of the people and for the people" have quickly degenerated into monarchies—more or less thinly disguised; degenerated into hierarchies and oligarchies, simply because the unit, the type, of these so called governments of the people has always been the old patriarchate in the family.

Under the most enlightened human governments today woman is still denied citizenship, and, vastly more important, she is still denied the ownership and control of her own person; denied the rulership of her own creative powers and functions.

Naturally and rationally womanhood, motherhood is incomparably the most important factor in the family. Woman should be the central magnet of the home, the family, but under the patriarchate woman is subordinate to man in the home; her "bed and board" belong to him, and she is made to be primarily and chiefly a breeder of subjects for the state—a breeder of slaves and serfs for the use of the archies, the monarchy, the oligarchy, the hierarchy; and secondarily she must be herself the slave and serf of her own particular lord and master—be a minister to his comfort and pleasure.

* * *

In the light of the foregoing comparison between Archism and Anarchism the statements made and inferences drawn by the editorial writer in the "Chronicle" are seen to be evidence of gross ignorance or of unscrupulous disregard of truth. The "object lessons" spoken of by this editor as showing the result of Anarchistic teaching are, on the contrary, the legitimate and necessary result of archistic interference in the private and personal affairs of women and men. The "wretched woman" referred to, did not die a "victim to Anarchy" but died a victim of her own adhesion to Archistic and irrational standards of virtue and goodness, and also a victim to the heartlessness of others whose standards of right and wrong were probably like those of the Pharisee who thanked his god that he was "not as other men."

Anarchy teaches government—self-government in all things, including "government of passion," not because a monarch in the skies or a theocrat on earth has so commanded, but because human experience has shown that unrestrained sex passion results in invasion, and because invasion is the defeat of Anarchy, the suicide of Anarchy.

When man abuses and neglects woman and her children he is logically carrying out the teachings of Paul who said that woman was made for man, not man for woman, and also the teaching of Genesis—one of the standard authorities of Christian archists—"thy desire shall be to thy husband and he shall rule over thee."

* * *

Anarchy is the determined and consistent foe of ignorance and credulity, because experience shows that through ignorance and credulity the Archists of all lands succeed in securing obedience to their selfish demands and commands. Especially do Anarchists insist that children shall be taught all that is known concerning their own reproductive powers and functions, because it is through ignorant reproduction, uncontrolled or haphazard reproduction, that monarchs and hierarchs obtain the necessary supply of subjects, of subjects so poorly endowed by nature that they need rulers and governors.

* * *

On the first page of this issue is found an article written several years ago, and read at a "Mother's Meeting" in a western city. This article outlines the kind of teaching that Anarchists insist shall take the place of the ignorance and credulity upon which all Archists rely for a continuance of their power and privileges.

OBSCENITY LAWS.

In the so-called "middle ages" the battles for human liberty and equality were fought on religious lines mainly. Kings and priests and nobles tried, by the terrors of laws against heresy, to keep their subjects in ignorance, and dependence upon authority for their hope of heaven in the next world, and in this way tried hard to keep the ignorant masses quiet under the robberies of their cunning rulers—church and state. Now that the right to religious freedom and knowledge has been wrested, in the main, from the Archists these crafty diplomats have changed their tactics. Now the battle for liberty and equality is waged on social or "moral" lines. To keep the masses in ignorance and subjection freedom of speech and of press in regard to sex and reproduction is made unlawful, especially so the discussion of methods of limiting the size of families, and for more than a quarter of a century in the United States there has probably been no year that has not witnessed the prosecution and imprisonment of one or more persons, generally editors and publishers, under what are called the postal censorship laws.

At the present monient three men, publishers of a little paper called "Discontent" printed at Home, Washington, are under bonds of one thousand dollars each, charged with sending obscene literature through the public mails, with intent to corrupt public morals. That this charge is simply a dishonest pretext to cover an attempt to suppress and break up an experiment in sociology and economics, which, if successful, would serve as an opening wedge to destroy the invasive power of Archistic government, is very plainly to be seen by any one who cares to acquaint himself or herself with the facts.

* * *

To all who are interested in object lessons bearing upon the general question of "Anarchy in the Home" I would earnestly recommend the reading of the paper "Discontent," published weekly at Home, Washington, at fifty cents per year; also the reading of a monthly paper published at the same place, by that tireless worker for the emancipation of womanhood and motherhood, Lois Waisbrooker. For more than thirty years Mrs. Waisbrooker has been writing and lecturing upon this and kindred reforms. She is now seventy-five years old, but seems as full of zeal and energy as ever. She has herself had experience with the modern inquisition, having been prosecuted and put under bonds for her diligence in trying to show the necessity of a higher and better education for the on-coming generations than that allowed by priest, parson and Mother Grundy. The name of Mrs. Waisbrooker's paper is "Clothed with the Sun." Send for a trial subscription, only twenty-five cents for six months, also for a catalogue of her numerous books and pamphlets.

M. HARMAN.

Bloomington, Illinois.

Fear.

The Spirit of the Plague entered the gate.
One waiting asked, "How many wilt thou slay?"
"A thousand," spake the Spirit, "is my quest."
The Plague made end. The Spirit left the gate.
The Watcher cried, "Ten thousand didst thou slay?"
"Nay, one!" the Spirit said. "Fear killed the rest!"

—*R. R. Bowker.*

News-Notes and Comments.

Commenting on General Wade's order prohibiting the use of the Spanish forms "Don," "Senor," "Senorita," etc., in southern Luzon, the "Pittsburg Dispatch" says it is "One of those things that were better left undone. It serves no useful purpose and can only irritate. Besides time will work the transition to American style without military forcing." General Wade is evidently determined that the natives of Luzon shall not be allowed to forget their subjugated condition. "And thus the star of Empire takes its way!"

* * *

Captain A. S. Rowan who achieved considerable notoriety as the bearer of "a message to Garcia" at the beginning of the war with Spain is now stationed on the island of Bohol, in the Philippines. He writer home that the situation is extremely discouraging, and that there is no prospect that the war will ever end. Probably many more soldiers in the Philippines who enlisted with enthusiasm to help an oppressed people escape from Spanish rule are now disgusted and discouraged by their enforced enactment of the part of Spain in the Philippines.

* * *

"Free Society" is again admitted to the mails at second class rates, after being excluded on a technicality since the release of its publishers from jail. The paper has been printed every week, just the same, and now the five numbers are sent to its subscribers. The delay has been annoying; but such attempts at suppression serve to propagate an idea and strengthen the persecuted paper and publishers. I do not agree with the theory of Communist-Anarchism advocated by "Free Society," but I think that every one who believes it desirable and practicable should have the opportunity to advocate it and live it. Only through freedom of speech and experiment can we hope to improve our condition.

* * *

Here is some news of interest to our vegetarian friends. An English woman, a missionary in China, wrote to her friends a letter from which the following is an extract:

"Soon after our return a young widow from the capital of the province came to our Bible woman. This widow had been a vegetarian for many years and had been living in a temple. That day she took her rice with Mrs. Chang, but not before she had the gospel from the old woman. I am glad to tell you she very soon decided to give up vegetarianism, and I have since seen her eating fish and pork with as much relish as the others. Oh, that there were more like this dark soul hungering for the truth!"

This appeared in London "Truth," the editor of which, Henry Labouchere remarked that the missionary "apparently looks upon the development of a taste for fish and pork as a most important outward and visible sign of inward and spiritual grace." This method of "carrying the gospel to the heathen" is of a piece with the introduction of opium, rifles and bayonets, with the Bibles. No wonder the Chinese would like to exclude the "outer barbarians." L. H.

The Largest Photograph in the World

Of the handsomest Train in the World. The Alton Limited. A pamphlet of finely finished pictures and a history of how the big picture came to be taken, can be had by sending a two cent stamp to Geo. J. Charlton, Gen. Passenger Agt., Chicago & Alton Ry., Chicago Ills.

The Stern Realities.

Auntie Black (watching young colored couple)—What dey'd like is ter go aroun' an' take in all sorts ob amusements like befo' dey wuz married.

Mrs. Brown—And they can't afford it?

Auntie Black—Dat's it. Dey're findin' out dat ma'age ain't no cake walk.—*Puck.*

How It Looked.

Wife—I've gotten so that I don't care if you are not at home more. I have resources of my own.

Husband—You don't mean to say that you have learned to quarrel with yourself?—*Life.*

VARIOUS VOICES.

M. G. P., Fall Brook, Cal.:—Enclosed find $3.25, for which please send Lucifer to me one year, and the accompanying list of books. Long may Lucifer shine to enlighten a benighted world!

A. G. Lengberg, Grove City, Fla.:—You will find twenty-five cents enclosed for which please send me "Vice. Its Friends and Foes," and samples of Lucifer to list of names sent herewith. Lucifer is very good of late, and I wish to see its circulation increased.

Arthur Wastall, Bilbao, Spain:—Am here enroute for Seville, Tangiers, and newly explored Niger river gold fields of West Africa. Your birthday double number was a literary feast I much enjoyed; it should be widely circulated. Trust you have escaped the persecution to which "Discontent," "Freedom," and other radical organs have been recently subjected. Hope to soon connect again with America's advance thought journals.

Geo. W. Argo, Sioux City, Iowa:—Find enclosed $1.25 subscription for Lucifer and copy of "Prodigal Daughter." The sample copy just received proves that Lucifer, the Light-Bearer has been improved and is a better and stronger paper now than at any time in the past. I notice that Flora W. Fox of Rochester, Minn., is not only a subscriber but an occasional contributor to your valuable paper. Mrs. Fox is a grand, noble woman and her writings are always worth reading.

S. B. Benedictsson, Selkirk, Manitoba:—I herewith send you names of Icelanders that I consider worthy a few copies of your splendid paper, and enclose 50 cents to pay for same. I find no better paper now. I used to think lots of "Freethought Magazine," but am surprised by its misrepresentation of Anarchism. I consider Lucifer the text book of a true civilization. If I was to be electrocuted tomorrow I would still believe and say that Anarchism is the most noble ideal I have ever heard.

N. W. Lermond, Thomaston, Maine:—I read every word in every issue of Lucifer—that shows that I am somewhat interested in the principles you are advocating. In fact, I am a strong believer in freedom in marriage, or of "love in freedom." Your last issue is particularly a strong number and I wish you to send sample copies of it to the enclosed addresses—for which I enclose stamps. Many years ago, long before I ever saw a publication on "free love," I used the same argument you use in this week's Lucifer, to wit: That the animals of the forest and the birds of the air, in their sexual relationship and conduct, are far superior to man in all his boasted "civilization." May you be spared for many a long year to continue your noble battle for truth, justice and freedom.

James Beeson, Hytop, Ala.:—I am in receipt of a copy of Lucifer of Sept. 28 which I must say is grand in sentiment and the enunciations of the principles upon which our republic was founded. That we have drifted far out of the ways of our Revolutionary fathers goes without saying; but not until very recently was the English policy of imperialism advocated in both public and private affairs without shame or excuse. I can't speak too highly of the article on the McKinley burial display, because it shows to what depths of moral and political degradation we, as a people, have descended. We are now nothing more—nothing less—than hero worshippers, and no better than our ancient prototypes, who were not only hero worshippers but creators of the gods also. There are now plenty of Alexanders—imitators of the great marauding thief—who would be willing to be worshipped as gods before they die.

On Nov. 11 there will be an election held here in Alabama for the sole purpose of ratifying a constitution which will disfranchise many native born white men; and this too by men claiming to be Democrats. This election will take place on the 14th anniversary of the legal murder of the Chicago Anarchists, of whom one was a native Alabamian. Shame on the memory of men who would disgrace the name of Albert R Parsons by voting away their own birth right! But, they, say, it takes many kinds of people to make a world.

If the voters of this State had been asked to vote on such a constitution fifty years ago they would have responded with their rifles and shot guns, but now it is almost a foregone conclusion than the degenerate sons of *ante-bellum* sires will ratify this bunglesome product of tools of the money power, whereby they sign away the political equality so much boasted of by all native Americans.

The Real Cause.

Miss Gabbey—I suppose it was the kisses he stole from Mrs. Gidday on the porch that evening that started all this scandal.

Mr. Short—Not at all. It was the gossips who saw the kisses stolen.—*Philadelphia Press.*

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 45. CHICAGO, ILLINOIS, NOV. 21, E. M. 301. [C. E. 1901.] WHOLE No. 892

INDIVIDUALITY.

Should one man, ten men, fifty thousand laugh
Because thy thoughts breed folly in their minds,
Fear not. Think on. Such laughter is but chaff,
Mere dross of reason wasted by the winds.

Should one man, ten men, fifty thousand cry
"Thy words are false. Forbear thou to condemn!"
Fear not. Say on. Time's self shall justify:
Thy words shall live, and give the lie to them.

Should one man, ten men, fifty thousand curse
These acts of thine that counter to their will,
Fear not. Act on. Have courage! Which is worse,
To die for truth—or live—to die for nil?

—*W. L. Bultitaft.*

"Thou Shalt Not Kill."

BY COUNT LEO TOLSTOI.

"*Thou shalt do no murder.*"—Ex. xx. 13.

"*All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.*"—Matt. vii. 12.

When Kings are tried and executed like Charles I., Louis XVI., Maximilian of Mexico, or killed in a palace conspiracy like Peter III., Paul and all kinds of Sultans, Shahs, and Khans, the event is generally passed over in silence. But when one of them is killed without a trial, and not by a palace conspiracy, like Henry IV., Alexander II., Carnot, the Empress of Austria, the Shah of Persia, and just now King Humbert, then such a murder causes great surprise and indignation among Kings and Emperors, and those attached to them, as if these persons were the great enemies of murder, as if they never profited by murder, never took part in it, and never gave orders to commit it. And yet the kindest of these murdered Kings, such as Alexander II., or Humbert, were guilty of the murder of tens of thousands of persons killed on the battlefield, not to mention those executed at home; while hundreds of thousands, even millions of people have been killed, hanged, beaten to death or shot, by the more cruel Kings or Emperors.

Christ's teachings cancels the law "An eye for an eye, a tooth for a tooth"; but those men who have kept to that law and still keep to it, act upon it by punishing and carry on wars; and not only "an eye for an eye," but give orders to kill thousands without any provocation by declaring war; they have no right to be indignant when the same law is applied to themselves in so infinitesimal a measure that hardly one King or Emperor gets killed to a hundred thousand, perhaps a million ordinary people killed by the order or with the consent of Kings and Emperors.

Kings and Emperors are surprised and horrified when one of themselves is murdered, and yet the whole of their activity consists in managing murder and preparing for murder. The keeping up, the teaching and exercising of armies with which Kings and Emperors are always so much occupied, and of which they are the organizers, what is it but preparation for murder?

The masses are so hypnotized that, though they see what is continually going on around them, they do not understand what it means. They see the unceasing care Kings, Emperors, Presidents bestow on disciplined armies, see the parades, reviews and manoeuvers they hold, and of which they boast to one another, and the people eagerly crowd to see how their own brothers, dressed up in bright-colored, glittering clothes, are turned into machines to sound of drums and trumpets, and who, obedient to the shouting of one man, all make the same movements; and they do not understand the meaning of it all.

Yet the meaning of such drilling is very clear and simple. It is preparing for murder. It means the stupefying of men in order to convert them into instruments for murdering.

And it is just Kings and Emperors and Presidents who do it, and organize it, and pride themselves on it. And it is the same people, whose especial employment is murder-organizing, who have made murder their profession, who dress in military uniforms, carry weapons, (swords at their side), who are horror-struck and indignant when one of themselves is killed.

It is not because such murders as the recent murder of Humbert are exceptionally cruel that they are so terrible. Things done by the order of Kings and Emperors, not only in the days of old, such as the massacre of St. Bartholomew, persecutions for faith, terrible ways of putting down peasant riots, but also the present executions, the torture of solitary confinements and disciplinary battalions, hanging, decapitation, shooting and slaughter at the wars, are incomparably more cruel than the murders committed by Anarchists.

It is not on account of their injustice that these murders are terrible. If Alexander and Humbert did not deserve death the thousands of Russians who perished at Plevna, and of Italians who perished in Abyssinia, deserved it even less. No it is not because of their cruelty and injustice these murders are terrible, but because of the want of reason in those who perpetrate them.

If the regicides commit murder under the influence of their feeling of indignation evoked by witnessing the sufferings of the enslaved people, for which sufferings they hold Alexander II., Carnot, or Humbert responsible, or by the personal feeling of desire for revenge, however immoral such person's conduct may be, still it is comprehensible; but how can an organized body of Anarchists by whom, it is now reported, Bresci was sent out, and by whom another Emperor was threatened, how can it, quietly considering means of improvement of the conditions of the people, find nothing better to do than to murder people, the killing of whom is as useful as cutting off one of the Hydra's heads?

Kings and Emperors have long established a system resembling the arrangement of the magazine rifle, i. e., as soon as one bullet flies out another takes its place. "Le roi est mort—vive le roi!" Then what is the use of killing them? It is only from a most superficial point of view that the murder of such persons can seem a means of saving the people from oppressions and wars, which destroy their lives.

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We need only remember that the same kind of oppression and war went on quite independent of those who stood at the head of the Government, whether it was Nicholas or Alexander, Louis or Napoleon, Frederick or William, Palmerstone or Gladstone, McKinley or anyone else, to see that it is not some definite person who causes the oppression and the wars from which the people suffer.

The misery of the people is not caused by individuals, but by an order of society by which they are bound together in a way that puts them in the power of a few, or more often one man: a man so depraved by his unnatural position of having the fate and lives of millions of people in his power that he is always in an unhealthy state, and suffering more or less from a mania of self-aggrandisement, which is not noticed in him only because of his exceptional position.

Apart from the fact that such men are surrounded from the cradle to the grave by the most insane luxury and its usual accompaniment of flattery and servility, the whole of their education, all of their occupations, are centered on the one object of murder, the study of murder in the past, the best means of murdering in the present, the best ways of preparing for murder. From their earliest years they learn the art of murder in all possible forms, always carry about with them instruments of murder, dress in different uniforms, attend parades, manoeuvers, and reviews, visit each other, present orders and commands of regiments to each other. And yet not only does nobody tell them the real name of their actions, not only does nobody tell them that preparing for murder is revolting and criminal, but they hear nothing except praise and words of admiration from all around them for their actions.

The part of the press which alone reaches them, and which seems to them to be the expression of the feelings of the best of the people or their best representatives, exalts all their words and deeds, however silly and wicked they may be, in the most servile manner. All who surround them, men and women, whether cleric or laymen, all these people who do not value human dignity, vie with each other in flattering them in the most refined manner, agree with them in everything, and deceive them continually, making it impossible for them to know life as it is. These men might live to be a hundred and never live to see a real, free man, and never hear the truth.

We are sometimes appalled by the words and deeds of these men, but if we only consider their state we cannot but see that any man would act in the same way in such a position. A reasonable man can do but one thing in such a position, i. e., leave it. Everyone who remains in such a position will act in the same manner.

What must indeed be going on in the head of some William of Germany, a man of limited understanding, little education, and with a great deal of ambition, whose ideals are like those of a German "yunker," when any silly or horrid thing he may say is always met with an enthusiastic "Hoch!" and commented on as if it were something very important by the Press of the whole world? He says that the soldiers should be prepared to kill their own fathers in obedience to his command. The answer is, "Hurrah!" He says the Gospels must be introduced with a fist of iron. "Hurrah!" He says that the army must not take any prisoners in China, but kill all, and he is not placed in a lunatic asylum, but they cry, "Hurrah!" and set sail for China to execute his orders.

Or Nicholas, who, though naturally modest, begins his reign by declaring to venerable old men, in answer to the desire they express of being allowed to discuss their own affairs, that their hope for self-government is a senseless dream, and the organs of the Press that reach him, and the people whom he meets, praise him for it. He proposes a childish, silly and untruthful project of universal peace at the same time that he is ordering an increase of the army, and even then there are no limits to the laudations of his wisdom and his virtue. Without any reason, he senselessly and pitilessly offends the whole French nation, and again hears nothing but praise. At last he starts the Chinese slaughter, terrible by its injustice, cruelty, and its contrast with his project of peace; and he gets simultaneously applauded from all sides, both for his own conquests and for his adherence to his father's policy of peace. What must indeed be going on in the heads and hearts of such men?

So that it is not Alexanders and Humberts, Williams, Nicholases and Chamberlains who are the cause of oppression and war, even though they do organize them, but those who have placed them and support them in a position in which they have power over the life and death of men.

Therefore it is not necessary to kill Alexanders and Nicholases, Williams and Humberts, but only to leave off supporting the social condition of which they are the product. It is the selfishness and stupefied state of the people who sell their freedom and their honor for insignificant material advantages which supports the present state of society.

Those who stand on the lowest rung of the ladder, partly as a consequence of being stupefied by a patriotic and falsely religious education, partly for the sake of personal advantages, give up their freedom and their feeling of human dignity to those who stand higher, and who offer them material advantages. In a like position are those standing a little higher. They, too, through being stupefied, and especially for material advantages, give up their freedom and sense of human dignity. The same is true of those standing still higher; and so it continues up to the highest rungs, up to the person or persons who, standing on the very summit of the social cone, have no one to submit to, nor anywhere to rise to, and have no motive for action except ambition and love of power. These are generally so depraved and stupefied by their insane power over life and death, and by the flattery and servility of those around them which is connected with such power that while doing evil they feel convinced they are the benefactors of the human race. It is the people themselves who, by sacrificing their human dignity for material profits, produce these men, and are afterwards angry with them for their stupid and cruel acts; murdering such people is like spoiling children and then whipping them.

Very little seems needed to stop oppression and useless war, and to prevent anyone from being indignant with those who seem to be the cause of such oppression and war.

Only that things should be called by their right names and seen as they are; that it should be understood that an army is an instrument of murder, that the recruiting and drilling of armies which Kings, Emperors and Presidents carry on with so much self-assurance are preparations for murder.

If only every King, Emperor and President would understand that his work of organizing armies is not an honorable and important duty, as his flatterers persuade him it is, but a most abominable business, i. e., the preparing for and managing of murder; if only every private individual understood that the payment of taxes which helps to equip soldiers, and above all, military service, are not immaterial, but highly immoral actions, by which he not only permits murder, but takes part in it himself—then this power of the Kings and Emperors which arouses an indignation, and for which they now get killed, would of itself come to an end.

And so the Alexanders, Carnots, Humberts and others must not be killed, but it ought to be proved to them that they are murderers; and, above all, they should not be allowed to kill men; their orders to murder should not be obeyed.

If men do not yet act in this manner, it is only because of the hypnotic influence Governments for self-preservation so diligently exercise on them. Therefore we can contribute towards stopping people killing kings and each other, not by murder (murders only strengthen this hypnotic state), but by awakening from it.

And it is this that I have tried to do in these remarks.

One Qualification for It.

"Shure, Mrs. McGoogin, an' is it thrue that yer mon's got a position on the p'lace foorce?"

"Yis, indade, Mrs. O'Hoolihan. An' phwy not? He was afther gittin' too fat t' worruk."—*Philadelphia Bulletin.*

In Our Book Department.

One of the latest and most important of the new books is "Fields, Factories and Workshops; or Industry Combined with Agriculture and Brain Work with Manual Work," by Kropotkin. The author presents an exhaustive array of facts. The scope of the work is outlined in the chapter headings, as follows:

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Among other matter of interest the Appendix contains: French Imports; Growth of Industry in Russia; Iron Industry in Germany; Machinery in Germany; Cotton Industry in Germany; Mining and Textiles in Austria; Cotton Factories in India; Irrigated Meadows in Italy; Imports of Vegetables to the United Kingdom; and Market Gardening in Belgium.

The book is illustrated, and contains 270 pages. Swan, Sonnenschein & Co., London, publishers. For sale at this office. Price 40 cents; postage 6 cents.

* * *

"Marriage in Free Society," by Edward Carpenter, is a daintily bound, handsomely printed booklet treating of the relations of the sexes as they exist today and as they will (it is to be hoped) exist in a more civilized future. It is difficult to make a selection—the entire work is so good—but we will give the closing paragraphs:

If it be objected that such private contracts, or such facilitations of Divorce, as here spoken of, would simply lead to frivolous experimental relationships entered into and broken-off *ad infinitum*, it must be remembered that the responsibility for due rearing and maintenance of children must give serious pause to such a career; and that to suppose that any great mass of the people would find their good in a kind of matrimonial game of General Post is to suppose that the mass of the people have really never acquired or been taught the rudiments of common sense in such matters—is to suppose a case for which there would hardly be a parallel in the customs of any nation or tribe that we know of.

In conclusion, it is evident that no very great change for the better in marriage-relations can take place except as the accompaniment of deep-lying changes in Society at large; and that alterations in the Law alone will effect but a limited improvement. Indeed it is not very likely, as long as the present commercial order of society lasts, that the existing Marriage-laws—founded as they are on the idea of property—*will* be very radically altered, though they may be to some extent. More likely is it that, underneath the law, the common practice will slide forward into newer customs. With the rise of the new society, which is already outlining itself within the structure of the old, many of the difficulties and bugbears, that at present seem to stand in the way of a more healthy relation between the sexes, will of themselves disappear.

It must be acknowledged, however, that though a gradual broadening out and humanizing of Law and Custom are quite necessary it cannot fairly be charged against these ancient tyrants that they are responsible for all the troubles connected with sex. There are millions of people today who never could marry happily—however favorable the conditions might be—simply because their natures do not contain in sufficient strength the elements of loving surrender to another; and, as long as the human heart is what it is, there will be natural tragedies arising from the willingness or unwillingness of one person to release another when the former finds that his or her love is not returned. While it is quite necessary that these natural tragedies should not be complicated and multiplied by needless legal interference—complicated into the numberless artificial tragedies which are so exasperating when represented on the stage or in romance, and so saddening when witnessed in real life—still we may acknowledge that, short of the millennium, they will always be with us, and that no institution of marriage alone, or absence of institution, will rid us of them. That entire and unswerving refusal to 'cage' another person, or to accept an affection not perfectly free and spontaneous, which will, we are fain to think, be always more and more the mark of human love, must inevitably bring its own price of mortal suffering with it; yet the Love so gained, whether in the individual or in society, will be found in the end to be worth the pang—and as far beyond the other love, as is the wild Bird of Paradise that comes to feed out of our hands unbidden more lovely than the prisoner we shut with draggled wings behind the bars. Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others.

Sent from this office on receipt of 25 cents.

* * *

We have recently received from England a supply of Socialistic and Communist-Anarchist pamphlets, which we expect to keep in stock. The titles are:

Monopoly, or How Labor Is Robbed. By William Morris. Illustrated. Price 5 cents.

Useful Work versus Useless Toil. By William Morris. Price 5 cents.

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Chants for Socialists. By William Morris. Contains: The Day Is Coming; The Voice of Toil; The Message of the March Wind; No Master; All for the Cause; The March of the Workers; and Down Among the Dead Men. Price 5 cents.

The State: Its Historic Role. By Peter Kropotkin. Price 10 cents.

Evolution and Revolution. By Elisee Reclus. Price 5 cents.

God and the State. By Michael Bakounine. With a preface by Carlo Cafiero and Elisee Reclus. Price 25 cents.

The Man Who Pays the Tax.

When the cannon's thunder ceases
And the foe is overcome,
And no more the army marches
To the beating of the drum,
Oh, the Bond will not have perished
In the fury of the strife,
But the Bond will have been funded
And will have eternal life.

Soon the foe will yell for quarter
And the butchery will cease,
And the silence of the mortar
Will proclaim the reign of peace,
And our armies will have conquered
All the oriental blacks;
But the Bond will cry, 'No quarter"
To the man that pays the tax

Oh, the fools that rive! shackles
On the men of other lands!
They are only bloody binding
Their own children's children's hands.
Who will fall beneath the burdens
Of the army on their backs,
For the Bond will give no quarter
To the man that pays the tax.

—Selected.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Socialism and Anarchism.

In last week's Lucifer the leading article treated of definitions and comparisons of and between the two opposing systems or cults scientifically named Archism and Anarchism, or Archy and Anarchy.

In this article it is purposed to treat of "Socialism" in its relation to the two cults just named, the moving cause to such consideration being, in part at least, the statement in a leading Chicago daily that the Socialists of Chicago have decided to make the fight against Anarchy their fight. Under the head "Coming Into the Open" an editorial in the "Chicago Chronicle" of Nov. 7, says:

> The essential connection between Anarchy and Socialism as now advocated is frankly acknowledged by the Socialists organized in this city.
>
> At a meeting held Sunday the Chicago Socialists decided "to make the fight against Anarchy their fight."
>
> True, ideal, Socialism is the exact opposite of Anarchy.
>
> The gospel of Anarchy is single. It is abolition of government—freedom for every human being to do as he pleases without regard to the rights of any other human being. Necessarily this single gospel means that the physically strong shall do what they please with the physically weaker. At the start, therefore, it reduces woman to the place she is held in among savage men. Free love is one of the avowed tenets of Anarchy. At that point, however false, Socialism, as now preached, is at one with Anarchy.
>
> The Chicago Socialists are resolved that no laws shall be passed detrimental to the advocacy of another form of government "or of no government."
>
> The ballot box is the place to propose change in the government. But your Anarchist does not believe in a ballot box. If he could lay aside his gospel for a day and submit to the ballot box the question "Shall all government be abolished?" he would discover that the number of idiots, fools, fanatics and maniacs in the United States is surprisingly small.
>
> The Socialists of Chicago have cleared the air by coming out into the open and declaring the cause of Anarchy their cause.

It will doubtless be noticed that Lucifer quotes frequently from the Chicago "Chronicle." The main reason for this is the fact that the "Chronicle" is the oldest of the great Chicago dailies, published in English, that calls itself "Democratic;" also because during the late "Anarchist" scare it was the only leading party organ of this city that took ground against the proposed enactment of laws intended to "stamp out" Anarchistic literature and to banish or deport all who claimed to be Anarchists.

Is it because the "Chronicle" lost prestige with its plutocratic masters by its advocacy of fairness and justice for the persecuted Anarchists, that it now "out-Herods Herod" in its misrepresentation and abuse of Anarchy and Anarchists?

In our quotations from this democratic authority we have been careful to avoid the imputation of unfairness by giving partial or garbled statements from its columns. We have given its editorial broadsides in their entirety. If the "Chronicle" had treated others in like manner, if it had been willing that its readers should see what the doctrines of Anarchism really are, would it not have quoted the exact language of some recognized teacher of that cult, or at least have referred its readers to the books or papers published by such recognized teacher?

Evidently the Archistic organs are unwilling that their readers should read and judge for themselves. As in all the past the Archistic tyrants and robbers of the masses of the people know that their power and privileges depend upon the ignorance and prejudices of their victims. To tell the truth is fatal to the game of tyrants, whether of state or church.

Having shown in last Lucifer what the word anarchy means, and what its scientific or philosophic defenders teach we shall omit a repetition of that statement here; the main purpose of this article being to show what Socialism—scientific Socialism, is, and wherein its objects are identical with those of Anarchism.

* * *

Quoting from the New American Cyclopedia, edited by Charles A. Dana and George Ripley, "Socialism is the name given to the philosophy or doctrine which teaches that the social relations of mankind are susceptible of a more precise, orderly and harmonious arrangement than that which obtains in existing society."

The word socialism is derived from the Latin SOCIUS "a companion," and this again is said to be derived from the word SEQUOR "to follow," or "to seek." Hence, by etymology those who are seeking the better way, the more precise, orderly and harmonious arrangement of human relations, may be rightly called Socialists.

But in the larger or more general sense, all are Socialists who do not wish to live alone. Even the veriest hermit owes his existence to Socialism, for without the association of two persons no hermit could come into life on the human or mortal plane. Take, for instance, the individual known as Archbishop Corrigan whose utterances against Socialism have been much commended by the editor of the "Chronicle." This man is himself a Socialist of a very pronounced type. What could he do, and what would he be, without the Socialistic help he receives from thousands of his parishioners, also from thousands of Protestants and from those who are members of no church at all?

In the "Chronicle" of Nov. 12, this man is quoted, approvingly quoted by the editor in an article entitled "Socialism and Labor," as saying:

> "In endeavoring to transfer the possessions of individuals to the community the Socialists strike at the interests of every wage-earner. They deprive him of the liberty of the disposal of his wages, and thus of all hope and possibility of increasing his stock and of bettering his condition of life."

When Archbishop Corrigan voluntarily pays his taxes, his equal share of the government taxes on his cathedral, his parsonage, his nunneries, his other school buildings etc., his criticisms of Socialists will perhaps be listened to with more respect.

But when and where does he get his authority for saying that Socialists would deprive the laborer of "the liberty of the disposal of his wages"? That this is what the Archbishop and the other Archists of church and state are now doing, forcibly depriving the laborer of his wages, can easily be shown, but since there are said to be "just fifty-seven kinds of Socialists" it would be well always, in his "sermons to the laboring classes," that this distinguished beneficiary of church-state Socialism should tell what kind of Socialists he is talking about; and be well to be very sure also that he quotes correctly their own words before holding up Socialistic doctrines for public reprobation.

IDEAL SOCIALISM.

"Ideal Socialism is the exact opposite of Anarchy." This statement is no doubt true—from the standpoint of the "Chronicle" and of Archbishop Corrigan and of the other Archists to whose interests the "Chronicle" seems devoted. It has been truly said that every man creates the god he worships. The god of the ancient Hebrews was, like his creators—vain, jealous, cruel, revengeful, bloodthirsty, deceitful, grasping, unscrupulous. The god of John Calvin, of Jonathan Edwards, of the popes of Rome, and of most professed Christians, is simply the ideal, the personification of the characteristics of their creators—meddlesome, invasive, self-seeking, cruel, revengeful, hence we find Christian missionaries the loudest and most insistent in their demands that vengeance be inflicted on the Chinese, the Turks and others who have resisted the attempts of said missionaries to supplant and overthrow their own cherished religious ideals.

* * *

Just so with ideals of Socialism. The state of society that would fill the ideal of the falsely called Democrat and the PSEUDO-Republican of the present day, is a society in which the few rule and rob the many according to law—as they do now; the only change they desire being such modification of our present laws as would make perpetual the privileges now enjoyed by the rich, such as exemption of the property of all corporations of capitalists from taxation, after the example set by church corporations; also a permanent increase of the regular army added to such changes generally as would give our present rulers all the perquisites and privileges enjoyed by European monarchs and titled aristocrats—as was lately suggested by ex-President Cleveland when he said, if only monarchy can protect us against Anarchy, then the "American people are prepared for the departure," or words to that effect.

* * *

But while the majority of clergymen seem to agree in denouncing the ideal of Socialism that would make common cause with Anarchism there are a few notable exceptions, as when Heber Newton, of the Protestant Episcopal church, New York, is reported in a recent sermon from his pulpit:

> "Anarchism is in reality the ideal of political and social science, and also the ideal of religion. It is the ideal to which Jesus Christ looked forward. Christ founded no church, established no state, gave practically no laws, organized no government and set up no external authority, but he did seek to write on the hearts of men God's law, and make them self-legislating."

THE BALLOT BOX.

"The ballot box is the place to propose change in the government."

It is a wise maxim which says, "Never bet your money against a gambler's own tricks." The ballot box is simply a game in which the owners of the machine—the monarchists, hierarchists etc., hold all the winning numbers, cards, chips, or what not.

These Archists say, in effect, to the self-rulers—the Anarchists and Socialists, "Heads I win; Tails you lose!"

This is so plain that he who runs may read; as when the "Chronicle" man himself says, "The Chicago Socialists are resolved that no laws shall be passed detrimental to the advocacy of another form of government or of 'no government.'"

The very evident meaning of this is that freedom of speech should not be permitted to the extent of advocating another form of government, or the abolition of the present form of government.

Thomas Jefferson, the reputed founder of the Democratic party in the United States, in the Declaration of Independence claimed it as the fundamental or inalienable right of every people to change their form of government, or to abolish it entirely. Evidently such doctrine is no longer tolerated by the professed followers of Jefferson.

* * *

With the ballot box in the hands of those who make it a crime to advocate or vote for a change in the form of government, why should Anarchists and Socialists go to the polls and vote? To do so is more foolish even than to bet one's money against a faro bank, where the winning numbers are always held by the bankers.

Besides the certainty of losing his vote when voting against the Archists' own game the voter stultifies himself by tacitly agreeing to submit to the verdict of the game, and thus becomes a party to his own enslavement.

* * *

Anarchists and Socialists do not wish to abolish government, as a general proposition. They are very willing that Democrats and Republicans shall have all the government and all the rulers they want, provided they do not impose their government upon those who prefer to be their own rulers, just as agnostics and freethinkers are willing that Archbishop Corrigan shall have his present princely revenues so long as he does not compel non-Catholics to contribute their money for the maintenance of those revenues by means of our partialistic, paternalistic and invasive taxation laws.

This ruling bishop himself uses Anarchistic arguments against our State-Socialistic government when protesting against laws which compel Catholics to pay taxes for the support of public schools.

* * *

So long as the ballot box is owned by and controlled by Archists no self-respecting Anarchist or Socialist whose motto is equal rights for all can be blamed for shunning "the polls" on election days as he would shun a faro bank or moral pest house.

M. HARMAN.

AT HOME. Till further notice the address of the editor will be 500 Fulton St., Chicago.

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THE FOURTEENTH ANNIVERSARY of the legal murder of the five "Chicago Anarchists" was observed as usual in Chicago on Nov. 11. The "Record-Herald" estimated the attendance at 1200; but the newspapers usually underestimate the size of such meetings. Voltairine de Cleyre made the principal address.

Emma Goldman Defines Her Position.

In Lucifer No. 889 was printed a report that at a meeting of the Manhattan Liberal Club I deplored the assassination of McKinley. This is a misrepresentation, for at that particular meeting there was no particular occasion to either deplore or applaud the assassination, consequently I made no such statements. Besides, in my article on the Buffalo tragedy in Free Society of Oct. 6 I plainly and emphatically stated my position, and instead of retracting I could only add that I have since come to the firm conclusion that Czolgosz was a man with the beautiful soul of a child and the energy of a giant. I have observed with great sorrow that the majority of Anarchists have utterly failed to comprehend the depth of that soul, that was put to death by organized authority on Oct. 29.

Methinks that Anarchy is the philosophy of life, and as such it includes every branch of human knowledge pertaining to life. If this be so, and I know of no Anarchists who would deny it, Anarchists ought to be students of psychology and honestly endeavor to explain certain phenomena, not only from a politico-economic but also from a psychological standpoint. Had they done so, they would not have joined the thoughtless rabble in its superficial denunciation of Leon Czolgosz as a lunatic and a villain. Do not we know that every act which ignorant minds have failed to explain, have ever been stamped as insane or villainous?

Surely it does not behoove thinking people to adopt such methods in their search for a cause for certain acts. Besides, is it not time to perceive that the act of Sept. 6, like many previous acts, was but the result of the elements pent up and stifled in the human heart through a false and pernicious system and bound to leap through the heavy walls of organized authority sooner or later?

Of course I believe that each individual has a right to his opinion, but I do not wish to be a party in the vain endeavor of some of our Anarchists to bow before respectability by sacrificing their ideas to its altar.

It has taken all my time for the past fourteen years to deplore human misery in all its awful forms, so I have not a moment left to deplore the assassination of one, who has ignored all rights of the people, and bowed before the dictum of a privileged few; then, too, I am kept busy regretting the fact that so many even in the radical ranks have lost their manhood and womanhood at the sight of Government and Power let loose, and have denounced the man, who was so pitiful in his loneliness and yet so sublime in his silence and superiority over his enemies.

New York, Nov. 11. EMMA GOLDMAN.

VARIOUS VOICES.

F. H. Bergman, Chicago:—Find enclosed $2 for subscription and books. Your Lucifer is a brave little paper and deserves the support of all liberty-loving women and men.

W. B. T., Little Rock, Ark.:—Plese send me three copies "Vice: Its Friends and Its Foes" for the enclosed 50 cents. Judging from synopsis of contents it will be good reading for a whole lot of people.

A. L. V., Hannibal, Mo.:—I send names of a few friends to whom please send copies of Lucifer. I admire the outspoken sentiments of Lillian and the editor in regard to Anarchism, and am certain they should convince any thinking person.

S. B. Benedictsson, Selkirk, Manitoba:—I am working in an unfertile field, and the name Lucifer is dreaded by most people; but I have succeeded in getting a subscriber for Lucifer and enclose a dollar for same. Please send "Nora," as premium.

W. G. Markland, Highland Park, Tenn.:—Please place the enclosed $1 to Leon's credit on subscription. Lucifer is highly appreciated in our circle; but the consensus is "Socialism first." This makes it difficult to get subscribers. Can't be helped just now.

Mrs. Katherine Buck, Elkton, S. Dakota:—Enclosed find 50 cents for pamphlets. Lucifer and Helen Wilmans' "Freedom" are the delight of my life. I am sure you are teaching the truth and are very brave to do so; but what a pity so few people will receive it.

T. F. Burns, Mt. Pleasant St. Plymouth, Mass.:—Enclosed find $2 to continue my subscription and pay for enclosed list of books. "Man is the noblest work of creation, the masterpiece of God," says man. "The female is the superior," says Aunt Elmina. Wonder what the monkey thinks about it?

James Thierry, Otter Lake, Mich.:—Why do not the apostles of Philosophical Anarchism, Mr. Benj. R. Tucker and Mr. V. Yarros, come forward and explain to the befuddled masses the nature of a much abused philosophy, that must be voluntarily realized for the benefit of all terrestrial organisms, without exceptions?

Laura H. Earle, Germantown, Pa.:—We have positively exulted in Lucifer's recent editorials on the state of the public mind just now; and on Archism vs. Anarchism. We are in thorough sympathy too, with Mr. Harman, in his appreciation of "The Public" of Chicago, which we have found invaluable for several years past.

Arthur C. Everett, Gen. Del., Santa Barbara, Cal.:—Please credit enclosed on my subscription, and insert my "Wanted" ad. again. I have better returns from my ad. in your paper and the "Freethought Ideal" than from all the other papers combined in which it has appeared. Lucifer is like California wine—grows better with age. I like Lucifer's attitude in defense of free speech.

Geo. W. Faulkrod, Suffolk, Va.:—I enclose $1 to apply on my subscription to Lucifer. I think its editors stands at the head of the class, even though H. L. Green would like to banish them to his island in the Pacific. I was sorry to see that article in the "Freethought Magazine." I always thought Mr. Green a true advocate of free speech and free press; but my faith in him in that respect has been shaken. He would not only send Lucifer and all Anarchists in this country to his island, but if Paine and Jefferson were here they would have to go too.

Aurin P. Hill, 13 Elizabeth St., Boston, Mass.:—You are an old man and should take a reasonable view of things. One person holds more land than one person can cultivate. This is selfish on the part of the holder thereof. Lucifer has a dearth of ideas because one mind is overworked. Several persons pay the expenses of Lucifer and a few hold all the space on its pages. It seems to me that a wiser system and more justice would prevail if one page of Lucifer were used for short letters from the people who are for or against the objects for which Lucifer is established.

Chas. L. Govan, Home Wash.:—We have sold more literature since the excitement over McKinley's death than all together that we have sold since we commenced to carry pamphlets and books, and to people we had never heard of before. I sold pamphlets today to the German Lutheran preacher who has taken it on himself to try and convert us. He was our friend when the Tacoma papers were trying to incite a mob to come out here. He told them if they did succeed in doing so he would lead a company against them. He is well-meaning and has a keen sense of justice. He preached tonight in our school house.

Our trip to Spokane was not an unenjoyable one, though we went as prisoners. We were treated by all with the greatest consideration. The deputy took us into a sleeping car and we had a good night's rest. The deputy said to me: "Govan, you ought to pay me for bringing you to Spokane, for you have gotten you ideas before more, and a different class of people in these three days than you would with 'Discontent' in ten years. You have done good propaganda." The Spokane people treated us as fairly as possible. Larkin and I visited the Seventh Day Adventist mission and discussed Anarchy in their reading room, with the person in charge, who was a very manly fellow. Larkin is a good reasoner and he put in some good licks, which his hearers will not soon forget. All in the room dropped their papers and listened. If those fellows in Tacoma who thought they could scare us, could only see our nice new print shop which we commenced the day of our arrest and have just completed, they would think we don't scare as easily as they think. Money for the defense is coming in slowly. We ought to be able to carry the case to the highest courts if necessary but it takes money which we radicals have not.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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THE CAPTIVE.

BY L. H. EARLE.

"My bonds accurst," says Love
"I cannot burst" says Love,
"In village, town and plain,
By stream and rolling main,
Release I seek in vain,"
Says Love.

"They make my name" says Love,
"The butt of shame" says Love,
"Target for every wrong,
Denied by every tongue,
I still must suffer long"
Says Love.

"My hands and feet" says Love,
"With chains discreet" says Love,
"They guard, as all may see,
Romance must feigned be,
And so they *call* me free"
Says Love.

"But in my dreams" says Love,
"It ever seems" says Love,
"My savior giveth ear.
My freedom draweth near,
And I am Freedom's seer."
Says Love.

"Who Is the Somebody?"

"Somebody gets the surplus wealth that labor produces and does not consume. Who is the Somebody?" Such is the problem recently posited in the editorial columns of the "New York Truth." Substantially the same question has been asked a great many times before, but, as might have been expected, this new form of putting it has created no small hubbub. "Truth's" columns are full of it; other journals are taking it up; clubs are organizing to discuss it; the people are thinking about it; students are pondering over it. For it is a most momentous question. A correct answer to it is unquestionably the first step in the settlement of the appalling problems of poverty, intemperance, ignorance and crime. "Truth," in selecting it as a subject on which to harp and hammer from day to day, shows itself a level-headed, far-sighted newspaper. But, important as it is, it is by no means a difficult question to one who really considers it before giving an answer, though the variety and absurdity of nearly all the replies thus far volunteered certainly tend to give an opposite impression.

What are the ways by which men gain possession of property? Not many. Let us name them: work, gift, discovery, gaming, the various forms of illegal robbery by force or fraud, usury. Can men obtain wealth by any other than one or more of these methods? Clearly, no. Whoever the Somebody may be, then, he must accumulate his riches in one of these ways. We will find him by the process of elimination.

Is the Somebody the laborer? No; at least not as laborer; otherwise the question were absurd. Its premises exclude him. He gains a bare subsistence by his work; no more. We are searching for his surplus product. He has it not.

Is the Somebody the beggar, the invalid, the cripple, the discoverer, the gambler, the highway robber, the burglar, the defaulter; the pickpocket, or the common swindler? None of these to any extent worth mentioning. The aggregate of wealth absorbed by these classes of our population compared with the vast mass produced is a mere drop in the ocean, unworthy of consideration in studying a fundamental problem in political economy. These people get some wealth, it is true; enough, probably, for their own purposes; but labor can spare them the whole of it, and never know the difference.

Then we have found him. Only the usurer remaining, he must be the Somebody whom we are looking for; he, and none other. But who is the usurer and whence comes his power? There are three kinds of usury: interest on money, rent of lands and houses, and profit in exchange. Whoever is in receipt of any of these is a usurer. And who is not? Scarcely anyone. The Banker is a usurer; the manufacturer is a usurer; the merchant is a usurer; the landlord is a usurer, and the workingman who puts his savings (if he has any) out at interest, or takes rent for his house and lot (if he owns one), or exchanges his labor for more than an equivalent—he, too, is a usurer. The sin of usury is one under which all are included, and for which all are responsible. But all do not benefit by it. The vast majority suffer. Only the chief usurers accumulate: in agricultural and thickly settled countries, the landlords; in industrial and commercial countries, the bankers. Those are the Somebodies who swallow up the surplus wealth.

And where do the Somebodies get their power? From monopoly. Here, as usual, the state is the chief of sinners. Usury rests on two great monopolies—the monopoly of land and the monopoly of credit. Were it not for these, it would disappear. Ground-rent exists only because the state stands by to collect it and to protect land-titles rooted in force or fraud. Otherwise credit would be free to all, and no one could control more than he used. Interest and house-rent exists only because the State grants to a certain class of individuals and corporations the exclusive privilege of using its credit and theirs as a basis for the issuance of circulating currency. Otherwise credit would be free to all, and money, brought under the law of competition, would be issued at cost. Interest and rent gone, competition would leave little or no chance for profit in exchange except in business protected by tariff or patent laws. And there again the State has but to step aside to cause the last vestige of usury to disappear.

The usurer is the Somebody, and the State is the protector. Usury is the serpent gnawing at labor's vitals, and only liberty can detach and kill it. Give laborers their liberty, and they will keep their wealth. As for the Somebody, he, stripped of his power to steal, must either join their ranks or starve.—*From Benj. R. Tucker's "Instead of a Book."*

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The Movement in Favor of Ignorance.

BY C. L. JAM'S.

I am glad to learn that "later articles in Lucifer's columns" will deal with the questions how to effect "a change of ideals" and "abolition of the old barbaric systems or institutions," though I had an impression that this description would apply to pretty much any article in Lucifer's columns—always excepting those which represent the Movement in Favor of Ignorance (They proposed no change, except backwards, and no abolition of anything except recent inventions). But I submit the new series should not begin by being unjust to the promoters of positive discovery. Why do not men like Havelock Ellis and Lombroso apply the Bertillon measurements to high class criminals? Because the high class criminals, such as Lord Kitchener, Joseph Chamberlain, and Edward VII. won't let them! You know little of their inquiring spirit if you doubt that they would like to apply these and every similar psychological searchlight to the entire human race! And "why be so very careful to take the Bertillion measurements of men and women, boys and girls for petty offenses, such as stealing a ham of bacon or a sack of flour?" You must ask the police that, not the scientists. It is the police who do it; and their answer would be ready. They do it to assist the rich in keeping the poor subject (which is their business), by facilitating identification of those poor who presume to kick. For the scientist, these prison statistics are merely data, which he can get, as he cannot the measurements of Kitchener, Chamberlain, *et al.* If you think Lombroso and his school are not so "impartially, that is really, scientific in their investigations" as to investigate high class crime with such means as they possess, you know very little about them. One of Lombroso's most famous books, "The Man of Genius," is entirely devoted to those the world considers great; he has little to say about the qualities which made them so (this being a well-worn subject); but he gives special attention to their vices, crimes, insane-like traits, diseases, and very particularly all he can learn of their physique. A ponderous work by one of his disciples is devoted to "Collective Crimes"—conspiracy, riot, etc., etc., up to crimes of national magnitude, such as slavery and war; moral that man acting collectively is always at his worst,—the *morale* of a mob, army, nation etc., being determined every time by its oldest lowest element.

The Anarchistic spirit of degeneration-rtudies can be understood only by those who have read them; but of their Anarchistic effects something may be told. They have got the laws against "unnatural crimes" totally repealed in Italy—cut down to mere regulations against public nuisances, in France. In America, they have brought such penologists as Drahms to favor "dismissal with warning" for all first offenses of a minor sort. The contempt these writers unanimously express for sacred property, politics, common-law jurisprudence, and above all the established sexual code, is extreme, and has this great advantage over other Anarchistic agitation, that it does not appear as the utterance of zealots, but impartial philosophers of the positive school, who never express themselves without facts and figures for everything they say.

* * *

When Harry Clinton Goodrich trots out those "statistics the world over" which "prove more deaths by vaccination than where there is none" I promise to give them very particular attention. Meanwhile, I hope he will excuse my saying that I doubt his being able to find the pigeon-hole in which he put them. And while he is looking, I will give him a few figures on which to meditate. The Philadelphia Municipal Hospital for Infectious Diseases, treated 4,777 cases of small-pox between 1570 and 1893. The following is a table of showing the relation of these cases to vaccination:

Class.	Ground of Classification	Cases	Deaths	Percentage fatal.
I.	Not Vaccinated.	1,513	881	58.92.
II.	Said doubtfully to be vaccinated.	249	146	59.10.
III.	Vaccinated in infancy.	2,997	459	17.60.
IV.	Remember vaccination, long ago.	74	15	20.27.
V.	Lately vaccinated.	57	25	43.86.

(These were doubtless first vaccinated after exposure to small-pox).

The ratio of cases to cases, if we call class I., 100; is, in class II., 16 plus a fraction which we'll omit; for simplicity's sake; in class III., it is 12 and a fraction; in class IV., 4 (fraction); in class V., only 3 and a fraction. Compounding these ratios with those of deaths to cases; and omitting fractions, as before; we see the figures, as far as they go, show the chance of death from smallpox in class I. to be more than five times what it is in class II., nearly eighteen times what it is in class III., sixty-eight times what it is in class IV., more than forty-two times what it is in class V. But, in truth, the figures do not do vaccination justice; for the total number of persons in the different classes can be estimated no more closely than this, that, in all civilized countries, class III. is much the largest.

Henry C. Roberts is respectfully informed that I hate to have the editor of Lucifer make himself ridiculous, first because I respect him highly, secondly because whatever tends to set people of ordinary information laughing at him, is an injury to the cause of woman. If he wishes to know further why I fear the publication of the editor's experience as a medical practitioner would have that effect, I refer him to that statement in Lucifer, No. 889, that McKinley was killed by Czolgosz "and the medical doctors." Is the editor of Lucifer aware that twenty years ago a wound through both walls of the stomach would have been certainly fatal in an hour or two? Does he know that McKinley lived a week with such a wound? Is he aware that McKinley's recovery was expected on Wednesday following the Friday when he was shot? Does he know the reason it was expected is that hundreds as badly wounded as McKinley do recover every year? Is he aware that the disappointment of McKinley's physicians is almost unanimously attributed, neither to the nature of the wound nor of the treatment, but to the patient's advanced age and bodily weakness? I cannot believe he does, for that would convict him, not of criticizing the physicians as individuals—neither he nor I can at all judge whether their treatment were the best,—but of a most uncandid sneer at science in general and its recent progress. I must then, believe he does not know all these facts. But that means he does not know as much about medicine and its recent history as any ordinarily careful reader of the newspapers. And one who does not, can only make himself absurd by writing about it—a suggestion which I hope the editor will not take unkindly, since my whole object in making it is to dissuade him from becoming absurd. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

It may be the mistake of my life to believe in observation and experiment. Perhaps the "progressive hygienists," whose knowledge of the subject dates from the Peloponnesian war; or the Catholic exorcists; or Mrs. Eddy's disciples; or "Indian doctors"; or natural bone-setters, "who never saw the inside of a vivisection hell"; or Seventh Sons of Seventh Sons; are indeed the surgeons and physicians of the future. But I am not in the least afraid. The Movement in Favor of Ignorance causes many deaths. It gives great encouragement to Comstockery and Popery. It makes a few individuals ridiculous, who are capable of better things. But it can no more stop the progress of inductive science now, than it could the motion of the earth in Galileo's time.

Do It Yourself.

You can and you must do your own work.

It makes no difference how convincing the argument nor how fascinating the offer of assistance, there is no power outside of yourself on the earth or in the sky that can infuse into you lasting health or success.

You must evolve your own health and prosperity from the depths of your own consciousness or you will never know the meaning of happiness.

You may find occasional aids along the road. A friend or a stranger may temporarily inspire or relieve you, but unless you take hold of this power and make it an individual working principle, it is of small benefit.—*Eleanor Kirke.*

The Determination of Sex, Again.

BY ELMINA D. SLENKER.

Our friend DuBois fails, I think, to understand the reason why the female is the superior animal (see Lucifer No. 889). Nature always aims to produce perfection, consequently evolving a female because it is nearer a master-piece than a male,—the male being an uncompleted female.

Schenk says: "Beginning with silk-worms they produce a preponderance of male moths when ill-fed, and the same with other animals or insects.

"Savage tribes in times of great want show an abnormal increase of males. He proves that sex is regulated by the albuminous feed of the mother, and in forty-one cases in thirty-nine he produced females and two failed because the mothers did not follow the instructions."

We see that while nature strives to produce all females, there are so many hindering causes, that left to her own efforts, there are more failures than successes. Under a proper heredity and correct fostering conditions, every organized existence, flower, bird, animal or human being, would culminate in a female. Nor am I at all sure that the "Crowning Act of Creation" was a female, for in all probability it was so imperfect as to be an arrested development, and consequently a male, and through the course of future evolutions conditions became such that a female was the result.

To produce a male, Schenk had to throw obstacles in the way, and thwart nature's processes, and therefore he never failed if a male was desired, but while "doing his level best" to produce a female there was never a surety of success. It is always easier to grow inferior than superior productions.

We read the natural history of ants and bees, and find that among these busy, intelligent, industrious insects the male performs a very inferior part—indeed, in some cases, it seems as if his sole office was to impregnate the female and then die. Of the male, or drone bee, it is said that only one of a thousand does this, and the rest are entirely useless, and all are finally killed off by the females as parasites upon the industry of the colony. The workers are undeveloped females, each one of whom, if fed in the larva state upon a peculiar food, might have become queens and mothers in full. The eggs laid by an unimpregnated bee are all drone eggs; and finally, when she becomes old and feeble, her eggs are once more drone (male) eggs—worthless and useless! The males of most wild animals are killed off as useless to preserve; one strong, robust specimen being sufficient for a great number of females. Of our domestic animals we preserve mostly females, and so of our fowls. The female flowers are the most long-lived, the male ones only blooming long enough to scatter the impregnating dust, and then withering and dying; while the female nourishes the embryo and matures it, and perfects the seed for future generations.

The female spider spins all the webs—and finally, if annoyed by the male, simply eats him up and goes on with her labors! Even of bedbugs the male is a little spider-like thing, hardly worth destroying or even hating.

Who that loves his mother does not agree with the poet that "a mother is the holiest thing alive." She must lead, guide and instruct, govern, rule and control. In the language of Walt Whitman:

"The threads that were spun are gathered,
The weft crosses the warp.
The pattern is systematic.
The preparations have every one been justified.

The guest that was coming, she waited long, she is now housed,
She is one of those who are beautiful and happy.
She is one of those that to look upon and be with is enough."

Asked and Answered.

"Professor," said Miss Gidday, "you've made a study of human nature. Now, at what age would you say the average man of intelligence is most likely to marry?"

"Dotage!" promptly replied Prof. Oldbache.—*Philadelphia Press.*

Defense Against Torture and Murder.

C. L James is still harping on his old favorite theme, "The Movement in Favor of Ignorance."

It was Josh Billings I think, who said, "It is better not to know so much than to know so much that isn't so;" to which wise aphorism should perhaps be added, it is better not to see so much than to see so much that is brutalizing while adding nothing to useful knowledge.

I have never witnessed a prize-fight, a legalized murder, a battle—in which men shoot and stab and carve each other in the name of patriotism and religion; nor have I ever witnessed the torture and murder by inches of our half-human brothers in the name of medical science, and no bribe that I now think of would ever induce me to witness any of these demoralizing and dehumanizing exhibitions.

If it could be proved that vivisection is necessary to the advancement of medical science, then I would say that only the wisest, most mature, most philosophical and most truly humane of physicians should be subjected to the terrible ordeal of witnessing such experiments. The effects of the dissection of dead bodies, and of necessary surgical operations on living human bodies, is bad enough upon the minds of the young, as is well known; but after having given the subject considerable attention I fail to see that vivisection is ever necessary to the advancement of medical knowledge, and am constrained to believe that Philip G. Peabody of Boston, who has devoted much attention to the matter, is in the right when he says:

"Vivisection is a cowardly, unmanly crime. It has never yet given to the world any discovery of value; it never can, in millions of years, give to the world any discovery of a value at all commensurate with the harm it has done. This harm is not alone the torturing of animals, awful as that is; it is the making wicked and vicious the thousands of men, especially young men, who practice it, and to whom we must, in the presence of illness and death, look for aid and sympathy; also the turning aside of the minds from the legitimate direction of research—directions in which they might possibly find something of real value."

I could quote language equally strong against this Movement in Favor of Cruelty and Murder, from medical doctors themselves, but, as said in my leading article for this week I rely upon the laity for progressive reform, and if Bro. Peabody—who is a faithful friend and paying subscriber of Lucifer—can head a successful revolt against this form of barbarism, as did his fellow townsman—the merchant whose name I now forget—against that other form of barbarism, witch-burning, he will deserve to have his name enrolled as one of the benefactors of his race.

The following testimony in regard to the value of the medical superstition in general, falsely called medical science, from the pen of another distinguished Bostonian, Dr. Oliver Wendell Holmes, is pertinent in this connection:

"The disgrace of medicine has been that colossal system of self-deception, in obedience to which mines have been emptied of their cankering minerals, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abominations thus obtained thrust down the throats of human beings suffering from some fault of organization, nourishment, or vital stimulation."

"Mankind has been drugged to death, and the world would be better off if the contents of every apothecary shop were emptied into the sea, though the consequences to the fishes would be lamentable."

Having largely exceeded my usual allowance of space for this issue I must close by referring Friend James to the article entitled "The Doctors and the Laity," for answer to his talk in regard to vaccination. As vaccination is now up for discussion and settlement, as it has scarcely ever been before, I shall probably have more to say upon this form of medical superstition next week, and will then answer some other points raised in the article on second page, headed "The Movement in Favor of Ignorance."

M. HARMAN.

Lucifer, the Lightbearer

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The Doctors and the Laity.

To learn from experience and observation is the art of living.

Not man alone but dumb beasts do this. The horse, for instance, learns from observation, not by the artificial training of a master, to open gates, lay down bars, etc.; that is, learns by observation to adapt himself to his environment.

The Darwinian philosophy of life—development by experience and adaptation to surroundings, has supplanted the old doctrine that man alone reasons. We now know that the reason of man and the instinct of the brute are one and the same.

Instinct may be defined as the unconscious memory—or rather the impressions stored away in the unconscious memory of all past experiences of the RACE or type of animal to which the individual belongs.

TRADITION.

Instinct, then, is closely allied to, if not identical with, what we call tradition; the only difference being that instinct is the result of unconscious or subconscious remembrance of past racial experiences unverified by later and individual knowledge, whereas tradition is the result of CONSCIOUS remembrance of racial experiences not verified by later and more reliable knowledge founded on personal or individual experience.

* * *

In conformity with these fundamental premises or postulates, let us briefly consider the object lesson lately forced upon the attention of the so-called civilized world by the act of Leon Czolgosz at Buffalo, New York. In a recent editorial, the writer of these lines said that William McKinley "was killed by Czolgosz and the medical doctors." A little explanation is necessary to right understanding of this statement.

In the first place it would be well to say that our modern institutions, medical, political, religious, etc., are based largely upon an artificial division of mankind into two general classes, the doctors or professionals on the one hand and the laity or non-professionals on the other. The doctors are of three kinds mainly—doctors of medicine, doctors of law (civil law) and doctors of divinity, otherwise called theology.

Each of these classes or divisions of doctors have interests in common, and these interests are more or less antagonistic to the interests, the welfare, of the laity or non-professional masses. Take for example the medical doctors. The interest, the welfare, of the layman is, first of all, good health. But if everybody were well the medical doctor must starve. Said an old man to his nephew just graduated from a medical college:

"Tell me the truth, Bob, once in your life—if you could have your wish, would you choose to have everybody well this coming summer, or would you prefer what is called a sickly season?"

"Honestly then, Uncle, since you put it that way, while it seems hard to say it you will find your answer in the Lord's prayer—'Give us this day our daily bread.' In order that the physician may have bread somebody must be sick!"

In like manner the lawyer and the judge of civil law. It is to the interest of the layman that there should be no quarrels, no thefts, no murders nor crimes of any sort. But where would the lawyer get his fees or the judge his salary if there were no litigation?

So also of the doctor of divinity. It is to the interest of the layman that there should be no sins, no vices, no wickedness and no misery consequent upon these; but who would be willing to pay the salary of the "minister" if there were no sinners—no drunkards, no gamblers, no prostitutes, no liars, no swearers, etc? In order that the doctor of souls should have bread there must be sinners—souls that need physic.

* * *

Such being the natural antagonism between the interests of the doctors, the professionals, and the interests of the laymen, the common masses, it is to be expected that the first care of the doctor is to see that there is a demand, a necessity, for his profession. Without such demand the supply would be useless.

The medical doctor, for instance, must convince the people that they cannot get well when sick without his assistance. To convince them of this he must make the healing art as mysterious as possible, so that none but a professional can know how to treat the sick. To make the healing art mysterious and difficult a foreign and dead language is used; much stress being laid also upon the knowledge to be gained in colleges, attendance upon which is beyond the reach of the common people, especially knowledge gained in foreign medical colleges; also upon knowledge to be gained from the reading of foreign authors and especially ANCIENT authors.

* * *

All these things—the mystery, the deference to precedent, the honor given to ancient and foreign authority, naturally and inevitably cause the medical profession to lean toward and upon TRADITION more than upon the discoveries of modern experimenters.

This was well illustrated in medical treatment of William McKinley. The surgeons had probably done their part fairly well. Accidental but well known cases such as that of Alexis St. Martin, more than half a century ago, had shown the doctors that a large hole in the stomach (a badly neglected gun-shot wound) is not necessarily fatal. In McKinley's case the bullet holes were small and the stomach nearly empty, making it a comparatively easy matter for an IMMEDIATE operation to close the wounds and put the patient on the road to rapid recovery. The daily bulletins of the surgeons testified to his excellent bodily condition, predicting that their patient would be at his office before the lapse of many weeks.

And such prediction, without reasonable doubt, would have been the history of this famous case if the work of the surgeon had not been defeated by that of the medical doctor. But then as now, the honor, the dignity, the prestige, the mystery, the reverential awe that should ever shield the profession from the comprehension of the vulgar multitude could not, must not, allow McKinley to get well without medicine—without the administration of the traditional drugs with Latin names, MERCURY and DIGITALIS. To permit the distinguished patient to recover without poisons of some sort would be treason to doctorcraft, whose very existence depends upon the ignorance of the masses, coupled with their superstitious reverence for the learning necessary to administer deadly poisons with healing effect.

But this was not all. The robust constitution and splendid health of the patient—as testified by the doctors themselves—might have withstood the shock of the pistol balls and the scarcely less deadly drug, had it not been for the work of another superstitious tradition, namely, that a strong man recovering from wounds must have nourishment, must have solid food, or he will die of starvation within a very short time. In cases such as that of McKinley, as experience shows, no nourishment AT ALL is needed—except that which has been stored away in the bodily tissues for emergencies when the citadel of life is invaded—not until the breach in the castle walls has been sufficiently repaired to allow a part of the vital forces to be detailed to the work of digestion and assimilation of food.

* * *

In the similar case of Garfield it was the criminal blundering of both surgeons and medical doctors that killed the patient, or rather that prevented his recovery from the nearly fatal ball of Guiteau's pistol. The repeated searchings for the ball prevented the "healing by first intention," and the administration of alcoholic stimulants instead of assisting the heart to do its work, hastened its final collapse.

DOCTORS OF LAW.

If, in the McKinley case, the doctors of medicine showed their devotion to the traditions of their craft the same can be truthfully said of the doctors of law.

If evolutionary investigations have proved anything, and if the experiences of the ages is worth anything, it has been conclusively proved to all minds open to rational conviction that punishment for crime is unscientific, irrational, inefficient—or rather that it defeats its own object. That crime is the result of ignorance, of bad heredity or of unfortunate environment, or of a combination of two or more of these causes, and that therefore both praise and blame are irrational, unscientific. That it would be quite as rational to punish a man for being sick, lame or otherwise unsound (insane) physically as it would be to punish him for the commission of crime—an act which shows him to be mentally sick (insane), mentally lame, else so ignorant as to render him irresponsible.

Regardless of all the discoveries of scientific investigators, blind to the teachings of all time which show that the fear of death does not prevent killing, the law doctors in the McKinley case showed that they had not got beyond the traditions of their craft—the primeval barbaric law which says, "Whoso sheddeth man's blood, by man shall his blood be shed."

DOCTORS OF DIVINITY.

And so likewise the doctors of theology, in their treatment of the Czolgosz-McKinley case. They too, as well as the doctors of medicine and of law showed their adherence to old-time tradition instead of the teachings of modern science. They too were loud if not brutal and savage in their demands for the punishment of Czolgosz. They, too, still believe in punishment as a cure for crime. With the lawyers they demand the LEX TALIONIS, the law of retaliation or revenge.

Their text book of theologic traditions says. "And these shall go away into everlasting punishment"—Matt. xxv. 46; also "the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death"—Rev. xxi, 8, together with much more of like tenor.

These "Reverend" gentlemen hastened to show to the world that they had more confidence in their collection of crude traditions of an obscure, non-progressive, ignorant, undeveloped and barbaric people than they have in the deductions of reason, of modern science and of larger human experience.

True to their "Bible" training and true to the customs of the Christian church when in power, they demanded that Czolgosz be burned to death in the "electric chair"—instead of the old fashioned and unscientific fire of fagots and turpentine—as a preparation for eternal burning in the next world.

* * *

THE REMEDY.

This article is already too long, but it will be very incomplete without some attempt at suggesting a better way than dependence upon our tradition-ruled doctors—of medicine, law and theology. Briefly as possible I would say that progress must come—if it comes at all—from the laity and not from the professional doctors, teachers or leaders. A careful examination of history will show as I think, that all real humanitarian progress has come from the laity, the common people, and not from the professional doctors.

For instance: The strong-hold of the persecutions against "witches" so-called was the Bible tradition or command: "Thou shalt not permit a witch to live." Medical doctors believed in witchcraft. Sir Matthew Hale, to this day a leading authority with lawyers, English and American, believed in laws against witchcraft. John Wesley, the founder of Methodism, said that to deny belief in witchcraft was to deny the Bible. Jonathan Edwards, the chief Presbyterian authority in this country, was a leader in the New England witch-burning craze. Millions were burned, hanged, drowned and otherwise put to painful deaths in obedience to this Bible-enforced superstition, and we would be today, perhaps, burning "spirit mediums" as witches if a revolt against witch-burning had not come from the laity. It was a merchant of Boston, not a professional doctor of any sort, that led the revolt that put an end to witch-burning in this country.

In like manner the revolt against the African slave trade. While the doctors of law and medicine almost without exception, and especially the clergy, were arrayed on the side of the slave-trader and the slave-driver the revolt against this relic of barbarism was led by the non-professional Quakers and by such laymen and laywomen as Mrs. Foster, Harriet Beecher Stowe, Wendell Phillips and William Lloyd Garrison.

* * *

Looking for causes, it is not hard to see why the learned professions take sides with the enemies of freedom and

justice. The learned professions are naturally clannish, exclusive, power-loving, hence it is to be expected that they would ally themselves with the purse-holders of the race—the rich, the aristocratic, and especially with the law-making and law-executing members of the body-politic. On the principle that self-preservation is the first law of nature we can expect nothing else than that the learned doctors should be conservative of the old and established, and that they should oppose radical innovations of all sorts, especially such innovations as would deprive them of their own traditional power and privileges.

* * *

The tendency of the three "learned professions" being to combine for the preservation of their traditional privileges the only way by which the laity can secure justice and equality of rights is to combine against the professionals. One of the immediately important needs of such combination is the assault on personal liberty by means of

COMPULSORY VACCINATION LAWS.

The ages-old fight for religious liberty is not yet won, as witness the Sunday laws and the compulsory taxation laws for the support of churches, etc., yet in most respects the laity have compelled the law-makers to respect the right of each to be his own priest, the right of each to freedom of religious conscience. We are not now obliged in Illinois to confess belief in a god in order to be a competent juror, or witness in court, as was the case in some states till very recently, but we are still obliged to have our children's blood poisoned by vaccine PUS, in order to have them admitted to equal participation in the public school.

This is a case of combination between the law doctors and the medical doctors for the benefit of the latter fraternity. One of the medical superstitions is that disease can be cured or prevented by introducing a poison into the blood, through the stomach or by injection into the veins. Law doctors have turned over the care of the bodies of the laity to the medical doctors, as in former times they gave to the doctors of divinity the care of their souls. As a prevention of the contagious disorder called smallpox children must now be inoculated with cowpox or vaccine virus, the penalty for non-compliance being deprivation of the privileges of the State Socialistic public school. The following "special telegram" informs us that a revolt against compulsory vaccination has been begun in New Jersey. The dispatch is headed

VACCINATION CAUSES DEATH.

Camden, N. J., Nov. 18:—The latest victim of tetanus resulting from vaccination is William Bauer of East Camden, who died in terrible agony. Aroused by the eight recent deaths from this cause, the physicians will make an investigation.

The school board will be asked to repeal the order for compulsory vaccination, as parents are withdrawing their children from school to avoid its danger. The parents declare that their children shall not be submitted to the danger of tetanus and the authorities threaten action under the compulsory school law.

Smallpox has resulted in but one fatality, while tetanus, developing as the direct result of inoculation with the virus, has already claimed eight victims and the many thousands of recently vaccinated children are panic stricken.

When it is remembered how great is the influence of FEAR in causing bodily disorders of any kind we may reasonably expect that to the physical injury done to these thousands of children by the infusion of the vaccine PUS into their veins will be added many serious if not fatal complications on account of the fright to which these innocents have been so cruelly subjected.

A similar telegram from Atlantic City, N. J., of same date, says. "Bessie Kessler, aged 9, died today of lock-jaw. She had been recently vaccinated. This is the third death from lockjaw here in the past two weeks."

It has often been urged, and will doubtless be maintained in this case by the physicians who are to make "investigations," that although vaccination is occasionally followed by disastrous results the testimony of statistics is overwhelmingly in favor of the use of vaccine as a preventive of the awful scourge known as smallpox.

To this it may be replied that statistics are of little value when manipulated by interested parties. But admitting for the argument that honest statistics do show that the usual effect of vaccination is to render the patient "immune" from the contagion of genuine VARIOLA these statistics were not designed to show and NEVER CAN show the injury done to the general health, the constitutional vigor and chances for longevity, by the insidious foe thus admitted to the citadel of life.

If the revolt begun in New Jersey against compulsory vaccination of children shall become as general and as successful as were the revolts started by a few of the laity against witch-burning and the slave trade, then the sacrifice of a dozen lives, or more, of children to the Moloch of superstitious medical-doctordom will not have been in vain.

M. HARMAN.

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L. H.

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N. H. Drake, New Glasgow, N. S.:—Find enclosed $1. renewal of my subscription to Lucifer. May your efforts for the uplifting of the weak and the defense of the oppressed, prosper.

Mrs. E. A. Magoon, 7 Chatham Pl., Worcester, Mass.:—Although in my 75th year of earth-life, there is much I would like to do to make this life enjoyable for others. Owing to the sudden taking leave of the mortal by my son, my companion in home making, I am obliged to dispose of my home in Ohio to spend the remainder of my life with my children settled in other states. Will your exchanges, new publications, as well as old friends, please make a note of my address.

Sada Bailey Fowler, 2325 Master St., Philadelphia, Pa.:—My work for social freedom has been for months past and continues to be a quiet one. Through the thought power I am bringing together the most advanced women whose souls are overflowing with the love and peace spirit. We are promulgating the truth so long proclaimed by our Light-Bearer that woman is queen in the realm of love and we are preparing mothers for their beautiful labor of love, and developing and healing by the mighty thought power.

E. Stern, 4344 Chestnut St., Philadelphia, Pa.:—Twelv deaths from lock-jaw in St. Louis, and more are expected. Th

victims were diphtheritic patients who had been treated with anti-toxin. In Ladiesburg Maryland, John J. Liggett, a regular medical practitioner has treated upwards of 250 cases of diphtheria in the past seven years, without losing a single patient. The remedy employed is extremely simple. Flower of sulphur 10 grains, pulverised willow charcoal 36 grains, sufficient water to make an ounce; to this is added an equal quantity of simple syrup, making two ounces of the mixture. This remedy is given every half hour, retained in the mouth for a time, and then swallowed. Before taking the medicine an antiseptic gargle should be used. The patients are kept in warm rooms. It is to be hoped that physicians will write to Dr. Liggett, ascertain his experience, and use the treatment. My attention was called to the matter, and upon writing to Dr. Liggett, I received the most courteous consideration. He utterly disclaims credit for the marvelous results achieved in his own practice, frankly admitting that he had but modified another physician's prescription, obtaining better results. Called into consultation by other physicians, he states that the treatment outlined has invariably proved efficacious. Would it not be in order for your readers to call their physicians' attention to this subject. Like a true disciple of the healing art, Dr. Liggett exacts no fee for diffusing knowledge of the treatment, which he has used with such remarkable success.

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Who greets the incoming guest
And loves him as her own;
The Genius of these States
She hears these modern pleas
For the closing of the gates
Of the highways of her seas.
"Fence not my realm," she says, "build me no continent pen,
Still let my gates swing wide for all the sons of men."

The Genius of these States,
She of the open hand,
Stands by the open gates
That look to every land;
"Come hence" (she hears the groans,
The distance-muffled din
Of millions crushed by thrones),
"Come hence and enter in.
Shut not my gates," she says, "that front the inflowing tide,
For all the sons of men still let my gates swing wide."

"And in my new-built state
The tribes of men shall fuse,
And men no longer prate
Of Gentiles and of Jews—
Here seek no racial caste,
No social cleavage seek,
Here one, while time shall last,
Barbarian and Greek—
And here shall spring at length, in narrowing caste's despite,
That last growth of the world, the first Cosmopolite.

"A man not made of mud
My coming man shall be,
But of the mingled blood
Of every tribe is he,
The vigor of the Dane,
The deftness of the Celt,
The Latin suppleness of brain
In him shall fuse and melt;
The muscularity of soul of the strong West be blent
With the wise dreaminess that broods above the Orient

"Here clashing creeds upraise
Their warring standards long,
Till the ferment of our days
Shall make our new wine strong.
Let thought meet thought in fight,
Let systems clash and clinch—
The false must sink in night,
The truth yields not an inch.
No thought let loose, ungyved, can long a menace be
Within a tolerant land where every thought is free."

The Genius of the West
Upon her high-seen throne
Thus greets the incoming guest
And clasps him as her own.
The Genius of these States
Puts by these modern pleas
For the closing of the gates
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—*Sam Walter Foss, in "Songs of War and Peace," 1899.*

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The Fulton Street Improvement Association.

In No. 890 Lillian Harman adopts the Baconian method of citing facts and figures, and then drawing inferences from them. But this method must be applied with great discrimination. It is dangerous to take one case, and deduce a whole philosophy from it.

No doubt the municipal administration of Chicago is very bad, but it so happens that Chicago is universally known to b an ill-governed city. New York and Chicago are populated by collections of people from all parts of the earth, without a com mon language or a common civic spirit, many of them desperately ignorant, and brought up under the worst European govern ments, while nearly all are there for one reason only, the desire for gain. What is the worth of any generalization drawn from such instances?

In the first place, the difficulty could only have arisen under bad municipal laws. In British Columbia, where we have the referendum in municipalities, it would be impossible. With us no municipality can borrow on the credit of the city, or grant a franchise to any street railway or other company, unless the ordinance is voted on by the rate-payers, and endorsed by a three-fifths majority. As for a local improvement, it can be prevented at once by a majority of the property owners on the street petitioning against it. So, if Mrs. Harman had had the privilege of living in British Columbia her article would not have been written.

Mrs. Harman complains of "boodle" contractors. It is true, Chicago is cursed by them, but not London, or Glasgow, or Paris, or Berlin. The London County Council has existed for twelve years; it carries out all its public works without any contractors at all; neither the word "boodle" nor any synonym for it has ever been used about the Council or any man who ever sat on it. I know councils on this continent, too, which never had a member who was otherwise than a model of integrity.

Mrs. Harman tells us that "one of the stock objections to Anarchistic voluntaryism is that no public improvements would be made unless ordered by a centralized government." Not necessarily by a centralized one. London is about three times as populous as Chicago, and I believe it covers less area, but besides having the County Council for central matters, it is divided into twenty-nine smaller municipalities for local matters. Switzerland is more populous than Chicago, and has a much larger area, but is so subdivided for local government that in some cantons all the people can meet together and make their own laws. It is only a question of convenience, but not of essential principle, whether the administrative area shall be large or small. But if Mrs. Harman will strike out the word "centralized", then I agree in substance with all the rest. I nave tried Anarchistic voluntaryism in public improvements time and again; I have seen it tried time and again; I have always found it utterly wanting; I have never met a man who has seen it tried as much as I have and has not found it utterly wanting. Every western town starts with Anarchistic volun

taryism. The first streets are cleared, and the first sidewalks laid, by Anarchistic voluntaryism. I have lived in towns before incorporation, and have often been chosen to go round for voluntary subscriptions, having always been considered a good collector for that purpose. But I would sooner be city scavenger than go through that work again. I am too well acquainted with the man of large property who quietly hangs back and leaves the generous man next door to improve the property of both. As for getting a uniform street grade by voluntary agreement, the idea is too ridiculous even to enter the mind of a lunatic. If one side of a street is higher than the other by nature, the people on the upper side will always build too high in order to avoid excavating, while the people on the other side are almost equally certain to build too low to avoid propping. If the street itself runs up and down a hill, it will be impossible to get a straight sidewalk; for every one wants the sidewalk to be level in front of his own door; and the result is a succession of platforms and stairs instead of a continuous slant. Then comes a great cry for incorporation; the city is incorporated; at last the streets are graded, and the sidewalks laid; at last there is a force which will make the people on one side excavate, and the people on the other hoist their buildings; at last it is possible to walk on the sidewalk in winter without falling down a flight of steps and getting a broken leg. I have seen all this too often to be mistaken. As I read in an article the other day: "Theory is a good card, but facts are trumps."

But Mrs. Harman says:—"If the officials down at the city hall are our 'servants' why should it be necessary to spend so much time and money in doing the work for which they are paid? Would an individual employer submit to such negligence by his employe?" Mrs. Harman expects too much. Of course it is easier for an individual employer to control his servants than it is for any association of persons, whether voluntary or compulsory. When one man objects to his servant, he has only to dismiss him. When a member of a partnership objects to a servant, he can call the partners together, and if a majority agree, he can have him dismissed. When a share-holder of a transcontinental railway or a bank objects to the conduct of a servant of the company, he can write to the directors, but, although he has the glory of belonging to a voluntary association, he will very likely find that his wishes do not count for much. If one of the directors is the offender, he can try to have him dismissed at the next annual meeting of shareholders, but he will not always be successful. And now, just what is the difference between the shareholders of a voluntary joint stock company and the shareholders of the compulsory association called the City of Chicago? In both cases the directors are chosen for a year. In the voluntary company all the shareholders vote, but each share carries a vote, so that the poor shareholder is utterly swamped. In the city each male, rich or poor, has just one vote. The one is absolutely governed by a majority of shares, the other by a majority of people. In both cases the majority must be got, and he who is in a minority must submit. Mrs. Harman complains of the time and money involved in getting the directors of the City of Chicago to do what she wants. Let her take a share in any joint-stock company on the continent, and see if she has not to spend more time and money in getting the directors to do what she wants. After all, Mrs. Harman got what she wanted. She was lucky. Few shareholders in voluntary corporations or co-operative societies can say as much. But it took a number to get it. The directors would not listen to one. Bravo for the directors; if the directors of any company or society, voluntary or compulsory, wasted their time in listening to individual kickers, the company would not last long. But the directors of the City of Chicago are willing to listen to a hundred kickers out of two millions, and that is more than the directors of most voluntary companies will do, unless the hundred are very large shareholders.

In short, a state or municipality is only the most democratic of joint-stock companies or co-operative societies. In all others, each has a voice in proportion to his money; in this, poor and rich have an equal voice, although not equal intelligence to use it well. A municipality has one disadvantage; it has more stupid and ignorant shareholders than a company; and the wise have often to suffer for living in a stupid world. But the democratic state does more for its poor members after all than the oligarchic company. The latter is mainly dominated by the few who have the biggest share; the smaller shareholders are crushed with a cynical disdain rare in democratic governments; the majority are always playing the game of freeze-out with the minority; and majority rule is enforced in colder blood than in any state or city.

What then does Mrs. Harman hope for? Does she hope to carry on the affairs of the world without any co-operative action at all? Does she expect to see railways running from Atlantic to Pacific, owned and operated by individuals? Or does she admit that these things cannot be done without forming co-operative societies of some sort whether they be voluntary associations called companies or compulsory associations called states? If so, does she think that she will ever have the good luck to belong to one company in which she will have her own way? Does she think she will escape majority rule? Nay, more, does she think she will ever be so fortunate as to be connected with any railway enterprise, any mining or smelting enterprise, any iron foundry or other business involving the union of members, in which she will find it possible to have as much say in the management as she has already had in the management of Chicago with its two million shareholders.

"But," Mrs. Harman will say, "under voluntaryism I should at least be able to mind my own affairs. I could at least pull up the street in front of my own house, dig trenches in it, place barricades on it, and mend it at my own sweet will." Yes, but is that your own business? What if the neighbors on the street do not want it disturbed? And suppose it were Dearborn street? Even if all the property owners on Dearborn street wanted to tear it up and alter it, have the million other persons who use that street no say in the matter? Have they not the right to appoint a committee of directors to look after their interests? Every sensible person in the world wants to let people look after their own business. But when the business in question is also the business of a vast number of other people who have an equal right to be consulted, then the trouble begins. Somebody must give in when opinions differ; and there must be a way of deciding who it is to be. From the time of Aristotle until now a majority vote has been considered best, on the principle that it is better to disappoint forty-nine than fifty-one. But this is only a device; invent a better if you can. But do not shirk the question by pretending that it is possible for each of one hundred or two million persons to do whatever he likes in matters which equally concern all.

Mrs. Harman has written many articles against the state; but all mean simply this, that the state does bad things, and should be abolished. But is that wonderful, seeing that the state is elected by men, and that men do bad things? Does the state do worse things than the men who elect it? If it does, that would indeed be a strong argument. But does it? In the south men are burnt at the stake without trial, by voluntary organizations; the electors of the south pretty generally approve of this. Do the governments elected by these men do anything worse than burn men without trial? But look how justice miscarries. Yes, but does it often miscarry worse than when, almost on the day of President McKinley's death, a mob of Southern electors took a man named Davis and hanged him, drowning his voice when he tried to speak; and then, when he was dead, they found he was guiltless? The law is often unjust to women. Yes, but is it as unjust as the men and the women who elect the law-makers? Surely Mrs. Harman does not expect grapes from thorns.

But Mrs. Harman is in the way of truth, though she has not yet passed through its gates. She is studying facts. I hope she will go on. I hope she will not stop short at protesting to city councils, but will also take round the hat to try and get streets paved by voluntary subscription. I know she is too candid to suppress the truth, so I hope she will tell us at an early date whether she would rather tackle individual rate-payers or a municipal council, and whether she thinks more time is wasted in collecting voluntary contributions or in making occasional protests to the city authorities. I also hope she will take a share in the most liberal-minded corporation of a million shares she knows of in the world, and then let us know whether it is easier for one individual in that company to get his own way than it is in Chicago with two million shareholders.

R. B. KERR.

Had I enjoyed the privilege of a residence in British Columbia, Mr. Kerr tells me, my remarks regarding the Fulton Street Improvement Association would not have been written. Perhaps not. But it happens that we have here theoretically exactly the protection claimed for the British Columbians. A majority of the property owners in Fulton street consented to grant a right of way to the street car company upon the company agreeing to keep the street in repair for twenty years. After using the street seven years, it was badly in need of repairs, and some one, presumably at the instance of the company requested an ordinance requiring the repaving of the street by the property-owners. ("Two or more property-owners" may legally make such request). Notice of this was sent to all property-owners, and the "Fulton Street Improvement Association" came into being to try to induce the Council to compel the railway company to carry out its agreement. It cost considerable money, and the time of fifty or more men, to hold meetings and make several trips to the city hall. If for similar legislative requirements the British Columbians get better service, it is because their municipalities are smaller and its officials easier of approach. The larger the organization, the more unwieldy, as a rule.

If no improvement is to be made until the man who is willing to do the "heavy looking on," while his neighbor does the work, is induced to do his share, a system different from any yet in operation will have to be devised. As it is, the men practically owning a large proportion of the property are not taxed for public improvements. How is the Man Behind the Mortgage to be made help bear the burdens?

I might not be a successful solicitor of contributions for street improvements. I am sure I should be a failure as a solicitor of funds to pay the ministers' salaries, build churches and monuments, sustain schools, universities, and hospitals, and send missionairies to foreign countries. Yet billions of dollars are raised for these purposes by voluntary contribution every year. The sum needed for street improvements, large as it is, is a mere bagatelle in comparison with sums voluntarily raised for these and many other purposes that could be named.

In regard to the irregularities of sidewalks, etc., I am inclined to think that more depends on "the lay of the land" than on the form of municipal government. My most vivid recollection of Kansas City, Council Bluffs, and other Missouri River cities, is of a continual going up and down stairs. And yet their street improvements are controlled by the City Councils. Even on Mr. Kerr's native heath I did not find the streets so altogether lovely. I cannot distinctly remember whether I encountered any stairs on the streets of Edinburgh, but I am sure I devoutly wished, on several occasions, that the city dads had provided elevators.

It may be that there are no "boodle" contractors in London. It may be that the men who do the work receive only fair wages for that work, and the property owners pay only a fair price for it. But the fact that Mr. Kerr has heard no accusation does not prove that there has been none. Nor would even the fact that no protest is ever made prove that there is no occasion for protest.

Mr. Kerr thinks I was lucky to get what I wanted. I am not sure that I said I got what I wanted. As a matter of fact, I should like to have the street paved with asphalt instead of cedar blocks. But I confess to a feeling of aversion to an assessment of $10 a foot for the work. Where I got my money's worth was in the Anarchistic arguments unwittingly used by the agent for the association, when he said that the work could be and had been done better and cheaper when done by a contractor employed by the residents themselves than when done by the city.

It is easy for a wise man to ask more questions in three columns than I can answer in one. It is impossible, in the space to which I have limited myself, to answer all the questions Mr. Kerr asks, or touch all the points he raises so I have merely commented on the remarks immediately concerning municipal control. Burning and hangings in the south and elsewhere, and other questions relating to the lawful and unlawful cruel treatment of men by big or little mobs, I am compelled to pass over at this time. But I must say this: The action of the men who hanged Davis, "drowning his voice when he tried to speak," was as wrong as that of the men who burned Czolgosz to death with electricity, drowning his voice when he tried to speak. Both bodies of men probably believed they were doing their duty. Czolgosz believed he was doing his duty when he killed McKinley. McKinley believed he was doing his duty when he helped reward Funston for treacherously approaching Aguinaldo as a friend, and then capturing him. Truly, we "cannot expect grapes from thorns," nor respect for human life from a people who are taught to honor and reward professional betrayers and murderers, active or passive, whether those murderers be called presidents, generals, or assassins.

L. H.

It Seems to Me.

BY ADELINE CHAMPNEY.

At the risk of "stirring up the animals" again, I would add one word to the medical controversy which lately raged in these columns. The one essential difference between the regular schools and the various "natural" methods—suggestive, dietetic, exercise or hypnotic treatments—is in this: The former are concerned with the study of diseases and ways to cure them, while the latter are engaged in a study of health and the means to retain or restore it. This is the essence of the modern systems of "healing" which, with more or less scientific basis and more rather than less success, are gaining a hold on the confidence of the people. Put it to your common-sense,—which is the more rational method?

* * *

If some of these readers who complain that Lucifer's columns are monopolized by a few would send in good, sound, readable articles, concise and to the point, I think they would not fail to be given space. I find our editor very hospitable and quite liberal in the matter of accepting contributions.

* * *

Sometimes it seems to me that too many of us radicals are trying to "eat our cake and have it." Instead of studying the psychology, physiology and philosophy of love and sexual relations, learning to know our own natures and to understand our needs, and then directing our lives rationally—what are we doing? Hunting here, there and everywhere for a system, a form of ceremony or agreement, or an established code of sex-ethics that shall take the personal responsibility off our shoulders and remove the necessity for self-control and self-direction, but leave us free to follow our desires without consideration and without consequences.

It can't be done. Freedom is not to be attained by getting a divorce, nor by refusing to marry, nor by running away from responsibility. Freedom is to be won through the attainment of knowledge and the exercise of wisdom. Without self-control and self-direction, no permanency of happiness in love is to be found. You can't shift the responsibility onto a marriage bond, or a free contract.

Lunatic Asylum.

Physician—Mrs. Sharptongue was here today, and wanted her husband sent home and placed under her care.
Superintendent—Did you let him go?
Physician—No. He said he would rather stay here.
Superintendent—Hum! The man must be sane.—*Tit-Bits.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Thanksgiving.

The Parsees, or followers of Zoroaster, worship the sun as the fountain of all life. They give thanks to the sun as the preserver of life and the giver of all earthly blessings; and yet these Sun-worshipers are not ignorant of the fact that on the arid plains of Persia and Central Africa this same sun kills without mercy, not only man and beast but nearly all vegetable life as well.

The Anglo-Saxon mind looks with pity if not with contempt upon the Sun-worshiper and his crude, illogical and unscientific faith, but how much more rational is our own national religion than that of the Sun-worshiper?

The Anglo-Saxon will say that the sun is simply a vast store-house of light, heat and electricity, that is, simply a tremendous battery of physical force or energy but utterly devoid of conscious intelligence, utterly wanting in the feelings or sentiments known as sympathy, pity, love, benevolence, malevolence or hate.

Sun-worship is simply Nature-worship in a crude or primitive form, and it is by no means hard to show that the modernized religion or cult known as Christianity is nothing more nor less than Sun-worship, Nature-worship, in a somewhat different garb, but no less irrational, illogical and unscientific than is the religion of the Parsees or Zoroastrians of Persia and India.

It is generally maintained that we as Americans have no national religion; that people of all religions and of no religion stand on equal footing. In support of this view the Constitution of the United States is referred to as a wholly non-religious document, a document that expressly says Congress shall make no law establishing a national religion, or interfering with the free exercise thereof; also the treaty with Tripoli, signed by George Washington, is quoted as saying that the government of the United States is in no sense a Christian government. If this view of our national government be the correct one; if ours is a non-religious or purely secular government, how, or by what authority does the chief officer of that government call on all the people to observe the last Thursday of November of each year as a day set apart for religious exercises?

Why should the usual and regular delivery of the mails, and other normal functions of the government, be suspended on that day if not in obedience to a religious observance, tradition or superstition?

A few questions in reference to the National Thanksgiving in which law-abiding citizens of all creeds and of no creed were called upon to participate, will perhaps not be out of place:

How much cause for thankfulness to a supposed overruling Providence had the surviving victims of the Wabash horror—the railway wreck that occurred on Thanksgiving eve near Seneca, Michigan?

Since January last, so says the "Chicago Tribune," no less than "twenty-six [railway] wrecks of more than ordinary magnitude" have occurred—all within the year for the blessings of which we are called upon to give thanks. Why were not the conductors and engineers of these ill-fated trains warned of danger ahead, if there be "an eye that never sleeps," and that ever guards the welfare of those who "put their trust in God"?

Among the victims of these wrecks, were there none who put their trust in the care of an overruling Providence?

The God to whom we are expected to give thanks is supposed to be the Divine Father of all men, of whatever land or clime, race or color. How much cause for thanksgiving have the people of the Transvaal, or of the Philippine Islands, for the blessings received within the past year?

Many other queries of like character will occur to the thoughtful observer of current human history, but it is needless to fill our limited space with questions that show the absurdity of the custom of National thanksgivings, which, after all is said, for and against, seem to be mainly observed as occasions for excessive indulgence in the pleasures of the palate. Many millions of dollars that might be spent in relieving the wants of the unfortunate and destitute, are every year worse than wasted in vicious if not criminal luxury on these Thanksgiving feasts.

* * *

But while the victims of wars, of mobs, of wrecks—by land and water, also of drouths, floods, fires, hurricanes, etc., etc., have little cause for thankfulness there are a few at least in this country who have no reason to complain of what the past year has brought to them. For instance:

Theodore Roosevelt, the man who issued the national proclamation, has much reason to thank the pistol of Czolgosz, and the bungling of the medical doctors who had charge of the wounded president.

The heads of the Billion Dollar Steel Trust, and the heads of the similar tariff-protected monopolies, should certainly be thankful to the robbed and toiling millions whose labor has earned their enormous profits; thankful also to the robber government whose land laws, money laws, tariff and transportation laws have enabled the feudal barons to increase their wealth at a rate never known before, perhaps, in the annals of this world.

The salaried officers of government, civil and military, the payment of whose salaries in gold-standard legal tender, is assured whatever calamities may overtake the producers of all wealth. Drouths and floods may destroy the crops; reduction of wages, strikes and lockouts, may cut down the income of the wage-earner to the starvation point; defalcations, embezzlements and money panics may rob the depositors in banks of all they possess, but the government bank, backed by enforced taxation, is always good for the prompt and regular payment of the salaries of office-holders, state, national and also municipal.

* * *

Yes, the office-holding class—military and civil, have much reason to give thanks that they are so well cared fo by their dupes, the non-elect masses. Mem: Is it any cause for wonder that men are so hungry for office? That they are ever ready to barter truth, honesty, honor, principle, friendship, love—EVERYTHING for office, with its sure and regular payment of salary, added to its many perquisites and opportunities for increasing the salary in ways that the ignorant and stupid taxpayer knows nothing of!

M. H.

Two Opinions of Lucifer's Work.

To show how Lucifer's work strikes different minds I herewith insert two letters received at this office within the last few days. The first is written with pencil but in a fairly readable or business-like hand, and is as follows:

EDITOR LUCIFER:—I have now received two sample copies of your abominable paper. Will you have the consideration to discontinue all sample copies to my address?

If my own heart was so corrupt, debauched, depraved, that I no longer had respect for the laws of God or man, (as yours must be) I would keep my mouth shut, and not "*Prate*" about it on a contemptible little sheet and send it broadcast over the land and into homes where nobody wants to see its dirty face.

I should be pleased sir, to sign myself respectfully yours but since I have no more respect for you than I would have for a little yellow dog, it is quite impossible.

MRS. N. M. CLEVENNDERFER.

To this letter the following answer was sent:

MRS. N. M. CLEVENNDERFER: We have two excellent reasons for not wishing to send Lucifer where it is not wanted. First, we do not believe in forcing anything, no matter how good we may believe it to be, on any one against his or her will. Second, Lucifer costs time, thought and money, and we do not wish to waste any copies where they are unread and unappreciated.

Your name does not appear on any regular list of ours, and I do not recollect having seen it anywhere. If the paper was stamped it did not come from our office. If it was marked "sample copy" and had no postage stamp, it was mailed here. If you receive another copy, please return it to us (in original wrapper). Enclosed find stamp for that purpose. We may thereby know where it came from, and prevent any more copies being sent you.

I respect your right to your individuality, your thought, and your manner of expression, though I do not admire nor would I like to emulate the latter. Yours sincerely,

LILLIAN HARMAN.

The chirography of the other letter referred to, shows the writer to be a man of strongly marked characteristics, as any reader of character can readily see. It is as follows:

Boston, Mass., Nov. 22, 1901.

TO THE EDITOR OF LUCIFER. SIR:—Lucifer is surpassing itself; it has always been able but the last few numbers have shown an ability that is really wonderful. Every number is a gem, and contains food for thought worthy the profoundest mind.

With every habit and tradition and association of my parentage and education exactly opposed to the views favoted by you, I find myself absolutely turned about by the power of your logic, with the wisdom of your management. I am glad to say that every friend of mine who has been induced to subscribe to Lucifer by me, is greatly pleased with it; all have the honesty to admit, with me, that we are *educated* by it.

I wish you and Lucifer the greatest prosperity. If every one read Lucifer with a receptive mind this world would be worth living in.

You may use this letter as you please.

Yours truly, PHILIP G. PEABODY.

This letter is written with pen and ink on a sheet bearing the printed caption or business card—"Philip G. Peabody, Counsellor at Law; Smith Building—Room 61—15 Court Square."

Lest any reader should infer that the letter of Mr. Peabody was inspired by the complimentary notice of him in last week's Lucifer I would say that the letter and the notice were written about the same time, and there is no connection whatever between the two.

We are in receipt of many letters similar to that of Mr. Peabody and but few like that of Mrs. Clevenndorfer, but enough to show that the work of Lucifer excites emotion widely different in the minds of different people. M. H.

Lucifer Leaflets.

Lack of time and of means to devote to that purpose has hitherto prevented the issuing of leaflet literature on Lucifer's special lines, except to a very limited extent. Many calls have been made for such leaflets and some promises have been made, but hitherto very few of these promises have been fulfilled.

To meet this demand, in part at least, it is now proposed to LIST the leading articles that have appeared in the paper for some months or years past—especially editorials and other articles bearing upon the live subjects, the public events, that have shaken our so-called civilization from center to circumference, within the past three months—to list these articles and advertise them as though they were detached and separate from the paper in which they appeared.

Having a surplus left over of the issues referred to, this plan will save the trouble and expense of issuing in regular leaflet form, while the purchaser will get not only what he asks for but much other matter on the same or similar lines, thrown in.

Pursuant to this plan we have listed the leading editorials in ELEVEN numbers of Lucifer, to which is added the name of one leading selection—as follows:

1. Another National Tragedy. The Medical Doctor Question. Also, Marriage Legal and Free—"When Love is Liberty and Nature Law."
2. The Lesson of the Hour—William McKinley and Leon Czolgosz. Also, Anarchism and the Trusts, by Tucker.
3. Sentenced to Die. Also, Two Epochs in Man's Progress, by Proudhon.
4. Free Unions and Parental Responsibility. Also, Individualistic Anarchism Opposed to Force.
5. Archism versus Anarchism. The Social Side of Anarchism. Also, Freedom in Love, by Heinzen.
6. Government Against the People. Also, the Goal of Anarchism.—Tucker.
7. Cowardly Murder—Assassination and Electrocution. Also, Rumous Effects of Slave Labor, by Rachel Campbell.
8. The Nation's Crime. Also, Purifying the Tenements.—Walker.
9. Anarchy in the Family. Also, To Mothers.
10. Socialism and Anarchism. Also, Thou Shalt not Kill, by Tolstoi.
11. The Doctors and the Laity—The Cases of McKinley and Garfield. Delusion and Crime of Vaccination. Defense Against Torture and Murder.

Any one of these will be sent, while the supply lasts, on receipt of three cents, or the whole eleven for 25 cents. Postage stamps of any denomination received as payment.

LUCIFER'S COMING OF AGE.

We have also some copies left over of the Anniversary Double Number, containing, besides much other valuable matter, nearly ten columns of condensed history of the first twenty-one year's of Lucifer's life—written by the editor and by Edwin C. Walker, who was for some years associate editor of Lucifer, and who contributed much to making it a cosmopolitan or international educator.

The price of the double number is five cents each, or, while the supply lasts it will be sent free to any one who sends 25 cents for a three months trial subscription to Lucifer.

THE CHICAGO SOCIETY OF ANTHROPOLOGY meets every Sunday. Dec. 8 it will meet in Hall 913 Masonic Temple. John Z. White will speak on Robert Burns.

THE VACCINATION DISCUSSION, including the medical doctor question, has been unavoidably postponed till next issue of Lucifer.

The Home Colony.

Colonization in some form has engaged the attention of philanthropists in all ages. At the present time a number of experiments are on trial. Why so much time, energy and money has been wasted in fruitless efforts to harmonize warring factions is an unanswered question.

Today on Puget Sound, thirteen miles west of Tacoma, is a colony that has not been a disappointment to its promoters. Their experiences in a Socialist colony paved the way for the inauguration of a scheme that bids fair to be a success in the broadest sense of the term.

The Mutual Home Association was chartered Jan. 27, 1897, at the instance of O. H. Verity, G. H. Allen and L. P. Odell, whose worldly possessions were their wives, twelve children, a few household goods, a few vegetables, and $20 in cash. This $20 was paid on a contract for twenty-seven acres of stumpy land with the agreement to pay $250 at stated intervals. Transportation for their families and lumber to build their shanties had to be obtained on credit. Today we own 211 acres of land with twenty-six houses, eleven of them two story with five to ten rooms, and outbuildings, a printing office of two stories, and publish "Discontent." This paper is the product of voluntary contributions—as was the first print shop. It is not an official organ of the association. "Clothed With the Sun" is published here by Lois Waisbrooker. We have twenty-four men, twenty three women, and forty children.

The title to the land is vested in the Association. To become a member no certificate of character is needed. The presumption is the would-be member knows his own business, so there is no "red tape." All that is necessary is to pay the Secretary $2 for one lot or $4 for two lots, and select any unchosen lots, to do with as one sees fit. The only way to lose equity in said lot is to give or sell it, or refuse to pay taxes. Removal does not alter the status of the member, for upon return he is entitled to all former privileges. Possibly the harmony that prevails may be accounted for by the fact that we have neither by-laws, rules or regulations, and no smelling committees to do the dirty work for elastic conscience; no one to preserve the peace and dignity of the state, and no need of any. We have neither church or saloon, though no one would prevent any one building these twin evils. When we need public improvements we voluntarily give of our time and means, hence own our school-house and float.

Enormous crops can be raised and the best (not largest) vegetables I ever saw. Vegetables require fertilizing to do well. No fertilizers are used to produce immense crops of fruits. The tendency is to overbear. It costs from $50 to $100 to clear a lot (one acre); lumber (delivered), first class dressed, $16 to $18. Rough, $9. Shingles, $1.50 per thousand. Much has been said about the rainy season. It rains often, very often in winter. However according to U. S. Reports the rainfall in twenty-eight states and territories is greater than in Washington.

The winters are mild, seldom ice half-an-inch thick. Roses bloom out of doors until January. The nights in summer are always cool enough to sleep under blankets. Our location overlooks a beautiful sheet of water. Clams of various kinds are abundant. In my opinion no place on earth is as desirable (*all things considered*) for those who do not have to struggle for the necessaries of life, or to raise children The precepts and examples of self-reliance cannot be otherwise than salutary.

Home, Washington. JAS. W. ADAMS.

To the Press-Writers' Association.

COMRADES: In view of the present atttempt to establish a press censorship in America, is it not incumbent upon the members of this association to make a strong, united effort to thwart such attempts?

Would it not be good policy for us to drop all other discussion for a time, and concentrate on this one issue:

THE MAINTENANCE OF FREE SPEECH AND FREE PRESS IN AMERICA

With free expression of opinion taken away what else remains worth battling for?

Free government without free speech and free press is unthinkable. Only through the freedom of expression and experiment has the world advanced.

What is the meaning of all this furore about "Stamping out Anarchy?" In his masterly article on "Landmarks of Liberty," Louis F. Post in "The Public" answers well this question. He shows that it is only an imperialist scheme for suppressing free discussion—that is all.

In every age those who have held back the car of progress have been the ignorant dupes of unreasoning conservatism, and the present is no exception.

Comrades, why can not we unitedly use our influence to repel this avalanche of suppression and brutality? On a soil which has for more than a hundred years been consecrated to free speech and free press, shall we tamely submit to this new tyranny in the interest of ignorance and capitalistic greed? I say NO!

Let us show the reactionaires at the head of this movement that the fundamental principle upon which this government was founded must not be brushed aside. Let us do battle for liberty and human rights at any cost. HENRY E. ALLEN.

Berwick, Ill., Nov. 24, 1901.

VARIOUS VOICES.

Jennie Wade, Memphis, Tenn.:—Your paper is to me the elixir of life, for life would not be bright without it. Enclosed find one dollar to renew subscription. I want to thank you for continuing to send it after my time had expired.

Jas. W. Adams, Home, Wash.:—An essay read by me at our Literary Society last winter containing a quotation from the "Prodigal Daughter" was published in "Discontent." An indictment of Comrades Govan, Larkin and myself, and our arrest, followed. As an illustration of how press censorship suppresses, comrades in the east have printed 7,000 copies of the essay. Any one wishing a copy will please send name and address to me.

F. B. M., Wash.:—Please apply enclosed on my subscription. I do not see how I could get along without Lucifer. Its course during the so-called "Anarchist" excitement was admirable. An old soldier who wore the blue for five years, I blushed for my country—the boasted land of the free and home of the brave. I would not give the knowledge gained from Lucifer's columns for the wealth of Rockefeller. My late wife obtained a divorce last September. The blow would have been terrible to me had I not learned "Why love dies," though in her case it never was born; but I did not know that for many years. The world is certainly on the verge of great events, and Lucifer is doing its share of the work in preparing the minds of present and coming generations for the inevitable change. I find a great many who really sympathize with the Lucifer philosophy.

Paul L. Sautter, Phila., Pa.:—I heartily endorse the stand that Lucifer has taken in regard to Anarchism, and hope you will continue to do good work with tongue and pen for the abolition of all forms of tyranny and oppression. I believe Anarchism is an *ideal* state of society which will not be realized for many years to come; no permanent improvement in social institutions is possible until the people are prepared for that state by mental evolution. The ideas of government and authority are considered as entities by millions of minds, just as God, the supreme ruler and punisher, and a future state of rewards and punishments are also held as realities by these same millions. I believe the solution of the problem is taught by Lucifer—in Free Motherhood and the right to be born well. When this is realized that women can decide when they shall be mothers and can propagate off-spring under the most favorable conditions, selecting the most magnificent men, in their estimation, for their consorts, we may hope that the human race will arrive at that state of perfection where Anarchism is possible and will finally prevail.

Bachelor, New York:—A lady in Boston recently sent me several copies of your admirable little paper. I have read your editorials with interest; also enjoyed Lillian Harman's trenchant articles. As I board in a conservative family, I don't care to have publications of an unorthodox character addressed to me. Later I expect to enroll myself as a regular subscriber for Lucifer.

I was much amused by the article, "Women and Modesty," by Dorothy Dix, in your issue of Oct. 12. It called to mind an incident in my experience some time ago. A gentleman, his wife and I attended an amateur theatrical performance, in which half the actors and actresses were church members, and all of them "highly respectable." The play was a reproduction of one given in 1883. It was credibly rendered for amateurs, and the toilets of the ladies were pretty and appropriate, as you doubtless remember, the very "low-neck" and extremely "full back" fashion was in vogue at the period mentioned. I don't think I ever saw those features more pronounced at the opera in 1883-84 than they were at this amateur theatrical entertainment. On our way home my friend's wife (who is a very zealous Episcopalian) asked me how I liked the performance. I said I enjoyed it ever so much, and thought the costumes of the actresses were most charming. She said she thought them very pretty, too. In the exuberance of my enthusiasm I innocently remarked that it was one of the "most voluptuously beautiful displays of bust and bustle I ever beheld." My lady friend appeared to be quite shocked; she said I must not describe the ladies' attire in that frank way. I meekly begged pardon, and asked to be set right. She said I ought to say "the *decollete* features were very attractive and the backs superbly amplified." I thanked her for acquainting me with the distinctions in the terms employed. At the same time I could not help thinking that if Christian women think it naughty to describe a certain fashion "frankly," isn't it just a wee bit worldly for them to exhibit themselves in a society drama thus arrayed—reasoning from their own point of view.

In the Matter of Delaying.

"Delays are dangerous," said the cautious man.

"Not always," said the sad-eyed individual. "If a man delays about proposing, he may change his mind.—*Town Topics.*

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen;" What are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 10c. For Sale at this Office.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

A "BARGAIN COUNTER" LOT OF LITERATURE AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's prices.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shelf-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

How the Devil—Satan—Beat the Salvation Army. 5c.
Essays on Deaths and Funerals. A collection of facts and ideas, selected and original, referring to deaths and funerals. Joseph Henry. 10c.
Sermon from Shakespeare's Text. William Denton. 5c.
Truth Seeker Annuals for 1876, 1880, and 1891. Illustrated. 10c. (Postage 5c.
Eureka. How to prevent colds, hay fever, etc., without drugs 5c
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Thou art no chattel to be bought and sold,—
No precious plaything wrought with curious art,
For all to covet and for one to hold,
I ask not if the magnet of desire
Will draw at last thy spirit near to mine:
Not this my dream, but ever soaring higher
To merge at last my spirit's life in thine.

I ask no boon, no guerdon save the right
To give my love, my life, myself to thee.—
Bound to thy soul with chains of golden light,
Blest in my bondage, freer than the free.
I ask for freedom to obey love's call;
I ask for nothing, yet I ask for all.

—*Edmond Holmes.*

JOHN MOST AND FREIHEIT.

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Herr Most, like many of the radical Anarchists, was born a Catholic. He has served terms of imprisonment in Germany, England, and the United States, always for what are recognized to be political crimes, with one exception. This exception will not lower him in the eyes of the majority of readers of this paper, whatever they may think of any form of Anarchy. Augsburg, where Most was born, is a Bavarian city, and there Catholicism is particularly bigoted and intolerant. The youthful Most rebelled against going to confession, and the priest, a licentious and choleric fellow, attempted to give him corporal punishment. The priest got the worst thrashing he ever had in his life. Young Most was sentenced to jail, and registered a vow that he would never enter a church as long as he lived, which oath he has solemnly kept.

Most is a well-educated man. He is an omnivorous reader, and has made a special study of history. On this subject he has often lectured both in English and German. In the popular mind Herr Most is so thoroughly identified with the extreme Anarchists that the yellow press with one accord determined to exploit him after the Buffalo affair last September. It is said that all Most assignments given to reporters on the "Journal" and the "World" were marked respectively in the corner "P. F." and "C. S.," which meant that an interesting "story" or interview with Most could be prepared in the office, as it invariably was. P. F. means "pure fake" and C. S signifies "color strongly."

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As is well known, three sycophantic judges, toadying to a supposed public sentiment, lately condemned Most to Blackwell's Island. The main features of this case have been fully explained in "The Truth Seeker," but it will be interesting now to hear, without fake, from Most himself on the subject. Accordingly an article by him is here translated honestly. To secure Most's conviction it was necessary to garble the translation of an article in a most clumsy manner. But the article here given is transcribed from Freiheit with an attempt to produce the flavor of the original with no alteration, no subtraction, and no addition. It illustrates typically just how dangerous and "incendiary" Freiheit really is, and, what is more important, it shows us authoritatively the status of the Most case.

It may be added incidentally that Herr Most not infrequently permits himself a freedom of expression worthy of Martial, Zola, or Boccaccio.

Herr Most speaks as follows:

MY CASE.

I had hardly dispatched my last epistle out of the depths of the "Tombs" to the living when a deputy sheriff presented himself, bringing some iron bracelets, with an invitation that I and three 'colleagues" should take a ride in the Black Maria to that island noted for its black wells. As a matter of fact my last day of grace had not yet arrived, but they proposed to practice some of their "swift justice" on me, better known as railroading.

Then and there I found that the barbering mania continues to play a leading role, so much so that one would think the whole matter of discipline depends on whether a man grows hair on his face or is shaved to a billiard-ball smoothness. Accordingly, after the description, characteristics, etc., were duly entered, there bobbed up a would-be barber to annihilate my mane with a species of razor which later on proved to be rather a saw.

Now, I do not wear this hirsute covering exactly as an adornment, but as a means of concealing a most repulsive nakedness. (Recall that yarn about the "zigzag-brained disciples of the zigzag-mouthed prophet," as a contemptible penny-a-liner

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put it.) So, as I was expecting a stay of proceedings, I endeavored to be exempted from this flaying process—well-known to me by a former experience.

"Well, I guess not!" answered the hall-keeper. "All the hairy people have to be shaved clean here. If a Chinaman came here it would be simply off with his pigtail."

(In fact, a few days later this procedure did occur with a Mongolian, although they only clapped three months on him for illicit opium selling.)

I appealed to the head keeper, and he went to the warden—Fallan is the name of this worthy—but the decision came back: "No exceptions." Then they proceeded to flay me, which left me looking as if some Boxers had been getting in their work under the impression that I was a missionary.

Then I was bathed, vaccinated, weighed—even the length and width of ears being solemnly documented—photographed, etc., and finally thrust into the famous zebra uniform and into a cell that was seven feet long, six and a half feet high, and four and a half feet wide. Next morning I learned that I had been pronounced competent to work at the drive-wheel in the blacksmith shop. Furthermore, there was nothing for me but to reconcile myself to the same wretched old routine that I went through and described fourteen years ago in the "hell of Blackwell's Island," where in the main nothing is changed.

Everything is done there by command, accompanied by continual abuse and insult. A man is not permitted to do a thing or refrain from doing a thing without being expressly ordered. At command he must open the door, shut it, wash himself, empty his slop-pail, sit down, stand up, etc. Then the lock-step—heaven, will you give me a gun! During the first days you feel an unutterable, impotent rage at all these humiliating, debasing, petty vexations; nothing meaner, nothing viler is to be met with in any prison in the wide world. Later on you come to the "goldsmith's apprentice's" way of thinking—to resist would be simple suicide, for the least attempt at insubordination means loss of meals, dark cell, and so on.

In the workshop, there and there alone, you begin to realize that you are almost a human being after all, and incidentally you can study a variety of things; more particularly your companions in misfortune, the majority of whom are there for petty offenses, for otherwise they would have been sent to the state prison in Sing Sing or Auburn.

There is one fellow who must sojourn here a year for "entering a house without ringing." Another gets a year and $500 (which means for him 500 extra days) just because the wiseacre cops merely suspected that he was bent on burglary, and they found suspicious tools in his pockets, and so on.

The hardest lot is that of the "backsliders;" for the most trivial offenses they seldom get less than a year and a nasty fine to boot, which latter is nothing more than glaring class legislation, for these wretches are compelled by their poverty alone to stay longer in prison. And worse yet, these people have to languish here for nothing and less than nothing all the longer, for no other reason than that they have already been here. Take my case, for instance. Strictly speaking, you are punished for "sins" that you have already expiated. Justice, thou art a crazy beast!

Day by day my Island life was passing away, slowly very slowly, but surely; more and more I was getting reconciled to the idea of serving the whole sentence inflicted on me by three judicial cranks; but meanwhile my counsel, Hillquitt Brothers, and comrades, far and near, were hard at work raising the funds to take the necessary measures toward getting me out. And after a sixteen-day session, Supreme Court Judge McLean handed down a decision on the appeal together with a stay of execution; and, thanks to bail of $1,500 furnished by friend and comrade Altinger, the Freiheit continued to appear.

Now observe that this legal decision made out the police judges who had condemned me to be, to a certain extent, jackasses; and it proved that their sentence, based on a never before applied and absolutely meaningless section of the code, was a high-handed, unconstitutional abuse of authority.

If this document were final in its bearing, it would be equivalent to an acquittal. It means, however, as it says, only an approval of the appeal, which must positively be acted on at the very next session of the Supreme Court to be held in December; otherwise McLean's decree would be ineffective.

Accordingly, every document bearing on the case, with the arguments of the lawyers for appeal, must be arranged in printed form in the shortest possible time—a distinctly American way of doing things which makes it impracticable for poor devils to attempt an appeal on account of the enormous preliminary expense. Our comrades will realize that I am in pressing need of their material assistance, after as well as before my trouble.

Seven higher judges have now to review the trial and decide by a majority vote whether my sentence is to stand or not. In case of an unfavorable decision, an appeal can still be taken to the Court of Appeals at Albany—the great law-dispensing Albany. Should the judgment of the seven wise men, however, be favorable to me and to the liberty of the press, that would really mean nothing more than the granting of a new trial; but as such a decision would at the same time plainly indicate the inapplicability to me of the section referred to, there would be no legal basis for any new trial, and the whole thing would have to be dropped.

Meanwhile I wander about within the limits of my golden chain, and my fate depends on the lottery of justice—perhaps, forsooth, on good or bad digestion of one of the lottery managers. A puzzling situation!

American Press-Writers' Association.

Eleven thousand pages of printed matter in the interests of the Association's work have been printed and distributed the past month at a total cost of $24.27, and we feel that this printed matter will unify and greatly extend the usefulness of the Press-Writers. Anarchism has been for several weeks the leading topic, but the past has seen the anti-vaccinators forging to the front in various places. J. T. Small has been in evidence several times in the "Boston Traveler," W. C. Knowles in the local papers of Gardner, Mass. Dr. R. S. Clymer in Rockland, Mass., "Free Press," Philadelphia "Times," Camden, N. J. "Post-Telegram" and several local papers in Pennsylvania.

F. Wm. B. Cullingford and others have appeared in the Camden papers and as yet no doctor has risen to defend the practice. Francis B. Livesey has been the leader on Anarchism and kindred lines. The "Sun-Democrat," Tacoma, Wash., gave him a column on Good and Bad Anarchists, an expose of the secret order organized to prosecute the Home people which the editor says "has suspended."

J. M. Gilbert and Dr. J. C. Barnes both appear in the "Farmer's Review" of Bonham, Texas, in defense of the Anarchist and the Infidel. Livesey also gets a good one in the "Iowa State Register" of DesMoines on Anarchism; two Maryland papers print him on Roosevelt and Anarchists, and the "Texas World" gives him a column in which to discuss the relations of schools, Anarchy and Socialism. Cassius V. Cook got a short letter on conventionalities in the "Chicago Chronicle" and the writer has a write up of "Teddy's" rebuke to the "jingoes" in the "Inter-Ocean."

NEW MEMBERS.

174 c. Best, Miss Grace Phelps, Lilly Dale, N. Y.
175 b. Chapman, H. L., Marcellus, Mich.
176 f. Foote, Dr. E. B., 120 Lexington Ave. New York, N. Y., donation $10.
177 b. Fox, Flora W., 15 E. 6th St. Rochester, Minn.
178 f. Hirschberg, Harry, Newburgh, N. Y., donation $3.
179 b. Pleydell, A. C., 116 Ridley Ave., Sharon Hill, Pa.
180 b. Collins, Walter, 639 E. 21st. St., Los Angeles, Cal.

CORRECTIONS.

22 b. Byler, J. M., 2314 Dewey Ave., Indianapolis, Ind.
A. C. ARMSTRONG, 17 Leroy St., Dorchester Mass.

For an impenetrable shield, stand inside your self.—*Thoreau.*

Bureaucracy in America.

Few of our readers are probably aware of the fact that the post-office bureau of the federal government is constantly doing things which if done by a private individual would subject him to severe punishment. While the daily press and leading magazines of the country are demanding the exclusion of foreign "Anarchists" because of the alleged danger to "free government," would it not be well to look a little into the acts of our own public officials and see whether they are not doing what in the nature of things will speedily subvert our boasted "free institutions?"

In the "Arena" for December, under the head "Bureaucracy in America," the editor, B. O. Flower, comments thus on the doings of one arm of the Federal executive:

"There are few forms of government more dangerous, and which in time become more essentially despotic, than that which is known as a *bureaucracy*. The despotism of Russia is far more bureaucratic than autocratic. The Czar is rather the figurehead, while the bureaus are in fact the iron hand which is staying progress and moral and intellectual development while crushing rightful liberty.

"During the last few decades there have been many alarming illustrations of bureaucratic tendencies in our own government—many acts that cannot be characterized other than as usurpations of power wholly unwarranted by law and in opposition to the genius of our government. Perhaps nowhere has this evil been more marked than in the postal department. For many years the post-office departments have striven to secure additional legislation that would enable the postal authorities to exercise more autocratic power, especially in relation to sample copies and the exclusion of periodicals which are mailable under present laws, but which are in themselves complete works, such for example as 'Les Miserables' and other standard productions which have under present laws been sent to hundreds of thousands of people who otherwise could not have enjoyed the splendid educational influence they have exerted. The plea has been that the sending of sample copies and premiums was a burden to the department and prevented it from making the financial showing that was desired. Whenever this question, however, has come up in Congress, it has been shown that the deficiency in the postal department was largely if not wholly due to the exorbitant and extortionate charges which the great railways levy upon the government and which seem to give the department little concern. Pertinent and unpleasant questions have been asked the department by our legislators, who are curious to know how the express companies are able to get better rates than the government of the United States. On the other hand, it was shown that one of the great functions of the post-office was to further the distribution of literature and thereby increase the education of the people."

* * *

Mr. Flower adds that "having failed repeatedly to secure the legislation desired, the [post-office] department has now arrogated to itself the right to gain its ends by arbitrary rulings calculated to cover the points which Congress has repeatedly refused to grant through legislation." The editor then quotes from correspondence between Gen. C. H. Howard, a Chicago publisher, and Third Assistant Postmaster General Madden, showing that the rulings alluded to in regard to "sample copies," "subscriptions in bulk," etc., are avowedly arbitrary, autocratic and unauthorized by law.

The object of this article is not to argue for or against the wisdom or justice of these postal regulations, but rather to show how rapidly our miscalled government of the people is drifting into the imperialistic methods of the old-world despotisms.

As shown by Gen. C. H. Howard, in an article entitled "Publishers and the Postal Department" in the current number of the "Arena," a "National Publishers' Bureau" has been formed the object of which it is to acquaint the general public with the facts concerning these arbitrary and imperialistic methods of managing the very erroneously called people's mail.

M. H.

FOR THE HOLIDAYS.

Are you wondering what holiday present you shall select for your friend? What more appropriate than a well-chosen book, which may be treasured by its recipient not only for the sake of the giver, but for the gift's intrinsic worth? Here are a few to which we would call your special attention:

DAWN-THOUGHT, by J. Wm. Lloyd, is one of the most appropriate gift-books that could be chosen. Printed in Old Style Antique type, red-letter side-titles and chapter-initials, with portrait of author. In three editions, *de luxe*, plain and paper bound. Prices, $1.25, $1, and 50 cents.

SONGS OF THE UNBLIND CUPID is a dainty little gift booklet, also by J. Wm. Lloyd. For description see our booklist.

MARRIAGE IN FREE SOCIETY, by Edward Carpenter, is a well-printed, daintily-bound booklet, written in the author's well-known charming style. Price 25 cents.

For the young nothing could be better than SCIENCE IN STORY; or Sammy Tubbs, the Boy Doctor, and Sponsie, the Troublesome Monkey. The interest is held through every one of the 240 pages, and "grown-up" children too, will laugh over the funny adventures of Sponsie, and with Sammy learn of the wonders of physiological science. Profusely illustrated. Five volumes in one, cloth $2; Five volumes separate, flexible cloth, 50 cents a volume.

Another splendid story for the young is KORADINE, by Alice B. Stockham and Lida Hood Talbot. Illustrated. 125 pages. Extra Levant cloth. Price $1.

NORA, A DOLL'S HOUSE, and GHOSTS, two of Ibsen's best-known plays, are bound together in a well-printed handsomely-bound volume, suitable for a gift-book. Price, 75 cents.

A charming present to your friend to whom the occult is interesting would be BALZAC'S SERAPHITA: THE MYSTERY OF SEX; by Mary Hanford Ford. Well printed in large, clear type, on heavy paper and bound in Levant cloth. Price, $1.

MEN, WOMEN, AND CHANCE, by William Platt, is another pretty gift-book. Is handsomely printed and bound, and contains two stories: The Ascent to the Heights, and Blind Men and Seeing. Price, 75 cents.

THE BALLAD OF READING GAOL, by C. 3. 3. (Oscar Wilde) is an artistically printed and bound work in two editions—paper, 10 cents; cloth, $1.

The presentation edition of Paine's AGE OF REASON would be a beautiful present for any friend who is interested in Freethought. See description in our book list.

Others in our list which would make acceptable presents are: A CHAMBERMAID'S DIARY; HILDA'S HOME; MARTYRDOM OF MAN; RIGHTS OF WOMEN; THE WOMAN WHO DID; WOMAN, CHURCH, AND STATE, and WOMAN, IN THE PAST, PRESENT, AND FUTURE. For prices and descriptions of these see last page of this issue.

We have two copies of A PERSIAN PEARL and Other Essays, by Clarence S. Darrow. This is the edition published at the Roycroft Shop, and each book is numbered. The essays are A Persian Pearl; The Skeleton in the Closet; Walt Whitman; Realism in Literature and Art; and Robert Burns. The book is very handsomely printed and bound, and is now "out of print." Who wants these? Price, $2 each.

Address M. Harman, 500 Fulton street, Chicago, Ill.

A Kansas widower was recently caught hugging and kissing his housekeeper at a church social and was complained of and put on trial for disturbing the peace and for "open gross lewdness and lascivious behavior in a public place," but the jury acquitted him, the judge complimented him and the audience cheered him to the echo. Thus at a single bound he leaped into fame and honor. It may well be said "there are no flies on Kansas."

S. R. S.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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The President's Message.

The first message of our present chief ruler to the legislative body known as the Congress of the United States, is a long one; one of the longest on record.

This delivering a message at the opening of the annual sessions of the national legislature seems to be a survival or imitation of the custom long observed by the English monarchs at the opening of the national legislature called the British Parliament, and in so doing the American chief magistrate exercises one of the traditional prerogatives of monarchy.

The meaning of this custom, or the inference to be drawn from its observance, would seem to be that the people of the United States do not know what is best for them, neither do their so-called representatives in Congress know what is best for the general welfare, and therefore the man who is supposed to be elected to see that the laws are properly executed takes it upon himself to instruct the people—that is, their representatives, as to their powers and duties.

And thus it cometh to pass that a comparatively young man, one who until quite recently was known chiefly for his feats in hunting wild animals and as a "rough rider" or "cowboy" on the western plains, and also as the colonel of a "rough rider" regiment in the brief and inglorious war against a weak, a broken down and superannuated monarchy—this man, comparatively young and by no means noted for wisdom or prudence, assumes the role of paternal guardian of the welfare of eighty millions of people, many of whom in years, experience and wisdom are incomparably his superior—and in this capacity of paternal guardian assumes the right of authoritative instructor, not to say DICTATOR.

* * *

I have read but little of this long perfunctory document, said to contain about twenty thousand words. Printed in small type it is tiresome to the eyes; but this is one of the least of my objections to spending valuable time in giving it a thorough perusal. A far greater objection is the wear and waste of reserve nervous energy consequent upon reading a long document that in its outset shows its author to be either very ignorant of current literature bearing upon political affairs, else a wilful falsifier and maligner of his fellow citizens, many of whom are, to say the least, as honest and as capable of forming a correct judgment on public matters as himself, to say nothing of benevolence or philanthropy.

* * *

Before writing more about the message of "His Accidency,"—Andrew Johnson was so-called when he succeeded Abraham Lincoln in the office of president of the United States, I wish to say that against Theodore Roosevelt as a man I have nothing to say, and that in speaking of his public acts or utterances I shall treat him not as my lord or master in any sense, but rather as the SERVANT of all the people, employed by them much as a constable or policeman is employed, to help defend the rights of the private citizens, that is, to help to keep the peace between man and man, holding that it is no part of his business to make laws for the government of others, nor to dictate to the lawmakers what laws should be enacted.

To put it differently I claim my right as an American citizen to criticize freely, without fear or favor, the acts and utterances of all who for the time being occupy positions of political, military or civil power, trust or responsibility.

* * *

To do less than this would be to acknowledge myself incompetent to perform the full duty of a citizen,—to be recreant to the duties rightfully imposed on him who enjoys the privileges of citizenship.

To do less than this would be to invite and tempt our public servants to usurp powers and functions that do not properly belong to them, with the result that the government of the people, by the people and for the people would soon become (if it has not already so become) a government of public servants, and by and for our public servants.

It is one of the chief characteristics of the demagogue that he appeals to the passions and prejudices of his hearers to win their favor. Whether Theodore Roosevelt in his carefully prepared opening speech to the American congress exhibits the arts of the demagogue I leave to the readers of Lucifer to say. Out of more than a whole long column of closely printed talk about Anarchy and Anarchists, as given in the daily papers, I select a few characteristic paragraphs, supposing that not all our readers will have the opportunity of reading the message entire for themselves:

"The Anarchist is a criminal whose perverted instincts lead him to prefer confusion and chaos to the most beneficent form of social order. His protest of concern for workingmen is outrageous in its impudent falsity; for if the political institutions of this country do not afford opportunity to every honest and intelligent son of toil, then the door of hope is forever closed against him. The Anarchist is everywhere not merely the enemy of system and of progress, but the deadly foe of liberty. If ever Anarchy is triumphant, its triumph will last for but one red moment, to be succeeded for ages by the gloomy night of despotism."

"For the Anarchist himself, whether he preaches or practices his doctrines, we need not have one particle more concern than for any ordinary murderer. He is not the victim of social or political injustice. There are no wrongs to remedy in his case. The cause of his criminality is to be found in his own evil passions and in the evil conduct of those who urge him on, not in any failure by others or by the state to do justice to him or his. He is a malefactor and nothing else. He is in no sense, in no shape or way, a 'product of social conditions,' save as a highwayman is 'produced' by the fact that an unarmed man happens to have a purse. It is a travesty upon the great and holy names of liberty and freedom to permit them to be invoked in such a cause. No man or body of men preaching Anarchistic doctrines should be allowed at large any more than if preaching the murder of some specified private individual. Anarchistic speeches, writings, and meetings are essentially seditious and treasonable."

"Anarchy is a crime against the whole human race, and all mankind should band against the Anarchist. His crime should be made an offense against the law of nations, like piracy and that form of man stealing known as the slave trade; for it is of blacker infamy than either. It should be so declared by treaties among all civilized powers. Such treaties would give to the Federal Government the power of dealing with the crime."

* * *

Just here I would remind our readers that I distinctly decline to stand sponsor for the opinions or the utterances of any man, or men. I represent no one but myself, and myself only for the present hour. I am liable to change opinion at any moment. What I say in this article is not in defense of Anarchists as such but simply in defense of personal right and personal liberty. If Roosevelt had called all Christians criminals and demanded that they be treated as murderers because one of their number assassinated James Garfield I should raise my voice against such injustice.

And so also when all Anarchists are denounced as criminals because a man calling himself an Anarchist killed William McKinley I raise my voice against such injustice.

With the poet Lowell I would say, "They are slaves who dare not speak for the fallen and the weak"—no matter by what name they may be called. We all remember the story of the Quaker who had a dog he wanted killed. Being very tender-hearted he said to the dog, "I cannot kill thee, but I will give thee a bad name." So he called to the passers by, "Bad dog, bad dog!" The people understood him to say MAD dog, and so they quickly killed him without stopping to inquire what evidence there was against the poor beast.

So it is with Roosevelt and Archists generally. They know that philosophic Anarchists—the only kind who can rightfully claim the name—are very well-behaved people, but their teachings are considered dangerous to the interests of those who systematically rob the masses of people, and so to get rid of the dangerous teachers these Archists proclaim it from pulpit, press and platform and from the Presidential chair, that Anarchy means assassination, that it means "confusion and chaos," that "no man or body of men preaching Anarchistic doctrines should be allowed at large, any more than if preaching the murder of some specified private individual."

* * *

According to Roosevelt Thomas Jefferson should "not be allowed at large," if alive now and talking as he did in the Declaration of Independence and in his other published works. Quoting from Trumbull's pamphlet entitled "Thomas Jefferson," here are a few of his utterances:

"I am convinced that those societies which live without government enjoy in their mass an infinitely greater degree of happiness than those who live under European governments. Among the former, public opinion is in the place of law, restraining morals as powerfully as laws ever did anywhere."

Then speaking of the three forms under which "societies exist," he mentioned as first—"Without government, as among the Indians," adding, "it is a problem not clear in my mind that the first condition is not the best."

Who is the better authority on matters of political or civil government, Thomas Jefferson or Theodore Roosevelt?

M. HARMAN.

Hygiene and Therapeutics.

Once more the solar year is nearing its close—that is, for the inhabitants of the northern hemisphere of the earth's surface, bringing the season of sudden atmospheric changes, especially sudden changes of temperature from pleasantly warm to disagreeably cold. These changes are very apt to have a disastrous effect upon health, especially of people whose bodily condition has been impaired or weakened by dietetic errors, by breathing foul air, by neglect of bathing, lack of proper physical exercise or by some one or more of the many bad habits of most dwellers in our crowded cities, and also of those who live in rural districts, as well.

Believing that to learn from experience and observation is the art of living I propose in this article to give some of the results of my own experience and observation as to the best methods of avoiding the "colds," "coughs," pneumonias, etc., so frequently prevalent in high northern latitudes, and also in the so-called temperate zone, during the winter and early spring months.

During the first half of my life I was much afflicted with the disorders just mentioned. Nearly every winter, and often till late in summer my lungs were in a state of acute or chronic inflammation, more or less pronounced.

Now, and for many years past I very rarely have any trouble with my lungs, and when a cold is taken it lasts but a short time. Briefly told my methods of prevention and cure of colds, pneumonia, and other bronchial, nasal and pulmonary troubles are these:

First, the habit of deep and full breathing, being careful to breathe pure and cool or cold air. When I first began these conscious efforts at full inflation of the lungs the process was difficult and painful, but by persistence—many times each day inhaling all the air possible, then slowly expelling it, with head erect and arms extended, the exercise soon became easy and pleasant. At night I am specially careful to have my sleeping room well supplied with pure air, and frequently during the night the full breathing exercises are repeated.

Second, a daily bath in tepid, cool or cold water, followed by brisk towel or hand rubbing, with an occasional warm or hot bath—the common tub-bath or "cabinet" vapor bath, followed by cool or cold water over the whole body.

Third, daily exercise of the muscles in the open air, or in a well ventilated room. I regard walking as probably the best of all the physical exercises for health, being careful to carry the head erect and the lungs well inflated. Next, perhaps, comes exercise with dumb bells, Indian clubs, parallel bars, etc., also rowing or horse-back riding if convenient and safe.

To cure colds, coughs, obstructions of the nasal passages, bronchial troubles and pneumonia, the treatment is much the same as for prevention. With the very first symptoms of "taking cold," as the phrase is, special treatment should begin. Dr. Hall's prescription for a cold is excellent, so far as it goes. He says:

"Stop work at once. Go to your room, a warm but well ventilated room: put your feet in hot water and keep them there at least one hour, and be sure to have the water hotter when you take them out than when you put them in. Wipe them dry; put on clean warm stockings. Stay in your room and eat nothing whatever for twenty-four hours."

My own experience would add to the above as follows: With the feet in hot water take a "cabinet" or vapor bath, for the entire body. If the nasal passages are closed, sniff hot water—as hot as can be borne, holding the water in the nose for some minutes. At first the effort will probably fail, but a little perseverance will open the passages. Repeat the process until the catarrhal symptoms disappear. If the throat is sore, continued gargling with hot water will give relief.

If no cabinet is handy, and no better way of providing steam, let the patient sit, naked or nearly so, on a cane-bottomed chair covered with towels; put an ordinary iron pot half-filled with hot water under the chair. Into the pot, drop hot stones or brick-bats—being careful not to scald

the patient by having the stones too hot, and confining the steam by blankets tucked under the patient's chin. If the patient is weak or feels faint the head should be kept cool with cold water appliances.

This is a cheaply improvised Turkish bath, but with a little tact may be made quite as satisfactory in results as the more expensive kind. The bath should be continued until thorough sweating is produced, or if the patient is too weak to sit up the sweating can be accomplished by the application of hot bricks, or better still, by means of ears of corn (maize) taken from boiling water and placed around the body, the limbs and feet of the patient in bed, and persisted in until the desired result is obtained.

In this primitive and clumsy way I have very successfully treated pneumonia in country places where no better appliances were obtainable.

* * *

To show that fevers may be successfully treated by the application of water alone, and without the complicated apparatus used by many water-cure doctors, I herewith give the experience of an old farmer living in southern Missouri, and printed more than half a century ago in the "Water-Cure Journal," published by Fowlers and Wells, New York:

"East Prairie, Mississippi Co., Mo., Nov. 30, 1850.

"MESSRS. FOWLERS AND WELLS:

"I am a farmer, in my seventy-fifth year. I have taken your Journal since January last, but in none of your Journals do I see where fevers have been treated with the success that I have treated them with for more than thirty years, and I have never failed in a single case to make a perfect cure in a few minutes. I have no interest in deceiving you or any other person; and as for having my name published in your Journal as a great Water-Cure doctor, I wish you not to publish this, but give it to some person of your acquaintance in whom you have confidence, who will give it a fair trial, or to several, and if it succeeds, as I know it will, publish the fact in any person's name you please except mine.

"I have treated all fevers, fever and ague, etc., alike. My plan is simply to bathe at the time the fever is at the highest; if the fever has passed its highest point, and is going off, I let the patient alone until it returns. I know nothing of wet sheets, bandages, etc.; but when the fever returns, or gets as high as I think it will go, I put the patient in a hogshead that I keep for bathing. I have him go entirely under water, head and all, for three or four times, keeping his head under each time as long as he can conveniently hold his breath; then let him dabble in it up to the chin until the heat is reduced to the natural temperature, and the patient feels comfortable; then let him come out and wipe dry with towels, put his clothes on, walk about, lie down, or do as his inclination leads; eat what he will, drink what he pleases; as for rubbing, I do nothing of the kind. I pay no attention to the temperature of the water, the object being to bring the patient to the natural heat, and this can be done in fifteen or twenty minutes.

"When I have no convenience for bathing, and, in fact, sometimes, as a matter of preference, I pour water on the patient's head, instead of bathing; and surprising as it may seem, this always has the same effect that bathing has, and I do not know that it takes longer to cool the body in this way than it does by bathing. I have the patient lie with the head over the edge or side of the bed, so that the water will not wet the bedding. I then get a bucket of the coldest water, place it under the head, and pour the water over the back of the head from one temple to the other, the patient lying with the face downward. I pour it on moderately, and at the height of the fever; I think it will have little effect if done at any other time. Pouring water on the head in this way will cool the whole body nearly or quite as soon as going all under water, as before directed. If the water is not poured on long enough at first, the fever will return in a few minutes, but repeat the pouring then as at first. I have known the fever return twice before it was finally driven away.

"The next day after the treatment the patient is capable of attending to his business as usual, and I do not recollect a case in which the patient had another attack the same season.

. . . . I am sure if my mode is not employed as directed, at the height of the fever, it will fail. As stated in the beginning, I am no doctor, neither did I make this discovery myself. I lived forty-two years on the Sciota bottom-lands, in Sciota county, Ohio, the most noted place for bilious complaints perhaps in the world. A physician who had attended my family, being about to move away, I asked him whom I should apply to after he was gone, in case of sickness. He then told me how to apply water in all cases of fever. I have now tried it more than thirty years, and have never failed.

"The effect the cold bath had on me last spring, in the worst dysentery I ever experienced, no person would believe. I could name a great many cases of different kinds of bowel complaints, which have been successfully treated with Water-Cure. . . . . but I have found that almost ninety-nine in a hundred have been opposed to the application of cold water in any case whatever. The few who have tried the cure as directed, have never failed to get well speedily; yet, even they would almost always, on the second attack, apply to a drug-doctor. In the cases of small children, I have induced their mothers to hold them in a bucket or tub of water, and wet their heads continually for five minutes. I have never known this fail to cure the chills and fever; let it be done also when the fever is at the highest.

ABRAHAM MILLAR."

* * *

My experience corroborates that of Mr. Millar, and when he speaks of the popular prejudice against water-cure treatment of fevers and of other diseases, so-called; also when he says that after being cured by this simple, rational and inexpensive method his patients "would almost always, on the next attack, apply to a drug-doctor," showing that the drug superstition, in physical therapeutics, is nearly if not quite as hard to overcome as is the vicarious atonement superstition in psychic therapeutics, or soul-healing.

I have many and very faithful and helpful friends among the medical fraternity some of whom still give drugs to their patients; mainly, as I think, because these patients expect and demand drug-medication,—knowing from long experience that, as the old Missouri farmer says, to refuse to prescribe drugs is simply to send the sick man to a doctor who will; thus losing the case, the fee, and also the opportunity to do something towards eradicating the old barbaric medical superstition. M. HARMAN.

Albert Chavannes has just issued the second edition of his "Studies in Sociology." In four parts: I., The Law of Happiness; II., The Law of Individual Control; III., The Law of Exchange; IV., The Law of Environment. We shall add this work to our book list and send it on receipt of 25 cents.

VARIOUS VOICES.

L. B. Davis, Lawrence, Kas.:—I don't think I will be here a great while longer. I was born Jan 3, 1820. Maybe you can tell how old I am. I have been taking Lucifer about as long as it has been published. Enclosed find $1 for another year.

Mrs. Robt. Donnell, Pittstown, Pa.:—Have received a copy of your most excellent paper and have read it through today. I feel so thankful for it, for I have received so much good from it. I enclose 29 cents for Lucifer, "The Prodigal Daughter," and a copy of the anniversary number.

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Of every noble soul on earth—
To bring a better time to birth;
To see the future's hills agleam
With the first holy light
Of a new era bright,
From which the human night
Of ages speeds away,
Its sable folds withdrawn
Before the golden dawn,
Where earth goes rolling on,
Into the grander day.

To make men free from court and throne,
Free from the money-changer's greed,
Free from hypocrisy and creed,
Free from the dreaded lash of need,
And free to reap where they have sown,
Free from earth's scourge, the conqueror,
Free from the murderous lust of war;
Free from the robber's cry of more,
And free to have their own;
Free voluntarily to share
Their blessings for the common good,
Free to each other's burdens bear
In helpfulness and brotherhood;
Free in security to live
And seek the blessings of content;
Free in the freedom love can give;
The freedom of enlightenment!

To make men free! It is with me
The dearest purpose of my heart,
That I may know and do my part
To speed the cause of Liberty;
My energy and life to be
Made consecrate to the one theme,
The single purpose and the dream,
In every land to make men free—
To make men free! —*J. A. E.*

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BY E. C. WALKER.

Herbert Spencer says: "In proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from perception of something we have not perceived."

If I am not positive tonight, if I do not zealously advocate a theory and undoubtingly offer a panacea, it is because I realize, in the spirit of Spencer's thought, that there are many sides to and factors in this problem. But a very few of them can be examined, even in summary, at this time, so I shall try to confine myself to the consideration of the question, What shall be done with the men and women who commit deeds universally recognized in our civilization as anti-social, as criminal?

This is our most intricate and painful social problem, even when many of its economic, sumptuary, and ethical parts are excised. My purpose is to deal only with the crimes of individuals, or very small groups of individuals, those acts which generally are accepted as invasive, inimical to personal safety, destructive of peace and security in society, for no advance toward a solution of the problem of social defense and the reformation of the criminal can be made while we are fundamentally divided as to what is crime and who is the criminal.

To this end, I wish to leave out of particular consideration on the present occasion, as causes of crime,

First. The vast mass of industrial spoliation and the equally vast mass of blundering waste in the use of external nature. Each of these constitutes a great problem in itself and is receiving the attention of large numbers of persons. But neither of these evils, enormous as it is, is so complicated as is the other segment of the whole question, the segment which I wish you to help me examine now.

Second. So also we will leave to one side the thousands of offenses against the law which are created by prohibitory statutes, license regulations, Sunday edicts, tariff restrictions (from the last-named comes smuggling and undervaluation of imports), and "moral" (sexual) enactments. Many of the victims of these various kinds of misdirected effort will be found in the classes of criminals which are under our present inspection, but now we need to consider them only as offenders against other individuals, not regarding their position as effects of removable causes, causes that may have started them toward the way in which they are now stumbling.

Third. Neither shall I consider war, which is organized and wholesale appropriation and destruction of property and infliction of torture and death, in connection with this question of personal crime. Until economic mal-adjustment and spoliation until waste of natural resources, until paternal moral legislation, until war, are approximately as unpopular with the masses of the people as the anti-social acts of individuals are now we shall not be in a position to calmly and improvingly examine our relations to criminals, in so far as their wrong-doing might be directly and consciously traced to monopoly, general ignorance, invasive legislation, and war. The best we can do, in a practical way, is to examine the position, influence, and probable future of those who are designated criminals by the consensus of the people's voices, leaving to a more enlightened time the deeper probing for causes and a more accurate and just classification. Said in another way—while doing all we can to secure that deeper probing and that more just classification, we, as practical and humane men and women, have to face a very near and vital issue, What shall we do with, what shall we do for, how shall we guard ourselves against, those individuals whom public opinion and the law agree in classing as criminals as anti-social beings? We believe there will be an almost incalculable diminution in the number of these social offenders in the "sweet by-and-by," when there is more justice, more liberty

*Read at Dinner of Sunrise Club, Dec. 9, 1901.

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among men, when War has sheathed his dripping sword, but we are living in the Now, and it is with the conditions of this day, not of the Twenty-fifth century that we must deal. So long as there is a great difference of opinion regarding monopoly, wastefulness, paternalism, and war, so long as the people are herded into parties on such issues, so long as political campaigns are fought to determine which view shall prevail—the affirmative or the negative as to the unwisdom or criminality of monopoly, or paternalism, or war—so long will it be impossible to dispassionately and profitably discuss these matters as parts of the criminal problem. We must continue to regard them as general sociological problems, concerning which equally earnest and good men and women may differ. So long as this wide disagreement persists, each person can present his or her view and the arguments in support of it, but until the controlling forces in society agree that a given act inveighed against by one or a hundred of us is a crime, an anti-social act, we can *do* nothing.

In other words, there are two stages in the study and treatment of crimes and criminals. In the first stage, we have to determine *what* is crime and *who* are criminals. In the second stage—having named our crimes and found our criminals—we proceed to discuss the questions, What shall we do with these criminals? How shall we stop the commission of these crimes? Manifestly, we can not ask *these* questions in other than an academic way as regards the deeds of monopolists, of wasters of nature's riches, of paternal moralists, of warring nations. We have not yet educated the moving forces in society to look upon these actions as crimes, upon their doers as criminals.

Thus it comes to pass that I wish you tonight to confine your attention and remarks to the second stage of criminal study. Let us leave out of consideration for this time all partisan contentions as to what are crimes and who are criminals and take cognizance only of those delinquencies about which there is practically no disagreement. Even when thus restricted, the subject is altogether too extensive and involved to be settled in a hundred years of serious and unimpassioned consideration.

There is substantial agreement that non-national killing is murder, is anti-social, is a crime; that non-legalized rape is a most serious offense; that arson, that train-wrecking, that kidnaping, are atrocious wrongs; that theft, in its various forms, is a grave denial of the toiler's right to the products of his toil. No political parties exist to defend these actions; no political campaigns are conducted with these for issues. The race, as we know it here, has reached practical agreement that all these are anti-social acts, are crimes, and that the perpetrators are not mere political heretics, are not simply misdemeanants, but are criminals. As regards these actions, then, we are in the second stage of the study of criminology. Now we may legitimately ask, What shall be done with these offenders? What shall we do to reduce their capacity for harm, to protect other individuals against them, to reform them, to prevent other men and women being affected for evil by their example?

Having indicated the parts of the great social problem which it is not my intention to attempt to examine here and now, having shown, in the shortest possible way, the offenses which the people of our day and country generally agree in classing as criminal, having accepted as proper subjects of study those individuals whose anti-social acts are universally condemned, and without going "behind the returns" to ask what sort of lives these persons might have led in a different society, I recur to and repeat the real question of this hour, How shall we act toward these offenders against the property, persons, and lives of others?

I have to confess to you that I do not know, that I do not pretend to know. My purpose is to counsel with you as serious, humane, candid men and women. Every scheme proffered as a solution proves, on fair and full examination, to, be no solution, or, at best, but a partial solution of some small part of the problem. There are so many factors to be taken into account, so many moral, economic, psychological, and passional elements to be considered and weighed, that, so far, it has been found impossible to reach a satisfactory conclusion, even a half-way or a merely tentative, conclusion.

Even should we narrow this discussion still more by leaving out all reference to crimes caused by economic wrongs and ignorance of world statesmanship, and even should we ignore the "labor" difficulty found in the maintenance and employment of prisoners, and so find ourselves facing only the difficulties presented by the crimes of violence springing from envy, jealousy, revenge, and other passions, and crimes such as embezzlement, forgery, malfeasance, and the like, which are inspired by greed and avarice, by gambling on a large scale, by extravagance and love of display, we should still be at our wits' end to find a way to be at once effective in defense against and consistent and humane in our treatment of criminals.

Contrasting the present with the past, we see that enormous gain has been made in the direction of humanity in the treatment of social offenders. Even the worst prisons and the horrible convict camps of some of the states are almost immeasurably better than the best prisons of past centuries and of some countries today. Physical torture, using the word torture in its chief sense, has vanished except, perhaps, in sporadic cases, and in general prisoners are well fed and do not suffer from cold. There are exceptions, in some states and in some prisons in other states, but the strong and dominating tendency everywhere is toward the putting of all prisons on the level of the best.

But this is saying far less than we, with our rising ideals, wish we could say. What effect upon the future convicts have our methods of restraint and care? The man who comes out of prison—what chance has he to remain out for the rest of his life? How does the public look upon the convict? What reception does it accord to him when he again stands among free men? More particularly and pertinently, what do you and I say and do if we come into immediate contact with him in the concrete and the singular? What effect have the associations of the prison upon the first-term prisoner?

(Concluded next week.)

From the Socialistic Viewpoint.

In the editorial—"Socialism and Anarchy" published in Lucifer, No. 892, you did much to confirm a view that I have held for some time: That Anarchists are quite ignorant of the political doctrine known as Socialism.

The editorial was based upon an article from the "Chicago Chronicle" representing the Socialists of that city as resolving to take sides with the Anarchists against the forces now in control of society and declaring that this resolution showed the essential connection between Socialism and Anarchy.

The editor's remarks upon this article tending to endorsement of the idea of an essential connection between the two doctrines, as well as the inadequate definition of Socialism which he quotes, leave that doctrine of which I am an humble advocate very unfairly represented. It is my purpose to show that Anarchism and Socialism are essentially opposed to each other and that their followers cannot consistently work together save in fighting for some common right; such as freedom of speech or of the press—necessary to each for the propagation of their respective doctrines; and this I opine is the measure of the co-operation with Anarchists contemplated by the Socialists of Chicago.

Modern Socialism, according to Frederick Engels, one of the founders of the doctrine, is, in its essence, the direct product of the recognition, on the one hand, of the class antagonisms existing in the society of today, between proprietors and non-proprietors, between capitalists and wage-workers; on the other hand of the *Anarchy* existing in production.

Note that Engels considered the present industrial situation a condition of Anarchy for which Socialism was the remedy. Anarchy in industry is in direct opposition to Socialism in industry.

That Engels was right in calling the present capitalist methods of production Anarchy is fully proven by the article from the pen of Benj. R. Tucker, "The Goal of Anarchism," published in Lucifer No. 888. In this article it is clearly stated that Anarchy demands the competitive methods of production and distribution; methods which Socialists denounce as "planless production and industrial war," (see platform upon which Debs ran for president.)

Anarchists teach that all forms of oppression originate in and are maintained by the government or central organization of society. That to do away with government is to do away with most of the evils that afflict society.

Scientific Socialists teach that all political, religious and social institutions of a given period, find their origin and explanation, in the mode of production and exchange prevailing at that time. If this theory is correct then governments, or political institutions, cannot be the primary source of the evils complained of, since it is itself a product of a pre-existing cause viz., the economic system.

But the point of evident divergence between Socialism and Anarchy is in the methods they use to bring about their respective ideals of "Free Society" on the one hand and the "Co-operative Commonwealth" on the other.

The scientific Socialist has before him a clear definite policy which he follows year in and year out; that is to educate the workers to a knowledge of their rights and power, and to organize them into a class-conscious political party with which to capture the machinery of the government and with the power thus acquired, transform our industrial condition, from a capitalistic system, under which the despoiling of the worker is a necessity, to a collectivist system under which the worker would receive his entire product.

The Anarchist, on the contrary, will have nothing to do with political parties. He refuses to vote, and in many instances to serve on juries or perform other functions of citizenship. Refusing the use of the ballot-box by which peaceful changes in the policy of the country may be made he is left no recourse but to endure what he believes to be unjust, or vainly appeal to force. And as his hatred of authority is so great that he could not organize a rebellion (an army to be efficient must have unquestioning obedience of the rank and file to the leaders), individual assassination becomes his only active method of protesting against existing institutions. The result of such methods are too well known to call for comment here.

The Socialist cries to the workingman "The only real power you have is your power at the polls! Go to the ballot-box and vote your class interests!"

The Anarchist cries "Beware of the ballot-box! The election game is in the hands of your enemies and the dice are loaded!" Can there be any doubt which cry the capitalist would have the worker heed? If the workingman would only voluntarily eliminate himself from among the factors of political control it would save the capitalist a great deal of trouble by removing what is at present a perpetual menace to his position. But as the worker will not do this the capitalists are quietly devising schemes to relieve him of the burden of the ballot. Witness the suffrage restrictions lately enacted in the South.

To sum up—The economic ideal of Anarchists' "Free competition," is diametrically opposed to the economic ideal of Socialists—"The Co-operative Commonwealth." To achieve his ideal, the Anarchist seeks to destroy the political state. This very state will be the means, the instrument by which the Socialist will usher in the Co-operative Commonwealth. Seeking the abolition of the state Anarchists perform the duties of citizenship only under protest. Seeking to control the state Socialists gladly perform and urge others to perform the full duties of citizenship.

In conclusion I would urge Anarchists, and all other persons really desirous of understanding Scientific Socialism, to read "Socialism—Utopian and Scientific" by Frederick Engels. On page 76 of the cheap edition there is this consolation for the Anarchist: "The first act by virtue of which the state really constitutes itself the representative of the whole of society—the taking possession of the means of production in the name of society—this is, at the same time, its last independent act as a state. State interference in social relations become, in one domain after another, superfluous, and then dies out of itself; the government of persons is replaced by the administration of things, and by the conduct of processes of production. The state is not "abolished." *It dies out.*

"Socialism—Utopian and Scientific" can be obtained of Lucifer.

J. D. Wilhite.

Vallejo, Cal.

American Press-Writers' Association.

NOTES FOR THE WEEK ENDING DEC. 7.

Anti-vaccination has been the leading subject with the Press Writers this week, and Dr. R. S. Clymer has been the leading writer. His appearences on that line as reported this week have been in Rockland, (Mass.) "Free Press" Nov. 26; "Pioneer Press" Nov. 30; "Post Telegram" (Camden N. J.) Nov. 25; "New Democrat" (Belleville, Ill.) Nov. 30. T. J. Small, Geo. B. Wheeler, F. Wm. E. Cullingford and Francis B. Livesey appeared on the same line with Dr. Clymer in Camden, N. J. papers and W. C. Knowlton in the Gardner, (Mass.) "News" Nov. 25.

Hindsboro (Ill.) "News," Nov. 29, prints a two and a half column tribute to the memory of Mrs. Elizabeth B. Barnes from the pen of her bereaved husband Dr. J. C. Barnes. Dr. Barnes also got a good letter on Anarchism in the Chicago "Chronicle."

Mabel Gifford is heard from this week in the big "Cincinnati Enquirer" in defense of free land. Francis B. Livesey on Nov. 29 appeared in "Baltimore World" on Roosevelt and Anarchists and in the "Texas World" Nov. 30, on Czolgosz Denied a Christian Chance. There has also been much activity in other lines.

NEW MEMBERS.

181 c. Langston, Mrs. Laura J., Paonia, Delta Co., Colo.
182 c. de Crane, Mrs. Frederica A., Lake City, Iowa.
183 b. Griswold, L. DeWitt, Kingston, N. Y.
184 a. Evans, Frank C., Box 10, Denver, Colo.
185 a. Miller, Robert, 1133 24th. St. N. W. Washington, D. C.
186 b. Heymoolen, A., Verdi, Lincoln Co., Minn.

CORRECTIONS.

65 a. Gilbert, J. M. 407 S. Jefferson Ave., St. Louis, Mo.
92 a. Lewis, Albert P., 4 Roudlett Place, Roxbury, Mass.
127 c. Pepper, Mrs. Myra, 1329 East 16th. St., Kansas City, Mo.
155 c. Twitchell, E. H. Name withdrawn.

New members are coming in every day. Send all applications to,

A. C. Armstrong, 17 Leroy St., Dorchester Mass.

Are Interests of Employer and Employe Mutual?

"I have stood by the open excavation of the new underground railroad in New York City, looking at the men digging. They have told me they got $2 a day for fair days when the work could go on. Living is expensive in New York. These are not the submerged; they are the men of brawn and health. They are the 'labor.'

"I have gone through the corridors of the fashionable hotels at midnight hours and looked on the diners and winers, the evening dress of men and women, with liveried waiters obsequiously serving the viands of all lands.

"These are the 'employers.'

"Are the interests of the two classes mutual? Can easy-going optimism conjure up any relation between the two? Can any bridge span the chasm between them?

"When I go through our factories and see fine, able-bodied, dextrous, earnest men working nine hours every day and every year a lifetime through, fashioning the uncouth raw material of wood and metal and marble into house material, I ask myself, 'Will the "laborer" have any of these polished and luxurious appliances in the home of his family or will they only go into the houses of the well-to-do, the mansions of the rich, the "employer" class?' Are the interests of the laborer and the capitalist mutual in this work?

"I know full well that many will say that money payment settles the whole score; but even if that were so, is there any mutality when one makes and the other enjoys?"—*Bishop Potter.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Quote Fair, Socialists!

On last Sunday eve the writer of these lines listened to an earnest and eloquent address by one of the leading Socialist orators of Chicago, Thomas J. Morgan. His main contention seemed to be that there are but two classes of people in the world, Socialists and Anarchists. That our present and popular methods of doing business, by which the few exploit and rob the many, are the methods of Anarchy, while the ideal Co-operative Commonwealth, in which the worker gets all he earns and he who does nothing gets nothing, is the ideal of Socialism.

In this week's issue is found a somewhat extended article by J. D. Wilhite of California, in which the same ground is taken as to the meaning of terms, and in which article Anarchists generally and Lucifer's editor in particular, are charged with ignorance in regard to Socialism and Socialists. Frederick Engels is quoted by Mr. Wilhite as authority for the statement that "the present industrial situation is a condition of Anarchy, for which Socialism is the remedy."

* * *

Not as an Anarchist, or partisan of any kind, but simply as a lover of fairness, of justice and of truthfulness, I would say that while freely granting to Friends Morgan, Wilhite and Engels the right to use language in any way that pleases them, I still think it would be better to stick a little nearer to the original meaning of words, to say nothing of the usual or commonly accepted meanings. If these gentlemen choose to say that the natural color of the Ethiopian is WHITE and that of Caucasian BLACK, all right! We shall all know hereafter what they mean when they say black or white.

"Define your terms," said the great Voltaire, "else there's no use arguing."

But while freely admitting the right of all men to define terms to suit themselves I strenuously object to the very common practice of making your opponent say what he did NOT say, in order to gain a point—as when Friend Wilhite refers to the article in Lucifer entitled "The Goal of Anarchism" as proof "that Engels was right in calling the present capitalist methods of production Anarchy." Our correspondent did not say in so many words that "Anarchy demands the [present] competitive methods of production and distribution," but this is just what most readers, if not all, would infer from his reference.

In answer to the questions—asked by those who followed Warren and Proudhon,

Why all prices do not fall to labor cost?

Where is there any room for incomes acquired otherwise than by labor?

Why does the usurer, the receiver of interest, rent and profit exist?—Mr. Tucker says:

"The answer was found in the present one-sidedness of competition. It was discovered that capital had so manipulated legislation that unlimited competition is allowed in supplying productive labor, thus keeping wages down to the starvation point, or as near it as practicable; that a great deal of competition is allowed in supplying distributive labor, or the labor of the mercantile classes, thus keeping, not the prices of goods, but the merchant's actual profits on them, down to a point somewhat approximating equitable wages for the merchant's work; but that almost no competition at all is allowed in supplying capital, upon the aid of which both productive and distributive labor are dependent for their power of achievement, thus keeping the rate of interest on money and of house-rent and ground-rent at as high a point as the necessities of the people will bear.

* * *

Mr. Tucker then proceeds to show, as had been shown before by many of his predecessors, that it is not competition that causes those who do the hardest work to get the least reward for their labor, but the DENIAL of competition, the defeat of competition, through legislative interference with the equal right of all to a share of nature's opportunities—giving to a few what belongs to all.

In other words Mr. Tucker shows that it is the socialistic and partialistic features of political governments that produce the terrible inequalities—the pauperism and overwork on the one hand, and the superfluous wealth and idleness on the other.

If our readers care to see and read for themselves, they can find in the article The Goal of Anarchism, incondensed form but very clearly stated, how it is that competition is denied and defeated by the State-Socialistic laws in regard to money, land, trade (tariffs) and patents (monopoly of ideas.)

* * *

Speaking for myself alone, I see very little difference between the goal of Philosophic Anarchism and that of Scientific Socialism. They both mean

LIBERTY AND JUSTICE FOR ALL

and privileges for none.

In his lectures in Chicago last winter the most distinguished authority on modern Socialism—if there be such authority—Prof. Herron frequently said that to him "Socialism is not a goal but A ROAD;" and that goal, as I understood him, is Perfect Individual Liberty—which, as all know, is also the goal of Anarchism.

Out of the "fifty-seven kinds of Socialism" there is one only that to my mind leads to the Co-operative Commonwealth, and that is

VOLUNTARY SOCIALISM.

Between Voluntary Socialism and Philosophic Anarchism there seems the difference 'twixt tweedledum and tweedledee, no more.

* * *

THE BALLOT-BOX.

Speaking of Anarchistic methods our critic says, "Refusing the use of the ballot-box, by which peaceful changes in the policy of the country may be made he is left no recourse but to endure what he believes to be unjust, or vainly appeal tof orce."

Did our Socialistic friends ever hear of the saying, The Pen is mightier than the Sword? The pen is but a symbol of the power of public opinion intelligently directed. It is his silent yet all-powerful engine that the entrenched hosts of despotism fear, far more than they fear cannon-balls, bayonets, dynamite bombs, cartridge boxes or ballot-boxes. So long as they can prevent the pen from getting in its work, so long as the masses of fighters with ballots or bullets can be prevented from reading the literature of Anarchism—the literature of liberty and justice, just so long the continuance of their power is assured—just so long the reign of official plunder and legalized murder will continue to curse mankind.

Logically then, sensibly then, the main care and effort of the Archons—the rulers in church and state—is expended in keeping the people ignorant, prejudiced and blinded as to the true aims and doctrines of Anarchists and Socialists.

If Anarchists and Socialists can be provoked or persuaded to take part in deeds of violence, or in the battles of the ballot-box, they then cease to be sources of terror to the ruling classes. If Anarchists and Socialists resort to violence the armies, the navies and the arsenals of the world are ready to crush them:—incidentally giving these armies and navies the needed excuse for drawing their pay from the working masses.

If Anarchists and Socialists vote and submit to the arbitrament of the ballot the Archists know full well that the game of voting is in their own hands, and if by any chance it should slip out of their hands they know they still have the armaments of the world to fall back on—as the western gambler when beaten at cards, draws his pistol, saying, "Gentlemen, here is a card that always wins!"

* * *

Has it ever been otherwise when the existence of the "State" itself has been threatened?

What is The State, anyway?

The French King struck it right when he said, "I am the State!"

That is, the state is simply the man or the men who administer the invisible, intangible thing called "the government," sometimes in accord with certain rules called "laws" or "constitutions"—mere figments of the brain with less substance than the BREATH of the men who make them—but often without these formalities, and in defiance of these formalities; as witness the doings of our present Post-office department!

In other words, and in still truer words, the state is simply

THE SPOILS OF OFFICE,

both the direct, the frank and the open spoils but still more the indirect, the partially concealed or wholly concealed spoils of office—the PRIVILEGES enjoyed by the rulers and their special friends, their unofficial pets and backers, together constituting, as they do, the "ruling classes."

* * *

Was not the historian Ridpath in the right when he wrote, "The iron jaws which close on the marrow bone of privilege were never known to relax their hold till broken?"

Has human history shown an instance to the contrary?

It will be asked, perhaps, why, if this is true, why do not the leaders of the Republican and Democratic parties appeal to the cartridge-box when defeated at the ballot-box?

Ask us something HARD; this is too easy!

Simply because the spoils-of-office system is not threatened. Simply because these great parties are twins, each trying to outdo the other in loyalty to the government-of-man-by-man system, and each has a share in the spoils. But let a party calling itself the Socialistic Labor Party, or any such name, become strong enough to threaten the life of the spoils system by trying to substitute individual self-government, or the Co-operative Commonwealth, or any system that would mean the death of the authoritarian State—as our friend acknowledges the triumph of Socialism would mean, then if such new party were not met by enactments against treason, and by prisons and halters, and (if necessary to suppression) by cannon and bayonets—then the history of this old world would turn a leaf never turned before.

* * *

To sum up in few words:

The common interest, the common work, of both Socialists and Anarchists is the EDUCATIONAL one.

In order that this work be made efficient and thorough, free speech, free press and an untrammelled mail, are indispensable. Our common enemies, the ruling classes, are working night and day to deprive us of these indispensable means of showing to the world what Philosophic Anarchism and Scientific Socialism really mean. The utmost vigilance and diligence in regard to these citizen rights are therefore demanded of all who believe there is something better for humanity than to be tyrants, exploiters, robbers and murderers, on the one hand, or slaves, exploited, robbed and murdered, on the other.

* * *

Another work in common for Socialists and Anarchists is the work of showing how Individual Liberty and the Co-operative Commonwealth can both be achieved without resort to violence.

Whether accepting or rejecting the ballot-box, as a means of eliminating the capitalistic and monopolistic state, both Anarchists and Socialists agree that the work can be done without resort to cartridge-box, cannon, bayonet or dynamite bomb. Archists murder men, women and children by the thousands, every year, and little is said about it, but when a miscalled Anarchist at Buffalo kills one man, or when the police attack a peaceable meeting of Socialists at Chicago, and get worsted by a bomb thrown by some one unknown, then these Archists speak and act as though the right to kill is a Divine right delegated to them alone, and the whole land from ocean to ocean is filled with horror and righteous indignation at the barbarity and bloodthirstiness of all Anarchists and Socialists.

But "wisdom is justified of her children," saith the proverb. Let Philosophic Anarchists and Scientific Socialists be judged by their acts; judged by the same standards that equity shows should be applied to their slanderers, and let impartial posterity pronounce the verdict.

* * *

THE SOCIAL SIDE OF ANARCHISM.

The last paragraph in the article, "The Goal of Anarchism," to which our correspondent refers, reads as follows:

"Even in so delicate a matter as that of the relations of the sexes the Anarchists do not shrink from the application of their principle. They acknowledge and defend the right of any man and woman, or any men or women, to love each other for as long or as short a time as they can, will, or may. To them legal marriages and legal divorce are equal absurdities. They look forward to a time when every individual, whether man or woman, shall be self-supporting, and when each shall have an independent home of his or her own, whether it be a separate house or rooms in a house with others; when the love relations between these independent individuals shall be as varied as individual inclinations and attractions; and when the children born of these relations shall belong exclusively to the mothers until old enough to belong to themselves."

* * *

In this paragraph is briefly outlined the chief difference between Philosophic Anarchists and Socialists of all grades—with few exceptions. Anarchists demand free competition, untrammeled liberty, free opportunity—in mating

for reproduction, as well as in all other phases of human relationship. They say to the Archons of church and state, "Hands off! Your touch is profanation. Give the children a chance to be born well, if born at all. Let every child be born of love and mutual respect, mutual desire. No more unwelcome children, no more unwelcome motherhood!"

Anarchists believe that under the rule of Liberty with Responsibility in sex-relations there would be less room for the claim—as made by a leading clergyman—that it is right that one man shall have fifty-times as much pay as other men, because of his superior natural ability. A few generations of natural selection—of free and responsible competition in the realm of reproduction, and the human type would approach the plane of perfection which we now see in the higher species of birds in a state of nature.

* * *

"Free Competition is diametrically opposed to the Co-operative Commonwealth," says Mr. Wilhite. I fail to see the truth of this statement. Free competition is quite consistent with voluntary co-operation. Under our improved methods of production—the result of competition more or less FREE—co-operation becomes a necessity, resulting, in the end, in the largest possible conception of voluntary co-operation—the Co-operative Commonwealth of the World!

How this is to be practicalized can only be hinted at in this article.

M. HARMAN.

Good Advice for Legislators.

Before the new administration in New York city is inaugurated, all the officials should read E. C. Walker's late pamphlet "Vice: Its Friends and Its Foes," and then forward the same to members of the legislature. This is probably the only perfectly sane treatise on the subject. The author has less to say about the foes of vice than about its friends, these latter being the promoters of purity crusades, prosecutors of fallen women, the opponents of divorce, and the rigid moralists generally. He notes that the downward career of girls generally begins with a seduction, and nearly all seductions that are such in fact are accomplished under promise of legal marriage; and in this way, we are brought to observe, marriage serves to bribe and corrupt virtue. I have not seen that point before, nor this presentation of the divorce question: "A person against whom a decree is issued (says our author) is forbidden to marry again because he went outside his home. Well, if he could not keep good when he had a wife, what power on earth or elsewhere, is going to make him a celibate for the rest of his life?" If he could not resist outside temptation with a wife to help him, will he resist it when freed from her restraining influence? If we did not know that Mr. Walker means well, we might be inclined to censure him for his criticism of approved methods of making bad matters worse, as also for soaking us with conundrums that have no answers.—*Geo. B. Macdonald in Truth Seeker.*

She "Behaved Like a Lady"!

A little girl from an East End slum was invited with others to a charity dinner given at a great house in the West End of London. In the course of the meal the little maiden startled her hostess by propounding the query:

"Does your husband drink?"

"Why, no," replied the astonished lady of the house.

After a moment's pause the miniature querist proceeded with the equally bewildering questions:

"How much coal do you burn? What is your husband's salary? Has he any bad habits?"

By this time the presiding genius of the table felt called upon to ask her humble guest what made her ask such strange questions.

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(Market, square, lane and street,
Belted by leagues of wheat)
Cities are found.
Where is the perfect state
Early most blest, and late
Gentle and good?
'Tis where no lives are seen
Huddling in lanes unclean,
Crying for food;
'Tis where the home is pure,
'Tis where the bread is sure,
'Tis where the wants are fewer,
And each want fed;
Where plenty and peace abide,
Where health dwells heavenly-eyed,
Where in nooks beautified
Slumber the dead.
Where is the perfect state
Unvexed by wrath and hate,
Quiet and just?
Where to no form or creed
Fettered are thought and deed,
Reason and trust?
'Tis where the great free mart
Broadens, while from its heart
Forth the great ships depart
Blown by the wind;
'Tis where the wise men's eyes,
Fixed on the earth and skies,
Seeking for signs, devise
Good for mankind.

—*Robert Buchanan.*

The Fruits of Liberty.

Ariosto tells a pretty story of a fairy who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were forever excluded from participation in the blessings which she bestowed. But to those who, in spite of her hideous aspect, pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love and victorious in war.

Such a spirit is liberty. At times she takes the form of a hateful reptile. She grovels, she hisses, she stings. But woe to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and glory.

There is only one cure for the evils which newly acquired freedom produces, and that cure is freedom. When a prisoner first leaves his cell, he cannot bear the light of day, he is unable to discriminate colors, or recognize faces. The remedy is, to accustom him to the rays of the sun.

The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage. But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinions subsides. Hostile theories correct each other. The scattered elements of truth cease to contend, and begin to coalesce. And, at length, a system of justice and order is educed out of the chaos.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learned to swim. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever.—*Macaulay.*

DEAR OLD LUCIFER:—The above is a copy of Lesson 16, page 162, of the National Fifth Reader, published by Silver Burdett & Co. (New York, Boston, and Chicago). These lessons are taught in our common schools today, hence our common schools cannot be altogether bad. J. F. MILES.

Crime and Criminals; or, the Problems Presented by Anti-Social Acts.*

BY E. C. WALKER.

(*Concluded.*)

The modern rationalist, the man of science, the student of anthropology, of psychology, realizes, in general terms of perception and admission, that every organism is the resultant of antecedent and contemporaneous forces which are operative outside itself as well as formative within itself; he knows that men are what their heredity, their early education and racial and climatic surroundings, and their present environment compel them to be. He knows that, given the same factors of formation and direction that the criminal had, he himself would be a criminal. The scientific man, I say, perceives this truth as a general, or abstract, proposition, but he does not always remember it when he is confronted by crime and the criminal in the concrete. He is sometimes no more ready than is the untaught rural lyncher to repudiate the idea of "punishment," to forego the gratification of vengeance.

It seems to me that there are six important rules of action which society should adopt in its handling of anti-social individuals:

a. Never for a moment should the offender be led by the

*Read at Dinner of Sunrise Club Dec. 9, 1901.

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actions or the utterances of the authorities or of teachers to believe that he is being "punished," in the sense that vengeance is being inflicted, that the treatment meted out to him is being made to "fit the crime," that, to illustrate, he is struck in order that he may suffer by a blow as the one he assailed suffered from his blows, on the savage principle of "an eye for an eye, a tooth for a tooth."

b. No irremediable penalties should be imposed, such as death or mutilation, because human senses are fallible in their testimony, because witnesses may falsify, and the man adjudged guilty today tomorrow may be proven to be innocent. There are other reasons, which I shall refer to later.

c. No penalties, either of fine or imprisonment, should be inflicted when such punishment is likely to cause deprivation and suffering to those who are dependent upon the labor of the offender. The laws and the prison regulations should be such that the prisoner, if able-bodied, can earn sufficient to pay for his maintenance while in prison and to keep his dependents from suffering. He should also be enabled to save something with which to begin again the struggle of life when released. But this must be considered in connection with the next rule of action.

d. The prisoner should be taught always that society has but three objects in view in its dealings with him—the protection of uninvasive persons, restitution to his victim or victims, and his own return to the world as a self-sustaining, self-respecting individual. Of course, the prisoner cannot be so taught unless these *are* the objects of society.

e. While in prison the man or woman should not be idle, mentally, physically, or emotionally. You cannot make men and women better unless they are occupied with something in which they are interested. And all prisoners, at prescribed times, should be cheered, humanized, invigorated, inspired and kept sane by the unwatched visits of those who wish to see them and to whom they are attached.

f. The people should be told the truth, that they cannot be excused from responsibility if they do not give released men a chance to redeem themselves, that these men are the products of efficient causes, just as is the man who was demented but is now sane, just as is the man who is physically deformed. If these sufferers are to be hooted at and shunned, as the savage or the untrained child hoots at or shuns the alien, the cripple, or the unconventionally dressed person, there is no hope for the released prisoner but in a return to crime and then to the shelter of the prison, and the criminal problem is indeed and forever insoluble.

I have said that it seems to me these six rules of action should guide the authorities and the people, but I know that each of these proposed principles of conduct is open to a multitude of objections, that the cases easily falling under each rule are no more numerous than the apparent exceptions, that in the way of the application of each there are mountains of difficulties, and this is why I said in the beginning that I am not here to enthusiastically propagate a theory, to undoubtingly offer a panacea; why I said later that I do not know what is to be done, that I come only to counsel with others.

Now let us glance a little more in detail at these six proposed rules of conduct: It is objected to *a* and *b* that often men commit offenses which are best punished by bodily chastisement, as wife-whipping or petty theft. It is argued, and truly, that fining does little good as a deterrent in the case of the wife-whipper and merely takes food out of the mouths of the wife and children, while imprisonment has the same effect. It is said, too, that the wife is likely to get another beating in punishment so soon as the husband returns from prison, while, on the other hand, so salutary is the remembrance of the whipping, that he is far less apt to resort to violence again in revenge for her complaint than he would be had that complaint resulted in a less sharp punishment. That is to say, the whipping is a better deterrent than fining or imprisonment, does not take from the man money that should go to the support of the wife and children, and does not impose upon the people the burden o his support, as would imprisonment. To this argument comes the rejoinder that physical chastisement is degrading, alike to the receiver of it and to all who have to do with its infliction or witness or learn of its infliction. This is unquestionable, but it might be said again that those who impose fines and those who have prisoners in their care are not observed to become refined and elevated by their vocation. It is not possible that they should be, so long as the existing ideals are in vogue. The moral tone of the physician or the attendant in a hospital for the insane is not necessarily degraded This is because we are coming to take a scientific, a sane, view of the subject of insanity. In the ages when an insane person was looked upon as simply a tenement for devils those who in any way had charge of him were degraded by that work even more than are the keepers in the worst of our prisons today. The lesson is obvious.

Opponents of capital punishment encounter objections that cannot be laughed out of court, objections which must be taken and carefully weighed in the scales against the considerations that impel us to antagonize the infliction of the death penalty. What shall be done, it is asked, in the case of a man who deliberately sets fire to a crowded tenement house because he wishes to collect insurance or has a grudge against the owner of the building or the lessor or the janitor or a tenant, thus putting in deadly peril the lives of scores or perhaps hundreds of persons who have never injured him? Here was the Sandmere, on Eighth avenue, the other night—set fire to and the vestibule doors carefully fastened to keep out the firemen as long as possible. This was not a murder, or an attempted murder, of sudden passion, a blow struck in moment, but a carefully planned deed of wholesale destruction of property and life, in intention. Or here is a tramp or a discharged farm-hand or a neighbor who sets fire to the barns where are scores of horses and cattle and other animals, which die a cruel death in the flames. Or here is a man who wrecks a passenger train and maims and kills many persons, and this for purposes of robbery or to get revenge on the road or an employe or a passenger. What is society to do with these men if they are apprehended? Is not the prolongation of their lives too great a risk and too onorous an expense, taking into consideration the cruel ruthlessness of their natures? Can they be transformed into useful and harmless members of the social body? We kill the rabid dog or cow without question, though they are less dangerous than such men and though they are surely and completely the products of antecedent causes and present environments. It is answered that while we are unable to reason with and apply moral suasion to the animals named, we can reason with and apply moral suasion to the incendiaries and train-wreckers. But, in the words of Dr. Frederick R. Marvin, is it not true that "there are paths of development behind the ape and there are men who tread them"? The difference seems to be that while, as a rule, we kill the rabid dog in a panic, but without attaching moral blame to it, we kill the men in anger with all possible opprobrium, sometimes deliberately by law, and sometimes in a frenzy, by mob action, with accompaniments, frequently, of an atrocious cruelty not dreamed of in the case of the dog. We think the dog has no mind and no will to do wrong, while the men have minds and they will to do wrong. This is a survival of the ancient delusion of an uncaused, a free will. Still the question remains, What is it best to do with these exceptionally destructive men? On what grounds shall we take the risk of their continued living? I see but two, the first of which is found under *b*, and is that we should inflict no irremediable penalties, lest we put beyond rescue an innocent life, and the second of which is that the deliberate taking of human life is a bad example for society to set and tends to keep alive the thirst for blood, especially in all who have immediately to do with the taking of human life by law.

Coming to *c* and *d*, we are confronted with Labor's strenuous denial of the right of prisoners to be engaged in productive labor. But I maintain there should not be an idle man or woman in any prison or reformatory, that is, if he or she is physically able to work, and that the rights of outside laborers are to be safeguarded in ways that will not utterly ruin the

lives of the unfortunates who are behind the bars, just as I maintain that the wives of undeveloped men are to be protected by giving them more liberty, especially liberty to get away from their lash-wielding masters, instead of trying to protect them by putting a lash into the hands of a constable for application to the backs of the husbands. Idleness in prison, even more than idleness elsewhere, is destructive to moral, mental, and physical fiber and is worse for society than would be the summary execution of every man sentenced in court. And the work done in prisons must be done because it is a pleasure to work, not because work is supposed to be inflicted as a punishment. There are fewer men than we think who do not wish to do *something*, and the task of the men in charge of our prisons is to find in every case, if they can, what work the prisoner prefers to do, what work he is really interested in, and then provide that work for him, if possible. There is not another thing that can be done which will be so effective as this in turning loose in society men who are better fitted to lead useful lives and who will be more desirous of leading such lives than they were when arrested. Writing on this subject, Elbert Hubbard says:

"Let us determine that we want to increase the honest productive capacity of every person sent to prison, that we are no longer to be satisfied with the imposition of a task as a form of degradation, and that making a better man of the convict is not to be permitted to make a poorer man of the outside worker, and we shall surely find the ways and means whereby to put our determination into effect. The rights of the 'free laborer' are not to be secured by further brutalizing the convict and by driving hope of better days out of his heart, but by wresting from the monopolist and the despot the privileges and powers which they have usurped."

I said under *d* that one of the three objects society should have in mind in dealing with anti-social persons is restitution. Vengeance is of the savage, and we should be done with it. The punishment of one to deter others from the commission of like offenses may be of some value sometimes, but it bears too close a resemblance to vicarious atonement, and its beneficent results are so hard to find when one is in a hurry, that we may be pardoned if we fail to see in it so much importance as many sociologists think it possesses. Restitution, however, is affirmative, and while I am very far from claiming that its application is possible in even a majority of instances, I am inclined to think it should receive far more serious consideration than it has from moralist, lawmaker, and judge. Where is the economy, political or other, in sending a man to prison for a year because he has stolen property to the value of five dollars? The punishment is out of all proportion to the amount of plunder, and teaches the offender nothing except hatred for the power that is robbing him far more than he robbed the merchant or householder. He will come out of prison with about every chance in favor of his becoming a criminal in perpetuity or a homeless vagabond. But if society said to him, "See here, Brown, this is not a fair deal; Smith did not owe you anything and you should not have taken his property. Pay him five dollars and deposit the cost of collection and you may go about your business, and may it be a fairer business than this last enterprise of yours." My impression is that this would be fully as effective, to say the least, in restraining Brown from further depredations and in deterring others as would his imprisonment for a year, and it would be worlds cheaper for society, besides leaving Brown free to work for the support of his family. But, says the critic, suppose Brown has no money to pay Smith and the cost of collection? That would mean that to the cost of collection would be added the item for his keep while he was earning the money. The important consideration is that it would be impressed upon him that society was not seeking vengeance, but trying to secure restitution to the wronged person. A man can not restore the life he has taken, do you say? True, but may it not be that he can, to some extent, take the place of his victim as a provider for the helpless? And if he steals much, disposes of what he has taken, and is too old to make much, if any, restitution through labor for the robbed, I do not see that the principle of restitution is invalidated through his inability to give back what he has taken. In the case of the murderer, no one is benefited by his execution, save the tax-payer, and I doubt if even he is in the long run, while setting the murderer to help support the children of his victim is better for them than the legal killing of the murderer and may at once give back to the tax-payer a part at least of the expense incident to keeping the murderer alive, by reducing the tax-payer's bill for the support of pauper children.

I am not unaware that our courts today often make the return of stolen property the basis of clemency of the prisoner, but I do not think, so far as my observation goes, that the judge takes enough pains to impress the fact *and its relation to the principle* upon the understanding of the culprit. And assuredly the principle is not applied in the case of other crimes than larceny.

American Press-Writers' Association.

Anti-vaccination continues to come uppermost in the Press-Writers' field of activity. Belleville (Ill.) "Advocate" and "News Democrat" Dec. 2 printed two column articles from Dr. R. S. Clymer; on Dec. 6 a well-known Chicago Press-Writer follows up the opening, and on Dec. 11 Dr. Clymer again appears in both papers, challenging the Belleville doctors to discuss the subject of compulsory vaccination with him in the papers of Belleville. Philadelphia "Times," Dec. 8, prints a letter from W. C. Knowlton in reply to an editorial belittling the anti-vaccinators. Beverly (Mass.) "News," Dec. 3, and Boston "Banner of Light," Dec. 14, print able articles against vaccination.

"Texas World" (Houston, Tex.), Nov. 30, prints an article by Francis B. Livesey, entitled "Czolgosz Denied a Christian Chance," that aroused considerable sympathy and no criticism when it appeared in the Philadelphia "Bulletin," where Livesey is now carrying on a lively debate with several opponents on the public school question. Livesey also appeared in the Baltimore "World" Nov. 29 with a letter on Roosevelt and Anarchists. In Rockland (Mass.) "Independent," Dec. 6, Edward W. Chamberlain has "Some More Most." The Boston "Traveler" has printed fine letters from T. J. Small, Kinghorn Jones, A. A. Orcutt, Francis B. Livesey, Cassius V. Cook, and W. A. Hutcheson in defense of the unpopular cause. Dr. Immanuel Pfeiffer has been so favorably impressed with the work of the Press-Writers he has not only joined but placed the name of every member on the free list of his publication, "Our Home Rights," as a compliment to the association.

NEW MEMBERS.

187 f. Lloyd, Warren, North Platte, Neb.
188 c. Dudgeon, R. T., Cane Valley, Ky.
189 c. Brown, J. O., Box 399, Wheaton, Minn.
190 f. Pfeiffer, Dr. Immanuel, Room 6, 247 Washington St., Boston, Mass.

CORRECTIONS.

138 d. Rogers, Joseph, (Lower) Bingham Canyon, Utah.
158 c. Varleyl, Gerrad, 247 W. 25th. St., New York, N. Y.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

Anti-Vaccination and Anti-Vivisection.

Lucifer has given much space to a consideration of these subjects, recently, and much interest has been expressed by our readers. To those who wish to see a more exhaustive examination of the questions, we would recommend the following named pamphlets:

"Personal Experiences of Two American Anti-Vivisectionists in Various Countries." By Philip G. Peabody. With an appendix by Robert G. Ingersoll. Price reduced to 15 cents.

"Vivisection," by Albert Leffingwell, M. D. A reproduction of the paper under this heading, which originally appeared in Lippincott's Magazine." Also, "Does Vivisection Pay?" A paper by Dr. Leffingwell appearing in "Scribner's Magazine." These two valuable contributions to the literature of vivisection appear in No. 1378 "Lovell's Library." Price reduced to 15 cents.

"Vaccination a Gigantic Crime. The greatest fraud ever perpetrated upon the human race." By Samuel Darling. Price reduced to 15 cents.

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Looking Backward.

In its annual revolution round its parent, the Sun, our earth has once more reached the point of shortest days and longest nights, for the inhabitants of its northern half. That is, we now have arrived at our winter Solstice, or Sun-Stand. Tomorrow the days will begin to lengthen and the nights to shorten.

Looking backward over the record made by the year just closing—the first year of the new century, according to popular but very unscientific methods of reckoning time—we see many things that naturally cause us to pause in our race for wealth, for honors and for sensuous gratifications generally and to ask as did the Congressman,

"Where are we at"?

What have we as a nation—or as a branch of the great Caucasian division of the human race, done to show our superiority over other and less favored divisions, tribes, communities or nations of people?

The events of the year just closing are of a nature so exceptional as to mark them epoch-making events in the world's history. Prominent among these phenomenal or record-breaking events is the attitude assumed, the position assumed, by the United States of America as a first-class military and diplomatic power among the nations of the world.

Hitherto the policy of this government has been that of non-interference with the affairs of Europe, Asia or Africa, contenting itself with the affairs of America proper, and especially with the countries thereof called republics—the enforcement of the "Monroe doctrine," which in substance is that if the nations of Europe and Asia will keep their hands off the territory now claimed by the Republics of the New World the United States will not meddle with the affairs of the Old World, so-called.

* * *

Not that the change of policy from non-interference to interference in the affairs of the old world was BEGUN by the Washington government during the year 1901, but that an event occurred during that year—just one event, that fixed upon us the policy of interference, the policy of EXPANSION in the territory of the eastern hemisphere, as no other event had ever done.

I need not say that that event was the tragical death of WILLIAM MCKINLEY.

Previous to the sixth of September last the absorption of the Philippines as part of our national domain could hardly be said to be the fixed policy of our political leaders. Not only Democratic politicians but many of the ablest Republicans as well, were strenuously opposed to the policy of imperial expansion on the opposite side of the globe, but the "martyrdom" of the head of the administration that had made itself responsible for the new departure seems to have crushed the spirit of the opposition and COMPELLED, so to speak, the complete abandonment of the policy inaugurated by President Washington in his Farewell Address to the American people.

* * *

Since the foregoing lines were written I have read the protest of Mr. McCall in the National Congress against the passage of a law taxing the Filipinos to support the government that enslaves them. As a brief review of our dealings with these people for the past three years I find it so just and truthful that instead of inserting my own review I quote his, in part:

"What have we seen in the last three years? We have witnessed the solemn farce of four or five very estimable American gentlemen sitting as a Legislature over 10,000,000 people of whose language, customs, conditions, and existence they were probably ignorant four years ago. We have witnessed the spectacle of an American army numbering over 70,000 men engaged in conquering a people struggling for independence. We have seen our highest court apparently forgetful that this nation was established as a protest against the power of one people to tax permanently another people, declaring Congress exempt from the constitutional limitation upon the great central power of taxation, and thus opening the way for autocratic government, and for the exploitation of subject peoples.

"We have seen ourselves take a position highly inconsistent in point of justice with the Monroe doctrine, when, demanding that the governments of the overcrowded eastern continent shall keep their hands off from this hemisphere, we ourselves, with hundreds of millions of untilled acres, and vast untouched forests, seize at one stroke a thousand islands in the other hemisphere. . . . It was a policy which has been followed by the destruction by us of tens of thousands of innocent brown men who had never done us any harm and who were lured by our own glorious history to fight for their freedom and their homes. It was a policy, too, as a result of which thousands upon thousands of the sons of American mothers will sleep their last sleep upon the banks of the Rio Grande and the Pasig.

"I know it is said that it will give us commerce. Our trade with those islands appears today to have reached the magnificent proportions of the trade of a corner grocery, but if it should promise to bring to this country all the wealth of the Indies, I believe that our national honor, the preservation in their integrity of republican institutions, our future peace and safety—every dictate of interest and justice—demand that we shall now so shape our steps that we may return again to the God of our fathers."

* * *

All in vain! The only answer to this eloquent and truthful appeal to their sense of shame was the swift passage of the Philippine revenue bill, by an overwhelming majority of the House of Representatives, the popular branch of our national legislature. This trumpet-toned call to halt in our headlong career towards imperialism and despotism, seems to have excited expressions of derision rather than of serious consideration. Of Republicans only five, headed by the man from Massachusetts from whose ringing impeachment I have just quoted, were found voting against a measure that will long be remembered as part of the infamous record of the present session of the American Congress.

* * *

As already indicated, the most notable event, the event most tremendous in its consequences upon our political institutions that has occurred during the year now closing, is the death of William McKinley, by the hand of Leon Czolgosz. Not that the effects of this tragical event will be

at once apparent to the eye of the average observer of human affairs. The effect, the far-reaching influence, of the tragical death of the Nazarene and of his immediate apostles, in shaping the history of the world, was not apparent till some centuries after these tragedies occurred. Not till the Roman Pontiff became king of kings, lord of lords and bishop of bishops, in the political and religious life of Europe, Western Asia and Northern Africa, did the full significance of Christian martyrdom make itself known, and though shorn of much of its political power the Christian church—the result of Christian martyrdom, not of intellectual power or prestige—still remains the most impassable of all barriers to human progress, over nearly the whole of Europe and America.

* * *

And so, likewise, will it probably be with the martyrdom of William McKinley. If this man had been permitted to serve out his second term as president of the United States he would probably have retired to private life with little more of honor or lasting distinction than had Grover Cleveland or Benjamin Harrison. The policies with which his administration had become identified would have stood in history upon their own merits, and might, perhaps, have been reversed during the incumbency of his successor in office.

In passing, however, it may be said that while as a man of genius or of culture William McKinley was probably not above the average American chief magistrate, in one particular he was eminent if not pre-eminent, and that is in the possession of TACT. As was said of Louis the Fourteenth of France, often called the "Grand Monarch," namely, that while he was not a great statesman; not a great captain; not a great philosopher nor great man in any sense, he was in pre-eminent degree a great KING. He understood kingcraft as few kings had ever done.

In like manner it can truthfully be said of McKinley: He was not a great warrior; not a great statesman; not a great philosopher or great MAN in any sense, but he was, in one respect at least, a great PRESIDENT. He understood PRESIDENT-CRAFT. He understood how to prevent party strife, how to head off the factional spirit that so often disrupts and defeats political parties in the hour of victory.

* * *

But the fates that preside over human destinies—if there be such fates—did not allow William McKinley to end his days in peaceful retirement, as is the wont of our ex-presidents. When at the height of his popularity—personal and political—and while still in the prime of a vigorous manhood he is struck down by the hand of an assassin whose chief and only claim to distinction is that he was accused and heralded far and wide as a believer in a philosophy or cult the most feared and hated of all cults, philosophies or political faiths that have ever been preached or promulgated in the annals of this world—that of ANARCHISM—with the natural result, the logical sequence, that in order to show their hatred of Anarchism and their love and reverence for the victim of Anarchism, the loyal and patriotic citizens of this country—Democrats no less than Republicans, will now do their utmost to carry out the policy inaugurated by the fallen political chief.

A few "voices in the wilderness," like that of McCall, may still be heard, warning of the dangers ahead, but these voices will probably soon be drowned in the wild cry, "Down with all Anarchists and all sympathisers with Anarchy! Long life to the Empire and the EMPEROR!"

Not without carefully weighing my words have I said that Czolgosz was ACCUSED of being an Anarchist. If he ever called himself an Anarchist he did so in ignorance of the meaning of the word, and of the methods of propaganda taught by the leaders of that cult. In his ignorance he probably had heard that the slayers of King Humbert and other European crowned heads were Anarchists, and may have thought it would add to his own fame to call himself by that name.

* * *

While it is much too soon to expect a rational estimate to be put upon the life and character of either Czolgosz or McKinley it is interesting to note that a quiet reaction is going on against the insane folly of the first utterances in regard to the tragedy of September 6. One month ago the "Chairman of the Current Events Committee of the Worcester (Mass.) League of Unitarian Women," Mrs. E. O. Cumming, had the courage to say, in a paper read before a session of that League:

"William McKinley will go down in history as one of our loved American martyrs, but to my view there is a sadder phase to that tragedy than the death of our President, a greater martyr, whose name will only be heaped with revilings and execrations for all time, but whose undoubted bravery and unflinching martyrdom to what he believed was duty, in the face of the hatred of the entire world, was more than courage, it was sublime in its simplicity and directness, and the evil of his action does not detract from the fact that martyrdom to a belief was poor Czolgosz's portion fully as much as ever martyr of old died for a mistaken cause."

That there are many thoughtful persons of both sexes who think as Mrs. Cumming does, but who lack the courage to speak out their thoughts, is very probable. For myself, while freely giving to Leon Czolgosz the credit of good intentions I confess to finding it hard to feel sympathy for those who voluntarily seek the martyr's crown. When imprisonment or death is forced upon anyone while non-invasively discharging self-imposed duties, it is quite another thing, but while I have no word of condemnation, as such, for the Ehuds, the Cordays, the Brescis and the Czolgoszes of history I have absolutely no sympathy for their methods of trying to make the world better.

THE DIVORCE QUESTION.

Among the questions most vital to human progress that have received attention during the year 1901 is that of divorce and remarriage. Strong efforts have been made to compel the Protestant churches to make divorce more difficult, and remarriage impossible for the "guilty partner." The superannuated head of the Roman church has just thundered his anathema against divorce, declaring it "to be a desecration of all religion and contrary to the law of God. Divorce is the moral ruin of woman, etc."

Against the barbaric ethical code championed by the power-loving hierarchs, both Protestant and Roman, I gladly quote again from Mrs. Cumming:

"I am, for one, glad that another stumbling block is not put in the way of some poor soul who may want to be freed from galling chains that do herself and no one else good, but an infinite amount of harm. I have never happened to want a divorce, but were I in the case of some poor souls I imagine it would take more than the law of one denomination to hold me to what I should deem but legalized prostitution, and let alone the thought of the criminals likely to be brought into the world through the revolt in the poor mother's mind."

MISSIONS TO THE HEATHEN.

Closely connected with the religious superstition that causes men to meddle with the sex-relations of other people and to deny to woman the right to escape from the thralldom of an unwelcome conjugal partner, is the superstition that impels men and women to go to foreign lands to "convert" those they call "heathen" to their own religious faith.

During the past year a conspicuous instance of this strange folly, not to call it by a harsher name, has attracted the attention, and to some extent the sympathy of English speaking countries. I refer to the case of Miss Stone, an American missionary in Bulgaria, held in captivity by brigands. The comments of the able reviewer just quoted are so very pertinent that I reproduce part of what she says in regard to the effort to raise money for the release of Miss Stone:

"Have people a right to jeopardize and lose so much for so small a result when half the amount expended wisely among our own benighted, more benighted because half civilized, heathen at home would bring in so much larger a harvest of souls, if it is souls they are after? Sometimes in thinking of the conversion of souls I am reminded of a girl I knew in my young days who was not over-bright, but had been worked upon at a revival until she tried to urge us all to her way of thinking, and she earnestly assured us that all we needed was a 'change of intellect.' And so I sometimes think it a vast price to pay for so impossible an object as a changed intellect for the heathen."

THE LYNCHING MANIA.

In looking backward over the record of the dying year there is nothing that to us Americans can cause a more poignant sense of regret and humiliation than the frequency of lynchings—burnings and hangings of the helpless victims of hate and revenge. Almost always these victims have been negroes, leaving the painful inference that race prejudice has much to do with these reversions to the middle-age atrocities instigated by religious bigotry and intolerance. One more quotation from the "Report of Current Events" by Mrs. Cumming, must close for this issue our retrospect of events of the year 301 of the Brunonian calendar:

"I became acquainted a short time ago with a pretty and perfect-mannered little lady from the west, visiting in Worcester and in the quietest, most refined tones she described a lynching she had attended in the west, where a negro was burned at the stake and the pyre lit by the hand of a woman, the mother of the girl he was accused of having assaulted. When I exclaimed at a woman doing such a deed, she defended it as perfectly right for the mother to act as executioner to the murderer of her fourteen year-old daughter, saying: "You, yourself, had you been there in that mother's place, would have done the same, as would every mother who saw him burned.'"

* * *

Farewell, Old Year! May the escutcheon of your successor show a larger proportion of bright spots, or credit marks, as against the black spots or marks of demerit, than are to be found on the panoramic scroll of the veteran whose requiem is now about to be chanted by uncounted millions of earth's inhabitants.

M. HARMAN.

A New Phase of Postal Censorship.

The last few mails have brought us inquiries from all parts as to why "Discontent" did not reach the subscribers. An investigation found the last six issues of the paper held up at the Tacoma postoffice. The postmaster at Tacoma does not know why they have been held, nor how long they will be held. He received his order from J. D. King, inspector in charge at Spokane, Wash. Those who pay for their paper have to wait until the postal censors get ready to deliver it; while we as publishers have issued the paper each week, paid the required postage, complied with all the postal laws, only to find that one man can set aside all laws and order mail held up. We have written the inspector asking for an explanation. If one is accorded us we will write you the full particulars.

OLIVER A. VERITY, Home, Wash., Dec., 17, 1901.

THE CHICAGO PHILOSOPHICAL SOCIETY meets at room 200, 26 Van Buren St., every Sunday evening at 8 o'clock. Admission and discussion free. Dec. 29, Franklin H. Wentworth speaks on "Mazzini."

"Christmas comes but once a year," and it now is past. But New Year's day will soon be here, and you may want to give your friend a souvenir of the season. Why not select a book from our lists?

Commonplace Things.

BY H. E. ALLEN.

On my way to Chicago last week it was my privilege to visit the Western Pipe Mills at Kewanee, Ill.

Nearly 2500 men work in this enormous factory, turning out steel and iron pipe, square and round. It is perhaps the most complete mill of the kind in the world. The latest and best machinery is employed in almost every operation, and yet accidents to the men are of almost daily occurrence.

In conversation with one of the employes I learned that nearly all these accidents could be prevented by very trifling expenditures to guard against mishaps, but which are neglected on account of the cost.

Everywhere under capitalism we see the same thing—human life sacrificed for greater dividends. As a commodity in the market human life is too cheap to waste expense to save it from destruction.

Think of men being literally roasted alive, or having their limbs torn from their bodies, eyes put out, feet crushed, etc., etc., to satisfy human greed! But such is capitalism today. It was not nearly so bad in the past, when we had a new western continent to spread over, and when the tools of production were simple and inexpensive.

As I walked through these acres of smoke begrimed men, sweltering before seething furnaces, dodging serpents of glowing steel billets more than forty feet in length, hissing from the rolls, the thought occurred to me—

When the better day, the day of Liberty, Equality and Fraternity, shall have dawned, will men produce any article of use or necessity under conditions such as these?—long hours of the most exhausting toil, a wage that covers mere subsistence, and exposed to dangers easily avoidable?

When industry becomes organized in the interest of the workers, these brutalities will cease, but not before.

Benton Harbor, Mich.

VARIOUS VOICES.

Ed. Armand, N. Y.:—I am glad to say that Lucifer is the best exponent on Anarchy that I have seen. May Lucifer's career be long and prosperous. The "editorials" relative to assassination were the sanest I saw, while editors in general went wild. I enclose $1 for a year's subscription.

Mary E. Hibbard, N. Y. City:—I see by my wrapper that my subscription is getting near the danger line, so inclose $2 to pay two years in advance. I cannot do without Lucifer, the only paper I have found time to read, of late. I wish you all good health and good cheer for the coming holidays.

John Ostrom, Enterprise, Kas.:—*We* send herewith $7 to pay for one year's subscription to Lucifer and the accompanying list of books. It does me good to read your comments on the President's message, because you write like a *man*. I wonder if there are many men and women in America today who dare to write for the public as you folks do. I hope you will live a long time yet to speak your manly sentiments to the delight of your fellow beings.

Joseph Mitchell, Grand Rapids, Mich.:—I enclose 95 cents for books. Please send me two copies of Lucifer each week. I will give one copy to my friends, hoping thereby to interest them in your work. Later, I will send you $1.

[To those of our subscribers who wish to use extra copies of Lucifer in this way, we will make a rate of 40 cents a year for the "missionary" copies. We hope our subscribers will circulate many copies of our paper at this rate. L. H.]

Caroline C. Maupassant, Otter Lake, Mich.:—I enclose $1 for my subscription. Lucifer is improving every week. Lillian sver y clear, but she must not lose her temper and be sarcastic about Mr. Kerr's "native heath." Mr. Kerr is clever, too, and I wish you many subscribers as clever and well-meaning.

[No "sarcasm" was intended, and never was my temper better than when writing the remarks referred to by Mme. de Maupassant. Mr. Kerr is one of Lucifer's best friends, and a personal friend of my own, as well. I regret the unfortunate impression made by my words. L. H.]

FOR THE HOLIDAYS.

Are you wondering what holiday present you shall select for your friend? What more appropriate than a well-chosen book, which may be treasured by its recipient not only for the sake of the giver, but for the gift's intrinsic worth? Here are a few to which we would call your special attention:

DAWN-THOUGHT, by J. Wm. Lloyd, is one of the most appropriate gift-books that could be chosen. Printed in Old-Style Antique type, red-letter side-titles and chapter-initials, with portrait of author. In three editions, *de luxe*, plain and paper bound. Prices, $1.25, $1, and 50 cents.

SONGS OF THE UNBLIND CUPID is a dainty little gift booklet, also by J. Wm. Lloyd. For description see our booklist.

MARRIAGE IN FREE SOCIETY, by Edward Carpenter, is a well-printed, daintily-bound booklet, written in the author's well-known charming style. Price 25 cents.

For the young nothing could be better than SCIENCE IN STORY; or Sammy Tubbs, the Boy Doctor, and Sponsie, the Troublesome Monkey. The interest is held through every one of the 240 pages, and "grown-up" children too, will laugh over the funny adventures of Sponsie, and with Sammy learn of the wonders of physiological science. Profusely illustrated. Five volumes in one, cloth $2; Five volumes separate, flexible cloth, 50 cents a volume.

Another splendid story for the young is KORADINE, by Alice B. Stockham and Lida Hood Talbot. Illustrated. 125 pages Extra Levant cloth. Price $1.

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A charming present to your friend to whom the occult is interesting would be BALZAC'S SERAPHITA: THE MYSTERY OF SEX; by Mary Hanford Ford. Well printed in large, clear type, on heavy paper and bound in Levant cloth. Price, $1

MEN, WOMEN, AND CHANCE, by William Platt, is another pretty gift-book. Is handsomely printed and bound, and contains two stories: The Ascent to the Heights, and Blind Men and Seeing. Price, 75 cents.

THE BALLAD OF READING GAOL, by C. 3. 3. (Oscar Wilde) is an artistically printed and bound work in two editions—paper, 10 cents; cloth, $1.

The presentation edition of Paine's AGE OF REASON would be a beautiful present for any friend who is interested in Freethought. See description in our book list.

Others in our list which would make acceptable presents are: A CHAMBERMAID'S DIARY; HILDA'S HOME; MARTYRDOM OF MAN; RIGHTS OF WOMEN; THE WOMAN WHO DID; WOMAN, CHURCH, AND STATE, and WOMAN, IN THE PAST, PRESENT, AND FUTURE. For prices and descriptions of these see last page of this issue.

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BOUND LOVE.

Love came to earth a happy god,
Intent upon the good of all;
And as he had no mortal eyes,
Men thought he had no eyes at all.

For men have said that Love is blind,
And so to make his journey safe:
They bound him round with many chains,
And led him forth at mortal pace.

Forgetting that immortal gods
Rise on their pinions ere they fall;
But bound and led as now he is,
He cannot use his wings at all.

So many a sad mistake he makes,
That many a mortal weeps to see,
They cry, "Alas that Love had eyes!"
And Love: "Alas, that I were free!"

—*L. H. Rupel, in "Discontent."*

How Rome "Stamped Out" Christianity.

The next day [Feb. 24, A. D. 303] the general edict of persecution was published and though Diocletian, still averse to the effusion of blood, had moderated the fury of Galerius, who proposed that every one refusing to offer sacrifice should immediately be burnt alive, the penalties inflicted on the obstinacy of the Christians might be deemed sufficiently rigorous and effectual. It was enacted that their churches, in all the provinces of the empire, should be demolished to their foundations; and the punishment of death was denounced against all who should presume to hold any secret assemblies for the purpose of religious worship. The philosophers, who now assumed the unworthy office of directing the blind zeal of persecution, had diligently studied the nature and genius of the Christian religion; and as they were not ignorant that the speculative doctrines of the faith were supposed to be contained in the writings of the prophets, of the evangelists, and of the apostles, they most probably suggested the order that the bishops and presbyters should deliver all their sacred books into the hands of the magistrates, who were commanded, under the severest penalties, to burn them in a public and solemn manner. By the same edict the property of the church was at once confiscated; and the several parts of which it might consist were either sold to the highest bidder, united to the Imperial domain, bestowed on the cities and corporations, or granted to the solicitations of rapacious courtiers. After taking such effectual measures to abolish the worship, and to dissolve the government of the Christians, it was thought necessary to subject to the most intolerable hardships the condition of those perverse individuals who should still reject the religion of nature, of Rome, and of their ancestors. Persons of a liberal birth were declared incapable of holding any honors or employments; slaves were forever deprived of the hopes of freedom, and the whole body of the people were put out of the protection of the law. The judges were authorized to hear and to determine every action that was brought against a Christian. But the Christians were not permitted to complain of any injury which they themselves had suffered; and thus those unfortunate sectaries were exposed to the severity, while they were excluded from the benefits, of public justice. This new species of martyrdom, so painful and lingering, so obscure and ignominious, was, perhaps, the most proper to weary the constancy of the faithful; nor can it be doubted that the passions and interests of mankind were disposed on this occasion to second the designs of the emperors. But the policy of a well-ordered government must sometimes have interposed in behalf of the oppressed Christians;* nor was it possible for the Roman princes entirely to remove the apprehension of punishment, or to connive at every act of fraud and violence, without exposing their own authority and the rest of their subjects to the most alarming dangers.†

This edict was scarcely exhibited to the public view, in the most conspicuous place of Nicomedia, before it was torn down by the hands of a Christiun, who expressed at the same time, by the bitterest invectives, his contempt as well as abhorrence for such impious and tyrannical governors. His offence, according to the mildest laws, amounted to treason, and deserved death. And if it be true that he was a person of rank and education, those circumstances could serve only to aggravate his guilt. He was burnt, or rather roasted, by a slow fire, and his executioners, zealous to revenge the personal insult which had been offered to the emperors, exhausted every refinement of cruelty, without being able to subdue his patience, or to alter the steady and insulting smile which in his dying agonies he still preserved in his countenance. The Christians, though they confessed that his conduct had not been strictly conformable to the laws of prudence, admired the divine fervor of his zeal; and the excessive commendations which they lavished on the memory of their hero and martyr‡ contributed to fix a deep impression of terror and hatred in the mind of Diocletian.—*Gibbon: The Decline and Fall of the Roman Empire.*

*This wants proof The edict of Diocletian was executed in all its rigor during the rest of his reign.—Guizot.

†Many ages afterwards. Edward I. practised, with great success, the same mode of persecution against the clergy of England.

‡Neither Doctantius nor Eusebius have condescended to mention his name, but the Greeks celebrate his memory under that of John.

Mark Twain on Christendom.

It was Mark Twain, the humorist, who gave a proper characterization of the closing years in the nineteenth century in a salutation to the twentieth. He said:

"I bring you the stately matron named Christendom, returning bedraggled, besmirched and dishonored from pirate raids in Kiaochow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pocket full of boodle and her mouth full of pious hypocrisies. Give her soap and towel, but hide the looking-glass."—*Labor Journal.*

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Legalized Murder.

Sonderton, Pa., Dec. 1, 1901.

Now is the harvest time for the professional blood-poisoners. It has never been proved that smallpox is contagious. In fact, the vaccinators themselves admit that it is not contagious unless you are in a condition to acquire it. In other words, unless your blood is impure from breathing foul air, overfeeding muscular inactivity and excesses of all kinds.

To show the foul work that is being done under the guise of scientific medicine, and under compulsory vaccination law, I will quote a few affairs that took place in different sections of the country within the last few months.

In June of this year, the Health Boards of both Chester, Pa. and Cleveland, Ohio raised a smallpox scare. As usual they scared the people into getting vaccinated, the people, thinking that the doctors, after taking a four years scientific medical course, should know best, allowed themselves to be vaccinated. Many other practicing physicians were against it, and advised the people not to be vaccinated. The people however believed the Board of Health physicians. The result was that four died in each place from lockjaw caused by the vaccination, while not a patient that had the smallpox died in either place. This disgusted the people, and they condemned the doctors and vaccination, and forced the Boards to rescind the compulsory vaccination rule, which the Board did, and it is needless to say that a smallpox scare will not take place soon again in these places.

But we now come to one of those outrages that make an honest physician ashamed to belong to the medical profession. In the latter part of October the Board of Health and the Board of Education of Camden, N. J., started to put the compulsory vaccination law in force, and gave orders that all children wishing to attend school had to be vaccinated. Another law reads that all children must attend school. So we can see what these butchers are after. Many parents were against having their children inoculated with this disease-breeding pus, but as they wished their children to attend school, they were forced to have them vaccinated.

The first two weeks all went well, but in two weeks after that ten died from lockjaw, caused directly by vaccination. The people became disgusted and demanded an explanation. Did they get it? Certainly, the vaccinating physicians first gave out the very learned statement that the air was full of lockjaw (tetanus) germs, and that these germs adhered to the wounds, but they failed to state why people with other wounds did not contract the disease. One of the physicians was honest enough however to say that it was not in the air. This explanation did not satisfy the people, however, and the President of the Board then made the statement that the patients had *not* died from lockjaw, but from meningitis, and that the vaccination physicians who were also the attending physicians had diagnosed the disease wrong.

Just think, after ten children had died after being treated for lockjaw with that arch-fraud, anti-toxin, a physician then giving out the statement that they did not have lockjaw at all but meningitis, and that they had not only been diagnosed wrong but also treated wrong.

This is truly a system of scientific murdering if ever there was one, but these physicians were not held responsible for the death of the murdered ones, and why? Simply because they are licensed to kill and are protected by the state. The people of Camden became so disgusted that they demanded the Board to rescind the Compulsory rule, and after holding a meeting they rescinded the rule and both vaccinated and unvaccinated are now allowed to go to school.

If a man kills another he is forced to face a jury and stand trial for murder, and if found guilty, he must hang, but when a set of men kill ten of our children, through bigotry and ignorance, they are allowed to go free; because they are protected by the state. Is this justice? Is it right? Such facts of medical ignorance and crime will stare in the face the coming generation.

* * *

We now come to the outrage committed at St. Louis, in the name of scientific medicine. We need but to look at the verdict of the Coroner, which reads:

"We find that the deceased came to their death from tetanus following the administration of diphtheria anti-toxin containing tetanus toxin; said diphtheria anti toxin having been prepared and issued by the health department [*death* department it should read] of the city and bearing dates on labels of August 24 and September 30, 1901.

"The presence of tetanus toxin in the diphtheria anti-toxin shows negligence upon the part of the health department in the preparation of said diphtheria anti-toxin and the issuance thereof."

These statements are plain enough and expose another of the terrible outrages that are being daily committed throughout all America. When will these outrages stop?

The answer is plain. Not as long as the larger portion of the so-called American free press will stand by the doctors in these criminal outrages. There are many papers now exposing these unscientific methods of treating disease, and many of our best physicians and greatest authorities are helping to establish a rational system of medicine, but there is yet plenty of work to be done.

All editors that publish the truth in regard to these matters should be praised for the good work they are helping to do, and the time is not far distant when the people will bless them for it.

R. Swinburne Clymer, Ph. D., M. S., M. D.,
Physician and Surgeon to St. Luke's Hospital.

American Press-Writers' Association.

Anti-vaccination has had to divide honors with Anarchy for first place this week in the Press-Writers' field of activity. Laura J. Langston fills nearly a column in "The Household Club" of the Cincinnati "Enquirer" of Dec. 19 with a fine article on "Individualism," and Mrs. Grace Phelps Best has one in another column on "Vegetarianism." In the Centerville (Md.) "Record," Dec. 14, Francis B. Livesey considers Anarchy, and the Norfolk, (Va.) "Pilot," Dec. 15, prints him on "Anarchist Colonization." "Pioneer Press" Martinsburg, (W. Va.), Dec. 21, gives Dr. J. C. Barnes a column in defense of the Anarchists Dorchester, (Mass). "Beacon" of the same date gives the writer half a column in criticism of Charles J. Bonaparte's recent lecture on the treatment of Anarchists; he advocated the tortures of the Dark Ages for stamping out heretics, as the most available remedy for the Anarchists.

J. M. Greene fills eleven pages of the "Animals' Defender" for December with choice anti-vaccination reading matter. Brother Greene has been so hot after the Boston Board of Health that the chairman refuses to give the address of any smallpox case reported] as unvaccinate for fear the anti-vaccinationists will investigate the case and prove the health board's statement that only the unvaccinate and those vaccinated in infancy have contracted the disease.

NEW MEMBERS.

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CORRECTIONS.

40 b. Crawford, W. C., 75 Prospect St., Somerville, Mass.
A. C. Armstrong, 17 Leroy St., Dorchester, Mass.

She—I don't believe I shall ever have my trousseau ready.
He—Why wait?
"That's just like a man. You have no reverence for the marriage tie."—*Life.*

In the eyes of many women a husband has but a redeeming point—his usefulness. He draws checks and gives respectability to the appearance of the house.—*Max O'Rell.*

What Does It Mean? What Shall Be Done?

There is a colony of Reformers at Home, in the state of Washington. Some months ago, three members of this colony were arrested on the time-worn charge of "obscenity," the matter complained of being as innocent of indecency in word or suggestion as is this Statement in your hand. An expensive legal fight being in prospect, the undersigned and other members of the "Manhattan Liberal Club" and attendants at its meetings determined to raise some money here and to use part of this in the purchase each week of 200 copies of "Discontent," a paper published by the colony at Home, and to distribute these copies gratis in this hall on Friday evenings. We wished the people to become acquainted with the facts in the case, hoping that many then would subscribe for "Discontent" and contribute in other ways to help pay the expenses of this fight for a Free Press.

Two bundles of "Discontent" were received and distributed, and then the paper ceased to come. For four weeks none has been received, either at the hall, where the copies subscribed for were ordered to be sent, or by any individual subscriber, so far as we can learn. Inquiries sent to Home brought this reply from Mr. O. A. Verity, Treasurer of the Defense Fund:

"I cannot account for your not getting the paper, for I have done up yours as well as the Club's bundle each week, and I know it leaves here O. K. Yes, I did receive the money order for $18 and receipted for it in the paper."

What has become of these various parcels of "Discontent?" Where is the "hold-up" and who is the highwayman? By what authority has any one stopped these papers, admitted to the mails at Home as mail matter of the second class and free from condemnation by any court of competent jurisdiction? What have you to say concerning such outrageous meddling with the mails of the citizen? What do you intend to do?

Mr. Verity continues:

"The costs of the trial are placed at $500 by the attorney that we have retained, Sweet, of Portland, Oregon. . . . The sum is a large one to raise and so far we have $111.70."

We send out this statement in order that you may know why no papers have been distributed here for a month, and what are the necessities of the defense in the way of money. We hope that the knowledge of these facts may be sufficient to induce you to materially reduce the deficit in the Defense Fund Contributions will be received and receipted for by either of these whose names and addresses are below. The trial is to take place in February and action should be prompt. Yours for Freedom of Press and Mails.

Edwin C. Walker, 244 West 143rd Street.
Edw. W. Chamberlain, 111 West 42 Street.
W. J. Terwilliger, 171 East 83rd Street.
E. B. Foote, Jr., M. D., 120 Lexington Avenue.
Cyrus W. Coolridge, 85 East 116th Street.
New York, December 20, 1901.

The Preacher's View of "Higher Education."

The minister who got off the following has imagined a vain thing:

"It is a very clearly established law that the more a woman is educated the fewer chances she has for being a mother. More and more than ever before does the young bride go to the altar with the distinct purpose never to become a mother, but, on the contrary, to devote herself to a life of lust and pleasure even more inconsistent with the perpetuation of society than the life of her less charming and less guilty sister of the pavement." (The Rev. Thomas Hendricks of Rochester, N. Y., at the Conference of Charities and Correction.)

The editor of a contemporary who has commented on the foregoing thinks the minister's words must excite in the friends of higher education for women "a violent tingling in the right boot toe," but it does not so affect me, as I always kick with the left foot when execution is to be done.

The language of the Rev. Hendricks is likely to attract attention because people will want to know how he got wise on the "clearly established law" he mentions. Education causes no reduction of capacity for parentage in the male; nor is it classed as a check to population by works on biology. If Mr. Hendricks is sure that what he names is a specific, he has violated section 2893 of the United States Statutes at Large by giving it away. His apparent familiarity with the "distinct purpose" of young brides is another case of suspicious information. If brides made one before him have given him that kind of a tale, he may make up his mind that he has been jollied. Girls are notoriously reticent of their feelings in such matters, and are likely to give evasive if not untruthful answers when interrogated. A man may more hopefully ask a hen to direct him to the nest she has stolen than question a bride about babies. I expect more brides come to the altar in the Rev. Mr. Hendricks' congregation with the problem of prospective motherhood already solved than approach it in the spirit he describes. Mr. Hendricks shares the foolishness of clergymen in throwing all the blame for childlessness on the woman, while the fact is that the wife generally shows a good deal more complacency in view of an increase in the family than the husband does. The preacher cannot be too severely rebuked for venturing in public the opinions he has expressed. He gives satisfying evidence of knowing as little about the mysteries of the female mind as I do.
—*Geo. E. Macdonald in "Truth Seeker."*

BRIEF MENTION OF EVENTS OF THE WEEK.

Domestic.

Senator Sewell of New Jersey died Dec., 27.

Gov. Leslie M. Shaw of Iowa will succeed Lyman J. Gage as Secretary of the Treasury about Feb. 1.

Twenty-two Filipinos were killed in fight with American troops at Batangas, Island of Luzon, Dec. 23.

Mrs. Bertha Varley committed suicide at Guthrie, Ok., because she was named as co-respondent in a divorce suit.

Gov. John R. Rogers of Washington died Dec. 26, aged 63. He founded and for three years was editor of the "Kansas Commoner."

Owing to growing disaffection among the Filipinos in Tabayas and Misomis the American army officials have asked that these provinces be again placed under military rule.

Two thousand regulars engaged in a riot lasting five hours Christmas because a saloon keeper near the Presidio, San Francisco, refused credit to a soldier. Several saloons were wrecked.

The companies controlling the gypsum fields of the United States have formed a trust under the name of the United States Gypsum Company; incorporated in New Jersey; capital $10,000,000.

Leaders in Congress are opposed to reducing war taxes until after appropriations are made. Treasury surplus of $175,000,000 will probably be entirely consumed in contemplated expenditures.

Mrs. "Jennie June" Croly died in New York Dec. 23, aged 72. She had been a newspaper writer since 1855 and thirty years ago organized Sorosis. She is said to have been the author of "The Truth about Love."

The asphalt trust, capitalized at $22,000,000 passed into the hands of receivers Dec., 28 because it was unable to pay $1,050,000 interest due on bonds. The failure is due to the activity of independent asphalt companies and to the expensive war waged with the Warner-Quinlan company in Venezuela for the possession of the pitch lake La Felicidad.

Foreign.

The Duke and Duchess of Hesse are divorced. They are first cousins, both being grandchildren of the late Queen Victoria.

Sven Hedin, a Norwegian explorer, has made a successful journey through all Thibet, including the sacred city of Lhahssa.

Boer force under De Wet captured four companies of British yeomanry Christmas eve at Treefontein, Orange River Colony.

"The Pyrmaid of Tyranny" is the title of a new pamphlet written by F. Domela Niewenhuis, and printed by "Freedom," London, England. The author asserts that the School, the Church, the Press, the Police, the Law and the Army help to comprise the Pyramid. The pamphlet may be obtained for five cents at this office.

Lucifer, the Lightbearer

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The Year Three Hundred and Two

Of the new dating—of the revised or Brunonian calendar—is now with us.

All Hail to the New Year!

Lucifer—Son of the Morning—sends greetings to all its patrons and friends the world round; also to all mankind of whatever name, race, color, tribe or nationality.

May the new year bring peace, justice, freedom and enlightenment to the invaded, the oppressed and the benighted of all lands and climes.

Let the dead past bury its dead.

Let no time be wasted in vain regrets over past mistakes, past calamities—or what may now to our limited vision appear to be such.

With the lengthening days, let us take anew our BEARINGS, as wise sailors do, and let us resolve anew, that the incoming year shall be wiser, better, nobler, grander in achievement than any or all of its predecessors.

"Let us then be up and doing, with a heart for any fate;
Still achieving, still pursuing, learn to labor and to wait."

Once again, Three times three for the new year!

Multiplication of the Unfit.

The first article in the January "Arena," New York, is entitled "Anarchism," written by "Rev. R. Heber Newton D. D.," of that city. This article is an elaboration of a sermon upon Anarchism delivered by the same gentleman soon after the assassination, and from which sermon we have more than once quoted in these columns.

That such an article can be published as leader in "The World's Leading Review," is significant of reaction against the spirit that, in both church and state, has announced its determination to "stamp out Anarchy." It is a stinging rebuke against such utterances as that of Theodore Roosevelt in his late message to Congress—as when he said,

"No man or body of men preaching Anarchist doctrines should be allowed at large, any more than if preaching the murder of some specific private individual. Anarchistic speeches, writings and meetings are essentially seditious and treasonable," etc.

Compared to the calm and scholarly utterances of this aged and distinguished clergyman the talk about Anarchy by Roosevelt sounds like the rhetorical flourishes of a sophomore in college, or the rabid ranting of a political heeler just before election, who knows little and cares less as to the meaning of such words as "seditious" and "treasonable," in a country in which the people are supposed to be the "government," and not the officials—not the public servants.

One of the significant paragraphs of this "Arena" article reads thus:

"The most appalling fact of life is the multiplication of the unfit. Paupers, tramps, vagabonds, the diseased, the insane, criminals—these become the parents of the future generations. So there is spawned on the world a host of degenerates, who form the raw material for every evil and for every crime. Their feeble minds unbalanced by moral forces, their ungoverned passions fired by vehement denunciations, their unenlightened conscience warped by the suffering and misery of earth, make them the potential assassins of those upon whom they father the cruel wrongs of men."

Statements like this naturally provoke the inquiry: Who or what is to blame for the multiplication of the unfit? Is it not demonstrable that it is our artificial social system, made and enforced by such men as Rev. Newton himself, that reverses the methods of nature and "spawns upon the world a host of degenerates?"

Is it not the interference by church-state morality in the realm of reproduction that defeats nature, thus compelling the evils deplored by the writer of the quoted paragraph?

Nature seeks always the multiplication of the FIT, of the BEST. Why then should a philosopher and man of wide experience and observation, express surprise at the multiplication of the UNFIT when compulsory ignorance in regard to human reproduction, together with the enforced poverty and overwork of the masses and the idleness and luxurious vices of the rich conspire to make degeneracy the rule instead of the exception—as it would be under equal opportunity and free and intelligent selection for all?

The following are characteristic paragraphs:

"What is meant by philosophic Anarchism, so-called—which should be called 'autarchy,' as Dr. Persifor Frazer observes,—is in reality the ideal of political and social science. It is also the ideal of religion. It is the ideal to which Jesus Christ himself looked forward. He founded no church, established no state, gave practically no laws, organized no government, set up no external authority. But he *did* seek to write the laws of God in men's hearts—to make men thus self legislating.

"Perhaps the most striking religious leader at the present time is that remarkable Russian, Tolstoi. Tolstoi is an individual Anarchist. He does not believe in government and law, not because he would have chaos, but because he would have men themselves govern themselves—establish laws for themselves out of themselves. He believes that when external authority is removed freedom will bring out the internal, spiritual, ethical authority of the individual, and all will be well. As a something feasible today this may be wholly elusive; it may be lunar ethics, but it is the ideal toward which Tolstoi works."

While there is much that is contradictory in the article of Rev. Newton—much of the old Archistic admonition that we must obey law because it is law, there is so much in praise of philosophic Anarchism that Lucifer cordially recommends its readers to buy and read this and other articles in the "Arena" for Jan. 1902.

Medical Common Sense—C. L. James Sums Up.

"When people say 'I've told you fifty times,'
They mean to scold, and very often do."

Now, I do not propose to scold; therefore I will not reckon up how often I have told Adeline Champney and others what I am going to repeat. Suffice it to say I have told them so, in my judgment, quite often enough; I have offered proofs of my assertions; and, though I have seen plenty of counter-assertion, I have seen no attempt at disproof.

1. It is a mistake to say the regular school of medicine does not consider prevention, hygiene, physical culture, &c. Regular physicians give these topics abundant space in their writings; and all you can find on such subjects in "Health Magazines" &c., is only their A, B, C.

2. It is a mistake to suppose the regular school relies much on ancient literature—like Galen. It is an experimental, and therefore a progressive school. But the hygiene of the "Health Magazines" &c., really is very ancient—the methods, if they can be so-called, of Mind Cure and its like, more ancient still.

3. It is a mistake to suppose regular, or qualified, physicians profess any such absurdity as making old rakes young again. To do so is a perfect specimen of that unprofessional quackery which excommunicates the offender at once.

4. It is a mistake to think there is among doctors any "monopoly," "coalition," or other arrangement of the ring nature, recognized by law. All the common law, or, so far as I know, any statute, requires, is that the practitioner shall have proved able to pass an examination on that positive technique which all "doctors"—le mot specialists of every school—have in common.

5. The evidence for the value of vaccination is statistical. If any one refuses to believe in statistics, without attempting specific refutation I am afraid he must be given up with the man who did not believe in geography. To any one else, it must be tolerably clear that particular instances of death from vaccination are on a par with those of death from drinking milk or eating cucumbers—nay, the latter are a far more numerous class.

6. It is difficult to make the value of vivisection intelligible to one totally ignorant of medical history. Almost everybody however, knows two things—that vivisection is prized especially by surgeons; and that surgery is much more of a positive science than physic.

7. It is a mistake to infer that experiments on living animals are generally painful. Since vivisection gave us anæsthesia, none have been so but those in which sensibility is the function experimented upon. The pain they cause is infinitely less than that caused at every stock-farm by a rude operation on the males, for a purpose far less beneficent.

8. It is a mistake to suppose that vivisection increases the total of animal slaughter. Common sense might teach that the animals vivisected are only a few of those previously condemned to die.

I wish to end the debate, and therefore do what in me lies towards this purpose by announcing that I now make these statements for the last time. A serious attempt to refute any of them, I will consider; but not mere contradictory statements. Those who favor me with that will, at most, only be referred to this number of Lucifer for instruction. Because I always considered the ancient vivisector, St. Anthony, tried a very useless exoeriment when he preached to fishes, which have no ears.

C. L. JAMES.

REPLY.

In most respects I regard this summing up by Friend James as a decided improvement upon his previous articles on the same subject. He has not once used the stereotyped phrase, "Movement in Favor of Igeorance," with which phrase he usually compliments those who do not agree with him in his estimate of the honor due to the medical profession, or that part thereof commonly styled "regular." There is, however, still too much, as I see it, of the sarcastic, the arrogant, the dogmatic, the contemptuous, in his manner of alluding to others—as when he compares his critics to "fishes, which have no ears."

Mr. James is a fine scholar, a man of unusual literary culture and research, and one for whose opinions on most questions I have much respect, but a man whose prejudices against what he calls "quackery" in the healing art seem to me extreme and irrational.

In treating most problems of human interest Friend James shows a fair share of the philosophic spirit, the judicial spirit, the mental quality that enables the investigator to look on all sides of controverted questions and to do justice to them all. But when discussing the medical doctor question he seems to be intensely partisan. His methods are those of the *advocate* in court—the special pleader or the paid attorney who is determined to see nothing to commend in the cause, the attitude or arguments of the other side.

That this is a failing common to nearly all disputants is well known and especially common to those who hold public discussions. The desire for victory, pride of skill as a debater, not to mention vanity of intellectual acquirements, often relegate the desire for truth to the rear, and cause the discussion to degenerate into intellectual pugilism—a mere waste of time and temper, to say nothing of the waste of space and money, if the controversy be carried on in print.

* * *

For myself, while making no claim to superiority over other disputants—while claiming no immunity from the common faults just alluded to, I do most earnestly maintain that this discussion of the medical doctor question is very serious business. Lucifer's chosen field of work is human emancipation from the thralldom of ignorance and superstitution, and especially from the ignorance and superstitions that bind womanhood and motherhood in the chains of the three priesthoods—that of theology, medicine and *legality*, that is, of state-craft or judge-craft.

As Dr. Eliphalet Kimball of New Hampshire says: "There is a doctor-craft as well as priest-craft," and it is hard to say which of these two crafts is woman's worst enemy, and through its power over motherhood which is the greater enemy to human freedom and racial advancement.

Like every other craft it is the misfortune of doctor-craft that the income, the power and prestige of the physician depends largely if not wholly on the ignorance, the docility and the gullibility of the laity, the non-professionals. As Dr. Thomas Inman of London said of his own profession:

"Men, like horses or tigers, monkeys and codfish, can do without doctors. . . It is the business of such men, however, to magnify their office to the utmost. They get their money ostensibly by curing the sick, but it is clear that the shorter the illness, the fewer will be the fees, and the more protracted the attendance, the larger must be the 'honorarium.'"

* * *

In like manner Dr. O. W. Holmes, when speaking of the medical profession, said, "There never was a guild of craftsmen since Demetrius and his silversmiths made images for Diana of the Ephesians, that did not need sharp looking after."

Dr. Holmes was in a position to speak freely of his brethren, the knights of the lancet and pill-bags. In his case the MAN was greater than the physician. As an inheritor of wealth and social position, and as an author and man of letters, it mattered little to him whether he retained his medical professorship in Harvard University or not. He could well afford to speak the truth of doctor-craft. Not so, alas, with nine-tenths or ninety-nine hundredths of the so-called "regulars." They must feel and act, though they seldom speak it out, as lately did a member of the craft when giving advice to his brethren:

"I think it would be better for the profession if we all would recognize the fact, that it is better to have patients to die under scientific treatment, than to recover under empirical treatment, therefore use tonics if needed for your dignity and thereby accept no dictating by the laity.—B. P. Posy, M. D., in the 'Medical Times,' Philadelphia, Pa., and Boston, Mass., Oct., 1900."

Better have your patients die while traveling the old beaten path than get well by any other route!

* * *

It is because of this unfortunate and crime-breeding relation of physician to his patient that I have frequently said that the statistics of vaccination are unreliable. These statistics are gathered and manipulated by heads and fingers that have a moneyed interest at stake; hence it is expecting too much of human nature in this commercial age, this mercenary age—when men go into the medical profession not from any natural adaptability thereto, or liking therefor, but simply as a bread-winning occupation, and because of the fact that it is a learned profes-

sion, a highly honorable calling, and one that pays BIG FEES to the successful practitioner—as witness the demand now made by the doctors that allowed McKinley to die after being pronounced quite out of danger by surgery (a really progressive science, by the way), the demand that the people of the whole United States shall pay this bill because it would be too large a bill for Mrs. McKinley, rich woman as she is (with no children to support), to pay out of her own private revenues—I repeat, it is expecting too much to look for a fair and strictly honest report of the record of vaccination from the men, the guild, whose revenues, whose authority and prestige are largely enhanced by the introduction of vaccine pus into the veins of human beings.

In this connection it is right and fitting to say that the law-doctors and the capitalistic journals seem to be in league with that part of the medical profession which seeks the aid of legislation in securing a monopoly of the business of drugging (poisoning) the masses of people. The law-doctors—the law-carpenters, as they have been not inaptly named—seem very eager to enact laws that restrict the practice of the healing art to graduates of medical colleges chartered by the state, and the large daily papers tell us we should "accept the report of the physcians"—in the McKinley case, for instance—as final and satisfactory. That is to say, the doctors who form the medical "trust," should not be subjected to criticism, no matter what the result of their treatment of the sick or wounded. If this is not an attempt to muzzle the freedom of the press and to bind the consciences, the bodies, the souls and the earnings of the laity to the medical-doctor guild, then pray what is it?

* * *

In speaking of this law-enforced medical trust Mark Twain wittily remarks:

"How is it that there are a thousand ways in which I may be permitted to damn my soul, but when it comes to a trivial matter like temporary ill health, the Legislature must prescribe how I shall do it? It is absurd and ridiculous."

And the renowned English statesman W. E. Gladstone is reported as saying:

"A man ought to be as free to select his physician as his blacksmith, for he alone is to profit or suffer by his choice. The responsibility is his."

* * *

The antagonism between the old school, the monopolistic school or schools of medicine, on the one hand and the newer or reform schools denounced as "empirical," on the other, seems irreconcilable. The philosophy of the self-styled regular or scientific doctors, as I understand them, is that disease is an entity, an enemy to be destroyed and routed by the introduction of medicaments—mostly poisonous drugs—that slay the disease and restore the body to health.

On the contrary the newer school, or schools, take the ground that disease is not an entity, not an enemy to be routed by any kind of vicarious atonement, but that it is simply evidence that the vital force is at work to eliminate impurities or heal wounds caused by abnormal environment. For instance:

Not long since I heard a "regular" physician say that "cold" is an entity, a force, and for illustration mentioned the well-known fact that the handling of a bar of steel when the temperature is twenty degrees below zero will cause a blister as surely as the handling of the same bar when heated to redness. The newer philosophy of disease tells us that it is neither heat nor cold that causes the blister but simply the vital force of the organism that throws out the *serum*, or watery part of the blood, as a shield against an abnormal environment, namely, a surrounding temperature too high or too low for the safety of the vital organism.

That is to say, observation shows us that human life can exist only when the thermal vibrations do not ascend or descend beyond certain degrees of rapidity or slowness, the blister and the pain being simply nature's warning that the limit of safety has been reached and passed.

In this way, or in similar ways, all so-called diseases are explained; the rational and sensible method of prevention and cure being a return to normal environment, when the vital force—the *vis medicatrix naturae*—will repair the damage to the organism, if not injured beyond repair—as when a blister covers the entire body.

* * *

Again Mr. James takes leave of the discussion, a discussion provoked by himself, so far as I now remember. Considering the space that has been accorded to him I think it eminently right and proper that he should give to others an opportunity to be heard. Considering also that Friend James is the only correspondent of Lucifer who champions the cause of doctor-craft, as such; the cause of that part of doctordom which holds the same relation to medical freedom that the Roman Catholic church holds to Freethought, or that the "Republican" party in America and the monarchies of the old world hold towards the cults called Anarchism and Socialism, and considering that Lucifer is published as an evangel of human freedom and progress as against despotism and barbarism, I think it eminently right that the contributors who are in accord with our central work should now have an opportunity to answer one who, as I see it, is the most pronounced solecism or *anachronism*, so to speak, in his attitude towards medical reform, of all who have made an honorable record as image-breakers in politics and religion.

* * *

In order that our friends and helpers may have an opportunity to reply to the points raised by Friend James I have purposely refrained from special answers in this article, contenting myself with statements of principles involved, and will close this long article by giving the testimony of a very noted physician, in regard to the value—rather the worse than uselessness, of drug medication. The distinguished Dr. Magendie, of Paris, is thus quoted—quoted so often that I reasonably suppose there is no mistake in the wording:

"I hesitate not to declare, no matter how sorely I shall wound our vanity, that so gross is our ignorance of the real nature of the physiological disorders, called disease, that it would perhaps be better to do nothing and resign the complaint we are called upon to treat to the resources of nature than to act, as we are frequently called upon to do, without knowing the why and the wherefore of our conduct, and its obvious risk of hastening the end of the patient. Let me tell you, gentlemen, what I did when I was the head physician of Hotel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes: with one I followed the dispensatory, and gave them the usual medicines without the least idea why or wherefore; to the other I gave bread pills and colored water, without, of course, letting them know anything about it. . . and occasionally, gentlemen, I would create a third division to whom I gave nothing whatever. These last would fret a good deal, they would feel they were neglected (sick people always feel they are neglected unless they are well drugged). . . . (*les imbeciles!*) and they would irritate themselves until they got really sick, but nature invariably came to the rescue, and all the persons in the third class got well. There was a little mortality among those who received but bread pills and colored water, and the mortality was greatest among those who were carefully drugged according to dispensatory."

Once more I wish to remind our friends, one and all, that if they expect a hearing in Lucifer they must condense, *boil down*, by cutting out superfluous words, phrases and paragraphs, else with the utmost of good will to insert all that is sent us, some will necessarily be left out in the cold. M. HARMAN.

A Correction.

In the last paragraph of "Crime and Criminals" (Lucifer No. 896) Mr. Walker is made to ask "What effect upon the future convicts have our methods of restraint and care?" The question he really asked was concerning "the future *of* convicts."

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By calling to thyself what thou thinkest thou needest;
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To learn that thou needest it not!
Thou dost learn by self-gratification—
Thou canst not injure thyself!

* * *

Time is long; life is long.
If thou blunderest into death thou wilt find it a door,
Even as pain, disease, poverty, failure are doors.
Thou canst make no mistakes.
Mistake is a false name for a true guide-post.
Happy he who learns without pain, disease, poverty, failure.
Are there such?
If thou art such, judge not the slow learners.

* * *

Call not the experiments of others sins.
There is no sin!
Whatsoever a man doeth is right in its time and place.
Each man doeth the best he can!
Pamper not thyself with the thought that thou doest better than another.
Self righteousness is ignorance!
Thou art nor better nor worse than another.
Thou art on thy way.
He is on his way.
Thy ways are different; thy goal the same—*self-expression.*
—*Hugh O. Pentecost.*

A Remarkable Family.

SCHENECTADY, N. Y., Dec. 25.—The following story of a remarkable condition of marital affairs comes from the village of Clifton Park, in Saratoga county. Giovanni Peloc, an Italian, and commonly known about the village as "John," was married about a dozen years ago to an Italian woman of the village. A few years later John's wife was seized with what was generally regarded as a fatal illness; in fact, the physicians who were called in declared that she could not possibly recover.

This, being the case, Mrs. Peloc called her weeping husband to her bedside and told him that she wished him to marry her sister, and wanted the ceremony performed then and there, for she could not die happy if she did not see them married. The sister being a comely young woman, the husband announced his willingness to accede to his wife's dying wish. The girl also acquiescing, the ceremony was performed at the bedside of the sick wife.

The first wife recovered, and John found himself with two wives. Both women loved him, and he was equally fond of each, so they mutually agreed to live together. This Mormon-like arrangement continues to this day, both wives having presented him with children. What makes this case still more remarkable is the fact that the mother of John's two wives lives with them.—*Chicago "Inter-Ocean."*

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THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 52. CHICAGO, ILLINOIS, JAN. 9, E. M. 302. [C. E. 1902.] WHOLE No. 899

THE VICTORY.

There is "great rejoicing at the nation's capital," so says the morning's paper.
The enemy's fleet has been annihilated.
Mothers are delighted because other mothers have lost sons just like their own.
Wives and daughters smile at the thought of new-made widows and orphans.
Strong men are full of glee because other strong men are either slain or doomed to rot alive in torments.
Small boys are delirious with pride and joy as they fancy themselves thrusting swords into soft flesh, and burning and laying waste such homes as they themselves inhabit.
Another capital is cast down with mourning and humiliation, just in proportion as ours is raised up, and that is the very spice of our triumph.
How could we exult without having a fellow-man to exult over?
Yesterday it was the thrill of grappling with him and hating him.
To-day we grind our heel into his face and despise him.
This is life—this is patriotism—this is rapture!
But we—what are we—men or devils? and our Christian capital—what is it but an outpost of hell?

—*From War Echoes, by Ernest Howard Crosby.*

Characteristics of Property and Communism.

There are different kinds of property: (1) Property pure and simple, the dominant and seigniorial power over a thing; or, as they term it, *naked property*. (2) *Possession*. "Possession," says Duranton, "is a matter of fact, not of right." Toullier: "Property is a right, a legal power; possession is a fact." The tenant, the farmer, the usufructuary, are proprietors. This double definition of property—domain and possession—is of the highest importance; and it must be clearly understood, in order to comprehend what is to follow.

From the distinction between possession and property arise two sorts of rights: the *jus in re*, the right *in* a thing, the right by which I may reclaim the property which I have acquired, in whatever hands I find it; and the *jus ad rem*, the right *to* a thing, which gives me a claim to become a proprietor. . . . .

I ought not to conceal the fact that property and communism have been considered always the only possible forms of society. This deplorable error has been the life of property. The disadvantages of communism are so obvious that its critics never have needed to employ much eloquence to thoroughly disgust men with it. The irreparability of the injustice which it causes, the violence which it does to attractions and repulsions, the yoke of iron which it fastens upon the will, the moral torture to which it subjects the conscience, the debilitating effect which it has upon society; and, to sum it all up, the pious and stupid uniformity which it enforces upon the free, active, reasoning, unsubmissive personality of man, have shocked common sense, and condemned communism by an irrevocable decree. . . . .

Communism seeks *equality* and *law*. Property, born of the sovereignty of the reason, and the sense of personal merit, wishes abov all things *independence* and *proportionality*.

But communism, mistaking uniformity for law, and levelism for equality, becomes tyrannical and unjust. Property, by its despotism and encroachments, soon proves itself oppressive and anti-social.

The objects of communism and property are good—their results are bad. And why? Because both are exclusive, and each disregards two elements of society. Communism rejects independence and proportionality; property does not satisfy equality and law. . . . .

This third form of society, the synthesis of communism and property, we will call *liberty*.

In determining the nature of liberty, we do not unite communism and property indiscriminately; such a process would be absurd eclecticism. We search by analysis for those elements in each which are true, and in harmony with the laws of Nature and society, disregarding the rest altogether; and the result gives us an adequate expression of the natural form of human society,—in one word, liberty.

Liberty is equality, because liberty exists only in society; and in the absence of equality there is no society.

Liberty is anarchy, because it does not admit the government of the will, but only the authority of the law; that is, of necessity.

Liberty is infinite variety, because it respects all wills within the limits of the law.

Liberty is proportionality, because it allows the utmost latitude to the ambition for merit, and the emulation of glory.

—*Proudhon: "What Is Property?"*

Increased Intelligence Decreases Marriage Rate.

When asked recently to what cause she attributed the large decrease in marriage for 1901 in Rochester, New York, Miss Susan B. Anthony said:

"Well, I think that one reason for the decrease in the marriage rate is the increased intelligence of the women. In the old days women were married at the age of sixteen years, and from that time until they arrived at the age of forty their one aim seemed to be give birth to a child every year or two years. Thus the heyday of their lives was spent in hopeless toil and sleepless nights, and the women became old long before their time. What this world wants is fewer children and those better born and bred.

"A woman who marries a man and finds that he is a drunkard or a licentious man is committing one of the worst sins against society if she continues to live with that man after her discovery. One of the greatest crimes is the bearing of children by such a couple. In a case of this kind the woman should secure a divorce, and see to it that she does not rush into another such alliance."

A paternal government never becomes so thoroughly fatherly that its children don't have to pay all its bills.—*Puck*.

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A Rose by Any Other Name.

BY R. D. KERR.

For many ages the best men and women have tried to found society on a new basis, in order to escape from the oppression of the weak by the strong. But in 1840 Proudhon revealed to the world a simpler way. He discovered that the supposed evils of the world were not really bad, but all had bad names. He showed us how, by simply giving every evil a new name, it would be possible not only to enjoy every existing evil, but to derive unspeakable delight from the resurrection of all the evils of the past. His followers have extended his researches with the most happy results.

To the Proudhonian "punishment" is an abomination, but for the sake of "protection" dangerous persons should be confined for life. Those who were supposed to be "criminals" are really only "lunatics," and justice demands that they lose their liberty under a new name.

Force must ever be abhorred, but it is right to "resist invasion." The Proudhonian says that property is robbery, but he greatly approves of "possession." He would allow a man to "use and occupy" the best corner lot on Broadway, New York, and erect on it a sky-scraper twenty stories high. On the ground floor he could run a store, and the mere advantage of position would enable him to do a thousand times as much business as a man with an inside lot in the suburbs. The remaining nineteen stories he could rent at fabulous figures, and soon accumulate a gigantic fortune. He would have to pay nothing for his location. The single taxer would denounce this as "monopoly"; but the Proudhonian calls it "equality of opportunity" and smiles.

The Proudhonian would substitute "voluntary protective associations" for the present machinery of the law. The words have a very familiar sound, especially to the ear of a Scotchman. Before 1746 the Highlands of Scotland were entirely in the hands of such protective associations and were only nominally connected with the British government. There was no central authority of any kind, only protective associations. The associations were quite voluntary, as far as any law was concerned; though perhaps a man who wished to change his association might have had a good many dirks in his body before he got very far. We have all heard of the McDonalds and the Campbells, how well they "protected" themselves and aggressed on each other and all the world besides. Some centuries earlier the Lowlands had similar organizations, and I myself am descended from the members of a famous protective association on the Border, whose historic feud with the Scotts has been immortalized in "The Lay of the Last Minstrel." The great business of the Scotts and the Kerrs was to fight each other, collectively and individually; but the necessities of nature often summoned them to cross into England and steal the cattle of the Dacres and Musgraves, incidentally burning every house and ravishing every woman they could find. Some attention had also to be given to other Scotch protective associations, like the Elliots and the Homes. But free association for protection was not peculiar to Scotland. We all know the sad story of Romeo and Juliet, which resulted from a little misunderstanding between those worthy protective associations, the Montagus and the Capulets. But why quote more cases, for during the greater part of human history in all countries free protective associations prevailed, uncurbed by any central authority. Yet, strange to say, all historians have considered them an abomination. All students of the past think that the most beneficent change in human history was the suppression of private war, and taking away from individuals and associations the right to bear arms and to use force, and the vesting of the right to use force as a monopoly in the hands of the representatives of the whole people. And, strange to say, every monarchy in the world owes its origin to the fact that the trading classes and the common people supported the monarch against the voluntary protective associations. But it seems they were wrong. The protective associations were founded on a splendid principle, but unfortunately they used a wrong name. They called themselves "clans." The warlike traders should have sent deputations to the Montagus and the Capulets, the Scotts and the Kerrs, urging them to change their names to "voluntary protective associations," and then I am sure they would all have been as meek as lambs.

Some years ago I got into a lively discussion with a delightful old gentleman, who was against all "government of man by man," until it transpired that, although against government, he strongly favored an "administration."

I was surprised that none of the Proudhonian journals quoted the figures lately given in the "Literary Digest," showing that in the last sixteen years 51 women and nearly 2000 men have been lynched in the United States. Such evidences of progress must be very gratifying to the apostles of voluntaryism. A murderer who is painlessly but legally electrocuted is indeed to be pitied, but glorious is the fate of the innocent man who is burned to death by a voluntary association.

Many writers have bewailed the evils of competition. It was left for Proudhon to show that the only objection to competition is that there is not enough of it. It should be absolutely "free," so that the weak may have no chance of escape from going to the wall. Sometimes a weakling inherits a fortune and escapes extinction, but Proudhon would give no favors except natural monopolies, and one may be sure that they would always be in the hands of the strong. He would leave the weak and the strong to compete at the same price in the same market, thus making it mathematically certain that every weakling would go to the wall. In fact, he would restore pure Darwinian natural selection among individuals, just as we find it in the "Origin of Species." But all the close students of natural selection, like Huxley and Alfred Russel Wallace, have denounced it as an inconceivably bad foundation for human society; and the latter, who was one of the discoverers of natural selection, has adopted cosmopolitan social democracy, the sole aim of which is to abolish natural selection, both as between individuals and between societies, and to depend wholly on free sexual selection for the future evolution of the race. But the Proudhonians think natural selection would be very nice, if called "free competition."

Proudhon, however, wishes one deviation from natural selection as it exists throughout nature. He wishes to bar the form of competition called aggression. He thinks the strong should not use their strength, although the weak may use their cunning. He would like to see the indolent and spendthrift athlete take his defeat from the puny man of thrift and industry without an effort at redress. He would have us think that, if all men could bear arms and unite in voluntary associations, those who could shoot best would take no advantage of those who could cheat best.

But the beauty of it all is that everything is called "liberty" by Proudhon. What matters it if half the men and women in the world are burnt at the stake without trial, so long as it is done by voluntary protective associations, in a world where government, the only foe to liberty, has been abolished.

I have said a good deal about Proudhon, for I am sorry to see the prejudice now existing against all the great humorists. Comstock would suppress Rabelais and Boccaccio, and now Roosevelt would suppress Proudhon. But such men cannot be suppressed, and Proudhon will be immortal like the schoolboy who said that the Iliad and Odyssey were not written by Homer, but by another poet of the same name.

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We shall soon have bound volumes of Lucifer for 1901. We shall be glad to receive orders in advance, so that we may know how many to bind. Money need not be sent until books are ready for mailing. Price $1.25; postage, 25 cents.

Do not overlook the additions to our book list printed in this number. We have in stock all books advertised by us, and are always glad to have our friends call and examine them.

How to Get Well and Keep Well.

BY D. WEBSTER GROH.

If your readers value health, they owe you more than they ever can repay for your excellent article on "Hygiene and Therapeutics" in Lucifer Dec. 12, as my experience of forty-seven years and that of my father's family for a still longer time have fully demonstrated.

By using nothing but the Hydropathic or "Water Cure" methods we have treated pneumonia, diphtheria, scarlet, typhoid and other fevers, and other diseases in our own families so successfully that patients generally recover in less than half the time required by the drug treatment. My father's death, at sixty-five, of apoplexy—something no physician pretends to cure—was the only death in either of our families in all that time.

In my own family of six persons none have been bed-fast with sickness two successive days in the past ten years, though none of us had naturally very robust constitutions.

The philosophy of the Hydropathic treatment is as follows:

All disease is caused by impurity in the system. If in its normal condition and no impurity there, there can be no sickness.

Physicians generally admit this. Hence, to *eradicate* disease, it is only necessary to get the impurity *out* of the system. To get it out we need only to thoroughly *open all the vents* or exits through which it escapes—the bowels, pores of the skin and air-passages of the lungs; thus it is rapidly expelled from the system.

Water is the greatest solvent or dissolver in nature, therefore soak your entire body inside and outside thoroughly with it, to dissolve and dilute your internal impurities and facilitate their removal from the body, just as a flood carries along on its crest all the debris and accumulations of years from the stream's banks. Drink, bathe and inject all you well can.

Water is ten fold more necessary to the human being than food, as you can live much longer without food than without water. Dr. Tanner and others have fasted forty days, but no one ever lived so long without water. The system quickly and easily eliminates a surplus of water, but not so with food; so there is no danger of getting too much water in the system.

If inclined to vomit, drink very warm water copiously, to relax the muscles and facilitate vomiting thus throwing off the stomach's impurities; you can do so easier from a full stomach than an empty one, and, besides, the water dilutes and weakens the bile and other secretions or contents, making it much less offensive to discharge, while more thoroughly rinsing you internally.

Copious clysters of very warm water thrown repeatedly into the bowels melt and dilute all the waxy, fatty, hardened matter clogging those channels, and thoroughly cleanse them, giving you an *internal* bath which is often even more necessary than an external one.

Next, thoroughly bathe externally, followed by very brisk rubbing with the naked hand, so as to heat the skin by the friction thereof, thus melting the waxy, fatty matter clogging the pores, and, by the rubbing motion, simultaneously working it out of the skin.

Then admit plenty of pure air to the patient's room, and have him inhale it copiously by long full breaths, so it thoroughly penetrates every portion of his lungs, and the flood thereof helps exhale impurities.

Until the stomach can assimilate food (which the appetite will call for when needed) better give little or none, as it only obstructs the cleansing of the system, and repairing process, when undigested.

As a small quantity of lye will perfectly transform only a small quantity of grease into soap, so a small quantity (or weak quality) of gastric juice will properly digest only a small quantity of food, and, if too much food is taken, both it and the gastric and other digesting fluids are entirely wasted and become obstructions instead of benefits to the system. So better too little than too much food.

Rationally and carefully proceeding according to above directions immediately when taken sick will not only cure any ordinary disease very quickly, but often prevents what would otherwise be a fatal attack from even developing into the semblance of anything serious.

For specific directions for the treatment of every variety of disease, Dr. Joel Shew's "Hydropathic Physician," or Dr. Trall's "Hydropathic Encyclopedia" (by Fowler and Wells, New York) are sufficiently explicit for any ordinarily intelligent person, without the aid of a physician.

Rationalists should forsake the drug superstition as well as the religious one, and no longer make apothecary shops of their stomachs that are suited for nothing but food and water.

Hagerstown, Md.

American Press-Writers' Association.

One of the leading events of the present week was the appearance in the "Baltimore American," December 22 of a very adroitly worded communication from E. H. Judkins, M. D., of Boston, that opens with the name of Senator Henry Cabot Lodge and Alexander Hamilton as sponsors of a movement to defend the constitution of the United States and the Christian religion. And he goes on to say that a new society has been formed to combat the "Anarchist" Press-Writers' Association. This new society is called the Truth and Common Sense Club—in honor, I suppose, of a brace of aliases over which this same J. has been abusing several of the Press-Writers and incidently defaming the good names of Ingersoll and Paine, in the columns of the "Boston Traveler."

This new society has Mr. E. H. Judkins, LL. B., M. D., as its first president; Mr. E. Howard, Back Bay, Boston, for field secretary; and a Dr. Judson, Station A, Boston treasurer. A little detective work discloses that a good likeness of Judkins is recognized as E. Howard, at the general delivery window of the Back Bay station, and at station A, as Dr. Judson. It may help to explain the mystery of this close facial resemblance that exists among the officers of this anti-Anarchist society, if I betray the confidence of a private letter from Judkins in our possession. He urges the person to whom the letter was sent, to join in his scheme "because there is money in it," they could "manage the thing between them, and sell memberships at one dollar each to Christians and patriotic people that wished to save the country from the Anarchists. The enclosed article," which was the one printed in the "American," they "could use for free advertising in the newspapers."

I have trespassed on Lucifer's space with this matter, that our Anarchist friends may have a chance to get their grips packed, for Mr. Judkins thinks his society will spread like wildfire over this land.

This man claims to be a follower of Christ, but it must be in imitation of Judas and the Roman soldiers that he is following him.

NEW MEMBERS.

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Funeral of Mrs. H. Houghton Chaapel.

J. C., Palmetto, Fla.:—Mrs. H. Houghton Chaapel entered more advanced spheres of life Nov. 20, 1901, from her home in Palmetto, Florida, after a brief illness, aged 78 years. For some months she had presentiments that her long, active, and useful life was near its end here. She gave directions for a plain coffin and funeral—no prayer, no invocation,—and that her husband, Jay Chaapel, speak over her lifeless body from their grove of palmettoes and live-oaks adjoining their home, which he did for about twenty minutes, after reading a poem, "Mon Ami" from her book published over a year ago. She left several bequests to the poor, to relatives and friends, and $4,000 to $5,000 to the "Free Thought University" at Silverton, Oregon.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Planning for Work.

The year 301, Brunonian Era, was a year memorable in human history. From present indications the incoming year will be not less prolific in events heavily freighted with weal or woe for earth's inhabitants.

It is the business of the public journal to serve as watchman or sentinel—to point out the dangers that may threaten the workers in the human hive, whether these dangers come from without, or lurk within the social groups, co-operations or organizations.

The greatest danger now threatening the real workers in the great human hive comes from the union of militarism, plutocracy and priestcraft—the various hierarchies of the world. All these crafts or guilds well know how to pool their issues to mutual advantage, but the stupid and hypnotized masses, instead of uniting for mutual aid and protection, spend their little reserve force—after providing for their most pressing necessities—in fighting each other, then march in vast processions to cheer and vote for the men and the laws that rob and enslave them.

* * *

Lucifer—First-born of the Sons of the Morning!

Lucifer—Herald of the Dawn! dawn of a brighter, happier day for mankind, let us hope—Lucifer, the Lightbringer, will try to do its part this coming year toward dispelling the mists of ignorance and error, and in showing the road that leads to the Land of Promise, the Land of Freedom and Justice for All and Special Privilege for None.

"At the Dawn of the Year."

Under this head the Chicago "Inter-Ocean" sends greetings on New Year's day, to its readers and patrons as follows:

"The United States of America turns the page of the new year at peace with all the world, successful in all its enterprises, and with its people rejoicing in material prosperity and moral enlightenment.

"Despite the shadow of that great national sorrow which fell upon it when William McKinley was struck down, the nation faces the coming year without misgivings. Grave problems and great tasks are before it, abroad, at home, and in its new possessions. Selfish influences are to be overcome and the pillars of progress and freedom advanced and more firmly set. Yet the people look back and see few failures and many successes, and graver dangers than any now threatening, triumphantly repelled.

"From the past and from their own rectitude of purpose they draw the fairest and fullest hopes for the future. They firmly believe that the Divine guidance which has blessed their efforts will not fail them now. They look upward and forward and highly resolve that 'government of the people, by the people, and for the people shall not perish from the earth,' but in this and succeeding years of the twentieth century shall live and grow as never before to bless mankind."

As a sample of modern journalism this brief article—presumably by the editor, George W. Hinman, deserves more than a passing notice.

The first statement is that the United States is "at peace with all the world." From the standpoint of an "administration organ" this is doubtless true. We are at peace with England, with Russia, Germany and other governments that like ourselves are engaged in plundering and murdering the weak and helpless—those whose only crime is that they desire to manage their own affairs in their own way.

"With all the world."

This is tantamount to saying that only those nations that have armies and navies powerful enough to make themselves feared, should be reckoned as part of "the world." The smaller and weaker tribes, races of people who have no such equipment, have no rights that the great predatory brigands—who divide up the earth among themselves—are in any wise bound to respect.

To show what "at peace with all the world" means a special dispatch to the Chicago "Chronicle," dated December 26, gives the charges made by Josiah Olb, the "Atlanta Constitution's" special correspondent in the Philippines, in which dispatch the statement is made that "the highly civilized and humane methods that characterized the gentle Weyler in Cuba are being resorted to by the American army in its efforts to subject the Visayans of the island of Cebu, of Borol, and would be put into effect in Samar if the conditions were favorable. . . . Gen. Hughes believes that 'war is hell' and he is giving the people of Cebu a taste of brimstone."

Proceeding, this correspondent of the best known paper, perhaps, in all the South, says:

"The people of the United States have no conception of the conditions prevailing down here. If they had a howl would go up from one end of the country to the other. Army officers tell of these things in confidence, but nothing is said with the idea that it shall get to the outside world. I have no doubt that when this appears in the Constitution there will be a chorus of denials, and yet I am writing only that which I get from the very best authority.

"General orders have been issued that whosoever shall in any way give aid and comfort to the enemy shall be visited with dire punishment; that his house shall be burned over his head and that he himself shall be dealt with as severely as is possible.

"The officer commanding the battalion over on Bohol has been given instructions to kill off everybody suspected of connection with the insurgents. He has been told that these orders give him the widest latitude: that he is not to be very particular whether the suspect is bearing arms or has been; if he is a suspect he is to be treated as an outlaw and shot down. The people are to be brought in from the country and cooped up in the towns. Those who refuse to come are to be hunted down."

Mr. Olb gives accounts of "many villages burned and innocent lives taken. . . . wholesale attacks upon native women by American soldiers," etc. Louis F. Post in the "Public," Chicago, copies from the letter of a private soldier in the Philippines, dated October, 1901, in which he gives an account of a raid he had just been engaged in, saying, "we ravaged the country with fire and sword. . . . We had a glorious time lately. . . . We got orders to start out and raise h—l. We did. Our progress could be traced by burning shacks [houses]. If a bird wants to follow our trail he will have to have a commisariat."

And this is what the Chicago "Inter-Ocean" means by

"peace with all the world, and successful in all its enterprises, and with its people rejoicing in material prosperity and moral enlightenment."

What kind of "moral enlightenment" is that which engages in wholesale slaughter of people on the opposite side of the globe, against whom our soldiers can have no possible grudge? and at the cost of thousands of lives on our part and hundreds of millions of money to be paid, sooner or later, out of the hard earnings of our own ill-paid working people—men, women and children?

* * *

"Rejoicing in material prosperity."

Yes, it is doubtless true that "stock transactions" and "bank clearings" show a greater degree of "national prosperity" than ever before, but whose prosperity is it that is shown by these "chronometers of business conditions"?—quoting the Chicago "Chronicle."

Evidently it is the prosperity of those who deal in "stocks," and who are rich enough to do business with banks. Does it show prosperity for the great mass of wage-earners whose living expenses—flour, meal, meat, vegetables, coal, etc., are constantly advancing in price, with no corresponding advance in wages?

The national prosperity spoken of so much by the plutocratic press, shows simply, when properly analyzed, that, by a more cunning use of the power they have gained over labor the parasitic classes have been able to squeeze more of the earnings out of the real producers of wealth than they have ever been able to squeeze out of them before.

"Shadow of the great national sorrow." While there are probably few Americans that did not regret the tragical death of William McKinley, some of us find it hard to feel greater sorrow for the bereavement of his widow and his friends, personal and political, than we feel for the bereavement of the wives, children, and other friends of the thousands of soldiers—both American and Filipino—slain in a war for which the same William McKinley was mainly responsible; a war that had no better excuse on our part than political ambition and commercial greed.

* * *

To be frank and honest, rather than narrowly patriotic and "loyal," it is doubtless true that many of us feel far greater sympathy and sorrow for the condition in which thousands of Filipino widows and orphans are left by the tragical death of their husbands and fathers who fell bravely fighting against what to them was one of the most cruel and inexcusable of all invasions known to human history, than it is possible for us to feel for the condition of one woman—no orphan children—whose husband left her the possessor of a luxurious home, an unencumbered estate worth a quarter of a million, besides mining stock which is now reported to be immensely valuable.

* * *

As some of us see it, it is just this tendency on the part of the great majority of American journals of opinion to exalt and magnify the personality, the interests, the rights, and the wrongs, of the select and elect few, over those of the great mass of mankind, that is the most discouraging of all the discouraging features in the outlook of the incoming century.

It is just such utterances as those we have quoted in this article, put forth as by authority in the leading city dailies and popular magazines of the country, that convince us that the leaders of public opinion are either themselves deluded, hypnotized, in the interest of monarchy and aristocracy, or that they are consciously trying to delude and hypnotiz their readers into submission to the change by which the "government of the people, by the people and for the people" is to become—if it has not already become—a government of the few, by the few and for the few.

M. HARMAN.

Philosophic Anarchism and Scientific Socialism.

A subscriber and old-time friend of Lucifer writes us as follows:

EDITOR LUCIFER.—In No. 896 you demand definitions and exact quotations as the only basis of argument—then yourself immediately ignore the rules to which you appeal. Laws which now violate liberty, justice and equality you condemn as "state-socialistic." Will you please give your reason for doing so? What writer known to be a state socialist can you cite who favors the granting of privileges to individuals (which the laws you mention do)? If you investigate you will find them all opposed to these laws.

You say: "I see very little difference between the goal of Philosophic Anarchism and that of Scientific Socialism. They both mean liberty and justice for all and privileges for none."

"Scientific," means knowledge verified by experiment. All the Socialism, that is, collective ownership of wealth, now known to the world, which is in any degree successful, is that undertaken by the state or its subdivisions called counties, cities, etc. There is not a single case of "voluntary socialism" as you term it, that is a well-established success; yet this is the sort which you identify with "Scientific Socialism," and which you think will soonest lead to the Co-operative Commonwealth. Common-wealth as illustrated by our pavements, lights, water supply, mails, which need not invade any one, etc., seem to me the logical beginning of the new order. You ask that we put aside the laws of evolution as well as experience and take for our model such puny and futile attempts as Oneida, Ruskin, or "Home," which many have abandoned finding better opportunities even in the disorder of the old system. C. F. H.

If our friend will read again the article in No. 896, headed "Quote Fair, Socialists," he will see that I made no attempt to quote from any author calling himself "State-Socialistic." The only place in which this term was used in that article is when it was said, "Competition is denied and defeated by the State-Socialistic laws in regard to money, land, trade, (tariffs) and patents (monopoly of ideas)."

Is it not plain as "the nose on a man's face" that reference is made by these words to our PRESENT laws in regard to money, etc? In the sense in which I used the term, every member of the Republican party, also most Democrats, Populists, etc., are State-Socialists. Our present postal service is often pointed out as proof of the advantages of state socialism. Our land laws, money laws, tariff laws, patent and transportation laws, are scarcely less state-socialistic in character than are the postal laws. Though not so apparent to the superficial observer, the invasions, the injustice, the robberies, committed under each and all of these laws are traceable to their state-socialistic features quite as logically and surely as the invasions, the injustice, the robberies committed under sanction of the postoffice department can now be traced to its state-socialistic features.

* * *

The criticism in regard to the term "scientific," is not without plausibility. What I had in mind would have been better expressed by the term "Ideal Socialism," or equitable or fraternal socialism, as against the inequitable, the partialistic, the paternal, or—as Beecher called it—the INFERNAL socialism we now have. Since we are hearing so much of "Christian Science," "Mental Science," "Psychic Science," "Occult Science," etc., etc., the word science itself has become discredited coin.

Brother C. F. H. says "Scientific means knowledge verified by experiment," evidently meaning that there may be knowledge that is NOT so verified. To my thinking there is no knowledge apart from experiment—that is, no knowl-

edge outside of, independent of, experience—either of our own senses or that of others.

But that which is satisfactory knowledge, science, to one mind is not such to another mind; what is success to one mind is failure to another. What is orderly arrangement to one is chaos to another.

* * *

For illustration: To the old Feudal Barons feudalism was orderly arrangement of the social relations. To their minds it was the best possible solution of the Social Question, using this phrase in its largest sense, as including the political and moralistic or ethical relations. To the slave-owner of the southern states of the Federal Union, chattel slavery for the African, with no rights that the white man is bound to respect, was the ideal relation, the only orderly relation of the two races. To our present-day captains of industry wage-slavery for the masses, with long hours of toil, a subsistence wage and "nothing to arbitrate," is the natural, the only "scientific" solution of the industrial problem.

* * *

Our critic thinks "the laws of evolution" have discredited the plan of voluntary co operation, by the failure "of such puny and futile attempts as Oneida, Ruskin and 'Home.'" No one claims any of these experiments as triumphant solutions of the socialistic problem; none of them, perhaps, have achieved complete success, but as prophecies of the future, as object lessons in protest against the monarchic, the feudalistic, the oligarchic and aristocratic tendencies of our present political, industrial and ethical systems, none of them have been failures; and the fact that more experiments in the line of co-operative individualism and voluntary collectivism are now being made than ever before, is one of the most hopeful signs of the times.

* * *

"Commonwealth as illustrated by our pavements, lights etc." If it be COMMONWEALTH to arrange it so that a few schemers can make enormous fortunes out of public service, while the men who do all the hard labor in building and operating the public utilities get a bare subsistence, as now, then I do not know the meaning of the phrase commonwealth. And as long as "franchises" and public appointments generally are made the meed of "loyalty to party," just so long the present enormous discrepancies between rewards of the "corporation boss" and "the franchise" holder, on the one hand, and of the men they employ to do the hard work on the other, will continue to exist.

To suppose that the abuses of power will grow less, and that the gulf that now separates the holder of privilege from him who has only his wage-earning capacity to sell will ever grow less so long as government-of-man-by-man—"the state"—exists, is to deny the lessons of experience, the lessons of all human history.

* * *

Yes, "State-Socialism"—with the authoritarian state LEFT OUT—may be a good thing, but so long as compulsory government exists the tendency of social evolution will be away from equity and justice and towards concentration of power and privilege in the hands of the few.

How to eliminate the authoritarian state and inaugurate voluntary socialism and co-operative individualism—in other words, how to put manhood, womanhood, above the soulless, conscienceless machine called the state, instead of the state above manhood and womanhood, as now, is perhaps the supreme problem for the consideration of our socialistic and anarchistic reformers for the incoming year and the incoming century.

M. HARMAN.

Our Carnival of Crime and Vice.

Whether the annual holiday season known as Christmas and New Year is productive of any good may well be questioned, but that it is the occasion of much crime and vicious indulgence is beyond doubt. The following item clipped from a city daily is suggestive:

"It was not exactly 'peace on earth, good will toward men' everywhere in the United States on Christmas day. In many places there seems to have been absolute ignorance of or studied indifference to the angelic message. The press reports contain statements of at least sixty murders, growing more or less directly out of the celebration of Christmas. It is likely almost as many more were committed in places remote from the telegraph and railroad as part of the celebration when Christmas cheer had developed into inebriation, altercation and assault."

How much the religious superstitions connected with Christ-mass have to do with the usual mid-winter carnival of crime and vice may be a matter of conjecture, but that their influence is evil far more than good, can scarcely be doubted by those who give serious thought to the subject. A religion that teaches salvation by GIFT and FAITH, instead of by honest, manly, self-reliant effort, naturally encourages SHIFTLESSNESS, slavish dependence, vicious self-indulgence, with the not unreasonable accompaniment of recklessness as to the personal and property rights of others.

M. HARMAN.

To Those Who Have Paid for My Book.

In August last the promise was made that the autobiography of M. Harman would probably be ready for delivery about New Year's Day. The new year is here and the book *not ready*.

Cause first: Poor health. Second, the assassination of McKinley—causing such a furore against radical journals that it was deemed best that Lucifer's editor should devote his time and energy to the paper, and let other literary work wait awhile longer.

Now that the storm seems to have spent its fury, the work on the book will be resumed, but *no promises* as to when it will be ready. All that can be said now is that the writer will do the *best he can*. Meantime the offer stands open to return money to subscribers, or to send other literature instead.

M. HARMAN.

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Henry Bool, Ithaca, N. Y.:—For the $2.25 enclosed please send me two copies of "What is Property?" and as many copies of Nos. 896 and 897 as you can. Walker's article in those numbers is excellent, and I want to hand out a few. I have placed three Anarchist volumes in the Cornell University Library, and if "What is Property?" is not there it will be as soon as I get them. Your work on Lucifer at this time is worthy all praise.

[Our stock of "What is Property?" is exhausted, we are sorry to say. If any of our readers have copies of this work for sale or exchange, we should be pleased to hear from them.]

L. H. Earle, Germantown, Pa.:—A book which ought, I should think, be in Lucifer's library is the "Psychology of Sex," by Havelock Ellis. The authorities of my library will not permit me to take it from their shelves, though they have it. There are many valuable works on the shelves of libraries which I find librarians unwilling to give out—to a woman, at least. I am thus hampered in my reading, my means not permitting me to buy all my books. Lucifer helps all it can, thank God!

[We have Vols. I. and II. of the "Psychology of Sex" in our collection of books. But they are difficult to obtain, and though not yet prosecuted in this country, it might be dangerous to sell them. Hence we do not advertise them for sale. L. H.]

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THE CHARACTER OF A HAPPY LIFE.

How happy is he born or taught,
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his highest skill.

Whose passions not his masters are;
Whose soul is still prepar'd for death;
Not ty'd unto the world with care
Of prince's ear, or vulgar breath;

Who hath his life from rumors freed;
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great:

Who envies none, whom chance doth raise,
Or vice; who never understood
How deepest wounds are given with praise
Nor rules of state, but rules of good.

This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all.

—*Sir Henry Wotton.* (*1567-1639.*)

In the Market Place.

BY LAURA EARLE.

There came One to the market-place. His look was un-commercial, his clothing fanciful, his hair wild and free. He was evidently a Freak.

He sought standing room between the stalls, but the vendors of cabbage and cheese crowded their things together, and tried to shove him out. They roughly questioned him: "What would you sell?" "Sell?" he answered mildly, "I sell nothing. I would give." This aroused their ire, and they would have done him hurt, but that it was the hour of the change of the patrol, and there was no uniformed authority to uphold them. Then the Freak went a little further off, and took his stand unobtrusively among the sellers of clothing and cheap woollen materials. These looked at him askance, and asked him his business. He said, "I would give the purple flower of love, if there be any who would have it." Thereat they jeered and asked him, "Do you not know that this is a market, where goods are bought and sold? If your flower is good for anything it must have a price. Show it to us that we may judge if it have any value, and what you can sell it for." But the Freak shook his head sadly, and said, "The flower of love is worn on the heart of him who receives it as a gift; it dies of exposure; and price it never had."

The people now jeered and hooted more loudly, and, with gestures of violence called him a cheat and a libertine. Then panoplied Justice arose in majesty; for Justice sits in every market. And Justice pronounced, in rolling periods, that the voice of the people was law; that as the servant of the sovereign people and administrator of their law, he must check the spread of this spirit of lawless license. Who would say where it would end, if promiscuous giving were encouraged? It might eventually even destroy our sacred system of trade and barter, and thus sap the foundations of our liberty. Therefore Justice gave the Freak to the people to be torn; and bade that the flower he cherished be confiscated, and transplanted into the rich soil of the National Conservatories, where it might be observed and labelled by subsidized science, and where for a fat fee, the vulgar herd could glimpse its beauty.

As Justice decreed so it was done; at home by far as the Freak was concerned. The people tore him limb from limb; but the purple flower was never found, though many an inn searched for it. And thus men still go to the market-place buy love; where they are sure that panoplied Justice will secu the enforcement of the terms of the bargain.

Is Our Constitution a Rhetorical Lie?

The following was written by Edw. W. Chamberlain for Lucifer about twelve years ago when Lucifer was undergoing persecution similar to that endured by "Discontent" at Home, Washington, at the present time. Mr. Chamberlain's words are as timely now as then. L. H.

What a scathing commentary upon the existing state of affairs in this country is the language of Gen. Trumbull: "The constitution has hardly any existence in this country, except as rhetoric. . . . By virtue of its sublime promise to 'establish justice,' we have seen injustice done for nearly a hundred years. It answers very well for Fourth of Julying purposes; but as a charter of Liberty it has very little force." What a terrible arraignment of our institutions! What a humiliating confession of the failure of Americanism! And the worst of all is that it is true. Let us see. The constitution provides that a person accused of violating the law shall "be informed of the nature and cause of the accusation" against him. Not merely shall he be informed that there is an accusation against him; but he must be informed of the nature of it, and the cause of it. The purpose of this is to compel definiteness and precision in making accusations, so that no unfair advantage shall be taken of an accused. And yet, in spite of this provision, we see a public officer, sworn to support the constitution, and bound by the solemn obligations of his office to protect the rights of citizens under it, who so far forgets his oath and his duty, and moreover is so recreant to all sense of right, honesty and fairness, that he has drawn indictments against the editors of Lucifer, each containing ninety counts, with the manifest intention of so presenting his accusation against them that they should not be informed of its nature or cause, with the manifest intention to so befog and muddle the case that he may work upon the superstitious fears of an ignorant jury, and thus succeed in throttling free speech. He has already found a grand jury so ignorant or careless of their rights as to approve his infamous work in ninety counts. Will he find a petit jury so ignorant and a judge so corrupt, that his scheme shall succeed, and the editors of Lucifer be imprisoned on this mock indictment?

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The theory of the law is that a pleading is (1) to give notice of the claims of the party making it, (2) to make an issue, (3) to make a record. The indictments of Lucifer's editors are drawn with ingenious but dishonest skill in such a way that they do not answer the purposes of indictments at all. They give no notice of what act it is that the prosecution complains of. The defendants cannot in the nature of things intelligently join issue thereupon; and they are useless as records of any judicial proceeding that may be had upon them. They say practically to the defendants: "I charge you with doing an obscene act." "What have we done that is obscene?" The prosecution answers, "Oh, it is so obscene that we can't tell you for fear of shocking the modesty of the court!" The effect of this is to make the prosecutor the final judge of the question whether the matter is really so obscene that it would shock the court and pollute its records or not, and thus the accused comes into court bound hand and foot by the prejudice the prosecutor's decision has created.

It is lamentable that there are many judges of so little moral character that they stand ready to be shocked at a little public obscenity. These are just the judges upon whom no amount of private corruption can produce shock enough to prevent their participation in it. Their mock modesty reminds us of the case of the drowning swimmer, reported in the Massachusetts papers two or three years ago, who might have been rescued by a pleasure party near by in a rowboat, but the ladies of the party were shocked at the idea of seeing a naked man that they insisted on leaving the poor wretch to his fate. What a sacrifice these vile women made in their eagerness to appear virtuous. The courts in obscenity cases are making just that sacrifice to maintain a sham appearance of purity. What kind of a court is it that is so shocked that it can't hear the truth of an accusation or defense? The duty of courts is to administer justice, and for the purpose of doing so they ought not to consider their records as defiled by the introduction upon them of any matter which is necessary in order to enable the court to do justice. A defendant has a right to say that he shall have fair notice in order that he may not be prejudiced in defending himself. The idea that an accused is not to know what he is accused of because the records of the court should not be defiled by indecency is fanciful and imaginary. The records of a court of justice are not read with a view to entertainment or amusement and if there is any reason for indefiniteness in cases of obscenity why does it not apply to other offenses? A libel upon a private person is worse in its consequences than an obscene libel, yet who ever heard it claimed that a libel upon a private person need not be set forth in haec verba? Are courts shocked by the revolting stories of murders, rapes, and such crimes, to which they must of necessity listen? Are the records considered polluted by the recital of the details of the offenses?

There is no single case within the whole range of the law in which a court may not know what it is doing except the case of alleged obscenity. Then a great bugbear is conjured up, and all hands, under the pressure of an unaccountable superstition, gallop the prisoner off to jail without anyone having a very clear idea of what it is all about. It is much to the discredit of our American judiciary that this disregard of a constitutional right has been allowed to be woven into precedent to the extent that it has. The English courts take the more honest view. In the case of Bradlaugh vs. Reg. Judge Brambell says:

"I cannot follow the reasoning as to the advisability of the records of the court being kept pure. It seems to me that it is a reason which does not bear an examination, at all events it is not the law of England."

It is moreover shown in that case to be the law that "where the crime alleged in the indictment consists of words written or spoken the words are the facts which constitute the crime and for that reason must be set out."

In an indictment for murder it is not enough to say that the defendant committed murder, what he did must be so stated, so that if the acts so charged are proved to have been done it would be shown that he committed murder. So in the case of burglary it is not enough to allege that the accused committed burglary. The circumstances must be set forth showing how the crime was committed, and those facts must be sustained which constitute the crime. Why then in an indictment for any other offense should such a mock delicacy prevail as to prevent telling what is the offense? The ruling of the court in Bradlaugh's case should control in this country, for common sense is the same on both sides of the Atlantic. If that rule is the law of England there are a hundred times more reasons why it should be the law of the United States, and the chief of these reasons, beyond which it is not necessary to go, is that our constitution so declares it.

No decent person will ever be shocked at a statement of any fact in nature. It is always your impure rascal who is obtrusive in his modesty. It is always the harlot who sees men drawn because they are naked. It is always the corrupt judge who is so careful of the records of his court that he disregards constitutional rights. It is well that there are pure and noble men who, bearing all the opprobrium that blackguards could devise, have torn the mask from Comstockian hypocrisy. All honor to them, for their purity is so eminent that it need not be bolstered up by any hypocritical pretense. All honor to Charles Bradlaugh in England, and all honor to D. M. Bennett, Ezra H. Heywood, Dr. E. B. Foote and others who have valiantly battled and suffered martyrdom in America in their effort to make our constitution something more than a rhetorical lie.

"Responsible and Irresponsible Parenthood."

Many of Lucifer's readers know that the Manhattan Liberal Club of New York City is an organization for the attainment and diffusion of information on scientific, social, political, and religious subjects. It is, as far as I know, the only club in Greater New York which is not afraid of a plain discussion of the sex question. In fact, it is not afraid of any discussion and offers a free platform to all, so long as it can do so without endangering its existence. In this respect it is a unique organization. The Brooklyn Philosophical Association, which is perhaps the most prosperous Liberal organization in the United States, is doing good work, but its usefulness is hampered by "respectability."

Mr. Walker's masterly address on "Vice: Its Friends and Foes," which Mr. Hugh O. Pentecost has declared to be the best treatise he ever read on the subject, was originally delivered at the Liberal Club. Other lectures given at the club on the sex question during the last three years were by Lillian Harman, Mrs. Neymann, Miles M. Dawson, and Emma Goldman. The latest lecture on the same subject was delivered by Mrs. Almon Hensley on January 3. Mrs. Hensley is president of the Society for the Study of Life, and is a woman of broad views. I think that a report of her lecture will be of interest to the readers of Lucifer. The following is the substance of her address:

It is difficult to reconcile the general diffusion of knowledge with the criminal negligence in regard to parenthood. In raising cattle we consider the breed and time necessary to produce good stock, but in human relations we leave things to blind chance. Are we governed by laws different from those which control other animals? Some people say that nature is able to take care of herself. Yes, she can if we let her do so; but, owing to our ignorance, nature is outraged, and our offspring pay the penalty. All our fine flowers and fruit come through judicious selection and breeding; why can we not improve human beings in the same way?

We have separate standards of morality for man and woman. Instead of being proud of maternity, women are ashamed of it. As a result of our ignorance a third of our children die before they reach the age of three years; crime is on the increase, and our "reformers," instead of going to the root of the matter, are busy lopping off branches.

There is some radical wrong in our marriage system. If monogamy is the highest form of marriage, are the violators of the law criminals? Is divorce a friend or foe? Is it inimical to the offspring? It is true that the separation of parents is a loss to children, but what happiness can children expect to find in a home where the husband and wife hate each other? Will such children mature into good citizens? Some advocate separation with no right to remarry. This is hardly worth considering. Shall a person be punished for an error of judgment?

No woman has a right to bring into the world children unless they be children of love. It is not easy to define love, as certain transcendental and psychological elements enter into it. Roughly stated, it is a combination of desire, passion, and unselfishness. Love should be the starting point, the heritage of every child.

Every normal woman wants to have children by the man she loves; but woman will be sexually subservient so long as she is financially dependent. Make her economically independent, and she will not become a mother against her will.

Man pays careful attention to his profession; he studies every detail of it, but he makes no preparation for fatherhood. The question of initial heredity rests largely with the man. Let man see to it that when the child is conceived his mind dwells on beauty and purity. There should be a single standard of morality. Let no man seek pleasure in the arms of a prostitute if he demand the woman he love to be pure. There is a curious lack of responsibility in the male character. Man is willing to pollute his body for the sake of momentary pleasure, and he does not stop to think that the sins of "youthful indiscretion" are visited upon his children.

Children are kept by parents in ignorance, but do they remain so? They receive their knowledge from unclean sources. Put beautiful ideas of sex life into your child before it gets soiled. Give instructions when it asks a question. Suggestion is an important factor in the training of a child.

Ungovernable sex appetite is a disease, which will disappear in the era of knowledge. Let the well-meaning persons who shudder at the thought of divorce turn their attention to more serious dangers. The sexually inert, the worn-out, and hopeless have never given to the world one great thought or invention. The creative force should be used to advantage.

The stupidity of the present system of education for girls consists not in what is taught, but in what is left untaught. Our colleges are doing good work, but they do not take into account the responsibility of sex life. When a girl leaves college, she is an irresponsible, indifferent, ignorant being as far as motherhood is concerned. It is considered indelicate for girls to know something about motherhood; but what would we think of a soldier who would go to war without the slightest preparation? People talk of maternal instinct, but can maternal instinct distinguish between different foods for children? Women enter a relation upon which depend the life and death of the human race, and the majority of them are in the position of the woman who said that she knew all about children, for she had *buried seven of them*. The propagation of the human race should not be left to chance. There should be schools for parenthood. Free discussion should be encouraged. The primary step should be to avoid reproducing in our children our own blunders.

Some caution us against over-production, but, as a matter of fact, women suffer more from abortion, from attempts to destroy life in embryo, than from child-bearing. We need wisdom, discretion, and self-control. If we want our children to be great, we must be great ourselves. We must be true in action if we want to rise above mediocrity.

Mr. Wilson, who followed Mrs Hensley, stated that in order to have good children we must have happy mothers. It is important that women should feel happy during the period of pregnancy. In the time of the French Revolution many idiots were born in France on account of the fear of the mothers. An abused woman cannot be the mother of a superior child. Among the ancient Jews the first born was the favorite child, because it generally was a child of love. Mr. Wilson did not attach much importance to "selection." In the Oneida community, he said, the president used to select the parents, and the result was as poor a set of children as could be. Men who attend to propagating of cattle must consult the taste of the animals. The same is true of man.

Mr. Walker spoke of the obstacles put by society in the way of those who wish to diffuse sex knowledge. The whole forces of society and the powers that be stand squarely against the dissemination of such knowledge. It is impossible to reach the desired results when those who are engaged in giving information stand in the shadow of the prison.

Mrs. Scudamore made a plea for free motherhood. We sometimes see women who lack good care while pregnant and who, in spite of that, produce superior children. We censure the mothers of illegitimate children, we recognize that they are not responsible mothers, and so far we are right. But if the child is born of love and the woman realizes the responsibility of motherhood, we have no right to censure.

Mr. Rinn discussed the distinction between physical love and psychic love. Most men are on a physical plane. Some are governed by psychic impulses. The only attitude in which love should be approached is the psychic. Sex intercourse is only an incident. Love is based on moral qualifications outside of sex. There can be no single standard of morals, as that is contrary to nature. Men and women are different in their instincts: the male seeks, the female evades. As to heredity, we know that children inherit the physical characteristics of their parents, but it is not yet proven that mental qualities come by inheritance. There are numerous cases where criminals bring good children.

Mrs. Hensley took exception to some of Mr. Rinn's statements and said that the distinction between the masculine and feminine nature was not very great. The fact is, the man pursues and woman yields. Woman has an impelling desire to give. The normal woman is as strong sexually as the normal man is.

Mr. David Rousseau, who was the last speaker, called attention to the fact that some uncivilized races produce better children than highly civilized people do. He was in favor of freedom and the economic independence of women, which, he claimed, will be realized under Socialism.

And so, as the readers of Lucifer can see, the world moves, and the Manhattan Liberal Club contributes its share in helping its progress.

CYRUS W. COOLIDGE.

About the Slanderer.

You will often hear one woman say of another:

"That is a dangerous woman—she has a vicious tongue and talks scandal."

That other woman is dangerous, but she is dangerous only to herself.

A great many women, as well as a great many men, devote their energies and perverted ability to gossiping about others and seeking to ruin their characters.

The dealers in slander—and we wish to tell them so emphatically—succeed rarely in destroying anybody else's character. They succeed always in destroying their own.

If a woman talks lightly of another you may be sure that the fault which she ascribes to that other woman no longer shocks her.

The woman who says that another is immoral, or untruthful, or vain, or deceitful, has within herself, well developed, the possibility of all the vices that she ascribes to that other woman.

For your own sake beware of the woman who speaks ill of another.

So says the editor of the Hearst newspapers. Though exaggerated the statements are mainly true. Slander often does hurt the victim, but it does far greater injury to the one who uses it as a weapon against her (or his) enemy, for it is a great mistake to assume that the slanderer is confined to the feminine sex.

Vivisection and the Drug Delusion. Compiled by J. Winfield Scott. With a prefatory letter by Philip G. Peabody. Price 10 cents. For sale at this office.

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M. HARMAN, EDITOR AND PUBLISHER.

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"A Century of Dishonor."

Our national Society for Minding Other People's Business, commonly called the Congress of the United States, has appointed a committee to report a bill to be enacted into law, or laws, for the "suppression of Anarchy." One of the measures advocated by Archists of all kinds—including ministers of the gospel of him who was executed for seditious utterances some nineteen hundred years ago, also including a number of editors who themselves are Anarchists in religious matters—is that of banishing all Anarchists to a "reservation" and compelling them to stay there as long as they live.

To say nothing of the horrible injustice of driving people away from the land of their birth for no crime except that of holding opinions that are not now popular with the leaders of church and state, it might not be amiss to investigate the history of the government that is expected to set apart an island, or other unoccupied tract of land, for the said Anarchists, and see how much prospect there is that these exiles would be permitted to enjoy the fruit of their labors if they should succeed in making their wilderness bud and blossom as the rose.

* * *

I have lately been reading a book that gives a summary of the dealings of the United States government, for the last hundred years, with the various tribes or nations of people called Indians—people who, as described by Thomas Jefferson, had no government of authority or of force, but whose political status was said, by that distinguished author, to be "without government."

This book, written by a woman, is called "A Century of Dishonor." It is published by Harpers & Brothers, of New York. Its Preface is by Bishop Whipple of Minnesota, with an Introduction by Julius H. Seelye, President of Amherst college.

Bishop Whipple correctly sums the matter up when he says "The Indian Bureau represents a system which is a blunder and a crime," and President Seelye is equally emphatic in fixing the blame when he avers that "The great difficulty with the Indian problem is not with the Indian but with the Government and people of the United States."

In like manner some future historian, when reviewing the Anarchist troubles will be compelled to say: "The great difficulty with the Anarchist problem is not with the Anarchists, but with the Government and people of the United States."

* * *

Lack of space will prevent an extended review or even synopsis of the book, "A Century of Dishonor." Instead of trying to review it I purpose to give some extracts from the author's sketch of the treatment to which one only of the more noted of the Indian tribes has been subjected by the Government and people of the United States.

The ancestral home of the Cherokees was in what might truly be called the Switzerland of America—the Appalachian chain of mountains, running parallel with the Atlantic coast. The southern end of this chain lies within the borders of the political divisions now called Georgia, South Carolina, North Carolina and Tennessee. Here, in a climate noted for its healthfulness, amid scenery of surpassing beauty and loveliness, the Cherokees had lived for many generations, and, naturally enough were strongly attached to their ancestral home. Unlike most Indian tribes they were an agricultural people, had built for themselves comfortable and even beautiful houses to live in, with barns for their live stock, and other conveniences of civilized life. They had established schools for their children and even published a paper, called the "Phœnix."

By successive treaties with the United States they had given up most of their lands, making it all the more necessary that they depend on agriculture instead of the chase for livelihood. By the last of these treaties, that of 1817, the promise was made "that the United States will give to every head of an Indian family residing on the east side of the Mississippi, who may wish to become a citizen, 'a reservation of six hundred and forty acres of land, in which they will have a life estate, with a reversion in fee simple to their children.'"

Continuing the author says: "What imagination could have foreseen that in less than twenty years the chiefs of the Cherokee nation would be found piteously pleading to be allowed to remain undisturbed on these very lands? . . . . There will come a time in the remote future, when to the student of American history, it will seem well nigh incredible."

It was simply the old, old story—old yet ever new; the story of the white man's conscienceless greed and of the Government's helplessness, or—more correctly speaking—the Government's PERFIDIOUSNESS when called upon to redeem its pledges, its promise to see that justice is done to the weak and defenseless.

* * *

In 1791 Thomas Jefferson, then Secretary of State, writing to General Knox, thus defined the position of the United States in the matter of the Indian lands:

> "Government should firmly maintain this ground that the Indians have a right to the occupation of their lands, independent of the States within whose chartered lines they happen to be; that until they cede them by treaty no act of a State can give a right to such lands. . . . . The Government is determined to exert all its energy for the patronage and protection of the rights of the Indians."

The year before, 1790, General Washington had said to the Six Nations:

> "In future you cannot be defrauded of your lands. No State or person can purchase your lands unless at some public treaty held under the authority of the United States. The General Government will never consent to your being defrauded; but will protect you in all your just rights. . . . . You possess the right to sell, and the right of refusing to sell your lands. . . . . The United States will be true and faithful to their engagements."

Proceeding with this shameful story—the story of national perfidy and invasion of those who were too weak or too peacefully inclined to resist, our author says:

> "What could Cherokee men and women have thought when only thirty years later they found this United States Government upholding the State of Georgia in her monstrous pretensions of right to the whole of their country, and in her infamous cruelties of oppression towards them? when they found the United States Government sending its agents to seduce and bribe their chiefs to bargain away their country; even stooping to leave on the public records of official instructions to a commissioner such phrases as these: Appeal to the chiefs and influential men—not together, but apart, at their own houses; 'make offers to them of extensive reservations in fee simple, and other rewards, to obtain their acquiescence;' 'the more careful you are to secure [conceal] from even the chiefs the official character you bear, the better;' 'enlarge on the advantage of their condition in the West: There the government would protect them.'" "This the Secretary of War called 'moving on them in the line of their prejudices.'"

* * *

It is the common observation of students of human nature that what is called patriotism, or love of home and native land, is developed to a far greater degree in the inhabitants of mountainous countries than in the dwellers upon more level lands. This fact was most pathetically illustrated in the case of the Cherokees, as stated by the author of "A Century of Dishonor:"

> "Never did mountaineers cling more desperately to their homes than did the Cherokees. The State of Georgia put the whole nation in duress, but still they chose to stay. Year by year high handed oppressions increased and multiplied; military law reigned everywhere; Cherokee lands were surveyed, and put up to be drawn by lottery; missionaries were arrested and sent to prison for preaching to the Cherokees; Cherokees were sentenced to death by Georgia juries, and hung by Georgia executioners. Appeal after appeal to the President and to Congress for protection produced only reiterated confessions of the Government's inability to protect them—reiterated proposals to them to accept a price for their country and move away. Nevertheless they clung to it. A few hundreds went, but the body of the nation protested and entreated. There is nothing in history more touching than the cries of this people to the Government of the United States to fulfill its promises to them. And their cause was not without eloquent advocates. When the bill for their removal was before Congress, Frelinghuysen, Sprague, Robbins, Starr, Ellsworth, Evans, Huntington, Johns, Bates, Crockett, Everett, Test—all spoke warmly against it; and to the credit of Congress be it said, the bill passed the Senate by only one majority."

Jermiah Evarts, in the "National Intelligencer," says our historian, "gave a masterly analysis and summing up the case, recapitulated the sixteen treaties which the Government had made with the Cherokees, all guaranteeing to them their lands, and declared that the Government had 'arrived at the bank of the Rubicon' where it must decide if it would or would not save the country from the charge of bad faith."

The Rubicon was passed, and the brand of bad faith indelibly fixed upon the escutcheon of the United States of America.

* * *

In "The Phœnix," the Cherokees' own paper, the suffering and despair of the nation were voiced in editorials of which this paragraph is a sample:

> "If the United States shall withdraw their solemn pledges of protection, utterly disregard their plighted faith, deprive us of the right of self-government, and wrest from us our land, then in the deep anguish of our misfortunes, we may justly say there is no place of security for us, no confidence left that the United States will be more just and faithful toward us in the barren prairies of the West than when we occupied the soil inherited from the Great Author of our existence."

* * *

The Cherokees carried their case to the Supreme Court of the United States, only to meet the fate of nearly all who have applied to that aristocratic and irresponsible tribunal in search of justice against outrageous wrong. Three out of five of the supreme judges decided that "an Indian tribe could not be considered a foreign nation, and therefore could not bring suit."

This is tantamount to saying that the Indian has no standing, no recourse for justice, in an American court, for—as stated by Bishop Whipple—"the executive, the legislative and the judicial departments of the Government recognize that he has a possessory right in the soil, but his title is merged in the tribe—the MAN has no standing before the law."

* * *

Then came the eviction, the removal by Gen. Scott and two thousand United States soldiers, of the remnant of the Cherokees—part having already accepted what to them seemed the inevitable and had gone to the reservation assigned to them in what is now called the Indian Territory, west of the Mississippi; a land that to them was simply a "barren waste," so unlike their native mountains and wooded hills, with their springs and brooks of clear and cold water, with their comfortable homes and fields and orchards—that to the minds of the poor Indians it was going into the desert to perish of hunger, thirst and wild beasts.

The "Manifold Cyclopedia" says of this national shame:

> "Georgia outlawed them, the supreme court denied their appeal and the United States government, after confessing its inability to fulfill obligations of its own assuming, made a treaty in 1835 with a small minority of the tribe for the removal of the whole, then some 27,000. John Ross and his followers objected, but yielded under the persuasion of General Scott and 2,000 soldiers sent to effect the transfer."

* * *

To follow the fortunes of the Cherokees in their banishment from their beautiful ancestral homes in the "garden spot" of the renowned Appalachians to the drouth-stricken plains of the far west, would take too much of our limited space. The author of "A Century of Dishonor"—Helen Hunt Jackson whose name is known, loved and honored by many thousands of readers and personal friends—has passed beyond the scenes of mortal strife and of national wrongs. The appendix to her book brings the history of the Indians down to the summer of 1880, and includes the correspondence of Mrs. Jackson with Carl Schurz, then Secretary of the Interior, in regard to the methods and policy of the Interior Department. A correspondence that should be read by every American.

M. HARMAN.

The Madness of Archism.

The "stamping out" methods proposed by Archists remind us forcibly of the old Latin saying, "Whom the gods destroy they first make mad."

Edward J. Prindle, in the Springfield (Mass.) "Republican," of recent date, shows the folly, if not the insanity, of men such as Hoar of Massachusetts. His article, in part, reads as follows:

> "One clause of Senator Hoar's bill provides for the infliction of the death penalty for an unsuccessful attempt to kill the president, but this clause is not particularly complimentary to the senator's astuteness, for it must at once appear to any one who stops for a moment to consider the matter that the inevitable and only effect of this particular clause, if enacted into law, will be to make the assassin make doubly sure that his work is thoroughly done; for no one, even an Anarchist—would wish to throw away his life in a vain attempt to accomplish a given result. Therefore I apprehend that the only result that this particular clause of the bill will accomplish will be the one I have specified.
>
> "Superficial thinkers and practically the great majority of people—who do not think at all—are prone to look at Anarchy as a sort of political disease, but the really deep student of such questions knows better. He knows full well that Anarchy is

but the outward expression or symptom of a deeper-lying cause, and that for the latter he must go deeper into the matter than demagogs would have us believe. We of America are rapidly growing into a condition which has so long prevailed in the old world, and I for one can see nothing strange in the fact that such outbursts of violence are beginning to show themselves here; for all must admit the general truth that like effects are pretty certain to follow like causes.

"*Anarchy is but the outward expression of the discontent and resentment that is permeating the masses of the people, the logical and inevitable consequence of the injustices and iniquities with which our social and industrial system is saturated.* Force can never suppress Anarchy. The history of other countries proves this. In Russia, where Anarchy has been dealt with more savagely than in any other country in the world, perhaps, it is more widespread today than it ever was before, so far as the number of its adherents is concerned.

"If the governing classes of this and all other nations really desire to suppress Anarchy, they have only to remove the conditions which breed it, and the thing is done. But since it is only on the existence and activity of these very conditions that their continued tenure of rule is possible, we may look in vain for a voluntary relinquishment of them. What then? Like Henry George, 'I only fear that the dam will hold till the flood arises to fury.'

"In conclusion, lest I be misunderstood, I wish to say that I am neither an Anarchist nor a sympathizer thereof, but I have written these few words from the standpoint of a student of these and kindred questions."

It is plainly not necessary that a man be an Anarchist to see that the ruling classes are now—as always—"between the devil and the deep sea."

If, as Mr. Prindle says, the governing classes really desire to suppress Anarchy—by which of course he means revolutionary violence—"they have only to remove the conditions that breed it, and the thing is done." But these governing classes, as shown by Mr. Prindle, know full well that their own position as rulers depends upon the continuance of the evils—the poverty, the inequalities, the vices and crimes, of our present society. If there were no poverty, no injustice, no vice and crime there would be no need of rulers.

From this showing it is clearly seen that the continuance of present societary evils are necessary to the existence of rulership over man by man, and yet no ruler is safe from assassination while the evils exist.

The position then of the Archist is something like this:

"You can and you can't;
You will and you won't;
You'll be damned if you do;
You'll be damned if you don't."

M. HARMAN.

American Press-Writers' Association.

The New Year finds the Association growing in membership and importance as never before; only yesterday an application for membership came from Honolulu, from a member of the Territorial Legislature. The event however of most interest was a meeting, or conference of the Boston members, the first I believe of its kind in the history of the Association. Bro. J. T. Small came up from Provincetown, and was chosen chairman while the writer acted as secretary. This was my first opportunity to see and converse with a real live Anarchist, and as I sat beside this sterling specimen of good old New England manhood, Senator Hoar's Island colony came to mind, and I thought if a few thousand such men and women as Bro. Small's personality typifies, could be transported to such an Island we would soon have a new race or branch of the human family.

On motion of Bro. Hutcheson it was voted to appoint a committee of three to investigate the recent hold-up of "Discontent" at the Tacoma post office, and draft suitable resolutions to express our views on the matter. The new "Truth and Common Sense Club" and its promoters were also considered by the conference and a volunteer committee named for further work in that connection. Dr. Pfeiffer kindly donated the use of "Our Home Rights" headquarters as a place of meeting for the local members at any time. Some twenty-five Press Writers will edit departments on their special lines in the enlarged January number of "Our Home Rights" and a half tone cut of each writer will embellish the heading of their department which will make O. H. R. the Press-Writers' Magazine.

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202 b. Beeson, James, Hytop, Ala.
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VARIOUS VOICES.

Ed. Secrest, Randolph, Kansas:—I notice by my tab that my subscription has expired. Find within $1 for Lucifer's renewal, with my hearty compliments of the season to the editor and family. Lucifer has done its duty bravely this last year. Its fearless utterances during the hot and sulphurous period following the murder of President McKinley, has endeared it to all truth loving, truth seeking souls.

F. S. Harman, Lawton, O. T.:—My object in writing this is to inform Lucifer's friends that claims here in the Kiowa, Comanche and Apache country are selling cheap, some of them at least. The prices are from $100 to $2,500 per quarter section; good claims can be bought for about $500. We think that during the next sixty days will be the time to buy cheap.

I will gladly answer any inquiries that Lucifer's friends wish to make regarding this country.

A. W. Yeater, 510 Oxford Bldg., Chicago:—Enclosed find $1 for subscription to Lucifer for one year. I like to encourage all outspoken periodicals when I can, even though I do not agree with all those who write for same.

I have a good many letters in the Chicago dailies, some of them touching on the "sex problem," though most of my articles on that subject are too "radical" for publication in daily papers, and even those that are published are made to appear very "tame" before they get away from the editor's blue pencil.

The "mock modesty" of the sanctimonious hypocrites must be attacked from all quarters, and the subject of sex relations treated scientifically. If we are genuine "truth seekers" we will never take offense when people oppose our theories, but only show by facts and logic that our theories are right or admit our errors. Too many people accept certain statements as absolutely true, reason from them as premises, build philosophies with said premises as foundations, form organizations, write books or publish papers, and become dependent for their livings on maintaining the truth of their assertions. They then cease to seek truth, and merely seek arguments that will enable them to uphold their claims—and become hide-bound orthodox people, instead of liberals.

To the mind that is always open, looking for new facts and making the philosophy conform to same, new theories are always interesting as material to be torn to pieces and studied scientifically, but to the person who is trying to uphold preconceived opinions to which he is committed, every new theory is looked upon as an enemy to be destroyed, the more truthful it is the more dangerous it is considered to be, hence I am glad to see you are still liberal and keep your columns open to all sides. May you never become "orthodox" on a single proposition.

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More than most of us do.
But say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led.
Never mind how he died.

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"Hot work? Well, I've seen a little of it today myself," shrilled a voice by the side of the Gun, as a Mauser swelled to emulate his larger companion.

"Well, little brother," sniffed the Machine Gun, in contempt, "what have you done in the cause of civilization and humanity."

"O, not so much as yourself, great Destroyer, but quite a bit in my small way. Our captain went out to find an insurgent camp. We found them all right," and the Mauser leered. "One volley, and a charge sent them flying to the bush, the cowards! True, they had only bolos, and our command was armed with brothers of mine—and we send a ball through a man a mile away. Small good did it do them, the rebels! We surrounded the jungle, and some of us beat the tangle, driving the savages out in the open. Then there was fun. We popped them over as fast as they ran out. And the captain honored *me* by employing my services himself. The captain is a good hunter, but he said it was the finest sport he ever had. Like knocking over jackrabbits. Still it didn't seem just right to me to kill them just because they wanted independence. 'A thing very precious to Americans,' I heard the general say in a speech."

"You don't understand," growled the Machine Gun. "The Anglo-Saxons are the chosen people, and the other races were made to be exploited by them. Any who do not submit to be governed and taxed by the elect are desperate savages, and those who resist having the blessings of a Christian civilization thrust upon them are vicious barbarians, and must be exterminated!"

"It may be so! It may be so," piped the Mauser. "But tell me of your work in extending freedom."

"Well, my throat is pretty sore. Don't feel much like talking. My deeds speak for me. However, you seem to be a good little fellow, so I'll tell you a bit. About three hundred men left Cavite yesterday morning for the purpose of pacifying the country. I was taken out and burnished and oiled until I worked like a watch. O, I'm a great pacifier! Ha! Ha! The rebels I meet are always peaceful afterward. Then the colonel gave the order, and away we went. A score of men with ropes pulled me over mountains that are impassable for a horse. How the men cursed and growled as they toiled and sweated in dragging me along! But I repaid them well. Well, this morning, as we neared a village, a bullet hurtled out of the jungle, and down went a soldier who was walking by my side, with a hole drilled through his lungs. There, you may see a splash of his blood near my muzzle! Then the colonel swore an oath that he would teach the wretches a lesson, and he threw a cordon about the village. Then he ordered me brought up and placed so as to rake the clustered dwellings. I began to be impatient. How slow the gunner was! At last all was ready. How I leap to my work! The mad joy of destruction thrills me with wild exultation. I send out the balls in a perfect hurricane. Through the frail huts they crash, destroying all in them. Household goods, and living men, and women, too, I pierce, and they lie in a mass of wreckage together. From one hovel to another I am trained, leaving ruin in my track. The first house I swept was a little more substantial than the rest, and in it a woman crouched with an infant cradled in her arms. Crashing, tearing, rending, I sent a fury of deadly missiles through the flimsy walls, and one rent a great gaping wound in her side. She gasped once, and fell over on the earthen floor. After a while the little brown baby crawled out from beneath the prostrate woman and dabbled its tiny hands in the crimson blood that was forming a pool by the side of the dead. Then, with cooing sounds, it strove to awaken the silent mother. Ah! she was so still! The gray terror stole over the little dawning soul. Why did not the loving arms gather it to her bosom? It was so alone, so forsaken, so helpless! Then the horror became articulate, and it wailed. I had swept the other homes from existence. Then the colonel ordered: 'Give that first hut another volley or two!' The gunner pointed me about. The wail of the child hurt me. O! if I could only make the men hear that cry! But the ears of the men were deafened by the concussion from the guns' reports. For a moment I hesitated. 'The gun is jammed!' cried the colonel with a black curse.

"Then I thought that I was only a thing of iron and steel, while men had hearts of flesh and blood; and besides *they* were doing the work of a great Christian nation, a work supported by a great majority of the Christians of that nation, or we

would not be killing in this country, little brother. Then I beat to my duty again. At the first volley I brought down a portion of the hut and sent a bullet across the little one's throat, and the weeping ceased. The 'niggers' had been taught a lesson!"

"Great work! Great work!" squeaked the Mauser, but I heard the chaplain say that America was the foremost nation in the world in carrying to the races dwelling in darkness the gospel of Christ. Do you think, Destroyer, that the deeds you and I do are according to Christ's gospel?"

"It is very evident that one of your small caliber cannot understand the duty of a Christian nation toward an inferior people," said the Machine Gun to the Mauser.—*Comrade, (N. Y.)*

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BY R. B. KERR.

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The only book to be compared with these in thoroughness are "The Subjection of Women," by John Stuart Mill; "Woman and Economics," by Charlotte Perkins Stetson; and "The Old and New Ideal," by Emil Ruedebusch. The two first are by Socialists, the last by an Anarchist.

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The most conspicuous Socialist in the world is August Bebel, and the most conspicuous Anarchist is Peter Kropotkin. Which is the more candid on the sex question? Is it the politician, the party leader, the man who heads the largest party in the German Empire? No, for he knows that on the sex question his party is solid at his back. But the uncompromising revolutionist Kropotkin who shuns the sex question as a cat shuns water.

Who were the three men that left the Legitimation League when it declared for sex freedom? Wordsworth Donisthorpe, J. C. Spence, J. Greevz Fisher; all Voluntaryists, differing from Proudhon only in name.

At one of the meetings of the Legitimation League which I attended eleven speakers defended sex freedom, and at least eight of them were active Socialists. One man spoke on the other side. He was Henry Seymour, the chief English exponent of Proudhon's banking system.

What gave the Legitimation League its boom? The heroic conduct of Edith Lanchester, the Socialist. Who got her out of the asylum? John Burns, the Socialist.

Why has Lucifer never mentioned these things?

* * *

The other statement which cannot be substantiated is this: "Speaking for myself alone, I see very little difference between the goal of Philosophic Anarchism and that of Scientific Socialism. They both mean Liberty and Justice for all and privileges for none."

Without admitting any part of the above statement, I shall simply deal with the assertion that Philosophic Anarchism means "privileges for none."

On page 132 of "Voluntary Socialism" F. D. Tandy says:—

"The most serious objection to the occupancy and use system is that it does not provide equality of opportunity. Land being of different value, those who occupy the most valuable will be able to obtain a greater reward for their labor than those who occupy poorer land. This criticism is very just indeed."

On page 244 of "Instead of a Book," Benjamin Tucker says: "*Liberty* has never stood with those who profess to show on strictly economic grounds that economic rent *must* disappear or even decrease as a result of the application of the Anarchistic principle." The rest of the paragraph is worth reading, but too long to quote.

Neither Tucker nor Tandy pretends that Philosophic Anarchism will give equality of opportunity, or "privileges for none." Their mistake is that they under-estimate the amount of inequality. They have not lived among metalliferous mines, and do not realize how immense are the differences in grade between the different mines necessary to the world's supply, and what vast fortunes would be made by the users and occupiers of some of them if the users and occupiers of others made no more than wages. They also underestimate the difference in economic value between a corner lot on Broadway and an inside lot in a country town. They fail to realize the danger of letting individuals make vast fortunes out of economic rent. They do not see that, if each man is only to get what protection he pays for, the rich will be able to buy a very dangerous amount of protection; and that, in a dispute between Dives and Lazarus about invasion or use and occupancy, the man who can buy most protection will have rather an advantage, while even a free jury may not be immaculate.

Why People Do Not Marry.

BY WILLIAM COX.

Miss Susan B. Anthony thinks one reason for the decrease in the marriage rate is the increased intelligence of the women. Indirectly she may be right.

The Rev. Charles L. Kloss, pastor of the Webster Grove church near St. Louis thinks the reason is that the women are not allowed to propose, and says, "There is no reason why they should not have and exercise the same right of proposing as men."

As a matter of justice, the women should have the same right to propose as men. But that would be no remedy, because the men would still have the right to refuse. Moreover, as Miss Anthony intimates, the women refuse about as often as the men.

My experience and observation is, that the reason more people do not marry is owing to the bad marriage laws.

Under the present arrangement, the day a woman marries a man, she becomes his slave. If she owns any property, the man becomes the owner of both the woman and her property. She cannot use her own as she pleases nor sell it without the consent of her husband. He may outrage and abuse the woman in various ways, and so long as she is his wife the law upholds him in it. As a rule, a woman likes a little liberty for herself, although she is not willing that anybody else shall have any. Give a woman a chance to marry and still be the owner of herself and her property and she will marry.

On the other hand, a woman may marry a man today and tomorrow she may sue him for a settlement and between her and the lawyers they can divest him of everything he has and turn him out doors, and the lawyers will get about two dollars to the woman's one.

The fact is, under the present marriage laws, people who give any thought to the matt erare afraid to marry.

Give a man a chance to marry without having to take the chances of being legally robbed and he will marry.

Paine's "Defense."

Those of our readers who are admirers of Thomas Paine—and who are not?—will be glad to see the "Defense" written by Paine which is quoted in the following letter from Philip G. Peabody to the "Springfield Republican." Paine was a Deist, and as such could now be accepted in the fellowship of the orthodox churches which in his day persecuted and despised him.

L. H.

TO THE EDITOR:—To the educated people of the present day, it seems strange to read of a "defense" of Thomas Paine. In heaven's name what did Paine ever do, or say, or write, that needs any "defense"? Anyone who thinks that a "defense" of this great man is needed, is ignorant.

Not many years ago, a letter of Paine's that was new to almost every one was discovered; it has seldom been printed, and will now doubtless interest all who take an interest in the early history of this country. It shows its writer's manliness, honor, hatred of hypocrisy, and general character. The writer of the following letter needs no "defense." It is those who have maligned him, those whose religious bigotry justifies them in lying about him, who need a "defense."

It was written by Mr. Paine to John Inskeep, Mayor of Philadelphia, and has been published but once, I believe, since the time it was written in 1806.

It is as follows:

"I saw in the Aurora of January 30 a piece addressed to you and signed Isaac Hall. It contains a statement of your malevolent conduct in refusing to let him have Vine street wharf after he had bid $50 more rent for it than another person had offered, and had been unanimously approved of by the commissioners appointed by law for that purpose. Among the reasons given by you for this refusal, one was that Mr. Hall was one of Paine's disciples. If those whom you may choose to call my disciples follow my example in doing good to mankind, they will pass the confines of this world with a happy mind, while the hope of the hypocrite shall perish and delusion sink into despair.

"I do not know who Mr. Inskeep is, for I do not remember the name of Inskeep at Philadelphia in the time that tried men's souls. He must be some mushroom of modern growth that has started upon the soil which the generous services of Thomas Paine contributed to bless with freedom; neither do I know what profession of religion he is of, nor do I care, for if he is a man malevolent and unjust, it signifies not to what class or sectary he may hypocritically belong.

"As I set too much value on my time to waste it on a man of so little consequence as yourself, I will close this short address with a declaration that puts hypocrisy and malevolence at defiance. Here it is:

"My motive and object in all my political works, beginning with 'Common Sense,' the first work I ever published, have been to rescue man from tyranny and false systems and false principles of government, and enable him to be free and establish government for himself; and I have borne my share of danger in Europe and in America in every attempt I have made for this purpose. And my motive and object in all my publications on religious subjects, beginning with the first part of the 'Age of Reason,' have been to bring man to a right reason that God has given him; to impress on him the great principles of divine morality, justice, mercy, and a benevolent disposition to all men, *and to all creatures;* and to excite in him a spirit of trust, confidence, and consolation in his Creator, unshackled by the fable and fiction of books, by whatever invented name they may be called.

"I am happy in the continual contemplation of what I have done, and I thank God that He gave me talents for the purpose and fortitude to do it. It will make the continual consolation of my departing hours whenever they may finally arrive.

THOMAS PAINE."

The above letter was written by Mr. Paine about three years before his death in Columbia street, New York City, not New Rochelle, as is commonly supposed.

It is a strange thing that men and women, otherwise truthful, are so often ready to slander a man who does not happen to have precisely the same religion as themselves.

PHILIP G. PEABODY, Boston.

The American Press-Writers' Association

Continues to grow in spite of all opposition. The most notable activity along Lucifer's line has been in the Philadelphia "Bulletin," where A. Johnson, A. Heymoolen, C. L. James, and several others have pleaded for reason and justice in dealing with the Anarchists. In Boston "Traveler" A. A. Orcutt had an article on "Government." J. T. Small presented the case of the "Home" colonists. Frank C. Evans, in the course of an editorial in the January number of "Vampyre" on the "Free Press and the United States of America," says of "Discontent:" "The postal authorities have bravely buncoed the publication by accepting the postage rates of transmission and then refusing to allow the paper to leave the postoffice. This high-handed procedure strikes us in the light of highway robbery tinged with despicable sneak-thievery, all in the name of the law." Dorchester, (Mass.) "Beacon," January 11, under the caption "Justice to the Anarchists," prints letters from Mrs. Frederique A. de Crane and Cassius V. Cook commending one from the writer that appeared in the "Beacon" Dec. 21. From Mr. Cook's letter the following excerpt is taken: "Can government justify injustice?" "Violation of even the law of civil liberty by itself is no argument with which to convince Anarchists. If the government becomes a persecutor of these political heretics, is it not the very proof that Anarchists need to show that government is aggression? A despotic government breeds Anarchists. Gall the people with restrictions, impose despotic measures, grind down the discontent, smother the expression of indignant criticism, and you are bound to make Anarchists of your philosophers and criminals of your ignoramuses."

On anti-vaccination "Our Home Rights" for December prints an able article from Dr. R. S. Clymer on the Camden, N. J. lock-jaw cases; Dr. Immanuel Pfeiffer gives several instances of the "Many Victims" of the recent vaccination crusade in Boston; J. T. Small edits an anti-vaccination department. J. M. Greene fills seven pages of the January number of the "Animals Defender" (Boston) with anti-vaccination news items. Brother Green is the moving spirit organizing a state society to effect the repeal of the compulsory law in Massachusetts. Dr. Clymer appeared in the Rockland (Mass.) "Independent" and the "Illinois State Register" (Springfield), Jan 8, with very good articles against compulsory vaccination. The editor of the "Register" commends his effort in a half column editorial.

NEW MEMBERS.

206 af. Rowell, J. Herbert, Austin, Ill. Donation $1.
207 d. Church, W. H., 17 Pleasant St., Cambridge, Mass.

HONORABLE MENTION.

198 f. Brocter, Caris, Rapid City, S. D. Donation $1.
A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

O! brave Apostle, thou hast truly said—
It is trivial thing indeed to be
Judged of man's judgment. Conscience must be free,
Nor blindly nor dogmatically led,
Either by living oracles or dead.
—*William Lloyd Garrison.*

There can be no defeat in Freedom's cause,
Save for the moment. Though its flag may fall,
Yet it will rise again, and sweep in light;
For all our hope is in its glowing folds.
—*Samuel P. Putnam.*

"And how are you off for police protection over here?" asked the New Yorker. "Oh, our policemen are pretty decent," replied the Philadelphian. "We don't need much protection from them."—*Ex.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Kingcraft, Priestcraft, Statecraft.

One of the most note-worthy movements of the times is the drift in the United States towards monarchy and aristocracy. The official appointment by the Washington government of three special ambassadors, with war-ships and suites and secretaries to attend the coronation of King Edward of England next June, is something quite unheard of in the history of this country.

In answer to criticisms upon this expensive and very un-American proceeding a city daily tells us that in so doing we as a republic do not abate one jot of our opposition to the principle of monarchy, or of our championship of the opposite principle, that the people should rule.

But it may very pertinently be asked, What would have been the fate of an administration or of a political party in this country, previous to our civil war, that would have sent such an ambassy to do honor to the coronation of any monarch, whether English, German, Russian or what not? Would that administration or that party have stood the ghost of a chance of re-election to power?

* * *

But since the triumph of nationalism, or centralization, over the principle of a federated republic in 1865, the drift towards monarchy in this country has been rapid. Our Presidents are simply elective monarchs, clothed with autocratic powers greater in many respects than are the powers exercised by many European monarchs; and the costly aristocracy with which the Washington government surrounds itself is fashioned, year by year, more and still more after the pattern set by the aristocracies of Europe.

Speaking of our American aristocracy the Chicago "Chronicle" has this to say:

> "Criticism continues to hum over the selections said to compose American aristocracy.
>
> "The criterion of wealth alone does not fit every case. Idleness appears, however, to be universally prevalent among them outside their fashionable fluttering. Morality, it is frankly conceded, is not required for admission to the coterie. A number of its most conspicuous members are celebrated chiefly for their lack of morality. Nor is intellect a qualification for recognition in the list.
>
> "It would appear, therefore, that the American aristocracy is reduced to the level of the posters once famous. Aubrey Beardsley's characteristic drawings, of which Philip Gilbert Hamerton said that the types presented indicated 'neither intellect nor morals, but were highly decorative.'"

The coming of Prince Henry, brother of the Emperor of Germany, the entertainment of himself and his large party at the expense of the American people, the taxpayers—all without asking their consent—to say nothing of the significance of the ceremonies of launching and christening an imperial yacht in American waters, something never known before—all these things show, as no mere words can show, whither our national government is drifting.

* * *

Added to these signs of the times comes another unheard of performance, namely, the honors paid to a high dignitary of the church of Rome in the White House at Washington—the kneeling to the representative of the Pope by the ambassadors of Catholic countries. While it may be said that our President is not directly responsible for such honors paid to a priest at the executive mansion, it would have been easy to say to these foreign sycophants that this is not the time or place for the giving or receiving of hierarchic homage.

* * *

But all these things are necessary, probably, in the evolution of Statecraft in the United States, which craft includes all the ARCHIES and all the CRACIES—monarchy, hierarchy, oligarchy, theocracy, plutocracy, aristocracy, democracy (more properly called LICK-SPITTLE-CRACY!) and the rest.

M. HARMAN.

The Literature of Sex Freedom.

Our constant and faithful helper, R. B. Kerr, whose home is Phœnix, B. C., has performed an important service to Lucifer's work by calling attention to prominent writers upon sex freedom—the department or field of reform that for more than two thousand years has been most neglected, most ignored, by reformers.

All of those whose names are mentioned by Friend Kerr, deserve honorable mention and their books careful perusal. Other names will doubtless occur to our readers as deserving honorable mention for their efforts in this line of work, writers and speakers who are not reckoned as either Socialists or Anarchists.

Replying briefly to our friend's first criticism, will say that when speaking of what I believe to be the "chief difference between Philosophic Anarchists and Socialists of all grades—with few exceptions" I had in mind the Anarchists and Socialists of my acquaintance, and the books and papers of American writers on Anarchism and Socialism. The Socialists of Chicago so far as I know, ignore, else antagonize, the subject of sex freedom—all except the co-workers and adherents of George D. Herron, and it was to these I had reference when saying, "with few exceptions."

We are in receipt at this office, of many Socialist journals—Social Democratic, Single Tax, Referendum, etc., not to mention those forms of State Socialism known as Bryan Democracy and Populism, and so far as I now recall not one of them "comes out into the open" in defense of sex freedom, as taught by Karl Heinzen, Benjamin Tucker, Emil Ruedebusch and others of the more distinctively Anarchist school. * * *

In giving the comparative circulation of books treating upon sex as an ethical problem, the work of August Bebel is named as first. Not being in possession of statistical data I accept this statement as true, but would remind our friend that the ground had been prepared for the reception of "Woman in the Past, Present and Future" by the man to whom a subordinate rank is given as sex-reformer—Karl Heinzen.

"For more than a quarter of a century previous to 1879," quoting Heinzen's biographer, Karl Schmemann, "'Der Pionier,' a weekly paper, was edited and published in Boston," by the author of "The Rights of Women and the Sexual Relations," which book had been first published in 1852—both the book and the weekly paper being in the German language. Speaking of this weekly paper Schmemann says, "'Der Pionier' had a world-wide reputation and circulation, wherever the German tongue reigned; in Europe and America it had its readers among the most advanced and cultured minds, and when the report of the fictitious convention [of the "Women in Frauenstadt"] first appeared therein [1869] in such a masterful style it created an unusual sensation both here and abroad."

Previous to this, in 1855, in the same paper had appeared a controversy between the editor, Heinzen,—under the alias of Luise Meyen—and the renowned German philosopher, Arnold Ruge, then an exile in England, "about the emancipation and rights of women." This controversy, like the report of the Woman's convention, "created not a little sensation in the German literary world; the wonderful logic, boldness and poetic beauty that characterize the utterances of the intrepid Luise were without comparison."

Elsewhere Schmemann says of this weekly paper—which seems well to have deserved its name, "The Pioneer"—"it is safe to say that at no time and among no nation there ever was published a paper that breathed a like independent, bold and humane spirit. Heinzen was among the first intrepid champions of the emancipation of woman, incessantly vindicating the rights of the fair sex to liberate the better half of mankind from the despotism of the "lord and master," and the drudgery of a degrading thraldom."

* * *

Here, then, we have the explanation of the wonderful circulation of Bebel's "Woman in the Past, Present etc." The ground had been ploughed and the seed sown by the intrepid pioneer, Heinzen, in his more than a quarter century of incessant labor in behalf of woman's emancipation, "at a time when it required more than ordinary courage to do so."

While wishing to detract nothing from the work of August Bebel I think that he himself would accord the greater honor to Heinzen—for making it possible for his own work to meet the appreciation that is now accorded thereto.

August Bebel is reckoned a German Socialist, but so far as I have read his book, "Woman" etc., he is a thorough going Anarchist, as witness this paragraph, on page 154:

> Human beings must be in a position to act as freely, where their strongest impulse is concerned, as in the case of any other natural instinct. *The gratification of the sexual impulse* [the strongest natural instinct or impulse] *is as strictly the personal affair of the individual as the gratification of every other natural instinct.* No one has to give an account of him or herself, and no third person has the slightest right of intervention. Intelligence, culture, and independence will direct and facilitate a right choice. Should incompatibility, disappointment and dislike ensue, morality demands the dissolution of a tie that has become unnatural and therefore immoral.

Italics are those of the book, and the same applies to the succeeding quoted paragraphs.

* * *

Friend Kerr asks to be set right if Heinzen is not a German Socialist. What he would now call himself if alive, I have no means of knowing—Heinzen died Nov. 2, 1880—but so far as I have been able to glean from his writings he was an Anarchist of the Jeffersonian type. On page 167 of C. H. Kerr's edition of "Woman and the Sexual Relations" occur these words: "'Democracy.' I supply this term with quotation marks to indicate that I borrow it. For at bottom it does not mean what in the radical sense it ought. Democracy (popular RULE) is by no means an expression for a rational or appropriate conception"—evidently meaning that he is opposed to rulership, whether by a popular majority or by an aristocracy or monarchy. Proceeding he says:

> Where there is authority there must also be servants. But a free people know neither the one nor the other. Over whom are the people to rule? Even their office-holders and agents they can only entrust and commission with their affairs. The term democracy came into use simply to denote an opposition to an authority *over* the people. The people are not to be ruled by others, from which it does not follow, however, that now the people themselves are to establish an authority, but that all authority must disappear. And with the conception of authority the conception of *government* will vanish.

If this is not Anarchism—no bosses, no rulers, but every one to be his own ruler—then I do not know how to interpret language. On the next page, however, he expresses himself thus:

> Anarchy in its bad sense is barbarism, and in its good sense an impossibility. State and Anarchy are contradictions, for a State is as little conceivable *without* as Anarchy *with* organization. But organization in the free State is nothing more than order and arrangement of business.

By these words it would seem that Heinzen considered Anarchy totally opposed to organization. In thus considering I think he makes a serious mistake. Anarchy—self-rule—is not inconsistent with voluntary co-operation, and this again is quite consistent with "order and arrangement of business." Heinzen's Free State is then simply Anarchism applied to the practical business of life.

* * *

But whatever may have been his shortcomings in other respects his Anarchism on the question of "Sexual Relations"—by far the most important of all—is pronounced and indisputable, as when he makes Julie Vom Berg, President of the Woman's Congress, to say, in answer to a critic:

> Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than Love. Love and free love are therefore synonymous. It ought not to be necessary to talk of free love, any more than of wet water, or hot fire. I might, however, conceive of love as not free in the sense that the feeling, the necessity, the passion that unites two beings, binds them completely, destroys their free will, turns them irresistibly away from everything else. But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice, by external force, than it will require external bonds to insure its permanence. A man and woman who do not love each other ought not to be united, or where they are united, they ought again to be separated; a man and woman who love each other ought not to be kept apart, and they need no external force to remain together.

* * *

As to Grant Allen—who is called "a leading English Socialist." In this case, as in that of Kropotkin, Proudhon, Donisthorpe, Henry Seymour and other names mentioned by our correspondent, I class them all by what they have said and done, rather than by what they may have called themselves, or been called by others. Grant Allen's "Woman Who Did" is a thoroughly Anarchistic work, if I know the meaning of words, as witness this statement of principle by Herminia Barton, the heroine of the book just named, page 43:

> I will not palter or parley with the unholy thing [marriage]. Even though you go to a registry office [a civil contract marriage] and get rid as far as you can of every relic of the sacerdotal and sacramental idea, yet the marriage itself is still an assertion of man's supremacy over woman. It ties her to him for life, it ignores her individuality, it compels her to promise what no human heart can be sure of performing; for you can

contract to do or not to do, easily enough, but to contract to feel or not to feel—what transparent absurdity! It is full of all evils, and I decline to consider it. If I love a man at all, I must love him on terms of perfect freedom. I can't bind myself down to live with him to my shame one day longer than I love him; or to love him at all if I find him unworthy of my purest love, or unable to retain it; or if I discover some other more fit to be loved by me.

As in the case of Bebel I am strongly inclined to the opinion that the writings of Heinzen are chiefly responsible for the book, "Woman Who Did," as also for most if not all the later works on woman's rights and wrongs. A part of the credit, however, as seed-sower, is probably due to the anonymous writer of "Elements of Social Science"—a work more Anarchistic than Socialistic, which book was first published soon after Heinzen began his reformatory publications.

* * *

Lucifer has not been silent—as intimated—in regard to the Lanchester case. Besides giving an account of it in the paper we have distributed some hundreds of copies of the book, by Oswald Dawson, entitled, "The Bar Sinister and Licit Love," which book is largely devoted to a history of that celebrated case, and the connection of the Legitimation League therewith.

* * *

LIBERTY, JUSTICE, EQUALITY, VERSUS PRIVILEGE.

Replying briefly to the second criticism of our British Columbian correspondent, I would say,

First—All that any one can mean by Liberty and Justice for all and Privileges for none, is a standard of human ethics APPROXIMATING to such ideal; not that such ideal is possible of realization now, or that it will be possible in the near future. If all legalized privileges, monopolies, discriminations, robberies, were abolished today there would still remain, and for centuries to come would remain, enough of inequality to cause strife, want, despair and misery beyond the power of tongue to describe. Human evolution, ethical progress, moves slowly, even though artificial fetters be removed.

Second—While Friend Kerr seems to lean much upon authority—in other words, to set much value upon the opinions of the authors of books treating of Anarchism, Socialism, Sex Freedom, etc., I have no use for any of them as AUTHORITY. That the OPINIONS of some writers are worthy of careful attention, I readily grant, but that any one author is wise enough, logical enough, to be considered authority on any line of progressive thought I certainly do not admit.

With this thought in mind I would say that with land monopoly abolished; also monopoly of the issue of money; also monopoly of trade (tariffs), patent monopolies etc., with these abolished the evils of economic rent would be reduced to a minimum as compared to what they now are. Under freedom of access to unoccupied land, and with transportation at cost, also with free exchange of all commodities, the title to a corner lot on Broadway, New York, or on State Street, Chicago, would not be the mine of wealth it now is. And much the same reasoning would apply to the case of the discoverer of valuable ores, oil etc., in the bowels of the earth.

* * *

I wish to say, just here however, that while opposed to all government of man by man, the arguments, the philosophy, of the Single Taxers appeal to me with much force—not as a universal panacea, but "as a ROAD, not a GOAL," as George D. Herron said of Socialism.

The literature of Single Tax I regard as well worthy of candid and earnest study by all seeking a way out of the economic and political wilderness in which the people of this country, and of all other lands calling themselves civilized and enlightened, are now painfully and—as it would seem—hopelessly wandering.

* * *

As a fitting close to this too long article I venture to repeat, that as some of us see it, the greatest impediment now in the way of securing Equality of Opportunity for all—politically, industrially, economically etc., is the denial of equal opportunity to be BORN well. Denial—by Church, State and Grundy moralists—of the right to come into life with a heritage of self-respect, self-reliance, self-ownership; denial of heritage to a feeling that we belong on the earth; a feeling that the WORLD NEEDS us quite as much as we need the world; a feeling, an innate conviction, that it is our right to be a law unto ourselves, and to live our own lives in our own way so long as we do not trespass upon the right of others to do the same.

This heritage, this right of inheritance, is denied to us by the artificial laws, customs and theologic superstitions relating to SEX—to motherhood and fatherhood; that is, to marriage, to the conjugal relations, their rights, responsibilities or duties.

This is why I said at the outset of this article that R. B. Kerr had performed an important service to Lucifer's work by calling attention to prominent writers upon sex freedom. That there is now a Literature of Sex Freedom, and that this literature is gradually winning its way to popular recognition—forging its way to the front, so to speak, is perhaps the most hopeful of all the signs of the times.

For until the worth of sex, the importance of sex, the dignity of the mission of sex, is properly understood, appreciated, honored and freed from the shackles of superstition, obloquy and ignorance, it is safe to say that all progress in other lines of human endeavor will prove unsatisfactory, disappointing and nugatory so far as real human advancement, real and lasting human happiness are concerned.

M. HARMAN.

Two Letters.

From the Treasurer of the Young Men's Christian Association, Dickinson College, Carlisle, Pa., we have received the following letter:

MY DEAR MR. HARMAN:—Will you kindly send me a few sample copies of your weekly Lucifer; also any information that you can, either personal views or views of others bearing on the negative side of the following question: Resolved that the promulgation of Anarchistic principles in the United States should be made a criminal offense. A prompt answer will greatly oblige, Yours, etc., P. R. COMER.

The reply sent is as follows:

P. R. COMER, *Dear Sir:* In response to your request, we are sending you several copies of Lucifer in which you will find matter pertaining to the question of Anarchism.

There are many reasons why the promulgation of Anarchistic principles should not be made a criminal offense, but the most important reason, from the Governmentalist viewpoint is that no such legislation can be framed which will be effective. For if the advocacy of self government and self-control be made a felony, a great number of good men in all parties must be classed as criminals. Thousands of persons thought Bryan an advocate of Anarchistic sentiments. Who is to decide? And if only the weak and poor and comparatively helpless are condemned, will the law and its administrators be respected the more for such condemnation? Such legislation did not stamp out Christianity; it has not suppressed Nihilism in Russia nor revolutionary Anarchism in Italy and Spain. "The blood of the martyr is the seed of the Church," always, and that whether the persecuted martyr and his church be right or wrong. The worst use we can make of an opponent is to abuse him. If I believed that good could come through violence, through a revolution, I would welcome all oppressive laws, all persecution. But I do not believe that people can see clearly with their eyes blinded by the blood of their loved ones; nor think clearly with their minds full of thoughts of revenge. Despair is the mother of violence.

These thoughts, hastily written, are given merely by way of suggestion. I would like to say much more, but can't take time to write long letters. Yours sincerely, LILLIAN HARMAN.

Better a thousand fold abuse of Free Speech than denial of Free Speech; the abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race.—*Charles Bradlaugh.*

VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

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Look facts in the face!
To hug one's illusions, take refuge in flight,
Crouch low in the shadow and cover the sight,
Are little men's ways.

Come out in the open! Stand forth in the light!
And fear not to look!
What seemed so mysterious during the night
Will shed all its terrors when plain to the sight,
Like print in a book.

Come out in the open! Stand forth in the light!
Dispute not with facts!
Exchange faith for knowledge and fancy for sight.
Make this thy religion, "What seems to me right
Shall order my acts."

Come out in the open! Stand forth in the light!
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Anarchism is the doctrine that government should be abolished. Everybody agrees to this, and, as everybody thinks he knows what government is, everybody thinks he knows what Anarchism is. Yet very few people can define government in such away that they would not take back their definitions after being asked a few questions.

Anarchism is a theory of political science, and is opposed to government in the political sense. Government, in the political sense, is a human power which assumes and exercises a general control over the actions of all persons within certain recognized limits of territory or of race, enforcing this control by violence whenever necessary. The "government" of a club, a church, or any other voluntary organization is not a political government, because it does not attempt to compel the obedience of all persons within any limit, but simply directs the actions of such as are willing to be directed; hence it is not opposed to Anarchistic principles.

What Anarchists regard as the essential and objectionable principle of government is the use of force to prevent a man from doing as he pleases. They (like most other people) would like to see a millennial period in which no force should be used against any man. But they (like most other people) recognize that that cannot be had at present—that some people will be violent, and others must decide whether to meet violence with violence. If a bully tries to duck me in the pond,—an act essentially governmental, though lacking the public organization of government as generally recognized,—and I violently resist him and thwart his will, is my action parallel to his?

Some Anarchists, such as Tolstoi, think it is, and would renounce the use of violence even for defence. But the great majority of Anarchists discriminate between government or crime (two names for the same thing) and defence. To use or threaten violence against any one who had been peaceable is government,—that is, crime; but violence against a criminal, to repress his criminal use of violence, is a different thing. Anarchists commonly regard gross fraud as equivalent to violence in justifying violent reprisal.

Of course the business-like way of using violence, or its threat, to repress violence is by social organization, with the ordinary machinery of police, courts, and jails. Many Anarchists approve of this machinery, desiring only that it be confined to defensive service; and it is obvious that in an Anarchistic society those who wanted such service could not be prevented from combining and maintaining a police establishment, since any use of force to prevent them must, from its users' standpoint, be tyrannically governmental.

Thus the triumph of Anarchism would not prevent the continuance of police and jails, and such continuance is to be expected. But this would not be government, since it would not be able to collect any tax except by threatening to withdraw its services from non-payers, nor to enforce any law against those who let others alone. It could not even prevent the establishment of a rival police service in the same place. But government is not government unless it monopolizes its business within its boundaries.

The question arises whether violence against property is in the same category with violence against persons. Here is the chief split among those who call themselves Anarchists, one party holding that property in the material products of labor is a corollary of personal liberty and should be defended as such, while the other holds that all property is an absurd institution, whose defence is an outrage on personal liberty. Logically, each party holds that the others are not true Anarchists. This is written by a defender of property.

Is law-breaking Anarchistic? There are two kinds of law-breakers,—Anarchists and tyrants. An Anarchist is one who is unwilling to be subject to the will of others, and is willing to allow others the same liberty. A tyrant is one who breaks laws himself at will, but wants others kept in subjection; for instance, Napoleon, Rockefeller, or any striking workman who tries to maintain his strike by violence against "scabs." Tyrants should not be called Anarchists, even if the New York "World" does talk about "Anarchy directed by a usurping despot."

The public is interested in the relation of Anarchism to violence. While it is clear, from the above discussion, that violence against peaceable people is contrary to the whole doctrine of Anarchism, and that, when such is practised by a professed Anarchist, it shows that he does not know what Anarchism is, it is also clear that there is nothing contrary to Anarchistic principle in the use of violence against those who themselves are using governmental force to repress liberty. But neither is such violence commanded by Anarchistic principle, for no Anarchist holds himself bound to meet force by force, unless he finds some use in it. The defenders of property hold that, where there is any tolerable amount of free speech, it is brutish,

useless, and altogether condemnable for a small party to attack the established authority with bloodshed. The Anarchist-Communists grade all the way from this position to the advocacy of the most reckless violence.

The Anarchistic policy of the present is to diffuse our doctrines, live our own lives and do our own business without regard to the decrees of government as far as possible, and encourage others to do the same. The policy of the future must be determined by the circumstances of the future.—*Stephen T. Byington.*

The First Revolt.

"Oh, how I love Elena!" cried Darya Vasilievna.

"She is impossible," returned Boris Alexandrovitch.

"Ah, I do not think so! I could do as she did," and Darya looked across at Boris wistfully. "I wish I could know her."

"Well, you are not going to know her, or to do as she did; and that is a comfort. Dushenka, toss old Turgenieff aside and give me a kiss. You look so pretty in your new red gown. When we are married——"

"Ah, yes when we are married," sighed Darya, gazing through the window, her eyes resting on the far-away horizon.

Darya was eighteen, and her father, rich Vasilt Bakunin, had betrothed her on her last birthday to Boris Alexandrovitch Mezhkoff. Neighbors congratulated Bakunin on this match, for the young man was well-to-do, his own master, good looking, and popular. The girl had readily accepted him, and her trousseau was already half completed. She felt herself in luck to find a desirable husband so early. On her nineteenth birthday she would be married, and go away from the rambling old country-house where she had been born, to reign in the beautiful cottage that Boris was building on his estate eighteen versts away. Then would the field be clear for Tania, the younger sister, and how Darya would advise the child when her turn came, and how she would help with the wedding clothes!

Darya Vasilievna was small and plump, and her eighteen summers had been passed in happiness—all except the sad time when her mother sickened and died. Darya had wished to die herself then. To follow in that mother's footsteps grew to be her dearest wish, and she asked no happier fortune than to be the same industrious housekeeper and cheerful wife. Darya looked forward to married life with placid fatalism, and Boris Alexandrovitch was the open door through which she was to attain the fulfilment of her dreams of domesticity.

Once in every seven days Boris rode over in his smart droshky to see his betrothed. Together they laid plans for the future, talking a great deal about the new cottage, or walking hand in hand around the farm, where Darya pointed out the fruits of her own labor, and boasted gleefully of her achievements.

And the lover tenderly smoothed the braids that crowned the head of his little Dolinka, and swore that he was the most fortunate man in all that district.

Why should not the girl be perfectly happy? It frightened her to hear herself asking this question one day, for it meant that certain forebodings, restlessly twisting and turning down in the deepest recesses of her heart, had suddenly taken shape, definite, though as yet very tiny.

There were certain subjects of deep interest to Darya that she had found she could not talk about to Boris Alexandrovitch. One concerned the muzhiks that tilled her father's land, those lazy, good-natured fellows, whose improvidence tore her heart. And she loved and cared for two babui, sisters, who had grown too old to work, carrying soups and cakes to them during the winters, and what is more, giving them her own bright sympathy. And then, too, she loved the little children. But al peasants were alike to Boris Alexandrovitch, and they were al "animals."

"My beloved Dolinka," he would cry impatiently, when the girl threw herself into plans for their comfort, "let these animals go their own way. You will have quite enough to attend to when you have me."

Darya was perplexed and grieved. But Boris was very kind and did not permit these little clashes to disturb his serenity.

"I shall want one of our rooms fitted up as a study," she had said one day.

Boris stared at her.

"Yes, really," said Darya, with a catch in her breath as she realized that she must beg for it. "Because——because, Boris Alexandrovitch, I desire to be wise."

"Ho, ho," roared he, "what have you to do with books! Just keep your little noddle for my accounts."

Two tears started into Darya's eyes, in spite of an effort to laugh the matter off. Boris Alexandrovitch did not see them, for he was caressing her soft brown hands.

That evening she was startled to see the face that looked out of her mirror.

"What! Can it be that I am unhappy? Bah! I *will* be happy!"

But the eyes of Darya Vasilievna were no longer the clear, laughing eyes that had sparkled at Boris Alexandrovitch when Vasili Bakunin put her hand into her lover's.

Yet she went singing about the house as she had always done, and not even Tania guessed that anything had gone wrong.

Now this particular day of Boris' visit fell in a week that was cold and wet. So the walk a-field must be foregone. Darya had dressed herself with especial care, smiling to herself as she donned the red frock that she and Boris had bought, with much gaiety, at the great fair in the summer. Running into the warm, cozy sitting-room, she dropped into one of the window-seats with a sigh of satisfaction, and opened the book she held in her hand. It was "On the Eve," and she had read it through during intervals of leisure snatched through the week. Now she was turning back to the scenes that had most deeply roused her; her cheeks flushed, her breast heaving. So it was that Boris found her, and kissing the damp curls clinging to her forehead, he vowed she was the prettiest and the dearest girl he ever saw.

"Listen to this, Boris Alexandrovitch," cried she. "Sit down at once, and just listen! I have so wanted to read this book to you.—Now, isn't that grand?" as she finished a scene of three pages.

"Partly,—yes," said her betrothed. He really did not know what to say. He was not used to things people wrote. "But those people, that—that Elena—they are ridiculous. Now see here, Darya Bakunina, I think you are in bad company there."

"But I love Elena," cried Darya.

It was the same old story, and this time the girl actually sighed. She felt an iron band tightening around her heart.

"Dushenka, little bird," said Boris, "leave that old scribblebody. The story has upset you. Indeed, I shall have no books in my house, when we are married. Your head must be kept clear for my cooking, for my servants. Come, Dolinka, sing me one of your dear little songs."

His words rasped painfully. Darya was stung beyond control. She turned toward Boris Alexandrovitch, rising slowly from the window-seat, her eyes glittering, her cheeks now ashen white.

"*Your house? Your* servants? Ah, and *your children*, I suppose!"

Never before had Darya looked tall, threatening. The abrupt change struck Boris aghast.

"What are you talking about?" he stammered.

But the girl could speak no more.

It was frightful. Doubts of the future entered his soul. Anger at Darya filled his heart.

"See what a fool you are getting to be," he said, in a low, harsh tone. "I do not wish for a spoiled woman. Get your crazy notions out of your head—the Lord only knows what led you to them—or you may lose me!"

Darya turned to go, sobbing. Her soft round body quivered with pent-up emotion. He saw only the tears that hung on her lashes. He could be generous now. He caught at her hand, and kissed the tips of her rosy fingers. But Darya passed on, sobbing.

"What was the matter?" asked old Vasili, who sat in the opposite corner.

Boris Alexandrovitch, barely answering, "Nothing," strode angrily out of the room.—*Helen Tufts, in "Free Society."*

Limitations to Freedom in Love.

A good friend in Ohio writes us a letter of criticism and inquiry. He is willing his letter should appear in print, but declines to publish his name, because—as he has no personal prestige—he thinks it would do no good. He suggests that I use his initials only. His letter in part is as follows:

MY DEAR MR. HARMAN:—I have always looked upon your free love ideas with the largest charity. I always knew that your motives were absolutely good and therefore my effort to agree with you, so far as my judgment would approve. I think your thorough endorsement of Hilda's Home left a bad impression upon the community. I read it attentively and was hardly satisfied with the promiscuity it advocated. One of its heroes, represented as thoroughly loving a female mate, was permitted by the writer to sexually affiliate with another charming woman without censure from anybody, not even the two ladies, whose desires, according to fashionable usage under the most sacred of mating proprieties, almost everybody would think should be antagonistic. If this is not promiscuity in its largest sense, I do not know what is. According to the story the male was granted unlimited license and inferentially the female also. Do not mating brutes and birds exercise a certain amount of xclusiveness and fidelity? I think they do! If yes, why not man and woman also do the same thing? We do not differ in regard to the propriety of an easy separation and also a new mating, if desired.

I have several times asked the following question, without getting a reply from anybody. If a man make a female *enceinte*, what shall be his conduct sexually during her period of gestation? Shall he remain continent? Intrude himself upon her without regard to her preference, or shall he sexually affiliate with anybody who covets his embraces? A candid reply to this question would interest numerous inquirers.

You certainly must be aware that there are two kinds of love quite opposite in their modes of enjoyment. One is decidedly carnal, or physical; confined to the body only, while the other is purely spiritual and seeks its highest enjoyment in admiration for the intellectual, sympathetic and conscientious aspirations of its *beau ideal.* The carnal is of the earth earthy, transient and short lived, while the spiritual is enduring, lives after death and is presumably eternal.

It seems to me you pay too much attention to the carnal side of the subject and not sufficient attention to the spiritual phases of the same subject. If you think the death of the body annihilates us, I simply cannot agree with you and refer you to the writings of Emanuel Swedenborg as a refutation. The accepted teachings of Modern Spiritualism also disprove your philosophy. Please make early reply and believe me

Fraternally yours, W. D.

REPLY.

The questions of Friend W. D. open up a wide field of discussion, not to say of speculation and conjecture. Without attempting in the space of one article to answer all the points raised in the quoted paragraphs, I would say that to my thinking we can learn much from the associative life of "brutes and birds" in a state of nature; that is, when not demoralized by domestication, or enslavement by man. Proudhon, in "What Is Property," page 228, says:

"The elephant knows how to help his companion out of the ditch into which the latter has fallen. Cows form a circle, with their horns outward and their calves in the center, in order to repel the attacks of wolves. Horses and pigs, on hearing a cry of distress from one of their number, rush to the spot whence it comes. What descriptions I might give of their marriages, the tenderness of the males towards the females, and the fidelity of their loves! Let us add, however,—to be entirely just—that these touching demonstrations of society, fraternity, and love of neighbor, do not prevent the animals from quarreling, fighting, and outrageously abusing one another while gaining their livelihood and showing their gallantry; the resemblance between them and ourselves is perfect."

While this "resemblance" may be "perfect" in many respects it is certainly not perfect in all. As Dean Swift has pointed out, men are the only animals that "fight their females"—that beat, kill or enslave their females, and that require or compel sexual service from them while gestating offspring.

It may be added also that man is the only animal whose social and economic arrangements are such that a part of the females are compelled to be "promiscuous" in their sex life.

The word promiscuous means "undistinguished," "common," "indiscriminate"—in other words, without selection.

If these definitions be correct then there is very little masculine promiscuity in human sex-relations. Men are supposed to do the choosing in marriage, and men who patronize houses of ill-fame exercise the power of choice, or selection; but for the wretched female inmates of those houses—except, perhaps, a very few—there is left no power of choice. Stern necessity compels them to be promiscuous; and in unnumbered cases it is much the same in legal wedlock—economic necessity, or the arbitrary will of parents or guardians compels the female to accept a mate towards whom she feels no attraction—perhaps feels aversion, disgust or hatred.

HILDA'S HOME.

My endorsement of the book Hilda's Home, so far as I now recall such endorsement, was intended mainly to give voice to my hearty approval of the prominence given by Rosa Graul to Freedom in Love. That the practicalization of this principle should lead, in some instances, to a select variety in mating, as in the case mentioned by W. D., is to be expected when we remember that man is the evoluted product, the epitome or summary, so to speak, of all the so-called lower orders of organized life. Among our kindred, the "brutes and birds," we find all possible forms of mating for reproduction, except perhaps monogamic union for life. But if some beasts and birds are monogamous to the extent of exclusive union of two, and no remating in case of death or unavoidable separation, it should not for a moment be forgotten that such exclusive devotion is always voluntary, never enforerd, unless we are to credit the stories told of the punishments inflicted by ravens and storks, upon members of their community that had violated the strict monogamic code.

* * *

But whatever may be the mating ethics of birds such as the stork, the raven, the robin, etc., which have attained such perfection of type that there would seem to be little need of re-selection of mates, or of selected plurality—which is not "promiscuity," as Friend W. D. seems to think—this monopoly of one male or female by one of the other sex, would seem to have serious disadvantages in communities or races that have not reached perfection of type. In all such races monopoly of the best male, the most nearly perfect male, by one female would seem to be a very un-social or anti-social act. Such exclusiveness would seriously impede if not wholly defeat the evolution, the progress, of the race towards perfection of type.

Until perfection of type is reached the ethics of such races or species as the *grouse*—sometimes called "pheasant"—or of the common wild turkey, might be studied to advantage.

These birds, though gregarious, do not flock together during the mating season. Who that has lived in western woods has not heard the "drumming" of the male grouse and the "gobble" of the male turkey in Spring? These sounds are simply the amatory calls of the males, to let the females know where they are to be found.

(*Continued on page twenty-one.*)

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Bureaucratic Censorship of Mails.

One of the most patent, most unmistakable, of all the signs that herald the approaching complete surrender to monarchism or imperialism, is the apathy exhibited by the public press in regard to the more or less successful attempts of Edwin C. Madden, Third Assistant Postmaster General, to suppress Socialistic and Anarchistic papers.

That the leading city dailies, backed by influential political partisans and by practically unlimited wealth, should be silent in regard to these meddlesome invasions, is only to be expected. The comparatively small and poorly supported weekly papers that are now the victims of Madden's discriminations, are without exception opposed to the two great political parties, the parties that now divide the spoils of office between themselves, and whose only real point of difference is as to the best methods of hoodwinking and robbing the masses of people.

This fact is quite sufficient to explain the silence of the great dailies on the subject of postal censorship. The more weekly papers suppressed the better for the circulation and support of the great dailies.

* * *

Among the country weeklies that have given voice to their condemnations of Madden's usurpations is the "Fergus (Minn.) Globle." In a recent issue its editor says:

"A fellow named Edwin C. Madden whom Fortune, good or ill, has made Third Assistant Postmaster General, has set up a press censorship, and is suppressing newspapers at will and in defiance of the constitution. Many newspapers are jumping on to Madden for that. But that is unfair. Madden is simply obeying orders. President Roosevelt is the fellow you should blame. Important things like suppressing newspapers are never done without the President's sanction. If Roosevelt will not remove Madden then the newspapers will have to remove Roosevelt. It is up to the newspapers. Under press censorship no paper is safe. Boys, what shall it be?"

* * *

Of the city weeklies none have been more vigilant in guarding freedom of speech and press than has "The Public" (Chicago) whose editor, Louis F. Post, closes an exhaustive presentation of the matter in these words:

It is reasonably clear, nevertheless, from the language of the third assistant postmaster general himself, used in connection with the "Appeal to Reason" case, that second-class mailing rights rest in dangerous degree upon the arbitrary discretion of the bureau of which he is chief. When a paper can be excluded because persons who believe in the doctrines on public matters which it advocates, pay to have it sent to other persons, who accept it—and this appears to be a moderate interpretation of the ruling—it is time to make the danger signal. And the nub of the whole thing lies in one innocent sentence in the third assistant's letter of December 14, already quoted from. We refer to a sentence in which he says:

"The subsidy of the second-class (pound) rate is not given you—except in your sample copy privilege—to send copies to those who are not 'legitimate' subscribers."

There is the point, all in one word "subsidy." Second-class rights are regarded by the postal bureau as a subsidy, evidently because a cent a pound rate is not remunerative. Accordingly, the bureau builds up a system of rules of its own—making them progressively more drastic, yet conveniently elastic as to individual cases—under which it is coming closer and closer to the point at which it determines the distribution of this subsidy arbitrarily. That the bureau is right in denominating the second-class right as a subsidy, we think is true, provided second-class matter does cost more for postal service than a cent a pound. In that case the difference is unquestionably a subsidy. But why should the American press be subsidized by congress? Why should "Harpers' Monthly," for instance—a veritable storehouse, by the way, of advertisements of Harpers' books—why should that publication be subsidized? Why should the country weeklies be subsidized with a few dollars, and the great papers and magazines with thousands upon thousands of dollars? Why should any periodical be subsidized at all? And why, above all else, should the distribution of the subsidy be so arranged as to enable a bureaucratic chief to discriminate so as virtually to establish a bureau censorship over periodical publications? Let the subsidy be abolished! Papers that people want don't need it; those they don't want ought not to have it. The whole principle of subsidies is vicious. It is especially vicious with reference to the press. It is peculiarly vicious, when under pretence of judicially distributing the press subsidy a railroad subsidy is secretly maintained. Away with it! Let there be neither subsidy nor discrimination. Let congress ascertain the cost per pound of handling second-class matter, and fix the postage rate accordingly. Let the postoffice department be required by law to give to all periodical publications, whether they promote doctrines or advertise goods, equal postal facilities at remunerative but indiscriminating postal rates.

From the standpoint of law—of state-socialistic law—but little is needed to be added to this clear and concise statement. The view taken by Neighbor Post is eminently sensible, equitable, just, but, judging from all past experience, he who expects the thing called government to be run on principles of equity, justice, or of common sense, is foredoomed to sad disappointment.

But let the agitation proceed. Some good may come of it.

M. HARMAN.

What Is State Socialism?

MR. EDITOR:—Please reply once more to my question in No. 899. That you did not quote State Socialists for your definitions is, as you say, as evident as the man's nasal prominence which you cite as a type of distinctness, and this is the very reason why I asked you to do so; and which you will do unless you assert that State Socialists are the only people who are not allowed to define their own doctrine. You class franchises, privileges, etc., as State Socialistic, although State Socialists are opposed to these.

I think my view of the term "scientific" is allowable. When the magnet is found to attract the armature, this may be called knowledge; when repeated experiment shows that under various forms and conditions this principle is constant and can be applied practically, it may be termed scientific. Therefore any Socialism termed scientific must be that which has been found practical.

To say that Democratic Socialism is despotic is absurd; and to show that majority rule of a band of Anarchists is superior to that exercised by members of a corporation now known as a city, is the task I would set you, or any Anarchist.

You might also prove that the "robberies" now committed by the administrators of public commonwealth are greater than the "dividends" taken legally, and apparently without challenging comment from you, by the managers of similar public enterprises now under private ownership; such as $1 for gas costing 18 cents; dividends on eighty millions of street car stock, when there is only ten millions actual property; dividends on steel stock equal in one year to the whole value of the capital, and many other instances. When you get through with this task, you may be willing to admit that no reform is to be judged by what now exists.

C. F. H.

* * *

The question asked by C. F. H., in No. 899, was, "What writer known to be a state socialist can you cite who favors the granting of privileges to individuals—which the laws you mention do?"

To this I would briefly reply that I am not sufficiently posted in regard to the various socialistic schools to say what writers would acknowledge the name State Socialist, and which of them would not. It is not for me to fasten labels on any one. I much prefer to have each writer label himself, if a label or tag is desired.

In speaking of state socialistic laws I was using my own definitions. No one is required or expected to accept my definitions. If mine do not suit, let him put forth his own, and show wherein my definitions do not apply to him, or to his party, class or sect.

Once more in few words, let me say that to my thinking we are all socialists, whether we adopt the name or not. Even those who call themselves Anarchists are also socialists, inasmuch as they want to live in societies, or social groups, co-operating or exchanging voluntarily with each other. Hence Anarchists may justly claim the name voluntary socialists.

* * *

Yes, I "class franchises, privileges, etc., as state socialistic," just as I class the postoffice system, our land system, our money and patent systems, as state socialistic. Meantime I do not forget that many socialists oppose franchises and special privileges granted to corporations by state, national and city governments, by which privileges the unprivileged masses are robbed of their honest earnings to enrich the parasitic or vampyre classes of human society. At the same time many if not all of those who call themselves Socialists endorse the postoffice system, notwithstanding the notorious fact that privileges are granted to certain classes that are denied to others, and notwithstanding the oft-exposed favoritism by which, under government authority, the railway companies are allowed to put many millions of unearned money into their treasuries every year. Whether these robberies would be less monstrous, less inexcusable, less criminal, under the reign of a new political party calling itself "Social Democratic," or "Socialist Labor," "Single Tax" or "Referendum," is yet to be tried.

"To say that democratic socialism is despotic, is absurd," says our critic. Names count for little. Democratic socialism may be quite as despotic as republican socialism, theocratic socialism, aristocratic, plutocratic or monarchical socialism. "A rose by any other name," or a skunk-cabbage by any other name, would not change the odor given out by each. So long as the essential crime remains—THE AUTHORITARIAN STATE, or government of man by his fellow man, we shall have privileges for the few and exploitation, robbery, slavery, for the many. "Tell me not of the abuses of artificial government [governments of force and authority] the thing, the thing itself is the abuse."

* * *

Not calling myself an Anarchist, but simply an inquirer after truth, I shall not undertake to show that "majority rule of a band of Anarchists is superior to that exercised by members of a corporation now known as a city." I was induced to believe, however, that Anarchists do not advocate "majority rule," or any other RULE, as such, but rather a system of co-operative self-help and self-defense, wherein there is no government by rulers, but simply self-government, self-control, by equal citizens who attend to their own business and expect all others to do the same.

As to which class of robbers is the worst, the administrators of our falsely called "commonwealth," or the government-favored monopolists whose "loot" goes by the name of "dividends," I do not pretend to say. As these two classes of respectable thieves and robbers stand together and mutually help each other to exploit the real producers of wealth, they are probably equally guilty, and it makes little difference to their victims which class of robbers gets the lion's share of the spoils, and which class is content with the jackal's share.

* * *

SCIENTIFIC SOCIALISM.

Yes, comparisons drawn from physical science—electricity and magnetism, for instance, may be useful when applied to the study of human ethics, but the trouble is, we try to get out of these comparisons more than there is in them. If human beings were allowed to co-operate as freely and as naturally as the "magnet with its armature" we might correctly apply the term "scientific" to socialistic experiments, but where and when have people been allowed such freedom in any country wherein the priest and the political strumpet have been permitted to get in their work?

* * *

Here, then, is the true explanation of the failure of Socialistic and Anarchistic experiments, to which frequent allusions have been made, in these discussions; also of the universally disastrous failure to secure even-handed justice under all governments of force and authority.

M. HARMAN.

Limitations to Freedom in Love.

(*Concluded from page nineteen.*)

The males of these birds do none of the *selecting*. They do not hunt for or pursue the females. They simply make themselves as attractive as possible, with their "curvetings, trumpetings, and general shows of bravery which mark the male sexual vanities," as Stinson Jarvis says in his book, "The Ascent of Life." The females do the selecting; the mating is natural, spontaneous, compelled by the most powerful amatory attraction, with the result that there are few if any failures in propagation.

There are practically no deformed or malformed birds when left to natural selection; no idiots, imbeciles or epileptics, as is so often the case where nature is thwarted, debased or defeated by man's interference—by man's selection, handicapped as that selection is by superstitious notions of "duty to God," or of allegiance to human law—priest-made law, a code of marital ethics admirably adapted to create and perpetuate *inequalities* of body and mind, perverts and "degenerates," thereby making necessary such artificial government over the many weak and ill-formed, by the few strong and well-endowed, as we see today.

* * *

Of course no one will infer from this that the examples of natural selection just mentioned are to be followed by human beings implicitly, or without adaptation to evoluted human needs. The young of the human animal needs the fostering care of both sexes, instead of that of one only. The psychic needs of the human animal require more constant companionship than do those of brutes and birds. Hence the analogies named should not be pushed beyond reason, nor used for more than they are worth.

* * *

Speaking of psychic needs leads naturally to consider the CARNAL AND THE SPIRITUAL phases of the attraction called Love, referred to by W. D. As I

see it, the carnal does not, or should not, antagonize the spiritual, nor the spiritual the carnal. These two phases are not "opposite" in the sense of being mutually destructive. "Their modes of enjoyment" may be and should be mutually helpful. Psychic or spiritual love has its origin in the passional or carnal attraction whose chief purpose seems to be the propagation of the species or race—incidentally the enjoyment and development of the individual, herself and himself. It is because the physical, the carnal, or the reproductive phase of human love has been so persistently depreciated, decried, maligned and treated as essentially vile and debasing—unless sanctified by authority of church or state, that some of us have paid more attention to this phase of human attraction than to the less maligned, less misrepresented and more ethereal kind, called spiritual love. Both are good, pure, holy and uplifting when guided by reason, by good judgment or wisdom. Both may be so misused as to bring disappointment, pain, sorrow, death, to the individual and to the race.

* * *

The greatest value of Hilda's Home, as an ethical work, consists in its excellent showing how the love-life of each individual—woman and man—can be lived, practicalized and made lasting, without invasion by either, and without sacrifice of the personal development or unfoldment of either partner. Also, how the needs of children can be safe-guarded without sacrifice or slavish absorption of the life forces of either parent.

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PROSPECTIVE MOTHERHOOD.

Old time readers of this journal do not need an answer to W. D's. question regarding the rights and duties of prospective motherhood and fatherhood. As I see the matter, Liberty with Responsibility solves, or should solve, our friend's problem. Woman is the owner and guardian of the human CREATORY, the laboratory in which are fashioned and formed new humanbeings. Ownership and guardianship of this creatory impose duties, responsibilities, that cannot be assumed by man, not even by proxy. Ethical rights and duties—responsibilities—are commensurate, run parallel. That is, the greater the duty, the heavier the responsibility, the greater should be the right. These indisputable facts and deductions involve and include the further statement that woman's duty to the helpless unborn should most sacredly guard the right of that embryonic human being from all invasion, or from unwelcome intrusions of all kinds.

The necessary corollary of this reasoning is that fatherhood must also be free. Masculine man must be free to do, non-invasively, whatever in his best judgment he may consider right and proper to be done for his own development, unfoldment or protection; free also to consider what is altruistically and racially due from him towards other prospective mothers who may select him as partner in their work of race reproduction.

LIFE AFTER DEATH.

The limits of our Light Bearer prohibit enlargement upon the speculative question of man's continued conscious existence after the death of his body. As I view the matter there are other problems that call much more imperatively for consideration and adjustment, than does this old yet ever new—and to me always interesting—question as to whether death does or does not "end all." While generally avoiding discussion I have my own opinions upon this subject, opinions that probably do not differ greatly from those of our friendly critic.

"One world at a time" is not a bad motto. To live the largest and best life possible—egoistically and altruistically—in the "here and now," will, in my opinion, be the very best preparation for any possible, any hoped-for life in the great "hereafter." M. HARMAN.

Hanna's motto is, "Let well enough alone," and Hanna thinks he is "well enough."—*Atlanta Constitution.*

The American Press-Writers' Association.

The Press-Writers have been much in evidence the past week in Boston "Traveler," Philadelphia "Bulletin," Chicago "Record-Herald," and many local papers. On January 19 the Boston members held an adjourned meeting to hear and take action on the report of the committee previously appointed to investigate the recent hold-up of "Discontent," at the Tacoma, Wash., post office. After a thorough sifting of all the evidence obtainable the committee submitted the following resolutions which were unanimously adopted, and the secretary instructed to have them published as extensively as possible:

WHEREAS: The evidence submitted to your committee shows that the officials in charge of the mails at Tacoma, Washington, have acted with undue exercise of power in delaying the mails of the Home Colonists at Home, Washington, and that the action taken seems to indicate a desire to suppress the freedom of the press,

Resolved: That we condemn such action, with all others of the kind, as a blow to our most cherished institutions, liberty of speech and liberty of the press.

And *Resolved:* That we, the members of the Boston branch of the American Press-Writers' Association, protest most earnestly against any action tending to the suppression of literature advocating liberty of thought, provided such literature is morally unobjectionable.

W. F. FRAZIER, AURIN F. HILL, W. J. HUTCHESON,
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Myra Pepper, 1324 E. 16 St., Kansas City, Mo.:—Let me say a word or two in praise of Lucifer. You're one of the few radical papers that has the courage to say anything about the outrage at Home, Washington. I expect to remain here this winter and if there are any friends of Lucifer in or near Kansas City, I'd like to meet them, or hear from them.

Leon Partridge, Milford, Mass.:—In a late number of Lucifer, Comrade Kerr takes strong exception to the idea of voluntary protective associations. He instances the Montagus and Capulets, the Scotch clans, and other like cases, as proof of the evil of such associations. Now, what have they to do with Anarchy—or any other of the higher forms of human association? If we have not progressed beyond the need of war among ourselves, what are we working for? We have no use for internal wars—we can arbitrate. The idea of the clan is, now, to form a union against archistic and chaotic invasion.

A. A., Newbury, Mass.:—Enclosed please find fifty cents for which send "Leaves of Grass" to me; also please tell me of how many volumes is "The Psychology of Sex" by Havelock Ellis, and how much is the cost complete. I remember that book was spoken of once in Lucifer—I think as unrivalled except by "Psychopathia Sexualis." Well some years ago my physician spoke of that work and was to lend it when he recovered it; having lost track of his copy when he returned from a three months course in New York City, I said I would buy it and he gave me the address—I sent and was refused—"only sold to the profession." I might have got Dr. W., perhaps, to send for it, but I was angry and let it drop. Dr. W. is Homœpathic. I "turned" to that school years ago. It always seems to me analogous in medicine to the Unitarian sect in religion. And I regard the Unitarian people as of the salt of the religious earth; socially, of the best and finest of humanity.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 4. CHICAGO, ILLINOIS, FEB. 6, E. M. 302. [C. E. 1902.] WHOLE No. 903

Are England and America Doing "God's Will"?

Several years ago our present Secretary of State, John Hay, wrote the following lines, entitled

"THY WILL BE DONE."

Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist,
Content to trust and die.
Our faith springs like the eagle
That soars to meet the sun,
And cries exulting unto thee:
"O Lord! thy will be done!"

When tyrant feet are trampling
Upon the commou weal,
Thou dost not bid us cringe and writhe
Beneath the iron heel;
In thy name we assert our rights
With sword and tongue and pen,
And e'en the headman's ax may flash
Thy message unto men.

Thy will! it bids the weak be strong,
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath thy liberal sun,
O God! be there thine arm made bare,
Thy righteous will be done.

Finding it hard to reconcile Mr. Hay's approval of the course of England with the spirit of the poem, Mrs. Celia B. Whitehead wrote to him asking if he were the author, or if another John Hay had written the lines. In reply Mr. Hay's private secretary confirmed the authorship and added: "The Secretary is unable to relieve the confusion of mind you seem to be in in regard to the contradiction you see between his words and his acts." But the reading public will be able to make a tolerably accurate conjecture. L. H.

The history of persecution is a history of endeavor to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. A mob is a society of bodies voluntarily descending to the nature of the beast. Its fit hour of activity is night. Its actions are insane, like its whole constitution. It persecutes a principle; it would whip a right; it would tar and feather justice by inflicting fire and outrage upon the houses of those who have these. It resembles the pranks of boys, who run with fire engines to put out the ruddy aurora streaming to the stars. The martyr cannot be disbonored. Every lash inflicted is a tongue of fame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own, and malice finds all her work in ruin. It is the whipper who is whipped and the tyrant who is undone. —*Emerson.*

The Pocketbook.

Late one evening Jean Loqueteux decided that it was time to go home. By that he meant a bench under a chestnut tree on the Place d'Anvers, where he had slept during the last few weeks. Famished, he had only made two cents—two foreign coins at that—at the entrance of the Vaudeville Theater, opening the door of a cab.

"Such hard luck," remarked the poor man, talking to himself. "If I had only two sous to buy a crust of bread in the morning."

Dragging painfully his ill-clad person, hungry, suffering besides from illness, he resumed his walk toward the bench under the chestnut tree, hoping that he would meet a providential man willing to part with ten centimes, the price of his breakfast. Suddenly he stumbled against something in the darkness. Was it worth the trouble to look and see what it could be? Who knows? Providence has little regard for the poor, yet she is kind to them at times. Once he had found a leg of mutton in the mud; maybe this time it was a chop.

"Let me see!" he said, and picked up the object.

"Humph! This time I am deceived! It is no good to eat!"

No one, not even a sergeant de ville, could be seen in the street. Jean Loqueteux went under a lamp post to examine what he had in his hand.

"Well," he said aloud, "this is funny!"

The object was a black pocketbook containing ten thousand francs in government bills, but no letters, no cards, nothing to identify the owner.

"To think," he remarked to himself, "that some people carry ten thousand francs in that way in their pockets. It is enough to make any one sick. And now I have to go to the police station, out of my way, and I am so tired. Decidedly I have no luck tonight."

And Jean Loqueteux went to the police station, where he experienced all kinds of trouble trying to see the commissary, on account of his dilapidated appearance. Finally the magistrate consented to receive him.

"Monsieur Commissary," he said, very politely, handing the portfolio, "I have found this."

"And, naturally, there is nothing in it?"

"Look for yourself, Monsieur Commissary."

This gentleman opened the pocketbook, saw the bills, which he counted at once.

"Ten thousand francs! An enormous amount of money, my friend. You are a brave man, an honest man, a hero! Do you know that?"

Jean Loqueteux remained very quiet, only repeating, "To think that some people carry in that way ten thousand francs in their pockets!"

The commissary was considering the vagrant with more astonishment than admiration.

"And you have found this? There is no use talking, you are a hero! What is your name?"

"Jean Loqueteux."

"What is your profession?"

"I have none."

"Then I suppose you have an income. Where do you live?"

"Alas! Monsieur Commissary, I am a poor beggar. I have no residence."

"What? No residence? This is astonishing. He has no residence," remarked the commissary. Then, addressing Jean Loqueteux, he added, "You have no residence, therefore you are a vagrant. You are a hero, evidently. Yes, you are a hero. But you are also a vagrant, and I am compelled to apply the law. Here is the pocketbook; no doubt about that. You may receive a reward, possibly five francs, if the owner is discovered. But this does not alter the fact that you live in a state of vagrancy: Believe me, it would have been much better for you to find a residence than to find a pocketbook containing ten thousand francs. The law does not compel you to find a pocketbook but it compels you to find a residence; otherwise——"

"Otherwise?" asked Jean Loqueteux.

"Otherwise I have to lock you up for the night and send you in the morning to the police-court."

The commissary rang the bell and two policemen led the vagrant to a cell.

"Really," said the disheartened Jean Loqueteux. "I have no luck today!"—*Octave Mirbeau, in "Current Literature."*

Health and Medicine.

Both parties to the drug *versus* hygiene controversy are manifestly in the wrong. The truth is equally at variance with both positions. The correct view to take is that medicine is a grand though not mathematically exact science, and that the failures are in great part due to the mediocre intellect of the practitioners. People love to be humbugged. The most skillful physician is not the one of greatest repute. A medical man of brains will apply scientific principles, including those of hygiene, while the witless leech will not find water cure nor rest cure in his books. Drugs are at times an efficient supplement to good habits. I speak from the standpoint of one who could not live without the most drastic applications of water and long continued fasting. The controversialists have only lost sight of the fact that, as humanity runs, not more than one per centum of the 70,000 doctors can be expected to have any reasoning power.

EDGAR D. BRINKERHOFF.

To Lucifer's Press-Writers.

There is one point in connection with the obscenity law that I should very much like to see written up.

I think we have received at least a hundred letters asking for information as to what our comrades have been arrested for. These letters have come from every part of the United States, and the temptation to send them the articles is very great; but if we do so we are liable to imprisonment. Is not the court then, so far as the great people are concerned, a secret tribunal?

Again, consider the defamation of character that we are not allowed to refute. In the minds of the people at large obscenity is something different from what the courts are pronouncing obscene; thus many people look upon us as vile. Could they know just what it is that we are fined and imprisoned for sending through the mails, they would honor instead of despising us; yet they are not allowed to know.

Our postmistress asked the inspector here if it was the words or the ideas in the article he was criticising, that were obscene. He replied the ideas, and told her further that if an article could possibly be construed as obscene it was her duty to report it.

Now will not the Press-Writers show this side of the Comstock law to the people? By the way, the article in question affirms the right of woman to herself, claims that there are no "fallen women" in the sense the world calls fallen—that they have been knocked down. How do you like that, my sister the idea that it is obscene to claim that you belong to yourselves?

LOIS WAISBROOKER, Home, Washington.

In What Does Purity Consist?

BY GRACE LEE ORR.

Not long ago a certain woman in this city wished to be admitted to one of the federated woman's clubs. She was a perfect lady, refined and cultured, stood well in the church and was well known for her charitable deeds. Her application for admission to the club was refused because one of the good members had delved back into the past and discovered the fact that she had once given herself to a man she loved without having first been prayed over by a priest.

In excusing their conduct one of the club members said to another: "I do not think it right that we who have always lived pure lives should be obliged to associate with such people."

Now the question naturally arises, "What constitutes a pure life?"

Does it consist simply in a legal marriage, leaving persons free, under cover of that relation, to perpetrate all sorts of horrors against the higher nature?

The accepted idea seems to be that anything is all right between two people so long as they are married. But if they do not happen to have had certain words spoken over them, no matter how sacred their relation, how high their ideals, how great their devotion, they are "impure."

Is this right? Every natural instinct cries out against an idea so false. Purity is a condition of the mind; it is an attribute of the soul, and cannot be put on or laid off at will. To those who are pure every act becomes invested with the essence of their own purity, while persons of evil thought are impure, no matter how *legal* their acts.

The French have a proverb which translated reads, "Evil to him who evil thinks," and it is perfectly true, that the evil in the world is the direct result of evil thinking.

There is nothing either pure or impure *per se* in the sex relation. It is simply a natural function of the body, just as eating is. The whole question is, "What is the motive behind it?" Where two souls are in harmony and sympathy and where both desire this relation as but the physical expression of the love that is between them spiritually, then, it matters not what their outward surroundings may be, there can be no question of impurity. It is where this relation is forced, where its sacredness is degraded for material ends, that there is impurity.

The woman who sells herself for a home, who yields her body to a man she no longer loves, simply because he *supports* her, is just as much a prostitute as is the one whose body is her only merchandise. In the one case the law compels it, in the other case the law winks at it. With both it is simply a question of "body," and how dare either of them prate of *purity* or presume to judge the motives of one whose life has been built along lines of sacrifice and devotion?

Our purity is shown by our lives. It consists in high ideals; in sympathy and love for others; in charity and toleration; in looking always for the good in people and things; in "thinking no evil." Persons with these attributes cannot help radiating purity, and whatever they do their influence will be for the betterment of those about them in the very highest sense. Such persons are not given to carping criticism. They are not posessed by the demon of fear. They walk alone perhaps. They may even be shunned by the Pharisees, but the kingdom of heaven is within them. "Blessed are the pure in *heart*, for *they* shall see God."

Matrimonial Item.

Col. Yerger—I hear your son is going to get married.

Judge Peterby—Yes, he is about to become a Benedict.

"Why don't you make him wait until he is older and gets more sense?"

"Humph! If he should get a sensible spell he would not marry at all."—*Exchange.*

The Paine Memorial Association

Was organized for the purpose of defending the character of Thomas Paine from the false charges of his enemies, to purchase and preserve all historic matter relating thereto, believing that "Truth wears no mask, bows to no human shrine, seeks neither place nor applause, but only asks a hearing."

The membership of this organization is composed of liberty-loving people of both sexes who reside in all parts of the world and who believe that Thomas Paine wrote more and did more in defense of mental and political liberty than did any man that ever lived, and has been more abused and misrepresented by those he sought to free. Its membership consists of people holding different shades of political and religious belief—Socialists, Anarchists, Single Taxers, Republicans, Deists, Atheists, Spiritualists, Protestant Christians, and one Catholic.

There are editors, doctors of law and divinity, on its roll of honor, but all united on the one main object of the association. During the past year no public attack on Paine's character has been permitted to go unanswered, and often these attacks have been refuted by several of our members through the press. We have an arsenal stocked with historical dynamite, also a regiment of intellectual artillerists, ready at a moment's notice to charge the common enemy.

We have this day presented to the Independent Hall Museum a copy of the original edition of "The Crisis," the most effective of Paine's pamphlets, written January, 1776, while he was aide-de-camp to General Greene at Fort Lee and during the retreat of the Continental army from Newark. We have many more such plans under consideration which we hope to consummate during the present year.

When it is remembered what the association has done to repair the neglect of the past hundred and twenty-six years it ought to comment itself to all admirers of Thomas Paine.

The thanks of the Association are due to Lucifer and the liberal press of the United States and Canada for favorable notices of our work.

When Paine died, 1809, Abraham Lincoln was born. Thomas Paine and William McKinley were both born January 29, and my father, an admirer of Paine, was born January 29 1809.

Certificates of membership only twenty-five cents.

JAMES B. ELLIOTT, Secretary Paine Memorial Association, 3515 Wallace St., Philadelphia, Pa.

The Impolitic Wise Man.

There was a wise man once
  Who sought the Truth; who dared
To stand for Right, who struck at Wrong
  Where'er its front was bared.

The clamor of the crowd
  He suffered not to sway
Him from the course his reason told
  Him was the honest way.

When masters wronged the men
  Who did their bidding, he
Cried out against the masters then,
  And shamed them fearlessly.

When servants, led astray,
  Wronged those above, he came
Forth boldly, as a righteous judge,
  To tell them of their shame.

Oh, he was wise, and he
  Was Error's fearless foe—
He never got elected to
  A public office, though.

—*Exchange.*

It was Heine who pointed out that the Berliners are moral—because they sit in snow up to the navel; and this is the morality of art and letters today. It is an artificial and unclean morality. It is the insincere modesty of the fig leaf. Ah! for the frank, sweet innocence that used the fig leaf as a fan.—*Vance Thompson.*

The American Press-Writers' Association.

Dr. R. S. Clymer continues to keep up the anti-vaccination fight. The "Illinois State Register" (Springfield), Jan. 16, gives him a column's space to answer the Secretary of the State Board of Health; and on Jan. 17, F. Wm. E. Callingford follows Dr. Clymer with the facts about the vaccination horror at Camden, N. J., which the State vaccinator had flatly denied. Both articles are fine, and any reader of Lucifer interested should procure a copy for reference.

Rockland, (Mass.) "Independent," Jan. 17, prints a note from J. T. Small and a column article by J. A. Labadie, that was, with some half dozen others, refused by the Provincetown "Advocate" when sent to that paper in answer to the sermon of Rev. Massey on Anarchy.

The "Boston Traveler" wants its letter writers to choose a larger number of topics. Perhaps some of our writers on the sex question can find an opening here. Letters are limited to 300 words.

In "The Adept" for February Dr. R. S. Clymer, has a fine article on "Compulsory Vaccination a Crime Against the People," and Francis B. Livesey says: "Andrew Carnegie is the Man to Furnish a People's Newspaper."

NEW MEMBERS.

213 c. Barkley A. Harrison, 1449 N. Springfield Ave., Chicago, Ill.

214 d. McClelland, C. J., Riverside Block, Pueblo, Col.

215 bf. Caldbeck, William, 504 E. Locust St., Des Moines, Iowa. $1.

HONORABLE MENTION.

211 f. Hollis, Ella M., Groveland, Mass. Donation $1.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

A Great Work.

EDITOR OF LUCIFER:—I have received the book, "The Prodigal Daughter," and have read every word. While I do not exactly agree with the writer about free love—not that I in any way agree with marriage as now instituted, because it is simply a license of the body of the second party—yet in her plea for fallen women, I fully agree. I cannot give the book a recommendation that is good enough, for it speaks plainly, truly and to the point. It is one of the grandest pleas for fallen women that I have ever read. If I had the money, I would personally see that every family in the land would receive one of these books and have the opportunity to read it thoroughly, and follow the advice therein given concerning the fallen sisters of our times.

We have societies for the prevention of cruelty to animals, children, etc., but we have no society to help our fallen sisters. They are looked upon as being lower than the beast. While I am in favor of these societies, yet I think that a woman, although she may have fallen, is far better than the best of beasts. Why, then, should she alone of all things be condemned? People do not stop to consider why a girl may have been ruined; they do not take time to think that circumstances may have forced her to sell her body. Many a woman has sold her body for money to feed a starving mother or child. Should such a woman be condemned?

Most fallen women could be saved if only a kind word would be spoken, and a little help be given them. Reader, do you not think that it would be a grand and noble idea to form a society for the saving of fallen sisters? I think it would be the grandest work that a true man could undertake. If you think so, then write to me and give me your views. I am trying to form such a society, not to make money in any way, but simply to help fallen humanity. Write to me; I want no money; will be pleased to receive stamp for answer. If you think this is a work that an honest and noble man should help along, then do your part.

R. SWINBURNE CLYMER, M. D., Souderton, Pa.

I would trust any people with the custody of its own liberty I would trust no people with the custody of liberty other than its own.—*Henry Grattan.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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William McKinley and Thomas Paine.

Twenty-ninth January, 302—Brunonian Era—was the fifty-ninth anniversary of the birth of William McKinley, twenty-fourth President of the United States. It was also the one hundred and sixty-fifth anniversary of the birth of Thomas Paine, "Author Hero of the American Revolution of 1776."

This coincidence of natal days suggests a brief comparison—perhaps CONTRAST would be the better word—between the characteristics and life-work of these two world-famous men.

In the ages to come, William McKinley will probably be remembered as the champion, the chief promoter, of imperialistic expansion and of foreign conquests more than for any other reason. He will be remembered as the man who took twenty millions of money from the national treasury and bought a robber's title to some hundreds of islands in the Pacific Ocean, on the opposite side of the globe; bought them without asking leave of the owners of the money, and without first obtaining consent of the people sold with the islands.

Then, when the Filipinos refused to ratify the sale, when they expressed a decided preference for independence, for self-ownership, for self-government, they were treated by their purchaser as REBELS against rightful authority, were called "insurgents" by their purchaser and by the armies he sent to convince them—by fire and sword, by Mauser rifle and machine gun—that they were not fit to own and govern themselves.

* * *

Not only as the champion of colonial expansion and imperialistic conquest will the name of William McKinley be long remembered, but also as the author of the famous "McKinley Bill," a legislative measure that denies and defeats the people's natural right to freely exchange commodities with the people of other nations—a political robber law, a piratical law that takes many millions of money every year from the pockets of the real workers and puts it into the pockets of the privileged classes, the parasitic classes of human society. Some of these human parasites are known as office-holders who receive large salaries for little work, others as "captains of industry" or "employers of labor," "promoters," "corporation bosses," "franchise holders," etc.

In religious matters William McKinley was known as Methodist—a religious sect whose creed denies the principle of equality of rights, the principle of brotherhood of man regardless of creed, or of sectarian speculative belief. A sect that believes in a partial god, one that dooms to an eternity of pain good men and women simply because of their inability to believe in miraculous interventions into or against the usual order of nature's operations, and because of inability to believe in the efficacy of vicarious blood-atonement. A sect that denies the teachings of reason, of experience and observation, all of which show that punishment for sin is unphilosophical, savage and brutal, and that ALL THINGS CONSIDERED the saint is no more deserving of praise than is the sinner; and the sinner no more deserving of blame than the saint: that we are, each and all, the creatures, the product, the victims of heredity and environment, and that when it comes to the last analysis of actions we all do as we must. A sect that is today venting its anathemas and emptying its vials of wrath upon the head of Prof. Pearson of Northwestern University, because he dared to question the traditional interpretations of the so-called miracles upon which the creeds of his church are based, thereby showing that the church, of which William McKinley was an active, an influential member, is a non-progressive, a narrow and bigoted organization.

* * *

THOMAS PAINE.

As Lucifer's readers are supposed to be all acquainted with the character and life-work of Thomas Paine, there is no need that I should take up valuable space in showing that there is little of resemblance but much of contrast between the characters and the work of the men whose names stand at the head of this article. In all his writings and in all his acts Paine was the fearless advocate of equal liberty for all, the uncompromising foe of despotism, of the subjection of any man to the will of his fellowman.

He was the first to publicly advocate the independence of the thirteen American colonies, and it was his writings more than anything else—notably the pamphlet called "The Crisis"—that united all these colonies in that demand, thus securing unity of thought without which unity of action would have been impossible. In the language of John Adams, "The sword of Washington would have been powerless without the pen of Paine."

Always the friend of peace, always the opponent of revenge and of unnecessary bloodshed he was condemned to death by the French Assembly—of which body he was a duly elected member—because he opposed the bloody measures of the Revolutionists, escaping death at their hands by the merest accident.

The uncompromising foe of privilege, instead of making money for himself out of his very popular writings and out of his inventions—such as his iron bridge that was and is extensively used—he refused all copyrights and patents, thus setting an example that if followed would have prevented much of the inequalities, the millionaire fortunes and the poverty and misery of the present day. He gave his earnings to the suffering soldiers, encouraging others to do likewise, and would have died a very poor man if the American Congress, out of gratitude for his great services in behalf of human liberty, had not provided him a comfortable home in his old age.

* * *

But great as was his service to mankind as an apostle of political liberty and of equality of economic opportunity, his service as emancipator of the mind from slavery to religious dogma was, and is, still greater. In this regard the name of Thomas Paine stands, perhaps, without a rival. The measure of his worth as an iconoclast in the realm of religious superstitions is the abuse that for more than one hundred years has been heaped upon his name.

The prestige of the name of Paine as a writer on political liberty made the English speaking world ready to listen to what he might have to say on religious questions, and it was this fact, more than any other, perhaps, that alarmed the clergy—both Protestant and Catholic—and caused them to fear that their enormous privileges, their coveted power and emoluments of office, were about to be taken from them.

Hence, with one accord the clergy did their best to demolish the "Age of Reason" by defaming the WRITER thereof, and especially by circulating stories of his AWFUL condition when about to die—his "recantation," his remorse of conscience for having written anything so wicked, so "blasphemous."

All this was done not to answer Paine's arguments—which his defamers well knew they could not do—but to keep people from reading those arguments—by making the impression that it was useless to spend time reading the work of a man who, in the "trying hour of death," had recanted and asked forgiveness of the "merciful God whose name he had so often blasphemed."

The fact that the falsehood of these stories has been again and again exposed, did not and does not prevent their persistent repetition, and the fact that many clergymen of fame and influence now substantially adopt the views advocated in the "Age of Reason," has not had the effect of inducing the "orthodox clergy" to treat the memory of Paine with justice and decency. Indeed the defections in their own ranks seem to still further enrage the power-and-pelf-loving clericals against the name of one whom they evidently think (and correctly too) to be chiefly responsible for the current lack of faith in the "infallibility of the Bible," as the "Inspired Word" of the Creator of Universe.

Thomas Paine's religion was expressed by himself in these words:

"I believe in one God and no more; and I hope for happiness beyond this life."

"I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy and endeavoring to make our fellow-creatures happy."

Condensed into a motto this religious creed was most beautifully expressed thus:

"The world is my country; to do good is my religion."

* * *

If the Anglo-Saxon race had more of Paine's religion and less of McKinley's, we as Americans would not to-day be trying, at such tremendous cost, to shoot our religion, our politics, our economics and our morals into the Filipinos, and England would not be trying so hard to exterminate the Boers in order to possess their mines, and in order to extend the limits of the empire ruled over by His Royal Corpulency, Edward the Seventh.

M. HARMAN

Archy, Archism----Its Cause and Cure.

At the Chicago Commons a few evenings since was delivered to a full house of attentive listeners a discourse on "Anarchy, its Cause and Cure," by one of Chicago's most popular preachers, Jenkyn Lloyd Jones, pastor of All Soul's Church, and editor of the weekly magazine called "Unity."

That this is not a new subject for discussion by the clergy, also by politicians, lawyers, legislators, judges, editors and leaders of thought generally, needs not to be said. Ever since the untimely taking off of William McKinley in September last, the words Anarchy and Anarchist have been in everybody's mouth, and today, nearly five months after that memorable event, everybody is more or less on the QUI VIVE with anxiety to know what action is to be taken by our national legislative body in carrying out the recommendations of McKinley's successor in office, in regard to "stamping out Anarchy" and suppressing the doctrines taught by leaders of that cult.

* * *

Having read much and heard much on the subject of the cause and cure of Anarchism it has sometimes occurred to me that our doctors of theology as well as our political savants and our wise editors are all laboring under a very serious mistake in their diagnosis of the disease that threatens the life of our present civilization—so-called. As I see it, all these doctors make the very common blunder, the very serious blunder of most medical doctors—mistaking the SYMPTOMS of disease for the disease itself.

Not having an official report of the discourse of Reverend Doctor Jones, who evidently makes the usual mistake, I will take, instead, in order to make my meaning clearer, the leading article in the February number of the "Arena," (N. Y.), entitled, "Political, Economic and Religious Causes of Anarchism," written by Reverend Doctor Heber Newton of New York, who, if I mistake not, agrees in the main with the Chicago reverend doctors who have been giving this city and this nation the benefit of their wise counsels as to what is best to be done to cure economic and political diseases and prevent their recurrence in the future.

* * *

The article of Doctor Newton in the February "Arena" seems a continuation or further elaboration of a previous article on the same subject in the January "Arena." Its opening paragraph reads thus:

> President Roosevelt to the contrary notwithstanding, Anarchism is "a social product" of profound significance in a study of the pathology of modern civilization. A sore in the body politic displaying so much virulence betokens so much bad blood in the social organism. There is a case here not merely for the repressive measures of a symptomatic treatment but for the alteratives of a constitutional treatment. . . . In the present paper it is proposed to study "the disease of Anarchism," as one of our great dailies called it a number of years ago, as a constitutional disorder of society, and to indicate how it must be treated constitutionally—the causes engendering it removed, that its symptoms may disappear. Its virus is to be found in the blood of the modern State, of our economic system, and of the Church.

Rev. Newton's reproof of Roosevelt's sophomoric and unphilosophic tirade against Anarchism is a hopeful sign; also the recognition that revolutionary violence—misnamed Anarchy—is the SYMPTOM of a disease, not the disease itself, is a good sign of mental sanity on the part of the distinguished New York "divine;" but what are we to think of the mental obfuscation which immediately speaks of the "disease of Anarchism," and of its treatment as a "constitutional disorder of society?" and then again to wind up the paragraph by reverting to his recognition that Anarchism is a symptom and not a disease, but that the real cause of the trouble, the real "virus is to be found in the blood of the modern State, of our economic system, and the Church?"

It has often been pointed out that the clerical mind is not logical. The man in the pulpit is treated so tenderly, so deferentially, that he does'n't need to be logical. There is no one that dares to call him to account for his lack of logic,

lack of common sense or reason, and so he gradually comes to reason loosely, illogically, irrationally.

As the best method of unravelling this illogical tangle, as it seems to me, the matter should be stated thus:

The disease that afflicts the people of this country, the virus that is eating out the life of modern civilization is

ARCHY—ARCHISM,

and not "Anarchy"—not revolutionary violence, at all; no more than the throwing of the cargo of tea into Boston Harbor was the disease that afflicted the American colonists in 1773. Then as now the real disease was Archy, Archism—government of man by his fellow man without the consent of the governed. Revolutionary violence was but the symptom.

To make the matter plain, let us once more go to the lexicons for definitions of terms. The average reader seldom thinks of the real meaning of words, but accepts without question the popular definitions, however false and misleading.

The word Archy is derived from the Greek verb ARCHEIN, to be first, to rule, to govern, from which root-word we have adopted into English such combinations as

Mon-archy, government by one—the King.
Olig-archy, government by a few.
Poly-archy, government by the many.
Hier-archy, government by priests.
Arist archy, government by the best—the nobility.
Plut-archy, government by the rich.
Hept-archy, government by seven persons.
An-archy, without government, denial of government.
Tetr-arch, governor of fourth of a province.
Aut-arch, a self-governor, self-ruler.

From these dictionary definitions it would seem that the last mentioned—Autarch, Autarchy—would be a much better name for philosophic Anarchists than the much misrepresented name now used by them. It will be seen also that the parent of the terrible word Anarchy is the same that gave birth to all the despotisms under which mankind have struggled, suffered and died—monarchy, oligarchy, hierarchy, etc.; so that if we would destroy Anarchy as a political theory or cult, we must destroy its parent, its cause—Archy.

* * *

Rev. Newton evidently recognizes this fact, though he does not clearly state it, in his next paragraph:

> Had the governments of the earth been just, there would have been none of the appalling outbursts of hatred for all government at which we shudder in Anarchism today. The violence of this fever is the measure of the virus in the blood of the State. The reason why men are found today calling frenziedly for the overthrow of all States is that scarce a State can escape severest condemnation before the bar of conscience. Christian governments have proved most Anarchistic, bolstering up unjust privileges of the titled and the wealthy, enslaving the poor and weak, ruling by force, wasting the resources of the people, sacrificing millions of lives every generation on the altar of war.

This terribly truthful indictment of the "governments [the archies] of the earth" was not written by a "wild-eyed Anarchist" but by an eminently respectable, highly honored and cultured, well-fed and housed, bishop—that is, by a leading HIERARCH of an eminently respectable and honored Protestant church. The only criticism I wish to make of this utterance is his perversion of the words "Anarchistic" and "Anarchism." Christian governments are simply ARCHISTIC, not Anarchistic at all, when they "bolster up unjust privileges, etc.," and especially when they "sacrifice millions of lives every generation on the altar of war." These are quite in line with the nature and purpose of all archies—whether monarchies, aristarchies, hierarchies, oligarchies or plutarchies, such as our own government, for instance.

This is what they were all organized for, and the inevitable outcome of the use of power over others is the abuse of that power. That which Rev. Newton deplores as the abuse of government is the legitimate, the necessary function of all archies, all governments of man by man.

* * *

It will doubtless be objected that, however true the charge may be that monarchies, oligarchies, aristarchies, were organized to "bolster up privileges of the titled and wealthy, to enslave the poor and weak," etc., it is not true in regard to our own DEMOCRATIC government—a government of, by and for the PEOPLE—ALL the people, the poor and weak as well as the rich and powerful; that the preamble of our national constitution declares: "We the PEOPLE of the United States, do ordain and establish this constitution in order to promote the general welfare [not the privileges of the few] and secure the blessings of LIBERTY to ourselves and posterity," etc.

That such is the usual argument of American Archists, and also of their victims, I am well aware. That the document called the constitution of the United States is NOT a democratic instrument is demonstrable; that it was never intended to be such in the true sense of that word; not intended to secure equal justice to poor and rich alike; to high and low, to the ignorant as well as the learned, I claim is abundantly provable from the constitution itself.

Its very first sentence is a LIE outright. "The people" of the United States did NOT formulate this constitution, nor did they adopt it by general vote, and if they had done so it would be no proof, under our voting system, that the people, or even a majority of them, approved of its provisions.

The cold, hard facts of the case show that the over-praised framers of the United States constitution were USURPERS of power. They were not elected or delegated by the people of their respective states, to formulate organic laws for all the people. The original purpose of this convention contemplated no such power, and if these people had intended to delegate such power they would have been false to liberty and justice, for no people can delegate powers they do not themselves rightfully possess.

The speeches of Patrick Henry in the Virginia legislative body against the adoption of this constitution abundantly prove these charges.

* * *

Yes, the Constitution of the United States is an ARCHISTIC document, under which shelter all kinds of archistic privileges, murders and robberies—monarchic, plutarchic, hierarchic, etc., and the worst, most hopeless feature of it all is that the masses of people are hoodwinked into the belief that they are SELF-GOVERNING!

As the genus homo is the epitome, the summary, the embodiment of all the provisional genera and species of the animal world, so in the American archy—United States—we find an epitome, a summary, an embodiment of all, or nearly all, the old world archies.

* * *

The position accorded to the articles of Bishop Newton in "The World's Leading Review," is a matter of such significance at this particular moment in the world's history that, time and strength permitting, another attempt will be made in these columns to show, from the Reverend Doctor's own diagnosis and admissions, that the acts of the revolutionary Anarchists, are only surface symptoms of the real, the constitutional disease which for many ages has afflicted organized human society, and that that disease is rightly named ARCHY, instead of Anarchy.

M. HARMAN.

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THIRD SERIES, VOL. VI., No. 5. CHICAGO, ILLINOIS, FEB. 13, E. M. 302. [C. E. 1902.] WHOLE No. 904

THE WAR SPIRIT.

I hate that drum's discordant sound,
Parading round and round and round;
To thoughtless youth it pleasure yields,
And lures from cities, farms and fields,
To sell their liberties for charms
Of tawdy lace and glittering arms,
And, when the ambitious voice commands,
To march, and fight and fall in foreign lands.

I hate that drum's discordant sound,
Parading round and round and round;
To me it speaks of ravaged plains,
Of burning towns and ruined swains;
Of mangled forms and broken bones;
Of widows' tears and orphans' moans,
And all that misery's hand bestows
To swell the catalogue of human woes.

—*Thomas Paine.*

Church-State Archism Indicted by A Woman.

Crimes and criminals are built and born because of the great wrong first done to mothers. They are the offspring of church and state. Science now declares crime to be a disease, but it has not yet discovered the primal cause of this disease. It is an inheritance from centuries of legalized crime against woman, of which the church in its teachings is prime factor.

WILL GAIN NOTHING BY COMPROMISE.

Woman will gain nothing by a compromising attitude towards the church, by attempting to excuse its great wrong toward her sex, or by palliation of its motives. On the contrary a stern reference to facts, keeping the face of the world turned to its past teachings, its present attitude, is her duty. Wrongs of omission equal in magnitude those of commission.

MUST NOW ATTACK THE STRONGHOLD.

Advance for woman is too well established, woman has had too much experience, has borne too much ridicule, misrepresentation and abuse to now hesitate in an attack upon the stronghold of her oppression—the church. She possesses too full knowledge of its subtle touch upon civil law to dare leave it alone; it has become one of woman's first duties, one of her greatest responsibilities, to call public attention to its false teachings in regard to the origin, condition and subjection of woman. She has engaged in too many battles, weathered too many storms to longer hesitate in exposure of its stupendous crimes toward one half of humanity.

COWARDS WILL HIDE; THE BRAVE REJOICE.

Let those who fear, hide themselves, if they will, until the storm is past. Let those who dare, defiantly rejoice that they are called upon to bear still more, in order that woman may be FREE.

A BRIGHTER DAY DAWNING.

A brighter day is to come for the world; a day when the intuitions of woman's soul shall be accepted as part of humanity's spiritual wealth; when force shall step backward, and love, in reality, rule the teachings of religion; and may woman be strong in the ability and courage necessary to bring about this millennial time. The world is full of signs of the near approach of this period; as never before is there an arousing sense of something deeper, holier in religion than the Christian church has given.

THE ADVENT OF HEROIC SOULS.

The world has seemingly awaited the advent of heroic souls who once again should dare all things for the truth. The woman who possesses love for her sex, for the world, for truth, for justice and right, will not hesitate to place herself upon record as opposed to falsehood, no matter under what guise of age or holiness it appears. A generation has passed since the great struggle began, but not until within ten years has woman dared attack upon the veriest stronghold of her oppression, the Church.

BENT BEFORE BIRTH.

The state, agent and slave of the church, has so long united with it in suppression of woman's intelligence, has so long preached of power to man alone, that it has created an inherited tendency, an inborn line of thought toward repression. Bent in this line before his birth, man still unwittingly thinks of woman as not quite his equal, and it requires a new creation of mind to change his thought. A second generation has arisen, in whom some slight inherited tendencies toward recognition of woman's right to herself are seen. In the next generation this inherited line of thought will have become stronger, both Church and State more fully recognizing woman's inherent right to share in all the opportunities of life; but at what cost to all who have taken part in the great struggle!

A SCATHING IMPEACHMENT.

Has woman no wrongs to avenge upon the church? As I look backward through history I see the church everywhere stepping upon advancing civilization, hurling woman from the plane of "natural rights" where the fact of her humanity had placed her, and through itself, and its control over the state, in the doctrine of "revealed rights" everywhere teaching an inferiority of sex; a created subordination of woman to man; making her very existence a sin; holding her accountable to diverse code of morals from man; declaring her possessed of fewer rights in church and in state; her very entrance into heaven made dependent upon some man to come as mediator between her and the Savior it has preached, thus crushing her personal, intellectual and spiritual freedom.

THE GREATEST CONFLICT YET TO COME.

Looking forward I see evidence of a conflict more severe than any yet fought by reformation or science; a conflict that will shake the foundations of religious belief, tear into fragments and scatter to the winds the old dogmas upon which all forms of Christianity are based. It will not be the conflict of man with man upon rites and systems; it will not be the conflict of science upon church theories regarding creation and eternity; it

will not be the light of biology illuminating the hypothesis of resurrection of the body; but it will be the rebellion of one half of the church against those theological dogmas upon which the very existence of the church is based. In no other country has the conflict between natural and revealed rights been as pronounced as in the United States; and in this country where the conflict first began, we shall see its full and final development. During the ages no rebellion has been of like importance with that of Woman against the tyranny of Church and State; none has had its far reaching effects. We note its beginning; its progress will overthrow every existing form of these institutions; its end will be A REGENERATED WORLD.—*Matilda Joslyn Gage in "Woman, Church and State."*

Marooning the Anarchists.

By reference to the President's message it will be seen he makes the assertion that if the country (or world) were turned over to the tender mercies of Anarchism its reign would last for but one *red moment;* then all the achievements of civilization would be succeeded by centuries of dark ages. What can he mean by such a declaration? Does he imagine that it is possible to destroy all our inventions, our literature and our sciences? Does he believe in a world holocaust? Even if such a thing were possible are the Anarchists the people to advocate or even endorse such a scheme?

Then we see statements in the big dailies, small weeklies and middling monthlies that Anarchists' "rule" would be nothing more nor less than hell on earth, where greed and grab would be the common rule of action, and arson, assault and murder of daily occurrence, while hate and strife would be the perpetual curse of life. Such is, in fact, the chronic condition of society under government, where craft and cunning are the leading principles by which all business transactions are governed.

There is also much talk about deporting and marooning the Anarchists of the world on some island, there to work out their own salvation in their own way, and intimating that such a course would soon wipe them from the face of the earth. All the writers for these papers try to make it appear that the word Anarchism is synonymous with chaos, and that an Anarchist community is an impossibility.

As a matter of fact, an Anarchist community, conducted on Anarchist principles, would provide an ideal condition of human existence—a heaven on earth. Might and greed would be replaced by a policy of non-resistance and prodigality. Everybody would be protected in his natural rights by natural laws, though sometimes enforced by human beings. There would be no murder, rape, robbery and arson or other outrages, for the simple reason that there would be no occasion for them, as there would be no private property in land, in money, machinery and human beings as we know it in the archistic state of society. There would most likely be free and abundant production by all and free consumption for all. There would be institutions of learning including the best of training schools that would instruct the youth in the industrial arts as well as in economics, sociology and the sciences. The field, farm and factory would be much better understood by young and old alike than they are under so-called "law and order," where speculation and gambling are looked upon as very important industries, and where the accumulation of wealth without rendering *quid pro quo* is held in high esteem, and the worker, the producer of all wealth, is looked down upon as an inferior being.

If the government will set aside an inhabitable island large enough to support upwards of a million inhabitants and supply a reasonable amount of seeds and tools to insure a fair start for all the deported and agree to keep hands off, it will have no trouble in getting rid of the Anarchists. There would no doubt be thousands—yea, hundreds of thousands—who would not only be willing but anxious to try life under such conditions. Nothing would suit the Anarchists better than a fair opportunity to try their theories of life without let or hinderance, for they are fully convinced that such a trial will prove the utility and value of their teachings.

Anarchism is the nearer goal in the march of civilization for which all mankind is consciously and unconsciously striving. As to what the ultimate goal in human progress will be, or whether the race will ever establish absolute liberty is something that we can leave to posterity to solve. What we are most concerned about is the acquisition of all the liberty we can without infringing on the liberty of others.

Archism is self-destructive, for the simple reason that authority and liberty cannot exist side by side, the one must destroy and supplant the other. Where authority begins liberty ceases, hence under Archism there can be no real liberty. Authority begets power, power begets force, force begets brutality, and it in turn begets more brutality and tyranny until the limit is reached and the brutalized masses resort to revolution. But how many revolutions has it taken to establish what little liberty we possess today, and how many more will it take to secure the real or absolute article?

Anarchism being based on liberty, its advocates, when permitted to do so, will live in peace and harmony, happy and content in the employment of their faculties as by nature inclined, making the most out of this life by really living like human beings, without drudging and slaving to make and accumulate money to leave to thankless progeny or other relatives to fight over; in short, making this world as near as possible an ideal abode for mankind without reference to what may or may not come hereafter.

Some one says: But why should the government of this country or the governments of the world, furnish the seeds, implements and provisions for a fair start, as well as the island for these detested Anarchists to live on? Simply because they are entitled to that much in return as a very small share of what they have produced and have been robbed of by the capitalists of the world. If the producers the world over were permitted to keep the full value of the products of their labor there would be no millionaires, nor would there be any destructionists to keep them and their rulers in constant terror. There would and will be Anarchists, in the true meaning of the word, until all human government of force, fraud, tyranny and robbery disappear from the face of the earth.

Then, again, it is objected that an island large enough to accommodate a million people is out of all proportion to the number to be provided for. Here is where our statesmen and rulers make their greatest mistake, unless they want to confine their law strictly to the "American output." Even then it is more than likely that an island with a capacity for sustaining a million people would be entirely too small in less than five years from the landing of the first shipment. There are many people who are not avowed Anarchists who are perfectly willing to take their chances with them, fully confident that their social and economic conditions cannot be worse than they now are. Moreover if there is no change for the better in the conditions of the producing classes soon, there will be millions of Anarchists where there are hundreds or thousands now, and the question of providing room for them outside of the countries owned by the capitalists will be a very serious one. In view of all these facts, it will be well to start this deportation scheme on a proper scale to begin with, or else it might become an object of ridicule and jest.

C. H. WESSELER.

Ouray, Colo.

Proudhon and His Critics.

The oft-observed fact that it depends very largely upon what is already in the mind of the reader or hearer as to what impression will be made by reading a book or hearing a discourse, is well illustrated by the comments and criticisms received at this office upon the famous work of P. J. Proudhon, entitled "What is Property?"

As samples of such comments and criticisms the following paragraphs, written by two of Lucifer's subscribers are herewith submitted, without offering an opinion as to the correctness of either critic.

M. H.

Whenever I find any one who recommends "What is Property?" by P. J. Proudhon, as being an Anarchistic book, I show symptoms of paresis, being compelled to conclude that all known rules of reasoning from facts must be gibberish. In No. 899 Mr. Henry Bool says he has placed three Anarchistic volumes in Cornell University Library, and if "What is Property?" is not there it will be soon. The only thing that will restore my sanity is for Mr. Bool to declare that his intent is to place a State-Socialistic book alongside those other three to counteract their influence. He evidently never read the work, or if he did he was in a trance, the condition of Mr. Tucker when he translated the book, as he has since been oblivious to the fact that it is a State-Socialistic work, of the paternalistic sort, if there be such.

Mr. Proudhon sanctions the "authority of law" in this work, would give the state "eminent domain over all capital," and "transform every trade and profession into a public function," declares against competition, and for equal rewards to labor, and thus goes to a greater extreme than do American Socialists today, who declare for collectivism only as regards monopolies. Mr. Bool thus adds to the confusion as to the meaning of Anarchism and Socialism, and assists Lucifer in this, which journal classes "the feudalistic, the oligarchic, and aristocratic tendencies of our present political industrial and ethical systems" along with the "boodle" system, as Socialistic. (See No. 899).

C. F. H.

It is a mistake to suppose that Proudhonian Anarchists would be satisfied with any voluntary protective association simply because it is voluntary so far as its own members were concerned. No such society would be satisfactory unless it granted the accused the right of trial by jury. When education in juryism has spread sufficiently, an organization offering real jury trial would draw membership, leaving aggressive societies to die for want of support. The Scotts, Kerrs, Montagus and Capulets are not examples of the voluntary associations advocated by libertarians. Some critics set up an Anarchistic man of straw to be knocked down by a Socialistic stuffed club.

EDGAR D. BRINKERHOFF.

The American Press-Writers' Association.

If I were to write the thought that comes uppermost, it would be the strenuous life of a Press-Writer. My mail today consisted of seventeen rolls of papers, ten letters and four postal cards, and all in the interest of the good work. From one of the letters I quote the subjoined, which shows that there are others quite as busy:

"I have been quite seriously indisposed this winter and feel that I have not been keeping up my end of the traces, though I have endeavored to whack things orthodox which appeared in our local papers. Wrote up Thanksgiving, Christmas, and New Year's, and have one ready for St. Valentine's Day. Sent another article to Spokesman Review two or three weeks since; a long one on "Cremation" to Omaha World-Herald last week; one to Waterloo (Ia.) Times; one to San Francisco Bulletin; two to Baltimore American; three to Boston Traveller; one to Iowa Homestead; one to Chicago Record-Herald; one to Chicago Post, besides some unimportant contributions. A couple of weeks ago a letter from Mason, Iowa, inclosed a plagiarized paragraph of Robert Ingersoll by a South Dakota priest, printed in North Western Catholic of Sioux City, Iowa. I immediately wrote that paper, asking for an explanation, and received a letter stating that the matter had been referred to the priest, but I have as yet not heard from him. I have had printed in pamphlet form "Canon Law for Woman" and shall send you one soon. I hope to be able to do more work a little later. Trust you keep well, and am rejoicing over the good work being done by the Press-Writers. Fraternally yours,

HARRIET M. CLOSZ."

So I would say to this good worker and many others: May you have the strength to keep on as you are nobly doing I like to read your reports, but cannot find time to answer all your letters.

NEW MEMBERS.

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217 c. Campbell, James, Havelock, Neb.

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VARIOUS VOICES.

Mary Gird Peters, Fall Brook, Cal.:—Lucifer is showing an intensity of purpose that makes it a standing rebuke to all lukewarm reformers. I hope it is not utterly wearing you and your father out. You are surely in no danger of rusting out.

S. J. Hickok, Canton, Pa.:—On a street car in Philadelphia last week I saw a lady reading a copy of your paper. I asked to see it and took the address. Please send it to me. I discovered some interesting facts, though I had it only five minutes and never saw a copy before.

L. M. Graves, Newport, Oregon:—I do not wish the paper longer. Please stop it. There are many good things in it, but nothing but obedience to Christ will make this world better; so I am thankful for having read your paper, for I want to prove all things and cleave to that which is good.

E. Gillies, 408 Corydon Ave., Ft. Rouge, Winnipeg, Man.:—I want to take advantage of your generous offer of Dr. Foote's "Home Cyclopedia" at half price, so hasten to send you $2.18 for which extend my subscription one year and send me the book. I see so much in Lucifer that I enjoy reading that I could not do without the paper.

L. W., Ohio:—I have received a supplement to "Clothed With the Sun" which told of an outrage on a paper called "Discontent" of Home, Washington. It seems to me that we ought to make every effort to maintain absolute freedom of speech for every sect in this country, and as this case will be used as a precedent we ought to make every effort to assert that great principle now, regardless of the cost.

Nellie M. Mastick, 712 Beacon Place, Seattle, Wash.:—I enclose $2 to apply on subscription, and 25 cents for another copy of "The Prodigal Daughter." I must have had at least half a dozen already, but don't seem to be able to keep one on hand. Lucifer grows better and better. I like your attitude on the McKinley affair and also the stand you have taken on vaccination and anti-toxin. It is an outrage that we must submit to having our children poisoned in such ways or not be allowed to send them to school. For myself I have solved the problem by sending my children to Home, and am pleased to say they are learning faster and better there than they have ever done before.

Herbert Gries, Cal.:—Please enroll my name on your list for the bound volumes of Lucifer for 1901. Let me know when ready. Is "Our New Humanity" still published? If so, please take my subscription.

[We would like to hear, as soon as possible, from all who want bound volumes of Lucifer for 1900 and 1901, as we wish to know approximately how many to send to the binder. 52 copies in each volume, bound in cloth, $1.25 per volume, net, postage 25 cents.

"Our New Humanity" is no longer published; but we have back numbers on hand, price 25 cents each. L. H.]

THE CHICAGO Society of Anthropology meets every Sunday at 3:30 P. M., Hall 913 Masonic Bldg. Admission free. Free discussions. Feb. 16, Prof. J. M. Clarke will read a paper on "Law as an Anti-Social Institution."

Lucifer, the Lightbearer

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To Our Press-Writers.

There is never a lack of opportunities for the American Press-Writers' Association to get in their work to good advantage. There never has been a time since government of man by man began, that watchmen were not needed to see that the ruling classes did not seek, stealthily or openly, to enlarge their power over the governed, by securing new legislative enactments, by new imperial decrees, by new judicial rulings, or by new interpretations of older statutes, decrees, judicial rulings, etc., etc.

The recent assassination of a chief ruler of the United States has been seized upon and apparently welcomed, by the ruling classes in this country as a suitable occasion for securing additional legislation in their interest. Ever since the death of William Mckinley the organs of the party of which he was a member, and also many leaders of opinion that do not belong to that party, have been urging that new laws should be enacted by our national legislature, abridging the freedom of speech and of press and making it more clear than ever before that this government is not one of equal rights but that the lives of rulers should be safeguarded in ways that are not thought necessary for the safety of the average citizen—or, more correctly speaking, of the SUBJECT masses.

In obedience to this demand for new legislation—legislation in line with the imperialistic, the archistic tendencies of our national government, an "anti-anarchy bill" has been reported to the so-called house of representatives at Washington.

A Chicago daily—"The Chronicle"—of recent date has this to say in regard to the proposed monarchic legislation:

> The house committee on judiciary has reported an anti-anarchy bill surprisingly sweeping in its provisions. Even if the legislation is discreet, it will be difficult to enforce and can hardly be expected to run the gauntlet of the courts.

Judging the effect of the proposed legislation by the history of a law somewhat similar in its object, the so-called "Comstock" postal law, it will depend on the ignorance and the prejudices of judge and jury as to whether the accused shall be adjudged guilty and punished for exercising his citizen rights or not.

* * *

The plain duty, then, of every man and woman who would prevent the arbitrary use of power—power whose use necessarily means ABUSE—is to prevent the enactment of laws under which such abuses can be sheltered, made respectable and honorable, that is, made LEGAL! The only way to prevent such legislative enactments is to create a public conscience that will be felt and heeded by our national law-makers. The way to create such public conscience is to "AGITATE, AGITATE, AGITATE," as the old Abolitionists used to say and do.

For this purpose there is nothing equal to the public press. Therefore, while we still have a modicum of freedom of press, let us use that freedom to the utmost of our ability, to prevent the loss of what freedom we still have.

Not only should our Press-Writers use every opening to get in their protest against the proposed "anti-anarchy" legislation, but every freedom-lover should do the same. Whether we sympathize with the doctrines called "anarchistic" or not, our legislators should be shown the dangers of such enactments. Anything may be called anarchistic that opposes the party that happens to be in power.

* * *

Another excellent way to prevent the enactment of bills into laws, such as that spoken of in the quotation from the "Chronicle," is the writing of personal letters to the members of congress by their constituents, and by the public in general. If these office-loving congressmen should receive hundreds or thousands of letters every week, protesting against the new un-American legislation, they would soon come to the conclusion that their chances of re-election would be endangered by a vote in favor of the bill to suppress or limit the freedom of speech and of press.

* * *

To our Press-Writers, and to all readers of this issue, who may think that back numbers of Lucifer would be good educational documents to help build up a healthy public sentiment on the question of suppression of speech and press, we would say that we have many hundreds of surplus copies of the paper issued since the assassination of McKinley, that we would be glad to send to such readers and helpers as will send us the amount of necessary postage thereon. Also, we have many thousands of surplus copies of numbers issued previous to the date named, that would be promptly sent on the same terms.

Please let us know at once how many copies to send to each reader who cares to help in this work. Never was there a time when prompt action was more necessary than at the present moment.

Not a single day or hour should be lost through apathy or procrastination.

M. HARMAN.

The Disease of Diseases---Archism.

For more than twenty-one years our Light-Bearer, our little "Herald of the Dawn," has been telling its readers that the worst foe to human rights, to human justice, to human progress, and therefore the worst foe to the human race itself, is

AUTHORITY, LEGALITY, LAW—CIVIL AND CANONICAL.

Through Lucifer's columns a few of us have constantly and unflaggingly preached the gospel of SELF-LAW, self-rule, self-government, self-ownership, self-knowledge, self-healing, the doctrine sometimes called "Anarchy," but more correctly called AUTARCHY, from the Greek words AUTOS "self," and ARCHEIN to rule.

Though constantly opposed by those whose interest it is to have people divided into two distinct classes, the rulers and the ruled, the law-makers and the law-obeyers, the

priesthood and the laity, the privileged few and the unprivileged masses; notwithstanding misrepresentations the most persistent and calumnies the most groundless and shameless; in the face of persecutions through many courts of justice (miscalled) ending, after years of expensive legal defense, in imprisonment for some of the defenders of the right of protest against outrage and invasion of the most intimate and sacred of personal rights—notwithstanding all these hardships and discouragements we feel well rewarded for all the pain, the weariness, the pecuniary loss, when we note the change in tone and attitude of many of the popular leaders of the present day, as compared to that tone and attitude only a few years ago.

In last week's Lucifer was printed part of the leading article in the February "Arena," called by some "The World's Leading Review," a journal of thought and opinion published in New York City—the same Review that was published and edited several years in Boston by B. O. Flower, who is still one of its editors under the new management. This leading article from which we quoted was written by Reverend Heber Newton, a bishop of the Protestant Episcopal Church, a position that gives great influence to whatever he may say on any line of current thought. This article is headed, "Political, Economic and Religious Causes of Anarchism," and is the second essay on that subject by the same distinguished writer, published in the "Arena."

As partially shown in our last week's comments, this distinguished leader of current thought—not only of religious thought but also on questions that are commonly regarded as secular, or this-worldly—has substantially endorsed Lucifer's long contention that it is not the revolt against church-state authority that is the real disease, not such killings as that of McKinley by Czolgosz, but that the disease is to be found in the church and state themselves, that is, in the rulership of man by his fellowman.

* * *

It is not to be expected that a man who has looked out upon the world for half a century through glasses colored by church-state superstitions can be truly logical and rationalistic in his diagnosis of the diseases that afflict our common humanity. Accordingly we find Dr. Newton indulging in arguments like this:

> The most superficial student of Anarchism should not miss the fact that it is a revolt against the social oppression and the economic injustice of our competitive civilization. It is men maddened by a burning sense of industrial wrongs who turn to the bullet and the bomb to right these wrongs. Below the political tyrannies of Russia, Poland, and Italy lie the economic tyrannies of those lands. Tolstoi and the wonderful group of modern Russian novelists must surely have opened the eyes of our blindest optimists to this fact. It is a starving peasantry that recruits the armies of Anarchism.

How many of Lucifer's readers, or those of the "Arena," are willing to admit that the "civilization" of so-called Christian lands is really "competitive"?

How much competition is allowed in supplying the volume of circulating medium, commonly called "legal tender" MONEY?

How much real competition in securing LAND on which to build a home?

How much man-to-man competition in securing opportunities of obtaining a livelihood from the soil, or from mines of coal, petroleum, or of the useful metals?

How much chance for honest competition between the tariff-protected and the non-protected industries? or between the "patent-holder" on labor-saving inventions and the man not thus favored?

Where is real honest competition to be found between the holders of ANY kind of franchise or monopoly or privilege, and him who has neither money nor influence to purchase such franchise, monopoly or privilege?

Everywhere we find the competitive principle throttled, defeated, killed, by privilege, by discrimination, by monopoly, and nowhere is equitable competition and generous emulation so disastrously defeated as by the church-state laws in regard to the mating of human beings for REPRODUCTION!—I mean, of course, our marriage and divorce laws, whereby the prospective mothers of the race are denied their natural right to choose and obtain the best possible FATHERHOOD for their children.

In the working of these last named laws and customs—which laws and customs were made and are now supported mainly by the hierarchies of which Rev. Newton is himself a conspicuous example—do we find the chief and underlying cause of all the inequalities, all the slaveries, deformities, vices, crimes and diseases that defeat and curse what is called civilization today.

In calling our civilization "competitive" instead of monopolistic and archistic, Dr. Newton makes the common, the fatal error in his diagnosis of the disease that afflicts the patient he seems anxious to assist in regaining health and happiness.

* * *

After dwelling at some length upon the darker shadows that furnish the background of the picture of economic life in Europe our High Church physician adds:

> Thank God, the conditions in our country are lighter than in the Old World! None the less, the shadows even here are dark enough. He who knows anything of the life of our New York "east side," of our sweat-shops, of our great stores with their multitudes of shop-girls earning on an average $4 per week, of our coal mines and other industrial fields where similar conditions reign, knows the hell out of which rise every now and then the sulphurous fumes at which we shudder.

When we consider the comparatively few years that archistic monopoly and privilege have had in this country in which to get in their work and to consolidate their power, and when considering the immensely greater natural advantages possessed by the United States over the European archies in the matter of unoccupied lands, rich in all the elements that invite and reward industry—fertility of soil, boundless stores of all the useful minerals, coal, iron, lead, copper, to say nothing of timber for fuel and for its endless uses in building, in manufacture of articles of utility and luxury—when all these advantages are considered the odds are against us! Instead of being "lighter" the "shadows" are really DARKER, when we consider all the circumstances just hinted at, and if we are to judge by the rate of advance toward monopolistic despotism made in the past forty years in this country, the time is not far distant when not only comparatively but actually and really the conditions of the poor will be worse in every particular, on this side the Atlantic than they are now in any part of the so-called "Old World."

* * *

Much to the same purport are the paragraphs which follow the words just quoted. Our learned doctor thinks "these horrors are not due, ultimately to the badness of individual men," though admitting "there is enough of this in all conscience"—mentioning the case of a "certain Western Senator whose income from mines is reputed to be at least one million dollars per month, who is reported lately to have bitterly opposed the efforts of his miners to establish an eight-hour work-day."

No, the men who thus oppress and rob their employes, and rob both producer and consumer, are not exceptionally bad men. Under like circumstances the men who now denounce Senator Clark of Montana would do just as he is doing. The love of wealth and power grows with their pursuit and possession, until it becomes a veritable mania.

* * *

Our eminent New York "divine" thinks "the responsibility for the conditions of poverty in our world today lies at the door of our imperfectly developed economic system which binds us all together in the responsibility for economic wrongs to whose heinousness we are blinded by use."

"True, O King!" but why confuse matters by calling our legalized robber system an "imperfectly evolved economic system?" If our land laws, money laws, franchise laws, etc., had been specially framed with a view to enable the few greedy and unscrupulous ones to rob the many of their share of nature's opportunities their framers could scarcely have done their work better than they did. Then why not call things by their right names and say, "our monarchic, plutarchic, aristarchic robber system!"

With our marriage ethics what they are; with our family or home training what it is; with our school training what it is, all teaching us to grasp and to hold all we can—in which contest the clergy are quite as ambitious and covetous as is the average of farmers, mechanics or tradesmen—the result is just what we might reasonably expect. Under all the circumstances the result could not possibly be different from what it is.

* * *

Proceeding with his indictment Bishop Newton says:

> The burning wrongs entailed by this now outgrown system—unethical, immoral, irreligious—fire the revolt which we know as Anarchism. Anarchism is one with Socialism in the belief that our present competition is essentially and unescapably unjust and oppressive; that it imposes a new slavery on labor, politically freed; that it wrests to the luxury of the few the provision of Nature for the support of the many; that it turns bread-winning into a strife more cruel than the struggle of existence among the lower lives around us.

Herein, while accepting and endorsing the manifest spirit of the writer I take exception to his terminology, to his use of words, maintaining that it is an abuse of language to call our present system a "competition," for reasons already stated. To speak of this monopolistic system as "unethical and immoral" is certainly correct, but whether it is "irreligious" may be a matter of opinion. It depends on what you mean by "religious." If it be religious to be like the god of the Hebrews and Christians, then our present system, military, commercial and industrial, is eminently religious—if we are to believe what the Hebrew Bible says of the god of Moses and of Joshua; of David—"the man after God's own heart;" the god of Samuel who anointed David to be king over Israel. In the treatment of the Canaanites by this "peculiar people," this eminently religious people, an example was set that fully justifies all the robberies and murders committed by the armies of the United States and of England in the Philippines and in South Africa; also all the legalized robberies by the pious Rockyfellow, by the managers of the steel trust, the coal and railway trusts, by the land monopolies, etc., etc.

To speak of our present monopolistic system as "outgrown," is evidently a misnomer. If to be popular with rich and poor; if to have the united and unqualified support of the leaders in church and state, and also of the leaders in what is known as polite, cultured and refined "society"—if all these mean anything then the system condemned by Reverend Newton is NOT outgrown. On the contrary it was never before so vigorous; never before had it so strong a hold on life as at the present moment.

* * *

Proceeding with his impeachment of our archistic economic and social system, the writer of the "Arena" article on the causes of anarchism says:

> Anarchism could not be, were society well organized and industry just and Christian. It is the cry of insane wrath against the horrors of our civilization—a civilization that dooms hosts of hard-working men to squalid poverty, joyless toil, hourly fear of the morrow, ghastly disease, and untimely death, and that opens below hosts of hard-working, half-starved women the hell of harlotry.

As with the word "religious" it all depends upon what we mean by the word "Christian" when used in connection with "industry." The much-praised "Sermon on the Mount" advises the followers of the Nazarene to "take no thought for the morrow," and to lay not up "treasures upon earth," but to look for daily bread to their "father in heaven." So thoroughly imbued were the early Christians with the idea that their God would provide for their daily wants, even as he fed the ravens and clothed the lilies, that they discouraged industry, except perhaps to supply their most pressing needs. Many Christian orders through out the middle ages, even down to the present, led and lead vagrant lives, or live without industry in monasteries and convents, depending on charity for their daily bread.

* * *

The writer of the "Arena" article may have a revised creed of his own making, but if "Christian" ethics are really based upon the creeds of the leading denominations known by that name, including the Roman and Greek Catholic—the mothers and grandmothers of all the younger Christian sects—then it is nothing to be wondered at that Christians rob and butcher each other in their wars of conquest, or that they rob and starve each other in their industrial wars, or that they look with unconcern upon the hells of economic suffering, the hells of vice and of crime caused by their own narrow selfishness and remorseless greed. Men who can accept the theology of the Method'st Church, for instance, whose leaders are now sitting in judgment upon and condemning Prof. Pearson for his "heresy" in regard to "Bible miracles;" men who can believe in an endless hell for the majority of mankind in the next world, and yet remain sane enough to keep out of the mad house—such men can logically be expected to look with indifference and even complacency upon the temporary and comparatively mild sufferings of their fellow beings in the hells of this world.

* * *

Yes, Brother Newton—if you will allow a layman and a "heretic" to call you brother—the trouble with our "civilization" today is not that we have too little love for or belief in Christianity, of the creedal kind, archistic kind, and not that we have too little respect and reverence for "law," of the statutory, the archistic kind, but because we have TOO MUCH love and reverence for these.

It is because we have too much of the religion, the ethics, of the late Wm. McKinley, and too little of the religion, the ethics, of Thomas Paine, (whose natal days were celebrated in many lands a week or two ago) that we have so much of poverty, so much of crime, and so much of misery in the United States, a country so bountifully blessed by nature with all that is necessary to make human life worth living.

M. HARMAN.

IN EVIDENCE, in part, of what our Press-Writers are doing, see page 35—this issue. See also suggestions under the head of "Various Voices" on same page.

The advocates of the scheme of Senator Hoar to maroon on an uninhabited island all unbelievers in the divine institution of government, are numerous and influential. The arrangement, however, so far as its aspects have been presented, is altogether one-sided. What guarantee do they offer that if their plan is adopted the Anarchists shall be left alone to work out their destiny? Some voluntary exiles to the wilds of the state of Washington, where the moccasin tract is not as yet obliterated by white civilization, began a few years ago just such an experiment as Senator Hoar proposes, but their isolation has been broken in upon in the name of Comstock, their foremost men imprisoned, and their newspaper confiscated by official perfidy. If Mr. Hoar and those who agree with him are annoyed by the presence in this country of certain dissenters from their political and social faith, how would the proposition strike them to try the island plan themselves? Their ancestors, the Puritans, made such an experiment, and it was attended with success, the only sufferers being those who came before and after them. —*Geo. E. Macdonald, in "Truth Seeker."*

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BLIND SAMPSON.

When first the spark of Reason fired the brain
Of man, and lifted him above the brute,
It lit within his breast the grand desire
To Work, to Toil, to mould the world anew;
To tame the forces that in nature lay,
To grasp the secrets of Eternity.
And down through all the ages of the past,
From that first morning gleam of light, the earth
Has felt the impulse of his Hope; the universe
Has trembled at the touch of his vast hands—
The hands that shaped the kingdom, long forgot,
Lost in the blackness of antiquity.

Oh Labor, from the first enslaved and scorned—
Thou great blind Samson of the centuries—
Goaded by hunger's ever present fear,
Ground in the soulless mills of Privilege,
Crushed by the wheels of Wealth and Vested Rights,
Robbed and exploited by the pirate power
Of Church, Armies, and the Tinsel Kings;
Thine were the arms upheld the pomp and show
Of all the empires of the mouldy past.

By thy strong hands the Pyramids were built—
And stone on stone cemented with thy blood.
Thy hands have fashioned and have swept away,
Then built again and to destruction turned
The thing they made, yet ever has gone on
The march of Progress and Enlightenment.
The reaching after Righteousness and Truth—
The striving after Universal Peace.

And now throughout thy veins a tremor runs,
A gleam of purpose flashes from thine eyes.
The bonds that bind the eager hands of Toil
Are snapping one by one. From lofty peaks,
Whence prophet eyes have seen the Star of Hope,
The trumpet call of Equity rings out
The glad reveille of Democracy—
The muster call of Human Brotherhood.

Arise, oh Labor, in thy mighty strength!
The thick black veil of Ignorance is rent—
The creeds have lost their terrifying power—
Intolerance and Bigotry must flee—
The reign of Social Justice is at hand!
Arise and claim thine own!

—*Robert T. Whitelaw, in "Socialist Spirit."*

The Coal Miners of The Old Dominion.

A few Sundays ago I attended church in a place called McDonald, on Loop Creek, in West Virginia. In the course of his sermon the preacher gave the following as a conversation that had recently taken place between him and a miner.

"I met a man last week," said the preacher, "who used to be a very good church member. When I asked him what he was doing at the present time he said that he was organizing his fellow craftsmen of the mines."

Then according to the preacher the following discussion took place:

"What is the object of such a union?" asked the preacher.

"To better our condition," replied the miner.

"But the miners are in a prosperous condition now."

"There is where we differ."

"Do you think you will succeed?"

"I am going to try."

Commenting on this conversation to his congregation the preacher said: "Now I question if such a man can meet with any success. If he were only a college graduate he might be able to teach these miners something and in this way give them light, but as the miners of this creek are in a prosperous condition at the present time I do not see what such a man can do for them."

Yet this man was professing to preach the doctrines of the Carpenter of Nazareth.

Let us compare his condition with that of the "prosperous" miners and perhaps we can see why he talked as he did.

At this same service he read his report for the previous six months. For his share of the wealth these miners had produced during that time he had received $847.67, of which $45 had been given for missionary purposes.

Besides receiving this money he had been frequently wined and dined by the mine operators and probably had a free pass on the railroad.

What had he done for the miners during this time? He had spoken to them twenty-six times, for which he received $32.41 a talk, and if they were all like the one I heard he was at no expense either in time, brains or money to prepare them.

During all this time the "prosperous" miners were working ten hours a day beneath the ground amid poisonous gases and crumbling rocks. If they were fortunate enough to be allowed to toil every working day throughout the year they would have received in return for 3,080 hours of most exhausting toil less than $400.

Jesus, whose doctrines this man claimed to be preaching, took twelve men from among the laborers of his time (no college graduates among them) and with them founded an organization that revolutionized the society amid which it rose. Just so in our day the organization of the workers must be the first step to the overthrow of capitalism.

* * *

Then my mind turns to the thousands of "trap boys," with no sunshine ever coming into their lives. These children of the miners put in 14 hours a day beneath the ground for sixty cents, keeping their lone watch in the tombs of the earth with never a human soul to speak to them. The only sign of life around them is when the mules come down with coal. Then as they open the trap doors to let the mules out a gush of cold air rushes in chilling their little bodies to the bone. Standing in the wet mud up to their knees there are times when they are almost frozen and when at last late at night they are permitted to come out into God's fresh air they are sometimes so exhausted that they have to be carried to the corporation shack they call a home.

The parents of these boys have known no other life than that of endless toil. Now those who have robbed and plundered

the parents are beginning the same story with the present generation. These boys are sometimes not more than nine or ten years of age. Yet in the interests of distant bond and stockholders these babes must be imprisoned through the long, beautiful daylight in the dark and dismal caverns of the earth.

Savage cannibals at least put their victim out of his misery before beginning their terrible meal, but the cannibals of today feast their poodle dogs at the seashore upon the life blood of these helpless children of the mines. A portion of this blood-stained plunder goes to the support of educational incubators called universities, that hatch out just such ministerial fowls as the one referred to.

The very miner with whom this minister had been talking had been blacklisted up and down the creek for daring to ask for a chance to let his boy go to school instead of into the mines. This miner could have told the minister more about the great industrial tragedy in the midst of which he was living, in five minutes than all his college training had taught him.

* * *

At the bidding of these same stock and bondholders, often living in a foreign land, the school houses of Virginia are closed to those who built them and to whom they belong by every right. The miners pay the taxes, build the school and support the officers, but if they dare to even stand upon the school house steps a snip of a mine boss comes along with pistol in hand and orders them off. "——free speech," said one of them to me when I protested, "we do not need any free speech. You get off the earth." Not only the school rooms, but every church or public hall is locked against us. On every school board you will find at least one company clerk or mining boss, and it is the business of this henchman of the mine owners to see to it that the school buildings are not used for public meetings by the miners.

Yet these same school buildings are used by the operators for any kind of meeting they choose and any demoralizing, degrading show that comes along has free access to them, as well as all political meetings of the old capitalist parties. But when the labor agitator, or trade-union organizer comes along trying to make it possible for the miner's children to go to school, the school houses are tightly closed.

* * *

In some of these camps the miners are forced to pay as much as $9 a barrel for flour, 14 cents a pound for sugar, 18 cents a pound for fat pork, and $8 to $10 a month rent for a company shack, the roof of which is so poor that when it rains the bed is moved from place to place in the attempt to find a dry spot. Many a miner works his whole life and never handles a cent of money. All he earns must be spent in the "Pluck me." Every miner has one dollar stopped for a company doctor. With 1,200 men working in a mine and a young doctor paid $300 a year, this means a nice little lump for the company. And this is the Divine system the preacher was defending.

* * *

In the closing hours of the baby year of the twentieth century I stood on the soil that gave birth to a Patrick Henry who could say, "Give me liberty or give me death," and a Jefferson, the truth of whose prophecy that the greatest tyranny and danger to American liberty would come from the judges on the bench, has been so often shown in these last few years. I had just left West Virginia with all its horrors, and as I was whirled along on the railroad I wondered if when I stood on the soil stained with the blood of so many Revolutionary heroes, I would once more really breathe the air of freedom.

Well, this is the first breath I received. I arrived in the northern part of Wise County, Virginia, over the L. & N. R. R., to find a message waiting me from the superintendent of the mines saying that if I came down to the Dorcas mines to talk to the miners of his company he would shoot me. I told him to shoot away, and that I did not propose to be scared out by the growling of any English bull-dog of capitalism.

Here is the oath which every miner is forced to take before he can go into a mine or get an opportunity to live. (The name of the miner is omitted for obvious reasons.)

"I, John Brown, a Justice of the Peace, in and for the County of Wise and State of Virginia, do hereby certify that —— ——has this day personally appeared before and made statement on oath, that he would not in any way aid or abet the labor organization, known as the United Mine Workers of America, or any other labor organization calculated to bring about trouble between the Virginia Iron, Coal and Coke Company, and its employes, in or near the vicinity of Tom's Creek, Wise Co., Virginia.

"Witness my hand and seal, this the 19th day of Dec., 1901.

—— ——J. P."

This superintendent should remember that the shooting of John Brown did not stop the onward march of the Civil War and the emancipation of the blacks, and should know that the shooting of Mother Jones will never stop the onward march of the United Mine Workers toward the goal of emancipation of the white slaves from capitalistic oppression. The laborers will move onward in their work until every child has an opportunity to enjoy God's bright sunlight and until some Happy New Year shall bring to every toiler's home the joyful news of freedom from all masters.—*Mother Jones, in "Socialist Review."*

Definitions.

BY R. B. KERR.

Recent discussion in the daily press has shown clearly that the general public attaches no definite meaning at all to such words as Socialism and Anarchism. It may be worth while to give a short explanation of these words, and to point out the differences between the creeds they represent.

In the first place it must be admitted that there is some excuse for the existing confusion of thought, because it is only a short time since the words obtained a perfectly distinct meaning even to those who used them to designate their own beliefs. Fifty years ago those who are now called Socialists were called "Communists," and sneered at "Socialists"; while those who are now called Anarchist Communists were known thirty years ago as the "Alliance of the Socialist Democracy." Today, however, each word has a distinct meaning, which can be clearly explained.

The aim of the persons called Socialists, Social Democrats, or Collectivists is to nationalize or municipalize land, railways, mines, factories, stores, and the other instruments of production, distribution, and exchange, and to work them by associated effort for the general benefit of the people of the community. As to what proportion of the common product each should receive, opinions differ; some hold that reward should be proportional to the value of work done; others, that the product should be equally divided; others again, that each should give according to his powers, and take according to his needs. These last are now called Communists.

As for the administration of public affairs, it is proposed to carry on that by means of public bodies elected by the adult men and women. The existing administrative machinery is to be used, and probably supplemented by subsidiary organization for the separate industries. Most Socialists, however, wish to make the public administration more democratic, giving the electors the power to withdraw their representatives at any time by majority vote, and instituting direct legislation by the people through the initiative and referendum.

The Anarchist Communist, sometimes called Autonomist or Amorphist, is a Socialist with a great dislike of centralization and delegated authority. His ideal is the "free federation of autonomous communes." He wishes to see the world divided into communities so small that the people can all meet together as they do in the Russian Mir and the Swiss communes, and make their own regulations without the intervention of any representative machinery at all. He wishes each of these communes to be sovereign and independent, but he would send delegates with "imperative and revocable mandate" to conventions of representatives of a number of communes. These delegates, however, could only discuss, but could not bind the different communes, and any commune could at any time secede from the convention. Each commune would own the instruments of production within its limits. In short, the difference between the Social Democrat and the Anarchist Communist is not unlike that which formerly existed between the Republicans and the Democrats of the United States. Both Socialist and Anarchist, however, believe in far more local and individual freedom than either of the old parties ever did.

The Christian Anarchist is a variety of Anarchist Communist who believes that it is wrong to use force in any circumstances whatever. He literally adheres to every precept of the Sermon on the Mount, and advocates complete non-resistance to evil.

The Individualist Anarchist, sometimes called Philosophic Anarchist or Mutualist, would abolish the community altogether. He does not believe that all the people who happen to inhabit a certain territory should on that account belong to one community and be ruled by the majority, but he thinks that those who wish social organization should choose their own partners, so that there may be any number of voluntary organizations living independently side by side within a given territory. As he does not believe in a community, of course he does not believe in the public ownership of the instruments of production. But he is in favor either of voluntary co-operation between any number of individuals who wish to co-operate, or of the conduct of industry by isolated individuals if they prefer that method. He thinks that each person, or association of persons, should be allowed to have the free use and possession of such land as he or it can reasonably "use and occupy" on the principle of first come first served; and that those who cannot get land should move on to some place where they can. He thinks it wise for individuals to join voluntary protective associations to defend themselves from aggression, and suggests that, when disputes arise, a peaceful way to settle them would be to select a "free jury" of the people of the district to act as arbitrators. Of course he believes in no specific code of laws binding on all the people within any given territory; but he sets great store by the inculcation of the precept of Herbert Spencer that "everyone has the right to do whatsoever he wills, so long as he does not invade the equal rights of others." He believes that free banking, free land, and free trade are a sufficient remedy for all economic evils, and that with these the dangers of individualism would vanish.

These different classes of people differ a good deal as to the best way of gaining their ends. The method of the Christian Anarchist is obvious, namely, to suffer evil without resistance, and persuade others to do so, until there are no people hard-hearted or shameless enough to injure those who only return good for evil. The Individualist Anarchist, belonging mainly to the class of educated doctrinaires, are averse to force, and advocate education and passive resistance. The Social Democrats formerly believed in a violent revolution, but are now almost unanimous in favor of political methods. The Anarchist Communists are still generally in favor of violence and even assassination. Their views are not unfairly set forth in "The Principles of the Revolution", by Bakounin: "Admitting no other activity than that of destruction, we declare that the forms in which that activity should express itself may be widely varied: poison, poignard, running noose. The revolution sanctifies all means without distinction."

Of the different movements Christian Anarchism is easily the oldest. Its chief publications are "The Sermon on the Mount," by Jesus Christ, and many of the writings of Leo Tolstoi. Individualist Anarchism dates from the publication in 1840 of "What is Property?" by Proudhon. This school has had few exponents in Europe, but in America its doctrines have been set forth by many intellectual men, the best known being Benjamin Tucker. Social Democracy and Anarchist Communism were twin born, arising together in the stormy period from 1845 to 1848. Bakounin and Alexander Herzen may be called the father of Anarchist Communism. The writings of this school are somewhat meager, for its members have been more than usually endowed with the "holy and wholesome ignorance" so much praised by Bakounin. Yet the school is adorned by Peter Kropotkin's great work on "Fields, Factories, and Workshops," which roused the London "Times" to admiration and almost to eloquence. Social Democracy may be said to date from the publication in 1847 of "The Manifesto of the Communist Party," by Karl Marx and Frederick Engels. Without doubt the literature of Social Democracy far surpasses in profundity and power all the rest of the reform literature of the world. Most of it we owe to an illustrious galaxy of Germans, but there have been important contributions in English, the most widely known being by Edward Bellamy. Bellamy had two faculties not often united in one man. In "Looking Backward" he showed himself the greatest popularizer of scientific thought that ever lived, and then in "Equality" he let us see that he himself was one of the most penetrating thinkers of the age. Just after "Equality" came out, I had the pleasure of discussing it with Kropotkin, and he expressed his admiration with a Russian exuberance which I shall not try to describe.

So far as numbers are concerned, the Anarchist Communists are the most numerous of the Anarchists, but the Social Democrats are far ahead of all the schools of Anarchism combined. For more than a generation it was a neck and neck race between the Socialists and the Anarchist Communists. The struggle between Marx and Bakounin was a veritable battle of the gods. In Germany, Denmark, Sweden, Norway, and England, Bakounin could never make any headway. But twenty years ago Emile de Laveleye could truly say of Bakounin that "it is his ideas which today form the basis of the programmes adopted by the majority of Socialist Associations in Italy, in Switzerland, in Belgium, in Spain, and even in France." (From "The Socialism of Today," Chap. 10). That is no longer true. The shade of Bakounin is still mighty in Spain and Italy; but Belgium is now the citadel of Social Democracy, and France and Switzerland are among its strongholds. Russia has no working class movement, but doubtless Bakounin has many adherents in the middle class.

From the struggle for existence of more than half a century we at last see Social Democracy emerging as the leading movement, because best suited to the economic conditions and the genius of the age. But each of the three forms of Anarchism contains a great half truth. Decentralization and local autonomy are very important, though we must have some centralization. Individualism reminds us that the world exists for individuals after all, and that we must be slow to sacrifice the flesh and blood of men and women to that somewhat abstract thing, "the general interest." Christian Anarchism makes us reflect how much value there is in the half truth of John Bright, that "force is no remedy," as well as in the opposite half truth of Karl Marx, that "force is the midwife of progress."

The Crumb of Contention.

[Sacred to the Memory of an Arbitration Meeting.]

"Oh, why are men so wicked?"
Said the gosling to the goose.
"Oh, why are men so wicked?"
Said the goose.
Then the gosling claimed a crumb
That the goose held 'neath her thumb,
Which she didn't need and didn't want to use;
But the goose stood on her "dig,"
And she said: "My dear child, figuratively you're entitled to the feed;
While I'm not disturbed at all
At your most obtrusive gall,
Still I will not, can not, tolerate your greed."
Then they fought a knock-out fight,
Each one conscious of her right,
And in all their bitter quarrel never thought
Of the silent little crumb
That the goose's right-foot thumb
Held in jeopardy before the fight was fought.

—*S. F. Star.*

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A Study of "Rights."

One of Chicago's well known institutions, its Society of Anthropology, was organized to supply the demand for an absolutely free platform, or arena, upon which the battles of the various opposing schools of thought and opinion might be "fought to a finish," to use a prize-ring phrase.

Here the clergy, the priestly champions of old-time theologies and of the systems of human ethics founded upon theology, can meet on equal terms the religious heretic, the agnostic, the "rationalist," the "nature-ist," the disbeliever in all so called "revealed religion."

Here the Socialist, the Anarchist, the Single-Taxer, the Republican, the Democrat, the Populist, the imperialist, the plutocrat, the aristocrat, the millionaire and the pauper, are all made welcome; all are allowed equal privilege—the freedom of speech. No limits thereto except such as common courtsey and the rules of civility or decorum impose.

* * *

On Sunday last this free platform was occupied for the opening speech by one of Chicago's recognized expounders of legalism, of legality; that is, by a "doctor of law"—Geo. W. Warvelle, LL. D., by name. His subject was "The Law of Property."

To begin, the speaker said that all objects of sense are referable to two classes—persons and things; and that in the relation of things to persons arises the idea, the concept, known as "Property," "property rights," "real estate," etc., etc Without attempting to follow the learned gentleman in his various lines of argument, his conclusions mainly will be reported—as far as memory serves.

In very concise and unmistakable language his hearers were told that all the rights that we as human beings possess, or can lay claim to, are conferred upon us by "the State"—by which term he evidently meant the highest civil power existing in any given country, or political division of the earth. That the term "natural rights" is a misnomer, and that whatever of social rights, political rights, personal rights, etc., we can lay claim to, are all referable, in the final analysis, to the sovereign State.

* * *

To illustrate this point the learned doctor of law mentioned Potter Palmer, a Chicago millionaire, and his hotel, the Palmer House. Said he, Mr. Palmer doubtles sspeaks of this fine hotel as his property. In a sense this is true and yet the right to the ground on which the house is built is not his, never was his, and never can be his. This land, all the land in the city, belongs to the State. For reasons of its own it grants the privilege of the use of land to Mr. Palmer, and to other persons, but the RIGHT to the land remains with the State; the personal or "fee simple" right granted to persons can be withdrawn or revoked by the State at any time.

A few years ago, said Dr. Warvelle, the right of property in man, known as "chattel slavery," stood upon precisely the same footing as the right to land, to horses, houses or any other kind of property, stands today. The right to property in man was conferred by the State; the time came when the State, for its own reasons, revoked that right—destroyed many millions of dollars worth of property in black men, women and children, without compensation to the legal, the rightful owners.

In like manner the State can annul, reclaim or destroy, with or without compensation, ANY property, whether in land, houses or chattels, held by the individual citizen, or by combinations of citizens.

* * *

Pursuing this line of argument Dr. Warvelle maintained that the property now owned and controlled by J. D. Rockefeller, M. Schwab, J. P. Morgan, and other millionaires, is as truly and rightfully theirs as the wages earned by the day-laborer, in the mine or in the factory, are his; that the money or other property in either case, is not a personal, not a natural right, but a right conferred by the State. To speak as some do, of Rockefeller's millions as "stolen property," is absurd, illogical, false. In 1865 Rockefeller was a day-laborer, at one dollar per day, hauling oil-barrels. By watching his chances he soon became an employer of labor. What Rockefeller did any other man could have done, by using the same diligence and good sense in business.

Such in brief were some of the chief points in Dr. Warvelle's opening address on the Law of Property. His talk was extemporaneous throughout, but delivered with the clearness and readiness of diction that indicate the daily lecturer or teacher of classes.

* * *

In his introductory remarks Dr. Warvelle alluded deprecatingly to the common custom of dissecting the speaker instead of the address. Said that on a previous occasion when delivering a lecture before the Society of Anthropology the members had criticised the "lawyer," instead of the lawyer's address upon "law."

As some of us laymen see it, the value of any opinion or utterance depends greatly upon the point of view of the speaker or writer thereof. Anarchistic utterances by Emerson or Whitman would mean something very different if said by the Roman Pontiff, or by Saul of Tarsus, and therefore I maintain that we must know something of the speaker, his vocation in life, his training, his associations and affiliations, in order to correctly estimate the value of his opinions or arguments, and in order to make a fitting reply thereto.

When listening to a clergyman in his pulpit, or to a professor in a theological college, we consciously or unconsciously remember that the speaker is under HEAVY BONDS to say nothing that will militate against the creeds of the church organization that hires him to preach or to teach, and we consciously or unconsciously ask ourselves, "Would he talk thus, or thus, if he were free to say what he thinks? or if he were free to pursue his own line of thought to its logical landings?"

And so likewise, when listening to a priest of "the law," a man whose vocation depends, not only for its honors and emoluments but for its very existence, upon the popular acceptance of a creed that is very similar to that of the theologian, if not identical with it in many respects.

The doctor of divinity posits or postulates an almighty Creator or Ruler, as the basic doctrine or fact of his creed; a ruler who can do no wrong, but whose acts must be accepted as right because HE does them. Likewise, the "doctor of laws"—of civil law—posits or postulates an almighty State, as the basic fact or doctrine of his creed; a power from which all civil and personal rights proceed; a power whose commands must be obeyed, not because they are always right or just, but because the State SAYS so; and until the State changes its mind its behests must be accepted as right by all loyal and law-abiding citizens.

* * *

In the course of his remarks Dr. Warvelle quoted the Biblical text, "The earth is the Lord's and the fullness thereof," justifying the inference that he accepts the view of the compilers of Constantine's Bible that "the powers that be [the State] are ordained of God. Whoso therefore resisteth the power [the State] resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

So then, the priests of the church, the clergy, and the priests of the law, the lawyers, having agreed together that the duty of the citizen is OBEDIENCE—unquestioning obedience to the commands of God and State, as interpreted by these same priests, we see how and why it is that the laity's demand that Church and State should be kept separate, must forever go unheeded.

Each of these priesthoods supports the other, and without such mutual support both would soon find themselves shorn of their power, their right and power, to tax industry to pay their salaries, their fees and perquisites so enormously greater than the pay received by the average wage-earner; also to build their enormously costly and untaxed buildings—churches, parsonages, church hospitals and church schools, also the untaxed State Houses, City Halls, Court Houses, etc., etc., all of which labor must build and support, but in the control or management of which the laborer himself has practically neither "part nor lot;" the right to such management being monopolized by the priests of Church and State aforesaid.

* * *

PER CONTRA—MAN VERSUS GOD AND STATE.

The unanimous vote of thanks tendered the speaker for his "able and interesting address," was well earned. When an enemy is to be met and fought, it is always very desirable that he should come out into the open and not hide his real purpose by stratagem, by decoys, by pretense of friendship. Hence the value of the address of Dr. Warvelle, whose theme would perhaps have been better named,

STATE RIGHTS VERSUS HUMAN RIGHTS.

Under the five-minute rule the replies to the first speaker were necessarily incomplete and unsatisfactory. Most of those who followed took decided issue with the views advanced by the champion of State Rights—using that phrase in the larger or cosmical sense and not in its narrow, its political sense—though agreeing that the address was a truthful, a masterful presentation of the popular, the "legal," basis of human ethics.

For lack of space I shall be compelled to confine my comments to my own views of the matter, some of which views were crudely enunciated in the five minutes allowed to each member, or visitor, who cares to reply to the first speaker:

From my viewpoint Dr. Warvelle has got things URSIDE DOWN! Instead of man owing everything to the State the State owes its power, its every existence, to man. Man created the State and man can change or destroy the State—destroy it without the shedding of blood and without infringing any real RIGHT.

All rights belong to living beings. The State is not a living being and can have no rights as such. The State, like its twin-brother "God," is an abstraction, a personification, a myth, a superstition, having no existence outside the imagination of man.

"An honest God is the noblest work of man"—that is to say, every man makes his god after his own heart, or image; a brutal man or brutal people will have a brutal god a humane man or people will have a humane god—if they want a god at all.

Just so with the mental concept called the State. A crude, brutal and aggressive people will have a crude, brutal and aggressive state; a justice-loving, peace-loving people will have a just and peaceful state—if they feel the need of such a thing at all!

* * *

ORIGIN OF RIGHTS.

The word right is used in three senses chiefly:

First, as meaning that which is true; not false; not deceptive.

Second, that which is equitable or just; not wrong not unjust.

Third, a thing, a PROPERTY, necessary to the life, development or happiness of a PERSON, or persons. It is in this last sense that the word was mainly used in the address of Dr. Warvelle, and in the comments thereon.

Instance: Atmospheric air is necessary to the life of man—generic man—and therefore air is one of man's rights; one of the human rights, and because necessary to human life it may be called "inalienable" by artificial law, by statutory enactment, or by act of the State.

The same may be said of water; also of food, and as the earth is the only source of food it follows that the use of the earth is one of man's inalienable rights. As all of these—air, water, earth, are, like man himself, products of nature, not of art, not of the State, we may properly call the right to each of these

A NATURAL RIGHT.

Webster derives the word right from Scandinavian roots, also from the German RECHT, "right;" and from the Latin RECTUS, "straight." From this latter root we get "rectitude," "correct," "correction," "erect," "direct," "direction," etc., etc. These indispensable ethical terms seem to indicate man's relation to his natural environment, to the world in which we find ourselves, to nature itself, whereas the other Latin word of kindred meaning, JUS (juris) "law," has reference mainly to artificial enactments, to "legal rights," so-called. From this root word we get jurist, "one versed in the law;" juror, "one sworn on a jury," jurisdiction, "the right of making and enforcing laws;" justice, "right"—as interpreted by the State.

Webster says: "RECTITUDE—absolute conformity to the rule of right in principle and practice. JUSTICE refers more especially to the carrying out of law." Hence rectitude, from rectus, "straight," is incomparably the more important word in our ethical vocabulary, in our ideas of

right, while justice, from jus, "law," is the word upon which the artificial State is built, and from which the lawyer, the judge, the legislator, the ruler—all PARASITES in an ethical sense—draw their power and their enormous revenues. Hence also the reason is plain why lawyers have little use for rectitude—natural right, and its cognate words, and why they tell us that all rights are referable to the State,—to artificial law—to law-made justice.

"ILLEGITIMATES' —"BASTARDS."

From the foregoing we very clearly see and understand why the terms illegitimate and bastard have such terrible meaning to the unmarried mother and to the child born out of wedlock. The source of all human rights, including the right to be born, is the sovereign State, and he who dares to come into the world without permission granted by the State, through its authorized agents, is an interloper, an unwelcome guest, an unlawful person, that is, an ILLEGITIMATE or bastard.

Natural right, rectitude, equity, would say that whoever is born well-formed in body and well-endowed in mind, is a legitimate child, a rightful person, entitled to his equitable share of the earth and its opportunities. But "No," says the State—and its right-bower the Church. "No," say all the priests of State and Church, and all the superstitious dupes and slaves of the (un)Holy Alliance, State and Church.

"The right to be born is not a natural right, not a personal right," say all these; "it is a State-and-Church conferred right. Better not be born at all than to be born without the pale of 'holy matrimony.' Better be born deformed, physically or mentally; better to be born an idiot, an epileptic, a foredoomed thief or murderer, if only legalized by State or Church, than to come into life with the highest possible endowment of mind and body, if with all these advantages you still lack the one thing needful—the 'Union Label,' the stamp of Legitimacy, of Legality, which can only be conferred by statute or canon law."

* * *

Among human rights the first and chief is the right to be born well—if born at all! But if ALL were born well—born approximately EQUAL in mental and physical power, the occupation, the rule and the emoluments of the priests of "law and gospel," would be gone. Hence as a matter of self-preservation these priests are doing what they can—by legislation and by working on the ignorant fears of the masses—to discredit the right to be born well through free, intelligent and responsible motherhood. Knowledge of how to control and limit the size of families is made a crime, punishable by heavy fines and by confinement at hard labor in States' prison. Divorce is declared by the Church to be "sin against God" and destructive of "social order," and the State makes divorce difficult by the expense, and disgraceful through the publicity given to marital troubles.

From these and other like considerations I believe the priests of State and Church—as a class—to be the greatest of all enemies to HUMAN RIGHTS, and therefore the greatest enemies to human progress and happiness. M. HARMAN.

The American Press-Writers' Association.

Francis B. Livesey has been waging a big fight against two compulsory education bills that have been introduced in the Maryland Legislature at the instance of the Arundell Club of Baltimore, and the Women's Club of Kensington, Md., both clubs being composed of rich and influential ladies. Bro. Livesey is profoundly impressed with the need of individual mental liberty and at this writing it looks as if success will crown his efforts in Maryland for the fourth time. He has been largely aided in his present efforts by Thomas O. Clark, "Marion Truman," Dr. William N. Hill, Cassius V. Cook, and Mrs. Laura J. Langston.

We learn with regret of the death of one of our most active writers in San Francisco, Mr. Alfred Cridge. The Boston papers announce that Dr. Pfeiffer is critically ill with confluent smallpox. In the interests of science he visited a pest-house and exposed himself to the disease, in an endeavor to demonstrate that it was not contagious.

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VARIOUS VOICES.

Jas. W. Adams, Home, Wash.:—To say we appreciate the frequent notice of *us* is but a feeble expression at best. The correspondence has been a *heavy tax* on my time and also on my purse.

S. O. Bishop, Broadhead, Wis.:—"Dawn Thought" is a great book. Everybody should read it. It covers a field inexhaustible. Yet, how about his boundless universe with a "Center?" It has gone to Witchita, Kansas and now I must have more books; for which I enclose $2.50.

A. M., Datil, New Mexico:—I see in late Lucifer a list of "Bargain Counter." Kindly send me one copy each of the whole "shooting match" as I have wanted the bulk of this whole list—especially "Government Analyzed" and other things. It's winter and I want to read and study and this whole outfit will keep me busy.

L. R., Canada:—I enclose $1 to renew my subscription to Lucifer for another year. Please accept my thanks for the articles I have read, all of which are good except those on vivisection and anti-vivisection, vaccination and anti-vaccination. I believe that science is not advanced enough to permit the literary men—that is the sentimental men—to settle these vitally interesting questions. For my part, all the columns I read did not convince me on either side.

E. B., Nebraska City, Neb.:—Lucifer is all right—even though I cannot agree with all it contains. I often think it too radical for missionary work. Truth is much like sin—presented in its bare condition it often shocks and is repulsive; but clothed in pleasing language it becomes in itself pleasing and acceptable. Radical thought has little influence with the masses; but it is necessary and fills its place, gets the kicks and cuffs of beneficiaries, while the moderate nicely dressed idea (the same) comes along and is swallowed whole by the masses.

S. R. Shepherd, Leavenworth, Kas.:—Lucifer should record all important events connected with the great question—the relation of the sexes—but it never noticed the decision of the United States Court of Appeals at St. Louis—that a common law marriage was just as good as a Priest-or Judge-made-law marriage. The case was appealed from Oklahoma United States District Court. A common law wife was defending her rights in her common law husband's estate. His children by a first wife were trying to kick her out penniless but—failed. Tally one for Uncle Sam. It is mighty seldom he does anything commendable.

THE CHICAGO Society of Anthropology meets every Sunday at 3:30 P. M., at Hall 913 Masonic Temple. Subject for Feb. 23 will be "Browning's Caliban," by Prof. Oscar L. Triggs of the University of Chicago. Seats and discussions free.

Little Freddie—Please Mr. Druggist, papa wants a bottle of liniment, and mamma wants a bottle of china cement, right away.

Druggist—All right. What's wrong?

Freddie—Mamma hit papa with the sugar bowl.—*Ex.*

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

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THE ANTIQUITY OF FREEDOM.

My thoughts go up the long, dim paths of years,
Back to the earliest days of liberty.
Oh Freedom, thou art not, as poets dream,
A fair young girl, with light and delicate limbs,
And wavy tresses, gushing from the cap
With which the Roman master crowned his slave
When he took off the gyves. A bearded man,
Armed to the teeth, art thou; one mailed hand
Grasps the broad shield, and one the sword; thy brow,
Glorious in beauty though it be, is scarred
With tokens of old wars; thy massive limbs
Are strong with struggling.
Power at thee has launched his bolts,
And with his lightnings smitten thee;
They could not quench the life thou hast from heaven.
Merciless power has dug thy dungeon deep,
And his swart armorers, by a thousand fires,
Have forged thy chain; yet while he deems thee bound,
The links are shivered, and the prison walls
Fall outward; terribly thou springest forth,
As springs the flame above the burning pile,
And shoutest to the nations, who return
Thy shoutings, while the pale oppressor flies.
Thy birthright was not given by human hands;
Thou wert twin-born with man. In pleasant fields,
While yet our race was few, thou sat'st with him,
To tend his quiet flock, and watch the stars,
And teach the reed to utter simple airs.
Thou by his side, amid the tangled wood,
Didst war upon the panther and the wolf,
His only foes; and thou with him didst draw
The earliest furrows on the mountainside
Soft with the deluge.

Tyranny himself,
Thy enemy, although of reverend look,
Hoary with many years, and far obeyed,
Is later born than thou; and as he meets
The grave defiance of thine elder eye,
The usurper trembles in his fastnesses.
Thou shalt wax stronger with the lapse of years,
But he shall fade into a feeble age;
Feebler, yet subtler. He shall weave his snares,
And spring them on thy careless steps, and clap
His withered hands, and from their ambush call
His hordes to fall upon thee.

—*William Cullen Bryant.*

Cause and Cure.

In a hospital I knew a soldier who had a wound in his leg. That wound healed and the man seemed cured, but soon another wound appeared a little lower, a similar wound on the same leg. This wound was also cured, but a third wound came still lower on the same bone, on the same leg. Then this wound was cured, and the man seemed to recover again, but another wound came still lower on the same bone, on the same leg. Then the doctors and surgeons held a consultation and agreed that no common means of curing would be sufficient. They must have a radical, a capital operation, after which the man recovered.

Now, listen! An emperor is killed. Oh, how bad! How wrong! What confusion it brought! But there were some reasons for this killing. It was removing the head of a monarchy that was sometimes tyrannical and cruel. But then the man was caught and ordered shot. That is right. That is good. He must be prevented from killing another emperor.

Then things seemed to be quiet. Order and confidence were restored. But after a short time a king is killed, a good king, a king who was kind to his subjects, beloved. Well, this man was taken. He was not killed, but he was shut up in a cage, where he was to have no intercourse with his kind for his whole life. That is good. That is right. He must be prevented from killing some other king.

Again all is quiet. Again there is confidence. But, lo, an empress is killed! Now an empress. Oh, that is too bad! A woman, and a very charming woman. She was not responsible for the deeds of her husband. She was not in public life. She was a very good woman. What is the matter? The man is caught again. He also was shut up. He was not allowed to speak to any man, see anybody. He was put in a cage. That is right. That is fine. He must understand that to kill an empress is not a proper thing. He must be prevented from doing similar wrong.

Well, again quiet for a certain time. But, lo, a president is killed! A president! Oh, oh, that is too bad! There must be some excuse for killing emperors and kings, but to kill a president in a free country, the choice of the people. Oh, that is very foolish. What of this murderer? Why he must be killed twice. A special law must be enacted. This thing must be stopped. But what is the matter?

It is evident that society is sick. It is suffering from a very severe wound, and the killing now and then of an emperor and a king cannot cure it. But it is well to understand; we must realize that the revolver which killed President McKinley was the same revolver which killed the Russian Emperor, the King of Italy, and the Empress of Austria, and that this revolver was the revolver of poverty, of misery of despair.

How cure such sickness? There is need of radical treatment. The money, millions and millions, and more millions, which is spent in taking life in different wars, must be applied to the curing of society. We must make war against war, seek to save life and not to destroy it.—*Verestchagin.*

Comrade E. C. Walker ought to be dead. I do not say this from any unkind feeling toward Comrade Walker. Far from it. But I have noticed that a man is appreciated after death, and certainly this man is not sufficiently appreciated while alive. We have, I think, no liberal in the United States, or in the world, more worthy of the name, more logical, unselfish and sincere. I write this after laying down his clear, vigorous, temperate, yet radical and altogether to-be-commended pamphlet, "Vice: Its Friends and its Foes." Read it, Free Comrades, if you would understand the true causes of and remedies for prostitution, and the folly and futility of political vice-reform.—*The Free Comrade.*

Comstock versus Craddock.

History seems to be about to repeat itself by adding one to the long list of crucified saviors. The victim of coming events has all the marks of a "self-anointed" or "divinely-appointed one." She has been led by the spirit up into a high place and told that all the world is hers—to reform. She has earnestly, diligently, unswervingly, yet quietly and unobtrusively, gone about her business. She has forsaken relatives for the sake of her mission, and been forsaken by friends because of it. She has traveled far without scrip or purse and not always been sure of a place to lay her head or a cornfield to pluck from. She has pleaded to a wicked and perverse generation in many of the Sodoms and Gomorrahs of to-day, and been several times requested to move on by courts that dared not face her as accuser. Now she comes to this Holy City of New York, whose purity is preserved by the agents of the societies for maintenance of ignorance, darkness, disease and death, except in the matter of red-lights and cadets. The Reverend Parkhurst made an ineffectual raid on the former and backed down, because there seemed to be a settled conviction that such places must, like poverty, always exist in a great city of multiplex wants. It appears to be the Low-cal option to permit a continuance of some necessary evils including Sunday saloons and red-light resorts, so long as the approach be by a side or back door, and the outer lights be not lit. Over a hundred years ago Judge Jeffries convicted and hanged three young men for high treason because they went about instituting a reform by pulling down some houses of ill-fame (which were then, as now, of course, a source of revenue for the king's officials). Now a woman comes forward to institute a reform in the morals and manners of men, and there is no place for her. It is a felony, says the tyrant accuser, and she must be suppressed.

The accusation is an old one—endangering the morals of youth. For this Socrates was forced to drink himself to death with hemlock. For this the priestess of better marital manners must be crushed, lest the young men of Gotham be harmed by her gospel, as though there could be any within her reach that could be hurt by her teaching. *The absurdity of it!* Her mission has been mainly among adults, and it is simply not a supposable case that she could impair their morals or impress any influence on them other than one to their advantage. She has worked so quietly and inoffensively that there was no occasion for complaint or interference, and even the most conservative opponents who may hold that "no good can be accomplished" thereby must lay the blame of public scandal to the agent who has so needlessly dragged her into the glaring light of a public court.

If the public and the "reformers" in city government can afford to ignore ineradicable social evils, they may with more wisdom be blind to feeble and harmless efforts for the enlightenment of "men about town." When such are "out for fun," in search of a new sensation, and discover "a religious fanatic" with a new-fangled gospel of self control and reverence for higher ideals, what need to interfere on the ground of "prevention of vice." That is what she is doing, if anything. There is an old story of how the light came into darkness and the darkness comprehended it not. That is the fact of this case to-day. The need of enlightenment is often expressed, but the workers in the field are few, because the road is made so hard for them. Dr. Weir Mitchell, well known as an expert nervous specialist and entertaining writer, has said that much could be done for the betterment of women by educating them as to common causes of their undoing, but that he had not the courage to write what he knew and what they needed. Many other men of great experience have expressed themselves similarly. Even rarely will one who cares not to undertake the task himself, lend his name to the person who will. Here is what Dr. Byron Robinson of Chicago, a man of the best social and professional standing, was willing to say for one of Mrs. Craddock's pamphlets:

"I have carefully read your little book. You have written an interesting and valuable pamphlet. I approve of the methods of teaching. It will do good work if placed in the hands of the young, so that they may be instructed in sexual matters, as forewarned is forearmed. Knowledge injures no one. The young woman is the subject who especially requires sexual instruction, whereas in the present state of society, she receives almost none. I hope that sooner or later sexual instruction for the young will be more general." Several in this city would say the same if they dared let their voices be heard in the face of the frowns of Mother Grundy. Many are ready to say that there is work to be done, but they are not entirely in sympathy with Mrs. Craddock's views or methods, and hence they are not willing to stand for even the qualified approval of saying she ought not to be suppressed. They are only willing to stand for the rights of free press when the preachment is just what they think. They are willing to let anything be suppressed that does not fit their notions of what is right.

Among the delusions entertained by this new enthusiast is the notion that she has the right to speak, teach, and print her ideas of reform—"under constitutional guarantees." She has not yet learned that the constitution is a "back number," that the ink is faded, the spirit and purpose forgotten; that this great and free country now has "subjects," and is run by bosses for trusts and combinations. She is learning a costly lesson in acting as though she had rights under the constitution which courts will maintain. What trust, social or constitutional, stands by her? When Samuel Colgate was president of the Comstock Society he was quietly notified by the United States District Attorney to discontinue mailing a pamphlet to advertise vaseline as a preventive of conception. He was not arrested and given a cell in Ludlow jail, as was this lady of higher purpose. Let the women who stand for their rights demand notice before arrest in such cases, with opportunity to choose to desist if they can be shown to be transgressing the law.

As to my standing in the case, I wish to say that I advised Mrs. Craddock long ago to desist, on the ground that the work was too great for one woman without backing; that she was casting pearls before swine, and they would turn and rend her. The world is not yet entirely reconciled to hear women talk religion from pulpits or politics from platforms, and the prejudice against her entering the field of remodeling the marital manners of men is simply insuperable; like the infinity of space, beyond powers of comprehension. The "common folk," physicians, and even noted clergymen have asked me for literature for the newly married as plain, decent, and useful as Mrs. Craddock's efforts, and I have been obliged to confess that here is a long-felt want I dared not supply. The "salt of the earth," the few who would appreciate and accept, are too few and too timid in times of storm and stress, while the swine who would trample down the giver of "words in pearl" are too many. My father paid dearly for one experience, when a medical tract that had elements of infinite utility was suppressed by ignoramuses who "know not what they do." Sexual education, scientifically studied and plainly presented, must come eventually, but "woe to them" who have not the wisdom to keep but little in advance of public opinion. It appears to be the folly as well as fate of mankind to progress through martyrdoms, but while I have not the personal courage or "stuff in me" to push progress as a martyr I have the ability to sense a high-minded, self-sacrificing purpose and personality, and enough courage to say that my sympathies are with the felon who goes about instituting a reform by any effort for the betterment of existing social evils in and out of marriage.

While I am not able to say that everything that Mrs. Craddock says or does is *all right*, I do say that official or other interference is *all wrong*, entirely unnecessary, and of no advantage to public or private morals. Those who cannot lend her a hand should at least throw no stones, and if there be any who yet have a lingering love for the spirit of the fathers, for free press and fair play, they can send their substantial sympathy for Mrs. Craddock and her defense to,

E. B. Foote, Jr., M. D.
120 Lexington Ave., New York.

The Coming Sexualism.

The type of men that I conceive emerging in the coming years will deal simply and logically not only with the business of death but with birth. At present the sexual morality of the civilized world is the most illogical and incoherent system of wild permission and insane prohibition, foolish tolerance and ruthless cruelty, that it is possible to imagine. Our current civilization is a sexual lunatic. And it has lost its reason in the difficulties that have stood in the way, and do still, in diminishing degrees, stand in the way of any sane discussion of the matter as a whole. To approach it is to approach excitement.

So few people seem to be living happy and healthy sexual lives that to mention the very word sexual is to set them stirring, to brighten the eye, lower the voice, and blanch or flush the cheek with a flavor of guilt. We are all, as it were, keeping our secrets and hiding our shame. And thus it is that some late fiction pressing upon the problems of women as wives and mothers has roused all sorts of respectable people to a quite insane vehemence of condemnation. Now, there are excellent reasons for the preservation of decency and for an even more stringent suppression of matter merely intended to excite than at present prevails, and the chief of these reasons lies in preserving the young from a premature awakening, and in the interest of civilization lengthening the period of growth and preparation as much as possible. But purity and innocence may be prolonged too late; innocence is really no more becoming to adults than would be a baby rattle, and the bashfulness that hampers discussion and permits it only in a silly furtive way has its ugly consequences in shameless cruelties and miserable households and pitiful crisises, and in the production of countless needless unhappy lives.

Indeed, we often may indulge in decency so far as to make it stimulating and suggestive in a non-natural way; we invest the plain business of reproduction with a mystic religious quality far more unwholesome than a savage nakedness possibly could be. In our bashfulness about these things we talk an abominable lot of nonsense. The essential aspect of all this wild and windy business of the sexual relations is after all births. And upon this plain fact the people of the emergent new republic will unhesitatingly go. St. Paul has told us that it is better to marry than to burn, but to beget children on that account will appear, I think, to these coming men as an absolutely loathsome proceeding. They will stifle no spread of knowledge that will diminish the swarming misery of childhood in poverty, and they will regard the disinclination of the witless "society" woman to become a mother as a most admirable trait in her folly.

Most of the undesirable types in civilization would die out now if they could only be encouraged a little. They multiply in sheer ignorance, but do not desire to multiply, and they can easily be made to dread it. I believe the men of the new republic will deliberately shape their public policy along this line. The development of science has lifted famine and pestilence from the shoulders of men, and it will yet lift men from cruel horrible reproduction. No doubt sentimentalists and moralists trained in the old school will find this a dreadful suggestion.

All our philanthropists, all our religious teachers, seem to be in a sort of informal conspiracy to preserve an atmosphere of mystical ignorance about these matters, which, in view of the irresistible nature of the sexual impulse, results in a swelling tide of miserable little lives. Consider what it will mean to have perhaps half of the population of the world in every generation restrained from or tempted to avoid reproduction. I believe in the future it will be planned and achieved.—*H. G. Wells in "North American Review."*

The Chicago Society of Anthropology meets every Sunday at 3:30 P. M., at Hall 913 Masonic Temple. Seats and discussions free. Subject for March 2 will be An Inquiry into the Basis of Society, by Rev. E. J. Gleason S. J., of St. Ignatius College.

The Church of This World.

BY MYRA PEPPER.

I think the readers of Lucifer will be interested to know of the movement to extend the teachings of free thought, that is now in progress in Kansas City.

The trustees of the "Church of This World," of which Dr. J. E. Roberts is pastor, have planned to expand the local church so that agnostics all over the world may be included in its membership. Kansas City is to be the center of agnosticism, with Dr. Roberts as the leader.

It is intended to send Dr. Roberts to every part of the United States to deliver lectures and organize churches.

An assistant will be appointed to occupy the platform in the Auditorium while the doctor is away. Dr. Roberts is a worthy sucessor of Robert G. Ingersoll and several thousand people in this city are attendants on his weekly addresses.

As a champion of free-speech, free-press, the largest liberty of thought and action Dr. Roberts has no superior.

Personally, he is an attractive, magnetic man, and his numerous friends are pleased to know that his field of work is to be enlarged.

Dr. Roberts is aided in his work by his wife, who is a most charming and talented lady. She filled his engagements on the rostrum during an absence of some weeks, and won the unqualified approval and the well-merited praise of the audiences.

Mrs. Roberts is the granddaughter of our loyal fellow-worker, Abner J. Pope, of Home Washington.

Letters have come from all parts of the United States since the announcement was made to organize.

The orthodox churches seem to be very much afraid of Dr. Roberts' teaching, and they say many things that show a rather unchristian spirit.

The members of the Church of This World may contribute if they feel like it, but if not, they are welcome to a free seat in a comfortable theater. They hear delightful music from Carl Baschs' orchestra, and a scholarly address from the doctor who teaches that truth, liberty, justice and love, are the cardinal points of civilization, and that our first and highest duty is to be intellectually honest with ourselves and just in dealing with our fellowmen.

Among the noticeable features of the audiences that attend, is the large number of elderly people always present, and also the increasing number of young people.

Strangers are surprised, too, to note that in this church the ladies remove their hats during the services.

The Church of This World is unique and is no doubt destined to become a world power.

There may arise many able and eloquent teachers in this work, men who will champion the cause of liberalism, but even as Ingersoll stood alone, so there will never be but one John Emerson Roberts.

Natural Sense of Justice.

I have lived with communities of savages in South America and in the East, who have no laws or law-courts but the public opinion of the village freely expressed. Each man scrupulously respects the rights of his fellow, and any infraction of those rights rarely or never takes place. In such a community all are nearly equal. There are none of those wide distinctions of education and ignorance, wealth and poverty, master and servant which are the product of our civilization. There is none of that wide-spread division of labor, which while it increases wealth, produces also conflicting interests. There is not that severe competition and struggle for existence or for wealth which the dense population of civilized countries inevitably creates. All incitements to great crimes are thus wanting, and petty ones are suppressed partly by the influence of public opinion, but chiefly by that natural sense of justice and his neighbor's right which seem to be in some degree inherent in every race of men. —*Alfred Russell Wallace, "Malay Archipelago," (1869) II. p. 406, Chap. XI.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Theism versus Atheism.

In last Lucifer the longest article was devoted to "A Study of Rights"—human rights, natural rights, rights of the State, etc.—closing in these words: "I believe the priests of State and Church—as a class—to be the greatest of all enemies to human rights, and therefore the greatest enemies to human progress and happiness."

In confirmation of this somewhat sweeping statement an instance, the main facts of which were known to the writer of these lines, is herewith given:

In ante-bellum times, in Washington County, Missouri, a case of unusual importance was on trial in court. The property and the good name of a prominent citizen, named Matthews, were in legal peril. The fate of these depended, apparently, on the testimony of one witness. When the name of that witness was called the plaintiff's counsel objected, and when asked his reason the lawyer said:

"Call William Lunsford."

On being interrogated Lunsford testified under oath that he once heard defendant's witness say that "he did not believe in life after death of the body; he believed that man shares the fate of extinction with his kindred, the brute beasts," or words to that effect.

The lawyer then read the clause in the "Statutes of Missouri," denying to atheists the right to testify as witnesses in court.

The defendant's witness raised his hand and began to speak, evidently desiring to make some sort of explanation in regard to his religious belief but was peremptorily ordered to keep silent.

"Shut up! Not one word"—thundered the plaintiff's attorney.

For lack of this one witness the defendant lost his case, involving, as it did, a large property in land and chattels, as well as his good name—"better than riches"—which up to this time had been unimpeached.

At that time the same discrimination was made in most States of the American Union, against unbelievers in Christian dogmas, showing that the priests of "law and of gospel" were united in robbing their fellow citizens of a most important human right, the right to give testimony on oath—or affirmation—in matters of greatest moment to themselves and their neighbors. In how many States of this falsely called Republic these mediæval laws still exist I know not, but have good reason to know that the alliance between church and state is scarcely less omnipresent and powerful in this country today than it was half a century ago.

* * *

Even as I write these lines my attention is called to an article in the "Topeka (Kan.) Journal," dated February 19, containing a detailed account of the denial of school privileges to pupils who decline to participate in the religious exercises now made compulsory in all the public schools of that city. The article opens thus:

"J. B. Billard filed suit against the board of education of Topeka in the district court this afternoon as a result of the controversy between the board and Mr. Billard over the suspension of his son, Philip Billard, for refusing to take part in the religious exercises at the opening of school. On January 9 Philip Billard was suspended from Quincy school, in North Topeka, by Principal Wright, for refusing to take part in the religious exercises at the opening of school, which has been made compulsory by the board of education as a result of a petition presented the board by the Ministerial Union asking that the Lord's prayer be repeated and passages from the Bible read at the opening exercises of every public school each day."

Having known Mr. Billard for many years I can testify that the stand he takes in this matter is not for the sake of notoriety, but because of life-long conviction. Though very pronounced and consistent in his opinions he is by no means obtrusive in their expression; a man of large business affairs he has neither time nor inclination to meddle with what does not properly concern him. A man who has the confidence and respect of the whole community in which he lives, as witness their unsought bestowal upon him of many offices of trust and responsibility, including the mayoralty of the city in which he lives. By heredity a foe to religious bigotry and intolerance, descended from a noted family of French Huguenots—his own father dying in exile because of political heresies—it is fortunate that Mr. Billard has ample means to fight the battle to a finish, for liberty and citizen rights against the Kansas priests of church and state.

* * *

Since the dawn of human history, and doubtless also in prehistoric times, a conflict between theism and atheism has been raging. More correctly speaking, perhaps, it should be said that theists have ever persecuted non-theists, commonly called atheists, because of their non-belief in a god or in a plurality of gods, while atheists as such have scarcely ever been known to persecute for opinion's sake. Not only have atheists been subjected to perpetual persecution on account of their lack of faith in gods or the so-called supernatural, but theists, with scarcely less persistency and malignity, have persecuted, tortured, robbed, imprisoned and murdered each other.

"Nothing ever hated like religion," said a distinguished writer in the "Arena," a few years ago, and the history of religious wars, religious massacres, inquisitions, etc., etc., fully bears out the statement. The more of "godliness," of god-worship, that is, the more of theism, there is in any form of religion the more inclined to bigotry, intolerance and persecution. The Buddhistic religion has very little of theism—godism—in its make-up, and though it has far more believers than any other religious cult, it has never been known to persecute for opinion's sake.

* * *

THE ATHEISM OF ANARCHY.

One of the most common and most effective of the charges against the people called Anarchists is that they are all atheists. Reverend Heber Newton in his "Arena" article for February from which quotations have been made in late numbers of Lucifer, makes this charge with great particularity of detail, beginning with these words:

"Below the economic causes of Anarchism lie the religious causes, or, more strictly speaking, the irreligious causes of Anarchism. . . . . Anarchism believes in no God whatever. It rejects any supernatural government of the world. . . . . It recognizes no Father of man's spirit. . . . . It is the loss of all faith, and therefore the paralysis of all hope. Hence its wild despair, its mad revolt. . . . Alas, that in the midst of Christendom this new anti-christ should lift its horrific head!"

Looking for causes of this new, this "horrific head of anti-christ" our high priest of theism, Rev. Dr. Newton, does not hesitate to fix the blame directly upon the Church itself:

The atheism of Anarchy is due directly to the atheism of religion. The Church has throned above the universe a divine devil; a being so monstrously unjust and cruel, so diabolically inhuman, that it were better far to have no God at all. Anarchism has accepted the Church's picture of God, and then frankly and flatly turned this God out of the universe. One of the leading Anarchists speaks of God as the "universal tyrant." It is the Church which taught him thus to see throned upon the universe a more despotic Czar. The Church can best end this atheism by once more causing man to see the loving God, the God of infinite goodness, the Father of Jesus Christ. It ought to be evident now to the blindest that the old theology is the mother of the new atheism, and that the hope of social salvation lies in the spread of the New Thought, called by some "heresy."

Is not this another way of saying that theism is the cause of atheism? and that if we would destroy atheism as a religious cult we must first destroy its parent—theism? And if there is to be a new theism, a new Church founded on the New Thought, the "Higher Criticism," may there not arise contemporaneously, a new atheism, founded on the newer interpretation of nature? an interpretation that includes the PSYCHIC as well as what is commonly called the MATERIALISTIC?

M. HARMAN.

Personal-Rights and Collective Property.

EDITOR LUCIFER:—I am surprised that you assume to define a doctrine regardless of the utterances of believers of that doctrine. There is no clue to what any man or set of men believe except their own declarations. It is not sufficient that you let your definitions go for what they are worth. You have no ethical right to invent definitions for beliefs.

For Anarchism you search the dictionary and the Greek language for support. Why not be equally fair toward other doctrines?

You find that the real "disease that afflicts the people of this country" is "archism," or "government of man by his fellowman without the consent of the governed." Please give an instance of some one or class in the United States who are governed without their consent, and show that all their ills result from this fact. Are the 7,000,000 voters for McKinley ruled by the policy of imperialism without their consent? and do not they suffer the same ills as those who voted otherwise? I do not say that you will find no such person; but I do think you will discover that CONSENT to monopoly and privilege does not mitigate the effects of these evils; also that almost the whole people consent to and even advocate them. Suppose not even a minority objects to the tariff; still the robbery of the tariff would strip our backs and starve us just the same. A medicine will produce its usual effect regardless of the willingness of the patient to take it.

You believe Anarchists repudiate majority rule, and advocate "simply self-government, self-control, by equal citizens who attend to their own business and expect all others to do the same." No Socialist will object to this. What he dissents from is the proposition that this sphere of personal business is sufficient for all the affairs of society, and I have noticed that Anarchists try to avoid the subject of social wealth,—that wealth which must be collective in its use, and hence should be in its ownership. They prefer to enlarge upon their rights to purely personal actions, and then imagine they have vanquished the Socialist.

The article "What is Anarchism?" by S. T. Byington, lately printed by you, is more puzzling than instructive. He tells us that Anarchism is the doctrine that government (in the political sense) ought to be abolished, that is, when the millennium arrives. He says: "What Anarchists regard as the essential and objectionable principle of government is the use of force to prevent a man from doing as he pleases," yet his plan for resisting "crime" (a term which means violation of law of some sort) is the "ordinary machinery of police, courts and jails." "Thus the triumph of Anarchism would not prevent the continuance of police and jails, and such continuance is to be expected."

As Mr. Hugh Pentecost once said, "If I had a marble statue that could not see the fun in that, I would break it all up." Abolish government, of course law along with it, then arm men as police to "defend" society without any rule to define either invasion or defense, using force to put men in jails who have, in their own opinion perhaps, committed no "crime" for there is nothing to define crime. (In connection with subjects of law and government, the Anarchist should not ignore the primary meaning of this word "crime," i.e. violation of law, and infer only its secondary or colloquial meaning, i.e. violation of an undefined moral code.) Mr. Byington, like the rest, avoids the subject of collective capital and its management. Note the following account of an Anarchist which Mr. Byington would probably disown:

"Paterson, N. J., Jan. 28.—Hugo Mohr, a self-confessed Anarchist, who was only yesterday released from jail, where he had been committed for wife-beating, started in to abuse his family today. The neighbors sent for the police. Before they arrived Mohr went to his room and, turning on the gas, put one end of the tube in his mouth. When the police arrived he was dead. Mohr was the most rabid Anarchist of the Paterson group. For eleven months he made his wife and daughter work, took their earnings and gave them to Herr Most, when the latter was in trouble."

C. F. H.

REPLY.

First. The charge that I "define a doctrine regardless of the utterances of believers in that doctrine" is certainly not correct. Claiming to be a Socialist—a Socialist in the broadly ethical sense, it is my natural, my inalienable right to define the word for *myself!* I certainly do not claim the right to define it for any one else.

Second. I have frequently stated the origin of the word "socialism." It is from the Latin *socius*, "a companion."

Third. There is probably no man or woman in the United States that is not governed against his or her consent, in some particular. If C. F. H. is a taxpayer he doubtless pays some part of his taxes under *protest*. Very few Archists want artificial government for themselves, and the only reason they have for submitting to such government is that they expect thereby to have a hand in governing "the other fellow."

Fourth. While it is doubtless true that a part of the seven millions who voted for McKinley approve of his imperialistic policy, it is a reasonably sure thing that not all do so, or did so. Some of these millions voted the Republican ticket because they were in favor of high tariff—tariff on some things, but all these were opposed to it on other articles; some things they prefer to be on the free list. Many voted for McKinley because they were opposed to "free silver;" some for one reason and some for another, and some doubtless for no other reason than that they called themselves "Republicans." It is one of the fatal vices of our voting system that the people are not allowed to express their wishes on a single line of public policy—as is well shown in the following paragraph taken from an Indianapolis paper:

This is about the best form of government on earth, take it all in all, but sometimes when one thinks what a free hand the imperialists have wielded during the last few years one cannot but wish that our government had the English feature of deciding questions whereby a ministry may be compelled to resign and take its case before the country. The people of this country

have not had a fair chance at the imperialistic policy and by the time they do get a chance the strenuous leaders may have things so fixed that a straight vote on the question may be impossible.

But whether the majority of voters in the United States are now in favor of the imperialistic policy of McKinley and Roosevelt, is of much less importance than is the question, What do the Filipinos, the Cubans, the Porto Ricens, et al., want, for *themselves?*

Fifth. Yes, it is quite true that "consent," or lack of consent, does not prevent the evil effects of monopoly, but always the victim lays the blame on that part of monopolistic legislation that he himself does not approve—instead of frankly admitting that the whole system is vicious and should be abolished.

Sixth. As to "collective wealth:" I have not assumed to speak for Anarchists on this question, for the simple reason that Anarchists are not agreed among themselves on that question. They all believe in self-government, however, and there is nothing in autarchy that would prevent combination of interests—the "Co-operative Commonwealth," so long as based upon the principle of Voluntaryism. To illustrate:

I lived many years in a community in which there was very little compulsory government, because there was very little need thereof. Public sentiment stood in place of statute law. There was much common property—collective wealth, and comparatively little strife in regard thereto, such as fish, game, timber and pasture land. Every man kept up his own fences and when his neighbor's cattle destroyed his crops the damage was settled by arbitration, and he that would not submit to arbitration was reckoned as a bad citizen, and punished by the boycott. The nearest post-office was fifteen miles from the little settlement. An arrangement that worked well, was that each house-holder in turn would bring the mail once a week, for all who joined the group. Those who did not want to join could bring their own mail or go without.

Since that time our invasive general government has given to a favored few the power to own and control that which in the nature of things belongs equally to all, including land, mines, right of way in transportation, the right to issue "currency," etc., etc., so that now the greatest of all problems for Socialists as well as Anarchists—Autarchists—is, how to reclaim our lost inheritance without resort to violence; how to reclaim our rightful share in nature's wealth; also our "inalienable" right to do as we please with our own, so long as we do not invade the equal right of our neighbor to do as he pleases with himself and his personal belongings.

Seventh. A note of inquiry addressed to Mr. Byington would probably bring an explanation of what seems so "puzzling" to C. F. H. Meantime I recommend to the careful consideration of our correspondent the observations of Prof. Alfred Russell Wallace, as reproduced in this issue, under the head, "Natural Sense of Justice," and would simply add that the chief reason why the natural sense of justice is so weak in so-called civilized communities as compared to what it is among so-called savage peoples, is that government—Archism—destroys the natural sense of justice, prenatally—through unwelcome, invaded and debased motherhood—and by the example itself sets for its subjects. The subject sees the ruler rob and murder by wholesale; is it strange that the subject should do a little retail robbing and murdering, whenever the opportunity offers of doing so with safety to himself?

Read also the book, "Century of Dishonor," by Helen Hunt, showing the incomparably better moral record of anarchistic "savages" as compared with that of their civilized and "Christian" conquerors and would-be teachers.

* * *

The newspaper clipping with which C. F. H. closes his article deserves no reply whatever. First because it lacks authenticity. It has been proved so often that the popular Archistic journals cannot or will not tell the truth about Anarchists, especially of the Herr Most type—see article on first page of Lucifer No. 895, by F. W. Mitchell, entitled "A Glance Behind the Scenes"—that no notice should be taken of such sensational reports. Second, because if true, the man Mohr showed himself an Archist, not an Anarchist, by compelling his wife and daughter to work and then taking away from them their earnings. Such conduct is strictly lawful in most States of the American Union, also the beating, provided the husband and father did not use a rod larger in diameter than "his thumb."

Friend C. F. H. should study the etymologic meanings of words, and also the definitions of Anarchism as given by educated and well-behaved members of that cult.

M. HARMAN.

Notice to Correspondents.

Having for many months taken an unduly large share of Lucifer's limited space—mainly in definitions and discussions regarding basic principles of ethics, and especially in defense of the much threatened and much invaded freedom of speech and of press, Lucifer's editor now purposes to let others have the floor for a time, and to say comparatively little himself through the paper, in order that he may have the time and freedom from care that he finds absolutely necessary to finishing and putting to press his long deferred and long promised autobiography.

No change in the general management of the paper, or in the business department of the office, is contemplated but simply to let our correspondents know that the editor must be excused from answering questions of a controversial nature, such as has been his wont to give attention to.

The revision of contributed matter, also the decision as to its eligibility for insertion in the paper, will devolve mainly upon Lillian Harman—together with the details of the publishing department—until the book is ready for delivery to subscribers.

Once more thanking all friends and helpers for their constant, efficient and fraternal support and co-operation, and soliciting a continuance of the same—especially thanking all who have waited long and patiently for the appearance of the book paid for in advance of publication, I remain gratefully and fraternally,

M. HARMAN.

VARIOUS VOICES.

S. R. B., West Chester, Pa.:—Dr. Foote has done a noble work in adding to his great Cyclopedia; and your idea of introducing it with Lucifer is bright. Do continue it until every family in the land has both!

Mrs. W. E. T., Delaware, Ohio:—I inclose $1.18 for which please send Dr. Foote's "Home Cyclopedia" to my address. My subscription is paid a year in advance, and I intend it to be always so. I think Lucifer one of the best papers for women to read and would miss it very much if it failed to reach us each week.

J. W. W., Paris, Idaho:—I can readily comprehend the evils of imaginary laws from imaginary worlds. But how we can get along in a mixed community or even in the family without law or some regulation (better I admit, when mutually agreeable,) is a condition I confess I cannot realize. Maybe the literature in inclosed list may inform me. I inclose $1 for which you may forward it to me and send Lucifer for three months.

Mary M. Clark, Albia, Iowa:—Find inclosed $1 to apply on subscription to Lucifer and $1.18 for copy of Dr. Foote's Home Cyclopedia. I can do but little now for our good work, but I feel such an interest in the doings of others. Little Lucifer will always be my companion. I am proud of the Pre s-Writers. I will join them as soon as I dare tax my feeble strength with more work.

W. N. Slocum, 417 W. 4 St., Los Angeles, Cal.:—Inclosed I send a decision in suit for divorce, by reading which you will see that judicial "wisdom" is not confined to the region east of the Rockies.

The substance of the decision is that a woman who refuses to live with an idle, worthless husband, and after years of separation, sues for divorce because of his failure to provide, can not secure divorce on such ground if it is proven (as in this case) that she is able to earn her own living. If she as well as he had been idle, and she had suffered in consequence of such mutual idleness, her prayer would be granted, but being an industrious woman, she is not entitled to a divorce on the ground of his idleness.

This learned judge approves also the usual ruling of other wise judges that in cases where one party to the marriage contract desires a divorce on statutory grounds, and the facts are proved, divorce is granted; but if *both* desire separation, neither can get it. To a person who is blessed with common sense, instead of legal lore, it seems that when *both* parties to the marriage contract desire release, there is double reason why divorce should be granted, but the man who sits on the "bench" need not trouble himself about common sense unless he wishes to decide a case on its own merits, which judges seldom do. Their labor is confined to the letter of the law and the search for precedents; so when we consider the vast amount of poor material they have to draw upon, it is not a matter for wonder that they make so many absurd decisions.

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BROTHERHOOD.

I will not ask my neighbor of his creed,
Nor what he deems of doctrine old or new.
I ask not by what name—among the rest
That Christians go by—he is named or known;
Whether his faith has been 'professed,'
Or whether proven by his deeds alone,
I find in him discipleship so true,
So full, that nothing further I demand;
He may be bondman, freeman, gentile, jew,
But we are brothers—walk we hand in hand.

—*Selected.*

The Meaning of the Press Censorship.

At first when "Freedom" was held up I only got a narrow and inadequate idea of the intention that instigated it. I supposed that the department was acting honestly on the misrepresentation of a few unprincipled enemies of mine in this place, and had no idea that other papers would be attacked; or at least I did not dream that it would become a constantly recurring thing among the papers of the country. . . . .

Since "Freedom" was attacked there have been scores of other papers attacked, and many of them whose owners had not the means to contest the thing, simply dropped out of existence. Others are struggling along under unprecedented injustice, and many of them will be compelled to yield.

Since so very many papers have been subjected to this outrage it becomes apparent that there is a mighty scheme of paternalism behind it. The wealth that has aggregated so monstrously in the hands of the few is still farther trying to obtain more power. To do this it is necessary for this privileged class to silence the voice of the people to a greater extent than has ever been attempted before. The American race was born into the air of freedom, and the people give up their birthright most unwillingly. A constant struggle has been going on for years between labor and capital; and labor would have been reduced to absolute serfdom before this but for the privilege of free speech and a free press, in consequence of which the masses have made the necessary opposition that has prevented their entire subjection to the power of that wealth which they have created, and which has been insidiously wrested from them and converted into a mighty engine for the ruin of their manhood, the destruction of all that is dear to them and the crushing out of every part of them but the muscular force of their bodies.

But up to this time—in spite of the wrongs put upon them—they have still had the power to make their grievances heard. Their spoken and written opinions have gone out and have had decided influence in retarding the action of the plan that would crush them utterly. In a measure they have been free. They have been free to protest against the system that was killing them, even while submitting—through penalty of starvation—to its operation.

But now, I call the world to look at this last outrage! I tell you, friends, it is nothing less than the destruction of free thought, whose expression is the only thing that for years has stood between you and your complete ruin. No wonder I have changed my opinion of this matter since my paper was attacked. This attack was among the first instances of what has since become an every day thing; and week by week it becomes steadily worse. And now I ask the people what it means.

TO ME IT MEANS THE DEADLIEST BLOW EVER STRUCK AT LIBERTY.

If the people do not wake up to a consideration of this thing it will be evidence of a degree of deadness on their part I had not imagined. That there is a deep plot behind the present manifestations I see no reason longer to doubt. One of the leading free papers of San Francisco, "The Star," says:

"What is now being attempted is the establishment of the power to suppress papers which are distasteful to the dominant party. A censorship is maintained in Manila, in Havana, in Porto Rico—wherever the administration has the power. This latest statement of the third assistant postmaster general can mean nothing less than the assumption of a right to deal with publishers individually, without reference to general rulings and without the creation of precedents for future cases. That is not government according to law, but according to the caprice of Mr. Madden. He does not even pretend that he is enforcing a law or rule of the postoffice department in his treatment of the New York publisher, whoever he may be, and yet he bars him from the newspaper mailing rate, which means ruin to any publication. If the right of any official to thus act as judge, jury, and executioner in the case of one newspaper, be granted, immediately the press of the United States is at the mercy of that official, and he is bound to act, not 'according to law,' nor according to general rules, but according to his own will and interest."

With reference to Mr. Madden personally; it is hardly possible that his overbearing conduct could be exercised as it evidently is being done, unless he had the sanction of those in position higher than his own. No, there is an effort to complete the subjugation of the people by others of more influence than Mr. Madden. He is only a barometer being used for the purpose of testing public opinion. He is neither a specially good or a particularly bad man; he is simply a man to faithfully serve a purpose. There is a power behind him of which he is only the spokesman.

And where is Congress, and what is it doing, and what does it intend to do? It is easier to ask this question than to answer it. But surely it is the business of Congress to see that the present enormity is ended.

I doubt whether Mr. Madden or his backers had the faintest idea of the storm this attempted suppression of free thought would bring about. I have an idea that Mr. Madden is just the kind of inconsequent individual to put to the front in such an undertaking; evidently he doesn't know "where he is at." I think he will find out before this thing is settled. No doubt he will lose his position or resign as the first postmaster general, Mr. Smith, did. But this will not settle the matter; the compilication is too big to be tackled by anything but the United States Congress.

Since writing the above it has come to our knowledge that "The Commoner," Mr. Bryan's paper, has been attacked.

Probably nothing shows the animus of the whole movement more than this. Mr. Bryan was defeated in his effort to reach the presidency, but it is not in the man to remain defeated, and our political bosses know it. Mr. Bryan is a dangerous man to the conspirators of our country's freedom. It is a wise thing on their part to get him out of the way—*if they can.*

"*If they can!*" There is the rub. It may be that in squeezing him down they will "plump" him up in the other direction. Such things have happened before. In fact, they generally happen.—*Helen Wilmans, in "Freedom."*

An Original Bible Lesson.

BY J. F. MILES, P. A. W.

In Lucifer No. 904, I notice a communication in "Various Voices" from L. M. Graves in which I heartily concur, except in one very important particular. He says "stop my paper." I say keep sending mine for the next million years, and if it keeps up its past and present healthy tone I will try and find some way to keep my subscription up to date, even though I have to submit to being elected to congress once more to get the money.

Where I do agree with him is his assertion that "Nothing but obedience to Christ will make this world better." This has been Lucifer's contention from its first issue to the present time. The difference in opinion comes in the definition of the word Christ.

It is self-evident from Mr. Graves' communication that he has studied the traditions of the elders diligently, and the gospels and epistles very little. Had he gone to tradition for his information, he would have found that "Lucifer" meant the devil, and Harman his satanic majesty's agent and servant, but had he gone to unimpeachable authority, would have found the exact opposite to be the truth, and this is a very good rule in all cases of information received from the elders, or orthodox clergy.

Now, gentle reader, let us see if we can find the Bible definition of Christ. The elders and teachers have used the words Jesus and Christ indiscriminately as the name of a person. Nothing could be farther from fact, (if such an individual ever existed), and few things can be more clearly demonstrated by supposed apostolic writings.

To understand the Bible definition of Christ, we must first find the Bible definition of God; which we find in three places only, and in three words in each. "God is truth." "God is a spirit." "God is Love." In the second definition, the indefinite "a" should be left out for it is not in the original manuscript, so also the Greek word that is here translated spirit, is translated ghost in many other places in the Bible, but with our ideas of what a ghost looks like, it would shock modern people to read John 4:24. "God is a Ghost." Now as we have learned the true meaning of God as defined in the Bible, it will be easy to get at the meaning of Christ as defined by the same authority.

To commence at the beginning of the history, we find that a messenger (angel) appeared to a young woman in those days, and told her that in due time she would have a baby, and that she should name it Jesus. The messenger was a truthful one, the babe was born and was named Jesus, and was nothing but Jesus "until he began to be about thirty years old," when he was baptized by John, (see Acts 10:37, 38.) and was anointed by God with the Holy Spirit, which is as we have seen, the Christ, or all prevailing spirit of Love, and from this time during the rest of his short and eventful life he accentuated those wonderful words of Thomas Paine, "The world is my country, and to do good my religion." Hence we find that Jesus was man; Christ the spirit that controlled every act and impulse of the man. Christ, Love—one and the same. And had L. M. Graves used the latter word, and said, "Nothing but obedience to Love will make this world better," I should have shouted amen, and I think Lucifer would have echoed the sentiment.

Having gone so far, we cannot conscientiously stop without giving a lucid Lucifer Bible lesson. We have found in the Bible three definitions for God. First, God is truth. What is truth? was asked thousands of years since, and has never been answered, neither can be, for truth in one place and condition, would be falsehood in another place and under other conditions. Spirit we know nothing of, except that it is an intelligence. Love we see exemplified every day of our lives, and although it is beyond our comprehension, yet every man, woman and child has felt its influence, and has a conception of what it is, although it is undefinable.

Now we have cracked the nut and come to the meat, and will try and find what true Christian marriage is by the authority of the Bible, and not by the traditions of the elders, the sayings of the priest, or the decree of the State.

Now take your Bible and turn to Matt. 19:6. and we find these words from the lips of the man on whose teaching every Christian sect claims to be founded. "Whom therefore Love (God) hath joined together, let no man put asunder," and we find it accented by being recorded a second time in Mark 10:9. From this it is shown from the Christ—the incarnated spirit of Love—that love and love only can make "the twain one flesh", and all words of priest or potentate are but a hollow mockery. I believe that has been Lucifer's contention from the first.

The Tender Mercy of the Good.

Royle was a good man, hampered in life with a heart that could never harden itself against a tale of distress. He held a comfortable position in a big merchant's office, had a nice little home, and loved his wife with the placid affection of the easily contented. Sometimes he wistfully dreamed of a little one, who would come to him for the solution of the infinite mysteries of the childish mind.

Mrs. Royle's religion was "Conventionality"; her god, "Respectability." She demanded unfailing virtue of her sex, and in her creed there was no extenuating circumstances.

. . . . . .

He had been working late; and, as he stepped out against the cutting wind, his thoughts turned contentedly to his fire and his slippers. His way led through streets where were the women who have no future. He shuddered with disgust, tempered with pity, at the invitations, brazen or whining, and his thoughts reverted to his wife and home. . . . .

——But this one was different—the glimpse of the desperate sadness in her eyes, revealed by the electric light, stirred him uncomfortably. He hesitated—and turned back.

She was a pathetic little figure, and the brown eyes held only misery; she burst into tears at his kindly voice, and he waited hopelessly.

The tale was perhaps not so unusual, but none the less sad. Hard-shell Baptist parents, and a baby not authorised by the chapel, contribute largely to the numbers of the damned; but Royle felt that the half-sovereign in his hand would be only a salve to his conscience; and here, he thought, was a duty.

She had tried for work; but she knew not a soul in the city, and she was penniless and starving. Tomorrow she must leave her one room. She had struggled and been beaten, and tonight had come to the last resource of her sex.

Yes; it was dead, so it mattered not so much; but would he save her for a little longer?

He left her at the door of her lodging, with a sovereign in hand, and a promise to see what he could do.

. . . . . .

"You're late, Henry," said his wife.

Then Royle made a mistake. He should have told her all, and stood by his action and intentions. But he hated scenes; and he knew the inevitable ultimatum: "A case for a charitable institution!"

He knew those institutions—the committe of women who have not "fallen" (perhaps through lack of opportunity)—the pitiless inquisition—and the slavery in exchange for a bare, joyless subsistence in the gloom of reproach.

. . . . . .

She was installed in decent lodgings, and he sought for something for her to do. She was fairly educated, and knew enough music to teach the few small pupils he found. Also he posted a small allowance weekly.

He went to see her occasionally; but her passionate gratitude embarassed him. Perhaps, had he guessed the height of his pedestal, he would have seen even less of her; but he could not quite leave the poor child to her loneliness. In time she would make friends; meanwhile, it was good to see the shadows leaving her eyes.

. . . . . .

And then the crash came. One evening he found her in the utter abandonment of grief. His wife had been, and she had said dreadful things. She had ruined his life; he must let her struggle alone now.

He pacified her, and went home with a cold fear at his heart. He knew his wife, and her letter did not surprise him greatly. She had gone to her mother in Melbourne.

He wrote explaining everything, acknowledging what fault there was, and pleading for some mercy. The reply, and subsequent letters returned unopened, extinguished all hope, and roused a feeling of wild resentment in him.

. . . . . .

A man's good deeds find him out. The head sent for him: "Mr. Royle, I've heard distressing rumors which I find it hard to believe; but perhaps you can explain."

He began his story, but saw the hopelessness of it reflected but too fully in his listener's face—and he stopped abruptly.

"Um! yes, but—er—a married man!"

. . . . . .

A dull rage took possession of him. "Curse all these 'respectable' people!" He would go to her.

And then he fought a battle with himself, and—lost—or won—which? He had some money; they would leave this cursed place, if she would come with him.

. . . . . .

"Little one," he said, "I am going away!"—he smiled sadly at her stricken look—"will you come with me?"

And the glory in her eyes answered and comforted him.—*G. Elburg, in "The Century," Adelaide, S. Australia.*

The Sex Question Again.

BY W. D.

FRIEND HARMAN:—In response to your kind invitation I again write you.

You take the broad ground that personal liberty (not injurious to others) and natural impulse are and should be superior to Mrs. Grundy's opinions or any form of statute law. This view opens a wide door for discussion.

The perils and mistakes of adolescence are important factors. All mankind know that boys and girls from the fourteenth to the twentieth year are guilty of grave indiscretions, hence the inquiry: How shall these indiscretions be prevented, or provided for? There are two remedies.

1. Moral and physical agencies which may serve to prevent.

2. Impulse being dominant, with offspring as a possible result, provision should be made for said offspring. In the present order of things it seems most equitable that the parents of the young people should provide for the undesired progeny.

Under the Co-operative Commonwealth—alias Socialism—said progeny would become the wards of the State, without ignominy to anyone.

Dr. E. B. Foote, of New York City, many years ago, studied out a third remedy in the line of prevention. He originated a harmless device which would render offspring impossible, not only with the youthful and unmarried but also the married who chance to be poor, and liable to have unwelcome children.

Dr. Foote was prosecuted, convicted and sentenced to one year in prison and to pay a fine of five thousand dollars. The imprisonment was remitted, the fine paid, and the device suppressed.

His prosecutors preferred alternatives such as these: Abortion; child-murder; prostitution of the unmarried mother, because disowned by relatives and despised by the world generally.

Another result of the triumph of Dr. Foote's foes is that the promiscuity of prostitution kills the female and engenders diseases loathsome and almost impossible to cure.

The friends of Dr. Foote thought he had the best of the argument, but the ignorant and prejudiced majority thought not; hence the conviction. I fear his opponents are yet in the majority.

Now as to your comments on my former letter. What I incline to call promiscuity you would call variety. Your point is a fine one. When a man selects a prostitute for gratification he may be said to be indulging in variety because he is free to choose. While the woman, with no power of choice, is the victim of promiscuity.

You think a woman, whether married or not, should be free to protect herself and her prospective child from intrusion, and that with correct intuition and good sense she will not fail to do so. Also that a man if married, should be free to guard his own organism from evils consequent upon disuse; free also to consider the invitations of a woman, or women, other than his mate. This, in a former letter, I called "promiscuity." You claim that it is properly called "variety," because selection is made, and this selection may be confined to a few women only.

Is not this your position? The prospective mother should do as she pleases, and her mate should be free to do [non-invasively] as he pleases, and this you call Freedom in Love. Under the freedom idea you have no objection to the continence of such women and men as prefer exclusiveness and fidelity to their mates. This explanation, I think, disposes of the questions which I thought difficult to answer. Your defense of "Hilda's Home" is consistent with this line of argument.

Your remarks about the mating of birds is quite interesting and needs no response. I think you will agree with me in the affirmation that spiritual love is superior to pure carnality—more ennobling and longer lived. A young married man abstained from exercising his marital privileges for several days because—as he said—of his "profound respect" for his married partner. As a consequence his carnally minded friends made of him a butt of ridicule.

The first loves of the youth of both sexes ignore the carnal idea. It seems sacrilege in their eyes.

You refer to "perfection of types" as the only justification of monogamy. I fear that our present mating customs will long postpone such perfection. The monopolistic control of the male by the female you think equivalent to ownership, and therefore improper.

The idea is a very prevalent one that excessive carnality effectually destroys spirituality, which is the higher manifestation in love.

Your remark, "One world at a time" I think appropriate and conclusive. If we act up to our highest ideals in this world there will be little danger of calamity in the world to come.

* * *

What is your remedy for the results of premature exercise of the youthful sexual impulse, which is well-nigh ungovernable when the period of puberty arrives?

Again: In the interest of temperance and hygiene, do you not think it wise for the married or mated to sleep in separate beds, and to come together only on rare and sacred occasions selected with the wish or purpose of securing offspring superior to themselves?

Nearly all of our sensuous impulses are liable to excess; for example, we have the drunkard, the glutton, etc. Is not the sexual impulse included in the same category, and should it not be subjected to such restraints as experience and judgment dictate?

Many persons think that free love is synonymous with unlimited license, which means excess. Hence a reply to these questions will doubtless interest your numerous readers.

The people are governed too much already, losing their personal freedom, and multiplying tyrants.—*Judge F. M. Finch, Ex-Judge of the N. Y. Court of Appeals.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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A Few More Definitions.

In its classification of journals "The Literary Digest" (N. Y.) reckons Lucifer as "Anarchistic." Other contemporary journals have done and continue to do likewise. In order that there may be no misunderstanding of our position and object I would say:

Names are apt to be misleading if not carefully defined or explained. The Latin word Lucifer, as used by us, is defined by its English translation—"The Light-Bearer," and by the picture at the head of our title page, showing that the name Lucifer is synonymous with "Star of the Morning."

The Greek word ANARCHY translated into English means "without government; denial of government," which latter term is commonly understood to mean RULERSHIP; control of man by his fellow man, thus leaving the reader to conjecture as to what kind of social arrangement the professed Anarchist would substitute for such government, such rulership.

The Century Dictionary says:

"Anarchy—a social theory which regards the union of order with the absence of all direct government of man by man as the political ideal: absolute individual liberty."

But the Century Dictionary is a comparatively recent publication: but few people know of its existence and if their attention were called to it they would probably say, "WEBSTER is the standard American dictionary; it is the oldest and best."

Webster defines Anarchy thus:

"The state of society where there is no law or supreme power, or where the laws are not efficient, and individuals do what they please with impunity; political confusion"—illustrating and confirming this view by such quotations as: 'Spread ANARCHY and terror all around—Cowper;' "Imperial ANARCHS doubling human woes—Byron."

By such one-sided quotations from well known authors, Webster, or his revisers, evidently act the part of propagandists of opinion, instead of confining themselves to the legitimate business of dictionary-making, which is simply showing the etymology and giving definitions of words.

As we all know there are many grades and shades of Anarchy and of Anarchists—from the peace loving and non-resistant Tolstoi to the Czar-killing Nihilists of Russia, or the king-killing and prime minister-killing revolutionists of Italy and Spain, there is constant need of definition. As in the case of the people called Socialists there are scarcely two Anarchists who are agreed on all lines of thought or of propaganda work

For this reason mainly—and not because we fear the odium, the ostracism, the loss of liberty, etc., that may be the penalty of calling ones self an Anarchist, a Socialist, a Revolutionist or what not, some of us prefer not to label ourselves with any badge, tag or cognomen whatsoever.

Speaking for myself alone, while I do not object to the name Anarchist, Socialist, Free Thinker, Free Lover, Atheist, Infidel, Christian, or many others that I could mention, provided always that I be allowed to define these words to suit MYSELF, I want to be judged by what I DO and what I SAY, rather than by what others do or say, or call themselves.

I want no handicap, no trammels or fetters of any sort, that may prevent change of opinion or intellectual growth.

He who calls himself by the name of any party, creed or sect, thereby DISCOUNTS himself, discredits himself, as an unprejudiced investigator or seeker after truth for truth's sake. Whatever he may thereafter say upon questions that have an immediate or remote bearing upon the success of his party, his sect, his propaganda, will have lost much of its value in the opinion of his hearers, because of his supposed mental bias in favor of such party, sect or creed.

* * *

In line with this thought I prefer not to classify Lucifer as an organ of Anarchistic thought, doctrine or action.

Lucifer is not a Communist, Socialist, Atheist, Agnostic, Christian or Infidel publication.

Lucifer's name alone, together with the symbolism expressed by the Star—just risen above the mountain-top, heralding the near approach of "full-orbed Day"—is sufficient definition or prospectus of its character and purpose.

Lucifer is unique, original, individualistic.

Lucifer is the follower, the imitator, the echo, of no other journal; but will gladly co-operate with all journals of similar aims.

In accord with its name and symbolism Lucifer aims to throw all the light possible on all subjects of human interest and especially upon subjects that most need the full light of day.

"Ignorance is the only darkness." To dispel the darkness of ignorance is therefore Lucifer's special mission.

In order that the light may shine in darkest places Lucifer demands LIBERTY—liberty of Thought, of Speech, of non-invasive Action—including liberty of press and of mails; also the right of free assembly for the purpose of comparison of ideas.

* * *

Lucifer's motto: Freedom to know, freedom to grow, and freedom to impart life-giving and life-saving knowledge.

M. HARMAN.

Race Culture—Homo Culture.

Briefly replying to the questions of W. D. I would say,

First. The only rational, the only effective means of preventing the "premature exercise of the youthful sexual impulse" is KNOWLEDGE. Correct, scientific information in regard to the proper uses, and the dangers of abuse, of the sex function should take the place of the prevalent ignorance, and the incorrect or baneful knowledge, that now characterize the almost universal training—or lack of training—received by the young, in relation to this the most important department of human anatomy, physiology and hygiene.

One of the most impressive and, as I think, most important

of all the lessons ever given to teachers of youth, was that related by David P. Page, the veteran "principal" of one of the first "Normal" schools ever established in this country. In condensed form it was this:

An ear of corn was held up before the class, in a primary school, with request that its uses be enumerated. After apparently exhausting the list of uses the teacher was still not satisfied till the youngest member of the class, with great earnestness said:

"It's to PLANT! It's to grow!"

"Yes," said the teacher. "Reproduction of its kind is the most important of all the uses to which the ear of corn can be put," and carrying the illustration to all forms of organized life we can say that the most important of all the uses to which any plant or animal can be put is to reproduce its kind; to leave behind, if possible, an improved specimen or specimens of the race or species to which such plant or animal belongs.

How to impress upon the plastic minds of the young the importance of sex, and of the sex function, and of the misery and debasement of the individual and of the race, that follow the abuse of sex, is a problem second to none among all the problems that confront the parent and teacher. In a recent issue of Lucifer was reproduced an article by Mary Baker of Kansas City, Mo., addressed "To Mothers," that is replete with suggestions in regard to this most difficult as well as most important of educational problems—rendered difficult very largely by the religious superstitions that represent the sex-nature as something inherently vile; something concerning which "the less said the better."

If instead of compelling the young to learn their first lessons in regard to sex from the fowls and pigs of the barn-yard or, what is worse, from ignorant and depraved playmates older than themselves, children could be taught the mysteries of reproduction in a rational manner by parents and teachers, the precocity of sexual development that impels to premature gratification, with its very serious consequences, would be largely if not wholly prevented.

It is much to be regretted that suitable literature for the young, in regard to this subject is almost wholly lacking. One of the best books yet written is that by Dr. Foote of New York, entitled "Sexual Physiology for the Young."

The suggestion of W. D., that the parents of indiscreet young people should be held responsible—by public sentiment I presume he means—for the care and maintenance of "undesired progeny," should such progeny result from sexual "indiscretions" between "the fourteenth and twentieth year," seems sensible and just, in view of the fact that it is probably owing chiefly to the lack of proper instruction from parents that such youthful indiscretions occur.

The subject of rational and hygienic "prevention," alluded to in connection with the prosecution of Dr. Foote, is one that should receive the earnest and candid consideration of every American citizen, woman as well as man, and especially woman, because of the fact that upon her falls chiefly the penalty, the burden, from lack of such physiologic knowledge.

Just why it is that a people whose proud boast it is that they are free, self-owning, self-governing, will submit to such high-handed outrages as that committed by our law-courts in the case of Dr. Foote, is one of the unexplained "mysteries of godliness"—or of demonism, whichever we choose to call it.

* * *

In last issue of Lucifer, under the head, "Comstock vs. Craddock," written by Dr. E. B. Foote Jr., is given an account of another outrage of similar character in New York, another attempt to prevent the spread of vitally important knowledge in regard to sex and reproduction, by the agent of a self-constituted religious oligarchy known as the "New York Society for the Prevention of Vice"—a better name for which would be, "The New York Society for the Suppression of Knowledge"—especially the knowledge pertaining to health and happiness in the conjugal relation, and to the right of children to be born well, if born at all.

SEPARATE BEDS.

Second. Yes, "in the interest of temperance and hygiene," and especially in order to "secure offspring superior to themselves," married or mated couples should not habitually sleep in the same bed nor in the same room, for the simple reason that such nightly added to daily association eventually results in satiety if not disgust. The old saying, "Familiarity breeds contempt," is quite as true in the conjugal and reproductive relation as in any other.

When people meet, as in courtship, at rare intervals only, and after special preparation so as to make the best possible impression, then, if really adapted by nature, they not only see each other at their best but *idealize* each other—IMAGE (or imagine) each other to be better than they really are, and while in this condition of mutual admiration, mutual idealization, they are prepared to become parents of offspring superior to themselves.

This is nature's way. "The ascent of life is the ascent of ideals," says Stinson Jarvis. Darwin dwells much on this fact in his "Descent of Man," which book should have been named "Ascent of Man."

But if the fateful associative act that gives life and character to a new human being, occurs when both parents are at their worst instead of best—if indifferent to, or disgusted with, each other through long continued intimacy—if the reproductive act has become tame and insipid through HABIT, what should we expect but offspring inferior to either parent?

The subject of stirpiculture—race culture, has never received the attention its importance demands, at least HOMO-culture, man-culture, has not; chiefly, perhaps, because we have all been taught by parents, and especially by the clergy that it is impious to put the human on the same plane with the "beasts that perish," in the matter of generation—taught that "God" gives to each his or her endowments of mind and body.

As Portia said of one of her suitors, "God made him, and so he must needs be a man," so we put the responsibility upon HIM, and upon the parson who in God's name joins people together "for better or worse"—without whose ministerial sanction we are considered to have no right to be born.

LIABILITY TO EXCESS.

W. D's. last question would seem quite superfluous if we did not know that the signs of sexual intemperance are met with everywhere, and among the legally married quite as frequently as among the unmarried, if not more frequently. The marriage vow, the legal license and ministerial certificate, instead of a guarantee of temperance and help to prudence, undoubtedly work just the opposite result in many if not the great majority of cases; whereas freedom in love relations—self-ownership in love relations—naturally imposes restraint—a sense of responsibility to self and to the other party immediately concerned, not forgetting responsibility to the possible offspring.

As in the case of other analogous appetites and instincts—the appetite for food and drink, the only effective safeguard against excess is KNOWLEDGE—right education—coupled with liberty and responsibility for one's acts; not responsibility to arbitrary law but responsibility, as just said, to self and to those immediately concerned.

Considerations of responsibility to God—the priest, or to the State—the magistrate, have not prevented men and women from becoming gluttons or drunkards, neither have such considerations prevented excess and abuse of the appetite through the indulgence of which new human beings are created.

M. HARMAN.

* * *

NOTE: Our correspondents will please remember the friendly warning given in last issue, namely, that, for a time somewhat indefinite in duration, the editor "must be excused" from giving personal attention to questions involving time and labor to answer—such for instance as those of W. D., in the article, "The Sex Question Again." Questions may still be asked as usual, but they will be attended to by the editor's assistants—and for the reasons mentioned last week. M. H.

Lucifer's Outlook.

Once more the harbingers of Spring are with us.

Once more the "Ides of March" are here.

During the winter months just past, Lucifer has tried to do its part in resisting the onward sweep, the rising tide, of monopolization of the sources of wealth, and centralization of power in this country. Our pages have been largely filled with articles showing whither we are drifting as a people, and showing the necessity of looking after the landmarks of freedom, the safeguards of liberty and justice for all and denying special privileges to the few.

In supplying the necessary financial means of carrying on this defensive war, many of Lucifer's friends have done nobly. They have renewed subscription for themselves, have sent us the names of their friends for sample copies, and some have sent money for new subscriptions, for longer or shorter periods. Many have bought books for their own reading and to lend and to give to others.

For all these substantial evidences of interest in Lucifer's work, and also for good words of encouragement and appreciation, we of the publication office are duly thankful. Though not openly attacked by the suppressors of speech and press Lucifer has not been overlooked by them. In more ways than one we have been made aware, during the past few months, that the same or similar agencies that for a period of nearly ten years sought through the courts to crush Lucifer and its radical work, are still active and vigilant.

* * *

And now, what of the future? Is there less need for resistance now than in the past? Read the article reproduced from Mrs. Wilmans' paper, in this week's Lucifer. Read also the little paper called "Discontent," published by the colony at Home, Washington, the editors of which paper are now under arrest for alleged violation of the postal laws, but whose real offense is that they oppose the concentration of the wealth and power of the country in the hands of the favored few, and because they are now giving to the world an object lesson in co-operative self-help, which, if made universal, would destroy monopoly and bring the long sought Co-operative Commonwealth.

Again thanking all who have made Lucifer's work their own work, and who have remembered to send us help in ways just mentioned, we venture to remind those who have postponed renewing subscription, or sending for books, or sending us names of new subscribers and names for sample copies, that journals of radical thought find it more difficult to pay expenses during the spring and summer months than during fall and winter, but that by a little prompt attention in the ways suggested, the educational work of Lucifer will go forward with renewed hope and brighter prospects for final triumph of the right, the true, the just and the equitable. M. HARMAN.

The American Press-Writers' Association.

On Tuesday, Feb. 11, your scribe met with a slight accident, got burned in the face from ear to nose inclusive by a rush of flame from the furnace where he works, which laid him up for five days and caused the omission of notes last week.

"Our Home Rights" for January has been mailed to subscribers and contains articles from twenty-one Press-Writers. Dr. Pfeiffer is reported to be on the road to recovery. Dr. R. S. Clymer is in charge of "Our Home Rights" office and hopes to get the February number out as soon as possible.

We hope to have an up-to-date list of members ready for distribution by the time this reaches the readers of Lucifer.

We learn with regret of the arrest on a Comstock charge of Press-Writer No. 38, Mrs. Ida C. Craddock. Brothers Chamberlain and Foote are interesting themselves in her defense.

J. Herbert Rowell has a very suggestive article in "Discontent," (Home, Wash.) Feb. 12. Maud Abbey, in the Philadelphia "Bulletin," Feb. 18, has a good one entitled "Is There a Better Way?" and "Free Society" Feb. 16, prints her well written verses on the useless and the useful.

NEW MEMBERS.

232b. Guernsey, Glenn R., Kingfisher, Okla.
233f. Serl, Mrs. C. S., 3803 Vincennes Ave., Chicago, Ill.
234b. Coomer, Mrs. M. C., 707 E. Central St., Wichita, Kansas.
235b. Tarpinian, Caspar H., British Post Office, Smyrna, Turkey.
236c. Conroy, John F., 56 Murdock St., Youngstown, O.
237b. Jones, Levin T., 202 W. Barre St., Baltimore, Md.
238f. Lee, Thomas P., Box 98, Lakeport Lake Co., Cal.
239a. White, Frederick, 417 5th St. S., Minneapolis, Minn.
240b. Holmes, William H., La Veta, Colo.

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25a. Clark, C. W., 908 W. Third St., Des Moines, Iowa.
84f. Johnson, A., 414 Lilley Ave., San Francisco, Cal.
94f. Libbey H. A., 231 Washington St., Boston, Mass.
212af. Loomis, Mrs. Hulda L. Potter, 64 Center St., Chicopee, Mass.
224b. Lamb, Mrs. Lydia L., Dryden, Lapeer Co., Mich.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

VARIOUS VOICES.

Frank Eccleston, Home, Washington.—Please continue my paper. It brightens the home and makes us all happy. Couldn't do without it.

H. B., Ithaca, N. Y.:—For the enclosed send me "Fields, Factories, and Workshops," "The State," and "Anarchism"—all by Kropotkin, and as many copies of Lucifer No. 905 as you can afford. I think highly of your own comments, Kerr's article and Mother Jones, and want to hand copies out. For an opponent Kerr is quite the exception in giving the fairest definitions. I should suppose he is a Social Democrat?

J. C. Durant, Ind. Ter.: In response to your ad in "Our Home Rights" I send you 25 cents for Lucifer thirteen weeks, and "The Prodigal Daughter." By accident I once had the privilege of reading a copy of your paper. I liked it, and all that has kept me from taking it is that I feared some one would brand me an Anarchist. I am not an educated man, but I do love truth and justice. I have for years known that many of our laws were wrong—laws in regard to marriage, especially.

L. H. Earle, Germantown, Pa.:—I see by the number of Lucifer just received that your offer of Dr. Foote's "Home Cyclopedia" for $1, with a subscription to Lucifer, is still open. So I enclose $2.18 for both, with postage. My subscription is already paid up to No. 918; but I am very glad to renew early as there is no doubt of my wanting the paper. Lucifer is admirable for its out-spokenness. I cannot agree with those who urge you to be more moderate in your expression of the truth. To my mind the truth is better naked than "nicely dressed."

Sarah Stone Rockhill, Alliance, Ohio:—I want to say for your encouragement that Lucifer is more than holding its own on the Anarchist question. The editors are fully up to the standard of fearless, untrammeled utterance of advanced thought—I would call it the "Higher Criticism," on the awful theme. I send you a clipping showing that at least one judge would put the sexes on the same social level. Have sent a letter to Dr. Clymer, bidding him "God-speed" in his noble work in uplifting "the fallen"—so-called. I hope your health and strength will hold out for many years to come, so that you may do what your hand findeth to do, with comfort and satisfaction to yourself.

[Many thanks for kind wishes and words of encouragement; also for clippings. Among these clippings is an extended report of an address by Mrs. Rockhill before a local club, and printed in an Alliance paper, on the subject of "Political Equality;" the editor giving the lecturer much commendation for her "excellent paper." Like Mrs. Lamb our Alliance friend is one of Lucifer's old time helpers, whose letters are always welcome. M. H.]

Lydia L. Lamb, Dryden, Mich.:—I enclose you, dear old friend Moses, a gift ($1) for this new year—not so new as when I first thought of sending it—now that my birthday anniversary has again come round. This may make you glad I was born? At any rate I am always glad you were. Now don't change the number on my wrapper. I want to send you $5. Lucifer is still progressive—always ahead of the times; always leading the minds of the people; always bright with new if not unexpected thought. I could dispose of at least three each of the back numbers you mention in a late issue, and will gladly aid you with stamps. I would write you folks oftener but always fear to trespass upon your valuable time. I count the paper as hearing from you.

[We are always glad to hear from our friends, though not always able to reply to letters of friendship; especially glad to hear from any who like the writer of the above, has been a reader and helper of Lucifer for two score of years or thereabouts. The birth-day remembrance is most thankfully received, also the order for back numbers of Lucifer for distribution; also the promise of financial aid later on. M. H.]

The day before the Chinese New Year the mistress of one of San Francisco's fine homes went into her kitchen to give an order to her Chinese cook, Lem. To her surprise, she noticed that he was preparing a very curious mixture which she hadn't ordered.

Mrs. R.—What is that, Lem?

Lem—Me got frien' in grabeyard. To-morrow Chinese New Yoer. Me go put this by his grabe for him.

"Why Lem! Do you think your friend will come out of his grave to eat the food you put there?"

Lem drew himself up and retorted with a cold scorn worthy of his predecessor, Confucius.

"You t'ink your frien' come out his grabe to smell flowers you put there?"—*Life.*

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To find its reek where'er he goes.

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Rather would I my mind were all unfixed,
My thoughts like leaves wind-blown or low or high,
Rather would I dark doubt with doubt were mixed
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As sure as love is voluntary now and evermore,
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* * *

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* * *

When a divorce can be procured because of cold feet certainly it should be easy to procure one because of a cold heart.

* * *

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* * *

Are they Courts of Justice when they punish "Collusion," and declare it a crime for two human beings to say that they do not love each other and therefore wish to have their legal bonds severed?

* * *

The remarriage of divorced persons is forbidden by the Episcopal Church except where cause for divorce existed before the annulled marriage was consummated; thus is the immoral living together of those who do not love made moral in the name of religion. Which is the worse?

* * *

Voluntaryism is opposed to authority, but it is not opposed to defense against crime; in fact voluntaryism is just another name for denial of and defense against crime in the acts of a state. The state commands because it is strong enough to command and because it can exact obedience; even the state's commands against crimes are not made because the state is in the right. The state is a tyrant. It would be more difficult to prove that there is such a right as the right to tyrannize than to prove that a man may justly resist tyranny.

* * *

In love relationships the tyranny of the state, while no more complete and oppressive than in the spheres of other human relationships, is felt more keenly because, love being one of the major emotions or states of feeling, it yields less readily to coercion and oppressive laws than emotions and desires which long ago enslaved, know not the state of liberty any more. The heart then is at war against the state, the heart is frankly an Anarchist. The state tries to control love, it even labors to produce public opinion favorable to the control. What results? Loveless unions, unwelcome offspring, ruined health, prostitution, inconceivable deceit, and life's fairest hopes blasted in the end. If the obstacles in the way of economical justice were removed the plea which the state makes to extenuate interference in love affairs would no longer have any force. The state kills love, but the state must live, though love die.

* * *

And now in a million thistle fields the asses are beginning to bray anew because Miss Herron, a sister of Professor Herron, departs from the time honored crime of promising to love, honor, and obey while life lasts, and proposes to take a partner upon "the new plan," the union to last while love lasts. What the asses want is of course that Miss Herron shall forget love, shall forget purity, shall ignore truth, and accept the fantastic and unreasonable standards of "morality" which prevail in Assdom; they want her to pledge herself to love, which pledge would be a lie, since love is not a creation of the will, and comes not nor goes at command; that lie once told they feel that the demands of virtue are sure to be satisfied and public purity assured. What they do not and will not, or cannot see is that any sex relation which is not voluntary is repulsive to truth, to love, to purity, and that the evil of maintaining such a relation must outweigh by a thousand fold that which results when those whose loves do not unite, part out of self respect and respect for one another. State-made morality again. Let us define it. State made morality is that element of conduct which ensures the power and permanency of the state in all the affairs of the individual and which, by robbing the individual of all initiative makes him believe and finally assert with all his might that the individual was made for the state rather than the state for the individual. An ass loves his thistles; if you point him to sweet tender grass and fragrant clover he replies by calling your attention to his fine personal appearance, which he avers has resulted from a thistle diet. "Now, what a thing it is to be an ass!"

* * *

The State is just now engaged in a vigorous attempt to suppress the advocacy of physical force as a means of solving social problems, and incidentally to discourage the advocacy of any

means looking to the amelioration of the economic condition of the common people. Example is better than precept; when the state ceases to rely upon physical force in the shape of armies, soulless judges, police, etc., in order to keep social problems unsolved, terrorism will doubtless become obsolescent and reasoned persuasion will have its way. There is the sound, the hollow sound of insincerity in the protests of a criminal against crime.

* * *

Let the truth be known; the primal function of a state is not to be just, but to be strong. The state is made by strength, upon strength it lives. In a democratic state even, we see but a metamorphosed absolutism. A ballot is a bullet. The paper shots are fired; there are two armies, the larger army wins. The strong rule the weak; it was ever thus. There is no blood relationship between might and justice; the state lives by subduing, justice lives by virtue of the fact of immemorial protest against mere might. Of two petty kings each would rule alone; with their armies they met and fought; one king was killed, afterward the other ruled alone. Two political parties meet and fight; one falls, the other rules alone. The state denies itself when it attempts to put down physical force. "Government is civil war."

The Little Strikers.

It was early, very early, in the mild March morning last year, when the little velvet cutters, in twos and threes, came trooping down the hillsides into Haledon Hollow and found me sitting there in the doorway of the deserted mill.

They seemed more like a band of school children off for a spring holiday than the company of striking wage earners that they were, assembling for their daily mass meeting. Children they were, every one of them. What if their little old faces and bent forms did say ever so plainly that they had never been children, but always women? The heart that beat under every small, shabby jacket, was the heart of a child.

And because they had children's hearts and because every breeze that soft March morning blew the breath of spring each girl grasped the ends of a skipping rope in her rough little hands, and two of the strikers, the tiniest of them all, had not forgotten to bring with them their long neglected dolls. For after all, it was a holiday, a strike holiday, the only holiday the working child knows.

The mass meeting was called for 8 o'clock, and there they were at that hour, every one of the seventy-five strikers, skipping ropes, dolls and all, gathered in small groups and whispering and eyeing me furtively.

Their shyness was the shyness of country children, for such all of them really were. At last two little girls with more courage than the others approached, while their companions fled in dismay and disappeared around the corner of the big unsightly mill.

"Please, Ma'am," one of them asked, "are you a forelady looking for hands?"

She carried a doll in her arms, and when I told her that I was not a forelady, but had come to spend the day with her and the rest of the girls if they would allow me, her big, brown eyes opened wide and she laughed.

"You're surely not Mother Jones, are you? I thought she was an old, white haired woman."

"No."

"And not her daughter, either?"

"We are looking for Mother Jones this morning," the larger girl spoke up, "and we all thought you might be her when we first saw you as we came down the hill. Oh, we do wish Mother Jones would come and help us with our strike! They say that strikers always win when they have Mother Jones to help them." The child with the doll vanished, but in a moment reappeared with two other girls, who began to make shy advances to friendliness by asking me if I lived in Paterson. As soon as I told them that I had come from New York and that I knew, too, what it was to work and suffer and starve, and that I had come to spend the day with them and find out the truth of their condition, every bit of their shy proudness was gone, and they led me into the deserted mill to show me how much human suffering is woven into the warp and woof and pile of every yard of velvet that was ever made.

Were it not for the long frames that fill the floors of the big barren rooms, a velvet factory might well be mistaken for a flour mill. The beams and rafters overhead, the floor under foot, the walls, are all enfolded in a sheet of soft, white dust from the lime-coated webs on the frames.

It is this all pervading lime dust which makes the velvet cutter's work one of the most unendurable of all laborious occupations. As proof, it is only necessary to look at the hands of a velvet cutter who has worked at the frames any length of time. They are hacked and bleeding most of the time, even in the summer, and in the winter, the girls told me, it is something almost unbearable. The finger nails are ruined beyond all remedy, and the pretty, soft hair soon becomes harsh and brittle and breaks off and loses all its luster.

But until some philanthropist gifted with Yankee ingenuity comes along and invents a machine for cutting velvet, little girls' hands must work, though hacked and bleeding, and little girls' ringlets and braids must be sacrificed in order that the edge of the long, steel velvet cutter may be preserved.

"Liming" is the first process which the uncut velvet must go through before it is ready for the cutter's knife. This work each little cutter does for herself, usually at night after the working day is over, so as to have it dry and ready for handling the next morning.

The webs of 100 yards each are stretched over wooden frames and heavily whitewashed with a strong solution of lime. When perfectly dry, the still web is unrolled on the same frame, ten yards at a time, and the "races" cut, one by one, by hand.

To make the most meager wages at this work entails a labor almost herculean in its torture. It means that these fragile girls, these stunted children, as they ply their tasks up and down the velvet frames must walk not less than twenty-five miles a day.

Nine hundred races she has to cut in every twenty-two inch width velvet. Nine hundred times does she have to walk, or rather run, back and forth the length of the ten yard frame before every race in that much velvet is cut. That means something more than five miles of hot, fast, breathless walking, during which she is not allowed to stop one moment to rest, nor could she afford to stop even if she might. She must cut at least forty-five yards of this kind of velvet a day, or it is not worth her while to work at all. Maybe she is working on what is known as "slips," a cheaper quality of velvet and one in which she is expected to make ninety yards a day.

For this toilsome labor the little girl carries home to her mother at the end of every two weeks wages based upon $2.85 for every 200 yards. The most that I found any child to have earned was $6.50 for a fortnight's work. But that was a red-letter pay day, and did not come around very often or to many of the cutters.

What eats into their pitiful earnings are the dockings for damages and broken knives, and then sometimes, only too often, they get a piece of material full of snags and knots which it takes double time to cut.

At 7 o'clock in the morning each little cutter has her long, sharp dagger-like knife in hand and is at her frame ready to run the long day's tread mill. She stops at 12 o'clock long enough to eat a hasty lunch, and then back again to the tread mill until a quarter to 6.

This is the gist of the story of how a yard of velvet is made, as told me and shown me by the little strikers gathered there in their abandoned mill.

"And now," said the child who acted as spokeswoman, "and now we have struck for better pay. We want $3.50 for 200 yards of slips instead of $2.85. Mr. Smith, the superintendent, has offered us $3, but we won't take a cent less than what we have asked for, and no damages either

"Oh, if Mother Jones would only come and help us, we'd surely win," said another.

"Yes, if Mother Jones only knew how our feet and legs ache and swell she'd come to us. I know she would."

And surely Mother Jones or any other mother's heart would have bled to see the pitiful sight that I saw. Little feet swollen and distorted and the blue veins in small ankles and legs gnarled and knotted. The agony suffered from twenty-five mile walks every day on such feet and with such ankles can better be imagined than expressed. Even the children themselves wince when they recount it.

It was pitiful to watch them scanning the hills for Mother Jones. I supposed she had been sent for, but when I made inquiries I found that in their childish ignorance they supposed Mother Jones to be a sort of all-wise feminine providence who turned up just in the nick of time to take the side of the striker as against employer. With all the sublime faith of childhood they stood there in the mill yard and waited and watched for a little, old white-haired woman to come down and help them, and I could not find the courage to tell them that Mother Jones was several hundred miles away, and having two or three other and bigger strikes on hand, had in all likelihood as yet never heard of theirs.

But Mother Jones couldn't come, and three days afterward the brave little strikers were forced to accept the compromise originally offered them, $3, for the cutting of 200 yards of velvet.—*Dorothy Adams in "New York Herald."*

Sanctity of Motherhood.

An encouraging "sign of the times" is an editorial in the Philadelphia "Times" of Feb. 23, under the above caption, which we herewith reproduce:

In the National Council of Women at Washington on Friday Mrs. Kate Waller Bartlett set forth an idea that does not often find sufficiently intelligent expression. She pleaded for the better recognition of motherhood, irrespective of its particular surroundings or antecedents. She said what has been only too well known to society these many ages, that the wayward woman, if a fair chance be given her in the battle of life, can earn an honest and suitable living for herself and her child. She might have spoken this truth more positively and fully: that Society refuses anything approaching a fair chance to those who have once missed the normal path, and yet at the same time hypocritically fosters in a great degree the vice which it thus affects to punish. And how generous and brave is Society! It visits its punishment on the weak and defenseless, on the woman and the child, while the strong man goes unscathed!

There is a remedy for this condition other than the appeal to Christian charity, which continuously shows itself so un-Christian that it rarely heeds the appeal. That is the cultivation of a higher reverence for the abstract idea of motherhood and a juster appreciation of its concrete meaning.

For many a poor woman there has been moral salvation in motherhood. It has awakened the best that was in her, the existence of which she may not have suspected before; it has caused her to develop virtues truly heroic. For what can be harder for such a one, with a record of shame upon her, than to go forth into the world, endure its hostility, its venom, its Pharisceism, and, conquering herself and it, be what she was not before—good—first for her child, then for herself? If that is not heroism, can there be any?

The chapter of woman's fault can close from the time she knows that this sacred role of motherhood is hers. All the past ought not to damn the new life that is guiltless of it. Even the Pharisees, if they were pinned down to it, would not confess themselves so cowardly as to think that it should do so. And the mother, finding a new soul-life in her motherhood, can keep the door of the past shut—can do so surely—if Society will give her a chance.

Not all erring women would rise to the height of this role. But many, very many, could and would if motherhood for itself alone were held in greater sacredness. Civilization is not at its best where the reverence for motherhood in the abstract is not at the highest, and where the mantle of charity is not thrown broadly about the erring, whatever their antecedents, whose lot it is.

The Fight for Free-Press.

The power of Comstockism is waning. In the past few years the American Press-Writers' Association has so thoroughly shown up its impudence that Federal judges have heeded the "word to the wise," and dismissed cases that ministers and Comstock agents have assiduously worked up and calculated upon accordingly. The last sample of judicial wisdom comes from Denver, in connection with the editor of "The Vampyre," of that city. As usual, he was arrested at the instance of a minister for the publication of alleged "obscene" matter in his "Vampyre." An examination of the magazine proves it to be thoroughly clean and healthy, and really engaged in the highest form of humanitarian and Christian endeavor.

Another Comstock case is one that will come up for trial in March, before United States district judge, Cornelius H. Hanford, at Seattle, Washington, with Wilson R. Gay as prosecuting attorney. This case relates to the arrest of three men connected with the publication of "Discontent," a small paper published by the Anarchist colony at Home, Washington. Since the arrest of the three men, the country has been flooded with the very article whose publication caused their arrest, and if the article in question was in any way "obscene," thousands of persons of both sexes could be arrested for likewise sending it through the mails. But editors, authors, scientists and business men who have seen it, pronounce as ridiculous the "obscene" branding the Comstock agents have been pleased to bestow upon it. At the same time, the papers of the Middle, West and East are alive with articles and letters vindicating the publishers, and formulating public opinion into a contempt for both the law and its agents—*F. B. Livesey, in "Our Home Rights."*

Husband and Wife.

The following letter and clipping are self-explanatory. Another instance of the ever-present tendency of courts to usurp control over the private and personal affairs of women and men:

DEAR MR. HARMAN:—I send you herewith four clippings that may be of interest to you. They are from the Chicago "Legal News." I notice an Illinois case recently decided by the supreme court making the wife's independent property liable for the husband's maintenance. This is a new line for legal decisions and is made to bridge over the separate property acts of married couples. Learned legality will never allow the family to be anything more than a very limited partnership with all the rights invested on one side only. FRANK D. BLUE.

Terre Haute, Ind.

The "American Law Register" says. The tendency of the courts to restrict the operation of the legislative acts in regard to the rights and liabilities of married women is in evidence in numerous cases. A fresh illustration occurs in the case of Ott *v.* Hentall, 47 Atl. 80, where the Supreme Court of New Hampshire held that the statutes of that State, enabling married women to hold property to their own use and enlarging their rights and liabilities, do not affect the wife's right to pledge her husband's credit for necessary medical attendance, nursing and board while compelled to live apart from him by his misconduct. The court does not examine to any extent the basis of the husband's liability, assuming as a principle to start with that it is an obligation of the husband suitably to maintain his wife. A ground to relieve the husband might have been found in the theoretical origin of this rule, from the fact that at common law the husband practically controlled his wife's estate and therefore had in consequence a duty of support. When this estate is given back to her control, it might be argued, such duty ceases; but the court takes the conservative position—a position which is certainly supported by common sense.

"Americanists" is a new word in the Philippines. It has the same significance there that "tory" had to the founders of the American republic.—*The Public.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Getting Ready for the Empire.

"Coming events cast their shadows before," says the proverb.

"Prince" Henry, a scion of the royal house, the imperial house of Hohenzollern, Germany, came to Chicago, remained a few hours and is now gone.

Like Cæsar the great, when returning from one of his military campaigns, this Hohenzollern can say of his visit to Chicago: "I came, I saw, I conquered."

Never before in the history of Chicago have such honors been heaped upon any man. If the United States had been a colonial dependency belonging to Germany the display of civic honors and of "loyalty" to the imperialist idea as a basis of human government, could scarcely have been more pronounced and extravagant.

The "Chicago American" gives an itemized statement of the cost to the city of this ovation to royalty, from which we learn that "Prince Henry's entertainment, directly and indirectly, cost Chicago and its citizens $230,750. The length of the royal stay was nineteen and one-half hours, or 1,170 minutes, an expense of $197.22 a minute."

Would any city of Christendom, outside of the United States, have equalled this record of nineteen hours simply to do honor to a scion of royalty who comes not as an ambassador on official business but simply as a Prince of Royal Blood?

Among the items of this bill of expense—all to be paid ultimately by the workers who had no part nor lot in the feasting, the ball, the civic and social functions—except as on-lookers from a very respectful distance—among the items of expense are these:

"Public decorations."	
"Maintenance special railroad train."	4,000
"Individual banquet subscription of $50, apiece by 155 committeemen,"	5,000
	7,750.
"Cost of Germania club luncheon.	
"Cost [to the city] of hotel entertainment."	20,000
	7,000

Part of which hotel expense, according to the "American," was for the entertainment of "Herman, a huge German stag-hound, who occupies an elaborate room on the second floor of the Auditorium. Two servants have no other care than to look to the safety and comfort of the dog"—"a present to His Royal Highness from Kaiser Wilhelm."

Another very suggestive item of expense to be paid by the city is $8,000 for "police protection and escort," suggesting the inquiry as to how much the city would have had to pay for extra "police protection and escort" on the day that some representative of German workingmen should visit his brother workingmen of Chicago, in an unofficial or even official capacity.

* * *

That Theodore Roosevelt should hob-nob on familiar terms with the representatives of European royalty and imperialism, is a thing to be expected. A man who could treat the memory of Thomas Paine as Roosevelt is reported to have done—Paine, the "Author-hero of the American Revolution;" Paine the greatest of all the writers in defense of the "Rights of Man" as against the assumed rights of kings, emperors, princes and nobles—that this man Roosevelt should be found honoring royalty whenever an opportunity offered, is simply in accord with the "fitness of things."

Also that Washington, D. C., and New York City should receive with open arms and lion'ze *ad nauseam* a man who has no other claim to social recognition than that he represents the principle announced by his brother William that "God" selects a few to rule over the many, that is, represents the "Divine right of Kings" as against the right of self-government—this, too, is not to be wondered at, for Washington and New York are NOT American cities in any proper sense of the word.

The elect "four hundred" of New York—Wall street, headquarters of plutocracy in the western world, with its remorseless grip on the throat of American industry and finance; the wasteful extravagance, the pharisaic exclusiveness, the monkey-like imitation of European courts and manners, that now characterize both the cities just named, all justify the charge that these two are not representative American cities.

* * *

But CHICAGO!—the great inland city of America; Chicago, with its comparative youth and consequent freedom from the blight of conventionalism and castes that always grow and flourish with age and concentrated wealth; Chicago, with its close affiliation with and dependence upon the vast, the almost boundless prairies of the great middle west, with their suggestions of freedom and equality of rights—that Chicago should go wild over the visit of one man, a very ordinary man intellectually speaking; that Chicago should get down on its knees, so to speak, in the mud of its own very muddy streets, to do honor to old-world royalty, THIS was not to be expected; this was NOT in accord with the eternal fitness of things.

* * *

Speaking of mud—some of us who did not see the show, and would not have spent a nickel in money or a minute of time to see it, are just irreverent enough, just "disloyal" enough, to ask if it would not have been better to use part at least of this quarter million of dollars in removing some of the filth from our disgracefully dirty streets, our disease-producing streets and alleys.

For half the money—to say nothing of time, which, as Franklin says, is money—spent by Chicagoans in entertaining a foreign lord, who never did an hour of really useful work, perhaps, in his whole life, many hundreds of idle men and teams could have been set to work at street-cleaning, adding greatly to the health, beauty and comfort of our city, and making hundreds of needy families happy by the distribution of this money as wages.

For many months past the daily papers have been telling us that Chicago is on the verge of bankruptcy; that the schools cannot be run on full time; that streets must go dirty; that the police force must be cut down; that many needed municipal improvements must wait, all because of lack of money in the city treasury. But now, judging from the splendor and unheard-of extravagance with which this "royal pauper"—to use an English phrase—is entertained at public as well as private expense, the city must have "money to burn!"

* * *

Of the Chicago dailies none, perhaps, filled its pages more completely with pictures and minute details of the show while it lasted than did the "Chicago American," but now that the royal pageant is gone, and the glamour and craze partially dissipated, a reaction seems to be taking place in the editor's mind.

In his evening edition of March 6 the only editorial is devoted to reflections on "Our National Excitement About the Prince."

"It is hereditary," says the editor, "like our conception of heaven."

Illustrating this idea he says, "The republican who sees the Prince is very much like the vegetarian who sees a haunch of roast beef. Neither can help getting excited. We have eaten flesh for so many hundreds of centuries that we cannot hope to become vegetable eaters in our hearts for a long, long time. With the keenest enjoyment, intensest excitement, the most earnest striving, we have bowed and scraped and cringed and kow-towed to royalties or their equivalents for many hundreds of thousands of years."

The editor dwells at considerable length on "the power of heredity. . . . Our idea of heaven is based not on the sound thoughts of today but on heredity. Heaven is described for us by the imaginings of men of Oriental race. The delight of these men, their one ambition was to be well received at court."

In large type and with the word prince in large capitals the "American" proceeds to say:

"We declare ourselves republicans, but the old love of royalty, the old instinctive desire for place and position, is strong within us. When the excitement of revolution is over, when we have succeeded in thrashing and humiliating one King, we are very soon ready to run after and flatter that King's great grandson, his grandson's child.

"There is good, hearty American feeling in the friendly greeting to Prince Henry. There is also a lot of good, hearty American snobbishness. We like the Prince because he represents the German people, who have helped to build up our country. But we pay an enormous price to see him at the opera, or we stand with blue noses to see him on the street free of charge, not because we love the German people, but because in our primitive king-serving hearts we love a German PRINCE."

* * *

As Shakespere puts it, "'Tis true; 'tis pity; and pity 'tis 'tis true!" True, all except the statement that "we like the Prince because he represents the German people!"

On reading words like these—to be found in all the great dailies, if "Prince" Henry did not say out loud, "Lord, what fools these mortals be", he certainly wanted to say it, if he thinks at all.

Prince Henry came to America as the representative of his brother, the German Emperor, to help at the ceremony of launching a royal yacht—a costly pleasure boat in which German workingmen have no interest, no part whatever, except to pay all expenses!

Prince Henry belongs to the ruling class in Germany, which class is the worst enemy the working masses can possibly have—a VAMPYRE class, who rob the people of their hard earnings to spend in show, in parades and in luxurious idleness, or, putting it at the best, in cultivating the arts of war—the arts of MURDER.

The emperor of Germany is called the "War Lord." The army and navy budgets of Europe cost the working masses more than one thousand millions of dollars every year, whether engaged in actual war or not. All this expenditure is not for the good of the working people at all, but simply to prevent these royal robbers from invading and plundering each other. Of this robber system the man whose entertainment cost the people of Chicago one hundred and ninety-seven dollars per minute during his brief stay, is an hereditary representative.

No blame can properly attach to him for being born an hereditary robber, but that the American press, almost without exception should call him a representative of the "German people," this would be simply incredible if we did not have the evidence constantly before our eyes.

* * *

TREATMENT OF THE BOERS.

If anything were needed to prove that it is royalty, monarchy, imperialism, that causes Henry Hohenzollern to be so interesting to the average American, this need is supplied by the contrast between the reception given to him and that accorded to Wolmarans and Wessels, the official representatives of the South African republics. The length of this article forbids enlarging upon this point, but the bare mention of the damning facts of the case should be enough to show that, in the language of the editorial from which we have just quoted, "We are republicans only in name", and that candor, honesty, compels us to say that the "Chicago American's" summing up of the lesson to be learned from the late visit of royalty is true—alas, too true:

"There is a lesson for every American statesman, for every simple American voter, in this visit of Prince Henry. The lesson is this: We are republicans only in name. Our republicanism is only skin deep. A man of great genius like Alexander or Napoleon with the greatest of ease could twist us back to the old times, set us all struggling, not for free government, but for a good place at court."

A man's real character is shown by his ideals—by the thoughts and things he most admires. It is the same with peoples or nations. As a nation we admire royalty; we go wild over titles and rank, and at the same time we turn the cold shoulder to men who represent a people near of kin to us by blood and by what is supposed to be our principles of government, all of which goes to show that we are getting ready to THROW OFF THE MASK, the pretence of being republicans and democrats, and to come out openly for monarchy and empire.

M. HARMAN.

How Shall We Score?

BY TAK KAK.

A good-hearted correspondent of Lucifer invites us to score one for Uncle Sam because it has been decided "that a common-law marriage was just as good as a priest or judge-made-law marriage," this decision being given by a United States Court of Appeals. Of course it is natural to sympathize with the common-law wife defending her claim to her share in her late husband's estate, so-called, probably embodying her own earnings, but before we throw up our hats over the principle of the decision, let us ask what there is in it. The authority which has so decided has a policy that favors marriage. This it shows in certain peculiarities in its homestead land law and other laws. In this instance it decides that a certain couple were married. Common-law marriage being an already recognized mode of marriage, the decision strikes down a claim that the co-habitation in the case in point was anything short of a common-law marriage. It establishes that the fact in that particular union came up to the requirements of common-law marriage.

The right to get married is surely no great thing for us to rejoice over, and in as much as marriage is a very serious matter and common law marriage is somewhat more open to attack than marriage recorded in the regular way it would seem that those who want to be married beyond question would choose the record form.

Some people want to be married or not as they see fit, and choose to avoid making a record so that they can control the evidence to a great extent. This plan involves the woman partner especially in risk of losing what she has helped to save. The evidence of marriage is insufficient just when it is wanted for pecuniary protection.

A court may save individual interests, but why run the risk? Why should a woman have her earnings under a man's control and depend on his kind disposition either by marrying him or pretending to marry him? But if they will marry, why leave the evidence uncertain? There is the less excuse for that where divorces are easy (if they will marry or pretend to marry).

Then again, let us consider that if a judge leaves a little more to common-law presumptions than before and thereby gives one woman a farm, the same decision is pretty sure to fasten the yoke upon other persons who fancied they could throw it off at pleasure and may serve to convict some of them of bigamy.

Nothing is stated to inform us whether in the Oklahoma case there was any extension of the common-law marriage doctrine—any principle involved in the decision. However that may be, the extension of liberty and not the extension of marriage is the aim of Lucifer and the interest of women.

If it were decided that all cohabitation is marriage, then Mr. Shepherd would probably see that his "just as good" can be read "just as *bad*." In fact the common law entrance to marriage is merely an entrance. Marriage is the something after all. It is the state of being legally yoked. Any tightening of the doubtful yoke is in the line of authoritative control. Every decision which affirms a marriage from circumstances is congenial to the plan of authoritative regulation of the relation of the sexes. The contrary principle is the liberty to live a reasonable sexual life according to the needs of the individuals concerned and not to be bound by conditions arbitrarily prescribed for them by authority.

Common-law marriage may yet become a most dangerous thing. Fanaticism is capable of attempting to construe the first exercise of power to cohabit as being marriage, hence making bigamy of the first act of variety. Is not this the logical complement of common-law marriage? Our forefathers were content to recognize notorious continued relations. Moderns have invented peculiar laws such as that establishing an age of consent not corresponding to puberty and a law (in Colorado) making seduction "provable" on the oath of the complainant unsupported by other evidence. With such reaches visible, some such monkey-trick on the basis of the common-law marriage theory is no improbability.

Legal marriage is the opposite of sexual freedom. All roads into bondage are but variations on the same theme. The really valuable decision,—which we need not expect,—would be that the right to life, liberty and the pursuit of happiness implies the right to cohabit without being married, for that is the right to peaceably cease cohabitation without disability. A common-law marriage is mostly unjust to women, being of the nature of a knife handled in the dark, the possessor does not very certainly know which way it will cut.

A Socialist's View of Political Action.

BY ALBERT STROUT.

The natural instinct of the race to conquer and blend to its uses the resources of the planet it dwells on grows stronger as the centuries pass, therefore, the necessity of united effort grows more and more pressing. As Marcus Hitch has well said, "economic determinism, ... is not an eternal law. It is nearing the end of its course. . . . Under complete political equality economic determinism would be and will be supplanted by political determinism. Society unified by the common ownership of capital will become the conscious master of its own destiny, free from economic class control.

The adherents have for their aim, the organization of the working classes of all countries, regardless of color, creed or sex, into a political party, for the purpose of getting into the possession of the workers the political power that the capitalists now use to maintain their class supremacy.

Every Socialist recognizes the fact that it is by political power that the capitalists make their oppression constitutional, and their robbery legal. The Socialist sees that the only way to abolish class rule, class privilege, and class exploitation, is for the workers to unite and use their political power in the interest of their own class.

The conditions of the workers determine their needs. Owning neither land nor machinery, and working together by the thousand in factories, mills, mines, workshops and on farms, producing wealth for the owners thereof, their real need is the collective ownership and democratic control by the people of all means of producing and distributing wealth. To teach them how to accomplish this, and to point out to them the road of least resistance in its achievement, is the mission of Socialism.

That Socialism will eventually lead to something higher than the human mind has yet conceived, we do not deny. But we do maintain that society will pass through a stage of democracy before its units will be far enough advanced to take intelligent advantage of all the rights that the heritage of a bountiful cosmos has bequeathed them. Therefore, we consider it a criminal act towards humanity to underestimate the value of political action.

Faith. Hope.

BY S. C. CAMPBELL.

As a panacea for the ills of humanity the religion of Christianity has been tried by some for nearly 2000 years. But all are not satisfied with the result, or with the religion. A writer says "O religion! thou art not yet in the full beauty of thy ideal, there is a narrowness about thee and there are spots upon thy beautiful face. But light is increasing, the clouds are breaking, the mist is rolling away and the haze of doubt and superstition is melting in the beautiful dawn of righteousness. This light is not coming from Russia; it cannot come from Protestant lands. The indications are that in the United States a new faith, a new hope is being born."

And this from a late Lucifer: "Mark Twain gives a proper characterization of the closing years of the nineteenth century in a salutation to the twentieth in this way:' 'I bring you the stately matron Christendom, returning bedraggled, besmirched and dishonored from pirate raids in Kinochow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pockets full of boodle and her mouth full of pious hypocrisies. Give her soap and water but hide the looking glass."

From the very beginning of Christianity its deeds will not bear close inspection. There has ever been a narrowness about it and spots upon its face. Until now, to the close unprejudiced observer and humanitarian, there is so little good and so much error in it that some have decided that something must be done or the wheels of progress can no longer turn, or turn but slowly. So a new faith and new hope are being born in the United States. The faith, the hope, that with FREE MOTHERHOOD we shall have a humanity needing not sacerdotal rites and ceremonies to fit it for heaven—or earth.

Notice.

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Every attempt to stifle the voice of truth has raised up ten thousand devotees willing to live and die in the effort to remove the choking gag. Again and again they have offered themselves, and if the sacrifice were to be demanded once more the headsman would find heads waiting for him, and the fires would not lack their voluntary human fuel.

* * *

How often, when at last Truth has raised her oracular head to speak, her lips have been seen to be stained with blood, the testimony of her endurance on the torture rack, or of the blows which she has suffered at the hands of her enemies, who were for the time the strong. But through the tears of thousands listening brave eyes have looked courage at her, and smiles have followed the looks in splendid assurance of love and faithfulness yet to be.

* * *

Men need not look into the far skies for gods; at their best, in their noblest endeavors, men themselves are greater and nobler than any of the gods whom they have dreamed. And in nothing is their nobility shown in fairer light than in those acts by which they refuse to be blind and ignorant, ignoble and enslaved. Wealth, honor, ease, the love of those of the same blood, everything—life itself has been given for the one boon—the right to seek, to speak the truth! What gods have stooped so far to rise so high?

* * *

Of the martyrs of old it may be said, this one died for his religion, this one for his irreligion; this one gave up his life for one science, that one for another. But truly, Socrates or Bruno, Pagan, Catholic, or Protestant, all died because they would rather die and fall into dust at once than stultify their manhood by denying and ceasing to utter what seemed to them the solemn truth. Their ideas, many of them were false: time has taught us this as freedom has helped; but the spirit in which they acted was the spirit of manhood at the far height of its noblest and most exalted achievement. The modern martyrs, the martyrs yet to be (for who that reads the signs of the hour aright can doubt that men will yet have to give up heart's blood for truth's sake) the modern martys have won the victory of defeat in the same spirit, and the martyrs yet to be, in holding up their heads in the face of death will heighten anew the hearts of those who look on, to the level of greatness; that singleness of soul which seeks its legitimate ends up to the very gates of ruin and death.

* * *

The search for truth cannot be brought to an end by force and interference, but only by the finding of truth or of what seems true; when will the servants of ignorance learn this thousand times exemplified lesson? Man is an individual; he cannot discern truth through the eyes and brain of another, he must learn for himself. Guns, poisons, prisons, all perils fail as teachers, when an argument, a demonstration from evidence would have convinced the mind or led it on the way to right thoughts and acts. If the demonstrations of arithmetic consisted in muzzling reason, in threatened reprisals for argument, in roaring cannon, the hangman's noose, torture, and the abrogation of free speech and free press, men would soon come to doubt that the rules of addition, multiplication, and division were correct. If persecution for investigation of these rules went on men would soon be found ready to die for the mere privilege of calling them in question. This kind of action might seem but folly to the thoughtless, or to a man like Montaigue in one of his moods, when he found it but a piece of "presumption" for a man to give up his life for an opinion; but the cause, the

justification lies deeper than a superficial look can penetrate, and is bound up with the life of man in necessary relation. If he loses his love of opinion, if he loses his willingness to live and die for opinion he loses himself, as we shall presently see.

* * *

For the man lives as much in thought as he does in acts. His life lives upon his life's thoughts, and upon his utterance of those thoughts; as speech is but thinking aloud. To himself every man's thoughts are answered, and his speech the utterance from the sacred sanctuary of his soul's altar. Close the doors of his mind, he cannot wholly if he would; close the gates of his utterance of whatsoever is in him, he is loth to do because thought is life, and speech is the breath of life itself. Therefore when a man is bidden to be silent he ponders upon the command until he perceives that logically silence is death and that each subject upon which he is commanded to keep silent will if he obeys make for partial death. The strong man disobeys. Prudence he casts to the winds, for is not liberty even for a little while sweeter than death in life? Ordinary repression belaughs to scorn according to its degree and the spirit which he has. He cannot be silenced; what seemed trivial enough in the curriculum of thought and speech, becomes, if the censor condemns it, a vital matter, one to be heralded to the four winds. All because he cannot live another's thought life, because another cannot live his for him, he valiantly takes up the gauntlet cast down by repression and throws it in the monster's face. He owns himself, his message must be delivered; he must live. Every man believes in freedom of speech for himself if for no one else. What he claims as his own right he is slowly learning to see as the sacred right and necessity of all lives that have being.

* * *

There is no freedom where free speech and free press are not, and where the free press is not, neither is free speech there. Authority, which now again is trying the public mind to learn if it will endure the muzzling of the free press, is but purblind in thinking that its attempts at enslaving opinion may at this late day be successful. The exchange of opinion is only slightly less dear to man than free speech for himself; man wishes to know what all other minds are thinking. He knows that truth has nothing to fear from the light of publicity; he knows that falsehood loves the darkness rather than the light; and he will not tolerate for long any attempts to tie bands over the mouths of the humblest of men, but will rather say "hands off" in unmistakable tones wherever repressive measures have called into being public interest and discussion of the matter. Man loves freedom, and reason as you will, or let him reason against it to himself according to the dictates of fear or the lying logic of so-called "public good," shortly he will be for free speech and a free press again. Light, the hills, the birds of the air, the free winds of the fields even, thrill in his heart their message of freedom, and the thirst of his own soul for knowledge and wisdom will speak to him in one voice with the voice of the forest and the voice of the great free ocean, till he shout back with enthusiastic spirit his response in a pledge of faithfulness.

* * *

How do we come at the truth? By inquisitions, by repressions? By fearful waiting in the darkness of ignorance and superstition? No. We come at it by the travail of experience, both our own and that of others; we come at it by the travail of opinion in all its development and change, both in ourselves and in others; we come at the truth through the exchange of opinion universally free. Let our mistakes multiply, our knowledge of truth multiplies with them on the other hand. Nothing can be known to be truth until the voices of protest have all been heard and answered. The press is the most important modern agent for the exchange of opinion; an agent which if untrammeled will hasten surely rather than repress the acquisition of knowledge and wisdom. Who are these who would limit the freedom of the press; the poor? No, the rich. The friends of education? No, its enemies. Free thinkers, and those who believe in the sacredness of the individual? No, the superstitious, and those whose place and position would be endangered if the people did but raise and straighten the bent backs which have so long supported a privileged class; these are they who prate of the license of a free press and plead with usurping power for a censorship.

* * *

Soulless-ones, do not hope to gain your ends. Too well the world knows the worth of freedom of speech, paid for as it has been with the blood of so many martyrs. Man will never really give it up now; neither threats nor alarmist tales can make him believe that light is an enemy and that darkness is a friend. All has gone too far for that. A dark hour may see him repudiate his birthright, but he is not an Esau, he can reclaim it, and in the succeeding hour he will reclaim it. Threaten, punish, torture, make martyrs if you will in your vain struggle to make ignorance and yourselves supreme over life; but life is strong and its breath is freedom, and in an hour when you think not the words of man spoken and written will utter the things you would kill in the four corners of the world and all shall hear. In a day to come for your reward you and yours shall be mercifully forgotten and the dust in which you lie will pass for common earth; but on the graves of freedoms' martyrs shall lie the fresh wreaths of memory, made of the flowers of love and honor which do not die.

IRONICUS.

A Strange Custom.

BY R. B. KERR.

Spiritualists have collected much useful information about the planets and other heavenly bodies, from the reports of spirits who have been there. One of their most interesting discoveries relates to an extraordinary custom which exists in the asteroid Ceres, one of the small planets between Mars and Jupiter.

In walking along the streets of Barleyopolis, the fashionable capital of Ceres, one is struck by the difference in dress between the sexes. So far as the lower half of the body is concerned, both sexes are dressed alike, in a very rational attire of knickerbockers, stockings, and shoes. But while the upper half of the feminine body is clad in a costume which follows the shape of the body, and gives free play to the head, arms, and hands, the men have to wear a loose and shapeless bag which entirely covers their head, shoulders, and arms, and goes down to the middle of the fingers. This almost deprives the men of the use of half their bodies, and the inconvenience is made greater by the strict etiquette of the planet, which compels the men to keep their arms hanging plumb by their sides, as by lifting the hands or arms they might enable curious observers to see underneath the bag.

Extraordinary as this custom is, the explanation is stranger still. In Ceres the highest virtues of women are such as we all admire, truth, gentleness, sympathy, honesty. But in men these virtues are comparatively unimportant, and the one supreme and cardinal virtue of a Ceres man is that he should never have had the tip of his nose touched by a woman.

A man with an untouched nose may be proud, arrogant, and cruel, and yet be admired; but a man who is known to have had the tip of his nose touched by a woman is sent to associate with murderesses and burglaresses, and despised even by them. Not only is he ruined himself, but his family share in his disgrace.

It need hardly be said that this rule puts men at a disadvantage in every activity of life. In the first place, it deprives them of the free use of the upper half of the body, which is closely muffled in order that it may not make women think of noses. It is said to be impossible to look at a wrist without thinking of a nose, so the honor of a Ceres man demands the sacrifice of his arms. Then a man cannot go anywhere without a woman, or at least a little girl, to protect him. There is no serious danger of a woman actually touching the tip of a man's nose by force, but some little girl might shout out insulting remarks about noses to an unprotected man, and even such a humiliation as that is believed to sully the purity of a man's reputation. An unaccompanied man might even be affronted by some wicked woman offering to touch the tip of his nose. To avoid such calamities, a female escort is thought necessary especially after dark; and it is a common thing to see a giant of six feet high walking along under the protection of a little girl carrying a doll.

Of course the rule about noses greatly interferes with men in the work of earning a living. It is thought that their sphere is the home, where their noses and characters will be safe, and they can be kept under observation. The women earn and spend the money, while the men do the drudgery. Men are also kept as ignorant as possible, for fear they should hear too much about noses, and free intellectual discussion between the sexes is much discouraged, as it might lead to a laxity of nasal morals.

But the worst result of all is that the rule makes women despise men. They do not say so, in general; on the contrary they are always paying men fulsome compliments, and pretending to regard them as wonders of beauty and perfection. But go to a debate on equal suffrage between the sexes, and you hear a different story. On these occasions women talk freely, and assert that man's sphere is the home, especially as the home has made him so ignorant that he is not fit for any other sphere. But the real source of woman's contempt for man is the double standard of morality. A free man always despises a slave, and those who live without working despise those who do all the work. Likewise people who are subject to the ignominy of not being able to do whatever they like with their own bodies are secretly scorned by those who are not subject to so disgraceful a disability.

It may be supposed that men are in constant revolt against this enslaving rule. On the contrary, it is fanatically and hysterically supported by men, and a woman who favors its abolition is in danger of being cut by her men friends. Men are always watching each other to see that no nose touching goes on, and on the slightest suspicion a man will hasten to try and ruin the character of his fellowman. This utter want of esprite de corps increases the contempt with which women secretly regard men.

The modern spirit of unrest is felt in Ceres as elsewhere, and some advanced men are beginning to chafe against the restraints imposed on them. A dress reform movement has been started, and some very bold men wear bags which only come down to their elbows and leave their hands and wrists free. Women greatly disapprove of this, however, not because it suggests noses, but because it fails to do so. It is only when the wrists and arms are covered up that their partial uncovering suggests noses; and what women want is to have noses suggested to them as strongly as possible, so long as it is done decently, according to the dictates of religion and morality.

Even the two standards of morality now appear shocking to some men, and they are anxiously seeking a remedy. Hitherto, however, the only one that they can imagine is that women should also be ruined if they have the tips of their noses touched by men.

But women have rejected such proposals with utter contempt. They have seen too clearly what men have suffered from the rule to submit to it themselves. "In vain is the net spread in the sight of any bird."

Yet the spirit of Ceres remains agitated, and this is an inventive age; so it may be that even the men of Ceres may yet imagine some other way of becoming equal with women.

Danger of Suppressing Fever.

BY SANTIAGO WALKER, M. D.

The method stated in Lucifer last December, to abort a fever by putting the patient up to his neck in a hogshead of cold water and keeping him there twenty minutes, I do not doubt has been proved by experience. Let me say that however heterodox it was at first according to the standards of regular medical practice, the profession has been coming more and more of late years to the idea and practice stated in the article referred to. This fact is, however, only an additional reason for my writing the present caution. Some who would inquire carefully before venturing on the treatment if their doctor condemned it, will have learned that the heretofore unorthodox treatment is now sanctioned by regular physicians to a greater extent than ever, and will hence conclude that it is safe. Too fallacious!

I think no physician would treat all fever patients by an indiscriminate plan of suppressing the fever. And even if such a plan has worked to apparent satisfaction in ten successive cases, that fact will not prove it to be anything less than murderous in the eleventh.

What is fever? Generally speaking an effort of the system to remove an obstruction from the channels of circulation. This does not decide where the obstruction is or how far life is involved in the success of the effort. Another point in connection with any question of treatment is that where one practice is to administer medicine while suppressing the spontaneous effort, and thus open some channel, another practice is to administer no medicine, and in the latter case the policy of suppressing the spontaneous effort of nature is subject to a distinct question.

In many minor ailments it seems reasonable to suppose that if we suppress the first efforts of nature, the body can bear the effect. The ill may be cured in another way, or it may be borne, forced into dormancy, to recur later. In other cases the stage of development of the spontaneous cure being further advanced, suppression is dangerous, and doubly dangerous where no aid is given to open other channels for secretion and excretion of accumulations of waste matter. A brief application of cold, according to the strength of the patient, mostly produces a tonic reaction, but the continuous application of cold for the time necessary to fully suppress a fever is a different thing, and I venture to say that if the fever happens to be that of smallpox or other disease of that class, the probabilities are very great that the heroic treatment referred to will cause the death of the patient. This brings us to the main point. The fever is symptomatic, intimately connected with a process of cure. The physician's first care is to discover what is the trouble which causes the fever, and then according to his understanding he will endeavor to remove the cause and not blindly attack the fever.

Opinions may differ as to how far the work which the heart is doing can be done by auxiliary means and how far it may be necessary to quiet the fever, and I think few if any who are competent to speak will deny that the cause of illness and the stage arrived at in nature's attempted cure have to be taken into account.

Without desiring to go further into the subject, I would say this much because of the unqualified claims of the article alluded to and the plain danger illustrated in too many cases to be doubted. Patients have been iced to reduce their temperature and then have broken out feebly with an eruptive fever, with inevitable death as the result, and this under the direction of regular physicians who did not happen to know what kind of a malady was causing the "fever."

What shall it profit one to snuff out many slight fevers which he can bear to postpone or divert, and then lose life by suppressing that urgent fever which is an imperative process for the casting out of foul matter whose continuance in the body would be fatal? In the latter case the hot bath may rather be the first step to save life and most depends upon every possible case of elimination without wasting the patient's strength.

Brutal Nature of Government.

Every government of earth is a machine for the destruction of life and property. The cause of this is in the fact that government is but a reflex of social conditions. Society is organized upon the basis of private capitalism. The ruling class are the ones who own the means of existence. They are the exploiters of society. Governments are organized in the interest of the exploiters. Brute force is necessary to perpetuate legalized robbery. Hence every government is constantly increasing its armament and holding itself in readiness to shoot down the wage-earners if they strike for better wages. The machine gun is in readiness to destroy the wage-slave. It is never used against his economic masters—the legalized robbers in society. The ruling class are above law and danger of punishment.—*Social Economist.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Current Events.

DEATH OF EX-GOVERNOR ALTGELD.

Since our last issue went to press several events of more than usual interest to all our readers have occurred. Prominent among these is the death of John Peter Altgeld, ex-governor of Illinois.

As these lines are being penned the flags of the city are floating at half-mast, out of respect to the memory of one who, it is not too much to say, was, while living, its greatest citizen.

A man whose name will probably be remembered, lovingly, gratefully remembered, long after the names of his detractors shall have perished in oblivion; a man whose name will live perhaps after Chicago itself shall have been forgotten—except for the series of events that have justly doomed its name to an immortality of infamy!—the trial of the eight immortal champions of the rights of labor, as against the remorseless greed of Chicago's plutocratic oligarchy, followed as that trial was by the hanging of August Spies, Albert Parsons, Adolph Fisher and George Engel, the murder in prison of Louis Lingg and the imprisonment in the Joliet penitentiary of Fielden, Schwab and Neebe.

* * *

It is mainly because of his connection with the history of the men just mentioned that the name of John Peter Altgeld will live in the annals of the American continent, and of the Anglo-Saxon race.

It is because when, after reaching the pinnacle of political ambition as a citizen of the state of Illinois—one of the most populous, wealthy and influential of the galaxy of American states, he deliberately and knowingly sacrificed his prospects for re-election, also his prospects of advancement to positions of honor and responsibility in the national councils, sacrificed all these and much more for the sake of doing an act of tardy justice to three men confined in State's prison, and for the sake of vindicating the good name of the five men murdered in 1887 by the officials of his state and city.

* * *

If John P. Altgeld could have planned the circumstances, the occasion, of his departure from earth-life; if he had chosen the day and the hour, he could scarcely have chosen better for the perpetuity of his fame than actually befell him—than were the surroundings that witnessed his last acts and words. He had just closed, at Joliet, Ills., one of the greatest speeches of his life—a most powerful and unanswerable arraignment of the murderous policy of England's rulers in their treatment of the two South African republics, and of the complicity, the shameful, the cowardly, the criminal complicity of our own rulers in that work of murder and devastation—had just uttered a peroration that would have done honor to the greatest orators of human history, when death claimed him. He died of apoplexy, suffering but little pain apparently, during the few hours that intervened between the collapse and final close. He was unconscious most of this time, but few lucid intervals.

In our next issue will probably appear a synopsis of the last great speech of ex-Governor Altgeld, together with some account of his eventful career, and of the civic and social honors paid to his memory.

* * *

THE SOUTH AFRICAN WAR.

The foregoing allusion to the British-Boer war naturally calls for a few words in regard to the capture of Methuen, the second officer in command of the British forces operating in the Transvaal; his release without ransom or exchange by Delarey; the departure of Wolseley, the old commander-in-chief of the British armies, for the scene of conflict; the strengthening of the anti-war feeling both in England and in the United States—all these things would seem to claim more than a passing notice from us. But the smallness of our space, the press of other business and the fact that Lucifer deals with the CAUSES THAT PRODUCE WARS, rather than with their effects, their management or mismanagement, all suggest the propriety of brevity when dealing with newspaper reports; which reports are always more or less unreliable and especially so when coming from the seat of war.

However, it is reasonably safe to say that the news from South Africa is not apt to be strained to favor the Boers, or their reasons for continuing to fight against such tremendous odds. This being admitted, the meed of praise, of honor, from liberty-loving and justice-loving people everywhere seems due to the Boers, for valor in arms, for dauntless courage under circumstances the most disheartening, and for magnanimity to prisoners who certainly deserve no such treatment at their hands—as that accorded by Delarey to Methuen. In the language of the synopsis of Altgeld's speech at Joliet we may say that "if every Boer in South Africa were shot down, the glory of their heroism would live through the eternities and be forever an inspiration to mankind."

* * *

FUNSTON IN CHICAGO.

Two weeks ago Chicago lionized old-world royalty. Last week the sensation was Fred Funston, the most noted representative, perhaps, of the present policy of imperialism in the United States. In one of his speeches here he compared the anti-imperialists with the "copperheads" of the civil war, and said that instead of hanging the two negro deserters from the American army in the Philippines it would be better to hang those who oppose the war of subjugation, and who by so doing encourage the "rebels"—or words to that effect.

The "gem of the speech" of this new-fledged brigadier general, according to Editor Post, of the Chicago "Public," who it is presumed was an ear witness thereto, is the following:

> Let us keep our differences to ourselves until the sovereignty of the United States has been established. Then, if we must, let us pull hair among ourselves as to how we shall dispose of our possessions.

Commenting thereon the editor of "The Public" says:

> "There is the idea exactly. Let us keep quiet until the theft is complete, and then quarrel all we please over the division of the loot! And that is modern patriotism! Where do its ethics and tactics differ, except in magnitude, from those of a midnight expedition of "benevolent assimilation" to a water melon patch or a hen coop?"

Having lived many years in the "Sunflower State" I can well understand why and how it is that young Funston takes so readily to the policies and methods of the American imperialists. The men and the women who have shaped the political destinies of Kansas for more than thirty years have acted upon the principle that individual self-government is a delusion and a fraud. That it is the business of church and state to take parental care of the personal habits of the individual citizen and compel him "to be good."

Why then should any one express surprise that this young Republican from "Sunny Kansas" should take to imperialist methods in national affairs as naturally and readily as a duckling takes to water?

* * *

Among the signs of healthy reaction against the imperialistic tendencies of the men who have for some years directed the destinies of our government and people, is the utterance of William M. Salter, the eminent head of the Society for Ethical Culture in Chicago. In his lecture at Steinway Hall, this city, Sunday March 16, Mr. Salter seems to have created something of a sensation by devoting a large share of his discourse to a scathing rebuke of General Funston's Marquette Club speech, saying in part that "it argues demoralization in our city when such rubbish as General Funston uttered in advocating the hanging of American lovers of peace and liberty was suffered to pass without protest in a company of Chicago representative men."

Mr. Salter called the capture of Aguinaldo by Funston "a contemptible trick," and ridiculed Funston by calling him this "little brave from Kansas."

Here are some of the paragraphs of the distinguished lecturer as given by the "Chicago Tribune:"

> The General made much of Filipino assassination, but what of the assassination of liberty? What about putting the gag on Senator Hoar, on President Schurman, or the shade of Abraham Lincoln, who said: "Those who deny freedom to others deserve it not for themselves." . . . .
>
> We might have avoided the war with the Filipinos altogether. We might have said that we did not propose to enforce our title against their will and that should they establish a government capable of performing governmental functions we would surrender our sovereignty to it. This would have been only in keeping with our action in Cuba. It is not too late to take this attitude now.
>
> The trouble is that the nation does not know its own mind. It is high time that it did, when we realize the extreme measures to which the war is leading us.
>
> We are establishing concentration camps essentially similar to those of Weyler in Cuba. We have suppressed free speech and a free press in the islands. The effect of such a measure is felt even here, at home.

It is sincerely to be hoped that this address of Mr. Salter will find echoes in thousands of influential minds and that the reaction against the robber spirit that now controls the American government will receive the condemnation and repudiation it so richly deserves. M. HARMAN.

The labor uprising in Spain borders on revolution, and Premier Sagasta is preparing a decree establishing martial law throughout the kingdom. Riots have been numerous, and much blood has been shed. Reconcentrado Weyler, who is Minister of War, has ordered the troops to kill all the "Anarchists without mercy. It is just possible that they may kill him. Unhappy Spain!—"*The Star.*"

Wanted---For the Spring Campaign.

All progress comes from change of ideals.

As we think so are we.

In order that Lucifer may do its part in changing the world's ideals it needs new readers.

Here is a proposition that should bring at the very least one thousand new readers:

For the paltry sum of TEN CENTS, in postage stamps of any denomination, we will send Lucifer five weeks and one copy of a neatly gotten up booklet of forty-five pages called "INSTITUTIONAL MARRIAGE as Seen from the View-point of an Exiled Marsian"—a lecture by M. Harman at the Masonic Temple, Chicago.

How many of our old subscribers and helpers will send TEN new names each for this offer? How many five? How many four? Three? two? one?

Without effort nothing can be done.

Without combined and concerted effort but little can be done.

With combined and concerted effort the wheels of progress will move as they never have moved before.

News From "Home."

Just as we are closing the forms for this issue we receive the following letter from O. A. Verity, of Home, Washington:

"I send you clipping from last Friday's Tacoma "News," giving action of Grand Jury in Home cases. Today we succeeded in throwing out of court the Adams second indictment and clearing J. E. Larkin and J. W. Adams of the charge that has been hanging over them, the case against Govan having been dropped by the prosecution. The judge was fairly unbiased in his decision, instructing the jury to bring in a verdict of not guilty as there was no trace of obscenity in the article, the evident intention upon the part of the writer being to denounce the injustice of judging the action of men and women by a double standard.

"Lois Waisbrooker and Mattie Penhallow gave bonds to the amount of $300 to appear for trial at the July term of court.

"The persecution still continues, as they have recommended the abolishing of our postoffice, but we hope to beat them on that."

OLIVER A. VERITY.

For further particulars address "Discontent," Home, Wash.

Thoreau on Laws and Customs.

Will the government never be so well administered, inquired one, that we private men shall hear nothing about it?

"The king answered: 'At all events, I require a prudent and able man, who is capable of managing the state affairs of my kingdom.' The ex-minister said, 'The criterion, O Sire! of a wise and competent man, is, that he will not meddle with such like matters." Alas, that the ex-minister should have been so nearly right.

In my short experience of human life, the *outward* obstacles, if there were any such, have not been living men, but the institutions of the dead. . . . .

I have not so surely forseen that any Cossack or Chippeway would come to disturb the honest and simple commonwealth, as that some monster institution would at length embrace and crush its free members in its scaly folds; for it is not to be forgotten, that while the law holds fast the thief and murderer, it lets itself go loose.

When I have not paid the tax which the State demanded for that protection which I did not want, itself has robbed me; when I have asserted the liberty it presumed to declare, itself has imprisoned me. . . . .

I do not wish, it happens, to be associated with Massachusetts, either in holding slaves or in conquering Mexico. I am a little better than herself in these respects. As for Massa-

chusetts, that huge she Briareus, Argus, and Colchian Dragon conjoined, set to watch the Heifer of the Constitution and the Golden Fleece, we would not warrant our respect for her, like some compositions, to preserve its qualities through all weathers.

Thus it has happened, that not the Arch Fiend himself has been in my way, but these toils which tradition says was originally spun to obstruct him.

They are cobwebs and trifling obstacles in an earnest man's path, it is true, and at length one even becomes attached to his unswept and undusted garret.

I love man—kind, but I hate the institutions of the dead unkind. Men execute nothing so faithfully as the wills of the dead, to the last codicil and letter. *They* rule this world, and the living are but their executors. Such foundation, too, have our lectures and our sermons commonly. They are all *Dudleian;* and piety derives its origin still from that exploit of pius Æneas, who bore his father, Anchises, on his shoulders from the ruins of Troy. Or rather, like some Indian tribes, we bear about with us the mouldering relics of our ancestors on our shoulders. If, for instance, a man asserts the value of individual liberty over the merely political common weal, his neighbor still tolerates him, that is he who is *living near* him, sometimes even sustains him, but never the State.

Its officer as a living man, may have human virtues and a thought in his brain, but as the tool of an institution, a jailor or constable it may be, he is not a whit superior to his prison key or his staff.

Herein is the tragedy; that men doing outrage to their proper natures, even those called wise and good, lend themselves to perform the office of inferior and brutal ones.

Hence came war and slavery in; and what else may not come in by this opening? But certainly there are modes by which a man may put bread into his mouth which will not prejudice him as a companion and neighbor.

Now turn again, turn again, said the pinder,
For a wrong way you have gone,
For you have forsaken the king's highway,
And made a path over the corn

Undoubtedly, countless reforms are called for, because society is not animated, or instinct enough with life, but in the condition of some snakes which I have seen in early spring, with alternate portions of their bodies torpid and flexible, so that they could wriggle neither way.

All men are partially buried in the grave of custom, and of some we see only the crown of the head above ground. Better are the physically dead, for they more lively rot.

Even virtue is no longer such if it be stagnant. A man's life should be constantly as fresh as this river. It should be the same channel, but a new water every instant.

Virtues as rivers pass,—
But still remain that virtuous man there was.

—*From A Week on the Concord and Merrimac Rivers, by Henry D. Thoreau.*

Renounces Wife to Make Her Happy.

DES MOINES, Iowa, March 9.—The romance, strange as any ever told in fiction, in the life of A. L. Steel, Republican candidate for county attorney, and one of Des Moines' most brilliant young attorneys, has just been revealed since his candidacy became generally known. Steele is living in a little cottage in East Des Moines with his young wife, who secured a divorce from her former husband, Frank G. Lockwood, to marry Steele.

According to an agreement with Lockwood under which Mrs. Lockwood secured a divorce and Steele a wife, Lockwood occupies a room in the Steele house and the same roof will shelter all three as long as they live or Lockwood so desires.

FALLS IN LOVE WITH ANOTHER.

Steele was a struggling young attorney when Lockwood, a wealthy business man, employed him as counsel and started him on the road to success. Lockwood is today superintendent of the Chemical Fire Engine company. He made a confidant of Steele and frequently invited him to his home. They became fast friends, and a warm attachment sprang up between the young attorney and the wife of the attorney's client. They were both horrified when they discovered into what a maelstrom of passion they had drifted. After weeks of hesitation they decided to confess to Lockwood the state of their feelings, to beg his forgiveness for their mutual unfaithfulness to him, and to leave in his hands the deciding of the future of all three. Lockwood betrayed no anger toward the wife and friend. He thanked them for their honesty of purpose, and retired to his room to think out the tragic problem presented to him.

GIVES UP HIS WIFE.

When he emerged days after he called Steele to his home and in the presence of Mrs. Lockwood told Steele that he would resign his wife, whom he loved better than his life, and permit her to secure a divorce in order that she might marry Steele and be happy, but on one condition. That condition was that he, Lockwood, should be allowed to live under the same roof with his then wife as long as he might desire. He told Steele frankly that he did not believe he could live if deprived of the sight of his wife, and that while he had no desire to live with her as man and wife since he knew she loved another man, yet he wanted to be near her and see her regularly. The agreement was made and has been faithfully kept.—*The Chicago "Inter Ocean" March 10.*

VARIOUS VOICES.

Dr. D. M. Dunn, Minneapolis, Kas.:—I like the way Lucifer speaks out. I wish to be and expect to be a regular subscriber to it.

Daniel Leatherman, Goshen, Ind.:—As my Lucifer trial trip expires with No. 908 I here with send one dollar to pay for one year. Although it is quite radical, yet no one who observes closely the affairs of the world, can fail to conclude that radical ideas are in demand. May Lucifer's editors live many years yet.

T. S., Charleston, W. Va.:—Lucifer No. 908 received. Am interested in it and am glad of the chance to get Dr. Foote's Home Cyclopedia at such a marvelous price, as I had been intending to buy it at the regular price. I have selected a few pamphlets from your list, and enclose my check for $2 25.

E. B., N. Y.:—Mrs. Craddock was arrested again Tuesday (Mch. 4) on warrant issued two days before last arrest. State court this time. Tony is making business and statistics for himself and history for all. Bail this time $500—furnished one day late. So she was in one night. Charge, selling her pamphlets. Case comes up Monday—Court of Sessions—three judges decide. Pentecost pleads.

J. D., Colo.:—For the enclosed $3.25 I wish you to send Tokology and Karezza to the accompanying address. They (Mr. and Mrs. C.) are young married people and I think will appreciate and gain needed information from these books. Neither have had a mother since early childhood and are ignorant of the vital questions pertaining to married life. They are very orthodox in religion and I would prefer that you do not send any radical tracts with the books, as the lady might, in her delicate health and condition receive a prejudice against the help I wish to give them. You know we have to be careful and educate gradually. After these books have been read I hope to put others into their hands.

M. Cornelia Forward, Manton, Cal.:—In reply to R. Swinburne Clymer's letter to Lucifer asking for the ideas of those who would like to form a society for the help of our fallen sisters, I cannot say that I can at present offer any that would be of practical help. But as a sympathizer and friend of those who are greatly in need of charity I heartily commend the movement. It is one of the great opportunities that has long been open for the work of our own sex. But so far none have seen fit to work on that line, either for lack of means or fear of public censure, it being a very unpopular idea to do anything for the

help or redemption of a woman who has borne a child without first having been united according to law. No matter how great was the love of that woman for the father of her child, or great may be her devotion to the offspring of their union, she will wear the brand of shame and be forever lost. While hundreds of men who are much more guilty than she are made much of in society, and by most women it is thought quite the proper thing to rescue them from evil ways. But for our sisters the world has little kindness and charity to offer, though it is often the case that woman yields to such temptation through a divine love for her seducer. True it is that some women have become prostitutes through preference but such cases are rare. If the records of such lives could be brought to light I doubt if it were the choice of one in five hundred. Taking all into consideration I think Dr. Clymer has struck a note to which all true minded men and women will answer in one grand accord. Success to the new Institute, and Mr. Clymer in this great and good undertaking; has man conceived a nobler idea than to build a refuge for the fatherless and outcasts?

The Bride's Dilemma.

"Do you take this man to be your wedded husband?" asked the Justice of the Peace.

"I don't know whether to do it or not, 'Squire," said the young woman, wiping her eyes. "He's got the money from me to pay for the license. I don't like to marry a man of that kind, and yet I hate to see $2 wasted.—*Chicago Tribune.*

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QUATRAINS.

TO AN ASCETIC READER OF VENUS AND ADONIS.

Is this wine o'erstrong for you?
Yet condemn not, Nose-of-Blue.
Mayhap 'twere wisdom far more fine
To judge your poor self by the wine.

SUSPICION.

Curse not, but pity him whose fate it is
To look distrustfully upon his kind;
A woe full great enough to bear is this,
With faith and love cast out of heart and mind.

THE CHANGELING.

A shape in clanking fetters paused to say
"I am not love; nay, love knows not these lands.
I took his place on that unhappy day
When bonds were locked upon his loyal hands."

THE PROSTITUTE.

She walks the street at dusk's dim hour
To serve those souls who 'neath a glove
Hide shame's soiled hand with careful power,
And cant of purity in love.

A CHOICE.

Chains are not other than chains though fashioned of gold, I cry;
Nor is liberty less than a boon, though thou hast but a cup and a crust.
Better a bed in the fields and a man's heart at dawn in the sky
Than a luxury great as a king's where a voice ever utters, "Thou must."

WILLIAM FRANCIS BARNARD.

For the Day and the Hour.

"Rite" does not spell "Right."

* * *

A lie disguised only flatters the truth.

* * *

Lust may sin, but love cannot even tell a lie.

* * *

It is hard to teach an old dogmatist new tricks.

* * *

Knowledge is power—when there is enough of it.

* * *

Prejudice has only one use for reason: to ab-use it.

* * *

Liberty keeps her place, and does not come until she is called.

* * *

There is but one power before which tyranny trembles: thought.

* * *

Wisdom can better afford to wait for men to come to her than men can afford to wait for wisdom to come to them.

* * *

Radicalism is a young gladiator who fights unclothed, with only his ideals for weapons, and who knows not caution; Conservatism clad in armor, parries and thrusts with extreme care, knowing his vulnerability.

* * *

Love in chains is like virtue commanded, another illustration, not only of superfluous care and coddling, but of the widespread delusion expressed by the belief in total depravity. To say that man would rather do wrong than right, and must therefore always be coerced, is, if the fools could see it, like saying that man would rather be miserable than happy, or foolish than wise. But the devil-worshipers must have their day.

* * *

The evils of partial State-ownership of men we see now, when the laws define, and commend or penalize so many acts and activities. The State has its evolution like all other phenomena of nature, a change from simplicity to complexity, or from partial control to universal and complete control. Whether the goal of evolution be an absolutism whose soul is one man or a condition of State Socialism, whether the evolution begins in a republic or a constitutional monarchy, the end is one and the same—complete State-ownership. The soul of the State is power; when the State's power is complete the evil of complete State control of man's life will be realized.

* * *

Divorce as a remedy for the evils of marriage is an expedient which like many others in this meddling world, only serves to make bad matters worse. Men and women may only love and unite by permission of the Government, that is the first evil; because, as love is a state of emotion, and emotions are neither created nor uncreated by acts of the will, to promise or to bind oneself to continue a relation resting upon such emotion is to stultify reality by stultifying truth and integrity in the individual; and the act is followed as we all often see by the realized misery of mismating. But this is where the second evil begins; a married man and woman may not be free unless one accuses the other of crimes. They may not part for the best of causes, that love between them is not; then the acts which are natural results of bondage, crimes or not, are done, and they part, soiled and scarred; with curses on their lips and hatred in their hearts. Thus are bad matters made worse.

* * *

The universal lie has received reinforcement of late in many ways; one most noticeable example being the right about of the daily-dirty-rags dignified with the name of newspapers, as shown in articles upon dead ex-Governor Altgeld. While this man lived there was no better hated man in the world; dead, there is no praise too bad for him. If it were only shame which actuated these paid prevaricators, leading them to eat their words at this late day! But the dictionary from which their vocabularies are drawn knows no such word as shame. No, it is not shame; the whining cant issuing from the lips of those mercenary liars, the editors, flows from the bottoms of hearts sewered and sodden with the filth of the universal lie, the result of paltering, pandering, and applauding. What the truth is, these men never ask; what are the people saying, or, what is authority saying, this they ask, for this only would they know. Lies, lies, lies; every day the stream flows forth; no sincerity anywhere. Only echoes of the moribund mob or of the stealthy speech of the vampyre powerful: these are all we hear. Ex-Governor Altgeld was what he was; but you, Livers and utterers of

the lie, you are not the ones to show him to the world, either by praise or blame. You live for influence and not for truth. Out upon your fulsomeness, were this man living he would turn his back upon you. Your praise is an impertinence. You lie!

* * *

And now cometh one William M. Salter, and deposeth that, "We cannot pledge romantic love, but we can loyalty and service. It is the height of our moral being to make such pledges—there is no true marriage without them." Mr. Salter is a gardener who by "Ethical Culture" produces moral cabbage-heads, lecturing every Sunday in Chicago. But he is quite right in his statement "that there is no true marriage without" the "pledges" of "loyalty and service"; in fact it is "the pledges" of "loyalty and service" which make marriage true, and the evil thing which it is; though our supercilious worshiper of custom, and kow-tower to the family superstition did not mean this, but rather meant to praise a blameful thing. If it be "the height of our moral being" to "pledge loyalty and service," then to withdraw that loyalty and service from a man or woman must be the lowest depth of that "moral being." Well, well: who would have thought that the matter could be settled so easily! Just marry, and then stick it out through thick and thin; endure through all possible changes of character this side of devilishness, and then you will be doing the high, the noble thing. Why? Hear Mr. Salter again. "Because, the family is of such transcendent importance to the race." Ah, there we have it! Man was made for society and not society for man! This is the pestilence of "ethics" and "morality" that apart from a few precepts stolen from the stores of experience, they take little account of real things; that they rest upon appearances. What becomes of the integrity of a life, of a soul which can find no nobler office than thick and thin loyalty to a union which sacrifices and denies all the true feelings of two hearts? Can the welfare of society really rest upon the denial of real individuality? Marriage vows are promises to give up all that you might become in life if in any way you find it interfering with this sacredness of the family, would not a society better worth saving and honoring result from unions which were in their inception and continuation voluntary, providing that woman as well as man were free economically? Are chains in the nature of things better for man than liberty? So it would seem, if we are to listen to this moraler. But if, as many of us joyfully assert and believe, "Liberty is the mother and not the daughter of order," this Chicago reactionary, though Salter, could hardly in his most reversionary proposals be fresher than in those which he suggests in the name of "Marriage."

* * *

By all means, Whitelaw Reid should attend the Coronation Ceremonies and be accepted as the official representative of the Government of the United States; and the President's daughter ought to go too. The divine right of kings could not well find more strenuous exemplars unless the President himself went. What do the people want? The Coronation will express once more the sacredness of authority and will call England's boss to witness, that now, while Britian's murdering a people, nothing has been left undone which would teach Englishmen to be craven or strengthen the swollen might of the State. With the fraud memories of our triumphs in the Philippines, to say nothing of our glorious success in making those at home honor the State first and humanity and manhood last, we can make a splendid beginning at King Edward's Court in preparing for the next step—the creation of a bran new king for ourselves. Some people are never satisfied; let the good work go on.

IRONICUS.

There is a village in Austria, near the Adriatic, where the nudity cure is practised. The debilitated neurasthenics, the tired, etc., can go there, and in the costume of Adam, expose their persons to the air, the sun's rays, or the rain. Thickets are carefully arranged so as to cut off all view of the patients. A hat and short trunks only are allowed; the sexes are separated. Baths, massage, gymnastics and games are indulged in, and a strict vegetarian diet completes the treatment.—*Medical World.*

The Great Anglo-Saxon Partnership in Crime and Infamy.

[The following abstract of the last speech of ex-Governor John P. Altgeld was sent from Joliet to the Chicago "Public," and printed in its issue of March 15. M. H.]

At a great pro-Boer meeting held at the opera house here tonight, ex-Governor Altgeld declared that all friends of humanity owed a debt of gratitude to Gov. Yates for issuing a proclamation soliciting assistance for the Boer women and children who are perishing in foul concentration camps which the British are maintaining in South Africa.

He said that the kind people of America had raised a large sum of money with which to relieve the distress of the Boer women and children, and now we are unable to send it to them. And he then made the startling declaration that we, the most powerful people of the world, could not even perform an errand of charity, because Lord Pauncefote, the British ambassador at Washington, objected to it; that while we were boasting of our power and of our prestige, and claiming to be a world power, we could not even send a chest of medicine, or a basket of bread, to perishing women and children, because the English ambassador was opposed to it.

Gov. Altgeld further charged that Lord Pauncefote has for several years meddled in American affairs, and that our state department and Secretary Hay were mere vest pocket conveniences for the British ambassador.

There were 18 counts and specific charges in Gov Altgeld's indictment.

1. That just before the beginning of the Spanish war Lord Pauncefote, representing the aristocracy of the old world, meddled in our affairs, and tried to unite the governments of Europe in making a joint protest against America's interference in behalf of Cuba.

2. That when the American people asserted themselves, and our government was compelled to go to the rescue of Cuba, then England issued a strong neutrality proclamation, forbidding all of her subjects everywhere from furnishing us aid, or doing anything that would in any way be a violation of the strictest neutrality.

3. That the treaties between England and the South African republics recognized the latter as independent nations, except only as to the right to make treaties with foreign countries; that Chamberlain had repeatedly declared in and out of parliament that they were independent nations, and that England had no right to interfere in any manner with their internal affairs; that Gladstone and Morley and Brice and that great body of English people who have made England great, were in favor of doing justice to the Boers, but that the aristocracy, to which Lord Pauncefote belonged, the stock speculators, the gamblers, the whiskey-drinking, cock-fighting, strutting, brutal element that was running the government, wanted the lands and the gold fields of the Boers, and brought on this war.

4. That had our government at that time been true to our traditions and intimated to England that we should regard the destruction of the two young republics of South Africa as an unfriendly act toward all republican governments, England would have stopped, she would have arbitrated, and the horrors that have since been enacted in South Africa would not have happened.

5. But that instead of being true to the sentiment of our people and republican institutions, our state department was so manipulated by Lord Pauncefote, the British ambassador, that it gave England positive assurances of our moral support in everything she might do; that these assurances were given with so much ostentation as to attract the attention of the world.

6. That Chamberlain publicly boasted that while there was no written alliance between the two governments, there was what he called an understanding between statesmen which he said was of far more importance than written treaties.

7. That in consequence of the stand taken by our government other countries were deterred from interfering, and from helping the Boers.

8. That consequently, through Lord Pauncefote's manipulation, our government has rendered Great Britain greater service than it could have rendered by sending armies and navies into the war.

9. That we have thus made ourselves moral partners in guilt, and morally responsible for the murders, the burnings and the infamies practiced in South Africa by the English aristocracy.

10. That through Lord Pauncefote's manipulation Secretary Hay's son was sent as consul to South Africa, and was ostentatiously sent by way of Lord Salisbury's office to get his instructions; that this was done on purpose to show the other nations that our country would stand by England.

11. That then the inter-oceanic canal treaty was negotiated by Secretary Hay with England, by virtue of which we were to furnish all the money, and do all the work, and get the right of way, but were not to fortify it, but were to leave it in such a condition that the English navy could at any time render our property worthless; and that this pusillanimous treaty was defeated by a republican senate.

12. That the British censor in South Africa has repeatedly stopped and opened our mails which the United States government sent to its own officers in South Africa; that in some cases the censor held these mails back for weeks, and then kindly wrote an endorsement on the envelope, permitting them to pass. Gov. Altgeld held up before his audience fac similes of the envelope with the English censor's endorsement on them, showing how the mails of the American government were thus tampered with, and he charged that no other government on earth would submit to such an insult; but that through the influence of Lord Pauncefote our state department was prevented from even making a protest.

13. That in 1898 the American people declared that concentration camps could not be tolerated on American soil; that now for nearly two years England is maintaining concentration camps in the Bermuda islands, which are a part of America, where she is imprisoning not only men, but eight and ten year old boys, and that no protest has been made by our government against this practice.

14. That instead of maintaining strict neutrality between England and the Boers, as England compelled her subjects to maintain between us and the Spaniards, we have allowed the English to maintain a regular supply camp at New Orleans for the purpose of supplying the English munitions of war, and have shipped over 150,000 head of horses and mules, beside other munitions of war, without which England could not possibly have continued the contest; that we have violated all the laws of neutrality, and that although many of our people have protested against this outrage, Lord Pauncefote's influence over the state department is so strong that not even a protest has been made against it.

15. That now after the humane people of America have raised funds with which to buy medicine and furnish other relief as a matter of charity to the women and children who are perishing in British concentration camps in South Africa, our Secretary of State Hay has refused to even apply for a passport for an American citizen to carry this charity fund to South Africa; that Lord Pauncefote's influence at the state department at Washington is more potent than that of 70,000,000 American people.

16. That through the influence of Lord Pauncefote, we are going to send a special embassy to the coronation of King Edward, so as to endorse the doctrine of the divine right of kings, and at least by our conduct apologize for the acts of the fathers in establishing republican institutions in America founded on the rights of man.

17. Gov. Altgeld further declared that Gen. De Wet with his fighting farmers was a more important factor in the progress of the world than was King Edward VII.; that De Wet and his farmers represented the aspirations and the hopes of the toiling millions of the earth, in all lands, who do the world's work, and make civilization possible; while King Edward VII. represented simply the parasitic classes that eat the substance of other men's toil.

18. The governor further declared that England was on the downward grade, and will in time pass off of the maps of the world; and that if every Boer in South Africa were shot down, the glory of their heroism would live through the eternities and be forever an inspiration to mankind.

The American Press-Writers' Association.

The most important news of the week to the Press Writers who read Lucifer comes to hand this evening in a letter from Oliver A. Verity, announcing the action of the federal court at Tacoma, Washington, in instructing the jury to return a verdict of not guilty in the case of the three Home colonists, charged with sending obscene matter through the mails in the columns of "Discontent."

In the same letter came a clipping from the Tacoma "Evening News" of March 7, containing the report of the federal grand jury from which I quote one of the best targets ever given the Press-Writers. The "News" says: "Before presenting its final report the grand jury returned five indictments. Four of them were against Home colony Anarchists, Mattie D. Penhallow, J. E. Larkin, James W. Adams and Lois Waisbrooker. Bench warrants were ordered issued for their arrest. All four are indicted for alleged violations of the postal laws. Their offenses consisted in mailing obscene, lewd, lascivious and licentious matter." And from the final report as published in the "News" I select the following: "We find that at Home, Pierce County, Wash., there is a postoffice accommodating a settlement of avowed anarchists and free lovers, the members of which society on numerous instances, with the apparent sanction of the entire community, have abused the privileges of the postoffice establishment and department, by depositing for mailing and delivery at said postoffice, with the knowledge of the postoffice official there in charge, non-mailable matter and matter calculated to corrupt and injure the members of the body politic. This conduct has extended over a period of about two years, and though certain members of that society have been indicted for such conduct heretofore, they still assume and display a defiant attitude, and show no intention of ceasing such abuse of the postoffice privileges. We therefore recommend that the postoffice at Home be abolished, and the privilege which the members of this society have so long abused be taken from them." Judge Hanford ordered certified copies of the report of the grand jury be forwarded to the postmaster-general and to the attorney-general at Washington, D. C.

Five days after this extraordinary finding by the grand jury, on spotter or procured testimony, the cases against three of these alleged violators of the postoffice privilege is thrown out of court.

Any one interested in the subject of anti-vaccination should send for the March number of "Animals' Friend," price 5 cts. published by Press-Writer J. M. Greene, 1 Beacon St., Boston. It contains a condensed report of the fight before the Massachusetts Legislature for the repeal of the compulsory law. There are 18 pages of very interesting reading for every lover of personal liberty.

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Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

"Let Us Be Honest; Let Us Be Just."

Near the close of an elaborate article on "Labor's Rights and Wrongs," by William S. Waudby of Washington D. C., in the March "Arena" (N. Y.) a paragraph in brackets—evidently editorial—reads, in part, as follows:

> The assassination of President McKinley should arouse the American people to a sense of their danger from unlimited and unrestricted immigration. Anarchists are always derived from these imports, and as the former are opposed to all forms of government—malcontents who would use violence to destroy the existing social and civil order—why should they be allowed to inflict their presence upon this Republic? Would it not be better to compel them to remain in their own countries?

Now, while I impugn no man's motives I would respectfully ask, in accord with the motto at the head of this article,

First, Is it honest, is it just, to say that the people called Anarchists are opposed to all forms of government?

While I belong to no Anarchist society or club, and while I do not call myself an Anarchist I know something of the principles taught by those called by that name, and I know that while they oppose despotisms of all sorts—including the despotisms that lurk under the forms of Democracy and Republicanism—these people believe in and practice SELF-GOVERNMENT; co-operative defense against invasion, in other words they advocate that form of government sometimes called the "Co-operative Commonwealth," in which there are no rulers and no ruled, no millionaire monopolists and no proletaires or paupers, no tyrants and no slaves.

Second, Is it honest, is it just to call all Anarchists "Malcontents who would use violence to destroy the existing social and civil order?"

The word malcontent is thus defined by Webster: "One who is discontented; especially, a discontented subject of government; one who expresses his discontent by words or overt acts."

I take the ground boldly and freely that whoever is not a malcontent under "existing social and civil order" is not HUMAN; at least he is not humane or sympathetic with those who suffer wrong and outrage from the working of the miscalled "social and civil order." All progress comes from discontent.

While it is probably true that some who call themselves Anarchists believe in opposing force by force, violence by violence, murder by murder, there is also a large proportion of these people, perhaps a majority, who prefer peaceful means; who would depend upon the cultivation of a public sentiment, a public conscience, that will, in time, rectify all social and civil evils without resort to the methods of rulers, that is, of war, of assassination, of robbery and murder—as now practiced by every so-called government on earth.

Count Leo Tolstoi, one of the most noted of the Anarchistic "malcontents," deprecates the use of force even in defense of his own life or that of his family and friends.

Third, Is it honest, is it just, to deny to the discontented, the oppressed, in foreign lands, the right to emigrate to this country where only a small portion of nature's opportunities are as yet occupied and used? If this policy of exclusion had been enforced in time past, how many of the writers and speakers who thus would close the doors of America against the discontented of Europe, would now be here?

The writer of the quoted paragraph seems unconscious of the fact that malcontents are born and bred here in this country, and hence that the closing of the gates against discontented foreigners will not stop the supply of malcontents—of those who "express their discontent by words and overt acts."

Query: Did the editor of the "Arena" ever hear of such men as George Washington, Patrick Henry, John Hancock and some others who, a little more than a century ago were denounced by the rulers of England because they dared to express their discontent in words, and even in "overt acts."

* * *

The responsibility resting upon the leaders of current thought—such as the editors of the great dailies, weeklies and monthlies of the country, is certainly very great. If these editors mislead the public mind, and either consciously or unconsciously prompt their readers to the commission of acts of injustice and of violence—by legal or illegal means—against innocent men and women, it were better for such leaders "that they never had been born"—to use the words of one of old.

* * *

That some of the leaders of current thought are earnestly trying to so direct that thought that all may see and appreciate the real causes of the evils that now afflict the masses of people in this and other countries, is shown by paragraphs such as the following, found in the article of Rev. Dr. Heber Newton in the February "Arena," entitled "Causes of Anarchism:"

> It may be that the martyrdom of our good President is to force open our blind eyes. The supreme lesson of the crime of September is that even our Republic must put its house in order, must make its government a real commonwealth, must make its industry humane, just and Christian. McKinley will not have died in vain if his death warns our nation of the rocks ahead from selfish commercialism, from our apostasy to the worship of Mammon. Perhaps by such horrors our people will be made ready to consider whether no other and higher industrial order is possible, no saner and more Christian civilization is attainable in the orderly way of evolution.

Throughout the article, and also throughout the previous article on the same subject, in the "Arena" for January, this same distinguished leader of current thought seems trying to convince his readers that revolutionary anarchism is not the real disease that afflicts this country but only a SYMPTOM of the real disease, which is the false economic, political and religious systems that now curse mankind, in the United States and in all lands called Christian—as when he says: "The burning wrongs entailed by this now out-grown system—unethical, immoral, irreligious—

fire the revolt which we know as anarchism. Anarchism is at one with socialism in the belief that our present competition [rather our monopolistic system that defeats normal competition] is essentially and unescapably unjust and oppressive; that it imposes a new slavery on labor; that it wrests to the luxury of the few the provision of Nature for the support of the many; that it turns bread-winning into a strife more cruel than the struggle for existence among the lower lives around us; that it corrupts morality. . . . . that, in short, most of the ills our life is heir to, against which we vainly struggle, are the results of a system. . . . which dooms reform to impotence, government to failure, and religion to hypocrisy."

These be strong, brave and true words; words that would do honor to the head and heart of any leader of thought, be he Christian, Theist, Agnostic or Atheist. But while giving due honor to this learned and earnest "doctor of divinity," let us not forget the injunction that forms the caption of this article.

MARTYRDOM.

Webster says: "Martyr—a witness who testifies with his blood. Hence, one who sacrifices his life, his station, or what is of great value to him, for the sake of principle, or to sustain a cause."

With the facts before us, is it honest, is it just, to speak of the "martyrdom of our good president?" That is to say, is Dr. Newton honest with himself, is he just to himself and to the brave and true utterances which we have quoted from him, when he thus, by implication, SANCTIONS the system, the principles, the policies, the doctrines for which the man William McKinley stood sponsor during his whole life, as well as at the time of his tragical death?

In thus questioning I do not sit in judgment upon and condemn the man whose tragical death was mourned as the death of no man had ever been mourned in America before. William McKinley's heredity and environment made him what he was, and compelled him to do as he did. It is with systems, policies and doctrines we now have to deal, rather than with men, and hence the question is legitimate,

What were the policies, what the systems, what the doctrines in defence of which William McKinley gave up his life?

Will Rev. Newton say that William McKinley was not an honest, able and faithful champion of the system, the doctrines, the principles of government and ethics which he himself has so bravely and truly denounced in his "Arena" articles?

Hear what Chauncey M. Depew, a leading Republican politician, and always a great friend and admirer of William McKinley, has to say of him, in a recent speech, according to press reports:

> Though always a poor man he made possible the gigantic fortunes which have been amassed by master minds in the control, use and distribution of iron, coal oil, cotton and wool and their products. Though never an organizer or beneficiary of combinations or trusts, yet the constant aggregation of most industries in vast corporations of fabulous capital, while due to the tendencies of the age and common to all countries, received tremendous acceleration from his policies. The dominant idea which governed his public life was that measures which brought out our national resources and increased our national wealth added to the security, comfort and happiness of every citizen.

* * *

What were these "policies" that so "tremendously accelerated" the great aggregations in the hands of the few?

First, A robber tariff—in the interest of the already rich.

Second, The single, gold standard of currency—in the interest of the already rich.

Third, Imperialism, conquest of the Philippines—in the interest of the wealth-loving, the power-loving, the office-seeking classes.

Whatever may be the merits or demerits of Mr. Depew, as a man or politician, he certainly deserves the thanks of all truth-lovers for this clear statement of the basic principles of the dominant elements in both the Republican and Democratic parties. Not often have we heard the Hamiltonian idea better expressed, namely, that the government should "protect the rich so that the rich could be able to protect the poor."

Depew takes more words to express this idea than did the father of the Federal "constitution," but the central thought is the same, and for the purposes of this present argument the important feature of the "Hon. Chauncey's" utterance is that the centralization of wealth and power in the hands of the few was the "dominant idea that governed the public life" of William McKinley, and if so then this idea, this policy or doctrine, is that for which our late President suffered "martyrdom"—if we accept the common and popular statement that the bullet of Czolgosz put the martyr's crown upon the head of his victim, in which opinion Dr. Newton evidently coincides.

* * *

"Always a poor man," says Depew of McKinley. This, from the standpoint of the plutocrat, is an "honest and just" statement. To be rich a man must be a millionaire, if not a multi-millionaire. McKinley died the possessor of a few hundred thousands only—besides certain stocks of uncertain value, also a paid-up insurance policy that would make his wife independent of want though she should live a few centuries longer—living on the interest alone.

While not immediately pertinent to the main purpose of this argument we may remark that McKinley was wise in not being himself "an organizer of combinations or trusts." He knew, or might have known, that the men who make it their business to organize these combinations would see that his wants would be well cared for, so long as his "policies" gave such "tremendous acceleration" to combinations and trusts.

The high priests of law and politics, like the high priests of the "gospel," do not need to engage in gainful occupations or enterprises. High salaries and big fees are much better—much less trouble, much less risk and worry, and even more "respectable."

* * *

From the foregoing it would appear that Rev. Dr. Newton and those who agree with him, are not intellectually honest, not morally just, to and with themselves, that is, to the principles of equity and humanity for which they seem to be contending, and those who are not honest and just to and with themselves are not apt to see clear enough to be honest and just to and with others. M. HARMAN.

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Democracy of Art, Mrs. Florida M. Pratt; The Scope of History, A. R. Bowker; The Idol Breaker, Dr. Juliet Severance; The Press, Jonathan Mayo Crane; The Radical Press, Ross Winn; Man's Obligation to science, Adolf G. Vogeler; Woman, Moses Harman; Intermission; The Coming Democracy, Geo. A. Schilling; Man and the State, Morris Kaplan; The Sphere of Religion, Miss Mary Norton; Books, Frank L. Tolman; The Conflict of Modern Thought, Henry S. Wilcox; The Reign of Reason, Charles Turner Brown; The Anthropologic Society, Charles J. Lewis. Admission free.

Neo-Malthusianism Criticised.

BY ROBERT MOORESHOLME.

I must criticise Neo-Malthusianism, not alone because it says "marriage" where logically it means the reproductive relations of the sexes, but also because the truth or falsity of its first principle is irrelevant to the practical question for an individual or pair under the rule of institutions—especially for a woman contemplating the question whether or not she shall put herself in the way of having offspring. If in fact she must depend upon a man for support for herself and child, this proposition takes first place with her, and the abstract question of whether or not population tends to increase faster than the means of subsistence and even the nearer question of whether or not there is for generations to come plenty of land, seed, fuel and building materials, but monopolized so that labor is not admitted to enjoy them for the benefit of the laborer, and all such questions, are not to the precise point as regards herself, her independence and dignity, her ability to maintain these and rear a child or children as she would be content to rear them.

For illustration, at the time when coal was regarded as the only important fuel and source of power for manufactures, speculations were rife as to the exhaustion of the coal supply, especially of England, but good old John Weston of London wrote that the possible future exhaustion of the coal-beds was not the cause of the scarcity of coal in Bethnal Green fireplaces. The inability of individuals, it will strike every reflecting reader, or the inability and indisposition of the masses to take some of the immense stores of coal in the mines and consume it for their present comfort, is a more sensible explanation of their freezing in their homes while the question of the exhaustion of the supply could be postponed at least for a couple of centuries.

It is not my intention here to rehash arguments against the Malthusian doctrine—such as that given land, the power of increase of food is in excess of any need so long as the earth is not filled. It is my aim to direct attention to the really valid grounds for prudence and most for women, because it surely concerns them the most nearly and positively.

The rivers may go dry in time, but that is not why ten thousand people now pay tribute to one for water from a spring. The rivers may never go dry, but this makes no difference in the fact that water rights are sold; and the wife of the man who sells them can have all her children provided for so long as she is the wife of the owner.

So whether population further does or does not tend to increase faster than subsistence, if it be the fact that subsistence is not in sight for the coming child and not at the disposal of the mother in her own power, the immediate question for her is very distinct—independence for herself and subsistence for her child.

If she will be prudent neo-Malthusianism, though irrelevant, will not hurt her. The contrary belief, as optimism, would tend to confuse her into this imprudent thought: That there is plenty. Alas, it is not accessible to her.

I blame neo-Malthusianism merely because as a false reason for present prudence it disappears before argument— that there is plenty for a long time. Then comes the danger: If your argument has been upset you give up your position but your purpose was circumstantially correct. Let me restate neo-Malthusianism with qualifying words which will render it sure for present application in populous countries. Population tends to increase faster than the means of subsistence in the power of the masses where there is a lack of land or invasion of economic liberty. This is the actual condition.

I would not encourage women to shut their minds against theory but would like to see them hold clear, conscious views of the why of their action, which will thereby be the steadier. Thus I contend for correct reasons for what we believe and do. The Christain's faith does not rest upon a testimony by Josephus, though that is what he introduces in an argument and woman's sexual prudence cannot depend upon a theory which has not prevented some couples from having wealth enough to feed a thousand children while others do not succeed in feeding themselves, with or without children—a theory moreover, which has to explain the most abject poverty in some sparsely settled regions, which poverty is easily enough explained in the actual circumstances by the observed facts of lordship, prostitution, tribute and insecurity, with subjects accepting that sort of dominion in a spirit as submissive as the model orthodox wife's obedience to her husband.

These observations are called out by the circulation of a statement of neo-Malthusian principles. Arthur C. Everett is active in sending them out. I think he will not misunderstand me. We can agree that the only view of possibilities in actual conditions is what those conditions produce. The proletarian does not practically err in taking it that his world is what Malthus said, but that really depends upon the sort of animals the other proletarians are. A female Malthus could just as well write a treatise making every woman dependent for her support on a man. It is so while they think it must be so. Otherwise the limits are the habitable earth, or the force which keeps men and women off it and hinders them from inventing and using facilities of exchange.

Common-Law Marriage.

BY S. R. SHEPHERD.

Am sorry Tak Kak takes so lugubrious a view of that court decision. A thin slice, to say nothing of half a loaf, is better than no bread. Tak Kak wants the whole thing or nothing—now or never. He won't wait a minute. Progress is necessarily slow—step by step—but Tak Kak won't have it that way. He wants ultimate perfection at one jump. He is like the newly arrived Irishman who indignantly refused to pick up dollars in the streets saying "be gobs he'd wait till he found guineas."

Common-law marriage is only dangerous like fire or razors when bunglingly used. If a couple do not wish to be married let them preserve their names and not introduce each other or pass as husband and wife. That solves the problem. New York has just enacted a law providing that a man and woman may marry themselves by simply living as husband and wife. That is progress. Some people always look on the dark side. If presented with a farm they would spurn the gift because of a knothole in the fence.

"No person will rule over me with my consent. I will rule over no man."—*Wm. Lloyd Garrison.*

VARIOUS VOICES.

H. A., Fairbank, Ariz.:—I have come to long for my weekly Lucifer. It is growing better all the time. It is the kind of education most people need, and is surely an evangel. Enclosed find $2 for which send me "Hilda's Home" and "Chambermaid's Diary" to accompanying address.

J. B. Billard, North Topeka, Kan.:—Every thing you say about the entertainment of "Prince Henry" is right. You cannot criticize such actions too severely. I wish your editorial could be read by every person in our country. It is too true that we have scarcely anything left but the name of Republic. Every American citizen should be ashamed of this display of homage to Royalty, and this waste of money so much needed for many useful purposes.

W. W., New Haven, Conn.:—I am mailing you a copy of the "Evening Leader" of March 5 containing a letter by C. H. Wessels entitled "Marooning the Anarchists." This letter you will probably recognize as one that appeared in Lucifer No. 904 I thought it particularly good, so I cut it out and enclosed with it a brief request that it be reproduced in the "Evening Leader" and mailed it to that paper, with the result as you see. In this paper it will doubtless reach a great many people who would never see it in Lucifer. I am greatly pleased with the success of my effort to give it a wide circulation.

Wm. Halligan, Ephrata, Pa.:—Your editorial on the last seven days' wonder, Prince Henry of Germany, was a "corker." Be honest—do you expect things different? We are taught to see the clothes, decorations, etc., not the man. I think he was the most disgusted man in the crowd. You will find $1 enclosed for which credit my sub. to 955.

[The letters of Friends Billard and Halligan are samples of opinion expressed by our readers in regard to the visit of "Prince Henry" and the disgraceful exhibition of themselves made by the people of the United States. Truly, if a man of sense, he must have been the "most disgusted man in the crowd." M. H.]

S. R. S., Kas.:—Sincerely wish that Lucifer would devote more space to concrete affairs and less to abstract assumption and theory. I note with profound relief and gratitude that there was nothing about Anarchy in last issue. Shake! Give it a long rest.

[Theories are general deductions from "concrete affairs," or matters of fact, hence are right in their place. As to "assumptions:" When Archists cease their assumptions of right to invade their neighbors; when they cease to persecute and imprison those they call Anarchists, there will be less occasion to speak of Anarchy as a theory or philosophy of life. Until that time comes, all who do not want to be themselves invaded and robbed should join forces to defend the persecuted Anarchists. See article in this issue entitled "American Press-Writers Association." M. H.]

Mrs. Lena Selde, Davenport, Wash.:—Lucifer No. 908 is excellent, words cannot tell you how pleasing its articles were to me. I always thought your columns were closed to us Socialists, but I formed a different opinion when I saw Comrade Strout's article. He is the most active Socialist in our Local. I enclose 35 cents for Lucifer thirteen weeks, the "Prodigal Daughter," and extras of No. 908.

[Lucifer's columns have never been closed to Socialists. Many of our subscribers and contributors call themselves by that name. Though not agreeing with some who think the time is now ripe for political action I have constantly urged the necessity of co-operative effort looking towards the establishment of the "Co-operative Commonwealth." The words of Geo. D. Herron and others of similar views, have often been commended in our columns. We are always glad to supply back numbers to those who can and will judiciously use them. M. H.]

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LUCIFER.



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THIRD SERIES, VOL. VI., No. 12. CHICAGO, ILLINOIS, APRIL 3, E. M. 302. [C. E. 1902.] WHOLE No. 911

CECIL RHODES.

Liar by false things which thou hast said;
Trickster by the snares that thou hast spun;
Thief by treasures vast which thou hast won;
Hypocrite by the mouths that thou hast fed;
Tyrant by the cause which thou hast led;
Murderer by the war thou hast begun;
Monster by all deeds which thou hast done;
Thou later Cæsar, thou art foiled and dead.
Now may the horde of tyrants learn and see
The due reward that falls to monstrous lust,
While yet the peoples struggle to be free.
Though hired swords in streams of blood should rust,
Defeat at last shall come to all like thee;
Whom death hath choked and flung into the dust!

WILLIAM FRANCIS BARNARD.

For the Day and the Hour.

"Knavery" and "Slavery" rhyme.

* * *

The road to truth is rough.

* * *

Love's wings cannot be clipped.

* * *

Hope deferred maketh a hard kick.

* * *

A little light leavens a deal of darkness.

* * *

Appearances are deceitful only to the uneducated eye.

* * *

Prison bars are strong, but they are not strong arguments.

* * *

A suppressed book has generally done its work before the suppression.

* * *

Threats of punishment make but poor shields against the shafts of criticism.

* * *

The double standard of morals is a declaration on the part of man that he has a right to do wrong.

* * *

Chastity is only the keeping up of appearances, it is not virtue; virtue is a condition of the mind.

* * *

All the world has heard of the temptation of St. Anthony; but of course the old saint was not so strong morally as our own St. Anthony Comstock.

* * *

An eye which sees obscenity in a picture of the nude may be a specially educated eye. Would a young child see obscenity there?

* * *

There is nothing shameful about sex except the shameful abuse which we heap upon it in our miseducated thoughts.

* * *

Free speech can be throttled, but free thought keeps up its silent work day by day, and in a favorable hour the word is spoken again.

* * *

The distinction made by timid minds between liberty and license is an equivocal distinction; there is no liberty without the liberty to do wrong. But a man must be prepared to take the consequences of his wrong doing.

* * *

Lower the flags to half mast. Drape the city streets with mourning emblems. Let grief rest in every heart and speak from every lip. A servant of justice, a friend of truth, one who cared only for the love of man has gone. Cecil Rhodes is dead.

* * *

Those who say that Leo Tolstoi is not living up to his beliefs, are of course living up to their beliefs, or they would not condemn the great humanitarian for his failures. Stay! Perhaps they are only trying to hide their own weaknesses by finding his to be as great as theirs.

* * *

"Vices are not crimes;" if they were, then any power if strong enough, Vegetarianism, Christian Science, Prohibition, Catholicism, Cannibalism, Atheism, or Mormonism, could justly enforce the acceptance of its tenets and demand a kind of conduct in keeping; for each of these teaches that its opposite is a *vice*.

* * *

Crimes are invasive acts; and an invasive act is one which *directly* affects another to his disadvantage. Stealing, assaulting, poisoning, are invasive acts, for example; but whatever we may think of whiskey-drinking, meat-eating, etc., they *directly* concern only those who indulge in them, though indirectly they affect others. They are vices or not according to one's geographical position, but they are not crimes. Obliterate this distinction and any act may be a crime.

* * *

Anti-Anarchist legislation will be opposed by all except those who have either lost their heads or have heretofore got along without them. Such legislation is not aimed at Anarchism merely, but at all who grow dissatisfied with betrayal and speak their minds. A criminal State must suppress its critics; the needed scare was obtained in "The Pest of Anarchism."

* * *

Ships are to be subsidized are they? Let the good work go on! Tariffs for robber infant industries have resulted in trusts, which strangle competition; ship subsidies are just another variety of blackmail levied upon a people who know nothing and seem glad of it. But in time *poverty* will pinch. When all has been taken there will be nothing left; and then,—and then?

* * *

India is starving. "Benevolence" has done it. The Boers are still fighting the same type of "benevolence." The Filipinos are already experiencing the effects of an American brand of the commodity; which, it is said they do not like. What are we coming to? Would it not be well to conduct a strict examination, (say the people carried it on,) into the character of "benevolence?" Somehow it does not seem to work as per expectation. The Spanish, the English, and the American brands all *spoil* alike.

* * *

A man who gave up his wife because she told him that she

loved another is being greatly bepraised just now everywhere for his "magnanimity." It seems that he did not shoot her, nor kill "the destroyer of his home," but that he showed a measure of common sense larger than that possessed by the average featherless biped, and bade the lovers go and live in peace. Those who look upon this man as worthy of special praise forget, or rather are incapable of understanding that he did an act of simple justice, and nothing more. He did not own the woman. You cannot legitimately have property in a human being. Had this man done anything else he would have been a poltroon. And there are many poltroons.

* * *

In California recently a judge decided that staying out all night did not constitute ground for a divorce. The circumstances were these: the petitioner for the divorce was a husband whose wife often staid out all night without informing him as to where she had lodged. The judge in passing upon the petitioner's prayer observed that as a wife could not sue for divorce merely because her husband staid out all night, neither could a husband. The erstwhile lord and master was no doubt chagrined as he left the court room. To think that the double standard of morals, so necessary to the purity of homes and the integrity of society—to think that the sacred double standard of morals had been denied by a judge, who was also a man!

* * *

The eye-for-an-eye-and-tooth-for a-tooth-principle is believed in Iowa except in cases where a young man wantonly slaughters a girl who happens to love another than himself. One Harry Hortman, sentenced to death at Sioux City, has found a host of friends, and the case is being examined by the Supreme Court at Des Moines. Harry is said to be fine looking. His friends think that there were extenuating circumstances in the conditions which prevailed at the time of the murder. You really can't blame a young fellow for killing on sight the girl who dares to receive another's attentions in place of yours; it is more than human flesh can stand. By all means free this noble and spirited youth; or if he must die let him have a monument to commemorate his memory and his excusable passion. Seldom enough nowadays do we observe such intense feelings of honor or so highly developed a sense of chivalry.

* * *

The "God-in-the-Constitution" fiends are not too noisy now, and one who knew nothing of their pertinacity might conclude that they had put up the shutters and closed the shop for good; but it would be better to believe that they are lying in wait and are praying for darkness so that they can steal their god into the Constitution unobserved. But what if he refused to go? A self-respecting god would object to being for a single night in such a Constitution as we now have; a Constitution which can be stretched by a Supreme Court so that any villainy, even stealing or murder would find justification there. The Constitution follows the capitalist now, as of old Constitutions followed war lords, and then landlords, and if the Constitution does not justify the money lord, so much the worse for the Constitution. But charity or not, it will have to stretch till it covers a multitude of sins; and then at last the people will learn what a constitution is: firstly a thing to delude them, an affair of fine words; secondly, later, a thing to awe them into submission; lastly, if it be the good pleasure of power, a constitution will be the cover from which unscrupulous men can send death and destruction to thousands of innocent human beings who dare to question the right of a fellow man to enslave them. And yet, a constitution is only a piece of paper written upon!

IRONICUS.

THE "ARENA" FOR APRIL, contains "The Eternal Feminine," by Winifred Harper Cooley and Hon. Boyd Winchester; "Education in the Philippines" by Antonio R. Jurado, LL. D.; "The New Race Question in the South," by Samuel A. Hamilton; "Edwin Markham, A Prophet-Poet of the Fraternal State," by B. O. Flower; "How Cleveland Stamped out Small-pox," by B. O. Flower, and many other interesting and timely articles. Twenty-five cents per number. Address Alliance Pub. Co. New York City.

What Shall We Teach Our Children?

BY L. H. HARLE.

In Lucifer No. 907 *I* find a communication from W. D., with comments on it by Mr. Harman. The whole of W. D.'s letter is interesting, but I am particularly struck by that part of it relating to the perils of youth.

Ever since I began thinking for myself I have objected to punishment, my mental list of punishable offences becoming shorter with each new thought evolution; until the only one left was aggressions on the defenselessness of childhood; the worst of these being the corrupting of a child's mind. Now even this remnant of a code begins to totter; and I am wondering whether a child's mind needs the protection that its body certainly does.

Is there anything that should be kept from the knowledge of children? If there is, just where, and at what age is the line to be drawn? If knowledge is the only protection from harm, we can certainly withhold nothing without being criminal.

I lately heard a thoughtful man say that he would tell very young children all the facts of sex. There seems to be some question what "all the facts" are (especially in view of the general ignorance on questions of sex even among experienced persons) and there seems to me to be question also as to just what the advantage of complete instruction for children would be.

Everybody who has taught children must often have observed evidences of abuse of the body; it would almost seem as if nobody who has been a child could quite have escaped some personal experience (more or less slight) of the race-tendency ignorantly to try experiments with the physical faculties and powers.

But here is the question: Can you be sure that a *full* knowledge by young children of all the known facts of use and abuse of the sex function will keep them from these dangers of abuse?

If so, we would better hurry and learn a little more ourselves, so as to impart the truth. And, if so, where is our fountain-head of knowledge?

In most of the books professing to give such information which I have seen—and my investigation has been long-continued and painstaking—as soon as the author approaches a fact of vital importance, and we begin to think "Oh! now—he'll tell something," he shrouds himself, like great Jove in a cloud, with some such remark as this "All these things are known to physicians, but they will not tell them," or, "The prejudices of civilized society prevent our speaking plainly on these matters" and the reader is left planted just about where he was before he paid his money for the book.

Then again, the only teacher man gladly learns of is experience; and experience seems often to protect only after and by reason of injury. So that it is not plain to me that any amount of knowledge imparted at second hand would ever protect the young from the perils of personal experience.

I speak out of great ignorance, but also from great interest in the subject; and if my friend Lillian, or any of Lucifer's friends and contributors has time to give to it, I should be glad of more light.

It is certainly of the highest importance that ignorant children should be saved from mortgaging their chances of health and happiness in maturity, however it is done.

Ida C. Craddock Convicted.

In the court of special sessions, New York, on March 17, Mrs. Craddock was sentenced to jail for three months on a charge of disseminating obscene literature. In its report the New York "Sun" says:

"In her defense Mrs. Craddock simply protested that she was trying to advance the principles of truth and morality in some phases of life and that her arrest outraged these principles. The prosecution averred that the book of the 'Church of Yoga —'The Wedding Night'—was filthy and lewd beyond descrip-

tion. Mrs. Craddock, who is a handsome woman, smartly gowned, took her sentence in stoic silence and looked neither to the right nor left as she was led across the bridge to the tombs."

A letter from Dr. Rainsford, endorsing the book in part was offered in evidence by Mrs. Craddock's counsel, Hugh O. Pentecost, but was ruled out by the court. The "Sun" prints a letter of warm commendation of Mrs. Craddock from William T. Stead, editor of the "Review of Reviews," London. In that letter he sent her $50 toward her defense.

Mrs. Craddock's books contain valuable information, are well written, and I cannot understand how any but a filthy mind could see filth in them. The Judge said, "I have never before known of such indescribable filth. I cannot believe that this woman is in her right mind, no woman in her right mind, gentle born and well-educated as the literary style of this book shows, could conceive such filthy phrases." But what shall we say of a judge who will sentence to jail a woman whom he believes to be insane?

I do not know what steps are being taken in Mrs. Craddock's behalf, but her case is in good hands. Doubtless financial assistance is needed. Communications should be addressed to E. B. Foote, Jr., 120 Lexington Ave., New York.

Motive for the Study of Physiology.

BY SANTIAGO WALKER, M. D.

"The disadvantages the social worker has to overcome in diffusing scientific knowledge among the less enlightened are well illustrated by an incident which recently happened in one of the East Side settlements. After much difficulty and considerable explanation, a class in physiology had been started. The parents of the children who attended the settlement classes regarded the new class with considerable suspicion and doubt. But for some time, by skillful avoidance of dangerous ground, the class work was carried on successfully. At last the functions of the stomach were considered.

"The day after the first lesson on the stomach one of the little girls brought a letter to the teacher. This letter, which bore the marks of labored and strenuous composition, was as follows:

"'Dear Teacher: Please don't teach Lizer eny more about the stuffins of her stumick, it ain't necessary, besides its rude.'" *New York "Tribune."*

It is a good sign that the American Press Association has made a comic picture on the above. It represents a stout mother speaking to a young lady teacher and indicating the slim girl pupil, who doesn't like the teachings which are "rude."

It is not to be expected that the ordinary teacher would tell children anything of what, after all, is the most important to their individual welfare, because this the ordinary teacher also regards as rude and perhaps she has generally avoided such knowledge; I mean their sexual organization and its functions. But any instruction in physiology is of some use, for it awakens a desire in at least a few of the more intelligent pupils to know themselves, and leads to a systematic inquiry regarding that science.

The art of keeping well is not to be severed from the art of getting well. The latter, if possible, would be useless without the former, but the distinction is fallacious and imaginary. Some special action may be necessary to remove poisons or impurities, but the main reliance for health must always be in knowing how to care for the body with regard to nutrition, temperature and exertion.

Closely connected with the study of physiology is that of cooking. An understanding of the latter appears to be impossible without an adequate knowledge of the former as regards the whole process of digestion. The mystical saying: "God sent food and the devil sent cooks," has a kernel of exact truth, which is recognized as we learn to understand the digestive apparatus and observe the perverted art of cooking only to please the taste.

We have two stomachs. The upper stomach digests flour and the lower stomach digests fat. When the cook fries flour in fat, making a cake or doughnut, neither the upper nor the lower stomach can perfectly digest the small lumps which are swallowed even by those who have a full set of teeth and use them. How, then, must the case stand with those who have not good teeth and with those who fail to chew their food and who eat such baked or fried combinations? Indigestion and intestinal pains, loss of health and strength, are inevitable till they return to correct living. But they do not understand what is the matter and therefore they will not change to the correct way of living till they study and gain a knowledge of human physiology.

It would be fallacious to suppose, however, that the stomach, for example, can be perfectly understood separately from an understanding of other parts and functions. Especially when one organ is thought to be deranged, it is very needful to know the condition of other organs, and for this it is necessary to understand the normal condition and relations of each and all of the organs,—the functional parts of the body.

As with the stomach and food so with the skin and clothing, etc.; so with the sexual powers and the circumstances of their exercise. Depend upon it, every error is visited with disability. There is no pardon in nature for error, based on ignorance (or on anything else), we might say, were it not clear that all erroneous action springs from ignorant desire. Now, as Dr. Geo. Dutton says: "Man cannot love and hate the same thing at the same time. He always seeks his good. He needs only to *know* that a thing is injurious in order to avoid it.

It would not be too much to expect that people would lead reasonable sexual lives if they knew precisely how their health and longevity are involved. But, in order that rational motives may have their effect, it is necessary that the people should know themselves as they know a tree and see the operation of cause and effect in themselves as invariably as elsewhere in nature. Only by the force of such knowledge are they expected to outgrow such supposed social duties as are proved to be spurious by the test of science. To eat indigestible food, to lace the waist, to drink stimulants, to comply with sexual demands because of former compliance, but when the appetite is gone, are all errors for which society can give no remission of nature's penalties. The individual, to be saved from suffering, must come to a knowledge of his or her relation to nature. A real knowledge always has its effect. Very little of such knowledge on vital subjects exists today among the generality of people. Hence suffering is inevitable until the state of information is changed. Now, with regard to physiology and health, it is fortunately an individual possibility for those who think of the subject and who choose to be saved, to a very great extent. Broadly speaking, health is within the reach of all who will know; for all those who really know will surely practice that true living which will give them health. Let none despair.

This perpetual conflict between the existing conditions of the world and our secret convictions has a most tragic effect upon the inner life of the individual. We seem to ourselves like clowns who set others to laughing by jokes which, to themselves, are flat and stale. Ignorance is easily combined with an animal sense of comfort; and we can live happy and contented if we accept all our surroundings as necessary and right. . . . . But, as soon as we recognize the fact that the hitherto cherished institutions have lost their vitality and are out of date; that they are empty, foolish phantoms, partly scarecrows, partly theatre properties, we experience the horror and longing for escape, the discouragement and disgust which will fill the mind and heart of a living man locked in a vault with the dead, or of a sane man imprisoned with lunatics, compelled to humor their vagaries that he may escape physical violence.

This perpetual conflict between our ideas and all the forms of our civilization, this necessity for carrying on our existence in the midst of of institutions which we know to be lies—these are the causes of our pessimism and our misanthropy. This is the frightful rent that goes through the entire civilized world. In this insupportable contradiction we lose all enjoyment of life and all inclination for effort. It is the cause of that feverish sense of discomfort that disturbs people of culture in all conditions today. In it we find the solution of the problem of the dismal tone of modern thought.—"*Conventional Lies of Our Civilization.*"—*Nordau.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Are We All the Slaves of Law?

Lucifer's purpose, Lucifer's mission, is not that of the news-monger, the news-gatherer. Neither is it the advocate or exponent of any creed, doctrine or propaganda, other than to find and utilize basic truths that concern the happiness, the welfare, of human beings in the here and the now.

In carrying out this idea, this plan of campaign, it becomes necessary to note what the leaders of thought and opinion in the great centers of human activity, are saying.

Prominent among such leaders at the present time is Lyman Abbott of New York, who holds the position of leader or pastor of the organization called Plymouth Church, the position held by Henry Ward Beecher—in his day one of the greatest leaders of thought and opinion, religious, political, ethical.

In an address delivered before the Nineteenth Century Club of New York, and published in "The Outlook," a weekly magazine of which he is the editor, Mr. Abbott—Rev. Dr. Abbott, as he is usually called—took for his theme the subject of "Law," in its relation to human conduct, and especially in its relation to the problem that seems to be giving more trouble to the leaders of modern thought and opinion than any other problem,—that known as "Anarchism."

—

Never, perhaps, since the great volcanic upheaval in America and especially in Europe a little more than a century ago, have the advocates and defenders of government-of-man-by-his-fellow-man been so TROUBLED, so hard pressed to find arguments to uphold their theories than at the present moment; and it is not at all strange that leading clergymen, lawyers, editors, college-presidents, etc., etc., should be found ranging themselves on the side of the old ideas, the conservative, the orthodox, the conventional, the "respectable" theories as to what is true, right, proper and necessary in the matter of rules, regulations, laws, for our every day associative human life, when we remember that all these leaders in the various walks or avocations of men are now in the enjoyment of privileges, special favors, perquisites and immunities that they would reasonably expect to lose if the old regime—based on the old ideas in regard to law, order, government and religion were overthrown.

Hence they are held, as by a "retaining fee," to the defence of the old, the established, the dominant in the various departments of human thought and activity, as aforesaid.

—

In treating his subject Mr. Abbott argues as a champion of the "New Thought," Rationalistic thought, rather than from the old Theistic view that makes man subject to the arbitrary will of a superhuman, a supernatural ruler, and like many who call themselves Freethinkers he makes a god of "law," and argues as though man were made for law and not law for man.

Defining law he says: "Law is the exercise of one will enforced upon another will. Government is a system of such laws enforced upon one will or aggregation of wills by another will or aggregation of wills. We are born into a world thus governed by law."

Then he proceeds without the slightest apology, to put social law upon precisely the same basis as the falsely called "laws of nature." After describing at length the operation of the physical forces of nature: "Fire burns, water buoys, gases explode, steam expands," etc., etc., "regardless of our suffrages. . . . Our will can determine whether we will obey them or not; but it cannot determine whether we shall be subject to them or not. . . . Similarly there are social laws—economic and political that inhere in the nature of society. . . . Man does not make them and cannot unmake them. He cannot modify them. . . . This law begins to operate just so soon as there is a social organism in which it can operate, as the stomach begins to digest and the lungs to breathe so soon as food is put into the stomach and air into the lungs."

—

That I have not misquoted or unfairly quoted this learned and influential teacher of law and gospel I leave to every candid reader who will take the pains to invest ten cents in "The Outlook," of Feb. 22, 1902.

And now, speaking for myself alone, I would ask, in all candor and conscience:

Is such reasoning HONEST? Is it sincere? Is it SANE? Or am I myself incapable of understanding a logical argument?

To my very limited power of thought the putting of "social laws, economic and political," in the same category with, and subject to the same inductions as are the physical forces of nature, is either intellectually insane or morally dishonest.

As I see it, human society is not an organism with head and hands, with stomach and lungs, as in the case of the individual human body. Social, economic and political laws are not self-acting forces as are heat, electricity, gravitation, etc., and to lump them all together and argue from them as do Mr. Abbott and those who agree with him, is dishonest JUGGLERY, else the irrationality of inherited superstition.

—

I can easily understand why theistic advocates of governments of force and authority—governments of man by his fellow man—should consider human society an organism, similar to the human body, and why they find it necessary to treat social and political laws as having a similar basis of authority as have the physical forces, just alluded to. All this is quite reconcilable to the view that "the powers that be are ordained of God, and they who resist the power shall receive to themselves damnation." According to theology "God" made and enforces the operation of "na-

ture's laws," and the same lawgiver instituted certain social regulations such as that there must be some to rule and some to serve, but how and why it is that men who profess to be emancipated from theologic superstitions should speak of "laws of nature" and social laws as comparable with each other, passes my power of comprehension.

—

That this learned Reverend is still groping his way, guided only by the glamour of theologic superstitions, instead of walking in the clear sunshine of Rationality, as he seems to wish us to believe, is pretty clearly proved by this paragraph, which is a fair summary of his entire article:

> A man may disregard law, he may grumble at law, he may resist law; but he can by no possible means escape law. Law is the condition of life; physical law of physical life, bodily law of bodily life, social law of social life. We have absolutely nothing whatever to do with the question whether we shall be under law or not. We are under law, and we cannot help ourselves. Law comes neither from the divine right of kings nor from a divine right of democracies; it is eternal, immutable, divine; it proceeds, as Hooker has said, from the bosom of Almighty God.

—

"The Outlook" is a "Weekly Newspaper and Monthly Magazine in one—fifty-two issues a year," to quote its title page—an old journal of opinion, now in its seventieth volume. That it is and will be a powerful factor in directing current thought is to be inferred from the fact that its editor is the chosen successor of New York's most famous preacher of the more liberal and progressive school, Henry Ward Beecher, a man so great that, like Herbert Spencer, he is not spoken of as Reverend, Doctor, Professor or any other title. That this magazine will be the vehicle through which much good or much harm will be done is doubtless very true. The fact that though a weekly publication it is in shape to be bound and preserved gives it tremendous advantage over the average great city daily.

As said in our issue of last week, the responsibility resting upon the leaders of current thought is very great, and when crimes are committed as the result of the teaching of these leaders, not only the leaders themselves are guilty but all who have not protested against the doctrines that lead to the commission of crime.

—

In order to show more clearly the fallacy, the iniquity, the injustice of the now popular line of reasoning which makes the individual—man or woman—the victim and the slave of LAW, I herewith insert another and still longer paragraph from Mr. Abbott's address:

> The object of government is, or ought to be, to ascertain what are these inherent, essential, divine laws of the social order and conform society to them, exactly as the object of the individual is, or ought to be, to ascertain what are the laws of the body and conform his physical life to those laws. Governments are not organized to make laws; they are organized to ascertain what the laws are, and to supplement their self-enforcement by artificial coforcements. That we may know what are the laws of nature we employ scientists, explorers, discoverers. They do not make, they reveal. That we may know what the bodily laws are we employ doctors, physiologists, chemists. They do not make, they reveal. That we may know what are laws of the social organism we employ congresses, courts of justice, teachers, preachers, and journalists. They do not create, they reveal. They cannot, all combined, create one least little law. They cannot, all combined, modify in one least little particular any law. All they can do is first to discover the laws which already exist, and then to say for the State whether it will obey the law or disobey it. Society is an entity and must in all matters that concern the social order act together; it therefore compels the obedience of the reluctant and the recalcitrant to the laws of the social order, as the will compels the teasing palate to go without the sweet which would please the palate but disorder the stomach, or compels the excited brain to lay aside its work and seek the sleep which it needs but does not desire.

Again I ask, is such reasoning sane? Is it intellectually honest? It it morally just and humane?

Again I ask, is it true that "Society is an entity," as the individual human organism is an entity?

When we are told that "Governments are organized to ascertain what the laws are and to supplement their self-enforcement by artificial enforcements," what is this but the doctrine of the medieval Roman Catholic Inquisition which said to men and women, "You are not supposed to know what the will of God is. The CHURCH is organized to ascertain what the will of God is, and to supplement God's enforcement of his own will by artificial enforcements"—such as thumb-screws, prisons and burnings at the stake.

"We employ scientists that we may know the laws of nature." Some do, others do not, and some say there are no laws of nature, only "forces," which forces we are now learning to make our servants, but no man is imprisoned or hanged because he does not accept the conclusions of the "Scientists."

"We emply doctors, chemists, that we may know what the bodily laws are." Some do, and some do not. Some claim the right to reject the drugs,—including the "vaccine virus," of state-enforced doctordom. Some claim to be Anarchists in regard to their own bodily health, as most people now claim the right to be Anarchists in regard to matters pertaining to health of the soul.

"We employ congresses, courts of justice, preachers, teachers and journalists, that we may know the laws of the social organism," says Rev. Dr. Abbott.

A few years ago some of the people of Chicago employed preachers, journalists and a "court of justice" presided over by a man named Gary, to determine what the social laws were, and what should be done with some men called "Anarchists." The leading journalists and preachers demanded the death of the Anarchists, under an old barbaric social law that said, "whoso sheddeth man's blood, by man shall his blood be shed." Gary's court tried the men, and though there was no evidence that any one of them threw the bomb that killed a policeman, five of them were condemned to be hanged, two of them to imprisonment for life and one for fifteen years.

A few days ago in New York City, a woman of mature age—refined, well educated, well recommended by those who knew her, was sent to prison for trying to educate the ignorant in matters pertaining to bodily and mental health and purity—all because certain "preachers, journalists and a court of justice" pronounced her teaching "obscene." Under the same "social law," DISCOVERED as aforesaid, scores if not hundreds of innocent and reputable people have been arrested, imprisoned and robbed of their honest earnings within the past twenty-five years in this country.

Is it strange that some of us now think that governments so organized and so employed are a curse and not a blessing to mankind, and that such leaders of thought and opinion as the editor of "The Outlook" are simply "blind leaders of the blind."

That the utterances of Rev. Dr. Abbott concerning Anarchists and Anarchy are immensely more humane and rational than are those of the man who now disgraces the position of chief executive of the United States, I am very glad to note. Instead of calling all Anarchists criminals, and saying that "all mankind should band against the Anarchists," and that "no man or body of men preaching Anarchistic doctrines should be allowed at large any more than if preaching the murder of some private individual," as

Theodore Roosevelt did in his message to our national legislature, Mr. Abbott advises his readers to give Anarchy "a patient hearing," reminding them that "Anarchism is always a revolt against unjust and unequal laws," etc., etc.

Knowing that each issue of Lucifer is read by many who never before saw a copy of the paper, I wish to repeat that its editor speaks for no one but himself. That our Light-Bearer is the organ of no party, creed or ism, but simply a medium of communication between earnest seekers of Truth for Truth and Humanity's sake.

"Truth for Authority and not Authority for Truth," is one of its mottoes. "Try all things; prove all things, and hold fast that which is good," is another.

M. HARMAN.

Books Received.

THE CONSPIRACY AGAINST FREE SPEECH AND FREE PRESS.

The author reviews the events of the last few months with much vigor and clearness, scorching the preachers of the gospel, and the omnipresent newspaper reporters, and discusses at length the tendency of legislation to suppress free speech and free press, from a constitutional and libertarian standpoint. In short, it is an excellent pamphlet for distribution among all classes of people, and it is to be hoped that the comrades everywhere will bring it into circulation.

The booklet is written by Geo. Pyburn, M. D., and contains 32 pages and is published in neat type, with transparent cover, and can be put in any envelope. With a light envelope five copies can be sent for one cent postage. The price is 5 cents per copy or 2½ cents if 100 or more copies be ordered.

WOMAN AND HER RELATION TO THE CHURCH; OR CANON LAW FOR WOMEN.

This little work by Harriet M. Closz is a veritable bombshell in the camp of woman's oppressors—Church and State. Many extracts from standard authors, clerical and lay, are given, showing the history of the status of woman "from Adam's Fall" to the present time. Price, 10 cents; 12 for $1.

POVERTY'S FACTORY; OR THE CURSE, CAUSE AND CURE OF ABNORMAL WEALTH.

From the publisher's announcement we quote: "This vigorous little volume is full of telling points and striking statistics. It boldly seeks the bare, bold truth, and with fearless frankness discloses the hidden cause of female prostitution and immorality; lays open the secret depths of official dishonesty and fraud; reveals the cruel horror of child labor and the sweating system; points out the unsuspected poison-paralyzing patriotism; and is not afraid to call municipal, state and congressional sins by their right names." The author, Stanley L. Krebs, M. A., has not yet lost faith in the efficacy of legislation to remedy the evils he points out, as he says: "Medically I am a Homœopathist, a firm believer in the beneficence of the law of similars, *similia similibus curantur*. If, therefore, legislation has produced the disease legislation will remove it." The book is compact, well-written, and worth reading. Price, cloth 75 cents; paper 25 cents.

Any of the above books sent by mail from this office on receipt of price.

HOW TO BECOME IMMUNE AGAINST SMALL POX AND VACCINATION.

From the author, R. Swinburne Clymer, M. D., we have received leaflets under the above caption. Dr. Clymer claims that he therein gives "A positive preventive of small pox and a sure way of being protected against poisoning by vaccination." The following is from a letter written by Dr. Clymer:

"I herewith enclose a copy of my last work. Good physicians have examined it and say it is the best thing out. I intend to have it printed in tract form to distribute free among the people to teach them how to protect themselves. This, as you know, will cost money, and I hope all friends of liberty will help me to do it for the sake of humanity. I hope you will see fit to print a small notice in your valuable paper to this effect, asking all interested to send such amounts as they see fit, to help get the work in tract form and I will send them as many copies as they can distribute. I do not wish to make any money in this but instead, am willing to give; but if we want to teach the people to protect themselves it takes some money and alone I am unable to do it."

Dr. Clymer's address is Room 6, 247 Wash., St., Boston, Mass.

The American Press-Writers' Association.

The anti-vaccination propaganda is again interesting the Press-Writers, several of them being in evidence in the Boston "Traveler," the past week, and three new members on that line being enrolled. Frank C. Evans in the "Vampyre," Denver, Colo., for March, writes up Doctor Durgin of the Boston Board of Health and his unrelenting efforts to compel the people of this benighted burg to submit to compulsory blood-poisioning or go to prison where as a prisoner without power to longer resist the doctors get in their work and the protected public are no longer menaced with the presence of the unvaccinated. Several persons have been summoned into court in the East and South Boston sections of the city and fined five dollars each, and then as soon as the fine was paid they were re-arrested on the same charge and re-convicted next day, there being no limit to the number of times a person could be convicted and fined, so long as they remained un-vaccinated. One man not having the money was sent to prison for fifteen days, and as the rules enforced vaccination he had to submit to the operation in order to enter. A vigorous Anti-Vaccination Society has been organized through the efforts of Press-Writer J. M. Greene, which proposes to test the constitutionality of the law.

Maud Abbey got a radical letter on the divorce question into the Philadelphia "Bulletin" last week, which may make an opening for others. Our new list of members are being mailed from Philadelphia, and if you want extra copies or fail to receive them write me and I will send duplicates.

Death creates another vacancy in the ranks of the scribbling fraternity, No. 140, Charles B. Rouse of New York, being the victim.

NEW MEMBERS.

241af. Grigss, J. W., 190 & 192 E Third St., St. Paul, Minn.
142b. Little, Mrs. D. C., 1114 21 St., Minneapolis, Minn.
243c. Scott, W. G., 844 Clinton St., Cincinnati, Ohio.
244d. Fretz, William, 150 Ingham Ave., Trenton, N. J.
245b. Warren, Frank H., 111 Gratiot Ave., Detroit, Mich.
246b. Pinch, Earl, Kittrell, N. C.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

Government.

It is argued that there are certain men who are not fit for liberty. "They do not know enough to govern themselves," I am told, and they must be restrained by those who know more. They must be kept in check. And the folks who call themselves "the best people" usually assert that this is especially true of "workingmen." They speak and write of them as though they were a different class of beings from the people who do not work, and so they sometimes refer to them as the "lower classes," while they always speak of themselves as the "better classes." Now, I do not accept the class theory at all. I believe we are all people—just people—made of the same common destiny; and my observation leads me to the conclusion that there is a larger percentage of failures, more wasted life, among the people who do not work, who live in idleness upon the fruit of the toil of others, than there is among the people who work and of whom it is said they do not know enough to govern themselves. Holding these beliefs, one can easily see that the ideas of governing by force another man who I believe to be my equal in the sight of God, is repugnant to me. I do not want to do it. I cannot do it. I do not want anyone to govern me by any kind of force. I am a reasoning being, and I only need

o b e shown what is best for me, when I will take that course or do that thing simply because it is best, and so will you. I do not believe that a soul was ever forced toward anything except toward ruin.

Liberty for the few is not liberty. Liberty for me and slavery for you means slavery for both. No man was ever born with a saddle on his back for another to ride, and no one was ever born with spurs on his heels to fit him to ride another. We are all created in the divine image, and it is our mission and privilege to stand erect as full equals; therefore, let no man of us call himself master of others; rather, let us all strive for mastery over self, for when self is conquered there are no more victories to be won.—*Mayor Samuel M. Jones.*

VARIOUS VOICES.

N. J. Jenks, Leadville, Colo.:—I received a copy of Lucifer of March 6, for which I thank you. I intend to subscribe for it as soon as I am paid, for I am more pleased with it than with any paper I ever read.

J. Muller, N. Y. City.:—I send you the names of five friends to each of whom please send Lucifer five weeks and a copy of "Institutional Marriage." After these books have been read I hope to put others in their hands.

Mrs. S. J. S., Chicago:—My subscription expires with this week's Lucifer. I would miss the weekly visit of Lucifer at my house as much as I would miss bread and butter. So please renew same and send one of Dr. Foote's "Home Cyclopedia" to me.

R. L., Bee, Wash.:—For the enclosed 30 cents please send two copies "Secret Instructions of the Jesuits." Those are the men who have some knowledge of the spiritual power of mind over body, and know how to take away a man's will-power, when you trust them too much, as I have experienced for the last four years.

J. V. Carter, Durant, I. T.:—I feel it it time for me to express my appreciation of "The Prodigal Daughter" and Lucifer, and my respect for the principles they inculcate. When I read them the question, which I have often before considered, arises in my mind—Why do women respect and obey the cruel masters who show her no sympathy and no mercy? And who are these masters—who but our present church-religion and our marriage laws?

W. W. Carter, Kalispell, Mont.:—Many years have gone by since I began to study and form conclusions as to what liberty really meant. In the early seventies I was pointed out as a lawless heretic. Later I met B. F. Underwood and E. C. Walker and had the pleasure of hearing them speak. I also had the pleasure of entertaining Mr. Walker at my home.

Lucifer grows better week by week and to me is the leader of the great caravan of progress toward liberty. I enclose $1.70 for which send me books named herein.

B. Goldensky, Phila., Pa.:—Enclosed find $2 in payment of subscription to your beautiful paper, Lucifer. I take the occasion to thank you for your courtesy in sending me Lucifer after I was so much in arrears.

[We are willing to send Lucifer after subscription has expired when it is not convenient for our friends to renew promptly; but would most earnestly request that they let us know when they wish us to do so. And those who do not wish to continue taking it would also confer a favor by notifying us of that fact, either by card or by refusal to accept the paper from postoffice.]

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Prof. R. E. DUTTON, Lincoln, Neb., U. S. A.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 13. CHICAGO, ILLINOIS, APRIL 10, E. M. 302. [C. E. 1902.] WHOLE No 912

THE PEOPLE.

The people is a beast of muddy brain
That knows not its own force and therefore stands
Loaded with wood and stone; the powerless hands
Of a mere child guide it with bit and rein;
One kick would be enough to break the chain;
But the beast fears, and what the child demands,
It does; nor its own terror understands,
Confused and stupefied by bugbears vain.
Most wonderful! with its own hand it ties
And gags itself—gives itself death and war
For pence doled out by kings from its own store.
Its own are all things between earth and heaven;
But this it knows not; and if one arise
To tell this truth, it kills him unforgiven.

—*Campanella.*

For the Day and the Hour.

Modesty goes masked.

Love is blind—in one eye.

Truth laughs at jawsmiths.

White paint makes the saint.

Be just—as others are—and fear not.

Jealousy is only the jaundice of love.

Love does not die young unless it is killed.

He who never doubts cannot hope to learn.

Castles in the air tumble with the first gale.

Intuition is the only scholar made without tuition.

Though men forget justice justice never forgets herself.

Special legislation aptly illustrates the lawlessness of law.

Truth and error, though not friends, are sometimes found together.

If you would know others look at yourself; if you would know yourself look at others.

Some day right will have grown strong enough to make might; then look out for changes.

Labor is not the enemy of Capital; the capitalist, or the thief of capital is the bete noir of Labor's aversion.

Truth is never far from home, but though her invitations to call are many, very few take advantage of her offers of hospitality.

What shall we think of those who clamor against "lawless anarchism" in one breath, and in the next shout hurrah for lynchers?

Liberty never fostered a crime, though many have been committed in her name; on the other hand, the acts of slavery are all criminal.

The educators have ever been the martyrs of the world; the apostles of ignorance have not only been enriched, but have won all the honors.

That a white man cannot wrong a dark skinned one is undoubtedly the opinion of those who justify all acts of the civilized against "savages."

Free thought, free speech, and free action are the three graces of progress; lacking one of them, man is hampered, lacking all of them he is dead.

The age of consent should be raised to fifty years for women, they are so incapable of caring for themselves. But what about the age of consent for men; why are they not protected?

Stealing is honorable when very large sums are taken, but if the theft fall below, say a hundred thousand dollars, the act is quite reprehensible. To steal fifty dollars is the greatest of crimes.

God is love, say some well-meaning souls; Love is God, is the per contra of poetic and sympathetic spirits. If Love is not God, whatever else may be said, it certainly is not his fault that he is not.

Virtue is its own reward; and that is perhaps the reason why so few appear to care for virtue. It is not current coin, and cannot be exchanged for other desirable commodities. Who started the demand?

Vice Societies are fitly named; by fostering ignorance of what is universal almost, vice, they at once excite curiosity, pruriency, fear of not being able to resist, and actual weakness of will. They foster vice.

We are promised that it will soon be a crime to kill a president. It is a crime to kill any man, except in self defense; but why it should be less a crime to kill a representative of the bone and sinew of the land than to kill a representative of wealth and power the oracles do not tell.

Mrs. Grundy is growing old; her age and general decrepitude have led her to announce that she desires to instruct several thousand more people in her arts at once, as the constantly increasing number of scandals in high life put too great a strain on those who are already assisting her. Only the virtuous need apply for lessons.

Rockefeller and religion; rapacity and righteousness; robbery and redemption; how strangely they read together. But we must remember that all things are possible with G—Rockefeller, and that smoothness enough to harmonize opposites ought to be numbered among the assets of one who controls so much oil. John D. Rockefeller is a "good" man.

While the Post Office was being used to suppress journals of certain kinds we did not hear so much from the stateists, miscalled socialists, about the transcendent beauty of Government control of mails. Good! Now the stateists have one thing

more to learn, and that is, how they themselves would treat the advocates of ideas unlike their own if they controlled the Government. Selah. IRONICUS.

Snap Shots.

BY C. L. JAMES.

Since the middle of December I have been in no physical condition to write anything, or I should have attempted sooner a few observations on some articles in Lucifer.

R. B. Kerr thinks Proudhon's philosophy consists merely in giving old things new names—calling punishment "protection," criminals "lunatics," property "possession," fighting "restrainment," &c., &c. The criticism is perfectly just for that metaphysical individualism which would be easy to prove much older than Proudhon. But, even in daring to call his ideal "Anarchy," Proudhon surely did something much beyond rebaptizing those institutions he is commonly thought to have attacked. He expressed, in this one word, a very grave doubt of their utility; which must make all his followers not favor them under any name, but at the very least seek their reduction to a minimum. For example, do Anarchists hold that "criminals," under the name of "lunatics," must be "restrained," instead of "imprisoned" as at present? I trow not. I take it to be Anarchistic doctrine—I am sure it is my own opinion—that there is no advantage in "restraining" any but a very few criminals—the Born Criminals, like Jesse Pomeroy—who would not sensibly increase the population of insane asylums. I am quite prepared to maintain the surely practical, perhaps rather scartling, thesis that the pilferer, the professional thief, and the impulsive homicide, are made worse and more mischievous by being locked up. Again, it is not mere verbiage but an opinion decidedly about things that, if no man were enabled by government to hold land out of use, all the evils of "natural monopoly" would cure themselves. As to vigilance committees and the like, they have, in our time and country, however it may have been in mediæval Scotland, one decided recommendation as compared with "the right to use force as a monopoly in the hands of the representatives of the whole people." They are much more easily got rid of. That was proved in California, after they had outlived their usefulness there.

D. Webster Groh assures readers of Lucifer that plenty of water will "destroy," and "rout," and "slay" (see Lucifer 898) any disease whatever. Santiago Walker, M. D., evidently knows that ancient story about washing the negro white. He adds the water may first slay the patient. "That part of doctordom which holds the same relation to medical freedom that the Roman Catholic Church holds to Freethought" knows enough to see at once these advocates of opposing fads are "both right and both wrong."

Notwithstanding the editor's very pronounced encouragement and unequivocal promise of favor in the discussion, no advocates of other "doctordom" have answered what I sent to this number of Lucifer. I was wrong in comparing them to fishes who have no ears. They evidently have used those organs to some purpose. "He that hath ears to hear, let him hear."

But I must except the editor himself. He says I am a pronounced anachronism towards medical reform. I refer him to my second statement in the same number, 898; having there promised never to do more than refer again, until some one attempts refuting it.

If he looks at the fifth of my statements in the same number, he will find all that need be said about the reliability of statistics. "If any one refuses to believe in statistics, *without attempting specific refutation*, I am afraid he must be given up &c."

Those quotations from regular doctors so often made by others, surely prove the regular doctors' candor, and should silence slurs on that. Some of them, however, are not only candid but sloppy. Dr. Inman intimates that physicians must profit by prolonging sickness! He might just as well have said that a grocer or tinsmith must profit by charging more for his goods than his competitors charge.

The pith of Robert Mooresholme's criticism on Neo (and Paleo) Malthusianism is that "as a false reason for present prudence it disappears before the argument—that there is plenty for a long time." Like all refuters of Malthusianism, he misunderstands it. Through a considerable portion of the world, men are still eating each other habitually for want of something else to eat. There surely is not plenty for them; neither is exploitation by other men the cause of their hunger—rather the energetic exploitation of cannibalism is all which keeps any of them from starving. Throughout another large part of the world—this American continent e. g.—men do, or lately did, depend for food on the precarious results of the chase. Surely the Indians, with famine about once in three years, neither had plenty nor lacked it because their chiefs were tyrannical. In the vast region of nomadic shepherds, human food, truly, increases faster than men. But unfortunately it also increases faster than food for the sheep; and accordingly the Scythians, till subdued by Russia, were compelled, every generation or thereabouts, to risk their lives in a great war of emigration and plunder. In backward agricultural countries, like India, with its enormous population, famine is very frequent and destructive, not because of tyranny, though that may aggravate the evil, but because millions live on the produce of their own gardens, and a local failure of the crop leaves them no resource to fall back on. It is absurd, then, to say that but for exploitation by landlords &c. there would be plenty. Scarcity is at its worst where there are no landlords. In commercial and manufacturing countries, it may be true, that there would be plenty for the existing population under better economic conditions. But for an indefinite increase of population there would not. A very simple calculation will show that in thirteen centuries—less time than has passed since the fall of the Roman Empire—the progeny of one Adam and Eve would, but for premature deaths, stock the world beyond all possibility of finding food or even space. And those exploitations which supersede such other "positive checks" as cannibalism or famine, are, equally with them, effects, not causes, of this dilemma. The Malthusian doctrine that if "preventive checks" do not restrain population then "positive" will, is no novelty, as Henry George ridiculously said it was. Ages before Malthus—ever since thought was taken for the morrow—every one who took any knew that to have children without considering how to provide for them is imprudent. Malthus only reduced this truth to mathematical formula. It is because men foresee that the increase of population is likely to crowd their children that they engage in war, like the Tartars, or in that new method of conquest which is called speculation. The fundamental exploitation, from which all others proceed, is the exploitation of women by men. The only way to get rid of war, speculation, landlordism, &c. is to get rid of undesired maternity.

REPLY.

Silence is sometimes a sufficient answer to an irrepressible disputant, especially when the demands upon one's time are far in excess of supply. But lest silence be understood as confession of truth of charges, I will briefly notice a few points in the above.

1. If by "unequivocal promise of favor in the discussion" Mr. James means that I promised *special* favor to the "advocates of 'other doctordom'"—thereby giving unfair advantage to the opponents of himself, I respectfully but firmly deny the charge. If he means to say that I refused to grant to himself as much space in the paper as to ALL of his opponents put together the charge is a true indictment. I am a firm believer in "equal rights for all and special privileges to none," and therefore decline to grant to him the space that in fairness belongs to others.

2. While majorities do not always stand for truth the

almost unanimous verdict of Lucifer's readers, so far as heard from, is that C. L. James is a very pronounced "anachronism" in his attitude "towards medical reform," so much so that they think it an unwarrantable waste of Lucifer's space to continue to give him hospitality in his favorite role of special pleader for the fossilized and monopolistic M. Ds.

3. As to the question of "statistics:" It is not by any means necessary always to take up valuable space in giving "specific refutations." General statements are quite sufficient. Like every other department of "history," statistics are notoriously unreliable, as everybody knows, when the pecuniary or other selfish interests of persons, parties or classes, are at stake. Take, for instance, the number of signers to petitions to put "God in the Constitution," or the statistics of political parties before election, or even the sworn statistics of officials after elections. Take the census statistics of rival cities, when old "directories" and even the names on monuments in graveyards are made to swell the grand total! "Figures won't lie," but it is notoriously true that *fingers* as well as tongues will LIE, when selfish interests, especially class interests, can be promoted thereby.

4. Yes, to their honor be it said, many "regular doctors" have shown their "candor" by exposing the frauds practised, knowingly or ignorantly, by their brethren. Dr. Inman's statement is unvarnished truth—not "sloppy," as C. L. J. says. To compare the work of the physician to that of the "tinsmith or grocer" is an argument worthy a pettifogger before a petty jury, or demagogue before an unreasoning mob, but scarcely creditable to a sincere enquirer after truth. Not even a "shyster" lawyer has so good opportunities to prolong a case to his own advantage, with perfect safety to himself, as has the medical doctor, and to say that the average practitioner of medicine is proof against temptations of this kind is to assume that human nature is rendered "immune" to sordid influences by a medical diploma. Frauds by the tinner and grocer are comparatively easy of detection. That there are M. Ds. who are above sordid influences of the grosser kind, I readily admit, but O. W. Holmes was eminently in the right when he said there never was a "guild of craftsmen that did not need sharp looking after."

As usual, there is much in Friend James' article that I freely and gladly endorse. The last two sentences of his "Snap Shots" embody a basic truth that cannot be too constantly kept before the public mind and conscience. Upon the general subject, however, of Malthusianism, also of Proudhonic philosophy, I cannot now enter—for reasons stated in recent issues of Lucifer, and having taken more space in this reply than at first intended I shall probably not revert to these matters again for some weeks,—perhaps months. M. HARMAN.

Criticism of Neo-Malthusian Principles. II.

BY ROBERT MOORESHOLME.

Following are the Neo-Malthusian principles as published by the League:

"1. That population has a constant tendency to increase beyond the means of subsistence.

"2. That the checks which counteract this tendency are resolvable into positive or life destroying and prudential or birth restricting.

"3. That the positive or life destroying checks comprehend the premature death of children and adults by disease, starvation, war and infanticide.

"4. That the prudential or birth restricting check consists in the limitation of offspring by abstention from marriage or by prudence after marriage.

"5. That prolonged abstention from marriage—as advocated by Malthus—is productive of many diseases and of much sexual vice; early marriage, on the contrary, tends to ensure sexual purity, domestic comfort, social happiness and individual health; but it is a grave social offense for men and women to bring into the world more children than they can adequately house, feed, clothe and educate.

"6. That over-population is the most fruitful source of pauperism, ignorance, crime and disease.

"7. That the full and open discussion of the Population Question is a matter of vital moment to Society and such discussion should be absolutely unfettered by fear of legal penalties."

Comment on Principle 1: The tendency of population to increase is pretty constant; but as to the means of subsistence the most prominent fact is that outside of tropical countries and the primitive conditions of a hunter's life, the increase of subsistence is mainly affected by the hands of man applied with implements and skill to the raw materials of nature. Here, then, is need of assuming that the population has reached a certain point of crowding upon the land, so that there is not enough fairly good land for the two hands of every man to find employment at producing subsistence, or the principle is false, for up to a certain stage in density of population every pair of hands skillfully applied to the land can produce much more than the food to support their owner.

In earlier stages, agricultural population being itself the efficient cause of increase of the means of subsistence, the first principle is a sophism, and should be changed to read that population has a constant tendency to indefinite increase, wherewith the power of producing the means of subsistence has equally an indefinite increase, limited only by suitable land on which such productive power can be exercised.

Principles 2 and 3: The positive checks which counteract the increase of population, thereby destroy two useful hands, producers of food (so long as there is land) for every consuming mouth which they destroy. War destroys able bodied men and capital and thus reduces the productive power of the population even more than it reduces the enumeration.

Principle 5: Society, which shuts the individual out from land lying uncultivated, is not fairly entitled to declare procreation an offense against itself. Shame on the falsehood! Society does not make it an offence for the heirs of privilege to breed offspring whom others' labor will feed. The neo-Malthusian principles are silent on social parasitism and compulsory idleness in the presence of natural resources.

Principle 6: Over population is a fanciful notion. Manchuria, China, is comparatively lacking in population to till the soil. Insecurity for life and earnings or the certainty of being exploited to the verge of starvation is the salient fact in the case.

And now, look at the real reason for personal prudence. It affects woman naturally more than man, of which difference the Malthusians take no account. Whether or not it be true that a human being at twenty years of age can produce with his or her two hands and ordinary intelligence more or less than a comfortable maintenance, and omitting all question of stages of civilization and theories of ultimate applicability of neo-Malthusianism despite the mutual good will and science of mankind, the permanent salient fact is that for many years after its birth a child is dependent for sustenance. From this fact it follows that any individual dependence of adults through society or monopoly must become greatly intensified upon a mother during those years. Hence though it be no social offence to procreate, and though Malthusianism be a sophism, there is an effective individual reason why a thoughtful woman cannot and will not take upon herself burdens which she is not able to bear. Even though she knew that in twenty years her child could make fifty times its support, the argument of facts would be none the less effective now. If the state will not let her support the child and be independent, she has to become dependent and accept a precarious support or else renounce any maternal desire. This is where Malthusianism is a practically useless theory. If true, still it is not the real reason why people should everywhere be prudent. If false, its refutation does not destroy the force of the conclusions at which the neo-Malthusians have arrived for the conduct of individuals, so far as women are concerned.

The rearing of a child is a long expense and the parent's capital is generally limited. Marital exactions being the incidental bonus, the price woman must pay altogether is a sacrifice of personal freedom and dignity year after year quite beyond the reckoning of a cold-blooded and somewhat stupid theory of political economy.

In the above I do not discuss words, but take marriage in the general sense of cohabitation.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Most Powerful of All the Passions.

A friend sends us a marked copy of a very odd-looking little pamphlet called "The Erudite," published at Concord Mass., edited by Albert Lane. The appearance of this magazine and style of the editor remind us of Elbert Hubbard, the "Roycrofter," and his "Philistine." The main article of the March "Erudite" is an editorial entitled, "Plain Tales from Concord, with Something of Criticism."

The purpose of these "Plain Tales" is to give answers to the question, "What will a woman do for love?" and the central thought running through the whole essay is outlined in this paragraph:

> Another phase of the question is Woman's Love for her child—the Mother's Love—beautiful in its strength, enduring, faithful to the last, courageous enough to baffle all else, deep enough to suffer for its sake, hardships, sacrifice, want. This to me is the love that is greatest, and for its sake the woman is limitless in her willingness and eagerness to do whatever may be necessary for the preservation, comfort and happiness of those who are dearer to her than life itself. It is the love that passeth all understanding, and in its possession the woman towers above the man as Mount Olympus above an ant hill.

The longest "Tale" introduced by Mr. Lane to show what a woman will do for love is given in his own language, as follows:

> A Mrs. Elliott, wife of a prosperous farmer in Cadiz, Ohio, found, in the family coachman, an attraction that so appealed to her as to make her forget duty, honor, motherhood and all that should keep her true to those for whom she was supposed to live. She looked upon him as a man who would fill a certain gap in her life: whose love would warm the chill that had come to her. So she left all for him, but to awaken shortly after to her error. Deserted by the man who had led her astray; divorced and despised by the man she had deserted, her mother-love surmounted all else and humbly, penitently she sought the forgiveness of those she had wronged but to find all hearts steeled against her. Her appeal, however, that she might be a member of her former husband's household, was granted, a servant's place being given her, and so this story has come to light.
>
> Mrs. Elliott had thrown herself on her husband's mercy. She told him that he ought to take care of her for the sake of her children. She was ashamed to go anywhere else. She promised to do anything he liked—to work for him, to black his boots, to scrub the floor.
>
> Elliott was still bitter. He thought slowly over her appeal and finally said that he would take her back to his home as a servant.
>
> In return for this treatment she was to agree always to work faithfully as a servant and never to seek to be anything but a servant. She was to be absolutely obedient to him and the children and never to attempt familiarities with any of them. She was to be prepared to obey orders at any time in the twenty-four hours and never to ask for any evenings off. She was to have no visitors of any kind whatever and never to go away from the farm.
>
> All these hard conditions the poor woman accepted readily. She signed an agreement in which they were embodied and immediately entered upon her new duties.
>
> Her former husband and the children address her as "Mary," while she always says "Sir" to Elliott. The children have been told that they must never speak to her or of her as their mother.
>
> "Mary!" yells Master John, "bring me some more meat at once!"
>
> "Yes, sir," says his mother.
>
> "Mary," cries Miss Margaret, "I want some more pie. You're very slow."
>
> "Yes, Miss Margaret," says the mother. This sort of thing goes on all day long at the Elliott household. The family drudge does all the work that an ordinary mother would do, and all the work than an ordinary servant would do, and yet she does not receive any of the considerations that either mother or servant would. She is expiating her terrible folly.
>
> She gets up at 5 o'clock in the morning and cleans her master's and her children's shoes. Then she lights the fires and does some of the other rough work. She waits on the table at breakfast time and then sees that the children have their rubbers on and their clothes in good condition when they start for school. She is never allowed to say anything unless she is spoken to.
>
> On Sunday Elliott *drives the children to church five miles away.* The "servant," by special permission, is allowed to go there on foot.
>
> When an old friend of the family calls, one who knew Mrs. Elliott in happier days, the former wife must still act as a servant. She must not show in any way that she recognizes the visitor. This is part of the agreement.
>
> Mrs. Elliott feels that she must submit to every humiliation and sacrifice to atone for the crime she committed. She stands in profound awe of her former husband, a man of cold, silent and inflexible character.
>
> When he was asked how he was able to carry out such a strange arrangement he replied:
>
> "It works very well. I have nothing to complain of. The children are glad to have her round the house. She does more for them than most servants would and then her wages are very little."

* * *

A terrible object lesson truly, of what a woman will do for love. Analyzing the lesson, however, in the light of racial experience, I take the ground that Mrs. Elliott was none the less dominated by mother-love when she ran away with the coachman than when she returned to the old home and willingly became a bond slave to husband and children.

Mother-love includes, embraces, embodies, ALL OTHER love.

When she deserted the husband and children that did did not love her it was because the blind mother-love within her heart told her to seek companionship, mateship, that would enable her to become a real mother. Her womanly instinct told her the life she was then living made it impossible that she could become the mother of loving and lovable children—children that would be an improvement upon herself and the man who might assist her to practicalize motherhood.

That she made a mistake when choosing the coachman was probably not so much the fault of her womanly intuitions as the fault of her wretched environment, and because no other man extended a hand to help her out of the hell of soul-starvation in which she then was living.

A drowning man catches at straws, and a woman drowning in a loveless element, will catch at a LOG—if in the shape of a man.

* * *

As I understand it Mrs. Elliott is not now working for love; at least not for love of her children because she gave them birth. If she loves them at all it is as she would love and work for any motherless child. She is now paying the debt exacted of her by her own falsely educated conscience—her own artificial, anti-natural, standard of purity and

honor, as wife and mother. To the demands of this conventional Moloch she is willing to sacrifice the remaining years of her loveless life.

In summing up his criticism Mr. Lane says: "this poor woman must be judged guiltless because of her atonement." But would she be guilty if she had made no atonement?

Verily I think not.

"Love is of man's life a thing apart; 'tis woman's whole existence," says Byron. Then when love dies all that is womanly dies.

Why then should woman be blamed when, to save her life, she flies from a loveless home, and refuses to return?

WOMAN AND THE HOME.

Speaking of the husband in this case Mr. Lane says, "the man can be judged only by his attitude toward the penitent, forgiveness-pleading woman and in this judgment he appears so brutal and worthlessly inhuman that a warm-hearted loving woman would find life impossible with him."

But the popular standard of morality for woman compels her, in countless thousands of instances to live with just such a man. The home belongs to the man; the husband is the legal head of the family, and when a warm-hearted, loving woman finds she has made a mistake, finds that there is no real love between her husband and herself, the popular and legal code of morality will not permit her to demand an equitable division of the mutually earned property; will not allow a peaceful and mutually desired separation and reorganization of family ties. To mutually desire separation and reconstruction is regarded an offense against public morals, an offense against marital virtue that must be punished by compelling the unhappily mated to live on, to suffer on, and to bring into the world children deprived of their most important birth-right, namely, the right to be BORN OF LOVE!

To condemn a woman to live in unwelcome marital relations is to compel her to become the mother of imbeciles or criminals.

The crime of undesired maternity, of unloving and unloved motherhood, is perhaps the greatest of all crimes. To give life under such conditions is worse than to destroy life.

* * *

My central thought on reading the above pitiful story was that Mrs. Elliott is to be commended rather than blamed, for her desertion of a loveless home. Commended and helped instead of cursed, because in being true to the mother instinct (including of course the mating instinct without which motherhood is impossible) she showed herself a TRUE WOMAN.

Mother-love—the instinct of race-reproduction, knows nothing of PRUDENTIAL considerations. When this instinct asserts itself in full force, taking the form of what is called the "grand passion," every other consideration is forgotten. Even the instinct of personal safety, desire for good name, "fear of God and hope of heaven," all, all, are swept away as chaff before the wind, by this all-conquering racial instinct or impulse.

Ella Wheeler—than whom there was never, perhaps, a better interpreter of normal nature—struck it right when she made her heroine to say, "Let me drop down to SWEET HELL, if only in the arms of him I love."

This is the voice of motherhood in its enlarged, its truest, its racial sense, and the woman who has never felt thus has not yet known the FLOWERING stage of perfect womanhood—is not yet fit for the crowning glory of womanhood, the creation of a new human being.

"Every great soul," says Ella Wheeler, "is the product of a great passion, and the reason there are so few great souls is that there are so few great passions. All not thus begotten are illegitimates, bastards!" or words to that effect.

* * *

Again says this world-famous "poet of passion"—of normal nature: "Whoever is begotten of pure love is of immaculate conception, and is a 'child of God'"—which word is a contraction of GOOD!

That is to say, no child can be well-born except when mutual love brings the parents together in the most tremendously important act of their lives—the giving life and character to a new human being.

That there may be "infatuations," attractions that do not deserve the name of love, is doubtless true. There are many women and still more men to whose natures true love is impossible; that is, the love that includes and blends the physical, the intellectual and the psychic—simply because there was no such love between their own parents, and hence the necessity for freedom to correct mistakes in choosing companionships when and where the creation of new human beings is a possibility.

* * *

Tragedies similar, in all important particulars, to that of the Elliott family are being enacted daily all around us. Every observing woman and man knows of many such. It is only when some unusual or sensational features bring them into public notice, such as the case of the jailer's wife at Pittsburg who liberated a prisoner and escaped with him, a few week's ago, or when a conspicuous example of the stereotyped "Wife-Murder and Suicide" occurs, that such tragedies get an airing in the public prints. As in the matter of abuses under the chattel slave system in the South, a few years ago, it is against "public policy" to say much about the inner working of our conventional marriage system.

In most cases these tragedies are silently endured, silently lived, until death releases the victim; reminding us of Joaquin Miller's poem, "The Bravest Battle that Ever Was Fought"—fought in a "Walled-up Woman's Heart—the woman that would not yield"—would not cry out and let her heart-hunger be known to the unsympathetic public which would, in most cases, only laugh at her folly for letting it be known that she was dying from want of love—the love that is her "whole existence"—the love that is her natural right as much as air and sunshine are her natural right—quite as necessary to the life of the womanly woman.

M. HARMAN.

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The Slave of a Slave.

One December evening the Tomboy was "punging" home after dark. It had been snowing all day long—one of those gentle clinging storms; lampposts and houses, the old church steeple—each common object, all touched with snow, loomed beautifully unfamiliar; but now, only a few last flakes glinted in the lamplight, and the white quiet streets were growing lively again. Boys and men were out with shovels, eager for the job of clearing a sidewalk, and sleighs ran easily along.

The Tomboy jumped off the back of a pung with a good-night to the obliging driver, and plunged down a side street which led to a poor quarter of the town. She made deep tracks with her new rubber boots and scooped up the snow for balls. Away they flew, hitting fence and lamppost, cross old gentleman's neck, anything for a target, till suddenly she stopped with a half-made ball in her hand; for there before her on the sidewalk was a woman shoveling—a woman in a calico dress, trying to keep a thin shawl about her shoulders while she scraped the snow into the gutter. The light from a street lamp fell on one of those quenched young faces, not uncommon in that part of the town. The Tomboy had seen it often at the window. "What are you doing that for?" she asked.

"I want to get it done before my man comes home," answered the woman dully.

"Well, you go into the house and get warm, and I'll do it," said the child, impulsively seizing the shovel.

After a feeble resistance the woman let go the handle and went indoors, looking back doubtfully; but the sturdy little girl, with the compelling dark eyes, began to cut the snow in neat blocks and toss them far into the street as she had seen men do. Her cheeks grew warm and rosy as her red tam o' shanter, and so did her strong little hands, until she was obliged to stop a minute and pull off her wet mittens. Just then she felt someone looking at her, and turning quickly, saw a man near the doorstep—a big red-faced man in woolen sweater and warm overcoat, carrying a dinner pail and smelling of whiskey. He was eying her curiously, but as soon as she saw him he went into the house without a word.

Presently the woman appeared, distressed and flurried. She put a nickel in the Tomboy's hand, saying: "My man told me to give you this."

"You keep it," returned the child. 'But don't let him know," she cautioned.

The woman's cold fingers shut greedily over the bit of money; she and the Tomboy were very close together now, and the child questioned passionately: "Why don't you run away from him? I would."

"I can't," the woman faltered. "There's the baby; he's ailin'—and I ain't very strong yet. Besides, I can't find work. And he says he'd take the baby." Then, as if afraid of what she had uttered, the woman shrank within; and as the door closed upon her the Tomboy heard the baby screaming.

Ah, the incomprehensible weakness and the shame! She had never seen anything quite so bad as this; but she had heard women beg and plead—and lie; she had heard the drunken curse, she had watched her own mother's tears while her little heart was throbbing fiercely. As the Tomboy shoveled on in one of those wild revolts that rent her childhood, the blocks of snow weighed heavy and heavier, but she did not care; she did not care if her arms broke with aching; she would clear that sidewalk to the end, which she did scrupulously; then rang the door bell, and the woman answered.

"Don't be afraid!" the child insisted, as she handed back the shovel and asked for a broom; but the woman hastily shut the door in her face. She had said too much already, and she was afraid her man might hear.

So the Tomboy trudged wearily home, late to supper, thinking she was glad she wasn't a woman; but then she had made up her mind long ago that she would "never be a woman!" And she thrust her little hands into her pockets with a sudden satisfaction, for she had earned a five-cent piece.—*Amy Wellington, in "The Comrade."*

The American Press-Writers' Association.

"Boston Traveler," March 28, prints a fine letter from T. J. Small on the case of Mrs. Craddock, under the caption "Another of Comstock's Victims." March 29, the following appears in the "Traveler."

VICTORY FOR LIBERTY.

"Attention has been called several times in this column to the manner in which the colouists at Home, Washington, were being persecuted by the United States postal authorities, and I am sure that all the readers of this department of 'The Traveler' will be interested to learn that on March 11 the Comstockites met with a crushing defeat in Judge Hanford's Court, Tacoma, Washington, when this honorable, upright judge, in the case of the government vs. three of the Home colonists, indicted by the grand jury for writing and mailing obscene literature, directed the jury to bring in a verdict of not guilty.

"All lovers of freedom will breathe easier on account of the stinging rebuke that has been administered to Comstock and his satellites, whose infernal work of hounding poor men and women for the past thirty years has earned them the undying hatred of all people who love honesty and square dealing. Nothing can be more destructive to a free press than to enact laws that compel the people to have all their letters and papers handled by one huge monopoly, and then appoint such a character as Comstock to say what kind of matter shall be circulated. It is to be hoped that the decision of Judge Hanford will have a tendency to arouse all who understand that 'eternal vigilance is the price of liberty' to renewed efforts to have the obnoxious Comstock law swept from the statute book of the nation."

J. T. SMALL.

Dr. R. S. Clymer has returned to Souderton, Pa. for a few weeks rest and will stop off *en route* at Philadelphia, to arrange with printer Cullingford for the publication of his latest work on "How to Become Immune Against Small-Pox and Vaccination." This article presents the anti-vaccination issue in a new manner and any one interested should subscribe for some for distribution.

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H. E. Dewey, Farlinville, Kas.:—I often wonder that you remain so firm when there is so much to discourage you. The work of reform is slow, and yet if we compare the present with twenty-five years ago we find quite an advance in public sentiment. In the "Ladies' Home Journal" for April there is a story that could not have appeared in that journal even ten years ago; and the subjects we used to discuss privately in Parkhurst's Ever-Circulators are now discussed openly. And although you are perhaps a century in the van the great army is coming our way.

S. R. S., Kan.:—As you printed and criticised a casual remark in a "private" note some explanation becomes necessary. I meant that Anarchy being the assumption of abstract liberty and quite as impossible of realization as a rail-road to the moon, its advocacy was a waste of time and space. If one man inhabited the earth alone he could enjoy abstract liberty. Hence the consistent anarchist is the one who tries to kill 'em all off but himself. To spare even one, his wife for instance, would be to come short of the glory of God. Crude men need crude institutions. No other would fit. As men grow their institutions grow. When all men become "sanctified," absolutely perfect, love others as themselves, couldn't be hired to tell a fib or steal a pin, then they will dispense with jails and external rules of order, a consummation devoutly to be wished, sure's you're a foot high, but too far off to talk about.

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INEXHAUSTIBLE.

She pours her love out as a draught
My heart's thirst to appease;
And I the glorious drink have quaffed
To drain it to the lees.

But ever as I yield the cup
And doubt there can be more,
From her soul's fountain filling up,
It brims and bubbles o'er.

WILLIAM FRANCIS BARNARD.

The True Meaning of the Simile of the Ivy and the Oak.

The difference in physical strength between the sexes, together with woman's disability during the period of child-birth and rearing, gave man from early times an advantage, which complicating itself during the historical period has ultimated (though not of course in the present day only) in what may be called the slavery of woman, her subordination to man, and dependence on him for the means of subsistence; the result being that, till a comparatively few years ago, the woman was condemned to the most special and indeed narrow sphere of life and action; her education, as for this sphere, was most limited, and quite different from that of the man; and her interests were wholly diverse from and often quite opposed to his. Under these circumstances there was naturally little common ground for Marriage, *except* sex. And the same remains largely true even down to today. The sex-needs once satisfied, and the emotional charm weakened or undone, man and wife not unfrequently wake up with something like dismay to find how little they have left in common; to find that they have nothing in which they can take interest together; that they cannot work at the same things, that they cannot read the same books, that they cannot keep up half-an-hour's conversation together on any topic, and that secretly they are cherishing their own thoughts and projects quite apart from each other.

It must suffice too to remind the reader quite briefly that this divergence has crept down into the moral and intellectual natures of the two sexes, exaggerating the naturally complementary relation of the male and female into a painful caricature of strength on the one hand and dependence on the other. This is well seen in the ordinary marriage-relation of the common-prayer-book type. The frail and delicate female is supposed to cling round the sturdy husband's form, or to depend from his arm in graceful incapacity; and the spectator is called upon to admire the charming effect of the union—as of the ivy with the oak—forgetful of the terrible moral, namely, that (in the case of the trees at any rate) it is really a death-struggle which is going on, in which either the oak must perish suffocated in the embraces of its partner, or in order to free the former into anything like healthy development the ivy must be sacrificed.

Too often of course of such marriages the egoism, lordship and physical satisfaction of the man are the chief motive causes. The woman is practically sacrificed to the part of the maintenance of these male virtues. It is for her to spend her days in little forgotten details of labor and anxiety for the sake of the man's superior comfort and importance, to give up her needs to his whims, to 'humor' him in all ways she can; it is for her to wipe her mind clear of all opinions in order that she may hold it up as a kind of mirror in which he may behold reflected his lordly self; and it is for her to sacrifice even her physical health and natural instincts in deference to what is called her 'duty' to her husband.

How bitterly *alone* many such a woman feels! She has dreamed of being folded in the arms of a strong man, and surrendering herself, her life, her mind, her all, to his service. Of course it is an unhealthy dream, an illusion, a mere luxury of love; and it is destined to be dashed. She has to learn that self-surrender may be just as great a crime as self-assertion. She finds that her very willingness to be sacrificed only fosters in the man, perhaps for his own self defence, the egotism and coldness that so cruelly wound her.

For how often does he with keen prevision see that if he gives way from his coldness the clinging dependent creature will infallibly overgrow and smother him!—that she will cut her woman-friends, will throw aside all her own interests and pursuits in order to devote herself to him, and, affording no sturdy character of her own in which he can take any interest, will hang the festoons of her affection on every ramification of his wretched life—nor leave him a corner free—till he perishes from all manhood and social or heroic uses into a mere matrimonial clothespeg, a warning and a wonderment to passers by!

However, as a third alternative, it sometimes happens that the Woman, too wise to sacrifice her own life indiscriminately to the egoism of her husband, and not caring for the festoon method, adopts the middle course of *appearing* to minister to him while really pursuing her own purposes. She cultivates the gentle science of indirectness. While holding up a mirror for the Man to admire himself in, *behind that mirror* she goes her own way and carries out her own designs, separate from him; and while sacrificing her body to his wants, she does so quite deliberately and for a definite reason, namely, because she has found out that she can so get a shelter for herself and her children, and can solve the problem of that maintenance which society has hitherto denied to her in her own right. For indeed by a cruel fate women have been placed in exactly that position where the sacrifice of their self-respect for base motives has easily passed beyond a temptation into being a necessity. They have had to live, and have too often only been able to do so by selling themselves into bondage to the man. Willing or unwilling, overworked or dying, they have had to bear children to the caprice of their lords; and in this serf-life their very natures have been blunted; they have lost—what indeed should be the very glory and crown of woman's being—the perfect freedom and the purity of their love.

At this whole spectacle of woman's degradation the human male has looked on with stupid and open-mouthed indifference—

as an ox might look on at a drowning ox-herd—not even dimly divining that his own fate was somehow involved. He has calmly and obviously watched the woman drift farther and farther away from him, till at last, with the loss of an intelligent and mutual understanding between the sexes, love with unequal wings has fallen lamed to the ground. Yet it would be idle to deny that even in such a state of affairs as that depicted, men and women have in the past and do often even now find some degree of satisfaction—simply indeed because their types of character are such as belong to, and have been evolved in accordance with, this relation.

Today, however, there are thousands of women—and every-day more thousands—to whom such a lopsided alliance is detestable; who are determined that they will no longer endure the arrogant lordship and egoism of men, nor countenance in themselves or other women the craft and servility which are the necessary complements of the relation; who see too clearly in the oak-and-ivy marriage its parasitism on the one hand and strangulation on the other to be sensible of any picturesqueness; who feel too that they have capacities and powers of their own which need space and liberty, and some degree of sympathy and help, for their unfolding; and who believe that they have work to do in the world, as important in its own way as any that men do in theirs. Such women have broken into open warfare—not against marriage, but against a marriage which makes true and equal love an impossibility. They feel that as long as women are economically dependent they *cannot* stand up for themselves and insist on those rights which men from stupidity and selfishness will not voluntarily grant them.—*From Edward Carpenter's "Marriage in Free Society."*

Henderson on War.

My theme today is war, and I am against it. I wish I had the gift to speak all my abhorrence of war.

Art, poetry, romance and history have magnified and glorified the soldier, but the time is coming when these great instruments of power will desert their favorite theme and lead the great force of thought away from slaughter-house up to the higher fields of human action. The bull fights, the cock-pit, the prize-ring and the battle-field must all go down together.

It takes courage, I grant, to face death. The sufferings and the trials of the soldiers have not been exaggerated. But the courage needed to face danger and death ranks far below the courage that faces the superstitions, the prejudices, the wealth and the established customs to the world.

The great man reasons; small man fights. Grant's words of peace will survive his mightest war-cry.

The cost of war alone should make us stop to think.

The public debts of the world are twenty-nine billion, and it is safe to say that every dollar of this is the fruit of war. What strain upon earth, shops and fields!

In 100 years Great Britain has paid $4,792,206,010 for war.

During these 100 years 50 of them were devoted to human slaughter.

The cost of our civil war was $6,508,429,908.

Young as we are as a nation, we have spent eighteen long years in battle—four of them in deadly fratricidal strife. Today the genius of our country, indeed of the world, is bending all its powers to increase the capacity for destruction of all the terrible engines of death. Is it not high time that each citizen became a Nazarene to proclaim peace among the people? Let every martyr's grave be a sermon and every widow's wail a hymn for peace. Let us cut down our army bill and save our earnings for the schoolhouse, the library and the home.

Europe is expending on her armies $814,000,000 annually.

No wonder the children of the Old World have been seeking new homes!

Should humanity weep in order that tyrants may laugh?

Should the homes of the people be loaded down with billions of debts in order that some heartless murderer may wear a diadem?

The wretches that have wrought this desolation are the panthers, the hyenas and the ghouls of humanity.

I appeal to you brave men of many battles, who have seen and felt and comprehended! I cry out to you to throw your influence into the scales and urge the world to seek some forum where the arbitrator shall not be the dripping sword.

War is demoralizing.

War is desolating.

War consumes the toil and comfort of our people.

War is the world's terrible, relentless, remorseless inquisition.

War is the weapon of tyrants, the prop of thrones.

War, the black pathway to hell, has been the pretended passage to heaven.

War has been justifiable perhaps, and may be again, as sometimes is the surgeon's knife, but only to save life or something better and dearer than life.—*Gen. D. B. Henderson, at a soldiers' gathering in Chicago, 1893.*

New York's New Statute Law on Marriage.

I can be excused from noticing the witty personalities of any writer. My aim is to aid in the correct use of such freedom of press as we have, and waste no space of Lucifer.

When S. R. Shepherd says that "Common-law marriage is only dangerous like fire or razors when bunglingly used," it may be that he has some meaning for "common-law marriage" which, to him, places it, like fire, in the class of things necessary. But I take my understanding of "common-law marriage" from common-law evidence, which shows us that it is such living together as makes a couple husband and wife in the eye of the law. Now, though there is in that relation a natural element, the same natural element exists in cohabitation which the law does not regard as marriage; hence that natural element is not the essence of common-law marriage, but its essence is status. Fire, on the other hand, is a purely natural phenomenon, proper to be compared with other natural forces, and not with merely legal status.

Mr. Shepherd proceeds to tell how a couple should act if they do not wish to be married. He puts it briefly. He could have put it: "Don't marry." But if they do not pass as husband and wife and no evidence exists of a legal marriage, it is certain that there will never be any common law marriage established in their case, hence in them it will be as little dangerous as a fire that never was lighted, whatever effects there are from their natural relation, which is not known to the law, either common or statute, as "marriage." Mr. Shepherd proceeds (Lucifer No. 910) to state that "New York has just enacted a law providing that a man and woman may marry themselves by simply living as husband and wife." Have a care. Fortunately it is not so "simply" or involuntarily done. Many will have read of the marriage of Lawyer Patrick and will gather from the story that the main difference made by this new law in New York is to allow friends or bystanders to act instead of a justice of the peace or preacher; but a return in writing has to be made to and recorded by the public officer who keeps the records of statutory marriages. Simply a petty variation in statute law.

I take some pains to "look" on the dark side, all in the rational way of not *living* there. It does not hurt so much to look as to leap without looking. A credulous woman reading Mr. Shepherd's statement above quoted might believe that simply living with a man in New York would give her some claim under the law "just enacted." She would be deceived, and I think her after-view would be "logubrious."

TAK KAK.

A Fable.

A man had plundered a bee-hive, carried home the dripping combs and was just engaged in getting on the outside of some of the honey—when a hungry little bee came buzzing around to eat a little of it. "The idea!" indignantly roared the infuriated man, "Stealing my honey"—and struck it dead.—*From the German of Reinhart Volker, "The Whim."*

Shall We Be Happy by Being Deceived?

BY LILLIE D. WHITE.

In a discussion I have had with a very dear friend (who gives me permission to submit a few pages to Lucifer) she says, "The women here are narrow-minded, old-fashioned 'slave wives and mothers' but they seem far happier, kinder and sweeter than any of the do-as-I-please or free love women I have known."

It is true that the dutiful, conventional, God-and-Grundy-taught, please-your-husband woman acquires a reputation for sweetness and kindness that the self-assertive rebel against authority and marriage seldom enjoys. But in my opinion she deserves no credit for it. I do not admire self-sacrifice or submission to the will of others, but women have so long been taught that these are the highest of feminine virtues they seem to enjoy the situation and thrive in it.

For my part I know no better rule of conduct than for every one to do as he or she pleases, with of course a due consideration of *consequences* to oneself as well as to the rights and feelings of others. The only one I would prevent from doing as he pleases is the one who is invading the personal rights of another. And in the case we have been discussing this was what the husband did for a good many years. Is not he the one to be condemned for doing as he pleases when it means a constant outrage of his wife's tastes, inclinations and desires instead of her who asks nothing of him "but to keep his hands off."

They had not one taste in common but she never objected to any way he chose to enjoy life away from her while he objected to everything she did that had not direct reference to his pleasure and comfort. This was the price of her peace—what she paid for a "respectable position" and a reputation for being "happy and kind and sweet." How much better it is to keep up appearances and be quiet than to tell the truth when it makes a disagreeable racket.

How this old world does like to be deceived! Barnum said people liked to be humbugged, but they are determined to be deceived. The stability and sanctity of our marriage institution is largely due to deception and hypocrisy. No one knows how much of our boasted happiness and peace depends upon the success with which we cover up our mistakes. The short life of David Copperfield's little Dora was blissfully happy because she was successfully deceived.

Maybe Mrs. McKinley's supremely happy married life had no better basis. A great many women and men also are made happy by that kind of deception and no one should object to anything that makes people happy. Our marriage institution depends upon it but each one must decide for him or herself just how much of that kind of happiness he or she can afford to give.

The only marriage that is worth suffering or sacrificing oneself for is the one that requires neither. The union of congenial "twin souls" where both are made happy by each doing as he pleases, may be possible even in this wicked world and the despised "do as-I-please" woman may be doing more to establish such a marriage than the "sweet and kind" ignoramus ("narrow-minded and old fogy") who contentedly makes the best of the present wretched hodge-podge and gets the credit of being the bulwark of our "grand" civilization.

No one knows better than I the likelihood of the "do-as-I-please woman" being crushed in the ruins of the altars and hearthstones she demolishes—how cold and bare and merciless is the alternative the world offers. She, indeed, is "following the path where her feet bleed," but no philosopher will censure her. With all her mistakes, blunders, suffering and failures she is an important factor in the coming of the new time.

I have no word of blame for her nor for the poor soul-starved, over-worked, over-burdened please-your-husband women that I see all around me, and no advice to give either. I see no soft, easy place in the world of social freedom for the rebellious slave who would loosen her bonds if she could. Millions of bodies must yet be thrown into the stream before the bridge is built over which the whole human race will pass to the Land of Freedom.

The Socialist Agitator.

The recognized principle which governs the Socialist Agitator in his propagandism is "the faith within him" that decrees there is no inherent antagonism of interest between the various races of man; "the faith" that decrees a management or administration based on temporal or material interest of an idle or nonproducing class, rather than on principles of equity and honor, and which bring on struggles between individuals and even nations, is the result of artificial politics, man-made institutions in the interest of a dominant class in society.

The Socialist Agitator is not exempt from error, on the contrary his faithful position, that he must hold, among the very ideas that he must combat, is conducive to an errorful environment. But his every thought is for the amelioration of human affairs; justice for man, the slave of institutions of his own making; and justice for woman the slave of the slave.

The economic system under which we are now living is a detriment to man's mental as well as his physical development. Neither is a Socialist exempt from its blighting influence. Our mental faculties are naturally dwarfed by the relations that this system forces us to sustain toward our fellow-sufferers. Of course a Socialist cannot remain passive, like a capitalist lackey or an unscrupulous demagogue when he sees wrong and injustice being perpetrated on every side, but his moral ideas and affections are badly stunted by our present environment.

So, when the Socialist Agitator pictures to you the permanent control of an artistic and durable residence, the inside furnished with all those modern contrivances that are necessary to health, comfort, and happiness, the outside surrounded by a nice tract of ground set out in beautiful shrubbery, with convenient walks and pleasant seats, where you may sit and listen to the falling water from the fountain, dean of your own park, as it were; do not discourage him by saying: "Such a home is only for the idle drone, not for the industrious."

ALBERT STROUT.

Her Married Name.

The practice of a woman changing her name on marriage originated from a Roman custom, and came into use after the Roman occupation, says a writer in the "Commercial Tribune." Thus, Julia and Octavia, married to Pompey and Cicero were called by the Romans Julia of Pompey, Octavia of Cicero, and in later times women in most European countries signed their names in the same way, but omitted the "of." On the other hand, at the beginniag of the seventeenth century, the usage seems doubtful, since we find Catherine Barr so signing herself after she had twice married, and we always hear of Lady Jane Grey, (not Dudley), Arabella Stuart (not Seymour), etc. Some persons think that the custom originated from the scriptural teaching that husband and wife are one. This was the rule of law so far back as Bracton, and it was decided in the case of Von vs. Smith, in the reign of Elizabeth, that a woman by marriage loses her former name and legally receives the name of her husband. The custom, however, is not universal. In Spain and Portugal married women do not take the names of their husbands, but continue to be known by their own. In many parts of the United States a woman never relinquishes her maiden name, and is called by it as often as by that of her husband. Even in the rural parts of England one often finds a married woman called by her maiden name, and in country districts of Scotland it is sometimes found that both names are used. In many parts of France and Belgium the husband's and wife's names are used together when either of them is mentioned.

A Sunday school examination was in progress, and the examiner put this question:

'What did Moses do for a living while he was with Jethro?"

Following a long silence, a little voice piped up from the back of the room:

"Please, sir, he married one of Jethro's daughters."—*Youth's Companion.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

GENERAL D. B. HENDERSON'S prophecy—see "Henderson on War," in this issue—that "art, romance and history, ... will desert their favorite theme [war] and lead the great force of thought away from slaughter-house up to the higher fields of human action," seems no nearer fulfillment than when uttered in this city nine years ago. But if this same General Henderson would show his sincerity as an opponent of war by using his position, as chief officer of the American House of Representatives, in bringing to a close the two wars of conquest and extermination that now brutalize and demonize the English speaking peoples, he could and would do much toward changing his prophetic dream to plain matter of fact.

An Era of Transition.

A few days ago at Tuscumbia, Alabama—I think it was—a negro resisting arrest, killed a sheriff, killing or mortally wounding at the same time five or six other white men. Accuracy as to numbers of the killed and wounded is not claimed in this statement, for two or three reasons:

First, the well-known unreliability of newspaper reports.

Second, the little consequence that attaches, in the public mind, to mere numbers when reporting the slain or wounded in these feuds between the white and black races. Human life is a commodity so cheap, so worthless, that—unless the victim be a king, a president, a prince or lord, the average reader or hearer seems to regard the killing as a matter of course, something to be expected if not really welcomed.

* * *

And yet to some of us who knew by observation how docile, how easily controlled were the negroes in slavery—how submissive, how patient under outrageous wrongs, how forgiving and self-sacrificing their attitude towards their oppressors—to those of us who witnessed all this there seems something strange and inexplicable in the resistance now shown by this same black race, the courage with which they fight and kill those whom only a generation ago they regarded as belonging to a race so far above their own that to kill or mistreat one of them would be an act of sacrilege—unless, indeed, the person killed belonged to the class called "poor white trash."

* * *

Another instance illustrative of the apathy, the indifference of the public mind in regard to the killing of human beings, is given in the news columns of the Chicago "Chronicle" of April 9. The item reads as follows:

MANILA, April 8.—Major Littleton W. T. Waller of the marine corps at today's session of the court-martial, by which he is being tried on the charge of executing natives of Samar without trial, testified in rebuttal of the evidence given yesterday by General Jacob H. Smith, who commanded the American troops in the island of Samar. The Major said General Smith instructed him to kill and burn, said that the more he killed and burned the better pleased he would be, that it was no time to take prisoners and that he was to make Samar a howling wilderness.

Major Waller asked General Smith to define the age of killing and he replied "everything over 10." Captain David D. Porter, Captain Hiram I. Bearss and Lieutenant Frank Halford, all of the marine corps, testified in corroboration.

So many and so horrible have been the reports of atrocities committed by American soldiers in the Philippines that it seems an investigation has been ordered by some one, and in the course of that investigation the above facts—or statement of facts, came to light.

WHO BEGAN THE WAR.

Incidentally, as it were, the following statement from the San Francisco "Star" of April 5, is interesting reading:

If any doubt existed before as to the responsibility for the commencement of hostilities in the Philippines, that doubt has been forever set at rest by General Funston, who, in a speech at a banquet given to him by the Ohio Society of this city on Wednesday last, said:

"The private in the Nebraska regiment whose shot across the San Juan bridge, three miles from the city of Manila, started the war with the Filipinos would have been acquitted by a court-martial the next day if he had killed the President of the United States under the same circumstances. He acted under orders."

The fact that an American soldier fired the first shot has been repeatedly questioned and sometimes most emphatically denied; but now we have it upon the authority of Brigadier General Funston, that not only did an American fire the first shot, but that "*he acted under orders*," and that his shot "started the war with the Filipinos"! Even the most skeptical must now be convinced.

After making large allowance for partizan exaggeration, it seems reasonably certain that in line of brutality the American officers and soldiers have been quite equal to the Spaniards in their methods of conducting the war against the "insurgent" Filipinos.

* * *

Looking to the Transvaal we find the same state of things existing there. General "Lord" Kitchener was appointed to the chief command of the British forces in South Africa, mainly, as we were told, because of his record as a professional soldier who believes that "war is hell," and that the way to bring war to a close is to make it as HELLISH as possible, and yet even Kitchener has been compelled by public sentiment to order a court martial to investigate charges against his own men for the wholesale killing of prisoners and non-combatants, which investigation resulted in conviction and public execution of two officers belonging to the British South African army of invasion, of murder, of pillage and devastation.

THEN AND NOW.

Comparing the record of these two nations, England and the United States—their present methods of carrying on war with what they were a century or more ago, the comparison is by no means encouraging to the philanthropist and social evolutionist. Such things as "concentration camps" wherein women and children are herded and left to perish of disease, hunger and cold, in order to compel the surrender of their husbands, fathers, sons and brothers; also the wholesale massacres, burnings of farm houses, barns, destruction of live stock and other means of subsistence for

non-combatants, such things as these were nearly if not quite unknown in the American Revolutionary war, and in the British-American war of 1812, if we except an occasional massacre by the Indian allies of the combatants.

Then when we remember the friendly aid extended to the American Revolutionists by France, Germany and even by Russia and Spain, we are led to wonder why these European powers do not intervene in behalf of the Boers and Filipinos. Is there less of humanity, less of desire for fair play in the world now than there was a century or more ago?

* * *

These are a few of the discouraging signs of the times—discouraging to all who labor and hope and wait for the coming of universal peace and justice, amity and brotherhood, on earth. But these are not the only discouraging signs. Statistics are unreliable, as we all know, but statistics of crimes, such as burglaries, "hold-ups," highway robberies, murders, suicides etc., are not apt to be exaggerations of the truth, and statistics show that the increase in these classes of crimes for the past twenty-five years in this country far outstrips the increase in population.

* * *

LOOKING FOR CAUSES.

It is needless to say that the exact opposite of this pessimistic showing is what we have reason to expect. With the increase of knowledge, science, including science of political economy, of sociology, hygiene, sanitation, etc., together with the enormous increase of wealth beyond the immediate needs of consumption, to say nothing of increase of effort by voluntary religious and humanitarian associations,—with all these ameliorating agencies in full working order it is but reasonable to expect a rapid proportional DECREASE, instead of increase in the number and magnitude of crimes against person and property, as compared with more primitive times and more undeveloped conditions of human association.

* * *

The limits of this article will not permit elaborated arguments intended to lay bare the causes, the secondary and the primary causes of this very disappointing result of our modern civilization or culture. Only a few of these will be attempted at this time and place.

As some of us see it, we are now living in an age or era of transition—transition from slavery to freedom, an age in which struggle, antagonism, war—political, social, economic war, is inevitable, in the very nature of things.

The race-war in the South, touched upon in my opening paragraphs, is a fair illustration of what I mean. The seeds of this war were sown during the ages of brutalizing submission on the one hand and of equally brutalizing despotism on the other. Now that the erstwhile slave has had a taste of liberty, liberty that came to him before the lesson of self-control had been learned, what wonder that the freedom to be his own master, and to go and come when he pleases, is often abused.

In much the same way the white man, spoiled by ages of servility on the part of the African, cannot reasonably be expected to forget the former social and industrial relation of the two races, nor to cease thinking, as I have often heard him say,

"O yes! a nigger is all right in his place—just as a mule is all right in his place." Meaning, of course, that a negro's place is not the same as that of the white man.

M. HARMAN.

P. S. A death in our home, that of James P. Galvin, personally known to many of our readers, also an epidemic of "la grippe" in our family, including myself, compelled the abrupt and inconsequential closing of the above article.

M. H.

Royalties in Open or in Masks.

That Republicans and Democrats should make a great stir over the crushing out of the South-African republics is natural, but that Anarchists should do so, raises the question whether they are habituated to the logic of their opinions. If it be true that a republican president is a monarch, Kruger was a monarch, as Diaz is, even as Balmaceda was, and so Castro of Venezuela. In the Transvaal the judiciary was directly under the control of the president. Except in limit of area ruled over, Kruger was more of a monarch than Queen Victoria. In England, Holland, Scandinavia and a few other countries, public opinion governs in the main and preserves the common-law rights of the subjects in a great measure, and considerably better, I infer, than it it did in the Transvaal.

"As a nation we admire royalty," says the editor. Why not add that this is natural to a nation, for "nation" implies the fact of royalty. The presidency is royalty and always was. It is necessary that the mask come off, that people should come to understand that calling officials by other names and limiting their tenure of office individually to a certain time, does not make any difference in the nature of the institution of government or in the powers assumed by the political parties or majorities and conferred on the substitutes for royalty in name, who are in fact royal in power.

Nor can such powers be exercised at all without the fact of royalty or imperialism, for they are the essence of it. It exists in what is called ordinary majority government, is inherent in every form of and attempt at government. There being nothing to choose as regards names, for that is not worth while and the republican names are indeed misleading, as "self-government" and the like, what is worth while looking to is the question how about the freedom of the press and approximations toward economic freedom—as it will be after the war is over.

TAK KAK.

Cecil Rhodes' Hobby.

At the funeral ceremonies of Cecil Rhodes—whose body was buried on Thursday—the Archbishop, in eulogizing him, said that before the Chartered Company was contemplated Mr. Rhodes said to him: "Some men's hobbies are to collect butterflies and old china. Mine is 'to open South and Central Africa to British enterprise." And he did not care how or by what means he accomplished his purpose. "British enterprise"—self-seeking—was more important to him than the native peasants' peace and prosperity, or than England's honor and Englishmen's lives. Better far for the world and himself would it have been had Cecil Rhodes' hobby been to "collect butterflies and old china."—'*Star*," *San Francisco*.

Congressman Littlefield, of Maine, gave a striking illustration the other day of the advantages which the steel trust reaps under protection. He cited ship building firms in Maine that are forced to buy American-made steel billets in Europe because the price is so prohibitive here. The billets for which $32 a ton is charged here can be bought in the European market for $18. It is protection for the trusts and with a vengeance.—"*Star*.

The Revolutionary war ended 118 years ago, but the last widow of a revolutionary soldier has not disappeared from the pension roll. Eighty-six years after the war of 1812 we have a survivor and 1500 widows of that war in receipt of aid from the nation.—*William H. Glasson.*

Whatever freedom for ourselves we claim,
We wish all others to enjoy the same,
In simple womanhood's and manhood's name!
Freedom within one law of sacred might:
"Trench not on any other's equal right."
—*James Thompson.*

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Helene Violet Wray, Dayton, Ohio:—We have read of the ass that kicked the lion—when the lion was dead. Ex-Governor Altgeld is dead, now, but it is consoling to note (page 80, Lucifer,) that "Ironicus" still lives and is brave enough to give asininity its just due when it "damns with faint praise." The "18 counts" made by Altgeld are sweeping and scathing; but are not pachyderms bullet-proof against such facts? Fine satire, that on p. 73, by R. B. Kerr. But he should have told whether a Cerean man with a touched nose is ever compelled to sell some more touches to keep from starving to death.

Paul L. Sautter, Phila., Pa.:—I see that my subscription to Lucifer has expired. I cannot do without your breezy and instructive little paper which comes as a breath of pure air in an arid desert, and therefore renew my subscription for another year, and hope Lucifer will continue its weekly journey to my home and illumine the minds of all who peruse it. I will send you some names and addresses for trial subscriptions in the near future. Canvassing for reform journals is difficult in these times of universal imperialism and central authority. I am glad that the comrades at Home, Washington, have triumphed in their battle for free press and free mails. I am awaiting with eagerness the advent of your autobiography and hope you will enjoy health and strength to complete it.

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Every good thought ever spoken, every grand deed ever done,
Is a fresh sword, making surer that our conquest will be won—
Conquest over superstition that hath ruled and ruined long,
Conquest of the captive peoples over mailed and mitred wrong
In its palaces of splendor and its forts and bulwarks strong!
—*Will H. Kernan.*

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The weavers' lives are full of woe—
But what's the cause that makes them so?
'Tis but too evident to all,
On them alone the blame must fall.
Its truth the ancient proverb keeps,
That what a man has sown he reaps.
Instead of grumbling they should weave;
Less cause would then be their's to grieve.

The weavers' lives are full of woe—
But what's the cause that makes them so?
T'weir love of show we must condemn;
Fine clothes are not the thing for them.
What can they want with cloth? A smock
Is fittest for a weaver's frock.
Instead of swaggering they should weave;
Less cause would then be their's to grieve.

The weavers' lives are full of woe—
But what's the cause that makes them so?
Why must they beer and meat require?
They ought to curb such ill desire.
'Tis said that simply salt and bread
Will make the checks a healthy red.
Instead of guzzling they should weave;
Less cause would then be their's to grieve.

The weavers' lives are full of woe—
But what's the cause that makes them so?
Their Saturdays come all too soon,
When work is thrown aside at noon:
O'crjoyed at once they haste away
To spend their long half-holiday.
Instead of idling they should weave;
Less cause would then be their's to grieve.

The weavers' lives are full of woe—
But what's the cause that makes them so?
'Tis morning work that wins the wealth,
Men find in early rising health.
Much earlier, then, they ought to rise,
And ope at four a. m. their eyes.
Instead of snoring they should weave;
Less cause would then be their's to grieve.

The weavers' lives are full of woe—
But what's the cause that makes them so?
We'll make another slight request—
Four hours are quite enough for rest;
What mean the lazy rascals, then,
By sneaking off to bed at ten?
'Till twelve o'clock they ought to weave;
Less cause would then be their's to grieve.

From the German of Adolph Schults, by J. L. Joynes.

"I am convinced that those societies (as the Indians) which live without government, enjoy in the general mass an infinitely greater degree of happiness than those who live under governments. . . . That government is best which governs least."
—*Thomas Jefferson.*

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The imperialist reads it thus. "Prey without ceasing."

Whosoever denies liberty denies you, and asserts himself.

That one who kills time may some day wish time back again.

A bad cause often suffers because of having too many friends.

To teach men that they are weak is one way to make them slaves.

Who has every man for his friend has indeed no true friends at all.

It is unreasonable to expect him to love right who lives by wrong.

He who would utter the very truth must learn to stand quite alone.

Governments are for the governors; the governed may take what comes.

Hypocrisy is always extremely particular about its reputation.

Things might be worse, it is true; but does that make bad things better?

To love the lovely with fervor one must also hate the hateful with all intensity.

Wrong waits but for an opportunity; right waits for a call from the heart of mankind.

Believe as I do, shout ten thousand fanatics; weigh the matter well, and then decide, says a single quiet voice.

The Boers are praying, the English are praying; it is strange that God cannot make up his mind which nation to favor.

Divorces are on the increase, there must be something wrong with this blessed institution of marriage. Is nature too strong for it?

In the southwest they kill a man who outrages a woman; but how inconsistent they are: an outrage upon all humankind is most humbly endured.

Motherhood should be a blessing, but to millions of women whom the law gives "husbands" it is an almost unmitigated and perpetual curse.

Thought which may not flower in action is of little worth to the thinker. "Freethinkers" who oppose free action should think again, and think hard.

The water cure accomplishes wonders in the Philippines. Is it true then that America The Great can learn something from the Spanish, namely, effective torture? Let our inventors look to it.

Great Britain has many able verbal defenders of her course in South Africa. They do a lot better than those who have taken the field to defend her with force of arms. But perhaps these last have learned the truth.

The upheavals in Spain and Belgium are but symptomatic of a general realized rottenness in the "affairs" of states. Of course the military is to the fore, teaching the people that they have no rights which governments are bound to respect.

The Church is united in the cry that morality is being forgotten in the world, and that evil is rampant, threatening to overwhelm society. What have all God's shepherds been doing then? And is their master asleep? What an admission!

Andrew Carnegie says you can never amass wealth and remain an employe. Look out, Andrew; you are letting the cat out of the bag. The employer takes a lion's share of the wealth created by the employe, does he? Andrew, really, you talk too much.

The golden rule has become somewhat discredited of late, and "Do others or they will do you," has seemingly largely taken its place. As a compromise, how would, "Do unto thyself what thou would'st that others did unto thee, and then thou wilt get it done," answer?

The Rev. Chas. A. Eaton, Rockefeller's pastor, says, "The man who gets rich at the expense of the people is an anarchist of the worst kind." Right for once, Beetle! And an anarchist of the best kind is one who works to render impossible this anarchist of the "worst kind."

General Miles is a little behindhand in his fears respecting the future of the Army; a standing army is always a menace to the people, and the attempt now being made in Washington to centralize its control and make it the tool of Capital, is part of an army's necessary history.

The unspeakable Maj. Waller, who is in trouble in the Philippines because of murdering the natives in cold blood, has testified that he acted upon the commands of his superior, General Smith, and that he did not relish the work. This seems to be a case in which the inferior is really the superior; though there is little choice between the two monsters.

A British Army supply station exists in New Orleans in open violation of the treaty existing between the American and British governments, but this should occasion no surprise: there is "an understanding between statesmen" which renders nugatory any awkward provision of a treaty whenever it clashes with the interests of "friendly" states. What is a mere treaty!

IRONICUS.

Natural Law in the Social World.

BY R. B. KERR.

In No. 911 the editor does modern sociologists something less than justice in the following words: "I can easily understand why theistic advocates of governments of force and authority—governments of man by his fellow man—should consider human society an organism, similar to the human body."

Among the modern exponents of the doctrine that society is an organism I cannot remember the name of anyone who can be called theistic. By far the most energetic advocate of the theory is Herbert Spencer, who is always bringing the subject up in his writings.

The whole thing is a matter of definition. What is an organism? According to modern biology, it is a whole made up of mutually dependent parts. Is human society such a whole? Surely that is self-evident. Is not the miner dependent on the farmer for food, and the farmer on the miner for fuel? Do not both depend on the carpenter and the mason for shelter, and are not these in their turn dependent on the farmer? Does not the town depend entirely on the country, and the country in great measure on the town? To answer these questions is to decide whether or not society is what biologists call an organism.

But the fact that society is an organism does not make it essential to jump to the conclusion that every society must have something corresponding to the brain and nervous system. Plants have nothing of the kind, and neither have the simpler animals. Nor have simple societies of men, for that matter. The higher animals have, and this suggests the belief that the larger and more complex societies should have something of the kind; but we must consider the question on its merits, and avoid the great danger of overstraining an analogy.

As regards social, political, and economic laws, I can neither agree with the editor nor with Dr. Abbott. Everyone who is not an old-fashioned theologian now believes in the universality of natural law. Every motion of every human body, every thought of every human mind, every resolve of every human will, every feeling of every human heart, is the inevitable resultant of an endless chain of causes and effects stretching from eternity to eternity. Therefore all social relations, like all other relations, are inevitable from all eternity. Nay, more, social relations must necessarily have new laws of their own, over and above the ordinary laws of organic and inorganic matter. A new relation necessitates a new law of that relation. For instance, when inorganic matter becomes organic it remains subject to the Laws of Motion, the Law of Gravitation, and all the old laws; but it also comes within the scope of certain new laws of life and evolution, which do not apply to the merely inorganic. It is just the same when organic beings enter into social relations with one another. They remain subject to all inorganic and organic laws, but now they also come within the scope of sociologic laws. Of these laws there are numberless examples, disputed by nobody. There is Gresham's Law of Currency, which tells us that if base and pure coin are put in circulation together, the base must drive the pure out of circulation.

There is the law of prices, according to which the price of a commodity tends to gravitate to the cost of production, except where the element of scarcity comes in. There is Ricardo's law of economic rent. There seem to be laws affecting the birth-rate, and Leroy-Beaulieu has furnished considerable evidence that the birth rate always falls as education and comfort increase. These are only a few of the sociological laws already discovered or suggested, although sociology is the youngest of the sciences.

Of course, as the editor says, the word "law" as applied to nature is a figure of speech. There are really only what we call "forces," but these forces are found to act uniformly, the same antecedents always being followed by the same consequents. Accordingly, when we have found the way in which a given force uniformly acts, we speak of this uniformity as a "law."

Dr. Abbott takes a very inadequate view of the functions of legislators when he says their duty is simply to discover and enforce natural laws. As everything that ever happens in the world happens according to natural law, a legislature which merely re-enacted the laws of nature indiscriminately might as well stay at home. Their duty on the contrary is to direct natural and social forces in such a way as to promote the happiness of the people. To this end it will sometimes be their duty to suspend the operation of natural laws. Of course a universal law like that of gravitation cannot be suspended, but particular laws, depending on special conditions, can be suspended by removing the conditions. The struggle for existence, which is the foundation of Darwinian evolution, can be suspended by limiting the number of births. The law of economic rent can be suspended by making land collective property. The law of prices can be suspended by eliminating competition. Consequently the wisdom of legislators has a wider field than Dr. Abbott has perceived.

But should legislators have any functions at all? The editor says that the advocates of "government of man by his fellow man" are now hard pressed for arguments. Let me therefore respectfully suggest a few. I think that lepers and cholera patients should be isolated, to save other people from these diseases. I believe in sanitary regulations because they have lessened the death rate. I think it well to regulate the storing of dynamite, to establish fire limits within which only brick, stone, and metal buildings can be built, to take precautions that water pipes shall be thick enough to stand the pressure upon them. I believe in taking steps to keep the streets clear, for I have seen the tendency of individuals in unincorporated towns to encroach on the streets with buildings and other obstacles. I believe in the common control of street grades, street improvements, grade of side-walks, &c., because I have seen the annoyance caused in small places by individual action in such matters, and believe it would be a thousand times worse in large cities. To put the whole thing in one clean cut sentence, I believe that the interest or inclination of individuals often leads them to act in a way detrimental to the interests of others, and that collective action must therefore be taken to check individual selfishness and carelessness. This theory may be right or wrong; but it is so simple in itself, and has been expounded with such remarkable lucidity by every important political theorist from Aristotle downwards, that no opponent can have any excuse for misunderstanding what he attempts to confute. The question is one of pure science, and such questions can only be settled by sound reasoning expressed in lucid language, and above all by the careful application of observation and experiment.

That government has not always been used in the public interest does not affect the soundness of my theory. Fire has been used to burn heretics, and water to drown saints; yet I use both fire and water. In like manner I propose to keep government for its uses, and to discard its abuses.

Women Now Control Their Wages. They Will Control Their Children Some Day, Perhaps.

The Legislature of the State of New York has passed and the Governor has signed a bill which declares that a married woman has the right to the money which she earns. If the wages are withheld she can sue for them. Her husband cannot take the money earned by her labor.

It is almost impossible to believe, yet it is true, that until this law was passed in the year 1902 a woman in New York State so far as her work and wages were concerned was the slave of her husband. If she earned money it belonged to him, and she could only sue to get it with his consent. A New York city railroad company won a suit against a woman on the ground that a married woman is owned by her husband. She sued for loss of wages during the period of an injury caused by the street railroad. The court upheld the railroad company's statement that she had no right to sue, as her husband owned the wages and money if any were due.

The law just passed changes this state of affairs, and the woman who makes a dollar is entitled to that dollar in her own right.

Probably almost every reader will be amazed to learn that according to law a married woman was not entitled to the *money* that she made.

It is more strange, it seems to us, that under the law a married woman is not entitled to the *children* which she brings into the world. The husband controls these children. Under the law he can do what he likes with them, and the mother has nothing to say against his wishes.

Fortunately individual man is usually more decent than the letter of the law, and the mother who brings children into the world is allowed to direct them and to decide questions affecting them.

Certainly the wise men who make laws might well, some day, establish the fact that it is the mother of a child and no body else on earth that has the absolute and permanent right to the control of that child.—*N. Y. Journal.*

The American Press-Writers' Association.

About the best along Lucifer's line the past week was the following in the Boston "Traveler" April 11,

"For many bare false witness against him, but their witnes agreed not together." (Mark xiv., 56.)

"And he said unto him, Which? Jesus said: Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness." (Matthew xix. 18.)

"But those things which proceed out of the mouth come forth from the heart; and they defile the man" (Matthew xv. 18.)

Senator Hawley of Connecticut is reported to have said: "I have an utter abhorrence of an Anarchist. I would give a thousand dollars to get a good shot at an Anarchist about to commit his particular allotted murder."

I have no sympathy with any person who would commit murder. Senator Hawley seems to express a desire to see an "Anarchist" about to commit murder that he might "get a good shot" at him. "It comes forth from the heart and defiles the man."

It is not true (as Senator Hawley would have you think) that Anarchists select certain persons who entertain their views to commit the crime of murder; nor is it allotted to any person or persons to commit crime of any kind. Therefore he bears false witness against us. Since the authorities tried so hard to connect Anarchists with the crime of Czolgosz, and so signally failed, it would seem that all fair-minded persons would seek to know whereof they speak. Why, look at their logic! They say we seek to destroy compulsory government, and they say we counsel the assassination of rulers—which is compulsory government in its rudest sense.

We deplore the spirit in man that prompts him to welcome the opportunity to shoot his fellow. Therefore a murderer is not an Anarchist.

A. A. ORCUTT.

Mrs. Hulda L. Potter Loomis recently hit the same target pretty hard in a short communication to the Springfield, (Mass.) "Republican." It has been suggested to me, that I urge Press Writers to be more particular about watching for, and forwarding copies of newspapers containing comrades' letters, as usually they have no other means of knowing whether they appear or not. Press-Writers understand that it is their duty to look out for appearances at all times and in particular, when they have sent out targets; and I am sure more would be glad to perform this service if the writers would notify them by card when they send in a communication to a paper in their vicinity.

NEW MEMBERS.

263c. Nake, Mrs. L. G., Johnson, Neb.
264b. Davis, W. H., Buena Vista, Colo.
265a. Edwards, D. T., 1053 Orange St., Youngstown, O.
266c. Hersom, R. E., 69 Faneuil Hall Market, Boston, Mass.
267b. Tuthill, George Halsey, 163 St. Marks Ave., Brooklyn, New York.
268c. Meeks, Miss Carroll, 502 South Center St., Marshalltown, Iowa.
269b. Lauers, A. B., 18 Shute St , Everett, Mass.

WITHDRAWN.

161c. Weber, Oscar, F., Belleville, Ill.

CORRECTIONS.

242b. Little, Mrs. Lora C., 1114 21st Ave., N. Minneapolis, Minn.
247d. Corriher, J. A., China Grove, N. C.
253b. Wilcox, Elsie Cole, 1705 H. St., Whatcom, Wash.
254d. Brown, Charles Turner, Room 708, 79 Dearborn St., Chicago, Ill.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

The Cartoons which the New York "Truth Seeker" is printing each week add a great deal to the attractiveness and effectiveness of that able Freethought journal. They are sharp and forcible strokes at the superstitions and humbuggery of the times, and even the unthinking will pause to study them. They reinforce the arguments of "The Truth Seeker's" brilliant corps of contributors, and form one of the features which place that paper in the front rank of weeklies. Freethinkers can hardly get along without it, as it is not only highly instructive but vastly entertaining as well. A sample copy of it can be had by addressing The Truth Seeker Co., at 28 Lafayette Place, New York, N. Y. Subscription price only $3 per year.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Explanatory.

Owing to the serious though not dangerous illness of the editor this issue of Lucifer must go to press without editorial matter. He would like to comment on some of the articles, notably that by R. B. Kerr, but is physically unable to do so. He has been confined to his bed for a week at this writing (April 19) and though on the up grade, the progress is slow. He has been in poor health for some weeks or months; unable to get sufficient sleep, and therefore losing strength, so that when he succumbed to the grip it took a severe form.

I, also, am just recovering from the grip, and my own illness, together with care of others, has interfered with prompt attention to business communications sent to this office during the last ten days, but have about caught up with the work now. We hope our friends will be as tolerant as they can be, and we will do our best to make the paper as interesting and useful as possible.

L. H.

Retribution for Marital Domination.

BY ROBERT MOORESHOLME.

Let no reader be startled, for really I am not about to advocate any sort of punishment. Impelled by a spirit of curiosity to inquire into the general relations of things, I have asked myself the questions: Will there not be found some tendency, some series of persistently recurring facts, some phase of public sentiment, which corresponds to marital rule, as a sort of instinctive revenge on the part of woman thrust into a position of inequality? and: Do not certain derogatory social judgments, which shall be referred to, identify themselves by this very correspondence, as an effort of feminine dignity invaded, to humiliate her oppressor where she finds him vulnerable? And of this, we shall soon see when he naturally must be so, by the consequences of his great assumption and the lapse of some years in his life.

The tendency to ridicule the idea of love in a man of forty and upward is pretty strong. "Father" at forty-five is the subject of derision among girls of nineteen, including his own daughter. That he has a daughter old enough to have a lover is of itself sufficient cause in modern society to treat as preposterous the thought that he can still love, and from this the same prejudice extends to the bachelor of the same age, in degree.

Just at this point there is one woman who could have done much to save "father" from that ridicule. That is "mother," but mother has led an exhausting life from twenty to forty, and so she naturally acquiesces in the idea that they are "old folks" (when they certainly have not lived one half their natural lives.)

The instinctive vengeance begins sooner. The young husband, in return for being the all-in-all, has night-exercise in stilling crying babies in an isolated household; and fifteen years of dyspeptic fare, domination and worry are likely to supply him with a typical bald crown, which of course renders his daughter's argument unanswerable, that father at forty-five is too absurd if he seems to think of love as a possibility of mature people. Should he become a widower and attempt to marry ten years later, he will have his sons and sons-in-law pursuing him with shot guns or getting out a warrant for his arrest on a charge of insanity in attempting to divert the family expectations, according to the customs of country or city respectively. He acquiesces, in a way, in the judgment which he has provoked, by the creatures he has reared. He has lived a mean life and he is a mean old man before he is old in years; and he has not the spirit to love a woman of any age; but he has propensities unhappily not extinct. This is the average masculine tyrant. How does the picture suit you? Is not the retribution earned, and is it not enough?

What Our Children are Learning.—Three Anecdotes.

BY L. H. EARLE.

A little boy of eight comes to me for music lessons. He belongs to one of the wealthiest and most distinguished families, in spite of which disadvantage he has good traits of mind and disposition. The other day he brought me a flower—a rather small and spindling hyacinth, saying "Auntie Jo sent this to you." This attention of course pleased me and I thanked him. After the lesson, as he was putting on his coat, I saw in his button-hole a remarkably large and handsome spike of the same kind of hyacinth. To my question of who gave it to him, he replied "Auntie Jo." And as he walked off proudly with his flower, it did not occur to him any more than it had to "Auntie Jo" that he might give away the large and fine one, and keep the smaller one for himself.

Tom's parents are people who live in a large way, almost luxuriously. This is Tom's first year at the Academy, and his teacher there is one who is a huge favorite with the little fellows. They delight to bring her the first of the spring flowers, and through the winter many of them give her roses from their parents' green-houses; and they tell her all their great experiences. So, one November day Tom was relating to her a chestnutting trip with his father. He told how they entered private grounds to hunt for the chestnuts, and that in one place, the owner came out and chased them off: "But" said Tom, "we got a lot of them." "And where are my chestnuts, Tom?" asked the teacher. "Oh! I saved the rotten ones for you;" was the quick answer.

Florence came in at supper-time one evening, with the sad news that she had lost her pocket-book near the barn. Next morning she was out, bright and early, at the barn, looking for her purse. Bye-and-bye she returned to the house, and called to her mother, in great joy, "Mamma, I've found it! It was just where I lost it. God took it up and kept it all night, and put it back again this morning; and, Mamma, he didn't touch a penny!"

God's providential propinquity to the purse is a touch of Young-American nature, even if his incorruptibility as to its contents rings false as to national ideals.

These three stories are of occurrences in my own personal knowledge. They are significant as showing pretty plainly what are the influences surrounding children of the middle and higher classes in their homes. This is the teaching that is moulding their characters, and this is the way that the institution of the family strengthens and encourages class distinctions and individual cupidity. I have never known of an instance where the family was used as an instigator to civic virtue even; much less to human feeling toward fellow humanity.

In its very nature, as at present constituted, the family seems to stand as a bulwark against all greatness of feeling; it is, like the corporations, altogether *inhuman*.

Sin of a Loveless Home.

Unelastic conventionality of view is a secret accomplice of crime and an open foe to the highest progress of humanity.

Both pulpit and press send forth their constant protest against divorce; decorous-minded and order-loving human beings declare against the dissolution of the marriage tie by any means save death, but the pulpit and the press are silent and the same decorous-minded individuals seem to consider it none of their business when a husband and wife live together in continual open warfare, and bring children conceived in hatred and reared in discord into existence.

When this harnessed hatred now and then results in murder the pulpit cries, "Shocking depravity!" and the conventional minded populace shakes its head disapprovingly, while it shuts its eyes to a score of cases within its circle where domestic life is made a criminal farce and a breeder of possible tragedies.

Not many moons ago four small children, the oldest thirteen, witnessed the stabbing of their father with a potato knife held in the hand of their goaded and infuriated mother, almost on the eve of her bringing a fifth child into loveless existence.

The story of the thirteen-year-old daughter, as told to the reporters, caused not one editorial to be written, not one sermon to be preached upon the awful crime—the most awful of all crimes—marital infelicity and child breeding.

Yet divorce, so constantly preached and written against, is a shining virtue and a blessing to humanity—set beside this black and hideous condition of two human beings living in bitter strife and harboring hatred and repulsion in their hearts, while they periodically give rein to mere animal impulses, and produce undesired offspring.

The little girl who saw her mother murder her father related in a stoical manner how "They were always scrapping. Father came in and began to scold, as he always did. Mother answered back, as she always did." And then the climax came—a more terrible one than usual—and the father was a corpse and the mother a murderess.

Quite as great in the eyes of God I believe are this woman's sins of motherhood under those awful conditions, which seem to have been perpetual, as is her final unpremeditated crime.

Dozens of married people in the higher walks of life are living together in similar discord. They are possessed of more education and culture, and their language is less coarse and brutal; but they find no pleasure in each other's society, and when under the same roof are constantly quarrelling.

Their quarrels may only be expressed in "polite" sarcasms, and cold glances, and unvarying disagreements upon every trivial question, and in a stubborn lack of concessions, but their children are nevertheless reared in an unwholesome and poisonous atmosphere of hatred, and the home is shadowed by a cloud tenfold darker than the shadow of divorce and reparation could produce.

All the laws passed by all legislatures of the world, and upheld by all the churches in the land, can never make children born under such conditions anything but illegitimate in God's sight—for love alone sanctions birth.

If you, madame, whose eyes follow these words, are living as the legal wife of a man with whom you are constantly quarrelling, and if you are the unwilling mother of his offspring, let me tell you that you have no right to look down upon the unfortunate fallen girl whose love led her astray.—*Ella Wheeler Wilcox, in N. Y. Journal.*

Can you not think of a few friends who would be glad to receive Lucifer five weeks and a copy of "Institutional Marriage?" Send along the names, with 10 cents for each, and thus increase Lucifer's circulation while at the same time benefitting your friends.

"Love's Coming of Age," by Edward Carpenter, is now in the hands of the binder, and we shall be able to fill orders in a few days. See adv. on page 118.

The Home Persecutions.

The following statement of the case of Lois Waisbrooker and Mattie D. Penhallow appears in "Discontent," Home, Wash. Persons desiring to contribute to the defense fund may send direct to O. A. Verity or Lois Waisbrooker, Home, Wash.

For the benefit of new or casual readers, it should be stated that the defense fund, whose progress is recorded in "Discontent," has for its purpose the raising of funds to meet the necessary legal expenses in connection with the prosecution of Lois Waisbrooker and Mattie D. Penhallow, on the false charge of sending obscene literature through the mails. The indicted article is entitled "The Awful Fate of Fallen Women," and appeared in Mrs. Waisbrooker's paper, "Clothed With the Sun." It is simply a burning protest against the wrongs inflicted by society on women, and was published with the noblest motives. Lois Waisbrooker is seventy-six years old, and had devoted her entire life to the benefit of humanity. Mattie D. Penhallow is postmistress at Home. She was led by a decoy letter to mail a single issue of the paper, in the belief that she was conferring a personal favor and performing an official duty. The whole trouble arises from the officiousness of a postal inspector, who has previously shown a disposition to indulge in petty persecution. The help of all friends of liberty is invoked against this supreme outrage. United action will bring certain victory.

Here Is a Judge Who Preaches Anarchy.

The Rockwood Manufacturing Company, of Indianapolis, appealed to Judge Baker, of the Federal Court, for protection against the efforts of strikers.

We don't propose to discuss here the merits of the strike. Assume, if you choose, that the strikers were in the wrong, that the company and the "scab" workmen whom they employed were in the right. We want to call the attention of all thinking men to the utterances of Judge Baker, of the United States Court, in this case.

He began by saying that the "scab" workmen should go to the works with shotguns strapped around them, revolvers, and, if they choose, "with rapid-firing guns." He added to the lawyer who appeared before him on behalf of the company:

"I want you to change your bill of complaint. I want you to include in it a prayer for damages. It does not matter whether these men have any property or not. I will appoint a special master to fix the damages, and if you secure judgment against these strikers, officers can, if the men are caught in bed, take away their clothing. They can have no property that will be exempt under the State laws. The judgment will keep them in insolvency as long as they live, or until the judgment is paid."

* * *

As we said before, we are willing to assume that the workmen were entirely in the wrong.

But, suppose the workmen had been right and the employer in the wrong. Suppose the workmen had gone to Judge Baker and had asked for redress.

Would this United States judge have advised the union workmen to carry revolvers or rapid-firing guns to frighten the employer?

Would he have offered eagerly to take away the employer's clothes, if caught in bed?

Would he have promised to keep the employer "in insolvency as long as he lived?"

Does not the tone of the judge show bitter bias and personal feeling? Does it not show intense class hatred? Does it not demonstrate a most dangerous tendency, and does not the danger threaten the very men and the very interests that this over zealous judge seeks to benefit?

We should be very glad to know from Judge Baker whether he ever spoke with such violence of any class of men save union labor men.—*Chicago "American."*

"The trade of governing has always been monopolized by the most ignorant and the most rascally individuals of mankind:"—*Thomas Paine.*

VARIOUS VOICES.

Mrs. Katherine Buck, Elkton, S. Dakota:—Enclosed find $2 for Dr. Foote's Cyclopedia. I think I shall like it very much indeed. It is the most intelligent medical work I have seen. It accords with all of the new thought and science I have read.

H. B., Ithaca, N. Y.:—Send me an extra copy each week of Lucifer. I often see something I want somebody to read, and yet I like to keep one copy for possible future reference. As an Englishman I especially enjoyed Barnard's sonnet on Rhodes.

James P. Morton, Jr., Home, Wash.:—There is a strong fight needed in the Waisbrooker and Penhallow cases. I hope you will do what you can to prod up the liberal public. Lois Waisbrooker has done too much good work in the past, to be neglected, now that the Comstock hounds are tracking her.

A. O. Anderson, Ames, Iowa:—Enclosed find ten cents for which send me Lucifer five weeks and your booklet "Institutional Marriage." I saw your offer in a sample copy received by me today. I have examined Lucifer thoroughly and find it to be an ideal paper for those who seek the truth. If your subsequent issues be equal to the one I have, I may continue to be a subscriber.

L. H. E., Phila., Pa.:—I am very glad to see the story of the Elliott woman who became a servant to her own husband and children commented on by Mr. Harman; even though I feel that he dismisses the Elliott *man* with excessive mildness of criticism. There is too, I think, a hint of blame of the woman, implied in Mr. Harman's remarks. I cannot see why. However, Mr. Harman is so generally just that I think it is safe to trust that he is so in this case, and that, if I could talk with him, I should find that we agree essentially.

D. B., Ithaca, N. Y.:—The first copy of Lucifer that ever fell under my eye was the one given me yesterday by a friend. I liked it immensely. I would suggest, from this specimen, that you change the name to Lucifer, the Hammer. "Patience, and shuffle the cards;" but, for the sake of our imperilled liberties, do not for one minute cease to hammer. I'm now taking more papers than I can afford, but I must get better acquainted with Lucifer, so enclose 25 cents for Lucifer thirteen weeks and a copy of "The Prodigal Daughter."

L. W., Ottawa, Ill.:—Enclosed find $1 in payment of the subscription of a new subscriber whose name is sent herewith. We all are greatly pleased with Lucifer and would not miss it for anything. The paper is getting better every week. We wish you success and a long list of subscribers, not only for your benefit but for theirs as well. Is your offer still open to give Dr. Foote's book for $1 with one year's subscription?

[The offer referred to was withdrawn several weeks ago; and we are now unable to supply Dr. Foote's great work at less than $2—which it is worth many times over.]

K. B., Canada:—I hope you are still sending Lucifer to Julia Dawson. She edits the Woman's Column in Robert Blatchford's paper, "The Clarion," and has lately made occasional complimentary refereences to Lucifer. The closer you stick to the sex question the better. As Capt. Adams says, "Never offend public opinion in more than one way." It is easier to overcome one prejudice than a number combined, and each different movement appeals to empresses equally with laundresses. So that Lucifer should be so written as to be as acceptable to an empress as a laundress. Whoever discusses the sex question should carefully avoid the class question, and vice versa.

Mrs. Scott Briggs, Los Angeles, Cal.:—In a recent number of Lucifer I see an article entitled "What Shall We Teach Our Children?" Mothers should see that their children's bodies are kept clean, as bad habits are formed through uncleanliness. It is time to teach children about sex when they begin to ask where they come from, etc. Tell the truth: that they grew below their mother's heart, etc. Parents should obtain all the knowledge they can and impart it to their children as the occasion offers. Dr. Foote's, Dr. Stockham's, and Mrs. Craddock's books should be read. I learned through this issue of Lucifer that Mrs. Craddock has been sentenced to the Tombs for three months for conscientiously trying to benefit humanity. What an outrage! I trust friends will do all possible for her comfort while there. It will create a greater demand for her books and it is to be hoped the liberals will see to it that they are not suppressed.

W. M. Ash, Delta, Colo.:—I am an active Socialist in the present stage of economic conditions and see no way to get around the inevitable development of Socialism in the near future. However I am not one of those Socialists who judge the ideals of the Anarchists by what the common capitalistic enemy says of them. I prefer to see through my own eye glasses whether there is anything in common between Anarchism and Socialism; and I see there is one thing at least—a common grievance against the existing capitalistic organization of society. But as to the program to be enacted on the stage of civilization? There is the rub! We cannot read the program backwards. Progression is the law. The higher ideals of absolute liberty cannot be enacted in the first act. All Anarchists may well be Socialists in the first act. But all Socialists cannot be Anarchists until the time for the final act in the program arrives. And that hour depends upon how soon we begin the first act. Society as now constituted armed with the mighty weapons of law and individual ownership of the means of life—is an insane association of criminals; and the first act must be disarmament. And the weapons must be *taken care of, held in trust* for the common good of all. When human nature is freed from the evils of this hoggish struggle for bread, then and not till then can absolute liberty be approached. The beauties of the doctrine of voluntaryism cannot be made manifest under conditions of economic slavery and ignorance.

It is strange to think that after eighteen centuries of progress, liberty of mind has been proclaimed, but not liberty of heart. Nevertheless, to love is not less the right of mankind than to think.

In the present condition of the laws of western civilization, marriage is a failure. It is generally based on interest, not love. It is usually a mere contract, not a mystery. It is a form of prostitution, not a celebration. It is slavery, not expansion (*epanouissement*); hence that revolt of love qualified as adultery . . . In many instances, what we call marriage is adultery, and what we call adultery is marriage.

The poem of woman abides through the history of mankind, now and then bursting forth into sublime songs, two of the most beautiful of which are Mary, Mere de Dieu, and Jeanne d'Arc, Mere du Peuple, two virgins who have given birth to children: One the Christ, the other France.—*Victor Hugo.*

The authorities of New York city could not afford to expend $5000 a year to keep the light burning in the Bartholdi Statue of Liberty, which was erected in New York harbor by patriotic Frenchmen and presented as a token of esteem to the city; but it easily raised $50,000 to expend in fawning and flunkeying over the young German prince, Henry. Is not this reason for believing that Liberty is fast becoming a back number in this country? Are the lessons of Bunker Hill and Cowpens forgotten? It seems so.—*Southern Mercury.*

Society everywhere is in conspiracy against the manhood of every one of its members. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs. Whoso would be a man must be a non-conformist.—*Emerson.*

As We Were Saying.

When capitalists cry "peace," prepare for war.

Some Americans act as if they never would forgive their ancestors for being foreigners.

Isn't there something wrong when so many royalist weeds can flourish in a Republican garden?

The manufactured craze for historical fiction promotes distraction from the horror of existing facts.

It doesn't require a very large heaven to hold the soul that seeks salvation through the slot of a collection box.

The American people are so great and powerful that they can't get along without little children working to produce the necessities of life.

The worst thing that can be said about capitalism is that under it Love is reduced to a business transation—and merchandised affections are invariably shoddy.

—*William Mailly, in Socialist Spirit.*

Lucifer five weeks and a copy of "Institutional Marriage," by M. Harman, all for 10 cents. Don't forget it.

A "BARGAIN COUNTER" LOT OF LITERATURE AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's prices.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shelf-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

A History of Religions. Elizabeth E. Evans. 10c.
An Old Subject in a New Light: Crime, What Shall We Do About It? Charles Houghton, 8c.
Cellular Cosmogony; or the Earth a Concave Sphere. Cyrus R. Teed. 15c.
Catechism on the Science of a Universal Religion. Gabriel Z. Wacht. 10c.
Dictionary of Dreams. Dr. R Greer. 25 pages. 10c.
Essays on Deaths and Funerals. A collection of facts and ideas, selected and original, referring to deaths and funerals. Joseph Henry. 10c.
Eureka. How to prevent colds, hay fever, etc., without drugs. 5c.
Everybody Made Happy. C. Orchardson, 5c.
Ethicism: or the Wise Men Reviewed. 2 9 p, 20c.
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Free Trade. E. H. Heywood. 12c
From Pandemonium to Elysium. James Thierry. 10c.
Government Analyzed, Col. J. R. Kelso, 60c.
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Up and make ready, ye lovers of fun!
On with your holiday-dress and be gay;
Now that the sheriff has work to be done,
Business with pleasure be mingled today!
Some may go hunting with guns; and a few,
Rods in their hands, little fish may pursue:
Ours is the sport that is sanctioned by law—
We go for a hanging—a hanging! Hurrah!

Two months ago on a rare drunken bout
Bill his comrade, the criminal slew
Murder's a deed that is vile, without doubt,
Ergo, the law must turn murderer too.
As for the place the liquor he got—
Liquor which maddened him—yonder's the spot,
Sammy who keeps it approves of the law—
He goes for a hanging—for hanging! Hurrah!

Bright shines the sun on the place where you see
Yonder tall gallows, substantial and bare;
Wait a few hours, and a fellow will be
Dancing fandangoes of fun in the air!
Gathering in groups at the gallows, behold
Parents and children, maids, wives, young and old
Waiting the time when the halter shall draw;
They go for a hanging—for hanging! Hurrah!

Pickpockets plenty are—mark how they go
Slyly and cooly to work at their trade;
Business is business, and people must know
Too much attention to that can't be paid.
Swearing, and fighting, and kicking, the crowd
Utter their blasphemous curses aloud—
Righteous example is set by the law:
Good comes from hanging—for hanging! Hurrah!

Look at the criminal! Please ye to look?
Standing behind him the hangman you see;
There is the priest, with his gown and his book—
Galloping gaily, they go to the tree,
Thanks to the priests who the hangman befriend,
Choking such knaves as 'twere labor to mend,
Hanging they say is Levitical law—
Cheers for the clergy!—they're Christians! Hurrah!

Firmly and proudly the culprit looks round,
Holding his head with a satisfied air;
Murmurs applauding go over the ground;
Down drops the priest with the felon to prayer.
"How interesting his looks are!" says Ann.
"Yes!" answers Sall—"and he'll die like a man!"
Elegant talk for young maidens; but, pshaw!
Shout for the hanging—the hanging! Hurrah!

Prayers are all finished, and now for the fun!
Over his features the cap has been drawn;
Ketch and his comrade, the preacher, get down,
Crack! goes the whip, and the wagon moves on.
Wonderful sight for the Christian to see;
Merrily dancing on nothing is he.
Though there is no fiddle a hornpipe to saw,
Light are his steps—he's hanging! Hurrah!

After the rope has been severed in twain,
Home go the people and joyfully sing;
Heaven will receive whom the gallows has slain:
Does not the clergyman settle the thing?
Home go the people and talk of it all—
Children in nursery, servants in hall:
Bub hangs the cat in the manner he saw
Hang at the gallows God's image! Hurrah!!

Rouse ye good clergymen, servants of God—
Stand by my side while I fight for your fun!
Hanging preserves us from shedding of blood—
Remedy like it, there never was one,
Rally your forces, thump pulpits, and be
Clerical guards of the good gallows tree!
What if your Savior denounces the law!
You go for hanging—for hanging! Hurrah!!

—*Thomas Dunn English, (1845)*

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Resolutely refusing to know anything which might aid them in forming an intelligent conception of the case against Mrs. Craddock and in understanding her defense the court with obstinate determination ignobly followed a vicious precedent laid down years ago by a corrupt English judiciary in its effort to retaliate upon political opponents who were exposing its rottenness. It was a reminder of the time when the infamous

Lord Ellenborough got out of a sick bed to sit upon the bench that he might by his personal efforts insure the conviction of John Howe.

In rendering judgment one of these judges, evidently to show how religious he was, went so far out of the record as to characterize Mrs. Craddock's pamphlet as blasphemous, forgetting, if indeed he ever knew, that this was precisely the same accusation that was brought against Jesus Christ in a very similar trial in a very similar court. Evidently this judge's religion did not invest him with sufficient moral character to restrain him from the outrage he was committing though he seemed to be eagerly solicitous about Mrs. Craddock's morals.

Another of these judges twitted Mrs. Craddock with being mercenary and selling her books as a money making scheme though the fact is well known that with the most rigid economy she can barely make a meager living and would have had no counsel to defend her, had not her friends advanced the means. Close beside Mrs. Craddock at this point in the proceedings stood Anthony Comstock who is reputed to get four thousand dollars a year as salary for working his scheme, and I don't know how much more he gets, but this judge somehow or other failed to see Comstock at the moment when he was handing out accusations of mercenary motives so the whole effect of the judge's fulmination bore upon Mrs. Craddock alone. This was a great oversight on the part of the judge.

The sentence inflicted by this court upon this refined delicate sensitive woman for writing a book of superior merit and of the most beneficient purpose was three months confinement in the city prison. And having thus safeguarded society we can imagine these judges retailing bawdy jokes at their clubs in the evening.

Jimmie, the Weaver.

Fitchburg, Mass., March 28. The entire force of weavers in the Fitchburg worsted mills and the Booli mills of the American Woolen company struck today in sympathy with the Rhode Island employes of the combine in the struggle against the two-loom system in that state—*Chicago "Daily News."*

Jimmie, the weaver, isn't a weaver; he is a sweeper.

Jimmie used to be a weaver, but now he sweeps out the factory and does odd jobs around;—jobs an old man can do. That's what they call him; "the old man." He is forty-five years old. All men in factory towns in New England are "old" when they are forty-five. As soon as they lose their nimbleness they are cashiered; or the fining system drives them out. Men's fingers are less nimble than women's anyhow; particularly young girls'.

As Jimmie isn't under the strain of watching the looms for a break he is always ready to talk; particularly if he can get off in a corner with you, where the superintendent doesn't see him. Jimmie is faithful enough about the jobs he does; as faithful as you can expect an old man of forty-five to be; but he has been quaking at the thought of the superintendent for so many years; he has been afraid of losing his job for so long, that a furtive, hunted manner has become a sort of second nature to him, and he peers about between the looms as if he expected to be caught and kicked for something he knows he is perfectly innocent of.

You can't expect Jimmie to be a man when he has lived a cowering slave since he was thirteen.

That is not the way men are made.

"Look at that line," said Jimmie. He pointed over the high window ledge. It was nearly noon and a dozen men with "full dinner pails" were filing into the factory yard.

"Late, aren't they?" I said. He read my lips, and understood.

"Divil a bit," he screeched, above the roar of the looms. "On time! the whistle will blow in a minute."

The whistle blew and then he told me.

The men were bringing the dinners to their wives and daughters who worked at the looms. They were all old men all of them over forty;—too old to work.

In the New England factory towns the women earn the living and the men wash and cook and look after the neighbors' children. While they are both young enough the mothers and fathers work in the factories together.

This is a fine thing for conjugal felicity; this working together of husband and wife. Of course they get no chance to speak to one another at the factory; and there are so many things to do around "home" that they don't get much chance there either, until the supper dishes are washed up at eight or nine o'clock. Then,—if they are not tired, and the baby is asleep so they cannot get acquainted with it,—is when they have their conversations about art, and literature and the merits of the latest opera. As they are seldom tired, this is the pleasantest time of the day. The strain of watching the looms all day on their feet is removed and they thoroughly enjoy the relaxation.

Of course they cannot go about much. If they should be out two or three nights a week at the opera or concert it might impair their health.

Daylight comes quickly when you're out till twelve or one. Then, too there's no one to leave the baby with. It has been tended all day by some one else.

When both mother and father, all winter long, go into the factory at day break and don't come out of it till night fall there are a few things about "home" to be done, both before they go, and after they return.

For example, there is the washing. By getting up before five o'clock—two or three hours before daylight—and working together by the light of a kerosene lamp, they can get that done. Then comes the ironing; they handle that the same way. The baby makes washing and ironing before daylight a pretty steady job.

Then there is breakfast, scanty enough; they have to hustle so. Seven o'clock comes so soon in the winter, and they can't afford to be docked, they run that risk all day.

Then there is the baby. If the baby had any sense it wouldn't expect attention from a mother who worked all day in the factory and had to do the cooking and dishwashing and marketing and sewing and washing and ironing and before daylight and after dark. But babies *haven't* any sense. If they had they might blow up the universe, or refuse to be born; but they haven't.

The mothers who work all the week in the factories for six or seven dollars pay some young girl (under thirteen) or some old man (over forty) two or three dollars a week for looking after their babies.

The babies' idea of a mother is a man with a bottle of thin milk.

The mothers' net compensation for the week's work is three or four dollars and the pleasure of hearing their babies cry for someone else,—the one they are used to, and who feeds them. On Sunday, if the washing and sewing are caught up and the house doesn't need cleaning (No "nice" person can bear to see a workingman's house that is not clean!) perhaps the mother and father may have an hour or two to play with the baby, or get a breath of sun and air.

It is a great life, this life of a man and woman together sharing their common tasks. They haven't, of course, much to occupy them except work, but they have plenty of that, and that is the only thing the weavers are afraid of losing.

At least Jimmie says so.

Why they should be afraid of losing work is a mystery. The "nice" people surely don't want to do it. But Jimmie says when work is slack "the kids goes hungry."

Doubtless they cannot save very much on six or seven dollars a week and the rent to pay.

As soon as the babies grow up and look large enough not to make their "age thirteen" certificate a lie on its face, it will be easier; their wages will then eke out.

Jimmie says, "You always think good times is comin', but they always beat you somehow. When the kids grows up it don't seem to make no difference. The more comes in the more goes out, it seems ."

Now, the double-loom is the threatening monster.

Jimmie doesn't know much about capitalism, but you can't fool him about the double-loom. That is what the strike is about now. The man is fighting the machine.

The double-loom system was developed five years ago. It was born in the textile mills of Philadelphia; that's why people have been so slow in hearing about it.

In Philadelphia the double loom system is employed in the weaving of all woolens, except the heaviest fabrics and those most difficult to weave. In the light fabrics for summer wear one weaver frequently operates four looms. The Philadelphia weaver receives no greater pay now for the operation of four looms than was received five years ago for the operation of one. The pay of many weavers is less than $8 a week. Women are preferred as weavers in many mills, because of their expertness and "tractability." It is easier to bluff and brow-beat them.

Even if extra compensation were allowed, the double-loom system would be murderous.

"Look," said Jimmie, at the top of his voice after the nooning was over and the crashing had begun again, "You wouldn't think that they was doin' anything, would you?"

Here the girls had but one loom. They could look after their neighbor's for a few minutes if brief absence were necessary. They stood about, quiet, unmoved, reposeful, in the deafening din.

I looked at the nearest girl. Her face was pale and she was as reposeful as the others; but her repose, as that of the others, was the repose of nervous tension. Her eyes, apparently roving, were keenly alert, and her ears were acock for the slightest noise which would indicate a break, or a float or other fault in the swiftly running threads. Even as I looked, she sprang like a cat to her loom, her nimble fingers flew for an instant so rapidly my eyes could not follow them, and then she relapsed into the old attitude of repose.

"The nervous strain of this work is devilish!" I hissed into Jimmie's ear; and I thought of the "nice" people running about the city shops and buying the lives of these girls in their bargains of dimities, challies, batistes, mulles and organdies.

"I bet you," grinned Jimmie, roaring and screeching alternately, "but s'pose they were tendin' three or four o' 'em! That 'ud lay 'em out in a few years. Then they'd have to have their hands and eyes in several places at once. They gets docked if they spoils a piece;—it's took out 'o their wages. That's why I quit runnin' a loom. My fines was so big I owed the company money every pay day. If I'd a' bin runnin' more'n one loom I'd be owin' 'em money yet."

Jimmie laughed a loud, mirthless laugh above the crash of the machinery,—"the loud laugh that speaks the vacant mind."

The double-loom system originated with the weavers themselves. When a weaver was not at work, the one whose loom was next in line asked to be allowed to run the two looms. This request was frequently granted, and the operative made double wages. Mill owners, observing that one weaver could, in an emergency, do what until then was considered the work of two, made it a rule that two looms should be run, instead of one. This aroused a storm of protest at the time, but it has since been generally enforced in Philadelphia.

Now the American Woolen company wants the double-loom system in Rhode Island. A single-loom system cannot compete with a double-loom system.

When one factory grinds up more human life than another factory, competition does the rest.

"The rest o' 'em has got to come to it," says Jimmie.

Jimmie lives in one of the company's houses built all in a row. There are no fences and no gardens. The grass is trampled flat.

"Do they make you live there—in their houses?"

Jimmie cocked an eye and looked about; then he came close up to me. "No, they don't say nothin' about it; but when they has to let a feller go, it's generally the feller that lives in the houses the company don't own. *I* lives in a company house. I got one boy and two girls here in the factory and I don't take no chances."

"What a *splendid* encouragement for the workers to own their own homes!" I thought.

If a whole family, like Jimmie's, works and saves and buys a little hut for their own, it is used against them. They'll work cheaper before they'll leave it;—and workmen's houses are built by the company to rent for profit, not to stand empty at a loss.

Jimmie is a regular politician.

He does not wait for a house to fall on him before he catches on; that is certain.

He evidently hates to be everlastingly under the eye of the company;—he would at least like to shake off the incubus in his home life and have another landlord, but he has been crushed too long; his manhood has long since dwindled into mere transparent craft.

Jimmie is a product of the system.

Competition to make goods at a profit made Jimmie; and it is making his children on the same model. It is a wonderful system for preserving and dignifying human life. Jimmie's children's children are not yet in the mills; they look under "age: thirteen."

The dear, good people of the Consumers' League say at great length in the newspapers that "childhood shall be sacredly preserved for the play ground, the school-room, and the home."

"The home;" that is very touching!

A home which, instead of a mother and a father, has a tired man and woman who go away at daylight and return after dark; that is a home to "sacredly preserve," *isn't* it?

A life that is a funeral procession from the cradle to the grave; that's lovely, *isn't* it?

But they're making so much money; the greedy things!

In 1875 or thereabouts they made fifty or sixty dollars a month running one loom. Now they have to run three or four looms and drop out; nervous wrecks, at forty-five,—to earn thirty to thirty-five dollars.

These nasty strikers! Are they *never* satisfied! Do they expect to live as people live who have an "independent income?"

This is the greatest nation in the world. Last year "we" produced $2,000,000,000 worth of goods more than "we" could consume. Mr. Depew said so.

"Do you think you could consume an extra shirt, Jimmie, out of the $2,000,000,000, if you had wages enough to buy it?"

But Jimmie shook his head; he doesn't understand politics; and he has learned by a long and successful career that if you expect to keep your job there is only one way to vote.

Jimmie never takes any chances.—*The Socialist Spirit.*

A Call for Concerted Action.

The following resolutions were presented at the April business meeting of the Manhattan Liberal Club. We hope the able editor of the "Public" will accede to the request and that effective means will be adopted to put a stop to the attacks on free speech and free press.

Whereas: Official attacks upon the freedom of speech, press, assemblage, and transmission increase day by day and year by year under many, and more and more numerous pretexts, and

Whereas: The "Torch of Reason," of Silverton, Oregon, has called for concerted action in defense of thought and utterance and has suggested that Louis F. Post, editor of "The Public" of Chicago, be requested to name a committee whose duty it shall be to investigate the conditions which all free men and women lament, and devise ways and means for a united and an effective movement in defense of that which is fundamental to all progress,—liberty of investigation and expression, and

Whereas: "Discontent" of Home, Washington, has promptly, ably and earnestly seconded the suggestion of the "Torch of Reason," now, therefore, be it

RESOLVED: That the Manhattan Liberal Club, in regular session assembled, heartily approves of the suggestion made by the "Torch of Reason" and supported by "Discontent," and hereby joins in calling upon Louis F. Post, editor of "The Public" to select the members of such a committee, of which committee he should be the chairman.

RESOLVED: That copies of this document be sent to the editors named and to the editors of such other papers as the Secretary has reason to think would help in the struggle for unlicensed utterance, whether by pen, types, or voice.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Life and "Law" Antagonistic Principles.

In his article, "Natural Law in the Social World," in No. 914, R. B. Kerr says:

"The whole thing is a matter of definition."

Well, then, here goes for a few definitions:

"Law" and Life are antagonistic principles, mutually destructive principles.

Where law reigns, unopposed, uncontrolled, life is not; when life begins law recedes, law yields, gives way to the stronger force.

Nature says to every organism she creates:

"There, I have given you a start; I have done my part, now do yours. Now fight; now kick; now struggle; now disobey; now rebel—and LIVE!

"Or, take the alternative: Submit; obey; conform—and DIE!

"To resist, to disobey, to rebel and to fight is the way of life; the necessary condition of life.

"To submit, to conform, to obey, to yield to authority, is the way of death."

* * *

Law—obedience to law—is stagnation, decay, disorganization, death.

Life is resistance to law, rebellion against law, disobedience to law, nonconformity to law.

Life means individualization; individualization means variation of type; means change, evolution, development, progress.

Law is the denial, the negation, of all these; law is the antithesis, the defeat, the absence of all these.

* * *

"The law of gravitation cannot be suspended," says Friend Kerr.

On the contrary I maintain that the "law" of gravitation is constantly suspended by the life principle in every living organism, and that it is only because of such suspension that organized life becomes possible.

The unopposed law of gravitation would arrest or prevent all life and all motion. Every heart-throb of the tiniest animal organism suspends the law of gravitation. The upright position and various motions of our own bodies during waking hours, are familiar illustrations of the suspension of the law of gravitation.

Even during sleep, when, for the sake of rest and recuperation, our bodies make an apparent surrender to the law of gravitation, the surrender is only partial. The movement of the blood in the veins, the regular though retarded actions of the heart, lungs, stomach, etc., attest the fact that effective revolt against the law of gravitation does not cease during normal sleep.

And when effective revolt seems to have ceased in the vital organism, the triumph of the law of gravitation is but momentary. Immediately the law of LEVITATION—which law is quite as powerful and quite as ubiquitous as that of gravitation—seizes the inanimate organism and scatters its elements to the "four winds," giving them no rest till again combined in other living organisms, and again engaged in their old work of suspending and defeating the law of gravitation through vital action.

This is saying nothing of the theory now quite common, that vital force—life—triumphs over the law of gravitation—law of death—by evolving a newer and more ethereal organism to take the place of the old worn-out body, and that this ethereal organism, utilizing the law of levitation, is far more successful in suspending and defeating the law of gravitation than was its grosser, its visible and tangible parent.

* * *

In the same way, though more limited in methods, the various vegetable organisms suspend and defeat the law of gravitation. When the vital force in the seed sends the stem upward into air and sunshine, and when the circulating sap carries nourishment to leaf and branch and flower, gravitation is suspended and life-force triumphant—temporarily at least.

LAW AS A HYPNOTIZER.

"From Aristotle downward every important political theorist" has helped, consciously or unconsciously, to fix upon mankind a "spell"—the most baleful of all the hypnotic spells, or mental delusions, that have ever afflicted the race, or any part thereof—the spell variously called Law, Government, Supreme Authority, Divine Will, Infinite Intelligence, etc., etc. The name Aristotle—from ARISTOS "the best"—is a good one to conjure by, for did not this greatest of Greek philosophers and logicians have the chief training of young Alexander of Macedon, afterwards known as Alexander the Great? Of course, every imperialist and every sympathizer with imperialism, whether he call himself a Democrat, a Republican, a Socialist, a Theist or simply a "believer in the universality of law," is very fond of quoting Aristotle, if for no other reason than that without Aristotle there would probably have been no Alexander, and hence imperialism would have lacked its most distinguished exemplar.

But why start with Aristotle, as Friend Kerr does? Why not go back just a little further in human history, say to the Egyptains from whom Aristotle very evidently borrowed many of his ideas? The kings and priests of Egypt well understood how to use the power now known as HYPNOSIS. Well they understood how to make the common people believe that the universe is an organism ruled by "law"—by a single will similar to that which governs the human body. Also that collective human society should conform to this cosmic ideal and be governed by a single head, or rather by two centers of nervous energy—the brain, representing civil government, and the heart (solar plexus) representing the religious, the emotional and moralistic government. Hence arose monarchy as the political ideal and hierarchy or theocracy as the religious ideal.

These two ideals, these two politico-religious concepts, have been used to hypnotize, rule and rob the masses of mankind in the interest of an elect, a governing few, ever since the time of the pyramid-builders, and that these ideals are omnipotent, or nearly so, as spells to hold the many in the toils of political and religious thralldom today, is most painfully apparent to everyone who will take time to give the subject a little serious thought.

* * *

The above paragraphs are not intended as a complete answer to the criticisms of R. B. Kerr and others upon my late article reviewing the magisterial dicta of Lyman Abbott upon the "Cause and Cure of Anarchism." Health and strength permitting I hope to show, in another article, wherein my critics agree with nature and reason, and wherein, from my standpoint, they are all in the wrong. I fully agree with Friend Kerr, that much depends upon right definition.

M. HARMAN.

By the Way.

We are glad to note that several of our exchanges showed their appreciation of William Francis Barnard's sonnet on Cecil Rhodes by republishing it; but our pleasure was somewhat dampened by their failure to give Lucifer due credit.

"A Healthy Comparison," for the publication of which Larkin, Govan and Adams were indicted, and which Judge Hanford pronounced "not obscene" when the case came up for trial, is republished in "Discontent," Home, Wash., April 2. About half of the article is a selection from "The Prodigal Daughter," published and sold by us.

Lois Waisbrooker and her friends recently celebrated the seventy-sixth anniversary of her birth. Our readers are aware of the fact that she is under the ban of the postoffice department—or, rather, an inspector thereof—for sending a copy of her paper, "Clothed With the Sun," through the mails. We hope friends of free speech will send a stamp for sample copy of her paper, or, better still, ten cents for a trial, or 50 cents for a year's subscription. Mrs. Waisbrooker is the author of a number of interesting books, among which are "Helen Harlow's Vow," 25 cents; "Perfect Motherhood," $1; "The Fountain of Life, or Threefold Power of Sex," 50 cents, and others. Order of Lois Waisbrooker, Home, Wash.

At a recent business meeting of the Manhattan Liberal Club, E. C. Walker was re-elected president, J. F. Rinn, Alexis C. Fern, and Mathilde Coffin Ford, vice-presidents; Cyrus W. Coolridge, librarian; Dr. Philip J. Reinle, Dr. E. B. Foote, Jr. and David Rousseau, trustees. This club was founded by Horace Greely nearly thirty-two years ago, and if I mistake not, has met weekly ever since. With its free platform it has been a power for good, and its present officers are a guarantee that it will continue its good work. The club meets at 8 o'clock every Friday evening in the German Masonic Temple, 220 East 15 St., New York. We hope our New York readers, and those visiting New York, will visit the club.

I agree with R. B. K.,—' Various Voices"—that Voltairine de Cleyre's work is worthy mention in Lucifer. The omission was unintentional. In making out the list, I hastily turned the pages of the three volumes giving the names of the most important articles that I saw, and my eye did not happen to rest on Miss de Cleyre's name. She has many admirers among Lucifer's readers. From a letter recently received I quote: "I hope Voltairine de Cleyre will, in the near future, give Lucifer an article on the poetry of Anarchism. Her article in 'Free Society,' on the literature of Anarchy, was very good. Her knowledge of poetry is extended, and selections from her large collections would be valuable." Miss de Cleyre is a very busy woman, but I hope she will find time to comply with this request.

J. Herbert Rowell, publisher of "Nichols' Monthly," a family paper recently deprived of second-class privileges by the assistant postmaster general, has issued a broadside statement of his case. Briefly stated, the paper had a subscription list of about 300,000, of whom about 200,000 had received premiums. Thinking it was the premium-giving feature to which objection was made by the department, the publisher made application for re-entry for 115,000 subscribers who had paid their money and received no premium. Application was refused on the ground that the paper was an advertising medium, and not, properly, a literary newspaper. This decision has crushed a flourishing business, and made the publishers bankrupt, besides cheating 300,000 people out of their unexpired subscriptions by rendering it impossible for the publishers to fulfill their contract. A copy of the statement will doubtless be sent on receipt of stamp, by J. Herbert Rowell, Austin, Ill.

This is simply a fresh illustration of the unbusiness-like methods of the postoffice department. The argument is that the one cent per pound rate of postage involves a loss to the government, therefore the government has the right to decide what papers it shall thus charitably assist. It does not seem to occur to our wise law-makers that the simple and just method of settling the matter is to charge a price for postage that will cover cost, whether it be two, four, or more cents a pound, and then attend to its own business—that of carrying the mails—and keep its meddlesome hands and eyes away from the business and editorial departments of the newspapers for whose transportation it is paid.

L. H.

Fables of Asses.

WAR.

Herds of asses were constantly meeting, and disagreeing about territorial rights, feeding privileges, the enslaving of weaker ass herds, universal supremacy, and many other things; and finally from words in too great abundance they came to blows, setting about each other right lustily; kicking individually and in bodies, and trying to do each other all the harm possible. In these contests many were killed, while countless numbers were maimed for life. After some hours of conflict the tribe which was striving most successfully, that is surrounding, hurting, or killing the greater number, was declared the victor, and the defeated tribe thereupon gave up the rights which happened to be in dispute. This manner of settling matters speedily became vastly popular, as it gave full outlet to certain "natural" propensities and helped amazingly to settle the population question. The cost was seldom or never counted, so indifferent were all concerned to anything that interfered with their love of strife. How could asses be expected to reason upon their action and perceive that slaughter did not determine truth, that many things which they were quarreling over were not worth a thought, and that the rest could be settled to stay settled only by consideration, attention to justice, and a sense of the dependence of each upon all and of all upon each? An ass is an ass.

VACCINATION.

A dread epidemic broke out in Assdom, and thousands of asses fell victims to its ravages. Panic reigned supreme. Some asses made double sacrifices to their god, others fled to far regions, many ate of varied strange herbs of reputed virtue in the cure of disease, while countless thousands gave themselves over to despair and inaction. Pestilence stalked through the land almost undisturbed. Authority moved at last, and professional curers of disease began to reconsider their methods of treating the pest. One thing after another was tried experimentally, and many succumbed under the tests, but it was of no avail, asses young and old continued to die, and hundreds of new cases were reported each morning. However, pestilences wear themselves out in time, and so it proved with this one; but just as the ravages of the disease were beginning to lessen, an ass wise in his own estimation announced that he had found a sure cure for it. He said that if he were permitted to introduce the poison of one disease into the blood the other epidemic disease would not take hold upon the person thus infected. On the principle of any port in a storm, many asses submitted to the operation; more of them survived than of those who were afflicted with the pestilence, and the man of wisdom was hailed as a new savior and given all honor. To this day asses are vaccinated; it would be unreasonable to expect asses to see that it was a doubtful advantage to exchange one disease for another and let a living death supersede a sudden one. And besides, how could asses know that pure water, pure food, sanitary living places, healthful habits, and general cleanliness were preventatives of disease, and would render cures superfluous? An ass is not an especially gifted being mentally.

LOVE.

Very early in the history of ass life the relations of the sexes became matters of doubt and troubled discussion. A certain aggressive propensity on the part of the males, complemented by a disposition to yield on the part of the females, threatened to

plunge the entire community into a condition called love. Now the production of wealth as well as its distribution was carried on in such a way and under such limits that the few got most of it while the many, who did nearly all the work, got very little, and were in consequence poorly provided with provender in the shape of thistles. Young asses were all the time being born in large numbers, and each one had a mouth to be fed. It could not be denied that love was legitimate, but it was seen that in order to preserve the existing state of things restrictions and regulations would have to be placed upon its acts. Moral and religious asses also protested that without fit restriction love would lead the whole ass world to forget its sinful state and be far too happy. Stringent legislative action was determined upon, and love was to be permitted only under certain conditions and within certain rules. The result disappointed expectation; for though laws innumerable were made, love still went on in the same way as before, except that often it was secret, and that those who were ashamed of it substituted something else for it, the which was recognized as legitimate by law. But unnatural and forced relations went on day by day; loveless unions brought unloved offspring, and the whole tone of character was lowered by the consequent dissatisfaction and duplicity, as might have been expected. The official remedy for this new trouble was to shut the eyes. How would an ass know that the fault was not with love, but rather with the law? An ass could not be expected to handle so subtle a matter with credit to himself. An ass is long of ears, but short of brains.

FASHION.

The aristocracy of Assilonica, no sooner had it become differentiated from the common herd, by reason of its wealth and culture, began to wear its ears, mane, and tail in a manner unlike that followed by a vast majority of working asses, and which distinguished it in no unmistakable way from the rest. The common herd, prone to worship the "upper classes," made haste to imitate to the best of its ability the peculiar garb cultivated by the favored ones, and studied their postures, accent, and general manner in the hope of occasionally being mistaken for one of them by a less favored ass. But as fast as a given fashion was adopted by the common herd the leaders of society discarded it and devised a new and still more distinctive one to take its place. So asses in general were always a little behind the times, and only succeeded in making themselves ridiculous to those who knew because they were to the manner born. Nevertheless, fashion ruled in the minds of all asses; the males were constantly observing the latest effects shown in the fashionable feeding places, while the females were all absorbed in the modes affected by their privileged sisters. All surplus thistles were given up constantly in return for work done on ears, tail, or mane. A perfect fever of imitation took possession of the tribe and kept it. The asses could not see that fashions were often merely the result of effort to be distinguished from the "mob" and that they would change as often as they were imitated. But who could expect a living exponent of assininity to know himself for the fool that he is, and see that to give up his rights to wealth and happiness creates differences in the shape of classes whom his sole privilege is to imitate? The head of an ass is not shaped for thought. IRONICUS.

James Philip Galvin.

It is not our custom to say much in Lucifer on the occasion of the death—or transition—of our friends; but many of Lucifer's readers were friends of Mr. Galvin, and to them something more is due than the mere statement of his death.

He was born in England, 36 years ago, of Irish-Catholic parents. His mother died when he was seven years of age. In thirteen years she had borne seven children, of whom four survived her. Jamie, as his friends familiarly called him, was sensitive, delicate in health, and "mother's boy," her confidante, to a degree unusual for so young a child. His father was healthy, strong, careless. The family were poor, and in their limited quarters, in long and sleepless nights "Jamie" heard things that filled his childish soul with indignation, and started him on the road which led to a belief in the ownership by woman of her own person, and her equal rights with man in the home.

After the mother's death the children went to live with an aunt, already overburdened with a large family of her own, and from early childhood they earned their living in the cotton mills. From seven to ten or twelve years of age, "Jamie" worked half a day in the mill, and went to school half a day. Then he quit school and worked ten hours a day in the mill. At seventeen years of age he came to the United States, and the struggle for existence was not so hard. In spite of hardships he was always cheerful, hopeful and helpful.

Our real acquaintance with him began when he, with his sweetheart Etta, lived at our home for a few months five years ago. Hers was a loving, lovable nature, and we were deeply interested in her and in him. She was dying of consumption, and he cared for her devotedly. She died after a gradual decline of about two years. He was with her day and night anticipating her every wish. Whether he contracted the disease from her, or whether he carried the seeds from his delicate childhood, it would be difficult to say; at any rate after a heroic struggle of five years for life he succumbed and died at our home, quietly, painlessly, and unconsciously, on Sunday, April 13.

He wished to live, and believed he would live. To him continued existence was a fact.

Much of interest and value could be written of the lives of these truly mated lovers, but publicity might be painful to them, were they conscious of it. Whether they continue to live, or whether they have sunk into a dreamless sleep, I do not know, but I am glad that they lived and glad that they were my friends. L. H.

VARIOUS VOICES.

H. W. Hunt, Federalsburg, Md.:—I see by my wrapper that my subscription to Lucifer expired some weeks ago. Enclosed find one dollar to help keep the flag of freedom flying in the face of the foe. A crisis is on us, and we who believe in truth for each and justice for all must stand by our colors.

Anna J. Austin, Pa.:—A friend writes to me saying, "Send to Mr. Harman for 'Our Worship of Primitive Social Guesses' by E. C. Walker, and if it does not contain the best and truest ideas you ever saw, I will return you its cost and postage." Well, I have read some excellent things lately and if this is still better I certainly want it so I herewith enlcose 15 cents which my friend informs me is the price of the booklet.

J. F. Phar, Davenport, Wash.:—I have just read No. 913 of your valuable paper. I am much pleased with it and its contributors, especially Albert Strout who pictures true to life the Socialist agitator. I am taking more papers now than I can read, but I desire to help support all papers that open their columns to Socialist writers, therefore I enclose 25 cents for trial subscription. Will do better later on.

R. B. K., Phœnix, B. C.:—I am sorry that in your list of important contributions to Lucifer during the last three years, you never mention V. de Cleyre. Her recent article on "The Death of Love" was the most beautiful gem of English prose that has been produced for many years. Assuredly Voltairine is one of the immortals, and I only hope the world uses her better than it is in the habit of using such people during their lives. Sometimes she is a little slipshod, but when at her best she writes as one of Homer's goddesses might have done.

A. A. L., Newbury, Mass.:—I want one of Mrs. Craddock's books. As you say, they have cost her dear. *Whatever* they are, the point is that society tries to determine that teaching shall not pass the limit of its crass ignorance. I cannot, try as

I will, get the point of view of "people," or guess how they can look on simple things with such distorted vision. To mind one's own business and let other folks alone seems one of the simplest things in life. By the way, Dr. Foote's "Home Cyclopedia" surpasses anything I've ever seen in dealing with some vital questions—and the only one that seems to be written for the female as well as the male.

H. J., Abilene, Tex.:—Find enclosed 20 cents for which please send me literature from Bargain Counter as named herewith. If any or all are not in stock, send something of your own choosing instead. I find more and more to stimulate thought and sharpen the appetite for truth in the class of literature advertised in Lucifer, and I expect to keep ordering from time to time, as my limited means will permit. Am pained to read of death and sickness in the Lucifer family. How can I get photograph of the Harman family?

[Portraits of M. H. and L. H. appear in "Personal Rights and Sexual Wrongs;" that of L. H. in "Bar Sinister and Licit Love," (see adv. columns). We also have a few photographs of our home in which M. Harman, his daughter Lillian, and grand-daughter Virna appear. The cost of this is 35 cents.]

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 17. CHICAGO, ILLINOIS, MAY 8 E. M. 302. [C. E. 1902.] WHOLE No. 916

THE WOLF AT THE DOOR.

There's a haunting horror near us
  That nothing drives away—
Fierce lamping eyes at nightfall,
  A crouching shade by day;
There's a whining at the threshold,
  There's a scratching at the floor—
To work! To work! In heaven's name!
  The wolf is at the door!

The day was long, the night was short,
  The bed was hard and cold,
Still weary are the little ones,
  Still weary are the old;
We are weary in our cradles
  From our mother's toil untold;
We are born to hoarded weariness
  As some to hoarded gold.

We will not rise! We will not work!
  Nothing the day can give
Is half so sweet as an hour of sleep;
  Better to sleep than live!
What power can stir these heavy limbs?
  What hope these dull hearts swell?
What fear more cold, what pain more sharp,
  Than the life we know so well?

To die like a man by lead or steel
  Is nothing that we should fear:
No human death would be worse to feel
  Than the life that holds us here:
But this is a fear no heart can face—
  A fate no man can dare—
To be run to earth and die by the teeth
  Of the gnawing monster there!

The slow relentless padding step
  That never goes astray—
The rustle in the underbrush—
  The shadow in the way—
The straining flight—the long pursuit—
  The steady gain behind—
Death-wearied man and tireless brute,
  And the struggle wild and blind!

There's a hot breath at the keyhole
  And a tearing as of teeth!
Well do I know the bloodshot eyes
  And the dripping jaws beneath!
There's a whining at the threshold—
  There's a scratching at the floor—
To work! To work! In heaven's name!
  The wolf is at the door!

—*Charlotte Perkins Stetson.*

Betrayed Themselves.

"They had been married a year before anybody knew it, and even then their secret was discovered only by accident."

"Indeed?"

"Yes; one evening at a card party they thoughtlessly played partners, and the way they quarreled let the whole thing out."
—*Detroit Free Press.*

An Infamous System.

Under the above heading the Cleveland Press denounces an outrage which is perpetrated in all cities, as follows:

A Cleveland police court officer goes to the police director and says: "Our police court fund is depleted. Be good enough to raid the Tenderloin, so that with the money assessed (by the honorable court) upon the women of shame, police court salaries can be paid."

The officer doesn't hesitate to admit that police court funds have been and are maintained by such means.

The meanest, vilest thing that struts in the streets by day and prowls in the alleys by night is the creature shaped like a man who lives on the shame of women. This beast is called a pander, and it is a title that covers more infamy than any other that usage has legitimatized for the expression of baseness and merited contempt. There may be sympathy and pity for the woman. There is nothing save loathing, hatred and contempt for the thing in male attire that leaves its slimy trail in her dark life and would befoul hell itself.

What better than such is the city that takes the Tenderloin woman's money simply to pay salaries of its officers of justice?

The judge upon the bench, the prosecutor and the clerk are paid through the returns from prostitution.

Here are a pretty hard question and a pretty bold statement. But they fit the case.

Think of it! The man upon the judicial bench, put there to decide upon the freedom or imprisonment of men, women and children, cannot get his salary until the clerk runs out and persuades the high police authorities to pull in the fallen women so the court can take, for his pay, part of the proceeds of their sin. The prosecutor and clerk, no matter how just and honorable men they may be, are in the same boat. Their pay is a matter of division of the spoils resulting from the "business" of shame.

How can judge and prosecutor be just, honorable, impartial, merciful, toward the woman arraigned, when they must look upon her and her business as the source of their own pay?

Does not the system tend toward making panders of the officers of justice? Pretty strong language, but it is the naked truth, and it is high time that the naked truth, armed with two-edged sword, unequivocal and merciless mowed a swath through police court affairs.

Now, while enough has been said therein concerning the process of filling police funds by squeezing the Tenderloin, there are other ways in which to help that fund, ways not tinted by the rouge of lust, but bearing the features of just plain, every-day, ordinary robbery.

Recently, an old man named Hagesfeld shot one Allen. After the shooting, Hagesfeld walked to the station house, where he found the officer in charge telephoning a description of the shootist to the different precincts. "Why, I am the man," said Hagesfeld, "and I came to give myself up."

Did you notice in the newspaper accounts that two patrol-

men immediately "placed Hagesfeld under arrest" and did you wonder why it took two patrolmen to arrest a man who was standing in front of a third officer, asking to be locked up, after having walked a mile or so for the purpose of being locked up? Why? Why, you will find the "arrest" of that old man credited on the docket to two patrolmen. There'll be two patrolmen's witness fees in police court, in grand jury room and in criminal court room, when the trial comes off, and there'll be a corresponding boom in some police fund. And, Mr. Inquisitive Taxpayer, you're lucky that some "regular witness" wasn't around, too, when the law's hard hand, in the shape of three officers, was laid on that self-surrendered old man; that you don't have to pay fees toward some fund because some "good fellow" hanger-on at the station happened to witness that blood curdling "arrest."

The grand jury is at work on police court affairs. Let it smite not only the stealers, but the system which degrades the court and offers a premium to rascality of all sorts!

A Forgiveness.

"I want a forty-four calibre revolver."

Mechanically the clerk handed out several of the weapons, from which the young man, after scrutinising them all carefully, selected one, and then purchasing a box of cartridges also, left the store hurriedly.

"He looks rather excited," thought the clerk as he replaced the revolvers in their case.

That evening a young man paced up and down Broadway, his overcoat buttoned up tight to his throat and both hands thrust down deeply into his pockets. He scanned the faces of the passers by, earnestly, scrutinizingly; apparently eager to see every one. It was the young man who had bought the revolver.

He was seeking another young man to kill him. A young man, formerly a friend, who professing love had won the affection and confidence of his sister, and then had basely left her upon discovering that she was about to give birth to a child. He would shoot him on sight.

All the evening he had been walking up and down the street nursing his wrath; his pride too, was wounded to the quick. That anyone should win his dear sister's heart and then treat her so basely he had never before dreamed a possibility. The man who had done it was a beast! He should die like a dog wherever he was met. Without warning, without giving him a moment in which to speak he would fire, and kill him.

How his heart burned!

From time to time as he loitered near the known haunts of his enemy he nervously stepped into bars and ordered and drank large glasses of whiskey; hastening out then to look up and down the street, fearful that the monster had eluded him. He began to feel intoxication, and his feet grew weary with walking; his vigil had already lasted three hours. Yet he kept on.

After a while, when the hour was very late and his legs would hardly hold him, he turned into a side street and entered the wine room of a brilliantly lighted saloon. Throwing himself into a chair by a table he ordered a drink from the sleepy waiter.

A woman sitting opposite leaned toward him and said, "Pay for one for me too?"

"Yes, if you want; anything;" he said, looking at her compassionately.

The woman immediately arose and came and sat down near him. "What's the matter? You look tired," she ventured.

"Matter?" he said, desperately, "I am waiting to kill a man."

"Waiting to kill a man?"

"Yes," he reiterated.

"You're foolish; you are drunk. Don't do it."

The drinks were brought in and they both drank.

"He ruined my sister," the intoxicated man said in a wild whisper.

"Did he?"

They looked at each other, a long look.

Then the woman spoke; and it was a woman's torn though sympathetic heart that gave utterance to the words, not the ribald lips of a prostitute. She was not the thing that she had been a moment before. She was transfigured; a forgiving angel.

It was memory.

"Did you ever ruin a girl?" were her words.

The question burnt him like fire.

"Did you? Tell me."

It was like coming back to consciousness. He hung his head; he did not answer.

"I thought possibly you had; many men do. That is how I came here," she went on softly and sadly.

"Did you ever think that you loved a girl" she said after a little; "and did the girl return your affection, trusting you completely; tempting you perhaps by her very innocence? Did she meet all your desires for pleasure in her society open-heartedly and without care or doubt? Did you forget yourself again, and once again; not intending any evil; carried away by your passion? Did the woods and fields which you sought with her, with their birds, streams, and flowers, intoxicate you both; till all was forgotten in the mad desire of youth? It is all very common, it is all very wicked, and so sad! I have forgiven such things; I think I understand. Those who revenge are worse than the guilty. You must not kill. This man and you are brothers. You should seek him out, and say; 'I forgive you as I hope she forgives me whom I deserted after my madness.'"

The man was quite sober; he had changed. He sat looking at her in silence. There were tears in his eyes.

"I know it is hard" she said. "The dishonor, the shame, the suffering; the social code is cruel. Your sister will suffer, but she will forgive. She loved the man of course. But we all sin; and because we sin we must forgive. I am lost; I am sunk low indeed; perhaps it is easy for me to forgive, but I have forgiven."

"Will you walk with me as far as the ferry?" said her companion in a subdued voice; I will go home to Hoboken. Take this money, and walk with me as far as the ferry."

"I will walk with you" she said; but pushed the bill back toward his hand.

They went out into the street, and he offered her his arm. She took it; and silently they walked down toward the Barkley St. slip together.

The boat was waiting. The woman walked on to the deck with the young man, and together they stood at the side looking down into the water.

"Do you forgive him?" she asked again.

He did not answer, but turned away his head and then laid it down upon the rail and sobbed.

"Think of your own action" she continued. "You had no malice in your heart. It all happened before you knew; you tried to be strong, but you were weak. And she was weak. She loved you. If you only had really loved her! Ah, life is full of suffering!"

The man was weeping aloud.

"Where is your revolver?" the woman asked as the whistle hoarsely sounded for the departure of the boat for the Jersey side.

He took it from his pocket and handed it to her.

She dropped it into the water, and it sank at once.

"Thank you," he turned to say.

She who forgave had left the boat.

He was alone.

"I forgive," he whispered through his tears.

W. F. Barnard.

"Mr. Gumstick is one of the most self-sacrificing men I know of," said Miss Cayenne.

"In what way?"

"He takes chances on becoming utterly demoralized in order to find out what books he ought to prevent other people from reading."—*Washington Star.*

Who Are the Fallen?

BY KATE AUSTIN.

This morning while looking over several copies of Lucifer preparatory to sending them out, I came across Dr. Clymer's review of "The Prodigal Daughter," in which he makes a strong plea for a society to save "fallen women," asserting that there are "societies to prevent cruelty to animals, children etc., while this class of women are looked upon as worse than beasts," and that he thinks that "though a woman may have fallen, she is better than the best of beasts, therefore is worth saving." The good doctor then closes by saying, "If you think this is a work that an honest and noble man should help, do your part, as I am trying to form such a society, not to make money, but to help fallen humanity."

Now I do not question the sincere motive that actuates Dr. Clymer to attempt this movement. But he has advanced an idea that always arouses my bitterest antagonism, and that is, that there is a class of unfortunate beings known as fallen women whom another class in society who pass muster as immaculate creatures of a different mold, should stoop to lift out of their degradation. Let me say this, the only way to help a so-called fallen woman is to refuse point blank to recognize that she is fallen. Those people who ostracise and set apart a fellow being for an act which takes two of opposite sexes to consummate, who consider one fallen, while they tacitly absolve the other, are responsible for the fallen women. They are the ones who need missionaries, not our sisters. Why should we consider a woman "fallen" who sells her body and not consider the party who buys such merchandise as "fallen"? And for morality's sake why not start a society to save fallen men? Why not do a little missionary work among the males who create a market for prostitution? It is a law of the business world that "The demand regulates the supply," and in the world of sex prostitution there are two forces that create both the demand and the supply, one is the restriction of the sexual nature by law and custom, the other is economic slavery. In a free society man could not prostitute his sex nature, he would not have the opportunity any more than he would have the desire. It is as natural for the sexual passion to seek a mutual response as it is for water to run down an incline; any deviation from this law is caused by outside interference.

To force water by artificial means to flow in opposition to its natural law, is often a great help to man in various ways, but to force the sexual nature, to pervert it from following its original law leads to dire results always. Then let us spend all our energy in tearing down false ideas, and the institutions that support industrial slavery, and not build houses of refuge or societies to save "fallen women." There is no reason on earth why a female prostitute cannot be as good a citizen as a sexual prostitute of the male class, no reason on earth if we will treat her with the respect that we accord to her partner in prostitution. But we insult her when we talk of "homes of refuge," of "saving societies," we place her by these very acts on a lower level, separate her from ourselves and her fellow prostitute, brand her as a fallen being who needs uplifting by us "goody goody" people, and therefore degrade her in her own eyes and instill a secret hostility against her fellow creatures in her heart. The prostitute is no fool, she knows that frequently far worse characters than the despised woman of the street ornament our churches, our ethical societies, and compose that class of city fathers who regulate her business. She sees them honored by all, she sees the "good Samaritan" who condescends to talk of "uplifting" the "fallen woman" walking arm in arm with those who buy the merchandise of the scarlet woman, treating them as equals, often as superiors. Our sister sees all this and curses this false society and drowns her care in drink, and looks with contempt at a "saving society."

What wonder? Who among us will admit that we need a saving society? This outcast woman is as human and sensitive as we are in this respect. There is but one way for us to do, and that is to treat every prostitute as an equal, look neither above nor below, but direct in two eyes that mirror our reflection, talk of things that will interest her, whether it be of the flavor of beer, the colors she loves to wear, or of books or people. Never presume to preach to her, the victim, nor dare advise her to seek a new method of livelihood. If she *should*, it might throw a dear respectable woman friend of yours out of a job. This is not merely sarcasm, but the truth. The iron law of necessity forced her into this industry.

If you would preach, go to the class who are the real criminals, the mental prostitutes, the men and women of high intellect who sell the use of their brains for place and power and gold. Here is the source of that foul spring that burst forth, ages ago, in the swamps of ignorance to pollute humanity. The women or men who prostitute their sex natures, injure only themselves. The class who prostitute a noble intellect not only degrade themselves, but degrade and enslave the race through their false teachings. They alone are the truly "fallen," the arch murderers of natural gifts that would glorify and free the race if honestly used. There can be no refuge from vice under conditions that constantly create vice. The only help we can render our sisters who have fallen under the ban of society, is for each one of us, publicly by speech and action to refuse to ostracise them, treat them as equals, as we do the male prostitute, and without doubt, we will soon hear the last of "fallen women." But if we organize a saving society we openly place them in an inferior position and ally ourselves with that hypocritical society which has ever crucified woman and held her as responsible for man's vices as well as her own.

As for refuges for illegitimate mothers, the less said the better. I personally know a number that I would not dare insult with my pity, let alone offer them a refuge. They have proved themselves abundantly able to care for themselves and infants. In regard to a refuge for married women I am not so positive. Many of them are in such sore need of a refuge that I would not withhold assistance from such a project.

Neither Old Nor Young Master.

How often, when one lesson is sought to be conveyed, there is another marked. This thought has often recurred with reference to an excerpt once made in these columns from a London Freethought paper, which played on the sacrifice of young women in marriage to old roues. Mr. Foote of England was the writer or editor and the attempted moral of the article was that if the young woman had her due she would be married to an unspoilt man. But what a mixture that is of fact and fancy. According to the experience of many women marriage to a young and vigorous husband without more than average self-restraint is very apt to prove disastrous to the young wife, and therefore many of them would almost prefer the man of more advanced years even with a broken constitution,—as a choice of evils.

The fallacy is sufficiently obvious to a large number of Lucifer's readers when they read of marriage according to the ideal of the London Freethought paper. Love would indeed be a blessing, to be shared with an unspoilt man, but the loss of independence is never a blessing; the license to abuse is an evil which will soon come to be realized as being greater in proportion to the physical demands of the oppressor who enjoys the license.

While there are no good lovers among the men who have wasted their energies to an extreme, the incautious admission of current matrimonial fiction is very false teaching for young women. Neither the experienced roue nor the owner practically certain to employ the privilege of abusing and destroying love, but personal independence first and last is the cardinal truth for women capable of love. Tak Kak.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—*Socrates.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Militarism, Nationalism, Imperialism.

A few years ago at Valley Falls, Kansas, I attended a "Fourth of July Celebration," at which the principal speaker was "General" W. W. Guthrie, somewhat famous at that time as a Republican orator. The usual preliminary reading of the "Declaration of Independence" had been omitted because of the fact that it was found, when too late, that no copy of said document had been brought for use on this occasion.

Mr. Guthrie's first remark was that he regarded this omission, or forgetfulness on the part of the management, as a good omen, a hopeful sign of the times. That the Declaration of Independence, as a political guide, was now obsolete, and should be laid on the shelf; that the principles advocated therein had been shown, by actual trial, to be visionary, unsound and impracticable, but that, on the other hand, the principles of government advocated by Alexander Hamilton had stood the test of trial, and were now being adopted more and more by wise and enlightened American statesmanship.

* * *

I have lately been reading one of the "Beacon Biographies," edited by M. A. DeWolfe Howe—a small but very compact and comprehensive as well as very impartial, just and fair history of the life, character and work of Alexander Hamilton, written by James Schouler, and find it one of the most interesting books I ever read. Not that Mr. Schouler has told us anything really new in regard to Hamilton, or the part he played in shaping the political destinies of the United States. All this had often been done before, and by historians quite as able as Mr. Schouler, but, as I see it, no one has so clearly shown the connection between Hamiltonism and the policies that for the past forty years have been dominant in this country, and that today are being practicalized, magnified and glorified to an extent that even Hamilton himself, with all his predilections and aspirations towards centralization, militarism and imperialism, would not have deemed possible with such material, such men, as those with whom he worked, struggled, schemed, fought and died.

A very few and brief quotations will show what is here meant. Mr. Schouler tells us, as all readers of history know, that Hamilton was a consistent, an ardent advocate of monarchy pure and simple; that he "avowed frankly the belief that mankind were vicious, except a few choice spirits, and should be ruled on that theory; that the ideal monarch of men was one hereditary, clothed with so much power that he would not be seeking more;" that "he admired such barriers as that of the British House of Lords, and praised the British Constitution as an ideal form of government—as one which, to be sure, we could not attain, but which supplied the model to which we should approach as nearly as possible—this proposed scheme of union and the speech which advocated it in convention [the convention that framed the unamended Constitution of the United States] disclose Hamilton's ideal philosophy of American government as cherished by him to the end of his life."

It has often been said that Hamilton exerted a controlling influence in the work of formulating the plan of Constitution proposed by the convention of 1787. But Hamilton's views were too frankly in favor of aristocracy and of hereditary monarchy to be generally popular with men who had so lately thrown off the yoke of British monarchy. As truly said by Schouler. "It was Madison who, most of all, had framed the scheme" proposed by that convention, but when it came to the more difficult task of securing the adoption of that plan by the thirteen colonies it was Hamilton's work through the "Federalist" and as a member of the New York convention of 1788, that did more than the work of any other man to overcome opposition and to secure the final adoption of the then unamended Constitution of the United States.

Then, as now, New York was the pivotal state in American politics, and the New York convention, including Governor Clinton himself, was opposed to the plan proposed by the Philadelphia convention of the previous year. In this New York convention Hamilton exerted a controlling influence, and did more than any one else to overcome the opposing majority and secure the adoption of the Federal Constitution.

Speaking of the series of essays called the "Federalist," originated and mainly written by Hamilton, Schouler says,

> During the momentous canvass into which the discussion was now projected, these essays did more to win the sober sense of America's whole community than all other documents of the brief campaign together. And even at this lapse of more than a century, despite the corrections of long experience in its argument, 'The Federalist,' as a literary masterpiece, written with warmth of coloring and in a tone singularly free from arrogance or party cant, stands as the best compact and popular commentary upon the unamended American Constitution ever written.

With clearer prevision than that possessed by Franklin, Washington and many older heads who signed the compromise document, Hamilton foresaw that this constitution could and would be made the shelter and shield behind which the forces of aristocracy, of monarchy, of militarism and imperialism could establish and entrench themselves, and thus would be gained by strategy the advantages that could not be achieved by frank and open avowal.

* * *

HAMILTON AS HE REALLY WAS.

That such of our readers who have had neither time nor opportunity to study the history of the compromise between liberty and despotism called the Constitution of the United States, may be made better acquainted with the real character of the man whose masterful genius did more than that of any other man to secure its adoption, I herewith insert a few more paragraphs from the admirable work of Mr. Schouler—pages 58, 64, 66 and 68:

"I am a warm advocate," he writes in 1774, "for limited monarchy, and an unfeigned well-wisher to the present royal family."

It was not the subjection of the old colonial sentiment that he aimed at, but to eradicate state autonomy altogether.

Hamilton had an innate passion for military prowess, which was nourished by his boyish studies and confirmed by his young experience as a Revolutionary officer. He cherished something of the Roman conception of governing by conquest. When toward the close of this eighteenth century, military authority, at a seeming crisis, was lodged presumptively in his hands, he was eager to make a strong use of it; and the fatalism of armed dictator and arbiter pervaded his vision to the end of life. He was not averse to managing with the aid of a regular soldiery to keep society in order. He even inclined to the use of that potent engine for promoting political changes deemed desirable, in defiance, if need be, of strict law. His letters of 1780 show him reproaching the old Congress for ruining its influence and credit with the Continental troops in making them dependent on each state individually rather than upon all the states as a whole. He avows his eager wish to secure the attachment of the army to congress and bind its officers to service by substantial ties, with "a solid Confederation and a permanent army," as his epigrammatic expression for Continental security.

Hamilton maintained, for America's possible emergencies and his own, the standards usual among military officers. The duel by which he died was not the only one in which he ever figured; for we see him in 1778 serving as second in an affair of the kind for a young Carolinian and fellow-officer, thus committing himself, just at majority, to that false code of honor by whose ordeal he finally perished. While still on Washington's staff, in 1779, he demanded satisfaction from a civilian for circulating a tale to his dishonor; but the wary elder whom he addressed sheered off in his written responses from a challenge, until Hamilton threw up the controversy in disgust.

Hamilton would have kept the common people from the direction of affairs. Many other leaders of his day distrusted democracy and a government "out of doors," but Hamilton's dislike in that respect was radical and inveterate. The friends he chose and consorted with were of the better sort. They were "good men," as he would express it—the rich, the intellectual, the socially powerful; and, while in practice he would have blended government interests strongly with those, besides, of a money-making middle class, he disdained more and more the populace, the majority of inhabitants, and avowed his contempt for the constraint of common opinion upon rulers.

In these brief paragraphs, the real Alexander Hamilton stands revealed, and the question naturally forces itself upon us,

Would a man of such mental characteristics, such desires and such aspirations, work as he worked to achieve the triumph of the Federal Constitution if he had not foreseen that under its banner the interests of militarism, of aristocracy, of imperialism, would be safeguarded and secure?

Well may the careful observer of current events say that Hamilton's favorite policies have been realized beyond all reasonable expectation.

As very forcefully put by Mr. Schouler—page 92—"The twentieth [century] now opens with Hamilton's ideas upheld by an administration and party in full possession of government, more eagerly and with more insistence upon a constitutional right than Hamilton himself would have dreamed of advocating."

If, for instance, Hamilton could have foreseen our preparation for taking part in a British coronation, also the policy of the present administration in the Philippines and could have fore-heard the speech of President Roosevelt delivered at a banquet in Washington, May 2, in regard to the army and navy, and the responses thereto, would he not have been moved to say—paraphrasing the words of one of old, "I have seen the travail of my soul, and am satisfied?"

* * *

WILL THERE BE A REACTION?

That Hamiltonism is now in the saddle in this country, and that Jeffersonism has been compelled to take a back seat, needs no demonstration. The doctrine that all men have the right to be self-governing is now one of the legends of the past with us, and government by conquest, by absorption, by "assimilation," by militarism, by imperialism, is openly avowed, defended and practicalized by the rulers of the land once consecrated to freedom and equal rights by the heroes of the American Revolution.

Will this policy be crystallized into permanence?

Will it increase in strength from year to year until the last vestige of civil and personal liberty is destroyed?

Or will there be a reaction?

Will the people of this country awake, as from a nightmare dream, and reassert and once more practicalize the principles of the Jeffersonian Declaration of Independence?

That the signs of such reaction, of such awakening, are not wholly wanting I for one am very glad to see. All over the land voices of earnest and eloquent protest are being heard. Conventions are being held in many places; in thousands of papers, daily, weekly and monthly, the pens of earnest writers, women as well as men, are getting in their work. Books by the score are being published and circulated by the million, asking their readers whether the craze of militarism has not lasted quite long enough.

Among these books I wish to call particular attention to one entitled "Captain Jinks Hero," by that well known reform writer, Ernest Crosby. Having read the book from cover to cover I can testify that the statement of the publishers, Funk and Wagnalls, N. Y., is not overdrawn when they say,

> This is a satirical novel upon the military history of the United States since the outbreak of the Spanish War. Sam Jinks, the hero, is no stuffed figure used for purposes of burlesque, but a real creation, with a personality that is even lovable. He is first shown as an innocent country lad whose taste for military affairs is planted by a chance Christmas gift of lead soldiers, cultivated by training in a boys' brigade, and firmly established by a career at "East" Point. "Hazing" at West Point is satirized in the most complete and clever fashion, and its incidents are furthermore made to serve a vital purpose in developing the *motif* of the entire story, viz., the similarity of militarism and savagery. A love romance beginning at East Point gives heart interest to the book. There is not a phase of militarism that is not satirized with the cleverest wit.

Much more with equal truth might be said in its praise, as for instance the force and clearness with which it is shown that the women of our country are largely responsible for the craze of militarism, and that so long as women worship "regimental shoulder straps," and so long as they go wild over the returning soldier, especially such soldiers as have been guilty of exceptionally fool-hardy exploits, just so long will war be popular, and just so long will men continue to seek occasions for achieving military distinction.

If the satirical novel called "Don Quixote" could break the spell, as is claimed, and destroy that form of military mania known as "knight errantry," may we not hope that "Captain Jinks Hero" will do much towards breaking the spell, the hypnotic delusion, without which wars like those in the Philippines and South Africa would be impossible?

Just now, "Captain Jinks Hero," our typical soldier in the Philippines and in China, and "Tommy Atkins" the typical British soldier in Africa and the Orient, seem drunk with human blood—as told by Rudyard Kipling in his satirical poem, the last two verses of which read as follows:

> When at 'ome he may content himself with whiskey,
> But if once he lands upon a foreign shore—
> On the Nile or Irrawady—
> He forgets his native toddy,
> And he takes his 'arf-and-'arf in blood and gore.
> Blood and gore.
> And he takes his 'arf-and-'arf in blood and gore.

He's a connoisseur of every foreign vintage,
From the claret of the fat and juicy Boer
To the thicker nigger brand
That he spills upon the sand,
When he draws his 'arf-and-'arf in blood and gore,
Blood and gore,
When he draws his 'arf-and-'arf in blood and gore.

M. HARMAN.

The Postoffice at Home, Washington, Threatened.

Again the people of Home are the victims of the usurpation of power vested in government officials. Our postoffice is summarily closed by an order to the postmistress to forward to Washington the office paraphernalia. This forces us to go to Lake Bay—an office that transacts less than one-half the business ours did. The fact that neither of the thirteen postoffices nearest us is a depository of a publication or distributes half as much mail as ours is ample proof of malice aforethought, or woful ignorance on the part of the manipulators of this outrage.

We fear it is a trick to exclude "Discontent" and "Clothed With the Sun" from the mails when application is made for entry. If denied it will be a severe blow to us; however, it will not discourage, but on the contrary stimulate us to further endurance and more vigorous action. Men actuated by honorable motives, loyal to truth and justice and endowed with energy enough to grapple with and overcome the huge stumps and logs of Washington are not dismayed by the petty malevolence of sectarian and partisan bigots who may so manipulate our social machinery as to confiscate our property and banish us to a desolate island; but Home is a beacon light for future generations while the systems that now oppress us will go down the ages as synonyms of hypocrisy, duplicity, rant, cant and sickly sentimentalism and be lost in unremembered nothingness.

The following lines are apropos to this occasion:

"Speak thy thought out bold and bravely, fear not old opinion's saws!
What thy soul in clearer vision sees revealed in nature's laws,
Speak out now and speak out ever though all men shall hate thy cause.

Speak thy thought out loud and clearly, if they're words of honest worth,
Though all hell excite men's passions, they will footing find on earth.
If they are but words of folly, 'tis as if they had not birth.

What we are has root in thinking; thought e'er flies in freedom's van.
Shackle, bind, restrain from action, despots cry since time began,
While from martyr's scaffold gory, thought's fruition comes to man.

Stake and fagot, rack and dungeon, have no terror for the brave,
Though the scaffold glooms before thee, words of truth are what we crave
For the truth lives on forever. Aye! while power is in the grave.

Heed no strumpet clothed in ermine speaking for the state its word
As against mankind's progression. Tell the boastful, purse-proud lord
That a vital word once spoken hath a life beyond his sword.

If the church put gyves on thinking, curse the church and break its spell:
If the state contract thy being, curse the state and ring its knell;
Speak thy thought out bold and bravely spite of all the fiends of hell."

Yours for that liberty which can only be born of intelligence.
Home, Wash. JAS. W. ADAMS.

A Protest.

C. L. James does me an injustice in No. 912 by coupling my name with that of D. W. Groh and describing us as "these advocates of opposing fads." I have not discussed Mr. Groh's fad, not by one word or allusion. Moreover, *I have no fad in medicine.* Permit me therefore to protest against a slander which might affect my professional reputation.

Monterey, Mexico, April 26. SANTIAGO WALKER, M. D.

The American Press-Writers' Association.

The "Boston Traveler" has priated several fine letters on Mrs. Craddock's case from J. T. Small Francis B. Livesey and M. Abbott Brigham, and the following appeared April 26.

THE CRADDOCK CASE.

In New York, on March 17th, Mrs. Ida C. Craddock was sentenced to three months' imprisonment on the charge of obscenity. The judge said: "I have never before known of such indescribable filth." What a pity the man cannot turn his gaze inward and view the nauseous slime and corruption of his own mind and heart! Mrs. Craddock simply sees the horrors of an iniquitous system and tries to point a remedy, to save men from the fatal results of their own lusts, and to teach a higher morality and the sacredness of human rights. She aims to teach a system whereby a young girl may not be so vilely outraged on the very threshold of matrimony that her love turns to disgust and hatred, and her whole nature cries out in rebellion against the institution. I dare venture to assert that Ida Craddock never wrote an obscene sentence in her life. I don't believe she ever entertained an impure thought. And any man, be he judge or juror, who can find filth in her honest expression of thought must be at least of soul kin to Anthony Comstock, who is said to bandage his eyes whenever he takes a bath for fear of contaminating his "purity" by a sight of his "impure" body! When will the public cease to elect men to rule over them who have such narrow conceptions of the true dignity of life and its source? "Unto the pure are all things pure." If the sex nature is so vile, how can honor and purity exist on earth as sex is the foundation of all life? It is not unreasonable to believe that such men as those who convicted Mrs. Craddock must be afraid that her teaching will interfere with the free indulgence of their own passions. Else why should they condemn her for counselling self-control and moderation? Something should be done immediately to secure her release. Her pen is needed in the work of education along the lines of sex reform.

ELSIE COLE WILCOX.

Whatcom, Washington.

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Imperialism.

The following is a copy of a letter I have just received from C. C Post:

LOIS WAISBROOKER, Home, Wash.

It is true that Helen's mail is still returned marked "fraudulent." It is also true that the postoffice officials assert that they have the authority to do the same with anybody's mail at their option, and that they do not need to have any evidence offered by the accused, and that a decision of the courts that the party has violated no law is not binding on the Department.

One of our United States Senators will shortly introduce a bill in the Senate to amend the act under which the department claims its authority, and a congressman will introduce it in the House, but no bill can come before the House for discussion even until reported from a committee, and the chairman of committee on postoffice and post roads says openly that the committee will not report a bill to amend the law. In the Senate we stand a little better chance, but it will be a hard fight. All the same, the fight has to be made, and some means must be found to bring an influence to bear on congressmen and senators to force them to action. Yours truly. C. C. POST.

Seabreeze, Florida.

VARIOUS VOICES.

Philip G. Peabody, Boston, Mass.:—It is just after midnight (of the 28,) and I have work before me that must keep me at my desk all night, having just arrived from an absence in Europe and Africa; but I must at once write to express my very deep regret at learning of the illness of your father and my hope that the world may be spared his loss for years to come. Please give him my very kindest wishes.

Laura J. Langston, Paonia, Colo.:—Enclosed find 10 cents for Lucifer for five weeks and "Institutional Marriage." Some good friend has sent me several copies of Lucifer—the first I have ever seen. I am trying to further promote the good work by loaning mine and requesting their return that I may loan them to others.

Amicus, Springfield, Mass.:—Find $2 enclosed, for which please send me Carpenter's "Marriage in Free Society," and "Sexual Physiology for the Young." Also send sample copies of Lucifer to enclosed addresses, and put the remaining $1 to credit of my subscription to Lucifer. I am quite in sympathy with most of Lucifer's teachings, yet I have long desired, if not out of place, to write you a letter much like that of K. B. (Canada), which you published on p 117 of No. 914. Concentrated effort in one direction, it seems to me, will accomplish most, and one sometimes wishes to send sample copies of Lucifer to persons who would be beneficially influenced by its discussion of the marriage question, but who are repelled by an equally liberal consideration of other questions.

I enclose, as usual, some clippings, from which possibly you may cull some thought or quotation of value or encouragement to readers of Lucifer. I am very sorry to hear of your illness, and close with wishes of immediate recovery.

So Miss Ellen M. Stone is to go on a lecture tour in this country and tell what she knows of brigands. Are those who subscribed so generously for her ransom to get any of their money back? Or will the lady missionary's gratitude take the shape of a lively sense of box-office receipts yet to come?—*N. Y. Sun.*

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INVIOLABLE.

Nay, Love will not be faithful unto thee
  Unless thou keepest faithful unto her
  As when, erstwhile, thou wast her worshiper,
And gav'st her votive wreaths, and offerings free.
When first Love sealed thee as her own to be
  'Twas that toward service all thy longings were;
  Forget'st thou this, thou can'st not then deter:
She yields thee to a colder mastery.
As flowers bloom not upon the desert waste,
  As birds sing not above mid-ocean's tides,
  As hearts within the grave are never moved,
So gifts fall not unto a soul debased,
  So darkness comes upon it and abides;
  And thou, unless thou lov'st, shalt not be loved.

WILLIAM FRANCIS BARNARD.

What Would You Do?

The following article appeared in the "Philistine" of February 1900. Though old, the question is ever new, and we would like to have an expression of opinion by our readers. What would you do if your husband, wife, or sweetheart loved another? We hope our readers will confine their answers to one hundred words when possible to do so.

Some months ago I published in these pages extracts from a MS. sent me by a Boston Woman. The MS. was in the nature of a personal confession, and was so sincere and earnest in its expression, and evidently so truthful, that I set it up in type with the intention of printing it entire for the benefit of Philistia. But afterward I concluded it was a little too advanced for my Baptist constituency, and so contented myself with a few quotations.

The extracts I gave, it will be remembered, explained that the writer was the wife of a prominent Boston Lawyer—a man of marked personality, wide experience, many interests and large income. His age was something over forty and his wife's age about the same. Their married life had been peaceful and the husband had always been gentle, generous and indulgent.

In the midst of this blissful Nirvana the wife and mother accidentally discovered that her husband was leading a double life—in fact, that in a cosy flat out on Beacon Street, in the Back Bay, he had another wife. Naturally, the discovery made a great agitation in the mind of the woman, and she ran over in her mind the entire gamut of possible procedure in the way of divorce, alimony, public scandal and vengeance.

After a week she decided on her course.

She broke the news to her husband very gently that she knew all, but she did not chide nor rebuke. She assured him that she recognized the fact that a man with as wide a mental scope as his needed the society of more than one woman, and that she was not the person to make trouble. She would be his friend and wife until death, and after, and if he chose to love one woman or two or three beside herself, she would not condemn him on that account.

The result of that interview was that the husband first turned pale with fright, and then as the wife went on he became speechless with amazement, and soon was on his knees crying it out with his head in her lap.

Time went on and the double arrangement continued. It still continues. The two wives exchange calls and rather like each other. Both are gentle women—educated and refined. Wife Number One explained to me in her manuscript that her husband now treats her with more deference and tenderness, such as she had never before known.

Everything she might wish for is laid at her feet, and absolute liberty is hers. She is quite content, and fully resolved on defending her husband and ministering to his well-being in every possible way.

Her husband's business partners know of his double life, and newspaperdom knows of it; yet she realizes that no one would ever raise a word of public reproach against him unless she first gives the sign. And this she will never do. She loves the man and will ever be loyal to his interests. So that's the story.

I wrote to a trusted correspondent in Boston, and he investigated the facts and found them substantially as stated.

I printed the main features of the Boston Woman's manuscript, and the result was quite a dust. In fact, sixty-nine different persons wrote me letters about it, and forty-three suggested that if the shoe had been on the other foot, that Boston Lawyer would have considered himself outraged, wronged, undone, and would have raised the roof in wild clamors for r'r're-venge. Possibly he would—I really do not know.

But now comes a belated letter from a Cleveland physician on this same subject, wherein the Boston Woman is highly commended for her course of action. This man declares that if the shoe were on the other foot, and the lawyer were as wise as his wife he would not interfere in the relation. This man declares that it is preposterous to suppose that a strong, earnest woman of mentality and spiritual resource is perfectly satisfied with the society of one man for a lifetime. And he adds,

"Any woman whose soul is centered in a single man for a score of years has lived a very narrow and restricted life, and her mentality has surely atrophied. And thus for obvious reasons the unmarried woman of forty far surpasses, in spiritual reach, her happily married sisters. We learn from the people with whom we associate. Men learn from women and women from men. Imagine the inspiration a woman gets, say, from one honest, busy grocer!"

This is very plain talk; but the writer does not stop there. He declares that every successful city doctor has from two to a dozen women on his visiting list whom he fondles and caresses, and who regard him in the light of a lover. He further adds that the clergyman who makes "pastoral calls" and has not several women on his route with whom he is on tender, affectionate terms, is the exception. And then he makes this astounding confession:

"One of my patients—a married woman—has for me a more than tender regard, which I fully reciprocate, and this with the full knowledge and consent of her husband."

This doctor visits his fair patient almost daily and has for three years, and between them are constantly passing personal letters and notes. This delicate, yet warm friendship, he regards as natural, right and holy, and the fact that the woman has a legal husband, really, he says, has no bearing on the case. He appeals to the Higher Law. The woman loves both men, but of course in a different way and for different reasons.

Usually, when a woman begins to love one man she hates another, for the reason that she fears him and dreads he will do violence to herself or her newly acquired friend. And from fear to hate is a short, easy step. Under more enlightened conditions she would love both; nothing in her nature prevents this; the fact that she hates her husband when she gets acquainted with a better or different man is because the husband makes himself unlovable. This shoe fits either foot. It is not a right or left.

In closing, my correspondent quotes Sir Richard Burton to the effect that in all his experience as a traveler and student, he had seen but one community that was free from sex jealousy, bickering and strife; and this was the city of El Medinah, Mecca, among whose inhabitants the right of polyandry was freely admitted.

His closing paragraph reads, "Monogamy has been a fetich and all of its so-called benefits can easily be attributed to a variety of causes. Because a thing goes with a thing is no reason that the thing is the cause of the thing. A thing often exists in spite of another thing. All ships have barnacles, but the claim that ships would sink without barnacles is held only by shallow people. And even though these people be in the majority, the fact remains the same.

"The insular and exclusive custom of condemning all close friendships between men and women that have not been sanctified by a Justice of the Peace, must pass away ere the race can advance. We grow in grace only when we love; all gentle, honorable friendships between good men and women should be allowed to run their natural course. You cannot thwart Nature and go unpunished. Through the interchange of thought and feeling, and the healthful play of the emotions, we add cubits to our stature and give wings to our spiritual natures."

I am not at liberty to publish the name of my correspondent, but should anyone wish to communicate with him personally, I am privileged to send his address. I am told that he ranks high in his profession, is a member of a prominent Book Club, and is an honorable and cultured gentleman. He certainly is frank.

Now, how common the condition just described really is, I cannot say. Living here in the woods, at a distance from the busy marts of trade and out of all personal touch with the social centers, my opportunities for observation are very slight. But in view of Mr. Howells' assertion that as a people we are imperfectly monogamous, and from what I gather from time to time from my correspondents and people who make little journeys hitherward, I am led to believe that a silent evolution in Esoterics is being worked out in America, and this with the tacit consent of the Unbounded—not to mention the clergy, press, and medical and legal professions.

Custom makes law: but it takes time for custom to ossify. Custom is now in the cartilage condition, so far as Platonism is concerned. But already, I see that the last edition of the Standard Dictionary has given a place to the term, Platonic Friendship, and defines it thus: "An ardent affection existing between a man who is married and a woman who is not, or vice versa, as the case may be." Whereas, it was only a few years ago that the late Samuel J. Tilden referred to it as "a barren and jejune hypothesis."

And now I boldly hazard the prophecy that members of the American Academy of Immortals, who avail themselves of the ninety-nine year limit, will witness planks introduced into all great party platforms endorsing Soul Gravitation and Psychic Communion. Not only this, but that church which has not in its creed a tenet advocating Cellular Correspondence will have nothing better to boast of than a beggarly array of empty pews.

I have spoken.

Love's Coming of Age.

"The subject of Sex is difficult to deal with. There is no doubt a natural reticence connected with it. There is also a great deal of prudery. The passion occupies, without being spoken of, a large part of human thought; and words on the subject being so few and inadequate, everything that is said is liable to be misunderstood. Violent inferences are made and equivocations surmised, from the simplest remarks; qualified admissions of liberty are interpreted into recommendations of unbridled license; and generally the perspective of literary question is turned upside down.

"In fact there is a great deal of fetichism in the current treatment of the question. Nor can one altogether be surprised at this when one sees how important Sex is in the scheme of things, and how deeply it has been associated since the earliest times not only with man's personal impulses but even as his religious sentiments and ceremonials.

"Next to hunger it is doubtless the most primitive of our needs. But in modern civilized life Sex enters probably even more into consciousness than hunger. For the hunger-needs of the human race are in the later societies fairly well satisfied, but the sex-desires are strongly restrained, both by law and custom, from satisfaction—and so assert themselves all the more in thought.

"To find the place of these desires, their utterance, their control, their personal import, their social import, is a tremendous problem to every youth and girl, man and woman."

These paragraphs fairly illustrate the plainness and sanеness of Edward Carpenter's discussion of the master passion in his intensely interesting little book entitled "Love's Coming of Age." Sanely, fearlessly and fairly he gives expression to ideas which are the result of thoughtful study of a problem which the human race has been dodging for century after century but which it must face squarely and solve intelligently before the race can rise out of the muck and vileness which it seeks to cover and hide with the tattered cloak of hypocrisy and prudery.

The paragraphs I have quoted are the very first four in the book. You can see he does not hem nor haw nor apologize nor beat about the bush, but goes directly at the subject as an honest, clear-minded and pure-minded man should in honestly discussing a subject of such intense importance to the human race.

Carpenter's literary style is simple and quite attractive. His statements are clear and his arguments are conclusive. The book contains an appendix which will furnish information of the subject of Sex that could not be found elsewhere without ransacking an extensive library and gaining access to books which are generally kept from the regular patrons of libraries. And he has handled the delicate question so wisely that it seems hardly possible that a person could be found who would take offence at any sentence in the book. The whole tone of the book speaks the purity of the mind of the author. Read this:

"That we should leave our children to pick up their information about the most sacred, the most profound and vital, of all human functions, from the mere gutter, and learn to know it first from the lips of ignorance and vice, seems almost incredible, and certainly indicates the deeply rooted unbelief and uncleanness of our own thoughts."

But get the book and read it. It will cost you more than you usually pay for a book of the size, but that is not the fault of the editor of Lucifer who must pay for it what the publisher of the book demands. The price is one dollar, but there is more sound sense on the sex question in the book than you could find in some more pretentious books for which you might pay a much higher price. Get it and read it and circulate it among your unenlightened acquaintances. It cannot fail to give them clearer and saner views on the vital question it discusssess.

J. M. C.

"In general, the art of government consists in taking as much money as possible from one part of the citizens to give it to another."—*Voltaire.*

Competition in Force, and Other Evils.

BY B. B. KERR.

In No. 912 C. L. James, criticising my doctrine that force is least dangerous when it is a monopoly in the hands of the whole people, says: "As to vigilance committees and the like, they have, in our time and country, however it may have been in mediæval Scotland, one decided recommendation as compared with 'the right to use force as a monopoly in the hands of the representatives of the whole people.' They are much more easily got rid of. That was proved in California, after they had outlived their usefulness there."

True, and why? Because there stood in the back-ground, ready to break up the vigilance committees when called on, the state and federal governments. The people used the vigilance committees when needed; but had the vigilance committees refused to abdicate when they were no longer wanted, the people would have used the government to make them abdicate. Had the vigilance committees been as well able to defy any higher power as the McDonalds and the Campbells, the Scotts and the Kerrs, I doubt if they would have abdicated.

Moreover, the vigilance committees were bona fide protective associations in their origin. But the great danger of free competition in force is that it makes it so easy to organize aggressive associations, which may use the word "protection" as a figleaf, while their real aims are plunder and blackmail. Croker, Quay, and Platt are strong at present, but would they not be a thousand times stronger under competition in force? If government were abolished today, tomorrow would be the greatest day of triumph Tammany Hall ever saw. Now it has to submit to the inconvenience of getting a majority of votes by hook or by crook; then it would only need a preponderance of strength, which is easier to get than a majority in numbers. All that Tammany would then want would be a few thousand good riflemen; and it could grab every corner lot, every good building, everything good in sight; it could blackmail the weak unmercifully; it could browbeat the members of weaker voluntary associations whenever they had a dispute with Tammany men; and, if the matter had to come to trial, it could bribe the free jury or threaten it with future vengeance. Today Tammany has at least to divide the spoils with the maimed, the halt, and the blind, to get their votes; under voluntaryism numbers would count for nothing, and the spoils would all go to the strong, and would be used as a bait to bring ever new recruits to the army of Tammany. Free from all annoyance from state and federal authorities, Tammany would indeed have reached its day of glory. Great as the evils of bad government are, every one of them is multiplied a thousand fold under a system of voluntary associations. All nations went through the age of voluntary associations, and all nations rushed into the arms of despotism to escape from voluntaryism. What we now need is neither voluntaryism nor despotism, but monopoly of force in the hands of the whole people.

* * *

Mr. James also says: "Again, it is not mere verbiage but an opinion decidedly about things that, if no man were enabled by government to hold land out of use, all the evils of 'natural monopoly' would cure themselves." Certainly that is an opinion about things, but not a true one. Mr. James is fond of statistics; I will give him some.

Last December the following figures were published in the daily press, to show the cost at which the different mines of the country could produce a pound of copper. The numbers refer to cents.

Atlantic (Michigan), 12; Anaconda, (Montana), 11; Arizona Copper Co (Arizona), 9; Boston & Montana (Montana), 7; Butte & Boston (Montana), 13; Calumet & Hecla (Michigan), 9; Copper Queen (Arizona), 8; Detroit Copper Co (Arizona), 10; Mountain Copper Co (California), 10; Montana Ore Purchasing Co (Montana), 12; Osceola (Michigan), 11; Parrot (Montana), 10; Quincy (Michigan), 8; Tamarack (Michigan), 9; United Verde (Arizona), 4; Utah Consolidated (Utah), 3; Wolverine (Michigan), 9;

These figures may not be accurate, but every mining expert will admit that they give a fair idea of the vast differences in natural richness between different mines, differences which cannot be removed by any industrial economics or scientific discoveries.

Now what do these figures mean? Mr. James will admit that there can only be one wholesale price for copper of a given quality, no matter where it comes from. He will also admit that that price cannot for any length of time be less than the cost of production at the lowest grade mine necessary for the world's supply. If the Butte & Boston is necessary, then the price cannot continue under the price of 13 cents, and Senator Clark will be able to make 9 cents of economic rent from every pound of copper shipped from the United Verde. From the known richness of the United Verde it is safe to say that it runs at least 5 per cent copper to the ton. That means 100 pounds, which, at 9 cents, means $9 of economic rent per ton. The American Mining Review lately stated that the United Verde had 23,000,000 tons in sight, a stupendous but not incredible tonnage. Multiply the tonnage by $9, and it appears that Senator Clark is likely to get $207,000,000 in economic rent out of ore in sight in the United Verde. This is probably not over the mark, for it is conceded by everybody that the right to use and occupy this little piece of ground makes Senator Clark the richest man the world has ever seen, and the American Mining Review says he lately refused $500,000,000 for the property.

Neither can Mr. James say that this economic rent is the result of government allowing men to hold land out of use, for there is hardly a well-known deposit of copper in the world held out of use, and the demand for copper for electric purposes will probably grow faster than the possible supply under any system.

Mr. James' system therefore favors inequality in its most naked and glaring form. He would try to sweep away great organizers and hard workers like Carnegie, Morgan, and Rockefeller, but he would not touch a richer man than any of them, who owes his wealth to a freak of nature. He would have a world of Lilliputians, with here and there a Gulliver stalking about among the crowd, bribing free juries and organizing for his own "protection" voluntary associations which would have made the Dukes of Normandy or the Last of the Barons green with envy.

The contention of Mr. James is as preposterous in the case of land as in that of mines. Every new country opened up, and every improvement in transportation, only increase the value of land in the heart of London and New York, because the people like to flock to a center and look at each other. Nothing can ever make an inside lot as good as a corner. The fact that good land can still be had for nothing in Western Canada does not hinder it being valuable a mile from New York; and even if the use and occupation system made free land available in Iowa, the New Yorker would still have his economic rent. In fact Mr. James' system is founded entirely on the principle of unmerited inequality, the worst of all inequalities.

Here is a remarkable fact, that the masses of the people in any country are prosperous and comfortable just in proportion as there are millionaires.—*Andrew Carnegie.*

Another remarkable fact is that sheep in any country are plentiful and fat just in proportion as there are roast saddles of mutton.—*N. Y. Herald.*

Mrs. O'Brien.—Good marnin'. Mrs. McCabe an' phwat makes yez look so sad?

Mrs. McCabe.—Shure, Dennis was sint to the penitentiary fer six months.

Mrs. O'Brien.—Well, shure, don't worry. Six months will soon pass.

Mrs. McCabe.—Shure, that's what worries me.—*Leslie's Weekly.*

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for ustice against Privilege.

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Current Comment.

The movement to form a national or international association to check the suppression of speech and censorship of press, is one in which we all should feel a deep interest. Whether the plan mentioned elsewhere in this issue is the best that can be devised is a matter of secondary importance; the main thing being to *get to work*, and in a way that will be felt and heeded by the suppressors. For one I like the methods adopted by the American Press Writers' Association, one of the chief objects of which club is defense against censorship of the press and of mails. Membership in the Press-Writers' Association requires the payment of no fees or annual dues. There are no offices with salary attached, and nothing that suggests an inner ring, clique or guild; bills for printing, etc., being paid by voluntary contributions from members and from the general public. A brief statement of principles and objects of the "Free Speech League," to be signed by all co-operators and sympathizers, would seem to be all that is necessary for the purpose of organization. Organization that crystallizes into *officialism* has been the death or perversion of nearly every good movement in the past.

* * *

The article reproduced in this issue from "The Philistine"—Fra Elbertus Hubbard—is, to my thinking, one of unusual value. While I would not anticipate the comments of our readers upon the problems presented in that paper I would ask, as a starter, where would have been the opening for the world-racking "Beecher scandal" if the members of Plymouth Church, New York, had been civilized up to the plane occupied by the wife of the "Boston Lawyer," as told by the "Philistine." And if no Beecher scandal—with its harvest of hate, of perjury and of suicide—then there would probably have been no postal censorship enactments, such as grew out of the shock received by conventional society during the progress of that most famous of modern prosecutions for the crime of adultery—so-called.

* * *

The late sensational episode in our national legislature, in which Senator Tillman of South Carolina was chief actor, should surprise no one. The newspapers generally speak as though the unexpected, the monstrous, had occurred. When Republican leaders either excuse or partially justify the atrocities inflicted by American soldiers upon the Filipinos it was but natural that a Democratic leader should compare these atrocities with those practiced in the South in order to uphold the white man's rule. If brutalities are permitted in the Philippines, where there is no danger of "negro domination" over the white race, why should similar extreme measures be condemned when no other means are available to save the white race in the South from being ruled by their former slaves?

* * *

Such is Tillman's logic, and the frankness with which it is uttered horrifies his Southern brethren while it delights the Northern Republicans because they think such talk will have the effect of preventing Democratic supremacy in the national councils. With the usual craft of their tribe—the tribe politician—they ignore and hide the fact that it is the Republican party itself that is largely if not chiefly to blame for the horrors of the "shotgun" policy in the South. What else could be reasonably expected, when the Republican majority in congress, to secure the perpetuity of their own power, gave the ballot—the right to rule not only themselves but to rule also the white minority—to a race of slaves, a race besotted and brutalized by ages of contented subjection to the despotic rule of the white man?

M. HARMAN.

By the Way.

From a private letter written by E. C. Walker I quote:

"The movement started by the resolutions which you printed has got so far as this partial letter-head, ['The Free Speech League'] committees on constitution and organization, and a temporary list of officers. The Committee on Constitution met last night and framed its report, to be presented to a full meeting of the initiators next Thursday night. Next week's 'Truth Seeker' will contain Coolridge's report of progress, including M. D. Conway's letter in full and part of Lloyd's. The movement is intended to be national, or international. The Constitution, as drafted, is very brief; the object is stated in these words: 'The object of the Free Speech League is to maintain the right of free speech against all encroachments.' This is as presented by Moses Oppenheimer. The membership article, as presented by me, is this: 'The minimum membership fee is one dollar annually, but this does not exclude good workers to whom such payment would be onerous.' The prospects are good; come in at once and help all you can in a movement that means so much to all who think outside the conventional ruts."

It is to be hoped that this League will grow into a powerful organization. We will print further information regarding it when received.

—

The postoffice at Home, Wash., has been suspended by order of the department at Washington. Efforts are being made by the residents to have it reinstated. At the present they are obliged to go a mile and a half to Lake Bay to receive their mail. This order compels "Discontent" to suspend for a few weeks until the office is reinstated. If they fail in their efforts, an attempt will be made to have "Discontent" and "Clothed With the Sun" entered at Lake Bay. In the meantime, we have offered James F. Morton, Jr., editor of "Discontent," space in Lucifer to give a weekly account of the progress of their case.

—

Queer, isn't it, how "law-abiding citizens,"—even those whose sworn duty it is to enforce the law—go back to primary principles of private vengeance when the law is too slow in its workings or is not framed to suit them? A short time ago a Chicago alderman helped to organize a "vigilance committee" to detect and punish burglars and "hold-up men" on the Northwest Side. And he is proud of it, and doubtless feels that the people of his ward owe their votes to him—their protector. And he's pretty sure to get them, too. Not to be outdone by the alderman in his expressed lack of confidence in the law to deal with offenders is Judge Tuley, one of the most conspicuous occupants of the Chicago bench. Recently a case of wife-beating came before him for decision. He told the complaining wife that she should have shot her husband; that it would be a good thing if all wife-beaters were shot by their victims; and later, in an interview with a reporter, reiterated the statement. Probably many women, reading this judge's opinion, believed that his statement gave women the right to shoot their husbands who attempt to beat them; and if there should be tragedies as a direct result of Judge Tuley's remarks it would not be surprising. The statement did more credit to the judge's heart than to his head—he certainly was in anything but a "judicial frame of mind" when he made it. Why not have told abused wives that neither law nor common sense require that they submit to beatings; that the law has become somewhat enlightened since the time it gave the right to man to "chastise" his wife if said chastisement were given with a stick no larger than his thumb, and that common sense would direct her to leave the man who would abuse her. "But who would support the children?" Who would support them if their father were dead and their mother a murderer?

—

I am not sure that the following note was written for publication; but as I think it of interest I give it place. It was written by Jos. M. Wade, publisher of "Wade's Fibre and Fabric," a large paper devoted to the interests which its name indicates. He thus comments on "Jimmie, the Weaver," which appeared in Lucifer No. 915.

"This 'Jimmie' is a real character in mills where he is tolerated; he is a loafer and a bum; he wants wages, but he don't want to work; he skulks. Did the factory owner *force* him to come from Ireland to this country? Does his employer *force* him to work in the mills? No, he came in rags in the steerage—has probably got money enough to send for sisters and brothers and perhaps parents. I began weaving in October 1850—worked fourteen and a half hours per day, and was happy and contented. I liked work so well that I had no time to complain. If I had not liked it I would have left it and gone elsewhere. We had only whale oil for light in those days, no gas. I liked work, minded my own business, began at sixty-four cents per day. In nine years they gave me $8,000 per year. Sensible people know that the Jimmie yarn is a lie—and it does more harm than good to retail it in reform papers. I filled every position in the factory. I have seen 'Jimmies' but not often. It would be a deed of charity to tie a stone around his neck and drop him in the mill pond."

It is quite true that the world is full of inefficient, "slack," ambitionless workers; and no doubt "Jimmie" belongs to that type—but why? There are causes for all things; but as this is only "by the way" I will not enter on a subject which affords material for much deep and earnest thought. Yet even if the "Jimmies" were all efficient, ambitious workers, possessing those qualities equally with Mr. Wade, would they be in his position today—or he in theirs? "There is always room at the top"—yes, because the multitude are unable to reach it; but if they were able, wouldn't the "top" be practically as the bottom is now—with a multitude scrambling and fighting for place? I am reminded of the assertion that every boy has a chance to become the President of the United States. Even if that were true, it would be impossible for all the boys in the United States to become its president, no matter how great their ability and attainments. And is it not a fact that the system demands immense production and cheap labor, and that it is as impossible for the great majority of workers in a mill to get $8,000 positions as it is impossible for the majority of boys to become President of the United States? It is of no avail to blame the "Jimmies" nor the individual mill owners. The "Jimmies" are weak and "shiftless" and unintelligent, wanting only a "good job" for themselves; quite willing to let the "devil take" the other fellow; and the mill owner who should depart from the system would be crushed. And if such is the system, and the character of men under the system, what can be done?

L. H.

Need of Better Definition.

According to Ironicus, "Stateists, miscalled Socialists," are lying low just now, while the United States Postal Department is making war on socialist periodicals. When this matter blows over, the "stateist" will come out of his lair, thinking his inconsistency will be forgotten, and agitate again for more state ownership, though he really knows that these abuses ought to induce him to work for an individualistic postal system, resembling an express company.

As to names. "State Socialist" has been applied to those who think that the state, being as good as the people, could be trusted to own and administer collective wealth, it being observed that the state does not demand the tribute exacted by private concerns, viz: rent, profit and interest. The name expresses the idea, has the force of usage, and is therefore suitable. Says Ironicus:

"The stateists have one thing more to learn, and that is how they themselves would treat the advocates of ideas unlike their own if they controlled the Government. Selah."

What does this mean? To what prophets shall the Stateists apply to learn what they will do at some future time? Will they do what they now intend to do? An advocate of a state ought to intend to treat all alike as regards state postal service. But how can he learn that he intends to do so, and will do it? This is the problem set by Ironicus. A definition of "selah" might also be useful to the uninitiated.

* * *

C. L. James says that the progeny of Adam and Eve would, but for premature deaths, in thirteen centuries stock the world beyond all possibility of finding food or even space. Now let him calculate how much time would be required for the increase from one seed from any common food plant to fill the earth. He may then realize, (possibly) what he has never seen before, that the Malthusian is continually confusing two entirely distinct propositions viz: The rate of increase of food and people; and the *ultimate* capacity of the earth to support people.

When he says: "The only way to get rid of war, speculation, landlordism &c., is to get rid of undesired maternity," I

conclude that only children in large families fight or pay rent.

C. F. H.

REPLY.

Inasmuch as I endorsed the utterance of Mr. James in regard to "undesired maternity" I will say a few words in reply to this point only, allowing "Ironicus" and James to reply, briefly, to other points made by C. F. H., if they desire to do so.

As I see it, undesired maternity means the enslavement of womanhood and motherhood, and that this enslavement naturally and inevitably involves, includes and produces all other forms of human slavery seems to me to require little or no argument. The connection between unwelcome motherhood and a generally inferior and depraved product of motherhood seems self-evident. That wars, speculation and land monopoly depend, primarily, upon the inferiority and depravity of the masses of people, would also seem to need little or no demonstration. To abolish war, speculative profits and land monopoly we must first have a race of men who know their rights and who have the mental and physical power to maintain them. To obtain such a race of men we must first have free, intelligent and self-reliant mothers.

This is nature's way. Men make institutions, but mothers make men. The natural way, the logical way, then to secure all needed reforms of men and their institutions is to arouse womanhood and motherhood to a sense of the importance, the overshadowing responsibility, of their work, and then to remove all obstacles that now prevent mothers from doing their best work in producing a better race.

M. H.

A Target for Press-Writers.

"Farm, Stock and Home" is a fine, large agricultural weekly published at 50 cents a year at 5th St., and Hennepin Ave., Minneapolis, Mina. It has a department known as "Our Home Council," edited by Mrs. C. E. Stephens. In the issue of May 1 Mary Farmington and another lady, who signs herself "The Mother of Eight Children," discuss the sex question. The editress says:

"Again I am glad to yield editorial right of way in Council columns and give space to many excellent letters from 'the sisters.' Mary Farmington touches on a delicate subject, but it is a vital one, of all importance to the family and home, to all humanity in fact, and none should hesitate to take part in its discussion who can give light upon the subject."

Here is a fine chance for the many sex writers to attempt the enlightenment of the many readers of this paper, and to assert the right and importance of progress on the subject. The following paragraphs are from Mary Farmington's letter:

"I was one of a family of eleven. I have often heard mother say that she did not want more than four children, and that she never gave us the care that we should have had in any way, because she had not the strength to do so. One of her regrets was that her practical work, cooking, mending, washing and baking, left no time for loving companionship and training. To say nothing of the feeling that her state of nervous irritation and weariness before our birth, robbed us of our rightful endowment in the way of physical and mental strength. 'I cried too much before you were born,' and yet who could censure her, or any mother who makes a like plea?

"Yet what are we women to do about this important question? Should we bear the cross and wait for the crown—for there is no cross without a crown? Are there not rewards enough to the mother, reward of love, help, care and regard, to make a crown? Home is not home without children, and all of our best thoughts are about home and children, so that a certain number of children must be for the good of all.

"But there are difficult points to settle in regard to the birth, and the power of mother and father to meet them properly. Where does self-control cease and crime begin on the part of parents who feel unable to assume the burden of a large family? Is there any way to prevent conception that is not wrong? Which would be better for men, women and children, to allow nature to have its way or the contrary? These thoughts often perplex and confound me."

I might say just here that "Discontent," "Torch of Reason" and "The Public" have joined forces to make an onslaught on the enemies of free press. I have shown them the only effective way to accomplish anything in the line, but it is doubtful if they avail of the information given, and the result will be only a very partial cesult if they do not.

FRANCIS B. LIVESEY.
Sykesville, Md.

VARIOUS VOICES.

Anna Marcus, Home, Wash.:—Enclosed find $1 to apply on my subscription. Lucifer is one of my beloved companions, and while I don't think it is perfect, still I am convinced that it has fewer faults than any other.

Celia B. Whitehead, Denver, Colo.:—I like especially the article on "Retribution for Marital Domination" (April 24). Am sorry indeed to learn of Mr. Harman's illness and hope recovery may soon be complete. He is a large, brave man for whom I have a grateful respect.

Hermann Wettstein, Fitzgerald, Ga.:—Hope you are on the mend. I am heartily in sympathy with all your reformatory movements. The money-curse is the great obstacle in the path of progress. Abolish money and all other evils will soon correct themselves. I believe in striking the evil at the root; not only lop off a branch here and there.

John Erwin McCall, Editor of "The Eagle and the Serpent," 26, Clovelly Mansions, Grays Inn Rd., London, W. C.:—Would you be good enough to announce in the columns of your journal that I am preparing a special Stirner issue of "The Eagle and the Serpent" and that as the material for such an issue is conspicuously lacking, (in English) I would be deeply grateful for the loan of any extracts from Stirner which any of your readers have by them. The success of the issue depends upon the cordial co-operation of the Stirnerites the world over. All extracts loaned to me will be carefully returned to the senders when such return is desired. American letters must be fully prepaid.

J. B. Elliott, Philadelphia, Pa.:—I enclose the lines of a song "Jeannette and Jeannot" that my father used to sing fifty years ago, which first aroused in me the hatred of war that has remained ever since, just as the sermon that Thomas Paine heard when a boy about the cruelty of the Christian god remained until he was an old man and was the inspiration of his "Age of Reason" which was intended to expose the cruelties that are taught in the Old Testament.

JEANNETTE AND JEANNOT.

You are going far away,
Far away from poor Jeannette;
There is no one left to love me now,
And you, too, may forget;
But my heart will be with you
Wherever you may go,
Can you look me in the face
And say the same, Jeannot?
When you wear the jacket red,
And the beautiful cockade,
Oh, I fear you will forget
All the promises you made,
With the gun upon your shoulder
And the bay'net by your side,
You'll be taking some proud lady
And be making her your bride.
You'll be taking some proud lady
And be making her your bride.

Or when g'ory leads the way,
You'll be madly rushing on;
Never thinking if they kill you
That my happiness is gone.
If you win the day perhaps
A general you'll be;
Though I'm proud to think of that,
What will become of me?

Oh! if I were Queen of France,
Or, still better, Pope of Rome,
I would have no fighting men abroad,
No weeping maids at home.
All the world should be at peace;
Or, if Kings must show their might,
Why, let them who make the quarrels
Be the only men to fight.
Yes, let them who make the quarrels
Be the only men to fight.

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LOVE UNBOUGHT.

Dear, will you have me? I am yours
Entirely. As the river flows
Forever in the swallowing sea
His tribute clear, so fate's decree
Has set the current of my blood
To you: unchecked by club or flood.

Dear, will you have me? Here and now
Yours am I. Though no solemn vow
I make, of faith by year and day
And hour. Then, though the winged-one stay
But just a night, and take his flight—
He once was ours, in love's despite.

L. H. EARLE.

Fables of Asses.

RELIGION.

An observant ass, perceiving that many things occurred for which he was at a loss to account, conferred from time to time with his brethren and learned that they too, all of them, observed similar things, yet could not understand them, being as much in the dark as himself. Then there was the problem of the cause of things in general, and the destiny of asses at death, which served to increase perplexity, and puzzled all alike. The observant ass one day called the rest around him and announced that he had a theory of things which he believed would commend itself to all. He argued that there was a great invisible ass somewhere whose powers and nature were made manifest in all happenings, who had created asses in his own image, and who rewarded and punished at death whom he would. His hypothesis met with great favor, as it relieved the tension of thought, and from the point of view of an ass left very little to be explained. It came to be an article of belief with asses in general, and its acceptance was soon made the test of character and intelligence throughout Assdom. Of course it did not cover the ground very well; in fact it was very superficial; but asses could not be expected to realize that their convictions in the matter of problems were merely expressions of their general assininity.

MEDICINE.

Occasionally an ass suffered from the results of an indiscretion in eating, drinking, or from some manner of harmful habit; and as abnormal social conditions developed in the ass world and abnormal appetites were developed as a consequence the number of those suffering in this way increased till the sick were to be seen everywhere, in all the fields and woods. A remarkable phenomenon accompanied generally efforts to be rid of these indispositions and diseases: the sufferers persisted in continuing to do that which had made them ill and all the while sought an herb or a mineral which would make them well in spite of themselves. Every plant to be found was tasted and eaten as an experiment to determine its properties; and of course many asses died because of poisons in the shrubs. Still the experimentation went on; while what killed one left another ass unhurt, and all the air was filled with praise and condemnation of this or of that mixture called medicine. Soon the seeking of remedies for illness became a profession, and then of course asses were all assured that they could be cured of any ailment by taking a given drug. Rival schools of medicine arose and quarreled, accusing each other of killing the sick, and matters became very much mixed. Of course the practice of hygiene is the way to hold or regain one's health; one cannot have harmful habits and still remain well; but asses have a foolish way of looking at these things, you know. Their brains seem to have all grown to ears.

CAPITALISM.

The thistle-growing industry after being a matter of individual effort for many generations, though there had been a large measure of friendly co-operation in its pursuit, at last fell into the hands of a few asses stronger and less scrupulous than the rest, who did what they called organizing the production of food. Then the large body of asses were each allowed only a few thistles for their personal sustentation, to be eaten at night for their sole daily meal, while the rest of the thousands of tons of thistles which they gathered daily went to enrich the capitalistic asses; who were not such fools as they looked. At times there was considerable grumbling on the part of a few discontented asses, but the rich few sent out capable teachers who conclusively proved to the working asses that without the capitalist ass to invest his capital there would be no thistles raised, for capital was required in order to cultivate the ground. After that all went as smoothly as a war of extermination. How could a fool of an ass be expected to know the difference between capital and capitalism? The asses could not remember their ancestors, could they, who had thistles in plenty ere capitalism was known?

DEMOCRACY.

After the rule of one ass over all the rest had come to be distasteful to asses at large because of the cruelty, rapacity, and ignorance of the great absolute ass, Assilonica, feeling the need of still maintaining "law and order," and desiring something in the way of authority which should stand for justice and truth between the many conflicting interests of asses, decided to establish a democracy and create a code of laws at once just and enlightened. "Of the asses, for the asses, and by the asses," was the slogan of the reformers, and they aimed to keep their government at once clean, wise, and profitable by the golden magic of majority rule. The asses voted on everything from braying to dying, for convenience the vote being taken by the easy process of counting ears; one party keeping its ears down while those of the other party were being counted. There was a division on every question, and campaign brayers made vast numbers of converts. All were satisfied that the opinion of the

majority represented wisdom. The asses no doubt forgot that majority rule preserves privilege just as monarchical rule does; nor did they realize that a thousand asses taken together are exactly as wise as one solitary ass.

EDUCATION.

Very early in the history of ass life it was thought necessary to be wise, and accordingly private teachers as well as public schools were provided so that the young asses might learn all that their elders knew, and more if that were possible. Some simple matters were at first all that it was sought to impart, things useful in a measure in the affairs of common life; but very soon artificiality set in and old, wornout, and difficult subjects were made a matter of study, and education began to mean the attaining of that which was ornamental but not useful. A knowledge of life began to be despised as something unnecessary and vulgar, and the languages of long dead ass tribes together with their folk lore, bad and good, took its place. History became the story, not of ass tribes, but of ass kings and their quarrels; legends were studied for moral lessons; young asses were taught, not to speak correctly but to know the rules of speech correctly; art was almost neglected, as was sociology, and political economy; and while a great show was made of teaching physiology and hygiene, one of the most important functions of the body, that upon which the life and health of all asses depended, was totally neglected. Fads began to enter into education to an increasing degree, and finally very little that was of real utility was offered for study in any school. But asses called the hotch potch education, and all sought it. How could an ass be expected to know that he was an ass in every sense of the word?

IRONICUS.

"Collective Action."

I am glad to see the tone which R. B. Kerr takes in his treatment of scientific questions is becoming considerably less dogmatical and facetious. His statement of the governmental theory leaves little to be desired. "The interest or inclination of individuals often leads them to act in a way detrimental to the interests of others, and collective action must therefore be taken to check individual selfishness and carelessness." He says, very correctly, that this theory is quite simple enough for comprehension, and has been lucidly stated by Blackstone, Puffendorf, and other important political theorists ever since Aristotle's time. He is correct also in saying that the abuses of government do not prove it has no legitimate uses. The theory of Anarchism that "the thing itself is the abuse;" cannot be proved by merely stating it, any more than the other. What is to decide between them? Mr. Kerr has told us. "The careful application of observation and experiment." The *careful* application, observe. There is no theory so unsound that it does not appeal to something in the way of observation and experiment.

All reasoning, as John Stuart Mill showed in his great work on Logic, is fundamentally inductive. The difference between the reasoning by which an old woman arrives at the conclusion that Friday is an unlucky day and that by which Darwin arrived at the law of natural selection, does not consist in this that they perform mental operations unlike in kind. It consists, as Macaulay pointed out when writing about Bacon, in this, that they perform mental operations unlike in degree. Ignorance, haste, carelessness, stupidity and bias, make the old wife content with a much less searching induction than that which the philosopher requires. Now new opinions, such as Anarchism, have this advantage over old ones, *prima facie*, that they are much less likely to spring from an induction vitiated by such causes. Ignorance, haste, carelessness, and, except in the case of a crank, bias, always side with the opinion in possession; at least when it is, like the theory of governmentalists, so familiar that no one can be ignorant what it is, nor on what arguments it rests. This is by no means enough to prove an unusual opinion sound; for the vitiating influence of stupidity and bias may attach to it; and so sometimes may that of ignorance. A man may know so little about medicine and surgery that he calls their most recent experimental inductions "anachroisms", and supposes methods as old as Hippocrates to be innovations. He may think it his duty to oppose all established belief; and accordingly may be willing to maintain that the sun is inside the earth, simply because all who know anything about it are aware that this would be a case of Jonah's swallowing the whale. He may be unable to get it through his wool that the material of all ideas is feeling; and therefore may see no absurdity in that philosophy which deduces ideas and feelings from matter assumed to be unconscious and inert. But unusual opinions unless they are as well worn out as materialism and "progressive hygiene," deserve respectful consideration on the ground that their promulgator must have begun by learning some facts, taking some time and pains, and conquering some prepossessions: all which is especially the case with really new opinions. Most of the interesting crankisms referred to, are far different from that. It becomes the champion of the old to reflect that those of the new have probably "weighed and considered" what he has been content to "believe and take for granted."

Mr. Kerr gives as specimens of the uses to which government may be put, "limiting the number of births," (how? I, as an Anarchist could propose a method; but it would be simply the withdrawal of government from a very important sphere); "making land collective property; eliminating competition" hem! about as difficult for government as limiting the number (of births); "to keep the streets clear;" "to regulate the storing of dynamite," "to take precautions that water pipes shall be thick enough;" "to establish fire-limits;" "that lepers and cholera patients should be isolated." At this rate, Mr. Kerr and the editor will soon be by the ears about compulsory vaccination, if I do not bring an olive branch. As an Anarchist, I am opposed to compulsory vaccination, and compulsory everything else, for a great many reasons, this being one—that the compulsory feature gives cranks something to howl about—that it introduces an element of evil, of inevitable mismanagement, corruption, bad moral influences, and, to conclude, unpopularity, into sanitary arrangements which by themselves are good. And the same objection applies to all the other alleged benefits of government.

"I believe in sanitary regulations because they have lessened the death rate," says Mr. Kerr. This is an excellent specimen of those one-sided inductions which mislead social theorists. Has Mr. Kerr considered whether sanitary precautions cannot be taken without enforced regulation? Has he ever inquired whether the latter do harm as well as good? Has he reflected that, with their compulsory feature, the whole objection to thing, unpopularity excited by compulsion, in retarding the practical adoption of prophylactics, which may be required by law though generally odious, but cannot be enforced unless public opinion is really for them?

We need wider generalizations than these, if we are to reason like Newton and Darwin, instead of like Dame Durden and Mother Shipton. Mr. Kerr knows that I do not believe we can tell what is for the general good. But if the question be whether some national condition usually reckoned good, as wealth, a tolerably even distribution of the same, internal peace, ability to resist foreign enemies, above all energy and intelligence, are on the whole promoted more by government or by anarchy, then I think the experience of all history is that these flourish in remarkably strict proportion to the degree of individual liberty, and never fail to suffer from governmental meddling. If this induction is too large an one for Mr. Kerr to attempt following, and I admit it does require perseverance; then I recommend to his study the essay of his favorite Herbert Spencer, on Over-Legislation. Its motto might be a sentiment quoted in it "Wherever there is government there is villainy." Nowhere, except in universal history when reduced to its bare facts, do I remember to have found such lurid proofs how the blighting touch of authority corrupts honesty; destroys good management, fosters waste; checks improvement; reduces what useful innovations do run the gauntlet of artificial difficulties to one dead level of wretched unprogressive compromise; above all kills out the spirit of personal enterprise, originality, invention, self-reliance, converting whole nations into beggars for subsidies and pupils of an ignorant teacher; whom competitors trained under happier auspices must inevitably surpass.

C. L. JAMES.

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A Psalm of Empire.

1.—I am the Filipino's shepherd; he shall not want.

2.—I make him to lie down on the battlefield. I pursue him beside the still waters.

3.—I incorporialize his soul. I lead him into the paths of unrighteousness for my trade's sake.

4.—Yea, though we walk into the valley of the shambles of death he shall fear no evil, for I am with him; my shot and my bayonet they benevolently assimilate him.

5.—I prepare a table before him for the feasting of his enemies; I anoint his head with civilization; his canteen runneth over.

6.—Surely Greed and Militarism shall follow him all the days of his life and he shall dwell in the folds of Old Glory forever. —*Palmer Albertson, in "The Whim."*

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What It Means.

The acquittal of Comrades Adams and Larkin of Home is a personal deliverance at which we all rejoice, but beyond that I do not see that anything is gained. Judge Hanford instructed the jury to acquit because he did not consider the indicted matter obscene; had his opinion been opposite the prisoners would probably have been convicted. In other words, as to whether a man accused of obscenity gets penalty or not depends almost altogether upon the whims and prejudices of the court. No clear principle is involved, nor any logical or scientific definition. The whole thing is as loose as that public opinion which in Boston excludes the "Bacchante" and in New York admits it. Here is the awful peril of this whole Comstock inquisition. It has no principles, and every man who takes a new view of any sex problem and tries to utter his honest thought, is liable to be handed over at any moment to the mercies or cruelties of lawyers and juries who know nothing at all about the matter and have only easily-inflamed prejudices and stupid traditions to guide their decision. So Adams and Larkin, sex teachers in Washington, are cleared, and Ida Craddock, sex teacher in New York, is jailed. The whole study and utterance of the most important of the human sciences is completely at the mercy of a gang of rat-catchers. The average judge, or juror, knows infinitely less about the mysteries of sex than he does about astronomy, yet what a howl would go up if what a man should teach concerning the stars were left to the criminal courts. O the damnable, awful stupidity and pitiable barbarism of it all!

And the persecution at Home still continues. Two more arrests—one of Lois Waisbrooker, 76 years old, because she published the "Awful Fate of Fallen Women," which as Comrade Morton says, "is mainly a moving plea against the one-sidedness which tramples mercilessly on the woman who is supposed to be down," and the other of the postmistress, Mattie D. Penhallow, because she, in response to a decoy request from the postal inspector, and with no knowledge of its contents, mailed him, as an act of courtesy and official duty, the paper he asked about. And because of this inspector's accusations, and without waiting for proof, the grand jury of the district recommends that their postoffice be abolished. Send all you can afford to Oliver A. Verity, Home, Pierce Co., Wash., for the defence.—*J. Wm. Lloyd, in The Free Comrade.*

The Logic of State Socialism.

Government is the coercion, right or wrong, of the weak by the stronger. Majority rule and absolutism are in this respect identical.

In a previous issue of Lucifer I called attention to the action of the existing state in suppressing or almost suppressing certain state socialist journals, and by implication ventured a prophecy to the effect that a state socialist state would not tolerate in the mails literature, journalistic or other, which powerfully attacked state socialism. C. P. H. desires to know by what process of reasoning I arrive at this conclusion.

My answer: The theory that the state is the proper custodian of some of the affairs of a people, provided that the state actually is the majority of that people, logically leads to the contention that the state is the proper custodian of all the affairs of a people; and that a state socialist majority will so reason I contend, because a man or a body of men will follow logic when it flatters them so to do or when it promises to serve their cause. A state socialistic state logically would rigorously rule out of the mails literature antagonizing state socialism because in the judgment of the majority it would be contrary to the well-being of the people that such literature should be read and acted upon; the majority being the accepted best judges of what constituted well-being and having the power to enforce their judgment through the state.

In my first paragraph I describe government; what follows is a picture of the working of irresponsible majorities, infatuated with conceit.

"Selah!" which Bible commentators define variously. Here let it mean, See?

IRONICUS.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

By the Way.

One of Lucifer's good friends writes: "In regard to first article in No. 917, 'What Would You Do?' I am going to try to have my good Baptist helpmate answer that—for doubtless you will get answers from many Liberals, and that article can be answered from more than one side." We shall be glad to have responses from as many points of view as possible. Responses have already begun to come in, but too late for this issue of Lucifer.

Just as the forms for this issue of Lucifer are filled we receive a communication from James F. Morton, Jr., of "Discontent," in acceptance of our offer to give him a hearing. It will appear next week. From his letter I quote: "Your offer is characteristically kind and generous and I accept it with many thanks. It is uncertain just when 'Discontent' will appear again, as we must await the result of various communications with Washington and the unrolling of several yards of red tape."

It is housec-leaning time in Lucifer's home as well as in the most orthodox households, and here as elsewhere the problem of what to do with accumulations of dust-catchers is a difficult one to solve. Our shelves and store-rooms are loaded with books and papers that some people would like to read. For instance, we have surplus copies of Lucifer of most of the issues for the last fifteen years. We have decided to make them up into packages of 40 copies, no two alike, and offer them for 15 cents a package. Of course at this price we cannot promise consecutive numbers, for many are missing altogether.

In response to many inquiries regarding the condition of the editor, I will say that it is not alarming but that the gain in strength is scarcely perceptible. The attack of grip was very severe and though he has for more than three weeks been able to leave his room and spends much of his time in the park, any physical or mental effort soon exhausts his strength. He suffers but little pain, and takes pleasure in the outdoor exercise and the sunshine. It will probably take several weeks' time for him to recover sufficient strength to do his usual amount of writing. He had expected to reply in this issue to friends who have criticised his late utterances on the "universality of law," but finds his strength not yet equal to the mental effort required.

"Whitman's Ideal Democracy, and Other Writings" is the title of a book recently issued. The volume contains papers written by Helena Born, entitled: Whitman's Ideal Democracy; Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingenuities of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. A biographical introduction is written by Helen Tufts, the editor of the work. This is a memorial edition, limited to 500 copies, which are numbered. It is bound in boards, paper label, pages uncut, and contains portrait of Helena Born. We shall be glad to receive orders for the book, the price of which is one dollar.

In a recent letter ordering a copy of Dr. Foote's "Home Cyclopedia," one of Lucifer's subscribers in Texas says:

"We have four boys and four girls in our family—all healthy—and we find it next to impossible to break away from the false and shameful modesty in which we were brought up and tell those dear dependent ones what they ought to know. So, after discussing the matter, wife and I have decided to order the 'Home Cyclopedia,' and tell them there are things in it they ought to know, and insist on their reading it. I shall watch the effect, and let you know later how the 'scheme' works."

In reply I told our friends I thought they would make a mistake in "insisting" on their children reading the book. Human nature instinctively revolts against "improving literature" prescribed by others. Many books have been read because they were forbidden—books which would never have been read had they been labelled "improving." I suggested that the father and mother read interesting passages aloud to each other and discuss them in the presence of the children, but not as if they were making special effort to interest them. If they do this in a frank and matter-of-course way I think it will not be long before the children also will be reading and discussing the book frankly and openly. I read Dr. Foote's "Plain Home Talk" when I was thirteen years of age, and was intensely interested in it, and I am sure that the information I then obtained has been of great value to me. I do not think Dr. Foote's "Home Cyclopedia" (which is a revision and extension of "Plain Home Talk") is beyond the comprehension of the average young person.

L. H.

Radical Women—and Others.

A youth of but two and twenty naively remarked but yesterday that all the radical girls were "enjoying poor health," and artlessly boasted of the reputation he had gained among the "rads" for his "controlled intercourse," having lived with several women for short periods of time. Then it was that my free soul sickened and my whole body withered with outrage. So, my fellows, I fail to see that we have yet risen above the law-bound wife or hired mistress, who make no such exaction of men.

The trinityship of Man, Woman and Liberty we believe to be a holy and lovely existence and through economic or social fear we shirk the natural consequences and insist upon natural relations. Instead of creating we are but corrupting the already lust-bound world.

Wherein, after all, does the radical woman differ from the prostitute? The one barters with nature for cash; the other cheats nature by intrigue. So far we owe our position, such as it is, neither to our intellectual or spiritual development. We are still mere physical receptacles.

Work for your economic freedom; bear your offspring fearlessly and courageously. Teach men that intellectual freedom does not mean physical license but physical freedom; that we will yield a sound body and a clear brain unshackled by law or hire, and in the name of sublime freedom, we will stand by the result gladly and fearlessly.

ERNESTINE DAVISON.

The questions involved in the above communication are of vital importance. But it is almost impossible to discuss them publicly because to so many people any plain talk on the sexual relations is impure, "obscene." So instead of clearly saying what is meant, circumlocutory sentences must be used which may convey to the reader a meaning entirely different from that which the writer intended. For this reason, I am not at all sure that I understand Miss Davison's meaning in her first paragraph.

Many things besides the sexual relations—important though they are—contribute to the unhealthy physical condition of women, whether those women are radical or conservative. My observation, however, has not shown me that radical women "enjoy" more "poor health" than their conservative sisters; rather, the contrary.

It seems that Miss Davison disapproves of women and men sustaining relations which do not result in reproduction, and intimates that radical women "exact" self-control of their lovers, sufficient to relieve them of anxiety in that regard. But certainly neither the average "law-bound wife" nor "hired mistress" are willing to "let nature take its course" to the extent of bearing from five to sixteen children, as our grandmothers did. The small family is the rule, not the exception. We are obliged to adapt ourselves to present conditions, if we wish to survive, while working to make them better; and however we may admire or desire large families of children we are forced to face the fact that there is little room for them in our present society. It is an act of cruelty to bring six children into existence when we have barely sufficient for one.

And how is population limited? The methods are numerous but may be divided into three classes—self-control, prevention, and abortion. The latter two are most prevalent among wives and hired mistresses for the reason that if they "exact" self-control of men, they fear they will lose the support of the men. Self-control, mutually practiced, is preferred by some lovers. But it is a matter which each should decide for him or herself. If Miss Davison can see no difference between the prostitute who sells the use of her body in an undesired embrace, preventing offspring by mechanical or medicinal means, or by abortion, and the woman who, though enjoying the companionship of her lover, stops short of the reproductive act, then—well, we don't agree, that's all.

Nature is wastefully prolific; we must thwart her at every turn. If we have a garden we must limit the number of plants to prevent overcrowding, and a most distressing feature in the ownership of pets is the rapidity of reproduction. If we are to have children of whom we have a right to be proud we must limit their number to our capacity to care for them—then we can "stand by the result gladly and fearlessly." Better that a woman and a man should lose their health through self-control (though that seems to me altogether unnecessary) or even better that they kill themselves at once, than that they should be guilty of thrusting existence upon half a dozen puny, cramped, little beings, for whom they are unable to provide sufficient sustenance.

LILLIAN HARMAN.

Craddock Assaulted.

News has reached me that Mrs. Ida C. Craddock, who was sentenced to three months' imprisonment under pretext that she was circulating obscene literature, while confined a prisoner at the Workhouse, Blackwell's Island, New York, was violently and forcibly assaulted and her person outraged. She was held down by main force by two attendants in spite of all the resistance she could make and she was infected with vaccine poison notwithstanding her prayers, entreaties and protests. Not content with this the brute who thus outraged her threatened to vaccinate her every three days until it "took," thus assuring himself that her blood would be contaminated.

Possibly there is more or less danger of smallpox resulting from the dirty practices of the place which Mrs. Craddock might disclose, but if it were not for the fees paid for vaccination it would appear to be more practical to pursue a policy of cleanliness than to poison the blood of society's outcasts with vaccine. No condemnation can be too severe for such brutal malignity. The dependent situation in which Mrs. Craddock was placed made it doubly obligatory upon those in charge of her to protect her from such an attack and their failure to do so amounts to a criminal participation. The outrage itself is a logical sequence of the lawlessness of the judges who sentenced Mrs. Craddock in violation of her constitutional rights and seems to be a concomitant of that peculiar kind of moral purity which those judges affect.

ED. W. CHAMBERLAIN.

What Will a Woman Do for Love?

Nature never makes mistakes, and when her laws are violated the penalty must be paid. Love which is the dominant principle in woman's nature must be satisfied in motherhood or imbeciles and criminals are the result. The jails, penitentiaries, almshouses and insane asylums are filled with victims the logical result of woman's false education and degradation. She is surrounded by an icy wall of conventionalism. Her natural instincts must be confined within certain prescribed limits. Especially must she deny and conceal the demands of her love nature; the very highest law of her being, the very characteristic that makes her a woman and fits her for the grandest work in nature's plan must be denied and condemned.

Sometimes this artificial dam is too weak to hold the pent up forces, and society is shocked and startled to see how frail are the barriers it has constructed.

C. S. Darrow says: "In the great flood of human life that is spawned upon the earth it is not often that a man is born." Alas how true! And so long as women fail to recognize and demand the right to reproduce only the best of themselves will that condition confront us. If the natural instinct of seeking the proper mate in parenthood had not been stifled for ages, society could erect no barrier strong enough to curb this force, but centuries of suppression has so stifled and dulled this instinct that now only occasionally do women overstep the prescribed boundaries.

Mrs. Elliot reached out, blindly it is true, to satisfy this need, and the position she occupies in the household today proves beyond a doubt that the man to whom she was bound was unfit to become the father of her children: and the attitude of these children toward their heartbroken mother bears out this assertion. Will the world be made better by their lives? With a cold hearted inhuman wretch for a father, and a hopeless heart-hungry mother, is there any hope that among them may be found one life that will benefit the race? Are they not likely to be envious, narrow and unloving?

The mother nature in the woman shrank instinctively from this result. The demand of her heart for a true motherhood broke down the barriers by which she was surrounded and the freed forces, ungoverned and mighty, swept her life into the maelstrom of despair.

MAUD ABBEY.

Wathena, Kansas.

Love's Coming of Age.

Edward Carpenter is best known as a writer upon Socialism—his famous work "Towards Democracy" giving the gist and heart of all he claims for Equality. In "Love's Coming of Age" he holds that woman's freedom is based upon economics,—institutions of the future must make her independent financially that she may not be forced to sell herself in or out of Marriage.

He says: "Nor is her position likely to be improved until she is able to face men on an equality; to find, self-balanced, her natural relation to him; and to dispose of herself and of her sex perfectly freely, and not as a thrall must do."

He makes a strong plea for a motherhood of freedom and thoughtful preparation, and through this gives a hope of betterment for the race. The price of the book is $1. For sale at this office.

However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully, frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth.—*John Stuart Mill.*

VARIOUS VOICES.

Juliet H. Severance, M. D., Chicago:—Will my Lucifer friends take notice that I have changed my residence to 6127 Drexel Ave. I am now able to fill engagements to lecture on any reform subject or officiate at funerals. Your editorials are fine. May they long continue.

Elmina D. Slenker, Snowville, Va.:—Lucifer comes regularly and I try to put them where they will sow good seed. The story, "Forgiveness," in No. 916 will do splendid work. A little story does more real good than a whole book of morals and maxims. It reaches the heart as well as the reason.

L. R., Maysville, Ky.:—You did not give the price of the book "Capt. Jinks Hero." So enclosed find $2 for which please send me the book and credit my subscription with the balance.

[The price of "Capt. Jinks Hero" is $1.50, and it is well worth the money in every way. We shall add it to our list of books and will be glad to supply it on receipt of price.]

Mrs. F. N. P., Akron, Ohio:—While in Canton I found a few people who took quite an interest in your literature. I loaned the books I had and they enjoyed them very much. I hope you will get orders for some more books from there and I will try to get people in this city interested during our stay here. Enclosed find 50 cents for two trial subscriptions to accompanying addresses.

Mrs. Nettie Pitcher, S. Dak.:—I just can't keep still any longer. I must tell you that I think Lucifer the grandest paper ever published, and I wish I were able to place it in the hands of every woman and man on earth. The article, "Who Are the Fallen," by Kate Austin is so sensible I would like a few sample copies containing this article sent to my friends, and inclose names and stamps.

Constance Crane, Chicago:—In Lucifer No. 916 our friend Kate Austin calls Dr. Clymer to task for trying to help "fallen" women. Now it seems to me that she is really finding fault with a term and ignores the proposition he makes. If I understand the doctor aright he means to undertake the task of teaching them to respect themselves. There is no doubt in the minds of any of Lucifer's readers, I think, as to the respect-worthiness of these women, so there can be no argument on this point, but I do most heartily endorse Dr. Clymer's undertaking and am willing to do all I can to further its interests.

These "fallen" women, it seems to me, are more ready for reform than any other class of society for the very reason that they have been cast out and made to believe that they can never be anything else than "fallen." The mental prostitutes are harder to reach because they are respectable and are part and parcel of society. Do you not think it necessary that each individual should think himself just as much a part and even a necessity as the rest of humanity? I will close with best wishes for progress in this direction.

W. N. Slocum, Los Angeles, Cal.:—Notwithstanding the apparently general compliance with the statutes relating to marriage, many open transgressions of the law are justified on *moral* grounds—which fact indicates that at some future period love, not law; natural attraction, not property considerations; personal fitness, not social requirements; free choice, not forced submission, will regulate the relations of the sexes. When that time comes woman will be what nature fits her to become—a free human being, the owner and controller of her home—the sole selecter of her male associates—the revered mother of the race. Paternal service is a momentary experience of man—an infinitesimal portion of his life. Maternal service is the highest and most important experience of woman—it is her very life, and through her, mainly, the race is elevated.

The natural order of human development is: first, physical second, mental; third, moral; fourth, spiritual. Man secured dominion over woman in savagery by brute force, and retained it in civilization by mental superiority. At the beginning of the Twentieth Century the foundation has been laid for the unfoldment of the moral faculties, and the development of the spiritual nature of mankind, and in these realms (the moral and the spiritual) woman will fulfil her divine mission as the leader and inspirer of man. That age of light, the advent of which is very near, will be the "Era of Woman," as the dark and cruel past has been the "Age of Man." When mankind (which means humankind) are fairly started on the line of moral and spiritual development, then "Motherhood in Freedom" will be possible, and the regeneration of the race will speedily follow.

The Extravagant Poor.

A bandit used to rob the peasantry, so that when they began to starve they appealed to him for charity.

Said the bandit: "I will give you nothing; you are poor because you are thriftless; my Associated Charities inform me that you waste even the bones of your meat."

"If you were industrious and honest," said he (as he lifted a sheep), "the country would be richer, and I could make more. You waste your goods, so that there is nothing to steal, and then we all suffer hard times."

"But, sir," replied the peasants, "you yourself throw away even the legs, and eat nothing but the tenderloins."

"I can afford it," said the bandit, "because I do not have to work for my living; you lower classes would better pray to heaven for prosperity, instead of troubling me with your preposterous discontent."—*Bolton Hall.*

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, $55.78; D. M., Wash., $5; A. J. De. H., Calif., $5; Mrs. N. M., Wash., $2; J. L., Iowa $1.50; Mrs. M. W., Wash., $1; E. M., Wash., $1; J. C., Conn., $1; E. M. D., Calif., $1; E. J. H., Oregon, 50 cents. Total received to May 12, $73.78.

OLIVER A. VERITY, Treas.
Home, Washington.

"Facts Worth Knowing" is the title of a pamphlet of 80 pages "presented to the public by the Brooklyn Philosophical Association." It is a compilation from the writings of Ingersoll, Hugh O. Pentecost, Josephine K. Henry, J. E. Roberts, L. K. Washburn, and Louis Mueller. It is intended for free distribution, but we must ask those who order of us to send three cents a copy or 25 cents a dozen to cover express charges and mailing expenses.

THE ARENA FOR MAY contains several articles helpful as well as interesting to thinkers. Among these may be mentioned: Education and Democracy—Rabbi Chas. Fleischer. The Iconoclast as a Builder—Shaler G. Hillyer. The Place of Education in Reform—Dr. Ernest C. Moore. Japanese Buddhism—Keijiro Nakamura and Rev. Clarence Edgar Rice. Popular Election of U. S. Senators—Chas. H. Fox. Wives, Widows and Wills—Miss M. E. Carter. "He Found Life"—Laura R. Wills. Topics of the Times, (Editorial)—B. O. Flower. 25 cents a copy. Address, Alliance Pub. Co., N. Y.

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"That will do, madam."—*New York Herald.*

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NOT THE LOVER WHO LOVES BUT ME.

I love liberty more than love—
The love of the lover with thought above;
Not the lover who loves but me,
But the love of the lover who sets me free.

I love liberty more than sex,
The cling of a slave my bed would vex;
Give me the woman who instantly
Would leave my arms were she not free!

I love liberty more than all
The helpless loves that stifling fall—
My lover must love immensity
And all the great things more than me.

I love liberty more than bliss,
The comrade touch is the closest kiss;
My dearest is one who will be free,
Not the lover who loves but me.

—*J. Wm. Lloyd, in "The Free Comrade."*

The Woman and the Law.

Many years ago, before statutory enactments had made some desirable changes in the old common law that we inherited with other ancient customs and ideas from dear Mother England, there was a young seamstress whose one ambition it was to own a writing desk and bureau combined—the same that we now see in the old-fashioned "secretary." To gratify her wish she worked early and late and saved her earnings until she was able to make the purchase and see her vision materialize in the coveted piece of furniture established in her own little home. After enjoying it for a time she married, and, according to the law then prevailing, she ceased to own anything. Her husband entered into possession of all her effects when he took her to wife.

After awhile he "shuffled off the mortal coil," leaving her a childless widow.

Then came the first of a series of tragic events in her life history. Her household goods—the dearly bought desk included—were all appraised as belonging to her deceased lord's estate. In order to retain her beloved desk she bought it again. One would suppose that she had received a salutary and never-to-be-forgotten lesson. But, nay—in time another man came to woo the industrious, hard-working woman. She listened to his suit. He won. Again she lost her "secretary," with herself, in li'e matrimonial.

Years elapsed until she faced widowhood and the inevitable appraisers once more. Her twice purchased desk could not be hers undisputed until she again paid the appraised valuation.

As time glided on, lonely and widowed, but in full possession of her little property, she lived, peacefully and contentedly. Either she or her belongings must have been very attractive, for soon there came another suitor to pay his court to her, and perhaps incidentally to her real and personal estate. Doubtless the latter was alluring. Wonders will never cease! She was almost persuaded to pronounce the fateful affirmative that would again impoverish her. But, fortunately, as the two sat in converse, the would be husband number three, while formulating the momentous question unconsciously leaned toward the desk and took hold of a drawer-handle with which he dallied, possibly to relieve his laudable embarrassment, while thinking how he should deliver himself of his proposal.

Now, the good angels of the widow were near, or perhaps the evil genii of the man presided. Her attention was drawn to the hand that he was so generously proffering for her acceptance. All at once a tide of memories surged through her brain recalled by that one act of the wooer. His hand upon her desk! Experience too vivid for another rash step awoke and saved her from running the risk of their repetition. She was thoroughly roused and on the defensive. When the formal proposal had been made, and it was her turn to speak the decisive word, her answer came in no uncertain tone:

"No! I have bought that 'secretary' three times. I intend to own it absolutely hereafter. I shall never buy it again!"

Some one will say, times have changed, and the laws also. Women now receive much more consideration and have greater privileges than ever before in the world's history. Certainly, we hope so, for the credit of the race and as a proof that mankind is evolving into higher conditions than obtained of yore. But is this a reason for the stagnation that comes from self-satisfaction? Shall any man or woman be permitted to stop or clog the wheels of progress? Rather let "onward forever and upward" always be our watchwords—"eternal progression" our motto.

There are States in this "free Republic" where the law allows a man to claim and collect the daily earnings of his wife. And there are other sustained laws, equally inequitable, touching woman's relation to man. Some of these laws pass belief. If all women knew of them there would be immediate revolution instead of our slow evolution away from them.

Only a few years ago, in Brooklyn, N. Y., the child of a widow was run over and killed by the cars. When suit was brought against the railroad company, the verdict rendered by Judge Allen was that, "as the father of the child was dead, there was no lawful beneficiary." Consequently, that "most righteous and learned judge" granted to the stricken mother—"ninety dollars for funeral expenses;" not in justice, but in charity, we must suppose.

And now a late case reveals the present condition of the law in Nebraska. A boy of fourteen years was killed by a train of the Armour Packing Company while using the rails of the C. N. & S. P. Railway. In recent years he had assisted his mother in the support of the family, "the father having deserted them all ten years ago." The judge admitted a claim, but decided against the mother—for the reason that, according to the statutes of Nebraska, only "the next of kin" could bring suit, and this particular relationship belonged to the father. Therefore, the mother could not appear as plaintiff, "the father having lost nothing by the boy's death," because he had not reaped any advantage from his earnings! There was no one entitled to

any damages. Here language fails. And yet, in the face of these and similar glaring cases, we hear it said that the laws are more generous to women than to men!—*M. E. Carter, in the "Arena."*

Ruminations.

When the resumption of "Discontent" makes it possible to give sufficient space to the matter I intend to enter into a thorough discussion of the scope of philosophic anarchy. J. M. Clarke and a few other writers for "Free Society," who have misinterpreted my position, may possibly learn that it rests on broader foundations that they imagined.

* * *

The comparative indifference of the greater portion of the reform and radical press, concerning the all-important issue of free speech, continues to be a source of amazement to me. Out of the scores of periodicals in the country devoted to the discussion of Freethought, Anarchy, Socialism, Single Tax, Populism, and other mooted questions, how many have considered the systematic effort to suppress the circulation of ideas as worthy of more than passing mention? Lucifer, "Discontent," "Free Society," "The Public," the 'Truth Seeker," the "Torch of Reason," stand isolated from all the rest, as evincing a clear conception of the issue at stake, and a determination to contest it to the end. Comstockism, Maddenism, New York's preposterous "anti-Anarchist" law, "fraud orders," the suppression of anti-administration papers in Manila, are but some of the phases of the most diabolical plot of modern times. Free speech is the issue of the hour; whether the American people recognize the fact or not. Let the reactionary conspiracy fully succeed; and all hope of peaceful progress is at an end. There is something so inherently devilish about the deliberate effort to impede the circulation of ideas, that one feels that he is insulting the intelligence of his audience, by announcing a fact as clear as the sunlight. Free speech, free press, free assemblage, free mails, are the cornerstones of all liberty and all progress. All persons, who are not unqualified fools or knaves, readily admit this in theory; but most people try to make exceptions in practice. In the nature of the case, however, there can be no exceptions. In the evolution of thought, every attempt to interfere with natural selection and the survival of the fittest is fraught with mischief. The history of the human race does not afford one single instance where the suppression of free speech has justified itself. It has always been the enemies of mankind who have resorted to this basest of weapons. At the present day, imperialism stands self-condemned as the vilest of causes, because the forcible repression of dissentient opinions is found to be of its very essence. The church is most to be condemned, not for the transparent falsity of much in its creed, but for its deliberate effort to crush all individuality of thought and expression. A good cause does not breed persecutors. Any man who would suppress the utterance of any other man's opinion may be unhesitatingly set down as an enemy to progress, no matter how loudly he may boast of liberality in certain directions.

* * *

The Manhattan Liberal Club has taken the lead in a movement which should receive the energetic support of every Liberal in the country. Differences of opinion on other subjects are as nothing, compared with the importance of the common ground on which all should stand, where the principle of free speech is involved. That Comstockism, Maddenism and imperialism, the three haters of all that is good, are determined to destroy free speech, is an established fact. That the enemies of this unholy trinity must bestir themselves, must be admitted to be no less certain. We must meet concerted action with concerted action, duplicity with public exposure. The people of the United States need to be stirred up on this question It is time to assume the aggressive, to take up the gauntlet which the neo-feudalists have thrown down. Such a campaign of education is needed, as this country has never seen before. A national federation for pushing the issue of free expression has become an imperative necessity. It must take the broadest ground from the start. It must demand free speech for every individual on every subject. Better that ten thousand errors should be promulgated, than that one truth should be repressed. There is no reason why the membership of such a federation should not mount up into the thousands, or why its influence should not reach into every corner of the land.

* * *

The silence of nearly the whole radical press, with regard to the removal of the Home postoffice, betokens an astounding indifference to the subject of our common liberties. This dastardly outrage is an undisguised assault on liberty of opinion. We are informed of this in practically so many words. The authorities cannot find or even invent the slightest pretext for the removal of the office, except that we do not think as they do. They think to establish a new inquisition of opinion, and to punish us for the crime of thinking for ourselves. If this infamy is winked at, what will be the next step? Let none hold themselves secure. The fiery furnace is being prepared for all who do not bow before the image of imperialism. Liberty has become but a mock, in the eyes of the present rulers of the land. The dinner-pail administration has come to despise the people, and to imagine that those whose suffrages were so cheaply purchased two years ago, by a party which glorified in its repudiation of every principle of democracy, are sufficiently degraded and servile to submit to anything. If this is indeed true, our civilization is doomed; and the "new feudalism" is an accomplished fact.

* * *

Do the readers of Lucifer realize that Lois Waisbrooker is under indictment for alleged "obscenity," and that barely two months remain before the trial? Poor of purse, and in feeble health, at 76 years of age, she is to be dragged before a judicial tribunal, to answer the charge of upholding the cause of womanhood. Have her many years of active service been forgotten? After she has devoted her all to the cause of humanity, is she now to be deserted, in her hour of need? She has toiled long and faithfully, forgetting her own comfort, that she might help to usher in a brighter day for all mankind. When the fangs of the Comstock viper were fastened in the flesh of other toilers in the cause of progress, she has come to the front, eager to render every assistance in her power. Now that she is the coveted prey of malice and villainy, is she to be left to struggle alone? The comrades at Home are doing all they can, and lavishing their time unstintedly. But they are as poor in money as she. Legal expenses, as well as expenses of other kinds, must be met, if the defence is not to be abandoned. What has already been raised, is hardly a sixth of what is required for a successful contest. Shall we appeal in vain to those who know who Lois Waisbrooker is, and what she has done? I cannot think so meanly of the liberals of the country as to doubt that this appeal on behalf of a true and tried veteran will meet with an instant and widespread response. Those who would like to know the exact particulars in the case are invited to write to me. Contributions to the defence fund should be sent to Oliver A. Verity. Be as prompt and generous as possible; for the need is very great. The address of both of us is Home, Wash. We now receive our mail at the neighboring postoffice of Lakebay.

JAMES F. MORTON, JR.

Jingoism.

Breathes there a man with soul so dead
Who never to himself hath said:
"Let's grab some nation's native land!"
Who hath not massacred and burned,
Wasted and ruined, ere he turned
From robbery on some foreign strand?
If such there breathe, go, mark him well!
He makes no water tortures swell;
High though his talents, wide his fame,
Patriot his soul as wish can claim—
Yea, be he Honor's second self,
His worth and intellect we'll shelf,
And make a hero of some clown,
Who bawls: "Let peacemakers go down
To the vile dust from whence they sprung,
All drawn, all quartered, and all hung!"

—Bertrand Shadwell, in "The Public."

What One Woman Did.

In answer to the question, "What would you do if your husband loved another?" I will just state what I did when my husband loved another. Eight years ago, and when we had been married nearly eight years, the children and I went to another town to live, my husband expecting to rejoin us in a short time. Before I left the town of S——I had become acquainted with a nice young widow with one child. She lived with her widowed mother near us and we were good friends. After I left, my husband would go out to their house on Sundays, to call on them. Well, to cut the story short they were often in each other's society and fell in love with each other. After a while she had an offer of marriage and thought favorably of accepting it just to get a home for herself and child. My husband wrote and told me the whole story and asked me to help if I could or would, and told me not to think for a moment that his love for me wasn't as strong as ever, that no one could take my place in his heart. I wrote to her at once and told her she would do wrong to marry a man whom she had no love for and to wait until I came back and she could have a home with us and I would be a sister to her and we could all love each other and be happy together. I am sorry to say, though, she married the man she didn't love, and from what I heard after a year or two she must have been sorry, and I know she failed to find happiness. I knew my husband loved me so much that no one could make him quit loving me.

A few years after that my love for him died. For the children's sake I have remained with him but my affection isn't any more than a sisterly feeling and now I love another. I told him so and told him that I didn't think I ought to live with him any more and I wanted him to let me go, but he says he can't give me up; he loves me too well. He says he will win my love back and I will outgrow the other love. I dread the future.

Sometimes I think I will try and forget self and live for him and the children. Then I think I'll just wait and see what the fates have in store for me.

It makes a woman feel degraded to live with a man she doesn't love. I would like to receive advice. M.

From One Man's Viewpoint.

In No. 917 you invite your readers to tell you what they each would do, if a sweetheart, wife or husband should love another.

As I can speak from experience, therefore from knowledge, hence not from theory only, I take occasion to respond.

I would do whatever *she* thought would most greatly redound to her happiness. Not, take notice, what seemed to *me* best for her, because I should claim no right to judge of that and no power to judge wisely.

I believe in Love, that it is the one important element in life, the one thing needful to make life perfect and complete for each and every one of us, but I do not regard sexual love and desire to be synonymous.

To be Love, desire must perforce be mutual.

I do not believe that Love can ever reach its highest plane, except in the monogamous relation.

Plural Love I regard as the feeling in its incipient and imperfect state.

I believe that a perfect monogamous love may, and often does live a life time, but sometimes it does not, and think any one has a perfect right to love another when one will, because until one needs another love, one will not feel a new attraction.

A new attraction is in itself a proof of a further need in the life of the one feeling it, and love if it be Love, prefers to see that other life fulfilled, and if need be, will gladly do all possible to that end.

Perhaps of course this new love may not prove a complet, one, and in such case it may be mutually desirable that the old relations be at least in part maintained, leading to what is called "variety" or such conditions as are mentioned as existing with the Boston lawyer, and the Cleveland physician, and perhaps such may be the best and happiest possible for all concerned.

All that is needed in all such cases is to release all idea of a claim, all feeling of ownership and possession of each other.

If we will but do this, every Love when its season has past, be that season long or short, will resolve itself into a true, sincere, earnest friendship, possessing every valuable element of Love, less the one of special sexual attraction.

All past lovers will be true brothers and sisters.

Variety as an aim, I wholly repudiate, as a means of finding the *one* I regard it as righteous.

When we can wholly rid ourselves of our preconceived notions of ownership of each other, the fear that sweetheart, husband or wife may love another, will wholly disappear, for as long as Love lasts between two, neither can love another, and when love has died, they are sweethearts, or husband and wife only in name. G. W. SOULE.

Free Motherhood; How Brought About.

"He who would be free himself must strike the blow." From the constantly increasing number of self-supporting women we may reasonably conclude that financial independence for women is here, at least for as many as will or can accept it. This is a step in the right direction, a step towards free motherhood. With financial independence comes a general independence and freedom hitherto unknown to women. She no longer binds herself to man. She loves whom she must and as long as she can. If the state of her finances admits and she wants children and finds a lover she has them. If she wants love without children she has that, provided she and her lover know that there are two distinct methods of sexual relations: the continent as well as the propagative. That there is a continent method is no doubt new to many, to the great majority, but true nevertheless. And I contend that a knowledge of the continent relation between the sexes is one of the most important things next to be learned before we can hope for progress.

Upon this knowledge depends free motherhood. The knowledge can be acquired by reading "Talks on Nature" or "Karezza" sold by M. Harman, or "Sex Ethics." For a long time only a few will believe in or try to learn the continent relation, but these few will never rest until they have done what they can to help bring about a better, a more satisfactory state of affairs, a time when every child will be welcome because wanted, a time when all will be free to love whom they must, a time when old worn out beliefs will be replaced by more reasonable ones, a time when universal brotherhood will take the place of denominational churches, a time when all will have homes and comfort, in short and in fact a time when the kingdom of heaven will be on earth instead of in some imaginary place, all of which will be when humanity will have evolved from the animal to the human plane. The human plane can be reached only through continence, and continence does not mean abstinence but temperance. SARA C. CAMPBELL.

Mark Twain's Cat.

To the "North American Review," Mark Twain contributes one of his humorous sensible articles on the question, "Does the Race of Man Love a Lord?" The answer is contained in the last paragraph: "All the human race loves a lord—that is, it loves to look upon or be noticed by the possessor of Power or Conspiciousness; and sometimes animals, born to better things and higher ideals, descend to man's level in this matter. In the Jardin des Plantes I have seen a cat that was so vain of being the personal friend of an elephant that I was ashamed of her." *—Academy and Literature.*

When at last a physician came and settled among them, the people wondered.

"Nobody is ever sick here," they said.

"Of course not, with no medical assistance at hand," said the doctor, smiling at their simplicity in spite of his determination to be courtecus.—*Life.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

By the Way.

To many of Lucifer's readers the name of Mattie E. Hursen is familiar, and a considerable circle of them consider her a personal friend. I have just learned that she is confined to her bed with paralysis. Though entirely helpless her mind is active. She has always enjoyed reading and has when able kept in sympathetic touch with many people through correspondence. It has been suggested by one of her friends that those interested in her could help to lighten her confinement by writing letters to her, sending clippings of interest, etc. Throughout her life she has been ever ready to help others in every way possible. Address Mattie E. Hursen, Schoolcraft, Mich.

Here is a note we received a few days ago from the Superintendent of Second-Class Matter at the Chicago postoffice: "Will you kindly call at this office in regard to premiums offered on page 146 of your May 22 number." I accepted the invitation and was informed that our Uncle Samuel would think we were too good to our subscribers and were giving them more than the worth of their money, in sending them Lucifer for a year and such valuable books as "A Physician in the House" and "Government Analyzed" for the sum named in the announcement. I explained that while it was true that we had violated the letter of the regulation, I did not believe we had violated its spirit, and the gentlemanly superintendent said it would probably be all right to continue to offer the books as premiums if we would omit the publishers' prices. Hence the omission and additions which will be noted by referring to the "Special Offers" Nos. 1 and 7.

Justice Bradley of the Supreme Court of the District of Columbia has recently made a decision of interest to all publishers. He decided that the Postmaster General had practically "amended" the law in denying the right of second-class entry to certain papers. I do not know for what reasons the Postmaster General had decided adversely, but Justice Bradley stated (so says the Washington "Post,") that "the Postmaster General has read into the law a provision which he had no authority to make in framing the regulations, and that he had no right to bar the publications mentioned from the second class of mail matter." The "Post" adds that "there are between fifteen and twenty cases now before the District Courts involving publications of a different class that have been barred from the second class mail privileges." It would seem the time had arrived when the apparently absolute power assumed by the Postal Department should be taken from it. Such arbitrary authority is a menace to the liberties of all, for the majority of today may be the minority of tomorrow, and today's oppressors then be the oppressed.

I gladly give space to the following note from Judge Murray F. Tuley, though I regret the error which occasioned it:

"My attection has been called to an editorial signed L. H. in which the writer has made a strange mistake in attributing to me a remark alleged to have been made by Judge R. S. Tuthill as to the right of a wife 'to shoot her husband.' It is inconceivable how a Chicago publication could have made such a mistake."

The statement referred to appeared in the daily papers at a time when our entire household was in confusion caused by sickness and death. Then when several weeks later I commented on the judge's remarks the papers containing the report had disappeared. My memory told me positively that Judge Tuley was the one to whom the statement was credited, and I felt no hesitation in so saying. Had I felt any doubt I would have merely said "a Chicago judge," as in the same column I referred to a Chicago alderman of whose name I felt somewhat doubtful. My thanks are due to Judge Tuley for giving me an opportunity to make the correction, as I do not wish to misrepresent any one, and if I do so unwittingly am always ready to make whatever amends are in my power.

The physical condition of the editor has not materially changed since last week. He spent a few days at West Chicago and at Lake Geneva, Wisconsin, the guest of one of our friends, J. S. Barber, of West Chicago; but owing to stormy weather did not find the change as beneficial as he had hoped. I quote the following lines from a personal letter: "So far I am fairly well pleased with my trip. Too much rain has interfered with my out-door exercise. This morning [May 22] and also yesterday afternoon I walked along the shore of the lake—which is nine miles long and a most beautiful sheet of clear water, surrounded by wooded hills. A great many cottages and some large residences have been built, evidently to entertain the summer visitors at the lake. Dr. Stockham's place is about six miles west of here and near the lake; but I presume it is too early for her to be there. I am taking your advice in regard to shaking off all business cares, and so am preparing nothing for next week's Lucifer."

When a child I was much impressed by a little story of a man who burned his house to get rid of a goblin which tormented him. He closed the doors and windows, hoping the goblin would be burned with the house. As he stood, homeless but happy, congratulating himself on his release from his tormentor, a voice joyfully exclaimed in his ear, "Ah, but weren't we lucky to escape being burned!" and there, on the bundle of his few remaining possessions which was slung across his back was perched the grinning goblin! I had reminded my father of this story, on his leaving home. Too many people are like the man with his goblin. They make great efforts and even sacrifices to get away from their cares and troubles—and then carry them along wherever they go.

The story of the woman and her desk, which appears on the first page, may seem to many of our readers an exaggeration, or at least a very unusual case. Yet many women have had experiences with the law similar to that, but involving more serious matters than the ownership of a desk.

Here is the story of one woman with whom I am acquainted. About fifteen years ago she possessed a husband, a baby daughter, and money of her own, or it may be the money was bequeathed to her at about that time. The husband maintained his family in comfort, but the woman rebelled against living with him as his wife. She had a long legal battle to fight before she was secure in the possession of her child, and this fight cost her about five hundred dollars. She felt that she had enough experience with marriage, but when, a few years later, she met a man she loved, she married him, because to ignore the legal tie would have brought pain to her aged mother and her sisters. Her second marriage also proved a costly experiment, and when of her property only her home remained, she felt that again she had enough of marriage. She and her husband separated amicably; but on consulting a legal adviser she was told that unless she obtained a divorce her daughter, on her death, would not enjoy exclusive possession of the home. So she was obliged to incur the expense of a divorce. And she almost failed to get it, for when the judge asked her if she was willing for her husband to go, she answered that she was; as the technical charge was desertion, it took all the ingenuity of her lawyer to extricate her from the difficulty caused by her honesty. For if both husband and wife desire a divorce, they are guilty of "collusion," and the application must be denied. Better be guilty of any crime in the calendar, if a divorce is sought, than that of "collusion!"

The seamstress had to buy her desk three times, but this woman, after bearing her child, had to practically pay the lawyers and the courts five hundred dollars for it, and then was forced to buy her own freedom in order to have the right to give her own property to that child.

Here is the comment of a friend who disapproves as "indelicate" a question we asked two weeks ago:

"'What wou'd you do if your husband, wife or sweetheart loved another?'

"A surprising question from Lucifer! Ask an abolitionist what to do if a slave wants freedom!

"Free lovers do not own husbands and wives. Any left over when emancipation came, who are sweethearts in reality *may* retain the names received at the marriage altar. And if one of those sweethearts loves another? Why, continue to love our sweetheart. If the sweetheart becomes something else, accept the friend, and adjust self to the new condition. Loving another might or might not so absorb one as to make a change desirable but in freedom we make the change required—whatever the cause. A good question to suggest to persons new to this line of thought, to answer to *self*, but a very personal, almost indelicate question from one free lover to another. M. F. J."

"What would you do if your slave should desire freedom?" would not, it seems to me, be a surprising question for the editor of an abolitionist paper to ask. Probably many people who read such papers were not abolitionists. I am sure that very many of Lucifer's readers do not endorse freedom in love. And even some of those to whom the theory is a beautiful one, find it difficult to practicalize it in their own lives. It was not expected that all readers of Lucifer would make a personal confession; the question was merely suggested as a means of obtaining an exchange of opinions which might be of benefit to some of our readers. And if M. F. J.'s answer were the only one elicited I should think the question had not been asked in vain.

Since the foregoing was put in type we have received a letter which I think illustrates the point alluded to in my last sentences. Perhaps we should be guided altogether by cold reason, but it is a fact that the personal experience of others has great influence in the lives of most of us. We are unable to give the desired address, but will forward the request to Elbert Hubbard, editor of the "Philistine," who offered to furnish the address. So here is the letter:

"In last issue of Lucifer you stated your readiness to give name and address of a gentleman whose experience in sexual relations have been somewhat unusual. I hesitated long to ask you for his address, fearing he might think me actuated merely by an impertinent curiosity. But my own experience as a married man has been so unusual, so bitter and so long; and I have buried my feeling in my own heart, feeling strong repugnance to communicate my secret to others, that I would now welcome any *confidential* exchange of experience and sentiment, if we could compare notes. If you think proper, kindly send me his address." L. H.

Send for a dozen "Facts Worth Knowing" to give to your friends. 80 large pages, 25 cents a dozen.

Lucifer five weeks with a copy of Institutional Marriage, 10 cts.

The Free Speech League.

Dr. Conway's letter to the Free Speech League is a truthful setting forth of the tyranny which has come upon our country in the past few years. Our officials have become little despots, tin gods of officialdom, and seem to hold themselves responsible to no one. Our army is being used to oppress a whole people who desire to be free; our post-office has become a censorship bureau; our police are the oppressors of the friendless, and at the same time as corrupt in their own morals as any thief they ever sent to jail. Free speech is rapidly becoming a thing of the past. As Mr. Conway says, the country has gone steadily backward in love of liberty, justice and peace.

The acts of our government in the past few years have shown the danger of the imperialistic spirit. The war against the Filipinos is as unrighteous as England's war against the Boers. It is a war of conquest to extend trade. The post-office censorship established by Mr. Madden, the third assistant postmaster-general, is illegal, unconstitutional, and oppressive. One Socialist paper has been driven to Canada because it was not edited as the post-office officials thought it should be; an unorthodox "healer" in Florida has been characterized as fraudulent, while the Christian Scientists are undisturbed; the people of Home, Wash., have had their post-office closed because of their published radicalism; four men in New York are under the harrow for "incendiary" utterances, and a woman was recently sent to prison for trying to teach marital ethics. None of these people have harmed anyone; they have stolen nothing, committed no assault upon any person, injured no one in any way whatever. They are in the toils of the law because they were indiscreet, and exercised the right of free speech in a way to offend the officials of the state.

The case of John Most stands out prominent in the list of persecutions. He has gone to the penitentiary for a year for printing some rhodomontade written by a man who was denouncing European despots. Mr. Most made the man's words his own by printing them as editorial matter in his "Freiheit," and is paying an awful price for his plagiarism. Of course his advice, borrowed from Heinzen, to use dynamite against rulers is monstrous, but as no one followed his advice, and no harm came from his publication, he is being punished for a constructive crime and not a real one. Had he influenced some one to kill an officer of the government there would be justice in his incarceration; as it is, there is none.

For distributing a pamphlet at the Altgeld memorial meeting on April 3, two young Jews are in jail waiting trial under the new law against Anarchy. We have read the pamphlet, and know what it contains. There is nothing whatever in it advocating violence. . . . .

At a farewell meeting to Most, who was to be taken to prison the next day, the detectives allege that one MacQueen said, 'To hell with the government!" and he is now under bail to be tried for the offense. Another man in the audience was also taken along by the police officers for no reason that any one can see except that he came between the wind and their nobility. If Most had been a real criminal he would have run away instead of publicly celebrating his retirement to Blackwell's Island.

The Home colonists have had their postoffice closed at the instance of a grand jury which indicted some of them for printing matter which a United States judge afterwards pronounced harmless, ordering their acquittal. Whether the office will be restored depends upon the state of mind of the officials at Washington. If sufficient influence can be brought to bear upon them, the Home people will get it; otherwise not, so completely are the people in the power of their "public servants."

There was a man named Wilshire publishing a Socialist paper in California. He came to New York, and was refused newspaper postage rates because his paper advertised himself principally. That he is a mountebank is perhaps true, but his paper came within the meaning of the law on the subject, and he is clearly entitled to newspaper rates. If the people want

his paper they have the right to have it; it is their own affair and not that of any official. As Mr. Conway says, a man has "as much right to his immorality" of conceit "as to his unbelief in religious dogma." What would become of some of the Prohibition papers if conceit were made a crime?

We hope the Free Speech League will get to work on the cases right here at home, and see what they can do to regain the rights which appear to have been lost. That it looks like a forlorn hope is certain. The newspapers of this city are edited by their advertisers, the politicians and the churchmen. Not one of them will speak a word in defense of American principles, and when some heretic cries for a little of that liberty of thought and speech for which America is supposed to be celebrated he is put in jail. The mob spirit rules today as ever.—*The "Truth Seeker."*

Special Offer.

GOOD UNTIL JUNE FIFTEENTH.

In order to extend Lucifer's work in general, and to help tide over the annual dull season in particular, we make for the next thirty days, the following unusual offers to old as well as new subscribers. To old subscribers credit will be given for one year from the date to which they are now paid—whether now paid ahead or in arrears.

1. For $2.30 we will send Lucifer one year and the large Family Medical Work entitled "A Physician in the House," by Dr. J. H. Greer of Chicago. 800 pages; 16 colored plates. With Lucifer, $2.75.

2. For $2 we will send Lucifer one year and any one of the bound volumes of Lucifer now on hand, namely, for the year 1899, 1900 and 1901. These volumes are substantially bound in cloth, usual price $1.50 with 25 cents additional for postage.

3. For one dollar we will send Lucifer one year and one copy of "Marriage in Free Society," by Edward Carpenter, price, 25 cents.

4. For $1 we will send Lucifer one year and one copy of "The Abolition of Marriage" by John Beverly Robinson, also other excellent essays including Isabel's Intention, by Mariette; The Sexes and Love in Freedom, by Oscar Rotter; Reminiscences of Berlin Heights, by A. Warren—price of all 25 cents.

4. The Prodigal Daughter, or the Price of Virtue, by Rachel Campbell; to which are added, Legal Wifehood, by Lucinda B. Chandler; Love's Gifts, by Olive Schreiner, and Will the Coming Woman Marry, by M. Harman—price of all, 25 cents. With Lucifer one year $1.

5. The Unwomanly Woman, by Lizzie M. Holmes, including also, Virgin Soil, by George Egerton; Normal Sexual Action by Ernest Winne, and That Great Fraud Ycept Society, by Moses Hull—price of all 25 cents. With Lucifer one year $1.

6. The Rights of Children, by R. B. Kerr; including also What are Women Here For, by Dr. E. B. Foote, Jr.; The New Martyrdom, by Lillian Harman, and The Will, from the French of Guy de Maupassant—price 25 cents. With Lucifer one year,$1

7. For $1.25 we will send Lucifer one year and one bound copy of "Government Analyzed," by Col. J. R. Kelso. 219 pages. Bound in cloth, but binding slightly damaged. With Lucifer one year $1.25.

VARIOUS VOICES.

Myra Pepper, 4015 Locust St., Kansas City, Mo.:—Have been "on the wing" lately. Am again in Kansas City after a visit to Topeka and Lawrence, Kansas, I expect to be in Chicago in a few weeks.

B.:—In reply for your symposium "What Would You Do"——I would do exactly the same. I could not do differently if I felt love and respect for my companion; otherwise my action would prove love of self and not of the woman in the case. A man must be a lunatic to arrogate to himself the ability to forever interest a woman more than others of his sex; and a woman is to be respected for being true to herself in her attractions which are such a factor in her happiness. This is not an excuse for an untruthful life—to be true and to do right are just as necessary.

Elbert Hubbard, East Aurora, N. Y.:—In reply to your kind favor will say that you certainly are welcome to make use of anything in your valuable little publication that you may find in the "Philistine" or elsewhere in my writings; and if you are ever in our vicinity, will be much pleased to have come and visit our Shop.

Daniel Leatherman, Goshen, Ind.:—Enclosed find stamps for which send bundle of back numbers of Lucifer as advertised in No. 918. If possible, include No. 842, as it contains the conclusion of a story begun in No. 841, which I have.

[This refers to our offer of forty old copies of Lucifer, no two alike, for fifteen cents. We hope to receive enough orders to clear our shelves of all but the regular files.]

R. Stuechck, Alton, Wash.:—Could you suggest a firm who may have books or manuscript to translate—German into English or English into German? I have the necessary training to handle scientific works and am conversant with the "New Thought" also. Can guarantee first-class translation (am a thorough German scholar,) and will type-write manuscript Work must be sent to me as I cannot leave home.

Frank S. Harman, Galt, Calif.:—I tried the Puget Sound country and did not admire it. I stayed at the little place called Home and in my view it is a difficult place to make a living. I do not like a timber country. There is plenty of land already cleared ready to cultivate and as I have already grubbed three farms I beg to be excused from further digging in the timber among the roots. I prefer the broad acres of California where we work from eight to thirty-six horses to farm machinery. I feel at home here because this is more like Texas. "We have elbow room and light" here.

My trip from Seattle to San Francisco was delightful. I never enjoyed a trip so much in my life. I saw the west coast of Washington, Oregon, and California, as our steamship plowed through the waves of the Pacific Ocean. I have passed through the Golden Gate and now am as near to the New Jerusalem as I ever expect to be.

This is the prettiest country that I have ever seen. The wells of water are practically unexhaustible, a wind mill might pump day and night forever and still not diminish the water supply. A wind mill running all the time pumps enough water for a nice little garden and orchard. The largest, most beautiful roses I have ever seen are here. This is a wheat country. Strawberry picking is now in full blast.

People are planting hundreds of acres of grape vines here. It is claimed that oranges, lemons and all kinds of berries do well; and it is doubtless the greatest poultry country on earth. Oats grow here like grass in Texas. I have been mowing oats and will continue to mow volunteer oats for hay. There are thousands of acres of volunteer oats here and it will make from one-half to one ton of hay per acre.

"Is everything true that has been said about the water cure?" questioned the pastor.

"Certainly not," replied the Funstonite; "why, the actual number of fatal cures is less than seventy-five per cent. of the number reported."—*G. T. E., in "The Public."*

Cahill—Religion is a great thing, Dennis—a foine thing!

Casey—To be sure ut is;—Oi get into more foights about religion than anything else!—*Puck.*

"Did you hear the wild rumor from Washington?"

"No, what is it?"

"The Congressional Record is to have a colored supplement."—*Cleveland Plain Dealer.*

CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

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And they kept glorious state;
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The rush of the clergy to the rostrum in a frantic effort to explain the earthquakes and volcanic eruptions in terms of God's love is a spectacle. Don't worry, Gentlemen; you will not lose your jobs, yet.

The coronation of King Edward is soon to take place, and charity will be lavishly doled out for the occasion. Isn't it nice that the dogs get the bones and the rejected crusts from the master's table?

It is natural that some men should be so ashamed of taxes that they seek to reduce all taxes to one, The Single Tax; but one tax or many, it is just robbery after all. Wealth is from work: the people pay all the taxes.

Free silver is like free soup, a charitable palliative at best, a pernicious delusion at worst. Freedom crowns neither silver nor gold, nor both; in liberty all that is real wealth is money. A legal tender is a legal crime, fostering monopoly.

How can the Robpublic of the United States of America have the face to accept a statue of the Frenchman, Rochambeau, and unveil it in Washington? Did not Rochambeau help us in our Revolution? And are we not now exchanging smiles and compliments with the British Government?

Gen. Funston is being handled rather severely just now; but really he has rendered a signal service to the cause of humanity by proving true to the character of a soldier. Why talk of tempering murder with consideration? "War is hell," and soldiers in consequence, are or should be devils.

Cuba is "free" for the time being. Ring all the bells, load and fire the cannon, make congratulatory addresses; get the people enthused; tell them to hurrah and shout "we have kept our pledge." Let the celebration begin early and last long; perhaps the noise will drown that other disturbing sound, the cry of agony from the Philippines.

The President is shocked by the atrocities in the Philippines, but it took him a long time to realize that he was shocked. Gen. Miles was suppressed in the endeavor to shock him. Torture is a matter of course it seems in the far east, and Americans, free-born Americans, easily become adepts in its administration. Are we really as low as Spaniards? Well!

The difference between a Democratic State and a Republican State is this, mainly, the Democratic State promises what it does not perform, while the Republican State performs what it does not promise. The people who divert themselves amidst their degradation with balloting find always that their defense against the rapacity of their masters is only a paper one. A ballot is an opinion, not a power.

IRONICUS.

The Hopelessly Fallen.

I generally like what Kate Austin says and always admire the spirited way she says it; but I feel moved to write a word of disagreement with her and others concerning this attitude towards "fallen women." I do not know just what class of persons are included in that category; but from K. A.'s general blunt, straightforward, non-equivocating nature, and her strong determination to apply her faith under all circumstances, I suppose she means all, beginning with the young girl who has once deviated from the rigid line of conventional morality, and been found out, to the inmates of the vilest brothel.

Now I can but think that had she lived in a city, where she must inevitably sooner or later, have seen prostitutes at their trade, that she would be compelled to admit either that their native morality was of such a low type that they never could fall, or that they had certainly fallen.

A week ago, at the corner of two busy streets not far from where I write, a woman in a most shocking state of intoxication her face bleeding from a fisticuff fight with other inmates of the house, with no clothing but a long draggled torn chemise, rushed into the street, and commenced shouting abuse at everything and everybody; a policeman arrested her; he was as decent about it as the case allowed, did no clubbing, used no bad language; the crowd that always collects at such a scene gathered rapidly; at the patrol box, the woman jeered and mocked the policeman, and finally taking in her fingers the mass of corrupt matter, blood, etc., streaming from her nostrils smeared it on the policeman's back. "—— you," he growled "stop that!" She laughed with the satisfaction of one who has done something "smart," and winked at the crowd. When the patrol wagon came she got in lightly and gaily as her drunken reel permitted, and calling to the crowd: "Ta—ta: see you again," was driven away.

Now what is the use of pretending to yourself that such a creature has not fallen? And she is the very ordinary type of the prostitute. In her infinite degradation, she has one compensation: *she does not care.* She is light-hearted about it. In her sober state, she eats her dinner, and if in company with one of her kind discusses "the points" of her latest male acquisition. I have heard one say to another: "She can't have that old man —that old man's mine." If she is alone, she manages by every species of vulgar ribaldry to draw attention to herself. If she gets herself put out, perhaps arrested, so much the better. She has no sense of shame at being frowned or stared at; she feels complimented by it; she has advertised herself. If she finds a young man easy with his money and soft-hearted she devises melting stories, which an hour later in company with some old bald-headed customer she laughs at; or she drugs him and steals his watch.

If Carrie Nation comes to pray, they all kneel down and shed tears and are pious beyond conception; when she has gone they imitate her and get especially drunk to celebrate the event. You can no more talk reform to such women than to the paving stones. You cannot talk anything to them. They understand nothing but how to get a drink and how to "make something." To do something outrageous, shocking, attention-drawing—that is their trade. The foulness of their language is simply the index of their thoughts, if what goes through their brain can be called thoughts! It matters not how they came to be so, if you are going to do anything with them at all you must begin by understanding that they are so; that they are fallen to an almost unfathomable gulf of degradation.

It is useless to fly out with, "the respectable married prostitute is just as bad." Whether she is or not, is not to the point; it cures nothing; it does not alter *this* case. And my own personal belief, from much witnessing and much reflecting, is that for women who have become confirmed prostitutes there is no help. They do not want to be helped. They do not admire your society. They do not like your company. They do not want you. They like drinking, gambling, eating, and wallowing. They see others who are a little older than themselves, hideous, diseased, beggars; they hear these old hags proclaiming themselves cheap at the corner of the saloon, and boasting how high-priced they were once. But not one of them all but imagines she is gifted with a cunning to outwit that fate; and they reason no further.

For the young woman who has made the mistake of deviating from her own rule of right-doing, the remedy is to give her a better rule if her mind is capable of receiving it—a knowledge of sexual physiology and its demands; if not, then let her stick fast to her religion and its promise of forgiveness to the transgressor. For the beginner in the bargain and sale business, even, it may be that much might be done, if she has any real character, firmness, decision. But for these others it seems to me, that nature having mercifully administered the antidote of utter moral paralysis and rot in return for their physical degradation, the most sensible thing is to let them alone. You will not make a drunken man sober by telling him that he is; you will not make the prostitute self-respecting by talking to her as if she were Leo Tolstoi. Let them both alone; that is what they want of you. And spend your efforts where they will be of some possible avail. Undoubtedly these poor wretches are the victims of economic conditions, of sexual superstitions, of religious lies, of bad heredity. While these institutions flourish, for every one you try to save, a hundred new ones will be made. Go your way and try rather to give light to the young, and let those others alone to die upon the wheel whose revolutions hurt you far more to look upon than them who are bound upon it. They *are* fallen; they are *felled;* snapped off from all moral life at the root. Such is our society. Smile.

VOLTAIRINE DE CLEYRE.

Ruminations.

The petty persecutions of which Home has been the victim have in no wise dampened the spirits of the members of the community. Through all difficulties and disappointments, there is a steady and healthful growth. We are gaining experience, and learning our lessons. It will be several weeks before we are likely to have any definite information from Washington, as to the prospect of regaining our postoffice at an early date, and matters must, in the meantime, remain *in statu quo.* All necessary steps are being taken, as promptly as possible.

* * *

As a general rule, I like as little formality as possible in connection with associative effort. But in the tremendous conflict for free speech, the time has come to close ranks as firmly as possible. We are not dealing with the propaganda of extreme radicalism, which can, at best, reach but a limited number of people. The Free Speech League, if accorded the proper support, will be the most important movement of recent years. Every one of us can work energetically for it, even among those who will not so much as listen to our more extreme views. Imperialism has gone a step too far; and there are thousands who are more than ready to unite in resisting its encroachments. Maddenism has opened the eyes of an immense number of people, who were blind to the dangers of Comstockism. The time is ripe for appealing, not merely to the few radicals, but to the great American public. If there is yet virtue in the people, it will respond to the plea for free speech, when the hideousness of the imperialist conspiracy is brought fully home. I believe that such an organization as the Free Speech League, once fairly under way, and pushed with vigor, will attract so large a membership as to admit of arousing the honest sentiment of every town and hamlet in the land. When free speech is denied, even the conservative can never feel himself wholly safe. Nobody can find an excuse for indifference on such a subject. The issue can be fairly forced; and we shall see how many "statesmen" will dare to face an aroused and fairly enlightened constituency with an unblushing avowal of a desire to destroy the freedom of the press and of the mails. The widest publicity is to be sought, and the broadest platform adopted. Whatever form the organization takes, this is no time for quibbling. United action is called for; and any honorable means of reaching the people is to be adopted.

The Press Writers' Association is a most valuable auxiliary in this whole fight for free speech, and reaches a large section of the public. Remembering this, it is easy to forgive the little weakness with which friend Livesey persists in assuming infallibility, and in pooh-poohing all methods but his own. We can appreciate his splendid work for the common cause, without necessarily accepting all his advice. No man can be expected to be entirely free from foibles.

JAMES F. MORTON, JR.

Special Offer.

GOOD UNTIL JUNE FIFTEENTH.

In order to extend Lucifer's work in general, and to help tide over the annual dull season in particular, we make for the next thirty days, the following unusual offers to old as well as new subscribers. To old subscribers credit will be given for one year from the date to which they are now paid—whether now paid ahead or in arrears.

1. For $2.30 we will send Lucifer one year and the large Family Medical Work entitled "A Physician in the House," by Dr. J. H. Greer of Chicago. 800 pages; 16 colored plates. With Lucifer, $2.30.

2. For $2 we will send Lucifer one year and any one of the bound volumes of Lucifer now on hand, namely, for the year 1899, 1900 and 1901. These volumes are substantially bound in cloth, usual price $1.50 with 25 cents additional for postage.

3. For one dollar we will send Lucifer one year and one copy of "Marriage in Free Society," by Edward Carpenter, price, 25 cents.

4. For $1 we will send Lucifer one year and one copy of "The Abolition of Marriage" by John Beverly Robinson, also other excellent essays including Isabel's Intention, by Mariette; The Sexes and Love in Freedom, by Oscar Rotter; Reminiscences of Berlin Heights, by A. Warren—price of all 25 cents.

4. The Prodigal Daughter, or the Price of Virtue, by Rachel Campbell; to which are added, Legal Wifehood, by Lucinda B. Chandler; Love's Gifts, by Olive Schreiner, and Will the Coming Woman Marry, by M. Harman—price of all, 25 cents. With Lucifer one year $1.

5. The Unwomanly Woman, by Lizzie M. Holmes, including also, Virgin Soil, by George Egerton; Normal Sexual Action by Ernest Winne, and That Great Fraud Yeept Society, by Moses Hull—price of all 25 cents. With Lucifer one year $1.

6. The Rights of Children, by R. B. Kerr; including also What are Women Here For, by Dr. E. B. Foote, Jr.; The New Martyrdom, by Lillian Harman, and The Will, from the French of Guy de Maupassant—price 25 cents. With Lucifer one year, $1

7. For $1.25 we will send Lucifer one year and one bound copy of "Government Analyzed," by Col. J. R. Kelso. 219 pages. Bound in cloth, but binding slightly damaged. With Lucifer one year $1.25.

Announcement.

The numerous co-operative enterprises which have failed on account of their isolation, have taught us that in view of the immensity of such undertakings all our forces have to be united, and so far all the co-operators to whom we have submitted our proposition have agreed upon it. The adhesions from this city and from the country are already sufficient to start this new enterprise but it is best to give it publicity before we begin, and invite all comrades to join us.

Our plan is very simple; all dealers belonging to this society will agree to work for a salary and give the net profits to their customers, of whom they will keep a list, for what they do or have and forward those lists to the headquarters where members will be classified and organized for co-operative production. A convention will be held at the beginning of each season to nominate the officers and discuss all vital questions such as remuneration, hours of labor, prices of goods, etc., to be submitted for adoption to all adults of the Federation.

Our first meeting will be held at the Chicago Commons, Grand Ave. & Morgan St, June 2, at 8 o'clock P. M. for the purpose of electing our temporary officers and committee, and we invite all co-operators to call and help us to make this enterprise a success.

CHARLES LEVY, 233 Milwaukee Ave.
G. W. HUGHES, 30 Ogden Ave., Chicago, Ill.

Publications, Periodic and Otherwise.

Leo Tolstoi has performed a great service to the race in writing "The Slavery of Our Times." We shall print selections from it from time to time.

James F. Morton, Jr., is collecting material on Comstockism with the intention of preparing a book on the subject. He would like to communicate with persons possessing information which might be useful to him. His address is Home, Wash.

About two decades ago a little pamphlet written by H. W. Boozer was quite popular with the readers of radical literature. It was entitled "An Open Letter: Stubborn Facts Concerning the Sexual Relations." For ten years or more it has been "out of print." Recently Mr. Boozer moved from the house which has been his home for many years, and in moving found a few of these pamphlets and has sent them to us for sale. The price is 15 cents each, and we shall be glad to fill orders as long as the supply lasts.

One of the most welcome of our regular visitors is "The Socialist Spirit," published monthly at 313 Ashland Block, Chicago, by Franklin H. Wentworth. Possibly "Social Justice" would class it as food for giraffes—I do not know as to that—but it is full of well-written, interesting articles, clear-cut and earnest, and one of its best traits is its freedom from the bickering, fault-finding spirit. Its writers appear to feel that they have "the Truth," but that thought does not make them ready to condemn every one who is not ready to agree with them and share their good fortune.

Etta Semple, who suspended the publication of her paper, the "Freethought Ideal," about the first of the year, has revived it under the title of "The New Thought Ideal," and now publishes it at her new home, Excelsior Springs, Mo. In her issue of May 26 she says that though a "born fighter" she has left that plane and for the future will be content to "let the others do the fighting." Personally, I am glad to know that she has arrived at this conclusion. Her disposition to "fight to a finish" always seemed to me a flaw in the character of this great-hearted, generous woman.

A very much alive little magazine is "Social Justice," published by F. G. Strickland and May M. Strickland at Yellow Springs, Ohio. It wants to convert the great common people to Socialism, and here is what it has to say of its methods:

"Some of the people that we want to convert to Socialism are giraffes and some are donkeys. The only way you can feed the giraffe is to give him some cut feed up in the hay-mow. To feed the donkey just throw some hay on the barn floor. Now we have a lot of Socialist publications intended for giraffes. They are placing the right kind of diet at the proper altitude, and the giraffes are doing very well. But 'Social Justice' and a few others are set for the feeding of donkeys. There is one excuse for our existence—there are so many more donkeys than giraffes in the human family."

If you want to know more of "Social Justice," send for a sample copy. L. H.

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, $73.78. J. L. A., Alaska, $5; Friends, Alaska, $5; C. R., Calif., $5; Group Freiheit, Pa., $5; Dr. G. P., Calif., $3; Mrs. L., Wash., $2; J. T. N., N. Y., $1; Miss B. A., N. Y., $1; E. G. B., N. Y., $1; S. D. W., Mass., $1; T. W. C., Mass., 50 cents; W. M., Wash., 50 cents; H. D. M., 50 cents. Total received to May 20, $105.28

OLIVER A. VERITY, Treas., Home, Washington.

Whereas it has long been known and declared the poor have no right to the property of the rich, I wish it to be known and declared that the rich have no right to the property of the poo —*John Ruskin.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Near-Sighted Reform.

"The Woman's Journal," Boston—founded by Lucy Stone, one of the pioneers in the work of woman's emancipation from her ages-old bondage to man's rule in the home as well as in all other departments of associative life—"The Woman's Journal" gives as its leading editorial, May 24, an article headed "Woman Suffrage Means Peace."

In this article, as a striking illustration of the horrors of war, the editor reproduces a statement from Prof. N. B. Shaler's book on "Nature and Man in America," telling us that the "first Kentucky Confederate Brigade" went into the Civil War, in 1861, 5000 strong, and that at the close of the war, though "less than ten men had deserted, out of five thousand men in the prime of life in 1861, within four years only 240 survived."

Commenting on this terrible mortality—a rate of mortality that had many parallels on both sides of this greatest of modern civil conflicts—the editor says:

> One great underlying cause of war is that our political system excludes women. A political society of men alone never did and never will maintain permanent peace, simply because masculine human nature is unduly belligerent, unless tempered by the amenity of feminine companionship. "Every class that votes makes itself felt in the goverment." So long as women remain disfranchised, the mother element is lacking in the conduct of public affairs. This fact is, to my mind, one of the most powerful of all reasons for woman suffrage.

Mr. Blackwell says many excellent things in this and other editorials in the old, able and much respected "Woman's Journal," but is it true, as implied in this quoted paragraph, that no class can make itself felt in the government except the "class that votes?"

And is Brother Blackwell quite sure that equal suffrage for women would abolish war?

Having lived in the southern states most of my life, including the war period and "reconstruction" period, I can testify that the women were quite as much in favor of war as the men, and that they were more bitterly opposed to peace on the basis of freedom for the negroes than were the men.

More than this: I believe a careful examination of the facts would show that almost every soldier in that famous "first Kentucky Brigade" was prompted to enlist by a WOMAN!—was prompted, encouraged, inspired by some woman—mother, sister, wife or sweetheart, to go to war, to endure bravely all the hardships and horrors incident to war—to fight to the death in defense of southern independence and to perpetuate the right of the white race to enslave the African. And today, if left to the suffrage of the white women of the south I verily believe that the negroes would be deprived of such citizen rights as they now possess, and the old regime of chattel slavery—or something very nearly akin to it—would be re-established.

What, let me ask, did the women of Colorado do with the ballot, when through the efforts of Populists they were given the right to vote? Did they not celebrate their political emancipation and show their gratitude to their deliverers by putting the reins of government again into the hands of the Republicans? into the hands of the party of aristocratic privilege? The party of high tariffs, of monopolistic trusts and of gold-standard currency? The party of imperialism, of wars of conquest and of wholesale robbery and murder—as illustrated in the policy of the present Republican administration in the Philippines?

* * *

The editor of "Woman's Journal" is not alone in thinking that "equal suffrage" for both sexes would cure many if not most of the political, social and economic ills that now afflict the masses of people in this and other countries. Elbert Hubbard, one of the clearest, most logical and most courageous of the reform writers of today, in his little monthly magazine, "The Philistine" for May, in a most powerfully written arraignment of "child labor" in the southern cotton mills, tells us that "if women could vote in South Carolina they would wipe child labor out with a sweep."

In the light of all past experience I again ask, Is Brother Hubbard sure of this?

While I should be glad to see the experiment tried I have little faith in this or any other political device.

To make the ballot effective as a weapon to secure equal rights, equal privilege, equal freedom and justice, it requires, as necessary conditions, equal INTELLIGENCE; equal financial and social position; involving and including equal leisure to devote to the work of psychologizing or hypnotizing one's neighbors, to say nothing of equal honesty and benevolence!

These very necessary conditions have never yet been present in any political campaign and, in the nature of things, they never can be present.

* * *

To my thinking the most important, most basic or underlying of all the reforms that ever can result in an approximation, even, to the conditions under which the ballot could be relied on to bring equal freedom and justice to all, is the reform that will practicalize the

RIGHT TO BE BORN WELL,

which right can only be practicalized through free, intelligent and consciously RESPONSIBLE MOTHERHOOD!

Once, and once only, did Bro. Hubbard, in his eighteen page article, allude to the enslavement of womanhood and motherhood in the reproductive realm—when he said, "But alas! in South Carolina a woman does not own her own body."

The first question that suggests itself right here, is, Does woman own her own body in NORTH Carolina?

Does she own her body, that is, is she free to choose her time, her conditions and her helpers in the work of reproduction, in any state of the American Union? or anywhere else on the so-called civilized globe?

* * *

While I would by no means say a word in depreciation

of the work that is now being done by our Anarchistic and Socialistic contemporaries, it does seem to me very strange that they all, or nearly all, fight so shy of this most important of all reforms; that they say so little of this basic slavery, this prolific mother of all other slaveries—the enslavement of woman in the realm of motherhood, the realm of reproduction of new human beings to take the place of the tyrants and slaves that now make and perpetuate our political, economic and social institutions.

As I see it, nothing short of the freedom of motherhood, nothing short of the complete emancipation of the mothers of the race from the superstitions that now surround the subject of sex—involving the control of the creative functions of motherhood, will ever destroy the evils that now inhere in all governmental systems, whether called democratic, republican, aristocratic, monarchic, imperialistic or what not.

At this precise hour in the so-called "year of grace," 1902, tremendous efforts are being put forth to prevent agitation of questions that lead to freedom of motherhood. Censorship of press and mails is one means relied on to keep down this agitation, and the movement by churchmen and politicians everywhere to secure "uniformity" of divorce laws, and thereby make it harder for women to escape from unwelcome marital bonds, is another.

* * *

The outlook for the future is by no means what an optimist would desire, and yet there are signs of waking up in many quarters. More books and pamphlets are being written and circulated, treating upon the primal right to be born well, than ever before. One of the most recent of these is entitled, "Right Generation, The Key to Kingdom of Heaven upon Earth," by Dr. M. E. Conger of this city.

Dr. Conger's solution of the problem of cure for the evils against which religion, law and economic reforms are now so vainly battling is, "Cease the propagation of barbarians and end wars, crime and debauchery." The following paragraphs give the reader some idea of this well-known writer's method of treating the subject of Right Generation:

> First, to be born healthy and happy, to grow and unfold to maturity without sin or sickness, would certainly be a desirable change; it is possible, it is the demand of the hour. This may be labeled result number one.
>
> Second, to be born free from sin and sickness is exactly in harmony with the aspirations and inspirations of honest independent people,—the unselfish thinkers—the agitators of this age for equality and brotherhood.
>
> Right generation signifies only obeying, conforming to the natural laws of life as expressed by the animal kingdom. Everywhere in nature except in the human animal, the female decides the question of multiplying and replenishing the earth; there are no bastards, no child born with a brand upon its forehead in nature's kingdom; no unwelcome additions, and seldom, very seldom are there any miscarriages, dwarfs, or deformities, in nature's creative methods. If we had sufficient imagination to reach the results of honest, just, right living for one generation, the question of the proposed change would be settled at once and forever.

This small but very comprehensive book deserves a wide circulation. It is printed on superior paper and well bound, price not given, but presumably it is seventy-five cents. Address the Educator Pub. Co., 1027 Monroe St., Chicago, or this office,

M. HARMAN.

"A man who cannot be acquainted with me, taxes me, ordains that part of my labor shall go to this or that whimsical end; not as I, but as he happens to fancy. Behold the consequences! Of all debts, men are least willing to pay the taxes. What a satire is that on government. . . . . Every actual State is corrupt. . . . Good men must not obey the laws too well."—*Emerson.*

Personal and Impersonal.

There are two kinds of journalism, the personal and the impersonal. Each has its advantages or merits. In the personal kind the name of each writer is given, or known, including that of the editor or editors. Each is responsible, morally or intellectually, for his or her opinions, statements and arguments, and for those of none other.

Impersonal journalism sinks the personality, the individuality, of the editor or editors and instead magnifies that of the paper or journal itself. Editorials are unsigned. It is not the editors who speak but the journal. "'The Tribune' says"—so and so. "'The Times' congratulates itself on its record"—in regard to such and such matters of public interest.

Whether there is greater opportunity for the display of arrogance, dogmatism, and of offensive egotism under personal than under impersonal journalism may be a matter of opinion. Speaking for myself alone I decidedly prefer the plan of holding each writer responsible for her or his utterances and for none else. To my thinking this method is far more just, fair and honorable and usually far less open to the charge of offensive egotism, arrogance and dogmatism, than is the method that hides or shelters the individuality of the writer behind that of the journal in whose name he or she speaks.

In accord with this view I nearly always sign my name or initials when writing for Lucifer's columns, and ask and expect each reader to consider whatever I may say as addressed to him or to her personally. I much prefer to regard each reader in the light of a personal friend; as one interested in the same work, the same objects or purposes to which I am devoting my time and whatever of mental and physical energy I may possess.

Pursuant to this plan I now say to each reader that for the past two months my reserve stock of physical and mental energy has been so small, so nearly exhausted, that I have been compelled to leave the labor and responsibility of editing and publishing the weekly editions of Lucifer mainly to others. Naturally this work, this responsibility has fallen chiefly upon my daughter Lillian, who as most of our readers know, has been associated with me in the publishing business for many years.

During these two months many articles have appeared in the paper upon which I much desired to comment, but consoled myself with the reflection that most of our readers know that Lucifer is not published to give voice to the opinions of one man or one woman, or of any set or coterie of men and women, but to give FREE EXPRESSION, as far as possible, to the honest thought of many minds however divergent. Hence neither my daughter nor myself feel it necessary to see that no sentiment adverse to our own opinions, shall appear in the paper without editorial comment.

* * *

As to the future: Judging the future by past experiences of a similar nature I cannot expect to regain my accustomed health and strength without taking a vacation of some sort. Since April first I have lost about twenty pounds of flesh—from 140 to 120—and still losing. So have about decided to take the advice contained in the kindly fraternal letter printed elsewhere in this issue, and get away entirely for a few weeks, from the mental tension inseparable from the office of publication, and during this vacation will probably write very little for Lucifer's columns, and do very little mental work of any sort.

While off duty I leave, as usual, the chief responsibility

to rest on Lillian's shoulders, but would ask every reader of these lines to consider herself or himself specially invited and requested to help her, in all possible ways, to carry this load and to help her to introduce the educational work of Lucifer wherever there may be an opening. From many sources we receive words of encouragement like these—taken from the private letter of a Boston friend: "I see evidences on every side that you are making great progress in demolishing the rotten shell of hypocritical 'respectability,' but even though rotten it still retains its shape—greatly weakened of course." M. HARMAN.

VARIOUS VOICES.

Mrs. Celia Danzig, Herkimer, Kas.:—Enclosed find $1 to pay for one year's subscription to Lucifer, and "The Rights of Children" by Kerr. I like Lucifer very much. I would rather do without some other necessities than without it. Although I am only in the primary department of Lucifer's school I understand enough to do me much good. I hope the editor will soon be well enough to go on with his noble work.

James F. Morton, Jr., Home, Wash.:—"Do if my sweetheart loved another?" Why, exactly what I would do, if she did not love another? She being a free and independent individual, her personal relations with others than myself are none of my business; and I should not concern myself with them in the slightest degree. This is the only possible position for one who has outgrown the shameful idea of sexual ownership. No apology for the disgusting vice of jealousy can hold water for a moment.

W. W. Carter, Kalispell, Montana:—Replying to the question in No. 917.

1. I would see that no other person should treat my wife or sweetheart with greater respect or more consideration than I.

2. I would study well and carefully the talents, character and disposition of the loved one, to ascertain if possible wherein he was my superior.

3. I could love her none the less because I was incapable of making her happy.

Emeline A. Prescott, Hallowell, Maine:—I enclose $1, 15 cents of which is to pay for 40 old copies of Lucifer; remainder of money please credit on regular subscription. I want many of your books, but can't have them. I wrote some time ago that I am in years 73—earning my living with a business that pays little. Years ago made more money, then I scattered much literature through the mails and in other ways. My will is good as ever and better to help along reform. I do what I can. I have worn the "American reform dress" for forty years, and shown my colors in belief and practice. Like your father, I was very sick with grip eight weeks last winter. Am well as formerly, except tire more easily.

M. W., Conn.:—In order to help to keep the Lucifer ball a rolling, I am sending you $2.30 for one year's subscription to Lucifer and "A Physician in the House," by Dr. J. H. Greer. My subscription is paid to 1099, but notwithstanding this fact I will advance it a little farther for I don't know that one can have too much of a good thing, and besides, by so doing I can do something to celebrate the 49th anniversary of my birth, which occurs today. It will probably be an assistance to you, else you would not make the offer, although I can't see how you can afford to offer so much value for so little money. I will give the book to a young lady friend, recently married, for a wedding present and possibly the useful information contained in the book may be of service to her. In this way I can be "killing three birds with one stone:" I can be helping you; possibly be helping her, and gratifying myself, as it is gratifying to me to be able to do a little to help Lucifer keep afloat, and it is also a pleasure to me to give something in the way of a present to anybody whom I like.

Philip G. Peabody, Boston, Mass.:—I am exceedingly sorry to hear that you are not enjoying your usual good health; I think that, if you can absent yourself from your office and home and keep perfectly contented, a change for a few weeks would do you good; and as Lucifer is so admirably managed by your daughter, I fail to see why you could not leave it without anxiety. I am taking the liberty of asking you to accept the enclosed check, as a personal gift, for any purpose for which you may care to use it; but my hope is that you will use it for your own immediate pleasure and comfort, and in taking a good rest.

Lucifer seems to be getting better and better; I heartily accord with some words of praise I recently read of E. C. Walker: I think he is one of the wisest, most logical writers of whom I know; he seems to live and flourish on the very bedrock of truth.

Another writer who is positively brilliant in his wit and logic—with whom I am sorry to say I have no acquaintance—is R. B. Kerr; his recent "parables" on life in Jupiter, and "A Strange Custom" deserve to live forever, as illustrations of an idiocy in the twentieth century; for, indeed, the "strangeness" of the curious peoples therein related is no greater than our own. Mr. Kerr's essay a year or two ago on the "Rights of Children" was a very great work, showing marvelous powers of reasoning and analysis.

Another admirable article in Lucifer, recently was, "Who Are the Fallen?" But if I continue to even name the able, or merely the *great* articles recently published in Lucifer, I will have to name so many that my letter would become tiresome

A. Davison, Prairie View, Kans.:—I received a sample copy of Lucifer, and was much interested in "Hamilton and the Constitution," but cannot agree with you that the Constitution is to blame for the policies that have obtained in the administration of the government for the last forty years. The wrong has resulted from an evasion, disregard and open violation of both the letter and spirit of the Constitution. The trouble is with the fool mallet-headed people that could not see the trend of things, as any one of ordinary intelligence ought to have seen soon after the Republican party came into power. They neglected to safeguard and protect the charter of their liberties, forgot the axiom, "Eternal vigilance is the price of liberty," and listened to the idiotic rot of the "full dinner pail," and other rot on a par with it; and now they are bellyaching around because there is no meat in their dinner-pail. I might cite many instances in which they openly and shamefully violated the provisions of the Constitution; but will only mention two or three.

First, the exclusion act they have applied to what they call our insular possessions; the Supreme Court has decided that they are citizens—and that they are not citizens—that's a conundrum for you.

Second, that the people cannot go anywhere they choose in their own country. But that is imperialism, to restrict their liberty is the first step to control them. The next step will be to compel them to serve a certain time in the army.

Third, the infamous monetary system they have saddled upon the country would not have been allowed by anything but a nation of mullet-heads. The case of Roberts of Utah is another in point; he was excluded on account of his religion, for which there was not a particle of constitutional ground. A man's religion cuts no figure in his qualifications for office from a constitutional standpoint. But a set of as arrant hypocrite, as ever lived, feigned a little cheap, sickly, sentimentality for effect, and to serve a purpose; when there was not one in ten of them as clean as Roberts. Don't understand that I am defending Roberts' religion or any other religion; for I am not, as I don't believe in any religion. But I do detest hypocrisy wherever found. The people have very nearly proved the Hamiltonian idea, that the people are not capable of self government. No, no Brother Harman it's not the Constitution that is at fault, it's the mullet-headed people. What brains they have are in their stomachs, at least that is the case with a majority of them. I have decided to accept your offer of Lucifer thirteen weeks and the "Prodigal Daughter" for 25 cents, and enclose 75 cents to pay for same and other pamphlets as named herewith.

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THIRD SERIES, VOL. VI., No. 22. CHICAGO, ILLINOIS, JUNE 12, E. M. 302. [C. E. 1902.] WHOLE No. 921

TREASON.

"Stop thief!" the thief himself when hotly pressed,
Vociferates with lusty accents loud,
To mystify and turn aside the crowd
That unobserved he may elude arrest.

So treason is most flagrantly confessed
By men of aspect virtuous and proud,
From whose false lips is loyalty avowed,
And "traitor" shouted to confuse the quest.

Mark well the accusers, though in reverend guise,
In cabinet or press or pulpit found,
Entrenched behind a bulwark made of lies,
They launch anathemas of empty sound.
The loyal heart authority defies
When that, disloyal, passes freedom's bound.

—*W. L. Garrison.*

Wage-Slavery in Russia.

An acquaintance of mine who works on the Moscow-Kursk Railway as a weigher, in the course of conversation mentioned to me that the men who load the goods on to his scales work for thirty-seven hours on end.

Though I had full confidence in the speaker's truthfulness I was unable to believe him. I thought he was making a mistake, or exaggerating, or that I misunderstood something.

But the weigher narrated the conditions under which this work is done so exactly that there was no room left for doubt. He told me that there are two hundred and fifty such goods-porters at the Kursk station in Moscow. They were all divided into gangs of five men, and were on piece-work, receiving from one rouble to 1R. 15 (say two shillings to two and fourpence, or forty-eight cents to fifty-six cents) for one thousand poods (over sixteen tons) of goods received or dispatched.

They come in the morning, work for a day and a night at unloading the trucks, and in the morning, as soon as the night is ended, they begin to re-load, and work on for another day. So that in two days they get one night's sleep.

Their work consists of unloading and moving bales of seven, eight, and up to ten poods (say eighteen, twenty, and up to nearly twenty-six stone). Two men place the bales on the backs of the other three who carry them. By such work they earn less than a rouble (two shillings, or forty-eight cents) a day. They work continually, without holiday.

The account given by the weigher was so circumstantial that it was impossible to doubt it, but, nevertheless, I decided to verify it with my own eyes, and I went to the goods-station.

Finding my acquaintance at the goods-station, I told him that I had come to see what he had told me about.

"No one I mention it to believes it," said I.

Without replying to me, the weigher called to some one in a shed. "Nikita, come here."

From the door appeared a tall, lean workman in a torn coat.

"When did you begin work?"

"When? Yesterday morning."

"And where were you last night?"

"I was unloading, of course."

"Did you work during the night?" asked I.

"Of course we worked."

"And when did you begin to-day?"

"We began in the morning—when else should we begin?"

"And when will you finish working?"

"When they let us go; then we shall finish!"

The four other workmen of his gang came up to us. They all wore torn coats and were without overcoats, though there were about 20° Reamur of cold (13° below zero, Fahrenheit).

I began to ask them about the conditions of their work, and evidently surprised them by taking an interest in such a simple and natural thing (as it seemed to them) as their thirty-six hour work.

They were all villagers; for the most part fellow-countrymen of my own—from Tula; some, however, were from Orla, and some from Voronesh. They lived in Moscow in lodgings, some of them with their families, but most of them without.

Those who have come here alone send their earnings home to the village.

They board with contractors. Their food costs them ten roubles (say £1 1s., or five dollars per month). They always eat meat, disregarding the fasts.

Their work always keeps them occupied more than thirty-six hours running, because it takes more than half an hour to get to their lodgings and from their lodgings, and, besides, they are often kept at work beyond the time fixed.

Paying for their own food, they earn, by such thirty-seven-hour-on-end work, about twenty-five roubles a month.

To my question, why they did such convict work, they replied:

"Where is one to go to?"

"But why work thirty-six hours on end? Cannot the work be arranged in shifts?"

"We do what we're told to."

"Yes; but why do you agree to it?"

"We agree because we have to feed ourselves. 'If you don't like it—be off!' If one's even an hour late one has one's ticket shied at one and are told to march; and there are ten men ready to take the place."

The men were all young, only one was somewhat older, perhaps about forty. All their faces were lean, and had exhausted, weary eyes, as though the men were drunk. The lean workman to whom I first spoke struck me especially by the strange weariness of his look. I asked him whether he had not been drinking today.

"I don't drink," answered he, in the decided way in which men who really do not drink always reply to that question.

"And I do not smoke," added he.

"Do the others drink?" asked I.

"Yes; it is brought here."

"The work is not light, and a drink always adds to one's strength," said the older workman.

This workman had been drinking that day, but it was not in the least noticeable.

After some more talk with the workmen I went to watch the work.

Passing long rows of all sorts of goods, I came to some workmen slowly pushing a loaded truck. I learned afterwards that the men have to shunt the trucks themselves and to keep the platform clear of snow, without being paid for the work. It is so stated in the "Conditions of Pay." These workmen were just as tattered and emaciated as those with whom I had been talking. When they had moved the truck to its place I went up to them and asked when they had begun work, and when they had dined.

I was told that they had started work at seven o'clock, and had only just dined. The work had prevented their being let off sooner.

"And when do you get away?"

"As it happens; sometimes not till ten o'clock," replied the men, as if boasting of their endurance. Seeing my interest in their position, they surrounded me, and, probably taking me for an inspector, several of them speaking at once, informed me of what was evidently their chief subject of complaint—namely, that the apartment in which they could sometimes warm themselves and snatch an hour's sleep between the day-work and the night-work was crowded. All of them expressed great dissatisfaction at this crowding.

"There may be one hundred men, and nowhere to lie down; even under the shelves it is crowded," said dissatisfied voices. "Have a look at it yourself. It is close here."

The room was certainly not large enough. In the thirty-six-foot room about forty men might find place to lie down on the shelves.

Some of the men entered the room with me, and they vied with each other in complaining of the scantiness of the accommodation.

"Even under the shelves there is nowhere to lie down," said they.

These men, who in twenty degrees of frost, without overcoats, carry on their backs twenty-stone loads during thirty-six hours; who dine and sup not when they need food, but when their overseer allows them to eat; living altogether in conditions far worse than those of dray-horses, it seemed strange that these people only complained of insufficient accommodation in the room where they warm themselves. But though this seemed to me strange at first, yet, entering further into their position, I understood what a feeling of torture these men, who never get enough sleep, and who are half-frozen, must experience, when, instead of resting and being warmed, they have to creep on the dirty floor under the shelves, and there, in the stuffy and vitiated air, become yet weaker and more broken down.

Only, perhaps, in that miserable hour of vain attempt do they painfully realise all the horror of their life-destroying thirty-seven-hour work, and that is why they are especially agitated by such an apparently insignificant circumstance as the overcrowding of their room.

Having watched several gangs at work, and having talked with some of the men and heard the same story from them all, I drove home, having convinced myself that what my acquaintance had told me was true.

It was true that for money, only enough to subsist on, people considering themselves free men thought it necessary to give themselves up to work such as, in the days of serfdom, not one slave owner, however cruel, would have sent his slaves to. Let alone slave owners, not one cab proprietor would send his horses to such work, for horses cost money, and it would be wasteful, by excessive, thirty-seven-hour work, to shorten the life of an animal of value.—*From "The Slavery of Our Times," by Leo Tolstoi.*

The Future of Force.

I am glad to learn from C. L. James in No. 918 that my tone is becoming "considerably less dogmatical and facetious." As I am many years younger than Mr. James, I am beginning to hope that I may some day be as free from dogmatism as he is himself. In the same article Mr. James says I mentioned "limiting the number of births" as a specimen of the uses to which government could be put. Mr. James is mistaken, for I never suggested that government could be so used. I said that limiting the number of births, however accomplished, might suspend the Darwinian struggle for existence.

In discussing Anarchism the chief difficulty arises from the ambiguity of the word. The name "Anarchism" is used by different sects which have no more in common than two men who both happen to be called "John Smith." Confusion has been worse confounded by the fact that most Anarchists of every sect are utterly devoid of the gift of clearness. We must therefore begin with careful definition, if anything is to be accomplished.

In the first place it is evident that Anarchy may mean either that no force shall be used at all, or only that there shall be no organized government. We see the distinction among savages, most of whom have no government, but all of whom have plenty of force. Different schools have used the word "Anarchy" in these different senses, and accordingly there are non-coercive Anarchists and coercive Anarchists.

Again, there are some who look on the disuse of force as only an ultimate social ideal, and others who consider it practicable here and now. To the former class belong men like Frederick Engels, who believed that economic socialism would inevitably lead to the dying out of force; a view also held by William Morris, Edward Carpenter, and many other persons who consider Social Democracy the immediate need of the hour. But to call such people Anarchists would be to deprive the word of all practical utility. There are so many people who hope that moral force may at last entirely supplant physical force, and who agree in nothing else, that no purpose could be served by giving them a common name.

On the other hand persons like Jesus Christ and Tolstoi, who want to do away with force at once, are wisely described as Anarchists. They have an immediate practical policy, on which they are agreed. This policy may be expressed as follows:

"Force is no remedy for any evil, for it only begets more force. If you punish a man, he will go home and ill-treat his wife and children, and they in their turn will cause others to suffer. Force always generates force, and love generates love. As Tennyson says:

"Our echoes roll from soul to soul,
And grow for ever and for ever."

What, then, is any temporary gain derived from force, compared with the resulting evils? Force may save a few people from being blown up by dynamite by a careless neighbor, or it may save Chicago from being burnt down again for want of fire limits. It may compel a selfish man to endure some personal inconvenience, rather than spread cholera over a continent. But such things are trifles. Eschew force, and they will all be added unto you, for your example will soon convert the world, and then all men will do what is right without any force at all."

Such is the doctrine of non-coercive Anarchism. Now it is clear that this doctrine depends on one or other of two assumptions. It either assumes that men are gentle and non-coercive by heredity, and only await favorable circumstances to develop their latent virtues, or else it assumes that environment is so much stronger than heredity that good influences will work miracles in spite of bad heredity. To assert the latter proposition is to repudiate modern science, which inclines to the belief of Darwin "that education and environment produce only a small effect on the mind of anyone, and that most of our qualities are innate." (Life and Letters, I. page 22). If we regard Darwin's dictum as substantially correct, then we are left to consider the other alternative, that man may have inherited a

nature which would readily incline him to become a peaceful member of a non-coercive society.

What, then, is the general type of character that we have inherited? To discover this by observation alone is almost impossible, but fortunately we can here use the deductive method with great effect. Darwin has proved that natural selection tends to eliminate all qualities which are useless, and to preserve those which are useful, in the struggle for existence. What, then, were the qualities our ancestors needed in their struggle for existence? During most of their history they were fighters, and when not fighting in the strict sense they were often struggling for the possession of females, or hunting, or doing something else that required force and outrage. Broadly speaking, it is fair to say that throughout near all the past history of our race the rule of force has prevailed, and that those who could not or would not use force had little chance of keeping alive, and still less of leaving offspring. As like begets like, we must therefore conclude that we ourselves are largely fighting and force-loving animals.

There is another side to it, however. Fighting was not the only thing needful in the past; care of offspring was also a great advantage in the struggle for existence. Good treatment of women promoted number of offspring. Loyalty to the tribe, and self-sacrifice for it, also helped it to survive. Thus there was a great demand for altruism within certain limits, as well as for egoism. This altruism we have also inherited, and thus we are a kind of composite of gentleness and brutality, of selfishness and self-sacrifice.

The difficulty of changing character by breeding has lately been made evident by Weismann's theory of heredity. He denies that qualities acquired during the life of the individual can be inherited by offspring. The early evoluticnists thought that a blacksmith would have more muscular children than if he had been a shoemaker; that a man by studying would propagate more intellectual children than if he had never read a book; that by cultivating virtue we could transmit it to our children. All this is now considered highly improbable, if not utterly exploded; and the prevailing opinion is that no man or woman can by taking thought add a single hairs-breadth to the mental, moral, or physical stature of his or her offspring. Weissmann also sweeps away the theory of the pre natal influence. We can only hand on what we have ourselves inherited. According to his doctrine there is only one possible way in which the heredity of the race can be improved, viz, by those who have a good pedigree leaving more children than those who had a bad one. This is what nature has accomplished in the past by natural selection, and what Moses Harman proposes to accomplish in the future by artificial selection.

Mr. James will now see where I stand. I believe we have all inherited a fighting and force-loving disposition, with a certain mixture of gentler qualities; and that it is a slow business to change human nature, either by education or breeding. I am therefore persuaded that the conquest of the world by turning the other cheek would take a long time, and prefer to pin my faith to the seven million adult males, nearly all trained soldiers, who now vote the ticket of International Social Democracy in Europe. We shall reach absolute liberty quicker by the low road of William Morris and Edward Carpenter than by the high road of Jesus and Tolstoi. I am confirmed in this view by the history of the early Christians, Quakers, Doukhobors, and other non-resisting sects of the last two thousand years, none of whom accomplished anything durable.

So much for non-coercive Anarchists. I need say little about the varieties that favor force, but do not favor its exercise by an executive elected by the whole population. I have so lately shown why I consider voluntary protective associations more dangerous than monopoly of force by all the people that I need not go over the ground again. I have more sympathy with the Anarchist Communists who would have all the people assemble together as in the Russian Mir, and transact their business without representatives. This system I approve, except for large cities; but I think it must be supplemented by some kind of centralization a little more binding than Bakounin's "free federation."

The great weakness of Anarchism is not that it is utterly false, but that it is a "one horse" theory. Devotion to one idea has always been a defect of the second order of minds. Milton and Schiller thought liberty was everything; but Shakespeare and Goethe saw that it was only one good thing among many others. As William Liebknecht said, "freedom is only a conventional phrase, which conceals all possible things." To a Tolstoi freedom means freedom to love and help men; to a tiger it means freedom to eat men. I have more faith in Capt Adams' trinity, "Liberty, Learning, Love;" but no one of these is the mother of the rest; they are all sisters, and must grow up side by side. I should hardly like to say that these three sisters have a mother, but they have an aunt called Economic equality, without whose aid they have little chance of achieving much.

I am glad that the men of my generation are broader and deeper than their libertarian fathers. In America, and still more in Europe, sectarian Anarchism is already an old man's movement. Among men over seventy Anarchism has its demigods, like Tolstoi, Ibsen, and Moses Harman. Over fifty it has its giants, like Kropotkin, Tucker, Walker, and James. Under fifty it has not a male supporter in the world who is fit to be mentioned in the same breath with Bernard Shaw, Sidney Webb, or G. D. Herron. In America it has many splendid women of the younger generation, but that is due to the belief, that it has some special connection with the emancipation of women, belief which history utterly confutes.

R. B. Kerr.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

By the Way.

In ordering a supply of our publications for sale, C. L. Govan, publisher of "Discontent," Home, Wash., remarks: "Notwithstanding persecutions we are growing, numbering now over one hundred people." We are glad to learn this, and hope the growth will continue. We are also glad to note that despite the temporary suspension of "Discontent" the friends of the group are helping them by ordering their literature.

—

Dr. Foote sends us the following interesting extract from a personal letter received by him: "Recently reading Mahaffy's 'Rambles in Greece' I was interested in his account of the monastery at Athos—that community of 6,000 or more *males*. Nothing female, not even a hen, is allowed. A curious example of sexual starvation; or better, perhaps, *isolation*. I can't quote the page—but you can easily find it if you look for it. He—Dr. Mahaffy—says that though everything is scrupulously clean and neat there is a peculiar gloom about the whole place; the men are haggard, tom-cats are silent, and the roosters crow in a faint voice. Only the *little* birds [they can't bar *their* females] are really alive." From which it would appear that the presence of women is necessary to stir men to activity and arouse their ambition. As both the male and the female element is necessary at the inception of life, so both are necessary to normal growth and fulfillment.

—

In renewing his subscription a friend in Iowa writes: "I was in Chicago one day about a week ago. I wanted to call on you and make your personal acquaintance but heard that you and your father were not feeling well so thought I would wait until in the city again."

We are always glad to have our subscribers call on us. Our place of business is in our home, two miles west of the business center of Chicago. The Fulton street electric cars stop in front of our house, corner Fulton street and St. John's Place. A station of the Lake street elevated is at Ashland avenue, one block south and one west of us. There is also a Lake street surface electric line. The north and south bound Paulina street surface electric cars pass in one block of our home and give transfers on Madison, Van Buren, Harrison, Twelfth, and nearly all other east and west bound lines. The Ogden avenue and Randolph street cars, also, are only two blocks away, and there are others near. If our friends who intend to visit Chicago will make a note of these directions they will find it easy to reach us from any part of the city. Remember, our "latch-string hangs out," always, for our friends.

—

It seems to me that the difficulty which Mr. Kerr finds in the discussion of Anarchism—that of the ambiguity of the word—is to be found in the discussion of many other theories, Socialism not excepted. For instance, Mr. Kerr advocates liberty of individual choice in what he defines as personal affairs, the sexual relations, food, drink, etc., for example. He would use force only in such matters as public improvements, fire limits, the quarantining of contagious-disease-infected persons, etc.

I could live quite comfortably, I think, under Mr. Kerr's Socialism. But unfortunately, the majority of Socialists, if we can correctly judge by the literature received at this office, hold that many of the questions which Mr. Kerr would leave to the individual, should, properly, be settled by the whole people. And it really seems to me that it can be logically demonstrated that the reproduction of the race affects the community at large quite as seriously as does the maintenance of the streets and the public parks. These remarks are made, not in defense of Anarchism—"You're another" is no defense,—but merely because it appears to me impossible to place Anarchism and Socialism in two, or even four, clearly defined classes. There are almost as many kinds of Anarchism and Socialism as there are individuals calling themselves by those names.

—

A short time ago I listened to a paper on the French Revolution by F. H. Monroe, at the Chicago Anthropological Society. Among other striking statements Mr. Monroe said that though the working people of France, before the Revolution, toiled long hours for a mere pittance, and many were obliged to subsist on boiled grass, they yet retained about a twelfth of what they produced. The American laborer of the present time, he said, retains about one fiftieth of what he produces. The life of the ante-Revolutionary French laborer, in spite of his distressing hardships and unsanitary surroundings averaged twenty-seven years. With all our gain in knowledge of hygiene, etc., and in ease of production the life of the American workingman averages only thirty-three years.

While listening to these statements my thoughts reverted to information once given me by the agent of an "old line" life insurance company. Among the people for whom he could not write policies of $1.000 and upward were bar-tenders, policemen, and day-laborers. On my expressing surprise at the ruling against laborers, he said that their prospects of continued employment, and therefore ability to pay premiums, were too uncertain; also nearly all lived in cramped quarters with unsanitary surroundings, and were unable to procure proper medical attendance when sick; therefore the insurance companies refused the risk. In itself, the occupation of these men is not extra hazardous, but the poor pay makes the risk too great for the insurance companies to assume. True, laborers can pay five or ten cents a week on a small policy just as they can buy coal by the basket. But they get the worst of the bargain, every time. The insurance companies are not to blame. It is a matter of business, not sentiment, with them, and it is their business to reduce their risks to a minimum. Our social system—therefore each laborer himself—is responsible.

—

When a child I heard of the terrible ravages made in families by hereditary consumption. A few years later I read that consumption was not really inherited—the heritage was a "tendency toward consumption caused by congenital weakness." Now the germ theory is displacing both theories of heredity. This is brought to mind by Mr. Kerr's remark on heredity. Certainly many families possess traits in common which have been acquired but recently by their ancestors. We see families, nearly all of whose members show a marked inclination toward music, literature, art, etc. It may be said that this is caused by early association. But take a very small matter—that of spelling correctly. In my experience in school and elsewhere I have observed that the ability to remember the letters constituting words was possessed by groups of the same families, while members of other families, though studying immeasurably harder, simply could not remember the form of the words.

For example, take a family the members of which practically never had to learn to spell. A glance or two at a new word was sufficient to fix it indelibly in the mind. Yet we have only a few generations to trace back before we come to ancestors, [Virginia Germans] who could neither read or write. But those ancestors possessed an insatiable desire for education. After they were married and while rearing a family of little ones they studied at night, after their day of hard toil was done, together by the light of the pine logs on the hearth, mastered the alphabet and the spelling book sufficiently to be able to read to each other and to the children, and soon could write, also. To me the theory is perfectly reasonable that their *intense desire* for the information which could be obtained from the printed page implanted in unborn generations a positive love for the characters with which they familiarized themselves so laboriously. But if they had merely said, "An education is a desirable possession, therefore we will study in order that our children may love books, the effect would probably have been far different. The desire which is so strong that it is a part of the nature of father or mother, or both, is, as I see it, the desire that is passed on to the child. Possibly it is not heredity. It may be only a tendency in that direction, or a germ which the child catches and which resembles the germ possessed by its parents—or the other way about, as the case may be.

Yesterday I spent a few hours in one of the rooms of the fourth grade of a Chicago school. The children were reviewing their work for the year. As each child brought its examination paper up to the teacher's desk it was permitted to take a newspaper to read while its fellow pupils were completing their tasks. One of the largest girls in the room brought her paper forward and was turning away without the newspaper.

"Don't you like to read?" asked the teacher, handing one to her.

"Yes'm," was the reply.

"What do you like to read?" A blank stare was the only response.

"What do you read at home?"

"Nothin'"—then, after a pause and apparently as an afterthought of self-justification, "I take music lessons."

Her brow was low and receding, nose flat, lips thick—and her face was nearly black. "O, only a nigger!" do I hear? Yes, but the desire for improvement in condition was manifest. Her clothes, though awkwardly made and ill-fitting were of good material and scrupulously clean. They with the words, "I take music lessons!" told of the desire of the mother to give her daughter "advantages"—her child should have just as good things as any one else, if she had to work her fingers to the bone! But it is highly improbable that the woman had endeavored to obtain an education for *herself*, for her own gratification and self-development. The education was to be bestowed upon the daughter. And so, though this dark-skinned child has equal opportunities with her fair-skinned fellow pupils, she has not, and nothing can give her, capacity equal to that possessed by the majority of them. Neither her ancestors nor herself had been inoculated with the bacilli of a desire for education for the pleasure to be attained through possession of knowledge. And there are too many white children in the same condition.

LILLIAN HARMAN.

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, $105.28; P. G. P., Mass., $10; J. C., Ill., $2; M. B., Wash., $2; B. F. H., Oregon, $1; D. R., Ohio, $1; Wm. H., N. Y., $1; C. B. H., Kan., $1; E. D. B., N. J., 50 cents; A. A. C., Calif., 25 cents. Total to May 27, $124.03. OLIVER A. VERITY, Treas., Home, Washington.

—

Aunt Hanna—When I was here two years ago, Hulda was looking for a husband; she is married now.

Uncle George—Yes; she is still looking for him—that is to say a good deal of the time.—"*Boston Transcript.*"

Ruminations.

The British and American governments are very philanthropic. They are eager to relieve the suffering in Martinique with such funds as are not required for the patriotic work of creating worse suffering in South Africa and the Philipoine Islands.

* * *

Circulars giving particulars of the Waisbrooker and Penhallow cases, which are to be tried in July, are on hand, and will be sent to any who can use them to advantage. The defence is still in great need of financial support. Send contributions to Oliver A. Verity, Home, Wash.

* * *

Some of our correspondents have expressed a doubt as to the manner in which they should address letters intended for residents of Home. It is sufficient to address to Home, Wash., although Pierce County may be added for greater security. All letters addressed to Home are promptly delivered at the Lake-bay postoffice, a mile and a-half from our community. The mail arrives three times a week; and we take turns in going after it.

* * *

The Typhoon or Tyconda now leaves Commercial Wharf, Tacoma, for Home, at 2:30 P. M. every day except Saturday and Sunday. It leaves Home for Tacoma at about 8 A. M., every day except Sunday and Monday. On Sunday, the boat leaves Tacoma at 8 A. M., arriving at Home about noon, and leaves Home for Tacoma at about 2:30 P. M. This schedule will prevail throughout the summer, and perhaps longer. Visitors are always welcome.

* * *

The average "radical novel" is pretty poor stuff, considered as literature. Its defects may be minimized, if not overlooked, by us who sympathize with its purpose, and honor the noble intention of its author. But for the great body of readers it simply does not exist. For this reason, we may feel all the more encouraged at the marked radical tendency in general fiction. The hack writers are nearly all conservative, the morbid sensationalists forming no exception. But the greater novelists show an increasing tendency to step outside the beaten track of thought. We may pass over Grant Allen's daring onslaughts on the stronghold of conventionalism, as well as such insignificant works as Richard Le Gallienne's "Romance of Zion Chapel." But when Thomas Hardy, generally acknowledged to be the leader in contemporary English fiction, defies Podsnappery with his splendid "Tess" and "Jude," it really means something. George Meredith, too, Hardy's only possible living equal or superior, has put some of his best work into "Lord Ormont and his Aminta." Among the newer writers, there are scores of ephemeral favorites, who are satisfied with a little claptrap popularity. One woman, however, displays such unmistakable signs of true genius, as to tower head and shoulders above the rest. With marvellous skill in narrative, unusual beauty in description, and extraordinary power of dogmatic characterization, she might have won unstinted praise from the whole critic tribe, by catering to the popular demands. Instead of this, she has chosen to write that which deserves admiration, rather than that which is likely to receive it. I do not hesitate to affirm that the literary reputation of Mrs. E. L. Voynich rests on an enduring foundation. I dare pronounce "The Gadfly" the greatest novel of the decade in which it appeared. Her later production, "Jack Raymond," while very different in theme, is equal in merit. Without the slightest affectation of propaganda, these novels rend the veil of pretence which hides the dead bones of conventionalism. They are profoundly true to human nature, appealing to the heart, as well as to the head. As works of literary art, they are flawless. Their tone is intensely radical, not so much by intention, as because perfect truthfulness could lead to no other result. This does not please the conventional critics, who are shocked at so emphatic a refusal to bend the knee to Baal. But it is worth the while of every radical who is interested in literary matters, to stimulate the circulation of these two novels.

JAMES F. MORTON, JR.

VARIOUS VOICES.

H. Bool, Ithaca, N. Y.:—I hope you can circulate many copies of "The Slavery of Our Times." It is the best book for every day folks' reading that I know of.

J. W. Van Deventer, Sterling, Colo.:—Enclosed find $1 for which send me that bold, brave book, Karezza. Have long wanted to read it. Every one with whom I have talked, who has read it, says it is a grand, good book.

B. D. Wilcox, Tacoma, Wash.:—I have just received a few copies of Lucifer. I cannot yet get a good idea of what it proposes to do, and how. Therefore please find enclosed $2.65 for subscription to Lucifer and pamphlets as named herein.

L. C., N. Y.:—You ask "What would you do?" What I did do, when my husband loved another woman, was to take her into my home and guard her health and reputation, until their mutual "love" was past. My only claim, in view of this, is exclusive ownership of my own body and soul, for the future.

Frank Harrison, "The Crown," Providence, R. I.:—Please note I am about to leave the New York "Magaziae of Mysteries." I have started for the Master, Our Lord and Savior, a new magazine—The Christian American Magazine. See enclosed printer's proof of front cover. My love be with you. In Christ Jesus. Your sincerely.

Mrs. G. L., Canton, Ohio:—The books reached me all right—both the packages by mail and express, and I want to thank you for your prompt attention to my request. I have read part of "Karezza" and like it very much. I think the sentiments expressed in it are grand. If only all people could and would live according to its teachings how much happier every one would be.

Leon Partridge, Milford, Mass.:—In reply to the "indelicate" question of "What would you do." If my sweetheart loves another as well as myself, or in other degree, that is in itself none of my *adjective* business. But if she tells me, it is my affair. In that case I would do all in my power to make matters pleasant for both. That of course,—If I love a woman shall I not seek her greater happiness?

M. Coffin, Longmont, Colo.:—I wish to take advantage of your Special Offer. For enclosed $1 credit me one year forward on Lucifer and send me No. 5 of your offer. I also enclose 45 cents for three packages of Lucifers, sent to these addresses one package each. Am sorry because of Mr. H.'s poor health. I commend you—Lillian—for late editorials, and Kate Austin for "Who are the Fallen?" K. A. is a trump.

F. J. B., Chicago:—Two days ago I received your sample copy of Lucifer for which I am much obliged to you. I found it very interesting reading matter from the first and send a dollar for one year's subscription with "The Prodigal Daughter." I am now beyond the age where sexual love is an item of importance to me, but my philosophy all through my life, and my wife's as long as she lived, substantially harmonized with Lucifer's.

A. A. C., Cleveland, Ohio:—Enclosed find 80 cents for forty back numbers of Lucifer, and pamphlets as named herein. The editor of "Nautilus," Elizabeth Towne, Holyoke, Mass., is a very progressive woman and might be interested in books on sex reform. Send her a copy of Lucifer with list. I will subscribe soon.

[We have exchanged with "The Nautilus" for three or four years, and have enjoyed reading its bright, interesting pages.]

Lora Carter, Minneapolis, Minn.:—To the question, "What would you do if your husband, wife or sweetheart loved another?" I would answer in the words of Victoria Woodhull, "The love that I cannot command is not mine." So if my husband loved another and I could not win him back and could not live without love (and *very* few can) I would win the love of some other man who came near my ideal of manhood, providing he was not loved by and didn't love another but I would never purchase my own happiness at the cost of that of any one else.

M. Grantham, M. D., Fredericksburg, Texas:—Through the kindness of a comrade I have been a reader of Lucifer for two or three years and am in full sympathy with what it is trying to do and is doing. I have read many of the books in the Lucifer list and trust soon to be able to read more of them. I am new in the liberal field and do not always fully comprehend the full meaning of many of the articles in Lucifer but I realize that every writer is trying to bring to the light some truth. I wish you would tell me the true objects of the American Press-Writers' Association. I think, as well as I understand it, I'd like to join it if I may.

W. T. B., Chicago:—Find enclosed currency to renew my subscription to Lucifer. While I do not agree with all you advocate, I do believe you are an earnest, honest seeker for truth, justice and liberty.

[If, when Mr. B. says he does not "agree with all you advocate" he means he does not agree with all the ideas advocated in Lucifer his position is similar to that of the publishers of this paper. Scarcely an issue goes to press which does not contain ideas from which we more or less seriously dissent. But we endeavor to give a hearing to as many varying views as possible, trusting the intelligence of our readers to "hear all sides, then decide." L. H.]

Harriet M. Closz, Webster City, Iowa:—For the enclosed $1 please send me "The British Barbarians." I think I can make another convert here by some judicious reading. Keep showing up the laws for women. It is a good way to bring home facts. I have been playing editor to our local paper here and have had several cases of legalized injustice to women in its columns.

[Mrs. Closz is the author of that valuable little work, "Woman and Her Relation to the Church; or Canon Law for Women," in which she throws a great deal of light on the position of woman in law, human and divine. The price of the pamphlet is 10 cents and it is for sale at this office.]

Albina L. Washburn, Ft. Collins, Colo.:—I have read "What One Woman Did" in No. 919, and I sympathize with "M;" but dare not offer advice as no one can judge for another to that extent, supposing the advice were taken. However, it does seem that the husband is not treating her with the same generosity shown by herself to him when he was similarly situated. Love seeks the happiness of its object. What if he were to invite the man she loves to dwell with them for awhile at least and endeavor to act the manly man as she did the womanly woman? I mean the best in each to be held persistently before the mind. Granted, few men may be capable of it—they love "too well." Better not to love (themselves) "too well."

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 23. CHICAGO, ILLINOIS, JUNE 19, E. M. 302. [C. E. 1902.] WHOLE No. 922

THE LESSON OF OUR MISTAKES.

Could we recall the bitter words that blight our yesterdays
And blot out all their influence from life's diverging ways,

Could we undo the errors and the wrong we may have done
Through weakness or through ignorance or passion's stress alone,

The memories that torture us would not be ours today
And peace would look into our eyes and fold her wings and stay.

But though the past companions us with these reproaches, need
Tomorrow and today be sown with such unholy seed?

Ah no. Though these reproaches speak our weakness and our shame,
Let them become the lash, the spur unto a noble aim.

—*Carrie Kenfrew, in "Woman's Tribune."*

Hammer Sparks.

Justice knows no compromise.

There is no life without liberty.

The red sun of discontent never sets.

A republic is another name for a robpublic.

The promises of capital are the kisses of Judas.

Love forgets great wrongs, hate remembers little ones.

Live to learn, but only that you may thus learn how to live.

What a spectacle when slaves lift their chains swearing they are free!

Samar will not hear the Declaration of Independence read this Fourth of July.

The sphere of woman is the sphere of humanity, not a narrow and restricted sphere.

Coronations come high, but Nero scents the time when the people must be given a spectacle.

Another judge, Kavanaugh, has condemned the verdict of a jury. Let us have done with jury trials.

Liberty is not a gift from the powerful to the weak, it is a right wrested from those who would enslave us.

The old adage has it "Think twice before you speak once." The new adage, for fools is, "Learn to think before you speak."

There is nothing like two busybodies and a little time to waste to spoil a reputation and darken the fairest of fames among men.

Some men would need a light to find the sun, and then they would lose it; others come to it at last after leagues and leagues of blackest night.

"Love your enemies," must have been addressed to the capitalists, who love the people, their enemies, for what they can get out of them.

A man who does not stand for free speech is not only a slave, but a fool, for in denying the right to others he is paving the way for others to deny it to him.

The anthracite miners were receiving about 80 cents per day, while the coal trust was putting the price of coal still higher; miners are mere machines; eh, Mr. Magnate?

Lovers of real liberty did not honor the Boers for the avowed object of their fine struggle against the English, the right to choose their masters, but for their unavowed object, an innate hatred of tyranny.

The two Washington women who are to be tried for trying to circulate the truth have now a practical opportunity to reflect upon the glorious privilege of being Americans. We are the freest of all peoples indeed!

Who tells the truth about this world would better prepare himself for the next without delay, for the more it is the truth and the more he tells it, the greater danger is he in of making a close friend of a hempen rope.

Let the Democrat and Republican barkers do their best, which is their very worst, to make the day night and the night day; the truth of the matter is that they teach that the strongest should rule in this world; that might is right.

Religion is a pact with a god to eternally praise him and tell him how great and grand he is, in return for the privilege of doing evil as much as you will and repenting of it at the last moment. The Fathers were most astute men and cunning.

The anti-anarchy bill now before the House provides that no anarchist shall be allowed to take out naturalization papers. This is the richest joke known resulting from the presumption and crass ignorance of those who make our laws. Naturalization for anarchists, indeed!

The meat trust was forced to arbitrate because the people of Chicago were plainly with the striking teamsters. Had the teamsters stood alone and without the people to speak for them, there would have been no arbitration. If the people only knew their power the meat trust would die.

The "Man on Horseback" is going to lay aside the cares of state for a brief period, so rumor has it, and undertake a bear hunt. It reminds us of the "broncho buster" who became an employer of large numbers of men and was a "man buster" for awhile, and then returned to his first love with the remark, "It isn't exciting enough; I want to twist something."

An agitation looking to the unification of divorce laws throughout the United States is under way, and soon we may expect something to happen. This is as it should be; morality ought not to vary in crossing state lines, and legislators should make up their minds as to what they will have to be moral and then change the statutes quickly and quietly. It would not do to let the people know how things have stood; they might begin thinking.

IRONICUS.

Platonic Love.

What is Platonic love? The question has often been asked and has received many inconsistent answers, most of them, evidently by persons who had not read Plato, or were determined to tell what they thought, not what he thought. Among such answers I should be disposed to include the alleged definition given by the last edition of the Standard Dictionary. If I try to tell what Platonic love is, my statement will possess at least these advantages, that I have read Plato; that I have read the two dialogues in which he principally treats of love (the Symposium and the Phædrus) quite recently; and that I will not read anything into Plato, but say only what I can prove by Plato.

The most fundamental and characteristic of Plato's doctrines is the divine character of reason. For while other philosophers use the same language vaguely, Plato alone is precise about it. Assuming, as he always does, not that the gods of his country are quite correctly reported by tradition, but that tradition is right in asserting the existence of a higher or divine nature, he argues, with great variety of illustration, that, for example, this divine nature is admitted to be wisdom. But by reason only, man becomes wise. Again the divine nature is immortal. But the truths revealed by pure reason, as, to use his favorite case, those of mathematics, are eternal; while all those particular things whence reason evolves those abstract ideas with which she is conversant are transitory. So too, the gods are creators of the universe; but it is by reason man becomes a creator. Thus, in all ways, reason appears that by which man becomes like God; it is the chief good; it is the life of the soul: and if we inquire after its opposite, that is easily found. The life of the flesh, with desires which bring only disappointment or satiety, is the chief evil of which man is capable, and by which he becomes like the brutes which perish. It might be, and often has been, inferred that Plato's conception of love must needs be ascetic—love without desire, love which is satisfied with the contemplation of material beauty, with possession of mental and spiritual beauty (conversation), and creation of beauty (art), is the right kind, and any other the wrong. But this is one of the errors into which people fall who have not read Plato. Plato was far too much of a Greek to be an ascetic. With admirable common-sense, he recognizes at once that the immediate effect of beauty is to excite desire. And though desire, not regulated by reason, ends only in misery, desire has a function which it is the business of reason to prescribe. As man, if he were destitute of bodily senses could never acquire, or *regain* (for according to Plato they are innate), those abstract ideas which reason disposes; so, if the flesh itself did not teach him that beauty is desirable, he would never rise to the ideal beauty and the ideal good. Now desire is evidently regulated by reason when it acts after the fashion of reason. But we remember reason tends to wisdom; therefore desire must be curbed when it tends to folly. Neither intemperance, nor insane possession with a single object, nor mischievous indulgence of any kind, but above all not violence and selfishness, can have any place in the Platonic idea of love.

> "Love surfeits not; lust like a glutton dies:
> Love is all truth; lust full of forged lies."

Again reason is creative. Desire, then, ought to result in something, of which the simplest commonest mode is propagation. But Plato was too much of a philosopher not to set other things above that; and he triumphantly asks whether the artist, the poet, the thinker, inspired by Love, which the world might call unfortunate, have not more beautiful and hopeful children than if they had married and quenched the divine fire in that sort of satisfaction which can only be ephemeral. Finally, reason is the immortal part of man. Desire, therefore, fulfils its highest and most rational function when it leads the soul from the beauty of individuals to the beauty of universal truth righteousness and the creative soul. All which may involve very severe mortification of desire; but does not at all exclude desire, —on the contrary, at every turn supposes it.

It will be seen that Plato was in no small measure the founder of Christianity. At the time of Jesus, such ideas as the sacramental character of sexual love; the immortality of the soul; the Beatific Vision of perfect truth and holiness, constituting the happiness of heaven; had long been widely diffused among the partially Hellenized peoples of the east, in philosophies which, though very often corrupt and degenerate, were essentially Platonic, because no such spiritualism as this, so familiar to Christians, can, as a whole, be traced further back than Plato.

One of the greatest and most common mistakes is to suppose that Platonic love is a peculiar kind, allowable between those who are not married, and different from what the ceremony of marriage sanctions. In this lies the whole point of Byron's apostrophe

> "Oh Plato, Plato! you have paved the way,
> With your confounded fantasies, to more
> Immoral conduct, through the fancied sway
> Your system gives o'er the controlless core
> Of human hearts, than the combined array
> Of poets and romancers. You're a bore,
> A charlatan, a coxcomb; and have been
> At best no better than a go-between."

But Plato is nothing of the sort, for he is perfectly candid. Plato was a professed varietist. Intrigues and adultery, as the world goes, he would certainly have condemned, for part of those manifestations of desire which are mischievous and foolish. But in his Republic, the philosophers, who are to be the dominant class, include both sexes, and have no such institution as marriage. It was like no calm reasoner as Plato not to see that the exclusive love professed by our Swedenborgians and affinity-hunters, is, if genuine and permanent, very rare; if real, but subject to change, a perfect specimen of that unbridled passion which he held so foolish; if permanent, but affected, then a fraud. It is on mere grounds of social utility and convenience, not for the good of the soul, that he sanctions marriage among the military and commercial, but not the philosophic order. Thus, in realization of Platonic love, there is simply no question of being married or not married. No philosopher, male or female, will indulge passion without discretion; all are equally free to indulge it at (mutual) discretion.

And, to clinch the nail, I may observe that Plato's ideal commonwealth is not a mere creation, like Aristophanes, Nephelococcygia, or Dean Swift's Laputa; but an abstraction from actually existing tendencies. The school to which Plato belonged had a very fair general notion of Induction. Their defect in this respect as compared with Bacon's disciples, is chiefly that they did not appreciate the possibilities of experiment. Plato saw that in the Greek cities, his native Athens especially, marriage was mostly a prudential arrangement. The philosophers, in fact, disdained it. Their associations were with women like Aspasia, of cultivated minds, and exempt from the restraints of ordinary society. And, notwithstanding great prejudice, it was men like Pericles and women like Aspasia who ruled. Plato's Republic is an idealized Athens.

I have by no means exhausted the subject, though I have tried to give some idea what Platonic love really means. Believers in "elective affinity" might get some new light by reading the original view of it given by Aristophanes, as reported by Plato, in the Symposium. Nor is the peculiar love of Grecian men by any means to be ignored, though it is a most difficult matter to treat or even to rightly understand in our age and country. No better advice can be given any one who finds this essay at all interesting, than to read Plato's Dialogues, of which excellent translations are in every city library; particularly the Symposium, the Phædrus, the Republic, and those relating to Socrates' last days (the Apology, the Crito, and the Phædo).

* * *

I think R. B. Kerr will find most of those points he makes in Lucifer 917, are met by my reply (918) to his article "Natural Law in the Social World" 914. The governmental argument is mainly a prophecy. "If we have no government, there will be the devil to pay"—and the answer is "*careful* (not biased and haphazard) application of observation and experiment, shows that the more government you have, the more devil." He has, however, in 917, some other arguments, new only by being sufficiently old. "All nations went through the age of voluntary associations, and all nations rushed into the arms of despotism to escape from voluntaryism." When was the age of voluntary association? Not within that of record. The clan (called in Ireland *sept*, in Greece *gens*, in Tartary *horde*, in ancient Rome *sodales*) does, indeed, appear to be everywhere the primitive type of association; and it may have begun as voluntary. But "the McDonalds and the Campbells, the Scotts and the Kerrs," were certainly not voluntary associations when we begin to know something about them. In the first article in which Mr. Kerr refers to these organizations, he states, what is unquestionably true, that secession from them would have been dealt with substantially as secession from our great and glorious Nation (with a big N.) was. They were simply little nations, whose little governments were sustained by the national feeling of patriotism, even after a "higher power" had stamped on them at Culloden, Glencoe, etc. It was just the same in Ireland. To this day, an O'Donnell can come "coshering" among the peasants of his sept, notwithstanding severe laws against this practice, of later date than the battle of the Boyne and the capitulation of Limerick. The Californian vigilance committees were easily shaken when they had served their purpose, not because the state and federal governments were ready to play Culloden and Glencoe with them—these governments cannot do that with southern vigilance committees, notwithstanding Appomatox—but because people in our time are getting used to voluntary association, and getting free from the superstition which makes it involuntary. And progress along that line is the measure of civilization. The more backward any people are, the more governed; because the stronger is their inclination both to govern when they can and to sustain a government when they cannot make one.

If Mr. Kerr will ask himself how Senator Clarke comes to own all that copper in the earth, he may begin to see that when no man is enabled by government to hold land out of use, all the evils of natural monopoly will cure themselves.

* * *

C. F. Hunt, when writing under the name of Zeno, taught me a lesson, for which I am obliged to him. The lesson was never to attempt answering an opponent who talks for the sake of talking. I am particularly unlikely to forget this time, because I do not think even those many readers of Lucifer who suppose bacteriology and anti-toxin to be anachronisms, instead of the very latest wrinkles, can read his reply to me without seeing that it contradicts itself.

* * *

While Congress, the New York legislature, etc., are in the business of anarchy-crushing, they will have to suppress a good deal of literature not hitherto reckoned Anarchistic. The moral of that song, "Jeannette and Jeannot"—

> "Let them who make the quarrels
> Be the only ones to fight"—

is just exactly what killed McKinley.

* * *

I have not the gift of putting an argument into a fable, as R. B. Kerr has. Neither has Ironicus. But I know something about history—not altogether of the distant past,—and will relate a chapter from the annals of Asses. As lately as 1884, there were asses (of the biped variety) in Montreal. I am indeed far from saying that the breed is extinct there yet. But in that year over three thousand died of small-pox. Two-thirds of them were young asses. A reasoner of Ironicus' type had been around persuading the old asses that small-pox had about died out of itself; that "pure water, pure food, sanitary living places, healthful habits, and general cleanliness, would render cures superfluous;" also that "it was a doubtful advantage to exchange one disease for another." To be sure they were also told (by the Encyclopedia Brittanica) that, before vaccination, the great majority of deaths from small-pox were among children, and now only a very small minority. But what of that? All asses agree that statistics are "notoriously unreliable." It is no longer a "sanitary habit" to talk anti-vaccination in Montreal. French asses have a well known use for lamp posts; and "progressive hygienists" are not quite sincere in thinking a sudden death preferable to a living one. An ass is "not especially gifted mentally," it is true. But he can learn something by experience. One who cannot do that, is a crank, not a plain improveable ass.

* * *

It is to be regretted the author of that funny paragraph in "Life" did not state where the community is in which the people were surprised at seeing a doctor come to settle among them, because no one was ever sick there. If I knew of such a place, even in the Philippine Islands, I would certainly go to it. But I fear it is the same community so many wind up by going to in the sloppy variety of socialistic novels. C. L. JAMES.

Sex and Sin.

Woman is the cause of three fourths of the crimes committed in America. So said Bishop Spalding, of Peoria, in a sermon a few weeks ago. This sermon has aroused a great deal of comment, criticism, and indignation. Bishop Spalding's statement is, however, a sign of progress. It has not been so many years since the leaders of religious thought attributed to woman all the crime and misery in the world, as when Tertullian exclaimed, "Woman, thou oughtest always to walk in mourning and rags, thine eyes filled with the tears of repentance, to make men forget thou hast been the destruction of the race!" Now that our responsibility has dwindled down to only three-fourths, we should be properly grateful. Among the many editorials on Bishop Spalding's speech, which I have read, the following from the Minneapolis "Tribune" seems to me one of the broadest and fairest:

"Bishop Spalding's impressions are evidently gained largely from the confessional and from the intimate observation of the details of family and social life permitted to a priest of his church. Physicians who, in a way, often serve as father confessors to the unfortunate, draw facts from their own experience which would lead to a similar conclusion. But in saying that women are the source of a large percentage of the crime we would not understand either the priest or the physician as saying that the women were culpably so. Eve may have had no intention of tempting Adam to sin. Manlike, he may have followed the lure of her beauty and her charm on his own responsibility, and resolved to tread the path of disobedience in her company, though it led to death.

"The philosophic statement of the broad truth would be that the sex motive is at the bottom of seventy-five per cent of the crime in the world. Next to alimentiveness, amativeness is the strongest instinct of human nature. The race first seeks the means of continuing the individual existence, and next the means of continuing the species. Woman is at once the tempted and the temptress. The lawless passions of man wreak themselves on her, and she in her weakness protects herself with subtlety, oftentimes with deception. The consequences of common sin are more fearful to her than to the man, and she is taught from her childhood to protect her virtue at the sacrifice, if necessary, of other noble qualities—or that failing to do so she is utterly lost. Hence the reckless abandon of impure women. The boy, on the other hand, is taught that truth, courage, honor are of more importance than bodily purity. As society is largely constituted, the man violates the law of purity lightly, but holds to his other standards of honor, while the woman who shares his sin is dragged to utter degradation. The man perhaps recovers his balance; finds his standing in society not impaired, and leads a useful and honorable life, as worldly honors go. Thus the contrast between the two classes of sinners becomes accentuated to the disadvantage of the woman and the advantage of the man.

"The scientist Lombroso accounts woman the immoral sex, because she has not the same standards of truth and honor and courage that men have. If she has not, it is the fault of her education and not of nature. Under existing standards she has not a fair chance in the world. But in spite of this a large percentage of the sex rise to moral heights of which men are incapable. Bishop Spalding's arraignment at first blush excites indignation; but when properly construed it is really more an arraignment of men and the false standards of education and morality, than of women as women. The fair sex may be the source of crime, through their attraction and fascination, without being themselves the responsible sinners. If the reader will keep this fact in view he (or she) will be able to appreciate the force of the bishop's observation without mentally accusing him of either false diagnosis or intentional slander."

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Current Comment.

Despite my recent resolve and promise to "be good" for the next few weeks, and to let others do the talking in Lucifer, I find the temptation to say a few words too strong to resist.

First, I want to add a little to my recent notice of Dr. Conger's book entitled, "Right Generation, the Key to the Kingdom of Heaven on Earth." I want to say, very briefly, that if any reader of Lucifer should infer, from what was said of it in No. 920, that I endorse without qualification the *methods* recommended by its author, my object would be much misunderstood. It is the general purpose or object of the book and the evident earnestness, sincerity and candor of the author, that I wished to commend, and not the methods, from some of which, such as state-regulation of marriage and reproduction, I most emphatically dissent.

Time was when I, too, advocated state supervision of the personal affairs of the individual citizen—for the reason that since society, or the collectivity, must care for its lunatics and its criminals it is but fair and right that it should be allowed to take cognizance of causes, and to prevent, as far as possible, the *making* of lunatics and criminals. Thus arguing I advocated state regulation of the manufacture and sale of intoxicants as beverages, believing the "drink habit" to be one of the chief causes of lunacy and of crime, and that the formation of this habit was mainly due to "free trade" in drinks that intoxicate.

The underlying fallacy of this line of reasoning, as I now see it, is the assumption that "the state" is a *person;* that organized society has rights and duties different from and superior to those of the individual units composing that society. In other words it is the old, old doctrine of the right of government of man by his fellow man, whether called divine right of kings and priests, or right of majorities to rule minorities, or of minorities (the best) to rule majorities—the worst, or less capable of governing themselves.

When once we admit the validity of this old-time doctrine of rulers and ruled the door is opened wide for the entrance of all the tyrannies, all the despotisms, all the outrages, ever perpetrated by the strong against the weak, whether of body or mind.

* * *

As I now see it, the only rational hope of real and permanent improvement and progress for the race is through the door opened by the trinity known as Liberty, Love, Wisdom, or through enlarging rather than contracting the domain of personal right, personal responsibility, and by elevating personal ideals through a broader, deeper, truer, more rational education of the young of both sexes.

BOOK REVIEWS.

Speaking of books I want to say to all who have sent us books and pamphlets for review, that it is mainly owing to lack of energy—physical and mental—that so little space has been given to this department of Lucifer's work. The field is a very inviting one—so many excellent additions are being constantly made to the accumulated mass of reform literature. For this time I can notice only one of many that invite the attention of all seekers of the better way and the higher aims of life, in the ever present here and now:

A New Catechism, by M. M. Mangasarian, lecturer of Independent Religious Society of Chicago. In the preface the author says:

"The old Catechisms which were imposed upon us in our youth—when our intelligence could not defend itself against them—no longer command our respect. They have become mildewed with neglect. The times in which they were conceived and composed are dead—quite dead! A New Catechism to express the the thoughts of men and women and children living in these new times is needed. This is a modest effort in that direction."

The method of teaching important truths by question and answer is, to many, a very attractive one, and as an exponent of the newer and more rational views in regard to theology, science and ethics I know of no attempt that more nearly fills the bill of requirements than does this small but very comprehensive volume of 188 pages. Having attended two of Mr. Mangasarian's lectures I find him second to none, as I think, of the many able and progressive public teachers in this great center of the world's modern thought. The price of the book is fifty cents. Address the Open Court Pub. Co., of this City or this office.

LUCIFER AND ANARCHISM.

"The great weakness of Anarchism is not that it is utterly false but that it is a 'one horse' theory. Devotion to one idea has always been a defect of the second order of minds. . . . I am glad that the men of my generation are broader and deeper than their libertarian fathers. In America, and still more in Europe, sectarian Anarchism is already an old man's movement. Among men over seventy Anarchism has its demigods, like Tolstoi, Ibsen, Moses Harman."—R. B. Kerr in No. 921.

Whether Friend Kerr uses the word "demigod" in a complimentary or a disparaging sense is a little difficult to determine from reading the above. Demigod means a "half god;" what the other half may be, whether beast or human, cannot be told by a study of history bearing upon the subject. And if instead of only demigods Tolstoi, Ibsen and Harman had been called *gods* it would still be an open question—considering the character given to all gods, ancient and modern, by their believers and worshipers—whether we should take the epithet as one of honor or of dishonor.

Emerson says, "when the half-gods go the gods arrive." Are we to infer from R. B. Kerr's application of the word that the three persons named belong to the older, narrower and shallower race of libertarians spoken of, and that when they are gone—as in the course of nature they soon will be—the *real* gods, "the broader, deeper libertarians," will take the place vacated by these three septuagenarians?

Few men, I fancy, in this age would not feel it a rare compliment to be placed third in a class in which Tolstoi and Ibsen are ranked first and second. But much as I may prize the supposed compliment I respectfully but firmly decline the honor, and would let it pass without further notice were it a personal question merely. But if Bro. Kerr, with his wonderful faculty of clear discrimination; with his rare ability to classify, assort, and "put things in the right boxes"—if Robert B. Kerr, with his dozen or more years acquaintance with Lucifer and its work, can so misunderstand the position of its editor as these and other quoted lines indicate, then certainly there is need for continual re-statement of the aims, the purposes, for the attainment of which we have so long been asking the co-operation of thinking minds everywhere.

Once more, then, let it be clearly understood that I do not object to the term Anarchism *per se*—of itself—but, with both hands and both feet I protest against being classed as a "one horse" Anarchist, a "one idea" Anarchist, as Mr. Kerr has done in his article, and as nearly every one else does when applying that term. While freely admitting that there was a time when I welcomed this label I must remind Bro. Kerr that it was before I learned the very important lesson that there are nearly as many kinds of Anarchists as there are people calling themselves by that name. Hence to submit to wearing the Anarchist collar involves the perpetual necessity of explaining just what I mean by Anarchism and what I do not mean.

* * *

It has been freely charged, by the way, that the name Lucifer is open to the same objection, and that there is perpetual necessity of explaining what we mean by the title, the cognomen, under which or by which we wish our paper and work to be known. A little reflection should convince any one that this charge is not true. Anarchism is a negation, rather than an affirmation. It means absence of rule, or of rulers, leaving it to be inferred what the Anarchist would substitute for such rule; that is, whether he would have *autarchy*—self-rule—or simply chaos "in first packages."

Lucifer, on the contrary, has a well-defined affirmative meaning. Its place in astronomic science is well-known to all people of culture. Only the grossly ignorant, or those led blindfold by religious bigots, believe that Lucifer means Satan, the second great character, if not the chief hero, in the Christian's theologic scheme. But even with this latter interpretation the name Lucifer is by no means one to be ashamed of. In proof of this statement, hear what a Christian clergyman, Reverend Thomas B. Gregory of this city, a leading space writer on the "Chicago American," has to say of the character of the orthodox Prince of Devils. Last week in Jackson Park, this city, a man committed suicide under circumstances that led to the conviction that the cause of the rash act was the reading of Marie Corelli's novel entitled "The Sorrows of Satan." Here is part of Rev. Gregory's comment upon this man's sad ending:

"I know nothing of Corelli's Satan, but I make bold to say that no man was ever induced to give up the battle by reading of Milton's Satan.

"Satan, as reported by Milton, had sorrows such as never fell to the lot of any other being, but he never showed the white feather.

"No human being was ever induced to commit suicide from reading of the character of Milton's Satan. Of that you may be certain, absolutely certain.

"It is a character to inspire rather than to depress; a character which fills one with resolution, and not despair; a character the study of which makes one want to live rather than die.

"Milton's Satan never contemplated suicide. Never! When the battle went the fiercest against him he simply gritted his teeth, knitted his brows and resolved the harder to win.

"Such is the character of Satan as Milton reports him—a character sublime in its self-reliance and hopefulness, in its versatility of resource, in its unconquerable courage.

"Get acquainted with Milton's Satan, young men, young women, and whatever 'blues' you may have will disappear like a puff of smoke in the wind, and you will find yourselves ready to do and to dare anything."

When Bro. Kerr puts Lucifer's editor in the category of "minds of the second order" such as "Milton and Schiller," who, as he says, "thought liberty was everything," I am forced to the conclusion that he has not been a very careful reader of what has appeared in our columns, and also in the pages of the Light-Bearer Library, and of Our New Humanity, during the last decade or two of years. If he had read these he would have known that whatever may be the teaching of Tolstoi, Ibsen and others, Harman marches under the triune banner of "Freedom, Love, Wisdom," which trinity is substantially the same as that of Capt. R. C. Adams, namely, "Liberty, Learning, Love," which trinity receives the warm endorsement of Friend Kerr.

HEREDITY AND ARTIFICIAL SELECTION.

When we are told by our British Columbian correspondent that "Weissmann sweeps away the theory of prenatal influence," adding that "we can only hand on what we have ourselves inherited," I am forcibly reminded of the Irishman who, finding his new shoes two or three sizes too small for his feet, wisely concluded that he "would have to wear them a few days before he could get them on!" According to Kerr and Weissmann it would be forever impossible to improve mankind by introducing new racial traits, since every such improvement must be *old* before it can be introduced!

In conclusion for this time, I must enter a mild protest, also, against the charge that I would supersede "natural selection" by substituting "artificial selection." I recognize that all selection must be natural, since nature includes *all that there is*, and that there ever can be, but I would supplement what we call the blind or unconscious natural attractions by *intelligently conscious* selection. My doctrine in regard to heredity and prenatal influence is substantially the same as that of Darwin, Stinson Jarvis and others who teach that the "ascent of life is the ascent of ideals." That the *desire*, the *imaged* features or *quality* in the mind of the parent, especially of the mother, becomes the incarnated feature or trait in the next generation.

M. HARMAN.

Ruminations.

M. Abbott Brigham, in writing of the Craddock case, in the "Boston Traveler," uses the following language:

"I have but little sympathy with a certain class of so-called reformers who persist in trying to inject the essence of decency into words that by common use have become vulgar—relegated to the bar room and brothel—obscene. The discussion of all questions, of whatsoever kind, in proper language, is right and necessary."

While Mr. Brigham rightly protests against the imprisonment of Ida C. Craddock, he does so on what I consider to be wrong grounds. The consistent defender of free speech has no right to establish arbitrary standards of propriety, and to consent to the persecution of those who fail to conform to his view of what is "proper." The "so-called reformers" who have shared the conviction of Ezra Heywood that the habitual use of foreign phrases and circumlocutions in connection with sex places a barrier in the way of clean and natural thinking, include many of the most earnest and intelligent workers in the paths of sex reform. And I quite agree with them. Every concession to prudery is a confession of lingering belief that there is "obscenity" in the thought of sex. A word does not become vulgar, simply from being used by vulgar people. Nobody thinks of eliminating the words "drink," "whiskey," "cards," "dance," and "smoke," from polite usage, because they are heard with great frequency in "the bar-room and brothel." If there is just one plain English word to express an idea, it is ridiculous to avoid its use, merely because it is frequently on the lips of those who take a perverted view of the matter in question. Nor is it done in any department, save that of sex, although degraded persons hold low and disgusting ideas on many other subjects. This has nothing to do with slang, which is the substitution of a corrupted phrase or unnecessary neologism for clear and straightforward language.

To me, the famous "Mother letter" in "The Word" was as fit for publication as anything ever written on the sex question. And I have found among those "so-called reformers," who believe in writing or speaking of sex matters as simply and plainly as of matters of dress or digestion, fully as much genuine refinement and as high sex ideals as among any other persons whatever. Even were the fact otherwise, there is no essential criminality in poor taste, and we shall never purify the minds of individuals by a mere revision of their vocabulary.

* * *

The date of the Waisbrooker and Penhallow trials is not yet certain; but it will be during the month of July. There is but little danger of conviction in the Penhallow case, which is one of the most dishonest examples of petty persecution on record, and which was mainly intended as a pretext for stealing our post-office. Nor is it at all likely that Lois Waisbrooker can be convicted in a fair trial. But both cases will be sharply contested; and the help of all friends of liberty will be necessary to defeat

the Comstock plotters. The defence fund still falls far short of what is needed. Do not forget that Oliver A. Verity, Home, Wash., is treasurer of the defence fund, and that delays are dangerous.

* * *

Now that the Free Speech League is fairly launched, it should receive the immediate and energetic support of every reader of Lucifer. The least that can be done is to become a member at once. The membership ought to run up into the hundreds, during the next few weeks. This is no time for idleness. No other issue can compare in importance with that of securing freedom of expression. All who do not wish to see the United States completely Russianized are called upon to act without delay. It is too late for indifference. The enemies of free speech are well organized, and allow nothing to come between them and their object. If the professed friends of liberty are sluggish and inactive, we may as well abandon the hope of human progress until many evil years have passed over the race. The Free Speech League offers an opportunity to put our efforts where they will do the most good. It should claim the adherence of every individual who wishes well to his country or to humanity.

* * *

As I am preparing a work on Comstockism, I should be pleased to receive any books, pamphlets, circulars, newspaper clippings or other printed matter or written information bearing on the subject, which any reader of Lucifer may be able to spare.

JAMES F. MORTON, JR.

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, $124.03; E. W., Ohio, $5; L. L. L., Mich., $1; M. G., Mass., $1; R. S., Ills., $1; J. C. B., Ills., 50 cents; Wm E. F., 25 cents. Total to June 3, $132.78.

OLIVER A. VERITY, Treas., Home, Washington.

The Free Speech League will give a dinner to Ida C. Craddock on her release from Blackwell's Island, to which prison she was sent for circulating her books. We have not been informed as to the date, but it will probably be some time in the week ending June 21. Our readers residing in New York and vicinity who desire to attend, should write to E. C. Walker, 243 W. 143 St., for particulars.

The National Press-Writers Association now has an organ of its own, "The Boston Press Writer," edited by A. C. Armstrong, 17 Leroy St., Dorchester, Mass. We wish it success. But why a *local* name for the mouthpiece of a *national* organization?

VARIOUS VOICES.

Martin Nortvedt, Laurium, Mich.:—For the enclosed 25 cents please send me one dozen copies of "Facts Worth Knowing." I am glad that the editor is improving, and hope that he will continue to improve and will be with us for many years to come.

W. R. J., Hanover, Kansas:—For the enclosed $1 please let Lucifer pay me weekly visits for another year and send me the "Unwomanly Woman," etc. My subscription expired last week. I enjoy Lucifer very much and cannot afford to miss a number.

Elizabeth Breese, Talent, Ore.:—I send you $1 for good old Lucifer and your Special Offer No. 4. I have read all those pamphlets, but I need them to help show the light to my friends. I hope Father Moses is better. I wish he could take a trip to Oregon. I would give him a comfortable home while here.

W. H. A., Carlisle, Pa.:—I should like very much to secure a copy of "A Cityless and Countryless World" by H. Olerich, and recently advertised for sale by you. If you no longer have it in stock, any assistance you may be able to give me in tracing a copy will be greatly appreciated.

[In reply to this and many similar requests, we will say that the author has his stock of this book stored at Hawarden, Iowa, his old home, and is away from that place and seems unable to have any one else attend to shipping them. So we must console ourselves with the thought—as did the Irishman whose tin tea-kettle was at the bottom of the sea—that they're safe, and we know where they are, but we can't get at them!]

Leroy Cumming, San Diego, Cal.:—Find enclosed money order for $1.50. Please credit me with $1 on subscription to Lucifer and send me "The Blue Laws of Connecticut" and "Personal Rights and Sexual Wrongs." There are many books in your list that I want and intend to get as my means will allow. The suggestion is advanced for consideration that if the eastern climate is too rigorous for the editor's health, he could find in Southern California a sunny refuge from which to issue Lucifer, with several friends to welcome him and the co-editor on arrival here.

Lucifer is like the morning star shining into the fog-bank of ignorance. And the worst feature of the situation is the mass of wilful ignorance. The majority refuses even to investigate a proposition for their betterment. Nine women out of ten would gladly scald you with hot dish water as a punishment for your "immorality" in advocating their freedom. To mingle with such dunderpates is enough to make a cynic of one. Whoever maintains that majority rule is the best form of social arrangement must be content to wander forever with the long-eared thistle-eaters.

Is Benj. Tucker publishing a paper at present? If so, will you please give me his address?

Can you furnish me with an English translation of John Most's "Die Gottespest?" If so, at what price?

[Mr. Tucker is not publishing "Liberty," at present; but I do not understand that he has definitely abandoned its publication. His address is Box 1312 New York.

If "Die Gottespest" is published in English we are not aware of the fact.]

H. C. Roberts, Bennington, Kansas:—Enclosed find $1 to extend my subscription to Lucifer another year. I like the style in which Lucifer is conducted, in that both sides have an impartial hearing, for in this way only can the good and the bad of a question be brought out.

Ever since Kate Austin wrote her finely sympathetic, beautiful and characteristically womanly article, "Who Are the Fallen?" I have desired to thank her for her bold and progressive attitude on this important question. And I am convinced that if all independent and right thinking people would join in her just and humane demands it would greatly ameliorate the condition of a large class of our sisters who are simply forced into their unhappy position by our false and very "Christian" society. I am aware that an erroneous idea is prevalent that the so-called fallen women are inherently vile and unspeakably depraved and that they do not desire reformation but desire simply to be let alone, while the fact is they are in the relentless grasp of social environment from which they can no more release themselves than can the victims of the governmental institution of Blackwell's Island, the hirelings of which institution have so recently outraged the personal liberties of one of the fairest, most loving and lovable women amongst all the millions of beautiful American womanhood. That very mild-mannered and docile policeman of whom Voltairine de Cleyre speaks in her rejoinder to Kate Austin, was, if I may be allowed the use of the vernacular, simply "outo his job." The policemen know full well that if justice prevailed their sinecure positions, would disappear in the twinkling of an eye. Hence it is necessary for the police to protect and carefully foster all the evils and vices which the dear people are so diligently taught makes government so necessary to their well-being.

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THIRD SERIES, VOL. VI., No. 24. CHICAGO, ILLINOIS, JUNE 26, E. M. 302 [C. E. 1902.] WHOLE No. 923

WHEN WE SEE THE LIGHT.

Lo, when we wade the tangled wood,
In haste and hurry to be there
Nought seem its leaves and blossoms good,
For all that they be fashioned fair.

But looking up, at last we see
The glimmer of the open light,
From o'er the place where we would be:
Then grow the brambles bright.

So now, amidst our day of strife,
With many a matter glad we play,
When once we see the light of life
Gleam through the tangle of today.

—*William Morris.*

How We Enforce Respect for Our Civilization.

Sam's morning was occupied in familiarizing himself with the regimental routine in barracks. The building enclosed a large court which was used for drills and guard-mounting parade, and he did not have occasion to leave it until he went to join his friends at head-quarters. Promptly at three o'clock the three men sallied forth. Sam was struck with the magnificence of the principal buildings, including the palace and the cathedral.

"It's a fine city, isn't it?" he said.

"Yes, and the women are not bad-looking," said Cleary.

"The people don't quite look like savages," said Sam.

"You can't judge of them by these," said Foster. "Wait till you meet some negritos in the country."

"How large a part of the population are they?" said Sam.

"About one-fortieth, I think, but where principle is involved you can't go by numbers."

"Of course not," was Sam's reply. "What building is that," he added, "with our flag over it and the nicely dressed young women in the windows?"

"That?" said Foster, laughing, "oh, that's the Young Ladies' Home. We have to license the place. It's the only way to keep the army in condition. Why, we've got about fifty per cent infected now."

"Really?" cried Sam. "How our poor fellows are called upon to suffer for these ungrateful Cubapinos! Still they can feel that they are suffering for their country, too. That's a consolation."

"There's more consolation than that," said Foster, "for we're spreading the thing like wildfire among the natives. We'll come out ahead."

"I wish, though, that they wouldn't fly Old Gory over the house," said Sam.

"There was some talk of taking it down, but you see it's the policy of the Administration never to haul down the flag when it has once been raised. It presents rather a problem, you see."

"It may wear out in time," said Sam, "although it looks painfully new. What will they do then?"

"I confess I don't know," said Foster. "They'll cross the bridge when they reach it."

"A good many of the shop signs are in English already," remarked Sam. "That's a good beginning."

"Yes," said Cleary. "But they seem to be almost all saloons, that's queer."

"So they are," said Sam.

"There are some pretty good ones, too," said Foster. "Just stop in here for a moment and take a drink."

They entered a drinking place and found a bar planned on the old lines of home.

"Look at this list of our drinks," said Foster proudly. "Count 'em; there are eighty-two."

Sam examined the list, which was printed and framed and hanging on the wall, and they each took a glass of beer, standing. There were about a dozen men in the place, most of them soldiers.

"Do they do a big business in these places?" asked Sam.

"You'll think so when you see the drunken soldiers in the streets in the evening," answered Foster. "We're planting our institutions here, I tell you."

"Not only saloons," said Sam. "There's the post-office, for instance."

"They had a post-office before," said Cleary.

"But ours is surely better," rejoined Sam.

"It's better than it was," said Foster, "now that they've put the new postmaster in jail. They say he's bagged $75,000."

"It's a good example of the way we treat the embezzlers," cried Sam. "It ought to be a lesson to these Cubapinos. He'll be sent home to be tried. They ought to do that with every one caught robbing the mails in any way."

"I'm afraid if they did the force would be pretty well crippled," said Foster.

"Then there's the custom house," said Sam. "They must be delighted to get rid of these Castalian swindlers."

"A merchant here told me," said Foster, "that they have to pay just as often now, but that they have to pay bigger sums."

"Of course," cried Cleary, "you wouldn't expect our people to bother with the little bribes the Castalians were after. We live on a larger scale. It will do these natives good to open their eyes to a real nation. I'm sorry any of them steal, but if they do, let 'em take a lot and be done with it."

"We must remember that these people are only civilians," said Sam. "What can we expect of them?"

"Our commissary and quartermaster departments aren't much better, though," said Foster. "Somebody's getting rich, to judge from the prices we pay and the stuff we get. The meat stinks, and the boots are made with glue instead of stitches and nails."

"Then they must have been appointed from civil life," cried Sam.

"Come, Sam," said Cleary, "I'm a civilian now, and I'm

not going to have you crow over us. How about Captain Peters, who was the pet of Whoppington and cleaned out the Deer Harbor fund?"

Sam walked on in silence.

"See here," said Foster, "I'm tired of going on foot. Let's take a cab. Here, you fellow!"

A two-wheeled wagon with an awning, drawn by a small, shaggy horse, drew up before them.

"There's a gentleman in it," said Sam. "We must wait for another."

"Nonsense!" cried Foster in a loud voice. "You evidently are a new arrival. It's only one of those monkeys. Here you, sir, get out of that!"

The native expostulated a little, shrugged his shoulders, and did as he was told, and the three men got in.

"I'm afraid he didn't like it," said Sam.

"Didn't like it? What of it?" said Foster. "Whatever we do in uniform is official business, and we've got to impress these fellows with our power and make them respect us."—*From Capt. Jinks, Hero, by Ernest H. Crosby.*

Musings.

People do what they love to do better than what they do not care particularly about or do under compulsion.

Sometimes those who do not particularly care about their work get better results than some who do care, but this is owing to greater ability; if those who love their work and yet turn out ordinary results did not like their work they would do still worse, and if those who turn out good work, with little interest in it, liked their work they would do still better.

Women are the builders of the race and what the mothers of the world are in their inmost soul creates the characteristics transmitted to the race, and look! What is the race? Afraid, weak, hypocritical, murderous! O, ye prospective mothers! Will you not put yourselves in harmony with the laws of the Universe and make yourselves excellent beings and builders?

The type of woman that is most admirably adapted to the building of a fine human being is the most beautiful woman, and the greatest honor one person can confer upon another is to permit one to become the parent of one's children, but men use generative power like boys use gunpowder, haphazard and recklessly. Learn to use it wisely and designedly. When a man breeds an animal he does his utmost to make it a success, but when he engages in the breeding process himself, if he does not do his utmost to prevent its success be at any rate hopes it wont be successful and feels annoyed if it is. What conduct for the "Lord of Creation!"

Love thy neighbor as thyself—
Love worketh no ill to his neighbor—
Is a man's wife his neighbor?
Is a man's child his neighbor?

When you compel your wife to yield her body to your passion do you not work ill to her? When your child is born undesired by its own mother do you not work ill to the child?

It is a crime to compel a woman to bear a child, because if she does not want to—is not anxious to—it is a certain sign that she is unfit at that time and she will build worse than if she loved to.

The mothers who walk the earth have more influence on the next generation than have any others.

WILLIAM JOHNSON.

Good Taste and Ethics.

Good taste is essentially a moral quality. Taste is not only a part and an index of morality—it is the only morality. The first, last, and closest trial question to any living creature is—"What do you like?" and the entire object of true education is to make people not merely do the right things, but enjoy the right things. What we like determines what we are, and is the sign of what we are; and to teach taste is inevitably to form character.—*Ruskin.*

The Degradation of Woman—Its Cause and Cure.

The third type of woman, the prostitute, provides us with that question which—according to Bebel—is the sphinx-riddle that modern society cannot solve, and yet which unsolved threatens society's destruction. The commercial prostitution of love is the last outcome of our whole social system, and its most clear condemnation. It flaunts in our streets, it hides itself in the garment of respectability under the name of matrimony, it eats in actual physical disease and death right through our midst; it is fed by the oppression and the ignorance of women, by their poverty and denied means of livelihood, and by the hypocritical puritanism which forbids them by millions not only to gratify but even to speak of their natural desires; and it is encouraged by the callousness of an age which has accustomed men to buy and sell for money every most precious thing—even the life-long labor of their brothers, therefore why not also the very bodies of their sisters?

Here there is no solution except the freedom of woman—which means of course also the freedom of the masses of the people, men and women, and the ceasing altogether of economic slavery. There is no solution which will not include the redemption of the terms "free woman" and "free love" to their true and rightful significance. Let every woman whose heart bleeds for the sufferings of her sex, hasten to declare herself and to constitute herself as far as she possibly can, a free woman. Let her accept the term with all the odium that belongs to it; let her insist on her right to speak, dress, think, act, and above all to use her sex, as she deems best; let her face the scorn and the ridicule; let her "lose her own life" if she likes; assured that only so can come deliverance, and that only when the free woman is honored will the prostitute cease to exist. And let every man who really would respect his counterpart, entreat her also to act so; let him never by word or deed tempt her to grant as a bargain what can only be precious as a gift; let him see her with pleasure stand a little aloof; let him help her to gain her feet; so at last, by what slight sacrifices on his part such a course may involve, will it dawn upon him that he has gained a real companion and helpmate on life's journey.

The whole evil of commercial prostitution arises out of the domination of Man in matters of sex. Better indeed were a Saturnalia of free men and women than the spectacle which as it is our great cities present at night. Here in Sex, the women's instincts are, as a rule, so clean, so direct, so well-rooted in the needs of the race, that except for man's domination they would scarcely have suffered this perversion. Sex in man is an unorganized passion, an individual need or impetus; but in woman it may more properly be termed a constructive instinct, with the larger signification that that involves. Even more than man should woman be "free" to work out the problem of her sex-relations as may commend itself to her—hampered as little as possible by legal, conventional, or economic considerations, and relying chiefly on her own native sense and tact in the matter. Once thus free—free from the mere cash-nexus to a husband, from the money-slavery of the streets, from the nameless terrors of social opinion, and from the threats of the choice of perpetual virginity or perpetual bondage—would she not indeed choose her career (whether that of wife and mother, or that of free companion, or one of single blessedness) far better for herself than it is chosen for her today—regarding really in some degree the needs of society, and the welfare of children, and the sincerity and durability of her relations to her lovers, and less the petty motives of profit and fear?

The point is that the whole conception of a nobler Womanhood for the future has to proceed candidly from this basis of her complete freedom as to the disposal of her sex, and from the healthy conviction that, with whatever individual aberrations, she will on the whole use that freedom rationally and well. And surely this—in view too of some decent education of the young on sexual matters—is not too great a demand to make on our faith in women. If it is, then indeed we are undone—for short of this we can only retain them in servitude, and society in its form of the hell on earth which it largely is today.

Refreshing therefore in its way is the spirit of revolt which is spreading on all sides. Let us hope such revolt will continue. If it lead here and there to strained or false situations, or to temporary misunderstandings—still, declared enmity is better than unreal acquiescence. Too long have women acted the part of mere appendages to the male, suppressing their own individuality and fostering his self-conceit. In order to have souls of their own they must free themselves, and greatly by their own efforts. They must learn to fight. Whitman in his poem "A Woman Waits for Me," draws a picture of a woman who stands in the sharpest possible contrast with the feeble bourgeois ideal—a woman who can "swim, row, ride, wrestle, shoot, run, strike, retreat, defend herself," etc.; and Bebel, in his book on Woman, while pointing out that in Sparta, "where the greatest attention was paid to the physical development of both sexes, boys and girls went about naked till they had reached the age of puberty, and were trained together in bodily exercises, games and wrestling," complains that nowadays "the notion that women require strength, courage and resolution is regarded as very heterodox." But the truth is that qualities of courage and independence are not agreeable in a slave, and that is why man during all these centuries has consistently discountenanced them—till at last the female herself has come to consider them "unwomanly." Yet this last epithet is absurd; for if tenderness is the crown and glory of woman, nothing can be more certain than that true tenderness is only found in strong and courageous natures; the tenderness of a servile person is no tenderness at all.—*From "Love's Coming of Age," by Edward Carpenter.*

Blood on the Khaki.

"The wars that are bringing civilization to the Philippines and South Africa are also giving employment to thousands of workmen in England and America."—*jingo argument.*

Little slaves of the needle, I see,
  Crowded in breath-poisoned rooms;
Nimble fingers move busily,—
Fingers that never in childish glee
  Picked daisy and clover blooms.
Coarse is the khaki; the heavy folds slip
  And rasp little hands till they bleed,
And oft a red tear from the needle will drip
  Unseen by the hawk-eye of Greed.

Proudly the officers prance in parade,
  Uniforms glisten with gold;
Privates march steadily, each in his grade,
All in the brave, new khaki arrayed,
  That cost a red drop for each fold.
But never a blemish of blood or of woe
  Clings to the soldier's proud mien,
Glory will greet him where'er he may go—
  The needle's wee tear is unseen.

Yet the slaves of the needle may feel the same pride
  That blood "for their country" they "pour;"
That the foe by their "glittering steel" is defied;
That for "loved ones at home" have their comrades died,
  In keeping the wolf from the door.
For the bright new khaki the soldiers wear
  Is marked already by stain
Which tells to the good man everywhere,
  That War bears the Brand of Cain.

—*R. A. Theodora Bliss, in "The Comrade."*

The Man to the Goose.

A man was engaged in picking a live goose. The feathers did not respond readily to the process, and the bird addressed the man thus:

"If you were a goose, would you enjoy this sort of thing?"

"Your hypothesis is absurd," answered the man. "You miss the point entirely."

"How so?" asked the goose.

"It is true that I am causing you inconvenience, and there may be some pain connected with the operation; but this does not alter the fact that if I don't pluck you some other fellow will."

This fable teaches that our administration in the Philippines is wholly justified by precedent.—*Rochester (N. Y.) Post-Express.*

Benj. R. Tucker Testifies.

In your issue of June 12 I observed the following remarks, over the signature of R. B. Kerr:

"In America, and still more in Europe, sectarian Anarchism is already an old man's movement. Among men over seventy Anarchism has its demigods, like Tolstoi, Ibsen and Moses Harman. Over fifty it has its giants, like Kropotkin, Tucker, Walker, and James. Under fifty it has not a male supporter in the world who is fit to be mentioned in the same breath with Bernard Shaw, Sidney Webb, or G. D. Herron.

Of course it is useless to attempt to convince, by mere reasoning, a man who estimates opinions by the age of those who advance them. But, if Mr. Kerr were to learn that he has based his political theories upon false information as to the age of political thinkers, possibly it would revolutionize his attitude toward Anarchism. Perhaps, therefore, it is worth while to offer the testimony of one of the "giants" named by Mr. Kerr that, to the best of his knowledge and belief, he was born on the seventeenth of April, 1854. BENJ. R. TUCKER.

A State-Socialistic Rejoinder.

"The theory that the state is the proper custodian of some of the affairs of a people logically leads to the contention that the state is the proper custodian of all the affairs of a people."—*Ironicus.*

If a state should build and maintain a street, then it should rule upon dress, food, conduct and morals of a people. If this be logic, then is Anarchism competent for all human affairs. It follows that a people must always pay some sort of tribute to owners of capital for the people cannot own any. Collective use, as of a railroad, is unavoidable; but collective ownership of a railroad is dangerous, leading logically to state toothpicks and soap; therefore the people must use private railroads as well as turnpikes, pavements, etc., accepting such service as capitalists choose to give.

Chicago owns and manages water works, distributing water at a price which private capital could not approach; and exacts no rent, interest, nor any profit except that which is a common fund. But the people will pay dearly for this benefit, for public water service leads logically to state courtships under the supervision of State Marriage Experts, and other unpleasant infringements of liberty. C. F. H.

Jay Chaapel.

Jay Chaapel, veteran reformer and intrepid explorer in Truth's undiscovered country, has crossed the Great Divide, aged seventy-three years. He laid down his mortal life peacefully at his late home in Palmetto, Fla., last week. Brother Chaapel was the friend and co-worker of such men as Henry Ward Beecher, Garrison, Tilton, Sumner, Wilson, Phillips, the Fosters, Stephen and Abby, and others who worked for the abolition of slavery. A ready writer, a close thinker, cautious, yet radical and always tolerant, he was at all times a prominent figure in reform work. He early became interested in Spiritualism. The first time I met him was at the Spiritualist campmeeting at Parkland, Pa., years ago, where he was working up a petition in behalf of Moses Harman, then in prison for truth telling in Kansas. He was always fighting for the under dog. The unfortunate everywhere ever enlisted his sympathies and his energies in their behalf. He was one of nature's noblemen, and his sphere of activity in the unseen world will surely be large and glorious. His companion, Dr. Houghton-Chaapel preceded him to spirit life only a few months.—*W. J. Hull, editor "Light of Truth."*

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, $132.78; J. G. H., Wyoming, $5; H. B., N. Y., $5; Group Aurora, Federal, Pa., $2; H. Van. B., Wash., $1; D. L. B., Ill., $1; W. W. M., Conn., 25 cents. Total to June 9, $147.03.

OLIVER A. VERITY, Treas., Home, Washington.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

By the Way.

In its issue of June 18, Helen Wilmans' "Freedom," Sea breeze, Fla., says that again witnesses are being called before the Federal Grand Jury for the purpose of indicting Mrs. Wilmans and her associates. All the former cases brought against them have been dismissed, I understand. A petty post office official has charge of, and is very zealous in their prosecution, he having declared, so they are informed, that he is determined to suppress them, no matter what means he must use to attain that end. It is to be hoped the "Freedom" workers will be as successful in this as in the preceding cases.

Here is a specimen letter from one of our Chicago workers. He is not blessed with much superfluous money, but not a week goes by in which he does not help to extend the circulation of Lucifer:

"Will you please send a marked copy of Lucifer containing Kate Austin's analysis of Clymer's 'Fallen Women' to Miss——, Chicago. Find two dimes enclosed for which send Lucifer five weeks to each of the following barber shops. They may get frightened and order it stopped. If so, O. K. It will accomplish my purpose. Lucifer No. 922 is up to the standard. Please send me an extra copy as I wish to send mine to one of our new lady Press Writers. Haven't yet read Pa's article but I can see it is full of his philosophy and old-time fire."

May our friend's tribe increase!

The editor is "rusticating" near Benton Harbor, Mich. As we are nearly ready to close our forms, I received a card written at Sister Lake, Mich., June 19, in which he says: "Came over here an hour ago with Mr. Allen and his family, a trip of ten miles or so, over a very beautiful country. We came to have a picnic. A neighbor and a cousin visiting with the Allen family are added to the company, making a right jolly crowd. We have just had our first lunch, and will have another, I presume, before we start back. Some of the folks are now out boating on the lake. The air is quite cool and fresh—an ideal day for a picnic. I am feeling unusually well."

The Mr. Allen referred to is Henry E Allen—a name which has frequently appeared in Lucifer, and a staunch friend of many years' standing.

Though minutes may seem hours to a mother away from her dying child, the "proprieties" must be observed. Mildred Goodrich, a nineteen-years old mother left her little child, aged three, with its grandmother in Kansas City while she came to Chicago with its father in search of employment. One day last week she heard that the baby was not expected to live. Having no money, the mother dressed herself in man's clothing and together she and her husband "beat" their way on the railroads to Kansas City. On arrival there she was arrested for impersonating a man. On telling their story "Goodrich was allowed to go to Mrs. Goodrich's mother where he procured proper attire for his wife and the couple then hurried to the bedside of their dying child," says the newspaper report. Think of the poor mother cheated out of the precious moments with her child so soon to leave her, by a senseless city ordinance! The morals of the citizens of Kansas City must be very easily polluted—in the eyes of the city guardians!

"I wouldn't do this!" "I would do that!" These are assertions we hear every day—and with almost equal truth it might be said we make them every day. And we speak as if what "I" would do should be the rule of conduct for all the rest of the world. Lydia R. Todd says on p. 189 that she would not employ a lawyer, if arrested, and the inference is strong that, in her opinion, no one who does so can be a good Anarchist. She has a right to choose for herself; but others have an equal right to choose for themselves. If she does not want to contribute to a defense fund which is to be used for a legal defense, that is her affair. But that is no reason why the friends of the indicted should not give those who wish to contribute an opportunity to do so. Why should all Anarchists follow exactly the same line of conduct? They might as well be governed by a Pope, as are the Catholics. I do not care whether I am called an Anarchist or not. I should find it difficult to make my conduct conform with the requirements of all who call themselves Anarchists, and I do not try to do so.

In sending $1.30 for a year's subscription to Lucifer and a copy of "The Prodigal Daughter," E. Martina of New York says:

"It is to be regretted that Lucifer must resort to the special offer inducement in order to insure its life and to procure the necessary means for its regular publication. Its fairness, its impartiality in treating all the social questions, and especially its devotion of its invaluable time to the complete emancipation of sexual relations; these, I surmise, should be the best inducement for a contribution for the maintenance of its needed appearance among the few other uncompromising radical papers in the country."

Such letters are encouraging and the continued existence of Lucifer is due to the fact that it has had friends who felt, as does Mr. Martina, that it is worth full price and even more. But it is essential that we enlarge the circle of its readers as widely as possible, and to do so we find it necessary to offer special inducements. If our subscription list were doubled we could afford to reduce the subscription price to 75 cents or even 50 cents a year. In the meantime, we are glad to give reduced rates or other inducements to all who will help increase our list.

If the natural fertility of the soil were the only factor in production, Mr. Freeland's argument (see "Various Voices") might be tenable. If A, B, and C agreed to seed all their land with wheat and "let natur' take 'er coorse," while they sat, heels in air, puffing their pipes, swapping stories and enjoying the scenery until time for harvest, it would logically follow that B and C should use their surplus product in paying for needed improvements. But in my observation, that is not the manner in which successful farming is done. The farmer's brains and muscles are quite as essential as natural fertility of the soil. A may decide that by fertilizing his soil and cultivating carefully he may grow some crop which will bring in greater returns than wheat. So in the spring he buys car loads of fertilizer, hauls them on his land, plants his crop, and during the long hot days while his neighbors sit in the shade waiting for their wheat to grow, he cultivates his fields. In the autumn, when the products of the three farms are marketed, if his land—and labor—have produced value equal to twenty-eight bushels of wheat he finds himself taxed for bridges, roads, etc., while his easy going neighbors are exempt from taxation. Which pays the tax—the labor or the land?

LILLIAN HARMAN.

"The Coming Woman" by Lillie D. White—a splendid entering wedge—sent with Lucifer 15 weeks for 10 cents.

Ruminations.

Ironicus is a little equivocal in a recent issue of Lucifer. In spite of persecution from without, there is less tyranny to be seen in Home than in any other community with which I am familiar, because we do not seek to rule over one another. There is no spot on the globe where complete liberty is possible at the present day; nor can there ever be, until the whole globe is free. Freedom in isolation presents at best a feeble approximation to the full blessings of liberty. The relations of men to one another, and of all to the earth, are so involved and complicated that until all are free, it is pretty sure that all must be more or less bound. It is especially impossible for a small community like Home to become entirely independent of the outside world. We have, however, succeeded in showing an increase of harmony and happiness. Conditions at Home are steadily improving. The community will never break up through internal dissensions, as so many colony experiments have done.

The difficulties in the way of making a living here have really served an excellent purpose, in frightening away namby-pamby colonists, who are simply looking for a soft snap. It takes sturdy material to exemplify a great principle in actual life. Home does not appeal to loafers, but has immense charms for those who love liberty enough to face hard work and some few deprivations.

There is perhaps no place on earth where so little friction is found in conjunction with such intense and varied individualities as are to be found in Home. The people here are by no means angels; and if we tried to run one another's affairs, as is done in other communities, we would be in hot water all the time. As it is, under our principle of freedom, there is so little quarreling as to be hardly worth mentioning. Personal tastes and congeniality govern our choice of associates; and those who are not congenial to each other simply let one another alone.

We have been spending three or four Sundays in slashing the four acres which have been set apart for school purposes. This is purely volunteer work. While the men are slashing, the women get dinner ready; and we make a jolly picnic affair out of it. We have for some time been having a general social every week, with music and recitations. Quite a number of the people here are musically inclined; and there are several pianos and organs and a variety of stringed instruments in the community. Those who enjoy dancing come together for the purpose nearly every week. A few of us devote an evening a week to the study of the poets; and others meet to enjoy themselves in various ways. Boating and bathing are much enjoyed in such leisure as can be had in the day time. Almost everybody has a collection of agates, many of which are washed up on the shore, and to be had for the pains of searching. There are nearly or quite two thousand books in the community, although the community library itself is as yet but a small one. Tacoma is near, and three or four hours on the steamer bring us to the city with its varied interests. There is pleasant walking around Home, with plenty of charming scenery. So it may be seen that life here, albeit full of hard work, is by no means a dreary, monotonous round.

We are anxiously awaiting the result of the Waisbrooker and Penhallow trials in July, but have little serious fear of the outcome.

JAMES F. MORTON, JR.

Anarchism and Individualism.

I cannot quite agree with R. B. Kerr about there being so many kinds of Anarchists. I do, indeed, agree that mere Individualism—"every man has a right to do as he pleases, provided he does not invade the equal right of others"—is not worthy to be called Anarchism. It is metaphysical, and, like everything else which is so, ambiguous. It leaves all unsettled the practical question what is "invasion," and who is to be the judge? And hence Individualists are unreliable when it comes to practise. The most noteable example is Herbert Spencer, who put unquestionably Anarchistic sentiments into his Social Statics, but has taken them out of the new edition. I guess, however, Mr. Kerr will find that the difference between force Anarchists and no-force Anarchists is in the "environment"—it is the difference between a cat in a corner and a cat elsewhere.

Buckle says, in his famous History of Civilization, that it is a peculiarity of the Scotch intellect to follow the method of syllogistic reasoning from more or less certain premises, rather than the inductive, which establishes facts by observation and experiment. Perhaps he should rather have said it is Celtic. It is not confined to the Scotch. It is characteristic of the French intellect also. But it is foreign to the English. Bacon and Des Cartes are continually named together as founders of the modern scientific method. They were alike in that; but there was a difference, dependent, no doubt, on their nationalities, and conducive to their success in different countries. The great Frenchman was a most eminent mathematician; the great Englishman a very poor one. The former is almost as much known by his metaphysics, of which the final result was German Transcendentalism, as by his science. The other was as impervious to metaphysics as a duck's coat to water. Science, on the principles of Des Cartes alone, would probably have evaporated in speculation. On those of Bacon alone, it would have been hampered by his dislike to hypothesis, theory, and abstract studies. Both, therefore, were necessary. But the glory of Bacon is unique in this—that he was the apostle of verification, and therefore of experiment, which had never been sufficiently valued before, and was not even by Des Cartes.

These reflections are suggested to me by Mr. Kerr's way of reasoning about Anarchism. He goes on, Celtic fashion, drawing inferences from human wickedness, among which the most important, and surely the stalest, is that because we are not perfect we must be governed. I have several times suggested, in my English way, that he should inquire carefully, impartially, and with systematic abhorrence of all one-sidedness, whether, as a matter of experience, being governed makes us and our condition better or worse?—that too *quantitatively*—is more interference with individual habits shown by experience to be better or worse than less? If he will do that, he may perhaps arrive at the conclusion I reached sometime since—that the invasive coercive individual is ridiculously weak and harmless except as he can persuade immense multitudes of others to accept him for a protector, president, king; and that to destroy the idolatrous spirit which makes them do so, is the one thing needful, for at least one great purpose, which is to end the expiring childhood and introduce the dawning maturity of Man. I admit the inquiry is laborious. It covers the entire field of history; and not of history as written for the amusement of idle readers, but as it can be made out of dry facts, carefully denuded of rhetoric, and then boiled down to essence. But taking trouble like this, is the English method of inductive verification. It may not be accidental that England is the first country which had Anarchists.

I cannot admit that Anarchism is "an old man's movement" in any other sense than this, that its oldest living advocates are no longer young. Kropotkin, whom Mr. Kerr classes among the giants only, is a more distinguished scientist than any of those he calls demi-gods. Creative artists like Ibsen and Tolstoi of course are not born every day; but is Mr. Kerr aware that the whole young literary France is Anarchistic? Anarchism is eminently a young man's movement in this sense, that the great majority of its advocates are young, which does not seem to have been the case until about seven years ago; and, if I may judge by those socialists whom Mr. Kerr selects as their superiors, they are as likely to surpass governmentalists of any kind as much as Proudhon surpassed Louis Blanc.

C. L. JAMES.

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VARIOUS VOICES.

Anton Merakergaard, Sioux Falls:—Enclosed find 50 cents for which send me some copies of the pamphlet, "An Open Letter," by H. W. Boozer, which you mentioned in last Lucifer. I am very sorry to hear of your dear father's illness, but I hope he will soon recover so we again can read his splendid articles in the Light-Bearer. I have just read Dr. Foote's "Home Cyclopedia." It is worth more than all the wealth in the world for the information it gives.

Lydia R. Todd, 1213 Powell St., San Francisco, California:—Anarchists, are you not very inconsistent? You hate laws—then why cater to them? I am an Anarchist. I have no love, time, or money for law or lawyers. I was followed, shadowed, my house was entered and searched, my letters, pictures, and other things taken away, (and not returned), was threatened with arrest, lied on through the daily papers, but remained true blue. If I am ever arrested I will go to jail; no bail; no lawyers, no money to get me out. As long as we uphold the laws so long will we be cursed with them. I am more than willing to do anything I can for Lois Waisbrooker, because I think she is a noble woman, but I have no money for the defence fund, and cannot help how meanly James F. Morton, Jr., thinks of me. Bribing judges is too rich for my blood.

A. Freeland, Mt. Pleasant, Tenn.:—Lucifer says of the Single Tax: "But one tax or many, it is just robbery after all. Wealth is from work; the people pay all the taxes." It is true that "wealth is from work; the people [who work] pay all the taxes." But as to "robbery:" Three families crossing the plains discover a valley containing 480 acres, enough for three farms. Each takes up 160 acres. On account of the lay of the land a given amount of labor will yield on the different farms 20, 21 and 22 bushels of wheat per acre. Under the Single Tax the 20 bushel land would pay no tax, the 21 bushel land would pay one bushel tax per acre and the best land would pay two bushels per acre. There are common expenses in the community—road and bridge building, etc., which cost 480 bushels of wheat annually. A. contributes nothing, B. 160 bushels and C. 320 bushels. The result is the same as if the whole valley was of equal fertility—21 bushel land. The Single Tax is a misnomer. It is simply the appropriation of ground rent, in lieu of taxes, for the public needs. It would maintain the equal right of all to the land, if public expenses could be eliminated. This fund should be distributed equally. Is it robbery?

Herman Wettstein, Fitzgerald, Ga.:—In reading Voltairine de Cleyre's admirable little essay "The Hopelessly Fallen" I was quite disappointed to see that she suggested no remedy for the evils complained of, though I presume her views in regard thereto must be well known to the generality of your readers. Of the various causes she mentions that lead to the social evil: "Economic conditions, sexual superstitions, religious lies, bad heredity," the first are the most potent and lead to all the rest, for to what but money and property rights can religious lies be traced with all their superstitions, as well as the moral, mental and physical degeneracy—the effect of "bad heredity?" To our wretched economic conditions ninety per cent of all the misery with which mankind is afflicted is due. Abolish that and let us concentrate our efforts upon educating people into not abusing their personal liberties and observing the "golden rule," and no other laws are needed to make a veritable paradise on earth.

Any system that recognizes money and property, that is: more than any one's needs and comforts require, is bound to lead to moral and physical corruption. Eradicate avarice (the desire to accumulate), and virtue will assert itself.

M. H. L., Colo.:—I see my subscription has expired and of course you like a prompt renewal. I enclose herewith $3.50. Please send me "Capt. Jinks, Hero," "Love's Coming of Age" and credit one year on Lucifer.

Every time I have occasion to write to you I think, now soon I'll write again and send you a few dollars for your very own. But when I look through Lucifer with the titles of all those books staring me in the face I'm just too selfish to resist ordering more of them! If I did not live out here in such an isolated place I could get you new subscribers occasionally. I am real proud over one whose name I saw in Lucifer—Mr. N. J. Jenks. He called here one day, bringing a book on Spiritualism to my husband. I ventured to ask him if he had ever read a paper called Lucifer the Light-Bearer. He answered that he had never heard of it. So I offered him a few copies explaining, with some misgiving, that it was a very radical publication. I never saw him before or since. But I have had some very unpleasant experiences in trying to interest acquaintances in the paper. Mostly it is casting pearls before swine.

Well, well, whatever should we do without the Light-Bearer, anyway? I wonder how many of your readers realize what it has been to them, how much they have learned from its pages. I never take a copy into my hand but I have a feeling of gratitude—of profound thankfulness that I have been permitted to have the benefit of its teachings. Could anything be truer than Mrs. Austin's "Who Are the Fallen?" What a pity it could not be published in a thousand papers.

I feel so bad about Mr. H.'s illness. I hope he will continue to spend the most of his time in the park until entirely recovered. I would so much rather *act* than talk. If possible you will hear from me again soon. I hope your work has, for both of you, its own compensations. It cannot but be a burden sometimes. It shall be my greatest endeavor to help you bear it. All good be with you.

J. C. Barnes, Hindsboro, Ill.:—In a late issue you said, concerning Single Tax: "But all taxation is robbery. Wealth is from work. The people pay all taxes." I wish to inform you and your readers that the so-called "Single Tax," a term used to most concisely express the modus operandi of collecting the economic rent or annual value of land, is *not* a *tax* as defined by the Dictionaries, but is a taking for the use of *all*, that value attaching to *land* (not to wealth) by reason of the presence of people on or near the land so made valuable.

The double tax we now pay, *does* come off of the people, especially the *poor* people. The poor man pays a tax on his little wealth and on everything he consumes, for it has been taxed on its way to the consumers and the tax added to its last selling price, and he pays a tax to the land-lord who puts it in to his pocket. He pays a double tax. By a single tax, he would pay only the economic annual rent of the land, and that would go into a common treasury of which he would get his share in public benefits. Besides raising the price of products to the consumers by taxing wealth, it acts as a fine on industry, causing fewer improvements on vacant lots, raising rents to tenants. If vacant lots were taxed as high as adjoining improved ones, they would be built on by the owner to make his tax, or abandoned to some one who would, making land virtually free. All would get their equal share of land, or what is the same, of land *values*. It is land *value* people need more than land. There are millions of acres of vacant land, free to any one, but it has no *value*. People rush from rural districts to great centers of population and every man, woman or child that goes into a town or city adds $4 per acre to the value of land in the heart of the town or city, but does he get it? No, but he would under a Single Tax. There is nowhere else it could go legitimately. Land, Labor and Capital are the only factors that enter into the production of wealth, and if the landlord is eliminated as a sharer, then *all* wealth would be divided between labor as wages and capital as interest. The landlord as a landlord is an entirely useless person, and pockets about one-third of the wealth produced. Let us eliminate him by taking the economic rent of land, a value *all* produced, and take the longest step towards ultimate freedom that has ever been taken in the world's history.

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STORM AND CALM.

There is a grandeur in a stormful sea;
And breathless awe is mine when on the shore
That trembles neath its shock, I stand and o'er
Ocean's expanse gaze long and silently;
The roaring, laboring waves then seem to me
Most like to myriad warriors mixed ie war;
The followers each of some great conqueror
Who tyrant o'er a world of men would be.
But most I love it when a mighty peace
Rests on its bosom; then its solemn sound
And calmest aspect image to me One,
A power by night as by the morning sun,
Standing where vigilance may never cease,
Alone, great in his strength, on his own ground.

WILLIAM FRANCIS BARNARD.

Some Virtues.

"We must beware lest there enter our soul certain parasitic virtues."—*Maeterlinck.*

Alas! for Prudence, poor thing. She would be right, and she is only safe, She would be sure, and she ever falters. She would be just, and she always sees double. She would be rich, and she is perennially bankrupt.

Yet there are many that pin their faith to Prudence, worshiping in her temple night and morning.

She embodies the principle of negation. She is the stepmother of opinion, and would choke it before it is grown. She will wet-nurse freedom to death, if, indeed, she do not strangle it in its birth.

But it is with love that she is most cruel. First she cuts love's wings, to keep him to earth. Then she hangs chains of doubt on his feet. She covers him with useless clothes so that he shall be decent. Then she makes him go at a jog-trot so that he shall not get over heated; then she prods him with the goad of custom so that he may keep going and not become chilled.

Then she sets the myrmidons of the law and the church on him, and love is finished: arrested, jailed, executed.

Yes, alas! for Prudence. But did I say "*poor* thing?" Oh, no; no poor thing she. Poor things we, who are her willing slaves. Why have we so exalted her that she stands among the virtues? Perhaps, though, she got in there by some collusion with others of those ladies who are not so immaculate as their admirers would have us think. Modesty, for example; she appears before men with a candid front; but she will not look a woman in the eye, so afraid is she of exposure by the sex that knows her and her base origin. Gratitude, again, is a sneaking, snivelling sort of a creature; hers is just the spirit that would give honors to the unworthy, if she were paid for it.

Perhaps the most universally worshipped of all these goddesses is jealousy. Her image is held in the heart. Both sexes equally pay tribute to her. She is not only a temple deity, she s a goddess of the hearth, of the home. She has no detractors. Her votaries may kill, maim, or enslave the body of their victims, they may break or corrupt the spirit; there is no redress to be had. Lo! it was done in the name of the goddess.

There may be other imposters in the galaxy of the virtues: but these are enough. What can any exterior system of religion do for a race, whose household gods are Prudence and Jealousy?

L. H. EARLE.

The Statistics of Vaccination.

One might well hesitate before taking up the cudgels of controversy with so cocksure an advocate as C. L. James; not so much through fear of that gentleman's prowess as through fear that the battle once begun, it would never conclude,

"And bring sweet peace with all her pleasant train."

At the risk of loosening a formidable array of words in the mouth of that one who would set me right, however, I will venture to observe that the action of the Montreal asses to which Mr. James sarcastically, and it would seem approvingly refers in his recent Lucifer comment on my little fable, savors strongly of that persuasiveness to which certain people resort when they cannot convince by legitimate means. Threatening with the lamp post those who oppose vaccination is hardly the best way, so it seems to me, to carry conviction to the mind; but then I will not carp overmuch about this, merely remarking that Mr. James and his Montreal friends have their way of proving a thing while I have another.

As for statistics: Carlyle says something to the effect that we must get up statistics; not in the vain hope of arriving at the truth, but in order to keep the ignorance of others from being thrust upon us; and while I believe that statistics are valuable to a limited degree in determining some matters, these vaccination statistics *are* "notoriously unreliable." Let me then, after making this statement, place over against the dread news from Montreal some statistics for Mr. James to dispose of, not with a lamp post.

Dr. Friedrich, head of the Board of Health of Cleveland Ohio, has just published some vaccination and anti-vaccination statistics in a report, from which I quote the salient parts as follows:

"It affords me great pleasure to state that the house-to-house disinfection freed Cleveland from smallpox. Since Aug. 23, 1901, to this very hour of writing, not a single case has originated in this city, but seven cases were imported. The disease raged here uninterruptedly since 1898. We relied upon vaccination and quarantine as the most effective weapons to combat it, but in spite of all our efforts it doubled itself every year and was in a fair way of repeating the record of last year, as in 1900 we had 993 cases and from Jan. 1 to July 21, 1901, the number amounted to 1223. On this date I was called to take charge of the health office, with seventeen cases on hand. I had been in the city's employ ever since 1899, and it had fallen to my lot to investigate and diagnose most of the cases of smallpox that occurred in Cleveland. During that time I observed

that, after disinfection with formaldehyde of a house in which we had found smallpox, never another case could be traced to this house. On the other hand, vaccination had given us many untoward symptoms. Frequently it did not 'take' at all. One-fourth of all cases developed sepsis instead of vaccina. Some arms swelled clear down to the wrist joint, with pieces of flesh as big as a silver dollar and twice as thick dropping right out, leaving an ugly, suppurating wound, which to heal took in many cases over three months. Finally, four cases of tetanus developed after vaccination, so that the people became alarmed, and rightly so.

"I laid these facts before Mayor Johnson and proposed to stop vaccination entirely and instead of it disinfect thoroughly with formaldehyde every section of the city where smallpox had made its appearance; also to give the city a general cleaning up. The Mayor not only consented to my plan, but also gave me all aid needed. I formed two squads of disinfectors, preferring medical students for the work. Each squad consisted of twenty men, with a regular sanitary patrolman at their head, and each man was provided with a formaldehyde generator. Thus equipped they started out to disinfect every section of the city where the disease had shown its head, and every house in this section, no matter if smallpox had been within or not, and every room, nook and corner of the house, special attention being paid to winter clothes that had been stored away, presumably laden with germs. It took over three months to do the work, but the result was most gratifying. After July 23 seven more cases developed, the last one Aug. 23.

"Cleveland is now free from smallpox, and from the worst infected city it has become the cleanest."

After Mr. James has tried his splendid gift of words upon Dr. Friedrich's report, will he tell the world how it is that Leicester, England, is practically free from smallpox while less than five per cent of children born are vaccinated, whereas up to 1872 vaccination was almost universal there while smallpox held its own. Ironicus, an American, has lived in this very city, and knows of what he speaks. The people of Leicester have fought the British Government itself over vaccination. Their opposition was based upon experience.

A reasoner of the James type will find that the asses listen well to bluster; let Mr. James cultivate this gift, it fits his spirit well. As for the efficacy of vaccination let us have the matter kept open, and not closed, even with lamp posts.

IRONICUS.

Ruminations.

I see that a Chicago jury, determined to take a front rank in asininity, has nullified a contract for the purchase of Balzac's works, on the ground of their alleged immorality. The condemnation of Shakespeare is next in order. Comstockism has poisoned the American people so thoroughly that "respectability" and imbecility have become synonymous in this country.

* * *

The compositor was rather rough on me in No. 921, in making me credit Mrs. Voynich with "extraordinary power of *dogmatic* characterization." What I wrote was "*dramatic* characterization." I am also very sure that I wrote "significant," and not "insignificant," in referring to the "Romance of Zion Chapel." At any rate, that was my intention.

* * *

I see that several answer the question as to what they would do if their sweetheart should love another, in such a manner as to imply that the new love must necessarily imply the loss of the old love. This is to miss the very point of the question. Of course, any decent man or woman would surrender a lover who had ceased to love, without deserving any special credit for such an elementary act of decency. Lucifer is a perennial protest against the unfathomable vileness of the slaveholding husbands and wives, who unfortunately constitute the bulk of the population. Practically all of Lucifer's readers are agreed to this extent. The real question, which "L. C., N. Y.," Lora Carter and some others seem to lose sight of is: What would you do, if your sweetheart loved another, *without ceasing to love you?* That a simultaneous love for two or more of the opposite sex is possible, ought to be generally recognized by this time, even though it plays havoc with the monogamic superstition. If I have lost the love of my sweetheart, I will let her go, with my best wishes for her happiness apart from me. But I shall certainly not part with her simply because her heart is large enough to contain love for others, as well as for myself. The matter concerns her, and not myself, and could in no way alter my relations with her. If anything, I shall be glad that more happiness has come into her life. How can a free man or woman take any other position? JAMES F. MORTON, JR.

Social Distinctions.

The woman whom Voltairine de Cleyre saw taken to quod recently, must have looked very much like Fantine, in *Les Miserables*, when she pitched into M. Batamabois. Yet Victor Hugo has managed to make Fantine and even Eponine interesting. But then, you see, they lived a long way off—in Paris or Metz (*M. sur M.*—does that mean *Metz sur Moselle?*)—and if they lived in Philadelphia it might be different. Sympathy is always easy to bestow on Borioboola Gha—because it costs nothing, way out there.

However it may be with Kate Austin, I have to confess knowing a great deal about women of this kind; and if such knowledge is rarely acquired without some experiences which may excite regret, the remedy is to make a good use of it at last.

I am sure my view of their situation is not sloppy, because I could never be imposed on by those sentimentalisms of Victor Hugo's which really are so—making out that Fantine was wise to love her student, e. g. that she was justified in selling herself to provide for Cosette, that parents like the Thenardiers were apt to have children as much superior to education and environment as little Gavroche and Eponine.

The true distinction is not between prostitutes or others coming within the definition of *Les Miserables* (the outcasts), and the respectables, but between people capable and incapable of better things than their actual state. Some of each are to be found both among the respectables and *Les Miserables*. It follows that if we would distinguish characters justly, we must begin by rubbing out the damnable imaginary line between the respectables and *Les Miserables*.

The study of degeneracy and penology is useful for the purpose of reducing these distinctions to precision, though for that of seeing them plainly enough in general, the only two requisites are actual acquaintance and unbiased common sense. All penologists have remarked that the proportion of criminals, in the sense of jurisprudence, is much smaller among women than among men. It is greatest where the habits of the two sexes are least differentiated. Crimes of sexual origin, as murder with a view to marriage or adultery, are more characteristic of women than men—that is, account for a larger proportion of their grave transgressions. The suggestion has been made by penological writers that prostitution largely explains the difference. Where men would become thieves or something similar, women become prostitutes, who are only reckoned quasi-criminal. This appears to be borne out by statistics. When Sanger published his History of Prostitution, there were (in round numbers) 5000 prostitutes, half of them "regulars," known to the police in New York, whose population was then estimated at 700,000. Adding them to the women legally reckoned criminals, would induce equality of crime between the sexes. It may be said that New York is not a test, because prostitution is rare in the country as compared with the cities; but this I believe to be a mistake. Prostitution, like all crime, is quite as common in the country as the cities—it only attracts less attention through being less open, professional, and limited to quarters where it can be easily seen. The alleged difference in proportion of crime among men and women appears, therefore, to be unscientific. The real difference is only in the kind of crime. But this, though by no means unimportant to the criminalogist, is viewed in his system from a point of view very unlike the lawyers'. Degeneracy, measured by its physical *stigmata*, does not keep pace with the assumed heinousness of crimes but their inveteracy. It is more pronounced among pilferers, tramps, prostitutes, professional beggars, whose misdeeds are highly instinctive, than among murderers or pirates, of whom the latter have been found among the most reformable of felons—their crime being largely what is called collective—that is possible only for an association, to which a person, once out of it, will not return.

Now if Voltairine de Cleyre will enlarge her acquaintance with prostitutes a little, I venture to predict she will have no difficulty in seeing that a considerable part belong to the criminalogical grades of Born Criminals or Criminaloids, marked by stigmata unquestionably physical—the coarse, rude figure; the misshapen head, with enormous sensual and emotional but dwarfish intellectual and moral "organs;" the unusual complexion; the features, perhaps not without beauty, but gross, vulgar, sensual, furtive, even brutal. Of her judgment that such people cannot be reformed, criminalogy says only that it is a little too harsh. It was among the glories of Christianity to proclaim, for the first time, that in a measure they can. Their impulsive, susceptible disposition makes it quite possible for them to be led right as well as wrong—provided some one is always on hand to lead them. What cannot be done is to make them independent of outside influence. Like all the lower types of humanity, they have feeling, but no stamina.

By the time Miss de Cleyre has learned this, she must also, I think, have perceived that many prostitutes are very unlike these. Such historic names as Aspasia, Phryne, Magdalene, Afra, Agnes Sorel, Emma Hamilton, are enough to show that women outside the ranks of respectability may have not only good, but great and exceptional, qualities—which it would be unreasonable to suppose means no real faults. It is not more evident to one who has been among them with open eyes that a large proportion of prostitutes are born ne'er-do-wells, than that another large proportion are nothing of the sort. It is true, they are, in the language of both law and criminalogy, Habitual Misdemeanants. But the Habitual grade is the exact one at which criminalogy finds the balance of hope to be wavering and uncertain. This grade consists of persons who, physically and mentally, appear almost normal. It includes at least three classes, much more easily distinguished in theory than practise.

1. Criminals, not absolutely born such, yet by choice.

2. "Criminals" whose "crime," though "inveterate," is not criminalogically so bad, because it is compatible with many virtues—is a vice, a bad habit, but not a general depravation.

3. Victims of social injustice—those whose badness would be imperceptible if it were not of a peculiar kind, which society has ordained shall be a trade. Miss de Cleyre's idea that there is a point at which prostitution becomes incorrigible; and that all prostitutes end as "old hags, holding themselves cheap at the corner of the saloon and boasting how high-priced they once were," is a relic of this injustice—at any rate it is a mistake, just like the temperance lecturer's dogma that a drunkard is merely a moderate drinker come to maturity. Aspasia, Phryne, Agnes Sorel, Emma Hamilton, never found any such point, and a considerable proportion of prostitutes, as we see them, never do. On the other hand, it is unquestionably true that not a few of the best and most hopeful among unfortunate women are driven by this injustice to suicide or some other form of recklessness which might be called that.

The remedy? Prostitutes should be treated just like other people! They are in fact just like other people. Not at all like each other; but individually not distinguishable from other women. They have nothing in common to distinguish them but a trade, which is, indeed, a bad one; but which I needs must say they share with "the respectable married prostitute." The error in all methods of dealing with them, including the Christian ides of "reform," is to judge them, not as individuals, but members of a class. Anarchism should easily learn this lesson of social science, that classes are factitious, and individuals alone distinguishable by nature. C. L. JAMES.

"The Woman Who Did," Again.

"The Woman Who Did"—did nothing." Voltairine de Cleyre once sententiously observed. But Herminia aroused thought, and that, it seems to me, was a useful work. Lydia R. Todd (p. 197) has only words of condemnation for her. To me, also, it appears that Herminia made a mistake when she failed to explain her views to her child; but she should have left Dolores as free to condemn and discard her views as she herself had been to discard her father's orthodox teachings. I believe she could have retained the daughter's love and respect, if she had always frankly explained everything to her, during childhood, instead of leaving the knowledge to come as a shock, on attaining young womanhood. But then the story would have lacked a dramatic climax, would, perhaps, have seemed flat and dull, and would not have attracted the attention and aroused the thought it has done. Fortunately such dramatic climaxes are not essential in real life.

Many women feel, as did Herminia, that it is difficult to tell the simple truth to children. They put off the evil day, hoping the task will grow easier as the little ones grow older. They find, when too late, that the children have grown away from them, that the sympathy and confidence, so easy to secure in childhood no longer exists: "There never seem to be any openings!" said one woman in my hearing. "There are ever so many every day," said another. Such is the difference in the point of view!

As an illustration, I will give one experience of a mother as told to me. Her little daughter, like most other children, is passionately fond of all so called dumb animals. Early one morning the "dog-catchers" came to the street in which she lived and caught a poor little unlicensed dog. Freda threw herself on the bed crying bitterly. Her mother said all she could to comfort her. With sob-broken voice, Freda said, "If I only had five dollars, I'd go and get poor doggie out of the Pound!" The mother explained that this was only one of hundreds and thousands of similar cases. "Well, when I grow up, I'll earn enough money to get *all* the dogs out and stop their suffering!"

This set the child to thinking, and a few days later she said, "The next thing they do, they'll be licensing children, too!"

"They practically do that now," the mother replied.

"Why, what do you mean? How do they license children?"

"There is a law which requires people, before they can have children, to take out a license to marry, and that is the same as licensing children."

Freda was puzzled, and after a pause—"But Grace and Arthur didn't get a license, and get married, and they have Harry!"

"Yes; it is possible to refuse to obey the law, and as they did not think it necessary to take out a license they refused to do it."

"Did Helen and Jack get a license for Teddy?"

"Yes, and they were married by a preacher. It often makes a great deal of talk and trouble when people refuse to take a license, so even some people who do not think they need the license go through the form because they think it is easier."

"Well—and did you get a license for me?"

"No, we did not think it necessary."

"I'm glad that I'm not licensed!" exclaimed Freda, as she jumped in glee. L. H.

"It is so foolish to speak of falling in love," said the romantic girl. "To fall implies a drop, a going down, while love is something high and exalted."

"Perhaps you are right," answered the prosaic man. "Possibly it would be better to say that we fall into wedlock."—*Chicago Post.*

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Woman Who Dares.*

Murva Kroom's was a motherless, cheerless, childhood. Her father was cold, harsh, unloving and unloveable. Her stepmother was coarse, ignorant, unsympathetic. The father ruled his little household with the proverbial "rod of iron." Murva grew to womanhood silent, repressed, and with an intense longing for liberty. At twenty-one she left her father's house, nominally to spend a few weeks with her only friend, Kate Melton, who was soon to marry Dr. Donald Crawford. Her real intention, however, was to never return to what she felt was her prison, not her home. Harold Deering, a college friend of Dr. Crawford, visits at the home of Mrs. Melton, and he and Murva become deeply interested in each other. Murva is obliged to temporarily forego her resolution to remain away from home by a message that her father is ill and needs her, so she returns to him and Deering returns to New York.

Deering is a good-hearted "man of the world," apparently generous, but really a spoiled child of fortune. His views on woman and marriage, as given in conversation with Dr. Crawford, are those held by the majority of men today. For example:

"Is a woman wronged when her husband gives her all he is capable of giving and it does not come up to her expectations?" returned Harold Deering. "The whole question resolves itself into understanding the nature of a man. Women cannot have this understanding till they have had experience; and experience upsets their preconceived views and dispels their fond illusions. Then they cry out because they are hurt and, feeling hurt, deem themselves wronged when the man has only been consistent with himself: has been acting according to his nature, which marriage cannot change. Therefore I say that the rational view of love and marriage must supersede the idealistic one; and that the marriage entered upon with this view will give promise of more satisfaction than one based upon the other. Yet I know that at present it is the man, the husband, who must hold it and who must act according to it, guiding the wife, who is the weaker of the two; for woman is emphatically the weaker vessel, and much depends upon the strength and firmness of the husband."

After a few months Murva and Deering meet again. They love each other, and to Murva this wonderful new love which glorifies her life seems the gateway to the freedom for which she has always longed. Her father raves when he is informed of her intention to marry and leave him. He considers her undutiful, ungrateful. She says:

"Where is my gratitude for what you have done for me?" she repeated, as she looked him steadily in the face. "I have none! Does a prisoner feel gratitude for the jailor who locks him in the cell and leaves him to wear his heart out in tears and solitude? Does the dumb animal feel gratitude for the hand that feeds him only that it may derive the more benefit from his labor? Does the convict condemned to the mines feel gratitude to the powers that spare his life but shut out from him all that can make life desirable, even to the free air and sunshine? I look back over my life, father, and I can remember nothing to be especially grateful to you for. You have fed and clothed me, I have had a seat at your table and a bed under your roof; but I have had no home. From my earliest recollection I have never even been able to know what a home is. I have grown up, I do not know how, existing from day to day, but never living; never experiencing that sense of living which belonged to my years. I have felt as if I were half a corpse, dragging around with me a dead semblance of myself. Every natural impulse in me has been frozen into silence, and I have been starved, yes, starved for that which is life itself to every human soul, till the cur fondness of the very dogs in the street has been grateful to me. You have never shown me one spark of love since I can remember. You have always treated me as your goods and chattel, to go here and go there, to fetch and carry according to your humor. Never in my whole life have you treated me as an individual, responsible, human being. And you expect me to be grateful for this? Why should you not rather expect that my heart would be as hard as the nether-millstone? Is that the way to develop gratitude?"

Murva had risen to her feet as she spoke, and now stood before him, towering above him like an avenging angel, her face pale and set, her eyes dark with excited feeling.

"Twenty-one years I have lived this life," she went on, "and at last the day of my deliverance has come. And shall I not welcome it as the prisoner welcomes the time when his prison door is opened and he is set free? Is not that a time for rejoicing rather than for lamentation? Why do I accept Mr. Deering? Because he loves me, and because I love him. Because I have known in the few weeks that I have known him, more joy and comfort than all my twenty-one years outside of them contains. Because, stranger as he is, I can put my hand in his and go forth to meet the unknown future fearlessly, feeling that there can be no misery worse than my past, no home more insufficient than mine has always been, no life harder to bear than a loveless one. And after my twenty-one years of bondage I stand today a free woman, because I claim my freedom, and will no longer submit to your tyranny."

For several years Murva is happy. She has not found the freedom she hoped for, but she is enveloped in an atmosphere of love and luxury. All that she wants is hers—except the condition for which, all her life, she has longed. She does not own herself. Deering loves her body, it is his property, he likes to see it well cared for and beautiful—but the desire to own herself grows upon her until she can no longer keep silent. Gently and lovingly she tries to explain her feelings to her husband. He is surprised, shocked. Has not he been the best of husbands, treated her with all kindness and love, provided for her every want? Yes, but she feels she needs more than that in order to attain the highest development possible to her as a woman.

"It is not right or just or true," she went on, "that a woman must be absorbed in a man because he is her husband and she is his wife. She has her own individuality, which cannot be extinguished, and marriage must afford her room for its exercise. This idea of proprietorship, together with the belief that woman's only office is to minister to man, prepares the way for that bondage which can belong only to the wife because she is a woman: a bondage which rests upon her so-called duty of ministration, which must include all she is, leaving nothing of herself for herself. Not even her body is her own, but all is his because his necessities demand this all, and the wife must give it. What freedom is there in this position? I cannot remain in it, Harold, I cannot rest content in this bondage,—for it is one, say what you will, where there is no consideration for

By Ursula N. Gestefeld. 358 pages. Price $1.25. For sale at this office.

my own necessities or even recognition of them. It is not I you object to, it is the position. You are but the means which bring what it holds home to me. It is not because I am your wife that I rebel. It is because I am a wife under these conditions which demand of me, through you, what I cannot and must not longer grant. I do not blame you, I blame it; but my resistance will naturally act as resistance to you."

Deering cannot comprehend her. He considers himself outraged, insulted, by her unwomanly declaration of independence. He demands that she resume her wifely submission, and at once, or leave his house. She chooses the latter alternative, and returns, temporarily, to the friends of her childhood—Kate, the doctor, and the Meltons. They welcome her with open arms, as a sister and daughter. While there she meets, while taking a walk one day, Haddie Wilson, a school acquaintance of her girlhood. Through poverty, Haddie, a pretty girl, had been forced to leave school and go to work in the mills to support herself and invalid grandfather. The pressure was too great and like many another, Haddie ran away to seek her fortune in a great city. There she took what seemed at the time the easiest course and when Murva met her had sunk very low. She could scarcely believe Murva's protestations of friendship, and it was not until Murva revealed herself to her as a fellow-sufferer who also needed sympathy and help, that Haddie would listen to her. Murva asked her to abandon the life she was leading, and offered to help her find employment. But Murva had much to learn from Haddie:

"You see yourself that it's no use, don't you?" continued Haddie. "What if I wanted to give up this life and try for another? Even though you would do what you could to help me, it would be a struggle for nothing, for the way isn't open. Even those good Christian women who are so anxious to reclaim the fallen would not let me forget, for one moment, what I was. They will pay their money to maintain what they call a home for such, and then publish it far and wide, if they do not put a sign on the house to tell everybody what it is. No! the woman who is once in that position is always in it, no matter what she does, for those who will not forget the 'has been'; and it is the women who have the best memory for this. I tell you"—and she struck her clenched hand violently on the tree-trunk—"it's women themselves who make it impossible for us to be other than we are; who stand solidly in our way, with their hands against us if we show any disposition to step in among them! And what are they themselves, many of them?" she went on with her old defiance of manner. "They are married, and we are not. They are earning their living, and so are we. They live with men for the sake of a home, for fine clothes and a position, and often with men they hate. They exchange what they are for what they want. What more do we? But their way is the respectable one, and ours is not, though I can't see any difference myself. And these women who sell their bodies just as I do mine call me a 'fallen woman.' Ha! ha! ha!"

Her scornful laugh chilled Murva's very soul, while the sting of truth in what she said kept her silent.

"Then there are other women," Haddie went on, "who are worse off than I am, except that they do not bear the brand I do. They are bound hand and foot to the men they live with, perfect slaves to their every desire, without the right of refusal of the least of these, and because they are married to them. I am myself and can say, No, when I please. I do not have to submit to anyone unless it suits me. I've got freedom and they've got respectability. I wouldn't change with them to stand what they have to."

Haddie feels that it is too late for her to change, but tells Murva that there are countless numbers of other young girls in the position in which she found herself when she left home. If Murva will help these girls to find employment and be to them a helpful, sympathetic friend, she says, many of them could be saved from despair and degradation. Murva eagerly accepts the suggestion, and establishes a home of her own to which Haddie brings girls in need of her helping hand. The story of the work done by these two women, and the experience of Harold after he drives Murva away, is interesting. The story of the lives of Kate and Donald, too, and other characters of the story are really as important as that of the heroine. But it is impossible to give more than a bare outline of the trend of the work.

The treatment, while not orthodox or conventional, is religious, and the author clings to many of the old ideas, including the duty of children to obey and love their parents, regardless of the unworthiness of those parents. But for all that I consider it a great and most useful work in its inculcation of the idea of self-ownership of woman in marriage. For the woman in marriage is just as much in need of such education as is her sister without its pale. L. H.

By the Way.

It is announced that Mrs. Astor has engaged Louise Michel to deliver a lecture in her parlors. Three hundred dollars is the sum said to be paid for the lecture. It is to be hoped the report is well-founded.

A dinner to Ida C. Craddock, on her release from prison, was given by the Free Speech League at the Clarendon Hotel, New York, on Friday evening, June 20. We have received a report of it which will appear in our next issue.

To be "spoiling for a fight" seems a characteristic of most small boys. Let a new boy come to a school or a neighborhood, and he must fight for his place. And as men are simply big boys, they, also, seem to feel that by fighting they must win whatever they desire. Of course "the other fellow" always "begins" it,—no one is himself to blame. But one can always end it. The big boys who write for Lucifer are fairly good as a rule, but the signs of a "squabble" among a few of them are becoming pronounced and it is necessary to gently remind them that Lucifer's space is too small to devote any part of it to a boxing arena. If they feel that remarks concerning each other's personal characteristics are really necessary I will cheerfully forward personal letters, if addressed in care of this office, and they can "have it out" at any length they desire—limited only by the time, labor, and postage they can afford for that purpose. As Mr. C. F. Hunt feels himself aggrieved by Mr. James' reference to him, I give space to the following note, hoping that we will soon have an end of such controversy:

"C. L. James chooses to use valuable space for slurring personalities, a certain indication of lack of material for fair debate. For the satisfaction of attempting to irritate me, he says I am about the only reader of Lucifer who cannot see that my reply to him contradicts itself. He dare not try to demonstrate this. Will some other of our wise readers please do so? Why leave a mortal in darkness?

"Mr. James, and other writers beyond the scope of ordinary mortals, should furnish a diagram with every sentence. Illustrated editions of James and Browning might then be utilized in kindergartens. Those who 'suppose bacteriology and antitoxin to be anachronisms—instead of the very latest wrinkle,' will suffer some, unless the feeblest of their partners in misery be fortunate in suggesting that 'obsolete' was intended instead of 'anachronisms.' The unlearned cannot grasp the subtle force of a comparison between a science or a medicine, and an error in chronology."

One great trouble with many writers is that they want "the last word." They seem to feel that a failure to "talk back" is a confession of defeat. Thus a discussion degenerates into mere reiteration. No individual is the sole custodian of the truth. And it is not really of vital importance that all the contributors to Lucifer should hammer away at each other until they are able to agree. Let us each express our opinions and trust to the intelligence of the readers to judge for themselves.

L. H.

Forty copies of Lucifer, no two alike, of 1900 or 1901 will be sent to any address for 15 cents. Nine bundles for $1. We are anxious to place these papers where they will do good. Please let us have your orders soon. State which year you want.

VARIOUS VOICES.

W. W. Martin, Mableton, Ga.:—I like Kate Austin's short article on "Fallen Women." Kate stands on the high plane of the Brotherhood of Man. There are none so good but they have some bad in them, and none so bad but they have some good in them; and the good is capable of development and growth by a true education and wise treatment.

J. E. Collins, New Glarus, Wis.:—I want "Whitman's Ideal Democracy," mentioned in Lucifer, and enclose $1 for it. I am sending you a copy of my book, "The Truth About Socialism." You may not have time just now to read the whole of it, but I would like you to read chapters 18 and 21—one treating of "Socialism Real and False," the other "The Charge that Socialism is a Menace to Liberty," and please make such mention in Lucifer as you think the work deserves.

Mrs. D., Kansas City, Mo.:—Some time ago I wrote you for a sample copy of Lucifer, and am much interested in same and enclose 25 cents for thirteen weeks' subscription. I agree with many of your statements, but living as I do in an atmosphere of bitter opposition to most of your teachings I have but little chance for advancement and broader views on the subjects. But God speed you and let the good work go on. If I can further it by word or deed, will do so and try to prove myself an ardent co-worker.

Lydia R. Todd, 1213 Powell St., San Francisco, California:—"The Woman Who Did" dared defy church and state, ignored the institution of marriage, but did not dare defy Mrs. Grundy; did not dare teach her daughter her own beautiful ideals of love and freedom, but let her find out the conditions under which she was born the best way she could; let outsiders fill her mind with the shallow sophisms of the ignorant mob then killed herself because the girl turned out an ungrateful, shallow-minded upstart, just what she had taught her to be by the cowardice of her own life. Bah! Such books do more harm than good to the cause of freedom. If we are too cowardly to live our lives though the whole world blame, we might as well go on in the old rut and not pretend to be free.

James B. Elliott, 3515 Wallace St., Phila., Pa.:—I have just received word from Belle Chaapel, that her father, Jay Chaapel, a disciple and subscriber of Lucifer passed away on May 29 at Palmetto, Fla. Comrade Chaapel was a staunch defender of Thomas Paine and a member of the Paine Association, and at the time of his demise was preparing an article on the portrait of Thomas Paine that was painted by Mrs. Addie Ballou of San Francisco which has a remarkable history. It was painted for a Fourth of July celebration and the Liberal Club was denied permission to have it displayed in front of their hall.

Mr. Lick hearing of the refusal sent for the Committee and gave them permission to hang it on Main street in front of the building owned by him. He gave the money for the observatory that now bears his name.

Laura J. Langston, Colo.:—Your "Institutional Marriage" received and read and re-read. How I wish every woman in this so-called land of Liberty could read it also. If they could only ignore custom and prejudice long enough to read it through I really believe that custom and prejudice would never receive further attention from them. Woman has not only consented to her bondage but helps draw the chains still tighter by her approval of slavish principles. But a change is coming. In many small things I see the way the wind is blowing and never fail to plant a seed, when the soil is ready. One woman—an ardent devotee of the Methodist church—in speaking of a woman who left her husband because he demanded more than right (for her) in the sexual relation, said she would overlook such things, for man's nature was so different from woman's. Before she went home she had another view of the subject and said she had never thought of that before. That's the trouble—they will not think, and when they try to their thought proves abortive because they are overwhelmingly influenced by tradition.

I enclose 25 cents for "Woman, in the Past, Present and Future." Think I may open up the way for more books of yours. Lucifer is one of the periodicals that are now indispensible to me.

May Huntley, Colorado:—"What would I do if my lover loved another?" Break my heart very likely if I really loved my lover, and as nine out of ten loving women would. I would not scold or cry out or annoy them—if I could help it—it would do no good. I would mourn for my lost love as though he were dead and as hopelessly. For, say what you will, there is no happiness in loving without mutuality, reciprocity. If I had *had* all this, and had known the deep happiness of a responsive love, and should then lose it—I should then suffer keenly, and then if I could not die would become seared and tough and hard and unamiable, as so many women grow. Love is as necessary to the lovable growth of a woman as light and warmth are to flowers. If they never have it they wither away, if deprived of it after having it and they live—they are simply poorly-healed scars—mere ugly blots on the face of creation. It will not answer her to say, "let her love some one else," or "she need not necessarily lose her lover's love if he loves another;" the true woman does not love easily. It is no light matter for her to *learn* a man, to love, trust and sympathise with him in every fiber of her being, to be under-tood, trusted and loved in return—when this has once happened, you tear one's very being up by the roots to destroy that love. And no man's love is good for anything to any other woman but *the one* he is most interested in at the time.

J. G., Mont.:—I have neglected until now to renew my subscription. Am home on furlough—no more dressmaking till September, when I go to town to put my sixteen-years-old girl in school again. I have been very much interested in the question raised in No. 917, and while I do not believe people can tell what they *would* do, it is interesting to read their thoughts on that subject as it gives a pretty good mental photograph of each individual on the all-important subject of liberty.

"Who most has loved—he most can love again." A nature that has never loved but one is a small, dwarfed one, and knows little of the pleasure, comfort, and grandeur of loving. I hope I shall never be too old to "fall in love." I will be dead indeed if that time ever comes. Now what I think I should do would be to love the other woman if she were congenial, and I have always thought I should love the babies if there were any. My ex-husband is married to a young woman whom I have never met, but would like to, and I feel that I could adopt the whole family if they were in need or trouble and show them what a true sister could be; and I would so like to get hold of the baby if one ever comes—it seems it would be part mine as I have a six years old boy (the only one) by this man, and the fact that I once loved the father dearly will make him always hold a warm corner in my heart.

When I read "What One Woman Did" I wanted to take that woman in my arms—bless her dear, kind, loving heart! My daughter and I want her address.

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, $147.03; R. P., Texas, $5; J. W. A., Wash., $5; Mrs. P. E. D., Ohio $5; A. J., Mich., $1.50; O. N. B., Fla., $1; J. H., Calif., $1; S. D., Wash., 50 cents, A. H., Calif., 25 cents, Mrs. M. P., N. J., 10 cents. Total to date, $166.38.

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LOVE.

I locked the bars around him;
I cried, "Ah! no! Ah! no!"
Love would be free—alas, for me—
I could not have it so.

I bound his wings and builded
A prison of my heart;
The prison broke, for freedom spoke—
I felt my love depart.

Oh! weary was the morning
And heavy was the night.
Black was the sky—I could not die,
Though dead was all delight.

At last to love I whispered,
"Go, darling, you are free!"
He shook his wings, freest of things,
Then flew straight home to me.

—*M. H., in "Truth Seeker."*

The Wells of the Amazons.

Tradition tells us that long ago there lived in Asia Minor a race of warrior women called Amazons. They were so valiant in war that none of the neighboring tribes of men could resist them. Unfortunately, however, they were absurdly superstitious and credulous, so that their enemies were often able to injure them by playing upon these weaknesses.

It happened once that a great plague broke out among the Amazons, and they were dreadfully afraid that they had committed some mortal sin. Some of their neighbors, hearing of this, sent a false prophetess to them, who appeared in the market-place and held forth as follows:

"Tremble, ye Amazons, ye one-breasted women, for ye have made the gods angry with your wickedness. Ye have committed the deadly sin of drinking water promiscuously, drawing it from one another's wells, and even going down to the brook and taking it like horses and cows. Have ye forgotten that it is the will of the gods that no woman should drink water except out of the well on her own ground, and that every woman should drink all the water which comes into her own well?"

The Amazons at once remembered the behest of the gods, although in fact they had not heard of it before. Without delay they passed a law forbidding any woman to drink water except out of the well on her own ground, and compelling every woman to drink up all the water which could be got out of her own well. This was at once followed by the disappearance of the plague, for indeed the last patient was almost convalescent when the prophetess appeared.

It needed all the superstition and fanaticism of the Amazons to enable them to live up to the new law, for owing to the lie of the land the wells differed very much in their water supply. Some wells were dry half the year, and had not water enough even in the other half; so that their unhappy owners were constantly tormented with thirst. Other wells more favorably situated had far more water than their owners needed. As it was a fairly dry country, there were few wells which it was absolutely impossible for the owners to drink up, although some Amazons actually died of over-drinking. But in many cases the immense quantity of water to be consumed became an intolerable burden, and women not only had to work when awake, but had to wake up several times every night, to drink water which they did not want.

The worst of it was that the capacity of the owners bore no relation to the capacity of the wells. Often a thin, delicate, little woman had a well which kept her drinking like a German student; while a big, fat woman, sweating at every pore, had one which would give no water at all. There was no way of avoiding such misfits, for a woman buying a piece of land was on no account permitted to examine the well. In fact she was not allowed even to mention the well, although she might say all she pleased about the view and the soil. Occasionally it turned out that no well at all could be found on the premises, or else that the spring had run dry. Such disappointments had to be borne with a good grace, though in many cases the sole object of the purchase was to acquire a well.

The law was not always strictly observed, for women were often so tormented with thirst that they had to steal water in the dark from the better supplied wells. But strange to say the owners did not encourage them in this, for it had become a point of honor for each woman to permit no other to have water from her well. Even the most delicate and afflicted martyr to too much water would rather lose her life in overdrinking what she did not want than allow a thirsty neighbor to have a drop.

As a result of all this an intensely bitter feeling about water became general among the Amazons. They ceased to look on it as a harmless and delicious beverage, and came to regard it as a necessary but hateful evil, and the source of all human misery. Many a woman cursed her well.

This went on for generations, but in course of time the Amazons became less superstitious, and even the water question began to be secretly talked about. At first every suggestion that there was anything wrong with the water law was considered rank blasphemy, but the matter was so serious that discussion could not be checked. One evening at twilight, when the Amazons were all gathered in the market-place, a member of the tribe broke the silence and spoke as follows:

"My friends, our tribe is famous everywhere for its valor, but I fear it will never be known for its wisdom. Nearly all of us are miserable, and why? Because half of us are dying of too much water, while the rest are dying for want of that very water. There is just about enough water for everybody, if it were rightfully divided; but our idiotic rule of 'one woman, one well,' has created a social problem where there is none in nature. Let those who have too much share with those who have too little; then we shall all be happy."

The speaker expected nothing else than to be immediately stoned to death. But it was not so. Suffering had at last

triumphed even over superstition. The few who had exactly the amount of water they wanted said that this was the best of all possible worlds, and needed no change; some who had too little water spoke in an ascetic tone; but those who had more water than they could endure said the time had really gone past for talking cant and humbug. The subject was discussed and discussed; then action followed. Soon nobody had either too much or too little water, and all agreed that water, when rightly used, was the most innocent and delightful thing in the world.

R. B. KERR.

The Craddock Dinner.

On Friday evening, June 20, the Free Speech League gave a dinner in honor of the latest victim of Comstockism, Ida C. Craddock, upon the occasion of her release from prison. There were nearly one hundred people present, and the meeting was an enthusiastic and harmonious one. When the feast of the body came to an end, Mr. Edwin C. Walker, provisional president of the Free Speech League, called the audience to order (this, by the way, was a mere formality, as the diners were more orderly than people generally are at a prayer meeting) and welcomed it in the name of the Free Speech League. All those whose hearts beat with the spirit of liberty, he said, not only welcome Mrs. Craddock, but protest against the laws that led to her conviction. Some say that her utterances are spiritualistic and unscientific. This may be true; but she is being prosecuted not on that account, but because she expressed her views on a tabooed subject. Her opinions do not concern us; we simply stand for liberty. Whatever views we may hold, at bottom there is only one issue—the right to express our thoughts.

Mr. Walker then introduced the chairman of the meeting, Moses Oppenheimer, as the fittest man for the occasion. Mr. Oppenheimer explained that he himself had the honor of being an ex-convict, and was therefore the right man in the right place. Every advance from the old to the new, he said, has to be made against the protest of the old. The sage of Athens and the carpenter of Jerusalem were killed because they held views not acceptable by the respectable rabble of their times. There should be no limit to opinion, for who is to judge as to what is right? Supposing that the whole world, minus one person, is of one opinion, have we the right to suppress the one person who disagrees with everybody? May it not be that in the end his opinion will conquer and become the dominant idea? In all ages the minority of men were killed and muzzled by the majority, and yet they were the pioneers of progress. The struggle will go on until the absolute right of every individual to express his thoughts is recognized by all; and until this is accomplished, the Free Speech League will fight for freedom.

Dr. E. B. Foote, Jr., followed the chairman, and stated that the members of the Free Speech League honored Mrs. Craddock, not because of her personality or of her views, but because they believed that she had a perfect right to express her views. Mrs. Craddock has been irrepressible; and, while some of her friends thought that for her own good it would be better for her to subside, the future may, after all, decide that she is doing good work.

Mrs. Amy Heuple took the ground that minorities were not necessarily always right, but that, whether right or wrong, they were entitled to freedom of expression.

Mr. A. L. Vogl was unconditionally opposed to the Comstock law. The fact that some persons violate it proves that it does not represent the will of the people. Under the Comstock law men are being punished, not because they *have* injured any one, but because they *may* injure. If children are harmed by the circulation of so-called obscene literature, this is an indictment against parents. Let them give their children the proper kind of education, and there will be no fear of having their morals corrupted. Comstockism takes advantage of the tricks of law, and inflicts punishment for no crime whatever. To deposit an addressed envelope in a mail box cannot in itself be a crime. If we deny to people the right to express their views on all subjects, we shall develop a nation of hypocrites and pretenders.

Mrs. Pearl Falkenstein testified that she was personaly benefitted by some of Mrs. Craddock's teachings.

Mr. John Spargo, editor of the "Comrade," condemned not only the tyranny of the law, but also that of public opinion. Those who want liberty for themselves should fight for the liberty of others. We differ from other people, and in order to settle our differences we must have the right of free speech and free press.

Mr. Chamberlain confessed that if he had been arrested for every offense of sending through the mails "objectionable" matter, he would undoubtedly have been condemned at least two thousand years in the penitentiary. It is a good thing to violate a bad law. The judges who sentenced Mrs. Craddock were themselves violators of their obligations—they violated the Constitution, which guarantees free speech.

Mrs. Anna Stirling told of how she became acquainted with Mrs. Craddock. She did not agree with her views; but she would not suppress any one, not even Comstock.

Dr. Montague R. Leverson advised the auditors to write to Attorney-General Knox, asking him to dismiss the second charge against Mrs. Craddock—the offense of sending her books through the mails, for which she is to be tried in October. He called upon the young men to renew the fight for liberty.

Mr. George L. Rusby said that self-interest, if no other reason, should compel us to defend Mrs. Craddock. So long as a single slave remains, all of us may become slaves. Mrs. Craddock has undoubtedly found freedom in her sincerity, and the prison walls had no terrors for her.

Miss Christine Ross was in favor of upholding the hands of all who wanted to expel ignorance.

Henry (Janus) Nichols said that Liberals must expect to be martyrs. The fight for free discussion is simply the desire to preserve in its integrity the Constitution of the United States. As to morals, if we cannot preserve them without the aid of blackmailers, they are not worth preserving.

Mr. James R. Brown congratulated Mrs. Craddock as coming out of great tribulations, and said that any opinion given in sincerity was not indecent.

Mrs. Elizabeth Burns Ferm, despite her early Catholic training, regarded Mrs. Craddock's books as pure.

Dr. W. J. Robinson had no use for Comstock, but thought that some of the "miserable stuff" sent through the mails could not be defended.

Mr. Alexis C. Ferm favored the knowledge of every phase of life. There is no use living in darkness. Let us live to express ourselves. Everything that hinders self expression is bad.

Mrs. Craddock was greatly touched by the reception given her. She hoped to be vindicated in her next trial; she had confidence in the success of Liberalism and Freethought, and promised to join the Free Speech League in the struggle for freedom.

A number of letters were read. Some of them were long, and I can only give extracts from them.

Henry George regretted that he could not attend the dinner and wrote: "Free speech is the breath of liberty. Without liberty civilization is impossible."

Mathilde Coffin Ford, vice-president of the Manhattan Liberal Club: "Personally, I should especially like to meet Mrs. Craddock, as my sympathies are with her."

Bolton Hall: "I have read most of her [Mrs. Craddock's] books, and was impressed with the noble purpose of them. Stupid as it is to condemn any one, stupidity has certainly its climax in condemning her for indecency. I do not believe that anything is gained on the whole for the cause of morality through what are known as the Comstock laws."

George B. Macdonald: "It is not for us to withhold our assent to the dissemination of any writing until we have assured ourselves of its nature and value; let the author and reader attend to that. We are not called upon to approve nor to fully comprehend Mrs. Craddock's co-educational system; the sum of our duty consists in guarding her liberty to expound it. We know something of that we have gained from the press so far as it has been unfettered; it is beyond our imagination to conceive what we have lost by reason of its censorship by idiots."

Henry Frank: "I hope you will all make some ringing sounds that will break out upon the air and stir the sultry atmosphere of ancient and contemptible hypocrisy in a way that will cause temples to crumble and prison cells to crack and fall. Success to your League."

Henry Bool: "Mrs. Craddock, by her untiring efforts at disseminating the facts where they may be the most effective, is worthy of all praise, the hypocritical prudes of the bench to the contrary notwithstanding."

J. William Lloyd: "I stand absolutely for the right of free speech between those who wish to utter and those who wish to hear, without any *ifs* or *buts* whatever. So long as undesired utterance is not forced upon the attention of those unwilling to listen, it cannot be invasive, no matter what its message. Even if you hold a man responsible for what he said, still give him perfect freedom to say it. Even if the speech be libelous, or a temptation to crime, it is a thousand times better uttered openly than secretly, for truth is then free to refute the slander. . . . . Sexology is a science of paramount interest and importance to human health and morals, and every candid utterance of theory or data on the subject ought to be published far and wide to the eager ears of the world, no matter what its bearing."

Dr. W. R. Schuffeldt contrasted some of the features of Mrs. Craddock's mock trial with the general conduct of a trial during the days of the Inquisition.

Among those present were David Rousseau, Mrs. Leander Brown, Mrs. Laura Cone, W. J. Terwilliger, F. H. Mackintosh, George Freeman, Charlotte Winterburn, Dr. W. Stevens, William P. Slensby, Gertrude Revero, J. W. Beckwith, Dr. Charles L. Andrews, C. R. Welker, David Hoyle, Irene Ewbanks, Charles Spofford, W. F. Doll, Mabel Graswinkel, Miss L. E. Buckingham, Agnes Cameron Watson, Miss E. A. Knapp, Mrs. M. E. Hibbard, Miss Linnett, Mrs. Andrews, and others.

New York, CYRUS W. COOLRIDGE.

An Old Controversy.

How absurd and meaningless is the expression "Fallen Women"! It is incomprehensible that sensible women like Voltairine de Cleyre and Kate Austin should use it at all. The latter, however, used it, I think, only as a quotation from some one else. Unfortunately, I cannot find the number of Lucifer that contains her article on this subject; but I remember it as a particularly just protest against the common feeling and speaking about women whose sex relations have not had social sanction.

As for what Miss de Cleyre says in answer to Mrs. Austin, it is at least unnecessary—at most, no answer. Nobody has ever denied that prostitutes have certain class traits. What class has not? We have all of us met some of that set of wiseacres who go about declaiming on the subject of the iniquities of musicians and other artists.

And, quite naturally, the traits of the lowest class in the economic scale will not be altogether esthetical. It has always been said of prostitutes by their friends (by the way, have they any friends?) as a half justification, that without heavy drinking they could not pursue their profession. And now comes Miss de Cleyre, and says that prostitutes are drunkards!

No serious observer, so far as I have heard, has ever given much time to schemes for reforming the confirmed prostitute. As well try to force the tailor to become a cobbler, or the printer a stonemason. Every thoughtful person realizes that the prostitute is at a trade; and, what is more, a trade with the sacred mark on it: a trade which renders those who practise it *taboo*. Once having embraced this profession, no other is open to them.

Therefore, such tongue-lashing as Miss de Cleyre administers to the class seems to me not only useless, but heartless too. Does Miss de Cleyre include in her denunciation all women whose sexual lives violate the social laws? For the writer whom Mrs. Austin replied to did, undoubtedly, so include them; and Society, in condemning the professional prostitute to the outer darkness of pariah-dom, condemns equally all women who, from whatever motive, have illicit relations with men. More even: Society condemns just as strongly as Miss de Cleyre could, the mere *appearance* of sexual non-conformity. Society concerns itself little with degrees of depravity, or with motives and causes. Will Miss de Cleyre class herself with Society?

I am sometimes amused at the self-complacency of the woman who thinks she is "free." The "free" woman seems not to see that equally with her prostitute sister, she sentences herself to a child-less, family-less life. Is this freedom?

There are, unquestionably, some women, for whom freedom means throwing off the restraints of children and family; but just as surely there are others, having freedom equally at heart, for whom these things would be pleasures—not restraints.

In the matter of positive freedom I see little to choose in the three careers at present open to women: wife, paramour, and prostitute. Economically, of course, the position of the prostitute is the very worst: and on account of her better economic position the woman who lives in a "free union" is saved from the habits of degradation of the lower caste. But her logical position is not with the philistine slinger of stones; rather is it by the side of her companion in captivity and opprobrium. Together they may largely help to save the world from the smug hypocrisy of legitimacy: separated, they divide the forces that make for honesty and plain-dealing.

LAURA H. EARLE.

The Philosophy of Love and Hate.

Life is a search for our own—for those whose hearts beat in unison with ours—who respond to the same vibrations. Men are tuned to a certain key. Those tuned to F do not respond when you strike D. Our own are those who are in our key. And when this is struck we answer back out of the silence. . .

But if I have friends, I too have enemies: yet there is this difference, the friendships, for the most part, are real, substantial and lasting. They are built on positive qualities, while the enmities are a vapor that only awaits the sunshine, when it will be dissipated into nothingness.

The friendships are on an understanding, while the enmities are simply a lack of understanding. . . . .

When you find an individual who indulges hate, feeds upon it, and hugs it to his heart, he is one for whom Bloomingdale yawns. Hate is a toxin: it poisons the well-springs of the soul: its end is madness and the grave. Hate hurts most the one who hates. To be hated may be annoying, but to hate is a calamity. And if hate is a ptomaine, good-will is a panacea.

There is nothing so hygienic as friendship—to love and be loved means an even pulse, clear eyes, good digestion, sound sleep—success. Strike the key, and at once the vibrations start. All who are on your wire get the benefit; and this wire is a wireless wire that circles the globe like a Marconi cable. The way to strike the key is this: when you find a person who loves the things that you love, who is trying to be honest and simple and genuine; who is willing to say I do not know, and who is not so very good and knows it (so does not blame other folks), but likes to mind his own business, thus giving other folks an opportunity to mind theirs,—stand by this man. Help him wherever you can, encourage him and give him good cheer. Use your friends by being of use to them. A thousand little things will suggest themselves where you can be of service—push the good things along.

Get in line with the vibrations, and when you feel them coming, pass them on—it is the only way to keep them.

These friends of yours are everywhere, but you will never know it unless you sound your A.—*The Philistine.*

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Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Personal—to Our Correspondents.

A number of our correspondents have doubtless felt their patience sadly tried, during the last two weeks, by my failure to promptly reply to their communications, and to them an explanation is due. I have been suffering with a severe cold which affected my head principally, making my eyes so painful that I have, whenever possible, avoided using them. I was not seriously ill, and would not have allowed the cold to interfere with my work had it not been for its effect on my eyes. L. H.

In the Michigan Fruit Belt.

Who has not heard of the peach orchards of Southern Michigan? Its vineyards and its berry fields? Its apples, cherries and pears? Its melons, cantaloupes and everything delicious to the palate, that grows in the north temperate zone?

For some weeks past I have been rusticating, recuperating and luxuriating in this famous rural paradise—except when rain interfered with outdoor exercise and with fruit-gathering, and so gratifying has been the gain in health and strength in these few weeks that I have concluded to spend the rest of the summer months, and perhaps part of the autumn, in this fruit paradise aforesaid.

I have leased a partly furnished house with small orchard of apple, pear and quince trees attached, situated about four miles south-east from Benton Harbor, a thriving little city of ten thousand inhabitants, located one mile inland from the older and better known city of St. Joe, on the east shore of Lake Michigan.

All this region, for many miles up and down the lake, has of late years become quite famous, not only for its fruit but also as a place of summer resort for the people of Chicago, from which city Benton Harbor is distant sixty-one miles, several boat lines making daily trips during summer, fare each way fifty cents.

The house I have leased is in fairly good condition and large enough to accommodate a dozen or more summer boarders. It is located on high ground with fine evergreens and hard maple trees in front. It is well arranged inside—two parlors of good size; large kitchen and dining-room, two bed-rooms below and three above stairs, besides a large well lighted and ventilated upper room, twenty by thirty feet in size that could easily be turned into five or six sleeping apartments by the use of canvas divisions. A large dry cellar, good well of soft water, a large cistern filled with rain water, a wood shed, kitchen range, two or three heating stoves, closets, two large bureaus, a half-dozen bedsteads with modern spring mattresses, some cheap chairs and one kitchen table and some old carpets, complete the outfit as it now stands.

On taking this house and orchard for the summer, my plan was, and is, to invite a few friends from Chicago and elsewhere to share the premises and divide the cost with me, believing that many families would be glad to get away from the dust, the noise and weariness of the crowded city, and get into closer relation with Mother Nature for a few weeks, provided the cost of doing so were not prohibitory. I do not propose to furnish the house, more than it is now, nor to *board* our visitors, but rather to offer facilities, *at small cost*, for light house-keeping, somewhat after the plan adopted by certain campmeeting managers, as at Lake Helen, Florida, and elsewhere.

An important feature is the abundance, the cheapness and freshness of fruits and vegetables, as compared to prices of same, and staleness of same, in the large cities. Another feature well worth consideration to those not overburdened with spending money, is the fact that the fruit gathering season lasts till November, and the old fruit growers tell me there is always demand for help in this work at fair wages.

Another item not to be despised, is the fact that the soil of this part of Michigan is so *sandy* that there is very little mud, at any time, not even in the rainest season.

And still another item worth mentioning is that Henry B. Allen, our old-time friend and helper, with whom I have been stopping for some time past, offers to meet Chicago co-operators at the boat-landing and convey them to the rural home of Lucifer's editor, at a merely nominal cost.

For further information in regard to the Michigan Fruit Belt, and the plans for summer outing at the home herein described, all who fell interested are hereby invited to address M. Harman, care H. B. Allen, Benton Harbor, Mich. M. H.

Free Women, Men, and Children.

Laura H. Earle's contribution to "An Old Controversy" is full of food for thought. I am tempted to comment on several points, but will try to confine myself to one or two. It is probable that Voltairine de Cleyre will have something interesting to say on the subject.

Does Miss Earle mean that the really free woman does not exist, I wonder, or does she mean that only the woman who lives apart from her lover, earning by her own labor the living of herself and her children, is free? It seems to me the definition of "free" is sadly strained. Of course we may admit that no woman—and no man—is absolutely free, but I had supposed the free woman to be one who does not sell the use of her person either in marriage or out. Whether she has a lover, a husband, or children, whether she lives alone or with a man, men, or other women, has seemed to me mere matters of personal choice. The fact that that she is free to choose is one of the attributes of her freedom.

The fact—if it is a fact—that the free woman "sentences herself to a childless, familyless life" is news to me. I know a number of proud mothers who are in no sense dependent on their sex natures for subsistence, and why should the fact that they have children prove them un-"free"?

Possibly Miss Earle agrees with those who assert that a woman cannot be free if she accepts anything for the support of her child from its father. If a man and a woman do not want children they should avoid relations which may bring children into existence. But if they desire children it seems to me natural that the man should not only be willing to bear his share but that he would wish to do so. The prospective child, as well as the man and woman, must be considered. To some men parenthood is a most desirable state. Why should they be deprived of its pleasures and responsibilities if they can find women willing to share them? Real love wishes to share the cares and pains, as well as the joys of the loved one. And all these can be—and are—shared by loving men and women without the shadow of sex-ownership. Therefore free men and free women can be fathers and mothers, and need not, in order to enjoy freedom, condemn themselves to "childless, familyless lives." L. H.

Is your subscription paid to No. 925? If not, please renew.

Ruminations.

After some delay, the necessary blanks having been sent from Washington, our petition for a new postoffice has been transmitted to the Postal Department. There will doubtless be considerable red tape to be unrolled, before the result is known. The renewed publication of "Discontent" is delayed until we have either a postoffice or the practical assurance that we are not to have one in the near future. There never was the faintest excuse for taking our office away; and the act will remain one of the most abominable examples of petty persecution for opinion's sake.

* * *

The date of the Waisbrooker and Penhallow trials has been fixed for July 8. The trial will be held in Tacoma. Murphy and Swett, of Portland, Oregon, who rendered such excellent service in the former trial, will have charge of the defence. We fully expect an acquittal in both cases; but the subtlety and unscrupulousness of the Comstock crew always leave some room for doubt. In any case, I am safe in saying that if the enemies of freedom secure another of their shameful triumphs, it will not be due to negligence or avoidable blunders on the part of the defence. We have acted on the theory that it is better to do too much than too little. Every Comstock case should be vigorously fought, until the long enduring public is finally roused to a realization of the infamous character of the law which was devised to favor blackmail, and to stifle honest expression.

* * *

We are told that the St. Louis Fair can obtain its grant from the government, only on condition that it consents to yield to the demand of bigotry that its gates be closed on Sunday. This is the way in which our national legislators carry out the constitutional guarantee of the separation of church and state. These "statesmen" vainly try to secure respect for law from Anarchists, when they themselves take every occasion to spit on the fundamental law of the nation. The constitution of the United States has faults enough; but it at least declares in favor of free speech and religious liberty, and against nearly everything which the imperialist faction is doing, both at home and abroad. Its other provisions are adhered to strictly enough; but its pledges in favor of the rights of the people are treated as so much waste paper, and held in as extreme contempt as the Declaration of Independence, which is branded in the Philippine Islands as an incendiary document.

* * *

The most needed organization in the United States today is the Free Speech League. It makes a consistent appeal to Anti-Imperialists, Socialists, Anarchists, Freethinkers, sex reformers and all others who believe in intellectual honesty. Even the rankest conservative stamps himself as a fool or a knave, the moment he gives consent to stifling an opinion opposed to his own. Free Speech ought to be classed as an elementary principle, accepted by all sides alike. Since, however, the unholy trinity of Comstockism, Imperialism and Ecclesiasticism boldly declares its own wickedness, by avowing a desire to annihilate every vestige of free speech, it is time for all honest men and women to take a firm stand. We must reach the great body of the people of this land, and learn if corruption has spread so far that the unmasked villainy of the three giant conspirators will meet with general endorsement. The Free Speech League is the means by which the work is to be done, and has a right to the earnest and undivided support of all who are not content to wear their shackles forever. JAMES P. MORTON, JR.

Lucifer is a strong exponent of the sexual emancipation of woman. Its editor, Moses Harman, has borne imprisonment and persecution in standing for his right for freedom of speech for the woman oppressed in the marriage relation. While we do not endorse all that is taught in this magazine, we do advocate a free and bold discussion of the sexual question, and Lucifer is a strong element in helping to work out these problems.—"*The Journal of Hygeio-Therapy.*" *Kokomo, Ind.*

The True Story of Montreal Assdom.

In a recent Lucifer Mr. James avers that he knows something of Modern History, i. e. the Montreal smallpox epidemic of 1884 5 and uses this circumstance to ride his favorite hobby as an apologist for vaccination and other medical fetishes. As I lived in Montreal and followed the course of the epidemic very closely as well as the means taken to combat it and having had access to inside information from an Hospital official I am in a position to give Mr. James' conclusions an emphatic denial.

It is true 3,000 odd persons died during the epidemic but it is not very clear to an impartial and critical observer—conversant with all the producing causes—what this fact has got to do with the matter of vaccination as Mr. James infers it has, because the vaccinated and unvaccinated alike were all caught by the scourge, many of the former having three good marks, and moreover the experience of the doctors in this connection at the two hospitals was so disappointing that they had to enlist the aid of a certain influential newspaper man to help them keep the truth from the public. I know this to be a fact. Afterwards the returns from the hospitals were deliberately falsified in the interest of vaccination and its official beneficiaries and I am in a position to prove it. I made this charge in the public press a few weeks ago and no one has yet seen fit to contradict it or to challenge my statement.

Of course the doctors claimed that vaccination stayed the progress of the disease (they always do that) but everybody here knows full well that there was absolutely no diminution of the epidemic until all the cases were systematically isolated and that was many moons after the wholesale vaccination began—this had no more effect as a preventive than would have the incantations of an African witch doctor.

It is also true that "a reasoner of the Ironicus type" in the person of a well known doctor (a little more honest than most of his confreres) publicly warned the Board of Health that an epidemic would soon sweep the city if they did not better carry out their duties, chief of which was the abolition of 6,000 privy pits polluting the atmosphere of the poor and congested districts. Did they heed the warning and fulfill their proper functions as a Board of Health as Mr. James seems to infer? Not much! they saw visions of a rich harvest ahead in vaccination fees and through the many disorders always induced by vaccination and I know one doctor who told me every scare the doctors could manage to work up was a godsend to them and that some averaged $40 a day at such times. No wonder the doctors believe in vaccination.

It should also be noted that the plague swept through the districts indicated like a tornado and if sanitation &c., is of no account as Mr. James implies, why did it not take in the whole city instead of only the unhealthy parts and the most ignorant and unhygienic portion of the citizens? As to the claim that "it is no longer a sanitary habit to talk 'anti-vaccination' in Montreal" it does not look much that way, when the people's representatives, by a two-thirds majority, recently killed a scheme of the Medicos to enact compulsory vaccination, and the fact of their recent activity having been answered by the formation of a strong anti-vaccination society. Moreover there have been several deaths very recently caused directly by vaccination and the facts are gradually becoming public despite the efforts of Doctordom to suppress them. One of the poor victims was carted around between various hospitals and doctors for over a year and when he died the doctor in charge demanded $2 of the poverty-stricken widow for a lying death certificate, although he knew there was not a cent in the house and no means (save charity) of burying the corpse—a fair sample this of our boasted twentieth century civilisation or rather assdom.

Yes, Mr. James, official statistics of vaccination are notoriously unreliable and for very evident reasons, your assumptions and the Encyclopedia Brittanica to the contrary notwithstanding. This fact is being demonstrated every day but "there are none so blind as those who will not see."

Montreal, Canada. M. B. CLARKSON.

VARIOUS VOICES.

Mattie C., Denver, Colorado:—I know I am awfully in arrears, but have been unable to do better. Enclose 50 cents, which please apply on subscription. In answer to the question, "What Would You Do?" I will tell you that I did precisely as "L. C., N. Y.," says she did—I took them in as sisters and loved them, too. But when a new love came into my life my husband suddenly found out "it was all wrong, all a mistake," and I had to either give up my home or my lover and go back to slavery. As I was a firm believer in the principles I professed, I gave up my home and am now "a wanderer on the face of the earth."

M. M., N. Mexico:—The censorship of press and mails is the great question of the hour, I think; but with Moncure D. Conway I wonder how a remedy can be found. It seems to me we are going backwards morally. I can cite you to a degenerate class of cowboys right around me here. My experiences for the past eighteen years have been proof to me. Yet I am no student of living human nature—I love rather books on history. But I must change. The cowboys are criminal in tendency from environment, also from the business system of our day. I enclose $5 for books. This fall I'll buy much I see in Radical Literature list. Many names are new to me.

Laura J. Langston, Paonia, Colo.:—I read Kate Austin's letter regarding Dr. Clymer's plea for fallen women and do not think she accorded him due justice. He must refer to these women as fallen or else not be understood, for does not his tract say plainly, None will stop and think that it was through pure, honest love that she fell, and therefore pure, through that love, as pure as any woman that ever walked the earth. Surely those words explain that he is forced to use the term "fallen," he certainly does not consider her fallen else he would not place her on equal footing with other women. We all know that so-called fallen women are truer to nature's perfect laws than they are to man's erroneous laws, and none understand this better than Dr. Clymer, and every woman in this land should endorse his noble undertaking.

Lena S., Wash.:—Our trial subscription expired with No. 922. So I enclose $1 for we want Lucifer to keep us from growing narrow-minded. If Lucifer could be read in every home, I think there would not be so many people living together in silent discontent, or open warfare, bringing undesired offspring into loveless, joyless homes. Old ideas have a strong hold here, but Socialist sentiment is spreading fast, and we hope for better things in the future, although sorry to report the loss of two of our most earnest workers, Comrades Albert and Mrs. Strout who recently moved to Spokane where Mr. Strout goes to accept the position of business manager for a new Socialist paper, "The New Time." I would like to tell you I agree with James Morton, on the question, "What would you do?" We cannot expect to be perfect as long as women are sexual slaves, and I could not think less of my husband, should he love another for any attraction which I do not possess.

Mrs. E. A. Magoon, Worcester, Mass.:—According to my tag on Lucifer I see my subscription has nearly expired, so send a dollar as no doubt you need it owing to your dear father's inability to help you. In connection I wish to express my ideas in regard to the special line of Lucifer's efforts. While in sympathy with it, I feel that there must first be individual reformation before man can become unselfish enough to recognize the right that woman should exercise in her behalf, and before there can be any true and lasting unions and well-born children. The theory of true unions in mutual loving regard for each other with no other binding tie, is a beautiful one, where familiarity does not breed contempt: but where are the parties to be found to make the idea practical to any extent? A majority of the male population appears to be already in love with, or wedded to the filthy weed in some form, that they prize beyond any human companionship, to say nothing of the use of liquors of some kind. Self-indulgence, self-gratification appear to be the more common idea of the true enjoyment of life, instead of the denial of every indulgence that is not essentially necessary to our bodily health, physically, mentally, and spiritually. No heart need to long hunger for love, and the joy it brings, although denied human sympathy The law so wisely manifested in the construction and adaptibility of every part of our physical organization, is no less wise in its provision for our mental and spiritual needs for an enjoyable, useful existence through the proper exercise of our aspirations and inspirations. We are thereby superior to, or masters of our environment.

What They Are Saying.

Freedom's abuses are tyrant's excuses.—*Texas Farmer.*

What the movement for a common sense observance of Independence day needs is a leader who dares to stand alone.—*Chicago "Inter-Ocean."*

On account of the disorder in Paterson, Editor MacQueen of "Liberty," who made a speech there, has been arrested by the New York police. Hitherto the police have been accustomed to run Herr Most in whenever anything happened, but as Mr. Most is now doing time on account of Czolgosz, MacQueen goes on as his understudy.—*N. Y. Truth Seeker.*

To promote marriages in Servia all young persons having at least 2,000 dinars in the government savings bank received a handsome premium from the bank on their wedding day. The consequence was that young folks rushed into matrimony to repent at leisure, and often, as soon as the money was spent, they sued for divorce. As the plan did not seem likely to bring an increase of population, the generous premium has been withdrawn.—*Chicago "News."*

"Whatever gods there be" were supplicated by their worshipers sojourning in London on Thursday of last week for the restoration of the king's health. Among the praying persons were Mohammedans, Brahmans, fetishists, sun worshipers, and all sorts of heathen from China, Borneo, Fiji, Africa, and Hindustan. It is presumed that King Lewanike of Barotseland, the African monarch to whom London has taken so kindly, went to the Zoological Gardens and prayed to an alligator, after the manner of his people.—*Truth Seeker.*

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, $166.38. A subscription from comrades in New York sent by F. Piccinelli through La Protesta Umana, $7; S. F. B., Mass., $5; B. G., Colo., $1; W. S., England, $1; Mrs. E. K., Wash., $1. Total to June 23. $181.38. Oliver A. Verity, Treas., Home, Washington.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 27. CHICAGO, ILLINOIS, JULY 17, E. M. 302, [C. E. 1902.] WHOLE No. 926

FROM A MOTHER'S HEART.

"Daughter, daughter, marry no man,
Though a king's son come to woo,
If he be not more than blessing or ban
To the secret soul of you."

"'Tis the King's son, indeed, I ween,
And he left me even but now,
And he shall make me a dazzling queen,
With a gold crown on my brow."

"And are you one that a golden crown,
Or the lust of a name can lure?
You had better wed with a country clown,
And keep your young heart pure."

"Mother, the king has sworn, and said
That his son shall wed but me;
And I must gang to the prince's bed,
Or a traitor I shall be."

"Oh, what care you for an old man's wrath?
Or what care you for the king?
I had rather you fled on an outlaw's path,
A rebel, a hunted thing."

"Mother, it is my father's will,
For the king has promised him fair
A goodly earldom of hollow and hill,
And a coronet to wear."

"Then woe is worth a father's name,
For it names your dourest foe!
I had rather you came the child of shame
Than to have you fathered so."

"Mother, I shall have gold enow,
Though love be never mine,
To buy all else that the world can show
Of good and fair and fine."

"Oh, what care you for a prince's gold,
Or the key of a kingdom's till?
I had rather see you a harlot bold
That sins of her own free will.

"For I have been a wife for the stomach's sake,
And I know whereof I say;
A harlot is sold for a passing slake,
But a wife is sold for aye.

"Body and soul for a lifetime sell,
And the price of the sale shall be
That you shall be harlot and slave as well
Until Death set you free."

—*Richard Hovey, in "Songs from Vagabondia."*

Some Nihilists I Have Met. I.

In looking over some old papers, recently, I found some pages from an old magazine containing a sketch by a well-know radical writer, under the above heading, and written about ten years ago. I sent it to the author, asking her to revise it if she would like to have any changes made. She said her only request was that her name be with held—that patching up old things was an occupation devoid of charm to her. I think it well worth a place in Lucifer. Part II. will appear next week.

L. H.

The word nihilist is so generally associated with darkness, secrecy, dynamite, assassination and blood, that had some one whispered five minutes before the encounter, "You are about to meet a genuine Russian nihilist," I should, no doubt, have hastily retreated to the shelter of law-abiding domiciles, far from the dirty, tortuous, downtown quarter, where, amidst a labyrinth of alleys and deceitful little streets that mockingly led against walls, and then turned back into one another, I found myself one snowy afternoon, picking my way somewhat disgustedly with no very clear idea concerning my exact whereabouts.

One thing, however, was sure, I had been appointed on a committee to secure musical talent for a concert shortly to be given by a certain society, the proceeds of which were to be used for the purchase of turkeys for people who otherwise could not properly celebrate the Christmas feast. Having learned through devious channels of a new violin-wonder whose services were to be had for a reasonable consideration, I had at length obtained his address and gone in pursuit of him. It was indeed a pursuit. For half an hour I had chased skulking lamp-posts, that on being captured mockingly stood forth without the shadow of a letter on them; signs that had grown so old in wind and weather as to be illegible; a few new brick corners that seemed to say, "Here we are, and we don't need a name to tell you—we're plain enough without it," as indeed they were among such heaps of dirt and ruin; and finally, people who smiled vaguely, and answered me in a foreign language. At length I stopped perfectly still, leaned against a wall and said aloud, "What next?"

My mouth and ears seemed to be two personalities, the latter very much surprised to hear the English language in this town of "ski's" and "ovitsches," and the former very defiant and determined. It said slowly, "I shan't give up now; I surely will find Mr. W——y." I lifted my eyes with a sigh and lo! strange mockery of this cynical quarter, there, precisely opposite, on a black sign with staring gilt letters was the very name which had so persistently and so successfully eluded me: "H. W——y, violinist, concerts, lessons."

I went up the two white steps, the sepulchral steps which can never be omitted from the meanest tenement of old Philadelphia, and rapped loudly and long. A woman with bright red cheeks and a mass of curly auburn hair bushing astonishingly about her head, admitted me.

"Mr. W——y was in. Walk up." Bless him for being "in," I thought, as I climbed the steep dark stairs; "my luck must have turned at last." The woman had left me to guide myself, only directing me to the first door on the left. As I stepped into the upper hall I heard a low cry, something neither human nor unhuman, that made me catch my breath. There were two or

three wails, and then a sob that was broken short; then the cries began in a lower key. I felt as if a cold wind had suddenly blown over me and frozen me to the floor. This, then, was the wonderful violin, this thing which cried and moaned just inside the room. I must have stood ten minutes listening when I felt some one behind me, and turned to hear the woman say, "Just rap, he's only playing by himself."

"Does he often do it—play like that?" I whispered under my breath.

She smiled: "All the time. The worst is, he gets up in the night. You'd think dead folks were crying in the room. Some people believe dead folks do play music, but I don't," she added, knocking on the door.

The wailing ceased as if the thing which cried had been startled and fled. Directly the door opened and I was invited to enter. The room was neither small nor large, but oh! so bare! There was only a bed without pillows, a chair, a trunk, a table contrived of a dry-goods box, a stand piled high with books—over which lay the violin—and a music rack, back of which, on the floor, lay a mass of music. No heat, and the temperature dangerously near the freezing point. What wonder the violin wailed!

I see the whole picture now as it was photographed upon my memory by the cloudy, snow-luminous light that came through the curtainless windows, striking the staring walls and dark wood floor, and the tall figure in the center holding the the magical bow. Certainly it was a homely face, one of the homeliest I have ever seen, in spite of the fine, Beethoven-like forehead that relieved it from any charge of stupidity.

Yet this very ugliness was curiously attractive. The square, prominent jaw with the wide, thin-lipped mouth was a character study; those small, light intent eyes fascinated; and the Tartar nose, utterly ugly, somehow impressed one as having an individuality of its own that might, on occasion, express itself.

"I interrupted you," said I, by way of beginning—"it is too bad. I had been luxuriating in the misery of those notes for nearly a quarter of an hour in the hall."

He flushed slightly: "You should have knocked; I was merely passing time."

"Was it an improvisation?" I inquired, curious to know what human heart had first cried so brokenly.

"Oh, no," he answered; "it is a Russian composition, the plea of a nihilist, a Siberian exile, to his jailor. There are words."

"Ah," I said, with interest, "do such compositions circulate generally, then?"

A real laugh went over the ugly mouth, and yet a laugh with more of sarcasm than of pleasure in it.

"Certainly not. It is a prison offense to sing them. All the same there *are* means."

"But," I suggested, "are they not dangerous? Were you not afraid to—to become implicated with the nihilists?"

He drew himself up proudly. "I myself was one."

"What," I exclaimed, "you a man with a soul for such music, can you believe in killing people? Do you think the czar ought to be assassinated?"

The same sarcastic smile cossed his mouth. "Why should he not be killed? Thousands of people die every year merely for his pleasure. Is he any better than other murderers?"

"What do you mean by saying that thousands die for his pleasure? He does not kill anybody."

"I mean that the poor are taxed so high to pay for his palaces, that they die in their huts. Yes, I would be very glad to hear that the czar was killed, but not because I think it would help anyone living."

"Why then?" I queried, interested in the play of the ugly features.

"Why? Because it would be a crash that would make the people think. They do not think, they are asleep. Their bodies work, but their brains have never yet awakened. Another czar would come, and he too, would have to be killed, until the people learn that it is not to trade masters, but to have no masters they must work."

"But," I protested, "why not in some other way? Why kill to teach them that?" He sighed and a sad light came into his eyes.

"You have no idea," he said; "there is tyranny enough in America, but it is nothing to Russia. The nihilists are not people who love fighting and killing; but it is the only thing left them. We are not allowed to read, or write, or print, or agitate. We must keep our ideas until we choke with them, even if we wade in misery to the eyes. For trying to help, the noblest and best have been sent to Siberia. We must *kill*."

"How trying to help?" I said; "surely not for relieving distress with——"

"Charity?" he broke in bitterly. "No, not that. But for trying to show that it is the injustice of the government which puts them so they need charity. For trying to tell them that if they straighten up, the czar can no more put his yoke on their necks. For that, not for charity." He picked up the violin, struck a few notes with his fingers, and added, "The Americans do not understand us."

"Excuse me," I said humbly, "I presume that is true. I never met a nihilist before."

"No?" This time the smile was full of amusement. "I must have frightened you, then."

"Oh, no," I said, lying with much courtesy, "I have been very much interested, so much that I have neglected my errand," and I proceeded to engage his services, which was soon done, though I inwardly reflected that for a man in such quarters his price was rather high.

It was darkening, but the snow still gave a luminous whiteness to the dusk as he accompanied me to the door, saying: "Well, I hope you are not afraid of me. You would like us better if you knew us better. You ought to read Bakounine—do you read Shelley? He is the greatest English poet, but almost no one understands him. He lived five hundred years too soon. Will you shake hands? I never killed anyone. Thank you. I shall be exactly in time at the concert."

And he was. The virtues of the Russian character, like its vices, are mathematically calculable; every act answers the question why. Hence punctuality is assured.

Replies to Critics.

In No. 922 C. L. James says: "If Mr. Kerr will ask himself how Senator Clark comes to own all that copper in the earth, he may begin to see that when no man is enabled by government to hold land out of use, all the evils of natural monopoly will cure themselves."

Whether or not Senator Clark is shipping his ore as fast as possible, I cannot say. The extraction of ore is a slow affair, even after it has been blocked out and measured off. The outside of a cube must be taken before the inside, and timbers must be put in the place of the ore extracted, to avoid a cave-in. But in any case Mr. James evades the main point. Does he deny that ores differ much in richness, or does he assert that the very richest ores are plentiful enough to supply the world's demand? If not, then it is clear that there must be a large unearned increment on the richer ores, which unless absorbed by the community, will make fortunes for individuals.

Lillian Harman says there are different kinds of Socialism, because Socialists differ about liberty. Why did she not add that there are different kinds of Vegetarianism, because Vegetarians differ about liberty? Liberty is not part of the subject matter of either movement; the one deals only with economics, the other with diet. In their economic aims Socialists differ very little; although in America, where the movement is new, they differ about the best way of realizing their aims.

The editor refers to my "dozen or more years acquaintance with Lucifer and its work." I am sorry to say it is less than seven years since I first heard of Lucifer.

The editor thinks that if "we can only hand on what we

have ourselves inherited", the improvement of the race is impossible. Not necessarily. For instance, the son of a family of poets might marry the daughter of a family of musicians, and produce a son who could compose both the music and the words of a grand opera, although no one of his ancestors could have done so. This young man might marry the daughter of a family of painters, and their son might be able to paint the scenes, besides composing both music and words. Yet nobody would have handed on more than he or she inherited. But I admit that my expression was unfortunate, for it obscured the great fact of spontaneous variation. Sometimes a person happens to be born with six fingers on each hand, although none of his ancestors had more than five. If such people only married other six-fingered people, a six-fingered race might be perpetuated. Now Darwin holds that slight spontaneous variations occur in vast numbers in each generation, and that the preservation of these variations by natural selection is the foundation of evolution. But spontaneous variation is an entirely different thing from the inheritance of acquired qualities, a doctrine still adhered to by Herbert Spencer, Lombroso, and a few old men, but not regarded with much favor by the younger generation.

When I put Moses Harman after Tolstoi and Ibsen, it was because he was the youngest, not because he was least important. In fact, he is much more important than either. Tolstoi and Ibsen surpass him as artists, but even as artists Tolstoi and Ibsen will never be classics. As prophets they cannot be compared with Moses Harman. Tolstoi is a pessimist who thinks the best thing to do is to let the human race die out. Ibsen has no constructive imagination, though Bernard Shaw has used him as a kind of Christmas tree on which to hang fruits and blossoms which could never have grown there. These men are not of the number

> "Who, rowing hard against the stream,
> Saw distant gates of Eden gleam,
> And did not dream it was a dream;
> But heard, by secret transport led,
> Ev'n in the charnels of the dead,
> The murmur of the fountain-head."

The true inspirers of progress are men like Shelley, Walt Whitman, and Moses Harman, who preach a gospel of hope, and not a gospel of despair. The morbid sex philosophy of the "Kreutzer Sonata" chills and sickens us, but it is pleasant to read a poet who expounds his aims and then tells us that

> "This truth is that deep well, whence sages draw
> The unenvied light of hope; the eternal law
> By which those live, to whom this world of life
> Is as a garden ravaged, and whose strife
> Tills for the promise of a later birth
> The wilderness of this Elysian earth."

R. B. Kerr.

The Blackmailing of Mrs. Craddock.

So much has been said about the persecution of Mrs. Craddock, and the peculiarly abominable outrages to which she has been subjected have excited so much sympathy that I think Lucifer's readers will be interested to see copies of some very brave and generous letters which were addressed to her during her imprisonment by Mr. William T. Stead editor of the "English Reviews of Reviews" from London. I take credit to myself for rescuing these letters from the forgetfulness of the bundle in which Mrs. Craddock had tied them up to pack them away as precious souvenirs of her persecution. The approval of such a man as Mr. Stead more than offsets the rancor of the foul-minded judges whose lewdness blinded them to the purity of Mrs. Craddock's work and to the nobility of her purpose. Here are Mr. Stead's letters, omitting reference to personal matters. The first is dated London 28 March 1902 and is as follows:

"I do not know whether the prison regulations will allow you to receive this letter, and in any case I am aware that it will not be handed to you until it has been perused by those in authority. Mr. Chamberlain sent me a newspaper cutting reporting the result of your hearing and containing, among other things, copy of the letter which I wrote to you, and which now stands on record both in the annals of the Court and in the newspaper press. As you know, I would have preferred for private and business reasons not to have been mixed up in the case, but now that I see the way in which you have been assailed in Court, I feel honored to be allowed to stand by your side in the pillory of the world, knowing as I do that, however much I may have differed from you as to the publication of the passages complained of, no difference of opinion upon that question could blind me to the fact that I know you to be incapable of ever having penned a lie, much less published a pamphlet with any but the highest aims and the desire to raise the standard of conventional morality.

"I am sure that you will not be cast down behind your prison bars, remembering that you are suffering the fate that in every age has befallen those whose struggle towards the higher ideal has been confounded by the multitude with treason to the lower ideal which they leave behind. So it was with Socrates, so it was with Jesus Christ, and so it ever will be with all those who endeavor to incite their fellows to attain to a purer and nobler life.

"I am writing a series of articles upon 'prison as a road to success.' I sincerely hope that you will find that your imprisonment, although not for the moment pleasant, but grievous, may in the end achieve for the cause which you have at heart much greater victories than would otherwise have been possible. I rejoice to know that in the solitude of your cell, you will be sustained by consolations to which your enemies are strangers."

The second of these letters written 10 May contains this beautiful tribute:

"I was extremely glad to get your pencil written letter. . . . . I have written to your mother, a long letter telling her how much we think of you and how abominable we consider your present persecution to be. I also told her that she had no reason whatever to feel distressed about you, but rather to be extremely proud that she might be so highly favored among women as to bring to birth a spirit so intrepid and heroic as yourself. I confess when I contrast your courage and enthusiasm with those of others, sometimes I feel as if I were not worthy to loose the latchet of your shoes."

The third letter was received shortly before Mrs. Craddock was restored to liberty and is pregnant with suggestion of how a great good might be brought out of the evil of her incarceration. It is dated 17 May.

"The time of your deliverance is drawing near, and I write to congratulate you upon having been thought worthy to suffer tribulation and persecution and all manner of evil for the sake of the cause to which you have dedicated your life. I am not without hope that out of this misery and discomfort good will come to you in some way that you know not of. It is a comforting belief of mine that a time will come when we shall see, looking back over our life, that nothing has happened to us excepting what we should have chosen as the very best that could have come to us; that all the misery and pain and disappointment at which we are fretted so much were the very irreducible minima of suffering necessary to achieve a good that otherwise would have been lost.

"I hope that your experience in prison will lead to improvements being made in the condition of prisoners. It is only by going among the people and sharing their life that we ever acquire power to understand and strength to remedy abuses which otherwise might have gone on undetected and unimproved for ever. It is the lesson of the incarnation repeated over again in your experience. . . . . ."

The letters are certainly worth preserving to take their place at some future day in the history of the struggle for freedom of thought and expression. E. W. Chamberlain.

> "Art thou the tree that props the plant
> Or the climbing plant that seeks the tree
> Canst thou help us, must we help thee?"—*Sel.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

By the Way.

Another good man gone. Werner Boecklin died on June 1, and his body was cremated at Fresh Pond, L. I., June 3. We have just learned these facts, and deeply regret his departure, for he was one of Lucifer's earliest and best friends, as well as a logical, earnest writer and generous-hearted man. He did not have a great deal to say, but his actions spoke clearly when action was needed. We hope soon to give an account of his life and work, from the pen of a personal friend.

—

Mr. Kerr's estimate of our editor reminds me of a similar comparison made by H W. Boland, of Philadelphia, and sent to me in December, '99. The lines were not published, but I have preserved them, and as they constitute a noteworthy coincidence, I give them place here—as the editor is absent!

"Lo, I will show you a greater than all the rest,
It shall be he who sees with unflinching eye, as the eagle;
It shall be he who has delved to the bedrock b ttom,
It shall be a Tolstoi devoid of the puerility of Tolstoi;
It shall be an Ibsen minus Ibsen's morbidity;
It shall be a Whitman more direct than Whitman;
It shall be Moses Harman."

—

If Vegetarians should propose to take to themselves the management of all the means of subsistence as do the Socialists, the question of how much individual liberty would be allowed under their regime would, it seems to me, be pertinent. Vegetarianism is as practicable by isolated individuals as by groups or nations. Socialists maintain on the contrary that Socialism is impracticable unless Socialists are numerous enough to control an entire country at least—if not all civilized countries. As absolute unanimity of opinion is impossible, it is time that the question of individual liberty should be made a part of the subject matter of Socialist discussion. You take a man's life when you take "that by which he lives."

—

When I commented on one point raised by A. Freeland, a few weeks ago, I had no intention of replying fully to his letter nor to that of Dr. Barnes. Lucifer's space is too limited to enter on a thorough discussion of the Single Tax. I am aware of the fact that Single Taxers do not propose to tax anything that labor produces, but only the natural advantages of the land. But how discriminate between the two? Dr. Barnes says that if A is obliged to take an inferior piece of land and by his superior forethought and business ability (as essential in farming as in any other business) produces more value than his neighbors, he should be exempt from taxation and they pay all the taxes. But I think Dr. Barnes would find it difficult to make these neighbors agree that the land is really inferior for all purposes. They would perhaps say that while it might be inferior to theirs for wheat production it was superior for the purposes for which A used it. For it is an undeniable fact that different seeds require different soils and locations. And why should the man who chooses to grow watermelons be taxed because his soil is richer than that of his neighbor who wishes to grow grapes?

L. H.

Book Notes.

"The Dream of the Anarchist," John Graham Brooks, of Cambridge, says Anarchy is popularly misconceived. This is a leaflet reproduction of the New York "Mail and Express'" report of a lecture by Mr. Graham. Excellent for distribution. Send 5 cents to this office for twelve copies.

—

"Smaller Profits, Reduced Salaries, and Lower Wages. The Condition, the Cause, and the Cure" by "A Business Man" is a "vest-pocket booklet" published by Frank Vierth, Cedar Rapids, Iowa. It is simply and clearly written, interesting, thought-provoking. Five cents a copy; a cent and a half each, when ordered in quantities for distribution.

—

"Fragments of Song," by Laura Verner Reed is a dainty little booklet well-printed and prettily bound. A specimen verse gives the author's ideal of heaven:

"No heaven for me in some far city strange,
Strong jasper-walled, with many a golden street,
Where white-robed throngs with never choice nor change,
Harp praises round a kingly ruler's feet.
But heaven for me a land of lakes and rills,
Fields summer-sweet and forests old and dim,
Mountains with cloudy caps and purple hills
And oceans surging forth a ceaseless hymn."

The booklet is for sale by the author, Harveysburg, Ohio, and the price is 25 cents.

—

Of interpretations of Bible stories there is no end and if those who add to or take from the Bible are doomed to destruction—as the writer of "Revelations" assures us—there is no hope for a multitude of Bible tinkerers. L. Emerick of Jacksonville, Ill., has recently written and published "The Interpretation of the Noahian Flood Allegory." Of his work the author says:

"I not only preach of a flood of wickedness that is now drowning millions of earth's people; but I preach of a flood of righteousness that saves people from the effects of wickedness; also, I give a rational interpretation of the flood allegory found in the Bible, in the fact that wickedness carries its own penalties of death to body, mind, heart and soul, without the unreasonable teaching that God destroys wickedness by water floods."

The price of the work is not given, but it is probably 25 cents, and is for sale by the author.

L. H.

Career.

The army today offers a career.—*Boston Transcript.*

Standing on the brink of world politics, we were like the naked boy at the river's edge in summer. We shivered in anticipation of the plunge. But having plunged, oh! how delicious.

As is usual with very great peoples, we include numbers of young men who are too noble to work. Hitherto the rest of us have selfishly left these to get along as best they might, to marry money, to dine out every day, or to starve, as they chose, while we went about our business. This has been a national reproach, and it has been felt as such by the more right-thinking.

'Tis pleasant, then, to reflect that henceforth there lies before the ambitious, yet fastidious youth a wider choice; that the listless in his pocket, he may now imbrue in the blood of his country's foes.

The thought that our statesmanship will not be always equal to providing foes is unworthy of us.—"*Life.*"

Society's Indifference.

To oblige men to work for thirty-seven hours continuously without sleep, besides being cruel is also uneconomical. And yet such uneconomical expenditure of human lives continually goes on around us.

Opposite the house in which I live is a factory of silk goods, built with the latest technical improvements. About three thousand women and seven hundred men work and live there. As I sit in my room now I hear the unceasing din of the machinery, and know—for I have been there—what that din means. Three thousand women stand, for twelve hours a day, at the looms amid a deafening roar; winding, unwinding, arranging the silk threads to make silk stuffs. All the women (except those who have just come from the villages) have an unhealthy appearance. Most of them lead a most intemperate and immoral life. Almost all, whether married or unmarried, as soon as a child is born to them send it off either to the village or to the Foundlings' Hospital, where eighty per cent. of these children perish. For fear of losing their places the mothers resume work the next day, or on the third day after their confinement.

So that during twenty years, to my knowledge, tens of thousands of young, healthy women—mothers—have ruined and are now ruining their lives and the lives of their children in order to produce velvets and silk stuffs.

I met a beggar yesterday, a young man on crutches, sturdily built, but crippled. He used to work as a navvy, with a wheelbarrow, but slipped and injured himself internally. He spent all he had on peasant-women healers and on doctors, and has now for eight years been homeless, begging his bread, and complaining that God does not send him death.

How many such sacrifices of life there are that we either know nothing of, or know of, but hardly notice, considering them inevitable!

I know men working at the blast-furnaces of the Tula Iron Foundry who, to have one Sunday free each fortnight, will work for twenty-four hours—that is, after working all day they will go on working all night. I have seen these men. They all drink *vodka* to keep up their energy, and obviously, like those goods-porters on the railway, they quickly expend not only the interest, but the capital of their lives.

And what of the waste of lives among those who are employed on admittedly harmful work—in looking-glass, cartridge, match, sugar, tobacco, and glass factories; in mines or as gilders.

There are English statistics showing that the average length of life among people of the upper classes is fifty-five years, and the average of life among working people in unhealthy occupations is twenty-nine years.

Knowing this (and we cannot help knowing it), we who take advantage of labor that costs human lives should, one would think (unless we are beasts), not be able to enjoy a moment's peace. But the fact is that we well-to-do people, liberals and humanitarians, very sensitive to the sufferings not of people only, but also of animals, unceasingly make use of such labor, and try to become more and more rich—that is, to take more and more advantage of such work. And we remain perfectly tranquil.

For instance, having learned of the thirty-seven hour labor of the goods-porters, and of their bad room, we at once send there an inspector, who receives a good salary, and we forbid people to work more than twelve hours, leaving the workmen (who are thus deprived of one-third of their earnings) to feed themselves as best they can; and we compel the railway company to erect a large and convenient room for the workmen. Then with perfectly quiet consciences we continue to receive and dispatch goods by that railway, and we ourselves continue to receive salaries, dividends, rents from houses or from land, etc. Having learned that the women and girls at the silk factory, living far from their families, ruin their own lives and those of their children, and that a large half of the washerwomen who iron our starched shirts, and of the typesetters who print the books and papers that while away our time, get consumption, we only shrug our shoulders and say that we are very sorry things should be so, but that we can do nothing to alter it, and we continue with tranquil consciences to buy silk stuffs, to wear starched shirts and to read our morning paper. We are much concerned about the hours of the shop assistants, and still more about the long hours of our own children at school; we strictly forbid carters to make their horses drag heavy loads, and we even organize the killing of cattle in slaughter-houses, so that the animals may feel it as little as possible. But how wonderfully blind we become as soon as the question concerns those millions of workers who perish slowly, and often painfully, all around us, at labors the fruits of which we use for our convenience and pleasure!—*From Tolstoi's "Slavery of Our Times."*

Substantial Sympathy for the Striking Coal Miners.

Mrs. Montgomery Stone, widow of the late iron king, Sebastian L. Stone, has contributed $10,000 towards helping the anthracite miners win their strike. Mrs. Stone says:

"The miners ought to win their strike. Their work is dangerous in the extreme and it should be well paid for. I have investigated the matter, and am convinced that they have right with them. I might send them a message to the effect that I sympathized with them and hoped they would win, but this would put no bread in the mouths of their starving wives and children. I might send them flowers, but they could not appreciate their innocent beauty when their stomachs were empty. Therefore I have decided to send them a check for $10,000, and when they have spent a portion of it in replenishing their larders they will feel more in the humor for listening to messages of sympathy."

Strange to say, this gracious lady is one of the most beautiful women in the west, and of considerable literary ability. She has recently completed a novel entitled "In the Field of Labor." The book deals with the lives of the working men and women. Here is indeed a woman whose beauty of physique is multiplied many fold by an unselfish heart and intellectual mind, and who is brave enough to do things out of the ordinary because it is right.—*Portland "Labor Press."*

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, $181.38. Dr. E. B. F., N. Y., $10; W. S., N. Y., $1; B. H., N. Y., $1; L. E. R., Wash., $1; Wm. H., N. Y., 50 cents. Total to July 1, $194.88.

OLIVER A. VERITY, Treas., Home, Washington.

Matrimony or Purgatory.

Archbishop Ryan recently visited a small parish in the mining district of Schuylkill county for the purpose of administering the sacrament of confirmation. In examining a class he asked one poor, nervous, frightened little girl what matrimony was and she answered that it was "a state of terrible torment, which those who enter it are compelled to undergo for a time to prepare them for a brighter and better world."

"No, no," remonstrated the pastor; "that isn't matrimony That's the definition for purgatory."

"Leave her alone," said the archbishop, with a twinkle in his eye; "maybe she's right. What do you or I know about it?"—*Philadelphia Times.*

Mabel—In old-fashioned novels, the hero and heroine married in the last chapter and lived happily ever afterward.

Marion.—They write more naturally nowadays. The hero and heroine marry in the first chapter and live unhappily afterward.—*Town Topics.*

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The Blind Beggar.

He stands, a patient figure, where the crowd
  Heaves to and fro beside him. In his ears
  All day the Fair goes thundering, and he hears
In darkness, as a dead man in his shroud.
Patient he stands, with age and sorrow bowed,
  And holds a piteous hat of ancient years;
  And in his face and gesture there appears
The desperate humbleness of poor men proud.

What thoughts are his, as, with the inward sight,
  He sees those mirthful faces pass him by?
Is the long darkness darker for that light
  The misery deeper when that joy is nigh?
Patient, alone, he stands from morn to night,
  Pleading in his respectful misery.

—*Arthur Symons, in "Silhouettes."*

VARIOUS VOICES.

J. H., Abilene, Texas:—Enclosed find 50 cents, for which please send "A New Catechism," editorial mention of which was made in Lucifer No. 922. The "Home Cyclopedia" which I ordered recently was received O. K., and I am much pleased with it. It lies on my table in easy reach of the children, along with Bibles, Sunday school literature, our local county papers, copies of Lucifer, the "Crime of Credulity," "Travels in Faith," Paine's "Rights of Man," etc. There is no urging, no forbidding. I have simply resolved that my children shall have opportunity to read both sides of questions, as far as I may be able to give them such opportunity.

Lydia R. Todd, 1213 Powell St., San Francisco, Cal.:—There are lots of good people who are not Anarchists; but an Anarchist lawyer is an impossibility. My saying I do not believe in law, or contributing to the defense fund is not saying others shall not. I do not believe in marriage, therefore I do not marry; but if I do marry I am not free. I do not care if others marry, who do not want to be free. You do not care if you are called an Anarchist or not, but others may care. Giving my opinion on the inconsistency of lawyer-hiring Anarchists, is not dictating to any one. There are a great many people calling themselves Anarchists who are not; among them are the king and president slayers and lawyer-hiring, law-catering Anarchists.

Sara C. Campbell, Roodhouse, Ills.:—Years ago the "Iron-Clad Age" published something similar to Ironicus' "Religion" in Lucifer 918. I have not the paper but this is the substance, "Ages ago the wise men conferred together as to ways and means whereby the common people could be kept in subjection to rulers. One more wise than the rest said, Let us create a god and set him up as ruler and by keeping the people in ignorance we can rule them and make them believe they are ruled by God, and the rest agreed to the arrangement." I would like to know how "Iron-Clad Age" came into possession of these facts if facts they are. Ironicus calls his "Religion" a fable. If any Lucifer reader knows of any published facts stating how the god idea did originate will she or he be good enough to let me know where I can get them? It seems reasonable to me that it did start in the way and for the purpose named in "Iron-Clad Age," for I often hear preachers say things that I cannot believe they know anything about. It is my belief that men and women must give up their belief in God before they will begin to think for themselves. It is only a belief; not many will say they *know* there is a God such as the Bible tells about.

Myra Peffer:—Thinking of the recent efforts of Comstock to suppress certain kinds of reading in order to enhance the morals of the masses one cannot help wondering why some other things have been overlooked. We would respectfully call the attention of Mr. Comstock to the fact that since the days of Sampson long hair has been supposed to indicate sex vigor—therefore he should see to it that women as well as men have the hair cut short. Music is well known to gratify the sex instincts. Suppress it; have all passionate music forbidden and destroyed. Meats, spices, wines, even eggs and oysters, stimulate the animal desires, so I advise that the bill of fare be made a subject of statute law, and thus endeavor to repress all unholy emotions without having to resort to *drastic* measures.

James F. Morton, Jr., in last Lucifer expressed the only rational view of the question—"What would you do if your sweetheart loved another?" Can any one tell why he or she would want to hold a lover who had ceased to love? And not having ceased to love how could one object to others sharing the affections? Once eradicate the ownership idea and lovers instead of seeking one whom they can have and hold for their very own, will take pride in winning the affections *of those who are loved by many.*

I. C. Barnes, Hindsboro, Ills.:—I am surprised at your comments on Friend Freeland's Single Tax argument. I hope you will reread his and my short articles carefully, and you will see we do not favor taxing anything that labor produces, but tax natural advantages of location of land upon the principle that all people have an equal right to any land. But he who occupies the most favorable site of land, whether naturally so or made so by the presence of population, he should pay for the privilege and security in the possession of it. If A is forced to take an inferior piece of land and C and D get more valuable land and A by fertilizing his farm causes it to yield more than C or D he should not be fined for his industry by taxation. The improvements he puts on the land are *his*—*not* the public's. The natural advantages and the value given it by the people, should belong to the people.

Gold, copper, coal or other valuable deposits belong to *all* the people alike. But if the possessor of it pays into a public fund the excess of value every year, over what the same expenditure of labor on the poorest or least desirable land would produce, then all people would share equally in natural opportunities in this life. It would abolish involuntary poverty. It would abolish strikes—especially in mines—for the large monopolizers of valuable mineral or coal mines would abandon all land they did not use, which would make it free to miners to work for themselves by paying the economic rent or annual value to the public, which would be paying it partly to themselves. Whether the fund collected as a tax for rent is needed for roads, bridges or other public utilities or not, it ought to be collected and distributed to *all* the people for reasons above given.

Love is fed not by what it takes, but by what it gives; and the love of man and wife, too, must be fed by the love they give to others. If they cannot come out of their secluded haven to reach a hand to others, or even to give some boon of affection to those who need it more than themselves, or if they mistrust each other in doing so, then assuredly they are not very well fitted to live together.—*From "Love's Coming of Age."*

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927

THE OLD LABORER.

His four-score years have bent a back of oak,
His earth-brown cheeks are full of hollow pits;
His gnarled hands wander idly as he sits
Bending above the hearthstone's feeble smoke.
Three-score and ten slow years he tilled the land;
He wrung his bread from out the stubborn soil;
He saw his masters flourish through his toil;
He held their substance in his horny hand.

Now he is old—he asks for daily bread:
He who has sowed the bread he may not taste
Begs for the crumbs—he would do no man wrong.
The Parish Guardians, when his case is read,
Will grant him (yet with no unseemly haste)
Just seventeen pence to starve on, seven days long.
—*Arthur Symons, in "Silhouettes."*

Some Nihilists I Have Met. II.

This happened several years ago; since then I have met so many nihilists whom the persecution of the Jews has driven out of Russia within the last ten years, and found them all so much like other people that the word has lost its terrors. Just now there comes before my eyes the quiet face of the little woman with large blue eyes, who sat in my study one morning, and in the most placid voice related how, as a child, she has carried messages across the city from one of the dreaded terrorists to another, without molestation, because, as she said in her queer English, "the police would not expect a child"; and again, when the officers had searched the house, she had lain with the prohibited books under her pillow, "because, even they are polite, more or less, and will not come into a girl's room if she is in bed, unless they expect her very much."

This she had done because of a much-loved brother, an ardent nihilist, and quite without the knowledge of her father, himself a public official.

Not long ago she returned to Russia, and I sometimes wonder if, escaping the famine and plague, she may yet travel the long way to the Siberian prisons.

Of these so much has lately been written, of their loneliness, their deprivations, their inaccessibility, that one would say the word despair must finally be written on the heart of him who enters there.

Yet I have met one who made his escape even from there; one who had scaled the fearful walls of the Russian prison, crossed the lonely deserts of snow, through the passes of the Altai mountain, and finally reached Japan from whence he sailed to America. One would naturally expect something bold, daring, shrewd, or strongly self-assertive in the person of the man who has accomplished such miracles. But none of these are evident in this short, stoutish, sandy-complexioned, curly-haired fellow, with the prominent nose and jaw of the slavic races. Very quiet, very much averse to talking even with his friends, but absolutely impenetrable to strangers, and much given to pessimistic contemplation. I should not be surprised some day to learn that he had committed suicide, for he is wofully disappointed in America, being wholly unfit for its sharp commercial push and scramble.

Not so with my young friend, the medical student, a person of surprisingly quick intellect and disputatious inclinations. After delivering her letter of introduction to me one sunny summer afternoon, she commenced an attack on an inoffensive Y. M. C. A. member who chanced to be present, and speedily drove him into a corner concerning the existence of a God. She next disposed of the marriage problem, Henry George's land-tax scheme, the advisability of eating meat, of women wearing short hair and a pantaloonish substitute for skirts, each in "one round." The expression is *apropos;* mentally speaking, she has on boxing gloves all the time, and is ready to spar on any known subject with the greatest mental athlete. She has a romantic history. The child of orthodox Jewish parents who forbade her all education, she naturally rebelled, and, to escape them, married at the age of eighteen a young nihilist, passionately devoted to her, but whose affection she but faintly reciprocated.

The marriage, however, was a compromise with authority to make her way to America, a female minor being subject to her father, if unmarried, and to her husband, if married.

Neither her husband nor herself believe in the binding efficacy of any ceremony, however; and after two years of wedlock she concluded to take up life alone. She had been swept into the storm of struggle between living with a husband she did not love, for his sake, or obeying her desire to live alone and be free.

I fancy it was a little hard for M. to give up the woman he so dearly loved, though he did believe in perfect liberty.

However, he did it with tolerable grace, and they greet one another as mere comrades now. He still retains his nihilistic enthusiasm, ingrained in all his life; but she has left it behind as a cast-off shell; indeed, she has a faculty of casting her coat of ideas quite regularly, withal remaining a very attractive and interesting person, in spite of inconstancy.

One thing, however, is very shocking to American feelings among all these people—an utter absence of filial affection. And yet, it is mathematically calculable; given the facts of utter rigidity, conservatism, and intolerance on the part of the parents, a tendency to curb every aspiration towards change, a resolution to put the garb of the seventeenth century on the back of the nineteenth, and, as a result, "it is impossible that we should love our parents," they say. At first they regard as hypocrisy all evidences of attachment between American parents and children. After a time, however, larger influences of a freer life unconsciously mould them over, and now among all those who have come into the circle of my acquaintance I remember very few who, from ardent state-haters, furious reformers ready to compel the world into a social paradise laid out on paper, even at the point of a bayonet, have not now become ambitious, make-the-most-of-it people, arrived at the conclusion that if the world is bound to perdition it will go in spite of them, and, if

salvation is in store, it will save itself according to some gigantic evolution, whose form is yet but dimly seen by the human mites whose lives are weaving into it.

At present, I remember one face only, a wild, burning face, utterly unsubduable, which stands out in never-surrender prominence.

I saw it in an artist's gallery in the west, where this strange personage was posing as a study of a bandit.

Imagine a small, lithe figure, sinuous as a serpent, a pointed face lighted with tremendous lights of fire, and sunset, and running water gleams, in the depths of eyes now sombre, now glowing under heavy brows; long, loosely-curling hair falling to the shoulders, a picturesque dress of white embroidered blouse, dark pantaloons and silken sash, and a voice quick and vibrant as the motion of a cobra's tongue.

We entered into a conversation concerning a total vegetarian diet; and, to my astonishment, this singular being declared that for eight years he had eaten nothing but raw food, vegetables, and fruit, and for the last two years fruit alone.

He had been living near to Nature indeed; in the summer he slept upon the ground, in the winter, in a blanket on the floor; had done so for seventeen years. On questioning what had led him to so strange a life, he answered: "Because I wished to be free. I saw that men were the slaves of their own artificial needs, out of which have grown so many oppressive laws, systems of production, and so forth. I did not wish to work for any one else, nor to slave nine or ten hours a day to gratify a need which is only imaginary. The chief causes of this foolish industry are the need of food and clothing. Civilization, so called, seems to have a rage for every possible compound, healthy or unhealthy, beautiful or ugly, so that these increase the necessity for toil. I said to myself, I will learn to live on little, to overcome the need for so many changes of clothing, and I shall be free. I have done so. I can live very comfortably on eight cents a day, and I do not starve on five. Then you see I love what is beautiful. A fruit dinner is beautiful to look at. Mr. C. (the artist) would even like to paint it. But suppose he paints a carnivorous dinner, is there anything about it? No woman need slave over the stove to prepare my meal, and there are no dishes to to wash afterward. Oh, one escapes a great deal of slavery. One's blood is never overheated, nor subject to internal changes; winter and summer I dress the same and am never too hot or too cold. I have my time to see, and study, and think. When I do work it is because I wish."

"But suppose every one should do so," I said at last, "what would life amount to? What would be accomplished?"

He laughed musically, and stepping to the window, pointed to the street below, where the workmen were going home, swinging their empty dinner pails.

"There they are," he said, "look at them. What are they living for? To build a city. Look at it, look at those bricks those cobble-stones, those wagons, and the dirt everywhere. Down there it is dark already. Do you see anything beautiful anywhere? What is the use to build such a thing? Better put a bomb under it all and blow it up."

"Look at them," he continued rapidly, "all running, running, here and there, and swallowing mouthfuls of filthy air at every breath. That is what they call *business*—having an aim in life! The animals are wiser."

"Why do you stay in the city?" I inquired.

"I intended to leave within two weeks," he answered. "I wish to dispose of my library first. Another of the evils of civilization—books. It is a good chance, though, for any one who wants them."

Having something of a relish for book sales, and being, moreover, curious to see what manner of place my new speci. men inhabited, I took the opportunity to say I would examine the books.

A short walk, which took away my breath, since I was obliged to trot half the time in order to keep up with the swift glide of my companion, brought us up next door to a police station.

We entered a small, dark room lined with glass jars filled with various liquids arranged on shelves, and, near the floor, little closets with mysterious locks. "My laboratory," he said, with a wave of the hand—"bargained for. The books are upstairs."

He ushered me into one of the fairest rooms, draped in white; paintings and sculpture adorned the walls and niches; there were a few pieces of elegant furniture, and on one side, some five hundred books in a neat case.

The whole was pervaded with a scent of roses. "How beautiful!" I exclaimed involuntarily.

"Not at all," he answered. "Only a makeshift. When I get my home in the woods it will be beautiful, but art is not possible in a city."

"But what good will it do for you to go off alone?" I said; "you certainly have beautiful ideals, but if you isolate yourself, how will it help humanity?" He snapped his fingers. "Always that," he answered; "I reform myself; that is the beginning of reform, *self*. When I have accomplished it perhaps I shall return and teach others." He glided round the room and added, "Yes, anyway I shall come back some day. The Americans are a lot of cowards, but some day they will talk justice, too. When it begins—perhaps here, in New York in Chicago, or Philadelphia—no matter where, there will be work to do and *I* shall be there!"

His fine white teeth jutted savagely over the lower lip.

"Well, do you wish any of my books?" I had chosen a few, and, finding no further excuse for remaining, reluctantly turned to go. As we were passing through the "laboratory" my strange acquaintance asked, "Do you want to see water burn?" and taking some metallic-looking substance from a jar he threw it into a small dish of water. A brilliant blaze shot up and burned for several minutes. In its glare the wizard face laughed silently; "See," he said, "How I could burn the Pacific Ocean."

"Wouldn't that be a big contract?" I returned.

He shrugged his shoulders. "There are other things I prefer to burn. Well, good by. We shall not meet again."

And we did not.

Mr. C. afterward told me he had left San Francisco, to go no one knew where. He had, however, a different theory to explain his bandit's misanthropy.

He was in love once, C. explained, and wanted the girl to go and live with him on uncooked food. She declined, and he has forsworn civilization ever since.

"Ah, the usual woman in the case." And I went away musing on the freaks of passion, my thoughts returning often to the wizard face with its prophetic, silent laugh lit by the burning water.

An Old Man's Movement.

In No. 923 Benjamin R. Tucker, replying to my assertion that sectarian Anarchism was an old man's movement, says: "Of course it is useless to attempt to convince, by mere reasoning, a man who estimates opinions by the age of those who advance them." To those who read "not to contradict and confute, ... but to weigh and consider," I need not say that I do not estimate opinions of the age of those who advance them; but the fact that Mr. Tucker attaches no significance to the circumstance of a certain class of opinions being characteristic of a certain generation is so striking an example of his type of thought that it deserves some attention. Mr. Tucker is a brilliant survival of the Rationalism of the seventeenth and eighteenth centuries. His views of social progress, like those of all other pre-evolutionary writers, are admirably summed up by Frederick Engels as follows:

"If pure reason and justice have not, hitherto, ruled the world, this has been the case only because men have not rightly understood them. What was wanted was the individual man of genius, who has now arisen and who understands the truth. That he has now arisen, that the truth has now been clearly understood, is not an inevitable event, following of necessity in the chain of historical development, but a mere happy accident.

He might just as well have been born 500 years earlier, and might then have spared humanity 500 years of error, strife, and suffering."

That a thinker of this kind should look upon the historical order of movements as a thing of no account is very natural. But most great thinkers are now evolutionists, who believe that there is an inevitable succession both in the order of social changes, and in the order in which these changes are conceived by reformers. The first great social evolutionist was Hegel, who saw the fact of evolution, but did not see the main cause of it. Like the Rationalists he imagined that progress was the result of thought, and that the successive changes in society corresponded simply to the logical development of an intellectual idea. It was left to Karl Marx to refute this doctrine, and to establish the economic, or what the Germans call the materialist, theory of history. This theory, which has been slightly modified but not seriously shaken by criticism, is expressed as follows by Frederick Engels in "Socialism, Utopian and Scientific:"

"The materialist conception of history starts from the proposition that the production of the means to support human life and, next to production, the exchange of things produced, is the basis of all social structure; that in every society that has appeared in history, the manner in which wealth is distributed and society divided into classes or orders, is dependent upon what is produced, how it is produced, and how the products are exchanged. From this point of view the final causes of all social changes and political evolutions are to be sought, not in men's brains, not in man's better insight into eternal truth and justice, but in changes in the modes of production and exchange. They are to be sought, not in the philosophy, but in the economics of each particular epoch. The growing perception that existing social institutions are unreasonable and unjust, that reason has become unreason, and right wrong, is only proof that in the modes of production and exchange changes have silently taken place, with which the social order, adapted to earlier economic conditions, is no longer in keeping. From this it also follows that the means of getting rid of the incongruities that have been brought to light, must also be present, in a more or less developed condition, within the changed modes of production themselves. These means are not to be invented by deduction from fundamental principles, but are to be discovered in the stubborn facts of the existing system of production."

Now what are the stubborn facts of the existing system of production? In the first place it is clear that there has been an industrial revolution which has divorced the worker from his tools. A hundred and fifty years ago nearly everything was done by hand with simple tools, like the spinning-wheel, the hand-loom, the blacksmith's hammer, the shoemaker's awl. Such tools could be owned, and were owned, by the individual. Today the tools are factories, smelters, rolling mills, enormously expensive things which hundreds or thousands of men use in co-operation. But freedom and independence depend on two things, on ownership of oneself, and on free access to the means of life. "If I own your tools, I own you", as I heard E. V. Debs say the other day. Yet it is clear that modern tools cannot be owned individually by the workers, so there is nothing left but to own them collectively.

Proudhon, Bakounin, and Marx all came together to this point. Here Proudhon stopped. To him it was enough that the farmer should have his land rent free, that the miners should have possession of the mine, the smeltermen of the smelter, and so on. Proudhon and the early co-operators saw only this, and nothing more.

But the great industry not only brought with it large tools; it also brought division of labor. In the olden days the farmer tilled the land, made and mended tools, made shoes for the family, and so on; while the women of the house span the wool, manufactured the cloth, and made the clothes. Now each person only does one thing. Thus all men have become economically dependent on one another, and the whole industrial system is now one complex tool. Where I live the copper mines are shut down because of a coal miners' strike three hundred miles away, which has cut short the supply of coke for smelting. Mere possession of the copper mines is useless to the copper miner, unless he also has some control over the coal mines. It is therefore essential that men should not only own the tools which they happen to work with themselves, but that they should collectively own the whole industrial system.

To this point Bakounin and Marx came together, but here Bakounin fell by the way-side. The Russian Mir made him a Communist, but he never could see beyond the boundaries of the Mir. He thought the world could be cut up into little communes, each constituting an economic whole. He did not see that the railway was annihilating space, and that industries a thousand miles apart might be as mutually dependent as those on adjoining pieces of ground. Therefore he got no further on than Fourier with his phalansteries, or the other Utopian Communists.

Marx alone reached the highest synthesis. He saw that if the worker was to own his tools, then trade limits and space limits must alike be ignored. All industry is one tool, and that tool must be owned by all the people. The whole nation must own the whole industry of the nation, and perhaps the nation may some day be co-extensive with the world.

I have now made it clear what I mean by "an old man's movement." I mean a movement which has been superseded by economic evolution, and by the resulting intellectual evolution, although it may have been up to date when our old men were young. The economics of Tolstoi, Ibsen, and Moses Harman may have been very applicable to the conditions of Russia, Norway and the United States in 1850, but they will not do for 1902.

The careful observer will see at once that the economic differences between Anarchism and Scientific Socialism have no connection whatever with any theory of liberty. Most believers in either of the above theories are sanguine that human nature will be perfect under their systems, and that no coercion will be needed. As Proudhon and Bakounin did not require any national organization for economic purposes, and did not think that any more coercion would be necessary, they could see no further need for any national organization at all. With Marx it was different, because his economic system evidently needed a national industrial organization, even if this organization had no other function to reform. Most Social-Democrats, however, would agree with Frederick Engels in the following view of this national organization:

"As soon as there is no longer any social class to be held in subjection; as soon as class rule, and the individual struggle for existence based upon our present anarchy in production, with the collisions and excesses arising from these, are removed, nothing more remains to be repressed, and a special repressive force, a State, is no longer necessary. The first act by virtue of which the State really constitutes itself the representative of the whole of society—the taking possession of the means of production in the name of society—this is, at the same time, its last independent act as a State. State interference in social relations becomes, in one domain after another, superfluous, and then dies out of itself; the government of persons is replaced by the administration of things, and by the conduct of processes of production. The State is not 'abolished'. It dies out."

Engels overlooks one thing. The struggle between capital and the proletariat is not the only class struggle still left. There is also the sex struggle, which is partly economic, but largely founded on jealousy. Woman is the slave of a slave, and, although Marx and Engels were quite sound on the woman question, they were too optimistic in assuming that freedom for the worker must necessarily mean freedom for his slave. It is possible to imagine Socialism without even economic freedom for women. If the income were paid to the father as head of the family, women would still be economic slaves. But Bellamy and all great Socialists propose to pay her share of the national income to each woman direct, without taking cognizance of her relations to any man or men, and with such economic freedom women would soon free themselves from the evils of jealousy. On this point, however, much education is needed among the masses of ill-informed people who are rushing daily into the ranks of Socialism. If Lillian Harman, Voltairine de Cleyre, Kate Austin, and the other magnificent women who are wasting their sweetness on the desert air of Anarchy, would get in touch with the economic movement of the age, they could exercise a decisive influence in favor of the rights of women.

R. B. Kerr.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Answers to Questions.

In response to my offer, two weeks ago, to answer inquiries relating to the Michigan Fruit Belt, and in regard to the proposition to share my present rural retreat with friends living in Chicago and elsewhere, I have received several letters, from which I make extracts as follows:

"Holland, Mich., July 11. Your invitation to friends to join you in the country, and have good living and companionship at moderate cost, appeals to me. I have been a reader of Lucifer for many years and would enjoy meeting its editor and his friends. I need the vacation and the opportunity to earn money during vacation. Please advise me what I can earn and how. Also advise me what my living expenses may be. I enclose one dollar on subscription, not knowing how my account stands. E. W. L."

"Plymouth, Mass., July 11. Just received Lucifer with your letter about the 'Fruit Belt of Michigan.' I want to come out and spend the summer with you and get better acquainted. I will have to earn money enough to live on, while I stay there, so let me know if I can get any work. I am one of the striking weavers, against the American Woolen Co. Am considered one of the 'leaders'—so I guess my name is 'mud,' and I must 'go west.' I am one of the despised social radicals, also a 'food crank.' How are the roads in Southern Michigan for bicycling? T. F. B."

"Dryden, Mich., I rejoice to know that you are to stay longer at Benton Harbor, and that you are feeling much better. And now to know that you *invite* us—and that we can have a 'Lucifer re-union,' as in Kansas! Why, if others feel as I do they will be as happy as a little child at the prospect of being there. I've been trying to find some Liberal meetings in Michigan, but there are none—nothing to feed myself with but *husks*—aside from reading and correspondence."

"Chicago, Ills., July 14. I see by Lucifer (now don't think I am *swearing*, when I say 'by Lucifer') that you are 'way out on the farm.' Some of our household think your bachelor quarters might be just the place to spend a week away from the noise and worry of city life. Think I understand the lay of the land, from your pen picture. It will be necessary to bring sheets, blankets, pillows and hammocks. Anything else, please advise us. Have you any straw out there? A. can take two empty ticks, so that she and Mrs. S. can have separate bunks. If you have mattresses it won't hurt to have extra beds, as you may have several parties there before long. Dr. R. and I will go out for a few days before the ladies return. They expect to make the preparation of food the most simple. They will take tea and coffee with them, and if you lack cooking utensils, just mention what they should bring. I wish you had our portable bath-tub. You could let the sun do the water-heating. J. R P."

"Cottage Grove Ave. Chicago, July 9. When Lucifer came today I sat down to look it over, and of course read your letter. Mr. T. said for me to write and ask you about how much the expense would be for me to stay there awhile. I want to bring two of my children with me. Are strawberries all gone yet? What do potatoes and peaches sell for? What would my share of the rent be, per week? I enclose stamp for reply. M. P. T."

REPLY.

To save trouble and expense of writing many letters I will now try, briefly as possible, to answer the more important of the foregoing questions.

First, The cost of living at this rural and temporary home, will depend much upon the dietary habits of those who may favor us with their company. Most of the letters indicate that their writers eat but little meat. Everything else is as cheap here as in the city, and many things much cheaper. Speaking for myself alone, will say that fruit, raw or cooked, with bread, "flakes," and shredded wheat biscuit, constitute my principal diet. Strawberries are gone and raspberries soon will be, while blackberries, peaches and apples are just coming in. This letter is written Thursday July 17; will try to give prices, before Lucifer goes to press, but, as a general statement, fruit is worth here what it is worth in Chicago, less the cost of picking, transportation, crates or baskets, and charges of commission house. Sometimes there is a glut in the market, then the price here drops to almost nothing at all. Just now a neighbor of mine has many bushels of very fine red currants going to waste because the cost of gathering, crates and transportation exceeds the price offered in Chicago.

Second, "Opportunity to earn wages:" Since writing my first letter from this place I have made additional inquiries in regard to the fruit-gathering business, and one fruit grower thinks there is danger of *disappointment* on the part of those who come here expecting to earn good wages at berry-picking, etc. He says the berry season is now nearly over; that the peach crop is nearly a failure in this part of Michigan, though an average yield farther north. Also that farmers generally are able to take care of their melon crop, their tomato, grape, apple and other later crops, without much help from transient laborers.

Looking at the matter from every point of view I am inclined to the belief that while there is much danger of over-estimate of what can be earned by *amateur* workers in the orchard, the berry field, and on the "truck" farms, there is always a steady demand, at living wages with board thrown in, for all who are able to stand *hard work and long hours*—during the summer and fall months in this part of Michigan. And while I think it probable that a few of our visitors may get *occasional* jobs of fruit gathering in this neighborhood, it is best not to depend *much* upon this source of income.

The better way, as I now see the matter, is not to expect to earn money enough to defray all expenses while here, but to come with the expectation, rather, of getting an *outing* and a *rest* at much less expense than would have to be paid at the ordinary boarding house or hotel. Then if the opportunity of earning wages and gaining health and strength at the same time, should offer, *so much the better*. If our friends could have been here a month or six weeks *earlier* there would have been no difficulty in finding employment at berry picking.

Third, "Share of rent"—that each co-operator or visitor, will be expected to pay, will depend largely on the number of those who may come, and the number of rooms occupied. As indicated in my first letter I do not purpose to make money for myself or for Lucifer, by keeping boarders, or by renting rooms, but rather aim to give an opprtunity for "light housekeeping" in a partly furnished house, to such of Lucifer's friends and helpers as might wish, at small cost, to spend a few weeks or months in a beautiful and healthful country. I hoped, and still hope, in this way to reduce the expenses of my own outing to a minimum. The price of rooms will be given on inquiry. The regular price of board and lodging for summer visitors in this neighborhood costs from six to eight dollars per week, or twenty-five to thirty dollars per month.

Fourth. "What to bring." As already indicated, our friends should bring sheets, blankets, empty bed-ticks and pillows—except those who may come on bicycles, as our Massachusetts correspondent proposes to do. Some arrangement can probably be made by which long-distance travelers on bicycles can be lodged without the usual requirements of blankets, etc.

Fifth. "Cooking utensils." The kitchen range, of which I spoke in first letter is not in working order, and is reported by its owner as an expensive arrangement to keep in fuel. For three weeks I have cooked—by steaming mainly—on a "Round Oak" heating stove, which answers my purpose reasonably well, (as I write these lines my dinner is steaming, without care or watching on my part,) but if we should have a family large enough to warrant the outlay we can easily get a small cook-stove, for wood or coal, or a gasoline cooker. There is now a fair supply of cooking utensils of most kinds in the house, but not enough dishes, knives, forks, spoons, cups, glasses, pitchers and procelain lined kettles for cooking fruit. Hence those who bring trunks would better put in a few of these articles.

Sixth. "Bicycling." Michigan roads are considered good for bicycling. As said before these roads are sandy, but yet well packed and firm on the bicycle track. I meet people traveling in this way wherever I go.

And now, not to make my letter too long for this week, I close by saying that I am patiently, yet somewhat anxiously, awaiting the arrival of the advance-guard of the "phalanstery,"—if I may so designate the group of Co-operative Individualists, "Voluntary Socialists," "Social Radicals," "Philosophic Anarchists," or by whatsoever name our friends may choose to call themselves. But while a man of "Great Expectations" I do not allow myself to forget the wise old saw which says, "Blessed are they who expect nothing, for they shall not be disappointed."

For directions as how to reach us, write to me at No. 6 Dewey Ave. Benton Harbor, Mich., Rural Delivery, or to H. E. Allen, Pearl Road, same P. O., or if at Benton Harbor inquire at the Phenix Hotel, near Benton Harbor landing of the Graham & Morton line of Chicago boats. M. HARMAN.

ADDENDUM: Since the foregoing was written and sent to the printer I have been reliably informed that berry pickers are now in *great demand*—also help in the hay-fields. Women and boys have been making from one dollar to two dollars per day, picking raspberries and blackberries, and that these figures are by no means uncommon—some pickers earn considerably more. Owing to the *lateness* of the season blackberry picking—in the opinion of several persons who ought to know—will probably last till the middle and perhaps the last of August.

Peaches, as already said are a light crop in this neighborhood, and yet some orchards are fairly well loaded with fruit. The Morrill orchard, two miles from here, is expected to yield about five thousand bushels of peaches. M. H.

THE ARENA for July contains, among other readable and thought-provoking articles, "Why I am Opposed to Imperialism"—A Symposium by President Geo. McA. Miller and Prof. Thomas E. Will, both of Ruskin College, Trenton, Mo., also by Bolton Hall and Ernest Crosby of New York; "The Political Outlook for 1904," by Ellweed Pomeroy; "The Word that Came to Me by the Sea," by Geo. D. Herron; "Topics of the Times (editorial)—The Report of the Steel Trust, as an Object Lesson to American Voters," etc., etc. Address the Arena Pub. Co., N. Y. City.

From "The Free Socialist Union," Austin, Ills., we have received an important contribution to the already enormous accumulation of excellent literature on Economic and Industrial questions. It is entitled "Pure Economy—The Rich, How? The Poor, Why?—Productive Labor; Unproductive Labor." By J. Herbert Rowell. The author treats, in conversational style, of "The Trader; The Landlord; The Banker; The Church; The Official Class; The Military and Transportation." From a hasty examination I can recommend this fifty-page pamphlet to the consideration of the Independent Thinkers of this the dawning era of what will doubtless soon prove to be the greatest of all Industrial Revolutions known to human history. Those especially who have read the author's previously published pamphlets, "The Poor Man's Opportunity," etc., should send for and read, "Pure Economy." M. H.

Ruminations.

Some of our friends have expressed regret at missing the weekly notes of the happenings at Home, which formed one of the features of "Discontent." Our local happenings, trivial as the record of them may seem, are the expression of our community life, and mark the steady advance of our little colony. The pioneer life of our first settlers is greatly modified, even for the poorest newcomers; and modern improvements are beginning to creep into the houses. Our settlement, while still somewhat in the rough, is gradually taking on a more finished appearance.

—

We are having delightfully cool weather, for this season of the year. It has been an excellent year for all our products. Strawberries have been very plentiful, and now raspberries are acundant, as well as all kinds of vegetables. This is an especially good year for fruit; and we shall have a bountiful supply, a little later in the season.

—

S. Danielewicz, W. P. Austin, and the Mastick family, all well known to the liberal public, have come to make their homes with us; and several others are planning to do so at an early date. Our growth is steady, though not of a mushroom nature. An unusual amount of clearing is going on this summer.

—

A ridiculous dispatch was recently sent out from Tacoma, detailing the imaginary experiences of a woman who worked the public charities of Tacoma for all they were worth, by a cock-and-bull story of "escape" from Home, after being kept a prisoner for several months. The poor creature, who seems to be mentally irresponsible, if not a victim of the morphine habit, perhaps deserves more pity than blame for the falsehood she has set abroad. A little flurry was created by the absurd yarn, of which the Tacoma papers made a great deal; but its silliness was so palpable that it could do little real harm.

—

The outrageous interferences with free speech and free assemblage in Paterson, N. J., and in the region of the coal strike, ought to wake everybody up to a realization of the fact that freedom of expression is the most vital question of the hour. Swell the membership of the Free Speech League, and let us form a movement powerful enough to contend with the organized forces of reaction. The one hope for our liberties lies here.

JAMES F. MORTON, JR.

A Good Word on Comstockism.

I clip the following from the "Baltimore American" of July 14.

"A man of sense who is worth anything to the world knows the difference between a decent mother suckling her babe and a bawd buttoned up to the chin leering lewdly from her window at the passerby. Thomas Carlyle in his contempt for gross prurient prudery, once said that he hoped the popular expurgation would spare the Bible; that an expurgated edition of the Bible would not be thought necessary by those religious reformers whose theory of making people good was to furnish them with an expurgated literature from Homer down to Robert Burns. The virtue that has to be coddled by reading expurgated classics, expurgated Shakespeare; that can be undermined and overthrown by such knowledge, is not worth saving. It is but a fair weather garment at best, for virtue and morality do not turn on reading this or reading that.

"The healthy mind does not need an expurgated literature to keep it clean. A healthy man fit to be of service to the world doesn't need the world expurgated of temptation before he can hope to behave himself. This philosophy of the world's education that would expurgate the world's literature is identical with the attempt to make men virtuous, not by teaching them the free choice between good and evil, between wisdom and folly, but by hermetically bottling up the possible sinner and keeping him in ignorance of evil, instead of warning him of the consequences of sin. Balzac is the French Shakespeare: his defense as an artist rests on his method and his intent, not on his verbal propriety."—*Portland Oregonian.*

Thus we see Comstockism rebuked from the Pacific to the

Atlantic. The point now is for Press-Writers to follow up all these openings. The "Oregonian" should be congratulated and told of the dinner given by one hundred leading New Yorkers at The Clarendon in honor of a victim of Comstockism—Mrs. Craddock, and it should also have brought to its attention the several arrests at Home, Washington.

The judges and all concerned in the above arrests should also have copies of the "Oregonian's" article sent them. One article of this kind from an outside source has greater weight with justices, judges and jurors than many coming from reformers themselves.

Spend your stamps and a few minutes of time, brothers, and work for the demolition of Comstockism. The gentleman himself has not been near as active in his travels of late as formerly, and, as public contempt increases, he will more and more confine himself to local and office work. FRANCIS B. LIVESEY.

Sykesville, Md.

"Let Us Have Peace!"

I will not gratify C. F. Hunt's desire for a fight by correcting him another thousand times on the same point. If he is sincere in saying he cannot see how his reply to me about Malthus contradicts itself, I am confident he is the only reader of Lucifer obtuse enough not to see, after perusing it a second time; so, unless he can find another, he will have to burst in ignorance. Neither do I believe there is another reader of Lucifer who needs to be told that calling the latest wrinkles "obsolete" is just as absurd as calling them 'anachronisms."

Ironicus ought to know the difference between a warning and a threat. I did not propose the lamp-post as a remedy for quackery; but, on the contrary, mentioned its use as a method of asses—particularly French ones, who, according to Mr. Sam Weller, are hardly the regular kind—though, if Ironicus likes, I will say that I scarcely know who should deserve it any better than the Herod of Montreal. What I did say was that, on account of French asses' well-known peachant for this instrument, talking anti-vaccination had not been a 'sanitary habit" in Montreal, since it killed two thousand children there.

If "these vaccination statistics" are notoriously unreliable, it is strange the anti-vaccinators should make use of them whenever they can and often when they have no right. Let me remind Ironicus "who began" statistics in this matter. It was a precious specimen of the *Equus Asinus*, whose name I have blissfully forgotten, but who asserted in Lucifer that "statistics, the world over, show more deaths from vaccination than where there is none." About the same time Bernard Shaw, in an article republished by Lucifer, satirically said it was too bad the Registrar General should go on giving weekly bulletins of deaths from diseases which recent methods were supposed to cure or prevent. Now, if the Registrar General's reports show anything, they show an enormous decrease in the fatality from these very diseases, far exceeding what is shown for others, and keeping very even pace with adoption of the recent methods. Evidently the emphatic word in that sentence about "these vaccination statistics" is the word "these." The official returns for a kingdom like England or Prussia, during thirty years, are "notoriously unreliable," because they always have the unlucky effect of showing that experiment leads to increase of knowledge; which naturally does not suit the Movement in Favor of Ignorance. What does suit it are such "statistics" as those above cited; irresponsible, vague, unauthenticated statements, by the antis of one town, like Leicester or Cleveland; Blue's monthly roll of deaths attributed to vaccination (and, of course, not compared with those caused during the same period by hot bread or cold tea); brazen impudent appeals to the Registrar General's reports, proceeding on the assumption that those addressed do not read the reports. Such statistics as these suit anti-vaccinators, because anything can be made out of them you like. It is indeed evident that "an ass is not highly gifted mentally." C. L. JAMES.

VARIOUS VOICES.

Celia T., Pomeroy, Ohio:—I enjoy your little paper very much, and admire and respect the liberal courageous spirit of its publishers. Enclosed find $1 on subscription.

Mrs. G. L., Canton, Ohio:—Enclosed find $2 for which please send me "Captain Jinks, Hero" and "Hilda's Home" in paper binding. I received the other books you sent me and liked them very much. Am more than ever interested in Socialism. Would not do without Lucifer.

J. H., Macon, Ga.:—Permit me to condole with you on your weak eyes, and to compliment you on the excellence of the paper. Please send a copy of "Evolution of Modesty," by Crane. And send two copies of the last week's paper. Hope your father is improving.

[I fear I gave some of our friends an erroneous impression, as evidenced by a number of letters similar to the foregoing. My eyes are strong, as a rule, but a "cold in the head" always affects them, and when they are painful I avoid using them whenever I can. They are now well. I thank our friends for their kindly interest. L. H.]

J. L. H., Abilene, Tex.:—The clipping hereto attached so aroused my sympathies that I want you to read it also. I read it to a very "orthodox" lady, and the only thing wrong about it, that she could discover, was that the girl did not dress as a girl ought to dress.

"SHE DRESSED LIKE A MAN.

"Waco, Tex., July 9.—A young woman, between a brunette and a blond, much sunburned, arrayed in masculine attire, was arrested here today. She hails from Hill County, says she is an orphan and has been chopping cotton. The higher wages paid men induced her to disguise herself as described. Her hands show that she has been working hard.

"Chief of Police Dollins provided her with suitable clothing and gave her a ticket to Burnet, where she hopes to find relatives."

F. L., Rock Island, Illinois:—Enclosed find $10 for which renew my subscription and send us books herein enumerated and the rest goes to "the cause." We have most of the books advertised in Lucifer. We take out parties for pay in our launch, and oftener friends for fun. Wish some of the radicals in Chicago were here to ride with us. Most people we take out we can't talk to—all kinds of prejudice to run up against. The "sports" are worse yet. You would "spoil their trade." Voltairine de Cleyre's description fits those I know of pretty well. If anybody treats them "white" they take him for a fool and "do" him if they can, but if some brute beats them they seem to like him even if they don't like the licking. They are just like a Rocky Mountain burro—if you feed him well he will kick your head off, but give him an awful beating and he will faithfully follow you anywhere; you couldn't chase him away.

Whoever was begotten of pure love
And came desired and welcomed into life
Is of immaculate conception. He
Whose heart is full of tenderness and truth,
Who loves Mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ. We all may be
The saviors of the world if we believe
In the divinity which dwells in us
And worship it, and nail our grosser selves,
Our tempers, greeds and our unworthy aims,
Upon the cross. Who giveth love to all,
Pays kindness for unkindness, smiles for frowns,
And lends new courage to each fainting heart
And strengthens hope and scatters joys abroad,
He, too, is a redeemer, son of God.
—*Ella Wheeler Wilcox.*

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VERSE OF TAJ MAHOMED.

When first I loved, I gave my very soul
Utterly unreserved to Love's control,
But Love deceived me, wrenched my youth away
And made the gold of life for ever grey.
Long I lived lonely, yet I tried in vain
With any other joy to stifle pain;
There *is* no other joy, I learned to know,
And so returned to Love, as long ago.
Yet I, this little while ere I go hence,
Love very lightly now, in self-defense.
—*Laurence Hope, in "India's Love Lyrics."*

Rational Teaching Regarding Sex.

Any one who has once realized how glorious a thing Love is in its essence, and how indestructible, will hardly need to call anything that leads to it a sacrifice; and he is indeed a master of life who, accepting the grosser desires as they come to his body, and not refusing them, knows how to transform them at will into the most rare and fragrant flowers of human emotion.

Until these subjects are openly put before children and young people with some degree of intelligent and sympathetic handling, it can scarcely be expected that anything but the utmost confusion, in mind and in morals, should reign in matters of Sex. That we should leave our children to pick up their information about the most sacred, the most profound and vital, of all human functions, from the mere gutter, and learn to know it first from the lips of ignorance and vice, seems almost incredible, and certainly indicates the deeply-rooted unbelief and uncleanness of our own thoughts. Yet a child at the age of puberty, with the unfolding of its far-down emotional and sexual nature, is eminently capable of the most sensitive, affectional, and serene appreciation of what Sex means (generally more so, as things are today, than its worldling parent or guardian); and can absorb the teaching, if sympathetically given, without any shock or disturbance to its sense of shame—that sense which is so natural and valuable a safeguard of early youth. To teach the child first, quite openly, its physical relation to its own mother, its long indwelling in her body, and the deep and sacred bond of tenderness between mother and child in consequence; then, after a time, to explain the relation of fatherhood, and how the love of the parents for each other was the cause of its own (the child's) existence; these things are easy and natural—at least they are so to the young mind—and excite in it no surprise, or sense of unfitness, but only gratitude and a kind of tender wonderment. Then, later on, as the special sexual needs and desires develop, to instruct the girl or boy in the further details of the matter, and the care and right conduct of her or his own sexual nature; on the meaning and the dangers of solitary indulgence—if this habit has been contracted; on the need of self-control and the presence of affection in all relations with others, and (without undue asceticism) on the possibility of deflecting physical desire to some degree into affectional and emotional channels, and the great gain so resulting; all these are things which an ordinary youth of either sex will easily understand and appreciate, and which may be of priceless value, saving such an one from years of struggle in foul morasses, and waste of precious life-strength. Finally, with the maturity of the moral nature, the supremacy of the pure human relation should be taught—not the extinguishment of desire, but the attainment of the real kernel of its dedication to the well-being of another—the evolution of the human element in love, balancing the natural—till at last the snatching of an unglad pleasure, regardless of the other from whom it is snatched, or the surrender of one's body to another for any reason except that of love, become things impossible.

Between lovers then a kind of hardy temperance is much to be recommended—for all reasons, but especially because it lifts their satisfaction and delight in each other out of the region of ephemeralities (which too soon turn to dull indifference and satiety) into the region of more lasting things—one step nearer at any rate to the Eternal Kingdom. How intoxicating indeed, how penetrating—like a most precious wine—is that love which is the sexual transformed by the magic of the will into the emotional and spiritual! And what a loss on the merest grounds of prudence and the economy of pleasure is its unbridled waste along physical channels! So nothing is so much dreaded between lovers as just this—the vulgarization of love—and this is the rock upon which marriage so often splits.

There is a kind of illusion about physical desire similar to that which a child suffers from when, seeing a beautiful flower, it instantly snatches the same, and destroys in a few moments the form and fragrance which attracted it. He only gets the full glory who holds himself back a little, and truly possesses who is willing if need be not to possess.—*From "Love's Coming of Age," by Edward Carpenter.*

Are They Fallen?

I am not sure that the wisest policy for me, having said my say on the subject of fallen women, would not be to display a "masterly inactivity." I have little taste for controversy, and generally feel that when one has made a strong statement of a case (at least as strong as the writer's ability permits) the best thing to do is to let others do the arguing. However, as I feel that the point that I am urging in this discussion is, through the curious bias which the continuously negating attitude gives to the human mind, entirely missed by L. H. Earle, and not altogether dealt fairly with by C. L. James, I shall try once more to make myself clear.

Kate Austin in the article which Miss Earle approves without having any very distinct notion of, had said that the only way to treat fallen women was to refuse to recognize that they were fallen. Now this is to me the *ne plus ultra* of folly; it is the same as saying, Refuse to acknowledge that a lunatic is insane, refuse to acknowledge that a small-pox patient is ill, refuse to acknowledge that—that C. L. James is a sage, a master of the pen, or that Laura Earle is equally masterful in evoking

the power of a concert piano! It is the same as saying, *Refuse to acknowledge a fact.* I wrote what I did simply to protest against the topsy-turvying of facts by those who, having gotten a protest in their heads proceed to cry "no" in advance to every conservative proposition concerning social uses.

A question had been raised by Dr. Clymer as to a practical means of ameliorating the lives of fallen women. Kate Austin objected to the word and the treatment, as I have said. Now I believe, if a sick person is to be treated at all, the first thing is to recognize that he is sick. I am aware that there is a class of metaphysicians, including some very good, clever and interesting persons, who hold that Kate Austin's method is the correct one; they would say, "The patient is not ill; it is merely an erroneous condition of mind; illness has no real existence; let us declare health instead of recognizing illness." But I am positive that C. L. James would resent being put in their company, and a little more than inclined to believe that Kate Austin and Laura Earle would do the same. When it is once admitted that the patient is sick, the special symptoms and the causes must be sought, if the case is to be treated. That is another matter, and one with which it was not, and is not, my purpose to deal otherwise than by the slight allusion at the close. I mentioned the causes of prostitution in my article as evil material conditions and bad heredity, and I blame the double victim no more than I blame the sneak-thief or the rapist, who is, nevertheless, a very unwholesome and revolting character. I maintain that it is not necessary to confuse all distinctions between clean and unclean conduct in order to preserve one's character as a radical, nor to confound the recognition of such distinctions with the idea of blame.

But blame is not now the point. The point is, are women who drown themselves in the slime of every species of bestiality fallen or not? Let us see how my opponents deal with it. It is with a shade of regret that I, a woman writing in the journal which has ever put forth the highest claims for the equality of feminine powers, observe that the criticism of the woman, Laura Earle, is scarcely equal either in matter or in temper to that of the man, C. L. James; there is that in it which gives me the uneasy sensation I used to feel when our lamented friend Susan Patton arose "to speak in meeting,"—a something which the orthodox used to attribute to the woman suffragists as "shrieking," but which is probably better qualified by Shakespeare as "over earnestness."

Miss Earle's reply to the question "Are they fallen?" is, "Prostitution is a trade." Sequential! "Is this water in the glass bad?"—"The furnishing of this water is a trade!"

"Will Miss de Cleyre class herself with society in—" certain condemnations? Well to paraphrase a witty saying of Frank Stephens, I go with society just as far as society goes with me; and if it shall happen that society condemns anything which my conscience doesn't approve, I shall not be scared from my position by being told that society is not on my side. However, in the particular condemnation in question,—that of "all women who from whatever motive have illicit relations with men" well—it depends on the motive. If the motive is money, then I do; if the motive is mere lechery, then I do. The ideal of independent, clean, strong, womanhood is too dear to me to enjoy having it mixed up with money-getting or bestiality. Though mark, *I believe every woman should have the freedom to be as mean and low as she likes;* only I'm not going to be forced into commending or condoning her for it. (Please keep separate the idea of disapprobation of the action or the character, and blame of the individual for doing what he does or being what he is.)

But as to other motives—love, sympathy, fellowship, normal sex-life, without the unclean lips or hands of Church and State being called into witness—I have stood for these things too many years to think it necessary for me to answer the question. Miss Earle knows it.

And at this point I perceive that the criticisms of Earle and James overlap each other, so to speak. I have said that C. L. James is a sage; and no doubt all our readers have observed that he is likewise a modest man. It gives me pleasure to say it, for I have owed Comrade James a compliment these several years and shall be glad to be out of debt. He will recall that some time since he congratulated me in Lucifer on having become less dogmatic than formerly. I would have wished to say as much of him, but dared not; though I would not say "dogmatic" either, but rather "strong," as one of his learning and literary ability has a right to be without losing his claim to genuine modesty. Yet (if he will pardon me) it may be that there are times when it is as well to forego the unlimited exercise of our rights.

Nevertheless, modest as he is, he is a man; and being a man, he could not forbear that confession which few men of proper parts could ever yet forbear to make,—modestly but with due realization—that he has a very wide acquaintance with "women of this kind." I have often wondered at this singular manifestation of masculine pride which makes the most unassuming of gentlemen apparently wish to present himself in this particular matter as "a bold, bad man." For we are precluded from supposing, as we might have done, that Comrade James cultivated this extensive acquaintance as a severe study in degeneracy, etc., by the suggestive clause "if such knowledge is rarely acquired without some experiences which may excite regret, the remedy is to make a good use of it at last." We, at least, have no cause to complain, who without moral contamination to ourselves get the purified results of Comrade James' regrettable experiences; and I think he should consider himself absolved.

The conclusion from the observations made during these considerable excursions into the realms of the *demi-monde* is, that the majority of prostitutes belong to the "Born Criminals" or to the "Criminaloids;" from which I infer that *they are not fallen* because they were never anywhere to fall from. This is emphasizing the case of "bad heredity." Comrade James is of the opinion that some of them may be raised, provided the moral derrick is perpetually in action! Well, there may be some persons in the world (and for all I know Dr. Clymer may be one), who find their true sphere of activity in furnishing such continuous leverage to those who, left to themselves, naturally gravitate toward the bottom. It may be a very useful service; but so far as my observation of strong people furnishing moral force to weak ones goes, it is generally a miserable failure. The strong one wastes his life in a futile attempt to impart character to those who would feel a great deal more comfortable if left to their own flattering devices. The "dwarfish moral 'organs,'" upheld by the external force, maintain a hesitant and halting struggle against "the enormous sensual and emotional" ones, and in the secrets of the little fluctuating brain there is dislike ripening into rankling hatred of that strong soul which plays the moral Czar over it. History records that the Empress Theodora, who had been a prostitute but who was nothing if not strong, built a home for her old companions and thither transported five hundred prostitutes. They were fed, housed, dressed, and attended, but no men were permitted in the place. The result was that the majority committed suicide, and the rest soon moped to death. No doubt these women hated Theodora well for her service.

And now Comrade James, apparently to establish that not all prostitutes are necessarily degraded, works one of his controversial miracles. I have often admired the way in which he, in dealing with any flightily inclined or ill-informed opponent, seizes him by the feet and nails him down with thousand pound facts, which stand there stiff and rigid and immovable as—well as "good facts should." But when these facts are to be used to assist Mr. James' side of the argument, lo! they become as agile as fairy-tales, as nimble as quicksilver, and they leap about and about, here, there, everywhere, to prove what a wizard can do with them. For instance, Mr. James has a theory that illegitimate children are more brilliant than those born in wedlock; and I remember catching my breath in reading an article of his on the subject some time back, in which Moses, Jesus, and Shelley, were lumped in together with a number of other notable and real characters who would likely have been shocked to read such information in print, as specimens of proof.

Moses, of whom the very sympathetic historian Renan writes: "What are we to think of the man who has come to stand out as a colossus among the *great mythical figures* of humanity? . . . Moses is completely buried by the legends which have grown up over him, and though he very *probably* existed, it is impossible to speak of him as we do of other deified or transformed men." (Italics mine). Yet Comrade James, when it suits his purpose, uses this mythical personage and one of the most widely diffused birth legends which has attached itself to his name in common with so many others, as if he and it were indisputable facts.

And Jesus!

And now, mixed up with Aspasia, Agnes Sorel, et al., Magdalene! Around whom floats the legendary light reflected from 2000 years of Christian myth-making!

Even Fantine, one of the most unreal of all the unreal creations of the sublime romanticist, becomes a controversial weapon, pointed with a sarcasm which is assumed to fit! I am supposed to be very sympathetic with "Boriboola Gha—because it costs nothing," and very flint-hearted towards the broken reeds of Philadelphia. It must be that the disposition which led Comrade James to dignify Luccheni as the reincarnation of the Monster Slayer while Czolgosz was labeled "a crank," creates this distance theory of sympathy of his, which he, feeling, naturally attributes to others. Fantine is an idealism, an exaggeration, like all Hugo's characters; she is good medicine for those who need to learn that prostitution has other causes than innate total depravity; she has a softening influence on the "unco guid" who have to be overdosed in order to feel at all; but she is a poor reply to a fact.

As to the really historic figures catalogued together with Magdalene, Aspasia, Phryne, Agnes Sorel, Lady Hamilton, and the multiple spelled "Afra, Aphra, Aphara, Ayfara" Behn,—does Comrade James, in company with Miss Earle, really insist on savoring the prostitute class by flinging them in too? Dr. Sanger says that Agnes Sorel lived with Charles VII. eighteen years, that she was a kind, good woman, and otherwise of irreproachable character. It *is* a little difficult to imagine a good woman in love with a king, still it is not altogether impossible; and eighteen years is, from the king's side, pretty good evidence that there was a higher feeling than kings usually experience towards their mistresses. I think it was a case of honest, unbought affection.

Lady Hamilton and Lord Nelson loved each other; the fact that they were lord and lady is, of course, somewhat against them; still lords and ladies do, occasionally, have some overwhelming attachments which make them cast conventions aside; the woman did not sell, the man did not buy; as far as I can learn it was a case of remarkably pure and beautiful love.

As to the sprightly "Afra," she appears to have been one of those singular border-line characters who was *somewhat* of a prostitute *some* of the time, but who was most of the time a piece of strong independent womanhood, varietist by inclination, but not selling herself.

For Aspasia and Phryne, they belong to an organization o society so different from our own as to require judging by a different standard, a society in which the respectable woman was so hedged about restrictions that it was precisely women with acute intellects and strong characters who became hetairae;—these were by no means prostitutes in the ordinary sense; rather were they the free women of Athens—at least the nearest approach to the type of free womanhood which the race had attained in that age.

And now, let us once for all "put things in the proper boxes." Let us recognize that there is a difference between those who disregard law, convention, and religion, because they understand them, and live above them, and those who, while recognizing their authority weakly live below them. Let us distinguish too between those who, even while recognizing the law as in general justified, yet for peculiar reasons which overweigh the balance, choose to set them aside in a particular instance, and those who habitually lapse from their own standards of right. Else we shall soon be shaking up the names of Heloise and George Eliot together with those of Mr. James' considerable acquaintances. Had I been for using his argument I think that genuine prostitute, Lily Langtry, would have served my purpose better. But who wants her mixed with the gracious Heloise?

A little parallelism. Says Comrade James: "Miss de Cleyre's idea that there is a point at which prostitution becomes incorrigible . . . . is a mistake just like the temperance lecturer's dogma that a drunkard is merely a moderate drinker come to maturity."

"Degeneracy, measured by its physical stigmata, does not keep pace with the assumed heinousness of the crime but with its inveteracy. It is more pronounced among pilferers, tramps, prostitutes, ... than among murderers." . . . It appears to me this latter paragraph is an admission that inveteracy has just the effect I claimed it had, namely to degenerate the victim below the possibility of moral reform, and that, notwithstanding an occasional John B. Gough, the temperance lecturer is right.

While Miss Earle and Mr. James are at one in the matter of confusing real prostitutes with convention-breakers, they are quite opposed in their method of considering them after all. Miss Earle recognizes the class and the "sacred taboo;" Mr. James will none of the class, he will have the individual only.

Without adopting the suggestion that I enlarge my acquaintance with prostitutes, I think I may, upon the strength of present observations, "venture to predict" that on any occasion those who refuse to recognize the fallenness of the prostitute may have to put their theories in practise, they will find there is another person who has something to say, and she may say it in a way to necessitate a revision of their previous intentions. She has a very direct idea of the adaptation of means to ends herself, and makes all who come in contact with her feel its force. Treat them as other people? Certainly: as other people with whom you have no wish to pursue an acquaintance—unless you desire to have, like Comrade James, a number o regrettable experiences to acknowledge.

VOLTAIRINE DE CLEYRE.

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, $194.88. E. B. F., New York City, N. Y., $10; D. L., Conn., $5; E. M. R., Kans., $1; J. C., Conn., 50 cents; F. F., Minn., $1. Total to July 15 $212.38.

EXPENDITURES.

Attorney fees, $191.75; paper for circulars, $4.05; stationery, postage, etc., $8.25; expense of indicted comrades at trial $8. Total $212 05. Balance on hand 33 cents.

The trial resulted in the acquittal of Mattie Penhallow on grounds of not knowing the contents of paper at time of mailing. Lois Waisbrooker was found guilty as charged. On motion of Attorney Murphy to set aside the verdict, the judge ruled that the question of whether the article was obscene was a question of fact for the jury to determine. That he, however felt free to say that the article was not obscene, and on that account would give the lightest sentence possible for him to do under the law which would be $100 fine. No costs or imprisonment to attach. The fine was paid by the comrades borrowing the money and all returned to Home.

OLIVER A. VERITY, Treas., Home, Washington.

THE MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION holds its twentieth annual annual campmeeting at Mount Pleasant Park, Clinton, Iowa, from July 27 to August 24, 1902. Prof. W. P. Peck is President of the Association, and Mrs. Stella A. Fisk, Secretary. An attractive list of speakers and mediums is announced for the current year. For catalogues, etc., address the Secretary at Mt. Pleasant Park, Clinton, Iowa.

Lucifer readers are invited to attend a basket picnic in Humboldt Park Sunday Aug. 3. Meet near corner of North and California Aves., about 1 o'clock for lunch.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Notes from the "Wolverine" State.

"IN THE SWEAT OF THY FACE."

For more than a month last past I have been trying, much of the time at least, to earn my daily bread—with butter and other dietary accompaniments, by taking part in the business of picking berries for the Chicago market. I have also picked and sent home to Lillian quite a number of crates—sixteen quarts each—of currants, raspberries and blackberries.

The weather has been rainy and cool most of these weeks, making out-door work uncomfortable and even hazardous to those who, like myself, have little vitality to withstand atmospheric changes, excessive moisture, etc., and yet, while I have earned but little money I have steadily gained in flesh and strength, and am therefore well pleased with the result, so far, of the experiment, the experience rather, of getting "back to the farm," to the soil of Mother Earth, and of trying to draw therefrom, without the intervention of middlemen, the nourishment necessary to the prolongation of mortal life.

During these weeks I have been all alone in the large house previously described, except two weeks' companionship of Granddaughter Virna, and a short call of two days from Daughter Lillian, also a very brief visit from our old, yet ever young, friend W. W. Miller of New Haven, Conn., who, on his return trip from California, stopped off a day and crossed Lake Michigan from Chicago, on purpose to spend one night with Lucifer's old editor in his rural retreat.

Yesterday—July 23—the monotony was broken by the arrival of Mrs. Fannie M. Taylor, of Chicago, with her two children, who expect to remain at least two weeks, picking berries and putting them into cans for home consumption.

The weather today is simply delicious, sunny and yet not too warm, after a wet spell unprecedented almost, in Michigan history, consequently our friends are enjoying the change—only a few hours transference—from the cramped and artificial life of the great city to the freedom and naturalness of the country, with a relish that does one good to witness. Next Monday we are promised at least two more lady friends from Chicago, with a number of the masculine persuasion to follow a few days later, also two or three from other points of the compass, so that from this time onward we have reason to expect lively times in the *phalansterie* at No. 6 Dewey Ave. which Dr. James Russell Price of Chicago has christened "Harmony Home"!

AWAY FROM THE FARM.

While working along-side the berry-pickers I have often had the question brought home to me,

"Why or wherefore the almost universal drift of the human tide away from the farm?—away from the sweet, pure, wholesome air; the health giving sunshine; the comparative freedom and equality between employer and employed, observable in country life—as compared to the close rooms, the stifling air, the lack of sunshine and especially the lack of equality of position between employer and employed, between master and man, mistress and maid, and inseparable from life in the great city?"

Looking for causes I see a multitude, a vast combination, of causes which, altogether, make it impossible that things should be different from what we now find them, impossible that people in the country should be satisfied with what they now have.

Among the more remote but not the less potent, less efficient, or less compelling of these causes is the inherited superstition that the *soil itself is cursed*—that direct contact with the "ground" is *degrading*, more so than are other kinds of productive labor, such as the various trades or handicrafts, live-stock raising, also commercial pursuits, and especially such parasitic employments as "law," "divinity," the healing art, teaching, banking and *governing*, i. e., POLITICS!

"Cursed be the ground for thy sake; thorns and thistles shall it bring forth. In the sweat of thy face [no other employment is supposed to bring sweat to the face except working in the soil] shalt thou eat bread all the days of thy life until thou returnest to the dust [soil] from which thou wast created." I quote from memory. Here we have, undoubtedly, a sufficient cause, a compelling cause of much of the inherited disgrace, odium, contempt, that now attach to the cultivator of the soil, as compared to him who gets his living and his social position from one or more of the occupations just named.

Polite society, cultured society, combine to perpetuate and intensify this hereditary superstition. Even so good a man as Dr. O. W. Holmes has done his share, as when he says, "We cannot expect real gentility short of three removes from the soil, from which, of course, all our best blood comes." Again I quote from memory—having but few books with me. Holmes may have said "refinement," "grace," "culture," or "elegance," instead of *gentility*. I remember that on one occasion he said, "One dislikes to say *genteel!*"

But whatever the word used the idea is the same, namely, that one whose daily life brings him in close contact with the soil is necessarily coarse, unrefined, ungraceful, uncouth, crude and uncultured, and therefore not fit to associate on equal terms with the more esthetic, more highly civilized specimens of the human genus, whose occupations remove them from all danger of getting *soil* on their hands and clothes, or the sweat of agricultural toil on their faces.

* * *

In conversation with the berry pickers, and with workers on the farm in general, I find the above named superstition everywhere prevalent. The hope of most farmers, farmers' wives, and especially of farmers' daughters and sons, is to make money enough on the farm to enable them to "move to town," in order to enjoy its supposed greater social and educational advantages, but very largely, also, in order that the daughters may have a chance to marry something better than a "clod-hopper," and that the sons may *not* be obliged to follow the humdrum occupation, the toilful life, of a farmer, and that they may have opportunities that their parents never enjoyed, to "live without work," or at least without work that brings them into daily contact with Mother Earth.

* * *

EVERY MAN TO HIS SPECIALTY.

I have often heard men express themselves in words very much like these:

"Of course there must be farmers as well as artizans and professional men. Let every man follow the occupation to which he is best adapted. If he has a liking for the farm, and can make a success of farming, let him farm; if his talents and inclination are towards the law, let him be a lawyer; if he can be a good preacher, let him preach; if a good physician, let him follow that calling; if a good banker, let him bank; if a good propagator of his race, *let him propagate!*" Herein I have quoted very nearly the exact words of a wealthy banker and noted politician of Kansas, the chief difference between his words and mine is that instead of "propagate" he used the plain *vernacular*, a term the use of which in his paper, "The Word," sent Ezra H. Heywood to the penitentiary for two years.

This banker had but one son—an only child I think, who besides a partnership in his father's bank had opened a law office in the same building. At that time he and his father were paying readers of Lucifer, then the "Kansas Liberal." Calling upon our subscribers in his town I had a long conversation with this "rising young lawyer," in the course of which conversation he related an incident that he said had lately occurred. On lifting his breakfast plate he found a check, a birthday present from father to son, worth one thousand dollars.

"Father," exclaimed this only son, on seeing the check, "you have done *well* by us, very well indeed, and deserve our everlasting gratitude"—meaning by "us" his mother and himself. This exclamation, by the way, accorded perfectly with what the elder banker had told me, not long before, that he was no propagandist, no philanthropist; that he was ambitious to do the very best possible for his own family, and that he had no other motive in accumulating money. In theology this man was a Freethinker, a Rationalist, of the Huxley and Spencer school, but his words and acts showed that his rationalism was no broader, no more altruistic, than was that of the churchman who prayed, "God bless me and my wife, my son John and his wife, us four and no more, Amen!"

Very similar to this incident is one that I encountered at Lake Helen (Florida) a few years ago. Among the more aristocratic of the guests at the leading hotel was a Rev. Morrison of Ithaca, New York, if I rightly remember. Descanting upon the evils of the tobacco habit this man related that he had promised his son one thousand dollars if he would "quit smoking," and that quite recently the boy had found a check for that amount under his breakfast plate—"and," added the father, "I would just as freely have made it *five* thousand if I had thought nothing less would induce my son to abandon the vile habit."

These men, the Kansas banker and the New York plutocratic moralist, are, or were, doubtless looked upon by young and old alike, as model citizens, worthy of imitation and emulation by all. It is safe to say that neither of these models were enabled to make such presents to their sons because of their own personal contact with the soil of Mother Earth, and yet it requires no argument to show that *some one*—many people in fact, had been compelled to toil early and late, and to deprive themselves of luxuries, of means of culture, as well as of common necessaries of life, in order that these model citizens could be so generous, so lavishly generous, in showing their paternal affection.

* * *

What then is the natural, the inevitable effect upon the young and old alike, of examples such as these? Will not the young, especially young men ambitious of a career, an honorable career in life, say to themselves, "What chance is there of winning wealth and honors on the farm? Where did these men get the money to make such presents? Certainly not on the farm. Banking [interest based on monopoly of the issue of money]; rent [monopoly of land]; law and politics [chances to get big fees through 'influence' and for little work]; speculative profits [monopoly in business, or combinations of business interests,—commercial, mining, manufacturing, patents, etc., privileges that only a few can enjoy] these," the ambitious young man says to himself, "these and NOT farming are the royal roads to wealth and honor, and therefore I'll give the farm a wide berth, and hie me to the city, where chances of fortune and fame are waiting to reward him who has sense enough to see and make use of them."

* * *

This subject—the almost universal tendency to leave the farm and flock to the city, is too large for exhaustive treatment in one article. If possible it will receive further attention in these columns later on. For the present I close by saying that having been born and bred on the farm, also my ancestors for many generations before me, it seems part of my inheritance to love farm life, quite as naturally as to *love to live* at all, and my love of life for life's sake is one of my most pronounced characteristics. If I can do anything to help to turn the tide of humanity away from the cities and "back to the land," I shall deem myself well rewarded for my effort I may make in that direction.

6 Dewey Ave, R. F. D., Benton Harbor, Mich. M. H.

Parry and Thrust.

Hope; but work.

Blind men trust their leaders.

Reason never renounces her rights.

The mind may be led; but it is never driven.

A little presumption covers a multitude of ignoramuses.

At last the Filipinos are pacified. Dead men cannot longer rebel.

The self-conscious ego is the essential basis of social regeneration.

The proprieties have no rights which love is bound to respect.

When Greek meets Greek, then quite often valuable time is wasted.

Politics is the science of systematically depriving the people of their rights.

It is not necessary to prove every one else a fool in showing that you are right.

Whatever they do for the price of commodities, the trusts certainly lower the price of men.

Free speech is the safeguard of all other freedom. A gagged man may be coerced at leisure.

Rent, interest, and profit are species of blackmail levied by that thief and conspirator, capitalism.

He who minds his own business will never find time to mind the businesses which others should be minding.

A state socialist is one who believes in thoroughly enslaving the people in order the more surely to make them free.

Philosophy is science becoming too attenuated in the search for causes, and finally losing itself, past finding, in words.

Land monopoly is monopoly of life; as without land life cannot exist. Who has the right to hold my life in his hand?

Prayer appears to have cured some people of disease; others it seems to have cured of the wish to be cured. They have died.

The landlord, the lendlord, and the tax lord make up the trinity of usury; at once the strongest and the most evil power alive.

To many, bacteriology is the science of hiding ignorance as to true cause of disease under sounding words and a show of profundity.

To James P. Morton: Greeting! When I said, "there is no place like Home, Wash., for tyranny;" 'twas the tyranny of the State that filled my eye.

Existing economics take man at his best and make it profitable for him to do his worst; Libertarian economics take man at his worst and make it profitable for him to do his best.

British doctors to the number of five thousand met in St. Paul's Cathedral and prayed for the recovery of the King. What, then: was there doubt in their minds as to the efficacy of "science?".

The Emperor William's understudy at Washington is still leading the strenuous life of an archeologist for Philippine atrocities who must also swear by the Declaration of Independence. He should beware of over exertion.

To my wondering critic, C. P. H.: Yes, state socialism, which justifies authority in conducting some of the affairs of a people, logically justifies authority in conducting all the affairs of a people. Then where would liberty be?

To Single Taxers: If the presence of population *is* that which gives value to land, you deceive yourselves when you think that the population has a right to tax that value. The population did not work to give the land that value; and where no work has been done no remuneration should be forthcoming.

All taxes are just robbery. If a man possesses what is rightfully his, and the conditions of possession are fair, (which the existing ones are not) who then may play the miserable trick of blackmail? Change the conditions of possession, and have done with the vile expedient of hocus pocus.

Vaccination as a means of rendering one proof against small pox, may justly be compared to the placing of a little open sewer at one's door in order to make one's health proof against a larger open sewer which flows along fifty rods away. How about having no open sewers; would that be an effective preventative of untoward results? IRONICUS.

Werner Boecklin.

DEAR LILLIAN: Was glad you put a notice of Werner Boecklin's death in Lucifer of July 17, as there are a few of Lucifer readers who knew of his existence. Articles from Werner Boecklin's pen seldom appeared in any of the radical papers, although he was a constant reader of them for many years. For over twenty years he did as members of the Press-Writers Association are doing today, he wrote radical articles for daily papers, labor papers. The articles he has written during the past thirty years would fill a good sized volume. Werner Boecklin was born in Basle, Switzerland. He was an Anarchist as I understand the meaning of the word. He was an Anarchist in his own home. I was intimately acquainted with him for over forty-seven years and I never knew him to tyrannize over any body in any way, shape or form.

He was very fond of his home, and very fond of children. To my thinking he did his part toward bettering conditions for the human family on this our mother earth. With loving thoughts to his memory. CORNELIA BOECKLIN.

"The Honor of the Army."

At last the public is informed of the result of the court-martial proceedings against Gen. Smith—Gen. Jacob H. Smith, who was accused of ordering his subordinates in Samar to devastate the island with fire and to kill every person over ten years of age. He was found guilty of the charge. Mind that! By a court of his own comrades he was convicted of giving to his subordinates—we quote from the secretary of war's summary of the court-martial proceedings—"the following oral instructions":

"I want no prisoners. I wish you to kill and burn; the more you kill and burn the better you will please me," and, further, that he wanted all persons killed who were capable of bearing arms and in actual hostilities against the United States; and did, in reply to a question by Maj. Waller asking for an age limit, designate the age limit as ten years of age.

So it is established that an American general did give the most brutal order of which there is any record in civilized warfare. He did give an order which amply confirms the substance of the charges of American atrocities in the Philippines. But what does that court-martial do with him—that court-martial in which was reposed for the time the safekeeping of "the honor of the army"? How has it vindicated "the honor of the army," which by its own verdict appears to have been grossly outraged? It condemns the murderous culprit to be admonished! And what does President Roosevelt do, into whose keeping "the honor of the army" next comes in connection with this case? How does he vindicate that honor which Gen. Smith has outraged? He gravely "admonishes" the convicted defendant and retires him from the army. But not as a criminal does he retire Gen. Smith. Not as a criminal, but as an officer who has served beyond the limit of his age—retires him as he is waiting impatiently to retire Gen. Miles!

Think of it, you worshipers of shoulder straps who would condone all the infamy of American military exploits in the Philippines, in the name of "the honor of the army." Think of it, if you dare think. Here is a high military officer caught red-handed. He is convicted of one of the infamous crimes with which the army in the Philippines stands charged. A plain case is made out, so plain that his own sympathetic comrades cannot deny the facts. Not only that, but his criminal order was obeyed by Maj. Waller and Lieut. Day to the extent of the murder of eleven men, at least eight of whom were absolutely innocent, says Gen. Chaffee in his endorsement of the Waller and Day verdicts, even of a suspicion of even a military offense, and "continued to the last to carry the arms and ammunition of the men after they were no longer able to bear them, and to render in their impassive way such services as deepens the conviction that, without their assistance, many of the marines who now survive would also have perished." This general officer, so guilty and so convicted, is "admonished," "reprimanded," and honorably "retired." If, after this, "the honor of the army" does not become a by-word, it will be because the American people have lost their sense of humor and not yet gained a sense of justice.

The President and Mr. Root have felt it necessary to explain the leniency in Gen. Smith's case. They say that nobody but Waller and Day obeyed the order, and only eleven natives were killed pursuant to it. Why didn't they make the irony of the comment complete by assurances that these injured natives have made no complaint? But their unconscious irony aside, how are the American people to know that only eleven were killed? Reports and rumors of atrocities from various sources are abundant, but the secretary of war has assiduously suppressed all official information that did not actually ooze out. The Smith case itself would never have been heard of through the war office had Waller yielded to the suggestions of his superiors and pleaded mental irresponsibility. But he insisted upon defending himself as having acted under Smith's orders, and so this one bloody cat got out of the bag. How many other bloody cats are there in that bag? With this one horrible instance revealed, with the war department suppressing official information about other cases, with the Senate investigating committee refusing to investigate, is it not a reasonable presumption that the numerous reports of American atrocities are in the main true, and that the Smith case is only one of a multitude more or less like it?—*The Public*, Chicago.

Mother—I am surprised, Ethel, that you should talk so impertinently to papa. I'm sure you never heard me talk that way to him.

Ethel—Well, you choosed him, and I didn't.—*Detroit Free Press.*

From the "International Defence Committee," Paterson, N. J., we have received subscription blanks in behalf of McQueen, Grossman, and others under arrest for participation in the strike. We will receive subscriptions for this purpose, or will send blanks to any of our friends who may wish to aid in this work.

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Love came seeking for its own,
While duty shouted, shame;
Love came seeking love, alone,
With lawless will to claim.

Love cast a look upon his prize,
While honor cried, not thine;
Love bode his hour, nor dropped his eyes
Nor showed one pitying sign.

Love sought for ways to gain his boon,
While virtue moaned, impure;
Love set his snares neath sun and moon
As a fowler lays his lure.

Love reached the chosen good to clasp,
While prudence called, beware;
Love scorned to doubt. 'Twas in his grasp,
And ah, the prize was fair!

Love held, and bore it where he would,
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Don't wait to fight until you are beaten down.

The whitest of things may cast a shadow of black.

It takes a strong enthusiasm to laugh at experience.

The "full dinner pail" is the basis of hog trough sociology.

The best of reasons can be found for doing the worst of things.

"The way of the world" apparently leads straight on toward hell.

The mistakes of the brave are worth more than the successes of cowards.

A good test of manhood is, at what point will it begin to resist injustice?

A simple sum for the British government: one live Irishman is worth two dead Boers in a fight.

Gold is helping to settle the trouble in the Philippines. Opportunity it is that makes the traitor.

Anarchism does not ignore evolution, but it proves plainly that evolution cannot afford to neglect anarchism.

Aguinaldo is being laughed at, but the blood stains still show on the grand American flag whenever it is unfurled.

The president of the United States *Steal* Corporation, one Chas. Schwab has been sick; when will his dupes become sick?

The end of the persecutions at Home is equivalent to an acquittal for all the accused. Let us be glad that an occasional judge is false to his trust.

C. L. James calls the report of the head of the Board of Health of Cleveland an "irresponsible, vague, unauthenticated" statement. But then, for compensation he tells us that those who oppose vaccination are "cranks."

Those who think themselves the friends of liberty often prove to be her worst enemies, denying her right to appear in any other garb than the one which they choose for her, and seeking to chain her feet with their pet systems.

Prostitution is the deference which fiery, youthful passion pays to the marriage system. When we take cognizance of the enormous expense of thus keeping sexually "pure" we shall not wonder at the horror of misguided but well-meaning sex reformers.

John Jay Injunction Jackson, Judge, suppressor of free speech and friend of oppression in general, has met the enemy, Mother Jones, and she is not his. He will not allow miners to persuade their fellow workmen to join a union. Cannot his aged ears hear the future laughing at him?

The striking glove makers of Kewanee are finding friends. The young women who are resisting oppression thus will forget their noble rage it is to be feared on the day when they are led to the marriage mart to be sacrificed. But let us be thankful even for little things.

There is cholera in the Philippines, which is bad enough; there is also the army of the United States, which is worse. In one province it is authoritatively stated that out of a population of 300,000 100,000 have given up their lives to the American pest. Shades of the Declaration of Independence!

A recipe for civilizing the heathen, if there are any left: first distribute rum, bibles, and gin in proportions of about two parts of material spirits to one part of spiritual spirits; then wait. After, if the subjects are still ignorant of the value of what they are missing, administer machine guns and gold in proportions of about twenty machine guns to one dollar in gold. A tried recipe.

The United Mine Workers of America are rallying to the support of their brethren in the anthracite regions, who are asking for millions to aid them in their struggle against a wage of $300 a year. If they only knew, these friends, these brethren, that, with monopoly enshrined in the law of the land, all the relief which they can gain or give will last but a few days at most, monopoly would strangle in their giant grasp, but they are not economists.

Free speech has become a habit, almost, and thanks to that fact alone we are not likely ever to see its suppression. What a man or a people has not had or has had but partially, may indeed be openly or surreptitiously taken away, and without any great cost to the daring; but free speech has been a treasure these many, many years, and those who would close our mouths now and teach us acquiescence with power right or wrong, do not know us. Talk we will, wisely or unwisely, even until liberty calls to us near at hand and with joyous voice.

From all accounts there has been in Paterson, New Jersey a new demonstration of the futility of the Constitution, an attack having been made upon the right of public meeting, the strikers being dispersed with violence and several of them arrested and imprisoned. When did the law ever gain in respect through being infracted to suit the malice of those endowed with authority? Verily, those in power, who so ruthlessly break their own laws will learn sooner or later that the men who look on while the deed is done are not all fools. IRONICUS.

Ruminations.

To the eternal disgrace of the jury system of the United States, Lois Waisbrooker, the veteran toiler in behalf of humanity, has been found guilty of crime, for having declared that "there is no sin in a mutual loving sex relation." Twelve "good men and true" have declared by their shameful verdict that legalized prostitution is better than the purest love unsanctioned by the empty conventionalties of church and state; and that the monstrous "double standard," which exonerates man and damns woman for their joint act, is worthy of the highest approval. This Washington jury has placed itself on record as hostile to free speech, and therefore to all human progress. It has pronounced it a criminal offence to criticise the marriage system, as if that institution were so utterly decrepit and worthless that it could reply to its critics only with the vile argument of persecution, the last resort of all dastards who recognize themselves as hopelessly in the wrong. This jury holds that all men are bound to think exactly alike; that the minority has no rights which the majority is bound to respect; that the sex question must not be discussed at all, except from a conservative standpoint; that an honest expression of opinion is criminal; that our granddaddies knew the whole truth, and nothing remains to be learned; that the highest object of life is to walk blindfold in the old ruts of past ages; that evolution is a mistake, and progress the worst of evils; that the Holy Inquisition ought to be revived, and the thought-crushing methods of the Middle Ages put into full operation. No more disgraceful verdict has ever been rendered by any jury. Never were freedom of opinion and freedom of expression more openly and arrogantly assailed. Lois Waisbrooker has been branded for an article for which she deserved to be crowned. The dishonor falls back, not on her, but on the knavish Wayland, the pettifogging Cushman, and the docile and shallow jury.

With Judge De Haven, no possible fault can be found. He presided over the entire trial with exemplary fairness and impartiality, giving both sides their full due in the matter of legal rulings. His instructions were distinctly in favor of the defence, and if properly heeded, would have enforced an acquittal.

The trial began at 10 A. M. of July 15, the morning being devoted to the empanelling of a jury. The Waisbrooker and Penhallow cases were tried together by agreement. In the afternoon, the court room was well filled, quite a number of the Home colonists being present. The opening arguments were made by Mr. Cushman for the prosecution, and Mr. Swett for the defence. The indicted article, "The Awful Fate of Fallen Women," was read, and presented in evidence. No further evidence was offered by either side in the Waisbrooker case, the facts being admitted, and the whole case hinging on the character of the article.

C. S. Wayland, postoffice inspector, was the principal witness against Mrs. Penhallow, whom he hated on account of her refusal to do his dirty work for him. In order to justify his decoy letters to Mrs. Penhallow, he pretended that he had not received the paper sent by Lois Waisbrooker until December 7, although the very indictment drawn from his testimony before the grand jury specified his receipt of it on December 4—prior to the date of the decoy letter to Mrs. Penhallow. Lying comes easy to creatures of this sort. He further declared that Mrs. Penhallow told him that she had read the article in question, before mailing the paper. His stool-pigeon, the Ballard postmaster, testified to having written the decoy letters and received the paper sent by Mrs. Penhallow. When questioned as to the honesty and morality of the nefarious transaction, he replied that he "had to obey his superior"—the old method by which a coward ever seeks to shirk responsibility for a shameful act.

The defence then placed Mrs. Penhallow on the stand. Her quiet, refined, straightforward manner produced a most favorable impression. Wayland tried to preserve his old bull-dozing attitude, but presented the appearance of a whipped cur, as her simple and truthful story exposed his villainy, and carried conviction even to the minds of the most prejudiced members of the jury. She explained how the decoy letters led her to mail the paper, which she had not read at the time. Her testimony was corroborated by Mrs. Waisbrooker and Mr. Penhallow.

The closing arguments by Mr. Murphy and Mr. Swett were forcible and unanswerable. In fact, their entire management of the case left nothing to be desired. They were ready on every point, and never left a single loophole unguarded. Cushman made a very feeble attempt to parry a few of their thrusts, and then abandon himself to a fierce harangue against free love, wandering so far from the point as to incur rebuke from the judge. His whole effort was to pander to the prejudices of the jury, presuming on the ignorance of its members. In pursuit of this end, he did not scruple to stoop to the vilest calumny and the most blackguardly language. Fortunately for him, he had the last word, and thus escaped the exposure which was his due.

The charge of the judge was as favorable to the defence as the Comstock law would well admit. He reminded the jury that the benefit of every doubt must be given to the defendants. The jury, on retiring, immediately voted to acquit Mrs. Penhallow, thereby placing the well deserved stigma of perjury on Wayland. After nearly five hours' deliberation, a verdict was found against Lois Waisbrooker.

On the following morning, the judge overruled a motion for arrest of judgment, on the ground that the question of fact belonged to the jury. He stated, however, that he did not consider the article obscene, and would have preferred a different verdict. Being forced to impose a penalty, he made it the smallest allowed by the law, namely, a fine of a hundred dollars. Fifty dollars of this was paid out of money which Mrs. Waisbrooker had been saving for months for a much needed vacation. The rest was advanced to her on the spot, that the matter might be settled then and there. It remains to be seen whether the Liberals of the country, mindful of the long service of Lois Waisbrooker in the ranks of progress, will suffer this burden to rest on her shoulders. Doubtless very many will be glad to have a hand in relieving her of its weight. What are we, if we do not stand by our own?

Home, Wash. JAMES F. MORTON, JR.

Laws the Cause of Slavery.

The slavery of our times results from three sets of laws—those about land, taxes and property. And, therefore, all the attempts of those who wish to improve the position of the workers are inevitably, though unconsciously, directed against those three legislations.

One set of people repeal taxes weighing on the working classes and transfer them on to the rich; others propose to abolish the right of private property in land, and attempts are being made to put this in practice both in New Zealand and in one of the American States (the limitation of the landlord's rights in Ireland is a move in the same direction); a third set—the Socialists—propose to communalise the means of production, the tax

incomes and inheritances, and to limit the rights of capitalist-employers. It would, therefore, seem as though the legislative enactments which cause slavery were being repealed, and that we may, therefore, expect slavery to be abolished in this way. But we need only look more closely at the conditions under which the abolition of those legislative enactments is accomplished or proposed to be convinced that not only the practical, but even the theoretical projects for the improvement of the workers' position are merely the substitution of one legislation producing slavery for another establishing a newer form of slavery. Thus, for instance, those who abolish taxes and duties on the poor, first abolishing direct dues and then transfering the burden of taxation from the poor to the rich, necessarily have to retain, and do retain, the laws making private property of landed property, means of production, and other articles, on to which the whole burden of the taxes is shifted. The retention of the laws concerning land and property keeps the workers in slavery to the landowners and the capitalists, even though the workers are freed from taxes. Those who, like Henry George and his partisans, would abolish the laws making private property of land, propose new laws imposing an obligatory rent on the land. And this obligatory land rent will necessarily create a new form of slavery, because a man compelled to pay rent, or the single tax, may at any failure of the crops or other misfortune have to borrow money from a man who has some to lend, and he will again lapse into slavery. Those who, like the Socialists, in theory, wish to abolish the legislation of property in land and in means of production, retain the legislation of taxes, and must, moreover, inevitably introduce laws of compulsory labor—that is, they must re-establish slavery in its primitive form.

So that, this way or that way, all that practical and theoretical repeals of certain laws maintaining slavery in one form have always and do always replace it by new legislation creating slavery in another and fresh form.

What happens is something like what a jailer might do who shifted a prisoner's chains from the neck to the arms, and from the arms to the legs, or took them off and substituted bolts and bars. All the improvements that have hitherto taken place in the position of the workers have been of this kind.

The laws giving a master the right to compel his slaves to do compulsory work were replaced by laws allowing the masters to own all the land. The laws allowing all the land to become the private property of the masters may be replaced by taxation laws, the control of the taxes being in the hands of the masters. The taxation laws are replaced by others defending the right of private property in articles of use and in the means of production. The laws of right of property in land and in articles of use and means of production it is proposed to replace by the enactment of compulsory labor.

So it is evident that the abolition of one form of legalisation producing the slavery of our time, whether taxes, or landowning, or property in articles of use or in the means of production, will not destroy slavery, but will only repeal one of its forms, which will immediately be replaced by a new one, as was the case with the abolition of chattel slavery of serfdom, and with the repeal of taxes. Even the repeal of all three groups of laws together will not abolish slavery, but evoke a new and as yet unknown form of it, which is now already beginning to show itself and to restrain the freedom of labor by legislation concerning the hours of work, the age and state of health of the workers, as well as by demanding obligatory attendance at schools, deductions for old age insurance or accidents, by all the measures of factory inspection, the restrictions on co-operative societies, etcetera.

All this is nothing but the transference of legalisation—preparing a new and as yet untried form of slavery.

So that it becomes evident that the essence of slavery lies not in those three roots of legislation on which it now rests, and not even in such or such other legislative enactments but in the fact that legislation exists; that there are people who have power to decree laws profitable for themselves, and that as long as people have that power there will be slavery.

Formerly it was profitable for people to have chattel slaves, and they made laws about chattel slavery. Afterwards it became profitable to own land, to take taxes, and to keep things one had acquired, and they made laws correspondingly. Now it is profitable for people to maintain the existing direction and division of labor; and they are devising such laws as will compel people to work under the present apportionment and division of labor. Thus the fundamental cause of slavery is legislation, the fact that there are people who have the power to make laws.

What is legislation? and what gives the people the power to make laws?—"*The Slavery of Our Times*," by *Leo Tolstoy*.

Lillian Levison.

Ever since McKinley was shot the Tacoma daily Republican papers have acted toward us as if we were somehow responsible for the deed. Since then, at intervals our little settlement has been a target for such wholesale lying as unprincipled politicians can so readily furnish. Now, after a season of comparative rest, here comes another broadside. The ridiculous story of an insane woman is sent out as truth. The story purports to be that of Lillian Levison who "escaped from the Anarchists at Home."

Had there been one particle of honor in those editors they could easily have ascertained the utter falsity of the story. As it is, we cannot know how much of it is Lillian's and how much of it those Republican editors have added to what she said, but she evidently gave them the framework. Lillian came here the first day of last December with her husband and her son, a boy some ten or twelve years of age—came of her own free will; we never encourage, much less "urge" any one to come. When people write and ask, we give them the facts and then leave them to decide for themselves what to do. Lillian had not been here long before we decided she was either insane or a morphine eater she acted so strangely. Finally she ran away from her husband at which he seemed much distressed, said that she was not wholly in her right mind and was growing worse.

He seemed a quiet, inoffensive man and much attached to her. Her trunk went on the boat from here, but she said she must see a man in Lakebay; one of the colonists, Mr. King, sent his son with her and the boy over there in his row boat. They remained a few days, she having their meals brought to their room, then walked nearly four miles to Longbranch and took the boat from there to Tacoma, instead of being "in an open boat all night to escape the Anarchists."

If editors enjoy publishing the tales of the insane we can stand it. Our stay is the conscious rectitude of our lives. But this woman has method in her madness, and while others call her insane I feel inclined to class her with those in Bible times who were called possessed of an evil spirit, and whom Spiritualists call obsessed. She is a good letter writer, has a wide correspondence among liberal thinkers, *and it is for their sakes that I publish this*. We know she wrote to one prominent liberal saying that the men here drink and are cruel to their wives. Nothing could be more false. There is no liquor kept here and but few of the men use tobacco.

I am told that the woman has passed through much suffering and I pity her, but feel that justice demands this statement. Indeed, the conditions of society are so unsuited to the finely organized and highly sensitive, it is a wonder that more of us are not insane. LOIS WAISBROOKER.

Home, Washington.

EDITOR LUCIFER: Will you kindly announce in Lucifer that a few of the students and disciples of the great Russian writer, Leo Tolstoy, are anxious to increase their number and meet regularly at some central place for the purpose of reading and discussing the works of the great thinker. Comrades so inclined will please address

R. GOODHEART, 919 N. Talman Ave. Chicago.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Notes and Comments.

THE WAISBROOKER AND PENHALLOW CASE.

I have seen the report of Oliver A. Verity concerning the "Receipts and Expenditures" in the case of the postal censors against Lois Waisbrooker and Mattie D. Penhallow, in the Federal Court in Washington—not Washington, D. C., but plain Washington, meaning one of the political divisons called American States, or United States of America. This report includes a statement of the "findings" of the court—the first intimation I had seen that the said cases had been brought to trial. As our readers are supposed to have read the report of Mr. Verity I do not need to repeat it here, but will venture a few observations or reflections in regard thereto.

First and most important is the sentence of the judge—a fine of one hundred dollars, as the punishment of Lois Waisbrooker for the alleged crime of republishing in her paper, "Clothed With the Sun," a small part of a pamphlet written by Annie Besant, the well known English writer and lecturer, now holding the position once held by Madame Blavatsky, as head of the organization, cult, or "science" known in two hemispheres as *Theosophy*.

This small part of a philosophic and practical treatise on the "population" question was found to be "obscene" by the jury impanelled to try the case and decide on its merits, and obscenity as defined by the United States postal laws is a crime punishable by fine or imprisonment, or both. The judge himself did not believe that the indicted matter came under the inhibition of the law, but ruled that the opinion of the jury and not his own, must determine as to the facts.

Just here it would seem a pertinent inquiry, to ask, *what are facts*, and what kind of facts are they that can truly be called *crimes?*

A fact, according to the etymology of the word, is *something done*—from the Latin *facere* "to do." A crime, by common consent, is an injury done to one or more persons other than the person who commits the crime—an injury that can be seen and known to be such; an injury done with *malice*, or with evil intent.

In regard to the fact of publication there was no dispute or disagreement between the prosecution and the defense; the only point then to be proved appears to have been whether by the publication of the indicted article any person or persons had been injured in mind, body or property—that is, in personal belongings.

Having been present in the United States Courts when several similar cases were being tried I know the usual method of procedure, and know that no attempt is made to prove that any person or persons have been injured in mind, body or in personal belongings. Nor is any attempt usually made to prove that the alleged violation of law was committed with malice aforethought, or with the design of injuring any person or persons.

How then can the fact of publication be shown to come under the head of crime?

Simply and solely, as it would seem, by the EFFECT produced upon the minds of the jurymen, or of the judge before whom or by whom the case is to be tried.

If the minds of these men are obscene and vile they will naturally find obscenity or vileness in language that to the pure in mind would be pure and innocent, on the principle that "as a man thinketh so is he," and "to the pure all things are pure."

It is customary now-a days for judges to "instruct" the jury to find the prisoner guilty or innocent according to the impressions made upon the mind of the judge himself. Why then did not Judge Hanford say to the jury,

"There is nothing in this case. If you see obscenity in this publication you simply condemn yourselves as having foul minds. The reading of the indicted article produces no lascivious or impure thoughts in my mind. The aim of the writer is evidently to make mankind better and not worse, therefore I instruct the jury to find for the defendant."

Or, if the judge did not choose to instruct the jury in this manner he could have set aside the verdict as irrational and absurd, since no person but the jury themselves would probably say that their minds were injured or corrupted by the reading of the indicted article.

Again: On the supposition that the judge had believed the publication of the article to have been prompted by evil intent, he could still have said, "Until it is proved to the satisfaction of the jury that the minds of some person has been defiled or corrupted by the reading of this indicted article it will still be their duty to find for the defendant, on the ground that, whatever the intent, no accusation of crime can hold until the *fact of injury be shown*, or at least until it is shown that the natural and usual effect of such acts is to cause injury to some one."

* * *

LAWYERS' FEES.

Reading again the report of Mr. Verity I note, under the head of Expenditures, "Attorney fees $191.75"; all other items of cash expense, $20 30. That is to say, the expense of hiring lawyers to do a few hours work was nearly ten times as great as the whole amount paid for circulars, stationery, postage, printing and for care fare and board for the accused while attending court. All other persons interested in the case gave their time, their labor and personal expenses without pay, and then had to borrow fifty dollars to pay the fine, so that all could "return home."

To how many of these interested and voluntary workers has the thought occurred that it would have been better to save that $191.75 to pay the fine imposed by the court?

I blame no one! Until taught by my own experience with lawyers I, too, thought it best to accept money from a great many interested helpers to hire attorneys. Now I have deliberately come to the conclusion that money paid to lawyers in cases such as that of Lois Waisbrooker and Mattie Penhallow is money WASTED, and worse than wasted.

What have lawyers ever done to secure the repeal of the postal censorship laws—a very few noble names excepted? Why should they?

Lawyers make the laws, and when once enacted it is the interest of the lawyer class to prevent repeal, not to secure repeal of laws.

What would the lawyer's occupation be worth without laws? And the more intricate, more unreasonable, more invasive and more numerous the laws the better for the lawyers, because giving them larger opportunities to fight over questions of legality and of technicality.

For one I cast my vote, here and now, against paying any more money to lawyers to defend against the censors of press and mails. Instead of feeing lawyers, let a vigorous campaign, a resolute, an uncompromising campaign of education and agitation for freedom of speech and press be henceforth sustained, through such methods and agencies as those of the American Press Writers' Association; if then, after fair trial, results do not show improvement over the old method of *subsidizing* a class of men whose interests are on the side of the censors, then mark me down as a false prophet.

COURTS-MARTIAL

The report of the findings of the court-martial in the case of Gen. Jacob H. Smith, tried for the murder of innocent persons under his famous order to "kill and burn—the more you kill and burn the better you will please me"—the report of which trial and the subsequent failure of punishment of the accused, is one more only of the multitudinous instances that may be cited to show that law is not intended to enforce even-handed justice but rather to defeat justice by screening the big criminals while making a show of its usefulness and necessity by excessive punishment of small offenders—the rank and file of the army.

For instance, take the so-called crime of "desertion." When an officer gets tired of military service, and decides that civil life with his family suits him better, he simply sends in his resignation, and leaves the army without disgrace or punishment of any kind. But when the poor private—he who takes the place of danger in time of battle, and performs all the hardest tasks of army life, and all for a mere fraction of the pay received by the lordly officer—when the hard-worked and ill-paid private gets tired of the army, gets tired of being a butcher of his fellowmen at the command of others, and decides to go home to his family and friends, his request for discharge before his time of enlistment expires is regarded as a freak of insanity—unless in case of wounds or prolonged illness—and if he goes home without leave granted from his officers he is arrested as a criminal, and tried for desertion, the penalty for which crime is *death*, or long imprisonment at hard labor.

Such are a few only of the beauties and perfections of law, as made and administered by men who maintain that without government of man-by-man the race would speedily return to savagery.

M. HARMAN.

NOTE: Our friends are requested to address letters to No. 4, Dewey Ave. Benton Harbor, Michigan, instead of No. 6, as previously instructed.

M. H.

Illegitimacy and Child-Murder—Who Is to Blame?

[The following very suggestive paragraphs are taken from a series of articles entitled "Perfect Human-hood," signed *Lex et Lux*, in "The Century," Adelaide, South Australia, which journal though small in size is one of our most valued exchanges. It is published fortnightly, at the price of three shillings per annum, or about 75 cents of our money. Presumably $1 would be the price, post paid, to foreign subscribers. Readers of Lucifer would find in the "Century" much that is helpful in opening up the way for the practicalization of the newer and better ideals of life upon earth. M. H.]

The full depth and extent of the unappreciated life-current which constantly, through secret channels, augments the numbers of the human race on earth, can never be fully known. The number of illegitimate children registered annually, great though it be, can never be more than an index to the vast submerged mass of misery and crime that seldom rises to the light of day or attracts public attention. Statistics afford us no means of judging of the number of wilful abortions, the still-births, the concealed births, and the successfully-hidden child murders. In the case of children who are put out to nurse, much of the killing is done in the most open and deliberate fashion, under the eyes of neighbors and the public, and even of officials, who are often powerless to interfere. As some one connected with one of our hospitals once observed to me,

"It is piteous to see the poor little emaciated infants that are brought here suffering from diarrhœa and wasting. Their condition arises from sheer and wilful neglect. Their feeding-bottles stink! Their bodies are covered with dirt and evidences of vermin. You point out these things to the women, the old hags who bring them, and you send them away with a little mild corrective medicine for the child. But you know perfectly well, from the look of the people, that nothing you can say or do will be of any use, that the attendance at the hospital is only a blind, and that the death of the wretched infant has been determined on."

Though these things take place in our midst, I feel compelled to add that South Australia has the most efficient laws and regulations, well administered, for the care and protection of those little illegitimates who come under her State control. But the law cannot possibly be omniscient as well as ubiquitous. What we need is a *higher public and social sentiment* with regard to all infant life. Is there anything so precious as human life?

Is there anything upon which we set so little store? We gaze at Life through the lenses of Property, which is much the same as judging a child by its clothes.

WHAT THE KING OF DENMARK DID.

What a moveable and, if need be, easily lifted superstition attaches itself to the circumstance of a child being born out of wedlock, may be seen from the fact that when special conditions arise to make all infant life prospectively of service to the community, the bar is readily lifted. When Iceland was largely depopulated by an epidemic, in 1707, the King of Denmark, by a very simple device, soon caused the population to assume its normal proportions. He caused a law to be made authorising young unmarried women to have children without loss of reputation. The number for each limited to six. Thus, by the removal of a purely artificial barrier to fecundity, the loss of the Icelanders was in a few years made good.

In Lancashire and other manufacturing districts, where child labor is in request and children are early called upon to help gain the family income, the thrifty operative often prefers to marry a woman who has already a "natural" family; and it is also quite the custom in these parts for a man to delay his marriage with the woman of his choice until the absolute certainty of her motherhood is proved by her bearing him one child at least.

It may be said that this line of argument is altogether too wide. What would these considerations, if indulged in, bring us to? We should be mating with no more forethought than the animals!

To which I reply, it is above all things desirable that we should be healthy animals. The natural man first, then the spiritual. But even the lower animals evince a great deal of forethought and love for their offspring; and man, who is the highest and most developed of all animals, should bring to love and mating the very best of himself, the very cream of all that he has grown up to be. I am only endeavoring to show that *man is more than institutions*, and that where arbitrary and man-made distinctions operate against natural laws, and to the extreme disadvantage of large numbers of the community, it becomes us to review our position, and see whether or not it be consistent with reason, common-sense, and humanity.

Society gains nothing by making a pariah of the prostitute; and adds, if possible, ten-fold more to its own existing confusion and wrong by attempting to brand as outcasts those children who have not been born under the *flag of matrimony*.

OBSCENITY OF THE POPULAR STANDARDS OF VIRTUE.

Let me remark, at this point, that the constant tendency of good people to gather themselves together, and to abstain from mingling more than unavoidable with the unregenerate, except with the avowed object of reforming them, is a great mistake. If good people are the "salt" of the earth, what is the use of the salt particles all collecting themselves into self-glorified little heaps, and refusing to qualify and to flavor the rest? If you have any good in you, it is not for yourself alone, it is for every

one. Virtue ceases to be virtue if it separates you from your fellow man. There are no "good" or "bad," but there may be those who are further on than others. We are all on an infinite march, and our duty is to help the laggards, and not to push them off the road, to which they have every whit as good a right as have the foremost leaders of the grand procession of Humanity. I confess I cannot understand why certain acts of conduct should have been so especially singled out for condemnation and styled "immoral," when other acts, which often invade people's liberties much more—acts of real cruelty and barbarity, are never called immoral. A man, for instance, may be a church member, and stand high in social position, and yet for long years render the lives of all his household miserable by the unrestrained exhibition of tyranny and temper. Such faults are condoned; but if he (or, far more, his wife or daughter!) step off the line in another direction, society immediately does its utmost to prove that the "sin forgiven by Christ in heaven, by man is cursed alway."

For myself, I think with Whitman that: "Showing the best, and dividing it from the worst, age vexes age. Knowing the perfect fitness and equanimity of things, while they discuss I am silent, and go and admire myself!"

Yes, far better to "admire" ourselves, to have our eyes fixed upon the ever growing grain of the divine in man, to exclaim with wonder at the great, the almost infinite distance we have come, than to be petulantly and constantly complaining that the world has not travelled faster. The main thing is, not to lose sight of each other on the way! *Lex et Lux.*

A Correction.

DEAR LILLIAN: Lucifer makes me say: "If it shall happen that Society condemns anything which my conscience doesn't approve, I shall not be scared from my position by being told that Society is NOT on my side." It should read "that Society *is* on my side." Every radical claims to be brave enough to stand *against* society; what I was claiming was to stand *with* it when it went my way. Please make correction in Lucifer.

VOLTAIRINE DE CLEYRE.

The Small Boy and Grandmamma.

A neighboring grandmamma came in for comfort. Her early training had made the doctrine of predestination part of the fiber of her nature. Robbie, aged nine, is the only grandchild and frequently drinks root beer, to say nothing of the foamy beverage which his literary uncle keeps in the ice box and shares with Rob in the cool of the evening after supper. Grandmamma has piloted motherless Robbie twice through his Bible and has told him of the awful inheritance bequeathed by disobedient Madam Eve. In spite of it all Rob gets a quantity of fun out of his daily life, though he knows the inquisition awaits him at bedtime when he confesses naughtiness and says his prayers at grandma's knee. He went on a two days' fishing tour with his literary uncle. During his absence grandma resolved that on his return the sips of root beer should be tabooed. Rob and his uncle returned in high spirits and the good lady rejoiced with them. After supper the small boy was put through the usual catechism and then came the shock which shattered the hopes of the poor old lady and sent her to the only woman within reach for comfort. The lad had said his two regular prayers and then, clasping his hands and closing his eyes, he recited reverently:

"Oh, thou, who didst with pitfall and with gin
Beset the road I was to wander in,
Thou wilt not with predestined evil round
Enmesh, and then impute my fall to sin!

"Oh, Thou, who man of baser earth didst make,
And ev'n with Paradise devise the snake:
For all the sin wherewith the face of man
Is blacken'd—Man's forgiveness give—and take!

"Bless grandmamma and Uncle Fred and help them to see the true light within the tavern. Amen."—*Chicago Post.*

The Mother's Opportunity.

The greatest opportunity to benefit the world and bless humanity lies with the mothers of growing children.

There need be no Florence Burns and Dimple Lawrence tragedies—no young men "toughs" and "rakes" to endanger the peace of our suburban towns and villages—if parents, mothers especially, became the confidantes and instructors of their children upon life's important truths at an early age.

A score of times this subject has been treated in this column, but each new tragedy makes it seem necessary to repeat what has been said before.

With each repetition it is possible that some unthinking mother will *begin to think.*

A mother said to me recently: "I have talked freely with my girl, but I cannot induce my husband to talk to our son, fourteen years old, of things he ought to know."

"Talk to him yourself," I urged. But the mother hesitated—it hardly seemed "proper," she thought.

Yet it had seemed "proper" for her to become a mother.

I confess I do not understand this phase of "modesty."

The finest youths I ever saw—strong, virile, manly, clear-eyed and clean-minded young fellows—had been taken into their mother's confidence at the age of ten, and talked to earnestly regarding life's great fundamental truths.

Human life was compared to that of the plant, which grows first as a seed, hidden from sight, until Mother Earth gives birth to the tiny shoot which becomes a plant or a tree in good time.

The boys were made to realize how sacred a matter motherhood was and how unmanly and vulgar and low-bred the boy was who ever indulged in any coarse talk or light jests on such a subject.

They were told to avoid all such companions and to come always fearlessly to their mother to ask any question which puzzled their young minds, and assured that as their minds developed she would tell them what was necessary for them to know.

I have never known but two such mothers, and the children of both grew into splendid maturity—ideal sons and daughters.

In a Jersey town several young boys in a public school, children of respectable and prominent people, banded themselves into a "Tough Club." The boys were all under thirteen years of age, and their ideas of manliness were evidently patterned after the Paterson sports who figured in the courts and the press a year or two ago. These lads indulged in vulgar and immoral language and behavior in the presence of the little girls in the school. The girls complained to their parents, and the parents sought out the parents of the offending boys, only to be insulted by them! And the superintendent of the school, who undertook to punish the boys for their conduct, is likely to lose his position through the violent uprising of these stupid and short-sighted fathers and mothers, whose own negligence of a parent's most important duty lies at the root of the evil.

The colossal egotism of parents who imagine their children need no guidance along this dangerous pathway beggars description.

"My children are so innocent—they never think about such things," I have heard blind mothers declare, when I knew the exact opposite regarding their offspring.

The child whose unfolding mind does not reach out and question "why," "whence," "how," is not fully equipped mentally.

See to it that you answer these questions wisely, delicately, kindly, before the little plastic mind is marred and soiled by others less worthy to impart the information.

You have no right to be fathers and mothers unless you are ready and willing to protect your children from the worst evil that can befall them—a sullied mind and low thoughts on the most sacred and holy of subjects.—*Ella Wheeler Wilcox, in "Chicago American."*

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MY LITTLE BIRD.

Oh little bird, why flutter in my hand?
Oh little heart, why quiver at my touch?
My hand's caress would make thee free as air;
My touch must leave thy heart as large as love.

My hand, O sweet, is not a prison wall,
My heart, dear heart, is not a cage for thee,
My hand is but another bird to preen,
My heart is but a hiding-nest and home.

My little bird, press to me heart to heart,
Together with me nestle 'neath the bough,
Wing with me infinite blue worlds afar,
Where all the clouds are free and winds are warm.

O sing with me, dear bird, the songs of heart,
O sing to me, sweet heart, and sing with me
Of all the bright thoughts of the upper air,
And all the love notes 'neath the skies of dawn.

—*From "Wind Harp Songs," by J. Wm. Lloyd.*

Labadie on the Strike.

Joseph A. Labadie, the well-known Anarchist of this city, has some striking comments to make on the recent decisions of the federal judges in West Virginia in connection with the strike of the coal miners.

Labadie, the "gentle Anarchist," as he is called in Detroit, so far as filling the conception of an Anarchist is just the reverse. Gentle, lovable and kind, Labadie is respected and admired by those who know him best. He insists that he is an Anarchist; others are loath to believe this. But Labadie insists that he is the true Anarchist and of the type that will in the in the future rule the world.

Labadie as he sat in his office at the storage yard of the water board, where he is employed, consented to give today his views on the recent decisions. Following are his comments:

"Of course it is heroic to refuse to obey the injunctions of a court but there come times when to obey is to aid and abet crime. It would be positively criminal for the Mine Workers' union to forsake now those who have struck to aid their fellows win what every right-minded and kindly disposed person cannot admit is anything but a righteous cause.

"Let come what may, I believe every sympathizer with the struggling miners, whose conditions are deplorable indeed, should render whatever assistance is possible to feed the suffering men, women and children. If we must go to prison for doing so, then let us go with smiles on our faces and protests in our mouths.

"Such strikes as these cannot but demonstrate to the people that wrongs exist in the industrial world which are unbearable, and these injunctions show conclusively what Anarchists have tried to make the people realize—that political authority has always been with the privileged classes; that it exists primarily to obtain and retain undue privileges for the few.

"Of course, the great wrong in this whole affair is the making of property subject to unlimited private ownership of land and other things that are not created by human effort.

"The only title that meets the requisites of justice is occupancy and use. Under such a title the mine workers would be entitled to the coal which they dig from the mines, and there would be no necessity for strikes.

"However, the injunction issued by Judge Keller is in harmony with present conditions. If the corporation owns the town, why, it follows necessarily that no one has a right on the property except those permitted there by it. It owns the air and the sunshine and no person has a right to sit in the sun and breathe the air except by sufferance. When one fully realizes all this, the facts become monstrous. The wrong consists in permitting the corporations to own the earth.

"I dare say that the very persons against whom the injunctions are issued believe the property system that gives the few such terrible power over the many is perfectly just and right. They only object to its logical application when it affects them. They will probably appeal to the very powers that maintain the corporations and their privileges.

"Strange how people hug delusions to their hearts like the person who held the fox, although they dig out their very vitals.

"Governments are not now and have never been instruments for the good of the great toiling masses.

"The only persons who see this clearly are those who clearly perceive the aim of the anarchist philosophy.

"But the injunctions against furnishing food to the strikers and their families should not be obeyed for a moment. If there be any hereabouts who would assist in any way in passively resisting such an abominable decree they may communicate with me and we will find some way to help feed the hungry, even though the courts say we shall not. It is glorious to be such lawbreakers."—*Detroit Daily.*

City and Country.

I can understand why the editor prefers life in the country to life in Chicago, but that justified preference is an insufficient basis for a general indictment of city living as compared with country living. There are many reasons besides the desire to absorb unearned increment which fill the cities at the expense of the country.

The common talk about the greater healthfulness of the country is merely the thoughtless repetition of what might have been true once but is not true now, except in rare instances. The modern city has a better system of drainage, a better water supply, and more wholesome milk than are found in the country. Its streets are immeasurably cleaner than the premises of the average farmhouse, and when mechanical traction shall have driven the horse from the city health conditions will be free from what is now their greatest enemy. Even the poor tenement of the congested district is not a greater menace to health than is the farmhouse over and into which sweep the stenches from styes and cattlepens, in whose rooms the cellar air, often

laden with the foul odors of rotting vegetables, and at the best stale and noxious, continually finds its way. The dwellers in the farmhouse drink water taken from wells whose contents are unpurified by sunshine and air, and which often receive directly surface drainings from barnyards, kitchens, and washing troughs, and seepings from cellars and privies.

There are scores of reasons besides that named by the editor why men and women leave the country for the city. Many come to get into the crowd, to escape the isolation of the country, some of these because they are not strong enough to live a quiet reflective life, others because they desire contact with the hurrying pulsing streams of invention, discussion and contest. Others come to attend theaters, operas, and other places of amusement and artistic life. The fact that the labor hours of the city workmen are far fewer than are those of the farmer, that his wife, unlike the wife of the farmer, has some chance for leisure and rest, pours a never-ending flood of humanity into the city. Others leave the country to escape the general unhealthy conditions that prevail in many parts of it, as for instance the "malaria" of the "river-bottom" lands, to get away from the swarms of of irritating insects that pester the country dweller, to escape the inconveniences of bad roads, distant markets, short-term schools, infrequent mails. The one item of paved streets and sidewalks will continue to offset all the moralizing of all the pleaders for country life.

Another cause that enlarges the city at the expense of the country is the greater freedom in the city. In the country Mrs. Grundy sees everybody, knows the comings and goings of every member of the community; the affairs of each person are the gossip of all the others. This is not true to a large extent in the city, in spite of the cursed meddlesomeness of the despicable "red ranter" of journalism and of many sneaking Paul Pry societies for the prevention.

The migration from the country to the city will cease only when the conditions that now make life more desirable in the city than in the country, *for those who migrate* likewise prevail in the country. Improved sanitation, shorter hours of labor for men and women, greater freedom from espionage and meddling, better mails, better schools, closer touch with the world of thought, amusement, and applied invention, will gradually approximate the country to the city as a desirable place of residence. Then its own especial advantages will turn the scale and the exodus now annoying our editor shall cease to trouble.

R. M. BROWN.

"Fallen Women," Again.

Voltairine de Cleyre is not sure whether a little masterly inactivity would not have been her wisest policy. Neither am I sure it would not.

I should resent being classed with the "scientists" whose method of treating disease is to say the patient is not sick? Yes,—when they advance this as a cure-all. But I agree with the "scientists" that there is a considerable class of patients who need nothing but to learn that fancy is all which ails them. They are the kind whom these "scientists" and other quacks manage to cure after the M. D.'s have given their cases up—for not medical. Somewhat similarly, though I do not claim to have exhaustively analyzed the moral and social disease of "fallen women," I recognize two large classes among them—those who could not "fall" any lower than they were born, and those who have not "fallen" but been pushed down and held down. I hardly think I said the majority belonged to the former division. My extensive, regrettable, &c. experience—which, however extensive and regrettable, is by the bye, only that of one person—inclines me, modestly I hope, and without dogmatism, to think perhaps about half do.

Of course, Miss de Cleyre finds me "inconsistent,"—which according to Emerson (*Self Reliance*) is a mark of greatness. I confess being able to see that every plank has two sides—also that they can rarely be seen *simultaneously*. To know much about the plank, you must turn it round sometimes! I am aware, to illustrate, that doubtful facts, such as the existence of Moses, are not the best basis for an induction. If I want to learn the effects of vaccination, I much prefer the Registrar General's reports to——

> "A woman's story at a winter's fire,
> Authorized by her grandam."

But we must use such data as we have; and often the best accessible are poor enough. I am glad I mentioned Fantine; for Miss de Cleyre will scarcely suspect me of thinking she really existed. But even avowed fiction (if it is not incredible) will do for an illustration.

When did I say the Monster Slayer was not a crank? He certainly is not the "normal man" of Lombroso's classification. And did I ever say Czolgosz was not a Monster Slayer? If desirable, I can easily tell who did!

The Afra I referred to was not Mrs. Behn, but a celebrated courtesan of Diocletian's period, who became a Christian, suffered martyrdom with some of her girls, who had also been converted, and is now the patron saint of Augsburg.

The love of Lord Nelson and Lady Hamilton was "remarkably pure and beautiful." Then it proves that prostitutes are not necessarily incapable of pure and beautiful love. For Lady Hamilton, long before she knew either Hamilton or Nelson, was just as much a prostitute as Afra or Theodora. Surely Miss de Cleyre cannot have read, believed, and remembered, the life of this celebrated woman, as I wrote it in Lucifer a few years ago.

It is a pity Miss de Cleyre and other women who have never broken the law, or only done so "for peculiar reasons," decline generally to enlarge their acquaintance with prostitutes. Because, you see, *they* could do it without any regrettable experiences, and so keep some men as "bold and bad" as I out of temptation. I am persuaded I should have had no experiences to regret, if a woman of that kind had been with me during "excursions into the realms of the *demi monde*," which I should have been entirely willing to undertake in such company, "as a severe study in degeneracy &c." Besides, they would learn that the Christian idea of raising degenerates by constant action of "the moral derrick" is not always a "miserable failure," though that of forcing them into the right path, like Theodora, is, Theodora's own experience should have taught her to avoid that mistake. She was led, not driven to mend her own ways. They would also unlearn the cant about "times" having "changed;" and not suppose Phryne or some other courtesan, at Boriboola Gha, was better than Annie Cook at Memphis (Tenn). They would find their preconceived notions about the merely mercenary character of (all) prostitutes to involve a very serious mistake. They would learn that most prostitutes are kind, and many besides Agnes Sorel irreproachable "otherwise." Above all, they would learn that the temperance lecturer's theory confounds effect with cause—that the inveteracy of vice springs from native degeneracy, not degeneracy from it. This is the most important of all, because it teaches that we must not be satisfied to distinguish "real prostitutes" from "convention-breakers," but need to distinguish individuals, regardless of class labels. I am about cured of regretting my experiences now. I would much rather have them, with all the occasions for regret, than the "flinty-hearted" sort of innocence, which does not, indeed, object to breaking conventions "for peculiar reasons," and has boundless charity for the "pore benighted heathen" at Boriboola Gha, but lumps any large class at Philadelphia under that fatal term, *Les Miserables*, in which wickedness and misfortune are hopelessly confounded.

C. L. JAMES.

The Slavery of Our Times.

Through a misapprehension we have over-charged for Tolstoy's book of the above title. The publisher's price has been reduced from $1.25 to 65 cents. Those who have ordered the book of us may have their money refunded or applied on subscription or for other books.

What is the number on your wrapper? If it is 929, or less, your subscription is in arrears. And we "need the money."

Ruminations.

The loyal rallying together of true-hearted Liberals all over the country—yes, and even beyond the United States—in behalf of the persecuted women of Home, is an evidence of solidarity never to be forgotten. It is gratifying to know that in following the only rational course for the protection of our liberties, we have had substantially the unanimous support of those to whom freedom means anything. It has not been a pleasure to us to appeal for help, knowing that the money raised must be exhausted in legal expenses; nor would we have adopted such a course, if any other had promised equal results in maintaining our cause before the public. The prosecutions here are at an end. We have won three cases out of four, and gained a tremendous moral victory in the remaining one. Public sentiment in Tacoma and Seattle has turned in our favor to a marked degree. Even the daily papers have changed their tone. The era of local persecution seems to be at an end. The conditions and prospects at Home are immeasurably brighter than ever before. We have fought and won the most important of our fights; and a steady, if not rapid growth seems to be indicated for the future.

Nevertheless, the real contest in America has only begun. Home is simply an incident in the struggle, which will be incessantly directed against less guarded points. The infamous conviction of Mrs. Craddock in the East, at the very moment when we were securing the acquittal of Larkins and Adams in the West, proves the satanic persistence of Comstockism. In spite of all exposures and protests, Maddenism is as rampant as ever, under handedly seeking to check the spread of intelligence among the people. The arrests of McQueen and Mother Jones prove the intent to annihilate the right of public assemblage. The dismissal of Rebecca Taylor from government service, for presuming to exercise the ordinary rights of a citizen in expressing her opinion on public questions, proves that employment in government service is intended to mean a complete slavery of body and soul. The wholesale arrests of Socialists in Porto Rico, under the silly pretext of conspiracy, shows the determination of imperialism to stamp out radical ideas, wherever it dares exercise the power to do so. The national Anti-Anarchist law, and the still more outrageous laws enacted by several states, mark a bitter hatred of free speech on the part of lawmakers.

Who is there so blind as not to see that the issue of free speech is the giant question in this land today? The cases cited above are only samples of what is already taking place, to say nothing of still worse assaults which may be expected in the future. It is the cause of every body who is not a knave or a fool. There is no assured safety for any individual, who is progressive along a single line. And the cure? There is only one; and that is to join hands in a compact movement, in order to carry the warning cry to every home in the land, until a public sentiment shall be aroused before which politicians will be forced to bow as reeds before a storm. This can be done. Free thought, Sex Reform, Single Tax, Socialism, Anarchy, can each reach but a limited audience, and are forced to contend with gigantic prejudices. We must not abandon our convictions along these lines, nor the earnestness of our propaganda, but must accept the fact of slow growth. But it is different with the question of free speech. Here we have to contend with ignorance and apathy, but not with prejudice and hatred. Everybody, except the handful of religious and political schemers, thinks that he believes in free speech. The words have no unpopular signification connected with them. All that is needed is a thorough explanation of their true import, and a vivid portrayal of the evils which follow the suppression of the utterance of honest opinion. This demands great activity on our part, in this most pressing of all phases of progressive effort. The help of every person interested is urgently required.

The Free Speech League exists for just this purpose. Its representatives are eager to work, to rouse the whole country to the needs of the hour. Are the Liberals of America blind or indifferent? Since the Free Speech League alone embodies this most vital of all propaganda, every reader of Lucifer should join it at once, and help push the work. What are you waiting for? Events are moving rapidly, and every day counts. The peril is upon us; and this is no time for fooling or hair-splitting. The League stands for principles dear to every one of us, however we may differ in other matters. It only needs adequate support, in order to do a greater and more needed work than any other organization in the land has ever accomplished. Do not wait another moment. If you value the right of free speech, send *at once* one dollar for membership, and anything you can spare by way of donation, to E. B. Foote, Jr., M. D., 120 Lexington Ave. New York, N. Y. Hundreds of dollars were generously raised for the defence of the Home cases. Thousands should flow into the treasury of the Free Speech League for the work of starting an irresistible agitation which will destroy the Comstock law and all other encroachments on freedom of expression, and so make all such cases impossible in the future. Money is needed for the publication and dissemination of telling literature, books as well as pamphlets and circulars; for holding meetings everywhere and putting effective speakers on the platform, as well as for working along many other lines. Shame on the professed Liberal who can remain careless and inactive in such a crisis! Give the Free Speech League proper backing; and within an incredibly short time it will become the greatest and grandest movement inaugurated in many years. What will you do?

Home, Wash. JAMES F. MORTON, JR.

The Golden Life Community.

The undersigned and others have united themselves into a community which will be located on 640 acres of timber and meadow land in Wisconsin, about eight hours ride from Chicago. We expect to break ground September 1, for our town, and the necessary buildings, such as a comfortable community home, schoolhouse, lecture room, postoffice, warehouse, and stables for live stock will be put up very quickly. Our first and immediate step after the buildings are up, will be the cutting and marketing of timber, running a chicken ranch of about one thousand birds, a sheep ranch of one hundred head of breeding ewes, cows to supply milk, cream and butter for our table will be kept, also the necessary driving horses, work mules and oxen. By January 1 we expect to manufacture our own shoes and clothing, the spinning and weaving of cloth will be taken up as soon as possible. We now have members who are carpenters, shoemakers, iron workers, and farmers. Other lines of manufacturing will be taken up later. Our aims are to produce all our wants, or nearly so, as possible, buying nothing and selling nothing. This is not a business proposition. We do not want to make profits from each other or the old world. We simply want to make a living with the least effort. This will be accomplished by eliminating the profits of the landlord, the trader, the Church, the banker, the railroads, and the creations of the fashion carpenters of Paris and London. Commodities of all sorts will be put on the free list, as free as air to all of our members. When a Comrade wants anything he goes to our store room and helps himself or herself, as the case may be. This plan will work all right if people will take their table manners along when they go to the store.

We want free comrades to join us at once. Those who do not believe in common property can buy land adjoining ours and practice free Socialism or Individualism, and enjoy all the social and educational advantages which the town affords. We shall locate our community buildings so that the Socialists and Individualists can locate their buildings right across the street from ours and thus form the town. The following named property, viz, a driving mare, two buggies, one work wagon, a set of carpenter tools, a small chicken ranch, household and office furniture, and about $1,000 cash has already been merged into the community. Comrades who are interested may apply to either of the undersigned.

Austin, 54 N. 52d Ave. J. H. ROWELL.
Chicago, 332 S. Morgan St. ROSA SULLIVAN.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Mrs. Craddock's Workhouse Experience.

A most interesting page of six columns reading matter—with suitable illustrations by the crayon artist—in the New York "Sunday World," of July 13, is headed "Horrors of the Women's Workhouse on Blackwell's Island." This article with the sensational heading was written by Mrs. Ida C. Craddock, who is personally known to many of our readers; known by them to be a woman of education, culture, refinement; a woman of high order of intelligence and of untiring industry in her efforts to rouse mankind to a more rational sense of the importance of "Right Marital Living." She has written and published several booklets on this subject, and it was because of such publication that she was arrested and imprisoned.

The article in the "World" gives the experience of Mrs. Craddock during her three months detention in the "house of correction," some account of which has been printed in Lucifer. To make sure that her statement of facts had not been exaggerated, the reporters of the "Sunday World" were sent to make an investigation and here is part of their report:

"For an estimated capacity of 600 prisoners there are only 200 cells.

"For an estimated capacity of 600 prisoners there are toilet facilities for 100.

"There are only two places from which running water may be drawn. Water must be carried or piped to the third and fourth tiers.

"From three to six women are crowded into one cell during the winter for warmth.

"The steam-heating facilities are utterly inadequate.

"Blankets are kept on the same cot for different prisoners for months without washing.

"The cells are unclean and infested with all kinds of vermin.

"Women who have been sentenced for the first time for crimes such as drunkenness and vagrancy are made to associate with hardened criminals."

In her statement to the "World" Mrs. Craddock's opening paragraphs read as follows:

"I recognize the right of the community to imprison me if I commit a civil offense, to deprive me of luxuries and privileges and set me at hard work. I do not recognize its right, however, to injure my health in so doing, nor to attempt to blunt my moral sensibilities by thrusting me among women of the worst class and compelling me to listen to their language; nor to half-starve me upon monotonous, insufficient or badly prepared food; nor to jeopardize my safety of life and limb by locking me in with quarrelsome or semi-insane women; nor to risk giving me consumption, small-pox and other diseases; nor to place me in surroundings where, despite the utmost care on my part, my body shall be rendered less clean than formerly.

"All these things have been done to me in the Workhouse on Blackwell's Island, where I have but recently served a term of three months, and for the sake of other women who are still enduring them, I make this protest.

"In justice to myself I deem it but fair to state here that I was committed, not for drunkenness, vagrancy or the other offenses for which women are usually sent to the workhouse, but for endeavoring to instruct people, in a little book, in the laws of marriage along lines approved by reputable physicians. The complainant against me was Anthony Comstock.

"It must therefore be evident to the reader that I approach the subject of prison life from a standpoint which is somewhat different from that of the average inmate of the Workhouse; so that my protest ought to be of more than average value."

The details of Mrs. Craddock's narration must be omitted for lack of space in our columns. Those of our readers who care to do so can send for the "Sunday World" of the date named, and read the entire article for themselves.

Mrs. Craddock tells us that the complainant in her case was Anthony Comstock. But who is Anthony Comstock that he should cause the arrest and imprisonment of one whose work had received very warm commendations from distinguished educators, conservative and radical, also from Christian ministers etc., etc., of New York, Philadelphia, Chicago and elsewhere? No one acquainted with this woman, and knowing her history could for one moment believe that she is influenced by any motives other than the most pure and philanthropic.

But Mrs. Craddock and her work had the misfortune—or the good fortune as it may prove to be later—to fall under the ban of one man's displeasure, that of Anthony Comstock; a man whose official position and whose past record entitled him to the distinction of "Inquisitor General" of the United States of America—a veritable modern Torquemada, so to speak. One of the oft-repeated boasts of this man is that he seldom fails to secure conviction when causing the arrest of man or woman whom he sees fit to prosecute under laws largely framed by himself—as it is currently believed, and whose enactment into Federal Statutes are also believed to have been caused chiefly by the insistent and persistent activity of himself and of the "New York Society for the Prevention of Vice," of which society Anthony Comstock has been from the first the salaried secretary and most influential member.

Pertinent to this boast of always—or nearly always—being able to secure conviction, the question naturally arises as to whether or not there is *collusion*, or a standing arrangement, by which certain courts are "fixed," so that the inquisitor general runs little if any risk of failure in running down his game—generally if not always his victims are too poor to make a vigorous or prolonged resistance, and often, too, as in the case of Mrs. Craddock, the accused is so far in advance of the masses of people that the average jury-man is totally incompetent to understand how it is possible for an honest or well-meaning person to entertain ideas that to himself are simply insane if not worse, and thus it happens that being unable to grasp the real meaning or object of the indicted propaganda the ignorant and prejudiced jurymen adopt what to them is the safest course, and bring a verdict of guilty to please the prosecutor and the judge who also very evidently thinks safety lies in adhering to "precedent," and to conventional lines of thought and of morals.

THE VACCINATION OUTRAGE.

Perhaps the very worst of all the acts of outrage to which Mrs. Craddock was subjected while an inmate of the Woman's Workhouse, was that of enforced vaccination. Speaking of the unspeakable horrors of the "Black Cells," wherein unruly prisoners are placed, with "no chair, no cot, no blanket"—compelled to stand, sit and lie amid "swarms of cockroaches" and other vermin, with "no window and no ventilation—except a few slender holes over the door and a few slender slits in the wall," Mrs. Craddock says:

"I myself, although recognized as an orderly and law-abiding prisoner, and accorded many privileges because of it, and treated with great kindness by all the matrons, was nevertheless threatened by the House Physician, Dr. Stratford, with the Black Cell because I dared refuse to be vaccinated. I had already been vaccinated by force by the Board of Health physician, and my arm was still sore."

If in carrying out the sentence of the court that did the bidding of Inquisitor General-Comstock Mrs. Craddock had been subjected to such medieval tortures as the "rack," the "thumbscrew," the "cat-o-nine tails," etc., etc., the infliction might have been borne with greater equanimity than to have one's life-blood poisoned by vaccine virus. The victims of this modern house of correction are obliged to sleep between blankets (no sheets being allowed) that are washed only once in six months, no matter how many different prisoners, nor how soaked with venereal and other loathsome diseases the occupants of the same cell may have been, but even this treatment does not equal enforced vaccination in point of criminality on the part of the prison management.

Never having been called upon to submit to such invasion of personal right I cannot say what I should do in a case like this, but if ever resistance—even unto death, the violent death of the physician or his victim, is justifiable, this would seem to be one of the occasions. I should feel much as Mark Hubbell felt, when relating the case of Conductor Sturtevant of the Lehigh Valley R. R., "who caused to be carved upon the marker that designates his child's grave: 'This child died of vaccination in the public schools.'" Commenting on this incident, Mr. Hubbell (see his letter in the Editorial Department of "Physical Culture" for August) says:

"Some wounds don't heal; that of the loss of an only child so sacrificed should call for some exemplary and almost retaliatory penalty. Unhappily the compensation if any by way of damages must be green, and not red; were I in that parent's place I should like mine *crimson, warm and fluid.*" (Italics mine.)

If any of our readers care to know how the vaccine pus is obtained that is forcibly injected into the blood of school children, by order of municipal if not of state law, let them read the article on "The Making of Vaccine," in the same August number of "Physical Culture," New York City. M. H.

Notes From "Harmony Home."

The berry picking season is now about ended. A week or ten days of dry weather has dried up the blackberry crop, until it scarcely pays the labor and time to gather what is left. Altogether, if I am not misinformed, the season has been favorable to the owners of berry fields. Prices have been fairly remunerative to the producer, and many a woman, many a girl and boy, who needed an opportunity to earn a few dollars have found that opportunity in the berry field, and at the same time have become stronger, more vigorous and healthful in mind and body, by the close contact with Mother Nature—by the out-door exercise and exposure to sunshine, wind and rain.

* * *

Just here I want to make a little comparison between the hygienic value of bodily exercise that is taken for health alone and that which is obtained by working at some useful or gainful employment. Each of these has its own peculiar advantages, but, as I now see it, the preponderance of advantages is in favor of the latter, provided that the useful labor is performed in the open air and while exposed to sunshine, and provided also that suitable intervals of *rest* be allowed to the worker. Such at least is the result of my own experience.

The chief point of superiority of the Physical Culture exercises over those of productive labor is that the former encourage equal or uniform development of all the muscles, and prevent one-sidedness or unequal development. Another advantage is that there is less danger of excess. One can *stop* when he has had enough, whereas the worker at productive labor often is compelled to continue the exercise far beyond the limit of hygienic prudence.

On the other hand it is next to impossible to get up an interest in the Physical Culture exercises that will call out the greatest possible effort, and therefore the *latent energies* of the organism are not roused, not stimulated, not called into action, the result being partial rather than the greatest possible benefit to the organism from this kind of daily muscular exercise.

* * *

Since our last report of progress at "Harmony Home" we have had near a dozen visitors from Chicago, most of whom came to remain only a few days intending to come again and make a more prolonged stay later on. Hitherto we have had almost *no hot weather* in Michigan. When the sky is clear the sun shines warm or even hot, but the breeze is almost invariably cool and refreshing. Absolutely no hot nights as yet in this neighborhood, and as there are very few mosquitoes or other insect tormentors at our place, and no noises of street cars, steam whistles, milk wagons, news boys, etc., etc., as in the great cities, our sleep is undisturbed. Early apples are abundant and cheap—$1 per barrel in the Bentor Harbor market, and we are canning some of the surplus of the orchard adjoining this house, for use in Lucifer's Chicago home. Peaches are going into market and pears will soon be ready to ship. Prospects for grapes and winter apples are unusually good.

M. HARMAN.

Another Victim of the Comstock Statutes.

I have seen no mention in Lucifer of the arrest, trial and imprisonment of our liberal friend George W. McNinch of Holland, Kansas.

He was arrested by order of the Comstock gang, in April, for the alleged crime of sending art pictures through the mails, but he was found guilty and sentenced, for sending them by express. While awaiting trial at Topeka I am informed that his liberal friends were refused permission to visit him. This seems rather inhuman, yet is nothing compared with the fact that a person is classed with the worst criminals merely because he uses the United States mails or sends by a private Express Company the art pictures or studies as they might be termed, to those desiring them. To be deprived of this right is surely an undeniable loss of liberty and a wrong to the whole people. This man did not send these pictures to immature children nor with the *motive* to corrupt anyone, but to educate older people up to a higher appreciation of the purity and beauty of the "human form divine." And this is greatly needed judging by the vast amount of disease and vileness of the bodies of the "great unwashed."

"Fifteen months at hard labor," is a severe sentence to inflict upon a person who has never injured any one "in life, limb or the pursuit of happiness. Strange to say the "terribly injured" party never, no never, shows up at any of these Comstockian attacks. The why seems past finding out.

Brother McNinch is a young man just starting out in life; has good habits and is a worthy man. A wife and two little ones are turned out upon the cold heartless world to shift for themselves, while his health is being broken down rapidly by outrageous prison "discipline," making it less possible for him to support them when his term is out. He is in no sense a criminal, merely a statute-breaker and about ninety-nine out of every one hundred ought to be broken and totally abolished,—yes, it might be dangerous to leave even one for seed! If any of Lucifer readers will write Mrs. Agnes McNinch, Holland, Kans. I am sure it will be appreciated; forget not to enclose something besides good will if possible. And let us all write to Brother McNinch, Ft. Leavenworth, Kans., care box 7, number 2927. Do not write complaining letters as such will only find the waste basket. Write cheery, helpful concise letters and weave in the philosophy of the Better Way. Creeded opinions are the ban of advancing civilization.

FLORA W. FOX.

Rochester, Minn.

VARIOUS VOICES.

Mrs. R. B., Big Rapids, Mich.:—I was pleased with your notice, in Lucifer, of "The Woman Who Dares." Four years ago I bought three copies and they have been loaned till they are nearly in pieces. A year ago, when we wanted another copy, we learned that the book was out of print, so I wrote Mrs. Gestefeld asking if the book was not worthy of another edition, and I guess I was one among many others. I have asked one of our dealers here to send for a copy for me. I hope Mr. Harman's Benton Harbor cottage colony may be a great success for the few who can be accommodated.

[We shall be pleased to receive orders for "The Woman Who Dares," the price of which is $1.50 a copy. It is an excellent work to set people to thinking, and is especially valuable to place in the hands of those who have never read radical literature. L. H.]

T. Cantwell, 127 Ossulston St., London, N. W.:—I always read Lucifer with interest and wish I could do something for it. I agree with Voltairine de Cleyre that prostitutes often do disagreeable things; but I do not agree that they are hopeless cases. From my experience I should say that they are mostly kind-hearted, and I do not consider any one hopeless who has a kind heart. I knew one, a widow with four children; to my knowledge she followed the profession for four years until two of the children were old enough to earn something and then she went into a factory to work and abandoned prostitution. She had always kept the children neat and her home clean. Of course there are "others;" and I admit that I do not feel at all fitted for any kind of "rescue" work, but I do not regard them as hopeless when they can be offered a better choice than that between degrading prostitution and degrading "honest toil."

Martin Nortvedt, Laurium, Mich.:—For the benefit of Sara C. Campbell I wish to say that I think the reading of "The Creation of God" by Dr. Jacob Hartman, will give her the information she seeks upon that special subject. The book can be ordered of Lucifer. Price cloth $1, paper 50 cents. The objections you, with several other writers in Lucifer, raise against Socialism, that it would be a detriment to individual liberty, I fail to see. By Socialism I understand the National Ownership of all the land, with all the raw materials in and above the earth, also, the national ownership and operation of all the means of production and distribution. In short, simply this, for the nation or all nations, to co-operate, instead of compete, for the necessaries of life. And, as experience is daily teaching us that co-operation is better than competition, and consequently the people as a whole will choose to co-operate instead of compete, but how that is going to deprive us of individual liberty, I cannot for the life of me understand.

Under Socialism, there will be religious liberty, and liberty of press and speech. Also sex liberty, because woman will be independent of man for support of herself or children which she may choose to give birth to. As I understand it, political government as it exists today will not exist under Socialism. Government then, if government it can be called, will be, that the people engaged in the different occupations and branches of industry, will choose, amongst their own number, men of skill and intelligence to manage or direct said branches of industry. Yours for freedom,

Charles H. Kerr, 56 Fifth Ave., Chicago:—I observe that in No. 926 you say editorially that it is time that "the question of individual liberty should be made a part of the subject matter of social discussion." The general tenor of your editorial would seem to indicate that you believe most, if not all, socialists to be in favor of the suppression of individual liberty.

This is certainly a curious misapprehension on your part and leads one to wonder from what source you derived your impressions of the socialist movement. Of course in this country the movement is still in a formative stage and, of course, there is nothing to prevent any one who chooses from assuming the socialist name and talking to any one who will listen.

I think it entirely safe to say, however, that there is no well informed member of the International Socialist party in any civilized country of the world who does not recognize the fact that socialism means a transformation of the existing state so that instead of being an instrument for coercing persons it shall be simply an instrument for administering things.

Any one who doubts that this is the position of the recognized leaders of socialist thought is invited to read "The State and Socialism" by Gabriel De Ville and "Collectivism and Industrial Evolution," by Emile Vandervelde. I mention these two writers not because they are unique in their position, for they are not, but merely because they happen to give prominence to this idea, which is accepted by all members of the socialist party so far as my acquaintance extends.

I have too much respect for your intellectual integrity to believe that you have deliberately been setting up a straw man and directing your shots at it. I believe, however, that you have been seriously misinformed as to what the socialists are really advocating, and I trust you will allow me space to make this correction.

The State under socialist control would be a statistical bureau for assisting intelligent production of the things that people want. There would be no judges and no policemen because there would be no property interests in the means of production for them to take care of.

The real difference between socialists and anarchists, as I understand it, is that socialists propose to transform society through the united, intelligent action of the working class, including workers of hand and brain, while anarchists preach the desirability of transforming society and leave each hearer to guess how the transformation is to be brought about.

ONCE MORE, I wish to say to all who intend to favor me with their company at "Harmony Home" that *I do not furnish bedding*, except in case of *emergency*, as when a friend comes a long distance and cannot conveniently bring blankets and sheets. I have a few mattresses, and can supply the wants of an *occasional* caller who does not expect to remain for more than a day or two—if not over hard to please. I can supply *straw* or *hay* for those who bring empty bed-ticks. It seems hard to get our friends to understand the situation in regard to sleeping accommodations. The last couple that came from Chicago had not seen the previous statements in regard thereto, and went away disappointed because I did not have "comfortable" beds for their use. M. H.

How to get here: From Benton Harbor take street car to old car barn on Pipestone St. Thence on Pipestone St. one mile to Sorter Corner—thence take the Pearl Road East one and one-fourth mile to Kelley's corner. There turn South on Dewey Ave. one fourth mile to "Harmony Home."

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There may come a dozen of them across the length of the plowed strip simultaneously. It takes quick action to intercept and beat them down. When the wind is high they will give a good horse as hard a chase as he cares for.

Often, in spite of the vigilance and alertness of the ranchmen, the tumble-weed escapes the blow of the stick and the plowing is futile. The conflagration spreads and spreads.

There are tumble-weeds in human society; disturbers of the established order, whom the plowed ground of civilization cannot rob of their enthusiasms.

To the Conventional Ones who like things as they are, and whose plans of life depend upon the continuance of the status, the revolutionist appears as the tumble-weed appears to the ranchman,—a threatening nuisance, calculated to bring well-laid plans to naught. But they both have their place in nature, as the rounding cycles make clearly apparent.

In 1831 the petty tyrants of divided Italy were patroling the frontiers and the coast towns of that sorely afflicted country against the exile, Joseph Mazzini.

They knew that if his writings got past the plowed ground (the patrol) they would ignite the prairie tinder beyond (the mind of Italy). Mazzini was at Marseilles editing "Young Italy." When an issue would come off the press, he would take a single copy to one of the faithful who worked in a cement yard. The faithful one would secretly sink it into the middle of a barrel of cement and mark the barrel. The barrel would then be innocently shipped to some coast town of Italy with a lot of other barrels of cement. Here another of the faithful would pick out the marked barrel and take out the copy of "Young Italy,—at the risk of his life. In some obscure garret the matter of the publication would be reproduced by means of the clandestine press and the faithful would disseminate it to all parts of the Italian penisula.

One copy of each issue was enough to smuggle; it ignited the Italian imagination which blazed like a prairie fire.

There were no ranchmen in Europe alert enough to intercept this tumble-weed, try as they might, and the fire it ignited scorched out the petty tyrants and unified Italy.

It is sad, sad reading, the lives of the human tumble-weeds of history. Scorned and scourged by their contemporaries as a rank and a hateful growth, the organized ranchmen called Governments have beaten out many a celestial flame, and left the blackened corpse upon the plain.

But here and there, despite the vigilance of tyranny, one has bounded across the intercepting furrows, spreading the purifying fire of noble aspiration and love of liberty to the waiting peoples.

And so it will be to the end of time, for the wisdom of the Plan will not be thwarted by human tyranny; there will always be a tumble-weed to escape on horseback until the dreary

prairies of human exploitation blossom as the rose in the cult i vated gardens of the co operative commonwealth, and the tumble-weed vanishes with the conditions of its creation.

—*Socialist Spirit.*

James on the Social Question and the Single Tax.

Laura H. Earle says that "of course" the position of the prostitute is economically the worst a woman can occupy; and lays the unæsthetic habits of (a portion) of this class to poverty. Now, I am a seeker after truth, and a disseminator of truth, so far as I can find it. I consider Ignorance, if not the only cause of human ills, at least their king; and I hate the Movement in Favor of Ignorance under all its forms, accordingly, as much as the devil is said to hate holy water. (This is not meant to insinuate that Laura feels any differently. But she may be mistaken.) When Voltairine de Cleyre laid all the sorrows of prostitutes to depravity, I gave it as my experience that she was. In my reporting days, when I had more opportunities to observe the actual life of prostitutes than recently, it did not seem to me that their wages here were so bad—excluding a comparatively small and very degraded class in the great cities. I once asked one how often she was obliged to exercise her calling, and she told me "about once or twice a day." I figured up how much this would come to, and found the nett average at least $3.25 a day—in greenbacks, then nearly as good as gold—besides board. This was in Eau Claire; at that time a manufacturing town of six or seven thousand inhabitants, with a considerable "floating population," which contributed largely to the support of the trade. Notwithstanding what is usually said about prostitutes' love of dress, ours did not seem inordinately given that way. They put on finery when they went out; but that was not often; for they dwelt a mile or two from town and Mrs. Grundy's view; and, at home, their attire was plain. I saw no reason why they should not save money; and, in fact, a considerable proportion of them do so. The trouble with the others was not unavoidable poverty, but bad habits, the result, no doubt, of an inferior nature. Liquor and worthless lovers were the explanation of their impecuniousness, so far as that was real. Since then, I have myself observed that drinking has very largely gone out of fashion among them. But to offset the improvement, I am informed that there are lower depths of sexual evil than at that time were common. I once offered to Lucifer some particulars, in the manner of Editor Stead, which were not printed,—I suppose on grounds of Comstockian prudence; for I hardly think Lucifer would suppress such information upon any other. I will try to be guarded this time. I need not say that the Madams, themselves representing the most intelligent thrifty element among "fallen women," set the rule for their boarders, nor that they are governed in their practise by the demands of their male patrons. The horrible truth is that the vices of ancient Greece, and those modern countries which we call degenerate, are well-known and cultivated in the United States, as they were not twenty years ago. About that time a man was shot, (in this same town) for proposing something of the sort at a brothel. Now, as I am told, a girl is not wanted there unless she is up to it all, particularly in the palaces of sin:—as one who I think was probably a connoisseur told me, "the more swell the more of it there is." If I believed in such judgments, I should expect something in the Martinique or Sodom and Gomorrah way to come upon so depraved a population. As it is, let us hope for a revolution which will burn up "with unquenchable fire," the subjection of women, which is the root of all!

I think Lillian Harman about hits the nail of that copper and single tax business in a brief paragraph. "Let the wide world wag as it will," some individuals will accumulate more wealth than others, I suspect. Even among monkish societies, some grew rich faster than others; and it is mere quibbling to say the individual monks composing them did not. I have therefore very little faith in State Socialistic schemes for equalizing fortunes. The bosses "would pick the pockets of the naked savages, if they were set ashore on an uninhabited island." And why should not some individuals accumulate more wealth than others? If it is mere muck-rake business, it will not (it never did) impress mankind as a very high talent. But it is the only one some men have; and its uses are explained (with a little exaggeration, I grant) in all the books on political economy. Very commonly the man who makes a better thing of his business than another, does so by rendering the community service for which it will pay. In a state of free competition, I do not see how else he could outrun competitors. But one of the ways by which it is certainly possible to render the community service for which the community shows itself willing to pay (in the form of economic rent) is to find a new source of value on land,—as by planting watermelons where they come to more than wheat. Four miles from Eau Claire stands another incorporated city called Altoona. Thirty years ago, the land on which it stands was considered utterly worthless, being a sandy prairie, almost destitute, it its pristine state, of weeds. Now it sells for four dollars and so upwards, a foot front. How did it become valuable? The railroad company, to which it had been granted by the state, knowing it was fit for nothing else, concluded to build workshops there; which at once necessitated the building of houses and stores. I am no great friend to the railroad company; and have no doubt it does all the skinning which can be done. But it seems clear to me that on finding an use to which that prairie could be put, the company created value. The trouble, then, is not that somebody finds sooner than some one else how rent can be obtained by the improvement of a particular piece of land. That is a beneficial operation, which the public interest is to encourage. The trouble is that the law enables individuals to appropriate both land and other things of which they propose to make no use themselves, but only to tax others for using; as in the case of the Chicago man Snell, murdered some time since, as is supposed by one who expected a share in his fortune. Snell got his millions by finding out how the value of a right of way was likely to increase, solely through what others might do, and then buying it. Of course, buying more land than one can use, is an example of the way in which individuals are enabled by law to tax others for using land.

C. L. James.

God Save the King!

"Lord, a meek and lowly band
Here before Thy throne we stand;
Loyal servants, tried and staunch,
Red of face and big of paunch,
Loud in croaking tones we sing:
'God of Mercy, save the King!'

"On this little whirling ball
Myriad human creatures crawl;
God of endless time and space,
Not for all the human race
Do we plead; beneath Thy wing
Shelter one 'God save the King!'

"Children herd in droves in slums;
Some day, Lord, Thy Kingdom comes.
Women fall and strong men die;
Not for them our pleadings fly.
War's fierce thunders upward ring;
We but pray: 'God Save the King!'

"Virtue's sighs and vice's mirth
Chase each other round the earth;
Fools and scoundrels rule on thrones,
Labor sweats and starves for drones;
Yet the same old prayer we sing:
'God of Mercy, Save the King?'"

John Smith in the "Brisbane Worker."

There is more joy in a kiss on the lips, freely and willingly exchanged for love alone, than in the entire mastery one may possess over the body of a slave.

Tak Kak.

Diogenes was a wise man for despising little worldly customs, but a fool for showing it. Be wiser than other people if you can, but do not tell them so.—*Lord Chesterfield.*

Single Tax Sophistry.

Mr. J. C. Barnes, who amiably takes up the challenge thrown down in "Parry and Thrust," is like most of his fellow reformers, staggering under the weight of error involved in the fiction of "Natural Rights." Needs we have, as have all living organisms; but to translate our natural needs into "natural rights" is to sterilize our sociology at the start by basing it upon mere humanitarianism and emotion. When we consider that all life lives upon other life, and that it can only so live, where is the natural right to land? Man eats a sheep; a tiger in his turn eats a man: if nature gave each a right to live neither would have as a gift of nature the desire to relieve something of life.

The above may stand as pertinent to the question, who has a right to take the economic rent of land? I said "if" the presence of population gave value to land, that it did not follow that the population had a right to tax that value. The population has no "natural" right to tax it; it has no labor right; nature has neither given the land to all nor to one, and population did not work at giving the land that value which exists merely as a result of the presence of population. So much for the moral basis of the Single Tax.

Mr. Barnes will mark the fact that I said "if." For myself I do not believe that land values can be separated from labor values to any considerable extent, nor do I believe that it is desirable so to separate them. Population consists of units; if the land were fairly divided among those units, economic rent would tend to be eliminated; as lands of different kinds and qualities would be used in the industries which they were best suited to, and bring a return equal to all and each with an equal amount of labor devoted. Economic rent is an important factor only under abnormal economic conditions; monopoly largely creates and fosters it. Economic rent should not be taxed away for the benefit of the people, it should be eliminated. Pending this elimination, humanity's interests, mutual and individual, (its interests mark, not its rights,) would devise not a single tax, nor any other tax, but the destruction of land monopoly and a fair division of the land.

To Mr. Barnes' final question I answer emphatically, No. The Single Tax would not eliminate land monopoly; the man who could pay the most money would monopolize the land, and the wage slaves would still pay the tax. Rent, interest, and profit would still sandbag labor; the money monopoly, the tariff monopoly, and the patent monopoly, being the means thereto. No seeming shifting of taxes will lift the burden of paying them off the shoulders of the worker. Let us not work to shift taxes; they are unnecessary loads: let us drop them:, let us abandon them. A reasonably organized society will not need, nor will it ask, to be taxed.

Ironicus.

Ruminations.

This has been a very active summer at Home. At least twenty acres of land have been "slashed" and burned over, thus being brought into shape for thorough cleaning and cultivation. It takes time and energy to clear the land here; but the task is not so hopeless as it appears to some at first sight; and the land well repays the labor expended upon it. I have great faith in the future of the Puget Sound country, and in that of Home in particular. Our population is slowly, but steadily growing; and new buildings are constantly being erected. The recent improvement, in which the people here are taking great comfort, is the construction of a floating walk to the steamer floats from the shore, obviating the necessity of depending on rowboats in order to reach the steamer.

Two successive Sundays of volunteer labor have greatly improved the condition of our very pleasant park. On August 10, a delightful picnic was held, a number of our friends in Tacoma having chartered the steamer Typhoon, in order to visit us in a body. Two launches brought a pleasant party from Anderson Island to join the throng. An abundant lunch, including coffee, lemonade and ice cream, was received with enthusiasm, as were the clams which followed later in the afternoon. Appropriate remarks were made by Lois Waisbrooker, A. Klemencic, O. A. Verity and the writer, and were enthusiastically received. Vocal and instrumental music was furnished by talent from Home and from Tacoma. Lovers of dancing were gratified to their heart's content, others disported themselves in the park or on the water, or inspected the various interesting features of the community. It was a gala day, marred by no untoward incident, and helped strongly to cement good feeling between the Home colonists and the progressive element of Tacoma.

The idiocy of a theatrical censorship was strongly emphasized the other day in England, by the refusal of the idiot in charge to allow one of Maeterlinck's plays to be produced. The best names in England's literary world were signed to a protest against the outrage, but all in vain. The morals of the British nation were held to be in peril from the words of one of the greatest and most highminded literary artists of the present day. Such morals are unquestionably very shaky, in fact, hardly worth preserving. A censor is the sign post of an unrighteous system, which dare not look itself in the face.

The "Weekly People," the organ of the Socialist Labor Party, in its issue of July 26, admits and boasts that this party pries into the private affairs of its members, going on to say. "It (the S. L. P.) does not hanker, for instance, after grafters, scalawags, 'free' lovers, and such-like riff-raff. When it finds them out, it is apt to kick them overboard. This is rough on the kickees, but is well for the kickers."

Sex reformers will be likely to govern themselves accordingly, and to recognize an enemy to freedom in any party which thus vulgarly and brutally insults men and women who are striving to redeem the race from the degradation of sex slavery. Comstock and the other enemies of womanhood will doubtless be glad to welcome so doughty an ally. The De Leon crowd is manifestly hopeless; but Socialists of other schools will do well to think twice before over-loading their craft with such foul cargo as the decaying marriage system.

Home, Wash. James P. Morton, Jr.

Recognized the Charm.

When Lord Chief Justice Holt presided in the Court of the King's Bench a poor, decrepit old creature was brought before him, charged as a criminal, on whom the full severity of the law ought to be visited with exemplary effect.

"What is her crime?" asked his lordship.

"Witchcraft."

"How is it proved?"

"She has a powerful spell."

"Let me see it."

The spell was handed to the bench. It appeared a small ball of variously colored rags of silk, bound with threads of as many different hues. These were unwound and unfolded, until there appeared a scrap of parchment, on which were written certain characters now nearly illegible from much use.

The judge, after looking at this paper charm a few minutes, addressed himself to the terrified prisoner. "Prisoner how came you by this?"

"A young gentleman, my lord, gave it to me, to cure my child's ague."

"How long since?"

"Thirty years, my lord."

"And did it cure her?"

"Oh, yes, and many others."

"The judge paused a few moments, and then addressed himself to the jury. "Gentlemen of the jury, thirty years ago I and some companions, as thoughtless as myself, went to this woman's dwelling, then a public house, and, after enjoying ourselves, found we had no means to discharge the reckoning. Observing a child ill of an ague, I pretended I had a spell to cure her. I wrote the classic line you see on a scrap of parchment, and was discharged of the demand on me by the gratitude of the poor woman before us, for the supposed benefit."—*Selected.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Dowieism, Eddyism, Teedism, Mormonism, etc.

While writing a few cards at the postoffice desk in Benton Harbor the other day a stranger asked,

"Is that your crutch standing near you?"

"Yes," said I.

"I see you are busy," said he, "and I do not wish to take your time, but want very briefly to call your attention to some facts that may be of service to you; facts that may convince you that there is no need that any one should be lame, or sick, or afflicted in any way."

He then showed me a copy of "Leaves of Healing," a large, well printed weekly magazine edited by John Alexander Dowie, of whose fame most of our readers have doubtless heard. The first four pages of this magazine, dated August 2, are taken up with an elaborated description of the case of John Easton, of Toronto, Canada, who, according to the account, was instantly healed and made strong, active and well, after having lain with a broken back encased in a jacket made of plaster of Paris, for six years and six months—healed by the "Power of the Holy Spirit," after prayers and laying on of hands by the "Zion Seventies" in Toronto, and after being instructed in the "Faith" by the magazine "Leaves of Healing."

The story is a truly remarkable one, and is corroborated by a long quotation purporting to be taken from the Toronto "Evening Telegram," of Feb. 15, 1902.

After glancing over the article I told Mr. Easton (if I understood him aright he claimed to be the identical man so miraculously healed) that I had no reason to doubt the substantial truth of the story, but that I had a different explanation for the wonderful result; that such cures were by no means new, and by no means peculiar to any one religious cult—that such occurrences, quite as well attested, were told by Spiritualists, by Mental Scientists, by Christian Scientists, etc. I might have added Mormons, Boodhists, Roman Catholics, Shakers, and some Protestant sects. This assertion of mine Mr. Easton most vigorously denied; also denied that these cures were probably done by self-psycholization, by hypnotic power, by mental suggestion, declaring that such cures could not be done by any other power than that of God himself through his chosen instruments—his servants ordained to do this work.

At the urgent request of Mr. Easton I brought the magazine home with me and have given it a somewhat careful perusal, trying to find, if possible, the secret of the wonderful power the man Dowie exerts over his followers, a power that seems, judging from results, far greater than that of Mrs. Eddy, Cyrus Teed, Madame Blavatsky, or even Brigham Young and Joseph Smith, over their respective adherents. None of these have succeeded, in so short a time, in building up a church, or sect that so closely resembles in devotion and enthusiasm the early Christian church as related by the semi-mythical Christian records—resembles the early Christian cult in everything except one, and that is the accumulation of *money* and other substantial property, in the hands of one man, and the very evident disregard of the injunctions of Jesus and of his immediate followers, to shun riches, to "take no thought of the morrow"—to "sell all that thou hast and give to the poor," etc., etc.

The chief difference between Dowie's teaching and that of Jesus would seem to be that instead of selling all and giving to the poor, "The General Overseer of the Christian Catholic Church" would have his followers to sell all they possess and give to "Zion"—which means, *Give to Dowie.*

* * *

Am I wrong in this conclusion? If so I wish to be set right. I wish not to misrepresent any man, but want to treat others as I would myself be treated. The fairest way, in a case like this, is to let the man speak for himself, and though our space is small I here introduce several paragraphs from a discourse delivered by Dowie at "Shiloh Tabernacle, Zion City, Illinois," July 17, 1902, and reported in "Leaves of Healing," August 2:

"I have no hatred against men. When a man, however, becomes the incarnation and embodiment of apostasy, hypocrisy and deviltry, then that man has to stand aside, or else I have to put him aside.

"Zion must march on, and no man, and no church, and no king, and no nation, and no people, shall be allowed to obstruct the onward march of Zion; for it is the onward march of God. (Amen. Applause.)

"There is to be one head, and not a dozen. The day for diversity has gone by. The day has come for unity, and I say to my God reverently, as Ulysses Grant said to President Lincoln: 'I will not take the command; I will not lead the army of the United States, unless you give me all the money and all the men I need, and back me up every step of the way.'

"I have the promise from God that I shall get all the men, and all the money, and I am going on, but I will have no interference. God made me the leader just as He made Ulysses Grant Lieutenant General of the United States Army. Grant would take no nonsense from the President himself, from Sheridan, or from Sherman, from Buell, or from Mead, or any one else. God had given to him the command, and the rebellion could only be crushed by a united body carrying out a united policy.

"This work cannot be done unless there be one leader under God. If I am not that leader, go away and find him. If I am that leader, follow me. (Amen. Applause.) Hunger, thirst after the Righteousness, which is of God by faith; which is of God by practice, which is of God by realization, and has the power of God in every step that you take.

"The strength of a man is not the strength of his individuality, mentality, or the power that he wields socially, or financially. The strength of a man is, that although he stands alone, he knows that God is with him, and that one man with God on his side is forever an absolute majority upon any question.

"But one man with thousands, tens, hundreds of thousands and millions of men who have God, on his side, becomes a million times stronger. Give me that, O God, and if You do not give it me, take me to heaven, because I do not want to stay here and fool around like any miserable Methodist parson." (Laughter. Applause.)

Having heard Dowie preach I can testify that the above paragraphs fairly represent the style of the man. Very evidently the "General Overseer" *believes in Dowie*, and this self-confidence, as I take it, is the main secret of his phenomenal success in making converts and in building a city of several thousand people a few miles northward from Chicago, also a large sanitarium, publishing house and bank, in the great "Windy City" itself.

And this same self-confidence, I feel sure, accounts for most of the success of such theocrats as Mrs. Eddy, Cyrus Teed, Brigham Young and others I might name, of ancient as well as o

modern times. The great masses of mankind have no confidence in themselves; no feeling of self-reliance and no *desire*, even, to be self-owning, self controlling. All their lives they have been told that they are "miserable worms of the dust;" sinners with no power to redeem or save themselves. Hence they fall easy victims to the ambitious self-seeker, the man of strong, positive will; one with the electric temperament of body; one who by his egoistic, self-assertive, self-reliant, self-sufficient manner of speaking and acting and by his electric emanations, readily becomes a good healer of bodily infirmities.

It does not need that a large number of patients should be healed, or even benefited. A very few exceptional cases, like that of John Easton, are sufficient to establish the fame of the prophet and to induce the credulous masses to accept him as their Moses, their *Elijah*, their "John the Precursor," or even as the re-incarnation of the Nazarene himself.

* * *

Most men and nearly all women are born worshipers—God-worshipers, authority-worshipers, hero-worshipers. They all, or nearly all, worship ideals of some sort, and if these ideals are clothed in mortal flesh and made visible and tangible to the senses, so much the better.

Most men and nearly all women are also born worshipers of *wealth*, of money and of the power, the splendor, the pageantry, that money enables its possessors to wield, to exhibit, to indulge themselves in. This is one of the chief means relied on by the Roman Catholic Church, to attract and to hold the ignorant and superstitious masses. Hence the concentration of wealth in the hands of the bishops, the archbishops and the pope, and hence the use, the skillful use that is made of wealth to dazzle the eyes and fire the imaginations of the masses aforesaid.

John Alexander Dowie evidently understands all this, and hence the "pomp and circumstance" that attend his public ministrations—the long and costly robes worn by himself, the uniforms in which his choristers are clothed, the decorations of his tabernacles—the precursors doubtless of more splendid temples of worship later on.

* * *

The Mormon hierarchy, the Protestant Christian hierarchies, in fact all the leading hierarchies of ancient and modern times have well understood the power of concentrated wealth, as a help to control the masses, and therefore it is not at all strange that the paying of "tithes" is one of the first and chief conditions of membership in all or nearly all religious organizations.

Immediately after the report of the discourse from which I have made selections appears the following paragraph in large type and double-leaded.

"Has God blessed you in tithing? Have you realized a fulfilment of God's promise to those who 'bring the whole tithe into the storehouse'? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point."

* * *

The intention of Dowie to found a hierarchy similar to that of the Roman Catholic church seems clearly indicated by the title he has chosen for his organization: "The Christian Catholic church in Zion."

Verily this man Dowie—the product of ages of conflict with poverty and want, upon the bleak and sterile hills of Scotland—is making his mark in this our land of vast resources and boundless opportunities, not the least of which opportunities is that referred to by Phineas T. Barnum when he said, "The Americans like to be humbugged."

Not that I think Dowie an *impostor*, a fraud, or even consciously deceiving people in order to benefit them—as the wise physician is sometimes obliged to do. I think it most probable that he is a combination of religious enthusiast, benevolent humanitarian and shrewd business man with a keen eye for the interests of "No. 1."

And this estimate of John Alexander Dowie will apply, as I think, with slight variations to Cyrus Teed,—"Koresh"—to Mrs. Eddy, to Mrs. Wilmans-Post, to "Prof." Weltmer, to "Rev." Shelton, editor of "The Christian," and to hundreds of others more or less known to fame as "healers" and teachers of the "New Thought," etc.

As I have often said before, I blame no one; I judge no one; I impugn no man's motives, no woman's motives. I do not say, and do not believe that Dowie and the others named are doing no good, nor that they are doing more harm than good. I honestly think they are doing *much* good by showing people that when sick they can get well without the use of drugs, and there is no need of surgery in most cases where the surgeon's knife is now used. If, in fine, with all the charlatanism, the lack of anatomical and hygienic knowledge that confessedly attaches to the theory and practice of most if not all of the persons named—if with all these drawbacks they succeed in breaking the *monopoly* of the healing art now claimed and directed for their own benefit, by the "drug doctors," and especially if these "reformers" succeed in abolishing compulsory vaccination in the schools, prisons and public reformatories, and if they help to bring into disrepute the horrible practice known as *vivisection*—which practice is mostly the work of the medical monopolists just referred to, then we may truly say, as I think, that Dowieism, Eddyism, Teedism, Weltmerism, Sheltonism, etc., etc., are *not* unmixed evils.

M. HARMAN.

Notes From "Harmony Home."

There is still room for a few more "roomers" in the Phalansstery at No. 4 Dewey Ave. R. F. D., Benton Harbor, Michigan. The exceptionally cool weather has probably prevented some of our friends from coming, who have announced their intention of coming to spend a few days or weeks with us, to enjoy the breezes that sweep over Lake Michigan, regaining the coolness and freshness they had lost in their long journey from the Rocky Mountains over the parched plains of New Mexico, Eastern Colorado and Western Kansas.

Since the first description was printed the place has been pretty thoroughly renovated, and a number of useful articles added to the "outfit" therein mentioned. Among these useful things are a good gasoline cook stove with a fine supply of necessary fuel; also several articles of household and kitchen furniture; two good hammocks and other addtions to the sleeping department.

Among those who have come and gone, and who have expressed appreciation of the place and its management, are Mrs. Myra Pepper, 777 Walnut St., Chicago; Mrs. Fannie M. Taylor and children, 5517 Cottage Grove Ave. Chicago, and J. Herbert Rowell, author and publisher, Austin, Ills. This gentleman closed his letter of recent date in these words:

"I shall endeavor to have all of our friends, myself included, take a trip in a body to Harmony Home, a sort of convention, as it were. I hope you and the other gude people at the Home are well and as happy as I was when there."

I would also refer any who may be interested in the matter to Geo. B. Wheeler, 1443 East George St., Chicago. Bro. Wheeler did not stay even one night—came over Sunday and went back same day, so as to take up his routine work, in the postal department, next morning. When his "vacation" comes in September he expects to come again for a much longer stay. Nearly all who have been here have signified their intention of returning later on. I would also refer inquirers to Lillian Harman,—Lucifer office,—who spent two days and nights in the Home, soon after it was opened up for visitors.

* * *

Recapitulating a little the information given in previous numbers, would say that I do not offer to feed our visitors, except to supply fruit—apples and pears—nor to furnish beds,—except mattresses and bedsteads for a few. Also straw or hay to fill bedticks. No designs on the pocket-books of our friends—except a small contribution to the expense of the rent of the

premises; the intention being to supply an opportunity at small cost for those who care to board themselves in a partly furnished house. The house is modern and well furnished—is now clean and odorless; a large dry cellar, a well of most excellent water—also good cistern filled with clear and cold rain water. Altogether the house and its environments are quite superior to the average of farm houses, even of the wealthier class of farmers. It is a suburban home of the better quality.

The cost of getting here from Chicago is small. Only fifty cents each way, by day boat to St. Joe or Benton Harbor. From Benton Harbor it is less than three miles from the street car barn, on Pipe Stone street. Thence south-east to Pearle Road; thence east to Dewey Ave., turning south at Kelley's Corner, one fourth mile.

As to work: those who want to work can get it almost any time,—so I am told by reliable authority. Bro. W. V. Hardy came to the Home a week ago today and has been busy almost every day since, picking plums, at $1.25 per day.

While I urge no one to come to the Home it would be more pleasant to see a little more company, especially if of the "Household of Faith"—faith in the Natural, the Rational, the Fraternal or Humanitarian—that is, faith in man whom we know, rather than faith in God, whom we do not know.

M. HARMAN.

A Brief Visit at "Harmony Home."

As one leaves the road and enters the gateway of "Harmony Home" one is reminded of "Slab Sides," the retreat of John Burroughs. Everything so quiet, so plain, so homelike, that one from the noisy city feels as if he had entered a new world. As a retreat for those tired in mind and body "Harmony Home" has few equals. Plenty of shade, plenty of fruit, fresh air and water in abundance. Real *milk* and *butter* and no cold storage eggs. I was reluctant to leave; shall likely go there again to remain longer.

G. B. WHEELER.

VARIOUS VOICES.

O. Liebovitz, Monroe, La.:—For the enclosed please send Lucifer three months to each of accompanying addresses, and renew my subscription. I received Walker's "Vice: Its Friends and Its Foes." It seems to me this book ought to be read by every one, young and old, scholar and laborer.

Myra Peffer, Chicago:—In answer to several inquiries about "Harmony Home" I want to say first that those who contemplate a summer outing and want regular hotel accommodations, must go somewhere else. The editor made that plain in his first article describing the place. But those who wish to rusticate for awhile at small cost to themselves will find plenty of room, good water, and the quiet of a country place. Mail is delivered every day, grocery wagons make regular rounds, and supplies may be ordered daily. Fruit gathering affords occupation for those who care to work, and those who like woodland walks have not far to go. For amusement, there are old-fashioned country dances twice a week at the home of one of the farmers nearby. The main idea however in inviting radicals to group for a time with Lucifer's editor, is to have opportunity for full and free discussion of subjects in which all are interested. Thus combining a period of rest with the work of planning along lines of future endeavor, by means of which inquiring minds may be taught the inspiring truths of individual freedom. The writer spent several days at "Harmony Home" along with friends and acquaintances and if possible will repeat the visit in a few weeks.

A. A. Cowles, Cincinnati:—The books and 40 back numbers of Lucifer came to hand all right and I have enjoyed the reading of them very much. I must say, however, that I found no philosophy—that is, no good philosophy—in the book entitled "Anarchism: Its Philosophy and Ideal." Have you a better book on the subject?

archy ever prevails it must come gradually. Man is not naturally bad, as is proven by his rise from savagery; but at present there is a class that murders, robs, and outrages from mere love of crime. To be sure, this class will be eliminated when we learn the science of parenthood and excel in pre-natal and post-natal education. But that time is not yet; and so long as the masses are in their present pitiable condition we can scarcely prevent criminal instincts in the children. I believe that socialism must come first and that it is the duty of all to work in that direction. It would be a step upward and might pave the way to still higher planes of existence. Anything which ameliorates the condition of humanity tends to raise the mental, moral and physical standard of succeeding generations.

I liked "Motherhood in Freedom," but it caused an occasional smile. Of course few mothers could be on intimate terms with great artists, musicians, and scientists; but many are able to practice music or attend musical entertainments, interest themselves in art, and read upon such subjects as they think will produce fine traits or abilities in their babes. The prospective mother should preserve a pleasant frame of mind, by all means avoiding anger and fear. If trials come let her, by force of will, ignore them and be happy. Her every victory is a victory for her child, and thus turns to blessings those things which would otherwise be detrimental. She should indulge herself, prudently, in all good things, but at the same time take especial care of her physical and mental states, avoiding any undue exertion. Should take especial care of eyes, teeth, hair, etc. But how can the average woman follow all these suggestions? The time is not yet.

J. C. Barnes, Hindsboro, Ills.:—Please permit me to reply to Ironicus in his "Parry and Thrust" in which he says "To Single Taxers:" "If the presence of population *is* that which gives value to land, you deceive yourselves when you think that the population has a right to tax that value. The poulation did not work to give the land that value; and where no work has been done no remuneration should be forthcoming."

Strictly speaking, the so-called "Single Tax" is not a tax at all as defined by the dictionaries, but it is a term used to more concisely express the modus operandi of collecting the economic rent or annual value of land which results from social growth or the presence of population. We do not propose to *tax* the value, but *take* it for all the people. Ironicus will not dispute the fact that the value exists and that it exists solely by reason of social growth and that the man who owns the land did *not* produce its value any more than any other good citizen did. I ask Ironicus; since the value of land *exists* in populous places, and the owner did *not* produce its value, who *should* have the value? Is there any other party but the public to which the value can *justly* go?

I do not claim that every man, the criminal and pauper for instance, adds equally to the value of land, but such distinctions cannot be socially adjusted. I admit that if criminals and paupers were entirely eliminated from a city, that land values would be higher proportional to population. But I also believe that by taking annually the economic rent for public uses, there would be very few criminals and paupers and land values would still augment. I will put Ironicus a question and close. "Would not the socalled 'Single Tax' be much more just than the preseat system or lack of system of taxation by which every man who by industry and economy accumulates some wealth, is required to divide up every year? Our present system of fining industry is a species of Socialism we Anarchists are opposed to. I write as an Anarchist who thinks the Single Tax, being individualistic, is the longest stride that can be taken towards ultimate freedom."

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery but the friction.—*H. W. Beecher.*

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 33. CHICAGO, ILLINOIS, AUG. 28, E. M. 302. [C. E. 1902.] WHOLE No. 932

THE LAST STEP.

Ah hopeless heart that once wast like a flower!
Ah helpless hands that once to help were strong!
Ah silent lips that once were glad with song!—
What dost thou, Woman, in this fatal hour!
Poor broken soul, from whom hath gone the power
To think or wish or act, what monstrous wrong
Engirds the world, that thou art driven along,
Man's lewdness and man's loathing for thy dower!
If that first step to thee was honey-sweet,
Ah bitterer than gall shall be this last!
Now that all joys are done, and wishes past,
Down his dark way Death guides thy doomed feet
To where thy poisoned heart shall cease to beat,
And Lust fromhis own work must shrink aghast.

WILLIAM FRANCIS BARNARD.

Captain Robert C. Adams.

In the death of Robert Chamblet Adams, Lucifer and Lucifer's editors lose one of their most faithful, earnest and helpful friends. The news of his death came as a shock though it was not unexpected. For at least six or seven years he had known that his hold on life was slight, and had so informed us. Whenever he passed through Chicago he made our home his headquarters, and the memory of his genial presence will never be blotted out. To many of Lucifer's readers Captain Adams was a personal friend, and they also will mourn his untimely death. The following sketch of his life is taken from S. P. Putnam's "Four Hundred Years of Freethought." L. H.

Captain Robert C. Adams—a name honored in the annals of Freethought. No one has had a more significant experience. It is a lesson in evolution. Captain Adams was born in the very heart of orthodoxy. It was imposed upon him in every possible way. Through the teachings of beloved parents it seems as if every fibre of his being was committed to the Puritan faith. He followed it with a passionate sense of duty, and there appeared to be no escape from its deep and subtle influences. So far as environments were concerned, he was evidently destined to be a Calvinistic clergyman.

He was the son of Rev. Nehemiah Adams, D. D., of Boston, Mass., and was born in that city in 1839. His father was an eminent expounder of the old faith, eloquent, learned, refined, and, we might say, absolutely consecrated to his religious dogmas. He had no doubt. His faith was perfect. It was a household of faith. There was no glimmer of scepticism in that orthodox fold.

Ill health forbade the boy to follow his scholarly tastes and religious training, and adopt the profession of his father. By the advice of the family physician he entered a ship's forecastle at the age of fifteen, and worked his way up from before the mast to the command of some of the finest ships in the American merchant service. His last voyage was in the ship Golden Fleece, when his father and two sisters accompanied him on a voyage around the world. Captain Adams became noted for his humane treatment of sailors. His book, "On Board the Rocket," gives realistic pictures of sea-life, and his efforts for the elevation of seamen.

On his voyages he was first startled by a discovery of the virtues of the heathen and the injustice of their damnation; and then he was perplexed by the differences among Christians in their interpretations of what was claimed to be a divine revelation, which, therefore, ought to be intelligible to all. This led him, without reading a sceptical book, to see the truth of the natural origin of religion. The force of early training, however, influenced him for some years to stifle his doubts, and he plunged deeply into religious work. He became a Sunday-school superintendent and lay preacher, and was an active supporter of a sailor's institute.

At last the Evolution philosophy gained his attention and confirmed his doubts; and the force of his convictions compelled him to withdraw from the church. He startled the good people of Boston by the publication of "A Radical Avowal" in 1881. Since then Captain Adams has been one of the foremost Freethought speakers and writers in America.

His "Travels in Faith," published about twelve years ago by the Putnams of New York, is a vivid account of his religious experiences James Parton says of his book: "It is what millions of the English-speaking races need." It is certainly a story of mental evolution which is characteristic of the age. There never was a more conscientious mind than that of Captain Adams; and, at the same time, a more healthful mind. Every step was carefully taken. The logic of it is clearly seen. He felt he must take it. At the same time no one was ever more reverent toward the teachings of his youth. His progress therefore was slow but sure. It is a progress which every honest mind must take if born into the old faith and born also to think.

There was a rare combination, however, in the case of Captain Adams, which makes his experience especially valuable. He was a tender, delicate, scholarly, sensitive child, susceptible to the soft and sweet influences of home life, and also to inherited tendencies. It was not easy for him to break away. He had but little of the real iconoclastic spirit. He was a home boy, lovable, kind, and gentle. I almost doubt, had he received a college education, if he had ever left the ancestral faith, for he might have eased his conscience with subtle dialectics, as many scholars do. Fortunately he did not become a scholar, but a sailor. This frail, emotional, religious child left home and battled with the storms of life. He came in contact with nature, human nature and physical nature. He had a natural desire to be best in whatever he undertook, and hence he determined to be a first-class sailor. The inherited Puritan determination took this way, and he excelled in his chosen work. He thus acquired an experience of the world which could not have come by any other process. His university was the broad ocean itself. His teachers were the winds and tides. He saw man exactly as he is. He saw the heathen, the missionary, the merchant, the sailor. He knew them. He was not misled by books. He cir-

cumnavigated the globe, and this is a bad thing for theologies. He became a citizen of the world. He sounded the very depths of religion, as he sounded the depths of the sea, and he found nothing upon which to rely. That very determination which made him a good sailor made him at last a Freethinker, and gave him energy to overcome the almost irresistible influences of childhood. Captain Adams was not a born Infidel. He was made an Infidel by the power of thought and the force of human experience. For this reason he represents the great trend of modern practical life, the out-door and working life of humanity. His scepticism is that scepticism which must come to every man who frankly considers life, and yet in the end it must be a constructive scepticism, since it is not at heart intellectual, but practical; that is, a scepticism which is the result of strenuous combat with life; a healthful, sturdy, cheerful scepticism which takes things as they are, but believes in the power of man to make them better. The writings of Captain Adams are a good tonic. They brace a man up. They are breezy, lightsome, vigorous, and radiant with humanity.

After fifteen years of sea-life, Captain Adams was married to an English lady in Liverpool, and after that engaged in the shipping and commission business in Montreal. This he conducted successfully until 1882, when he relinquished the business to partners whom he had introduced to it, and has since devoted himself to phosphate and other mining enterprises, in which he is largely interested. All the time, however, he has been identified by voice and pen with Freethought.—*S. P. Putnam, in "Four Hundred Years of Freethought."*

During the last few years Captain Adams has suffered from heart troubles, and on several occasions it was doubtful whether he would survive the sudden attacks of his ailment. He made several trips to the coast of Maine, also to the Bermudas, where he spent many pleasant weeks during last winter, and in a letter addressed to his son written two days before his death he mentioned Bermuda as a place to which he would probably go next winter again. Unfortunately this dream of happiness was not to be realized, for he died on Saturday evening at eleven o'clock in a small place called Sedgwick, on the coast of Maine. —*Secular Thought.*

Liberty in Socialism?

In Lucifer, No. 930, Charles H. Kerr touches the most important question of all modern socialists—that of individual liberty. But I am sorry to say that Mr. Kerr, like all the State Socialists whom I know, leaves the question just where he found it, without any satisfactory explanation of the State Socialist position. Yet he speaks complainingly of the editor because he seems to fear that State Socialists are in favor of suppressing individual liberty.

Why should not the Anarchist Socialists or Free Socialists (they are the same) fear the State Socialists when the latter persistently refrain from the few simple assurances which would set the doubt at rest?

Now I have the kindest feelings in the world toward the Social-Democrats, many of their leaders are my dear friends, and I would be happy to aid their success by every means in my power, rejoicing as I do in their enthusiasm and earnest, unselfish work, but I am always stopped by this very question.

Mr. Kerr's closing sentence reveals a great misunderstanding of the attitude of the Anarchist Socialists. They do not "preach the desirability of transforming society and leave each hearer to guess how." On the contrary the Anarchist program is that society is to be transformed by the secession of would-be free individuals from government support and the formation of these seceders into free groups. In Free or Anarchist Society, then each individual is an Individual Sovereign, regulating his own finite affairs in equal liberty with his fellows, and each group acts also as a free Collective Individual regulating its own affairs autonomously. In other words Anarchist Society will be simply a congeries of free individuals and free groups (these groups being of any size from two individuals to any number of millions) and individual liberty will be maintained by always maintaining the right of individual secession from any and all collectivities and co-operations, whatever, and the right of occupancy and use of enough soil by each individual to make his own living—for without free land secession is a barren right, or only permission to freely starve.

When a man comes to a Free Socialist, then, with the question, "How will individual liberty be conserved?" the answer is always ready, "By free secession and free land," but I have searched in vain the books and platforms of State Socialism for any such guarantees, any such simple and definite guarantees.

The answer I have always received is the one Mr. Kerr gives, that State Socialist government will not be an instrument for governing persons but an instrument for administering things. Now, I think reasonably, this answer can satisfy no Anarchist. With all desire to assume the honesty of the speaker it sounds to him like an evasion.

Will Mr. Kerr please answer for me two simple questions.

1. Does not individual liberty mean the right of the individual to co operate or not to co-operate, as he pleases, with his fellows and to obtain his living, if he pleases, in his own way, directly from pure Nature, provided always he does not infringe the equal liberty of his fellows?

(At any rate this is what Free Socialists understand by liberty.)

2. How can such individual liberty be maintained under an "Administration" which "controls the land and means of production?"

Is it not reasonable to suppose that an administration that controls things controls absolutely those who depend for their life and happiness upon the use of those things?

There is nothing I am more eager to bring about than a union of all socialists but I do not see how it can be done till the State Socialists give some pledge that they will always permit the free secession of the dissenting individual, from their "administration" "back to the land," to arrange his own "means of production" to suit himself.

But with such a pledge the rest is easy, for State Socialism, then, no matter how large or "international," becomes merely an autonomous group in Free Society administering the affairs of those only who voluntarily adhere to it.

That is simple justice and nothing less than this guarantees individual liberty. J. Wm. Lloyd.

Law and Lawyers.

Friend Harman:—I note what you say about employing lawyers; it is quite true, and yet we all have our lessons to learn. I, myself would have employed no lawyer, but would have plead my own case, had I not been connected in the matter with Mrs. Penhallow, who is very much beloved by the friends here, and they feared that I might fail and thus endanger her, and I could not hold out against that feeling. I can stand public opposition better than I can that of friends who are as kind to me as the friends here are.

I have no fault to find with our attorneys. They did the best they could, but they do not understand the question at issue from our standpoint. They do not see its moral side—that it is not license that we are seeking, but the best good of the race—that our ideal understood and lived, would do away with all abnormal desire, all forms of prostitution, all sex disease. One who really did understand could have presented the subject to the jury in a way that would have brought a different result.

It is education that the people need. I give below the names and addresses of the jury, not for the purpose of annoying them, for they acted according to their light, but that liberal thinkers may mail them from time to time such matter as tends to educate in the line of thought on which we are working.

D. V. Dunham, Cathlamet; C. S. Brunbaugh, Shelton; Frank Binns, Shelton; Louis Tassriman, Stella; Robert Marshall Merton; A. B. McDonald, Mabetta; J. Cook Baisfort; John Lineberger, Oysterville; Lee Wallace, Kelso; James H. Marner Rainier; John Bashford, and A. A. French, Tacoma, all of Washington.

By the way, a Los Angeles paper has published the condemned articles, and if other papers would do the same on the ground that the public has the right to know so as to judge for itself. I believe it would put a stop to such persections quicker than anything thing else could. In this case I do not think there would be any danger as the judge did not consider the article obscene. Yours, Lois Waisbrooker.

P. S. One reason that the friends here employed lawyers was, that some of the friends blamed them for acquiesing so quietly in Govan's case, so thought if those on the outside would furnish funds we would fight it out. I think both sides have learned a lesson. L. W.

I wish to say a few words in Mrs. Waisbrooker's behalf. It seems that she paid $50 of her fine out of the money she had collected for her paper, "Clothed With the Sun," and also for a little outing for herself. I think, moreover, that she expects to pay back the $50 that was raised by the friends at Home, Wash., to help her pay the $100 fine. As these people are poor in purse and had already been put to much expease and trouble on account of the various prosecutions to which the colonists have been subjected, it seems only fair and right that other sympathetic friends should help them to bear the burden. Mrs. Waisbrooker, in a private note, asks me to say that she still has some copies of her book, "Perfect Motherhood," price one dollar; also of her "Century Plant" in paper covers, fifty cents; also of "A Sex Revolution," twenty five cents; a few of "The Temperance Folly," ten cents, and also of "Life Issues," ten cents.

These books need no recommendation from me. For more than thirty years Mrs Waisbrooker has been on the picket line of the army of progressive thinkers, and of workers for human freedom—especially for freedom of Womanhood and Motherhood. If any of our readers can send for copies of one or more of these books and pamphlets for their own use or to help on the work of agitation and education, they will confer a double benefit. They will help a very deserving and oft-persecuted veteran to pay off a most unjust fine, and also help others to broader and nobler views of truth, of liberty, of helpful and fraternal obligation, or duty.

If in any other way our friends can help Mrs. Waisbrooker I shall consider it a favor to myself also—as I feel a deep interest in the case, having known Mrs. Waisbrooker personally for many years, and having been assisted by her in many ways while fighting the same battle against the oppressors of freedom of speech and of press. M. Harman.

Ruminations.

The comments of Moses Harman on the Waisbrooker-Penhallow trial will commend themselves to many who view the matter from a distance; and I am far from denying that there is much reason in the point of view taken. At the same time, the action to be taken in all such cases must be largely determined by the special conditions, which can be fully appreciated only by those right on the spot.

For the fine imposed on Lois Waisbrooker, I blame the law, rather than the judge. His whole bearing during the trial was that of a man who wished to be as fair as the law allowed him to be. His rulings and instructions were distinctly in favor of the defence, although the fact that he was presiding in the district assigned to another judge doubtless had its effect in making him wish not to be arbitrary with the jury. His own district is in California; and he came to Washington only to assist Judge Hanford in clearing an overcrowded docket. He means to be just, but *is*, above all, a martinet, to whom every syllable of the law is sacred. So, although he expressed his regret, and took little pains to conceal his disgust at the verdict of the jury, he felt that the law did not allow him to overrule it. Hence he imposed the smallest penalty the law allowed, without adding a cent of costs, and *without alternative imprisonment*. If the money had not been forthcoming on the spot, Lois Waisbrooker could have returned home none the less, and satisfied the judgment at her leisure, as in the case of a civil debt. Judge De Haven does not realize the infamy of the Comstock law, nor take as broad a view as we could wish; but he is far fairer than the average judge. If all on the bench were like him, Comstockism could not boast so many shameful triumphs.

As to the employment of lawyers, I think that each individual case must be decided according to all the conditions present. In the present instance, I believe that the money was well spent. If it had not been for the skill and energetic work of our attorneys, I have little doubt that Mattie Penhallow, against whom the prosecution had a special animosity, would also have been convicted. We can never tell in advance how a case is coming out; and it does not seem right to throw away any chance of success. I would not vote to send a woman like Mattie Penhallow to prison, in order to save a lawyer's fee. I would rather fee a lawyer for being, for once, on the right side, than pay an unjust fine to the enemies of liberty, for lack of that vigorous defence which might have brought about an acquittal. We are in the hands of the law; and it is not improper for us to make use of such means of self-protection, including the assistance of experts, as the law itself allows. While striving to educate men in the direction of a better state of affairs, we have a right to hold firmly to the few guarantees given us by the system which forces us to bear many burdens.

I agree, however, that the less we have to do with lawyers, *as a class*, the better. As I have repeatedly pointed out, the surer way to victory over the foes of free speech lies in a tireless educational campaign. For this purpose, the Free Speech League has been organized. It is ready to saturate the country with literature and speakers, just as fast as the means are provided for active work. This is a time to be doing, not quibbling. If there is any reader of Lucifer who has not yet joined the League, the time to do so is *at once*. Send a dollar for membership to Dr. E. B. Foote, Jr., 120 Lexington Ave., New York, F. Y. If possible, add a donation for the work of the League. Let us have a thousand members and a full treasury in time for a vigorous fall and winter campaign. If you really care for free speech, prove it.

Rev. C. W. Heisler, D. D., in the "Lutheran Quarterly," brags of the great "Christian resources" of the country, dwelling especially on the wealth and politically power of the churches. He does not appear to realize that he is simply boasting of successful parasitism and theft. If the church really represented any high principle, it would not be so loved by the wealthy classes, and by all the enemies of progress. Its boast is its condemnation. James F. Morton Jr.

Home, Washington.

Knowledge.

I have known sorrow—therefore I
May laugh with you, O friend, more merrily
Than those who never sorrowed upon earth
And know what laughter's worth.
I have known laughter—therefore I
May sorrow with you far more tenderly
Than those who never knew how sad a thing
Seems merriment to one heart's suffering.
—*Theodosia Garrison, in "The Century."*

Forty copies of Lucifer, no two alike, of 1900 or 1901 will be sent to any address for 15 cents. Nine bundles for $1. We are anxious to place these papers where they will do good. Please let us have your orders soon. State which year you want.

In proportion as we love truth more and victory less, we shall become more anxious to know what it is which leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from perception of something we have not perceived.—*Herbert Spencer.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for ustice against Privilege.

"Heart to Heart Talks."

Lucifer's editor is not the "Pastor of His Flock," as "Fra Elbertus" Hubbard tells us he is—in his very interesting monthly journal, "The Philistine." I am not a pastor, not a shepherd, or goatherd, nor do my readers sustain the relation to me of sheep, of goats, of kine, of geese, or any other kind of gregarious quadruped or feathered biped to their master or owner.

And yet I very much like the idea of holding "heart-to-heart" and mind-to-mind talks with the readers of Lucifer, but much prefer that these talks should be on the plan, or plane, of *equality*. The pulpit and pew arrangement, which is identical with the pastor and his flock idea, is repulsive to me. Since cutting the leading strings of the church I have belonged to no organization or association in which all were not equal. My idea of the proper relation of editor and readers is that of a school, in which all are teachers and all learners, or pupils; no pedagogues, no disciples; no leaders nor followers; no bosses, no servants.

To follow the quoted and popular metaphor we must suppose that the pastor's chief interest in his flock to be that of personal gain. The pastor or shepherd periodically *shears* his flock, and takes their wool, which has a commercial value. He also *kills* some of them for mutton which he and his friends devour, or perhaps, as in the olden time, he offers the "first-lings of his flock"—not sparing the tender and innocent "ewe lambs"—as sacrifice to his blood and flesh-loving god.

No, no! Not any "pastor and flock" arrangement for me. And yet I want to be in close touch, sympathetic accord, with my readers or hearers. I want to feel that they are all friends and that they are not located miles and miles away, but right here with me, in speaking and hearing distance. I want to feel that they come into this cosy parlor-sanctum; that they help themselves to chairs, or that they plump down on the lounge without asking leave, else swing themselves upon the hammocks in the large vine-covered porch near by; but whatever the bodily position preferred they come prepared to take part in the discussion of any and all questions that may seem of greatest mutual interest.

* * *

CITY AND COUNTRY LIFE COMPARED.

For illustration I shall suppose that a half dozen or more of my readers are now and here present in bodily form, and that all the rest are present also in spirit, to take part in discussing the subject dwelt upon in my "Notes from the Wolverine State," printed in No. 928. I will suppose, too, that among those present in the material body is an old friend of my youth, R. M. Brown, of Crawford Co. Missouri, familiarly called "Dick" Brown, whom I have neither seen nor heard from for more than twenty-five years. As a starter to the discussion of the evening I might, could, would or should say something like this:

"Glad to meet you once more, Friend Brown," (meantime rising and giving him the "glad hand" of welcome). When I last saw you you were a prosperous Missouri farmer and pig-raiser; also a contributor to the columns of the "Crawford Mirror" and other local papers. Was it the practice you got as contributor to these local papers that enables you to write so well as correspondent of a metropolitan and cosmopolitan paper such as Lucifer? Allow me to compliment you on your very clever treatment—criticism perhaps I should call it, of my brief remarks on 'Back to the Farm,' in a recent issue of Lucifer, a journal I certainly never expected to see your name in, knowing so well the conservative cast of your mind. However, as this is a world of change we should be astonished at nothing. You knew me as a heretic in religion but perhaps never supposed that my heresy was so rank, so dangerous as the columns of Lucifer now show it to be.

"But this is somewhat aside from the subject to which I wish to direct your attention and that of the good friends present in body, also those who can reach our symposium only telepathically. In your friendly criticism,—pages 240-41 of this volume of Lucifer, you give utterance to many important truths—perhaps I should say to many *phases*, or fractional views of truth, for no statement of truth in practical life, no truth in the *concrete*, can be more than partial or comparative.

"You may remember that in the article criticised by you I distinctly said, 'The subject is too large for exhaustive treatment in one article.' If it were possible to exhaust this or any other subject in one issue, from the standpoint of one man's experience and observation, there would still be room for supplementary notes and comments by others equally competent, whose experience and observation will have led them to conclusions different from those of the first writer. I also said, 'I see a vast combination of causes that make it impossible that things should be different from what we now find them,' that is, impossible that the mass of farm workers should be content to live their whole lives on the farm.

"Thus it is seen that I anticipated the main point of your criticism, namely, 'there are many reasons besides the desire to absorb the unearned increment which fill the cities at the expense of the country.'

"I said comparatively little about 'unearned increment,' emphasizing rather, such advantages of the country over the city as better air, more sunshine, more freedom from task masters, more equality between employer and employe—in the country as compared to life in the great city. You take issue with much that I said, making it somewhat necessary that I re-state and elaborate some of my points as when I spoke of the

SWEET, PURE WHOLESOME AIR

of the country as compared to the impure air of the great city. Let us see:

No statement can be absolute, as already intimated. The air of the farm and farmhouse *may* be worse than that of the city, but having lived in the country for more than fifty years of my life and in cities perhaps ten or twelve, I can testify that the balance is tremendously in favor of the country. You speak of the 'stenches' coming from the 'styes and cattle-pens,' that sweep over the farm house. I am fully aware that these are sources of disease, also the badly kept cellars, privies, etc., mentioned by you, and yet as compared to the stenches that come from the Chicago stock-yards infecting the air for miles around, also the odors that arise from the Chicago river—that huge open sewer until the drainage canal modified the evil somewhat, also the fetid air that stealthily creeps into our houses from blind alleys, alleys into which sunshine seldom or never comes—as compared to all these I much prefer to take my chances with the country nuisances aforesaid. All these country nuisances are much more easily abated, or entirely removed, than are the disease-producing environments to be found wherever the high price of land tempts the monopolistic speculator to crowd the dwellings of human beings, also factories, stores, etc., into small compass.

Surely, Friend Brown, you have never visited the slum districts of the great cities, such as Chicago, St. Louis, Cleveland, Cincinnati or Louisville, nor have you seen the green scum on the open sewers of New Orleans, nor walked through the narrow streets and alleys of that pestilence-inviting city. How the case may be in New York, Philadelphia, Boston, and other great cities of the east I do not know from actual observation, but have good reason to believe that large areas of those cities are far worse as malaria-breeders than even the swamp-lands of southern Missouri and Arkansas, or of the lower Mississippi basin. Consider a moment, please, what it is that purifies the bad air arising from cattle pens, etc. Is it not the *air itself*,—the air in motion, commonly called *wind*? Wind and Sunshine are nature's great disinfectants. *Stagnant* air, like stagnant water, becomes impure—unfit for breathing. It is a well known fact that water purifies itself by motion, but not so well known that air does the same. Then when we remember that the greed of man makes it impossible that air in the closely built slums and manufacturing districts can purify itself by motion we cease to wonder at seeing the sallow complexions, the withered features and emaciated forms of those who must breathe such stagnant and polluted air twenty-four hours of every day, with never a vacation from year's end to year's end.

Another great purifier of foul air is *growing vegetation*. Andrew Jackson Davis in his "Herald of Health," advised his readers to live in cornfields as much as possible—to surround their dwellings with growing corn. His reason doubtless was the long established fact that the leaves of growing plants give off oxygen at night and absorb carbonic acid gas. Scarcely any other plant makes such rapid growth as does Maize, or Indian corn, hence its great value as a purifier of the air we breathe. In the slum districts of cities there can be no cornfields, and but very little growing vegetation of any kind.

* * *

"A BETTER WATER SUPPLY."

While this remark may be true of some cities compared to some farm houses, it is certainly not true of all, nor even of the majority of cases with which I am acquainted. Take Chicago as an example. Its water is drawn from the bottom of Lake Michigan—*stagnant* water, insipid to the taste and befouled by *sewerage*, so much so that nearly half the time we are warned by the Board of Health that the water is "bad," "suspicious," etc., and that it is safer to *boil* it before using. While it is true that farmers, as a class, are not as careful as they should be in this regard, yet in most cases that have come under my observation the water of which they drink is obtained either from springs, running streams or from wells that tap subterranean brooks or rivers—*veins* they are called, and they would not be veins if the water did not *flow*.

Try, for instance, the well out in the yard, about two rods from where we now sit. This well taps a deep vein, or underground stream, of slightly sulphuretted but otherwise very pure water, and if, on trial, you do not pronounce it vastly better, for drinking purposes at least, than the Chicago hydrant water, then your taste is very different from mine, and from that of many others who have tried both.

* * *

THE REGISTRAR-GENERAL.

Much as I should like to pay attention to several other points in the article entitled "City and Country"—such as the comparative purity of the milk supply, number of hours of labor, convenience of paved streets and side-walks, gossip of neighbors, invasive meddling of "Societies for the Prevention," theaters, schools, etc., etc., in all of which particulars my old-time but long-lost and now recovered friend thinks the city has decided advantages over the country, I must ask for a postponement of further discussion of these very interesting phases of the comparison to a future occasion, for the reason that I want to give a fraternal greeting and exchange a few ideas with another old-time friend, C. L. James, whose article entitled "Fallen Women Again," follows immediately that signed R. M. Brown—I prefer to call him by the affectionately familiar name, the short and simple cognomen "Dick!"

Voltairine de Cleyre addressed the sage of Eau Claire—who I will assume is now present in bodily form—as "Comrad James." The word comrade signifies a *companion*—one who is in close daily association with the speaker,—as a "comrade in arms," comrade in exile or in captivity, or who has been such in the past. Now it so happens that Friend James and myself have never been comrades in arms, comrades in exile or even comrades in *prison*, and therefore I do not consider that I have any right to address him familiarly as Comrade, though I should certainly esteem it an honor and a privilege to be, or to have been, thus closely associated with one whose learning and whose long and efficient service in the cause of human brotherhood, human progress, human liberty I much admire.

Metaphorically speaking, I admit, we might possibly use this word with propriety when speaking of, or addressing, one who is thoroughly in sympathy with our own objects in life, or our own leading thoughts and feelings. But this kind of comradeship can hardly be said to exist between Friend James and myself. While in most matters of opinion and lines of propaganda work for the betterment of our common humanity we differ but little there are two or three subjects of very great importance, as I view them, on which C. L. James and myself disagree most radically, most *hopelessly*, as it would seem. To avoid repetition I quote from the article just referred to:

"If I want to learn the effects of vaccination I much prefer the Registrar-General's reports to a woman's story at a winter's fire, authorized by her grandam."

In these "heart to heart talks" the conversational method seems the more appropriate, so I will ask Friend James a few questions:

First. If you wanted to learn the effects of the "Steel Trust" on the welfare of the people who use steel, would you prefer the reports of Michael Schwab, Andrew Carnegie and J. Pierpont Morgan, to the experiences of the victims of that Trust?

Second. Or if you wanted to learn the effects of any Trust—the Sugar Trust, the Meat Trust, the Standard Oil Trust, etc., upon the industrial and economic systems of the country, would you prefer the reports of the managers of these trusts to the cold, the hard, the untwisted facts that everywhere stand out so plain that he who runs may read?

Do you ask for the *nexus* between these illustrations and the reports of the Registrar-General? If so I reply:

As an Anarchist you will agree that governments exists for the use and benefit of the Trusts, that is, of the privileged classes and orders. The Medical Trust, I think you will agree, is one of these privileged classes. The Registrar-General is a governmental officer whose business it is to keep a record of births and deaths, and the causes of deaths. Vaccination—as you know, is a source of much power and revenue to the Medical Trust. Statistics of deaths and their causes are reported to the Registrar-General by the members of the Medical Trust.

Do you see no connection of cause and effect here? No temptation herein to falsify reports of causes of death so as to make people believe that vaccination prevents small-pox, and does not introduce into the system poisons that undermine health and cause death from diseases that are not called small-pox?

Here is the confession of a Registrar-General of the city of London in 1863, as quoted in a little book, page 13, by Dr. F. L. Oswald, entitled "Vaccination a Crime:"

"From forty to fifty cases of death within the corporation limits are yearly attributed to the after-effects of vaccination and often to its direct results."

This admission was said to have been "compelled by a discussion in the British newspapers which papers could not be entirely muzzled by the Medical Trust.

On page seventeen of the same book Prof. R. Wellstein of New Dietendorf is quoted as saying in 1872:

"The prevalence of measles seems to have considerably increased since the adoption of infant vaccination," adding that "children vaccinated in their cradles appear to have always something the matter with them; they catch cold under all possible pretexts and claim their share of any skin-disease going."

On page fifteen a case is mentioned in which the "garrison of Dortrecht was decimated by an outbreak of frightful skin-diseases. The medical functionary in that case, was a man of honor and frankly admitted that the affliction had undoubtedly been caused by a 'virulent degeneration of vaccine pustules,' and yet, according to the statement of Dr. Oswald, these deaths were attributed to 'erysipelas!'"

On page twelve and fourteen are mentioned cases of "syphilis epidemics resulting from vaccine blood poisoning," in one of which cases "a revolt bordering on a municipal insurrection was provoked in Algiers, where in 1880 an entire battalion of Zouaves was syphilized by the lancet of the regimental surgeon."

Of course in reporting these cases to the Registrar-General the disease of which the patient dies is not called small-pox nor varioloid, nor is the fact stated that the disease was caused by blood-poisoning from enforced vaccination.

* * *

I have taken considerable space Friend James, with these quotations, in order to show how little reliance is to be placed on Registrar-General's reports. Just one more brief quotation from "Vaccination a Crime," page 24, to show that vaccination spreads rather than limits or confines the contagion called small-pox:

"A comparison of impartial statistics revealed the astounding fact that in France during the years 1875 to 1900 small-pox epidemics have occurred more frequently in the vaccinated than in the anti-cowpox departments, the average of all diseases being 3½ mil. higher in the former than in the latter. And, as it happened, the anti-districts were pretty evenly distributed between lowlands and highlands. In the case of Rochelle and St. Jean de Luz seaport towns with a considerable patronage of visitors of various nations, had enjoyed a remarkable immunity, while vaccinated and re-vaccinated Cherbourg had to admit six outbreaks of indisputable small-pox in a quarter of a century."

* * *

And now my good and wise friend—I mean what I say when using the terms "good and wise." Irony, raillery, sarcasm, are quite out of place when talking to one I recognize as a friend good and true—you, my good and wise friend will probably be ready to ask:

"Do you really believe it possible that the learned and honorable medical profession could or would consciously join in a conspiracy to inaugurate and to keep going from age to age a DELUSION so gigantic and so criminal as vaccination must be if the writer of the book 'Vaccination a Crime' is a reliable witness?"

To this very natural question I answer, with all the candor and honesty of which I am capable, I answer:

"YES! It is only what we might expect, in the nature of things. The Medical Trust is a class-conscious organization, association, or cult, quite as much so as is the Banker's Trust, the Board of Trade Trust, the Lawyers' Trust or any other organization of parasites, of human vampyres. The first law of nature is said to be self-preservation. The Medical Trust knows that its interests are diametrically opposed to the interests of its patrons, its victims. What more natural, then, than that the members of this trust should foster and even inaugurate a delusion that magnifies and perpetuates their own power and emoluments?

Let me give you, my dear valiant and skillful attorney for the Medical Trust, a fact or two illustrative of this question (you yourself are a great stickler for *facts*, if I mistake not). In the town of Potosi, Missouri, lived a leading physician named Bryant. In the same town lived a leading merchant named Heffner. Heffner came home from St. Louis sick; sent for Bryant; the doctor called; not once but often, and when asked how his patient was getting on would shake his head—while shaking hands with his questioner and say, "Heffner is a very sick man; you ought to go and see him and try to cheer him up a little." His friends called; many called; the result being that a large part of the town was soon in the same condition as the merchant—*sick with small-pox!*"

The question then arose: "Did Bryant *knowingly deceive* his patient and his friends or is he an ignoramus as a physician?" The preponderance of public opinion was that, having very few patients at the time, the doctor deliberately managed to increase his gains and those of his brethren, by spreading an epidemic of small-pox in the neighborhood, and scaring people into a willingness to be vaccinated by the doctors.

Result number two: Dr. Bryant soon found it good for his health to permanently locate in St, Louis.

Said an old Missouri acquaintance—a man who knew men and their institutions, including the medical profession, said this old friend of mine to his nephew just graduated from medical college, and just beginning business as a physician:

"Tell me, Rob—for of course you can be honest with your old uncle—tell me straight and candid, would you prefer that all your friends and acquaintances should be well this summer, or would you prefer what is called a 'sickly season'"?

"Well, Uncle B—, tell me, 'straight and candid,' are we not taught to pray, 'Give us this day our daily bread?"

As much as to say, "Health for the laity means *starvation* for the physician."

Facts and confessions like these could be multiplied indefinitely but I have no space for them. Moreover, as an attorney for the vaccine trust you would probably discount my facts and say they are on a par with "a woman's story at a winter's fire, authorized by her grandam"!

Unfortunately, or fortunately, as the case may be, I have the habit of *looking for causes* of things as I find them. Not being able to read the inmost thoughts and motives of men I cannot help doing the next best thing, namely, sitting in judgment on *myself*, and asking what I myself would probably do were I a member of the Medical Trust. Looking for causes I think I would reason thus:

"The relation of physician to patient is an abnormal one, an unwholesome, an anti-natural relation, founded upon an abnormal condition of the patient. It is absolutely necessary, as human society is now constituted, that there be *sick* people in order that the physician may *live*—just as the soul saver is dependent upon *sin* and sinners for his bread and his honorable position in society, and just as the law-maker and law-vendor is dependent upon the *law-breaker*, the criminal, for his honors and his emoluments. Why then should I, as a physician and member of the medical profession, try to instruct people in the art of right-living? and in the correct theory of disease? My interest lies in the other direction. My success depends primarily on the ignorance and the gullibility of the laity. With the lawyer and the priest my welfare demands that the common people should believe in superstitions, in delusions, such as, 'what will the dog will cure the bite,' etc. This is the basis of the vaccine delusion, and so long as this delusion brings money to my pocket and honor to the medical profession why should I help to enlighten the people as to the true theory of disease, its cure and *will!* As at present constituted human society is composed of two classes, humbuggers and humbugged; riders and ridden; vampyres and victims. It is in the *system*, in the nature of things as they now are. I cannot change the system. The sensible thing for me, then, is to *use* it, not wear my life out in a futile attempt to change it. As the Ohio banker put it, so say I: 'When a donkey offers his back ready saddled I am a fool to go afoot, am I not "

Have I made myself clear, Brother James? I have spoken plainly but tried to treat you courteously and fraternally. I have used herein substantially the same line of argument that for many years I have used when speaking of the popular marriage delusion—the delusion that compels men and women, especially women, to live together in the relation that creates new human beings till death parts them, no matter how completely and finally the *attraction* that brought them together may have ceased to exist. This superstition is kept alive and enforced by heavy penalties mainly because it is to the interest of the vampyre classes aforesaid that it should be kept alive and full of vigor. So long as this basic superstition is kept alive the vampyre classes know there will be no real, no radical change in other now popular superstitions, such as the god-delusion, the government-delusion, the medical-poison-cure delusion—including, of course, the vaccine virus delusion, etc., etc. and this simply because the *poor quality* of the product of marriage—the imbeciles, the idiots and the born criminals, will continue to be so numerous that all movements in favor of individual self-government, individual self-saving of souls, individual self-healing of bodies, will be discounted and scouted as impracticable, Utopian, chimerical.

* * *

And thus, as you see, I constantly revert to *first principles*. As Cato with his ever repeated *Delenda est Carthago*—"Carthage must be destroyed," and Voltaire with his equally persistent *Ecrasez l'infame!*—"Crush the monster"—meaning the Roman Catholics inquisition—so also I return continually to the basic reform, *Freedom of Motherhood*, as the only salvation for the race of humankind. If other reforms help to secure freedom for mothers they should be welcomed and assisted in all rational ways, but to expect any one or all of the now popular reforms to bring the millennium of brotherhood, of justice, of peace and plenty for all, while ignoring this basic demand, is like turning an apple-tree upside down—its roots in the air and its branches in the earth—and expecting it to grow, to blossom and bear a satisfactory crop of apples.

* * *

As much as possible I wish always to avoid discussion that savors of desire for victory in argument. I am no attorney, no advocate of any particular theory, and especially I am advocate of no party, no creed, no organization because of any *advantage* that may accrue to me personally on account of such advocacy. I have refrained from anything like direct answer to Friend James on the vaccination question, chiefly because I wished to avoid personal controversy, and because I felt that I had more urgent work to do. With this explanation I leave the subject for the present and shall probably not give it so much attention again soon.

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THIRD SERIES, VOL. VI., NO. 34. CHICAGO, ILLINOIS, SEPT. 4. E. M. 302 [C. E. 1902.] WHOLE NO. 933.

UNDER.

"Down all the stretch of Hell to its last gulf,
There is no shape more terrible than this."
—"The Man With the Hoe."—*Markham.*

Look into that last gulf, O poet, I pray thee,
Down, down where its nether cape leans,
And find there, God help us! a shape to gainsay thee,
A shape that affrighted the fiends—
And listen! O listen! for through all the thunder,
A voice crieth heavy with woe;
"I! I! am the woman, the woman that's under
The heel of the 'Man with the Hoe!'"

She is the begotten of derelict ages,
Of systems puiscent the flaw;
She is the forgotten of singers and sages;
The creature of lust and of law.
The tale of the terror, the ox's brute brother,
Can never be told overmuch;
But she is the vassal and she is the mother,
The thrice-accursed mother of such.

Look down from that last gulf, thou newest evangel!
Look up to the pleading pale face of the angel
That wooeth a Prince of the Pen.
And sometimes, a little, though all the world wonder
And critics cry high and cry low—
Sing out for the woman, the woman that's under
The heel of "The Man with the Hoe."

—*Hester A. Benedict.*

Some Causes of Prostitution.

Reform in the realm of the sexual relations will not come all at once, any more than reform in other fields. Evolution is very, very slow in its processes; exasperatingly slow in the estimation of the man who is on the picket line, five hundred years ahead of his time. We see far at a glance, but it takes many steps to walk to the distant goal, and when we reach it there is another goal which seems to be even farther away than did the first, for we are growing old and are tired. The few must pioneer the way for the many; it ever has been so and I do not see how it could have been otherwise, how it can be otherwise in the future, for human brains differ greatly one from another and at last it is all a matter of brains. Some decades ago a small number of women and men, a mere handful, raised the banner of woman's enlightenment and freedom. Much has been done in these decades; much more remains to be done. We shall do a little and pass the task on to time.

Really, it is not woman's battle that is to be fought, but the battle of the whole race. Small but fast augmenting bands of men and women are in the lead; many women are self-sustaining and know that they must not prostitute themselves in marriage any more than outside the institution, nor encourage their sisters in prostituting themselves in a loveless legal arrangement. But there are other women who are self-sustaining who do not know this, who shudder at the mention of the outlawed prostitute but give their hands gladly to the woman who sells her body for a title, for a mansion, leadership in society, or board and lodging. So it is seen that with industrial liberty and independence must come mental light, else the wealth that gives bodily freedom in some directions may be used to forge chains for millions of men and women. Only the other day a woman who had saved a small fortune from her earnings as a toiler gave it all to build a church for one of the small and desperately superstitious denominations. Think of it! Of what use to the world is her economic independence? Another woman, who inherited millions, has poured her money out without stint to limit or destroy the liberties of men and women who have conducted themselves at least as worthily as has any member of the family to which the wealthy meddler belongs, not excepting herself.

The institutional root of sexual superstition and the mental root strike down side by side into the soil of our undeveloped and undisciplined natures, the sub-roots of each crossing and intertwining with those of the other, so that in digging for causes we can not separate the two. To drop the figure—the institution of indissoluble marriage strengthens the superstitions and the supersuitions buttress the marriage institution. The false belief that the falsely called "false step" of a young woman "ruins" her has forced a multitude that no man can number into the downward way of prostitution. And who dares to say that the great majority of these offerings on the bloody altar of groveling superstition were not among the most gentle, the most loving of women, most richly dowered with the forces of race-life? Yet all the potential humanity in the mother-bodies of these maidens has been sacrificed to ignorance and institutions, the kernel to the shell, the fruit to last year's dead leaf. This farce is the most terrible tragedy.

Closely connected with this besotted notion of the destructive character of spontaneous affection—a part of it, in truth—is the popular belief that while the girl who loves outside marriage is morally bad, the girl who without love marries for position or a home is a wise and virtuous person. According to this miserable conception of ethical values, love is disgraceful but selling one's body for life is a highly commendable action. Prostitution is all right if you prostitute yourself long enough. So, also, a girl's "honor" is saved at the last moment by forcing the man to marry her, as if such a marriage could be anything but a hell for both and productive of anything but evil. Her "honor" is saved by marrying any marriageable man before the birth of her child of love. There is no salvation for her through her love, through her trustfulness, through her good intentions, through her tender womanhood, through her transforming motherhood—only the name of wife can preserve her from social damnation. Who and what is her husband? Does she love him? Does he respect her and is he kind to *her* child? Sir, your questions are trifling; is it not enough that the holy marriage rite has saved her "honor?"

Nearly all "seductions" that are seductions in fact are accomplished under promise of legal marriage, and as men are

educated to imagine that a woman is "ruined," morally corrupted, by doing precisely what the man wants her to do, what he gives her no rest until she does, the chances always are that he will look upon her as not good enough to be his wife and the mother of his children, and so she becomes one more candidate for prostitution. Nothing of this kind could happen in a rational and free society. The young man and the young woman would be taught wisely, instead of being brought up in physiological and moral ignorance, indoctrinated with vile and antinatural social dogmas, as is the custom in the existing society. If at some time the man no longer should care for the girl, even should he cease to be her comrade and helper, and even should she become a mother under these circumstances, her parents and friends would not feel differently toward her, unless more kindly, they would not act differently toward her, unless more generously, and all would be well; while in the old infernal society the girl so situated is almost sure to be shunned by her former friends, cast off by her family, and nothing is well. This is not a dream of an impossible future; the Social Radicals have demonstrated its reality in the Now, its practicability, its humanity, its beneficence, its beauty, its glorious promise for all the world.—*From "Vice: Its Friends and Its Foes," by E. C. Walker.*

The Reward of the Toiler.

But what I object to is this economic chance-world in which we live and which we men seem to have created. It ought to be law as inflexible in human affairs as the order of day and night in the physical world, that if a man will work he shall both rest and eat, and shall not be harassed by any question as to how his repose and his provision shall come. Nothing less ideal than this satisfies the reason. But in our state of things no one is secure of this. No one is sure of finding work; no one is sure of not losing it. I may have my work taken away from me at any moment by the caprice, the mood, the indigestion of a man who has not the qualification for knowing whether I do it well or ill. At any time of life—at every time of life—a man ought to feel that if he will keep on doing his duty he shall not suffer in himself nor in those who are dear to him, except through natural causes. But, as things are now, no man can feel this. And so we go on pushing and pulling, climbing and crawling, thrusting aside and trampling under foot; lying, cheating, stealing; and when we get to the end, covered with blood and dirt and sin and shame, and look back over the way we've come to a palace of our own, or to the poorhouse (which is about the only possession we can claim in common with our brother men) I don't think the retrospect can be pleasing. . . . . We can't put it all on conditions; we must put some of the blame on character. But conditions make character; and people are greedy and foolish, and wish to have and to shine, because having and shining are held up to them as the chief good of life. We all know they are not the chief good; perhaps not good at all; but if some one ventures to say so, all the rest of us call him a fraud and a crank, and go on moiling and toiling to the palace or the poorhouse. . . . We don't moil and toil for ourselves alone. The palace or the poorhouse is not merely for ourselves, but for our children whom we've brought up in the superstition that having and shining is the chief good. We dare not teach them otherwise for fear they may falter in the fight. . . . and the children of others will crowd them out of the palace into the poorhouse. If we felt sure that honest work shared by all would bring them honest food shared by all, some few of us, who did not wish our children to rise above their fellows—though we could not bear to have them fall below—might trust them with the truth.—*W. D. Howells.*

The Philosophical Society will resume its course of lectures on Sunday, Sept. 7, 2:30 p. m., Handel Hall, 40 Randolph St. William Francis Barnard will deliver an address on "The Social Parasite." Free admission and discussion.

Why We Employed Lawyers.

The editorial comment, in No. 929, on Lois Waisbrooker's and Mattie D. Penhallow's trial requires a brief explanation of the circumstances in connection with the Home persecutions. When Comrade Govan was arrested, without hesitation, we decided to dispense with every superfluity. Knowing the prejudice fostered by the press we deemed it folly to employ an attorney to betray us, so Govan went before the courts, was adjudged guilty, and fined. Before passing sentence the judge asked whether the fine would be paid; if not, he would determine the length of imprisonment. That it was not only sound policy to dispense with law-jugglers, but pay the fine is evidenced by the fact that at the subsequent trial Judge Hanford in commenting on "A Healthy Comparison" compared the offending paragraph with the one upon which Govan was tried, re-affirmed his position, thus proving that he would have instructed the jury to bring in a verdict of guilty.

The summary disposal of the case raised a storm of protest from outside comrades, many asserting that he should have been represented by competent counsel. Others approved dispensing with counsel but protested against paying the fine, insisting that in doing so he had stultified one of the cardinal principles of Anarchism,—but it was not so. Govan was the only member that could set type and get out the paper. Hence we were forced to suspend the paper or pay the fine.

When Larkin, Govan and myself were arrested we were so exasperated that feeing lawyers and paying fines did not enter into our calculations till letters poured in upon us urging an active campaign of education, and the employment of counsel to make a vigorous defense, assuring us that we would have both moral and material support. To have ignored their wishes, to have rejected their services would have been an attempted exhibition of cold-blooded churlishness foreign to our natures.

The fruits of that defence; of the moral and pecuniary aid extended us reaches much farther than appears upon a superficial investigation. Although the judge instructed the jury to bring in a verdict of "not guilty" the victory was but half won. Not only were Lois and Mattie in the clutches of the Hydra-headed monster, Law, but its pretended conservators, smarting under the stinging rebuke administered by Judge Hanford, were using every means at their command to carry out their nefarious purpose. The opposition had lost none of its rancor. As matters stood our acquittal was equivalent to a drawn battle. Notwithstanding the judge's verdict (guilty) we gained a signal victory in defending Lois. The judge could have said no more in our favor in giving instructions to the jury without doing as Judge Hanford—(*order* a verdict of not guilty). Our attorneys unmasked the malevolence of Wayland, proved him a liar by his own admission; and proved by his flunkey, Frank Pells, (postmaster at Ballard) that they entered into a conspiracy to entrap Mattie Penhallow, and used a government envelope to cloak their infamy. The Deputy District Attorney during his closing speech performed a feat of mental gymnastics, or, wilfully lied by saying: the judge might impose a fine of one dollar—or, one day's imprisonment.

More than this was done by acceding to the wishes of our outside comrades. Both at Home, and abroad there has been a change in the attitude of the press, and the people, at Home the tone of the "News" and "Ledger" towards us is wonderfully improved, so much so that a boat load of (Tacoma) excursionists visited us last Sunday. Abroad the most conspicuous effect of this resistance is the attitude of the "Blue Grass Blade" whose editor no longer regards all Anarchists as beetle-browed villains and free lovers as the essence of putrescence.

All of this (and more) has been achieved by the united efforts of men and women who recognize no law—but truth and justice, whose names are registered in the archives of the "Home Mutual Association." It is needless to say that we, the victims of this assault upon human rights, are duly grateful.

Home, Washington. J. W. Adams.

Do You Love Her?

Young man, are you sure you *love* that sweet girl you are seeking to make your wife? Yes, O, yes! You would lay down your life for her! We understand all that. If she fell in the water you would risk your life to rescue her. You would save or perish with her. Certainly. Very noble, very devoted, no doubt. But thousands of such heroic acts are performed under the excitement of a sudden emergency.

But do you love her well enough to *live* for her? To live to make her happy? If so, throw away that cigar, or cigarette, which pollutes your lips and renders your breath so offensive that she is sickened with disgust whenever you seek a caress.

O that is a different thing!

"I'll not give up my liberty. No, sir! I like my tobacco and it is only a silly whim on the part of women to make such a fuss about it."

Now, see here, my boy! There is no whim about it but simply a pure, refined nature. The very purity and delicacy of the girl render her senses acute to such vile odors. No normal person likes such odors. It is an acquired taste, and the only way one can acquire a liking for it is to use it. Now, honest, would you like to see her pretty lips pursed around a cigar? Would you like to see her teeth stained with smoke? Or, perhaps it is "chewing!" Well—she has as good a right to chew as you. Would you really prefer to have her do so? It is the only way she can overcome her dislike to the smell of your breath. Many people like the perfume of a good cigar if smoked at a little distance but I have yet to see the person who likes the odor of a smoker's breath. Now, suppose that dear girl contracts the habit of chewing assafoetida! *She* may learn to like it, but would you? Would you seek to press kisses on her lips with her breath forever smelling of the stuff? I guess not. And yet you hope to win her love, and to hold it through life with your breath reeking with tobacco! Well let me tell you that it is an impossible task. You may, in the first glamour of "love's young dream" win her, but as time goes on and the novelty of the situation wears off and you settle down to everyday life these little irritations make themselves felt and as surely kill love as violence and abuse. It is inevitable. No one can feel the same affection for a person who habitually makes himself disagreeable as for one who is always clean and sweet.

Now, which is dearer to you—the love of the sweet girl, the bride, the life-long companion, or the vile cigar that makes you a nuisance to *all clean* people with whom you come in contact? But, you may say, my doctor advises me to smoke to cure dyspepsia. Then consult another doctor, and keep on changing till you find one who knows enough to cure you without making the remedy worse than the disease.

But some use tobacco for toothache and thus form the disgusting habit. Better have every tooth removed and wear "store teeth" all your life. They at least can be kept *clean*.

In these days of painless dentistry there is no excuse for toothache. It is just a question of love versus *selfishness*.

Elsie Cole Wilcox.

What, (speaking in quite unofficial language) is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil in the British village of Dumdrudge, usually some five hundred souls. From those—by certain "natural enemies" of the French—there are successively selected, during the French war, say thirty able-bodied men. Dumdrudge has, at her own expense, suckled and nursed them. She has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer; and the weakest can stand under thirty stone avoirdupois.

Nevertheless, amid such weeping and swearing, they are selected; all dressed in red, and shipped away, at the public charges, some two thousand miles, or say only to the South of Spain; and there fed 'til wanted.

And now to that same spot in the south of Spain are thirty similar French artizans, from a French Dumdrudge, in like manner wending; 'til at length after infinite effort the two parties come into actual juxtaposition; and thirty stand fronting thirty, each with a gun in his hand.

Straightway the word "*Fire!*" is given, and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses which it must bury, and anon shed tears for. Had these men any quarrel? Busy as the Devil is, not the smallest! They lived far enough apart; were the entirest strangers. Nay, in so wide a universe, there was even unconsciously, by commerce, some mutual helpfulness between them. How then? Simpleton! Their Governors had fallen out; and instead of shooting each other, they had the cunning to make these poor blockheads shoot.—*Thomas Carlyle.*

Socialism.

Herbert Spencer designated State Socialism as a species o slavery. His condemnation gave many people a misconception of what Socialism is, hence we see paragraphs like the following from "Ironicus:"

"State Socialism, which justifies authority in conducting *some* of the affairs of a people, logically justifies authority in conducting *all* the affairs of a people. Then where would liberty be."

Liberty would be with the people who confer the authority, and who can withhold it. Under any conceivable social system some form of authority is necessary for the proper direction of affairs. Under socialism the power to designate those who shall temporarily exercise such authority would always remain with the people.

Jas. F. Morton, Jr., one of the best, as he is also one of the most honest and conscientious of radical writers, persistently holds to a misconception of Socialism, and—with the best intentions, no doubt—pictures Socialism in colors quite as untrue as some Socialist writers depict Anarchy. He is so rebellious against all possible invasion of others, that he imagines evil where none exists. In my opinion mankind can never attain to the practical realization of the high conception of personal freedom held by philosophical Anarchists except through the preliminary experience of Socialism—the only school that will make it possible for the lover of liberty to live the life of freedom in which a person of high ideals may truly be "a law unto himself."

W. N Slocum.

Los Angeles, Calif.

Training a Child.

Parents make a great mistake, according to the Outlook, when they tell the child his fault in order to cure him of it. He ought to be cured of it without knowing that he has it. In continually chiding your child for his faults, you develop one of the most serious of faults, that of self-consciousness. He has a slouching gait? Do not tell him so; do not bid him stand up straight. Give him a military drill, or start him in athletics. Is he slovenly and does he come to dinner with uncombed hair? Dress for dinner yourself and buy him a handsome necktie—one that appeals to his fancy, not to yours. Is he selfish? Do not let him guess that he is so. Contrive a Christmas celebration for the happiness of others, and take him into your confidence in preparation for it. Then, when he does what he knows to be wrong, your rebuke will be more significant, and your punishment, if punishment is needed, as it sometimes is, will be more effectual. Punishments always, rebukes generally, should be reserved for the sins of which the sinner is conscious. Faults of which he is not conscious should be concealed if possible, without his being conscious of either the fault or the correction. Overcome evil with good. That requires skill. Any fool can point out a fault; only a wise man can correct it.—*Selected.*

Bachelor—I've great news for you. I'm engaged.

Benedict—Well, you needn't come to me for sympathy. I'm married.—*American.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Current Comment.

In last week's issue a correspondent was reminded that governments exist for the use and benefit of the privileged classes, that is, for the benefit of the Trusts, and those who share in the steals, the robberies, the boodle of the Trusts.

It seems of little use to add proofs that such is the sole *raison d'etre* of governments. All observers who care to examine the matter for themselves must know this without being told, but lest there be some reader of Lucifer whose attention has not been specially called to the basic, the underlying facts of the case, a few quotations are here made from the columns of the "Detroit Tribune," a large daily paper whose editors and managers are doubtless bonded in many ways to uphold the present order—or disorder—of things. A reporter for the "Tribune" had interviewed "F. F. Ingram, a member of the lighting commission," and this, in part, is Mr. Ingram's talk upon the late utterances of President Roosevelt:

"He [Roosevelt] proposes in his Hartford speech that all shall be given a fair and an even chance in the struggle for life, as we can best give it. . . . To give to each man his rights, to safeguard each man in his rights, and so far as in me lies, while I hold my present position, I will be true to that conception of my duty."

Mr. Ingram very naturally wants to know whether the *acts* of President Roosevelt correspond to his words, for, as we all know, words are a *mockery* if actions do not confirm and verify them.

Roosevelt's plan, as he tells us in his Providence speech, "is to place the trusts under the real, not nominal, control of some sovereign. . . . In my judgment this sovereign must be the national government."

Ingram replies:

"This plan is not new. We have heard of it before. It is the plan advocated by the trust attorneys. Their reason for this plan is plain to see. The trusts are the sovereign will at Washington, where none but the members of the now impotent house of representatives are directly elected by the people, and such a law would give them (the trusts) the inquisitorial powers the president recommends over their competitors. It would make all enterprises that did not come under their personal favor look like 30 cents, while the trusts themselves would be as immune from interference as ever."

Again Roosevelt is quoted:

"I think the national government has shown its firm intention to enforce the laws as they now stand on the statute books." (Providence speech.)

Mr. Ingram rejoins:

"Nearly a year ago a committe submitted a sworn brief of evidence of the violation of the Sherman anti-trust law by numerous trusts, including the Standard Oil and coal trusts, and the attorney general said in one of his numerous replies that he had formerly been the legal adviser of the steel trust, but declined to proceed against that or any other. The evidence was then submitted to the president direct, with no better result.

"On Dec. 21, 1901, documentary evidence absolutely conclusive as to facts according to the opinion of Wm. E. Chandler and Senator Turner, clearly within the anti-trust law, were submitted in person to President Roosevelt himself against what is known as 'the Eastern Railroad association.' It was ignored by him for three months, but responding to a reminder then said he had referred it on March 27 to the attorney general and asked the committee to communicate with him. The attorney general told the committee he will not be able to take it up at all. This fact was then laid before the president, but nothing further has been heard from him."

Mr. Ingram, together with all men who expect the public servants to do what they promise to do; to do what the laws they have sworn to enforce require them to do, are certainly justified in the opinion that

"Should the president desire to enforce the present law, which forbids 'every contract, combination in the form of trust or otherwise, or conspiracy in restraint of trade among the several states, or to monopolize any part of the trade etc.,' the Eastern Railroad association would be a convicted criminal, and an expressed intention from him to enforce the present law against those acknowledged law-breakers, the anthracite coal railroads, would have an immediate and profound effect on the miners' strike."

The *acts* of this man Roosevelt show what his *words* and his *oath of office* are worth!

* * *

The papers tell us that anthracite coal "jumped" the other day to $10 and $11 per ton in New York City, caused by the prolonged strike of the coal miners, which strike as shown by all the evidence in the case, was and is the result of an unlawful combination of mine operators and railway managers—that is, was directly caused by the acts of the trusts, whose acts are placed under the supervision of the President of the United States and his legal advisers, by the Sherman anti-trust law.

* * *

One of the railways spoken of by Mr. Ingram is called the Reading Railroad, whose President is reported to have lately said in answer to an inquirer who was presumably a coal miner or one who feels a lively interest in the fate of the miner and his family:

"I beg of you not to be discouraged. The rights and interests of the laboring man will be protected and cared for—not by the labor agitators, but by the Christian men to whom God in his infinite wisdom has given the control of the property interests of the country, and upon the successful management of which so much depends."

President Baer is to be thanked for his candid and doubtless very honest utterance concerning the right relation of capital and labor. His view of this relation is by no means new. It is the old, old doctrine that the earth belongs to God and to those whom God sees fit to employ as his representatives. It is the doctrine of the church—of nearly all the churches—in all the past and also at the present time. "Fear God; honor the King." "Be content with the condition in life to which God has called you."

To obey God is to obey the priest and the parson, God's authorized spokesmen. Honor the King means to give honor and obedience to whomsoever God has selected to be the head of the civil government, whether called king or president.

This was also the doctrine of Alexander Hamilton, the patron saint of the party now in power in the United States. Let the government take care of the rich; the rich can take care of the poor. "The interests of the laboring man"—the man in the mines, the factories and the fields, also the interests of the poor consumer in city and country—the employe class—must be the care of the rich monopolist—the employer class.

* * *

The Chicago "American" cartoon in a late issue shows very forcibly the "true inwardness" of this paternalistic theory of government. The cartoon is entitled "The Poor Woman's Prospects This Winter," and the explanation underneath says, "Cold, Coal Trust and Food Trust." In the foreground stands a scantily clad woman with clasped hands and haggard features. Beside her stands the giant form of the "Food Trust," with a monster basket on his arm, labeled "Bread," "Meat," "Sugar," In the background is seen a huge placard, "Coal $10 per Ton."

But this cartoon, fearfully expressive as it is, tells only a small part of the poor woman's "prospect." Ten dollars per ton in the market means probably fifteen or twenty dollars per ton to the woman who can buy only a pailful at a time. This cartoon does not show the scantily furnished room in the garret or cellar, into whose narrow confines are crowded a whole family—a half dozen or more hungry and ragged children and their parents, working, eating, sleeping, breathing over and over again the devitalized air and the poison-laden exhalations from their own bodies. The cartoon does not show this poor woman's family when sickness and death make the customary hard conditions still harder. The cartoon does not show—no picture drawn by pencil or pen, not even by the imagination of poet or novelist, can ever show the degradation of mind, of soul, as well as of body, that such abject poverty brings—poverty that is the inevitable concomitant, the logical result of monopoly of earth's wealth, such monopoly as that championed and practicalized by President Baer and his fellow members of the Coal and Transportation Trust, the trust that is responsible for the strike of the miners, and for the advance of coal to ten and eleven dollars per ton in New York City.

* * *

In the Detroit "To-Day" I read that "The largest single producer of anthracite coal in the world is the Reading Railroad and Coal Co. It was in September, 1896, reorganized by Mr. Morgan's firm. All the shares of stock in the new company are now deposited with Mr. Morgan as one of three trustees. These trustees control the company. The stockholders have no voice in the management. They cannot even vote for directors. Mr. Morgan names the directors and through them elects the officers."

This brief paragraph furnishes the key, as it would seem, to the situation in the great strike. Mr. Baer speaks for the "Reading R. R. and Coal Co." Mr. Morgan controls Mr. Baer, and also the officers of nearly all the railroads that mine anthracite coal. As head of the Railroad and Coal Trust Morgan is probably the most powerful man in the United States, if not in the world. The Railroad and Coal Trust practically controls the output of all the iron and steel of the country, and the output of all, or nearly all, the multiplied industries that use iron and steel, which means really nearly all the industries of the country and of the world. For, as some one has truthfully expressed it, this is the "Iron Age" of the world. Without iron there would be no steel; without steel and iron no machinery, no transportation, no commerce, and, in fine, nothing of what is now called civilization, culture or human progress.

* * *

As head of the Railroad and Coal Trust—with it, affiliated and subordinated trusts—Mr. Morgan has been asked to end the strike. One word from Morgan would be all that is needed. This one word His High Mightiness refuses to speak.

But why should Morgan speak the word that would bring joy, peace and comfort to thousands if not millions of people? Financially it is better for him and the "stocks" held by him, that there should be a coal famine.

A coal famine gives to Morgan and the stockholders of the Railroad and Coal Trust an opportunity to unload their accumulations of coal at a price that more than compensates them for the difference in quantity of output for the summer, and gives them also the much desired opportunity to crush the growing tendency among the miners to join labor unions. Nothing like starvation in the home to make a workingman listen to reason and avoid those pestilent labor agitators, say the Railroad and Coal magnates. "The operators expect the endurance of the men to be gradually worn down as their necessity increases with the advent of winter," says the report from which the above paragraph was taken.

Judging the future by the past, this will be the outcome of the present strike in the anthracite region of Pennsylvania, unless, indeed, as was done in the political campaign of 1900, Senator Hanna and other political bosses should fear the result of a prolonged strike upon the prospects of their party candidates, and should use their influence with Mr. Morgan to call a halt, and patch up a temporary peace between the operators and their employes—a treaty of peace that will hold good only till the political prospects of the party now in power are again considered safe.

Do we need more convincing arguments to show that governments exist for the benefit of the privileged few, than are given by the history of labor strikes in this and other countries?

M. HARMAN.

VARIOUS VOICES.

I. W. Griggs, St. Paul.:—I wish for the enclosed ten cents to receive the latest five issues of your paper—and to have my name on your list for one year for the enclosed $1. I have read a few copies—samples perhaps. Possibly some friend subscribed for me.

Fannie M. Taylor, 5519 Cottage Grove Ave., Chicago:—My children and myself thoroughly enjoyed our visit at the summer home of the editor near Benton Harbor. The air and water were sweet, clear and pure, we were awakened every morning by the birds singing in the trees, we had plenty of fresh fruit, and returned home refreshed and invigorated.

C. B. Hoffman, Enterprise, Kans.:—Enclosed find $1 for subscription to Lucifer. Lucifer grows stronger and clearer every year. Voltairine's "Are They Fallen?" in No. 929 is particularly strong. The acquittal of Mattie Penhallow and the conviction by the jury of Sister Waisbrooker demonstrates how callous juries are. Ignorant brutality is to be feared more than enlightened selfishness.

"Truth," Thermopolis, Wyo.:—I read a few copies of Lucifer when in Ruskin, Tenn., and recently some copies have been sent me by a friend. I have been a thinker on the sex question for many years,—years before I found any literature on the subject, I learned the truth of "Karezza" for married people. And most children if given plenty to do with, will not know of those desires; their creative energy expends itself in useful, healthful, and ornamental work. I have had much experience with children.

Laura H. Earle, Atlantic City, N. J.:—I have plenty to say to Voltairine de Cleyre (although Morton and James have taken care of her pretty well) but the kind of work I am at this summer deprives me of mental and spiritual energy. In fact, I suppose I am, intellectually, one of the "fallen women" Voltairine condemns. I am "prostituting" my spirit by playing the piano to the rich and idle crowd at a fashionable hotel. But I imagine that my sister who prostitutes her body gets better paid for it.

I. H. Strong, Eagle Bend, Minn.:—I have been a reader of your valuable little sheet for more than five years, and I want to say that it has been a great educator in my family and today my wife and I are opponents to the present marriage system and advocate abolition of the same. For while a radical, sudden change would not be practical, we feel that there is a great good being done by agitating for a change in the present system, and we extend you our sympathies in the great and good work you are doing for humanity.

Mrs. H., Calif.:—I've read Lucifer and I'm sure it's doing much good and is uplifting humanity. A friend gave me some copies. Would you please send some to my brother, but don't let him know I gave you his address, for his disposition is such that he would find fault and chastise me; but I know he'll read them. I am in for all reform that will make this beautiful world better to live in. I have Dr. Foote's "Plain Home Talk" and am studying other books that are uplifting. I'm a divorced woman and young and would like a congenial companion—one who is in this new thought. Could you send me some names of divorced or unmarried men with whom I could correspond, as I will make a good wife to a refined, studious man; a helpmate. I wish you God speed in your noble endeavor to help humanity.

J. Allen Evans, Cripple Creek, Colo.:—I thought with my much reading of the daily papers and practically all the current magazines and literature of the day as well as our radical sheets that such a thing as never having heard of Miss Mary MacLane, Butte, Montana, would have been an impossibility. She is certainly one of the most remarkable characters I ever heard of; have just read a criticism of her in "Reeds Isonomy," written by either Reed or Armstrong both of whom are as erratic in their genius as Mary MacLane dare be. And I wonder why Lucifer or "Free Society," or any other of our publications have never mentioned this volcanic genius of nineteen years of age. I am anxious to see some notice of her from some other than a goody goody or I am holier than thou source. What do you make of her?

C. F. Hunt, Chicago:—The logic of Ironicus is appalling; even worse than his statements of facts. He denies natural rights, and says "all life lives upon other life, and can only so live." Does a sheep eat flesh? Many men do not eat flesh. The right to utilize whatever we find in our environment that we need, without violating other similar rights, ought to be deemed a natural right. Ironicus has no inkling of the theory of rent or single tax. The idea that "the man with most money" would pay rent (as a tax) on land from which he gained no income, is contrary to every business man's experience; and just as absurd the proposition that collective ownership of common wealth leads to similar ownership of private wealth, or that if a boy grows three inches in one year he will at forty years of age be ten feet high. When Ironicus comes to comprehend the single tax I would like to discuss it with him, only I have learned that I am the only one forbidden to use Lucifer's space for this subject.

J. Veiby, Elgin, Ill.:—I have just read your "Notes from Harmony Home." I wish to spend a week with you if I can get free from my work. Please tell me if I can get a place to sleep and something to eat in or near Harmony Home, for a reasonable price. I am a single man, care not much for comforts, and hate to buy and drag along any camping outfit of my own. I was a subscriber of Lucifer and other radical papers once, and should like to meet some radical people.

[Yes. We can furnish bed and board for a limited number of friends, but unless by *special arrangement* we shall expect our visitors to bring sheets, pillow-slips and blankets, also empty bedticks. We have plenty of straw and hay, also a few bedsteads with spring mattresses. We have plenty of fruit—pears and apples mainly—also peaches and grapes in the neighborhood. Excellent water—both cistern water and a well that taps a deep vein of clear cold and slightly sulphuretted water. The situation is high and apparently very healthy. Benton Harbor and vicinity have advantages for summer outings seldom found elsewhere—in my opinion, and I have traveled much and far. M. H.]

S. R. Shepherd, Leav'th, Kan.:—Years ago while keeping a music store a lady in better days' apparel timidly asked permission to play on a piano, which favor, granted, seemed to afford her much pleasure. Later, a boy brought me a letter from her saying her children, for whom she would make any sacrifice, were starving and could I interest some one to give help. Months later she called with a happy face to express thanks for sending friends and to "countermand the order," explaining that her husband had got salvation army religion and the $9 he formerly spent for drink he now brought home every Saturday night to her. Tally one for the mother who did not appeal to church ladies and lose her children in some eleemosynary, and another for the poor despised salvationers, the only simon-pure followers of the "meek and lowly."

Some entertain sexually, some sing, play, paint or wash for money, some preach, pray and exhort for money, while some commercialize still other functions of mind and body. And all presumably for the glory of God. In the wicked book that got Mrs. Craddock into prison she advises that God be always taken into partnership in the celebration of the sexual act. Grace before meat is good scientific doctrine.

Charles Turner Brown, Chicago:—Ironicus says "nature has neither given the land to all nor to one," ergo, those who have reduced land to possession should not be forced to pay rent or to be taxed thereon. "Population consists of units; if the land were fairly divided among those units, economic rent would tend to be eliminated," ergo, during the time land is unfairly divided the possession of those who have seized it must not be disturbed by rent or tax. "Economic rent is an important factor only under abnormal economic conditions," ergo, do away with economic rent (tax) on land as a movement in favor of suppressing the monopoly of the land by those in possession. Of course with this style of reasoning the fact that there is not land enough in a desired locality to permit all to share alike in its possession is positive proof that those who are in possession should not be made to pay rent or tax therefor.

"Humanity's interests would devise a fair division of the land," ergo, let those who have possession of land pending the "fair divison" not to be troubled with taxes, but rather let them keep it without cost.

The proposition to drop all taxes meets with Ironicus' hearty approval but the proposition to drop all taxes except those on land meets with his severe condemnation, because those who have the land have no "natural right" to it but simply need it in their business.

FROM LUCIFER, JULY 31, 1902.

When first I loved, I gave my very soul
Utterly unreserved to Love's control,
But Love deceived me, wrenched my youth away
And made the gold of life for ever grey.
Long I lived lonely, yet I tried in vain
With any other joy to stifle pain;
There *is* no other joy, I learned to know,
And so returned to Love, as long ago.
Yet I, this little while ere I go hence,
Love very lightly now, in self-defense.

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When first I loved, I gave my very soul
Without reserve to one Love's sweet control,
But Love deceived me, wrenched my youth away
And turned the gold of life to grey.
Long I lived lonely, yet I tried in vain
With any other joy to stifle pain;
There *is* no other joy, I learned to know,
And so returned to Love, as long ago.
Yet *I*, these later years ere I go hence,
Would guard my love in self-defense
By widening of Love's goal;
No limit now restricts my heart
Save this: it shall not love the narrow soul
That dare claim more than part.

A. L. R.

Of all injustice that is the greatest which goes under the name of law, and of all sorts of tyranny the forcing of the letter of the law against the equity is the most insupportable.—*L'Estrange.*

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THE LAST CAMP-FIRE.

Scar not earth's breast that I may have
Somewhere above her heart a grave;
  Mine was a life whose swift desire
  Bent ever less to dust than fire;
Then through the swift, white path of flame
Send back my soul to whence it came;
  From some great peak, storm challenging,
  My death-fire to the heavens fling;
The rocks my altar, and above
The still eyes of the stars I love;
  No hymn, save as the midnight wind
  Comes whispering to seek his kind.

Heap high the logs of spruce and pine,
Balsam for spices and for wine;
  Brown cones and knots, a golden blur
  Of hoarded pitch, more sweet than myrrh;
Cedar to stream across the dark
Its scented embers spark on spark;
  Long, shaggy boughs of juniper
  And silvery, odorous sheaves of fir;
Spicewood to die in incense smoke
Against the stubborn roots of oak,
  Red to the last, for hate or love,
  As that red, stubborn heart above.

Watch till the last pale ember dies,
Till wan and low the dead pyre lies,
  Then let the thin, white ashes blow
  To all earth's winds, a finer snow;
There is no wind of hers but I
Have loved it as it whistled by;
  No leaf whose life I would not share,
  No weed that is not someway fair;
Hedge not my dust in one close urn,
It is to these I would return—
  The wild, free winds, the things that know
  No master's rule, no ordered row.

To be, if nature will, at length
Part of some great tree's noble strength;
  Growth of the grass; to live anew
  In many a wild flower's richer hue;
Find immortality indeed
In ripened heart of fruit and seed.
  Time grants not any man redress
  Of his broad law, forgetfulness—
I parley not with shaft and stone,
Content that in the perfume blown
  From next year's hillsides something sweet,
  And mine, shall make earth more complete.

—*Sharlot M. Hall, in "Out West."*

The "Sweat-Box" in Chicago.

So indifferent to the law and so reckless of the rights of possibly innocent persons accused of crime have the Chicago police become, they have at last aroused public sentiment against their "sweat-box" methods. The case in which they have done this is a murder mystery. With an impudent and criminal disregard of the safeguards with which the law deigns to prevent arbitrary arrest, they arrested a man upon suspicion and held him in close custody at a police station six days, without a warrant, without bringing him before a magistrate, without even "booking" him as a prisoner; and while they thus held him a prisoner in defiance of the law, they subjected him to the "sweat-box" process to force a confession from him, or failing in that to entangle him in statements that might serve to weave a network of inculpatory evidence about him.

* * *

These police inquisitors became so bold that they allowed their "sweat-box" questions and the friendless and helpless and nervous prisoner's answers to get into the newspapers. It was in consequence of that that the prisoner was taken from their custody. Two well-known lawyers, Mr. Meagher and Mr. Darrow, prompted thereby to bring the lawless proceeding to an end, sued out a writ of habeas corpus, and as soon as the prisoner came into court he was transferred from the "sweat-box" to the county jail, where he should have been taken immediately upon his arrest.

* * *

A remarkable thing about these lawless inquisitorial methods, is the notion that seems to prevail, even among lawyers, that when not cruel they are proper. They are not proper under any circumstances—cruel or kind. The first right of a prisoner is to be advised of the accusation against him and warned that he need not incriminate himself. If, after that, he makes a confession, it is his own affair. But until he has been so warned and has expressed a willingness to answer questions, his custodian has no more legal right to cross-examine him than he has to shoot him. Experience has proved that only by giving this immunity to all prisoners, guilty and innocent alike, can the innocent be protected from injury. Even in open court, no judge would dare question a prisoner without the prisoner's full consent, given after he had been advised of his rights. Every lawyer knows this. Then how can any intelligent lawyer defend the police practice of cross-examining prisoners in secret in a police station, provided physical cruelty be not introduced?

* * *

If a prisoner must not be questioned in open court, by a responsible judge with lawyers present to guard his rights and the whole community looking on and listening, then by what labyrinthine reasoning is it concluded that irresponsible police detectives may question him in the seclusion of a cell, where the prisoner has no lawyer and the public can neither see nor hear? If it is true, as some insist, that prisoners ought to be subjected to the inquisition in order that the mysteries of crime may be disclosed, if our lawmakers and judges have been mistaken in their tenderness for the rights of prisoners and the law in that respect ought to be changed, then let it be changed in the regular way—by the people and not by police detectives. If the continental practice of bringing prisoners before a court of first instance and probing them with questions is indeed better than the English and American doctrine that no one shall be compelled to give evidence against himself, then let us surround the

inquisition at least with continental safeguards. Secret though they are, the proceedings of the continental courts of first instance are conducted by a responsible public prosecutor, before a responsible judge, and under legal rules and limitations. They are not conducted, as is the "sweat-box" inquisition, in defiance of rules, beyond the reach of judges, and by irresponsible detectives bent on making a case. It is to be hoped that the indignation at the police "sweat-box" now aroused in Chicago will not subside until it is voluntarily abandoned or some of the police who practice this species of crime are indicted and punished.—*The Public.*

On the Family.

A change somewhat similar to that in the position of Jealousy has taken place in the role of the Family during the progress of society into and through the period of civilization. In the primitive human association the Family was large in extent, and the outline vague; the boundaries of kinship, in cases where the woman might have several husbands, or the husband several wives, were hard to trace; paternal feeling was little or not at all developed; and the whole institution rested on the maternal instinct of care for the young. In the middle societies of civilization, and with monogamic arrangements, the Family grew exceedingly definite in form and circumscribed in extent. The growth of property and competition, and the cellular system of society, developed a kind of warfare between the units of which society was composed. These units were families. The essential communism and fraternity of society at large was dwarfed now and contracted into the limits of the family; and this institution acquired an extraordinary importance from the fact that it alone kept alive and showed in miniature (intensified by the darkness and chaos and warfare outside) the sacred fire of human fraternity. So great was this importance in fact that the Holy Family became one of the central religious conceptions of the civilized period, and it was commonly thought that society owed its existence to the Family—instead of, as was the case, the truth being reverse, namely that the Family was the condensation of the principle which had previously existed, though diffused and unconscious, throughout society.

The third and future stage is of course easy to see—that is, the expansion again of the conception of the family consciously into the fraternity and communism of all society. It is obvious that as this takes takes place the family will once more lose its definition of outline and merge more and more again with the larger social groups in which it is embedded—but not into the old barbaric society in which the conception of human fellowship lay diffused and only dimly auroral, but into the newer society in which it shall be clear and all-illuminating as the sun.

Thus the Family institution in its present form, and as far as that form may be said to be artificial, will doubtless pass away. Nevertheless there remains of course, and must remain, its natural or physiological basis—namely the actual physical relation of the parents to each other and to the child. One perhaps of the most valuable results of the Monogamic family institution under civilization has been the development of the paternal feeling for the child, which in primitive society was so weak. To-day the love of man and wife for each other is riveted, as it never was in ancient days, by the tender beauty of the child-face, in which each parent sees with strange emotion his own features blended with the features of his loved one—the actual realization of that union which the lovers so desired, and which yet so often seemed to them after all not consummated. The little prolongation of oneself, carrying in its eyes the star-look of another's love, and descending a stranger into the world to face a destiny all its own, touches the most personal and mortal-close feelings (as well as perha s the most impersonal) of the heart. And while to-day this sight often reconciles husband and wife to the legal chains which perforce hold them together, in a Free Society, we may hope, it will more often be the sign and seal of a love which neither requires nor allows any kind of mechanical bond.—*From "Love's Coming of Age," by Edward Carpenter.*

Socialism and Liberty.

In No. 932 of Lucifer, J. William Lloyd replying to a letter of mine in No. 930 asks me to answer "two simple questions" as follows:

1. Does not individual liberty mean the right of the individual to co-operate or not to co-operate, as he pleases, with his fellows, and to obtain his living, if he pleases in his own way, directly from pure Nature, provided always he does not infringe the equal liberty of his fellows?

2. How can such individual liberty be maintained under an "Administration" which "controls the land and means of production?"

My answer to Mr. Lloyd's first question is: Individual liberty certainly involves the rights which he specifies, but it also involves the equally important right of access to the most perfect means of production which society has devised, without the payment of tribute to a privileged class.

Before answering his second question I desire to call attention to his unfair use of quotation marks, which would lead the reader to suppose that I had spoken of an administration with a big "A", or had said that socialists favored a central authority which "controls the land and means of production." If the reader will refer to my original letter he will see that I said nothing of the kind.

The answer to the question, however, is that supposing the Socialist party to gain control of the public powers of the present capitalist state, what it would undoubtedly do would be to assume the control of the large corporations popularly known as trusts, which are already carrying on the most important branches of production. At the same time it would doubtless take control of su ch large tracts of land as might at that time be operated wholly by w a ge labor for the benefit of non-resident capitalists. It is also to be expected that a socialist administration would push the work of reclaiming the arid lands belonging to the government. The outcome of this would be that the laborers on the collectively owned land, having the advantage of the best modern machinery to assist them, would be able to earn a more comfortable living with less effort than those remaining on their individual farms. The tendency would therefore undoubtedly be for farm owners to give up voluntarily their individual holdings and take part in the collective agricultural production. There would, however, be nothing to force this action upon any who may be so peculiarly constituted as to prefer solitude and comparative hardship to the comforts of life under collectivism.

Mr. Lloyd does not say how it is possible to bring about a union of Socialists until the "State Socialists" give some pledge that they will always permit the free secession of the dissenting individual. Now if the words "State Socialists" mean anything they mean not the members of the International Socialist Party, but such men as Emperor William and his advisers.

The attitude of International Socialists toward the state is made sufficiently clear by the following quotation from a newly translated work by Frederick Engels entitled "The Origin of the Family, Private Property and the State." At the conclusion of this book the author says:

"The state, then, did not exist from from all eternity. There have been societies without it, that had no idea of any state or public power. At a certain stage of economic development, which was of necessity accompanied by a division of society into classes, the state became the inevitable result of this division. We are now rapidly approaching a stage of evolution in production, in which the existence of classes has not only ceased to be a necessity, but becomes a positive fetter on production. Hence these classes must fall as inevitably as they once arose. The state must irrevocably fall with them. The society that is to re-organize production on the basis of a free and equal association of the producers, will transfer the machinery of state where it will then belong: into the Museum of Antiquities by the side of the spinning wheel and the bronze ax."

In my previous letter to Lucifer I referred its readers to the writings of Vandervelde and Deville for proof that political Socialists do not stand for State tyranny. I am glad to be able now to supplement their testimony by this passage from Engels, whom Socialists and non-Socialists alike cannot but recognize as thoroughly competent to speak on the question.

But to return to the pledge which Mr. Lloyd thinks the "State Socialists" should give before they are entitled to receive his vote. As I have shown, this name is entirely inappropriate when applied to any party which is seeking for the votes of the working class. If, on the other hand, Mr. Lloyd means to ask this pledge of the International Socialists, it can only be said that they are composed of "autonomous groups" and that no one among them is authorized to speak for the whole. Personally I can only speak for myself and for comrades whose opinions I happen to know, and speaking so, I have no hesitation in saying that none of us would have the least objection to the "free secession" which Mr. Lloyd considers so important, since it certainly is no part of our programme to apply coercion to any individual.

It should further be said that the working plan of a collectivist administration involves decentralization to the fullest extent possible. The employment of labor would be controlled primarily by small groups of laborers and, secondarily, by municipalities rather than states or nations, except, of course, in the case of Interstate railroads and such enterprises. The obvious relief, therefore, for an individual who found himself unpleasantly situated in one environment would be to change to another without being obliged thereby to cut himself off from civilization.

I am obliged to Mr. Lloyd for his clear statement of the Anarchist programme for transforming society. I wish that he and others who share his view might read "The Last Days of the Ruskin Commonwealth" by Isaac Broome. This is an entertaining story, all the more interesting for being true, of a group of people who called themselves Socialists but knew nothing whatever of International Socialism, and who tried the Anarchist method of regenerating society, with the result which Socialists predictod for them long before the fact.

CHARLES H. KERR.

The Single Tax.

I hope you will allow me space in Lucifer to reply to Ironicus and C. L. James on "Single Tax."

I too am an Anarchist, but we have not attained Anarchy yet, and as Anarchists we should do and advocate that which is best for us in our progress toward the goal of a free society, provided we do not violate the principle of Anarchy. The so-called single tax will do more to eliminate man made laws and officers, and be a longer stride toward freedom than any other movement ever proposed to the race of man.

It may seem presumptuous in me to criticise so profound and erudite a man as C. L. James; but no one man has all knowledge. I know a few thing that even James and Ironicus do not know about the land question. James makes an argument for the single tax in his allusion to the sandy prairie that had no value til Altoona was built on it—then rents went up by reason of population of people. The railroad laid off the town and the prospective value of lots immediately appeared, and the price of lots increased *pari paru* with the increase of population. No land however fertile for vegetation has any value away from a population. And as you approach the center of population the value of land increases proportional to the population, at the rate of four dollars a head for every man, woman and child in the town or city per acre of vacant land. Land has sold in Chicago for more than eight million dollars per acre, and in New York City for sixteen million dollars per acre or more than four dollars per acre for every soul in the city; showing that the man who claimed to own the land did not make its value.

Ironicus harps on "Natural Rights" which does not occur in my letter. It matters not whether you call right natural or not so far as this question of equal rights to the earth is concerned. He says "I do not believe that land values can be separated from labor values to any considerable extent." Let him price a vacant lot in any town and see that as he approaches the center of the town that values of land exclusive of any labor expended on it augments. Of course there goes along with population an increase of wealth—of improvements on land, which we term social growth. Our point is, that the individual possessor of land did not produce its value, but that all the value land has was made by society as a whole, and for that reason it should belong to all the people. Such economic value can be taken in no other way than by taking the annual value of the land exclusive of improvements by a process which resembles a tax, but is not a tax as defined by the dictionaries.

Ironicus thinks, (which shows, he has not thought much on the subject,) that "the man who could pay the most money would monopolize the land and the wage slave would still pay the tax. Rent, interest and profit would still sandbag labor." Did he never think that as he raised the rent on his land it would raise his taxes? Ricardo, J. S. Mill and all political economists agree that taxes on land cannot be shifted onto the tenant like taxes on wealth can be shifted onto the consumer. In an adjoining county to where I live, the people some years ago voted a tax on themselves, which if paid all at once would be four dollars an acre on the land, and the result is that land is not so high priced and rents are no higher than in our county with a low tax.

The fact is, and Ironicus will find it so by an unprejudiced study of the subject, that a single tax on land values would lower rent and the price of land so that all who so desire can have homes by paying the economic rent into a common treasury, which would be paying it to himself largely, for he would get it back in public benefits.

I hope James and Ironicus will give their unprejudiced attention for a short time to the great moral subject with a fiscal name, The "Single Tax."

J. C. BARNES.

Hindsboro, Ill.

The War of Secession.

As I look back at the indelible bloody splash upon our history,
—the four years' revel of hatred,—the crowded shambles
of foiled secession,—
I see that it was all a pitiable error,
That which we fought for,—the Union of haters by force,—was a
wrong, misleading cause,—the worship of bigness,—the
measure of greatness by size.
A single town true enough to abhor slaughter as well as slavery
would have been better worth dying for than all that
tempestuous domain.
From the seed then sown behold imperialism and militarism
arise and a whole forest of stout, deep-rooted ills in whose
shade we lead an unhealthy, stunted life to-day.
The incidental, unintended good,—the freedom of the slaves,—
illusive, unsubstantial freedom at best,—freedom by law
but not from the heart,—surely even this is but a
doubtful balance in the scales.
Is the good that springs from evil ever a real good?

—*Ernest Crosby.*

The editors of "Freedom," the Manilla newspaper which dared to criticise a native member of the Civil Commission, have been found guilty of libel and each of them has been fined $1,000 and sentenced to Bilibid prison for six months. They were denied a jury trial, were forbidden to attempt to prove the truth of their charges, and their attorney was disbarred. The Old Flag is having many remarkable experiences these days.—*San Francisco 'Star,"*

When one can say, I am the author of my own destiny, it seems to mean something wonderful; some personal achievement. I do not value anything except as it is related to the individual. If fate or luck makes the man, then an adverse fate or luck can unmake him, which proves that there is no man in the transaction; simply a combination of circumstances that had set up an effigy and destroyed it later.—*Freedom.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for ustice against Privilege.

The Motherhood Trust.

The chief editorial in a recent "Chicago American" is headed, "What Can a Nurse Girl Do?" and opens thus:

"An intelligent young woman writes to complain of her lot. She says she is twenty-five years old, and has a fair education. She feels that her life is wasted because she spends it in the care of a young child, a boy four years old. 'The boy is bright and intelligent'—writes this young woman, 'but he is not my own son. Will you tell me what interest I have to live for?'"

In reply to this disconsolate young woman, this type of thousands of women and girls in cities and country alike, the Chicago "American" says—incidentally as it were:

"Of course, a healthy, intelligent young woman ought to be married and adding to the world's children, rather than caring for some other woman's children."

This brief quotation from the letter of the Nurse Girl, and the comment thereon by the editor of the "American," suggest volumes. They bring us face to face with the PRIMAL TRUST! the basic trust upon which all other trusts feed; or perhaps I should say, without which trust no other trust, or combination to rob the masses of their equal right to the earth and its opportunities, could ever have been formed.

Careful study of man and his institutions show that in no other way could ambitious and power-loving individuals obtain and hold, from age to age, control over other human beings of their own tribe or race. Under natural selection of fatherhood, untrammeled by the artificial or conventional rules—law—men would be born so nearly equal in mental and physical endowment that privileged classes and orders would be an impossibility. Without privileged classes and orders monopoly of the earth would be an impossibility.

Hence the denial to women—the nurse girl for instance—of the right to have a child of her own, including the right to choose the father of that child without first promising eternal fidelity to some man—without waiting till some *thing* in the shape of man prop ses marriage, THIS is the worst, the deadliest, the most DAMNABLE of all the denials of natural right of which human beings have yet been guilty.

Because of this denial all other denials of natural right become possible and practicable.

* * *

The true physician seeks for causes for the malady before prescribing a remedy. He is not satisfied with the discovery of secondary or surface causes. He seeks for the hidden, the deep-seated, the primary, the fundamental causes, well knowing that the removal of secondary or surface causes alone will not cure the disease.

If this is true of the diseases that afflict the individual it is true also of social or societary diseases—the economic ills, the industrial, the governmental or political evils under which human beings now struggle and suffer, and against which so much valiant and tireless work is being done by our reformers, our various Socialistic Organizations, our Single-Taxers our Moral Education Societies, Temperance and Peace Societies, etc., etc.

Is it any wonder they fail of satisfactory results while ignoring the basic causes of the ills they are trying to remove?

* * *

Illustrative of the incidental results of the Motherhood Trust, bear what Dr. E. B. Foote says in regard to societary regulation of the sex appetite, the gratification of which appetite leads to and precedes motherhood:

"Men and women go up and down the earth famishing for something they cannot or will not tell you what—and finally in their blind search for what their systems crave, take to liquor, tobacco or opium."

It may be safely assumed that nine-tenths of the crimes and vices for the prevention and punishment of which laws and governments are supposed to be instituted and supported, are the direct or indirect result of interference with the sexual promptings of nature, by the thing called organized society.

M. HARMAN.

Echoes from Harmony Home.

Two months of the Phalanstery are now gone; two yet remain. The first month, July, was too wet and often too cool for comfort. Fires in the heating stoves of evenings were frequently in order, and heavy blankets at night. August was warmer and dryer, but up to this date, September 2, there have been very few hot days in the Michigan fruit belt, and absolutely no hot nights.

Owing, it is believed, very largely to this phenomenal weather, but few of the friends have as yet put in an appearance, who promised to help by their presence to make our summer experiment a success. Most if not all of Lucifer's friends are busy people, and while the weather is cool enough for work they prefer to stick to business and defer their vacation till later in the season.

Notwithstanding the phenomenal weather, however, the phalanstery has not been a failure. Altogether we have had about twenty persons with us, who remained from one to fifteen days. All, or nearly all these have expressed their gratification and appreciation with and of the place and the treatment they received while here, and nearly all have signified their intention to return later in the season. Uniform good health, or rather, uniform improvement in health, has, I think, been the experience of all who came, and especially of those who remained long enough to test, or realize, the effect of pure air, pure water, plenty of sunshine and plenty of fresh, ripe fruit, upon the mental and physical organism.

* * *

So much for the past. What of the future? I expect to remain here till the close of the fruit harvest, which will take till the last of October or first of November. Berries are about gone—a few blackberries still on the bushes—but in their stead we have the more substantial grape, peach, pear and apple. Such bountiful profusion of these I never saw before. On Saturday last, in company with Mrs. Lydia L. Lamb of Dryden, Michigan—who has now been with us for some ten days, also in company with Mrs. Harriet Garner and James Poppers of Chicago, I enjoyed a most delightful ride through Pipestone township, lying immediately south of Harmony Home, taking our dinner with us and picnicing on the shady banks of the St. Joe River, a beautiful stream of clear water, large enough to allow daily trips of a small steamer from St. Joe and Benton Harbor to a point some twenty miles up-stream through the Fruit Belt, at the nominal cost of 25 cents for the round trip. Occasionally the boat ascends the stream to Berrien Springs.

During this buggy ride of ten or twelve miles our eyes were constantly feasted with the sight of orchards and vineyards heavily laden with apples, pears, peaches and grapes. Never before have I seen in one day, so much fruit, most of which is the result of careful selection and thorough cultivation, consequently of superior quality. The peach orchards of Pipestone township were noticeable for their uniform loads of fruit as contrasted with the small crop of the peach trees in the immediate neighborhood of Benton Harbor.

* * *

And now again—not to prolong these "echoes" to the point of weariness for the hearer or reader—if I have not already said it I want to say that I regard the autumn months as by far the best of the whole year, as vacation months, especially for those in search of health and strength.

Autumn—all glorious autumn! Where is the poet worthy of the name, that has not sung the praises of this the crowning season of the whole year. Winter is the *death* of the year; Spring is the season of buds and flowers; the season of *promise* but not of fruition or fulfillment; the season of fickle, changeful, coquettish weather, the season in which Winter ofttimes dallies in the "lap of Spring." Summer is the season of partial fulfillment, but also the season of intense torridity; the season when old Sol becomes our enemy instead of friend, and makes us to welcome gladly any screen that covers us from the direct gaze of his fiery eye.

But Autumn—especially September and October—what tongue or what pen has ever fully done justice to the beauties and the glories of early autumn! Season of garnered sheaves of golden grains. Season of ripe and ripening fruits—all the most substantial and luscious of the fruits, also of the nuts, to supply the necessary oil for the animal economy without calling in the aid of the hunter or the butcher. Season when the landscape dons its most gorgeous robes. (Who that has ever seen a forest of rock-maple trees in September and October, does not long for a renewal of the glorious privilege?) Season of calm, mild, sweet and balmy days, and of cool but not unpleasantly cold nights. Season when the sun no longer casts withering, blighting glances alike upon flower and fruits; upon bird and beast and man, but sheds over all a soft, mellow, tempered light inviting all to bask in his unclouded, unscreened rays, and to enjoy the health-giving open air, without fear of blister, sun-scald or sun-stroke.

Who that has ever gone a-nutting in the brown autumn woods, and listened to the sounds that greet the ear from the throats of the various feathered tribes—the quail, the thrush, the bob-o-link and of some others that are now holding their autumnal conventions preparatory to taking flight for a more southern clime—who, I repeat, that has been near enough to hear and feel the pulsations of Nature's great heart in this the crowning season of the year, does not wish to repeat the experience, and while so doing drink in large draughts of health, strength and love of nature, which means love of life, also means desire to make the most of life for the larger ego, the whole human race! To which love and desire may be added the hope that if there be a continuation of conscious life for us, after the heart has ceased its beating and the lungs no longer inhale and exhale the vital air, the new life will be as full of joy, of gladness, of strength and of altruistic aspirations as this life has been and now is.

* * *

Lest there should be any disappointment on the part of our visitors I wish to repeat what has in substance been said frequently before, that those who want all the conveniences of a hotel or first class boarding house had better not come here, but to all who can make allowance for lack of luxurious surroundings, and who can content themselves with plain and simple yet healthful and nutritious food and fairly comfortable surroundings, our latch-string always hangs outside the door.

We have really fewer annoyances than many of our friends have to contend with in cities. We are troubled with very few insect pests; no smoke; very little dust; no steam whistles; no rattle of street cars or milk-wagons to drive sleep away. No warnings, and no occasion for warnings, from the Health Department that the "water is bad," "suspicious," or that school children should carry water from home to drink lest they get typhoid fever from drinking the hydrant water drawn from the bottom of Lake Michigan.

To all who care to come for an outing at Harmony Home, we again say; *do not expect too much* in the way of physical comforts, and let us know when to expect you so that we may meet you at the landing, or at the depot.

M. H.

The Origin of the Family.

[The above is the title of a work by Frederick Engels, which is in press and will be for sale about Sept. 15. We have received advance sheets, from which the following paragraphs are taken. The work is of great value, and will be reviewed in these columns in a later issue. L. H.]

By Euripides woman is designated as "cikurema," a neuter signifying an object for housekeeping, and beside the business of breeding children she served to the Athenian for nothing but his chief house maid. The man had his gymnastic exercises, his public meetings, from which the women were excluded. Besides, the man very often had female slaves at his disposal, and during the most flourishing time of Athens an extensive prostitution which was at least patronized by the state. It was precisely on the basis of this prostitution that the unique type of Ionic women developed; the hetaerae. They rose by esprit and artistic taste as far above the general level of antique womanhood as the Spartan women by their character. But that it was necessary to become a hetaerae before one could be a woman, constitutes the severest denunciation of the Athenian family.

The Athenian family became in the course of time the model after which not only the rest of the Ionians, but gradually all the Greeks at home and abroad molded their domestic relations. Nevertheless, in spite of all seclusion and watching, the Grecian ladies found sufficient opportunity for deceiving their husbands. The latter who would have been ashamed of betraying any love for their wives, found recreation in all kinds of love affairs with hetaerae. But the degradation of the women was avenged in the men and degraded them also, until they sank into the abomination of boy-love. They degraded their gods and themselves by the myth of Ganymedes.

Such was the origin of monogamy, as far as we may trace it in the most civilized and most highly developed nation of antiquity. It was by no means a fruit of individual sex-love and had nothing to do with the latter, for the marriages remained as conventional as ever. Monogamy was the first form of the family not founded on natural, but on economic conditions, viz.: the victory of private property over primitive and natural collectivism. Supremacy of the man in the family and generation of children that could be his offspring alone and were destined to be the heirs of his wealth—these were openly avowed by the Greeks to be the sole objects of monogamy. For the rest it was a burden to them, a duty to the gods, the state and their own ancestors, a duty to be fulfilled and no more. In Athens the law enforced not only the marriage, but also the fulfillment of a minimum of the so called matrimonial duties on the man's part.

Monogamy, then, does by no means enter history as a reconciliation of man and wife and still less as the highest form of marriage. On the contrary, it enters as the subjugation of one sex by the other, as the proclamation of an antagonism between the sexes unknown in all preceding history. In an old unpublished manuscript written by Marx and myself in 1846, I find the following passage: "The first division of labor is that of man and wife in breeding children." And to-day I may add: The first class antagonism appearing in history coincides with the development of the antagonism of man and wife in monogamy, and the first class oppression with that of the female by the male sex. Monogamy was a great historical progress. But by the side of slavery and private property it marks at the same

time that epoch which, reaching down to our days, takes with all progress also a step backwards, relatively speaking, and develops the welfare and advancement of one by the woe and submission of the other. It is the cellular form of civilized society which enables us to study the nature of its now fully developed contrasts and contradictions.

The old relative freedom of sexual intercourse by no means disappeared with the victory of the pairing or even of the monogamous family. "The old conjugal system, now reduced to narrower limits by the gradual disappearance of the punaluan groups, still environed the advancing family, which it was to follow to the verge of civilization. . . . It finally disappeared in the new form of hetaerism, which still follows mankind in civilization as a dark shadow upon the family."

By hetaerism Morgan designates sexual intercourse of men with unmarried women outside of the monogamous family, flourishing, as is well known, during the whole period of civilization in many different forms and tending more and more to open prostitution. This hetaerism is directly derived from group marriage, from the sacrificial surrender of women for the purpose of obtaining the right to chastity. The surrender for money was at first a religious act; it took place in the temple of the goddess of love and the money flowed originally into the treasury of the temple. The hierodulae of Anaitis in Armenia, of Aphrodite in Corinth and the religious dancing girls of India attached to the temples, the so-called bajaderes (derived from the Portuguese "bailadera," dancing girl), were the first prostitutes. The surrender, originally the duty of every woman, was later on practiced by these priestesses alone in representation of all others. Among other nations, hetaerism is derived from the sexual freedom permitted to girls before marriage—also a survival of the group marriage, only transmitted by another route. With the rise of different property relations, in the higher stage of barbarism, wage labor appears sporadically by the side of slavery, and at the same time its unavoidable companion, professional prostitution of free women by the side of the forced surrender of female slaves.

VARIOUS VOICES.

Miss Anna Lopez, New Orleans, La.:—I have just had the pleasure of meeting Mr. Alfred B. Westrup, who advised me to write to you for a copy of your paper. As I am very much interested in such literature, please send it to me.

J. Bloomingdale, New York City:—Please send me 40 copies of your issues for 1900—different dates, of course. Your "Heart to Heart Talks" in No. 932 was an exceedingly pleasing feature, which, no doubt, all your readers would be glad to see regularly continued.

J. H. Lohmeyer, Chino, Cal.:—I enclose $1 for subscription to your Lucifer. I have often read of you in connection with free thought and speech, and equal right for both sexes. I am in favor of the woman being a woman and man's equal in all, and not a slave. Wishing you success in your endeavor for right for all.

E. H. Bliven, Minneapolis, Minn.:—In looking over some papers today I came across a copy of Lucifer, dated Feb. 1900. There are some eye-openers there, and I wish to subscribe for the paper, but as it has been some time since then and a letter may not reach you, for various reasons, I would like to ask you to please send me a copy of Lucifer and then I will know that a remittance reaches you, or at least ought to.

H. Clausen, Calif.:—I read with interest your article on Dowieism etc. It is true and just to the point. A friend of mine who believes in Dr. Teed's theory is sending the "Flaming Sword" to me right along, and I must say that I cannot understand how people can believe in such absurd theories. I enclose a clipping from the "San Francisco Examiner," which may interest you; it is the Home, Washington, Colony looked at from the point of view of a newspaper reporter, and for such to be it must be called quite fair.

Elsie Cole Wilcox, 1705 H. St., Whatcom, Wn.:—Will you print the enclosed letter soon? I have a young friend that I trust to reach in that way and perhaps benefit, more than I could in a personal appeal. You may think I ride my tobacco hobby too much, but it is the bug-bear of my existence, and it seems to me that we women do not emphasize the fact of its distastefulness as we ought before marriage, although we generally express our disgust in plain terms afterward. An ounce of prevention is worth a *ton* of cure in such cases and the woman makes a great mistake who takes such things quietly before marriage and then attempts a reform afterward. I never knew a success in that line. I trust your dear father is much improved in health and that you are all well and happy.

Anna Van Vredenburgh, Colorado Springs, Colo.:—I send in this mail for review—if you will be so kind—several copies of my journal containing the story entitled, "The Greatest Thing On Earth" written on occult and economic lines dealing with the present conditions and the future by prophecy. The story has been rushed into print each month as I have written it, about three chapters at a time,—I am ashamed to confess without taking time to look over what I had written the month preceding, (owing to over work). I intend to revise the story for publication in book form and any favorable mention you are generous enough to accord me I will greatly appreciate and will justify in the coming issue of the work. My subscribers seem to like the story.

[We have not found time to do as requested above, but our readers can obtain specimens of the work by requesting a sample copy of the "Altior Victor." L. H.]

Wm. Fretz, Trenton, N. J.:—I enclose "legal tender" to help get oil for the Light-Bearer, another Great Sun; it should be "Light of Love" for it points the way to affection, love, health, and happiness, the quartet that brings repose and peace, and blessed is the one that heeds its teachings. I wonder if its really true that Lillian Levison is irresponsible for what she said about Home and its people? Is her malady such that she is prompted to tell an untruth? I know that Lois and others challenge her statement, but is it not natural for self interest and self protection to discredit Lillian's story, even though some of it is or was true? No doubt the enemy's papers have made it much worse than she said. The Home people deserve great credit for their spirit of self sacrifice in rearing a Temple to Liberty, and nothing but good should come to them, and I sincerely hope that all is as it should be there.

[We have received a number of communications in regard to the subject referred to above. A woman corresponding to the description of Lillian Levison came to Chicago some weeks after Mrs. Levison left Home. She went to the house where we formerly lived, and rang the bell. To the woman who came to the door, she said: "I want to see Miss Harman. I am an Anarchist, I hate Catholics." The woman (who by the way is a Catholic) brought her here. She told this woman and myself that she was very tired, as she had just arrived from Boston. She did not give her name, but said she was entitled to a great deal of money, through her boy, and that people were trying to get him from her. She wanted to work for her room, but I told her the best I could do would be to let her remain for a few days until she found something to do; as I could not discharge anyone to make a place for her. I consider her mentally unbalanced, and was very sorry for her. And such a life is the worst possible for a child, and I was also sorry for him. When she went away I told her to come back if she did not find a place, but I have neither seen nor heard from her since. L. H.]

We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.—*H. W. Beecher.*

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COLUMBIA'S DREAM.

She stood above the river when the moon
Was rising, and the weather was more mild
Than had been. She was beautiful. Her eyes,
Howbeit stream did frost the Night with jewels,
Shone, while she watched the scene developing
In majesty, until the cloudless moon
Beheld with her pure face of loveliest light
Lake-mirrored woods, valley and misty hill
In verdure, steeple-speckt; while villages,
Broad rivers winding to the distant sea,
With sails upon their placid bosoms dreaming,
Still swans, and castles of dead kings, were lanes
Curved over marble bridges like sweet music,
Enchanted, pale, slept in the silver flood,
Man's peaceful conquest waiting. O, my country!
Why are thou occupied with low pursuits,
And chasing the poor savage, while the world
Passes, and thou hast nothing but the dream?

—*By Paul Shrvell.*

Matrimony Merely a Matter of Money.

Civil matrimony in our day is of two kinds. In Catholic countries, the parents provide a fitting spouse for their son as of old, and the natural consequence is the full development of the contradictions inherent to monogamy: voluptuous betaerism on the man's part, voluptuous adultery of the woman. Probably the Catholic church has abolished divorce for the simple reason that it had come to the conclusion, there was as little help for adultery as for death. In Protestant countries, again, it is the custom to give the bourgeois son more or less liberty in choosing his mate. Hence a certain degree of love may be at the bottom of such a marriage and for the sake of property this is always assumed, quite in keeping with Protestant hypocrisy. In this case betaerism is carried on less strenuously and adultery on the part of the woman is not so frequent. But as human beings remain under any form of marriage what they were before marrying, and as the citizens of Protestant countries are mostly philistines, this Protestant monogamy on the average of the best cases confines itself to the community of a leaden ennui, labeled wedded bliss. The best mirror of these two species of marriage is the novel, the French novel for the Catholic, the German novel for the Protestant brand. In both of these novels they "get one another;" in the German novel the man gets the girl, in the French novel the husband gets the horns. It does not always go without saying which of the two deserves the most pity. For this reason the tediousness of the German novels is abhorred as much by the French bourgeois as the "immorality" of the French novels by the German philistine. Of late, since Berlin became cosmopolitan, the German novel begins to treat somewhat timidly of the betaerism and adultery that a long time ago became familiar features of that city.

In both cases the marriage is influenced by the class environment of the participants, and in this respect it always remains conventional. This conventionalism often enough results in the most pronounced prostitution—sometimes of both parties, more commonly of the women. She is distinguished from a courtisane only in that she does not offer her body for money by the hour like a commodity, but sells it into slavery for once and all. Fourier's words hold good with respect to all conventional marriages: "As in grammar two negatives make one affirmative, so in matrimonial ethics, two prostitutions are considered as one virtue." Sexual love in man's relation to woman becomes and can become the rule among the oppressed classes alone, among the proletarians of our day—no matter whether this relation is officially sanctioned or not.

Here all the fundamental conditions of classic monogamy have been abolished. Here all property is missing and it was precisely for the protection and inheritance of this that monogamy and man rule were established. Hence all incentive to make this rule felt is wanting here. More still, the funds are missing. Civil law protecting male rule applies only to the possessing classes and their intercourse with proletarians. Law is expensive and therefore the poverty of the laborer makes it meaningless for his relation to his wife. Entirely different personal and social conditions decide in this case. And finally, since the great industries have removed women from the home to the labor market and to the factory, the last remnant of man rule in the proletarian home has lost its ground—except, perhaps, a part of the brutality against women that has become general since the advent of monogamy. Thus the family of the proletarian is no longer strictly monogamous, even with all the most passionate love and the most unalterable loyalty of both parties, and in spite of any possible clerical or secular sanction. Consequently the eternal companions of monogamy, betaerism and adultery, play an almost insignificant role here. The woman has practically regained the right of separation, and if a couple cannot agree, they rather separate. In short, the proletarian marriage is monogamous in the etymological sense of the word, but by no means in a historical sense.

True, our jurists hold that the progress of legislation continually lessens all cause of complaint for women. The modern systems of civil law recognize, first that marriage, in order to be legal, must be a contract based on voluntary consent of both parties, and secondly that during marriage the relations of both parties shall be founded on equal rights and duties. These two demands logically enforced will, so they claim, give to women everything they could possibly ask.

This genuinely juridical argumentation is exactly the same as that used by the radical republican bourgeois to cut short and dismiss the proletarian. The labor contract is said to be voluntarily made by both parties. But it is considered as voluntary when the law places both parties on equal terms on paper. The power conferred on one party by the division of classes, the pressure thereby exerted on the other party, the actual economic relation of the two—all this does not concern the law. Again, during the term of the contract both parties are held to have equal rights, unless one has expressly renounced his right. That the economic situation forces the laborer to

give up even the last semblance of equality, that is not the fault of the law.

In regard to marriage, even the most advanced law is completely satisfied after both parties have formally declared their willingness. What passes behind the judicial scenes where the actual process of living is going on, and how this willingness is brought about, that cannot be the business of the law and the jurist. Yet the simplest legal comparison should show to the jurist what this willingness really means. In those countries where a legitimate portion of the parental wealth is assured to children and where these cannot be disinherited—in Germany, in countries with French law, etc.—the children are bound to secure the consent of their parents for marrying. In countries with English law, where the consent of the parents is by no means a legal qualification of marriage, the parents have full liberty to bequeath their wealth to anyone and may disinherit their children at will. Hence it is clear that among classes having any property to bequeath the freedom to marry is not a particle greater in England and America than in France and Germany. —*From "The Origin of the Family," by Frederick Engels.*

Woman's Legal Status.

The Massachusetts legislature has recently made a long deferred concession. It has given the mother the same legal control over the child as the father. When we reflect that this is only the twelfth state which has taken this just step up to date, it is plain that those who long to change the world's sorrow into joy have plenty yet to do. Some men are better than our statutes. That is the only thing which renders the situation of some women even tolerable.

MOTHER, FATHER AND CHILD.

But there are men, here and there, who look upon the women who consent to become their wives and the mothers of their children as mere conveniences. They have no more idea of what love is—still less of what true comradeship consists—than the Patagonian has of the price of stock. Such men are usually proud of their wives just as they are proud of their fine horses. They keep their wives well fed and well clothed as a matter of course. But they do not know that the woman, the mother, cannot live by bread alone. They do not know that the woman of whom they have taken charge was a soul long before she became a wife or mother. And the wife of such a man who, for the sake of her children, dares to think and act as a soul has a sad, sad time of it.

The idea that a woman who has gone through the valley of the shadow of death for the sake of her child, whose life is pure and true, whose mind is clear, whose one passion is to lead her little one into that insight and peace and joy that has been shut out of her own smothered life—the idea that such a mother should have less legal control than the man to whom that child may stand merely as the sign of an appetite gratified, is a monstrous idea. Such cases as this are not the rule. *Yet they exist* and in the majority of our states the mother in such cases is rendered helpless by the statutes.

ONE OF MANY THOUSANDS.

Take the following case in New York State which was commented upon by the newspapers a few years ago. A bright young woman of some education became interested in a native of China whom she taught in one of the missions. She finally consented to become his wife. The man died shortly before the birth of their child and upon examining his will, it was discovered that *he had willed this child to his relatives in China!* The young mother nearly died from the shock of learning what her husband had done, but her agony was of no avail. Her baby was taken from her when but a few weeks old *and sent to China.* What became of the heart-broken mother? Who cared? Nothing had been done that was not perfectly legal, and if the mother were foolish enough to object to this sort of thing, she had her protestations for her pains—that was all.

This is a record of an actual occurrence. Yet, because similar injustice is not inflicted upon some member of your immediate family you shut your eyes to its significance, and turn away, and continue to talk of America as a "land of freedom."

There are in every state statutes which, in cases where the men are not better than the laws, make the existence of the wife an enslaved and a miserable one. You may not know this, but your ignorance of it makes it none the less a fact.

THE GREATER FREEDOM.

There is a freedom of the body and of the mind; there is a freedom of the soul, which is worth infinitely more. And that freedom, once won, ought to give the mother who is pure and wise and faithful as much right to do her simple duty by the child as the father, particularly when, as in some cases, the father cannot be described by these terms!

The larger freedom has not yet been won for the women of America, nor of any country in the world. To verify this statement you have but to examine the statutory enactments in the various states and *read the records of our divorce courts.*

O, for women strong enough to break down the barriers which bem in all that is noblest in the lives of the mothers of little children! The future waits for those warrior-souls who dare to win for all women the freedom they absolutely must have if the race is to improve and not degenerate.—*Katherine Tingley, in "The New Century."*

Alfred B. Westrup in Cuba.

We have received the following letter from Mr. Westrup:

"I arrived here on the 18th and am stopping with my co-worker and friend Rafael S. de Calzadilla at the above address. Shall be glad if you will announce the fact and state that I shall rejoice at the receipt of letters from any friends and co-workers in the States. My friend Calzadilla is a well known character and stands high with the press and influential people, that accounts for the very extraordinary notices of my arrival and work of which I have made translations and send you a bunch of the papers and translations of most of them. There are several others of which I have not yet obtained copies to send out. We called on the president and were cordially received, he even promised to be present at my first lecture, which is to be given under the auspices of the Havana Athenæum, one of the elite societies that always meet in full evening dress (a fact I am sorry for), but they are the people that can make things go if they will. I find prospects here for the inaugurating of the Mutual Credit System are even better than I had expected."

All the papers to which Mr. Westrup refers gave complimentary notices of his work. It seems that Cuba would be a good field for the introduction of a new and better system of exchange, and we are glad to know that Mr. Westrup's ideas are obtaining a fair and favorable hearing. The following from the "Diario de la Marina" is a specimen of the newspaper comment:

"Dr. Alfred B. Westrup, who recently arrived from St. Louis, Missouri has favored us with a visit. He is the author of 'The New Philosophy of Money,' 'The Financial Problem,' 'Citizens' Money' and was a delegate from New York to the Anti-Trust Conference that met in Chicago Feb. 1900.

"Mr. Westrup proposes to give a series of public lectures on the concept of money, on which he has devoted many years of study. His purpose is to unite the progressive and intelligent element of our society to form a Cuba Mutual Credit Association.

"We are informed that the Cuba Athenæum, through the enthusiastic efforts of Dr. H. Lincoln de Tayas has offered his valuable services, and the first lecture will be given under the auspices of that cultured society, from which we may predict a brilliant success of the distinguished professor.

"Mr. Westrup wishes us to announce that he would be very glad to furnish information in regard to the Mutual Credit Association which he proposes to establish. His residence is Penn Pobre 23."

Fra Elbustus' Preachments.

The virtuous fathers used to say to daughters who had lapsed, "Never you darken that door again." These parents occasionally disowned their sons because they did things they ought not. But fond parents do not express themselves that way quite so much as they did in the good old days agone,—and how fortunate that they have gone! The world is getting better.

The little man is still a bit afraid his family may be disgraced, or he himself lose caste, through the fault of another.

So in turn if his acquaintances happen to have the applause of the world, he gets up close and rubs off all the glory he can make stick to himself.

Should these friends drop into disgrace—or seeming disgrace—he makes hot haste to get out from under.

Oh, it is a fine thing to be loyal: who cares whether the reports are true or false! If our friend stumbles we will help him to rise, and in helping him to rise we will rise ourselves. It is a great privilege to pardon; it is better still to look through the fault and see so much to admire that you perceive nothing to forgive.

If your friend reveals his humanity and the rabble forsake him, it is your opportunity—stand by him. If death, disgrace, or poverty comes to your friends—then is the time they need you.

Do not court the rich, the influential, the learned—let them go. They can do without you. "A man is known by the company he keeps"—that is so, and depend upon it, that the man or woman who is intent on associating only with the best, has a very small bank balance of worth and virtue, and the fear is, that some social cyclone will wipe it out.

Be big, and associate with any one with whom fate casts your lot. The question of "who is my neighbor?" is just as paramount now as it was two thousand years ago.

Your neighbor is the man who has fallen among thieves, been beaten sore, robbed, and left for dead.

Your neighbor is the man who needs you.

It is foolish to say sharp, hasty things, but 'tis a deal more foolish to write 'em. When a man sends you an impudent letter, sit right down and give it back to him with interest ten times compounded—and then throw both letters in the waste basket.

Dickie of the Eternal Quest asks this question: Why is it that men of genius so often prefer some little Mathilde, when the presidents of so many women's clubs are theirs for the asking?

The answer is, I think, that a passion for the Chairperson is hardly possible when any moment you may be ruled out of order, and ordered to take your seat.

Common Sense is the ability to detect values—to know a big thing from a little one. I'd rather possess Common Sense than to have six degrees from Trinity College, Oxford.

I will not pray that each day be a perfect day, but I will pray to lapse not into indifference. I will not pray that each time I shall build both strong and true; but imperfect, I will pray for impulse that I may build anew.

When sympathy finds vent in vengeance and love takes the form of strife, who can say where it will end!

No man should dogmatize excepting on the subject of theology. Here he can take his stand, and by throwing the burden of proof on the opposition he is invincible.

The receipe for perpetual ignorance is: Be satisfied with your opinions and content with your knowledge.

Responsibilities gravitate to the person who can shoulder them, and power flows to the man who knows how.

When two men of equal intelligence and sincerity quarrel, both are probably right.—*The Philistine.*

Please remember that we are always glad to receive lists of names of people to whom to send sample copies.

Public Opinion.

Not long since I received a marked copy of "The Ledger," published at New Denver, B. C., which gave an account of the sentence of a young man to nine months imprisonment, for publishing in his paper, "The Paystreak," a scathing criticism of the Canadian Judiciary, and a further sentence of twelve months if he could not put up sureties in the amount of $4,000 for good conduct. I now learn by a note from Comrade Lowry editor of "Lowry's Claim," that the press of that region made such an outcry about the matter that young McAdams was soon released. Public opinion was stronger than those judges. When one can get public opinion sufficiently aroused, the Comstock law will become powerless when directed against those who are seeking the best good of the race.

I have been thinking that if a few of our papers would republish such articles as the comrades here were indicted for sending through the mails, and the one for which I was fined—would do this every time a comrade was indicted, and would give the Comstockites to understand that this would continue to be done as long as they continued to prosecute, it would squelch the whole thing quicker than any other method.

I have a friend in another state who, at my request, published before I was indicted the article for which I was fined. After that piece of grand jury stupidity, I wrote and told him, as he had already published it twice, and I knew he was in the habit of using my articles for standing matter, letting them appear several times. It disappeared from his columns till since my conviction, and now it has appeared twice, and recently a number of a two-paged sheet entitled "That $100 article, and other matter of importance," was sold upon a campground at 10 cents a copy to the amount of nearly $5, and more copies called for, such is the desire of people to know what it is that good men and women are being punished for sending through the mails.

They have a right to know, but so far as the great public is concerned, the Comstock law is enforced by a secret tribunal. If my friend in Maine or Massachussetts wishes to know what t is for which I have been fined, he or she can learn by coming to Washington, and getting access to the court records, but if I send the information through the people's channel of communication I am liable to another arrest. Oh, when will people wake up to the enormity of this law? When will the public become so educated that the press will scorch it out of existence?

LOIS WAISBROOKER.

Land Values.

One of your correspondents in an able article on the taxation of land values, makes a slight but fruitful error.

He implies that the railroad builder or the organizer of a factory "creates" land value, where before there was none; as, for instance on the alkali plain. In fact, the railroad builder or the planter of the factory town *creates* only so much value as is due to his labor, which will be returned to him in his share of the common benefit from the tax on land values.

By gathering population about his site, he draws population away from other sites, and the land value fails in those sites; so he really transfers and appropriates, not creates, land values.

33 East 61st. St. New York. BOLTON HALL.

"Whatever form it takes—Monarchic, Oligarchic or Democratic—the government of man by man is illegitimate and absurd. . . . As man seeks justice in equity, so society seeks order in Anarchy."—*Proudhon.*

For there is a perennial nobleness and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works.—*Cariyle.*

"That government is best which governs not at all, and when men are prepared for it, that is the kind of government they will have."—*Henry Thoreau.*

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Echoes and Observations.

Time is a beast of burden. Upon his broad and patient back all burdens are laid.

* * *

If we take Time by the forelock we make him our friend and servant. If we take him by the fetlock—foot-lock—he kicks,—kicks you sprawling, then leaves you to be trampled under foot by the rear-guard of the army of Progress.

* * *

Anger is a sure indication of mental immaturity, of puerility or of imbecility. The mature mind, the philosophic mind, sees sufficient cause for everything that occurs, hence is neither surprised nor angry at anything.

* * *

When friends "fall out," invariably the one who first gets angry is most at fault, and especially does this apply to him or her whose anger outlasts that of the other. "Let not the sun go down on your wrath," and "anger rests in the bosom of fools," are proverbs based upon the facts of human life.

* * *

The immature mind expects too much of friendship and love. It expects these to last forever unobscured by misunderstandings; hence when estrangements and coldness occur, such mind immediately jumps to the conclusion that the fault lies with the other party, since he feels absolutely sure that nothing could ever come between friends or lovers whose friendship and love equalled his own.

* * *

REGRETS.

Emerson says: "Another sort of false prayers are our regrets." "Regrets are vain," saith an old-time proverb. To which may be added, regrets are TRAITORS! They are an element of weakness and not of strength. They are clogs to our feet that will not allow us to keep step with the van-guard of the army of progress.

But while these sayings and comments are true and very useful to remember, they do not voice the *whole* of truth. Regrets are *not* vain when they teach us to *avoid our mistakes.* In this case they are not traitors but the best of friends. It is impossible not to feel mental pain on discovering that our sin of omission or of commission has caused pain or loss to others. This is because of the element in our mental make-up called *sympathy*, and so long as that element is part of us we cannot avoid the mental state known as regret, and hence Emerson's admonition seems wise:

"Regret calamities, if you can thereby help the sufferer; if not, attend to your own work, and already the evil begins to be repaired."

ORGANIZED CHARITIES AND PENAL INSTITUTIONS.

The recent revelations in regard to the management of the Presbyterian Hospital, Chicago, reminds me once more of a long cherished purpose to say something in these columns concerning hospitals, reformatories, penitentiaries, etc. My opportunities for observing the inside workings of some of these, both of the religious and secular kinds, have been better than those enjoyed by most readers of Lucifer, and while not having sought information in regard to them such knowledge has been thrust upon me in ways that no one with heart and soul and intelligence above the level of brute beasts could possibly soon forget.

To begin: I once had the care of a dear friend afflicted with cancer. I had no faith in surgery as a remedy, but her other friends insisted upon a surgical operation. Accordingly a surgeon from a well known medical college, with first-class recommendations, was employed and paid a big price. As usual in such cases the patient was taken to a city hospital, a religio-municipal institution, supported by public money and by private donations but owned and controlled by the Roman Catholic Church. We paid seven dollars per week for hospital fee alone, and yet there was the scantiest attendance, and the poorest accommodations generally. For instance there was no netting around the bed to prevent the patient being eaten up by mosquitoes, of which pest there was great abundance, owing to nearness to the Missouri River. At a private house the patient would have fared much better, but the surgeon must have her at the hospital. Though not a Catholic himself the patronage of this religious institution was probably worth many thousands of dollars annually to him in surgeon's fees, while to the church the hospital was a source of much revenue and of social and political power and influence.

It is perhaps needless to add that while the patient did not die under the surgeon's hands, nor because of lack of care from the hospital nurse,—a nun whose wages were presumably nothing—and while her life *may* have been prolonged by the operation, she never recovered her health and died of the cancer a few years afterward.

* * *

From the evidence gained by this bit of personal experience, and from testimony derived from the personal experience of many reliable witnesses I am constrained to believe that church hospitals for the care of the sick and unfortunate, are not founded nor conducted out of sympathy for human suffering nor with a sincere desire to lessen the sum of human misery, but simply and solely as business enterprises, to bring money to the coffers of the religious sect or order, and to gain power and prestige by the reputation of being important factors in what is called modern civilization, as distinguished from the barbarism or savagery that founds and supports no hospitals.

The same remarks hold true in regard to city and county and state institutions for the care of the sick, the blind, the deaf, the insane, etc., with the added feature that political considerations enter more largely into the selection of officers and employes of the state and county institutions than into the management of the religious hospitals. In either case, however, it may be safely assumed that officers and attendants are chosen not so much because of real fitness for the position as because of church influence, or of party bias and of past services to the then dominant political administration.

* * *

Hence it is that when scandals come to the surface, as in the case of Thomas McGann, of Chicago, who claims to have been horribly abused at the "Detention Hospital," and that afterward when removed to Kankakee—asylum for the insane—he was "severely beaten—his spine injured and two of his ribs broken," because he refused to do the work required of him—when scandals such as this are reported to the Governor and others in authority, many promises are made to "investigate" the case and "bring the guilty parties to punishment," but promises of this kind, like pie crust are notoriously made to be broken, and so besotted are the masses of people of both parties, or of all political parties and sects that they accept these failures to fulfill pledges on the part of high officials, as being the normal or expected. As "God" is not held responsible for sins of omission and commission, so also the high officials of church and state are not held accountable for their delinquencies, as common mortals are held accountable.

When, for illustration, Governor Dick Yates calls for a "conference and consultation" with the trustees of the Kankakee asylum, in regard to the reports of barbarous treatment of the helpless and voiceless insane, the proceedings of that conference are kept secret from the public ear and eye, and then, to quote the news dispatch, the governor "suspended the investigation, packed his grip and went to Harbor Point, Michigan, to spend a month with his family."

An ordinary wage-earner would be compelled to stick to business—especially such important business as that which concerns the health and the lives of helpless people entrusted to his care. The inmates of the Kankakee asylum it must be remembered, being the wards of the state are under the immediate care of the governor of the state, as its chief officer. But Gov. Yates is not to be held to any such arbitrary rules. The ethics that apply to the wage-earner do not apply to his lordship the Governor. He takes his vacations when it suits his royal whim, or convenience, without asking leave of his employers, the voters, stays as long as it pleases him, pays no railroad fares and usually, as I think, no hotel bills, but draws his salary meanwhile all the same as though hard at work at his desk, attending to the duties for the faithful performance of which he is paid, in salary and perquisites, a compensation all out of proportion to the real labor performed.

And here again we are met face to face with the cold, the hard the very disagreeable fact, the oft asserted and more often denied fact, that "a government trust is a private snap," or, as frequently expressed in these columns, the fact that governments are instituted and supported for the use and benefit of the privileged few, and not for the use and benefit of the unprivileged masses.

PENITENTIARIES.

In the Detroit "To-Day," August 30, I read that, "The committee appointed by the last Texas legislature to investigate the state penitentiary and other institutions, filed a report yesterday that has caused a sensation in political circles. Few men in the state institutions get out alive, if the report may be relied upon, and this affects the short as well as the long term men, for those who are not shot down on little or no provocation are worked to death. Those who do not succumb to bullets within the walls or overwork, leave the penitentiary in so weakened condition that they soon die.

"'The convicts are shot down like dogs,' according to the language of the report, 'and are worked till they drop dead in their tracks,' under a system for which the people of Texas must some day be held responsible.

"'Flesh and blood are held so cheaply in the institutions,' according to the committee that the average length of life among the prisoners is only seven years. The system in vogue by which convicts are leased out is denominated a disgrace to the state. The report recommends that the contract system and share farms be abolished."

"A system for which the people of Texas must some day be held responsible," says the writer of this article. But who is it that is *now* responsible? Presumably the writer thinks the responsibility now rests upon the officials, the Governor and his appointees, but if the government means the people, as we are so often taught, the responsibility would now and always rest upon the people, the voters, rather than upon their servants, their employes, the public officials. The principal is always regarded as responsible for the acts of his agents or employes.

The management of the Texas penitentiary, as well as that of some other Southern states, is probably worse than is the management of a majority of state prisons in the United States because of the fact that a large part of the prisoners, perhaps a majority, are negroes, and therefore considered on account of race prejudice, not to have any rights that a white man and an official is at all bound to respect. But from personal observation in the Kansas State prison, at Lansing, and in the Federal prison at Leavenworth, Kansas, I am convinced that the same spirit or sentiment prevails everywhere among government officials, namely, that a "convict" is no longer a human being in the full sense of the word, and that it matters little whether he survives his imprisonment or is shot down or worked to death, the main thing being to get as much work out of him for the benefit of the capitalistic employer of prison labor as possible—the frequent shooting of prisoners, and other inhuman treatment being intended to terrify and make the rest more obedient and industrious.

The most important lesson, or reflection, to be gained from the contemplation of the management of state and church institutions generally, is the lesson that under so called civilization the tendency is always to exalt the official class, the privileged class, at the expense of the unofficial, the unprivileged masses.

M. HARMAN.

ERRATUM: In "Notes from Harmony Home," page 253, instead of "modern and well furnished," read "well *finished.*"

Economic and Monopoly Rents.

J. C. Barnes passes to one side of the point when he says the value of the lately worthless land on which Altoona was built is due to increase of population. What brought the population there? So too there is obscurity of language, the sure mark of obscurity in thought, about his statement that land has no value away from a population. Far enough away, perhaps it has not. But how far is that? It may be farther than from the guano islands, off South America, to the United States, whose population gives them their value by buying guano. Of two adjacent farms, one may yield rent and the other none. Yet they are equally remote from "population;" nay, the one which yields no rent may be more favorably situated for marketing than the other. I believe I said nothing about natural rights, so I certainly will say nothing now. What I say is that economic rent is an incentive to improvements which it concerns the public to encourage. Monopoly rent, which hinders improvement, and which the public interest is to discourage, would be abolished by Anarchy. But I miss my guess if it would not manage to get in under the Single Tax.

C. L. JAMES.

VARIOUS VOICES.

Mary C. Shav, Tampa, Florida.—A few years ago I took Lucifer. A great many wrote for the paper who I thought extreme, but I am learning they were nearer right than I was. I want to ask your advice about land I have in Florida, 240 acres on which I should be glad to have a co-operative colony formed if that is possible. I am not exacting. I want it used for a Home for the worthy and self-respecting. Please let me hear from you on this matter.

[We give place to the above thinking it may attract the attention of persons interested in Florida.]

Cassius V. Cook, Wadsworth, Nev.:—I am impelled to address you with a list of names that may be prospective subscribers for Lucifer if you can send them a copy. Herewith I hand you ten cents in stamps to be applied to that purpose. There is so much of encouragement I would lend in the humanitarian effort in which you are engaged. I have thought that you were the best informed lady in the land upon the questions of most vital concern to human welfare. You have promulgated so much that appears to me as right thinking that I have learned to respect your logic. I believe there is a wide field of usefulness for the propaganda of the truths of equal freedom.

I would too, like to see something from time to time in Lucifer, of practical suggestions as to how to handle children, "How to cure crybabies! Is kindness the best club? Corporal punish-

ment in relation to improved conduct. Causes of the runaway child. Regulations of a child's social relations. Grown up babies. Cruel conduct of children. The kindergarten problem. Public school conformity as an educator," etc., etc.

The importance of knowing how to rightly instruct from the period of babyhood until early youth has apparently escaped the attention of the great mass of people during the acknowledged 6,000 years of progress.

For the improvement of the race it is as necessary that the world understand the "Baby Business" as that it understand the necessity of right sexual relations. It is impossible for them to act by what they do not know and without knowledge babies are boobies—a ponderous puzzle, easily impaired by each faulty solution. Let us have some conclusions by those who have had a world of experience, suggestions by others of what they need to know. I offer this as an outline of worthy effort for the pages of the only periodical open to the consideration of all problems important to human welfare.

Perle Falkenstein, New York:—Lucifer is coming all right now and is read by quite a few I believe, as I give it to a lady whom I saw one day reading something by Balzac and decided she was broad-minded enough to read Lucifer also. She tells me she gives them to friends, so in a quiet way you see this work goes on. Lucifer has been more interesting of late than usual. I want to write you something in regard to the articles on "Fallen Women" but so far have not had a chance. Laura Earle and Voltairine being both well known to me, I am of course doubly interested—and sorry to see that Laura Earle has misunderstood Voltairine. Having lived together for some time I happen to know that De Cleyre stands uncompromisingly, first, last and altogether for the utmost freedom of the individual to be what he or she pleases, and I feel from what I know of Laura Earle that she would without hesitation take her stand on the same platform. . . . .

You ask permission to use the foregoing letter in "Various Voices." Well, all I can say is, that I do not much like being "put in print" but if you think it worth the room, because of its mention of two friends whom I esteem very highly, why use it or anything else I may write. Laura Earle and her mother are to be congratulated on their emancipation from the extreme conservatism of the class to which they belong—"Philadelphia's oldest aristocracy" and it is a very hopeful outlook for the rest of humanity when we find such folks willing to bear witness to convictions, which must necessarily put them at variance with the privileged classes among whom they move; Laura Earle has an excellent chance to do good work for our emancipation and I am sure that she is thinking and working in the right direction. As to Voltairine—Who among us can say anything that will give added lustre to that mighty intellect? Living together as we did for some time I feel that few know and understand her who have only met her in her writings.

Henry C. Roberts, Bennington, Kans.:—What should be the attitude of free and independent women and men of our country toward arbitrary and invasive laws such as the Comstock law that has been enacted through rascality and fraudulent methods of unprincipled men who gain an advantage over the people by such nefarious legislation? Should not their efforts be constantly to ignore and bring into disrepute such corrupt and vicious laws to the end that they may be repealed? What then should be the after thoughts of the "Home" comrades after calm and mature deliberation on the results of the late trial of Lois Waisbrooker? Cannot the comrades now see that they have slighted the grandest opportunity to trample upon the vile creature of Comstock, the law by which the noblets, the most indefatigable of the workers in the glorious cause of the most vital reform of all the centuries, the reform of sex ethics, that is to say the reform of our antiquated marriage system, are held up and robbed not only of their just meed of praise but of their small savings the result of forced economy and of the strictest frugality in living expenses?

In asking these questions I would in no wise infer that I am more wise, discreet or brave than others, and especially those who have grappled with the enemy and felt the force of his arguments, ostracism, fines and imprisonment. It seems to me that the hour has arrived when reformers should get together and agree upon a course of action under given circumstances that the persecuted ones may quickly avail themselves of any apparent advantage in the situation and thus prevent the lapse of the fruits of the hard earned victory into the hands of the enemy. In fact I cannot avoid the conviction that the question is up to the reformers for immediate settlement, whether a bad a vicious law should be respected and obeyed or whether it should be rejected, discarded, trampled down and brought into contempt of the people that thus it may become a dead letter in the *minds* of the people.

A grand concert and Russian tea party, given by the Progressive Club, for propaganda purposes, on Saturday September 20, 8 p. m., at Ruehl's Hall, 220 W. 12th St. Tickets 10 cents. Russian songs and other attractions will entertain the guests.

The International Defense Committee is conducting the defense of Grossman and MacQueen. Contributions are solicited, and may be addressed to the treasurer, A. Salzberg, 30 Paterson St., Paterson, N. J. We have on hand some subscription blanks, which will be furnished on request.

The Chicago Philosophical Society meets every Sunday, 2:30 p. m., at Handel Hall, Randolph St. and Wabash Ave. September 21, Clarence S. Darrow "State and Municipal Problems."

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RETRIBUTION.

'Tis a truth as old as the soul of things—
  Whatever ye sow ye reap.
'Tis the cosmic law that forever springs
  From the unimagined deep.
'Tis shown in the manifold sorrowings
Of the race; in remorse with its secret stings;
That he who grief to his brother brings
  In his turn some day shall weep.

To the man who hears his victim's cries
  And hardens his heart at the sound,
At last a Nemesis dread shall rise
  From out the void profound.
Who sows in selfishness, greed and hate
Shall gain his deserts in the years that wait,
For the slow and remorseless wheel of Fate
  Forever turns 'round and 'round.

If ye give out of mercy and love and light,
  The same shall return to you;
For the standards of right are infinite
  And the scales of the gods are true.
By its good or evil each life is weighed;
In motives and deeds is its records made;
In the coin ye pay ye shall be repaid,
  When your wages at last fall due.

—*J. A. Edgerton, "Denver News."*

Shakespeare's Bad Women.

I call the immortal William as witness to my thesis that there is just as much difference in character among improper females as the other kind, because, if Victor Hugo's creations are unreal, that will hardly be said of his.

The "Comedy of Errors" is founded on a Latin play, which itself is founded on a lost Greek one. The scene of Antipholis and the courtesan in the Latin is simply licentious; but Shakespeare has chosen a different method, not certainly because English taste at that time required it, nor yet because the creator of Doll Tearsheet could not be broad if he tried, but because he knew that ladies of pleasure are not all alike. We should not learn the courtesan was a courtesan if we were not told. I am afraid she is mercenary; but she is perfectly well-bred; and there is something almost tragic in the way she bears the taunts of vulgar Dromio.

DRO. Master, is this Mistress Satan?

ANT. It is the devil.

DRO. Nay, she is worse, she is the devil's dam; and here she comes to us in the habit of a light wench, and here of comes it that the wenches say "God damn me;" that's as much as to say "God make me a light wench." . . Light is an effect of fire, and fire will burn; *ergo*, light wenches will burn. Come not near her.

COURT. Your man and you are marvelous merry. Will you go with me? Sir, we'll mend our dinner here.

The nurse in "Romeo and Juliet" I suppose passes for respectable, and therefore is a capital offset to the bad women in Shakespeare who are not; for she is among his basest characters. She has been described as one who has known love without learning its sanctity, since she never refers to it without being vulgar; and this is not excusable by the fatuity of age; for the old she-satyr is no fool where there is anything to be made. She will go admirably with Martha in *Faust*.

"That woman's one of nature's picking
"For pandering and gipsy-tricking."

Mrs. Quickly is a loose woman who wants to be respectable, and on the whole succeeds pretty well. She never gets "pulled" but once, during the paroxysm of reformation which follows Henry the Fifth's accession; and she is soon out of that scrape—of course, because nothing can be proved against her. The Boar's Head in Eastcheap has been a very decent tavern many years; it is only we whom the author takes behind the scenes, and allows to know the hostess' private dealings. This skillful steering on the verge between naughtiness and getting found out is of course but one side of Mrs. Quickly's character. It sets off in a charming manner, her delightful stupidities and blunders; but even they do not exhaust the comic genius shown in her creation. Mrs. Quickly has a heart. She is among the best natured and friendliest of women. Once only does she appear malicious. Falstaff has trifled both with her affections and her ambition. It should be understood that Falstaff bears a much higher character than some over-righteous critics have allowed him. Falstaff is a gentleman. Falstaff is a knight, in an age when golden spurs were not given for selling much beer. Falstaff, though his means are slender, as be allows, has independent means. Falstaff is a man of education, a man of intellect; a man of whose friendship Justice Shallow is proud, and Prince Hal is not ashamed. Incongruous as it seems to imagine him in his old age becoming a soldier again, his harshest acquaintances—Prince John, for example—have to admit he makes a better one than they expected. With the laurels of several battles on his disreputable old head, he appears to the Merry Wives of Windsor quite a conquest, if, as Mrs. Ford says, "they could be damned for it." The Merry Wives are wives of substantial citizens, who employ Mrs. Quickly as an inferior, though N. B. they are not afraid of losing caste by knowing her. Necessarily, therefore, he appears a prodigious catch to Mrs. Quickly. It is his sin and shame that he lets himself down to the level of such critters as Ancient Pistol, Doll, and Madam Quickly her self; but to class him with them, as Gervinus does, is to misunderstand the situation. Now, the one thing which makes Mrs. Quickly spiteful, is just what makes the Merry Wives so—the discovery that this lecherous unscrupulous old rascal has, either for lust or liquor—never for any good—been making love to all of them. I do not know that it has ever been observed, but every incident of importance in the play where they appear together, turns on jealousy. Yet Mrs. Quickly had some reason to forgive Falstaff, as she does, for though he drank her sack and paid in flattery, the connection went further than anything else to keep her head above water. When she has buried Fal-

staff she goes down fast—to Ancient Pistol, and death in the 'spital. "The way of transgressors is hard."

Mrs. Quickly's friend, Doll, is one of our side lights into Mrs. Quickly's *sub rosa* dealings. For Doll is an ideal type of the prostitute who was born to be one. Every element of her very feminine disposition, her easy luxuriousness, her caressing manner, her extravagance, her covetousness, her vulgarity, her ill-temper, melt down with exquisite facility into the compound of her trade, producing a purely professional result—a prostitute who is nothing else than a prostitute. This is some people's notion of all "fallen women." Shakespeare has drawn but one character of that kind. Why? Because Shakespeare knew the world. It would have been easy for him to make Bianca just like Doll. But this would not have held "the mirror up to nature."

The Queen in Hamlet is one of those minor characters which illustrate Shakespeare's genius not less strikingly than the more famous. It is well worth remark that she is quite enough like her son to be his mother. Want of resolution has been considered by almost all critics to be Hamlet's foible. Of resolution his mother is altogether destitute. I need scarcely say she is innocent of the murder—if there were ever a doubt on that point it is set at rest by reference to the old tradition. Her impulses are mainly good. Her love for Ophelia; her vine-like clinging to both her husbands; her sensibility to her son's reproach which absolutely makes her pick up force enough to keep his secret; her remorse, which almost amounts to repentance, but does not produce reformation;—all these are simply weighted down by a feeble sensual temperament. Hamlet, we are told, was "fat and short of breath"—surely Gertrude must have been! Yet, though no longer young, she is attractive enough to be a dangerous woman. It was not only from ambition that Claudius took the trouble to seduce her and kill her husband. He gives proof of loving her. The elder Hamlet loved her also. And she, in her weak way, loved him. If, after her adultery, and only a month before her second marriage, she followed his body "like Niobe, all tears," this was not hypocrisy, but a perfectly characteristic mixture of grief, self-reproof and conscious helplessness. She never thinks of resenting Hamlet's charge that she has exchanged Hyperion for a satyr. She knows that's true. She is exactly the sort of woman who in a lower state, might have kept straight—with a judicious guardian. Without, she must have been naughty, and probably would have been mischievous. But she would never have been like Doll.

Madam Overdone, of whom happily we do not hear much, differs from Doll as a shrewd boss from a "jour" with a *penchant* for the business. C. L. JAMES.

[*Conclusion next week.*]

Is Mr. Kerr an Anarchist?

I am greatly obliged to Mr. Chas. H. Kerr for his courteous reply to my questions, and I regret to have wounded his sensitiveness by use of capitals, quotation marks and adjectives in a way which seemed to him "unfair." I have no intention of the slightest unfairness, to misrepresent his position or advance my own by any tricks.

Anarchists commonly divide all Socialists into two classes; Free or Anarchist Socialists whose contention is that the individual is the unit of society and that society has no rights which he does not by free consent bestow, and State Socialists who contend that society is greater than the individual and has a right to administer his affairs in the way most necessary to its welfare. And I was simply using the term, State Socialists, as descriptive of Mr. Kerr's position. But Anarchists have nothing to say against any group of consenting individuals, who attend only to their own affairs, no matter what their terms of agreement. Thus a group, or entire nation, of voluntary slaves, headed by an autocrat, is perfectly possible in the Anarchist *regime*, provided that each individual included may at any moment secede and reassume his entire personal liberty. For liberty in the fullest sense involves the paradoxical right to be a voluntary slave to any desired extent. If our present Government of the United States, without the slightest other change, was supported solely by voluntary contributions, instead of compulsory taxes, and exerted its authority only over those who voluntarily consented it would be an Anarchist group and no Anarchist could object to it except as a critic.

As Mr. Kerr defines his position, and that of his comrades, I confess he surprises me, for it seems to me that all unconsciously he is logically an Anarchist. A congeries of "autonomous groups," "no one among them authorized to speak for the whole," "without the least objection to free secession and with no part of its programme to apply coercion to any individual" (these quotation marks include a slightly different arrangement of Mr. Kerr's words, but grasp their sense, and I hope are not "unfair") is, as I understand it, an Anarchy. Where the individual stands free, to stand alone or associate with others, in any way he pleases, coercing none and coerced by none there is Anarchism, and there is no other.

Mr. Kerr seems to me a Free Socialist pure and simple.

Will he please explain the difference he sees between his Socialism and Anarchism? Is it merely one of method?

Kropotkin outlines, in "Memoirs of a Revolutionalist," just such a society of autonomous individual groups as Mr. Kerr describes. J. WM. LLOYD.

Socialism and Liberty.

In No. 932 J. William Lloyd makes some very sensible remarks on the above subject. He says, with perfect truth, that an administration which controlled all the land and instruments of production would have great power over persons, even if it never laid a hand on them. As a protection he wants a guarantee of "free secession and free land."

In a country like America there is no reason why free land should not be supplied to those who do not want to live under the Socialist system. In Belgium and Holland land is so scarce that this would be hard to arrange, but in the United States it would be easy.

I may add that it would be easier to guarantee free land under Socialism than under Mr. Lloyd's own system. If each person were free to take as much land as he could reasonably use and occupy, the whole of Western Europe would be taken up in half a day by five per cent of the population. Even in the United States there would soon be no room for new-comers. It is so easy to use a vast tract of country for ranching and sheep farming with very little labor, that five million farmers could put every acre of good land in the United States to some reasonable use, and then no new-comer could get land without evicting somebody already in possession. If Mr. Lloyd believes that these evictions could go on without leading to a revival of force and government, he is a more hopeful man than I am.

As for "free secession", it is one of these vague expressions that may mean anything. If Mr. Lloyd wishes to be allowed to secede from society, and then drive automobiles through the country at the rate of one hundred miles an hour without interference, the Socialists cannot accommodate him. Neither will they allow seceders from society to spread cholera and yellow fever with impunity. But I think they will allow people to remain outside the Socialist industrial system, if so inclined.

The London Fabian Society is the only body of reformers in the world that has acquired the art of thinking clearly and weighing all its words. In 1896 it sent a "Report on Fabian Policy" to the International Socialist Congress, which contained the following declaration:

"The Fabian Society does not suggest that the State should monopolize industry as against private enterprise or individual initiative further than may be necessary to make the livelihood of the people and their access to the sources of production completely independent of both. The freedom of individuals to test the social value of new inventions; to initiate improved methods of production; to anticipate and lead public enterprise in catering for new social wants; to practice all arts, crafts, and professions independently; in short, to complete the social organization by adding the resources of private activity and judgment to those of public routine, is, subject to the above conditions, as highly valued by the Fabian Society as Freedom of Speech, Freedom of the Press, or any other article in the charter o popular liberties."

Bellamy's "Equality" is the most important American book on Socialism. I am sorry I have not a copy to quote from, but Mr. Lloyd will remember that Bellamy proposes to allow free land to seceders.

Another good American book is "The Passing of Capitalism", by Isadar Ladoff. On page 30 he says: "Those who may feel the burdens of citizenship in the Socialist State too hard will have the choice of leaving it." R. B. KERR.

In Defense of State Socialism.

Mr. Kerr thinks "State Socialists" means only such men as Emperor William and his advisers. It seems to me that the word "state" in this connection should derive its meaning from the State where it is applied, not to some foreign and entirely different state. Those who wish to use the existiag state to administer collective wealth, through the various subdivisons of county, town, city, etc., hope thus to evolve their ideal Commonwealth, may properly be called State Socialists. Those who would organize all industries, collective and individual, independently of the state, and oppose or ignore the state, may properly be termed Anarchistic Socialists. Between these two there are no gradations possible. Mr. Kerr seems to find a medium; probably he can define it. After repudiating the state, he allows that states may run railroads.

Probably a majority in the present Socialist party repudiate the referendum, and state ownership. They are therefore anarchists, as some of them admit. The Social Democrat wing still hold the views of Socialists of twenty years ago, approximately that expounded in a prominent Chicago daily paper. There will no doubt be a split, as there was in 1880, as it is becoming evident that a Socialist must be either a state Socialist or non-state Socialist, i. e. Anarchist. C. P. H.

"What Shall I Tell My Daughter?"

The perplexity which prompts this question need not be felt by the mother who possesses "The Wholesome Woman." "A Home Book for Maidens, Wives and Mothers" a new volume by Dr. J. H. Greer. Book I. contains Sex and Life—The Mystery of Nature and Glory of Creation. Book II. Tokology—Physiology and Hygiene of the Sexual Organization. The Woman's Book of Health and Beauty. Book III. Child-Culture—Education and Character-Building. The Kindergarten and Manual Training. Book IV. Health and Hygiene—Practical Lessons from a Common Sense School of Medical Science. The Prevention and Cure of Disease by Natural Remedies. There are thirty-seven chapters comprised in these books, and in addition a separate supplement of forty-one plates, printed in colors, illustrating sex in plant life; the human sexual organs and the laws of reproduction; the development of the human embryo and fœtus, showing nourishment and growth from day to day and month to month; the plan of fœtal circulation, etc., etc.

The information is given in clear, simple language; the book contains 510 pages; bound in Extra Cloth, with special emblematic color design, the price is $2; in Half Morocco, marbled edges, stamped with gold, $3. It may be obtained at Lucifer's office.

Dr. Juliet H. Severance would like to make engagements to lecture the coming fall and winter. Will respond to calls to officiate at funerals at any point. Address 6127 Drexel avenue, Chicago.

Forty copies of Lucifer, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for $1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

An Open Letter.

Lora Carter, Minneapolis, Minn. Dear Madam:—Kindly permit me to make a remark on your letter in Lucifer of June 12. You say (should your husband love another) "I would win the love of some other man who came near my ideal of manhood, providing he was not loved by and didn't love another," etc. No doubt you will perceive, when your attention is called to it, that this limitation restricts your choice among the men who are so unlovable that they are desired only by one woman, in this case yourself. Those who have qualities of brain and heart sufficient to win the affections of other worthy women you refuse to consider. Do you really think that such men will father the best children? Or that such women possibly can be the best mothers? Leaving out of consideration all arguments for or against the monogamic ideal, is it not a fact that the vast majority of young women who marry secure the young men whom other young women wished to marry, and that the vast majority of young men who marry secure the young women whom other young men wished to marry? Must you not see that the rule you lay down for yourself is utterly impracticable unless it so happens that you can love only the men who do not have the qualities that would call out the love of other women? EDWIN C. WALKER.

Influence of Language.

The Mental Science teachers and healers make this statement: "There is great power in the spoken word."

All persons, who think, know that this statement is an everyday fact.

Let those who doubt, do a little observing and experimenting, without prejudice, and they will soon be convinced.

The spoken, or written, word exerts a powerful influence on every quality of the mind, and thus affects morals, customs, and every condition of life. Thus it is evident that it is a matter of the highest importance that we be very careful in the choice of words used to express our ideas.

It is an error of common occurence, and an error authorized by custom, to use masculine gender pronouns when common gender pronouns should be used. The influence of this error is prejudicial, detrimental and unjust. No matter what the standard grammarians say about "a deficiency in the English language" there really is no such deficiency. All linguists sanction the use of the pronoun you and your both in the singular and plural number.

It is equally as proper to use the pronouns they, their and them, both in the singular and plural number. The word man, is not feminine enough, in its commonly accepted meaning, so that it should not be used when reference is made to both sexes.

The use of such words as person, people, and human, when referring to both sexes is far more proper, just, and favorable to mental elevation.

In searching for all things which will promote moral reform and progress toward the right we must not overlook the great and mighty influence of language. BERTHA MOORE.

Elmina D. Slenker.

The many friends of this energetic and great-hearted woman will regret to learn of her illness. The following letter has been forwarded to us, and as it was written August 23 and we have heard nothing further it is to be hoped Mrs. Slenker is out of danger ere this:

"I have been confined to my bed since August 13 and have been about as near dead as one could be to come back again. I am able now to be up a few minutes twice a day, but am very weak yet. Was very glad to get the books. While I cannot read myself, I have friends who are kind enough to read to me, so they will come in good just now. My daughter-in-law has been with me since the beginning of my illness, and no one could have had kinder friends or better nursing. I have to make this letter do for several as I cannot write myself."

ELMINA D. SLENKER.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for ustice against Privilege.

Observations and Gleanings.

Among recent gleanings from the secular press I regard the following as very important, coming from the source it does:

"In the next generation, if Dr. E. Benjamin Andrews of the University of Nebraska has his way, there will be no 'God-fearing' men. The reason is this:

"Dr. Andrews thinks there should be no 'God-fearing' children.

"Dr. Andrews advanced a few astonishing 'don'ts' in his lecture at the University of Chicago today, which were enough to make an old-fashioned ancestor turn in his grave. Here are some of them:

"'Don't teach your children to fear God.'

"'Don't make your children memorize long passages of scripture.'

"'Don't teach them the doctrine of eternal damnation.'

"'Don't muddle their brains with the theory of original sin.'

"'Don't scare them with the devil.'

"'Don't worry them about baptism.'

"'Don't discuss with them whether they are to be justified by faith alone or by faith and works.'

"'Don't puzzle them with the doctrine of predestination and free will.'

"'Above all, don't teach them that they have any better chance of heaven than the little Baptist children or the little Methodist children or the little Presbyterian children—whichever the case may be—across the way.'

"'Teach them ethics. Instill in them the principles of right and wrong. Let them read the beautiful and poetic parts of the Bible as long as they are interested in them. Tell them the simple facts of the story of Christ. These things,' said Dr. Andrews, 'constitute all that is essential to the training of the child.'

"Dr. Andrews' theory is that the mind of the child should never be wearied by an eternal ding-dong of religious training; that the child's heart should not be terrified by a mental picture of an avenging God; that the child's soul should not be forced and bound by a set of creeds, and that the child's sensibilities should not be set in revolt by the use of religion as a punishment."

* * *

Dr. Andrews was for some years superintendent of public instruction in Chicago, if I mistake not. Was it because of his heterodoxy that he ceased to hold that position?

When I remember now my own mind was tortured by fear—fear of God, fear of the devil, fear of hell, as taught by parents, teachers, preachers, by every one almost who had an opinion on the subject, all through the years of childhood, and youth, I rejoice to know that such teachings, such rational and sensible views, as those of Dr. Andrews can now be heard from the rostrum of popular institutions of learning such as the Chicago University.

* * *

One of the departments of the general government at Washington D. C. is called the Department of Justice. Is there not a lurking satire in this terminology? Is there not a subtle insinuation here that in the general government of the United States there are departments in which justice is ignored, violated or outraged? In other words that there are departments of INJUSTICE in the Washington government?

* * *

A very little examination into the workings of the governmental machine at Washington and elsewhere will convince any careful observer, any logical thinker, that ALL departments of this machine are departments of injustice, and that to none of them all does this charge apply with greater truth than to the division itself that takes the name, the high-sounding name, "Department of Justice."

* * *

Of all the "Departments of Justice" the first and most important is Self Justice, since without justice to the individual ego it will soon be impossible for that individual to do justice to others.

* * *

Justice to others does not mean Charity, Benevolence or Self Sacrifice; it means RECIPROCITY, and reciprocity cannot exist where and when self justice is sacrificed.

* * *

Egoism and Altruism are the north and south poles of the same sphere, the sphere or orb of social relations, social duties and responsibilities, which sphere cannot be divided or have its poles separated without destroying the integrity, the integrality, the symmetry of that sphere.

* * *

The individual—woman or man—who habitually allows others to SPONGE upon her or him is guilty of a violation of reciprocity, and must sooner or later pay the penalty of such violation.

* * *

He or she who allows him or herself to be habitually sponged upon—invaded—does an injury to the sponge, the invader, no less than to him or herself, and thus becomes, in legal parlance, *particeps criminis*—partaker of the crime.

* * *

The babe, the infant human being, does not invade or sponge upon its parent or guardian since it has as yet no personality of its own; its personality being part of that of the parent or of whomsoever stands in *loco parentis*—in place of the parent. But when infancy merges into youth or adolescence, then personal responsibility changes, and the erstwhile infant becomes a sponge, an invader, if not required to become self-supporting and compelled, if necessary, to keep within its own sphere of activities.

* * *

The same reasoning holds as to idiots, the insane, the imbecile—in mind or body. If there is no natural parent near to take charge of the idiotic, the insane, the sick (sickness means the same as insanity, which is simply unsoundness) then human sympathy, altruism or the instinct of race preservation usually prompts the sane—the sound or well—to take the place of the parent or the natural guardian.

* * *

The same reasoning applies to the responsibility for, and care of, the aged—those who have reached the period of second childhood, helplessness or imbecility.

* * *

CRIMES AND CRIMINALS.

Our definitions of crime, our conceptions of what constitutes one a criminal, have often been revised and will have to be revised again, in the near future. Once it was lawful and right to buy and sell human beings, no matter what their color or race. Captives taken in war, as well as those bought with money,

were deprived of their natural right of self-ownership, and laws were enacted recognizing the justice, the legality of such transactions. Then later—as in this country, while it was not lawful to make war for the capture of men, women and children to make slaves of them in the market it was not held a crime to buy and sell them and hold and work them as slaves, provided they belonged to the African race, or had only a very little Negro blood in their veins. The man who possessed enough money could become the owner of hundreds and thousands of slaves, and our legal authorities, as well as our popular ethics, said no crime had been committed.

Now, with the increase of population and with the aid of labor-saving inventions peculiar to modern civilization, a new slavery has become possible, namely, wage-slavery. While it is no longer lawful to buy and sell the bodies and souls of laborers in the market place, it is considered quite lawful and right to buy and sell THE EARTH and what it contains; also the highways for the transportation of the products of labor; also the labor-saving machinery without the use of which labor in some lines of production is no longer profitable.

In most countries it has always been lawful to enslave the poor, the moneyless man by monopolizing the soil from which he and his family must draw their subsistence, but this monopoly was comparatively unprofitable until labor-saving machinery and monopolistic railway transportation enabled the holder of land to work the soil, the mines and the factories with a very few human hands, enabling this modern slave driver to throw out of employment all who refuse to work at the smallest wage that will support life.

* * *

Examples of the working of this modern slave system are seen in the cotton mills, south and north; also in the coal mines of Pennsylvania and elsewhere; also in the prices now paid by the consumers of coal in the cities—coal being now one of the prime necessities to millions of people.

* * *

This brief sketch is but a very faint and meager showing of the crying necessity for REVISION of our ethical code, and for new definitions of what it takes to constitute what we call crime, or what it takes to put a man, or an association of men into the criminal class.

M. HARMAN.

Mark Twain's Retort Courteous.

The clergy of Denver unsuccessfully tried to banish Mark Twain's "Huckleberry Finn" from the public library on account of its "immorality." Mark says they were inspired by General Funston, at whom Mark had thrown some mud by calling him a pinchbeck hero, and that they are persons whom God has not dealt kindly with in the matter of wisdom. Mark concludes his letter to the Denver "Post" on the subject with these words: "There's nobody for me to attack in this matter even with soft and gentle ridicule—and I shouldn't ever think of using a grown-up weapon in this kind of a nursery. Above all, I couldn't venture to attack the clergymen whom you mention, for I have their habits and live in the same glass house which they are occupying. I am always reading immoral books on the sly and then selfishly trying to prevent other people from having the same wicked good time. No, if Satan's morals and Funston's are preferable to Huck's let Huck's take a back seat; they can stand any ordinary competition, but not any competion like that. And I'm not going to defend them, anyway."—*San Francisco "Star."*

The Chicago Philosophical Society meets every Sunday, 2:30 p. m., at Handel Hall, Randolph St. and Wabash Ave. September 28, Daniel L. Cruice, "Referendum in Operation."

The Tolstoy Club meets every Saturday night at 8 p. m. at Dr. Mary R. Cary's residence, 837 W. Adams St. All who are interested in the work of the great teacher are invited to attend.

Please send us addresses for sample copies.

The Unprodigal Son.

It is believed that John Ruskin was one of the first thinkers to note that the story of the Prodigal Son is a "short yarn," because it draws no moral from the exemplary behavior of the unprodigal son who stayed at home and carried on the farm.

The story is told in the fifteenth of Luke, from verse 11 to the end of the chapter. Everybody knows it. A younger son cashes his expectations and travels. His morals are apparently bad, for he adopts a riotous mode of life, keeping company with buxom women, buying wine, and playing the ponies. He had the money, and he blew it. It didn't blow back, and so he woke up broke. He spent some time looking for an opening that promised a subsistence, but found nothing better than partnership with a man who raised hogs. Here he might have made money and spoiled the story if the corn crop had not failed, and reduced him to chewing husks with the swine. As he did not find the husks filling, he abandoned pig-herding and started down the line toward home, where, he remembered, even the servants ate pie. Of course there was a chance that the father would not take him back, but as he followed the two streaks of rust homeward he prepared a moving speech which he hoped would help him through. He was well received by the old gentleman, who bestowed on him the glad embrace, and instead of moralizing on his conduct made a holiday, and ordered the cook to dress the calf that had been kept on the cow for market.

The elder brother was at work that day in the field, but the old man forgot him—didn't even send anybody to blow the horn—so that, on coming in at night and hearing "musick and dancing," he wanted to know what all the fiddling was about. It is no wonder that when the unprodigal one got enlightened he made a little show of hostility to the celebration, and declined to sanction it by his presence. Said to his father: "This is too one-sided for me. Boy and man you have kept me here on the old place to cart compost and holler whoa year in and year out. I have always done the obedient, and have not made any wild breaks I hope. And yet when did you ever say to me, 'Bill, why don't you sacrifice one of those young goats and ask your friends to help you eat it?' On the other hand, this high-whooping younger son of yours chooses city life, spends your money with the Molls, and goes in for a career of pleasure, When he has spent his last red and comes home financially a dead one with nothing in him but repentance, you, instead of filling him with cold victuals and sending him into the field to work, as you know you ought to do, give him a barbecue and treat him as if he had just got back from the Philippines. It ain't right. I'll be cussed if I don't think it ain't right."

The father's defense was exceedingly feeble. "Son," he said, "you are always with me, but your brother, being away, was the same as dead and lost. By his return the dead becomes alive and the lost is found."

The rest of the argument is suppressed by the narrator, who was Jesus Christ. What really happened is something as follows. The elder son made flubdub of the idea that the prodigal was ever dead, except temporarily from going against the hard stuff, or that he was ever lost. The police, he said could have found the young man at any time. He had simply been on an expedition, and so long as his money lasted the people at home were as if they had not existed. He did not even correspond. It was only when stranded that he found time to recall them to his mind. His father's home was his last resort.

There are many like this prodigal in certain respects. Most of us have friends or relatives who never look us up unless they have nowhere else to go; but we are not frantic with joy at seeing them, and don't even kill a hen.

The story of the unprodigal son teaches that a life of sobriety has no fat calf in this world and excites no interest in the next, while that of the erring brother shows that sinning, as long as you have the price and repenting when you strike bed-rock, will entitle you to a complimentary dinner here and create "joy in the presence of the angels of God." Therefore when we see professing Christians of either sex leading riotous lives we are not

to hastily conclude that they are selfishly wicked persons. May be they are only throwing a scare into the angels, with the benevolent purpose of repenting later on and giving them a chance to celebrate. It is something to add your mite to the sum total of human happiness. How much more is it to make joy among the angels cooped up in heaven without the facilities that mortals enjoy for having a good time.—*G. E. M., in "Truth Seeker."*

VARIOUS VOICES.

Mrs. Bertha Moore, Ellenburg, Wash.:—I am pleased with Lucifer. I admire courage and grit. Some say, "That is an Anarchist paper." I reply, "It is a paper which expresses honest convictions and honest convictions have a right to be expressed."

E. D., Arlington, Neb.:—I did not notice the number on the wrapper of my Lucifer; but I know that my subscription is nearly out and I am fortunate in having a little slip of paper to send you for renewal. Will also enclose 15 cents for "Vice: Its Friends and Its Foes," by E. C. W. I like the extract from it in last Lucifer. Glad your father is having a pleasant vacation; hope he will be greatly benefitted.

H. Armitage, Fairbank, Ariz.:—Enclosed find one dollar bill to pay my subscription to Lucifer. I like your paper and thank you for sending it. It is the brightest, liveliest paper I know of, and it teaches people to think.

["It teaches people to think!" That is one of the most valued recommendations we could receive. And such is the object for which we strive.]

Albina L. Washburn, Ft. Collins, Colo.:—Public sentiment has undergone a vast change since Lucifer came into Laramie County—I think largely on account of Lucifer. I never cease to distribute, but cannot handle more than my two copies now. Am much interested in "Harmony Home"—wish I could be there awhile.

[Mrs. Washburn arranged for lectures by the editor on his first visit to Colorado, about ten years ago, and that, I believe, was when she became acquainted with Lucifer as well as with its editor. She was then and has remained an active worker in the Labor Exchange Movement and is one of Lucifer's staunchest friends. L. H.]

J. B., Charleston, Ill.:—I received your notification that my subscription had expired, and asking if you should continue sending the paper. Yes, by all means; I cannot keep house without it. I am pleased to hear that the editor is improving in health. I hope he will get well again, because his pen is mightier than the sword. I cannot see why I didn't subscribe for Lucifer sooner than last December; it is such a good educator. You may give my name to any women of radical views who want to correspond with men. I am a bachelor and expect to remain one as I do not like our marriage laws.

[We are often asked to give addresses of our subscribers, but this we do not like to do without their permission. But we are always willing to properly address and forward letters that are mailed in our care.]

Mattie E. Hursen, (per K. M. N.), Schoolcraft, Mich.:—Your letter was received and the familiar handwriting a pleasure to my eyes. I am glad your outing has been a benefit to you. I hope Lillian and Virna are well. As to myself I cannot say I am any better; for a time I felt better but now am flat on my back in the bed. I do not know whether my legs will ever let me walk again but I hope. Little or no use of my hands makes me doubly helpless as I cannot handle a book; even if I could my lame neck would not let me read. I am sorry you could not come to Schoolcraft; I should gladly have received a call from you. Give my love to the household.

[I print the above personal letter because Mrs. Hursen is known to many of Lucifer's readers. She was a member of our household during the winter of '97-'98, and during that time, as well as before and since was a familiar figure at the radical meetings in Chicago. Undue exposure and overwork during a more than average busy life have overtaxed her physical energies and for a number of years her health has been gradually failing, until now she is helpless. I am sure she will be glad to receive letters from her friends, even though unable to answer. L. H.]

Caroline de Maupassant, Otter Lake, Mich.:—I can at last send you one dollar towards subscription. Many thanks for your kindness in waiting so patiently. I was delighted to hear that the air of the country proves a benefit to your father. How happy I would be to invite him here with little Virna. I was glad to see her name again in Mr. Harman's letter. How old is she? She must be a big girl. As to me, I am getting very old and weak.

[Nearly three years ago James F. Morton remarked to me, "When are you going to say something more in Lucifer about Virna?"—and said, explanatorily, that several of our eastern friends were surprised if a few issues went by without something about her. So I decided to give our readers a rest, and I believe her name has been in the paper just once, since then, and that the time referred to by Mme. de Maupassant. Though I may confess that the child has been in Lucifer, even though her name has not. But as some others are interested in her I answer the question publicly. Virna is now nine years old, large for her years, strong, healthy, and making satisfactory progress in school and music. She spent the vacation of 1901 with her father in New York, and the winter in school in Milford, Mass., with M. Florence Johnson—one of my dearest friends, and the most successful teacher and mother that I know. Virna was greatly benefitted in by her eastern experience, and returned safely home alone from Boston last June. It is natural for all parents to find their children's sayings and doings interesting, and I think I should be credited with remarkable self-restraint, by our eastern friends and others, for giving them as little of "Virna" as I have!

I am sorry our friend feels "old and weak" and hope that with returning strength she will feel young again. Her name is familiar to our readers who have been with us fifteen years or so as she contributed rather frequently to the columns of Lucifer and "Fair Play" from ten to fifteen years ago, and they will join with us in wishing her renewed health and strength. L. H.]

The Woman Who Dares

BY URSULA N. GESTEFELD.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many home.

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Holding on to dreary life that struggles to be free;
Hands where not a tender curve of baby roundness lingers,
Lift yourselves, that all the world the wan reproach may see.
That all the world's gay, thoughtless heart may break such sight to see.

Dear little pale lips, where no mother's kisses
Leave the print of mother love to sink into the heart,
Lips that could not tell me aught of childhood's tiny blisses,
Cry aloud your loneliness that all the world may start,
That all the world of pleasant ease at grief like yours may start.

Dear little tiny eyes, weighed down with weeping,
Opening every day to ills that harder grow to bear,
Eyes where gladness never shines in waking or in sleeping,
Look reproach that all the world may come to know and care,
That all the world of listless souls may understand and care.

Dear little bent forms, in your narrow alleys
Hidden from the searching sun that longs to make you well,
Forms that never run and leap in grassy groves and valleys,
Stand before a startled world that knows not where you dwell,
That all the world may shudder at the places where you dwell.—*Mary W. Plummer, in "The Public."*

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[*Concluded.*]

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Will some one who conceives prostitutes to be made of different stuff from well-behaved women, explain in what way she appears unlike some other victim of the blind archer?

Regan and Goneril are such very bad women that most readers do them some injustice. They are by no means truly "unnatural" daughters of Lear, whose despotic temper is the fountain-head of all his woes. Inheriting his pride and passion, it was inevitable that, under his training, they should develop either equal pride and obstinacy, like Cordelia, or hypocrisy, biding its time, like themselves. The "most small fault" belongs naturally to the youngest and the pet. Regan and Goneril have married as their father directed; and Goneril hates her husband. Regan who has lit on a congenial spirit does not. She is not "unfaithful" to him, like her sister, but—she does not care a button for him; and the moment he is dead she is after a new lover. It has been described as a crowning touch of repulsiveness that "these monsters are amorous." It is one of the traits which show they are not monsters but normal products of an education adapted to cultivate everything bad in human nature.

Lady Macbeth and the Queen in *Cymbeline* are not bad (sexually); and Phrvne and Timandra, two courtesans of the harpy type, just like each other, are so doubtfully Shakespeare's that I gladly let them go. There is a like reason for passing by the Bawd in *Pericles*, and a person of very different character, Queen Margaret, whom the poet (contrary to history) represents as Suffolk's paramour; but whose whole interest is that of a tragic heroine. Long ago, Mrs. Jameson (Heroines of Shakespeare) remarked that Margaret could scarcely be Shakespeare's creation, or he would not have made her so entirely without a soul. Since then, the Baconian theory, absurd in itself, has done criticism the service of bringing out the way these dramas really were written. We may be said to know now that, but for a few scenes retouched by Shakespeare, *Richard III.* is the work of Marlowe, and *Henry VI.* of Greene (this is why he calls Shakespeare "an upstart crow, beautified with our feathers."

Cleopatra, whether in Shakespeare or history, is almost too great a subject for the critic. I am prepared to maintain that Shakespeare makes her a bad woman ethically as well as conventionally; but the queen of bad women. The queens reguant can do no wrong!

Venus (Shakespeare's) may serve the useful purpose of correcting those who think Shakespeare a profoundly learned man. If he had known the difference between the Venus of a classical dictionary and the Grecian Aphrodite, or been aware that the goddess who loved Adonis was the Oriental Mylitta, would he have had her make love like an English milkmaid? As for the poet's own mistress, in the *Sonnets*, though he complains much of her sins, I must leave them, like Elbow, Pompey's, until I know what they were. And the badness of the lady in the Lover's Complaint might be disputed. Requiescat.

But of the undeniably bad Shakespearian women here cited, who will say they are any more like each other than Juliet is like Isabel, or Ophelia like Imogene? On the other hand it is easy to draw parallels between some of them and some of his most amiable heroines. The loosely behaved Cressida, some one has observed, is by no means unlike the devoted Desdemona. Neither of them is very amorous. Both are of an easy sensuous temper. Both are refined and lady-like. Both love passion-

ately, when they love at all. Both have a natural genius for intrigue and fibbing. If there had been no Iago to help things along, it is still very improbable that the marriage of Desdemona and Othello would have turned out a happy one. It illustrates the mutual attraction of extreme opposites. It was the result of violent passion, such as does not last. If Troilus had put a knife in Cressida just after that scene with Diomed, it is very likely she might have died with Desdemona's angelic lie in her mouth.

Preachers and moralists divide mankind into classes. Art teaches us that the classes are separated only for convenience' sake, by artificial lines. Therefore the drama is more moralizing than the sermon. Its influence tends to solidarity and Anarchism.

"Could great men thunder
As Jove himself does, Jove would ne'er be quiet,
For every pelting, petty officer
Would use his heaven for thunder:
Nothing but thunder! Merciful heaven,
Thou rather with thy sharp and sulphurous bolt
Splitt'st the unwedgeable and gnarled oak
Than the soft myrtle: oh, but man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assured,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep; who, with our spleens,
Would all themselves laugh mortal."

C. L. JAMES.

Radical Talk by a Conservative Speaker.

I was invited to address a woman suffrage convention in my own town and after I had talked, a prominent suffragist spoke of the "ruin of girls." I never hear that word in silence so I arose and said: Ladies, so long as you use that word 'ruin' as applied to your sex, you will never secure your rights or stand upon an equal footing with men. No natural act ever ruined anybody, if it did, then the Creator who made that act necessary, is a monster. The seducer knows that as soon as he has once accomplished his purpose the best people will drive his victim out and damn her into his clutches forever, or into the river with that word 'ruined.' Thus he secures our help as partners in his unspeakable crime. Why don't you tell the boys that they are ruined? You cannot fool them. They would laugh at you, but your confiding daughters accept your words though they have the sting of death in them.

ETERNAL SHAME.

I will cite an illustration and thousands might be given. A beautiful young woman, well educated, the pride of her parents whose standing was high, out of the overflow of her loving heart trusted a traitor. She was educated to trust. When her condition could no longer be hidden, on the eve of a new life, she was driven by her inhuman parents into the street on a cold stormy night; hours later her ill-suppressed moans, as she lay upon some rubbish in an alley, were heard by a police officer who sent her to the hospital and strange to say her life was saved and a healthy child added to our population, but she was compelled to tear her trembling heart-strings and give it to anybody who would take it. She fled to my city from the sight of those who knew her and would make life a literal hell to her. She found employment as a domestic and the lady whom she served boasted that at last she had found an ideal servant. After a time a man from out of town took dinner with the family and was served by her. As soon as she was beyond hearing he said. "Where did you get that thing? You don't want her, she's 'ruined.'" She was at once dismissed but secured another place where her services were equally satisfactory, until an agent of the slums called, just to tell the lady of the house that she had better "ship that gal." She was "shipped." This was repeated until the beautiful young mother lost hope and wilted, her tears flowed like a river; she could not walk the streets without hearing the demoniac groans of slum men, creatures whose chief happiness is found in dragging angels down to their level. As pure as the stars, death was a thousand times preferable to a life into which everybody was driving her and her last words as she passed were, "O, God! they are hounding me into my grave."

If I could, I would erect a monument to her memory bearing this legend:

MISS MARY———
Died June 20, 1900.
Aged 26 years.
Educated, refined, beautiful, loved, deserted, then persecuted to death,
by so-called Christians
Because
like Eve, she was a natural mother, and
so pure she could not be driven
into the slums.

Is this civilization? If so, let us have barbarism for no savage race ever damned a woman for being a mother, or denied the natural right of maternity. We punish no crime, not even murder, as severely as we punish the natural mother. No tongue or pen can describe the sufferings of our daughters when branded "ruined." Think of the curse that can make a mother hate her own child and her own life. The hanging of witches was less cruel. The Spanish Inquisition could inflict no such exquisite agony. The leper in ancient times was required during life to cry out as others approached: "Unclean! I am unclean!" but this horrible fate bore no comparison because there was no disgrace, no scorn, no hatred, only pity. Man's inhumanity to woman makes countless millions mourn.

A MAN WHO DARED TO THINK.

A gentleman returning home one day found his wife greatly agitated and condemning in harshest terms a worthy young woman who lived in the neighborhood and had often sewed for and otherwise assisted his family. He asked, "What is the matter?" "Why she's been ruined," was the answer, "and I'll never allow her to come into this house again. I'd be ashamed to speak to her on the street and if she ever dares to speak to me I'll tell her what I think of her and her kind," etc. "Don't get excited my dear," he interrupted, "how long have we been wedded?" "Ten years." "Yes. And if Miss———has been ruined once, you have been ruined five hundred times." "What do you mean, are we not married?" "Yes! but do you believe that a preacher by pronouncing half a dozen words in our faces could change the greatest crime into a virtue or grant us an indulgence? Has any man such power; if so where did he get it? Absurd fetish! I advise you to treat Miss———as well as you ever did, if she is willing to treat you respectfully."

Marriage to those who can marry may bring ideal coöperation of the sexes if the life is natural, that is pure—for nature is pure—otherwise it is a mockery. But I am not discussing forms or customs, but those natural rights which are superior to any form or custom, or law, or creed, or prejudice. No form can make an unnatural impure life honorable nor can the lack of any form make maternity dishonorable. Our successors will some day look back upon us as monsters of cruelty for driving our daughters into the slums for fear of the curse of ruin, and they will be as willing as was the Creator to grant to woman her natural rights; they will educate their children in physiology and their sacred duties to the next generation and instead of pensioning the soldier—no longer needed—who destroys life, they will pension the widowed or deserted mother, who goes down into the valley of the shadow of death to bring forth a new life, the greatest possible service that can be rendered to the state, without which there could be no state.

Queen Victoria was allowed to select the father of her children because she was a queen. Some day our daughters will be queens, in that coming day maternity will always be honorable and no more innocent children, made in the image of God, will be called "illegitimate," "bastards," and a maimed, diseased and crippled race will be succeeded by a race of noblemen.

The struggle to secure man's natural rights has been the struggle of the ages. Bigots and despots always have said and still say, "No, it is not safe." "It will never do, we cannot trust men with their rights; we cannot trust women!" The progress of the race from total barbarism has kept even step with the slow attainment by man of his natural rights. The last great right discussed will be the most difficult to secure because man has for ages regarded woman as his slave or his victim. Only about a century ago girls were barred from our schools and ridiculed if educated and men whipped their wives as freely as their children. Women have been kept in ignorance that they might the easier be controlled and are still kept in ignorance as to their natural rights and duties and are so narrow and prejudiced that they are generally the first to condemn any friend bold enough to demand justice for their sex and are still taught the horrible creed of Ruin, but as Whittier said:

"From the death of the old the new proceeds
And the life of truth from the rot of creeds."

Having put our hands to the reform plow, let us not look back until all men and women shall enjoy every natural right; until the vile places of our land, and the Augean Stables in every city are cleaned and true co-operation of the sexes shall usher in a better day, a God-like race.

The Children of Israel often sickened over a reformer's fare as they journeyed through the wilderness and among the snakes toward the promised land of freedom, and at times were ready to go back into slavery to taste again the flesh pots of Egypt, but while the path of the reformer is rocky and serpents hiss at and bite him, let us press on to the end and hear at last the welcome "Well done good and faithful servant!"—*E. H. Gillette.*

Henry M. Parkhurst.

From the Cleveland "Herald" we take the following interesting statements regarding one of Lucifer's oldest friends, whose name is well known to nearly all of Lucifer's readers:

Sitting in a big easy chair in the home of his friend, Thomas Lees, at No. 1021 First avenue, where he is visiting, Professor Henry M. Parkhurst, "the father of the typewriter girl," yesterday told a "Leader" reporter how he employed the first girl to operate a typewriter.

"My innovation of the last century," he said with a smile, "has given an occupation to many thousands of young women who never heard of me, I suppose, but I think it has proved a good thing all around, for it has given them an opportunity to make a living that is congenial and suitable.

"I was the official court reporter for the Superior Court in the city of New York when the typewriter was invented. I thought from the first that it would be a good thing for my work, writing out the

SHORT-HAND NOTES

of the trials in which I took the evidence. At that time all such work was done by men, it not being thought that women could bear the strain, which was possibly true when the writing was all done by hand, and often in great haste. I bought four of the first hundred machines made. The numbers of the machines I bought were 6, 8, 17, and, I believe 83. Right at the start I got the idea that young women could run them as well as men, and I employed one for each machine. The experiment was a success, and as the work increased, I increased the number of young women. Others who saw the advantage of my plan followed it. The companies that made the typewriters took it up, and pointed out how much more work a young woman could do with a typewriter than a man with a pen, and from that on, the place of the typewriter girl in the business world was assured.

"I taught the girls short-hand, which it had been thought only a man could master, so that they could read the notes I took in court. I believe I was the first to teach women that kind of work. Now there are young women writing shorthand and operating typewriters all over the country."

Few more interesting old gentlemen have come to Cleveland than Professor Parkhurst. He lives in Brooklyn, N. Y. He was

THE FIRST PERSON

in America to learn and use the Pitman system of shorthand writing, and make a business of writing it. He began reporting court trials in Boston, and then went to Washington. He is probably the only man alive who reported the speeches of Daniel Webster, Henry Clay, Calhoun, Jeff Davis, Sumner, William Henry Sewell, and the other great men who were in the Senate from 1848 to 1854, during which years he was the official reporter of the proceedings of the United States Senate.

He reported the famous debates on the Missouri Compromise, when the seeds of the civil war were sown in the efforts to prevent the spread of slavery, the most famous years, perhaps, in the history of the United States Senate.

"Webster, Clay, Calhoun, and Sumner were all easy to report, for they were all splendid speakers," Professor Parkhurst says. "Davis, afterward President of the Confederacy, was nervous in manner and delivery when he made a speech and much harder to follow. I shall never forget reporting what was called Senator Calhoun's farewell speech in the Senate. He seemed to be practically dying then. He was led into the Senate chamber, and sat in a chair while Senator Mason read the speech he had prepared, which I took down in shorthand as it was read."

From Washington Mr. Parkhurst went to New York, where he enjoyed the distinction of getting an office from Tammany without asking or paying anything for it. He was working under the assistant official stenographer when the latter went to France in consequence of the exposure of the Tweed ring. It being reported that the assistant was never coming back, Professor Parkhurst asked for the place. The presiding judge told him he had better get some backing for the position. He understood perfectly that this meant he should see some of the Tammany leaders, but instead of doing this he

GOT THE INDORSEMENT

of practically every lawyer of prominence in New York, and then the judge did not dare to refuse him. Every year the bill for the Tammany assessment was placed on his desk, and every year he ignored it and remained in his office.

All his life Professor Parkhurst had been interested in astronomy. His father had a telescope, and the son had studied the stars with the interest of an enthusiast. He remembered the appearence of Halley's comet in 1835, when he was but about ten years old, and in 1845, when the "Millerites" based their belief that the world was about to come to an end on the theory of some of the astronomers that a comet would strike the earth, he was eighteen years old and worked in a jewelry store in New England. Residents of the neighborhood came to him and asked him if the comet would strike Mother Earth, and after half an hour of figuring and observing with a sextant, all the observatory apparatus he had, he told them it would not. He gave out his figures on the comet's orbit, and they were published in the American Almanac with his initials, along with the figures of the world's famous astronomers, and his were the nearest to absolute accuracy.

All the time he was making his living with shorthand work, he was studying astronomy as an amusement. When he built his home in Brooklyn, his observatory, which he still uses, was the first thing to which he gave his attention. He worked for the New York "Tribune," and was the man who developed the well-remembered "scare" about the comet of 1874. He said in his article that if the tail of the comet did not bend too much, it would sweep across the earth, which he said was to be hoped for.

It would give astronomers a splendid opportunity to study things of great interest to them, he said. Horace Greely took the word "hope" out of the "copy" before the article was printed, thinking that a newspaper ought not to express the hope that the earth would be struck by the tail of a comet, however interesting that would be to astronomers. The tail of the comet did bend, and the earth was not even brushed by it.

Although he is seventy-six years old, Professor Parkhurst is still an enthusiastic astronomer. He gave up all other work eleven years ago, and does no work except that of astronomy, which he loves. Professor Parkhurst is named in some school books as the American discoverer of the comet. He reported in shorthand the proceedings of the second annual meeting of the American Association for the Advancement of Science in 1848, and joined the association in 1874.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Echoes and Reflections.

THE PASSING OF SUMMER.

Summer is now gone, gone "with the years beyond the flood"—the summer of nineteen hundred and two, common calendar, or of three hundred and two of the Brunonian Era—era of scientific investigation as against that of dogmatic theology and of ignorant credulity.

"Swinging round the circle" of her ceaseless changes old Mother Earth has once more reached and passed her September equinox, the milestone in her annual journey round the sun that marks the end of summer and the beginning of autumn, for the inhabitants of her northern hemisphere.

* * *

Welcome to Autumn! Nut-brown Autumn, all-glorious autumn, crown of the year! Welcome the season when woods and fields array themselves in their most brilliant garments—assorted colors—all the tints of the rainbow and many more. Hail to the season of the Goldenrod, the Aster, the Sunflower and all the sisterhood of autumnal beauties! Welcome the season of calm, mild days and of clear frosty nights—"frosty but kindly," as Shakespeare puts it. Welcome the soft, dreamy haze of the Autumnal sky, as contrasted with the fierce radiance of Summer's suns.

And welcome, thrice welcome to October, the crown of the crown of the year. Perhaps we might more correctly say, the central and brightest JEWEL in the crown of the year. Welcome; once more my natal month—month of all the twelve that I most desire to spend near to Nature's Self—near enough to feel and hear the pulsations, the throbbing, of her great heart!

October means *the eighth*, and in a more rational numbering of the months it would be so reckoned instead of the tenth, as now. March should be the first month of the year—for all who live in the northern hemisphere, and March should begin with the Vernal Equinox, or twenty-one days later than it now begins.

"How about those who live south of the equator?" I shall doubtless be asked—"those whose Spring begins with what is to us the Autumnal Equinox?"

Well, we have to change TIME, as it is now; our watches and clocks have to be regulated according to the LONGITUDE, as we travel east or west of a given meridian, and why not remember also which side of the EQUATOR we happen to be on, when dating letters to our friends at home? Thus we could say, "Eighth month, First day, "S. L."—or "N. L.," as the case might be—S. L. meaning South Latitude and N. L. North Latitude!

* * *

PENITENTIARIES AGAIN.

On pages 283 and 4 of this current volume of Lucifer I had something to say on the subject of "organized charities and penal institutions." Recent investigations into the management of the Texas penitentiary were cited to show that the enslavement of human beings—involuntary servitude—is now practicalized in that public institution in a manner that for brutality and inhumanity far exceeds the records of the "peculiar institution" of the Southern States, in the height of its glory—and shame!

The white slave driver can now no longer crack his whip over gangs of negroes, making the blood spurt from their naked bodies, or shoot them down when they become saucy or disobedient—that is, he cannot do these things outside the walls of a State prison, but if once inside said walls, or rather if once condemned to "hard labor" for the state, the negro, also the white man without influential friends, is soon made aware of the fact that a "convict" has no rights that a man "clothed with a little brief authority" is in anywise bound to respect.

The working of the chattel slave institution, in the south, added to race prejudice everywhere rampant in the United States, naturally brutalizes the dominant race and makes men long for the opportunity to exercise their brutal instincts upon objects of his inherited prejudice. Class distinctions also, and our system of wage-slavery, north as well as south, have much the same brutalizing effect upon all who come within their influence.

What cause of wonder then that all parties should avail themselves of this inherited tendency to cruelty?

What wonder that one of the ways by which political bosses pay their debts is by appointing their retainers—their "henchmen" as these are often called—to the position of "guards" at the penitentiary?

And what wonder that these political bosses should pay other political debts by the modern method of "contract prison labor" and "share farming," by which system unscrupulous employers of labor get their work done for a fraction of the cost they would have to pay the nominally free laborer?

Do not these well attested facts go far to explain the enormous increase in recent years, of the number of men and boys sentenced to hard labor for the state?

Our judiciary system seems in league also with political bosses whose interests are served by getting men sentenced to terms of penal servitude. In Kansas I was told that prosecuting attorneys were paid a special fee—blood money—of thirty dollars for every conviction secured by them whereby the accused was sent to the penitentiary. One of the most shocking and disgusting of all the recitals I ever listened to was a story related by one of these attorneys, of the means used by him and the eagerness and persistence with which he had pursued a man to get him sent to the penitentiary—a man guilty of no real crime, as well as I now remember, but only of a technical or law-made offence.

* * *

One of the ways of welding the links of the chain by which labor is to bound to the chariot wheels of plutocracy and militarism, is thus outlined by "The Appeal to Reason:"

"The war department has ordered that the students in the colleges shall have military training, and 100 army officers have been detailed for the work, and the students in the higher institutions are to receive arms, equipment and ammunition free! As only the sons of the wealthy can afford these courses of instruction, you can readily see what it means. The sons of the rich are to be trained to know how to handle the mobs from whom they get their incomes. Slaves have always had to have coercion. And the sons of the poor will vote for the perpetuation of such a system!"

One more proof that governments exist for the rich and not for the poor.

M. H.

"The Origin of the Family, Private Property and the State," by Frederick Engels, is now issued in a new English edition. It is a valuable contribution to the literature on this important subject. We have already printed several selections from it. Handsomely bound in cloth; 216 pages. Price 50 cents. For sale at this office.

Robert Chamblet Adams.

Dead! Ah, no! thou surely livest
In the hearts of all who knew thee;
In the memory of the faithful,
All who honor truth and justice,
All who reverence love and kindness;
In the thoughts of those who reason,
Who reject dark superstition;
Seeing good in Pagan Hindoo,
Heathen savage, untaught Indian;
Recognizing evolution,
The unchanging law of Nature.
Livest thou in words of wisdom
That shall ring through all the ages,
Bringing comfort to the sad ones,
Giving courage to the fearful;
Teaching charity for weakness,
Human brotherhood extolling.
Living, throbbing heart of kindness!
Surely, Death can never touch thee.
Thou shalt live revered forever
In the glory of the future.
In the onward march of progress
To the goal for which we struggle.
Rest in peace, thy labor ended,
In thy works, thou livest ever.

ELSIE COLE WILCOX.

Practical Socialism.

In No. 934 of Lucifer, Comrade Kerr disclaims for himself (and certain other Socialists whose opinions are known to him) even "the least objection to the 'free secession'" (or abstention) of individuals unwilling to participate in the co-operation which Socialism contemplates. "The laborers," he says, "on the collectively-owned land, having the advantage of the best modern machinery to assist them, would be able to earn a more comfortable living with less effort than those remaining on their 'individual farms.' The tendency would therefore undoubtedly be for farm owners to give up voluntarily their individual holdings and take part in the collective agricultural production. There would, however, be nothing to force this action upon any who may be so peculiarly constituted as to prefer solitude and comparative hardship to the comforts of life under collectivism."

If this is orthodox Socialism—if, that is, even after the Socialists shall have succeeded in "conquering the powers of government and using them (to transform) the present system of private ownership of the means of production and distribution into collective ownership by the entire people," there may still be some "means of production," other than these used by the "collective" *entrepreneurs*, left to be owned and used by such unsocial eccentrics as may "prefer" to keep out of or secede from, the Co-operative Commonwealth,—if, I say, all this is so, it ought to be more widely known, for the statement is very "important—if true." If all that is to be insisted on, is the establishment and carrying on of a co-operative organization in which all who choose shall participate, leaving it open to "dissenters" (or, to co-operators who at the given time shall desire to supplement the provision yielded them by co-operation), to work for their own "account" with capital of their own, and on land not used by the co-operative enterprise, then (it seems to me) it is true, not only that if this were made known many would become upholders of Socialism who now oppose it, but, furthermore, that the way is open for very great progress in the immediate future in the constructive work of building up and developing, with disciplined *personel* and actual technical organization, the proposed "Co-operative Commonwealth." On the hypothesis stated, the Socialist Party might well constitute itself the "germ" or nucleus of the co-operative organism in question, and, with such land and capital as it can manage to secure for the purpose, start at once the beginnings of the proposed co-operation, and proceed to develop experimentally the forms and machinery of organization needed for a really "democratic" control of the Commonwealth by the rank and file of its membership. A "Commonwealth" worthy of the name can hardly be expected to be born "grown-up," by sudden crystallization out of some great crisis, but should be growing up and developing its powers and constitution, so as to be ready for business, as the Commonwealth when the political triumph of its members shall have "conquered" for it the "powers of government," thus emancipating it from the tutelage of the present "state."

Again: If even established Socialism would not necessarily mean the preventing or prohibiting of any productive enterprise not a part of that "collectively" carried on, why might not Socialism have something like the following, for its actual, "working" program? To wit:

1. All the land to be treated as absolutely the common property of the entire people. The use (or possession), therefore, of any part of it, by one or more persons not constituting the entire people, to be permitted only on condition of the payment into the treasury of the entire people, of the rental value (if any) of the particular land in question—that is, the greatest quantity of wealth which any of those desiring such land will give for such use or possession of it; the total net rent of land thus received by the community, to be divided in equal shares among its individual members. (Land not presently desired by any one else, to be provisionally open to gratuitous use).

2. Production, both of capital for equipment and of consumption goods, to be undertaken and carried on, on as large and complete a scale as practicable, for joint or common "account," by a co-operative corporation or People's Trust, equal membership in which would be open to every one who chose to participate, on terms with which any one could comply. For the land used by this trust in its enterprises, it would pay into the treasury of the entire people, the current rental value thereof, and to the workers contributing the necessary labor of any kind to its operations, it would pay the rewards agreed upon with them. The resulting stock of capital and consumption goods would belong jointly to the entire membership of the People's Trust. The capital would be retained by the Trust for use in farther production, and the consumption goods it would sell, for the joint or common account, to would-be consumers, who, if members of the Trust, would pay only actual cost—i. e., a sum equal to the rent and the wages laid out for the production—while, if not co-operators, such purchasers would have to pay as much greater a price as the "market-value" might be. The total value thus received by the Trust for consumption goods sold, would be divided in equal shares among the entire body of co-operators (members of the Trust.)

3. Inasmuch as the land not exploited by the People's Trust (nor otherwise actually held for public use) would be leasable to private tenants—if valuable, for its rental value, if having no value, then gratuitously—and inasmuch as the making and using of private capital would not be prohibited, individuals (singly or by groups) might, either instead of participating in the Trust's co-operation, or, by way of supplementing what they did in that, carry on a private enterprise on their own account with private capital on land leased from the community or contribute labor to such private enterprise carried on by others. The possibility of this alternative recourse (self-employment or participation in private enterprises) would save men from too slavish a dependence upon the wages offered by the managers of the People's Trust, and would furnish the best attainable provision for every one whose equal share of the rent of land, plus his equal share of the prices of goods sold by the People's Trust, plus the wages (if any) received by him for work done for the People's Trust, should not at the given time afford him an income large enough to enable him to pay the rent of land needed by him for residential or other private uses, the price of consumption goods required to satisfy his needs, and, the wages of such personal services (like teaching, nursing, medical treatment, &c., &c.) as he should need to have professionally rendered to him at his own expense.

What just objection would there be to such a socio-economic *modus operandi?* CHARLES FREDERICK ADAMS.

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Single Tax and Land Values.

I am pained to see so able a man as Comrade C. L. James stoop to quibble in his effort to evade the logic of Single Tax argument. He strains to make a point when he cites us to exceptions to the rule that land values depend on proximity to populous centers, as that the guano islands are remote but their value is made by the population of the United States. Of course in exceptional limited areas of land where a valuable substance like gold, silver, or guano is found, things rare and valued by all people, though remote from populous centers, the value is made by all the people. But the point I make is that the value of land should go to the people who make it. Will Mr. James dispute the justness of the proposition? We may say with fairness that a gold mine in Arizona is made valuable by the people of the United States, and its annual value should be taken as a tax by the United States. But as the people of immediate vicinity would have a greater claim on its value, the state or county might and should collect the annual value and pay over to the United States its just dues. The nation or government under which the guano islands exist should collect the annual value of the lands and if the United States made all the value, the economic rent should go to the United States. Will Mr. James dispute the justness of the proposition?

"Of two adjacent farms, one may yield rent and the other none. Yet they are equally remote from population; nay, the one which yields no rent may be more favorably situated for marketing than the others," says Mr. James. There may be exceptional cases of the kind he mentions, where one farm remote from a city, because of its fertility rents for a small sum and an adjoining farm of unfertile soil falls below the margin of rent and taxation. But the point we make is that whatever rent a farm or city lot or mine has, is made by the people, and the annual value of the land exclusive of improvements should go to the people and *not* into the pockets of individual possessors or landlords. One fact knocks all his argument. However poor in soil, land adjacent to or in a city, has a rental value proportionate to its proximity to the populous center. He says "monopoly rent, which hinders improvement, would be abolished by anarchy." So I say. Who are the monopolists of rent but the owners? How can the monopoly of rent be abolished but by the Single Tax until we get anarchy? We have not anarchy yet, but the single tax on land values would be more than half way to anarchy. J. C. BARNES.

VARIOUS VOICES.

Mrs. C. J. L. Pierce, Brockton, Mass.:—I have followed, with great interest, the editor's descriptions of the pleasant place in which he has passed the summer, and wished I could visit there, but that could not be. As my subscription is nearly out, I enclose a dollar to set it forward a year.

M. H. Coffin, Longmont, Colo.:—I was very glad the editor took the vacation to the country and am more than pleased to hear of its benefit to him. I have many ways for every dollar I get, but realizing the fact that you and your father are doing my work as well as your own, I euclose $5 to help in the publication of Lucifer.

S. F. Packard, Brockton, Mass.:—Having received a copy of your valuable paper I am so well pleased with it that I wish to become a subscriber. I am open to argument as any true Socialist is and am free to say that I agree with most that you set forth in your paper. Please send me the enclosed list of pamphlets. There are others I shall send for later.

F. J. Affhauser, San Simeon, Cal.:—I see that my subscription has expired so enclose $1 for another year's subscription and to help to enable you to keep pouring hot-shot projectiles of truth and logic into the strongholds of superstition. The time has come when it behooves every lover of freedom to fight the enemies of progress (the priests, politicians, and privileged classes) until the principles of absolute justice and universal freedom are established.

Mrs. R. C. Irwin, Mary Esther, Fla.:—Will you kindly give me the address of Lillie D. White, the author of "Shall We Be Happy by Being Deceived?" And while I am asking favors, I would ask your co-operation in obtaining an assistant for myself as I wish to publish a little paper. If you can give me the address of some woman or women who wish to locate in or investigate this country I will give my plans more fully in future.

[Lillie D. White's address is Lake Charles, La. We do not know of any women who want to go to Florida, but possibly some of our readers may. L. H.]

C. B. H., Kans.:—Enclosed find $2. Wish I could send you check for all you need. Business has not been good. The "middle class" of which I am a respectable member is catching hell from both ends—and is slowly melting away. The process is not a pleasant one for the "material" man, and as he is much in evidence at times it is somewhat interesting and amusing to note his capers. Your work is good and needed. If women were free, *i. e.*, were comrades to men instead of being wives or mistresses man would be stronger and better and would more speedily conquer systems, customs and laws which enslave him and his sisters.

A combination of Christ and Corelli is too much for human sanity. The son of an English clergyman named Gosse hanged himself in his father's cassock at Wincanton, Somersetshire, last week. In a letter which he left he said: "This is not self-murder. If thine eye offend thee, pluck it out. If thy life offend thee, give it back to him who gave it to thee. I ask that this cross be put on my breast in my grave. Bury me in th's holy robe." The young man had been reading Marie Corelli's "Mighty Atom," and his death was an imitation of the principal scene in the book. This case is the second one of imitative suicide caused by reading the "Mighty Atom."—*"Truth Seeker."*

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FIRST-BORN.

My little child, for fear the light you see
May be the closing of life's light for me,
For fear I may not speak to make you hear,
I tell it now my child—I love you, dear:
Love you so dear, I do not dread the pain,
But count it naught, when counted 'gainst the gain.

My little child, when you are older grown,
I would you read the line and learnt the song;
Perchance your sight may see the seeds now sown.
May see the further, grasp for what I long!

And grieve not that I went, with all undone;
However late the call, or long the day,
Something, if not our best, remains undone
When we are bidden out of life's bright way.

When we are bidden from what life loves best,
To what no eye may see, nor heart may know,
What wonder, leaving, that our lips are pressed
Long in the parting, and we grieve to go.

Sweet! you will love me; if 'tis but a name,
A name you dream of, and a form made clear
By love's long light, but if death stirs to sound,
All that you whisper I must someway hear—

Must someway hear, for love was made immortal
With immortality—whate'er you do,
Know that a mother, bending by Death's portal,
Faces the darkness, praying, Heart for you.

—*Marv Austin Low, in Woman's Journal.*

Baer.

Baer of Pennsylvania. Baer of high heaven. Baer, head of the celestial ministry. Baer, otherwise known as God. Perhaps you live a long way off and have not heard of Baer. But if you have heard of God then you have heard of Baer. Baer is no local deity. He has assumed a universal providence. Baer is part creature and as creature is president of the Reading Railroad. Baer is part capitalist and as capitalist fulminates the defense put up against the present revolution in the mountains of Pennsylvania. But Baer is also creator and as creator is the conclusive X of a metaphysical theorem. How do we know Baer? Baer has told us of himself. He has described his own genius. Someone was possessed of the notion that Baer was not treating the miners as Christ would have treated them. Baer was therefore asked to be a Christian. But Baer retorted in effect: "Why should I be a Christian, I who am God?" God? Well, "chosen of God," which as an assumption amounts to the same sum total. Then Baer proceeds to take us into his miracled secret. He and his capitalist cogencrs, so says Baer, are directly selected by God to custody the property influence of the nation and so to observe the natural interests of American labor. Money is theirs, power is theirs, by divine right. Kings may be dead but better kings live.

Baer thinks that by getting back of God he can shake his obligations. Or he thinks that he can abolish God by establishing himself. Of what use is God with Baer in good health? Baer would like to give God a vacation. He will give God two months off while he takes this strike into his palm and arbitrates it. God must be grateful to have such a gracious employer.

But I am afraid Baer has somewhat sprained his consciousness. No human brain could pass unharmed across an abyss so threatening. I shudder when I try to realize what Baer must have suffered while Baer was being made God. Baer has done violence to all old influences and new consummations. And here comes Baer direct from celestia with his credentials signed and sealed. Baer, heaven's preferred, with moral credits enough to shame the toy bankruptcies of earth.

Baer gets rid of God. But does he get rid of himself? Baer masks as premier to the infinite and stands baffled before a loaf of bread. Does Baer think that by God's will honestly got or stolen he can free his soul of its primary guarantees? Baer man has but several obligations where Baer God has a thousand. Baer has not cancelled, he has increased, his debt. He supposed that by abolishing God he had simplified his proposition. But with God left out his problem confesses judgment. He has led himself off by his own nose on a false scent. It may not be God at all who has taken him into confidence. It may be only Baer who has taken Baer into confidence. Where would that leave God and leave Baer?

It would not occur to you to deny Baer. That would be blasphemy. You would not suspect his papers. You do not ask for his passport. You say Baer is Baer and God is his soothsayer! You would not blaspheme so rudely on your own account but you take Baer's word for it. Baer's word swears to all your folly and condones all your sin. Yet we are a little puzzled over Baer's claim of special inspiration. Inspiration we can understand. But its special features twist the muscles of our neck. But when Baer reports as the only qualified prophet we entertain no progeny of scoffers. Baer submits his tablets and we submit our souls.

God was afraid that the substance of the earth might be alienated into the hands of the men who dig for it. So he was puzzled and looked down inquiringly upon his disquieted footstool. And then it was that he saw Baer and a few others roaming about as if they had nothing to do. So he said: "These fellows who work would not know what to do with wealth if they got it. You would not know what to do with labor if you got it. I have therefore decided to let them keep the labor and let you have the fun. This will enable them to receive their joys vicariously. You will act as their risible saviors. You will pass your days on crosses of sacrificial ecstasies. You will so example luxury to the herd as to make it unnecessary for them to participate in the pleasures of life." So that gave Baer something to do. And since then Baer has been busy. And God retired incognito to restore his shattered nerves.

But meantime babies thin for food and women pale and men wrinkle. There is coal dust in the world's eye. Burdens are heavier somewhere. Food is scarcer somewhere. Feet, hands

souls, are tied up somewhere. And Baer sits on his pile and declares against the truce. Baer who ript untimely from God the bolts of his lightning and stands aghast at the fierce tempests he has loosened. Baer ten times ten times driven unawares from escape refused to escape, refused. Baer who thought that God had seen Baer so large that he could no longer see his hundred thousand victims. The dear victims who had been so intent on their daily tasks that they had not learned to defend themselves against the pirate in the black treachery of his intrusion.

I would not leave Baer to God. That would confuse Baer with his ego. That would be to make light of the prophet. I would leave Baer to Baer. When Baer sees Baer—Baer could not see Baer with Baer's present eyes—Baer will recognize God in the glisten of a coal shovel and will worship in the cabin of the miner.—*Horace Traubel in "The Conservator."*

What Is Sex-Freedom?

Laura H Earle's article in Lucifer 925 has certainly called out much comment and reply, but I have waited in vain for some one to bring up the one point which to me seemed most important. Speaking of the "free woman" she says: "Her logical position is not with the philistine slinger of stones; rather is it by the side of her companion in captivity and opprobrium (the prostitute) Together they may largely help to save the world from the smug hypocrisy of illegitimacy; separated, they divide the forces that make for honesty and plain dealing."

We are often classed with prostitutes, contemptuously "for our sins," by our conservative critics. It is, to me, a new experience to be so classed as a means of salvation! As a free woman I protest, but not one of us would protest more loudly than the prostitutes themselves. The position of the married woman they can understand. Often it was mere accident prevented them from being respectable married women. Many of them would gladly marry if they could. They look upon married women with envy or with hatred, but for the free woman they have only contempt for they can't comprehend her ideas and her life.

We may class women as bond and free, as superstitious and rational. Whatever of sympathy, of understanding, of helpfulness they may extend to prostitutes individually, free women cannot be classed with them. The free women of today stand for knowledge, reason and individuality. Prostitution is a branch of the marriage institution and its victims, though outcast, must be classed with their sisters in bondage. Nurtured in the same superstition, supporting the same hypocrisy, they are inevitably linked together. The question of legitimacy or illegitimacy is a slight matter, a mere symptom of the disease.

Does Laura Earle seriously mean to count prostitution as one of "the forces that make for honesty and plain dealing"? There is a body of prostitutes who ply their calling frankly and avowedly, but among the higher classes what shams and subterfuges are not resorted to? And what shall we say of their patrons? How do they "make for honesty and plain dealing," this army of women who are denounced publicly in the day time by the very men who privately seek them at night?

There are two classes, the bond and the free, but what is it to be free? An acquaintance once wrote me in this way: "There are so few radical women in this place. I know one free woman. She gets her support from an up-town merchant who is very devoted to her and she fully appreciates it. He visits her once a week only, but she is true as steel."

Is this a free woman? From what is she free? She is not tied for life to one man; she can at any time change her owner or try some other means of livelihood, and that is some measure of freedom, but she is not free from the necessity of living by her sex. She is bound by the monster superstition which enslaves the mothers of the race and brutalizes the fathers; which degrades love and jeopardizes friendship; and which stultifies the natural development of the individual.

This superstition is not merely the sacramental or legal marriage; it is not merely the senseless and arbitrary fetish of "virtue"; it underlies all these. It is the idea that men have sexual needs which women must supply, and in recognition of this service the women must receive support. This is the basis of marriage, the basis of prostitution, and alas! it is also the basis of many a so-called "free union."

Young women grow up in this idea. Few of them could formulate it, but it guides their conduct. "Yield to nothing but with the ring upon thy finger" says the proverb, and that is the girl's idea of virtue. When, as in the nature of things must often occur, a girl's own passion and the solicitations or arts of her lover prove too strong for resistance, she expects him *to pay for it;* if not to marry (and support) her, at least to make her presents, to spend money on her.

And young men? One of them once said to me—"No man ever spends money on a girl without looking for sexual favors, and a girl who accepts favors from a man and refuses him intimacy cheats him." This is too sweeping a statement, many honest men will repudiate it in their own souls, but it does voice the feeling of a large class.

Are not women of delicate sensibilities loth to accept financial assistance from men, because of the prevalence of this superstition, and their unwillingness to give any man a "claim" on them?

So long as this idea remains no solution of the sex-problem is possible. So long as men and women are placed in the position of owners and slaves, or of beggars and alms-givers, just so long will their desires and activities play at cross-purposes; just so long will there be strife, injustice and misery.

Oh! it is a small matter whether or not a woman's life is legitimate. When she takes in glad embrace the man she loves and who loves her *she is free.* When she is forced to comply with the demands of her owner, when she sells her body for gain—whether measured in money or other value—nay more, when she yields to a man from kindness or generosity with no real desire of her own nature—in all these cases she is a slave. And while women are slaves all are enslaved and happiness has not yet entered into the world. ADELINE CHAMPNEY.

Should Women Work?

The staid London "Chronicle" is solemnly discussing the question, "Should Women Work?" just as if women had not been doing the world's work since creation.

The first suggestion of labor in all history is in the securing of the apple eaten by Adam and Eve, and it was Eve who picked that.

The example then set has been pretty well followed ever since. The Eves are the apple pickers yet. It is true a few women play the role of idle butterflies—but what of it? These are the exceptions that mark the rule. The great majority of women toil unceasingly and with little direct reward.

Man at the end of his day's work can count up the money he has made and measure the result. Woman's day's work has no end and no tangible profits.

Her only payment as she goes weary-handed and empty-handed to rest, is the heart-satisfaction of having done well, a little more of her unending labor of love.

There is nothing more pathetic, were it not so common, than the sight—so often seen—of the hard-working, conscientious mother who literally wears out her life in unheralded toil, thankless and not expecting thanks.

She has no "eight hour day." Even a twelve-hour day would be a boon to most wives who in the care of her house and children are always "doing overtime" without thought of extra pay.

Among the savages the women do all the work, their lords employing themselves only in the chase and in war. The progress of civilization has consisted largely in getting man to do something for a living, and this progress has come through mothers' training of the sons to share a part of their burdens.

Man has devoted much inventive genius to labor-saving devices that render more easy the various departments of production that have become fixed upon man. But woman's work still remains and must ever remain much the same endless round of labor by hand and brain.

No machine can do her work—no; no; her work requires a heart in it.

Her work is to make the home a haven of rest—for all but herself, who knows no rest this side of heaven.

Her work is to implant and nurture the seeds of manhood and womanhood in the souls of her children, that fruits may be borne long after she is gone.

Should women work?

Well, when she ceases to work civilization will shrivel and disappear like a sheet of tissue in a flame.—*"Seattle Star."*

A Word from a Free Socialist.

I am glad to accept the title of Free Socialist which Mr. J. Wm. Lloyd accords to me in Lucifer No. 936. But let me point out that it belongs with equal justice to nearly every active worker in the Socialist Party of America, the Social Democratic Party of Germany, the Parti Ouvrier of Belgium, and in fact to the organized socialists of the world. I challenge Mr. Lloyd to point to any passage in the writings of any Socialist of international reputation which advocates state tyranny over persons. (To save time it should be noted that Bellamy knew nothing of Socialism when he wrote "Looking Backward," a very readable story, containing all sorts of vagaries.)

It is a mistake to suppose that either Socialists or Anarchists have any peculiar social ideal of their own by which they can be distinguished from other people. There is nothing particularly original or startling in the thought that everyone ought to be free, that the social institutions which are used to perpetuate slavery in whatever form it may exist ought to be done away with. This social ideal is one which both Socialists and Anarchists share with the human thinkers of ages upon ages. The distinctive thing about Socialism is its philosophy which points out that the history of civilization has been a history of struggles between classes, and its methods, which involves the overthrow of capitalism by the intelligent class-conscious action of the working class, actuated by their material interests rather than by utopian dreams. In countries where universal suffrage prevails, the Socialists urge political action simply because this seems to us by all odds the easiest way of overthrowing the class tyranny under which we are suffering. If Anarchists believe there is a quicker way, let them try it, but meanwhile why should they not vote with us instead of giving passive assistance on election day to the tyrants they wish to overthrow?

The letter of C. F. H. in the number of Lucifer above referred to show a strange misunderstanding of the position of the Socialist party. There is not the slightest tendency toward any such split as he suggests. We all recognize that the present state is nothing but a machine to maintain the power and privileges of the capitalist class. We urge the working class, who are at least nine-tenths of the people, to use their votes in their own interest and take control of the government, doing away with its coercive features, and conducting it thenceforth in their own interest. We do not call ourselves state socialists because we are distinctly opposed to the state as at present organized and the name would therefore be wholly misleading. To apply the name to us in the face of our protest looks like either ignorance or trickery. I have too much respect for the writers in Lucifer to believe they will continue to misrepresent us now that our position has been explained.

CHARLES H. KERR.

Forty copies of Lucifer, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for $1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

What Is Sin?

A subject that Hearst recently sought information on was, "What is sin?" All the prominent clergymen in Chicago gave their views; and so wrought up did they become, that at the Monday Club the subject was continued. Many ideas were brought out, dusted, and aired. The meeting finally settled down, and gave assent to Bishop Hurst's proposition that there were four sins that admitted of no palliation:

1. Murder.
2. Theft.
3. Adultery.
4. Blasphemy.

Now the pity is that these learned men did not right there and then define the four mortal sins just named.

One member in a rather heated speech declared that men guilty of any one of these sins were guilty of all, and then he backed it up with this syllogism.: "Men who chew tobacco also drink whisky, and all who drink whisky, use tobacco and swear. So those guilty of one sin are guilty of all."

"We-ell, yes,—that is, constructively so," said Bishop Hurst, and spat violently.

That tobacco proposition, really, hardly goes. And as for the others—well, well, for instance, an American Colonel in the late Cuban war shot a Spaniard who was running away from him, and then told about it in a popular Magazine. Yet this man did not fall under the ban, but is everywhere regarded as a Christian Gentleman.

George Eliot (according to the ideas of this Ministers' Meeting) was guilty of adultery; yet she did not take human life nor did she steal.

Rev. Dr. Ament, Missionary to China, stole, according to his own confession. That is to say, he fulfilled the Webster definition by taking property that belonged to another. Yet the Rev. Dr. Ament surely does not blaspheme

Robert Ingersoll was guilty of "blasphemy," and was so notified by an eminent Delaware Jurist, who dared Ingersoll to come and lecture at Wilmington and get a taste of the cat, as duly provided for in the Statutes. Yet Ingersoll, outside of blasphemy, was pretty nearly a model citizen.

A recent lexicographer has defined adultery as "the relationship of the incompatible." One man who took part in that discussion wears a seventeen inch collar, and is married to a wife who waddles and makes woful ballad of her marital miseries. This couple hate each other in the daytime; yet there is not a shadow of doubt but that they are "true"

Bishop Hurst is a divorced man, married the second time. According to the rules of the Roman Catholic Church and the laws of South Carolina, he is guilty of adultery.

In war the Decalog is waived, and murder and theft are legalized—and most of the clergymen at that meeting believe in the righteousness of war.

Blasphemy seems the only offense that is not legalized.

Blasphemy really, however, does not exist—it is the airy, fairy invention of men who thought there were not enough sins already, so they added one. Nowadays no one, outside of Delaware, knows just what blasphemy is.

So it seems to me that the "Monday Club" should again take up the subject of "What is Sin?" and issue a circular in this sin-stained world telling us just where we may play leap frog with the Ten Commandments, and still go unpunished

When Sara Bernhardt was solicited to add an Eleventh Commandment, she declined on the plea that there were too many, already.

If sin is a matter of geography, or like the Greek verb, has many exceptions, then the supple Sara is right.

As a general proposition, how would this do?—the only sin is to be unkind.—*The Philistine.*

Civil Service Examiner.—What do you know about Budapest?

Application (for position on police force)—Budapest is the name of a cattle disease. It is naturally fatal!—*Chicago Tribune*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for ustice against Privilege.

Heart to Heart Talks.

A suggestion was made by some one that the editorial "Heart to Heart Talks" be made a more permanent feature of Lucifer. Having received several other commendatory notices of my little effort to emulate Fra Elburtus Hubbard in his "Philistine" I will again address myself, especially and particularly, to Lucifer's "Household of Faith," ALL the household, whether present here at "Harmony Home," or at the Chicago Home presided over by Lillian, or scattered all over the United States, or located in British America, Mexico, the Bitish Isles, Continental Europe, Africa, Australia, the isles of the Indian Ocean, or what not—everywhere that Lucifer finds subscribers and sympathetic readers or exchanges, to all of these I wish to be especially "At Home" today, this bright and sunny First of October, and have a little private chat with them, in the somewhat exclusive and autocratic spirit that must have influenced Ralph Waldo Emerson when he wrote,

"Expect me not to show cause why I seek or why I exclude company. . . . I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be, etc."

It is to the particular class of persons to whom I belong and who belong to me, and for whom I would go to prison if need be, that I wish to speak today, rather than to *hoy polloy*, as the old Greeks called them—that is, the miscellaneous, the unappreciative crowd of "philistines," the great mass of humankind.

* * *

One of the cherished objects I had in view when deciding to spend the summer in the Michigan Fruit Belt, in a cosy, rural home, surrounded by fruit trees, vines, evergreens and flowers in bloom, was that there, in company with a few choice spirits, congenial minds, I might throw off the bonds of conventionalism by which we are all more or less hampered, enthralled, enslaved, dwarfed, ossified, petrified, made decrepit and prematurely old. I want to get near, very near to NATURE, near to life at the fountain; near to the "soul of things," and there to absorb so much of health, strength, youth, vitality, spontaneity, as my limitations—natural and educational—would allow.

I hoped to spend a good part of my leisure time in the study of the writings of such lovers of truth and nature as Emerson, Thoreau and Whitman and hoped to have the assistance of a few others interested in the same field of thought. Hitherto my hope in this line has been mainly disappointed; and yet I am not in the least discouraged. All good things come to him who works and waits,—who works first, then waits, or rather, all good things, all hoped for things, come to her or to him who *never ceases* to both work and wait.

Much of the time during the rainy weather of the past few weeks I have been "monarch of all I surveyed," on the two or three acres of ground that comprise what we call Harmony Home. During these days and nights, however, I have not been alone. One of my most constant and cherished companions has been the world-famous sage of Concord—he from whom I quoted, a few minutes since, and from whose "Essays" I want to borrow a few more sayings, the better to illustrate what I wish to say to my widely-scattered household.

* * *

If I have been rightly informed Emerson's home life in Concord and his public life in Boston were not unlike my own, here in this summer retreat and in Chicago. Though not as much a hermit as were Thoreau and Whitman, Emerson was very fond of solitude, to which fact he makes frequent reference, as when he says,—See "Essay on Friendship."

"I chide society, I embrace solitude and yet I am not so ungrateful as not to see the wise, the lovely and the noble minded, as from time to time they pass my gate. Who hears me, who understands me, becomes mine—a possession for all time. Nor is nature so poor but she gives me this joy several times, and thus we weave social threads of our own, a new web of relations; and, as many thoughts in succession substantiate themselves, we shall by and by stand in a new world of our own creation, and no longer strangers and pilgrims in a traditionary globe. My friends come to me unsought."

This brief selection describes, much better than I could myself have done, my own experiences here in this quiet rural home, and also during my life's pilgrimage. For more than half a century I have alternated, oscillated, as it were, between society and solitude, without being able to tell which of the two I have enjoyed most keenly. While but few of those who have come to me, here and elsewhere, seem fully to understand me, and while but few seem to have reached the plane which Emerson calls "High Friendship,"—a prime qualification for which he tells us is MAGNANIMITY, or true greatness of mind or of soul, I am glad and very thankful to feel and to know that I have met a few, a very few, of these magnanimous ones, these grand and glorious natures whom to know is a joy and blessing forevermore—"a possession for all time."

With Emerson I can say that my best, my truest, my noblest friends have come to me unsought. I did not send for them; I did not specially invite them to come into my personal sphere of activities; but they came, they saw, they felt, they understood, they reciprocated, and thus became *mine* and I became *theirs*—theirs so truly, so devoutly, that gladly would I go to prison for them, if need be.

* * *

In the same Essay Emerson says, "There are two elements that go to the composition of friendship, each so sovereign, that I can detect no superiority in either. One is Truth. A friend is a person with whom I may be sincere. Before him I may think aloud."

Most of us use the word "sincere" without understanding or remembering what it means. Suppose now that hereafter, at the close of our letters to friends, instead of writing "yours sincerely" we all write yours *without wax!*—as the word sincere literally means. Then let us run over the letter again and see whether no "wax" has been used in the composition thereof. Also, after every formal visit, or every accidental or informal one, let us ask ourselves whether all we have said and all we have acted has been so true and so honest that if our friend had been clairvoyant and clairaudient there would have been nothing to shock his or her feelings on account of its failure to agree with our spoken and acted thought.

"Before him I may think aloud." Can there be a better test of friendship than this?

I have often been told—in act and manner if not in so many words, by those who profess great friendship and sympathy for

me, that they want none of my criticisms, none of my admonitions. They do not want me to "think aloud" in regard to their short-comings, their mistakes and failures. If I speak of themselves at all it must be in terms of praise, of appreciation if not of adulation or panegyric.

Such people are not real friends if Emerson is right. They are simply egoistic self-seekers, first, last, and all the time. Whatever their motives or intentions may be they are neither intellectually nor morally true nor honest, and will be sure to disappoint us when put to the test of TRIAL. They are usually great promisers—always telling us what they mean to do for us and for our work, in the future, but always something occurs, some unforseen hindrance, that lets them out of the performance with *credit to themselves*—in their own estimation. They are usually great boasters also of what they have done in the past for others, or for this or that philanthropic movement, reciting with great particularity how much they have been praised and honored, and how often they have been assured, by others, "Why, we never could have got along without you!" "Don't go away! Don't desert us now," etc., etc.

* * *

Further describing the man—or the woman—who has evolved, developed, grown, to this high conception of friendship, Brother Emerson adds:

"I am arrived at last in the presence of a man so real and equal, that I may drop even those undermost garments of dissimulation, courtesy and second thought, which men never put off, and may deal with him with the simplicity and wholeness, with which one chemical atom meets another. Sincerity is the luxury allowed, like diadems and authority, only to the highest rank,—*that* being permitted to speak truth, as having none above it to court or conform unto."

How many of us that have claimed to be emancipated from the thralldom of FEAR, are ready now to take our places on this highest plane of Friendship? How many are brave enough and *true* enough to "drop those undermost garments of dissimulation, courtesy and second thought," and deal with each other with the "simplicity and wholeness with which one chemical atom meets another"?

I had fondly hoped that at Harmony Home the select and elect few who would be drawn hitherward by the subtle attraction that brings the right chemical atoms together, could and would approximate this high ideal—this newer truer, nobler, grander, this really normal or unaffectedly natural life upon earth, but hitherto this fond hope has been but very partially realized. Perhaps those who came—some of them at least—are on the road to that high plane, and will reach it in time, but such is the power of habit, so complete the enslavement, so unbreakable the chains with which a false education has bound us all, that it will require for most of us a new embodiment, a second or a third incarnation to enable us to ignore or defy the "conventional lies of civilization."

* * *

WHY LINGER LONGER?

In my Heart to Heart Talks, printed a month ago or more, I enacted the monopolist—occupying space that in equity probably belonged to others, and now to avoid the danger of committing a like offense I would better close for the week and defer what I intended saying about Friendship and some other things till another time, but before doing so I ask leave to answer a few questions lately propounded, and which will, not unlikely, be suggested to others by what I have said in this issue, namely:

"If the rural experiment has proved unsatisfactory in attracting congenial minds, why not wind it up and go back at once to Chicago? Summer is now gone, the autumn promises to be cold and rainy, why longer enact the role of Robinson Crusoe, living alone and paying rent on a large untenanted house, burning coal, gasoline and kerosene, when all this expense might be saved by returning to your warm, light and cheery rooms in the city?"

Having taken the whole of Lucifer's widely scattered family into my secretest council—"a committee of the whole on the state of the Union," as the politicians used to say during the war of the "Great Rebellion," I will briefly reply as follows:

Yes; owing in part perhaps to the extraordinary behavior of Mount Pelee and some other of our neighboring volcanoes, that have disturbed the usual atmospheric conditions over a large section of the globe we inhabit, the season now drawing to a close has broken all records in this vicinity as to precipitation of moisture and consequent coolness, thereby discouraging if not defeating the annual exodus of dwellers in the city to the country—owing doubtless in great measure to this fact in nature the phalanstery inaugrated in June last has not proved the blooming success I hoped it would be, and yet, as previously stated in these columns, it has not been a failure, and in summing up results, so far as results are visible, I have no reason to regret that the experiment was made. Return to the city is deferred for these among other reasons:

First, the fruit harvest, in which I am interested, is not yet over, and will not be until near the close of the present month.

Second. Still more important to me is the fact that from past experience Autumn is the best season of the year, and October by far the best of all the months, in which to lay in or store up a good reserve stock of health and strength upon which to draw during the winter and spring months, which mouths are usually most trying to those whose vital force is apt to fail when most needed.

In my humble opinion this latter consideration should take precedence of all others. Health is the first condition or element in success of any kind. Without health of body there can be no real sanity of mind. Without health of body and sanity of mind longevity is a curse rather than a blessing.

I am not unmindful, just here, of the fact that some people do not consider longevity a blessing under any circumstances, and hence it would not surprise me at all were I to receive silent telepathic messages something like this:

"Why try to live on, and on, beyond the natural limit of threescore years and ten? 'Youth is the time to have your fling,' as the author of 'Auld Licht Idyls' has so forcibly shown. You have had your fling—your share of life—now go home; finish writing your autobiography, and DIE! allowing others, the younger generation, a fair chance to have THEIR fling."

To such possible message I would like to say,

Yes; old age, with its unusual accompaniments—senility, decrepitude, helplessness, is not a condition to be desired, and yet who is wise enough to set the limit dividing youth and manhood from old age? Elizabeth Cady Stanton is my senior by thirteen years, and yet her writings show undiminished vigor in battling for the abolition of woman's disabilities "before the law," and for her emancipation from man-made creeds and old-time superstitions.

Lois Waisbrooker is four or five years my senior, if I mistake not. Only yesterday I received a bundle of the September number of her brave little monthly, "Clothed with the Sun," published at Home, Washington, showing that this eteran worker is still in the harness, fighting heroically for the greatest and most needful of all freedoms, the freedom of speech and of press in regard to Woman's Right to Self-Ownership in her creative powers, duties and responsibilities.

Count Leo Tolstoi is my senior in years, and though feeble in body he is still sufficiently strong mentally to make himself feared and hated by every crowned and uncrowned despot in Europe or in the old world.

While it may be presumptuous to compare myself with these distinguished persons I am vain enough to think the letters of appreciation and commendation in regard to my poor efforts, received within the past few months, are sincere and, in the main, just and impartial, and hence am led to believe that there is still a place for me in the journalistic field, and especially in the columns of the journal I have edited for more than twenty-two years. Life is still as sweet to me as ever it was. Work, of hand and brain, is quite as welcome, quite as enjoyable, as ever it was, and of these two—love of life and love of work, I am in

the habit of congratulating myself as being dowered by nature with an usually good share. This morning I rose at four o'clock—a little earlier than my wont—and expect to put in not less than twelve or thirteen hours of effective work of some sort, before early bedtime. This is not said boastingly, but simply to prove to those who care to know, that my desire and my ability to work have not yet deserted me.

* * *

Our friends will please pardon these personal references. This talk, as before said is for Lucifer's Household only, and household talks are usually of a personal and confidential nature. And now to close this already too long article I ask the unanimous consent of the whole symposium, to a little matter of business. It is this:

Brother Wayland, editor of the "Appeal to Reason," asks the workers of his household to increase his subscription list to the number of one million before the close of the current year. His list now numbers two hundred thousand, and it is believed by many that the million goal will be reached, if not this year then in the near future. I rejoice to know that there is such a paper as the "Appeal" in existence and that it is meeting such phenomenal success. I am not envious, but simply want to be emulous, and here ask another question:

Is not Lucifer, in the very best and widest sense an Appeal Reason?

And is it not probably true that Lucifer has done much, very much to make Brother Wayland's "Appeal" the success that it now is?

Brother Wayland and his compeers are working for industrial emancipation through collective ownership of public utilities—that is, they are working for the Co-operative Commonwealth, to take the place of the monopolistic and paternalistic despotism we now have. We do nothing without a MOTIVE, as all will admit. Can there be a better, a more effective, a more COMPELLING motive urged for industrial emancipation than the knowledge, the settled conviction, that under present conditions woman must continue to be a BREEDER OF SLAVES? of imbeciles, incapables and criminals?—that men make and perpetuate institutions and that if we would have better institutions we must first have better MEN?

* * *

To rouse men and women, and especially women, to a sense of these underlying, these bed-rock truths, is Lucifer's chosen field, as our helpers all know. The question then is, shall we deal with superficial and second-rate causes, or shall we go to the bottom of the trouble and remove THAT, in the belief and knowledge that then the second-rate causes can be removed more easily, and that when once removed they will STAY removed?

* * *

If our helpers see the matter in this light, is it asking too much to ask each and all of them to do something, if only a little, and do it NOW, to increase the circulation and influence of THEIR paper? What can YOU do, to put Lucifer into the hands of every thoughtful person living in countries that speak the English language? Yours for progress, M. HARMAN.

VARIOUS VOICES.

Geo. W. Howe, Tenn.:—I am much interested in all you and your dear father do, and may he be blessed with many happy days yet, and have the good work go on!

Georgie Lauriston, Canton, Ohio:—I missed one copy of Lucifer so my subscription must have expired. I enclose $1 on subscription for I cannot afford to be without Lucifer, as I learn a great deal from its precepts.

D. Burgess, 1919 S. E. St. Tacoma, Wash.:—I am out in the field agitating for better conditions, and have engagements until Jan. 1903. I find many, very many liberal minded people; people who begin in a sort of dazed way, to realize that most of us are slaves to prejudice and superstition. I find many who are seeking light.

J. G. Hunter, Wyo.:—As I see by my wrapper that my subscription expires with No. 938 I enclosed $1 for another year's subscription. I would rather the paper would confine itself more to the relation of the sexes and pay less attention to the Anarchistic and Socialistic arguments, as there are other papers devoted to those questions.

L. M. Bryan, New Florence, Mo.:—I see by the number on my wrapper that my time is out; would have sent you something sooner but have been sick and "let things go." I am glad you kept on sending it as I do not want to miss a number. I send you $1 to help keep things moving. The inscription "In God We Trust" shows that Uncle Sam is either something of a wag or has lost all respect for "truth and veracity." Hoping you may live in full possession of all your powers, for many, many years, I remain your friend.

Mrs. B., Texas:—I am seeking the truth, and must have it if it is to be had under any circumstances. I have three babies; would have four but oldest died last January. Another will soon arrive. The eldest would have been four years old last March. You can realize that I am in the most nervous state any one can imagine. And talk of injustice, it is no name for what I have endured; but I had no idea what to do or how to change my environments. As a consequence I was sick for four months and my precious son died for want of a mother's care.

[Perhaps some of our readers may feel impelled to write to this troubled mother. Any letters sent in care of this office will be forwarded. L. H.]

F. Siman, Omaha, Neb.:—The following clipping from the Omaha "Bee" ought to be interesting to Lucifer's readers. Although it deals satirically with the widow it sees no wrong in the institution of holy matrimony itself, which makes respectable a relation which outside marriage would be prostitution. Of course it may not be correct in its supposition that the man was bought:

MARRIAGE AND MONEY.

Some people have very little charity in their souls. A few days ago a Boston widow, Mrs. H. E. Hawkes, 54 years of age, paid G. H. Moxey, a San Francisco professor of fencing, $250,000 for becoming her husband. Prof Moxey is 26 years of age, and it is to be supposed that he needed the money.

Now the bride's brothers and her son-in-law are trying to have the money and the woman torn ruthlessly away from the young bridegroom. They claim that her mental condition is not what it should be, and efforts are being made to have the courts declare her incompetent.

Why will meddlesome relatives continue to interfere in cases of this kind, comments the Chicago "Record-Herald." If an old woman wants to pay out good money for a young husband, and both she and he are satisfied with the terms, why should brothers and son-in-law be permitted to destroy their happiness? Surely $250,000 is not too much for a woman who is 54 years of age and has the price to pay for a 26 year-old husband if the latter is all that a sound American in his 26th year should be, so there can be no proof of incompetency in the figures alone.

Furthermore, the woman declares that she is perfectly happy. Is it just, then, that she should be made miserable by her relatives, whether she is competent or not? What is money for if it is not to bring happiness to the competent and the incompetent alike? Out upon the meddlers who are always trying to keep old people from paying their money for young husbands or young wives. Doesn't our constitution guarantee to everyone the right to pursue happiness in any way that suits him as long as he doesn't interfere with the legitimate pleasures and the rights of others?

On the face of the returns it looks as if the Boston woman and her professor should be let alone.—*Omaha "Bee."*

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THE LIGHT-BEARER.

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THE RESERVED SECTION.

["The rights and interests of the laboring man will be protected and cared for, not by labor agitators, but by the Christian men to whom God in His infinite wisdom has given control of the property interests of the country."—*Mr. Baer.*]

In the prehistoric ages, when the world was a ball of mist—
A seething swirl of something unknown in the planets' list;
When the earth was vague with vapor, and formless, and dark, and void—
The sport of the wayward comet—the jibe of the asteroid—
Then the singing stars of morning chanted soft:—"Keep out of there!
Keep off that spot which is sizzling hot—it is making coal for Baer."

When the pterodactyl ambled, or fluttered, or swam, or jumped,
And the plesiosaurus rambled, all careless of what he bumped,
And the other old-time monsters that thrived on the land and sea,
And didn't know what their names were any more than to-day do we—
Wherever they went they heard it:—"You fellows, keep out of there—
That place which shakes and quivers and quakes—it is making coal for Baer."

The carboniferous era consumed but a million years;
It started when earth was shedding the last of her baby tears,
When still she was swaddled softly in clumsily tied on clouds,
When stars from the shops of Nature were being turned out in crowds;
But high o'er the favored section this sign said to all: "Beware!
Stay back of the ropes that surround these slopes—they are making coal for Baer!"

We ought to be glad and joyous, we ought to be filled with glee,
That aeons ago the placard was nailed to the ancient tree,
That millions and millions of ages—back farther than Adam and Eve—
The ichthyosaurus halted, and speedily took his leave,
And so it was all saved for us, the spot with the sign: "Beware!
This plant is run by the earth and sun and is making coal for Baer!"—*W. D. Nesbit, in Baltimore "American."*

What Is Modesty?

It is so well understood that modesty becomes a woman, that it behooves us as women to know just what modesty really is. If we open the dictionary, we find, according to Webster, that modesty is "natural delicacy or shame regarding personal charms and the sexual relation; purity of thought and manners." Of course every woman will understand that this definition refers especially to her; the rule for men will vary considerably from this, as is no more than right, considering the subordinate position we hold in relation to them.

Certainly it was with a sigh of relief, that I read that modesty was a "natural" delicacy or shame, for as a woman I wished a sure guide for my inquiring mind. If modesty were an affair of nature and not of art, then my way would be smoothed before me; and if I might not trust my own instincts, which perhaps were perverted, I might study a child, in whom there was no art, and so come to the truth.

I might as well admit, at the outset, that I had no clear ideas of modesty. There was this in my favor, however, that I earnestly longed to know what modesty was, in order that I might successfully practice it.

Well, I set about the study of a child's conduct. You can imagine the result. I was shocked, appalled; the little wretch had no notions whatever of—I was going to say modesty; but, perhaps, it will be better to say—the rules of the game. That is a phrase men use, and it ought to please them. It was of no use to study more than one child, in the hope of finding a difference, for the abandoned creatures, without regard to sex or color, or previous condition of servitude, all behaved themselves in the same way, that is to say, most immodestly. They did what they were functionally moved to do, or exposed their nakedness, without any evidence of that sense of shame which is necessary to modesty.

But if nature were at fault in children, I argued, no doubt it would assert itself in savages; so I turned to them. Alas! what a strange and disconcerting state of affairs I found. It seemed as if each race, if not each tribe, had its own different notions of what was modest. I found that there were women in Africa who would brave death itself rather than be seen without a shred of cloth or skin hanging down behind from the waist; others who would have felt it equally infamous to appear in public without a narrow strip of some material hanging from the neck between the breasts; others who satisfied their sense of modesty completely by a dozen strips of hide hung from the waist in front, but without hiding any part of the body; others, again, who jeered at any shred of clothing, saying that the person using it must have some deformity to conceal.

In South Africa were women who held it immodest to appear in public unless their naked bodies were painted; others who were equally ashamed without a belt two inches broad about the waist. In the South Sea Islands if a woman were tattooed she was sufficiently clad, and her modesty was satisfied.

So it was with all the savage people living in warm climates; they went naked and were unashamed. Was not that astonishing? I made up my mind at last that Webster was wrong in saying that modesty was a natural delicacy or shame. Still, I was not to be balked; I must know what modesty truly was; so I turned to the people of another civilization than ours, thinking there might be some help there for me. Turkish and kindred Oriental women had a modesty that would not permit them to show their faces in public; but the creatures wore trousers, betraying the fact that they had legs—or should I say limbs? Can a woman be modest who does not hide her legs—limbs, I mean? Chinese women were too modest to expose any part of the body but the face, and that well covered with paint. Even their hands were kept under cover for the most part of the time; and as for showing their wrists!—not they. All of which was encouraging, but in the midst of my delight over this exquisite modesty, I was told that their private morals were terrible, and that the hussies wore trousers. There remained the

Japanese women. Well, the least said of them the better, in this connection. Actually they wore clothing when it was convenient, and went without when that suited them better!

But the worst feature of all this was that travelers insisted that in those countries where women went naked they were more moral and chaste than in those countries where they clothed themselves. Japanese women, for example, are declared to be models of shyness, gentleness and modesty. And they wear clothing or go without, as it suits their convenience—not as suits modesty, mind you, but convenience! Is the thing credible? H. Crawford Angus, the African traveler, goes so far as to say this: "It has been my experience that the more naked the people, and the more, to us, obscene and shameless in their manners and customs, the more moral and strict they are in matters of sexual intercourse." But who wants to pay such a price for mere morality?

Then he goes on to describe what may be called the initiation into womanhood of girls who arrive at puberty, and says these shocking things: "The whole matter is looked upon as a matter of course, and not a thing to be ashamed of and to hide; and being thus openly treated of, and no secrecy made about it, you find in this tribe that the women are very virtuous. They know from the first all that is to be known, and cannot see any reason for secrecy concerning natural laws or the powers and senses that have been given them from birth."

Wallace, the famous traveler and scientist, has the presumption to say of the women of the wild tribes of the Amazon: "There is far more immodesty in the transparent and flesh-colored garments of our stage dancers than in the perfect nudity of these daughters of the forest." Now, of course, stage dancers may be, and very likely are, immodest, but what do you think of a man saying anything in favor of nudity? A respectable gentleman and a scientist, too! For shame!

Do you wonder that I abandoned all ideas of learning anything about modesty from either children, savages or peoples of other civilizations? Of course, I no longer had Webster for a guide, since it was certain that there was no such thing as a "natural" delicacy or shame. Consequently, I made up my mind that modesty was a thing of our civilization, and quite artificial it might be, but not less necessary for that reason; so I set about discovering what conduct was modest and what was not.

This was not as easy as you might suppose, but I finally made up a list which received general endorsement, and then set about verifying it by the conduct of those who should know what to do and what not to do. This is the list, which I made as short as possible. A woman may not expose her le—limbs to view; nor her breasts; nor any part of her body nude excepting her hands and face. She must not betray by word or sign or act that she has any bodily functions to perform, save only eating and drinking. She must not be aware that difference of sex consists of anything more than a difference in style of clothing. She must shudder at the thought of anything distinctly sexual. Actual maternity may be referred to, but possible maternity, being noticed even indirectly, is cause for a change of color, or of fainting, if possible. It is better that a girl's health should be ruined than that her mother should be so indelicate as to speak to her of the especial functions of her sex. A young woman should pretend that she has no thought whatever about being a wife or mother, but secretly must devote her whole mind to winning a husband. She should strive with all her might to destroy every symptom of animal passion within herself, and should know nothing of wifely relations excepting as she can learn of them in secret and stealthy talks with ignorant servants or other girls.

I admit, at once, that the list is not complete, and that some of the rules of modesty laid down are somewhat subject to change under conditions not altogether to be defined. For example, a woman may expose her breasts very freely in the evening, although it would be bad form to do so in the daytime; and a woman who would permit herself to be seen nursing her baby could not hope to retain the respect of anyone. Then she may not only betray the fact of being a biped, but may even show her legs with perfect frankness at the seashore, while to do so in mountain-climbing or in search of health through any exercise, would be shameful. Also, while on the street, she may draw her skirts so tightly about her lower limbs as to leave the imagination no opportunity for exercise. Also, while she may not display her breasts nude on the streets, she may wear a girdle, which while it injures her internal organs, leaves her breasts free to move about in a manner which she has learned is very provocative to men.

I find that some of the rules of modesty lead to ill-health and physical weakness, so that few women are well because of them; but if to be modest is necessary, who can complain of the results?

Of course we all know that health demands proper attention to the excretory processes of the body, but what right-minded female would not rather suffer any anguish of mind and body than even hint to a male any such need on her part? Modesty must be maintained though the most serious of internal injuries and permanent illness result.

Hundreds and thousands of girls injure themselves for life by ignorant conduct at the age of puberty; but what modest mother would save her child one pang by soiling her lips with words that would dispel the child's ignorance? And, of course, a young woman would be saved inexpressible suffering if her male companions only knew that once a month she was subject to a functional change; but what girl would consent to share such indecent knowledge with a boy?

I will not say that I know, now, what makes an act modest or the reverse; but I do know and believe that we women will never have good health until we throw modesty to the winds, and conduct ourselves like some of those shameless creatures who really seem to glory in their sex. Shall we do so? Indeed, we shall not. Do I not know your answer? Let us go on in the good old modest way; sick and ailing all our lives, but not sacrificing one shred of the precious conventions that we have collected about us at such a terrible cost.

Let us live maimed, deformed, decrepit, ignorant, half-sexed caricatures of women—but let us be *modest!*—*Margaret Grant, in "Woman's Physical Development."*

An Open Letter to E. C. Walker.

I have read your letter to Lora Carter, and while I do not wish to be understood as declaring in favor of the same course as she has, I cannot forbear to call your consideration to what, while it has a very plausible sound at first, appears to me to be a very shallow observation from you. I refer to your assumption that because a man (or a woman either) is of such a nature as to have single affections, he is therefore unlovable. It is true enough that many girls frequently angle for one boy, or many boys for some particular girl; nevertheless such popular favorites, so far from always being the best or most lovable of persons often make the most disagreeable of marital companions; and I should think that instead of illustrating the all-around lovableness of their own characters, they were rather a standing illustrations of the characterlessness of the crowd who gather around them. I do not mean that this is always true, but it very often is.

On the other hand many whose virtues are not of the showy and popular variety, but of the subdued, retiring, and delicate sort (there *are* men to whom these adjectives will apply) do not wish to attract a number of admirers, and therefore fence themselves with that wall of reserve the mastery of which is characteristic of strong souls and which prevents even the suggestion of sexual love, who are nevertheless exceedingly lovable and tenacious of their concentrated affections.

Pray understand that I have nothing against love of the other sort; nor do I admire the character I have just been speaking of more than many other types, though I think some sterling qualities are more often found in such natures. All I want to say is that what seems to you a conclusive argument as to a person's unamiability is no argument at all. And while I think Lora Carter might very likely find it difficult to direct her affections precisely in such well-ordered paths as she describes, it is altogether probable that, should she succeed in doing so, she would receive quite as much devotion, and be able to give it too, as she would had she chosen a less exclusive companion.

JANE MEREDITH.

The Difference Between Socialism and Anarchism.

In No. 936 J. William Lloyd says that Charles H. Kerr is really an Anarchist. I have no doubt my fellow clansman can take care of himself quite well, but the subject is such a large one that some remarks from me also may not be amiss.

Mr. Lloyd says: "Anarchists commonly divide all Socialists into two classes; Free or Anarchist Socialists whose contention is that the individual is the unit of society and that society has no rights which he does not by free consent bestow, and State Socialists who contend that society is greater than the individual and has a right to administer his affairs in the way most necessary to its welfare."

Scientific Socialists have no such metaphysical theory. They do not believe in any kind of abstract or natural rights, whether individual or social. In fact Mr. Lloyd is not just to his own school in his statement of Anarchist doctrine. I am sure Kropotkin has no belief in such things as natural or inherent rights, and even Benjamin Tucker tells us that "Anarchism of the 'natural right' type is out of date". (See "Instead of a Book," page 132.)

What, then, is the real distinction which divides all Socialists from all Anarchists? It is the Marxian doctrine of "historical necessity," founded on the economic law of industrial centralization. The Socialist believes that the only alternatives physically possible to mankind are private monopoly and public monopoly, and that the only one of these morally possible is public monopoly. The Socialist does not pretend to have invented an ideal society; he only says that he has discovered a law of nature.

But what is this law of industrial centralization? Only this; that in all developed industries centralized production is cheaper than decentralized, and that in the economic struggle for existence the cheapest method must prevail. The last proposition Mr. Lloyd will hardly deny. He will admit that in the wholesale market there is always one market price for each commodity of a given quality, and that the producer who cannot sell at that price cannot sell at all. Now it is clear that those who produce by cheaper methods can sell cheaper than those who produce by dearer methods, and can force down the market price to a point at which the dearer producer cannot compete. Thus the cheapest method always wins. But Socialists contend that centralized industry, in which vast masses of men collectively handle machinery of enormous size and value, is always cheaper than less centralized industry. Centralized industry must therefore inevitably prevail. Moreover, there is no limit to this process, so the logical outcome of economic evolution is the absolute centralization of each industry in the hands of one great company, which will have, by the mere operation of a natural law, a more rigorous monopoly than all the parliaments and armies of the world could give.

I shall not now inquire whether the Socialists are right in affirming that there is such a law. I merely wish to point out to Mr. Lloyd and others that the discussion between Socialists and Anarchists turns mainly on a question of mathematics, and that it is useless to drag in any other issue until the mathematical one is settled. It might be very nice and very ethical to fly to the moon, but what is the use of talking about it if we cannot do it? Mr. Lloyd will see that, if the Socialists are right, then we have as little power to avoid monopoly as to fly to the moon, and all that remains is to choose whether the monopoly shall be public or private.

Of course the law of industrial centralization does not make it impossible for a poetic and frugal individual to go into the wilderness and live alone on radishes and contemplation. Neither does it hinder the formation of an idyllic community far from the madding crowd. But such communities can only exist when they maintain their exclusiveness and do not try to compete in the world market. If such a community tried to oppose the mighty machine of industrial monopoly in any centralized industry, it would be shivered into atoms by the mechanical operations of natural laws.

Mr. Lloyd will now see wherein all Socialists differ from all Anarchists. They love liberty as much as the Anarchists, but they differ with them as to the limits which natural law has placed on liberty. Believing that it is mathematically impossible to avoid monopoly, they propose to organize the masses of the people together to take this inevitable monopoly out of private hands and vest it in the whole people. But they have not the least objection to anybody living outside the great machine, if he can.

In conclusion, I strongly recommend every reader to send 10 cents to Charles H. Kerr & Co. 56 Fifth Avenue, Chicago, and obtain "Socialism, Utopian and Scientific," by Frederick Engels. Whoever makes a careful study of that book will not only understand Socialism, but will get rid of many intellectual cobwebs of the eighteenth century. It is a particularly good book for Americans, as they have been less influenced by Hegel and Darwin than any other people, and still believe in absolute principles and fundamental rights.

R. B. KERR.

P. S. After mailing the above article it occurred to me that I had been too sweeping in saying that all Socialists accepted the law of industrial centralization. In fact there are certain Socialists of the Bernstein type who doubt its application to agriculture, and think that even in the case of industry in the narrower sense it is not so universally true as was formerly supposed. On the other hand the Anarchist Kropotkin admits the law in the case of some industries, while denying its application to others. On the whole a careful study of the writings of Bernstein and Kropotkin has done more than anything else to convince me of the fundamental truth of the theory, although the evolution is not so swift and straight as predicted by the men of fifty years ago.

R. B. K.

"The New Republic."

I have been waiting for some of the controversalists of Lucifer's circle to pause long enough to recognize the new master.

John Brisbane Walker discovered him and is going to monopolize him for the next year or two in the "Cosmopolitan." "We are here to get better births and a better result from the births we get; each one of us is going to set himself immediately to that, using whatever power he finds in his hand." So says, Herbert George Wells, in the September "Cosmopolitan." Even my old guide C. L. James can learn philosophy in "Mankind in the Making" for he shows that "this over accentuation in the past of man's egoistic individuality" is not the natural order of things. Every student of the Light ought to read this philosopher of the Twentieth Century. After they read him I should like to hear the cock-sure Socialists and Anarchists criticise him.

E. I. PAUL.

"I pray you, O, excellent wife, not to cumber yourself and me, to get a rich dinner for this man or this woman, who has alighted at our gate, nor a bed chamber made ready at too great a cost. These things, if they are curious in, they can get for a dollar at any village. But, let this stranger, if he will, in your accent and behavior, read your heart and earnestness, your thought and will, which he cannot buy at any price at any village or city, and which he may well travel fifty miles, and dine sparely and sleep hard in order to behold. Certainly let the board be spread and let the bed be dressed for the traveler; but let not the emphasis of hospitality be in these things. Honor to the house where they are simple to the verge of hardship, so that there the intellect is awake and reads the laws of the universe."—*Emerson.*

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Heart to Heart Talks.

IGNORING AND DEFYING THE COMSTOCK LAW.

Commenting upon the usual miscarriage of justice in the federal courts, as illustrated in the recently tried cases of Lois Waisbrooker and Mattie D. Penhallow, Henry C. Roberts of Bennington, Kansas, an old and well-seasoned captain in the Light-Bearer army, asks some pertinent and very timely questions—see Lucifer No. 935:

"What should be the attitude of free and independent women and men of our country toward arbitrary and invasive laws such as the Comstock law enacted through rascality and fraudulent methods of unprincipled men? Should not their efforts be constantly to ignore and bring into disrepute such corrupt and vicious laws to the end that they may be repealed? . . . . Cannot the comrades now see that they have slighted the grandest opportunity to trample on the vile creature of Comstock—the law by which the noblest, the most indefatigable of the workers in the cause of the most vital reform of all the centuries, the reform of sex ethics, that is to say, the reform of our antiquated marriage system, are held up and robbed not only of their just meed of praise but of their small savings the result of forced economy and of the strictest frugality?"

* * *

Having waited a few weeks and seeing no response to these timely and pertinent questions I will venture to give my own opinion in regard to them, premising once more that what I may say is given for what it is worth, and not by authority of Lucifer, as is notoriously the custom of editors. The closing sentence of Brother Roberts' letter is in these words:

"In fact I cannot avoid the conviction that the question is up to the reformers for immediate settlement, whether a bad, a vicious law should be respected and obeyed or whether it should be rejected, discarded, trampled down and brought into contempt of the people that thus it may become a dead letter."

A few years ago, within the recollection of many who may care to read these confidential talks, men were sent to prison in this country for the alleged crime of helping fugitive slaves to gain their liberty. Knowing, as we all know, the force of law-abiding habits, of conformity to immemorial usages, it is not too much to say that if it had not been for the rebellious courage of those who went to prison, and who willingly submitted to be held up and robbed of their hard earnings rather than obey the Fugitive Slave Law, we might today be a nation of slave-catchers and slave-drivers, as in the days when the Southern Oligarchy dictated the politics and social ethics for the people of the United States.

A NEW FUGITIVE SLAVE LAW.

Is not the Comstock postal law to all intents and purposes a new fugitive slave law?

Let us see: The old fugitive slave law was designed to perpetuate the form of human slavery that denied self-ownership to the African race. The Comstock law, as can easily be shown, is designed to perpetuate the form of slavery that denies to woman the ownership of her person, the control of her creative powers and functions. This it does by denying the right of free discussion, free investigation into or upon "sex ethics" looking towards "reform of our antiquated marriage system"—quoting the language of Bro. Roberts.

Illustrative and in proof of this statement I will here ask unanimous consent of my readers while I give a bit of personal history. Sixteen years ago a letter was printed in Lucifer giving a realistic account of the treatment of a young wife by her worse than brutal husband, illustrating the legal maxim that the crime of rape is unknown in wedlock, that "once consent means always consent." Plain and forcible language was used in this letter, but none of the words that purists and prudists could call "obscene." For printing and mailing this plainly worded protest against the denial to woman of the right of self-ownership I was prosecuted, tried and condemned in the Kansas Federal Court. When delivering his sentence of five years in the penitentiary and a fine of three hundred dollars, Judge Cassius G. Foster read me a fatherly lecture in which he stated with much precision of language that the *gravamen*, the head and front of my offense was the attempt to bring odium upon our marriage institution. As much as to say that the outrages committed under sanction of marriage laws and customs, the social ulcers sheltered and condoned by our church-state marriage institution, must not be exposed to the light of day.

As some of Lucifer's Household may not have heard of this episode in my life-history, I will add that after serving four months of this five-year sentence I was released and granted a new trial on account of informality of sentence—the judge having forgot to add, "at hard labor," when sending me to the penitentiary. After many delays and postponements the case was taken up by Judge John F. Philips of the same court, who sentenced me to one year at hard labor in the penitentiary, without fine. This sentence was served out to the letter, in the Federal prison at Fort Leavenworth—less two months' credit for "good behavior." Meantime, however, while awaiting the new trial for printing the first letter—written by W. G. Markland—I was tried and sentenced by Philips to one year in the penitentiary for printing the "O'Neill" letter, written by a New York physician to show the propriety and necessity of such revelations as those contained in the Markland letter. Of this last named sentenced I served eight months in the Kansas penitentiary, the sentence of Judge Philips having been decided irregular by Judge Brewer, then of the United States Circuit Court.

These various prosecutions occupied nearly ten years—all told—during which years I was either in prison or under bonds awaiting trial—all because of printing a manly protest against the enslavement of womanhood and motherhood under our "antiquated marriage system."

* * *

This episode in my personal history is here presented—in as few words as possible—not because I am fond of recalling such experiences, but rather to show that, as men went to prison rather than obey the old fugitive slave law, so also they have gone to prison rather than obey the new fugitive slave law. While the prosecutions, as a sword, were held over my head I republished, more than once, the offending articles, believing I had done no wrong and that it was right and proper that the American public should know just what the offense was that could put a publisher's liberty and property in jeopardy.

In last Lucifer, quoting from Emerson, I said there were those for whom I would go to prison if need be. This brief recital shows that I have gone to prison for the sake of those whom I consider my best friends, the MOTHERS of the race, the mothers enslaved by the antiquated, the irrational, the barbarous, the inhuman, the priest-and-lawyer-made marriage laws; the laws that put the person of the wife in the power, the arbitrary, the irresponsible power of the husband.

* * *

Returning to the letter of Brother Roberts, I have only to add that I, too, "cannot avoid the conviction that the question 'is up' to the reformers for immediate settlement, whether a vicious law should be respected and obeyed or whether it should be rejected, discarded, trampled down and brought into contempt of the people, that thus it may become a dead letter." It will certainly NEVER become a dead letter so long as it is feared, respected and obeyed. It is sometimes said that the best way to secure the repeal of a bad law is to enforce it. But how can a law be enforced so long as it is FEARED and OBEYED? A law that is obeyed needs no enforcement. The old fugitive slave law became a dead letter and was superseded by the "Fourteenth Amendment," because it was NOT obeyed, and could not be enforced without sending to prison many thousands of American citizens. Now let a similar revolt be inaugurated against the new fugitive slave law. Let every one who believes in liberty of speech and press openly and fearlessly ignore and violate this law, and go to prison if need be in defense of that liberty, and soon the Comstock postal law will share the fate of its illustrious type and predecessor.

* * *

I shall doubtless be asked if I am willing to take my own advice, my own prescription, and "take my medicine like a little man," if it should lead again—as it led in the past—to imprisonment in the penitentiary.

Not hastily, not rashly, but with careful deliberation and with the fullest knowledge, based upon experience, of what my words mean, I answer YES! a thousand times YES!

As often said before in these columns, I crave not imprisonment—I have no ambition to be a martyr for the sake of the honor and glory of martyrdom. I love my freedom—such as it is—too well to choose the restraints, the privations, the indignities inseparable from prison life, but believing as I do that only in this way can the power of the Modern Inquisition be effectually broken, that only in this way can the emancipation of womanhood and motherhood be achieved—and through the emancipation of mothers from sex-slavery the emancipation of the race be achieved from ALL OTHER slaveries—thoroughly believing all this I am willing to serve my kindred, my friends, my race, by still another term behind prison bars, clothed with a "convict's" coarse and striped garments and fed on a convict's ill-selected, meager and unhygienic rations. M. HARMAN.

ERRATA.—In issue No. 938, page 308, 2nd column, for "unusual accompaniments," read, *usual* accompaniments. Same page and column for "eteran worker," read *veteran* worker. On page 309—same issue, second line from top of first column, for "an usually good share," read an *unusually* good share.

Lucifer's Place in Journalism.

That it requires the reading of more than one copy to enable minds of even more than average intelligence to fully grasp the aim and purpose of Lucifer is well illustrated in the following letter:

"I have been a reader of your paper for about a year and have scarcely known until lately what reason could be given for its existence. It appears to me now to have a reason for being. It fills a niche in the literature of Love or the Sex-Emotion.

"Love as observed in mankind and the lower animals presents many variant phases; horses and cattle are gregarious and polygamous; the stallion and the bull have their harems; birds (wild ones) usually are monogamous, while domestic fowl are polygamous; man in his highest development, is monogamous; the immortals, the angels, are, so far as we may know, sexless.

"Between these extremes are all gradations and varieties

You contend for the right of every creature to live its own life in its own way and according to its own nature, but you more particularly lay stress upon freedom in sexual matters. This is right and should be contended for by all right minded people. The expressions of love are as various as the combinations which form character. Kraft-Ebing has rendered invaluable service to mankind by his great classical work "Psychopathia Sexualis," in which he classifies the varieties of sexual perversion, and you are doing a good work in aiding to classify sexual defectives of another kind, viz: those in whom good has failed to develop and mature typically. For these Free Love or Selective Variety is essential, and no law of man should vex or interfere with their natural—abnormal development.

"For the typical, normal, developed, man and woman, monogamy is natural and right and for such an one to practice the doctrines you teach would be a degradation, but for the class I have mentioned whose development has not yet reached the monogamous ideal, such monogamous sex-life forced upon them is like attempting to teach trigonometry to a child who knows not algebra, and if monogamous unions are forced upon this class by law it becomes unendurable to them and is tyranny. Such tyranny exists today and must exist so long as our present marriage laws prevail. I wish you success in your fight against this tyranny. More power to your pen is my wish for you. AN M. D."

REPLY.

Among the various avocations of modern life certainly there are none that should enable men and women to better understand and fully appreciate the worth, the necessity, of Lucifer's mission, Lucifer's work, than that of the physician. The facts, the stern, the inexorable facts that daily come under the observation of the intelligent "doctor" and nurse of the sick, must force the conviction that Whitman was in the right when he said, "Sex contains all," and that Grant Allen's elaborate statement concerning the importance of the right use and understanding of the much despised, much discredited, ignored and slighted sex nature, stamps him a true philosopher as well as true philanthropist.

Yes, Lucifer "fills a niche"—occupies a department in the field of journalism, that is filled or occupied by no other journal, so far as I know, and that niche, that department, it cannot be too often repeated and brought home to the heart, mind and conscience of all, is the most vitally important, the most fearfully, most tremendously important, of all the departments of journalistic endeavor to which any human being can possibly devote his or her time and energies.

But while devoting most of our time and space to the cultivation and investigation of the most important of all the departments of human ethics we do not think it best to exclude altogether the closely related departments called economics, finance, or even politics and religion in the non-partizan and non-sectarian sense. In fact Lucifer aims to deal with the great problem of HUMAN LIFE on earth, neglecting no department, no study, that is necessary to the right solution, the right understanding, of that problem, giving first place and chief space, as already said, to the investigations, the studies, that seem to us most vitally important, as well as most neglected and most dangerously misunderstood and misrepresented.

* * *

In one important particular, however, our correspondent seems to be still unable, after a year's reading, to grasp the full meaning, the central idea, of Lucifer's aim and purpose. His language very plainly shows that he thinks we make a specialty of teaching the doctrine known as "Selective Variety," sometimes also called "Free Love" by those who have paid but little attention to the subject. If our "M. D." had read more carefully the editorials that appear from time to time he would have seen that Lucifer's aim is to furnish a FREE PLATFORM to all earnest seekers for truth in regard to the right relation of the sexes.

In order to get the whole of truth we recognize that all sides must be heard. If more of Lucifer's writers advocate Selective

Variety than any other form or method of associative sex life it is probably because most of our correspondents believe that Selective Variety is better than Monogamy, at least for the present imperfect or transitional stage of human development. Man, or the *genus homo*, is believed by evolutionists to be the outgrowth, the culmination, the embodiment, of all the forms of animal life below him, and that all characteristics, habits, peculiarities and endowments of these lower forms of life are to be found in him. If this be true, then it should not be considered strange or wonderful that we find honest and sincere monogamists, polygamists, select varietists, promiscuitists (if this term be allowable) and also opposers of all sex life and sex expression, among the men and women of our acquaintance.

Admitting for the argument that "monogamy is natural and right for the typical, normal developed man and woman," as "An M. D." says, Lucifer still maintains that legal interference, legal control, is not the best way to bring the undeveloped, the abnormal up to the highest or typical plane. Liberty of thought, of speech and of non-invasive action is a much better cure for errors of opinion and of conduct than is meddlesome interference by church or state authority.

"The cure for the evils of liberty [of abnormality] is more liberty."

M. H.

A Study in Sociology.

Individualism as defined in contradiction to Socialism. "Individualism is that state of society in which every individual has the right to do as he wills, provided he infringes not the equal right of any other."

"Socialism is that state of society in which the economic and other sociological functions are regulated and performed by the authority of the State."

Following are some definitions given wide publicity by the Socialist propaganda with a corresponding distinction from the Individualistic philosophy.

"The ethics of Socialism are identical with the ethics of Christianity."

Individualism prescribes no code of ethics but the profitableness of unimpaired experience.

Socialism: "The abolition of that individual action on which modern societies depend, and the substitution of a *regulated* system of co-operative action."

Individualism: The enlargement of that non-invasive individual action on which modern societies depend and the encouragement of a *voluntary* system of extensive co-operation.

S.: "A science of reconstructing society on an entirely new basis, by substituting the principle of association for that of competition in every branch of industry."

I.: The science of reconstructing society on a basis of *equal* freedom by substituting the principle of unlimited liberty of a voluntary association for that of monopoly—special legal privileges and restrictive legislation.

S.: "Any theory or system of local organization which would abolish entirely or in greater part the individual effort and competition on which modern society rests, and substitute co-operation, would introduce a more perfect and equal distribution of the products of labor, and would make land and capital as the instruments of production, the joint possession of the community."

I.: That system of socialism that would promote the largest effectual individual initiative effort, by abolishing all monopolies and repealing all invasive restrictions, leaving all natural resources and rights the full opportunity to be utilized by more and more extensive *voluntary* co-operation and which would secure to labor the full product by making land and all other natural resources subject to occupancy and use only; by making capital subject to the direction, only, of he who produces it and let labor be as free to apply itself as to effect any disposition of its products.

"Socialism is simply applied Christianity, the Golden Rule applied to every day life."

Individualism is the philosophy applied "Mind your own business," with the diamond rule of kindness thrown in to make a "blameless" life.

"Socialism being the product of evolution, the only danger lies in obstructing it."

Individualists are not unlikely to regard Socialism as "The Coming Slavery" and regret that a System of State Regulation of the Industries, etc. is heralded as a synonym of progress and which ultimately is not unlikely to compel "obstructionists" to desist. "No thinking man will contradict that associated industry is the most powerful agent of production and that the principles of association are susceptible of further and beneficial development"—(John Stuart Mill.)

The function of government is not the organization of Industry as socialism would have—to inaugurate an armored system of co-operation or to compel citizens to associate in economic endeavor—but to further freedom of association by restricting invasions, if restraining the invader can be called "government."

"Socialism has in view as the ultimate end the public or collective ownership and management of the means of production and distribution." (Walter Thomas Mills.)

The Individualist thinks "Yes! and the laborer too." Regulative agency, outside of the real owner of labor's products, has no respect for the right of laborer to regulate that agency. The best regulation is possible only where the laborer himself is free to effect it.

Socialism recognizes the right of the laborer to the unlimited opportunity to produce—and to the full product of his labor.

Individualism recognizes as well not only his right to the full product of his labor but the right to regulate the methods and means of its production and disposition in every particular, provided of course, he does not violate the right of his fellowmen to do likewise. This means progress—not compulsion, I believe.

General Sherman says "War is Hell."

Socialists say "Competition is War."

Individualists, "Monopoly is worse than War."

Socialists confuse "Monopoly" with "Competition."

Individualists and socialists too, should make a distinction.

Monopoly is the cause of most of the economic evil in our present social system. Monopolists manage to prevent competition of capital by means of legislative control of money, by obligations on or acquisition of, most of the land and consequently the means of transportation and commercial industries, and lastly, by patents on tools and other means of production. Thus they allow unlimited competition of labor—but this is not free competition at all. It is evidently foolish to attempt to regulate this one-sided struggle when less effort will serve to repeal these monster monopolies which are the full and sufficient cause of our economic inequalities. To further the comprehension of the distinction I would make between what is monopoly and what is competition I will append two more definitions, the originator of which together with the two appearing at the head of this article, I must acknowledge to be that admirable author of "The Cityless and Countryless World," Prof. Henry Olerich.

"Monopoly is a legislative grant, giving to an individual or class of individuals *special legal* privileges."

"Competition is an emulous, non-monopolistic endeavor to give better bargains than are given by our emulators."

Trusting these comparisons will help enlarge the conception of relative importance of the proposal that appeals for political action of a kind calculated to create a universal monopoly and the kind calculated to reduce it at least to the sole business of dealing with the invasive individual—I ask, which do you choose as the path of progress?

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THIRD SERIES, VOL. VI., No. 41. CHICAGO, ILLINOIS, OCT., 23 [E. M. 302. [C. E. 1902.] WHOLE No. 940

THE MAN WHO WON.

He kept his soul unspotted
  And he went upon his way,
And he tried to do some service
  For the people day by day;
He had time to cheer the doubter
  Who complained that hope was dead;
He had time to help the cripple
  When the way was rough ahead;
He had time to guard the orphan, and, one day, well satisfied
With the talents that were given him, he closed his eyes and died.

He had time to see the beauty
  That the earth spread all around;
He had time to hear the music
  In the shells the children found;
He had time to keep repeating,
  As he bravely worked away:
"It is splendid to be living
  In the splendid world today!"
But the crowds—the crowds that hurry
  After golden prizes—said
That he never had succeeded,
  When the clods lay o'er his head—
He had dreamed—"He was a failure," they compassionately sighed,
For the man had little money in his pockets when he died.

—*Chicago "Record-Herald."*

Heart to Heart With Critics.

The single taxers who demur to that view of rent originally propounded in Lucifer by Lillian Harman, but illustrated by me (which is what seems to have rattled them particularly), appear unanimous in thinking that the value imparted to land for which a new use has been found, is not created but drawn away from some other land. This is not according to their prophet. Henry George says that no matter how much the productiveness of the earth increases, rent swallows all above the minimum necessary to support labor and tempt capital. But only a *general* rise of rent can do any such thing. If discovery of a use to which coal oil could be put raised rent in Pennsylvania merely by lowering it elsewhere, then labor and capital must have gained on rent in all places where it fell not through their becoming less productive but through their being outrun. On the other hand, if rent rose in Pennsylvania and stood still elsewhere, this was due to creation of value (wealth) in Pennsylvania. But he who finds a new means of creating wealth is a public benefactor. It is not the interest of the community to discourage him by saying that his reward for showing them, perhaps at the expense of a life's labor, how to create fifty thousand dollars a year, shall be one dollar a year as his share of single tax; and, if you choose to be casuistical, I see no "justice" in it. His "just" and "natural" reward is what people find it worth while to pay him for his "claim of priority." I might leave the single taxers to find a way out of this dilemma, one of many which vitiate the philosophy of Henry George; but I will be generous and help them, with a chance to say I quibble, by stating that in my judgment a rise of rent at one place does not necessarily mean a fall at another, that vicinity to population is only one factor in the value of land, that what draws labor and capital to any place is the prospect of a larger reward than they could formerly get elsewhere, without which prospect rent will not rise, but with which prospect it must rise while (very likely) remaining stationary at other points. As to the difference between economic rent and monopoly rent, the former is acquired through simple possession, the other only through proprietorship; on the difference between which any Anarchist (or any shyster) can give Mr. Barnes some pointers. Proprietorship (Proudhon's "property"—"*la propriete c'est le vol*") would be abolished by Anarchy. As I am sure it would not by the single tax, I do not see that this would touch the real evil of landlordism at all.

Adeline Champney thinks no one would be further from the idea of a common cause between prostitutes and free women than the prostitutes themselves. They represent in its perfection "the monster superstition" "that men have sexual needs which women must supply, and in recognition of this service women must receive support." They can understand marriage, which is another phase of the same superstition, but not freedom which repudiates it. This is the old story. Prostitutes are a class—they are all alike—one rule will apply to any of them! But they are not more like each other than like women who are not in their line, and classes are "idols of the den" which exist only in the mind of the classifier. Adeline Champney herself is witness that this "superstition" is the basis not only of marriage and prostitution but "many a so-called free union." Then it is not what distinguishes prostitutes from married women or free women. What does is the social law, which married people, as such, are interested in maintaining, though it bears hard on them as individuals, especially on the married women, but which prostitutes and free women have a common interest in overthrowing. The law is the common enemy; let us know no controversy with whoever will aid, no matter in what way, against it!

For the third time—which is lucky—I now inquire whether the editor's proposal (Aug. 28) that his "Heart to Heart Talks" "should be on the plan or plane of *equality*" (italics his) agrees with "monopolizing" (his own expression) three whole pages of Lucifer for the purpose of asking me, by name, a series of questions, which if I did not answer, it would naturally be inferred I could not or dared not, and then refusing me the space I am taking here for a reply? Also, whether it is fair to give a correspondent space for an "emphatic denial" of statements I made, and me not a third of the same space to notice him? If this does not appear in print, I shall know these things do harmonize and shall have no difficulty in drawing certain rather obvious corollaries. But if it does appear, then Mr. Clarkson's readers will know that I claim so little space because I do not see his "emphatic denial" denies anything I care to prove. If the Montreal asses are more asinine

than I had supposed possible, that is just my experience with the very same variety in other cities. Similarly, I answer the editor only thus briefly, because I am persuaded that the more matter he writes like his last three long letters on vaccination &c. the more he must hurt whatever he represents. I told him so once, which was like a friend "thinking aloud." To go on telling him so, since he won't believe it, would be like a bore, who does not know where to stop. I do. I have no motive to *discourage* his hurting the anti-vaccination cause, and no wish to *encourage* his hurting himself, or the cause of woman! Whether, therefore, a more detailed reply to his many highly personal questions would silence him or set him off again, I see a reason for not giving it.

Bertha Moore is right in saying that the spoken word affects the mind at every point. Also that there is no defect in the English language calling for immediate supply. But her plea for the pronoun "they" and its cases, as a substitute for "he or she" strikes me as eminently untimely. Mrs. Stowe was a woman of genius and a woman of learning, who wrote a pleasant colloquial style. The following frightful solecism is from her best known book. "Miss Ophelia was decidedly 'curis'—a term by which a southern servant implies that his or her betters don't exactly suit them." When a writer like Mrs. Stowe is capable of this, and when hundreds of sensational scribblers are cultivating unintelligibility, on purpose, as a piquancy, the moral of the moment is not that gross blunders may be excused, but that the really bad kind can all be avoided by the simple recipe of never writing or speaking faster than you think. I am an Anarchist in grammar as well as other things, and have no reverence for Lindley Murray's rules "deduced from the practise of the best writers." But in grammar, as in morals, the great argument for Anarchy is that rules deduced from other people's practice do not promote but conflict with a fundamental rule, which is subjective. The fundamental subjective rule of morals is to follow your conscience. The fundamental subjective rule of grammar is to *say exactly what you mean*. The way to be good is to obey your conscience habitually. The way to write well is to *be quite sure what you mean*. The most ignorant person who observes this "one thing needful" has no difficulty in making others understand him. John Bunyan comes nearer than perhaps any English writer to that classic standard common among Greeks and Romans, who were seldom in a hurry—to leave nothing unsaid, to use no superfluous words, to use each word in one sense, —the most obvious, and to arrange words in the order of ideas. It could have cost Mrs. Stowe only a moment's reflection to save three words and an inextricable jumble of subject with predicate if she had written "by which southern servants imply that their betters don't exactly suit them." If she lacked time to reflect, that is the fault of this busy age, very much aggravated by imitation of "the best writers'" eccentricities without their genius. If ever the English language becomes as awkward a vehicle of modern thought as Latin was in the eighth century, and similarly is supplanted by local dialects which, without aspiring to be smart, are content with being natural, its destruction lies along that road. The recent practice of stating that a proposition applies equally to either sex is very seldom needed, and I will bet is unknown to plain people whose ideas do not require study for their expression. With care enough to avoid it when unnecessary, no apology for a barbarous use of "they" can be found. The parallel of "you" is neither correct nor encouraging. "You," to one person, is, or rather was till it became universal, a foolish magnification—the correlative of the imperial "we." The Quakers and Red Republicans were too late for their protests against it to be useful; but it is a precedent of the kind to avoid, not to follow. C. L. JAMES.

[Mr. James' comment on Clarkson was not refused because of the space it would have occupied. It seemed to me a mere flat contradiction, with no argument or evidence to support it. I had requested correspondents to refrain from that style, and they should not be surprised if such replies do not appear in Lucifer. This applies to those who agree with Lucifer's editors as well as those who differ from them. L. H.]

The Difference Between Them.

In number 937 of Lucifer, C. L. James asks this question:

"Will some one who conceives prostitutes to be made of different stuff from well-behaved women, explain in what way she appears unlike some other victim of the blind archer?"

Of course there is no one, whose philosophy is sound, who thinks that there is more than one kind of human "stuff." Essentially, all things are one; but phenomenally, they are widely different. Mankind are like pictures in the kaleidescope, which, while no two of them may ever be exactly alike, are all produced in the same way and by exactly the same number of colored pieces of glass. I think, therefore, that the question Mr. James asks is altogether an idle one. That the vicious and the virtuous trace their origin to exactly the same source is in itself no defense or justification of the prostitute. In the same way Peter Kropotkin and J. P. Morgan are made out of the identical human stuff, but I shall never for that reason come to esteem the latter as I do the former.

If there is such a thing (I am speaking practically and not metaphysically) as crime the plutocrat and the prostitute are both criminals. There is the same difference between a harlot and a virtuous woman, between Cleopatra and Lucrece, as there is between philanthropy and murder. I do not think there is anything more unspeakably infamous than harlotry. As fierce as poverty often is under the present industrial regime, it is not fierce enough to condone it.

Considered naturally, I know there is no reason why the relation of the sexes should not be as promiscuous as caprice might dictate. There is no natural reason why a dozen men should not find favor from the same woman, even as a dozen horses drink from the same trough, but there are many and valid artificial or civilized reasons for the essentially tyrannical exclusive possession in which every well-balanced man holds the woman of his choice. I am not one of those who deny woman the privilege of doing as she pleases. There is nothing I believe in more firmly than self-ownership. But while the woman owns herself I also own myself, and I shall never be Roman enough to lend a friend my sexual partner. It is not my business however if my neighbor is given to such practice.

Thus, although I accept the anarchist ideal of freedom on one side—the merely negative non-interference of one man with another—I cannot accept it on the communistic side. I do not believe in any kind of positive institutions for the regulation of the conduct of mankind. I do not wish to be subject to any power besides that of a rational and enlightened public opinion, which, while indirect, is still the most despotic and wholesome of all rulers.

The logic involved in the question of Mr. James makes no distinction whatever between men and women—the ignorant and the wise, the vicious and the virtuous. In a transcendental sense, such logic holds, but practically, it does not. So far as nature is concerned, we are all equal, but so far as man is concerned, we are all unequal. The inequality is unmistakably manifest, and it is it alone that makes the abolishment of government an absolute necessity. Where men are equal, government is superfluous and where they are unequal it is impossible.

I do not conceive that civilization needs parliaments, congresses, courts, judges, policemen, et id omne genus, any more than I conceive that language, science or art needs the same. Progress is a spontaneous growth, and while government is a kind of go-cart to it, it should be and is gradually removed as the savage-child grows into the civilized-man. The valid objection to government among people like ourselves is that it reverses the natural order of development in the consideration of things as it should consider persons. To illustrate: The uses we make of iron, copper, etc., are made without any regard to the metals per se. gold may be put to what we call a base use as readily as iron. In the mechanic and building arts, the part that each metal plays is determined altogether by its fitness for the part. Think how unfortunate it would be if the different metals that enter into the construction of a locomotive or build

ing came to their places at random, or, if gold and silver were put to every use just because they looked pretty. And yet such is the way we build politically. We permit the man with money to undertake anything regardless of his fitness. The ignorant and the vicious are as likely—more likely—to come into leadership than the wise and good. It is now possible for a Chicago prostitute to own all the real estate of that city and thereby exercise a paramount influence on its destiny. In a rational society this would be, as it should be, impossible. The harlot—that is the woman who, under any circumstances, yields her person without love—would be a perfect outcast. Society would then be divided into classes as much as it is now, but each class would be in just the place and have just the influence —not direct power—that it ought to have. Nor would they be separated "by artificial lines," for I do not conceive that there is anything artificial in separating man from monkey, the white man from the negro, the wise man from the fool, the plutocrat from the philanthropist, the individualist from the governmentalist and the harlot from the free lover. I do not stand for a system therefore that is going to make mankind up into an anthropoidal hash, notwithstanding I know that all men at bottom are made out of exactly the same stuff. The diamond is carbon and so is coal, but we do not decorate ourselves with chips of anthracite, etc.

The quasi-defence of prostitutes by anarchist papers and writers should, I think, cease. We may justly blame government, for the most part, for their existence, but still there are virtuous women in spite of government, and between a woman such as I conceive Lillian Harman to be and a denizen of Boiler avenue, I think there is a gulf as impassable as that between Miranda and Caliban. Like the preachers and the moralists, therefore we must continue to divide mankind into classes. Their scientific classification, however, will take place of itself, when we shall have outlived the present procrustean governmental machine that opposes with its whole force the natural inequalities of mankind. As a result of such sociologic perversity, we see the thunder of Jove in the hands of pigmies, while the true giants of the race pass through life unnoticed and unheard.

JAS. ARMSTRONG, JR.

Aunt Tabitha Trott Expresses Her Views.

Thomas Trott, my beloved husband, has very marked views on many of the affairs and events that keep society in a hubbub the greater part of the time. Thomas expresses his views in very emphatic language when he meets a worthy opponent, and I must say that your Aunt Tabitha is somewhat that way, too.

After I had finished my after-supper work to night I seated myself with my darning at hand, and listened to what Prof. Wheeler, of the University of California, had to say about co-education. As Thomas ended the article he leaned back in his chair, wiped his spectacles and turning to me, said,

"Well, I think it is about time to stop this thing."

"Time to stop what thing, Thomas?" said I.

"This thing of crowding the boys into back seats in everything. Its getting so that a young man has no chance when it comes to starting out in life. I'll be durned if the women ain't making it so that men will have to emigrate to some other planet."

"I'll bet you won't do it till some of those girls invent an air ship that'll carry you!" says I.

"They never'll do it!" says Thomas, "for they ain't smart enough."

"But you say they are crowding the men back in everything," I said. "According to your estimate of man's ability, the girls must be pretty smart, indeed, to do that."

"Oh, there are smart women enough, in fact they are getting too blamed smart. That's the trouble."

"What is it the Professor says about the proportion of girls to boys in the schools, Thomas?"

"He says there's two girls to one boy seeking college education now-a-days."

"Well," says I. "That shows that they have twice as much laudable ambition as the boys. Not so many years ago, Thomas, and its within your recollection, a girl was thought to be very presumptuous to aspire to an education. You men taunted woman with being ignorant. Now you want to stop her from getting away from her ignorance."

"No, I don't want to do that, but there should be a limit to this crowding young men back."

"Oh yes," said I, "but it is all right to crowd the girls back. Thank the spirit of the times, though, for the fact that the girls begin to realize why men dread their enlightenment. You male creatures fear that if the girls learn too much they will cease to be the weak, pliant mortals they have always been, and you can't bear to imagine the dire results of a change."

"If women, after thorough education, would continue to be the household drudge without complaint, letting you men have all the liberties and the greater part of the pleasures of life, you would not fear their education."

"But the young men are getting disgusted with the preponderance of the girls in schools and colleges, and it will have a bad effect on them."

"Of course they get disgusted with the element that shows up by strong contrast the lazy, shiftless character of the average student. The boys go to college to pass away the time at foot ball or other games; in running around the country giving more or less meritorious exhibitions of their musical or clownish cleverness, while the girls put in the time in hard work and come out with more honors than the egotistic male student."

"I say, Thomas," said I, "it shows that the girl of today is a creature to be proud of. If she has the right kind of training her independence and progressive spirit augur well for coming generations."

"I am glad you think so, Tabitha," said Thomas, "but I am not so optimistic."

"Of course not," said I, "for it takes time to make you men see anything. The man in Turkey thinks it means death to the race to let a woman look outside of a harem, where ignorance is cultivated. The Indian would think his life a failure if his squaw should cease being a beast of burden. Our men are but a step removed from the Turk or the Indian. You fear that woman will get above slaving her life away in a kitchen for a couple of new calico dresses per year, and a little grudgingly doled out pin money."

"Now, Tabitha Trott," exclaimed Thomas, who was getting a little warm under my fire, "am I such a niggard with you?"

"Present company is always excepted," says I, "and you know that I never would submit to what millions of women do every year."

"No, I think you are able to stand up for yourself," says Thomas.

"You are right," said I, "and I am glad that so many of my sisters are waking up to the fact that if they want equal rights and the same liberty that man demands they must be equally prepared to enforce their right to all that makes life bearable. Let the college presidents howl, and let the lovers of servile womanhood groan all they want to, the fact remains that woman has had a taste of freedom, and it has whetted her appetite for more, and she'll have it in spite of the Harpers and Professor Wheelers. Long live co-education I say, and if the young men don't want the girls to beat them in the race let them soak some of the egotism out of their swollen heads and, as you slangy men say, get a hustle on themselves and see to it that they keep up with the girls. A little less pugilism and cuteness in general would help the boys, I think."

Thomas merely grunted and turned back to his paper. He always knows when he has had enough of an argument. I could not resist the impulse to give him a parting shot as follows:

"I am really sorry for the poor young men who think their sisters should be barred from the colleges. It must be painful to them to see the dear girls exhibit greater facilities for absorbing learning. Then, too, when the girls are around the dear boys can't swap indecent stories and tell lies about the number of their conquests among the more susceptible sisters. If the benighted youths only could realize it, the very fact of the equal and free mingling of the sexes in the educational institutions of the country tends to benefit both sides of the line. That's my opinion, Thomas, and you are welcome to it."

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Outlook.

At this writing—middle of October—the outlook for farmers, fruit growers and live stock raisers, is much better than it was a year ago, at least so far as the larger areas of the great Mississippi valley are concerned. Twelve months ago thousands of these farmers were drawing water many miles for family use, and driving their animals long distances daily, to lakes and rivers, to quench their thirst, while pastures and meadows were literally burnt up by drouth, and corn crops and nearly all other crops were failures.

Now, instead of the intense heat and aridity of last year we have, over this same territory, the opposite extreme—too much moisture and a plentiful lack of sunshine and heat. Yet, notwithstanding excess of rain and lack of sun, the crops for man and beast are abundant, giving farmers, stockmen and fruit-culturists assurance against want of food, besides a surplus to exchange for things they need but cannot or do not wish to produce.

In cities, towns and in manufacturing and mining districts, on the other hand, the outlook for the near approaching winter is vastly different; it is anything but encouraging: and this not because of any lack of the products of factories, mills and mines—which products the agricultural classes are anxious to get in exchange for their surplus of food products—but simply and solely because of our crude and barbaric system of exchanges and because of our insane devotion to certain old-time superstitions, such as belief in the right to own the earth and what it contains; the right to debar others—dog-in-the-manger-like—from using the earth and what it covers, except on conditions that may mean slavery the most abject to him who needs but does not own the earth.

Out of this old-time superstition arises RENT and ROYALTIES—which latter term means the right of kings—from the word ROY, which means a king, the right of kings to receive tribute for that which has cost them no labor.

Closely allied to this barbaric superstition is another scarcely less harmful, namely, the right of kings—or of civil governments—to issue a restricted, a very limited, form of currency called MONEY! which money while ostensibly intended to represent real wealth, represents only a very small part of real wealth, and thus puts it in the power of those who issue or control this currency to exact tribute—unearned tribute or royalty—in the shape of INTEREST for the use of that restricted currency, whereas, under a sane or rational system of currency ALL wealth, all real values, could be monetized, and thus he who has anything to sell, if only his labor, could have money without paying tribute, royalty for the use of the same.

Another leading feature, or danger, of this artificial, this barbaric system of currency, is that, by its restriction in amount, it can be HOARDED in the hands of a few, who, when occasion serves, or when almighty GREED prompts, can force a financial PANIC, without any relation to scarcity of real values, during the reign of which panic and through the legal trick called MORTGAGE, the holder of notes and bonds payable in the legal restricted currency, can force payment of debts at valuations that mean financial ruin to countless thousands of industrious and honest people.

This brief outline gives but a very partial and meager view of some of the basic causes which make millions of people, at this precise hour, look forward with fear and trembling to the closing down of warm weather, and to scan the market reports of the advancing price of coal, of breadstuffs and of other things necessary in providing for the wants of family life.

* * *

Whatever may be the result of the efforts of Theodore Roosevelt and of his cabinet of legal advisers, towards a settlement of the great coal strike in Pennsylvania, it may be accepted in advance that nothing will be done by them to unsettle the two old-time superstitions just mentioned, namely, belief in the right of the few to own the earth and what it covers—including of course the right of the few to own the highways over which commodities must be transported—and belief in the right of governments to issue a restricted currency, by the shrewd manipulation of which the governing classes can live and grow enormously rich at the expense of the real producers of wealth. The interests of this Republican administration—the interests of EVERY administration by whatever name it may be called—lies with the privileged classes, and not with the unprivileged masses. Hence no attempt will be tolerated looking towards the abolition of land ownership by the monopolistic few, or the abolition of the right of "government" to issue an exclusive legal tender currency with the supplementary right to tax out of existence every other form of currency that would compete with this money of privilege,—this highway robber that holds up and robs all industries, all production, all interests, except its own.

In his lecture on money—which lecture brought him many thousands of dollars, Phineas T. Barnum advised his hearers to "get on the right side of money; make money your servant; make money work for you, for until you do, money will be your master, your enemy, and will keep you poor and unsuccessful in everything you undertake"—I quote from memory. M. H.

A Birthday Greeting.

One more greeting—one more message before the season closes at Harmony Home—a birthday greeting to the widely dispersed members of Lucifer's household, or, as some may prefer it, the widely dispersed Light-Bearer army—dispersed but not because of defeat nor demoralization, but for the better carrying forward of the work of World Enlightenment!

On the 12th day of this current month Lucifer's editor, according to the record, reached and passed the seventy-second milestone in his earthly pilgrimage—more than twice the number usually counted as the average of human life. Whether these years have been worthily spent, whether they have been honorably and usefully lived by him is for others to say, and whether the lessons learned during these years of experience are worth the cost of printing and reading by others, by the younger and less experienced members of Lucifer's Household, is perhaps for them to say rather than for him who pens these lines.

That this septuagenarian editor has had experiences such as do not fall to the lot of the average man or woman will probably be conceded by those who have been readers of these pages for some months or years. Experience does not always teach wisdom, yet that it should so teach will probably be admitted by all. I make no claims to superior wisdom, whether the result of experience or because of superior mental powers; the paths that I have traveled have not always been of my own choosing

and yet if I could have foreseen whither these paths would lead and what would be my experiences therein, I am not sure that I would have chosen differently. With Alice Carey, in the poem many of our readers doubtless have seen, I am inclined to be thankful for every experience, whether pleasant or unpleasant for the time being—thankful even for the mistakes, the CRIMES, so-called, that I may have committed. The more bitter the experience the more useful and lasting the lesson to be derived therefrom. A life all sunshine and roses, all prosperity and pleasurable sensations, with no clouds or storms of adversity, could only be productive of a weak and worthless character, and in the end would clog and disgust with its monotony.

* * *

Referring to what was said in last week's issue in regard to imprisonment I want to repeat and emphasize the statement that in offering myself a possible victim of further prosecution as a "law-breaker," I am not seeking notoriety, not seeking the honor and glory of martyrdom, but do confess to being emulous of the high character outlined by Emerson when he wrote—see his Essay on Heroism:

"The characteristic of genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity, but when you have resolved to be great [not common nor petty nor mean], abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic. Yet we have the weakness to expect the sympathy of people in those actions whose excellence is that they outrun sympathy, and appeal to a tardy justice. If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something strange and extravagant, and broken the monotony of a decorous age. It was a high counsel that I once heard given to a young person, 'Always do what you are afraid to do.' A simple manly character need never make an apology, but should regard its past action with the calmness of Phocion, when he admitted that the event of the battle was happy, yet did not regret his dissuasion from the battle."

* * *

Yes, I confess to an ardent longing, not simply to be thought by others to be heroic in the sense herein outlined, but to really BE the character, the truly heroic soul, portrayed by Emerson in the quoted lines, and also when he says, "I see not any road of perfect peace, which a man can walk but to take counsel of his own bosom. Let him quit too much association, let him go home much, and establish himself in those courses he approves. The unremitting retention of simple and high sentiments in obscure duties, is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold. Whatever outrages have happened to men, may befall a man again. . . . . Coarse slander, fire, tar and feathers, and the gibbet, the youth may freely bring home to his mind, and with what sweetness of temper he can, and inquire how fast he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper, and a sufficient number of his neighbors to pronounce his opinions incendiary."

* * *

Arrival of carrier prevents further message this week. Time and other work permitting, and no protests being heard meantime, a supplementary message may be sent over the telephone next week, from yours fraternally, M. HARMAN.

Until your expected troubles come right up to your face, and really call for your attention, banish them from your mind; and when these difficulties actually demand solution, you will be surprised how easy this is. Nine-tenths of the worries in the world are over things that never happen; and the other tenth is over things of little or no consequence.—*Fred Burry's Journal.*

If your subscription expires with No. 940, or before this number, please let us hear from you.

"Free" Socialism.

Chas. H. Kerr challenges Mr. Lloyd "to point to any passage in the writings of any Socialist of international reputation which advocates state tyranny over persons." In "Basis of Social Democracy," Chap. IX., Karl Kautzky says:

"All forms of present wages: remuneration by the hour or piece, special bonuses for extra valuable work. . . . all the forms of contemporary wages, a little modified, are perfectly practicable in a Socialist society."

How could such arrangement be made without organized power?

In Chap. X. on "Socialism and Liberty," Kautzky says:

Socialist production is not compatible with liberty of work, that is to say with the worker's freedom to work when or how he likes. . . . It is true, under the rule of capitalism a worker still enjoys the liberty up to certain degree. If he does not quite like a factory, he can find work elsewhere. In a Social Democratic society, all the means of production will be concentrated by the State and the latter will be the only employer; there will be no choice. The workman of today enjoys more liberty than he will possess in a Socialist society.

"It is not Social Democracy that eliminates the right of choosing work and time, but the development of production itself."

If this is not "state tyranny over persons," what is it? Or is the "development of production" beyond human control? But I quote again:

"Goal and movement in the Social Democracy belong together and are not to be separated from each other. When, however, goal and movement do come in conflict with each other, it is the latter that must give way. In other words, social development stands higher than the interests of the proletariat and the Social Democracy cannot protect proletarian interests when social development stands in the way."

"Social development stands higher than the interest of the workers," says also the capitalist. In what does Mr. Kerr differ from him?

Why Anarchists do not vote? Because they cannot vote for an institution which they strive to abolish. Neither can a "free" Socialist do so consistently. A. ISAAK.

Call for the Second Annual Congress of the National Liberal Party.

TO THE FREETHINKERS OF THE UNITED STATES.

You are hereby earnestly requested to attend the annual Congress of the National Liberal Party in Lexington, Kentucky, Friday, Saturday, Sunday, January, 23, 24, 25, 1903, (303).

The emancipation of the human mind from the bondage of theological superstition has made wonderful progress since the days of the immortal Bruno; but in spite of the culture of modern times, there is still danger that the black flag of Theocracy may float in triumph over the capitol at Washington, and enshroud the Republic of Paine and Jefferson in the darkness of the Middle Ages.

At the close of the 18th century it dawned upon the minds of these great thinkers that all men are created equal and this priceless conception made the 19th century the most marvelous and the happiest period in the history of the world.

Previous to this century of American Freedom the entire earth was filled with cruelty and barbarism and all mankind were under the galling yoke of kingly tyranny and priestly despotism. The very few of the world's inhabitants who could read and write had no illumination but the light of a candle and the work of the world was done by the muscles of man and beast. The human brain in this universal atmosphere of kingly and priestly slavery could know nothing of the laws of Nature and the chemical and physical properties of matter, nor of any of the processes of the world around them; and war, misery, pestilence, ignorance and famine were the common heritage of the human family.

This awful gloom that hung over the world like a funeral pall was dispelled by the Paines, the Jeffersons, the Franklins, and their comrades. Their successful revolt against the kings, the priests, tyrants of the earth, gave to the world a hundred years of hope, progress and unprecedented happiness.

To preserve the priceless fruits of their labors, and transmit them to those who are to come when we are gone, is the purpose of our organization. It can only be done by the combined and co-operative work of the lovers of liberty in America, and we confidently appeal to each and to all of you to join this great movement.

Unlike the 19th century the 20th has dawned upon us with the spirit of kingcraft and priestcraft re incarnated, and unless the soldiers of freedom rally like our fathers did to resist the power of kings and priests the freedom of the 19th century will be forever lost, the Republic overthrown and the hopes of humanity blasted.

In view of this appalling contemplation we confidently appeal to you to come by hundreds to this annual conference, and make it a memorable event in the history of our distracted country. It is a trite but truthful saying that "Eternal vigilance is the price of liberty." Never before in the history of the world was there a more imperative demand for vigilance than now because it is an open secret that a tripartite agreement now exists among the political potentates of the earth, the priests of Mammon and the priests of Jehovah, to extinguish the torch of liberty and remand all the peoples of the earth back to a state of serfdom and vassalage.

We, therefore, urge you to come. Besides the election of officers for the ensuing year, other business of far-reaching significance and importance will come before the convention.

F. J. Bowles, President.
J. B. Wilson, Vice President.
Josephine K. Henry, First V. President.
Harriet M. Closz, Second V. President.
Morgan Walmsley, Treasurer.
W. F. Jamieson, Secretary.

Definitions.

Lucifer headed my first letter "Defense of State Socialism." I attempted definitions only. A doctrine cannot be very well defended or advocated until it is defined.

Mr. C. H. Kerr's remarks cause confusion. As I stated, he repudiates the state, then allows the state may run railroads. He is "distinctly opposed to the state as at present organized," but would have the working class "take control of the government, doing away with its coercive features, and conducting it henceforth in their own interest." This makes Mr. Kerr a state socialist as the term has been used in this country. What he means by "coercive features" is uncertain. Men are coerced for what is defined as crime. Will Mr. Kerr abolish laws defining crime and its punishment?

Mr. Kerr says there is not the slightest tendency toward any such split as I suggested. Either he has not heard the protests of the minority at the Peoria convention, or he is acting on campaign policy. There is abundance of evidence to support my statement.

The chief reason for a split is this: Both factions believe in common ownership of collective wealth; but the Social Democrats, or opportunists, or State Socialists, as you like, advocate this principle for any time or condition, while the "class conscious" faction advocate it only under such conditions as they may establish; as part of a program rather than a principle.

I commend the letters of R. B. Kerr on these subjects as clear, exact and logical.

C. F. Hunt.

Forty copies of Lucifer, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for $1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

VARIOUS VOICES.

May Hurd, Wellesley, Mass.:—I enclose $1 for my subscription to Lucifer. The paper, always good, has had some very interesting numbers of late. Why has Mary McLane not been reviewed? It is a remarkable book by a remarkable woman and the chapter on marriage is as good as any of us reformers could write. As she is not a reformer but just a natural perfect woman, barring a few minor defects, it seems to me the book should be noticed by those who hold nature above custom.

E. J. Paul, Oskaloosa, Iowa:—I send you this notice of a new force in our work. You will see that he does not rob your father and others of the glory of spreading the light before himself, but he is so *universal* that he is not hampered by any theory. Have written to Mattie Hursen and hope her other friends will, for she is a soul in distress and a kindly remembrance will help tide her "over the bar." Glad to see you mention Virna. She belongs to the movement. Lucifer never was better.

J. Warner Mills, Denver, Colo.:—We are trying at the present election to amend our constitution so as to permit a tax upon land values for local purposes, and to exempt any or all personal property or improvements such as the voters may choose to exempt. I enclose you a clipping from which you will see that I have had to give some attention to this reform. We are also seeking through what is known as the Rush Bill to amend the constitution so as to create the County and City of Denver and wipe out one set of the officers who live as parasites on the people, and permit the new municipal corporation to have full power of local self government by electing its own citizens to prepare a charter which shall be the fundamental law when adopted by a majority of those voting thereon. This Rush Bill has full provision for the initiative and referendum in making successive new charters, or in proposing amendments thereto. No franchises can be granted except upon prior vote of the people. These two measures with the eight hour amendment to the constitution are the local events of most interest to me personally, and to a large proportion of our people. Politics, of course, are being stirred as usual, but I have attended no political convention since 1896. Please find enclosed check for $10 to be used in any way that you or your father think will aid the cause or your bright and ably edited paper. Wishing you and your father prosperity and health in the advocacy of the fundamental, though tabooed principles that you so ably maintain, I am yours sincerely.

Mr. Baer's assurances that mining operations can proceed if non-union miners are protected by troops, implying as it does that there are plenty of men willing to work for the wages he pays, is either a wilful misrepresentation, or else there is no such prosperity among working men as Mr. Hanna and his plutocratic cronies are boasting of. According to Mr. Baer himself the wages of the 26,270 miners employed by the Reading mines, which he controls, average $296.20 a year. Mr. Mitchell puts it at much less, but never mind; let it go at Mr. Baer's figures. Out of this sum comes rents and rebates for powder, oil and company's doctor, leaving a net balance of $148—slightly more than $2.75 a week—for the support of a miner's family. If miners can be easily got for these wages provided they are protected by troops, what kind of prosperity is it that we are enjoying? Does it quite warrant the Republicans in declaring that prosperity is the foremost issue of the campaign, and urging the people to "stand pat."

It is a piteous wail that Congressman Grosvenor, of Ohio, sends up to J. Pierpont Morgan through the president of Mr. Morgan's ship trust. "Stop the coal strike, and stop it now, or the 9,000 miners in my district will vote against me!" is the burden of his cry. And so demoralized is Mr. Grosvenor that he silences his civic conscience and begs Morgan to interfere. If you do not, screams Grosvenor, there will be a Democratic Congress and your trusts will go to smash; but if you do, you will not only be the greatest man in the country but your trusts will continue to flourish under the fostering care of another grateful Republican Congress. Mr. Grosvenor's fears have run away with his discretion.—*The Public.*

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THIRD SERIES, VOL. VI., No. 42. CHICAGO, ILLINOIS, OCT. 30, E. M. 302. [C. E. 1902] WHOLE No. 941

LIBERTY.

O Liberty, I love thee passing well,
And spurn the sordid thoughts of those who tell
Of values compassed by betraying thee—
Cheap, cheap, too cheap the price at which they sell.

I love the rivers and the open air,
The clouds, the wilderness, and wild things there;
And say a true man is a forest tree,
By Nature planted deep and rooted fair.

I love the wind floods and the shaken sea,
The great blue sky tent's clean immensity,
The manly mountain and the pregnant plain;
With these the song soul breathes in sympathy.

I love the primal, ancient, granite fact,
The mystic meaning moving in the act;
The old world currents tiding in my brain
Make seem small loss the gewgaws I have lacked.

J. William Lloyd, in Conservator.

The "Trial" and Death of Ida C. Craddock.

Nulla manus belli, mutato judice, pura est—"Neither side is guiltless, if its adversary is appointed judge."—*Lucan.*

"Alas! how many causes that can plead well for themselves in the courts of Westminster, and yet in the general court of the universe, and in the free soul of man, have no word to utter."—*Carlyle.*

"By robbing Peter he paid Paul, he kept the moon from the wolves, and hoped to catch larks if ever the heavens should fall."—*Rabelais.*

On Friday, October 10, 1902, Judge Edward B. Thomas, of the United States District Court for New York, Eastern Division, presided at the trial of Ida C. Craddock, argued the cause against her, and brought in a verdict of guilty without leaving his seat.

In earlier days, the jury, in defense of the people against the powers that were, claimed the right to judge the law and the facts. In modern times, the accepted jurisprudence permits the jury to pass upon only the facts, putting into the hands of the judges the interpretation of the law. Judge Thomas, in a case of obscene libel, alleged, refuses to allow the jury to pass upon the important, the vital, fact of the character of the accused publication, declaring that obscenity is a matter of legal definition, with which the court only has to do, not a question of fact, to be ascertained by the jury. As the teachings found in Mrs. Craddock's booklet are new to him, he assumes they are obscene and therefore within the condemnation of the law, and so he tells the jury it has only to ascertain whether the publication was deposited for mailing, as charged in the indictment, and he repeatedly adds in a sort of aside that the depositing has been admitted by the defendant, thus virtually instructing the jury to convict, a thing he has no right to do. Judge Thomas pleaded well the cause of the Vice Society vs. Ida C. Craddock, and he won the cause in his own court, but it is something more than possible his decision may be reversed "in the general court of the universe, and in the free soul of man." Many a judge who convicted and sentenced innocence and justice in the ages gone is now exposed in the pillory of impartial history.

The Peter present was the author of "Right Marital Living" and "The Wedding Night" and the Paul was the Agent of the Society for the Promotion of Sexual Ignorance. From this Peter was taken the constitutional and equitable right of fair trial by a jury and to this Paul was given another "victory" of mock modesty over saving candor, another precedent of the gagged mouth, of the foolishly covered ulcer. Judge Thomas gloriously saved the moon of traditional and conventional vice, masquerading as "the only" morality, from the wolves of investigation.

The jurymen were permitted to examine the incriminated book and Mrs. Craddock, as a witness in her own behalf, was allowed to read from it at will in the effort to show that her intentions were good and the book itself calculated to increase happiness and morality in marriage. Why the judge pursued this course no one seems to know; to put the book into the jury box for examination was a cruel farce if the men in that box were not to be given a chance to express their own views regarding its character, and such a chance was peremptorily denied to them by the court. In spite of all that Mrs. Craddock and her counsel could urge and did urge, Judge Thomas insisted that he alone was competent, under the law, to say whether "Right Marital Living" is "obscene, lewd, and lascivious," and he instructed the jury that all it had to do with the case was to determine, from the testimony, whether Mrs. Craddock did or did not deposit the book for mailing. Again the question—*Why*, if the jury were to deal only with the physical fact of mailing, was the book put into their hands? What was this more or less than a despicable playing with the hopes and fears of the accused woman? As the jurymen were used by the judge, they were no more than marionettes, played with as he pleased and laid away on the shelf when he was tired of the sport. Besides being a *cruel* farce, the whole proceeding was ridiculous to the extreme of conceivable absurdity, a travesty on serious law no less than a burlesque of justice. Let us see: There were two questions of equal importance for the jury to answer—Did Mrs. Craddock deposit the book for mailing? Was that book obscene within the intent and meaning of the law? Judge Thomas tells the jury it may answer only the first of these questions, he will answer the second. He says the book *is* obscene, the jury says she deposited it for mailing. But suppose the judge had held the book was *not* obscene, while the jury, as it was compelled by the testimony to say, had held that she offered it for transmission in the mails. By the verdict of the jury, the accused would have been "guilty," but guilty of what? Of mailing a book which the judge holds is without offense in the eye of the law! It is to laugh.

Was the book put into the hands of the jurymen that they might, by looking at it, discover if Mrs. Craddock offered it for mailing? Absurd, says an apologist for Judge Thomas. Of

course such a supposition would be absurd, but for what other end could the book have been given to the jurymen when the question of mailing was all they had to consider? Their answer to the question, "Did Ida C. Craddock put this book into the mails?" depended wholly upon the testimony, not in the slightest upon the shape, size, or contents of the book itself. The book could have been given to them honestly only with the intention that *they* and they only should decide as to its mailability under the law. Why was it given to them?

Naturally, the unsophisticated jury floundered badly when it came to announcing the verdict. The foreman said it found the defendant guilty of depositing the book for mailing. As the judge had emphatically insisted that the fact of mailing was all that the jury could consider, the verdict, in the form employed, was just what was to have been expected—no other deliverance was reasonably possible—but the judge at once corrected the foreman: "You find her guilty as charged in the indictment?" The foreman obediently acquiesced. "As charged in the indictment," Mrs. Craddock was accused of depositing for mailing an obscene, lewd, and lascivious book, but the jury had not been permitted to express any opinion as to the moral or any other quality of "Right Marital Living," it had been allowed to deal only with the fact of mailing. How, then, could it find her guilty "as charged in the indictment"?

Judge Thomas made no attempt to conceal his aversion to and disgust with Mrs. Craddock's work. Rather, he took it upon himself to argue the cause against her, giving the prosecuting attorney plenty of time to rest. He said "Right Marital Living" was very dangerous, more dangerous than a coarse and frankly vulgar publication would be; *that* might repel, while her work, written with skill and refinement, would attract and seduce. A work was obscene, lewd and lascivious if its tendency was to corrupt the minds and imaginations of those into whose hands it fell, and by this definition the booklet was amenable to the law. Mr. E. W. Chamberlain, for the defense, pointed out at length, citing legal and other authorities, that the three words, "obscene," "lewd," and "lascivious," connoted different degrees and kinds of impurity and indecency and therefore the prosecution must prove that the assailed book was obscene, *and* lewd, *and* lascivious; it could not establish its contention by showing that the book was obscene, *or* lewd, *or* lascivious. The judge declared that it was alike and most obscene, lewd, and lascivious, and terribly dangerous. One must have an unlimited capacity for panic to feel and talk in this way about "Right Marital Living." From the viewpoint of the orthodox moralist, I do not see how a Theist can take the position assumed by Judge Foster. Mrs. Craddock stood for the domination of the physical by the "spiritual"; she was a monogamist, a defender of marriage, and "God" was an active factor in all the relations which she believed to be pure and beneficial. Except in her desire to speak frankly and plainly of matters of sex, Mrs. Craddock occupied the position of the orthodox woman whom we all know, and she found her friends among Freethinkers and social radicals only because these stand for freedom of investigation and expression. The man who thinks her booklets are obscene, and corrupting in the conventional sense, indicts himself; no enemy, however bitter and vituperative, could arraign him more severely and searchingly than he arraigns himself.

Judge Thomas held that Mrs. Craddock intended to commit a crime because she intended to send her booklet through the mails, and so, crime being, in the intention, she was a criminal. This most extraordinary reasoning was based on the judge's own dictum that the book is obscene, and hence forbidden circulation in the mails. In other words, because Judge Foster subsequently holds that a certain publication is obscene, the author of that publication iatended to commit crime when she offered it for transmission *before* he had given his dictum, and that too when she stoutly maintains its purity and capacity for good! Dogberry come to judgment again!

As the readers of this already know, Ida C. Craddock took her own life on the night of October 16 or early morning of October 17. That is to say, her's was the closing act in the tragedy. But she was not the only character in the terrible drama, and the responsibility for her death lies on other shoulders far more than it lies on hers. The mother who gave her daughter the alternative of prison or insane asylum because she did not approve the work in which the daughter was engaged, the Agent who decoyed and dragged her into the court of injustice, the judge whose blind prejudices regarding sex made him her prosecutor instead of her protector against unfair treatment and who relentlessly denied to her an honest trial by jury—these are the ones immediately responsible for the untimely and infinitely pathetic ending of an earnest life. And back of these, the active wrong-doers, stands the "public," stand the masses of the people, who are makers of unjust laws and the creators of judges that are swayed by inherited and conventional superstitions. Law-makers and law-administrators in a republic can rise but little above the people who select and support them, and if the people are ignorant of sexual genesis and needs, if they conceive sex to be impure and obscene in itself, if they dare not face its issues squarely, and courageously and thoroughly investigate the problems it presents, the prosecutors and judges in their courts will continue to do injustice in the name of justice, will continue to convict innocence and acquit guilt, will continue to write the lines and set the stage for tragedies as needless and terrible as that enacted in the little room on West Twenty-Third Street. The lesson is one that he who runs may read, must read—educate the people out of their besotted superstitions, educate them despite informers who inveigle and judges who accuse; educate the people, if we would be free and sane and healthy.

The prosecutors and persecutors have builded better than they knew or intended, as is always the case when men set themselves to the task of suppression. The fact is as old as human history, but the would-be choke rs of growth are Bourbons of the Bourbons and so have profited nothing by the experience of the ages. No despot ever killed an idea unless he exterminated the people in whose brains it was sown; despots have their little day but the idea has the centuries of the earth and lives and blossoms and gives the ripe fruits of good to the sons of men long after the names even of the despots who would have strangled the idea in its home of the brain have ceased to be memories, have ceased to be the historic symbols of folly and crime. The persecution of Ida C. Craddock, ending in the death of the victim, has already borne its fruit and it is a fruit whose flavor is bitter indeed in the mouths of the believers in injected righteousness. From every side come words of horror for the social crime committed, of sympathy for the woman dead, of interest in the cause for which she gave her life. The study of sexual problems has received such an impetus as has not been given to it before in a decade. Among the letters which have come to me, I select this, because it was written by a business man who has known little of the sex question as presented by progressive thinkers, who has not been identified with radicals, but who met Mrs. Craddock once at a dinner given in her honor and was impressed with her evident sincerity and earnestness:

"Friend Walker: I cannot find words strong enough to express my grief at the sad end of a life that appeared to me to be truly devoted to humanity."

The words are few but they are pregnant with meaning and warning. Agents of vice societies and judges upon the bench cannot afford to have the results of their work thus greeted and condemned by serious men of affairs, men who have lived long lives and who have seen and thought and done well their part in the world.

As Lucifer is so small there is much in connection with the case of Mrs. Craddock for which it cannot find room, and so I am sure its Editor will permit me to say that in "The Truth Seeker" of October 18 and 25 and November 1 will be found articles that should be read by all, should be given the widest circulation possible. "The Truth Seeker" is seven cents the copy and can be ordered of me or from the office of publication, 28 Lafayette Place, New York City.

EDWIN C. WALKER.
244 West 143d Street, New York City.

The Death of Ida C. Craddock.

"I am taking my life because a judge at the instigation of Anthony Comstock has declared me guilty of a crime which I did not commit—the circulating of obscene literature—and has announced his intention of consigning me to prison for a long term."

In these words Ida C. Craddock, author, lecturer and priestess of the Oriental Cult of Yoga, voiced her protest to the public before committing suicide at her home, No. 134 West Twenty-third street, yesterday.

She was to have appeared before Judge Thomas in the United States Circuit Court for sentence at one o'clock. She had served one term of three months in the penitentiary as the result of a conviction in the State courts, and upon her release had been rearrested, charged with violating the federal statutes by sending improper matter through the United States mails.

In both instances the offence was the publication and circulating of a book dealing with marital affairs.

This book had the approval of some physicians and clergymen, but Anthony Comstock charged Miss Craddock with using it to pervert the morals of the young.

WAS FOUND GUILTY.

The woman was found guilty on Monday last.

In letters to her mother and her counsel, which she left, she said that a long sentence would mean her death in prison, and that, like Socrates, she claimed the right to die as she chose. She elected to end her life in her own room and by inhaling gas.

She was found yesterday morning by her mother, Mrs. Elizabeth Decker, of Philadelphia, who had come here to accompany her daughter to court. Miss Craddock occupied a room on the fourth floor of the Twenty-third street house. On the door was a card, inscribed:—

"Ida C. Craddock, instructor in Divine Science."

Miss Craddock was forty-five years old and unmarried. She came from a Philadelphia family of Quaker stock. Her mother is one of the officers of the Woman's Christian Temperance Union of Philadelphia, and thoroughly disapproves of the work her daughter was engaged in. Mrs. Decker had an engagement to meet her daughter at a restaurant.

When Miss Craddock failed to appear Mrs. Decker went to the house, and finding the door of the room locked and a strong odor of gas, she sent for a policeman.

FOUND HER DEAD.

Policeman Thomas Barnes broke in the door and her mother found Miss Craddock dead in bed, with a tube from the gas jet by her side. Her wrists were also cut, but the wounds were not serious enough to have caused death.

The room was littered with books and papers, and there were indications that Miss Craddock had passed her last day on earth in writing to relatives and friends and in preparing a lengthy statement to the public.

To the editors of several of the newspapers she wrote:—

"I am about mailing to my lawyer, Edward W. Chamberlain, No. 111 West Forty-second street, a statement for the public, in regard to my contemplated suicide, which you may care to present to your readers."

This was neatly typewritten and was signed in ink:—

"Yours truly, Ida C. Craddock."

When these letters were delivered the woman was dead. Her lawyer Edward W. Chamberlain, received a letter shortly after nine o'clock in the morning. He went at once to the Twenty-third street house and arrived shortly after the police had entered. Mr. Chamberlain's letter began:—

"When this reaches you I shall be in paradise. . . . As Judge Thomas is evidently determined to impose a sentence of imprisonment upon me, which shall be equivalent to signing my death warrant it seems to me it can scarcely matter to him whether the death takes place in prison or comfortably and peacefully in my own home.

"I feel, like Socrates, that I have the right to choose the manner of that death.

"The Judge is evidently bent on silencing my propaganda in death. He will, I dare say, be relieved to know that so 'dangerous' a woman has thus anticipated his wishes."

In her statement to the public Miss Craddock defends her writings, which she asserts, are intended for the betterment of the human race. Of "The Wedding Night," the book which led to her arrest and conviction, she said:—

"The book has been favorably reviewed by medical magazines of standing, and has been approved by physicians of reputation. The Rev. Dr. Rainsford, in a letter to me, partially approved the book, so far as to say that if all young people were to read it a great deal of misery, suffering and disappointment could be avoided, and that to have arrested me on account of it, as Mr. Comstock has done, was ridiculous."

NO EVIDENCE PRODUCED.

After stating that social reformers, members of the Woman's Christian Temperance Union, clergymen and others have approved her books, Miss Craddock says she has been persecuted by Anthony Comstock, and that he obtained her conviction by making false statements about her.

"This man Anthony Comstock, who is unctuous with hypocrisy," continues Miss Craddock, "pretends that I placed the books in the hands of minors, even little girls and boys, with a view of tainting their morals.

"He has not produced any young person so far who has been injured, nor has any parent or guardian come forward who affirms the likelihood of any young person being injured.

"In addition he has deliberately lied about the matter. He stated to Judge Thomas that I handed one of the books to the daughter of the janitor in the building in which I have my office. It so happens that the building has no janitor, nor is there a little girl there, ...

"I am making this statement to the public because I wish to call attention to some of the salient features of Comstockism, in the hope that the public may be led to put down this growing menace to the liberties of the people."

Mrs. Decker will take her daughter's body to Philadelphia for burial.

"HER MOTIVES PURE."

E. C. Walker, president of the Manhattan Liberal Club, paid a high tribute to the memory of Miss Craddock last night. He referred to her as a woman of pure mind and high purpose, who had been hounded to her death by the agents of suppression, "who have exceptional capacity for finding impurity where none exists."

"She was to have met her Judge today," he said, "her Judge who refused to let her case go before a jury, and who was to have passed sentence upon her, in spite of our boasted right to think as we please and of what we thought was our American freedom of expression.

"No one with a rational thought in his head, though he might not agree with Miss Craddock in belief, could have read her books and held that her purpose was anything but worthy and pure."

A Compact.

"Me and God," says Baer,
"Baer and Me," says God.
"All shall know our compact
And bow beneath our rod."

"Baer and I" (Jehovah says)
"Will corner all supplies.
My people kneel not low enough;
No love they exercise.

"I make the coal abundant
And place it on the earth.
Baer keeps it from the poor
Until the awful dearth

Shall make the people tune their songs
In praise of Baer and me,
Hosannas loud, and prayers
In real humility."

C. P. H.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for ustice against Privilege.

Heart to Heart Talks—Once More.

The word SUICIDE has a very unwelcome sound to Christian ears. Burial in consecrated ground has for ages been denied to the suicide, by the oldest and most numerous branch of the Christian church, and entrance into heaven also, if I mistake not, in accord with the "inspired word" which says, "no murderer hath eternal life abiding in him." And yet the whole Christian scheme of salvation is founded upon an act of suicide—the deliberate self-sacrifice, self-murder of the "Son of God."

Among ancient nations—notably the Greeks and Romans and also among some modern peoples, as the Chinese and Japanese, self-murder was and is considered honorable and praiseworthy; and even the most devout Christians hold in high honor such examples of suicide as that of Leonidas and his immortal "three hundred" at the pass of Thermopylae, and that of Arnold Winkelreid, at the battle of Sempach in Switzerland.

* * *

Whether under any conceivable circumstances I could be induced to emulate the example of Ida C. Craddock, as told in another place in this week's Lucifer, I do not know. Certainly no such circumstance, no such temptation, has yet occurred in my life's pilgrimage. When facing a long term of imprisonment, and while the thought of ending my days inside prison walls was a terrible prospect ahead to me, I still felt as did the writer of the poem that closes with these lines:

"It matters not how strait the gate—
How charged with punishment the scroll—
I am the master of my fate,
I am the captain of my soul."

Thus thinking and feeling I would have considered it dishonorable surrender to my persecutors if I had allowed them to drive me to suicide. Nay more, more important still, I would have considered it a betrayal of the trust confided in me by my friends who, outside prison walls, were helping me to fight the battle for liberty of speech and of press and, above all other considerations, the battle for self-ownership of the mothers of the race.

But let no reader of Lucifer think, for one single moment, that in thus saying I would sit in judgment upon and condemn the dear good little woman who, the other night in New York, chose to cut the bonds of tyrannous legal complications by severing the thread of her own mortal life. What would to me have been base surrender may not have been such to her. The circumstances surrounding no two cases are exactly alike, or parallel. She may have believed, though not saying so in words, that her tragical death, in the prime of her young womanhood, would do more to arrest the attention of thinking women and men everywhere to the horrible barbarity of the Comstockian legislation, would do more to break the spell of the modern WITCHCRAFT delusion, known as the crusade against OBSCENITY, than anything it was in her power to do by living on and patiently enduring the indignities and privations of prison life.

* * *

That Mrs. Craddock—this is the title she preferred to be known by—possessed many of the elements of true heroism, her life work abundantly shows. Having known her personally while she lived in Chicago, having heard her lecture a number of times—twice at our own home—I can testify to the lofty courage, as well as to the gentle, the refined and womanly manner in which she presented her peculiar views to the public. Whether she was always RIGHT, scientific or philosophical, in her views, is a question I do not care to discuss, as it is a question entirely outside the consideration of her right to present her views in her own way to any who might be willing to hear or to read them.

The following quotation from Emerson's Essay on Heroism applies, to a very marked degree, to the life work of the much persecuted and the untimely deceased Ida C. Craddock:

"Heroism works in contradiction to the voice of mankind, and in contradiction, for a time, to the voice of the great and good. Heroism is an obedience to a secret impulse of an individual's character. Now to no other man can its wisdom appear as it does to him, for every man must be supposed to see a little farther on his own proper path, than any one else. Therefore, just and wise men take umbrage at his act, until after some little time be past: then they see it to be in unison with their acts. All prudent men see that the action is clean contrary to a sensual prosperity; for every heroic act measures itself by its contempt of some external good. But it finds its own success at last, and then the prudent also extol.

"Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth, and it is just. It is generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists; it is of an undaunted boldness, and of a fortitude not to be wearied out."

* * *

Having heard that Edwin C. Walker, whose home is in New York, and near the scene of the tragedy, has written a full statement, for publication in Lucifer, concerning this latest triumph of the American Inquisition—whose Torquemada is Anthony Comstock—I will say no more, in regard thereto for this issue, except to add that if the said Inquisitor-general can sleep soundly and digest his meals comfortably—if his dreams are not haunted by the pale, sweet and child-like face of Ida Craddock—child-like in its expression of innocence and purity—then Anthony Comstock must be a HUMAN PERVERT! either a born pervert or made such by his environment, and by his chosen course of life. Among the sins laid to his charge by his latest victim, in her last earthly moments, is that of deliberate LYING, in order to secure her conviction in court. Whether this ante-morten charge is true or not, is not for me to say, but if true it should excite no surprise. A man whose usual methods of work are those of fraud and deception—a man who habitually sends decoy letters, lying letters, in order to entrap those he would destroy, cannot be expected to retain a clear perception of the difference between truth and falsehood, or anything like a sense of remorse for violations of the rule which says, "Thou shalt not bear false witness."

END OF THE GREAT STRIKE.

After five long weary months of passive resistance the strikers in the anthracite region of Pennsylvania seem to have won—won so far only as obtaining a tardy recognition that there is, after all, something to ARBITRATE between the miners and their employers. How much this recognition really means, and how far it will go towards securing justice to those who, at the imminent peril of their lives go down deep into the bowels of the earth to bring to the surface one of the necessaries of life, remains to be seen.

That this concession was obtained through the intervention of professional politicians of the Roosevelt type, augurs ill for the proletarian laborer. If the monopolistic trusts have yielded simply because their fellow plutocrats in Washington told them it was necessary to yield something in order to save the PARTY, the party which has ever been the friend and protector of these trusts, and not because of the triumph of justice, not because of the compelling force of public opinion—then we may reasonably expect that the arbitration scheme of President Roosevelt will prove as delusive as were the predictions of the witches in Macbeth, that were said to "hold the word of promise to the ear but disappoint it to the hope"—the hope of him who allows his acts to be guided by such prediction.

While optimistic enough to hope that some good will ultimately come of this settlement and especially from the agitation, the campaign of education, that has led up to that settlement, I shall be agreeably disappointed if—as I said last week, anything should be done by Roosevelt's "scheme of arbitration" to unsettle the two old-time superstitions, viz: belief in the right of the few to own the earth, including the coal-fields and the highways that transport the coal and other merchandise to and from the mines, and the other superstition that puts it in the power of "government" to issue "a currency" of privilege, a restricted currency "by the shrewd manipulation of which the governing classes can live and grow enormously rich at the expense of the real producers of wealth."

Such radical revolution as would be implied in the overthrow of these two old-time superstitions will require more time, more intelligence and more concerted effort than we have yet seen devoted to this movement. It took nearly half a century of painful and perilous effort to unsettle the superstition that the white man had a "God given" right to own the person and the labor of the black man, and it will probably require an equal period of time and an equal amount of painful and perilous effort to unsettle and overthrow its kindred superstitions, namely, that the earth belongs to him who can command the money wherewith to buy it, and the other, the twin superstition to this, that the ruling classes have the exclusive right to issue money, money that shall have the "right of way" over all other kinds or classes of material wealth.

* * *

"It is coming up the steep of time," however, and the "sad old world is growing [a little] brighter," century by century, if not year by year. So, let us continue to labor and to wait in the sure conviction and hope that no honest effort can fail of its reward—subjectively if not objectively.

* * *

Time up for this "supplementary" message to Lucifer's household, from "Harmony Home." The autumn weather in Michigan is simply glorious; the apples are not yet shipped, nor even picked, so our friends may as well prepare for another supplementary Michigan message from yours fraternally and sororally, but not paternally nor parentally, M. HARMAN.

ERRATA:—In last week's issue at top of page 324, "nature" should read, *not sure*. Same paragraph "clog" should read, *cloy*.

A Craddock Memorial Meeting was held at Handel Hall, Chicago, on Sunday afternoon, Oct. 26. A report of this meeting will appear next week.

Elizabeth Cady Stanton died of heart failure at her home in New York on Sunday, Oct. 26. A sketch of her life will appear in our next issue.

Much matter has been crowded out of this issue. Among it is the call for the Annual Convention of the American Secular Union. It will be held in Brooklyn, N. Y, Nov. 15 and 16. Among the speakers will be Moncure D. Conway, Hugh O. Pentecost, E. C. Walker, Charles Watts, Herbert N. Casson, and others. Contributions may be sent to E. C. Reichwald, 141 S. Water St. Chicago.

Ida C. Craddock's Last Letter to Her Mother.

Room 5, 134 West Twenty-Third St., New York, Oct. 16,

"DEAR, DEAR MOTHER: I know you will grieve over me for having taken my life. . . My dear, dear mother, oh, how sorry I am to hurt you, as I know this act will do. But, oh, mother, I cannot, I will not consent to go to the asylum as you are evidently planning to have me go. I know that this means a perpetual imprisonment all my life long, unless I either recant my religious beliefs or else hypocritically pretend to do so. I cannot bring myself to consent to any of these three alternatives. I maintain my right to die as I have lived, a free woman, not cowed into silence by any other human being. If, on the other hand, the prison to which Judge Thomas evidently proposes to send me were to be my destined lot—you know very well that he wishes and means to lock me up for a long, long term, which is practically my death warrant—my work is ended so far as this world is concerned. My books have been given a start, approved by physicians and other reputable citizens, but the world is not yet ready for all the beautiful teachings which I have to give it. Other people will take up my work, however, some day—will take it up where I laid it down, and will start from where I left off and do better work than they could have done but for me. Some day you will not be ashamed of me or my work. Some day you'll be proud of me. You will understand that what I have done has been done because you and my father prepared me for just such a propaganda to humanity. You may ask why I did not give it up and come home to live with you, resuming my name of 'Miss Craddock,' and taking up other work. But, dear mother, I could be of no possible help to you, with the shadow of reproach which bigots and impure minded people have put on me. I should be only a hindrance to your respectability. Moreover, my individuality has some rights. I cannot recant my beliefs and throw aside a principle for which I have toiled and struggled for nine years, even at the behest of a mother that is dear to me.

"Do not grieve, dear, dear mother, the world beyond the grave, believe me, is far more real and substantial than is this world in which we today live. This earth life which the Hindus have for centuries termed 'Maya,' that is illusion. My people assure me that theirs is the real, the objective, the material world. Ours is the lop-sided, the incomplete world. You and I shall meet in that beautiful world over there and shall know each other as individuals just as clearly as we do here, only more so. I do not know whether it will be possible for me to return to you; but if I can, I will do so. Only remember that you must try to keep the five rules for clear thinking and correct living which my people have given me. If I do come back, of this I feel sure. As you may have forgotten these I am going to give them here again:

"1. Do your daily earthly duty undeterred by calls to mediumship from any source.

"2. To be self-controlled, and strive to be more amiable and loving every day.

"3. Wait and and watch for the highest.

"4. Avoid selfish seeking of self-ease.

"5. Abide in purity, not merely moral purity, but physical cleanliness. And still more intellectual clearness; that is, freedom from prejudice, think clearly.

"Love all people, even those who have wronged you, if you would receive clear communications from over the border. It is possible that I may come as I have said. I do not know. But in any event it cannot be long before you will join me over here and I shall be on hand to welcome you dear, dear mother, when you do come.

"Oh, if only you could have brought yourself to have let me live at home to carry on my propaganda under your modifying advice, then this need never have been, and I could have lived for many years to carry on a moderate far less crudely radical propaganda than I have done. I have had no one to stand by me and to help me. I have had to carve out my own road without any predecessors to guide me.

"You will find $40 in my trunk. I have written to Mr. Chamberlain tonight to tell you just where I have placed it. I do not know who may read this letter before you get it, and so have taken this precaution.

"Will you mind expressing the various books I have addressed here to night; as you know, I have been unable to get out today to send them off as I hoped to do. For there is an Adams Express Company on this street several doors this side of Fifth avenue.

"Dear, dear mother, please remember that I love you, and that I shall always love you. Even if you get fantastic communications from the border land, remember that the real Ida is not going there.

"The real Ida, your own daughter, loves you and waits for you to come soon over to join her in the beautiful blessed world beyond the grave, where Comstocks and corrupt judges and impure minded people are not known. We shall be very happy together some day, you and I, dear mother; there will be a blessed reality for us both at last. I love you, dear mother; never forget that. And love cannot die; it is no dream, it is a reality. We shall be the individuals over there that we are here, only with enlarged capacities. Goodby dear mother, if only for a little while. I love you always. I shall never forget you, that would be impossible; nor could you ever forget me. Do not think the next world an unsubstantial dream; it is material, as much so as this; more so than this. We shall meet there, dear, dear mother. Your affectionate daughter,

IDA C. CRADDOCK.

"There is no duty whatever on anthracite coal," said President Roosevelt at Cincinnati, when arguing that trusts are not fostered by the tariff. This was supposed to be a "clincher," for it showed that the tariff does not foster the coal trust. But alas for Mr. Roosevelt's argument, there is in fact a duty on anthracite coal. Ordinarily it would not be needed, for but little anthracite coal is known outside of the United States, and the tariff on bituminous coal ordinarily serves to protect anthracite. Yet the anthracite trust evidently feared that a time might come —something like the time that has come—when a tariff on anthracite itself would be handy. So, while leaving anthracite on the free list, in order to cover their tracks—it had been on the free list since 1870—the makers of the Dingley bill fixed a duty upon it surreptitiously. This was done in paragraph 415, which reduced the old duty on bituminous coal from 75 cents to 67 cents, and by which it is provided that not only bituminous coal, but "all coals containing less than 92 per centum of fixed carbon," shall pay the 67 cents duty. Now the fact happens to be that there are no commercial imports of anthracite which come up to that standard. Consequently all imports of anthracite pay duty. This construction of the law was made by the board of general apprisers and has been sustained by the Federal courts. Mr. Roosevelt was mistaken when he asserted so positively that there is no duty on anthracite coal.—*The Public.*

At last we understand why the mine owners are so obdurate. We have their own word for it. And surely they would not tell a lie, especially when adddressing themselves to the president of the United States. "We must look after the interests of our widows and orphans—our stockholders," said these great and good men, or words to that effect. Who would have ever supposed that the mines and coal roads of Pennsylvania were all owned by widows and orphans! In all my travels I never met a widow or orphan that held any stock in a coal mine, but I've met plenty of them who had to take in washing to buy coal to keep from freezing in the winter. And when one thinks of how much washing one of these widows must do to buy a ton of coal, one cannot help but wonder who is going to look after their interests. How would it do to let these other widows and orphans—the stockholders—do their share of the washing?—*Coming Nation.*

You Shall Have No Property in Love.

You thought you loved her. But you only respected her as a piece of property. When she ceased to be property your love ceased to be love. You possessed her. But when you thought she had slipped through your contract you bought a revolver and shot her dead. You, anybody, grown coarse with tyrant increase. This you call love. This arrogance of ownership. What did you own in the woman? What did the woman own in you? Nothing—absolutely nothing. The woman gave you all the love you were entitled to. She gave you much love when you inspired it and no love when your attractiveness was gone. Love is not a question of loyalty. It is not a question of virtue. It is only a question of love. You might have all the virtues of the docket. But if you have not that one virtue which commands her love you ought to bow yourself out. But you say the other man came along and stole her affection. Do not believe it. Love cannot be stolen. Love goes with free will or not at all. Did you think her love belonged to you? What put such a lien upon it? Her love was yours as long as you could prove yourself to her love. But when you could no longer prove yourself to her love it was your business to retire. What right have you on the scence after you have been supplanted? You killed the woman's body. But did that restore the love? You shot the man she preferred. But did that reduce the ardor of her preference? Could any coward violence bring her back to you? You go to the bar and pay for a drink. You go to the altar and pay for a love. That is your philosophy of love. As if the woman ever owed you anything you could not convince her of. As if your love being really love would not have hurried away at her first doubt. As if your love would not have proved itself love in confirming her alien resolution. Your love could have grieved to have her choose another. But your love would have welcomed that other love as its own love renewed. You call her unfaithful. Unfaithful to what? Her vow. What vow? Her vow to prefer you. But if her love had ever been blind enough to give such a vow and your love had been blind enough to accept it the rude awakening should have inspired no act of vengeance. Love will neither give nor take oaths. It will neither give nor take properties. Love will remain love while love lasts. That is all that love can promise. I am aware of what you say about virtue and the safety of society. But society is always safe with love. But society is never safe with murder. Back of your love was not love but a weapon. You were afraid to trust yourself to your love. You relied upon some supposed contract or interference. Having been defeated in the only arena which love recognizes you ambush love. Your love was assassination. If you were a real instead of a humbug lover you would acknowledge defeat. You would not remind your love of the past. You would not say that because love was once love it must be forever anchored in the same spot. Everywhere I see this sort of love contending for possession. I write love down a convict. I constitute myself a jailer. If love undertake to escape I brutally assail its sacred depository. And society applauds. Society does not acquiesce in love. It acquiesces in a contract. Love must have the sign and seal of magistracy. It must enjoy the ordinations of systems. It must arrive with the guarantee of the priest. And once love always love. You may turn my love to hate. But love remains love and you may not deserve one loyal hour with me. But I must nevertheless not hostage the alien. Love has no rights. The contract has rights. Yet need not be faithful to love. You must be faithful to the contract. Love is not love. Love is custom. Love is habit. Love is routine. If love rebel we will send our sheriff bloodhounds upon its track. If love threaten to go where it belongs we will intercept it with our brute malinterpretation.

That is why the theatrical Rose shot his wife the other day. That is why every issue we read headlines in papers respecting that ancient burlesquerie about "stolen affections." As if you could steal that which belonged to you. As if you could own that which was not yours.—*Horace Traubel, in Conservator.*

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Mother, I could not the jail endure,
The empty years in the living grave,
The brutal touch and the look impure,
Breaking the will of a woman brave.

Dear mother, I do not dread to die,
But the sickening prison stifles me;
So down on my little cot I lie,
A few brief struggles and I am free.

I taught but the truth I knew was good!
I could not do other, God knows me true!
If only some loved one had understood!
If only, dear mother, if only you!—

They hounded me, mother, the long years through,
Narrow and creed-bound they held the law—
O how can the lower the high thing view!
With vile eyes looking, they vileness saw.

My purity was but a mock to them
My truth but a thing to spit upon—
They stop my teaching, my books condemn—
Mother, my work on earth is done!

But others shall finish the work I leave,
The world will know why I have to die
Though laws are brutal and priests deceive,
The problem, unanswered, still questions why.

And never shall answer on earth be known
Till sex is held pure and love made free,
Till power steps down from its blood-stained throne
And to differ in kindness all men agree.

Dear mother, I dread not at all to die,
But the sickening prison stifles me,
I could not help it!—dear mother good bye!
A few brief moments and I shall be free.

J. WM. LLOYD.

Elizabeth Cady Stanton.

Elizabeth Cady Stanton died at her home in West Ninety-fourth street, New York, Sunday, Oct. 26. She was conscious almost to the last. For about a week she had been failing. This became more noticeable during the last few days, and then it was known to the family that her death was only a question of days or hours. She succumbed to the infirmities of old age.

Elizabeth Cady Stanton came of Puritan stock, and was born Nov. 12, 1816, in Johnstown, N. Y. Her father was Judge Daniel Cady, a distinguished lawyer of the time. Her mother was Margaret Livingston. She was the daughter of James Livingston, an officer of the Revolutionary Army. It was he who fired on the British ship Vulture when that vessel anchored in the Hudson river.

As a child Elizabeth Cady was precocious—perhaps self-reliant expresses it better. She was imbued with a desire to master Greek, and she applied to her pastor, an old Scotch clergyman, for instruction. Being of an alert mind and blessed with a good constitution, she made rapid progress. She then took up Latin, mathematics, and other "mannish" studies. She had a very proficient instructor in her brother-in-law, Edward Bayard of Delaware. From this man she learned much of poetry and art, and also of physical culture.

When Elizabeth Cady was sixteen she entered Miss Willard's seminary at Troy. Before this she expressed a desire to go to Union college, and fuel was added to the flame in her breast when she was made aware of the discriminations against woman that rendered her ineligible for admission to that famous old seat of learning.

INTERESTED IN ABOLITION.

After leaving the seminary and returning home Mrs. Stanton was thrown in contact with her cousin, Gerritt Smith, the eloquent abolitionist. She became greatly interested in this movement also, and was forcibly struck with the similarity of the conditions which oppressed white women and the slaves of the South. It was at the house of the abolitionist that Mrs. Stanton met the man who became her husband. Her marriage took place in 1840. They went abroad on their wedding trip, and attended the anti-slavery convention in England. A great many women had come on to attend the convention, but they were not allowed to take their seats as delegates.

SPEAKS BEFORE LEGISLATURE.

Mr. and Mrs. Stanton came back to America, and then followed one of the most interesting episodes of her life. After her return she had, in company with others interested in female suffrage, been agitating the matter throughout the state. She received permission from the Legislature for a hearing on the subject of the married woman's property bill. Her father heard that she was going to address the Legislature, and was incensed thereat, but she pleaded her cause so earnestly that she won him over. Finally the momentous day arrived, This was in 1848. Mrs. Stanton spoke to a crowded house. Her speech lasted two hours, and when she was through she was warmly congratulated by her hearers. Shortly afterward she had the satisfaction of seeing the married woman's property bill become a law.

CALLED FIRST CONVENTION.

In the same year Mrs. Stanton and others called the woman's suffrage convention, the first ever held. Resolutions were adoption and a list of grievances made out. The convention was the target for no end of ridicule. Mrs. Stanton said she and her friends were referred to as "cross old maids." Mrs. Stanton had sons at the time.

Since that day Mrs. Stanton never faltered, never relaxed her zeal in the cause to which she was devoted. She attained fame as a worker, a speaker, and a writer. She was also a firm supporter of the cause of temperance. Much of her earnestness and strength of character she inherited from her father.

MEETS SUSAN B. ANTHONY.

In 1851 Mrs. Stanton first met Susan B. Anthony. The Stantons were living in Syracuse and an anti-slavery convention was called to meet there. At the recess for luncheon on the first day Mrs. Stanton walked home with her guests, William Lloyd Garrison and George Thompson. On a street corner they met two women who had also been to the convention, both of whom Mr. Garrison knew and introduced to Mrs. Stanton. One was Miss Anthony and the other was Mrs. Amelia Jenks Bloomer who contributed Turkish trousers among many other things to the movement for the emancipation of American women.

In 1860 Mrs. Stanton again addressed the New York Legislature, this time advocating that drunkenness be included as a cause for divorce. In 1867 she made an argument before the New York constitutional convention in support of her theory that, during the revision of the constitution, the state resolve itself into original elements, and, therefore, citizens of both sexes had a right to vote for members of the convention.

In 1868 Mrs. Stanton was a candidate for Congress. In 1869 she devoted most of the year to addressing Congressional committees and state constitutional conventions on woman suffrage. And all the time she was writing and lecturing on the subject. In these later years she saw the multitude of women's clubs spring up, and on her eightieth birthday 3,000 women attended a birthday party given in her honor at the Metropolitan opera house by the National Council of Women of the United States. There were delegations from most of the leading women's organizations of the United States. Mrs. Stanton sat on the platform between Mrs. Mary Lowe Dickinson and Susan B. Anthony. Only one man was allowed in the hall, and that was Job Hedges, then Mayor Strong's private secretary, who made a speech for the mayor.

FORMED COUNCIL OF WOMEN.

Mrs. Stanton had of late been interested in bringing the women of all nations nearer together, and to that end she formed and was the first president of the International Council of Women. As a writer Mrs. Stanton was most prolific. With Susan B. Anthony and Parker Pillsbury she edited the "Revolutionist," founded in 1868, and she was the joint author with Miss Anthony of the "History of Woman's Suffrage." In 1895 Mrs. Stanton, with others, published "The Woman's Bible."

The plan of the work was to take passages of the Bible that had especial reference to women and reprint them, with comments by Mrs. Stanton and her associate editors. Owing to her increasing obesity and the failure of her voice she had not spoken in public for four years before her death.

Probably one of the last things she wrote was a communication printed Oct. 13, under the heading, "As to Women in the Bible." It was as follows:

"'LINCOLN, Neb., Oct. 9:—In a suit brought by Daniel Freeman of Gage county to prevent the reading of the Bible by a teacher in the public schools, the court decided that the Bible should be barred. The court decides that Bible reading is both a religious and a sectarian exercise when made a part of the teaching program.'

"'Inasmuch as the Bible degrades women and in innumerable passages teaches her absolute subjection to man in all relations, in the state, the church, the home, and the whole world of work, it is to her interest that the Bible, in its present form, should be taken from the schools and from the rising generation of boys, as it teaches lessons of disrespect for the mothers of the race. Or else, an expurgated edition of the book should be got out, putting in one volume the grand declarations, moral lessons, poetry, science, and philosophy, and in another all the Christian mythologies for those who would value it as ancient literature. The first would then be fit to place in the hands of the rising generation. ELIZABETH CADY STANTON.'"

Mrs. Stanton's husband died in 1887, leaving his widow with six children. Henry Brewster Stanton was a lawyer, journalist, orator of national reputation. He was one of the founders of the abolition party, and was a member of the convention of which the Republican party was formed.—*Chicago "Inter-Ocean."*

Sexual Physiology.

"There is no effect without a cause." What is the cause, or what are the causes of sexual abuse? First ignorance, second, false teaching, third disordered conditions of the body, fourth irreverence, and fifth degrading company.

My own childhood and youth were pure because I had a natural abhorrence for everything low, unnatural, unclean, or disorderly, but I have learned from observation, from the confidences of young people, and from the knowledge of these things acquired by others that ignorance of sexual subjects and the sexual nature, is largely responsible for sexual abuse. As these practises undermine the bodies and minds of our sons and daughters, render them incapable of life's sweetest enjoyments, and unfit to fill life's most important duties, it behooves us, every one of us, to look into this matter most earnestly, and to make it of the first importance, first to impart such knowledge as we have gained to each other, and then, to most lovingly, reverently and earnestly instruct the children and young people. The first work is accomplished by books and through the press, primarily, and by social conversation, and consideration of the subject. The mistaken views of parents, teachers and others in the past have led to the suppression of these aids, but the mistaken ideas of wrongly educated people are giving way before the sound sense of thinking people. Nothing is low that God has created; everything is low that man has degraded. Whatever man degrades in his thought or act he is ashamed of; when man prostitutes the truth in his mind, the same conditions manifest in his body, and he becomes ashamed of the truth, mentally and physically. The parents themselves being ashamed of their bodies and the sexual functions, hide all that pertains to sex and creation, and teach their children that it is indecent to speak of these things, leaving them in total ignorance of the true conditions. The consequence of this is that the young people seek secretly for knowledge of themselves, and get many distorted and false ideas, and know nothing of the dangers of sexual abuse.

When parents and teachers and friends do undertake to give the young people instruction or information on this subject, the best they can do is to give the knowledge they have acquired by experience and such ideas as they imbibed through observation and were taught by others who themselves were ignorant of the laws of nature. The universal teaching is that the sexual nature of men and of many women is to be repressed in certain defined ways, and that this constitutes respectability, morality and virtue. At the same time they are taught that this nature is morally overpowering, and that in men it must be expressed and in women repressed, and men may seek unlawful and secret expression, but women may not. Now the truth is that the whole nature of man and woman is sexual, and the trouble is that the attention is directed and concentrated on one particular expression of their natures. Life is creative, the whole life of man and woman is sexual, and in the truly normal condition life is equally diffused throughout the body, but by concentration may be increased in any particular direction. Think of the tremendous concentration of life and sensation in any one kind of physical creation, when it is carried on generation after generation, and it is taught that this particular method of creation is distinctively sexual, and by nature overpowers every other expression of life. Life is given to us abundantly, and the choice of using it as we will, diffusing and concentrating according to our desire, as shall seem good to us. Everyone who has an excess, and becomes unbalanced, is living ignorantly, and needs to be helped out of his condition. In the normal condition the physical is subject to the mental, but in unbalanced conditions the physical enslaves the mental, and man's life on earth is a place of torment, either from repression or abuse or excessive indulgence. Let us seek the truth with our whole hearts, and then teach it as wisely and beautifully as we are able. The only way to get at the truth is to leave every one to let the light

that has been given him shine, and to remember that truth is beauty when rightly expressed.

Disordered conditions of the body brought about by lack of nourishing foods, use of stimulants, indigestible food, lack of cleanliness and exercise are a fertile source of abnormal physical cravings, especially of such expressions as have been developed by concentration. Exercise diffuses, that is, circulates life equally throughout the body; meutal exercise in excess of physical lets the blood stagnate where it is most strongly concentrated, and irritations, inflammations and ungovernable sensations are the result, which the victims do not know how to relieve; hence vices and abuses and crimes, wrecked lives and bodies.

Wherever there is irreverence for truth and good, there is physical degradation, for the one gives birth to the other; as a man thinketh, so is he, mind and body. The parents, teachers and friends have taught the young people irreverence; they are taught to be ashamed of their bodies and the body's functions; they are taught by example and the hearing of the ears to make light of good and truth in many forms, in love, in respect, in social position, in work, in personal characteristics, in the Bible, and religion, in marriage and child-bearing. Reverence is very difficult to acquire after adult life is reached; an irreverent soul is like a blasted rose; he who grows up in the habit of making fun of people, and their conditions, their relations and beliefs, degrades every beautiful function of life, and destroys the nobility of his own soul. Teach children to respect and reverence all that God has created, and feel only sorrow for perverted conditions.

People attract others to them on the plane of their own thought and feelings; young people do not understand that those who appeal to their lower natures and attract them down instead of appealing to their higher natures and leading them up, are not fit company. They do not know why they feel degraded and dissatisfied after associating with the trivial and vain, for they know they are in what the world calls good society, but they do sense sometimes painfully the appeals to the lower nature. The man who attracts others to himself by appeals to what in his thought is degrading will stir up degrading thoughts and feelings in others.

Let men and women appeal to the best and highest in each others' natures; the love of that which is elevating and makes life richer and brighter. Such appeals never inflame, but strengthen the purity and sweetness of others' natures. Young people in the society of such adults, and who so cultivate each others' society, will be poised and well-developed, physically, mentally and emotionally. MARION TRUEMAN.

Scientific Socialism.

I am greatly pleased with the result of my questions to Mr. Chas. H. Kerr in No. 932 of Lucifer in that they have led Mr. Kerr to acknowledge himself a Free Socialist, and have also led both him and Mr. R. B. Kerr to admit that in the Socialism for which they work the rights of free secession and of the necessary land to the user would be assured. On these terms I consider them both Free Socialists, because their ideal society would assure genuine practical liberty to every individual. Having thus satisfactorily settled the main points let us consider a few side questions of more or less importance.

There are a good many differences between these two members of the Clan Kerr which I must leave them to settle between themselves. But in No. 938 Chas. H. Kerr challenges me to point to any passage in the writings of any Socialist of international repute advocating state tyranny over individuals. Frankly I am not prepared to do this, but my impression is that Socialist authors rather dodge this point. It is hardly to be supposed that they would advocate "tyranny"—the word is not popular—but I think the control of the individual is usually implied in the logic and spirit of what they write. And this I know is the universal impression of non-Socialists and of Anarchists generally. And this universal impression must be well-known to these authors themselves. And in view of this I am sure my new Comrade will not wonder if I ask him to quote from these authors, with whom he seems intimately acquainted, passages in which they take pains to explain in unequivocal terms that the dissenting individual will always be jealously secured in his right of free-secession and in the use of enough land to make this right no empty form. My expectation is that Mr. Chas. H. Kerr cannot do this, that he cannot quote from a single author, or a single platform, such an unequivocal affirmation of these fundamental rights, without which the individual is hopelessly enslaved to the collectivity. I do not mean specious and empty phrases about liberty, such as any politician mouths, but clear recogaitions of the right of free secession and of the right to use land as alone securing personal liberty. And yet if these rights are fundamental it is clear, is it not, that their affirmation and reaffirmation should take precedence of everything else—should be the first and easiest thing to find in every Socialistic book, holding a sort of a "Thou shalt have no other Gods before me" position?

Mr. R. B. Kerr does not accept the distinction between Anarchists and Socialists given in No. 930 by Chas. H. Kerr, nor does he accept my classification in No. 936. He prefers to say Anarchists and Scientific Socialists. These "Scientific" Socialists hold that monopoly is a law of nature, and inevitable, and the only question is whether this monopoly shall be private or public, but really it appears that not even this is a question, as the final dictum of Scientific Socialism is that public monopoly is natural law and inevitable.

I do not doubt that Mr. R. B. Kerr quite correctly represents his school, but as to the "science" of the matter I am very sceptical. Much to Mr. Kerr's amusement doubtless I calmly assert that my Socialism is moral and that the only scientific Socialism is that which discovers and affirms the fundamental moral bases of true society. True Socialism is not a question of dollars and cents, of pots and pans, of hours and wages, of wheels and levers, it is a question of human beings and their mutual motives. The simple science of the matter is that when human beings attain a certain stage of evolution their ruling passion changes from a craving to dominate to a craving for liberty—the evolution of self-hood and of sympathy has reached a point after which domination and being dominated are alike intolerable, hideous, impossible. And as fast as such people evolute and increase in numbers, and find each other out, and act together, is True Society inaugurated by inevitable, natural law, not possibly to be thwarted. And these constitute the Comradeship of Free Socialists. And where these comrades are there is society and it cannot be otherwise; and where men have not reached this stage of evolution they are still brutes, struggling and fighting together under the law of might, unsocial, and it cannot be otherwise.

True society is human peace, satisfaction and loving co-operation (a thing impossible where any man is coerced) not an external arrangement of institutions and economic activities. These latter cannot possibly be arranged in beautiful and orderly forms except by a willingly free and loving people and they will arrange themselves inevitably in beautiful and orderly forms where the people are happy and free.

I do not admit that public monopoly is naturally inevitable. I claim that as a scientific fact the evolution of human sympathy will make all monopoly impossible. The social conscience will yet become so universal and sensitive that it will insist upon the sharing of all benefits as the chief joy of living. And even in the mere sense of centralized ability to produce I doubt it. I look for the discovery of a power so efficient yet easily distributed and controlled that practically every man may work his will with it with little need of others' aid.

A few decades back a military man might have claimed that the concentration of destructive power in an army was a natural law, but now the rapid discovery of more and more terrible explosives, easily made, portable, begin to make the army idea ridiculous.

When centralization reaches a certain intensity decentralization again asserts itself, only on a higher plane.

The integration of man will not be a coerced, machine-made thing, but the fruit of spontaneous, voluntary, love-impelled adhesion. J. WM. LLOYD.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Farewell to Autumn—The Outlook.

When these lines shall be read by the members of Lucifer's Household—except those who live in far away southern lands and climes—autumn will be gone, or at least fast going.

Even now, in the last expiring days of October, in this latitude, the orchards and forest trees have put off the golden-hued garments in which they have been arrayed the past few weeks, and now point, with bare arms and fingers, heavenward, as if to deprecate the wrath of the frowning skies.

Mauger predictions to the contrary, October—in Michigan, has been a very pleasant month; but few storms, but little frost, no snow, and many, many splendid days of clear, sunny, calm and mild weather—just glorious for out-door work, out-door enjoyment. Crops of nearly all kinds have matured well, in this section at least, and despite the phenomenally wet and cool summer and first autumn month, the farmer and fruit-grower, upon whom all depend, is in good shape to meet the winter.

OUTLOOK FOR PEACE AND PLENTY.

While these lines are being penned a "commission"—a HIGH commission appointed by President Roosevelt, a commission composed of lawyers, politicians and one church dignitary—Bishop Spalding, of the Roman Catholic church [MEM.:—*why not a Protestant bishop or two?*] are supposed to be entering upon the vastly important work of formulating a treaty of peace, by the acceptance of which treaty by both belligerents it is hoped to end the most memorable of all the "strikes" known to the history of the United States—the great 'anthracite coal strike" of 1902.

I do not need to tell my readers that what are commonly called strikes mean neither more nor less than a state of WAR! In this greatest of labor wars about one hundred and forty thousand miners were arrayed for five months against what are known as the "coal barons" of Pennsylvania, supported as these barons were by the armed militia of that state, and, potentially and legally if not morally and actively, by the whole military and naval forces of the general government of the United States.

* * *

In order to properly appreciate the situation, in order to rightly judge of the chances that the poor laboring man will have for justice before this high tribunal of arbitration, it must be remembered that the arbitrators were appointed by a man who is pledged, by all his political and hereditary affiliations, financial interests, etc., to uphold the present status of things, the status that puts it in the power of a few men with MONEY—no matter how that money was obtained—to monopolize the earth, the coal beds included, and to say to the landless men who apply for work on these monopolized lands,

"Work for the wages I offer you, else get off my land!"—equivalent to saying, "Get off the earth!"—since the same thing that the coal barons are doing in Pennsylvania may be done by the employers of labor everywhere.

Again, it must be remembered that this arbitration commission was appointed by a man who is sworn to execute the Federal statutes—laws presumably enacted to secure justice to ALL—the poor landless laboring man as well as the millionaire monopolist, and yet, notwithstanding his oath of office, this man Roosevelt, ever since he has been in office, has allowed these millionaire coal barons to openly, glaringly and notoriously VIOLATE both the letter and the spirit of these Federal statutes.

In other words, this man Roosevelt is, by his criminal neglect to do his sworn duty, *particeps criminis* with the law-defying coal barons.

Again—in calculating the chances of the men who have no political or social influence, and no money to back their demands for justice—it must be remembered that the members of this arbitration commission are, without exception so far as I know, by all their affiliations, habits and instincts, HEAVILY BONDED to favor the lordly coal barons in every possible way. That is to say, they are men high up in the social, political and financial world—men whose every record and every hope of future promotion or emoluments binds them to do nothing to unsettle the present relations of capital and labor—the relation that makes capital the master and the laborer the slave.

Another discouraging feature, or element, in the outlook—so far as the *personnel* of the "commission" is concerned, is the fact that the Roman Catholic Church has been honored—specifically honored, by a place on the board—the church which, of all the religious bodies in this country, is itself most nearly a political organization, with power to cast its vote, solid, as the leaders direct; a church whose entire history shows that it has ever sought political control over the people of the countries in which it gets a foothold—the Roman Catholic Church which *never changes its policy*, but ever seeks to ally itself with the political party that is most nearly identified with the *established order*, the order that means privileges for the few and slavery for the masses.

Year by year, administration after administration, it becomes more and more apparent that the Roman Catholic church exerts a powerful, a baleful influence over the national executives, the national policies, while, as all know, the municipal governments of nearly if not quite all the great cities of the country, with their horrible corruptions, are in the hands of the same religio-political organization, and hence I repeat, the appointment of Bishop Spalding to a place on the arbitration board, to the exclusion of the representatives of all other church organizations, is a pointer that augurs NO GOOD for the poor workingman, in the coming treaty of peace, if a treaty of peace lasting in its effects, is really to be the outcome of the present negotiations between the coal barons and the leaders of the Mine Workers' Federation.

* * *

Speaking of Roosevelt's failure to enforce the Federal statutes in reference to "trusts," that is, combinations that rob producer or consumer or both—it is usually considered that a man who violates his oath is a PERJURER. Is not an official who makes no effort to enforce laws he is sworn to enforce a perjurer?

Again: Is it customary for public officers charged with the duty of enforcing the laws, to open NEGOTIATIONS with notorious law-breakers, with the aim to ascertain on what terms they will consent to become law-abiding citizens?

It will be remembered, doubtless, that, in thus using the terms "law-abiding" and "law-breakers," I use them in the common and popular sense. Emerson says, "The good man will not obey the law too well." There are statute laws that all good men should break; laws that in themselves are law-breakers; breakers of the "higher law" of humanity and justice. Such laws should be ignored and violated, to the end that they become a dead letter, or be removed from the statute book,

But laws intended to restrain men from robbing and murdering their fellowmen are in the interest of humanity and justice, and the official who fails to enforce such laws, and who temporizes, condones, enters into amicable negotiations with robbers and murderers, should certainly be impeached and deprived of his office, if not punished as a co partner with such robbers and murderers.

To elaborate this matter further is useless and quite unnecessary. The worst robbers and murderers are those who, for private and personal gain, deprive their neighbors of their equal right to life, liberty and pursuit of happiness by compelling some to work for a beggarly pittance or starve, and by putting up the price of the necessities of life controlled by them, to others, to a figure beyond their means to pay.

Ordinary BRIGANDAGE—ordinary bank-robbing, or highway robbery and murder, are petty crimes, venial sins, when compared to the robberies and murders of the coal barons, railway magnates of Pennsylvania, whose acts are condoned and whose "property" is protected by government officials, such as Roosevelt and Governor Stone.

* * *

THE WAR STILL ON.

While the outlook for cheaper coal in cities is improving, news from the seat of war is by no means what the friends of peace and of justice were hoping it would be.

Yesterday's Chicago "American" reports as follows:

"Hazleton, Pa., Oct. 30.—Upon advice of President Mitchell, President Duffy and the executive board of District No. 7 today ordered the strike continued at the collieries of J. S. Wentz & Co., Coxe Bros. & Co., G. B. Markle & Co., A. Pardee & Co.

"Seven thousand men are affected. The order includes steam men as well as miners. The strike will be continued until the objectionable agreements are withdrawn. The strikers will be taken care of by the strike relief fund."

This means that workingmen, all over the country, whose earnings are a little above what is absolutely necessary to support life for themselves and families, will give of their scanty means to help the men who are continuing their defensive fight against a government-protected gang of LAND PIRATES, the worst, perhaps, that this age has produced in any country, whether called savage or civilized.

* * *

ATTEMPT TO BRIBE THE PEACE-MAKERS.

Another paragraph from the seat of war reads thus:

"The operators this morning made another effort to induce the members of the anthracite coal strike commission to accept the use of a special train which they were willing to furnish free to the commissioners to carry them around the mining region while they are making their investigations."

It is to the credit of these commissioners that this attempt to influence their decision was refused. Whether these same commissioners would have declined the proffered bribe if they had not known that the eyes of the reading public were upon them, is hard to tell. It would be decidedly interesting, however, to know how many of these well-paid public officials are in the habit of accepting a RETAINING FEE in the shape of "free rides" over the roads owned and controlled by the robbor barons.

* * *

Many other items of interest connected with the attempt to settle the points at issue between the man Baer—the partner of "God."—and his fellow lords of creation, on the one hand, and the poor laborers who risk life, and all that life means, to enable others to enjoy the comfort that comes from burning what are known in science as "black diamonds,"—many other items connected with this the greatest, perhaps, of all the labor wars of history, seem to call for at least a passing notice, but just now the writer of these lines is engaged in the, to him, arduous task of packing up his goods and chattels preparatory to a return to the great city—the modern Babylon known as Chicago.

If it be true that Winter sometimes "lingers in the lap of Spring," it is likewise true that summer sometimes lingers in the lap of Autumn. Though the nights are generally cool, even frosty, the days in Michigan continue delightfully warm, clear and mild, hence while anxious to get back into the regular harness again I am loth to quit the memorable precincts of "Harmony Home."

M. HARMAN.

A Good Example.

Box 309, Portland, Oregon, Oct. 24, '02.

EDITOR LUCIFER:—Enclosed you will please find postal money order for payment of fifteen subscriptions secured for your bright and interesting publication. I regard Lucifer as one of the grandest journals in existence today, and it is doing more for the cause of outraged humanity than all other publications put together. Let every reader of Lucifer solicit a few subscriptions from their friends and it will be but a short time before the subscription list will be trebled and the tremendous influence for good that these subscriptions will do cannot be overestimated.

Come brethren, how many will volunteer to do their share towards assisting with the good work by securing several subscriptions—no matter how small?

R. C. C.

Ida C. Craddock's last letter to the public will be given in our next issue. It is very important, and will occupy more than two pages. There will be other matter of interest concerning Mrs. Craddock. We hope that those who want extra copies will send in orders early.

Kate Austin, a writer well known to Lucifer's readers, died at Kingman, Kansas, on Oct. 28.

Memorial for Ida C. Craddock.

Twelve hundred men and women met at Handel Hall yesterday afternoon and heard three speakers declare that in committing suicide on October 18 Ida C. Craddock became a martyr to the cause of free speech.

The methods of Anthony Comstock were denounced and it was asserted that Miss Craddock had been persecuted, not prosecuted, because of the propaganda that she had made her life work.

Dr. Alice B. Stockham and Dr. Juliet Severance of this city spoke of the beauties of Miss Craddock's character and of the injustice of her prosecution and Mrs. Loomis of Boston criticised the postoffice inspectors whose short-sighted zeal, she said, had been responsible for the ending of a life whose every effort had been directed toward the enlightenment of humanity.

Miss Craddock used to live in Chicago. Her mother was at one time the treasurer of the National Woman's Christiam Temperance Union and Miss Craddock had been William T. Stead's secretary. She had given herself to humanitarian work ever since her girlhood. She was arrested in New York six weeks ago charged with sending immoral literature through the mails. She was convicted. Firmly believing she had done nothing wrong, she killed herself rather than go to prison for a long term.

Dr. Alice B. Stockham in her address to the men and the women who attended the Handel Hall meeting declared that Miss Craddock had died a martyr's death. Continuing she said:

"Miss Craddock elected to devote her life to instruction upon tabooed subjects. She believed that people were unnecessarily ignorant and that they suffered from that ignorance. Anthony Comstock failed to distinguish between literature which is demoralizing in intent and the literature that Miss Craddock wrote. Her writings taught scientific facts and were prepared and promoted with the intention of enlightenment.

"Honestly, and with the faith of a martyr, she gave her time, talent, ardor and enthusiasm to the enlightenment of men and women. She pleaded that the heart life, the real life, should become manifest in thought and word and deed."

Other speakers demanded that "honest thought uttered for an honest purpose should receive protection from the authorities instead of persecution."—*Chicago American, Monday, Oct. 27.*

Ruminations.

While the republication of "Discontent" is unavoidably postponed for a little longer, the people in Home are not asleep. The settlement presents a constant picture of activity, and of sure, if apparently slow progress. There has been no time, for many moons, when we have not had one or more dwelling houses in process of erection. Four are now going up, with others in prospect between now and spring. A large building is planned for this winter, which, when completed, will provide ample space for the school, the printing establishment and the public hall. The school is now holding its session in the late print shop, with the writer as teacher, assisted by Nettie S. Mueller as assistant and specialist in drawing, writing and singing. At the time of writing, there are thirty-four pupils with two more in prospect. Three of them are non-residents, whose parents, living in Tacoma and Seattle, regard Home as the best place to send them during the school seasons. The steamer from Tacoma has now adopted its winter schedule. From now until late spring, intending visitors will take the Tyconda or Typhoon at Commercial Dock, Tacoma, Sundays at 8 A. M., Mondays, Wednesdays and Fridays at 1:30 P. M. Make a note of this, if there is any chance of your coming our way.

—

We have just had occasion to mourn the untimely death, from infant disease, of little Blossom Govan. She was a free-born child, and one of the sweetest little beings ever known. Her brightness and lovable ways had won her a place in the affections of all who knew her; and it made our hearts ache to part with her. Friends gathered at Mary C. Parker's house, where the feelings of all were expressed by Fannie Minor and the writer. Blossom was a bright spot in the life of her mother and of all our people; and we shall miss her more than we can tell.

—

To William Fretz I would say that Lillian Levison is certainly either a morphine slave or an insane woman. Her statements were so transparently false that even the Tacoma papers discredited them, as soon as challenged. Lois Waisbrooker, Sadie A. Magoon, James W. Adams, Gertie Vose and myself, are certainly well enough known to the Liberals of the country, to be worthy of belief, against the ridiculous stories of a half-crazy adventuress. If not, we can furnish absolute proof of the falsity of her statements to all who care to investigate. If friend Fretz lived in Tacoma, he would know better.

—

W. N. Slocum errs, if he thinks that I either misunderstand or misrepresent Socialism. Many able Socialists, including the editors of "Advance" and the Seattle "Socialist," could inform him to the contrary. I have spoken many times in Socialist meetings, and have warm friends among ardent Socialist propagandists. Their ideals are closely akin to my own. I am perfectly aware that many Socialists yearn for liberty; and I do not impugn their motives, nor accuse them of conscious tyranny, when I pronounce their methods to be ill adapted to the end they aim at. What they profess, or what they sincerely and ardently desire, is not the question. The signers of the Declaration of Independence and even the drafters of the Federal Constitution, apart from Hamilton, would certainly not have desired the criminal imperialism of today. The desire of Socialists is one thing; their logic is another. We have grave reasons for fearing that actual Socialism would involve an intolerable State tyranny; but this is not to misrepresent present day Socialist leaders, nor to accuse them of wishing to be tyrants.

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The International Congress of Journalists voted down a resolution in favor of free speech and a free press, for fear of meddling with politics. And it is such dastards that have the making of public opinion! O for a Milton to thunder with a new Areopagitica against these servile trucklers, and in behalf of the most vital principles of human progress! Up to date, I cannot learn of one state, national or international Socialist congress or convention, which has recognized free speech as an issue, and declared in its favor. Such silence is cowardly and criminal. It is absolutely without excuse or palliation. Freedom of expression is menaced today on every side. Its enemies admit it as the vital question; and "reformers" and Socialists ignore it. Hundreds of readers of Lucifer, who know better than others its importance, and that no political movement incorporates it, remain indifferently or stupidly aloof, and will give no help to the one organization which exists to work on this specific line—the Free Speech League. I repeat that the Treasurer of the League is E. B. Foote, Jr., M. D., 120 Lexington Ave., New York, N. Y. Let him receive at least a dollar as membership fee from every reader who is averse to the enslavement of humanity.

—

Southern "honor" is again made visible in the forced resignation of Professor Andrew Dodd, of Emery College, Oxford, Ga., for denouncing the infamy of lynching. Free speech is sadly at a discount, both North and South.

JAS. F. MORTON, JR.

Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoi. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

Call for the Annual Congress of the American Secular Union and Freethought Federation.

TO THE LIBERALS OF AMERICA: The Twenty-Sixth Annual Congress of the American Secular Union and Freethought Federation will be held Saturday and Sunday, November 15 and 16, 1902, in Brooklyn, N. Y. The place of meeting is the Long Island Business College Hall, South Eight street, between Bedford and Driggs avenues.

This is the hall of the Brooklyn Philosophical Association, which is an auxiliary of the Union and Federation. The Association has kindly and generously extended the invitation to the Union and Federation, and its members will do all they can to make things pleasant for the visitors, of whom there ought to be many. The Brooklyn Association is one of the largest Freethought societies in the country.

The objects of the Union and Federation are to protest against the union of church and state in this country, and to endeavor to remedy the evil by influencing legislators and legislation whenever and wherever possible. It is the business of the organization to oppose legislation in the interests of Christianity or any other religion. The principle of the Union and Federation is that every religion and religious worshiper must pay its and his own bills, and also refrain from encroaching upon the rights of others in religious matters, as is now done by our Sunday laws, the reading of the Bible and religious books in the public schools, the exemption of churches from taxation, and in various other ways indicated in the Nine Demands of Liberalism.

All favoring these are invited, and those opposed are welcome. We will try to change the views of the latter.

The last Congress was held in Buffalo. The report of this meeting is now in press and will be mailed to all members and contributors as soon as issued.

This Congress is also the annual opportunity for the Freethinkers of the country to get together and get acquainted with each other. This is by no means the least enjoyable part of the meeting. There are several good and moderate priced hotels near the hall, the Delaverne being perhaps the best. Those desirous of higher priced accommodation can easily find it in New York. The hall is but a few blocks from the ferry. Visitors unacquainted can obtain all information at "The Truth Seeker" office.

Among the speakers will be Moncure D. Conway, Hugh O. Pentecost, E. C. Walker, Charles Watts, Herbert N. Casson, and others.

Contributions for the expenses of the Congress are desird, and may be sent to the Secretary, E. C. Reichwald, 141 S. Water street, Chicago, Ill.; to the Treasurer, Henry White, 1231 G street, Washington, D. C., or to the President, E. M. Macdonald, "Truth Seeker" office.

Let everybody come and have a good time at this annual reunion of the Freethinkers of the country.

E. M. MACDONALD, President.
E. C. REICHWALD, Secretary.

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Weary of myself and sick of asking
What I am, and what I ought to be,
On this vessel's prow I stand, which bears me
Forwards, forwards, o'er the star-lit sea.

And a look of passionate desire
O'er the sea and to the stars I send,
"Ye who from my childhood up have calmed me,
Calm me, ah! compose me to the end.

"Yet once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew!
Still let me as I gaze upon you,
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
Through the rustling night air came the answer,
"Would ye be as these are? Live as they!"

Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things about them
Yield them love, amusement, sympathy.

And with joy the stars perform their shining,
And the sea its long moon-silvered roll,
For self-poised they live, nor pine with noting
All the fever of some differing soul.

O air-born voice! Long since severely clear,
A cry like thine in mine own heart I hear:
"Resolve to be thyself, and know that he
Who finds himself, loses his misery!"

—*Matthew Arnold.*

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TO THE PUBLIC:—I am taking my life because a judge, at the instigation of Anthony Comstock, has decreed me guilty of a crime which I did not commit—the circulation of obscene literature—and has announced his intention of consigning me to prison for a long term.

The book has been favorably reviewed by medical magazines of standing, and has been approved by physicians of reputation. The Rev. Dr. Rainsford of this city, in two letters to me, partially approved this book so far as to say that if all young people were to read it, a great deal of misery, suffering, and disappointment could be avoided, and that to have arrested me on account of it, as Mr. Comstock had done, was ridiculous. This little book, "The Wedding Night," and its companion pamphlet, "Right Marital Living," have been circulated with approval among Social Purity women, members of the W. C. T. U., clergymen and reputable physicians; various physicians have ordered these books from me for their patients, or have sent their patients to me to procure them or to receive even fuller instruction orally; respectable married women have purchased them from me for their daughters, husbands for their wives, wives for husbands, young women for their betrothed lovers. On all sides these little pamphlets have evoked from their readers commendation for their purity, their spiritual uplifting, their sound common sense in treating of healthful and happy relations between husbands and wives.

In contrast with this mass of testimony to their purity and usefulness, a paid informer, who is making his living out of entering complaints against immoral books and pictures, has lodged complaint against one of my books as "obscene, lewd, lascivious," and proposes to indict the other book later on, so as to inflict legal penalties on me a second time. This man, Anthony Comstock, who is unctuous with hypocrisy, pretends that I am placing these books in the hands of minors, even little girls and boys, with a view to the debauchment of their morals. He has not, however, produced any young person thus far who has been injured through their perusal; nor has any parent or guardian come forward who claims even the likelihood of any young person's being injured by either of these books; nor has he even vouchsafed the addresses of any of the people from whom he states he has received complaints. In addition, he has deliberately lied about the matter. He stated to Judge Thomas of the United States Circuit Court (secretly, not while in court), that I had even handed one of these books to the little daughter of the janitress of the building in which I have my office. It so happens that there is no janitress in this building, nor is there any little girl connected with same. I took a paper around among the tenants to this effect, which they signed, and which I sent to the judge by my lawyer; also a paper to the same effect, which my landlord stood prepared to attest before a notary, if need be. But even this made no impression upon Judge Thomas; he still is firmly convinced (so he says) that Anthony Comstock is a strictly truthful man.

On Friday last, October 10, I underwent what was supposed to be a fair and impartial trial by jury; but which was really a most unfair trial, before a thoroughly partisan judge, at the close of which he abolished my right of trial by jury on the main question at issue, namely the alleged obscenity of "The Wedding Night" book. My counsel was not permitted to present in evidence circulars which showed that as far back as 1898 and 1899, I was accustomed to state in print that any applicants for oral instruction upon marriage who were under 21 would have to produce written consent from a parent or a guardian. My evidence was almost wholly choked off; neither my counsel nor myself was permitted to endeavor to justify the book by argument. The most the judge would do was to permit me to read from various paragraphs in the book, without comment, if these could explain the indicted paragraphs. Even with this tiny bit of a chance, I made such good use of my opportunity before the jury, that Judge Thomas, who was evidently prejudiced in advance against both myself and my book, saw that he dared not now risk the case to the jury, or he might not manage to convict me after all. And so he announced that he himself intended to pass upon the character of the book. He stated that there is in existence a decision of the United States Supreme Court which gives him this right.

He said he would not let the question go to the jury; he considered the book "obscene, lewd, lascivious, dirty." He added that he would submit to the jury only the question of fact: Did the defendant mail the book? (The charge was "mailing an obscene book.") He said: "Gentlemen of the Jury, the question for you to pass upon is, Did the defendant mail the book? You know that she admits having mailed the book. Please render your verdict. I do not suppose you will care to leave your seats." And the poor little cowed jury could do nothing but to meekly obey the behests of this unrighteous judge, and to pass in their ballots, "Guilty of mailing the book." Which, of course, was no crime at all.

I fully expected that the public press of New York City would duly chronicle this most remarkable invasion of the rights of the people by such an abolishing of the trial by jury; but so far as I could learn, the press remained totally silent.

It is evident that the political pull of the party which fathers Anthony Comstock is too powerful for any newspaper in New York to dare to raise a protest when, at the instigation of this *ex officio* informer, an innocent woman, engaged in a laudable work of sex reform, indorsed by reputable citizens, is arrested on false information and denied her right of trial by jury.

Since Friday last, people of influence and respectability have written to the judge on my behalf and have been to see him; but he announces his inflexible intention of sending me to prison, and, he is careful to malignantly add, "for a long, *long* term." I am a "very *dangerous* woman," he adds; Mr. Comstock has told him most shocking things about me—not in court, however, this paid informer being far too cute to dare to face his victim openly with any such lies.

At my age (I was forty-five this last August) confinement under the rigors of prison life would be equivalent to my death-warrant. The judge must surely know this; and since he is evidently determined to not only totally suppress my work, but to place me where only death can release me, I consider myself justified in choosing for myself, as did Socrates, the manner of my death. I prefer to die comfortably and peacefully, on my own little bed in my own room, instead of on a prison cot.

I am making this statement to the public because I wish to call attention to some of the salient features of Comstockism, in the hope that the public may be led to put down this growing menace to the liberties of the people.

As I said not long since in the Boston "Traveler," if the reading of impure books and the gazing upon impure pictures does debauch and corrupt and pervert the mind (and we know that it does), when we reflect that Anthony Comstock has himself read perhaps more obscene books, and has gazed upon perhaps more lewd pictures than has any other one man in the United States, what are we to think of the probable state of Mr. Comstock's imagination today upon sexual matters?

The man is a sex pervert; he is what physicians term a Sadist—namely a person in whom the impulses of cruelty arise concurrently with the stirring of sex emotion. The Sadist finds keen delight in inflicting either physical or mental humiliation upon the source of that emotion. Also he may find pleasure in gloating over the possibilities to others. I believe that Mr. Comstock takes pleasure in lugging in on all occasions a word-picture (especially to a large audience) of the shocking possibilities of the corruption of the morals of innocent youth.

This man serves two masters; he is employed and paid by the Society for the Suppression of Vice, but he secures from the United States Government an appointment as postal inspector without pay; so that he is able, if he wishes, to use his official position for the furtherance of the private ends of his society and, presumably of himself. *Ex officio* informers, with their attendant spies and decoys, have been throughout history notoriously a means of exploiting the government for private and corrupt purposes.

For over nine years I have been fighting, single-handed and alone, against Comstockism. Time and time again I have been pushed to the wall, my books have been seized and burned, and I myself have been publicly stigmatized in the press by Comstock and Comstockians as a purveyor of indecent literature. Yet this very literature has been all the while quietly circulating with approval among men and women of the utmost respectability and purity of life, and I have received numerous letters attesting its worth.

Not only this. Comstockism can be used, as was the mediæval Inquisition at times, to gratify private malice, as the complainant does not need to appear in court. This was done to me in Philadelphia because, while holding a petty position as amanuensis in the Bureau of Highways, I declined right along to pay political assessments to the Quay party. For months they tracked me night and day wherever I went, vainly hoping to learn something detrimental to my character, and at last they arranged to have me indicted for mailing immoral literature, as they could find no other means of successfully damaging my reputation.

John Wanamaker once stated in a political speech that the Quay party were relentless in hounding those who refused to pay political assessments. They would follow up such a person even when he went into the service of other employers, and leave no stone unturned to ruin him in after years. This may or may not be so in my own case; I do not know. But I do know that when I went to Washington a secret complaint was lodged with the police. My accuser never faced me openly in court. I pleaded my own case before the police judge, saved one book ("Right Marital Living") and won many encomiums from those present in court because of the uplifting character of my plea; nevertheless I was driven from the city.

Each time that I have been arrested, I have escaped by a compromise; but I resolved, when I came to New York, that if again attacked by Comstockism, I would stand my ground and fight to the death. Perhaps it may be that in my death, more than in my life, the American people may be shocked into investigating the dreadful state of affairs which permits that unctuous sexual hypocrite, Anthony Comstock, to wax fat and arrogant, and to trample upon the liberties of the people, invading, in my own case, both my right to freedom of religion and to freedom of the press. There is only one lawful excuse for the community's interfering with any one's religion or publication in America; and that is, the invasion, by means of that religion or those publications, of other people's rights to life, liberty, or the pursuit of happiness. No proof of such injury wrought has been produced in my case; the testimony for the government against me rests entirely upon the mere say-so of this paid informer.

Every one of the paragraphs indicted in "The Wedding Night" is the outcome of talks which I have had with distinguished physicians and also with women and men among my pupils. I have looked into the hearts of hundreds of men and women during the nine years in which I have been engaged in sex reform work, and my soul burns within me when I see how husbands and wives are suffering, and how nearly all of this suffering could be done away with, if only Anthony Comstock were not hoodwinking the public into believing that sexual information in printed books must be kept away from them, so as to protect the morals of innocent youth. Surely, Mr. Comstock's idea of the nature of the marriage relation must be singularly impure, when he ventures to pretend that it should not be known as to its details by young people who are sufficiently mature to be seeking for enlightenment!

In the courts, however, in obscene literature cases, a precedent has been established by which the defendant is forbidden to produce witnesses in behalf of the accused book, so that I was legally prohibited from summoning physicians to testify on behalf of the book.

Owing to this and to other legal precedents which hamper the defendant in obscene literature cases as is done in no other criminal cases anywhere; owing also to the dense ignorance and prejudice which prevail in regard to the scientific, open discussion of sexual matters; and, most of all, owing to Mr. Comstock's persistent lies and to his adroitness in depicting the shocking possibilities of corrupting the morals of innocent youth by permitting young people to peruse any enlightening literature upon the details of normal, healthy, pure marital relations—matters have now reached the point where it is only necessary to accuse a person of mailing so-called "obscene" literature in order to convict him. As no witnesses are allowed to testify as to the effect of the book upon themselves or their young daughters or young sons, or, if physicians, upon their patients, neither judge nor jury are in a position to learn the actual facts in the case. And now, in my own case the other day, the legal precedent has been established by the action of Judge Thomas, in the United States Circuit Court, of not only excluding witnesses in behalf of the indicted book, but even forbidding either the defendant or her counsel to attempt to explain the reasons for printing the indicted paragraphs or in any way seeking to justify, in an argument, the publication of the book; and then finally, by a legal subterfuge, abolishing the defendant's right of trial by jury; the latter being a proceeding which has always been recognized by true patriots as a serious menace to the liberties of the people.

In addition, in my own case, there is the matter of persecution for my religious views. Although this question did not directly arise before Judge Thomas, yet, from the paragraph which I read from my book, and which I was permitted to read only without explanation, it must have been evident that the book contained a religious propaganda, and that, indeed, the religious teaching was the foremost matter, the physical teachings being only subservient thereto.

But in my trial under the New York state law last March, under three judges, the religious question did very decidedly arise. In that court, Judge McKean so far forgot his oath of office (to administer justice impartially) as to hotly denounce my book as "blasphemous" (presumably because I am teaching the duty and the joy of Communion with God in the marriage relation, so as to render it sacramental). Of course, this was illegal on his part. No judge has any right to denounce a prisoner because he differs with that prisoner in his religious belief.

I earnestly hope that the American public will awaken to a sense of the danger which threatens it from Comstockism, and that it will demand that Mr. Comstock shall no longer be permitted to suppress works on sexology. The American people have a right to seek and to obtain knowledge upon right living in the marriage relation, either orally or in print, without molestation by this paid informer, Anthony Comstock, or by anybody else.

Dear fellow-citizens of America, for nine long years I have faced social ostracism, poverty, and the dangers of persecution by Anthony Comstock for your sakes. I had a beautiful gospel of right living in the marriage relation, which I wanted you to share with me. For your sakes, I have struggled along in the face of great odds; for your sakes I have come at last to the place where I must lay down my life for you, either in prison or out of prison. Will you not do something for me now?

Well, this is what I want the American public to do for me. Only one of my books, that on "The Wedding Night," is at present under legal ban. "Right Marital Living," which is by far the more important book of the two, and which contains the gist of my teaching, has not yet been indicted. Mr. Comstock, however, told me, when arresting me, that he expected to get both books indicted. If sufficient of a popular demand be made for this book, and especially if that demand voice itself in the public press, he will not dare to attack the book in the courts. Will you do this one thing for me, those of you who have public influence? Remember, it is for you and for your children that I have fought this nine years' fight. And although I am going to a brighter and a happier land, nevertheless, I shall still look down upon you all here, and long and long and long that you may know something of the radiantly happy and holy life which is possible for every married couple who will practice these teachings. Even in Paradise I cannot be as happy as I might, unless you share with me this beautiful knowledge.

I beg of you, for your own sakes, and for the future happiness of the young people who are dear to you, to protect my little book, "Right Marital Living."

I have still other teachings to follow this, upon the marriage relation, later on. I have written a book of between 450 and 500 pages upon "Marriage" in which my teachings are set forth more fully. This book, in manuscript form, is at present stored in a safe place, in friendly hands. It will not be given to the public until such time as the public shows itself ready for it, and prepared to protect this fuller and franker book from persecution. Meanwhile, however, "Right Marital Living" remains unindicted; it sets forth a gospel of marriage which is being preached by no other teacher in America. Its teachings will make your married lives healthier, happier, holier. Will you publicly voice your demand for this little book, "Right Marital Living," and protect it from Anthony Comstock?

IDA C. CRADDOCK.

The Position of the Socialist Party.

Your number 940 contains two interesting letters in criticism of what I have written for your columns. In view of the fact that your space is limited I will defer replying to Mr. Isaak until another issue.

Replying to Mr. Hunt I wish emphatically to disclaim any originality or peculiarity for the views I am presenting. My object is to state the views held by nine-tenths of the organized Socialists both in America and Europe.

In speaking of "the coercive features" of the State as at present organized I referred to the familiar fact that the chief function of the present state is to support the institution of property, or, in other words, to keep the laborers in subjection to the capitalists. When this function of the State is abolished, as Socialists propose, there will be no occasion for the "punishment" of "crime." The only offences calling for restraint will then be due to atavism and will demand the attention of the physician and the teacher rather than the jailer and the executioner.

Mr. Hunt's allusion to the Peoria Convention could hardly have been intelligible to those not connected with the Socialist party of Illinois. The fact of the matter is that at the State Convention held last July there was a spirited discussion over the question whether the platform should embody a list of the specific measures which Socialists would enact if elected, or should stop with a simple statement of the principles of revolutionary Socialism. The Convention voted by a considerable majority in favor of the latter proposition. Personally, however, I spoke and voted on the side of the minority. But neither I nor any of those who voted with me, so far as I have been able to learn, have the least desire to split the party on account of this difference of opinion.

The central thought of organized Socialism is not merely common ownership and not at all any arbitrary programme:—it is the class struggle, which is destined to bring the working class into control and to abolish the parasitic class.

CHARLES H. KERR.

Would That There Were Many Such Workers!

Every reader of Lucifer will be doing noble work by securing one or more subscribers and thus help the cause to grow. Many reform journals are making energetic efforts this time of the year to increase their circulation and there is no reason why Lucifer cannot hold its own with any of them if each friend will do their part—no matter how small it is. Words of praise are all right in their way but don't weigh very much when it comes to paying composition, paper, printing and numerous other bills. The writer is in the newspaper business himself and has had a little experience in this line. Now, brethren, get together—"get a hump on yourselves" *right now* and let us help in the glorious work of freedom by hustling for a few cash subscriptions.

R. C. C.

Box 309, Portland, Oregon.

We want to send samples to your friends. Send names, please.

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Retrospect and Prospect.

The departure of Summer; the frosts and falling leaves of Autumn; the long cold rains and sleet of November, suggestive of the snows of December, all admonish us that the year is closing—a year that has witnessed a number of very noteworthy events.

Among the more important of these events are the ending of the South African war; the total destruction of St. Pierre with its inhabitants—the capital city of Martinique, the most important city and island of the French West Indies, by a series of eruptions from Mt. Pelee; the five months' labor war in the anthracite coal fields of Pennsylvania—a war that is not yet ended but merely suspended, under "flag of truce," so to speak, while a government-appointed "commission" is trying to arrange terms of peace that will be satisfactory to both of the contending armies.

* * *

Of these three noteworthy events the labor war easily takes precedence in point of importance to the lives, the comfort and welfare of non-combatants in this country, if not the world over. The South African war was for political supremacy, and also for control of the revenues arising from monopoly of diamond mines—a commodity in which the common people of the world have little or no interest, and it can easily be shown that so far as material comforts and rewards of labor are concerned, it makes little difference to the proletarian worker, whether the political government is in the hands of native or foreign rulers. The farmers, shepherds and miners of South Africa will probably be no more robbed by British tax-gatherers than they would have been had the Boers been victorious in their valiant two-and-a-half years' struggle for political independence. The sympathies of the world were mainly with the Boers, not because their own rulers would be less exacting and cruel than would be the agents of the British crown, but because of the world-wide prejudice, or instinct, that all peoples should have the right to choose by whom they are to be ruled and robbed. It is the ages-old admiration for the "patriot"—for him who fights and dies in defence of "home and native land."

In the case of the West Indian outbreak it was a war inaugurated by the pent-up forces of nature, seeking vent, or equilibrium. It was not a question of ethics; not a question as to who would be hurt or who benefited by the display of force and fireworks, but simply an unconscious, unintelligent, unsympathetic overflow, or inundation of cosmic energy, very similar to the periodic overflows of great rivers, or the occasional outflow of atmospheric air, when it takes the form of the tornado or cyclone.

In the war between the coal miners and the men who claim to own the coal beds, the case is very different from either of the aforementioned disturbances. It was and is not a question of political supremacy, nor of relief from pent-up cosmic energy, but rather a question of PROFITS—of unearned revenues, on the one hand, and of bare SUBSISTENCE—of bread, clothing and shelter, on the other hand.

Every one who cares to understand the causes of revolt of labor against the monopolistic employers of labor, should read President Mitchell's letter to the arbitrating commission. In this letter the indictment against the coal lords and transportation barons takes the form of some twenty-three counts; of these I select the following:

"The average annual earnings in the anthracite coal fields are much less than the average annual earnings for occupations requiring equal skill and training.

"The rate of wages in the anthracite coal fields is insufficient to compensate the men workers, in view of the dangerous character of the occupation, in relation to accidents, the liability to serious and permanent disease, the high death rate and the short life incident to this employment.

"The annual earnings of mine workers are insufficient to maintain the American standard of living.

"The increased cost of living has made it impossible to maintain a fair standard of life upon the basis of present wages, and has not only prevented the mine workers from securing any benefit from increased prosperity, but has made their condition poorer on account of it.

"The wages of the anthracite mine workers are so low that their children are prematurely forced into the breakers and mills instead of being supported and educated upon the earnings of their parents."

* * *

COMPROMISE—COMPROMISE.

Our readers know something of the history of political "compromises" in this country, over the African slave question. They know that these compromises began in the "convention" of 1787, when the constitution of the United States was formulated. They know the history of the famous "Missouri Compromise" of 1820, when the parallel of 36 30 was fixed upon to limit the area of slaveholding in the "territories," and they know the result of the breaking of that compromise by the adoption of the Kansas-Nebraska Bill, under the leadership of Stephen A. Douglas. They know that compromises between Freedom and Slavery, between justice and injustice, have never brought peace, brotherhood, satisfaction or happiness.

Will it be different now? If the proposed compromise between the lords of the mine, the mill and the means of transportation, on the one hand, and the slaves who work in the mine, the mill, and who man the decks of the transportation systems—on land and water, on the other hand,—if this new compromise shall bring lasting peace, happiness and contentment, it will do what no former treaty between freedom and slavery has ever done.

When will mankind awake to the realization of the fact that no freedom for the masses can possibly exist so long as the materials and the tools of production, and also the means of the exchange of products, are monopolized by the few.

* * *

HOME AGAIN.

After a little more than four months of vacation in the Michigan Fruit Belt I find myself once more in the thills, so to speak, and ready to help draw Lucifer's load. Continuous November rains—very cold and disagreeable—delayed the homeward journey beyond expectation, ending with a stormy ride across Lake Michigan, Friday night Nov. 7, causing not a little anxiety as to whether my vacation was to end in a shipwreck and watery grave for Lucifer's editor.

Looking backward over these four months—months of free exposure to sun and wind and rain, months of pretty close association with farmers and fruit-growers, also of occasional near acquaintance with friendly visitors from Chicago and elsewhere to the house we called "Harmony Home" I find myself not much richer in dollars but very, very much richer in EXPERIENCE, and while a large part of this experience is of a nature I would not care to have repeated, am free to say that not for a whole month's income of John D. Rockefeller and of J. Pierpont Morgan, with a week of President Baer's thrown in, would I have MISSED that experience, or those experiences.

What those experiences were like I will try to give some general idea in the near future, if our readers do not object, but owing to the fact that I find Lucifer's forms for this issue about full, this article will have to be postponed for the present.

* * *

Looking forward to the near approaching season of snows, of short days and of long winter nights, while there is much in the prospect ahead that is cheerless and uninviting for the poor, the moneyless and propertyless workers there is much also that is encouraging. Never before in the memory of man, perhaps, has there been such a campaign of education along radical lines, revolutionary lines of thought, as now; never before has there been so many signs of a general waking up, and shaking up, of the stupid masses; and while not many are yet prepared to shake off the yoke of bondage to old-time creeds, to economic, religious and sociologic superstitions, the spirit of unrest is abroad as never before, in this generation, reminding us of Ella Wheeler Wilcox's stirring lines:

"Be not content; contentment means inaction,
The growing soul aches on its upward quest—
Satiety is kin to satisfaction—
All great achievements spring from life's unrest.

"Prize what is yours, but be not quite contented.
There is a healthful restlessness of soul
By which a mighty purpose is augmented
To urge men onward to a higher goal."

M. HARMAN.

CONTRIBUTED articles on Anarchistic and Socialistic problems have necessarily been crowded out of this and recent issues, to make room for matter pertaining to the death of Ida C. Craddock.

To the many friends of this the latest victim of the remorseless American Inquisition we would say that copies of recent issues of Lucifer can still be had, containing letters of sympathy and respect for the departed, and words of indignant protest against the prosecution and the prosecutors that caused the untimely ending of this exceptionally brave, true and good young life.

Ruminations.

By this time, every reader of Lucifer has doubtless been apprised of the murder of Ida C. Craddock by the unspeakable fiend, Anthony Comstock. I use the term "murder" advisedly. The desperate hounding of this noble woman, acting on her extremely sensitive organism, proved more than she could endure, and added her to the list of Comstock's victims. We are paying a heavy price for our indifference to the cause of free speech; and the end is not yet. I knew Mrs. Craddock personally, and honored her for her purity of soul and sincerity of purpose. She never uttered a word, or wrote a line of which the most refined woman need have been ashamed. Her persecution was one of the most infernal outrages of modern times, and was possible only in a land completely permeated with the poison of Comstockism. The miserable judge who sentenced her is fit only to be a companion in infamy with the notorious Jeffries.

What are we going to do about it? We cannot undo the wrong, nor bring Ida Craddock back to life; but we can fight to the death the damnable Comstock law, under which a venal and heartless knave like Comstock, assisted by corrupt judges and ignorant juries, can thrust advanced thinkers into prison, and hound sensitive women to suicide. The time has come to make a last vigorous stand for free speech, and to persist in it, until we force the masses to recognize that here is the one gigantic issue of the day. The element in power is determined to strangle all freedom of expression. The devilish conspiracy cannot be carried out all at once, for fear of arousing too dangerous a storm of protest. The most unpopular sects must be attacked first, on one specious pretext or another, until the American people have become familiar with the idea of a censorship. After that, the Russian policy, which forms part of the program of imperialism, can proceed more rapidly. A pleasant prospect, is it not? Apparently most of you think so, since you refuse to help the work of the only society which is formed expressly to combat the malign influence that is undermining the very foundations of liberty in this country. Had the Free Speech League been launched five years ago; had it received the active support of all who claim to be reformers; had speakers been put on the platform in every section of the country; had literature bearing on this one vital issue been everywhere circulated; had the United States been leavened with the idea that free speech was a heritage of the vastest consequence to every human being; Ida Craddock need not be lying dead today. Comstockism and its allies shun the light; for their vocation is one of darkness. It is by education and publicity that the assaults on freedom of speech can be met and vanquished. But there is no time to lose. Precedents are being accumulated, which strengthen the enemy, and bring discouragement to the friends of freedom. Our cause is in danger from apathy. The Socialists, who form the largest single class of advanced reformers today, show themselves utterly indifferent to the principle of free speech. In spite of the monstrous outrages of Comstockism, anti-Anarchist legislation, injunctions against free assemblage in the strike fields, imprisonment of editors in Havana and Manila for venturing to criticise the United States, dismissal of public servants for speaking against imperialism, the suppression of the Declaration of Independence in the Philippine Island as a "damned incendiary document," countless local outrages on free speech, free press, free mails and free assemblage—in spite of these and countless other evidences of a deliberate plot to arrest all progress by choking up its source, which lies in free discussion, not one Socialist platform up to date has contained a declaration dealing with this all-important theme; and nearly every Socialist editor in the land keeps absolutely mum on the subject of free speech, except when the particular victim of its denial happens to be a member of his own party. And yet there are those who affect to wonder that some of us are not eager to accept Socialist professions of zeal for the cause of freedom. The Single Taxers are a little more wide awake; and some of their organs are doing splendid service in the cause of free expression. The Anarchists, being the first to suffer from the policy of suppression, are naturally foremost in protesting against it; but many of them, if not all, are also prompt to defend the rights of persecuted individuals with whose opinions they do not agree. The Freethinkers, who ought to take the lead in demanding free speech for all the advocates of all opinions, are shamefully lethargic, as a class; though there are some magnificent exceptions.

If you wish to be guiltless of the death of Ida Craddock; if you wish to check the outrages of which Anarchists, sex reformers, trades unionists, Cubans, Filipinos, Porto Ricans and already some Socialists and Anti-Imperialists are the victims, and which will shortly be multiplied against all these, and extended to Single Taxers, Freethinkers and religious, social and political "heretics" of every school; you must shake off your indifference, which in such a crisis is almost criminal, and take an active part in the struggle for free speech. Join the Press Writers if you are able to wield a pen; but in any case, join the Free Speech League, and enable it to place speakers on the platform, and to flood the country with literature on the most vital issue of the day. Send a dollar more if you can spare it—to E. B. Foote, Jr., M. D., 120 Lexington Ave., New York, N. Y. Now let us see how many of Lucifer's readers really mean business.

That eccentric and pugnacious Texas periodical, yclept Reed's Isonomy, has in its October issue a plea for the re-enslavement of the negro. This will do to go with Charles Carroll's absurd claim, based, like many absurdities, on the Bible, that the negro is a mere beast, created simply to be of service to the white man. The argument, based on the presumption that the silly aspect of human nature known as race prejudice will persist through all time, and can down the law of evolution, is of course too self-stultifying to be worthy of serious attention.

Our population is still on the increase. Among the latest arrivals, are Olivia Freelove Shepard and Fannie Spaulding, late publishers of "Spirit Mothers." Lois Waisbrooker is enjoying a well-earned vacation from office work, and is spending a little time in the lecture field. Mattie D. Penhallow is in Boston for the winter.

"After calm and mature deliberation," I am still persuaded that our tactics in the Waisbrooker and Penhallow cases were the wisest under all the circumstances. I do not believe that any real opportunity was slighted. I have already given full reasons for having taken this position, and need not now repeat, as these reasons are good, until refuted.

Home has just enjoyed a visit from B. Molenaar, a teacher from Holland, to whom the writer in particular feels indebted for much interesting information with reference to European educational methods. JAS. F. MORTON, JR.

The Work Before Us.

DEAR FRIEND HARMAN:—Nothing in Lucifer escapes me and I feel that in writing the editorial you did in No. 939, you said the very best thing that could be said. The death of Mrs. Craddock, which was to all practicality a murder, should, if properly taken advantage of, give a great impetus to the work you have undertaken for purity and for the emancipation of women. All of those who have received good impulses and impressions from her nine years of devoted teaching should be brought in to continue the work that she began with so much bravery and for which she gave up her life, and these people should be brought into line to follow up exactly the work mapped out in your article.

Mrs. Craddock had hosts of friends who appreciated her efforts and the letters that have come to me since her death have overwhelmed me and kept me busy in many ways. You may be sure that I will not fail to push the gospel of freedom and purity at all times. Yours sincerely,

EDWARD W. CHAMBERLAIN.
111 W. 42 St., New York, N. Y.

What Is "The Truth?"

What are we going to tell Mrs. B., of Texas, my Lucifer, you and I? "I must have the truth at any cost" she says with all the naivete of Pilate when he asked "What is Truth?" Shall we give her a weak and evasive answer, as did the divine Jesus of Nazareth, or shall we rise like a man and acknowledge you out of your vast and varied experiences and I in my narrow little way that neither has one word of comfort for her.

What shall be THE truth to her? Here is an actual momentous question demanding an immediate practical answer, and O for the wisdom of ages that we might say the right word to her!

There is one answer that would be almost a solution to her problem; an answer such as Stephen Girard might have made—an economic answer which if not the truth would be as potential.

There is another answer that a physician might give—but would not.

There is a theological answer which *misere di deo* I fancy she has heard.

That a child shall be born—what is to be consulted, the child's welfare or the parents' gratification? Is there in maternity a joy equal to or exceeding another joy, or is there in paternity a careless ignorance or an unconscious animality? We cannot call a man to account who is dead to his responsibility and he must be said to have a good conscience—*because* it was never used.

I hope I do not seem flippant. My heart goes out to the mother in these critical moments and also for the loss of her child. The way of life is fraught with more peril and hardship than the way he has gone. She would have grieved in the certainty of his danger here, and beyond our little systems the universe is ordered for good. How consoling to think of him as promoted.

But the other transition—the new life coming. Can she not endow it with the love of love at least? It is time for her to realize her power in all its fulness.

Let her know that she is her own deliverer, that her child may never be the victim of the despair that is now hers. Emerson's Essay on Self-Reliance will help her.

You who have more of the truth give more.

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VARIOUS VOICES.

J. C. S., Minneapolis, Minn.:—Ever since I heard of your work and paper I have been a subscriber, and believing that right knowledge and action along the lines of purity and sexual freedom is one of the most important questions of the day, I shall continue to do what little I can to hold up your hands, in what I believe to be good work. The more of your columns you devote to the solution of the sex problem the better I am personally pleased.

Volney Abbey, Wathena, Kansas:—Enclosed find $1.10 to be applied on subscription and for a few copies of Lucifer containing Ida Craddock's last letter to the public. Berta and I have lately returned from Colorado after an extended visit of five months We went in a one-horse buggy and camped out and had a most enjoyable time. Yes, Denver is truly the storm-center of thougght—so many radicals on all lines of reform.

Kate Austin! What memories came back to all of us liberals at the thought of her name. We all mourn her early death in the springtime of life. Having been personally acquainted with her and her companion, Sam, I feel the loss all the more. O, the world is so slow, so slow. Sometimes I am almost discouraged and ask myself if there has been much progress from the legal murder of Christ down to the legal murder of the good men in Chicago fifteen years ago: and now to contemplate the late legal murder of the good Ida Craddock! Well, we all follow the line of least resistance and so we will continue to agitate, agitate, agitate.

Dr. Loretta Mann Hammond, 415 College Ave., Rosedale, Kansas:—Every day since I read in the Kansas City "Star" of the suicide of Ida C. Craddock, I have tried to get time to write to you. My thoughts have been with you in sympathy for the woman and the cause. You introduced me to her in Chicago, you remember. I was pleased that the truth had so pleasing an advocate. The pivotal truth in her book was the law of conscience through spiritual growth, which I know to be true and have known it for many years, before I read it in any book. Indeed, in my younger days I promised myself, "sometime," to write a book, on that subject. But when others began to write, and much better than I could have done, I concluded I could do better work in circulating their books than in writing another.

Referring again to my personal meeting with Mrs. Craddock, I realized at the time that she was abnormally sensitive. You remember she wrote a long letter of apologies on some neglects that I never should have thought of, for you to send to me. I should have written her a letter, but I merely put a line in one I was writing to you saying to tell her I had not once thought of it, which was the truth. I bought her books, but I never gave her of myself, and now that I realize how much her nature needed human sympathy, I feel very sorry that I failed. When a person has a great truth, we are prone to think they are great enough to stand alone in every respect. Mrs. Craddock's ending shows that she could not; and in it we all stand indicted, i. e. all who failed to drop her a line of sympathy. You (Moses) showed that you were great enough to stand alone, but possibly your environments may have been better. If I remember correctly when she came out from her three months' incarceration she said the place was foul and infested with vermin; while you, out west, in some respects had a pretty good place. Another thing, you did have many sympathizers who made a noise about it. You felt that you had moral backing, and as you said in your last editoral you would have betrayed a trust to have committed suicide. But poor Mrs. Craddock's case hardly made a ripple. She did not hear much from her "constituents." The fact is, people are getting accustomed to these incarcerations. There have been a good many of them since that of Lucifer's editor. My poor sympathy might not have stood for much or changed the result, but all the same I feel very sorry I neglected to write to her, and you are about the only people who will understand how I feel, so I write to you.

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THIRD SERIES, VOL. VI., No. 45. CHICAGO, ILLINOIS, NOV. 20, E. M. 302. [C. E. 1902.] WHOLE No. 944

THE HOPE OF THE AGES.

Back in the ages, when earth was young
The demon, Greed, stalked from out its den,
And soon by its cruel hand was wrung
Kindness and love from the hearts of men,
Where peace and happiness long had dwelt
Strife and misery took their place:
Men at the shrine of Mammon knelt
And saw but the sheen of its brazen face!
War and famine and pestilence came;
Freedom seemed sunk in eternal sleep:
Kings despoiled in Greed's foul name
And deeds were done that made angels weep.

So were the classes born that day—
The Rich to rule and the Poor to toil—
Masters and slaves, yet all of one clay,
Fashioned alike from the earth's warm soil.
Mankind seemed lost in its own dark shame,
But a hope divine lay smouldering there,
Eager to burst into glorious flame
And light the way to an earth more fair.
An earth with no hatred, nor strife, nor wrong,
An earth where Justice and Love shall reign;
Where the purl of the brook and of childhood's song
Shall not be marred by the clanking chain.

O, Hope of the ages, burn ever on!
Strong be thy light to guide our path;
Give shame to those who trembling fawn
In fear of Greed and its deadly wrath.
Give courage, O, Hope! until men shall rise
And sweep the earth like a tidal wave
With a mighty roar that shall reach the skies
And loose the shackles from every slave.
Then shall *Freedom* come and Greed be killed,
Then the tasks of life shared alike by men,
The Hope of the Ages be fulfilled
And love and kindness shall rule again.

—*W. W. Atkinson, in "The Comrade."*

Concerning Divorce.

TO THE EDITOR OF THE NEW YORK JOURNAL:—Mrs. Stanton is right in commending your articles on divorce, and in saying that on any commission there should be *women* as well as ecclesiastics and lawyers, but I would add, let there be *physicians* also. The fact is that if the way in were guarded by the consent of physicians as well as of parents and clergy, there would be less work for the lawyers in opening the way out.

What I have to offer is not with any expectation that it can be published. It is merely for your education, if need be. Ida Craddock was, in her feeble and inoffensive way really doing the right kind of work against divorce, for her *main idea* was to so instruct married folks, or those taking that important step, that they might be able to find the hoped-for harmony in marriage. Last Sunday's Journal had an account of a woman in a western town who left her husband on the fifth day after marriage, with a note saying "we have made a mistake." Perhaps they had, and may be it was merely a case of sexual inadaptation that might have been overcome by advice from a knowing sexual physiologist. I am in a position to know the inside history of many a marital dissension, and it is my opinion that no one thing would be so effective in preventing divorce as a more general knowledge of so-called "forbidden subjects." I have actually been invited by broad minded clergymen to write a book or tract on "The Wedding Night" that could be placed by them in the hands of young and inexperienced couples whom they marry every day, and I simply had to tell them it was impossible to write such a tract that would "fill the bill" and not risk my liberty. Now there is the fact, young folks undertake in ignorance relations and responsibilities they are entirely unfitted for, and in five days they want to quit and get out. All glittering generalities and persuasive pleading of your wise-wig bishops cannot alter the bottom fact that if folks hitch up who are sexually misfits they will not stay together, *and may be it is physiological law that they should not*, but often the misfit or inadaptation is merely *not knowing how* to adjust themselves to each other, a status of affairs that might be easily remedied by more instruction of the right kind at the right time.

All your writers of the symposium are bound to hit around the bush. I am the only one who hits the *real mark* of the *most common* and *inevitable cause for divorce*, and of course you can't use this because it wouldn't be proper. Yet it is well known, and not an uncommon subject of confidential talks just "'tween you and me." If you will turn this over to Mrs. Wilcox may be she can find a way to discuss this center-shot aspect of the divorce question, but until some one does do so, it is "with Hamlet left out."

Here is my *funny notion* of what might be. The officiating minister of a marriage might require from the couple coming before him not only the usual formal and meaningless license, but also a paper from their family physician saying that to the best of his knowledge and belief they were fit and ready, and such papers should not be issued till he has acted as father confessor to both, learned their hopes and expectations, informed their ignorance, and paved the way for mutual understandings and satisfaction such as can only come from looking ahead before you leap. I heard that in Brazil a suitor for a young woman's hand must pass an examination for fitness at the hands of her father's physician. So far so good, and parents here might well follow that excellent example, but more is necessary in order to save certain neuters or asexual women from entering on a state of life which they ought to keep out of. That aforesaid lady in the west may have been almost ignorant of what would be expected of her as a married woman, and may be her mistake was in entering upon a new mode of life of which she had no fair idea, and for which she really had no liking.

B. B. FOOTE, JR., M. D.

Better be a nettle in the side of your friend than his echo. The condition which high friendship demands is ability to do without it. He only is fit for this society who is magnanimous. —*Emerson.*

Can We "Lend" An Individual?

In Lucifer No. 940 Jas. Armstrong Jr. in replying to C. L. James' question in 937 makes use of the following language. "I do not think there is anything more unspeakably infamous than harlotry. As fierce as poverty often is under the industrial regime, it is not fierce enough to condone it," and further on "We may justly blame government for the most part for their existence."

Is government to blame for the present industrial regime? If not, will Mr. Armstrong explain what has led to the present condition? If no poverty is fierce enough to condone this offence, then government cannot justly be blamed for their existence.

But is it true? Under the shadow of the gaunt spectre that lurks in the tenements of our great cities, is there no excuse? Do the sweat shops of New York offer no palliation? Eking out a terrible existence on the pittance that is scarcely sufficient for food, and yet must furnish lodging and raiment as well; crowded into reeking unsanitary tenements, a thousand times worse housed than hacks and pointers; worse fed than your dogs or your sheep; is it any wonder that out of the thousands thus suffering a few should turn from the sordid reality to the alluring prospect held out before them?

Many of these unfortunates are victims of a false education. There is nothing but social ostracism for the girl who "loves not wisely but too well." Society closes its doors against her while receiving her partner with open arms. Life has nothing more for her, so in sheer desperation she flings herself into the vortex of prostitution.

There is also the law of supply and demand which can be applied to this question and helps to place the blame where it justly belongs—on the shoulders of the "Lords of creation." They are responsible for the mistakes of government, and in a measure for the social ostracism, and they alone make the demand of which the supply is the result.

Mr. Armstrong further says "There is nothing I believe in more firmly than self-ownership" and . . . "I shall never be Roman enough to lend my sexual partner to a friend." The woman in this case ceases to be an individual and becomes simply Mr. Armstrong's *sexual* partner. He would not "lend" her but would she have the same control over his actions? It is the old idea of ownership which Mr. Armstrong despite his boasted love of liberty has not succeeded in overcoming. Would he think of "lending" his business partner? In the firm of Armstrong & Co., does Mr. Armstrong "lend" Co.? or is Co. an individual with the right to control his own private actions? Mr. Armstrong's "sexual partner" is just as much a person as is Co. in the business partnership, and he has just as much right to speak of "lending" one as the other. A man may lend a mowing machine, but I cannot conceive how one person can lend another, even though she has so far lost her individuality as to become Mr. Armstrong's "sexual partner."

Wathena, Kansas. MAUD ABBEY.

Why Am I An Ex-Christian?

In answering the above question asked me by a few of my friends, I will say that when I was a believer in Christianity, I thought that sex-communion outside of the state of matrimony was almost if not quite the greatest sin, and my prayer ever was "Father in heaven, keep my dear children from this sin." I had unbounded faith in God's ability and willingness to do this, or anything else. Judge then of my feelings when the knowledge came to me that our dear first-born would be a mother before she would have been a wife the allotted time prescribed by church and state. I still believed in God and Christianity, and accepted this great trial as a cross to be borne with Christian grace and fortitude.

Some time after this I was impressed with the idea that something very terrible was going to happen to us, but that I must not let it shake my belief in God. The calamity came in the shape of the fact that our second daughter not yet fourteen years old had been seduced by her sister's husband. I was horror-stricken almost to a state of insanity. We consulted the oldest doctor in town. He said he would not permit a daughter of his to become a mother at that age; that he could prevent it, and he did.

I still believed in God and Christianity, though wondering much why God chastised me so severely. But believing from the Bible that "whom He loveth He chasteneth" I accepted this additional cross as best I could, and lived on, often wondering what would happen next and how much more I could stand and retain my reason.

Up to this time none of the children were church members, but now the oldest daughter united with the church and soon afterwards the second followed her example. Before the second united with the church I thought it right to let the preacher and members know of her great sin. (We lived some distance from the church and it was not generally known). I wrote a letter to the preacher, stating the facts. She united with the church, but the sisters were not the same to us as before, and the next time we went they did not speak to us, or look towards us. And I had expected and thought I needed Christian sympathy.

Think of it. A Christian mother heart-broken over a loved child needing and seeking and expecting sympathy, Christian love and fellowship in the church of God, and not finding it! There are no words to express my feelings. To say I was shocked is putting it very mild. I asked myself, Is this Christianity?

On the way home I did not stop thinking, and suddenly, without a moment's warning, every particle of my belief in Christianity and God left me, I had no voice whatever in the matter. My faith was gone and I had no ability or inclination to recall it, and never in all time do I expect to be able to desire to recall it. It is to me a broken idol, and having served its purpose it dropped out of my life, giving place to the more rational, the more humane belief that every one will finally be saved not because of any or all church doctrines but because it is a principle in nature that nothing can be lost. S. C. C.

From One Woman's View-Point.

I was so glad to see the open letter addressed to E. C. Walker relating to the Lora Carter letter. It was just what I felt like saying though I didn't take the trouble to do it. Mr. Walker's determination to uphold certain radical ideals—the varietistic one for instance—often makes him cast anchor a long way from the truth; makes him appear narrow, to say the least. As a rule, however, we lesser ones hardly feel like tackling so much wisdom and authority as some of our masculine philosophers represent, so we allow them to rest in peace; though I think, as in this instance, that the truth wouldn't suffer by the occasional interference of the poor little mind of the woman.

Woman isn't so much of a philosopher as man; though she reaches ideal truth much easier than her philosophizing brother, and for this reason she ought not to cower before his seeming pompousness, but speak right out in "meetin'." This, as I hinted, is what she isn't so apt to do. Instead, she smothers the truth welling up in her own soul, while, if she speaks at all she voices the philosophy peculiar to man.

This is so noticeable in the case of sex reform writers. Man is seen so often to have swallowed up the woman. We have woman's signature to an article, but the masculine philosophy, which more often than not debars from the real truth.

What we need at this time is more of the woman. We want her to speak from herself, and not speak what she has learned from man.

Woman doesn't need to borrow ideals and philosophies. She herself is a well of living truth filled to the brim. What she does need is to learn how to let this truth overflow, instead of smothering it in her own breast while she speaks things foreign to her nature. She must let it flow over until man is saturated and permeated with her own true ideals and conceptions.

And this time will come, the time when man's ideals will have been lifted to the plane occupied by woman's; then she will no longer have occasion to question his reasonings, for his philosophy must needs be in harmony with her own intuitions.

In this glad day I am quite sure that the open letters of our dear brothers and comrades will not be subject to the untoward criticism of the sters. CARRIE A.

Ida C. Craddock's Mother Speaks.

The following letter from Ida C. Craddock's mother will, I think, interest those who have read the matter concerning the Craddock case recently appearing in Lucifer's columns. I will admit that my impressions of the mother were similar to E. C. Walker's in an earlier issue. My motive and manner in addressing Mrs. Decker was with stringent disparagement of all concerned in "Comstock Censorship" or supporting the "Society for the Prevention of Purity by the Promotion of Ignorance" in their persecution of the "Gospel of Purity" preached by this sweet soul. I am glad to apprise the public of the motherly attitude and thus acknowledge the misjudgment.

W. C. T. U.
Mrs. Lizzie S. Decker, Treas.
1030 Race St.

Philada., Pa., Oct., 28, '02.

CASSIUS V. COOK:—Yours duly at hand, and I thank you for your kind sympathy and all the true and good expressions of thought and feeling, for daughter. Much as you value her virtues, you fall short of my dear child's merits. She has been misunderstood, and oh that was so hard for us both, but *she* suffered what no tongue can tell from the time Comstock published to the world, "That she met the girls—mere children, coming out of school—gave them her books—had them in her office in the evening—and a lot of young men met the girls at the door as they came out." etc.

She did not know where a school house was in New York. That burnt into her very soul.

That woman was as pure as God's snow and as chaste as His ice.

Comstock has haunted her from city to city and hounded her to death. She hoped and struggled up to the last moment, for freedom of thought and speech. Her refined nature suffered so much during the three months in prison. She felt it too severe to put in *five years* more of such a life and so ended it.

The penalty was five years and as she had offended more than once she would be sure to get that term—death to her—so every one said. She has gone down, but I hope she will have made a bridge for others to walk over and teach all that was good and pure in her idea of life. She read any part of the Bible at two and a half years—wrote at five—spent her whole life studying and writing. A linguist—a musician—a born teacher, and it is too sad she is no more with us. Yours in friendship,

LIZZIE S. DECKER.

And now, who can say that censorship does not cause more misery than it cures? C. V. C.

Repeal the Comstock Laws.

In the suicide of that bright, brainy woman, Ida C. Craddock, liberals have a gatling gun loaded with legitimate condemnation—facts and righteous indignation against Comstockism for the increasing number of reformers who are being driven to their graves by the "Society for the Suppression of Vice." That Comstock's society is now being attacked by the secular papers is shown by the following excerpt from the New York "Press" of Nov. 4:

"After the meeting of the society was over Anthony Comstock said: 'I understand that the Rev. Dr. Rainsford says that in view of my actions in connection with the Ida C. Craddock case I am not fit to hold the position I hold. I am going to give Dr. Rainsford the opportunity to make the amende honorable. . . . If necessary I will take him into court on a warrant.'"

In a letter written to Dr. Rainsford inviting him to come before their meeting and present any charges to his discredit, Comstock pleadingly asks: "Will you not, like a fair-minded man and a consistent preacher, . . meet face to face one who has endured much in order to shield the children of the nation from the moral cancer planters of the day"?

Just think of the gall of calling such teachers of stripiculture as Ida C. Craddock "moral cancer planters?"

In view of the published threat to bring Dr. Rainsford into court, have not the people the right to call Anthony Comstock a drastic court plaster? But I do not believe in calling names. It is facts that must be considered.

Let Anthony Comstock trot out the multitude of "injured" innocents that he has "endured" so much to "shield" from "moral cancer planters of the day." How many are there?

If teaching people to live in harmony with the laws of the universe; if trying to raise the standard of mental and physical health; if to know what comprises "Right Marital Living;" if the knowledge of how to cease propagating defectives and demanding information upon generative laws—if all these are denied us, then indeed will Comstockism plunge us into the abyss of the dark ages. But this cannot be. The tide of Freedom and Progress rolls onward with the ripening of old mother earth.

A repeal of the Comstock laws is now in order!

FLORA W. FOX.

Elizabeth Cady Stanton's Last Appeal to Women.

To the many noble women and men who have labored during the last half century to secure equal laws for all the citizens of this republic I appeal for the same interest in another important battle yet to be fought.

What we have accomplished in the state we must now demand in the church.

Lord Brougham, one of the learned English authorities, long ago declared the civil laws for woman were a disgrace to the Christianity and civilization of the nineteenth century.

Canon Charles Kingsley, an equal authority in the church, said: "This will never be a good world for woman until the last remnant of this canon law is wiped out from the face of the earth." Many of our most odious civil laws have been essentially changed, and some of the civil rights of women have been recognized over a vast area. . . . .

The greatest block in the way of woman's complete emancipation is the canon law, with the discipline of the church, the teachings of prelates in their pulpits, the innumerable texts in the Bible, altogether so degrading to the mother of the race, making her subordination absolute, because taught by the church as the will of God; thus perverting her religious sentiment, the strongest element in her nature.

Woman has always been one of the chief pillars of the church, contributing generously from her wealth for its support, and by her steadfast faith in its creeds and authorities has maintained its stability. Hence it is her right and duty to use her voice in purifying its laws and discipline, securing equal rights, justice and freedom for all womankind.

I earnestly appeal to my suffrage coadjutors to begin at once this battle, fraught with such vital consequences to the race, for we can never have a true civilization until, in the moral world, woman holds an equal place with man.

To this end, let us call an international convention of liberal men and women to prepare an expurgated edition of the Bible, placing in one volume all the grand declarations, moral lessons, science, philosophy and poetry, and in another the Christian mythology, the contradictions and absurdities for those who value it as ancient literature.

The one would then be fit to place in our schools and in the hands of our children, worthy the title of "The Holy Bible," inspired by the great Creator of the Universe.—*Chicago American.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Experiences at "Harmony Home."

"O wad some power the giftie gie us
To see oursel's as ithers see us."

All real knowledge of men and things comes to us through experience—our own or that of others. A free exchange of experiences would thus seem to be the dictate of wisdom.

* * *

One of the most readable of all the stories that appeared in the "Atlantic Monthly" during its best days, fifty years ago or thereabouts, was one entitled "Experiences of the A. C.," the letters A. and C. being an abbreviation for "Arcadian Club."

The members of the Arcadian Club were city people—Bostonians, as well as I remember who had become disgusted with the shams, the abnormalities, the artificialities of life in the great city, tired of and disgusted with the conventional lies of hothouse civilization, the unhygienic habits and customs from which none can escape while in the city, and were longing for the more natural and less artificial life which they fondly hoped and believed to be the heritage of all who lived in the country.

At one of their meetings, an elderly member of this very select coterie said something like this:

"For many months if not years we have been meeting once a week or oftener, to talk 'dress reform,' 'food reform'—'getting back to nature,' etc., etc., but what have we DONE to practicalize these ideas?—what effort have we made to demonstrate or verify the truth of these beautiful ideals? Now it so happens that I own a little place in one of the most beautiful and sequestered parts of New England. I have never seen it but am told the house is large enough for what I am about to propose, and that everything is in fairly good shape for such an experiment. I have been working pretty hard for many months and feel that a vacation is in order. How many of you are ready to join in an earnest, an honest attempt to practicalize our reform notions? My wife and I have talked the matter over and we now invite as many as wish to try the experiment, to go with us to spend the summer at the sylvan retreat of which I am telling you."

According to the story this proposition was joyfully accepted by the group, and preparations made for putting it into immediate effect. The most enthusiastic of the little band of reformers was a young poet who now gave voice to his emotions in words like these:

"O Nature! Nature! generous and loving, yet wise and stern Mother Nature! You are now to see the return of your truant children to your maternal arms. Too long and too far have we strayed from the right paths, and now, repentant and foot sore, we ask to be received, instructed and guided by thee, and by thee only. Teach us, O teach us, wise and true parent, to avoid the errors into which false teachings and unnatural creeds and customs have led us. Help us, O help us, to learn the all-important lesson that only Nature's ways are ways of pleasantness, and that only her paths are paths of peace."

While uttering rhapsodies like this the poet of the group would close his eyes, throw back his head and, with his wide-nostrilled retrousse nose pointing heavenward, would impress some of his hearers with the belief that an inspired prophet of a new dispensation had arisen to preach a newer and better gospel of life, and to lead mankind out of the mazes of artificiality and of diseased conditions to the promised land of health, of happiness and of right living.

* * *

It is not my purpose to repeat in detail, the "Experiences of the Arcadian Club," but would say that in planning for the late individualistic-socialistic experiment near Benton Harbor, Michigan, I tried to avoid some, at least, of the errors into which the Arcadian Club were led, through what I believe to have been too great desire for *uniformity*—on the part of the self elected leader of the movement, and also because of crude and unscientific notions in regard to what "getting back to Nature" really meant, or should mean. For instance, when the leader of the movement—who was the poet aforesaid, was asked how they were to know what kinds of food and drink were natural and healthful and what were not, his reply was,

"Do you see that pimple on my cheek? When that pimple dries up the last of the effects of unhygienic living will have disappeared from my physical organism. Then my bodily senses and appetites, being normal, will be a perfect guide in dietetics."

When this diminutive pustule had disappeared the leader announced that all flesh-meats are abnormal and injurious, if taken into the human stomach, and that all "condiments," including common "salt," must also be abjured.

As might have been expected, however, these stringent rules were not willingly submitted to by all members of the Arcadian Club, but such was the psychic influence exerted by the oracle that for a time there was no open rebellion. One morning at breakfast this enthusiastic preacher of the new gospel of health and right living noticed a movement he could not quite understand; an *underhanded* movement, so to speak. He noticed that something was being passed from hand to hand beneath the table and then sprinkled upon the lettuce, onions, etc, that composed the morning meal. The autocrat of this breakfast table at once demanded an explanation. After considerable hesitation a young lady co-operator very timidly ventured to say,

'It's only a little—a little Chloride of Sodium!"

"A little WHAT"?—thundered the autocrat—then adding, "let me see it!"

After tasting and smelling the contraband stuff he pronounced it COMMON SALT, and having tried it on his own vegetables he decided that Mother Nature permits the use of Chloride of Sodium on lettuce and onions!

Not long after this it was noticed that certain members of the group were habitually absent at a certain hour of the day. Investigation into the cause revealed the terrible fact that these absences were caused by clandestine visits to a neighboring brook for the purpose of catching trout and broiling and eating them in the grove. About the same time, too, the leader happened to be "nosing" about among the barrels in the village grocery when his olfactories were pleasantly assailed by the smell of dried codfish! At once he decided that codfish was a permissible article of food, and thenceforward fish, both fresh and "cured," was given a place in the dietary of the Arcadian Club.

* * *

As intimated a few moments ago, I had the history of the Arcadian Club, thus briefly described, in mind when planning for the experiment near Benton Harbor, Michigan, called "Harmony Home." I had also in mind many other Socialistic, Autonomistic and Anarchistic experiments of whose history I had some knowledge, either through personal experience or otherwise, and if I know myself, I tried hard to avoid the whirlpools, the breakers and the quicksands that had proved disastrous t

most previous voyagers and prospectors for the yet undiscovered "Islands of the Blest"—the islands inhabited by colonists from the mainland where reigns Privilege for the Few and Slavery for the Many.

First of all I decided to attempt but little and therefore could expect but little; remembering the old Beatitude—"Blessed are they that expect nothing, for they shall not be disappointed;" and well it was, and is, for my own mental tranquility, that such was my plan of campaign—as the sequel seems now to show. On my way Chicago-ward, while waiting the hour of departure at the Benton Harbor landing, I had a short interview with a neighbor who had, from the first, manifested considerable interest in the success of the experiment at Harmony Home. This neighbor—whom I will call Jones, because Jones is not his name—had at one time confided to me a plan of his own, to get liberal people from Chicago and elsewhere to join in a co-operative experiment in the Michigan Fruit Belt. As a friend and sympathizer I now asked Brother Jones if he still cherished the plan just referred to.

"No," said he, with emphasis, "I gave that up long ago."

"Well," said I, "I think your plan a good one, and I should like very much to see it tried, and to take part therein myself."

In substance if not in exact words Brother Jones replied as follows:

"If my advice is worth anything you will stick to your writing in the future, and let co-operative schemes alone. As a writer you are a success, but as a man of practical affairs you are a failure, a pronounced failure. This is not my own opinion merely but that of nearly if not quite all your neighbors and nearly all who have taken any part in your co-operative experiment. Of the visitors who came here with high expectations and sincerest regard for you and your work I know that the large majority have gone away disappointed, and am sure that hereafter you will find them taking little if any interest in you or your paper. I did not mean to say this to you, but your question seemed to make it proper if not unavoidable."

Asking for names and particulars Brother Jones gave most of the names of my neighbors with whom I had dealings, and also the names of nearly all who had stopped at the "Home" for a shorter or longer visit.

Having much else to do before this paper goes to press, and having little strength to do it with—suffering as I am from a severe cold caught in last week's storm, and during my trip over the lake, I shall have to postpone my answer to Brother Jones till next issue, and for this time will only say that I regard the soft impeachment—as to lack of good business tact and talent—as eminently TRUE! Yes, as a MANAGER of men, and especially of WOMEN, I have never been a success, and it is perhaps hopeless to expect it now. This statement, however, as I see it, has reference only to the SOCIALISTIC features of business affairs. As an INDIVIDUALISTIC worker I think it not hard to show that I have achieved a very fair average of success, in all or nearly all the lines of human endeavor in which I have from time to time engaged.

I will just add for the benefit of those who know nothing of what was attempted at Harmony Home, that I did not engage to BOARD my visitors, and that to the very best of my knowledge and belief I did for them all quite as much as I promised to do, and for some of them MUCH MORE than I promised, and that, so far as I have heard, the persons most dissatisfied got the greater share of accommodations for the least pay, or for NO pay at all; but that, putting myself in their places—looking for CAUSES of actions and words, I BLAME NO ONE! Each has followed the line of least resistance, and under like circumstances and with like initial bent of character, I myself would have done and said as my critics have done and said.

M. HARMAN.

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Memorial Meeting—November Eleventh.

The fifteenth anniversary of the never-to-be-forgotten November Eleventh was duly celebrated in Chicago at the North Side Turner Hall. The number of persons present was variously stated by the city papers at 2,000 to 3,000. The meeting was opened by the chairman, L. S. Oliver, of Maywood, Illinois, in a few brief but very suitable remarks.

The first address was delivered in Italian by G. Ciancibelli, who as our readers will remember, was imprisoned in Spring Valley, Illinois, for alleged treasonable utterances in his magazine, "La Protesta Umana," at the time of the assassination of President McKinley.

The second address was in English, and was delivered by George Brown of Philadelphi, who in opening said,

"I am by trade a shoemaker and hope that I know much better how to make shoes than to make speeches."

In the opinion of one, at least, of his hearers Brother Brown must be a remarkably good shoemaker if his own judgment of himself is to be taken as the correct one. I have heard many addresses commemorating the most tremendously important event of the last century—the offering up of the lives of the "Chicago Labor Martyrs" on the altar of Mammon, the altar of Ignorance, Credulity and Class Privilege—but never have I heard the case quite so well put, and in so few words. That an ordinary manual laborer, with no special training and with but little previous practice in public speaking, should be able in a forty-minute address to present so clearly and so fully the case of the Unprivileged Masses against the Privileged Classes, is simply marvelous.

Having been present at the Haymarket massacre, as a spectator rather than participator, Mr. Brown was able to give unbiased testimony in regard to the TIME of the throwing of the fateful bomb. He says the volley fired by the police PRECEDED the bursting of the bomb by not less than THREE MINUTES!

The city papers, with their usual disregard for truth and fairness, reported Mr. Brown as praising the act of Czolgosz. In emphasizing his opposition to "government" because government means "force"—means MURDER, Mr. Brown used a quotation from a well known poem, Browning's "Paracelsus," published a half century ago or more, in which occur these words:

"No shepherd king regal for his white locks; no youth who stands silent and very calm amid the throng, his right hand ever hid beneath his robe until the tyrant pass; no law giver, . . . too hard!"

The entire poem should be read in order fully to understand the purpose of the reference to the "youth who stands" etc. Evidently the reporters for the city dailies had either never read "Paracelsus," or they were hard pressed for something out of which to make a sensational charge against the speaker and those who cheered him.

The address in German was delivered by R. Grossman, of Paterson, N. J., now under sentence of five years' imprisonment for alleged complicity in the late "riots" of that city.

In our next we shall probably have something more to say of the Memorial addresses and of other important meetings held recently in this city. For the present our space is full. M. H.

"How Shall We Solve the Divorce Problem?"

The editorial columns of the Chicago "American" and of the New York "Journal-American," have been largely filled for a month or more with articles on the Divorce Problem, written by distinguished men and women, representative men and women, in the various literary avocations and "learned" professions in this country. Leading educators, clergymen—including priests, bishops and archbishops,—women of national fame, such as Elizabeth Cady Stanton, Julia Ward Howe, Belva Lockwood, Clara Barton and others, have taken part in a "Symposium for the Discussion of How to Check the Divorce Evil, the Great National Disgrace, and Preserve the Purity of the American Home."

The last named in the above list, Clara Barton, President of

the American Red Cross Society, gives her views in an article numbered XXVI. of the series, and printed in the Chicago "American" of Tuesday Nov. 11. As compared with nearly all the other essays I have seen on this subject, forming the "American's" Symposium, this one of Miss Barton's is so sensible, so rational and so nearly voices the thought of the majority of those who oppose legislation of any sort upon the conjugal relations of women and men, that I herewith insert the following paragraphs, forming perhaps one-third of Miss Barton's essay. M. H.

Again: Is it not possible that divorce per se, bad as it is may not be the worst evil that exists along these lines—not the worst in the world, as we are apt to regard it? May not the prime evil lie largely back of this? Are there not many more persons married every year who are totally unfit for the marriage relation than are divorced or than seek to be divorced?

From my point of view, the prime evil seems not so much in their seeking to get apart, as in their ever having gotten together. This having been permitted, sanctioned by the highest and strongest laws and customs of the land, if the parties prove unable or unfit to live together, what recourse is to be sought?

Compelling them to remain together will scarcely make them more fit companions for each other.

If, as suggested, the object of marriage is parentage, it can hardly be conceded that children born under or reared amid such circumstances are the most hopeful product, either for society or the state, and least of all for themselves.

Taking for granted that all persons are constituted and intended for marriage, that in order to fulfill the divine behest and their duties to mankind, socially and rationally—this is the object to be attained and the life to be lived—what preparation is made, what instruction given the young men and women on whom this duty devolves?

Who carefully cautions them? Who is appointed to give them words of wisdom, to teach them how to live together, and not wish to get apart?

Who warns them that they are about to take hold on real life, and not a round of merrymaking; that a spirit of willingness to bear each other's burdens and endure their frailties would be worth more to them than wedding presents?

All other professions in life require and receive instruction. What provision is made for this?

Alas! None save what comes by chance.

Ignorant, misled, blindfold, too often deceived, they enter gayly in through an easy swinging gate, and the law, stern and relentless, bolts it after them.

When they awake to realizations they never dreamed of, to the entanglement of meshes they cannot thread, what could be more natural than that they turn to the law, to withdraw its bolt and let them loose? They have suddenly awakened from a rosy dream, to find a bed of thistles.

Revelations and disappointments follow each other; defects magnify; humiliated and perplexed, students of unrest, victims of ignorance, where shall they find the patience to endure, the wisdom to make the best of it, and the calmness to be content within the galling lines?

The silken cords have grown to bands of steel. All nature rebels against enforced confinement—the hound pulls at his leash, the tiny bird beats the wires.

To some, open disclosure and an appeal for divorce were worse than death; and for this, and for the love of the children that may have come to them, the life is lived, if life it can be called. All smooth on the surface, the public is not disturbed, and these cases, often the most pitiful and the most worthy, do not enter in, and have no part in this consideration.

We are reformers in spring and summer. In autumn and winter we stand by the old. Reformers in the morning; conservatives at night.—*Emerson.*

VARIOUS VOICES.

Cornelia Boecklin, Brooklyn, New York:—Ida Craddock has passed away—another victim to the indifference of the general public. Evolution is indeed a very slow process. A few only seem capable of seeing what might be.

Katy C. K., Manistee, Mich.:—Please send me copies of Lucifer Nov. 13 containing Ida C. Craddock's last letter to the public. I enclose stamps for same. Could you tell me where Miss Craddock's book "The Wedding Night" can be obtained? I am very anxious to own it. Miss Craddock should have lived to promulgate her high ideals but being dead she yet speaketh.

Henry Thomas Buckle's thoughts and conversation were always on a high level. Once he remarked: "Men and women range themselves into three classes or orders of intelligence; you can tell the lowest class by their habit of always talking about persons; the next by the fact that their habit is always to converse about things; the highest by their preference for the discussion of ideas."

Lydia R. Todd, 1213 Powell St., San Francisco, Cal.:—It is impossible for me to exist without Lucifer. Enclosed find another dollar for same. I think it is the best liberal paper I have ever read. I hope your father's country life has done him good, and will keep him in good health so he can keep on with this grand work of woman's emancipation. There will never be freedom until we have free mothers.

Albina L. Washburn, 1569 6 St. San Diego, Cal.:—I have been here a week and expect to remain all winter "and then some." Have had only time to get located and learn the points of the compass and a few streets, take a glimpse of the bay and of Point Loma, and to write a few letters back to the land of snows and *backbone*. Hope to soon find some Lucifer readers, Socialists, Anarchists and other free people.

Kate Kraus, Pomona, Kansas:—I have enjoyed reading Lucifer more than any other sheet I read, though not approving all it contains. It champions the cause of woman and believes in fair play, and that, in itself, makes it valuable to me. Enclosed find $3 on subscription. Regret that I have been so slow. Glad you have had a pleasant vacation and hope you may continue many years in your chosen work, causing people to think.

W. A. Whinrey, Caplinger's Mill, Mo:—Myself and wife have known and neighbored with Kate Austin and her family, some five or six years, and we freely say that a more honest, charitable, and devoted person we have never met. Her only enemies were those who knew her the least. To know was to admire her as she was always extremely considerate of her neighbors' rights. She was a true blue Woman's Rights woman and never lost an opportunity when it was presented, to blast the blinding superstitions that infest our political and social institutions.

Nellie M. Mastick, Home, Wash.:—Will you kindly send my Lucifer to Home, Washington until further notice, as I expect to spend the next few weeks and possibly the winter there. We have a little place there and our family have been there all summer and we think it an ideal place to live, Mrs. Levison to the contrary notwithstanding. Just fancy going from the city into a community where each and every individual greets you as a friend and comrade. Where every neighbor sends you choice fruits, flowers and vegetables, fresh from his own garden—where you may leave your windows open all night and your doors unlocked all day and never have a fear of being robbed or otherwise molested. Where you send out an invitation in the afternoon, and every man, woman and child in the settlement will gather at your home to spend the evening, with music, songs and social converse. All this and much more is possible at Home and to us there is no place like it.

E. B., Nebraska City, Neb.:—I believe that the judge and prosecutor have, in the case of Ida C. Craddock, done more harm to society than Ida C. Craddock could have done in a lifetime—even if her teaching had been pernicious.

E. C. Walker's article in 941 was fine. While writing I wish to express my opinion of the controversies carried on from time to time between C. L. James, R. B. Kerr and others over Socialism, Anarchism, the Single Tax, Vaccination, etc. A controversy in a paper is much like an argument on the street, "interesting only to those engaged therein"—and the newspaper argument is not usually even as interesting to the bystanders as the street discussion. Each man is supposed to know something about the side he espouses—let him present it as he sees it, the other man presenting the other side, and then leave the reader free to decide for himself. Then if the controversialists want to "scrap it out to a finish" let them "go off behind the barn" for the "scrapping match," and not torment a disinterested public.

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THIRD SERIES, VOL. VI., No. 46. CHICAGO, ILLINOIS, NOV. 27, E. M. 302. [C. E. 1902.] WHOLE No. 945

BATUSCHKA.*

From yonder gilded minaret
Beside the steel blue Neva set,
I faintly catch, from time to time,
The swee, aerial midnight chime—
"God save the Czar!"

Above the ravelins and the moats
Of the white citadel it floats;
And men in dungeons far beneath
Listen, and pray, and gnash their teeth—
"God save the Czar!"

The soft reiterations sweep
Across the horror of their sleep,
As if some demon in his glee
Were mocking at their misery—
"God save the Czar!"

In his Red Palace over there,
Wakeful, he needs must hear the prayer.
How can it drown the broken cries
Wrung from his children's agonies?—
"God save the Czar!"

Father they called him from of old—
Batuschka! . . . How his heart is cold!
Wait till a million scourged men
Rise in their awful might, and then—
GOD SAVE THE CZAR!

—Thomas Bailey Aldrich.

*Batuschka means "Little Father," or "Dear Little Father," a term of endearment applied to the Czar of Russian folk song.

Mrs. Grundy's Two Boarding Schools.

Once upon a time there was an energetic lady called Mrs. Grundy, who kept two boarding schools, the one for little boys and the other for little girls. Mrs. Grundy had many merits, but she had one quality that made all the little boys and girls hate her. She could not bear that people should enjoy themselves. She thought all pleasure was wicked, and was always hovering round stair heads, or listening at key holes, in order to make sure that none of the children were having any fun.

The pleasure which more than all others shocked Mrs. Grundy was that of eating jam. Having a sweet tooth herself, she thought nothing else could be so dreadfully nice as that. So she took the strongest measures to make sure that none of the children should ever taste jam. Not only did she take care never to give them any herself, she also told them that if they ever ate jam they would go to the bad place. Moreover, she made a rule that she should be informed at once if any boy or girl was caught eating jam; and the bad child was to be put in a corner in disgrace, and held up to the scorn of the whole school.

The rule was the same for both schools, but its reception was very different. The boys considered it a glorious joke. They spent half their time scheming how to get jam on the sly. When Mrs. Grundy was not looking, they ran and stole her jam. At nights they got out of the dormitory windows, and went to town for jam. Of course no boy ever told on any of the others; on the contrary they concealed everything, and told many a fib to keep one another from being found out. Sometimes a boy was caught, and put in a corner in disgrace. But instead of looking down on him the other boys made a hero of him, and sniggered and exchanged telegraphic signs the moment Mrs. Grundy's back was turned. The whole thing became such a farce that Mrs. Grundy decided the boys were incorrigible, and gave up the jam question as hopeless, so far as they were concerned.

With the girls it was quite otherwise. They took for gospel truth all Mrs. Grundy said, and really believed that eating jam was a very wicked and dreadful thing. They thought nothing was so noble as to watch each other day and night, to see that no jam was eaten; and the proudest day of a girl's life was when she could run to Mrs. Grundy and tell how she had caught one of the others eating jam. When a girl was caught, she was put in the corner, and treated with such disdain and contempt by all the other girls that she usually ran away from school because she could not bear it. In fact the girls were so anxious to catch each other eating jam that they often made unjust accusations, and some girls who had eaten none were yet punished for doing so. The slightest suspicion had the same effect as proof positive, for the girls all believed eating jam was such a delightful thing that envy and jealousy made each one think all the rest were having a good time except herself. Really, however, each girl was so closely watched, and so afraid of the rest, that very few managed to get any jam.

Some may suppose that Mrs. Grundy was much prouder of her dutiful and obedient girls than of her bad boys. Quite the reverse. She was always boasting of her boys, but spoke of her girls only with contempt. She said the boys were spirited, but the girls were poor sneaking creatures. In private she often admitted that the jam rule was only suitable for girls, and she had no objection to the boys having jam if it were not too openly licensed. At last it became well understood that only girls were forbidden jam, although the rule read the same for both schools.

Children, which would you rather be like, Mrs. Grundy's bad little boys or her good little girls?

R. B. KERR.

An Open Letter to the Vice Society.

The following letter to the president of the Vice Society was written by Mr. Chamberlain, on the 30th October. Up to the present time no answer has been received by him. It is not likely that any answer will be forthcoming:

111 West 42d Street, New York, 30 Oct. 1902.

Mr. Welcome G. Hitchcock President and others—The Executive Committee of the Society for the Suppression of Vice.

GENTLEMEN:—You cannot fail to be sensible of the fact that public opinion holds your society responsible for driving Mrs. Ida Craddock to desperation and death by persistent misrepresentation of her motives and conduct.

This misrepresentation appears so palpably and so flagrantly that it is impossible to conceive of it as proceeding from any honest purpose. The differing stories of your agent Comstock, told at various times, all calculated to create prejudice against Mrs. Craddock seem, when compared with each other to be so fictitious as to excite wonder that misrepresentation itself cannot be more consistent.

In a letter written by Comstock to Mrs. Craddock 31 January 1902, he says, "The complaints that have been sent to this office by mothers who have been to your lectures describe them as gross and very improper for young people."

The New York "Evening Sun" of 17th October reports Comstock as saying. "About this time a prominent business man came to me and complained that his daughter, a girl of sixteen, and her friend, a girl of the same age, had been accosted by the Craddock woman at the entrance to his place of business. She gave the two girls copies of her books. I saw the mother of one of the girls, and she was in a hysterical condition over the matter." Evidently Comstock had forgotten the old story of the mothers who had attended Mrs. Craddock's lectures, and hastily improvised a hysterical woman for the occasion.

But on the alleged trial of Mrs. Craddock the story was that the janitress of the building was horrified to find that Mrs. Craddock's books had been given to her daughter. Now it so happens that there is neither janitor nor janitress in that building, and no daughter and the story is a pure creation of Comstock's imagination.

It is also likely that the "mothers" of the letter of 31 Jan. and the "*prominent business man*" of the "Evening Sun" report have the same mythical identity.

Your society certainly owes it to the people to whom you appeal for funds, to see to it that the allegations as to Mrs. Craddock's distributing her pamphlets among young girls to their detriment be either substantiated or refuted in which latter case it would be consistent with your pretensions to discontinue the employment of Mr. Comstock, and I propose that you require Mr. Comstock to produce before a committee of seven citizens of whom I will name three, you three and they the seventh.

1. The mothers who were so shocked by Mrs. Craddock's grossness.

2. The prominent business man. We will omit the janitress unless Mr. Comstock should care to produce some woman to act the part.

I have absolute confidence in Mrs. Craddock's integrity and truthfulness when she disclaimed ever having given her books to minors. If you have equal confidence in Mr. Comstock you will not decline this test.

Yours &c.

ED. W. CHAMBERLIN.

Why I Am Not a Socialist.

I have been an interested reader of the discussion in Lucifer, which has resulted from J. W. Lloyd's question as to the rights of secession under Socialism, but I have not felt like taking part in it until now. R. B. Kerr's last communication, however, seems to require some answer to explain why a great many persons, and myself among the number, refuse to join the ranks of the Socialists.

Mr. Kerr says that with industrial centralization, production is cheaper than when it is decentralized. This is only partially correct. In many lines of production, decentralized production is much less wasteful, more convenient, can make use of spare hours, and in fact has much more of the elements of true cheapness, than centralized production. Decentralized production has besides an immense advantage over centralized production, in this, that the individual has much more personal independence. For these reasons, I do not believe that the dream of the Socialists will ever become true, and all production fall in the hands of the state.

I personally believe in organization and in majority rule, but I believe that the law of economic organization is not, as the Socialists claim, one monster organization, embracing all the individuals, but a series of organizations, increasing in numbers and in complexity, and each with a special sphere of usefulness.

This is the law in biology. An individual is an organization of cells, each with a special work to do, with which the ego does not interfere. These cells organize themselves into what we call subordinate organisms, each with special functions, and each possessing an intelligence and will of their own, sufficient to control their own actions. These subordinate organisms in their turn organize themselves into what we call the ego, which has a general control over the whole, and attends to that part of conduct which cannot be controlled by the cells or subordinate organisms separately.

The same law obtains in politics and economics, not, as Mr. Kerr points out, because men will to do so, but because it is the condition of progress.

It is because the Socialists do not recognize this law of series of organizations in economics, that I am not willing to join them. True to their principles, they ask for many things in their program which I do not believe would be conducive to my happiness or to social prosperity. Thus I do not want to see the wage system abolished, for I believe it best that the best workman should receive the highest salary; I want to own my own home, and have no desire to become a life tenant; I do not want to see the right of inheritance abolished, for I want my children to benefit from my labors.

And especially I am not a Socialist because every economic advantage they are striving for, can be attained without resorting to their scheme of gigantic organization. We can reach the same result, and at the same time increase our individual independence, by extending public ownership to the limit where centralized production is cheaper than decentralized, by carrying on public business at a profit so as to defray public expenses, and thus abolish taxation, and by limiting the ownership of land. By so doing, not only will we reach the highest production at the least expense of efforts, but we will have what I call an intelligent distribution, that is, an equal distribution of the products due to the ownership of the means of production, and an unequal distribution of the results of individual efforts.

The social dream of the philosophical Anarchists has no attraction for me, but I want to see as large an amount of personal independence as is compatible with economic prosperity, and I believe that this will be attained when the principle of gradation of organizations, each with a special sphere of control, will have been recognized. It is not organization which today unduly restrains individual conduct, but the encroachment of the larger organizations upon the sphere of control of the lesser. The state encroaches upon the cities, the cities upon the families, the families upon the individuals, and the individuals upon the subordinate organisms. This encroachment manifests itself just as much when the ascetic denies his faculties that normal exercise which is necessary to them to enjoy pleasant sensations, as when a state denies a city home rule, or a city seeks to make laws to regulate conduct which concerns only the individuals.

When the units of society will have acquired sufficient knowledge to recognize the law of organization, and will have applied it to the control of politics and economics, the question asked by Mr. Lloyd will be easily answered.

Whenever a certain number of individuals will find themselves in the majority in any organization, they will be allowed to manage it as they think best for their happiness. Anarchistic families will not be interfered with, and can increase in number in any location, until they can control large territories, even including cities and states. They will not be allowed to secede from the nation, and will have to submit to the control of the larger organization, in all these things for which it has been organized.

But within their own organization, they will have full control, and thus will be able to experiment as to the practical value of their special ideas, and their experiments will be watched with interest by the remainder of the nation, and adopted by all if found conducive to human happiness.

But under Socialism, as now expounded by its adherents there will be no chance for secessions, even in the least degree. The nation will control everything, and only such changes or experiments will be made as will be acceptable to a majority of the citizens. The present system has many faults, but until Socialists modify considerably their program, I prefer Capitalism to Socialism.

ALBERT CHAVANNES.

Symposium on Divorce.

One of the most interesting—because showing the drift of popular thought—of all the discussions now carried on in the columns of metropolitan journals, is that concerning the proposed national d'vorce law. Last week we republished part of an essay on this subject by Clara Barton, President of the American Red Cross Society. This essay was selected because of its moderate tone, and for the unusually sane, rational and humane treatment of a problem that is now giving the leaders of modern society much anxiety and trouble. This week we reproduce from the Chicago "American's" editorial pages a contribution from the pen of Mrs. Burton Harrison who is called by the editor "the distinguished American novelist and social leader," and lest any one should say that the quoted paragraphs do not fully express the thought of the writer we give the essay entire—as follows:

Following what has been said on this vital subject in the "American" by so many leaders and lawgivers of church and state, so many women honored in our land for the strength and wisdom of their views, I feel that my words need be few.

It is, however, a theme upon which one cannot afford to be silent who has stood in any shape before the public for the exaltation of the American home, and the ridding of American society of its chief reproaches in the eyes of the outside world.

Wherever of late years in other countries the discussion of our national characteristics has occurred in my hearing, there has been no answer to a summing up like this:

"Great, prosperous, overpowering in successful achievement your America may be; the willing, generous stepmother of our sons and daughters whom we send to you; bounteous in giving to all the world; as a rule more exemplary in domestic life, and decent in externals than any other community of like importance on the globe; but scandalous in her free practice of divorce!"

What can be said in protest, when so often is seen, challenging all eyes in foreign capitals by her resplendent toilets and equipage, some woman recently the heroine of an unsavory divorce suit in New York, or Boston, Chicago, or San Francisco, whose affairs have been a precious morsel rolled upon every gossip's tongue, going forth to display herself in Hyde Park or the Bois de Bologne, beside the new husband acquired at such a cost?

Nay, more, when following in their wake appears the ex-husband of this unblushing personage, in his turn equipped with a wife picked up among the flotsam of still another wreck of a home and a marriage vow?

Or shall we venture to defend the spectacle, unfortunately nowadays not rare, in foreign theaters, hotel restaurants and other such places of resort—that of well-known American couples, snatched severally from their bonds of matrimony and united elsewhere according to their own sweet will; former husbands facing, or sitting near former wives; all cool, indifferent, panoplied by wealth and conspicuous position, come abroad to get out of the commotion produced by their astounding actions in a society, which, however, will receive and forgive them on their return to their native land?

What wonder at the confusion of mind among European hotel keepers, who see their American patrons come back after a brief season's absence bringing with them a distinctly new assortment of old material in the way of connubial ties!

These are sights of such frequent recurrence abroad they may not be overlooked.

They make of us a byword among nations, a laughing stock for the light-minded and an eyesore to respectable lookers-on.

While the crying shame of them continues to be laid to our account, America cannot take her proper, dignified place among nations, Americans cannot hold up their heads and look the world squarely in the face!

In our own country the exhibit and its influence are even worse, for here the whole structure of society is gradually becoming permeated with the ease of the divorce and remarriage habit among people exalted by public voice to be leaders of the rest.

Young girls have become used to hearing the practice complacently discussed among their elders, to seeing its followers soon welcomed again within the fold of polite society as if there had been nothing in particular to overlook.

The change of partners is at most a nine days' wonder. For such a one, who has been pitied for the wretched infelicities of her married lot, does not lose caste or vogue, when, after a short absence from her accustomed haunts, she is announced to have been divorced, and promptly marries another man.

Thus, the young mind of today is trained to look upon the evil as merely a slight irregularity, the result of mistaken judgment in selection, regrettable, but happily remediable by law.

Is it not a cruel wrong inflicted upon her child by any mother who allows these matters to remain blurred in the child's mind through lack of understanding?

I am not here decrying the practices of thoroughly bad men and women, reckless of consequence.

It is at the phase of our national social disease as exhibited among respectable people that one looks with infinite sorrow, wondering when and how it may be checked—the now common acceptance of divorce in the circle of one's acquaintance—the glossing over of its offence against the most sacred safeguard of our lives and homes.

REMARKS.

The first and most obvious of the reflections suggested by reading the above is that Mrs. Harrison's standard of sex-morality is that of the "old world"—Europe, and of barbaric or medieval times. "Ridding American society of its chief reproaches in the eyes of the outside world," seems to concern this "social leader" more than any other consideration. Evidently Mrs. Harrison does not think Americans have a duty to perform in giving to the old world a new and better code of sex ethics, as well as a new and better code of political morality.

In this slavish following of old world standards, however, there is no cause for surprise, since the entire example of our leaders—social, religious, political, financial and commercial, is in the same direction. We are neither more nor less than servile imitators of old world systems of government, of religion, of morals, of social customs, fashions—EVERYTHING!

Time was when to be an American meant something different from this. Time was when America was looked upon by the oppressed everywhere as the synonym for liberty and progress; the home of freedom of thought and of action; the land where all had the right to life, liberty and pursuit of happiness, each in his or her own way, so long as there was no violation of the equal right of all others to the same heritage. How is IT NOW?

* * *

A careful canvas, however, of the history of the American nation, so-called, compels us to admit that in one respect at least, the principles of the "Declaration of Independence," here as elsewhere, have always been a dead letter, and that is in the matter of conjugal relations, the sex relations of women and men. The right of self-ownership and control of the reproductive, the creative, powers and functions, has never been conceded by the rulers of church and state, and for the very good reason that, consciously or unconsciously these rulers know that freedom of parenthood, especially freedom of motherhood, would mean, in the near future, an end to class-privileges, class distinctions, in human society, and with the end of class privileges would necessarily come an end to the necessity for government of man by his fellow man. The most obvious moral to bedrawn from Mrs. Harrison's showing of the troubles of divorced people would seem to be, DON'T GET MARRIED!

M. HARMAN.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Outlook.

Among the discouraging features of the general outlook are the following:

First: The very evident drift of public affairs in this country towards unlimited monarchy—imperialism. There is not a monarch in Europe, not even the czar of Russia, whose power over the destinies of his people is so nearly unlimited as is that of the President of the United States.

It is commonly stated and currently believed that the American government is one of "checks and balances," whereby no department can dangerously encroach upon the prerogatives o any other department. That the President is simply the executive arm of the government while the business of law-making and law-interpreting are reserved for other and co-ordinate departments. But in his management of the Philippine business—involving as it did, a complete overthrow of the traditional policy and principles of our general government, President McKinley was law-maker, law-interpreter and law executor—all in one, and in the adjustment of the recent naval difficulty, the Schley-Sampson affair, President Roosevelt has followed the example set by McKinley, in addition to carrying out the policy of his predecessor in regard to the Philippines.

And now in the proposed adjustment of the trouble between the coal-barons and their employes there is much danger, much probability, to say the least, judging from the drift aforesaid, that the settlement will be such as will best suit the interests of a strong, centralized, one-man-power government, whose interests, it need not be said, are always identical with the interests of concentrated capital and time-honored privilege.

The very worst feature of this drift towards imperialism is the fact that the great mass of the voting population seems quite contented and well satisfied to have things done in this way. These seem to prefer a strong ruler, an aggressive, self-willed, autocratic ruler; one who asks no advice from anyone except from counselors of his own appointment, that is, from members of his own official household. The late elections seem to show that the rank and file of the political armies are fairly well satisfied with Roosevelt and his methods of administering the national affairs.

* * *

PER CONTRA.

On the other hand, a close examination of the intellectua and moral horizon shows that the people are not all asleep; that a few, a pretty large minority in fact, are making themselves heard and felt in protest against the popular drift towards imperialistic control of the destinies of the great masses of people by a privileged and self-seeking few. The fact that the coal-barons, through their mouthpiece, President Baer of the Reading Railroad, have felt themselves compelled by public sentiment to make a defensive statement of their side of the questions at issue, is of itself a hopeful sign. Hitherto the barons have always assumed that "there is but ONE side to this question, and that is OUR side."

* * *

Another hopeful sign in the general outlook is the prominence now given, in the large city dailies and in the magazines, also in sermons from the pulpit, to the Divorce Problem. The fact that so many of the popular leaders of modern society, women and men, are coming to the front with elaborate essays in defense of the ages-old institution called marriage—"the only form of serfdom now sanctioned by law," as John Stuart Mill calls it—this fact is evidence to me that this venerated institution is now in its dotage and tottering to its fall. While it may be true that few of the marriage reformers fully understand the work they are doing; while few know the real nature and history of the relic of barbarism they are contending against, the fact that this unorganized band of reformers have put the advocates of marriage on the defensive, is enough to gladden the hearts of all who labor and wait for human emancipation from class privilege whose strongest hold is "canon law" marriage.

* * *

And still another hopeful sign is the increasing revolt against the modern Witchcraft Craze, commonly known as Comstockism—the revolt against the modern crusade that would prevent communication of the knowledge of what is true and good and healthful in the sex relations of women and men, the knowledge of how to lift mankind out of the mire of sensualism, of vicious and criminal indulgence of the sexual passion, by the only means possible, namely, ENLIGHTENMENT!

The tragical ending of the life of Ida C. Craddock, of which full particulars have been given in these columns, has brought the work of this man Comstock prominently before the public, and especially before the thinking people of New York City, the headquarters of the society of which Anthony Comstock is the founder and most active member.

Among those who have denounced Anthony Comstock and his methods is Dr. Rainsford, pastor of St. George's Church New York. As an orthodox clergyman Dr. Rainsford would naturally ally himself with the New York "Society for the Suppression of Vice," but having read Mrs. Craddock's book and made himself acquainted with the persecution against her, this well known and highly respected clergyman did not hesitate to say that Anthony Comstock had "hounded her to her death," and that he was "not fit to hold the position" he has so long held as public censor of morals. The New York "Press," of November 4, in giving an account of a monthly meeting of the executive committee of the Society for the Suppression of Vice—which society "The Press" says is "better known as the Comstock Society"—reports as follows:

"MR. COMSTOCK'S WOE.

"'There is nothing much for me to say,' said Mr. Comstock. 'How so truly good a man as the Rev. Dr. Rainsford could say such things about me'—here Mr. Comstock clasped his hands and rolled his eyes in a look of unspeakable horror—'when I you see, I sent a letter to Dr. Rainsford, asking him to come to the Executive Committee meeting. I sent the letter by messenger, but I am told he is out of the city. I am so sorry! In my letter I told him he would be accorded all the time and opportunity to say anything he had against me to the committee.'"

PIETY, THE LAST RESORT OF KNAVES.

Some one has said that "patriotism is the last resort of knaves." Is it not true, likewise, that PIETY is often the last resort, or main reliance of knavery?

For more than a quarter of a century this man Anthony Comstock has held a lucrative position as head of an amateur organization of men and women whose professed object is to protect the public, and especially children, from the contamination of vicious literature, pictures, statuary, etc. In other words this society arrogates to itself the functions of an *index expurgatorius*, a tribunal that assumes the right and duty to decide what books, papers, pictures and statues are of a moral and uplifting tendency and what are not, a tribunal similar to the Roman Catholic "Holy Office" that formerly sent men and women by hundreds and thousands to prison and to the stake for promulgating literature condemned by that church.

The men who composed this holy tribunal in Roman Catholic countries were eminent for their piety and for their zeal as defenders of public morality, and especially for their zeal as guardians of the faith and morals of the young, the ignorant and the unwary, and the general public accepting these professions of superior piety and goodness, continued the censors in office until the slowly growing sense of justice and humanity demanded the repeal—or at least the modification, of the powers of the "Holy Office."

Are not the reasons given by Anthony Comstock for the powers granted to him by an over-indulgent public, an undiscriminating, an ignorant and priest-led public, precisely similar to those urged by the Roman Catholic Inquisition, a century or two ago? All through his career of more than twenty-five years this man's utterances have been literally UNCTUOUS with piety, and also with self-praise, as in the paragraph quoted from the N. Y. "Press," which paper is only one of many journals of metropolitan circulation and influence that are now holding up to public scorn and contempt the man who, it is charitable to believe, has become a MANIAC, a mental PERVERT, by his unceasing contemplation of what he calls the "moral cancers" of human society; but which social phenomena so far as they can rightly be called cancers, are in great measure the direct as well as indirect result of such methods of suppression as those Mr. Comstock and his society are champions of. M. H.

Experiences at Harmony Home.

The little foxes that spoil the vines.—*Old Proverb.*

A guilty conscience needs no accuser.—*Old Proverb.*

A conscience void of offense needs no defender.—*New Proverb.*

Trust thyself. . . . . Go upright and vital, and speak the rude truth in all ways. . . . . Do not take back your words. . . . . Be true to your own act. . . . . A simple manly character need never make an apology. . . . . Whoso would be a man must be a nonconformist.—*Emerson.*

* * *

THE LITTLE THINGS OF LIFE.

On Sunday November 16 I had the privilege of listening to a discourse on prisons and prison discipline, by John L. Whitman head-keeper of Cook County jail, Chicago, claimed to be one of the largest institutions of its kind in the world, and also one of the best managed.

Mr. Whitman gave some account of the reforms introduced by himself into this penal institution, and of the work he is now personally doing among the prisoners. One thing, among many, that arrested my attention was the account given by him of his efforts to convince those under his charge that it was inattention to little things, rather than intentional wrong doing, that had brought them to where they now are, and that it will depend on little things rather than on great ones—upon the way in which they discharge the little everyday duties required of them—as to how soon, if ever, they are to be restored to liberty and to useful and honorable citizenship.

In this view Mr. Whitman is in accord with R. W. Emerson when he says—see Essay on Heroism:—

"The unremitting retention of simple and high sentiments, in obscure duties, is hardening the character to that temper which will work with honor, if need be, in the tumult, or on the scaffold."

That is to say, it is careful and conscientious attention to the little duties, the daily requirements that seem too insignificant to deserve mention, that will prepare the man or woman to act heroically when great occasions arise, and that without such preparation, without the "hardening of one's character" by attention to little things it will be impossible to meet the strain, with credit to ourselves, when great deeds, or great endurance, are required of us.

* * *

CAUSES OF FAILURE.

Looking for causes of failure of the late experiment in co-operation at Benton Harbor, Michigan—if Brother Jones is right in calling it a failure—I would name as prominent among those causes,

First, Inattention to little things.

Second, Too much Socialism.

To begin, however, I do not admit the alleged fact of failure. No honest effort ever is, ever was or ever will be a failure. It will have its subjective success, its character-building success, if no other.

Some great chieftain said, "We may not achieve success, but we can do better; we can DESERVE it;" and in the best sense of the word, to deserve success is to achieve it.

The common and popular standards of success are false, irrational, delusive. The accumulation of money for money's sake; the applause of the populace for deeds of daring—often in a bad cause, or to secure promotion in an army of aggression, as for instance the reckless daring of British officers on the danger line in the late South African war—these and similar illustrations might be extended indefinitely to show the falsity of popular standards of success and of failure.

"They are slaves who will not be in the right with two or three," says Lowell. I would paraphrase by saying, He is a slave who will not be in the right with only ONE, and that one HIMSELF. Hence I am not greatly disturbed by Bro. Jones' report that I am considered a failure by my Michigan neighbors, or by my visitors while at "Harmony Home."

In returning from my summer's vacation in the Michigan Fruit Belt I said in Lucifer: "I find myself not richer in dollars but very, very much richer in experience," and now, treating my readers as I would like to be treated in turn, I purpose in the ensuing weekly issues of our little paper, to show in what respects the experiment at "Harmony Home" failed to achieve all that was hoped from it, and also the causes of such partial failure, as I see them. M. HARMAN.

A Far-Reaching Decision.

The following paragraphs clipped from the editorial columns of a leading Chicago daily paper would seem to indicate that the writer thereof has been reading Peter Kropotkin's works, or listening to the lectures of Emma Goldman:

It has just been decided in court that somnambulism is not disorderly conduct, and that if a person while asleep is caught perambulating the public thoroughfares without being attired according to the rules that are supposed to be observed by refined and cultured people, he cannot be punished—since, being asleep, he is not responsible for what he does.

It is a far-reaching decision, and if carried out to its full logical length it would play havoc with all the branches of government.

The man that is asleep is not responsible for what he may do—while asleep—and how many of us are asleep!

In fact, how few there are that are truly awake!

The overwhelming majority of us are asleep all our lives—not physically, but mentally, morally and spiritually—and we are no more responsible for our actions than the somnambulist is for his.

Legislators, lawyers, the constabulary, preachers, psychologists, would do well to find out just how many people are really awake in this world before they go any further with the making and executing of the laws of the land.

If only those are to be punished who are really and truly awake—awake "mentally, morally and spiritually"—the business of administering our cumbrous, our vastly voluminous and very costly body of statutory and judge-made law, would be reduced to very small proportions. M. HARMAN.

Emma Goldman in Chicago.

The Chicago Philosophical Society has been meeting weekly for some months in Handel Hall a large, centrally located and well known place of holding meetings that call together the non-church-going and independent thinkers of the city. Among the speakers employed by this association have been leading political reformers such as Samuel Jones, Mayor of Toledo, Ohio; advocates of the Single Tax, the Referendum, and other popular reforms. Sunday Nov. 23, Emma Goldman of New York, was announced as first speaker. It will be remembered by most of our readers that Miss Goldman was imprisoned in this city a year ago, accused of complicity with Czolgosz in the assassination of President McKinley, and released after a few weeks' detention, for lack of evidence. As shown by the following paragraph clipped from the "Inter-Ocean" of Nov. 24, the doors of Handel Hall were closed against the Philosophical Society last Sunday afternoon:

"The doors of Handel Hall were shut against the members of the Chicago Philosophical society yesterday. It had been announced that Emma Goldman was to speak upon 'Modern Anarchism,' and the management of the hall refused to allow the place to be used for the discussion of the subject. That, however, was not the subject of Miss Goldman's talk, and when the meeting had adjourned to Trades' Union Hall, at 55 North Clark street, she addressed the audience that packed the hall, upon the subject. 'The Radical and the Child.'

"She said she believed that parents owed more to their children than the children owed to the parents, because the children were not born of their own volition. She said that she did not believe a ceremony made a marriage any more binding than a mere agreement."

Lack of time and space prevent further report of Miss Goldman's lecture, for this week's issue. The importance of the subject and the circumstances under which the lecture was delivered, would seem to demand a more extended notice from Lucifer, which notice we hope to give in next week's issue. M. H.

VARIOUS VOICES.

Volney Abbey, Wathena, Kas.:—Please send me a few copies of Lucifer containing Ida Craddock's last letter to the public. I want them for missionary work; in fact I use all my Lucifers in that manner.

Richard Daverkosen, Home, Wash.:—Enclosed is $1 for one year's subscription to Lucifer. I have seen but two copies since leaving Home, and I miss it very much. I admire the courage and clearheadedness of its editor and his assistant, Lillian. I shall endeavor to keep paid up hereafter and in case of removal will give timely notice.

Mrs. K., N. Dak.:—I am obliged to ask you to discontinue sending Lucifer to me. Don't send another copy, please. I am not making this request because I wish to, but because my husband peremptorily demands it. But I mean to have a divorce from him as soon as it can be procured, then I will read what I choose. How very slowly evolution moves! It seems so strange to me that people in general have so little sympathy and perception. Supplying their animal wants, and a little amusement, seems to fill their lives.

W. H. Walz, Joplin, Mo.:—I have been reading your accounts of the outrageous persecution of Mrs. Craddock. It is certainly hard to endure such things in these "enlightened" times. But truth must finally triumph. What are the prices of her books? I have moved my free reading room to 215 W. 5 St. It is large and well fitted up for the benefit of the public. If you or any of your readers have any books, either new or old to donate to this reading room I would be pleased to receive them. If the donor does not feel able to pay charges, the books may be sent by express at my expense.

W. Belt, Detroit, Mich.:—I received a sample copy of Lucifer and found it very interesting reading. Herewith I enclose two clippings from Detroit "Evening News" of November 8, in relation to vaccination. The City Council of Detroit had appropriated fifty thousand dollars for the purpose of compulsory vaccination. This appropriation had slipped through, as usual, by deception and trickery. The Board of Health had asked for a larger amount, but was given $50.000. Now they are sending out notices to people, "You are required to be vaccinated, unless you can show certificate of vaccination within five years." The Health Board, being a gang of politicians, and having used their influence last winter in securing the passage of Ripper laws which took the appointing power out of the hands of the Mayor, are now getting their reward—getting their hands into the *public purse*. The vaccination law is *not* compulsory, but these men send out their notices, make a *big bluff*, as though they were doing something—then pocket the money!

Enclosed find twenty-five cents for which send "Vaccination a Crime," by F. L. Oswald M. D., 10 cents, and "Vaccination a Gigantic Crime," 15 cents, by Samuel Darling. Send books right away, as I want to use them; also send complete catalogue of books.

Incineration a Party Badge.

I have seen brief mention of Kate Austin in the last three numbers of Lucifer, and would like to see, at an opportune time in the near future, a brief sketch of her life and work, cause of death etc. When I read the two line notice on page 340, which told of one more of our fellow Press-Writers passing away, I could not help feeling that the notice should have read, "and was incinerated at——?"

Of course cremation did not take place in either her case or Ida Craddock's, but as this final disposition of the body has become the party badge of radical Liberalism all over the world, how much more fitting would it be for all of us Liberals to see to it that arrangements are made when we are alive that will insure incineration after death?

We should not lose sight of the fact that if we decree the burial of our body we decree the poisoning of so many feet of earth for a period variously estimated at from twenty to sixty years, and in some well proved instances for longer periods.

Cremation is as cheap as earth burial. Cremation certificates payable in ten per cent installments are now issued by several cremation companies and if from $25 to $35 can insure cremation after death it should not be neglected by believers in burial reform when they are alive and well.

Let us say to ourselves, if you are living a good life in this active existence on this planet don't commence to poison mother earth when your activities are over. WALTER BRYEN.

"Search Me."

The people by thousands were crowded about
And the president spoke, with intent to give out
His position on trusts—and the things that he said
Caused every codger to doddle his head
And remark:
"Well, whar does he stand? D'ye see?"
And I said
"Search me!"

The newspaper fellows were writing like smoke,
Shorthanding every darn'd word that he spoke,
But when the pothooks and curves were unspun
I heard each a-asking the next other one
This remark:
"Where did he land? Could you see?"
And he said
"Search me."

The folks read the papers, all anxious to see
How dead right on trusts our Teddy must be,
But when they had scanned all thorough and clean
Each turned to his neighbor with questioning mien
And remarked:
"Well, whar in this trust business is he?"
But 'tother un said:
"Search me."

—*People's Paper.*

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SUCCESS.

'Tis the coward who quits to misfortune,
'Tis the knave who changes each day,
'Tis the fool who wins half the battle,
Then throws all his chances away.

There is little in life but labor,
And tomorrow may find that a dream;
Success is the bride of Endeavor,
And luck—but a meteor's gleam.

The time to succeed is when others,
Discouraged, show traces of tire;
The battle is fought in the homestretch—
And won—'twixt the flag and the wire!

—*John Trotwood Moore.*

Mrs. Stanton's Last Plea for Women.

Three days before her death, at the advanced age of eighty-seven, Mrs. Elizabeth Cady Stanton sent to the "American," New York and Chicago, the following contribution to the "Symposium for the Discussion of How to Solve the Divorce Problem," now running in the Hearst newspapers:

I have read all the papers so far printed in the American's educational symposium on the divorce question, and disagree most heartily with most of the eminent churchmen who have stated their views.

Bolton's Hall's article was exceptionally good; it must have been written in a spirit of true liberality.

I take pleasure in submitting a second paper, which gives my views more fully than my first article printed recently.

If marriage is a human institution, about which man may legislate, it seems but just that he should treat this branch of his legislation with the same common sense that he applies to all others. If it is a mere legal contract, then should it be subject to the restraints and privileges of all other contracts. A contract, to be valid in law, must be formed between parties of mature age, with an honest intention in said parties to do what they agree. The least concealment, fraud, or intention to deceive, if proved, annuls the contract.

A boy cannot contract for an acre of land or a horse until he is twenty-one, but he may contract for a wife at fourteen. If a man sell a horse and the purchaser find in him "great incompatibility of temper"—a disposition to stand still when the owner is in haste to go—the sale is null and void; the man and his horse part company.

But in marriage, no matter how much fraud and deception are practiced, nor how cruelly one or both parties have been misled, no matter how young or inexperienced or thoughtless the parties, nor how unequal their condition and position in life, the contract cannot be annulled in this state.

My attention was called to this question very early in life by the sufferings of a friend of my girlhood—a victim of one of those unfortunate unions called marriage. What my great love for that young girl and my holy intuitions then decided to be right has not been changed by years of experience, observation and reason.

I have pondered well these things in my heart and ever felt the deepest interest in all that has been written and said on this subject, and the most profound respect and loving sympathy for those heroic women who, in face of law and public sentiment, have dared to sunder the unholy ties of a joyless, loveless union.

Think of a husband telling a young and trusting girl, but one short month his wife, that he married her for her money, that those letters so precious to her that she had read and re-read and kissed and cherished were written by another; that their splendid home, of which, on their wedding day, her father gave to him the deed, is already in the hands of his creditors; that she must give up the elegance and luxury that now surround her unless she can draw fresh supplies of money to meet their wants!

When my girlhood friend told the story of her wrongs to me—the abuse to which she was subject and the dread in which she lived—I impulsively urged her to flee from such a monster and villain as she would before the hot breath of a ferocious beast of the wilderness, and she did flee, and it was well with her.

Now, who believes that such wretched marriages are made in heaven? That all these sad, miserable people are bound together by God?

But, say you, does not separation cover all these difficulties? No one objects to separation when the parties are so disposed.

To separation there are two serious objections; first, so long as you insist on marriage as a divine institution, as an indissoluble tie, so long as you maintain your present laws against divorce, you make separation even so odious that the most noble, virtuous, and sensitive men and women choose a life of misery rather than a partial, disgraceful release.

Secondly, those who, in their impetuosity and despair, do, in spite of public sentiment, separate, find themselves in their new position beset with many temptations to lead a false, unreal life.

This isolation bears especially hard on women. Marriage is not all of life to man. His resources for amusement and occupation are boundless. He has the whole world for his home.

His business, his politics, his club, his friendships with either sex, can help to fill the void made by an unfortunate union or separation.

But to woman, as she is now educated, marriage is all and everything—her sole object in life—that for which she is taught to live, the all engrossing subject of her sleeping and her waking dreams.

Think you that human law can set bounds to love?

Alas, like faith, it comes upon us unawares.

It is not by an act of will we believe new doctrines, nor love what is true and noble in mankind.

If you think it wise to legislate on human affections, pray make your laws with reference to what our natures are. Let them harmonize in some measure with the immutable laws of God.

A very wise father once remarked that in the government of his children he forbade as few things as possible; a wise legislation would do the same.

It is folly to make laws on subjects beyond human prerogative, knowing that in the very nature of things they must be set aside.

To make laws that man cannot and will not obey serves to bring all law into contempt.

It is all important in a republican government that the people should respect the laws, for if we throw law to the winds what becomes of civil government?

So long as people marry from considerations of policy—from every possible motive but the true one—discord and divison must be the result.

So long as the state provides no education for youth on these questions and throws no safeguards around the formation of marriage ties, it is honor bound to open wide the door of escape.

From a woman's standpoint, I see that marriage, as an indissoluble tie, is slavery for woman, because law, religion, and public sentiment all combine under this idea to hold her true in this relation, whatever it may be, and that there is no other human slavery that knows such depths of degradation as a wife chained to a man whom she neither loves nor respects; no other slavery so disastrous in its consequence on the race or to individual respect, growth, and development.

The question today with the Protestant world is not whether marriage is an indissoluble tie, but, as a civil contract, for how many and what reasons may it be dissolved.

In closing let me submit the following propositions:

1. In the language of John Milton, "Those who marry intend as little to conspire their own ruin as those who swear allegiance, and as the whole people is to an ill government, so is one man or woman to an ill marriage.

"If a whole people, against any authority, covenant, or statute, may, by the sovereign edict of charity save not only their lives, but honest liberties, from unworthy bondage, as well may a married party, against any private covenant which he or she never entered to his or her mischief, be redeemed from unsupportable disturbances to honest peace and just contentment."

2. Any constitution, compact, or covenant between human beings that failed to produce or promote human happiness could not in the nature of things be of any force or authority, and it would be not only a right, but a duty to abolish it.

3. Though marriage be in itself divinely founded and is fortified as an institution by innumerable analogies in the whole kingdom of universal nature, still a true marriage is only known by its results, and, like the fountain, if pure, will reveal only pure manifestations. Nor need it ever be said: What God has joined together let no man put asunder; for man could not put it asunder; nor can he any more unite what God and nature have not joined together.

4. Of all insulting mockeries of heavenly truth and holy law none can be greater than that physical impotency is cause sufficient for divorce, while no amount of mental or moral or spiritual imbecility is ever to be pleaded in support of such a demand.

5. Such a law was worthy those dark periods when marriage was held by the greatest doctors and priests of the church to be a work of the flesh only, and almost, if not altogether, a defilement, denied wholly to the clergy, and, a second time, forbidden to all.

6. An unfortunate or ill-assorted marriage is ever a calamity, but not ever, perhaps never, a crime; and when society and government, by its laws and customs, compels its continuance, always to the grief of one of the parties and the actual loss and damage of both, it usurps an authority never delegated to man nor exercised by God himself.

7. Observation and experience daily show how incompetent are men, as individuals or as governments, to select partners in business, teachers for their children, ministers of their religion, or makers, adjudicators, or administrators of their laws; and as the same weakness and blindness must attend in the selection of matrimonial partners, the dictates of humanity and common sense alike show that the latter and most important contract should no more be perpetual than either or all of the former.

8. Children born in these unhappy and unhallowed connections are in the most solemn sense of unlawful birth—the fruit of lust, but not of love; and so not of God, divinely descended, but from beneath, whence proceed all manner of evil and uncleanness.

9. Next to the calamity of such a birth to the child is the misfortune of being trained in the atmosphere of a household where love is not the law, but where discord and bitterness abound, stamping their demoniac features on the moral nature, with all their odious peculiarities, thus continuing the race in a weakness and depravity that must be a sure precursor of its ruin as a just penalty of long violated laws.

An Essay in Classification.

Jas. Armstrong Jr. quotes from me (in number 937 of Lucifer) as follows: "Will some one who conceives prostitutes to be made of different stuff from well behaved women explain in what way she appears unlike some other victim of the blind archer?"

Who is "she"? Reference to Lucifer 937 will show that "she" is Bianca, in Shakespeare's *Othello*, of whom I also remarked that, unless Cassio wrongs her, she is a prostitute in love. This makes the sentence intelligible. Please remember it.

It has the effect of reducing most of Mr. Armstrong's criticism to what logicians call an *ignoratio elenchi*. "That the virtuous and the vicious trace their origin to exactly the same source is in itself no defense or justification of the prostitute." Who said it was? This reply does equally well for every passage which assumes that I justify prostitution.

There are, however, some real differences between Mr. Armstrong's view of the social evil and mine. He thinks the question I asked altogether an idle one—because no two pictures in a kaleidoscope are alike, though all are made of the same colored glass. My question was in *what respect* Bianca, a prostitute in love, appears *unlike* some other woman in love? The parallel therefore, strikes me as like "the legs of the lame."

"The plutocrat and the prostitute are both criminals." I think rather differently. Both may be bad in some respects. So are we all. But a criminal is a breaker of laws which it was meant he should keep. Plutocrats and prostitutes are social functionaries, representatives of institutions essential to society as it is, against whom laws made by that society are buncombe.

Mr. Armstrong does "not think there is anything more unspeakably infamous than harlotry." I think "the essentially tyrannical exclusive possession in which every well balanced man holds the woman of his choice" is worse! At any rate it cannot exist without harlotry. Louis the Ninth of France (St. Louis) and Maria Theresa, both proved that, by the actual experiment of putting the harlotry down till they found the result was to make this "essentially tyrannical exclusive possession" insecure.

Mr. Armstrong's idea of a well-balanced man is very consistent with his declaration that he will "never be Roman enough to lend a friend" his sexual partner. But I find a trifling inconsistency between his idea that the sexual partner is an article of "essentially tyrannical possession" which it may be optional with him to "lend" or not, and his assertion that he believes in nothing more firmly than self-ownership! Nor does the statement that it is none of his business if his neighbor is given to such practice impress me as quite harmonious with his assertion that, in a rational society, the harlot would be a perfect outcast; or with his demand that the quasi-defense of prostitutes by Anarchist papers and writers should cease.

His arguments in favor of Anarchism strikes me as very sensible. But when he says he wants to be subject to a him where he expects to find it? Will existing public opinion

do? Apparently not; for Mr. Armstrong exposes many of its absurdities in a way which I think entirely satisfactory. The public opinion which is to be so rational and enlightened that Mr. Armstrong would like being subject to it, must, however, divide mankind into classes. And we get some information as to what sort of classes Mr. Armstrong thinks a rational and enlightened public opinion such as he would like to live under, will have to recognize. It must draw a broad black line dividing "the white man from the negro"!!! It must also divide the wise man from the fool. Quite a job. It had need be pretty enlightened. Perhaps Mr. Armstrong proposes going to Heaven in search of it? Little as I believe in submission to public opinion which I have always found to mean public stupidity, I will agree that when Mr. Armstrong finds his Menu he may learn something. For the public opinion which is to be so rational and enlightened as to command his loyalty will draw a line dividing "the harlot from the freelover." That is more than Mr. Armstrong can do; or he would not cite Cleopatra as an example of a harlot. It will also draw a line dividing "the dividualist from the governmentalist." I fear Mr. Armstrong will find it divide joints and marrow, soul and spirit. For is the man a governmentalist or an individualist who wants classes like the above established by status, and who also says scientific classification will take place *of itself* when we have outlived "the present procrustean governmental machine" (an excellent characterization)? I vow I cannot tell. I doubt if he can. Perhaps a rational and enlightened public opinion could.

The trouble with Mr. Armstrong is at bottom the same as with Mrs. Stowe and Bertha Moore. If it does not affect his English, it does his logic. He writes faster than he thinks—a perhaps inevitable journalistic fault, but one of which he must cure himself before his abilities have fair play. Firing off one's wishes regardless of their compatibility with each other is—he has furnished me the simile—like putting gold and silver to every use just because they look pretty. It is a good way to make a sensation—a poor one to produce anything else. And he says that in spite of government there are virtuous women! Perhaps there are. How does he know? There are many who pass for virtuous undoubtedly. One of them was Mrs. Quickly. I extract a recipe for seeming that way from her note-book. Divide your neighbors into classes, as prescribed by "rational and enlightened public opinion," and dispose of them as such.

Evans. What is your genitive case plural, William?

William. Genitive case?

Evans. Aye.

Wil. Horum, harum, horum.

Mrs. Quickly. Vengeance of *Jenny's* case! fie on her! never name her, child, if she be a whore! C. L. JAMES.

How Is the Country to Be Peopled?

One out of three marriages in Topeka fails so abominably that the enchained ones seek divorce. How about the number of those who have not the nerve to seek divorce, but would to heaven they were out of it? I believe that three-fourths of those who marry are of this kind.

Now I want to call attention to a matter which is rapidly becoming grave. With this growing hatred of marriage and determination to get out of it, on the one side, and on the other the general insistance that it is the chiefly divine institution that we have, and that children mustn't be allowed to exist except by coming through its perfect portals, how is the population of the United States to be kept up? As people grow intelligent they will not marry; but it is made difficult to have and rear children in freedom. Hence the supply of intelligence is cut off at its fountain source, the having of children by the most intelligent. The country is peopled by the duller and lower. But evidently (see Topeka) intelligence on this subject is growing rapidly—hence it will soon come that the country will not be peopled at all, except by the semi-insane which are sent here by European monarchies to get rid of them to save the monarchs' crowns.

If the free bearing of children is to be opposed, and yet if population is to be continued, I see no way but to let the Chinese flood in, and respectfully hand over the populating of the United States to them. Probably they will not object to abiding by the family, in exchange for America, while the people here would clearly rather give up America and let the American race die than to permit that sacred ghost the family evaporate.

We live for ghosts, we must take the consequences. I myself think marriage was made for man, not man for marriage. I don't care a hang for any institution that isn't for the best good of the race, however sacred it *may have been*. What is the use of existing for the may-have-beens?

The free people should leave children of their own blood to fight the battles of liberty. A devil was once asked why he did not procreate devils. He replied that he considered it a crime to bring little devils into life with a view to improving hell, for it couldn't be done. I would not say exactly this of the world although I do admit that it is hard on children to produce them to fight the battle of world-improvement. Yet the prospects of success are growing brighter. We have had to fight the battle and we can hand on better weapons to them. If there were only more of them, of the intelligent fighting kind. And as good blood is itself the chief weapon, ought not the liberated to continue their blood in the world? MORRISON I. SWIFT.

The Motherhood Trust.

In your recent paper, "The Motherhood Trust" you rightly recognize the primary development of the instinct of the savage to appropriate what is the common right of all, and use it for his personal advantage only.

But in common with other social reformers who denounce the granting by the State of proprietary rights in those gifts of Nature that should be free to all, you advocate with passionate insistence the right of every individual to use the supreme gift of Nature for his individual gratification.

If the human species was able to rationally appreciate the source through which the greatest of blessings must be derived, it would be recognized that in every community, however numerous, there is at any particular moment one man, and one man only, who by the fitness of his age, by his mental and physical endowments as well as by the character of all that in the past he has attempted and achieved, is pointed out as the only one through whom the highest development of human life may be inherited by posterity. And yet, while you claim it as the most sacred right and duty of a woman to choose such as the father of her child, you claim it as a superior right that he may refuse and waste this gift in barren commerce with a prostitute. Such "rights" mutually destroy each other; how do you propose to harmonize them?

Whatever folly may be ascribed to imagined deities Nature is not such an inconsequential fool as to send "Men and women up and down the earth famishing" for a gratification the indulgence of which will render unavailing the culminating glory of organic evolution. What their system blindly craves is the stimulus of their vital functions that the organs of sex can alone supply; not by such a degradation of the function of creation as may be attained by a process akin to the promiscuous slicing of potatoes into "sets," but by the assiduous cultivation of the whole plant, whose seed may conduce to the development of life in consequent perfection.

In this matter we inherit the ignorance of those races of bloodthirsty and lecherous lunatics who by their abuse of the human attributes have, as far as their species is concerned, changed this world into a shambles and a brothel from which we have hardly yet begun to dream of delivering ourselves.

These races have always been the victims of the extortioner and tyrant, to further whose interests the social development of the race has been moulded, first by brute force and subsequently by the more insidious bias of ideas that derive their sanction from "revelation" only.

I am ready to continue this argument if you encourage it by publication. Yours very truly, CHAS. THONGER.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Worst of All Slaveries.

Half a century ago the upholders of "law-and-order" in the United States were put upon the defensive by such "lawless" agitators as Stephen Foster, Gerrett Smith, Wm. L. Garrison, Wendell Philips and others. Learned doctors of divinity and of the civil law; presidents of colleges, etc., etc., felt themselves compelled by the agitation headed by the aforesaid champions of the right of all men, black as well as white, to own their persons and the proceeds of their labor—compelled by this persistent agitation to take up the cudgels and fight, with tongue and pen, in defense of the time-honored institution called chattel slavery.

Now, at the beginning of the twentieth century of the Christian Era, we find a very similar conflict raging in regard to another of the pet institutions of modern society, that of statutory and canon law marriage. By far the most elaborate series of articles that has appeared in any newspaper for many years is that which has now been running for many week's in the Hearst newspapers, New York and Chicago, entitled "How Shall We Solve the Divorce Problem—A Symposium for the Discussion of How Best to Check the Divorce Evil, the Great National Disgrace, and Preserve the Purity of the American Home." More than forty double column articles have appeared on the editorial pages of the aforesaid widely circulated and influential journals, most of them written by leading clergymen, bishops and archbishops of the Roman Catholic and Protestant churches, also by learned judges and presidents of colleges, also by women of national fame as writers and lecturers.

The demand of most of these writers is for a National Divorce law; a law which shall have much the same effect upon discontented wives and husbands as did the Fugitive Slave law of half a century ago, namely, to make it more difficult to escape from the chains of legalized slavery. If this law should be enacted fugitive wives and husbands would have to leave the United States and go to Canada or Mexico, in order to gain marital freedom, as the fugitive slaves of the south were compelled to do, by the enactment of the national fugitive slave law.

* * *

Robert G. Ingersoll's latest lecture entitled "What is Religion," delivered before the Boston Free Religion Association, will probably go down to future generations as his most important public utterance, because in that lecture he gave a summary of his matured thought upon what is the true, the basic cause of human ills such as poverty, vice and crime, which cause he most emphatically declared to be the denial of self-ownership to woman, in the relation of wife and mother. In other words this distinguished orator and image-breaker in his last appearance before the public, planted himself squarely upon the platform long before occupied by the people called in derision "free lovers," namely, that womanhood and motherhood must be FREE! free to do the best possible in creating new human beings.

"There is but one hope," says Col. Ingersoll in the lecture referred to. "Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question."

The logical outcome of the demand for self-ownership is the abolition of statutory and canon law marriage. It is a coincidence that augurs good for mankind that the woman whose name stands highest among women reformers in this country, has left as her latest legacy to the world, utterances very similar to those just quoted from Robert G. Ingersoll's last lecture. In her latest public utterance, an article sent, three days before her death, to Hearst's "American," New York and Chicago, Elizabeth Cady Stanton wrote these ever memorable words:

"I see that marriage, as an indissoluble tie, is slavery for woman, because law, religion and public sentiment all combine, . . . to hold her true to this relation, whatever it may be, and that there is no other human slavery that knows such depths of degradation as a wife chained to a man whom she neither loves nor respects; no other slavery so disastrous in its consequences on the race or to individual growth, respect and development."

On our first page will be found the entire article from which this quotation is taken. It is to be hoped some enterprising publisher will print this grand utterance in leaflet form, so that it can be scattered and read by liberty loving people in every land and clime.

M. HARMAN.

Replies to Critics.

ROOSEVELT AND THE TRUSTS.

In the "Truth Seeker," New York, of Nov. 15, among editorial brevities appears the following paragraph:

"We notice in Lucifer some pretty wild writing against President Roosevelt. Mr. Harman accuses him of 'criminal neglect' in allowing the coal barons to violate the federal statutes. It would be much more to the point to show how Mr. Roosevelt could have interfered in Pennsylvania's affairs than to declaim against him. Mr. Roosevelt did all he could to get the coal strike settled. The commission has and can have no authority except as the parties to the arbitration agree to abide by its decision. The national government has powers delegated to it by the states, and the power to compel the coal barons to be decent toward the coal miners does not appear on the list. Neither does the power to compel the miners to work when they do not choose to."

REPLY.

With the man, Theodore Roosevelt, and with the motives that lie back of his acts, I have nothing whatever to do. "Judge not." "Who made thee a judge?" "Neither do I condemn thee." These sayings attributed to the Nazarene are excellent as mottoes to be remembered, but with the acts of public officials, public servants, it is a very different matter. The acts of a public official are public property; they concern all who are politically or morally responsible for the election or appointment of such public official, and are therefore proper subjects of criticism.

And so also with the man whose name appears as editor of the "Truth Seeker," and who shoots his barbed arrows from behind a breastwork—the impersonal "we," the autocratic, the arrogantly dogmatic, the despotic editorial "we." Many of the editorial writers and leading contributors to the columns of the New York "Truth Seeker" have treated Lucifer and its editor fairly, honorably, justly, fraternally. Most heartily do wish I could say as much for the personality represented by the editorial "we." If instead of a garbled sentence or two this champion of state-craft and of its chief exponent now in the Presidential White House, had quoted a characteristic paragraph or two from my brief editorial, and had told his readers where Lucifer is published and given the date of the number containing the matter criticized by him, I would have thanked him for the courtesy, and the necessity of this reply would have been mainly removed.

Personally, and on general principles, I do not object to criticism; on the contrary am always glad to have my friends—also my enemies if I have such—to tell me candidly and honestly what they think of my utterances. Criticism that enables us to see ourselves as others see us is perhaps the best of all educators. But criticism such as that I have just quoted is so evidently unfair and disingenuous that its value to the person criticized is microscopic, if it can be found at all. A careful search of Lucifer's columns for some weeks past fails to show with certainty what particular editorial it was to which Bro. Macdonald has reference. In No. 942, under date of Nov. 6, I spoke of Roosevelt's "failure to enforce the Federal Statutes in reference to 'trusts,'" and called attention to the oath that the Presidents of the United States must take, when entering upon their official duties. Among the laws Mr. Roosevelt has sworn to enforce is one called the Sherman anti-trust law, which law prohibits combinations of operators of coal mines with the owners or operators of transportation lines. That the operators of the Pennsylvania coal mines have habitually violated this law is conceded by all, if I mistake not, and that they have done so with the knowledge and connivance of the federal authorities is also notorious.

Bro. Macdonald wants to know how "Mr. Roosevelt could have interfered in Pennsylvania's affairs." If the federal statutes are violated in Pennsylvania, and if Pennsylvania is within the jurisdiction or limits of the federal government, it strikes me that THERE, if anywhere, is the place to punish violators of the federal statutes. Would the editor of the "Truth Seeker" have Roosevelt's Attorney General go to Canada, to Russia or to Abyssinia, in search of territory in which the United States laws have been or may be violated?

As to the dogmatic assertion that "Mr. Roosevelt did all he could to get the coal strike settled" I would briefly say, judging from my experience with and observation of politicians and their ways for more than half a century, Mr. Roosevelt could not have done LESS, if he did any thing at all in the matter, than appoint a commission of his friends to arbitrate the differences between the law-breaking barons and their protesting victims. This would naturally relieve him of the responsibility of failure to enforce the laws he is sworn to execute, and would give him the honor, the prestige, of being a friend to the real workers of the country and the opponent of the non-producing trusts.

One thing more, however, he has done to relieve himself of present responsibility, and that is to recommend a Constitutional Amendment to take the place of, or to serve as basis for, Congressional legislation restraining the almighty greed of the trusts. This constitutional amendment dodge is an old one, and is perfectly safe as a political subterfuge, and was doubtless anticipated or inserted by the friends of aristocratic privilege in the Constitutional convention of 1787, as a sure means of heading off the friends of liberty and justice and preventing them from ever obtaining any real protection from that political hodge-podge called the Federal Constitution. In order to secure an amendment to this document so much time is required by the terms of that document itself, and so many are the ways in which such amendments may be defeated by a rich and unscrupulous and yet small minority of citizens, that this alleged safety-valve against tyranny is practically useless; useless and vain except for purposes of political buncombe and jugglery to deceive and pacify those who suffer from concentration of power and wealth in the hands of a few individuals—as in the case of the poor coal-miners against the rich and soulless corporations who operate the people's mines and the people's railways.

* * *

In replying to the "Truth Seeker's" criticism I would by no means have it understood that I claim superior political wisdom. I am only a learner, an investigator, a challenger of old time superstitions. To my thinking the logic of "freethought"—of which modern cult "The Truth Seeker" claims to be par excellence the organ and exponent on this continent—to my thinking the logic of freethought is quite as much the foe of political government—government of man by man, as it is of religious or priestly rule, through belief in the existence of an anthropomorphic god, angels, devils, vicarious sacrifices etc. In what I now consider my CALLOW days, the transitional and sophomoric period of my mental development, I too was a devout believer in "the State," the "Government," as expounded by the leaders of the Republican party. But for more than twenty years I have said, as Ibsen has since put it:

"The State must go. That will be a revolution which will find me on its side. Undermine the idea of the State, set up in its place spontaneous action, and the idea that spiritual relationship is the only thing that makes for unity, and you will start the elements of a liberty that will be something worth possessing."

By the State I of course mean the body of old-time superstitious, man-made statutes, that compose the authoritarian political machine.

With those who want political rulership and who are willing to pay for it and allow others to accept or refuse—as in the case of religious governments, I can have no quarrel, but when political fakirs compel me to pay for the running of their machines—machines whose chief business is robbery and murder, I REBEL, and for much the same reasons that I rebel and refuse to be led by the nose by religious fakirs such as Alex. Dowie, Cyrus Teed, Wm. Booth, Archbishop Ireland, or by such religio-moralistic fakirs as Anthony Comstock, The New York Society for the Suppression of Vice, the leaders in the crusade for National Divorce, etc., etc.

Let those who want marriage—with or without divorce attachment, have it, at their own expense; let those who want political government of the Roosevelt and Hanna and Dingley and Grover Cleveland brand, have it, at their own expense. Let those who want their children to grow up in ignorance of the most momentous facts of human life, manage their children in their own way and at their own expense, but let all these fakirs and reactionaires towards medieval darkness keep their foul fingers out of the pockets and off the persons of such as have evolved to higher intellectual and to purer ethical planes.

MOTHERHOOD AND FATHERHOOD.

In his letter entitled "The Motherhood Trust" Chas. Thonger has correctly indicated the basic cause of the social evils that afflict the human race, namely IGNORANCE! But when he assumes that "there is in every community. . . . . one man and one only. . . . through whom the highest development may be inherited by posterity,"—that is to say, but one man who is best fitted to become the father of all the children of such community he ignores the teachings of all past experience, also the dictates of physiology as well as of psychology. DIVERSITY and not UNIFORMITY, is the tendency or trend of untrammeled Nature, in all her realms, and in none more than in that department of animal life known as the human. Unless compelled to do so by outside authority, paternal authority, or by force of economic, religious or societary influences, all the women of any given community would not choose one man for the father of their children. Temperamental differences alone would prevent such choosing. In mating for reproduction the prospective mother must IDEALIZE the father of her child, and must be drawn to him by what is termed a "grand passion," an overpowering, all-controlling attraction, in order that best results may be obtained.

That a comparatively few men in any community would in freedom be chosen for the fathers of all the children of that community, is doubtless true; *true* of all communities as they now exist, but this is largely if not chiefly owing to lack of freedom of motherhood in the past. Most men of today are the children of slave mothers, mothers who were not allowed to freely choose the fathers of their children, the result being that most men are APORTHOUS, poor apologies for men, rather than well developed

specimens of the genus homo. What wonder then that the well-developed few should be elected for the tremendously important office or function of fatherhood.

As to the possible waste of virile forces, under freedom, by the best man or best men, Bro. Thonger forgets that with liberty comes the sense of responsibility for one's acts. The best man will be governed by altruistic considerations—a feeling of responsibility to the larger ego, the whole human race, rather than by narrowly egoistic selfishness.

The subject is much too large and important for exhaustive treatment at this time and place. Friend Thonger, as well as all other readers and helpers of Lucifer, are invited to send in their condensed thoughts upon the subject of freedom of motherhood and of fatherhood as factors in the evolution of a better race of human beings.

M. HARMAN.

Emma Goldman's Lectures.

In last week's issue mention was made of the closing of the doors of Handel Hall against the meeting arranged for Miss Goldman. The rent money had been accepted by the management, but when people in large numbers came at the appointed hour they were denied admission. The same thing occurred on Sunday Nov. 30. Aurora Hall had been engaged and the proper announcements made when, by the arbitrary and despotic interference of Police Captain Wheeler Miss Goldman was informed that she would not be allowed to speak in his 'district."

Another attempt will be made in another police district. Uhlich's Hall at 27 North Clark street, has been engaged, for Sunday Dec. 7, at 3 p. m., to protest against the adoption of Russian police methods in Chicago; at which time and place it is hoped the freedom loving and justice loving citizens of this great city will show by their presence and their voices that the "Spirit of '76" has not yet been entirely extinguished by the popular drift towards imperialism in the United States.

Miss Goldman has sent us a short article giving her experience with the police authorities in Chicago. Lack of time and space will prevent the publication of this article for this week. It will appear in our next.

Sunday December 14 Miss Goldman will lecture in Cleveland, Ohio, at Hungarian Hall, on the student and peasant riots in Russia.

M. HARMAN.

FRIENDS OF MATTIE E. HURSEN will be interested to know that she is now in Chicago, at the Home for Incurables, 56th St. and Ellis Ave., where she will be glad to see all her old friends or to receive letters from such as cannot call in person.

Honor to Thomas Paine.

EDITOR LUCIFER:—The Centennial of Thomas Paine's return to America was celebrated by a dinner in the same house in which he lodged while residing in Philadelphia, and where Washington used to visit him during the "times that tried men's souls," where they used to discuss matters of Statecraft—over bread and cheese. It was here in this modest dwelling that Paine wrote his reply to the Abbe Raynal's history of the Revolution.

A unique feature of the dinner was the napkin rings made from a tree growing upon Paine's grave at New Rochelle the gift of Captain G. W. Lloyd, and a candlestick once owned by Thomas Paine. The repast finished, Major F. L. Taylor the President being unable to be present on account of sickness, Thomas Phillips of New Jersey was selected to preside. Mr. Phillips was born at Paddington where Paine's iron bridge was exhibited. He has talked with men who worked in the foundry in which it was made.

Letters from members of the Association from Maine to California were read regretting their inability to be present. The company present were of all shades of religious belief—Atheists, Deists, Spiritualists and Agnostics.

A poem on Thomas Paine by John Prescott Guild was read by Anthony Baker. It has appeared in the "Torch of Reason" and "Investigator."

By request the candles were lighted and Thomas Phillips then read Common Sense from the original edition of 1776, which carried the audience back again into the dark days before the Revolution.

TOASTS.

May the Association live as long as a slanderer of Paine remains.

Our women helpers and Paine defenders—may they increase as the years roll on.

The heroines of Freethought of the Eighteenth and Nineteenth centuries—Mary Wollstonecraft, Francis Wright and Ernestine Rose, whose work made possible the writers and speakers of the Twentieth Century.

Only cowards forget their heroes.

Only the base their benefactors.—*T. B. Wakeman.*

I never miss an opportunity to show my appreciation of the character and work of the one man who was never guilty of diplomatic lies—Thomas Paine—*M. H. Brigham.* (*Mass.*)

Capt. G. W. Lloyd—Ring the Liberty Bell—again as it was when the Declaration of Independence was announced.

Frank Stephens—Paine made America a Republic; may it continue to be such as he labored to make it.

What a wonder that man (Paine) was!—*Moncure D. Conway.*

It would take the whole of Lucifer to tell what the Association has accomplished since it was organized.

Yours Sincerely, J. B. ELLIOTT, Secy.

3515 Wallace St., Philadelphia, Oct. 30, 1902.

VARIOUS VOICES.

Mrs. C. D., Selma, Ala.:—Your sample copy of Lucifer was received and I am particularly interested in the case of Ida C. Craddock. I enclose 25 cents for which please send me Lucifer for three months beginning with the first issue of November.

A. A., Cleveland, Ohio:—I intend to join a Socialist order next Sunday and perhaps may be able to help you to a few subscribers by distributing Lucifers where they will do the most good. Am sending you addresses to which you may send sample copies.

T. J., Lock Box 589, St. Joseph, Mo.:—Enclosed find $1 for Lucifer for the coming year. Our subscription expired some time ago. I thank you for having sent it right along. Mrs. J. and I want to obtain "Right Marital Living" and "The Wedding Night" by the lamented Mrs. Craddock. We want one of each for ourselves and perhaps may want one or two more for wedding presents. Also find 15 cents for forty back numbers of Lucifer.

W. B. J., Monroe Center, Mich.:—For the enclosed $1 please send Karezza to accompanying address. Can I get Ida C. Craddock's "Right Marital Living" and what would it cost? When will come the time we shall put an end to Comstockism? Years ago when Bennett edited "The Truth Seeker" Comstock was practicing his diabolical work, and a so called just God has allowed this man to live and persecute many an innocent person.

Mattie B. Coy, Monson, Maine:—Enclosed you will find $1.25 for which please send me "Karezza" and credit my subscription to date. Please stop my copy of Lucifer—not because I don't want it, for I value it highly, and bless you for publishing it. But I live in the house with my sister and she has Lucifer, and I thought I might do more good by buying a book now and then, than by subscribing for the paper. I feel sorry to stop it, for the principles it teaches are what is needed to make this grand land of America a perfect home.

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JUSTIFICATION.

She has uttered her heart to them all. The warm maiden moon,
The stars gleaming white in the zenith when night is at noon,
The clear dawning flame, and the sunset-sky rivers which show
Rare gold and red beauty and purple that follow and flow,
Cool depths of dim woods, and crystal-voiced hesitant streams,
Blown clouds in the sky that wander like dreamers of dreams,
Wide emerald fields made glorious with blossoms of flowers,
The hills in the dim purple distance, the zephyrs and showers,
Have heard her love's story; by day and deep in the night
She has breathed to the world all her hope, her desire, her delight.

The love of a heart is the boon that she joys to possess;
The love of a heart, and the kisses and every caress.
The union of all within all, and the service and meeds,
The whole of love's uttermost gifts and rich rapturous deeds
Are hers, in life's springtime; untainted, unbroken; the whole
That a soul full of love and of truth can confer on a soul.
It is rapture; a joy unconfined, and that needs must be sung;
A glory of hope and of faith from a heart that is young;
A love that but claims what it gives that the life lamp may burn—
An equal abandon of life unto love in return.

She has uttered her heart to the earth, and all pure things that live;
She has spoken her soul, and besought these responses to give.
The sunlight has blessed her; the moonlight has kissed her white brow;
The trees sigh delight to her message; the wild blossoms bow;
In the vales, on the hills, all voices are gladness in throng,
And her purpose is sealed by the sound of sweet birds in their song.
Naught has she invoked but has heard her, and answered her so
With a voice or an aspect most fair; and she surely doth know
That what seems to her sweetest of sweet things a glad soul may tell,
Is at one with all beauty that lives; and she says, "It is well."

She yields for a gift all she is to him finding her fair,
A splendor of longing and courage, her spirit stands bare,
And confesses itself; clear discerning, the while it is fed,
All shapes of all sorrow as nothing thrust from it and fled;
While the fervors of passion grow strong and consume as with flame
Dim darkening doubts and the shadowy substance of shame.
All sound she deems music; all bitterness changes to sweet;
All souls seem as one, and all pathways grow smooth to her feet.
Good fills the whole world, around her, beneath, and above;
Joy melts into life, and the substance of life into love.

WILLIAM FRANCIS BARNARD.

George Macdonald on the Craddock Case.

I should not suppose that anything but a total lack of sensibility could have spared Anthony Comstock the remorse of a murderer when he heard of the death of Ida Craddock; for her blood is on his hands as certainly as that of the woman who defends her person at the expense of her life is on the hands of the ravishing brute. But Comstock's talk since the tragedy shows that he has no realization of the fact. Between him and the man of sensibility there is the difference that marks "the boundary line between the beast and man." A dog having chased a kitten and kroken its back, looks up at his owner, wagging his tail, expecting praise. He does not know that he is a dog. Comstock drives a woman to suicide, and then whines because some of his owners, the clergy do not praise him. He does not know that he is a comstock.

—

I had thought out some comments on the trial of Mrs. Craddock, but, being slow in the matter, I did not write them down. They have been anticipated by Mr. E. C. Walker in an article contributed to Lucifer. It was a solemn travesty of justice—the judge on the bench assuming to say for the people that the indicted pamphlet was criminal, and then passing it to the jury for that body to determine whether the defendant had mailed it as she admitted that she had. I can imagine the jurymen soberly turning the leaves over and looking at both sides to discover corroborative evidence of the fact that, as stated by the prisoner, she had deposited the same in the United States mails; and then returning a verdict of guilty. Guilty of what? Of mailing a pamphlet, of the character of which the jury would not presume to judge. It might have been a book of directions for playing krokinole; their verdict would have to be "Guilty" if the jury believed Mrs. Craddock when she said she mailed it. And supposing the judge had decided that the work was innocent, there was no way for the jury to acquit. The jury must confine itself to the question whether Mrs. Craddock deposited it in the mails; and she admitted that she did. Why was the book given to the jury at all, to the peril of the juryman's morals, when the admisson of the defense and the opiaion of the court had already convicted the prisoner? The proceeding was so unbelievably idiotic that it cannot be burlesque, and it defies ridicule by being itself more ridiculous than anything that words can picture.

The agent of the Vice Society has in his repertory of transparent fictions the story of a woman who found her daughter in possession of Mrs. Craddock's "Wedding Night," and went into hysterics. But are prisons built and courts established to prevent hysterical women from exercising their gift? How sternly, then, should justice deal with a person turning loose a mouse among the female population? Who would have been responsible if some woman, with a sense of humor, being present at this trial, had yielded to the comicalities of the proceedings and laughed herself into hysterics? Seriously, are hysterics comparable to death? Admitting that Mrs. Craddock caused another woman to become hysterical it is not charged that she hounded one of that sex to her grave.

—

I read the "Wedding Night" a while ago. In its way it should prove as informing as a cook-book in the housekeeping department. I cannot say how much it would add to the theoretical knowledge of young people of today, whose general ignorance of such matters as it treats of I believe parents are prone to exaggerate. Instinct and the imagination of adolescent youth make them wise, and experience does little but dis-

pel illusions. Nevertheless, knowledge is fortified, good inclinations strengthened, and the imagination cooled by sober, scientific reading; and I should judge that the circulation of the work would lessen the number of marriages that prove to be the funerals of bright anticipations. Certainly, if there is as much blindness among young people as some of us fondly believe, it is time that a little consciousness was introduced. Pious souls find no fault with St. Paul for substituting intelligence for the ignorant devotions of the Athenians.

I have not seen any remarks about the wickedness of suicide in connection with the death of Mrs. Craddock. She had served a term of imprisonment, and saw a longer one in prospect, which she was convinced would be fatal. Under these conditions life, not death, became the king of terrors. She preferred illuminating gas to the atmosphere of a cell because it spared her suffering, and there is no bodily pain in the grave. Whatever doubts she may have had about another world—of that she seems to have had none—she knew it could not be worse than this while the Vice Society exists here. As to her sanity, I cannot deem a person insane who chooses the devil before Anthony Comstock.

I had a little conversation with Mrs. Craddock just after her Blackwell's Island experience, and asked her if she did not think she had better join the veteran corps. I spoke cheerfully, and said I regretted to see youth and beauty sacrificed to the vice-hunting ogre. She replied that, although she enjoyed living, she would that her life might be turned to water and poured out for cleansing the lives of others. I saw that she was every inch a martyr, and devoted in the old sacrificial sense. For one, I am grateful to her. It is good for us that such people live nobly and die bravely to inspire us with a little more earnestness and seriousness. When I think of her calmly and without agitation sitting at the typewriter, with all her thoughts in order, thumping out her last words on the machine, correcting the sheets with a pen, and then lying down in the belief that she died as she had lived, that the cause nearest her heart might gain new sympathizers, I see how to her there was truth in the lines of Halleck's apostrophe to death:

> Thy voice sounds like a prophet's word,
> And in its hollow tones are heard
> The thanks of millions yet to be.
> —"*Truth Seeker*," N. Y., 11–15, '02.

Free Speech in Chicago.

EDITOR LUCIFER:—For the benefit of those of your readers who still believe that freedom of speech is a reality, and that America is the freest country on earth, permit me to give you a few details of my experience with the Chicago police.

I came to this city to acquaint the American public with the conditions in Russia, and to raise funds for the unfortunate victims of the Russian knout, many of whom have been flogged to death, while others have been sent to long terms of imprisonment, simply because they dared to ask for bread for the suffering Russian peasants.

To my amazement I found two hundred policemen—some of them high officials, at my first meeting; men who came not out of sympathy with the starving Russian people but who were there to take me to the nearest police station should I not meet their own conception of what liberty means.

O Liberty! poor outraged, degraded Liberty. Fallen indeed art thou from thy once lofty height when every petty policeman can soil thy pure form with his foul hands, and trample in the mire of Chicago's streets thy beauteous lineaments.

Since that first meeting the police have followed me from hall to hall, threatening me with arrest if I dared to say anything against the American government. "Say what you please about Russia, but you must not attack our institutions," said Captain Campbell to me at a meeting on the West side.

Another little Tzar, Captain Wheeler, went his colleague one better: "I will not have Miss Goldman speak in my district," and prohibited the meeting that was to take place at Aurora Turn Hall, corner of Ashland Ave. and Division street.

Surely there must be something wrong with the American Institutions of today; something terribly black and corrupt, if they cannot stand the light of criticism; if they can thrive only when physical force is used to defend them against the light of free discussion.

This is not the first time that meetings for free discussion have been prohibited here; not the first time speakers have been shadowed from place to place. On previous occasions the Chicago authorities have had to give some excuse for such interference. They have had to plead either public excitement, too radical utterance on the part of the speaker, or some similar excuse as justification of their acts.

What excuse will they give now?

What excuse will the self-styled Jeffersonian-Democratic mayor of Chicago give for the acts of his subordinates?

There is now no public excitement; no radical utterances made—at least not in reference to "our own sacred government."

What other conclusion can be reached, or inference drawn, than that America is fast being Russianized, and that unless the American people awake from the pleasant dream into which they have been lulled by the strains of "My Country 'tis of Thee," etc., we shall soon be obliged to meet in cellars, or in darkened back rooms with closed doors, and speak in whispers lest our next door neighbors should hear that free-born American citizens dare not speak in the open; that they have sold their birthright to the Russian Tzar disguised by the coat of an American policeman?

Is it not time that SOMETHING BE DONE?

Is it not time that all advanced people unite in protesting against such brutal invasion? all, at least, who have enough Americanism left in them to maintain the right of freedom o speech, of press and of assembly?

Or, are they going to wait until the number of victims of suppression increase to legions—as in Russia today?

Chicago, Nov. 30, 1902. EMMA GOLDMAN.

What Is "Free Secession?"

From Comrades Lloyd and Morton we learn of two sorts of Socialists, "Free Socialists" and another sort not named, but "Tyranny Socialists" might be inferred. I note the benevolence of these comrades in allowing that the latter sort mean well enough but their logic is faulty; they advocate tyranny unknowingly. They will not permit of "free secession" and the necessary land.

In 1880 the Socialists in the Greenback Convention offered but one resolution, which was approximately as follows: "Resolved, that land, light, air and water are free gifts of Nature to all mankind; any law or custom that permits any one to monopolize these gifts, we earnestly condemn and seek to abolish." Mr. Lloyd should not object to this, and it has never been repudiated. Within a year or two a faction left the Socialist party of that time because not enough freedom was taught, and this faction became known as Anarchists. Some of them advocated absolute liberty of action, unlimited by any sort of rules, laws or codes, even to taking of life. "Murder is Righteous" at least one of them was fond of saying.

There may be Socialists who would not permit an individual to secede and hie away to the woods, but I never met one. Those I have met are occupied in seeking the law of relations where association is accepted as natural and right. They may debate at times with those mental giants who state the abstract law of liberty but never apply it to human affairs.

With many individualists "free secession" means the right to secede but remain in a collectivity, refusing to bear the burdens but continuing to enjoy collective benefits in the way of pavements, light, fire protection, etc. They may contribute but must not be taxed, basing their position on the idea that the rights of the individual are greater than the rights of the majority; that is the rights of one are greater than the rights of many, for if he use a pavement built by many he is consuming their product just as any other form of privilege would permit him to do.

Speaking of logic, I think the Anarchist who is sure that common ownership of collectively used wealth logically leads to tyrannical interference in personal matters, will not stand examination much better than the Socialist who advocates despotism without knowing it. I mean "Ironicus."

BRASSICUS.

Philosophy of Socialism.

I am surprised to read a letter from Albert Chavannes in last issue of this paper which indicates that the good brother does not comprehend the Socialist philosophy. He mistakes the facts.

Under Socialism every citizen would have a home, for all that is "privately used would be privately owned." This would be impossible under the conditions Chavannes points out where inheritance, wage slavery and land monopoly are allowed. "Limiting land ownership" would be about as much of a remedy as limiting the size and weight of a foot-pad's weapon.

Dr. Herron and others have shown that the wages system is in fact a form of slavery, and that chattel slavery could not today hold its own in competition with wage slavery.

The very fact that Bro. Chavannes wants larger wages than others who may be toiling just as faithfully at his side shows plainly that he is a long way from the true brotherhood spirit. The trades unions have already demonstrated the feasibility of a uniform wage scale. Under Socialism industry will be conducted for the best good of all and for the greatest happiness of all. The state will go out of fashion and will exist only as a bureau of information.

Strange to say the features of Capitalism that the good brother would retain are the elements which today more than all others are filling the world with misery and strife and war.

The fact is capitalism has ceased to be decent, moral or humane. The wage system is at best an exploiting system. "It is no fit system for free men," says Dr. Herron. I believe that any person who has shown as much heart and conscience in the writing of several books as Bro. Chavannes has shown only needs to be fully and correctly informed as to the true Socialist philosophy in order to accept it. He holds a false idea of what Socialism really is, so opposes it. These books give a correct idea: Socialism and Slavery, Hyndman; or, any books by the following authors: Liebknecht, Engels, Vail, Lafarque.

HENRY E. ALLEN.

P. S.: If the above authors fail to convince the good brother then as a last resort "Shrouds with Pockets, A Life Sketch," by the writer might be tried. This book is promised to come from the press Dec. 10, and is guaranteed to either kill or cure.

H. E. A.

Organization, the Watchword!

A new liberal fraternal organization will shortly be launched at Portland, Oregon. Representatives from surrounding communities and radical clubs met in Portland, Oregon, on November 29, 1902 and perfected a temporary organization, selected committees and adjourned subject to the call of the chair, as it is the desire of those participating to hear from all earnest workers for the cause before effecting permanent organization.

We therefore extend a cordial invitation to all readers of Lucifer to write to the chairmen of the various committees and give them the benefit of advice and suggestions that will make this organization a grand and glorious movement for the cause of liberty.

The idea expressed by the delegates is to pattern our order after the plans of the Independent Order of Forresters, Benevolent and Protective Order of Elks, Fraternal Order of Eagles; and other similar fraternal societies whose local lodges pay sick and distress benefits together with funeral expenses. This will give our membership a surer interest in our order and arouse greater and united efforts for our fundamental principles.

The fundamental principles of our order will be the promulgation of all liberal and radical ideas and protection to our membership agitating the same. We aim for a free press and free speech. Had Ida C. Craddock had an organization of this kind behind her she would have been saved years of persecution that caused her untimely death.

We want earnest workers everywhere to act as organizers and unite all liberal minded men and women in local lodges in each city or hamlet.

The work of organization will be pushed just as rapidly as we hear from sincere men and women who are working for the cause of outraged humanity, who will aid in this good work by giving us the benefit of their ideas for our constitution, a name for our order and all other suggestions needed for a liberal minded modern fraternal order.

RALPH C. CLYDE, Chairman.
Chairman Committee on Organization and State of Order. P. O. Box 309, Portland, Oregon.

MARCUS SUGARMAN, Secretary.
Chairman Committee on Constitution, Oregon City, Oregon.

ALBERT A. PRICE,
Chairman Committee Selection of Name. P. O. Box 273. Oregon City, Oregon.

First Impressions of Home.

On the evening of Nov. 7, I landed from the little steamer Tyconda on the floating dock which rides serenely on the waters of Joe's Bay, opposite the Anarchist colony of Home, Wash. To those who are acquainted with the climate here it will be unnecessary to mention that it was raining a little. The location is charming; a gentle slope between the forest and the sea; on one side the tall firs stand like sentinels to guard against further invasion, while away to the front stretch the placid waters of Puget Sound, one of the prettiest sheets of water on earth.

A lovelier spot could not have been chosen for the abiding place of Truth, Justice and Liberty. I was surprised at the amount of work that had been done since this place was settled.

The people here are the most hospitable and friendly that I ever had the good fortune to meet. They say "Blood is thicker than water;" I believe congeniality of mind is thicker yet. If the comrades here like me one half as much as I do them, we stand a chance of being on very good terms. We are trying here to live up to the ideals of Anarchy and freelove; but theory is one thing, practice is another. A few days after my arrival here a twelve year old boy came crying down the street; he had been grabbed by the neck and roughly shaken by a man who does not believe in the doctrine of force, because the boy had not returned a boat to its proper place. Another Anarchist friend of mine could not control a mischievous child of five years who threw clubs at the door and indulged in other childish pranks, without giving him a sound spanking with a board. And another comrade, who is one of our best declaimers on the right of free speech has been known to command children in his care to "shut up" and to enforce such commands by superior strength.

Without doubt there is a great deal more kindness and love shown to children here than in the average community of its size. A command to a child is the exception, a request is the rule.

The display of affection between grown-up people is quite customary. I have seen more kissing in the few days I have been in this colony than I would see outside in a year, and the way some of them have of going at it I should judge it was real good.

There is a whispered undercurrent of opinion that a few have not found freelove in practice quite as pleasant as in theory. Perhaps it is true that we expect too much of each other; at any rate we know what people shouldn't do who "live in glass houses."

A few years ago I was an avowed and outspoken freelover (I am yet). A sweet young woman and I got married, intending to live a free life. Within a few weeks the "green-eyed monster" took complete possession of me—I don't know what the Devil took possession of her—and for the short time we stayed together I continued without much effort to make every one around me exceedingly miserable, including myself. For a year or so after that I did not have much to *say* about freelove, but I did considerable *thinking*. Because a man makes a fool of himself once is no reason to suppose he will repeat it all his life. "Though thou slay us yet will we trust in thee." If the experience of the past is any guide for the future, I hope to say in years to come—kind Fate, that drifted my storm-tossed weather-beaten bark to a pleasant anchorage in Joe's Bay.

Lake Bay, Wash., 11-17, '02. J. J. LASON.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Experiences at Harmony Home.

In his Address to the Devil Robert Burns wrote:

> But fare you weel, auld Nickie-ben!
> O wad ye take a thought an men'!
> Ye aiblins might—I dinna ken—
> Still hae a stake—
> I'm wae to think upo' your den,
> Ev'n for your sake.

In these characteristic lines we may see, as I think, the basic cause of the very pronounced heterodoxy of Robert Burns. His kindly sympathetic nature could not endure the thought of perpetual purposeless suffering, nor of everlasting vengeful punishment—as taught, even at this late stage of evolutionary progress by the vast majority of Christian creeds.

Burns wanted all wrong-doers, including the orthodox devil himself, to be allowed a "stake"—a chance to "take thought and mend"—that is, a chance to learn from experience to avoid the errors, the mistakes, the crimes, into which ignorance, momentary impulse or prolonged and uncontrollable passion—insanity—may have led them.

* * *

Believing this to be the true philosophy of human life, human conduct, I will utilize the mistakes into which inexperience and misdirection led the co-operators, myself of course included, at the place called "Harmony Home," near Benton Harbor, Michigan, during the summer of the year three hundred and two, of the Brunonian Era.

As said in No. 935 I think the failure of this co-operative experiment, so far as it can rightly be called a failure, was owing mainly to,

First, Inattention to little things.

Second, Too much Socialism.

The word Socialism is here used in its narrow, its restricted, its unscientific sense, rather than in its general, its philosophic or truly scientific meaning. *Socius* means a companion; hence all who live in families, in communities, in political or religious organizations, in SOCIETY of any kind—are socialists.

The Morgans, the Rockefellers, the Goulds and other magnates of the financial and commercial world, are as truly Socialistic as are the members of the latest organized club of wage-earners under rules laid down by the leaders of the organization calling itself par excellence the "Socialist Party."

All government officials from President to Constable are socialists. All churchmen of high and low degree, also all church women, are socialists, no matter how vigorously they may repel the charge. Hence the attempt to appropriate and monopolize the term socialist by a comparatively small and modern political organization is as futile, as illogical, as bigoted, as sophomoric, as arrogant and self-conceited as is the attempt to appropriate and monopolize the name "Christian" by John Alexander Dowie, or by the followers of that other ambitious Scotch sectary and inordinately egotistic hierarch, Alexander Campbell.

* * *

In the broader, truer, sense—the etymologic sense, I claim to be a socialist. I am also an individualist, in the true, the etymologic, the scientific sense. My individualism and socialism are interdependent—neither can get along without the other. Without the socialistic act of my mother and father at the moment of conception, there would have been no ego, such as now pencils this line. Without a persistent and continuous fight for individualized existence on my part, from the moment of conception onward, there never would have been the personality now and here known as Moses Harman.

The fight for separate or individualized existence is commonly known as egoism or egoistic selfishness, and is generally condemned by moralists as wrong, unless kept well in check by the opposite principle or motive commonly called altruism, or sympathetic care for others.

To attain or practicalize the proper balance, the normal or healthful balance between egoism and altruism, or between individualism and socialism, is the most difficult and yet most important of all problems pertaining to human life and human progress. To contribute a little, though ever so little, towards the practical solution of this ages-old problem, this race-old problem, was one if not the chief object in view when planning my summer outing in the famous Michigan Fruit Belt.

* * *

After this somewhat prolix introductory I proceed to say that the first serious mistake was the failure to provide myself with a horse and vehicle for the accommodation of visitors and co-operators. This mistake was a socialistic blunder, pure and simple. Wishing to economize in all ways I thankfully accepted the offer of an enthusiastic brother socialist who said,

"Tell your Chicago friends that I will see that they get free transportation from and to the boat-landing at Benton Harbor."

I had spent a week or more in the vicinage before leasing the house, and had been thoroughly charmed and delighted with the uniform friendliness of manner, the cordiality, simplicity and sociability of almost everybody I met. When walking along the road it was a common experience to be invited to ride—by women as well as men. The farmers and fruit-growers seemed all to have buggies or spring-wagons and fat and sleek horses. The roads were excellent; the distance from the Benton Harbor street car line to the house I was leasing was less than three miles—only a pleasant and healthful walk for an active pedestrian, with the almost certainty of being invited to ride, in case he or she should tire of walking. All these considerations suggested to me the uselessness of buying a horse and wagon for the four or five months we would probably need them.

Illustrative of the vexations consequent upon my failure to take a horse and vehicle with me from Chicago to the farm, and as a fit comment upon my text—"Inattention to little things and too much Socialism"—I will give just one realistic instance out of many that could very truthfully be related:

After a short visit to the Home in the Fruit Belt two of our Chicago lady friends wanted transportation to the boat-landing. Having made several fruitless efforts nearer home I finally succeeded in getting a horse and buggy of neighbor Kelley. On returning the same to the owner I asked the charge.

"Suit yourself," was the reply—a very good and characteristic answer from the socialistic standpoint; as much as to say:

"It is a matter of indifference to me. If you want to pay me anything, all right. If not convenient to pay, it is all right anyway. I do not make my living by letting my horse and buggy and can afford to be neighborly."

Now it so happened that I had spent nearly all my loose cash and had but twenty-five cents in pocket. Consciously or unconsciously I thought and felt something like this:

"When living in the country I never, or scarcely ever, charged a neighbor for the use of my horse and buggy. Brother Kelley's horse has nothing to do; it is probably a kindness to give him a little exercise on the smooth road; and yet the harnessing and unharnessing is worth SOMETHING." I remembered also that on a former occasion when there was a prospect that a friend would need conveyance to the Harbor I had asked Bro. Kelley what the charge would be for a horse and buggy. "Fifty cents," was the reply—this to include a coachman or driver. So I thought, as no coachman was required in this case one half the regular charge will probably satisfy him. So I said,

"It so happens that I am short of change this evening. Here is all I have"—offering him one of Uncle Sam's quarters—"will this answer the purpose?"—or words to that effect.

Taking the proffered coin he answered, somewhat hesitatingly as I thought,

"Yes, I guess so."

As I now see it, and as the sequel proved, I made a serious blunder just here. Proper attention to little things should have prevented the offer of a sum so SMALL as twenty-five cents. The proper reply to the socialistic and indifferent "suit yourself" would have been,

"I have practically no money now, but will pay your usual charge, when I get the change." This would have been plain straight-forward individualism and would have prevented the most regrettable scene witnessed in Michigan. As soon as my back was turned my hitherto cordial and obliging neighbor began a socialistic fire in the rear; so I was informed just as I was leaving for Chicago. Following the tactics of Teddy the Strenuous when he brought down the Spaniard by a well directed shot in the back, Bro. Kelley began telling all his neighbors what a small mean man I was. Judging from his manner on taking the quarter that his "suit yourself" didn't mean what the words would naturally imply, I offered to pay him an additional quarter the next time we met, which offer was, however, very promptly and decidedly refused, but without a word of explanation, for such refusal. Later, and as I was getting ready to leave the neighborhood I made one more attempt, in language like this:

"Friend Kelley, I would feel much better pleased if you would take something more for the use of the horse and buggy I had of you."

"I want nothing from you," was the short and incisive answer. "You and I have had one deal and we'll never have another."

Not being apt at repartee I did not reply to this palpable Hiberuicism by saying, as I should have done,

"When I ask you for another deal it will be time enough to refuse me. I am now asking only the privilege of straightening out a former deal that seems to have not been satisfactory to you."

Surprised at his language and manner I asked for an explanation.

"I mean what I say," said he, with increasing energy and wrath. "When a man deceives me once he will never have a chance to do so again. When you asked for the horse and buggy you said you wanted it for a couple of lady friends who were able to pay for it. Then to come to me with a poor mouth and say you had no money—that was enough for me. I will have nothing more to do with you!"

In rep'y I said, in substance, that while I had no recollection of telling him the ladies could or would pay, yet admitting that his statement was correct it is certainly never too late to correct mistakes, or to mend what is amiss, and so I urged him to take fifty cents, seventy five cents, or one dollar, if that would make the matter right, but NO! The more I urged the more angry he became, and so, to avoid being ordered out of his house I withdrew, with as little exhibition of resentment as possible, for the very uncivil and ungentlemanly treatment I had received, and with the thought uppermost in mind that Bro. Kelley must have had good orthodox training in Christian theology, the creed that will not allow a repentant sinner to make restitution or compensation, after the final sentence, "Depart from me ye cursed," etc.

* * *

As before said, this episode in my recent Michigan experience is now recalled for the purpose of emphasizing or clenching a double lesson, namely:

First, Be careful of the little things.

It is the "little foxes that spoil the vines;" the OLD foxes take the fruit but do not spoil the vines that yield the fruit. It is the little things of life, the every day duties, more than large affairs, that make for success or failure.

Second, Beware of socialism in the business affairs of life.

Socialism, as commonly understood, keeps no books; no accounts; makes no settlements. WHY SHOULD IT?

Everybody is sure of a home and a sufficient support. Why then should we keep tab on every little transaction, such as the hire of a horse, the number of hours spent in labor for others, or why should we inquire whether the work done in those hours be faithfully and efficiently performed?

The owner of the vineyard in the parable was doubtless a good socialist, a benevolent and sympathetic if not public-spirited citizen, when he paid as much to him who worked one hour in the cool of the evening as he did to him who had "borne the burden and heat" of ten or twelve hours toil in a hot climate.

The time MAY come in the dim and distant future when book-keeping will be no longer necessary; when skill and diligence will no longer be factors in estimating the worth of the worker; when he who hates work on general principles and who habitually shirks his equitable share of work will be rewarded and welcomed equally with him who loves his work, loves it for the work's sake and for the things of use and beauty it produces; who loves it also for the subjective, the character-building effect of work faithfully and lovingly performed; but, for one, I confess to no great desire to live to see that day.

There are many who call themselves socialists who would more truthfully be called individualists, co operating individualists, or perhaps voluntary co-operators. Names are often misleading, and among all misleading names, thought-confusing names, I know of none more confusing and misleading than the names "Socialist" and "Socialism."

* * *

If my talks on this subject, and my object lessons drawn from practical life, help a little to clarify this old-time problem, and to show how individualism and socialism may be made to harmonize and work together for the common good of all, I shall think myself well rewarded for any labor and expense in time and money it may cost to write and to print these "Heart to Heart Talks," to and with the readers of Lucifer.

M. HARMAN.

"Modern Phases of Anarchism."

This was the subject of Emma Goldman's lecture at Uhlich's Hall, this city, yesterday, Sunday Dec. 7. Elsewhere in this issue will be found a short statement of her late experiences with the Chicago police, by Miss Goldman herself. On opening the meeting Chairman Brown said that Chief O'Neil had stated that if Miss Goldman had been prevented from speaking in Chicago it was without orders from him. So then it would appear that in suppressing freedom of speech the police captains had acted without authority other than that of their own arbitrary and despotic wills.

In her opening remarks Miss Goldman said the speech to which she was then about to give utterance was the same that had been advertised far and near by the public press, also from pulpit and platform, as that which caused the killing of President McKinley.

Being slightly deaf I did not hear all that was said by the distinguished speaker, and as we go to press each week on Monday, a report of this historic address, and of the discussion to which its recital gave rise, will have to be postponed till next week.

On Saturday Dec. 6, a farewell reception, followed by music and dancing, was tendered the speaker, on her return from Milwaukee, at Ruel's Hall on West Twelfth street, this city, which seems to have been a very enjoyable social function to a pretty large section of Miss Goldman's many Chicago friends.

On the way to her home in New York Miss Goldman will speak, Dec. 15, in Cleveland, Ohio, the city in which was first delivered the address entitled "Modern Phases of Anarchism," and which is still currently believed, by those who know nothing of the facts, to have instigated Leon Czolgosz to fire the fatal shot at the breast of the nation's chief executive, September 6, 1901. M. HARMAN.

THE WORKMEN'S EDUCATIONAL CLUB'S Lecture and Reading Room 278 Blue Island Ave., is now open every evening, six to ten o'clock—Saturdays and Sundays all day. Lectures every Saturday evening at 8 o'clock. Saturday eve Dec 13, M. Harman will speak on Some Social Problems that should interest All Workers in the Great Human Hive.

All are welcome.

Varietism.

I think that "Carrie A" in number 934 probably expresses the feelings of many at the present day in regard to varietism. We would be much indebted to her if she would explain the ideal of exclusive love, and how it can be carried out by persons who are neither much above nor much below ordinary human beings. Must this exclusive devotion be "first love" on both sides? for certainly no subsequent variety can compare to the change involved in relinquishing the first love, yet this is an experience that nearly every one of us, except those of a very unenthusiastic temperament, has to go through.

The importance of first love in the life of the individual seems as great as that of "love's coming of age" in the history of the race; yet this crisis is certainly embittered by the ideal of exclusive love, so often preached and so seldom practised.

I know a man who was hopelessly in love for the eight best years of his youth—without any dishonorable trifling on the part of the girl. None but a puritan fanatic could doubt the injury to moral and physical health by this protracted tragedy; it was, I believe, due to the acceptance of the current morbidly selfish ideal of exclusive love.

If first love is to be sealed with the exclusive seal, at what age should this take place? Sex companionship is greatly needed by boys and girls in their teens: is exclusive love endowed with preternaturally early power of choice for life?

Again, is not exclusive love infringed by devotion to another object? Yet if so, every woman with her child in her arms is disloyal to her man companion, who may well doubt if he even ranks as a "side love"—to borrow the language of some of our comrades.

The inheritors of puritan ideas have, I believe, but one test of exclusive love, and it is the same crude test recognized by the law. But our puritan ancestors, living simple animal lives, were content to regard the "husband," or the "wife," as a combined social comrade, sex-companion, parent of children and upper servant; are we content so to regard our domestic partners?

Suppose a vigorous young woman whose intellect and affections are satisfied in her man companion, and who does not wish to leave him, finds her ambitions as to motherhood and as to the magnetism of ardent passion are disappointed, is she to be debarred from these last for the rest of her life? Is this the ideal we are to hand on to our descendants? and will they accept it?

Who but a bigot does not rejoice to learn that Zola, who had no children by his wife, had two by another woman, and that the wife was quite friendly to the other woman and her children?

Let me say that I should never dream of accepting a philosphy of sex from any individual, least of all from a man. My beliefs are my own, founded on my own observations and experience of life, and on my own reading. DORA FORSTER.

Function of the State.

By "function of the present state" does Mr. Kerr mean the function defined by the fundamental law, or what may be inferred as such function from the many violations of that fundamental law? In either case his assertion that the function of the preseat state is to keep the laborers in subjection to the capitalists, will not stand the test of facts. Most laborers choose the present condition, and choice eliminates tyranny. No people can be said to be in subjection who periodically and persistently endorse the same set of parasites.

How is it that the central thought of Socialism is not merely common ownership, but in addition "it is the class struggle," when it is evident that private ownership of collective wealth is the only thing that gives the parasites the power to struggle, and common ownership would render them powerless.

C. F. HUNT.

VARIOUS VOICES.

H. C. Roberts, Bennington, Kas.:—Can you give me the address of the Crematory Association nearest to us?

[We think there is one in Kansas City, but are not sure. Probably some of our readers can give the desired information.]

Lena Selde, Davenport, Wash.:—Will you kindly tell me if the books for which Ida C. Craddock suffered death can be obtained? I feel like saying with others, How many more noble lives will have to be given to the cause of free speech, before the bridge is built over which we all may pass? I enclose $2,50 for which please send me the accompanying list of books.

Mrs. Lizzie S. Decker, 1032 Race St., Phila.:—Thanks for promptness in sending me the desired papers—back numbers of Lucifer. Can you use in schools an excellent book on Primary Phonography? My daughter Ida C. Craddock wrote it especially for the boys of Girard College while teaching there. She taught there eight years. What we have on hand is the second edition. They cost $1,12 each book. Plates are expensive. I will sell them now at 80 cents each.

Celia B. Whitehead, Denver, Colo.:—I believe in free speech as the basic remedy for all our ills, and am willing to take my medicine. Nevertheless, when a specially nauseous dose comes along I must be pardoned if I swallow it with a wry face; I can't help it. A case in point is Lucifer's first page article, Nov. 27, entitled "Mrs. Grundy's Two Boarding Schools." If R. B. Kerr has grown only to the height of manhood where "eating jam" seems a fit, delicate and sufficiently important action with which to compare the use of the organs of human creation it is his inalienable right to advertise it; nevertheless—as I said. Perhaps such things are necessary reactions against Comstockism. As to the question with which the fable closes—I should reply in the words of a good old down-easter I once knew: "Some folks say 'Of tu evils chuse the least,' but I say chuse neither."

The only sin is to be unkind; the only virtue is to serve.
To expose another is to expose yourself.
If a man has faith in his power, he can wait.
Our greatest deeds we do unknowingly.
It is a fine thing to make yourself needed.
All that glitters is not brass.
I used to live in a glass house, but now there is nothing left but the sash.—*Fra Elbertus.*

It is the act of an ill-instructed man to blame others for his own bad condition; it is the act of one who has begun to be instructed to lay the blame on himself; and of one whose instruction is completed to blame neither another nor himself.—*Epictetus.*

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We have more power than will; and it is often by way of excuse to ourselves that we fancy things are impossible.—*Rouchefoucauld.*

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A CREED.

There's change in times, in fashions, manners, speech;
There's change in parties, governments, and creeds;
There's the exchange, whose pious fingers reach
The heart of commerce, and it straight way bleeds;
There's change in what we learn, and what we teach;
There's change in what one writes, and what he reads;
There's change in everything, or—not to mock it—
In everything except a poor man's pocket.

I like experience, though, howe'er it tells
For or against me; all is one at last.
These hearts of ours are much like soundless wells,
Wherein the shining pearls of Truth are cast;
And very happy he who rightly spells
The sweet and bitter lessons of the past,
For only thus he comes himself to know,—
Which all his knowledge is, as Pope will show.*

I like experience, therefore. I have had
My share of blows and bruises; but I think—
Let it be good, indifferent or bad—
The "wine of life" 's a very decent drink.
Yet, if a man lives on, and don't go mad,
When finally he trembles on the brink
Of death,—I judge, though certain people threat it—
The chances are that he will not regret it.

I relish self-dissection; for I woo
All knowledge, and this process finds it out.
I love to judge between the false and true;
Blow off the dust of romance and of doubt;
Break error's crust and let the sunlight through;
Ope mystery's doors; give bigotry the knout:
I love the good, the beautiful, the great,
And all the noblest hopes in man's estate.

—*William Winter.*

* "And all our knowledge is ourselves to know."—Pope's "Essay on Man."

Parry and Thrust.

Voting is war.

Parties are prisons.

Schwab, "he wipes 'em out."

Perhaps Mr. Baer can hibernate.

Abolish divorce by abolishing marriage.

All up-to-date lies are carrying fine disguises.

"Intellectual lights" are very often only gas lights.

Does Christmas come but once a year because we are poor?

Those who work for Truth rarely have interviews with the cashier.

The god of the Single Taxer is land; but liberty gives more than land.

Theologians are the tribute which superstition pays for the use of fools.

Wall Street thinks Mr. Roosevelt an ass, but Wall Street itself is bulling long ears.

When woman learns that she was not made for man's use she will learn what she was made for.

Dr. Parker used to say that religious talks to business men made a labor of Hercules. Honest Parker!

The latest party cry is that the President settled the coal strike. Perhaps he settled it as he settled Spanish soldiers.

"Socialism is coming." So are cyclones, earthquakes, and tidal waves. What then? Simply this, things are not good just because they are coming.

Many who had begun to fear that "Liberty" was "kinder Tuckered out," will be glad to know that Benj. R. is working again at the Sign of the Ragged Edge.

Someone is spreading the story that Anthony Comstock was looking for a light opera engagement, but that a late tragedy changed his plans. What a pity!

Strange how people forget their history. This man Morgan, why, wasn't he the fellow who used to be so feared long ago? "Morgan, Morgan the raider?" Of course; yes.

A man with capital and land can do a great deal; a man with capital and no land can do something; but a man with land and no capital can—well he might read "Progress and Poverty."

Now is the season when the rich go through the blessed ceremony of giving away other people's money in charity, and "all God's little ones who are hungry are cared for and fed." How nice!

In Russia they knout arrested suspects; but in "free" America they only starve them, put them in dungeons, insult them, question them till they are nearly mad, and will not allow them to secure bail. What a difference!

The dupes of Dowie furnish another proof that until now men will endure privation, insult, ostracism, ridicule and all kinds of persecution for the sake of monstrous tyranny. When will they endure these for liberty?

In the recent elections the Socialists claim to have cast 400 000 votes. It is about time for the "practical politicians" to think about going over to this party and show those who follow its flag the inevitable logic of political action.

The "benevolent assimilation" (guarded eating) of an Asiatic island people is proceeding apace, and it is calculated that with the right kind of persuasion (guns and bribery) their savagery (love of liberty) will disappear within a decade or two.

Fourteen people were roasted to death in a Chicago fire recently, but as the responsible men were government officials and not Anarchists their acts do not result in public madness, attempted killings, and other excesses dear to law-abiding peoples.

An American statesman favors the passing of a law which would make it a capital crime to advocate the abolition of government, and this regardless of the means advocated. That is just the thing. This man is destined to shine, and should be given a chance.

The creed of liberty is that a man only knows enough to manage his own affairs, and that it is to the interest of every man to work for such social adjustments as shall make this management inevitable, that each minding his own business and possessing enough for his needs, may spontaneously keep order.

Love is a law of life; marriage is a crime against it. Love comes, and goes as it will; marriage endeavors to hold it in check. Love brings sorrow perhaps, but marriage brings misery. Love is freedom; marriage is slavery. Love is life; marriage is the death of love. Let those who love look at those who marry; what do these gain? Body possession perhaps, but nothing more. To possess the flesh without the spirit is to be treasuring a corpse. Love is free or it dies. IRONICUS.

Marriage and Divorce.

For some time, and with increasing vehemence in recent years, that element in our society, which calls itself Christian, has been agitating for more stringent divorce laws. This agitation found expression at a recent meeting of the Bishops of the Episcopal church, which was held in the city of San Francisco, in the passage of the following resolution:

"That no minister shall solemnize a marriage between any two persons unless by enquiry he shall satisfy himself that neither person has been, or is, the husband or wife of any other person living, unless the former marriage was annulled by a decree of some civil court of competent jurisdiction—for cause existing before the former marriage."

The foregoing resolution is now a part of the canon of this religious sect, and at the behest of the same element the congress of the United States recently passed a law for the District of Columbia, which went into effect on Jan. 1st, 1892, in which one cause only, that of infidelity, is recognized as sufficient cause for the granting of a divorce.

The chief interest in these acts centers in the fact that this same element is now striving with all its power to induce congress to pass a uniform divorce law for the whole of the United States and its territories, and we are forced to conclude that should they succeed, the law passed by it for the District of Columbia is a fair sample of what they would enact for the whole. Whether such a law, if passed, would be for the better or for the worse for humanity is the question which we are herein to discuss.

To increase the sum total of human happiness in this world is the purpose for which governments are organized and laws passed. Any law that does not have this effect, is a bad law.

"By their fruits, shall ye know them," says the Proverb. Right principles lead to peace, prosperity and happiness, while wrong ones lead to slavery, contention and war.

Measured by this standard, the correctness of which I believe will be admitted, the recent law passed by congress for the District of Columbia and also all other laws, state or national, that make impossible or more difficult the dissolvement of unhappy unions, are bad.

In the District of Columbia, a man may now marry an innocent, worthy and confiding woman whom he has made to believe that he is the personification of goodness, love and manhood, but who may immediately prove to be just the reverse of all this. From the day of their marriage, he may abuse her to his heart's content. She is his captive, his slave, his prisoner while life shall last, without any hope of escape.

He may squander his earnings for drink and make no effort to provide for her or her offspring. He may abandon her entirely at any time and yet she must remain his wife as long as she lives. For her, there is no hope in this world; no relief save in death.

The Christian world and the United States congress have built the gates strong and forever closed them in her face. They have both, in effect, said to her that the woman who makes a mistake, or who is deceived into an unhappy marriage by a man, no matter how much a villain he may be, is deserving of no mercy, no pity. What has been said of the mistake of the woman, may also be said of that of the man.

The woman whom he marries may prove to be an entirely different person from what he believed her to be. She may wreck his fortune, refuse to cook his meals, absent herself from his home for long intervals, or abandon him entirely. Indeed, she need not trouble herself in the least about trying to make life pleasant for him. He is alike her captive, and there is no escape for him.

What can more surely develop the tyrannical element in the nature of two persons than, by force of law, to make them the life long unwilling slaves of each other?

Such laws are the generators of Anarchy; for those who find themselves thus imprisoned can scarcely help becoming bitter enemies of both church and state, which have made their escape impossible.

William Jennings Bryan recently said in the "Commoner," while speaking on this subject, "that a Christian home is not a prison." If this is true 'tis equally true that a Christian prison is not a home; and that is all that can be said of a union held together by ties other than those of pure love.

Where there is no love there is no marriage; no matter how impressive the ceremony of the priest or how solemn the declaration of the state may have been. These things do not constitute marriage. The union that is solemnized by jumping over a broomstick is as likely to prove a wise and happy one as any solemnized by the most elaborate priestly auguries.

Not only is it true that where there is no love there is no marriage, but if there be love and it dies for any cause, the divorce has already taken place, and it is not within the power of the church or state to restore the marriage, and it is unwise and unjust to insist that divorced persons should continue in a conjugal union. They should not only be permitted to separate for the preservation of purity and morality but they should be encouraged to do so. Nothing can be more pure than a conjugal union that is held by no bonds save those of pure love, and these are the only ones whom God has really joined together. while nothing can be more immoral than for two persons to continue in such union when united by other ties, whether with or without the permission of the priesthood or the state.

Those who surrender themselves in the most sacred relation of the sexes in obedience to any other consideration save those of pure love, commit a crime against both morality and humanity, for offspring resulting from such union can not be endowed with the finer qualities of either, and as between the woman who surrenders herself for a moment to one whom she does not love, for a small material consideration, and the one surrenders herself for life for a larger material consideration, there is no difference in point of morality.

What has either church or state to gain by trying to compel, or even persuade, a man and woman to continue a conjugal union that has proved to be a degrading bondage to both?

If such a union has proven destructive of their mutual happiness, why should it continue? Both church and state admit that it is competent for a man and woman to determine whether they should enter into the married relation or not. Certainly then, if they are competent to determine this, then they must be equally competent to determine whether or not they have made a mistake; whether the union, which both may have entered upon in good faith, has proven a blessing or a curse. No one is so competent to decide as they, and it concerns no person, and no social order, so much as it concerns them.

If they both have decided that the union was a mistake and a separation is desirable, why should they not be considered as competent to make an agreement for dissolving the union as they were to effect it?

If an agreement for separation can not be arrived at between them, it is perfectly in order that the courts should intervene, as it is the function of courts to settle disagreements.

But where no disagreement exists as to desirability of separation or the terms thereof, the invasion of the state through the medium of the courts is an abridgment of human liberty, and a denial of the right of contract, for which there seems no consistent or reasonable excuse. If the simple procurement of a recorded announcement or license is sufficient notice to the public that an agreement for a union has been effected, why should not a like announcement be sufficient notice to the public when an agreement for separation has been made? Why should the parties to such an agreement be compelled to go into court and make public their unhappiness? I cannot see that any one is benefitted by compelling them to do so, except Mother Grundy.

I. WM. KELLEY.

[TO BE CONCLUDED NEXT WEEK.]

An Unconscious Socialist.

In his article in No. 945, entitled "Why I am not a Socialist," Albert Chavannes shows that he is not only a Socialist, but a very up to date one. I was thinking of advising Lucifer's readers to get "Collectivism and Industrial Evolution," by the Belgian leader, Emile Vandervelde; but Mr. Chavannes' views are such a perfect synopsis of Vandervelde's, that he has made it almost unnecessary to read the book.

Mr. Chavannes thinks that Socialists want the nation to own and operate everything. Such was once their proposal, but it is no longer considered necessary. The following quotations indicate the modern view:

On page 50 of his book Vandervelde says: "Nothing hinders us from imagining a socialist state in which individual property and labor should co-exist with collective property and labor."

On page 46 he says: "Peasant proprietorship, the industry of the artisan, and the little independent business are not on the eve of disappearing; and wherever they survive, realizing the union of property and labor, Socialism has no thought of using compulsion to socialize them."

On the same page Vandervelde quotes the following from Frederick Engels, written about 1894: "It is evident that if the public powers came into our hands we should not think of expropriating forcibly the little peasants (with or without compensation), as we should be obliged to do with the large proprietors."

In his new book on "The Social Revolution" Karl Kautsky expresses the belief that a good deal of individual ownership will continue under Socialism. In its "Report on Fabian Policy", 1896, the Fabian Society, which contains half the ablest Socialists in England, advocated the right of each individual "to practise all arts, crafts, and professions independently," and repudiated the idea that everything should be owned collectively.

Modern Socialists have no wish to force everybody into the Socialist organization. Most of them believe, however, that the superiority of centralized production will in time bring nearly all producers in staple industries into Socialism, while perhaps the more skilled and artistic occupations will remain partly individualistic.

Socialists do not believe in having only a great central organization. They believe that some industries, like the railways, must be managed on a national or even a continental scale; but most Socialists favor local and municipal management wherever practicable.

"I do not want to see the wage system abolished", says Mr. Chavannes. It is true that the silly phrases, "abolition of the wage system," is still used by Socialists, though the best writers are discarding it. The real aim of most Socialists is to abolish rent, interest, and profit, so that the whole product of labor may be distributed as wages. Of course many Socialists, including myself, dream of a golden age of communistic equality; but we all admit that it is not a practical issue of our time.

As for the right of inheritance, and owning one's own home, Mr. Chavannes will at once see that these things are quite consistent with the views of the writers I have quoted.

R. B. KERR.

Mrs. Craddock's Books.

Ever since Mrs. Craddock was driven to her death no day has passed without my receiving one or more requests for her books or for information where they can be procured. So impossible is it for the American citizen to comprehend that he is in the grasp of a censorship which stands in the way of his getting information on matters of vital importance that among these letters is one from a member of the very jury whose supineness delivered Mrs. Craddock to the vindictiveness of Judge Thomas.

Mrs. Craddock's books are certainly very valuable contributions to the subject they discuss and so far from being injurious to any one they are of the most useful and beneficient purpose. They are models of refined and delicate treatment of their subject, and as to this I want to produce right here a letter not heretofore given to the public which reads as follows.

March, 15, 1902.

DEAR MADAM:—I heartily endorse Dr. Rainsfords's letter of Jan. 25 1902 to you. I do not see how your book, on account of which, I hear, you have been arrested, could harm anyone. I know that there are many to whom it would do good. You are at liberty to make what use you please of this letter. I am

Yours Sincerely BOLTON HALL.

111 Broadway, N. Y.

Many other testimonials to the value of these books are in my possession and I would certainly like to promote the widespread circulation of the books but the death of the author seems to have marked, for the present at least, their total suppression. During Mrs. Craddock's imprisonment at Blackwell's Island the sale of her books was so great that the edition was nearly exhausted and as matter of fact I do not know where a supply of them could be obtained at present and the purpose of my writing this is to state the fact to the applicants for the books, who are so many that I must hereby apologize for being unable to respond to each one individually. ED. W. CHAMBERLAIN.

"Whom God Hath Joined Together."

We in Europe are all greatly interested in that Italian man who, with a woman, went to the naturalization office of New York in order to get married, and only got naturalized.

They only swore solemnly to uphold and support the Constitution of the United States, instead of promising to keep their love and faithfulness to each other safe. The police are after them.

After all, as they have committed no crime, the police may catch them.

However, I prefer the story of the couple who had been married by a registrar in the State of Maine, and who in the evening, heard a knock at their door.

"Who's there?" cried the bridegroom.

"It's me?"

"Who's me?"

"Me, the registrar."

"Well, what d'ye want?"

"Come out quickly. I made a mistake. I gave you a dog license."—*Max O'Rell.*

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Some Social Problems.

William Shakspeare puts into the mouth of one of his characters words like these:

"Who steals my purse steals trash. Who steals my good name takes that which not enriches him but leaves me poor indeed."

Many good and wise sayings are credited to the "bard of Avon," but how is it with the one just quoted?

Money, as representing the product of time and labor; money as a means of exchange between producers and consumers, is not "trash," but a very useful and desirable thing.

Money of some kind is one of the prime social necessities.

It is only when used as a means of oppression, of exploitation, of robbery—only when used as an agent whereby the products of labor, the labor of all, may be monopolized by the few, that money becomes something much worse than trash. Of itself money is neither good nor bad.

* * *

Much the same may be said of reputation. As commonly understood, a man's good name is part of his capital; part of his available wealth. It means that if he has no money, no exchangeable property of any kind, he can still get what he needs because of his reputation as a man of veracity, a man of honor, of integrity, of diligence, frugality, etc.

On the other hand a good man's reputation may suffer eclipse from no fault of his own, but simply because he is not understood. The people with whom he associates may not be able to catch, seize or sense the occult vibrations that emanate from his personality; from the invisible, intangible substance we call his ego. Whatever this man may do, or may not do, he is the victim of misrepresentation, of calumny, of persecution and prosecution, sometimes even unto death.

Yes, reputation, like money, may be a friend or it may prove a foe. It may be used to help or to crush, and that without real merit or demerit on the part of the object of such help or persecution.

But when a man—or woman—is misunderstood, misrepresented, persecuted; when his or her good name is cast out as evil, it does not necessarily follow that the person thus misunderstood and maligned is "left poor indeed"—as Shakspeare puts it. Poor he or she may be in this world's goods and yet rich in the best sense of that word; rich in CHARACTER!—something wholly different from and incomparably better and more enduring than reputation, or good name.

Often it happens, as I think, that the person maligned, persecuted, robbed of good name and material wealth, is made richer by such robbery, such persecution. The fires of persecution, of calumny and detraction serving as the best possible school or training to develop the inner qualities, the mental and spiritual fiber, that constitute real manhood or womanhood.

* * *

AS TO GLASS HOUSES.

Elbert Hubbard says:

"I used to live in a glass house, but now there is nothing left but the sash."

I would amend by saying that in my case the SASH ALSO is gone!

There is not left even the iron framework of what was once my glass house.

That house was not built for my own comfort, health or convenience, but rather to please my Grundyite neighbors who lived in glass houses and wanted me to do likewise.

One by one the panes, stained with various colors—some pretty and attractive enough but all ARTIFICIAL, all more or less grotesque and fanciful—have been broken, and not only have I refused to go to the expense and trouble of replacing them but have deliberately removed even the sash, so that now I am beginning to feel that there is nothing to keep out the light, the pure and health-giving sunlight and starlight of Truth; of truth as it is in Nature.

* * *

RESTRAINMENT VERSUS GOVERNMENT.

Last Sunday eve—Dec. 7—I listened to an interesting address by Emma Goldman of New York, sometimes called the "High priestess of Anarchy." Her subject on this occasion was "Modern Phases of Anarchism." As stated last week in these columns, it was this address, first delivered in Cleveland, Ohio, that was reported far and wide as having prompted Leon Czolgosz to assassinate President McKinley.

In this historic address, as I heard it, there was certainly no language used that could be construed as counseling deeds of violence or murder. As I now recall it the address was mainly devoted to showing the difference between the methods of reform advocated and used by Anarchists of a generation or two ago, and those advocated and used now, by Anarchists such as Leo Tolstoi, Benjamin R. Tucker, and other distinguished teachers of that cult.

At the close of the lecture, in response to invitation by the chairman, several short addresses were made by persons in the audience. Among the rest I took occasion to briefly state my own views in regard to Anarchy and Anarchists, in language something like this:

With the speaker of the evening I recognize that there are more kinds of Anarchists than one—almost as many kinds as of Socialists. For twenty years I have been called an Anarchist. In reply to those who thus catalogue me I sometimes say: Give me my own definition of the word and I have no objection to the name Anarchist, but emphatically protest against being reckoned such in the common and popular meaning of that much abused term. With Miss Goldman I agree that "propaganda by deed"—that is, by violence, by assassination, is not Anarchy—in the modern, the evoluted and more philosophic meaning of the word. The assassination of McKinley, in my opinion, was not the act of an Anarchist, but rather of a revolutionist who scarcely knew what he wanted, or what the natural effect of his act would be.

With the facts before me, bearing upon the question, I incline to the belief that Leon Czolgosz was a tool, a victim, in the hands of others. In obedience to his instructions—as I now think it probable—he called himself an Anarchist; said Miss Goldman's speech incited him to kill McKinley; said, "I have done my duty," and refused to say more. His managers pretty evidently feared he would talk too much, and hence took special and unheard-of precautions to prevent him from talking to the public.

Personally I accept the definition of liberty given by Herbert Spencer: "Each has the right to do as he pleases so long as he invades not the equal right of others," and this is what I understand by Anarchy. A legitimate inference from this definition is that invaders should be restrained; that those who cannot or will not limit their acts to their own proper sphere of action should be compelled to do so—compelled by physical force if necessary. This restraint, this resistance to invasion is demanded by the law, or principle, of self-preservation, and should be exercised by the person invaded, in his own behalf, and also co-operatively, by all who do not wish to be invaded—assaulted, robbed or murdered.

In accord with this view I have advocated the term "restrainment" to take the place of what is now called "government," government of man by his fellow man. I have also favored the use of the word "Autarchy," or "Auto-archy," meaning self-government, to take the place of Anarchy, which means denial of government, or opposition to government.

This in brief is a synopsis of my five minute talk in comment upon the subject of the lecture. In her reply to criticisms Miss Goldman spent most of her closing fifteen minutes in an effort to refute the views presented by me. She said, in substance, that restrainment is the same as government, and that my arguments were simply those in common use by the defenders of our present system of government, namely, that evil doers must be restrained and that for this purpose we have courts, sheriffs, taxes, jails, penitentiaries, etc., etc., all the machinery of government.

"Who is wise enough to decide", asked Miss Goldman, "where one man's right ends and another man's begins? who will have the right, under freedom, to say who shall be restrained and who shall not? There are many who think Mr. Harman should be restrained from printing and mailing the doctrines he has been teaching many years past. Who shall decide in cases like this?"

Proceeding Miss Goldman said she did not condemn violence; did not sit in judgment upon the man Czolgosz and condemn him for his act. On the contrary she felt unbounded sympathy for one who was not allowed the citizen right to say a word in his own behalf—kept in a dungeon and treated more like a wild beast than a human being.

When deeds of violence are committed the rational method of procedure would be to study the causes that led to such acts, then by removing the causes prevent a like occurrence in future.

This, if I heard correctly, is a brief but substantially correct synopsis of Miss Goldman's concluding remarks, at her last appearance before the public in Chicago. Expecting to meet her again before her departure for New York I hoped to have, from her own hand, a synopsis of her speech at Uhlich's Hall, for publication in Lucifer, but of this I was disappointed.

* * *

Under the peremptory ruling of the chair, which ruling was sustained by the custom of giving the last word to the first speaker, I was denied the privilege of even a very brief rejoinder to Miss Goldman's reply to my remarks. I wished merely to say, at that time, that I certainly had not the slightest desire or intention to misrepresent the speaker's attitude on the question of the right to use violence, force, as a means of righting unendurable wrongs. I wanted to say that I, too, take the ground,—as I have often done in public as well as in private—that there is nothing man or woman CAN do that, under conceivable circumstances, it may not be perfectly right and proper for him or her to do. I also wanted to add that I did not, and do not, sit upon and condemn the MAN, Czolgosz, nor the MOTIVES that prompted him to fire the fatal shot. Of persons and their motives I know—judicially know—nothing, but of their ACTS I must form a judgment, and decide for or against them. The conditions of human existence upon earth demand this much of me, and of every other rational human mind.

Elaborating a little upon this point I would now say that, from a rational standpoint the act of Czolgosz was most unwise, because furnishing the enemies of freedom with a most unanswerable argument in favor of drastic measures against human liberty.

Second. The act of Czolgosz was a plain violation of the Spencerian formula in regard to human liberty, since it was an invasion of McKinley's right to life, liberty and pursuit of happiness, without any attempt to show how or when he—McKinley, had forfeited such right by first invading Czolgosz. It was also an invasion of the right of all those who wanted McKinley to live and to be their chief ruler.

In answer to Miss Goldman's question, will say that I would have all disputes settled by arbitration—by arbiters selected by the disputants themselves. For instance, when the wolf charged the lamb with the offense of defiling the water that he must drink, if disinterested arbitrators should decide that the charge was sustained by the facts, even though the water ran from the wolf towards the lamb, then the wolf would gain his suit and the lamb be restrained from repeating the offense in future.

For another illustration, take the case of Anthony Comstock against Ida C. Craddock. If the plaintiff could have shown to the satisfaction of the board of arbitrators that Miss Craddock had really corrupted his own morals, or the morals of children of which he was parent or guardian, then a verdict of "guilty" would have been rendered and Miss Craddock would have been enjoined not to repeat the offense of selling or giving her literature to Anthony Comstock, his minor children or minor wards. If, on the contrary, the board of arbitration should decide in favor of defendant then the plaintiff would be liable to indictment for unwarrantably meddling with Miss Craddock's affairs.

Likewise in my own case—reference to which was made by Miss Goldman. When certain citizens of Kansas complained that I had sent to them an immoral document, namely, Lucifer, containing a plainly worded account of and protest against marital outrage, if the properly selected arbiters had decided that the complaint was valid, and that I had no legal nor moral right to harrow up the feelings of my subscribers and patrons by such recitals, then it would have been competent for such arbitration board to assess damages in dollars and cents, much as judges now assess damages in slander suits, and in "breach of marriage promise" cases, and I would have been enjoined not to send any more such literature to the plaintiffs in the case.

Failure to obey the injunctions, the awards, of boards of arbitration would, I presume, be punished, under freedom, by the boycott, by loss of social standing and by loss of financial patronage on the part of all who subscribe to, or support the principle of arbitration as against government by authority of officials backed by professional butchers and cutthroats—the standing armies and navies of the world.

A FEW DEFINITIONS.

While it may be true that Miss Goldman is a much better linguist or philologist than I as her criticism would seem to assume, I will, with all due diffidence, venture to suggest that she study the origin, the true meaning, of the words "restrainment" and "government." This latter word is derived from the Latin *gubernare*, and is defined thus:

"To steer a ship; to order, to manage, to conduct."

"Restrainment" is derived from the Latin *restringere*, and is defined: "To bind; to stop; to stay."

Thus it is seen that the two words are radically different in meaning. Government means DIRECTING or GUIDING power, as a pilot directs or guides a ship; while restrainment means simply to PREVENT further advance; to STAY or limit the power that directs or guides.

Many apt illustrations of this radical difference in meaning will doubtless occur to many of our readers, but the great length of this article prohibits further elaboration of social and governmental problems for this issue.

* * *

The proof sheet of this editorial utterance was made the text and outline for an hour's talk by the writer, before the Workmen's Club, at their Reading Room, 278 Blue Island Ave, Saturday eve, Dec. 13. M. HARMAN

Marriage and Divorce

Will be the subject of discussion at the regular meeting of the Society of Anthropology Sunday afternoon Dec. 21. Dr. Juliet H. Severance will deliver the opening lecture. The views of this pioneer worker in radical reforms, upon the subject of Marriage are well known to Lucifer's readers, but the prominence recently given to Divorce, in leading public journals, will no doubt call out an up-to-date handling of the whole question by Dr. Severance and by members of this the most radically iconoclastic club of Chicago. Meeting opens promptly at 3:30 p. m. It is hoped that a FULL ATTENDANCE will greet the opening speaker, and that all will come prepared to take part in the discussion of this vitally important subject. Remember the place—Hall 13, ninth floor of the Masonic Temple.

A Socialist's View of Lucifer's Literature.

Phoenix, B. C., November 10 1902.

DEAR COMRADE:—I see that you recommend Edward Carpenter's admirable little book "Love's Coming of Age," and I think that you may be interested to have names of some other books on the sex question. I send you the two last numbers of Lucifer—the only periodical devoted to this immensely important subject.

I would especially recommend the following, all mentioned in Lucifer's advertisements.

1. "Woman in the Past, Present and Future," by August Bebel, leader of the German Socialist Party.
2. "What the Young Need to Know," by Edwin C. Walker.
3. "The British Barbarians," by Grant Allen.
4. "Motherhood in Freedom," by Moses Harman.
5. "Origin of the Family," by Frederick Engels, one of the foanders of scientific socialism.

It is to be regretted that American Socialists shirk this subject, which has been frankly and so well dealt with by European Socialist leaders—such as Marx, Engels, Bebel, Carpenter, Grant Allen and Bernard Shaw. In America nearly all the advanced thinkers on the sex question have been driven into the Anarchist movement.

With warmest good wishes yours fraternally. F. D. K.

Bebel's book ought certainly to be in the hands of every woman who is at all interested in herself, either as a mere member of the human family or as the mother of the race. It is in thinking of ourselves in this latter capacity that we first begin to realize our vast importance in the world. Has the motherhood of the universe reason to be most proud or most ashamed of the present product of her womb? Can we improve the men of the future by improving ourselves now, by giving ourselves a chance to develop rationally into the beautiful beings nature is capable of making us if she but has half a chance? "The Origin of the Family" is most interesting as I mentioned some weeks ago. The other books named I have not read, but they are not so expensive they cannot be obtained by even a "poor Socialist," and I shall get them. M. Harman, 500 Fulton street, Chicago, supplies them. Another book mentioned in Lucifer's catalogue that I think may be of use to the mother whose letter introduced this subject is "Sexual Physiology for the Young," price 50 cents. This with "What the Young Need to Know," 10 cents ought to provide suggestions enough to enable any mother to enlighten her children along these lines without needless embarassment.

Thank you, Comrade Dora, for your information, and for the copies of Lucifer. I shall do what I have long meant to do, send in a subscription. Your encouragement is heart-warming. The motives of a woman who essays reforms in matters of sex are always open to the worst possible construction by "ower" modest world. It is gratifying to be understood. Write again. —*By Dorthy Drew, in "The Western Socialist," Vancover, B. C.*

SEND US NAMES for samples and trial subscriptions.

Views of An Attravist.

We often hear it said "There is nothing new under the sun." Did it ever occur to you that the converse of this is also true. There is nothing old under the sun? That is, old in the sense of being worn out, obsolete and lost.

I was reading some short time ago of the customs of Ancient Egypt and an article on the marriage laws of Egypt struck me with great force, more especially as the writer assumed that nothing like what he described now existed, and that the belief and practice of the peculiar marriage rites of Egypt had wholly vanished from the world. These obligations contemplated the complete sovereignty of the wife in the home. The husband swore to obey her without default or hesitation, and she vowed to punish him in case he failed to do so. That she, at least, kept her vow to the letter, is abundantly proved by the pictures and statuettes of the period. These show the wife administering to the disobedient husband the needed correction in many ways.

It was assumed that this mode of life had disappeared completely, but we find that it has not done so. There is now a constantly increasing body of very intelligent people in all civilized countries who follow in the steps of the people of Ancient Egypt. These people are a quiet unobtrusive sort of folk. They seek no recognition of their belief. They belong to all churches, and to no churches at all. They seek no converts although, in a sense, they are extremely clannish, and regard themselves as of a peculiarly holy cast of faith. Although all churches teach the subjection of women, the Attravist appeals without hesitation to the Bible for support in his belief. He points to the fact that in the Bible narrative the serpent went to Eve, not to Adam; he would most certainly go to the most important of the pair. Again, once convinced herself, Eve does not reason with Adam. She simply gave him to eat and he did eat. Adam defended himself on the ground that "The woman thou gavest me did give to eat and I did eat." In other words the guide you gave me led me astray. The woman is told that she shall be subject to man. This is her punishment. It certainly bears the inference that the man before this was subject to her. Again Christ says, "A man shall leave father and mother and cleave to his wife." In other words his wife shall take the place of his father and mother who certainly controlled him up to that time in these countries. It is evident that the disciples of Christ read his meaning the same as the Attravist does, for they were deeply offended old Jews, they could not bear to think that their master taught them subjection to their wives.

But it is not only among the believers in the Bible that this cult is making progress. Men well read in science defend it on other grounds. Sexual reformers claim that it solves the problem of the social evil; and best of all, those who have the experience claim it as an ideal life. Yet with all this in its favor a court in enlightened liberal Canada refused to acknowledge the validity of a contract based on this form of marriage.

C. C. CARLYLE.

P. S. The writer would like to hear from those holding Attravist views or having experience in accordance therewith.

C. C. C.

I know I am restless and make others so.
I know my words are weapons, full of danger, full of fire,
For I confront peace, security, and all the settled laws, to unsettle them.
I am more resolute because all have denied me than I could ever have been had all accepted me.
I heed not and have never heeded either experience, caution majorities, nor ridicule.
And the threat of what is called hell is little or nothing to me.
And the lure of what is called heaven is little or nothing to me.

—*Walt Whitman.*

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La Grange, Illinois.

We have more power than will; and it is often by way of excuse to ourselves that we fancy things are impossible.—*Rouchefoucauld.*

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THE MAN HE KILLED.

SCENE: *The settle of the Fox Inn, Stagfoot Lane.*

CHARACTERS: *The speaker (a returned soldier), and his friends, natives of the hamlet.*

Had he and I but met
By some old ancient inn,
We should have sat us down to wet
Right many a nipperkin.

But ranged as infantry,
And staring face to face,
I shot at him, as he at me,
And killed him in his place.

I shot him dead, because—
Because he was my foe,
You see; my foe of course he was;
That's clear enough; although

He thought he'd 'list, perhaps,
Off-hand like—just as I—
Was out of work—had sold his traps—
No other reason why.

Yes; quaint and curious war is
You shoot a fellow down
You'd treat if met where any bar is,
Or help to half-a-crown.

—*Thomas Hardy, in Harper's Weekly.*

Parry and Thrust.

Justice has always been a vagrant.

The true spelling of "right"—C-u-s-t o-m.

A thief is a man who steals from the rich.

The rights of woman are kept in trust for her.

J. P. Morgan is Napoleon minus the ideals of Napoleon.

De Wet's book should be suppressed; it will hurt Britain.

How good we must be; it is always the other man who is bad.

Love is the one passion which makes wise men and fools act alike.

It is easy to defend her name, but it is hard to defend Freedom herself.

Freak thinking should not be confused with free thinking; there is a difference.

Hillis condemns trade unions, but trades unions do not condemn Hillis; they let him do that.

Let us have another war; that will bring the people back to our "grand" institutions with a rush.

The unctuous moralist digs in his mind for filth. An eastern one has found a veritable Comstock lode.

Enough may be as good as a feast. If the workers of the world had but enough it would seem like a feast.

The Illinois bituminous coal companies have doubled the price of their product; wages though are unchanged.

Roosevelt in his writings has assailed the names of several presidents, using vile epithets. Don't assail Roosevelt.

"The fear of God is the beginning of folly," the preparation of a state of mind in which the fear and respect of tyrants finds birth.

Dissatisfaction initiates progress, and the fault-finder is a greater friend of his kind than the defender of the "best of all possible worlds."

A prominent eastern financier fears that America has reached the pinnacle of its prosperity and that the time of decay is near. We may yet be happy?

Venezuela assumes a defiant attitude. Perhaps the State Department at Washington could explain all this bristling. The President is fond of war. Watch him.

It may be accepted as axiomatic that any social change which involves a sacrifice of liberty, be that sacrifice ever so small, is not a change for the better.

The Single Tax is a misnomer, because it would leave undisturbed the tax on buildings, called rent, and the tax on other forms of wealth, called interest.

An Illinois girl is accused of murder, and the State is spending thousands of dollars to convict her. The Lincoln Hotel murderers can testify that in their cases justice was peeking.

Cap. Streeter has been convicted, and "The District of Lake Michigan" is no more. When you want to "grab" land, have more money than the other man, a political "pull," and then irritate him into shooting.

Recent suppressions of free speech in Chicago remind one again of the old homily, that lies always ask to be protected from the sunlight of criticism, while truth only asks an opportunity to be heard of men.

When "Brassicus" becomes fair enough to correctly represent me, quoting with exactitude, I will reply to his animadversions. At present he has the brass; and I—well, I have the patience to await his crow eating.

Life is too short to be making one's self crystal-clear to every enquiring mind and facile tongue. Utter your message with seriousness and enthusiasm, and though polemics crowd thick as smoke, and logic do its worst, the truth will live.

The difference betwixt Marx and George, in a word—
(It emerges at last from the strife so hodgepodgical)
George in his logic is perfectly absurd,
While Marx in his absurdity is perfectly logical.

The new school of evolutionists, the exploiters, ring the changes on the struggle for existence, and the survival of the fittest. They find themselves the fittest. Here's to you, Gentle-

men; now find no fault with labor or its methods if it aims at becoming the fittest. "Sauce for the goose."

"God is love," in that old book, the Bible, we read;
But we doubt when we hear of God's rod.
Why should we? For Love all Hell's torture will breed
For those who take Love for their God. IRONICUS.

Marriage and Divorce.

[CONCLUDED FROM LAST WEEK.]

There are certainly very many cases where a separation becomes desirable on the part of both the contracting parties, without either one of them being to blame; many cases in which God has not only not joined them together, but composed them of such elements as to make a union impossible; that God has joined together persons whose union is a perpetual torture to them both, and whose legal relation is a distressing bondage, is a libel upon infinite wisdom and goodness.

By what process of reasoning either church or state arrives at the conclusion that in making impossible or more difficult the dissolution of such unions they are serving either Christ or humanity, is more than I can comprehend. Their intentions are doubtless good but their judgment is open to question.

If all the laws concerning the relation of the sexes were wiped from the statute books at one stroke, not one couple who are really married would separate. Those who are really married need no bonds save those of love to keep them together. No estimate of the sacredness of the marriage relation can be placed too high. It ought to be high enough at least to permit those who have become divorced or who have never really been married, to separate, in order that they might get married.

The priesthood and the state may give their consent to, and they may even insist that two persons who have proven to be as water and fire to each other, shall continue in a conjugal union, but neither can marry them. The priesthood may consign them to hell if they refuse to obey, and the state may consign them to prison, but if they do obey, they need not go to either place. They are in both already.

Nothing can be more erroneous or productive of evil than the idea perpetuated through the centuries, that a ceremony by a priest or official constitutes marriage and sanctifies a union.

If a man and woman are wedded by the laws of their being in temperament and adaptability and the affection that alone can sanctify a conjugal union—ceremony can only announce the fact. If they are not so wedded, no ceremony or man-made law can unite them.

The state is only interested in the status of the child. It should be protected from incompetent and neglectful parenthood. Further than this, it has no right to interfere; therefore, where there are no children of immature age, it has no valid excuse for interfering in a separation at all unless invited to do so.

The best environment and most important education influence for the child is a harmonious home and family life, but this can never be furnished by incompatible, inharmonious parents. While inharmony exists, the reasons why the child should be removed from its influence are more weighty than any that can be named why its parents should be forced to remain together. The well-being of the child in such cases will be better served by making it dependent upon the state, either by separating it entirely from its parents and placing it in homes provided by the state, or by making the mother a pensioner of the state in proportion as she may have contributed to its inhabitants, so long as they may require her protection.

N civilization can ever be worthy of the name that permits its mothers to become economic dependents upon any one man, who as likely as not will prove to be a tyrant. Economic dependence is the basis of all slavery, and the well-being of society demands that at least all enslaved mothers should be set free. Under a true civilization, every child would be considered the child of the state, and every mother, the mother of the state's children, and as such, entitled to its very first and best consideration.

Since the law passed by congress for the District of Columbia went into effect, I notice in one of our exchanges a very vivid pen picture of a woman resident of that district—holding in her arms a starving babe while fleeing from a drunken husband, who had already pounded her face into a pulp.

Now think of the priesthood bidding the state to forever slam the door shut through which this woman seeks to escape from this wretch, and send a policeman with a club to drive her back into his arms. A wise state might say to this man, "you can not longer have this woman for your wife or any other. Your habit has rendered you incapable of performing the sacred duties of parenthood," but to forever shut the door of escape in this woman's face—to compel her and her child to remain economic dependents upon this man, or to refuse her the right to leave his bed and board, and to form a union with another, is none the less a crime because it is committed by the state or in the name of religion.

The increasing number of divorces of which our clergy complain and which they would seek to lessen by the force of a uniform divorce law, such as congress has passed for the District of Columbia, are not evidence of decaying civilization, but of social progress. They are not evidence of increasing immorality but of social purity.

The divorce law passed by congress for the District of Columbia is not a step forward and toward a higher civilization; it is a step backward and toward barbarism. Its extension over our states and territories would be a national calamity—a death blow to human liberty.

Every nation since civilization began has had its laws respecting divorce, and the degree of civilization to which a nation had attained when these laws were written can always be determined by their liberality, especially toward women.

The first we see of the institution of marriage the woman is a captive of war—no hope—she was the absolute property of her captor. He was her lord and master. She had no rights that he felt in the least bound to respect. He could put her away at his pleasure, but she must remain while he wished. He could abuse her to his heart's content, even put her to death.

What laws there were, were made to protect the rights of men. Women didn't have any. She was later an article of definite worth; a much sought article of exchange; considered unworthy of occupying even a place at the table with her own husband.

Thence, step by step, slowly but steadily, she has climbed the ladder of emancipation, though beaten back at every step by church and state, both of which have been dominated by men, until at last men really seem becoming conscious of the fact that women do have some rights that they ought to respect, and above all her right to be through life the absolute owner of herself, and no institution that in effect reduces her to property is either good or sacred.

The whole world of nature around and within us, together with the whole history of the past, stands a monument in evidence that social freedom is necessary to social purity. It is the water above the dam and in the pond that becomes poisonous and emits foul odors and disease. It is only from enslaved forces that explosions result. No matter when or where or in what line of human activity liberty has been tried, it has always been beneficial.

The law of love is the only law upon which conjugal unions can safely be based. All attempts at perpetuating them by arbitrary force are both unwise and unchristian.

It is a sorry day for Christian faith when it seeks to incorporate barbarous customs into law and compel obedience to them as religious duty.

It should be the privilege of each individual to live in obedience to their highest conceptions; the adherents of any creed may rightfully make such rules or laws respecting the conduct of members as they may deem proper, but when under penalty they seek to compel non-subscribers to comply with their rules and regulations they abandon the law of all true Christian conduct.

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As this was her second conviction, and knowing her innocence of this, as of the former charge, rather than submit to unjust, cruel and degrading imprisonment, similar to that already suffered, Mrs. Craddock nobly preferred to get off the earth, and by her own hand.

This monster in shape of man, Anthony Comstock, seems happy only when running to earth and hounding to death helpless men and women who dare undertake to educate on lines of sex, for the information of the ignorant, and uplifting of humanity.

This work, educating the ignorant and uplifting humanity had been the ruling thought, the sole purpose of Ida Craddock's life.

Strange to say, nobody has ever been known to be injured by her literature; the only complainant being the champion decoy letter writer and prosecutor himself.

But Anthony Comstock dare not attack formidable corporate medical publishers who publish and deposit in United States mails, literature on precisely similar lines to that of Ida C. Craddock, and yet no meddlesome espionage or police interference was ever inflicted upon them. Therefore I ask in the name of all that is just, why should the postal laws discriminate between a strong medical corporate body and a weak individual?

If a treatise on biology or sexual science by the one is obscene, so also is the other. If the one has a right to the mails for such literature, so also has the other.

Why then should the small individual publisher be dragged to prison and debarred the use of the mails, while the other, the great corporate publishers, are allowed to go free? Practically the United States mails in such cases are forbidden to the poor and their use connived at in the rich.

The literature of Ida C. Craddock was not obscene. On the contrary, from a moral and medical standpoint it was clean as the cleanest. It advocated clean living. It was simply a sermon on morals, a homily against social vice and the sin of licentiousness in married life, telling of its woeful effects upon adult human lives and lives of offspring.

Is there anything obscene in this? Yet it was for this that Ida Craddock was doomed to a long term of degrading penal servitude, which servitude to her intensely fine and sensitive nature would be living death; therefore she preferred to make her exit to the land of souls "where the wicked cease from troubling, and the weary are at rest."

And now the question is, did Anthony Comstock hypnotize Judge Thomas, and thus make him believe the literature obscene? Judge Thomas did not submit the indicted literature, as was his plain duty, to the argument of competent persons, men and women of judgment and culture, whose opinion should be best regarded on this subject. Judge Thomas evidently took Anthony Comstock's word for it, and convicted the innocent defendant accordingly.

But who is this highly moral American censor who is always so averse to sex knowledge, sex literature? who hoodwinks judges and hoodoos his victims to prison? to suicide? to death? Is he a saint or a devil? or is he a cross between these? A saint perhaps he may be; a reincarnation of the old original St Anthony who unlike Mark Anthony could not be tempted by the charms of woman; for like our modern St Anthony the original was cold as an iceberg.

Tell this man, Anthony Comstock, Mr. Editor, that while it is his privilege to engage in open warfare against sex knowledge and sex literature, he is butting his head against a stone wall, or scientific sex knowledge, for the purification of morals and redemption of the race, must prevail. If Anthony could see it in this light, instead of suppressing such literature he would welcome and encourage it, if his aim is what he claims it to be—and congratulate its promoters. He would also see that the public has a right to all useful knowledge; that while suppression of knowledge benefits no one it is this suppression alone that is dangerous.

Tell him that as well might he try to blot out the King of Day as try to suppress the alleged obscene literature. He cannot do it. If such literature could be killed his cruel tactics would have killed it long ago, when he hounded to death some of its best authors and defenders, men whose names are honored far above his own, and ever will be, as martyrs to cruel wrong.

Referring to the question of obscene literature I argue there is no such thing; nothing obscene in all nature. No department of the human being is obscene; every part is sacred, and so also is its literature. What God—or Nature—has made sacred cannot be obscene, and to say that treating of the creative functions makes literature obscene is grossest ignorance; an infamous libel on the Creator who is said to have created man in his own image. "In the image of God created He him." If, therefore, man is the image of the divine there is no department of his organism obscene; why then should any literature concerning this organism be considered obscene?

I repeat, there is no such thing as obscene literature. If literature such as that of Ida Craddock's were freely admitted to circulate among the masses, it would do more to suppress vice in a hundred years than the Comstock Anti-Vice Society, without such literature, could do in one hundred million years.

I have written the above, not only to tell of a dangerous subversion of justice, and of the awful tragedy resulting therefrom, and of the awful lesson to be learned therefrom, but also out of respect to the memory of one of the brightest of intellects, most devoted and most unselfish of characters, one of the noblest of souls, and most steadfast in the inculcation and promotion of social purity—the highest cause of enlightened humanity.

But who is responsible—morally responsible—for this deplorable tragedy? Anthony Comstock, Judge Thomas, or the American public? If you say the American public, then, in all seriousness, let there be an immediate WIPING OUT of the abominable unAmerican Comstock law, which law was first enacted in the interests of a pious scoundrel, one whose heartless methods of administering it makes Comstock infinitely worse than the senseless law itself, both of which are a national disgrace, and for the sake of public decency both should be removed at the next assemblage of Congress.

Awake! Awake! O ye liberals, or soon your "land of the free" will be a thing only in name! See, already your liberties are being abridged, and if there are further abridgements you and your apathy will be chiefly to blame. Wake up!

Chicago, Ill. A SPIRITUALIST.

Money.

I have received requests for money from my small pile from many parts of this nation, recently. This causes me to know there is a demand for money; money to help keep men, women and children, now, from poverty, misery and from enforced idleness.

Old men and old women ask for money, also the white and black prostitutes want money, money. Prophets behold signs of a famine of work and of income.

Lucifer—The Light-Bearer, be thou our light as in a wilderness. Show us how we may live in abundance now. Men and women worked in spring, summer and autumn; now they ask for money to exchange for products which they lack, and of which there is abundance in stores and store-houses.

Money—the love of which is because it is a good medium of exchange for other products of the energy and industry of mankind.

Do you, Mr. Lucifer, ever think of the many more subscriptions you might have if your readers had money?—money?—money?

Now the worst form of slavery is to be in money poverty and no employment.

Liberty-loving people want money to exchange their products with others who have work or other things to sell. I hope Lucifer, though you be his Satanic majesty incarnated, you may lead us with good advice about money. You ask for money. I want, I need money.

A. P. HILL.

Press-Writer 76, 13 Isabella St., Boston, Mass.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Prosperity in Chunks and Bunches.

Among the well established institutions of Chicago—with branch offices in London, Paris and Berlin, is the Chicago "Daily News," now in its twenty-seventh year of publication claiming an average daily paid circulation of more than three hundred thousand copies. The five o'clock edition of the "Daily News" Dec. 15, contained the following editorial—entitled "What is Prosperity?"

"Are the people of this country more comfortable now as a whole than they are in years that are not so prosperous, according to the boasts of statesmen and the figures of statisticians? Perhaps so. Yet Superintendent Bicknell of the Chicago Bureau of Charities calls attention to one peculiarity of flush times that should not be overlooked. Prosperity, he says, increases the hardships of poverty because prosperity raises prices of food and fuel.

"People must live. The trouble with what the world calls prosperity is that it comes in bunches. If it could be handed around with careful attention to evenness of distribution everybody would rejoice in its abundance. However, as it manifests itself in this imperfect world prosperity has its victims as well as its beneficiaries. When one man is abnormally prosperous at another man's expense the situation is not enjoyed by the latter. The contentment of the man who obtains the big profits is surpassed only by the disquiet of the man who not only gets left out in the distribution of good things but is distinctly less prosperous than at other times because of the high price of everything he buys.

"Prosperity which does not reduce the volume of suffering has something the matter with it. Superintendent Bicknell says: 'The present winter promises to test the resources of Chicago's charities to their utmost.' There is a lesson here which is not simply the lesson of giving bountifully.

"All persons who are prospering under present conditions should endeavor to eliminate the element of greed from their prosperity, not only that they shall not cause suffering elsewhere but that their own prosperity may endure. The reasonable profit should suffice and the extortionate profit should be driven out of the avenues of trade so that real prosperity may come among us."

* * *

As poverty is the lot of the vast majority of people in this city, if not in all the cities, towns and rural districts of the country called the United States, it follows from the above statement that the "prosperity," of which our political leaders talk so much, is a curse, rather than a blessing to the majority of people, including a majority of the men whose votes placed the present political administration in power.

What better proof do we need of the oft-repeated yet constantly ignored and denied statement that governments exist for the benefit of the rich, the property-owners, and not for the poor, the property-less, the poverty-stricken classes—which latter classes always, under all governments of man by man, constitute the MASSES of population?

* * *

The great masses of people in this country are ASLEEP. They are asleep all their lives. This sleep is none the less real because it is a HYPNOTIC sleep; a sleep induced by the well-known process called "suggestion."

The hypnotizers—that is to say, the governing classes, the privileged few, the professionals, SUGGEST to the non-professionals, the less capable and less greedy masses, that this is a "land of liberty, of equality, of fraternity"—that here every man, even the poorest, has all the rights and privileges, all the opportunities to succeed in life, that any other man possesses, and that if he does not succeed in the race for competence, for comfort, or for wealth even, it is his own fault; not the fault of the government, or of the institutions of the country.

* * *

This suggestion is a LIE so palpable, so monstrous in proportions, that it needs to be constantly repeated. Hence it is one of the very first lessons taught in the nursery, at the parental knee; then in the common school, the Sunday school, the higher schools and colleges; then from the pulpit and political platform, not to mention Fourth of July and other occasions of a socio-politico-religious nature, and last but by no means least by the popular press—the daily, weekly, monthly and quarterly publications of the country—all, ALL, with the rarest exception, join in the combined effort to put to sleep, to hypnotize, the the easily persuaded, the gullible masses and make them believe that "government" means liberty and justice for all and special privileges for none, and that if any are defrauded of their equal right it is not the fault of government as such, but of those who for the time being administer the government, and that all we have to do is to go to the polls and by means of a slip of paper called the ballot, "turn the rascals out and put honest men in their places."

If the masses of voters were not asleep they would know that the voting machine is always "fixed," always "loaded," as dice are loaded. That like lottery schemes, however fair they may seem to the innocent purchaser of tickets, the "bank always wins out," simply because the whole amount of prizes paid out is always much less than the money taken in by the sale of tickets.

* * *

The editorial copied from the "Daily News" gives us additional proof of the hypnotic condition of the masses of the American people. If they were not asleep they would know that prosperity that comes in "bunches," that is, by means of protective tariffs for "infant industries," private ownership and control of public utilities—such as coal mines, petroleum wells, iron mines and their products; the issue and control of circulating medium and of debt-and-tax-paying money—if the masses of people were not asleep they would know that prosperity that comes of a governmental arrangement such as this must necessarily mean power and wealth for the few and slavery and grinding poverty for the many.

* * *

The remedy prescribed by the editor of "The Daily News" reminds us of the advice given to slaveholders fifty years ago, namely that enlightened selfishness should teach them to treat their slaves HUMANELY. In order that the "prosperity" of the rich, the privileged classes, "may endure" they are told to be a little less greedy NOW.

As Shylock asked of the judge—who advised him to be "merciful"—"On what compulsion MUST I? tell me THAT!" so the coal barons answer the editor of the "News" by putting up the price of coal another dollar in midwinter, and the petroleum syndicate answers by advancing the price of Kerosene one cent per gallon in one day, adding another fifty millions to the ir already enormous revenues; then to mollify or prevent popular wrath the head of this syndicate gives one of these fifty millions to the University of Chicago!

* * *

Millionaire Schwab, who got his millions by plain straight robbery of both producer and consumer through "trust" measures—which measures are protected and made possible by the same government that now PROFESSES to be opposed to trusts—Millionaire Schwab agrees with the editor of the "Daily News" in saying that the rich and prosperous should be less selfish, less greedy. From his luxurious winter home in Paris, whither he has gone to escape the cares of business and the importunities of his needy countrymen, Schwab sends, through the the reporter, advice like this:

"Yes, there is pleasure in riches if properly employed. Their use should be altruistic, not selfish. The old teaching that we can do what we please with our own is wrong. Wealth means responsibility; more wealth, more responsibility. The man who helps others judiciously feels better for it. All this reverts to the question of the brotherhood of man."

Millionaire Schwab is president of the Steel Trust, one of the most gigantic and conscienceless of all the robber schemes ever conceived and made possible by the ingenuity of man, and yet he can talk of the "brotherhood of man," and declaim against selfishness.

Talk is cheap; also giving a few thousands or even millions in charity, is cheap, when it helps to make the robbed more willing to allow the robbers to keep and enjoy the bulk of their plunder.

M. HARMAN

The New Abolition.

An imperative demand for a national marriage and divorce law—a uniform FUGITIVE WIFE law—to take the place of the conflicting laws of the various states, on this subject, is the summing up of the most notable symposium on the subject of marriage and divorce ever written or published, so far as I know. For more than two months this symposium has been a leading feature of the editorial columns of the Chicago "Examiner-American," and of the New York "Journal-American."

The last and "summing up" article of this series of articles, or essays, forty-five in all, appeared in the morning edition of the "Examiner-American," Dec. 11. It was written by "Hon." Robert Tayler—the "Honorable" in this case meaning "Congressman," or member of the political body called "the congress of the United States."

Of the writers composing this historic symposium by far the greater number belonging to a single class are priests and clergymen. Fourteen of these are "bishops," one "archbishop," four "reverends," with the affix "D. D." and "L. L. D.;" fifteen are women—only one of whom has a title other than "Mrs."—Rev. Antoinette Brown Blackwell, D. D.; one "general," several "professors"—presidents of colleges, lawyers, etc., etc.

As marriage is either "canonical," that is, a law of the the church, else based on canon law, it is eminently fitting that the clergy should have more to say in regard to what marriage is, and how it should be enforced, than any other class. And as all laws relating to marriage and divorce have been hitherto made by men, and not by women, it would seem fitting that a man, a law-maker, a member of the national congress, should have the last word, the final summing up, of this memorable discussion.

The opening paragraphs of Congressman Tayler's article read thus:

"Through all the eloquence and despair which we find in the interesting series of articles which have appeared in the "Examiner-American" on the question of divorce runs one persistent note—the cry for uniform legislation. My contribution to the discussion will sound no other chord. I shall hope for it and work for it, not in the expectation that upon its accomplishment human nature will change or that men and women will more wisely marry or be more faithful to the marriage vows' But I must assert, and I do insist, that the first and most effective practical step can be taken only by an authoritative definition, universal throughout the country, of what the marriage tie is, and how it can be lawfully broken."

As a lawyer and legislator Mr. Tayler is chiefly concerned in magnifying his office and making it honorable, respected, not only in one state or section of country but throughout the nation. Hence he considers that the "moral and political shame of our civilization here in the United States" consists in the fact that the word "husband" does not mean the same in "New York as in Ohio and Dakota," and that the "issue of a marriage in one state is not lawfully the issue of that marriage in every other state."

Hence Mr. Tayler is an earnest advocate of a Constitutional Amendment permitting the national congress to define what constitutes legal marriage and also what should constitute lawful ground for divorce, or annulment of such marriage.

As to the nature of that proposed national legislation Mr. Tayler clearly indicates what he thinks it should be, when he says:

"The concentration of public sentiment upon the Congressional mind would undoubtedly result in entirely suitable legislation in this regard. Congress has recently passed divorce laws for the District of Columbia, and they are of such quality and character as to satisfy the best sentiment in the country."

As noted elsewhere in this issue the Divorce law enacted for the District of Columbia is substantially the canon law, the church law, which recognizes but one legal cause for divorce, namely, adultery, sometimes also called "infidelity."

By "the best sentiment in the country" Mr. Tayler very evidently means the sentiment of churchmen and church women such as have expressed their opinion in the symposium of which he himself has the distinguished honor of writing the synopsis and the closing word—the morally if not the legally authoritative word.

* * *

Of those who wrote for this symposium on Marriage and Divorce, is one of Lucifer's subscribers, J. W. Kelley, of Marion, Indiana. Because of his iconoclastic treatment of the subject, or for some unexplained reason, Bro. Kelley's article was denied admission to the columns of the "Examiner and American," whereupon it was sent to Lucifer and was published by us in two installments, the last of which appears in this week's issue. When compared with the utterances of the long line of distinguished names whose articles were accepted by the editor of the symposium, that of Bro. Kelley has no need of apology. For logical and manly treatment of a subject that will not down at the bidding of Madame Grundy or of any one else, it is equal to the best, and superior to many.

On one point, however, Lucifer's readers, many of them, will doubtless be inclined to take issue with Friend Kelley, and that is when he says: "Under a true civilization every child would be considered the child of the state," also when he would have the state decide who should be fathers and who should not.

A sufficient answer to this plan, as it seems to me, is to ask, "How or where does 'the state' get its authority to take such paternal control? The state is only a policeman to help the citizens to guard against invasion. If I as a citizen have no right to assume such authority over others I certainly cannot delegate such rights and powers to my servant and agent, the state.

As I see it, state supervision of marriage and the care of children would be a far greater evil than the evils it is intended to alleviate or cure.

M. HARMAN.

THE ARTICLE signed "A Spiritualist" was written by a well-known physician of Chicago, and though somewhat long the importance of the subject and the able manner in which it is handled should cause it to receive more than a casual reading. "Repeal the Comstock Law," is one of burning issues of the hour.

Voltairine de Cleyre Shot.

Word comes from Philadelphia that Voltairine de Cleyre, who is personally known to many of our readers, was shot by a man named Helcher, on Friday last. Unrequited love is believed to have been the cause of the probably fatal wounding of the most distinguished poet of the Anarchist movement of this country. Further particulars of this tragical affair will be given in our next.

VARIOUS VOICES.

J. A. W., Amesbury, Mass.:—Miss Ella M. Hollis, of Groveland, Mass., died Tuesday, Dec. 9. She was a liberal and a noble woman.

John Newman, Ouray, Colo.:—A. Isaak and other critics who think that wages are not compatible with Anarchy should read pages 51-2 and 3 of Lum's "Economics of Anarchy." The following is part: "Remember that the abolition of the wage-system is but the cessation of conditions which confine productive labor to that system, and if hiring labor remains—and there is no reason why it should not, the sum paid must present greater inducements than equal opportunities for self labor [self-employment] presents." It cannot be said that all Anarchists desire to abolish wages.

Carrie A., DesMoines, Iowa:—I am enclosing $1 in renewal of my subscription to Lucifer, and 10 cents for which please send me two or three copies of Lucifer Oct. 9. If you have any of those pink leaflets entitled "Do you know," please send me a few. They gave the legal status of women on several points and were a real eye-opener. I disposed of mine and have always wanted more. Now give me a little credit please. I have read Lucifer for four years at least and with the exception of a very few numbers every one of my Lucifers have passed into the hands of some one else. Possibly considerable thought has been awakened by this method, whether many have become subscribers or not.

D. L., Goshen, Ind.:—Lucifer is indeed a Light-Bearer. Its chief power, it seems to me, is in its effort in giving light on sex. The press and platform should certainly, have the right of free and unlimited discussion in this line. Lucifer does all it can and since I began reading it (about three years ago) I have succeded in learning of Ellis' "Studies in the Psychology of Sex" and of "Psychopathia Sexualis" both of which I have procured and thoroughly examined. In reading these works, references are found to the History of Human Marriage (Westermarck), Chapters on Human Love, (Mortimer) and the Psychology of the Sexual Instinct, (Roux). I endeavored to get these works and sent to the "Truth Seeker," Bradford, England, but was informed that the house publishing them (The University Press, London) had just been raided by the police and all the books destroyed. The "Truth Seeker," however, sent round to a number of firms in England, hoping to get copies for me but failed. If Lucifer knows of any American dealers in this line of literature who would be likely to have copies of the above named works, will it kindly give me addresses?

Volney Abbey, Wathena, Kansas:—"No question is ever settled until it is settled right." More than half a century ago Congress passed the Fugitive Slave law, because such a law had become necessary, to compel people to return the runaway slave. Now we are confronted with the divorce question. Divorce is becoming more common, thanks to increasing intelligence of the people; therefore the same old trinity "god, government and grundy" are clamoring for a national divorce law, knowing well that their marriage system is doomed, as was their other divine institution, human slavery. They prate about the shame and disgrace of divorce when we know that divorce is neither a shame nor disgrace. Several writers in Lucifer have proposed reform in the divorce laws. No mere reform will do. Let us have no temporary makeshift, but let us build for all time. Let us repeal all marriage and divorce laws and leave all men and women free to attend to their own private affairs and then we shall see fewer home quarrels and much less misery; fewer murders and suicides. My next neighbor will tell us that if women were free they would each want twenty men. Well, if so, let them each have twenty men; but my knowledge—gained from many good physicians and by observation, convinces me that most women have too much husband in one man.

I know of a few instances of people being divorced and then becoming good friends. Not long ago I saw a letter from a divorced man who says he and his former wife are now on friendly terms, visit and take meals together. Now let me tell the aforesaid trinity a little secret: Your marriage institution is doomed. It may live for a generation or more, but it is dying. Speed the day when it shall be consigned to oblivion!

J. M. Gilbert, M. D., Homer, Ind. Ter.:—I send you 25 cents for Lucifer for thirteen weeks and "The Prodigal Daughter." I also send 15 cents for forty back numbers. Every now and then I have been receiving sample copies sent out by the editor or some friend, and I have desired the paper ever since the first two or three copies.

I believe in the free discussion of every subject no matter how long stupidity has regarded it in the past as too sacred to be approached or too obscene to be mentioned. Ignorance and stupidity are the cause of prejudice, false modesty, and superstition—the mother of all religions.

I have entertained the thought for some time as expressed in an editorial of the last number of Lucifer: "With those who want political rulership. . . . . I have no quarrel but do not want them to compel me to help them support it. I rebel, and for much the same reasons that I rebel and refuse to be led by the nose by religious fakirs." The government is continually trampling on many of the liberties dear to us, and it is a constant menace to all of them. The Constitution has almost become a dead letter, and we are very insecure. Governments are profitable to those who rule and their special favorites, but to the great majority they are evils. It ought to be plain to any one that government and religion are twin evils.

Again I have asked: In what way does legal or religious ceremonies change the relation between husband and wife? Is it possible that any one can see how mummery makes any difference? I think not. If the relation between lovers is respectable and right after such has been complied with, it is before. Ceremony does not and cannot change it. Love, like belief, cannot be controlled by the will, and he who endeavors to control it by laws is very stupid to say the least. When either husband or wife has lost the love for the other, to force them to continue the relation is legalized prostitution. Radical reform on this line would put an end to prostitution. So I think.

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MUTATION.

Deep is the heart of human kind;
Vain are the thinkers who would find
A perfect symbol for its thought;
Vainly the final word is sought.
There is no line of human creeds
But tells its tale of human needs
Yet still, from age to age they change.
The future to the past is strange,
And the yearnings of each day,
New doubts that stir, new hopes that sway,
Shall be embodied, endlessly,
In creeds to be, and yet to be.—*Priscilla Leonard.*

Whither Are We Drifting?

[The following brief history of the Federal enactment commonly known as the Comstock postal law, was first published in Lucifer several years ago. Believing this statement of the facts of history and the arguments based thereon to be as timely now as when first published, the article is reproduced this week in the hope that it may help to rouse the sleeping public mind to a sense of the dangers that threaten the real PALLADIUM of human liberty here in the United States—THE FREEDOM OF THE PRESS.

Taken in connection with the report of Anthony Comstock's lecture in Brooklyn, New York, on Sunday, Dec. 7, this article should be widely circulated and carefully read by all who would not themselves be slaves. M. H.]

No law ever enacted has contributed more to bring the whole body of the law into contempt and disrepute than the infamous law which is known as the Comstock Law. No honest prosecution has ever taken place under this law. No case can be pointed to of a conviction under this law which has been honestly prosecuted for an honest purpose. Nor can it be shown that any punishment inflicted under this law has ever had the effect of making the victim any better or the community any purer. This law was passed March 3 1873 by trickery and fraud in the confusion and uproar of the closing hours of the most corrupt Congress ever convened in this country. It was passed without debate between one and two o'clock on Sunday morning, March 2, and signed by the president Monday night, with no thought or deliberation on the part of anybody, amid a vast number of bills of all sorts. One of the individuals interested in pushing this vile law through this debauched Congress was Comstock himself, of whom it is not necessary here to say anything. Another was a theological hypocrite who publicly announced that he believed in deceit. Another was a person who violated the law himself and through his money or personal influence managed to escape prosecution and go scot free. And there were others of morals equally eccentric whose trickery aided in the passage of this law.

It will be well to reprint what some of the leading papers said at that time of the scenes of confusion and debauchery amid which this bill came into existence.

The Washington correspondent of the New York "Herald" says in the issue of March 2:

"The wrangle over the proposed increase of congressional salaries was rather funny today in the House, from the manner of the members, they were so anxious for more pay, but they feared to say so, knowing only too well that Congress just now is not so high in the esteem of the people as to be thought worthy of an increase of pay."

On the same day the same paper says editorially:

"The Credit Mobilier Congress was busy up to a late hour this morning preparatory to giving up a life that goes out in the blackness of infamy tomorrow. . . . Senators. . . . were occupied in voting on appropriation bills the jobbery and robbery of which cannot be discovered in the hurry of the closing hours of legislation and which sometimes remain forever secret from all except the interested parties. In the House of Representatives the bustle and excitement were even greater than in the Senate, and, no doubt, amid the confusion and under the cloak of patriotism and honesty the usual eleventh-hour stealing was accomplished."

And again on March 3:

"What remains of the foul work of this memorable session will probably be finished today."

On March 4 the "Herald's" correspondent says:

"The House was in a noisy, uproarious mood today. . . . the confusion and uproar were never surpassed."

The "Sun" says editorially March 4:

"Is there any corruption which Congress will not justify and approve any infamy which either House will not boldly adopt as its own? And is there any limit to this process of public and official degradation? The indignation of the people alone can afford an adequate solution of this problem."

And again on March 5:

"Within the last one hundred and fifty years there have been more famous legislative bodies than this, but we do not remember one more infamous. There were conscientious gentlemen in the Senate and House, but, *prima facie*, the case is against the whole of them, and till the close of the present century membership in that Congress will, in the estimation of the general public, throw upon the incumbent the burden of proving that he was not a dishonest man.

"The entire term of this Congress has been characterized by a series of disreputable transactions which have no parallel in our history.

. . . . . .

"This is the Congress which some Macaulay of the next century will describe as more infamous than that Parliament which originated Law's celebrated Mississippi scheme, and more corrupt than those Parliaments which Walpole used to purchase as he bought merino sheep and Flanders mares to stock his estate in Sussex."

The "Tribune" March 4 in an editorial says:

"The whole Congress has been characterized by an unprecedented neglect of the public business in the early stages of the session and confusion at the close.

. . . . . .

"The senate has been obstructive, partisan and unusually corrupt. Considering the relative smallness of its numbers, it has been conspicuously bad in morals."

The "Times" March 3 bears this testimony:

"No one who reads even the comparatively brief reports of the Associated Press can fail to see the haste and confusion which prevail during the closing hours of Congress. It is idle to deny that this condition of things gives rise to many opportunities for fraud and that some of these opportunities are used is only too probable. But if Congress were composed, in both branches, of perfectly immaculate men it would be impossible to avoid great injury to the public interests under the existing method of doing business. The bills which are crowded at the last are precisely those which it is most desirable should be deliberately considered, and the true scope and effect which it is least possible to penetrate by hurried examination."

And again March 5:

"The Forty-Second Congress which finally adjourned at noon yesterday took part during its term in some of the most important parts of our recent history. Public attention is now fixed on the exciting and painful scenes in the midst of which it closed its career."

* * *

And so on throughout the whole range of the press all over the country—not the partisan papers alone that were politically opposed to the Republican party then dominant in Congress, but papers of all grades and shades of political opinion.

The history of those times is too well known to leave a doubt as to the way in which the enactment of the Comstock Law was procured. And having thus gotten their law the filthy gang for whose use it was made violate every principle of honesty and decency and enforce their law to silence arguments which they cannot otherwise answer, to suppress thought, to threaten Science, to pry into the confidences of the mails and to limit liberty.

And now, just a few questions:

Whither are we drifting?

Are the masses of the American people *asleep*, that they tamely submit to such robbery of their "inalienable rights"?

Where are the "landmarks" of that liberty for the vindication of which the American Republic was founded?

Of what avail are our much lauded "Declaration" and our "National Constitution" when their most vital principles are openly, boastingly, outraged by a semi-religious Association through laws of its own formulating?—laws that make it and its agents the *irresponsible* censors over public morals?

Where are the safeguards against theologic despotism—from which our forefathers fled—when the citizen is subject to arrest and imprisonment and his property seized and destroyed, without even the *form of trial*—but merely on the "information" of a spy and blackmailer sent out by the aforesaid semi-religious Association self-styled the "Society for the Prevention of Vice"?

Then, if the case should come to trial, where is the rational ground of hope that justice will be done to the accused when it is remembered that there is absolutely no standard as to what is "vicious," in literature or in art, except the preconceived notions, the prejudices, of the prosecutor, the judge and the jurors? That is to say, when all that is needed to secure conviction is to bring the suit before a judge and a jury whose prejudices are in favor of the prevailing theologic and against the scientific code of morality?

Then, in case the "agent" should make a mistake in selecting his field of operations and the accused should be set free, where is redress to come from for loss of time, loss of property, damage to business,—to say nothing of indignities suffered, resulting often in loss of health, while under arrest and in prison? Against Comstock & Co. there is *absolutely no redress!* They are no more amenable to the tribunals designed for the protection of the citizen against official (*officious*) invasion than were their prototypes, the religious Inquisitors of the sixteenth century

Again we ask,

WHITHER ARE WE DRIFTING?

Anthony Comstock Under Fire.

On Sunday, December 7, at a meeting of the Brooklyn Philosophical Association the purest and most virtuous of all men now living in the United States (and when I say "the purest," every intelligent reader of Lucifer will understand that I refer to the saintly Anthony Comstock) apologized for his existence.

He was invited by the Association to lecture on the aims and work of the Society for Prevention of Vice. He accepted the invitation. There he stood, the very image of virtue, and explained to the sinners of greater New York the noble work he is doing for the world.

Look at me, he said. Am I not a good man? I sacrifice everything I have for the protection of your children. Many years ago I came into contact with young men who had been falling like autumn leaves. I found nasty publications in their hands, but there was no law providing punishment for dealers in obscene literature and pictures. I prayed to God for guidance, and he answered my prayer. Of course, he did; what else could he do? With the help of God I succeeded in inducing Congress to pass a bill declaring all obscene matter to be unmailable. I am proud to say that it was I who drafted the original law. But, mind you, I am a perfectly honorable man. I never enter a man's house unless the law gives me the right to do so, and—I am the law. But this is a matter of secondary importance. I believe in fighting the devil at his own door. If I see a mad dog attacking your child, I will first kill the dog and talk afterward, for I must remind you that my only object is to protect your innocent children. Young men and women are in a plastic state; every one of them is a storage battery, and if you put degrading matter in their hands you ruin their lives. Once more I must tell you that after making an arrest, I have nothing more to do with the offender. The judge and jury are then masters of the situation.

Once upon a time I caught a man having nasty plates in his possession, and I snatched them away from him and smashed them with a butcher's cleaver. Was this a violation of the law?

Why, bless your souls, my dear friends, you would have done it yourselves if you had seen the plates. They were so vile that if I were to tell you what they represented you would drop dead on the spot. But alas! the good and virtuous are always slandered. People began to circulate false stories about me, and sent a petition to Congress asking that the law be repealed. The hearing took place. The room was packed with my opponents, and I was alone—a Daniel in the lions' den, as it were. I was alone; but, no! God was with me, and "me and God" have won the case. I spread the facts and the law remained on the books. I have done wonderful things. I have confiscated eighty-five tons of immoral books and pictures—bad stuff that scars the conscience and damns the soul.

Again I repeat that I am not responsible for anything that is going on in the United States, the judge and jury decide the cases; not I. You should know that whatever tends to corrupt society is a breach of peace. The good order of the community depends upon morals, and it is my business, not yours, to define what constitutes morality. Liberty that does not respect the law is treason. I am the law; and therefore if you do not respect me you are traitors.

Do you remember the good and great Judge Benedict, who sent to prison that miserable sinner, D. M. Bennett? He was a dear soul, and is now cited as a leading authority. My duty, friends, is plain. I am a postoffice inspector without compensation. All my witness fees I turn over into the treasury of my

society for the protection of your boys and girls. Do you not see how good I am? And yet you are opposed to me! Verily, "I have nourished and brought up children, and they have rebelled against me."

Dear friends, I am a poor man. I have a home, but it is mortgaged. Can you now doubt my honesty? I have the kindest feelings for everybody, even for my opponents, and all I ask of you is to grant me the right to protect your innocent children and to prosecute you whenever I am inclined to do so. Is this asking too much?

A great fuss has been made about a little affair in this city, and I have been charged with hounding a woman to death. What rot! That woman had been arrested in Chicago, Philadelphia, and other cities, and I had nothing to do with those arrests. In New York a prominent business man and some women have complained to me of her vile stuff, and I had her arrested. That is all. Anything bad about it? Why, look at me! Am I capable of doing anything mean? I am seeking to build up noble characters for the church and state.

* * *

So far for the saintly Anthony. The above represents the substance, if not the words, of his "lecture." He was replied to by four eminent Freethinkers—Dr. Moncure D. Conway, Edwin C. Walker, Hugh O. Pentecost, and Henry Rowley. He was requested to read passages from the Bible which Mr. Walker would choose for him; and asked if he would not read them in public or give them to his children, then why did he prosecute poor Mrs. Craddock but let the Bible go through the mail?

Mr. Walker took him to task in regard to the Craddock case and challenged him to produce his witnesses, or stand convicted of slandering the dead. Dr. Conway spoke with great feeling of Mrs. Craddock, and condemned Comstock and his methods severely. Mr. Pentecost admitting the indicted passage in Mrs. Craddock's pamphlet to be "obscene" from the Comstockian point of view, called upon Comstock to suppress Walt Whitman, Shakespeare, the Bible, and other books which were just as "obscene" as Mrs. Craddock's booklet.

Many other suggestions and questions were fired at Comstock, but to no purpose. In his reply he evaded every question, and instead of dealing with the points raised by his critics he read ancient court decisions proving—what? That there was law in existence before he was born, and that he was not responsible for it. The audience became somewhat impatient, and he was asked why he did not prosecute the publishers of the Bible. He felt embarrassed and looked at the floor instead of at the audience. When the cries of "The Bible! The Bible!" became insistent, he murmured, "The Bible needs no defense," and continued his talk about law, and necessity of protecting children.

Mr. Walker asked, "What had the prosecution of Mr. Harman for publishing the Markland letter to do with the protection of children?" No reply. Dr. Conway accused him of using decoy letters, but he explained that he used only test letters—a perfectly honorable and legitimate business! He made no offer to produce his witnesses against Mrs. Craddock, and did not even mention her name in his reply. In short, he proved to the satisfaction of all thinking and fair minded men that he could not and would not defend himself. You might as well talk to a wooden figure as to talk to him, and it seems that all attempt to bring him to reason is a waste of time.

There are people—and some of them are Freethinkers—who consider Comstock an honest man. I will not say that he is dishonest. But why did he evade all questions submitted to him? Where is the courage of his convictions? It was easy enough for him to give a "lecture" and present his side, but an honest man meets every question squarely and fairly, and when we see one adopting Comstock's methods in replying to his critics, we may be justified in having some DOUBTS as to his honesty.

CYRUS W. COOLEDGE.

New York.

SEND US NAMES for samples and trial subscriptions.

Roosevelt and Paine.

The following is a copy of a letter sent to the New York "Evening Journal" by C. Amory Stevens, of New York. Paine's admirers will not let "His Accidency," President Roosevelt, forget his scurrilous characterization of Paine.

TO THE EDITOR OF THE NEW YORK EVENING JOURNAL:—Though your issue of last evening presented an impressive list of Mr. Roosevelt's severe and unbecoming criticisms of American citizens who were sufficiently respected and popular to reach high stations, yet even that long list was not complete.

Mr. Roosevelt also is the first historian to describe Thomas Paine as a "filthy little atheist." Thomas Paine was too intelligent not to recognize and respect the supreme and wonderful intelligence that created the Universe—Man. Whether in his day or ours, that creator be described as "God," "Nature" or "First Cause", surely intelligence never believed nor described creation as occuring *without any cause*. Moreover, it is well known that Thomas Paine was neither "little" nor "filthy" in mind or body. Mr. Roosevelt might with as much propriety, have described Benjamin Franklin, the close friend of Thomas Paine, as a filthy little idiot.

Every intelligent and truth respecting student of American history must regret to know that after a century of advanced civilization a United States official and professor of history could so flagrantly misrepresent the character and seek to belittle the memory of one who did so much for America and Humanity as did Thomas Paine.

The enclosed letter of T. B. Harned of Philadelphia to Jas B. Elliott of the same city, a contribution for the Paine Centennial Celebration, and which I find printed in the "Torch of Reason" of the 27th ult., would enlighten Mr. Roosevelt, or any other one in such sad darkness as to the useful and honored life record of Thomas Paine. Truly yours,

C. AMORY STEVENS.

Free Children.

The question will be asked, How could free children be properly reared and educated in such a society as ours with its prejudice against them and their parents?

I reply that this prejudice is weakening in the great centers of population coincidently with the spread of radical industrial ideas. And the breaking up of old standards in general would be taken advantage of by those who would destroy the marriage tyranny.

But still more could the process be advanced by some kind of national association of those devoted to the reformation. Then persons having free children would be able to render support to one another. The children thus born might be regarded as the children of the association, to be received and assisted wherever they should go. Where there is a union of people with certain ideas the community is much less ardent in assailing them, because it feels the dignity of numbers and of organized purpose. It is less safe to assail an individual backed by a national body than one backed by nothing.

The laws are to be fought and changed until all marriage laws are abolished. This also might be better done by union.

There are undoubtedly great numbers who believe in abolishing marriage and begetting free children. An association formed let us say to establish a permanent fund to help in the proper education of such offspring where the parents could not afford it, would bring many of these people, who are found in all walks of life, to the front.

It is time to face society on this issue more solidly and squarely, and compel it to understand our motives and views The uniform divorce law people and Comstockians should not have the field to themselves. And we cannot overcome them single handed.

MORRISON I. SWIFT.

Philadelphia, Dec. 12 1902.

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Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Sexology—

In its Relation to Vice and Crime, will be the subject of a lecture by the editor of this paper before the Chicago Society of Anthropology, Sunday January 4, 1903, at Hall 13 Masonic Temple, ninth floor, beginning promptly at 3:30 p. m. Readers and friends of Lucifer, living in or near Chicago, are especially requested to be present and take part in the discussion of this vitally important subject. Admission free.

"Sex contains all," says the poet-prophet of realism, Walt Whitman.

A National Fugitive Wife Law.

In last week's Lucifer I quoted the words of Congressman Tayler in his summing up of the symposium on "How to Cure the Divorce Evil—the National Disgrace, etc."—that for many weeks had appeared in the daily issues of the Hearst syndicate of papers,—New York, Chicago and San Francisco.

As stated by Mr. Tayler there was one point on which all, or nearly all, the writers upon this subject were agreed, and that was in demanding national legislation to define what constitutes legal marriage, and also what should constitute legal ground for annulment of the marriage bond.

This movement for a national divorce law I designated as a national FUGITIVE WIFE law,—thus named for the reason that marriage—though made originally by man and for man's convenience—is incomparably more to woman than it is to man.

Man is not, and cannot be, enslaved in marriage as woman can be and is, enslaved.

In most men's lives marriage comes as an incident—if it comes at all—nothing more.

To the average woman who marries, marriage is HER ALL! It includes all else; home, property, business, recreation, children, lover—or lovers—friends, enemies, health or disease, culture or lack of culture, rationality or superstition, freedom or slavery, longevity or premature death, etc., etc.

This is so, inevitably MUST be so, simply because by nature's decree, nature's division of labor, woman is the RACE-BUILDER; the home-maker; and race-reproduction and home-making are the aim, end and object of marriage—for woman.

That national supervision of marriage and divorce would mean more to women than to men is proved by the report that "an official from Washington has been digging through the records of the [Cook] County building and has discovered that during the twelve months ending Dec. 1 the number of divorces granted approached close to 2,000." "Three-fourths of the applicants"—continues the "Magazine" editor of the Chicago "Inter-Ocean"—"are women."

In her symposium article, printed December 10, in the Chicago "Examiner-American," Susan B. Anthony urges that marriage should not be the whole of woman's life, as it is now. "Woman," says Miss A., "whether married or single, must be free to act as her judgment dictates. Marriage must be an incident in her life, as it is in mans, and she must be educated to regard it as such, and not as the chief end and aim."

The most radical of Anarchists could scarcely have put the question of woman's freedom more clearly, more concisely, than to say, "Woman, whether married or single, must be free to act as her judgment dictates."

Can anything be more revolutionary than this?

What would there be left of canon law marriage, statutory marriage, institutional marriage, if woman were always to act as her judgment should dictate?

But it is fair to ask, how much of woman's time and energy would be left for gainful pursuits, for bread-winning pursuits, for works of popular education, for the business of the inventor, the machinist, the navigator, the explorer, etc., after the claims upon her as race-builder and home-maker had been satisfied?

True, there are many women by nature more masculine than feminine—Miss Anthony herself for one, if I read her physical lineaments aright—and for such the work that naturally devolves upon man as man would be suitable, more suitable than race-building or home-making. Mrs. Stanton tells us that while her children were in their minority she devoted herself to them, and when they no longer needed her care she gave her chief energies to public work.

But these instances are clearly exceptional and cannot be successfully followed by the great majority of womankind.

Race building—child-bearing, child-rearing and home-making, will never be mere incidents in woman's life so long as she is WOMAN, and lives a truly normal life.

* * *

In the following paragraph Miss Anthony throws a veritable bomb-shell into the camp of those who call divorce "national disgrace" and who clamor for a national marriage law and for the enforcement of the canon law which makes man the legal head of the family, the legal head of woman.

"DIVORCE IS NOT A NATIONAL DISGRACE. It simply is the result of that injustice of the marriage compact which gives to the husband the legal ownership of the wife's person and services during her whole lifetime. The trouble commences when he asserts his right and she rebels against it. This is usually the beginning of a battle which is unequal from first to last. He has gospel, law and public sentiment on his side; she has nothing but her outraged sense of justice. It may be said that none but a coarse, brutal man would assert this right, but you must remember that a large per cent of men are not sufficiently developed to recognize the wife's ownership of herself. Neither does woman know exactly what she is fighting against. She feels that her individual husband is especially tyrannical, but she does not see that it is the LAW which makes her his subject, his slave, that is responsible for this tyranny."

Here again we see the analogy between chattel slavery and the slavery of marriage, law-made marriage—"the only scrdom now recognized by law," as John Stuart Mill puts it. It was not that all slaveholders were brutal and tyrannical, but that the LAW gave them the right and the power to be such whenever pride, cupidity or passion prompted them to be brutal and tyrannical. And the same of husbands.

* * *

ANOTHER SYMPOSIUM.

Since the close of the first symposium on Divorce and Marriage another on the same subject has been printed in the Hearst journals, called out by the recent European "court scandal" caused by the flight of Princess Louise of Saxe-Coburg, from her home, her husband and children. Of the four writers who have given us their views upon the cause of this highly sensational bit of court news we have room in this issue to notice only the opinion of Mrs. Elizabeth Walling who sums the matter up in these words:

"For the moral effect upon society of the transgression of the Princess Louise society can but thank itself for the cruelty and injustice of its marriage and divorce laws. To continue the delicate relation of love after the sentiment of love has ceased to be is an outrage upon the heart—a sin against the sensibilities. The law which prohibits a husband and wife from dissolving a tie which is joyless, inharmonious with their innate delicate moral sense and repugnant to reason, is a social despotism which breeds shams and hypocrisies from which germinate misery and vice."

If Mrs. Walling had added—breeds wars, breeds murders, suicides, lunacies, idiocies, imbecilities, robberies—the whole endless catalogue of crimes that can be committed upon the now living and especially upon the yet to be born, she would have come nearer telling the harm done by the irrational, the tyrannical and worse than brutal marriage and divorce laws of all nations calling themselves Christian. M. HARMAN.

Charity and the Trusts.

Never before in the history of Chicago has "charity," public, and private, been so generously lavish in its efforts to supply the poor with a bountiful "Christmas dinner" as on the occasion of the midwinter festival for the year 1902, common calendar, or 302 of the Brunonian Era. Prominent among those who acted as almoners to the needy was the Chicago "Examiner-American," which paper collected and distributed about six thousand dollars, and spent the amount in purchase of the traditional "Christmas turkey," cakes, pies, fruit and other accompaniments that would help to make the families of the very poor feel that for one day at least they could dine as well as their rich neighbors.

Many other business firms, also individual donors and charitable associations, etc., etc., vied with each other in the effort to make the poor, the improvident and unfortunate forget their troubles and enjoy, for the time being, the luxury of having enough to eat.

* * *

Now, while it may have a cynical sound the question seems not untimely to ask whether the poor beneficiaries or the rich combinations, "the trusts," profited most by this spectacular giving of money in charity.

Take for instance the item of meat. Turkies, geese, ducks and chickens were plentiful, presumably, on the farm, as in ordinary years. The same of all other kinds of flesh meat. The cost of feed and care of these fowls was not greater during the summer and fall of 1902 than in average years. The farmer, the poultry raiser, received but little more for their fowls, also for pigs, sheep and steers, than in average years.

Why then should the consumer in Chicago be compelled to pay 22 cents per pound for turkeys when the usual price at this season of the year is 10 or 12 cents?

Greater demand may be a part of the answer, that is to say, more people ate turkey, chicken, goose and duck, on last Christmas day in Chicago because of the generous emulation of rich men and rich corporations to out-do each other in supplying everybody with one or more of these fowls for their holiday dinner, but when due allowance is made for this factor in the case it will probably be found that the main cause of high prices of turkeys, and of flesh meat generally, is the inordinate greed of the men composing the

MEAT TRUST.

* * *

The following paragraph clipped from the Chicago "Examiner" tells its own story:

Christmas day a poor, tiny baby froze to death in Chicago. Its mother could obtain no coal, owing to its excessive price. She burned all her furniture, piece by piece, to keep it alive. That gone, she gave it all the warmth her poor half starved body could furnish. Imagine her agony as she saw the flickering spark of life slowly go out. The baby died a victim of the rapacity of well-fed men who control the coal market of Chicago.

According to the statements of the dealers and also of the railway officials the blame for the present shortage of bituminous coal in the yards of Chicago, and the great rise in prices, does not rest with them, but rather with the operators of the mines. However this may be there is little room for doubt that

THE COAL TRUST—

here as elsewhere, is getting in its work, compelling the poor to pay about three times the usual winter price for this prime necessity of existence in this city.

These are a few only of the illustrations that might be given of the ways in which the "prosperity" of the rich brings about a necessity for alms-giving. That the men who profit by combinations to raise prices should be prominent as contributors to public charities is to be expected. It is part of the scheme by which they expect to be allowed to keep the bulk of their plunder. M. HARMAN.

A Word from Voltairine de Cleyre.

The doctrine of nonresistance, as taught by Leo Tolstoy and others who are called Anarchists, is receiving fresh impetus and illustration from the attitude of Miss de Cleyre and her friends, in Philadelphia and elsewhere.

As stated in last week's Lucifer this well-known apostle of Anarchism was shot Dec. 19, by a man named Helscher. At first it was thought Miss de Cleyre's wounds would prove fatal, but later reports give hope that she will recover.

In accord with her acceptance and championship of the teachings attributed to the Nazarene, to Buddha and others of ancient and modern times, the doctrine of forgiveness of injuries and of overcoming evil with good, Miss de Cleyre declines to prosecute Helscher, but on the contrary will do what she can to shield him from punishment as a malefactor. She will not be a witness against him, but with the help of her friends will raise a fund to hire counsel to defend her assailant when arraigned on the charge of murder, or attempted murder, as the case may be.

Much space has been given to reports of the shooting and its probable consequences, also to a history of the principals in the tragedy, by the daily press of Philadelphia, Miss de Cleyre's home, and other eastern cities. In the Philadelphia "North American" of Dec. 24, appeared the following, as written or dictated by the wounded woman herself:

The boy who, they say, shot me is crazy. Lack of proper food and healthy labor made him so. He ought to be put into an asylum. It would be an outrage against civilization if he were sent to jail for an act which was the product of a diseased brain.

Shortly before I was shot the young man sent me a letter which was pitiful—nothing to eat, no place to sleep, no work. Before that I had not heard from him for two years.

He wanted to write and speak for the cause of Anarchy—individual liberty—but this was impossible, because, added to his lack of education, were the impractical, foolish plans of his unbalanced head. He had good intentions. He wanted to make the world better, but he did not know how to appeal to the brains and hearts of men and women. At best he was only fit to distribute literature for us.

These things discouraged the crazed mind of the boy. He did not know what he was doing. He was simply a lunatic, acting as a man with a fever. I had not seen him for two years. Suddenly, when I was not thinking about him, he appeared in front of me, and, I am told, shot me. I did not recognize him at the time.

I have no resentment toward the man. If society were so constituted as to allow every man, woman and child to lead a normal life there would be no violence in this world. It fills me with horror to think of the brutal acts done in the name of gov-

crument. Every act of violence finds its echo in another act of violence. The policeman's club breeds criminals.

Contrary to public understanding, Anarchism means "Peace on earth, good will to men." Acts of violence done in the name of Anarchy are caused by men and women who forget to be philosophers—teachers of the people—because their physical and mental sufferings drive them to desperation.

* * *

In the same issue of the "North American" is told how kind Miss de Cleyre has always been to her mother and sister; that "for years she had regularly sent money saved from her earnings as a teacher to her mother who resides with her sister in a little Michigan town, and how earnestly she had begged that her mother should not be told of what had befallen her. . . . Yesterday they showed the Christmas presents which she had bought the day before she was shot—a handsome mink neck scarf for her mother and gloves and handkerchiefs for her sister. The presents were forwarded last night, with 'Voltairine's best wishes for a merry Christmas to her mother and sister.'"

Such testimony as this should help to counteract the popular belief that Anarchists are fiends incarnate—simply champions of murder and destruction of all that makes for security of life and for safety of the earnings of honest industry and the savings of temperance and frugality.

Those of our readers who may wish to be kept posted in regard to the condition of Miss de Cleyre can address J. B. Elliott, 3515 Wallace St., Philadelphia, or Mary Hanson, 807 Fairmount Ave., same city. M. HARMAN.

Books Received.

Among the noteworthy books received at this office is "History of the French Revolution," by C. L. James, published by Abe Isaac Jr. Handsomely bound, printed on good paper, with good, clear type, this volume is a welcome addition to the many books of permanent value brought out by the radical press during the year that is now closing.

Readers of "Free Society" will remember the serial story that formed a prominent feature of that journal during the year 1901. That story was revised by the author and is now offered to the public in book form, price one dollar. Address the publisher, 331 Walnut St., this city.

Few writers of the present age are so well qualified to write a readable history of the volcanic political and social outburst known as the French Revolution, as is Lucifer's old friend and contributor, C. L. James. Time and health permitting I hope to read once more this ever interesting story, as now told by Bro. James, and to make selections therefrom for Lucifer's columns.

* * *

"RESIST NOT EVIL."

Is the name of a new book by Clarence S. Darrow, one of Chicago's most eminent lawyers, and one of the few lawyers who seems not to have sunk his manhood in order to achieve eminence in his profession. Mr. Darrow was selected by the striking miners in Pennsylvania to plead their cause before the Roosevelt arbitration tribunal, and thus far seems to have acquitted himself in that capacity to the entire satisfaction of his employers.

Among Mr. Darrow's previously published books and pamphlets are the following: "A Persian Pearl and other Essays," price $1.50; "The Rights and Wrongs of Ireland," 10c; "The Woodworker's Conspiracy Case," 10c; "Address at the Grave of John P. Altgeld," 5c; "Crimes and Criminals," 10c; "Realism in Literature and Art," 5c. Besides these he has in press a volume of short stories entitled "Tales from the Courts." These books may be ordered from the publishers, Chas. H. Kerr & Co. of this city, or from Lucifer's office.

"Resist not Evil" is issued by the same publishing house, price 75c.

The following paragraphs from the chapter, "Armies and Navies," will give our readers a fair idea of the style and general trend of sentiment and philosophy of the author:

"The teaching of patriotism and war permeates all society; it reaches to the youngest child and even shapes the character of the unborn babe. It fills the soul with false ambitions, with ignoble desires, and with sordid hopes. Every sentiment for the improvement of men, for human justice, for the uplifting of the poor, is at once stifled by the wild, hoarse shout for blood. The lowest standard of ethics of which a right-thinking man can possibly conceive is taught to the common soldier whose trade is to shoot his fellow man. In youth he may have learned the command, "Thou shalt not kill," but the ruler takes the boy just as he enters manhood and teaches him that his highest duty is to shoot a bullet through his neighbor's heart,—and this unmoved by passion or feeling or hatred, and without the least regard to right or wrong, but simply because his ruler gives the word. It is not the privilege of the common soldier to ask questions, to consider right and wrong, to think of the misery and suffering his act entails upon others innocent of crime. He may be told to point his gun at his neighbor and his friend, even at his brother or father; if so he must obey commands.

Theirs not to reason why,
Theirs but to do and die,

represents the code of ethics that governs a soldier's life.

"And yet from men who believe in these ideals, men who sacrifice their right of private judgment in the holiest matter that can weigh upon the conscience and the intellect, the taking of human life,—men who place their lives, their consciences, their destinies, without question or hesitation, into another's keeping, men whose trade is slaughter and whose cunning consists in their ability to kill their fellows,—from such men it is expected to build great cities and rear a noble humanity!

"These teachings lead to destruction and death; the destruction of the body and the destruction of the soul. Even on the plea of physical evolution in the long sweep of time, these men must give way to the patient, peaceful non-resistants, who love their brothers and believe in the sacredness of life. Long ago it was written down that 'He who takes the sword shall perish by the sword.'"

In his preface Mr. Darrow says the book was "inspired by the writings of Tolstoy, who was the first, and in fact the only, author of my acquaintance who ever seemed to place the doctrine of nonresistance on a substantial basis."

As a wholesome corrective of the military spirit now dominant everywhere, in this country and in Europe this book is invaluable, and should be widely circulated and read, especially by the young of both sexes. M. HARMAN

VARIOUS VOICES.

J. Wm. Lloyd, Westfield, N. J.:—Enclosed is one dollar for Lucifer. It improves all the time and is now a sheet to be proud of.

Joseph Mitchell, Grand Rapids, Mich.:—It will soon be a year since I commenced reading Lucifer. It not only helps me to grow nobler in heart, but inspires me to study and learn all I can. Enclosed find $1 for another year's subscription.

E. B. B., Marietta, Ohio:—I enclose $2 to apply on subscription to Lucifer. Would like to do more for Lucifer than just pay for paper; but at present I need help myself. We meat packers are so prosperous that we meat eaters can't stand it much longer—or rather I should say we would-be meat eaters.

J. H. Kallmeyer, Texas:—It will be a delight to receive Lucifer's weekly visits, here where I have come from New Florence, Mo., to better my condition. Here as in my native state I shall hold communion with Lucifer's editors and contributors and this will be some compensation for the severing of ties which are incident to one's taking up his abode in the land of strangers.

J. L. Hicks, Abilene, Tex.:—My subscription to Lucifer has expired, and I write to renew. Find enclosed $1.20, for which send Lucifer one year, Paine's "Age of Reason," and "Thomas Jefferson: His Political, Social and Religious Philosophy." I have thought many times that I would be unable to keep up my subscription to Lucifer, but when the time comes to begin doing without it I can't say Farewell.

Horatio Victor Newcomb, former Louisville and Nashville railroad president, sued for divorce in New York, alleging that his wife refused to say "obey" during marriage service, painted her lips, and often kicked him out of bed.—*Exchange.*

Forty copies of Lucifer, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for $1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

REMOVAL NOTICE.

Facilities for properly conducting my ever increasing Mail-Order Department being inadequate in Denver I have permanently located in this suburb of Chicago, and trust my many friends and patrons will continue to favor me with their many kind orders.

Send for prices of Watches, Diamonds, Opals, Silver, Plated and Optical goods, Music boxes, Jewelery, Chains, Clocks, Freethought and other badges, Ingersoll spoons, and my tract—"Theism in the Crucible"—free. OTTO WETTSTEIN.
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NATURE'S DAUGHTER.

She was sitting alone
On a hillside stone,
When I came on her suddenly, all unknown;
But she did not see;
And 'twas joy for me
To pause near a soul of such ecstacy.

For she sang as the birds,
A song without words
Beside the quietly feeding herds;
And she had the air
Of one careless of care;
To whom the whole world shows sweet and fair.

She gazed away
As the idler may,
To the east and the far-off gates of day;
And so it befell
That I knew her spell,
And understood her; regarding her well.

The stain of her eye
With the blue of the sky
Was matched; and the wild-rose nodding nigh
In its scented place,
Reflected the grace
And the delicate hues of her happy face.

Open her look—
Like an open book,
As she turned about in her fresh green nook.
Some bloom she had got
From a daisy plot,
Which she fingered, then scattered about the spot.

Simple her dress;
And each vagrant tress
Of her hair was caught back in carelessness.
Supple and free
She seemed to be,
And lithe in her form as a young willow tree.

And oh, she grew glad!
No thought over-sad,
I mused, her spirit hath ever had.
She is happy and wild;
She is nature's child!
And I looked through my tears at her there, and smiled.

She laughed and she sang
Till the echoes rang;
There was never a sigh, nor a sorrc w's pang,
At one with the hill,
Its rocks and its rill,
She asked for naught, and she had her will

There came a far call;
And she let the flowers fall
And wandered away down a path by a wall.
But below, beyond sight,
Still I heard her delight,
Like the song of a bird that must sing in its flight,

WILLIAM FRANCIS BARNARD.

The condition which high friendship demands, is, ability to do without it.—*Emerson.*

Husbands vs. Jobs.

Moved by the agonies of those who are striving, at the cost of infinite white paper and barrels of ink, to solve the divorce problem, the United States Government has come nobly to the rescue. The syllogism which it has formulated runs something like this: Only married people get divorced; divorce is an evil; ergo, whatever leads to it should be abolished; go to, we will do what we can to discourage marriage.

With this philanthropic object in view the postmaster-general has published an edict that any woman who marries from this time and forever after must hold her peace and lose her job, and, cleaving to the individual whom she has preferred before the post-office, she must forsake everyone else and cleave to him only. Not for her is the gladsome payroll made out of a Saturday night. Never more will her eyes be gladdened by the sight of an envelope. If she will get married, let it be at her own risk.

The postmaster has even gone a step further than this. He has called for a list of husbands; women who have husbands concealed about their premises are required to bring them to the blessed light of day, and show cause why they should be allowed such a luxury. The man may have been partially dismembered by a railroad wreck; he may be the remains of a number of battles fought during our several wars; he may have broken down in health, or have lost his money, or contracted tuberculosis, and he may be sick and feeble, and heartbroken that the burden of bread-winning has fallen on the shoulders of his wife, but all that makes no difference. He has several alternatives placed before him by the government. He can go off and die, or he can get a divorce, or he can fall back on biblical authority and try Abram's little trick, and say she is his sister. This is always dangerous; it proved so even in the days of Abraham. The invalid husband has no rights that the government feels called on to respect; he may not be able to do anything else, but he can make his wife lose her situation and his children go hungry.

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Man is a dear, sweet creature, and we couldn't get along

without him, but he is the most illogical animal that ever happened. He objects to women in various walks of life, because she does not take the work up with sufficient seriousness, intending to devote her life to it; she is going to doctor people, or practice law, or draw up abstracts, or make designs, or write shorthand only until some man comes along and marries her, when the office that knew her will know her no more. When, on the other hand, she wants to keep on peddling pills, and drawing briefs and so on, she is described as "taking the bread out of the mouth" of some man who might be getting wealthy but for her. Probably it takes some brains to be a clerk in the postoffice, and a good clerk is not to be made in a day; so the ambitious young woman who wants to do her work well takes an interest in it, perfects herself in the details, acts as if it was to be her profession for life. And then she is thrown out bodily because she gets married. Oh, wise old postmaster, how I do honor thee!

There is an erroneous impression that business women are not domestic in their tastes, do not care for "all the comforts of a home," cannot keep house, or boil water without scorching it, and are devotedly fond of boarding-houses. Which is non-sense. A certain married man in this town once described himself as "a thoroughly domesticated animal." When he was through for the day he wanted to go home and nowhere else. The best restaurant in town had no attraction for him; the theatre palled in comparison with a concert by his own fireside. He wanted to leave "down town" and forget about it. That is exactly the sentiment of ninety-nine out of every one hundred women who work. If they can afford a home, it is generally the delight of their lives; into it they put all the enthusiasm which a man gives to whatever hobby he may have—pipes, or music, or study, or athletics. A woman's home, whether it is one room or a palace, is her ready-made, foreordained hobby. There are exceptions to this rule, of course, but they are scarcer than the fleas on a Mexican canine.

It is said that all the people in the world can be divided into three classes of insects, so far as work is concerned. The rarest class belong to the ant tribe. The ant, by the way, has the largest brain compared to its bulk of any living creature. The elephant is an idiot by comparison. The ant people work for themselves and the ant hill; it is said that there are no "poor" ants. It will be readily seen that this is a stage of evolution still far ahead of present-day mankind. The second class of people belong to the grasshoppers, who never would work at all if they could get out of it, and who furnish opportunities for the charitable when winter comes. There are a good many of these. In fact, it is a question whether a very large per cent. of the race would ever do a stroke of work if it wasn't that they are just enough smarter than the grasshopper to know that winter is coming. The last class belong to the bees, the little busy bee that improves each shining hour, making pounds of honey for somebody else to eat. The bee, the mule and the human being are the only animals that have so little sense that they will work themselves to death for some one else. Just remember in this connection that the proverb runs. "Go to the ant, thou sluggard," and not to the bee. All of which goes to teach that as a rule neither men nor women will pike down to a dingy office and sit on a high stool from 8 A. M. until 6 P. M. unless there is some good and sufficient reason for it; wet and dry, year in, year out. No, as a nation we are neither so miserly nor industrious as to account for this devotion to business on any other ground than plain necessity.

Of course, if the United States wants to go into the business of discouraging matrimony, just because it has some 2,000,000 men surplusage, there is no more to be said. If, in pursuance of this plan, it intends to get out any literature—pamphlets like "Marriage—How to Avoid It," or "Evils of Matrimony," or "Dangers of a Double Life," or "Blessed Singleness," then we commend the following very excellent story: It seems that archbishop Ryan was visiting one of his parishioners in a mining district, preparatory to confirming a number of children. Among other questions he asked one nervous little girl what matrimony was, and she answered that it was "a state of terrible torment which those who enter it are compelled to undergo for a time to prepare them for a brighter and better world." "No, no," remonstrated the priest, "that isn't matrimony, that's the definition of purgatory." "Leave her alone," said the archbishop, "maybe she's right. What do you or I know about it?"—*Ellis Meredith, in "Denver News."*

Science and Intuition.

There are truths that we sense, feel, but can find no words in which to clothe them till scientific research gives us something to lay hold of.

The fact that so long as the church rules sex she rules everything, was declared by this writer nearly twenty years ago, and the proof could not be forthcoming till that other fact of the transmutation of sex desire into religious emotion came to my knowledge. I then saw *how it was* that the church became the power it is.

Scientific research shows conclusively that the finer elements, or forces, are the strongest. Take for instance water and convert it into steam; so it is demonstrable that sex desire can be changed into religious emotion, that emotion to the desire from which it comes. As steam to water it is an intensified power.

But we find another law that applies here, the threefold law of actor, acted upon and result. The result in this case is sex desire intensified in religious emotion. The actor, or actors are the priesthood; the subject, or those acted upon, furnish the steam—the emotion. That emotion centers on the actor and that which the actor represents, to-wit, Christ crucified, etc.

But sex is life, is vitality, and those who gather that life become strong in magnetic power at the expense of those who furnish this sex life as it is transmuted into strong emotion.

One who hypnotizes or mesmerizes another does not use his own force, his own vitality, but draws to himself the vitality of the subject, and thus holds him by an invisible line, just as truly as though he held him by a visible chain. But the mesmerizer lets go when the experiment is complete. The church never lets go till forced so to do.

The church holds its subjects by the same law, an invisible but real chain, as does the mesmerizer his subjects, but, as before said, the church never lets go.

Enough on this point; there is another great truth in nature that intuitive souls have sensed, one here, another there for over forty years, namely, the possibility of overcoming death, or the dissolution of the physical body. Science is beginning to come upon the same ground.

The "Truth Seeker" New York, dated Nov. 15, 1902, has an article taken from "Harper's Monthly," entitled "The Newest Conceptions of Life." In this article it is stated that physiology's present answer to the old riddle [what is life] is:

"Life is a series of fermentations."

But fermentation is destructive. True, but it is found that there is a reversible process, by which that which has been changed by fermentation can be restored. It is shown "that a constructive fermentation exists."

I cannot quote much without making this article too long but will simply say that through the action of this reversible, or constructive fermentation, starch which has been submitted to fermentation, by taking up water is split into one of the simpler sugars, glucose, but under the reversed or constructive fermentation it becomes starch again, and this is the result of but one of several experimental reversions. The final comment is as follows:

"As the discovery of the constructive ferments gave at last a clue to a complete account of the whole life process, so to ment of bio-chemistry the discovery of reversibility in ferments. tion may in time disclose the reversibility of the life process; the

more concrete phrase—the arrest of death, the prevention of old age, the preservation of youth."

Here science brings in sight the possibility of the LAW of what intuitive souls have been declaring for more than a generation, namely, that it is possible to overcome death, but because this triumph over death was seen to be connected with the right use of sex, their intuitions were scouted.

I say intuitions because it was FEELING more than knowledge. Or rather, it was soul knowledge, which as yet the intellect could not grasp.

Still later, a class of thinkers have arisen who do not connect the result with the so much despised sex question, but still claim that we need not die.

Thousands have fallen into line, but can give no logical reason for their faith.

But what are those two processes of fermentation but the eternally united male and female factors of life that everywhere prevail—the destructive fermentation representing the male, and the constructive the female?

Each of these are equally useful, for if the destructive principle did not remove the old, how could the constructive bring in the new, and thus keep up the action called progress?

Yes, both are equally needed, and if their action is balanced, if the feminine is free to gather as fast as the masculine destroys, then life can but continue to hold the form it has taken.

Coming to the human we find here as elsewhere that the feminine is the builder, and by the law of attraction, but when has the feminine had the chance to act freely? The masculine holds the feminine in subjection and the result is death—death because the very atmosphere we breathe lacks the normal development of the feminine element.

Can there be a stronger, a more logical reason as to why woman should be absolutely free from man's domination?

If there is a cause on earth that woman should sustain, should be willing to sacrifice to aid, it is the cause of her own FREEDOM, and all intelligent, right thinking men will sustain her, for the prize is LIFE!

Man joys in being conqueror. Well then, help us to conquer death by giving us that absolute freedom which will enable us to build as fast as time can tear down. We do so now, as far as the perpetuation of the race is concerned, but we are tired of building bodies to be destroyed by death.

Let us be free that death itself may die!

LOIS WAISBROOKER.

Various Reflections.

I am sorry that Celia B. Whitehead, one of the leaders of the Alphite movement, is shocked by my fable called "Mrs. Grundy's Two Boarding Schools." She assumes that I mean to compare "eating jam" with "the use of the organs of human creation," and seems to think such a comparison almost blasphemous. In my opinion the merely physical part of love can very properly be compared with eating, as both are physical appetites. It is true, however, that the misguided efforts of people like Mrs. Grundy and Mrs. Whitehead have given the physical part of love an absurd importance, which it does not naturally possess. A mountain brook is a little thing, but, if you dam it up long enough, it will at last swell to the volume of the Amazon. Some years ago one of the best known freethinkers in America told me that until he was over thirty he had never committed the slightest deviation from perfect physical chastity. Yet he confessed that in his youth he was the most impure of men, because his mind was always filled with unchaste thoughts. If, instead of damming up nature, he had let her take her course, he would **not have** remembered once a week that there was such a thing as sex. That is why I always call myself a Puritan. Under my system sexuality would be a beautiful little stream flowing gently through the garden of love. Under Mrs. Grundy it has become a roaring torrent, sweeping all before it. Under Mrs. Whitehead it would become another Noah's flood, which would submerge the world.

In No. 946 the editor asks our views as to whether, under free motherhood, many or few men would be employed as fathers. I can hardly doubt that we should follow the example of those who breed all other kinds of animals. Every breeder of race horses, cattle, or any other kind of stock, wants to have the female served by the best available male. By such careful selection all breeds of domestic stocks have in modern times improved by leaps and bounds, while no perceptible change has been seen in any wild animal. If women were free, and well informed about heredity, they would very likely become as careful in the choice of a father as breeders and gardeners now are. It is not, however, to be supposed that all the women in one community would choose the same man. Not only do tastes differ, but men differ in their points of excellence, and a woman's selection would depend on whether she wanted to produce a Saadow or a Shelley. Moreover, every woman of any imagination would want to have several different types of children, and would therefore choose a new man on each occasion.

"Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties," said Milton. So think Emma Goldman and James P. Morton, and they are much afraid of the awful possibility of the American people losing what freedom of speech they have. Such a thing would not worry me much. I lived in Germany in the last year of the Anti-Socialist Law, which was in force from 1878 to 1890. It prohibited all Socialist speeches and writings. I was anxious to attend some Socialist meetings, but was at first quite nonplussed by the absence of any advertisement. One thing that quickly arrested my attention, however, was the astounding number of public dances, entertainments in beer gardens, gymnastic unions, etc. Before long I realized that these were the agencies by which Socialism was being propagated, and they had the great merit of bringing out the women and children as well as the men. Moreover, Socialism was driven from the public platform into the home, for people were always meeting in one another's houses to discuss it. On Sunday afternoon my Berlin landlord would fill his room with an admiring crowd of women and children, and tell them how "Das Blut muss fliessen, wie die Wasserleitung." ("Blood must flow like the water pipe.") Elections were held in the first and last years of the law. In 1878 the Socialists vote was 437,158; in 1890 it was 1,427,108.

Few people go to meetings, and I doubt if many have their views formed by books. Heart to heart talks and private letters count most. Forbidden books are always greedily read, however. Persecution interferes only with the least useful kinds of propaganda, and stimulates the most effective kinds. The total abolition of free speech would be especially favorable to the sex movement, which is a movement of individual salvation, and needs no organization. Under total prohibition we should have a glorious time spreading the glad tidings by means of typewritten manuscripts, which would be more racy than anything that gets into Lucifer, and would be read by everybody. Now we blow our steam off in Lucifer, and are not allowed to say much after all.

I propose that a deputation of Luciferites should wait on Comstock to see if anything can be done about making the laws stricter. This would be provoking to habitual speakers and writers like Miss Goldman and Mr. Morton, but I hope they will be ready to sacrifice themselves to the common good.

R. B. KERR.

The Knot Tells.

An Irish couple whose married bliss was not without a few "squalls" received a homely lecture from the spiritual adviser regarding their disgraceful quarrels.

His reverence said, "That dog and cat you have agree better than you."

The reply somewhat upset him: "If yer rivirence 'ill to thim tigither, ye'll soon change yer moind?"—*Ex.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Sexology—As Related to Poverty, Vice and Crime.

"Sex contains all," says the poet-prophet of realism, of naturalism, of unconventionalism, Walt Whitman, not the irrepressible John Whitman, head center of the Cook County jail.

Well, let us see about this, Bro. Whitman. ALL is a very inclusive term.

Does sex include the coal famine in Chicago?

Does sex include South Clark street and the Stock Yards district, with their squalor, their swarms of grimy, ill-clad, ill-kempt, dwarfed, ill-fed, ill-housed and half-warmed women and children, and their crowds of blear-eyed, beer-and-tobacco-soaked, generally idle, improvident and often criminal men?

Does sex include the Board of Trade Building, with its yelling, howling, stamping, bellowing mob of high class gamblers, gamblers in stocks and bonds, and in the material out of which bread, the "staff of life," is made?

Does sex include "Fifth Avenue," New York, and the elect "400"?—also Cherry Street, same city, where children swarm like rabbits in a warren, each family averaging five or six children, whereas the average in Fifth Avenue is less than one child to the family?

Does sex include President Baer of Reading Railroad, the partner of God in the management of the business affairs of this country?

Does it include the Standard Oil Octopus, with its tentacles reaching to every state and territory in the American Union, and stretching out its greedy arms to Europe and the uttermost parts of the earth, and by thus absorbing natural supply, gaining the power to raise the price of kerosene in less than one year from 7½ cents per gallon to 11½ cents per gallon?

Does it include J. Pierpont Morgan, and the other members of the steel trust, the robber combination that is now appealing to the socialistic conscience of the country by enlarging its organization so as to take in 128,000 of its employes, giving these employes a chance to invest in the stock, thereby putting THEM under the bonds of self-interest to work more faithfully for the complete triumph of the trust—not seeing that they, the small stockholders, thus become more surely the slaves of the vicious system, the JACKALS that provide royal dinners for the lordly barons—the LIONS that compose the inside ring?

Does sex include the East Indian "durbar"—the pageant connected with the proclaiming of Edward Guelph as emperor of famine stricken India, a ceremony costing, it is believed, twice the number of millions of money that were expended upon the coronation ceremonies of the same insignificant royal pauper, in England last year?

Did sex include the ostentatious display of charity in Chicago during holiday week, when tens of thousands of dinners were given to families of the very poor, and to hungry individuals, which dinners consisted, in most cases, of fatted turkey costing 20 cents per pound—or thereabout, or of goose, duck or chicken, with other expensive and luxurious accompaniments, while during the same week a dozen or more children in this city were abandoned to starve or freeze to death?

Had sex anything to do with the recent lynchings in the southern states—the victim in one instance being a woman?

* * *

The answer to all these queries, as I think, must, without hesitation, be an affirmative one.

Take, for instance, the last illustration—the lynching of negroes, generally for the crime of rape, or attempted rape upon the persons of white women. The men accused of this crime were begotten and born in slavery, or their parents were. The relation of master to slave authorized and condoned the crime of rape. The female slave dared not to refuse her master, or the master's friend and boon companion. No slave could testify in court against a white man. Slaves had no rights the superior race were bound to respect. What wonder then that the first generation of negroes born in freedom—or in what they are told is freedom—should exhibit a disposition to even up matters a little?—to pay the debt contracted by the white race in its own coins, or to say, with Shylock, "The villainy you do teach me I will execute?"

During her long stay among the uncivilized negroes of Central Africa, Mrs. French Sheldon tells us she never knew or heard of a case of sexual outrage. This would seem to show that it is their sexual association with the white race that has caused the descendants of negro slaves to commit outrages such as lead to the still greater crime of lynching, by the so-called superior race.

Take, as another illustration, the coal famine in Chicago. Here is a paragraph taken from the Chicago "Examiner" of Saturday morning Jan. 3:

"Some of the people who are shouting for coal these days of famine have been able thus far to bear up under the shortage; but there are others—and these latter are in the majority—to whom the lack of coal means hardship, suffering, and in some cases death. Out on the West Side, in the heart of the Ghetto district, there are hundreds upon hundreds of poor people in this condition. They have money, little enough of it, but they are willing to pay for coal. They cannot get it at any price, they declare."

* * *

The "Tribune" of same date sums the matter up in this way:

"The consumer accuses the mine operator.
The mine operator accuses the railroad.
The railroad accuses the jobber.
The jobber accuses the scalper.
The scalper accuses the retailer.
The retailer accuses the consumer."

The "consumer" who buys more than he needs through fear of continued rise in price, is called the "coal hog," and it is gravely asserted and believed by many that the main cause of the trouble is the unusual hoarding of coal by consumers who are able to do so.

That all of the factors named by the "Tribune" have had a share in producing the unprecedented shortage and consequent high prices of coal in Chicago is probably true, but beneath all of these surface causes lie the more deeply-seated causes, the basic causes, the ethical motives that inspire and regulate human conduct.

Why do not the mine operator, the railroad director, the jobber, the scalper, the consumer—why do not all these have a care for the welfare of OTHERS as well as for their own?

Is it not because of the fact that the prime characteristic of that societary institution from which all others spring—the family—is an EGOISTIC and not an ALTRUISTIC institution?

Is it not because institutional marriage—both canon law and statutory—is built on MONOPOLY as its chief corner stone?

The private ownership of woman by man—ownership of the

PERSON of woman by man—and in a modified sense—of man by woman, is not this monopolistic ownership sufficient to account for all the monopolies in business, the narrowly selfish greed everywhere dominant in modern society?

The family is the product of one of the basic instincts, the instinct of race-preservation. The race is preserved and perpetuated by and through the attraction, the appetite, the desire, the differentiation, called SEX. Modern family life is indissolubly connected with marriage. Marriage means monopoly of sex—especially the sex of woman. What more natural then, than that the product of this primary institution, the family, should be like the institution itself, monopolistic?

If the family be built upon the monopolistic principle—the principle of exclusive ownership of persons—especially the exclusive ownership by man—as the head of the family—of the person of woman, the child-builder of the family, what else can we expect than that the progeny resulting from such institution should be monopolistic in tendency, narrowly selfish, greedy in business matters, unsympathetic with or for the sorrows and misfortunes of others?

In like manner, and in still greater degree, the influence of the mother upon the unborn child is towards monopoly of all things desirable in life, because of the fact that she holds the foetal organism in her keeping—in the most intimate of all possible embraces, for the period of nine fateful months, subject, every moment of this time, to the direct moulding influence of every thought, every emotion of the maternal brain and heart. What wonder then that the monopolistic idea, the idea of exclusive ownership of at least one man, should be so ingrained in the warp and woof of the unborn child that through all its after life the grasping, greedy, narrowly selfish, monopolistic idea should be the leading characteristic of the human being thus begotten and thus environed during the most impressible period of mortal life.

The period of lactation also, of nursing, should not be overlooked; the period when the child imbibes the maternal thought and desire "with his mother's milk," to quote a familiar proverb.

That the economic environment of the mother, and father also, during the ante-natal period—the never ending struggle to keep the wolf from the door, will have much to do with creating a "hoggish" man or woman in adult life, is doubtless very true, but as between the two, the more basic influence, the more fundamental, is the more important in accounting for the predominant traits of adult life.

The weight of great names goes far with some people. The subject is much too large for one article in Lucifer. I close for this week by quoting a few paragraphs from Grant Allen, the author of "The Woman Who Did." They are the closing paragraphs of the booklet, "The New Hedonism":

Asceticism surrounds sex with all gross and vulgar images. Hedonism seeks to surround it with all graceful and noble and elevating associations.

The hedonist, therefore, recognizes in the sex-instinct the origin and basis of all that is best and highest within us. He is not ashamed of it, like the hermits who find that uncleanliness is next to godliness, and hold fresh linen an abomination. He is not afraid of it, like the timid moralists who think our instincts and impulses were given us by heaven in order that we might disobey them. He faces facts, and fears no phantoms. His object will always be so to use these functions as not to abuse them, either by enforced abstinence or by acquiescence in a hateful *regime* of vice, disease and practical slavery for a large body of women. He knows that to be pure is not to be an anchorite, and that chastity means a profound disinclination to give the body where the heart is not given in unison.

Hitherto the evolution of sex relations has all been upward—from tribal promiscuity and "marriage by capture," through polyandry and polygamy, to an imperfect monogamy. Why should we suppose all this is going now to be reversed, and that evolution is going suddenly to change, and to rush us violently down a steep place into the sea in a retrograde direction?

Most people imagine that if we cease to believe a Lie, it will be all "up" with us. The flood-gates will be opened. I have no such craven fear of the Truth or its consequences. I hold rather, with the apostle, that the Truth will make us free—and I do not shrink from freedom.

I do not believe that our existing system of marriage and harlotry—or, ought we not rather to say, of harlotry and marriage?—is a divine institution. No doubt, when any large proportion of us are enlightened hedonists, our sex relations will be remodelled. They would stand remodelling. An evening walk from Charing Cross by Leicester square to Piccadilly circus will serve to show the most abandoned optimist that they are not quite perfect. A system which culminates in the divorce court, the action for breach of promise, seduction, prostitution, infanticide, abortion, desertion, cruelty, husband-poisoning, wife-kicking, contagious disease, suicide, illegitimacy, unnatural vice, the Strand by night, the London dance halls, might surely be bettered by the wit of man.

Hedonism, I believe, may introduce a new system. But hedonists venture to hope that it will not include the selling of self into loveless union for a night or for a lifetime; the bearing of children by a mother to a man she despises or loathes or shrinks from; the production by force, sanctioned by law, of hereditary drunkards, hereditary epileptics, hereditary consumptives, hereditary criminals.

We shall expect in the future a purer and truer relation between father and mother, between parent and child. We shall expect some sanctity to attach to the idea of paternity, some thought and care to be given beforehand to the duties of motherhood. We will not admit that the chance union of two unfit persons, who ought never to have made themselves parents at all, or ought never to have made themselves parents with one another, can be rendered holy and harmless by the hands of a priest extended to bless a bought love, or a bargain of impure marriage.

In one word, for the first time in the history of the race, we shall evolve the totally new idea of responsibility, we shall include the two antithetical, but correlative, duties of a moral abstinence from fatherhood or motherhood on the part of the unfit, and a moral obligation to fatherhood and motherhood on the part of the noblest, the purest, the sanest, the healthiest, the most able among us. We will not doom to forced celibacy half our finest mothers.

If this be a low view of the sexual function, I am content to abide by it. It seems to me, at any rate, a good deal better than the one whose results meet my eye every day in the morning papers.

The above article and extract were made the text for an hour's talk before the Chicago Society of Anthropology, Sunday afternoon, Jan. 4. The hall was well filled. The discussion following the address was animated and interesting, but it is too late for further report this week. M. HARMAN.

MRS. HULDAH L. POTTER LOOMIS will lecture before Chicago Anthropological Society on Sunday, January 11, 3:30 p. m., in Hall 913 Masonic Temple. Subject—Is Astrology the Key to Human Destiny?

Good News From Voltairine de Cleyre.

A letter in Miss de Cleyre's familiar writing was received a few days ago. Though it was not written for publication, we feel justified in quoting from it, as the writer is known and admired and loved by many of our readers. The letter is dated Dec. 31. She says:

"Your kindly letter cheered me in the first days of my recent accident. I have been sitting up for three days now, and hope to go home at the end of the week. Whether any of the bullets may have to be extracted later is a matter for my surgeon to decide. Being shot is a very curious sensation!

"The boy who did it is, and has been, ever since I knew him, weak in the head-piece. I hope you paid no attention to the

nonsense which I am told appeared in the papers about love-stuff. Nothing of the kind. He had always a mild, gentle, and generous disposition but troubled with fits of melancholy. And though he used to talk all sorts of nonsense, I never thought he would ever handle weapons of any kind.

"He was brought up just as most of our Russian Jewish boys, and there is nothing in his antecedents to explain his craziness. Nor had he any 'bad habits.' That he is crazy is sure. I wish I could save him from prison or from a State Asylum; but I don't know how I can."

The Philadelphia papers devoted many columns to the affair, and many absurd statements and conjectures were made. Of course it is the business of reporters to make a "good story," and pander to the morbid tastes of the public. Thus the reports relating to the love-sick youth, were to be "taken with a grain of salt."

Jesus told us to forgive those who injure us.

McKinley said, "Do not let them hurt him,"—meaning the mob—but had no word of protest against legally-wreaked vengeance.

Voltairine de Cleyre "true to her principles" (as the Philadelphia press expressed it) philosophically decided that her assailant was mentally irresponsible, and will do what she can to save him from punishment.

William McKinley, the politician; Voltairine de Cleyre, the Anarchist. Which most consistently obeyed Jesus' precept?

L. H.

A Question.

Will someone enlighten me as to the exact belief of a person who professes to be an Anarchist?

It is said that Anarchists want to abolish all law and government.

I do not see how the great mass of the people, as they are at present, can get along peaceably without being governed.

If all persons were intelligent, and well educated, and had no inborn tendencies to crime, but were filled, instead, with the sense of justice, then we would be all right without law and government.

When each and every one of us has reached that condition, law and government will have passed away.

When laws are no longer needed they will go into disuse and out of existence.

We should continually endeavor to make our laws better and at last they will become so good and so mild that we shall not feel their weight or restraint at all.

The first thing to be done for the good of all humankind is the extension to men and women of equal rights and privileges, then we shall all work together in the making of just laws and customs.

The original and radical cause of the present injustice, chaos and corruption of society is religion.

The Bible and the church degrade women, and this degradation of the mothers has produced all the crime and misery of the past and present.

The Christian religion is responsible for all the crime and misery of Christendom.

In order to bring about a radical cure for our sufferings, religion must be undermined and destroyed.

To undermine and destroy the Christian religion it is only necessary to study the Bible and dare to bring to light its inconsistencies, absurdities, untruths and injustice, and study church history and let the workings of religion be known.

When religion is banished, and the mothers are free, and shall have been free long enough to eradicate the effects of religion, then every adult person will be capable of self-government, and then we shall live in peace and happiness without written laws or executive government.

Ellensburg, Wn. MRS. BERTHA MOORE.

Asceticism surrounds sex with all gross and vulgar images; hedonism seeks to surround it with all graceful and noble and elevating associations.—*Grant Allen.*

Organization is Progressing.

The organization for the purpose of instituting a national modern and fraternal society composed of radical and liberal minded people is rapidly securing headway. Within a month or two we expect to have all the plans perfected.

Encouraging reports have been received by the chairmen from all over the United States and great enthusiasm is shown. "The idea of protecting our people who are promulgating radical ideas, meets with approval everywhere," writes a lady correspondent. This seems to be the universal sentiment.

Several correspondents who have read the call in Lucifer object to joining any organized body; but in our opinion an organized minority can do more than a disorganized majority. We want no members who are opposed to organizations, so let them stay out.

The new organization will copy the best plans of the successful fraternal bodies and add others suitable to our own ideas. In this manner we expect to use the machinery of organization to advance the best interests of the cause. Subordinate lodges or clubs will be established in various cities, and sick and other benefits will be provided.

We desire to give our thanks to the large number of friends who have sent us some splendid plans of organization, constitution and names. We would be further pleased to hear from all others who have suggestions that might aid in the good movement. Many have voluntarily tendered the new Order financial assistance for which we return our thanks. We would be pleased to hear from all who can organize local branches in their town as it is our desire to organize everywhere.

As the incorporation laws of the state of Oregon are very liberal in their construction, we will secure a charter similar to to all other fraternal societies. We propose to have our organization conducted on modern methods so that we may all take pride in the order.

Further suggestions for the name, ritual, constitution and plans for organization, will be thankfully received. Address each chairman who has charge of the subject you are writing about. The conference will reassemble when we have heard from other of the brethren throughout America. Let us hear from you at once.

Organization committee is composed as follows:

RALPH C. CLYDE, Chairman. Chairman of committee on state of order and organization. P. O. Box 308, Portland, Oregon.

MARCUS SUGARMAN, Secretary. Chairman of committee on constitution, Oregon City, Oregon.

ALBERT A. PRICE, Chairman selection of name. P. O. Box 273, Portland, Oregon.

MRS. S. COOPER, Chairman of committee on ritual. 150 Park St., Portland, Oregon.

MRS. M. GENTIS, Vancouven, Washington.

VARIOUS VOICES.

Z. M. P. Shank, Red Oak, Iowa:—I want to say that Lucifer is the best representation of free thought that I have read, and because of your consistent work I still take it. Enclosed find $1 for another year.

J. Burrows, Gibson, Penna.:—Enclosed please find one dollar to apply on my subscription to Lucifer. Wishing you a happy new year, an abundant success in your efforts to educate the people in the most important of all branches of education I remain your friend.

J. Williams, St. Paul. Minn.:—Would you kindly explain the meaning of "Attravist."—I do not find the word in "Webster."

Then, too, noticing in your last issue (Dec. 18) the statement by "Ironicus" (page 385) that "Love is a Law of Life, Marriage a Crime Against It," a friend takes exception to this statement and I have replied that the writer was not wise in

the use of the word "marriage" and that he meant licensed or legalized wedlock—and if so should have more clearly stated his meaning, as it is certainly misleading to a casual reader as expressed. Am I right—or did he mean what the words used plainly say?

[The writer of "Views of an Attravist" coined the word He has sent us an essay further explaining the word and his views, but we have not much space to devote to that subject. The "Attravist" believes that man should be in subjection to woman. In our opinion each should be free, independent, self-reliant individuals. Those who wish further information regarding "Attravism" may obtain it by addressing C. C. Carlyle, Moncton, N. B.

I have not asked "Ironicus" what he meant in the sentence referred to, but in my opinion Mr. Williams' interpretation is correct. L. H.]

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The coal trust laughs at those who propose to take the whip of law and lay it upon its shoulders. The coal trust, or any other trust can buy the law cheap for cash.

Those who oppose sexual freedom oppose all freedom because with sex slavery triumphant the spirit of liberty receives daily, hourly, yes, every minute, a check, a discouraging setback.

Rudyard Kipling is still engaged in breeding bitterness between nations. When poetic art is made to serve the purpose of envy or revenge it is prostituted. Kipling's muse is a harlot.

From a not too comfortable seat on the political fence Chas. Francis Adams declares that both the north and the south were right in the Civil War, and that might settled the conflict. We are a "free people."

I said once, "marriage is love's miscarriage." If J. Williams, my critic, will ponder this he will comprehend my figurative description of marriage as a "crime." Any sexual contract actual or implied, amounts to a marriage in my view.

Archbishop Quigley of the see of Chicago is going to fight State Socialism. Anarchist literature should be dispatched to him at once, for Anarchism possesses the only effective weapons of argument against this slavery masked as liberty.

The impossibility of preventing crime by administering punishment is proved by the number of criminals alone. There would be no one left to do the punishing. Would it not be well to look to the causes of crime instead, and remove these?

IRONICUS.

An Oriental Non-Resistant.

A few weeks before Voltairine de Cleyre was struck down in the street by the bullets from Herman Helscher's revolver, she read in one of her French journals the story of a Chinaman who was shot by a Russian soldier in the streets of a Manchurian village.

The Chinaman refused, when called upon by the commanding general, to identify his assailant. "I forgive him," the Oriental said as he lay on a cot in the military hospital; "you shall not punish him."

This story made a profound impression on the young woman's mind.

"That Chinaman was an anarchist and did not know it,' she said to her friends, "His sentiments, his ideas, are mine. I will translate the story for the benefit of my American friends who cannot understand the French."

TRUE TO HER PRINCIPLES.

And she translated, but scarcely had her work been completed before she herself lay in a Philadelphia hospital suffering from three bullet wounds and the officers of the law standing by the side of her cot asking her to identify the man who had aimed the fatal balls.

"Why, that is my friend," she replied to their inquiries. That is Herman Helscher, my former pupil. I did not see him shoot at me. He is my friend."

This is the story which Miss de Cleyre translated; reprinted as she wrote it in her study and containing traces of her own personal sentiments placed in the mouth of the dying Celestial.

It happened at Kharbin, in Northern Manchuria, in the month of August. The Russians had occupied the city. The frightful events of Blagoveschensk, where, in consequence of the false interpretation of an imperial order, an imbecile general had caused four thousand peaceable Chinese to be drowned, had aroused the ferocious instincts of the Cossack warriors.

MAKE WAR FROM THEIR HEARTS.

"We don't make war for the sake of politics," said a Cossack officer to me over there; "we make it from our hearts, for war's own sake. It is our element."

One evening one of them was amusing himself by interrogating a Chinese trader, who was selling cucumbers in the street. The Chinaman, who did not understand Russian, did not know how to answer, whereupon the Cossack, exasperated at the other's not replying to him, discharged his gun directly into the Chinaman's belly. The Russian fled precipitately and the poor Chinaman was carried to the military hospital.

WISHED TO PUNISH SOLDIER.

This occurrence affected the general disagreeably. With him, indeed, it was a question of gaining over the Chinese by mildness, the government having the intention of annexing the country. Hence he thought to counteract the bad impression which the incident must necessarily have produced on the Chinese by ordering a severe judicial inquiry and punishing the offender in an exemplary manner. The inquiry assumed a highly dramatic character, from the glaring juxtaposition of Chinese morality with European "justice."

To declare the identity of the murderer, the military judge of inquiry went to the hospital to interrogate the wounded man, who was near his death agony. The interpreter was a Russian.

I transcribe as faithfully as possible the Chinese questions and answers.

SAW ASSAILANT CLEARLY.

"Did you see clearly the soldier who shot you?"

"Yes, I saw very clearly, for he was talking to me quite a while before he discharged his gun."

"In case we should show you a great number of soldiers, would you be able to recognize him among them?"

"Undoubtedly. But I do not wish to denounce him."

"What! you don't wish to designate him? Why not?"

The Chinaman, already a wan specter, opened wide eyes in which a strange flame seemed to sparkle. He raised himself and extended his hand.

"You, a Russian, mighty and learned, you do not know? You do not understand? I will tell you. Very soon, I am going to die; I know it, I feel it. But I want to die tranquil, at peace with the universe. That is why, before quitting this existing, I wish to forgive him. I do not wish to cause more suffering. We must reason, why cause two to perish if it is possible that I, alone should die?"

DENOUNCED HIS QUESTIONER.

"But, if you do not denounce him, we might make a mistake and cause an innocent man to expiate the crime committed against you."

"Is it so?" exclaimed the dying man; and by a superhuman effort he sprang up with a gesture of truly majestic grandeur. "You are going to institute a tribunal to accuse, judge, condemn, although I do not want it! O infamy, crime, ferocity! You are going to assassinate, you to whom no one has done any wrong, because something has been done to me? By what right? It is my affair, mine! I have not invoked your power to avenge me. He has killed me, I forgive him. It lies with me. If I do not want it, you have no part to play. I forgive. It is no longer for you to judge."

THE EUROPEAN ARGUMENT.

The Russian functionaries stood aghast. Their brains, accustomed to dwelling upon the paltry principles of the Occidental idea of justice, were not prepared to receive such a stroke. There was silence. At last one of them recovered the thread of his disconcerted logic, and insinuated:

"But if we do not punish him, he may again do evil to others."

"No, no," cried the Chinaman, more and more excited, "you are wrong. If you punish him, he will become exasperated and sin again through ill temper. If I forgive him, he will not again do evil to anyone. He will not do it again, because he will have been forgiven!"

CONFRONTED WITH SOLDIERS.

All the same, the examining judge confronted a certain number of soldiers with the dying Chinese. Among them also was he upon whom, from the beginning, the gravest suspicion had fallen. The Chinaman let them all pass by, repeating simply, "No—no—no—"

At last came the inculpated one. Immediately an intense emotion was reflected in the dolorous features of the victim. The Chinese looked at him a long time in the midst of a profound silence. After some minutes he asked the judge: "What will they do to him if I denounce him?"

"He will be sentenced to hard labor for life."

"I will denounce no one. In the first place, I would be in error; it is not he. And, aside from all other considerations, I wish to forgive that I may punish usefully and die tranquil."

JUDGE BECAME DESPERATE.

The examining judge, desperate at the turn the affair was taking, said to him, in an insolently official tone: "You must denounce. It is my will. It is your duty. You are rebelling against the action of law and of justice."

"Be still, and do not speak to me of duty. What my duty is you cannot know; it is my personal affair. If it is your duty to hunt out a guilty man restored to innocence by my forgiveness, that you may wreak upon him a vengeance which does not concern you, that is your affair. I will have nothing to do with such abominations. And I tell you, if among the soldiers you have shown to me, there had been the guilty one, I would still say 'no, he was not there,' and if, in spite of me, you have him whom you believe to be guilty, judged and sentenced, I declare you ten times guilty, against him and against me. You will be a criminal. I forgive."

"I FORGIVE"—HIS LAST WORDS.

The Chinaman who had spoken trembling with emotion and accompanying his supreme words with convulsive gestures, the last before death, fell back and fainted.

"I forgive"—that was his last word. He never recovered consciousness; an hour later he was dead.

Even the hardened souls of the Cossack officers were profoundly moved by the spectacle of this majestic death. Once again the divine thought of Buddha had conquered the blind and sanguinary Themis. Asia, incarnated in the murdered body of the Chinese peasant, humiliated Europe, proud of her culture; and there are four hundred million peasants over there.

I saw the Cossacks weep. The inquiry was abandoned. And never since have we heard of Russian violence in Kharbin. —*Philadelphia North American.*

Slavery In and Out of Legal Marriage.

The editor of Lucifer in a recent editorial asserts that marriage always means slavery for woman, but not for man.

I presume he means legal marriage, and even then I believe his assertion is too sweeping. True, legal marriage may, and perhaps generally does, enslave the woman, but not always, as is proved in numerous cases besides that of John Ruskin. There is a large and constantly increasing number of broad-minded men who take pride in giving their wives the utmost freedom in marriage and practically say to them "I do not want you to feel that there is any necessity for you to live with me a day longer than it is your wish to do so. Let your affection for me be the only tie. If you feel that you can be happier with another man and wish to be released from the marriage contract I will assist you in securing that release."

I recall one case which was printed in the newspapers a few years ago where a millionaire—I think his name was Higgins—released his wife and gave her a great part of his fortune because she loved and wanted to marry another man. Of course such cases are the exception, but they are growing more numerous daily, and I believe the example of Ruskin did much to suggest such acts of justice to conscientious and fair-minded husbands. In such cases marriage is a mere legal form, of no binding effect except in legal matters, such as the legitimacy of children and the inheritance of estates. Granting that there are such cases, marriage then is not always slavery for the woman.

But the legal tie is not all that is required to make a slave of a man or woman in marriage. There is the ages old idea of ownership which frequently is as strongly assertive in so-called "free marriages" as in those sanctioned by the law. And this idea of ownership is not the exclusive characteristic of the man. Fully as often, if not oftener, it is offensively manifested by the woman. This is not surprising when the fact of woman's economic dependence on man is considered. In such cases she feels that she will lose her means of sustenance if her sex mate should abandon her. But even among women who are self-supporting—yes even among those who practically support the whole family including the "man of the house"—you will generally find that feeling of ownership of the man and resentment if he show attention to a woman whom she believes he considers more attractive. Perhaps in such a case she feels that, so long as she works hard to buy him clothes, cigars and beer, she is paying a good price for him and is justified in her feeling of ownership.

Yet there are still other cases, to my personal knowledge where both the woman and the man are economically independent, where either would be financially as well off without the other, but nevertheless the idea of ownership is there, like a fly in the ointment, to mar their happiness.

In such a case, either in legal or free marriage, there is always the relation of owner and owned. I recall a case of that kind in which the man is an old-time contributor to Lucifer. He said to me recently:

"My wife can do just as she pleases, but if she goes with any other man she has got to leave me," with the accent on the "got." That man's first (legal) wife secured a divorce from him on the ground of his alleged intimacy with one of her friends. Yet, to hear him tell it, his first wife made a slave of him. Of course he has no idea that he is making a slave of his second (legal) wife.

"But," he might answer, "she and I have made an agreement that each will be exclusively true to the other so long as we live together. That certainly is a free contract and is merely the condition on which we agree to live together."

What stronger tie is involved in legal marriage?

Another instance I now recall is where a woman is not necessarily dependent on the man, although he does support her, clothe her and actually pay her for her household labor more than he would pay a housekeeper. (Incidentally I might inquire how many married men pay their wives as much as they would pay a housekeeper for the same work.) Her parents are well-to-do and she would not suffer any financial loss worthy of consideration if she should return to them. The man allows her the utmost freedom. It happens, however, that she cares little for the society of any other man except him. She is an excellent housekeeper, is as affectionate as most women are, but she is unhappy if he does not give her all or nearly all the time he has outside of his regular business hours. He is not in love with any other woman, so far as I know—and he has given me much of his confidence—but he does like the society of women. In order for him to find congenial society outside of his own residence it occasionally is necessary for him to lie or practice deception, things which his soul abhors and which would not be necessary if she felt the same towards him as she did before they assumed the relation of husband and wife. Few girls before marriage ask or expect their beaux to tell where they pass every evening when they are not calling on their sweethearts. Girls who do ask such questions are likely to make tiresome wives. Yet even those who do not before marriage are almost certain to think that it is their "right" to ask and have truthful answers to such queries after marriage. This is true whether it be a legal marriage or a mere agreement to live together. In either case such a woman will feel that the man "belongs" to her. In such a case, I ask, is it the woman or the man who is the slave?

The tie of affection is much stronger than the legal tie. Also it can be, and too often is, far more tyrannous.

I cite these cases because I think they prove that the abolition of legal marriage is not a cure for the enslavement of woman—at least not an instantaneous cure. And also to prove that the tyranny depends more on the natures of the persons involved than on the conditions imposed by law or by agreement. Personally I regard legal marriage as a relic of barbarism. If it must be tolerated it should at least be made dissoluble by mutual consent.

But the root of tyranny lies much deeper than mere legal sanction. The notion of ownership of the sex mate is older than man and exists even among animals of many species. It probably is beneficial to those animals among which it prevails, or it would not have persisted through so many countless centuries of evolution. But, like the nipples on a man's breast, such feelings of ownership are no longer beneficial in any way to the progress of evolution. They are mere reminders of what we once were. To tolerate such feelings, if it be possible to suppress them, is as absurd as it would be for a man to boast of the fact that he could suckle a child from his own breast. There are men who can do so; I believe teratologists call them gynecomasts, meaning a man with a woman's breast, but such a creature is regarded as a monstrosity, a reversion to a primitive type.

The feeling of ownership of another person is also, if not a reversion to a past type, at least a useless and even pernicious persistence of such a type. But, as I have written this to insist, that feeling exists in spite of law, not because of it.

JAY CAMERON.

Thomas Paine Celebration at Whitewater, Wis.

The Morris Pratt Institute and Spiritualist Church of Whitewater, Wis. have agreed that the 29th day of January shall be celebrated as a regular holiday. It was on that day in the year 1737 that the great man Thomas Paine was born.

This man who did more than all others to give us our freedom, and the country a republic, has been reviled, traduced and slandered more than any other man born within the last five hundred years.

The Morris Pratt Institute and Spiritualist Church unite in inviting their neighbors and all others who love Truth, Justice and Freedom, to come to the Morris Pratt Institute Building Thursday, January 2, and assist in celebrating the one hundred and sixty-sixth anniversary of the birth of that great man, Thomas Paine.

The first session of this celebration will be held in the Spiritualist Temple, Morris Pratt Building, at 2:30 P. M. The second session will begin at exactly 7:45 in the evening.

PROGRAM:

1. Music.
2. Reading: Thomas Paine's Poem, "Liberty Tree." Miss Agnes Chaffee.
3. Brief remarks by Prof. A. I. Weaver, and Mrs. Mattie Hull.
4. Reply to the late T. DeWitt Talmage's attack on the character of Thomas Paine, by Rev. Moses Hull.
5. Remarks by Rev. W. J. Erwood.
6. Closing song.

EVENING SESSION:

1. Singing.
2. Original Poem by Mrs. Mattie E. Hull.
3. Thomas Paine, His Life and Works, by M. Florence Johnson.
4. Recitation—"The Author-Hero Thomas Paine," by Miss Amelia Pfenning.
5. Comparison of the lives of Thomas Paine and John Wesley, by Rev. Moses Hull.
6. Reading, Thomas Paine's Interview with St. Peter, M. Florence Johnson.
7. Closing Song.

N. B. Any part of this program is subject to change as the exigencies of the case may require.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Close of Volume and Beginning of Year.

With last week's issue volume six, third series, of Lucifer came to a close, and, near the beginning of a new calendar year we begin a new volume.

Looking back over the events of year three hundred and two, of the scientific era, the Brunonian Era, we see many things to encourage us to greater diligence in future, notwithstanding the fact that most of the things necessary to physical life, health and comfort have greatly increased in cost.

During the year last past we have sent out tens of thousands of sample copies and distributed much other literature free of charge to those willing to distribute the same, hoping that whether returns tangible should materialize or not, the seed thus sown would bear fruit at some time and place in future.

One of the evidences that our persistent sowing of seed has not been in vain is the greatly increased attention that has been given by the large daily papers, also the popular magazines of the country to questions relating to Marriage and Divorce, as for instance, the symposium on Divorce printed in the Hearst syndicate of daily papers, followed by many other ably written articles by leaders of current thought.

Mrs. Elizabeth Walling, Susan B. Anthony, Ella Wheeler Wilcox, and others of national reputation have given utterance to ideas so revolutionary in regard to these basic questions that they would seem to mark the beginning of a new ethical era—an era of sexual science, of rationalism as opposed to superstition in sex morals, such as the so-called civilized world has never yet known.

Slowly but surely the demand for lectures on subjects pertaining to sex and the reproduction of a better race of human beings, is growing. At the weekly meetings of the Chicago Society of Anthropology, for instance, it is a noteworthy fact that the largest audiences are called out by the announcement that Sexology, race-improvement, race-culture, etc., are to be the subjects of discussion. Not long since the writer of these lines received an invitation from the librarian of the University of Chicago to address the Ethical Culture Club of that capitalistic and strait laced educational institution. The invitation was accepted and the day set, but a postponement was requested by the librarian on account of class examinations.

WHAT OF THE FUTURE?

Yes, what of the future? While we have much to encourage us to persevere, we must not forget the difficulties yet to be overcome. First of all is the ever-present FINANCIAL PROBLEM. How and where to get the dollars, the dimes and the pennies to pay weekly and monthly bills, is the ever recurring question. With coal at famine prices, and other necessaries climbing up the scale, we feel and know that without co-operative aid from all who are interested in the much misunderstood and constantly misrepresented struggle for free, intelligent and responsible parenthood our paper—our publishing house—after nearly a quarter of a century of varying fortunes must succumb to the inevitable.

As often said before we ask no DONATIONS. While many other radical publications, colleges, libraries and other educational institutions, are asking and receiving thousands and even millions of dollars as free gifts, we ask only that those who believe Lucifer's work to be a vitally important educational propaganda, will do what they can to extend our subscription list, and to circulate our books and pamphlets.

ALL CAN DO A LITTLE; some can do MUCH. We have little faith in "special inducements." Our paper and books are well worth the price we ask for them. Why should publishers and bookdealers be expected continually to reduce their prices while nearly everything they must buy is constantly advancing in price? However, to satisfy such good friends as Brother Cook —" See Various Voices," we purpose to make out a list of books and pamphlets that will be given to every new subscriber to Lucifer. Meantime we hope to receive many new names to swell the subscription list for the incoming year, and to receive renewals from all whose time has expired, or is about to expire; also to receive many orders for books and pamphlets, from friends both old and new.

Winter is the time for reading,—for retrospection, for introspection, and nothing promotes these very useful mental exercises so much as do well selected books and papers.

What Lucifer is Here For.

So often are we asked what are the specific objects of our paper and pamphlet publications that, in addition to the brief synopsis printed each week at the head of the editorial page, the following is herewith given as a somewhat enlarged or more elaborated statement:

The failure of Peace Congresses, and of Moral and Religious Suasion, to prevent war;

The failure of law and gospel, the failure of threats and penalties of all kinds—including prisons and scaffolds—to prevent crime or its increase;

The failure of education, religious and secular, supplemented by anti-vice societies and laws, to prevent vice;

The failure of political parties, of labor unions, of economic clubs, of co-operative combinations, etc., etc., the utter failure of all these agencies to prevent poverty and to secure to the worker the just reward for his labor, or to secure for him a chance to sell his labor at any price—all these failures indicate with reasonable certainty that a radical and fatal defect exists somewhere in the philosophy or the methods of the reformers.

Looking for causes of failure the conviction is growing in the minds of many thinkers that the reformers have been too superficial in their work; that they have been trying to remove effects without looking for their chief producing causes. As when R. G. Ingersoll says,—see his lecture "What is Religion:"

"You cannot reform people with tracts and talk. You cannot reform people with preach and creed. . . . These weapons of reform are substantially useless. . . Religion is helpless. Law can punish but it can neither reform criminals nor prevent crime. Charity itself becomes an unconscious promoter of crime. . . . There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by religion or by law, by priest or by hangman. This cannot be done by force, physical or moral.

"To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question.

"I look forward to the time when men and women by reason of their knowledge of consequences, by reason of the morality

born of intelligence, will refuse to perpetuate disease and pain will refuse to fill the world with failures."

Lucifer recognizes it as an incontrovertible if not self-evident truth that the institutions of any people or nation—the law, the customs, the religions and the morals, of any people—are as good and as bad as the people themselves,—as the people who make and who endure or submit to said laws, customs or institutions. It seems then a self-evident proposition that to obtain better laws, better customs, better religious creeds and better standards of morals, better conduct of life, it is first necessary to have better people. How then to get better people, would seem to be the "previous question."

Another of the recognized thinkers of the age—if not of the ages—Gerald Massey, gives the answer to this question in these words:

"We must begin in the creatory if we would benefit the race and woman must rescue herself and consciously assume all responsibility of maternity on behalf of the children. No woman has any right to part with the absolute control of her own person."

And still another whose name is a household word in all English speaking lands, Helen H. Gardiner, in her paper on "The Moral Responsibility of Women in Heredity," says:

"She [woman] has no right to transmit a nature and a character that is subservient, subject, inefficient, undeveloped—in short a slavish character, which is blindly obedient or blindly rebellious and is therefore set, as in a time lock, to prey or to be preyed upon by a society in the future! If woman is not brave enough to demand and to obtain absolute personal liberty of action, equality of status and entire control of her great and race-endowing function of maternity, she has no right to dare to stamp upon a child and to curse a race with the descendants of a servile, a dwarfed, a time and master serving character."

Replies to Critics.

RESTRAINMENT VS. GOVERNMENT.

In "Free Society," Chicago, Dec. 28, 1902, appears the following paragraph signed, C. L. James:

"Before Friend Simpson writes another article to prove that Anarchism affords scope for organization to 'restrain' 'invasive' individuals, I hope he will read Moses Harman's reply to Emma Goldman in Lucifer Vol. VI., No. 49. Mr. Harman says: 'When certain citizens of Kansas complained that I had sent to them an immoral document, namely Lucifer, containing a plainly worded account of and protest against marital outrage, if the property selected arbiters had decided that the complaint was valid and that I had no *legal* or moral right to harrow up the feelings of my subscribers and patrons by such recitals, then it would have been competent for such arbitration board to assess damages in dollars and cents . . . . and I would have been enjoined not to send any more such literature to the plaintiffs in the case. Failure to obey the injunctions, the awards, of boards of arbitration, would, I presume, be punished under freedom, by the boycott, by loss of social standing, and by loss of financial patronage on the part of all who subscribe to or support the principal of arbitration.' Anarchists, and some who are not Anarchists, have been in the habit of considering Mr. Harman's persecution a singularly gross outrage. But he appears to take a very different view of it himself. 'Properly selected arbiters' are defined in another part of his article as 'arbiters selected by the disputants themselves.' Now a jury consists of citizens, whose names are fortuitously drawn from the poll-list, subject to a great many arbitrary challenges for cause. It is difficult to see how, in practise, we could get nearer selection by the disputants themselves than this. There must be a limit somewhere, or a disputant who knew himself to be wrong would never allow a trial. Mr. Harman's case, therefore, appears to have been tried in much the way he would desire; and if 'all who subscribe to or support the principle of arbitration' had agreed to boycott him for disregarding the injunctions of the board of arbitrators, as he certainly did, his situation would be much worse than it is. It was the support of those who accept the principle, or think they do, for probably most of them vaguely perceive that it works nothing but governmental tyranny in practise, which enabled him to keep up his paper not withstanding a sentence which, tho' severe, was far milder than the one he himself proposes. R. B. Kerr, a well-known reader of and contributor to Lucifer, said, not very long since, in that admirable journal of sexual reform, that he approved of Anarchistic literature, because humorists are few and ought to be encouraged. If he gets his ideas of Anarchistic theory from such portions of Lucifer as that here cited, his grounds of approbation are well put."

I have quoted the entire reference to myself by Bro. James, so that readers of Lucifer can compare what I really did say in whole No. 948, with the "comment" of a man who is commonly considered good authority as a teacher of Anarchism.

To point out a few only of the mistakes of my critic I will say that instead of looking upon the action of my persecutors in Kansas as right and proper I referred, in my reply to Miss Goldman, to what I considered a parallel case, namely, that of the wolf against the lamb, and said that if the arbitrators chosen by plaintiff and defendant "should decide that the charge [of defiling the water by the lamb] was sustained by the facts, even though the water ran from the wolf towards the lamb, then the wolf would gain his suit and the lamb be restrained from repeating a like offense in future."

This illustration was given to show that in my own case, also in that of Mrs. Craddock, a properly selected board of arbitration would be as little likely to decide against the defendants as a similarly chosen board would be to decide against the lamb, in the case related by Æsop; but that if the arbiters SHOULD so decide, our appeal under freedom would be to the common sense of mankind instead of to a court appointed and supported by politics and militarism.

It is said that IRONY is never appreciated by a Scotchman until it is driven into his head with a club. Is James a *Scotchman?*

As to juries: To maintain that there is any similarity between the method of selecting a jury, under "government" and the selection of arbitrators under freedom, reminds us that once upon a time a logician proved that a chestnut horse and a horsechestnut are one and the same!

Whatever may be the THEORY in regard to juries we all know that they are NOT usually composed of "citizens drawn fortuitously from the poll list." Take the case of the men accused of Anarchism and hanged as Anarchists in Chicago.

The bailiff who summoned men to act as jurors to try the Anarchists said, "I know what I am about, and those men will HANG, as sure as fate."

Theory and practice are seldom found working together in the business affairs of this world and especially in politics. Juries are an essential part of politics.

Of all our irrational superstitions, handed down from ignorant and brutish ancestry, our present jury system is one of the most absurd and irrational. The theory is that a man charged with crime should be tried by a "jury of his peers"—equals—and that to prevent partiality or favoritism the jurors —SWEARERS, should be selected by "lot"—"fortuitously," and that when qualified by oath—that is, sworn on the "word of God," on their belief in rewards and punishments in a future life,—then, when enclosed within the sacred walls of the "jury room" these men drawn by chance from the ignorant, the superstitious and more or less criminally inclined masses, become, all of a sudden, "good men and true!" dowered with wisdom, honesty and impartiality so far beyond such qualifications in the average citizen that questions involving the life, the death, the liberty or life-long imprisonment, the home, the family—all the earthly hopes, of the accused, can be safely entrusted in their care and keeping.

Such is the theory, but in PRACTICE the jury—as in my own case and that of Mrs. Craddock—is used by the judge simply as a convenient cats-paw, or scape-goat, to carry the odium that might otherwise attach to his own arbitrary unjust and tyrannical rulings.

To show that I was talking not of government but of freedom I said, "the principle of arbitration as against government by authority of officials backed by professional butchers and cut-throats—the standing armies and navies of the world."

Apparently it did not suit the purpose of Bro. James to

quote my argument against government and in favor of restrainment by voluntary associations of those "who do not wish to be invaded—assaulted, robbed or murdered." Evidently it suited his purpose better to misquote a few disconnected sentences and, by removing them from their "setting" convict me of advocating government-of-man-by-man under a new name.

The object of my reply to Miss Goldman was to show the difference between government and restrainment; that by etymology they are radically antagonistic; that the first means to "steer a ship; to order, to manage, to conduct;" while the second means to "bind, to stop, to stay."

Government is essentially AGGRESSIVE, INVASIVE, while restrainment is essentially DEFENSIVE; it means to stop, to stay, to LIMIT aggression; and yet Miss Goldman, and apparently C. L. James would have us believe that the two words mean one and the same thing.

One of James's misquotations is when he substitutes italics for Roman in the word "legal," as though to fix upon me the charge of endorsing LEGALITY, or statutory law. As before said I was then supposing a non-supposable case, simply for illustration. I seldom use the word legal, except for the purpose of showing the absurdity of the idea represented by it. Sometimes using it to represent what Blackstone calls "natural law"—but even when thus used I regard it a misnomer. There are no natural laws. Laws are wholly of man's making,—and unmaking!

* * *

SLAVERY IN MARRIAGE.

Jay Cameron's criticism voices so nearly my own views upon marriage, legal and otherwise, that I prefer to say but little at this time. The utterance to which he takes exception is the following—as he himself informed me—taken from the editorial entitled "A National Fugitive Wife Law," in Lucifer No. 950.

"Man is not, and cannot be, enslaved in marriage as woman can be, and is, enslaved. In most men's lives marriage comes as an incident—if it comes at all—nothing more. To the average woman who marries, marriage is HER ALL!"

Having taken so much time and space with the first of these "replies to critics" I can only say that the chief advantage of FREE, or of "contract," marriage over the 'legal" brand, is in the fact that it is much easier to obtain RELEASE from the former "tie" than from the latter, when the tie becomes a fetter that galls and enslaves.

In either case it is the bondage to our own preconceived ideas of what marriage is, or should be, that is hardest to break. No slavery is so complete and hopeless as that imposed upon us by our own mental superstitions.

M. HARMAN.

Marriage and Monopoly.

In last Lucifer the subject of the leading editorial was "Sexology—As Related to Poverty, Vice and Crime." The central object of that article was to show that the basis of ALL monopoly in our present-day economic and commercial institutions, our industrial and capitalistic institutions, is the FAMILY—the monopoly of sex through institutional MARRIAGE.

This editorial was made the text of a lecture on Sunday, Jan. 4, at the Masonic Temple, Chicago, before an exceptionally intelligent and attentive audience of both sexes, the chairman—or chairwoman—of this occasion being Dr. Juliet H. Severance, of this city, who had delivered a lecture in the same hall on "Marriage," only two weeks previous.

The interest manifested by the hearers, on both these occasions, the applause with which the most radical utterances were received, go far to show that Sex—and Marriage which means the legal control of sex—is receiving at the present moment more serious thought than it has perhaps ever received before by the thoughtful, the cultured, the really philanthropic and the really philosophic people of this city and country.

As I see it, the most effective education on any line of thought is obtained through the medium of the press, the daily, the weekly and monthly publications of the country, supplemented by cheap pamphlet literature. Impressed with this thought I am disposed to ask our readers whether they could not use, among their neighbors and acquaintances, a small pamphlet whose object is to show that the worst of all monopolies, the parent of all other monopolies that now oppress mankind is

THE MONOPOLY OF SEX—

which means monopoly of the creative principle, by which monopoly woman, the creator of new human beings is denied the right of control and ownership of her creative powers and functions.

The type from which was printed the article entitled "Sexology—As Related to Poverty, Vice and Crime" is still standing in our office. Before it is "killed"—as the printers say, we wish to ask how many pamphlets, or booklets, on the subject named could or would be taken by each of Lucifer's readers and helpers, at ten cents per copy, or five cents each by the dozen or hundred. The article now standing in type would be used as the introduction to the pamphlet, which would probably comprise forty or fifty pages.

Please let us know soon whether such pamphlet is desired, so that we can decide whether to hold the type for that purpose or not. M. HARMAN.

ASTROLOGY AS A KEY TO HUMAN DESTINY, will be the subject of an address by Mrs. Hulda Loomis, before the Chicago Society of Anthropology, Sunday, January 18, 913 Masonic Temple, at 3:30 p. m.

CHICAGO PHILOSOPHICAL SOCIETY meets every Sunday evening at eight o'clock, at 72 Adams street. Good speakers. Free discussions.

VARIOUS VOICES.

J. A. Wilson, Phila., Pa.:—Voltairin de Cleyre left hospital yesterday [Jan. 2] Coming on as nicely as possible. Her wonderful nerve has been talk of the city.

Cassius V. Cook, Wadsworth, Nev.:—For the enclosed $2 please send Lucifer for the coming year to my address and to a new friend. If every subscriber could find a new friend for Lucifer each year, much might be accomplished for the principles of equal freedom that the paper advocates. I have observed no special offer that I could hold out as an inducement in soliciting subscriptions to the Light-Bearer—except its usually unappreciated merit. But I presume that you will send a copy of "The Prodigal Daughter" to a yearly subscriber, though it is offered only with 25 cents subscriptions. Put the premium on the $1 subscription, too, so prospective subscribers won't be too well satisfied with the 25 cent deal alone.

A. E. Clark, Hecla, So. Dak.:—Another year has rolled into the past, and the time arrives for me to again carry out the wish of my departed and appreciated mother. So I send you herewith $6 for use of the $100 set aside for your benefit. I will add $3 to place to my credit on subscription to Lucifer. The year has been very prosperous in this part of the country; crops were abundant and of good quality; real estate increasing in value. Trusting that you are enjoying the good vibrations that are set afloat so generously at this season of the year, I am as ever your friend.

[Mrs. Priscilla Clark, to whom reference is made, was a warm friend of this paper and its publishers, and helped us in many ways during her lifetime. In her will she requested that the income from $100 should be given to Lucifer each year, a request which has been faithfully complied with by her son. "Aunt Priscilla" was known and loved by many of Lucifer's readers.]

Ed Armand, New York:—I am glad to have the opportunity of extending my best of wishes for your work, you, Lillian and the baby. Happy New Year may it be for you and yours. Hope you and your work may be with us for many returns of good wishes. Of all the liberal papers I get none whose work is so planted on solid rock. It is so hard to get even liberal people to take stock in the ideas and work that I feel sometimes like giving up, but how can one ever turn back after just a little serious and liberal thought. I read your paper, pass it to others, get it back and then mail it and remail it and have a promise that it is passed on after out of my care. I would gladly pay for others' subscriptions were I sure they'd read it. My way, I am sure many read it, and some of it is bound to stick even if it does take a long, long time. I can't do much but I can help hold up your hands. I am not given to hero-worship but would give one dollar for a good photo of you.

I do not wish to treat friendships daintily, but with roughest courage. When they are real they are not glass threads nor frost work, but the solidest thing we know.—*Emerson.*

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 2. CHICAGO, ILLINOIS, JAN. 22, E. M. 303. [C. E. 1903.] WHOLE No. 953

Looking On the Sierras.

Eternal winter lives on that far height,
Immortal summer fills this vale below;
But those vast peaks of pure unstained snow
Look down where lush flowers bloom and birds delight,
And rich fruits ripen sweet through summer's might,
Their solemn presence harmonising so
With these in gracious contrast. Gaze; and know
That man is ever noblest in man's sight
When, midst those acts familiar, fair, and good—
The flowers of fellowship shown day by day,
He still maintains his strength, his hardihood
Of life, and keeps his individual way
Austerely; through the grandeur of his blood
Scorning to basely rule or to obey.

WILLIAM FRANCIS BARNARD.

Parry and Thrust.

Wanted: Men!

Coal is a king.

Hate only hate.

We are free—to die.

Baer is still brain mischief.

Put not your trust in trusts.

The plutocrat cannot bribe death.

It is a coal day when we get warm.

Pruriency is the mother of prudery.

At our best we have great faith in man.

A zero temperature threatens with revolution.

Politics is a game with one rule: you must cheat.

With no one to condemn, moralists would not be happy.

Wages have been largely raised. Now watch prices rise.

It is what you are which counts, not what you might be.

What opportunity has love in a struggle over mere crusts?

The truth sometimes gets lost in an overwhelming mass of lies.

He who is afraid of death is also very likely to be afraid of life.

Wives are the tribute which abnormal sexuality pays into the coffers of slavery.

Any wrongs which may be done under perfect liberty are but the late fruits of tyranny.

Porto Rico has learned that patriotism in Americans means the exploitation of Porto Ricans.

In China a runaway wife is tortured to death if captured; in America she is advertised to death.

The clergy are at swords points over the coal strike. In their war may they destroy themselves.

John D. Rockeyfeller is trying to fool his god; but stolen wealth is not returned by building universities.

Those who stop coal trains and help themselves in their need are unconscious Anarchists. Would that they knew themselves!

The chances of re election are slipping away from Roosevelt, but he dare not move for fear of the other horn of a dilemma.

If liberty wears dirty garments, remember that these are the only ones which authority will allow her to don. Otherwise men might love her.

Darrow's new book laughs thrice loud at its author in his pitiful attempt to pour a little purity into the putrid pool of political action.

If Christ died for men, how many men have died for Christ; died to give the teachings of Christ a testimony and to win the world for their master! And now—

What poor marksmen they are who shoot at kings nowadays. Are you not beginning to surmise that the attacks upon these friends of God are mock attacks, well paid for?

Interested persons are making distinctions between the way in which Carnegie got his wealth and the way of Rockefeller. 'Twere flattery to either to call him a common thief.

The fugitive mayor of Minneapolis is reported to be very ill, and broken in spirit. With his official friends in prison the mayor must feel, and rightly, that politics has gone wrong.

Liberty has many "friends" who can blow hot or cold, according to the social temperature; but those whom she loves, while they may seem foolish to the calculating, know the joy of real manhood.

Americans listen unwillingly to the tales of cruel murders done by their noble soldiers. The reports of English atrocities in the Transvaal they gloated over. And this, this is patriotism, is it?

IRONCUS.

The Passing Ideal and the Coming Ideal.

The problem that we have to solve in the Twentieth Century is not grasped by believers in the Puritan ideal of exclusive love.

It is not a theory only but an observed fact that an increasing number of persons are not satisfied with such comforts in sex relations as are supplied by Puritan marriage and by the seldom-named institution which supplements it. Moreover, these malcontents are noticeably high in character and ability, in self-control and altruism.

Many of our men and women suffer much from a sex system that was made in the past and is unsuited to the present; and some of the best suffer most. I will describe one class of these only out of many.

It has been my good fortune to know several men, belonging to four different sections of the English-speaking race, who were endowed with a nature the most joyous and radiant, the most expansive and responsive that it is possible to imagine.

Such men are always loved; their manners are instinct with chivalry and all-inclusive kindliness; the lowliest in the household wait upon them with a joy that lends a glory even to servitude. Few will deny that these men are varietists by nature. Such a man lives in a genial atmosphere, and perhaps suffers less than many of us when denied access to the sacred fire. Yet it usually happens that he loves some one woman passionately above others. As, however, he is usually not a philosopher who can invent a new ideal for himself, he keeps within the law as he finds it. But his self-repression is too costly, both to himself and all concerned. Towards one woman only does such a man show an irritation of nerves which he tries with evident effort to conceal by kind words; and that one is the woman to whom he is tied and to whom he keeps "true" according to his lights.

The only man of this type I have known whose manners to his wife are a wholly pleasant memory had thought out and lived up to a new ideal.

Trace the history of the Puritan ideal.

Exclusive sex possession in marriage is a marked characteristic of the most primitive races of men, and also of the manlike apes. The facts collected by Westermarck in his "History of Human Marriage" point to monogamy being the prevailing form of marriage in the rudest human tribes. If the course of evolution were towards exclusivism away from varietism, we should find promiscuity flourishing in the lowest races and in the primitive ages of human history.

Exclusive monogamy is no doubt based on jealousy, an instinct which has played a great part all over the animal world in developing fighting power, inducing combats by which the weaker males were weeded out or given a back place. The exclusivists who uphold duelling, as I have known some do, can certainly claim long descent.

That exclusive love should have been exalted into such a high virtue appears to result from (1) the belief, probably correct, that Puritan marriage among primitive peoples favors rapid increase of progeny, a very important consideration in the militant stage of society; (2) the satisfaction that Puritan marriage affords to the simpler feelings of primitive human nature; and (3) the dignity accruing to numerous persons in more complex conditions of society, who, being capable of only the simplest form of love, are enabled to label their deficiencies "virtue," and to insist that more gifted persons are "sensual."

In the ages preceding our own, it was true enough that children in plenty were as arrows in the hand of a giant. But the military era is passing away. We do not now need "food for powder." We now want quality not quantity in the reproduction of the species. The bonds of exclusive love which condemn so many men and women unnecessarily to sterility, especially in the sections of society where there is highest and most various development of character, cause serious loss to the race.

I see no reason to doubt that home partnership will continue to be usually between persons of opposite sex. I do not fear that such unions, when successful, (as even under present unfavorable circumstances they sometimes are), will cease to be the most unalloyed form of happiness known to mortals.

No amount of the physiological knowledge that Dr. Foote, Dr. Greer, or any other generous-minded doctor would give us (short of risk of imprisonment to himself), or that the whole medical profession will gladly give us in the future, when it will not be made their interest to mystify us, could help us in the choice of such a partner, though it may greatly help us in other ways. Adaptation can only be tested by experiment.

The "marriage of true minds" cannot be made dependent on bodily adaptation. We must face the fact that in highly developed races, character and temperament are so various that bodily and mental adaptation to another can often not be found in the same individual.

The problem presented by so deep-seated a feeling as jealousy cannot be ignored; but the sting of jealousy will be almost gone when society does not mete out praise to the furiously jealous and the pity which is akin to contempt to the mildly jealous and the deceived. The believers in a jealous god are continually promoting strife, but the worshippers of love will certainly learn how to disarm jealousy.

The change that is ahead of us will not bring such an alteration in the social customs or daily life as is often supposed. But it involves an improvement in the character and heredity of the race that I believe is not foreseen even by most Lucifer pioneers, except the greatest of all, Moses Harman.

The moral ideal that we are coming into means at first a recognition of such varietism in love as exists, and its expression in rational ways. It means the overthrow of all priestly superstitions about "sin" in any amatory acts as such. And it means in the future an attention to the science of heredity as applied to human life which will bring about by far the most important change in human history.

DORA FORSTER.

"Marital Unrest."

[Reference has been made in these columns to Mrs. Elizabeth Bacon Walling as a writer upon Marriage and Divorce. In the New York "Evening Journal" of Dec. 29, 1902 appears a three-column article from her pen upon the subject of "Marital Unrest," from which a few paragraphs are selected for Lucifer's readers who will doubtless be able to draw therefrom their own conclusions, or inferences, as to the value of an institution that our leaders, in church and state, constantly tell us is of divine or superhuman origin:]

I was "flower girl" at my cousin Eugenie's wedding, and therefore took the most absorbing interest in the bridal preparations. I was so impressed with the wonderful gowns and jewels and presents that came in every express, and the letters from her fiance in every mail, which she wore upon her heart by day and slept upon, under her pillow by night, that, forgetting to be afraid of "the dark" and the "goblins" I lay awake at nights not seeing how ever I could wait till I was big enough to "get married," like Cousin Eugenie.

"What a perfectly frightful thing it must be to have to die an old maid," said Eugenie to her most intimate friend, Alice Moore, as they sat on the side of Eugenie's bed, "holding hands," the night before the wedding.

"Infinitely worse than marrying a man one cannot love, I should think," said Alice Moore.

"Do you hear that, Rosalind?" confided I to my most intimate doll-friend, in my crib over in the alcove. "We've got to get married or we'll die frightful old maids."

CHANGE OF A YEAR.

The next year, when I went to spend the Christmas holidays with Cousin Eugenie, my juvenile enthusiasm for the institution of matrimony suffered its first depression. There was Eugenie throwing into the waste-basket the letters of "Cousin Jack," who wrote from California every now and then to say he was "all right," along with notes from her tailor and piano tuner.

And when Cousin Jack came home, they kissed each other in a way that reminded me of how I felt when I kissed Miss Prudence Jones, a client of papa's, whom I always kissed because I had to.

If Eugenie wanted to go to the theater, Jack was sure to go to his club, and if Jack wanted Eugenie to take a walk, either she had shoes on that "hurt her feet," or Vincent Lee who was forever coming—was coming to dinner; and there would not be time to "do her hair over again." Once, when they quarreled, and Eugenie said she wished she had accepted General Lee, and Jack said he wished so more fervently than did she, I said:

"Cousin Eugenie, why on earth do you and cousin Jack live together?"

"Because we are married and have to," snapped Eugenie, loud enough for Jack to hear out in the smoking room.

"Then get the preacher to unmarry you," said I.

LEARNED OF DIVORCES.

And then when I began to read and observe, I found there was "Marital Unrest" everywhere. The home, society, the newspapers, the courts, history and biography, were full of it. It formed the plots of many novels and of most dramas.

Men fought duels; women abandoned their babes, renounced thrones, surrendered their honor, disgraced their families, went to jail and were put to death because of it. Even the Bible was not free from it—neither the Old Testament nor the New. It formed not infrequently the theme for the discourse of the minister, who preached eloquently against it, without seeming to get at any very practical way out of it.

But the pathos and tragedy of all this married unhappiness, and the cruelty and injustice of our divorce laws, I realized most keenly when I became a minister's wife; when I saw marriage among all sorts and conditions; when restless man and lonely woman bared their hearts to me, bitter and despairing over the wretchedness and hopelessness of it all.

* * *

There came the convict's child. They had "moved all the way down from Booblitzville, so folks wouldn't know we've got a pop in jail." But for all their pains, the blight of "pop's" awful offence had tracked them, and now the little girls at the public school "wouldn't play with her." It was only a tear-stained little midge, in an old brown sunbonnet and a faded calico pinafore, but the grief was very real.

THE PATHOS OF IT ALL.

"And now," added the child, "we're all workin' in the match factory—Andy and Ruthy and me and mom—all of us, 'cept the baby and little 'Rastus, the hunchback, an' savin' up, so mom can buy a divorce in Dakoty, an' we wont be Tim Bolliver's folks no more."

* * *

There came the joyless coal baron's bride, willing to surrender fortune, prestige, salons, jewels, homage, for the man she had loved. She had been only a struggling little elocutionist in a remote little Jersey town, whose primitive customs and October melancholies, whose commonplaces, Sabbath stillnesses, and tolling church bells palled upon her; and where waiting five years for Herbert, whose verse, "though not without merit, was unavailable," had driven her to a rash thing. But she would give back all "for a year of love with Herbert."

* * *

Frantic and outraged, came the pitiable young husband, bound until death to a woman whom he took to wife in good faith, but whose character he learned too late, and for whom his love has now turned to hatred.

* * *

Smarting and shivering in the gray winter dawn came the wan, miserable wife, Bill Blizzard's wife, beaten and deserted in pregnancy, without medicine or food.

* * *

And poor, work-weary, patient Vashti Buzby, the "drunkard's wife!" Slave to an idea. Vashti Buzby had gone on bearing children, to whom she could give in fulness neither welcome, food, raiment, instruction, opportunity nor even a happy heredity, just because, away back in the unknown, untried past she had promised the sober, capable, enamored Steve Buzby that was "to love and obey, from this day forward, for better for worse, through every change of condition, till death do us part.'

ADDED TO WORLD'S MISERY.

She had gone on adding to the world's sum of human wretchedness, by birth and need, struggle and suffering, discontent and despair, just because she had said she would; the Church said she must and the State said she should. When the inflammatory rheumatism which Vashti Buzby took while shucking corn in the November sleet to save the hire of a man towards the yearly taxes, worked its insidious way through her system until it settled around her heart, she gave up all thought of hoes and plows and shovels and rakes and skillets and churns and mortgages and taxes, and they laid her beside "Steve Buzby" in his drunkard's grave under the old magnolia tree in the old Buzby burying-ground.

Then it was that Rosemary had married Silas Peterson. Silas had been seeing Rosemary home from prayer meetings and sociables and taking her to Fourth of July celebrations and the annual county fair for three years before he won Rosemary's promise to marry him. She loved Silas, but somehow she did not feel toward him exactly as she fancied she should toward a lover.

But Silas had been good to her. He had prepared her to take her examination for the third grade school certificate, and had recommended her as teacher at the East End primary.

And then, there were Tildy and Debby to be considered, yet too young to earn anything, and little Job, who came home from the factory, paler and thinner, each day, from the sugar-dust sickness.

And so the next year, when the school committee decided that the East End primary would do better with a man at its head, and they elected Dan Grimes, the ale brewer's son, as its master, she married Silas Peterson out of sheer helplessness and desperation, only vaguely conscious that she was entering into the most binding and most exacting of all relationships, upon no more powerful, more sovereign sentiment, than friendship, gratitude and tender sympathy.

* * *

They were all disappointed, joyless, dissatisfied, loveless and lonely. The court would grant a "separation," but they were entitled to more. They wanted liberty, love and happiness, their inalienable right.

"Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and *in addition* five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on;" said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration S. P. Putman wrote: "It is one of the best ever penned. . . It has historic imagination and what I call *juice*. . . . . It gives the heart of the matter, is vigorous and to the point. It gives *pictures* of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defenders of the Wives and Mothers of our Land. By C. L. James.

The supply of some of these pamphlets is small. "First come, first served," remember.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Paine Memorial.

Sunday Feb. 1, Dr. Juliet H. Severance will deliver an address before the Chicago Philosophical Society, in honor of the memory of Thomas Paine,—"Author-hero of the American Revolution"—at 72 Adams St., beginning at 8 o'clock p. m. Seats free; all invited.

The Coal Problem

Will be the subject of a joint discussion, Sunday January 25, between representative speakers of four different classes of reformers: The Single Taxers, the State Socialists, the Communist Anarchists and the Individualist Anarchists. Fifteen minutes will be allowed to each of these speakers—followed by general discussion by the audience. Meeting will open promptly at 8 p. m., at 72 Adams St., under the management of the Chicago Philosophical Society. Seats free.

Replies to Critics.

REGULATION OF SEX.

At the close of the weekly meeting of the Chicago Society of Anthropology, Sunday, Jan. 4, one of the official leaders of that society, Mr. Vogeler, said to me, as the audience was dispersing:

"I wanted to ask you a question, but time for adjournment shut me off—a question which I feel sure you cannot answer. It is this: As far back as human history goes there has always been regulation of sex—regulation of race-reproduction. Now, if this regulation should suddenly cease, what would follow?—would not the result be disastrous?"

Regarding this question, as one very pertinent to the subject of the lecture—"Sexology in its Relation to Poverty, Vice and Crime."—I promised Mr. Vogeler to write out a reply to his questions, and believing that others are equally interested in the matter, I will try, in as few words as possible, to make answer in this week's Lucifer.

Yes, I recognize the fact that from time immemorial there has been regulation, or at least attempted regulation, of sex and of reproduction or of parenthood, by self-constituted regulators—priests, legislators, judges, magistrates—that is, there has been regulation of the fountain of life by those who sought to control or govern the masses in their own interest.

Some years ago I read in the "Kansas Catholic," published at Leavenworth, Kan., a statement of the duties of the priest. Among other duties was that of deciding for the young females of his flock, which of them should marry and become mothers, and which should devote themselves to the service of the church; that is, which should lead celibate lives, in nunneries, which should be celibate "Sisters of Mercy," etc.

Not only the Roman Catholic but all other religious organizations have assumed and now assume the right and power to regulate, to a greater or less extent, the sex-life, the reproductive functions of their communicants and through their influence over the civil institution called the state, they have sought to control, also, the sex-life of others besides their own membership.

* * *

Admitting the fact of regulation of sex, in all the past, by church and state authority, that is, by authority of those who have claimed the right to control the acts of others—generally by appeals to superstitious fear of an alleged divine ruler of the universe whose agents or mouth-pieces both priests and civil rulers have claimed to be—admitting the universality of such regulation the question naturally arises as to whether such universality PROVES anything as to the necessity, or the usefulness even, of such control, such regulation.

Let us see. I well remember the time when regulation of religious belief was almost universal in this country as well as in all countries of the world, and when a neighbor of mine was denied his civil right to testify in court, in a very important case, because of his non-belief in the popular creeds respecting "God," future punishment, etc., I accepted the ruling as right and proper, believing, with the great majority, that a belief in future rewards and punishments is essential to morality, and therefore essential to good citizenship.

With Brother Vogeler I, too, once believed that a moral cataclysm would result if church state regulation of marriage should no longer prevail—just as surely as I then believed a moral cataclysm would result from the prevalence of disbelief in the existence of a partial, jealous, vengeful God, an omnipresent and nearly omnipotent devil, and a "lake that burneth with fire and brimstone forever and ever."

Time was when belief in "witchcraft" was well nigh universal; when even "reformed" theologians such as John Wesley said that to disbelieve in the existence of witches was to deny the Bible, and when so good and humane a judge as Sir Mathew Hale gave his official sanction to the then prevalent superstition, and who, if I mistake not, sentenced old women to be burned at the stake for the alleged offense of "bewitching" their neighbors, or killing their domestic animals by "spells" and "enchantments," through collusion with the arch-fiend, "His Satanic Majesty."

Brother Vogeler will probably admit that the cause of morality in human relations has not greatly suffered from the almost universal decline of the belief in witches, nor from the equally prevalent decline of faith in the existence of an "angry god," a malignant and semi-omnipotent devil and a never-ending hell. If he lives long enough to see the day foretold by such prophets as Dora Forster—see her article in this week's Lucifer, entitled, "The Passing Ideal and the Coming Ideal"—also the time very broadly hinted at by Mrs. Walling in her paper partly reproduced from the N.Y. "Journal," he will probably be willing to admit that the popular fear, shared apparently by himself, that the decline of regulation of sex by church-state authority is no more to be feared than was the decline of regulation of religious belief, a century ago, or the decline and fall of the equally rational and humane belief in witchcraft by our very enlightened and progressive ancestors of a few generations ago.

* * *

The following paragraphs were put in type for last week's issue but were crowded out:

VACCINATION ONCE MORE.

In Lucifer 940—Oct. 23, 1902—under the head "Heart to Heart Talks with Critics," C. L. James has this to say;

"For the third time—which is lucky—I now inquire whether the editor's proposal (Aug. 28) that his 'Heart to Heart Talks' should be on the plan or plane of *equality*,' (italics his), agreed with 'monopolizing' (his own expression) three whole pages of Lucifer for the purpose of asking me, by name, a series of questions, which if I did not answer, it would naturally be inferred I could not or dared not, and then refusing me the space I am taking here for a reply?"

Of all the contributors to Lucifer's columns there is none so difficult to please as is our Anarchistic friend C. L. James. His complaints of bad treatment by us are so numerous and generally so ill-founded that I think it a waste of valuable space and time,—not to mention temper, to reply to them. If our readers care to look at the matters complained of in the lines last quoted, the issue of Lucifer August 28 of last year will be sent to such applicants as will send a few stamps to pay for time and mailing. The evidence furnished by that number shows that instead of "three whole pages I devoted less than three columns to a discussion of the vaccination question, the only matter in that long editorial that had reference to anything Bro. James had said. This unusually long article was written largely because of his own persistent challenges—his repeated demand for FACTS, for "statistics," to show the folly and wickedness of vaccination. This could not be well done in a few lines.

As to the words "equality" and "monopoly:" If by the argument based thereon my critic means that I, as editor and publisher of Lucifer should grant to every correspondent as much space in the paper as I myself occupy, regardless of the question of cost of publication, then his ideas of EQUITY must be original with himself. Evidently he forgets that while Lucifer's platform is one of the FREEST it costs money, time and labor to publish even a small weekly paper.

The "equality" advocated by me in the "Heart to Heart Talks" mentioned, is not equality of SPACE in Lucifer but simply equality of right to speak honest thought, in accord with the EQUITIES, the COST of such public utterance. I was combatting the "Shepherd-and-Flock" idea, the "pulpit-and pew" idea, the teacher-and-pupil idea, that seemed to be advocated and practicalized by Editor Hubbard of the "Philistine," and said, "I am not a pastor, not a shepherd or goatherd, nor do my readers sustain the relation to me of sheep, of goats, of kine, of geese, or any other kind of gregarious quadruped or biped to their master or owner." To have my meaning perverted in the way it has been done by our chronic fault-finder is not a little provoking.

As to "refusing space" for reply I meet this charge with a simple DENIAL. I did not so refuse. I was not in office at the time spoken of, and the officer editor explained her reasons for suppressing or returning said reply.

Besides the all-sufficient reason that Bro. James has for many years asked for much more space than belonged to him, by any fair construction of right or justice, there is this additional reason, namely, his STYLE, or manner of treating those who differ from him in opinion. In the same paragraph from which I have quoted the opening lines he says: "If the Montreal asses are more asinine than I had supposed possible," etc. While our constant aim is to permit all correspondents to say their say in their own way we much prefer that they should treat their opponents CIVILLY, courteously, and not in the arrogant, dogmatic, bigoted, self-conceited manner that seems natural to, or at least very much cultivated by, our "middle-of-the-road" Anarchistic friend.

I have delayed answering the criticisms last referred to largely because of my aversion to occupying Lucifer's limited space with what has the appearance of personal controversy, and partly because of the apparent FUTILITY of arguing the vaccination question with a man whose mind seems so thoroughly made up that nothing from the other side can possibly have any weight with him. Bro. James, if not a Scotchman born and bred, illustrates the saying of Dr. McCosh, President of Princeton college, when he said, "Of all men it is needful that the Scotchman begin RIGHT, for if once wrong he is ETERNALLY wrong!"

A well-known physician of this city, referring to my last long argument on the vaccination question, wrote me: "The trouble with C. L. James is that, like the Irishman's turtle, he never knows when he is DEAD!"

And this is why I prefer not to continue this, or any other discussion with a man who delights in gladiatorial contests, or trials of dialectical skill, with little regard, apparently, for anything except personal victory. M. H.

Coal Famine in Chicago.

Of recent developments in that department of ethics called economics and commercialism, in that part of the English-speaking world called the United States of America, none have attracted more attention than has the shortage in the supply of coal, and the high prices demanded by dealers therein, causing suffering and death among the poor in cities and large towns, such as has never before been known since coal took the place of wood as fuel in this country.

For some weeks the big Chicago dailies have been largely filled with reports of the privation and suffering from this source, and with accounts relating to efforts made by the charitably inclined, towards relieving the suffering, and also the efforts made to ascertain who it is or what it is that has caused the shortage and the phenomenally high prices.

More than ten thousand dollars have been contributed to what is called the "Mayor's Fund," and spent in relieving the immediate wants of those who are too poor to buy coal at present prices. The Chicago "Examiner-American" has collected several thousand dollars for this purpose, and has shipped two or three train loads of coal from Southern Illinois to the city and caused it to be distributed to the freezing and famishing inhabitants—for in many cases the lack of food is felt quite as severely as the lack of coal.

As brief statement of the present situation I clip the following from "The Inter-Ocean's" summary regarding the coal-and-food famine now prevailing in this opulent Christian city:

"Despite the rise in temperature many cases of extreme suffering among the poor of Chicago attributable to the coal famine were called to the attention of charitable organizations and the police yesterday. Persons whose pride has restrained them from making their destitution known, the police say, are breaking down under the long strain and are asking for assistance. The persons who are now asking for help are in the most desperate circumstances, said Si Mayor, secretary of police, as he sorted a stack of several hundred reports of destitution. We have already today assisted over 200 cases. The applications for fuel are decreasing somewhat, but the list of those suffering from hunger is increasing if anything."

From the same summary it appears that county officials can get coal at last year's prices, or even at a lower price:

"While the private citizen, the manufacturer, and the large consumer of coal are paying between two and three times the amount they paid last year for coal, William McLaren, county superintendent of public service, yesterday issued a statement showing that the county is not spending so much for coal as last year."

The explanation of this unexpected difference in favor of Cook county would seem to be competition among large dealers in coal to secure the advantage, the prestige, of supplying the county institutions with fuel. It is not because of previous contract, since the fact is notorious that contractors have uniformly refused to fill contracts made before the late unprecedented rise in prices.

Comment seems useless in a case like this. M. H.

Socialism and Individualism.

I think that R. B. Kerr, in his article entitled "An Unconscious Socialist," is entirely too optimistic as to the degree of change of opinions which has taken place in the Socialistic ranks. I have no doubt that the more intelligent of the leaders of Socialism recognize the need of making large concessions to Individualism, but I do not believe that they represent Socialism any more than the Unitarians represent orthodox Christianity.

I judge so from what I read in Socialistic literature, and from conversations with such socialists as I come in contact with. As to literature, the last book I read is *Le Regime Socialiste*, by Renard, one of the leaders of Socialism in France. While M. Renard recognizes the need of respecting individuality

in politics, his economic program is destructive of all economic individuality, and after reading my book, "In Brighter Climes," where I represent exactly the ideas expressed in my former article, he wrote me that it was good enough as far as it went, but that it did not go far enough. And as to my Socialistic friends, I have yet to find one who realizes that the orthodox Socialistic program will in any way curtail personal liberty.

A short explanation of what will be the social institutions towards which we are unconsciously tending, will help your readers to clearly understand my position, and the motives which guide me in my reform work.

I think that in a century or two—more or less—society will have abolished private capitalism, and replaced it by public ownership of the enterprises which require large capital; the nation, states and cities each taking charge of those enterprises which they are severally best qualified to manage. This transfer from the private capitalist to the public, will come in answer to a demand for better economic organization.

But concurrently with this transfer, there will be a demand for more individual independence, which will find its best expression by the organization of communities founded upon the individualistic plan. Within these communities, the sex ownership of the present marriage could not exist, and there would be no enforcement of rules, as a condition of their success will be, that each individual shall have attained that degree of development where he can be allowed to be a law unto himself, without endangering the welfare of the community.

In these communities, *some* of the dreams of the orthodox Socialists will be realized. There will be no wages, no money, no rent, no profit, no inheritance, no widowhood, no orphans, for in them the communistic motto: "From each according to his ability, to all according to their needs," will find its full expression. And in these same communities, *some* of the dreams of the Philosophical Anarchists will be realized. They will be purely voluntary associations, from which any one can secede whenever they choose; there will be the largest amount of personal independence for each individual, all being trusted to engage in such work as may be needed, selecting that which each feels he is best qualified to do, there will be no enforced family ties, the whole community being a large family, giving full play to a wide range of attractions.

Besides helping the realization of social desires, these communities will offer other special advantages, such as economy in protection, favorable conditions of distribution, special facilities for the bringing up of children, taking care of the sick and promoting social enjoyments.

On account of the advantages, I feel confident that such communities will eventually be organized, but I also believe that many trials will be made, and many years will pass before they can be a success, because, unlike most reformers, I do not believe that any advance in social progress can be made until a sufficient number of persons have attained the needed development of character. The material for successful communism does not exist at this time, and I claim that the best reform work is done, not by preaching new social doctrines, but by teaching the individuals what is the improvement of character they need, before they can have better social institutions.

ALBERT CHAVANNES.

VARIOUS VOICES.

J. V. Carter, Durant, I. T.:—I enclose $1.00 on my subscription and 25 cents for which please send Lucifer to my sister. I want to say that "Karezza" is truly worth its weight in gold. Please direct me to some one of whom I can learn all about Home, Wash.

Laura H. Earle, Phila., Pa.:—I thought No. 945 a particularly good one—what Mr. Harman has to say on the present drift of our country toward imperialism being the sort of thing that is much needed, as is also what he says about the detestable Comstock and his detestable society.

Thomas J. Mullen:—If you have not already seen the enclosed statements by Mrs. Walling you will find them interesting. The fact that the article was written by the wife of a clergyman should lend eccouragement to all who are engaged in publishing Lucifer. It shows that the good work is being helped by those without the pale of the influence wielded by Lucifer. To me it proves that the work carried on by Lucifer is all right, because others differently environed are teaching the same truths.

Chas. L. Gorvan, Home, Wash:—Why is it that some people who come here can hardly wait until they are landed from our float before they indite some laudatory words about us and send them to Lucifer or some other paper, for publication, and before they have been here three months regret having penned them? It seems to me they ought to wait until they have been here some time, and have become well acquainted with the people, before they either praise or criticise them. It was refreshing to have one (I. J. Lason) come here and criticise us, even though he had been with us but such a short time; but I don't think he had time to investigate the causes that led up to the acts which he criticised—merely acts of self-defense. Friends, stay with us awhile at least before you either praise or criticise the people of Home. Such gush as some people indulge in before they have been here more than a day is not pleasing to me nor to others. Home is the best place I have ever lived in, and I have been here five years. Notwithstanding our persecutions the Home village continues to grow in every way. If some who visited us several years ago were to drop in now they would see a great difference in the appearance of the place.

Celia B. Whitehead, Denver, Colo.:—R. B. Kerr says he is sorry I was shocked at his fable of Mrs. Grundy. Let him be more sorry. I was not shocked but worse—nauseated.

He intimates that I read something into his fable that was not there when he says "she assumes that I mean to compare 'eating jam' with 'the use of the organs of human creation.'"

Let me quote a few sentences and see whether they can possibly be "assumed" to mean anything else than what I "assumed" they meant: "The pleasure which more than all others shocked Mrs. Grundy was that of eating jam." "In private she often admitted that the jam rule was only suitable for girls, and she had no objection to the boys having jam if it were not too openly licensed." Read the fable clear through, Mr. Kerr, and admit like a man that your meaning is so plain that "a wayfaring man though a fool could not err therein." I do not like to be accused of "assuming" things. Nor do I consider it "blasphemous" to compare the use of the sexual organs to eating; but there are ways and ways of talking about eating and about sexual connection. Some are delicate, serious and beautiful, and some are simply disgusting.

Mr. Kerr would have "Nature take her course." If one has the nature of a cat and would bring offspring into the world with no thought or care as to the consequence I think some other part of nature—reason, for instance—should take its course. And please notice, here, that nothing can possibly be more contrary to "nature's taking her course" than preventives of conception.

"If women were free" . . . they would "choose a new man for each occasion" on which they desired to become mothers. It seems to me possible, even extremely probable, that the men who would make the best fathers would object to being "chosen" in that way. The sort of man who inquired for "the tooth brush that belongs to the boat" might not. (I beg the reader's pardon for treating the subject in so indelicate a manner, but I found it impossible to touch Mr. Kerr's ideas in any other way.)

Lastly, I am not now and never have been an Alphite, though persistently called that in Dr. Foote's "Health Monthly" for which I used to write.

I wish Mr. Kerr would kindly explain his "system" under

which "sexuality would be a beautiful little stream flowing through the garden of love." That sounds quite pretty. I would have surplus sexuality in man transmuted into fraternal love, of which there is a crying need.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 3. CHICAGO, ILLINOIS, JAN. 29, E. M. 304 [C. E. 1903.] WHOLE No 954

Parry and Thrust.

Dare to live.

Hypocrisy is death.

No man kills through love.

Freedom is only for the strong.

Love forgives all of its losses.

Newspapers must be liars to live.

Saviors are sought only by the weak.

Marriage means that love's power is doubted.

A pessimist is one who dips his bread in gall.

An optimist is one who takes life sugar coated.

He who painted "The Vampire" should paint "The Tiger."

Religion is for those who can sin and keep up appearances.

Love comes to man as a blessing; ignorance turns it to a curse.

To count ears instead of votes would prove that the masses are asses.

Cranks are men who supply the oil with which the lamp of truth is kept burning.

Cupid shoots arrows maybe, but whoever saw him with a smoking revolver in his hand?

Ladies who blush in looking at nude pictures could save themselves by wearing smoked glasses.

All creative acts are equally clean and beautiful; the impurity which you see is all in your eye.

The state began in aggression, developed in aggression, and is aggression today. "Can the leopard change his spots?"

Russell Sage advises young men to buy real estate. Most of them could not afford to buy even seven by four feet.

King Edward is leaving England for a time. But let him go where he will, he cannot escape from his unsavory self even for a moment.

Men and women who think that they do right through the presence of police and the fear of jails should alone be made to pay for these.

American womanhood does not want Apostle Smoot in the Senate. American womanhood is quite willing that some men should dishonor themselves by entering the Senate.

Those who possess the earth may talk complaisantly about buying labor as they buy iron or coal, but iron and coal will never turn on them and say no.

The traction thieves are at it again in Chicago, and we may expect another Allen bill. Those who are willing to ride like crowded cattle must accept every yoke.

The indicted coal barons are already retaliating in threats to prosecute the Manufacturer's Association. While these two juggle the thing called law—three cheers for the state!

How great a fuss the police make over the occasional conventional murder. Thus it is that people hardly dare to go to bed at night. The police need their jobs, but they do not arrest Morgan.

In Newark, New Jersey, the courts are trying an alleged witch. When a woman can be arrested and tried on the charge of witchcraft the courts must be hard up for work. Why not try themselves?

They are trying to make a hero of John Mitchell. Every man who is acclaimed as a hero either becomes a tyrant or loses his place in public estimation. Keep clean of thrones, John Mitchell.

Mascagni goes back to Italy with a proper disgust for a nation which will tolerate a trust at the throat of art. The distinguished musician should remember that when they ask here "how much is that man worth?" they speak in terms of cash.

Massachusetts refuses to recognize a Dakota divorce. How now? is a thing which is right here very wrong a thousand miles away? Is "morality" geographical? Soon people will not know when it is proper to be shocked!

Is it worse to be a Mormon than to support prostitution? Is it worse to be a Mormon, than to persuade woman to deceive their husbands? Is it worse to be a Mormon than to be the keeper of a mistress or a harem? Is it worse to be a Mormon than to be a respectable citizen or a senator?

IRONICUS.

Is Woman a Responsible Being?

There are nations still in existence where women are denied the possession of a soul; but these nations are not civilized nations, yet I am not sure that either Germans or Englishmen really admit that women are beings possessed of a mind.

I have constantly heard Englishmen of "the good old school" say: "If a man steals my horse, my dog my poultry I have him arrested and he gets a few months' imprisonment if he steals my wife he remains at large, unmolested. Yet, is not my wife my most valuable property?" And that good Englishman is absolutely persuaded that his argument is unanswerable.

The other day, in a German paper, I read the following exquisitely delicious remark: "We have a treaty of extradition with Switzerland. If the man Giron had stolen the least valuable horse of the Crown Prince of Saxony we could have had him arrested in Geneva and returned to us; but as he stole only the wife of that Prince, the mother of his children, we can do nothing."

From all this we are bound to conclude that, in the eyes of many Germans and Englishmen, a woman is like a horse or any other animal, a thing, a "brute of no understanding," a being without a mind. In my ignorance I thought that when women left their husbands to follow other men they were, rightly or wrongly, using their own minds, acting on their own responsibility, and on their good or bad judgment.

will be. Yet nothing else could be expected, in a great majority of cases, than love turned to hate. The marriage couch is the grave of love, for the simple reason that the lovers have not been instructed on this point, and in their ignorance they destroy their ardent love and mutual attraction for each other, and turn them to hate and repugnance.

If I am at all qualified to judge in these matters I would say that it is not always excessive indulgence in the sex act that causes repugnance to develop, but the constant contact of the persons. This, I take it is the main cause for the death of love, and main cause of the desire of both to be released from the now galling marriage bonds.

If the young were properly instructed in sex matters so that they understood fully the powers and functions of their being, and learned in time the great benefit which would result from restraining their sensuous desires, there would no doubt be hundreds who would go through life together, reasonably happy and content with each other, where there are dozens now. It should also be thoroughly impressed upon the youth of both sexes, but upon the male sex in particular, that there is no prostitution except where the sex act is indulged without reciprocal love, and that such indulgence is a crime against nature.

Another cause for divorce is the double standard of morals which is still recognized for men and women. The man may browse around as he likes and indulge his animal propensities to his sensual heart's content, but his wife though capable of loving more than one man, with a pure love, dare not indulge her desires, for once even, unless she is willing to take the chance of being found out and forever thereafter barred from "respectable society." A single misstep so-called, for the woman, whether single or married seals her doom, so far as her standing in society is concerned, but the man may take ever so many missteps and even boast of it, yet his social standing is not affected thereby. All this impresses the woman with the idea that she is looked upon by men as inferior to them, and that she must be held in subjection, which naturally enough increases her resentment, her rebellion.

The main cause of opposition to divorce laws seems to be the laxness of these laws. Opponents of divorce would force people to live together, whether possible to do so or not. Som of them are even advocating the establishment of the whippin post for the purpose of flogging wife deserters, just as if such cruelty would revive and rehabilitate a love long since dead and passed beyond all hope of resurrection.

No matter how stringent divorce laws may be made, those who can no longer live together will separate, even if one or both of the parties be obliged to leave the state or country, and if such separation and desertion should be made an extraditable offense it would no doubt have the effect of increasing the number of suicides and murders.

Do away with legalized monogamic marriage and allow men and women to make their own marriage contracts, with power to rescind on proper notice, and the problem will be solved.

C. H. WESSELER.

Ouray, Colo, Jan. 17th, 1903.

An Answer.

I profess to be an Anarchist.

I think I can enlighten Mrs. Bertha Moore as to the exact belief of a person who professes to be an Anarchist.

It is true that Anarchists want to abolish all law and government.

Mrs. Moore does not see how the great mass of people, as they are at present, can get along peaceably without being governed. Does she think they get along very peaceably *with* being governed? If she does, she is uncommonly optimistic. If she thinks there may be room for improvement in that respect, then it becomes a pertinent question whether government promotes peace or discord. Anarchists think government promotes discord. Those who think government promotes peace, have never given anything worthy to be called a reason for thinking so. They have simply been accustomed to take it for granted. Those who think government promotes discord, are ready to give reasons for thinking so.

In other words, I thought that they were thinking beings. When a man steals a horse he takes him by the mane, or the mouth, and pulls him away with him. He does not say to the animal: "I like you; I will treat you better than your master; will you come with me?" He steals him, as he would an inanimate thing.

When a man asks a woman to elope with him he says to her: "I love you, I know you love me; leave your husband, who makes you unhappy, and come with me, who will make you happy." She reflects, and, through feelings of despair, of love, of passion, she yields and answers: "Yes, I will."

Now, her resolution may be most reprehensible, her conduct immoral; she may be a fool, anything you like; but she is not carried off by force; she acts of her own accord and free will, and is, I imagine, prepared to meet the consequences of her actions.

I have heard an English magistrate say to a man whose wife was accused of disorderly conduct: "You should look after your wife better than you do, and in future I will make you responsible for what she does. To-day, I will impose a fine of ten shillings. If you pay it I will set her free."

Now, this argument would be fairly good if the accused had been a dog. I should understand a magistrate saying to a man: "Your dog is a nuisance and a source of danger to your neighbors; if he causes any more damage, if I hear again that he has killed your neighbor's cat, eaten his poultry or bitten his children, I will hold you responsible, and make you pay the damages, plus some compensation." But a wife! inasmuch as, mind you, when a woman has committed a murder in England it is she that is hanged, not her husband.

I believe that women are quite prepared to accept the responsibility of their actions. The emancipation of women should be an accomplished fact by the declaration that she can do evil as well as good. And I am sure that if she wants credit for whatever good she does, she is also ready to accept the consequences of the mischief, to herself or to others, which she may make.—*Max O'Rell, in Chicago American.*

Cause and Cure of Married Misery.

The question of Marriage and Divorce seems now to be up for final discussion and solution, as was the chattel slave question, in this country, during the twenty years prior to its final settlement, by the abolishment of the institution.

Although at that time the fugitive slave law and Dred Scott decision had the appearance of more effectually intrenching the "divine institution," they were really its dying kick. So also, in all probability, shall we see a National Divorce Law passed within the next few years which will satisfy its adherents that nothing more is needed to forever establish the divine institution of Christian marriage through "holy wedlock." The institution, however, is doomed, and if not totally abolished will be so modified that nothing of its present binding and grinding force will be left.

There seems to be some diversity of opinion as to the principal cause, or causes, of divorce, among the opponents as well as its advocates. Susan B. Anthony, for instance, says: "The trouble commences when he asserts his right and she rebels against it. This is usually the beginning of a battle which is unequal from the first to last. He has gospel, law and public sentiment on his side; she has nothing but her outraged sense of justice." This statement no doubt contains a great deal of truth, but let us see whether this really is the beginning of the trouble that usually ends with the woman's defeat. As long as the magnetic force of the male and the electric force of the female are still unimpaired they continue to attract, the two towards each other, and there is no assertion of rights and no rebellion, but as soon as these forces are neutralized, and the two made one by the marriage ceremony begin to repel each other, then the domineering of the man and the rebellion of the woman begin.

And how do these forces become neutralized? It is by constant contact and cohabitation. Always sleeping in the same bed, and never once suspecting what the result of such habit

There are two principal forms of discord—foreign and domestic. It can scarcely be disputed that almost all war and quarreling among nations is made by governments.

There is absolutely no statistical or other evidence to show that domestic discord is made any less by law and government. A few attempts to show any such thing—as when in England, some years ago, the flogging acts were said to have diminished crime,—soon proved fallacious. The best penological writers—Wines, Drahms, Havelock Ellis, e. g., acknowledge, with remarkable frankness, that neither humane discipline nor severe works any permanent decrease in crime.

What statistics, taken for a few successive decades, really do show is as follows:

1. The annual amount of each and all crime *fluctuates*, like that of rain, snow, or thunder.

2. Similarly, the *average* of annual amounts in each country is extremely constant.

3. Even the degree of deviation from the average is more regular than for most physical phenomena. Suicide might be supposed one of the most capricious among crimes. But, when Buckle wrote his *History of Civilization*, the suicide average, for a year, in London, had long been known as 240; and the actual rate circled about this fixed center, at the almost exact radius of 26—from 266, maximum, in the panic year 1846, to 213 in 1849; nay, the very weapons used were more predictable than the number of hail storms or unusually cold days.

4. By slow degrees, great changes occur. But law does not seem to have any connection with them. The modern Italian character, it has been remarked, almost exactly reverses the ancient Roman. We explain this by remarking that natural selection must, in each generation, for centuries, have thinned out the typical specimens of so pugnacious a people as the Romans.

5. The causes of minor fluctuations are less obvious. They are clearly very different from what might be guessed. Thus suicide is more common in hot weather than cold, indicating a connection with "midsummer madness" rather than with suffering. Yet madness is not, as charitable juries would have it, at all proved by suicide. Disappointment in love very often leads to self-destruction, *never* to insanity.

6. Among great standing causes of crime, one is *penal law*. The penologists, especially since Degeneracy began to be scientifically studied, are singularly unanimous in agreeing that while the number of Born, and Historical criminals proper, can only be affected by slow processes of evolution, Occasional and Impulsive criminals, are made virtually habitual by *punishment* alone.

As to Christianity, it certainly is not responsible for degradation of women, which reaches a lower point than anywhere else in countries where Christianity was never preached. All forms of ignorance and superstition co-operate to hinder the slow advance of civilization—none more energetically than government worship.

C. L. JAMES.

Some Home Matters.

EDITOR LUCIFER:—As you say you wish to hear from the "Storm Center," and as Comrade Morton is busy in our school, teaching the young idea not to *shoot* I will volunteer a few items. First of all, there is no storm here now. A friend wonders about "Discontent," and seems to think I am the most irrepressible one here. Not so. I have but one line to go on, and cannot stand still; the others have many lines of work, families to support, land to clear, roads to make, and other public work to do.

For years "Discontent" was published under great disadvantages, those engaged in the direct work, got only their board, going from house to house a week at a place for that. The small receipts sometimes hardly paid for paper and postage. The printing was done by hand, two men of the group who did the publishing, running the press two pages at a time, so that twice a week men who worked hard at other things, would leave their needed work for this labor of love; sometimes one couple and sometimes another, but the printing must be done no matter what or who else suffered, and when the list increased during the pending of the trials, I have known the comrades, after a long, hard days' work, run the press till nearly midnight.

There is plenty of other work being done, public work that does not pay in dollars and cents. Within the year there has been a pile driver built, a floating walk 465 feet long to where the boat lands, roads have been opened and partly worked, and now they are putting up a hall 62x60 and two stories high, the lower story for school room and printing office, and the upper floor for lectures, dancing, exhibitions, etc. Please remember that we have only about a hundred people here, men, women and children, and that all this work is voluntary. Some of our number who have lots are not here yet, some are away at work to get the means to build on and improve their lots.

Among the recent arrivals are Olivia Freelove Shepherd and her friend Fannie Spaulding, Mr. Lason, Col. and Mrs. Rucker, Professor Thompson, and a family from Salem, Ohio, named Smith, who have built their house, but are away at work to get other things needed, before coming to stay.

Last, but not least, Laura Smith Wood, with her not yet four year old boy.

LOIS WAISBROOKER.

"Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and *in addition* five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on;" said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration S. P. Putman wrote: "It is one of the best ever penned. . . It has historic imagination and what I call *juice*. . . . . It gives the heart of the matter, is vigorous and to the point. It gives *pictures* of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defenders of the Wives and Mothers of our Land. By C. L. James.

The supply of some of these pamphlets is small. "First come, first served," remember.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Concentration.

Ella Wheeler Wilcox, one of the poet-prophets of our time, tells us:

" There's lack of greatness in this generation—
And why? Because no more man centers on one thought.
We know this truth and yet we heed it not:
The secret of success is CONCENTRATION!

For many years Lucifer's editor and leading contributors have been concentrating their reformatory efforts upon the theme that seems to them most primary, fundamental, and therefore most necessary to be first attended to. We have argued that it is quite useless, and often worse than useless, to attempt to remove secondary and superficial causes while the basic cause of trouble remains unmolested and in full force.

Take the popular methods of removing poverty, vice and crime, by works of charity, by preaching, by punishments, such as fines, jails, penitentiaries, hangings. While all these remedies are tried, with constantly increasing zeal and cost in time, labor and money, the sum total of poverty, vice and crime is also increasing in still greater ratio.

In Chicago, for instance, we are taking much credit to ourselves for keeping alive thousands of families, and now the mayor and city council have passed an ordinance to set apart $25,000 of the people's money to establish a municipal "coal yard," from which coal is to be dispensed at cost to those able to pay, and FREE to those who can not pay. The natural result of this plan will be to increase the number of those who will report themselves unable to pay. Naturally, logically, these people having once accepted charity will be less averse to taking their places permanently in the pauper class. More and still more readily will they argue that the rich, having robbed them of their money and their opportunities to be self-supporting, should now support them through municipal bounty, much as the recipients of "pensions" look upon the aid they receive from "government" as their rightful DUES.

And thus year by year, the proportion of adults who have fallen by the way and have become a public charge, will increase, and in the same ratio will also increase the self-approbation of the coal barons, the manipulators of the Food-Trust and all other trusts, because of the fact that through taxation they will be obliged to support, out of their personal profits, so large an army of dependent paupers.

So much for the effect of charity, municipal and otherwise, upon those now living. What of its effect upon the UNBORN?

I need not say that this latter view of the case is incomparably the more disheartening; incomparably the more terrible.

If the "city fathers" and all charitably inclined citizens were to turn a deaf ear to the calls for help, a large proportion of the very poor would either die outright else become inmates of hospitals, poor farms, etc., and thus be prevented from reproducing their kind. As it is, charity will keep sufficient vitality in the bodies of these unfortunates, these more or less improvident and incapable adults, to enable them to reproduce a new crop of mental, moral and physical imbeciles—a new crop of such as never should be born—a crop of the "born tired," born without desire to live, except it be to wreak vengeance upon the class or classes who, or which, by prenatal instinct they feel to be their hereditary enemies.

If not born with hate and revenge in their hearts sufficient to make them fore-doomed criminals, that is, criminals in the eyes of the present capitalistic rulers, they are born fore-doomed SLAVES, voting slaves and fighting slaves, with too little reasoning power, and too little energy to make effective and intelligent fighters for better conditions, better systems of economics, politics or ethical equities in general.

To such human material as this the public school is a curse, because inculcating government-worship, called "patriotism," which means obedience to capitalism.

For such the Sunday school and orthodox church teachings are simply cords and chains to make perpetual their slavery, mental, moral and physical.

Hence also the almost superhuman efforts of church-state leaders to keep down discussions of the basic principles on which rest the State, the church, marriage and divorce, especially the last two, since it is the CONTROL OF SEX through marriage that makes it possible to control the PRODUCT of SEX—the new generation of human beings.

* * *

While "concentration" is absolutely necessary to success in any line of human endeavor, it seems to have also its disadvantages, its perils. Often and often, when trying to arouse the dormant public conscience to a just sense of the importance of free and responsible motherhood, as the most necessary factor in the problem of how to cure the evils of our present social order—or lack of order—I have been sharply criticised for my devotion to what my friends call my "hobby."

A few weeks ago, for example, Mr. Odelius, secretary of the "Chicago Society of Anthropology," took me to task for what he considered an exaggerated presentation of the evils of conventional marriage—of enslaved motherhood, unwelcome motherhood, as stated in my address before that Society on "Sexology as Related to Poverty, Vice and Crime." Such criticisms convince me that their authors have never yet had their attention directed to this subject as mine has been directed, and that the popular apathy in regard to this class of subjects makes it all the more necessary that some one should concentrate his efforts upon this line of reform, and, like Garrison when advocating another unpopular reform, say to all critics, whether friends or foes:

"I will not equivocate; I will not excuse; I will not recede a single inch, and I WILL BE HEARD!"

* * *

To show that others as well as myself have seen the necessity of concentration upon this line of reform I ask particular attention to the articles in this issue entitled the "Fall of Nations through Marriage," and "The Cause and Cure of Married Misery."

Brief replies to, or comments upon, the plans proposed by Friends Swift and Wesseler will be welcome to Lucifer's pages

M. HARMAN.

Paine Memorial.

Sunday Feb. 1, Dr. Juliet H. Severance will deliver an address before the Chicago Philosophical Society, in honor of the memory of Thomas Paine,—"Author-hero of the American Revolution"—at 72 Adams St., beginning at 8 o'clock p. m. Seats free; all invited.

A Veteran in Need.

Among the old-time helpers of Lucifer and its radical work, honorable mention should, on all suitable occasions, be made of Abner J. Pope. Not only as helper of Lucifer and of other radical reform journals but also of many worthy and needy individuals, few men of equal means have made a better record.

Bro. Pope is now a member of the colony of Liberalists who are trying to solve social and economic problems at the place called Home, Washington. He is eighty years old—forescore years YOUNG, as Dr. J. Rhodes Buchanan used to say, but though still young and active his strength is not equal to the task of clearing his two acres of ground and putting them in condition for planting to fruit trees and vines. Lucifer has helped him to build a house and in other ways, and now if all who have been recipients of his bounty in the past would do half as much to balance their account as Lucifer has done, there would be no need of asking aid from any one else.

This statement is made without authority from Bro. Pope himself, and without suggestion from any one, but learning the facts of the case from one who knows, we give them publicity, in the hope and belief that the friends of Lucifer will not allow this life-long worker in all good reforms to suffer from lack of a little co-operative aid, in his declining years.

Contributions can be sent direct to Bro. Pope, at Home, Wash., or to this office. All sums, down to a few postage stamps, intended to help our worthy and needy friend, will be promptly acknowledged by us, and also by the recipient himself.

The Fall of Nations Through Marriage.

At first view the thought of nations falling because of the marriage system will seem strained. This idea is the very opposite of that built into our moral and political treatises, where we learn that the family is the ground-work and preserver of the state. Yet on the contrary, the family is one of the present causes for the disintegration of states and nations.

The family is the only "honorable" mode for children to reach the world; children are necessary to keep up nations and races; the family is becoming objectionable and distasteful to increasingly large numbers; these people avoid the family and therefore have no children. Hence the population falls off, and the nation gradually dies from within. France is so dying. It is said that England has about reached the stationary point. We only keep our population up and increasing by foreign arrivals, with the result of rapidly diluting American blood into something else. Probably this dilution is good, for the only great thing American blood ever did was to throw off British sovereignty in the Eighteenth Century, and since then it has steadily succumbed to the lowest European ideals until the climax of the unspeakably degrading Philippine war. We are now as a nation a mob of such weaklings that we have lost self-government, having given the most wretched of men, greedy ward politicians called statesmen, the business of nominating and electing our public officers in their committee rooms, and of making all our laws for us. Eighty millions of this characterless mob of ours have fallen at the feet of a few piratical robbers, who by trusts and every form of legalized chicanery have reduced the great multitude to a cowardice and slavery beyond belief.

Now the few fighters against this degeneration are radicals. They are barred from any kind of commercial success by so fighting the iniquitous tyrants. How are they to have children? Another element, which I may call the next best, does not fight, but recognizes that men can not have principle and succeed. Hence they limit the number of their children, preferring not to bring innocent beings into this fierce hell of social struggle. Two classes are left to mainly people the country: the most selfish and coarse, and the ignorant and raw. What will be the nature of the American people after a period of this reproduction (1) by the worst and (2) the rawest?

If there were not the grievous stigma upon free children a counter movement might grow up. The first two elements of population, the radicals and the thoughtful next-best, might begin to produce offspring from a perception of their duty to do so. Hope for the future lies just here. The absurd prejudice against non-marriage born children being removed, the truly better elements would begin to have their proper quota of births. The tendency would be for these to increase just as that of the other class, the selfish and coarse, is to decrease. The blood of the nation would gradually change in character through this process, a higher type replacing the lower type. Through the increment of intelligent births a vital force toward a right revolution of the world would be supplied.

A Free Association Society, a non-Marriage Society, or call it by what name you will, is the great need. I know people who do not believe in marriage but who drift into it because they have no encouragement to form a union without it. Others on the contrary do not yield and have no children. It is clear that if anything considerable is to be accomplished in the ways suggested there must be associative action. If plain tendencies go on in civilized nations it may be that the sense of world obligation will before long have to be called in to keep the population of the Aryan or Western world even stationary. If it falls off seriously the Chinese and other Eastern races will submerge and swallow up the West. This sense of duty will appeal to the better rather than the worse type. Why should it not be made use of now to introduce a potent factor in social revolution? Why should the high-minded radicals be celibates, as the more spiritual types of Europe (priests and monks), and the more intellectual (scholars and fellows of universities) were, earlier, leaving the brute and bloody warrior class to people the earth?

MORRISON I. SWIFT.

"The Little Rift" From the Other Side.

EDITOR LUCIFER:—My attention was called to an article by Jay Cameron in Lucifer No. 952 by the misrepresentation be made of the wife of his friend. Since you know Mr. Cameron and his friend, and do not know his friend's wife, in justice to her I feel called upon to say a few words.

Mr. Cameron accuses the wife of his friend of wanting all of her husband's time when not at work. He accuses her of not wanting him to visit other women. If Mr Cameron possessed less conceit or felt his own importance less surely he would not be so blinded as to the facts. Mr. Cameron's friend and his friend's wife breakfast at 6:45 o'clock. She does not eat again until he returns from the office. He is supposed to leave the office at 4 o'clock. At 4:40 his wife begins to prepare supper. It seldom takes her more than three quarters of an hour to get it ready. Not having eaten anything since breakfast, she is hungry. The supper spoiling and her hunger increasing, she is naturally in an unpleasant frame of mind when he returns if it is after 6 o'clock, and it is her *hunger* that causes to ask her why he is so late, and not that she is so exceedingly desirous of having him by her side or afraid he is paying his respects to some other woman.

Mr. Cameron's friend's wife is almost a stranger in Chicago. She can count on her fingers all the people she knows and still have fingers left. If she happens to ask her husband about some women she has met or of whom she has heard, it does not indicate that she is jealous or is worrying in fear that he is spending his time with that woman when not at home.

JEANNETTE FORD.

With all due respect to Sister Jeannette, I would suggest that my friend's wife eat oftener if hunger causes her domestic jars.

JAY CAMERON.

Jay Cameron's friend's wife never feels hunger until time to prepare supper. She wouldn't sin against her stomach by eating when not hungry. Perhaps her husband's stomach would be in a healthier condition if he would do likewise.

J. FORD.

VARIOUS VOICES.

Eau Claire, Wis., C. L. James:—Since that eminent physician who thinks I don't know when I am dead, has neglected giving me his name and address, please inform him that if ever I find a hasty trip to Canada convenient I shall have use for his mortuary certificate—but not till then.

S. J. L., Newburg, N. Y.:—Was very sorry to read of Ida Craddock's end. Do you have her first edition of "Right Marital Living?" I would like very much to read it, as it is, I believe, on the same line as Karezza, Magnetation, and Zugassent's Discovery, which books are the most valued in my library. My wife and I cling close to these ideas and believe them right, Mr. Comstock's views to the contrary notwithstanding. The joy of living is in following these sentiments. Am glad the Comstock laws do not control all the literature of this kind.

Sadie A. Magoon, Home, Wash.:—I have lived at Home nearly a year and a half, and learned for the first time, through Lucifer, that one of our comrades had whipped a child with a board, another shook a boy for misplacing a boat, while another forced children to obey through superior physical strength. If this is true, the least I can say, is, I am astonished. So far as I have observed the children are left too free.

I do not wish it to be understood that I do not believe in freedom, for that would be untrue. I do however think children should not be so free that they disregard the freedom, rights, and property of others. I have seen nothing really malicious in our boys; and our girls, let me assure you, are as near perfection as it is possible for girls to be. Our boys are less so, because in my opinion not sufficiently restrained. It may be they are taught, but a little restraint is necessary. "Boys full of physical strength and life must let off steam," says one. Certainly; yet why more than girls?

I find too many Anarchists, and outside of Home, who think children must be free. By free, they mean to do as they choose. I cannot think they should be allowed that amount of freedom until they have at least first learned to always try in every possible manner to make every bird, fowl, animal, child and adult happy, instead of unhappy. If they neither can, or will learn this lesson I think they should not be permitted to mingle with them until they do. Whipping brutalizes, scoldings are nearly as bad, but while so young and immature, they need the kind, but firmly guiding, or restraining hand of those who love them, and know what is best for them.

Our Home is as near an Eden as any place on earth can be at present. If fate compelled me to live elsewhere I would be very unhappy.

D. L., Gosben, Ind.:—My subscription to "Lucifer" expires with No. 960 and I herewith enclose $1 for its renewal. Let us hear more of sex. Of course any observer will see that a frank discussion must, as yet, be done very cautiously. It might, even then, not be met with general approval and the motives of the writer might be called in question, while among those for whom the work was intended it might be met with indifference. To my mind, the case of the late Ida C. Craddock is a very plain one illustrative of the fierce conflict now being waged in the minds of humanity, between the superstitious race-beliefs handed down from generation to generation for ages, and the more rational teachings of science. But such men as Comstock and his kind should not be too severely judged for attempting to suppress sex knowledge, as they have undoubtedly not developed to a plane where they can see that knowledge in this line would result in the betterment of the race. They seem to have the great majority of the people on their side. They are perhaps ruled by public opinion, and it may reasonably be presumed that they must evolve to a higher point before we can expect them to change their views. Shall we conclude that it was the same class that poisoned Socrates? that crucified the carpenter of Nazareth? that compelled Galileo to confess that the earth does not move? that gibbeted Quakers? Shall the seeing be compelled to follow the blind?

I have been so fortunate as to obtain both of Mrs. Craddock's booklets and am astonished that there is anyone who could pronounce her writings vile or obscene. Some of it may not be scientific but her motives cannot be questioned. She pleads for the unborn and it is a pity that the assiduous and careful study and discussion of sex and its laws must be so hampered by ignorant, meddling brains, as a better knowledge of it, both as regards the rearing of children and the begetting of offspring, is surely conducive to the highest good of the human race. But whatever may be the motives of these "guards of humanity," it is high time that every thinker should think aloud and compare notes. The number of investigators and thinkers which are springing up so rapidly in this line, is a hopeful sign. But theories are not truths because they are new. Humanity surely needs, must and will have, sooner or later, a more accurate knowledge of this matter than it has at the present. No one can deny that before much can be done toward the prevention or cure of the wrong use of sex, whether found in the asylum, the brothel or the home, a great deal more must be known of the nature of sex than is now known. Very slow, in fact, inexcusably slow, has investigation been in this line, which, of course, can be explained in no other way than in the fact that the minds of the people are and always have been, "over-ridden, or even over-shadowed, by the ideas emerging from a supernaturalistic philosophy." If people are blinded by preconceived ideas, they will generally investigate no longer and so the truth will remain hid.

Concerning the many other reforms advocated in "Lucifer," I am not so much interested, as I consider the sex problem paramount, and would emphasize emphatically the old saying, "Let there be light;" not because the anthropomorphic God of tradition said so, but because it is the demand of the hour.

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The hedonist recognizes in the sex-instinct the origin and basis of all that is best and highest within us. He is not ashamed of it, like the hermits who find that uncleanliness is next to godliness, and hold fresh linen an abomination.—*Grant Allen.*

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THIRD SERIES, VOL. VII., NO. 4. CHICAGO, ILLINOIS, FEB. 5, E. M. 305. [C. E. 1903.] WHOLE NO. 955

Courage, Free Heart.

Courage, free heart, amidst the battle here;
Ever its winter season hath the year.
Courage, free heart, and press on without fear;
At last the flowered springtime will appear.
Courage, free heart!

Courage, free heart, and fail not in the fight;
The day is struggling in the bonds of night.
Courage, free heart, and dare all in thy might;
The hours are counted that shall bring the light.
Courage, free heart!

Courage, free heart, and let deed follow deed;
Slow is the increase of the long-sown seed.
Courage, free heart, and no forebodings heed;
The harvest days will come and give their meed;
Courage, free heart!

Courage, free heart, and think not of the pain;
The winds and waves have strength upon the main.
Courage, free heart; treat danger with disdain;
The ship at last shall its safe harbor gain.
Courage, free heart!

Courage, free heart, and be thou true and strong;
The things are many that would work thee wrong.
Courage free heart, and meet thy foes in throng;
For thou shalt win and sing the victor's song.
Courage, free heart!

—*William Francis Barnard.*

Parry and Thrust.

Your source is sex.

The heart has no code.

Love, if you would live.

The body is a work of art.

Passion is a normal appetite.

Shame is no evidence of decency.

Flesh and spirit are rightly a unit.

A license to love is a license to enslave.

Purity could go naked and be unashamed.

Ignorance will not serve as a basis for life.

He who hates the flesh will have a starved soul.

Man does not know himself until he has known woman.

Woman's life is veiled until she has deeply loved man.

With every child that is born a new world begins to exist.

The lowest of thoughts is to think slightingly of motherhood.

Love in freedom is the assumption by love of its inalienable rights.

Marriage is a tax which love pays to existing economic conditions.

No healthful adult human being should be "dependent" upon another one.

Those who are ashamed of sex should be ashamed that they draw their breath.

It is the lies about sex, not the truth, which encourage impurity in a child.

Through sexual love humanity realizes its unity with the cosmos, and becomes divine.

When law meets love and would rule it, then nature either weeps or laughs over the folly of law.

The state degrades love by trying to make it a purchasable quantity; the price being the price of a license.

Many of the greatest men of history were born out of wedlock. Are we then to conclude that nature is an Anarchist?

There is just one way in which to solve the divorce problem, and that way is the way of freedom in sex association.

Clean your own mind first; get out of it every thought that reflects unfavorably upon sex. Then you can talk to your child.

When love comes to two a voluntary loyalty begins to develop between them. Do not transgress this with your impertinent regulations.

Nature has no purpose, nor did she "intend" anything, through love unions; but all the same, in the love relation we feel at one with her.

To control reproduction is to largely control life. The church would control life, so it set itself to control love and reproduction.

One of the surest means of turning the heart of the world toward freedom is to appeal to individuals through their experience of legalized love.

A woman cannot be stolen from a man, for the very good reason that a man cannot own a woman. No one but a cur would accept money for the "alienation" of affections.

Social and economic conditions cause prostitution, and then authority, which works to perpetuate social and economic conditions, pretends to oppose prostitution. The fraud is transparent.

A love that would not last under freedom certainly will not last under coercion. The enforced yielding of the person is not the free yielding which love delights in and anticipates.

The whole subject of sex is so hidden under a mass of that foulness known as "indecency" that it is a wonder woman is not revolted at the thought of kissing the fruitage of love, her own child.

The literature of sex is yet to be written. When play, poem, novel, and essay may frankly speak of love, hiding nothing, then will unknown grandeurs come into our minds and new delights into our hearts.

Liberty is all that is needed to remove every true sex evil; rape, servitude, unwilling motherhood, prostitution, disease, the crimes of jealousy, and all the rest. These are all slavery, or its fruits.

The causes of our vile thoughts about clean things may have been this or that; what we know is that the state, the church, the school, and the domestic circle are breeders of poison, the poison of unclean ideas.

Woman and man are incomplete till love completes them; let love be free: woman and man are incomplete until sex is seen to be pure; let knowledge be free: woman and man are incomplete till procreation is free; let us take our freedom, in this as in all things. Let us be free. IRONICUS.

Love's Coming of Age.

Nothing is permanent under the sun. That is a truth which modern society is fast learning under the rod, or that rigid disciplinarian, social evolution. No one understands this as thoroughly as the men and women who are looking toward a better and nobler order of society. Yet while they are perfectly convinced that social institutions must change with the transformation of the economic basis that produced them, even these enlightened few generally except one institution from this rule—the sex relation. They have been told so long that our modern marriage is a divine institution, and the reactionary defenders of the old order are so quick to raise the cry of free love at the least attempt to touch this subject that it is a delicate and difficult task to bring this vital question even before the less prejudiced elements of modern society.

Still evolution is as active in this field as in any other. It places us before new problems and forces us to face them as best we may. Shall we turn our backs on them in the hope of avoiding them and leave them to our children unprepared and full of grave mistakes? Or shall we do our share toward their solution?

We know today that human society passed through a long course of development, comprising the work of uncounted generations and stretching over thousands of years. Our written history alone covers more than four thousand years. It shows us that the three main stages of human development produced three different forms of sex relations. During savagery it was group marriage. Then followed barbarism with the pairing family. And finally civilization came in and brought along monogamy. This last institution arose through the concentration of wealth in the hands of individual men, and the desire to leave this wealth to the children of each individual man to the exclusion of all others. Since monogamy was caused by a certain social system, will it disappear with the abolition of this system? And what will take its place?

Here the defenders of the present system begin to scent danger and raise their frightened voices in fruitless protest. Fruitless, because they can not stop social evolution, hence cannot stop the evolution of sexual relations. If they would muster up the courage to look these matters squarely in the face, they would speedily discover that there is not the least cause for alarm.

The abolition of the capitalist system means the emancipation of women from the economic supremacy of men. It is this economic dependence which has degraded so many women and forced to sell themselves into married slavery or open prostitution. Once this dependence is abolished, will women continue to remain the sexual slaves of men? If the testimony of history counts for anything then we have every reason to believe that the economic emancipation of women will tend more strongly to make men truly monogamous than to make women inclined to indiscriminate intercourse.

We are now in a critical period of social evolution. Where is the mind strong and pure enough to present this question so that every man and woman, every boy and girl, can study it with pleasure and profit? Such a mind has spoken in Edward Carpenter's splendid book, "Love's Coming of Age." The delicate subject is treated with such admirable restraint and with such penetrating clearness that even the most exacting propriety can not find any objection in the reasoning and conclusions. Read it and spread its message far and wide. You can get it from M. Harman 500 Fulton St., Chicago, Ill., for $1.00.

B. U.

Driving One's Self.

If Mrs. Towne had never written anything else, I would be thankful to her for writing in her book the phrase: "I had learned the lesson of not driving myself." The reason I am thankful to her is because I have been looking for just such a phrase to express one of the most common mistakes made by women.

Men are driven by circumstances; women drive themselves. Every man who has his way to make in the world has to adapt his steps to the pace set by competition, but the women who keep house—and they are the great majority—can set their own pace and can as they please go fast or slow.

I have been fighting this battle for nearly twenty years. Every time a woman of my acquaintance complained in my hearing of too much work, or of lack of time to rest, or read or for any other enjoyment she coveted, I have promptly remarked to her that if she wanted to she could have all the time she desired, and was as promptly met by the cutting rejoinder that I knew not what I was talking about.

Thereupon we would join issue, as the lawyers would say and I was easily defeated so long as we dealt in generalities, but whenever I could finally come to particulars, and discuss the details of their work, they would always be forced to acknowledge that they did a lot of things which were really not necessary, and which in no way added to their happiness or that of their family.

In time past I used to believe that such an acknowledgment would be followed by a change in their conduct; that women who complained of lack of time, and acknowledged that much of their work could be dispensed with, would surely put two and two together, and leave off some of their unnecessary work.

But slowly I found that the real reason for this self driving of women is their lack of independence of character; that few of them are strong enough to resist the influence of acquired habits and of adverse public opinion, so as to live according to the dictates of their best judgment. And I found further more that lack of independence, and not lack of knowledge, is the real cause of the slow march of social improvement.

Independence of character is the first condition of progress, and it is because the philosophy of Mental Science alone lays great stress upon the need of independence of character, and teaches how it can be increased, that I expect great things from it.

[The foregoing is taken from "New Thoughts," a series of pamphlets devoted to the study of mental science, and published by Albert Chavnnes. It is issued quarterly at $1.00 a year. Address Albert Chewannes, 308 Fourth Ave., Knoxville, Tenn.]

The Fatherhood Question.

I am glad to see by her reply to R. B. Kerr that Celia B. Whitehead recognizes that the "men who would make the best fathers would object to be chosen in that way"—the man "who by the fitness of his age," etc., would be quite unworthy, in spite of other advantages, if he did not exercise rational discrimination in respect to the claims of woman, not only as to her social and physical fitness, and as to his own freedom from legal or other claims, arising from previous paternity, but also in respect to the probability or certainty that the service she asks of him may be so effective as to call for no repetition.

We are told that when Moses brought down the tables of "the law" to the camp of the Israelites, he found a people "naked to their shame," and worshiping an object they had imaged for themselves—an ideal of blood-thirsty lunatics who imagined that the genius who presides over conception might be influenced by the sight of blood, or the stench of burning flesh. Their practice was a monogamic sodomy. They did not know how to reproduce their kind except as the result of lustful blundering. Nor was it to the interest of races whose very existence, perhaps, depended upon their physical and mental superiority, to be taught better.

The object of Nature in the lower animal forms, is to breed from the best, and by selecting the most favorable conditions to approach perfection in the organic being. But in man, her most important product, Nature's object seems to be to breed out the lunatic from the remnants of a species, that by some cosmic mischance, has been moulded by an environment to which it was not adapted. To this end every form of sexual relationship known to mankind during historic periods, has contributed—by reducing the vital influence of the male to the single function of giving life to the "seed of the woman"—the conservative element in preserving the existing status of the human species.

The evolution of all other species than the human having been the result of the creative transmission of acquired qualities by the males, only those have had a chance to procreate their kind who had been made strong by experience. But of man the qualities that have given him sexual dominion in the past have been those that are characteristic only of the beast of prey gone mad. The child has at least the advantage of being born sane; whatever it may afterward become as the result of unnatural environment.

T. U. A.

Woman's Source of Power.

This is the title of a small pamphlet written and published by Lois Waisbrooker, at Home, Washington. Among the characteristic mottoes selected by the author are these:

"The last enemy to be destroyed is death."

Love is always the Builder.

Love is the Divine Creator.

Love in Freedom will Redeem the World.

The following paragraphs selected at random, will give the reader a fairly good idea of the author's style and drift:

Go with me, please, to a photographer and tell him you want your likeness. He will first take a piece of glass of the required size and pour upon it a liquid solution which flows evenly over the surface and hardens in the atmosphere. He then takes it into the dark room and immerses it in a solution of nitrate of silver. He takes it into the dark room for the same reason that potatoes are planted in the ground; the needed chemical action cannot be had in the light, and the silver in solution combines with the chemicals in the coating of the plate making it exceedingly sensitive.

The meaning of sensitive is well understood and yet an illustration will not be out of place. The atmosphere moves in waves. Hold up your hand and you do not feel them, but uncover the nerve of a tooth and then see! The air-waves make no impression upon the hand but they cut right into the nerve of the tooth causing intense pain. The nerve is sensitive; the hand is not.

The plate remains in the silver bath until so sensitised that the atmospheric waves will make an impression upon it. In the mean time, you take the desired position and when ready, the sensitised plate is so handled that no light can reach it but that which, in striking your person, is thrown back upon the lens of the camera and passing through it, reaches the prepared plate, thus making the impression of your face and form upon it.

Had not that plate been chemically sensitized there would have been no impression, but the work is not yet complete. The impression must be fixed, made permanent, so the slide to the little box which holds the plate and which has been withdrawn to admit the light from the lens, is closed and taken back into the dark room. Here it goes through a process called developing, bringing out, for though the impression has been made it does not yet show any more than the character of a child shows at birth.

Presently the artist comes out and says: "You will have to sit again, this impression is spoiled."

"Why, what's the matter?"

"There is a fly upon your nose."

"Yes, one lit there just as you uncovered the lens, but could you not develop the picture without it?"

"No, whatever comes within range of the lens will show," is the reply.

Now for the application. Have you never heard the remark: "As nervous as a woman?" Men say this in contempt of what they consider evidence of our weakness. The remark is evidence not only of their ignorance but of ours. Did woman generally realize the use that her more sensitive nerves serve in the economy of nature, man would soon learn.

A woman's nerves sustain a similar relation to the child in the womb that the lens does to the sensitised plate in the camera box; they are to receive and transmit impressions, and whatever is thus stamped upon the child in embyro is very likely to come out in life's developing process.

This nerve-sensitiveness is a mighty power for good or evil. When understood and righty used, it will become the motor power through which the race will evolve to higher conditions.

This is the power that the free woman will hold for good; not only by giving the world better children, but through the soul-love atmosphere generated from the finer forces of sex, she will bless all within the radius of her sphere.

"As nervous as a woman." If man only understood the wonderful power for good wrapped up in her sensitive nerves he would make different conditions for her than now.

A letter addressed to the author, as above, enclosing ten cents, will secure a copy of this the latest production of Mrs. Waisbrooker's pen. M. H.

Health Maxims.

As health of body and of mind is the most important of all earthly blessings, an occasional reminder of some of the most necessary of rules for securing and retaining it is certainly commendable. We find the following very excellent summary at the close of an article on "Vegetarianism" in the December "Conservator," Philadelphia:

Keep warm and "keep cool."
Keep dry.
Seek the sun.
Breathe free air.
Eat moderately of plain, wholesome food that agrees with you; if cooked, well-cooked; if raw, ripe.
Let stimulants alone.
Work hard, think large and sleep at night.
Love everything, fear nothing, follow your ideal.
If sick, fast, rest, balance your circulation, believe and *wait*.
Keep square with your own self-respect.
Be honest with your own soul.
For the rest—exercise, exercise, exercise.

J. William Lloyd.

ERRATUM. In last week's issue the columns on second page were transposed.

WILLIAM FRANCIS BARNARD will deliver an address on "Man and His Works," before the Philosophical Society, 72 Adams St., on Sunday, Feb. 8. Free discussion. Free admission.

Forty copies of Lucifer, no two alike, of 1902 will be sent to any address for 15 cents. Nine bundles for $1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Socialism and Anarchism.

On being asked to renew subscription to Lucifer a trial subscriber writes us:

"I am in perfect sympathy with Lucifer's views on Marriage and Women, but am a Socialist and therefore not in accord with your paper when it promulgates Anarchistic doctrine and misquotes Socialism. It is plain that you do not understand the subject or you would not so misquote it, and being an Anarchist you could not study it from an unprejudiced viewpoint. When you get ready to cut out Anarchy I may see fit to subscribe again. Very truly yours on the woman question,

S. V. PACKARD."

Will Brother Packard kindly state where the misquotations are to be found? I do not label myself either a Socialist or an Anarchist because I claim to be both, just as I claim to be both Egoist and Altruist; both Individualist and Collectivist, or, more correctly speaking, a co-operative Individualist.

As I see it, one chief cause of trouble and misunderstanding between Socialists and Anarchists, so-called, is that they magnify their differences and minimize the points upon which they are substantially agreed. For myself I can very conscientiously say that I try to look upon all sides without prejudice and give to each its full meed of honor. It is largely because of the prejudice that exists against the names Anarchism, Individualism, Egoism, etc., on the one hand, and Socialism, Communism, Altruism, etc., on the other, that I prefer not to be called by any name that signifies a particular creed, sect, party or cult. I find good in them all, and the main objection I have to any is the tendency to narrowness, to bigotry, to arrogance, to exclusiveness and intolerance. I read, so far as time and means will allow, the books and papers of them all, and go to hear the leading speakers of them all.

POT VERSUS KETTLE.

In the editorial section of "Harper's Weekly" for the week ending Jan. 24 is found this paragraph:

"There is danger that, in Utah at least, Apostle Smoot is going to be loved for the enemies he has made. The President openly opposes his candidacy for the Senate, and when a President meddles in State concerns, and takes sides against a candidate for an elective office, he usually makes votes for the man he opposes. States are jealous of interference from Washington, and properly so, and though there is no politics in the President's objection to Smoot, and though most of us heartily sympathize with it, it seems more likely to help the apostle than to hurt him. The Woman's Christian Temperance Union is also down on Smoot. It objects to him as a Mormon leader. It objects to all Mormons who are, were, or hope to be, polygamists. We all do. We object heartily to polygamy, and like it no better for being allied with Mormonism. We had rather that if a man is to have an assortment of wives, he shall have them in spite of his religion, than in accordance with it. They say Smoot is not a practising polygamist, but merely a high ruler of the church that has disgraced the country as far as it could with its degraded habits, and which still has polygamy up its sleeve and plays it when it dares. If Utah sends him to the Senate, no reason appears as yet why he should not take his seat. To be sure, he represents Mormonism, impure and dubious, but that does not affect his right to sit in Congress if he is chosen. We have to tolerate Mormonism while it lasts, though there is nothing in the Constitution to hinder our holding our noses while we do it. Perhaps it may be for the best, in the long-run, that the Mormons should send an apostle to Washington. It calls attention to them and stimulates public disgust with their institutions. They have thriven on ignorance, obscurity, and sensuality. Attention—the irritated attention—of decent and enlightened people is the last thing that will profit them."

* * *

The above is perhaps as fair a statement as has hitherto been written in behalf of those who would exclude the Mormon apostle from the American House of Lords, commonly called the U. S. Senate. I have heard the Mormons preach and pray, and find very little difference between their modes of worship and those of the average and popular Christian sects. The main objection to the Mormons seems to be that they stick more closely to the teachings of the Christian Bible than do their opponents. They believe in the Abrahamic doctrine of plurality of wives, and Abraham was the "Father of the Faithful," according to Saint Paul.

They also believe in and try to follow the example of David—the "man after God's own heart," and the example of his royal son Solomon, though I never heard of a Mormon Elder who kept a harem of one thousand women. They also believe in the Bible doctrine of Communism, and practice the same to a much greater extent than do the older sects calling themselves Christian.

Yes, the Mormons believe in and practice polygamy, or plurality of wives, as did these exemplars ("ensamples" as Paul called them) in ancient or Bible times, and are honest enough to say so; but, so far as I know, their polygamous doctrines and practice are not made compulsory. A man may be a monogamist in theory and practice, and still be a good Christian; that is, a good member of the Mormon church.

How is it among Christians of the Roosevelt and W.C.T.U. variety?

A man or woman in the United States or in England may believe in polygamy or in polyandry, that is, in plural marriages, but if they honestly attempt to put their doctrines into practice they subject themselves to legal prosecution and imprisonment as malefactors.

The logical consequence is defeat of natural selection; suppression of healthful attractions or desires; hypocrisies everywhere; honesty in marital life the rare exception; the double standard of sex-morality everywhere; seductions common; bastardy frequent; child abandonment in every town and city; prostitution of body and soul both within and without the marriage pale.

On the other hand, if the testimony of the "Gentiles" themselves are to be believed, most if not all of these evils were practically unknown in Mormondom previous to the attempts of the U. S. government to enforce modern Christian standards of marital morality in Utah.

* * *

The editor of "Harper's Weekly" says: "We all object to polygamy. . . . We had rather that if a man is to have an assortment of wives he shall have them in spite of his religion than in accordance with it." If these words mean anything they must mean that this editor and those who agree with him prefer that a polygamist should be a hypocrite, a coward and a sneak in his associations with women, than that he should be an honest man, a brave man, and treat the women honestly and honorably with whom he lives in the conjugal relation—the sexual relation, whether for one hour, one night or longer.

That most men are pluralists, in practice at least, at some time in their lives will be admitted by all who have had opportunities to know the facts, and if they give assent in word, to what they know to be the demands of civil law and of religious standards in this the most important of all human relations while in their practice they violate the legal and religious codes, what can we expect but a reign of hypocrisy and deception in every department of social life, and of public or business affairs?

* * *

Except for the benefit of new readers I need not add that in thus defending the Mormons against their brother and sister Christians, I do NOT defend polygamy as such, nor any of the peculiar tenets of the "Latter Day Saints." Polygamy is a form of marriage. Marriage is a social, a socialistic, institution. As an institution marriage is either "sacramental"—that is, religious, or civil, that is, secular or belonging to the State. In either case the marriage institution is opposed to what is known as Anarchism. Anarchists are individualists, and believe that all laws regulating the private affairs of women and men are invasive, meddlesome, tyrannical and despotic, and would be much more "honored in the breach than in the observance."

As to whether the opponents or friends of the Mormons have most need to hold their noses when ventilating the results of honest polygamy on the one hand and those of dishonest polygamy and state enforced monogamy on the other, there is certainly much room for difference of opinion.

Anarchists very naturally look upon this comparison of merits and demerits of the two systems as a case of "pot calling kettle black." Both are black enough from the standpoint of him who believes in minding one's own business and allowing all others to do the same.

* * *

In estimating the comparative evils of state-enforced monogamy and legalized but not compulsory polygamy there are several things to be considered. First, that enforced monogamy leads to two extremes, namely, sex starvation, with its long train of neurasthenic and other diseases, its suicides and premature deaths, on the one hand, and on the other, sex-abuse through EXCESS, resulting in satiety, disgust, hatred, disease, suicides, murders, and premature death of its victims—mainly women, and—worst of all, saddest of all, in a debased heredity, a viciously or criminally inclined endowment, for the children born under this regime of sex-abuse from a husband who has no other means of satisfying the cravings of abnormal sex passion, an inappeasable sex appetite.

Second. Voluntary yet legalized polygamy gives to every woman a fighting chance to be elected to matrimonial honors—or dishonors, as the case may be, and therefore to the possible participation in the honors and pleasures of motherhood.

The cure for the evils of marriage—both monogamous and polygamous, is FREEDOM.

M. HARMAN.

Secession Under Socialism—Woman and Socialism.

It seems to be fairly well established that the Socialists of today not only advocate the self-government of the group, but are perfectly ready to allow individual secession. The recent partial canvass of leaders in the movement instituted by J. William Lloyd confirms this view, and I have little doubt that a complete canvass would demonstrate that State Socialism finds advocacy as an ideal only in a certain wing of the Democratic party.

Under capitalistic rule, the right of secession would naturally seem highly desirable, and yet, as a matter of fact, very few in America at least, have even attempted to secede, the vast majority of Anarchists, Socialists, and the like preferring to bear with the evils of private ownership and capitalistic government, rather than seek comparative liberty in colonies or in places remote from the advantages that are to be obtained only through membership in society. The choice is offered, but most of us, be we Socialists or Anarchists, prefer to stay with our fellows rather than seek liberty in isolation. Some of us make a god of liberty, but we do not like to worship alone.

Thus, whether Anarchists or Socialists, we have concluded to stay with capitalism that we may abolish it, rather than depart from it and leave it to what may then befall. It is this action, taken despite the extreme evils of capitalism, that is responsible for the fact that Socialists as a rule have paid but little attention to the question of possible secession from the co-operative commonwealth. Socialists believe that the abolition of the private ownership of capital will mean more freedom, not less; and so believing, they are justified in assuming that the right of individual secession, now rarely availed of, will then be a matter of even less practical importance. Today we have scarcely a suggestion of majority rule outside the New England town meeting and clubs and organizations of various kinds (all voluntary gatherings); but with the introduction of majority rule in economic affairs, together with the moral power given the minority or minorities through the initiative, referendum and proportional representation, we shall have taken a very long step away from the irresponsible despotism of the capitalist and his political puppets. That with this added liberty there would be an increased tendency toward individual secession, it is not reasonable to suppose. I refer mainly to "individual" secession for the reason that the right of the group to do as it pleases is virtually admitted by the Socialists of the world.

There is nothing more certain than that the Socialist party of the United States is an aggregation of persons held together by purely voluntary ties. All of these persons agree upon a number of points, and substantially agree upon a number of other points. They are unanimous in agreeing that the existing private ownership of capital is an invasion of their (and everybody's) rights. They are practically unanimous in the idea that this continual invasion of their rights is carried on by force, and is to be resisted. They maintain that those who profit by private ownership are actually, and those who defend the system, morally, responsible for nine tenths of the ignorance, crime, slavery and suffering that exists. They claim that they are justified in driving back their invaders at the earliest opportunity by the means that seems to them the most practicable (the ballot) and in assuring for themselves the results of their own toil. Socialists are not non-resistants; neither are they invaders; they simply demand the products of their labor and the tools with which to work. And this has been termed "the coming slavery!" If Socialism be slavery, what word expresses capitalism?

While it is true that under Socialism the individual may secede (in other words, refuse to work) from the organization or group, the point usually overlooked by those who think they will want to secede is that those who will not do their share of the work cannot have a share of the combined product of the organization or group from which they secede. In other words, they cannot withdraw from the duties of society without forfeiting the comforts and conveniences of society. And this fact, in my opinion, then as now, will operate against any desire to secede. It will be easier to stay by, and endeavor to correct objectionable features by an appeal to the moral sense of the community.

Some of the opponents of Socialism upon the ground of abridged liberties may profit by a general application of Benj. R. Tucker's remark in the January issue of "Liberty," to the effect that the capitalists and clergy shrieking for the liberty of the "scab" to work, while technically right, are but stealing the livery of heaven to serve the devil in.

While I believe thoroughly in the work of Lucifer—and in addition think that but few papers in the English language are edited as fairly—nevertheless, it seems to me that there can be no true sex freedom without the absolute economic independence of the individual, and that this is largely impossible under the competitive system. Men and women may have the

ideal of freedom, but they can attain to it only in a very limited degree until Socialism gives them the fruits of their own labor.

I think that a census of the radical women of the United States would show that a majority of them are in ill-health, dependent upon others, or in receipt of an income derived from investments that renders work unnecessary. In other words, very few of them are wholly self-supporting; a larger number are partly self-supporting, or have been partly or wholly self-supporting at some time during their lives.

The reason for this is simply that the life-struggle is too hard. The remedy is Socialism. ALEX. E. WIGHT.

Wellesley Hills, Mass.

VARIOUS VOICES.

Bolton Hall, New York:—Glad to hear from Ironicus (Lucifer Jan. 22) that "Wages have been largely raised—now watch prices rise." We still have to look forward here for a great rise of wages but we do look back for the rise of prices.

L. L.—Chicago:—Thousands of copies of last week's Lucifer ought to be distributed. Such articles as those from Morrison I. Swift and C.H. Wesseler are alone worth a year's subscription to your increasingly valuable journal. To the despotisms of marriage, and to ignorance of and disregard of sex laws—more than to all else, is due the coming cataclysm of our civilization.

J. E. Johnson, Vale, Ore.:—I have been a Freethinker since the seventies,—about the time D. M. Bennett moved the "Truth Seeker" from Paris, Ill., to New York City; but it is only within the past five years that I have become a disciple of the principles for which Lucifer stands, and I wish to say that now Lucifer is the most appreciated of all the papers that come to me—and I take lots of them.

Mrs. L., Ga.:—Enclosed find $1 for which please send me Lucifer. Also please give me the benefit of any premium you are offering. I have not seen a copy of your paper since in 1901 when you sent me samples. I have read them often with interest. You do not know how my mind has suffered during the past few years because I have been prevented from enjoying the light and warmth your blessed Lucifer brings. My desire for information has overpowered me and is causing me to thus subscribe without my husband's knowledge or consent. He forbade my taking it in the past, but I feel it should be my privilege to read something in which I am deeply interested. No subjects are nearer my heart than those you discuss.

Mrs. M. B., N. Y. City:—I always enjoy Lucifer very much and never more than when I read the article called "Slavery In and Out of Legal Marriage." Jay Cameron is a well-balanced man, and I only wish I could know a few such in my pilgrimage through life. That article is very fine, just and *true*, and you are the one to appreciate it. Those of you who are by nature gallant towards women, and have witnessed the cruel deeds done to them under sanction of the law may have failed to observe how selfish and tyrannical they can sometimes be in their treatment of the opposite sex. I myself have seen as many slaves among men as among women in my time, but it has not been always so. In past ages there is no question but that the slavery was all on one side, until the so-called weaker sex got recognition and consideration. The cause has been ably explained in Mr. Cameron's article, and whether or not marriage as an institution is ever abolished, slavery in the sex relation will continue more or less so long as human nature lasts.

C. P. Hunt, Chicago:—It seems strange that any one who understands the conditions of liberty should assert that any terms that lovers freely make can be as tyrannical as legal bonds, no matter how exclusive those terms may be. Tyranny is always from without. If we confuse it with any condition that arises from voluntary contract, we lose ourselves in confusion. If free love can be tyrannical then tyranny can exist under anarchism, and surely anarchists will deny this.

Those who make liberty a god expect too much, as all do who worship gods. If my journey leads to a river I may have to swim or return, as I may decide, according to the importance of my mission. My limitation is thus natural necessity, but there is no tyranny. Just so when the will of another thwarts my wishes. I may expect to form a contract with another, but find we cannot agree on terms. I am limited by the natural necessity to choose, but not by the despotic will of the other. Liberty can never be more than a means, just as time, opportunity, energy, will and matter are means which we use to gain our objects. Tyranny arises only when despotism opposes the will. Therefore, if my terms seem despotic to my associate, I am myself not despotic if I permit him to freely withdraw.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 5. CHICAGO, ILLINOIS, FEB. 12, E. M. 305. [C. E. 1903.] WHOLE No. 956

Mute Opinion.

I traversed a dominion
Whose spokesmen spoke out strong
Their purpose and opinion
Through pulpit, press, and song.
I scarce had means to note there
A large-eyed few, and dumb,
Who thought not as those thought there
That stirred the heat and hum.

When, grown a Shade, beholding
That land a lifetime trode,
To learn if its unfolding
Fulfilled its clamored code,
I saw, in web unbroken,
Its history outwrought
Not as the loud had spoken
But as the mute had thought.

—*Thomas Hardy.*

Parry and Thrust.

Love is trust.

Smut is after Smoot.

Truth offers no bribes.

Can impurity discern the pure?

Liberty is a means and not an end.

Evil makes disguise seem a fine art.

Is a "love-child" inferior to a hate-child?

Who puts love before liberty is only a slave?

The daring of today is the complaisancy of tomorrow.

Those who marry thus admit that love is not to be trusted.

Mayor Harrison wants to run again. May he never, never stop.

A celibate old woman is no fit mentor for a young girl's heart.

No woman can be "ruined" by a man; public opinion does the ruining.

Match-making mammas rarely, if ever, succeed in setting hearts on fire.

Vermont has given up prohibition; thus admitting that her laws do not work.

Conspiracy has been proved against the western coal barons. Let the law take—a back seat.

With divorce increasing in every direction, the "moralists" want new laws. Do laws wear out, then?

Mark Hanna would like to be president. So, doubtless, would Bill the burglar, and Hank the hold-up.

Bolton Hall tells me that wages have not risen in the east. Oh, it is some compensation to have Morgan.

The "Chicago American" interviews pugilists nearly every day; the off days are given to moralistic cant.

Cecil Rhodes once told W. T. Stead that in a hundred years some Jew would own this planet. Cecil worked for that Jew.

Theodore is showing us that there are many different degrees of strenuousness, running all the way from supineness to asininity.

A woman writer is advocating quality as against quantity in respect to children. Anthony Comstock, start your filth machine!

The slavery of the Negroes was not abolished by passing a constitutional amendment, and white slavery would do well to remember this.

State Socialism means to take the old methods to win the old powers, and then, by increasing the numbers of spoilsmen, to fool the same old people all the time.

The workmen of England are drunk with sports; thinking more of horse racing than of the interests of labor. The workmen of America are drunk with national conceit.

Venezuela is having a hard time between her different creditors. Has she learned yet that states only keep promises when it will pay ten million per cent upon a small investment?

More bachelors than married men suicide. This is probably because marriage, in the long run, deprives us even of that delusive glamor with which suicide surrounds itself in the mind of man.

Lamsdorff, the Russian minister of foreign affairs is an especially silent diplomat. We may be sure that neither fear nor self-disgust make this man silent. The carnivora hunt in silence.

When the consort of Edward grows jealous, or becomes disgusted with her consort's notorious sensuality, she can refuse to be seen with him in public. Is it easy to endure his presence in private?

Prof. Simon Newcomb is interested in Mars as a habitable planet. At the present rate of development, if things do not take a turn for the better, the Earth may soon be studied as an uninhabitable planet.

Journals for women are generally so vacuous and backboneless that they attain large circulations with ease. Their watery editorials, stories, and special articles are horribly proper, and suit woman as she is made. IRONICUS.

"Poor woman! And are you a widow?"

"Worse than a widow, ma'am. Me 'usband's livin', an' I have to support him."

To the patience of Job a whole book is devoted;
To that of his wife not an instance is noted.
Though heaven forbid that her griefs we should probe,
To the rest of her troubles she also had Job.

—*Life.*

Before the Tribunal.

R. B. Kerr's amusing little fable of the two boarding schools has been called up for a reprimand. In the nature of the illustration there can be no parallel, no true comparison, but the absurdity of the Grundian anti-natural restrictions, double standard and general hypocrisy, is suggested.

Yet Celia B. Whitehead is shocked—nay, "nauseated." And why? Ridicule is a proper mode of attack. At the worst, Kerr can only be accused of flippancy. Is flippancy then so heinous a sin when referring to sex? Surely Celia B. Whitehead must have gone through life with her eyes and ears closed or she would be in a state of chronic nauseation.

If one had the gift of clairvoyance and could look into the minds of the grocery boy, the messenger boy and the little newsboy, and those nice fellows on the academy ball-team—there is no end to the list—could one observe their mental processes and note their attitude toward woman and the sexual relations, R. B. Kerr's little boys, wickedly but deliciously eating jam on the sly, might seem very mild and harmless.

How much better would it be, think you, if one could peer beneath the fluffy pompadours of the kitchen maid and the telephone girl, and the pretty dry-goods sales-girls?

These foolish boys and girls! Ignorance, irresponsibility, levity, and genuine nastiness, too, though I am inclined to think you find that in its worst form among the "unco-guid." A husband of this class after marital enjoyment remarked to his wife—"Horrid thing to do, when you think of it, isn't it?" He was much outraged and abused when the woman who, though a wife, had some self-respect, left his bed and refused him further exercise of his "rights."

Well! He was father of a half-dozen of those boys and girls—what can one expect of them? Rationalism is the only cure, and where do you find it?

And now, Celia B. Whitehead, I call you before the tribunal. You have laid claim to fine ideals and pure judgments, but what of your own attitude? It is true you begged pardon for your indelicacy, but "indelicacy" does not cover the offense. Do you know—and very sternly I ask it,—do you know what you have said?

"It seems to me . . . . extremely probable that the men who would make the best fathers would object to being 'chosen' in that way." *In what way?* The proposition was that free women, desiring to bear superior children, would choose different fathers for them. Mind you, here is no question of mere pleasure, no motives of mere sensual gratification, but a question of bringing into the world fine children of varying types. What right-thinking man could fail to be honored by such recognition of his worth?

But to what do you compare him? To "the man who inquired for the tooth-brush that belongs to the boat"! A toilet article used for the removal of decomposing matter is required by common cleanliness, even with no knowledge of hygiene, to be reserved for private personal use. To do otherwise is filthy. I ask you, and I will ask it quietly though I am hot with indignation,—where is the illustration? How does this "touch Kerr's ideas"? What is the connection between this man on the boat and one who would be willing to have a child by a woman who had borne a child to some other man, or who might do so at some future time? Would you pass the same judgment on a man who marries a widow with children? If not, why not? Does the marriage tie have a cleansing effect, and shall we say this man is a little less offensive, say like the man who uses a family comb and brush?

Sister, I arraign you before the tribunal of purity, and I accuse you of being yet swayed by that ancient superstition, the nastiness of the sexual functions. Finicism is not purity. Verily there are ways and ways of thinking about sex. Some are natural, rational and pure; "some are simply disgusting."

ADELINE CHAMPNEY.

What Is Lucifer Here For?

In No. 952 the editor asks and attempts to answer this question; and his conclusion and summing up is that woman must be mistress of herself, and that Lucifer is here to push the good thing along.

But does woman desire this?

With rare exceptions I think not.

Woman by nature is a dependent; always seeking advice and support.

She is a conservative. Old customs, castes and distinctions, so far as they affect her friends, family or sex, fill her soul with rapture. The new woman is an anomaly, the jest of men and therefore the horror of women.

For long ages past, in all countries, the mates of women have been selected for them by others than themselves, and with the full approval of the women. It is so now, and as a matter of fact she does not wish to change the good old plan. She likes it because it is old, and because it relieves her of responsibility.

Woman, man's best friend, like his other best friend, the dog, is a creature of devotion. Above all things she desires to be true to him, the concept of being true to herself never for one instant finds lodgment in her mind. You might as well undertake to move the everlasting hills with a lever as to lift her out of this position. This doctrine, taught in all the sacred books, enunciated by all ancient laws framed and enforced by man in every clime and time, has become part and parcel of our common nature and dominates us one and all.

A recognition of these facts should show to Lucifer the hopelessness of its struggle. Women are satisfied with the sexual situation; things are just about as they would have them.

Not in the line of marriage reform can Lucifer ever hope successfully to answer the question, What is it here for?

Obstacles mountain high are in the way, and I say with sadness but I believe with truth, that the reformer has a rougher road to travel along this than any other line.

Inasmuch, then, as the female portion of humanity has never asked for nor made a move to obtain that which Lucifer so strenuously urges, and as the male half opposes it more or less, the query which the editor makes—"What is Lucifer here for?" is highly proper and eminently pertinent.

LUCY REDHEFFER.

REPLY.

On seeing the name attached to this communication the reader will naturally ask, "Is this a real name, or a pseudonym?" If the latter, "Why should such a name be chosen?"

After reading the article over two or three times I strongly incline to the belief that the name is part of the argument, the whole drift of which is to show that woman is morally irresponsible; that she desires nothing better than to be relieved of responsibility, especially in the realm of sex and reproduction. That she is satisfied with the position accorded to her by the priests of church and state, notably by the Hebrew Decalogue, that is, the position of a chattel—catalogued with oxen and asses! A HEIFER is a feminine ox, created, born and bred, for man's use and convenience, not for her own use, pleasure or development—not supposed to have any rights her owner is bound to respect. She is not supposed to know enough to choose a sex-mate, and therefore her master "breeds" her to or with the "male cow" that suits his own ideas of beauty, use or profit.

Here we have the type of woman, the woman of history, the woman of today, and because such is her nature Sister Lucy argues that it is a hopeless task for Lucifer to attempt to arouse in her mind a desire for self-ownership, self-control, especially in realms of sex and reproduction.

Yes, "Woman, like man's other best friend, is a creature of devotion"—devotion to husband, to God and to the priest as God's representative. To be true to these is woman's highest ambition. To be true to HERSELF "never for one instant finds lodgment in her mind." To be true to her child—as part of herself—in the highest and truest sense, is a concept to which she is

till a stranger, else she would demand the right to choose the father of her child, not once and for a lifetime, or for all her possible children, but the right to reconsider her choice, the right to repudiate her first choice, not once, but at all times. She would also demand, if true to herself and child, that all other conditions be made the best possible for the best prenatal life of her child; also for the best possible care and training after its birth—as conditions precedent to entering upon the intimate association that may lead to reproduction of the race.

Yes, yes, some of us have found it very true that the "reformer has a rougher road to travel along this than any other line." But this fact does not discourage us. If, as some one has expressed it, we can secure the earnest approval and hearty co-operation of one thousand readers, and at the same time meet with the bitter and unrelenting opposition of all others, THIS will be reward enough for all we have suffered in the past or may suffer in the future. M. H.

Liberals, Be Consistent.

In so far as my personal views are concerned I am not in favor of celebrating feast days, fast days, Sundays or birthdays, yet, if we cannot remember grand, loyal-hearted martyrs for freedom and progress in any other way, why, let us have more of them! The one redeeming feature is, that public attention is called to our aims and object.

To celebrate the 29th of Jan. as the birthday of one of our greatest, most fearless and tireless workers for the emancipation of humankind from inhuman slaveries, without, at the same time celebrating the 17th of April—Mary Wollstonecraft's natal day,—is gross injustice. I do not disparage Thomas Paine's efforts nor works, but if we must have hero worship, let us have a little she-ro worship to even things up a wee bit! Be consistent. Mary Wollstonecraft has never been accorded her rightful place in American literature of independence. A woman of giant intellect, indomitable will and energy, an ever-active student of all that hindered the development of the race, she had no equal one hundred years ago. Her scathing answers to Burke were printed as the "Vindication of the Rights of Man," *before* Thomas Paine gave his book to the world. But the latter was the most forceful and commanded greater attention. It is in "The Vindication of the Rights of Women" that Mary Wollstonecraft has made a record for all time.

She was mercilessly censured, roasted, toasted and denounced by all the civilized or uncivilized world. It was an unheard-of, audacious thing for a woman to presume to declare any rights for her sex, especially in England at that time, but Mary wrote for the coming centuries and her "Rights of Women" might well become a text book for this century. One excerpt I give. When speaking of the frail, sickly girls of fashionable society, she says:

"I am fully persuaded that we should hear of none of these infantine airs, if girls were allowed to take sufficient exercise and were not confined in close rooms till their muscles are relaxed and their digestion destroyed. If *fear* in girls was treated in the same manner as cowardice in boys, we should quickly see more dignified women. It is true they could not be called the sweet flowers that smile in the walk of man, but they would be far more respectable members of society, and discharge the important duties of life by the light of their own reason. 'Educate women like men' says Rousseau, 'and the more they resemble our sex the less power will they have over us.' This is just the very point I aim at. I do not wish them to have power over men, but over themselves."

Mary knew from bitter experience the numerous obstacles in the way of women being treated as "rational human beings." She did not attribute this "to cases of masculine tyranny nor feminine incompetency but to the fundamental misconception of the relation of the sexes."

This was one of the dynamite bombs, this "lone defenseless woman" threw into the lion's den, and no wonder it caused a terrific eruption, nor are the rumblings stilled yet, and the women of the world especially owe Mary Wollstonecraft-Godwin their everlasting gratitude for her brave, helpful, unceasing efforts for their emancipation, as well as the race. Her life on earth was short,—only thirty-eight years,—and she was destined to leave it, when her long starved affectional nature had found one who reciprocated her love. Mr. W. Godwin "was the best man in the world" she said, only a short time before the death angels took her. What woman in the United States today can be said to take her place? Read her books and answer.

Let us give "honor to whom honor is due"
As the long list of martyrs pass in review.

FLORA W. FOX.

The Regulation of Sex—a Reply.

In No. 953 the editor of Lucifer does me the honor of making answer to an interrogation put under circumstances as related; inasmuch, however, as he took no notes and others were endeavoring to secure his attention at the same time, it is quite excusable if he failed to remember the exact import of my words. Here is what I said, as nearly as I can now recall:

"As far back as history goes or our historical eye can penetrate, the intercourse between the sexes has always been regulated. Now, in view of the nature of men as they actually are, if all such regulations were absolutely abolished, would not the inevitable consequence be wholesale rape or wholesale venal prostitution? And if so, is not woman to that extent protected even if such a system implies a certain measure of what some call "legalized rape" and "prostitution in marriage"?

And now, in elucidation of my meaning I will say that my mind's eye went farther back than the time when the priesthood and the state demanded the regulation of the relations between the sexes. Long before the rise of the two institutions named and before monogamy or "legal" marriage was heard of, there prevailed a *seeming* freedom in the sex relations equivalent to promiscuity; nevertheless, the tribes developed and imposed upon their members a variety of systems of marriage relations even though there was no other authority than public opinion. I cannot, for lack of space, go into details here, but any one interested may get the facts and theories referred to in a nutshell in a little book recently published (and sold by Mr. Harman) entitled "The Origin of the Family," by Engels. At that period of development there was no "family" nor property, and men and women had a comparatively wide range of choice;* still, there were limits that could not be overstepped with impunity. Such forms of "group marriages" are still in vogue among some savages of the present day.

In the above light, I hope the good editor of Lucifer may find time and space to revise his reply, since the one given does not fit the case, and I, certainly, do not accept the proposition that the State declares the marriage institution "divine," for the State is in distinct conflict with the clergy and bases its demand on strictly social grounds. I also deny in toto the oft-repeated assertion that marriage was instituted by the priesthood for selfish purposes, for a study of this problem shows us how the regulation of the sexual relation was the result of slow development, predicated upon social necessity, and the priesthood later on took hold of existing conditions and translated them into formal laws, thereby making out of an instinctive institution one consciously recognized and less likely to change.

That I am in favor of liberalizing marriage and divorce laws, the editor is aware, but I also am one of the vast majority who hold the State to be a social necessity and who recognize that the permanence of the State is based upon the monogamous family, aye, that the very future of civilization is wrapped up in this institution—imperfect though it be,—as there is nothing perfect in this world.

ADOLF G. VOGELER.

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*Dora Forster (Lucifer No. 953) may modify her opinion on the origin of monogamy after a careful perusal of Engels' monograph named above. And, by the way, does she not theorize violently about that awkward monster jealousy?

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Cardinal Gibbons on Divorce.

The morning issue of the Chicago "Examiner-American" contains, for its first page leader, a double-headed report of a sermon in Baltimore by "his eminence" Cardinal Gibbons, one of the very highest of the Roman Catholic dignitaries in this country. The subject of this sermon was "Christ, the Only Enduring Name in History, and the Only True Reformer of Society."

The "Examiner-American" quotes the following as the more significant and noteworthy of the Cardinal's sermon:

"Christ is the only living force that can regenerate society. He is the only genuine social reformer. The nation is sick, and the malady is all the more dangerous because the patient is unconscious of the disease.

"If Christianity is the highest type of civilization—and who can deny it?—then is it not true that we are retrograding instead of advancing in certain lines?

"There is a barbarism more dense than the barbarism of the savage tribes of the forest. For the children of the forest, taught by the god of nature, adore the Great Spirit.

"I speak of a barbarism which eliminates God and an overruling Providence from the moral government of the world, which takes no account of a life to come and of the responsibilities attached to it.

"There is a social scourge more blighting and more destructive of family life than Mormonism. It is the fearful increase in the number of divorce mills throughout the United States.

"These mills, like the mills of the gods, are slowly, but surely, grinding the domestic altars of the nation.

"Husband and wife are separated on the most flimsy pretexts, and, as if the different states of the Union were not sufficiently accommodating in this respect, South Dakota has the unenviable distinction of granting a divorce for the mere asking on the sole condition of a brief sojourn within her borders.

"I can conceive no scene more pathetic, no appeals more touching to our sympathies, than the contemplation of a child emerging into the years of discretion, seeing her father and mother estranged from one other.

"Her little heart is yearning for love. She longs to embrace both parents, but she finds that she cannot give her affection to one without exciting the resentment or displeasure of the other.

"Oh, thou who art, cast a ray of Thy divine light upon our beloved country, that the spiritual and moral growth of the nation may keep pace with its material prosperity. Teach us to realize the fact that saving knowledge consists in knowing and worshipping Thee, the only true God, and Jesus Christ, whom Thou has sent."

Can we wonder that there is a wide-spread agitation for national divorce laws, national regulation of marriage, when utterances such as the above are given prominence in the leading daily papers? The Roman Catholic church is the only organization that is constant, consistent and persistent in its demand for the denial, abolition, of divorce, and for the sacramental view of marriage—indissoluble monogamic marriage—as the only basis or standard of morality in the sex-relations of women and men. The various Protestant churches recognize this fact and with few exceptions they approach if not adopt the Roman Catholic view, as the highest and best. Even Spiritualists, and many who call themselves Liberals and Freethinkers align themselves with the army of reaction upon this question, and will doubtless be found voting for national regulation of marriage and divorce, when it comes to a final or decisive struggle between freedom and slavery, between personal self-government in this the most important of human relations, on the one hand, and church-state control on the other.

M. H.

Marriage the Church's Stronghold.

Robert G. Ingersoll—name loved and honored by Libertarians everywhere,—when asked why he did not speak for the workers, for the ill-paid toilers, the wage-slaves, in field, factory, mine and mill, his answer was substantially this:

"First. The average wage-worker deserves all the bad treatment he gets. For the most part the wage-earners are willing slaves, ignorant and stupid, not worth saving.

"Second. To enter the field of economic reform would seriously interfere with the main purpose of my life, which is the overthrow of religious superstition. If I can drive a dagger to the heart of that old harlot, the church, I shall have contributed my share to the world's redemption."

* * *

At the time of making this answer Col. Ingersoll seems to have believed that the only way to destroy theologic superstition is by direct attack; by logical argument; by the keen shafts of sarcasm and ridicule; by the arguments drawn from physical science and plain common sense.

That these modes of attack and these weapons have their value, their place, in the warfare against church superstition will doubtless be admitted by all, but that they are the only, or the best methods and weapons, is an open question. If we are to judge by his last public lecture, even this master of ridicule and of logical argument saw the need of something else, before the close of his extraordinary career as an iconoclast.

In his last public lecture, his address before the Free Religious Association of Boston, answering his own question as to "What is Religion"? Robert G. Ingersoll, the world renowned Agnostic, and champion of Freethought, seemed to reconstruct his line of assault upon the strongholds of theologic superstition. One of those who heard this address, delivered while in full possession of the ripened powers of this intellectual giant, tells us he prefaced his new departure in words like these:

"I am now about to say what I have long wanted to say, but have not said. It is this:"—Then proceeding he gave utterance to language that cannot be construed to mean other than the most pronounced blasphemy against the main support of the power of the church—canon law marriage:

"For thousands of years men and women have been trying to reform the world. They have created gods and devils, heavens and hells; they have written sacred books, performed miracles, built cathedrals and dungeons; they have crowned and uncrowned kings and queens; they have tortured and imprisoned, flayed alive and burned; they have preached and prayed; they have tried promises and threats; they have coaxed and persuaded; they have preached and taught, and in countless ways have endeavored to make people honest, temperate, industrious, and virtuous; they have built hospitals and asylums, universities and schools, and seem to have done their very best to make mankind better and happier, and yet they have not succeeded.

"Why have the reformers failed? I will tell them why.

"Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable even to support themselves fill the tenements, the huts, and hovels with children. They depend on the Lord, on luck and charity. They are not intelligent enough to think about consequences or to feel responsibility. At the same time they do not want children, because a child is a curse, a curse to them and to itself. The babe is not welcome, because it is a burden. These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children.

"Against this inundation of vice the forces of reform are helpless, and charity itself becomes an unconscious promoter of crime. . . . . .

"Why should men and women have children that they cannot take care of, children that are burdens and curses? Why? Because they have more passion than intelligence, more passion than conscience, more passion than reason.

"You cannot reform these people with tracts and talk. You cannot reform these people with preach and creed. Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps, beggars, and failures are increasing every day. The prisons, jails, poorhouses, and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as hopeless as the battle of the fireflies against the darkness of night.

"There is but one hope. Ignorance, poverty, and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

"This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy."

In part Col. Ingersoll has answered his own questions, but only in part. In answer to the question, "Why should men and women have children they cannot take care of?" he says, "Because they have more passion than intelligence, more passion than conscience, more passion than reason."

But is it not true that conscience itself, the religious conscience, the conscience developed from early childhood onward, the conscience built up by the teachings of priest and parson, of parent and Sunday School teacher, the conscience directly based upon "God's Holy Word," the "Divine Law" that says to women, "Wives submit yourselves to your own husbands as unto the Lord," "The head of the woman is the man," etc., etc.—is it not true that this religious conscience in the mind of woman is a chief factor in bringing children into the world that their parents cannot provide for?

Yes, it is very true, no doubt, that man's redundant passion is responsible for much of the evil pointed out by Col. Ingersoll, but it should be remembered that it is within the marriage pale, the marriage code which is supposed to have the divine sanction, that woman submits to unwelcome and unwise motherhood, not outside of marriage—with rare exceptions.

But if man's ungoverned passion is mainly responsible for overproduction as to number of children, how is it as to QUALITY?

Is it not the LACK of passion, especially on the part of the mother, more than anything else that is responsible for the poor quality of offspring?

In her "Poems of Passion" Ella Wheeler is a better philosopher than is Robert G. Ingersoll. Also in her prose writings when she says, "Every great genius was born of a great passion, and the reason there are so few great geniuses is that there are so few great passions."

* * *

But if the great Agnostic orator has failed in his diagnosis of the evils caused by unwise and irresponsible parenthood he has made amends in his proposed remedy. This remedy is "Science must make woman the owner, the mistress of herself . . . . must put it in the power of woman to decide for herself whether she will or will not become a mother."

Here we have, potentially, if not fully expressed, the union of Liberty, Love and Wisdom, and this trinity incarnated in woman gives the remedy for redundant and invasive passion on the part of man. If woman is "mistress of herself," and if she is wise, that is, instructed by "Science," and if influenced by desire to do the best possible for her unborn child—it may safely be assumed that all sane and normally developed women would so desire since motherhood is conceded to be woman's strongest passion—then all children would be "welcome," and "ignorance, poverty and vice would cease to populate the world."

* * *

A priest of the Order of Jesus—a Jesuit—wrote a book entitled "Mistakes of Ingersoll." It is now in order that a supplement to that book be written, showing that the greatest of all the mistakes of Ingersoll is his demand that woman should be mistress of herself. When a generation of human beings shall be born of really free mothers the occupation of the priest will be gone, because no longer needed. Children born of really free, self-reliant, intelligent, self-responsible mothers will not need to be born again, will not need a "go-between" in shape of priest to tell them what to do to be saved. They will know enough to be their own saviors, their own priests, their own rulers or kings.

M. HARMAN.

The Regulation of Sex.

In answer to Adolf G. Vogeler's rejoinder to what I said in a recent issue on the subject of the regulation of sex, I will ask our readers to refer to what was said in No. 953. As some may have no copy of that number I will here quote my exact words:

"As far back as human history goes there has always been regulation of sex—regulation of race-reproduction. Now if this regulation should suddenly cease, what would follow?—would not the result be disastrous?"

Now compare this condensed statement of the question at issue with Mr. Vogeler's own written version of the matter in this week's Lucifer, and I think our readers will see that I did not misrepresent him.

I am glad, however, to have him re-state his original question as this re-statement is more full and clear than was my own abbreviation of the same, and because upon the right adjustment of the questions involved in church state regulation of sex and reproduction depends, in great measure, the future development and progress, the future weal or woe of the human race.

Mr. Vogeler tells us that he is in favor of liberalizing marriage and divorce. If he really means this he is in favor of their total abolition, since both marriage and divorce, as now enforced, are the denial of liberty, the negation and death of liberty. As Burke said of artificial government, "the thing, the thing itself is the abuse." State and church regulation of the most intimate and strictly personal of all the human relations is the most pronounced and most inexcusable and baneful of all the usurpations and invasions of those two allied or twin forms of despotism; their very existence depends upon the usurped right to regulate sex and reproduction, hence we should not be in the least surprised at the persistence with which the champions of both church and state oppose freedom in the domain of sex, the realm of reproduction.

The hour for closing our forms for this week having arrived I shall be obliged to postpone my reply to the main points of Bro. Vogeler's rejoinder till next issue, contenting myself for this time by saying that I quite agree with the statement that the "permanence of the State"—the despotic, invasive, political machine as we now have it, or as it HAS US?—"is based upon the monogamic family"—the church-state regulation of sex and

reproduction, and that "the very future of civilization [our present falsely called civilization] is wrapped up in this institution"—this ancient, this venerable relic of barbarism, this "only form of serfdom now authorized by law." M. H.

Where Does Free Competition Exist?

My friend Alex E. Wight talks of what "is largely impossible under the competitive system." He seems to have sources of information unknown to the rest of us. Probably he is the one man living or dead whose eyes have beheld a "competitive system." We do not know what would be possible under such a system. We reason from what is to what may be. So far as we have had free competition, the results have been good, but we have had so little free competition! When land is no longer held out of use for speculation, when credit is free, when trade is free, when production is free, *then* and not before we shall see on a broad field what competition can or cannot do for the world. If Mr. Wight reads "Liberty," as appears, he should not need this primary knowledge. EDWIN C. WALKER.

The Chicago Society of Anthropology

Meets every Sunday at 3:30 P. M., Hall 913, Masonic Temple. Seats and discussions free. The subject on Feb. 15 will be Municipal Ownership and the Traction Question. Lawyer Wilcox will be the first speaker.

The Chicago Philosophical Society

Meets at 72 Adams St., Sundays at 8 P. M. Lucy Parsons will deliver the opening address next Sunday evening.

The Great Coal Strike and Its Lessons.

A symposium of articles by Prof. Frank Parsons Ernest H. Crosby, Bolton Hall, Eltweed Pomeroy and Geo. Fred Williams, occupy the first twenty-five pages of the "Arena" for January 1903. The prominence achieved by these men as writers of advanced thought on economic lines will doubtless cause all who are earnestly studying the coal problem—a problem that still seems as far from solution as ever—to want to see what such eminent thinkers and writers have to say upon this terribly important economic question.

Other articles of general interest in this number are "Fundamental Fraternal Movements of the Present," by B. O. Flower, (founder of the "Arena,") including views upon Socialism as taught by Robert Owen, Fourier, St. Simon, Marx and Lasalle, and others; the Single Tax as championed by Henry George and his followers; Voluntary Co-operation—the Rochdale movement and many like attempts to unite the producers and consumers of wealth in mutually helpful associations; all these receive careful attention from a writer whose name and fame are familiar to all our readers.

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VARIOUS VOICES.

F. S. Montgomery, Shepard, O.:—I heartily endorse what J. E. Johnson says in last Lucifer. I appreciate Lucifer more than any other paper, and I take lots of them.

Miss M. S. J., Skowhegan, Me.:—Today, by accident, a copy of Lucifer came to my notice. The subjects it treats of interest me very much; they seem to so clearly express my own thought although I have never before had the opportunity presented to read anything on this line. I enclose $1 for which please send Lucifer to me for a year and any premium which you are giving.

W. W. Carter, Kalispell, Mont.:—Inclosed find $1 for which I wish to take advantage of your friend's (I should say our friend's) offer of the five "Out of Print" Pamphlets along with a copy of "Love's Coming of Age" by Edward Carpenter. I would like to say something worthy the praise justly due Lucifer and its publishers but in making the attempt in a few words I find my thought settles back to the old expression of many friends of you and the paper, "It grows better all the time," watch for its coming as a most welcome guest.

C. C. Carlyle, Moncton, N. B.:—I notice in your issue of Jan. 5 an inquiry from I. Williams St. Paul and your answer. Please permit me a word of explanation, although I know your space is well filled. No, the word attravist is not in Webster but will be found in the next edition of the Standard Dictionary, as it has been now used several times in the course of trials in both England and Canada. I am not aware that it has been so used in the courts of the Great Republic, but it will come there in time. The writer did not coin the word, although it may be that he was one of the first who gave expression to the idea therein expressed. The use of the word came in this way: The writer was speaking to some friends on this matter and pointing out that the first mode of legal union was of the form we now call attravist. After some time spent in elucidating the idea he asked Prof. Fowler, famed for his skill on these subjects, for a word to correctly express the idea. It seems to me, said the learned Professor, that the idea you have given us may be expressed by the formation of a new word, Attravism. Oh, how nice, said one lady; it would convert the most inveterate bachelor to be called by such a nice name. The others agreed with her and the word was sprung into being. The idea expressed is that of going back to something good in life that was lost, and it is the opposite of attravism. The attravist believes that while the spheres of commerce, government, both in war and peace, and the control of the great industries of the world are the arenas in which man appears to the best advantage, that in the home life the woman should be *queen*. That all pertaining to the making of love and choosing of a mate, and the raising of the children should be entirely under the control of the sex whose work is most intimately connected with the propagation of the race. In all pertaining to this part of life the man should be absolutely subject to the woman. The reason is so plain to those who have thought on the subject that it is surprising that it is not at once accepted. The efforts of those who hold this view are now being directed toward obtaining a recognition of the right of the man to promise to obey his wife. No one can of course prevent him doing so when the ceremony is actually performed, but we want authority to embody it in contract. The writer will be pleased to furnish further information.

Who are YOU at Washington who presume to declare ME the enemy of ANYBODY, or to declare any nation MY enemy?

However great you may be, I altogether deny your authority to sow enmity and hatred in my soul.

I refuse to accept your ready-made enemies; and, if I did accept them, I should feel bound to love them. And, loving them, would you have me to caress them with bombshells and bayonets?

When I want enemies I reserve the right to manufacture them for myself.

If I am ever scoundrel enough to wish to kill, I will do my own killing on my own account, and not hide myself behind your license.

Before God your commissions and warrants and enlistment rolls, relieving men of conscience and independence and manhood, are not worth the paper they are written on.

Away with all your superstitions of a statecraft worse than priestcraft!

Hypnotize fools and cowards if you will, but for my part I choose to be a man.—*Ernest Crosby in Swords and Plowshares.*

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My Purpose.

I hear it charged against me that I sought to destroy institutions;
But really I am neither for nor against institutions,
(What indeed have I in common with them, or what with the destruction of them?)
Only I will establish in the Manahatta and in every city of these States, inland and seaboard,
And in the fields and woods, and above every keel, little or large, that dents the water,
Without edifices, or rules, or trustees, or any argument,
The Institution of the Dear Love of Comrades.

—*Walt Whitman.*

Moral Education of the Young.

Among modern writers upon the regulation of human conduct none is more often quoted than is Herbert Spencer. Now that there is a call for light from Lucifer's readers upon the matter of the right education of children, the following selection from Spencer's popular treatise entitled "Education—Intellectual, Moral and Physical," is here reproduced as being replete with helpful suggestions. M. H.

—

Do not expect from a child any great amount of moral goodness. During early years every civilized man passes through that phase of character exhibited by the barbarous race from which he is descended. As the child's features—flat nose, forward-opening nostrils, large lips, wide-apart eyes, absent frontal sinus, etc.—resemble for a time those of the savage, so, too, do his instincts. Hence the tendencies to cruelty, to thieving, to lying, so general among children—tendencies which, even without the aid of discipline, will become more or less modified just as the features do. The popular idea that children are "innocent," while it may be true in so far as it refers to evil knowledge, is totally false in so far as it refers to evil impulses, as half an hour's observation in the nursery will prove to any one. Boys when left to themselves, as at a public school, treat each other far more brutally than men do; and were they left to themselves at an earlier age their brutality would be still more conspicuous.

Not only is it unwise to set up a high standard for juvenile good conduct, but it is even unwise to use very urgent incitements to such good conduct. Already most people recognize the detrimental results of intellectual precocity; but there remains to be recognized the truth that there is a moral precocity which is also detrimental. Our higher moral faculties, like our higher intellectual ones, are comparatively complex. By consequence they are both comparatively late in their evolution. And with the one as with other, a very early activity produced by stimulation will be at the expense of the future character. Hence the not uncommon fact that those who during childhood were instanced as models of juvenile goodness, by and by undergo some disastrous and seemingly inexplicable change and end by being not above but below par; while relatively exemplary men are often the issue of a childhood by no means so promising.

Be content, therefore, with moderate measures and moderate results. Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth; and you will then have more patience with those imperfections of nature which your child hourly displays. You will be less prone to that constant scolding, and threatening, and forbidding, by which many parents induce a chronic domestic irritation, in the foolish hope that they will thus make their children what they should be.

This comparatively liberal form of domestic government, which does not seek despotically to regulate all the details of a child's conduct, necessarily results from the system for which we have been contending. Satisfy yourself with seeing that your child always suffers the natural consequences of his actions, and you will avoid that excess of control in which so many parents err. Leave him wherever you can to the discipline of experience, and you will so save him from that hothouse virtue which overregulation produces in yielding natures, or that demoralizing antagonism which it produces in independent ones.

By aiming in all cases to administer the natural reactions to your child's actions, you will put an advantageous check upon your own temper. The method of moral education pursued by many, we fear by most, parents, is little else than that of venting their anger in the way that first suggests itself. The slaps, and rough shakings, and sharp words, with which a mother commonly visits her offspring's small offenses (many of them not offenses considered intrinsically,) are very generally but the manifestations of her own ill-controlled feelings—result much more from the promptings of those feelings than from a wish to benefit the offenders. While they are injurious to her own character, these ebullitions tend, by alienating her children and by decreasing their respect for her, to diminish her influence over them. But by pausing in each case of transgression to consider what is the natural consequence, and how that natural consequence may best be brought home to the transgressor, some little time is necessarily obtained for the mastery of yourself; the mere blind anger first aroused in you settles down into a less vehement feeling, and one not so likely to mislead you.

Do not, however, seek to behave as an utterly passionless instrument. Remember that besides the natural consequences of your child's conduct which the working of things tends to bring round on him, your own approbation or disapprobation is also a natural consequence, and one of the ordained agencies for guiding him. The error which we have been combating is that of *substituting* parental displeasure and its artificial penalties, for the penalties which nature has established. But while it should not be *substituted* for these natural penalties, it by no means follows that it should not, in some form, *accompany* them. The secondary kind of punishment should not usurp the place of the primary kind; but, in moderation, it may rightly supplement the primary kind. Such amount of disapproval, or sorrow, or indignation, as you feel, should be expressed in words

or manner or otherwise; subject, of course, to the approval of your judgment. The degree and kind of feeling produced in you will necessarily depend upon your own character, and it is therefore useless to say it should be this or that. All that can be recommended is, that you should aim to modify the feeling into that which you believe ought to be entertained. Beware, however, of the two extremes; not only in respect of the intensity, but in respect of the duration of your displeasure. On the one hand, anxiously avoid that weak impulsiveness, so general among mothers, which scolds and forgives almost in the same breath. On the other hand, do not unduly continue to show estrangement of feeling lest you accustom your child to do without your friendship and so lose your influence over him. The moral reactions called forth from you by your child's actions, you should as much as possible assimilate to those which you conceive would be called forth from a parent of perfect nature.

Comment on "The Fall of Nations Through Marriage."

If we agree for the sake of a starting point that the rearing of children in freedom is the true method, as it is surely the final goal of the free people, we then come to the question, How is this good work to be carried on under the poverty characteristic of the radical and in the face of the persecuting mob?

It seems clear that the antagonism of the mob is not to be overcome by organizing societies openly defying the laws. A non-marriage society, by whatever name, might be a successful device for those who desire a propaganda of agitation and martyrdom, but those who would devote themselves to the difficult work of rearing children in freedom in the face of the enemy must spare themselves unnecessary dangers and conflicts. Their need and the need of the average radical is not for militant organization, but fellowship and sympathy in the way of living. This they find in that informal, unorganized but free people scattered over the country who feel their kinship with each other, are seeking to know and cultivate each other, and who thus form a spiritual brotherhood and sisterhood which by sympathetic approval and practice gives encouragement and moral support to free sex expression, free unions and free parentage. Every large city has its group or groups of free people, and scattered liberals keep in touch by correspondence and through Lucifer. Their method as a rule is not to openly denounce the laws regulating marriage, but to avoid giving any public recognition of the right of society to dictate the relations of the sexes. They are not generally conspicuous assailants of religion, but content themselves with refusing all social and financial support to the church—that embodiment of the spirit of sex slavery. This indirect method of warfare is the only one possible to the great number of radicals who cannot afford to come out into open conflict with social institutions. Perseverance along these lines, strengthening the fellowship and developing this "world within the world" to which we belong will do more than formal organization to promote parentage in freedom.

But poverty—how shall the radical rear children in poverty? He belongs as a rule to that increasing class whose intellectual and other tastes far outrun their pocketbook. Few children are born to these people. It is the careless poor, and the sordid prospering middle class who have their quivers full. Now while the radical cannot change his class, he can change his environment. He can step out of the enslaving and impoverishing wage-life of the city into the cumulative, ever-growing life of the country where child-raising is practicable. He cannot go by himself, it is true; it must be done by associated effort. Home Colony shows the way. Where will you find an equal number of free men and women with so many children? The very general shrinking from colonizing is childish and pathetic. It is like the helplessness of that foreign population which crowds our cities in fearful poverty and can hardly be induced to live in the country in comparative comfort. A radical living alone in barren city rooms, confessing his loneliness, will yet object to the "isolation" of colony life. He is respectfully referred to Home Colony. Do the people there complain of being lonely and cut off from "the advantages of membership in society"? Another radical who works ten hours a day for aboss objects to the drudgery and hardships working for herself and loved ones in a colony. Can it be that hot and cold water in the house, the enticements of shopping in department stores, and the glamor of the theater, are more powerful with us than our love of Freedom? Shades of the Pilgrims! how can such as we hope to stamp our image and superscription on the generations to come!

All radicals are not poor; not all desire parentage; many have found their life work in the city, and are happy in it; many are tied up so close that they cannot do otherwise than stand fast and hold on just as they are; but besides all these are many who are tired of slaving for the landlord and the trusts and who would do well for themselves and the cause to consider the question of colonizing. And there is need just now of a colony in the east like that at Home in Washington. JAMES HAWORTH.

641 Arch St., Philadelphia.

Brief Comments.

Whether I ought to write any more for Lucifer, after being told, in print, that I want more space than my share, that I talk for victory not truth, and that the editor wants no more discussion with me upon any subject, is—a conundrum. Probably no one else would. I would not, certainly, for any other paper. Nevertheless, the invitation at the end of the editorial page (No. 954) seems to include me; and I feel so much interest in the subject that I will act, at least once more, like myself, which means unlike any one else. Perhaps I have only failed to see a joke.

Morrison I. Swift is unquestionably right in his theory that nations, as such, frequently cease to exist through that decline of marriage which comes with advancing civilization. The Romans died out in that way. The ancient publicists appear to have been unanimous in thinking that each civilized race must in its turn, give place to barbarians on account of "the inroads of luxury," whereof this unwillingness to marry was a recognized symptom. The remedies of exhorting civilized people to have children, encouraging them to do so, nay, offering bounties even for illegitimate children, were all tried, under the Roman Empire, without success. It must be acknowledged, however, that Constantine, who extended the exemptions of a married citizen to one keeping "a concubine for the sake of issue," knew nothing about what we understand by free love. There may however, be some hope in Mr. Swift's suggestion. If it should fail, we have this to console us, that the civilized nations, in dying out, have always bequeathed their ideas to the barbarians who succeeded them. Among such ideas of ours, unknown to the ancients) are the Malthusian theory, and our notions of women's rights. I do not see that our foreign elements linger more than a generation or so behind us in adopting these.

C. H. Wesseler is also beyond question right in saying that the main cause of conjugal infelicity is just simply the reaction of exhausted sensuality; and that the whole marriage system—the practice of always sleeping together; the prohibition of varieties, "split beans," happiness completed by union; legalism; the double standard; the Procrustean rule for every case; the damnable doctrine of "the marriage debt"; the double damned beastliness of recommending domestic life as a safe outlet for lust; and all the rest of it; appears invented by the fiends who preside over sexual vice, upon the express principle of facilitating such exhaustion and its results. The remedy must go deeper than reform or abolition of existing institutions, desirable as that is, if for no other reason than for this that we can not expect such reform or abolition without a change in people's private habits. Good sex literature, such as Diana, Tokology, now than anything else.

D. L. is right in thinking that Ida Craddock, even if her theories were not scientific, has probably broken ground nearer the true citadel of sin than anyone else. But I am sure he is quite

mistaken in thinking Comstock or any of Comstock's gang an honest persecutor, who must be dealt with as such. Any publisher who wants to make money out of valuable books which attempted suppression has so well advertised, can arrange to do so as easily as the "Police Gazette" does, in the same well-known manner. As to the morality of doing so, it is just like paying ransom to a pirate. It would be absurd, as Macaulay says, to talk about corrupting the pirate's virtue. He has power to exact blackmail, and that is all there is of it.

From what Sadie A. Magoon says, I should fear children at Home are addicted to going into the water before they can swim. That's almost as dangerous as being vaccinated. Lots of them get drowned that way. But in one case, as in the other, there is a mitigating circumstance. Unless they go into the water first, they never will be able to swim.

The first paragraphic article on the last page of Lucifer (same number referred to above) is a solid chunk of wisdom. Let us hope all readers interested in organization "for the protection of birds, dogs, and other animals" will either get nursing bottles or cease to need them.

In my answer to Bertha Moore about Anarchism, for "Hivtorical criminals" read "Habitual criminals."

C. L. JAMES.

Of Child and Marriage.

I have a question for thee alone, my brother:

Thou art young and wishest for child and marriage. But I ask thee: Art thou the man who darest to wish for a child?

Art thou the victorious one, the self-subduer, thecommander of thy senses, the master of thy virtues? Thus I ask thee.

Or, in thy wish, doth there speak the animal or necessity? Or solitude? Or discord with thyself?

I would that thy victory and freedom were longing for a child. Thou shalt build living monuments unto thy victory and liberation.

Thou shalt build beyond thyself. But first thou shalt be built thyself square in body and soul.

Thou shalt not only propagate thyself but propagate thyself upwards. Therefore the garden of marriage may help thee?

Thou shalt create a higher body, a prime motor, a wheel of self-rolling—thou shalt create a creator.

Marriage: thus I call the will of two to create that one which is more than they who created it. I call marriage reverence unto each other as unto those who will such a will.

Let this be the significance and the truth of thy marriage. But that which the much-too-many call marriage, those superfluous—alas, what call I that?

Alas! that soul's poverty of two! Alas! that soul's dirt of two! Alas! that miserable ease of two.

Marriage they call that; and they say marriage is made in heaven.

Well, I like it not, that heaven of the superfluous! Nay, I like them not, those animals caught in heavenly nets!

Far from me also be the god who cometh halting to bless what he did not join together.

Laugh not at such marriages! What child hath no reason to weep over its parents!

Worthy and ripe for the significance of earth appeared this man unto me, but when I saw his wife earth seemed unto me a madhouse.

Yea, I wish the earth would tremble in convulsions whenever a saint and a goose couple.

This one went out for truths like a hero and at last he secured a little dressed-up lie. He called it his marriage.

That one was reserved in intercourse and chose fastidiously. But suddenly he forever spoiled his company: he calleth this his marriage.

A third one looked for a servant with an angel's virtues. But suddenly he became the servant of a woman, and now it would be well if in consequence he became an angel.

I found all buyers careful, having cunning eyes. But even the most cunning one buyeth his wife in a sack.

Many short follies—that is what you call love. And your marriage maketh an end of many short follies—being one long stupidity.

Your love unto woman, and woman's love unto man: alas! would it were sympathy with suffering and veiled Gods! But generally two animals find each other out.

But even your best love is but an enraptured parable and a painful heat. It is a torch that is to beacon you unto higher ways.

One day ye shall love beyond yourselves! If so, first learn how to love. And hence ye have had to drink the bitter cup of your love.

Bitterness is in the cup even of the best love: thus it bringeth longing for beyond-man: thus it bringeth thirst unto thee, the creator!

Thirst unto the creator, an arrow and longing for beyond-man; say, my brother, is that thy will unto marriage?

Holy I call such a will and such a marriage.

Thus spake Zarathustra. —*Nietzsche.*

Anarchy for Children.

I was much interested in the letter of Sadie A. Magoon, of Home, Wash., in Lucifer No. 954. The right course to pursue in the government and training of children is an issue that has weighed heavily upon me for years. Having eight children, ranging in age from seven to twenty years, and having been for several years past a student of Lucifer's doctrine, no one will wonder that I am interested in the question of child government.

Sadie Magoon says that "whipping brutalizes, and scoldings are nearly as bad." All the advocates of race improvement will perhaps readily grant this, but when she contends strongly for "restraint," and urges that childhood freedom be abridged, the question arises, How is this restraint to be effected? The "kind, but firmly guiding hand" is the hand to be laid upon the child, but we all know that the child sometimes refuses to recognize the superiority of such a hand, and then what? To state the question differently, how can there be restraint without law—and how can there be law without penalty? The penalties inflicted upon children for infractions of parental laws are generally whippings and scoldings, and when we leave the whippings and scoldings out of consideration, what becomes of the "restraint"? Government implies physical force. As Clarence Darrow tells us, it is "based on violence." A ballot without a bullet back of it would be shorn of its strength. The element of authority would be lacking, and it would be merely the expression of an opinion. So would be the parental mandate without the penalty in view. In saying to the child, "Study your lesson," the parent not only expresses a wish, but issues a command. However lovingly the wish may be expressed, we all know that the study of the lesson is sometimes very distasteful to the child; so much so that the parent's wish is entirely disregarded. Still, the study of the lesson is essential to the child's good, and when the expression of the parent's wish fails to produce the proper effect, the next resort is the command; and a command without a penalty—a whipping—to back it up is nothing more than the expression of a wish.

All true reformers want to see society reach that state of perfection in which there will be no government, no mandates and edicts and decrees, no such thing as one person or set of persons ruling over others, but how can we expect it as long as children are brought up under the rod, and how can they, in all cases, be restrained and checked in the courses that would lead them to harm, without the rod of physical punishment?

I believe that a great deal of good might be accomplished by a general exchange of ideas and opinions through the columns of Lucifer on this basic subject. Let us have light on the question of child government. J. L. HICKS.

Abilene, Tex.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Bible Morals vs. Freedom in Love.

In the correspondence columns of the old "Boston Traveler," dated Feb. 4 is found a letter signed Henry Smith, in which the writer gives his version of the attempt by Herman Helscher to kill Voltairine de Cleyre a few weeks ago in Philadelphia. The last paragraph of the letter reads thus:

"Upon her discharge from the hospital she [Miss de Cleyre] refused to swear, saying, 'I am an Atheist and will not prosecute him.' One paper stated that she lectured in several cities upon 'Tom Paine.' If she had remained faithful to her vows in the convent and young Helscher had abided by the teachings of his synagogue, two lives would have been saved and both have become useful members of society. Once forsake the Bible, progress is fast from free thought to free love—then Anarchy. Think, my friends, what would become of the poor children under free love. I should like some of the disciples of Tom Paine to answer."

Same issue of the "Traveler"—it must have traveled round all sorts of subjects since it started, seventy-nine years ago—heads its editorial columns thus: "Are We All Brutes?" And then proceeds at some length to tell of the worse than brutal, worse than savage, treatment of the man McQuade, who was "lynched" at Albany, N. Y., a few weeks ago and tortured in ways that would shame the Southern negro-burners; in fact, would put to shame the most barbarous savages of whom history gives any account, all because McQuade's wife had been sent to a hospital to get treatment for a "scalp wound received presumably in a family brawl."

Quoting from a Southern contemporary, the "Traveler" takes his medicine in this fashion:

"In the early days after the advent of the white man, and after the white man had begun killing and robbing the Indians, these children of the forest retaliated and introduced the torture at the stake, but no torture that was ever inflicted equalled in savagery the torture inflicted on McQuade by supposedly civilized people and in the capital of the leading state of this nation. Our Northern contemporaries can leave the South to its sins for awhile while looking at home for objects of censure."

Moralizing over this terrible indictment, the editorial concludes in these words.

"Such crimes, whether South or North, should not be condoned by mistaken public sentiment. Nor should it make any difference whether the victim be black or white. Our civilization hugs close to the borders of barbarism, as such instances as this most abundantly prove. We have our pigeon shoots, our dog fights, our cock fights. Our honored President finds relaxation from his strenuous life in strolling off into the forests and killing something. An honored ex-President finds the greatest delight and relief from the restraints of civilization in secluding himself from his fellows and killing something. To be one of the four hundred our American girls must learn to shoot and kill at least a squirrel or a beautiful fawn. The millenium is not yet."

* * *

My object in making these quotations, as will doubtless be readily inferred by our readers, is to make the "Traveler's" editor stop the mouth of his correspondent, Henry Smith.

I do not need to ask if the men who committed the unspeakable outrage upon the man accused but not convicted of assault upon his wife, were the product of the abhorred free unions or whether they came of legalized, respectable monogamous marriage.

I do not need to ask if Theodore Roosevelt and Grover Cleveland, whose greatest pleasure seems to consist in killing for the sake of killing, were born inside or outside of legalized and Christian wedlock. Neither is it necessary to ask about the way in which the young ladies of the elect Four Hundred made their entrance into the world, to whose penchant for killing innocent birds and quadrupeds allusion is made by the "Traveler."

Neither do I need to inquire concerning the early education of the lynchers, North and South, nor of the early training of Teddy the Strenuous and Grover the Fat, nor of the education of the refined sportswomen who, to be fashionable, must shoot innocent "squirrels or fawns"—no need to inquire whether any of these had been subjected to the demoralizing influence of an "atheistic kindergarten" or "infidel" college, or whether they had read Paine's "Age of Reason."

But we all know that Bible classes, Bible catechisms and Sunday schools in which the Christian and Jewish Bible is the main source or standard of religious knowledge and of moral science are now so nearly universal that none can escape their influence, whether high born or low, rich or poor, plebeian or aristocrat—not to mention the much lauded public free schools, in many of which the same collection of ancient myths and fables is made a textbook, and in all of which schools reverence for these myths and fables is inculcated as the fountain source of all morality.

What, then, in few words, is the Bible code of morals, the code that Henry Smith and all professing Christians would have us to live and die by, and to eschew the morality taught by Thomas Paine in his "Age of Reason"?

From infancy onward I have been a careful reader of this ancient collection now revered as the "Word of God"—but whose many writers made no such claim—the collection commonly called THE BOOK (from the Greek words HO BIBLOS, meaning "the book"), as though there were no other book in the world—and I find its most essential and characteristic doctrine to be that of BANKRUPT ATONEMENT!—the doctrine that a man may escape the payment of his just debts by pleading inability to pay and by putting the burden of payment upon some one else.

This doctrine seems to have arisen in the anthropomorphic idea that the maker and ruler of the earth and heavens was simply a big man, with a man's unreasoning passions—love, hate, revenge, etc. That when man the creature fails in his duty to his creator and ruler he must either die himself or cause some one else to die in his stead.

Hence the origin of bloody sacrifice. Many of the ancient tribes and nations were in the habit of offering the lives of human beings as sacrifices to their gods; kings or chiefs would offer their eldest sons as such sacrifice. The ancient Hebrews substituted lambs and kids—the "firstlings of the flock, without spot or blemish," also bulls and heifers—but that they sometimes offered up human sacrifices is proved by such instances as Jephthah and his daughter, and Abraham and his son Isaac.

The Christian part of this ancient collection of myths, fables and semi-historic stories, substitutes the bloody sacrifice of the "First-born son of God" for the sacrifice of lambs, kids, rams, bulls, etc., etc., though just why the son of Mary and the "Holy Ghost" should be called the FIRST-BORN of God is not clear. But the important fact is that in the Christian system of ethics and of religion a man—a god-man, a HYBRID, so to speak—takes the place of quadrupeds and birds as sacrificial offering in the scheme of atonement for the moral debts due from man the creature to God the creator.

The chief writer of the books, letters and manuscripts comprised in what is called the "New Testament" is one Saul of Tarsus, a city of Asia Minor—called Paul, or Saint Paul. Jesus, the hero of the Christian scheme, or cult, himself wrote nothing; neither did he authorize any one to write his personal history or to make a record of his teachings, his miracles, so-called, or of his claim to be the bloody sacrifice most acceptable to the Jewish god, to appease his insane wrath against his ignorant and erring children.

Paul's writings, or those attributed to him, are full of this blood-atonement business, as when he says, Hebrews, ix., 13-22: "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. . . . . Without shedding of blood is no remission," etc., etc. See the whole chapter and book, also most of the books of the New Testament. Jesus himself is made to say, Matt., xii., 31-32: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . . neither in this world, nether in the world to come."

This phrase, "blasphemy against the Holy Ghost," is commonly interpreted to mean refusal to accept the blood atonement, the bankrupt atonement, of Jesus as the only means of escaping the wrath of "a sin-avenging God."

* * *

Now then—to close this article, already too long—what can we reasonably expect of a nation or people who accept this blood-atonement principle, this bankrupt atonement, as its basis of human ethics, what but just the state of things we now see?

Why should we feel surprise at the frequency of worse than brutal torturings of helpless victims, North and South?

Why should we wonder at the worse than savage greed of the coal mine operators, the railroad trusts, the coal dealers' trust, through whose united manipulations thousands of innocent people perish by slow asphyxiation in rooms from which the vital air is excluded because of the necessity of keeping out the cold?—to say nothing of the slow starvation consequent upon the doubling or trebling the cost of coal to the poor, who must buy their daily supplies of coal by the pail or basketful?

What wonder that legalized bankruptcy, to avoid payment of just debts, is so common that statisticians agree that ninety-seven per cent of our merchants fail LEGALLY at some time in their business careers?

What wonder that hypocrisy, deception, fraud, gambling schemes, "get-rich-quick" schemes, etc., etc., are so universal and so popular, when the whole Christian scheme is built upon the plan that promises forgiveness for all sins, all crimes and misdemeanors except—except the one crime of UNBELIEF in its scheme of blood-atonement?

Jesus is reported to have said, "Think not that I am come to send peace on earth; I am not come to send peace but a sword. . . . A man's foes shall be they of his own household." In accord with these utterances I need not remind our readers that the history of Christian nations is mainly a history of wars of aggression, of conquest, of robberies and murders by wholesale.

In next issue I will try to show what the logical result would be if the doctrines inculcated in Paine's Age of Reason should be generally accepted as the basis of human ethics, also of religious belief. Meanwhile our readers are requested to accept the challenge of Henry Smith by sending short letters to the Boston "Traveler" in answer to the question as to what would become of the children born of free mothers. M. H.

The Chicago Society of Anthropology

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Brief Mention.

To answer the question in regard to building and operating transcontinental railways without a general government would require more time and space than can be spared this week. Will try to give attention to this problem soon.

* * *

The questions of J. L. Hicks in regard to the right education of children are of such general interest that short letters for publication in Lucifer will be welcome. Give us results of personal experience and observation, as much as possible.

* * *

When Brother James can reply to critics without descending to the language of insult and of personal abuse, when his style is respectful and tolerant of the honest opinions of others, and less dogmatic and self-assertive than it often has been, and when he asks for no more space in Lucifer than is equitable and just to others, then he will have less occasion for such complaints as those contained in first paragraph of his article found on another page. Our aim is to treat all justly, fairly and courteously, and self-justice demands that we require the same treatment from our correspondents. M. H.

Birth-Rate, the Church, and Billionaires.

The falling off of the American-born population to which I have called attention is not to be taken lightly. A writer in the "Nineteenth Century" has gathered some statistics on the subject. According to the census in 1900 the population of Massachusetts was 2,805,346. Of these, 1,743,720 were of foreign birth or parentage. Comparing this with the relative population of 1890 reveals that the alien has increased four times as fast as the native. In no New England state are Americans in a majority. A study of families shows that in earlier days they commonly numbered from ten to twelve; the second, third, and fourth generation after that contained but seven or eight; the fifth generation had four and five; the sixth, three or less. As far back as 1851, Dr. Jesse Pickering concluded that there was no natural increase in the strictly American population.

Thus America stands with France as a decadent country. For we live not by natural increase but upon our immigrants. And the same law of decrease of families holds of immigrants after they have been here beyond the second generation. The only hope of keeping up the population as things are is to maintain a steady influx of foreigners. A certain part of those who come are the very lowest, the slag of criminal industrial conditions in Europe.

The progressive deterioration of the American breed is what may be looked for as a consequence.

Hence we must inquire the causes of the falling native birth rate.

The chief one is the billionaire absorption of the wealth. Common people cannot live and bring up families decently. National resources go not into rearing children and making them fine, but into the luxuries and waste of the rich. The ruin of the nation may result. It will result if this process is not stopped and reversed.

The deterioration of the United States race for the pleasure of the few great wealth wasters returns no compensation to the people or to humanity. These rich are not improved, but are themselves depraved and degraded by the luxury and waste permitted them. All is summed up in saying, the American race walks to its decay in order to give a handful of wealth-debauchees vast means to ruin themselves. The extract of American blood is not fine art, rare literature, high thoughts, noble character, but Rakes. A few infinitely worse than worthless rich rakes. All the toil and industry and deprivation and suffering and lack of education and early broken health of the multitude goes on to manufacture and pamper a class of human Stomachs, who destroy their creators.

The abolition of billionaires is mankind's most vital problem if it desires to survive. It means the abolition out of human society for all time of the scrdid rich who vampire on the rest.

A revolution for this purpose is the most needed event for all civilized society.

In company with this, if the human race is to survive and improve, must go the abolition of Marriage and the Church. Marriage is destructive and preventive of choice parenthood. The church impedes every effort toward race-improvement on intelligent physical lines. In its true essence the church is a Financial Corporation. It gives easy work and fine feeding to an immense preacher class. Preaching is not much more laborious than cutting coupons. It is thoroughly a luxury pursuit; it is play, with money and respectability attached. The sinecurists who conduct it are naturally men for the most part rather incapable of large ideas, and they desperately fight every attempt to change the old regime of ideas, lest it should undermine their pampered ease and influence.

It is a classic observation that the clergy are nearly always on the wrong side. Now they are with the billionaires yoked in the same team with the political economists, who resemble them in many ways.

To the clergy it makes no difference what kind of a thing is born, if it is born in wedlock. Anything vile and beastly that comes out of a womb is the work of god if an ecclesiastical incantation had been sung by a preacher over the producers of it. And the finest specimen of human being that could be produced by the highest parentage and selection would be anathema to these salaried functionaries if they had not murmured a benediction on Nature's choice.

This explains why there is little chance of race improvement while Church opinions are regarded at all.

The highest morality is the procreation of perfect human beings. Church and state ceremonies have no relation whatever to this high problem. For modern times this principle is superior in validity to any of the so-called revelations of the past, for instance the ten commandments, or the ideas attributed to Jesus. Bearing magnificent children and rearing them magnificently will be the conscious method by which humanity will spring forward after the great revolution of Anarchist-Socialism by which men are to be freed from the huge burden of supporting rich paupers.

MORRISON I. SWIFT.

VARIOUS VOICES.

Tom Swinburn, Charleston, W. Va.:—In renewing my subscription to Lucifer for another year, I want to save time by taking this opportunity to ask a question that often presents itself, with many others. It is this: If we had Anarchy, absence of law and government, as I understand, would you have a transcontinental railway, and if so, how would it be kept up and run? An answer to this would answer a thousand other questions.

H. E. S., Baker City, Ore.:—Find herewith order for books. What I wanted in my previous order was to obtain the reasons for believing that people require variety. I believe, with the phrenologists, that persons making a scientific marriage—temperaments different but mental faculties harmonious—getting their real complement, or affinity, have in one person all the variety required; that it is impossible for a varietist to experience that deep love felt by one who has one affinity and only one. I have been unable to get any pamphlets that gave any good reasons for variety.

Mrs. E. D. L., Yuma, Ariz.:—I think Lucifer is doing just as needed a work as it ever was, which is great for one small paper. Although personally I never was a free lover, I have come into a better understanding of life and love through reading Lucifer. I have come to definite conclusions on many points that used to be in doubt in my own mind, therefore I have closed some subjects as having come to final knowledge. We (my family and self) often send for books and pamphlets we see advertised in Lucifer and the paper is read and passed around if we find those intelligent enough to appreciate it. I enclose a small contribution and wish you the greatest success and stand ready to further that success.

F. Cambersey, Chicago:—The statement made by you in "Free Society" as to what some people would do [fight and kill their fellow human beings] "rather than sit down to the enjoyment of a good dinner," shows only too sound judgment of human nature as it is. I am always telling the Anarchs that they reason from wrong premises, that is, from the assumption that man if not governed would be a perfectly sinless being. I have begged in vain for a little space to knock out C. L. James' "Vindication of Anarchy." Would be pleased to receive those Lucifers you offer to send free to applicants.

Volney Abbey, Wathena, Kas.:—I send $1 to apply on subscription. When will your autobiography be completed? I paid for a copy nearly two years ago. Well, I suppose it will come in time. I expect to read Lucifer as long as I live; so here's success to you.

[Work on the autobiography proceeds but slowly, owing to poor health and the unceasing demands of other work upon my time and strength. Under more favorable conditions the book could be got ready for the press in a very short time. If any friend does not want to wait for the book the money paid will be returned, else credited on subscription to Lucifer, or credited on bill for any other books on our list. M. H.

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Parry and Thrust.

Is sex a sin?

Variety is life.

Words are not acts.

Trusts are betrayals.

Woman's rights; to be free.

Jealousy is a malady of love.

Public opinion is lack of opinion.

The greatest of failures; "success."

Voting is one of the worst of vices.

We are "free" to choose our taskmasters.

Hope's lamp often gives but a dim light.

Superiority is often an assumption of authority.

May the unwritten law never get into writing!

Divorce is a compromise with an impertinence.

The only faith worth having is faith in yourself.

It is not love to only love another's love of you.

Darrow has gone to Springfield to try the mud baths.

Scandal-mongering is the dissipation of the virtuous.

Love asks for little in return; yet, unfed, love perishes.

The coal commission will now consider ways of letting down easy.

Wisdom and love are not boon companions; but folly is not immortal.

The dream of today is the reality of tomorrow; but what a long dream!

Captain Streeter is in prison, Maria is dead, and the strong are vindicated.

It is good that every woman is not a "lady." If only every "lady" were a woman!

Every new movement suffers from clinging to an old morality: virtue is vulnerable.

Theodore agonizes over the standstill of our population. Tell him that the rich hate children and that the poor cannot afford them.

State Socialism has created the Salvation Army of reform: the good State will care for us.

Judge Horton says that a grand juror took a thousand dollar bribe. No one is surprised at that.

Cuba has given two coaling stations for the use of American murder ships. 'Tis the beginning of the end.

With priests and metaphysicians to do our thinking, and with the State to handle our affairs, we are happy.

The morality of today was the crime of our not far-distant ancestry. What will some of the crime of today become?

Rockefeller recently enriched himself in one day in the sum of eight million dollars. Does he ever gamble with his god?

Free love is abhorred most by those who fear that once it were accepted as an ideal no opportunity would be offered to enslave.

It is better to entrust our daughters with freedom than to deprive them of initiative and then await the approach of the inevitable spoiler.

The newspapers have not yet finished lying about the Princess Louise, who must serve to give the public its daily feed of scandal and suffering.

The poor in Glasgow are sleeping six in a bed in order to keep from freezing; and yet hardly any man in Scotland dares stay "awa fra the kirk" on Sunday. The poor await heaven.

Maud Gonne says that the Irish will revolt soon; the revolt will not be against tyranny though, or rather it will only be against British tyranny. Poor Ireland!

Susan B. Anthony celebrated her eighty-third birthday recently. Eighty-three years have taught this earnest woman one thing at least: it takes time to move fools and knaves.

Many a will-o'-the-wisp is attracting attention nowadays, and thousands are chasing illusions through the dark. As for striving for the right to live—but why should men want to really live?

King Edward owns many race horses, as well as forty million people in Britain alone; he makes a profit out of the race horses by caring for them and makes a profit out of the people by not caring for them.

The government of England proves to have been the aggressor in the Venezuelan matter. It is generally the stronger that aggresses in this world. The American government has its eyes open for an opportunity too.

IRONICUS.

Shall Nature Take Her Course?

In No. 953 Celia B. Whitehead says: "Mr. Kerr would have 'Nature take her course.' . . . . And please notice, here, that nothing can possibly be more contrary to 'Nature's taking her course' than preventives of conception."

I never laid it down as a general principle that nature should be allowed to take her course, for I am well aware that progress is continually putting some of our natural instincts out of date, and making them pernicious instead of beneficial. Such, for instance, are the fighting and hunting instincts, which were once necessary to the very existence of the race, and therefore stroag in many people. Now, however, these instincts are no longer needed, and, being a cause of much misery, they should be repressed and gradually weeded out.

With the sexual instinct it is different. This instinct also is stronger than it need now be, inasmuch at the human race is no longer decimated by war, famine, and plague, to anything like the same extent as formerly. Among our ancestors extreme prolificness was necessary to the continued existence of the family and tribe, and was therefore the highest of virtues. Now, it

is a nuisance. We still have the instinct that leads to it, however, and it is simply a question of convenience and happiness what to do with it. Unlike the fighting and hunting instincts, sex is not a source of misery; on the contrary, it affords perhaps more happiness than any other instinct. It is therefore a good instinct to keep, and not one to be weeded out at all. In none of the cases I have named can we blindly follow nature. But while in the case of the fighting and hunting instincts we must eradicate the instinct altogether, in the case of sex we must keep the instinct and simply prevent its natural results. By so doing we get an admirable source of happiness without unpleasant consequences.

If we never used an organ except for the function it was first evolved to perform, life would be a very dull affair. Darwin has tanght us that every one of our organs evolved and survived because it was useful in the struggle for existence. That is to say, the original function of every organ we have was to aid us either in finding and catching food, or in escaping from enemies and other dangers, or in propagating and nourishing the young. Are these the only functions for which we now use our organs? Certainly not. Instead of only using our eyes to see if somebody is coming to kill us, or to scan the horizon for deer and buffaloes, we look at pictures and statues, and revel in the beauties of nature. We desecrate our ears by listening to music. We abuse our intellects by playing games and acquiring knowledge. We climb mountains and run races for fun. Even the lower animals have acquired these dreadful habits, and sometimes we see a kitten expending in playing with its own tail the energy which nature gave it to use in catching mice.

Mrs. Whitehead will thus see what I mean by letting nature take her course I do not propose that every organ shall always be used for the exact function for which it was evolved; on the contrary I believe that some should never be so used. But because the struggle with our environment has become less severe, and no longer needs all our energies, I do not propose that we should not expend our energies at all. Let us expend our surplus energy in whatever way will give us most pleasure. Art, music, literature, science, brotherly love, are good ways for those who like them; but there is no reason why any of them should be exalted above sex.

Mrs. Whitehead further says: "I wish Mr. Kerr would kindly explain his 'system' under which 'sexuality would be a beautiful little stream flowing gently through the garden of love.'" My system is expressed in one word—freedom. I believe that liberty is the mother of temperance, as repression is the mother of excess. In my opinion sexual excess is due mainly to two causes. The first is the extreme concealment of the human body, which arouses an unhealthy curiosity, and makes the occasional uncovering of the body, in whole or in part, more exciting than it would otherwise be. Every child should be accustomed from earliest childhood to the sight of the nude human body, male and female. The second great cause of excess is that sex is forbidden, and therefore more enticing. "Stolen waters are sweet, and bread eaten in secret is pleasant." Abolish these two great causes of vice and sexual excess will soon be as rare as gluttony. Of course, when I use the word "excess," I mean the expenditure of more energy on sex than health and strength admit of. So long as this limit is not exceeded there is no excess, and sex is an unmixed good if agreeable to both parties. Neither has excess anything to do with the number of persons on whom sexual energy is spent. A man who eats only one dish may be a glutton, and one who partakes of a number may yet be the mort temperate of men.

R. B. KERR.

Are Women Satisfied With Existing Conditions?

Since childhood my work has been with women and for women, and in all my fifty-five years of life I have found but one who answered to the description of woman given by Lucy Redheffer in Lucifer of Feb. 12. And I believe had I known that one woman better I would have found her real self disagreeing with that outward expression.

Lucy calls Lucifer's work a hopeless struggle. I have only to look into the depths of my own woman's nature to know how great, how glorious, how hopeful a work Lucifer has chosen and I have found my own to be parallel with that of hundreds of other women with whom I have been associated. I found some developed to a greater degree, some less, but all seeking for better things on account of the hope within them that seemed like a sure promise of realization some time, somewhere.

If Lucy thinks "women are satisfied with the sexual situation" she judges from the "outward appearance," and in the Bible we read that we are not to judge from the outward appearance but from the heart. I know from Lucy's own words that she cannot draw women to her who long for some one to whom they can open their hearts and pour out the pent-up emotions of years. They cannot tell to her the wrongs and injustice that they feel have been heaped upon them and their children for years.

One who has awakened to the possibilities of woman's nature could never make this statement of Lucy's: "Woman by nature is a dependent." Well, most women are awakened out of that "depednent" nature very suddenly after marriage. Every one of them must wonder what that dependent nature was given her for when she finds that she is the one on whom the whole household depends—even the man of it, who told her she could always lean on him, is lopping over and leaning on her and if things go wrong (in his opinion) he takes up the Adam complaint against the woman.

Lucy may not depend upon the Bible for her statement "Woman by nature is a dependent." In fact I am sure she does not, for the teaching therein on this point is the direct opposite of Lucy's assertion. It plainly states that the order of creation was from the lowest to the highest and that woman came last and thus expresses the highest. It also states that she was to be man's help meet and it is evident that she could not be a help unless endowed with higher qualifications than the one she was to help. This Adam recognized by eating the fruit when she gave it to him for he told the Lord, when questioned regarding it, that the woman gave it to him and he did eat, as if he was expected to be led by her. Then in the account of the punishment, her punishment was to have her will subject to man's. If by nature she was a dependent it would have been no punishment. At the same time the promise was made of one who would come and restore all things and Christ is recognized as that one, so for nineteen hundred years woman has been restored to the place in nature which is just the place in which she finds herself now—the one on whom all else is depending. According to the Bible account the woman and the Lord had all to do with the coming of Christ, and to woman it was first given to go out and proclaim a risen Christ.

To help women to recognize her true place by creation is what Luciter is doing, and do you think there is anything hopeless in that task? Of all work, Lucifer's work has in it the promise of the best returns.

This morning I took Lucy's article to Mrs. L. F. Morehouse to read. She is a college graduate and a prominent worker in the local, district and State W. C. T. U.—and has been ever since their organization. She has been a delegate many times to the national conventions and is an active member of the Woman's Club here. She read the article and declared it a comp lete mis fit in her world of women, and her world numbers them by the hundred.

I have written this to you, Moses Harman, because in your "reply" a little wavering from the usual stroy, assuring statements; and you express the thought of being satisfied if you have the hearty co-operation of one thousand. O, no! Do not be satisfied with that when in truth you have the whole womanhood and motherhood of the race. You think it is slow coming into manifestation, but no man can understand the outlook to a woman when she realizes that the state government, the national government, all church government and the teaching of ages are all holding her down. No man was ever so imposed upon. But never you mind! As fast as each one recognizes her true place in creation she will toss the whole weight off as if it was but a feather.

With many wishes for your success and contentment, and a continued faith in your work.

MRS. RIA B. BRUCE.

Turn On the Searchlight.

Among the many evidences that an ethical upheaval is now in progress, and that, as never before, the old standards of moral rectitude are being subjected to the white light of scientific investigation and research, is the fact that in nearly all the large daily papers, even the most conservative, Marriage and Divorce is one of the most frequent subjects of discussion, both editorially and by correspondents.

In the "Chicago Chronicle" for Feb. 14, editorial page, is found a letter signed Hulda L. Potter Loomis, in reply to a correspondent signing him- or herself "L. Z.," who in a previous issue had contended for the orthodox and conventional view of the sacredness of marriage and the sinfulness of divorce. To give our readers an idea of what is now being done by members of the National Press-Writers' Association the letter of Mrs. Loomis is herewith reproduced in Lucifer:

If the letter of "L. Z." on the subject of marriage and divorce was intended as a reply to a letter in a former issue of the "Chronicle" signed Harriet M. Closz, the writer thereof will have to make another attempt, and in his next perhaps he will kindly inform your anxious readers where they may read the story of the marriage service which he claims was performed by "the Creator in paradise" and also on what particular occasion "Jesus the Redeemer" established it as a sacrament.

I have read the Garden of Eden story in the Bible many times and have thus far failed to discover that at the time Adam and Eve set up housekeeping either God or the serpent, who are the only beings spoken of as being present, issued a marriage license with either celestial or mundane seal upon it or presented them with a marriage certificate to guard against any possibility of scandal among their future neighbors. According to the Bible God simply created the woman out of one of Adam's ribs and "brought her to him. He dikn't even ask Adam: "Wilt thou have this woman to be thy wedded wife?" He did not so much as tell Adam she was his wife. He let Adam give her a name, just as he let him give names to the animals. So Adam said: "She shall be called woman, because she was taken out of man," and he is also credited with the saying that has been erroneously ascribed to God: "Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh."

There is no record of Eve's dissenting from the arrangement, which she might reasonably have done had there been any other men there to compare old Adam's pusillanimous and cowardly spirit with, and she recognized the fact, doubtless, that it was a case of "Hobson's choice." It was Adam or nothing, and she set an example which many of her poor, weak sisters have been following ever since, and took what she could get. But we are left to guess upon the question as to the number of years she lived with him, for while the Bible tells us that after the murder of Abel by his brother Cain, Eve had another son, whom she called Seth, and "the days that Adam lived were 930 years, and he died," there is no record of Eve's death or that she lived with Adam until he died. Thus your correspondent is much too previous in his criticism of Mrs. Closz, who appears to know what she is talking about or writing about when she charges the wrongs of the establishment of the present marriage system to ecclesiasticism, which is the direct cause of world wide unhappiness and its logical, ultimate result, divorce.

To grant divorce to those whom it has bound together in chains that gall and chafe their wearers is the only reparation the state can make for its alliance in such matters with the church or, more properly speaking, ecclesiasticism. The wide-spread rebellion of women against this tyrannical combination is one of the most significant indications of the times and augurs a fuller and brighter future in the emancipation of woman from the slavery of institutional marriage than any other that we know of. The "divorce problem" will not be settled until it is settled right, and woman has now reached a point where her achievements in other directions will give her the courage and ability to settle this question for herself without the aid of either priest or justice.

And although "L. Z." affirms that "the question of divorce as well as religion is not left to the ministers or the people to decide, but was settled by the Creator in paradise, he has not proved his case and the whole text of his communication is a mass of words and sentences that form no argument that would appeal to common sense or reason.

"Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and *in addition* five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on;" said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution. Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration S. P. Putman wrote: "It is one of the best ever penned. . . . It has historic imagination and what I call *juice*. . . . . It gives the heart of the matter, is vigorous and to the point. It gives *pictures* of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defenders of the Wives and Mothers of our Land. By C. L. James.

The supply of some of these pamphlets is small. "First ome, first served," remember.

Need of Organization.

These are days of organized effort, and to effect anything permanent even we "individualists" must unite and associate. I believe that not only must we "agitate and educate," but we must bring children into the world to hand on the liberty and advantages we are gaining for them. Free children must be born of free mothers and the stigma attached to such ideas must be lived down and gradually subdued. But people have to get used to things and changed conditions. Solitary efforts of single couples, even if they have the moral courage of conviction and economic freedom to teach and act in accordance with such opinions, is extremely difficult. Lodges, clubs or churches, or whatever you like to call them, should be formed all over the country, regular meetings held, our literature circulated and occasional lectures or series of lectures should be given. A lecturer from a distance might be engaged and offered hospitality in the home of one of the members during his stay, and those interested in hearing him invited, while he discussed before the audience sexual and social problems and economic questions. After the meetings five-minute speeches might pe encouraged. All this would help enlighten members who are very ignorant upon these topics and make for true freedom and improvement of life and higher ideals of living.

E. A.

Bunker Hill, Ill.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Restrainment vs. Government—A Review.

"Free Society—a Periodical of Anarchist Thought, Work and Literature," published every Sunday in Chicago, is one of Lucifer's valued exchanges. Its issue for Feb. 21 is called Whole No. 402, consequently it is no ephemeral or "mushroom" enterprise. As it claims to be "Formerly the Firebrand," I infer that it numbers its issues from the first number of the paper of that name, which periodical was begun by Henry Addis and J. H. Morris, a dozen or more years ago, in Portland, Oregon, and who, as will be remembered by many of our readers, suffered persecution and prosecution for their championship of freedom of speech and of press.

My object in this notice is not to give a history of the evolution of "Free Society" from small beginnings, but chiefly to refer to the fact that a few weeks ago I asked for and was accorded space in the successor of "The Firebrand" for a short article on the subject of "Restrainment vs. Government," which article reads as follows:

"The question as to what would or should follow the abolition of the present regime commonly called the State, or the capitalistic State, is one that is now engaging the attention of political reformers of all grades and shades of opinion. Some of these who call themselves 'Socialists,' 'Social Democrats' or 'State Socialists,' would, by voting, capture the present machinery of government, including what are called the 'trusts'—the railways, the telegraph lines, the telephones, mines of coal and other useful minerals; the factories, packing-houses, warehouses, banking institutions, farms, orchards, grazing lands, etc., etc., and have these all operated by 'the government' for the benefit of the whole people instead of the comparative few—as now.

"Another class of reformers equally honest and earnest, sometimes termed Anarchists, call the scheme thus briefly outlined 'paternal government,' and will have none of it, but advocate instead simply the removal of ALL government—all man-made laws that limit or control individual action, leaving it to the natural sense of justice and to the influence of human sympathy—that is, care for others, to keep people from robbing and murdering each other.

"To my thinking this latter plan is all right—in theory, and as between the two schemes I much prefer the second, but is there not a more practical way than either, and one that would appeal to the common sense of those who fear any and all radical changes in government affairs?

"We all admit that children and insane people should be cared for and *restrained* from injuring themselves and others until they have learned enough to govern their own acts and to respect the rights of others.

"If we were all born as SANE, and as nearly perfect as to type, as are the beasts and birds in a state of nature, there would be little need of compulsory restraint upon the actions of any one; but unfortunately, as we all know, under the meddling interference of invasive government, government by priests and by political bosses called judges, legislators, etc., most of us have been deprived of our natural right to be well born, our right to be born sane, born with a sound mind in a sound body. Some of us, for instance, are born kleptomaniacs; some are born with homicidal proclivities so strong that we would rather fight and kill our fellow human beings, any day, than to sit down to the enjoyment of a good dinner. Few of us are born sufficiently sane, that at some period of our lives we do not need compulsory restraint to keep us from seriously hurting ourselves or our friends and neighbors.

"For these reasons, and to bridge over the *interregnum* that must necessarily follow the abolishment of outside government—government of man by man, on the one hand, and real self-government on the other—the period that will be needed by *free motherhood*, free and consciously responsible motherhood, in order to supply the world with a race of truly sane, really self-reliant and self-governing human beings, during this *interregnum* we shall need, as I very honestly think, co-operative associations of individuals, strictly voluntary associations, that would rightfully be called "the Restrainment," or perhaps "Defendment," to take the place of our present plutocratic governments, our invasive and tyrannical monarchic, aristocratic, democratic-republican governments.

"In 'Free Society,' Dec. 28, 1902, appeared comments by C. L. James, upon an article of mine previously printed in Lucifer, which article was written in reply to Emma Goldman's strictures upon my advocacy of "Restrainment" as a substitute for the thing now technically called the government. In that article I showed that both from etymology and from rational usage the two words were radically different, and should not be confounded one with the other. The comments of Mr. James were so unfair, his quotations so partial and unjust, that I hereby ask the readers of 'Free Society' to allow me to give them, in my own language, a fair statement of what I have been teaching for many years upon this very important question. Free of charge I will send to all applicants one or two copies of Lucifer containing replies to James and others on the question of what should follow the abolition of the State—big S—as we now have it, or as it has us!"

—

In the same issue of "Free Society," "Interloper"—who seems to be the editor—has this to say:

"Brother Harman's article, 'Restrainment vs. Government,' shows that he has not read to advantage the discussion between Mr. Simpson and C. L. James: which puts the latter in the position of having to repeat all that has been said by him on the subject recently."

The next issue of "Free Society," under the head of "The Question of Restraint," tells its readers:

"Our readers undoubtedly look for a rejoinder from C. L. James, regarding the question of 'Restrainment vs. Government,' which was broached by our friend M. Harman in 'Free Society' last week. But Comrade James refrains, and the following paragraph, quoted from a private letter, gives one of the reasons why he does not care to discuss the question at present:

"'It will come out sufficiently during my Vindication (Ch. V.) that I believe restraint of abnormal individuals may be at once reduced to a minimum—and that this minimum would require no organization for the purpose, inasmuch as all the criminals whom there is any need to restrain are admitted by all—even themselves—to need it. On the other hand my whole treatise is to show (inductively) that such organizations are formed only to benefit the projectors. The *pons asinorum* of Anarchism is that people don't take the trouble to exercise authority for nothing, but always propose encroachment at the end; so that authority is the only kind of "invasion" we all need to resist any more than all surely shall."

—

The reputation of C. L. James for historic knowledge and for logical clearness is considered first class by his many friends and admirers—of whom I desire to be reckoned as one—but even the "divine Homer nods" sometimes, as in the above quotation. To me at least it appears simply amazing that any one acquainted with the facts of history and of every-day life should say, "All the criminals whom there is any need to restrain are admitted by all—even themselves—to need it."

How is it with Pierpont Morgan, President Baer and the robber trusts generally. Do THEY admit themselves to be criminals, in need of restraint?

How about the invaders of personal right on all lines, governmental, moralistic, religious—the Roosevelts, the Judge Garys, the Comstocks, the Czars, the Kaisers, the Popes of Rome, and all who in the name of God, of government and of puritan morality would fine, imprison and kill their fellow human beings?

Then what of the born homicidal maniacs, like Jesse Pomeroy, and thousands like unto him? Also monomaniacs of all kinds? Do they admit they are insane and need to be restrained?

While it may be true that I am one of the "asses" of which Brother James so often speaks—one of those Anarchists who need the *pons asinorum* (bridge of asses) to help them to safely cross the river that divides government from the "land of freedom"—I confess myself so very stupid as not to be able to see the matter in that light. If I were contending for any kind of government except self-government by and of the individual woman and man, then the charge would be more reasonable. For more than twenty years I have taken ground against all governments of force and authority, contending for liberty with responsibility in all matters of religion, of politics and of sex ethics.

The next paragraph after the one just quoted, signed "Interloper," seems to be inserted to clinch the logic of Brother James. He says:

"Freethinkers who are so anxious to retain government for the prevention of crime do not seem to coincide with Ingersoll when he says: 'It is safe to say that governments have committed far more crimes than they have prevented.' Was Ingersoll wrong, friends?"

Does "Interloper" know the meaning of NON-SEQUITUR?—"It does not follow." Ingersoll was a consistent and life-long governmentalist on political lines. It was easy and logical in him to denounce RELIGIOUS government. He did not claim to be an Anarchist.

These two issues of "Free Society" from which I have quoted remind me forcibly of Goldsmith's pedant, who protested against being required to furnish "arguments and intellects" also for his opponents. It may be that I need to be told what the English language means; also what Anarchism or liberty means. But then again it may turn out that my opponents are quite as SOPHOMORIC in their methods of argument as I myself am. I claim not to know it all; but desire to be reckoned simply as a LEARNER, an investigatur, an inquirer after truth. M. H.

T. U. A. Again.

In the article by our correspondent, T. A. U., printed a few weeks ago, I made a few changes of the text, in the interest of clearness as I thought, but which changes were not approved by the writer. Believing with Wendell Phillips that to get the whole of truth we must hear all sides of all questions, Brother T. U. A. is herewith given the use of Lucifer's platform to say his say in his own way. M. H.

—

THE FATHERHOOD QUESTION.

In response to your candid and generous admission that by the alterations you have made in a recent paper, printed over the initials T. U. A., you may have done it injustice; I will gladly take advantage of your offer of space to make corrections and will begin by saying that I do not regret the incident, as it has given a clear indication of what points require more particular elucidation.

My object has been to demonstrate that by a rational interpretation of the phenomena of sexual reproduction, every prospective mother has the right, in the interest of her child, to demand the creative service of the most suitable man in the community, on certain conditions, the most important of which is, that by compliance the man shall make himself liable to no legal or social penalties. Nature, itself, imposes none.

The intention of my first paragraph was to define what conditions are essential to the personal fitness, that at any particular moment makes the personal claim of "any woman" valid. You have left out the "any" which limits the "discrimination" to the particular claim made.

This matter of physical fitness is the critical point on which the whole theory and practice of paternal selection rests. It is a point that every stripe of politician and moralist have done their utmost to confound by attaching to the duties of maternity the licentiousness of a prostitute. In fact, as far as it has been possible during the whole of the historic period, their sanction has been refused to any maternity unless the other function has been conceded as well. In this conspiracy the modern scientist has combined, by searching all nature with a microscope, to discover some sanction for placing this combination under the protection of the dictum, "What God has joined together let no man put asunder." No saying has done better service for the devil than "To the pure all things are pure." The truth is: To the ignorant, chastity and lewdness are alike; while to the "pure," i. e., the knowing, nothing is pure that does not respond to the one ideal.

There is an infallible test that will decide the status of any sexual action. What effect has it upon the interests of posterity and upon the social development of mankind? In this function no condition is neutral; all are either good or evil.

Under primordial conditions this "fitness" must have been a result equally of the natural development of the human species as of all others, with which it is a result of the disinclination of the female to submit to the embrace of the male, except at a time when conception is certain; and from toe inability of the male to either suggest or compel an undesired service. Under absolutely natural conditions, the sexual jealousy of the males would prevent their toleration, far more their mutual assistance, of any attempted violation of a solitary female; while the natural gregariousness of the females would render them absolutely unassailable, even by seduction. The probabilities are far greater that the first conception of the virgin would result from a forcible holding to contact by a group of older matrons.

I did not wish to limit the application of my second paragraph to "the camp of the Israelites," but to extend it to "the whole world, the wilderness of sin." Perhaps my meaning would have been clearer if I had written "naked to their shame" in exposing the defective physical development resulting from the practice of "monogamic sodomy." The ordinary sense in which the word "monogamy" is used is to indicate one wife "only," but the root idea of the word is, to get a woman "alone," a necessary preliminary to monogamic uses. The word is vocal to the whole field of sexual prostitution. The historic testimony to the practice of the vice of pederasty should, in an unprejudiced mind, produce conviction that in the past the males had not, as at present, free access to the females.

It is this commerce "dishonoring their own bodies between themselves," to which St. Paul alludes as a vice more disastrous in its results than the other—in the obvious filth of which men receive "in themselves" that "recompense of their error that is meet," while by the other the evil results are inflicted upon the whole race. The "error" is one of ignorance, into which no races but the brutal or innately unobservant of Nature could have fallen. Beasts of prey, whose sole interest in herbivorous animals is to destroy them, might fail in the observance and imitation of vital actions that are necessary to the natural en

joyment and perfect developement of the organs of generation, in which conditions these species obviously excel. Failing this, nothing remains to the inhuman savage but sexual rivalry carried to the excess of murder. This is a development that must soon automatically correct itself by destroying the older and more vicious males and leaving their function to the immature, under the dominating control of a sex which, individually weak, is when united unassailable. Any race of savages must have made immense progress toward humanization before the males would even think of a loving contact with a fellow, that but for the dominance of monogamic ideals, might be the purest form of affection of which organic consciousness is capable.

If we make a study of the respective development of beasts of prey and herbivorous animals, we may observe that while the young of the former expend most energy in games that insure them the strength and agility to seize their prey; and refresh themselves by long intervals of profound slumber, the others give theirs to exercises by which they may escape, and a great part of their period of rest is devoted to the muscular development of the organs of generation; nor do they appear to require the profound unconsciousness of sleep that is so necessary to the carnivora.

T. U. A.

Easy Divorce.

Judging from reading the comparatively few copies of the Chicago "Chronicle" seen at this office since the publication in that paper of Hulda Potter Loomis' article on Marriage and Divorce—reproduced this week in Lucifer—that article must have been a veritable bomb-shell in the camp of conventional moralists in regard to sex and marriage. Of the half-dozen or more replies to Hulda's exceptionally fine answer to L. Z.'s article in a previous issue of the "Chronicle," I select the following as a fair sample of the kind of argument used by her opponents:

"I hope and believe that the views expressed by Hulda L. Potter Loomis in defending divorce and attacking the Bible will find no indorsement among the serious-minded majority of the American people. The Bible, even if it be regarded only from a literary and philosophic point of view, is far greater than any human speck upon this horizon of eternity, and no scoffer can ever shatter the divine intuitions so beautifully expressed in that holy work. As for divorce, instead of extending its powers let the wretched couples who in this mercenary, godless age lightly approach the sacred rite of marriage without due consideration of its sanctity and responsibility be justly punished when they tire of each other, as they so often do, richly deserving the hell which their levity and thoughtlessness has brought upon them. To relax our divorce laws is to invite a return to savage polygamy; it is to bring a curse upon the helpless offspring of those divorced and to destroy that bedrock of a nation's morality—the home.

HERBERT O. HOLDERNESS.

The morality and logic of Herbert O. Holderness is in line with the teachings of the Christian and Jewish Bible. He wants hell, everlasting hell, for those who find that through no fault of their own they can no longer love a conjugal mate, and who wish to reorganize their home, their family relations, and who refuse to add imbeciles and criminals to the population.

"A return to savage polygamy" means return to the morality of David, "the man of God's own heart," the morality of Abraham "the father of the faithful," and of Solomon "the wisest of men." Bible morality gives man the right to divorce his wife without asking leave of any one, but the wife must not divorce her husband for any cause whatsoever, and if she deserts her husband for any cause and chooses another man she must be stoned to death.

Yes, the "home"—founded on Bible morality—is the 'bedrock of the nation's morality," which means plutocratic rule by The few and despotism, slavery and exploitation for the many No wonder Roosevelt the patrician plutocrat wants the poor to marry and raise large families of children for the use of the rich. Without a perennial supply of half-starved, poorly-endowed and criminally-inclined subjects the ruling classes would soon find their occupation gone.

Rationalists and libertarians are willing that both monogamists and polygamists should choose their mates and regulate their own lives in their own way, so long as they do not seek to compel others to adopt THEIR standards of what is pure, healthful and happifying in the realm of sex and reproduction.

M. H.

VARIOUS VOICES.

R. B. Kerr, Phoenix, B. C.:—I am glad to see that the American Socialist movement is getting permeated with the right sort of people. Burgess of Tacoma ran for Congress in the recent election. Strout is business manager of the "New Time," Spokane. Mrs. Commander is a regular writer for the "Coming Nation." I am always coming across good Lucifer names in the Socialist press.

Ralph C. Clyde, Box 308, Portland, Ore.:—Enclosed you will find a list of seven subscribers with money order to pay for same. Your bright little paper interested them very much and after I gave them sample copies they begged me to send for Lucifer. If all the other subscribers would send sample copies to their friends it would be but a short time until your subscription list would be tripled over and over again. We out here in Oregon consider you are doing noble work and we all want you to feel that your efforts to raise humanity are appreciated. Your every effort to overcome the various obstacles in the way of publishing a sincere publication as Lucifer has proved itself to be, earns our sincere admiration and respect. You may expect another list of subscribers shortly. Please send sample copies to the names enclosed.

Laura H. Earle, New York:—I am much interested in observing the difference of atmosphere here and in Philadelphia: among our own people, I mean. Much to my amazement, I find the women in New York less active—in speaking—than with us. Perle Falkenstein's home is becoming quite a headquarters for the "Philadelphia colony," as we call it; thanks to her truly Anarchistic hospitality. It is a home for us all. We have had two intensely interesting talks from E. C. Walker (at meetings of Manhattan Liberal Club) on Comstockism, with valuable discussion afterward. What a power of direct expression Walker has! How his absolute honesty impresses itself on its hearers!

A Philadelphian, accustomed to the rough parry and thrust controversies of the Ladies' Liberal League and the Fellowship for Ethical Research—both in their graves now—is struck by the grave dignity of discussion in the Manhattan Club. We wonder if the mild-mannered President of this Club could metaphorically wipe the floor up with a speaker whose spirit or logic displeased him—as our dear friend Traubel used to do when he was chairman of the Fellowship. Those were unruly, but breezy nights, dear to the memory.

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THIRD SERIES, VOL. VII., No. 8. CHICAGO ILLINOIS, MARCH 4, E. M. 303. [C. E. 1903.] WHOLE No. 959

Entre Nous.

Men cherish kings and other things
They have no earthly need for;
They think it nice to pay the price;
'Tis red tape that they bleed for.

Most men are fools, and many schools
Of learning help them stay so;
A little sense would save expense,
But don't you dare to say so!

—*Lucien V. Rule, in The Comrade.*

Jealousy and Violent Theorizing.

The place in animal evolution of sexual jealousy is called in question by Mr. Adolf G. Vogeler, in No. 956, as if it were a new theory. Yet Darwin's statement of it ("Origin of Species," Chapter IV., Natural Selection), has never been refuted, and I believe never controverted.

According to this accepted theory, the males who were willing and able to fight and overcome their rivals, that is, the jealously pugnacious, were most successful in leaving numerous offspring; and thus through countless generations in each successive type, from fishes and even lower animals up to anthropoid apes, the heredity of jealousy has been handed on.

Those apes who are man's nearest animal relations are found with fully developed family life, including the husband ape, equipped with jealousy to defend his marital position; therefore, presumably man's ape-like ancestors had also developed the family. (See Darwin's "Descent of Man" Chapter XX.)

Now, if we accept the views of Bachofen, McLennan, Lubbock and Morgan, whose theories on early man Engels adopted, and who were generally accredited at the time Engels wrote, in 1894, we have to believe that at this stage, when man developed from his ape-like ancestors, the powerful instinct of jealousy was temporarily so much in abeyance, and also family life so entirely discontinued and superseded as to permit of a period of tribal promiscuity, though both jealousy and the family are found universal later on.

The more credible theory is that of Sir Henry Maine, and many more recent sociologists, that the family was the original unit of society, that the tribe developed as an agglomeration of families, and that there never was a time of general tribal promiscuity.

Of course we must all admit with Darwin that "the manner of development of the marriage tie is an obscure subject"; but it is certainly no violent assumption that marriage is fundamentally connected with jealousy.

Thus I must be exonerated from the charge of "violent theorizing." And I would like to pass that charge on to our friend "Lucy Redheffer" (or "Lucifer reader," is it? or "Lucifer fed her"?), who states the heifer view of woman's position—but I read "he" in the signature, in spite of its feminine form.

Few movements for emancipation, perhaps none, have ever been so powerfully forwarded by members of the enslaved class themselves as that for the emancipation of women. And who ever knew a progressive woman who did not enjoy the friendship of many noble-minded men? As to the less than commonplace man who exercises his not very refined wit on the creature of his imagination whom he supposes he should name "the new woman," he will, judging by his present position, only be remembered in less than a century as a somewhat pathetic joke.

The concessions made to women in the last half century, and always being extended, are too numerous to describe. The right to education, to paid work, the right of married women to own property, to be the guardians of their own children, the right of political franchises, all these, and more, in America and in British countries are due to the generosity of intelligent men, but certainly most due to the initial demands of women. Does Mr. Redheffer doubt that women will obtain the right to her own person as she has obtained the right to think, work and vote? What place in his imaginative history does he give to the increasing demand for divorce, in which both the friends and the enemies of bond-marriage alike see a loosening of the bonds? He ought to know that thousands of the best men and women in civilized countries hold with John Stuart Mill that "The law of servitude in marriage is a monstrous contradiction of all the principles of the modern world and to all the experience through which those principles have been slowly and painfully worked out."

DORA FORSTER.

A Fable.

A Hermit lived in the forest, and the animals were not afraid of him. He and the wild animals used to talk together and they understood one another. Once the Hermit lay down under a tree, and a Raven, a Dove, a Stag and a Snake came to the same place to sleep. The animals began to reason why evil should exist in the world.

The Raven said: "It is all owing to hunger that there is evil in the world. When we have as much as we wish to eat, we sit ourselves on the bough and caw, and everything is good and gay and we are in every respect well off; but some other day we are famished and everything is quite the opposite, so that we can can see the brightness in God's world and we feel full of unrest; we fly about from place to place, and there is no rest for us. And even if we see some meat afar off, then it becomes still worse, for if we fly down to get it, either sticks and stones are thrown at us or wolves and dogs chase us, and we are absolutely destroyed. How much trouble comes upon us from hunger! All evil is caused by it."

The Dove said: "In my opinion, evil does not arise from hunger, but it all comes from love. If we only lived alone we should have little trouble. Wretchedness shared makes one doubly wretched, and so we always live in pairs. And if we love our mates there is no peace for us at all. We are always thinking 'Has she had enough to eat?' 'Is she warm?' And

when our mate is away from us anywhere then we are wholly lost; we cannot help worrying all the time, 'If only the hawk does not carry her off, or men make away with her.' And we ourselves fly off in pursuit of her, and perhaps find the poor thing either in the hawk's claws or in the snare. And if our mate is lost, then there is no more comfort for us. We cannot eat, we cannot drink; we can only fly about and mourn. How many of us have perished in this way! No; evil comes not from hunger, but from love."

The Snake said: "No; evil arises neither from hunger nor from love, but from ill-temper. If we lived peacefully we should not do so much harm; everything would be delightful for us. But now if anything is done to us we fall into a rage, and then there is nothing gentle about us; we only think how we can avenge the wrong on some one. We lose control of ourselves and hiss, and try to bite some one. We would not have pity on any one; we would bite our own father and mother! It seems as if we would eat our own selves. The moment we begin to lose our temper we are undone. All the evil in the world arises from ill-temper."

The Stag said: "No; not from ill-temper, and not from love, and not from hunger arises all the evil that is in the world, but evil arises from fear. If it were possible for us to live without fear, all would be well with us. We are swift-footed and have great strength. With our antlers we can defend ourselves from little animals, and we can run from the large ones. But it is impossible to escape fear. If it is only the twigs creaking in the forest, or the leaves rustling, we are all of a tremble with fear, our heart beats, we instinctively start to run, and fly with all our might. Another time a hare runs by or a bird flutters or a dry twig crackles, and we think it is a wild beast, and in running away we really run into danger. And again, we are running from a dog and we come upon a man. Oftentimes we are frightened and start to flee, we don't know whither, and we fall over a precipice and perish. And we have to sleep with one eye open, with one ear alert, and we are always in alarm. There is no peace. All evil comes from fear."

Then the Hermit said: "Not from hunger, not from love, nor from ill-temper, nor fear comes all our troubles; but all the evil that is in the world is due to our different natures. Hence come hunger, love, ill temper and fear."

—*After Leo Tolstoi, by R. Goodheart.*

All By Request.

What I have to say in reply to J. L. hicks' inquiries about Anarchistic education, will be altogether from personal observation and experience. I was not what I now call an Anarchist, even when the youngest of my children was born. But I was moving in that direction. I was an Individualist, who believed in "restraint for the prevention of invasion alone," and was gradually getting on to the idea that the distinction between that and government is not definable. My eldest child is the only one (of three) whom I ever "corrected," ever compelled to learn a lesson, or ever "restrained" from anything not actually suicidal. And all I regret is that that one was not brought up exactly like the others. But I see no reason to regret the result with any of them: and, what is more, other people see none either. The world and his wife used to be perfectly agreed that my principles would spoil any other children. But they have got through referring to mine by way of illustration. It must by no means be inferred that I left my children to get their education as they could. Two maxims determined my conduct, both of which entirely reverse the world's and his wife's. The world and wife are, or were not long since, decided that a child owed everything to those who had given it existence. My first maxim is that those who take the responsibility of giving life to a child owe everything to it. And the other is like thereunto—instead of making the child study you—as do all the world and his wife—you should study the child. You have there an original, an unique, a new character, genius, mission, which it is your business, and should be your pleasure and instruction, to aid in normally developing. This only is education—*educo*, to bring forth, or, in modern phrase, evolve. To restrain is not to educate. There are some rare cases in which it may be necessary; but as a matter of system, it should be left to Flathead Indians, Chinese duennas and manufacturers of monsters for mendicancy. It is not evolving but disfiguring, to set up a lifeless model, and force a living growing organism into the likeness of this dead idol. Perhaps I show my Scotch descent again, by failing to see that J. L. Hicks was only poking fun at Sadie Magoon when he inquired how she proposed to restrain without punishing. If so, my obtuseness needs an apology for intruding on his wit. Herbert Spencer shows very well, in the passage cited from his Education, that the restraining instinct is the tyrannical instinct—the mischievous element in government. It is natural and proper that superior information, experience, etc., should guide. No man, said Socrates, disputes the authority of a doctor in sickness, or a captain at sea. It is true he was not acquainted with anti-vaccinators. But had they existed then, he could have added a simple amendment—"or, if any one thinks he can do better than the doctor, why, in the absence of restrainment—he may try."

Much of Lucifer's space may perhaps be saved by inviting Tom Swinburn to ask himself how railroads have been constructed and are kept up and "run," across the continent of Europe, which is divided among several jealous and unfriendly governments. If such things can be done in spite of many governments, why not in absence of any?

"To create a creator"—that indeed should be the end of propagating and teaching. It by no means follows that love of the sexes has no other end. But if so, then to realize both, love and propagation must be severed formally.

If Henry Smith reads the Bible, he knows St. Paul said "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The sectarian spirit reverses this maxim, as it does the other (very numerous) good things in the Bible. In those from whom we differ, it exhorts us, if there be any sin, and if there be any shame, to think of that. And because its nature is to divide humanity into constantly diminishing aggregates of hostility, it becomes a carrion eater, finding (or making) filth wherever it turns its eyes. I do not like that way of contemplating human affairs so well as the one St. Paul recommended. It is too like the damned in Dante's "Malebolge"; who, though none of them could deny that he had hideous sores and deformities, could always boast of ability to make the other fellow's out uglier. Therefore I wont remind Henry that the black ravishers, and the negro-burners, and the Albany wife-beater and Whitecaps, and Grover the Gross, and Ted the Terrified, were all probably legitimate sons of Christian parents. They are "things to thank God on"—and to forget; however that was. But does he see nothing of good report in Voltairine's zeal to save poor foolish Helscher from the barbarous legal consequences of that degeneracy from which he was not preserved by the law, the gospel, the synagogue, or legitimacy? It would seem Mr. Smith does not see that. Poor devil!

Readers of Lucifer will remember that I have always counselled strongly against renewing those attempts at communistic life in a rural district whose abundant trial and failure during the forties may be read in Noyes' History of American Socialism. The city is the place for hopeful experiments in that direction—just because it is the place where you can have, not only "hot and cold water in the house, shopping in the department stores, and the theater," but Freedom. I hesitated to say anything, during the last year, which could operate to discourage our comrades at Home. But since James Haworth refers to them, he surely should remember they have been persecuted, as I always foresaw such a colony would be as soon as it obtained a particle of success. In Chicago, the very existence and location of a community, as such, would be unknown; and if any of the members attempted active propaganda, it is as individuals only they could get into trouble, while they would have all the advantage of community support.

Before begging any more for a little space to knock out my "Vindication of Anarchism," F. Cambersey is advised to wait until I get through setting it in. I dare say "Free Society" will give him a little space then; and I am quite sure I will not give him the amusement of a controversy before. My reason, familiar to the editor, and to readers of "Free Society" who have been such longer than since 1898, is that my "Vindication" has anticipated, and answered, every objection now known to me, which I strongly suspect includes all which can be made. Space would only be wasted in publishing before the "Vindication" appears, a criticism or a reply to a criticism, which begins by saying Anarchists reason from the assumption that man, if not governed, would be perfectly sinless. It is to be regretted Mr. Cambersey should be always telling Anarchists that. Because, of course, the Anarchists know he is mistaken.

When I can reply to critics without descending to the language of insult and abuse, I shall not call the other fellows asses, and then squeal at having the epithet neatly turned. When my style is respectful and tolerant of the honest opinions of others, I shall not say the whole medical profession, and the Census Bureau, are in a conspiracy to deceive the public. When I am less dogmatic, I will not appeal to statistics without having any; and, when less self-assertive, I will not practice medicine without a medical education. When I ask for no more space than is equitable and just to others, I will not think a square too much for a reply to three columns of personal inquiries. And then, it seems, my communications on any subject will be welcome. But then I never did any one of all those things, as it is. Does the editor perhaps know of any contributor who did?

C. L. James.

A College of Sex.

It may seem bold to predict that before many years there will be in this country a College of Sex. However, we shall have such an institution from necessity. On the question of sex our doctors have been a parcel of superstitious incompetents, and most of them are so still. They know nearly nothing worth knowing about sexual hygiene, in man or woman, never having discovered that sex is above all other things fundamental and requires study. A few old books, filled with gossip and guesses, comprised their information until very recently, when some real study began abroad and has made itself slightly felt here.

But the majority of doctors are as ignorant about it as ever and the public is all in the dark. Consequently we have every kind of abuse. We have the unlimited propagation of idiocy. England begins to fear that the entire nation will become tainted with insanity because the restraints on procreation are so small. A writer states that in 1884 the registered number of lunatics in England was 36,763; in 1884 it was 76,765; in 1901 it was 110,713. Lunacy is there prolific at the rate of 5,000 increase annually. They are asking how long it will be before all will be lunatics.

Habitual drunkards, consumptives, syphilitics, and all types of degenerates are also permitted to bring their kind freely into the world, to suffer themselves and injure all. Such acts should be regarded as crimes, and be prevented. Society has a right to say that incapables shall not be spawned upon it. In a comparatively short time by strictness in this regard these types could be removed from the human breed, and be replaced by healthy individuals.

It will undoubtedly come to this, that if persons in this condition do not voluntarily abstain from giving life to children whom they are certain to curse with their blight, they will be forced by society to do so, even if it requires life confinement or solation to a certain degree to accomplish it. Lunatics are of course incapable of self-control, and here all tainted persons should be strictly prevented. Consumptives shorten their lives

nculxbe tsiyncourse, which requires physical vigor that it may be performed without injury. If the preventive checks were taught to all so that those who ought not to have children might still have a proper degree of sexual life, a long step would be taken toward solving the problem of badly-born children. Women would protect themselves if they knew how and were taught that they should do so. This is one of the questions to be carefully considered by a sex college.

Another is, How much sexual intercourse should people indulge? There is the most fantastic uncertainty about this, the books, medical and pseudo-medical—and in fact they are about all pseudo—guess all sorts of guesses. Some say, only when children are wanted. Others declare that all sexual communion is a positive loss to the physical vitality, and that it shortens life. Still others reply that it is a necessity of the normal being, it should be regularly performed, and it lengthens life.

Who can tell us? Who has ever made a scientific, an intelligent study of it? It would require large data, and sometimes difficult to obtain. Nevertheless even the ordinary doctor's books are overloaded with relevant material, and it could be multiplied if the doctors were trained.

Look at the sexual quacks who batten on the ignorant because the sufferers do not know where to find the wise.

Into these and a multitude of related subjects a college of sex would make a deep and patient investigation, giving the sexual phenomena a place of at least as much importance in the world as a pain in the stomach. The neglect of this field will be considered by our descendants as one of our many titles to shame. We shall be dead, however, and only the suffering we have caused will live after us.

Morrison I. Swift.

William E. Curtis continues to collect curious epitaphs. Among the number which a friend sent him is the following, which the friend found in a churchyard near Plymouth:

Here lies a poor woman
Who always was tired;
Who lived in a house
Where help was not hired,
Her last words on earth were:
"Dear friends, I am going
Where washing ain't done,
Nor sweeping, nor sewing;
But everything there is
Exact to my wishes,
For when they don't eat
There's no washing the dishes.
I'll be where loud anthems
Will always be ringing;
But, having no voice,
I'll get clear of the singing.
Don't mourn for me now,
Don't mourn for me never;
I'm going to do nothing
For ever and ever.

—*Troy Press.*

Clubbing With the Arena.

For many years "The Arena" and Lucifer were sent to subscribers for the clubbing rate of five dollars, or the price of the "Arena" alone. Now they are offered for two dollars and fifty cents—the yearly price of the "Arena" alone. All who remember the place in journalism held by the "Arena" under the editorship of B. O. Flower, will be glad to know that he once more holds a chief place on its editorial staff, and that with him are associated Charles Brodie Patterson and John Emery McLean, both well known as leaders of advanced thought.

The March "Arena" contains many inviting articles, such as "The Passing of Church Influence," by Duane Mowry; "Law and Human Progress," by Chief Justice Walter Clark; "Giuseppe Mazzina," by B. O. Flower; "The Initiative and Referendum," by W. S. U'Ren; "Rights of Children," by Carrie L. Grout; "Topics of the Times" (editorial), B. O. Flower, etc.

There is only one thing worse than the desire to command, and that is the will to obey.—*Professor Clifford.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Brief Mention.

Prominent among the articles that make this week's Lucifer an exceptionally good one is 'A College of Sex," by Morrison Swift. How many thinkers have yet discovered that "sex is above all other things fundamental and requires study"? We have millions of money spent yearly on colleges that teach science and art, but none to teach how to be well born, by a proper understanding of the uses, the forces of sex.

Another very interesting article is that of Dora Forster in reply to Adolf G. Vogeler and Lucy Redheffer. Dora is too keen-sighted to be imposed upon by masculine wit at the expense of the "new woman"—which of course means the TRUE woman.

C. L. James is *sui generis*—none like him—as he says of himself. His article for this week was in type and the proof not seen by me until too late for comment. Next week, the weather clerk and other overruling powers permitting, a few of his points will receive attention. M. H.

The following paragraphs from a letter written by James F. Morton, of Home, Wash., will be of interest to Lucifer's readers. We congratulate our friends on the revival of their paper, and heartily wish them success. It is to be hoped that there will be enough calls for Mr. Morton to enable him to make an eastern trip in the near future. He is a logical, forceful, earnest, and convincing speaker.

"Please announce in Lucifer that 'The Demonstrator,' as a successor to 'Discontent,' will appear regularly as a weekly paper, containing the news of Home, and discussion of social questions. The first issue will be out March 4. Kindly request any former subscribers to "Discontent" to send immediate notice of any change of address.

I should make an eastern visit this summer, if I could find any way of meeting the expenses of the trip. There are many important reasons which make me wish to see Boston, New York and Chicago again, at as early an opportunity as possible. I like the Pacific Coast as a place of residence, but am anxious to revisit the east before long.

A Question of Veracity.

Under date February 21, 1903, the "Truth Seeker," New York City, prints the following on its editorial page, first column:

"Mr. Moses Harman says that Colonel Ingersoll was once asked why he did not speak for 'the workers, for the ill-paid toilers, the wage-slaves, in field, factory, mine, and mill,' his answer was that 'the average wage worker deserves all the ill-treatment he gets,' and that 'for the most part the wage-earners are willing slaves, ignorant and stupid, not worth saving.'

Mr. Harman does not say where or when Colonel Ingersoll said this, and that he ever said it, or used any language which can fairly be construed to mean it, we do not believe. In 1881, in his lay sermon before the Secular Union Congress in Chickering hall, this city, he said: 'There is something wrong in a government where those who do the most have the least. There is something wrong when honesty wears a rag and rascality a robe. I cannot do much, but I can at least sympathize with those who suffer. . . . Great wealth is the mother of crime. On the other hand are the abject poor. And let me ask tonight: Is the world to forever remain as it was when Lear made his prayer? Is it ever to remain as it is now? I hope not. Are there always to be millions whose lips are white with famine? Is the withered palm to be always extended, imploring from the heart of respectable charity, alms? . . . My sympathies are with the poor. My sympathies are with the workingmen of the United States. . . . "But," some say, "those workingmen are dangerous." I deny it. We are all in their power. They run all the cars. Our lives are in their hands almost every day. They are working in all our homes. They do the labor of this world. We are all at their mercy, and yet they do not commit more crimes, according to their number, than the rich. Remember that. . . . While I live I am going to do what little I can to help my fellow-men who have not been as fortunate as I have been. I shall talk on their side. I shall vote on their side. . . . I shall do what I can to hasten the day when this land shall be covered with homes, and when by countless firesides shall sit the happy and loving families of the world.'

"Colonel Ingersoll believed that no man should own land who did not use it, and he believed that if the workingmen could be home owners they would be better off and more independent. He was not an Anarchist, nor a Socialist, nor a Communist, but an Individualist. He wanted every workingman to own a home, and he thought such homes should be exempt from taxation, so that they could not be lost. That he ever thought or said that the wage-earner is so stupid that he is not worth saving we do not believe. It is up to Mr. Harman to prove what he writes.

REPLY.

Once upon a time a certain American showman became so famous that foreigners were in the habit of addressing him simply as "Barnum, United States of America"—the inference being that everybody in the United States was supposed to know in what particular city or town he was to be found at any given time. Such is the legend.

Until seeing the editorial just quoted I was not aware that, in fame, I am a second Barnum! Nor that it is a matter of any particular concern to the friends and admirers of the late Robert G. Ingersoll whether the individual known in mortal life as Moses Harman speaks well or ill of the great Agnostic orator.

Since, however, my opinions and statements are considered of sufficient importance to cause a column of the presumably valuable space of the "Truth Seeker" to be devoted to refuting a brief statement of mine in regard to certain alleged utterances of Robert G. Ingersoll, I will try to explain and defend my act, premising, to begin, that it would have been much more satisfactory and, as I think, more manly, to come out from behind the breastworks and tell me plainly who my accuser is. The editorial "we," the impersonal we, may mean much or little. It would mean more if the paper would give the name of its responsible editor. The "Truth Seeker" was founded by D. M. Bennett, a man whose moral courage did not fail him when threatened by the agents of the American Inquisition. Why should his successors hide their identity behind a "company," or behind that company's agent? Would not the name of the responsible editor, or at least the name of each individual writer, be more in accord with the gospel of Individualism, to

the defense of which gospel, or cult, the "Truth Seeker" seems to be mainly devoted?

But whoever the writer of that particular editorial may be—whether man, woman or child—the challenge to furnish the proof of what I said in a recent Lucifer shall not go unheeded. On seeing the "Truth Seeker's" challenge, I wrote to a well known labor leader of this city, inclosing a copy of the article complained of, and this is his reply:

"In the fall of 1887, District Assembly 49, Knights of Labor, New York City, appointed a committee and authorized it to organize a delegation of representative men to go to Illinois and intercede with its governor for the lives of the condemned Anarchists. Two members of the committee waited on the Colonel and requested that he be one of the delegation. We went all over the situation and, as the conference was about to close, he turned to me and asked several pointed questions. I answered frankly. He then laid his hand on my shoulder and said: 'Quinn, the workingman may be worth living and dying for a couple of million years from now, but the dirty —— —— are not worth it today.' It was said by way of advice to me, as for some time I was considered too rash, and he feared I should get into trouble.

"During President Cleveland's first administration I was on a committee to organize a public demonstration at Cooper Institute, to protest against the enactment of the Russian-American extradition treaty, and called upon the Colonel with a view of having him address the audience. We went into the matter and in the course of the conversation he said with his usual frankness to me: 'If I can drive a dagger into the heart of that old whore, the church, I shall have contributed my share to the liberty of men.'

"This was his exact language as near as I can recall.

"Fraternally yours, T. P. QUINN.

"Chicago, Ill., Feb. 23, '03."

If our readers will compare what I said, not a partial extract from same, in No. 956, with the language of Col. Ingersoll himself, as reported by one of the committee appointed to wait upon him to solicit his powerful influence in behalf of the condemned champions of the Chicago workingmen, they will see that I was much within bounds. While in that statement I professed only to give the substance of what the great orator was reported to have said, I really made the report much milder and far less harsh and offensive than the original utterance appears to have been.

It is easy, as we all know, to state a half-truth in such a way as to make it equivalent to a whole falsehood. Is not this a case of this kind? If the "Truth Seeker"—the man or the woman behind the pen—had reproduced as much of my editorial as I have done of his, his readers would have seen that I said much more in the great Agnostic's favor than I did in his reprobation. In this regard the "Truth Seeker" seems to follow the lines of policy adopted by the great partisan dailies. All the good concerning its own heroes and policies must be told and all the unfavorable facts denied or concealed.

For myself, I have no heroes to worship and no policies, as such, to defend. I try to speak the truth in regard to men and things, living or dead, without fear or favor, whenever I think it necessary to speak at all.

I have little use for the old Latin maxim, *De mortuis nil nisi bonum*—"say nothing of the dead except good." To me this is too near akin to Asiatic ancestor worship to be useful to the living or honorable, even, to the dead. The best use we can make of the departed is to study their lives in the light of truth and reason, avoiding their failures, their voices, their crimes, and emulating as far as possible their successes, their virtues, their goodness and greatness. To do this their frailties must be known, their mistakes, their vices and crimes, as well as their merits, their virtues, their excellencies.

Wonderful man as he was, Robert G. Ingersoll was no saint; did not profess to be such. He was philosopher enough to know that he was just as good and as bad, as high and as low, as wise and as foolish, as small and as great, as his heredity and his environment permitted him to be, and hence both praise and blame should be eliminated from the equation.

When we remember that he was a lawyer by occupation and a politician by training and inclination—a politician with abilities and prospects of the very highest—the wonder is not that he was inconstant, illogical, inconsistent and fallible, but rather that he made as few mistakes as he did; the wonder is that the man was not completely sunk in the lawyer and the politician—as is so generally the case under like temptations.

* * *

To sum up this question of veracity in few words: I have not sought controversy with the people, the "we," who now conduct the "Truth Seeker"—have never sought controversy with them or with any other of my contemporaries. As a journalist it is my business to tell the truth, as before said, in regard to man and his work—using man in the generic sense,—"extenuating nothing and setting nothing down in malice."

Robert Greene Ingersoll was eminently a public character. As a lecturer and writer for the public he had few equals. As a man, as an orator and as a writer he belongs to the public and is therefore a legitimate subject of criticism. His private life was not called in question by myself or Mr. Quinn, but rather his attitude towards one of the most vital of the public questions of the day and age. I had heard the story often, and knowing the history of Col. Ingersoll's connection with the Republican party I did not doubt its substantial truth, and therefore considered myself quite justified in using this episode in the way I did—to illustrate what I had reason to believe the evolution of this great man's mind and character.

Once more only: I look upon the memory of Robert G. Ingersoll as that of a brother, a brother beloved, a brother engaged in similar work to my own, and having a common aim. His specialty was the overthrow of ecclesiasticism; he doubtless believed it best to concentrate his forces upon that alone. Only in his last appearance before the public did he declare himself unequivocally in favor of free motherhood and self-ownership of woman, the most important of all reforms. While still in the vigor of manhood his attacks of apoplexy had probably warned him that it was time for him to come out plainly and tell what he believed to be the "solution of the whole matter." This declaration makes his memory doubly dear to me.

Yes, Robert G. Ingersoll was—is—my brother, my younger brother. In life he was two years my junior. At one of his later public appearances in Chicago I had the pleasure of taking him by the hand, having been introduced to him and his wife—my daughter and myself—by Captain Robert C. Adams. Now he is gone, while I still linger on the shores of mortality, and if when I shall have followed him those who remain behind shall treat my memory as kindly and tenderly and yet as justly and truthfully as I have tried to treat that of Robert Green Ingersoll I shall have no cause for complaint on that score. Emerson says, "A simple, manly character need never make an apology." I certainly have none to make in this instance.

M. HARMAN.

Mary Wollstonecraft.

I hope you will devote a number of Lucifer, in April, to Mary Wollstonecraft. The "Truth Seeker" has for years had a Paine number; the "Freethought Magazine" an Elizabeth Cady Stanton number. Flora Fox is right in requesting consideration of the claims of the author of the "Rights of Woman."

It was at my request that the address on Mary Wollstonecraft was delivered by Voltairine de Cleyre in Chicago, 1893, and it was a success; likewise the lecture by T. B. Wakeman on the same subject in 1896.

Since then nothing has been done to throw light upon the work of this marvelous woman.

I find the best work in any cause is done by volunteers; so I hope the liberal women will sharpen their pencils and get their

thinkers to work, and send their contributions in as soon as possible.

I am fortunate in having almost a complete collection of the writings of this famous woman, and am surprised that so little is known about her writings even among the liberals.

In every orthodox home you will find portraits of saints upon the walls of their rooms and I think in this artistic age the spirit of refinement should exist in the homes of the radicals, by having the best portraits of their reformers framed and hung in their studies.

Like Thomas Paine Mary Wollstonecraft has been maligned and misrepresented. Wampole called her a hyena in petticoats, and even worse names have been applied to her.

She and Thomas Paine lived in Paris during the Reign of Terror and I have very fine portraits of both painted at the time, of which I can have duplicates (with autographs) taken for those who want them. Mary Wollstonecraft's portrait is by Opie; Thomas Paine's by Daboz. Mounted. 15 cents each.

I intend to make a pilgrimage to the places made historic by Paine—White Plains where he wrote his "Crisis"; Bordentown where he lived and made the models of his bridge; Rocky Hill where he was entertained by General Washington; New Rochelle where he was buried in 1809.

I hope the writers will take up the different works of Mary Wollstonecraft, or the several phases of her life, so that we can have a general idea of her work.

Special numbers are a success when devoted to a special object. If Washington why not Wollstonecraft?

Enclosed is the almighty dollar, so that I may have the light of Lucifer another year. JAMES B. ELLIOTT.

3515 Wallace St., Philadelphia, Pa.

VARIOUS VOICES.

A Subscriber, So. Dak.:—J. L. Hicks in No. 957 calls for more light upon the subject of child raising. Here are a few suggestions: Let child raising be recognized as a business by itself, conducted by experts, as Charlotte Perkins Stetson puts it in her book, "Woman and Economics." Here is the plan: As soon as the period of lactation is past, place the child in a kindergarten boarding school where it is kept and cared for day and night, giving it the advantages of child society and expert care and training away ahead of what parents are able to do, from lack of knowledge and experience in baby raising. From the time the child is able to work the earth, to plant a seed and cultivate the growing plant to maturity, it is kept busy at work, study and play; given the results of its labor and educated to buy its own clothes and other necessaries, as well as to save and invest, and lay plans for after maturity.

Now comes the critic and says: "All very well, but this costs money. None but the rich could adopt this plan."

The fact is, this is far cheaper than the present plan of child rearing, provided woman's labor is recognized as of value. Figure this out for yourselves. Lucifer's space is precious, and this is enough.

Hortense M. Phelps, Lily Dale, N. Y.:—Brother Hicks thinks an exchange of ideas concerning the training of children would be good. I think children should be merely held in check. Have quite loose reins, but keep an eye on them constantly, so they will not get hurt or hurt others. I raised two boys and two girls. I trained them to be self-dependent while young, and all have done well for themselves. I never suggested to them the idea that I thought it possible they would tell me an untruth. They had my confidence and love.

A. J. Merakergaard, Sioux Falls, S. D.:—It is very sad that such a bright and noble woman as Ida Craddock was forced to die by her own hand, but the cause of her tragic death will open the eyes of thousands of ignorant people. She wrote to me from enver a pathetic letter, in which she said it was her mission to spread light on the sex life of men and women who groped in darkness. A young and loving woman confides in her sweetheart, a man in the prime of life, of whom she knows only that he loves her. Imagine her grief and horror when she finds, alas! too late, that she has married a man lower than a beast. No wonder that a noble woman like Ida Craddock gave her life to save her sisters from such a horrible fate. Her memory will glow like a star on a dark night for the coming generations in all parts of the world.

Mrs. Lucina Pool, Swanton, O.:—Enclosed find $3—one for Lucifer, one for Abner Pope, and one for "Love's Coming of Age." Years ago I received a letter from Brother Pope stating that he would pass through Swanton on a certain day, but I did not see him and I have never heard from him since till I read in Lucifer that he is at Home, Washington. I will be 86 years of age next July.

Walter Breen, Omaha, Neb.:—I sent a small donation to Brother Hope when I saw your article in Lucifer on January 29. The future workings of this interesting colony at Home will be watched by all radicals. If we had one hundred colonies, even if they were theocracies like the Oneida Community, we would have more independent thinking than we have at present.

Miss M. M., Mich.—I am interested along this line, and from what I have read of your marriage theory it strikes me as the only sensible solution. I have taught in the public schools of Michigan for about ten years and have had abundant chances to judge of the present system of slavery in marriage. I am thankful I haven't experimented with it.

Miss M. S. J., Skowhegan, Me.:—I am very much interested in my first copy of Lucifer, received to-day. Find herewith an order for books and $2 pay for the same. The thought is comparatively new to me, and I want to get all the light on it that I can. If you have any back numbers of Lucifer you send free, I would be pleased to receive them.

J. L. Hicks, Abilene, Tex.—Clarence Darrow's "Resist Not Evil," which I ordered of you some time back, came all right. I have read it, and can hardly express my admiration of the sense and spirit evinced by the author. He puts the non invasive, non-resistant doctrine of Jesus on a common-sense, rational basis.

Elisha Crawford, Orchard, Iowa:—I am growing old and am almost unable to see to read, but wish the good work to go on. Inclosed find $1 to renew my subscription to Lucifer.

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Still stand the ancient Caryatides
With stern brows fixed: unflinchingly they gaze
On modern man and his degenerate ways;
On shipping ports where ships pass to and fro,
On railroads' blackened lines—the whirlwind show
Our boasted, bloated progress makes; our loss
Of sculptured art and beauty, as the course
Of empire westward takes its lurid way
And clouds the landscape with its smoky day.

The centuries pass. In later days than these
What mean these ghastly Caryatides?
What people wrote their crimes in savage art,
That fashioned mills and factories for the part
Their baser instincts played? New races gaze
On all the ruined horrors of our days;
They see our toppling roofs of commerce rest
On little children's shoulders that are pressed
Most cruelly down, until all out of shape
They crouch and cower—miserably to ape
The marble Caryatides of old!

What men were they who wrought their foul designs—
Their tower of "business profits"—on the lines
Of tender children's bodies? God! How old
The babies look! Dehumanized and cold
They seem, as with a hardness worse than stone
They stare into our eyes! Without a moan
They hide their grief from our strange adult eyes;
They lift their tearless faces to the skies—
Their baby forms to adamant are turned!

Ye coming race of men! When ye have learned
What all our boasted "progress" means, then tell
Our shame forever! Our commercial hell
Paint ye in devils' hues—our gilded ease
On starving children built—crushed to their knees!
Let sculptors tell our shame in bronze and stone,
To warn men of the crimes the race must own!
Build high our monument between the seas!
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Government by injunction is the real thing, revealing the State.

Disorder, if it lasts long enough, gets the reputation of being order.

The free love ideal is an opening wedge of Anarchism. Free love; then free life.

Love is a flower that does not thrive vigorously in the baneful soil of hate.

The tragedy of foolishness is that the fools have not wisdom enough to know themselves.

Under the warm sun of freedom the tree of life will bear blossom and ripe fruit of love.

Sex slavery is one of the corner stones of "morality." Man must even question man's morality.

Arbitration is a farce if one of the arbitrators is chained down while a scourge is held above him.

Justice according to law, is merely injustice disguised. Its real name is action according to precedent.

Anti-Anarchy is a principle which, being interpreted, means anti-pathy to all attempts toward anti-monopoly.

Considering all sides of the Negro problem, there seems to be a black outlook for the south. Theodore is acting.

That unctuous and oily Christian, John D. Rockefeller, has got control of the petroleum market in France. Now for another bequest.

They are trying to beat the Dutch in Holland, but the Dutch are holding under the nose of the State the threat of a general strike.

A love which cannot endure the test of freedom is not worthy of its name. And the imitations of love are not worth the trouble of legalizing them.

Coercion is the only argument which the State has ever been known to advance in justification of coercion. Will this argument always be irresistible?

The Filipinos are to have a coinage of their own; but though the coins are made in the islands, and will bear unmistakably native emblems on their faces, they will speedily be owned by

the mortgagees of humanity living in civilized countries. Such is the irony of exploited nationality.

When men see the proof before them that we manage to live despite government, how can they doubt that we shall be able to live when government is abolished?

The injunction against the strike now rears its head; what will the people do? Such an injunction is nothing less than an injunction against free speech, the safeguard of all freedom.

The right to vote cannot be of the rights of women, for the right to vote, however we disguise it with words, is the right to enslave. Ballots are fired to kill the freedom of the minority.

The British want the Kaffirs to work, and it is proposed to force them by taxation into occupations where capital can utilize them. The South African exploiters have stolen the land, now they would enslave the people.

The anti-Anarchy bill provides that no Anarchist shall be naturalized. The joke becomes good when it is realized that it is at the expense of the anti-Anarchists. Anarchists will seek naturalization when cats go swimming.

The critics of Tolstoy are now attacking him on the score of inconsistency. His human weaknesses the Russian sage has admitted again and again; what do the spoilers want? Perhaps they themselves are not perfectly consistent.

Now that Professor Delitzsch has declared that the Bible had a Babylonian origin, and is not the "Word of God," kings and rulers will cast about for other support than the "will of God" according to the Bible. The kaiser has begun.

An eastern critic says that Anarchists lack the "social consciousness" and are therefore insane. Anarchists do lack that kind of social consciousness which is expressed in the cherishing of social disease because it is social. If this be insanity what is sanity?

Hugh Price Hughes, the Methodist supporter of the exterminators of the Boers, is dead in England. This man reveled in the shedding of blood by the "soldiers of the queen," and even justified the torture of non-combatants. He has gone to his god; that is to death, and as common earth he may at last merit respect.

INOSINUS.

Our Children.

In reply to Comrade J. L. Hicks, if not taking too much of Lucifer's valuable space I will say that in past years I have had considerable experience with children, having from one to five in my home nearly always—orphans or half orphans, whom no one else seemed willing to take to their home or heart,

I took them from pure love, not for money, as I never wished for or received any. They remained with me from six months to two years. I never scolded or whipped them. I loved and taught them.

The first lesson was to always try to say or do something to make each other and everyone, including animals, happy instead of unhappy. In fact that was about all I did teach them.

One day little Scotty who had been with us but a few days, whipped the cat from the chair. I merely mildly observed:

"Scotty, you hurt that kitty where you struck her, and made her feel bad in her mind, just as you would if I should knock you from the chair."

I had occasion to leave the room soon after. Passing the door a little later I saw Scotty lift the cat to the chair, caressing and talking to her soothingly. I caught the words "sorry" and "poor kitty."

Now does Comrade Hicks believe that if I had whipped him it would have had the same, or a better, effect on the child? I do not pretend to be infallible, or to "know it all," but my candid opinion is it would not.

After his first whipping a little boy belonging to one of my neighbors went into the back yard and mauled the dog with a club, drove away the cat, trying to whip it with a stick, and lamed a chicken in the same manner. Previous to this he had ever treated them all with kindness and affection.

Another child, a baby of two years, when in the presence o other little ones would try to kiss or embrace them, until one day while dressing him for an outing, his mamma slapped his hands for some offense. On her return she told me that "Bertie acted awfully in the car and in the street, striking every little child in his reach. I actually had to hold his hands."

I never made a promise to my children without being sure I could fulfil it. I generally felt it safer to say: "If nothing happens more than I know of now." I never told them to do, or not to do anything and then allow them to persuade me to decide differently.

The Spring my little daughter was five years old she thought it would be funny to run through a puddle of water, caused by melting snow, in the dooryard. I soon saw her, called her in, and after bathing her feet in warm water, put them into dry stockings and shoes, telling her not to go out into the water any more.

A little later, however, she was again wading in the water, and again I called her in, treating her feet as before, and saying to her: "My little girl, you are all I have left now. Papa and little brother have gone over on the other side of life, and if you persist in running through that snow water you may catch cold and have lung and rheumatic fever as you did once before, and may not recover this time. Then I would be alone, and very unhappy."

Notwithstanding, a little later she was again in the water. This time, after putting her feet into her last dry pair of shoes I tied her ankles together in such a manner that she could barely move around on the level floor. Looking into my face she said, "I never thought you would punish me in this way." I hastened to assure her I was not doing that to punish her, but to save her from illness, and possibly death.

In a short time as I was writing at my desk, I felt her little arms around my neck, and with her cheek against mine she said: "Mamma, I was naughty, but if you will untie my ankles I will not go into the water any more." I untied them, and she kept her promise that season at least.

A friend of mine in Los Angeles had two little boys who were inclined to run away and get into mischief. As talking seemed to do no good she removed their trousers, providing them with skirts and aprons instead, knowing they would not leave the dooryard thus dressed. These they wore until they promised to make no further trouble of this kind. They were not injured nor oppressed, for they played happily in the yard during the day.

A couple residing in this place are the parents of four daughters, ranging in age from seven to about sixteen. If these girls have faults I have as yet failed to discover them, and never heard them mentioned by others. At the first request to assist their mother in household or other duties, they are ready at once to respond. Such returns as "Oh, can't you wait a minute?" or "Why don't you have Gracie do it?" or "Why can't Lila this time?" are never heard from them.

They are not whipped nor scolded; simply taught. They are told that we all make work, therefore must do work, according to our age and ability. At the same time they are not overworked, but given every possible advantage for pleasure and improvement. They are good scholars, and fine musicians on both violin and piano. I think every colonist not only loves, but is proud of them.

I am aware that I have possibly digressed somewhat in relating experiences of myself and others. I could recount many more of both, but must not make my article too long.

In regard to law: there are laws of music, laws of vegetation and laws of all nature, without which there would be no order or harmony. Until our children are sufficiently progressed to "be a law unto themselves," must not the older or more matured minds of parents or guardians create it for them? Anarchy as I understand it does not at this stage deny the necessity, at times, of an educational restraint of the immature minds of offspring.

SADIE A. MAGOON.

Home, Wash.

Books Received.

SHROUDS WITH POCKETS—A Life Sketch. By Henry E. Allen. J. A. Wayland, publisher: Girard, Kans., 1903.

In his summary the author says:

"In speaking of the great Russian artist, Verestchagin, Clarence Darrow uses these words:

"'He painted war as war has ever been, and as war will ever be. He painted war so true to life that as we look upon the scene we long for peace.'

"Fiction may be woven into pleasing forms, but realism has much to do with tears, suffering, greed and death. The reader may feel repugnance for the rough realism of this sketch from life, 'But not all the world is beautiful, and not all of life is good.'

"I have simply taken the facts at hand and have tried to weave facts into a form of fiction. Life is too serious, too full of heartaches and bitter disappointments, to be gilded over merely to make 'a pleasing sketch.' I wish the true could all be beautiful, and all the real be our every-day ideal.

"There is hope in the thought, however, that men at last are coming to see and realize that the world without conscience is but a den of beasts. . . . .

"'Shrouds With Pockets'—a crude, broken and fragmentary sketch as it is, is intended to mirror some phases of our present social and industrial life. Every incident here related finds a counterpart in every state, and in almost every county in the nation. In the broadest sense, it is not fiction, but fact."

This little book of 120 pages, written by an old-time friend and helper of Lucifer, seems to be the result of years of patient study and close and careful observations upon man and his institutions. Brother Allen is a member of the American Press Writers' Association and for many years has been a diligent and forceful writer on reform subjects in several journals of wide circulation and influence.

"Shrouds With Pockets" is illustrated with a number of engravings designed by the author of the book, designs that show artistic skill and talent of no mean order. There are also copies of the likenesses of George D. Herron, W. T. Brown, Franklin Wentworth, A. M. Simons, Leon Greenebaum, Lillie D. White, Eugene V. Debs, Clarence Darrow, Mary ("Mother") Jones, Elt weed Pomeroy, M. Harman, and some others.

The price of the book is not stated, but is probably not more than 50 cents. Address the publisher, or this office.

HENRY ASHTON—A Thrilling Story, and How the Famous Co-operative Commonwealth Was Established in Zanland. By R. A. Dague, author of the "Dague Tramp Law"; also author of several pamphlets on capital and labor problems, why the government should own and operate the railroads and all other public utilities, etc., etc. Published by the author, Alameda, Cal., 1903.

Beginning with the wreck of the steamer Osceola on the Pacific Ocean, March 28, '95, the writer traces the history of the survivors until they establish a co-operative commonwealth on the Island of Zanland. In his last chapter he gives an account of a visit made by himself and Rev. Mr. Fay to the island and the result of their observations while there. One of the paragraphs of that summary reads as follows:

"To briefly sum up the many good features of Socialism, as in practice in Zanland," remarked Mr. Ashton, "our day's labor is shorter than in other countries because we save millions where others waste; we co-operate for the good of all while they permit greedy, non-producing schemers to amass colossal riches by exploitation, while the wealth-creators struggle and perish; we produce for the use of all and distribute those productions to all according to their service, while in other countries the many produce and the few appropriate the production. Here every man reaps as he sows, and all are sowers. In other countries the sowers reap little, while those who do not sow harvest much. Here none are masters, none are slaves; elsewhere the few who produce nothing are masters and the workers are slaves, for if the few own the machinery and other means of production and hire the many to serve, the employer is a master and his employe is a slave. He who owns the things necessary to sustain the life of his fellow-man owns that man as truly as did master ever own slave. The propertyless man can live only by selling his labor; that he cannot do without a buyer; the employer can therefore dictate to the worker the terms upon which he will permit him to live. Did master ever have greater power over slave? On this very day that we talk there comes information of great labor strikes in America and some portions of Europe. The wage worker in the coal mines, deep down in the earth, is struggling for an increase of a few cents in his wages that he may live and support his wife and children in a little better condition than does the ignorant savage who lives in a cave, but the same cablegram that informs us of the struggles of these exploited slaves also brings the information that the coal barons and trust magnates have called out the police and soldiery and the slaves are being clubbed and shot into subjection."

WHY I AM A SOCIALIST.—Address at a mass meeting of the Social Democratic Party at Central Music Hall, Chicago, Sept. 29, 1900. By Prof. George D. Herron. Price 5 cents.

THE FOLLY OF BEING GOOD.—By Charles H. Kerr. Price 5 cents.

WAS IT GRACIA'S FAULT?—Price 10 cents.

These three small pamphlets are published and sold by Charles H. Kerr, at 56 Fifth avenue, this city. In his preface to the last named the publisher says:

GRACIA: A Social Tragedy, by Frank Everett Plummer, which had previously had an extensive circulation in manuscript copies, was published on the first day of the year 1900, and is causing many discussions of vital social problems. It is a handsome volume in blue and gold, with eight exquisite engravings, of one of which the picture on the last page of this booklet is an imperfect reproduction. The price is $1.25 and it may be ordered of any bookseller, or will be mailed, on receipt of price, by the author or by our publishing company. The ideas presented in this booklet are closely connected with the thought of the poem, but it seems better to present them separately and let the book go out as a work of art simply. Do not hold the author responsible for my personal views in the last pages of this booklet. He has drawn a picture from life; we can each of us moralize over it in our own way. CHARLES H. KERR.

At one place in the story Gracia defends herself thus:

"My true affection strengthened into love,
And earnest love became fierce passion's flame,
Unconsciously and uncontrollably
As holy thought becomes absorbing prayer.
If love is holy, then the question holds—
'Where, then, is blame? Where, where the wickedness?'"

I have not yet found time to read either of the three booklets or the book "Gracia: a Social Tragedy." Will try to do so soon and will then speak of them again. M. H.

A Little, Just for Now.

I have about a hundred things laid aside to write about "when I get time." I never do get time; so I am going to say a few words in answer to Adeline Champney's calling down lest that, too, be laid aside and forgotten.

She says "The proposition was that free women, desiring to bear superior children, would choose different fathers for them." But why "DIFFERENT fathers?" Can a man beget only one "superior" child? Poor thing!

I can't begin, for lack of time, to say what I would on this subject but I do want to have it understood that a woman is something more than a cow or a mere procreating machine. Unless her whole being goes out to the man with whom she associates in the creative act it is unholy, "nasty"—to my mind—and I do not believe a woman can shift her whole mental and affectional attitude every two or three years.

If she could it would spoil her for being a good mother. It is a good thing to have superior children born but they need a great deal after that to develop them into superior men and women.

I have had in mind, for more than ten years, a book on the subject of sex relations. Shall write it "when I get time" but now I must wash my dishes. CELIA B. WHITEHEAD.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Answers to Criticisms.

THE ROMAN CATHOLIC VIEW.

The editor of "The New World, Official Organ of the Archdiocese of Chicago and Province of Illinois," of Feb. 28, has this to say under the heading, "A Journal of Death."

"Probably few readers of the 'New World' have seen Lucifer. We do not mean the fallen angel of that name, but a newspaper published here in Chicago. If it is the official organ of his Satanic Majesty it fails to declare so on its title page.

"Yet it pretends to have a mission. It is a ghastly one. All attempted reforms have failed, says this sheet, because 'woman is not the mistress of herself. Science, the only Savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question.' A quotation from Ingersoll to the effect that 'ignorance, poverty and vice must stop populating the world,' throws further light on the journal's mission.

"It has other hooks on its line, queer and deathly fisher that it is. Here is another: 'Those who oppose sexual freedom oppose all freedom, because with sex-slavery triumphant the spirit of liberty receives daily a setback.' This is only one sample of fifty. The journal opposes marriage in every form. It advocates Socialism, Anarchy, Atheism, and heaven knows what else. The books advertised for sale by the publisher, if read, would corrupt any nation on earth. With few exception they are panderers of the vilest description. The meaning of the philosophy they strive to popularize is that vice really is virtue.

"In explanation of its name the journal says that Lucifer, properly defined means a Light-Bearer. Unless our analysis be defective this Lucifer is a light-bearer from its Master in the Ninth Circle. Is there no law against the circulation of such literature of death?"

That an official organ of the Roman Catholic church should have little praise for Lucifer and its work is to be expected. The really significant and most important feature of the foregoing extract—which extract is given in its entirety, is its last question: "Is there no law against the circulation of such literature of death?" showing most conclusively that the animus that inspired the Romish church in the Fifteenth Century of the Christian era is still alive and is not ashamed to let the world know that the centuries have wrought no change in its real character and aims.

In the same issue, under the head "The Christian Democrat," Eneas B. Goodwin who seems to edit a department of the "New World," speaks of the abuse of words, especially of the word "Socialism," saying that "as commonly understood it means Anarchism. Although theoretically distinct from the system of Proudhon, the acknowledged father of Anarchism, its tendencies are in the same direction. The earthly equality that it teaches reduces all mankind to the same level. No one has the right to coerce another; authority cannot exist for the reason that no one has an authoritative position; God himself is explicitly ruled out; right and wrong do not exist because every one may conscientiously do as he pleases. Evidently such teachings are Anarchistic. Moreover, they are destructive of the very thing that they aim to attain. They are destructive of liberty; for liberty necessarily implies inequality."

This is in line with the charge so often made, and so often denied, that the Roman Catholic Church is the avowed enemy of human liberty, whether religious, civil, or moralistic.

"Liberty necessarily implies inequality."

Just so the advocates of chattel slavery preached and practiced. Liberty for the white race necessarily implied slavery for negroes.

Unwittingly perhaps, but plainly and clearly enough it would seem, the objection of this "Christian Democrat" to the Anarchism of Proudhon and the Socialism of George D. Herron and others, is that these "isms" are ATHEISTIC, Godless, and would "reduce all mankind to the same level"—that is, of course, to the same level of equal opportunities. That there would then be no rulers nor ruled, because each would recognise the principle that to rule another is to forfeit one's own right to liberty; hence no longer any need of hierarchies, oligarchies, monarchies, plutocracies or aristocracies.

Following up the four or five columns devoted to showing what the words "Christian Democrat" mean it is made very plain that the writer does not want anything better than our present monopolistic systems. Evidently he recognizes the right of the few to own the earth and to govern the many. The only changes he would make are in the nature of palliations, and he wants these improvements to come through the agency of the Roman Catholic Church, which church he reminds his readers "is a tremendous power in this country. It has a force in it that no other Christian body in the world has. This force must be put in motion."

* * *

The way to put this force in motion the writer tells us is to follow the example of Jesus, whose "object was to guide men to the Father." To be guided to the Father means, of course, to submit to be ruled by an absolute monarch, whose arbitrary will is the only law. That law, to be of force, must have interpreters and executors; hence places must be provided for priests and civil rulers; hence the splendid equipages, the costly establishments, the rituals, the public parades, the coronations, installations, celebrations, the high salaries, the parsonages, the palaces furnished free of cost in gorgeous style, all, all designed and carefully planned to amuse the masses, the subject people, and make them content and satisfied with the "inequality,"—the unequal divide—which this Christian Democrat tells his readers, in so many words, is what "liberty necessarily implies."

* * *

The editor of the "New World" calls Lucifer's mission a "ghastly one." Yes, ghastly for the priesthood, doubtless, since it would, if practicalized, mean the death-blow to power of the priesthood. The enslavement of womanhood is absolutely necessary to the continuance of that "tremendous power" of the Roman Catholic Church of which the Christian Democrat speaks, hence to keep womanhood and motherhood "in obedience," as Paul commands, is the first and most important duty of the priesthood.

To do this it is necessary that woman be kept in ignorance. To keep woman in ignorance it is necessary that the press be muzzled, and hence very naturally Priest O'Malley inquires, "Is there no law against the circulation of such literature of death?"

Knowing that it would be hard to get a law that will suppress Lucifer and its literature the editor of the "New World" does the next best thing for his purpose; he tries his best to prejudice his readers against us by saying the books we advertise would corrupt any nation on earth;" that "they are panderers of the vilest description," etc.

"Opposes marriage in every form."

Paul the Apostle to the Gentiles, the chief founder of the Christian cult, is reported to have said something like this: "For if the truth of God hath more abounded by my lie unto his glory, why yet am I judged a sinner?" If Mr. O'Malley had read Lucifer sufficiently to justify a critical opinion he knows that it does not oppose the VOLUNTARY sex mating of women and men,—when no coercion, or over-persuasion is used to bring them together or to hold them together when the union is no longer agreeable to both parties. He knows, or should know, that it is canon-law or statute-law marriage that we oppose, because such marriage denies self-ownership to woman and compels body prostitution of the very worst kind, whenever the parties are no longer held together by mutual love.

* * *

The attitude of the Roman hierarchy on the marriage and divorce question is most inconsistent, most invasive, tyrannical and cruel. The entire priesthood, from the Pope to lowest curate, oppose marriage for themselves and for the various orders of nuns, but assume the right to prescribe and regulate the sex relations of all others, and to deny divorce to the unhappily married. By what right, moral, civil, or religious, can or should a set of men who KNOW ABSOLUTELY NOTHING by experience as to what marriage is, assume to dictate to others who HAVE had experience in this relation?

That women and men of sense and mental independence will submit to such tyranny is one of the most amazing of all the amazing features of our modern DIABOLISM miscalled civilization, and is perhaps the strongest proof of the saying that the masses of people are as yet UNFIT for freedom. If they were fit to be free they would rebel against the domination of the clergy in the relation that brings more of happiness or of misery than any other, to the parties immediately concerned and that is fraught with consequences more momentous than all others put together, to the oncoming generation of human beings.

* * *

SPENCER ON EDUCATION—REPLY TO JAMES.

In his article entitled "All By Request," printed in last week's Lucifer, C. L. James says: "Herbert Spencer shows very well that the restraining instinct is the tyrannical instinct—the mischievous element in government."

It may be obtuseness on my part, but I read the exact opposite in Spencer. While not agreeing with the great English teacher in everything, I certainly do agree that the parent should restrain by "seeing that the child always suffers the natural consequences of his actions." Instead of doing this, many if not most parents shield their children from the natural consequences of their acts, or their failure to act, and thus encourage them in the formation of habits that inevitably lead to trouble, for both parent and children.

With Spencer I agree that the parent should "command only in those cases in which other means are inapplicable or have failed. . . . But when you do command, command with decision and consistency. If the case is one that cannot be otherwise dealt with, then issue your fiat and, having issued it, never afterward swerve from it. Consider well beforehand what you are going to do . . . and then, if you finally make the law, enforce it uniformly and at whatever cost. . . . When you find despotism really necessary, be despotic in good earnest."

Thus it is seen that Spencer tells the parent not only to restrain but to GOVERN, and to govern despotically, if necessary to secure obedience.

This advice to the parent, as I understand it, is in full accord with the basic principle of philosophic Anarchy. To restrain and govern the child is as necessary and proper as to restrain and govern one's self, since the child's personality is part of that of the parent (or guardian) until old enough and wise enough to be a law unto itself.

* * *

I quite agree that it will be wise to say no more on the subject of restrainment vs. government, so far as Bro. James is concerned, until his series of articles in "Free Society" is finished. Then I will try to read the entire series, and MAY have something more to say to him from my point of view. Till then it will be the fair thing to give OTHERS the use of Lucifer's platform, on this question.

* * *

In his last paragraph Bro. James deals in enigmas to such an extent that it is mainly guesswork to attempt to answer him. If, however, he means to deny having been "abusive" and uncivil in his replies to critics, I will freely leave it to Lucifer's readers to decide. Many of them have already expressed their opinion—a few by refusing to take Lucifer because of the hospitality and apparent partiality shown to C. L. James. One, an editor of a reform journal and author of several books, lately expressed her opinion in these emphatic words: "I am glad to see your castigation of James. If I had him to deal with he would insult me in my own columns but once."

As to the vaccination controversy, if he means that I have "appealed to statistics without having any," I refer him to the following by a regularly graduated physician of this city, as a specimen of what many of our readers have told me in regard to the discussion a few months ago:

"I think you gave C. L. James a good sound vaccination thrashing in the last paper, but as the Irishman said about the turtle which had been decapitated for twenty-four hours when he said, 'the baste has been dead for nearly two days, but it hasn't sense enough to find it out yet.' I think the whole system of injecting poisons of any kind into the system—I mean infectious poisons—is incompatible with reason as well as experience."

The full name of this physician and also of the editor just quoted can be given if desired, though not intended for publication by the writers.

It is simply not true—as my accuser seems to assert—that I have said "The whole medical profession and the Census Bureau are in a conspiracy to deceive the public." The medical "trust" is NOT the whole medical profession. A very large proportion of the medical profession think as I do in regard to the "statistics" of the medical trust. They know that—to quote O. W. Holmes, himself a professor of medicine in Harvard University—"There never was a guild of craftsmen since the silversmiths made images of Diana for the Ephesians that did not need sharp looking after." "Know ye not, brethren," said Demetrius, "that it is by this craft we get our wealth?" The wealth of doctor-craft is derived from keeping the common people in ignorance of the real nature of poisons and making them believe that none but a graduate of a medical college belonging to a medical trust can safely practice medicine.

If it be "self-assertive" to practice the healing art without being a graduate of a medical trust college, then I plead guilty to the charge. Today I am in possession of my full complement of limbs, all sound and serviceable, because of the fact that I persisted in being my own doctor and refused to listen to a "regular" who called me a "fanatic" and said "rather than be bothered with such a leg" as mine he would "cut it off with a pocket knife."

Replying once more to the reiterated charge that I denied a "square" of space for a reply to three columns of personal inquiries," I would say that if C. L. James were publishing a paper I would expect him to manage his columns to suit himself, unless indeed I had paid for space therein, in money or service of some sort. That Bro. James has been a helper in more ways than one I freely admit; once, for instance, by writing an "Appeal to the Women of America" in behalf of Lucifer and its editor, then under the harrow of the American Inquisition. But this service, it seems to me, has been co-operatively adjusted long ago, and certainly this service gives the donor no right to misrepresent the facts in the matter of the three columns of personal inquiries, as I have before shown, and do not care to take space again for details.

* * *

Believing that space can be better occupied than with these personal, or semi-personal, matters I close my "replies to crit-

ics" for this week by saying that until Brother James can comply with the conditions named in a recent issue I must decide that other contributors would better be heard. Whether the "Request," in answer to which he claimed our space last week, was by his own suggestion or inspiration or by that of a mutual friend I know not, but if, as he himself says, he asks for "no more space than is just and equitable to others" then he will not complain if others are given the floor for some weeks to come.

M. HARMAN.

The Evolution of Competition.

If by "competitive system" Edwin C. Walker means a condition of society in which every person competes against every other person, then I agree with him that there probably never has been any such competitive system; and I furthermore maintain that there never will be. In the nature of things, it is an impossibility. Even if there was an approach to it among certain primitive peoples, the tribe and the family soon intervened, followed in due time by the partnership, the company, the corporation and the trust. Each of these was an effort at protection, through voluntary co-operation, against the ever-increasing severity of the competitive struggle. Each of these co-operative efforts was advantageous to the co-operators, but was necessarily accompanied by intensified competition among the groups thus formed. At length certain groups became so powerful that they practically "held up" all the other groups—competition had reached its logical outcome, which is monopoly.

This course of development was aided (but not caused) by law, which is another way of saying that certain voluntary groups were sufficiently intelligent and powerful to hoodwink and expropriate the rest of society in accordance with given formulae. These groups had two incentives—private profit, and the power over others that comes only through private profit.

Throughout the history of the world the voluntary group, with private profit for its incentive, has been the most serious menace to society. It has been the controlling force in war, religion, government and industrial expropriation. It will endeavor to control law so long as law shall exist, and in the absence of law will speedily find other means to perpetuate itself. Its blighting influence will survive till private profit is no more. No Czar can suppress the voluntary group and enforce the chimera of "free competition."

We call the system of today the competitive system, because competition is now more deadly than ever before in the world's history—it is the competition of organized voluntary groups struggling with each other for the final mastery. The next step must be absolute monopoly, which means the virtual ownership of society by voluntary groups; or else co-operation, which means the abolition of private profit, and therefore the destruction of the incentive which renders the voluntary group so dangerous. Only under Socialism will the voluntary group cease to be a menace to the well being of society at large. Its fangs will then be drawn, and it must turn from ways of war to paths of peace.

I am aware that there are some who seem to think that people cannot co-operate in the production of food, clothing and shelter without making slaves of each other. Such persons are apt to be interested in the amusing economics of C. J. James.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 10. CHICAGO ILLINOIS, MARCH 19, E. M. 303. [C. E. 1903.] WHOLE No. 961

Four Loves.

The King loved a Gipsy, but the Gipsy loathed the King;
Ah me, and well-a-day,
What of his jeweled crown's worth?
His land, his gold, his castles, his throne, his signet ring,
Number them over as oft as you may,
Are worth no more than her frown's worth.

The Gipsy loved an Outlaw, but the Outlaw's hate was strong.
Heigh ho, and well-a-day,
What are all her wiles worth?
Sweet kerchiefed hair, round bangled arms, warm looks, and passioned song,
Singie them, count them oft as you may,
Are less than his mocking smile's worth.

The Outlaw loved a Lady, but the Lady him abhorred;
Ah me, and well-a-day,
What are his daring deeds worth?
His bravery, his trophies, his figure and his sword,
Name them and weigh them as oft as you may,
Are less than her hateful heed's worth.

The Lady loved a King, who scorned her for a Gipsy love,
Heigh ho, and well-a-day,
What are all her powers worth?
Her sighs, her tears, her beauty, all things, to her scented glove,
Measure and sum them as oft as you may,
Are less than his weariest hour's worth.

WILLIAM FRANCIS BARNARD.

Voltairine de Cleyre to Her Critics.

In last week's issue Voltairine de Cleyre enters a briefly worded protest against the many sensational stories that have been circulated concerning herself in connection with Herman Helcher, the insane man—or rather boy—who shot her in Philadelphia a few months ago. At the suggestion of friends, and in accord with what seems to me just and equitable, I herewith reproduce from "Free Society" of last week a somewhat extended defense by the subject of these misrepresentations herself.

M. H.

FACTS AND THEORIES.

If Comrade James will continue his unscientific habit of writing without accurate knowledge of facts, I don't know what is to become of us all! The longer I live the more I find out that much very pretentious and seemingly reasonable matter is laboriously built from altogether erroneous information; and I hope I shall learn from it the lesson of holding my tongue where I am not myself informed. But I seriously doubt my own capacity for silence; if Comrade James fails it is likely I will (as I have done before now).

In the first place, he has an altogether mistaken idea of Herman Helcher and his act. That the mistake may be corrected, not only to him but to all who are interested, let me say that although through the decision of Helcher's mother, who had the final legal right to determine the ground of his defense, and through the opinions of doctors concerning the relative effects of prisons and asylums on people suffering from his peculiar form of insanity, the evidence as to his mental condition was not allowed to go before the court, there is no doubt in the minds of his lawyers, his friends or the physicians who examined him that his is a case of paranoia, or progressive insanity, dating from his childhood. Dr. S. M. Dubin, graduate of the University of Zurich and practicing physician for some years in this city, in whose house Herman Helcher lived for a considerable time, was willing to go upon the witness stand and testify as to the specific nature of his malady. I have talked with Dr. Dubin and read the report of his opinion offered to Lawyer Amram; it gave the peculiar morbid physical tendencies of such cases, and described some of the different hallucinations to which Herman was subject. Among them was the singular fantasy that I was an especial hater and persecutor of Jews. Now, as every one at all acquainted with me knows, my best friends happen to be Jews, and as to persecution, only an insane man could invest me with power to persecute anyone. The opinion of Dr. Dubin was coincided in by the expert alienist taken to the prison to examine him, and Dr. Steinbach, having read the report, also concurred. But all agreed that in such cases, while recovery is at all times exceedingly doubtful, the effect of an insane asylum would be to make them hopeless. What little chance there is for recovery can be nourished better in the prison than in the asylum! Beautiful comment on State treatment of the insane!

This being the judgment of lawyers and doctors, our unfortunate comrade went before the court as a sane man, pleaded guilty and was sentenced to almost the limit of the law, though it must have been apparent to every one there that his mind was "queer." The detective (and I want to say that so far as I have any knowledge this detective is a gentleman and an honest and rather humane man within the limits of his calling, which are exceedingly straightened) testified that when arrested and questioned Herman declared he had loved me, that I had broken his heart, and he had made up his mind two months before that I deserved to die. I do not think Mr. Crawford lied; I presume their questions may have elicited answers like that; for the first presumption when a man shoots a woman is that he was in love with her. O essence of the grotesque! I know that Comrade Mary Hansen saw him in the station house an hour after the shooting and said: "Why, Herman, why ever did you do this?" he answered, "I don't know; I had to." "But if anything was the matter with you, why did you never come and tell us anything? Miss de Cleyre did not even know you were in the city."—"Well, why didn't she know? She ought to have known. Nobody cared about me. I had nothing to eat for three days, and fourteen cents in my pocket."

These were hallucinations; there was no necessity of his being without food; he had been working at Oppenheimer's cigar factory and had not been discharged.

But whether on that day or at any other time he fancied

himself in love with me, he certainly had never been my "suitor." never had said the word love to me and never did anything which any person of ordinary common sense could give a second thought to as love-making. If in the multiplicity of delusions which beset him the love delusion also took possession of him, I can no more account for it than for any other of his fantasies, such as, for instance, the fancy one day when he found his physician ill that it must be all due to worriment on account of him, or the fancy in the prison that he had given his lawyer a great deal of pain by his incivility. It is characteristic of such sufferers that they conceive the whole world to be turning about themselves, and every action of everybody has some reference to them.

When he spoke in his own defense in the court, he declared that he had been three times excluded from the Social Science Club; that as the result of that exclusion he was unable to get work in the cigar factories of Philadelphia, and that when he went to other cities he was still pursued by this exclusion! When the prosecutor asked him what that had to do with his shooting me, he said he thought I was responsible for his exclusion.

Now the facts are that he was invited to join the club at its present formation; that he came several times; agreed to do certain work distributing literature and afterwards concluded he would not do it; and after some weeks dropped out of the club, saying to me that he did not feel able to take any active part at present. From that time till two weeks before the shooting, I neither saw nor heard of him more than once or twice, and about two years had elapsed from the last time I had seen him when one day about the 5th of December, I received from him a letter which was both laughable and pitiful; laughable in its odd jumble of incoherencies, pitiful in its great pain and stress. One sentence showed the suspicion of his own condition, running thus: "It may be humor, but it isn't so to me." The burden of the letter was the exclusion fancy. I wrote him at once that he was entirely mistaken; that he would be welcome at the club any Monday evening; that he was morbid, and probably stayed alone too much, and would do well to get out in company more. I neither saw him nor heard another word until he shot me.

That he has today any serious realization of the nature of his act no one who has seen him can believe. When I saw him at the prison, immediately after his sentence, he shook hands with me and commenced to say how sorry he was that he had caused me so much suffering; I tried to put it out of his mind by saying: "Do not think of it any more; it is past; it was a misunderstanding, a mistake." "Yes," he answered, "I think, I feel sure, it was a mistake; it was foolish; it was boyish."

So much for the mental condition. As to the character of the boy, apart from his unsoundness of mind (and I have said any time during the last six years that he was "off"), there never lived a better intentioned, gentler, kinder, more generous soul. Large and beautiful aspirations tried to crowd their way through his poor, narrow, darkened intellect, and that is the great tragedy of it. And we must expect these things. The light of liberty must go straying through weary ways, through chinks and crevices and cavernous depths and dimmed windows that distort and discolor it; and the crippled life within will struggle feebly toward that one pale hope and break itself and others in its foredoomed hope to know and feel all.

I hope, therefore, that those of our comrades who judged matters in advance, those who allowed their reactionary sentiments to get the better of them (and there were quite a number who did) will now see the unwisdom of speaking too soon, and come out squarely and say: "I spoke foolishly, and I take it back."

I am about to do that myself concerning one foolish statement which Comrade James says I made. I do not remember saying: "Variety is prostitution." If I did, I spoke foolishly and I take it back. I will say, however, that very much of the variety that has been offered for my consideration is considerably worse than prostitution, which latter has at least a commercial excuse. And I think the reason I had, at one time, a very erroneous idea of variety, was because I came in contact with persons who seemed to think it necessary to demonstrate their theory by "making love" to everything in sight; and they are not inconsiderable persons, either. I take pleasure in saying now, and for some years past, I have been convinced that variety is not necessarily any such slimy thing (a term I do not remember using) as I then thought it. And while I do not commit myself to any theory of sexual relations, I think it more than likely that quite as good racial results may flow from variety as monogamy, when once people have admitted the freedom of each to follow his own choice. Having thus said, I rise to inquire what in the name of sense all this had to do with Herman Helcher's revolver? and why Comrade James saw fit to introduce it at all? I do not know, and Comrade James does not, what the boy's opinions on sexual relations were; I certainly never discussed the subject with him, and I think I should not have had much edification therefrom, even were the case otherwise.

To attack the final point in this omnibus article—the question of vivisection. Comrade James is of the opinion that I must have reconsidered my attitude toward vivisection, because I had surgical treatment, and he assumes that my surgeon must have been a vivisector. Now, I had as much to do with the choice of my surgeon as Comrade James had; and if the police had chosen to take me to the dump of the city, or to shoot me again, as they do a wounded dog; or if the surgeons had chosen to lay me on the vivisector's table, I should have said and done as much about it as the poor dogs that are vivisected. And I assure Comrade James that had I to choose between being shot to death and vivisected, I should prefer the shooting. As to the pains inflicted upon others, I think I should have less aversion to shaking the hand of any murderer than that of a vivisector; I suppose I have not such a revulsion against murderers in general as against cold-blooded torturers.

Now, through no fault nor wisdom of mine I was taken to a homeopathic hospital, and my surgeon, I am told, is not a vivisectionist, and he did me the best service he could by ordering that the bullets be left alone, and no vivisecting of me take place unless bad symptoms developed. That he may (I do not know that he does) make use of methods discovered by the vivisectors, is no matter to me. If a thing has been done, a very evil thing, and a certain knowledge has been attained thereby which may be of service, I opine it is only a fool who will refuse to use the knowledge because of the way it has been obtained. That does not justify nor excuse the original evil. That does not say that like experiments should continue. That simply says, make the best of the worst. Many things, I presume, have been found out through the hanging and the electrocuting of men; many bodies have been turned over for dissection, etc., that otherwise would not. Let the knowledge, if it can be of avail, be used, but let hanging and electrocution stop!

And let my admired comrade, and I am sure no one admires or appreciates or enjoys his energy, his learning and his mental courage more than I—let him stop making facts to fit theories.

VOLTAIRINE DE CLEYRE.

An Anarchist Replies to Queries.

The space devoted to "Various Voices" has often proved to be the pulse, so to speak, by which to judge the mental state of the correspondents. All the pranks, whims, sense and nonsense of your readers can be found under that caption.

In No. 957 two correspondents criticise and ask one or two questions; their names are Tom Swinburn and F. Cambersey. This is a hopeful sign. Inquiry and criticism lead to the road to knowledge.

Being a disciple of Anarchy, I have often been asked the same query Mr. Swinburn asks: "Who would run the railroads?" or who would do this and that? The query would be meaningless, if they do not thereby wish to say that the work is so miserable that in a free society you could compel no one to do it and would not find any one to do it. But it is evident that they thereby admit that people doing it now are compelled in many instances to do it; hence they are slaves. And if any industry in itself (not the abuses, which can be eliminated) enslaves man it will naturally be eliminated, according to the lines of least resistance. And besides, man must needs supply all wants—material, ethical and mental—and as consumption follows or induces production, the latter will be undertaken when the necessity is recognized.

And now comes Mr. Cambersey. He says: "I am always telling the Anarchs that they reason from wrong premises, that is, from the assumption that man if not governed would be a perfectly sinless being," and I presume therefore not recognizing "human nature as it is."

I have yet failed to find among the many comrades I have met any who fail to see "human nature as it is." They always seek (much deeper than Mr. Cambersey) to see why human nature is as it is, and come to the conclusion that humanity in its evolution has been prevented and stifled proportionately as all necessary factors were withheld or denied to mankind by and through government.

The Anarchist studies man, individually and collectively, as a resultant of surrounding conditions, and comes to the conclusion that these conditions, together with government—the very organ and means of perpetuating these conditions—prevent humanity's progress and must therefore be abolished.

He also is aware of the effect of heredity or what science calls atavism, and in chorus with Elie Reclus he repeats: "It is not, however, owing to atavism, but to the mere continuance of an old order of things, that so many of our ill-educated classes, shepherds, agricultural laborers and even factory hands, are as little developed and live a life as little intellectual as savages."

The Anarchist does not see in freedom the end of progress; he sees in freedom but the means and clamors for the freedom to try.

A very plausible query, I think, is the following:

If mankind is so sinful (which I do not deny, but seek the causes), and if it "would rather fight than eat a good dinner" (I think people rather fight and kill in order to have a "good dinner," or any kind of a dinner), is not the rule or this "natural law" covering the whole of mankind? And if it is I rather think that the governing element, criminally inclined by nature, become more so under the baneful influence of power and authority with their temptations.

S. MINTZ.

San Francisco, Cal.

"The Majesty of Sex."

One of the notable books of the day is Nancy McKay Gordon's "Majesty of Sex." Eloquently yet temperately written by one whose breadth of vision is manifest in every page, and approaching the subject from that mystic side now so popular, this book ought to bring the truth that sex is one of the greatest of human moral forces home to thousands. The chief thesis of the book may be said to be that sex is potent for spiritual life and uses even more than for mere physical pleasure and reproduction. It is a brave book, as every work now seriously discussing sex must be, and the religious earnestness of the author is as apparent as her scholarly research. She wields a subtle and poetic pen and the literary qualities of the work are high.

That most ancient and interesting of all religions, the Phallic, is particularly treated of and, as it were, brought forward and adopted to modern life and thought.

"In the remote ages, when sex worship was incorporated into a religious ritual, the best and highest thoughts clustered around the subject of generation, elevating it to the pinnacle of holiness."

She insists that sun and sex worship existed together at the start: "These two religions were so interblended that it is impossible to separate them or give them a distinct definition," and that sun and sex worship ideas run all through the Bible narrative and the story of the Christ. "Jesus, the Christ," she says, "so entangled his teachings with those of the earlier sun gods—Apollo, Osiris and Theis—that even his birth has become confused with the day of the sun's rebirth; further, he suffered himself to be crucified on the cross which, ages before, was held in reverence all over the world as a sex symbol."

"Sculptured over the temples of the Orient is the cross in its many forms, and it signifies the generative power. It was originally represented as a trinity, and for this reason a sacredness was attributed to the number three."

Here are some quotations which will give an idea of the significant scope and fine style of the work:

"The effectiveness of thought depends upon its wholesomeness, its wholesomeness upon its partaking of both a male and a female nature. . . . . Therefore—the thought conceived while in sexual conjunction becomes an overwhelming thing in executive capability." . . . . "but now all deep thinkers, all those seeking the hidden meaning of things, all those longing for the innermost bent of life are looking for an understanding of sex relation, believing that such understanding will redeem the world."

"When once it is known that this vibration may be manipulated . . . and reorganized as the holiest activity, it will be used for the highest and most sacred purpose; to lift the body into perfect and continual health, harmony, youth and beauty; to so unfold the soul that every condition may be masterfully grasped." "For there is a faculty in man which, if intelligently exercised, will assure full and rightful control of the sexual function and of the secretions of the body." . . . . "There is rhythm and power in the infinite expression of sexual interchange. Soul meets soul, and the touch of bodies proves of soulful profit. . . . . Both perceive the process of regeneration, and embrace in the ecstacy of celestial knowledge, for Love only rules." . . . . "It is well for the sexes to labor in company, for by so doing the positive and negative forces are exchanged in loving and healing vibrations." . . . . "In Nature this nuptial ceremony is forever taking place." . . . . "It is the perfect interaction of the two forces ever playing and sweetly interplaying through all the channels of Being."

In brief, the argument in the book is that the higher natures will use the sex embrace intelligently as a means of conceiving and begetting spiritual children—that is, great thoughts, true intuitions and perceptions, poetic and artistic inspirations, and in this I fully agree with her. Love will yet be consciously used as the great Physician, the Artist, the Inspiration—it will be used consciously for physical and spiritual culture.

I would not wish to be understood as indorsing every thought or illustration in the book, but on the whole I cordially approve of it as a deep, true and beautifully written exposition of a great subject. I am sorry Ida Craddock did not elect to give, in spite of Comstock, and join forces with this true sister of her thought.

J. WILLIAM LLOYD.

Suspension of the Socialist Spirit.

The "Socialist Spirit" discontinued publication with the February number. It has been edited for a year and a half at Chicago by Franklin H. Wentworth, and general regret is expressed at its suspension. The final issue announced that although funds had been gratuitously offered for its continuance Mr. Wentworth did not feel justified in accepting them. He urges the comrades to support the weekly Socialist papers and says that whatever he may have to say in future will appear in the party press. The unexpired subscriptions to the "Socialist Spirit" will be filled out by "The Comrade" or refunded in cash to the subscriber at his option.

Few writers in the reform field have made a better record than Franklin H. Wentworth and his truly brave and clear-thinking companion, Marion Craig Wentworth. The monthly visits of their little journal will be missed by us, as doubtless they will be missed by many hundreds of those who labor and wait for better social conditions for the disinherited toilers in field and factory, mines and mills now owned and controlled by the monopolistic few who "neither toil nor spin," and yet who often spend in wasteful luxury more in one hour than would keep in comfort a family of workers for a whole year. M. H.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Here and There.

Equinox!

Now is the winter of Chicago's discontent thawed by the Sun of March.

This change of program naturally brings joy to the coal consumers and sorrow to the coal trust.

* * *

Mrs John A. Logan urges the building of more war-ships as a means to keep the peace between the nations. In Chicago the police carry clubs and revolvers as a means of keeping the peace and yet we are told that more murders are committed each year in this city than in London whose police carry no arms except such as nature gave them—London with its five million people against less than two millions in Chicago; more homicides in fact in Chicago each year than in the whole of England with its thirty odd millions.

The Mississippi river is again overflowing its banks—because the levees are not high enough. Each year additions must be made to the levees simply because confining the volume of water causes a greater deposit of sediment within banks, hence the greater the levee the greater the need of levees.

Is not this a good illustration of the wisdom of increasing the American navy as a peace measure? The larger our navy the more ships of war will be built by foreign powers—also as a peace measure and BECAUSE of our increased armament!

* * *

CIVIL OR RELIGIOUS GOVERNMENT—WHICH?

"Interloper" in "Free Society" of March 8, addresses me as "Brother" and "Friend." Much as I may wish to be brother and friend to all real human beings, in self-defense I must draw the line at "Interloper." I have faults enough of my own, as all my friends know, but MEDDLING INTERFERENCE in the affairs of others is not, as I verily believe, one of them. Hence I prefer not to be brother to such as do so. Webster defines interloper as "one who interlopes or runs into business to which he has no right; one who unlawfully intrudes upon a property, a station or an office; one who interferes wrongfully or officiously."

Whether the person who writes the editorial short shots for "Free Society" has assumed this nom de plume because he (or she) is by nature and habit an interloper, is of course matter of conjecture. If, however, he or she means naught but honesty, justice rectitude and fairness to all, then certainly a REAL name or a better PSEUDONYM would be an improvement. "Suggestion," suggestive therapeutics, is now regarded as the greatest of all the means or methods of getting well and keeping well; if this be true as to health, why should not the principle hold good as to DISEASE—insanity—mental as well as physical? Suggest constantly to child or man that he is a rogue and he soon becomes one.

That there may be "something in a name"—something in the banner, flag or escutcheon under which a man or woman sails, perhaps our readers will be be more ready to agree when they read the paragraphs to which reference has just been made.

The first reads thus:

"Bro. Harman, editor of Lucifer, takes me to task for quoting Robert Ingersoll as saying: 'It is safe to say that governments have committed far more crimes than they have prevented,' and retorts it was easy for Ingersoll 'to denounce religious government,' yet he 'did not claim to be an Anarchist.' Who said that he did? But in his address 'Crimes Against Criminals' Robert Ingersoll does not refer to 'religious government,' but points to the degrading influences of punishment inflicted upon people by civil government, and says that crime has ever been on the increase where punishment was the severest. 'Crimes were committed to punish crimes' he says, 'and crimes were committed to prevent crimes.'

—

Now let the reader turn to page 53 of this current volume of Lucifer, whole No. 958, Feb. 26, and compare what I really did say. One would naturally suppose from "Interloper's" garbled and twisted quotations that I had assailed both him and Ingersoll on the question of crime and government, while nothing is further from the truth. "Interloper" himself was the the assailant; I merely defended. I thoroughly agree with Ingersoll that it is safe to say that "governments have committed more crimes than they have prevented." My object in referring to this statement of his was not to combat its truth, but to show that Ingersoll could say this as an opponent of RELIGIOUS government, but scarcely as an opponent of CIVIL or political government, since he was himself "a consistent and life-long governmentalist on political lines." I might have added, "consistent in his ACTS, but not always so in his WORDS. To have been consistent with his "Crimes Against Criminals" he would have been a philosophic Anarchist, which doctrine, as we all know, he never espoused.

While it is true that I might have worded my thought better, I had in mind that it was really RELIGIOUS rather than civil government that Ingersoll so persistently assailed. The greatest crimes of history have been either committed or instigated by religion. The greatest of all crimes are wars between nations races and tribes, and the worst of these have been, in whole or part, religious wars. The persecutions, the tortures and murders for opinion's sake, have been almost without exception of religious origin.

Again—to come down to the cold, hard, bedrock facts. ALL governments, national and state, of today and of all past history are

RELIGIOUS GOVERNMENTS—

with very rare exceptions.

Take our own general, state, and even municipal governments, for example. What mean our Thanksgiving proclamations, our chaplaincies in Congress and state legislatures, our church exemption laws, our Sunday laws, our judicial oaths, our inauguration oaths, etc. etc.?

Do not all these mean that we as a people acknowledge allegiance to a religious government whose head-center is supposed to exist somewhere in the heavens? and before whom we all expect to appear?

The supreme court of the United States—to which all other branches of government submissively bow—has officially decided, so I am told, that "ours is a Christian nation," hence the government of this nation must necessarily be a Christian government. A Christian government means necessarily a religious government, for Christianity is one of the great religions of the world.

* * *

Therefore, it seems very clear to me that Ingersoll's lecture entitled "Crimes Against Criminals" is a lecture against religious government. As such it was logical and consistent. As a lecture against the crimes of civil government it was not logical, not consistent, since he himself was a staunch supporter of civil and political government. To advocate the abolition of crimes of civil government—"artificial government," to quote Burke—would be to advocate the ABOLITION of civil government. "The thing, the thing itself," being the greatest of crimes—to advocate which abolition, as I said before, would have aligned Robert G. Ingersoll with the philosophy of Anarchism.

Great and good man as he undoubtedly was, Ingersoll had his limitations; one of which, as some of us think, was his inability to see whither his own logic would and did lead him.

* * *

MAN OR HIS INSTITUTIONS—WHICH?

While I may not have the skill necessary to utilize the advice of old Polonius in regard to the management of quarrels, I indorse that advice, and in accord therewith will answer one more quotation from "Interloper," namely:

"Friend Harman also takes issue with C. L. James in his contention that 'all the criminals whom there is any need to restrain are admitted by all—even themselves—to need it,' and he asks:

"'How is it with Pierpont Morgan, President Baer and the robber trusts generally? Do they admit themselves to be criminals, in need of restraint? How about the invaders of personal right on all lines, governmental, moralistic, religious—the Roosevelts, the Judge Garys, the Comstocks, the czars, the kaisers, the popes of Rome, and all who in the name of God, of government, and of puritan morality would fine, imprison, and kill their fellow human beings?'

"Although it may appear 'sophomoric,' I venture to suggest to Brother Harman that all the 'criminals' he enumerates are the creation of government—restraint. In a free society the monopoly of natural resources is an impossibility, consequently the Morgans and Baers would be unknown quantities. Likewise the Garys, Comstocks, popes, et al., only thrive and tyrannize over people by virtue of the power to restrain. If these vermin were not backed by the police-club, army, and prison, they would quickly become a laughing stock to society—and 'proceed to mind their own business!'"

—

If "Interloper" had been anything but what his self-elected name indicates, he would have left C. L. James to answer the questions directed to himself, and if he had preferred fairness to unfairness he would not have left out one of the most important clauses in my questions to James, namely:

"Then what of the born homicidal maniacs, like Jesse Pomeroy and thousands like unto him? Also monomaniacs of all kinds? Do these admit that they are insane and need to be restrained?"

Yes, the suggestion that all the criminals I enumerated are the creation of government—restraint, DOES "appear sophomoric"; most decidedly so. If I understand the meaning of words then Interloper has well vindicated his claim to be reckoned a "Soph," or even a "Fresh"!

This dictum of his is in line with the old, old theologic doctrine that government, law, was before man and is superior to man. In short, that law, government, creates men—good and bad—not men create law—government.

All history, all the facts of human experience, give an emphatic denial to the dogmatic assertion, the sophomoric utterance, that in "a free society"—that is, in the absence of organized governments—"the monopoly of natural resources is an impossibility, consequently the Morgans and the Baers would be unknown quantities."

All history shows that the Morgans and the Baers—that is, the insanely greedy and unscrupulous—grab everything in sight, or try to do so. In the absence of law and government they do this as the beasts of prey do it—by force and cunning. When governments are organized they do the same thing in a slightly different way. They combine to secure laws favorable to themselves, and when they fail in this they combine to evade or defeat the laws; instances of which are seen every day. Notably in the combinations now engineered by the Morgans, Baers, Rockefellers, et al.

The feudal barons of ancient Europe and Asia kept bands of armed retainers, serfs, to collect, by sheer force of numbers and discipline, their annual tribute from the peaceful and unorganized peasants. Later these barons found it safer to themselves and less expensive to unite in petty kingdoms or dukedoms and organize regular governments with a fixed rate of tribute which they have termed taxes, to be paid to sheriffs and other collectors for the feudal lords, to resist which was treason against government and punishable by death and confiscation of all past accumulations of the rebel.

Still later these petty kingdoms and dukedoms were united in larger kingdoms—empires—the better to defend them against the rapacity of each other, also the more readily and effectually to put down insurrections by arraying the majesty of a great earthly monarch, kaiser or emperor, as the representative of a universal monarch in the skies, against the puny will of the individual subject.

* * *

Recapitulating a little. Law, government, does not make MEN, whether "criminals" or saints. MEN make laws, and laws are often used as clubs and chains to dwarf, warp and pervert men, and cause them to commit acts that are called crimes—often unjustly so called.

Men make all laws, all governments, all gods, ghosts and devils.

NATURE makes men, and nature KNOWS NO LAW.

Nature is simply matter and force; which phrase is but another name for attraction and repulsion; for condensation and rarefaction; for gravitation and levitation; for cause and effect—each cause being an effect and each effect a cause.

Nature is LAWLESS, free, self-creating, self-existent; acknowledging no ruler, no monarch, no creator.

Man, the child of nature, the epitome of nature, the microcosm in the macrocosm, is, or should be, like his parent, lawless, free, self-creating, self-ruling.

Man, the microcosm, needs only liberty to grow; liberty to utilize the materials of the macrocosm, the materials that constitute his normal environment.

The monopoly of these materials by those who do not need them constitutes the defeat of nature, the defeat of liberty, the defeat of equity, of right, of justice.

Man's virtue (which is Latin for MANHOOD) consists in rebelling against law and compelling lawmakers—monopolists—to mind their own business and allow others to do the same.

This kind of compulsion is not government, but may rightly be called RESTRAINT. Restraint is derived from the Latin RESTRINGERE, and is thus defined: "To restrain; to bind; to stop; to stay; to loose; to unbind." (Dymock's Latin-English Dictionary.)

"Govern" is derived from GUBERNARE, and is defined: "To steer a ship; to order; to manage; to conduct; to govern." (Same authority.)

Webster puts "restraint" as the sixth meaning of "government," but Webster often follows popular ignorance and prejudice, as in the case of "skeptic," "infidel," and many other words.

I have now done with "Interloper." Hereafter I shall probably pay no attention to his thrusts, whether he writes as editor or not, and will close this long article by kindly and respectfully suggesting to Brother Isaac, the publisher of "Free Society," that while it is his undoubted right to manage his paper in his own way, to me it is much more satisfactory to know WHO IT IS that assails me by name, as the editor of Lucifer. For myself I prefer to "stand out in the open," and do not think it just the fair thing to be shot at by one who hides his identity behind a pseudonym, unless indeed there be an EDITOR named who is morally as well as legally responsible for all unsigned articles in his paper. Pseudonyms—false names—are practically no names at all, as we all know.

M. HARMAN.

Erratum.

Kindly let me correct the printer's error in No. 959, which gave the date of Engel's "Origin of the Family" as 1894. It should have been 1884.

DORA FORSTER.

The Chicago Philosophical Society

Meets at 72 Adams ST., Sundays at 8 P. M. Seats and discussion free.

Redheffer Some More.

Naturally there are numerous, diverse and various opinions on this many-sided question of woman's emancipation.

Mrs. Bruce is optimistic and looks for great returns from Lucifer's work. In some occult fashion not clearly defined she couples theology along with the labor of Lucifer, and hopes much therefrom.

Vain imagining! Superstition never did nor ever will liberate a single individual. Its trend and influence is all the other way.

To prove that women are satisfied with the sexual situation, note the shudder with which 90 per cent of them receive even a suggestion of something in place of conventional marriage. Observe the importance they attach to a swell wedding.

For sure, they look on our present marriage laws as their chiefest protection. Without such refuge life to them would be a barren ideality.

And now comes another critic, with a pretty name. Every one will admit that Dora Forster is almost as euphonious as Lucy Redheffer. But Dora unkindly casts doubt on the individuality of Lucy—but let that pass. The subject under consideration is too important to divide on personalities. She calls attention to certain great concessions too numerous to describe granted women in late years—and here is her bill of items. (1) Education, (2) paid work, (3) to own property, (4) guardian of her own children, (5) political franchise (?). Here are great concessions.

Now, except the last, which has not been conceded and likely never will be, the list as given strikes one as most beggarly. Still, candor compels the admission that it is probably all she wants, and maybe more, and corroborates my first assertion that she is satisfied.

Woman can have all her rights as soon as she wishes and takes the trouble to get them. And be, indeed, master of herself.

Dora pushes a virile pen. Ye Editor, too, has his inning, and his criticism is an entire indorsement of Lucy's averments. Long experience with these questions convinces him of their irrefutable truth.

No one can say but he handles his momentous theme (the origin of man), so far as in him lies, with fulness, freedom and comprehensiveness, and right here, while he is coasting so near the danger line, it might not be out of place to sound a note of warning, for I have reason to know that the great church has her basilisk eye upon him and awaits only some unguarded expression for a chance to strike.

Instead of a paltry 1,000 readers he should have 10,000, but there are reasons why he has the smaller number. In the first place the paper is sorely hampered, hindered and handicapped by a most unfortunate name, one that at first sight repels; (and first impressions are hard to eradicate); one that carries with it the flavor of brimstone wherever it goes.

It is never wise to lay additional burdens on an overloaded train.

In closing I offer the grandest sentiment: "Love your neighbor."

Lucy R.

[If Sister Redheffer (or "Brother," as some think) will reread my comment on her first article (No. 956) she will see that I did not say that Lucifer has now but 1000 readers. What I did say is that the "earnest approval and hearty co-operation of one thousand readers and the unrelenting opposition of all others would be reward enough for all we have suffered," etc. As to whether Lucifer is an "unfortunate" or a fortunate name, opinions differ. If Lucifer is unfortunate, then "Lucy" should also be so considered, for the two names mean substantially the same. Lucy means LIGHT, and Lucifer is that which BRINGS Lucy! If Lucy will read what Webster says, on pages 792 and 1621 of the Unabridged, date 1886, she will see that only ignorance and superstition give to Lucifer a sinister significance. Our mission is to destroy ignorance and superstition. M. H.]

A Colony In the East.

Friend James Haworth suggests, in No. 957, the need of a colony in the East like that at Home, Washington. In order to get the "sense of the meeting," I suggest to every person at all interested in the matter, the following questions:

1. Would you like to see a colony similar to that at Home established in the Eastern United States?
2. If so, in what state, and in what part of the state?
3. If it should be located where you wish, would you join it at the start?
4. Would you prefer a location within twenty miles of a city or large town, or still further from any large community?
5. Would you contribute money toward the purchase of land and the erection or purchase of buildings?
6. What, in your opinion, is the best plan of operation for a colony of free people under present conditions?

With the editor's permission, I ask every liberal person who reads this to send me very brief replies to the above queries. The result of the symposium will be printed at an early date. Kindly do not exceed 200 words in your reply to the sixth question.

Wellesley Hills, Mass. ALEX. E. WIGHT.

A Suggestion.

Allow me to make a suggestion that may add to the pleasure of many liberals in 1904.

I suggest that some liberal in St. Louis open and conduct a liberal headquarters during the coming World's Fair. He should have an office and gentlemen's parlor, ladies' parlor, baggage room, where guests could leave their baggage at a reasonable rate, toilet rooms and, if possible, several private sitting rooms, where guests could rest and chat if they desired. He should keep a register of all who call upon him, and every liberal who visits the fair should call and register, not only their name but their location, so their friends could find them if desired. He should also keep a list of liberals in the city who have rooms to rent to Fair visitors, charging fees for registering and furnishing room lists. The fees from the baggage checking, registering and furnishing room lists ought to make it pay well.

Such a headquarters would give the liberals visiting the Fair—and there will be many thousands of them—a chance to meet, get acquainted, or renew old friendships formed before.

If it is undertaken it should be advertised in all the liberal papers in America at as early a date as possible, and those in charge should arrange to secure rooms in advance for those who may want them.

Will other liberal papers please copy? JOHN WIRT.

Protest Against Compulsory Vaccination.

The following resolutions were adopted at the meeting of the Naturopathic Society of America, held February 13, in New York City:

WHEREAS, Senator Stewart has introduced in the New York Senate a bill (No. 265) to amend the public health law, in which appears a new provision by which local boards of health are empowered to "enforce general vaccination of all persons, when required to do so by the State Commissioner of Health, who is hereby authorized to make requirement when in his judgment such action is necessary for the protection of public health," etc.;

Resolved, That we hereby utter our earnest protest against this worst of all compulsory vaccination laws, because: (1) The general public is opposed to and would in a referendum vote veto any compulsory law; (2) the proposal makes possible universal, unlimited and repeated vaccination, if the State Commissioner so decides; (3) the power is too excessive, dangerous and tyrannical to entrust to fallible human judgment; (4) and finally, we suspect this innovation is the nefarious work of virus companies who have an idea only to increasing output and dividends and no real regard for public health, and therefore we request our lawmakers to cut this out of the revision bill before making it a law.

Resolved further, That since eternal vigilance is the price of liberty, every opponent of such legislation is urged to make his opposition known to members of the Legislature and the press, promptly and repeatedly, so that the voice of the public may be heard and felt.

The Chicago Society of Anthropology

Meets every Sunday at 3:30 P. M., Hall 913, Masonic Temple. Seats and discussions free. On March 22 Democratization of Art by Ruskin will be the subject, with W. Chas. Tanner the opening speaker.

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Love Thine Enemies.

'Tis easy to feel kindly toward my foes;
They're such through my shortcomings, or are those
Who know me little or who know me wrong.
In either case it grieves me and I long
To have it otherwise; their enmity
Engenders none in me.

If there be others whom self-interest
Impels to vilify me as the best
Excuse for their offenses, why should I
At their revilings in a passion fly?
Nay, they amuse me, for such enmity
Is subtlest flattery.

But there are others, whom to love would be
Impossible and contradictory.
They constitute a festering disease
Which fouls the social body. These
As He who did the Pharisees berate,
I claim the right to hate.

That wretch is one who, when a maid confers
On him her high and secret favors, stirs
The tongue of scandal 'gainst her in return;
And there are others who their offspring spurn
When gotten out of wedlock and because
Not theirs before the laws.

The rich who can contemplate, unconcerned,
The sore distress of thousands who have earned
The wealth they dominate; the politician
Who sells the people's welfare for position;
The priest who would the opening truth o'erthrow
With what he does not know;

In short the monsters of whatever kind
Who stay the evolution of mankind—;
He doeth naught but righteousness who bans—
Not them who are his enemies—but man's.
These cancerous outgrowths of our social state
'Tis privileged to hate.

—*Miles Menander Dawson.*

It Can Not Be Done.

To those who, like myself, have been impressed by Morrison I. Swift's article on a "College of Sex" I would recommend the second of Herbert G. Wells' articles on "Mankind in the Making," to be found in the Cosmopolitan for October, 1902. This writer is fully alive to the wretched condition of our present birth-supply, and the whole purpose of his series of articles is summed up in this declaration—"We are here to get better births and a better result from those births."

He recognizes the two ways of improving the birth supply: increase of parentage among really superior men and women, and the elimination of the unfit. Moreover, he is one who thoroughly believes that progress can be accelerated by compulsion, that people can be legislated into hygiene, good sense, virtue and intelligence. Nevertheless he declares that, aside from what may be accomplished by individuals, acting as such, any direct attempt to control reproduction is impossible, "because of ignorance—not the ignorance of the majority, but an absolute want of knowledge." He says much on this line, concluding—"This missing science of heredity, this unworked mine of knowledge on the borderland of biology and anthropology, which for all practical purposes is as unworked now as it was in the days of Plato, is, in simple truth, ten times more important to humanity than all the chemistry and physics, all the technical and industrial science that ever has been or ever will be discovered."

As to scientific breeding he says: "The first difficulty these theorists ignore is this: we are, as a matter of fact, not a bit clear what points to breed for and what points to breed out.

"The analogy with the breeder of cattle is a very misleading one. He has a very simple ideal to which he directs the entire pairing of his stock. He breeds for beef, he breeds for calves and milk, he breeds for a homogeneous, docile herd. Toward that ideal he goes simply and directly, slaughtering and sparing, regardless entirely of any divergent variation that may arise beneath his control. A young calf with an incipient sense of humor, with a bright and inquiring disposition, with a gift for athleticism or a quaintly marked hide, has no sort of chance with him at all on that account. He can throw these proffered gifts of Nature aside without hesitation. Which is just what our theoretical breeders of humanity cannot venture to do. They do not want a homogeneous race in the future at all. They want a rich interplay of free, strong and varied personalities, and that alters the nature of the problem absolutely."

Even such points as beauty, health, ability, genius, energy—qualities one might say universally to be bred for—cannot be assured, for we know nothing of the laws that govern them. "We do not know the elements of what we have, the human characteristics we are working upon to get that end. The sentimentalized affinities of young persons in their spring are just as likely to result in the improvement of the race in this respect as the whole science of anthropology in its present stage of evolution."

On the other hand, in "the elimination of the unfit" we are almost as much at sea. We do not know what qualities to breed out. Of crime he says—"A criminal is no doubt of less personal value to the community than a law-abiding citizen of the same general calibre; but it does not follow for one moment that he is of less value as a parent. His personal disaster may be due to the possession of a bold and enterprising character, of pride and energy above the needs of the position his social surroundings force upon him. Another citizen may have all this man's desires and impulses, checked and sterilized by a lack of nervous energy, by an abject fear of the policeman and of the consequences of the disapproval of his more prosperous fellow-citizens.

"I will frankly confess that for my own part I prefer the wicked to the mean, and that I would rather trust the future to the former strain than to the latter. Whatever preference the reader may entertain, there remains this unmistakable objection to its application to breeding: that criminality is not a specific

simple quality, but a complex that may interfuse with other complexes to give quite incalculable results in the offspring it produces. So that here again, on the negative side, we find a general expression unserviceable for our use."

Alcoholism he regards as largely dependent upon temperament. "Until we possess a far more subtle and thorough analysis of the drunkard's physique and mind than we have at present we have no justification whatever in artificial intervention to increase whatever eliminatory process may at present be going on in this respect."

Of insanity he says: "The man in the street thinks madness is a fixed and definite thing, as distinct from sanity as black is from white. But a very little reading of alienists will dissolve this clear assurance. Here again it seems possible that we have a number of states that we are led to believe are simple because they are gathered together under the generic word madness, but which may represent a considerable variety of induced and curable and nonheritable states on the one hand and of the innate and incurable and heritable mental disproportions on the other."

He refers to Nordau's "Degeneration," which "did at least serve to show that if we can not call a man stupid we may almost invariably call him mad with some show of reason. . . . The public read the book for the sake of its abuse, applied the intended conclusion to every success that awakened its envy, and failed altogether to see how absolutely the definition of madness was destroyed. But if madness is indeed simply genius out of hand, and genius only madness under adequate control; if imagination is a snare only to the unreasonable, and a disordered mind only an excess of intellectual enterprise—and really none of these things can be positively disproved,—then just as reasonable as the idea of suppressing the reproduction of madness is the idea of breeding it! Let us take all these dull, stagnant respectable people, one might say, who do nothing but conform to whatever rule is established about them and obstruct whatever change is proposed to them, whose chief quality is a sheer incapacity to imagine anything beyond their petty experiences, and let us tell them plainly: 'It is time a lunatic married into your family!' Let no man run away from this with the statement that I propose such a thing should be done, but it is, at any rate in the present state of our knowledge, as reasonable a proposal to make as its quite frequently reiterated converse."

I must refrain from further quotation. Read the article; it is worth while. All this emphasizes the need of knowledge and is in accord with Morrison I. Swift's strong article, but when the latter says, "Such acts should be regarded as crimes and be prevented," he assents to a principle which must be emphatically denied because of the danger of it. "Society has a right to say that incapables shall not be spawned upon it," on the surface seems to state a self-evident truth, but *who* can apply it? Who but individuals in the regulation of their own private conduct? This individual responsibility to society in the matter of reproduction can hardly be too strongly insisted upon, but it is a responsibility of the individual and must remain such. Whenever and wherever society usurps the responsibility of the individual the latter degenerates and the responsibility lapses. It is a common saying that "everybody's business is nobody's business," and institutional responsibility becomes null and void.

But this is not the worst danger, for this provision may be used as a means of persecution. Nay, I will go further and say it would be sure to be used for persecution. It is not so very difficult nor so very rare an occurrence for families to obtain incarceration in a madhouse of some member who is in the way or whose ideas are contrary to recognized opinions. Admit the principle that society may confine and isolate the insane to prevent reproduction and how easy it will be to incarcerate men and women whose ideas and actions are not of the established order of things!

We radicals should need no illustration of the danger of this principle. Who among us would object to the suppression of really obscene literature? Here is a similar principle, and how does it result in action? Honest effort toward education is hounded to death, a few miserable blackmailers gain a dishonorable living, and filthy literature abounds. It can not be done, save by individual responsibility in freedom.

I am confident Morrison I. Swift will recognize the pertinence of this criticism and admit that for once he allowed his "zeal to outrun discretion."

His suggestion as to preventive checks——but I have had space enough. If our editor will allow me I will permit myself the pleasure of dealing with that another time.

ADELINE CHAMPNEY.

Moral Education of the Young.

Of errors in education one of the worst is that of inconsistency. As in a community crimes multiply when there is no certain administration of justice, so in a family an immense increase of transgressions results from a hesitating or irregular infliction of penalties. A weak mother, who perpetually threatens and rarely performs—who makes rules in haste and repents of them at leisure—who treats the same offense now with severity and now with leniency, according as the passing humor dictates, is laying up miseries both for herself and her children. She is making herself contemptible in their eyes; she is setting them an example of uncontrolled feelings; she is encouraging them to transgress by the prospect of probable immunity; she is entailing endless squabbles and accompanying damage to her own temper and the tempers of her little ones; she is reducing their minds to a moral chaos, which after years of bitter experience will with difficulty bring into order. Better even a barbarous form of domestic government carried out consistently, than a humane one inconsistently carried out. Again we say, avoid coercive measures whenever it is possible to do so; but when you find despotism really necessary, be despotic in good earnest.

Bear constantly in mind the truth that the aim of your discipline should be to produce a *self-governing* being, not to produce a being to be *governed by others*. Were your children fated to pass their lives as slaves, you could not too much accustom them to slavery during their childhood; but as they are by and by to be free men, with no one to control their daily conduct, you cannot too much accustom them to self-control while they are still under your eye. This it is which makes the system of discipline by natural consequences so especially appropriate to the social state which we in England have now reached. Under early, tyrannical forms of society, when one of the chief evils the citizen had to fear was the anger of his superiors, it was well that during childhood parental vengeance should be a predominant means of government. But now that the citizen has little to fear from any one—now that the good or evil which he experiences throughout life is mainly that which in the nature of things results from his own conduct, it is desirable that from his first years he should begin to learn, experimentally, the good or evil consequences which naturally follow this or that conduct. Aim, therefore, to diminish the amount of parental government as fast as you can substitute for it in your child's mind that self-government arising from a foresight of results. In infancy a considerable amount of absolutism is necessary. A three-year-old urchin playing with an open razor cannot be allowed to learn by this discipline of consequences, for the consequences may, in such case, be too serious. But as intelligence increases, the number of instances calling for peremptory interference may be and should be diminished, with the view of gradually ending them as maturity is approached. All periods of transition are dangerous, and the most dangerous is the transition from the restraint of the family circle to the nonrestraint of the world. Hence the importance of pursuing the policy we advocate, which, alike by cultivating a child's faculty of self-restraint, by continually increasing the degree in which it is left to its self constraint, and by so bringing it, step by step, to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally governed youth to internally governed maturity. . . .

Do not regret the exhibition of considerable self-will on the part of your children. It is the correlative of that diminished coerciveness so conspicuous in modern education. The greater

tendency to assert freedom of action on the one side corresponds to the smaller tendency to tyrannize on the other. They both indicate an approach to the system of discipline we contend for, under which children will be more and more led to rule themselves by the experience of natural consequences, and they are both the accompaniments of our more advanced social state. The independent English boy is the father of the independent English man, and you cannot have the last without the first. German teachers say that they had rather manage a dozen German boys than one English one. Shall we, therefore, wish that our boys had the manageableness of the German ones, and with it the submissiveness and political serfdom of adult Germans? Or shall we not rather tolerate in our boys those feelings which make them free men, and modify our methods accordingly?—*Spencer's "Education: Intellectual, Moral and Physical."*

A Mistake Regarding Colonies.

In 957 of Lucifer, under the caption of "All by Request," Comrade C. L. James, amongst other things, contends that the place for communistic experiments is in the city, and uses the colonists of Home, Wash., as an example, claiming they have been persecuted there, but would not have been in Chicago.

This is a grotesque mistake. In the first place the life at Home is not communistic. In a city these comrades could not have established a community such as they have done; could not own the homes they live in; could not have gardens, chickens, cows, etc., and be their own employers, as they now largely are.

Had they been in Chicago at the time of the assassination of McKinley they would have been hustled off to the police station en masse, as the "Free Society" group was, and the daily papers would have had accounts of the "capture of over one hundred Anarchists who were probably connected with the conspiracy to kill the President." Let's use a little induction on this question.

Washington is full of intensely loyal old pensioners, and it was from them that the demand to persecute the Home comrades sprang. As it was, no children were dragged off to jail, and no women had their teeth knocked out, as was the case in Chicago.

Had Home been in Oregon the comrades would not have been molested. When the Tacoma papers were raving to have Home broken up, the Portland papers rebuked them, contending that a peaceful, self-supporting community whose members minded their own business was not "dangerous," and that the proposition to interfere with them was setting a dangerous example of lawlessness and violence.

A community, nowadays, in the country could have daily mail at the front gate, telephone service if desired, and good roads to nearest market. They would also be away from the sneaking city detective, the authority-displaying policeman, the sidewalk inspector, street inspector and "health officer."

In the country they do not have to hunt for a boss, but can be self-supporting by home production. They would not have to face a rent collector every month, nor have their water supply shut off if they did not call promptly at a water office.

Aside from these secondary considerations the fact remains that we depend, primarily, on production from the soil for our living. The further we get away from the soil the more dependent we become. With access to the soil we can become independent.

Tolstoi recommends a return to the soil. Kropotkin advocates communal experiments in the immediate vicinity of a large city. For those who are so enamored of city life that country life is unendurable proximity to a suburban car line is unquestionably the best, but to those who care more for liberty and wide opportunity to get close to nature, to co-operate freely and to live one's own life, than for window displays of merchandise, street pageants, prize fights and other allurements peculiar to the city, a "lodge in the wilderness" will do, if the conditions of soil, climate, water, etc., are there, and congenial companions unite their efforts to make life comfortable and joyous.

Crowding to the city and forming secret societies are to be deplored, while all efforts to co-operate one with another and with nature to supply our wants with the fewest possible transfers of products are to be commended and encouraged.

There are locations to be had in this state where a community as numerous as the one at Home could raise all the grain, stock, poultry, fruits and vegetables needed by them and have a surplus, and by utilizing a mountain stream make clothes, shoes and furniture and put electric lights in every house, and be unmolested by neighbors or officers. W. H. ADDIS.

Mt. Tabor, Ore.

As to Primitive Marriage.

At a February meeting of the Boston Social Science Club a most interesting address on "The Relation of the Individual to Society" was given by George Willis Cooke, who is chiefly known as a literary lecturer and writer, but who is, as well, a student of sociology and ethnology.

The theme of his discourse was that the individual is essentially and altogether a product of society. Physical heredity and social heredity make him what he is. The lecturer expounded this idea very fully and forcibly and dwelt for some length upon the origin of the human race. He contended that the human species was not developed from a strong species, living isolated in pairs, but from a tribal species; and that through this very grouping, this necessity for social life, had arisen the conditions which made possible the development of the essentially human qualities. From a weak species, grouped together for defense and sustenance, man arose, a product of social conditions, and he has always been a social species.

This is the latest conclusion of ethnology, and the recent evidence, the lecturer claimed, is strongly in favor of the group-marriage as the earliest form of human marriage. His presentation of the subject seemed so strong and convincing to one of the audience that she questioned him after the lecture on this point, as her own opinion had been founded on Westermarck's "History of Marriage," and was very much that put forth by Dora Forster in Lucifer 959.

In reply to inquiries the speaker stated that Westermarck is still regarded as authority on the subject of marriage, but that recent ethnological research has indicated convincingly that he is in error as to the primitive marriage. Engel's work is founded chiefly on researches which are now nearly fifty years old, and the advance of science in this department has been so rapid during the past ten years that its conclusions have not got into books. One who would be really "up to-date" on the matter must read, not books, but the printed reports of the various societies devoted to ethnological study—such as the British Society of Anthropology and others. I am sorry I am unable to recall the societies he mentioned, but I offer this suggestion to those who, like myself, have been interested in the issue raised by Dora Forster and Adolf Vogeler. ADELINE CHAMPNEY.

Clubbing With the Arena.

For many years the Arena and Lucifer were sent to subscribers for the clubbing rate of five dollars, or the price of the Arena alone. Now they are offered for two dollars and fifty cents—the yearly price of the Arena alone. All who remember the place in journalism held by the Arena under the editorship of B. O. Flower will be glad to know that he once more holds a chief place on its editorial staff, and that with him are associated Charles Brodie Patterson and John Emery McLean, both well known as leaders of advanced thought.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Current Notes.

With the Vernal Equinox comes Spring, thrice welcome Spring. Welcome at least to all who for many sad and dreary months have suffered from the effects of the artificial, the unprecedented, the greed-produced coal famine.

* * *

And now the word comes that those dealers who conspired to raise prices of coal during the Fall and Winter months are suffering serious loss on account of a general fall in price of this commodity. Is this an instance of cosmic justice?

If so, then it would be a welcome change if cosmic justice would get in a few blows at the heads of the men who have conspired to put up the prices of other necessary commodities, such as iron, steel, sugar, flour, meal, kerosene, salt, window glass, etc.

* * *

Great rejoicing seems the order of the day over the finding of the anthracite arbitration commission. As a factor in the social and industrial evolution this finding is doubtless an event of much importance, but until the system of private ownership of great natural deposits of coal, iron, salt, etc., is changed for one more rational, more humane, there will be little change in general results. So long as the earth and what it contains can be monopolized by the few—the cunning and avaricious few—the great masses will be at the mercy of whomever can corner the thing called "legal tender money." Hence the triumph of the coal miners may be of very short duration, and may, in the near future, prove "a delusion and a snare."

* * *

SCIENTIFIC BREEDING.

While all the contributed and selected articles in this issue of Lucifer deserve perusal, that of Adeline Champney, entitled "It Can Not Be Done," seems to me worthy of special attention. Not because the subject discussed is treated thoroughly or exhaustively, but rather for the hints, the suggestions therein contained. Take, for instance, these lines quoted from Herbert G. Wells: "This missing science of heredity, this unworked mine of knowledge on the borderland of biology and anthropology . . . is, in simple truth, ten times more important to humanity than all the chemistry and physics, all the technical and industrial science that ever has been or ever will be discovered."

"True, O King." But why not say that the CHEMISTRY OF LIFE, THE PHYSICS OF REPRODUCTION, are "ten times more important to humanity than all the chemistry and physics" of inanimate nature to which so much time and attention is devoted in our schools and colleges?

While my experience with schools and colleges has not impressed me very favorably as to their utility, I second the motion of Morrison I. Swift in regard to a "College of Sex," which would include the study of "this missing science of heredity."

Most heartily do I agree with Adeline Champney in her argument in regard to "responsibility." "Whenever society usurps the responsibility of the individual the latter degenerates and the responsibility lapses." As against the individual, in this matter of heredity, of reproduction, "society," as such, has neither rights nor duties. Only individuals have rights in the realm of sex. The question as to who are individuals, who are PERSONS capable of self-government, is one not easy to solve, and must be determined by the aggregation called the community—each autonomistic community for itself. M. H.

Clashing Voices.

From Minneapolis comes a voice which says:

"I see by the number on my copy of Lucifer just at hand that my subscription expires with the next number, after which you may discontinue the same for a time at least. I am not interested in any matter with which it is filled except the sex problem. There has been so little of the latter in Lucifer for the past year and so much of other matters that I wish to have a little rest. Yours very truly, J. C. S."

* * *

The same day's mail brings a letter from a mother, fifty-five years old, living in South Dakota, complaining that Lucifer had failed to materialize in her home for some weeks, adding:

"I want to do all I can for my daughter, to start her on what I think is the right way. We are not church people; do not believe there is a god [such a god, I suppose she means, as that taught in the creeds of the orthodox churches], but believe there are he and she devils in human form."

From the entire letter I gather that after reading Lucifer several years this mother desires the continuance of its weekly visits to her home, as the best instructor to prepare her daughter to meet the dangers that beset the young and inexperienced in their journey through life.

* * *

Written on the same day with those just mentioned comes this voice from the "land of steady habits":

"I have received three Lucifers since I sent 10 cents. Am so grateful, and for fear you will stop sending them I herewith send 25 cents. Hoped soon to get some books, but bills to pay have taken the last dollar. Been sick all winter. Please do not discontinue. Am in a Catholic neighborhood, and Lucifer seems doubly welcome on that account.—C.A., East Cambridge, Mass."

* * *

And thus they come and thus they go. While a few, like J. C. S., get discouraged because Lucifer says so little on the sex question, we have good reason for believing that many more part company with us because of the prominence given to that subject. Of all subjects of human inquiry, that of sex, including reproduction of the race, is the most difficult to handle without giving offense, and, we may add, without making the acquaintance of jailers and wardens of penitentiaries. Hence the frequent warnings, such as that given by Lucy R. in last Lucifer, namely, "No one can say but he [the editor] handles his momentous theme (the origin of man), so far as in him lies, with fulness, freedom and comprehensiveness; and right here, while he is coasting so near the danger line, it might not be out of place to sound a note of warning, for I have reason to know that the great church has her basilisk eye upon him and awaits only some unguarded expression for a chance to strike."

That this and similar notes of warning are not without foundation I have the best of reasons for knowing. Only a few weeks ago the editor of the Roman Catholic New World of this city asked, in reference to Lucifer, "Is there no law against the circulation of such literature of death?"

Would Brother J. C. S have Lucifer's editor to "coast still nearer to the danger line" by filling his paper still more completely with what the churches, Protestant as well as Catholic, call, by pre-eminence, the literature of death?

* * *

Perhaps J. C. S. and others of like opinion are in the right. Perhaps it would be better to fill Lucifer with the literature of

sex—the literature of LIFE, since all life, all organized life, manifests itself through sex. Better perhaps to tell the truth, the WHOLE truth about sex, and take the consequences, whatever they may be. Better to speak out plainly so all can understand, and go to prison for so doing, than to purchase personal safety by consulting EXPEDIENCY and telling only part of the truth.

* * *

There is, however, still another consideration that deserves attention, namely, the question of hearers or readers. To talk to empty pews or benches is not profitable, neither is it wise to run so far ahead of the procession that we cannot be seen or heard by those we are anxious to benefit.

So nearly universal is the prejudice against truth-telling in regard to sex that but few heads of families, especially women, are willing that a journal devoted mainly to this subject should come to their homes and be read by their children, their friends and visitors. Often and often we have been asked by a subscriber to send the paper to his place of business, NOT to his home address, saying that whenever it meets the eye of the wife, mother or daughter its fate is cremation!

Not—as some friendly critics seem to think—because of the NAME Lucifer is our paper rejected by the vast majority of women and men. Satan, Beelzebub, Apolyon and the other synonyms of the "Prince of Darkness" no longer frighten even the average of ignorant church-going people, much less the euphonious name Lucifer, which name holds a well-recognized place in astronomical science—"the planet Venus, so-called from its brightness"; also used in the arts, the "Lucifer match," because this chemical device brings light more speedily than any other means known to man.

* * *

No, no; other publishers besides ourselves have recognized the propriety, the fitness, the beauty of the name Lucifer as a title for a journal of human enlightenment. Madame Blavatzky, the founder and head of the Theosophic cult, named her large magazine Lucifer; also Michael Biron, publisher of a German monthly devoted to the "Reconciliation of Religion and Science," at Milwaukee, Wis., a widely circulated journal of modern advanced thought. I never heard that anyone objected to Biron's magazine because of its name.

That a very few of our readers agree with Lucy R. that the name of Lucifer is a "handicap" I am well aware, but on the other hand many have told us that no name could possibly be selected that would better typify the office, the mission of our little journal. A good helper in Texas once wrote us, before seeing the paper: "Send me your Lucifer. I like the name. It seems to say to old superstitions, 'I burn you all up!'"

* * *

While replying to queries and criticisms, I will try to answer one from a friend on the Pacific Coast. H. B. Stewart of Sunnyside, Wash., writes:

"In your New Humanity for December, 1895, in the article entitled 'The Ascent of Life—How Evolution Evolves,' you speak of the development of a sixth sense—telepathy. Is there anything in your statement? Is there such a thing as real foresight? If so, how and where may it be learned? I would also like to know where I may learn magnetism, hypnotism, or personal influence, as it is called."

In regard to telepathy I can only give the opinion of a layman, not an expert. That opinion is that telepathy, thought-transference, clairvoyance, clairaudience, foresight, psychometry, etc., are facts in nature, not simply the alleged facts of a distorted or diseased imagination, and that these facts or mental powers may rightly be said to constitute a "sixth sense"; or, as some would put it, a SEVENTH SENSE; reckoning the human or animal senses something after this fashion:

1, Touch; 2, taste; 3, smell; 4, hearing; 5, sight; 6, gender, or the sense which causes the animal organism to seek and enjoy sexual contact; 7, telepathy, that is, perception of material things, including coming events and past occurrences, without the aid of any of the five or six senses first enumerated.

Proof of the existence of such sixth or seventh sense will not be attempted here, space forbidding. To do the matter justice would require volumes.

In regard to "magnetism, hypnotism, personal influence," etc., the books treating of these are many, all having their good and weak points, so that it would seem invidious in me to recommend any to the exclusion of others. I will say, however, that to MY thinking the books published by Albert Chavannes of Knoxville, Tenn., are as good as any, including his "Vital Force, Magnetic Exchange and Magnetation," price 25 cents; also "Magnetation—Its Relation to Health and Character," by the same author, 25 cents. M. HARMAN.

The Editor and the Correspondent.

It appears to me that C. L. James has shown F. Cambersey to be in serious error. Mr. Cambersey somehow obtained the notion that Free Society offers a free platform for the discussion of Anarchy. Nothing of the sort. Free Society is strictly for propaganda work, and discussion is allowed only at the sweet will of the various editors and correspondents who are engaged in the propaganda. Certain kinds of propaganda work suffer very seriously from free discussion, and naturally in such instances the editorial right to shut off is freely and frequently exercised. I did not know that Mr. James was one of the editors of Free Society, but he seems to be in a position to say just what sort of arguments may be used in replying to him and also the time at which replies may appear. That it may please Mr. James to possess and exercise such a power I do not doubt, but I frankly say that I am glad I do not have a similar advantage in the presentation of any "vindications" I may choose to make. If Mr. James wishes to vindicate Anarchy for the next fifty-two weeks in Free Society and can shut off all debate till he has had his say, he certainly will succeed in vindicating his discretion, if nothing else. The principle is the same if but two weeks are involved instead of fifty two. And if he can say what kind of articles may appear—that this is foolish and that is absurd, and only those must be printed that he does not consider foolish or absurd—then he vindicates something, and that something is simply unconscionable dogmatism. Do not misunderstand me. Free Society has a perfect right to follow its own course. Its editors are conducting the paper, and may conduct it in their own way. I am simply calling the attention of of people (through Mr. James' remarks to Mr. Cambersey in No. 959 of Lucifer) to the manner in which they are doing their work.

It is no easy matter to edit a paper fairly, I am well aware, and it seems to me that Moses Harman has attained that ideal as nearly as it is possible for any person to do. His propaganda has nothing to fear from discussion. Within the limits of the Comstock laws he allows criticism of any nature and at any time. To illustrate how thoroughly I believe in his fairness, I will say that I have been a subscriber to Lucifer for several years (six or seven, at least), and in that time have not asked for space half a dozen times previous to February of this year, when I contributed an article on the rights of the individual under Socialism. My friend Edwin C. Walker at once commented upon this from his standpoint, and I immediately made reply in an article shorter than the original one, yet it was not printed and left me in the position of being silenced by Mr. Walker. In the meantime C. L. James is allowed full scope for his various comments, seemingly not thankful for the space allowed him, but apparently disgruntled because not allowed more. And there are few issues of Lucifer in which the name of C. L. James does not appear as a contributor. Which has the better ground for dissatisfaction, Mr. James or myself? Yet I know Mr. Harman's past record in the matter of fairness, and it has never occurred to me to blame him for something that I was sure was not meant with unjust intention.

I make one suggestion: When a reply comes that cannot be used, why not devote a couple of lines to the circumstance, stating from whom the reply came and to whom it referred? Would

not that be another step toward that perfect justice between contributors to which the editor has so nearly attained?

Wellesley Hills, Mass. ALEX E. WIGHT.

COMMENT.

Is not Brother Wight just a little hasty in his criticism of the editorial management? His reply to Edwin C. Walker appeared two weeks ago—in No. 960, March 12. There may have been a little delay, certainly not many weeks; and when it is remembered there are many hundreds of readers of Lucifer who have each as much right to be heard in its columns as has Brother Wight, it would seem that a little exercise of the "grace of patience" would not be amiss in such cases. When a reply cannot be used we always try to give a reason therefor. M. H.

The Worst of All Tyrants.

It is undeniable that the essential condition of liberty is economic independence. The being who expects his [or her] maintenance from another is in servitude. But to gain one's livelihood or to have an income is not to be free. And, if a proof of this is necessary, is it not found in the current fact that women whose material fate is in their own hands, either by their dowry or by their earnings abdicate their autonomy like the rest—without revolt? It does not mean anything to them to disindividualize themselves, or, rather, they do not make a serious effort to raise themselves to individuality.

Thus we end by recognizing that, if economic independence is indispensable to freedom, it is really useful in the accomplishment of this end only to the already awakened conscience.

Therefore not only is it necessary to claim economic emancipation; it is necessary to preach moral emancipation at the same time and with equal fervor. It must be said that the first without the second would be three-quarters barren, and that the decisive revolution is the inward revolution; that the freest mortal, in the deep meaning of the word, is he who belongs most to himself; and that true liberty is definitely measured by the degree of autonomy of the "ego." The worst tyrants are those we cherish or simply permit to exist in ourselves—our bad instincts, our thoughtless passions, our unreasonable temptations, and all other atavic errors.—*The Education of the Feminine Will.*

VARIOUS VOICES.

Lydia R. Todd, 1113 Powell St., San Francisco, Cal.:—I see so many good things in Lucifer this week. Among the best is the criticism of C. B. W. Three cheers for Adeline Champney. She has saved me the trouble, as I also was very much disgusted with the comparison of mother to toothbrush. To me the mingling of the sexes is beautiful, from mere acquaintanceship to ardent love. There can be nothing impure in the minds and bodies of pure people. Of course no man is obliged to accept parenthood; in that he is many miles ahead of his sister.

Brother Harman, I think that the "Redheffer" is a bull, and one that has had the bossing of some very stupid cows. He speaks truly when he says all sacred books and laws have at all times enslaved women, and if he had said men-made instead of man-made laws he would have been nearer the mark. Yes, Mr. Bull, Lucifer is here for a purpose; for one of the grandest, most glorious, most necessary purposes that ever entered the minds of men and women. All honor and prosperity to the editor and his good daughter, and to all the interested, broad-minded, noble men and women who are fortunate enough to see this bright and fearless star of progression. Enclosed find a little to help keep the star of progression flaming brightly.

Tom Swinburn, Charleston, W. Va.:—C. L. James' remarks in No. 959 anent my railroad question put me in mind of the game in which A and B are to answer each other's question, but if the other cannot answer a question the propounder is to answer it himself. Under this agreement A says: "A gopher dug a hole in the ground and left no dirt on the outside." B says: "How did he do it?" A replied: "He began at the other end." B says: "How did he get there?" A says: "That's your question; now answer it." If Bro. James will point out one single railroad in the world that is "kept up and run" in spite of one government, let alone several, I will agree to tell him how it's done. I am still awaiting an answer to my railroad question.

Hortense M. Phelps, Lily Dale, N. Y.:—Your editorial in Feb. 19, entitled Bible Morals vs. Freedom in Love is worth a year's subscription. You have come through the fire of affliction, and it is just such men—and women also, that I would like to correspond with; men and women that are radical in their views and not afraid to spread the light of truth as they see it. Bro. Harman, there are very few such now in the field. Thousands of workers are needed to shake the clergy out of their orthodox slumbers and expose the frauds that have misled us so long.

Albert Strout, Spokane, Wash.:—As a journalist I am somewhat egotistical, especially regarding the merits of The New Time, but I do confess that Lucifer is a paper that I could not be without. And no person who has the welfare of the race at heart should be without Lucifer. May greater success than ever be your lot is my earnest prayer. Enclosed find $1 for renewal.

M. B. Jennings, Monroe Center, Mich.:—We take great pleasure in reading the good things in Lucifer. Reforms come slowly. The people do not reason out what they read, and read but scantily the real reform papers. In fact, some people will not tolerate such a paper as Lucifer in their homes. Enclosed find $1 on subscription. Will send for some books before long.

Minnie M., Mich.:—I received the pamphlet Sexual Rationalism. It just suited me. Enclosed find ten cents for Love and the Law, and Sexual Enslavement of Woman, by E. C. Walker. I had no idea that others entertained such liberal views on the marriage question.

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In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on;" said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration

S. P. Putman wrote: "It is one of the best ever penned. . . It has historic imagination and what I call *juice*. . . . . It gives the heart of the matter, is vigorous and to the point. It gives *pictures* of Paine and not merely a record."

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THIRD SERIES, VOL. VII., No. 12. CHICAGO, ILLINOIS, APRIL 2, E. M. 303. [C. E. 1903.] WHOLE No. 9 3

The Great and Small of the World.

The great and small of the world is the great and small of your
own heart—it is nothing else,
The great and small of the world is not the life about which you
build palaces, but the life which you surround with simple devices,
And nothing great and nothing small can by measure be accepted or refused. . . . .
Greatness is commonest in the every-day paths,
But you look to the starshine for greatness and greatness goes into eclipse.
And when the rat ran to his hole you did not say it is great
But when the sun dropped below the horizon west that you called great.
And when the general of an army recited his murderous records you called him great.
B ut when the man who cleaned your streets showed you that cleaning streets was his greatness you despised.

I did not say the great is or is not great or the small is or is not small.
I went among the stars trying to find the great star,
But each star as I approached became as the star I had last left,
And so I again departed into space looking for greatness.
This did not mean that I reduced everything to the insignificance of a miniature,
It meant that I found every one object as large as the largest object—
It meant not that the great was not great but that the small was not small,
For imaged in the tiniest life was the framework of all greatness.
Nothing is cheap in the world: there is no trifle quoted cheap in the cosmic assets,
And I see no design in the star that I do not see in the atom,
For the atom is another star and humbles the pride of the star,
Parading no premiered fame.

—*Horace Traubel, in The Conservator.*

Parry and Thrust.

Individuality is life.

Love makes no contracts.

Tyrants flatter, and crush.

Is sex enslavement chastity?

A promise to love is perjury.

Liberty was not born in wedlock.

Wise men are familiar with doubt.

Scandal-mongers are always quite pure.

Submission is the happiness of all cowards.

A British general has suicided. Reformation.

Brann's Iconoclast has taken an idol: marriage.

Our navy is now to be increased that we may safely bluster.

Florence Maybrick is to be released. There are others.

Voluntary motherhood is the only motherhood with honor in it.

The hounds of "virtue" are dogging the Princess Louise to her death.

Murders by husbands and wives show the horrors of love as property.

When liberty comes into its own it will make short work of jealousy.

A Roman Catholic editor has attacked Ironicus. Thank you for your folly.

Now and then strikers kill a man. "Outrage!" Capitalists kill ten at once. "Unfortunate."

Now Theodore is to have a man hunt; he will talk people to death throughout the west.

The meat trust is sadly showing a black eye; but it is whispered tha t black paint did it.

Free love finds its most strenuous opponents among those who are least capable of feeling love.

The asses that "ride on Christ," the clergy, are being accepted by the Hearst press as censors of scandal reports and divorce cases.

There is only one thing worse than dictating to another respecting that one's love, and that is letting another dictate to you.

Shakespeare says "Love is too young to know what conscience is," and love is likely to keep its youth.

The Irish are to be allowed to buy back the land which was stolen from them. Who says that there are no more reforms?

The coal miners are a pittance better off than as though they had lost everything, but it is a mockery to say that they now have their own.

Neo-Malthusianism is no solution of the social problem, but its apparent practice is frightening a few conspicuous American talking machines into frenzy.

Dowie is already deep in politics, and in answer to a question, "What would Jesus do?" he would probably unblushingly answer, "Run for sheriff if he knew a good thing."

An Illinois woman handed her husband a revolver with which to shoot himself, stipulating only that he leave the house to do it. The man wanted to die. This is the newest woman.

The strikers at Waterbury are learning, if anything can teach them, that authority is for the uses of the strong, and is invoked in vain by the people, except about election time.

The trusts are satisfied with the new anti-trust law, and what more could be desired? And the President is the sole arbiter in determining how much publicity is warranted in investigation. How nice!

In order to "succeed" to-day a young man should learn to steal smoothly and expeditiously. There are various ways of putting this truth, but the plainest way, the way without circumlocution, is the best.

The daily discovery of new cures of diseases by "great physicians" is pleasantly varied by the discovery on the part of other "great physicians" that the cures do not cure and that the remedies are merest quackery. Meanwhile, we die.

The education of the young proceeds as of old without any adequate instruction as to healthful living. The stomach is spoken of carefully, it is true; the brain is chatted about; hands and feet are described; but the organs of sex—Shhhhhh!

Only liberty is good as a basis of life. Let us be as free as we can, and let us learn to be freer in this freedom. The pessimist, let him be silent with his brother mouther, the optimist; and let the meliorist go forth with the joy of life in his eyes and effort in his heart.

IRONICUS.

Control of Children.

I am glad Mr. Harman has invited discussion on child training. It is an important subject and one on which most of us have opinions. The selection from Herbert Spencer in No. 959 was the best thing that could be said on the subject. People who feel desperate and make a great fuss because children are sometimes bad, whatever the training, should be comforted by the article as the writer explains it (the badness) as belonging naturally to the evolutionary growth of children and they get over it as they grow larger and their noses get the right shape.

C. L. James gets a good deal of criticism but he is all right on this question, for he agrees with me. Children do not need so much forcing as most people think.

Sadie Magoon is a long way ahead of the average child trainer in kindness and good sense but she too makes mistakes, that is, from my standpoint.

She should have allowed her little girl to wade in that icy water all she wanted to. Children were never made sick by rain or snow or cold or wet or ice if they play in them as long as they enjoy it, and have a chance to get warm and dry when they are ready and want the dry clothes and warmth. Mrs. Magoon did not say her child was sick from going in the water three times. Why should she be made sick from the fourth or fifth, or if she had been in as much as the three times all at once? That plan would have saved two pairs of shoes and stockings. Why should the child be robbed of that much pleasure? Think what a rare chance she had to be insured against future wettings, accidental or otherwise. Now she *is* in danger of being made sick when she gets wet, which is very likely to happen occasionally. Few of us get through the world dry shod, and it is of no great advantage to us if we do.

It is an awful superstition mothers get, that wet and cold make children sick. They *do* get sick from them sometimes, it is true, but it is the superstition, not the wet and cold, makes them so. Girls are taught that it is particularly dangerous at certain times to be exposed to cold or wet or bad weather, and so, if they are obedient, they will be very careful, and when by accident they are so exposed they will be very sick, because that is the programme—and conventional lines must not be ignored.

I never did a thing in my life with the direct purpose of saving or improving my health. I never refrained from doing anything I wanted to do on account of a possible effect on my health. I am not too old to remember how I loved to wade in water and paddle aroud in a hard rain; in fact, I enjoy it yet, and I would not rob my children of the same pleasure. I remember rolling in snow with the other children when I was a child, and how we enjoyed it. We didn't spoil any clothes, either, nor have to change. We were never prevented from doing anything of that kind we wanted to do, and there was never a bunch of healthier "kids" raised than we were. We never had to be called in; we knew just when we had enough without any coercion or instruction.

I always felt the utmost assurance that my children knew enough to come in when it rained—that is, if they wanted to. If they didn't want to come in they were not forced to, and they enjoyed the same pleasures and benefits that plants and animals derive from rain. My children have better health than the average, and I have had none die. If we live and learn we will discover ghosts in our hygienic creed as well as in the religious. It will be better to banish them all.

Mrs. Magoon says: "I never told them to do or not to do anything and then allowed them to persuade me to decide differently."

I wonder why! We allow ourselves to be persuaded to decide differently on many ideas in religion, politics, love, business, etc. Why should we be creed-bound only to our children? A neighbor of mine who believed in this creed told me of an experience of her own. Her little girl in a pettish way threw a handful of beans on the floor. The mother told her to pick them up, and on the command being refused she proceeded to not be persuaded to decide differently. She had begun a washing, which she put away for the sake of inculcating a lesson of neatness and obedience—a worthy object, surely. She was kept busy until noon coaxing, scolding and spanking to get the beans picked up, but she "conquered." Glorious victory!

If it had been me who told my two-year-old baby to pick up some beans and she objected, the beans would have remained on the floor until this time, if they hadn't got swept out incidentally, before I would have spanked a single spank for the sake of beans or obedience.

I should consider it one of the greatest misfortunes of life to have a thoroughly obedient child. A clubfoot or cross-eyes or rickets would be a picnic in comparison. A little incident in real life to illustrate. Some little neighbor children came to visit mine one day, a long time ago. Their grandma proposed to take the whole gang to see a new building, a short block away. The oldest visitor said: "Oh, no; we can't go, for we didn't ask mamma."

I told my children then I hoped they would never be so dependent on my permission, or so devoid of judgment of their own that they would be afraid to step out of their tracks without my consent. I wanted them never to lose a little pleasure that came in their way through fear of what I would say or do.

Nothing is so destructive of the growth of judgment, of character, of individuality as a dependence on the will or judgment or authority of another. A willing dependence is more damaging than if forced. Unwilling obedience foretells a future rebellion. Willing, slavish obedience is hopeless.

We sometimes hear stories in which the moral is that prompt obedience saves a child from danger or death. But while teaching moral lessons of that kind, just think of the boy who stood on the burning deck. We all know what happened to him.

LILLIE D. WHITE.

Lake Charles, La.

Nature, Law, Freedom.

The editor says: "Nature is lawless, free." Then Nature is a free, lawless tyrant. Nature deceives, tortures by fire, water, storm and quagmire, in places where human tyrant never reigned.

An edict of a human tyrant which provides certain results for certain acts may be called a law. Nature is full of such edicts and they never fail; there is no commutation. Nature is the original tyrant, planting in the human mind hate, envy, cunning, love of power, which are the causes of the tyranny we wish to oppose. If all adults should die, and existing children could somehow grow up, there would be no more freedom than before. The same faculties would engender combat, hate, war, slavery. Only by opposing nature, i. e., the phase of Nature that destroys can we be free, and then we are free to obey only those of Nature's laws which create. Yet some say only freedom is needed to cure all our ills, just as the Christian says "faith" will do the same. Freedom is of course indispensible, but it is only opportunity to act, not knowledge or power to act. Mr. Alex F. Wight asks for the "best plan of operation for a colony of free people." According to the Anarchists, no plan is needed; freedom is sufficient.

S. Mintz fails to see the scope of the question of his opponent: "Who would run the railroads?" The only difficulties he sees are repugnance to the work and consent to do it. He will find necessary, Authority, first of the engineer, to overcome Nature, and second, of a Manager, to overcome the ignorance of Nature of those who assist. Whether this authority is to be absolute or delegated is the only question that we have to solve. It is Nature, not a train dispatcher, that decrees that two trains cannot occupy a track at the same time, hence the natural necessity that the train dispatcher shall be absolute in his sphere.

C. P. H.

Free Land and Free Motherhood.

EDITOR LUCIFER: Your article on "Concentration" in issue of Jan. 29 is good. In fact, all you write is good. I indorse nearly every word you write in your line. No one else can say and make as good arguments as you do in your special line.

But there are other lines of reform that I think equally fundamental. You would have an improved race of men and women if your ideas of freedom were acted upon generally. But what would an improved race do without homes—I mean somewhere to live? Is not the earth as fundamental as life? I say, given free land, other reforms will follow.

Of course, you are an Anarchist, and Anarchy embraces all there is of good; but the sex subject, like the single-tax subject *per se*, is only a part of freedom, however important it be.

Every organism, whether vegetable, animal or social, must be foundationed on or in the earth. The organism of society, with its differential organs and functions, like a great tree, has its tap root and its brace roots. Freedom is its tap root and free motherhood and free land are the brace roots of a symmetrical and vigorous society. As you work for one along with Anarchy, I work for the other along with Anarchy. Both are in harmony with Anarchy. As you promote Anarchy by eliminating marriage and other restrictive laws, I promote Anarchy by eliminating tariffs, income and other taxes by substituting what is termed, for want of a better name, the Single Tax—or taking of the economic rent of land for all the people. There is nothing unanarchistic in abolishing all taxes, any more than abolishing marriage laws. Both tend to freedom. Both are equally fundamental.

Let every one concentrate his energies on his hobby if in harmony with freedom, with Anarchy. We should not throw a straw in the way of any person or party that is going our way—to Anarchy. All protests against laws are Anarchistic in degree. Free men, free trade, free land, and free motherhood are parts and parcels of Anarchy. Let us work to obtain them—one or all of them—and not take issue with any of them, as I have seen Anarchists and even Free Lovers do against Single Taxers.

I advocate the Single Tax for one of the same reasons that you advocate free motherhood—that it is one of the longest steps that can be taken toward ultimate freedom. It is an abolition of all taxes. It is not a tax at all in the sense that the dictionaries define tax. The Single Tax simply expresses the *modus operandi* of collecting the economic rent or annual value of land, that value given it by all the people, for a common fund, to be distributed to the people who produced the value, even if not needed for governmental purposes. Of course, no one would hold land out of use and pay as much economic rent to the public as another man owning an adjoining improved lot of the same value exclusive of improvements. Such vacant land would be free for homes or business purposes.

The term tax prejudices some Anarchists against the so-called Single Tax, preventing them from seeing that it would eliminate more laws than anything that can be done by votes. It can be brought about so peaceably, so few would be pecuniarily injured and so many benefited, that it is the most plausible, just and available political measure ever proposed.

But Lucifer is not a Single Tax paper, and I will not make a lengthy argument for it, but only suggest that all reformers who are working to eliminate government work in harmony. You are engaged in a grand work and you are a master workman in it.

J. C. BARNES.

Hindsboro, Ill.

Is Dora Absolved, or Involved?

Dora Forster thinks she should be exonerated from the charge of violent theorizing on the question of jealousy being fundamental with the monogamic union, because she has Darwin and several other noted ones as her supporters. Rather shaky supports, however, since it is evident that none of these wise ones really know anything about the matter they have sought to unravel, Darwin admitting that "the manner of development of the marriage tie is an obscure subject." How the citing of these "don't know" authorities absolves her from the charge in question I do not see. From my standpoint it looks as if Dora and the whole outfit might rightly be charged with violent theorizing.

At least to a simple mind it looks like unusual theorizing to assume that the base passion, jealousy, is fundamental with the divinest of human associations, namely, true marriage; that "the monogamic union is no doubt based on jealousy"—no other foundation for a monogamic union except jealousy. This is what Dora asserts, and what Darwin and others suggest.

If they had said that jealousy, like envy, hatred, anger and all the other evil passions that afflict humanity, is an accompaniment of and is fundamental with ignorance, they would have found none to dispute, for this is the truth, and it doesn't take a great mind to perceive it. However, it is usually the learned ones who overlook the simplest truths, and it is out of the mouths of babes and sucklings that praise will be perfected.

Jealousy is a transitory condition which the light of intelligence will eventually disintegrate and destroy, and to assume that this ephemeral nothing is the basis on which rests the eternal truth called marriage, a truth whose roots strike back to the very heart of the divine nature (this is why Darwin found it an obscure subject), is in my estimation a type of violent theorizing, to say the least. Such theorizing, I think, would not be so rampant had people learned to develop and trust their intuitions more, instead of depending wholly on sense impressions and "authorities" who usually are in the dark as much as others.

Sexual jealousy is a phase of fear, set in motion by a short-sighted intellect; or an intelligence that fails to compass the whole truth. Its mode of cure is not in the overthrow of the monogamic ideal—that would do no good—but rather in the enlightening of the individual mind to a broader expanse of truth. Enlighten the individual sufficiently and there will be no more jealousy, though I am inclined to think there would still be monogamy.

In closing, I wish to thank Celia B. Whitehead for speaking her true word for women. Yes, indeed, woman is something more than a species of live stock, and I do not imagine that the ideal race will be propagated by any live-stock method. That was a dear brother's suggestion, and I am sorry there was any woman to add her "amen." Humans may be animal in a sense, but they are vastly more, also—at least as regards the feminine half. I hope Mrs. Whitehead will write her book, for she is of the stamp that deserves a hearing.

CARRIE A.

Instructor: "Mention some of the by-products of petroleum."

Young Man: Baptist churches.

There are two subjects upon which men still consider it becoming and right to judge without evidence, and to condemn without examination. Those subjects are social science and theology.—*John Stuart Mill.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Heart to Heart Talks.

(Not by the "Pastor to His Flock," but by a Brother Seeker after Truth—as it is in Nature.)

CONCENTRATION.

A poet-prophet of the New Time has well said:

"The age is too diffusive; time and force
Are frittered out, and bring no satisfaction.
The way seems lost to straight, determined action.
Like shooting stars that zigzag from their course
We wander from our orbit's pathway, spoil
A role we're fitted for to fail in twenty;
Bring empty measures that were shaped for plenty,
At last, as guerdon of a life of toil.

"There's lack of greatness in this generation—
And WHY? Because no more man centers on one thought.
We know this truth and yet we heed it not—
The secret of success is CONCENTRATION!"

* * *

How many of us—us of the Lucifer household—are there to whom this reproof will not apply? Ella Wheeler Wilcox, the reputed author of the lines just quoted, seems to plead guilty to the charge of being a "shooting star," zigzagging from her orbit's pathway and spoiling a role she was "fitted for to fail in twenty."

But Ella has achieved a measure of success—if wealth and fame be such measures, far beyond the average achievement of her fellow mortals. How much of this success has been due to fortunate heredity and exceptionally good environment, and how much to patient, persevering industry, cannot perhaps be told, not even by herself. But it is safe to assume that neither native genius nor patient industry alone could have produced this prodigy among American authors.

It is often contended that industry is the main thing in the production of great poets, prose writers, sculptors, painters, etc., etc., but is it not fair to ask where the CAPACITY for and the INCLINATION toward industry comes from. Is not this capacity and this inclination a hereditary endowment?

* * *

The foregoing thoughts have been suggested, in part at least, by the article, printed elsewhere in this issue, entitled "Free Land and Free Motherhood." In that article Brother Barnes says, "Is not the earth as fundamental as life?"

To this I would reply, Assuredly YES! The earth is fundamental as life simply because without the earth there would be no human beings or other organized forms of life, so far as we know. But when it is added:

"Given free land, other reforms will follow," this is quite another proposition. The earth was once FREE—free to all men who wanted to use it and who had strength and cunning enough to take and to hold it. But all men did not possess equal strength and equal cunning, and therefore a comparative few seized and monopolized the earth and the treasures it contained, and by means of this monopoly these few made slaves of the many.

The methods of enslaving the many for the benefit of the few have changed often as the years rolled on, but the most effective of all these methods has been, and is today, that of controlling SEX and REPRODUCTION; by which control the ruling classes—that is, the strong and cunning few—have been and now are enabled to prevent the birth of a strong, brave and self-reliant MAJORITY. Thus:

Men—and women, too—come into the world by the SEX-ROUTE—that is, through the union of the feminine and masculine elements or forces. Incomparably the more important of these two elements or factors is the feminine, the female sex, because of the simple fact that the feminine organism holds, encompasses, enshrines the CRADLE, the little chamber or workshop in which each human being is built by the parent organism, or—if you prefer—the chamber in which each human being builds and organizes ITSELF with, or out of, the materials furnished to it by the parent organism. (I accept BOTH of these apparently contradictory theories of child-building.)

Now then, my proposition is, that if the cunning and power-loving few can so control the mothers of the race as to prevent the free choice of fatherhood in the pivotal, the transcendentally FATEFUL moment of conception; and if they can also control these mothers so that they will not be able to decide for themselves whether they will or will not become mothers; and also so control the financial and industrial environments that in the vast majority of cases of child building it will be a physical and moral impossibility for the young and growing organism to come into life dowered with the best that nature—normal nature—can give to it, then it will be a matter of indifference to the cunning and power-loving few as to what laws may or may not be enacted by legislatures in regard to land, money, transportation, trusts, etc., etc., knowing full well by all the lessons of the historic past that with an imbecile population, an easily managed majority—the children of mothers too ignorant to know their rights, too weak and too cowardly to assert and maintain their rights—there will never be lacking means to obtain their own selfish ends—either by changing the laws or by ignoring and defying the laws.

To the avaricious and power-loving, the cunning and capable few, it is always a matter of indifference as to what the form of political government may be—whether republican, democratic, aristocratic, monarchic or imperialistic; or what the religious creeds or forms of worship or method of hierarchic government may be; or yet what educational systems may prevail—the RESULT, under any and all these varying conditions will be substantially the same just so long as motherhood is not free to do the best possible for the endowment of the prospective child. The result will still be poverty and slavery for the many, with wealth, power, ease and luxury for the comparative few.

I mentioned three conditions, granting which these results would follow. As a matter of fact I need not have included the third, namely, the economic environment, since with the denial of freedom in the matter of choice of fatherhood, and denial of the casting vote as to whether the woman shall become a mother at all, these two being denied, the bad economic conditions follow with the certainty of natural causation.

It is commonly asserted, and believed by those who have taken pains to find out, that at least three-fourths of the children born are UNWELCOME TO the mother, if not also to the father; that is, these children are compelled to FIGHT THEIR WAY into life handicapped with the load of an environment of repulsion, a conscious or unconscious feeling on the part of the mother which says night and day to the coming child:

"I don't want you! I don't want you! I hate you for coming! I hate you! I hate you! I hate the man who for his own sensuous gratification in a manner compels me to be a mother against my will. I HATE MYSELF for being so weak as to yield against the dictates of my better judgment, and I would rather DIE than go through the ordeal of giving birth to an unwelcome child!"

* * *

To one who knows anything of embryology, of prenatal impression, the constant wonder is that nature does so well as she does, under such adverse conditions. The wonder is, not that so many children come into life DEFORMED in body, in intellect or in their moral nature, but rather that a much larger proportion are not born malformed—congenital cripples, imbeciles, idiotic, epileptic, or with overpowering predisposition to some form of vice or crime.

* * *

These are some of the reasons that cause me to concentrate on the sex question, to give precedence to Freedom of Motherhood over all other questions that agitate the reformers of today. For more than twenty years I have advocated the central thought of the Single Taxers—the abolition of land monopoly by putting the burdens of government (so long as we must be taxed to support government) upon those who hold land on speculation and not for personal use for homes or farms.

But, with the author of the pamphlet, "Education of the Feminine Will," I see that economic emancipation would be "three-fourths barren without moral emancipation," and that "the decisive revolution is the inward revolution";—that so long as the "feminine will," the mother mind, is a slave to the old-time command, "Women, submit yourselves to your own husbands as unto the Lord," the exploiters of mankind, the tyrants of mankind, will never lack for obedient tools and slaves.

* * *

One of the saddest of the sad occurrences of the year 1902 was the untimely death of one who had given many years of her life to the study of sex—the study of the problem how to secure a better race by a better knowledge of the origin of life. Ida C. Craddock, a woman of exceptionally bright intellectual powers; one who had won the respect, the friendship and love of hundreds if not thousands of the noblest and best of this land and of England; a woman whose lectures had been listened to or read by many thousands without a thought that there was anything "obscene" or immoral in them, this woman was literally hounded to her grave by the agent of a society of meddlers in other people's business; a society of men who assume the right to do as did the Roman Catholic Inquisition in the prime of its power in Europe—the right to suppress such literature as it considered dangerous to public morals and religion, that is, dangerous to the perpetuation of its own power over mankind.

Our readers do not need that I should restate in detail the circumstances that led up to the death of Mrs. Craddock. Suffice it for the present to say that, having been "convicted" of the "crime" of publishing "obscene literature" by a jury instructed by a federal judge to bring in a verdict of conviction, and being threatened with a long term of imprisonment, she preferred death by her own hand rather than submit to the infliction of such penalty. Now, to show the horrible absurdity of such prosecution and conviction, Dr. E. B. Foote, Jr., of New York, sends us for publication an article clipped from the New York Evening Post, treating of the sexual and reproductive habits of fishes.

The moral to be drawn from the publication in the Post of this interesting lesson in natural history is so well pointed out by Dr. Foote that further comment seems needless at this time and place, and I close this part of my Heart to Heart Talk by asking, in all seriousness,

WHAT ARE WE DOING?

each and all of us, to arouse the dormant public conscience to see the enormity of the crimes committed by this New York Society for the Prevention of Vice—so-called? The crimes of these people against individuals—such as Ida C. Craddock, Ezra H. Heywood, D. M. Bennett and scores or hundreds more, great as are these crimes they are small when compared to the injury done to the race at large, and especially to coming generations, by the suppression of the most needful of all knowledge—that of how to be born well; and therefore I would repeat with all the earnestness at my command, and urge upon all who believe in freedom and justice, all who feel an interest in human welfare, human progress, to agitate, *agitate, agitate!* for the abolition of the American Inquisition whose headquarters are in New York City, whose agents are to be found in every State in the American Union, and whose Inquisitor General is Anthony Comstock, the man, if it be proper to call him a man, upon whom rests the chief responsibility of the organization and of the crimes committed by the Inquisition aforesaid. M. H.

A Wollstonecraft Number.

April is the anniversary month of the birth of Mary Wollstonecraft, one of the most heroic, most clear-seeing and most self-sacrificing of all the names in the ranks of historic human emancipators. Born in 1759, she died at the early age of 38, more than one hundred years ago, all too soon to see the fruition of the pioneer work done by herself, Shelley, Godwin and the small band of revolutionists with which she was associated. In Putnam's "Four Hundred Years of Freethought" appears this meager mention of one whose name deserves to stand at the very head, perhaps, of the long line of "Heroines of Freethought" commemorated in that volume:

"Mary Wollstonecraft! What a name that is to conjure with, if one wishes to behold the brightest and noblest pages of human history; a name immortal with the "Vindication of the Rights of Woman." She stands like a radiant prophetess at the opening of woman's new career. The darkness of the past falls upon her, its oppression and sorrow, but in her beautiful face shines the dawning of that day which, both for man and woman, shall be the most splendid of all the ages."

* * *

Though late, it is not perhaps too late to ask of our readers and contributors, Shall we have a Wollstonecraft number? A number of Lucifer filled almost exclusively with matter, original and selected, pertaining to the life and work of the author of "Vindication of the Rights of Woman"—a book that deserves quite as wide circulation as does Thomas Paine's "Rights of Man" or "Age of Reason."

Please send in your answers AT ONCE, as there is no time to lose if we are to get out a Wollstonecraft memorial number this year. M. HARMAN.

A Study in Natural History.

EDITOR LUCIFER: I am sending a clipping from the New York Evening Post—a very select, particular and proper (non-yellow) journal—and you will perhaps feel safe to reprint the article in Lucifer, although it parallels the writings of Ida C. Craddock, for which she was murdered by due process of law.

This interesting, and no doubt very scientific and true, description of the courtship, mating and propagation of fishes appears to be regarded as proper reading by the Post, and far be it from me to suggest that it is not so, but I cannot be blind to the remarkable similarity of this description to that which rendered Ida Craddock's pamphlets subject to indictment. Why should the amorous capers of black bass be good reading and a similar instruction for man as to "right marital living" be iniquitous? That's what puzzles this unsophisticated head I carry.

Would it not be well to bring this to the attention of all the overpunctilious officials who took part in the many persecutions of Ida Craddock and ask them to give man a chance?

The publication of "how fishes propagate" cannot be of any use to fishes and is only a matter of curious interest to man, but all facts in sexual physiology are likely to be of use to mankind, and no branch of that noblest study of mankind—man—is more backward and needed than just this.

If we may be permitted to study and describe fishes in all their functions, permit us also to make a scientific study of our own sexual relations, with a view to instructing every one in what constitutes "right marital living." Permit us also to find

out what has been the error of our ways, and what we may or can do to render them more natural, for the increase of our own happiness and for the improvement of the race.

There are more ways than one leading to "race suicide," but the enforcement of ignorance by the jailing or killing off of our teachers of sexual science is the chief of them all.

Long ago Uncle Sam himself gave us a complete, unemasculated book on the horse, from the Department of Agriculture, which enables stock raisers to care for this "noble beast" in a way to save him the sorrows of too reckless an impetuosity when inspired with the "divine passion," and the official book presents very plain talk and no doubt very useful and necessary information for the breeder of horses, but is the man who steers and controls the stallion less important than his charge?

Can the beast have the benefit of instruction and publicity as to his propagative proceedings while man is debarred the opportunity for self study and a chance to increase his knowledge by comparison of facts and experiences in stirpiculture?

Woe to that land, to hastening ills a prey,
Where pisciculture thrives and men decay.

New York, March 19. E. B. FOOTE, JR.

In a paper read by Dwight Lydell before the American Fisheries Society, and published by the United States Commission of Fish and Fisheries, is the following interesting account of the breeding habits of the black bass:

"The nests of the black bass are built by the male fish working alone. The small-mouthed bass prefers a bottom of mixed sand and gravel, in which the stone ranges from about the size of a pea to that of one's fist. As the spawning season approaches, the males are seen moving about in water of two or three feet depth, seeking a suitable resting place. Each male tests the bottom in several places by rooting into it with his snout and fanning away the overlying mud or sand with his tail. If he does not find gravel after going down three or four inches, he seeks another place. Having found a suitable place, he cleans the sand and mud from the gravel by sweeping it with his tail. He then turns over the stones with his snout and continues sweeping until the gravel over a circular spot some two feet in diameter is clean. The sand is swept toward the edge of the nest and there forms a few inches high, leaving the center of the nest concave like a saucer. The nest is usually located near a log or large rock, so as to be shielded from one side. If the bank is sheer and the water deep enough the nest may be built directly against the bank. If possible, it is placed so that the fish can reach deep water quickly at any time.

"During nest building no females are in sight, but when the nest is done—and this takes from four to forty-eight hours—the male goes out into deep water and soon returns with a female. Then for a time—it may be for several hours—the male exerts himself to get the female into the nest and to bring her into that state of excitement in which she will lay her eggs. If she lies quiet he turns on his side and passes beneath her in such a way as to stroke her belly in passing. If she delays too long he urges her ahead by biting her on the head or near the vent. If she attempts to escape he heads her off and turns her back toward the nest. If, after all, she will not stay in the nest he drives her roughly away and brings another female.

"Some fifteen to thirty minutes before the female is ready to enter the nest and spawn, her excitement is made evident by a change of color. Ordinarily she appears to be of a uniform dark olive or brown above, changing to a light green below. The only markings readily seen are four stripes on each cheek, but in reality the sides of the fish are mottled with still darker spots on the dark olive background. The spots are arranged so as to form irregular, vertical bands like those on the perch, but these are not usually visible. Now, as the excitement of the female increases, the background becomes paler and finally changes to a light green or yellowish hue, so that the spots and bands stand out in strong relief. The whole surface of the fish becomes thus strongly mottled. This is a visible sign that the female will soon spawn. The male undergoes a similar but less pronounced change of color.

"Soon after this the female enters the nest and the male continues to circle about her, glide beneath her, and to bite her gently on the head and sides. At times he seizes her vent in his mouth and shakes it. When this has continued for a time spawning takes place. The two fish turn so as to lie partly on their sides, with their vents together, and undergo a convulsive fluttering movement lasting three to five seconds. During this time the eggs and milt are extruded. The circling movements are then resumed, to be interrupted after a few seconds by spawning. This alternate circling and spawning continue for about ten minutes. The male then drives the female away, biting her and showing great ferocity. She does not return. The male, and the male only, now continues to guard the nest, fanning sediment from the eggs and repelling enemies. At 66 degrees Fahrenheit the eggs hatch in five days, and the young fish swarm up from the bottom in twelve to thirteen days from the time of hatching."

VARIOUS VOICES.

Alex. E. Wight, Wellesley Hills, Mass.:—My request that all interested in the matter of a colony in the East like that at Home write me their views has resulted in a number of letters, but I want to hear from a great many more. No matter if you could not join such a colony—just write your ideas about it, so we can see what the sentiment is. All letters thus far received are favorable. Don't delay, but write now, so that the result may be placed before the readers of Lucifer at an early date.

In regard to railroads under Anarchy—we know that now they are run through and between various unfriendly nations "in spite of government," and most of us believe them so necessary to the public that they would be run somehow under Anarchy or any other condition of society that may exist in the future; but what we are trying to get at is *how* they would be run: by capitalists, by voluntary co-operative organizations, by voluntary associations lacking organization, by the whole people, or is it expected they would run themselves? These are certainly fair questions, and deserve intelligent reply.

Jay Fox, New York:—Although not a subscriber to Lucifer I have been a constant reader of your bright little paper since I came to New York. I am a regular attendant of the Manhattan Liberal Club, where E. C. Walker has all the radical journals for sale. Here, as elsewhere I have been, I find the Luciferian philosophy sadly lacking among the commonalty of radicals. I say "sadly," for it is pitiable to hear Socialists and Anarchists tabooing the sex question. The "bread and butter question" is all well enough in itself, but my experience has taught me we cannot become real Socialists and Anarchists until we have solved the question of sex relationship.

M. C. Shay, Box 212, Tampa, Fla.:—I see in Lucifer of March 19 questions about a colony, the best plan, etc. Here is my view: Give of our means to make a pleasant home; appoint a person of prudence and courage for a limited time as manager; let helpers be appointed by the members or contributors. The land should be held and divided as freeholds not transferable by occupant, no personal rights to be meddled with, no fee for admission, but once a member all should be property of the colony. If this is approved I will give land in Florida and all the help I can.

James B. Elliott, 3515 Wallace St., Philadelphia, Pa.:—I should like a few more orders for the Paine and Wollstonecraft portraits, to get at least part of the cost of the plate. The price, 30 cents for both, was made low enough to allow as many as possible to have one. The price they ask in New York print-shops for them is 75 cents each. So far I have only received two orders, and hope you will again call attention to the fact and price, so that I may order the plate at once and have them ready for delivery.

When a brutish, insolent fellow remarked that it cost more to live now than it had cost eight years ago, the trust president lost his temper.

"Isn't it worth more to live in a time of prosperity than in a time of depression!" he roared.

The boor made no reply, but slunk away like a whipped cur. —*Life.*

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THIRD SERIES, VOL. VII., No. 13. CHICAGO ILLINOIS, APRIL 9, E. M. 303. [C. E. 1903.] WHOLE No. 964.

The Tao of Lao-Tze—A Review.

A most interesting and valuable little book is "The Planless or Intuitional Life," by Dr. L. Miller, and this in spite of poor type, poor paper, poor printing, and in every way unattractive external presentation. It is in substance a commentary on *Taoism* or the religion founded by Lao-Tze the ancient Chinese philosopher. It is somewhat startling in reading such a book to find that thoughts which have so recently come to one, as out of one's inner consciousness, were clearly expressed by a slit-eyed Chinaman 500 years before Christ. A great many Dawn-Thought ideas and a great many Christian ideas, too, were in the doctrine of this serene old Mongol.

The doctrine of Lao-Tze seems to have been a sort of quietism. It was the *Tao* (the Way). Life was One, expressed in paradoxes of separateness which were illusive. To take any extreme view, to have any extreme desire, was to increase the mistake of separateness, which mistake could only be corrected by breaking it by the emphasis of the opposite extreme, which breaking must cause suffering in proportion to the intensity of the misconception or attachment which it destroyed. The Way was to rest serenely between extremes without intense desires, attachments, ambitions, realizing ever the illusion of self and the perfect sufficiency of the All-Inclusive. The life of the sage was to be simply that of a witness of the divine order and perfect procedure.

Such a doctrine holds great truth if not carried too far. But even Lao-Tze had to go to an extreme in affirming his Golden Mean. All will, purpose, desire and action of the intellect were to be repressed as enemies, and the ideal life was consciousness without action—stillness, peace and a thoughtless contemplation and meditation on the Infinite.

"When the eating and drinking have been arranged, let one sit straight with his mouth shut and not allow a single thought to arise in his mind. Let him forget everything and keep his spirit with a settled purpose. Let his lips be glued together and his teeth be firmly pressed against one another. Let him not look at anything with his eyes, nor listen to a single sound. Let him with all his mind watch over his inward feelings. Let him draw long breaths and gradually emit them, without a break, now seeming to breathe and now not. . . . During the twelve hours of the day let one's thoughts be constantly fixed on absolute purity." . . . . "You must . . . . purge your mind, wash your spirit white as snow and sternly repress your knowledge." . . . . "Vacancy, placidity, tastelessness, quietude, silence and non-action—this is the perfection of the Tao and its characteristics."

This is the ideal, and sufficiently absurd, but when true to its own deepest logic and not carried to such an extreme there is wonderful truth and beauty in the Tao, with its peace, gentleness, calmness, spontaneity and absence of all affectation and pretence—it must lead inevitably to an honest, temperate, kindly, simple and contented life. The Tao in its reasonable and unreasonable forms is like a key to the strength and weakness of the Orient. There is much internal evidence, too, that in practice its reasonable form prevailed. The placid, conciliatory countenance of some mild-eyed Celestial seems always looking at me from these sentences. Consider these bits: "To him who holds in his hand the Great Image the whole world repairs. Men resort to him and receive no hurt, but rest, peace and the feeling of ease."

"Remember it, my disciples, act virtuously and put away the practice of priding yourselves on your virtue. If you do this, where can you go that you will not be loved?"

"The greatest politeness is to show no special respect for others; the greatest righteousness is to take no account of things; the greatest wisdom is to lay no plans; the greatest benevolence is to make no demonstration of affection; the greatest good faith is to give no pledge of sincerity."

"The great man exhibits the common sentiments of humanity by the union in himself of all its individualties. Hence when ideas come to him from without, though he has his own decided view, he does not hold it with bigotry. When he gives out his decisions which are correct the views of others do not oppose them."

"Put away your small wisdom and then your great wisdom will be bright."

"Look at the spring, the water of which rises and overflows; it does nothing, but it naturally acts so. So with the perfect man and his virtue. He does not cultivate it and nothing evades its influence. He is like the heaven which is high of itself, like the earth which is solid of itself, like the sun and moon which shine of themselves. What need is there to cultivate it? The most virtuous seems to feel himself defective. The most virtuous does not pride himself on his virtue."

"There are three precious things which I prize and hold: the first is gentleness; the second is economy; the third is humility—not daring to take precedence of others. With gentleness I can be brave. With economy I can be liberal. Not presuming to take precedence of others, I can make myself a vessel or means of the most distinguished services."

"The ideas of controversialists seem as if bound fast with cords, showing that the mind is almost dead."

"If I look at a thing from another's point of view I do not see it; only as I know it myself do I know it."

"But that view involves both a right and a wrong; and this view involves also a right and a wrong: Are there indeed or are there not two views, this and that? They have not found their point of correspondence, which is the pivot of the Tao. As soon as one finds this pivot, he stands in the center of the ring, where he can respond without end to the changing views, ... to those affirming, ... to those denying."

"It is only the far-reaching in thought who know how to comprehend widely different things in their original unity." . . . "Both sides of the question are admissable." . . . "All things and I are one." . . . .

"Seek what you want in yourself." . . . "Let a man under-

stand this . . . . then he will do what is good in the solitude of himself. . . . . He whose rule of life is in himself does not act for the sake of a name."

"If one who has not this entire sincerity in himself make any outward demonstration, every such demonstration will be incorrect. The thing will enter into him and will not let go its hold."

"The spirit-like man . . . . warmly nourishes harmony so as to be in accordance with all men. In his inquiries he must not set to himself any limits."

"The Heaven-honored one says, Sincerity is the first step toward the Tao." . . . . "Sincere words are not fine; fine words are not sincere."

"The sage does not accumulate. The more he expends for others, the more does he possess of his own. The more he gives to others, the more does he have for himself."

"The sage is free from all self-display and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complancy, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him."

How broad, sweet, free and natural it all was. To lay aside greed, interference, fear and hate, to drop all pretences, lovingly surrender one's being to the currents of the Great Life and let the spontaneous goodness of the inner nature flow to the surface like a spring—that was all. Truly this man was a divine teacher and his book a bible. Here were Pantheism ages before Spinoza, gentleness and humility centuries before Jesus, the spirit of liberty, freethought and the law of the inner life thousands of years before the Anarchists.

Dr. Miller has done a good act to bring this work before us, but sometimes I find his commentaries harder to understand than the original. I cannot resist the suspicion that much of the doctrine he expounds is Millerism and not Taoism. Thus he calls this state of quietude to which the old sage would bring us "Cosmic Consciousness." This is perhaps right as applied to the quest of Lao-Tze when he advises the seance of rigidity and inaction, but much of the time he advises his disciples to strive to be like animals and pure infants, and the state of these, if we are to follow Bucke, is not that of Cosmic Consciousness but simple consciousness. And on the whole I think this was what Lao-Tze really wanted—to lose self-consciousness entirely and revert to instinct as the perfect guide and law. But Cosmic Consciousness as expounded by Bucke is not loss of self consciousness but such an enlargement of self-consciousness that in its perfect form one attains universal consciousness. Of course there is a sense in which these are the same, just as in a sense the flower and the root are one and the same, but to advise a branch to go back to the root-stage instead of looking forward to the flower-stage would be a paralyzing doctrine. And here is where Taoism and all Orientalism is wrong. It is unprogressive. Its reverence is all for antiquity. Its golden age is all behind and the soul must go back to attain. It makes a fool of the intellect and casts obloquy on the senses and the flesh. Its vice is indolence and its motto What's the use. The true doctrine appears rather to be that nothing is evil or inimical, but that every part, faculty, force is to be enlarged and encouraged to do its best, in harmony with all the others. And I predict that the West will assimilate this stagnant wisdom of the East and set it to blooming and fruiting again in glowing and vital forms.

Again Miller seems to be a monogamist and he tries to make Taoism inculcate that. Perhaps it does, but in the extracts he gives I fail to find any such teaching. On the contrary its deepest logic seems opposed. "Hwang-Ti ruled the world so as to make the minds of the common people all conformed to the One. Tao ruled it so as to cause the hearts of the people to cherish relative affection. . . . . Then it was that men began to die prematurely." Again, "The Great Tao embraces all things, but it does not discriminate. . . . . If you select you do not reach all. . . . but the Tao neglects none."

Now all this favors the Larger Love, but flatly opposes monogamy, which is "relative affection," discrimination and selection in sex carried to their highest terms. The Tao says be calm, poised, passionless, all embracing, all-appreciating, but without intense attachments, gently loving all, neglecting none; but monogamy says neglect all for one, and love that one with passionate intensity, jealousy and clinging attachment. Monogamy says love one another that you two may be one, but the Tao says love all that you and all others may be One. In fact I know of nothing in human life that so clearly proves the truth of the wise old Chinaman's main thesis, that all the pangs of life come from partial attachments, as monogamy. In its happiest form it ever thrills with fear, disappointment and pain, and in its jealousies and bereavements the agony is tragic. On the other hand, where loves are large, gentle, generous, hospitable, sympathetic, equally ready to take hold or let go, as wisdom and kindness dictate, life is sweet, normal and sane and sharp pains are far off. J. Wm. Lloyd.

Monogamy and Heredity.

In No. 960 Celia B. Whitehead says: "I do want to have it understood that a woman is something more than a cow or a mere procreative machine. Unless her whole being goes out to the man with whom she associates in the creative act it is unholy, 'nasty' to my mind—and I do not believe a woman can shift her whole mental and affectional attitude every two or three years. If she could it would spoil her for being a good mother."

Certainly, a woman is more than a cow or mere procreating machine. Yet when she does assume the procreative function, her first duty is to take every precaution that her child shall be born well. She should even be ready to set aside some of her own whims and inclinations, in order to attain that end.

I am not quite sure what Mrs. Whitehead means by "her whole being," but I suppose she means that the woman should not only feel physically attracted by the man; but should also have more affection for him than for any other man. In short, Mrs. Whitehead seems to think that a woman should only cohabit with the man she would like to spend her life with. Presumably Mrs. Whitehead would apply the same rule to men as to women. And, as she very truly says, "a woman cannot shift her whole mental and affectional attitude every two or three years." From all which I conclude that Mrs. Whitehead strongly believes in monogamy.

Now, is monogamy favorable to the production of the best children? Mrs. Whitehead dislikes books and science; I will therefore meet her on the ground of everyday facts. What do the breeders say? As they devote their lives to the business, their opinion should be worth a good deal. If monogamy is the best way to breed men, it must also be the best way to breed dogs and horses; for I presume Mrs. Whitehead will not allege that the laws of animal heredity differ from those of human heredity.

Now, no breeder of dogs, horses, cattle, sheep, or any other kind of animal, would ever dream of breeding on monogamous principles. The very essence of successful breeding is the careful selection of a very few animals to be fathers, and the rigorous rejection of the great majority. Indeed, among many kinds of domestic animals, most of the males are emasculated, in order to make sure that they do not breed.

Monogamy is the very reverse of all this. Its principle is that every woman should have her children by a different father from every other woman. Scientific breeding demands that very few shall be fathers; monogamy demands that all shall be fathers and shall have an equal chance of leaving many offspring. Monogamy is the absolute negation of all scientific breeding.

By following the method of selection and rejection for ages, breeders have worked miracles. Consider the varieties of dogs, the greyhound, the bloodhound, the bulldog, the collie, the spaniel. All are as different from each other as possible, and yet each is perfectly fitted for its intended function. Yet all have been developed by selection and rejection from common species of wild dogs, very like the wolf.

Breeders have wonderfully changed the mental and moral, as well as the physical, qualities of animals. The very words "tame" and "wild" at once indicate the difference, for the change from wildness to tameness is nothing but mental and moral change. Savage as the wolf is, man has, by selection alone, evolved the St. Bernard and the spaniel from a wolf-like progenitor. Indeed the average dog, in spite of his ferocious ancestry, is morally superior to the average man. Moreover, breeders have evolved many special mental qualities in animals for certain purposes. The essential characteristics of the pointer and the turnspit dog are certain mental qualities.

The eminent agriculturist Youatt describes selection as "that which enables the agriculturist not only to modify the character of his flock, but to change it altogether. It is the magician's wand, by means of which he may summon into life whatever form and mold he pleases." Lord Somerville, speaking of sheep breeders, says: "It would seem as if they had chalked out upon a wall a form perfect in itself, and then had given it existence."

As the laws of heredity are the same for man as for other animals, we may accomplish equally great miracles by following the same methods. Of course I do not suggest the coercive methods of breeders of animals; all that is necessary is to make each woman free to do what she pleases with her own person, and then to educate her in the wise choice of a father for her child.

Some people, including the editor, believe that this can be left to instinct alone. There I differ from them. I consider human instinct very unreliable, because our environment has lately undergone a complete revolution, and most of our instincts are still suited to an older environment. Most women like men who are suited to the fighting and hunting stage of human progress, but are now out of date. That is very natural, because women and their children depended, probably for hundreds of thousands of years, on having a strong man to protect them. Now we are out of that stage, and fighting and hunting men are of little use even under our competitive commercial system, while they will be worse than useless under the co-operative commonwealth. Such men may very properly be chosen as lovers, but on no account as fathers.

We can now form an idea of the relations of the sexes in the future. All will have a chance to be lovers, the consumptive, the crippled, the mentally and morally obsolete. But parenthood will be the function of only a few men, and will also be confined to sound women.

Will it be any hardship for men and women to adapt themselves to these principles of procreation? Certainly not for men. In the first place it is not a physiological necessity for a man to be a father, as it often is for a woman to be a mother. Male instincts can be satisfied without paternity actually resulting. The average man is fond of children, but somebody else's children will do well enough. Neither would it be any hardship for a man to have children by several women. All men are varietists by instinct. To a healthy man all women are charming, albeit some are more so than others.

But how about women? Would it be hard for a woman to forego being a mother by a physically diseased or morally obsolete man to whom her "whole being" went out, and to become one by a man to whom her whole being did not go out? It is difficult to say for certain. Until we have more of the new men, we shall not know what the natural inclinations of women really are. In the past women have doubtless been repelled by the treachery and cruelty of men. They have felt with Lillie D. White that "the bosom of humanity is such a cold place to rest on," and their instinct has been to stick to a good man once obtained, like grim death, and drive off all other women. I think, however, that the sex movement has revealed the fact that a great many women are as fond of variety as any man, and the love of change and variety is in all other matters so universal that I cannot doubt it exists here also. One cannot suppose that many women will be so unfortunately constituted as to feel a repugnance to intercourse with every man capable of making a good father.

Mrs. Whitehead reminds us that children must be brought up well in addition to being born well. But that is quite compatible with variety. Some years ago I met with a little girl who struck me as being the best behaved child I had ever seen. The lady I was with entirely agreed with me. The mother of the child was a great varietist. From all I can ascertain about the children of varietists, they are at least as well behaved as other children. R. B. Kerr.

Concessions to Women.

Discussing the progress of women in the Nineteenth Century (Lucifer No. 959), I instanced five significant concessions that had been made. These were: Education, salaried work, wife allowed to own property, mother guardian of her children, and the political franchises.

None of these has been everywhere conceded, even in civilized countries, nor did I claim that they had been, but the principle has in each case practically won in English-speaking countries. Lucy R. (in No. 961) admits that the first four have been obtained, but she calls them a beggarly list; as to the last, the political franchises, she exempts it from being placed in the "beggarly list," but claims that it has not been conceded.

I cannot in a few words attempt to show the practical value and historical importance of each of these, but I claim that the fact of their having been all obtained in one generation is an overwhelming proof of the advance of women in that time. History has never rushed on at a more rapid pace than that, nor should any student of past history expect it. Such an advance usually means a pause after it. Yet women are pushing the right to divorce without pause.

I placed the most important of the list first: Education.

I have owned the name that Lucy R. is so good as to call euphonious for so many years that I can remember the last fights in the struggle for the higher education of women in England; indeed I was myself a humble combatant in these. The battle may now be forgotten, but no observer of social progress can doubt the value of its effects.

It is an astounding assertion that the political franchises are more important than education. Nevertheless, they have their value. Lucy R. says that women's suffrage "has not been conceded and likely never will be." The Parliamentary franchise has been conceded throughout the whole continent of Australia; also in New Zealand; also in four of the American States—Wyoming, Colorado, Utah, and Idaho. The women's municipal franchise is almost universal in all English-speaking countries outside of the United States.

As one proof that women appreciate the franchise, I may add that in the recent election for the Federal Parliament of Australia, the votes of men numbered 970,000 and those of women 856,000. When it is remembered that there are more men than women in Australia, this shows that women are thoroughly alive. Dora Forster.

Clubbing With the Arena.

For many years the Arena and Lucifer were sent to subscribers for the clubbing rate of five dollars, or the price of the Arena alone. Now they are offered for two dollars and fifty cents—the yearly price of the Arena alone. All who remember the place in journalism held by the Arena under the editorship of B. O. Flower will be glad to know that he once more holds a chief place on its editorial staff, and that with him are associated Charles Brodie Patterson and John Emery McLean, both well known as leaders of advanced thought.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Wollstonecraft Number.

A few favorable answers have been received in response to the inquiry made last week under this title—enough to make it reasonably certain that the plan will be a success. The 27th of April is the anniversary of the birth of Mary Wollstonecraft. In order that the memorial number may be dated on Thursday following this date it will be necessary that the contributed matter for that issue reach us soon—if possible, not later than the 23d of this month.

LUCIFER'S editorial pages for this week are occupied mainly by a selection from the New York Sun, written by Ida Husted Harper, with comments by Edwin C. Walker, on a subject that is now receiving much attention by thinkers everywhere. It is sincerely hoped that the length of this article will not deter any reader from giving it a thorough perusal. Likewise it is hoped that the contributions of J. Wm. Lloyd on Taoism and of R. B. Kerr on "Monogamy and Heredity" will not be slighted on account of their length. There are subjects that cannot be fairly and lucidly presented in the space of a few short paragraphs, and these are of that class or number.

IN FREE SOCIETY of last week C. L. James, whose article "Concerning Jealousy" appears in this issue, makes certain statements in regard to Lucifer and its editor which I unhesitatingly pronounce FALSE as to fact or inference. Having yielded my share of space this week to others, vindication of Lucifer's methods against the charges and insinuations of a man who seems to have little regard for equity, for fairness, for justice and for accuracy of statement, must be postponed.

Thoughts on Race Suicide.

President Roosevelt builded better than he knew when he issued his views concerning what he called "race-suicide." His utterances have given an impetus to the discussion of the marriage and population questions that has not been imparted by any other force for a long time. As an example of recent radical expressions in the popular press, there is nothing much better than the article of Ida Husted Harper in the New York Sun of March 22, which article reads as follows except the sub-heads:

WOMEN WHO MARRY AND WOMEN WHO WON'T MARRY.

One is at a loss to decide which is richer in humorous features of the two discussions now gayly pursuing their way in the daily press—one on the growing disinclination of women to marry, the other on their failure, when they do marry, to produce a large number of children. More or less learned editorials are being written on these two subjects, and the readers of both genders are carding the papers with overflowing and unabating zeal. Women in general are pursuing the even tenor of their way, sustained by the consoling thought—"I don't have to." In the good old times the woman who did not marry was unanimously declared to have made a failure of life and was regarded with pity not unmixed with contempt. The airs assumed by her married sisters, no matter what sort of husband they had drawn in the matrimonial lottery, were galling in the extreme, while the "old maid" was the favorite subject of the masculine gibe and jeer and the most fruitful topic for the paragrapher's wit. Now it is very often the unmarried sister who puts on the airs and is an object of envy to the wife tied down with family cares and financially an absolute dependent on the husband's bounty, while the clever sayings and smart doings of the "bachelor girl" are the delight of the space writers on the daily papers.

A CRY OF DISTRESS.

With what joyful amazement would the women of even a generation ago have opened their eyes could they have foreseen the present day, when from press and platform, from pulpit and legislative halls, comes a cry of distress because women will not marry. In at least a dozen Legislatures bills have been introduced to impose a tax on bachelors, in the hope that to escape its provisions, they would coerce the maids into marrying them. As in no case, however, did the proposed annual tax equal the expense for one month of the average household, it was scarcely calculated to cause a stampede to the marriage altar. But such a bill can never pass, for men, as a rule, are magnanimous to their sex and most of the legislators are themselves married. Now such papers as the Chicago Tribune and the Washington Post are urging that the shoe be tried on the other foot and that the spinsters be taxed. "Are they not encouraging the bachelors to live unto themselves?" asks the Tribune. "If so ought they not be taxed, too? If they are to enjoy celibacy, why should the bachelor not be allowed to enjoy it also?" "Let us give the bachelors a rest," says the Post, "and try the effect of a threat, at least, on the fair ones."

THE GIST OF THE MATTER.

The gist of the whole matter is that for the first time in the history of mankind woman is in a position to exercise a choice as to marriage. So long as she was confronted with three alternatives—to marry, to starve or to live in endless dependence on relatives—she took the one that promised at least a chance of happiness. Men being then an absolute necessity it is not surprising that they rated themselves away above par, lords of creation, summum bonum, sine qua non and various other choice things in Greek, Hebrew and Sanskrit. In their hearts, however, they had alway a doubt—almost a certainty—that there would be a very big slump of their stock if women outside of marriage were not practically helpless. And so at their very first move toward independence—the attempt to secure an education—they raised the cry "If you educate women they will not marry."

What is all this but a confession by men that ignorance and dependence on the part of women are essential to marriage? Does any self-respecting man want a wife on these terms? On this point United States Labor Commissioner Carroll D. Wright said in an address last week:

"As the woman has power given to her to support herself she will be less inclined to seek marriage relations simply for the purpose of securing what may seem to be a home and protection.

"The necessity under which many young women live of looking to marriage as a freedom from the bondage of some kinds of labor tends, in my mind, to the worst form of prostitution that exists. I cannot see much difference, except in degree, between a woman who sells her whole freedom and her soul to a man for life because he furnishes her certain conveniences and one who sells her temporary freedom and her soul for a temporary remuneration.

"To my own mind one of the greatest boons, and one of the surest prophesies I can offer as to the industrial emancipation of woman, will be the frank admission on the part of chivalric men that she is the sole, rightful owner of her own being in every respect, and that whatever companionship may exist between her and the man shall be as thoroughly honorable to her as to him."

If a man wishes to be married for commercial purposes he should uphold the old regime. If he prefers to be married because he is loved, respected and his companionship is desired for life, let him exert his influence to have women educated, self-reliant, free and independent in every regard. Then, if they wish to marry, as the vast majority will to the end of time, the relation will be one of honor to both parties. If the agitation for "woman's rights" during the past fifty years had had no other result than to bring about a recognition of this ideal and an approximation toward it, it would be fully worth all it has cost.

WOMEN REPUDIATE THE DIVINE COMMANDS.

Next to the alleged divine command that all women must marry has come the other one that, having done so, their chief occupation henceforth should be multiplying and replenishing the earth. As a matter of fact, the latter decree should come first, for in the Old Testament, which contains our only accepted record of direct revelation—at a time when the law-givers had personal communication with Jehovah—marriage was by no means a prerequisite of multiplying and replenishing. In the evolution of civilized life, however, the religious statutes which sanctioned polygamy gave way to those requiring monogamy, but as the one commanding women to increase and multiply was not repealed, it has been pretty hard on the wives to carry its provisions to the limit. As women are slowly slipping off the bonds of superstition they are discovering that this law has the remarkable peculiarity of providing greater penalties for obedience than for disobedience, and the more skeptical among them decided some time ago the author of it has been masquerading under an alias for the past 6,000 years.

Having lost their fear of being arraigned before the high Court of Heaven for failure to devote all the available portion of their lives to increasing and multiplying, and not recognizing the jurisdiction of any lower tribunal, the wiser among them now manage these matters according to the judgment of the family council. And in the decision—let this fact not be lost sight of—the husband has the same share as the wife. In the determination to limit the number of the offspring the two are equally responsible. There are probably several reasons why the men stand back and let the women take all the censure—one, because it is a delicate subject to discuss; another, because men still presumably have a traditional pride in the achievements of a numerous progeny—although as this usually grows larger the lower one goes in the scale of intelligence and thrift, there seems to be no cause for pride—and, third, because the custom began with Adam of putting the blame on woman. The truth is that, in this day of strenuous demand on time, labor and purse, neither husbands nor wives feel equal to the burden of a large number of children and they do not intend to assume it. The editors may lecture, the preachers may preach, the Presidents may issue pronunciamentos, but they will not change the situation in the smallest degree. Intelligent people have learned that it is entirely possible to regulate the size of the family without injury to health or morals, and they will regulate it.

THE G OF BLESSINGS TO WOMEN.

This knowledge has proved the greatest of blessings to woman. It is often said that motherhood is essential to the fullest development of her character. Generally speaking, this is true; but it by no means follows that it is developed in direct ratio to the number of children. While a few children may, and usually do, bring out the beautiful qualities of the mother instinct, they often multiply so rapidly that health is impaired, the nervous system broken down, the patience worn threadbare and the pleasure of maternity is swallowed up in its pains and vexations. The delights of reading, writing, society, travel, must be largely given up and the precious companionship between husband and wife must be sacrificed to the demands of the nursery, the growing children and the constantly increasing cares of the household. Disappointment, irritation, discontent and depression are apt to result, and the nature which might have been sweet, strong and lovable under favoring circumstances often becomes soured, weakened and calloused. Hard conditions do not always prove the highest agent for perfecting character.

NEED NOT DOOM HERSELF TO CELIBACY.

If a husband is unfaithful, drunken or abusive the wife with a large brood of children is completely at his mercy, while if they are but few the door of escape is open and she can hope herself to provide for their wants. If there is a physical, mental or moral taint from past generations she need not suffer the agony of being the means of perpetuating it. If the woman have a talent which she can utilize for the good of humanity, if she has spent years preparing herself for some special work, she need not necessarily doom herself to celibacy. Now that an immense family is no longer the inevitable result of marriage, the wife may have the desired quota of welcome children in its early years and still possess the heyday of her life to devote to whatever line of work or pleasure she desires. But so long as she was held under the ban of the alleged divine decree, "Thy desire shall be to thy husband and he shall rule thee," reiterated by St. Paul, "Let the wife be in subjection to her husband," and this desire, rule and subjection meant continuous child-bearing; so long as the chief value placed on woman was as a breeder; so long as generation after generation were kept in a helpless and dependent position because of their many children, and motherhood was used as a blockade for every advanced step they tried to take—so long as these conditions universally prevailed, there was no hope that the stream of their life could broaden beyond the narrow channel of domestic routine. The passing of the large family is, therefore, the most important factor in the development of woman as an individual, an entity, a complete and equal half of the human race.

* * *

COMMENTS BY E. C. WALKER.

In the Westminster Review (London) for March appears a paper by an Irish physician of the North of Ireland. The author is W. R. MacDermott, M.B., and the article is entitled "Insanity and Morality." Taking a rural area with which he was familiar, he listed the families in which insanity had appeared, once or oftener. He finds three causes for the prevalence of mental disorders (more than 50 per cent of the families in the district investigated are infected): 1. The intermarriage of predisposed persons. 2. The postponement of marriage to an age at which the sexual function is enfeebled. 3. Marriage where children are produced as fast and as long as the natural process allows.

Dr. MacDermott's concluding sentences are: "The physiological licentiousness represented by elderly worn-out women in feeble health, bearing children when past their ability, was a common feature of the family life. This, call it anything we like, is fraught with consequences far more serious than anything the conventionalist limits his terms of condemnation to.

"I have said enough to indicate that physiological law and our conventional code of morality are visibly and plainly at issue. I am convinced that until this view is acted on there is nothing for it but to build asylums for an ever-increasing crowd of lunatics."

The American publishers of the Westminster Review are the Leonard Scott Publication Co., 7 and 9 Warren street, New York City, and the price of the Review is 40 cents. I presume the publishers would mail it for that sum. Or, I would do so. The article occupies a little more than six pages of the Review and is well worth a careful perusal and study, especially in view of its source.

Concerning Jealousy.

If the matter were one of mere polemics, it would clearly be unjustifiable for me to interfere between Adolf G. Vogeler and Dora Forster. But I suppose we are all seekers for truth; and I do not exactly agree with either of them. That the anthropomorphoid apes (some of them) are monogamous, only raises a

presumption that primitive man was. It does not at all refute the overwhelming proofs collected by Bachofen, McLennan, Lubbock, et al., that his social state was promiscuity. For the anthropomorphoid ape is not "Darwin's grandpapa," as the Mustang Liniment advertisement would have him, but a collateral branch—a sort of poor cousin—whose family arrangements are quite independent of the other's. The immense diffusion of the negritto race—from Fiji to Central Africa, where it put forth the negro branch,—together with the recent discoveries of dwarf skeletons in Europe, Central America, near the poles, etc., indicate that the simia who became our ancestors were little fellows, not at all able to compete with anthropomorphoid apes, for sex or anything else, in the arena of individual physical force; but only by virtue of great ferocity, superior smartness, and, last not least, extreme gregariousness. As regards sex, and everything else, the institutions of their descendants give unmistakable marks of primitive communism. Sir Henry Maine was too early to know this, and Westermarck is merely an apologist for existing customs. Moreover, the question whether these customs should now be considered good or bad, is just as much beside the facts of their evolution as whether they are like those of the anthropomorphoid apes. The first use our dwarf ancestor made of his brains was to discover that the females, to whom all other animals are courteous, could be rendered very useful as slaves. Like all the rest of his little property, he held them in common—as his descendants still do those who admit a male without securing "a protector." This intimate union of the whole tribe was a chief secret of man's triumph over stronger animals. When, however, different tribes fought, the best warriors claimed and eventually got their own captives for themselves; thus setting up marriage besi e the older institution of prostitution, without which, as an outlet to varietistic desire, it has repeatedly proved incapable of existing, because it is far less congenial to men and women than to the truly monogamous animals which never have more than one mate.

In very similar ways, other kinds of private property encroached on primitive communism—the chief was the natural owner of the bow no one else could bend; the maker of weapons had to be paid for making them by those who wanted them good. The best warriors at first took all the captives they could get; and polygamy accordingly prevails in most countries. But in Europe, where land became private property, concentrating possession also became a great object to the dominant class, hence monogamy and primogeniture.

In the United States, where there is no primogeniture or entail, we have seen polygamy revive. Times have changed. Prostitution, in its day a result of gregariousness, which gregariousness gave us victory over the polygamous and monogamous animals, has long been considered an unfortunate inheritance, because it deteriorates the race. It is kept alive by its essentialness to the offshoot of marriage, which, in time, is prized by rulers, because it makes food for powder.

When we conclude that we can put our bodies to other uses than manuring others' land; that for this reason we must cease to breed like pigs; that marriage, consequently, "must go," and that prostitution, the older form of female slavery, may go with it, selective variety being substituted, we shall live up to the evident needs of our time. But State Socialism does not lie along that road. The first step is to realize that we want no rulers. If these views are correct, jealousy will not be so difficult to conquer as Dora Forster fears. Its prevalence, among human beings, is mainly factitious. And solidarity of pecuniary interest will come, not through arbitrary revival of primitive communism, but through that "over-production" which our Napoleons of finance dread. But how are we to take the first step? Exclusive devotees of free love say, we must have free mothers. Socialists reply, we cannot have them in economic slavery. A vicious circle evidently! I say, a few Anarchists have been born already, unfavorable as the conditions are; and their doctrine, in spite of persecution, is rapidly increasing, because it suits the needs of an industrial age. As it spreads, it will bring in both free women and an environment to suit them. Otherwise, I should see no hope.

It is true that women have taken a somewhat active part in the recent movement for their own emancipation. But they have never been so free since the fall of the Roman Empire as they were under its laws; and they were the chief zealots of the superstition which took that freedom from them. I am afraid women's zeal for their right to their own persons cannot be trusted. Their besetting sin is *masochism*, or sexual servility, as man's is *sadism*, (sexual tyranny)—very naturally, considering their ancestry. What can be trusted is the increase of knowledge, through inductive inquiry, by means of those industrial arts which are rendering obsolete old conditions, and will destroy institutions suited only to the past. That is why every mask under which the Movement in Favor of Ignorance may hide its hideous visage should be so unsparingly and indiscriminately pulled off by whoever would prevent our civilization from reaching a lapse into the new Dark Ages of "Eddypus."

C. L. JAMES.

What Will Become of the Children of Free Mothers?

The following question appeared in the Boston Traveller Feb. 4, 1903:

"What will become of the poor children under free love? I should like the disciples of Tom Paine to answer.—Henry Smith."

As one of the disciples of Thomas Paine I would say to the questioner:

Infidels and Free Lovers do not have more children than they can support, and that their parents take care of them. I never heard of one being deserted or neglected by both parents. They require no asylums. Mr. Smith adds:

"Voltairine de Cleyre lectured on Thomas Paine and Free Love; likewise Emma Goldman."

It is also true that when Voltairine de Cleyre was in the hospital Emma Goldman offered her services as a trained nurse to take care of her, and that her friends contributed all the money required for her expenses while at the hospital. This, too, is in accordance with their principles of mutual aid. This was true in regard to both individuals. Even the local press, which is not favorable to their teachings, complimented them.

I know that the Girard College, of Philadelphia, founded by Stephen Girard, an Infidel, whom Daniel Webster declared to be a disciple of Thomas Paine, has no restrictions as to religious belief, and that it today maintains and educates 1500 children of Christian parents. The board of directors is composed entirely of Christians. The president, I believe, has just celebrated the twenty-fifth anniversary of his Bible class, and, notwithstanding the restrictions against religious teaching, the directors have erected a church at the cost of $20,000, in which Protestant religious services are held daily. The Girard College has turned out six ministers of the gospel who now have regular churches. I do not know of a copy of Paine's works in the library of the college.

I know further that Christians permitted the Rev. Edward Dunbar to die in prison, where he was serving a term for bigamy, and to be buried in a pauper's grave in Minnesota. He was the author of the hymn, "There is a light in the window for thee."

To do good was the religion of Paine. I will cite one of many instances where it was put into practice: About fifteen years ago a young person who had loved unwisely had been deserted and was on the verge of suicide, but was saved by the timely financial aid of Thomas Paine's disciples. Today she is considered one of Lucifer's best contributors on social subjects.

Think of what the world has gained by the pen of Mary Wollstonecraft. What would we have known of her had it not been for William Godwin?

One of the ablest writers for the Paine Memorial Association, now past three-score years of age, who lives in a cabin and who gains a living by cutting trees for firewood, has taken charge of a boy of twelve years, deserted by his Christian parents, who found it easier to give the boy a bad name than to help him to

an education. The boy has attached himself to his protector, is quite bright, and goes to the public school. In this case a little financial help is needed, and needed now.

This is not a free-love child, but one born in lawful wedlock and of God-fearing Christians. It is not a theory that confronts us, but a fact.

Remember, Thomas Paine saved the American Republic by his timely subscription of $500 in 1780.

Can the Luciferites do anything in this case? I shall send a V from the friends in this city.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 14. CHICAGO, ILLINOIS, APRIL 16, E. M. 303. [C. E. 1903.] WHOLE No. 965.

"The Awful Fate of Erring Women."

[Under this title an article was written by Dr. Edwards, editor of the Mental Science Advocate of this city, and published in that magazine. One of Lucifer's faithful and earnest helpers wrote the following reply and asked that it be published in the Mental Science Advocate. In his reply, declining to comply with said request, Dr. Edwards said her language was "too harsh." Thereupon the article was sent to Lucifer for publication. Believing with W. L. Garrison that it is right to be "harsh as truth," we give place to our friend's article and ask for it a patient and careful perusal.—M. H.]

DR. EDWARDS: I think your article headed "The Awful Fate of Erring Women" the most hypocritical, cowardly, insulting and contemptible portrayal of the woes and wretchedness of an innocent, helpless and defenseless class of God's children that was ever published.

My assertions are made from the following observations from your portrait on the front page of the Mental Advocate. I learn that you are not a youth or even a middle-aged man, so you have had years in which to learn; from your home being in Chicago you cannot plead a narrow field for observation; your being an editor shows you to be an educated man and a reader of the doings of the day; the "Doctor" before your name shows that, if you have been a practicing physician, you have had the opportunity to be what most, if not all, other doctors are, almost a priest to most of your women patients, so you know the beginning of the cause for their needing your services.

You say in the article: "I have often thought that if the awful torture of these women were better known among virtuous people fewer women would choose such a life," as if you did not know that not more than one out of every thousand of the women who are living the life you describe "chooses" it. You know that women live in a country that is governed by man-made laws, and that on the sex question man is not as consciously developed as most of the brute creation, and the laws he has made are not above his own ideas on this subject.

Man's laws make a married woman the most abject sex-slave on the face of the earth. Creatures may use their legs and wings to escape undesired attentions from the male, but the man-made laws have left no way of escape for the married woman. Her master may claim his "rights" no matter where she may be. The same lawmakers imprison and bound to death people who try to give instruction to unmarried girls so that they may know that the word "love" when used by man who is wooing, means unrestrained passion after marriage. It is no wonder that the disappointed and heartsick wife is an easy prey to the winning words of some other man, for she thinks he is different and she married the wrong one. She soon learns that his words of love mean the same as those of her husband, and now, according to man's decree, she is an "erring woman," and from then on their lawful prey. She does not "choose" this way, she abhors the whole thing, but man says, "It is not possible to retrace your steps." No, but she has had to learn her lesson by her own experience and is just as honorable a member of society as she ever was; a much wiser one, therefore a much better one.

You say the incident you mention of the woman leaving her husband "is only one out of all the countless thousands that are *daily* occurring." Tell us who is to blame for these countless thousands of daily occurrences? There must be a man in every one of them. Think of it! Countless thousands of men *daily* enticing women from their homes. What a monstrous army daily starting out for Hades. They must be going there, for you say that a man who misleads a confiding woman destroys himself, his future prospects of happiness, his morality and manhood.

I should think that the borders of that place would need to be enlarged unless the architect and builder of it planned for most all of the men. You see that countless thousands of them daily must take about all of them, at last. From Christ's teachings I take it that the women don't go there, for when men of this kind brought a woman to him to condemn he turned the searchlight into *their* minds and had them look through it, and they all skipped out, leaving the woman, and he said: "Hast no man condemned thee?" and she said, "No man, Lord." He said, "Neither do I condemn thee." Just in strict confidence, Doctor, I will tell you report says the last revisers of the Bible made a desperate attempt to have that part of Christ's teachings revised *out*, but failed.

If her husband was her "protector" why did he not protect her from his own lust, which drove the fond love for him out of her heart and turned her maidenhood ideal of home into a hell of lust such as Swedenborg describes? No wonder she was ready to flee from him when some other man held out the hope that she might yet realize her ideal home.

You call men who entice women from their unhappy homes the "woman's destroyer." I do not see (using my reason) that she is half as much destroyed when she is a willing companion in the sex relation as is the wife who is compelled to be partner of such a relation; *that* destroys all the love, harmony, sweetness and purity in her thought, and bitterness, hatred and disgust come in its place. It looks to me as if the husband is the destroyer.

These are not the only ones who did not choose the life you speak of. You know all about the power of one thought over another thought; you know all about the power of suggestion; you know all about telepathy, and you know that when a man sets his mind to work on an unsuspecting girl's there is but one mind acting, and the consequences are the girl has what you call a "misguided infatuation for a man." We know her thought has nothing to do with it, and when the man chooses to drop her he and the rest cry "erring woman," and consign her to the life you write of, while there is not one thought of error in her mind. The man with the erring thought deliberately sets his thought to work again on some other innocent and help less girl

and in that way thousands and thousands are thrown into the life you write of, and man decrees them there.

Those are not all. Thousands more are stolen from their homes; thousands more caught by promises of employment. Nearly all office girls, clerks, bookkeepers and factory girls are worked upon by their male employers in every way that their slimy, snaky thoughts can devise, and in that way many an unsuspecting one is cast into that life without one error thought of her own. You call them "soul-destroyed creatures." If there is such a thing as a "soul-destroyed creature" it is the man whose thought had deluded, deserted and then decreed an innocent girl into the "chaos and glare of an abandoned life."

Still those are not all. Man's law says a child born out of wedlock is a bastard and illegitimate. As if it were possible for a child to be anything but LEGITIMATE! I can see how there can be bastard and illegitimate parents, and these lawmakers have this way of covering their own tracks by laying the blame on the innocent and helpless ones, but they cannot cover them from the Lord, for Christ said harlots were gathered into the kingdom of heaven before such as they. If so-called legitimate girls find it hard to escape the life you write of, what of the so-called illegitimate girls? Men consider them their rightful prey from the start.

Then there are others who did not choose this way. Girls are born and brought up in homes where the man's passions make the place a hotbed of sensuality, and if one of them follow in his footsteps and manifest his thoughts (you claim to know all about thought transference) how quickly, in spite of the mother's entreaties, does the father drive her from home, claiming that she is a disgrace to him. If man will not protect his own production, do you think, knowing men as well as you do, that other men are going to protect her? No, and so the daughter goes to the only life that men allow her to live.

Now listen to your pathetic "last words to womanhood: Be good, be virtuous, be true to the womanhood and modesty of your conscience." Doctor, how many of these cast-out girls have you taken into your home and helped to be good, to be virtuous, to be true to the womanhood and modesty of your conscience? Did you ever see a child, whom the mother had washed and dressed all sweet and clean, after it had accidentally tumbled into a pool of dirty water? Why is a girl sweet, clean, pure and lovable till she associates with men, and then a "soul-destroyed creature living in the glare of sin"? Don't you think the dirty pools had better be cleaned out?

Why have men lawmakers gone contrary to all we see in nature and made the law so that children born in wedlock belong to the man, if it is not that they know a woman will in most cases stay in the hell they have made rather than desert her child? And then, Doctor, don't you think it a dirty, cowardly law for man, "woman's protector," to make, that all bastards belong to the mother?

Tell me why men are at present rushing around trying to get more stringent divorce laws passed if it is not that they find that their slaves are eluding them through the divorce courts, praying for escape from "their protectors."

Now, Doctor, I have not told you one thought that you do not already know, and do you wonder that I say your article headed "The Awful Fate of Erring Women" is the most hypocritical, cowardly and insulting to an innocent, helpless and defenseless class of God's children that was ever published.

If you will act from your true manhood you will print this letter in the Mental Advocate and beg the forgiveness of every woman who is living the life that you speak of who was *compelled* to live it instead of "choosing it." MRS. M. BARKER.

"Do you admire large families?" asked the courtly Virginia dame.

"Not too large, madam," replied George Washington.

It was shortly after this that the immortal George married a widow with two children.

But some years later, as the historian is compelled to add, he became the father of an entire country.—*Chicago Tribune.*

The Transportation Question.

After reading the Replies to Queries in No. 961 of Lucifer as given by Comrade Mintz I find myself as much in the dark as ever as to "who would run the railroads." To my way of thinking there will be no lack of people to run the railroads, for that kind of work under proper conditions will be as safe and pleasant as almost any other kind of work. The real question is how will the railroads be run? Or how will they be managed? With nearly 200,000 miles of road in operation in this country, under a score or more of systems or combinations, nearly all of them transcontinental and interstate lines, we surely have a condition confronting us and not a theory. The question I would like to have answered first of all is: Will the railroads remain the property of the companies claiming them, or do the Anarchists propose to expropriate them and make them public property? These questions may all have been answered in Anarchist literature, but if so I have not run across it.

Under Anarchist-Communism there would no doubt be a great falling off of the transportation business, for the reason that each community would be as near self-sustaining as possible. The raw material would not be shipped from the West to Massachusetts, New York and Pennsylvania, and the finished product returned to the very points supplying the material, as is now the case with wool, hides, horns, hops and barley, as well as many of the metals. Under present conditions it is to the interest of the railroad managers to kill all local enterprise if possible, so as to make dividends on watered stock by carrying raw materials as far as possible and returning the finished product to the same point.

Colorado, New Mexico and Wyoming wool is carried to New England and is returned to us in the form of cloth, finished wearing apparel and blankets. It is the same with hides, horns, hoofs and bones. Hops and barley are shipped to St. Louis and Milwaukee from Washington and Oregon and there mixed with a large quantity of water, brewed into beer, and then this water with the slight addition of hops and barley is carried by cars and ships to many parts of the world as well as the points that supplied such hops and barley. All this could and would be changed under a proper system of production and distribution. But in spite of all these facts it is doubtful whether the enormous railroad mileage, originally caused by competition, can be materially reduced, as no doubt the passenger traffic would be greatly increased under genuine Socialism.

If real Socialism or Anarchism is practicable, there ought to be some among its advocates who can tell us in what manner commerce will be carried on and what sort of an organization it will require to keep it in good running order. Also how balances will be settled between different nations and the communities of the same nation.

Ouray, Colo. C. H. WESSELES.

City Life Not Social.

By today's mail I send you two pamphlets on Cremation gotten out by the Cremation Society here in New York. Procured these pamphlets on purpose to send them to you some time ago, but one thing or another has prevented me from forwarding them. Some time when the spirit moves you to do so I wish you would write an article on this subject. I have been much surprised to find but few radical people taking any active interest in this matter. What are so-called radical people generally interested in?

In Lucifer, No. 961, Alex. B. Wight asks some questions in regard to a "Colony in the East." One would think that for sociability alone many small colonies would spring up here and there. Many persons with very advanced ideas prefer to live in large cities. That is all right. Then again there are many persons equally advanced in thought who prefer to live outside of these great human hives. That is all right also. Is it impossible for a few persons of progressive ideas to join together, buy and on which they can build homes to suit themselves, and in this way not be so isolated one from another? In many ways it seems to me not advisable to locate too far away from cities or towns, under existing conditions. Taxation cannot at present be avoided even if one located a thousand miles from a town. In these large cities social life is not very easily attainable. It takes too much time and money to meet together frequently. I was born and brought up in New York City and I find that, notwithstanding its great population, there is to an extent a certain amount of provincialism to be found here. There are cliques, and each member of a clique knows all about the other members of the clique. Of course it is beyond us to keep a record of everybody in a large city as one can do in a village, but *somebody* keeps a record of you and your doings. It seems to me that human nature is very much the same in large cities, small cities or villages.

I lived for many years in the West, but while there was never overpowered by the number of very advanced persons that I met with. So it is everywhere. One finds gentle, kindly, good persons in traveling about, you also meet with persons with the opposite characteristics, but I can assure you that the gentle, kindly inclined persons have but a very poor show in rush hours at the Brooklyn Bridge.

Brooklyn, N. Y. CORNELIA BORCKLIN.

Children's Unions.

An article on the "Children of the Coal Shadow," by Francis H. Nichols, in McClure's Magazine, tells of the pitiful efforts made by the child workers for their own protection. The writer says in part: Puerile, and almost amusing, as are children's unions, they have in some instances met with success in advancing wages and in shortening hours of labor. The secretary of a knitting union told me that during the three years of its existence the organization had by a series of demands and strikes obtained an advance of 15 per cent. for every one of the 300 employes. The girls who work in a squib factory were receiving 70 cents per day. They asked their employer for an increase of 5 cents in their daily wage. His refusal was prompt and indignant.

"Then," said the president of the union, a girl aged 16, "we served notice upon him that unless he gave us the raise within 24 hours we would strike. We knew he had lots of orders to fill, and he couldn't afford to shut down. The next day he posted up a notice that hereafter we would be paid 75 cents a day, and we're getting it yet. That's what the union done."

It is, however, a peculiarity of children's unions that they not infrequently declare a strike because of a grievance that has nothing directly to do with hours or wages. The child of the Coal Shadow submits uncomplainingly to an habitual treatment which in a country like China would be considered cruel and intolerable. But when extra pressure is so brought to bear upon the little human machine that it is strained to the breaking point; when the child's very life is threatened; then, as a last resort, he turns for protection to the union, composed of children like himself, who share his sorrows and who can appreciate his sufferings. The 17-year-old president of a union told me this story of the latest victory of her district local:

In the performance of certain work in the factory a little girl was employed to operate a treadle.

"She had to work all day long, and as she was growing pretty fast she began to get kind of crippled-like. She was lame in one leg, and she was lop-sided, one shoulder being higher than the other. By-and-by she got so bad that she had to lay off for a week and go to bed. While she was away the boss hired a big boy to work the treadle, and paid him, of course, considerable more than she was getting. But when she came back to work, he fired the boy and put her on the treadle again. Our grievance committee waited on the boss, and asked him polite, as a favor, to give her an easier job, because she was getting deformed. But he said that he wouldn't have no interference with his business. He was an American citizen, and no one could dictate to him. Then I called a meeting of our local.

"'Girls,' says I, addressing them from the chair, 'shall we stand for it—we, that believes in the rights of man? Shall we stand for seeing her growing up a cripple, and the union not doing nothing nor reaching out no hand for to help? I know that it's tough to strike now, because some of us is supporting our families, whose fathers is striking. Shall we stand for it?' They voted unanimous to strike if she wasn't took off the treadle. We had the resolution wrote out nice on a typewriter. He thought it over for two days, and then he give in. The boy is working the treadle yet, and the girl is at the bench."

Vrilia Heights School.

To those of our city friends who may contemplate getting away from the city for part of the summer months the following notice may be of interest: "Vrilia Heights Metaphysical School (sixth season) will open June 15. Improvements are being made on the grounds to suit the plans for a larger work than hitherto. The school will still be under the direction of Dr. Alice B. Stockham, by whose wise management it has reached its present high standard. She will be assisted by a number of experienced helpers and teachers, and every effort will be made to make it the very best means for spiritual unfoldment. The re-creating power of Vril is evinced in the daily doings—in class work, in meditations, in camp amusements, in the care for the comfort of guests. Vrilia Heights (Williams Bay P. O.) is situated on the north shore of Lake Geneva, Wis., 75 miles from Chicago. 'The most delightful place in the world,' say its friends. In tents or cottages in the woods, in boating or swimming on the lake, the inspiration and freedom of camp life, one can have every condition for real re-creation and soul growth."

Dr. Stockham's address is 56 Fifth avenue, this city.

It Can Be Done.

After giving to your correspondent Adeline Champney all the credit due to her lucid and brilliant way of putting things, I do insist that law and the state can do something, though not everything that is necessary, to improve the quality of the race. For instance:

Inasmuch as it has been proved that the college education of men tends to race suicide, and that the cradle would absolutely cease to rock if all women had the higher education of normal schools and colleges, how easy it would be for the state to prohibit such education except to persons who are defective physically to such a degree as to be undesirable for fathers and mothers.

The state can refuse to tolerate the celibate priest, or communities of monks or nuns, except upon the condition that none but physically or otherwise defective persons shall enter such orders or professions.

The state can recruit its army, not from the best of mankind, but from the mental misfits and moral perverts who have barely enough of bodily health and strength for the business of warfare.

For the benefit of the gifted and the admirable of mankind who would be the most desirable as fathers and mothers, the state might repeal all its sexual prohibitions, still leaving them in force as to other persons; and again for the benefit of its defectives and undesirables it could repeal all its laws about preventive checks and other methods of race suicide, leaving them in force as to other persons.

Though this may look like a double standard of morality it is founded on the sane and right principle that increase and multiplication is a virtue with the sound and the fit; and that race suicide is a virtue with the unfit and degenerate. The general rule that like produces like is safe enough for either state regulation or private initiative to follow.

Recognizing the imperfection of all things governmental, we will admit that it is little that the state alone can do. For the direction of private enterprise we need a cult or religion of race improvement which will lend all sexual effort not to a single standard but to varied forms of human excellence, but the state is *fully* justified in putting a stop to the multiplication of criminals, diseased, insane and hopelessly incapable persons; and to protect its best manhood from destruction in warfare and in death-dealing industrial employments, and from the education and superstition that would divert it to a monastic or sterile life.

Boston, Mass. N. E. GREEN.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Heart to Heart Talks.

(Not by the "Shepherd of his Flock," but by a Brother Seeker after Truth—as it is in Nature.)

A DANGEROUS PUBLICATION.

First I wish to say a word or two to Brother Edward Stern, and to all who, like him, appear by their language to consider themselves Freethinkers par excellence—a sort of Freethought ARISTOCRACY, so to speak. In his article entitled "Hear the Other Side" (this article was headless when it came to us, so we were compelled to invent one) he takes the attitude of all believers in the necessity of "law"—for the other fellow!

While for Edward Stern there is no danger in reading Lucifer; while for him it is "a valued journal"; for the "average adult it is a dangerous publication," as dangerous as a "keen razor would be in the custody of an inquisitive infant." For this reason Brother Stern would join with the "publishers of the new Roman Catholic paper" and with "sundry other *right-minded* citizens" in an effort to have Lucifer "suppressed, were that legal fiction possible."

Thank you, Brother Stern, and with you I thank the great majority of Freethinkers, rationalists, libertarians, as you very honestly no doubt believe yourselves to be. You have the advantage of numbers on your side. You have the support of several widely supported and prosperous "Freethought" journals, one of which is so pure and holy that it will not exchange with Lucifer—whereas Lucifer stands ALONE—alone in maintaining that by far the most important of all liberties, most vital of all rights and privileges, is the liberty or the right to be BORN WELL if born at all, the journal that stands alone in advocating "Freedom for Mothers" as the incomparably most necessary of all freedoms, since it needs no argument to prove that

> "No nation, wise, noble and brave,
> Ever sprang, though the father had freedom,
> From the mother a slave."

No journal besides Lucifer, so far as I know, attempts to show that the bed-rock reform is that which will free woman, morally, intellectually and physically, from bondage to sex-superstition, from slavery to priest-made and politician-made laws subordinating woman to man in the most tremendously important as to consequences of all human occupations, that of CHILD-BEARING—a work which no man CAN do if he would, and which it is safe to say very few men would do if they could.

Yes, truly, Lucifer is a dangerous publication; dangerous to the slaveholding class or classes; the class that wants INEQUALITY, the class that wants privileges for the few, for the elect and select few, and the bondage of ceaseless, unrequited toil for the many. The selfish and the cunning know full well that so long as the mothers of the race are content to be the sex-slaves of their lords; so long as mothers are not free to choose the best possible fatherhood for their sons, those sons will continue to be the industrial slaves, the political slaves, the military slaves of the cunning and capable, of the egoistic and the narrowly selfish few.

This seems to be the true inwardness of the demand for the suppression of Lucifer as a dangerous publication. Nothing is so dangerous to the slaveholding classes as the spread of knowledge among the masses, the ignorant, the enslaved classes. So long as the slaves are CONTENT to be slaves their masters feel safe; hence their opposition to "incendiary literature," such as Lucifer and its pamphlet publications, whose main purpose is to rouse a spirit of discontent, of *unrest*, of intelligent REBELLION among the slaves.

PEARLS BEFORE SWINE—PROMISCUITY.

I have often thought that if the Galilean reformer ever uttered this saying, "Cast not your pearls," etc., he dishonored himself thereby, and allied himself with the "pharisees" whom he so constantly held up for reprobation. To compare those who can not see things as we do to "swine," is the quintessence of arrogance, of bigotry—of pharisaism. Am glad to know that Celia B. Whitehead does not feel that she is throwing her pearls before swine when she writes for Lucifer's readers, and that she does not look upon its contributors as "promiscuity crazy."

One of the best answers to this kind of mud-flinging was given, a few years ago, by Dr. Juliette H. Severance to one who asked, at the close of her lecture on marriage:

"Are we to understand the lady lecturer to advocate promiscuity?"

"Assuredly yes," was the prompt reply. "I advocate freedom of choice in all matters of sex. We all know that domestic swine, barnyard fowls and some other quadrupeds and feathered bipeds practice what is called promiscuity in sex relations, and I certainly should oppose any law that would prevent them from following their natural inclinations in this regard, and if you, sir, are on the same plane of development with domestic swine and barnyard fowls I should likewise oppose any legal enactment which would prevent your living that kind of life, provided always that you can find women who will voluntarily meet you on that plane. But as one who believes in evolutionary progress I would very seriously advise you to come up HIGHER."

These are the exact words of the distinguished lecturer, as nearly as I can now recall them, as given by herself at a recent meeting of the Chicago Society of Anthropology.

It has often been said by thinkers and observers that the best way to find out what a man really is, is to get him to talking of his fellow-men. As a man thinketh of others so he is himself. "Charity [love] thinketh no evil." If Brother Stern had not (momentarily, let us hope) forgotten these wise and true maxims he would not have laid such a serious indictment at his own door as to call Lucifer's contributors "promiscuity crazy." In all sincerity, I venture to say that very few of our readers, even of the most conservative and conventional, agree with Brother Stern in this vituperative accusation.

And now while the question is "upon the carpet," as the Frenchman would say, I wish to add that most people use the words promiscuity and promiscuous entirely too PROMISCUOUSLY; that is with too little discrimination, too little regard for the true meaning of words. Webster thus defines "promiscuous":

"Mingled; confused; undistinguished; indiscriminate; united in a mass without order."

Thus defined, the words would apply properly to those afflicted with the diseases known as nymphomania and satyriasis, also to those rendered INSANE by sexual starvation, just as a man perishing from lack of food may become so insane as to put into his stomach—promiscuously—bones, stones, clay, chalk, old shoes, carrion flesh, ANYTHING that he may fancy will give him relief from the gnawings of hunger.

When not under the dominion of man's selfishly arbitrary will, the lower orders of animated nature are not sexually promiscuous, and very rarely are they known to be afflicted with any of the forms of sexual insanity, such as afflict the so-called superior race. As Darwin has so clearly shown in his "Descent of Man" and "Origin of Species," beasts and birds in a state of nature are SELECTIVE, not promiscuous; that is to say, the female selects the male with which she desires to associate in the relation that produces offspring. In this way, without the aid of human intelligence—which aid should certainly be of great value in human evolution—and without the interposition of the "supernatural," so called, the almost infinite varieties of animal forms have been originated and developed to their present marvelous state of perfection.

That the human species has not yet reached a similar state or degree of perfection of type to that attained by many species of birds and quadrupeds—except perhaps in rare instances—is believed by many investigators to be owing chiefly to masculine man's mania for power and pelf, which mania leads him to deny to his feminine counterpart the right of self-ownership, the right of unrestricted selection, or choice, of sex-partners; also denial of right of choice as to times, places and general conditions under which she shall (or shall not) assume the office—the responsibilities, the labors and perils—of maternity.

LAW, LAWLESS, SELF-EXISTENT, ETC.

Edward Stern and C. F. H. take exception to the view expressed by me in a recent issue of Lucifer, regarding the right use and the abuse of the term law. To my thinking there is no word in the English language that has been and still is a greater barrier to human progress, to human weal, than this word of three letters, unless, perhaps, that other and kindred word of three letters, God; and the evil wrought by both these words is traceable to the same idea or thought, namely, the idea of AUTHORITY, of authority vested in a being, an entity, a power, outside of man and superior to man; a power more or less intelligent, and against which it is useless, if not wicked and self destructive, to REBEL.

That the word law when applied to the operations of nature has a meaning similar in most minds to that usually given to the word God, is truthfully expressed by that eminent logician, John Stuart Mill, when he says:

"The expression LAW OF NATURE is generally employed by scientific men with a sort of tacit reference to the original sense of the word law—namely: the expression of the will of a superior, the superior in this instance being the Ruler of the universe."

The original meaning and, as I maintain, the only correct meaning of the word is, "that which is LAID, set or fixed, like STATUTE, CONSTITUTION, from the Latin STATUERE," and statuere means "to set, station, ordain."

All these definitions are copied from Webster's Unabridged Dictionary.

* * *

My objection, therefore, to the use of the word law when applied to the operations of nature is two-fold:

(1) It is unscientific; it is not true to the original, the etymologic meaning or derivation of the word, as shown by all lexicographers. Law, by its derivation, means a "rule of conduct LAID down by a superior"—a rule that did not always exist; an enactment or statute that can be changed or repealed; a rule that is not a self-acting force, but one that constantly requires an executor and is of no force or value whatever without such executor.

(2) As any one can see, these essential characteristics do not apply to the operations of nature, as that word is understood by modern scientists. So long as it was taught and believed that nature—the cosmos, the visible and tangible universe—was MADE by a pre-existent, all-powerful, all-wise Creator there was some reason for assuming that the "modes of motion"—natural attraction and repulsion, light, heat, sound, etc.—were, in their origin, laws, enactments or statutes ordained and kept in force by the same power that created the earth, the solar orbs and all contained therein.

But modern science has changed all this. When a French astronomer was asked why he had left God out of his book the reply was: "I had no NEED of that hypothesis!"

That is to say, the "creation theory" has been superseded by that of "evolution" as being more rational, more in accord with the facts of daily observation.

If the evolution theory be the true explanation of the cosmos, the universe of matter and force, then, so far as we can see and know,

NATURE IS ALL THAT THERE IS!

Then nature must be self-existent, lawless and free, simply because there is no creator, no law-giver, outside of itself to which it might be supposed to be amenable, and to speak of "laws of nature" is illogical, absurd, from the definitions and derivation of the word law.

If this line of reasoning be the true one, then Freethinkers, rationalists, libertarians give themselves and their cause away, and practically concede the ground in dispute between themselves and theologians, when they talk of "laws of nature." To be consistent, logical and truthful, it seems to me, we should say the FACTS of nature, the modes of action, or the forces of nature. These facts and forces, we all know, are not our lords and masters, but simply the materials, the entities with which we find ourselves environed, and instead of slavishly SUBMITTING to them it is our duty and privilege to OVERCOME them—to conquer, to change and to utilize them by intelligent study, and thus become the lords and masters of the universe!

Right here this Heart to Heart Talk must come to abrupt ending, leaving several other topics of interest to wait till a future issue.

M. HARMAN.

The Wollstonecraft Number.

A few favorable answers have been received in response to the inquiry made last week under this title—enough to make it reasonably certain that the plan will be a success. The 27th of April is the anniversary of the birth of Mary Wollstonecraft. In order that the memorial number may be dated on Thursday following this date it will be necessary that the contributed matter for that issue reach us soon—if possible, not later than the 23d of this month.

Think On, Say On, Act On!

Should one man, ten men, fifty thousand laugh
Because thy thoughts breed folly in their minds,
Fear not. Think on. Such laughter is but chaff,
Mere dross of reason wasted by the winds.

Should one man, ten men, fifty thousand cry
"Thy words are false. Forbear thou to condemn!"
Fear not. Say on. Time's self shall justify:
Thy words shall live, and give the lie to them.

Should one man, ten men, fifty thousand curse
Those acts of thine that counter to their will,
Fear not. Act on. Have courage! Which is worse,
To die for truth—or live—to die for nil?

—*W. L. Bultitaft.*

J. T. Trowbridge tells this story of Theodore Parker in the Atlantic Monthly:

"Parker was one of the anti-slavery leaders, one whose ability and position as a preacher gave him something more than a local reputation, and carried the odium of his name as far as those of Phillips and Garrison were known and hated. How he was regarded in South Carolina was illustrated by an experience a Boston merchant once had at Charleston. An excited crowd gathered around the hotel register, where he had written his name, observed him with suspicious whisperings and threatening looks, which became alarming, when the excited landlord stepped up to him and said anxiously:

"'Your name is Parker?'

"'That is my name, sir.'

"'Theodore Parker of Boston, the abolitionist?'

"'Oh, no, no, sir! I am Theodore D. Parker, a very different man.'

"The landlord heaved a sigh of relief.

"'I am glad to hear it,' he said. 'And allow me to give you a bit of wholesome advice. When you are registering your name in Southern hotels, write the D. damned plain!'"

Hear the Other Side.

For some time I have regularly perused the columns of your valued journal, hence I marvel not that the publishers of the new Roman Catholic paper, and likewise sundry other right-minded citizens, would like to have it suppressed, were that legal fiction possible. Lucifer is a dangerous publication. I would just as lief place a keen razor in the custody of an inquisitive infant as hand a copy of Lucifer to the average adult. Personally I heartily enjoy glancing through your paper and keeping in touch with the menagerie. It was my intention to drop a line to Celia B. Whitehead of Denver, Colo., and tell her not to throw her pearls before swine, etc., but I am real glad to note that Celia could spare sufficient time from her dishwashing to throw some nice ivory suds over the unclean crowd, who are promiscuity crazy; but I am afraid it will take something stronger than soapsuds to dissipate their foul delusions.

The article "The Majesty of Sex" in your last issue, from the pen of J. William Lloyd, is worth a whole year's subscription, hence I enclose the dollar. You can forward a batch of those scarce pamphlets, for I always like to read up on both sides.

I would not be after inflicting this communication upon you and your readers but there has just come to hand a couple of marked copies. In one of them the Truth Seeker of New York City takes your venerable editor to task because, after Robert G. Ingersoll has gone the way of all flesh, he ventures to perceive a few imperfections in that canonized saint of Infidelity. Immediately after the campaign of '96, when the redoubtable Colonel was still firing chilled-steel, armor-piercing projectiles at the Church, I delivered an address in the house of his friends, viz.: the Liberal League of Philadelphia. Subject: "The Hyprocrisy of Robert G. Ingersoll."

Ingersoll was a man of great mental ability and endowed in a marvelous degree with the gift of eloquence. He prostituted these talents more basely than the average female prostitute, for he did not have to do so. Talk is cheap, but it has been truly said that actions speak louder than words. To hear the Colonel talk one would think that he really loved humanity. When he acted he let the cat out of the bag by showing that he loved gold more than human beings.

Years and years ago, when silver was quite respectable, Ingersoll had a discussion with one Bland, and stoutly declared against fiat money, and gave his reason why, namely, that money is a product of nature. When men dig out gold or silver they secure money that is not "hocus pocus," or "fiat," but the real, genuine, simon-pure article. Then there came a time when the international money sharks of the world saw that too much gold and silver were being produced. Why, if that production kept on climbing upwards, mankind would, to a greater and greater degree, be enabled to dispense with their dishonest credit and bond system. The edict went forth and Robert, in common with a multitude of others, fell down and worshiped the golden calf.

Of course in ye ancient days the Israelites were very, very foolish to have done likewise and no one could scourge them more efficiently than the witty infidelistic lecturer, Robert G. Ingersoll. A cog slipped in the mental lubrications of Robert, the laws of nature underwent a very partisan change and, without its being written upon the leaves or blazoned on the skies in flaming letters why, nature decreed that gold alone was money. Religious revelation, unless accompanied by the foregoing signs, was very fallacious.

What truly brave men are radical reformers! When I spoke before the Liberal League there was but a single speaker who essayed the task of defending Ingersoll, but the Truth Seeker can see no flaw in its saint. There are other things which that fairly named paper fails to see. Years ago they mailed me a copy of their sheet. It contained a most unjust attack upon the Jewish race. Happening to be of Jewish descent, I wrote them up a short rejoinder, which they very promptly suppressed.

"Nature is LAWLESS, free, self-creating, self-existent: acknowledging no ruler, no monarch, no creator." The foregoing is from the pen of M. Harman and is from the second marked article, the one in which Free Society is in the ring.

The scope of the foregoing quotation is quite broad. I do not question but that the editor of Lucifer means all that he says, but in my humble judgment he has bitten off more than he can masticate, let alone swallow and digest. Even if he succeeds, how about those who do not possess his insight and understanding? Are we simply to blindly absorb and refrain from differentiation?

Instead of being lawless we find the realms of nature omnipresent with law. Whatsoever nature will do for man or for men, conditions being complied with, she will do for any and all mankind. The laws of nature are the expressions of the Infinite Wisdom of the universe. When men and women, instead of seeking after delusive, non-existent freedom, will reverently seek to take upon themselves the yoke of obedience to that Love and Wisdom, of which their own paltry store is but a faint reflection, they will solve frightful problems by another route than "Motherhood in Freedom."

4244 Chestnut St., Philadelphia. EDWARD STERN.

How Wars Begin.

"Here is a remarkable statement," said Mr. Bibbin, looking up from his newspaper.

"What is it, dear?" his wife asked.

"It says there has not been a decade in the last five centuries in which war has not been waged somewhere in the world."

"Isn't that dreadful? Why can't people be reasonable and live in peace?"

"Because people are mostly intolerant fools," Mr. Bibbin answered. "I declare, it makes a man ashamed of his kind." He crumpled the paper and dashed it to the floor.

"There, there, Elias," said his wife, "don't get excited over it."

"Who's getting excited? I s'pose I've got a right to express an opinion in my own house."

"It's no more your house than mine, I'd have you know," said Mrs. Bibbin. "I guess I worked and scrimped as hard as you did to get it."

"See here, madam!"

"Don't you madam me, Elias Bibbin. I won't stand it."

"Oh, you won't, won't you? Well, if you were a man I'd punch your impertinent jaw!"

"No, you wouldn't, big bully. You wouldn't dare say boo to a man."

"I wouldn't, hey?" He strode toward her, shaking his fist. "For two cents I'd——"

"You lay a hand on me," said Mrs. Bibbin, snatching up the rose vase, "and I'll——"

Just then the door-bell rang.—*Boston Eagle.*

VARIOUS VOICES.

Dr. E. B. F., Jr., New York:—Better let your readers in New York know of Senate Bill 265—with a provision to compel vaccination whenever the Commissioner of the State Department of Health concludes that it may be necessary to DISEASE all the people of a town or county. Possibly there may be readers of Lucifer in New York State who would take time to write in opposition to this invasion of liberty, life and health—addressing the Senate Committee on Public Health, or any member of the Legislature.

P. V. O., Little Rock, Ark.:—Women cling to the old marriage system with a tenacity that cannot be overcome. They will not accept any better system. They are prejudiced against all innovations. The same remarks hold good as to men also. But for all that, I say *peg away* at them. I enjoy reading the letters of experience. Received your pages on "Autonomy or Self-Law," and will say that the arguments, the common sense, the justice, of your position cannot be successfully controverted. If you have these pages in pamphlet form send me some of them for distribution among our legislators. Enclosed find $1.50 on subscription.

Carl Nold, 1351 S. 13th St., St. Louis:—In answer to John Wirt, who in Lucifer, No. 961, made some suggestions concerning World's Fair visitors, I desire to state that by next fall I will try to establish some kind of an information bureau.

The Chicago Society of Anthropology

Meets Sundays at 3:30 P. M., Hall 913, Masonic Temple. Free lectures. On April 19 Dr. Paul Edwards will lecture on "The Value and Progress of the New Thought."

The Chicago Philosophical Society

Meets Sundays at 8 P. M., Lincoln Hall, 72 Adams street. Seats and discussion free. On April 19 Mr. Dalton will lecture on "Socialism."

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ELGIN: "Veritas," 23 jls., $20; same, 21 jls., $25; "B. W. Raymond," 19 jls., $20; same, 17 jls., $18.50; "Wheeler," 17 jls., nickel, $11; same, gilt, $9. Elgin, 15 jls., $7; 7 jls., $5.

WALTHAM: "Vanguard," 23 jls., $20; same, 21 jls., $25; "Crescent Street," 21 jls., $20; "Appleton, Tracy & Co. Premier," 18.50; same (not "Premier") $16; "Bartlett," nickel, 17 jls., $11; same, gilt, $9; 15 jls., $7; 7 jls., $5; "Standard," $3. These all in silverine screw cases. In 20-year gold-filled $3.50, in 25-year cases $6 more, all prepaid.

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Parting from the Caravan for Mecca.

The hour is nigh; the waning Queen walks forth to rule the later night;
Crown'd with the sparkle of a Star, and throned on orb of ashen light:

The Wolf-tail* sweeps the paling East to leave a deeper gloom behind,
And Dawn upreares her shining head, sighing with semblance of a wind;

The highlands catch you Orient Gleam, while purpling still the lowlands lie;
And pearly mists, the morning pride, soar incense-like to greet the sky.

The horses neigh, the camels groan, the torches gleam, the cressets flare;
The town of canvas falls, and man with din and dust invadeth air;

The Golden Gates swing right and left; up springs the Sun with flamy brow;
The dew cloud melts in gush of light: brown Earth is bathed in morning-glow.

Slowly they wind athwart the wild, and while young Day his anthem swells,
Sad falls upon my yearning ear the tinkling of the Camel-bells:

O'er fiery waste and frozen wold, o'er horrid hill and gloomy glen,
The home of grizzly beast and Ghul,† the haunts of wilder, grislier men;—

With the brief gladness of the Palms, that tower and sway o'er seething plain,
Fraught with the thoughts of rustling shade, and welling spring, and rushing rain;

With the short solace of the ridge, by gentle zephyrs played upon,
Whose breezy head and bosky side front seas of cooly celadon;—

'Tis theirs to pass with joy and hope, whose souls shall ever thrill and fill
Dreams of the Birthplace and the Tomb—visions of Allah's Holy Hill‡

But we? Another shift of scene, another pang to rack the heart;
Why meet we on the bridge of Time to 'change one greeting and to part?

We meet to part; yet asks my sprite, Part we to meet? Ah! is it so?
Man's fancy-made Omniscience knows; who made Omniscience nought can know.

Why must we meet, why must we part, why must we bear this yoke of Must,
Without our leave or askt or given, by tyrant Fate on victim thrust?

That Eve so gay, so bright, so glad; this Mora so dim, and sad, and gray;
Strange that life's Registrar should write this day a day, that day a day!

*The false dawn. †The Desert Demon. ‡Arafat, near Mecca.

Mine eyes, my brain, my heart are sad,—sad is the very core of me;
All wearies, changes, passes, ends; alas! the Birthday's injury!

Friends of my youth, a last adieu! haply some day we meet again;
Yet ne'er the self-same men shall meet; the years shall make us other men:

The light of morn has grown to noon, has paled with eve, and now farewell!
Go, vanish from my Life as dies the tinkling of the Camel's bell.
—*From the Kasidah of Haji Abdu El-Yezdi (Sir Richard Burton).*

THE LEGEND OF THE MOMENT.

I.

In the Academy of Fine Arts a man and woman are standing before a picture. The reputation of the artist, antiquity of theme, perfection of technique do not, perhaps, justify this attention. It would doubtless be ignored by an orthodox art lover. Simply the representation of a French ballroom scene, but it is the spirit animating it that fascinates Duncan Stuart's interest. 'Tis as it were the vivid incarnation of the joy of the moment, with its inimitable superiority to all the creeds. The bacchanalian nonchalance of a face here, the swaying grace of a figure there, seem negligently to mock the omnipresent, somber death's-head of life's serious moralist—the exhilaration of abandon subtly suggestive—Lethean indifference to all but the supreme delight of drinking the pure wine of existence—a moment sweet of mad, hilarious glee.

Elizabeth Child softly repeats the words of the Persian poet, great is their comprehensive brevity: "Do you know where you go after death? Give me some wine and go where you please."

As Duncan Stuart points out with lively appreciation a bizarre brilliancy of costume, or a face unique in its daring esprit of buoyant mirth, he remarks: "I like the French. They know how to live. Yes, the Gallic spirit has mastered the charm and grace of existence." With one of his characteristic graceful motions he turns to Miss Child and flashes upon her a fleeting gleam from the gray intensity of eyes in whose depths seem to be concentrated centuries of chivalrous devotion. Visions of courtly salons rise before her mind's eye, and again, as often before, Elizabeth silently queries what it is that differentiates Duncan Stuart. For this man, while apparently living the unilumined epicurean life of the typical nineteenth century young man, is distinctly isolated from the commonplace.

"Yes," says Miss Child, "I fancy that the secret of life is to give one's self absolutely to the moment. There is perhaps no sager advice than that of the old pagan dictum, 'Carpe diem.'"

"Well, as for myself, that is my sole and only creed—one, too, which I find no difficulty in carrying out," smiles Duncan.

But Miss Child, not to be turned aside from her theme by this smiling personality, continues: "Modern thought is begin-

ning to realize that there is such a thing as life. But what a force of crystallized mediævalism it has to contend against!"

Mr. Stuart always listened to Miss Child's simplest utterances with a flattering attention. His manner, more potent than any words, conveyed a silent, though admiring, appreciation. He realized that she belonged to a different type from that of most American women whom he had happened to meet. He smiled now at the recollection of the pre-established readiness with which he had taken this woman, who not only had the temerity to defy "good form" in entertaining ideas, but also in declaring them. But his consummate delicacy was content not to penetrate the reserve which Miss Child persistently maintained regarding the personal details of her existence.

Elizabeth is wandering about the room, pausing now and then before a picture. Suddenly, with feminine irrelevancy and disregard of logical sequence, with an accession of earnestness she exclaims: "But one may live on, apparently placid, eat, drink, et cetera, and yet be wretched!"

Mr. Stuart looks at her with an intentness which to the casual judgment would seem totally beyond the just deserts of this doleful platitude. O'er his face a shadow seems to settle. All his debonair lightness of manner vanishes. "How do you know that—a girl like you!"

But Miss Child, as though hesitating to impose longer upon herself the burden of portentous seriousness that she has evoked, withdraws once again into the shell of impartial abstraction, responding indifferently: "Oh, simply by observation."

But though this personal feeling is so cleverly disposed of, neither Elizabeth Child nor Duncan Stuart can forget this emotional episode, one of those rare momentary revelations of the undercurrents of being.

"Oh, Mr. Stuart, do look at this!" says Elizabeth with a little shriek of laughter. "Do gaze upon this Abel in resplendent blue doublet. And behold the towering battlements. Would not the most obdurate critic bow before the audacity of the artist rising so superior to sacred tradition?"

"An Abel with all the modern improvements."

"Evidently the artistic atmosphere is inspiring you—but shall we go?"

"As you say."

II.

Chance, whose blundering inconsistencies religious leniency has reconciled in the convenient assumption "Providence," occasionally surprises one with an unexpected turn of good fortune. Little did Elizabeth Child expect to find within the conventional limits of a Philadelphia boarding-house anything especially interesting in the way of personality. Her first cursory glance at the well-garbed assemblage about the table, the common meeting ground of the guests (as the landlady persistently dubbed the denizens of her mansion), had disposed Miss Child to murmur, "Respectable Philistinism." Eventually she classified the young men in that large genus whose conception of existence is epitomized in the club, pretty girls, the theater, and the amassing of sufficient means to enjoy these expensive luxuries. The women were simply a serial continuation of the feminine. As regards familiarity with ideas or interest in these necessities to the endowed mind, these people might just as well have been dwelling within the wilds of Africa as existing within the staid substantial brick of a Philadelphia residence. Elizabeth congratulated herself upon the non-committal impassiveness of countenance which she maintained at the look of innocent inquiry with which Mr. Rushton, her opposite neighbor at table, met a casual reference of hers to Howells. He was rich in cheap witticisms and had all the theatrical jargon at the finger ends of his well-kept hands with their immaculate nails, to which, in spite of his Philadelphia unreceptivity for authorship, she found herself giving involuntary admiration.

What a travesty upon real life is the stagnation of a crude externalism, with its manufactured interests, flimsy gayety, meaningless because artificial! But the standpoint of a life with its foundation in the realities of nature, and one resting upon conventionality, are so different that what seems meager, barren—nay, vulgar—to the one, wears the aspect of success, even of brilliancy, to the other. For the one the words of Emerson have a living meaning: "Nothing is at last sacred but the integrity of our minds. Absolve you to yourself and you shall have the suffrage of the world." To the other the conception of such force of individuality is inconceivable. To Elizabeth Child it seemed a ludicrous freak of fate that had cast Duncan Stuart amid the general imperviousness to what is genuine and fine in human character. She remembered her first impression of him. In fact, once seen and felt, that charm of manner, that buoyant grace of motion, would ever linger in the memory like some haunting strain of music, giving one ecstatic glimpse of all that is sweet in human nature. And with her subtle sense of personality she gradually came to recognize that this outer refinement and graciousness of bearing emanated from the genuineness of the inner nature. What a delight to listen to the soft refined utterances of Duncan Stuart's voice, so different from the harsh accents of affected utterance that too often greet one's ears—the one resulting from indifference to what is considered too trifling a matter to merit attention, the other a lifeless imitation. In fact, the materialized conception of life offers little scope for appreciation of the elements entering into a potent individuality, revealing itself in many subtle graces unknown to that coarse sense which must tangibly exploit itself in splendid apparel and palatial mansions.

One evening as Elizabeth Child and Duncan Stuart were entering the parlor—a room, or rather show place, whose exquisite modernity seemed to bear the legend, "You may look, but you mustn't touch"—Miss Child, with that mocking lightness of tone that often characterized her utterances, laughingly said: "Well, Mr. Stuart, the atmosphere of a boarding-house is not particularly enlivening, is it?"

"I might extend the dimensions of your remark so as to include the whole of Philadelphia. A trifle wearisome, to say the least."

"Yes, its ancestry-dust-laden atmosphere makes one long for a fresh breath of air occasionally."

"For the joy of the moment?" smilingly interpolated Mr. Stuart.

"Ah! I should hardly dream of that where the manes of all the proprieties seemed ever to linger."

Elizabeth had drifted gradually to the piano and was idly touching the keys.

"Do you play, Miss Child?"

"No, not for critical ears."

"If that is launched at me I shall have to deny its application. I'm not critical, only very fond of music." As he stood before her at this moment in an attitude of indescribable grace she noticed for the first time a certain hardness about the lines of the mouth and in the eyes, in spite of their glowing intensity—which had caused Elizabeth's friend Miss Mason to remark to Mr. Stuart: "Ah, you haven't those eyes for nothing!"—something of reckless indifference. Mrs. Wiseman's tale recurred to her, which had recounted how Mr. Stuart some five or six years ago had married and, in the popular vernacular, run away from his home in Scotland. After less than a year's sojourn in America, his wife had died and he had been driven to despair, and had been saved from suicide, as Mrs. Wiseman affirmed, by Mr. Hill, who had made her conversant with this bare outline. Not a strikingly original history, and one which Miss Child's cultured taste would have ordinarily rejected as worthy only of the sentimentalism of the idyllic romance, now so obsolete. But taken in connection with the man and his unique personality, this trite, unornamented schedule was transformed into a tragedy. She felt her faithless nineteenth century soul rising to the heights of the conception of the "grand passion." But she gave no outward indication of what was going on in her mind. One of those subtle moods of sympathy, as potent and inexplicable as an electrical current, was for the time being uniting these two individuals.

To the casual observer Duncan Stuart doubtless appeared carelessly gay and happy, a man of the world. He was not in the habit of talking of himself, or of exploiting his sentiments or posing as a melancholy knight. But one at all conversant with the laws controlling human nature would have found in his impervious indifference something infinitely sadder, more hopeless than any whining lamentation.

Making an effort to speak simply and as she really felt, Elizabeth said in a spirit of true sympathy: "I think I understand, Mr. Stuart. When one tumultuous storm has swept o'er the soul, it is not easy to evolve from the depths thus penetrated a second enthusiasm. Ah! I know it all—'the long heartache,' as Rossetti puts it; the frenzied despair which finally in very weariness of spirit settles into that barren inanity that absorbs the very life-blood of effort. The uncompromising moralist, from his a priori pinnacle of 'oughts,' terms it weakness of will. The cold soul of the intellectual egotist maintains here as elsewhere its perfect equilibrium of incredulity."

Mr. Stuart evinced no surprise at this spontaneous outburst from Miss Child. Perhaps he had already divined that hers had been no placidly unemotional existence. He did not belong to that obtusely absolute species which requires all the statistics of time and place in order to understand that another has passed through a soul-stirring experience. With an exquisite delicacy and fine consideration he took Elizabeth's hand. "It is about all we have left—sympathy—isn't it?"

"Mr. Stuart, would you not really prefer to suffer through your ideals than to be satisfied with the orthodox values of life?"

"No, by no means no! If the ideals are not to be realized and are only provocative of pain I think the veriest clod-hopper is to be envied."

"But why are they not to be realized?"

"Ah! not being omniscient, I cannot tell that."

Here was just the difference in the effect of their respective experiences upon these two persons. Elizabeth Child made herself doubly unhappy by a futile rebellion against the incompetence of her nature to reach unaided her highest conception of character. Duncan Stuart, inflexibly indifferent as to the ethics of his failure, did not permit himself, save when some unusual stress of circumstances hurled it upon him, to think about his past ideals, but systematically gave himself up to getting through the days as pleasantly as possible. He indulged rarely in any drama of the emotions.

Elizabeth, though intellectually a pure modern, was through her emotional nature allied with the past, and, however she might resent the gratuitous burden, was forced to admit that the feminine inheritance—the imperative need of a close personal sympathy—was hers. She found herself alternately inspired and depressed by her longing for that fine, sweet personality which meant so much to her. In her best moments she admitted that her absorbing love for Ralph Mandon had been of inestimable value in regulating her whole conception of life. But, ah! those days of dreary depression, when a dull lethargy seemed to lull every higher sense, were difficult to endure. Then aggressive hours of positive, desolating pain asserted themselves, mingled with spasmodic efforts to act—to rise superior to this morbid inaction and to make something of life other than a passive, unfruitful revery. But Elizabeth had not sufficient force to animate daily existence; it seemed petty, sordid, mean; and all too easily she succumbed to its disillusioning power. And she was beginning sadly to realize that she simply had an artistic apprehension of the fine and heroic in the human character, but no moral stamina to live in accordance with her convictions. When she thought of the calm self-poise which Ralph Mandon opposed to the irritating trivialities of life, never overcome by the hard and painful externalities which his devotion to his convictions entailed, it kept her from sinking into faithless negation. Yes, Ralph Mandon had character—character in the Emersonian sense—and was impervious to the materializing and vulgarizing influences of the day.

Miss Child continued: "Possibly susceptibility to intense joy presupposes a like susceptibility to pain. But I must confess pain, whether physical or mental—whatever this duality of terms may mean—is repulsive to me. It indicates disease."

"But how useless to struggle! The only sane course is gracefully to submit to the inevitable—for submit you will have to."

"Well, notwithstanding the discomfiture of the operation, I vehemently rebel."

"Why do you not devote yourself to the moment, about which you are so enthusiastic?"

"Well, I suppose my inability to practically do so results from the lingering traces yet somewhere in my organism of the ideal set up by philosophy and theology. In the face of the futile universals of the one and the dreary phantasmagoria of the other, with Faust I say, 'All joys that I can feel from this earth flow.'"

"But I should not think that you would let yourself be dominated by opinions in which you have no faith."

"It is a strange anomaly, but it requires, you know, a supremely strong individuality to carry out its convictions, especially if they conflict with accepted sentiment. I think, too, that women—I suppose as a natural result of their traditional martyr spirit—remain the victims of conventionalities."

Mr. Stuart looked at Miss Child and with a sort of persuasive naivette inquired, "What do you want to make you happy?"

Elizabeth, amused, said: "Did you suppose that the youthful delusion of happiness was mine? I should be content simply to lose the capacity for suffering. If it were not for this persistent woman's nature, one might cease to look upon it all as a tragedy."

"Sometimes to me," said Mr. Stuart with an expressive shrug, "it seems like a tragedy; then, again, like a huge joke."

"The tragedy is between the might-be and the what-is. At least—and perhaps it is a rose-colored delusion—we think we see how beautiful human life might be, and so we are unwilling to submit to the wretched thing that it is."

"Your pessimism, Miss Child, is of a less deep dye than mine. I don't even see or dimly discern the beautiful might-be. Not any more. I don't trouble myself about it."

"Oh, well, you are a man. You have freedom. I envy you."

"Strange that you should envy me," and he smiled incredulously. "But, Miss Child, with your ideas I cannot understand what prevents you from the enjoyment of freedom."

"Weakness, I dare say."

"Well, as for myself, if I find that I am getting into a desperate state, I know how to get away from it."

"Tell me," exclaimed Elizabeth earnestly, "definitely, how you accomplish this, as it seems to me, most difficult feat."

"Oh, I seek out people who can amuse me, et cetera."

"May I inquire when you consider yourself amused?"

O'er Duncan's face came an expression of abandon and his adventuresome spirit spoke in the words coming forth forcibly: "When I can forget myself!"

"Ah, then you can forget yourself?" murmured Elizabeth. "But that line of action is forbidden to women, you know."

"Yes, I know, but individually you do not subscribe to that idea."

"No, most decidedly not. I believe in following the dictates of a robust nature, Tolstoi and his ascetic aberration to the contrary. And I fancy that the conclusion to be drawn from the powerful picture he has given of the married state, in which the worst passions of two individuals hopelessly chained together seemed to be generated, is not the greater restraint and monastic distortion that he has suggested, but a larger freedom founded on scientific knowledge of nature's laws."

"I'm inclined to think so. Where there is love there is no sin, I'm forced to believe."

Human life, fleeting bird of passage that it is, has seen fit to laden its flight with the incubus of an ideal of permanency, so unfitted to the changing character of human nature. And so the

[CONTINUED ON PAGE 118.]

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

A Conflict of Opinions—Ingersoll on Marriage.

The April number of the Freethought Magazine, published in this city, contains the following editorial reference to Lucifer and its editor:

"We learn from the Truth Seeker that Editor Harman, of Lucifer, has been falsely representing the views that Colonel Ingersoll held relating to laboring people. This reminds us of the adage of an ass kicking a dead lion. But then we supppose Harman could never forget that Colonel Ingersoll said:

"'I regard marriage as the holiest institution among men. Without the fireside there is no human advancement; without the family relations there is no life worth living. Every good government is made up of good families. The unit of government is the family, and anything that tends to destroy the family is perfectly devilish and infamous. I believe in marriage, and I hold in utter contempt the opinions of men and women who denounce the institution of marriage.'—Ingersoll's lecture, *Liberty for Man, Woman and Child.*

"Ingersoll never uttered a grander sentiment than this. It should be a part of every Freethinker's creed."

If Neighbor Green had taken the pains to read recent numbers of Lucifer containg the references to the life and work of Robert G. Ingersoll he would have been better prepared to judge fairly whether I had falsely represented the views of the great agnostic orator. To accuse one of falsely representing the views of the LIVING is a serious charge to make, and still more serious if the author of the views criticized be no longer alive to defend himself against misrepresentation, and therefore, before echoing the charge made by the editor of the Truth Seeker, the editor of the Freethought Magazine, it seems to me, should have taken the pains to read for himself the WHOLE of what I said in the article criticized, and the fact that he gets his information by way of New York instead of direct from the man accused—distant a couple of miles only from his own office—naturally gives rise to the query, WHY this circumlocution instead of the direct method of information?

Perhaps Neighbor Green will tell his readers why he does not read Lucifer when he assumes to sit in judgment upon and to publicly condemn its editor.

Both Green and Macdonald have lived to little purpose if they have not yet learned that vituperation is the poorest and weakest of all arguments, and that the use of epithets such as ass and liar simply show the moral plane on which the user lives. Later investigations prove to me more fully the truth of the statements I made in regard to Robert Ingersoll. Mr. Quinn has promised to answer soon the ungentlemanly assault of Eugene Macdonald.

We all know that a half truth is often equivalent to a whole falsehood. In this case the few lines copied from Lucifer have been used by Macdonald and Green to put me in the attitude of an assailant of Ingersoll, an enemy and vilifier of the world-renowned champion of Freethought.

Those who have read what I have said of this world-renowned champion know that I said vastly more in his favor than I did against him. I am no hero-worshipper. Ingersoll had his limitations, as all men have them. To accept as true everything said by Ingersoll simply because Ingersoll said it is MAN-WORSHIP not less slavish, not less dishonoring to manhood and womanhood, than is the adoration paid to the man Jesus, the man Mohammed, the man known as Leo the Thirteenth, or Joseph Smith, or even John Alexander Dowie—called by himself and his followers "Elijah the Second."

As I see it, the best use we can make of our great geniuses—living or so-called "dead"—is not to follow blindly in their footsteps, but to use our own powers of discrimination, adopting what seems true and right, rejecting what appears false and wrong. After reading my reply to the Truth Seeker a well-known and very clear-headed Freethinker of New York City said:

"Your estimate of Ingersoll's character is intelligent and just—both debit and credit and strike a balance; measure the whole, as they do in book-keeping."

In this same number of his magazine, my zealous critic quotes Ingersoll as saying, "We ought to have another life to correct the mistakes we have made in this," and while I have not the slightest feeling of ill-will towards the author of the quoted eulogy on "marriage" I very honestly think his championship of institutional marriage a very serious mistake, the most serious in fact of all the "Mistakes of Ingersoll."

But mistakes are not necessarily falsehoods nor evidence of hyprocrisy, and therefore I do not agree with Edward Stern, who in last week's Lucifer charges Robert Ingersoll with hypocrisy in championing gold and silver as the true and only basis of currency. Once I made the same mistake. When a follower of so-called "Republican" policies and morals I advocated a "specie basis" for legal tender money, also the Protective Tariff ideas of Horace Greeley and other apostles of that political gospel.

Both the financial and tariff doctrines advocated by myself I now regard as mistakes, delusions, superstitions of an ignorant past, just as I regard institutional marriage—which I once defended—as a mistake, a delusion, a superstition originating in an ignorant and barbarous age; and so, when looking for causes, it is to me nothing strange or wonderful that a head that could reason so clearly, so logically on theological superstitions as did Robert Ingersoll, should give utterance to a paragraph so full of bigotry, intolerance and absurdity as is the one quoted by the editor of the Freethought Magazine. Hence, as said before, I have not the slightest feeling of resentment or ill-will towards the author of that paragraph—as inferred or charged by Neighbor Green.

And now, not to make this article too long, let us briefly as possible analyze this quoted paragraph.

In the first sentence Brother Ingersoll tells what kind of marriage he is speaking of, namely, institutional marriage—the kind that has been established, ordained, enacted by law, or by immemorial custom, not the mutual agreement kind, such as the Roman "Usus" under which "woman possessed the right of repudiation." See "Woman, Church and State," by Matilda Joslyn Gage, Chapter VI., entitled "Wives." Comparing the Roman and Grecian marriage customs with those instituted by Christianity, Mrs. Gage tells us, quoting Gibbon, Maine and Reeves as authorities:

"The practical effect of the common Roman form of marriage being the absolute legal independence of the wife, under which a large proportion of Roman property fell into the hands of women, the wife retaining her family name and family inheritance. All this was changed as soon as Christianity obtained the rule. Under Christian forms of marriage the wife was taken from her own family and transferred into that of her husband, the same as a piece of property. She assumed his name, the same as the slave took that of the new master to whom he was transferred. That this idea of the wife as a slave did not belong alone to the earlier Christian period, but is a part of Christian doctrine of today, is clearly shown by the continued custom of a woman's dropping her family name and assuming that of her husband. . . . .

"While under the influence of 'Usus' Roman jurists of the middle period had declared the ownership of property by married women to be a principle of equity this drew forth opposing legislation from the Christians, and under Christian law the husband again became master of his wife's person and property, her children also falling under his entire control, the mother possessing no authority over them. From that period down to the twentieth century of Christianity, under all changing civil laws, woman has ever felt the oppression of ecclesiasticism in this relation."

* * *

From Maine's "Ancient Law" Mrs. Gage quotes:

"No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman laws."

If our readers care to follow up the matter farther I would advise the reading of the entire book, "Woman, Church and State," and especially the chapter on "Wives."

In Chambers' Encyclopedia I find this, under the head "Husbands and Wives":

"The husband is in law the head of the house; he has a right to choose the family domicile and to require his wife to cohabit with him there. . . . . If his wife leaves him without just cause he is not bound to support her and may compel her to return by bringing an action for the restitution of conjugal rights."

This, then, is the institution championed by Brother Robert G. Ingersoll as the "holiest institution among men."

"Without the family relations there is no life worth living." From its position in the quoted paragraph the logical inference of this is that there can be no family relations OUTSIDE the marriage institution. The absurdity of such reasoning needs not to be enlarged upon.

"The unit of good government is the family, and anything that tends to destroy the family is perfectly devilish and infamous"—the logical inference being that to destroy institutional marriage is to destroy the family and good government, whereas our contention is that the main cause of bad families and of bad governments (that is, the main cause of government of man by man, which is ALL bad) is this same institutional marriage.

If Brother Robert held in "utter contempt the opinions of men and women who denounce the institution of marriage," then he must have included in his contempt such men as Tolstoi, Ibsen, Percy B. Shelley, Wm. Godwin, Grant Allen, John Stuart Mill, and such women as Mary Wollstonecraft, Matilda Joslyn Gage and many more among the departed, and among the still living Dr. Juliette H. Severance, who, as Neighbor Green doubtless remembers, was elected president of the National Liberal League when Robert Ingersoll was turned down by that organization—in 1881 I think it was—and this, too, when it was generally known that she was then—as now—perhaps the most uncompromising of all the opponents of institutional marriage in the Freethought ranks, as shown by her "Social Question," "Marriage" and other published works.

Several other prominent writers and lecturers should be mentioned in this connection, such as Lois Waisbrooker, editor of Foundation Principles, now published at Home, Wash., and author of several books in opposition to the marriage institution as we now have it, but space will not allow further enumeration, and so I close the list for the present by naming just one more writer and speaker that must not be forgotten as coming under the ban of Brother Ingersoll's contempt, and that writer and speaker is none other than the renowned and valiant champion of conventional morality, Robert G. Ingersoll himself!

Time for closing the forms having arrived, I must defer the task of writing up "Ingersoll against himself," and will bring this article on "Conflict of Opinions" to a close by saying that it is not because I have any liking for controversy as such that I reply to Neighbor Green, to Eugene Macdonald, or to the departed R. G. Ingersoll, but simply because I believe that this kind of controversy is necessary often in order to bring clearly before our readers what it is that we are HERE FOR. That is, to show wherein Lucifer's work differs from that of other journals claiming to be par excellence the exponents of what Freedom means when applied to Thought, to Speech and to Action.

Next issue of Lucifer will be the Wollstonecraft memorial number. Consequently the continuation of my reply to the charge of misrepresenting Ingersoll must be deferred until the second week in May. M. H.

Authority.

Nature in her workings shows no good or bad; and our views of these are the reflections of the beneficent or evil effect of phenomena on our life. Man has benefited in proportion as he has been able to learn from nature. Nature is now what she has been since man inhabited the earth: a fecund area from which man and other animals consume in order to subsist; and the fecundity of the earth is aided by the artificial appliances of man.

C. F. H. says: "Nature is the original tyrant, planting in the human mind hate, envy, cunning, love of power." If he means (and I am inclined to think he so means after his remark about the death of adults and the society created by the youth remaining) that man is born with preconceived ideas, and the good and evil are innate within him, then he errs. If the youthful element remaining, having the abilities of their adult parents to supply their needs, were bereft of ideas permeating society today I think that conditions would certainly be changed for the better. It is not freedom which will cure all our ills; it is the removal of the causes—slavery and all it engenders—which can prevent the same ills in the future.

C. F. H. thinks I fear the authority of the train dispatcher or any necessary factor in conducting certain lines of work. I certainly differentiate between the authority backed by force—government—and the authority of a shoemaker, a physician or a train dispatcher, a Spencer, a Reclus. The former always imposes upon us and lashes us into submission and acceptation; while the latter are regarded or accepted with or without their knowledge or consent. It is the force-propped Authority which Anarchists object to, and not authorities on shoemaking or anthropology. Freedom, voluntaryism and common sense are Anarchists' essentials in all things concerning life.

San Francisco, Cal. S. MINTZ.

"Monogamy and Heredity."

I have just finished reading R. B. Kerr on above subject in Lucifer of April 9, No. 964, and

"I would that my tongue could utter
The thoughts that arise in me."

As usual I have not the time. The best I can do is to refer Mr. Kerr to Lucifer of March 28, No. 962. "It Cannot Be Done," that most excellent, logical and well-writt n article of Adeline Champney's in answer to Morrison I. Swift, is also an answer to some of the questions raised by Mr. Kerr.

I cannot forbear saying this much, however: That for a woman to become the mother of a child begotten by a "selected" father, while the heart and thoughts were with another as a "lover," seems to me the vilest sort of adultery, or adulteration, if that term suits better; and I believe that no perfect, wholesome child could result from such a mixture.

CELIA B. WHITEHEAD.

A Question.

The facts of primitive marriage collected by biologists and anthropologists seem to Carrie A. (No. 964) to throw no light on its origin. She considers intuition a superior guide. Will she tell us by means of intuition how the institution of marriage arose, and what primitive feelings required and originated the marriage bond? DORA FORSTER.

The Chicago Society of Anthropology

Meets Sundays at 2:30 P. M., Hall 913, Masonic Temple. Free lectures. On April 26 Dr. Chas. F. Lewis will lecture on "Reproduction."

[CONTINUED FROM PAGE 115.]

beautiful moment is let go. Better by far the Mephistophelian wisdom, "While living, why not live?" That vision of splendid color in the western heavens attains its ideal of beauty because it rests in the complete fulfillment of the moment. Upon its repose rests no disturbing shadow of what has been or is to be. With what silent equanimity it fades into the nether depths of everlasting oblivion! Shall the specters of past joys forever haunt the living present? Shall I in one woman's eyes only behold the transforming light divine? "I shall never love another woman," had said Duncan Stuart. But what of those moments o'er which the "opiate wand" of forgetfulness had been cast? What matters it whether love's sweet benediction is breathed for one brief moment or years on years? For certainly a man with Duncan Stuart's fine sense was not likely to forget himself in what was gross, devoid of the animating spirit. But convention has condemned to sensuality anything short of an eternal fidelity, in spite of the groans with which Nature asserts itself.

"Well, Mr. Stuart, despite the interest of this engrossing subject, I must say goodnight. I would not disturb the inquisitive nerves of the inmates of the manse."

With that artistic perfection that accompanied his slightest act Mr. Stuart simply bowed, uttering a fervent "Goodnight, Miss Child." . . . .

Coldly dissected, the secret of the charm of the relation existing between Miss Child and Mr. Stuart was in the very indefiniteness of knowledge, leaving so much to the imagination. They did not meet frequently, and so familiarity had not dissipated what might be termed simply an impression of individuality.

Elizabeth was conscious that she was reveling in an esthetic sensation, and she did not wish to dispel it—at least for the time being. Of course, her analytic spirit could not but realize that she was indulging in a little histrionics of the emotions. And perhaps the masculine element in Duncan Stuart was a trifle flattered by the sympathetic insight of a woman for whose intellectuality he had an exaggerated appreciation.

III.

"What do you say to a row on the river, Miss Child?" said Duncan Stuart, as they were wandering through the park one fair summer evening.

"Oh, of all things, I should like it!"

And so, the inevitable preliminaries being disposed of, they soon found themselves upon the water. Duncan was pulling with all the athletic delight of a lover of the oar.

"I feel delightfully selfish sitting tranquilly here watching your efforts."

Duncan laughed. "I assure you I'm quite in my element. There is nothing I like better than rowing. You know I lived by the sea, and have rowed since I knew anything."

This reference to his former life made her think of the difference between it and his present existence.

"I can't conceive how you can linger away from your native heath. The life here must indeed be prosaic by comparison."

With all the impartiality of a sociological student Miss Child calmly delivered herself of this remark.

"It isn't particularly interesting here from the point of view of living. I hate the eternal grind of business in which the American seems to be completely immersed."

Elizabeth made no reply for a moment. Presently she laughingly remarked: "The stern accents of patriotic duty compel me to give you the benefit of a rebuke—one, in fact, which I myself received from a female of a certain Ohio village. She was discussing Europe with that faraway remoteness which it suggests to a villager's mind. After the declaration that there was no country in the world like America, with a lingering, affectionate stress on the final flat a, I received the startling information that all the big families throughout Europe were corrupt."

Duncan laughed. "Well, I always did admire the integrity of American candor. Exulting in the possession of the more sturdy virtues, it affects no admiration for the effete charms of the old world."

"But, indeed, you must know, Mr. Stuart, that such proprietary patriotism is now confined to the rural districts. I can testify," and Miss Child laughed somewhat sarcastically, "to the cosmopolitanism of culture in the remark made to me by Professor Houghton. Said this erudite Ph.D., 'Can you tell me, Miss Child, where there is a place in America congenial for a cultured American to spend the summer?'—But what a veritable driasdust I am, to be moralizing on such a night! Ah! isn't it perfect?"

"Yes, lovely. Give yourself up to it. Do not even think."

"Why do you say that?"

"Oh, because I fancy that it is somewhat difficult for you to forget everything."

"Well, to prove to you the contrary, I'm simply going to revel now in the beauty about me."

"I approve of the noble resolution and am prepared to follow suit."

"We seem to be completely cut off from the town, with its stupid bricks and mortar and stultifying associations. A pleasant sensation, to be sure. By the way, Mr. Stuart, when do you think you will be able to realize your rural dream of retiring to your ranch?"

"Oh, some day. I wish I could go now."

"Perhaps, after all, you would find it a bore."

"Ah, no, indeed. It is the one thing I look forward to—where with my horses and dogs I shall lead a free existence."

"Well, you will at any rate get away from conventionality."

"We are at any rate free from it at this moment. By the way, have you ever seen the island a short distance below here? We often stop there to cool off and rest when rowing in the daytime."

"I was not aware of its existence."

"It is one of my favorite resorts, charming in the moonlight. Let's make it a visit now." . . . .

Forgotten now the stubborn, unillumined prosaic of that world which, by a strange misapprehension, is termed the actual. The boat, as though inspired by some prophetic voice of its mission, moves lightly o'er the waters. The heavy foliage on either side of the river looms up like huge masses of impenetrable mystery. The silence resting o'er all seems to hold in its depths a sweet, alluring promise. How subtly the impassioned soul of the night breathes its seductive charm! All the air is vibrating with a potent sensuousness. Solitary rests the island in the glamor of the night.

As Duncan Stuart and Elizabeth Child leave the boat they are conscious of the luminous light of feeling underlying the commonplaces which they mechanically utter. The night, too, in its deep intensity seems conscious of the infinity of human yearning, the sad inheritance perchance of centuries of grim asceticism. Yon moon, rioting in yellow splendor o'er the enamoured waters, breathes too its suggestion to revel in the glow of the moment.

Duncan Stuart with one spontaneous, abandoned gesture takes Elizabeth Child in his arms as he murmurs: "Ah, Elizabeth, how sweet you are!" She feels flesh and blood give one wild, tumultuous throb for deliverance from the unnatural restrictions built up by an artificial system which is supremely indifferent to the realities of life.

"Have you given yourself to me completely?" again murmurs Duncan.

Ah, specters of venerated traditions! who shall record the answer falling on the night? . . . . "All things sink to perfect rest."

Duncan Stuart had said, "I shall never love another woman." Elizabeth Child had sighed to herself, "One man alone has absorbed my whole being." Were the white wings of either ideal tarnished by that intoxicating, perfect moment on the moon-dipped waters?

SOPHRONIA DARE.

The Angels of the Scriptures.

Each Easter the Christian journals publish engravings purporting to portray events at Christ's sepulcher on the resurrection morning. Winged women, with shapely white limbs and bared breasts, personate the angels; and in one publication Mary is made to display two beautiful arms and one "sweet foot" as she kneels before the modestly arrayed Jesus. Do the clergymen who edit these papers not know that these artistic pictures contradict the Scriptures? For nowhere in the Bible are angels represented as women, but in every instance in the guise of men, and the angels at the sepulcher had no wings. "His countenance was like lightning and his raiment white as snow" (Matthew xxviii, 3-4). "And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment" (Mark xvi, 5). "And they [the women] entered in [the sepulcher] and found not the body of Jesus. And . . . as they were much perplexed thereat, behold, two men stood by them in shining garments" (Luke xxiv, 3-4).

HANS ROSSNER.

The Chicago Philosophical Society

Meets Sundays at 8 P. M., Lincoln Hall, 72 Adams street. Seats and discussion free. On April 26 William Francis Barnard will lecture on "Woman."

VARIOUS VOICES.

R. B. Kerr, B. C., Canada:—I inclose $5, which please dispose of as follows: (1) Send Lucifer three months to Miss B. E. M—— of N., B. C. That is, if Miss M. does not already take it. This applies to the others as well. (2) Send Lucifer ten weeks to each of the following 24 names. (3) Send me one copy each of the Lucifers containing "The Greatest Sin," and a "Tale of the Strasburg Geese." (4) Send me "The Origin of the Family," by Engels; "Slavery of our Times," by Tolstoy, and "Moribund Society and Anarchy."

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MARY WOLLSTONECRAFT.

In chains the heart of beauteous woman lay,
Subject to man, and robbed of half its power;
Love, that should spring up sweetly like a flower,
Aborted lived, midst blasting and decay.
Whose life broke free, she perished in dismay;
Who spoke of freedom soon must sadly cower,
Seeing the brow of her taskmaster lour,
His hand upraised to smite her or to slay.
Among those lives abject, one, brave, arose
And cried, "Behold! this shall not always be:
Woman, arise; only the bold are free!"
Nor insults, heavier bonds, nor bitter blows
Availed to still her, where, midst daunted foes,
She stood with looks that pierced futurity.

WILLIAM FRANCIS BARNARD.

The dust of a hundred years
Is on thy breast,
And thy day and thy night of tears
Are centurine rest.
Thou to whom joy was dumb,
Life a broken rhyme,
Lo, thy smiling time is come,
And our weeping time.

Thou who hadst sponge and myrrh
And a bitter cross,
Smile, for the day is here
That we know our loss;—
Loss of thine undone deed,
Thy unfinished song,
Th' unspoken word for our need,
Th' unrighted wrong.

Smile, for we weep, we weep,
For the unsoothed pain,
The unbound wound, burned deep,
That we might gain.
Mother of sorrowful eyes
In the dead old days,
Mother of many sighs,
Of pain-shod ways;

Mother of resolute feet
Through all the thorns;
Mother soul-strong, soul-sweet,—
Lo, after the storms
Have broken and beat thy dust
For a hundred years,
Thy memory is made just,
And the just man bears.

Thy children kneel and repeat:
"Though dust be dust,
Though sod and coffin and sheet
And moth and rust
Have folded and molded and pressed,
Yet they cannot kill.
In the heart of the world at rest,
She liveth still."

—*Voltairine de Cleyre.*

Philadelphia, April 27, 1893.

MARY WOLLSTONECRAFT: A SYMPOSIUM.

By Laura H. Earle.

Mary Wollstonecraft's latest biographer, Mrs. Elizabeth Robins Pennell, says:

"Those who judge Mary Wollstonecraft by her conduct, without inquiring into her motives, or reading her book [she alludes to the "Vindication of the Rights of Woman"], might conclude that what she desired was the destruction of family ties, and, consequently, of moral order."

Thus does she defend a Mary Wollstonecraft. One may well say, "Defend me from my defenders."

We must judge people by their conduct. Conduct is ever a better guide to a man's character than are his writings. Mary Wollstonecraft's writings, in particular, are a long way behind her conduct of life. And her conduct was not, as Mrs. Pennell would imply, subversive of family ties. In spite of all that has been written and said on the subject, it is still somewhat uncertain just what it is that constitutes the Family. In this peculiarity—indefiniteness of form—it partakes of the nature of all the other objects of human worship, from time immemorial. But it is strange for a woman of our day, and a person of Mrs. Pennell's evident enlightenment, to write in a strain as if the family did not exist except on a piece of parchment, and within a finger-ring.

Mary Wollstonecraft lived with Imlay as long as he would live with her, and she bore him a child, to whom she was a devoted mother. This was surely a family life, and a formal marriage could not have made it more so. But, in the disregard of what she considered meaningless forms, she showed the world what a brave spirit can do. The event proved the wisdom of the dissolvability of the bond, in this case, although the break in the connection brought grief to Mary. The time of her union with Godwin was too short to pronounce what its character would have been had she lived; but to him also she bore a child; which makes it tolerably certain that here, too, would have been a family.

Her letters to Imlay are charming. They make a striking picture of her individuality at that time: impulsive, generous, affectionate, jealous and quick-tempered she was. We may imagine her jealous in spite of her reason, which could not approve that failing of the weak. In one of the letters to Imlay she speaks of a certain woman, half-jestingly, thus: "—— is a pretty woman (I can admire, you know, a pretty woman, when I

am alone)." Again, she writes seriously: "If a wandering of the heart, or even a caprice of the imagination, detains you, there is an end of all my hopes of happiness. I could not forgive it if I would."

These remarks are interesting as showing the point she had reached in mental development, and as a possible indication of the weak link in the chain that bound her and Imlay. Her intellect, though strong, had not yet freed her from the traditions of sex-ownership. This feeling in Mary must have been, to a man of the world like Imlay, almost unendurable.

Her passion for Imlay was sincere and deep; but, while her earlier letters show her exacting and jealous, the later ones make it evident that she had never known the man as he really was. Mrs. Pennell, speaking of this episode, calls it "the saddest of all sad love stories": a very extreme statement; first, because this one is the counterpart of many—one might say of *most*—love stories. Secondly, because we remember that the heroine of this story, although she suffered much at her lover's desertion, was within the year in love with another—Godwin. A heart-break that is healed within a year does not sadden us excessively. But this submission to time and events only gives additional proof of Mrs. Wollstonecraft's uncommon mental poise. Love is natural and eternal: heart-break abnormal and pathologic.

The circumstances of her later union with Godwin are evidence that Mary learned from life; that she outgrew much of the prejudice of possession in love, of which jealousy is the outward sign. Had she lived longer, and she and Godwin continued to maintain their independent manner of living, against the whole world's pressure, we should doubtless have seen the results in some really powerful work from Mary's pen. And Godwin himself perhaps would not have become the melancholy picture that he was in Shelley's eyes in later years.

In this experiment of Mary's and Godwin's,—she in one house, he in another; visiting each other when they would, but each respecting the other's privacy; each respecting the personality—nay, the life—of the other,—what chance was there not for a true love to develop!

So it is Mary Wollstonecraft's conduct and life that were epoch-making, rather than her writings. By her independent action she doubtless helped women forward materially; indeed, this influence is still working in the world; while her writings, bold as they were for her time, have, I think, long ceased to be a motive power. These always suffered from a cumbersome and pedantical style. There is, too, a weak vein of sentimentalism in what she wrote for publication, which does not appear, however, in the perfectly natural letters to Imlay.

Women have yet to find out that it is through action—by living—not by contemplation, reflection, nor even by writing, that the world is moved. When they are fully convinced of this, then they will begin to be natural.

By Celia B. Whitehead.

Nearly twenty years ago an orthodox acquaintance said to me (somewhat severely, I imagine, for she was of a severe nature and seemed to enjoy depicting the "destruction of the wicked and the wrath to come"), "I suppose you believe as Mary Wollstonecraft did." I asked in reply, "Who was Mary Wollstonecraft and what did she believe?"—for I had never heard of her.

My knowledge had not increased very much when I was invited to contribute to a Wollstonecraft number of Lucifer. I encouraged myself with "Never too old to learn," and consulting my encyclopedia for Mary Wollstonecraft read "See Godwin." I followed directions, with a feeling of irritation that a woman should submerge herself, even in name. It is all right for a dog to wear a collar with its owner's name on it, but I hope the time will come when a woman will not think it necessary to put a man's name on her visiting card. Nevertheless I "saw Godwin," with the following result: "Godwin, Mary Wollstonecraft, 1759-97; b. England; became teacher and governess, and in 1786 published 'Thoughts on the Education of Daughters'; afterwards 'Mary,' a novel; 'Original Stories,' and translations from Lavater. Having great sympathy with the ideas that instigated the French Revolution, she went to Paris, where she became the mistress of an American known as Imlay. He deserted her and William Godwin married her. She died in her thirty-eighth year in giving birth to a daughter, who became the wife of the poet Shelley."

A meager outline of a brief life! As I read it a great wave of aloneness swept over me. For the time I seemed to be Mary Wollstonecraft and to cry out, like the woman in Olive Schreiner's "Three Dreams in a Desert," "I am alone, I am utterly alone." The little I had learned interested me profoundly. I wanted to know more. Between the lines of that grudging, half-contemptuous sketch was a great deal more than appeared in the lines themselves. Preferring, always when possible, to get my information about a person from the person herself, I tried at the Denver Public Library to get "Vindication of the Rights of Woman." It was not there; neither was her "Memoirs," written by Godwin. The best I could do was to get her life, written by Elizabeth Robins Pennell. The introduction to this book begins as follows: "Few women have worked so faithfully for the cause of humanity as Mary Wollstonecraft, and few have been the objects of such bitter censure."

I read the book with a feeling of gratitude to those who in the columns of Lucifer brought me to seek to know of this wonderful woman. What can I write of her? Who, knowing all the ascertainable facts regarding her heredity and early environment, would have said: "These will produce a genius"? Who can analyze them now and show why they did produce a genius? Not I, surely; and again the question comes, "What can I write?" I am impressed by her extraordinary courage, perseverance, industry, clearsightedness, generosity, earnestness, affection, honor, nobility, refusal to be governed by the shams and conventionalities of life, love of truth, sense of justice, immense self-reliance outside of the realm of affection and utter dependence within that realm, and intensity of thought and feeling. All these she possessed or was possessed by in a remarkable degree; but most of all am I haunted by the misery that attended her through life. One writer observes, "The calamities of her life so miserably prove the impropriety of her doctrines." (I wonder if this writer called himself a Christian and if so how he construed the "calamities" that attended the life of Jesus of Nazareth and the lives of his immediate followers.) So impressed am I by her sufferings that I have decided to leave other matters too ther writers and touch only on this one phase of her life.

When I first read that she died at the age of thirty-eight it seemed a fact for almost infinite regret. After reading her life I regretted it no more. Her happiness could be measured by a few months; her misery only by many, many years. Her intellectual and literary unfoldment gave promise of noble fruitage compared with which the work she had done seemed but a budding; but I shrink from the thought of the suffering which was inevitable. To me it seems as if the shadows of her childhood and youth had so darkened her life that only a superhuman human love could lighten it. My terms may seem paradoxical. Let me explain: Mary Wollstonecraft was of a deeply religious nature, and her letters, especially the earlier ones, abound with expressions of her dependence on a divine Providence; but she was also a striking example of what the poet meant when she wrote—

> "But while the lips ask love divine,
> The heart asks love that's human."

Born with an intense craving for love, which neither her father nor mother gave her, with a refinement of nature that could not tolerate coarseness, a love of truth that scorned deception, and a passionate sense of justice, she was foredoomed to disappointment in affairs of the heart.

For a short time she was very happy with Imlay, and Mrs. Pennell says, regarding her life with Godwin: "In her own house, surrounded by husband and children, she would have been not only a great but a happy woman." "The calm created by her more happy circumstances would have lessened her pessimistic

s." I cannot share this thought. She had been married less than a year when she wrote this to Godwin: "Whatever tenderness you took away with you seems to have evaporated on the journey. . . . . The chance of your not coming shows so little consideration that, unless you suppose me to be a stick or a stone, you have forgot to think, as well as to feel, since you have been on the wing."

Her biographer assures us that "this misunderstanding, however, was of short duration. The 'little rift' in their case never widened to make their life-music mute."

But, my dear Mrs. Pennell, there were years and years to come. Mr. Godwin could not have kept his love tuned up to concert pitch all the time, the shadows of childhood would have closed around her, he would have grown aweary trying to dispel them, and another heart-breaking separation, like that from Imlay, would have come. She was spared that. I am glad she died while she was still happy.

At the close Mrs. Pennell writes: "Whether her principles and conduct be applauded or condemned, she must always be honored for her integrity of motive, her fearlessness of action, and her faithful devotion to the cause of humanity."

By Lizzie M. Holmes.

The rebellious cry of a slave is never an agreeable sound, and is never popular at the time it is heard. Be it ever so expressive, ever so strong, ever so eloquent, the majority of the people will not listen to it, and many would like to see the crier killed that his protests might be silenced.

Sometimes, if in after years the slave and his fellows should gain a modicum of freedom, the worth of the first rebel is recognized and he receives a belated measure of appreciation and praise. Only "success succeeds" and then the reviled rebel becomes a hero.

Mary Wollstonecraft was the first woman in these later centuries to raise a cry for the "Rights of Women," and really inaugurated the modern Woman's Rights movement. The rights that have been claimed for women during the century since Mary Wollstonecraft lived have been ridiculed, abused, misrepresented, tossed aside as worthless: yet, almost unconsciously to society, the conditions that warrant for women all that she demanded have slowly swept into existence, and even while we are laughing at the "coming woman," lo! she is here as the "new woman" and we accept her whether or no, and find ourselves made as happy by her and as dearly loved as ever. And we find her so great. There is so much of her; she is brave as well as gentle, wise as well as loving, self-poised and self-respecting as well as self-sacrificing and faithful. There are not enough of her as yet, but she is still coming. There is a new vitality in society, new thoughts stirring revivified minds, new and better loves springing up and higher ideas of happiness coming into existence. And we are still improving. This new and better condition of affairs has had as one of its most powerful promoters the work of the brave band of women who were in the first place aroused to action by the noble and energetic Mary Wollstonecraft.

The demands made by the Woman's Rights societies may not always have been wisely made; not always timely, and not always what women really needed. But their influence in bringing about better conditions for women can scarcely be estimated. While they demanded in strenuous tones "the ballot for women," "representation with taxation" and, except in a few instances, have failed utterly, they have brought about what is far better, viz., the recognition of woman's rights to herself, to live her own life, to development, to a choice in the use of her powers in the world of industry, art and learning.

Mary Wollstonecraft's claim for rights for women included all that has come to her and more; she believed that equal franchise would bring about a recognition of her equal rights to life, liberty and the pursuit of happiness, sooner than anything else. It was too soon then for even the most advanced of thinkers to appreciate the fact that the ballot, like the scepter, is an instrument of despotism and no person living has a "God-given right" to use it. This thought is heresy even now, but thoughtful people know it is true. All the reasons that have ever been urged against the use of the ballot by women were well grounded; but they weigh against its use by men as well. It used to be said that woman ought not to expect the right of franchise because she could not carry a gun. But the truth is, that intelligent human beings ought to use neither. One is a form of violent coercion, so is the other. It is not a thing to be proud of—that of being trained to kill one's fellow beings; it is no more honorable to force one's fellows to obey laws and to live under conditions which they despise; so it has been no great loss to women that they could neither carry a gun and fight like a soldier, nor cast a ballot like a politician.

Women have made these demands as a groundwork for greater liberty in all fields; for equal opportunities, for the right to choose their vocations, their beliefs, their friends and their lovers; and that they have not got what they asked for, but *have* gained in some degree these higher rights, is a grand accomplishment.

In the days when virtuous women were to be seen only in the home, when women were secluded, guarded, protected and commanded, and from whom only domesticity, faithfulness, tenderness to her own, and obedience were expected, it was a mighty work to write such a book as "The Rights of Woman"; and brave must have been the woman who "dared." But hers was a large soul, and the brain that could conceive unaided the thoughts contained in it, worthy to be remembered through all the long ages to come after her. Mary Wollstonecraft was one of the great women of that century; besides her wonderful ability she was loving, true, sympathetic, and she understood her own nature and lived up to it. But like Thomas Paine, her good works are forgotten because she advocated an unpopular cause. She has not been remembered as she should have been in this country; she helped to lay the foundation of such freedom, independence, brave thinking as we possess, and should be remembered as a heroine. But if only in the hearts of a few liberty-loving thinkers her memory is held sacred, let it be with more intense reverence and love, for that fact; may her memory be kept green forever in the minds of all those who love liberty, equality and fraternity.

By Charlotte Watson.

There are perhaps no two persons who have lived in the past two centuries who have been more grossly misrepresented and maligned than Mary Wollstonecraft and Thomas Paine, yet the ideas of this woman and this man on government, religion and sociology have, after nearly 150 years of slow but steady growth, been so infused into the civilization of today that progress of the human race would be impossible without them.

The writings of this woman and man have been mighty influences in directing the human mind to the solution of the problem of liberty. A scant measure of justice is now being rendered to the memory of Thomas Paine. His "Rights of Man," while still denounced by priests and kings, is the political classic and guidebook of the republican spirit that is abroad in the earth.

The rights of man was a utopian idea that had haunted the human mind for centuries, but Thomas Paine first dared give voice to it.

That woman had human rights had been merely hinted at in suppressed tones by Mary Astell, who lived a hundred years before Mary Wollstonecraft; later by Condorcet, and a Hungarian woman whose name has been lost to history; but their words were so faint that they died in expression.

On the 27th of April, 1759, Mary Wollstonecraft was born at Hoxton, England. She was destined to be a radiant prophetess, to blaze a new path for her sex from that of deep subjection to mental and financial independence. The oppressions and sorrows of her sex fell like a pall upon her great heroic heart

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Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Wollstonecraft Symposium.

A few weeks ago the plan of a memorial number of Lucifer in honor of the life and work of Mary Wollstonecraft was suggested by James B. Elliott of Philadelphia. In this current issue of the Light Bearer our readers see the result of that suggestion.

Of the various contributions to this symposium I wish to say but little. They speak for themselves. But, believing that comparatively few of our readers ever saw any of the writings of this pioneer rebel against the sexual enslavement of woman, I wish to present a few extracts from the volume called "Letters to Imlay," as characteristic specimens of her style of writing and trend of her thought. Among the earlier and less impassioned of these letters is the following:

"So much for business! May I venture to talk a little longer about less weighty affairs? How are you? I have been following you all along the road this comfortless weather; for, when I am absent from those I love, my imagination is as lively as if my senses had never been gratified by their presence—I was going to say caresses—and why should I not? I have found out that I have more mind than you, in one respect; because I can, without any violent effort of reason, find food for love in the same object, much longer than you can. The way to my senses is through my heart; but forgive me! I think there is a shorter cut to yours.

"With ninety-nine men out of a hundred, a very sufficient dash of folly is necessary to render a woman *piquante*, a soft word for desirable; and, beyond these casual ebullitions of sympathy, few [men] look for enjoyment by fostering a passion in their hearts. One reason, in short, why I wish my whole sex to become wiser, is, that the foolish ones may not, by their pretty folly, rob those whose sensibility keeps down their vanity, of the few roses that afford them some solace in the thorny road of life.

"I do not know how I fell into these reflections, excepting one thought produced it—that these continual separations were necessary to warm your affection. Of late we are always separating. Crack! crack! and away you go! This joke wears the sallow cast of thought; for, though I began to write cheerfully, some melancholy tears have found their way into my eyes, that linger there, whilst a glow of tenderness at my heart whispers that you are one of the best creatures in the world. Pardon then the vagaries of a mind that has been almost 'crazed by care,' as well as 'crossed in hapless love,' and bear with me a *little* longer! When we are settled in the country together, more duties will open before me, and my heart, which now, trembling into peace, is agitated by every emotion that wakens the remembrance of old griefs, will learn to rest on yours, with that dignity your character, not to talk of my own, demands.

"Take care of yourself, and write soon to your own girl (you may add dear, if you please) who sincerely loves you, and will try to convince you of it, by becoming happier."

In this letter Mary Wollstonecraft speaks not for herself alone, but for the vast majority of women as well, when she says: "The way to my senses is through my heart." Nor is her philosophy at fault when speaking of men. Here we have outlined in few words the chief source of unhappiness to woman as woman. Woman's love is centripetal, spiritual, enduring; whereas man's love is centrifugal, sensuous, ephemeral.

The chief cause, as I see it, of this radical difference between women and men in their love natures is the equally radical difference in the roles assigned by nature to the sexes, respectively, in the work of reproducing the race. If this be true, then there would seem to be little, if any, hope that there will ever be an end to the pangs of JEALOUSY, on the part of woman at least, so long as the race is reproduced in the way it now is and has been in all the past.

The next quotation shows that Mary Wollstonecraft took the ground contended for by Lucifer—that the mother is the natural owner of the child, and also, by logical inference, that woman is the rightful owner of her person. If not the owner of her person—her body—she could not logically claim the ownership of the product of her body. Hence man's law gives the child to the unmarried mother, but to the father if the woman be married to him. Hence also the old legal maxim in the South that the child of a negro slave mother is a slave, though the father be free and white.

"Considering the care and anxiety a woman must have about a child before it comes into the world, it seems to me, by a *natural right*, to belong to her. When men get immersed in the world, they seem to lose all sensations, excepting those necessary to continue or produce life! Are these the privileges of reason? Amongst the feathered race, whilst the hen keeps the young warm, her mate stays by to cheer her; but it is sufficient for man to condescend to get a child, in order to claim it. A man is a tyrant!

"You may now tell me, that, if it were not for me, you would be laughing away with some honest fellows in London. The casual exercise of social sympathy is not enough for me—I should not think such an heartless life worth preserving.

"It is necessary to be in good humor with you, to be pleased with the world."

Our space for this week being now full, with several letters left over, I will make only one more brief selection from Mary's letters to Imlay, illustrative of the agony that woman ever suffers from unrequited or slighted love:

"I was very low-spirited last night, ready to quarrel with your cheerful temper, which makes absence easy to you. And why should I mince the matter? I was offended at your not even mentioning it. I do not want to be loved like a goddess, *but I wish to be necessary to you.* God bless you."

Italics in last paragraph are mine. These brief selections contain a whole volume of sex ethics. M. H.

We are requested to announce that the Social Science Club of Philadelphia is about to publish "Modern Science and Anarchism," by Peter Kropotkin, translated from the Russian by David A. Modell. Particulars regarding price, etc., will be given later.

Who has a copy of "The Martyrdom of Man" to sell? We would like to buy a few copies. Please state condition and price.

The Chicago Society of Anthropology

Meets Sundays at 3:30 P. M., Hall 913, Masonic Temple. Free lectures. On May 2, Mr. John F. Geeting will lecture.

A couple were to be married after service in a Boston church one Sunday. The minister made the announcement in this way: "The parties that are to be joined in matrimony will present themselves immediately after the singing of hymn No. 245, 'Mistaken souls that dream of heaven.'"—*New York Tribune.*

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and Mary Wollstonecraft spoke in thunder tones, and the world is listening to this very hour and acting on her ideas.

This noble woman's life was pathetic and tragical in the extreme. She was a martyr to liberty. Her brief life of thirty-eight years, loaded with injustice, care and sorrow, illumines one of the noblest pages of human history.

Her life was one of mental agony, made so by the wrongs and cruelties that were heaped upon helpless women, and it seemed that each new phase in her career but emphasized her early impressions and fired her brain into rebellion against them.

In her own home and in the homes about her she learned the cruel lessons of life, upon which she founded her moral creed. Her biographers record that her father was a drunkard, and, although the son of a well-to-do English manufacturer, he reduced his family to poverty by his riotous living. It is recorded that her father was the terror and the tyrant of his household, and many a time the child Mary had thrown herself between her father and mother, that she might receive the blows intended for the subjected, frightened mother, whose health had been wrecked by bearing children to the brute who made them the victims of poverty and cruelty.

Mary Wollstonecraft in girlhood had but one bosom friend—Fanny Blood, whose father too was a drunkard, her mother weak, incompetent, and sadly servile to her master, while their children were neglected and cruelly treated. There was nothing in the home of Mary Wollstonecraft, in the home of her friend, or the homes about her, to impress her with the sanctity of the marriage tie or the blessings resulting from the subjection of women.

Though these were conditions in domestic life nearly one hundred and fifty years ago, with all the religion and education we have today the momentous question arises, Are conditions much improved in our time? I leave it to the press, which daily publishes the appalling and grewsome facts, to answer the question.

The close friendship between Fanny Blood and Mary Wollstonecraft stimulated the latter's mental activity and aroused in her the determination to go into the world to seek independence. She was in turn lady's maid, companion, governess and teacher, yet all the time cherishing the idea of defying the world and making literature her profession, that she might utter the protests and ideas regarding the wrongs of women that hourly burned into her brain and heart.

A year's service to Lady Kingsboro, the leader of the exclusive set of her day, gave her a glimpse of the condition of society women, of whom she said: "The wife, mother and human creature were all swallowed up by the factitious character, which an improper education and the vanity of beauty had produced, which was quite feminine according to masculine ideas." Thus equipped by contact with the actual conditions of her sex, Mary Wollstonecraft gave her message to the world.

She was as ardent a hater of shams as Carlyle, and, as her experience and observation taught her that the refinement and cruelty of injustice forced women into quiet submission and patient suffering by the conditions formulated by brute force, she rebelled against them with such power that the fire-tipped denunciations of her pen are echoing in our legal and domestic systems to this very hour.

Mary Wollstonecraft painted the "Doll's House" long before Ibsen and his Norah were dreamed of. She refuted the ideas of Hannah More and Mrs. Barbauld that woman was made to be meek, submissive, and of all things religious, whose only duties were to worship God, and serve and obey man. While such women writers were apologizing for their work, as if it were a womanly indiscretion, Mary Wollstonecraft seized her pen and wrote her "Vindication of the Rights of Woman." It appeared in 1792, and it electrified the European world and was speedily translated into French and German. She was the first woman in the world to make literature a profession. She became the literary star of London, and such men as Tallyrand, Johnson, Southey, Thomas Paine and the literati of her time paid homage to her genius and courage.

This woman was handsome in person and an intellectual magnet. Southey, writing of her, says: "Of all the lions or literati I have seen here in London, Mary Wollstonecraft's face is the best, infinitely the best."

The year she published her "Rights of Woman" she went from London to Paris, and here occurred the saddest episode in her tragical life. She met, loved, and allied her fate without the legal marriage ceremony to Captain Gilbert Imlay, an American, a man totally unworthy of the devotion of so grand a woman, and he proved himself a character that deserves only execration.

After the publication of "Rights of Woman" and her alliance with Imlay, the world poured upon her defenseless head its torrents of abuse and obloquy. The writing of the book was a minor offense, but ignoring the marriage ceremony was a deadly crime. She was denounced as a "social outcast," "a hyena in petticoats," and Horace Walpole politely called her "a philosophizing serpent." All this while Imlay was trampling on her love; and after bearing him one child, Fannie, being no longer able to bear his indifference, heartless cruelty, and glaring immorality, she severed her relations from him. Twice in her heart-agony did she attempt to take her own life. The world was so cruel that, though steeped in sensualism, yoked to ignorance and tyranny, in after years it hunted the lovely daughter of Mary Wollstonecraft to suicide because the priest had not sealed the marriage vows of her parents.

When Mary Wollstonecraft met Imlay the world was ringing with her literary fame. She had written her "Education of Daughters," "Original Stories of Real Life," her celebrated letters to Burke and Tallyrand, "Reflections on the French Revolution," and her "Rights of Woman." The world was dazed at the splendor of her mental ability and courage, but because she did not believe in the efficacy of words pronounced by a priest to seal a union of hearts, it sought to submerge her name and fame under its torrents of abuse.

George Eliot, the master mind of her century, who has as many commentators as Shakespeare; George Eliot, who gave the world not only a system of philosophy, but a religion, the key of which the future holds; George Eliot, who discussed problems of human life which might have puzzled Plato, who was the idol of her generation—this woman, because she defied custom and entered into conjugal relations with George Henry Lewes without the sanction of the priest, was forced to pay the severe penalty of estrangement from friends, the loss of liberty of speech, the foremost rank among the women of her time, and a tomb in Westminster Abbey.

Mary Wollstonecraft and George Eliot represent a combination of mental strength, moral courage, and fidelity to principle that is not recorded of men in any age.

Ignorant conservatism, whose handmaid is tyranny, scourged these mental titans with the scorpion whip. The oar was placed in their bleeding hands as the only means of escape from the Nemesis that pursued them, yet the scourgers were unworthy to touch even the hem of their garments.

The glaring injustice of a double code of morals is in full force today and pollutes our whole civilization. It is strongly exemplified in the case of the wronged and hunted Princess Louise of Saxony, who has been denied a country and a name, and pursued like a criminal, for deserting a brutal, immoral, tyrannical husband for the companionship of a man who in her desperation extended her kindness and sympathy; yet the husband of this unfortunate woman wears the purple and his titles, and demands homage from his people. Another up-to-date case is the expulsion of Lady Gordon from the English court by Queen Alexandra, when the world has stamped King Edward VII as one of the most notorious profligates of his time.

Conservatism with its lash is ever hunting from the human brain and heart sincerity and mental and moral integrity, and we have the result in the present state of society. Where humanity is robbed of natural human rights it will by some means obtain

privileges called illicit. Ah! if woman knew her power, demanding of men the same moral status that men demand of her, this would be a mighty lever in the solution of the sex problem. The leprosy of license and the tyranny over the mothers of the race have well nigh reduced our social structure to pandemonium.

A single code of morals was a strong key-note struck with such power by Mary Wollstonecraft that it startled the world because the idea had never been advanced before. She uttered this truth: "Tyranny, wherever it raises its brazen front, will undermine morality."

The last chapter in the tragical life of this wonderful woman was her union with William Godwin, a writer of note and a defender of pure reason. They brought to each other that good friendship and intellectual companionship which she declared in her "Vindication" were necessary to a happy union. When she found that for the second time she was to become a mother, a marriage ceremony was performed between Godwin and herself, not that either of them believed in it, but to save their child from the cruel stigma with which society had branded her daughter, Fannie Imlay, and later drove her to suicide.

On August 30, 1797, Mary Wollstonecraft gave birth to Mary Godwin, destined to become famous as Lady Mary Shelley, the wife of Percy Bysshe Shelley. She yielded up her life in the birth of this daughter. She died on September 10, 1797, at the age of 38.

It was a loss to the world that cannot be calculated that she did not reach old age, for in her short but stormy life she rendered greater service to her sex than any woman before her time and blazed a path for those who followed her. But early death was to her a happy release, as she was no doubt more blessed in the silence of death than in the stress and strife of a long life in conflict with a cruel world. Perhaps no fiercer battle was ever fought than that waged in the brain and heart of Mary Wollstonecraft. Her influence has been woven into every effort for woman's emancipation since her day. Under our present domestic conditions it is at least unbecoming to censure any human being for seeking a solution of the most vital of all problems—the relation of the sexes.

It cannot be claimed by the most conservative that the marriage system instituted by Church and State has been or is now a success. The trail of slavery, tyranny, misery, cruelty, suicide and murder is over its entire history, and today in the United States, which claims to lead Christian civilization, conditions are such that a revolution in the social structure is inevitable.

What if a Mary Wollstonecraft had never spoken? The fangs of tyranny and injustice would have been driven deeper into the heart of woman, until she could have given birth only to tyrants, cowards and slaves. But for the stern conviction and splendid courage of a Mary Wollstonecraft, an Elizabeth Cady Stanton would have been an impossibility.

But for the example of a Mary Wollstonecraft, women would never have dared to discuss their wrongs in private or public; yet today from the platforms and through the press they are freely discussing the domestic, political and economic conditions of their sex, and their protests against their wrongs have reached the dignity of a demand and their human rights are being respected.

If a Mary Wollstonecraft had never spoken, no woman would dare challenge the chastity of a husband in the divorce court. Under conservatism, chastity is a feminine virtue, and man consents that woman shall have a perpetual trust on it. Despite the protests of the alarmed clergy, the divorce court is here and doing a thriving business, and is one of the most beneficent institutions of our civilization.

If the Romish doctrine of the indissolubility of the marriage tie reigned supreme, republican institutions would be impossible, and the hope of liberty and justice would die in the human heart. This was the condition of the human race when the priest had absolute power. Then woman was without hope of release, the servile sexual slave of man, and she peopled the world with tyrants, cowards and slaves. The miseries of enslaved motherhood have ever been visited with a vengeance on offspring. This Mary Wollstonecraft realized.

O blind, cold and cruel world! though staggering under your load of ignorance and suffering, you have ever hunted to prison and to death humanity's greatest benefactors.

When Mary Godwin was sixteen years old, beside the lowly grave that held the ashes of her heroic mother, the daughter of the woman who wrote the "Vindication of the Rights of Woman" and of the man who wrote "Political Justice," both of which had stirred the hearts of two nations, plighted her love and allegiance to Percy Bysshe Shelley, the greatest of English lyrists—Shelley, who sat upon the throne in the palace of poesy—Shelley the immortal, whose mind followed the skylark into the immaculate recesses of clouds and sunsets—Shelley, who entered the sacred shrine of the human heart, struck its thrilling chords, and filled its sacred chalice with ecstasy—Shelley, who limned in lines of living light the melancholy face of Mary Wollstonecraft in one of his greatest poems, the "Cenci."

Surely this scene at her grave was enough to stir the insensate clay of the most heroic woman of her time.

* * *

After the snows of one hundred and forty-three winters have fallen upon the grave of Mary Wollstonecraft, above the condemnation of a bigoted and tyrannical world, the splendor of her genius, the sublimity of her courage, her fidelity to principle, and the heart agony of her brief life, rise in majesty to redeem her from the faults with which she has been chargeed.

She lived her life, and shed her light, and its radiance will ever light the path to Liberty and Justice, and all women should garland her memory with gratitude.

By Lucy N. Colman.

I find I have nothing special to say regarding Mrs. Wollstonecraft that has not already been said and resaid.

She was one of our earliest reformers, and remained true, accepting the thought which was considered the most advanced in the early period of the advocacy of Woman's Rights.

I supposed I could put my hands on several books which gave her early history in Woman's Rights Reform, but my library seems destitute of the name.

I have a bad habit of giving my books away, particularly books on reform—books which tell what ought most to be known. I have just found in our city library a "Life of William Godwin," in which I find that Mary Wollstonecraft became his wife, but her life with him was not long. A woman of intelligence and liberal opinions, both social and political, she was in thought and practice far in advance of most people of her time. Today everybody, especially woman, believes or supposes she believes in equality of the sexes, and there is comparatively little opposition to woman occupying any place which she finds herself equal to—indeed, she has much less difficulty in taking a place such as man occupies than does a person with colored skin.

I have given so much of my time and thought to the wrong that deprives men of political power because of the color of their skin, that my enthusiasm for Woman's Rights is somewhat tame as compared with the strenuous appeals of some workers for the Rights of Woman, but I have always striven for equality, asking that the persons demanding equality be true to the principle of equality in all things.

By James B. Elliott.

I desire to present briefly the views held by Mary Shelley concerning her mother—the noble woman to whose life and work Lucifer is to devote the last issue of the month of April. Mrs. Shelley wrote:

"Mary Wollstonecraft was one of those beings who appear once perhaps in a generation, to gild humanity with a ray which no differences of opinion nor chance of circumstances can cloud. Her genius was undeniable. She had been bred in the hard school of adversity, and having experienced the sorrows entailed on the poor and the oppressed, an earnest desire was enkindled within her to diminish these sorrows. Her sound understanding, her intrepidity, her sensibility, an eager sympathy stamped all her writings with force and truth, and endowed them with a tender charm that enchants while it enlightens. She was loved by all who had ever seen her. . . . . Did she witness an act of injustice, she boldly came forward to point it out, and induce its reparation. . . . . Her life had been one course of hardship, poverty, lonely struggle and bitter disappointment."

To these words of filial affection and appreciation it seems fitting to join the following reference to the mother, in lines addressed to the daughter, by the poet Shelley himself:

"They say that thou wert lovely at thy birth,
Of glorious parents, thou aspiring child.
I wonder not—for one then left this earth
Whose life was like a setting planet mild,
Which clothed thee in the radiance undefiled
Of its departing glory; still her fame
Shines on thee through the tempests dark and wild
Which shake these latter days."

I hope you will have enough contributions from the pens of radical women to fill the memorial number; if not from women, then from men. Paine, Ingersoll, Lincoln, have had special numbers devoted to them; why not Wollstonecraft, George Eliot and the other brave souls?

Hope those who want portraits of Mary Wollstonecraft will send in their orders at once. Single, 25 cents each; Paine and Wollstonecraft, 30 cents. Address James B. Elliott, 3515 Wallace St., Philadelphia, Pa.

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AND DEATHS ARE TWAIN.

How short this Life, how long withal; how false its weal, how true its woes,
This fever-fit with paroxysms to mark its opening and its close.

Ah! gay the day with shine of sun, and bright the breeze, and blithe the throng
Met on the River-bank to play, when I was young, when I was young:

Such general joy could never fade; and yet the chilling whisper came
One face had paled, one form had failed; had fled the bank, had swum the stream;

Still revellers danced, and sang, and trod the hither bank of Time's deep tide,
Still one by one they left and fared to the far misty thither side;

And now the last hath slipped away yon drear Death-desert to explore,
And now one pilgrim worn and lorn still lingers on the lonely shore.

Yes, Life in youth-tide standeth still; in Manhood streameth soft and slow;
See, as it wears the 'byssmal goal how fleet the waters flash and flow!

And Deaths are twain; the Deaths we see drop like the leaves in windy Fall:
But ours, our own, are ruined worlds, a globe collapsed, last end of all.

—*From the Kasidah of Haji Abdu El-Yezdi (Sir Richard Burton).*

Sex Domination.

The self-styled lords of creation are carelessly neglectful in viewing their vast domain. The best of it they have never seen; the future of it they have rarely suspected; they invariably begin by treating with contempt the stone which is to become the head of the corner; they occupy themselves with trifles, and ignore the largest issues of happiness.

Let us women avoid copying them in these things. Let us measure and reckon the facts of that important part of creation, the domination of sex.

There are two parts of this dominion: the one is within the sexual relation, the other outside of it, or the social part.

What place does man hold in the first, the sexual relation? With his usual perversity, he chafes under the obligations that nature imposes upon him. With fine scorn he exclaims (has not each one of us heard him?): "Do not call *this* love, for this is

But the vulgar tune
Which all that breathe beneath the moon
So accurately learn, so soon."

Very good, sir; but this "vulgar tune" happens to be the one which led the march of progress from the lowest to the highest, and with infinite varieties scarcely yet dreamt of, it is going to lead us further yet. Only to the immature, childish mind is this tune without its deep notes and its tenderest cadence.

The most candid of our poets said:

"Man's love is of man's life a thing apart,
'Tis woman's whole existence."

Modern readers of Byron have interpreted this as a great compliment to woman. Let us confront the saying with the facts. If we put the word homo, or human being, for man, it is true that sexual love is "a thing apart," for every one. It can only be the whole existence of any one in the same way that the whole light of the landscape after the sun has set may consist in the reflection or afterglow still pervading and glorifying all things. That woman and not man should have realized this glorifying light in her life is praise which few of us would venture to accept for all our sex: let us hope that some of us deserve it.

My view is that it is exactly in this "thing apart" that man, not woman, reigns supreme. This is the one part of his domain where he reigns undisputed, the one throne he can never abdicate. Yet he does all he can to narrow and belittle his position!

The social advance of woman is the commonest historical truism. Though there have been many halts, there have been no retreats in this onward progress. Where there is anything like a condition that we can congratulate ourselves is "civilization," women rule. Every woman who has not been too fatally cramped by false social customs, derived from past ages, can testify that she is set under authority to say to this man, Come, and he cometh; and to another, Do this, and he doeth it.

Where there is social life, there is no escape for men from the domination of women. And they do not wish to escape it. All that was best in what old Europe meant by "a gentleman," all that is highest in what America (Heaven be praised!) means by "a man," is involved in this.

Every increase of civilization means an increase in this "monstrous regimen of women"—if any one wishes to describe it in the words which John Knox uses against the rule of queens. And we have not to consider what we most fancy, but what is fact.

Now, I contend that men and women must accept the part assigned them. Man is and must be the artist of sexual love. Every love-union originates in the mind of the man; the controlled expression of humanized love depends for its quality on his mental capacity; the consummation depends entirely on his will. As within the sex relations of individuals, man is master of the ceremonies, so he must serve the world by designing a future love-ideal for the race.

Woman has done and is doing whatever is possible on her part to raise this love and humanize it, though it often falls below that of simple-minded beasts. She has done much to supply the common sense and the science of the sexual relation; but sex reform can only be accomplished by man using all his artistic faculties to formulate a noble sex ideal.

Man has boasted that "the virtue of woman is the finest invention of man." What he has really done is to exaggerate the crudest sex instincts of women so as to make them accept the

position of sex-slaves gratefully, and believe they should be "taboo" to every one but their master. And he has imposed the ignorance of a child as a life-long curse upon many women, to whom the very meaning of virtue is thereby made an impossible idea.

The virtue of woman is her own—free virtue, not bond virtue: man has only to learn to understand and respect it.

Man cannot serve two masters—that is, two ideals. There must be no setting up of one standard for man and another for woman. He must not be satisfied to follow one ideal in his youth and another in his maturity. He is not to say, "Never marry the woman you love," and then carry out this program by making one woman his obedient slave and another his unapproached divinity—to judge by results this is very unsatisfactory to both the human beings between whom he divides his attentions, and is certainly fatal to all future idealizing. He has to build up an ideal that will fit all times of life, and that will involve none of his fellow-beings in either sexual slavery or sexual starvation. He has a great deal to do, and the sooner he begins the better it will be for his own happiness and that of the race.

The part assigned to woman, the social dominion of sex, is simpler. But I think she still has to learn the responsibilities of power, and to perceive that just as the physical dominance of man in the past necessitated the development of chivalry, so her own moral domination in the present and future demands from her the sympathy, the self-control and the aspirations of the noblest sort of chivalry.

DORA FORSTER.

A Colony in the East.

In response to my request in a recent Lucifer for opinions in regard to a colony in the East like that at Home, Wash., I have heard from ten interested persons. Six queries were presented, and the result is here given.

1. Would you like to see a colony similar to that at Home established in the eastern United States?

Nine replied affirmatively; one advocated co-operation in a business way without change of location by exchanging merchandise and services through the aid of trade checks.

2. If so, in what state, and in what part of the state?

First choices were as follows: Four were not particular; one was not particular, but suggested near Boston; two suggested the Maryland coast; one suggested a southern rather than a northern state; one, southeastern Massachusetts; one, near Detroit, Mich.; one, western Arkansas. It will be noted that two chose the Maryland coast, and I may add that the gentleman who favors a southern rather than a northern state is a resident of Maryland. Add in the four who are not particular, and there is a good lead for the Maryland coast. Second choices: Mountain region of North Carolina; Long Island.

3. If it should be located where you wish, would you join it at the start?

Three said they could not join at the start; four said possibly or probably; two said they could join later; one could join at start if colony suited in other respects.

4. Would you prefer a location within twenty miles of a city or large town, or still farther from any large community?

Four preferred a location more than twenty miles away; two, within twenty miles; one, more than twenty if the colony is large and strong, but less if small and weak; three expressed no preference.

5. Would you contribute money toward the purchase of land and the erection or purchase of buildings?

Replies were as follows: One would contribute $1,500; one would contribute at least his own share; two would contribute, but did not state amounts; one probably could contribute; two could not at present; one could not at all; two neglected to say.

6. What, in your opinion, is the best plan of operation for a colony of free people under present conditions?

This query brought forth a number of suggestions. Two suggested a summer colony on the camp-meeting plan, to be abandoned during the winter months. One thought several small groups preferable to a single large one. Some thought industrial co-operation should be the basis of the colony; others thought social freedom should be the basis, and industrial relations incidental. All, however, agreed that liberty, equality and fraternity should be the fundamental principles of association.

As a practical plan upon which to work, and as combining in a singular degree the ideas of nearly all who wrote me, I here give the colony scheme outlined by James Haworth:

"Avoid taking or getting any name, such as Anarchists, Free Lovers, etc. Have trustee buy town site, say twenty acres or so, and secure option on land around. Price of land not to exceed $10 per acre. Arrange by mortgage (to friends, if possible) for payment by installments. Individual holdings to be owned outright, and to be limited to town lot and ten acres. Title deeds to contain sanitary clauses, and to be granted and transferred only on signed agreement to settle all differences by arbitration. Government: Universal consent (except one or two). Industries for individual enterprise: (1) Gardening, chickens, etc.; (2) fruit growing; (3) wood-working, furniture, etc.; (4) printing and publishing; (5) home school for Liberal children and youth, with every precaution against interference; (6) vacation resort and camp-meeting for Liberals. Industries 4, 5 and 6 might interest non-resident friends and have the assistance of their capital. Co-operation: Such as may voluntarily grow up."

Necessarily the matter of industrial co-operation will be one of great importance, but there need be but little friction if it is understood, as suggested by Mr. Lloyd in his letter to me, "That practical individualism, co-operation or communism be left to the free choice of those concerned." In proportion as co-operation proved itself agreeable to the colonists, it would draw more and more members.

Two or three correspondents suggested a meeting of those interested in this matter. All the letters I received have been forwarded to Mr. Haworth, to whose original suggestion this symposium was due, and some of those who are in a position to make a move in the matter will doubtless hear from him. I wish to thank the correspondents of Lucifer who have so kindly written me, and trust that this acknowledgment will take the place of personal replies. Undoubtedly there is a strong sentiment for a colony in the East.

Wellesley Hills, Mass. ALEX E. WIGHT.

Management of Children.

Oh, what a curse, what a stultification of reason, is the much-lauded sentiment of obedience, the handmaiden of ignorance and tyranny!

He who obeys need not think. He does not need to know more than the brute. The dog and the horse, the soldier and the slave need to know the meaning of but few words, and how to perform a few simple acts, a few simple maneuvers. The mind needs not to be developed—as the obedient mind is not likely to be—to complex thought. The obedient mind is likely to remain simplex and incapable of a complex idea.

"As well try to put a six-fingered hand into a five-fingered glove as to try to put a complex idea into a simplex head, and for the same reason—there is no room for it."

The dog, the horse, the soldier, the slave who obey commands have no need to learn the higher sciences; and if disciplined when young to obey, their thinking faculties are stupefied and remain dormant.

These thoughts are suggested by the excellent article in Lucifer of April 2 on "Control of Children," by Lillie D. White.

I reasoned this out and came to her conclusions during the Civil War and have acted upon that principle ever since, but for thirty years I never met any one who fully agreed with me. Since reading Anarchist literature, however, I find many who do.

A little incident in my early life will illustrate my principle. In 1863 our first child was about two years of age, when one day we were honored by a visit in our log-house home by the sage and matron of the neighborhood, also by the wealthiest couple, Esquire Lee and wife. My companion busied herself in preparing as good and as elegant a dinner as our humble circumstances would allow, which made our midday meal a little late—conducive to keenness of appetite. When dinner was announced, our guests were invited to be seated at our small square table, which accommodated but four, with no convenient place for our little son's high chair, which since he could remember had always occupied one side of the table at meal times, and in which he sat. Embarrassed by the presence of dignity, his mother had neglected or forgotten to prepare a place for him, and soon he appeared with flushed face, too full for utterance, which excited my sympathy. Rising from the table, I invited him into an adjoining room for a conference. I said: "Elmer, my dear little boy, I am very sorry for you, for you have waited patiently for your dinner, and there are so many good things to eat, I know you are hungry for them, but you see there are places at table for but four. Your ma must wait upon the guests and I ought to entertain them, so it would not look well for me to wait, but if you say so I will. I regret the situation as much as you possibly can, and would rather wait than have you do so." Elmer looked up through his tears and said, "Pa, I will wait." I kissed the tear-stained cheeks and wiped my own and took my seat at table, for all were happy.

I might have commanded and exacted obedience with a threat of the conventional dark closet, but would his reason have been developed? Would not his brutal propensities have been aroused to the suppression of his reason? Then how should I feel now about it? I never commanded in my family and am rejoiced that I did not. I have raised three sons, as perfect physically, mentally, and morally as I ever saw, without a command or exaction of obedience. And I doubt if they could be made to obey. They are like the Persian noble who said, "I neither command nor obey." Those who never command nor obey are model citizens.

J. C. BARNES.

No Creed of Control.

Lillie D. White says that I should have allowed my little girl to wade "in that icy water all she wanted to." I feel that I must deny that I made a mistake that time. While I admit my liability to mistakes, I cannot admit it in this case. Mrs. White can judge for her own children, but not for mine. This little girl (an adopted child, but none the less dear) inherited everything, seemingly, from her natural mother except health and vigor. My companion and dear little boy died about four months previous to this happening, and this little girl had scarcely recovered from a long, severe illness of lung and rheumatic fever. Imagine my feelings had I permitted her to thus continue to enjoy herself, and this enjoyment had been at the expense of her life, as it doubtless would have been.

We cannot always judge for others, and I repeat it might have been all right for her children, but not for mine. I insist that in this case I am the best judge.

When this little girl was two years and a half old we journeyed by steamboat from Boston to Savannah, Ga. She was extremely fond of bathing, and several times was determined to walk off the deck into the water. Ought I to have withheld the restraining hand, and allowed her to jump overboard because she wanted to?

No, I did not say she was made sick from going in the water three times; yet such was the fact.

I once knew a little one who thought the coals of fire in the fireplace would be pretty to play with. His mamma carried him away three times. His aunt thought it best to allow him to creep to it "even if he did burn his fingers a little," and when his mamma left the room for a moment he did so, his clothing catching fire and burning off from him. He died.

If a child, boy or girl, throws stones at windows, breaking and destroying them; pulls up young fruit trees, abuses other children or animals because it is fun, and it enjoys it, I cannot think it right to permit it to continue the destruction and torture.

In regard to the two-year-old baby, it would have been quite like me to have said something like the following when she scattered the beans on the floor: "W-a-y they go. Too bad 'tisn't corn, so we could call the biddy hens in to pick it up for us, isn't it?"

I never made a request to a child in my life because I wished to be obeyed, but gave them a reason for the request if possible, and the child of an age to understand. They loved me, and therefore trusted me, and knew every request or advice was for their good, and if they heeded it cheerfully it would make us all happier.

When one is sure one is right in their requests, to change to what is not right or best shows the child that one is unsteady and not to be depended upon, and also teaches it to be vacillating and uncertain. At the same time, if one should learn that one was in error, I think one should frankly acknowledge one's mistake. I would.

May I be permitted to add: To those who have requested me to take charge of their children, I am no longer in a condition as to health, finances or house room to do so. I regret the fact, for my heart goes out to all in need of loving care.

SADIE A. MAGOON.

A. P. W. A. Denying Free Press.

FRIEND HARMAN: Inasmuch as you have published and appreciated the work of the American Press Writers' Association better than any other Liberal editor, it pains me to see that a member who is, or was, in good standing in that association has sided with Catholics in a desire to see you suppressed.

Well, it seems to be the popular thing nowadays for professed Liberals to want to see suppressed all who differ from them, let the subject of the difference be what it may. Here they are wanting you suppressed because of your demand for liberty in sex matters, while at the same time they are much more seriously wanting me suppressed because of my demand for liberty in education.

Every man and woman who joined the A. P. W. A. did so with an understanding that free speech, free press and all the like desiderata were the primary objects of the association, and that the members were bound to fight for these upon every opportunity. Edward Stern is only a sample of many members who have forgotten their duty.

Taking my case as a sample, Miss Mabel Gifford of Blue Hill avenue, Mattapan, Mass., gave in the Patriarch of Seattle, Wash., of April 11 a deserved rebuke to all those departers from the free-press faith, and if it fails to at once remind them of their duty they should at once be dropped from its rolls, or the association should be reorganized, or it should be disbanded, or it should be left to die the lingering and disgraceful death which such treachery to principle imposes.

For myself, I want it to be understood that I neither formed nor belong to any association in which members may spurn with impunity the very basic principle upon which it is founded. That so liberal, kindly and genial a writer as you should be thought of in the line of suppression by a leading member of the A. P. W. A. caps the climax. You have my "glad hand" for your fullest liberty, and every loyal member of the A. P. W. A. should publicly extend you the same. On that rock the association should be reorganized. If it is possible that Mr. Stern has already withdrawn from the A. P. W. A., the situation, in view of his previous high standing, is but little altered.

Sykesville, Md. FRANCIS B. LIVESEY.

What Did She Mean?

Miss Marryat—I see old Roxley has left an estate worth $2,000,000 at least. Wouldn't you like to be his widow?

Mrs. Marryat (ambiguously)—No, dear; I'd rather be yours.
—*Philadelphia Press.*

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Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Truth of History—Ingersoll and the Anarchists.

A good, wise and faithful friend writing from New York says:

"I notice that you have something to say about Green and Macdonald, and that you propose to continue it at some future occasion, two weeks hence. By that time I should think it would be pretty stale. Why get into these endless controversies and why perpetuate them?"

Well, let us see about this. Is it possible to avoid controversy and still be a man?

Does not every man worthy of the name defend the truth as he sees the truth?

Can an editor of a reform journal, a soldier on the picket line, avoid controversy without surrender to the enemy?

For a whole decade of years, or more, in Kansas, I was engaged in a controversy with the postal censors, Anthony Comstock and his lieutenants, in the federal courts. This controversy, so far as it was personal, was not of my seeking. I stood on the defensive. I defended my right to freedom of speech and of press with the aid of many friends, far and near, among whom I gratefully remember the name of him who wrote the questions just quoted.

Today I find myself again on the defensive—defending my right to freedom of speech and of press, including of course the right to criticize the opinions of any and every person whomsoever, also the writings found in any book, no matter how honored and revered by men. I am neither a hero-worshiper nor a bibliolater, and because I do not bow to the authority of men or of books I have quoted against himself some of the utterances of Robert G. Ingersoll, who, although "dead, yet speaketh."

In number 956, in an article entitled "Marriage the Church's Stronghold," I quoted approvingly some paragraphs from Ingersoll's lecture entitled "What is Religion?" prefacing my remarks with a summary of what I understood to have been the attitude of the great agnostic orator, at one time, toward the workingmen.

This I did in the interest of truth and fairness. In this matter I treated Brother Ingersoll just as I would expect him or any other man to treat me if I and not be had passed that bourne from whence it is said no traveler returns.

I could not consider it an act of friendship if a professed friend should say nothing of the points on which he and I differed radically, reciting only those wherein there was substantial agreement. I should have to look upon him as a false friend, because false to the TRUTH OF HISTORY.

The Sunday school style, the pulpit method, of treating saints, heroes and martyrs is not creditable to men who pose as leaders in "Freethought and reform."

Quoting a small part only of the article "Marriage the Church's Stronghold," and utterly ignoring the animus of what I said therein and the use to which I put the part he quoted, Eugene Macdonald, editor of the Truth Seeker, New York, challenged the truth of what I said of Ingersoll's attitude toward the workingmen in 1886 and demanded my authority for what I said thereon. To this call I replied by publishing a letter from Mr. T. P. Quinn of this city, in which my rendering of Ingersoll's utterance was substantially verified—the language used by Ingersoll to Quinn being much stronger than the words attributed to him by me. This letter was reproduced—in part only—by Macdonald in his issue of April 4. Following this partial reproduction are the following editorial remarks:

"We hope we may be excused for believing that Mr. Quinn is a liar. This matter, if we are rightly informed, was ventilated in the Firebrand, or its successor, Free Society, when Mr. Quinn's fellow delegate to see Colonel Ingersoll wrote that what the Colonel said was, that his advocacy of the cause of the imprisoned Anarchists would be more apt to harm than help them, because of his heretical reputation. If that is what he said he evidently changed his mind about it, for he did interest himself in behalf of the Anarchists, and wrote to Governor Oglesby urging him to commute the sentence to imprisonment."

On interviewing Mr. Quinn in regard to the matter he said the letter to Free Society was written by himself, and not by a fellow delegate. Going to the office of Free Society, now published in this city, I copied the entire letter from the file of that journal, which letter, with a few additional words by the writer thereof, is herewith reproduced for the benefit of Messrs. Macdonald and Green, and of all others who may take an interest in the truth of history in regard to one of the most memorable of all the tragedies of modern times, the judicial murder of the four champions of the workingmen's eight-hour movement in Chicago and Illinois, in the spring of '86. Addressing the editor of Free Society, Mr. Quinn says:

In your comments on Kate Peat's eulogy of Robert G. Ingersoll, published August 5, you wrote:

"He [Ingersoll] believed in the innocence of the Chicago Anarchists and regarded their conviction and execution as judicial murder, but he would not defend them before the Supreme Court unless the stipulated sum of $10,000—a sum too exorbitant for the poor Defense Committee—could be guaranteed."

I do not know where you got your information, but I am sure it is incorrect. "The Defense Association" as such never asked Ingersoll to get into the case, and to make sure of this point I a few days ago asked Mr. George A. Schilling, a member of the Defense Committee, the same man that went East to secure the services of Generals Butler and Pryor, if there was any foundation for the statement, and he assured me there was not.

The nearest approach to it was a request from Captain Black to enter the case, but Ingersoll, without any money consideration being mentioned, promptly and strongly advised the Captain to secure a counsellor whose orthodoxy was unquestioned. He believed and urged that his public advocacy of the Anarchists would only harm their case and he tenaciously clung to this policy to the last.

District Assembly 49, Knights of Labor, appointed a committee to see and request representative men of New York to intercede with the Governor of Illinois, and as a member of that committee I suggested Col. Robert G. Ingersoll, Courtland Palmer and Patrick Ford of the Irish World. Ingersoll refused for the reason already given, but added, "I will tell you why I am with you in this thing, and what I propose to do.

"These men were not tried by a jury of their peers; every fellow on that jury was opposed to them and their doctrines, and you may as well try me before a jury of orthodox clergymen for Infidelity and expect my acquittal as to expect an impartial verdict from that jury for those men. My jury would hang me sky high, and their jury, at the command of capitalists, want their blood. As a matter of self-defense I am on your side, but I cannot go to Illinois. I could not go to Jersey without being seen and known, so you see how impossible it would be to go to Illinois, and if the newspapers raised a cry—and they would—about the common interests of Infidelity and Anarchy,

every hope of saving the lives of your friends would be shattered.

"No, I'll not go; but I'll tell you what I intend to do. I'll sit down and write my reasons out fully why those men should not be hanged. I'll go as deeply as I can into the history of the world and I'll point out where every age has had its martyrs to progress, and as my daughter is on the best social terms with Oglesby's family, and as she can go where she pleases without being followed by those newspaper fellows, she will gladly undertake the task, for she feels for the men as much as we do, and the effect will be much better. Oglesby is a large and tender-hearted man, and if the pressure were not so great from the other side it would be easy to deal with him when the lives of men are at stake. But remember he is a politician, and all politicians are whores; if they cannot get what they want, they will take what they can get. Oglesby wants to be Vice-President; if he cannot get this he'll take the Governorship; if he can't get that he'll want to go to Congress; and if I went to Illinois and the newspapers raised a howl, that would injure his political chances;—by God! he would hang those men to prove that he was not under the influence of Ingersoll. You know Arthur insulted the man that raised him from the gutter, and Oglesby is not above it.

"No, I'll not go; and if you want me to help those men, allow me to remain in the background. Don't get the preachers after you any hotter than they are."

I am not going to discuss the other questions raised in your criticism, beyond suggesting that Ingersoll studiously avoided mixing up in the economic struggle. At Central Music Hall, Chicago, he said:

"I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr." In 1886 he said to me: "O—, the working people may be worth living and dying for in a thousand billion years, but the dirty s—t a—s are not worth it today." In his address on Voltaire he eulogizes the French philosopher because the latter sold the product of his genius for the "highest price and lived like a prince," and Ingersoll followed his example. In 1887 he said to a few of us:

"My life's work is to destroy the power of the priests, and if I can drive a dagger into the heart of that old whore—the Church—I'll have made my contribution to the liberties of men."

District Assembly 49's committee was composed of the undersigned and James E. Quinn, at the time master workman of District 49, and while the conversation was general I only seek to throw a little light on the canvas that others may be warned of the error. We must live in the truth.

T. P. QUINN.

DEAR HARMAN:—After a lapse of four years, since the above was written, I have just two suggestions to make to the admirers of Colonel Ingersoll: 1st, that we not make ourselves ridiculous by deifying him, for notwithstanding his greatness of heart and head and wonderful power of expression, he was still only a man, possessing a mortal's limitations, and the attempt in some idol worshiping quarters to make a god of him will only bring upon their puny heads the pity and contempt of all fair-minded men and women. 2nd, that the public and private papers of Oglesby be looked into for that letter, as I am positive he wrote it, and that if found it will show to the world the real greatness of the man. If a search of Oglesby's papers don't reveal the letter, then Miss Ingersoll should be appealed to, and she may be able to furnish a copy. T. P. Q.

Chicago, April 4, 1903.

* * *

Not for personal controversy nor for personal victory, but for the sake of truth and fairness, do I publish this long letter from a man who knows whereof he speaks, and whose word is unimpeached and unimpeachable, so far as I have heard, by any who know him; a man who is now and has been for many years actively engaged in the work of economic and industrial emancipation of America's working men and women.

Looking at the matter from every point of view; reading Robert G. Ingersoll as I would myself be read—as a human being subject to limitations; not as a saint, a hero, or a demigod; not presuming to sit in judgment upon the man, or upon the motives that lay behind his acts and words; or (if trying to reach the motive through the act or word) putting the best possible construction upon the word and act, adopting this thought, I would repeat, as I have often said before, I feel glad and thankful that Ingersoll the man and brother was not completely submerged and lost in Ingersoll the lawyer and partisan politician. Inevitably the life of the lawyer and politician tends to destroy the last vestige of conscience and of human sympathy; to harden, to ossify, to petrify the heart, the finer human feelings; to make of the most noble specimen of manhood a "mechanized automaton," with no higher ambition than the acquisition of wealth and fame and power—it is because of this knowledge that all the surviving friends of the great religious liberator should rejoice that the real life of Robert Ingersoll was vastly better than were many of his public utterances.

"Acts speak louder than words." His intercession with Oglesby for the lives of the Anarchists far outweighs his public utterances against Anarchy.

And now that Ingersoll's voice is no longer heard among men, the tendency is to CANONIZE him, to make of him the patron saint of the American Freethought movement.

A strong effort is evidently being made to formulate a Creed of Infidelity with the sayings of Ingersoll as the basis of that creed, just as the reported sayings of the Nazarene are made the basis of the Christian creeds. Naturally enough, too, as in the case of the Christian creeds, the worst sayings, the least humane and least philosophic of the sayings of the great agnostic leader are being used as the basis of such Infidel creed, instead of the more humane and philosophic.

For example, we are told by Mr. Macdonald that in answer to questions asked by himself in regard to the trial and execution of the Anarchists Ingersoll replied, in part:

"There is no place for an Anarchist in the United States. There is no excuse for any resort to force; and it is impossible to use language too harsh or too bitter in denouncing the spirit of Anarchy in this country. But no matter how bad a man is, he has the right to be fairly tried, and if he cannot be fairly tried then there is anarchy on the bench. So I was opposed to the execution of those men. I thought it would have been far better to commute the punishment to imprisonment, and I said so; and I not only said so, but I wrote a letter to Governor Oglesby in which I urged the commutation of the death sentence. In my judgment, a great mistake was made. I am on the side of mercy, and if I ever make mistakes I hope they will all be on that side. I have not the slightest sympathy for the feeling for revenge. Neither have I ever admitted, and I never shall, that every citizen has not the right to give his opinion on all that may be done by any servant of the people, by any judge, or by any court, by any officer—however small or great. Each man in the United States is a sovereign, and a king can freely speak his mind."

Lack of space prevents the reproduction of the whole of this interview. At its close Mr. Macdonald says:

"After reading that, we do not believe any one will believe Mr. Quinn, Roman Catholic labor leader, and if Mr. Harman has no better authority than he cites, we fancy his allegations against the Colonel will be credited by few."

I have room only to say here that Mr. Quinn tells me he is not a Catholic, but a Freethinker; has never been a Catholic, though raised under Catholic influence.

* * *

As truth and fairness is, or should be, the motto of every Freethinker, I now call upon Eugene Macdonald and H. L. Green to publish in full in their journals the letter of T. P. Quinn as given in this week's Lucifer.

As a study of or upon the present status and outlook for the future of the American Freethought movement I regard this discussion of Ingersoll's attitude toward Anarchy and Labor as very important and very pertinent to Lucifer's chosen work, and thus believing I expect next week to publish a letter from George A. Schilling of this city bearing upon the facts of history as touching this matter. M. HARMAN.

Among Lucifer's Exchanges.

A few weeks ago, when replying to a criticism in these columns, I said, "Lucifer stands alone in maintaining that by far the most important of all liberties, most vital of all rights and privileges, is the liberty or the right to be born well," etc. In thus saying I must have forgotten, momentarily at least, that our friends at Home, Wash., had resurrected, under other names, the papers called Discontent and Clothed with the Sun.

It will be remembered that so great was the popular outcry against the Home colonists immediately after the assassination of William McKinley that our paternal government was induced thereby to suspend or abolish the postoffice at that place, and that in consequence of this act of paternal despotism the two papers mentioned suspended publication.

Absorbed in the work of getting out our own weekly Morning Star, and handicapped with the chronic illness of its editor—an illness that compels frequent and protracted absence from office—we have failed to mention, except incidentally, the restoration of postal privileges to the Anarchist colony on the Pacific coast, and the revival of the two radical journals aforesaid.

Now, to make amends to some extent at least for this omission, I wish to say in addition to the brief reference given to Mrs. Waisbrooker and her journal in last week's Lucifer—repeating in part what I have often said before in these columns—I say that no one deserves more honorable mention as a lecturer and writer on lines of radical reform than does the veteran editor of Foundation Principles; which journal was begun by her twenty years ago, or thereabouts, at Clinton, Iowa, and although several times suspended because of the poor health of its editor and because of inadquate support, it has done a work for Freedom of Mothers and for the right to be Born Well that it is quite impossible to estimate in words or figures, and no one can or will give a heartier welcome to its reappearance on the stage of contemporary journalism than is herewith extended from Lucifer's office, and no one will be better pleased to hear of its complete success, financial or otherwise, than will the writer of these lines.

At present Mrs. Waisbrooker sets the type for her magazine herself and prints it on a small hand press. In the May number she says:

"I have put up another number of the magazine on the little press, and shall continue to do so until the other comes—as come it MUST. Perhaps the delay is necessary in order to unite us more closely by each contributing a little toward the desired result. We naturally feel a deeper interest in that which we help to bring about. Dear comrades, please, will you all consider yourselves as workers in this matter, each a committee of one to interest others? I am glad to give MYSELF to the work. Please help to furnish needed tools."

Most heartily do I second the motion that Mrs. Waisbrooker—now in the seventy-seventh year of her mortal pilgrimage—be supplied with the tools needed to do her self imposed work, and therefore I earnestly ask every reader of Lucifer to send one dollar for a year's subscription to Foundation Principles, or at least send ten cents for a sample copy, and thus help to purchase the new press, of which the work of our much persecuted and and much misunderstood friends stands in great need.

Of the other resurrected journal—the Demonstrator—I wish to say in brief that, like its predecessor, Discontent, it is a four-column, four-page weekly, devoted largely to the interests of the colony, and though small in size it is surpassed by none of the larger Anarchistic journals in the vigor, breadth, clearness and fairness of its editorial handling of the living and current topics of the present day. Brother James F. Morton, Jr., is an intellectual giant, as most of our readers know. His treatment of the Free Speech question, in a series of papers written for the Demonstrator, is one of the very best expositions of Anarchist philosophy I have ever seen. It is to be hoped that this series will be published in pamphlet form when completed. Though our space in Lucifer is all mortgaged for many weeks to come by our contributors, I cannot forbear giving our readers a specimen of his utterances in regard to this subject, so vital to human liberty and progress:

"The Anarchist movement, being relatively weak in point of numbers, has served as a suitable object of attack for the enemies of free speech. Not that the propaganda as a whole gives them the least bit of anxiety. Unlike their dupes, whose eyes bulge out with horror as they read the ridiculous scarecheads in the daily press, the leaders of the imperialist faction do not apprehend the slightest real danger from Anarchism. Their loud outcries are purely for political effect. Without in the slightest degree comprehending the real Anarchist philosophy, they have learned that the great bulk of its adherents are peaceful proponents of a social idea which the majority are not likely to accept for some time to come. The real animus of the attack on the Anarchists is not so much to overthrow this particular propaganda as to establish a precedent in favor of the suppression of unpopular social and political views, and to pave the way for the doctrine that all criticism of existing institutions is treasonable. Toward this end events are rapidly tending. The Anarchists are simply marked as the first victims. If they fall, let the Socialists, the Single-Taxers, the Anti-Imperialists, the Free-thinkers beware; for they are assuredly marked for the slaughter."

The price of the Demonstrator is only fifty cents per year. Will not all of our readers who can possibly afford it send a half-dollar to help a movement for freedom and justice that is second to none in practical effort and hopeful promise now seen on the American continent?

M. H.

VARIOUS VOICES.

Emma Wardlaw Best, Mayenne Island, Seychelles, Indian Ocean: I send you five rupees for Lucifer. Have been away in England or should have written before. You and William Thompson seem to me to be the only men who see our wrongs and see them "whole." Most women are so bewildered by what they suffer at the hands of men or so stupified by inherited suffering and wrong that they don't know what they want or where the shoe pinches. I have just written and told Mr. Paul Robin that I believe "that women have a right to their own persons and the fruit of their bodies and that there is no right so sacred. Upon that right is founded all other rights and liberties, and without it everything is corrupted at the source of being." I believe you will accept this as already your own creed.

Miss O. L., Newark Valley, N. Y.:—After reading your good paper so long, I feel that I may call you brother and sister. You are doing a grand work and I wish I could help you, but cannot at present, as I am unable to earn anything and would not use a cent of my poor mother's earnings, as she and my other friends are opposed to Lucifer and would like to burn it. I tell them if they do they destroy my friendship at the same time, for my liberal papers are the most congenial companions I have. I often long for a companion of liberal views. I wish to thank you for sending the paper so long, but I cannot ask you to send it longer without pay. Wishing you success in your good work, I am sincerely your friend.

Mrs. C. A., Horton, Mich.:—I inclose a list of names of people who I think would appreciate your paper. I wished when I read Mrs. Barker's article on "The Awful Fate of Erring Women" that I had a few copies to forward to friends. I have distributed some of my copies, but it is hard to find people of liberal views along the principal lines discussed in your paper among the class with whom I am associated, and even those who have advanced thought will scarcely acknowledge it. People will cater to public opinion, you know. It is easier to follow the beaten "calf-path" than to get outside and brave the censure and criticism hurled at one from all sides.

Paul Robin, Editor Regeneration, Paris, France:—Here our propaganda is making very rapid progress at present, being admitted by nearly all the workingmen's groups. We shall take in the Anti-Militant Congress, to be held in London or Amsterdam in a few months, and likely have there an important place. I begin to dictate translations of some of your pamphlets. I shall go on when I have more time, the administration of our league and periodicals being more and more performed by younger friends.

Did you send a collection of Lucifer to our National Library? If not, and if you should care to do so, you might complete my ill-assorted collection, which I should describe in detail.

I am forwarding you $1.25 as a subscription for the year 1903 from Seaor Mates Morral, Barcelona, Spain. I hope you receive regularly our Regeneration, always sent the first day of the month. With my kindest regards to all friends, yours very faithfully.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 18. CHICAGO, ILLINOIS, MAY 14, E. M. 303. [C. E. 1903.] WHOLE No. 969

TO BE FREE!

To be free, to be free from the bondage of form,
From the fetters of shallow pretense;
From the customs that bind us in limitless swarm,
And hedge us about like a fence!
From the chatter and patter of gossiping tongues
With nothing for you and for me,
From people whose thinkers are lost in their lungs
It is, oh, to be free, to be free!

My lady, whose motives are really the best,
In a deed of compassion would move,
But she first must apply the ultimate test:
Would dear Madam Grundy approve?
If the deed she should do, what gown should she wear?
And who shall be present to see?
And are you quite certain that no one will care?
And it's oh, that my lady were free!

The parson full godly—I know him quite well—
Would lift up the host of mankind,
Of the Nazarene's love his hearers would tell,
And the wounds of the fallen would bind;
But the deacons, you know, the pillars of church
His patrons, have notions, and he
Must heed them or, hapless, be left in the lurch—
And it's, oh that the parson were free!

The fetters of fashion, the bondage of form,
The chains that we bind on the soul,
No fallen they lift, and no heart do they warm,
Yet to them we offer our toll.
The true man is hidden, the false is displayed;
I smirk, and you smirk upon me;
We barter our souls, and sorry's the trade—
And it's, oh that we all might be free!

—*Alfred J. Waterhouse in New York Times.*

The Unclean Crowd.

In No. 965 Edward Stern says: "I am real glad to note that Celia could spare sufficient time from her dishwashing to throw some nice ivory suds over the unclean crowd."

As I know that good people are always intensely interested in anything naughty, I think it may be worth while to give a little history of this unclean crowd. Of course I need not mention those of its members who write for Lucifer, for I am sure the good people never miss a word of what they write. I shall speak only of past history.

The first distinguished member of the unclean crowd was Plato. He is usually called the "divine," because of the wonderful elevation of his mind. "His language is that of an immortal spirit, rather than a man," says Shelley. But unfortunately he was not sound on the sex question. He wanted to introduce varietism into his ideal republic. It was state supervised varietism, to be sure; but that was to be expected from a writer of his day. That Plato was a pretty tough member of the unclean crowd may be gathered from the following words in the "Symposium," which no doubt related to the romantic loves of members of the same sex so common in those days, but have an equally clear application to the loves of opposite sexes:

"He who aspires to love rightly ought from his earliest youth to seek an intercourse with beautiful forms, and first to make a single form the object of his love, and therein to generate intellectual exercises. He ought, then, to consider that beauty in whatever form it resides is the brother of that beauty which subsists in another form; and if he ought to pursue that which is beautiful in form, it would be absurd to imagine that beauty is not one and the same thing in all forms, and he would therefore remit much of his ardent preference towards one through his perception of the multitude of claims upon his love."

Plato stood alone in antiquity, however. He anticipated most of the great movements of our day in thought, but nothing could then take shape in action. Ancient civilization decayed and fell, and then we had the Dark Ages, which were completely dominated by the clean crowd. At last came the Renaissance and the Reformation, during both of which the unclean crowd was once more in evidence. Several religious sects of the Reformation completely believed in freedom and variety. But the clean crowd was wide awake, and although it burned 100,000 witches in Germany alone during the first century of the Reformation, it had also time to exterminate the unclean crowd of that period entirely.

Then came the French Revolution, and since then the unclean crowd, like other bodies of wicked people, has spread over land and sea, so that it can no longer be persecuted with any hope of success.

The first very eminent member of the modern unclean crowd was the poet and artist, William Blake, whose "Garden of Love" is well known. But he was soon eclipsed by his great successor, Percy Bysshe Shelley, who set forth the whole gospel of varietism in the three immortal stanzas of "Epipsychidion," which begin as follows:

"I never was attached to that great sect
Whose doctrine is, that each one should select
Out of the crowd a mistress or a friend,
And all the rest, though fair and wise, commend
To cold oblivion, though it is in the code
Of modern morals, and the beaten road
Which those poor slaves with weary footsteps tread
Who travel to their home among the dead
By the broad highway of the world, and so,
With one chained friend, perhaps a jealous foe,
The dreariest and the longest journey go."

In spite of his wicked thoughts, Shelley had a wonderful power of imposing on those around him. One of his greatest friends was Hogg, the most cynical of Conservatives, and unimpeachably clean. Yet he could not help speaking of Shelley as follows:

"In no individual perhaps was the moral sense ever more completely developed than in Shelley; in no being was the perception of right and wrong more acute.

"As his love of intellectual pursuits was vehement, and the vigor of his genius almost celestial, so were the purity and sanctity of his life most conspicuous.

"I have had the happiness to associate with some of the

best specimens of gentlemen; but with all due deference to those persons (may my candor and my preference be pardoned), I can affirm that Shelley was almost the only example I have yet found that was never wanting, even in the most minute particular, of the infinite and various observances of pure, entire and perfect gentility.

"Shelley was actually offended, and indeed more indignant than would appear consistent with the singular mildness of his nature, at a coarse and awkward jest, especially if it were immodest or uncleanly; in the latter case his anger was unbounded and his uneasiness pre-eminent."

Another friend of Shelley was Captain Trelawney, a traveler who had roughed it all over the world and cared little for poetry or ideals. Yet he says of Shelley: "To form a just idea of his poetry, you should have witnessed his daily life; his words and actions best illustrated his writings. The cynic Byron acknowledged him to be the best and ablest man he had ever known. The truth was, Shelley loved everything better than himself."

Shelley had even the effrontery to contend that freedom and variety would have a most ennobling influence on women. Near the end of the third act of "Prometheus Unbound" he gives this description of them as they will be in the golden age:

> "And women, too, frank, beautiful and kind
> As the free heaven which rains fresh light and dew
> On the wide earth, past; gentle radiant forms,
> From custom's evil taint exempt and pure;
> Speaking the wisdom once they could not think,
> Looking emotions once they feared to feel,
> And changed to all which once they dared not be,
> Yet being now, made earth like heaven."

It is pleasant to think that such atrocious sentiments did not remain unpunished by the clean crowd. A number of Edward Sterns arose to scourge the offender, and one of them published in the Literary Gazette the following criticism, which will live forever as an example of the humor and penetration of the clean crowd:

"We feel as if one of the darkest of the fiends had been clothed with a human body to enable him to gratify his enmity against the human race, and as if the supernatural atrocity of his hate were only heightened by his power to do injury. So strongly has this impression dwelt upon our minds that we absolutely asked a friend, who had seen this individual, to describe him—as if a cloven hoof, or horn, or flames from the mouth must have marked the external appearance of so bitter an enemy of mankind."

After Shelley the unclean crowd grew very fast. For some time its most striking figure was Robert Owen, who, though older than Shelley, came later into the movement. Owen was the greatest philanthropist of his age, the founder of infant schools, the father of co-operation, the man who worked his laborers three hours less a day than any of his competitors, and who during a crisis in the cotton trade paid all his labour full wages for four months while the mills were shut down. But the devil got hold of him, too. Hear what Frederick Engels says about Owen:

"As long as he was simply a philanthropist he was rewarded with nothing but wealth, applause, honor and glory. He was the most popular man in Europe. Not only men of his own class, but statesmen and princes listened to him approvingly. But when he came out with his Communist theories, that was quite another thing. Three great obstacles seemed to him especially to block the path to social reform: private property, religion, the present form of marriage. He knew what confronted him if he attacked these—outlawry, excommunication from official society, the loss of his whole social position. But nothing of all this prevented him from attacking them without fear of consequences."

There are many other members of the unclean crowd that one would like to speak of. It might be hardly right to class John Stuart Mill with the crowd, for although he denounced marriage as the last surviving form of slavery, and advocated unlimited freedom to try social experiments, he never expressed a preference for variety. We may call him half-clean. But George Henry Lewes, Swinburne, William Morris, the authoress of "The Truth About Love," Grant Allen, Edward Carpenter and many others would be worth describing if one had space. I know, however, that to hold the attention of the clean crowd one must be very spicy, so I shall not weary it any longer.

R. B. KERR.

A Free Woman's Duties.

Although I know that Celia B. Whitehead is perfectly capable of taking care of herself and her side of the question, and of answering R. B. Kerr properly, I cannot resist taking a slight part in the controversy myself.

For this reason: I have been so many times exasperated since I took an interest in social questions—which is about forty years ago—at the assurance with which so many radical men have presumed to tell free women what they ought to do. It seems that it is so ingrained in the fiber of a man's makeup to advise, control and guide women, that in the very act of fighting for woman's freedom he must drag in a lot of paradoxical stuff about a free woman's duties.

I do not believe in any man's right to compel women to do anything "for the sake of having her children well born"—not even in his advising her in regard to it. For several reasons:

The first is that in our present stage of progression nobody knows anything about the laws of heredity or prenatal influence. Some pretend they know, but the final outcome is seldom what the parents or any one else expected or prepared for. A woman, a human mother, cannot be compared to a horse, a cow or a sheep. Dyer D. Lum used to say, "You cannot train human beings on barnyard morals." There may be such a thing as "scientific breeding" among domestic animals, but as yet there is no such thing among human beings. The surroundings, conditions, psychic influences, the relation to others of the human mother, are so complex, so intermingled, are so varied and so changeable, that it is impossible to formulate a law that you can always count on. Thus one mother will refrain from touching intoxicating drink for fear of imparting a taste for it to her unborn child; another will drink it when she fancies she has a craving for it, for the same reason. And one child is as likely to be a drunkard as the other, or the reverse. And I believe it is generally conceded that hereditary influences do not count much against surroundings after the child is born. So, as the case is as doubtful as is religion, who has any right to advise or suggest any particular plan or course of conduct as regards the welfare of unborn children?

Another is: You have no right to ask a mother to make sacrifices for unborn children—that is, personal sacrifices of her feelings, rights, tastes and inclinations. I protest against any woman's being expected to "become a mother to a man to whom her 'whole being did not go out,' for the sake of a future child." I would not ask her to give up one single "whim or inclination of her own" just for the supposed good of her coming child.

Another reason is: that an argument for variety for the sake of the welfare of future children is like "speaking two words for yourself and one for the child." It seems that men like variety, but whether it is a natural trait that would remain under the best and freest conditions is yet to be seen. I believe that it comes from long centuries of pandering to the passions of men, of conceding that men's passions are of so much importance, until now he is an abnormal creature, mostly run to animal instincts and a fierce greediness for new sensations. Perhaps the companion and lover of the future free woman will be an altogether different sort of being. Women are more inclined to constancy and, as Mrs. Whitehead says, a true woman who develops in an all-around, well-poised manner does not want to—cannot, even—"change her whole affectional and mental attitude every two or three years," even for the sake of the welfare of her children. She should not be required to do so. Anything that interferes with the individual's first duty to herself is wrong.

But I believe that all this talk about a mother's sacrificing her own wishes and desires, giving up all her own "whims and inclinations" for the sake of well-born children, is useless. Since we cannot any of us define a line of conduct, of thought and action that will positively insure perfectly born children, it seems to me the next best thing is for every woman to do the very best she can for herself. If free and unprejudiced, she will naturally do this: She will look out for her own health and happiness, her own best development, her own highest thoughts and emotions. She will not be advised or cajoled into becoming a mother by a man she does not love merely because the man is a healthy animal. Such parenthood would be robbed of all that is sweet and tender and spiritual—all that makes it beautiful, and would probably have as deleterious an effect on the child as anything could.

As to women's choosing sick or weak men as fathers because they love them—that is a difficult question and cannot be settled offhand. I certainly would not coerce the woman into my way of thinking about it, whatever that way might be. I know a sweet-souled little widow with as pretty, healthy and good a child as I ever saw anywhere. After she was married a few months her husband began to show symptoms of consumption, and finally the doctors declared that he was doomed to die sooner or later. The wife's friends warned her to be careful and avoid pregnancy as the child might inherit the father's weakness. She said:

"If I must lose my beloved husband, the next greatest happiness I can have in this world is to bear a child that is his. I will not let it inherit anything that can injure it; it will be a child of such love that it cannot go wrong. If I may, I shall bear a child by him."

And she did; the sweet little girl is her greatest comfort and happiness today. Who would have had a right to forbid her indulging her great wish? Surely not any lover of liberty.

I am willing to leave the whole subject to free and enlightened women, unadvised by "free" men who delight in telling free women what they must do.

LIZZIE M. HOLMES.

Ingersoll and the Anarchists—Important Testimony.

Any one reading the communication of Mr. Quinn, written some four years ago [printed in last week's Lucifer], will see at once that it was a defense of Colonel Ingersoll's position in relation to the charge made at the time of his death—that he refused to defend the Anarchists because their friends could not offer him a sufficient fee. As I was somewhat intimately acquainted with Mr. Ingersoll and had met him at divers times during 1886-87, it will perhaps be of some interest to the radical element to learn just what the Colonel did think and feel regarding this historic tragedy which is destined to pass into history—thanks to Governor John P. Altgeld—as a judicial crime.

I first met the Colonel and was introduced to him by Captain William P. Black, counsel for the defendants, at the Grand Pacific Hotel, Chicago, shortly after the conviction of the Anarchists in Judge Gary's court. There is no doubt in my mind that Captain Black solicited him to enter the case at that time. But his refusal to do so was never on the ground that their friends had not sufficient funds to satisfy his demands. He declined to enter the case upon the broad ground that, as the foremost Infidel in the country, such a combination would be unfortunate for the men. Said he: "The tocsin has already been sounded by press and pulpit that Anarchism is the logical fruit of Ingersollism; and the doctrine of no God, no accountability to a Supreme Power, must inevitably lead to no government, no authority on earth. Now, were I to associate myself with this case this same press and pulpit would at once raise the cry, 'We have got the whole brood together now, Atheists and Anarchists,' and they would raise such a storm that nothing on earth could withstand it. Schilling," continued Ingersoll, "you must get a lawyer of national reputation who is a pillar of the church and who can cover these men with his conservative life and character."

This all goes to show that Ingersoll himself did not believe that these men had a fair trial. On the contrary, he fully realized that the entire machinery of justice was perverted to satisfy the implacable cry for blood, and that this was in all likelihood to be kept up before the courts of last resort.

At his own request I called upon him the next evening at the Grand Pacific and had dinner with him. During the conversation his law partner from New York asked me if I did not think the Supreme Court of Illinois would reverse the case. "No," said I, "the press has kept up such a howl that these judges—who are but human—will be afraid to do what is right." I then told how the jury that had tried the case had been picked, being composed largely of foremen and superintendents of large establishments, who did not wish to incur the displeasure of their millionaire employers. "Colonel," said I, "if ever I am tried for my life in this town I would prefer to have twelve millionaires for my jury rather than twelve of their understrappers; for if there was but one man among them with a conscience who believed me innocent he could give me the benefit of his judgment without fearing the wrath of a superior."

This statement made quite an impression on the Colonel, and after a slight pause he said: "Schilling, you are right. Never get tried by the other fellow's hired man; if you do you will get left every time. When I die and appear before the bar of Heaven for judgment, if God will come forward himself and listen to my story I'll stand a show. But if he will turn me over to one of his clerks I will be gone."

When the Supreme Court of this state affirmed the verdict of the lower court the Defense Committee sent me East to engage Generals Prior of New York and Butler of Boston, and I again met Ingersoll several times; once at his home, 400 Fifth Avenue. He showed the warmest possible interest in the case and his sympathies were with these men and their friends. Not that he ever expressed himself in favor of Anarchism; but he believed that these men were entitled to a fair trial, and that as social agitators and political revolutionists, however mistaken in thought or in method, they were actuated by humanitarian considerations.

Shortly before the execution of these men he wrote me the following letter:

"400 Fifth Avenue, Nov. 3, '87.

"MY DEAR SCHILLING:—I shall write Oglesby the best letter I can. Do not say a word about it until after he decides one way or the other. It will be a great mistake to hang these men. The seeds of future trouble will in this find soil. Governor Oglesby has as much physical courage as any man in the world. He has a good heart. His instincts are noble and all his tendencies are toward the right. I have the greatest respect for him. The only fear I have is that he will be overawed by the general feeling—by the demand of the upper classes.

"I hope that you can get some of the rich bankers, merchants and capitalists to write him.

"It would be far better to commute this terrible sentence to imprisonment, and I hope the Governor can be made to see this. As a rule power is blind.

"I hope that you will say nothing about my letter to the Governor. I can do more good if nothing is said. If he refuses to interfere, then I want it known that I did what I could to prevent the execution of these men.

"Treat this as confidential. Yours always,

"R. G. INGERSOLL."

A few days before the execution he signed publicly a petition, together with Courtland Palmer and T. B. Wakeman, in New York, asking Governor Oglesby to commute the sentences.

But while the foregoing shows that Mr. Ingersoll's conduct in relation to the executed and imprisoned Anarchists should satisfy the most fastidious radical, he never claimed to be made up of the metal that forms the martyr. The first time I met him at the Grand Pacific he said to me: "Schilling, I wouldn't give my life or the life of my wife or the life of either of my children to make an Eden of this d— world." When I remonstrated and reminded him of the many blessings we of this age enjoy because of the sacrifices that the heroic souls of the past had made, he said: "Oh, Schilling, don't for a moment think that I don't fully appreciate *all* they did, but I insist that this ungrateful world isn't worth it. The wonder to me is that this earth didn't shrivel into a crisp when they killed poor Bruno." Truly,

Chicago, May 7. GEORGE A. SCHILLING.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Facts of History.

Among contributed articles of unusual interest in this week's Lucifer will be found one from George A. Schilling of this city, giving the facts of history as seen by one who had exceptionally good opportunities of knowing what those facts really were, in regard to a most important episode in the never-ending battle between liberty and despotism, between combined and entrenched plutocracy on the one hand and the producers of all wealth on the other. Mr. Schilling was a member of the official family of Governor Altgeld, the man who did what he could to undo the terrible wrongs inflicted upon labor's representatives in the ever-memorable conflict of 1886-7 in Chicago, and who administered a rebuke to the tools of plutocracy—the judiciary of Illinois—such as history gives few examples of. Of all the advisers and helpers of Governor Altgeld, Mr. Schilling is believed to have had greater influence than any other in shaping the public policy of that truly great and good man. M. H.

The Outlook for Freethought, Free Speech, Free Action.

The new Roman Catholic Archbishop of Chicago, Quigley by name, is thus reported by the Chicago Tribune of May 5:

"Since I have seen the western parochial schools I have come to the conclusion that in fifty years, if things go on as I see they are going on at present, the Catholic Church will actually own the west."

The Tribune calls this an "optimistic declaration."

Yes, certainly; it is an optimistic view of the future—for the Roman Catholic Church—but how about the rest of the people of the west?

Judging the future by the past, where will be liberty of speech, of press, and of action when the Catholic Church owns the country?

And that owning the west means owning the United States and the whole world, in the estimation of this lordly hierarch, take this paragraph from the same report:

"Within twenty years this country is going to rule the world. Kings and emperors will soon pass away, and the democracy of the United States will take their place. The west will dominate the country, and what I have seen of the western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world the Catholic Church will rule the world."

The next paragraph outlines the method by which this country and the world are to pass under Catholic domination:

"The people of the east do not know of the importance of Chicago in the west. The Catholics know that Chicago is one of the great Catholic centers of the world. In fifty years Chicago will be exclusively Catholic. The same may be said of Greater New York and the chain of big cities stretching across the continent to San Francisco. It has never forced itself on me—this conviction—as it has since I have been in Chicago. I am not telling you this to flatter you. I mean what I say. When I see what is going on I am more than pleased. *Nothing can stand against the church. I'd like to see the politician who would try to rule against the church in Chicago. His reign would be short indeed.*"

Italics are mine.

All this is nothing new. For many years those who have observed the signs of the times have known that the single aim of the Roman Catholic officials is universal domination through and by the control of the United States.

And this control is to be gained by first capturing the political organizations of the great centers of population, knowing full well that as go the cities so will go the country.

The only new or remarkable feature of this "optimistic" utterance of Archbishop Quigley is its boldness, its frankness, its unblushing AVOWAL of what most people who read already know, that the Roman Catholic church is essentially a political organization, and that it already holds the balance of power in Chicago, in New York, in San Francisco—in all the large cities, and therefore in all the American states.

It means that no man can be elected to the office of President of the United States against the will of the Roman Catholic hierarchy.

It means that no important measure can be enacted into law by the American Congress, or by any state legislature, that does not have the sanction of the Roman Catholic church.

It means that no great economic question, such as the coal strike in Pennsylvania, can be settled contrary to the wishes and interests of Rome.

And what are the wishes and interests of Rome in the matter of economics—in the matter of industry and finance?

I do not need to say that these interests are identical with the interests of the money kings, the plutocratic exploiters of labor, the world over. Rome is too shrewd not to know that next in importance to control over sex, and reproduction of the race, is control over the production of the necessaries upon which the race must feed, and by which it must be warmed, else perish from the earth.

Hence the Roman hierarchy, and the daily papers under their control, lose no opportunity to denounce and misrepresent the doctrines and purposes of the Anarchists and Socialists of the country, who are the only people who demand and work for the equal right of all to the earth and what it contains. Take this utterance of Archbishop Corrigan, last November in New York, as quoted approvingly by the Chicago Chronicle:

"Socialism does not promote fraternity. Christianity alone can do that. Socialism is not Christianity. All the leaders of Socialism have been opposed to Christianity. All of them are agnostics or infidels or against religion."

Commenting upon this authoritative utterance of the Roman hierarchy the Chronicle said:

"It is strange that the history of the world makes apparently so little impress upon the theories of avowed Socialists. They point to a Utopia that has never been grasped, even fragmentarily, without dismal failure. They claim, as Archbishop Corrigan says, that in their respective beehives there will be no room for drones. But, as the same critic lucidly points out, rights and duties have never been and never can be made equal among all men."

Here, as in a nutshell, we have the difference stated, the contention outlined, that now divides the Roman Catholic hierarchy on the one hand—together with its allies, the plutocrats in politics, the Republican and Democratic parties, including the vast majority of so-called Freethinkers, Atheists, Agnostics, Liberal Christians, Spiritualists, Protestant sects, Jews, etc., etc., and on the other hand the Philosophic Anarchists and Scientific Socialists—for, as George D. Herron very clearly shows, the ultimate aim of these two great divisions of the army of progress are one and the same.

The Roman hierarchy and its allies stand for INEQUALITY of "rights and duties." They would have privilege for the few, wealth and honors for the few, rulership for the few, and obedience and servitude, exploitation, and comparative poverty for the many, while Philosophic Anarchism and Scientific Socialism stand for EQUALITY of rights and privileges for ALL, including, of course, the most important of all rights and privileges, that of being born well, and special privileges for none.

* * *

When taking a comprehensive view of the situation—of the outlook, it is necessary to discard prejudice and look at the questions involved from every conceivable standpoint. In order to judge impartially we must first put ourselves in the place, as far as possible, of the "other fellow"—must put on his glasses and take sufficient time to get into sympathetic relations with him or her whom we, at first view, were ready to condemn.

Claiming to be honest and truth-loving ourselves, we should grant the same to all others, however widely differing from ourselves.

The most noteworthy object lesson in political economy that has been seen in this country for some months or years past, is the settlement of the coal miners' strike in Pennsylvania. The capitalist press of the country, as well as many labor papers, hailed the award as a triumph for the miners, mainly because of the ten per cent increase in wages.

Commenting on the award of the Arbitration Commission, the International Socialist Review of this city has this to say:

"Some months ago when the arbitration committee was first elected we pointed out that the miners would receive just what the proletariat has always received in a contest with its masters—what it was able to take. There is, at least, some doubt if in this case the United Miners have not received even less than they could have taken had the fight gone on.

"Just how sincere the capitalist press have been in declaring the decision to be a great victory for the strikers is seen by an extract from a private telegram which has come into our hands which was sent out by a well-known firm of Wall street brokers to their customers. After giving the terms of the Commission report they say of the demands: 'All of these, particularly five, six, eight and nine, are absolutely in favor of operators. The first and second clauses were offered by Mr. Baer three months ago.'

"The 'five, six, eight and nine,' which they favor, are the clauses concerning check weighmen, directing the payment by operators directly to mine laborers, condemnation of boycott and of blacklist. So much for the present. When we come to consider the future we are confronted with the proposition stated above that the contending parties will get exactly what they are able to take. There is no power outside of either of the parties to enforce the decisions of the Commission. In so far as governmental power will be called into use it is upon the side of the operators. There will undoubtedly be another fight before this recognition is granted."

According to this view—which seems to be substantially the same as that taken by the great majority of labor papers that come to this office—very little if anything has been gained by the people in the award of the arbitrators of the coal strike. In fact, the belief seems growing that the miners were humbugged, deluded, cheated, and their condition made more hopeless than before, because put under additional bonds to support a robber system, the system that puts into the hands of a few the ownership and control of the sources of wealth, the tools of production, the means of distribution and the fixing of prices of the products of labor.

The truth and justice of this view is seen here in Chicago in the fact that the price of anthracite coal is now 50c more per ton than it was a year ago, and the further fact that the local dealers are informed by the operators that the price will be advanced 10 cents per month till September.

* * *

When it is added that the plutocratic trusts are getting in their work in the same way, in all lines of production and distribution, of things necessary to life and comfort, it will be seen that the outlook for the future is not very encouraging, and once more the basic truth comes home to us that the institutions of every nation or community are as good and as bad as the people who make or who passively endure such institutions, and that the only rational ground of hope is the desire for and the demand for conditions under which a better race of people can be born. The first and most important of these conditions, I need not repeat, is freedom of motherhood—abolition of masculine domination in the realm of creative energy.

This consideration, as I see it, is the most potent argument for a radical change in economic laws, including land and money laws, and until WOMAN HERSELF awakes to a realization of her responsibility in this matter there is little ground for hope that any permanent change for the better will be achieved through change of political action or from refusal to act, as our non-voters are doing. M. H.

On the Picket Line.

Under the head "A Demand for Higher Social Rights for Women," Elizabeth S. Buchanan of Lake Helen, Florida, gets in a column article in the Littits Express, Littits, Pa., an article that shows what can be done by our workers in papers that are not considered at all radical or revolutionary. Here is a specimen paragraph:

"'Wives, submit yourselves to your husbands' and similar commands from Paul have filled the world with crime and wretchedness; and our social laws, which are based upon those commands, say, 'It must continue.' As a result generation after generation comes upon the stage of action, the majority of whom are unwelcome gifts from the surcharged storehouse of perverted nature. 'Wives, submit yourselves to your husbands' continues to ring in the ears of every wife, and she dares not enter a protest. Thus the work goes on, filling the world with monstrosities of every type."

Some of our readers will remember the work done by E. S. Buchanan during the life of Dr. Joseph Rhodes Buchanan, and will be glad to know that her pen is not idle.

SHOULD NOT HAVE BEEN BORN.

A prominent article on the editorial page of the Chicago Journal, Tuesday, May 5, is headed "Criminality Growing Among Children." As showing the utter failure of church and state to deal with the problem of vagrancy and criminality among children in cities, this article possesses value. One of its first paragraphs reads thus:

"When one considers the environments of many children—those little human weeds which spring up in the unwholesome alleys of our city society—it is not to be marveled at that crime is a part of their beings—a heritage, in fact. The majority of these children should never have come into the world, but, being here, they must be dealt with. Their parents are irresponsible. The youngsters inhabit the street for a home. They are not sent and will not go to school—besides, 14 is the limit of age for compulsory school attendance. They are a present danger and a menace for the future. They are allowed to become actual criminals before the state pays any attention to them."

ONE OF MANY.

A few days ago a letter came from a far distant territory, a fair sample of many received by us, inclosing a few stamps for pamphlets, and adding:

"I have received several sample copies of your Lucifer and think it is good, though rather too plainly worded in some instances. If I had my own money to spend as I chose I would subscribe for the paper and get some more of the "radical literature." I think it is just what I need, as I am young and have never had any training in regard to such ideas. My mother has never talked of such things to her girls, because she thinks it vulgar. But if they wait to learn of their own experience, may it not bring them harm? Since my mother refuses to guide me in this matter I must work out my own salvation and I hope the pamphlets will give me the information I need before I go to the marriage altar, which I expect to do before long. Hoping you will regard this letter as strictly private, I remain an advocate of your ideas. MISS S— P—."

The reference to the "marriage altar" is painfully suggestive of SACRIFICE—sacrifice of an ignorant and innocent victim on the altar of a superstitious belief, a cruel and barbarous creed that says only by such sacrifice can the hunger of a flesh-loving and blood loving god be appeased. As in the case of the sacrifice of lambs, kids, heifers, doves, etc., the maiden must be "without spot or blemish;" that is, the more beautiful, the more innocent and ignorant—ignorant of what marriage really is, the more acceptable the sacrifice.

Less than a year ago, in New York, a noble and pure-minded

woman was imprisoned for trying to warn her sisters against the dangers of going blindly to the marriage altar, and when released from prison was again arrested and convicted on a similar charge. Expecting a longer and harder sentence, this refined, noble, and pure-minded woman then decided to to take her own life rather than again submit to the indignities and privations of prison life.

And yet we Americans claim to lead the world in civilization and enlightenment! M. H.

Mintz's Mistakes.

S. Mintz tries to get as far from the facts as possible as regards the train dispatcher and the nature of children. The train dispatcher is backed by force and government, necessarily. According to S. Mintz (if the train dispatcher is classified with the shoemaker), a conductor of a train, when ordered to meet another train at Podunk, might choose to go on to Kokomo, not approving the train dispatcher's judgment, and not tolerating any external control of his movements. The result would likely be a collision, death and destruction. To prevent these things the people, through law, demand that the conductor obey the train dispatcher or be punished for criminal negligence. I suppose the Anarchist will continue to ignore all such natural necessities as this, and continue to insist that liberty solves all problems.

Children are ignorant, therefore selfish, tyrannical, unjust. Any social arrangements which developed as they grew up, in the absence of all the results of human experience, would be based on those qualities. We all know that children are not all angels; that some of them seem to recognize no argument but force, and that all of them have to be taught the rights of others and the better rules of association.

The editor should not evade the argument I made by simply objectiog to my use of the term "natural law." Let him substitute his own term and he will find something to answer.

C. F. H.

[If Brother C. F. H. had read Lucifer carefully he would have seen that I frequently suggested "facts of nature," "methods of nature," and "forces of nature" as being better than "laws of nature."

The word law suggests a law-maker.

Laws do not execute or enforce themselves; they must have some one to enforce them, else they are worthless.

Laws are ephemeral, transitory; they had beginning and will have an end.

None of these characteristics apply to the operations, the methods or forces of nature, and therefore the phrase "laws of nature" is unscientific, unphilosophic and misleading. M. H.]

The Morning Star—Lucifer, Lightbearer.

I would by no means advise a change of name for Mr. Harman's paper, but would submit respectfully that a slight transposition might present some advantages.

Give the native language a show, the Latin has been at the front a long time—then an etymologist would not be needed to analyze and explain.

It may be all right for Lucifer to say it is here to bring light and scatter darkness; sometimes it consoles and flatters to think we are the light and the other fellow the darkness. Frequently, however, the other fellow, through some fool freak, imagines he is a little bit of the light himself and has an uncontrolled itching to enlighten us. Curious it should be so, but there's no accounting for some people.

All the interest I have in the case is, that being in hearty accord with Mr. Harman's central thought, I would like to see the paper accomplish the full measure of its usefulness, and surely the less prejudice it has to meet and the less friction to overcome, the better.

To my mind there is, nor can be, no nobler object than "borning better babies" and ridding the world, so far as may be, of all preventable diseases, all defectives, all sickness, poverty, misery and sorrow.

That much, very much, can be done in all those lines no sound mind doubts; the correct thing is to induce large numbers to unite for improvement, and Lucifer with this in view has never failed to stand up and be counted. But what is one among so many?

The great aim should be to get the paper in many people's hands, have them to read it, to understand it, to love it, and not rouse their antagonism before they have a chance to investigate.

Then, as soon as they find it a true friend, as they are bound to do, they will extend a helping hand, and nevermore will it be named "a literature of death."

A surgeon of Chicago before a learned society lately advocated the annihilation of the entire negro race. The proposition looks monstrous on the face, but the method as proposed is possible, easy, humane, and consists simply of intermarriage or intermixing with the whites.

1st. White mixes with Negro—product, Mulatto.

2nd. White mixes with Mulatto—product, Quadroon.

3rd. White mixes with Quadroon—product, Octoroon. And the thing is done; the negro by a harmless, plausible procedure is obliterated, for at the octoroon all trace, track and symptom of the African is gone.

On precisely the same principle and somewhat by the same methods the white race, and in fact all races, can be brought up to a state of perfection now undreamed of—and in no other way.

Breed the bad out and the good in.

But mighty powers and influences stand in the way and can be depended on to fiercely oppose. The Church will stand by, with her anathemas ready. She will not without a fight loosen the strangle-hold she has on humanity by and through controlling, managing and permitting the union of the sexes.

This act, which she declares to be in itself utterly depraved, sinful and desperately wicked, she claims she can by a few incantations, invocations and cabalistic passes so miraculously change that ever after it becomes honorable, pure and holy.

Such are some of the absurdities of superstition. But the job brings easy money and she wants to hang on to it.

Still we are not without hope. The day is breaking. The morning star is shining. Mankind are beginning to think. Many are demanding more freedom, freedom to follow as their conscience dictates, and be individuals instead of automatons.

So mote it be. REDIEFFER.

Encouragement from the Northwest.

Of all our exchanges, the one to which I always turn most eagerly is Lucifer. It was the first of the radical papers which I ever saw, and has ever since been specially dear to my heart. Its specialty is sex-refom; and its editor, Moses Harman, is one of the veterans in the service of humanity. The repeated persecutions which he has suffered have not availed to daunt his spirit or dampen his enthusiasm. Lucifer is unique among radical and reform publications, by the family spirit which prevails between the editor and the contributors. Mr. Harman has a way of taking them into his confidence, which makes them feel that the paper is in truth their very own. I do not believe there is a periodical in the country whose readers feel so intense a personal interest in all that concerns it. It is published weekly at $1.00 a year, at 500 Fulton street, Chicago. I cannot afford to be without it. Can you?—*James F. Morton, Jr., in the Demonstrator, Home, Wash.*

"In vain you tell me that artificial government is good, but that I fall out with the abuse; the thing—the thing itself is the abuse."—*Burke.*

"No person will rule over me with my consent. I will rule over no man."—*Wm. Lloyd Garrison.*

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THIRD SERIES,, VOL. VII., No. 19. CHICAGO, ILLINOIS, MAY 21, E. M. 303. [C. E. 1903.] WHOLE No. 970

NOR HEAVEN NOR HELL.

There is no Heaven, there is no Hell; these be the dreams of baby minds;
Tools of the wily Fetisheer, to 'fright the fools his cunning blinds.

. . . . . .

Hard to the heart is final death: fain would an *Ens* not end in *Nil*;
Love made the sent'ment kindly good: the Priest perverted all to ill.

While Reason sternly bids us die, Love longs for life beyond the grave:
Our hearts, affections, hopes and fears for Life-to-be shall ever crave.

Hence came the despot's darling dream, a Church to rule and sway the state;
Hence sprang the train of countless griefs in priestly sway and rule innate.

For future Life who dares reply? No witness at the bar have we;
Save what the brother Potsherd tells,—old tales and novel jogglery.

Who e'er returned to teach the truth, the things of Heaven and Hell to limn?
And all we hear is only fit for grandam-talk and nursery hymn.

. . . . . .

And if your Heaven and Hell be true, and Fate that forced me to be born
Force me to Heaven or Hell—I go, and hold Fate's insolence in scorn.

—*From the Kasidah of Haji Abdu El Yezdi (Sir Richard Burton).*

H. G. Wells on Heredity.

I am glad to see that Adeline Champney, whom we "have loved long since, and lost awhile," is once more writing in Lucifer. In No. 962 she deals with the article of H. G. Wells on "Mankind in the Making," which appeared in the Cosmopolitan for October, 1902. The article was interesting, as a sign of the times, but Wells raises a great many difficulties which seem to me imaginary.

He says: "Even such points as beauty, health ability, genius, energy—qualities one might say universally to be bred for—cannot be assured, for we know nothing of the laws that govern them." We know one law that governs them—"like begets like"—and that is enough. Breeders know nothing of the laws that make a pointer point; but they know that if the parents are pure-bred pointers, the offspring will point. They do not know much of the laws that make a race horse fast, but they know that if both parents are fast horses of good pedigree, the child will likely be the same. This reasoning applies to all the qualities mentioned by Wells. We see every day in our lives that every one of them is inherited, and all, except perhaps genius, could be produced by breeding as easily as most of the qualities artificially produced by breeders and gardeners.

Wells correctly points out that the breeding of good men would be rather more complex than that of many animals. A race horse is bred for speed alone, a sheep for wool and meat alone; while man requires many qualities. But some animals are also bred for many qualities. Pointers and greyhounds may be selected for one function only, but a Newfoundland or mastiff is not a highly specialized animal, and must possess a great many mental, moral and physical virtues. Yet these dogs have been developed by gradual selection from a wolf-like ancestor.

It is possible to select for a hundred qualities together, as well as for one. But it takes more time to select for the hundred. If many points are wanted, it is necessary to take a kind of general average of the merits of the animal. But selection in this way is not only possible, but particularly easy where partly unconscious. A professional breeder's eye might not be as good as a woman's in averaging up a man's virtues, although he could select better for one point. As I have said, women must learn to avoid certain traits of male character adapted to a past environment; if they once learn that, their unconscious selection may be better than the best professional selection.

R. B. KERR.

Prostitution.

There is not in all the wide realm of nature an instance of prostitution outside the human family. Woman is the only prostitute. Why is this so, and how did it come to be so?

In primitive times, when human kind was beginning to be, man was—as he continues to be—stronger than woman, and as he had no scruple about using his extra strength to gain his ends he easily dominated her, and her only defense was her cunning and his desire.

Now, as with most males, his physical desire toward her was continuous, while hers toward him was periodic, as with most females, and this gave rise to conflict, for no female [willingly] admits the male except at these periods.

Man added to the physical urgency of these desires an increasingly active imagination, and so became more pressing in his demands. At the same time woman was acquiring cunning, and she found that by yielding to him these pleasures at other than the natural periods she could avert his anger and escape ill treatment. She yielded, and added much to the physical pleasures of life and laid the foundation for the humanization and socialization of this function.

But there was a penalty to be paid, for by this action her desires became continuous and to some extent independent of her periods. Nothing like this obtains anywhere else in nature—that a physiological function has been diverted from its original purpose and been increased a hundred fold. And this is prostitution and to this extent all women are prostitutes. And this continued prostitution has had the effect of preventing her from developing her character along certain lines. Her instincts are weaker than in other animals; she is a poorer mother and more readily abandons her young. She has less force of character, and when she is left to her own devices, she turns at once to the more

pronounced forms of prostitution, for there is no other means she finds so congenial. If her moral character had been developed she need not have taken to this course. There is no force outside herself that compels her to do so.

Woman has only rudimentary moral sense and knows little about principles. To her justice is nothing; she would be quite willing to disturb the order of the universe for a mere whim.

Of shame she only learns from some man she has grown to love.

All this is the commonplace philosophy of the modern novel, which comes as near truth as any other form of writing. Take Trilby, Du Maurier's heroine—large-limbed, placid, receptive, she first felt shame and a desire to be decent when she saw "Little Billie's" horrified face at the door of the class room, where she was posing entirely naked before twenty or thirty half grown men. At that moment, dropping the poised pitcher, she ceased to be a mere animal and became human.

Or take that scene in Hardy's novel where Tess, beautiful animal, after having heard the "moral man," Angel Clare, tell of his one fault, makes, in the simplest and most unconscious way, her confession of moral imbecility as quite a matter of course, until she discovers that Angel has become horrified by the recital. After she has shown us the state of her moral vacuity we are not surprised at the ease with which she returns to her "betrayer," or the equal ease with which she murders him and goes back to Angel Clare.

Now I am satisfied that some women, that many women, have grown to a higher moral plane than this, and I am equally sure that all women will do so. But meantime this is the problem, how to wean them from prostitution and build up character. This will not be done by pretending that the prostitute is as good as the chaste woman and that inconstancy is a virtue. It will be done, I hope, through giving them freedom and helping them to acquire a sense of decency and responsibility. And above all by honoring the chaste woman and making her life beautiful and happy.

For the poor prostitute, pity without end. For the chaste woman, "the justified mother of men," respect, honor and love.

GEORGE BROWN.

Origin of the Marriage Tie.

In Lucifer 966 Dora Forster proposes to me a question. She says: "She believes intuition a superior guide. Will she tell us by means of intuition how the institution of marriage arose, and what primitive feelings required and originated the marriage bond?"

I can imagine a bit of sarcasm animating this proposition, but even so, what of it? Darwin declared the origin of the marriage tie to be an obscure subject, and if we approach the question from a material standpoint it certainly is obscure; indeed from this standpoint there is no explanation for it. A person may study and investigate along this line for a lifetime only in the end to find himself in a more confused and bemuddled state than when he began, unless he is willing to look higher than the monkey and mere material facts for his authority.

There are some questions that will not yield to the investigations of physical science nor to the lower faculties of the human mind, and the marriage question is one of them. I am aware that there are many who believe that these means of attaining knowledge are the only legitimate and rational methods, but as for myself, I am not one of their number. I have always known certain truths instinctively, which is proof to me at least of other modes of attainment, and I believe the time is fast approaching when certain psychologic methods of solution will do away with the laborious and childish man-made inventions which, at their highest working capacity, yield scarcely more than a grain of truth in return for a lifetime spent in their application. Just as medicine is being superseded by a more intangible and certain method of cure (the mental cure), so our present awkward and inefficient methods of truth-seeking will be replaced by the intangible, intuitional and certain methods evolved by the ideal man.

The scientist, Prof. Elmer Gates, spoke truly when he said, "Whatever problems are solved by the future will be solved by consciousness, whether these problems relate to the objective or subjective world." In other words, the simple desire on the part of the future man to solve a problem *earnestly adhered to* will enable him to appropriate from out the omnipotent reservoir of infinite wisdom such truth as will meet his demand. This truth will enter into or become a part of his consciousness. To be conscious is to know inwardly. He will know and feel within himself the truth he sought and desired.

It was in this way that Jesus the Christ grew in wisdom with no other effort than a mental-spiritual one, and it is in this way, first through the guidance of blind instinct, and secondly, through a conscious intuitive appropriation of evidence that corroborated instinct, that I have solved to my own perfect satisfaction the marriage question. But I have solved it for myself, and not for any other individual. In this royal road to understanding it is each one for himself; one cannot be conscious for another. However in the initial stages of growth suggestions are sometimes helpful and it is with this thought in mind and with no idea of convincing that I will tell by means of intuition what feelings required and originated the marriage bond.

What feelings originated the marriage tie? The answer is both simple and natural—why, the divine instinct in man to be sure! Man would be like his Father-Mother parent, the two in one, the masculine and feminine principle each distinct and yet so blended that they represent one body and one substance—one God. As man in his evolutionary progress approaches nearer and yet nearer the divine nature, he becomes more and more serious in his desire to embody in the world of expression—in his own actual experience the original, parental conception—the two in one ideal. So it is seen that the tendency to the dual union is hereditary with him, being a prime attribute of the ideal nature transferred from the Father-Mother parent to the child.

In the earlier stages of man's evolution he thought little of the marriage tie, but the inherited impulse was within him to be eventually recognized and ultimately actualized in a perfected marriage bond.

In the foregoing brief explanation will be found the true origin of the marriage tie, both the real and the institutional, the primitive and the modern. Institutional marriage is simply man's blind and crude effort to establish in universal experience an ideal true and noble in itself, and one whose presence he cannot evade, but one nevertheless which the present stage of racial progress cannot fulfill as perfectly as he would have it. He is right, however, in holding this ideal before the minds of men and wrong only in the stringency of his laws that would enforce a permanent union where the conditions do not justify it. Divorce ought to be made both easy and respectable—will be, once a little more light is diffused through the minds of men and women—but the marriage tie, the belief in the monogamic union, will never grow less, but the more, until in the fulness of time marriage attains the perfected state it was designed from the beginning.

CARRIE AUSTIN.

Byron or Harman?

"In her first passion woman loves her lover;
In all the others all she loves is love,
Which grows a habit she can ne'er get over,
And fits her loosely—like an easy glove,
As you may find, whene'er you like to prove her.
One man alone at first her heart can move;
She then prefers him in the plural number,
Not finding that the additions much encumber."
—*Don Juan, Canto iii, verse 3.*

Moses Harman says (No. 967): "Woman's love is centripetal, spiritual, enduring; whereas man's love is centrifugal, sensuous, ephemeral."

Here are two able writers, both careful students of a subject to which their attention has been much devoted, both exceptionally candid, yet expressing directly opposite opinions.

It would be interesting to inquire on which side the weight of opinion may be, of persons who have lived in the world and faced the facts of life, and not looked at these facts through the mists of fancy and prejudice.

I incline to believe that these diverse views belong to two different periods of history and to different countries. The experience of Byron was of old and highly developed societies, and largely of southern peoples, untinged with puritanism, among whom free love was more or less avowed. He depicts women as enjoying variety as much as men enjoy it, and but little capable of combining deep or intellectual friendship with love.

Moses Harman sees women the daughters of a self-denying and deeply puritanical northern race, building up a new nation in a new country, and with whom free love, though frequent of recent years, is carefully concealed. Moreover this race was lately won to that most important and modern ideal—the co-education of men and women, both in college and in the world. It is clear that education deepens the power of women for enduring friendship and for comradeship with men as home partners: thus puritanism seems to have secured a victory, and women to be confirmed in puritanism. It is not yet clearly seen that equality of education so heightens love relations as to lift the love of both men and women into a higher plane than before in history and that the higher mind demands more varied satisfaction.

It has been said that he who knows only one language does not know that one. It is equally true that he who has known but one lover does not know that one.

Moses Harman pronounces the love of men sensuous and changeable as compared with that of women. I deny that it is either more sensuous or more changeable than that of women where both sexes are free. And I am glad to deny it, for, as he rightly remarks, the chances of establishing love on a rational social basis are much diminished if men and women differ as widely as he thinks.

No believer in freedom denounces either the sensuous or the changeable as wicked; but every true believer in freedom knows that only a combination of the joys of soul and sense make the highest love relation; and that the man or woman who has gained a life friend at the same time as a lover has achieved more than one who has gained a lover for a time only. Who that is of full age would elect to attend a banquet of the richest viands and most beautiful decorations in preference to one which also included "the feast of reason and the flow of soul?" Who would not prefer to make friends at the true banquet of love rather than at a table where

"Our hands have met, but not our hearts—
Our hands will never meet again?"

To women, men often seem to be mere schoolboys still; but they will come to their majority, and many have already reached it.

I believe Byron more right than Moses Harman. But Byron was far from seeing the possibilities of the love relation, both social and individual, as inaugurated by the great western democratic nation yet to be.

DORA FORSTER.

Book Review.

"The Majesty of Sex," by Nancy McKay Gordon, author of "Her Bungalow," "Success," "Woman Revealed."

This is one of the many attempts by modern thinkers to solve the mystery of existence, and by so doing to find a way out of the tangle, the labyrinthine mazes in which humanity is now struggling, suffering, fighting and dying—dying prematurely and leaving little if any rational ground of hope that posterity will profit by the errors, the mistakes, the sufferings and failures of the past and the passing.

Evidently the author of "The Majesty of Sex" agrees with Walt Whitman when he says, "Sex contains all!" and that therefore in order to understand anything we must first understand sex. In her preface Mrs. Gordon tells us she has not revealed a secret, "for there is no secret save that which the soul unveils for itself. . . . . But for all those who are seeking the heart of things the book will prove elucidative. . . . . The Science of Regeneration may be taught up to a certain point; when this is reached each individual must do the work himself. . . . . This book is written for and given to those who desire to know the WAY."

In accord with the plan thus outlined I find the book suggestive, rather than clearly demonstrative, and to those who care to make a study of the suggestions therein contained the work will doubtless prove of much value. Instead of trying to give an exhaustive analysis of "The Majesty of Sex," I select as characteristic of the author's style and trend of thought the following paragraphs, found on pages 100-1:

"There is but one active principle in the world. It matters not its manifestation; it may appear as electricity or any motor power, as steam in the engine, heat in the sunshine, or fire in the cooking stove; it may be cohesion, attraction, life, love, animal passion, or that subtle Law of Nature called God—but in human kind it appears as sex-energy—Creativeness! The more God-like the man the more creative and more alive with energy is he.

"Nature is the manifestation of this power. And when this is fully comprehended, apparent mysteries cease to be. All phenomena are latent in the One Power of creativeness. A perfect understanding of this would readily bring all minds to a universal view-point. We have been taught today to see GOOD or GOD in everything and so to insure power. Sex-energy should be recognized in all things; in the vital essence of food, in the water we drink. Sleep for sexual strength, and awake on the morrow with sexual poise, mentally creative; walk, observing sex power in the air breathed! Love is everywhere, ever waiting a supreme recognition, and the more it is observed in actual everyday life, the more vigorous will man become in its correct and divine application.

"The perfume of the plant is its life-essence; the thrill of love is the bird's call-note. Through its fragrance the flower makes itself known afar off, and while yet impossible to behold its contour and color; the forest songster tells its name through the cadence of its call. The name of the plant is engrafted on the mind by its perfume; the sex of the bird is known by its song. So is the soul known by its fragrant life, and through that divinest experience which attunes it to its environment."

This book is not put forth as a cheap publication, for popular reading, but is evidently designed for the FEW who are searching diligently and laboriously for the heart of things. The price is $1.50. It is published by the author and may be ordered through this office.

M. H.

Sunday Sermons.

No man can be more than half right: the other half is bound to be left.

A poorly cooked Sunday dinner often spoils the effect of a good sermon.

When the devil goes fishing for men, he baits his hook with a pretty woman.

When hypocrites or carpet-tacks point heavenward, there is mischief brewing.

Belief is something that is supposed to be true because it is incapable of proof.

Patience may roost on monuments, but truth seldom finds a place on tombstones.

Salvation may be free, but the minister never fails to take up a collection after the sermon.

A great many people live according to their convictions, especially those in the penitentiary.

The man who drops a penny on the contribution plate and expects a golden crown, has faith to burn.

An optimist is a man who is happy when he is miserable; a pessimist is a man who is miserable when he is happy.

The Bible tells us that after creating man, God rested: but since creating woman, neither God nor man has been able to rest.

What a blessing it would have been to humanity had St. Patrick been born in time to chase the snakes out of Eden, or the editor of Die Fackel to plead Adam's case on the ground that he lacked knowledge of psychological mysteries.

Chicago. R. GOODHEART.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Ingersoll Symposium—A Review.

The discussion of R. G. Ingersoll's position or attitude toward Freethought, Anarchism, industrialism and moralism or the marriage question is attracting considerable attention, as attested by letters like the following:

"Your editorial on Ingersoll is O. K. I am not a hero-worshiper and think a rational, unbiased discussion, such as No. 968 contained, is not likely to dim the laurels of the great Iconoclast."—*G. B. W., Chicago.*

"I admire your reasoning, but would like to see Ingersoll's name left in peace and honor."—*T. W., Oklahoma.*

While sympathizing with the feeling that prompts the mild criticism of our Oklahoma friend and subscriber of many years standing, I would just say that to my way of thinking it is not an act of kindness to the memory of Ingersoll to allow, without protest, his worst utterances to be formulated or crystallized into a creed of Freethought—to surrender the name and influence of the great agnostic leader to the men who would lead the army of liberty and progress into the camp of social and political conservatism.

* * *

In his book "Man versus the State," and under the head "The New Toryism," Herbert Spencer says:

"Most of those who now pass as Liberals are Tories of a new type."

This was said of the political reformers in England, but does not this remark apply with equal truth to the agitators for reform on all lines—political, religious, socialistic, or moralistic, in all countries and in all times?

In politics, for instance: The so-called Republican party in the United States was once a liberal or progressive party. Its leading thought was liberty, freedom—freedom from class distinctions, "free soil," free speech and free MEN; equal rights for all and special privileges for none; and though never wholly consistent with this ideal it was the advocacy of freedom and justice that eventually carried the Republican party to success at the polls and on the bloody battlefields of civil war.

Then came reaction. With success came corruption. With success came love of power and self-aggrandizement. Then came denial of and persecution of the very principles that had carried the Republican party to the pinnacle of political greatness, and today the once liberal-minded leaders of that party are simply "tories of a new type!"

Take the history of all great religious movements, Christianity for instance. Near two thousand years ago the Greco-Roman civilization had reached its culmination and had begun to decline—drunk with its own political triumphs. An important part of this civilization was its religious cult or cults, which had gradually grown up from primitive forms of Nature-worship, Sun-worship, Sex-worship, etc. From simple, inexpensive, non-invasive modes of worship these cults had become artificial, expensive, corrupt and power loving hierarchies, and because of this corruption and love of power there arose a desire in many minds for religious reform. Then, as supply for this demand for reform, came Christianity—born and nurtured in the far East (cradle and breeding ground of all the great religions of the world)—Christianity, teaching the saving power of poverty, of self-sacrifice, of non-resistance to evil, and especially teaching the virtue of faith in vicarious sacrifice; teaching mankind that instead of bloody sacrifice of lambs, goats, bulls and heifers, repeated every year in the temples for the sins of a few, we should look for salvation to a single bloody sacrifice, offered up once only, that of the "Son of God" himself, not for a single tribe or nation, but for the sins of the whole world.

This new religion—or rather this revamping of several older forms of religion, including Sun-worship and Sex-worship—compared so favorably in many ways with the Greco-Roman mythology then dominant in the Roman Empire that it spread rapidly, especially among the poorer, less cultured and less fashionable classes, until in the fourth century of the Christian Era the Roman Emperor Constantine, finding that none of the Pagan priesthoods would grant him remission for his almost unheard-of crimes (so it is said), decided to adopt the Christian religion as the religion of his empire, because it alone of all religions then known offered absolution for ALL crimes, no matter how heinous or revolting to the moral sense of civilized human beings.

But now, as the showmen say, "Presto, change!" No sooner does the new religion, the religion of poverty, of self-denial, the religion whose reputed founder said "My kingdom is not of this world," the religion whose devotees had endured all manner of persecution even unto death, rather than compromise with the rulers of this world—no sooner had Christianity become the established religion of the Roman Empire than it became itself the persecutor of all who would not accept its doctrines, itself adopted the rituals, the forms of splendor, to catch the eye and hold the allegiance of the unthinking masses, which forms and ceremonies it had so persistently condemned in others—in short, no sooner had Christianity achieved, or succumbed to, worldly success than it became conservative, reactionary, power-loving, wealth-loving, false to the principles of brotherhood, of humanity and justice that for more than two centuries it had championed.

The "Liberals" in religion had now become "Tories of a new type."

* * *

Many other illustrations might easily be given to show the inevitable tendency of material success to change a forward movement to one of reaction, and the liberal exponents of such forward movement to tories of a type but slightly different from that which they themselves unsparingly denounce. The "Reformation," headed by Luther, Melancthon, John Calvin and others, is a conspicuous case in point; the history of Oliver Cromwell and his Puritans is another; the Wesleyan movement in England and America is another; the "French Revolution" of a hundred years ago is another.

Do I need to explain the object or purpose of this line of argument?

Most of our readers know something of the organization and objects of what was at first called the National Liberal League in Philadelphia during the "Centennial" year celebrating the one hundredth year of "American Independence." The organizers of that League, impressed with the conviction that the government and people of the United States had been false to the principles enunciated in the Jeffersonian "Declaration of Independence"—first promulgated from the steps of Independence Hall in Philadelphia, July 4, 1776, just one hundred years before—impressed with this conviction, these organizers, headed by Francis Ellinwood Abbot, formulated what might be called a new declaration of independence to take the place of the old, which had failed to realize or practicalize the purpose of its framers and signers.

This new declaration took the form of what are called the

NINE DEMANDS OF LIBERALISM,

and reads as follows:

1. "We demand that churches and other ecclesiastical property shall no longer be exempt from taxation.

2. "We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money, shall be discontinued.

3. "We demand that all public appropriations for educational and charitable institutions of a secular character shall cease.

4. "We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.

5. "We demand that the appointment, by the President of the United States or by the Governors of the various states, of all religious festivals and fasts shall wholly cease.

6. "We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. "We demand that all laws directly or indirectly inforcing the observance of Sunday as the Sabbath shall be repealed.

8. "We demand that all laws looking to the inforcement of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

9. "We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made."

This declaration or platform of principles was adopted by the National Liberal Congress that assembled at Philadelphia July 1, 1776. At the International Congress of Freethinkers held in Chicago during the World's Fair this declaration was re-affirmed, prefaced by this resolution, introduced by Captain Robert C. Adams of Montreal, Canada:

"Resolved, That as in 1776 the patriots of America declared their independence of the King, we, the Freethinkerr of the world assembled in convention in Chicago, in the year 1893, do hereby declare our independence of the church."

This declaration of independence of church control, commonly called the "Nine Demands of Liberalism," is divisible into two well defined parts: First, the clauses or sections which demand the abolition of inequality in matters religious or theologic; and second, abolition of the law intended to inforce Christian morality.

* * *

Ever since the days of Voltaire, especially ever since the first French Revolution, it has been easy and even popular to attack the church on the theologic side, but not so on the moralistic side. Most Freethinkers still indorse Christian morality. Hence it is not strange that the American Secularists have made their fight almost wholly against church exemption from taxation, Sunday laws, Bible in public schools, chaplaincies at public expense, state or national aid to church schools and charities, judicial oaths, etc., but have said almost nothing in regard to laws intended to inforce Christian morality in regard to the relations of the sexes—that is, in regard to sex and the reproduction of the race.

This statement, however, is much too mild. It is much nearer the truth to say that the popular leaders of Freethought are today found fighting on the side of the church, in favor of Christian standards of morality. Speaking of this question of liberty in morals, Moncure D. Conway is thus reported when addressing the Congress of the American Secular Union in New York, November, 1897:

"Theological liberty has been secured, but the Luther of morality has not yet appeared. This is to be our next great achievement. The law has no more right to dictate a man's morality than his religion. The law exists solely to prevent one from injuring others, whether by his morality or immorality. Men are not to be made virtuous by act of Congress, nor by police. When individual character and conduct, without wrong to others, are left perfectly free, there will be a development of nobler men and women. There will be more Ingersolls. There will be greater moral as well as intellectual progress."

Whether in thus saying Dr. Conway meant to administer a rebuke to the organization he was then addressing I know not.

The American Secular Union and Freethought Federation is the successor to the National Liberal League, the organization that formulated and adopted the declaration called the Nine Demands of Liberalism, Section Eight of which demands that all "laws looking to the enforcement of Christian morality be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty."

Does not this cover the whole ground?

* * *

As I see it, this section of the new declaration of Independence, formulated and adopted by the American Freethinkers and Liberal Christians, etc., at the Philadelphia Centennial of 1876, and reaffirmed by the "Freethinkers of the world assembled in convention in Chicago in the year 1893," is incomparably the most important of all the sections of that instrument. Fairly and logically interpreted it includes all the rest of the "demands" and yet, so far as I can now recall, very little has been said in its defense by the leading Freethought journals and orators of America, for many years past. On the contrary, as charged in the following indictment found in a late editorial of the Demonstrator, Home, Washington, some of these journals are now arrayed on the side of Christian moralists. Mr. Morton says:

"The Freethinkers, who are especially hateful to the plotters for asserting so positively the great principle of independent thinking, are less culpably indifferent than the Socialists; but there is grave reason for apprehending that many of them are far from seriously alive to the issue that confronts us. One of them, C. C. Moore, although himself a repeated victim of persecution, has constantly aided in the gross misrepresentation of Anarchists and Freelovers, and has called for the suppression of their right to free expression. Another, a distinguished member of the old guard, T. B. Wakeman, so far forgets himself as to join in the call for discrimination against Reed Smoot, merely because he is a Mormon, thereby admitting a principle which would destroy all freedom of religious belief. A third, H. L. Green, is even afraid to exchange with Lucifer, and so far from helping to protect sex reformers in their rights, loses no opportunity to malign and injure them. It is only fair to say that many other Freethinkers are in the front rank of the battle for liberty. And well they may be; for nothing less than their utter extermination will satisfy the forces of reaction."

One of those mentioned by Morton, H. L. Green, editor of the Freethought Magazine of this city, the largest and perhaps the oldest of the magazines claiming to represent American Freethought, has for many years enunciated the dictum that none should be reckoned Freethinkers except such as indorsed Robert G. Ingersoll's well-known utterance in regard to the marriage institution, and when McKinley was assassinated recommended in his journal that all Anarchists be deported from the United States and prohibited from ever returning.

In view of these facts, and of many of like nature that could be cited, did space permit, is it not fair and just to apply to certain leaders of the Secular movement in America the saying of Spencer that many who now call themselves Liberals are Tories of a new type?

Quoting Eugene Macdonald of the New York Truth Seeker, H. L. Green has this to say in the May number of his magazine:

"The Truth Seeker calls T. P. Quinn of Chicago a liar. We haven't the pleasure of Mr. Quinn's acquaintance, but if what he said about Colonel Ingersoll, as reported in Lucifer, is a true report, then every honest man will agree with the Truth Seeker as to the veracity of the said Quinn."

Hugh O. Pentecost, author, editor and lecturer, himself famous as a Freethinker, is repored as saying:

"The only sort of man more bigoted than the professed Christian is the professed Freethinker."

Once more time for closing shuts off further discussion of the attempt to degrade and dishonor the memory of Robert G.

Ingersoll by putting him in the ranks of the Tories of Freethought—by perpetually quoting as a prime article in the Freethinker's creed the most reactionary of all the utterances of the great Agnostic, an utterance that allies him with the most bigoted of Christian moralists, an utterance he would undoubtedly repudiate if living today, if we are to believe what he said in his last lecture, "What is Religion?"

There is much more to be said that I regard of very great importance to Lucifer's central work and to the success of the American Freethought movement, but for this week I close by again asking the editors of the Freethought Magazine of this city and of the New York Truth Seeker to reproduce the letter of Brother T. P. Quinn, as printed in No. 968, and also the letter of Brother George A. Schilling, printed in No. 969. To do less than this, after making their unprovoked assault, their savage assault, upon a brother Freethinker, a tireless worker and an honored leader in the movement to secure justice for the submerged and enslaved producers of all wealth—to do less than this is to forfeit, as it seems to me, all right to the title of fair-minded men and of honorable leaders in the army of human progress.

M. HARMAN.

Death of Albert Chavannes.

From Mrs. Cecile Chavannes we learn that Albert Chavannes of Knoxville, Tenn., well-known to most of our readers as a writer on reform subjects, is no longer among the living. Her letter is dated May 5, but the exact date of her husband's demise is not given. The immediate cause of death was a "complication of kidney and stomach trouble." The following items taken from a somewhat extended notice in one of the Knoxville papers will be read with interest by many of his surviving friends:

"Albert Chavannes, aged sixty-seven, died at his home, 308 North Fourth avenue, yesterday morning after an illness of five weeks. His death removes from the city one of its best known men.

"Albert Chavannes was born in Lausanne, Switzerland, February 23, 1836. He was the son of Rev. Adrian Chavannes, and came to America with his parents in 1848 and settled near Knoxville. April 9, 1857, he married Miss Cecile Bolli. His occupation was that of a farmer until the last few years of his life, which he devoted to writing and publishing his works on social and philosophical subjects.

"In business affairs he was very successful. He was the owner of the Chavannes addition to Knoxville, and a large stockholder in the Chavannes Lumber company, which is one of the largest in the country. His name was a synonym of business integrity and fairness, and his dealings with the poor were characterized by great kindness and sympathy.

"He was an original and independent thinker of great intellectual power, and was the author of a series of works on philosophical and social questions. Among his best known works are "Studies in Sociology," and "Mental Science," the latter being published last year, and containing in final and concentrated form the result of his life's study and research. He was the author also of several novels dealing with the same questions contained in his works."

For nearly twenty years Mr. Chavannes was a valued and able contributor to our columns, and when prosecuted and persecuted by the agents of the American inquisition Lucifer found in him a generous and faithful helper and defender. M. H.

Stern, Livesey and Lucifer.

While Edward Stern's ideas are as repulsive to me as they can be to any lover of liberty, nevertheless, I cannot agree with Francis B. Livesey that Stern should be suppressed simply because he does not see things as do the majority of the A. P. W. A. Liverey complains in one breath that some of the Press Writers want to suppress him, and in the next breath he demands the suppression of Stern. Both gentlemen are floundering in the same bog. To most of us it seems very absurd, to put it mildly, that Stern should want Lucifer repressed, but if logic be on the side of Freedom, then logic is the weapon to use against Stern, for it is a keener weapon than Stern has thus far shown to have at his command against Lucifer. If to Stern's belief in the efficacy of the clumsy instrument of brute force was added his power to wield the weapon, the situation would perhaps be modified, but Stern has not that power, and therefore, since he is impotent to use his own weapons, there is no need to demean ourselves by adopting his futile and essentially cowardly tactics.

To me, Livesey's attitude toward education, denouncing alike the compulsory education of the state and the voluntary education of the Roman Catholics, is extremely foolish and illogical—but that is the very reason why logic is the best weapon to use against him, and those Press Writers who are attempting to suppress him can have but little faith in the truth of their conclusions concerning education. My sympathy is with everybody who has aroused in others the feeling that their honest convictions ought to be suppressed—I sympathize with Livesey as against those who would oust him from the Press Writers' Association; with Stern as against Livesey; with Lucifer as against Stern. But, friends, use logic instead of a club, for it will do the work so much better.

Wellesley Hills, Mass. ALEX E. WIGHT.

VARIOUS VOICES.

Robert Schilling, Milwaukee, Wis.:—I have a 10x15 Liberty job press which I will donate to Lois Waisbrooker and the friends at Home, Washington, providing they pay the drayage packing and freight. It will print four book pages at a time. It is old style, heavy built, but ought to serve their purposes admirably. It is run by foot power treadle. Don't know the name of their postoffice or would write them myself.

James E. Carey, Fisher's Island, N. Y.:—Some one has been sending me Lucifer. Have just finished reading biographic sketches of Mary Wollstonecraft. I think she was a shero [heroine is perhaps the better word] No doubt she blazed the way for such reformers as Elizabeth Cady Stanton and many others of later times. Like Thomas Paine, he lived a hundred and fifty years ahead of her time. These are the reformers that have been a blessing to humanity in all ages. Wish we could have more like them—more to counteract Christian dogmas that have held women in slavery so long.

G. W. S., Mississippi:—Do you know among your young women writers or acquaintances one who would like to be so situated as to feel free to write for publication what she chooses, without special reference to where her bread and butter and shelter are coming from? One who would be able and willing to give an average of two or three hours per day as secretary or assistant in literary work to an old man, for her bread and shelter, feeling that she is neither accepting or conferring an obligation by so doing? One who, for a time at least, would like a home in the country, far from the "madding crowd?"

[The writer of the above has long been a reader of Lucifer and a liberal purchaser of its literature. He can be addressed in care of this office.]

B. Herman:—I was asked to send to Lucifer the following plan for a colony: There should be no less than six members at its commencement. More would be better. The colonists should be men and women with no ties of marriage, and who wish never to be so bound. Children are welcome. The colonists should be free from religious and other superstitions and from national prejudices. Each should contribute $50, at least, to be used to purchase improved land near enough to a city for a market for whatever produce the association should decide to cultivate. The place, East, West, North or South, a matter of indifference to the proposer.

The affairs to be conducted in a communistic manner: Mutual agreement in all things pertaining to production and consumption.; absolute individual freedom in everything social. To insure as far as possible the latter condition, each person must have, as soon as it can be procured, a room over which he or she has complete control, and where no invasion will ever be permitted.

The above is the general plan; details to be proposed and worked out by the co-operators. Those interested in the plan and who would like to join the proposer in executing it will please address the writer, in care of Lucifer.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 20. CHICAGO, ILLINOIS, MAY 28, E. M. 303. [C. E. 1903.] WHOLE No. 971

I know I am restless and make others so;
I know my words are weapons, full of danger, full of fire,
For I confront peace, security, and all the settled laws, to unsettle them;
I am more resolute because all have denied me than I could ever have been had all accepted me.
I heed not and have never heeded either experience, caution, majorities nor ridicule,
And the threat of what is called hell is little or nothing to me,
And the lure of what is called heaven is little or nothing to me.
—*Walt Whitman.*

The Fatherhood Question.

In No. 969 of Lucifer Lizzie M. Holmes appears to assume a "class conscious" struggle between the sexes—an assumption well-founded if we are members of conservative society, but which among radicals ought to have given place to something better. It seems reasonable that men and women should freely exchange ideas without offense, and there is apparently no valid reason why a woman should spurn advice simply because it comes from a man, or vice versa. If there are radical men who attempt to "compel" women to do this or that, then for them no condemnation can be too strong, for radicalism means nothing unless it means liberty; but if such individuals exist, they seem little disposed to show themselves in the columns of Lucifer.

That no man has a right to advise any woman concerning her actions affecting the coming child is a somewhat novel proposition. It appears to involve the assumption that a woman has a child all by herself; that the man is not a factor in the proceeding; that motherhood is everything and fatherhood nothing, or at best merely an ornamental function. History does not strengthen Mrs. Holmes' view of the situation. All the the children the world has known anything about have had fathers as well as mothers. Possibly some day genealogical trees will start from a bottle of potassium bichromate and the perennial lie about the doctor bringing the baby will become the simple truth, but in the meantime man is quite an indispensable factor in the matter of babies. Then, too, it occasionally happens that parents are in love with each other, and lovers have a habit of looking after each other's welfare; of considering and advising each other in regard to mutual affairs; of smoothing, so far as possible, each other's pathways. Furthermore, there are rare instances on record in which the prospective parents have loved the child before its birth scarcely less than after; have made for it those little or big sacrifices which lovers are wont to make for each other just for the pleasure it gives; have wished health and happiness for the child, and have tried, however mistakenly, to do those things which would ease the journey for the little one thrust unconsentingly into the world at the behest of blind parental instinct. Perhaps this co-operation of the father with the mother is not appreciated by Mrs. Holmes—but I trust it is, and that instead of endeavoring to expel man from the solar system she will try to persuade him to advise in the spirit of the radical lover, instead of the conservative tyrant. Man may be a bad lot—as bad as government—but I plead for his reformation instead of his abolition; not from any personal motive, of course, but merely in the interest of future generations.

Mrs. Holmes appears to regard variety as a disease by which men have the misfortune to be affected. The operations of a society consisting of varietist men and monogamic women has always been a mystery to me. The most obvious solution of the difficulty is that the few women who have tried variety like it so well that they willingly make up in expression what they lack in numbers. A less obvious, but more true, solution is that women as a rule conceal their practice of variety more effectually and persistently than do men. I have known women who ardently advocated monogamy in public, but were varietists in their private lives. Women are not to be blamed for this strongly developed sense of concealment. It is the natural outcome of commercialism and the resulting dependence of woman upon man for support. With industrial liberty, I fear Mrs. Holmes would find the women almost as badly contaminated with notions of sex-liberty as the men.

Believing as she does, Mrs. Holmes should find no fault with humanity as it exists today. Homes and hospitals are filled with the victims of all kinds of inherited bodily ailments; sanitariums and insane asylums are overflowing with mental wrecks of every degree, from the mildly foolish to the raving mad; consumption on the one hand and insanity on the other stalk through generation after generation, laying their withering touch upon the child at the very moment of conception; and we are asked to stand idly by and make no effort to stem the horrible tide of suffering, lest some little desire or petty whim of our own be for a moment interfered with. It is too late to dispute the facts of heredity; the time for that is over; the day has come when intelligence and self-control must take the place of ignorance and aimless passion; when a little common humanity must be shown today to the babies of tomorrow.

Wellesley Hills, Mass. ALEX E. WIGHT.

Stern and the Press Writers.

The sphere of woman's influence is rapidly broadening. Her position in society is properly undergoing profound change. A derisive saying of old was to the effect that "women and children should not see half-done work." The fact that men alone have become hysterical in commenting upon my innocent communication in No. 965 leads me to suppose that radical amendment of the foregoing saying is in order.

If R. B. Kerr wins a few more victories like the one which he has just scored, he will defeat himself and his boon companions. He quotes Plato just as glibly as though he fully grasped the specific purpose of all that this time-honored philosopher wrote. It is very questionable whether Plato himself did this. Plato unquestionably desired all human beings to love the beautiful. Do not lose sight of the fact, though, that the true lover of Plato was to be a philosopher, and love the beauty of the soul rather

than the beauty of the body. It should clearly be borne in mind that Plato perceived that the highest type of conduct must be bound up with the highest type of knowledge. Of course varietists have a monopoly of the highest forms of sexual knowledge.

"Ancient civilization decayed and fell, and then we had the dark ages, which were completely dominated by the clean crowd." Why did ancient civilization decay? In the connection used, Mr. Kerr must refer to Roman civilization. I will not assert that laxness of morals caused the downfall of Roman civilization, but it did unquestionably accompany it. Safe to assert that the viler the Romans became, the laxer the sexual code. News indeed to learn that during the "dark ages" each man knew but one woman, with whom he became more and more intimately conjoined, perceiving that the true human was neither male nor female, but the two blended together on every plane of thought and action. Let us have titles of the histories to which varietists refer and defer.

If Shelley was a varietist, why did he leave his first wife, Harriet, alleging that she had yielded her body to another? Possibly the varietist rule works but one way. I am delighted to note the fact that Mr. Kerr refers to the spotless purity of Shelley's mental atmosphere, and doubtless he is right. I can assure him that the male varietists with whom I have come into contact are delighted when lewd jokes are retailed. They look upon woman as a machine created for their pleasure. Doubtless it has been my misfortune to come into contact with but the lower strata of varietists.

With impatience I will await Mr. Kerr's elucidation of the flawless variety of the topmost layer. I refer to those who seek variety not merely for the fleeting sensation, but to elevate and purify womankind and the world.

The sex problem is one of overwhelming importance. I do not, have not, and will not assail the intellectual honesty of Moses Harman; but honest men are dangerous when they employ their ability in disseminating falsity, though they mistakenly essay to label it otherwise. In No. 968 Dora Forster writes: "Now, I contend that men and women must accept the part assigned them. Man is and must be the artist of sexual love. Every love-union originates in the mind of the man; the controlled expression of humanized love depends for its quality upon his mental capacity; the consummation depends entirely on his will. As within the sex-relations of individuals, man is master of the ceremonies, so he must serve the world by designing a future love-ideal for the race." If the foregoing summing up embodies natural fact, and I incline to think that it does, why Mr. Harman has the cart before the horse when he advocates "Motherhood in Freedom" as the sexual panacea which the world requires.

When man-made governments license an engineer, they require that the applicant pass an examination. Would it not be in order to gently insinuate that before man-made government issues a marriage license to a man, that the man should pass an examination in sexual science. My impression is that quite a fair proportion of applicants would be turned down, as impartial examination would disclose the fact that they were not competent to control the sexual relations of a cow, let alone become the sex-artist for a wife and mother.

Let it be understood that I do not assert that the State or ministers of religion must authorize or solemnize marriages. Regardless of license or ceremony or lack of one or both, there cannot be true marriage without true life. The point which I do make is that so long as the State and ministers play such a prominent part in joining together and likewise in preventing separation, they should properly instruct regarding the the natural facts of marriage. I was going to say the laws governing the subject, but Mr. Harman frowns down any such designation.

It seems almost impossible to fathom the depths of Francis B. Livesey's anguish. He writes just as though his heart were affected. If the American Press Writer's Association develops enough gumption to erase my name from their rolls, why they will erase a name which I never requested should be placed there. Reformers in general are a most amusing study. After a long and intimate acquaintanceship with the real genuine articles I would respectfully submit that whoever can reform the reformers will float a life buoy upon which all humanity can scramble.

Here in Philadelphia, though the Single Taxers and Socialists have praised me more than I deserve, said real sweet things about my ability, the ugly fact crops out that when I offer to come before them and, after speaking a short time, answer all their questions, they turn the proposition down cold—aye, intensely cold. Freedom of discussion and freedom of the press are myths. Of course I know that oceans of blood and torrents of eloquence have been spilled and expended upon glorifying freedom until ignorant people think that it is the Simon Pure article, the glorious ultimate which will be attained in some far off golden era, when everybody will do just what they like and won't tread on other people's corns.

I believe in divine inspiration. Of course I am just a fallible human critter, but to my mind there is a power of divine inspiration in these two lines from Tennyson:

> "Our wills are ours, we know not how;
> Our wills are ours, to make them thine."

Of course Moses Harman says there is no superhuman "will"—it's all just "facts." Tennyson did not know this, so he made a mistake; but it's mighty good poetry, and I believe that great truths are often most fittingly expressed by poets, even if Plato did shy a few stones at the whole mob of them.

George A. Schilling's communication anent Ingersoll seems to bear out my perceptions concerning this able orator. Now I do not wish to hump myself, but, judging by the grade of economic wisdom that Ingersoll expounded at so much a talk, why it seems to me that at the least calculation I know about a thousand million times as much about economics as the redoubtable Colonel did. I am not going to be so brave as to pose as being desirous of filling out the cast by being willing to die a martyr's death, but I can most strenuously assert that there is not enough coin in the realm to induce me to take a hand in fooling the people.

Coming back to the freedom of the press, I would point out that when the Secretary of the Press Writers requested me to supply enough of my effusions to fill up a fair space in their monthly paper, and I informed him that the remarks would not be laudatory, why he forgot to extend the glad hand on economics, though he knows that upon that subject I have presented and substantiated developments of the very highest importance.

With becoming humility I state that it has fallen to my lot to discover the natural basis upon which, in a constitutional and evolutionary manner, there should be reared the legislation which will usher in the era of economic salvation. I positively demonstrate that all of the hitherto warring cliques of economic reformers are brothers, seeking to apply to different portions of the economic field the natural ultimation of the universal principle of justice.

The inauguration of truer economic conditions will greatly aid the rational solution of the problem of sex-relationship, for where the male artist's ideals are not sufficiently high and noble, why the female sufferer will not experience difficulty in keeping the pot boiling until such time that the male end of the life partnership seeks after some natural facts which were imbedded in the male and female nature, by God, natural law or the author of the unquestioned facts of nature.

My sympathy goes out to the editor who always receives more intellectual pabulum than the size of his paper can contain. If communications from my pen will be welcome at times in Lucifer, why just give me an idea of how often and how long, and if at the end of a year your readers do not think that I write factually, why just let me know and I will stop inflicting them upon you.

Possibly if my original communication is read with a moderate degree of care it will be developed that I am not opposed to rational discussion, nor am I unconscious of the frightful nature of the problems which confront suffering, perplexed and degraded humanity.

Bishop Quigley talks very bravely about the Roman Catholic Church owning the West. It may develop, however, that the Archbishop is like a boy in a dark woods who is whistling to keep up his courage.

4244 Chestnut St., Philadelphia. EDWARD STERN.

"Woman's Duties."

In answer to the article under the above title, printed in Lucifer of May 14, I would say that Mrs. Holmes is perfecly right in saying that a so-called free man cannot tell a free woman what she should or should not do. Each one, whether man or woman, must live according to his or her convictions and do the best he can under all conditions; for we all have our own lives to build. No one can build them for us. Each one must ultimately work out his own problems of life and abide by the laws of being which make for eternal justice, in that they ultimately offer all alike the opportunity for freedom. As we are struggling through the darkness, however, it is well to remember that we can be free only in so far that we do not infringe upon the rights of others. Here comes in the important fact that we are all marvelously bound together, and until all are free no one can be entirely free. This is why we work for the common good and one of the most effective ways of working for the common good of the race is to make better conditions for the future—create nobler, stronger, wiser, more unselfish and better children.

This creative work lies largely in the hands of the mothers, hence it follows that they should be more intelligent, more enlightened on the vital questions of life. Mrs. Holmes in her article says: "We breed scientifically [I do not remember her exact words], but in our present stage of progress nobody knows anything about the laws of heredity or prenatal influence. Some pretend to know, but the final outcome is seldom what the parents or any one else expected or prepared for."

In answer to this I would say that is to our shame that we know more about the improving of animals than about the improving of our race, our bodies and general conditions. That we know but little about the law of our being is true, but we should put into practice what little we do know, and then more and more light will come to us. I write on this point especially because I have come in contact with a system of life that promises to solve all these questions, and as light comes to me through the practice and application of the principles involved, as the truth about the deeper things comes to us, we are in turn eager to give it to others. The principles in this system of living promise to so enlighten the human being that a mother, if intelligent enough, may decide the sex, character, physical appearance and general makeup of her child. Yet only those who are ready for a purer and grander life can enter upon this path and follow it effectively.

Any one wishing to know about these things, with the desire for self-improvement, and hence improvement for the entire race, may address me through Lucifer's office.

W. M. G.

Industrial Freedom Not Enough.

A prominent writer in a recent magazine article seeks to bolster up the marriage system by declaring that the main cause of unhappiness in marital bonds is on account of the dependence of woman for support. "Economic independence," says she, "will solve the question of marriage."

I beg to deny this. The relation of the sexes is a problem not solvable by the rules applied to industrial or economic association. To say that if a woman is self-supporting she may give herself in marriage with the assurance that the main foe to happiness will be eliminated is placing a purely commercial value on the alliance.

A woman may be able to buy herself a $50 Easter bonnet without having to ask her husband for the money, yet she might not be able to comprehend one iota of his thought, not capable of accompanying him in his mental walks.

It often happens that people who are congenial as to tastes and temperament at the time of marriage find themselves growing apart. One may develop along lines that broaden the intellect, open up new fields of thought, create a larger ambition; while the other may remain stationary or really retrograde. Right here their paths diverge, and as there are no backward roads to Progress they grow farther and farther apart until life becomes wretched for them both, so far as their relations are concerned.

To make a life contract to love is out of the range of human capabilities, and a law that would bind men and women to live together in the marriage relation irrespective of their adaptation to each other is one of the barbaric conditions of the world that must sometime pass away.

Woman must be entirely free—as must man also be.

Woman must not only be "able to call her soul her own," but her body also; and when she learns that she wrongs future generations by either selling or *giving* herself as property into the keeping of another, she will allow her sense of right to triumph over her age-long teaching and will be the proud mother of a race of freemen.

MYRA PEPPER.

Still After Smoot.

"In this issue we print a notice of the real war that 'the Religions' are preparing to make against their Mormon Christian 'brother,' Senator Smoot. We have expected all along that this whuld come, and that is one reason that we asked the Liberals, the great secular press and the 'business' of the country to tell the Senators that the best thing to do was to retire Smoot gracefully, on legal, corruption, alien and theocratic grounds, when he appeared to take his seat. The Democrats were the proper ones to take the matter in hand then. But it has been so many years since the Democrats have taken the initiative about anything that they could not wake up in time. The result was that in spite of the proveable facts that Mr. Smoot was a theocratic alien, fraudulently sent up by a business church on purchase (by 10,000 votes paid) of a Senator's seat, he was patted on the back by the Republicans and allowed to take that seat without objection, after protest filed and passed upon by a regular committee.

"That was a trial, or was allowed to take the place of a trial, upon the real merits. Now that they have taken Smoot in, let the Democrats allow the Republicans to enjoy him. It would be cruel and unjust to let Christians Josiah Strong and Helen Gould & Co. to have Smoot 'called back' and made another Roberts of, because they dislike his religion. And think of the Senate, after condoning and whitewashing him, failing in the courage to stand up against another theocracy, as bad and dangerous as that which was able to buy of the Republican party the seat of a Webster, a Clay, or a Benton, for their now accepted and most able and distinguished colleague, 'the Senator from Utah.'

"The Portland Oregonian justly held that the religious sectarian animus back of the Roberts rejection did more harm than good. And now, though Smoot was corruptly and not squarely and legally elected, he has been legally accepted, and it is best to let that end the matter. Once 'called back' under such circumstances, by or for other theocrats, he would have the sympathy of every lover of fair play and make the Senate ridiculous."—*Torch of Reason.*

Mattie B. Coy, Monson, Maine: Inclosed you will find $3.25. Please credit one dollar on my subscription to Lucifer, which expired some weeks ago, and for the $2.25 send me "Tokology," by Alice B. Stockholm. I am deeply interested along the line of Lucifer's work and kindred subjects, and wish I might aid the work more. I shall at all times do what I can. The freedom of woman in the highest sense means the greatest possible good to all humanity. I was much interested in the article "The Awful Fate of Erring Women," in Lucifer of April 16, and think you did a most noble thing to publish it, and Mrs. Barker did a brave and noble work in writing such truths. Will you send me a few copies of that issue?

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

"The New Toryism."

"Most of those who now pass as Liberals are Tories of a new type."—*Herbert Spencer.*

In last week's Lucifer a quotation was made from an address by Moncure D. Conway, before a convention of Freethinkers in New York, November, 1897. This quoted utterance of a world-famous historian, essayist, orator and scientist deserves more attention than it has yet received from the Freethought papers and lecturers of America and the world.

In the address referred to Dr. Conway adverted to the fact that he had been in nearly every country in the world and had found more personal freedom in other countries than in America, the boasted land of liberty. Comparing religious liberty with the modicum of liberty in morals enjoyed by the people of this country, the speaker said:

"Theological liberty has been secured, but the Luther of morality has not yet appeared. This is to be our next great achievement. The law has no more right to dictate a man's morality than his religion. The law exists solely to prevent one from injuring others, whether by his immorality or morality. Men are not to be made virtuous by act of Congress, nor by police. When individual character and conduct, without wrong to others, are left perfectly free, there will be a development of nobler men and women. There will be more Ingersolls. There will be greater moral as well as intellectual progress."

In the same booklet from which this noble utterance was taken is found part of an address delivered by Mr. Conway in London during the Bradlaugh-Besant-Truelove fight with the English government over the "Fruits of Philosophy." This booklet is called "The Demands of Liberalism," and is published by the Truth Seeker, New York. A characteristic paragraph of Mr. Conway's London address reads as follows:

"Liberty of thought involves liberty of speech, of printing, and of moral action. Liberty is no more sacred when it criticises the creed of a community than when it criticises moral institutions. Freedom of thought were an empty name if it did not carry with it the freedom that brings thought to bear upon the social laws and customs founded on past and fettered thought. (Unproductive thought is no thought at all.) The intellect is man's instrument for conforming society and the world to reason and right; and to restrain its free play among the moral and social superstitions of mankind were like folding a living seed in wrappings of a mummy. . . . The very common mental confusion which regards things evil as only good pressed too far, is continually shown in the common phrase about 'liberty degenerating into license.' That is taking the name of Liberty in vain. You cannot press a good principle too far. Liberty cannot degenerate into licentiousness; not any more than a diamond can degenerate into glass. Liberty can only be ascribed to a man as member of society, and means his right to seek happiness, to develop his nature, to do his duty, all to the best of his ability—in fact, his right to be a man—without hindrance from others or the community, to whose well-being he is loyal. By its very essence, therefore, liberty can never mean the destruction of others' liberty, the sway of brute force or selfish defiance of public welfare."

* * *

Mr. Conway puts morality and immorality upon the same footing as to rights with religion and irreligion—as matters with which statute law should have nothing to do. It is now no longer lawful to subject a man to fine and imprisonment because he disbelieves in the Trinitarian's God, or because he believes in no God at all, but it is still lawful to imprison him for living with two women as his wives. The women may be quite satisfied with the arrangement; they and their children may be contented and happy, living in the same house with one man—or in different houses—but the wishes of the women and their children must not be consulted. The judge says he is a criminal and should be punished as such.

In the case of belief and worship it is impossible to show who it is that is injured by the heretic in religion, so also in the case of the heretics in morals it is impossible to show who is injured by nonconformity to the popular code that says no man can have more than one wife.

Would it not be in order to ask, If a man may worship three gods—father, son and holy ghost—and still be received into good society, why may he not live with three women and still be reckoned a good citizen?

BROTHER WAKEMAN PROTESTS.

I had proceeded thus far in my talk concerning the New Toryism that seems to have captured the American Freethought movement when the mail brought the following letter from Thaddeus B. Wakeman, editor of the Torch of Reason, "distinguished member of the old guard," as he is called by Brother Morton, with request that the letter be published in Lucifer:

DEAR MR. HARMAN:—I am sorry that you have time to worse than waste in misunderstanding and misrepresenting Freethinkers. On page 149 of Lucifer of May 24 you repeat Mr. Morton's misunderstanding of my objections to seating Apostle Smoot as Senator. There is no truth in that statement; I have not changed my views on these subjects, but grown wiser, I hope, along the same lines as the years have rolled on. I wrote to Mr. Morton to correct the error in his Demonstrator, and he *may;* but the luxury of one Freethinker's slandering another seems to be irresistible. If it is not, please insert the inclosed editoral from this week's Torch of Reason about Smoot, which was set before I saw your paper, but which explains the matter incidentally.

As to Ingersoll, you are mostly wrong, too. He did not mean by "institutional marriage" what you and the people you quote do, or *did,* for few think that way now. What he meant was, free divorce for the woman and protection and help for her children. How does the man who does not agree with that differ from a brute?

Now please don't rush off and say that I swallowed Ingersoll whole. But read and, if you can, print the editorial on the "Curse of Great Men" in the same Torch. Let us learn to train our guns on the enemy instead of each other. Yours sincerely,

T. B. WAKEMAN.

Kansas City, Mo., May 21, E. M. 303.

Very glad to be corrected, if I have erred in reproducing the mild impeachment of the Demonstrator. The request to republish Brother Wakeman's editorial from the current issue of the Torch of Reason is also freely and gladly complied with. Whether the charge of "slandering a Freethinker" is sustained by our old-time friend and valiant co-worker in the agitation for the repeal of all laws looking to the inforcement of Christian morality, I leave to our readers to decide.

* * *

It may argue lack of discernment on my part that I fail to see how a logical Freethinker can take sides with the "Religious"—the W. C. T. U., the "Ministers' Association," the Interdenominational Council of Women for Patriotic Service," etc., etc., in their attempt to exclude Reed Smoot from his seat in the United States Senate. I can easily understand how a logical Freethinker can oppose, not one only, but EVERY attempt to seat a Senator elect from any state or territory of the United States—"on legal, corruption, alien or theocratic grounds," but I fail utterly to

see why a Mormon elder should be excluded while leading communicants of the Roman Catholic and Protestant theocracies are admitted without question.

Brother Wakeman says he has "not changed his views on these subjects, but grown wiser."

I have not followed very carefully the record of our old-time friend and helper during the years that have elapsed since the convention of the National Liberal League of 1882, in Chicago, when he so valiantly and successfully opposed Robert G. Ingersoll, who wanted the League to compromise with Christian moralists on the question of Repeal of the Comstock Postal Regulations. In that memorable contest Brother Wakeman was eminently in the right, as I see it, and Brother Ingersoll wholly in the wrong, and the election of Dr. Juliette H. Severance, an uncompromising opponent of all laws inforcing Christian morality (including all marriage laws), to succeed Ingersoll as first vice-president of the national organization, and the election of Wakeman as president, placed the Freethinkers on the only logical ground possible to be held by them, so long, at least, as they indorse the eighth section of the Nine Demands of Liberalism.

My friendly critic thinks me "mostly in the wrong as to Ingersoll;" that he did not mean by "institutional marriage" what I and others mean by that term. As I see it, Robert G. Ingersoll was as unreliable, as illogical on the question of sex morality as Henry Ward Beecher was on the subject of Christian theology, and if we are to give him the benefit of the doubt—as was done in last week's Lucifer—his later utterances do show that he did not indorse Christian standards of morality in the sex relation. But the term "marriage institution" can have but one logical and etymologic meaning, and so long as Ingersoll is quoted as "holding in contempt the opinions of men and women who denounce the institution of marriage," just so long will he be regarded as a supporter of Christian morality, and therefore an opponent of the Eighth Demand of Liberalism.

* * *

"Let us train our guns on the enemy instead of each other," says the editor of the Torch of Reason and President of the Liberal University of Kansas City, Mo. With this sentiment I am in hearty accord. But in order to train our guns on the enemy we must first find out who are the real enemy and who the real friends of Freethought—of Liberty and Justice.

We as Freethinkers have as yet no creed, no Bible, unless what are known as the Nine Demands of Liberalism may be called such. Since the death of Robert G. Ingersoll a persistent effort is being made to canonize him and formulate his expressed opinions into a creed of Freethought and to rule out of the Freethought ranks all who will not accept without question such parts of the utterances of the great agnostic orator as the self-elected guardians of his name and fame choose to select as the authorized version of what he himself taught and believed.

The question to be settled, first of all as it seems to me, is

WHO ARE THE FREETHINKERS?

Who is it that logically stand by the principles enunciated in the Nine Demands of Liberalism, and who are traitors to the principles therein enunciated?

The Eighth Section of these demands, embodying all the the others, reads:

"We demand that all laws looking to the enforcement of 'Christian' morality be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty."

That Robert G. Ingersoll was not a consistent exponent and defender of this central plank in the platform of Freethought needs not to be repeated. He was himself an Anarchist in religion—he wanted and would tolerate no rulers in religious matters; but in morals and politics he denounced the people who wanted to be a law unto themselves. As reported by Eugene Macdonald, Ingersoll said, "There is no place in the United States for an Anarchist," and yet he could say, "Each man in the United States is a sovereign, and a king can freely speak his own mind."

In a general way Ingersoll endorsed and subscribed to the demand that all laws shall be conformed to the requirements of equal rights and impartial liberty and yet he was a distinguished member of the Republican party, the party of high tariffs, of trusts, of privileges for the few and exploitation for the many.

Ingersoll denounced all politicians as prostitutes, quite unconscious that in so doing he included himself.

As a politician and lawyer—a lawyer in these latter days is necessarily a politician, though all politicians are not necessarily lawyers—it was needful to success that he should be able to declaim eloquently in favor of political liberty and equal rights for all, and yet in his public career he found himself compelled to conform to a code of morals and of popular policy that shows these eloquent declamations to be "glittering generalities" that mean just nothing at all!

* * *

Often in these columns, as our readers may remember, I have given Ingersoll credit for being better than his political creed and affiliations would lead us to expect; better, far better than his vocation as a lawyer tended to make him—for if all politicians are prostitutes, as charged by Ingersoll himself, does not this remark apply with equal truth to lawyers? But after all is said that can truthfully be said in his favor, the question must still be met, What did Ingersoll DO, and what did he effectively say, to change the SYSTEM that robs and enslaves the working masses?

While gratefully remembering all that he did to destroy slavery to creed and dogma, we cannot forget that Ingersoll's interests and associations were with the exploiting classes and not with the exploited masses, and that his deeds of charity, of which we often hear, only helped to rivet more firmly the chains of industrial slavery.

Words are cheap; if ACTS do not correspond words are nothing. No man ever said harder things of the system that makes millionaires and paupers than did John J. Ingalls, Republican Senator from Kansas; and yet, not long before he died, in a public speech Ingalls frankly confessed that his deepest grief was that there was not just one more millionaire—himself!

These are some of the reasons that make it absolutely necessary to discriminate, when the life and teachings of the great agnostic orator and iconoclast are held up for imitation and adoption. Brother Wakeman tells us he has "not swallowed Ingersoll whole," and asks me to reprint his editorial upon the "Curse of Great Men." This I will try to do in next week's Lucifer, and as a fitting close for this week's discussion of the "New Toryism" question will reproduce part of Ingersoll's last public lecture, a lecture in which, as I think, he tried to give the "remedy" that he had refused to give in his speech at Central Music Hall in this city, referred to by Brother Quinn in his recent letter:

"I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr."

To come out openly for freedom of womanhood and motherhood as the remedy for existing evils at the time referred to would doubtless have meant political and social martyrdom for the then very popular Republican orator, but a few years later, when this orator knew that his political career was practically closed, he probably felt that he could afford to say in plain words what he believed to be the radical remedy in social and economic science, namely this:

"There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

"This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy.

"Men and women who believe that slaves are purer, truer than the free, who believe that fear is a safer guide than knowledge, that only those are really good who obey the commands of others, and that ignorance is the soil in which the perfect, perfumed flower of virtue grows, will with protesting hands hide their shocked faces.

"Men and women who think that light is the enemy of virtue, that purity dwells in darkness, that it is dangerous for human beings to know themselves and the facts in nature that affect their well being, will be horrified at the thought of making intelligence the master of passion.

"But I look forward to the time when men and women, by reason of their knowledge of consequences, of the morality born of intelligence, will refuse to perpetuate disease and pain, will refuse to fill the world with failures.

"When that time comes, the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth. Poverty and crime will be childless. The withered hands of want will not be stretched for alms. They will be dust. The whole world will be intelligent, virtuous and free."

One who heard Ingersoll's last public address writes us that the speaker introduced the part of his lecture from which this quotation is made in words like these:

"I am about to say what I have long wanted to say, but have not done so"—doubtless because he thought the right time had not yet arrived.

Within one month of the delivery of this speech, the most important of all its utterances, the tongue of Robert G. Ingersoll was still in death. M. H.

A Few Facts and Statistics on Vaccination.

In his paper, Good Health, Dr. J. H. Kellog—an eminent authority, at the head of the largest institution of the kind in the world—prints the following:

"Vaccination is not a preventive of smallpox, and it does transmit other diseases."

From the bulletin of the Chicago Board of Health, 1902, I take this:

"Deaths from typhoid fever 193, increase of 83 over August of the preceding year. There were but nine cases of smallpox discovered in the city for the same month. None had ever been vaccinated, and there were no deaths."

From the annual report of the Board of Health of Massachusetts I take the following, and here we find the disease steadily increasing under compulsory vaccination:

The total number of smallpox cases in Massachusetts from 1883 to 1897, inclusive, a period of 14 years, was 1,407; deaths, 117. From 1897 to 1901, a period of 4 years, deaths from consumption, 26,172; pneumonia, 24,059; cancer, 9,562; diphtheria and croup, 6,320; whooping cough, 1,393; measles, 984; smallpox, 117.

Of the twelve diseases recorded I find that with the single exception of measles, in 1898, the annual death rate of every disease recorded far exceeded the sum total of deaths by smallpox for the entire four years.

Living near here is a man of thirty-nine; he has seven marks on his left arm, the last two of which were made two years ago when he shipped for Liverpool. "It took," and did so well that upon his arrival there the doctor who examined him for the return trip took off the scale to save the virus. In two months after his return he was taken violently sick with smallpox, and was sick nine weeks; was isolated with fourteen others, none of whom took the disease. When well his face was clear and smooth as before.

I could give many more such cases, but space fails.

P. L. Avery.

Spurning A. P. W. A. Basic Principles.

In Lucifer No. 968 I notice Francis B. Livesey says:

"For myself, I want it to be understood that I neither formed nor belong to any association in which members may spurn with impunity the very basic principle upon which it was founded."

In this connection I wish to submit two more quotations from the same writer. The first is from A. P. W. A. circular No. 3170, in which Mr. Livesey endeavors to enunciate the "basic principles" of the association. The sentence I wish to refer to reads:

"The association is not hampered by red tape or officers. It merely has a voluntary secretary," etc.

In the Chicago American of August 12, 1902, we read:

"I am seeking the abolition of public schools, compulsory education, etc. Am *President* of the American Press Writers' Association and am congratulated by many that you have so nearly coincided with my views. Francis B. Livesey, Sykesville, Md."

And I may add that the appearance of the above a few days before in the New York Evening Journal was the first intimation any member of the A. P. W. A. had that the "basic principle" of "no officers" had been altered, and they were not at all backward in letting the "Sykesville Sage" understand that he could not "spurn with impunity the very basic principle upon which it is founded," all of which will enable the readers of Lucifer to see why the A. P. W. A. has become such a dark cloud upon the horizon at Sykesville, Md. Elsewhere the sunshine of peace and unity pervade the air, and the association and all of its principles are gaining ground more rapidly than ever before.

A. Clarence Armstrong.

17 Leroy St., Dorchester, Mass.

VARIOUS VOICES.

G. Kristinasastri, Librarian, Adyar, Madras, India:—If you send us all your publications for review, we shall have them reviewed in the Theosophist and placed in the Adyar Library, thereby making them useful to the public here.

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Miss B. Moe, New York City:—After reading Mrs. Barker's glorious reply to Dr. Edwards' "Awful Fate of Erring Women" I am anxious to be a subscriber to your Lucifer—the Truth-Speaker. You have kindly sent me several copies and I have been impressed with them all, but the last decided me to become a regular reader of the brainy productions of men and women who are not afraid to speak what they think. Long live Lucifer, and may he grow in strength and prosperity daily.

Wm. A. Rogers, Federal River, New South Wales:—I am an old reader and admirer of Lucifer, through the kindness of friends, but for various reasons have had to let my interest lapse. Can send only a little money this time, but want to get the paper regularly for as long a time as my money will cover. Please send name of some good system or teacher of physical culture for both sexes.

[There are many good teachers of physical culture, also monthly magazines devoted thereto, among which may be mentioned "Health Culture," 451 5th Ave., New York City, $1.00 per year; also "Physical Culture," Townsend Bldg., same city, 50 cents per year, monthly. Foreign subscribers should add 25 cents for postage.]

Mary D. Jenne, Me.:—Inclosed you will find $1 to pay on Lucifer. I can not possibly do without the paper. It just what the world needs today. I wish I were able to help you more. My heart is with you. I can see that you are working for the one great truth that underlies every reform, and that only when men and women learn to reason, think and act along the lines of Lucifer's thought will the world become a real sweet place of rest and of true enjoyment. I pray that you and your noble daughter may long dwell in the mortal form to send out your best thoughts to a starving world. I recently saw near my own home some of the dark sins sanctioned by our marriage laws—where children come into the world unwelcome and unprepared for. What a shame it is that people will educate themselves upon all other lines and let the most vital, most important subjects pass unheeded. Keep on your good work. My help shall be with you.

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THE MUSIC IN MY HEART.

I've music in my heart, dear love,
And music all day long;
It doth to me a comfort prove,
And makes me blest and strong;
For when at morn you go to work,
You leave a smile behind,
And in that glance a song doth lurk,
To haunt with joy my mind!

O little seems the fond good-by,
And word that then is said,
Yet music's in the smiling eye,
For all the ways I tread;
And just a kiss beside the door,
With word of greeting strong,
Will help the heart of rich or poor,
And give it angel song!

—*William Brunton.*

The Women Makers of Chains.

"Bright Music in the Hammers, but its Undertone the Dirge of English Womanhood!"

This is the Springfield Republican's heading of a striking article from the London Mail on the life of the women chain-makers of England. It is so graphic and suggestive that we copy it in part:

"The fires of the forges shine from Cradley Heath, from Cradley, from Quarry Bank, from Lye and Stourbridge, and from the rest of the surrounding towns.

"The wind carries to the ear the sound of quick-striking hammers. You will hear the dull hammer thud as the hammer pounds the metal just soft from the fire. You will hear the hammer-thud getting sharper and sharper, as the metal hardens on the point of the anvil, till in the end the thud has changed to a bright-sounding, ringing blow. And you will hear voices—voices clear and bright of sound. The workers in iron are singing at their anvils. Their voices mingle with the quick blows of the hammers. You hear voices and hammer-blows, and the faint, driving swish of bellows bringing up the heat of the fires. In the air is the sharp, healthful smell of iron.

"You are here in the midst of forges extending out and around for miles and miles. The forge is a fine place. In it are bred men. It brings out to the full the strength and heft and power of the body. And you are here in the country of the forge—where iron is beaten and welded and put into shape. Before you as you walk along the fire of a forge is shining. As you approach, the swish of the bellows loses its faintness, and the blows of the hammers become louder and louder, and the fires become brighter and brighter. And here is the forge and here are the workers. They are women—women making chains.

"Miles and miles of chain. It is made link by link, link by link—and the work goes on from day to day, from week to week, from year to year, from generation to generation. It is as if all the chain of the world was made in this country of smoke and fire and darkness. This black place. This tremendous, far-spreading forge. This vast smithy, wherein women hammer and beat and weld iron. Wherein women forge chains for England. Wherein women forge chains for themselves and their children and for their children's children.

"Link by link. On the work goes. Link by link. Hear the surrounding sound of quick-striking hammers. You hear it from the distance—you hear it from near by—it is behind you—it is before you—it is around you. An all-surrounding, strange sound. A sound that has inclosed within it a curious inner sound. A soul-sound full of sadness and tragedy. It underlies the loud, mingling ring of the hammers. It is beneath the bright, clear, sharp, outer sounds. This mournful soul-sound, it is as a dirge. . . .

"Making chain. Hammering, beating, welding iron all through the day and into the darkness. The forge is a strange place for a mother—the woman.

"Here is an old, bent, gray-haired woman making chain. Her hammer quickly beats and bends the white-hot iron into shape. In a moment she has finished and closed up the weld, and another link is added to the long chain that lies in a heap by the side of the little forge where she is working. She turns to the fire, and as she turns the end of the chain falls on the heap with a dull rattle. With the old, bent, gray-haired woman are working her daughter and granddaughter. Three generations.

"Here in a forge, farther on, is a little boy. He is no more than two years old, and he is sitting upon the cinders within a foot of the fire where his mother is working. The mother keeps an eye on her boy as she works quickly at the anvil. He is too little to be left by himself at home, and so she must keep him here. She must watch him and keep guard over him as she works here at the forge. She must rear him and tend him, and still she must make chain. The little boy is half-asleep as he sits by the glare of the forge. It is near to eight o'clock at night, and it is time that he was in bed. But his mother must still work on.

"Here a girl is working at a forge. Her left hand grasps the handle of the bellows as she blows the fire up to a white heat. She is a good-looking girl, and a young man stands near her, talking to her as she works. One cannot hear what he is saying to her because of the sound from the blows of the hammer, but the light from the forge shines in her face. And the expression of her face tells as plain as words could tell that she is listening to the old story—the beautiful old story that is ever new. He is making love to her. He also makes chain, but he has stopped work some hours before, and he has come to see his girl. She must work on till eight o'clock. After that she will be free to go for a walk with him.

"The wise and good men who make the laws of England have a consideration for the women who make chain. They realize that housework must be done and that children must somehow be looked after, and so they have been generous enough to allow the woman to do a man's work at the forge and at the same time to do a woman's work at home. She can work up to eight o'clock at night.

"The wages a woman can earn at making chain are at the most something less than nine shillings a week. This is her average power of earning. For this she must work at least sixty hours in the week. And she must work as hard as she can the whole time. From morning till night her hammer must go. She must get up very early in the morning, so as to get an hour or so for her housework before she goes to the forge. And then she must work again in the house after eight o'clock at night. It is a life of darkness. And still the women do not know. They sing as they hammer the links of the chain that winds around themselves and their children. But the slave never knows.

"And so the fires of the forges shine from Cradley Heath, from Cradley, from Quarry Bank, from Lye and Stourbridge, and from the rest of the surrounding towns. And the women go on making the links of a great, great chain. They are forging a tremendous, sinister, dark chain in a place of smoke and fire and darkness.

"How the fires of the forges shine! How clear through the distance comes the ring of the bright-sounding hammers!"

The lot of these women is emblematic of that of women everywhere. As a sex they are the victims of a false routine—enslaved by the power of custom and the selfishness and prejudices of society. They accept the apparent necessities of their lives, and help to forge the chains which bind themselves and their sisters. And, strangest of all, they sing as they do so! In this complicity with false conditions they are to be pitied rather than blamed. Women are the industrial "antis" of the human race. In a sense quite opposite to that of Emerson, they "accept the society of their contemporaries and the connection of events." And so the old abuses linger.—*H. H. B. in Woman's Journal.*

Note and Comment.

In No. 970 of Lucifer R. B. Kerr hits the nail on the head in regard to H. G. Wells' assumption that it is impracticable to breed for better men and women. Wells has enlisted himself as a champion of all the mental and physical incompetents who, often realizing well enough that they are not fit to have children, nevertheless are slaves to parental instinct, and only want a little psuedo-scientific sophistry to ease their consciences while they indulge their selfishness. Kerr has summed up the matter so clearly and concisely that I will not attempt to add anything further.

In regard to prostitution, definitions seem to differ. George Brown regards the assumed diversoin of a physiological function from its original purpose, together with its increase in amount, as prostitution. According to his view, there may be both mutual love and financial independence, but if there has been with the woman a diversion of the physiological function from its original purpose, then the woman is a prostitute. Anybody may define prostitution as he chooses, but if we accept Mr. Brown's definition we must be prepared to admit that the whole course of evolution, from monad to man, has been a grand triumphal march of prostitution. Consider the functions of the monad, then consider the functions of the man that has come from the monad, and you will find that diversion of functions from their original purposes constitutes the entire difference between the two. A more accurate definition of prostitution is the exchange of love or passion for something other than love or passion. According to this definition, Mr. Brown is right in stating that prostitution does not exist outside the human family; but according to his own definition, prostitution exists in all forms of life, and even if he revise his conception of the term to include only diversion of the sexual function, he will find the common fowls of the barnyard perpetual refutations of the limitations he places upon the scope of the term as defined by himself. I suppose Mr. Brown is an imperialist. His view of the status of womankind is strikingly like that of the Republicans toward "the nation's wards," the Filipinos—a shameless and immoral sex, that some day we may be able to lift to a higher plane. Mr. Brown must not blush at the idea of Trilby posing nude before male artists. When beauty is combined with nudity, shame is the last sensation he should feel. Then, too, shame, like some other unpleasant maladies, is catching. Trilby caught it from Little Billie, and here in America we have constantly to guard against catching it from Comstock. If Mr. Brown is infected, he should not expose others to danger. In Boston male models stand naked before women's classes in art, and, shameful as it may appear, every one is too earnestly engaged in work to waste time on male Trilbys or female Little Billies. It appears not to have occurred to Mr. Brown that the rule of shame, like that of sex, ought to work both ways.

Carrie Austin says: "In the earlier stages of man's evolution he thought little of the marriage tie, but the inherited impulse was within him to be eventually recognized and ultimately actualized in a perfected marriage bond." I do not quite understand about this "inherited impulse." It has always been my idea that inherited impulses must be possessed by ancestors of nearer or further degree, as a condition of inheritance. If this impulse was lacking in the earlier stages of man's evolution it is difficult to see how it could be "inherited" by later generations. To me, a strictly materialistic explanation of the origin of the marriage tie is more satisfactory. The marriage tie arose gradually, like many other social concepts, as the result of various causes and to accomplish certain ends. Upon the side of the male, the main object of the institution was to prevent the woman from running away when the love-relation no longer satisfied her. Upon the side of the female, the central feature was to prevent the man from ceasing to provide her with food, clothing and lodging when the love-relation no longer satisfied him. Each thought it an advantage to be able to hold the other when love no longer satisfied, and so each appealed to the aid of society, through the marriage bond, to inforce their respective claims. History shows that it is hard to tell which got the worst of the bargain.

Wellesley Hills, Mass. ALEX E. WIGHT.

Heredity.

There is no end to what is said about heredity, and there is no bottom to our ignorance of the subject. We hear constantly of what can be done by scientific breeding; race horses, sporting dogs, fat hogs and long-wooled sheep are held up as examples, and it is implied that the same methods applied to human reproduction would yield like desirable results.

There are reasons for believing this assumption to be a mistaken one. In the first place, animal heredity is much simpler than human, and it is much easier to take account of the factors that make up the problem. The object of the breeder is to improve the animal physically, and the intellectual and psychic factors, while present of course, do not interest him so much. In the race-horse it is speed he looks for, and this he obtains at the expense of some other qualities, as strength and endurance, and while he gets speed, the animal is not improved all around. The highly bred animal is less able to take care of itself than is the one that has not been so improved. The improvement is in all cases for the service of an alien species and is of no value to the animal itself.

Take the pointer dog. His ability to point is not only of no use to himself, but it actually unfits him to survive except he be taken care of by man. Thus all improvement made in the breeds of animals is for the benefit of man and to the detriment of the animal itself.

Again the gain is not brought about by the dog or horse itself but by a superior intelligence acting on an inferior, and always at the expense of the inferior's freedom of expression. When breeding animals man creates or adjusts their environment and they are entirely subject to his management. In the most effective way he denies them choice of partners or of seasons; he is compelled to do so, for all animals would revert to a common type again if left to themselves, and this type would be determined by influence for the most part outside themselves.

If it is proposed to improve the breed of men in this lop-sided way, there may be some wisdom in applying cattle-breeding methods to him, but as the object is rather to produce fully rounded personalities, with fixity and strength of character and purpose, it may properly called "rot." And this even though it was sure to succeed, which it is not; for other factors, not new indeed, but in different combinations, have to be taken more into account. For while in the case of animals the intellectual and psychic factors play a small part, in the case of men they almost dominate the physical. We have men and women with poorly developed bodies who have commanding intellectual and psychic powers, and these are much more useful and desirable qualities than any amount of mere muscle. I need only mention instances like Napoleon, Newton and Moses Mendelssohn.

I think that mere physical factors have less share in determining choice now than in earlier periods, partly because we dress differently and are able to make good any deficiency by padding and other devices of the tailor and dressmaker. A woman may be smitten by a pair of padded shoulders, just as a man may fall in love with one or other of those protuberances which women so much affect. At any rate, if selection is passing from the physical to the psychic and intellectual stage, then it will become increasingly difficult to determine beforehand what the outcome of any union will be, and the uselessness of any scientific or authoritative interference will become more and more apparent.

Then as to scientific breeding of human kind there is one objection that is conclusive, and that is that it would require the submission of men and women to some directing authority which would not only have power to advise but also to enforce its decisions. This is the most grotesque idea that ever entered the mind of man, and is not matter for refutation, but only for plain statement. That some scientific or political board should round us up, look us over, and decide which should breed and which should not! As with horses and hogs and dogs, so with men and women—the herdsman, the gentleman farmer, the amateur breeder are to isolate us, feed us on scientific food, select the mates and seasons for breeding. There might be some complaint by the rejected—best therefore to castrate the males and spay the females and make a scientific job of it.

I beg leave to enter a mild protest against any one being empowered to manage these matters for me.

GEORGE BROWN.

Woman's Duties.

Lizzie M. Holmes' article, "A Free Woman's Duties," in Lucifer No. 969, I enjoyed very much. It will take many men a long time to get over the bad habit of telling women what THEY ought to do. Reading that article of Lizzie M. Holmes' reminded me of an article written by Benj. R. Tucker several years ago, and published in Liberty. I had a number of typewritten copies taken of that article. I inclose one of these copies, and when you have the space to spare in Lucifer please reprint it. Your friend,

CORNELIA BRONCKLIN.

Thanking our good friend and helper we freely and gladly comply. Here is the typewritten article:

"The London Truth thinks that 'the best use to which a woman can be put is to be made the honest wife of some good man and the judicious mother of healthy children.' It is high time that Editor Labouchere, who claims to be a radical, found out that woman is not here to 'be put' to any use whatever. Like man, she has her capacities and her preferences, and, like him, she also has the right to PUT HERSELF to the uses most in accordance with them. Propagation is an important function in which man and woman are factors equally necessary, but one whose usefulness is entirely incident and subordinate to the rest of life. Its value depends wholly upon its power to produce human beings good for something more than the perpetuation of the race. The man who should be told that the best use to which he could be put would be to be made the honest husband of some good woman and the judicious father of healthy children would consider himself insulted, and with reason. Why should not woman, too, feel the insult of being degraded in others' estimation to the level of a mere sexual animal, with no brain to speak of above her cerebellum?"

The Rights of Women.

Not her right to the ballot, for the Anarchist knows that balloting for a change of rulers can never benefit us as a people. To be useful a thing must be helpful, and the history of the world teaches us that the State is an incumbrance to civilization; laws are a restraint on society; bayonets a barrier to to progress.

Observe this: In all countries the many are ruled by the few. The few make laws to benefit themselves, and they inforce them as far as possible. The ballot in the hands of those who can be deceived with the idea that THEY are the ruling power is a delusion and a snare. Women have the same right in council as men, and it makes us smile to read a noted politician's words: "We doubt the advisability of turning angels into hell to purify its atmosphere."

Of course, Mr. R., you use the words "angels" and "hell" metaphorically, but if you mean that women should keep out of hell (politics) you are certainly wrong, for we are already in there.

We suffer from the vicious management, the almost infernal administration of man-made laws. We bring children into the world knowing they must undergo the same or worse. We see our lawmakers making all sorts of preparations for war, and know that our sons will be called upon to kill or be killed by their fellow men. Seeing, feeling, knowing all these things, it is not human nature to sit idly by and not try to help make the conditions better.

We have been called angels long enough. We have come to think some other name more applicable to beings who toil sixteen hours a day for a bare living, or to one who pays taxes to support a government which practically places her with idiots, criminals and the insane. Angels are supposed to have nothing to do except to look pretty or perhaps sing, with accompaniment by a golden harp

We do not need more laws, but to abolish all we have and live in voluntary association in which both sexes would enjoy complete freedom. Fanny Fern, in speaking of the Pilgrim Mothers of New England, said: "They had to endure all that the Pilgrim Fathers endured and the Pilgrim Fathers besides."

So it is with us. We have to live under the laws, and with the men who make the laws. MYRA PEPPER.

The Gospel of Emerson.

In many cities the hundredth anniversary of Emerson's birth was celebrated on Monday, May 25. Many preachers took Emerson for their text on Sunday preceding this anniversary. The occasion seems to call for restatement of some of Emerson's noted sayings. Here are a few taken from his essay on "Self-Reliance":

For non conformity the world whips you with its displeasure.

Society everywhere is in conspiracy against the manhood of every one of its members.

Society is a joint stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater.

The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

Trust thyself; every heart vibrates to that iron string.

The other terror that scares us from self-trust is our consistency.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.

With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall.

Out upon your guarded lips! Sew them up with packthread, do. Else if you would be a man, speak what you think today in words as hard as cannon balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today.

I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted and ridiculous henceforward.

High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law to himself, that a simple purpose may be to him as iron necessity is to others.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Curse of Great Men—Their Errors.

Such is the heading of a leading editorial by Thaddeus B. Wakeman in his paper, the Torch of Reason, Kansas City, Mo., dated May 21, E. M. 303 (1903). In compliance with his letter printed in last week's Lucifer this editorial on "The Curse of Great Men" is herewith given entire:

"'Call no man master,' says Dr. Roberts—and it is well to say, but how are you to help it? If you are not able and complete enough to 'go it alone,' what other way is so good as to tie on to some one who is? Until Science came, and that was only 'yesterday,' there was no other way. Under Theology and Metaphysics there could be, and is now, only an authority, a one-man government. It was the pope or priest who knew the will of God and his word; or the magician, sage or wise one who knew the spirit-essence and wisdom of things by a higher intuition or skill. There was nothing to do but to make masters of those superior people who had superior beings or exclusive wisdom back of them. That means that until Science came the masses were RELIGIOUS, and so mental, and so moral, and so economic, and so political SLAVES. Now, by the help of Science, Paine and Jefferson, we have taken up the attempt at political freedom and are trying to work back to religious emancipation, which will result in enabling us to say, 'I call no man Master!'—and that ONLY will do it!

"The reason that will do it is that Science discovers and makes us FREE heirs and owners of the INFINITE and ALMIGHTY UNIVERSE. We cannot be glad enough when we realize the fact. No bounds to our (my) universe and no god to make it a slave-pen. There is no mystery or mysteries about it! No spirits or spooks, 'principles' or angels—except the limitations and obfuscations of our own minds. There are only things, FACTS, and the PROCESSES and ORDER thereof, which we call 'laws' or Truths—i. e., what we may TRUST to. This being so, and being discovered, THEN only is it possible for us to be free! That is the only 'Truth that sets us free,' and justifies an almighty Fourth of July. This scientific truth is a MODERN discovery or invention. The old, the Bible folks had no true idea of Truth, and really knew nothing about it—except as the Greeks guessed. We and TRUTH being thus FREE, can now 'get together,' without Masters or Gods of any kind. We don't have to ask them to grant us their 'say' as Truth, or to take their authority. We have tested truth as authority, never authority as truth.

"But the old Bible habit clings to most of us—a great man is great every way—for is he not inspired or specially gifted by God or spirit to know or do so much? Instead of TESTING his truth and taking ONLY that, they swallow the man whole—errors and all! It is this old Theological, Bible, Metaphysical habit that makes the errors of great men such an awful curse to the human race. For their good is made to force their bad on us. Seldom can one man get hold of but a little that is really true and good; but to get that we have to be cursed with all of his errors, nonsense and limitations. So it has been with 'gods' and men: Jehovah, Christ, Paul, Mohammed, Swedenborg and J. Smith. Nor less with the humans: the Greeks, Romans, the moderns: Aristotle, Cæsar, Charlemagne, and also our scientists: Newton, Comte, Spencer and even KARL MARX!

"TEST IT! What is True? What is Good? What is Beautiful? For that, pay and infinite gratitude—but mastership never!

In order to do complete justice to our Kansas City contemporary I print his editorial just as it appears in the Torch—capitals and all. That there is much in this quoted article with which I am in full accord is freely and gladly granted. The chief point of difference between Brother Wakeman and myself is in the use of the word science—the assumption on his part that we are NOW living in an era of Science, spelled with a big S, just as the theologian spells his God with a big G—instead of living in the DAWN of the scientific era, as I think.

Science means knowledge, or, as some define it, "knowledge systematized," and made available for use. But science is progressive and therefore changeable.

What is received as science today is very liable to be discredited as such tomorrow.

Leaving out of the question a few abstractions, of comparatively little worth to any one—except perhaps to the classes which rob and enslave their less "scientific," less cunning and covetous neighbors—there is no absolute science, there are no unchangeable truths.

That which men wrangle over as truth is relative; not positive, not absolute, not eternal or unchangeable. It all depends upon the point of view.

To speak of "Science" as an ENTITY, as Brother Wakeman seems to do; as a self-existent and all-powerful actor, factor, creator or redeemer of men, is to use a metaphor, a figure of speech, an abstraction, scarcely less fanciful or less mischievous than are the personifications called God, Jehovah, Satan, Society, Government, Law, etc., etc.

To speak of an "Infinite and Almighty Universe," an "almighty Fourth of July," of "infinite gratitude," etc., quoting the Torch of Reason, appears to me to be simply a revamping of the old, old personal God idea, a renaissance of the old slavish idea that Government, Law, is something separate from, above and beyond the people, the common people, who are supposed to be created simply that they may be governed; which idea involves also the duty of grateful, filial, unquestioning submission to a paternal power—the personified State, Government, Law—in a word, God.

"GREAT IS ALLAH! AND MOHAMMED IS HIS PROPHET."

The mental concept called God has been the direct cause of much of the hate, the persecution, the wars, murders and miseries of mankind, as we all know. This need not and would not have been if each had been allowed to make his own god and worship it in his own way. But love of power seems innate in the human mind; hence arose "prophets" who claimed to know more about the unseen and unknown than did their fellow human beings, and because of this assumed superior knowledge they and their followers in all ages have tried to compel others to accept their peculiar brand of the god-idea.

* * *

Is there not great danger that much the same thing is now to happen with what we call Science? Brother Wakeman talks of science in the same way that the Christian or Mohammedan talks of his god. Does he aspire to be the authoritative spokesman for science, as Mohammed claimed to speak for Allah, and as the Pope of Rome now claims to speak for his god, Jehovah?

Is there to be a prophet of a new dispensation—the scientific dispensation, or era?

Brother Wakeman claims to be a Positivist in science and religion. In his lectures to which I have listened he speaks with as much assurance that he knows the limitations of science, or nature, as does the most bigoted theologian when speaking of the fundamentals of his creed.

WAKEMAN OR INGERSOLL?

In the new Liberal University that is being established by the friends of Freethought at Kansas City, Mo., and of which Brother Wakeman is now president, there is to be an "Ingersoll Chair," an Ingersoll professorship. Funds are being collected not only to endow the university on a plan quite similar to that of the sectarian universities of the country, but also to endow a particular professorship to be called by the name of the great American Agnostic orator.

Does this mean that Ingersoll is to be the patron saint of the new university, the prophet of science and Freethought, and that the professors must teach only such doctrines as those taught in the authorized editions of Ingersoll's works?

And since Ingersoll, like all other great men, is not always consistent with himself, will this fact not require an authoritative expounder, one who can tell us exactly what Ingersoll meant and what he did not mean?

And will not this necessity for an authoritative interpreter of what Ingersoll taught, and what Science teaches, give rise to endless dissensions, to schisms, persecutions, hate and wars, just as has happened in the case of the various "prophets of God"?

Wakeman says Science will make us free. So likewise the religious teachers iterate and reiterate that the "Truth will make you free"—meaning of course their own particular brand of truth, and when Wakeman says, "No spooks, 'principles' or angels except the limitations and obfuscations of our own minds," he seems to be giving us to understand that there is no truth, no science, outside of the materialistic cult, the "positive" philosophy, with which he and Ingersoll are identified.

Yes, yes; "the old Bible habit clings to most of us—a great man is great in every way, for is he not inspired by God or spirit to know or do so much?" Brother Wakeman mentions a number of instances of great men being "swallowed whole"—Christ, Paul, Mohammed, Aristotle, Newton, Comte, Spencer, et al., and "even Carl Marx." Why not add Ingersoll? Is not Ingersoll's name equal in fame to that of Marx?

I am glad, however, that our positivist brother protests against "swallowing a man whole—errors and all"; hence I shall watch with interest the evolution of the Liberal University, of which he is the president and at present the chief spokesman.

M. HARMAN.

On the Picket Line.

"Postoffice Scandals" occupy just now a large space in the public prints. Large promises are made that "no guilty man shall escape," meaning that none shall escape punishment if found guilty of complicity in the acknowledged robberies of the postoffice department of the falsely called people's government. Patrick Henry said he knew no guide for his feet but the lamp of experience. Guided by this lamp we are safe in saying that the most guilty offenders connected with postoffice crookedness will not be punished—not even by dismissal from office. The worst of all robberies suffered by the people through the connivance of the post office officials is the "bounty," the "graft," the "boodle," that is paid to the railroad magnates for carrying mails, by which crookedness many hundreds of thousands of dollars are paid into the coffers of the railways, every year, that would not be paid if the contracts for carrying the mails were made and enforced on principles of common business honesty and fairness. These high-handed robberies of the people's pockets have been exposed so often, all to no purpose, that those who read the scare-heads in the papers concerning later postoffice scandals, have reason to cry out, in the language of the street, "O, Rats!"

* * *

Another of the sensational headings in the great dailies is that about Rockefeller and the banks, namely, that the Standard Oil magnate now proposes to control, in his own interests, the money market of the country as he now controls the kerosene market to his own interest. That this can be done under the law-restricted supply of legal tender currency—under the regime of a gold standard currency, is nothing new. The only new feature is that the bankers of the country, as well as the common people, are to be made the victims of the artificial scarcity of money, that is, victims of a financial scare whenever it suits the whim of the billionaire Octopus, with a few scratches of his pen, to produce such scare.

Whether the Republican party managers can persuade the said Octopus to postpone his financial squeeze till they can get another four year' lease on the governmental farm, remains to be seen.

* * *

And still another fruitful theme for the newspapers that live and grow fat on sensationalism is the slaughter of Jews by their fellow-religionists, the Russians. I say fellow-religionists, for they all worship the same god and use the same book—in part, at least—as their bible, or book of sacred records. Christianity is simply a reformed or evoluted Judaism; Jesus and his apostles were all Jews. Why, then, cannot they live together in peace?

The answer seems to be, as stated in another article in this issue, that the prophets of Judaism and of Christianity do not agree in matters of detail. The Jews want but one god, Jehovah, while Christians want three—Jehovah, Jesus and Holy Ghost; perhaps we should say the largest division of Christians want a fourth divinity, "Holy Mary, Mother of God."

A noted writer once said, "Nothing ever hated like religion," and this new religious outbreak seems only a fresh illustration of the truth of that saying.

Would a religion based on "science" be more tolerant, more humane, than those founded on myth and fable? M. H.

Appalling Calamities.

Last year the civilized world was horrified by reports of death and devastation by floods of lava emitted from craters of volcanoes in the West Indies. These almost unparalleled disasters were followed by great floods of water in many sections of the United States and elsewhere involving immense damage to crops, and causing the loss of many lives. Now the press dispatches from the great Middle West bring news of greater loss of life and property than ever before known in that part of the country, caused by overflow of the Kaw river and other streams tributary to the Missouri and Mississippi.

The greatest destruction of life is at North Topeka, Kansas, a city of fifteen thousand people, nearly all of which was destroyed by flood and fire; the number of lives lost being estimated at from 170 to 250; loss of property estimated at four millions. At Kansas City from fifteen to fifty lives are reported lost, with an estimated destruction of six millions worth of property. At other points in Kansas, Missouri, Iowa and Indian Territory many deaths and great destruction of property are reported, including many millions of dollars to farmers and to railways.

At this writing—Monday morning, June 1, the reports are too meager to be very satisfactory, but enough is reasonably certain to justify the statement that no such disaster was ever before seen in the great Middle West since settled by the Caucasian race. M. H.

Books Received.

"The Root of All Kinds of Evil," by Rev. Stewart Sheldon, Chicago. Chas. H. Kerr and company. Price ten cents.

"The Republic of Plato." Book third; translated by Alexander Kerr, Chicago; Chas. H. Kerr and company. Price fifteen cents.

"God's Children—A Modern Allegory," by James Allman, Chicago; Chas. B. Kerr and Company. Handsomely bound in red cloth, price fifty cents.

"The True Science of Living—The New Gospel of Health—Practical and Physiological." By Edward Hooker Dewey, M. D. Introduction by George F. Pentecost, D. D. Published by Chas. C. Haskell and Son, Norwich, Conn., and by L. N. Fowler and company, London, England.

This is a book of 323 large pages, very superior paper, type and binding, "for physicians and laymen," price, linen binding $2.25; buckram $2.50.

From lack of time and physical strength I have not given these books and booklets the careful examination necessary to

justify a critical opinion of their worth, but hope to make selections soon from their pages, that will enable our readers to judge for themselves as to their respective values. Other books and pamphlets will be noticed as space and time permit.

"A New Religion," by C. P. W. Longdille, Auckland, New Zealand. For circulation among adults only. Price one shilling sixpence. The Author says in his preface:

"The object of this little work is to outline the basis of sexual morality, and to show how the sexual instincts can be brought into harmony with the wants of a highly civilized humanity, by establishing an entirely new system of marriage, based upon and in accordance with the laws of our nature."

M. H.

To Michigan Women.

Some time ago Melvin A. Root, a lawyer of Bay City, compiled and had published the little book named "The Legal Condition of Women and Girls in Michigan."

He did this believing that women should know their legal standing. This book is sold for ten cents and has in it the answers to dozens of questions pertaining to property matters, any one of which, if the information was asked from a local lawyer, the person asking would be expected to pay for at lawyer's prices.

One lady, when returning the book, which she had borrowed of me to read, said: "It makes me ashamed that I am a woman!" The reply to her was: "I would be ashamed to be a MAN and make such laws for women."

No woman should be without one of these and no girl should enter the marriage relation without first knowing all the book contains.

Send ten cents for one to Melvin A. Root, 1209 Fifth avenue, Bay City, Mich., and do so soon, for the edition is nearly sold and he may not put out another. B. B. R.

VARIOUS VOICES.

E. M. Dewey, Oakland, Calif.:—Have just been reading your article, "The Outlook for Freethought and Free Speech in America." It only expresses the views I held when I lived in Washington, D. C., in 1853-4—"Know-Nothing" times, when a Know-Nothing Mayor (Tower) was elected, and the Washington Monument was being erected. I observe the same thing going on in this place, in San Francisco, Sacramento, and other large centers in this state [municipal control passing into the hands of the Roman Catholics]. But there are contra forces working also—unseen and equally powerful forces, probably. I hope you and I may weather the approaching gale and live to see its effects on the world.

Ed. W. Chamberlain, N. Y.:—Don't you ever be afraid that I will not read all of Lucifer. No paper is so welcome or so eagerly read as Lucifer, when it comes on its weekly visit. I cannot forget the old times when my sympathies went out to Lucifer and its noble editor during the long struggle with the postoffice blackmailers. What a hard time the Postmaster General is having today to cover up the rascalities of the blackmail bureau and to divert public attention from its infamies. The public is too well informed for the Postmaster General's whitewash to do much good. It would be better in result and more commendable in motive if he were to call upon all the victims of the blackmailers to tell their stories and with the force of the testimony that could be elicited dismiss the rascally incumbents and close the blackmail bureau forever.

L. V. Pinney, Winsted, Conn.:—I inclose a dollar subscription to Lucifer, which continues to diffuse more light to the square inch than any other luminary in the market. But you should have a "fat contributor"—one who does not take to reform with such everlasting seriousness. Admit that the world deserves to be scolded at and preached at, but know also that there are occasions when it should be laughed at; and if the grim gladiators see nothing in the world to laugh at, let them some time take a day off and look at each other. Reform need not always wear the melancholy look of one about to have a tooth extracted; nor the lean and hungry look of Cassius; nor the wrathful attitude of a woman cleaning house; nor yet the monstrous profundity of the preacher ready to "bust" into utterance about Christ and Him Crucified. Is there then no laughing "child among ye taking notes?"

J. B. E., Philadelphia, Pa.:—Inclosed find 25 cents for extras. I send you some papers containing cartoons on the Press Muzzler, which I think you will appreciate—the blue law crusade, the increase of salaries of chaplains from three to six dollars per prayer for aid from the throne of grace, etc. I also send lists of large and liberal donations—by the Legislature—to religious institutions, etc. The press of the country is pouring these cartoons and criticisms into the office of the North American. I hope you will add yours in Lucifer. I was particularly interested in your editorial on the decadence of Liberalism since the convention—in this city—in 1876. There was a time when the Liberal League of this city maintained a free platform; when speakers were given a hearing on all subjects and had large audiences, and when Liberal literature had a large sale. Today in this city Paine anniversaries are a thing of the past. Just think! Philadelphia, the city of Paine's literary triumphs, and where the Declaration of Independence was signed.

[While there is much to discourage the optimistic Freethinker—the logical, the radical Freethinker—in this report of Brother J. B. E., it is pleasant to remember that it is always "darkest just before the dawn." The late legislation in Pennsylvania against freedom of the press—the "Press Muzzler," as it is called by our correspondent—is rousing a storm of protest all over the country, that may result in a new convention of Liberals in Philadelphia and in a new declaration of independence. M. H.]

We will speak out, we will be heard,
Though all earth's systems crack;
We will not bate a single word,
Nor take a letter back.
Let liars fear, let cowards shrink,
Let traitors turn away;
Whatever we have dared to think
That dare we also say.

—*James R. Lowell.*

The sex superstition is so thoroughly a part of our being that we refuse to discuss it or endeavor to remove it, though evidences of its miserable results are as common and conspicuous as can be, everywhere. Even many libertarians shrink from putting their ideas to the test in this respect and hang back with ill-concealed dismay, advising that the problem of sex relations be left to settle itself when the economic question is settled. If these individuals will tell us how the economic question can be settled while woman holds her present status in society, and is dominated by the ideas which she labors under as under a heavy cross, it will be more to the purpose than red faces and angry and incoherent protests can.—*W. F. Barnard in Free Society.*

John Mitchell told a story recently in the Clover Club of Philadelphia which was of a certain grim humor. Mr. Mitchell was talking about the seriousness of life, and said there were two sisters, seamstresses, who lived in a little room and earned their bread by sewing. They were young and pretty, but they seldom laughed; they never wore comely clothes; they did nothing but sit in a stooped attitude sewing all day and a good part of the evening. One night, when she was quite worn out with labor, the younger said to the older sister:

"Oh, dear! I wish we were both dead."

The older sister's mouth took on a grim smile as she returned:

"Be still and work hard. Business before pleasure."—*Ex.*

The Chicago Society of Anthropology has adjourned till the first Sunday in October.

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Justice to the Unborn.

In No. 969 Lizzie M. Holmes takes me to task for giving my opinion as to the steps which must be taken in order that children may be born well. She gives several reasons for her disapproval, one being that "in our present stage of progression nobody knows anything about the laws of heredity or prenatal influence."

So far as prenatal influence is concerned, Mrs. Holmes is right; indeed, most biologists are at least skeptical about the existence of any such thing. With heredity it is very different. Here we are on firm ground, for, although there is much we do not know about heredity, yet we are sure of the great essential fact that like begets like.

Mrs. Holmes seems to concede without reserve the fact of animal heredity and the astonishing achievements of breeders. But she holds the old theological view, that a certain mammal called man is essentially different from other animals. She believes that a law which operates with absolute uniformity from the lowest plant to the highest ape suddenly stops at man, and that we cannot argue from animal to human heredity.

On the contrary, I assert that the aforesaid law of heredity applies as strictly to man as to all other animals, and has been observed in all ages so to apply.

In the first place, we observe that human parents always have human children. Moreover, we know that race characters are transmitted with perfect regularity. Negroes beget negroes, and whites beget whites. These are strange coincidences, if like does not beget like.

We also see every day that personal features are transmitted. When a baby is born, the first question is whether it is like its father or its mother. The fact that parents and children, brothers and sisters, resemble each other, is so well known that I need not dwell on it.

But what about mental heredity? Well, what about it? Do we not constantly hear it said that So-and-So has "the Smith temper," or "the Wilson manner," or "the Brown selfishness"? Is it possible that any one has not observed the mental as well as the physical resemblances which run in families?

Fortunately we have statistics to verify our observations. Great musical talent is very exceptional, while the faculty of musical composition is so rare that the appearance by mere accident of two musical composers in one family would be a strange phenomenon. Yet in two or three generations the family of Bach produced no less than one hundred highly skilled musicians, of whom at least three or four had a genius for musical composition. Whoever wants plenty of facts about mental heredity should read Galton's "Hereditary Genius."

It is equally clear that vicious propensities run in families. Everybody has heard of the Jukes family, of which considerably more than a hundred criminal, insane or drunken members have been traced. I was reading only a few weeks ago of a professor in Bonn who has traced the descent of several hundred drunkards from one drunken woman of the eighteenth century.

But, says Mrs. Holmes, "I believe it is generally conceded that hereditary influences do not count much against surroundings after the child is born." I should like to know the name of any biologist who ever conceded anything of the sort. Meanwhile, let me quote from one who did not.

In his "Life and Letters" (I., page 22) Charles Darwin says: "I am inclined to agree with Francis Galton in believing that education and environment produce only a small effect on the mind of any one, and that most of our qualities are innate." I think that this is exaggerated, but it is true every day we see the failure and wreck of those who have every advantage of surroundings and the success of those who have none. Immediately after reading Mrs. Holmes' article I took up the Clarion and read one of the famous articles of Robert Blatchford on "Science and Religion." Surely Blatchford is a wonderful example of what can be done in spite of bad surroundings. He was brought up in the deepest poverty. He says in "Merrie England": "I have picked up half a dozen empty bottles off as many ashpits, when a child, and sold them for a penny to buy coal. I have gone out many a time to buy a quarter of an ounce of tea and a farthing's worth of milk." Yet without any assistance he has become the best journalist in England and the author of the most successful Socialist book ever written. That is heredity, not environment.

Why, then, is it that so many people are less certain about human than animal heredity? The reason is simple. Each one of us has two parents, four grandparents, eight great-grandparents, sixteen great-great-grandparents, and so on. Not only are we likely to inherit from either parent, but it is very probable that we shall inherit qualities that were latent in our parents, but appeared in our remoter ancestors. Nothing is more common than a boy who is liker his grandfather than his father. To have a perfectly exact knowledge of a man's heredity we should know all about every ancestor for many generations. We have that knowledge about racehorses, prize dogs and other well-bred animals; but I doubt if there is a man living who knows anything about all his sixteen great-great-grandparents. In the future, however, as much interest will be taken in breeding men as in breeding horses, and then full particulars of pedigree will be carefully preserved.

Of course, heredity is not an exact science. You may take the two best racehorses of the year and breed from them, but you cannot be sure that the foal will ever win the Derby. It is merely a science of averages and approximations, but that has not hindered breeders from effecting revolutions by skilful selection. It is the same with men. We cannot say that the son of tall parents will be tall, but we can say that the average height of the children of tall parents is greater than that of the children of short parents, and that the best chance for a child to be tall is to have tall parents and ancestors.

When we know that like begets like, we know all we need to accomplish any miracle of breeding. Whatever quality we

wish to develop, we have to keep on breeding from people who possess that quality ...d we shall develop it to any extent we please.

No other responsibility is so great as that of parenthood. We are descended from creatures that lived many millions of years ago, and millions of years hence the world will be filled by the descendants of those who are living now. I am convinced that happiness and misery depend more on inherited temperament than on any external conditions. The philosophy of pessimism was written by Schopenhauer and Von Hartmann, who had everything they could wish for; while a poor Italian organ-grinder is often the happiest of men. The only way to be happy is to have happy parents and grandparents, and that is much the same as having healthy ones. At the risk of incensing Mrs. Holmes still further, I would suggest that all who think of becoming parents should remember that the happiness or misery of all future generations depend to some extent on their action.

R. B. KERR.

Prostitution and Mental Healing.

EDITOR LUCIFER: It is a long while since I have written anything to Lucifer, for reasons which those who have read it since October last must understand, though they do not know as much about them as you and I. The contents of No. 970 have roused me, however, to make another effort.

In many respects this is one of the most interesting numbers that has yet appeared. The contributors cover a wide field, they deal with subjects of the highest importance to the sexual problem, there is a radical difference in their methods as well as their conclusions, but it all turns about one vital point.

First on the list stands George Brown, from whose article I learn the following maxims in sexual philosophy:

1. No animal except woman is a prostitute.
2. Every woman is a bit of a prostitute.
3. By becoming a prostitute, a woman has socialized and humanized the sexual function and greatly increased the happiness of life.
4. Woman became a prostitute to please man.
5. Nothing ever prevents her being a prostitute except that man does not want her to.
6. When she is a prostitute she is only an animal.
7. When man has cured her of being a prostitute she becomes human.
8. Man, though he be an angel, cannot cure her of being a prostitute.
9. Because nothing is so congenial to her as prostitution.
10. Many women have ceased, and all will cease, to be prostitutes.
11. This is effected by pitying prostitutes and honoring women who are not prostitutes.

If this were all, I should leave Mr. Brown to reconcile 1 with 6; 2 with 10 and 11; 3 with 7 and 11; 4 with 5; 7 with 8 and 10; 9 with 4, etc., etc.,—propositions which strike me as contradictory.

But now comes Carrie Austin, and explains that "the marriage question" is one of those which "will not yield to the methods of physical science nor to the lower faculties of the human mind"—such as the logical, which teaches that of two contradictory propositions, like George Brown's 3 and 6, one must be true and the other false. Questions of this subtle character can be settled only by instinct—that is, by reference to traditional notions and prejudices, like Mr. Brown's, without regard for either evidence or consistency.

Lest there should be any doubt of Carrie Austin's meaning, she informs us that "in this royal road to understanding it is each one for himself." It is only "the childish, man-made inventions [of logic and induction] which at their highest working capacity yield [she says scarcely, but I will take the freedom to substitute even] a grain of truth for a lifetime." The God-made method of instinct leaves every one free not merely to have his opinions, but to advance them, in the true spirit of dogmatism, as self-evident, no matter how much they disagree with other people's instincts, the facts, or one another! Not much truth-finding there.

Carrie Austin leaves us in no want of illustrations. "It was in this way that Jesus the Christ grew in wisdom, with no other effort than a mental-spiritual one." It was, it was! It was exactly in that way that this most illogical of geniuses launched upon the world an unrivaled jumble of great thoughts and crude absurdities, which latter, being alone intelligible to his ignorant disciples, produced the Dark Ages.

It is a relief to turn from such stuff as this to R. B. Kerr and Dora Forster, who may indeed make some mistakes, but apply as well as they can that inductive method by which alone a "grain of truth" has ever been crammed down the unwilling throat of ignorance, calling itself intuition. Mr. Kerr does not seem to know much about those immense contributions to the science of heredity which have been made by Lombroso and his school; but he does know that offspring are like their ancestors—that figs are not gathered from thorns nor grapes from thistles—that passions which must result in propagating consumption or insanity are bad for the race, all talk about "barnyard morals" to the contrary notwithstanding. And how does he know it?

By the exercise of "the lower faculties of the human mind, which barely yield a grain of truth for a lifetime spent in their application"—by the method of induction—the method of work, of patience, of observation, of experiment, of record, which alone has ever enabled any one to learn anything.

Similarly, Dora Forster sees clearly that no light is shed on the sexual problem by such assertions as that "the magnetic tie" originated in "the divine instinct," by virtue of which man would be like his Father-Mother parent—so blended that they represent "one God!" She is aware the real origin of marriage can be learned only by such "childish man-made methods" as history and archeology—which show that it originated in the exclusive claims of big chiefs to captives. She understands that such questions as whether woman's love tends more or less to variety than man's are not to be decided by "instinct," but only by a very wide induction, taking due account of all differences in environment. She even appears to see through a very common error—that of confounding variety and mutability, and either, but especially the former, with sensuality. My own experience, which I give only as that of one person—but which, for that, is pretty extensive—teaches me that variety-loves are usually permanent; that it is the seeker after unreal affinities who changes his feelings, and that the latter condition is more associated with sensual and animal passion than the other.

Carrie Austin says, "Just as medicine is being superseded by . . . the mental cure . . . so our present awkward and inefficient methods of truth-seeking [by reason, the peculiar faculty of man] will be replaced by"—her favorite instinct, the faculty man shares with brutes.

The comparison is perfect. The rational and the intuitional methods are strictly parallel in the two cases; and in both it is as false as possible that the rational is giving way to the other. In both the rational is rapidly superseding the intuitional. Your life has been devoted to substituting Reason for alleged instinct in the relation of the sexes. Can you help seeing now that what resists this change in sexual matters is just exactly what resists it in everything else? What, in regard to medicine, was the method of "Jesus the Christ" and all the vagabond thaumaturgists before his time or since? To talk nonsense to the sick about "mental cure," take the credit if they lived, and if they died say the angels took them to a better country!

If you doubt this is analogous to the method by which sexual relations have been regulated, till science (largely medical) began to deal with them, Carrie Austin shall be witness that it is. She says, indeed, she wants no laws to enforce absurdity in either case. But you will catch a Tartar if you believe it. Nonsense unbacked by laws has no show against science. Vivisection and anti-toxins are driving the destroying angel of cholera and the sweet little cherub which presides over diphtheria off the earth, with the Abbe Edgeworth's valediction, "Ascend to heaven—nobody wants you here!"

Then what is the Movement in Favor of Ignorance going to do about it? If you wish to know read the Animal's Defender, and you will soon learn that the Movement in Favor of Ignorance is always for "more laws," and more Comstocks to enforce them or to levy blackmail upon condition of leaving them unenforced. The Movement in Favor of Ignorance is a brute; and as it appeals from reason, the faculty of man, to instinct, the faculty which connects man with brute, so it will always, on occasion, appeal from that to force, in which the brute is entirely unveiled.

This grotesque chameleon, which has no color but that of the object it happens to be upon, and which can swim to no port because its members do not match, has yet a brain (situated at Rome) and a spinal cord which, governed by its Jesuit manipulators, will always be able to stick one claw or another in the way of any advance of knowledge. Therefore, it is an organism, which to aid at any point is to aid at every point. And therefore, to oppose it equally at all points is the obvious policy of whoever aims to substitute reason for dogmas calling themselves intuitions in anything, as you do in respect to sexual matters.

C. L. JAMES.

REPLY.

The persons and journal named in the above will probably want space for reply. For myself, I wish only to say, in reference to the very guarded, not to say ambiguous, criticism contained in the first paragraph, that looking back through the file I find an article of nearly two columns' length signed C. L. James in No. 957—or a little over three months since—and it strikes me that to give another page now of our limited space does not show very great discrimination against our critic; and would simply add that while I would by no means disparage the merits of our Eau Claire correspondent, neither am I insensible to his demerits, prominent among which is his exaggerated opinion of his RIGHTS and of the value of his writings to Lucifer's readers. Judging from many letters received from these readers, the disproportion between his own estimate and theirs is something enormous. Trying hard to be just to all, I feel sure that, all things considered, no man has been shown greater favors in Lucifer's columns than has the writer of the above article.

M. H.

Character and Heredity.

So much that is pleasing to peruse and valuable to know has appeared from various pens that I often wish to extend commendation to the Lucifer editors and contributors, but must desist and offer a little constructive criticism instead.

Adeline Champney and others endeavoring to clarify their thinking may find it profitable to have the following points put before them for consideration:

The first law of heredity, "like begets like," persists in all reproduction, with variations of differing degrees.

The fact that all bees of one breed are practically alike in consequence of this law of heredity may not apply any more strictly in the science of the reproduction of the human race than if it were a fact that every individual bee differed from every other.

Reasoning by analogies, by comparisons, is often so misleading. In fact, all dogmas persist on the strength of analogies that appeal to most minds as logical.

The strength of the heredity argument as related to man lies in the point-blank fact that among the many animals like begets like with such force that these inherited tendencies control the conduct and character of the subject through life. Generally speaking, this is the argument, with its boundless examples among horses, dogs, bovines and other species of animals.

By analogy we proceed to prove that it holds good among men. But note that these most conspicuous examples are oftimes the abnormal. Among mankind about three-fifths of those born into the world die before five years old; among the survivors not many are weaklings or abnormal, but note how conspicuously an inherited weakness appears among the surviving few! Abnormal eccentricities may be accentuated, and some of these, such as appear to us as evidences of strength of character are really abnormalities, and more often, perhaps, accelerated in development by the approbation of others rather than by unusual hereditary endowment.

The conclusion that among the human race physical characteristics closely correspond to the first law of heredity may be well substantiated. That it does not operate or has not been operated as strictly as among the vertebrates mentioned before is quite evident. It seems to me that the fact is this. In our comparisons with animals we forget that man has a brain—a cerebrum, and not simply a cerebellum.

Among physiologists, psychologists, and phrenologists it is known that whatever function the little brain or cerebellum may have, it is at least the nervous seat of sex, just as the cerebrum is the nervous source of our sight-seeing power, if I understand correctly. It may not be contrary to scientific conclusions to say that the little brain is the motor that furnishes nervous energy to control our voluntary and involuntary motions. It is pre-eminently the brain of the animal. In racehorses it is inordinately large, since their power of motion is so much cultivated. This cultivation lends vigor to hereditary traits in reproduction that perhaps could not be acquired by man with his complex brain. It is probably the seat and source of instinct and of instinctive impulses. Animal characteristics may conform to the law of heredity, and consequently the more abnormal the recipient of hereditary traits, the more his mental caliber, his character and consequently his conduct will conform to these inherited traits. The kleptomaniac is an abnormality; the dawdling idiot, actuated but by inherited animal instincts, is another. The idiot is heir to an abnormal cerebrum.

Given a healthy body and a normal brain, and the force of environment will defy all the known laws of heredity as far as *mental* characteristics are concerned.

If I and my brother are reared by the same mother, nursed at the same breast, raised in the same surroundings under the same roof, heredity should make us alike. We are accustomed to account for opposing traits in children of the same parents with a mental assurance that is exasperating. If "it's inherited," why am I not combative like my brother? If it is not, then we have a thousand factors that may account for this disparity in disposition.

Who can say with assured certainty that some characteristics are like those of the father, others of the mother, by reason of heredity, when all these factors of surroundings and association would tend to secure that result? Who can say that it may not be a little of both? Is not the conclusion valid that the force of environment is invaluable, and the best known, most definite and most available factor we can deal with?

Then, fathers, mothers, friends, and brothers, let us search to apply this factor of environment to the largest advantage.

Environment has no effect on an idiot—that is proof positive to heredity, so let us beware! Too much heredity, you know, might not mend the world. By better environment I do not mean to ignore the prenatal, since ignorance in that realm has originated all the world's idiots (excepting unavoidable misfortunes), while ignoring the power of circumstances, the factors of environment, has manufactured most of the world's fools. I insist that our chief source of remedy for human malformations in mentality must come from correct postnatal care and training.

You cannot breed men like animals in any way, and even could you crystallize mental characteristics so that their reproduction could be fashioned after that which operates in reproducing animal instinct we would not choose the result.

Enforced motherhood is an unendurable slavery, but a State-enforced and a State-supervised sexuality would be slavery gone insane.

Love defines the method and includes the choicest heredity in its results. Individual judgment must be the only criterion. As Lizzie Holmes says, let the individual judgment be free, but allow Mr. Kerr and Mr. Wells to teach what they can, while we, each of us, will judge of its merits and abide by the result.

With the normal man environment determines character, his conduct and his fate; heredity his physique, his health, perhaps (and these factors are the chief that heredity can claim), but as against environment are, as I believe, far the least.

CASSIUS V. COOK

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

A Word to the Reader.

The mottoes and maxims at the head of this week's editorial, also the rejoinder by Editor Macdonald to articles previously printed in Lucifer, serve as excellent texts for an elaborated exposition of what Freethought means, and why the movement inaugurated in Philadelphia in 1876 has failed to realize the expectations of its projectors. It has been quite impossible to do the matter justice in one number, and therefore our readers are requested to keep this week's issue till next week, so that the two editorials from these texts may be read as one continuous article.

M. H.

The Truth of History Once More—Ingersoll, Macdonald, Quinn, Schilling.

"We must live in the truth."—*T. P. Quinn.*

"Here's freedom for him that wad read; here's freedom for him that wad write; there's nane ever feared that the truth should be heard, 'cept them that the truth wad indict."—*Robert Burns.*

"We will speak out, we will be heard, though all earth's systems crack; we will not bate a single word, nor take a letter back."—*I. R. Lowell.*

"Nothing extenuate and naught set down in malice."—*Old Maxim.*

"Be true to your own act and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. . . . Do not take back your words; a simple, manly character need never make an apology."—*R. W. Emerson.*

"God forbid that you should not be allowed to comment on the conduct of all mankind, provided you do it justly and honorably."—*Baron Alderson.*

Among the editorials of the Truth Seeker, New York, for May 30, is the following, under the head "Still Unconverted":

"Moses Harman is still harping on the absurd charge he made against Colonel Ingersoll—that the latter was not in sympathy with the workingmen of the country. All that he has to sustain such a charge is a story by a Mr. T. P. Quinn that once upon a time Col. Ingersoll applied an unprintable epithet to the workers. He asks us to print Mr. Quinn's epithet, and we distinctly refuse to do it. Mr. Quinn's letter itself shows that Mr. Harman had no ground to charge that Colonel Ingersoll did not try to help the Chicago Anarchists, and George Schilling has since reinforced Mr. Quinn in this matter, showing that Colonel Ingersoll not only thought the accused men unfairly tried, but endeavored to save them from the gallows. Why Mr. Harman should chew upon the matter we do not see, except he feels himself in the wrong and is trying to flounder out. Some portions of his two page articles on the subject—for he is talking about everything he ever heard of except the point itself—seem to indicate that Mr. Harman dislikes Colonel Ingersoll because the Colonel once delivered a sort of panegyric on marriage, a poetic tribute which we have often quoted. It is the opinion of a man happily married, expressed in magnificient and happy language which would occur only to Ingersoll or Shakespeare. This is what galls Mr. Harman, who appears to think that marriage is rather more of an evil than a blessing. He has a right to his opinion upon the subject, but, as a good Anarchist, he ought to admit that Colonel Ingersoll had an equal right to his opinion. To a man up a tree it looks as though one overrated and the other underrated the state of double blessedness. Different persons look at the matter differently, according to their experience and observation. Marriage is not all beer and skittles; neither is it an unmitigated evil.

"We have printed enough from Colonel Ingersoll to show whether or not he sympathized with the labor of the world and with the poor man. If in a moment of disgust with the stupidity of the great mass of ill-educated and superstitious workingmen he criticized them, it would not be in the words attributed to him. Of course we cannot prove that he did not tell Mr. Quinn what Mr. Quinn says he did, for we were not present at any interviews between the two. But Mr. Quinn seems to have no one to sustain him, and the interview, if it ever took place, must have been so extremely private that a public repetition of the words then uttered constitutes one of those offenses which push a man a little beyond the demarcation of the territory inhabited by gentlemen. Mr. Harman has refuted himself on every point at issue but this, and for this he depends on the word of one man, reared a Roman Catholic, never affiliated with Freethought and unknown to Freethinkers. To this we oppose the Colonel's public record; and the unlikelihood that Colonel Ingersoll would publicly speak for the workingmen, privately try to save the Anarchists from the gallows, publicly condemn their trial as unfair—and this at a period before other prominent men, like Lyman Gage, had discovered it or dared to say it—and then in the deep privacy of his office confide to a Mr. Quinn that in his opinion the workingmen were properly described by an unprintable epithet, and not worth working for or saving. Colonel Ingersoll sometimes used a broad illustration, as did Lincoln, but he was never vulgar for vulgarity's sake, and there is nothing in Mr. Quinn's story but vulgarity. We do not believe that Colonel Ingersoll used the words, nor held the sentiment, attributed to him."

* * *

Those who have read Lucifer for the past few months know that an attempt has been made in these columns to show that the movement inaugurated in 1876, called the National Liberal League, is now practically dead—dead so far as the central objects of the movement are concerned—and that the leaders of the organization growing out of that movement, now called the National Secular Union, have joined the forces of reaction, of conservatism, of political and social inequality, of despotism and slavery for the masses.

Is it asked why I make such statements? Am I the guardian angel of the American Freethought movement? Am I my brother's keeper?

As well ask why I criticise and condemn the acts of the present leaders of the Republican party. I joined the Republican party because I believed it to be the party of progress, the party of freedom, of equality and justice for all. I left that political organization when it became the party of reaction, of conservatism, of privilege for the few and slavery for the many; and since that time I have regarded it as part of my duty as a man and citizen, as well as journalist, to show up its apostasies, its treasons to the principles which that party once stood sponsor for.

For a like reason I now regard it a leading part of my duty to self and others to show up the apostasies, the treasons to principle, so conspicuous, as I see it, in the leaders of the once forward movement called the National Liberal League.

I joined that movement in 1879, and helped to form local leagues in Kansas. I worked with the national organization until it left me—left me by adopting the tactics of reaction, of conservatism; until I saw that the leaders of the movement had become "Tories of a new type," to quote Herbert Spencer.

Freethought journalism is not easy; it imposes duties that are not always pleasant. One of these duties is that of watchman, of sentinel, to warn of dangers from within as well as from without the camp of liberty; for, as we all know, "A man's foes are often they of his own household."

Disagreeable as was the task, I have quoted the late utterances of two men who seem to claim the position of authoritative exponents of American Freethought—Eugene Macdonald, president of the National Secular Union and editor of the Truth Seeker, New York, and H. L. Green, editor of the Freethought Magazine of this city—as evidence of such reaction, of such treason to principle.

The Truth Seeker was founded about twenty-five years ago by D. M. Bennett, who was imprisoned for alleged violation of the federal statutes against the circulation of what is called "obscene literature" through the federal mails. Largely because of this persecution the Freethinkers of America rallied to the support of the Truth Seeker and made it the leading Freethought weekly in America, if not in the world, so far as patronage and size are concerned. It is doubtless true that in the last twenty-five years D. M. Bennett's paper has been the recipient of more volunteer financial aid than has any other Freethought paper in the United States, if not more than have all other such papers put together—very largely because the Truth Seeker was believed to represent as did no other journal the principle of freedom of speech, press and mails, in defense of which its founder suffered imprisonment.

Another very efficient cause of its financial success was the fact that the Truth Seeker made a specialty of publishing and circulating the works of Robert G. Ingersoll, the most popular of American Freethought writers and orators. In the language of T. B. Wakeman, the present editor of the Truth Seeker seems to have "swallowed Ingersoll whole." An old-time friend and supporter of the Truth Seeker, a personal friend of D. M. Bennett, writes me in a private letter: "Eugene is thoroughly committed to Ingersoll and can see no weakness in the hero to whom he devotes his worship."

It is because of their devotion to Ingersoll that this present controversy was begun between the editors of the Truth Seeker and Freethought Magazine, and myself. As our readers know, this discussion, so far as it has been personal, was not of my seeking. I have stood on the defensive, simply claiming my right as a journalist and citizen to criticise the great Agnostic orator on his attitude toward the laboring masses—but making this criticism the introduction to an article two columns in length which was almost wholly favorable to the name and fame of Ingersoll, which fact was entirely ignored by my opponents.

* * *

This much by way of explanation for those who have not read previous numbers of Lucifer and who would otherwise not be able to comprehend the animus of the editorial just quoted at the head of this article.

On showing the rejoinder in question to a good friend and generous helper in this city—a man of large experience in the political and economic field—he said, in substance:

"This rejoinder needs little or no answer from you. It is its own sufficient answer. Garrison's method is best in cases like this—simply to print the attack and label it 'The Opposition,' leaving your readers to draw their own conclusions."

For those who have followed the discussion since it began in the issue of Feb. 12, whole number 956, this advice would be all right, but perhaps not half of those who will read this issue of Lucifer have followed the discussion, which on my part has been devoted to general principles rather than to matters of a personal nature.

Briefly, then, as possible—not to take up too much space—I would say that Macdonald's rejoinder is an admirable one—admirable from the standpoint of a LAWYER, a lawyer who feels himself bound to wring a verdict from his jury by any and every means in his power. "All is fair in love and war"—law is war. I can easily understand that an attorney with a desperate case might resort to equivocation, misrepresentation and downright falsehood, but the man who believes himself justified in the adoption of such expedients certainly merits our profound pity.

In the space allowed I can only notice a few of the "mistakes of Macdonald," calling them by no harsher name.

MACDONALD VS. QUINN.

The following letter received from one of the best known and most highly respected of the Freethinkers of Chicago ought to be conclusive as to the charge against T. P. Quinn because of religious belief:

MOSES HARMAN: The attempt of the editor of the Truth Seeker to discredit Mr. Quinn because he is, or was reared, a Roman Catholic, is absurd. True, Quinn's parents were Irish Catholics, but his father was actively connected with the Fenian movement, and because of this he was refused absolution by the priest. Young Quinn heard his father complain of this very bitterly to his mother; in consequence of which Quinn, from his earliest recollection, began to feel that the priesthood was opposed to the liberty of the people. The fact is Quinn never was under the influence of the Roman Church. If Quinn is not so prominently known as a Freethinker, it is because he has always been active in the economic field and has very little in common with that class of Freethinkers who simply wish to dethrone God, but who leave untouched the political and industrial institutions that foster tyrants on this earth.

Chicago, May 30. GEORGE A. SCHILLING.

* * *

THE OBSCENITY CHARGE.

That "unprintable epithet": Very naturally the reader will infer from what he says that I specially asked Macdonald to print an epithet usually considered unclean, "obscene" or "vulgar." A man who claims to be a truth seeker should be also a truth speaker! I did NOT so ask. In printing the letter from T. P. Quinn to me I left out two words, substituting blanks, not because I considered the words obscene, but to spare the sensibilities of those who have not yet outgrown the "obscenity" superstition. In copying into the Truth Seeker part of Quinn's letter to me—but leaving out one of the most important paragraphs—Macdonald DID THE SAME; that is, he substituted blanks for the objectionable words. In copying the longer letter, at Mr. Quinn's suggestion, from Free Society, giving a more extended account of the interview with Ingersoll, I did just as Neighbor Isaac had done; that is, I substituted blanks for all the letters of the "unprintable epithet" except the first and the last letter of each word.

To print an epithet is to SPELL IT OUT. Hence the first allegation of Macdonald is false; false both as to fact and inference.

But suppose I had spelled it out and had asked him to do the same, what then?

It is well known that Ingersoll had no scruples against shocking people by words called "blasphemous" by church people and by words called "vulgar" by Madame Grundy—"vulgarity" being simply blasphemy against the canons of what is called good taste; vulgar meaning "common," from the Latin VULGUS, the "common people." But when the truth of history is at stake it may be quite justifiable to use EXACT words, though "offensive to ears polite." See mottoes at head of this article.

For the curious, I would say that one of the words objected to is the equivalent of the old Anglo Saxon and Bible word, "dung"—a very useful commodity, as we all know, to the agriculturist. The other word in the epithet is a mispronunciation of a dictionary word, an old Saxon word defined as "the buttocks; the posteriors of an animal."

* * *

NO OBSCENITY IN NATURE.

Though somewhat a digression, I would say just here that I do not recogaize such a thing in nature as obscenity. Obscenity is a figment of a depraved imagination. No word is either bad or good of itself. Words represent ideas, and there is always a choice of words to express the same thought. I usually avoid the words called blasphemous and those called obscene, but have no conscientious scruples against their use because branded as bad by artificial and superstitious "society."

And this is perhaps as good a place as any to say that I very earnestly think good old D. M. Bennett made the mistake of his

life when he retorted, against his persecutors, that the Christian Bible is an obscene book and unfit for general reading on that account; thus admitting that there may be obscenity PER SE, or independent of the mind that perceives it as such.

By this concession old Father Bennett made a practical surrender to his enemies, surrendering to them his best defensive weapon. By this concession he ceased to be a logical Freethinker and became a Christian moralist, on one vastly important point, at least.

And from that time onward the Truth Seeker ceased to be a logical or radical Freethought journal, as I understand the requirements of logical Freethought, and as voiced by the "Nine Demands."

If, therefore, I had really printed and Macdonald had refused to print—as he says he does—what he calls an "unprintable epithet," he would have been quite consistent with Bennett's and with Ingersoll's positions, as I understand them, on the obscenity question.

Does he not also, by this answer, ally himself with the postal censors and the United States prosecuting attorneys when they declare, as they have often done, that the matter they prosecute is "too vile to be spread upon the records of the court?"

* * *

INGERSOLL AGAINST HIMSELF.

If it were true, as stated in the indictment, that I "charge that Colonel Ingersoll did not try to help the Chicago Anarchists"—which statement is absolutely false, the exact opposite being the truth of my attitude in the matter—if it were true that I am an enemy of Ingersoll because at one time he "delivered a sort of panegyric on marriage," which is also false, as I have often explained that I once held similar views—if it were true that my object in writing of Ingersoll has been to injure his reputation as a man and as a Freethinker, I could not wish a better helper in this work of adverse criticism than the life record of Ingersoll himself. The world accepts it as the verdict of the ages that "actions speak louder than words," and that "a man is known by the company he keeps." I do not need to tell my critic that Ingersoll took employment with Mark Hanna in 1896 to help secure the triumph of the party whose slogan was, "There are no trusts, no classes, in this country"; the party of high tariffs, of restricted, gold-standard currency; the party of privilege, the party of inequality, of despotism and slavery. I do not need to remind my readers of what Ingersoll's social and business affiliations were. In the same copy of the Truth Seeker from which I have quoted appears the following paragraph:

"The Supreme Court of Montana has affirmed the decision of the lower court in the suit of the Robert G. Ingersoll estate against the heirs of A. J. Davis. The fee agreed upon was $100,000, of which $5,000 has been paid. The suit was to recover the balance, which the lower court awarded. We congratulate the family of Colonel Ingersoll upon the result."

For myself, I cannot "congratulate" the family of the beloved and honored Robert G. Ingersoll upon the result of this suit, any more than I could congratulate the lawyer who won the suit for Stephen Dorsey, who was believed to have robbed the people, the working men and women of the United States, to the tune of several hundred thousand dollars, one hundred thousand of which it was reported his defender received as his share of the "boodle."

In saying this, be it always remembered, I do not impugn the MOTIVES of the man Ingersoll. I can easily conceive that a good man might join a band of pirates and accept a part of the booty, with the intention and the hope of thereby breaking up the band and making piracy ever after dishonorable and hateful. I know not what his motives were, but on the surface the FACTS were against him, and, as I said before, no one can make more damaging charges against Ingersoll as a political economist and friend of the workingman than did Ingersoll, by the record he made against himself.

For the man and brother Robert G. Ingersoll—I do not like term "Colonel"; it is too suggestive of wholesale murder and devastation—for the man Ingersoll I have not the slightest feeling of hate or ill-will, knowing full well that we are all the victims of heredity and environment; on the contrary, my gratitude and love for what he did to unshackle the human mind knows no bounds. It is only to counteract the disposition in many quarters to make him the patron saint of the Freethought movement and to crystalize his mistakes, as well as his virtues, into an idol to be worshipped and imitated that I have raised a voice of dissent and warning.

M. HARMAN.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

Target Practice.

The Michigan Fruit Belt has had far too little rain and sunshine and too much frost and cool weather for the happiness of the fruit grower. Nature and the capitalist system seem to have gone into partnership here.

The series of articles by Prof. James Morton on "Free Speech and Free Press," which has been appearing in The Demonstrator at Home, Wash., is perhaps the best that has been written for many moons. Comrade Morton possesses the rare gift of knowing what to say and how to say it.

Now that the discussion in Lucifer involving the economic beliefs of Ingersoll has perhaps passed the equatorial line it is only fair to say that as usual Editor Harman has most manfully held his position against the crossfire of the attacking hosts. He comes out of the affray with not so much as a powder-burn, and I believe the discussion has been a most profitable one.

While Ingersoll was a giant in defense of free thought on religious lines, he was a pigmy in the realm of economics. Like most lawyers, if he saw the truth he was not brave enough to stand by Emerson's immortal words: "He serves all who dares be true."

In speaking of books A. K. Beem, a collegian of Benton Harbor, said to me recently: "'Dawn-Thought,' by J. William Lloyd, is perhaps the best book I ever read. I call it my Bible." I fear that we have not appreciated Comrade Lloyd along with Carpenter as we should have done. "Dawn-Thought" will live.

And this reminds me to say that Lucifer—that has struggled so desperately and long to express certain facts in defiance of the powers that be—can boast of as able a corps of writers as can be found on any other American journal, and this is saying a good deal. It is several years in advance of most of the editors who are snapping and snarling at the advocates of freedom and common sense in political and social relations.

More and more I am coming to appreciate the splendid service to humanity performed by the late Ida C. Craddock. Her "Right Marital Living" should be issued by the government free, in place of the tons of rubbish that now emanate from the public printing office. I know of no book ever printed by the government that is half as important for the happiness of all as this little brochure.

HENRY E. ALLEN.

Benton Harbor, Mich.

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THE THREE WORLD-SEASONS.

The winter season of the world has gone,
Those arctic ages when the frozen brain
Let no gray atom melt and flow to thought;
When every hidden root lay cold and dark,
Unconscious of its life, beneath the snow;
When every seed, with summer instincts, slept
And shuddered in its sleep, and dreamed of leaves;
When every throb of life was sternly checked,
By chill Repression, procuress to Death.

The springtime season of the world is here.
Heroic days of strife and turbulence;
When blows the March wind in rebellious glee.
They who love peace must seek a younger star;
Here all things clash, and break, and change, and grow;
The snowdrifts melt into one common stream,
Until the swift flood hurls the ice ashore.
The glacier slips and floats to warmer seas;
The white grass struggles underneath the stone.

The summer season of the world shall come,
That final age of verdure, bloom and fruit,
Of which the river lisped and robins sang;
When every acorn bursts into the oak
Of its ideal, and clasps the genial soil;
When every seed beneath the kindly sun
Unfolds the fullness of its inner self;
When winter's frost and springtime's broil are past.
And all the purpose of the year made plain.

—Herbert N. Casson, in The Vanguard.

Man's Attitude Toward Prostitutes.

If at this day, when fathers of women spend the best and most impressionable years of their lives in visiting and thinking of prostitutes, the tendency of some women toward prostitution requires explanation. Mr. Brown fails as utterly in his effort to make it as he errs in his statement of facts.

The savage woman, he says, prostituted the natural periodic function in order to escape ill-treatment—pain. To escape pain herself, she sought to give pleasure to her persecutor.

The savage woman, to do this, must have reached a higher moral development than we have attained, for had she cunningly reasoned that by giving pleasure to her tormentor she could escape pain, and acted accordingly, the present order of society would not exist, since her children must have inherited these tendencies, and the moral teachers who have from time to time sought to show the world that to render good for evil is the best policy would be supernumeraries instead of curiosities.

Has the human male a superior moral perception? Surely Mr. Brown's statement is theological! The human male is of a different species from the female; he is not dependent for existence on the same causes; the same effects do not act in like manner on him; he was not born of this "non-moral" woman; she did not rear, care for, nor teach him—hence the influences at work on him were different from those which formed her. At least if we accept Mr. Brown's conclusions, these statements must be correct.

As a matter of fact, the minds of the average man and woman are alike, and the lower in the scale of civilization the more ready are both to use the club and the law to right their marital differences, while the license allowed the male before marriage is both degenerating and debauching. Except for this, their lives are spent in much the same manner; their tastes, when healthy, are alike; so it must be from this slime and debauchery (from which he pretends to want to save woman) that he gained his added social sense. Nor is it settled that there is no instance of prostitution in others than women; some well-informed writers have even said that there were and are male prostitutes; and this being so, the only reason that there are not more must be because there is no demand for them.

Mr. Brown says that woman abandons her young more readily than do the lower animals. I do not know enough about animals in their wild state to say whether this is so or not. Neither, I am sure, does Mr. Brown. But it may be true, since no other male animal has evolved a moral society fitted to make the offspring an instrument of torture to the mother.

I do not know that animals, when left to themselves, will not rear deformed offspring. I know by observation that a cat or a dog will select from the brood the malformed and carry it away and leave it to die, and when all the brood are deformed the mother deserts them entirely, nor ever returns until they are dead. And it seems to me that there is more warrant for the reasoning mother to desert the offspring of deformed social conditions than for the natural mother to desert deformed offspring.

All Mr. Brown's arguments have been used before, and are generally accepted by men who neither can nor desire to defend their double standards. They are not troubled about their non-moral aspect; they accept because they made the rules, and it was only natural with their fine sense of justice they should fix themselves first in the lop-sided game of degradation. It needed the genius of man to call it justice that he should shift the responsibility of his sins onto woman and then punish her for them.

Perhaps she would upset the universe for a mere whim—for anything she desired. But so entirely do the moralists agree on the non-moral quality of the universe that their feelings, as well as mine, may be summed up in this verse from the Rubaiyat of Omar-Khayyam:

> "Ah, Love! could you and I with Him conspire
> To grasp this sorry Scheme of Things entire,
> Would we not shatter it to bits—and then
> Remold it nearer to the heart's desire?"

Mr. Brown uses Tess and Trilby as general illustrations. I might just as readily take Sue in "Jude the Obscure," whose sense of justice leads her to inflict on herself the worst fate she could imagine to expiate a wrong she thought herself responsible for. Or Marty South in the story of "The Woodlanders," and use these as typical of the average woman. But, as a matter of fact, none of these represents the average; else they would not have waited for Thomas Hardy and Du Maurier to give them birth. They are all unusual characters placed in unusual circumstances. The average is found in the literature of the average person—the Fireside Companion, Family Story Paper, etc.—and here it is prominent that the man is lacking in moral fiber. He wobbles through the story very much worried about his appearance and stroking his mustache, while two women play at being in love with him. He never knows which one he wants—either will do for him. So now he is the toy of the dark-haired, dark-eyed, wicked beauty, whilst anon the gentle, light-haired, good and characterless beauty plays with him; and as the story-teller must point a moral, the good girl wins him for a husband, and one

wonders at the end of the story if her troubles haven't really begun.

And now—lest you think I am in favor of prostitution—I will say it is one of the things that makes my soul shudder. I never see a woman of this sort but I feel that her parents would have done well had they killed her. And Mr. Brown's "pity without end" will not help matters. Men—drunken men, sober men, preachers, teachers, and fools—have slobbered pity over her through all time, and they still kept on doing their level best to make more prostitutes.

The thing that will perhaps help is that man begins to understand that each act of his, moral or immoral, influences his children equally, and that he can not control his immoral nature so as to dower his one sex only, as Mr. Brown seems to believe he does. If man were to recognize this, he might see the advisability of beginning at home.

MARY HANSEN.

The Pornography of Murder.

Maurice Le Blond, in L'Aurore, delivers a telling blow at the yellow journalism of France, which Liberty translates as of equal pertinence in America, where a Craddock is driven to suicide and a Hearst is sent to congress.

Independent writers, free minds, critics of art, are engaged at present in carrying on a vigorous campaign against pornographic prints, against those unclean publications which for some time have been flooding us with the best jests and the silliest obscenities. We had already the press of the cross and the press of the saber, the business press and the lying press; now we possess the press of stupidity and ugliness. And perhaps this last must be regarded as a new instrument of oppression and servitude. For to let the people wallow in abjection, vice and stupidity is surely an excellent means of stifling its generous ardors, of checking its just rebellions. In gorging them with filth, we appease their appetite for justice and truth.

But it is not simply the salacious press that we should denounce and brand in the name of beauty. There is also that hideous traffic in pictures which hawks over the entire country the taste for blood, the mad passion for murder; there are all those illustrated supplements, all those vile chromos, which have made a specialty of the reproduction of scenes of murder and of the most repugnant features of the day's news.

Even among apparently peaceful nations there seems to exist a sort of obscure taste for carnage and bloody butchery. Octave Mirbeau, in his "Jardin des Supplices," has written definite pages on this very subject. And we must confess that the newspaper reports of executions, or the views of massacres which the popular journals spread abroad with an atrocious exuberance of coloring—that all this distressing literature, in fact, is as dangerous to public morality as the worst forms of pornography, however base.

For my part, I am always astonished that the reproduction of the essential acts of life, that the splendid rites of fecundity and love are held in disgrace by certain moralists, whereas dramatists, painters and poets are permitted to glorify to their heart's content the act that kills. We remember the scandal created, on the appearance of "La Terre," by that magnificent canticle of pagan effusion. But the same people who can not bear the sight of living nakedness never tire of pictures of battle and torture, regale themselves with the serials in the daily papers and go shamelessly to the morgue to experience unwholesome, sickening joys.

It is in death that rottenness resides—not in love, as proclaimed by ascetic morality and monstrous Catholicism. "Sin," says Camille Lemonnier, in one of his finest books, "is born in the shadow of the altar, of the dark frenzy of the worship of death, ultimate symbol of virginity, pale and sterile like virginity, monstrous antinomy in the spiring torrent of amorous substance. Who can doubt that the mystical myth of the Virgin immaculate and yet mother, corner-stone of the Catholic apsis, shading under veils and magnifying with an irritating mystery the naked lotus of India, the nuptial flower of life and eternity, has not rendered her devilishly desirable to us, making of us the lascivious band which goes through the centuries scenting the peppery odors, the torpid and deadly tuberoses of the Idol hidden in her tabernacles."

And, indeed, if the idea of love had not been warped by that of sin, men would be able to understand life in all its magnificence and in its true candor. Salacity would not exist, or pornography either, these being able to flourish only among degenerate nations. If we were capable of feeling the health which shines forth resplendent in the work of a Rubens or a Rodin, we should pass by in indifference those pert stupidities, those coarse representations of bare bosoms, lifted skirts and pink tights, which are only the aperitives of debauchery.

But two thousand years of Christianity weigh, alas! upon our shoulders, we are still submissive to the grim atavism of the Middle Ages, and romantic literature, which grew so rapidly in that vast charnel-house, the First Empire, contributed not a little to stimulate our morbid taste for death.

Instead of showing us the beauties of nature and the felicities of earth, most of the poets have disordered our nerves by vaunting the frenzies of passion, mingling the idea of suicide with that of love, glorifying the brutality of the warrior and the heroism of the soldier, and holding before our eyes the examples of assassins, monsters, and madmen.

Not with impunity did Stendhal write: "At Rome a husband is able to kill his wife's lover without ceremony; that is why Rome has the ascendency over Italy"; not with impunity could Balzac cry: "Where find energy in Paris? There a dagger is a curiosity which they hang to a gilded nail." These paradoxes have gradually intoxicated us, so that now France need no more envy the passional tragedies of ferocious Spain or the vendettas of sensual Italy.

Dramas of cloak and sword, such as "Les Chevaliers du Brouillard," "La Tour de Nesles," "La Dame de Montsoreau," etc., have furnished to entire generations examples of slaughter and lessons in throat-cutting. Wearing Venetian mantles, cherry-colored caps, and satin doublets, the gentlemen and gallant knights of this repertoire gained applause for the same exploits for which the police of to-day pursue and condemn the Apaches of Belleville and the Italian frontier. For between the Toledo blade and the ferruled knife there is a difference only in form and manufacture.

What wonder, then, that we find ourselves to-day in such a state of sentimental degeneracy! The Locustes of the serial story, the Othellos of the news columns, the Orestes and Roxanes of the court reports, have become the favorite heroes of a democracy that lacks an ideal. The readers of popular newspapers, who would withdraw their subscriptions *en masse* if a love scene were painted for them, find the greatest delectation in the report of an autopsy. A description of nudity will frighten our hypocritical modesty, but that of a rotting corpse is in no way offensive to us. And thus there is a pornography of murder as well as a pornography of love.

It is high time, nevertheless, that we ceased taxing with ugliness that which is normal, and embellishing scenes that are exceptional, hideous, and atrocious. Upon this matter art is in agreement with science. And it is by rehabilitation of living matter, by celebration of the divine physique too long despised by the mystics and the sick, that *savants* and poets will succeed in purifying our conception of life and of the beautiful, so perverted and so spoiled, since it still reproves the act of the flesh and endows with an esthetic prestige the gesture of death and destruction.—Liberty.

Do You Ever Think

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

Special offer: This valuable work sent free on receipt of 25 cents for a thirteen weeks' trial subscription to Lucifer, the Light Bearer. Address M. Harman, 500 Fulton street, Chicago, Ill.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

The greatest friend of truth is time; her greatest enemy is prejudice, and her constant companion is humility.—Colton's Lacon.

Who Will Run the Railways?

After my statement in reference to the necessity of authority—of men with superior knowledge of work—I fail to see how I have eluded the subject, as I am charged.

Will C. F. H. please remember that the question under discussion (see Lucifer 957) was "Who will run the railroads?" (Do not infer that I object to discussing the problem of the right training of children.) You bring in the government simply as a punishing force, while from your former remarks one would think the government really manipulates the railways.

Government punishing, when life has been sacrificed through the fault of a conductor or engineer, is not government running the railroads. Government punishes for selling adulterated milk. Will C. F. H. claim that the government is in the creamery business?

I would give the devil his due. No government could last a generation if it did not do a seemingly beneficial work for the community. But at what cost! And how many evils does government breed under pretense of doing necessary work.

As an Anarchist I will not discuss the good and evil of government, but as every one will agree who understands the nature and purpose of Anarchy, I deny that there exist anything but individuals in "society," and that the collectivity, the abstraction called "society," has any right to dictate to individuals. This is the only position an Anarchist can hold; hence the opposition of all Anarchists to domination of either minorities or majorities, and also of individuals over individuals.

In closing I wish to say: Humanity in its eager strides towards emancipation stops at no hair-splitting questions propounded either by C. F. H. or Mintz. Problems of far greater importance and far greater intricacy have been solved in the past, as they will be in the future.

I think there is more need of discussing the destructive shortcomings of humanity than its constructive.

S. MINTZ.

P. S.—A reading of Buckle will help to enlighten as to the part played by government in our social life, and M. Guyot's "Education and Heredity" as regards the training of children.

M.

Appreciation and Protest.

Boston, Mass., June 12.

To the Editor of Lucifer: I write for two purposes. First—I wish again to express my great admiration for the articles in general by R. B. Kerr, and especially for the article by him in Lucifer, 973, "Justice to the Unborn." I consider him one of the wisest, most logical and clearest-headed of all your writers. He bears a wonderful resemblance to E. C. Walker. He influences me profoundly, for I "feel" that he is very close to the bedrock of truth, and that he wants to be there, no matter where truth may lead him.

Second—I wish, after much thought, to protest, in the interest of all of Lucifer's readers whom I have heard speak of it, against the amount of space which you give to your correspondent, C. L. James. To me he is most tiresome; and he is offensive on account of his writings being uninteresting, verbose, bigoted, ill-natured and uncalled for. He seems to be all that R. B. Kerr is not. Unless you shut him off, Lucifer will run down. Its space is too valuable to be used by such men so largely. His pretense of dignified resentment, when you have treated him so much better than he deserves, seems nonsensical. His tone and manner unfit him to sit in a symposium of Liberals, even if he had anything of general interest to say, which usually, and especially in his last long, tiresome effusion, "Prostitution and Mental healing," he has not. He assumes the position of a very arrogant teacher, who is not only wholly competent to instruct Lucifer, but who is so bound in duty to do so, that he actually breaks through the armor of dignified reserve in which for some weeks he has inclosed himself, owing to your mild suggestion that he took too much space to deliver an uncalled-for dissertation on things in general and instruct and edify the world at large. So much matter and of such kind is intolerable. I have even had a letter from an utter stranger to me, speaking and complaining of the free rein so long given by Lucifer to this man.

PHILIP G. PEABODY.

Whilst another man has no land, my title to mine, your title to yours, is at once vitiated.—Ralph Waldo Emerson.

Ethics of Marriage.

Editor Lucifer: I have for some months been an attentive reader of your Light Bearer and find it extremely interesting and instructive. The subject you seem to make your specialty, that of borning better babies, is to my mind the most vital one that can engage the attention of thoughtful men and women.

Because, as it seems to me, until a superior race of beings have been introduced into the world it is idle to expect to relieve the various ills that afflict humanity.

In a recent number of Lucifer one of your lady correspondents asserts that she cares but little for the principle of heredity, as affecting the child, but rather contends that environment, surroundings, etc., will produce the matured results, good or bad, as the case may be, as the child grows up. Now, while there is a good deal of truth in this, yet to my mind the real desideratum is that the child be born well, physically and mentally sound, and how can this be with the present system of marriage?

In some cases marriage is an ideal state of existence, but how often do we find two persons bound together by no tie but the legal one—weary of each other, in many instances filled with mutual disgust, and yet propagating children?

What can the result be? What kind of heritage must be entailed upon such children?

The act of propagation to insure desirable offspring must certainly take place with male and female respecting, loving, earnestly desiring each other. This statement will hardly admit of denial, as it seems to me. Yet how many children are conceived under such conditions? I will venture to say not one in ten. Married people become cold and indifferent toward each other, and yet the family goes on increasing.

The idea of varietism which I find promulgated in Lucifer strikes me very favorably, yet I hardly understand in what manner or to what extent it is sought to be carried out. You will pardon me if through ignorance I trangress in bringing this idea forward. I seek for information, and if you or one of your esteemed correspondents will enlighten me I shall feel obliged. This much I feel assured of, that the present system of marriage is all wrong. The woman especially suffers from it. In many cases she is merely a slave to a man she despises; forced to bear children to a man toward whom she feels neither love nor desire.

There must be a better way, and I find that Lucifer is pointing, as I think, in the right direction. One lady says it is man who seems to want variety, but she would not care to change her love and affection every two or three years. Most certainly not. But if the love and affection were on the wane, then what would be her feelings?

The trouble with us is we are all dominated to a greater or less extent by the priestly idea of the sanctity of marriage. That is all bosh! There is nothing sanctifies the union of the sexes but love, affection, mutual desire, and when these feelings disappear sexual union is wrong; marriage is no marriage.

D. H. HERSEY.

Why Is It Thus?

See yonder poor, o'erlabored wight,
So abject, mean and vile,
Who begs a brother of the earth
To give him leave to toil;
And see his lordly fellow-worm
The poor petition spurn,
Unmindful though a weeping wife
And helpless offspring mourn.

If I'm yon haughty lording's slave,
By Nature's law designed,
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty and scorn?
Or why has man the will and power
To make his fellow mourn?

—Robert Burns.

At Last I Have Them!

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Every noble work seems at first impossible.—Carlyle.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of Discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Freethought: Its Meaning, Its Demands.

Last week I asked our readers to hold their papers till the rest of the editorial on the meaning and aim of Freethought should be printed, so as to get the whole as one continuous article.

Several texts, mottoes, and sententious sayings, characteristic of what, to my thinking, is meant by Freethought, were put at the head of last week's installment. To these I now venture to add a few more of the same sort:

"Let Truth and Falsehood grapple. Whoever knew Truth put to the worst in a free and open encounter?"—John Milton.

"Each person has the right to do as he pleases so long as he does not invade the equal right of others."—Herbert Spencer.

"Let liars fear; let cowards shrink; let traitors turn away. Whatever we have dared to think, that dare we also say."—J. R. Lowell.

"We demand that all laws looking to the enforcement of 'Christian' morality be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty."—Eighth "Demand of Liberalism," adopted at Philadelphia July, 1876.

"Liberty of thought involves liberty of action. Theological liberty has been secured, but the Luther of morality has not yet appeared. This is to be our next great achievement. Men are not to be made virtuous by act of congress nor by police. The law has no more right to dictate a man's morality than his religion."—Moncure D. Conway.

"Do not unto others as you would not that others should do unto you."—Chinese Maxim.

"Whatsoever ye would that men should do to you, do ye even so to them."—Hebrew Maxim.

"Thou shalt not bear false witness against thy neighbor."—Hebrew Moral Code, ninth article.

* * *

If I am right in my selection of texts and mottoes characteristic of what Freethought really is, and what it demands of its disciples or professors, then it means:

First—Absolute Honesty, Candor, Truthfulness, in thought, word, and act.

Second—Reciprocity—doing unto others as we desire others to do unto us.

Third—Liberty—absolute freedom of thought, of speech, and of non-invasive action.

The Eighth Demand of Liberalism—involving and including all the other demands—quoted as one of the texts of this article, demands that "all laws be conformed to the requirements of natural morality, equal rights, and impartial liberty." If this were done, there would remain very few laws of any sort on the statute book, since most laws, civil or statutory, are very evidently designed by their makers to defeat "natural morality, equal rights, and impartial liberty."

If this were done, then each sect of moralists—the total abstainers from alcoholic beverages, the monogamists in sex matters, etc.—would still have the same right to make laws and enforce them at their own cost upon their own members that the various Christian sects are now supposed to have—and no more.

But as was once done, and is yet done where there is state religion, certain religious sects enforce their beliefs upon all, whether believers or not, so now, even in lands claiming equal liberty for all, the moralistic sect called monogamists enforce their views upon all, by civil power, whether believers or unbelievers in their own moralistic creed. In lands called Christian most people are, in theory at least, monoganists—one woman to one man, and no intimate sex-associations allowed unless licensed by church or state, or both.

The reproduction of the race—which, by nature's irrevocable decree, is accomplished by the physical union of the female and male animal—involves many questions upon which mankind are not agreed, never have been and never will be agreed. Some believe in monogamy pure and simple, some believe in monogamy modified, while others, equally honest, believe in polygamy or polyandry, and still others believe in no set rules in regard to sex life, but wish to be absolutely free, each to live her and his own individual life in their own way, so long as they do not invade the equal rights of others.

That is to say, there are probably as many sects of moralists as there are of religionists, or would be if not compelled to conform to rules established by the sect that controls the civil power.

The Eighth Demand of Liberalism, adopted, in theory at least, by all Freethinkers, would abolish state regulation of marriage and divorce—state regulation of the sex appetite and sex morals—just as this demand would abolish state regulation of any other appetite, instinct, or desire, including the instinct to worship the unknown and unknowable.

* * *

As Moncure D. Conway says, "The Luther of morality has not yet appeared. This is to be our next great achievement." If the Freethought movement, or movements, as now organized in America and elsewhere have not courage enough to come out boldly and do battle for moral freedom, then another movement will have to be born that will do this crowning work of all the ages of reform.

While the right of private judgment in religion, theology, has been generally conceded, even in lands most ignorant and bigoted, the right of private judgment in morals has yet to be achieved—wrested from the cruel hands of conservatives that still control state and church governments, much as they controlled these governments in times of Luther and of Bruno.

While, in this country, we have comparatively little of state religion, we have state morality in great abundance and virulence.

While no single Christian sect now imposes its religious creed upon us as the national religion, these sects, as a whole, impose upon us their moralistic creeds. To speak more correctly, perhaps, the sect of moralists called Monogamists, including many who are not Christians, have impudently, and in direct contravention of such basic principles as those of the American Declaration of Independence and the Nine Demands of Liberalism, assumed to regulate the lives of those who do not believe that monogamy is promotive of the greatest happiness of all women and men, and especially not promotive of the best results for the evolutionary progress of the race of humankind.

While, in this country, men are not now imprisoned, fined, or otherwise officially punished by state authority for heresy in religion or for ignoring a certain brand of theology, they are often severely punished by state authority for ignoring the requirements of a certain brand of morality in sex conduct—in their family or home arrangements—not to speak of mob violence instigated and abetted by church and state teachings, standards and examples of invasive meddlesomeness.

And for all of these invasions of personal liberty a large section of the self-styled Freethinkers are to blame—directly and indirectly to blame. These men are not Liberals, so far as liberty in morals is concerned, but "Tories of a new type," to quote again from Herbert Spencer's "Man Versus the State." By their arrogant, bigoted and intolerant utterances in favor of statute morality they give aid and comfort to the enemies of personal liberty, although in their own lives they often pay very little regard to the spirit and letter of the laws that enforce "Puritan" ideas in regard to marriage and the sex relations in general.

State-enforced religion results, as all admit, in wholesale hypocrisies, perjuries, hate, murders—all the crimes of the calendar; much more does state-enforced morality, especially in the matter of satisfying sexual needs, the reproductive instinct, result in wholesale hypocrisies, perjuries, hate, feuds, wars between families, races and nations—in fine, all the crimes of the calendar.

If the institution called the state were organized for the direct purpose of promoting criminality, viciousness, imbecility and degeneracy it could in no way fulfill its mission better than it now does by enforcing its artificial brand of sex morality, by which enforcement freedom of choice is denied; natural selection is defeated in the most important of all lines of human conduct, that of reproduction, resulting in the survival of the unfit, the multiplication of the least worthy to live, and the diminution of the better specimens of the race—thus handicapping human progress in the most effective way possible, namely: by denying the right to be born well through freedom of parenthood.

* * *

To oppose state-enforced religion, of which we still have entirely too much, notwithstanding the popular belief to the contrary, and to oppose state-enforced morality, of which we have incomparably more than we have of religious enforcement—these two are the main objects for which the National Liberal League was formed in 1876, and for which the successors to that organization, the National Secular Union and Freethought Federation and also the National Liberal party, are supposed to keep up their organizations to-day; the first named having its headquarters in New York and Chicago, and the second in Cincinnati.

These organizations, through their official members and through their journals, are making constant appeals to the Liberal public for moral support and for financial aid, but before giving such support and aid it is certainly quite right and proper to inquire whether these organizations and their official journals are really working, effectively working, to destroy state-enforced religion and state-enforced morality, or whether they are not themselves giving aid and comfort to the enemies of "natural morality, equal rights and impartial liberty."

* * *

This is the main reason why I have taken so much of Lucifer's space for some weeks past in discussions that a few of our readers have deprecated as "personal controversy." The personal element is the smallest part of this discussion. It is rather an inquiry as to what are the real objects for which Freethought journals are published, and incidentally whether the American Liberal weeklies and monthlies are worthily, faithfully working for those objects.

State enforcement of religion, state favor given to religious sects and observances, is founded on and justified by the personal-god superstition—as Freethinkers call it. The most effective way, then, of making state enforcement of religion obsolete is to show the absurdity of the personal-god idea. State enforcement of morality is based mainly upon the "obscenity" superstition—the superstition that certain parts of the human body are naturally vile, filthy, unclean, and that words used to represent these parts of the body are also vile, unclean, obscene, not fit to be heard or seen in writing or in print—especially the words used for this purpose by the common people, the "vulgar" people—for vulgar means simply common.

That the Freethought papers of the country have done and are doing much to destroy the personal-god superstition, and thus abolish state discrimination in favor of religious sects, is freely and gladly admitted, and for this work these journals deserve and should receive praise, honor and financial support. But what are these journals doing to destroy the "obscenity" superstition, and thus abolish state discrimination in favor of the sect of moralists called Monogamists?

Are these journals doing anything at all to destroy the superstition that sex is inherently vile, sinful, depraved, unholy and devilish—until sanctified, made pure and lawful by priest or magistrate?

On the contrary, is it not too sadly true that most of these journals, including those most widely circulated and best supported financially, are now actively as well as silently giving aid and comfort to the enemies of freedom and justice? Is it not true that the editors of these journals are simply Christian moralists in regard to the most vitally important of all questions that have yet to be met and settled by reformers—namely: What is true morality in sex life, and in the reproduction of human beings?

NOT A PUBLIC CENSOR.

And yet I have not set myself up as a public censor. I have laid down no rules for the guidance of others. I have stated what to me are the requirements of the Freethought movement. I have treated others as I should like to be treated. If I have shown myself recreant to the principles of liberty and justice I want to be shown how and when.

Instead of assailing others I have simply defended myself against assaults that in my estimation are unjust and untrue—untrue to fact and untrue to the principles that my assailants profess to stand and work for.

* * *

HEYWOOD AND HIS "WORD."

The man and the paper that most fully earned the name and fame of logical defenders of the Nine Demands of Liberalism were Ezra H. Heywood and his journal, The Word. Heywood's efforts to show that "obscenity" has no existence in nature or reason—that all parts of the human body and all functions of that body are alike holy, pure and good by nature, and become bad, impure, only by abnormal use or abuse—these efforts of Heywood were more truly heroic and more logically in line with the principles of freedom and justice, as I see them, than has been the work of any other American Freethought journalist, so far as I now recall.

For his devotion to the basic principles of Freethought Ezra H. Heywood was imprisoned more than two years by the American Inquisition, organized to suppress natural morality, equal rights and impartial liberty. Heywood is dead—died prematurely, without reasonable doubt, because of his devotion to these principles.

Where are the successors of Heywood and his Word? Echo answers, "Where!" M. HARMAN.

A Nietzsche Love Letter.

"We have received from 'Abelard'—is this the resurrected lover of 'Eloise'?—the following effusion which he claims to be a love letter in the truest Nietzsche spirit," says the Eagle and the Serpent of London, England. Thinking it of value to others beside the followers of Nietzsche, we give it place in Lucifer:

"I confess I hold a somewhat austere conception of love and matrimony. I do not see how there can be absolute happiness

between wife and husband unless they absolutely trust each other. It seems to me the highest happiness a wedded couple could feel would be to know they inspired such an absolute trust in each other. If that was the only faith they had, it would be sufficient—the faith that would say:

Nothing is steadfast, nothing is true,
But your love for me and my love for you.

"It may be out of fashion in this meretricious age, but I think they ought to worship each other—worship each other not for their own selves merely, but for the sacred ecstasies, the immeasurable interests at stake. I should require to fairly worship my wife, not for her own sake merely—but I must worship her as the creator, guardian, molder, teacher of my children, and thus, through them, the matron-saint of our children and our children's children to the remotest posterity. Is it not certain that your grandchildren would look up to and reverence their grandmother as a saint? And is it not certain that she who realizes this fully would never do aught to disappoint the beauty of that worship?"

I am sure that, in the eyes of Eloise, the marriage relation is not less sacred than I have tried to depict it. I cannot doubt that, like God, she would find her highest joy in beholding a miniature of her own loveliness, her very self "made in her own image." This is the holiest of joys from the standpoint of science, as well as of love. For I take it that women have ever felt, instinctively, the emotion which Nietzsche is the first to impart to men—the life-transforming feeling that they are the responsible creators of endless generations of descendants.

The Wild Bornee.

This is the greatest living curiosity, ladies and gentlemen and my little friends. It is so ferocious that it will go thousands of miles to kill people, and will slaughter its fellows at the command of its masters. Don't be afraid; this one is thoroughly trained. This specimen was procured at enormous expense; the color makes all the difference. The black variety is worth over a thousand dollars a head. Little brown specimens have been sold in the native land at two dollars apiece, but the Bureau of Labor at Washington calculates that the animal value of such a one as this is over one thousand five hundred dollars.

This is the only animal that builds elaborate dwelling places, but does not live in them, and works all the time.

You observe how intelligent it looks, but its intelligence is all in its hands, for it produces its own food in vast abundance, but does not know enough to take sufficient for itself. It has enormous strength and is incredibly cruel, for it will destroy its young to please those whom it is accustomed to obey.

It spends much of its time in captivity and stuffing little bits of paper, which its master gives it, into a box, and thinks it of the greatest importance which bit it will stuff in. If it knew its power, we could never restrain it.

No matter how lean it is, it never kicks as long as the bulls and bears are fat, because it thinks the country is prosperous. It growls, but it doesn't do anything. (Twist its tail, Mr. Corner.) That's its *Vox populi*.

Its name? It is called Americanus Working Manus, or the Party-voter.—Exchange.

VARIOUS VOICES.

Myra Pepper, 3231 Lexington Av., Kansas City, Mo.:—I see you have noted our great calamity. No words can describe it in all its terrors. There were many acts of heroism. Our great convention hall was thrown open to the refugees and more than 2,000 were temporarily sheltered there. Several babies were born there, and one was born on a raft out on the raging waters—a little water sprite, I guess. Men and women are working like Trojans to clothe and feed the naked and hungry. Many hundreds have no homes to return to; houses washed away. Pity we couldn't share our overabundant water supply with the people up in Maine, who are being burned out by forest fires. Our orthodox friends are saying that "God rules and his ways are past understanding." Too bad he didn't make men and women with sense enough to build their cities on high land and run railroads down to the rivers; or at least give them intelligence to know that physical force is something to be reckoned with in all our relations to the universe. The "infidels" are doing as much as the Christians in the work of relief, so I guess the same god made them all. I notice your comments on Wakeman's article; it's fine, too. By the way, I am right here in Kansas City and have not seen a copy of Wakeman's paper. Guess I'll go and hunt him up. I haven't much patience with these Ingersoll worshipers. Ingersoll would have been the last man on earth who would want to be canonized as a saint. Did you notice in last Press-Writer that Mary Lamb calls for some one to tell her who the noted followers of Paine are, and says they are all Anarchists and free lovers? Glad the people are finding that out.

A. W., Iowa:—George Brown says all women are prostitutes. Can he prove this? Is a virgin a prostitute? And is it true that a woman is a poorer mother than any other animal? Only the other day I passed a house where years ago the wife and mother died quite suddenly and left a large family of small children. Did the father stand by those children and take in washings and bake and sew for those children, as thousands of mothers left in a similar condition do? No, not he; he simply went upstairs in despair and hanged himself. He was not a prostitute; but he, like many more of his sex, was a born coward. I suggest that all give ages in writing for Lucifer, so we may know whether they have had any experience in life to make their opinions of value. Age before beauty in this case, I say. My age is 55 years.

A. A. Cowles, Cleveland, O.—By the way, I did not like the article by George Brown in No. 970, and wonder that you published it. What he says against the character of woman is mostly false, but is as true of man as of woman. Also the instincts of one are not more weakened than those of the other. In fact, woman is most intuitive of the two, having suffered less from high pressure education.

A man passed all his evenings for thirty years with a lady other than his wife. He finally lost his wife; one believed he would marry the other, and recommended him to do so. He refused. "I should not know," said he, "where to go to pass my evenings."—Selected.

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Thus saith the Lord: You weary me
With prayers, and waste your own short years!
Eternal Truth you cannot see
Who weep and shed your sigh in tears.

In vain you wait and watch the skies;
No better fortune thus will fall;
Up from your knees, I bid you rise,
And claim the earth for all.

They ate up Earth, and promised you
The Heaven of an empty shell.
'Twas theirs to say; 'twas yours to do,
On pains of everlasting Hell.

They rob and leave you helplessly
For help of Heaven to cry and call:
Heaven did not make your misery;
The Earth will give you all.

Behold in bonds your Mother Earth;
The rich man's prostitute and slave.
Your Mother Earth, that gave you birth,
You only own her for a grave.

And will you die like Slaves, and see
Your Mother Earth a fettered thrall?
Nay, live like men, and set her free
As heritage for all.

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"MORAL IMBECILITY."

Tess, or—George Brown.

A man once wrote a "faithful presentation" of a "Pure Woman," and he called her "Tess of the D'Urbervilles." It was no sentimental feminine romancer, but a man and a realist, who put forth this remarkable story. It was that clear-eyed and clear-minded Hardy who has given us the powerful arraignment of conventional virtue of "Two on a Tower," whose "Jude" has startled us out of our moral self-complacency,—that Hardy who with fine artistic skill has revealed to us life, and the stress and the limitations of it, and the damning burden of the moral code.

Another man has come forward—see Lucifer, 970—with the assertion that "Woman has only rudimentary moral sense and knows little about principles. To her justice is nothing. . . . Of shame she only learns from some man she has grown to love." In support of this he instances "that scene in Hardy's novel where Tess, beautiful animal, after having heard the 'moral man,' Angel Clare, tell of his one fault, makes, in the simplest and most unconscious way, her confession of moral imbecility as quite a matter of course, until she discovers that Angel has become horrified by the recital. After she has shown us the state of her moral vacuity we are not surprised at the ease with which she goes back to her 'betrayer,' or the equal ease with which she murders him and goes back to Angel Clare."

Reading with a broader mind than this detractor has shown, let us consult Hardy closely and see if Tess illustrated George Brown's claims as to the natural depravity of women. As to her sense of shame: Alec D'Urberville had gratified his lustful passion by taking advantage of her ignorance, her helplessness, her sense of the gratitude she owed him, and she had succumbed to fate and the sense of powerlessness which benumbs a young and innocent girl when she finds herself in the grasp of a passionate and masterful man. Three weeks after that night in the chaise, when she is returning to Marlott, she speaks to him thus:

"If I had gone for love of you, if I had ever sincerely loved 'ee, if I loved you still, I should not so loathe and hate myself for my weakness as I do now. . . . I did not understand your meaning till it was too late. . . . I cannot take anything from you. I should be your creature to go on doing that, and I won't!"

See her flushing and tingling in every nerve of her beautiful body as the theological sign-painter disfigures the country landscape with his monstrous texts of damnation. Hear her heart-broken cry—"Oh mother, my mother! How could I be expected to know? I was a child when I left this house four months ago. Why didn't you tell me there was danger in men-folks? Why didn't you warn me?"

See her gliding by night among lonely hills and dales. "The midnight airs and gusts, moaning among the tightly-wrapped buds and bark of winter twigs, were formulæ of bitter reproach. A wet day was the expression of irremediable grief at her weakness in the mind of some vague ethical Being whom she could not class definitely as the God of her childhood, and could not comprehend as any other. . . . Walking among the sleeping birds in the hedges, watching the skipping rabbits on a moonlit warren, or standing under a pheasant-laden bough, she looked upon herself as a figure of Guilt intruding into the haunts of Innocence. But all the while she was making a distinction where there was no difference. Feeling herself in antagonism, she was quite in accord. She had been made to break an accepted social law, but no law known to the environment in which she fancied herself such an anomaly."

Sense of shame she certainly had, a needless and exaggerated sense indeed, for "but for the world's opinion those experiences would have been simply a liberal education."

"To the woman justice is nothing," says the critic. Follow Tess through her tragic life; her pilgrimage to Tranbridge, undertaken against her own judgment and instinct because she felt she must repay her parents for the loss of Prince; her attempts to stifle her own alarmed instincts of self-protection on that moonlight ride, that she might be just to the man whose benefactions were merely strings in the snare he was drawing about her; at

the dairy her pitiful attempts to put the other dairy-maids forward, and to refuse herself to Angel; her honest struggles as to the telling of her story; and all through the agony of Angel's repudiation and desertion note how she keeps *his* point of view ever before her mind, note her refusal to sell the jewels, *his* heirloom;—is this a woman "to whom justice is nothing?" At the last, surprised at Sandbourne by Angel, in her desperate sense of the wrong done them both, she transcends laws and customs, is borne out of herself and her generation, and becomes retribution incarnate, the very spirit of poetic justice, crude, barbaric, but sublime. "It came to me as a shining light that I should get you back that way."

And at this crisis Angel Clare rises to meet her, at last is worthy of her, redeems his soul and cleanses it forever from its stain of hypocrisy, of traditional injustice. This is not the Angel Clare who spurned the girl whose only sin had been ignorance and defenselessness. She comes to him now, direct from Alec D'Urberville's bed, where he lies dead by her hand, and Angel takes her to his heart almost without question. And he is right in so doing. In that blow with the carving knife, that inspired blow, Tess severed herself utterly from the past, and she came to Angel free and pure and utterly his, all his, body and soul.

Talk of "moral vacuity," whose is it? What was the difference between the two confessions—his made almost lightly, fully confident of her love and forgiveness; hers seriously and sadly given, but trusting to his great love and his understanding:—what, I ask, was the difference between her "sin" and his? Just this, that *she* had been ignorant of evil, and a *woman*, wherefore Nature had burdened her young body with the consequences of another's cruel lust. His "fall" had been a fleeting indulgence of the senses; his soul had not been touched. Her "fall" had been a physical misfortune whence her soul emerged, unstained, and with an added poise and womanliness. When he took her in his arms at Talbothay's she was as essentially a virgin soul as when she danced on the green at Marlott and he passed her by.

Whose was the "moral vacuity," hers or Angel Clare's—Angel, who three weeks after repudiating her asked Izz Huett to go with him to Brazil?

Whose is the "imbecility," hers or George Brown's, who speaks of the "ease with which she returns to her 'betrayer?'" *Ease!* Watch her through months and months of waiting, silent waiting, deserted, ignored by Angel; watch her through months of poverty and toil, hopeless but loving; see her on the road to Flintcomb Ash, snipping her eyebrows and bandaging her face to escape the gallantries of men; watch her through the fearful drudgery of that winter, her ineffable humility and patience, her bitter loneliness; then the meeting with Alec and the beginning of his persecution.

Ease, do you say, George Brown? Have you *read* the book? Had you ever a mother? Have you any human sympathy?

Ease! Days, weeks, months of drudgery, and ever beside her promises of comfort and affluence; her impassioned appeal to Angel unnoticed, and Alec ever insinuating the thought that she was throwing away her devotion; her very sense of justice at last compelled to revolt even against her husband; her mother and the children, those children she so loved, helpless on her hands, and Alec ready to provide for them; her heart breaking in despair of Angel's ever returning, her life having no meaning to her save for the children;—*ease!* A heart of gold, the courage of a pure love, but yet a woman, young, passionate, yearning for sympathy, for affection—and "continual dropping will wear away a stone—ah, more—a diamond."

That flippant paragraph of George Brown's made my blood boil, and it is boiling now as I lay down the book of Tess, after my third reading of it. But it is not now George Brown who is the object of my indignation; it is not against the time-honored outrage we have set up as a standard of virtue, against our very civilization and our immoral morality. Not were the tears I shed over the wrongs and the sufferings of Tess, but hotter yet and bitter indeed are the tears in my soul as I remember there are those who can read her story and not see, can speak of it lightly, carelessly, and not *see* and *feel* and *cry out* and revolt against this fearful Moloch to which we sacrifice our purity and the best of our young womanhood—this monstrous chastity.

LENA BELFORT.

Darrow on the Inconsistencies of Ingersoll.

Editor Lucifer: The controversy in your paper on Colonel Ingersoll is rather interesting to me.

For a long time I have thought that many of Ingersoll's devoted disciples never seemed to be able to form a correct judgment of his work. No man of his generation did more for the cause of religious freedom and the general principles of justice and liberty, but when it came to the question of economic or political justice Ingersoll fell very short. Of course, in discussing this question, one must assume a certain point of view. From the standpoint of the ultra-conservative, this charge cannot be made, but from the standpoint of the liberal and progressive people of the world, who are working for greater justice and opportunity to the poor, certainly Ingersoll's work and attitude was very discouraging.

His great work was in the line of religious freedom; to this he added considerable knowledge of the sciences and general literature; but I think he has few admirers who are so blinded by his brilliancy as to claim that he ever made any careful study of industrial or political questions. It is not necessary to show that Ingersoll always gave his political influence to the reactionary causes; he was not even consistent with himself. Many times, in the absence of political campaigns, he spoke very strongly against a high protective tariff; he spoke for commercial freedom with the same brilliancy with which he advocated intellectual freedom; but in the midst of a campaign he would universally forget all these sentiments, and not only give his power and eloquence to the party that stood for protection, but expressly rehash the old, stale, worn-out arguments in favor of a protective policy.

Just before the campaign of '96 Ingersoll made an elaborate speech—in Denver, as I recall it—in which he unequivocally and strongly advocated bimetallism at a ratio of 16 to 1, and stated at length his reasons for it, even arguing that the gold standard was the cause of the industrial depression. Within three or four months after this time he was found in his old position as an oratorical champion of the Republican party, using his brilliant powers wherever the committee deemed they would get the most votes. He not only advocated the election of Mr. McKinley, but he expressly spoke in favor of the gold standard, and used the stock arguments against bimetallism and silver. When his recent speech was repeatedly urged upon him, and he was asked to explain, he told the country that at the time he made his speech in favor of bimetallism he knew nothing whatever about the subject; that after he commenced to study it he found that he was wrong.

It is difficult to know which position is most complimentary to Ingersoll—to believe that he deliberately made a speech in favor of silver, without knowing anything about the question, or that his old-time adherence to Republican politicians, or some still less worthy motive, induced him to go upon the platform

and take a diametrical position from that which he had assumed but a few months before.

Colonel Ingersoll's writings are filled with brilliant pleas for justice for the common people, for the working man, but they are such pleas as have ever been made by all kinds of people, regardless of their real conviction or any sentiments that they actually have. The fact remains that through all his life, in whatever political situation, he did give his powers and his influence to the Republican party; that, however often they changed their policy, or however different from any opinion that he held in the absence of political campaigns, he could still ever be relied upon to fill engagements and make speeches for the support of this party.

Many admirers of Ingersoll have always felt sorrow and humiliation that a man of his brilliancy and breadth of view did not take up the pressing questions that were so important during the later quarter of his life and could not emancipate himself from a political party which the vast majority of progressive people believe to be the foe of liberal and humane ideas.

CLARENCE S. DARROW.

"Race Suicide."

A writer of strong convictions and a power of expressing them with vigor, who calls himself "Paterfamilias," contributes to the current North American an article entitled "Race Suicide and Common Sense," in which he strenuously controverts the recent utterances of the President upon the former subject. He uses very plain language, almost plainer than we can venture to reproduce. And his conclusion is that the diminution in the average size of the families of American parents is not only not an unmixed evil, but comes very near to being an unmixed good.

It is a satisfaction to have this side of the case so strongly put. It is evident that the President's Afro-American fellow-citizens commend themselves much more strongly to him, in this particular point of good citizenship, than his fellow-citizens of Caucasian extraction. But this comparison is by no means to the advantage of the colored population, for their fecundity is as manifestly a proof of improvidence and recklessness as is the diminished size of white families a proof of prudence. The President has inculcated the rearing of children " to the limit" as not only a civic but almost a religious duty. It was a civic duty to King Lear in the play, as well as to Frederick the Great and Napoleon Bonaparte in actual history. Upon this subject each of these great commanders, both of whom regarded the children of the people simply in the light of food for powder, expressed himself with candid brutality. But it was a religious duty to the Americans of two or three generations ago. Our writer in the North American, while confessing his childish puzzles as to which of the things enjoined in the Books of Moses were still binding, sets forth that he never had any doubt that the injunction to "multiply and replenish the earth" was a commandment of continuous obligation. It is, indeed, strange that this injunction should have been so regarded in an agricultural and especially a Calvinistic community, for, taken in connection with the Calvinistic creed, it enjoined people to lead lives of toil and penury in order to bring into the world the largest number of children to spend their lives also in toil and penury and, according to an almost overwhelming probability, to follow that existence by an eternity in hell.

Perhaps the strongest point of our writer's article is his contrast between the conditions of his youth, when patriarchal families were the rule, and the present conditions, in which, to the disgust of the President, they are the rare exception. That was the time, he says, when a woman of thirty was accounted old, aged by the pains and perils of bearing and rearing children, whereas a woman of thirty in our happier conditions is still young, and at forty-five not yet old. There were, doubtless, as anybody whose memory goes back far enough can remember, happy exceptions in which, by the special bounty of nature, the mother of a great family had serene and cheerful age, but the rule undoubtedly was that before what we now count as middle life she had become a weary and despairing drudge. As many children as can be reared and educated so as to give them their fair share of the chances of life are as many, we may say, as any prudent parents would desire to be responsible for, and it is extremely unlikely that any number of the President's allocutions, however vigorous, will have a statistically detectable influence on the birth rate of the United States.—New York Times, June 4, 1903.

To the Editor of the New York Times: Your able editorial of the 4th inst. on "Race Suicide" is most timely and pleases me very much. You agree with the writer in the North American Review that the creation of families "to the limit" of the mother's capacity is "a proof of improvidence and recklessness," and say that only so many children as can be given a "fair share of the chances of life" should be brought into the world, and that it "is extremely unlikely that any number of the President's allocutions, however vigorous, will have a statistically detectable influence on the birth rate of the United States."

But there is a force, with which the President is in perfect harmony, which does have a detectable influence on the birth rate of the country, which encourages "improvidence and recklessness," which denies to multitudes of little ones "a fair share of the chances of life," and which brings to premature old age and early graves thousands upon thousands of overburdened wives. Of course I refer to the state and federal statutes which make the dissemination of information on the limitation of families a crime punishable by fine and imprisonment.

The President's protest against "race suicide" has only the weight of the opinion of a man in an exalted position, but back of the President is a law, a federal law, which he is sworn to enforce and which he may enforce by refusing to pardon a man or woman who has been convicted of giving the information which you consider so salutary in its effects. Criticising Mr. Roosevelt, can you logically avoid condemning the statutes and deprecating the action of the society that unite in putting a premium on "improvidence and recklessness" and the brand of the felon on the man or woman who tries to tell fathers and mothers how to keep their families within such limits that they can give their children "a fair share of the chances of life?"

Mr. Theodore Roosevelt and Mr. Anthony Comstock are at one in their attitude toward the limitation of the size of families; you condemn Mr. Roosevelt's position—does it not follow that the law and Mr. Comstock are wrong, from your point of view, in hunting down the men and women who desire to check "improvidence and recklessness," as did the late Mrs. Ida C. Craddock?

EDWIN C. WALKER.

A Liberal Education.

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself. Such an one, and no other, I conceive, has had a liberal education, for he is, as completely as a man can be, in harmony with nature. He will make the best of her, and she of him. They will get on together rarely; she as his ever-beneficent mother; he as her mouthpiece, her conscious self, her minister and interpreter.—Thomas H. Huxley.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

Lucifer, the Lightbearer

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LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Replies to Critics.

WHO ARE FREETHINKERS?

"Ye shall know the truth, and the truth shall make you free."—Galilean Reformer.

"This above all,—To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man."—Bard of Avon.

"There's none ever feared that the truth should be heard, but them that the truth wad indict."—Bard of Ayr.

"Wake Thor and Woden; courage and constancy in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this flying hospitality and lying affection. . . . Be true to your own act. . . . Do not take back your words."—Sage of Concord.

"Truth for authority, not authority for truth."—Wisdom of the Ages.

"Tell the truth."—Grover Cleveland.

* * *

Is there anything incongruous in putting the name of a Tory politician into a symposium with such revered names as those of Jesus, Shakspeare, Burns and Emerson?

Even a Tory politician may be right at some time in his life. No one is always in the right, and no one always in the wrong.

More than one sententious utterance of the "Sage of Princeton," as he has been called, is being crystallized into a proverb, and none more worthy of such distinction than was the answer given to the question asked by his political managers, when a candidate for the Presidency of the United States:

"What shall we tell the Republicans when they say the Democratic candidate is the 'illegitimate' father of an 'illegitimate' child?"

"Tell the truth," was the laconic reply.

If a monument in marble or bronze should ever be erected to the memory of the twenty-first President of the United States the inscriptions thereon should be headed by the three short words,

"TELL THE TRUTH."

This story of the illegitimate child, the illegitimate mother and father, was "worked" for all it was worth by the Republicans during the campaign that ended in the first election of Grover Cleveland to the Presidency. I have often wondered what the result would have been if the accused had accepted the challenge and had attempted either to justify or deny the terrible charge.

Is not the statement legitimate that Mr. Cleveland was at that time a practical Freethinker? That he assumed the Freethought ground that his private life, including his treatment of the other sex, was strictly his own affair? A matter with which the general public had nothing whatever to do—so long, at least, as no personal rights were invaded?

Whether Cleveland was or is a logical Freethinker; whether he thinks that "all laws looking to the enforcement of 'Christian' morality should be abrogated"; whether he thinks the time has now come when motherhood should be free—that every woman should be allowed her native right to choose the father of her child, and without first obtaining a license from a priest or magistrate, also without promising to love, honor, obey and be sexually devoted to one man so long as both should live—I know not.

So far as I have heard, the "natural" mother of Cleveland's "natural" child made no complaint of ill treatment. His friends say he made ample provision financially for both mother and child. Is it probable that all his accusers could say as much for themselves, as to their treatment of women and children, inside and outside the legal marriage pale?

Suppose, moreover, that the mother in question did not desire a husband; that she wanted no "head," other than that given her by nature, yet earnestly desiring the honor, the glory, the supreme happiness of womanhood—motherhood—desiring above all things under the stars to see a reproduction of herself, only better, higher, more splendidly endowed than she knew herself to be; and suppose again that her womanly instincts, her psychic intuitions as well as her matured reason, all pointed to Grover Cleveland as the man of all men most eligible to receive from her the crown of manhood—fatherhood—where, O where would have been the wrong? Where the sin in accepting the honor of such election?—provided, always, that the man so elected felt no repulsion, no repugnance, psychic, intellectual or magnetic, towards the woman by whom he was thus honored.

Who or what would have been injured, except the priests, parsons and magistrates who are looking for large fees for little work; and who would have felt their social and official prestige slighted by the failure of these persons to ask permission of them to satisfy one of the simplest, most innocent, most natural and most necessary to happiness of all the human appetites and desires?

Perhaps, however, we should not forget Mrs. and Mr. Grundy, who by this autonomistic procedure were deprived of their time-honored right to supervise the affairs of their neighbors, to pry into the most intimate and sacred of human relations, and to witness a social function known as a "swell wedding" and, perhaps, to eat a slice of the wedding cake!

Much of this, however, is a digression. It would take too much time and space to inquire here into the origin and significance of that part of the social code which relates to the sex-union of human beings, and the despotisms that inhere in that code. What I started out to note was the fact that whether he meant it so or not, Grover Cleveland was a practical Freethinker when he assumed the ground that his private life was his own affair; that he declined to discuss it in public, not because there was anything to conceal or to be ashamed of, but simply to administer a fitting rebuke to those who assume the right to supervise the private and personal affairs of their neighbors.

* * *

Lest any reader should misunderstand me, it should perhaps be added that the political tenets of Grover Cleveland, also his opinions on economic and industrial questions, are very nearly the exact opposite of what I myself believe to be right, true and equitable. As between the Tory Republican and the Tory Democrat there is very little to choose, and yet we know that many who are practical Freethinkers in theology and also in sexology are Tories of the Tories in politics and economics. For them the line of least resistance is to adapt themselves to present conditions, present systems, and do little or nothing to change these systems, lest they lose the privilege of exploiting their neighbors. They may talk Socialism and Anarchism in a general

way, but commonly add that the world is not yet "ripe" for these theories, and it is morally certain that if they thought there was any near prospect that such theories would be practicalized they would vigorously oppose them.

A Socialistic plutocrat in Ohio, when asked how he reconciled his words with his acts, replied: "Oh, well, Socialism is all right, or will be right a hundred or a thousand years hence, but when a donkey offers me his back ready saddled I would be a fool to go afoot, would I not?"

"The processes of evolution require time," these Freethinkers tell us; "why should we make ourselves martyrs in a futile effort to hurry up Mother Nature? The vast majority of mankind, especially of womankind, prefer to be slaves. Let them alone. When they ask for freedom, when they are fit for freedom, then lend them a hand. Cast not your pearls before swine," etc., etc.

Do Freethinkers such as these deserve the name they bear? Do they really accept the logic of the "Nine Demands"?

To me the line of least resistance is to encourage revolt, to arouse a spirit of wholesome discontent. "There is a healthful restlessness of soul," says Ella Wheeler Wilcox, "that urges man onward to a higher goal." Without discontent there is no evolution.

It is true that physical evolution requires vast periods of time, but not so of the intellectual and moral. Intellectual evolution—mechanical invention, overcoming and utilizing nature's forces, is now progressing with giant strides, because of the fact that on lines of intellectual and mechanical improvement mind is free, thought is free; but on lines of moral progress mind and thought are not free. Mind is loaded, handicapped, with ages-old superstitions in regard to sex and reproduction, law, government, right to the earth, right to the product of one's labor, right to coin money, etc., etc.—on all of these lines there is practically no progress and simply because

THOUGHT IS NOT FREE.

On these lines we have very few Freethinkers, and those few have not the courage of their convictions. They do not put their thought into action; the result being that human evolution is unbalanced, lopsided, not uniform, not symmetrical; the most important of all the parts are those most neglected, least thought of and least talked of.

ANARCHISM AND FREETHOUGHT.

In this impersonal way I generally prefer to reply to criticisms, but sometimes I think it best to print the exact words of critics and make a more specific answer. For instance—

In the Torch of Reason, Kansas City, Mo., dated June 4, under the head, "Anarchist—Not Always a Freethinker," I find the following:

"The editor of Lucifer obliges us by printing our repudiation of the charges made by the Demonstrater and Truth Seeker to the effect that the Torch 'joined with the Protestant Theocrats' in opposing Smoot 'because he was a Mormon, and on religious grounds,' when in fact the Torch did nothing of the kind, as we think those papers should have seen. But how can we be obliged to Lucifer for repeating that charge after fairest notice and with its eyes wide open?—for now it says:"

Here follows what I said in No. 970, page 156, to which the reader will please turn, as our space forbids reproducing everything said to my critics. Then Brother Wakeman adds:

"The above repeats the injury. The Torch never 'took sides' with the 'religions' referred to, and was and is, for the same reasons, just as much opposed to them as to the Mormons. Its object was to keep Smoot out of the Senate on just and legal grounds that would keep out Roman Catholic and Protestant apostles or elders, just the same as Smoot, and under the same circumstances—which are very likely to occur, because of this precedent. That was the very reason the Torch (before these religions could get on deck) asked Liberals to head off both, instead of marrying U. S. to the Mormon Church, as they now have done.

"This insinuation, too, that we have preference for some Theocrats, and were willing to help either, or any, against the other, may be Anarchistic, but seems to us illiberal. We were seeking and taking the only way to defeat both, and for that very purpose, and for real 'divorce of Church and State,'—as every consistent Freethinker and Secularist was bound to do. But how would, or does, the Senate's wrong of admitting a Catholic or Protestant Theocrat justify the wrong of admitting a Mormon Theocrat? Why not admit squarely that the Torch purpose of keeping them all out was consistent and right? And if all Theocrats includes Smoot, why jump on the Torch for asking you to keep him out—only as such?"

Treating Brother Wakeman as I would wish to be treated, but as he has not treated me, I give him the full benefit of his disclaimer, simply replying that I am by no means the only reader of the Torch that understood its editor as advocating the exclusion of Elder Smoot on religious grounds, and if our readers will send for the Torch dated May 21 they will readily see how and why it is that I inferred its editor was taking sides with "religions" to which he refers. His editorials and selected articles are certainly well calculated to convey that impression.

But let that pass. If Brother Wakeman and all other alleged Freethought editors would quote my words fairly, and not simply tell their readers what they wish them to believe I said, they would more nearly prove themselves Freethinkers than they have been doing for some months or years.

As to the label or tag "Anarchist," I would remind Brother Wakeman that I have taken off all the tags I ever wore. At various times in my life I have allowed myself to be labeled Christian, Methodist, Abolitionist, Republican, Greenbacker, Spiritualist, Universalist, Anarchist, and perhaps several other names representative of certain specific lines of thought. It is needless to say that all of these labels require explanation. Each wearer has his own explanation of what the tag means. While I find good in them all I very decidedly object to being identified with the average or popular definitions of these terms. Those who want to wear tags can do so, at their own cost, but I deny the right of any man to fasten a tag, label, badge or collar upon me.

But this is by no means the most serious of the causes of complaint I bring against the editor of the Torch. In the same editorial appears this impeachment:

"And so we find that our Anarchist friend is equally unable to do justice to the dead Ingersoll. We pointed out that he quoted words that were made to mean just what Ingersoll did not mean at all. He admits that this is true, but then repeats the charge."

In the past twenty years or more, Lucifer has quoted approvingly more of the utterances of Ingersoll, perhaps, than has any other Freethought paper of its size. It is safe to say I have inserted more than a hundred words with approval to one that I disapproved. Even Wakeman, from whom I certainly expected better treatment, garbles my paragraph, giving only a part and leaving out the part that shows I believed Ingersoll had grown since placing himself on record as a bigoted creedist on the marriage question. I am charged with "quoting" Ingersoll as a defender of institutional marriage, when the quoting was done by a man who threw Ingersoll's reactionary utterance at my head, and added, "Ingersoll never uttered a grander sentiment than this. It should be a part of every Freethinker's creed."

For myself, I scarcely ever allude to Ingersoll's defense of the "only form of serfdom now authorized by law," but often and often reproduce his later, more humane and more rational words on the same subject.

Several other criticisms were marked for reply, but, as usual, space fails. In closing for this week on the question as to who are Freethinkers, will say:

I stand by my record. By that let me be judged, not by the utterances of those who throughout this controversy over the attitude of Ingersoll toward the workingmen have constantly misrepresented me to their readers. M. HARMAN.

The Ingersoll Sympostum.

If there be among Lucifer's readers any who think it unwise ever to speak of the shortcomings of the loved and honored dead; any who would be made sorrowful or angry to read a calmly dispassionate, judicially discriminative, fair, honorable and appreciative statement of the merits and demerits, the strong as well as the weak points in the character and work of the most eminent of American Freethought orators, then I would advise such reader to skip the article in this week's issue signed Clarence S. Darrow.

Mr. Darrow has himself had enough of unfair criticism to make him careful not to be guilty of a like offense when speaking of others, and especially when speaking of one whose mortal career is now ended. He has seen enough of public life—though still comparatively young in years—to give his features an expression of serious thoughtfulness, of sympathy with sorrow and suffering, that cannot fail to impress the beholder with the conviction that he would not willingly or needlessly say or do anything to give pain to any human being, and therefore I bespeak for the article entitled "Darrow on the Inconsistencies of Ingersoll" a careful, thoughtful reading by all who believe that nothing is gained but much lost by keeping back part of the truth in regard to men whose teaching and whose example are capable of doing as much of good or of harm to the living as are those of the now departed world-famous orator and prose-poet, Robert Green Ingersoll. M. H.

Plans for the Summer.

To Lucifer's friends and helpers everywhere, and especially to those who have paid for a copy or copies of a book to be called the "Life History of Moses Harman," I want to say a few words.

At intervals a reminder like this floats into Lucifer's office:

"Dear Mr. Harman: Three years ago I subscribed and paid for your autobiography. I never saw a copy of the book.

"ERNEST EBEL."

Several hundred of our readers paid $1 each for a copy of that proposed book; some paid for more than one copy each. It is needless to say that no one has yet seen a copy. Some have had the amount paid credited on Lucifer; a few have accepted the offer of other literature, and in a few instances the money has been returned to the sender.

* * *

I have little to say that has not frequently been said in explanation of this long delay. Chronic ill health, the never-ceasing but ever-increasing demands of Lucifer and its work upon my time and strength, are the main and sufficient reasons of failure to put the book to press. There is, however, another, a psychologic reason, that should be added to these—namely:

The suggestion, the inference, that when a man writes his own biography his life-work is ended, and that thenceforth he is to be a supernumerary, a comparatively useless member of the community.

To me there is no mental concept more unwelcome than this. "Tooth and nail," so to speak, I fight against the idea that I am to be put on the "retired list," with or without pay. My desire to live, for the sake of living; my appetite for work, for work's sake—for the solid enjoyment that comes of vigorous, health-giving, courageous conflict with the practical problems of life—were scarce ever keener than to-day.

Moreover, I feel sure that every day I live and work, adds to the sum total of those experiences that are supposed to make an autobiography valuable to the reader, and therefore the longer it is put off—provided always that senility, imbecility or death do not supervene—the better the book will be.

I have always thought it a mistake in P. T. Barnum to write his autobiography before the most interesting and important of his life-experiences were lived, unless indeed he had written a supplementary "asto," which I believe he did not do.

* * *

So much for what is past; for the future I have a proposition or two to make to those who may feel an interest in the matter.

CHANGE OF NAME.

Inasmuch as the friends who are most insistent that the book be published soon are such as specially want to see an account of my experiences with the Modern Inquisition, the American censorship of press and mails—for this reason mainly I have about concluded to change the name from the "Life History of Moses Harman" to

"THE AMERICAN INQUISITION—BY ONE OF ITS VICTIMS,"

or something of that sort; making the personal history a subordinate feature of the work, the main feature being a history of the acts, the aims and methods of the successors, in this country, of the Torquemadas, the suppressors of thought and speech in Europe during the fifteenth and sixteenth centuries of the Christian chronology.

* * *

My second proposition is this: Judging from the experience of the past four years, if the book is to be got out during my present incarnation it will require a degree of concentrated effort such as I have never yet given to it. During these years I have taken three or four vacations from the work of the office, mainly for the purpose of rest and recuperation, but in part also in the hope that the work on the "auto" would be materially pushed during my absence. While the first and chief object was largely attained, especially during my late sojourn in Michigan, the work on the book progressed very slowly, in good measure because I still tried to carry a share of the care and responsibility of keeping Lucifer's flag afloat, by writing editorials, revising correspondence and looking after the wherewithal to pay the weekly and monthly bills.

In order, therefore, to make good my promises in regard to the book it would seem that a change of plan will have to be made. After much thinking over the matter I have decided to ask our friends far and near to give me still another vacation, an outing in which the cares of office will not be carried with me. For the space of say three months from July 16 (No. 970) I now purpose to write very little for Lucifer, but instead spend my time and strength in a concentrated effort to finish the long promised book and get it to press.

* * *

During my absence the editorial responsibility, as well as all other business of the office, will devolve upon my daughter, Lillian Harman, assisted, as I hope and believe she will be, by all who feel the importance of Lucifer's educational work.

Replying to friends who have asked whether I am going to the Michigan Fruit Belt this summer, will say that the matter is still undecided. If I go to Michigan it will not be to take a house and entertain friends from a distance, as I did last year. For the work I am to do this plan would be unwise. No extended trip is contemplated; a quiet retreat, within a hundred miles, or at most two hundred, of Chicago would seem to be best, all things considered. M. HARMAN.

VARIOUS VOICES.

J. Allen Evans, Cripple Creek, Colo:—One of your oldest subscribers and most ardent supporters of your editorial work, I neither ask nor give favors. I want to denounce the methods of C. L. James, also those of E. M. Macdonald, who, with the aid of bigots such as H. L. Green, is making a futile effort to round up the legions of independent thinkers. Mr. James has harped on the "Movement in Favor of Ignorance" until he has put himself entirely out of harmony with the whole army of broad-minded thinkers—the real truth seekers and truth speakers. Therefore I would say, Shut off C. L. James, and relegate Green and Macdonald to the limbo credists and obstructionists. I know, without calling the roll, that the great majority of genuine Freethinkers are in full sympathy with Lucifer's educational methods.

James F. Morton, Jr., Home, Wash:—Edward Stern avoids the main question—whether or not he believes in free speech? The Press Writers have room for all, but are not to be bossed by any. What we want to know about Stern is whether he believes in the Comstock law, and would favor the suppression of Lucifer and of those who, like myself, believe in the principle of variety in sex relations. It will not require a two-column article to give a straight answer to these questions. George Brown's idea of a woman, in No. 970, deserves a more caustic reply than it is likely to receive. His notion that Trilby was a "mere animal" as long as she was natural, and only became human when her infatuation for Little Billie led her to adopt his creed of idiotic prudery, betrays a mind wandering afar in the morasses of unreason. I pity the man who can insult all women as Mr. Brown has done.

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LUCIFER.



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THIRD SERIES. VOL. VII., No 24. CHICAGO, ILLINOIS, JULY 2, E. M. 293 [C. E. 1903.] WHOLE No 976

LET ME BUT LIVE MY LIFE.

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from the goal,
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
Though rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

Henry Van Dyke.

"Physician, Heal Thyself."

I have just read the article, signed "C. L. James," in Lucifer of June 11, in which the author refers to "vivisection and antitoxins" as driving off disease, and to the Animals' Defender as an exponent of the "Movement in Favor of Ignorance." Now, I realize the value and limitations of your space, and therefore do not propose to advance a long argument in answer to mere dogmatic statements. I simply ask for an opportunity briefly to expose the profound ignorance of this person on a few vital points; the rest can be inferred by the intelligent mind.

Mr. James defends the painful vivisection of animals. On what grounds does he deny to animals the justice he asks for himself? It is a self-evident fact that the right of an unoffending creature to immunity from cruel usage depends not on his color, shape, species, intelligence, strength, moral advancement, but solely on that quality which alone renders such usage of any interest to him—that is, on his capacity to feel and suffer. Now, since even Mr. James has, I presume, outgrown the superstition that some "God" has "given" the animals to man to torment as he pleases, and since he would no doubt repudiate, at least in public, the idea of vivisecting the human pauper, idiot, lunatic and weakling, the conclusion is inevitable that he defends the torture of our "dumb" fellow-creatures because we can commit this crime without meeting with the usual retribution! In short, his position is founded solely on the "right of might."

Where this position would lead any consistent individual it is unnecessary to state, because too apparent. I think, however, it is allowable to comment on the ludicrous appearance presented by one who holds such a position and at the same time poses as a "Philosophical Anarchist," the champion of "justice," "freedom" and the "rights of the individual," and accuses vivisectionists of "appealing to force" because they wish to protect the innocent weak from that cruel force of the strong which he upholds! Such logic does not belong in the columns of Lucifer, but rather in some asylum for the feeble-minded.

In regard to the relations between Anti-Vivisection and Jesuitism, Mr. James again shows a marked aptitude to talk at random. No one entirely exempt from that unfortunate "movement" he so deplores would ever dream of associating anti-vivisection with the Roman hierarchy, especially after reading Jesuit Father Rickaby's cold-blooded exposition not long ago of his attitude on the subject, as a churchman. On the other hand, I have rarely met with a Liberal, a friend of Freethought (and I have known a good many), who did not despise the cowardly practice of vivisection. It is clear, however, that Mr. James, with a few minor alterations, would himself make a good Jesuit, for he certainly subscribes to the most important tenet of the Jesuitical faith, that the "end justifies the means"—providing, always, that "policy" will allow of it!

I have not here touched upon the "scientific" aspects of this question, or analysed the causes of a belief in the grossly unscientific practice of vivisection, the serums, vaccines, antitoxins and other poisonous drugs and nostrums popular in their day. Will simply say, however, that the chief causes are two in number—first, the consummate skill with which the medical sharper imposes on the people (and on none more than on the average doctor) by the fabrication of "statistics," etc., to market his wares and "discoveries;" second, the "majority" delusion, whose victims are unaware that all the humbugs of the world have been in their time fiercely defended by the unthinking "majority" who "follow their leader," while the patient, investigating, scientific minority have opposed them, and have always been right. This truth is nowhere better exemplified than in the matter of vivisection, vaccination, animal serums, etc., where the world's greatest and impartial students on these subjects are found ranged in opposition to the notions proclaimed with so much assurance by Mr. James.

J. M. GREENE,
Corresponding Secretary the New England Anti-Vivisection Society, 1 Beacon St., Boston, Mass.

Woman the More Spiritual.

If it is true that woman's nature is more refined and more spiritual than man's, and the physiological aspect of her make-up alone—the size of her shoe and her glove, the fineness of her features and general constitution—would bar from any other conclusion, then it is equally true, as Moses Harman has recently remarked, that her love is more spiritual and more enduring than man's love. It is the logic of the case that the more spiritual natures manifest the more spiritual and consequently the more enduring qualities.

But to assume the greater spirituality of woman is by no means to destroy—as our friend Dora seems to think—the possibility of establishing the relation of the sexes on a rational future basis. I say future basis (Dora's reference was to the

present), for we must remember that the adjustment of the relations of men with men as well as of men with women is more an ideal to be realized in the future than one to have been actualized in the past, or even in the present to any appreciable extent. Man is yet in a transitional period of growth from the animal to the spiritual, human, plane, and we must be generous and give him time and not be too premature in our efforts to establish him in ideal conditions.

In her efforts to equalize the masculine and feminine attributes before the time has ripened, Dora pulls woman down from the altitude of spiritual realization she has attained through evolution of the higher consciousness and endows her with a love nature as sensuous and changeable as the average man's. She sees no other way of furnishing a basis for the adjustment of the social relations. She admits that to all appearances woman is less sensual, less animal, than man, but seeks the cause of her better behavior in her fear of the censuring mob. She thinks if woman would act her nature as fearlessly as man acts his that we would find her spirituality waning and sensuality filling its place.

But Dora is mistaken! Woman's superior spirituality, her capacity for enduring love, is something more than an appearance; it is a fact in her nature; a real condition which was never born of bondage and of which no amount of freedom can ever rob her. Woman can be trusted with freedom without proving herself less than she appears to be.

As for finding a common meeting ground for the sexes, a condition that is essential to an ideal adjustment of the sex relations, this can never be accomplished except by lifting man to woman's plane and a basis strong and sure established in spiritual consciousness. And this is just what evolution is tending to bring about. And, by the way, it is putting in its work rapidly these days in the case of thousands of men who have become adherents of the modern metaphysical movement, a woman's movement, a system that reveals conclusively man's spiritual birthright and whose one tendency is to lead from lower to higher consciousness. This movement is woman's latest invention for lifting men, and it is proving a wonderful lever as well as a successful man-catcher—something the churches can't do. Through the influence of this movement every man in Christendom a few generations hence will have acknowledged his spiritual origin and be living in spiritual consciousness. This is a sweeping prophecy, but one likely to be fulfilled. So to the optimist the "lifting" idea is not at all a discouraging one, and we need not resort to lesser measures in order to establish a basis for the adjustment of the social relations.

Dora's closing remark: "To women, men often seem to be mere schoolboys still; but they will come to their majority," etc., is a very significant admission indeed, but not in harmony with the remainder of her article. What mean these words if they are not an unconscious admittance of all I have said regarding woman's superior spiritual attainments? This looking upon men as "mere schoolboys still" is a universal instinct with women and speaks volumes to the one who wills to understand.

Alex. E. Wight comments on a certain paragraph found in a former article of mine, but I will not use space to explain the same, as I think no other one misconstrued my plain statement. If he will again read that paragraph in connection with my preceding remarks on the point he questions I think he will see that the trouble lies with himself and not with any expression of mine.

CARRIE AUSTIN.

The saints of the past have been for the most part men who have fled from the world, but the saint of to-day is the man who can use the world.—Francis G. Peabody.

Family Limitation.

Dear Dr. Drysdale: Like you, I regret President Roosevelt's letter to Mrs. Van Vorst. Therein he distinctly advocates the bringing up by parents of large families. It is true he qualifies the children he wants to see born with the adjective healthy, but I put it to him: "Is the production of a large family conducive to woman's health?" Unhesitatingly I declare that not only is it productive of ill-health to the woman, but it is conducive of many serious diseases to the offspring. Of course, the production of a large family must ruin a woman's health, and as a woman I declare therefore that act to be an immoral one, for it makes the woman untrue to herself. Moreover, as the influence of the mother is imposed on the child before that child is born, the evil effects of what I have termed immoral reproduction are implanted in the child. We have no right to visit our sins on helpless children: the act is a crime worse than murder.

As the companionship of men and women is necessary to human happiness, and the division of the sexes unnatural, society should and must face marriage, as the condition enabling young men and women to live together, but, at the same time, not as a license to unduly propagate the species. Malthus, while grasping the evil of over-reproduction, suggested the panacea of late marriage. Therein I think he erred, because youth is the period when young men and women most long for each others' company, and late marriage is productive of that hideous and cowardly act on man's part, and degrading and pernicious one on the woman's part, of prostitution. Men and women can marry early without overburdening both themselves and society with large families. This is a fact which can be no longer disputed by anyone, and it is an economic necessity for the abolition of poverty as well. It is useless to frame ameliorative social laws without facing the question of over-reproduction, and the Socialist who refuses to take this important item into his program will find himself balked when he tries to regenerate society. But apart from the economic side of this question, there is the moral side thereof. I am one of those who refuse to believe in the rib doctrine. This doctrine does away forever with that of the equality of the sexes. A part cannot equal the whole, and as a consequence the woman is only a chip of the old block. But I scout this doctrine and assert woman's equality, and maintain that she has a right to her own person. Motherhood should not be forced either on the unwilling or the unfit, or by the unfit; and it does not follow that because men and women marry they should commit the crime of bringing unhealthy offspring into the world. To produce a diseased child is an act of cowardice and therefore immoral, and the time shall come when the production of diseased human beings shall be looked upon as a sin against society. The first consideration by man should be health. Parents have no right to bring diseased human beings into the world. Thousands of men and women who desire to live together and to marry are nevertheless unfit to become parents. Thousands are unable to rear even of healthy offspring more than one, two or three children, and do justice to these children. It is ridiculous, therefore, to say the least of it, for President Roosevelt to anathematize such men and women as refuse to burden society and themselves with superfluous offspring. What should be a greater reproach to parents than an unhealthy child, and what greater disgrace can there be than to be parents of such? Yet the world is teeming with cripples and diseased children, whose existence is a reproach to humanity and a curse on society.

Too long have these facts been ignored by mankind, throughout which license runs rampant. What greater crime is there than the horrible custom of child-marriage permitted in India by the great British Government? What more disgusting act than the reproduction of the unfit by the unfit? What cruelty more callous than to give life to a child to which you can neither give health or happiness after production? And what object is there in the creation of thousands of human beings merely to live, suffer and die, leaving behind them their legacy of disease and misery? It seems to me that men in Mr. Roosevelt's position would do better were they to give this question earnest study before lending the weight of their influence to words so rash, impulsive, and unstatesmanlike as those promulgated by the President in his letter to Mrs. Van Vorst.

What should constitute the object of life? My answer is happiness. Can that be attained by women constantly in a condition of pregnancy? Can it be realized by diseased human beings? Can it be enjoyed by those who lack the means of making life one of comfort and enjoyment?

By all means, therefore, let men and women marry, and early, too. Let them love each other and be companions to each other, but let them also regard the act of reproduction as a sacred trust not to be betrayed or ignored, and one on which their self-respect and duty to society enjoins them to keep jealous eye. Banish the rib doctrine, teach boys and girls the duty of self-restraint. Impress on both sexes the obligations they owe to themselves and to society. Let health be upheld as the highest aim of man, and the production of unfit and superfluous offspring as an injustice to those who have no voice or say in their own making. Let the aim of mankind be to beautify and ennoble his species, rather than to cram the earth with living creatures, many of whom bear poor comparison even with the ape in appearance. In fact, quality, not quantity, should be our aim, and health and perfection our goal.

When I speak of perfection I mean the ennobling of man not only physically but mentally. Millions of human beings inhabit this earth, yet how few of these have the power of thought developed! Yet by thought alone shall man become perfect and much knowledge, at present hidden, be obtained. Shall thought be developed or physical perfection be reached by over-reproduction? Never! The worn and worried mother may produce a child, but she will transmit to it the worry and overpressure from which she suffers. Is it possible for women to go on giving birth to children innumerable and sustain their health and vitality? It is not. It is, moreover, a cowardly shame to exact such a sacrifice of woman, and it is a wicked, wicked wrong on the child.

A false religion, a pernicious code of morals have made man what he is. For every human who laughs, thousands weep; for every heart that rejoices, thousands mourn. Will such a state of things be improved by over-reproduction? No. In all destructive criticism, a constructive suggestion should follow. Therefore, in opposing President Roosevelt's rash gospel of over-reproduction, I would urge those in power to teach the budding mind to think, and to imbue that mind with a code of morals which shall induce the desire to conceive and produce beings of a nobler type than those now existing, and this can only be done by giving earnest attention to the question. Men and women must ask themselves before becoming parents, "Are we fitted to become such? How many children can we do justice to?" Moreover, motherhood should be desired by a woman and not enforced upon her. The child of mutual love and the child of a legalized prostitute, which is what most married women become reduced to, is a very different creature. Among the poor, the weary, worn faces of enforced motherhood meet the thinking man's mind with both mute reproach and appeal, and the silent cry goes to the thinking woman's heart, "Help us to endure a burden which is crushing us, or, better still, make it lighter to bear." Of what avail this holocaust of woman? Of what service this selfish and useless over-reproduction? Has it benefited mankind? I fail to see it. The world teems with malformations.

No true woman desires to shirk her share of the burden of life, but the service rendered by motherhood should be recognized as such; and motherhood should be the result of mutual desire on the part of the sexes, while health should be an assured factor in both before offspring is created, conceived and produced. Men owe this to themselves, to women, to children. It is a question of vital importance which cannot be too earnestly considered.

It is to be hoped, therefore, that the President's somewhat autocratic mandate to men and women will inspire humanity, not to over-reproduce, but to reproduce in reason, ever bearing in mind the elevation of the human mind and the perfecting of the human body.—Florence Dixie, in the Malthusian.

The Fiction of "Rights."

The very cornerstone of Anarchistic philosophy is often supposed to be a paraphrase of Herbert Spencer's "First Principle" of equal freedom, that "Every person has a natural right to do what he wills, provided that in the doing thereof he infringes not the equal rights of any other person." Yet there lurks in the expression a fallacy that correct thought must repudiate, or we must carry with us a diagram explaining the meaning of the words we use.

What are "natural rights"? In the Middle Ages schoolmen believed that they had solved a problem in physics by asserting that "nature abhors a vacuum"; but a very little study sufficed to convince thinkers that "the web of events" we group as "nature" neither abhors nor likes. With the growth of the conception of law as a term descriptive of mode of being rather than a fiat imposed upon events, the term "natural" has lost much of its old teleological meaning. Still it is often used in that sense and too often implies it.

Blackstone defined "the law of nature" as "the will of man's maker." Mackintosh calls it "a supreme, invariable, and uncontrollable rule of conduct to all men." Sir Henry Maine also speaks of "a determinable law of nature" for the guidance of human conduct. Kent defines it as that "which the Creator has prescribed to man." F. Q. Stuart says expressly: "A natural right is a privilege vouchsafed by natural law to man to exercise his faculties," and his whole work teems with expressions implying the fixity of "real law."

The correct position is, I maintain, that what we term "natural rights" are evolved, not conferred, and if so they are not fixed and unalterable. Nature confers no more "privilege" upon us than upon dogs to exercise our faculties or functions, in fact, to my mind, the very assumption of "natural rights" is at war with evolution. Even if we no longer personalize Nature as their giver, the term still carries with it the implication of rigidity, when, in fact, not even that mythical "right reason" with which we are supposed to be endowed can prove them historically so characterized. Every man is supposed to have a "natural right" to life. Is this co-eternal with man? Did it exist, though unrecognized, among our prognathous ancestors? If the savage transcended "natural right" in disposing at will of the life of a captive, where was it inscribed? It was not incarnated in the semi-brute. If the Roman law was based upon "a type of perfect law" in nature, was the recognition of the "natural right" of a father over the lives of his family contrary to the "right reason" of the time? And to this query convictions founded upon twentieth century deductions are not pertinent.

Is woman's "natural right" as a "person" the same in all countries under polyandry, polygamy, and monogamy? or are those relations of the sexes, so important to "well-being and good conduct," ignored by beneficent nature? It has been conclusively shown by sociologists that human progress (and there is no other) consists in passing from the militant regime toward an industrial one. Yet the time was when the law of retaliation sanctified revenge as the highest virtue. Time was when not a human being on the face of the earth differed from Aristotle's opinion of slavery as a natural condition. Where was this "privilege vouchsafed by natural law" then inscribed? The question whether society would not have been far more conducive to happiness if such right had been recognized, is as idle as whether eyes behind our heads would not have been equally so. If the "principle" was not discoverable then, but has been now, are we to conclude that it is the final synthesis of "right reason"? or that its incarnation is only now visible?

Having thus shown a few of the queries which arise to puzzle one who seeks for evidence of the immutability of "natural rights," let us examine closer into the nature of "rights" themselves. The human sphere is a province conquered from nature, and hence its relations cannot be termed "natural." It would be equally as permissible to call "rights" "moral" or "religious," for the qualifying adjective being given to imply the highest validity, it would be so understood by all to whom either of these words conveyed such meaning,—equally permissible, but equally indefensible in evolutionary thought when implying fixity. But do there exist any such inherent predicates of human nature as "rights"? The same theological bias which characterized "rights" as "natural," also regards their assertion as positive. On the contrary, every assertion of a "right" purely human, paradoxical as it may seem, is negative. The assertion of a "right" is but to protest against iniquitous conditions. (Of course what are called "legal rights" are not considered here.) Social evolution ever tends to the equalization of the exercise of our faculties. That is, social intercourse has slowly evolved the ideal that peace, happiness, and security are best attained by equal freedom to each and all; consequently I can lay no claim, in equity, to a "privilege," for that which all alike may enjoy ceases to be privileged. The important deduction from social

[CONTINUED ON PAGE 198.]

Lucifer, the Lightbearer

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LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

On the Picket Line.

"RESULTS OF ABOLISHING HELL."

Under this head the Chicago Inter-Ocean devotes a leading editorial to a discussion of the question of whether belief in hell makes for righteousness or the reverse. He quotes "Rev. J. P. Mahaffy, the brilliant Irish scholar," as saying that "when the faith in hell has faded the faith in heaven seems to be fading also," and closes the editorial in these words:

"The faith that rested on fear of hell may have been a gloomy faith—it may have forced men to work out their salvation in fear and trembling—but it was at least a faith which was positive and steadfast. And to many laymen, at least, it seems a faith productive of more real happiness than the faith that tries to rest on love alone, and which passes from indifference to hell to indifference to heaven, and finally ends in a quiet and uncomplaining but blank and hopeless agnosticism."

Whether a "blank and hopeless agnosticism"—that is, a failure to accept belief in an eternity of selfish gratification for the favored few and an eternity of hopeless suffering for the nonelect many—be more conducive to right living in the here and the now, than is belief in the orthodox hell and heaven, is a question not easy to be settled by statistics. Such statistics as we have, however, are certainly in favor of unbelief rather than belief in popular creeds. The savages who danced and yelled their approval at the nineteen lynchings in the United States during the month of June were, without reasonable doubt, all believers in the orthodox hell and heaven; also the Russians who perpetrated the unspeakable horrors of Kishineff; also the great majority of the United States postoffice officials now charged with wholesale robbery—who, when taking office, subscribed to an oath which is equivalent to a confession of belief in hell and heaven.

* * *

TIED DOWN BY SUPERSTITION.

The Chicago American's Sunday editorial tells of a poor old elephant which had stood in chains for many years and had become so accustomed to standing in one spot that he refused to move when the chains were taken off, and then says:

"Millions of us, tied down by foolish superstition, are like that elephant—the chains are off, but we stand still. Thousands of splendid men have worked, lived and died to free us from superstition, from credulity, from ignorance, yet still we stand in the same place and fail to appreciate the freedom that is ours."

"'Tis true; 'tis pity; and pity 'tis 'tis true," and among all the superstitions that tie us to the unprogressive past, we may add, there is none more irrational, none harder to break loose from, than is the marriage superstition. Faith in a personal God a personal Devil, a realistic heaven and hell, are all giving way much faster than is faith in the power of a few words spoken by a priest or magistrate to make holy, pure and good a relation, an act, which is assumed to be unholy, impure and sinful without the utterance of those talismanic words.

But the poor old elephant—the superstitious masses of people—is slowly finding out that its feet are no longer tied—as they once were. The chains are still there, but they hang so loosely that those who have courage to do so are escaping from the age-old bondage, and are slowly but surely learning to walk; learning that freedom is not the terrible thing they have been taught to believe, but that liberty with responsibility is the basis of true morality on all lines of associative life.

In proof of the statement that the marriage superstition is losing its hold on popular thought is the appearance in the old and conservative magazines of the country of articles such as "Race Suicide," in the North American Review for June, 1903, upon which article the New York Times and Edwin C. Walker have made timely and pertinent comments, as may be seen in last week's Lucifer.

This article by "Paterfamilias," as will be rightly inferred from the comments of the Times and of Mr. Walker, was not written in opposition to the marriage institution as such, but the author's statements of fact and deductions therefrom tend directly to undermine and overthrow the superstitious beliefs upon which that institution is built. In proof of this I should like much to reproduce a large part of the article, "Race Suicide," but Lucifer's space forbids more than one characteristic paragraph, for this issue, as follows:

"I am aware that there are many persons in the country who think that the sexual relation is a function designed solely for the propagation of the human race, and that nothing whatever should be allowed to interfere with this manifest purpose. I deny this. I deny it on the ground that it is a mere assumption, for which there has never been adduced the least proof. I deny it on the ground that it is contrary to human experience. I deny it on the ground that although the marriage relation is designed partly for the propagation of the race, such is not its chief function, since the same result can be attained without marriage, and originally was so attained. I hold that marriage is mainly for the highest good of the two individuals concerned, and that the rearing of children is only incidental and to be considered only as it adds to their happiness. I deny that marriage is solely an institution for the promotion of self-sacrifice and misery and the propagation of children. If so it is a failure. It is an institution to make all happy, and not to make slaves of parents at the very outset of maturity. My observation and experience have been that, in ninety-nine cases out of a hundred, in large families there has been an immense amount of suffering and privation, and that the mother has usually had to bear the greater portion of it. And the worst of it is, the fact that the large family has so many drawbacks, which are freely avowed by every member of it, does not prevent each member of that same family from getting married under circumstances which usually indicate an exact reproduction of the ills of which they have so long complained."

* * *

In further elucidation of this very important matter, and in line with the very general protest against the autocratic and paternalistic talk of Theodore Roosevelt, I would recommend the mildly conservative yet very sensible protest of Lady Florence Dixie, reproduced in this issue, from the Malthusian.

M. HARMAN.

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

Books Received.

"Ijain: Or, The Evolution of a Mind," by Lady Florence Dixie, of Glen Stuart, Scotland. In her preface the author says: "The story of Ijain is but a simple record of early education in religion, early doubt and its attendant suffering on the young. It is written in no mocking spirit, but in the earnest hope of making clear to many, who have not studied the question or given it a moment's serious thought, the cruelty practiced on the young, of subjecting them to the orthodox religion of the day. It is a lance broken on behalf of Youth. Adult life can take care of itself. It can go to many channels for advice and information, but youth cannot. It is lonely, friendless and perplexed whenever it dares to question statements and to doubt those legends which it is commanded to accept as infallible. Youth suffers as intensely as it enjoys, and there is no mental suffering so keen as religious doubt and perplexity." This is a life history in story form, full of interest to old and young alike; especially should it be read and heeded by young parents, or by those contemplating parenthood. It gives the actual experiences of a mind gifted by nature with an ardent desire to know; a mind that could not be satisfied with dogmatic assumptions, legendary creeds, in regard to the origin, duties and destiny of the human race. The price of the book is $1.50. Many "pirated" copies have been sold in the United States, but the authorized and original edition can be ordered through Lucifer's office.

"On the Duty of Civil Disobedience," by Henry David Thoreau, author of "Walden: Or, Life in the Woods," "A Week on the Concord," etc. Published by the Simple Life Press, 5 Water Lane, London, E. C., 1903. This is a timely republication of some of the most striking utterances of a man who, resembling Emerson in many ways, has, like him, the merit of becoming better and better the oftener he is read. This booklet is in handy form for distribution among those who are now just beginning to see that the duty of civil disobedience is the first and most important of all the duties of the citizen. The last paragraph of the book begins thus: "There will never be a free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly." Price of single copy, 10 cents. In quantities for distribution, 50 cents per dozen, postpaid. They may be ordered through this office.

"Songs of a Child," and other poems, by "Darling." (Lady Florence Douglas, now Lady Florence Dixie). In two parts, making a book of 579 pages. Artistically bound and finely illustrated. The editor's preface says: "Of the author of these poems I need say nothing. Throughout the world she is well known as a traveler, a writer of great originality of different works, a thinker and a philanthropist. But of her childhood little is known to the outside public, though the poems reveal much of a beautiful and original character." The volume is dedicated to Bulwer Lytton, the famous novelist, a personal friend, who wrote what may be called the introductory poem.

"Modern Science and Anarchism," by Peter Kropotkin. Translated from the Russian original by David A. Modell. Price 25 cents. Published by the Social Science Club of Philadelphia. The name and fame of the author of this book of 94 pages are sufficient guarantee of its worth. The translator explains that he has made "numerous verbal changes calculated to secure greater lucidity and a more correct idiom." Orders will be filled from this office.

"Modern Paradise—Grandest Dwelling Place on Earth," by Prof. Henry Olerich, Omaha, Neb. The Model Home. Solution of the Social Problem. Future Greatness of Electricity. Proposed Experiment in Social Science. An Earthly Eden and How to Attain It. A Unique Power Plant. Wonderful System of Education. Elegantly illustrated. Price 50 cents. For sale at this office.

"Crime and Punishment," by Voltairine de Cleyre. A lecture delivered before the Social Science Club of Philadelphia, March 15, 1903.

"Dollars Want Me. The New Road to Opulence," by Henry Harrison Brown, editor of Now, San Francisco, Cal. Price 10 cents.

"Socialism the Basis of Universal Peace," by Dr. Howard A. Gibbs. Comrade Publishing Co., New York; ten copies 25 cents.

"What to Read on Socialism," Charles H. Kerr & Co., 56 Fifth avenue, Chicago. Twenty copies for 10 cents.

Man Versus the Machine.

A friend sends the following paragraphs from the Southwestern Advocate, Winfield, Kan., with request to republish in Lucifer. The editor of the Advocate tells his readers that while "Ingersoll was a staunch supporter of the Republican party, yet he was the friend of the poor and oppressed. Were he living today," says this Socialistic editor, "he would doubtless be a Socialist." Whether Ingersoll would desert the Republican party were he living to-day is something no one can tell. I have always given him the benefit of the doubt, and maintained that in his last public lecture, when he gave his explanation of the "failure of reformers to reform the world," if his words mean anything they mean that he was no longer an orthodox politician, nor an orthodox economist, nor moralist. "There is but one hope," said the great orator. "Science must make woman the owner, the mistress of herself. . . . . This is the solution of the whole question." The logic of this utterance is in line with scientific Freethought; and it would abolish marriage and divorce laws. M. H.

Invention has filled the world with competitors not only of laborers, but of mechanics—mechanics of the highest skill. To-day the ordinary laborer is, for the most part, a peg in a wheel. He works with the tireless—he feeds the insatiable. When the monster stops the man is out of employment—out of bread. He has not saved anything. The machine that he fed was not feeding him, was not working for him—the invention was not for his benefit.

The other day I heard a man say that it was almost impossible for thousands of good mechanics to get employment, and that in his judgment the government ought to furnish work for the people. A few minutes after I heard another say that he was selling a patent for cutting out clothes; that one of the machines could do the work of twenty tailors, and that only the week before he had sold to a great house in New York and that over forty cutters had been discharged. On every side men are being discharged and machines are being invented to take their places. When the great factory shuts down, the workers who inhabited it and gave it life, as thoughts do the brain, go away, and it stands there like an empty skull. A few workmen by the force of habit gather about the closed doors and broken windows, and talk about distress, the price of food, and the coming winter. They are convinced that they have not had their share of what their labor created. They feel certain that the machines inside were not their friends. They look at the mansion of the employer, and think of the places where they live. They have saved nothing—nothing but themselves. The employer seems to have enough. Even when employers fail, when they become bankrupt, they are far better off than the laborers ever were. Their worst is better than the toiler's best.

The capitalist comes forward with his specific. He tells the workingman that he must be economical! But under the present system economy would only lessen wages. Under the great law of supply and demand every saving, frugal, self-denying workman is unconsciously doing what little he can to reduce the compensation of himself and his fellows. The slaves who did not wish to run away helped fasten chains on those who did. So the saving mechanic is a certificate that wages are high enough. Does the great law demand that every worker live on the least

possible amount of bread? Is it his fate to work one day that he may get enough food to be able to work another? Is that to be his only hope—that and death?

Capital has always claimed and still claims the right to combine. Manufacturers meet and determine prices, even in spite of the great law of supply and demand. Have the laborers the same right to consult and combine? The rich meet in the bank, the clubhouse or parlor. Workingmen, when they combine, gather in the street. All the organized forces of society are against them. Capital has the army and the navy, the legislature, the judicial and the executive departments. When the rich combine, it is for the purpose of exchanging ideas. When the poor combine it is a "conspiracy." If they act in concert, if they really do something, it is a "mob." If they defend themselves, it is "treason." How is it that the rich control the departments of government? In this country the political power is equally divided among men. There are certainly more poor than there are rich. Why should the rich control? Why should not the laborers combine for the purpose of controlling the executive, the legislative and judicial departments? Will they ever find how powerful they are?

How are we to settle the unequal contest between men and machines? Will the machine finally go into partnership with the laborer? Can these forces of nature be controlled for the benefit of her suffering children? Will extravagance keep pace with ingenuity? Will the workmen become intelligent enough and strong enough to be the owners of the machines? Will these giants, these Titans, shorten or lengthen the hours of labor? Will they give leisure to the industrious, or will they make the rich richer and the poor poorer? Is man involved in the "general scheme" of things? Is there no pity, no mercy? Can man become intelligent enough to be generous, to be just; or does the same law or fact control him as controls the animal and vegetable world? The great oak steals the sunlight from the smaller trees. The strong animals devour the weak—everything eating something else—everything at the mercy of the beak, and claw, and hoof, and tooth—of hand and club, of brain and greed—inequality, injustice everywhere. The poor horse standing in the street with his dray, overworked, overwhipped and underfed, when he sees other horses, groomed to mirrors, glittering with gold and silver, scorning with proud feet the very earth, probably indulges in the usual Socialistic reflections; and this same horse, worn out and old, deserted by his master, turned into the dusty road, leans his head on the topmost rail, looks at donkeys in a field of clover, and feels like a Nihilist.

In the days of slavery the strong devoured the weak—actually ate their flesh. In spite of all the laws that man has made, in spite of all the advances of science, the strong, the cunning, the heartless still live on the weak, the unfortunate and foolish. True they do not eat their flesh or drink their blood, but they live on their labor, on their denial, their weariness and want. The poor man who deforms himself by toil, who labors for wife and child through all his anxious, barren, wasted life—who goes to the grave without ever having had one luxury—has been the food of others. He has been devoured by his fellowmen. The poor woman living in the bare and lonely room, cheerless and fireless, sewing night and day to keep starvation from a child, is slowly being devoured by her fellow men. When I take into consideration the agony of civilized life—the failures, the poverty, the anxiety, the tears, the withered hopes, the bitter realities, the hunger, the crime, the humiliation, the shame—I am almost forced to say that cannibalism, after all, is the most merciful form in which man has ever lived upon his fellow man.

It is impossible for a man with a good heart to be satisfied with this world as it now is. No man can truly enjoy even what he earns—what he knows to be his own—knowing that millions of his fellow men are in misery and want. When we think of the famished, we feel that it is almost heartless to eat. To meet the ragged and shivering makes one almost ashamed to be well dressed and warm—one feels as though his heart was as cold as their bodies.

In the world filled with millions and millions of acres of land waiting to be tilled, and where one man can raise the food for hundreds, millions are on the edge of famine. Who can comprehend the stupidity of it?

Is there to be no change? Are the "law of supply," invention and science, monopoly and competition, capital and legislation always to be the enemies of those who toil? Will the workers always be ignorant enough and stupid enough to give their earnings for the useless? Will they support millions of soldiers to kill the sons of other workingmen? Will they always build temples for ghosts and phantoms, and live in huts and dens for themselves? Will the lips sustained by lies forever kiss the robed impostor's hand? Will they understand that Progress cannot be generous, and that every healthy man must have the right to earn the right to live? Will they finally say that the man who has had equal privileges with all others has no right to complain, or will they follow the example that has been set by their oppressors? Will they learn that force, to succeed, must have thought behind it?

[CONTINUED FROM PAGE 195.]

evolution is that as militancy has weakened and industrialism widened its boundaries, liberty has ever tended toward such equalization. Privilege finds no sanction in equity as right, because it violates the ideal of social progress—Equality of Opportunities.

Therefore it is that as social relations have become more complex and integrated, the ideal of "a more perfect law of liberty" rises in the form of protest against what only then are discernible as socially wrong, though ostensibly as assertions, such as "rights of women," "rights of labor," "rights" of children and sailors against flogging, the "right" to the soil, etc. They are fierce and burning assertions just so far as they emphasize a growing protest against inequitable conditions. In this sense they are Anarchistic, though every apostle of a particular and newly discovered "right" should clamor for statute law, inasmuch as only by the extension of liberty—in other words, the abolition of restrictions—is the wrong righted. Our specific "rights" are thus dependent upon our ability to discern wrongs, or the violation of the ever-evolving industrial ideal—Equality of Opportunities—and but exist as protests. Abolish vested wrongs and there will be no vested rights, natural or otherwise. Precisely as water flows to a level when obstructions are removed, just so will social relations flow to equitable conditions when restrictions are swept away. And precisely, also, as liberty comes in, does the assertion of "rights" go out.

Comte's phrase, "Progress and Order," is the true one, though reversed by regnant militancy, thereby making progress impossible by the fixity of order. But because the ideal—Equality of Opportunities—dominates every progressive step, inspires every protest against inequity, and leads the van of progress, the Anarchist can afford to look back and smile upon the fierce contestants for mythical "rights," knowing that their protests but render his own advance post on the skirmish line more invincible.—Dyer D. Lum.

VARIOUS VOICES.

S. R. Shepherd, Leavenworth, Kan.—This incisive criticism of the dead Ingersoll in the interest of abstract notions and coldealism seems to me as cruel, merciless and unjustifiable as "vivisection." Grant that he was not perfect; he was good and great, and did more to emancipate the race from the thralldom of ignorance and superstition than any other man that ever lived, for which I overlook his faults or mistakes, if any. He was the workingman's friend and, as such, excusable for breaking out with impatience, as a father often does while deploring the foolishness of a child. What is a momentary word or expression anyway, that it should be magnified and distorted to obscure a whole life? What is a fly-speck on the case of a fine-toned piano? Let the Christians enjoy a monopoly of berating dead Infidels. Reflections and accusations inconsistent with a man's general character would be considered disproved by the preponderance of evidence. If any dear brother Liberal has got anything "agin" me I wish he would let it out here and now, and give me a chance to refute it, and not wait till I am dead.

(A sufficient answer to the above will be found in my late editorials on the Freethought movement in the United States; also in the published letters of Clarence Darrow, George Schilling and T. P. Quinn. I have treated Ingersoll, living and dead, as I myself wish to be treated. Nothing is gained by concealing the truth—if told in a spirit of fairness, justice, kindness. I have given both sides a fair hearing. Ingersoll's *acts*, far more than his words, tell the real character of the man. My critics have spoken "in the interest of one-idealism," of "abstract notions." They have "magnified, distorted, obscured" and refused to give the other side a chance to be heard.—M. H.)

W. B. G., Chicago.—The thanks of Lucifer's readers are due to Brother Peabody for his letter in No. 974. Mr. James has the undoubted right to his opinions, but his manner of expressing them is very objectionable. His erudition is admirable, but his snarling intolerable. Let him get in line and take his turn with other writers in Lucifer. Your editorial in same issue is the ablest, to my thinking, that has appeared this year. If you will make it into a leaflet I will take 200 of them and guarantee their distribution among the pious and limited Freethinkers. Please send Lucifer three months and "Prodigal Daughter" to ———. Stamps inclosed.

(The type on which that editorial was printed has gone into the melting pot, but if a sufficient number of leaflets is called for it can be re-set. The type of last week's editorial, "Who Are Freethinkers?" is still standing.)

H. Mendelson, New York City.—I have been a constant reader of Lucifer since last November, and it is the best educator on the sex question that I have found. I am a young man anxious to learn more, so ask you to favor me by recommending the best books on the subjects with which Lucifer deals. I inclose $1 for another year's subscription.

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LOVE'S SYLLOGISM.

I love my love with all my heart.
If I did not the image of her face
Would from the mirror of my mind depart
Sometimes, at least, and leave no tell-tale trace.
Yet never from its own abiding place
Doth her fair image even start.
So there, I say, I've fairly proved my case:
I love my love with all my heart.

JONATHAN MAYO CRANE.

Liberty and Organization.

Absolute liberty—that is, the undisputed right to do, say and think as one desires, irrespective of the effect likely to result to others therefrom—is only compatible with an existence lived apart from the rest of mankind.

So soon as we come to the consideration of cases where even two individuals stand in relationship towards each other, then the maximum of individual liberty allowable is the freedom to do as one pleases, provided that freedom does not involve infringement upon the equal liberty of the individual associated with.

If the association is entered into freely, without actual or implied compulsion, and the alternative to return to former conditions remains always available to all parties, then no infringement of personal liberty results from such an association.

The true formula of liberty among associated persons is, "The right of every individual to do as he pleases, provided he does not infringe upon the equal right of others"; and not, as is sometimes stated, "The right of every individual to do as he pleases, provided he be willing to take the consequences of his actions." This latter maxim in actual practice results in the oppression of the weak by the strong. The existing social organization is a fair sample of a general acceptance and following of the latter maxim.

Individuals in the community have been and are desirous of possessing themselves of wealth earned by others. In order to accomplish this they have persuaded the masses of the people to sanction and assist in the establishment of an organization which they call a government, by deceiving the people into believing that such an institution would be beneficial to all. Once the organization started, they have used it to assist them and also protect them in their efforts to exploit others. Recognizing that such actions would probably result in a revolt among the oppressed, they have devised the maintaining of armed forces with which to further protect themselves, and by systematically training rising generations to believe that this is a just order of society and by appeals to the people's love of the liberty they are supposed to enjoy they have succeeded in averting from themselves the vengeance of those who are victimized by the social organization.

The privileged classes undoubtedly are reaping the result of their actions, and show no unwillingness to do so.

One could scarcely desire a better example than modern conditions of the inevitable result of unrestricted individual liberty among semi-educated people, unequal in mental and physical qualities.

Unless there exists the recognition on the part of the individuals of the necessity of respecting the equal liberty of all others, there is certain to result an invasion of liberties.

Probably someone will ask, Why do people choose to dwell in communities if association of individuals necessarily means restriction of individual liberty?

This question brings us to the consideration of another factor. While it is true that the individual living disassociated from all human beings has the *Right* to do as he pleases, he has not always the *Power*. Thus he may be desirous of rapidly transferring himself to some distant locality, but not being endowed with wings, his progress will necessarily be slow, unless artificial means of transportation are available. This is only one of the many instances which could be cited where an unaided individual is powerless to overcome obstacles which can be surmounted by collective effort.

The solitary individual, aided only by such mechanical contrivances as he is able to produce and operate for himself, must, at best, content himself with a crude and rough existence, and even then will have very little relief from the arduous toil involved in the procuring of his requisite sustenance. Nor can he effectually secure himself or his products from destruction by animal violence, storms or natural disaster.

It is to secure these advantages, which are unattainable except through combined effort, that men are willing to relinquish their claim to absolute liberty in order to live in communities.

Society renders possible the saving of human labor and energies by the application of mechanical power to productive labor, thereby affording to its members relief from constant toil.

Should catastrophe overtake a locality, destroying the produce of the people, society renders possible the immediate transference of commodities from distant localities, thus protecting its members from starvation.

Further, it is society which enables us to indulge in that exchange of thoughts, hopes, and aspirations from which we derive so much happiness, and our cry for liberty is but an audible acknowledgment that liberty is essential to real happiness.

The position of the isolated individual is analogous to that of the average citizen of a "democratic republic," who nominally has the *right* to attain to the highest posts of honor, but is in reality at the mercy of those who control the legislative machinery; he has judicial liberty to do as he pleases, but is surrounded

by forces which, unaided, he cannot control, and without the control of which he is unable to give effect to his rights.

The true test, therefore, to be applied in determining the value of any particular society is, How much real liberty does it afford to each and every individual member?

It will readily be conceded that the supplying of the material needs of a community can be better accomplished by co-operative effort than by separate individual action. Where production is carried on by processes which entail the subdivision of labor it is essential to liberty that such production be co-operatively organized, because the life of the individual is largely dependent upon the opportunities to procure sustenance being afforded him; therefore unless he be given a controlling power in determining the methods to be adopted in supplying that sustenance his individual liberty to live is subject to infringement.

tions upon which he is dependent for the necessities of life.

Modern commercial organizations do not admit the right of the individual, as such, to any voice in the control of those opera-

When the true function of commerce and industry—the supplying of the material wants of the community—is more widely recognized, it will be possible to organize production and distribution in the interests of the entire community. If this were done the advantages of participating in such an organization would be so apparent that few would choose to remain outside. Should any one, however, prefer to remain outside no one need object, since the power of individuals to exploit others, economically, would be taken away by the existence of the co-operative organization.

We thus see that *economic* freedom can be secured by co-operation. Let us now turn our attention to the question of securing *freedom of conscience*, or the liberty to act as we please in matters outside the province of the purely economic.

If we probe deep enough into human actions we shall find that they result fundamentally from the desire of the individual to attain to personal happiness. However much the actions may differ outwardly, the controlling motive is, in every case, the desire for happiness.

This fact should not escape the memory in discussing questions relative to the right of individuals to personal liberty; because by reducing all actions to a common motive, it eliminates the question of morality and the confusion which would probably result if that question was introduced.

In dealing with the invasion of individual liberty in the sphere of economics, I pointed out that the invaders are assisted and protected by legal enactments; in that sphere which is generally termed the moral the power conferred by legal enactments is supplemented by what is known as "conventional morality," or the rule of Mrs. Grundy.

I have stated that the law relative to individual liberty in social life was the right of the individual to do as he pleases, provided he does not infringe upon the equal liberty of others, and pointed to existing economic conditions as affording an example of the result of the operation of unrestricted personal liberty. A close examination will convince us that this same indulgence in unrestrained personal liberty is responsible for the tyrannical oppression exerted over individuals by conventional law.

I believe that a certain course of conduct is right—that is, "conducive to happiness," and being desireus that others shall accept my belief, I use every effort to convince them that it is so. Should others differ sufficiently from me as to become distasteful to me I shun them; if my opinion is shared by a number of others we collectively shun those who differ from us. Our collective avoidance of those who differ from us is termed "social ostracism."

The difference, usually, between "orthodox bigotry" and "broad-minded liberalism" is that one represents the opinion of the majority, and is therefore powerful; the other represents an unpopular belief, and cannot therefore compel recognition of its dictates. The individual who claims for himself the liberty to do, say and think according as pleases himself, regardless of others, frequently is the loudest in his complainings against others, if they find it necessary to coerce him in order that they may achieve some desired end. They are merely exercising their right to that liberty which he claims should be accorded him.

The Inquisition was established by those who considered their happiness depended upon their success in compelling from all recognition of their creeds; hence they invented tortures to assist them in their work of persuading others to their belief. Tyranny and oppression are always a manifestation of the belief on the part of the tyrant and oppressor in their right to do as they please, without considering the rights of others.

The conclusions which we are forced to arrive at are that society, or the co-operation of individuals, affords to men the power to overcome some of the natural limitations and restrictions which obstruct their freedom when working singly. The infringements upon individual liberty in existing society result from the failure of the members of that society to extend that co-operative spirit into every department of life. Therefore the widest possible personal liberty is attainable only under a society organized upon the broadest lines of mutual co-operation.

As to how to build up such a community, I would only say that communities are but the manifestation of the combined characteristics of the individuals composing it, and just in proportion as each individual learns to respect his neighbor's rights will he be assisting to build up that society in which his own liberty will be respected.

Not by laws thrust upon an unwilling people will you advance the cause of liberty, but by education alone will you brush away the clouds which now obscure the pathway they must travel to reach the goal of happiness. As we travel along this pathway through enlightenment to happiness we shall learn to know each other better, and, knowing each other better, shall learn to love. Then that which at first was restricted liberty will become full freedom, perfect liberty, because it will afford the greatest pleasure to assist in making happy those we have learned to love.

ALBERT L. VOGL.

Female Selection.

In No. 972 George Brown says: "As to scientific breeding of humankind, there is one objection that is conclusive, and that is that it would require the submission of men and women to some directing authority which would not only have power to advise but also to enforce its decisions."

If scientific breeding required anything of the sort, the objection would be a very strong one; but I maintain that under perfect freedom sexual selection would suffice without coercion of any kind. My proposition is that if each woman were free to choose whoever she liked on each occasion as the father of her child, then in a majority of cases a man above rather than below the average would be chosen.

As regards the choice of certain male qualities, I think this will be conceived at once. Surely it is beyond doubt that under perfect freedom a tall man would more often be chosen than a short one, and a muscular man than a feeble one. The brave would on an average be preferred to the timid, and the firm and resolute to the weak and vacillating. I think, also, that the healthy would more often be selected than the sickly, the cheerful than the peevish, the frank than the cunning, the generous than the miserly, the beautiful than the ugly. As like begets like,

the constant selection of the qualities I have named would continually increase such qualities among the offspring, and eliminate their opposites. Even if the improvement of the race were confined to such matters as I have mentioned, the increase of human happiness would be very great.

On the other hand, it may be doubted whether in certain particulars the race would be benefited by selection exercised by women. It is rather questionable if intellectual men would be instinctively chosen by the average woman. But most women are easily influenced by public opinion, and would be likely to choose men who were highly thought of in the community, in preference to those who had no prestige. Very likely this influence would enable men of exceptional intellect to leave a good many offspring.

But far more potent influences would soon be at work. As soon as the idea gets abroad that every woman should try to have the best possible children it will become a matter both of honor and of emulation to excel in this respect. When 5 per cent of the women in the country have an intense feeling about the wickedness of bringing people into the world to be miserable, the feeling will spread in no time to the other 95 per cent. Carelessness in choosing a father will soon be considered a hateful vice. Moreover, the pride and glory of a woman will be to have a child perfect in mind and body. Emulation and competition between women will be quickened to the utmost, until at last no woman will be satisfied with any but the best possible father for her child. This may go on until all the children are bred from a small percentage of the men, and selection becomes as rigorous as it now is in the breeding of prize animals.

Mr. Brown also points out that breeders often develop one quality at the expense of others by extreme specialization. As he says, the speed of the racehorse has been increased at the expense of strength and endurance. But undue specialization is not a necessary result of selection. General improvement, rather than specialization, would result from the free choice of women. It would, for instance, be difficult to get a long series of women, extending over many generations, to breed for mathematical talent alone. But nearly every woman would have an eye to beauty, strength, height, liveliness, kindness, intelligence, and many other virtues, and the result would be a general improvement in all these qualities, without undue specialization in any. This is exactly what is wanted.

In No. 974 I notice that D. H. Hersey is inclined to fall into the error of mistaking variety for mutability, against which C. L. James has warned us. Variety is, in truth, the best safeguard against mutability. When I was a boy I was very fond of canned corned beef, which I only had occasionally. But shortly after coming to America I got into a place where I had nothing but corned beef to eat for weeks. Consequently, I got so sick of it that I could not touch it again for years. That was mutability. It was caused by lack of variety. With sufficient variety, mutability is almost unknown. Exclusiveness is the mother of mutability, while variety is the guaranty of constancy.

R. B. KERR.

There is only one cure for the evils which newly acquired freedom produces, and that cure is freedom. When a prisoner first leaves his cell, he cannot bear the light of day: he is unable to discriminate colors, or recognize faces. But the remedy is, not to remand him again to his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half-blinded in the house of bondage. But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinion subsides. Hostile theories correct each other. The scattered elements of truth cease to contend, and begin to coalesce. And at length a system of justice and order is educed out of the chaos.—Macauley.

Marriage.

Marriage is the cause of much of what is called hell in this world. Honor to all who seek its overthrow.

Marriage is an institution founded by man to make slaves of women. It has cursed both sexes, as can easily be seen by any thinking and observing person.

Divorce is an outcome of marriage laws made by man to make slaves of women and for profit to the clergy class; but lawyers, judges and priests all profit by marriage and divorce laws.

Brave men and women have led battles before. This fight can be kept up and yet be within the law, if we are not powerful enough to ignore and disobey a worse than useless law or laws.

Read the effects of marriage as revealed in the advertisements found in Boston newspapers:

"Pills and Powders—These most wonderful remedies have been a boon to women for the past 30 years; they are guaranteed safe, sure and absolutely harmless."

"Registered M. D., treats all female diseases with success; board and nursing; advice free."

"All female diseases promptly cured for $10; 12 years' hospital experience; exceptional facilities for those desiring to remain under our care; call or write regarding your case; advice free and confidential."

"Ladies! I cure the longest and most obstinate female diseases in 24 hours for $10. Private hospital, trained nurses."

"Reliable specialist in female diseases; most obstinate cases cured within 2 days; ladies, $8; private hospital."

Records of courts reveal the horrible results of the marriage institution.

I am not so active as a soldier in this cause as some others have been, but I have been a student of marriage and divorce for the past twenty years or more. I rejoice at every lawful endeavor to overthrow the system. No real crime or sin is committed when man-made laws are disobeyed.

Men and women should be free to make any form of contract they please, or none at all.

Marriage is man-made; it can and should be overthrown.

Divorce is man-made; it can and should be overthrown.

Armies of men subsist on the unfortunates who marry, and on the unfortunates who were married and seek divorce.

AURIN F. HILL.

Sexual Customs of the Jews.

Let us note the impress that even partial sexual freedom—"for gentlemen only"—has made on a race that, without a country, scattered all over the world, yet preserves its autonomy and produces statesmen, financiers, artists, poets, musicians and actors of transcendent genius. The sex history of the Jewish race is a history of plural marriage, concubinage and divorce. To this, and to the measure of protection afforded to the sex-nature of woman by the Levitical law, is unquestionably due the strong vitality, energy and talent that make Jews a marked people everywhere. The customs which their great law-giver borrowed from the despised phallic religions of Egypt and Assyria—religions from which Christianity and modern jurisprudence could learn some useful lessons—have been the saving salt of the Jewish race. If woman was allowed full freedom in her sex relations the result would be the regeneration of humanity. This will eventually come to pass. Free, or autonomous, marriages are rapidly increasing in number and compelling public respect in all parts of the civilized world. They are invariably happy and productive of superior children. Even when only transitory they are not without advantages which, as general intelligence and knowledge of nature spreads, will be recognized and cordially welcomed as affording a solution of some of the most disagreeable and vexing problems of sociology.—Herms, in The Alarm.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.
LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.
LUCIFIC—Producing light.—Same.
LUCIFORM—Having the form of Light.—Same.
The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

What Are Virtue, Vice, Honor, Modesty?

The editorial page of the Chicago Examiner, July 1, contains an article by "The Marquis de Castellane," entitled "Studies of the Fair Sex—Woman and the Divorce Question." While the writer says he "believes that divorce should be admitted by law," the whole aim of the double-column article appears to be to show the immorality, the viciousness, if not the criminality, sinfulness or wickedness inherent in divorce. Here is a specimen paragraph:

"Few people will believe that women apply to the courts for divorce out of sheer virtuous impulse. It is true that in certain classes of society people smile at virtue. Yet it becomes the female sex so admirably. Is there anything that enhances the beauty of a maiden so much as her modesty? Physical beauty is not all; we also yearn for a certain amount of moral beauty."

And here is another, like unto it, showing that, according to Castellane, the proper standard of virtue, of modesty, of sexual honesty and honor, is found in outward compliance with the requirements of the monogamic marriage code:

"There can be no longer any talk of divorce being a means of protecting virtue. Be a hypocrite as long as you like and pretend to honor virtue, but do not claim that you are combating vice by having recourse to divorce. Virtue and divorce have no kinship between them. Before you leave your first husband it may be that the prospect of divorce has already encouraged you to choose the second. . . . In nine cases out of ten it is the woman who applies for divorce. It leaves her free. But what about her honor?"

According to this reasoning it is virtuous, modest, honorable and honest in a woman to passively submit her body to the sex embraces of a man she does not love, and can neither respect nor honor, provided she be married to him; and vicious, immodest, dishonest and dishonorable to sexually meet a man she ardently loves, highly honors and sincerely respects, but to whom she is not married.

And here is still another characteristic specimen of this lordling's philosophy:

"There is nothing so horrible as the sight of a young mother who has left her children in charge of her former husband. I am mistaken. There is another still worse. It is the case of a father who cannot visit his dying child without meeting the new husband of his former helpmeet."

But there are cases in which parental love is stronger in the father than in the mother; also cases in which a foster-mother can and will care for the children of an unfortunate union better than the mother who bore them could or would do, and if the real mother waives her right to care for her children, where, oh where, would be the "terrible" element in such an arrangement?

Again: If the father wishing to visit "his dying child" ever loved the woman who bore it he would not consider it a "terrible" experience to be obliged to meet a man who could make his "former helpmeet" happier than he himself could do.

Wonder if Castellane ever read the story of Ruskin, and what he did when his wife preferred another man.

In thus saying this champion of conventional morality shows his adherence to the legal doctrine that the father's right to the child is superior to that of the mother, and that if the mother for any cause elects a foster-father for her child a terrible outrage upon the father's rights is thereby committed.

* * *

The article closes in these words of advice:

"In a word, put things upside down and you will exemplify the natural relations between divorce and virtue. You had better, my dear ladies, admit frankly that it is not zeal for virtue that begets the microbe of divorce. Something else urges you to tear yourselves away from your first husband to throw yourselves into the arms of a second and a third and so on unto the end."

This paternalistic advice may fit the conventional "old woman," but not the new idea of what woman should be. Naturally enough a man despises the woman who "throws herself," whether "at his head" or "into his arms." To be respected by man, woman must first respect herself; must be self-owning, self-reliant, self-directing—in short, must be a self-centered individual. Such a woman will not "throw herself into the arms" of a first, second, third or tenth husband. She will not consent to be any man's appendage, follower, dependent, annex, servant or slave, and how a fully individualized human being can consent to do this—how any self-respecting, self-reliant, self-owning woman can or will voluntarily help to perpetuate the slavery of her sex by taking the name of her masculine partner, as chattel slaves were obliged to do, and as police regulations require that dogs be tagged with the name of their owner—is to me a mystery.

So long as women do this, just so long may they expect insults, ridicule and contempt from men such as Castellane, men who owe their titles, their wealth, their social privilege, everything, to a feudal system as false, as artificial, as unnatural, as inequitable and unjust as is the moral code championed by them.

* * *

Newspaper articles such as that from which I have quoted strengthen the position taken by some reformers that morality is a delusion, an inherited superstition similar to the mental concepts called "God," "Devil," "Hell," "Heaven," etc.; that there are no such things as Virtue, Honesty, Honor, Modesty, and their opposites, Vice, Dishonesty, Immodesty, etc.

To my thinking it is simply a question of the true and the false, the genuine and the spurious. To me virtue, vice, honesty, dishonesty, etc., are not mere metaphysical chessmen, abstractions invented to amuse, mystify and delude, but terms that mean real distinctions—if the terms "real," "reality," "substantial," etc., mean anything. If life is real, then that which evolves life, sustains and promotes life, is also real.

Briefly as may be I would say that woman's virtue means:

First—Fidelity to Self! "To thine own self be true"—Shakespeare.

Self-defense, self-preservation, is the first duty, first requirement of life. Whatever promotes life, whatever tends to the highest development of the individual selfhood—body, mind, soul—is virtuous. Whatever defeats the best and highest development is vicious.

Second—Fidelity to Child; faithfulness to that other self, which, having its beginning in her own individual organism, grows into a reproduction of herself, and means the perpetuation of the race, the species, to which she belongs.

That is to say, woman is the builder, the creator of the race, the altruistic selfhood, and whatever helps woman to do her perfect work as such creator and builder is virtuous, and whatever defeats or hinders that perfect work is vicious.

Woman is the owner and natural guardian of the creatory, the little chamber or workshop in which is evolved, created, built, every human being that comes into life. To defend this creatory from unwelcome intrusion, untimely or unhealthful intrusion, constitutes a large part of woman's virtue. To allow the creatory to be invaded—debased, perverted, prostituted, profaned, desecrated—constitutes a large part of woman's vice.

* * *

Man's virtue, though similar to that of woman, is in many respects radically different, giving a natural and logical basis for a "double standard" of sex morality. Though man's organism does not enshrine the creatory, the instinct of race preservation impels him to help guard the integrity, the health, the honor, the purity of that creatory.

Hence the blind fury with which the average man punishes the rapist—unless the rapist can show a license from Church or State for his act. Unreasoning instinct causes the lyncher to be more brutal than his victim, while condoning and justifying the worst kind of rape—the marital—worst because of its greater consequences to posterity.

Man's virtue means, primarily, his strength and courage, this being the etymologic meaning of virtue—*vir*, "a man"; strength and courage having been considered, from the beginnings of language, man's leading characteristics.

Strength and courage in savage man was and is shown in subduing and enslaving the weaker and less courageous tribes of men and animals, also in enslaving his own weaker and more timid sex, thereby enslaving himself as well.

As man evolutes from the savage or brutal to the human plane his strength and courage is, or will be, shown in subduing and controlling his own sensuous passions and in defending woman's right to self-ownership against his own appetites, and against the appetites of all other men, whether armed with a marriage certificate or not.

* * *

Race preservation, race improvement, require that man's virtue be more diffusive, less exclusive, than that of woman. Best development of the larger self, the whole human race, demands that each man be hospitable to all women; that individual man should love womanhood rather than individual woman.

Man's virtue, by nature's adaptations, makes him ready at all times to supply woman's greatest need—that of fructification when her organism is at its best, it's highest.

Woman's virtue requires that she be more select than man; that she select none but the very best possible masculine help when entering upon the crowning work of her life—race reproduction.

* * *

These axiomatic statements seem unfavorable to the practicalization of the popular monogamic code; for if none but the best be chosen for fatherhood, monopoly of the best would be a crime against posterity, to say nothing of the wrong done to women who would become mothers of superior children.

These conclusions doubtless sound shocking to many of Lucifer's readers. But those of us who want truth unmixed with the errors of our ignorant and superstitious ancestry must expect to see many cherished idols vanish into thin air under the advancing light of science—"science, the only savior of mankind," quoting once more the last public lecture of America's greatest prose-poet, Robert G. Ingersoll.

M. HARMAN.

The powerful plea for justice to the producers of wealth, entitled "Man versus the Machine," printed in last week's Lucifer, was written by Robert G. Ingersoll; not by the editor of the Southwestern Advocate, as the brief introduction would seem to say.

What Is Morality?

I wonder what kind of men and women George Brown has lived among all his life. I have lived among common people all my life, and have seen much of them, and know many life histories and much that is not visible on the surface, but never have I found the condition of things such as he portrays—man the true example and teacher of woman. The morality that I have found among people is the appearance and pretension of morality. They go to such lengths of immorality as they think they can and not be found out. To have the *sense* of being a moral person, is the ideal. And what is "morality"? It is a standard of life set up by priests and ministers and adopted by society, for society alms to appear to live as the church decrees.

Now, why do people care only to *appear* to be living morally? There are two reasons. They do not feel or see the harm of the life that is prohibited; the second reason is that they live almost wholly on the sensual plane, and they really desire all the pleasure they can get on that plane, for they have developed no higher life and cannot believe that the joys and delights of the soul plane are deeper and sweeter and give to the body a higher degree of delightful sensation than is ever known or dreamed of on the animal or physical plane.

There are some men and women who strive to live this "moral" life because they believe it is their duty; others who strive to live it because they believe God commanded it, and some who believe harm will come to themselves and others if they do not live it; they believe it is the true way to live. But these are few. They are conscientious people. Here, perhaps, is where Mr. Brown gets his idea of woman taking her morality from man. It is not the "moral nature" of woman, but her belief in religious authority, church authority; she takes her religion, and from that her morality, from the reigning powers. But it does not express her moral nature; her moral nature teaches her very different things, but she has not dared to listen to it or follow it.

This is what is the matter with the morals of the women of the present day; *they have taken them from men.* When they begin to seek in the light that is within for their religion and their morals, and live it, their true nature will be in evidence.

It is not that woman has no moral nature, but that she looks to man as wiser than herself, especially men in authority. When her nature rebels, she represses it, and thinks there is something wrong with herself. Man is forever telling woman what her duty is, and she believes him; many times she refuses, but she believes she is refusing to do her duty.

The fact is that woman's moral nature is truer than man's; it is finer, deeper, higher. The reason of this is that intuition is always truer than reason. Love is life, and intuition is from the higher or soul plane, love of love, while reason is from the intellect, love of reason. The intellect deals with appearances, the external world; intuition comes from an intelligence above the appearance, above the visible external; it comes from the real which is above the visible. People who reason never get far from the external intellectual plane. All who progress continuously in the external plane do so by the aid of reason; those who also progress to a higher plane do it by the enlightening aid of intuition.

If there was no higher plane it could not exist in the minds of men; man cannot conceive of anything that is not. If there was no progression and no evolution of the human race except in a straight line, there would be only the physical world, and man could not dream or imagine anything except development in the physical. There is an intellect, and reason from it, with each plane of development; there is the physical, external world and its intelligence—mind—and reason; the higher we call "spiritual," and that has its objective world, its intelligence and reason.

When man has fully developed into the higher, *that* becomes his home, or earth, and the external world; and the *next* higher plane is his spiritual or invisible world, which he can become cognizant of only by developing greater power, a higher degree of life.

Woman has been largely an emotional creature, guided neither by intuition nor reason, because she has looked to the man and let him guide her. No man or woman can develop their true nature and powers until they think for themselves and let their true nature develop and are guided by it. This is true morality: To live the highest life you feel and see within yourself.

What you see as the highest life may not be what your neighbor sees. It is the life for you. Your neighbor's may be lower or higher, but your life is for you until you grow to something else; then your highest ideal will be imperfect and unsatisfactory, and you will see an ideal more beautiful and true. If your neighbor is growing he will also have higher ideals, and yet if he is not in the same stage of development as yourself your ideals may always differ. But the higher souls develop, the more they find themselves in harmony with one another.

To-day women are beginning to assert their freedom; to think and decide for themselves. The past has been ruled by man, intellect and reason, with love repressed and crushed down. The result has been a physical and intellectual world; animalism and savagery. There is always inhumanity, injustice, cruelty, tyranny, all forms of oppression and repression and compulsion, where animal and mind reign. Now and then, here and there, some man has developed the woman nature in his heart, or some woman has developed her own nature and the masculine nature in her head, and love and intellect, reason and intuition, have united and blessed the world, and showed us the ideal human. It is these blessed souls that have revealed the possibilities of human life and earth conditions.

We have had the man age, and now the woman age is at hand, and after that is to be the union of the two, and heaven on earth.

Intellect and reason appear *first* on earth, because they are of the lower plane, and the lower must develop before the higher. It is the order of progression. The man has had his day, and the woman has grown strong enough to assert her independence. She may conduct herself strangely and variously at first; she is confused by the newness of her position; she will see clearly when she becomes at home. People cry out at beginners and criticise them as though they were graduates. But even in the small beginnings see how quickly the standard of morals begins to change, and also religions and creeds.

M. TRUEMAN.

The Spirit of Socialism.

Socialism demands the proper, legitimate and just reward of labor. It demands that the interests of all shall be so arranged that they co-operate, instead of clashing with and counteracting each other. It demands economy in the production and uses of wealth, and the consequent abolition of wretchedness and poverty. To what ends does it make these demands? Clearly it is in order that every human being shall be in full possession, control and enjoyment of his own person and modes of seeking happiness, without foreign interference from any quarter whatsoever. This, then, is the spirit of Socialism, and it is neither more nor less than a still broader and more comprehensive assertion of the doctrine of the inherent sovereignty of the individual.—Stephen Pearl Andrews.

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The Ethics of Belief.

We may believe what goes beyond our experience only when it is inferred from that experience by the assumption that what we do not know is like what we know.

We may believe the statement of another person when there is reasonable ground for supposing that he knows the matter of which he speaks, and that he is speaking the truth so far as he knows it.

It is wrong in all cases to believe on insufficient evidence; and where it is presumption to doubt and to investigate, there it is worse than presumption to believe.—W. K. Clifford.

As, then, there is no social sensorium, it results that the welfare of the aggregate, considered apart from that of the units, is not an end to be sought. The society exists for the benefit of its members; not its members for the benefit of the society. It has ever to be remembered that, great as may be the efforts made for the prosperity of the body politic, yet the claims of the body politic are nothing in themselves and become something only in so far as they embody the claims of its component individuals.—Herbert Spencer.

VARIOUS VOICES.

Leroy Cummings, San Diego, Cal.—The more I observe humanity the more I am convinced that parental conditions are of more importance than postnatal environment in determining the character of an individual born into this perplexing world. Some are born with intellectual rickets and others are born mentally cross-eyed. To whip a child for ingrained perversity is as illogical as to give it a beating for being born a hunchback. Toward the physically deformed, whose infirmities are visible, the world is reasonably charitable, as compared with its merciless attitude toward the mentally deformed, whose defects are not exteriorly apparent. Lucifer is building on the bedrock. The right of the child to be well born, if born at all, is the most important of all rights. Inclosed find subscription to Lucifer, the indispensable.

Carrie Austin, Iowa.—In reference to C. L. James' lengthy criticism of the article in which I gave by the intuitional method my explanation of the origin of marriage, I wish only to say that it was my intention to answer the article, but after studying it more than a day trying to make it to yield me a head or a tail I finally gave it up, feeling assured that it had neither of these appendages. It is simply a confused mess of contradictions and foolishness which evades the touch of any systematic thought or analysis. Until my critic clarifies his thinking—learns that there is a distinction to be made between animal instinct, human intuition, and the sentiments arising from inherited prejudices—he had better not try again. When he does so learn and writes intelligently I'll take up my side of the question.

Sarah Crist Campbell, Ill.—With Philip G. Peabody, I also write for two purposes: First, to express my admiration for and appreciation of R. B. Kerr's writings in Lucifer. Second, to say that for years C. L. James' articles have been extremely tiresome to me. For years I waded through the long, uninteresting columns, trying with all my might to see something worth reading, thinking our worthy editor would not let them appear so often if he did not consider them meritorious; but in spite of myself I have more than once said—well, what I said would not look nice in print.

John E. Boulterhouse, Maine.—I think you have proved your case that while Colonel Ingersoll was an Anarchist in religion he was most conservative on other points. What could be more absurd than his statement, as quoted in a recent copy of the Investigator, that political equality exists, and freedom of speech and action? Times must have changed since his death, for note the Craddock case, that of Cnotgoss' brother in Los Angeles, and others. Why a Freethinker should hold any one's opinions in contempt, I am unable to see.

55, Sioux City, Iowa.—Since free love has and will separate husbands and wives, what is your opinion as to division of property? Dr. Foote says when it becomes necessary to separate the only way is to cut the apple in two and each take half. I believe this to be the only honest way. I know of a couple who when they married many years ago agreed that if the time should come when they could not live happily they would divide their property and separate. When that time came and she asked to have the apple cut in two he refused, and would not even give her the third that the law would have given her if he had died. On account of her family she would not fight the case in open court. Every one said the property should be equally divided, as the wife always worked and saved—skimmed the milk on both sides, as it were. Give us your honest opinion and let us have the opinion of all of Lucifer's friends.

James F. Morton, Jr., Home, Wash.—As soon as I return from my present trip I intend to take up my long-planned work on Comstockism. I shall regard it a favor if any of Lucifer's readers who are in possession of special data will write to me. I should be glad to receive any suggestion which may tend to increase the value of the book for either propaganda or defense purposes.

Albina L. Washburn, 1461 Sixth St., San Diego, Cal.—I am just starting two small exchange depositories, and a small occasional paper, "Co-Operative Exchange of Labor and Its Products." Will, of course, send it to you. Please send me five copies of Lucifer regularly, as I think I can place them to advantage. None has ever been wasted through my hands.

S. W. Prescott, Cavalier, N. D.—I feel pretty familiar with our competitive system. For two winters wife and I have been studying Socialism and find it very interesting. Your editorials have great weight with us. To acquaint the people with the injustice of our systems is very important. I enclose $2.25 to apply on subscription.

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But we have the voice of history to tell us that in all reform movements women have always come to the front. Their innate love of justice, their pity for the oppressed, have made them ready to do and dare in the interests of humanity. In our own country the great slave question aroused women as nothing had ever done, and our women, who had dwelt in the seclusion of their homes, having never known more of public life than pertains to social customs, found they could use both tongue and pen in the interest of their dark-skinned brethren.

In temperance work women showed zeal if not judgment, and many political papers have been owned and edited by women.

Woman is just awakening to her capabilities and responsibilities. She has been bound by superstition so long, is such a convert to priestcraft and statecraft, that she is apt to cling to the old idea that God and Government are one and the same. Once let her be brought to understand the true state of affairs and she will cast aside her prejudices and work for the freedom of the race.

Right here is the work for women, in reform journalism. If they cannot own and edit their own papers they can write for those edited by others. Articles written by women for women are always eagerly read, and the publications which secure good writers (and we have some good writers among women of advanced thought) will do a great deal toward educating and elevating humanity. We owe a great deal to such women as Lillian Harman, Lois Waisbrocker, Emma Goldman and others who grapple with the social problem with all the zeal and earnestness of true reformers.

Social and political reforms are closely allied. Following along both these lines, women will enter the field of reform literature with proper ideas of the gravity and magnitude of the work. With her keen perceptions and intuitive grasp of situations she will wield an influence beyond that of all past endeavor. Orators sway the multitude as much by their voice and gestures as by the sentiments they express; but the written word, fresh from the heart and pen of the reformer, enters the homes of the masses, is read and pondered over in the quiet of the evening hour, and its influence, like that of the sunshine, surely and permanently does its work. MYRA PEPPER.

The Letter of the Law in England.

The prisons of England will shortly be filled with Nonconformists who conscientiously object to the payment of a church school rate—a tax which has always been paid in England, but which under the new education act has been increased and for the first time levied in a direct form, which now makes protest possible. This, however, is a religious question, and martyrdoms, voluntary and otherwise, have been common in all countries wherever an exclusive sect has obtained a legal monopoly in the State.

In Ireland eviction scenes have become too familiar to be noticed, but a public-spirited protest against landlordism by a millionaire tenant who cannot be evicted from his holding is a newer sight and one worth noticing.

In London the terminable lease system has become an outrage on common sense. No landlord will sell his property outright; many titled landlords have no power to do so if they so desired. Laws still exist which were made in feudal times, centuries before the pressure of population on the limited land in small areas like England made freedom of choice a very limited or non-existent factor. One of the obvious consequences of the artificial and State-made barriers to free trade in land is that the landlord possesses powers with which no living being should be trusted. The fact that in a certain number of years the land reverts to the landlord destroys much of the freedom of the tenant; and it must be remembered that the landlords of England are mostly free from all knowledge of the enterprise and strenuous striving for progress in business which the merchant's busy life teaches him. To this add the feudal environment and aristocratic temperament which hang like a pall upon the "nobility" and all that is "theirs" (the earth is the lord's in England); it will then be easily understood that an estate is at once a kingdom and a treasury to the owner.

The bulk of the land in London is owned by half a dozen men like the Duke of Bedford, who is empowered by law to charge toll on a farmer's load of vegetables in the public street unable to enter the proprietary market of Covent Garden, which the ducal parsimony keeps small and inadequate like it has been for centuries.

So difficult is it to obtain a site in London that Mr. Tree in building His Majesty's Theatre has had to agree to terms of lease which prevent him affixing a "sign or notice of business" on the front of his theatre—terms which probably no other theatre proprietor in the world has had to agree to.

Mr. John Lewis, millionaire, owner of one of the largest dry-goods stores in London, has for years fought the Duke of Portland, who owns the land on which Lewis' stores are built, for which land John Lewis has already paid many millions of dollars in rent. A few years ago Lewis spent over $500,000 in re-

building his stores, adding thereto two shops which had previously been workrooms and dwelling houses. The Duke's estate commissioners ignored the rebuilding until completed, and then insisted on the restoration of the ancient, unhealthy, inconvenient dwelling houses and the consequent destruction of the handsome, substantial, modern, wholesome buildings erected in their place.

John Lewis has protested year after year, the Duke's commissioners moving in the slow courts of England and obtaining injunction after injunction, which Lewis has consistently ignored. The Duke has at length taken more drastic measures and has succeeded in obtaining an order of the court committing John Lewis to prison, let it be noted, not for disobeying a landlord, but for contempt of court in disobeying the court which ordered him to obey the landlord. This is the only offense in England for which an illimitable sentence of imprisonment is possible, and Mr. Lewis has the alternative of obeying or suffering incarceration for life. John Lewis is a member of the London County Council, and a veteran Liberal, over 60 years of age. He has decided to go to prison and spend the remainder of his life in jail if there is no better way of protesting against the landlord's legal intimidation and blackmail.

In Brixton jail, London, John Lewis, millionaire, remains in the solitary confinement which makes English jail life a torture worthy of the Inquisition.

In Oxford street, London, the largest store in the finest street in the most fashionable quarter of London is placarded over with posters which cannot fail to make London think, and the two handsome but landlord-condemned shops are timbered up by the landlord's orders as if a siege were in progress, and John Lewis has large-lettered posters covering the wooden beams, telling the reasons why these things are so. The posters on John Lewis' premises are quoted below to enable Lucifer's readers to judge of the spirit in which this fight is being waged.

The Prime Minister of England, Mr. Balfour, on being asked in Parliament if he would release John Lewis, expressed his entire concurrence with the incarceration. Perhaps a new administration (which may not be far off) may take a different view, perhaps ill health may compel Lewis to give way, but in any event he has struck a blow against his native land laws which will not easily be forgotten.

The Land Reform Association of England is taking up the case and it should mean a new supply of recruits to the banner of the Single Taxers, and cannot fail to interest those thinkers who, while regarding Henry George's panacea as only touching the fringe of reform, must always welcome the advent of a Man (even a millionaire man) who follows his convictions wherever they lead him.

GEORGE BRENSHAUSEN.

"The Trustees of the Portland Estate.—Mr. William George Frederick Cavendish Bentinck, Sir Arthur Edward Augustus Ellis, Mr. Edward Horsman Bailey—who are pleased to call themselves a Committee of Management, deny the owner of these premises the right to make reasonable use thereof. This is a shameful abuse of a law which is itself a national disgrace.—John Lewis."

"Mr. John Lewis, L. C. C., builder and owner of these premises, is threatened with imprisonment and the confiscation of his property by the Board of Management of the Portland estate—Major General Sir Arthur Edward Augustus Ellis, K.C.V.O., C.S.I.; Mr. William George Frederick Cavendish Bentinck, Mr. Edward Horsman Bailey. The history of this incredible abuse of land laws, which are themselves an offense to every self-respecting Englishman, will later on be published, together with all the correspondence pro bono publico.—John Lewis."

"The present ownership of the big landed estates is the outcome of conquest and confiscation by the Norman freebooters, supplemented by rapacious and licentious monarchs, which must be followed by bad cultivation, bad dwellings, and bad morals.—John Lewis."

"Whatever the law, the facts remain, and this letter gives the lie to the statement that when I rebuilt Nos. 16-17 Holles street as they now exist the surveyor to the Portland estate never contemplated their being incorporated with the main block of my business premises:

"'Portland Office, Queen Anne Street, London, W.
4th June, 1889.

"'Portland Estate, Re Holles Street—Dear Sir: I had an interview with the trustees yesterday and laid before them your letter of the 30th May, with the memorandum which you left with me as to the terms of the proposed new leases, all of which were thoroughly considered by the trustees.

"'The trustees feel that, having regard to the terms of the leases which have been granted to other tenants under somewhat similar circumstances, they cannot extend the terms of the intended leases of the premises Nos. 21 to 26 Holles street; but *with a view to a possible future connection of the premises Nos. 16 and 17 with the premises adjoining southward by rebuilding at some future date*, the trustees agree to extend the term of those two houses to the same length as that of the remainder so as to expire at Lady Day, 1954, as is the case with the other premises. Your obedient servant, Charles Fowler.'

—Mr. John Lewis."

"It is only righteous that a tenant should enjoy fixity of tenure at a fair rent, for landlords are not the absolute owners of the earth; they hold land in trust for the community, and their duty is to afford every facility for the profitable use of the land held by the tenant. Landlords cannot have any equitable right to harass or hinder the industry of tenants, whose labor is the source of the landlords' wealth.—John Lewis."

"'Land is the basis of industry. Is there any reason why land should not be free as machinery, or ships, or household furniture, or cattle, or the goods and manufactures in your warehouses? If freedom be the law of right and of wisdom with respect to all these kinds of property, how should the reverse of freedom be any other than the law of mischief and injury when applied to land?'—John Bright.

"278-288 Oxford Street, and 16-28 Holles Street, and
Cavendish Buildings, W.

"With the above weighty words before them, the attention of thoughtful Englishmen is called to the extraordinary case of Bailey versus Lewis. It is important that Londoners should realize what it is for five millions of people to live on the sufferance of a mere handful of aristocratic land-owners.

"The prolonged stoppage of Mr. Lewis' building operations by Mr. William George Frederick Cavendish Bentinck, Major General Ellis and Mr. Edward Horsman Bailey, the trustees of the Portland estate, Marylebone, is a shameful abuse of the present unsatisfactory state of the law affecting land owner and building owner, their object being to impose arbitrary alterations in the plans approved by their ex-surveyor.

"For twelve years past two of Mr. Lewis' houses rated at £600 per annum have stood empty, and he is still prevented from turning them to profitable account; neither is he allowed to make full use of his newly erected Oxford street and Holles street premises.

"If, however, English law were common sense the ground-landlord would have no more right to the buildings than to the stock in trade, seeing that he contributes no more to the one than to the other.

"These gentlemen have deliberately and of set purpose inflicted a heavy loss on Mr. Lewis amounting to thousands of pounds, and now they add insult to injury by applying to the Court of Chancery for his imprisonment, because he, a tenant of thirty years' standing, and paying over £2,000 a year ground rent, refuses to become the sport of their caprice; for it is not contended that he has contemplated doing anything prejudicial to adjoining owners.

"The terminable leasehold system is a curse to the country; it empowers the ground-landlords to blight the prosperity of tradesmen, and to crush their hope for the reward of their own industry. Their pernicious influence fosters corruption in the craven-hearted and mean-spirited among our local authorities, and the intrigues of their agents render it incumbent upon every public-spirited man to be ever on the watch. The London leaseholders are hustled and shoved about with less consideration than a ground-landlord would show for his sheep.

"When unfair advantage is taken by the ground-landlord of the necessities of a tenant, and arbitrary covenants are imposed, whereby he is hindered from the reasonable use of the land he occupies, such impositions ought not to be held good in law.

"It is inequitable that ground-landlords should be allowed to impose the condition that a tenant shall not claim the protection of the law against injury done by adjoining owners if sanctioned by the ground-landlord.

"Let us pray for a leader who will set us free from the bondage of the high and mighty landed aristocracy; they never have been, and never will be, the disinterested friends of the healthy-minded industrial classes. Let London, with her wealth and intelligence, be an example to the country, and call for a manly and united resistance to landlord tyranny, that the many be no longer compelled to pay tribute to the favored few who neither toil nor spin.—John Lewis."

"The evil of the overcrowding of the people can never be effectually abated so long as owners of land in towns are permitted to levy a tax upon the whole community, by way of an increase of rent proportionate to the increased value of that land, due not to any efforts of theirs, but to the industry and consequent prosperity of the community as a whole. This in reality is a constantly increasing tribute by the whole community of the town to the individuals who own the land.'—Grey."

"'To put an end to the leasehold system is not Jacobinism, is not cupidity, it is justice and common sense. It is a system that ought to be stopped. No wonder that the great ducal landlords, when a Parliamentary inquiry began, formed themselves into a league.'—John Morley."

"'It is astonishing that the people are so tacit in their submission to the perpetuation of the feudal system in this country so long after it has been shattered to pieces in every other country.'—Richard Cobden."

"The hereditary landed aristocracy dread the moral power of small proprietors; they prefer the degradation of the tenants, and to reserve to themselves the right to pose as the absolute lords of the soil, the source of all wealth, and the rightful inheritance of the whole community.—John Lewis."

"In America the land is not cursed with feudalism; it is free to every man to buy and sell the house he lives in, and the land on which he built it, and to hand on the goodwill of the business he has created to his children, without being blackmailed by landlords or lawyers.—John Lewis."

"Wanted.—A Leaseholders' League to resist the ever-growing insolence of London's Grasping, Grinding Ground-landlords.—John Lewis."

"The Enfranchisement of the Leaseholder.—'It is a great hardship upon those who, by the cultivation of their business, have created a value in their property which it did not possess before, that they should be liable in a limited time to be turned out of that property. They are very much in the condition of geese in Norfolk, who at certain times of the year are stripped of their feathers and then turned out to grow another crop.'—Sir William Harcourt."

"Can it be right that the prudent citizen, who builds or buys his house, can do nothing to improve it, without first being blackmailed in solicitors' fees, to get free from arbitrary restrictions which ought never to have been imposed?—John Lewis."

"'The expense of making towns habitable for the toilers who dwell in them must be thrown on the land which their toil makes valuable, without any effort on the part of its owners.'—Joseph Chamberlain."

"Posterity will look back with amazement and wonder what manner of men we were to tolerate the many abuses of the land laws. America's rapid advance is due in no small degree to her having shaken off these fetters of feudalism.—John Lewis."

"'The terminable leasehold system relieves ground-landlords from their due share of ideal taxation, and subjects leaseholders to periodic confiscation, thereby discouraging thrift, enabling ground-landlords to compel tradesmen to buy back the goodwill acquired by a lifetime of industry, and destroying the patrimony which a man would otherwise leave to his children.'—Howard Evans."

"That which a man puts upon the land rightly belongs to him, but the land itself belong to the nation, and is only held in trust by the landlord, whose duty it is to give every facility for the profitable use thereof by the tenant.—John Lewis."

Voluntary Co-Operation.

The philosophers of last century were wont to look forward to the time in which we are now living, and prophecies were plentiful enough that with the vast improvements in machinery poverty would be almost unknown, yet here we are with our land, inventions and improved processes of production in the hands of a comparatively small portion, and the rest enslaved, working to enrich their owners, with barren sessions of legislation, and things going from bad to worse. We are as far off as ever from the era when poverty will be unknown, and it seems to be entirely owing to our adoption of wrong methods. Legislators have been weighed and found wanting, and we must try to do for ourselves what we have so long been expecting them to do for us. While politicians are squabbling over locomotive contracts, lines of railway, contracts for war material, banking, broking and speculating privileges the people are losers, and they alone are interested in reform. If the future is to be better than the past, legislation, as a great French sage has said, must consist of repealing and abolishing old acts of parliament and ancient class privileges, but in even this, perhaps, legislation will refuse to act, or will prove a failure. Political methods have broken down, and the laborers of the world must try something else, and the new method which is already commanding attention for itself is non-political or voluntary co-operation.—The Australian Radical.

Freedom of Speech.

Freedom of speech in ancient Rome and freedom of speech and printing now differ not in principle, but only in form. This freedom is the conservation of liberty, the protector of the small against the great, the indispensable condition of all social improvement; it is the real life of a nation; for what is a nation or a man unless the tongue can utter what the mind conceives and tell it to all countries and to all times? So we see that in modern states, where power is usurped, the suppression of freedom of speech always follows the usurpation, for this freedom is inconsistent with the continuance of any power which is not founded on general consent and maintained by public opinion. In a democratical constitution, where the men who hold the executive power contemplate the accomplishment of some purpose by unconstitutional means, the suppression of freedom of speech and printing is the certain sign that tyranny is approaching. The instrument that is used for this purpose is the citizen himself, who is converted into soldier, and hired at the cost of his own fellow citizens to deprive them of their liberty.—Long's "Decline of the Roman Republic."

Reform in Turkey.

A movement has been started by a Turkish princess, Hairie Ben Alad, aided by her husband, Ali Nouri Bey, and the Armenian journalist, Pierre Anmaghian, for the emancipation of Turkish women. How she is setting about it is described by Die Woche, Berlin, from which Public Opinion translates the following: "The princess, the daughter of a Tunisian pasha who was once a rich and influential friend of the Sultan, has learned through her husband, who is of Swedish extraction, the inferior position of women in Turkey, and has given herself with great ardor to the cause of bettering their lot. Journeying with her husband and with Pierre Anmaghian as interpreter, she is holding meetings for the discussion of the woman question in Turkey. Her efforts have been confined largely to Scandinavia, but she intends to extend her propaganda into other countries. The movement has met with an exceedingly friendly reception."—Woman's Tribune.

It is faith in something, and enthusiasm for something, that makes a life worth looking at.—Holmes.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIPOEM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Ingersoll Controversy—A Summing Up.

"The trouble with most people is they bow to what is called authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time."—Robert G. Ingersoll.

Do not these lines furnish ample justification for giving so much of Lucifer's limited space to a discussion of the merits and demerits of America's most famous Freethought orator?

Little did Ingersoll think, perhaps, when uttering these words, that their truth would so soon be exemplified in his own case.

All true poets are also prophets. Ingersoll was a true poet, a prose-poet, though not destitute of ability as a writer of verse. Pretty evidently he foresaw, unconsciously perhaps, that he himself would not escape the fate that had befallen nearly all the great names of the historic past; hence the note of warning just quoted.

Ingersoll knew that to make a hero of a man—to idealize, to idolize, to deify, to apotheosize a man—is the very worst thing that could happen to the cause of human progress in general and to the particular cause with which the man thus honored is or was identified.

He knew that the worshipful spirit, the unmanly, the cowering, the slavish spirit that swallows its idol whole, errors and all, has been the bane of every forward movement that has yet been inaugurated by man.

That this misfortune has already befallen organized Freethought, the movement with which Ingersoll was closely identified, is sufficiently evident from the attitude and utterances of the men who now claim to represent that movement in the United State—as seen in the record made by the symposium, or comparison of opinions, regarding the great Agnostic orator, printed in these columns during the past three or four months.

* * *

Before proceeding further with the summing up of this symposium, I wish to present our readers with one or two more contributions thereto. The first of these is from the pen of a well-known Freethinker of this city, one who for several years was president of the Chicago Secular Union:

"I have read the various criticisms of Ingersoll recently appearing in Lucifer and am moved to remind Mr. Darrow and others that scarcely any two reformers move along the same lines. Ingersoll performed his work as he saw it, and Darrow is doing the same. Ingersoll accomplished a work that Darrow or any other man, perhaps, could not have accomplished, and Darrow is doing a work—and I believe is doing it well—which Ingersoll, perhaps, could not have done. The life of a man is not long enough to enable him to grapple with all the needed reforms of the day, and it is better, I say, for each to take up his part of the work and accomplish something than to attempt to do it all and accomplish nothing. Ingersoll made his mistakes but accomplished much for humanity. When Darrow's work is done it will surely be said that he has accomplished much for humanity, but that he left much undone and that he also made his mistakes. Let the dead rest in peace.

"A. E. Gammage."

With the spirit or general sentiment of this letter I am in full accord. There is scarcely an element of criticism therein, unless it be in the last sentence, "Let the dead rest in peace." In the sense that we should bury all personal animosities, personal antagonism, in the tomb that hides from view the features of our honored dead, I say, Yes! most emphatically Yes.

But if used in the sense that the public utterances and acts of the dead must not be made to pass in review for commendation or reprobation, or in the sense that nothing but good should be said of the dead, I would raise my voice in earnest protest.

There is no rest in nature. Death is not rest. Death is simply change, transformation, evolution, *action*—not rest.

But, admitting the possibility of rest as an abstract proposition, it is morally certain that R. G. Ingersoll will not be allowed to rest, either by friends or foes. "Being dead, he yet speaketh," and I may add, Being dead, yet *acteth*. Saul of Tarsus spoke of Abraham, Lot, Noah and others as being "examples" for us to follow. Abraham, though dead some thousands of years, still continues to act whenever a religious fanatic attempts to gain divine favor by the sacrifice of his child.

Jesus has been dead nineteen hundred years, but he continues to curse his race, both by precept and example. Jesus still lives in the millions of celibate men and women called priests and nuns, living an unnatural, a truly immoral life, whether they are true or false to their religious vows—setting an example that if followed would soon end in race suicide, leaving their parental obligations to be discharged by others not so well endowed—for as a rule, the best-developed women and men are set apart for the service of the Church.

But this, even, is not the worst feature of the case. By their theocratic control of sex and reproduction, based on the teachings and example of Jesus, the priesthoods secure a race of mental and moral dwarfs, imbeciles, fit subjects to be ruled and robbed by the Church, and by its twin brother, the State.

This is only one of the ways by which the dead Jesus—whom I regard as a victim, or invention, of priestcraft—continues to curse the world he is said to have come to save. By his parable of the "talents" he gives aid and comfort to the money monopolists, the usurers. By his habit of depending on miracles, or on the labor of others for his daily bread he discouraged thrift, manly independence and encouraged vagrancy and mendicancy.

"Take no thought for the morrow," "Consider the lilies of the field," etc. have helped to fill the world with professional beggars, tramps and thieves, and the bankrupt atonement doctrine, upon which his whole scheme of salvation rests, gives encouragement to embezzlers, boodlers, cheats, swindlers of every grade and shade.

* * *

All this, and much more that might be said in the same line, has happened because, as quoted in the outset of this article, "people bow to authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time." Jesus was regarded as authority because of the alleged miracles wrought by him, or in his name; also because of his ascetic life and tragic death. Ingersoll was not an ascetic nor a wonder-worker, but his power to draw crowds of people by his eloquence and by his personal magnetism was probably as great as, if not greater than, that of the semi-historic, semi-fabulous Nazarene, and now that Ingersoll is numbered with the dead, a strong effort is being made by some

of his admirers to make of him a hero, an ideal man, to be revered and honored as the highest authority, the patron saint if not the tutelar deity of the "new dispensation," the Freethought propaganda.

And thus it will doubtless come to pass that the example and and sayings of Robert G. Ingersoll will continue to live and get in their work in molding the characters and directing the conduct of millions now living, and also of millions of the yet unborn—for good or ill, for weal or woe, for progress or for retrogression.

If the followers of the Nazarene had used their common sense and had discriminated between the good and the bad in their leader, his example and doctrines would not have had the baleful effect upon humanity and progress that they have exerted and still exert. Will the admirers of Ingersoll follow blindly in the steps of the hero worshipers?—Christians, Mohammedans, Confucians, Buddhists, Mormons, Edyites, Dowieites, etc?

* * *

It has been my intention, as chairman of the meeting, to bring the discussion of Ingersoll as an exponent of Freethought to a close with this present issue, but circumstances are against me. The lateness of the hour and press of other good matter have compelled a further postponement of the summing up of this somewhat prolonged symposium—a discussion of principles so important to the work Lucifer and its friends are trying to do that it is believed the space devoted thereto could not have been better occupied.

M. Harman.

Shall We Laugh or Cry?

Under the head, "On Picket Duty," I find the following paragraph in Lucifer's New York contemporary, Liberty:

"My jovial and lazy friend, Lucian V. Pinney of Winsted, Conn., gives excellent advice to Liberty's Chicago contemporary, Lucifer, which rarely 'cracks a smile': You should have a 'fat contributor'—one who does not take to reform with such everlasting seriousness. Admit that the world deserves to be scolded at and preached at, but know also that there are occasions when it should be laughed at; and, if the grim gladiators see nothing in the world to laugh at, let them some time take a day off and look at each other. Reform need not always wear the melancholy look of one about to have a tooth extracted, nor the lean and hungry look of Cassius, nor the wrathful attitude of a woman cleaning house, nor yet the monstrous profundity of the preacher ready to 'bust' into utterance about Christ and Him Crucified. Is there then no laughing 'child among ye taking notes?' Pinney is absolutely right, yet after all Harman may know his business. Perhaps he has discovered that on this side of the Atlantic laughter is deadly only to laugher. I haven't Pinney's wonderful capacity for laughter, but am rapidly approaching him in rotundity of paunch, and both of us seek communion with the Latin soul, wherever it may have found its incarnation. Whereas Harman, on the other hand, talks only to good Americans, and knows that no truly good American ever understood Voltaire."

* * *

'Way back in the early fifties of last century I knew a pilot on a huge Missouri steamer who had gained the sobriquet of "Pontius Pilate" (paunchious pilot!) because of his enormous girth, or length of bellyband. Of course everybody liked Pontius—"the prince of good fellows," as most fat men are.

Unfortunately for me, my girth is about thirty inches—indicating a plentiful lack of the "rotundity of paunch" that seems to be characteristic of Brothers Pinney and Tucker, and with my temperament I cannot hope ever to be ranked among the good fellows who "laugh and grow fat."

This is by no means the first time, however, that I have been charged with overmuch seriousness. From early boyhood onward I have been constantly reminded that life has its funny as well as its sober side, and that a good, hearty laugh now and then is conducive to health, happiness and longevity. Phrenologists have often urged me to cultivate the organ called "Wit," saying that the lack of the "humorous" vein is a serious defect in my mental make-up.

Looking for causes, as is my wont, in addition to the "nervous" temperament just alluded to, I charge this mental defect to heredity, to early education and early environment. Born to a heritage of poverty (economic)—born heir to a theologic creed that postulates an eternity of hopeless suffering for the non-elect, I saw but little in life to encourage a laughing mood. Whether I regarded myself as numbered with the elect, the pardoned, or not, made little difference. With a naturally affectionate, emotional, sympathetic make-up, I could not bear the idea of accepting heaven for myself if my friends were to be shut up in hell. Let me share their fate, whether it be hell or heaven, was my creed.

Hence I was not surprised to learn that the Nazarene never laughed; that he was called "The man of sorrows and acquainted with grief," since the burden of his gospel was "Strait is the gate and narrow the way that leadeth unto life, and few there be that find it," and, "wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." "Many are called; few are chosen." "These shall go away into everlasting punishment prepared for the devil and his angels." "How shall ye escape the damnation of hell?"

This is the gospel of pessimism, of death and despair, worse than that of Schopenhauer, the gospel of damnation—of *hell in the original packages*, so to speak—consequently a gospel that calls for "weeping and wailing," and not for smiles and joyous laughter.

* * *

One of the most potent causes that drove me from the church was the terrible lack of agreement between the professed belief and the daily deportment of church goers. "How can you," I mentally queried, "how is it possible that you church people can be smiling and jovial—cheerful and happy—trivial, witty and even hilarious, when you know that many of your acquaintances, many even of your nearest and dearest friends, are now writhing in the flames of never-ending hell, or at least are in great danger of such fate? Your belief is mere pretense, else you are awfully lacking either in humanity or sanity, or both."

For a very similar reason, I find it hard to be glad, smiling, cheerful, witty or joyous, *knowing*—not simply believing—that a very large per cent of the people now living in human bodies are in "hell"—a hell of physical or mental suffering and that for many of these damned ones there is absolutely *no hope*, except such hope as may be offered by the "death angel."

The truly great, because truly altruistic and sympathetic, Horace Mann once lectured on the theme, "Where Do God's Children Dwell?" With his wide experience and observation none knew better than he that a very large proportion of the children—the grown up children as well as infants—now on this planet are living in hell. Horace Mann labored, wrote, lectured, lived and died in the hope and belief that the free school system of which he was the great apostle, would do much to abolish the hells of this world. Were he living to-day he would doubtless see and acknowledge that a reform more fundamental than that of popular education is needed to remove the hells of our so-called civilization. He would see and know that the foundations upon which these hells are built—monopoly of money, monopoly of land, monopoly of machinery and transportation, and, worst of all, because underlying and producing all the others, *monopoly of sex*, control and regulation of sex and reproduction by Church, State and Grundy—he would see that all these foundations and feeders of earthly hells are quite as firmly fixed and secure to-day as before the inauguration of the public free school system, if not more so.

Yes, the world owes much to that robust, rebel, yet very politic and conventional representative of the "Latin soul," Voltaire, who by the shafts of ridicule brought the Church to its knees and compelled a reconstruction of its methods of fighting heretics and heresy, but what of that other Latin soul, represented by Monsignor Pecci, now slowly dying in the Vatican? If Voltaire were dying to-day, would the world he helped to liberty of conscience honor him as it now honors the man who nearly died of grief and mortification because of the honors paid to heresy when Bruno's monument was unveiled in Rome a few years ago? The story is told that the Pope lay all day on the cold stone floor of the Vatican to express his grief and horror because of the rebuke administered by the secular government to himself and to his church by honoring one of the most distinguished of that church's victims, the inhumanly murdered Giordano Bruno.

Even in America, the so-called Land of Freedom, the Latin soul representing the greatest of all the enemies of freedom and equality, the Roman Church, receives a thousand fold more honor than does the memory of Bruno and Voltaire, who worked so hard and long, each in his own way, to make freedom and justice possible, showing that something besides laughter is needed to destroy the despotism of religious superstition.

Whether Democritus, the laughing Greek, or his great rival, Heraclitus, the weeping man, was the better philosopher there is room for difference of opinion, but if the legend be true which says that George Washington never smiled during the seven years he commanded the "Continental army," that fact would be to me proof of his sanity and humanity, rather than of the reverse, and, finally, I confess to much sympathy and respect with and for the Hebrew prophet who prayed that his head might be waters and his eyes a fountain of tears, because he saw so much to cause weeping and so little to provoke laughter.

M. HARMAN.

Book Reviews.

For more than three years we have tried hard to get a supply of "Cityless and Countryless World," by Henry Olerich, to fill orders. The book seems to have been long out of print. Now we are prepared to fill the orders already received, also a few new ones, and hope we shall not again disappoint any applicant for this splendid conception of better, more rational, social, economic and political systems than those in force on Earth to-day.

"Cityless and Countryless World," as many of our readers know, is written in a lively conversational style, and is not a dull, didactic, dogmatic or pedantic homily upon the evils of our present societary systems. The principal speaker is supposed to be a traveler whose home is on our neighboring planet, Mars. As a fair sample of the author's style and trend of thought, I copy a paragraph in which Mr. Midith, the Marsian traveler, contrasts some of the social customs of his native planet with those he finds on Earth:

"1—You marry for life; we do not. 2—Your Church and State interfere with your sexual affairs; we leave it in the hands of the individual. 3—Our women are not financially dependent on the man; yours, as a rule, are. 4—Our women have the privilege of soliciting the love of any man whose sexual co-operation they desire; yours have not. 5—In a state of sexual freedom, the woman regulates her own sexual affairs to suit herself; in a state of marriage, or, in other words, interference of Church and State, the man or husband largely runs the sexual affairs to suit himself, the same as he runs the financial and political affairs. 6—We invariably room alone, both men and women; under your marriage system your husband and wife invariably room and lodge together. 7—You make your women dependent creatures by not financially compensating maternal labor the same as mining, farming, etc.; we make her independent because we pay her the same compensation for maternal work as we do for any other labor. 8.—You shift the burden of maternal cares almost exclusively off onto the mother, while we act on the supposition that we have all received parental care during our infancy, and that in turn we should do the same for someone else, whether we are parents or not; to neglect this would make us shirks, for we would not be paying for what we received during our infancy. 9—We teach the laws of sexuality to our children of all ages; you try to hide all knowledge of it. Hence we make intelligence the safeguard of sexual purity, while you make ignorance its safeguard."

"Cityless and Countryless World" is a large book for the price—$1, postpaid, 447 pages; beautifully bound in red silk cloth. In paper binding, 50 cents. Orders filled here.

* * *

"The Bible. By John E. Remsburg. Large 12mo. 500 pages. Cloth, $1.25 net. The Truth Seeker Company, 28 Lafayette place, New York, has published a new book about the Bible by John E. Remsburg, the well-known Liberal lecturer and writer. It contains eleven chapters on the authenticity of the Bible, based on the best authorities of the time; thirteen on the credibility of the Bible, ten on the morality of the Bible, and an appendix in which Mr. Remsburg sets forth unanswerable arguments against the divine origin and in favor of the human origin of the Bible. Twenty-six pages of index enable the reader to instantly refer to any authority quoted or argument used. Mr. Remsburg is one of the most careful, accurate and painstaking writers, and his book is a compendium of the latest scholarship and rationalistic thought on the subject. The late Colonel Ingersoll began his famous lecture on the Bible by saying, 'Some one ought to tell the truth about the Bible.' This Mr. Remsburg has done—done it fully, and done it well. Rationalists will welcome this work, though the clergy will probably antagonize it strongly."

The above is the "Literary Note" sent out by the publishers. Not having had time to give the work a thorough perusal, I will only add that so far as read the book seems the result of much careful research and will doubtless take the place of a "classic" in regard to the collection of old-time books, or booklets, known as *Ho Biblos*, "the book."

On one point, however, I feel constrained to enter a decided protest, and that is Brother Remsburg's treatment of what is called "obscenity." When a well-known French astronomer was asked why he left "God" out of his book he replied, "I had no need of that hypothesis." Just so, as it seems to me, the philosophic Freethinker has no need of the hypothesis, the concept, called obscenity, in his moral code.

That there is abuse, perversion, of the facts and functions of the human body we all know, but the words "obscene" and "obscenity" indicate that certain facts and functions are so inherently vile that they must not be mentioned under pain of social ostracism or of legal punishment.

The logical Freethinker recognizes no words as "blasphemous," and for a like reason his vocabulary knows nothing of "obscenity." Blasphemy and obscenity are equally the product of ignorance and superstition in regard to the basic facts of nature and of life.

M. H.

The industrial combat is one obscured and terrible, where the strong oppress the weak, where property overwhelms labor by the weight of its prerogatives. The proprietors have the power of giving in exchange for labor only the least possible wage. The one side always dictates the law; the other side is always constrained to receive it.—Necker.

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VARIOUS VOICES.

Howard Tuttle, Clinton, Iowa.—Find inclosed $1. Am sorry it is not one hundred dollars instead of one!

C. F. Hunt, Norwood Park, Ill.—I have met many who deny responsibility. Responsibility to what or to whom? Absolute freedom would permit only fear of retaliation of others equally free; and discretion—the impulse to avoid such retaliation.

Belle Chapel, Leroy, Pa.—There is some talk of having a colony of enlightened people at Hawk's Park, Fla., in the near future. When preparations are made notices will be printed in the Liberal papers. The plan is to get settlers who want homes of their own and who are able and willing to work. With machinery and land a comfortable living would be available to many people who are now living in crowded cities, not knowing where the next meal is to come from.

E. W. Chamberlain, New York.—It has always seemed to me that too little is said in praise of that magnificent pioneer, E. H. Heywood. No nobler duty devolves upon us than to hand down to future generations the principles of purity and morality which Heywood forfeited so much to propagate. In honoring Heywood we honor ourselves. How can we expect that the future will honor us, or even remember us, if we forget Heywood and his unselfish sacrifices for the higher morality he preached? I think the change in name of the autobiography would be an improvement. I hope to see it finished this summer. You certainly ought to leave the world a history of the great fight you have made for freedom in a shape more convenient for reference than the scattered and broken files of Lucifer. I have a complete file of Lucifer from 1887 to date. I wonder how many more such are in existence. There ought to be one in every historical library. James F. Morton of Home, Wash., talks of writing a story of the persecutions of the Home colonists. His book and yours will come in good time to be considered in connection with the scandals in the Postoffice Department.

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Seen in the White Light.

A notorious old woman was dead. In her lifetime it was said: "If Joan Bissell gets to heaven there's a chance for anybody." Joan Bissell herself had recked little of heaven or hell. Pursuit of gain and Evasion of Law had filled her life, and both these ends she had well attained. But now she was dead and her soul came up for judgment.

In her lifetime Joan Bissell had been corpulent, and her presence was hustling, aggressive; but her soul was slight and frail, and it floated in the Light of Truth timidly, as though it had just found itself and was amazed.

Down against the poor, weak thing came the army of her accusers, swarming to stone Joan Bissell down to hell. Foremost in the crowd were the Guardians of Law, and the soul of the old woman trembled. But a Voice said: "He that is without sin among you, let him first cast a stone at her."

Hearing the Voice, the accusers faltered, and hosts of them slipped away: they who had been receivers of hush-money, they who in their own times and places had also evaded the laws. Upon the few who remained beat down the White Light of Truth, and again was heard the Voice—"Go! The Spirit of Judgment Absolute recks not of artificial law!"

Then came other accusers, Guardians of Life and Health, but as the White Light fell upon them they quivered, and many drew away and fled. These were they who had secretly committed the same crime for which Joan Bissell was called to answer, they who had taken her gold and aided her, they who, for money, had sinned against that which they stood pledged to protect.

Again advanced upon her yet another army—Guardians of Morality, and these cried out loudly that she had depraved the world by saving sinners from their just punishment, that she had blasphemed against virtue and upheld vice and outraged the office of motherhood. As they bore down against her the White Light beat upon them, and they examined their own souls, and with blanched faces many fled into the darkness, for upon many of them lay the sin that had given Joan Bissell her opportunity, from their own hands had come the gold for which she pawned her soul. Others also, parents and grandparents, saw in themselves the causes of the waywardness and downfall of their children. Yet others went out with stricken faces—teachers who had withheld knowledge, who had taught lies, who had garbled truth, who had thought to protect innocence with the sham armor of ignorance and falsehood.

When all were gone there yet remained an army of accusers, but from the other side came up her defenders. There were happy and good women, whose first shame had been hidden by Joan Bissell. There were many of these who, but for her, would have been driven to a life of debauchery and shame. There were placid old faces, proud fathers and fond mothers, who, thanks to her, had never known of a dear daughter's disgrace, who had gone to their graves happy and proud. Oh! the hearts that would have broken but for Joan Bissell! All these came up to defend her.

There in the White Light the soul of Joan Bissell floated, shuddering, while down upon her came the legion of her crimes—an army of black shadows, each with a blood-red spot at its center. Some there were that men call Murder, but the host were crimes against lives that had never been born. The black shadows bore down upon her and she sank down toward the Jaws of Hell, but from beneath and around came an uprush of fluttering, white-winged multitudes who bore her up toward the Gates of Heaven. These were the souls of babes who had never lived, who had been spared a lifetime of sorrow, of persecution, of toil, of suffering, of sin.

Between the opposing forces of the evil she had done and the good which had come of it the soul of Joan Bissell surged up and down in the White Light—and the Spirit of Judgment Absolute was paralyzed.

* * *

Oh, well! Of course it is all a dream—the Gates of Heaven, the Jaws of Hell, and the Spirit of Judgment Absolute; but Joan Bissell is no dream—she is not one but many, and the conditions that produce her are no dream—they are everywhere.

The Conditions which make it possible that many a girl owes her chance to live honorably, owes her chance to retrieve her mistakes, owes her hopes of happiness and freedom to a Joan Bissell! The Conditions that make it possible that thousands of little unwanted human creatures are thrust back from the gateway of life every year by a Joan Bissell! The Conditions that make it possible that the beautiful instinct of motherhood should be thwarted by a Joan Bissell; that the crown of womanhood should become a curse, that thousands of girls and women should risk life, health and the approval of their own souls, should lay on the altar of tradition their most sacred instincts and submit to the monstrous practices of a Joan Bissell—God! that these Conditions *were* only a dream!

Will they ever be a dream, a black memory of dark ages when womanhood struggled for freedom in the night and the storm?

Never, until we open our eyes, until the White Light beats upon our souls and we see that We are the makers of these Conditions, that We must destroy them, that We must build up a New Life on the rotting ruins of To-day. LENA BELFORT.

Lies and the burden of evil they bring are passed on—shifted from back to back, and from rank to rank, and so land ultimately on the dumb lowest rank, who, with spade and mattock, with sore heart and empty wallet, daily come in contact with reality and can pass the cheat no further.—Carlyle.

Dualism.

Things slimy, things lecherous and treacherous and things infinitely nasty are said and done in the name of free love, and yet I have never hesitated to announce myself a free lover. For I believe in the utmost freedom of intercourse between men and women, without any interference by either State, Church or Society. I do not believe in any law regulating or any ceremony sanctifying it. It is for the parties themselves to decide both as to form and duration. This does not mean, however, that I have no opinion as to what form of intercourse is likely to give best results; indeed, my feelings in the matter are strong and deeply rooted. After much observation of life and much reading of books I have come to the conclusion that the highest ideal of sex life is the exclusive and life-long union of one man with one woman. This is the ideal state toward which the race is tending, and this is the purpose underlying all marriage forms, even from the most primitive times of which tradition speaks. Sometimes the purpose is hard to trace, sometimes it is partial; it is mostly unconscious, but it can be shown to be there. To use a paraphrase, marriage exists for the purpose of producing the chaste woman; with her appearance it will cease to be. But it will be objected, Has not marriage been a failure? And truth compels us to admit that it has not been an entire success, neither has it altogether failed. It has been a success in this, that within its bounds woman has attained a position almost equal to man, and has ceased to be the property of the man of wealth. No man has now a right to outrage any woman other than his wife, and I think few do this. On this account many a working man has had for wife a woman unfouled by either his or her masters. During long ages marriage was the only protection the poor had against the passions of the powerful. And within this protected circle many, many thousands of women have lived serene and happy lives as mothers and wives and have been loved and honored by husband and children. We all know some of these and are happy in the knowledge, for they are the promise of the future. It is of the nature of these happy unions that they are known only to the few, while ill-matched, loose characters just as naturally seek the divorce courts and publicly parade their disgusting practices. The presence of these moral invertebrates is one of the chief causes of failure in marriage, and if we wish to form a just judgment we must allow for them; they would be failures anywhere, either in or out of marriage. In any given state of society the majority are always on a level, or but slightly above the level, of the convention institutions, a great number are below them and a smaller number are above and ahead. And it is this smaller number and their attack which is to effect the all-important change from the old forms to freedom. And I wish to point out the error into which these otherwise sane and intelligent persons have fallen, and I do it with a full consciousness of their high character and aim. They have seen clearly the awful suffering of the victims of mistaken marriages, and this has unbalanced them to such an extent that they are unable to distinguish between the purpose and the methods used to achieve it. Not only, they say, is governmental interference wrong, but chastity itself is evil. Instead of the old virtues of constancy, fidelity and chastity they exalt inconstancy, infidelity and unchastity. Not content with discrediting marriage built on force and setting up freedom in its place, they offensively and aggressively assert that there is no freedom except what they euphemistically call varietism. Now, varietism looks to me like a kind of "scab" prostitution, and I object to the assertion that a woman cannot be at the same time free and chaste. This is the most grievous result of governmentalism, that a thing good in itself becomes hateful to strong people when it is authorized and enforced for any length of time. A little patient thought will remedy the error. I recognize the real trouble as authority and force, the method, and not constancy, the thing sought. To me, to any sane person, there is nothing incompatible between freedom and chastity. Liberty does not spell obscenity. A free woman is under no obligation to be a varietist nor to do any of the things proper to the scarlet lady.

GEORGE BROWN.

Ingersoll's Last Words on Woman.

I have been a silent but deeply interested spectator in the discussion that has been going on for some time in the columns of Lucifer, the Truth Seeker, Freethought Magazine and Torch of Reason, with regard to the teachings of the now world-famous Ingersoll on the all-important and vital question of marriage and his sentiments and ideas concerning Anarchists and Anarchism. What must be the consensus of opinion with regard to those editors and writers who have endeavored to keep in abeyance the real sentiments of the great Agnostic on this vital question? It is a well-known and universally-recognized rule of equity that the will of the latest date is the basis of action by the court of last appeal when called upon to confirm the wishes of the testator. Now, what were the latest expressions of Colonel Ingersoll concerning this matter? After deprecating the ignorance and poverty of the masses of the people and justly arraigning religion for its incompetency and fraudulent methods of pretended reform, he says in the last lecture he ever delivered—before the American Free Religious Association, Boston, June 2, 1899:

"There is but one hope. Ignorance, poverty and vice must stop populating the world. . . . To accomplish this there is but one way: Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question. . . .

"Men and women who believe that slaves are purer, truer than the free, who believe that fear is a safer guide than knowledge, that only those are really good who obey the commands of others, and that ignorance is the soil in which the perfect, perfumed flower of virtue grows, will with protesting hands hide their shocked faces."

These are the mature and deliberate utterances of the great reformer after carefully examining and critically scrutinizing the institution of marriage.

In the enunciation of these grand principles of reform Ingersoll forsakes the company of the faint-hearted, illiberal apologists and sticklers for the moth-eaten and fossilized Christian morality that has for so long been made to do duty for the Church, and takes his stand with Heywood, Harman, Matilda Gage, Helen Gardener, Rachel Campbell, Mary Wollstonecraft and many others whose names shed luster on the pages of history.

Now it would be a graceful act on the part of said editors to publish in full the entire discussion as it has taken place, and freely admit that their prejudices clouded their vision and warped their better judgment, and that they were defending a brand of conventional morality that liberty, justice and the invincible forces of natural morality would inevitably sweep away, and thus by the display of manhood show that they, too, are real Freethinkers.

HENRY C. ROMAINE.

I do not believe in sacrificing all there is of value in the human heart, or in the human brain, for the preservation of what is called property, or, rather, on account of the fear that what is called property may perish. Property is in no danger while man is free. It is the freedom of man that gives value to property. If we deserve liberty, the spirit of progress, the conditions of development, property will take care of itself.—Ingersoll.

Free Love and Marital Misfits.

The query raised by 55 of Sioux City, Iowa, seems easy to answer. The writer commences by saying, "Since free love has and will separate husbands and wives, . . . what about division of property?" What about division of property outside of free lovers? Since free love stands for love that is free, for equality, for kindness and justice to all concerned I see no puzzling enigma about this problem.

I venture to say that free love never separated husbands and wives who did not deserve it, and who should never have been "yoked" together. Each one may have the right to do wrong, but he or she must not evade the penalty. That free love has and will separate marital misfits proves it to be a million years in advance of the chattel-slave marriage code of today.

Colonel Ingersoll (who, by the way, should not be deified) said: "Every brain is a field, where Nature sows with countless hands the seeds of thought, and the crop depends upon the soil." Each one must cultivate his own brain-soil, eliminating all weeds of false creeds, deeds and breeds. Women must search for causes and be brave enough to follow where truth, reason and justice lead.

"Let no church creed so blind you,
Nor silly social chains so bind you,
That a progressive soul can't find you."

XELDA.

Utterly Impossible.

Christians say that with God all things are possible, but like many another saying, it is only a saying. It will not stand the test of common sense. The boy was right who said God could not make a two-year-old colt in a minute.

"Oh, yes, he can; he can do anything."

"He might make the colt, but it wouldn't be two years old."

If they will stop and think, those who have half the reasoning power of that boy, must see the utter impossibility of making things better, as a whole, under the present system.

The system itself must go; must give place to a better one.

Those earnest men and women who are trying so hard to remove the curse of intemperance, of prostitution, etc., are simply throwing away their time and strength. Where is the power that can prevent effects so long as causes remain? There is no such power—mental science to the contrary notwithstanding. Yes, I know just what I am saying. . . . Under our present system of things drunkenness and prostitution are inevitable. They are the twin children of legal marriage and land monopoly. By legal marriage I mean all forms of bondage for woman, all that debars her from the exercise of her right to herself; and in land monopoly I include the monopoly of all natural resources. On these two monopolies—that of woman and of the natural sources of wealth, hang the law and the profits; the law which takes away our selfhood, and the profits from the toil of the many that the few may live without toil.

The Apostle to the Gentiles uttered a mighty truth when he said: "When the law came sin revived and I died"—a truth to which Christians would do well to take heed. Where is the "I" when subject to the will of outside power? Dead! We are then simply tools under the management of an invisibility called by various names. Only the self-governed are living selfhoods. Drunkenness, prostitution, and other evils that infest civilization are the inseparable adjuncts of all forms of slavery; and as now constituted, all the motive powers of society are temptations to crime. Our best characteristics are made to war with each other and thus become our curse.

To illustrate: The two strongest elements in woman's nature, and without which she is hardly woman, are conjugal love and maternal love. Years ago a woman told me why she had never married. She said: "I had two suitors; one, the one I loved, was poor and all the indications were that he would always be so. Yes, I loved him; I was always happy where he was, and I think I should have married him but for one thing."

"And what was that?" I asked.

"There lived right across the way a very poor family; there were a half-dozen or more children, who sometimes had hardly enough clothing to cover them, and whenever Henry came to see me I was pointed to that family as a sample of my future fate if I married him. I could have been happy with him in poverty, but I wanted children, and I could not bear to think of such a fate for them; so I dismissed him."

"Was he free from bad habits?" I questioned, for then, as now, I wanted to know, you know.

"He was until he gave up all hope of getting me, and then then he took to drinking, drank hard and did not live long."

"And what of your other lover?" I continued.

"He lives yonder in that large white house," she replied, pointing to the finest of several fine residences at a little distance.

"What!" I exclaimed, "not Mr. Walton!"

"Yes, Mr. Walton, and he is called one of the best of men. People wonder why his children turn out so badly."

"It is strange," I remarked.

"Don't you suppose there's a cause?" she asked.

At that time I had hardly begun to think in any true sense of the word, but I was in a condition to receive thought when presented. "Don't you suppose there is a cause?" The question was a revelation. Why, of course, there must be a cause; just then there flashed through my mind the words, "By their fruits ye shall know them," and I said: "He's to blame."

"What makes you think so?" she asked.

"I don't know; I didn't stop to think."

She was silent for a moment, then said: "I believe you are right, though I have never dared to say so. Did you ever know of a child that wanted some particular thing which the mother wanted during gestation but could not get, and would cry until it got that very thing?"

"Oh yes, I know two or three such cases," I said. "I knew of one child that cried almost constantly the first six weeks. People kept telling the mother they knew by the way it twisted its mouth that it wanted something. No, she hadn't wanted anything in particular; finally she thought of some cherries she wanted that she didn't get till two or three days afterward. It was out of season for cherries, but she stewed some dried ones, fed that six weeks' old baby a saucer full; it stopped crying and began to grow."

"That is to the point," she said, when I had finished, "but suppose the mother wanted what could not be had for the child, and that its torturing hunger must be carried through life?"

"Why, that would be hell!" I exclaimed.

"Do you wonder then that they act like the devil?" she asked, smiling at my vehemence.

"Why—what—do you mean to say that Mrs. Walton wanted what she could not get?"

"She certainly did," was the reply.

"And with all his wealth!"

"Oh, she never lacked anything in that line; it was *love* that she hungered for. Ed Walton never loved any one but himself; he takes pride in having the best-dressed wife, as well as the finest horse; anything that will be a credit to his own precious self; but love and tenderness—he doesn't know their meaning."

"Why did she marry him?"

"It was the wish of her parents. He was such a good young man, you know, and as she, poor child, had always been loved and petted she never dreamed but that the man who asked her to be his wife would do the same."

"Did she love him?" I asked.

"She did not know what love was—such love as woman gives to man. She learned when too late—learned when she believed it to be a sin to even think of another. Poor child! poor child!"

Many years have passed since the above conversation, but the questioning it awakened has never ceased—questioning that for a long time I hardly dare whisper even to myself. But now, after all these years of thought—after a careful analyzation of the principles upon which the present system of civilization is built—after sensing, then logically reasoning out, the fact that neither man nor woman can do their best work for the race or for each other till woman *owns herself*, I unhesitatingly declare that to make things better—as a whole—under such a system as we now have, is an utter impossibility.

The fact that, as things now are, our best traits are per force arrayed against each other, is sufficient proof that my position is correct. No machinist would expect a machine to do good work if one wheel neutralized or obstructed the action of another wheel, and yet the machine called civilization is so constructed—while the morally wrecked are held responsible for the wrong action of that by which they are crushed.—Lola Waisbrooker, in Foundation Principles.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Idols and Idol Worshipers.

In last week's issue, under the head, "Shall We Laugh or Cry?" some quotations were made from the traditional utterances of one of the world's idols, Jesus, the man of Nazareth, "The Galilean," as the old Romans called him.

The object of making these quotations was to show the danger of elevating any man to the position of a god; of an infallible authority; a hero, an ideal, an idol, to be worshiped, emulated, absorbed, assimilated with or to, in all things.

Many more sayings of similar purport could be quoted to show that necessarily and logicaly the teachings of Jesus, as well as his example, are responsible for much of the hate, the wars, the crimes, the poverty and misery that make of this world a veritable hell today.

That Jesus said and did many things that are worthy of commendation—that is, admitting that we know what he really did say, and that he ever existed as a real person; that many good and wise sayings are attributed to him is freely admitted by all.

It may truthfully be added, however, that the good things Jesus said were not new, and the new things he said were not good.

The gospel of brotherhood, of reciprocity, of forgiveness of injuries, was not new among the Jews at the time of Jesus, but the doctrine of endless punishment (because of lack of faith in himself) was certainly new; at least it was not found in the "scriptures" of his fathers, the Hebrew prophets and lawgivers.

That this gospel of pessimism, of hate, of death and despair continues to get in its work is only too evident to all observers of current events, of current literature and of popular teachings from pulpit and platform. For illustration, take this from the editorial page of the Chicago Examiner, one of the Hearst syndicate of newspapers, much patronized because of their cheapness and because of the claim that all sides are given a hearing. One of the prominent writers for these papers is "Rev." Thomas B. Gregory, who not long since was pastor of a so-called "Liberal" church in this city. In an article published in Hearst's papers Mr. Gregory took the ground that the only proof we have of "immortality" is psychologic in character—not historic, not "revealed." What follows is part of a reply by an "orthodox" clergyman, and is a fair sample, as I think, of what the Catholic and Protestant churches teach today, notwithstanding the "march of modern science" over the "dragons" of medieval superstition:

"The reverend gentleman leaves Christ entirely out of the question—all the more singular, as he is supposed to be a disciple of the Master and a teacher of his doctrine. According to his view, are we to conclude that the resurrection is not to be counted with as an historical fact, and that all proofs of immortality are purely psychological and interior? Did the Jews ever dare to deny the resurrection?

"Again, to prove irrecusably his divine mission, Christ foretold the destruction of the temple and of the city, the dispersion of the Jewish race to the four quarters of the world. He also foretold his resurrection from the dead and the descent of the holy ghost upon his apostles. He ascended into heaven from their midst. The Jews could not prevent his resurrection, but he did prevent (as he said) the rebuilding of the temple. Julian, the apostate, tried his hand at it, and the pagan historian, Ammianus Marcellinus (to mention one among several) tells us that fiery balls sprung out of the ground and earthquakes frustrated his attempts. Even the infidel, Gibbon, confirms the fact.

"'And this is the will of the Father who sent me: That every one who seeth the Son and believeth in him may have life everlasting, and I will raise him up in the last day' (John vi:40). "ERNEST HAWLEY, A. M.,

"Catholic Priest, Rector St. Michael's Church, Belmont, Ill."

That is to say, all who "see the Son and believe in Him," all who believe in the "miraculous," the unnatural, the supernatural, the unscientific, as outlined by this idol-worshiper, "Ernest Hawley, A. M.," *may* "have everlasting life," and may be "raised up [a physical resurrection, we are left to infer] in the last day." All others, all who prefer science and common sense to idol-worship, theology and the traditions of the Dark Ages, must necessarily be left out, doomed to the "lake of fire and brimstone."

* * *

Here is one of the versions of the fate of unbelievers in the scheme of salvation (scheme of *damnation!*) for preaching which the various priesthoods of Christendom receive honors, wealth, exemption from taxes and many other privileges denied to those whose common sense or intellectual honesty makes them reject "Christ and Him crucified:"

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi:8.

According to this text, which all good Christians must accept as the inspired "word of God," *mere unbelief* is quite as bad as the worst of crimes and leads inevitably to the same fate, a never-ending hell. What wonder, then, that Bible believers hate, with an undying hatred, all unbelievers—all Infidels, Agnostics, Atheists, Deists, Freethinkers, Rationalists—all who dare to set up their own private judgment against the judgment of the priest and his church.

Who can blame Mr. Pecci, the worshipful and much-worshiped Pope of the Roman Church, now slowly paying the "debt of nature"—who can blame him for defending the burning of Bruno? If unbelief leads to "endless torment," why should not all who teach unbelief, by precept or example, be put to death, in public and in the most horrible manner, as a warning to all others never to indulge a thought contrary to the teachings of the priest and his book?

* * *

If—as frequently contended for in these columns—if the hero, the idol, of the Christians had been regarded as simply a man, with a man's human frailties, imperfections, limitations; if his followers had been free to use their common sense in deciding upon the value, the reasonableness or the absurdity of his teachings, what rivers of tears and what lakes of human blood might have been spared the shedding, and how much of insanity, imbecility, idiocy and degeneracy might have been prevented by reliance on science and common sense instead of theologic marriage laws, governing sex and reproduction.

JESUS AND INGERSOLL.

The principal purpose of writing these reflections concerning the man Jesus—the chief idol or tutelary deity of the various Christian sects, has been their relation to the Ingersoll Symposium that has been given a hearing in these columns, from time to time during the past four or five months, and which have been suggested by the words of Ingersoll himself, as quoted in last Lucifer, namely:

"The trouble with most people is they bow to what is called authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time."

During life the loved and honored Ingersoll was often called "Pope Bob," partly in derision, perhaps, but largely because of his undisputed supremacy as an exponent, leader or champion of modern Freethought, of modern "Infidelity," as churchmen of all grades and shades of orthodoxy or heterodoxy are wont to express it; and now that death has put its halo upon the head of this intellectual giant there is much reason to expect that his personality will share the fate of the Nazarene, or of Mohammed, of Buddha and of others whose teachings and example have both blessed and cursed the world of mankind.

Not wishing to fill the columns of Lucifer with this discussion, important as it is admitted to be by many, if not most, of our readers, I will close for the present and try to show in next issue some of the parallels between Ingersoll and Jesus; how, like Jesus, Ingersoll was not consistent with himself; how his teachings and example can be used, are now being used, to hold back the car of human progress; to limit, to ossify, to petrify the Freethought movement; how his most zealous followers and would-be guardians of his name and fame are in the wrong, are not logical Freethinkers, not "Liberals" in the true sense of that word, but "Tories of a new type," quoting the language of Herbert Spencer.

This I will try to do in no pharisaic spirit; with no assumption of superior knowledge, wisdom or saintliness; with no claim of leadership, nor desire to be considered a leader in the Freethought army, but rather a private in the ranks, one who wishes neither to rule nor be ruled, one who simply claims his right to his opinion of what Freethought means, and who dares to express that opinion. M. HARMAN.

Special Offers.

In order to meet current expenses during the "heated term," when everybody is apt to forget that printers' bills must be paid in hot weather with the same regularity as during cooler months; also in order to provide a fund to enable Lucifer's editor to take a needed vacation, and also to get something ahead to pay for publication of his long-promised book—for these reasons, until September 1, the following special offers will hold good:

First—To all who will send $2 for two years' subscription to Lucifer (whether new subscribers, renewals or for arrears) and 25 cents for carriage the latest work of Dr. Joseph H. Greer, entitled "The Wholesome Woman," will be sent.

"The Wholesome Woman" is a large volume, 510 pages, handsomely bound, large, clear type, splendidly illustrated. It is "four books in one." Part First treats of Sex and Life; Mystery of Life and Glory of Creation; Dominant Power of Life; Home and Home Making, etc.

Part Second treats of Tokology; Conception and Prenatal Culture; Child-Birth and Hygiene of Infancy; What Determines Sex of Offspring, etc.

Part Third treats of Child Culture; Foundation of Moral Uprightness; Kindergarten, Manual Training, etc.

Part Fourth treats of Health and Hygiene; Long Life Not a Secret; How, When and What to Eat; What to Do and What Not to Do in Sickness; Poisons Used as Medicines; Unnecessary Surgical Operations; Helplessness of Doctors; An Ounce of Prevention, etc.

As a brief sample of the author's style and trend of thought, to those who have not seen Dr. Greer's previous works, "Physician in the House," "Talks on Nature," etc., the following extract will perhaps be interesting:

"*Always look forward!* No beautiful moment should ever be spent in regret. If mistakes have been made they may be used as stepping-stones to better experiences. Always look to th splendid possibilities of the future, working patiently with the material at hand until better appears. Because one has reached the age of forty or fifty or more is no excuse for ceasing to be active in all ways. Would you approach happiness? Follow Nature's example of activity. . . . 'When one generation comes into the possession of the material good that the former generation has gained and makes that fool remark, "I don't have to work," it straightway is stepping on the chute that gives it a slide to Avernus.' Success in any line is to the active, who concentrate their thought force on a given end."

When we recall how many women lose courage and hope; how many become wrecks in body and mind because of what they have been taught to regard their own irreparable mistakes, their "false steps," their unpardonable sins against social law and gospel, and when we remember the thousands more who drag out miserable, aimless lives simply because they see younger and handsomer women preferred by those whose opinions are regarded as authority, we begin to realize how needful, how tremendously important is hopeful advice, healthful suggestion, such as this, from a man whose opportunities of knowing the wants of womankind, as well as those of mankind in general, have been exceptionally good. Send to us for large descriptive circular.

* * *

Special Offer No. 2.—To anyone sending us $1.60 we will send Lucifer one year (or credit a year on arrears) and send a bound copy of "Cityless and Countryless World: An Outline of Co-Operative Individualism," a review of which epoch-making book was printed in last week's Lucifer.

For some years we have been unable to fill orders for this work, until within the last week or two. A new edition is now on sale, and from what I see in the papers the book is destined to meet with favor and appreciation in quarters quite unexpected. In the editorial columns of the Chicago Examiner for July 17 appears the following:

"In last Sunday's American I read with pleasure the sentiments expressed by Mrs. Ella Wheeler Wilcox and Garrett P. Serviss on Professor Olerich's project of a co-operative colony. The people of the world, especially the United States, are progressing very fast intellectually, and when they have become sufficiently educated they will go to the ballot box and vote for the co-operative commonwealth. A. HOKLOPEK."

The above-named very popular writers are not known as individualists, Philosophic Anarchists, nor even as Socialists, in the modern sense; hence commendations from them will reach and influence many thousands who would never see or read a radical reform journal, or hear lectures advocating a social revolution so sweeping as that advocated by Professor Olerich.

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By helping in the circulation of these books our friends will confer a favor not only upon us and Lucifer, but upon themselves and upon the cause of human progress, human emancipation from the chains of Priestcraft, Statecraft and Trustcraft of all kinds. M. H.

That Vacation.

A few weeks ago the statement was made that Lucifer's editor would go away on a summer vacation and would turn over the management of the office, including the editorial department, on or about the 16th of July, intending to devote the next two or three months to putting in shape for the press a book to be called "The American Inquisition, by One of Its Victims."

"Man proposes but God disposes," saith the proverb. For several months past I have urged my daughter, Lillian Harman, to take a short outing before my proposed lay-off, so that she could the better bear the strain of the double work that would devolve upon her during my absence. This she declined doing until about one week ago, when, quite unexpectedly, an opportunity offered for her to take a brief vacation in New York—state and city, an opportunity that seemed too good to be neglected, the result being that I am left alone as office-keeper for the latter half of July.

This postponement will make no other change in the proposed plan than to cause my vacation to extend a week or two later into the fall, and may be quite as good for all concerned as any other arrangement possible.

Meantime I will ask once more that all who may feel an interest in the success of Lucifer and of its allied publications will read the "Special Offers" in this week's paper, and if the "spirit" should move them to accept either of these offers the favor will be greatly appreciated by yours truly,

M. HARMAN.

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

Anti-Vaccination No Test.

I do not wish to get into the discussion about vivisection and vaccination in Lucifer, but I do wish to point out the mixture of different questions presented, so that the discussion is a jumble with different issues, not one and the same issue.

The question as to whether or not vaccination is a prophylactic against smallpox sugests investigations of definite scope and character, in which moralistic gnashing of teeth need not enter.

Efforts to make vaccination compulsory of course raise a political question, or, as some would say, a social question, wholly distinct from the original medical question. One may be a disbeliever in vaccination and at the same time a governmentalist who would force many other things upon his neighbors. Hence if we ask, Should vaccination be compulsory? we get a chorus of Noes from persons whose opinion is that vaccination is filthy, and a chorus of Ayes from persons who want compulsory attendance on public schools and tax collection to support those schools. But neither those ayes nor those noes return any answer to the distinctive political or social question of making compulsory all things which a majority thinks convenient. Vary the instance, but let the political question be the same in principle, and you get a different answer from the multitude, for each answers according to his impression of the particular act to be done, and invades his neighbor's liberty or maintains it without reference to any general rule. Unless a man has it settled in his mind that a thing is not filthy and useless, there can be no extraordinary virtue in his willingness to refrain from forcing that particular thing upon another, and no inference can be drawn that he is a libertarian, however strongly he protests against that particular thing being forced upon himself and family or friends.

It is when we come to vivisection that all elements of logic become crossed and even enveloped in flames of moralistic fury. The original question as to vivisection would naturally be as to its utility for ascertaining certain things. Cruelty is, of course, not any part of science. Given certain aims, it may be necessary to inflict pain if they are to be attained. A radical objection is made on moral grounds. It is declared that science does wrong to avail itself of vivisection. In order to get at the true sense and foundation of this affirmation it appears to me we must take it with the admission that possibly vivisection can teach something useful, for there would be no pertinent logical principle in the assertion that we must refrain from useless vivisection. So there is practically no discussion of vivisection, but an attack by moralists on vivisectors, to the tune of "On what grounds do they deny to animals the justice they ask for themselves?" Convinced that the most dangerous animal on earth is that insane animal, a moralistic man, I would ask him no more difficult or provoking question than this: How about the butcher shops, the fish shops and the fly-papers in the restaurants? The "justice" which is to treat the inferior animals so nicely might observe that they are killed much more extensively than they are vivisected, and as to this killing and offering their meat for sale, do the anti-vivisectors blow hot or blow cold? Theirs is indeed a moral question and first to be studied at home, but how far in principle from any connection with the medical question as to the utility or inutility of vaccination, or any question of the surgical value of vivisection!

A healthy frog is captured and skin is sliced from her belly to restore the growth of skin on a human hand. The question of injustice to the frog is totally extraneous to the surgical question. And this question of injustice to the frog can be discussed without coming to the fact of section, for the capture of the frog was the first invasive act committed against its liberty and life.

TAK KAK.

VARIOUS VOICES.

Philip G. Peabody, Ossipee, N. H.—I want to say that in the last number of Lucifer (977) you have simply surpassed yourself. It is, in my opinion, by far the best you have ever published. From the first word of the article, "Liberty and Organization," on the first page, through your long editorial and to and including "What is Morality?" on the fifth and sixth pages, it is full of matter of the very highest quality. I know few human beings among all my wide circle of friends and acquaintances who would not be improved and enlightened by reading any one of the seven articles included in the above. I have spoken several times in the last two years of Lucifer's excellence, and had rather made up my mind not to mention this matter again. One article, as good as the seven I refer to, would give character to an entire number.

[We still have a fairly good supply of No. 977, which we should be glad to send to those who might wish to distribute, judiciously, to friends and acquaintances; or we would send them out from this office to names sent us by those who would like their friends to see that particular number. Friend Peabody is entitled to our sincerest thanks for this and other like tokens of his appreciation and love for Lucifer and its work.—M. H.]

Ed Secrest, San Jose, Cal.—Your good, fearless, outspoken little paper has regularly found its weary way from Randolph, Kan., to this beautiful town in the Santa Clara Valley, where it is as eagerly received and read as erstwhile in my old pioneer home. Lucifer ought to have lots of friends here, as bigotry and Puritanism are not so rampant among the cosmopolitan, broad-gauged and liberal people along this Western coast as we find them beyond the Rockies. Inclosed please find $1 as subscription to Lucifer.

F. Simon, Omaha, Neb.—I see my subscription to Lucifer has only a few numbers to run yet, so I inclose $1 for the future. I miss Lillian Harman's writings. Wonder what is the cause of her silence?

A. L. Ballou, Wellesley Hills, Mass.—I inclose $1 for another year's subscription to Lucifer. I consider Lena Belfort's answer to George Brown one of the finest things I ever read. When I read his article in No. 970 I wanted to answer it, but I am glad I resisted the temptation, for Lena Belfort has done it so much better than I possibly could, and I wish to thank her most sincerely.

Tina.—In Lucifer, No. 970, R. B. Kerr says, in discussing inherited qualities: "We know one law that governs them—'Like begets like'—and that is enough." Perhaps it is, but if Mr. Kerr is as familiar with his Bible as a good Scot ought to be he may recall that it tells us of a famous stockman, Jacob by name, who found it to his advantage to know something about feminine "whims."

If the products of machinery were sold at cost, it would then be for the interest of every one to afford any facilities in his power toward its construction and its operation, and in thus reducing cost for his own advantage he would be equally promoting the interest of every one who used the products of the machine. Thus, then, upon the principle of cost being made the limit of price, is the interest of all made to co-operate, but not to combine, with the interest of each. Thus is solved the great problem of the individual good harmonized with the public good! Thus does simple equity outstrip the sagacity and genius of man, and work out for him the great problem of society, without the destruction of liberty.—Josiah Warren.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 29. CHICAGO, ILLINOIS, JULY 30, E. M. 293. [C. E. 1903.] WHOLE No. 980

Greatest of All Reforms.

One of the most powerful pleas ever made for justice to mothers—which means justice to the unborn, which means justice to the human race—was made by E. H. Gillette, delegate from Iowa to the National Co-operative Conference, held in Lewiston, Me., June 22, 1902. The general subject under discussion being "The Relation of Co-operation to Religion," Mr. Gillette, after showing how religion had been used to sanction African slavery, the use of intoxicants as beverages, mental bondage to superstitions, creeds, etc., called attention to the "Right of Reproduction." Holding in his hand a watch, the speaker said:

Here is a little machine to measure the hours. It has required centuries of invention to bring it to its present excellence. It is a triumph of human ingenuity, but what would you think if I should tell you that this watch while measuring time can produce another watch equally as good and just like itself? You would laugh me to scorn and say impossible! Yes, no human brain could give a watch that power. It would require a God to do that, but man is a machine, so much superior to this watch, as an evidence of inventive genius, that there is no comparison between them. You might as well compare the light of the sun with that of a fire-fly and yet man is endowed with the miraculous power of reproducing himself and is thus a partner with the Creator (Nature) in that he can people the world. The mechanism for this work is a wonder of wonders and beyond human understanding, so delicate and so sacred that like the ark of the covenant, it is hid from sight. It takes the minutest germ and develops it into a perfect human being with a soul (brain) that shall live after the sun has cast his last shadow and the earth has congealed.

Woman is endowed with this supreme invention; indeed, she takes her name from it (womb-man) and is by it placed on the pinnacle of creation; she is made its guardian and protector and owner and not only instructed to "be fruitful," but her very nature, her maternal instincts, render it almost, if not quite impossible for her not to be. The most cruel penalties invented by man have proved insufficient to prevent maternity and defeat nature. The misuse or abuse of this sacred organism is punished by disease and death, while its natural use gives life and supreme happiness, but such has been its abuse that the world is full of the diseased and crippled, and a single century sees three generations come and go, instead of one. Indeed, the wonder is that the race is not already extinct. This brings me to the co-operation of the sexes, a subject of such supreme importance that people do not dare to talk about it and rather than educate their sons upon it, leave them to the instruction of the street, consequently they grow up like wild beasts to prey upon our daughters. There is no natural right more thoroughly demonstrated by physiology than the right of reproduction; it is as undeniable, as unimpeachable as the right to think, to breathe, to eat, and yet, with a barbarism which blackened the dark ages and exults in the wretchedness and suffering of others, we deny to woman this birthright, this supreme natural right, by branding the natural mother as "ruined" and her children as bastards, thus converting her brightest glory into her darkest shame. This word "ruin" as applied to woman is an inheritance from the dark ages and, it seems, was an invention of the proprietors of bawdy houses and aristocratic debauchees, always hungry for fresh victims, who conceived the idea that if they could teach the public to regard the natural mother, or would-be natural mother, as "ruined," disgraced forever, no one would harbor or give her employment or bread, but she would be driven into their polluted hands a victim for life. This monstrous doctrine was vigorously promulgated and proved the greatest success and from that day the slums have swarmed with victims, many of them the finest specimens of the race, while untold thousands who preferred death to these gates of hell have taken the river. Indeed, that word "ruin" has killed more victims than all the armies of the world, and its slaughter of our innocent daughters still proceeds. Feticide, infanticide, suicide and prostitution are the deadly fruits of this upas tree, in other words, are the sickening results of denying to woman her natural rights. The heathen offer living sacrifices to their gods and we sacrifice our daughters to this moloch we call "ruin" which was born in the brothels and is promulgated by the gossips. According to this theory, Mother Eve was a ruined woman and all her daughters for many centuries were likewise ruined and every child born to our early ancestors was a bastard, for marriage had not yet been invented.

I was invited to address a woman suffrage convention in my town and after I had talked a prominent suffragist spoke of the "ruin" of girls. I never hear that word in silence, so I arose and said: "Ladies, so long as you use that word 'ruin' as applied to your sex you will never secure your rights nor stand upon an equal footing with men. No natural act ever ruined anybody. If it did, then the Creator who made that act necessary is a monster. The seducer knows that as soon as he has once accomplished his purpose the best people will drive his victim out and damn her into his clutches forever, or into the river, with that word 'ruined.' Thus he secures our help as partners in his unspeakable crime. Why don't you tell the boys that they are ruined? You cannot fool them, they would laugh at you, but our confiding daughters accept your words though they have the sting of death in them.

I will cite an illustration, and thousands might be given. A beautiful woman, well educated, the pride of her parents, whose standing was high, out of the overflow of her loving heart trusted a traitor. She was educated to trust. When her condition could no longer be hid, on the eve of a new life, she was driven by her inhuman parents into the street on a cold stormy night; hours later her ill suppressed moans as she lay upon some rubbish in an alley were heard by a police officer, who sent her to the hospital, and, strange to say, her life was saved and a healthy child added to our population, but she was compelled to tear her trembling heart strings and give it to anybody who would take it. She fled to my city from the sight of those who knew her and would make life a literal hell for her. She found employment as a domestic and the lady whom she served boasted that at last she had found an ideal servant. After a time a man from out of town took dinner with the family and was served by her. As soon as she was beyond hearing he said, "Where did you get that thing? You don't want her; she's ruined!" She was at once dismissed, but secured another place where her services were equally satisfactory, until an agent of the slums

called just to tell the lady of the house that she better "ship that gal." She was "shipped." This was repeated until the beautiful young mother lost hope and wilted. Her tears flowed like a river. She could not walk the streets without hearing the demoniac groans or horse laugh of slum men, creatures whose chief happiness is found in dragging angels down to their level. As pure as the stars, death was a thousand times preferable to a life into which everybody was driving her and her last words as she passed were, "O God! they are hounding me into my grave."

If I could, I would erect a monument to her memory bearing this legend: "Miss Mary ———. Died June 20, 1900. Aged 26 years. Educated, refined, beautiful, loved, deserted, then persecuted to death by so-called Christians because, like Eve, she was a natural mother and so pure she could not be driven into the slums."

Is this civilization? If so, let us have barbarism, for no savage race ever damned a woman for being a mother, or denied the natural right of maternity. There is no real virtue or morality in an unnatural life, in attempting to thwart the great plan of creation in refusing to hear the feeble cry of the next generation pleading for breath. "The mills of the gods grind slowly, but they grind exceedingly small," those who thus make war upon themselves and fight God (nature), yet we punish no crime, not even murder, as severely as we punish the natural mother. No tongue or pen can describe the sufferings of our daughters when branded "ruined." Think of the curse that can change the triumphant pride and ecstatic joy of a mother over the birth of her first-born into the most heart-rending agony and despair and make her hate her own child and her own life. The headsman's ax is less cruel. The Spanish inquisition could inflict no such exquisite torture. The leper in ancient times was required during life to cry out as others approached, "Unclean! I am unclean," but his horrible fate bore no comparison because there was no disgrace, no scorn, no hatred, only pity. Man's inhumanity to woman makes countless millions mourn.

A gentleman returning home one day found his wife greatly agitated and condemning in harshest terms a worthy young woman who lived in the neighborhood and had often sewed for and otherwise assisted his family. He asked, "What is the matter?"

"Why, she's ruined," was the answer, "and I'll never allow her to come into this house again. I'd be ashamed to speak to her on the street, and if she ever dares to speak to me, I'll tell her what I think of her and her kind," etc.

"Don't get excited, my dear," he interrupted; "how long have we been wedded?"

"Ten years."

"Yes, and if Miss ——— has been ruined once, you have been ruined five hundred times."

"What do you mean; are we not married?"

"Yes, but do you believe that a preacher by pronouncing half a dozen words in our faces could change the greatest crime into a virtue or grant us an indulgence? Has any man such power? If so, where did he get it? Absurd fetish! I advise you to treat Miss ——— as well as you ever did, if she is willing to treat you respectfully."

Marriage, to those who can marry, may bring ideal cooperation of the sexes, if the life is natural, that is, pure—for nature is pure—otherwise it is a mockery. The last census reports 10,410,192 bachelor women and widows out of a total of 24,293,163 women, hence, to nearly one-half of our American women marriage is a sealed book, but I am not discussing forms or customs or law or creed or prejudice. No form can make an unnatural (impure) life honorable, nor can the lack of any form make maternity dishonorable. Think of it! Over ten millions of Americans outlawed as to their natural and most sacred rights. More people than the present total population of twenty of our states, compelled by our idolatrous traditions to live barren, warped, unnatural, unsatisfied, undesirable half lives, forever suppressed, ridiculed and disappointed, whose motto is "perpetual endurance, perpetual silence." Their miraculous powers unused, their great mission unfulfilled, their lives instead of blooming into happy childhood, to be extinguished.

Suppose George III. of England, instead of taxing and otherwise annoying our forefathers as he did, had issued an edict denying to about one-half the men the natural right of paternity, no children to take their names, to call them "father" and care for them with loving hands in old age, and had attached penalties so harsh that thousands would suicide to escape them. Compared with this, all that George III. did would not be worthy of mention; had he attempted this there would have been no tories, but a revolutionary war of such vengeance that not a red coat could escape, yet this is precisely the despotism we practice at this late day, upon half our sisters. While in the world they are not of the world, except as victims of its inquisitorial torture, while living they are denied life because we paralyze them with fear lest they know the greatest joy and boon which comes to woman, the kiss of her first-born. There is no government which dares to be so infamous, and yet we support societies for the prevention of cruelty to animals and call ourselves Christians. As Charles Sumner would say, Christian dogs!

In our desperate fight against nature we fail, of course, but succeed in making a hell on earth. While we crush the natural mother, we cannot hold back the little infant army, but alas! they come still-born, killed to protect their mothers from our persecution. Thus by denying natural rights we court unnatural wrongs, and the American race rots through lewdness and abortion.

Our successors will some day look back upon us as monsters, and will be as willing as was the Creator to grant to woman her natural rights; they will educate their children in physiology and their sacred duties to the next generation, teaching that life is given them only as a trust, to be transmitted unimpaired to others, that he who wastes his vitality by injurious habits or an unnatural (impure) life is not only a traitor to himself but a lasting curse to his race, and instead of pensioning the soldier—no longer needed—who destroys life, they will pension the widowed or deserted mother, who goes down into the valley of the shadow of death to bring forth a new life, the greatest possible service that can be rendered to the state, without which there could be no state.

Queen Victoria was allowed to select the father of her children because she was a queen. Some day our daughters will be queens. In that coming day maternity will always be honorable and no more innocent children will be called "illegitimate," "bastards," and a maimed, diseased and crippled race will be succeeded by a race of noblemen.

If asked how can women secure their natural rights, I say organize, organize, in every city and town, societies for the protection of mothers. Scatter wholesome literature. Secure free hospital service, free homes and nurseries for mothers and children, with every thing for their comfort and happiness. Let no person or paper speak the word "ruined" unchallenged or refer to mothers as "unfortunate girls," or call them "fallen" or "prostitute mothers." A prostitute is one who debases her great powers to purposes of lust for hire; such are rarely mothers. There is no prostitution (debasement) about maternity, but the opposite extreme, for it is the foreordained most exalted use of the body, and brings life, while prostitution brings death. The mothers of Americans should be the proudest women on earth.

Let every mother know that in that little bundle of lust, hunger and promise rests her fate, for it is her mascot, it was made for her and she for it. No substitute can take her place. Better give away her right arm than her baby. It would be a coward's deed to push it off to neglect or abuse or death and it would leave an incurable wound upon her heart, but if, a true mother, she holds aloft her child, proud and happy as a queen, by that sign, she shall conquer the world. Even the curs of slander will forget to bark, good friends will sustain her, and when her steps grow feeble and totter, there will be one with strong and gentle hand to rescue "mother."

As soon as our sisters show that they know their rights and knowing dare to maintain, public sentiment will change, men will assist, legislatures will act, "sex slavery" will die out, and civilization will dawn.

The struggle to secure man's natural rights has been the struggle of the ages. Bigots and despots always have said and still say, "No! It is not safe. It will never do! We cannot trust men with their rights! We cannot trust women!" The progress of the race from total barbarism has kept even step with the slow attainment by man of his natural rights. Man has for ages regarded woman as his slave or his victim. Only about a century ago girls were barred from our schools and ridiculed if educated and men whipped their wives as freely as their children. Women have been kept in ignorance that they might be the easier controlled and are still kept in ignorance as to their natural rights and duties, and many are so narrow and prejudiced that they are the first to condemn any friend bold enough to demand justice for their sex, and are still taught the horrible creed of "ruin," but, as Whittier said:

"From the death of the old the new proceeds
And the life of truth from the rot of creeds."

Having put our hands to the reform plow, let us not look back until all men and women shall enjoy every natural right, until the vile places of our land, the Augean Stables in every city are cleansed and true co-operation of the sexes shall usher in a better day a God-like race.

The Children of Israel often sickened over a reformer's fare as they journeyed through the wilderness and among the snakes toward the promised land of freedom, and at times were ready to go back into slavery to taste again the flesh pots of Egypt, but while the path of the reformer is rocky and serpents hiss at and bite him, let us press on to the end and hear at last the welcome, "Well done, good and faithful servant."

Herbert Spencer Humbled.

"We have had the man age, and now the woman age is at hand, and after that is to be the union of the two and heaven on earth." The foregoing utterance of M. Trueman sounds very much like the innings of two contending baseball teams. The men have had their bat and now the women are going to take hold of their bats, and how the fur will fly! Then will come the blissful union.

Merely for the purpose of facilitating the consideration of this interesting theme, we will grant that men have not treated womankind aright. If women possess sense and affection, would it not be far better for them to forego their innings, forgive the men and seek to facilitate unions of two into one at once? Seems to me that it would save time, anguish and hellish conditions generally.

Mr. Trueman likewise enlightens Lucifer readers on the important point that "Man cannot conceive of anything that is not." There are male inventors. I do not assert that they discover or invent things which never existed. It is possible that inventors simply rediscover. It may be that all of our wonderful discoveries have been utilized by the race in past ages, and have therefore been held in abeyance, as it were.

There have been women inventors. Doubtless their number will rapidly increase. Have they or are they going to invent in a different sense or manner than male inventors have and are?

Madame Curie and her husband have discovered the wonderful substances, radium and polonium, which are overthrowing the preconceived dogmatism of natural philosophy. I believe that when men and women work together upon other planes than the sexual they will find that their creative powers are not limited to the generation of human beings.

Madame Curie and her husband are co-workers. I do not know which of them contributed the essentials of their discoveries. How fortunate it is for the varietists that the Curies are man and wife, united in the old-fashioned way.

Have the varietist unions ever contributed aught of good, true things to humanity? D. H. Hersey is honest, he admits that he craves change, sensations with different women. R. B. Kerr ingeniously enlightens all of us that "Exclusiveness is the mother of mutability, while variety is the guaranty of constancy."

It is with genuine thankfulness that I admit that I cannot speak from personal experience as regards variety being the guaranty of constancy. Judging from the reports of confessed varietists from whom I have secured considerable information, I can say that varietists are practically invariably on the lookout for new game. I am referring to male varietists, for I have never catechised the female variety. Doubtless Mr. Kerr bases his remarks upon the female side of the equation, which will account for our diametrically diverging conclusions.

Is it not just possible that our varietist friends are in the habit of spinning virtuous fables? If they are as sound in all their assertions as they are in claiming the poet Shelly as a varietist in the sexual relation I am afraid that their gentle inuendoes are simply an aggravated case of what would popularly be termed "hot air." It will be in order for them to demonstrate the accuracy of their assertion regarding Shelly.

With pleasure I note the fact that one of your contributors has actually had the temerity to demolish Herbert Spencer's absurd principle of equal freedom. Likewise another of your co-editors lays bare the fact that "absolute liberty is only compatible with an existence lived apart from the rest of mankind."

There are principles and laws. No domain of which we have cognizance is free from definite regulation. You can put it as God-given law, natural law or split hairs and dub them facts, but law is omnipresent. We have liberty, we can seek to take the law upon ourselves, ever perceiving new applications and developments, or we can turn aside into the broader, easier path of self-gratification.

In my first article to your journal I outlined the fundamental principle of natural justice. It has not been assailed, for it is irrefutable and axiomatic. In the naturally governed electrical realm, this principle of justice will be found to ultimate in securing unto all human beings access upon a basis of equality to electricity. Carefully differentiate between equal division and access upon a basis of equality upon complying with like conditions and the solution of the vexed economic enigma is within your grasp.

The true function of human government is to secure unto all human beings access upon a basis of equality to those economic factors which mankind cannot or are not allowed to create and regulate.

There is more truth and beneficence in the foregoing discovery than in all the ponderous volumes which Herbert Spencer has inflicted upon bewildered and hypnotized humanity.

EDWARD STERN.

VARIOUS VOICES.

Cecile Chavannes, Knoxville, Tenn.—I thank you both sincerely for your sympathy in my great sorrow and for the notice of my husband's demise. It brought me kind letters from friends to whom I had not written, and now I want to ask you to put a little advertisement in your paper saying that I will still be pleased to fill orders for books at the same rates as Mr. Chavannes did. Although I shall not go on publishing, I want to sell all the books as long as they last.

(It was an oversight in us that this was not done. We owe it to the memory of Albert Chavannes to do all we can to help his surviving companion. I have long considered "Magnetation in Its Relation to Health and Character," also "Studies in Sociology—Law of Happiness, Law of Individual Control, Law of Exchange, Law of Environment," to be among the very best books yet written on those subjects. Other interesting and valuable works by the same author will be found advertised in our book list. Write for them to Mrs. Chavannes, or to this office.—M. H.)

H. B. C., Kansas.—Sexology is one of the important studies and you are right when you say that to get better conditions we must have better born babies; while, on the other hand, better born babies will come if the pressure of the economic struggle were less. It is, however, also true that among the wealthy ignorance of the spiritual significance of sex is dense. They look upon the sex relation as something vile in itself, to be indulged in because of its pleasure, but in spite of its wickedness. This, of course, vitiates all. To show the purity, the beauty, the joy and wholesomeness of Love—between man and woman—to show that it elevates the mind, purifies the soul and strengthens the body, is one of the noble missions of Lucifer. "To the pure all things are pure" can be applied here.

A Thinker.—How very hard some of our advanced thinkers have struggled to make a good living for their children and how hard they have tried to teach them the lessons they themselves have learned by rough experiences, yet how little the young ones seem to appreciate it all. They do not take the experiences of older ones and profit by them, but go along in the same old way that others have gone for centuries. The world will ask, "Why, if the cause you are upholding is so just and makes men and women happier, don't your children live as you are trying to teach us to live? Surely if there is such great happiness in freedom the young people would seek such way to live, instead of doing as we do."

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

"In This Sign Conquer."

The most noteworthy event transpiring since last week's Lucifer went to press is the passing from mortal life of an Italian named Joachim Vincent Raphael Lodovico Pecci, who for the past quarter of a century has been known as "His Holiness Pope Leo XIII."

That Joachim Pecci was no ordinary man will be readily conceded by all, even his enemies. By heredity he was fortunate. His mother was "daughter of a noble Corsican family." His father was "Count Domenico Lodovico Pecci," which means that Joachim Pecci was descended from titled robbers, feudal barons, who for ages and ages, by force and fraud, ruled and robbed the untitled peasants and artisans of Central and Southern Europe. By heredity young Pecci was a soldier, a fighter for the political supremacy of the Roman Church. "All about the youth," says one of his biographers, "were the ruins of the wars for the mastery of Italy."

With his advantages of hereditary endowment, his scholastic education and high social position, he would probably have attained eminence in the military profession, but, having been entrusted to the order of the "Society of Jesus," the Jesuits, for his education, he doubtless was influenced by them to choose the priesthood instead of the army for his work, and yet, through life he showed the qualities that give success to the military commander, and if it had been possible for any one to win back the lost States to the Church, Joachim Pecci would have succeeded in that cherished desire.

But without an army of men, with an empty treasury and with public sentiment throughout Europe drifting away from the Medieval policy of union of Church with State, Joachim Pecci was compelled to see the temporal rulership of the head of the Church become a thing of the past.

But while never yielding the claim that the Roman Pontiff was by divine right a temporal monarch as well as religious sovereign, he doubtless saw clearly enough, before the close of his long life, that release from the cares of State in the little hereditary kingdom called the States of the Church enabled him, by diplomacy and by his position as Vicar of Christ, to shape the policy of the various governments of the world—advance the interests of the Roman Catholic Church better than was ever possible to do while the Pontiff claimed to be one of the temporal monarchs of the world, open to the charge of being a political schemer for the benefit of his own kingdom.

And thus it has come to pass that concurrently with the decay of the Pope's authority and prestige as an earthly monarch there has been a tremendous increase in his influence in shaping the destinies of the nations. Especially is this fact noticeable in the case of Germany, the central and most powerful of European monarchies, and also in the United States—by far the most important of nations on the western continent. Germany is nominally Protestant, and yet in all recent conflicts between the Vatican and the court of the Kaiser, the Vatican has won. Even the "Iron Chancellor," Bismarck, the conqueror of Napoleon the Third and of Austria, was compelled to acknowledge his defeat when pitted against Pope Leo XIII.

* * *

In the United States there has been no contest between the government and the head of the Papal hierarchy, simply a steady gain on the part of "Rome" over "Reason," over the traditional policies of the government founded by skeptics—Washington, Jefferson, Paine and Franklin—a steady drift towards ecclesiasticism, paternalism and imperialism, and away from the doctrines of the Declaration of Independence of '76, away from the theory that the people, all the people, should be self-governing, and that the government which governs least is best.

An instance of this, among many, is the paternalistic, imperialistic ruling of the Postoffice Department of our general government, discriminating against such papers as Wilshire's Magazine, Discontent (now The Demonstrator) and Foundation Principles, of Home Washington, and Freedom, Mrs. Wilmans' paper, published at Sea Breeze, Florida.

The ecclesiastic nature of these postoffice rulings is shown by the fact that while Mrs. Wilmans Post's paper, devoted to Mental Healing, is denied the right to second-class postage, and while letters—containing money from her subscribers to pay expenses of publication—are not delivered to her but returned to the senders, marked "fraudulent," at the same time tons of letters, reasonably speaking, containing large sums of money, are annually delivered to priests of the Roman faith to pay for praying souls out of "purgatory."

The alleged fraud in Mrs. Post's case is the claim that she can cure disease through correspondence, that is, by "absent treatment," using "thought force" alone. Our paternal government assumes the right to say that this is impossible and necessarily fraudulent, but decides that taking money for praying souls out of purgatory is not fraudulent, thereby putting itself in the attitude of endorsing the claim that the priest can do what he claims to do. Mrs. Post can show many testimonials to prove that she really heals by absent mental treatment, but where are the testimonials to show that any soul was ever released from "purgatory" by the prayers of a priest?

There are scores, if not hundreds, of Roman Catholic papers in this country that teach the doctrine of purification of souls by the pains of pugatory, but where is the court of justice that would accept testimony of a witness who should testify to the existence and location of such a reformatory prison? These papers are never denied postal privileges on the theory of fraud or for teaching dangerous doctrines, as in the case of socialistic and anarchistic journals.

There are also many papers published in the interest of "Christian Science," which teach substantially the same doctrine as that for the promulgation of which Mrs. Post is treated as a criminal under which the wickedest of all the Roman emperors condemned malefactor and denied her equal right to the common mail, the vehicle supposed to be paid for by all the people. But since "Christian Science" has the brand of ecclesiasticism—a form of the Christian religion—our priest-controlled government never interferes with the postal privileges of its papers, nor does it deny to the professors of that religious cult the right to receive money from their patients through the government mails.

But, to return to the main subject of this sketch, the significance of the life and work of Joachim Pecci. The fact that the leading governments of the world have given distinguished honor to the "Vicar of Christ" within the period of the pontificate of this man Pecci is proof to me of his extraordinary skill in diplomacy—in statecraft—and proof also of the fact that the trend of all national governments, including our own, is now towards centralization of power in the hands of the few, that is, towards imperialism, and also towards an alliance, for mutual defense, between political and ecclesiastic rulers.

The proof of this fact is seen in the attention paid to the lately deceased Pontiff, as a man, as a religious ruler and also as a political diplomatist—by the various sovereigns, and especially by the leading political journals of the world. As an illustration in point take the following from the editorial page of the Chicago Tribune July 21:

"Yesterday that long struggle between death and an old, feeble man, which has engrossed the attention of the world, reached the inevitable end. The unconquerable will which kept the Pope alive so long succumbed at last, and a great and good man passed quietly from earth and is at rest."

The Tribune is commonly considered the leading exponent of "Republican" politics and policies in Chicago, and perhaps in the great Middle West of the United States. This editorial, an unusually long one, from beginning to end is laudatory of the now departed and no doubt soon to be canonized representative of the most undemocratic, most theocratic and most un-American of all the great systems of human government now in existence outside the Mohammedan theocracy—which theocracy, by the way, like its elder sister Christianity, is an offshoot and heir of the still older theocracies, the Egyptian, the Babylonian and the Hindoo, as outlined in the "five books of Moses" (revised by Ezra), himself the adopted son and pupil of an Egyptian dynasty of theocrats, known as the Pharaohs.

* * *

Prominent among the characteristic paragraphs of this "Republican" editorial is the following:

"Neither heresy nor organized schism vexed the heart of the late Pope, who everywhere and continually advanced the standard of education among his clergy and people, and by precept as well as by example maintained the Christian rule of morality. His sympathy for the toilers and the poor was profound. His fear lest the stings of poverty might induce those who felt them to lend a willing ear to the dangerous doctrines of socialism led him to utter words of advice and warning which must have had a salutary effect with many. It is largely due to Pope Leo's practical and sympathetic knowledge of the sciences and his constant touch with material progress that at last the vicious myth of a conflict between religion and science is vanishing. One of his orders removed from the list of condemned works the writings of Galileo."

If this editorial had been conceived and penned by a Catholic priest or loyal Catholic layman it could scarcely have been stronger as an endorsement of existing systems of morality and of imperialistic government. Christian morality, as voiced by Mr. Pecci, means of course priestly celibacy, sacramental marriage, no divorce, enslavement of mothers—"wives obey your husbands in all things," etc. It means death to heresy and to heretics—wherever and whenever the Church has power to control the civil government, as in the burning of Bruno, which burning Mr. Pecci emphatically endorsed by his conduct at the time of the unveiling of Bruno's statue, the common boast of the Catholic hierarchy being that the Church never changes; hence as a loyal churchman Pecci could not do otherwise than to denounce the action of the Italian government in honoring Bruno.

The universal adoption of the Copernican cosmogony has long since compelled scholars, both Catholic and Protestant, to remodel their teachings in regard to astronomy, so there was nothing for the Pope to do but accept the inevitable and remove the ban against Galileo. No thanks to the Jesuit diplomatist who, at this late hour in the world's progress, officially removed that ban. The pathway of modern science is strewn with the wrecks of religious dogmas, as some one has truthfully said. The "vicious myth of a conflict between religion and science"—that is, between orthodox Christianity and modern science—is not vanishing, as this defender of orthodox "Republicanism"—orthodox Toryism—would have us believe.

Let any one read the various "encyclicals"—authoritarian utterances from "God's vicegerent"—such as his "apostolic letter" condemning communism, socialism and nihilism," also the letter on "marriage as a sacrament and condemning divorce," also the later one "condemning liberalism," also that against "heresy, socialism, etc.," also on "socialism and the labor question," and several others enumerated by the Tribune in its two-page history of the late Pope and his influence on the world's politics—and the wonder will cease that for many weeks past the large dailies—the advocates of the present systems of government and of present social disorder, have been to a great extent filled with daily, if not hourly, reports of the condition of the slowly dying Roman Pontiff—the Spiritual ruler, it is claimed, of three hundred millions of idol worshipers.

* * *

"In this sign conquer"—the sign of the cross was the banquered the more or less effete religious cults of that period, adopting many of the worst features of those cults and rejecting many of their best; and now, after a lapse of sixteen centuries or thereabouts, the successors of this old Roman, the first Christian emperor, civil and religious emperor, threaten to reconquer the world by uniting all theocratic, paternalistic and imperialistic forces again under the banner of the Roman cross.

Having taken so much space with this politico-religio-moralistic question, my promised review of the symposium upon what Freethought means is again postponed. M. HARMAN.

Book Reviews.

"The Temperance Folly; or Who's the Worst," dedicated to the Wrecks and So-called Sinners of a False Civilization, by Lois Waisbrooker. Price 10 cents. In her preface the author of this unpopular but logically true and unanswerable view of the Drink Question says in part:

"Standing, as I do, upon the pinnacle of seventy-four years and looking back as far as memory will take me, having been at one time a temperance agitator myself, and having studied the subject till I became satisfied that all such efforts were vain, having seen that the saloon keeper was no worse than other men, having discovered that those who cry out the loudest against the traffic are ignorantly but really its greatest promoters in that they sustain the institutions which tend to produce the poverty and despondency which calls for extra stimulants, and seeing also that there is a natural desire for stimulants against which it is useless to legislate, having discovered that no well-born child—one born of a happy, satisfied, well-conditioned mother—will ever become a drunkard, I surely have a right to speak as one who knows, and I assert, without hesitation, that we might as well attempt to legislate against the frost that injures or kills a tender plant with just as much prospect of success as to legislate against the use of liquors because poor, half-made-up human plants who have been badly born or are badly situated, become injured by it, and that the efforts made by temperance agitators have only made things worse.

"Such efforts have increased the price of liquors, but have not lessened the quantity consumed. The attempts to regulate the traffic have resulted in license laws that have not deterred the dealers from meeting the demand for stimulants, but have forced them to increase the price, and because of this increased price adulteration has been practiced till the diseases produced are worse than drunkenness itself."

For sale at this office.

* * *

"Revolutionary Essays in Socialist Faith and Fancy," by Peter E. Burrowes. "God Is Human; The Whole Human Race Is

God. Socialism is the Way of Life." The Comrade Publishing Co., 11 Cooper Square, New York, 1903. The dedication says:

"If this book were a young life of fearless faith facing the resentments of the officially good and about to be sacrificed to them because of the sword he bears, and if this knightly life should say to me, 'Who in this, my unknown hour, dares to smile upon me?' I would answer, 'Good Sir, I know of one—George D. Herron.'"

This book seems to be an effort to awaken in the workers, the proletarians of the world, a sense of their own power, a desire for self-ownership, a determination to be no longer the slave of a master. In answer to the question, "What shall I do as a worker to be manfully immortal?" the author says in part:

"Let no man cheat your thoughts away to heaven, but keep them for your labor organizations, and you will find that in co-operation there is no space for private fear. Fear mistakes something else for death, and therefore shrinks from physical pain. Do you believe yourself to be the race? What a small thing, then, your pain is! How little a matter is the fall of one leaf! Arise. Conquer fear and you cannot die. And then who can be your master?"

* * *

"Isola, or The Disinherited," a Revolt for Woman and All the Disinherited, by Lady Florence Dixie, with remarks thereon by George Jacob Holyoke.

I have not read this book, but if it is as good as "Ijain, or the Evolution of a Mind," by the same author, a review of which was given in No. 976 and which I read through to the end, "Isola" is well worth reading and owning. It is in the form of a drama and emphasizes the revolt against conventionalism and religious bigotry that is the main feature of "Ijain." As a text, apparently for the drama, the author quotes from a previous work, "Songs of a Child," the following lines:

"Heed not the human sneer, the world lives on
Long after those who jeer are dead and gone,
And the ripe products of the fertile brain
Will live and reproduce fair fruit again.
Thus thou shalt sow, though other hands will reap,
Perchance long after thou hast sunk to sleep.
But fear not. Thought is Life. It cannot die,
And men will honor what they now deny."

George Jacob Holyoke, the veteran English Freethinker and Secularist, says:

"Isola is a Lady Macbeth of a nobler kind, but has the same undaunted spirit. She is bold but tender, and only inflexible for the Right. Her conception of womanly independence is original in literature. The legal and ecclesiastical restrictions woven about her, which limit her freedom and frustrate her equality, are discerned with great acumen and described with great power."

"Isola," in size, style of binding and price, is similar to "Ijain," beautifully bound, lettered and illustrated by a leading London firm. Publisher's price, $1.50; with Lucifer one year, $2.00.

* * *

"Vaccination: A Blunder in Poisons," by Dr. C. F. Nichols. Second edition. This booklet of 69 pages appears to be the latest summing up of a subject that has caused and is still causing much controversy between the medical trust and its partisans on the one hand and the advocates of medical reform and champions of liberty and justice on the other. That there are honorable and truth-loving men who defend the use of what are called poisons is doubtless true, but how any one can be a libertarian and still advocate compulsory vaccination is to me quite incomprehensible. This pamphlet deserves and will doubtless meet with a wide circulation. By special arrangement with the author, who is an old friend and helper of Lucifer's work, "A Blunder in Poisons" will be sent free to new yearly subscribers and also to renewals for Lucifer. M. H.

An Experiment in Anarchy.

The founding of the Home Anarchist colony at Home, Wash., was in this way: O. A. Verity, L. F. Odell and George Allen and their wives were members of a Socialistic colony located at Glennis, near Tacoma. When the colony failed and broke up in the fall of 1896 these men found themselves stranded and bankrupt. Allen was a graduate of Toronto University, class of 1885, and he secured a school, and with the first month's salary, $30, he helped his friends to move their household goods to Joes Bay, a beautiful and sheltered cove on Puget Sound, some twenty miles from Tacoma. They bought— on time, of course— some uncleared land and built a house. In the spring Mr. Allen and his family joined them, and, being a carpenter, he helped them to build Welcome Cottage. They tried to devise a plan which would avoid the errors of the Glennis project, and made up their minds that the use of land should be the only true title, and if each individual had enough land to support him, and no more, other things might be left to take care of themselves. To determine how much land each should have they took from the United States agricultural report the acres of land actually cultivated, divided it by the population, and finding that under the present wasteful methods there was needed only about an acre and three-quarters per capita, they decided to make the maximum holding in the colony two acres, since if one acre carefully managed would suffice two acres would provide an affluence.

Any person can join the colony by paying the original cost of the land and keeping up the state and county taxes. If he fails in this the land reverts to the company. Any improvements a man may make are his own, and may be sold or mortgaged. There are now 110 people in the colony and thirty houses have been built of all kinds; one of concrete, several of two stories, nicely painted and superior to the average home of the pioneer on the Sound. Mr. Allen, who started three years ago with only $50 and his garden of less than one acre, and has never charged more than 15 cents an hour for his services as a carpenter, now has a very comfortable house. Considering the conventional idea of Anarchists, it may be worth while to mention that it contains a bathroom with hot and cold water, a piano, and a plentiful supply of books, pictures and flowers.

There is a good school, conducted, of course, without rules or the use of force, by James Morton, a Harvard man of the class of '92. He belongs to the Phi Beta Kappa, and at the alumni banquet wre at the end of the procession of key holders, at the head of which was his grandfather, Rev. S. F. Smith, the author of our national hymn, "America." Mr. Morton has been about two years with the colony, and was editor of their paper, Discontent, until this publication was suspended for lack of support. One of the young men, Jack Adams, is by profession an electrical engineer.

Most of the colonists are vegetarians from the belief that it is wrong to kill for personal gratification of appetite.

Liberty Hall, which serves as schoolhouse and social rendezvous for the community, was built entirely by voluntary contributions of labor and materials. All share equally in its privileges, although they did not help equally in its erection. Each man works when and at whatever he wills, either for himself or for others. Literary and musical entertainments and dances are held frequently in Liberty Hall, and it is open to any man to teach any doctrine. The only ask that, having heard him courteously, he allows anyone courteously to reply. A Lutheran minister visits them at intervals, and apostles of Spiritualism, faith cure and even Koreshanity have been given a hearing. The father of the only Christian family in the colony is the holder of the only salaried position, clerk of the schools. They all, or nearly all, believe in non-resistance, and when after the assassination of President McKinley a patriotic league, incited by the name Anarchy, was organized in Tacoma to "Clean out the hell hole on the Sound," and they learned that three hundred men were coming to destroy the place, they resolved to meet the invading party at the landing and invite them to their homes, and then, if they wished to kill them, to submit as calmly as they could. One man, an old Confederate soldier, went up to Tacoma, secured the ear of the league, and in thirty minutes the league disbanded.

They frankly acknowledged that their theory of individual liberty, limited only by the desire not to injure one's neighbors, is not suited for general adoption until a higher development of personal morality and self-control is attained, but they hope to be able to furnish a living example of the possibility of perfect liberty of thought and action and the coincident existence of happiness and prosperity.

On the whole, the colony makes a very good impression on the visitor, on account of the neatness and thrift apparent in the homes, and the kindness and hospitality of its people.—Prof. E. E. Slosson, in the Independent.

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THIRD SERIES, VOL. VII., No 30. CHICAGO, ILLINOIS, AUG. 6, E. M. 293. [C. E. 1903.] WHOLE No. 981

MAMMON.

I.

Moloch! rise and gaze with awe;
Though mankind thy worship spurn,
Still to God another law
Kindles flames where victims burn.
Thou knew not the magic art
Fire to kindle in the heart.
Ha! ha! At the modern shrine
Millions kneel; the fires within
Forcing, driving, swift to win
Doom more merciless than thine!

II.

See them coming, blooming, fresh,
Brothers, sisters, husbands, wives:
See them leaving, shrunk in flesh,
Owning nothing but their lives.
Not in forms of wickerwood
Burn we now our children's blood.
Ha! ha! All thy rites I scorn;
Mine the parent, mine his years,
Mine his toil, his sweat, his tears,
Mine the mother's babe unborn!

III.

Christ! Incarnate, heaven-writ law!
Where thy priests once ruled supreme,
Where thou stake and fagot saw,
Other lights on mankind gleam.
Stake and dungeon, rack and screw,
Later force hath hid from view.
Ha! ha! "Liberty of trade"—
Right to jostle, right to crush,
Right o'er fallen ones to rush—
Hath another's temple made.

IV.

Whether wood, or brick, or stone,
Temples still, for they enshrine
All men love, or hope, or own,
All that doth the soul entwine.
Christ, give place! thy days are o'er;
Other idols men implore.
Ha! ha! Idols shaped from steel,
Deaf to all men may endeavor,
Crying: "Ever! ever! ever!"
Where men breathe thy name and—kneel.

V.

Moloch! Christ! Gods of the past!
Thou knew man but in the germ;
New worlds now with thine contrast,
Where my law is progress' term.
Soul and body, life and death
All are hazarded for wealth;
Ha! ha! Monarch of the globe!
Christ's and Moloch's legatee,
Heir to their authority,
Mine their scepter, mine their robe.

—Dyer D. Lum.

Reel Life in Fiction.

The statement was recently made in Lucifer that Tess and Trilby cannot fairly be used as illustrations, since they are exceptional women, and that the real average man and woman are to be found in the Fireside Companion or the Family Story Paper.

Why, then, may I ask, do we object to the Family Story Paper? If it faithfully presents a phase of human life, why is it not "literature?"

Does anyone say, because it does not present high ideals? But high ideals are not the standard of novel writing. What high ideals are presented, for instance, in Balzac's "La Cousine Bette"? Yet that is literature and is called "great."

Does one say the plot is forced and events do not happen naturally? What of Shakespeare's plays—"Hamlet," "Macbeth," "Midsummer Night's Dream"—all the long list? Yet these are great literature.

The test of realism—what is it, if not psychological truth? Events may be manipulated for effect, qualities may be somewhat exaggerated and overdrawn for emphasis or contrast, still thought and action must be true to human nature, their psychology must never be at fault.

The Fireside Companion, the Family Story Paper and their ilk present a human nature such as never was on land or sea. They have no psychology, no cause and effect, no inner meaning. They are morbid effusions of an unhealthy imagination, a fantasy of stimulated and unnatural emotions quite out of touch with the laws of life. If they have any likeness to real human lives it is found in this: that we have become like that which we habitually contemplate, and the girls and boys whose mental and emotional diet consists of this sort of thing, whose ideals of love and life are found in this sort of "literature," unconsciously grow like the artificial creatures they read of. They also consciously try to act like the heroes and heroines whom they admire, and what little naturalness their wretched environment allows them is distorted and destroyed.

Hardy's art is the truest realism. His characters, whether they appear as types or as eccentric or unusual individuals, are psychologically true. It matters not that there never lived an actual Teresa D'Urberville who went through the experiences portrayed; there are many Teresa D'Urbervilles in case, and our Tess typifies and reveals them. In all Hardy's novels cause and effect are never out of their natural relation. So true to life are his stories fashioned that we often have to search for their meanings; that individuals will read from them different lessons; that their inner meaning does not lie on the surface; that there is more in them than, perhaps, their author knew. In this they are true portrayals of life itself.

For the study of human nature a good novel is every bit as

good as observation of real life—yes, far better, for the novelist takes you into the inner sanctuary and shows you the play of emotion, the trend of thought as you could never see them in the heart and mind of your neighbor. The novelist, if his psychology be true, is the best of teachers in the "chiefest study of mankind." And the novelist, if his vision be far-reaching enough, if his own soul has caught the gleam of Freedom beyond the mountain tops, is the greatest of all the forces to move civilization upward and onward to the Ideal.

We need novelists of the New Ideal, novelists with souls above the petty morality of the day, with souls open to the breath of the free life. For the novelist and the dramatist hold in their hands, like plastic clay in the hands of the sculptor, the ideals of the young.

What are they printing upon them to-day? Into what shape are they fashioning them? The whole mass of poetry, fiction and drama, with a few shining and notable exceptions, rings the changes on the old morality. In religion, blind faith; in patriotism, unthinking subserviency; in love, ownership and jealousy—these are the "ideals" of literature and the stage.

There are exceptions, but we want more. Who will turn young aspirations to the light? Who will inflame young souls with glimpses into those Eternal Verities to contemplate which alone is virtue?

LENA BELFORT.

Breeding Prize Animals.

To give R. B. Kerr a continued hearing in Lucifer strikes me as being a very severe test of one's advocacy of free speech. I should have to say of his article in 977, "This is the end of the limit." I consider it an insult to free women and a worse insult to free men.

Some people, however, seem to like that kind of stuff, and he certainly writes just the sort of stuff such people like. It would be too bad to deprive any one of such pleasures. But there must be some readers who do not believe that freedom and intelligence will lead women into competing with each other as breeders of prize animals. I hope Kerr will hear from them.

For many years old men-grannies have worried exceedingly about women becoming unfit for mothers through the higher education, and that freedom and intelligence might lead them to refuse to be mothers. They may be consoled, for Mr. Kerr has discovered something that is going to make women rush into competition with each other in breeding babies by the tall, handsome, muscular, generous men. Of course, the men have nothing to say. They are not free to choose the mothers of their children! Whoever heard of such a thing?

The social and sex reformers do talk and write a great variety of rot. "The freedom or right of a woman to choose the father of her child," is one of their most precious axioms, and, to my mind, one of the rottenest. Women do not make any such choice; they don't want to, however free they may be.

Women usually choose or are chosen by men as companions or lovers for their own grown-up mutual happiness. There is no reason to think free women will do differently. Children may result—more or less welcome—but instances are rare in which fathers are chosen in any other way. There may have been in the history of the social revolution a woman here and there who deliberately and intelligently decided on the baby, then considered who should be its father (with regard to fitness only—not affection), and followed stirpiculture rules the best she knew how. But ten to one she never did it a second time, and the chances are she had no more reason to be proud of the baby than if it had been born in the ordinary, unscientific way.

Mr. Kerr is very emphatic about the mental and physical qualifications for fatherhood, but says nothing about fitness for motherhood, thereby implying that all women are fit to be parents, but only a very few men. I believe, if men and women were lined up and properly selected, as many culls would be found among women as men—as many women unfit to be mothers as men unfit to be fathers. But the unfit mothers may choose a fit father, and the poor man has nothing to say about it. "Thy desires shall be unto Woman and she shall rule over thee!" says the new text.

If I were a man I should resent vigorously the theory that "man is ready at all times to supply," etc. In the first place, it is not true, and it would be a disgrace to both men and women if it were true. I could despise no man more thoroughly than one who would consent to father a child for no other reason than that of being solicited by a woman on account of his height or weight or good looks. Such a man might be forgiven for once on account of youth or inexperience or for a desire to experiment—if he repented sincerely and would never do it again, but a man who practices and advocates such propagation is not fit to be a father and is beneath the contempt of self-respecting people.

The idea that "every woman should try to have the best possible children," is not a new one or original with Mr. Kerr. There have always been numberless rules for the guidance of breeding women—more or less superstitious, perhaps—and followed with more or less fidelity. But, according to their knowledge and opportunity, women always have had the best children possible, and they will never do any better than that.

For my part, I don't see anything to worry about. Children are not failures by any means and never have been. And, now that so many have reached here successfully by the old route, why those doleful apprehensions for the future? Are the inferior and the unfit increasing? If so, some other cause is at the bottom of it than big families, overburdened and slave mothers, tyrannical husbands or sex slavery, for these are decreasing and changes are in the direction of conditions that stirpiculturists most desire.

In the diagnosis of every ill, bodily or social, every specialist finds his own particular ailment deeply seated and nothing else the matter. A dose of his remedy is all the patient needs.

It is surprising how many deaf people an ear doctor finds.

A worm doctor can get a tapeworm from any man, woman or child that submits to his treatment.

The Socialist doctor finds society suffering from capitalistic greed, and he's the only man who can cure the patient.

The Infidel finds him rotten with religious superstition and wants to burn the bibles, churches and preachers.

The emancipation-of-woman-from-sex-slavery doctor sees in every woman a poor sex slave and in every conjugal embrace a sexual outrage. He would cure the patient immediately by abolishing marriage.

The stirpiculturist sees no babies born but the crippled, deformed, depraved and idiotic. This deplorable condition of the patient can be cured "in no time" by the choice of himself and a few other tall, handsome, superior men to do the fathering of the babies, and in no other way.

And so it goes. "If only I could apply my remedy, how quickly all would be healed."

I tried to hurry with this article, for I thought others would want to say the same things and I wanted to be first, but two Lucifers have come since I began it, and no one has stolen my thunder, and neither man nor woman has taken up their respective battle with Mr. Kerr.

I wonder if the twentieth century man has not sufficiently outgrown the virus of old-time chivalry to deny the charge, or does he fear by its denial the reflection on his manliness cast by commonplace mind?

LILLIE D. WHITE.

Books Received.

"Modern Paradise." The Model Home—Solution of the Social Problem. Future Greatness of Electricity—Proposed Experiment in Social Science. An Earthly Eden and How to Attain It. A Unique Power Plant. Wonderful System of Education. Elegantly illustrated. Professor Henry Olerich, author and publisher. Omaha, Neb.

If this latest contribution to the already voluminous literature dealing in ideals for the betterment of human life on this planet were to be judged by its thickness or the number of its pages, it would be called a dear book. But Lucifer's readers do not need to be told that value and bulk are by no means interchangeable terms. They know that many thousands of dollars are often paid for a single ideal that is afterward materialized into the form of a cottage, a mansion, a church or other public building. It is not the bulk of the scroll upon which these ideals are made visible to the eye of the architect and builder that gives value to the work of the designer. It is the design itself, upon which the designer, the thinker, has worked, perhaps for many years, that gives value to the paper upon which it is drawn.

Just so with the book called "Modern Paradise." The designs and the accompanying explanations are printed on heavy paper of very fine quality, suggesting the perfection to which the invisible ideals had been brought in the mind of the author before they were given to the eye by the draughtsman and engraver.

Of his general plan the author says:

"The illustrations are intended merely to aid the reader in more easily grasping the author's general plan proposed here. As far as the writer is aware, 'Modern Paradise' is the first regularly illustrated work on social science ever published. This of itself makes this little volume a unique literary production. He feels confident that under the most efficient mode of co-operative living and working, from two to three hours of pleasant, self-employed labor a day would produce an abundance of wealth to all—perhaps more than $10 worth a day to each associate. Extensive, equitable co-operation is the basis of the author's state of society, as suggested in 'Modern Paradise.'"

As we all know, much of the labor of the world is now co-operative, but for lack of the principle of equity in production and distribution the advantages, the rewards of co-operation mainly go to benefit the few. Mr. Olerich's plan would change all this and give to each of the co-operators his equitable share of the proceeds of labor.

How this can now be practicalized on a large scale and how the money is to be raised to give the world an object lesson in turning this planet into a real paradise, an Eden incomparably more rational and more desirable than any yet described in myth and fable—this appears to be the object of the book, "Modern Paradise."

Lucifer's office is now prepared to supply orders for this unique publication at publisher's price—50 cents, postpaid.

* * *

"Marred in the Making," by Lydia Kingsmill Commander.

"How say you by the French lord, Monsieur le Bon?" asks Nerissa in "Merchant of Venice."

"God made him, and therefore let him pass for a man," answers Portia when "sizing up" her various suitors.

This seems to be the popular idea. From childhood onward we have all been told that God presides over the making of children. Especially has it been impressed upon our minds, by parents, teachers, preachers and judges of the "law" that whatever "talents" we may possess—whatever endowments of intellect, of beauty, of symmetry or form—all these we "owe to God," and will be held responsible to him for their right use or abuse; but that, on the other hand, if we are born with a tendency to shirk work, if we drift easily to vicious and criminal courses, why, God had nothing whatever to do with such tendencies. It is simply part of our inheritance from Father Adam and Mother Eve, encouraged and strengthened by our own willful disobedience to "law and gospel." Then if we dare to point to a lack of logical agreement in this line of reasoning; if we tell our reverend guides, our parents and teachers, that if God gave us our good traits, he gave also our bad, and that he alone should be held responsible for whatever we do or fail to do—then at once we are told how "wicked and blasphemous" it is to talk so; that such thoughts are the best evidence of our "innate depravity," and that we shall be punished forever in hell if we do not repent of our "unbelief"—our infidelity, our godlessness, our atheism.

Though Lydia Kingsmill Commander may be a devout believer in God, though she may be a pious church member, for aught that appears in her book, she evidently does not believe that God makes human beings in this day and age of the world. He may have made the original pair—as many Christians seem to think—may have made the creative mill and set it in motion, but that he does not bother himself with superintending personally the grist; that is, does not take the job of making each individualized human. Such matters of detail he leaves to chance, to human passion, to fashion or to caprice, with the result—just what we might expect—a job-lot of "misfits," of deformities (moral or physical), of imbeciles, of failures, for the most part fit subjects for a ruling class, a fortunate few, to exploit, rule and plunder under the very plausible plea that the common masses cannot govern themselves and therefore need a governor.

Mrs. Commander's book is not suitable reading for the nervously inclined, especially for the last thing read before going to bed, as Jack London says of his story, "The People of the Abyss," now running in Wilshire's Magazine. Her book reminds me forcibly of the "Awful Lefter," published by Mrs. Wilmans in Woman's World a dozen years ago or more and republished in Lucifer. The woman in that story fought against unwelcome motherhood and succeeded, again and again, at the imminent peril of her own life—much of the time roaming the woods and fields, a "mad woman." The wife described by Mrs. Commander fought against unwelcome motherhood and failed—with the sequel that her child lived to become a murderer; lived to accomplish that which she herself earnestly desired to do, but could not; lived to kill, in a moment of ungovernable rage, his own father; then to become a gibbering maniac through horror and remorse on seeing the result of his own unpremeditated act.

If this story were an isolated one; if the incidents herein so forcibly described were of rare occurrence (except the one act of parricide), a doubt might well be entertained as to the propriety of giving such books as this the advertisement, the notoriety, of a public review. But that similar tragedies are being enacted every day of our lives, and all around us, there can be not the shadow of doubt.

What then?

Because horrors such as these have not come to our own homes, shall we play the ostrich and pretend they do not exist?

Or, if we know they exist, shall we wrap our saintly robes around us and say it is "no concern of ours. Are we our brother's or our sister's keeper?"

Should we not rather ask ourselves, as did Lowell, "Is this true freedom, but to break fetters for our own dear sake?" Our readers know the rest of that unanswerable appeal.

Measured by its number of pages, "Marred in the Making" is a small book, a small-bored gun, but, measured by its worth as an eye-opener to the careless, the indifferent, the conventional moralist, it is a regular Columbiad or Gatling gun to batter down the strongholds of ignorance, superstition and prejudice in regard to the basic causes of vice, of crime, of imbecility, of poverty, of wretchedness, of death and despair.

"Marred in the Making" is printed on deckle-edged paper, with Ruskin cover in three colors. Every page is illustrated with an artistic design. Price, 25 cents; limp chamois, satin-lined, $3. Sent post-paid from this office.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

What Freethought Means: A Review.

Lucifer is not a "continued story" paper, and yet, in a sense, it may rightly be called such. Life on earth is a continued story. Whether individual lives be continuous or not, the life of the race is continuous. It is a serial publication whose first chapters were published in prehistoric times and whose "Finis" is so far in the future that the story may rightly be called never-ending. "Men may come and men may go," but the stream of human life "goes on forever."

Like the drama of life, the live journal is really a continued story. It is, or should be, a mirror that truthfully reflects the facts of human life; its good and its bad; its successes and its failures; its progress and its retrogression.

This of journalism in general. The same can be said with emphasis of that part of journalism called the "independent press," the "reform" papers. Whatever the popular, time-serving publications may say—howsoever they may cater to party, sect or ism; howsoever they may prostitute their clean, white sheets for honor or pelf—the reform paper, to be worthy of the name, must tell the truth: no matter who is hurt by the holding of an unwarped mirror up to life.

That there may be other reasons why Lucifer is not a "popular and successful" journal is probable, but that the habit of speaking unpopular truths in a plain, straightforward way has been one of the chief causes that have prevented such success there can be no reasonable doubt.

Pursuant to this idea of what a radical journal should be, Lucifer's editor and some of its contributors have been trying to hold the mirror up to Freethinkers; to show what the logic of Freethought requires. Speaking for myself alone, I wish to repeat what in substance I have often said before, that my attempts at holding up the mirror have been inspired by no fault-finding spirit, no desire for distinction as a censor, and especially with no desire to set myself up as a leader or as a guide for others to follow. I have constantly spoken in the singular number, as an individual seeker after truth, not with the arrogance, the assumption, the presumption of the man who speaks in the plural, the man who uses the magisterial, the oracular, the kingly, the popish, the theocratic "we" when he means simply himself.

The personality known as Moses Harman is not Lucifer. As editor he does not presume to stand for nor represent the many writers who help to give value to its columns. Each speaks for him or herself alone. Hence he much prefers that each writer should sign his or her name in full or by initials. He uses the pronoun "we" only when speaking of himself and of his associates in the publishing business.

THE INGERSOLL SYMPOSIUM.

I have more than once explained why, since February last, considerable prominence has been given in Lucifer's columns to a discussion of the merits and demerits of the personality known as Robert Green Ingersoll, often called—by his admirers especially—"Col." Ingersoll, because at one time he held the position of colonel in the "volunteer" army of the United States, during its very un-American attempt to coerce and subdue the rebellious proslavery states of the American Union.

Lest I should be misunderstood by my "patriotic" friends, I want to say that, not as a proslavery man, but as a life-long abolitionist, and as one who helped to raise a regiment to "fight for the Union," and who tried to go with that regiment in the capacity of nurse, but was turned back by the Chief of the "Sanitary Commission"—do I say this. I call the war "un-American" because I hold fast to the principles of the Declaration of Independence, which principles were practically repudiated by the leaders of the Republican party then, and are now not only practically but avowedly repudiated by many of the leaders of that party.

I object to military titles—except when really necessary, which is not often, and it is to be hoped will become less necessary as time rolls onward—on the same principle that I object to ecclesiastical titles, such as Reverend, Right Reverend, Very Reverend, Bishop, Archbishop, "His Holiness," etc. All such titles are part and parcel of the various forms of idolatry, of hero-worship and of their counterpart, the enslavement of the worshipers, the debasement, the degeneracy, the retrogression of the masses of humankind.

To my thinking, titles dishonor rather than honor the person to whom they are applied. To say the least, they are suggestive that the name and fame of the person to whom the title is given are not able to stand alone, but must have artificial supports of some kind to keep them from obscurity or oblivion. Plain "Herbert Spencer" does incomparably more honor to the man who wears that cognomen than would the affix A. M., M. D., LL. D., D. D., or a string of complimentary decorations a mile long. John Hancock, Thomas Paine, Thomas Jefferson, Martin Luther, Napoleon Bonaparte need no adventitious supports, such as "Col.," "Gen.," "Dr.," "Prof.," "Rev.," "His Holiness," "His Majesty," "His Royal Highness," etc. Hence, out of affection alone and from desire not to see his name degraded by the flummery of conventionalism and hero-worship, I object to the "Col." before the name of America's greatest word-painter and prose-poet, and one of its most famous exponents of Freethought, though not always true to its logical requirements—as I see it or them.

* * *

Prominent among those who have taken part in the Ingersoll symposium are the following:

Eugene Macdonald, editor of the Truth Seeker, New York, and president of the National Secular Union and Freethought Federation.

H. L. Green, editor of the Freethought Magazine, Chicago.

Thaddeus B. Wakeman, editor of the Torch of Reason, Kansas City, Mo.

Timothy P. Quinn, well known in Chicago and elsewhere as a leader and worker in labor reform.

George A. Schilling, one of the best-known and most highly esteemed of Chicago's Freethinkers; well known also as a friend and helper of the condemned Anarchists; known also as a Single Taxer and Socialist; who held an important position in the cabinet of John P. Altgeld, and who is now holding an important office in the city government of Chicago; a personal friend of R. G. Ingersoll.

Clarence S. Darrow, leading lawyer of Chicago and of Illinois; famous for his defense of the miners in the Pennsylvania coal strike of last year; who has achieved national and international reputation as a writer on social science, and who was elected to the Illinois Legislature last year as a Democrat; a Freethinker and friend of Robert Ingersoll.

A. E. Gammage, prominent as a lawyer and as a Freethinker, having held the position of president of the Chicago Secular Union for some years; a friend and admirer of Ingersoll.

Several other persons have taken part in the symposium, but I have mentioned those best known to the Freethought public. Last, but not least, is R. G. Ingersoll himself. I have printed all that has been sent to me of the published utterances of the great orator on the labor question and much that was not sent for publication, and therefore there is no need that I reiterate the statement that my chief desire throughout the discussion has been to do exact justice to both sides or all sides.

Before proceeding further with the review promised some weeks ago, I deem it both right and proper that one more contribution to the symposium be inserted in Lucifer's columns. If this were a personal controversy, wholly or in the major part, it might be ruled out of court under the "statute of limitations," but as personal controversy is not our object, Eugene Macdonald will be allowed the closing speech of what may rightly be termed "the opposition," or the negative side of the question at issue. Mr. Macdonald opened the ball, so far as controversy is a factor of the symposium, and it is no more than fair, perhaps, that he be allowed to close it for himself and for those who take a similar view. Under date of June 27 the Truth Seeker printed as editorial the following, entitled "Threshed Out":

"Mr. Moses Harman uses two and a half pages of Lucifer to reply to our assertion of disbelief that Colonel Ingersoll called the workingmen of the country unprintable things, and threatens to continue the subject in his next. Mr. Harman is unnecessarily exercised as to the matter, so far as we are now concerned. We have given our reasons for thinking him in error, and have no more to add. Even his insinuation that we have resorted to equivocation, misrepresentation and downright falsehood does not move us. The substance of our criticism of him was that we did not believe Mr. Quinn, whom he quoted. That is all. We are still an unbeliever in that regard. Mr. Harman's own authorities have shown that Mr. Ingersoll was in sympathy with the workers unjustly punished for the Haymarket tragedy, and that ought to settle the matter. We are not inclined to thresh over again the obscenity question Lucifer raises. The trouble with our Satanic friend is that he does not stick to the point, but is going all around Robin Hood's barn, evidently with the intention of luring us against a pile of filth. But it won't do. Having to keep an eye on the clergy who go astray, so as to point out how Christianity makes for morality, we are up against all the unsavoriness we can stand. But it does seem queer to read Mr. Harman's assertion that the Truth Seeker is not as radical as it was once, and to get letters from others asserting that it is more radical. It all depends, we fancy, upon the point of view. The change is not in the Truth Seeker, but in the retrogression or "growth" of our critics. When we fail to defend the oppressed Mr. Harman's criticism will be in order; and when we defend something which in itself is wrong the rebukes of the others will be just."

* * *

Since it will be quite impossible to sum up the evidence on both sides, or rather all sides, in one issue in the space allotted to the symposium, I will again ask Lucifer's readers to hold this paper till next week, so as to be able to read the review, the summary of the arguments, as one continuous article. In the small remaining space, I can crowd only a few thoughts pertaining to said review.

My first remark anent the above clipping is that I feel sure Lucifer's readers will join me in congratulating Editor Macdonald on the very decided improvement in his style, as compared with that of a former editorial, which starts out with these words:

"We hope we may be excused for believing that Mr. Quinn is a liar."

It is a question whether this very gratifying improvement be owing to the "coaching" he received from Lucifer's writers and readers, or from his own constituency, many of whom, without reasonable doubt, suggested to their editor that such language is quite unparliamentary, entirely too Tilmanese and too "Sam Jonesey" to become the editorial tripod of the "leading Freethought paper of the world," not to mention what is due to the exalted and very honorable position of president of the American Secular Union and Freethought Federation.

The French have a proverb something like this: Noblesse oblige, which, freely translated, means "Rank imposes obligation," the obvious obligation being always to behave as becomes a gentleman—in the true, the etymologic and not the conventional meaning of that word. By common consent the term liar is ruled out from the list of epithets admissible in parliamentary proceedings and in discussions upon Freethought platforms, whether the speakers use tongue or pen.

Second. As to the "two and a half pages" used by me in replying to the two-thirds column article of Macdonald (Lucifer's measure), it strikes me that he should consider himself honored that so much space was required to reply to the facts and arguments presented by himself.

But is it true that I so honored him?

* * *

I am often accused of taking things "too seriously." For once I am sorely tempted to be just a wee bit facetious and will say in answer:

"Why, my dear boy" (I am old enough in years to be the father of 'Gene' Macdonald, as he is familiarly called), "why, bless your dear little soul, my boy" (but, hold! I forgot that the editor of the Truth Seeker is a materialist and therefore does not have a soul, whether little or big, as annex to his "house of clay")—taking a fresh start, I say, "my dear boy, your own egoistic personality subtends so large an angle on your intellectual horizon that you cannot see anything else or anybody else in their proper relation to yourself and to each other. If you would look again at those two pages of comment you will see that the subject thereof, as stated in the prelude, was: What Freethought Means," and that after quoting a number of authors—Emerson, Burns, Lowell, Aldersen and some others—to show what Freethought means, I quoted you as a terrible example to illustrate what Freethought does not mean. I also quoted a letter from George A. Schilling to show that you were "talking through your hat," to use a little excusable slang. I briefly recounted the history of the Truth Seeker, speaking at some length upon what I conceived to be a fatal mistake in good old D. M. Bennett, and in so doing lightened the censure that would otherwise attach to the management of his successor in the editorial chair, also the censure that should follow the betrayal, as I saw it, of the cause of Freethought in the conduct of the successor of Elizur Wright, Courtland Palmer and others who had conferred honor and dignity upon the office of president of the National Liberal League, now the National Secular Union. . . .

"Time's up," shouts the foreman. More anon.

M. HARMAN.

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

Which Is Vulgar?

My little boy is four and a half years old, and I have had him photographed in several nude poses, exercising with dumb bells, catching rings, etc. I sent a set of these photographs to a good friend, and this is her reply:

"I have no use for the pictures, as I do not intend to open an art museum and perhaps I am not sufficiently intellectual to appreciate 'high art.' The pictures are on my husband's desk, and there they will remain till you call for them. Do you consider that a lesson in purity and modesty for a boy as large as Kenneth? What do you expect him to be when he grows up if you encourage such vulgarity in him now? He is not a baby boy."

My reply——but what is the use of any reply? What can be said to a woman who sees vulgarity in a photograph of a beautiful child? He is a beautiful child, and as he is a picture of his father, not of me, I can say so without vanity.

Of course I replied. I told her she was the first person to insult my child by calling his little body vulgar. I told her—in answer to her question of what he would be when he grows up—that I expect him to be a man and not a hypocrite, and that I sincerely hope he will be too pure in heart and in mind to see vulgarity in any natural development or any normal function.

But what good does it do to reply? What hope is there for those who are inoculated with prudery? What wonder when children are trained in hypocritical shame that nastiness and filth runs rampant in their minds! Could anyone lay a better foundation for vulgarity than by inculcating shame at natural functions and normal bodies? ADELINE CHAMPNEY

VARIOUS VOICES.

J. P. P., Va.—For the enclosed six cents please send three copies of Lucifer, July 16, containing the article, "Shall We Laugh or Cry?" I desire to mail them to three jolly church members of my acquaintance.

Herman Mendelson, New York.—I have not received Nos. 976 and 977 of Lucifer. Please send the two copies at once, as I do not like to miss the articles of which Mr. Peabody writes. Your valuable paper is eagerly read and distributed to friends and acquaintances.

John F. Paulsen, Chicago.—I make haste to forward $3 on my subscription, hoping it will be in time to keep me in good standing with Lucifer. May the good work go on and nature permit you for a long time to come to prosecute the noble work so courageously begun.

J. B. W., New Orleans, La.—I do thank you so much for continuing Lucifer so long when I was in arrears. I have, at the call for a little holiday, so much needed by you, responded from the depths of my heart, and hope that you will enjoy a very restful and beneficial vacation.

A. B. Clarkson, Canada.—I am still hopelessly in debt and find it impossible to help in your work in the way I should like to do. At the same time I am so isolated here in the matter of liberal and progressive thought that I cannot afford to be without your weekly messenger, so enclose $1.50 on subscription.

M. Beckwith, Garrison, N. Y.—I send you a check for $2.25 for "The Wholesome Woman," and hope that will be satisfactory. I am going to sail for Europe Aug. 25, and hope I can have Lucifer sent to me while there. I am in sympathy with all your ideas on the subject of reform. It will all come, and you will help to bring it about. It is slow work, but it pays through the consciousness of well-doing. It is hard to be patient and be obliged to wait, but it is a case of must, so we might as well relax in the thought of present accomplishment. But, of course, this need not diminish effort, for each earnest attempt tells.

G. B. Holtt, Exter, N. H.—I have for a year been the recipient of an occasional number of your journal, but my wages are small and I have so many uses for money that I have felt unable to subscribe. The sentiment of your paper in regard to marriage and the prodigal daughter meets my views. If two people make a hasty marriage and err in judgment in regard to each others' temperament, there is no reason why they should be compelled to make their two lives unhappy all their days. I believe the greatest help toward right marriage will be the making of woman economically independent, so she will not be forced to marry for shelter and clothes and board. Socialism will do it. I enclose you 25 cents in stamps for a three months' subscription.

W. J. K., Indian Ter.—Has J—— gone daft on induction? Induction is all right, but because one tries to reason inductively is no reason he should think himself infallible. What is the matter with S——? He thinks Ingersoll was a great and good man, even if he did say what you said he did. That's just what you say, too. What's he getting off his horse about? James F. Morton, I think, is about the clearest of all the writers for Lucifer. Enclosed find one dollar to keep Lucifer coming and ten cents to send a few copies to Mrs. W—— of Platte City, Mo.

J. H. Elliott, Philadelphia.—"The Pope is really dead." He was a multi-millionaire, leaving an estate of $17,000,000. Thomas Paine is also dead, but his name and works have lived a century. His estate was left to care for the widow and orphans of his dead friend. He had neither rubies nor diamonds. His funeral was attended by those who had been his friends while living. Thomas Paine left no office with rich emoluments to be filled. The keys of heaven were not handed to him. To do good was the only religion that he preached and practiced, and he never took one penny for preaching the gospel of humanity. I have ten portraits of Paine and Mary Wollstonecraft left. They sell for 50 cents both. I will donate them to the vacation fund of Brother Harman. Send the money to Lucifer. The portrait of Paine is a rare one by Laurent Dabos, taken while he was a member of the National Assembly, 1792. This is my way of showing my appreciation of Lucifer's work in defense of Thomas Paine and Mary Wollstonecraft.

Truth Seeker Office, Bradford, Yorkshire, England.—We are simply dying to see Lucifer. We have not had an exchange copy for months. There is no paper we miss more than your little gem.

[Am quite at a loss to account for Lucifer's failure to materialize regularly in the office of our brave and ably-edited contemporary, whose monthly visits are always welcome, both because of intrinsic merits and because of a grateful recollection of what its editor, J. W. Gott, did when Lucifer's editor was "cribbed, cabined and confined" in the Federal prison at Fort Leavenworth, Kan. I very distinctly remember showing to one of my guards—an Englishman from Bradford—a "counterfeit presentment" of myself and a long article protesting against my imprisonment, in the pages of Brother Gott's paper. Whether this kindness was ever duly acknowledged I do not know. Hereafter I must see to it that the name of the Truth Seeker is properly kept on our list of foreign exchanges.—M. H.]

L. B., Mass.—As I read your editorial referring to Tucker's words about the "fat contributor," I felt that Tucker was mainly in the right, that it is not sane and wholesome to be too serious, that one must have a good robust sense of humor to keep one's health and do one's best work. I suppose I still think so, and I suppose I shall regain my saving sense of humor, but at this moment I have just been reading Jack London's "People of the Abyss," running in Wilshire's Magazine. The July number contains his account of "The Carter and the Carpenter" and "The Spike." He says: "Please don't remember it as you go to bed: if you are as soft as you ought to be you may not rest as well as usual." I do not know whether I am as "soft as I ought to be," but I am trembling from head to foot and it does no good to tell myself I am a fool and that it can do no good to the "People of the Abyss" for me to quiver over their fate. I wish all the "dear soft people, full of meat and blood," could read these articles. Won't you mention them in Lucifer? And also the recent improvement in Wilshire's Magazine? It is becoming a valuable contribution to the forward movement and is growing broader and fuller. When one's heart aches for the "People of the Abyss" one can hardly see the value or the need of taking too much note of the minor differences. Every man in his own line, and shoulder to shoulder all along the way! Success to you in your line, which happens also to be my own line—freedom to woman and opportunity to the child.

Every actual State is corrupt. Good men must not obey the laws too well. Want of liberty, by strengthening law and decorum, stupifies conscience.—Emerson.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

SPECIAL OFFERS.

In order to meet current expenses during the "heated term," when everybody is apt to forget that printers' bills must be paid in hot weather with the same regularity as during cooler months; also in order to provide a fund to enable Lucifer's editor to take a needed vacation, and also to get something ahead to pay for publication of his long promised book—for these reasons, until September 1, the following special offers will hold good:

First—To all who will send $2 for two years' subscription to Lucifer (whether new subscribers, renewals or for arrears) and 25 cents for carriage the latest work of Dr. Joseph H. Greer, entitled "The Wholesome Woman," will be sent.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 31. CHICAGO, ILLINOIS, AUG. 13, E. M. 293 [C. E. 1903.] WHOLE No 982.

LET REASON PREVAIL.

To whom shall I resign my right to think and act?
Who can by compromise or right annul the fact
That I am master of this will of mine?
Shall any man or clique or mob dare to control
The reason's power, the right to choose, the human soul—
The very attribute of the divine?

If the use of sinew or of mind I choose to let,
Who by right can say me nay, or who shall set
A price upon my service or my zeal?
Whether given for weighty price or meagre pelf
Matters not to any soul except myself,
And him alone with whom I choose to deal.

The man who to the rabble bows, a willing slave,
While his loved ones go unfed is fool or knave,
And little wonder that his prayer should fail.
Let reason each demand control and conscience rest;
Let passion ne'er possess the soul; then what is best
For all will doubtless in the end prevail.

—Pedro, in Fiber and Fabric.

"The Chaste Woman."

"A little patient thought will remedy the error"—so says George Brown in Lucifer, 979—and I recommend to him a goodly dose of the remedy. At the same time let me most heartily endorse his sentiment that "A free woman is under no obligation to be a varietist nor to do any of the things proper to the scarlet lady." Certainly not. A free woman may be a virgin, she may be a monogamist, she may be a bigamist, a polygamist, a polyandrist, a varietist—she may be, she *must* be, whatever her own nature demands and her own mind approves.

He "objects to the assertion that a woman cannot be at the same time free and chaste." So do I. I also object to the assertion that a woman cannot be at the same time pure and a varietist.

"Liberty does not spell obscenity." No, indeed, nor does variety spell obscenity. I do not know exactly what "obscenity" is. It seems to be anything sexual of which any given writer does not approve. Surely such a definition may be logically deduced from Lucifer's columns. Following that definition I will say that the only thing that "spells" obscenity is perversion. I object to the inference that variety is perversion. I object to the statement that variety is impure.

Again—"The object of marriage is to produce the chaste woman." Assuming that marriage has produced the "chaste woman," has it done anything worth while? Is the production of the "chaste woman" a proper vindication of the sex-slavery of the race? George Brown believes the "chaste woman" to be an eminently desirable production. Will he kindly explain the advantage to society of the "chaste woman"?

"Within this protected circle many, many thousands of women have lived serene and happy lives as mothers and as wives and have been loved and honored by husband and children. We all know some of these and are happy in the knowledge, for they are the promise of the future."

Allow me to slightly amend the above: Within the circle of varietism women are living serene and happy lives as mothers and as lovers and they are loved and honored by lovers and children. A few of us know some of these and are happy in the knowledge, for *they* are the promise of the future.

Surely the serenity and the happiness, the love and honor of men and children are not exclusively owned by the "chaste woman." There are many thousands of "chaste women" who are *not* serene and happy and are *not* loved and honored by husbands and children. Clearly there must be in the mind of George Brown some other advantage. Is it to be found in the supposed protection afforded by marriage? It must be a great thing to be assured against being outraged by more than one man! The fact that many a woman to be "chaste" must give up the desired embrace of a man she loves and submit to be outraged by a man she despises—of course this is a small thing. She should be serene and happy in the confidence that no other man can outrage her!

But another word about this "protection." Are men such brutes that we must be protected from their lust? George Brown says so, and he is a man and ought to know. Probably I do not know men. I am a free lover, an avowed varietist, theoretically and practically. I thought I had some knowledge of men. An avowed free woman sees men as they really are. With her they throw off disguise and hypocrisy. I have been often amused to see how quickly the veil is dropped as soon as I have shown myself unconventional. How swiftly respect gives place to boldness, courtesy to audacity, consideration to effrontery, in men of a certain class. And yet I have always been able to "protect" myself. My own understanding of myself and of men, my own self-poise and dignity have been sufficient to protect me even with men who, to use their own phrase, "are used to fighting for what they want." And the only men who ever gave me a moment's fear, the only men I have met who would take an unfair advantage, are those who shout the loudest in praise of the "chaste woman," are those who are the strongest in favor of "protection" for women.

I have known men varietists, lovers and friends of varietist women, who have refused intimacy when requested by women who they felt might afterwards have regrets. Manliness should be all the "protection" womanliness requires. Why isn't it? Apply a "little patient thought" to that. Because of ignorance, because of superstition, because of this "protective" institution, because of your double standard. How can there be "chaste" women without "chaste" men? What is to produce the "chaste" men?

One more quotation: "On account of marriage many a workingman has had for wife a woman unfouled by either his or her masters." That reminds me. I once said to an ordinary fellow: "If I should give you what you desire, you would have no respect for me. In your heart you would despise me."

"Oh, no! not a fellow like me. *If I were a marrying man*, of course *that* would be *different*."

Ah! now the "cat is out of the bag." Now we see the advantage of the "chaste woman"—to the husband. It is that he may have exclusive property right in a woman no other man may "foul," but whom he may outrage whenever he pleases; exclusive right to a woman "unfouled" by other than himself! Knowing his own foulness, he naturally fears that of other men. It isn't the *variety* that worries him, for he will marry a widow as soon as she will consent. It is the undisputed *property* he wants, a convenience for his lust.

Verily I say unto you there is many a "chaste woman" whose wifely office is not one whit above the office of a certain sanitary convenience, to mention which is impolite. And to this, *marriage has nothing to say!*

If this is not the bone and sinew of your contention, George Brown, I demand of you *what* social service does the "chaste woman" perform that may not be as well performed by the varietist free woman? LENA BELFORT.

About Communistic Colonies.

No. 968 of Lucifer was certainly a good one. My! what a lot of good things it contained. There is Dora Forster on "Sex Domination." Yes, the subject of sex is a good one, but Domination—ah—er. Going to put the shoe on the other foot, are you, Dora? Going to have the other fellow be the under dog?

I see your ideal is a system or condition which does not involve either slavery or starvation. Of course I suppose that you know what you are talking about; that your ideas are based on history, observation, experience and facts—that is to say, that you know human nature.

Now, my sister, come with me to yonder mountain top. Down in the valley are one hundred men and a like number of women, alike in age, intellectual attainments, etc., all of them having lofty ideals, all seeking self-expression, seeking happiness in this life particularly, and also preparing themselves to either take up the work or lay it down (as the case may be) on the other side of the River of Life. I will now leave you to work it out—how you will eliminate sex slavery without starvation. Or how there will be no starvation without what I fear you will call slavery. Also give us some idea about financial matters. Of course you know that it is a well-known fact that woman to-day still receives her support by and through man's labor. Man is the medium by and through which the great mass of women still get their living.

And there is Alex. K. Wight on the subject of colony work in the East. Yes, Brother Wight, by all means also put one in the center, so that people can reach a colony cheaply, without travelling very far. Really, we ought to stop complaining about other people's way of doing things until we establish our own system, whereby we will secure, at least to a large extent, the food and clothing that we need.

To-day we are like a lot of boys who are always scolding the "old man" about the way he is running the place; all the while wearing the clothing and eating the food that are secured by the foolish and brutal ways that "pa" has invented. Old-time boys, when they no longer like it at home, leave and start in for themselves on their own hook, and it is "up to us" to do the same thing, else quit grumbling. It is use to figure on putting the old man—that is, the old system—out of business, because by so doing we would become hirelings and governors, and that won't do. I am for seeing the same to begin at home, and at once. Now is the time. I mean for those who want a change. If you are looking for better conditions for yourself alone, if you are of the strenuous type; if you are selfish, if you will take profit, rent and interest; if your love for others, your sympathy and charity are conspicuous by their absence; if you want an easy berth; if you want fine clothes; a steam-heated flat—if you want all these things, then stay away from colonies. You can get all these things far easier in the old field than you can in the new, because new-thought people, if they are of the strenuous type, do not get along as well as "old-liners" do, because they all want their own way. Each wants to be boss. They do not rule by force—that is, by club, gun and prison. Oh, no; it is not brutal. They rule by mental power; occultism is the weapon. This is more polite and far more effective, too.

To the strenuous brethren and sisters, the "I am It" of the individualistic school, I would recommend J. William Lloyd's "Natural Man" as a powerful good scheme by which to operate. This will also be fine for the Sons of Freedom unqualified—i. e., freedom to act as they please and take the consequences. Of course they can do that now, though the consequences don't seem to suit them. I presume they are making propaganda to change other people's opinions to conform to theirs, so that the consequences of their acts will be different in the new life than they are now. Yes! that is all right, but kindness, my friends, is the tool by and through which the change must be made.

Liberty—no, freedom—is only useful to some extent; to move about by; to come and go, but as soon as we come into the presence of another person the one becomes master, the other slave. There is the master mind and the subservient mind, which operate in every case where two or more people come together. There is no escape from it. Now, if you want freedom, stay away from others. If you want the society of others, go in, my brother, and be prepared to swap some of your freedom—for what? For the company of others. You won't? All right then, you will not last long unless you hypnotize others to follow you always. I am a communist. Am working hard to put my feet from under pa's table. Nothing else will do for me. The ten-acre farm plan is good and is likely to succeed, but farming is only a part of an industrial system, and if you go on a ten-acre farm be prepared to live on very little unless you go into intensive farming, and this, my friends, is something that must be learned first before you can expect good results. All co-operative schemes should be tested before going to any expenses, as the success of co-operation depends on unity and harmony. Try co-operation, say in keeping house together, in business. I belong to the extreme left wing of communism. We put our system—yes, system—you cannot do anything but quarrel unless you have a system. We test our communism by each person following his or her present occupation and putting all of their earnings, large or small, into a fund, then dividing the same into equal shares; each member gets his or her share. This is what we call equal distribution. This is the first step. After we are welded together we will go out upon the soil and practice economics of the heap, a la Kropotkin. In my language it reads like this: Civilization based on truth, peace, industry and charity. Charity must ever stand pre-eminent as the greatest virtue of the race.

Now then, those who can stand equal distribution—i. e., take "pot luck" for say one year in sunshine and storm, in health and sickness, in prosperity and poverty—are what we call tried communists, because they have stood the fire test of unselfishness and as such can operate together on land and water anywhere. Such a group can travel from California to India, up through China and Japan, via Russia, England, Canada and back home again. I am always glad to hear from people with a view to carrying on the work of communism—that is, the brotherhood of men. The ten-acre farm will not suit you, my brother, unless you are prepared to throw away your commercial or competitive opportunities. If you like theaters and all the other fool gew-gaws of the strenuous life you will not thrive in a colony. It takes time to make a colony look like a city. If you are a city man or woman you had better try living in the country first to find out whether you will like it. There is a vast difference between city and country life. You will feel altogether different when you get in the country, especially so if you are on the psychic plane.

Maybe some of my experiences along this line will interest you. In the fall of 1897 I moved to New York City from Chicago, but did not thrive there. I was ill at ease every day during the time I was there. I remained about a year and a half, and when I got back to Chicago I felt about as good as a schoolboy going to a picnic.

My next experience was when I went out to my old home in the country. Why, the stillness at night actually woke me up. I could not sleep. I had planned to stay two weeks, but broke away at the end of the fifth day. And here is another peculiar thing: While walking along the highway at night there came over me a feeling of fear. Think of it! I became afraid. Afraid of what? I did not know. But I know now. You see it was in an old-line settlement, where people have been afraid of the Devil so long that the whole atmosphere is filled with fear germs—i. e., fearful vibrations.

My next experience was last summer at the colony near Independence, Minn. Mrs. Rowell became so lonesome and ill at ease that she nearly became insane, and was compelled to go back to Chicago. This is remarkable when she was perfectly willing and anxious to stay.

My next experience was last summer, when I was over at Harmony Home, Michigan. Why, the difference in environment, speaking from a psychic standpoint, was so great that it seemed to me as if I was in a new world, that I had landed on another planet. When I returned from there and as soon as I landed at Chicago I immediately recognized the old familiar environment and again noticed the great difference between here and Michigan.

Supposing, my friends, you try the ten-acre lot—forty acres would be better—and if you succeed as well as the folks at Home, Wash., do, what then? I can show you fourteen thousand Catholic settlements which are doing as well, and many of them better, but a mere settlement of small farmers does not solve the economic problem; it certainly does not eliminate the seven parasites (see my "Pure Economy" at the libraries). Of course if you do not care how much profit the parasites make from your labor, if you are willing to pay the tariff—then sail in, my brother, and plow, plant, cut and pull your crops. I hope you will get good results.

If co-operation is intended with a view to producing all your stuff, a la my village system, or that of Professor Oberich—which, by the way, is nothing new; my forefathers lived according to such a system for a thousand years over in Europe—if you intend to co-operate in any way, then by all means organize thoroughly right on the spot where you are, before traveling anywhere, unless you join a colony which is already established. To organize you want to start a class to develop harmony. Your first foundation principle should be Tolerance, big T. As soon as you feel a strong mental unity among yourselves, that inflowing of the spirit of fellowship so strong that you can hear the rushing of the angels' wings, and the spirit flows right down into your purse and makes you feel like scattering your money around the camp as if it were dry leaves, then you are ripe for co-operation; and if you do not get that feeling, or a similar one, then your path is away from co-operation, away from socialism, away from communism, that is to say, away from the path of peace—and you must take the other road, which has a fork, though. One branch leads to isolation; away from the society of others; the other branch is the path of war. The strenuous life is not always on the battlefield under the banner of blood, but in wars of words, or on the human race track—i. e., Chicago or any other large city. Go your own way, my strenuous brethren and sistern. Shake—we can only teach you how to do it. How to live a quiet peaceable life, if that is what you want, but of course we cannot make you smoke the pipe of peace unless you want to. J. HERBERT ROWELL.

Eliza Boardman Burnz.

There was born on October 31 (Hallowe'en), 1823, to John Boardman and his estimable wife at Rayne, County of Essex, England, Eliza—their first child. This child was delicate, and at thirteen years of age sailed for America by physician's advice and in hope that she might live. She went to kin-folk in Tennessee, where she soon became a country school teacher, and through her long life, with all its work for the public good, she earned her living by hard work and saved enough to be comfortable at the end and pay funeral expenses.

While teaching country school in 1845 she read of the newly invented phonography by Isaac Pitman, the whole plan of which, in its wonderful simplicity and beauty, unfolded before her mind, and she saw, as by a lightning flash, the marvelous results to follow such a presentation of thought and perceived the still greater blessing to future generations when the truth as it is in phonetic science should be made the basis of language teaching.

From 1848 to 1850 in Ohio she engaged in the attempt at phonotypic reform, whose lights hoped to change our spelling by showing the country its folly in that respect and a way to right it. Not disheartened by the failure to change our mode of spelling, she continued phonetic work wherever opportunity occurred—notably by several years of negro teaching at Fisk School, in Nashville, in 1877-8, where by use of the old Longley phonic books she made them readers in less than half the usual time.

Mrs. Burnz taught phonography actively in Cincinnati for several years and then came to New York and opened her school there. Peter Cooper granted to her—against the advice of his trustees—a room in the Institute, rent free, in which to teach free classes of women there the newly published system of phonic shorthand. For about seventeen years these classes were continued, she thus and in many other ways opening this new field to women and earning the proud title, "Mother of the Young Woman Shorthander." When she began to teach in New York the woman stenographers could have been counted on the fingers of one hand; now they are many hundreds, may be thousands. Mrs. Burnz was also in 1879 the first teacher of those now well-known and much sought-after classes in phonic shorthand at the Young Women's Christian Association.

Although she was an active spelling-reformer since 1846, she was for many years of later life convinced that there is a primary need to be filled before it shall be practicable with the people or seem so to the literati and teachers at large—viz., that language, or speaking, be brought to a condition of common science; and while evolving this theory she presented the Anglo-American alphabet and primer in 1876-7, in which there were no new letters—the various sounds being represented by common letters and digrapha. Then in 1894-5 she perfected and published her further compromise with the "powers that be" (hoping that a dawn of truth might help the people) her "Pronouncing Print," in which the five vowels, a, e, i, o and u, each stand for their usually short sounds unless shown by Websterian diacritic marks to vary, in which silent letters are in hair-line type and a letter standing improperly for a sound has a very small letter beneath it to show the sound meant. After "Pronouncing Print" had been published in a primer and the Sermon on the Mount, her earnest vitality was inspired to show to teachers of kindergartens that our little tots should be taught to speak correctly by having a knowledge of the phonic elements of language given them in games and thus to talk with scientific accuracy. Mrs. Burnz was engaged in writing to educational publications on this subject and in teaching teachers the value to our growing children of instruction in pure phonics (before they know aught of letters at all) and in arranging such plays and games, with sounds as objects, when in the spring of 1896 she was taken ill at an educational meeting and sent home in Mr. Seth Low's carriage with his physician. She lay ill for many days, when, arising to cross her room for something, in the absence of her nurse, she fell to the floor and fractured her hip. After lying for several months at the New York Infirmary for Women and Children on Livingston place, and then at home awhile, she was taken to the sanitarium at Walter's Park, Pa., where, on Friday evening, June 19, at 8 o'clock, she died.

Mrs. Burnz had been since about 1865 an ardent advocate of woman's suffrage and was an editor in 1867-8 of the Woman's Advocate. She was a member of the Society of Ethical Culture. She was one of the founders of the New York Cremation Society, a stockholder in the United States Cremation Company, and her body was cremated at Fresh Pond on June 23 at 1 p. m.

Mrs. Burnz was by nature skeptical and conscientiously sought answers to all questions in her mind; as to things theological, however, and also as to the eternity of the soul, she owned herself agnostic. C. B.

Mrs. Burnz had been for many years a warm friend and supporter of Lucifer and its work, and we have many letters of warm appreciation from her.

She was the publisher of "Diana," a work written by a man well known in the scientific world. Mrs. Burnz published it, not for profit, but because she believed it of great value to humanity. In the death of this earnest, great-hearted woman the world loses much. L. H.

The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual.—Thoreau.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Holding the Mirror Up to Freethinkers.

O wad some power the giftie gie us
To see ourselves as ithers see us!
It wad frae mony a blunder free us
And foolish notion. —Robert Burns.

God forbid that you should not be allowed to comment upon the conduct of all mankind, provided you do it justly and honorably.—Baron Alderson.

In last week's Lucifer the ground was taken that the reform journal is a mirror, and that it should be turned upon Freethinkers as well as upon all others. In accord with this idea I caused Lucifer to reflect an article written by Eugene Macdonald, editor of the Truth Seeker, New York, and president of the National Secular Union and Freethought Federation, and was trying to make some Light-Bringer remarks upon this picture, when time was called and I was compelled to defer my remarks to a future issue. I then requested our readers to hold their papers, so that the connection might not be lost.

And this request is now renewed, not only for this week's issue, but for all the issues of Lucifer. Each issue is intended to be a truthful, unwarped mirror of men, of women and of events; all of which mirrors are so closely connected that they may rightly be said to constitute a continuous story—a story whose different chapters need to be frequently compared with each other, and therefore should be preserved in book form. Many of our readers are now doing this. The form of the paper was reduced from the folio to the quarto for convenience in binding. If numbers are lost or given away we are glad to supply the missing ones, without cost to the subscriber.

* * *

Thaddeus B. Wakeman, editor of the Torch of Reason and president of the Liberal University, Kansas City, Mo., deprecates discussion of differences between Freethinkers, saying, "Let us train our guns on the enemy instead of each other."

Answering for myself alone, I distinctly refuse to consider any man or any journal my enemy.

Why should I so consider?

To regard a man my enemy would mean that I either fear or hate him. Fear and hate are both unknown to Freethought philosophy, as I understand that term. Thus:

Reasoning from analogy—induction—from the known to the unknown, I begin with myself, because consciously I know more of myself than of anyone else, and find that, in every act or word, I do that which at the time seems right, proper or best to do or say, no matter how soon I may change my opinion of that act or word. That is to say, I did or said that which my heredity and environment compelled me to do or say, and having acted under compulsion it seems irrational, unphilosophical to punish or hate myself for that which, under the circumstances, I could not help doing. If satisfied that a mistake was made the rational thing to do is, not to flagellate myself, not to hate myself, but simply avoid committing the same mistake again; and if I have injured others by my blunder, then make such acknowledgment, such reparation as may be in my power.

Reasoning by induction—from the known to the unknown—I conclude that every other human being is like myself in this regard. Every one does what he, at the time, believes right or best to be done. If I cannot hate myself for what is past neither can I hate another for doing or saying what he did or said.

Where, then, is the inductive ground, the rational ground, the Freethought basis, for enmity or hate?

I see none, and therefore refuse to consider any man or woman my enemy; and when I turn the mirror, the searchlight, upon a man I do it as a friend, not an enemy. I do as I would thank him to do under like circumstances, remembering that our best friends are those who tell us of our faults, our shortcomings. "Faithful are the wounds of a friend," saith the proverb.

After this lengthened, though apparently necessary, prelude I proceed with the searchlight examination of the picture reproduced from the pages of the Truth Seeker of June 27. The reader will please turn to page 237, last week's Light Bearer, and read and consider, without fear or favor, the utterance of Eugene Macdonald, also the comments and those that herewith follow.

As will be seen I was stopped in the middle of a colloquial address to the author of the picture undergoing examination, in which I spoke as a father to a son—the disparity in our respective ages justifying, as I thought and think, this form of address. Having seen probably twice his number of years of adult life, and having adopted Freethought principles more than half a century ago, I am but treating Eugene Macdonald as I would like to be treated under similar and yet reverse conditions. Age does not always bring an access of wisdom, yet it certainly should do so, else longevity would, under usual conditions, scarce be a boon to be coveted.

Continuing, for the present, the colloquial style, I would say:

"My dear Eugene, I much regret—if it be not unphilosophical to regret anything—I regret that you should have so far forgotten yourself; so far forgotten what is due to the position you hold as responsible if not de facto editor of the Truth Seeker and head of a national Freethought organization; so far forgot the logic of Freethought, the traditions, the basic principles of Freethought, as to be capable of fathering the several editorials that have appeared in the Truth Seeker anent the Ingersoll symposium in Lucifer—leaving out of the question the courtesy, the fairness, the fraternal good offices that should characterize those working for a common end, the betterment, the progress of the race to which we all belong.

"Without going back to the previous pen-pictures of yourself—we all write *ourselves* up whenever we attempt to write up any one else—let you and me study this last picture a little in detail.

"First, however, in a general way, don't you think, my dear boy, now that you take a near and careful look at your handiwork, don't you think there is just a little suggestion, a mild flavor, to say the least, of the 'Sir Oracle' in this utterance of yours, as well as in your former deliverances on the same subject? The fact that you do not quote me at all, not even a single line of the two and a half pages you say I wrote in answer to your former article, is not such treatment of me equivalent to saying:

"'We are the editor of the Truth Seeker and president of the National Secular Union, etc., etc., and because of our lofty position we are absolved from observance of such little customary courtesies as quoting a common man's exact words when replying to him. Harman doesn't know what he is talking about; *we do!* we know it *all*—every side of every question; so what is the use of cumbering the pages of the grand old Truth Seeker with what Harman says in his own behalf? There is but one side to these questions and that is our side. Very few of the Truth Seeker readers will ever see Harman's little two-penny paper. They know that what we say about him and his fad is the exact, the unalloyed truth. We have had enough of this thing; so let the subject drop, and lest our readers find out that it has not dropped we adhere to our usual policy of not telling where Lucifer is published. Advertising a man and paper we do not approve is no part of the Truth Seeker's business.'

"These are not your words, Eugene, but do not your words and your omissions fully justify such inferences? I have never impugned your motives, and do not impugn them now, though you very often impute unworthy motives to me. I have charged you with many misstatements of fact and now repeat the charge, but not every false statement is a *lie*. I charged and still charge that your statements, almost without exception, are untrue, false to fact or inference, or to both, and mentioned a few of the instances in which you enacted the lawyer whose case is so desperate that he dares not tell the truth about it, and who will not allow the evidence of the other side to go to the jury—if he can possibly prevent it.

"It is not pleasant to say these things, Eugene, but I would dishonor the mirror if I should say less. 'Nothing extenuate and naught set down in malice,' is a most excellent Freethought motto.

"So much for the general impression made by close inspection of the picture. Now for a few of the more prominent of the details. You say:

"'Mr. Harman's own authorities have shown that Mr. Ingersoll was in sympathy with the workers unjustly punished for the Haymarket tragedy, and that ought to settle the matter.'

"This is, as you must certainly know, a very one-sided and untruthful statement of the matter at issue. If you had been fair enough to publish what my authorities said, your readers would have seen that these authorities substantially confirmed Mr. Quinn's statement of his interview with Ingersoll. If you had printed my statement of the points at issue your readers could have seen that there was no contention, no difference, over the question as to whether Ingersoll tried to save the condemned Anarchists. He tried to save them because he thought they had not had 'a fair trial,' not because he was in sympathy with their views on government and economics. It was the proletariat workers that Ingersoll declared not worth saving, not the defenders of these submerged classes. It was the public lecturers and writers—Parsons, Spies, Fielden and the rest of the condemned eight, together with Quinn, Schilling and others—that Ingersoll showed sympathy with, in what he did and said in those perilous times, not the voiceless multitudes for whose benefit these leaders risked liberty and life.

"All this was fully brought out in the Ingersoll symposium, no part of which was published by you, though frequently challenged to do so. Why you denied to them and me the justice, the fairness of such publication you yourself best know.

"Again you say, 'The trouble with our Satanic friend is that he does not stick to the point,' etc.

"Some men, it is said, would rather be accused of wilful falsehood than of ignorance. Which is it in your case, Eugene? If you will read up a little on the word Lucifer—which name evidently you confound with Satan, you will find that Webster's own authorities condemn such use of Lucifer, as for instance, quoting Yonge on page 1621, edition of 1856, the Unabridged says: 'Lucifer is in fact no profane or Satanic title,' and on page 792 of the same edition, when speaking of the word Lucifer, Henderson says:

"'The application of this passage (in Isaiah, the only place the word is used in the book called the Bible) to Satan and the fall of the apostate angels is one of those gross perversions of sacred writ, which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations.'"

Is the Freethought editor of the Truth Seeker one of those who are "influenced by sound rather than sense," and has he "implicit faith in received interpretations"?

Or, does he really know better, but in order to make a point against me—with his readers who are never to see this reply—is he willing to pervert the truth and join forces with the clergy in representing me as in league with His Satanic Majesty?

"All round Robin Hood's barn, evidently with the intention to lure us up against a pile of filth."

It is difficult to designate this charge of "obscenity" in terms that will do it justice. So I shall not try, but simply ask Lucifer's readers to tell where the substantial difference comes in between Editor Macdonald and the obscenity hunters of the Comstock school. It is true that Son Eugene does not advocate putting me in prison as the Comstockians did, but in one respect at least he is not as fair as they were. My Kansas prosecutors allowed me to be heard in my own behalf, and Judge Foster gave me permission to give my reasons why sentence should not be passed upon me, but Macdonald wants his jury to hear only one side. In fact, he evidently wants to be attorney, judge and jury all in one.

* * *

Once more I reiterate that the logic of Freethought recognizes no such thing as obscenity; just as it rules out blasphemy, or sin against God, from its vocabulary. There is no act and no word that "is in itself wrong," as Macdonald would have us believe.

All depends on the "point of view." All depends on the relations, the circumstances under which an act is done or a word spoken.

Good and bad, right and wrong are relative, not fixed or positive, if I know what the philosophy of Freethought teaches.

The subject grows upon me. A right understanding of what Freethought means is one of the most important of all lines of investigation for truth-seekers and light-bearers.

Closing as I began, I repeat that I cherish no feeling of ill-will toward the editor of the Truth Seeker. Had I been subjected to the temptations that have assailed him, I, too, may have been on the Tory side of the fence, as I think him now to be. He has followed the line of least resistance. So have I; so have we all. As to who is doing most good and least harm I for one do not pretend to say. M. HARMAN.

Between masters and workmen there is a state of permanent war, with its skirmishes, its victories, and its defeats, a civil war, intense and bitter, where he triumphs who can longest subsist without doing anything;—a struggle much more cruel and more poignant than any decided at the barricades by musketry.—Emile de Laveleye.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

Byron and Sex Love.

Not because I consider their objections trivial or unimportant do I reply so rarely to allusions to myself, in the criticisms sent by subscribers and others for publication in Lucifer, it is simply because of lack of time and space; also because of mental repulsion towards everything that looks like personal contention or "family broils."

But lest any reader should infer that my silence means acquiescence in the demolition of what my critics regard as my errors, I think it best, sometimes, to accept the challenge and venture a reply, avoiding as much as possible the appearance of personal antagonism.

In Lucifer No. 970 Dora Forster—a real person, not a pen name—has a column article headed "Byron or Harman?" Her central thought is couched in these words:

"Moses Harman pronounces the love of men sensuous and changeable as compared with that of women. I deny that it is more sensuous or changeable than that of women where both sexes are free." She quotes Byron as saying, in "Don Juan:"

> "In her first passion woman loves her lover;
> In all the others all she loves is love; . . .
> She then prefers him (man) in the plural number,
> Not finding that the additions much encumber."

Then Dora quotes me as saying: "Woman's love is centripetal, spiritual, enduring; whereas man's love is centrifugal, sensuous, ephemeral." Her closing paragraph is in these words.

"I believe Byron more right than Moses Harman. But Byron was far from seeing the possibilities of the love-relation, both social and individual, as inaugurated by the great western democratic nation yet to be."

When deciding upon the merits of any opinion or judgment, it is well to put oneself in the place of the author of that opinion. Byron was under thirty years of age when he wrote "Don Juan," if I mistake not. He was born in an atmosphere of artificiality, of abnormality, of veneer, of falseness, and during the whole of his brief existence he never once got out of that atmosphere, unless for the few months or years spent in Greece, and this was long after "Don Juan" was written.

As I see it, Byron's intellect never reached maturity—death (of the body) supervening at the immature age of thirty-seven years. A mind fearfully unbalanced—great genius always indicating lack of mental balance, lack of symmetrical endowment or development, lack of healthy equipoise. A powerful yet deformed mind, in a weak and deformed body. A combination of resplendent intellectual gifts, of broadly human sympathies, of noble aspirations liberty-ward, and yet a self-consuming pessimist, a miserable misanthrope. A mind panting and struggling for freedom on all lines, yet never able to break the shackles of conventionalism, of Toryism, of theologic creed, with which he was loaded at birth, and before birth, as well as in his early training.

Some great poets are also great as philosophers and logicians, but, as I read him, Byron was not one of these. His strong points were creative fancy, intuition, emotion, and these do not fit one for passing unbiased judgment upon any subject; least of all, perhaps, do they fit one for forming correct opinions upon the question of questions, the problem of problems—that of the true or normal nature of sex-love, the passional attraction that draws women and men together when entering upon, or preparing to enter upon, the most responsible and fateful work of which human beings are capable, that of reproducing themselves.

That Dora Forster substantially agrees with me in this view of Byron's fitness to judge of what will be true and normal in sex matters when the incubus of conventional morality—sex superstition—is removed, I have only to refer to her closing lines just quoted.

This is all I care to say to Sister Dora, at present, in answer to her article, "Byron or Harman?"—perhaps I should say *Daughter* Dora, instead of "Sister," since I know her to be young enough in years to be my daughter, "according to the flesh"—and will only add a word of commendation of her evident desire to be courteous, fair and just. She appears to have cultivated the broad-minded, the philosophic, the judicial spirit, or habit, in her sociologic studies. Perhaps I should say, also, that because I assert my belief that woman is more spiritual, more constant, more select or exclusive in her sex nature than is man, it should by no means be inferred that I think all, or even many women, would, under freedom, be monogamists. Very few, I think, would be strictly monogamic for the period of a long life were the fetters of religious superstition, of "law," of conventionalism, removed.

M. HARMAN.

Advantages of Settlement in Indian Territory.

Antlers, I. T., July 27.

I wonder if any of Lucifer's readers would be interested in a proposition to locate in the Indian Territory. Perhaps a few of those who now live in colder and more densely populated districts would be pleased to remove to a newer country and to a milder clime.

To my thinking, this is a very desirable locality in which to form a settlement or colony of Freethinkers of the Lucifer "type." Especially should I think it desirable to those who are pleased with nature's primitive surroundings, such as beautiful mountain scenery, clear, sparkling streams, fish, deer and wild turkey in abundance and a practically unlimited stock range so far as the requirements of a small settlement are concerned. The mountains and valleys are literally covered with a coating of native grass, wild berries, grapes, etc., and there are little improvements except here and there a cabin, the primitive abode of an aboriginal American.

Of course, conditions will not remain thus for all time, as the natives are now "allotting"—that is, taking their lands in severalty, the same having been held in common heretofore. Leases or "contracts" for a term of years are being obtained on those allotments, and there is little reason why the industrious and frugal may not make enough off this land during the term of their lease to purchase a portion of it at the expiration of that time. Unless matters change up materially this will be done.

To either agriculturist or stock raiser on a small scale the advantages of the country are excellent, and as it is a mountainous region, where a large portion of the land is absolutely untillable, it is only reasonable to presume that it will remain a comparatively open country for a few years yet. The water is good and all manner of fruit and vegetables may be grown here that are grown in northern and western Arkansas. And, as is well known, few localities excel northwestern Arkansas in the production of fruit and vegetables.

The part I allude to is in a beautiful mountain region, the valleys being very fertile, and will ere long be settled by white people, a few of whom are already taking advantage of the opportunities afforded by the late allotment of the Indian lands, which means the practical opening of the country to white settlement. Therefore, if any of our Liberal friends are interested and wish further information regarding the country, I will gladly give it as far as possible to all who write me, enclosing stamp. And finally, if they conclude to locate here and arrange to eventually purchase land or to lease only, I will assist them in any fair way practicable to secure locations.

DAVID M'KINNEY.

VARIOUS VOICES.

B. L. H., Cincinnati, O.—Dear Old Lucifer is the best paper on earth and in my judgment the most liberal paper published. Enclosed find $2.25 on subscription.

R. D., Postville, Iowa.—Please send me three copies of this week's Lucifer. After reading my copy yesterday I gave it to a friend and hope to be able to send in his subscription. I enjoyed the editorial on the Pope. I enclose $1 on subscription. Ever since my subscription expired I have expected to be in Chicago in a few days, and so delayed sending the money, as I would rather pay it in person.

H. H. Cady, Nelson, N. Y.—I have tried to get some new subscribers to Lucifer and Physical Culture, two publications that ought to come to every home, but the people here seem to take little interest in the questions which they discuss. I enclose $2.25 on subscription.

W. Broadbent, Philadelphia, Pa.—I have read with interest some sample copies of Lucifer and admire the courage of your paper in defending Thomas Paine and Mary Wollstonecraft from the many false charges against their works and personal character. I enclose 50 cents for six months' subscription.

E. J., Hazelton, Pa.—You have been most generous in your treatment of me, and I appreciate it more than words can tell. Lucifer has done a great work in my home and I want it continued. I am sending you $4, for which credit my subscription to Lucifer and send me a copy of "The Wholesome Woman."

Mrs. W. J.—For some months I have been a reader of your paper. Sample copies came to me first, some of which I read from curiosity, and at length, seeing some things that appealed to my reason, I subscribed. Some members of my family think it an abominable publication and wonder why I have it in the house. I am finding in it more and more that commends itself to my reason.

Charles V. Warren, Hart, Mich.—I have had one of your papers for three years. It is dated Feb. 4, 1900, and it is the only copy I have ever seen, though I have often heard of it. I believe the editor is the man whom the Comstockians were prosecuting out in Kansas several years ago. I remember that they had centered their efforts on him, but failed to crush him. I wrote a letter to the Light of Truth in regard to the case, and thus incurred the enmity of the would-be suppressors.

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I will be pleased to correspond with liberal-minded ladies with a view to mutual improvement.—C. Buchanan, Pittsburg, Kan.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 32. CHICAGO, ILLINOIS, AUG. 20, E. M. 293. [C. E. 1903.] WHOLE No 983

WHAT MATTERS THE PICTURE?

What matters the picture men paint of you
What if your rectitude must bear a stamp of infamy?
What if your more than rectitude becomes your utter condemnation?
What if the sun of good-will rises over you no more?
What if the evil clouds clear not away from your name?
What if you remain among the forgotten troubles of the night—
Even after the comrade day for which you labor shall appear?
Even so, what matters the picture men paint of you?
What has repute to do with life?

You have lost nothing—
Nothing but what any hands could snatch from you at any moment.
Though helplessly and with dumb wonder you watched what you thought to be the structure of your life go down—the structure built through years of toil and pain, by the long discipline of will and the utmost output of love;
Though you stood shelterless in the scorn that beat upon the ruin of your name and labor;
Though you saw your destroyers turn your costliest sacrifices into weapons wherewith to slay you;
Though you found your uttermost right made a thing of shame by the world for which you had died many times—
Still you have lost nothing.
It is only your name that is gone—not your life.
Your life—that which you are—remains, and no man taketh it from you.
Yea, life is at hand for the first time—
Life resolved into its primal integrity;
Life thrown back upon its elemental forces;
Life driven to drink at its fountains;
Life, and freedom to live it reverently at last.

—George D. Herron in Conservator.

The Soulful Woman and Stirpiculture.

I am a little shy about asking for space in Lucifer so soon again, though I have been tempted to do so since reading Lillie D. White's latest article in No. 981, entitled "Breeding Prize Animals." Amen and amen, say I to every word of Mrs. White's splendid defense of woman against the cold and heartless philosophy promulgated by Mr. R. B. Kerr. And don't let Mrs. White imagine that because no one gave evidence through the columns of Lucifer of having stolen her thunder (as she puts it) that every normal woman, at least, hadn't the same thunder locked securely in her own breast. One can only now and then give public utterance to the thoughts that fill one's mind, and the fact that Mr. Kerr's articles went unchallenged is no evidence that they were generally accepted. We women become used to reading any old stuff on the sex question, and instead of crying out in horror very often we simply indulge a horror thrill, step over the little mud puddles and pass on. I venture to say that among all the women readers of Lucifer's columns, not more than two or three, or a half-dozen at most, will be found harmonizing with Mr. Kerr; and it isn't because women are fools either, but because they are creatures of soul perception and not easily deceived by the most elaborate philosophy, especially when that philosophy touches on matters that involve the ethical side of life. Where she is deceived in such a case it is because man's assumed wisdom makes her afraid to trust her own conclusions (which, I imagine, isn't often the case with Lucifer women), or, on the other hand, where through too much philosophizing and contemplating of so-called hard "facts," she has destroyed or blurred her native genius. This latter doesn't often happen in the case of women, and because it doesn't often happen I am perfectly safe in saying that the women adherents of Mr. Kerr's philosophy will be few and far between.

Mr. Kerr's conclusions are a perfect demonstration as to where the reasoning faculty, unaided or unenlightened by the illuminating power of the higher faculties, is capable of leading a man. It is a poor guide; indeed, lower reason can only touch the outer edge of matters at best. This is not simply the conclusion of a woman, but the verdict of physical scientists themselves. We can't touch the soul of things, they tell us; physical science has its limits. This is confession enough; it points unmistakably to a soul sense in man which is capable of leading him into this inner court, whence the physical senses cannot penetrate, since it isn't possible that man is left in outer darkness. This soul sense seems native to woman, or in her case seems quite well matured, while in man it is usually (not always) the faintest little spark, and needs to be developed. Realizing man's usual lack in this direction, it always seems useless to a woman to antagonize his statements; he isn't easily convinced, and so, as I have intimated, a woman usually listens to his wisdom, smiles to herself and keeps silent. But while silence is called golden, it isn't always so, and I am glad, glad indeed that Mrs. White has broken the present calm and voiced not only my own sentiments, but the sentiments of women in general. There are times in the discussion of these subjects when the soulful woman should speak her mind to the full, liar words are needed. To be sure, she is apt to be met with that old-time thrust which informs her that theology has so warped her judgment that she doesn't know truth when her brother deigns to uncover it for her. But she doesn't care for that. She knows she is just as susceptible to truth as another and she will occasionally speak her truth, knowing that her truth will be felt no matter how many charges are recorded against her.

I must not close without referring to Mr. Harman's editorial, printed some weeks ago, in which he claims the old idea of a double standard is necessary in regulating the sex lives of men and women. It seems too bad, but some woman ought to have called him down, since she knows he is all wrong and that his conclusions will never stand the test of time—nor the test of the present, for that matter. CARRIE AUSTIN.

Love Is Not Enough.

Poets have told us in varied bursts of rapturous confidence that Love is enough. Happy lovers, submerged for the time being in this dominant emotion, each fondly assure the other that he or she is "all the world" to her or him. As a figure of speech, aptly describing the depth of a feeling, it is true enough. As a continuing condition it is in his case not true, fortunately; and, in her case, true, most unfortunately. * * *

And why unfortunately?

Because one man—were he Adonis, Apollo, or Prince Perlina himself—is not the world; and it strains him to be used as such. * * *

Here is Mrs. Perlino, perfectly happy with her husband; loving him, admiring him, finding no fault with him *as a husband;* but when a husband is expected also to be a world he is open to criticism.

There are, of course, her children, perfectly satisfactory as children, but also subject to his unreasonable demand that they be the world to her.

There is the house, a good house, an extensive house, but only a crippled mouse or an unenterprising wood-tick could make a world of it. Yet husband, house, and children taken together, the husband bearing the brunt of it, are expected to meet this extortionate requisition to be "the world" to her.

She must satisfy through them every want of a highly developed human being, a social being; and she diligently tries to do it.

The house she rapidly and continually traverses, filling and overfilling it with all manner of things; arranging and rearranging them with tireless enthusiasm; soiling them and cleaning them in endless alternation—the systole and diastole of the domestic heart.

To the children she devotes herself with passion, a sleepless vigilance, an unrelaxing care. Well she knows that her status as a mother is measured by the intensity and continuity of her devotion—not at all by its results.

And the husband—the well-loved husband—if any want remains unsatisfied after the service of the house and the society of the children, he must fill it.

Every uneasy longing, every unsatisfied ambition, every craving for companionship, he must satisfy.

She, in spite of a full day of work and care, in spite of being tired, is not content.

Her occupations, her interests, her responsibilities, are deep, but not wide.

They are the first, the closest in life; but life has many more. The woman is satisfied with her husband as the man is satisfied with his wife. The mother is satisfied with her children as the father is satisfied with his. They both love and enjoy their home.

But just as the man, howsoever well pleased with his family and home, needs something more, so does the woman, equally well pleased, also need something more. Both are citizens of the world as well as members of the family, both need the larger general relations of life as well as the smaller personal ones. * * *

It is not true that Love "is of man's life a thing apart—'tis woman's whole existence." It is nobody's whole existence. It is a vital part of everybody's existence, beautiful, natural, sweet, indispensable—but not all. Here we have a large common ground of explanation for much of the unhappiness in marriage so general in our life to-day; under which women suffer most, and for which men are most blamed. The woman suffers most in an unhappy marriage because she has no other life from which to draw strength and practical consolation. She may try to drown her trouble in religion—and religious monomania among home-bound women is painfully common—or she may seek consolation in "society," in excitement, and amusement.

But a man has his work to take pleasure in, to take pride in, to gratify ambition, to obtain profit, to fill out the varied wants and impulses of his nature. He has the world as well as the woman, and with them both gets on more comfortably. She has only the man. He is the world to her—or she thinks he is; and she makes him miserable as well as herself in trying to drag out of one never so worthy man the satisfaction which a human creature can only find in full human life. We shall have far happier marriages, happier homes, happier women, and happier men when both sexes realize that they are human, and that humanity has far wider duties and desires than those of the domestic relations.

A wise fulfilment of these broader social relations will make a far more healthy and reasonable woman, and a healthy, reasonable woman will not expect of any man alive that he be to her lover, husband, friend, and world.—Mrs. Charlotte Perkins Gilman, in the Independent.

An Object Lesson in Paternalism.

Editor of Lucifer: The following letter which has been sent to President Roosevelt explains itself:

"To Theodore Roosevelt, President of the United States of America, Washington, D. C.—Dear Sir: On July 28 I mailed a personal letter to Mrs. Helen Wilmans Post, editor of Freedom, Seabreeze, Florida. To-day, August 3, that letter is returned to me, unopened, with the word 'Fraudulent' written in red ink across the face of it, and further stamped with the order 'Return to writer,' which the postmaster at Seabreeze could easily do, as my name and address were plainly written upon the envelope.

"As the head of the administration I appeal to you, to ask by what right the postal authorities at Washington presume to order the postmaster at Seabreeze or any other place to refuse to deliver letters which in themselves are not fraudulent nor do not otherwise conflict with postal regulations, and upon which full postage has been prepaid, to the parties to whom they are addressed?

"If Mrs. Helen Wilmans Post has violated postal regulations by using the mails for fraudulent purposes, why does not the department proceed against her in the usual manner, and arrest her, bring her to trial, and see that the usual penalty for such violation is administered, instead of taking such an unwarranted and unprecedented action as ordering the postmaster at Seabreeze not to deliver her mail to her?

"This latter action of Mr. Madden, or whoever is responsible for it, is a high-handed outrage and an infringement upon the personal rights, not only of Mrs. Post, but of every person in the United States who may have occasion to use the mails, which they should not submit to, and it is time the people of the country learned whether they have any rights which Washington officials are bound to respect.

"To this end, I address this letter to you, as it is within your jurisdiction to see that this malicious ruling of the Postoffice Department at Washington is changed, or the one responsible for it is removed from office. By such an action upon your part the people will know that you do not personally endorse what has every appearance of a game of 'hold up' to compel the people to patronize private express companies at the expense of the government's postal system.

"It ill becomes the Postoffice Department at Washington to cry 'stop, thief!' at Mrs. Helen Wilmans Post, or any other individual, when so many men connected with that department have been shown to be so unquestionably corrupt as to make the whole administration a stench in the nostrils of every decent man and woman in the country and a reproach among the nations of the earth.

"I have sent my letter to Mrs. Post to the postmaster at Seabreeze, Florida, in its original wrapper, with the demand that it be delivered to Mrs. Post, as *my letter* is not fraudulent, and I have complied in every respect with the usual postal regulations, and do not recognize any right of authority upon the part of postoffice officials to refuse to deliver it.

"Trusting that this matter will receive your earliest personal attention, I am most respectfully yours,

"Chicago, Ill." "HULDA L. POTTER LOOMIS.

There are but two families in the world, as my grandmother used to say: the Haves and the Havenots, and she always stuck to the former.—Don Quixote.

Wanted—Addresses of thirty people who would appreciate a free trial subscription to Lucifer. An Eastern friend sends us $3 to pay for trial subscriptions, and asks our friends to send us the names, as he is unable to do so. We hope to receive the addresses from readers of Lucifer, and in this way extend Lucifer's circulation.

"Doesn't Wish a Discussion."

To the Editor of Lucifer: In your issue of July 23 is a letter from an individual (crouching behind the nom de plume of "Tak Kak") who does "not wish to get into a discussion about vivisection and vaccination." He, however, does wish to have a number of crude statements pass with your readers for seasoned truth. I think I can draw a fairly accurate mental picture of this Solon, to whom protests against cruelty to animals suggest "moralistic gnashing of teeth"; and I fear it would not be complimentary, for his lack of ability to form a broad moral conception is equaled only by his lack of knowledge of his subject.

To cite, against the argument of one who opposes an abuse from the moral standpoint, the fact that he opposes it from the practical standpoint as well, is, I believe, a new method in logic. It is on a par, however, with the statement that the question of vaccination does "not enter" into that of vivisection. Any one who knows the tortures that calves experience in the vaccine establishments will understand the absurdity of that statement. Possibly "Tak Kak" has already experienced the pain of a vaccine sore; how would he enjoy the presence of 150 at the same time on his cuticle, which, after reaching a fine condition of sensitiveness, are "clamped, squeezed and scraped" (to use the technical expression) for an hour or so? I think he would then be willing to call the process "vivisection." Compulsory vaccination is, of course, human vivisection in one of its worse forms.

In answer to the query, "On what grounds do they deny to animals the justice they ask for themselves?" "Tak Kak" would magnanimously ask nothing more "difficult or provoking" than "How about the butcher shops?" etc. But let it not be supposed for a moment that "Tak Kak" would refrain from asking something more "difficult" if he could; the truth is that query of his is the limit of the argument of himself and his class on this question. I confess that the longer I live the more pity as well as contempt I feel for the mental make-up of those defenders of animal torture who boldly enter the disputative arena, and when they get there can only say, "You're another!"

Suppose the "moralistic man" is not "another," Suppose that it cannot be charged against him that he devours the bodies of his sentient fellow creatures, when the bloodless fruits of the earth will afford far better sustenance? Suppose his intentional violence is limited to self-defense (which surely is the right of all). What then? What would be the next "provoking" question? Some of the brightest minds of those who defend the "coward science" have long and vainly been hunting for that question; therefore it would be unreasonable to expect that it would be discovered by a mentality unable to comprehend the pertinence of discussing at the same time both the "moral" and the "scientific" phases of a question. Such discussion is, it seems to me, of the highest value, as tending to elucidate the great truth of the unity of all natural law—that morals are only a branch of "science," and that, as a consequence, morality can have no quarrel with any but a make-believe science.

"Tak Kak" wishes to separate entirely the question of the injustice done to the "sliced" frog from the surgical question. So did Dr. Doyen, as he inoculated his women patients with cancer; so did Drs. Menge and Schimmelsbuch as they implanted filthy diseases in the hospital poor; so did Schreiber, Wentworth and Stickler, as they experimented with infant life; so did Berkley, as he poisoned the insane to see what would happen; so did Sanarelli on the Island of Flores, as with his yellow-fever poison he brought his pauper victims to the door of death; so have all the vivisectors who have graduated from the preparatory animal school to the advanced school of human vivisection—they have all declared that the moral question was "totally extraneous to the surgical" one, which latter they have, with "Tak Kak," strenuously insisted should be the "original question." "Tak Kak" is to be congratulated on his company, among whom may be mentioned the famous Prof. E. E. Slosson, of the University of Wyoming, who told us in the New York Independent of Dec. 12, 1895, that "the aim of science is the advancement of human knowledge at any sacrifice of human life." J. M. GREENE.

Corresponding Secretary Northeastern Anti-Vivisection Society, 1 Beacon St., Boston, Mass.

With the arguments of Brother Greene I wish to have nothing to do or say, just now, but as to his language I wish to enter a mild but firm protest. As I see it, his argument is not strengthened but weakened, by the contemptuous manner in which he treats the man who writes over the nom de plume of "Tak Kak." I do not say that "Tak Kak's" methods of putting his arguments, or the arguments themselves, were above criticism. What I do say is that, with the very best of feeling towards both writers, I must beg to be excused from publishing, unexpurgated, articles that deal so much in offensive personalities as the foregoing.

M. HARMAN.

The Problem of Future Generations.

To my mind Lillie D. White struck the nail on the head in "Breeding Prize Animals," in Lucifer, No. 981. It is a fact that the union of men and women is based upon the immediate gratification of sexual desire. In olden times, when it took an army of men and women to produce the necessaries of life, because they had no other means but their hands, production of children was essential; but to-day, with the development of machinery, when the labor markets are overcrowded with the unemployed, production of children is not a profitable business. It is only in rare cases that children are desired.

To have children is painful, dangerous, expensive and troublesome to all concerned; almost illogical when we realize that only four out of ten children reach the age of six years. Why Nature seems to enjoy slaughtering more than half and torturing the surviving minority we do not comprehend, and therefore I do not wonder that we try to defeat cunning Nature, which spreads sugar on the bitter pill in connecting the highest pleasure with the crude act of sexual union. We enjoy the sugar, but try to escape the pill. Take away the pleasure from the act and no one would perform it as a duty. Therefore the Bible promises heavenly reward for multiplication, and France offers rewards to mothers of many children. It is reasonable for a religious man to follow blindly the command of God to multiply, though it appears to be against his earthly interest, or for the foolish patriot to produce material for the military market; but for a man who is neither blindly religious nor foolishly patriotic, breeding children, good or bad, healthy or crippled, has no sense or logic, and choosing fathers or mothers for the future child is simply a phrase of hypocrisy and absurdity.

Leo Tolstoy, speaking of Grant Allen's "The Woman Who Did," remarked that if the author wished to show us how his theory would work out in real life, he should not have killed off the hero so soon. Trouble arises when, of two people, one wishes to be unfaithful while the other is faithful, but if you kill off one of the two you have evaded the problem.

As to the theory that a woman should be free to choose the father of her next child, so as to produce the "best" child she can, Tolstoy said: "If you are talking about breeding horses, well and good. Then we can form a definite idea of what sort of horse we want—clean-cut hoofs, thin legs, wide chest, etc.—but about a child you can have no such definite idea of what you want to produce. Is it to be a Shakespeare, a Pascal, a Plato, or a martyr?"

R. GOODHEART.

To the wearer of blue glasses the entire world is blue; but should he therefore say that his friend's assertion that there are many different colors is "simply a phrase of hypocrisy and absurdity?" The creative instinct is strong in some natures, weak in others. Some little girls and little boys find their greatest happiness in making and dressing dolls; others would think such occupation stupid and uninteresting. To create a beautiful figure where before was a block of marble, even at the cost of months or years of labor, is the highest ideal of happiness of a few. Others find happiness in creating pictures. Sometimes this creative energy is used to gain money; but with the true artist the monetary gain is of slight moment in comparison with the rapture of attaining his ideal—or of striving to attain it. And there are women, I know, and men, too, I believe, who find great happiness in creating a living, breathing statue—a child. L. H.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Ideals, Old and New.

"The ascent of life is the ascent of ideals," says a noted writer. The truth of this saying is shown by Darwin in his "Origin of Species" and other works. The order of nature seems to be something like this:

First, discontent with the present, the actual, the factual.

Second, desire for change; out of which desire grows the idea, the ideal, of what that change should bring.

Third, struggle for, effort or labor for, the realization, the practicalization, of that idea, that ideal.

To arouse in the contented mind a feeling of discontent, of dissatisfaction, of disgust with and for the present, and to offer new ideas, better, higher, nobler, truer ideals, is eminently the work of the poet, the novelist, the dreamer of dreams.

Every material advance from the old, the crude, the false, to the newer, the truer, the higher, the better, has been made by taking the dreams of the dreamer, the idealist, and putting them into outward form and shape.

Thus the poet, the novelist, the idealist, the dreamer, becomes the prophet, the pathfinder, the pioneer, the reformer, the evolutionist, the revolutionist—in human society.

Conspicuous among the idealists of the past, the dreamers of the past, are Plato, Rousseau and Sir Thomas More. The word Utopia—meaning "not a place," or Nowhere—was invented by Sir Thomas to represent an ideal state of human society—an island supposed to have been discovered by a companion of Amerigo Vespucci, the inhabitants of which "enjoyed the utmost perfection in laws, politics, etc., in contradistinction to the defects of those which existed elsewhere."

Ever since the time of Sir Thomas More the words Utopia and Utopian have been applied to the ideal of those who sought to make radical changes in existing institutions—governmental, economic, industrial or moral.

* * *

Prominent among modern dreamers whose ideals have been called Utopian is George D. Herron, commonly known as Professor Herron, because he once held a "professorship" in an Iowa college. Professor Herron has achieved national and international fame as a writer and lecturer on "Socialism," upon which ism, cult or creed he has ideas that may be called revolutionary, including a demand for radical change in the politico-religio-economic institution called marriage.

The most notable episode in the life of this Utopian dreamer is his separation from the wife of his youth and his marriage with Miss Rand, a woman who had been his constant and efficient helper in reform work, and whose mother had supplied the money to endow a professorship of "Applied Christianity" in an Iowa college on condition that Herron be elected to that office, or "chair."

Of all the public lecturers on Socialism in the United States Doctor Herron (as he is also called) was probably the most eminent and popular until the facts concerning his divorce and remarriage became public property, when a storm of censure, of detraction and abuse was let loose upon him and upon his application of Socialistic ideas, very similar to that to which Charles S. Parnell, the Irish leader, was subjected when the facts of his private life became known to the general public.

Of all the heresies charged against Herron—his "apostasy" from the "religion of his fathers," his renunciation of the popular political creeds, his espousal of revolutionary doctrines in economics and industrialism, his change of views and their practical adoption in regard to the fundamental institution upon which modern society is built—the family—was considered incomparably the most important, most dangerous, most damnable, and hence it is not strange that many of his supporters became lukewarm, became silent or apologetic, if they did not openly censure their once admired and beloved leader.

"THE ONE WOMAN."

Since his remarriage—if it be right to call his co-partnership, his comradeship, with Miss Rand by that name—Professor Herron has spent most of the time in Italy, and the papers and clergy have moderated somewhat the virulence of their attacks upon him; but now a new form of assault seems to have been adopted, that of the *novel*. A story has been written by Thomas Dixon, Jr., entitled "The One Woman," and published by Doubleday, Page & Co., that will, without reasonable doubt, be more effective against Herronism with the priest-led multitude—the great masses of people who read and hear only one side—than all the sermons from Catholic and Protestant pulpits, than all the elaborated editorials and essays of the popular press, the anti-Socialistic, the capitalistic press.

The story, the parable, the realistic life-picture, drawn largely from the fancy of the writer or speaker, has ever been the most effective method of propagandism, whether for or against any idea or ideal. Socrates, Jesus, Cervantes, Harriet Beecher Stowe, Tolstoi, and many others might be cited as instances of the power of the parable, the fictitious yet realistic story.

The use of the cartoon, the picture drawn from life and yet made more effective than life by the cartoonist's art, is another illustration of the same principle. The unlettered rustic, as well as the simple-minded denizen of the great city, can read and understand the cartoon though utterly incapable of reading and understanding a logical argument in ordinary print.

* * *

"But who is Thomas Dixon, Jr.?" it will doubtless be asked.

The following, taken from an extended review of his last book in the Chicago Inter-Ocean, will give the readers of Lucifer some idea of the author of this latest criticism upon Socialism as voiced by Professor Herron:

"Thomas Dixon, Jr., has written another novel, 'The One Woman.' Many readers will remember Mr. Dixon as the author of 'The Leopard's Spots,' a recent novel based upon the negro question. It made something of a stir, especially among the critics. A writer in a Southern paper pronounced it 'the only offset to Uncle Tom's Cabin ever written,' while a Chicago critic said: 'It is a splendid human document. The picture stands out like a tracing of fire in a dark night.' At any rate, the author intended to present the Southern view of the negro question, and he unquestionably pleased his Southern readers. Some in the North must also have liked it, for the sales were very large, and still continue.

"In this new story Mr. Dixon—one believes he is a minister

of the gospel—again preaches a sermon. This time his text is Socialism. The publisher's announcement thus sets forth the purpose and scope of the book:

"'This new story appeals to a wider audience on the greatest of all subjects for a novel, the power of Love as affected by the movement toward Socialism which marks the new century. * * * In swift, unified, and dramatic action we see Socialism a deadly force, in the hour of the eclipse of Faith destroying the home life and weakening the fibre of Anglo-Saxon manhood. This dream of "fellowship and solidarity" is shown to be a lapse to the hero, out of which, under Love, the sacredness of marriage was evolved as the basis of civilization.'"

Quite unexpectedly to myself a few weeks ago I was the recipient of an "autograph" copy of the book "The One Woman," accompanied by a letter which reads thus:

"Elmington Manor, Dixondale, Va., July 29, 1903.

"My Dear Mr. Harman: Knowing your desire to oppose Socialism I mail you to-day an author's copy of my forthcoming novel, "The One Woman." I hope that you will like it and assist in its success. Sincerely,

"THOMAS DIXON, JR."

Not finding his name on any of Lucifer's lists, I conclude that Mr. Dixon is a member of the American Press Writers' Association, and that this fact accounts for the interest evidently taken by him in Lucifer and its work.

* * *

Since our limited space will not permit extended reviews of all or many of the new books received from authors and publishers, the next best thing probably is to make a few of these books serve as texts for short sermons; that is, for object lessons to be thrown upon the panorama of life by our Light-bringing mirror Lucifer, carrying out the idea elaborated in recent issues.

In accord with this plan I begin by thanking Mr. Dixon for the book and letter and proceed to reply by saying that he is by no means the only reader of Lucifer who mistakes my attitude toward Socialism. I have often said, and wish it distinctly understood always, that I am a Socialist myself—was born such, educated to be such, and expect to remain a Socialist while life lasts. But while this is true I respectfully decline to be labeled or tagged as a Socialist, for the simple reason that this word does not represent the same idea to any two persons. The same objection holds to the terms Anarchist, Spiritualist, Infidel, Atheist, and a dozen other names that from time to time have been applied to me. While I indorse much that is taught by the people calling themselves by these names I find it impossible to accept any of the creeds or doctrines so labeled without explanations and definitions that cannot be made every time such names are applied to me.

As a case in point, I have heard Professor Herron lecture many times and have read his writings sufficiently to feel sure that his basic principles and ultimate objects are very similar to my own; therefore I regret seeing him and his doctrines misrepresented to the extent that Mr. Thomas Dixon, Jr., very evidently has done—unintentionally, I hope—in his book, "The One Woman."

But the book is not wholly a misrepresentation of the issues between the old and the new ideals. Treating Brother Dixon as I would wish to be treated I proceed to quote his exact words—that is, the words he puts into the mouths of his leading characters, which characters, we naturally infer, represent his own views, else the views that he thinks are held by those whose doctrines he has written a book to oppose and to destroy.

The leading characters of the story are:

First, Frank Gordon, the Socialist leader, a preacher.

Second, Ruth, "The One Woman," first wife of Frank Gordon.

Third, Mark Overman, banker, friend and college chum of Frank Gordon.

Fourth, Kate Ransom, second wife of Frank Gordon.

Fifth, William Gordon, college professor, orthodox clergyman, father of Frank.

Believing Lucifer's readers to be familiar with the leading facts in the history of Professor Herron, and agreeing with the reviewer in the Chicago Inter-Ocean, that up to the time of Gordon's marriage with Kate Ransom the story is "practically that of Professor Herron," or at least intended to be such, I proceed to introduce one of the chief actors in the drama, Mark Overman, who thus gives law and gospel to his old friend and chum, Frank Gordon:

"This maggot of socialism in your brain is the trouble. It is the mark of mental and moral break-down, the fleeing from self-reliant, individual life to the herd for help. You call it 'brotherhood,' the 'solidarity' of the race. Sentimental mush. It's a stampede back to the animal herd out of which a powerful manhood has been evolved. This idea is destroying your will, your brain, your religion, and will finally sap the moral fiber of your character. It is the greatest delusion that ever bewildered the mind of poet or sentimentalist. You want to put on the brakes. You've struck the down grade. Socialism takes the temper out of the steel fiber of character. It makes a man flabby. It is the ear-mark of racial degeneracy. The man of letters who is poisoned by it never writes another line worth reading; the preacher who tampers with it ends a materialist or an atheist; the philanthropist bitten by it, from just a plain fool, develops a madness, while the home-builder turns free-lover and rake under its teachings."

Overman quotes a number of Socialist writers to prove that their cult would destroy the home-life, the family as we now have it. Among others, this from Grant Allen:

"No man indeed is truly civilized till he can say in all sincerity to every woman of all the women he loves, to every woman of all the women who love him: 'Give me what you can of your love and yourself; but never strive for my sake to deny any love, to strangle any impulse that pants for breath within you. Give me what you can while you can, without grudging, but the moment you feel you love me no more, don't do injustice to your own prospective children by giving them a father whom you no longer respect, or admire, or yearn for.' When men and women can both alike say this the world will be civilized. Until they can say it truly, the world will be as now, a jarring battle-field of monopolist instincts."

My plan at the outset was to withhold my comments until I had fairly presented the views of the author of "The One Woman," but seeing that it will be impossible to do him justice within the space allowed in one issue, I would just say here that to my limited comprehension Grant Allen's view is the only rational ground to take in this vastly important matter. To compel an unwilling partner of the nuptial contract to continue this relation and bring children into the world against the protest of one of the parents seems to me nothing less than a crime against nature, a crime against the child and against the best interests of the human race as a whole.

Then Overman quotes this from "frousy-headed Karl Pearson:"

"In a Socialist form of government the sex relation would vary according to the feelings and wants of individuals."

I would like to ask Brother Dixon what he sees in this very mild utterance that could cause his hair to bleach with horror!

Commenting on these and other Socialist writers, Overman says to Gordon:

"Observe in all these long-haired philosophers how closely the idea of private property is linked with the family. That is why the moment you attack private property in your pulpit your wife knows instintively that you are attacking the basis of her

life and home. Private property had its origin in the family. The family is the source of all monopolistic instincts and your reign of moonshine brotherhood can never be brought to pass until you destroy monogamic marriage."

Certainly the author of "The One Woman" is to be congratulated for his courage. Not many defenders of law-enforced monogamy—as the only basis of the family, as well as the only standard of sex morality, sex purity or chastity—would admit, I opine, that "the family is the source of all monopolistic instincts;" and yet all close observers will agree with him in this opinion, if I mistake not.

* * *

Again I ask the forbearance of our readers. The subject of correct ideals is one of such far-reaching importance that it is simply impossible to do it justice in one issue of Lucifer, even though the paper should contain nothing else, and therefore I ask that this week's issue be preserved so that what I wish to say on this text may be read in connection with what has already been said. M. HARMAN.

Another Press Writer Heard From.

"Lucifer, the Lightbearer," is the somewhat unusual title of a little magazine published every week at 500 Fulton street, Chicago, by M. Harman, sample copies of which have occasionally found their way to our desk, presumably by virtue of our connection with the American Press Writers' Association, an organization made of writers from all over America who are searching for Truth in various directions, and who dare to disclose the facts as they find them. "The name, Lucifer, means light-bringing or light-bearing, and the paper that has adopted this name stands for Light against darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege," and we wish everybody interested in so noble a stand would send for a sample copy, at least. We believe Lucifer is on the right track.—DeSoto (Wis.) Argus.

Thanking Brother Byron Copper for his fraternal notice of Lucifer, I wish to call attention to the work now being done by the American Press Writers' Association, and would recommend every reader of Lucifer to write to A. C. Armstrong, 17 LeRoy street, Dorchester, Mass., manager of this association, and get documents showing the objects and methods thereof, and if possible send 25 cents for a yearly subscription to the Boston Press Writer, the organ of the association, published at the same address. I know of no organization or association of reform workers now in existence that is doing so much for freedom of speech and of press, and for human advancement generally, as is now being done by the American Press Writers' Association. M. H.

Dragged Down by Maternity.

"Because she had children so fast."

Such is the plain, unvarnished declaration of her neighbors when asked why Mrs. Ollie Stockard killed herself. Married at 17, she was the mother of six children at 28. There was nothing in sight for her except further accumulation of suffering and drudgery, and, weakened mentally and physically by the drain on her vitality, her mind gave way and she fired a bullet into her brain.

Six little children are left motherless, in the care of a penniless father, by this tragedy. The youngest is a baby only six weeks old, and the oldest is a girl of 9. The others range between these ages with intervals of little more than a year.

Ever since the birth of the last child Mrs. Stockard had been subject to illusions. She became deeply religious, and at times was hysterical. One of her fancies was that something terrible would happen if her husband went down town to work and left her at home. She continually begged him to remain with her, and until the day of the tragedy he had never gone away. But he must work. His large family had kept him very poor, and six weeks of illeness had made it necessary for him to return to his work as expressman.—Denver Post.

VARIOUS VOICES.

Mrs. J. E. R., New Orleans, La.: "The Wholesome Woman" is received. I wish every woman had a copy and would heed it as it merits. It is entertaining as well as instructive. Mr. R. says he enjoys your editorials more than any other that he reads, so please continue to send the paper.

C. J. Zeitinger, Zeitonia, Mo.: For the benefit of all Lucifer friends whom I had the pleasure of meeting and all others who are interested in and may have heard of this central location for a modern settlement of the highest type, I want to say to you I am preparing a write-up or confidential prospectus which will convey an accurate description of conditions and my plan of procedure. Having promised different ones something along this line, I write this to explain away the long silence, since my return from Chicago, as I cannot write each one.

Alma L. Washburn, San Diego, Cal.: Herewith find copies of my little paper, Co-operative Exchange. This is the first time I have materialized in this form, though for seventeen years I have been preaching co-operative exchange in parlors, kitchens, halls, shoe shops, carpenter shops and offices as well as on street corners, always privately and conversationally. As hope springs eternal in the human breast, I am still at it, with undaunted faith that finally people will begin to do as they profess to believe is the best way to do. It is simply the bread and butter question for each other after righteousness (rightness), which we must first seek.

The Carlyle Revelations.

In the recent revelations made concerning the Carlyle family much dirty linen has been publicly washed, not without protest on the part of the Puritan press. The idea that the world should imagine for one moment that Thomas Carlyle's shirt went to wash once a week or oftener is repellent to our Grub street scribes, who fancy that Rameses II lived, moved and had his physical being wrapped in the hundred yards of cotton sheeting which now encircle his mummified remains.

The greater part of the Carlyle revelations are tediously and piteously unnecessary. Let us know the facts certainly, and if Janet Carlyle wrote diaries for publication and Thomas Carlyle desired, as I believe he desided, his portrait to appear, "warts and all," nothing but wholesome knowledge can result from sane people calmly considering the facts and scientifically classifying them. Only by a large accumulation of experiences can we rear a well-built theory, capable of standing against logical attack and argumentative storm. But the Carlyle facts have been well known ever since Froude gave his four volumes of candid biography to the world. His veracity has never been seriously undermined in regard to the matter at issue, and his literary enemies have been silenced for many years. Carlyle's niece and a well-known English physician have recently reopened the subject; they have been joined by a virulent Catholic essayist of unscrupulous habits; they have perpetrated the meanest outrages on the memory of a man who wrote on a delicate subject, well knowing he could gain nothing and lose much by his devotion to truth; and Froude's voice is silent in the grave.

The Froude family, it is true, has retaliated by printing a manuscript Froude had left, apparently only for publication in case his executors thought necessary in the interest of truth. The new Froude volume contains also a long letter from Froude's co-trustees, Sir James Stephen, showing that Carlyle's memoirs were undoubtedly left in Froude's hands and that their publication was undoubtedly left to Froude's discretion. But beyond this nothing new is proved, and the public must decide for itself whether Froude was justified in the use he made of the discretion he possessed. Froude was, in my opinion, a brave pioneer to publish the facts as he did, and nothing seems clearer from the evidence than that his motive was as disinterested; sincere and well conceived as it was audacious and defiant of the storm he knew he was inviting. GEORGE BENDORUGH.

AT LAST I HAVE THEM!

Calmest photographs of Ida C. Craddock, victim of the Postal Inquisition. We can not sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 30 cents each, two for 50 cents. Address Edwin C. Walker, 244 West 143d street, New York, N. Y.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

Special offer: This valuable work sent free on receipt of 25 cents for a thirteen weeks' trial subscription to Lucifer, the Light Bearer. Address M. Harman, 500 Fulton street, Chicago, Ill.

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I will be pleased to correspond with liberal-minded ladies with a view to mutual improvement.—C. Buchanan, Pittsburg, Kan.

RADICAL LITERATURE.

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THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabel's Invasion (Mariette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Law to Freedom (Oscar Rotter). 25c.

THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.'" The new Hedonism says: "Be happy and you will be virtuous." In another place the writer says: In proportion as men have freed themselves from mediæval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproducing function." Paper covers; 25 large pages; twelve copies, 50c; single copy, 5c.

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THIRD SERIES, VOL. VII., No. 33. CHICAGO, ILLINOIS, AUG. 27, E. M. 293 [C. E. 1903.] WHOLE No 984

FOLLOWING THE CALF.

A POEM WITH A MORAL FOR ALL SLAVES OF PRECEDENT.

One day through the primeval wood
A calf walked home, as good calves should,

But made a trail all bent askew,
A crooked trail, as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead.

But still he left behind his trail
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;

And then a wise bellwether sheep
Pursued the trail o'er vale and steep,

And drew the flock behind him, too,
As good bellwethers always do.

And from that day, o'er hill and glade,
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about.

And uttered words of righteous wrath
Because 'twas such a crooked path;

But they followed—do not laugh!—
The first migrations of that calf;

And through this winding woodway stalked
Because he wabbled when he walked.

The forest path became a lane
That bent and turned and turned again.

This crooked lane became a road
Where many a poor horse with his load

Toiled on beneath the burning sun,
And traveled some three miles in one.

And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet—
That road became a village street,

And this, before men were aware,
A city's crowded thoroughfare.

And soon the central street was this
Of a renowned metropolis.

And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand route
Followed the zig-zag calf about,

And o'er this crooked journey went
The traffic of a continent.

A hundred thousand men were led
By one calf, near three centuries dead.

They followed still his crooked way
And lost one hundred years a day.

For this such reverence is lent
To well-established precedent.

A moral lesson this might teach,
Were I ordained and called to preach;

For men are prone to go it blind
Along the calf-paths of the mind.

And work from sun to sun
To do what other men have done.

They follow in the beaten track,
And out and in and forth and back.

And still their devious course pursue
To keep the path that others do.

—Sam W. Foss, in Our Nation's Crisis.

The Free Woman's Choice.

On reading Lucifer, No. 981, I exclaimed: "Lillie D. White must be answered, and I hope some woman will do it. It is a pity to see men and women pitted against each other."

Let no one imagine I come forward to defend R. B. Kerr; he is abundantly able to defend himself, and furthermore I am not in agreement with him on many points; but I do wish to say most emphatically that I never saw any insult to man, woman or child in any of Comrade Kerr's writings.

It seems needless to suggest that "free speech" is *free*, and that limitation is restriction, and no more to be tolerated at the hands of a Lillie D. White than at those of a Comstock. Doubtless there will be others to take up this point.

If Comrade Kerr said that men are to have no choice whatever in the matter of propagation, he may answer for it. I do not believe he ever said, implied, or thought anything of the kind, for Comrade Kerr's strong point is reason. It is because of this that he has been attacked by Lillie D. White, and a few weeks ago by Lizzie M. Holmes. It would seem that both these women wish to see women's instincts, caprices and whims allowed full sway in the realm of reproduction. They resent the idea that the free woman will use her intelligence in directing her creative work toward true race progress. Here is my text:

"The social and sex reformers do talk and write a great variety of rot. 'The freedom or right of a woman to choose the father of her child' is one of their most precious maxims, and, to my mind, one of the rottenest. Women do not make any such choice; they don't want to, however free they may be. Women usually choose or are chosen by men as companions or lovers for their own grown-up mutual happiness. . . . Children may result—more or less welcome, but instances are rare in which fathers are chosen in any other way."

That is true, such instances are rare—instances in which the happiness of the child and the good of the race are considered by couples about to beget offspring. That is why Lucifer exists; that is why "ignorance, poverty and crime" are populating the

world; that is the "bed-rock" reason for the "Abyss" in all our great cities, the bottomless pit in our civilization; that is why the Brotherhood of Man is no more than a hope, and the Joy of Living is less than a dream! Because selfish, unreasoning caprice, not intelligent social consciousness, is begetting and gestating the seed of the race.

"There is no reason to think free women will do differently," says Lillie D. White. If I believed that I should be tempted to cry, "To hell with the free woman, then! What is she good for?" If the freedom of women means nothing to the race, is it worth the pain of the travail through which it is being born into the world?

No, no! There is *every* reason to think free women *will* do differently. In spite of the fact that many women who call themselves "free" have escaped nothing but the legal compulsion or the ecclesiastical sacrament; in spite of the fact that many such women are living in the subservient, unthinking, haphazard way of their conservative sisters; in spite of the fact that many "free" children are mere accidents; in spite of the fact that even "free" women ruin their health and pervert their emotional natures by abortions—in spite of all this, motherhood is awakening to a consciousness of its supreme place in race-progress, and the glory of its possibilities in race-service.

In spite of us, without our understanding or consent, we are drafted into the service of evolution. Every blushing girl whose red lips quiver with yearning for her lover's kiss is being led by her own heart-throbs to the service of that society which produced her. Every amorous youth whose passion pushes him to the overcoming of obstacles, the winning of fortune, the scorning of pride and precedent, the risk of life itself, so he but win to closest union the object of his love, is being driven by the intensest forces of his being to race-service, to projecting himself, as it were, into another generation and adding his share to society—that society of which he thinks himself utterly

This is the law of life that the intensest desires of the individual link him to the race, and it goes on in spite of us, as it has gone on since ever creature moved upon this planet. And here, as in every human activity, man's intelligence enables him to modify conditions, to pervert his instincts, to retard progress; or to understand his place in society and to greatly accelerate progress. Man has been experimenting with himself. He has turned his faculties loose and has run riot in this, that and the other direction, but all this time he has been learning to know himself and his relation to the world. Just so surely as evolution proceeds in its orderly course from change to change, just so surely is man learning to consciously ally himself with progress; just so surely will the mothers of the race use their creative powers for social service, for the conscious bearing and rearing of superior children.

There are women to-day, free and unfree, who see in their sexual organisms something more than a means of obtaining and giving the delights of love. There are women to-day, unfree as well as free, who would scorn to conceive a child in a haphazard, unpremeditated way. There are women to-day who know that love alone will not insure superior children. There are women to-day who are denying the yearning of their mother-souls because they feel themselves unfit to bear strong, vigorous offspring, or because the men they love are not fitted to be fathers of children who will help to push on the progress of society. Women are beginning to waken to the responsibilities of their sex. And it is not instinct which is doing this, but reason. It is ever intellect which points the way; it is ever intellect which draughts the plans; it is ever intellect which directs advancement, but intellect can do no more than direct. No great reform has ever been brought about by intellect alone. Intellect cannot build, cannot create, without feeling. The intelligent woman, if her affection is centered on herself or on her lover, on any little personal end or aim, will do no great service to mankind; but the intelligent woman whose soul has awakened to social consciousness, to a realization of her place in society, and to the love of progress—to such a woman the ideal becomes real, and such women will mother a race of men well worth while.

Yes, free women will choose fathers for their children. Free women and free men will choose their friends, their lovers, their companions, for love and mutual happiness, but children will not be considered a matter-of-course. Children will not be "more or less welcome," to come or not, as the result of careless indulgences. Children will come because desired and planned for with regard to their own chances of happiness and usefulness.

Free men and free women will regard their reproductive powers as sacred to the race, and they will seek by their fatherhood and their motherhood to produce superior children, to raise the standard of humanity, to build a race of free, self-poised, race-conscious human souls who shall create conditions wherein the Joy of Living shall be the breath of every day experience.

Free women will do this because freedom will give opportunity and opportunity will bring development and development will awaken the dormant social consciousness. This awakening of women is well worth all it has cost, and all it will yet cost, in pain, suffering, ostracism, disgrace, poverty, infamy.

Blessed is the woman against whom is pointed the finger of scorn for freedom's sake, for she shall be the herald of glad tidings, and from her martyrdom shall arise a new race of mothers whose motherhood is consecrated to progress.

ADELINE CHAMPNEY.

Mr. Stern's Social and Economic Views.

In No. 980 of Lucifer, Edward Stern asks: "Have the varietist unions ever contributed aught of good, true things to humanity?" It is my privilege to see several times a week one of the sweetest, prettiest and most lovable baby boys that ever entered this world through the portals of love—and his parents are varietists.

Shelley and Byron were both varietists, and their verses bear the stamp of imperishable genius—truth and reason garlanded with flowers.

Art, music, philosophy and literature owe some of their richest gems to the genius of men and women who secretly or openly released themselves from the chains of sexual superstition.

That good has also come from monogamic unions, I do not deny. These things also have come from monogamic unions: The slavery of woman to man; legalized and life-long rape; the exchange of woman for stock, bonds and titles; the perpetuation of disease; insanity, suicide and murder; finally, a necessary safety-valve in an army of prostitutes so large that all the churches in Christendom could not hold them. These things are the price of monogamy.

Says Edward Stern: "Judging from the reports of confessed varietists from whom I have secured considerable information, I can say that varietists are practically invariably on the lookout for new game. I am referring to male varietists, for I have never catechised the female variety."

In none of the authorities at my command do I find women defined as "game," and I therefore conclude that this new synonym for the sex is but another manifestation of the conventional attitude of man toward woman. Professional monogamy seems invariably to include the alleged inferiority of woman as a factor. I do not know why monogamic men, deriving their

impressions from monogamic women, should invariably arrive at this conclusion. As a remedy I suggest to Edward Stern that he temporarily discontinue his life-long habit, and catechise "the female variety." I really do not see why he should not converse with a varietist woman—there are some in Philadelphia, I can assure him—unless, perchance, there is somewhere a Monogamic Woman, brandishing a long and sharp stick, who makes it her business to see that conversation with the female variety is perpetually eliminated from Edward Stern's sphere of action. In the event of this hypothesis being correct, I can only extend condolences.

To be precise, I have thus far known of only two persons who could strictly be called monogamists, even theoretical monogamists. One is William Platt of England; the other was Jesus Christ of Jerusalem.

William Platt, if I am not mistaken, goes so far as to maintain that if a man and a woman have kissed each other once, they are forever bound to one another, and should one die within the hour, it is the manifest duty of the other to live continent and alone till death.

Jesus was even more far-reaching in his philosophy, and announced that he disapproved even of sexual thoughts concerning a woman with whom there was no marriage bond—at least, such is the inference that may reasonably be drawn from one of his reported sayings.

These two men certainly approached the highest altitudes of monogamic virtue. Compared with them, Edward Stern, for example, is a most unconscionable varietist (theoretically, my dear sir! theoretically), for he describes Shelley as a monogamist, knowing that he loved at least two women, one after the other, and loved the second before the death of the first.

Of course we understand that when a partner dies, the monogamist is absolved from his contract. Death is the only instrument of purification that renders a second, third, fourth, fifth or sixth partner permissible to a noble and self-sacrificing monogamist of high ideals. The man who married ten wives in about as many years, losing each in turn by death, was a monogamist in good and regular standing, no matter what reports may have been circulated to the contrary. "Yes," remarked the gentleman in question, "I am a monogamist; in fact, I have been a monogamist more times than any man of my acquaintance!" Measured by the same standard, some of our professional monogamists have been very, very monogamic—almost inconceivably so, in fact. This sort of "monogamy" should properly be classified as tandem variety, in contradistinction to sociable or contemporaneous variety.

With regret I admit that I did not preserve the copy of Lucifer containing Mr. Stern's great discovery in economics. From a brief paragraph in the article of his now under consideration, I infer that it is substantially the doctrine of equality of opportunity enunciated, among others, by the Anarchist Communists.

Some years ago this idea seemed to me a very plausible solution of the economic difficulty, but one day I read a little parable printed by some Socialist publication, and received a new light. I cannot repeat the parable exactly, but it may have been something like this:

"Half a mile down the road was placed a pile of five boxes, each box containing the economic life of one man for a year. At the starting point were five men in readiness for the race. The first was mentally and physically excellent; the second was perfect physically, but deficient mentally; the third was intellectually brilliant, but weak in body; the fourth was below par in both mind and body; the fifth had a good mind and body, but was intensely sympathetic.

"All started at the same place and time; all had the same distance to go; all were to use the same track, reach the same goal, and receive the same reward—food, clothing and shelter for a year. What greater equality of opportunity could be conceived of?

"The race occurred; the third and fourth lagged behind; the fifth staid back to help them along; the second ran on all fours because he thought he could go faster that way; the first reached the goal ahead of the rest, took all the boxes, and possessed himself of the economic lives of the others.

"When the four suggested that it would have been more in accordance with justice to have a handicap race, the first replied: 'The trouble with you is that you have failed to carefully differentiate between equal division and access upon a basis of equality upon complying with like conditions.' Then the four cursed Edward Stern for his great discovery."

A. E. W.

[A. E. W. errs in imputing to Communists the doctrine of equality of opportunities. Their celebrated formula, "From each according to his deeds, to each according to his needs," by abolishing private property, removes the necessity of individual opportunity to acquire wealth.—H. R.]

Shelley's Theory of Love.

In No. 980 Edward Stern says:

"Is it not just possible that our varietist friends are in the habit of spinning virtuous fables? If they are as sound in all their assertions as they are in claiming the poet Shelley as a varietist in the sexual relation I am afraid that their gentle innuendoes are simply an aggravated case of what would popularly be termed 'hot air.' It will be in order for them to demonstrate the accuracy of their assertion regarding Shelley."

As I am the only writer in Lucifer that has recently referred to Shelley as a varietist, I suppose it is my business to answer Mr. Stern. Let me say, then, at once that my classification of Shelley as one who believed in the doctrine of variety is mainly founded on the following passages, all of which are taken from "Epipsychidion:"

"I never was attached to that great sect,
Whose doctrine is, that each one should select
Out of the crowd a mistress or a friend,
And all the rest, though fair and wise, commend
To cold oblivion, though it is in the code
Of modern morals, and the beaten road
Which those poor slaves with weary footsteps tread,
Who travel to their home among the dead
By the broad highway of the world, and so,
With one chained friend, perhaps a jealous foe,
The dreariest and the longest journey go."

"True love in this differs from gold and clay,
That to divide is not to take away."

"Narrow
The heart that loves, the brain that contemplates,
The life that wears, the spirit that creates
One object, and one form, and builds thereby
A sepulchre for its eternity."

"If you divide suffering and dross, you may
Diminish till it is consumed away;
If you divide pleasure and love and thought,
Each part exceeds the whole; and we know not
How much, while any yet remains unshared,
Of pleasure may be gained, of sorrow spared;
This truth is that deep well whence sages draw
The unenvied light of hope; the eternal law
By which those live to whom this world of life
Is as a garden ravaged, and whose strife
Tills for the promise of a later birth
The wilderness of this Elysian earth."

Probably Shelley never used the words, "I am a varietist." I do not think the term was then invented. But without using these very words I cannot imagine in what language he could have expressed the fact more clearly than he has done in the passages I have quoted.

R. B. KERR.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Ideals—Ascending and Descending.

In this week's talk upon Ideals, instead of giving first place to a brother Virginian, as I did last week, I purpose to begin with my old-time friend and helper, Lillie D. White, who, as some of our readers doubtless remember, held the helm of Lucifer, held it firmly, held it well, for several months during an enforced vacation of its editor, that is to say, while I was away serving "God and the State" in one of Uncle Sam's bastiles.

Custom says that editorial comments should appear in the same issue that prints the article commented upon. While this plan has its advantages, there are objections worth considering. Editorial comments, in the same issue, discourage others who might wish to have something to say in reply to a given article. I did not read Mrs. White's article, "Breeding Prize Animals," till in print, and if I had done so, would probably have preferred to wait till Mr. R. B. Kerr could be heard from, or till some one of the many who I felt sure could present the other side of the shield should have her or his say.

Again, although it may have something of an egoistic flavor, I felt so sure the positions assailed were impregnable, so sure they were so deeply and safely founded in nature and reason that any and all assaults upon them would only have the effect of calling attention to their stability, their impregnability, that I preferred to use the space of Lucifer, for the time, for other purposes.

By his silence Brother Kerr seems to endorse this view. On the other hand, Adeline Champney thinks "Lillie D. White should be answered, and by a woman." See her article in this issue entitled "A Free Woman's Choice." And now that "Breeding Prize Animals"—Lucifer, No. 981—has called out an answer so admirable, so conclusive, as I think, perhaps it would be as well to let the matter rest for the present. As an object lesson, however, as one of the pictures that Lucifer is throwing upon the moving panorama of life, I think a few passing comments by myself may not be amiss.

Not as an oracle, however; not as "we the editor," but simply as one of Lucifer's writers do I venture to offer a word of dissent to or from the oracular, the self-sufficient, not to say the magisterial, the arrogant, the bigoted, the intolerant utterances of the article under consideration.

Is this language too strong? Please read the entire article, "Breeding Prize Animals," then judge.

When the thought of man or woman is characterized as "stuff," as "rot," "rottenest," and like expletives, is there no arrogance, no intolerance, no bigotry in this?

First, then, as in my late reply to Son Macdonald, editor of the Truth Seeker, I wish to say that if it be not unphilosophical to regret anything, I feel disposed to regret that one who has done so much good work in the cause of human progress as has Lillie D. White should now be found throwing her influence on the side of reaction, of conservatism, of Toryism.

For those of our readers who do not have the issue of August 6 at hand I will quote the opening lines of the article to be commented upon.

"To give R. B. Kerr a continued hearing in Lucifer strikes me as being a severe test of one's advocacy of free speech. I should have to say of his article in 977, 'This is the end of the limit.'"

I do not need to remind Daughter Lillie White—though the mother of grown-up children, she is still young enough to be my daughter, according to natural generation—I do not need to remind my former brave and faithful lieutenant in the long-drawn battle for freedom of speech and of press, that Anthony Comstock, R. M. McAfee, Prosecutor Ady, Judge Foster and the jury that found me "guilty"—that all these believed there is an "end to the limit of free speech," and because they thought I had reached and passed that limit they shut me up in prison.

As Paul said to the Colossians—I think it was, "You did run well; who hath hindered you?" Has your late residence in the South land, near the ancient capital of pro-slavery conservatism, New Orleans, made a conservative, a reactionist, a Tory of you?

Can any one deny freedom of speech; can anyone set limits to freedom of speech, and still be a logical Freethinker?

Some one has said—was it John Milton?—"Save good faith there can be no limit to freedom of speech." Another, an English judge, said, "God forbid you should not be allowed to comment on the conduct of all mankind, provided you do so justly and honorably."

No one has shown that R. B. Kerr has violated these axiomatic definitions of what Freethought implies. Few writers for Lucifer have been less guilty of using offensive epithets, or of imputing dishonorable motives, when replying to his critics, than has R. B. Kerr. He is a man of decided convictions as to what the logic of Freethought involves or includes—on the sex question as upon all other social problems—and he expresses his views in strong, clear, courteous language. Of all Lucifer's contributors there is none whose manuscript copy is more welcome than his. He proves his faith by his works in contributing generously to help meet the inevitable expenses of publication. Let no one infer from this that the financial aid received from our British Columbian contributor is a prime factor in securing prompt insertion of his articles. I mention this fact incidentally to show that Freethought with him is not simply a beautiful ideal of the indefinite future, to be talked about and dreamed about, but a present reality to be practicalized, lived, worked for and sacrificed for.

* * *

It will be quite impossible to notice all the points raised by Daughter Lillie White, but will say that I accept all the challenges contained in her strongly worded article, whether aimed at R. B. Kerr or myself, and will now proceed to consider, very briefly, a few of these challenges.

First, as to "prize animals:" Yes, I wish to put myself on record here and now, if I have never done so before, as an advocate of breeding prize animals. I want to see the best possible results of breeding animals, whether quadrupeds or bipeds. Human animals, as we all know, are simply quadrupeds erected on their hind legs. I believe in breeding human beings so nearly perfect in mind and body that all will be winners of prizes—prizes in literature, in art, in science, in oratory, in economics, in all that makes life worth living. It is because so few are bred well enough to compete for and win these prizes that the world is so full of poverty, so full of sorrow and misery as it is to-day. Someone has said, "The best product of any land is its men"—its women and men. To secure first-class prizes of any sort, or in any field, we must first have prize women and men to compete for the other and lesser prizes.

In breeding prize animals for profit—for beef, for milk, for wool, for speed or strength—but one leading point is considered, but in breeding human beings many points must be attended to, as Brother Kerr has well shown, but because many points are to be considered, must we deny the value of reason, of observation, of induction, and let chance, ignorance and indirection take the place of knowledge, of intelligent direction?

NOTHING TO WORRY ABOUT.

Again our critic says:

"For my part I don't see anything to worry about. Children are not failures by any means, and never have been. And now that so many have reached here successfully by the old route, why these doleful apprehensions for the future?"

Daughter Lillie's ideals as to what constitutes success in the reproduction of human beings seem easily satisfied. Let me ask her, or any of Lucifer's readers, How many men, women and children out of each hundred met on the streets of Chicago, or any other city, can be said to have reached the plane of mortal life successfully?

If the mere fact of arrival here; if the mere fact of being born alive, and with vitality enough to continue to live for a few years on the mortal plane, be counted success, then there are, perhaps, more successes than failures. But is this ideal of what constitutes success a high ideal? Should we as Freethinkers be satisfied with it?

That such a standard of success should be satisfactory to Roman Catholics or to Calvinists, would not be strange, since they all believe in the old route, the old way of being born; that is, they all think that canon law marriage, priest-made marriage, is the true and right way in which children can reach the mortal plane. But have Freethinkers no higher ideals than these in regard to the way to secure success and to avoid failure in the matter of human reproduction?

There are many other points in this article, "Breeding Prize Animals," I should like to talk about, but again both space and time fail.

M. HARMAN.

Rest, Change, Vacation.

"Rest is not quitting the busy career;
Rest is the fitting of soul to its sphere."
—Goethe.

A good friend in Ohio writes:

"I hope you may be able to take a vacation—a real one, I mean; not simply a chance to work real hard at something else. It pays sometimes to feel, 'It is enough for me not to be doing, but to be.' I, with all your friends, would like to see you take a complete rest. If you never do anything more you have accomplished more than most persons, and the influence of your conscientious, earnest, busy life will live long after you."

Sincerely thanking the writer of these lines, I would say:

Absolute rest is undesirable, if not impossible. There is really no rest in nature. All is change, motion, action. Even in deepest sleep the heart, lungs, liver, kidneys, arteries, veins, capillaries, alimentary canal—all continue their usual work.

Even in "death" there is really no rest. As soon as the "vital functions" cease to function the work of disintegration begins, and though it may take years of time, even centuries, to complete the reduction of the now visible body to its elementary ashes and gases, the time comes when all that once composed our mortal form will have entered into other organisms.

Since, therefore, change, motion, action, is the rule of nature, the order of nature, the "law of nature"—to use a common though incorrect phrase—the question to decide is, what kind of change of motion, of action, is best for each of us. While a certain degree of concentration of effort, of continuity of action, cerebral or muscular, seems necessary in any line of human endeavor, this same concentration, this perpetual repetition of the same or similar acts, becomes in time deadly from its monotony, its sameness, destructive to sanity, which we understand to mean health of body or of mind.

The truth of this proposition—namely, that change of some sort is necessary to health and longevity—needs no elaborated argument. The experience of mankind in all the past confirms the statement. Especially is it conceded that those whose occupations draw heavily upon the mental, the nervous system, rather than upon the muscular, must take vacations or periods of relaxation, of change; and while it is not impossible to get such relaxation within the home, or near one's place of business, it is the testimony of time and experience that change of place, change of scenery, of air, of daily associations, and particularly change from the crowded city to wooded hills and mountains, supply the conditions most effective in restoring or renewing mental and physical elasticity, health and vigor.

Our friends may remember that I had planned a summer vacation to begin about July 15. Conditions in office, including a three weeks' absence of my daughter, Lillian Harman, prevented the carrying out of that plan. Now a new date has been set for a trip to Kansas, partly for health but mainly to collect materials and put them in shape for finishing the promised history of Lucifer's ten years' fight with the suppressors of speech and of press in that state—two of which years were spent by its editor behind prison bars and bolts, wearing the livery of a "convict." This date is September 1.

To all who have helped me to put things in shape to take this vacation I wish herewith to return sincerest thanks. Much of the office work for some weeks past has been sending statements of account to subscribers in arrears. Many of these have responded, and many more, it is hoped, will do so soon; those who have not received statements are kindly requested to examine the tag on the wrapper of their paper and see whether their subscription has fallen behind, and if so, to send, if possible, something to help meet current expenses during my absence.

Another thing I must not forget, and that is to thank those who, while renewing for Lucifer, have thoughtfully sent—without solicitation from me—something to help defray the expenses of my proposed outing. These expenses need not be very large—having secured low rates over the Santa Fe Railroad. As to how far the trip is to be extended, the limit is not yet definitely fixed. A son of the mountains myself, I have long desired to see and climb the mountain ranges of New Mexico, especially those near Las Vegas, at which place I have relatives and sympathetic friends. Whether this wish can be gratified is yet an unsolved problem.

In this connection I will only add that, to my thinking, autumn is the real vacation season—the time of all times to lay in a stock of health and energy, mental and physical. To all who can possibly get away from humdrum toil to the woods and hills for a part at least of the glorious September and October days, this great privilege certainly should not be neglected.

M. HARMAN.

Wanted—Addresses of thirty people who would appreciate a free trial subscription to Lucifer. An Eastern friend sends us $3 to pay for trial subscriptions, and asks our friends to send us the names, as he is unable to do so. We hope to receive the addresses from readers of Lucifer, and in this way extend Lucifer's circulation.

Co-operative Settlement.

Calle de San Francisco, 71, Monterey, Mexico.

I move that Lucifer invite David McKinney of Antlers, I. T., to occupy a column in answering for general information the most practical of the inquiries he may receive, called out by his letter in No. 982 on the prospects and conditions for settlement in that vicinity. Mr. McKinney's letter bears the stamp of clear judgment. As style tells the man, it tells that he is a good observer and safe informant.

If a number would locate in one place, they could buy a tract of land, to be divided at cost. This would be a great saving in the price and would avoid another difficulty, namely, that the individual wanting a very small tract perhaps cannot now buy it at all. There is no need for the land to be divided into equal quantities. Let the price be so much per acre, plus the expense of survey and deed to each lot, large or small. If the price suits I know of one or two who will help to buy a tract on condition that it is to be all paid for at the start; no debt or lien.

Are the Choctaws to have all the land or only a part of it? Are they allowed to sell their land after they get the allotment? What conditions and restrictions are placed on them as to selling? About what will be the price for watered agricultural land and what for grazing land? What sort and quantity of timber is there? What taxes? Others will ask about leases.

Nearly every proposition to form a settlement elicits the information that there are only half a dozen persons prepared to co-operate at once. It seems, therefore, that the best possible thing now is for the few to begin such vicinity-co-operation, not going a needless distance, as such small beginnings can be made in many different places. Economic success presupposes some experience in the industry to be followed or capital to sink in acquiring the knowledge. But this latter loss may be small when newcomers are brought in touch with good neighbors, whose example is a guide in novel pursuits and conditions.

The one acting as secretary or organizer—in this case Mr. McKinney—should be told what each inquirer knows of farming, stock raising and any other occupation, and each had better say how much cash he or she can and will put into the purchase of land, if prices and conditions of the country suit.

Let us form centers of industry and refuges for the oppressed. Let us do this in many places and quietly.

ROBERT MOORSHOLME.

Evils of Child Labor.

The strongest argument against the employment of children under 10 years of age in factories is plainly the physical argument. No child compelled to labor many hours a day in a monotonous routine of toil can escape the consequences, and these are, in the majority of cases, such as tend to the stunting and weakening of the race. Such children may not die; they may live to become fathers and mothers, but they will be physically, mentally and, in consequence, morally weak and liable to disease. In short, a race of imperfect men and women will be the result of these unnatural conditions.—Exchange.

The most agonizing fear of a true lover is that his lady shall think him a weakling.—On Satan's Mount.

Let us, then, be what we are, and speak what we think, and in all things keep ourselves loyal to truth, and the sacred profession of friendship.—Longfellow.

Prejudices are to be destroyed, not tolerated.—Winwood Reade.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

VARIOUS VOICES.

C. B., New York: Your father asked me what I thought of "Marred in the Making." It is fierce. I wish that those who need such literature could read and profit by it. This prenatal influence is to a great extent beyond my comprehension. I have seen so many contradictory results of prenatal influences that I give it up. Of course we want welcome children and no others. The women of to-day have these matters pretty much in their own hands if they so desire, but in many cases their wishes run in other directions—dress, luxuries, "good times," etc. I like Lucifer and am very glad your father and you have been able to keep it going. It certainly is doing good work, although to a great extent this work is poorly appreciated; but, after all, what good work is appreciated at the time it is being done? "The Chaste Woman"—I did not enjoy Lena Helfort in this article. I thought there were a number of good points in George Brown's article in 979. There it is, you see; one enjoys one article and another enjoys another article.

[The above is taken from a personal letter written by one of the most intellectual of Lucifer's readers; a woman who has done a great deal of efficient work in promulgating radical ideas in the last twenty or more years. It is true that but little is known about prenatal influence. But that fact should not deter us from endeavoring to discover more about it. The fact that we know but little about prenatal influence does not prove that it does not exist, any more than the fact that until recently we were unable to put electricity to use prevented people receiving electrical shocks. If we are able to learn as much regarding prenatal culture in the next hundred years as we have learned of the uses of electricity in the past hundred years we will be very fortunate indeed. Some of Lucifer's readers have expressed indignation against George Brown for his recent communications in Lucifer. I presume Mr. Brown wishes his writings to be taken seriously—but not too seriously. In Philadelphia, where Mr. Brown is "at home," he has the reputation of being something of a wag, and one who likes to "stir up the animals" in the discussions in the meetings.—L. H.]

Walter Breen, Omaha, Neb.: Am glad to hear that you contemplate calling your projected autobiography "The Inquisition in the Twentieth Century," or similar title, and enlarging the scope. Someone should write this up, if for no other purpose than to furnish data for the historian of later centuries, and as you have been through the fire and can speak of some of the social ostracism and unpleasantness attending reform I believe you are as well, if not better, equipped to paint the proper historic picture than any one that I know. I for one will be only too glad to wait five or twice five years for your book, believing that the best productions—the most finished and complete productions of the literary art—are not made to order, as it were, but are evolved gradually from time to time as occasion offers an opportunity to the writer to think and spread on paper his best ideas.

M. B., New York: To the kind unknown who took the trouble to send me a marked copy of Adiramled I would say that either it is some one who knows me well and thinks I will be pleased with the especial paragraph that is marked or it is some one who doesn't know me at all and thinks the marking will be a squelcher to my opinions. I wish to say that I am entirely in sympathy with the paragraph and return thanks to the sender. Will subscribe to the paper.

J. C. Buchanan, Pittsburg, Kas.: You may take out my card. It has fully met my purpose. I can bear testimony to the efficiency of Lucifer as an advertising medium.

A. C., Massachusetts: Please send me a copy of "The New Hedonism." I wish to give it to a friend whom I hope to rescue from the academic life she is now sinking into.

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THIRD SERIES, VOL. VII., No 34. CHICAGO, ILLINOIS, SEPT. 3, E. M. 293. [C. E. 1903.] WHOLE No 985

The Orthodox Standard of Sex Morality.

One of the best pictures ever drawn of the standard of sex morality, now considered orthodox in America and Europe, and now enforced by church and state officials and by the still greater penalties of social ostracism administered by the consensus of opinion, called Madame Grundy, is that lately given to the story-reading public by Thomas Dixon, Jr., in his book, "The One Woman."

Two weeks ago I took that book for my text, but did not finish what I wanted to say. Now I ask our readers to turn to Lucifer of Aug. 20, read what I said in the article, "Ideals, Old and New," then, as a finishing up of that chapter on ideals, please read this picture drawn from life by a master hand, showing the actual status of sex-morality as voiced by church-state officials—not often in such plain words, but as lived and countenanced by the leaders and makers of public opinion.

Mark Overman, bachelor, collegian and banker, very evidently voices what the author, Mr. Dixon—himself a clergyman, as I am told—believes to be the true and only gospel of sexual purity, including what is permissible under the monogamic marriage code to those who cannot live it.

Frank Gordon, the Socialist preacher, has separated from his wife and her two children, and is about to marry Miss Ransom, who has given a million dollars to build a Socialist temple in the heart of New York for Frank Gordon's use. Stirred by newspaper reports the banker sends for the preacher, and after hearing his statement of the facts, Overman says to his old friend and classmate:

"Frank, you're joking. You don't mean to tell me that your Socialist poppy plant has borne its opium fruit so soon? That you are going to desert that charming little woman, shy, timid and tremulous, with her great soulful eyes, the bride of your youth, the mother of your babes, and take up with another woman, just as any ordinary cur has done now and then for the past four thousand years?"

Gordon winced. "No. I am going to form a union with this beautiful woman which shall be a prophecy and a propaganda of the freedom of the race, when comrade life shall forget its ancient fears, each shall be free to find and love his own, love to be loosed from tragedy, doubt or moan, each life to be its own, original and masterful, each man a god arrayed and beautiful!"

Overman laughed softly. "So fine as that? You're great on frills. You have dressed it up nicely. But when two of your man-gods, arrayed and beautiful, get their eyes set on the same woman-god, still more beautiful, arrayed or unarrayed, you'll hear the rattle of the police wagon in the streets of heaven, with the ambulance close behind."

The banker grinned and fixed his eye on his friend with a quizzical look.

"Don't be a monkey," Gordon scowled.

"Why not? You propose to go back to forest life."

"I propose to make human society a vast brotherhood," the preacher cried, with a wave of his arm.

"Well, don't forget that Cain killed his brother Abel for less than a woman's smile."

"Society is lost unless some great upheaval shall clear the rubbish and we build new foundations on truth, fellowship and freedom," said Gordon.

Overman put his hand on Gordon's knee. "Frank, I'm a godless, crusty bachelor, but I read history. Destroy the integrity of the family and the salt of the earth is lost. The whole thing will rot."

"But I propose to purify and glorify the home and its life by building it on love."

"Your dream is a fake, and its world peopled with fools."

"Love must conquer all," the dreamer insisted.

"And to do it, Frank, love must begin at home. You are blinded by a woman's beauty."

"No; I love her with the one master passion of manhood. Such love is the highest expression of life."

"Confound you," snapped Overman, "love as many women as you please, but don't desert your wife and children. It's too vulgar. I'm ashamed of you."

"I will not live a lie," Gordon said, with emphasis.

"Strange madness. I urge you to tell a tiny little polite lie and save your wife and children. You're too good to lie, so you kill your wife, proclaim an insane crusade of lust, and call it a religion!"

"We can't control the beat of our hearts," was the dreamy reply.

"No, you can't; but you can control the stroke of your big blue-veined fist. You have struck the mother of your children with your brutal claws. It's a mean, low thing to do, call it by as many high-sounding names as you please. Love as many women as you like, but for decency's sake, can't you honor your wife with a polite lie?"

"It's not in me to lie, or to love but one woman."

The banker's massive shoulders went up and his bushy brows lifted. "You'll end with a dozen. And it's such a stupid old story. You think the performance an original drama in which you are playing a star role. It's as old as the brute beneath the skin of your big, hairy hand. Alexander could conquer the world, but he died in drunken revelry with a worthless woman. Cæsar and Mark Anthony forgot the Roman empire for the smile of Cleopatra. Frederick the Great became a puppet in the hands of a ballet dancer. She spoke and he obeyed. Condé, in the meridian of his splendid manhood, the pride and glory of France, sacrificed his family, his fortune and his friends for an adventuress, who murdered him. Charles Stewart Parnell, the uncrowned King of Ireland, forgot his people and stumbled into death and oblivion over the form of a woman. The hills and valleys of the centuries are white with the bones of these fools."

"There never was a case just like mine."

"So every fool thought."

"But you have not seen this woman. You do not know her," Gordon protested hotly.

"No; and I don't want to know her. 'Goest thou to see a woman? Take thy whip!' Women, savages and children are

inferior and immature forms of evolution. But they are going to prove more than a match for you, my boy."

I had intended to make some comments upon this realistic picture of what orthodox morality requires and permits in the sex life of women and men, but now think it just as well to leave it with Lucifer's readers to think over and to make their own comments upon. To-day, Aug. 20, I am in receipt of a letter from the author of the book, "The One Woman," in which he says:

"Elmington Manor, Dixondale, Va.

"Thanks for your letter and review. I am not a dogmatist. I am seeking for the truth. 'The One Woman' is my deepest personal conviction of the underlying nature and basis of monogamic society. I will send you a copy of my [book] 'Leopard's Spots.' Sincerely, THOMAS DIXON, JR."

* * *

Just how far the words put into the mouth of Gordon in the above dialogue represent the ideals taught by Professor Herron I do not pretend to say, but the reader who knows anything of the real man himself must see that the character Frank Gordon is, in many important particulars, the exact opposite of George D. Herron. Gordon is unphilosophic, passionate, revengeful, unforgiving, as seen in his attitude toward Deacon Van Meter, and finally towards his old friend Overman, with whom he fights a duel to the death for the possession of Kate Ransom. Just before fighting this duel Gordon is made to say to his rival and now mortal enemy:

"Very well, we are face to face without disguise, beast to beast. You haven't the muscle to take her. She is mine. I gave for her the deathless love of a wife, two beautiful children, a name, a career, a character, and the life of the man who gave me being, who died of a broken heart. For her I turned my back on the poor who looked to me for help; forgot the great city I loved; overturned God's altars; scorned heaven and dared the terrors of hell. Do you think that I will give her up? I own her, body and soul. I've paid the price."

* * *

All this is a caricature so outrageously at variance with the real character and philosophy of George D. Herron that it is difficult to believe that a rational author could be capable of imagining such an ending to the public career of the man whom many readers will regard as the exemplar of the leading character in the story, "The One Woman."

That this book will be useful in setting people to inquire what it is that philosophic Socialists, such as George D. Herron, really teach in regard to the family relation, I think quite probable. The price of "The One Woman" is $1.50. Doubleday, Page & Co., New York, publishers. M. HARMAN.

"Breeding Prize Animals."

It is only when I heartily disagree with opinions expressed in Lucifer that I am tempted to write. So, as I agree to a large extent with R. B. Kerr, I did not think it necessary to write in confirmation of his theories. Now that he has been attacked I, as a woman, want to help him out—not that he needs it, but to show that some women at least support him. This makes it plain that, to quote Carrie Austin, "through too much philosophizing and contemplating of 'so-called' hard facts," I have "destroyed or blurred my native genius" (in the matter of soul perception). Also that I must be an abnormal woman and also soulless (still according to Sister Austin). Her article contains no argument, so I will go back to Lillie D. White.

First, then, let us recognize that, even to keep up the present population, it is necessary that almost every woman shall be a mother. Allowing for a considerably smaller infantile death-rate than the present, and for perhaps fewer cases of sterility (now frequently simply mismating), we must have at least an average of three births per woman. Grant Allen, I believe, argued that four were necessary. It is evident that it is impossible therefore to be especially choice in the case of motherhood, where it would be perfectly possible, if it were proven desirable, that we could breed from 10 per cent, or even less, of possible fathers. Can it be doubted that if these 10 per cent were the best men, a great improvement would speedily be manifest?

Sister White seems to think it is only the tall, handsome, muscular, generous men who would be selected. I have not found women so blind to superior mental qualities, and since it is always a question of balance, it is possible that the less good-looking men who were more considerate in their ways with women than handsome men are apt to be would stand at least an equal chance of selection. But let us remember the proverb, "Mens sana in corpore sano." We know little enough of heredity, but we can at least try to give a good physique to our children, and environments will do a great deal for their mentality.

Surely Sister White knows several women who have "deliberately and intelligently decided on the baby, then considered who should be its father," though why she should exclude possible affection I don't know. The man toward whom a woman is drawn as a possible father or from whom she may expect good children we may safely predict will prove a good physical mate and must be somewhat adapted in temperament. There is the basis for affection, and if he is considerate to her and becomes attached to the child a life-long attachment is more than likely, though I would not expect it to be of necessity an exclusive one. Sister White will take "ten to one" that the woman would never do it a second time, but I can assure her that I know personally at least two cases, and the children would stand comparison with the average and win out on points.

Another word, and this in reference to R. Goodheart in No. 983. He (I am sure it must be he) says, "To have children is painful, dangerous, expensive and troublesome to all concerned; almost illogical when we realize that only four out of ten children reach the age of 6 years." Now I deny that it is painful or dangerous, even to the woman, where proper care is taken, and I don't see how it can be so to any one else. It is expensive and involves some trouble to go to the theater, but if we desire to see a play or an actor in whom we are interested we do not mind that. So as to children. They are a trouble and expense, I grant; but who that loves them would not sacrifice a good deal for them, and think time and money spent gained an ample recompense when baby arms were flung round one's neck and baby lips said, "I love you"?

As to the death rate, of which R. Goodheart speaks, much can and will be done to reduce that. The birth rate is steadily decreasing in every civilized country at present; and the death rate has shown an equal or even greater decrease, so that the net increase is frequently greater than with higher birth rates. The increased intelligence in mothers can and will greatly lessen the death rate. I have had special opportunities the past summer of observing what I should call the ill-treatment of small children by their too loving parents. Bottles hardly ever out of the babies' mouths, and cake and candy given between meals, are the cause of a great deal of summer complaint, and this, which is a most prolific cause of death, has been unusually prevalent here with children of about 3 years. Superstition prevents the free use of water and causes the closing of window at night, where a kerosene lamp may be burning all night.

I don't even agree with R. Goodheart that if you could take away the pleasure no one would sex. I know at least one case where the woman desired a child and merely submitted to the man to get her desire. It is certain nothing else would have made her do it, but she has her desire. It is on record in medical works that artificial impregnation has been successful in cases where there would have been no children otherwise. Where does the pleasure come in there? Does R. Goodheart think maternal instinct a delusion?

Lillian has said enough to show her general agreement with Brother Kerr and myself, though I could have wished her to write more fully. We who are the mothers of desired children are surely qualified to speak on this subject.

AMY LINNELL.

Any fool can govern with bayonets.—Herbert Spencer.

AT LAST I HAVE THEM!

Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We can not sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 30 cents each, two for 50 cents. Address Edwin C. Walker, 244 West 143d street, New York, N. Y.

Science in Breeding.

In Lucifer, No. 983, appears an article signed by R. Goodheart, which is chiefly valuable for its suggestions. The article is answered by Lillian Harman in a few terse sentences which effectually dispose of the arguments advanced by Goodheart, from the general point of view. But there are questions suggested by the article which have set me to thinking that most writers on the sex question practically ignore the most important advances that have been made in sexology during the last fifty years. The suggestions made by this writer are not merely the cries of a pessimist looking through "blue glasses." His position is logical for anyone looking at the sex problem from the ordinary viewpoint, without the knowledge that has been shed upon the science by phrenology. He says that "to have children is painful, dangerous, expensive and troublesome to all concerned; almost illogical when we realize that only four out of ten children reach the age of 10 years. Why nature seems to enjoy slaughtering more than half and torturing the surviving minority we do not comprehend." And again, "For a man who is neither blindly religious nor foolishly patriotic, breeding children, good or bad, healthy or crippled, has no sense nor logic, and choosing fathers or mothers for the future child is simply a phrase of hypocrisy and absurdity."

This writer also quotes Tolstoy as saying, "If you are talking about breeding horses, well and good. Then we can form a definite idea of what sort of horse we want—clean-cut hoofs, thin legs, wide chest, etc.—but about a child you can have no such definite idea of what you want to produce." I had supposed that Tolstoy was better informed. But there is no question that the sentiment here expressed in the current one even among a great many of the best writers and thinkers on sex questions.

The fact that there is a definite science of human development, not merely mental but physical, which classifies men and women precisely as plants and animals are classified, and which gives the same basis of comparison and employment, observation of effects and consequent results, is the one great factor ignored by nearly all persons who have written upon the subject of heredity, parentage and race improvement since my observation began.

A half century or more ago William Byrd Powell, a phrenologist of ability, described temperaments that would be fruitful and those that would be barren in sexual unions. His work was of priceless value, but as far as I have observed it has been generally ignored. Tolstoy as well as Goodheart probably knows that hybrids are not good breeders, but what attention has either of them given to the ability to recognise the hybrids of humanity?

To have children is not "painful, dangerous or troublesome" to the man or woman who knows how, who is fitted for the occupation of parentage and who goes into it for the love of it. It may be and is properly expensive, but that is not an objection. We earn money to spend it and everyone should spend it according to his capacity to earn it and enjoy it. It cost me about $3,000 to produce my last baby according to phrenological methods. This estimate includes the preparation of the parents, the deflection of energy from ordinary channels, the providing of the residence of the mother during the period of gestation, the arrangement of conditions necessary for the determination in advance of the sex and temperament desired, the special education of the embryo in utero, the adornment of the mother's apartments for special æsthetic culture, and the time devoted to her entertainment and special protection.

I am quite certain that I comprehend why Nature enjoys slaughtering one-half of the children born into the world. Nature is a shrewd workman and destroys defective products. Only the fittest are allowed to survive, and phrenology proves that those children which are the result of love unions— i. e., unions of persons having compatible temperaments and favorable conditions—have the best developed brains.

While examining a young man recently I found a defective head and remarked, "Your parents did not love each other when you were conceived," to which he replied, "I can't say as to that; I was too young at the time to remember, but they were divorced the year after I was born!"

Tolstoy, Goodheart and a lot of other writers on the sex question need to be instructed. They are about fifty years behind phrenology on every important fact. It is time they discovered that humanity is subject to the same analysis as plants and animals; that a well-informed scientist can easily foresee about what can be expected from the sexual union of any given man and woman; that by well-defined rules certain men are recognized as better fathers for girls than boys, and vice versa; that the same rule reversed applies to women; that the sex of offspring is now determined in advance of conception and was for many years before Schenck made his fiasco; that it is perfectly easy to form a definite idea of what kind of a child we want, as well as what kind of a horse, and to produce it.

To those unfamiliar with the tremendous advances made by phrenology during the last ten years these statements may appear incredible. But this is because the literature of phrenology is not voluminous and its circulation is confined to those interested in the science. Moreover, many of the phrenological publications do not deal with sexology extensively, and only a few professional phrenologists are aware of the development of the extraordinary discoveries of Samuel T. Fowler (a half-brother of O. S. Fowler), comparatively unknown to fame, whose researches made most of these discoveries possible. These advances have been made possible by the fact that phrenology furnishes a definite standard of measurement of the individual, enabling the practiced examiner to detect excellencies and defects and to trace them to their proper sources in heredity.

Vitosophy, the new science of character which has been built upon phrenology as its corner stone, combining with it the genetic philosophy taught by Samuel T. Fowler and a system of ethics deduced from the laws of nature as disclosed by these sciences, inculcates, as its name etymologically indicates, a wise way of living. It also inculcates a wise way of breeding, in which the product will not be such as Nature will delight to either destroy or torture.

It has always been a curious thing to me that men will generally spend more money and energy upon animals than upon themselves; that they will lavish expenditures upon funerals and regard a birth as an inconvenient expense; that they can form an ideal of a horse and not of a child; that the best of everything is poured into the coffers of the church and state and the worst of everything poured into the conditions of the home. Vitosophy teaches us to reverse these propositions and shows how to do it. WILLIAM WINDSOR.

Dives and Lazarus.

The other day we read the following report of a case which was heard before Sir Marcus Samuels, Bart., Lord Mayor of the city of London:

"John Peterson, a poorly clad man, was charged before the Lord Mayor with having stolen some bread and pieces of fat, value 2d., belonging to the city corporation. William Wright, foreman of the street cleaning committee, stated that on Saturday morning he saw the prisoner in Ludgate hill raking over a dustbin. He saw him take from the receptacle some bread and pieces of fat. Having cautioned him before, he gave him into custody. The bread and pieces of fat were the property of the corporation. Peterson said he was hungry, anu took the fat and bread to eat. The bread was clean (*sic*). The Lord Mayor said this sort of thing must be stopped in the city. It was not the value of the stuff taken, but the mischief which was caused by the disturbance of the dust receptacle in the city. He fined the prisoner 1s. or one day's imprisonment."

Now, the corporation of the one square mile—known as the "city"—out of the 400 square miles which constitute the metropolis—is notorious for its vast expenditure of public money upon feasting rich persons. The Lord Mayor himself receives an annual salary out of public funds of £10,000 a year, with, perhaps, another couple of thousand for various expenses. All the civic corporations in the kingdom put together do not equal the expenditure of the city corporation upon eating and drinking at the public expense. Yet it is the head of this body who delivered this lecture to the starveling who was raking a bit of offal out of the dust-bin.—Reynold's Newspaper (London).

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Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

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Lucifer, the Lightbearer

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

As previously announced in these columns the editor of Lucifer will start on a westward trip over the Santa Fe Railway Tuesday, September 1. Subscribers living on the line of that railway in Kansas will please communicate with him through this office.

Mirrors—Old and New, False and True.

Under date of Aug. 22, 1903, the Truth Seeker, New York, contains the following:

"Mr. Moses Harman is using the editorial columns of Lucifer as rods to castigate the editor of the Truth Seeker. We thank him for the reproof and correction, and assure him of our esteem, even though we cannot always accord him the distinguished consideration he craves. We admit that he is old enough to be our father—'according to the flesh,' as he says—and we have great respect for gray hairs. Our offense consists in not believing the statement of Mr. Quinn, whoever he is, that Colonel Ingersoll said the workingmen were unprintable things and not worth saving. Incidentally we seem to have hit Mr. Harman's bump of egotism pretty hard, and that is what that kind of a man will never forgive. But our esteemed contemporary is a sterling advocate of liberty, though often straying into strange paths, and there are too many of the other sort alive for us to spend time throwing bricks at him. It was only because he did not understand Colonel Ingersoll and so misrepresented him that we criticised him at all."

* * *

Scientific investigation has demonstrated that the world is full of mirrors; that the material universe is itself one vast, magnificent mirror. Instances of this are seen in the lake, the river, the ocean. Looking into these we see our own forms; we see the sky, the trees, the hills on the shore, and if the waters be clear and the day calm, we see also what the mirror contains within its own depths. We see the finny tribes, beautiful in color and motion. We see the seashells, perhaps, and wonder who or what it is that paints them so exquisitely beautiful. Perhaps also there may be seen slimy and frightful monsters in this mirror of the deep—reptiles, saurians, lying in wait to seize and devour the unsuspecting and defenceless swimmers in this nether empyrean.

If our visual powers were sufficiently developed we could doubtless see that the ocean of atmospheric air surrounding the earth reflects the watery ocean and the land and what they contain, quite as faithfully as the water reflects the sky and what it holds. The phenomenon called "mirage" is proof of this. Under specially favorable conditions the human eye is enabled to see some of the pictures of earth, of cities, of rivers, lakes and oceans, that are constantly painted on the sky by nature's wonderful photography.

In recent issues of Lucifer I have compared the newspaper, daily, weekly or monthly, to a mirror, a looking-glass, in which can be seen, first, the character of its editor and publisher; second, the character of its various contributors. I have stated many times that my ambition is to make of Lucifer a true mirror of life—a mirror unwarped, unruffled, by the passions and prejudices of its conductor or of its leading contributors.

Carrying out this ideal of what every journal should be, all sides are given a hearing, not in the words of the editor, but in the words of him or her who is given a hearing. In accord with this plan I have placed at the head of this article another utterance of Eugene Macdonald, editor of the Truth Seeker and president of the National Secular Union and Freethought Federation. The official positions held by Mr. Macdonald are again mentioned to show that it is not a private individual to whom I am giving so much of Lucifer's limited space, but the editor of what is claimed to be the leading Freethought paper in the world, and the head of a national organization presided over in the past by such men as Elizur Wright, Courtland Palmer, Robert G. Ingersoll, and others of national fame as leaders of advanced thought.

* * *

The Truth Seeker was founded in 1873, thirty years ago, by D. M. Bennett, in the provincial town of Paris, Ill. Mr. Bennett was not a journalist, not a literary man, previous to that time, and there is no reason to suppose that he would have embarked in the publishing business at all if the local papers of his town had been true mirrors of current thought. Being denied the privilege of replying through these journals to a clergyman who was allowed to misrepresent him through their columns, Mr. Bennett decided to start a paper of his own, a mirror that would truthfully reflect not only his own ideas but the thoughts of those who differed from him. He did not claim to be the possessor of all truth, but only a truth seeker; hence the name given to his paper. In accord with this ideal of what a public journal, a truth-seeking journal, should be, Mr. Bennett allowed several clergymen to be heard in his paper, holding long discussions with them, giving them equal space, if I mistake not, with his own replies.

That D. M. Bennett made mistakes is admitted by his friends and admirers, but that he set a noble example as founder and editor of a Freethought journal needs no further demonstration than the statement of these facts. But while journals may live on indefinitely, their editors are mortal. Nine years after its birth the founder and first editor of the Truth Seeker died, leaving his beloved child, the child of his mature age, in the hands of its present editor, Eugene M. Macdonald, then about 27 years of age. Whether the mantle of its founder fell upon worthy shoulders is a question for the supporters of the Truth Seeker to decide.

That the mirror idea, the right or privilege of all to be heard in their own language, has not been followed by Bennett's successor is sufficiently apparent to all who have cared to read the discussion in regard to Robert G. Ingersoll's attitude towards workingmen, and his worthiness to be held up as the ideal of what a Freethought leader should be.

That the Truth Seeker, as represented by its editor, was not an unwarped mirror when the first reply to T. P. Quinn was printed is here again referred to in illustration of the subject of this article. The mind of a man in a passion of anger is like the sea shaken by the wind; consequently its reflections of objects are anything but true pictures. The only true picture it gives is that of the mirror itself—the mind itself that gives forth the reflections. For the benefit of those who have not seen the previous numbers of Lucifer containing this comparison of ideals, I quote once more the exact words of the Truth Seeker of May 4, 1903:

"We hope we may be excused for believing Mr. Quinn is a liar."

That this is not the language commonly used by calmly dispassionate seekers after truth—truth for truth's sake—will, as I think, be admitted by all.

* * *

"Anger is a short madness"—insanity—saith the proverb. To answer a madman is usually a waste of time and labor. Mr. Quinn, after giving a general statement of the circumstances under which the conversation between Robert Ingersoll and himself occurred, declined to notice his ungentlemanly assailant any further. Others then came forward to defend Mr. Quinn, corroborating substantially all that he had said except one phrase which they had not heard. That phrase, designated by Macdonald as "unprintable," did not change in the least the nature of Mr. Quinn's allegations in regard to the attitude of Robert G. Ingersoll towards the workingmen—not the champion defenders of those workingmen, as so often stated by Macdonald.

This statement of the real nature of the points at issue is due to Mr. Quinn and to his defenders, George A. Schilling, Clarence Darrow and a few others. As to Macdonald's oft-reiterated charges against myself, I am quite willing to let them go for what they are worth. I have given him the benefit of Lucifer's columns, and have used his utterances as object lessons to show, not simply what Eugene Macdonald is, but what the paper founded and honored by D. M. Bennett has become as a Freethought mirror under the management of his successor. This in the interest of truth, of fairness and of the logic of Freethought, to advance which principles the Truth Seeker and the National Secular Union were founded.

Incidentally I have vindicated Lucifer's claim to be a truthful and unwarped mirror of current events, in which all Freethinkers are supposed to be interested. I have printed everything that Macdonald has said about the Ingersoll controversy, except, perhaps, his explanation of the manner in which his name had disappeared for a time as editor of the Truth Seeker, which explanation I did not consider important to the discussion. In exchange for this fraternal courtesy the editor of the Truth Seeker has simply followed the example of the capitalistic and religious press. He has either refused absolutely to print what Mr. Quinn and his defenders have said, and what I have said, else he has printed a few lines only—in the beginning of the controversy—and then so distorted their meaning, so misrepresented the object of the writers, that the Truth Seeker has been in this regard a warped, a crooked, an absolutely false mirror.

* * *

Not wishing to take up the space of Lucifer by repeating the proofs of these statements, I close by briefly noticing one or two of the comparatively new charges made in the text at the head of this article.

First, as to my "bump of egotism." I plead guilty to having such bump, but will ask Lucifer's readers, and those of the Truth Seeker, whether the habit of using the pronoun "I" pretty often, and the further habit of signing my name to my articles is evidence of greater egotism than Macdonald's habit of using the pronoun "we" when he means himself alone? Also his habit of saying the "Truth Seeker," when he means himself alone? I regard the use of the singular pronoun as far less open to the charge of arrogant egotism, kingly, popish, magisterial egotism than is the use of the plural pronoun of the first person. Again, I sign my name or initials to what I write, because I want no one but myself to be held responsible for what I say.

Second. "And that is what that kind of man never will forgive." Here once more the axiomatic sayings are verified: "As a man thinketh so is he." "If you want to know what a man really is, just get him to talking about others."

As said before, every journal is a mirror, showing first of all the character of the man who edits it. Once more I appeal to the readers of both papers—so far as both have been allowed to see the discussion—whether the editor of the Truth Seeker or myself has shown most of the unforgiving spirit. As frequently said before, this discussion was not begun nor carried on, so far as Lucifer is concerned, as a personal controversy, but as an impersonal investigation, a truth-seeking investigation into the basic principles of Freethought—to ascertain where the logic of Freethought would lead us, and whether we have had such ideals incarnated in human form.

For myself I can say the discussion has been both interesting and helpful, and instead of feeling sore, angry and revengeful towards anyone I have none but kindly and fraternal sentiments towards all who have taken part in the Ingersoll symposium. Instead of calling anyone a "liar" because of palpable misrepresentation I simply put myself in his place, and looking back far enough I see adequate and compelling causes for those misrepresentations. How, then, is it possible that I can feel revengeful or hateful towards one who, from a philosophical standpoint, is a victim of heredity and environment, and, in the last analysis of actions, did and said that which he could not help doing and saying?

Optimist as I am by nature, I am glad the mirrors have been getting in their work, and from the numerous letters that have reached this office in regard thereto am sure that many others take the same view as to the usefulness of this work, and if the editor of the Truth Seeker were to speak his mind freely and candidly I believe he would say the same. In fact, he says as much in the text herein quoted, when he says, "We thank him for the reproof and correction," etc., and certainly the change for the better in tone and manner of his last utterances, as compared to his first, is evidence that he has profited by the discussion.

M. HARMAN.

A "Mild Protest."

To the Editor of Lucifer: With reference to your "mild protest" in Lucifer of Aug. 20 against my "personalities" in reply to "Tak Kak," will you kindly allow a short statement?

First, I do not believe in fighting except in self-defense, or in defense of a principle; but when in, I believe in standing up and giving and taking hard knocks without complaint.

Second. I believe "personalities" are justifiable when within the bound of decency, and bearing directly on the subject at issue; for instance, if it be necessary to exhibit the shallowness or disingenuousness of a writer in order to offset the effect of his sophistry on the mind of the reader. And especially is there no ground for complaint when the victim has himself set the example.

Third. I believe in the practice of saying what you mean and applying it to whom or what you mean—not by circumlocution or insinuation; as an example, I should consider it a far more offensive "personality" to call all opponents of vivisection "dangerous and insane animals" than to apply that epithet to one person only. In argument, it seems to me we need less etiquette and more honesty.

Fourth. You will pardon me if I say that I do not consider it the height of editorial fairness to discriminate between writers—criticising one for what is unnoticed in another, and for what in either case could have been editorially refused or might have been modified by the writer.

J. M. GEEEN,
Cor. Sec. N. E. Anti-Vivisection Soc., Boston.

Replying to the above I will ask all readers of Lucifer to turn to page 222 of this current volume—July 23—read the article, "Anti-Vaccination No Test;" then on page 251—Aug. 20—read the article, "Doesn't Wish a Discussion;" then decide whether I have been guilty of unfair discrimination between Brothers Greene and Tak Kak.

My objection to the article, "Doesn't Wish a Discussion," was its contemptuous treatment of the opinions of others. In

last week's Lucifer I objected to the words, "stuff," "rot," "rottenest," when used in answer to my own expressed thought and the thought of others holding similar views. In a recent discussion when the words of Ingersoll, "I hold in utter contempt the opinions of men and women who denounce the institution of marriage," were quoted against me, I protested that such language is not in accord with Rationalist philosophy. To hold in contempt the thought of man or woman is to hold in contempt the thinkers of that thought; since thought is the man, thought is the woman. To hold any human being in contempt is irrational, unphilosophical, worthy only of the bigoted sectarian, the self-righteous pharisee, the orthodox religionist.

As I read his article Tak Kak did not express contempt for anti-vivisectionists, or their opinions. So far as I can see he may be an anti-vivisectionist himself. When he said, "Convinced that the most dangerous animal on earth is that insane animal, a moralistic man," he stated what he doubtless believes to be a true generalization, but he made no personal assault on vivisectionists as such. In the same way he might have said, "The most dangerous animal on earth is that insane animal, a religious man," and yet most people would admit that there is great truth in this generalization. All history shows that "nothing ever hated like religion," hence the unspeakably atrocious crimes committed by religionists in the name of God. The crimes committed by moralists in the name of humanity are scarcely less atrocious; in fact, the two are so closely linked together that there is no separating them. Religion and morality are treated as one and the same by the men who assume the right to govern their fellow men.

That his thought could have been conveyed in language that would have been less objectionable I readily admit, but that Brother "Tak Kak" meant to call anti-vivisectionists "dangerously insane animals," I certainly do not believe. If I had so understood his meaning I should have sent the article back to him for reconstruction, else would have put in a protest similar to that appended to Brother Greene's rejoinder.

I will say in this connection that my custom is to do very little expurgation, or changing of the language of articles sent for publication. If I had been careful to expurgate objectionable words, or modes of expression, I might have saved myself and friends much pain and loss of time and money, in attending courts and in service behind prison walls.

The writers whose articles are now under consideration are men of mature age and of ripe experience in journalism; hence it is presumed they know what is due to each other as gentlemen and as workers in a common cause, that of human emancipation from ignorance and error.

To close for this time, I think our readers do not need to be told where I stand on the question of compulsory vaccination, and what my opinion is in regard to the general character, utility and tendency of vivisection. While freely admitting that vivisection is not without its value, I maintain that the manner in which it is usually conducted and its effect upon the character of the men who practice it under pretext of "enlarging the boundaries of science," are bad, are demoralizing, are brutalizing and dehumanizing to the last degree. I think Ingersoll was right when he said, "Vivisection is the hell of science." If this be true, is there not danger that it will make devils of the scientists, just as the hell of war makes devils of the soldiers?

M. HARMAN.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

VARIOUS VOICES.

E. Dodd, Nebraska: Several years ago a poem was printed in Lucifer, called "The Three Saints" (don't remember the author). By some means I've lost it—presume it's keeping "Leur" somewhere. Am very sorry to lose it; wish it could be reprinted, either in Lucifer or in leaflet form. If in the latter I would take a goodly number, and presume others would do likewise.

[Having forgotten the poem, would be glad to hear from any one who knows when it was published.—M. H.]

H. Armitage, Fairbank, Ari.: I am more pleased with Lucifer as time goes on. It seems each number gets better. I always read every word except the advertising. Wish you could come and stay with me for a month or two. This is a grand climate. We can live almost entirely in the open air winter and summer. I don't think anything beats fresh air for building up the system. Enclosed find $2 for renewal of Lucifer and also for the books, "Doll's House" and "Ghosts."

[Sincerely thanking Brother Armitage for co-operative aid and for his kind invitation to visit Arizona, I would say that nothing would please me better did circumstances, mainly of a financial nature, permit. I, too, feel sure that living in the open air is one of the best means of building up depleted energies, and during my outing—which is to begin Sept. 1—I hope to spend much of the time, day and night, in the sunlight and under the starry canopy.—M. H.]

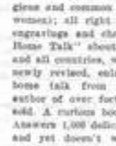
T. E. Taber, Thayer, Mo.: I wish I could tell you how I stand—how divided between kicks and kommendations. Having been engineer on the underground railroad more than half a century ago, and still trying to free slaves, I would like to do what I can to help along your cause—our cause. At best, it is but little that each can do.

[Having been for many years a resident of Southern Missouri myself, I know what an independent thinker and liberty-lover must there encounter if he dares to speak and live his convictions. And yet there is doubtless progress even in the southern rim of the Ozarks. Brother Zeitinger of Zeitonia, Mo., whose letter we published two weeks ago, lives in the same region, has lived there many years, and is now preparing a concise statement of the advantages of the southern slope of the Ozarks for settlement by those who want homes in a mild climate and where fruits in vast variety grow in greatest perfection, besides vegetables, grains and grasses. Brother Taber is mayor of his town and is doubtless well prepared to impart any information desired by those who may be looking for cheap and good lands for making comfortable and independent homes. —M. H.]

Charles B. Cooper, 87 Fifth avenue, New York: C. L. James is the best writer we have in many directions; he has no more faults than the rest of us, but he does more for the propaganda than most of us. Put that in your pipe, etc.,

[Not being a smoker I have no pipe, but perhaps by pipe is meant Lucifer. If so I freely comply and thank Brother Cooper for his word in behalf of a man whose writings seem not to be appreciated by the consensus of our readers and writers. Fair play is one of the choicest jewels in Lucifer's diadem, hence believing that the author of "The French Revolution," "Vindication of Anarchism," etc., is not without friends and admirers, I am glad to hear from one of these admirers. I have often said much the same in reference to the man who signs himself C. L. James, of Eau Clair, Wis. If, however, Charles B. Cooper were chairman of an Anarchist meeting when a chorus of protests should come from every part of the hall, saying that the speaker who held the floor was getting more than his equitable share of time, that his language was discourteous, abusive, unparliamentary and that he should be required to conform to rules commonly observed by gentlemen in their treatment of others, I think Brother Cooper would pay some attention to these requests and protests. The facts are simply these: First, the columns of Lucifer have always been open to C. L. James when asking for no more than a fair share of space, notwithstanding what I considered the unfair, the uncourteous, not to say the untruthful, nature of many of the articles sent by him for publication. Second, the last article sent by him was returned, not because of objectionable features, but because I preferred that he wait till a few protests, then on file, should be printed; then, as I suggested, it would be better for him to answer these protests all together, rather than to answer them separately, since many of them were on the same or similar lines. Hence if Lucifer's columns seem closed to the sage of Eau Claire it is not the editor's fault. Taken all together, no writer for these columns has received more hospitable treatment than has C. L. James, as I feel sure any one will admit who knows the facts of the case. M. HARMAN.]

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For further particulars regarding Mrs. Wilmans' case, circulars of her books, etc., address Ada W. Powers, Seabreeze, Fla.

L. H.

Mrs. Post was known to the public as a magazine writer before her marriage, under her maiden name of Helen Wilmans, and has since retained it as her nom de plume, and has written numerous books and has edited and published several journals under this, her maiden name. For sixteen years she has taught and practiced mental therapeutics—the healing of disease by mental process and without the use of drugs—being universally recognized as the founder of the school of mental science. About two years ago the Postmaster General suddenly, and without notice to her, issued an order that all letters addressed to Helen Wilmans should be marked fraudulent upon the envelope at the delivery office and returned to their respective writers. Upon her remonstrance she was granted a hearing before the department over which Mr. Tyner presided. (Since then he has been convicted before the public of being a partner in the ring of boodlers, and compelled to resign his office, after which he induced his wife to steal the papers supposedly incriminating himself and others.) Mr. Tyner appointed Mr. Christiancy (also since forced to resign because of irregularities in office) to hear the pleadings. On Mrs. Wilmans' (Mrs. Post's) behalf, besides her husband, Mr. C. C. Post, and their attorney, there appeared in her defense two physicians in regular standing and practice, who voluntarily testified to her integrity of character and the scientific principle upon which her practice is based. Some half-dozen people of both sexes and of high standing in society and the business world also testified similarly, and in addition to these personal witnesses there were presented 200 sworn testimonial from people she had cured of various ailments, and some 500 letters from patients testifying to the benefits they had received or were receiving from her treatments. None of these documents were even examined by Mr. Christiancy or by Mr. Tyner or by any other of the postoffice officials. No witnesses were examined for the government except Mr. Fred Peer, the inspector charged with the management of the case by the government; yet the department refused to remove the order returning her letters marked fraudulent, but said she could get letters addressed to her under her married name. This amounted to a conviction and a fine pretty nearly equal to her income from her business, and that, too, without a hearing in any court recognized by the constitution, without judge or jury, except that of an appointee in the Postoffice Department. Helen Wilmans was thus branded a fraud before the public, and her business, both as a healer of diseases and as a publisher both of books and of a weekly journal of over 10,000 circulation, virtually destroyed; yet as Mrs. Helen Wilmans-Post she was held innocent.

A few weeks later Mrs. Wilmans-Post, her husband, Mr. C. C. Post, and her son-in-law, C. F. Burgman, were indicted on sixteen counts—that is, in the name of sixteen people whom she had treated, only one of whom knew of the use of his name in the getting of indictments, and that one a stool pigeon of the department. Of the sixteen, twelve immediately wrote offering to give evidence in the defense of the prisoners, who had meantime been released on bonds of $5,000 each. These indictments were secured by frightening one of Mrs. Wilmans-Post's clerks *under threats*, into surrendering the books containing the names of her patients. The prosecuting attorney took these books before the grand jury, told them mental healing was a fraud, and simply read the names of her patients off the books, saying these were some of those defrauded. Before the court had taken action on these indictments, Mr. Peer, still representing the Postoffice Department, went to Macon, Ga., and secured other indictments in the same way and asked to have the indicted parties sent to Georgia for trial. Judge Locke, of the Federal Court, declared all these indictments bad, but others were again secured by the use of the books and the evidence of several discharged employes of Mrs. Wilmans-Post and one or two personal enemies of Mr. Post. Meantime the Supreme Court of the United States in the Weltmer case ruled that mental therapeutics, or healing by mental processes, is a legitimate business; whereupon the department officials refused to try the accused upon the indictments still standing against them, and went to Tampa, Fla., obtained a grand jury drawn from a small portion of the district, and not in conformity with the order of the court, in which they charge in essence that Mrs. Wilmans-Post could heal by mental process, but never made any effort to heal those who paid her to do so. Later a special grand jury was called at Jacksonville and still other indictments brought, and on these both parties agreed to go to trial, the Judge setting the date of trial for December, the accused again giving bond for their appearance.

Thus two whole years have been covered, during which, in addition to the persecution of the postoffice officials (a half-dozen or more of whom have been convicted of receiving bribes either for robbing the government on contracts or of collecting blood money of persons engaged in both legitimate and fraudulent enterprises) there have been efforts in two state legislatures, backed by the medical association of the state, to secure the

passage of state laws to make the practice of mental therapeutics a crime, both of which ignominiously failed.

One would naturally think this enough; but not so. Another fraud order has been issued covering the married name of Mrs. Wilmans, Mrs. C. C. Post, also all letters addressed to her paper under its title, also the names of Mr. C. C. Post and of C. F. Burgman.

Now think a moment; none of these parties have ever been declared guilty of any offense against the law. Mr. Post, neither Mr. Burgman ever had any pecuniary interest in Mrs. Wilmans-Post's business. Yet they are refused the use of the mails. They are under indictment and the day is set for trial; yet they cannot get a letter from any one who would appear in their defense, nor from their attorneys, nor from any one anywhere. Mr. Burgman is in Philadelphia, where he went to start a commission business. Mr. Post is in Essex, N. C., the president and general manager of a mining property in which over 500 people have invested money purely on their confidence in his integrity and business ability. If this order is enforced Mr. Post cannot get a letter from the stockholders or from his board of directors or from his wife; and if either he or she were dying neither could communicate with the other by letter except through some third person. And what the department officials had done to these people they claim the authority to do to any citizen of the United States or to any citizen or resident of a foreign country, in so far as any business they may wish to transact with citizens or residents of this country is concerned.

Think a little further. It is not Mr. and Mrs. Post alone that judgment is being passed on by these officials. They are assuming the authority and claiming to possess the wisdom to entitle them to judge of all persons who use the mails, without regard to age or sex, as to their ability to judge for themselves whether they are getting what they want, and what they paid for, or not, and of forbidding them to buy or sell through the use of the mails, without possibility of recourse. They can and have protected concerns known publicly to be devised for the purpose of swindling, and have divided the profits; on the other hand they have destroyed the business and injured the reputation of honorable citizens who refused to pay blood money; and no man or woman knows what will follow in the years to come if this overriding of the rights and liberties of the people be not put a stop to now. If there has been an enactment by Congress which gives these officials a shadow of a claim to the possession of authority to condemn and fine citizens without trial by judge or jury, to bankrupt and brand as criminals any whom they choose, with no possibility of redress to follow their refusal to the right of second-class postage to any and every paper that advocates legislation which they do not want passed, or expresses views upon scientific or economic questions of which they do not approve, then it is the duty of every citizen to make sure that that enactment be repealed at the next session of Congress. No spirit of partisanship should enter into any discussion of the matter from any source. It is a question away and above all questions in which party interests can possibly be involved; it is the question as to whether one man, and he an appointed and not an elected official, shall exercise an authority such as even the Czar of Russia might well hesitate to use.

Declines to Run for Parliament.

The Shop Assistants' Union of London, England, recently proposed to nominate John Turner as a candidate for member of the House of Commons. In his letter to the secretary of the union declining the honor, Mr. Turner wrote:

"While I am gratified with the intended compliment at being one of those nominated for ballot of the members as the Union Parliamentary candidate, it would be impossible for me to stand, even if selected, since I feel very strongly that it would be wasting my time, and the union's money, in a hopeless contest. Every minute lost and penny spent would be just so much money and effort diverted from the more necessary, useful, and profitable work of organizing the assistants, so that they may have the power to help themselves. Besides, if the unlikely happened, and I was selected—stood, and was returned—it would be even worse, since I should have to give a lot of time to so-called 'public affairs,' which are, after all, only part of the organized exploitation of labor. Any little ability I may possess would be more and more absorbed in dealing with difficulties arising out of conditions which Parliament is quite helpless to alter even if it was so inclined. Being quite clear, and convinced on these points, I feel my place is among the 'rank and file,' trying to teach them the elementary lessons of combination—assured that even those palliatives possible through Parliament will be gained much quicker by pressure from outside than by any number of representatives inside the House of Commons. For these reasons I decline."

"Tak Kak" Replies to J. M. Greene.

It is possible that my arguments and methods of putting them are not above criticism, and this may be partly owing to my regard for the limited space of Lucifer. But referring to mine in No. 979, J. M. Greene commits two misrepresentations in his first two paragraphs. First, he says that I don't wish "a" discussion about vivisection and vaccination. I said that I did not wish to get into "the" discussion on these topics [which has been running] in Lucifer, and in which various issues had become mixed.

Second, he implies that I made the statement "that the question of vaccination does 'not enter' into that of vivisection."

I have looked over my former article in order to see upon what Mr. Greene was going. I find no foundation for this charge, and as my second paragraph in that article occupies only four lines, may I be permitted to reproduce it as a witness? It reads as follows:

"The question as to whether or not vaccination is a prophylactic against smallpox suggests investigations of definite scope and character, in which moralistic gnashing of teeth need not enter."

Quite a different proposition, you see.

Mr. Greene gives rein to his mere fancy, so far as my article is concerned, when he says that "to cite, against the argument of one who opposes an abuse from the moral standpoint, the fact that he opposes it from the practical standpoint as well, is, I believe, a new method in logic."

We are all glad to see abuses opposed—effectively, wisely, logically and by all means which we can believe and reasonably prove successful, without establishing or confirming and strengthening greater abuses. I am not aware of any such citation as spoken of by Mr. Greene. There can be no general objection to any variety of arguments, but there is urgent necessity for propositions each of which has one meaning and no more. That perhaps Mr. Greene does not concur with me in this I am at liberty to infer from the fact that he took my expression, viz., "the question as to whether or not vaccination is a prophylactic against smallpox," and broadened it into "the question of vaccination"; and then on this went off into the matter of tortures that calves experience in vaccine establishments. Anything to get to the humanitarian question. And then the humanitarian question, too often, is a means to get the "great and good" powers of a government, cruel as death in the last analysis, to regulate us by force. The very governments that are to save calves and rabbits are now forcing people to submit to vaccination.

The separation of questions which I contend for is a logical separation. I would rather be found in the company of those who kill the body than of those who kill the soul. But I will be found in the company of neither.

TAK KAK.

Economic Freedom Fundamental.

The correspondence of H. B. Kerr and Lillie D. White in recent numbers of Lucifer suggests something more fundamental. What Mr. Kerr desires—the elimination of weak and worthless life—is surely something all must wish. Of course, it can never be done, but it is a goal to look forward to. His remedy, however, is open to the serious objections urged against it by Lillie White. Instead of prostitution for money he proposes prostitution for children—and this in spite of the fact that nearly all prostitutes are childless.

Most of those who discuss the sex problem seemingly forget that freedom in love and marriage, as freedom in everything else, depends upon economic freedom. Take away from the weak and worthless the attractive power of their unearned wealth and neither under our present marriage system nor any other would they be likely to fill the world with weaklings. When all men and women face the world fairly, with nothing to help or hinder them but their own worth or worthlessness, freedom in love will come as the inevitable result. When it is secured I suspect marriage will tend to become permanent—probably more so than now—but whatever the consequences there is no need to fear.

Human nature is sound, on the whole. If it were not, it would soon cease to exist. Liberty is all we need; but legal liberty is nothing without economic liberty.

L. M. POWERS.

Real and Ideal.

There seems to be a disposition in the human mind, when distasteful facts are presented, to turn and rend the presenter of such facts, and even to assume that persons who state disagreeable truths favor these and are responsible for them. Even the judicial editor of Lucifer seems not quite free from prejudice against Byron ("Byron and Sex-Love," No. 982). He would ascribe the poet's utterances to immature judgment and to prejudices gathered in corrupt surroundings, coupled with an unbalanced mind.

But Byron wrote "Don Juan" between the ages of 21 and 36; and the canto from which I quoted was written when he was 33. His experience of life was wide and he was the very one to discover, reject and satirize the hypocrisies and corruptions of the society in which he had been brought up. Byron's faults of character were great, but lack of truth was not among them. Moreover his account of upper social life in Spain tallies with what Lecky says of it and with what persons conversant with the life of Southern Europe report. For my part, the picture presented appears to me much less disgusting than the smug hypocrisies and cruelties which prevail in the social life of England and North America. Neither the Latin races nor the Anglo-Saxon have solved the sex question, but Northern peoples have no right to pass judgment on Southern.

Mr. J. Herbert Rowell (in No. 982) shows feeling at the sketch I made of the evolution of sex domination; and in accordance with the mental tendency to which I above referred he assumes that I meant for a statement of an *ideal* what I merely stated as *real*; and he protests.

No; the story of sex domination is not pleasing, though it is interesting. *I* didn't invent it; it is fact; "it is God's fault." The picture given by past history of brutish man, loving to be slave-owner and holding in subjection brutish woman, loving to be slave, is hateful to us all. And perhaps the struggle of woman to be free is sadder still. But the picture that present history often gives, of half-educated man almost effacing himself under the dominion of sometimes less than half-educated woman, is also far from perfect in beauty. The change both in ideal and in actuality is the important point for us, with its promise of future change for the better. And let us bear in mind that "the aspiration of one generation is the fulfillment of the rest."

I mentioned sexual slavery and sexual starvation—always to be found side by side, and indeed often found together in one marriage. By sexual starvation I mean being debarred from the complete exercise of the sexual faculties, physical and mental, with the moral and usually physical ill-health which results from this cruelty to the normal man or woman. Mr. Rowell, curiously enough, supposes that I mean by sexual starvation the withholding of food and necessaries from woman by man when she will not sell herself to him in marriage. This seems to be why he honors me with a request to administer comfort to him in his misgivings regarding the economic support of free woman, though why he asks questions on this subject under the head of communistic colonies I am at a loss to imagine. He invites me to view from a mountain top a settlement of a hundred men and women, all having lofty ideals, especially of self-expression and happiness. No, friend, thank you. I don't believe you know your way thither—for there is only one such colony existing—namely, at Home, Wash., while I can boast that I had the pleasure of several weeks' sojourn there very recently. There free choice in the sexual relation by women is made a prominent ideal, and Home is the one place where motherhood openly and avowedly free is honored and respected as it ought to be. But as Home consists of people morally above average folk in our present world, I prefer not to draw my illustration from thence.

"It is a well-known fact that woman to-day still receives her support by and through man's labor." Indeed! But cast a glance back through history and observe how many "well-known facts" have become well-known fallacies. Is it by or through a man's or a woman's labor that every human being arrives into this world? By and through whom does this small being receive his food for his first few months? Who feeds and clothes him in his early years? The home is kept up by labor; has the man or the woman the longer hours of work? The man oftenest works in fresh air; and even in "civilization" he can usually secure sanitary conditions of labor if he belongs to a strong union; the woman usually has to work in the over-great heat of a kitchen fire and often in laundry steam, and her work is thus more exhausting as well as longer. Compare the boys' and girls' day in the family. Both at a workable age are set to work in field or factory, but on returning from work the boy can play, or can improve himself by reading and win a better position (i. e., less work); the girl must "mind the baby" or otherwise help her overworked mother.

So much for the man's "supporting" his bondswoman. But does Mr. Rowell suppose that the numerous celibate women in England and in America suffer starvation owing to not being in bondage to a man? By no means; they are better off financially than their sisters, the wives.

Nor has openly free motherhood proved an economic failure, except where the exercise of this right is followed by relentless persecution. In parts of Germany unmarried mothers support their children without difficulty, and the same is true of districts in Scotland. In Vienna half the children born are illegitimate; in Munich the majority of children are so.

I presume, however, that Mr. Rowell really has in mind his own comparatively small class, and not the mass of mankind. No doubt the women of this class are very frequently exempt from all but a little work, and are thus dependent on men. But the alternative is not starvation, for these women could support themselves if necessary, and all the better when relieved from the nervous suffering caused by either sexual coercion or sexual deprivation. And he evidently thinks that the average gentleman would still under freedom refuse to work for the lady comrade of his home unless she agreed to be his permanent, exclusive and willing sex-slave. In this opinion, also, I differ from him. I believe both methods of eliminating sex-slavery without involving the child-bearing sex in starvation will be tried, and tried successfully; indeed, they are being tried in instances we all know: (1) Many ladies will chance independent work in order to attain freedom, when less stigma attaches to freedom; (2) many gentlemen will reach a sufficiently high ideal of sex-comradeship to make them work for the woman they love and their children, while relinquishing their claim to own the person of the woman as a once-for-all gift. There is also much indication that where children are increasingly scarce mothers will be subsidized by the collective will of the people; and I believe this Socialistic plan will greatly help the freedom of women.

But the main difficulty in the way of sex-freedom is surely not economic; it is mental. It is not caused by the inability of women to work, so much as by the inability of men and women to think.

DORA FORSTER.

Like Uncle Sam.

Assistant Secretary of the Interior Ryan, at one time a sheriff in his native state, relates that he was ordered to arrest an Indian who had been selling whisky to his red friends on the reservation. After the Sheriff had captured poor Lo, he gave him a sound lecture on the depravity of his conduct. The Indian listened stolidly to the reprimand, and finally asked: "No way Injun get outer this?"

"No one can help you now but God," was the reply.

Sadly the prisoner shook his head. Then he muttered: "God heap like Uncle Sam; Injun never see him."

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Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

A Kansas Greeting.

Rosedale, Kan., Sept. 4.

Having monopolized Lucifer's columns last week, I purpose to do penance this time by claiming but a small share of its space, just enough to let its readers know that, in the language of Daniel Webster, "I still live," and that, like another celebrity whose name I do not now recall, I do "not intend to die so long as I can see any one else alive."

Whether a desire to live just for the sake of living be commendable or not, I confess to a large share of that feeling. Goldsmith in his "Deserted Village" wrote:

> "And as a hare whom horns and hounds pursue,
> Pants to the place from whence at first she flew,
> I still had hopes, my long vexatious past,
> Here to return and die at home at last."

With Goldsmith I feel, on starting westward, that whatever my wanderings may be I shall want to return to the place of starting, Chicago, but not like him as to object of returning; that is, I do not intend to "die" on my return. I expect to return to live, not to die—to live

> "For the right that needs assistance;
> For the wrong that needs resistance,
> And for the good that I can do."

Tuesday evening, Sept. 1, at 10 o'clock, at the Polk street railway station, Chicago, I took leave of the good friends who had kindly volunteered to see me off, and boarding the night train of the "Santa Fe System" I indulged myself, for the second time in life, in the luxury of a berth in a "Pullman sleeper." To save expense my usual custom has been to ride in a "chair-car," else in an ordinary "day coach," when traveling by rail at night. In this instance I allowed myself to be persuaded by a niece, who had spent her summer vacation in Boston and was then on her way to resume her duties in school—by her I was at least partially convinced that at my age it was bad economy to deny myself the comfort and rest afforded by a "sleeper," and the result of compliance with this advice was eminently satisfactory; the long ride being restful and invigorating rather than exhausting and debilitating, as it would have been had I taken a day coach.

Arriving at Kansas City, the young but vigorous and apparently healthy rival of Chicago, I changed cars for Rosedale, Kan., a few miles away, the home of Lucifer's long-time friends and helpers, Drs. W. M. and L. M. Hammond, with whom I expect to sojourn till Monday or Tuesday next, meantime visiting friends in Kansas City. Dr. William M. Hammond is the Nestor of the dentistry profession in these parts, being 88 years old, and having but lately given up his work, on account of age, as professor and lecturer in a Kansas City dental college. His companion, my hostess, Dr. L. Mann Hammond, though no longer young in years, is still young in mental vigor and in active interest in the various reforms that are believed to promise better things for the race of humankind in the future than anything we see realized in the present. As pioneer teachers of the philosophy of Spiritualism few are more widely and none more favorably known in Kansas and Missouri than are Drs. W. M. and L. M. Hammond.

As stated in previous numbers, it is not yet decided as to how far west my journey shall extend. Several invitations have been received from friends in New Mexico, Arizona and California, encouraging me—now that I am on the wing—to practicalize a long-deferred design of seeing the wonders of those sunset lands. If I were assured that business enough could be transacted, in the way of getting names for Lucifer's list and in selling its literature, to defray all expenses of the trip, so that the home office would not be called upon for money, I should be strongly tempted to visit the Golden State, California, and its "Golden Gate," San Francisco, in which city Lucifer has many friends, not to mention Los Angeles, San Diego, San Jose and several other well-known cities and towns on or near the Coast.

If not too late in making the request I now ask all friends in Arizona and California who may feel an interest in the matter to write me *at once*, addressing me at Las Vegas, N. M., care Solomon Harman, Santa Fe storekeeper.

Thus far on my way the weather has been delicious, neither hot nor cold, a few light showers but no continued rain. Next week and week after I expect to call on friends at Valley Falls, Topeka, and perhaps several other places in Kansas on the line of the Santa Fe Railroad. Friends and subscribers in Kansas who may wish to have me call upon them will please address me at Valley Falls, care George Harman, editor Farmers' Vindicator.

M. HARMAN.

Freedom and Rights.

Freedom means the liberty to do as one wishes to do. And so long as one wishes to do only those things which do not interfere with another's rights he is perfectly free—that is, he would be if he had such liberty.

Now, rights, so called, are always relative; that is, they appear as rights only in social relations. When two or more people are related in some way, socially or otherwise, the principle of rights appears in their actions toward each other. Each has natural rights; that is, rights belonging to the individual sphere; but when people associate, natural rights give place to social rights.

To illustrate: I have a natural right to intercourse with the woman who pleases and inspires me, and to this my nature inclines, and of it my mind approves; but, perchance, the woman does not so incline, and her mind does not approve. Then I have not a right, and obviously ought not to have liberty in such case. The woman in the exercise of her rights refuses me, and thus she reveals to me a limit to my rights. This is the realm and the sphere of social rights. It is the rights between actors, and not the rights of some to govern others. If the woman approves and responds to me it is our matter, and Society or the State has no rights in the case.

It is clear, too, that I have not absolute freedom, for my freedom is limited by the woman's freedom. We have, then, what may be called social freedom taking the place of individual freedom. We each have the right and the freedom to make known our wishes, but we neither have a right to force our wishes.

By freedom, then, do we not mean freedom from the laws and customs which are an attempt of some to regulate the sexual relations of all?

But freedom does not necessarily mean varietism, nor the opposite of it. But it does mean varietism or any other form of sexual relationship that any two or more sensible and responsible people may agree upon. They may be monogamists if they so elect, or they may be free companions, or they may be total abstainers—only they shall be free to act in the matter as they see fit.

L. D. RATCLIFF.

We have added new books to our lists this week. Do not overlook them if you are interested in good reading.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

We would like to find copies of the "Miller-Strickland Controversy," "Secret Instructions of the Jesuits," "Martyrdom of Man," and "Aedeology." Please state condition of books and price asked.

An Example Worth Following.

The following is a copy of a letter sent by one of Lucifer's readers to a friend, in presenting a year's subscription to Lucifer to him. Its perusal may be of interest to others who believe that Lucifer is doing a valuable work and that its circle of readers should be extended:

My Dear Sir: You will recollect the little green book ["Karezza"] of inquiring thought which drifted into my possession, and which I invited you to read before I had found time for its perusal myself. Your judgment was broader and deeper than that of the professional whom you in turn invited to read it and who expressed adverse criticism, that it was written for selfish motives. It impressed me more favorably; that the authoress, who enjoys high standing in her profession, sought only to instruct and enlighten—a delicately difficult task when considered how surrounded is the subject by ignorance, prejudice and Church tyranny. In fact, it interested and excited my curiosity sufficiently to read the production of another author on the same subject. The second booklet ["Diana"] convinces me even more that there is much in life which the ignorant, thoughtless and prejudiced overlook; that the broad field of knowledge and truth should be cultivated more, and that we should outgrow the narrow confines of slavish custom and superstition.

Accompanying the little print, which I note has attracted the attention of the industrious philosopher Tolstoi, I have paid a year's subscription to you of a little Chicago paper which in good conscience and intelligence seeks to lift natural subjects from the low levels to which both Church and State have unjustly cast them. You have the intelligence and individuality to think for yourself. Therefore you may catch from the discussion a new and worthy thought that might also help others whom you meet. Through knowledge and personal effort we can help ourselves and then we can and should, I think, help others, too.

Character and Heredity.

C. V. Cook, in a recent article on this subject, says:

"Given a healthy body and a normal brain and the forces of environment will defy all the known laws of heredity, as far as mental characteristics are concerned."

Here is just where I beg to differ. In the first place, we are not born with an equally normal or evenly developed brain. And where there is a deficiency of brain, environment can only stimulate, but not develop so as not to be overbalanced by other more developed natural tendencies.

He says: "If I and my brother are nursed, reared, etc., by same mother in same surroundings, heredity should make us alike." No, that does not follow; but if environment is the principal factor, it should. Heredity traces farther back than to father and mother—to generations back. Environment may gradually eradicate tendencies, but it is not yet proved that character can be molded at will, even though in isolated cases this may seem so. Characters are not more alike than human faces. Why guard prenatal influences if environment molds the character? I read in Motherhood that prenatal influences have as little to do with the embryo as the hen which warms the eggs she is hatching. A certain doctor therein claims the mother during gestation only provides a warm nest and food, and no nerves connect mother and child.

As a sample of hereditary character I can quote a curious incident regarding myself. Some thirty years ago my mother's death left the oldest child in care of rich relatives, to be educated and move all her life among rich and refined people, while I, the youngest, was brought out West to grow up with the country, enduring all the hardships and privations of early settlers; and yet after a separation of twenty-seven years we met, strangely alike in character as well as physically, and both so like the mother that bore us.

Environment may lead inherited characteristics in different channels, but we can not put heredity in the background. Where do we find a musician, poet, painter, sculptor or scientist by virtue of environment?—for instance, a case like Blind Tom, whose hand, touching the piano, drew music without previous knowledge of the existence of such an instrument?

FREDERIQUE A. DE CRANE.

"As Man Thinketh, So Is He."

Alta—"Oh, mamma, I am so warm with all these clothes on! I wish you would let me take them off."

Mamma—"What! And go without any clothing?"

A.—"Yes; why not? I don't need them, and why should I wear what I don't need? You say we shouldn't eat more than we need, and I don't see why we should wear more."

M.—"Would you like to expose your nudity?"

A.—"Why, what do you mean?"

M.—"If we were entirely nude, my child, we would expose a certain part which is called obscene. You remember hearing about the man who was arrested for indecent exposure. I did not intend you should hear it, but you did."

A.—"Mamma, don't you think God is a queer old thing to make us so?"

M.—"Oh, Alta! Alta! You must not call God an old thing."

A.—"But he must be awful old, mamma, truly, and when I called him Mr. God you said I mustn't, 'cause he wasn't a man, and I asked if he was an animal, and you said no, and acted scared. He's some kind of a thing, I suppose; he can't be nothing."

M.—"God is a great, holy and perfect being. Man was made in his image."

A.—"Then no part of God is obscene, I suppose. It can't be, if he is perfect."

M.—"Certainly not."

A.—"Then men are perfect, too, if they are made in God's image, and so are women and little girls; so of course their bodies are not obscene. Papa wouldn't love us so much if we were obscene. I just believe that the men who arrested that man had nasty minds. [Enter papa.] Oh, papa, am I obscene?"

Papa—"Obscene! What an idea! You are papa's little lump of sweetness."

A.—"Am I sweet all over?"

P.—"To be sure you are; sweet from head to foot."

A.—"And mamma, too?"

P.—"And mamma, too."

A.—"Oh, papa, I'm so glad you don't think such nasty things. I'm sure, now, that just the men themselves who arrested that man were obscene, because they thought the man was."

SADIE MACOON.

Dancing.

We are not surprised to find some classes of religionists opposed to dancing, for they have put themselves on record as to the belief that all music except "sacred" music is of the devil and all amusements a delusion and a snare. But when a man who calls himself a Liberal (by the way, that word liberal covers a deal of illiberalism) declares that he would not be willing for his mother, wife, sister or daughter to dance, we wonder how he came to believe he has outgrown the superstition of the church.

It seems a queer estimate to put upon human nature to imagine that the sexual element which enters into dancing is a thing to be avoided. There are objectionable features in many so-called fashionable parties—late hours, overeating and often irrational dressing—but to object to the rhythmic motion, the touch, the glance, the evident pleasure in the fact that both sexes participate, is a sample of ignorant prudery. It is repression that causes unhappiness. The really criminal foolishness of many teachers and parents is responsible for the many listless, white-faced boys and girls we see every day.

To the lover of the beautiful there is no more pleasing sight than that of healthy, happy beings mingling in the dance, feet keeping time to the inspiriting music and the whole body thrilling with undefinable pleasure through the interchange of magnetic forces brought into play by the harmonious association of the sexes.

MYRA PEPPER.

"Those few who serve the State with their consciences as well as with their bodies, cannot but resist it for the most part, and are commonly called its enemies," said Henry D. Thoreau in his "Duty of Civil Disobedience"; and he proved his faith by his works, refusing to pay taxes and going to jail in consequence. This little booklet is of great value; and its publishers, The Simple Life Press of London, are to be thanked for issuing it in such neat, attractive style. We expect to have other of the Simple Life publications for sale later, among them booklets by Bolton Hall, Ernest H. Crosby and Tolstoi.

VARIOUS VOICES.

R. H. C., Corrigan, Tex.: I am in receipt of a copy of Lucifer, and while I do not fully agree with its teachings at this time, I do not condemn until I have investigated further, at any rate. I inclose 50 cents for thirteen weeks' subscription and pamphlets as listed herewith.

J. Moses Sapp, Seattle, Wash.: I am just back from a vacation trip near Home, Wash. I met many comrades at a picnic at that place on last Sunday. I, with other Liberals I met, would be glad to shake your hand once again, look into your kindly face. I am in love with this coast country, but it scarcely likes me as well, for my health has suffered.

J. O., Boston, Mass.: You have kindly sent me, through Mr. J. M. Greene, I presume, some copies of your paper. I enclose 20 cents, for which I would like to receive Rachel Campbell's "Prodigal Daughter" and Lucifer three months as per offer. The article "Greatest of All Reforms" was great. It is fortunate for the rest of us that there are those willing to sacrifice themselves for our good.

Bettie M. Roberts, Miller, Mo.: I notice some of Lucifer's readers are proposing colonies for different sections of the country, and the question arises in my mind, Why not locate a colony of Freethought, Anarchistic, Spiritualistic or Socialistic thinkers in Lawrence county, Mo.? This is a high location, with pure air and water; a fine fruit country. The land, of course, varies in quality and price. It is also the banner Sunday-school country in the world, and my husband and I should like to see some counter-influence at work. Will give all the information I can to those who will enclose stamp for reply, and will assist in every way possible.

J. T. P., Seattle, Wash.: A copy of Lucifer having fallen into my hands has caused me to desire more information along the lines it discusses. I therefore inclose 25 cents for a three months' subscription, thanking you in advance for "The Prodigal Daughter," which you kindly offer as a premium. For forty-two years I have lived in this beautiful world; but like thousands upon thousands I have walked alone, unaided by the opposite sex. This is unnatural, but not ungodly, as many married lives have proved to be. Have not yet, however, given up the search for a woman who wishes freedom and who will therefore appreciate one who is willing that each and all shall have the freedom which he has vainly sought.

Mrs. J. B. W., New Orleans, La.: To say that I am delighted with "The Wholesome Woman" but faintly expresses my feeling of what Dr. Greer has done in giving such a work to the world; clean, pure, and wholesome, it seems to purify the atmosphere of the room in which I keep the volume, the home library where I welcome my chosen friends, those whom lots of gray matter in their pretty heads make congenial. God bless Dr. Greer for his noble effort to uplift our sex, realizing as he does that "the hand that rocks the cradle rules the world," and the elevating of motherhood and womankind sounds the keynote that will fill the world with harmony. I thank you most earnestly as the means of placing this valuable work in my hands and hope to prove my appreciation by trying to increase its sales.

James Poppers, Benton Harbor, Mich.: I appreciate the good work you are doing. I consider the editorial work you are maintaining for Lucifer of a high order, and creditable to any movement. By way of suggestion I would add that I think you should place "Shrouds with Pockets" in your book list. Inclosed find $1 for Lucifer another year.

[We have meant to add this book to our list, but have neglected doing so. It will be found listed in this issue. Its author, Henry E. Allen, has been for many years, and still is, a faithful friend of Lucifer. He heartily indorses Lucifer's work, and embodies it to a considerable extent in his own writings. We have sold a considerable number of his "In Hell and the Way Out." Though Lucifer is not a Socialist paper—unless it may be so designated in the broadest sense—a considerable proportion of our readers are Socialists. We give them a hearing occasionally, and will hereafter carry a list of Socialist books when we can conveniently do so.—L. H.]

E. J. Williams, Dell Rapids, S. D.: I am writing this to thank L. H. for her brave words in Lucifer No. 983. Although not an advocate of immense families or of bringing children into the world thoughtlessly and unpreparedly bodily, mentally and financially, yet I have no sympathy with those who believe it to be a misfortune to be born and that there are too many in the world now for the labor market. This is rather the fault of our social life and poor methods of distribution of the good things that are here all around us in plenty for all, if hours of labor, taxation, and other things were properly adjusted. In a comic paper the assertion was recently made that the "cliff-dwellers" died out because, like "flat-dwellers," they made babies impossible. I inclose the program of a new colony in which I am interested. I may join it next year, or at least visit it. Its objects are quite in line with Lucifer:, country life, individualistic cooperation, freedom, etc. Perhaps some of the comrades would like to try it for a while and then make permanent arrangements if they found it agreeable. Hot Springs, Ark., is well known. The mild winters there may attract some from Chicago. I believe that the terrible increase of insanity among the white races in the last half century, especially the British-Americans, is due to the life of terrible nervous exhaustion—the worry, rush, excitement, and lack of healthful outdoor work and life. Some of "Cityless and Countryless World" I think bosh—"cutting off women's hair, for instance"; but most of it is O. K. I enjoyed reading it.

[The point I wished to make in the comment referred to was that, admitting that there is pain, trouble and expense involved in the bearing and rearing of children, they are worth all they cost if conditions are at all favorable. Of course, all people do not think so, but I am convinced that a great many do, and to such people the lack of children would be a great deprivation. I think that the disinclination to have children, evidenced by many people, is due to their health, financial conditions, or environments, rather than to the trouble naturally accompanying reproduction. Unlike our correspondent, I can sympathize with those to whom life is not worth living; certainly there must be many in that condition. If I have had nothing to eat for a week my hunger is not lessened by the knowledge that there is feasting next door, and if I had no reasonable prospect of being able to feed my child I would not feel safe in bearing one even though it had been mathematically demonstrated to me that there is in the world plenty of food for all if properly distributed. The fact remains that it is not properly distributed and that at this moment the children of thousands of mothers are suffering with hunger. And I can also sympathize with the flat-dwellers who have no children. Really, I am astonished by the temerity of those who do have children. Certainly a flat is no place for small children. The reasons are many and are so obvious that it is unnecessary to enumerate them.—The colony to which reference is made is located four miles from Hot Springs, Ark. From the circular I quote: "We are not so hungry for the society of those who believe like us as we are for the society of those who are willing that we should believe differently from themselves." Those wishing further information may address, enclosing stamps for reply, Zoan, 20 Central avenue, Hot Springs, Ark.—L. H.]

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LOVE AND LIFE.

Most men know love but as a part of life;
They hide it in some corner of the breast,
Even from themselves; and only when they rest
In the brief pauses of that daily strife,
Wherewith the world might else be not so rife,
They draw it forth (as one draws forth a toy
To soothe some ardent, kiss-exacting boy)
And hold it up to sister, child, or wife.

Ah me! why may not love and life be one?
Why walk we thus alone, when by our side
Love, like a visible god, might be our guide?
How would the marts grow noble, and the street,
Worn like a dungeon-floor by weary feet,
Seem then a golden courtway of the Sun.

—Henry Timrod.

"The Polities of the Sex Question."

The above heading is a quotation from George Bernard Shaw's latest work, "Man and Superman: A Comedy and a Philosophy," in which Shaw attempts to arrest the attention of the English reading public, while he tells them a diverting story with an amazing interlude and a Lucifer moral. It is not difficult to see why Bernard Shaw chooses the dramatic form for his work—it is difficult to conceive of a medium which gives a writer greater freedom in handling delicate topics and of presenting various sides of a most intricate problem. The book is divided into three parts—a lengthy dedicatory preface; a farcical, up-to-date play containing a fascinating Scene in Hell, with Don Juan and the Devil as principal characters in this particular scene; and a Don Juan's "Revolutionist's Handbook," with a string of aphoristic maxims to conclude. Shaw explains in the preface that his Don Juan is a philosophical, not a vulgar Don Juan, one who reads Schopenhauer, Nietzsche and Westermarck, and is concerned for the future of the race instead of for the freedom of his own instincts—an almost ascetic Don Juan, in fact; a modern English Don Juan in a modern English environment.

If these descriptions of his own hero, with which Shaw enlivens his preface, can be taken seriously, so can his characterization of his own drama as a "trumpery story of modern London life—a life in which the ordinary man's main business is to get money, and the ordinary woman's business is to get married."

"The determination of every man to be rich at all costs and of every woman to be married at all costs must, without a highly scientific social organization, produce a ruinous development of poverty, celibacy, prostitution, infant mortality, adult degeneracy, and everything that wise men must dread," says Shaw, and his final remedy for all these ills would be apparently a new race of supermen—that is to say, of men and women bred under conditions which will make for health and intelligence, "some sort of good-looking philosopher-athlete, with a handsome, healthy woman for his mate, perhaps."

The philosophy of the play, apart from its main insistence on the stirpicultural idea, is "to deal with sexual attraction, and to deal with it in a society in which the serious business of sex is left by men to women." The pretence that women do not take the initiative in sexual matters is to Mr. Shaw part of a sorry farce; there are no limits, he says, to male hypocrisy in this matter. Shaw has offended most of the critics in London by his expressions of contempt for the doctrines of progress, education and all other teachings which ignore the fundamental consideration of good *breeding*.

One of his illustrations is particularly apt: "In the eighteen-seventies an old lady, a very devout Methodist, moved from Colchester to London, where, mistaking the Hall of Science for a chapel, she sat at the feet of Charles Bradlaugh for many years, entranced by his eloquence, without questioning his orthodoxy or moulting a feather of her faith."

Shaw has come to the conclusion that churches and universities and literary sages can do nothing; that democracy, which requires a whole population of intelligent thinkers, is an idle word without some saner philosophy of breeding men and women than we have at present. "I plank down my view for what it is worth," says Shaw, and no reader can fail to regard Shaw's view as one worth studying, although, fortunately, it is in the main purely destructive of present ideals and almost totally lacking on the constructive side. It is much more important that the world's attention should be drawn to the evils which result from giving no attention to this subject than that every writer should have a ready-made, cast-iron set of rules for substituting a healthier race for the unhealthy masses of population now existent. "The golden rule is that there are no golden rules," is one of Shaw's first "Maxims for Revolutionists."

One of the happiest of Don Juan's criticisms of marriage is in Act III. (Scene in Hell):

"*Ana*—It is all nonsense; most marriages are perfectly comfortable.

"*Don Juan*—'Perfectly' is a strong expression, Ana. What you mean is that sensible people make the best of one another. Send me to the galleys and chain me to the fellow whose number happens to be next below mine, and I must make the best of the companionship. Many such companionships, they tell me, are touchingly affectionate, and most are, at least, tolerably friendly. But that does not make a chain a desirable ornament, nor the galleys an abode of bliss. Those who talk most about the blessings of marriage and the constancy of its vows are the very people who declare that if the chain were broken and the prisoners left free to choose, the whole social fabric would fly asunder. You cannot have the argument both ways. If the

prisoner is happy, why lock him in? If he is not, why pretend that he is?"

Throughout this powerful Act III. Don Juan discourses at great length on marriage, love, breeding and the life-force which throws men and women into each other's arms. The whole scene is unique and fascinating. Surely never has a dramatist or novelist before so audaciously annexed the infernal regions to serve as a platform for a lecture on the politics of the sex question, with the Devil as principal auditor and orthodox critic.

"The Revolutionists' Handbook" is appended to the play by way of demonstrating that the hero of the comedy could write a serious treatise. The handbook is almost entirely devoted to the main thesis above referred to, as will be seen from a study of the chapter headings:

"On Good Breeding"; "Property and Marriage"; "The Perfectionist Experiment at Oneida Creek"; "Man's Objection to His Own Improvement"; "The Political Need for the Superman"; "Prudery Explained"; "Progress an Illusion"; "The Conceit of Civilization"; "The Verdict of History"; "The Method."

This brief notice of a most interesting book cannot better conclude than by quoting a few of the aphorisms, which make a really profound essay as readable as the most interesting novel:

"The prudery of the newspapers is like the prudery of the dinner table—a mere difficulty of education and language. We are not taught to think decently on these subjects, and consequently we have no language for them except indecent language."

"Englishmen hate Liberty and Equality too much to understand them."

"The best-brought-up children are those who have seen their parents as they are. Hypocrisy is not the parent's first duty."

"Do not give your children moral and religious instruction unless you are quite sure they will not take it too seriously."

"Marriage is the only legal contract which abrogates as between the parties all the laws that safeguard the particular relation to which it refers."

"The assassin Czolgosz made President McKinley a hero by assassinating him. The United States made Czolgosz a hero by the same process."

"Crime is only the retail department of what, in wholesale, we call penal law."

"Whilst we have prisons it matters little which of us occupy the cells."

"Home is the girl's prison and the woman's workhouse."

"When we learn to sing that 'Britons never will be' *masters*, we shall make an end of slavery." GEORGE BERNHOUGH.

The Free Woman's Choice.

"In a free society, what kind of men will women choose as the fathers of their children?"

This question, as discussed in recent numbers of Lucifer, has interested me greatly. It would perhaps be a difficult matter, in any state of society, for any one to decide what particular kind of man any particular woman would choose. It is now largely a matter of personal attraction or individual predilection; and doing away with the conventionality of legal marriage would probably make but little, if any, difference. Then, as now, a woman would be likely to be attracted by the man who appealed most strongly to her imagination, or to her physical senses, or to both, as the case might be. In our present state of society most women take as their husbands such men as they can get; but who shall say how many of them, when opportunity offers, choose other men than their husbands as the fathers of their children?

It is a fact that certain qualities or conditions in men appeal very strongly to most women. Famous men, no matter upon what flimsy or even disreputable grounds their fame may rest, are very attractive to many women. The trainer of a great prize-fighter is reported as having said that scores of women, many of them wealthy and away up in "high society," flocked to his pugilist like bees to a blossom, and almost openly confessed that they desired children by him. If a handsome naval officer sinks an old ship in the mouth of a bay, then the women all over the land smother him with kisses; and if he would he might become almost literally "the father of his country." Military men, especially when decked out in their glittering garb and barbaric trappings, are utterly irresistible to the vast majority of women. So, also, with dudes—that is, fine dressers and society exquisites. Fine dress most women fall down before.

Every woman is at heart an aristocrat; and it is to this fact that women as a class owe their present social thraldom. Themselves have forged the chains that bind them; and all but a few hug the chains, apparently with rapture.

But there is a small (and, let us hope, increasing) class of women to whom a merely fine physical man, or well-dressed man, or famous man, will not appeal, unless he possesses more than any or all of these merely adventitious attractions. Women of fine mentality, of soulfulness, who are mentally free, will be attracted by the like kind of men.

If I could describe to you the kind of man that such a woman as Voltairine de Cleyre would choose, I think you would then have the description of the kind of man (though there would not be many of them) that all women should choose as the fathers of their children, if they really desire to regenerate the race. LARKIN RUDDELL.

Love Is Paramount.

What strikes me most forcibly in the recent discussion of stirpiculture is the ruling out or ignoring of the supremely important item of love—of deep and fruitful affection—and I cannot believe that women will ever become so lost to that sentiment as to throw all of its considerations away and choose fathers for their children simply because of apparent physical qualities. It is not a proven fact that the race would be benefited by any such method of breeding. I have seen large, strong, vigorous and rugged men who came of undersized parents, and I have seen puny, weakly and small persons born of large, healthy parents.

I know that parental conditions have much to do in the case. The mental condition of the mother during gestation, wholesome food, fresh air and exercise that is not exhausting count for a great deal, and the environment, food and associations during childhood are very important factors. The history of every newly-settled section of the United States, where healthy conditions prevailed, shows that in every instance the children grew to be large, strong and courageous. When these same sections became fully settled and natural opportunities became closed to free access, then deterioration of the offspring of the toiling element began; and just in proportion to the lack of freedom of choice, freedom from care and fear, and freedom to utilize natural opportunities does deterioration manifest itself.

The conclusion is that all cut and dried theories of stirpiculture are useless, and that, given a condition of freedom and its attendant abundance, love, the supremest of human passions, will draw men and women together, not only for the begetting of children, but for the delight of each other's presence, and we can well leave the future of the race to such matings in such conditions. W. H. ADAMS.

As long as men imagine that they have property in wives; that women can be owned, body and mind; that it is the duty of wives to obey; that the husband is the master, the source of authority—that his will is law, and that he can call on legislators and courts to protect his superior rights, that to enforce obedience the power of the State is pledged—just so long will millions of husbands be arrogant, tyrannical and cruel.—Robert G. Ingersoll.

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A Comment and Defense.

In *Lucifer* of Sept. 10, "Tak Kak" has some references to a former letter of mine, which seem to call for a brief comment or two. First, it seems to me that the differences between the wish to avoid a discussion on vaccination and vivisection, and the wish to avoid *the* discussion of these topics in Lucifer, is not of much moment.

Second, the statement that the moral aspect "does not" enter into the question of the "protective" influence of vaccination, and the statement that it "need not" enter, mean practically one and the same thing. I claim that it does need to enter; for what would be the use of arguing out a conclusion on "scientific" lines, only to find afterwards that ethical reasons forbade the realization of its benefits?

Third, "Tak Kak" claims that I "gave rein" to my "mere fancy" when I charged him with "citing, against the argument of one who opposes an abuse from the moral standpoint, the fact that he opposes it from the practical standpoint as well." Well, my remark was directed to the following in his letter: "Unless a man has it settled in his mind that a thing is not filthy and useless, there can be no extraordinary virtue in his willingness to refrain from forcing that particular thing upon another, and no inference can be drawn that he is a libertarian, however strongly he protests against that particular thing being forced upon himself and family or friends." I claim that in these words the reference to those who oppose compulsory vaccination from both standpoints was a pointed one, and apparently was intended to lessen the influence of their argument. Even if no inference can be drawn that such people are libertarians, surely no inference should be drawn that they are not!

To conclude: I believe that the only proper office of any government can be to see that justice is done—that the weak are protected; and I claim that such an office does not tend to "kill the soul" so much as to save the soul. "Tak Kak" says: "The very governments that are to save calves and rabbits are now forcing people to submit to vaccination." But does he forget that the governments that *are now forcing* calves and rabbits are the very ones which are "forcing people to submit to vaccination," and this as a direct result of the tyrannical habit, largely acquired and nourished through the time-honored abuse of our humbler fellow creatures? J. M. GREGAS.

J. Herbert's Epistle to Dora Forster.

Dora Forster says in No. 986, in reply to my article in No. 982, that she mentioned sexual slavery and sexual starvation, and accuses me of reasoning or arguing from the economic standpoint. Now, the trouble is, Sister Forster does not understand me. Maybe I failed to make myself clear, so I will endeavor to state the case more clearly, but before I state the case I want to make a few claims. Some may call it boasting; I cannot help that. I think it will save Mrs. Forster some time, because she will understand me better.

In the economic field—that is, the theoretical plans and schemes—I know them all, from Single Tax up to State Socialism, to Anarchism with its three distinct economic schools, up to Platoism, and from that down to Dowieism. So much for the theory of the thing; and, by the way, I am the fellow who wrote "Pure Economy."

Now, in the practical field, I know economy from bottom to top and from top to bottom. During my short life I have been a tramp, also a capitalist. As a tramp I have traveled at least 10,000 miles in a box car. I have been a wage slave in my day, and I have also been a skinner of labor; I skinned ninety-five people at one slap, and I skinned them good. They did all the work, I did nothing; even the money which I used was drawn out weekly, was counted for me by my cashier and laid before me on my desk in bills of suitable sizes, with a couple of handfuls of small change thrown in. Then I have written a whole string of books on social and political economy; good ones, so they say. So much for the economic side of the question.

My inquiry is entirely in regard to sexual matters, so, Sister Dora, be on your way back to the mountain. There are 100 men and 100 women in the valley as before, and each and every one are economically free and also mentally free; and, by the way (might as well have it), each one is rich, has a million dollars, more or less; you can rig that up to suit yourself. Now go ahead and study and show me how these people can live a life so there will be neither sex starvation nor sex slavery. More than that, you may pick your men and women; best you can find; if none are sufficiently educated I will give you ten years' time in which to educate them.

I am in favor of the scheme and wish that both sexual slavery and sexual starvation could be abolished, but it can't be did—no, it's impossible, I am very sorry to say. The truth is you are asking too much, you are projecting an impossible scheme; people "can't eat their cake and keep it." I may as well tell you how I stand on the sex question, so you will be sure to understand me this time. I have read up about all that is, both ancient and modern systems. In practice I have been a monogamist, Mormon and varietist, the latter for the past twenty-two years. How do I stand on the moral question? There is no such thing as morality and immorality. The universe is not moral or immoral, and man is a part of the universe. The worst that can be said of any human action is intemperance. And in the last analysis there is no intemperance, no crime and no virtue. One of the leading writers on the sex question, and we all know him well, said a short time ago, We now know a prostitute. The prostitute is one who sells service, be it service of the eye, the hand, the foot, the brain, the voice or of the sexual organs. Now, there's a mighty good comparison; I agree with it. It puts the comparison of a Beecher to shame. But I deny the term prostitute; it is an invention of Pope, Grundy & Co., and has no real existence whatsoever. If it has, then the fellow who sells his service with pick and shovel, with pen or fiddle, with telescope or chisel, with brush or ax, is equally guilty with the fallen sister. Don't like these terms? 'Tis well, make the most of them.

For the past six years I have been a communist of the J. H. Noyes school, his sexual system included. Mrs. Forster puts me in a certain small class; don't know just where she put me. I do certainly belong to a small class; there are but three members at the present time—myself, a colored man, and white woman—in the class. An odd little band, to be sure. Does this prove anything? Yes, it proves that we can project communism on paper; but live it? Well, a few can—Noyes & Co. did—but it is not what the masses want. Just as soon as Communism or any other reform touches the purse of the reformer, away goes his reform, it melts into thin air. Will tell you the reason why at some other time; I have no space or time now.

J. HERBERT ROWELL.

Uniforms.

Nature is not uniform. It is beautiful, grand, bounteous and free, with her abundance for all, but not uniform.

Uniforms are ugly, grotesque, ostentatious, varying, certainly, from the $6 khaki to the $375 uniforms of some officers, but all are symbols of power, force, aggression and oppression.

"If the women of America could be induced to think seriously and carefully on this matter, discarding all their early teachings and all the ordinary axioms of life, with the result that they look upon uniforms with aversion, with detestation, what an influence for good they would create! Especially if they went so far in this direction as to refuse all voluntary social association with, or recognition of, parsons, police or soldiers—then the era of right living, righteousness, would be inaugurated and a free people would be the result, an emancipated humanity such as the sun never yet blessed with its life-giving energy.

Humanity's hope for freedom rests on the women. Their influence could soon turn the tide of oppression in the way suggested and would bring about a peaceful evolution. Otherwise the present conditions will soon culminate in a sanguinary revolution.

Women! choose the better way, or your fathers, husbands, sons, brothers and lovers will be the victims of military power. —Kinghorn Jones.

People who make rules for the conduct of others generally break them themselves. It is so easy to bear with fortitude the misfortunes of others.—Robert G. Ingersoll.

Praise from people we despise generally convinces us that they have good points after all.—Puck.

Lucifer, the Lightbearer

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Jottings by the Way.

On train near Lawrence, Kan., Friday, Sept. 11.

After a very pleasant and restful sojourn of ten days in Kansas City, Mo., and in Rosedale, Kan., a suburb of that city, I find myself again on the wing toward sunset. Most of the days since leaving Chicago have been spent in trying to catch up with my belated correspondence; also in renewing old acquaintanceships and in forming new ones, a good share of which new acquaintances have enlisted as members of the Light-Bearer phalanx.

While no public meetings of Lucifer's friends were held during this sojourn of ten days, several impromptu parlor gatherings have made their impress upon the world of current thought, as I think, in a way that will not soon be forgotten by some, at least, of those present. At one of these informal conferences an ex-mayor of Kansas City, Kan., and his conjugal partner were prominent participants.

INDUSTRIALISM AND MILITARISM.

An excellent illustration of the fact, well known to all close observers, that industrialism in this country is fast assuming the characteristics of militarism, has just been well ventilated by the press of Kansas City, Mo. Briefly stated, the case seems to be this:

W. S. Carson was "superintendent of terminals" at Kansas City at the time of the great flood in the Kaw river, the last of May and first of June, 1903. With rare foresight Mr. Carson saved the Missouri Pacific bridge over the Kaw by weighting it down with more than a dozen monster locomotives. Of nearly a dozen railroad bridges over the Kaw at this place, that of the Missouri Pacific was the only one that withstood the force of the mighty flood that swept down upon the twin cities at the junction of the Missouri and Kaw rivers. This prompt and decided action on the part of W. S. Carson saved many thousands of dollars to the owners of the Missouri Pacific, and also to the owners of other roads, as well as to the general public. It was due, also, to his efforts that the approaches to the bridge his foresight had saved were quickly repaired and the structure thrown open for the use of all railroads that needed it.

Quoting a leading article in the Kansas City Journal of Sunday, Sept. 6:

"Naturally, Mr. Carson received a great deal of newspaper praise at home and abroad, but the wise ones declared that he would gain nothing from the railroad company for his work of saving the bridge and that he would be fortunate if his services were retained by the Missouri Pacific. They said it was the way of corporations, especially railroads, to subordinate men of sense and action who, by a single feat, sprang into publicity."

In this instance the "wise ones" were true prophets. Word comes from Little Rock, Ark., to which place Mr. Carson had been transferred by the company, that he had "severed his connection with Iron Mountain Railroad," a branch of Missouri Pacific, and that "no reason is given, but it is understood from the men who worked under him that he has not been very popular."

The meaning of this phrase, "not very popular," is thus explained by the Kansas City Journal:

"That bears out the statement that Carson would pay with his job for his temerity in risking a dozen or more locomotives to save the bridge across the Kaw river. It also sustains the claim that Carson has not been popular with his superior officers because he had demonstrated that he was prepared to act when any emergency arose, and that he relied upon his own judgment to carry him through a crisis when he was impelled by duty."

The Journal man closes his column article in these words:

"Two railroad men, discussing Carson when he was being praised for having some sense during the flood, agreed that he was the only man in the business that had shown any sense or had been of any value to his company. One said he would be promoted. The other, older, said he would be fired 'in a year.' A bet—$10—is up. It can now be taken down. The old 'wise guy' said superiors would be jealous and root Carson out, just as it happened. He said the man to hold a corporation job must not think or attract attention. Simply draw pay and let the property go to ruin was the plan he followed, and he still has his job and gets the $10."

Here we have it in few words. "Draw your pay and let the property go to ruin." Obey orders, as the cog-wheel in a machine obeys the force that drives it. Never go beyond orders. The company wants no thinking by its employes beyond what is necessary to carry out orders.

"Their's not to reason why;
Their's but to do and die."

This explains why "The Message to Garcia," by Fra Elbertus Hubbard, was printed and distributed by the railroad corporations by the million copies. Whether the editor of the Philistine meant to help the lords of the highways, also the capitalistic "captains of industry" everywhere, in their fight against the slaves that claim the right to do a little thinking on their own account, can be explained only by himself. Having conceived a very high opinion of Fra Elbertus, I feel reasonably sure that his sympathies are with the toiling masses, rather than with the exploiting classes, and hence would be glad to read what he himself thinks to be the true "inwardness" of the "Message to Garcia."

CITYLESS AND COUNTRYLESS WORLD.

In my walks over the hills adjoining Kansas City, Mo., I came upon several large signs which said:

"Vogel Heights Number Two. Five to Eight dollars per foot. Five dollars per month."

It was early Sunday morning, but few people stirring. Seeing a man cutting flowers in front of a stylish mansion, I asked him where I could find "Vogel Heights Number Two." Pointing to what seemed an old farm adjoining the vineyard connected with the residence in front of which he was cutting flowers, the man said: "There is Vogel Heights Number Two."

"Are the lots all sold?"

"Not quite all," was the reply. "The agent says there are a few left, but going very fast."

"Why is this land called Vogel Heights?"

"A man named Vogel came into possession of a large tract of land by marrying an Indian woman. Vogel is dead. The estate has passed into the hands of speculators, who are dividing it up and selling it for residence lots."

It is simply the old, old story, thought I. The land monopolist gets possession of a large tract by marriage, by inheritance, or by purchase before the time when immigration and demand for home-sites has raised the price of "wild" land. Then for a few dollars paid to the county surveyor the large tract is divided into lots and sold for homes to the homeless at prices that impoverish the purchasers and make millionaires of the original monopolists, or of those into whose hands these large tracts may fall. Then the thought occurred to me:

Why cannot home-seekers unite in numbers sufficient to buy a large tract of land before the demands of commercialism and of capitalistic industrialism bring the price of land up to the point where but few of the slaves of toil can ever hope to own their homes?

Why not purchase land in bulk—by wholesale—then divide it up by the purchasers, so as to save for themselves the profits that now go into the pockets of speculators in this prime necessity of life—land?

Why not organize the business of settling new lands in such a way as to unite the advantages of city life and country life at once, without paying the enormous tribute in time, in labor, and in money that have been paid by the home-seekers of the West ever since the landing of Columbus, more than four hundred years ago?

M. HARMAN.

One Man and One Woman.

Editor of Lucifer: Some one is kind enough to send me your paper and I have been reading it with interest, but much of it with astonishment. It seems to me that the attacks upon marriage are directed in such a way as to undermine the home life, which is the very foundation of a truly civilized nation. I am quite willing to concede that the intention on the part of the writers in Lucifer is good, but I believe if the principles for which they contend were carried out it would result in a veritable chaos.

In the issue of July 16, you review a book by Henry Olerich, "The Cityless and Countryless World," and seem to quote approvingly of his conception of rules of life. In his view, marriage should not be for life. In making his traveler from Mars express his own opinions of the way the sexes should dwell on earth, he says: "You marry for life; we do not." The ideal marriage is for life, for the simple reason that where there is true love that is the desire of both man and woman, for there is the idea of eternity in true marriage love. Man and woman are halves of a whole, regarded as to their true love natures. In other words, sex is of the spirit, or mind, as well as of the body, and the two are intended to make a one, because woman is a form of love and man is a form of wisdom. The ideal marriage is, therefore, one in which the husband and wife become more and more interiorly united—"one flesh," which means a union of ends, purposes and interests.

But such a union cannot be forced, and if man and woman are not interiorly united they can dwell together often for external reasons, and thus be of use to each other and to society. But to marry not for life would defeat the very purpose for which the relation was instituted. The ideal should be kept in view, howevermuch men and women fall below it, and if they cannot dwell together they can live apart, for not even the State compels a married pair to dwell together, if they do not wish to.

In No. 2 he says: "Your Church and State interfere with your sexual affairs; we leave it in the hands of the individual." I wonder what the condition of mankind would be, if there were no laws to protect the weaker members. It is bad enough under the present regime, where the efforts of the Church and the State are directed to keep people in some degree of order. If all people were lovers of the neighbor, then we could leave much more in the individual's hand, but laws must be of an iron nature, not on account of the good, but on account of the transgressor of the rights of the neighbor.

In regard to women being financially dependent upon men, as suggested in No. 3, I believe every true wife and faithful mother is quite willing that the financial part of the home life should be left in the hands of the husband. That is the ideal state. Of course, if the husband is a spendthrift, that alters the case. That is not an ideal marriage.

No. 4 seems to take it for granted that if woman were left in freedom she would prefer to indulge in promiscuous intercourse. There can be no true marriage except between one man and one woman, and the ideal woman thinks so. She not only gives herself, body and soul, to the man she loves, but she wishes him to be her own husband and the support of her life and the child she bears him. And a true husband loves only one woman as wife and mother. That is the ideal state, at least.

It is no doubt true that, as suggested in No. 5, the man has too largely run the sexual affairs to suit himself, but it does not seem to me that doing away with marriage and home life is going to better matters. As both man and woman become more regenerate—i. e., lovers of the good and the true and the useful—they will regulate all things together, each according to the other the rights that are theirs by virtue of their own peculiar natures.

Whether man and woman ought to room together when they are husband and wife depends upon whether it is best for them to do so. That they "invariably" do so on earth is not in accord with the facts.

Mr. Olerich would compensate for maternal labor. What a compensation! And what an estimate of the nature of mother love! Woman is paid when she is loved by the father of her child and when she can give herself in service to the child. This is an ideal state of maternity, at least. The whole care of children should not be shifted onto the mother, and yet there is nothing that a true mother would rather do than to rear her own children.

But I must not prolong this letter. It seems to be the whole difficulty with those who attack the marriage and home life—the ideal marriage which God teaches in His Word as the union of one man and one woman so that they become "one flesh,"—is that they find fault with the disorders that have sprung from this relation and, therefore, think that the relation itself ought to be done away with. An abuse does not disprove the use of a thing. Marriage—the union of one man and one woman—is grounded in the very nature of the sexes, and has its origin in the union of divine love and divine wisdom, of which male and female are articulated forms. It is divinely intended to be enduring—the very foundation of all blessedness on earth and in heaven.

L. G. LANDENBERGER.

It appears to me that Mr. Landenberger confuses two vitally different things. In one breath he asserts that an all-powerful Being has ordained that a certain man and woman belong together, that the attraction is so strong that they wish to so remain; yet, in the next breath, declares that if the artificial props of man-made law and public opinion were withdrawn this naturally and ideally united pair would fall apart and the home would be destroyed. It would seem that the defenders of marriage are really its greatest detractors. I believe, and I am sure that nearly if not all of Lucifer's readers and writers agree with me, that there are happy unions, happy homes, where the individuals are drawn together and held together by natural attraction and mutual interests; in these homes the greatest sorrow could come only through forcible disruption. Some of these homes are legalized, some are not; but the legalized ones are certainly maintained *regardless* of the law, not *because* of it. To test this, ask any happily married pair if they would become strangers to each other if a universal divorce law were passed. The answer, if truthfully given, would be the test of their happiness and content. If really happy, it would be difficult to drive them apart. And the same is true in regard to parental and filial love. Parents love and care for their children, not because the law says they must, but because they wish to do so. Animals care for their offspring during the period of helplessness, and it seems a severe indictment against human nature to say that we are lower in the scale of development, of racial instinct, than they. While it is true that in many this instinct has been blunted by the terrible struggle for existence, due to law-enforced monopoly, etc., still in the instances where parents do not love their children and do not want to care for them the attempts to compel them to do so have proved pitiful failures. The only remedy for this condition, in my opinion, is for women to have the knowledge and power to decide for themselves the number of children they shall bear. Then they will not have children undesired by either themselves or the prospective father, and no force will be necessary to induce them to love and care for their welcome children.

It is easy to agree with Mr. Landenberger that the really mated belong together. We can agree that the parts of a whole which fit should be united; but he says that those which do not fit should be united also, and that is where we differ. If the maker of a coat puts the parts together so as to make a misfit, it should be ripped apart and whatever necessary done to make the garment complete; and the owner should not be compelled to choose between wearing a misfit or none at all.

When Mr. Landenberger speaks of the "ideal" woman, he means his own ideal, of course, and it is all right for him to do so. We all have ideals, differing often from those of others; and so long as we do not attempt to crystallize our ideals in the form of law there will be room for all of us, and our ideals, too.

L. H.

VARIOUS VOICES.

Mrs. E. Bogardus, Clinton, Iowa: Inclosed is $1 for the best paper published.

A. A. Caswell, Long Beach, Cal.: "The Wholesome Woman" should be in the possession of every family in the world.

J. W. G., St. Paul, Minn.: I have been engaged in a fight against compulsory vaccination in Minnesota and we have "won out." as you will see by a notice in the Liberator, which our society publishes. We have taken up other reforms besides anti-vaccination.

C. B. H., Kansas: Lucifer is good and strong. Slowly, but surely, the world advances, and you are doing a noble work in holding up the torch of truth and light. I have much to say to you, but time will not permit. I am literally swamped with the affairs of a foolish, vicious, insane economic system.

B. W., Colorado: I like Lucifer and as soon as I am a little better fixed financially I will send you a list of thirty subscribers for three months and pay for them out of my own pocket. I will do this to advertise Lucifer among the most intelligent people in this vicinity. You can depend upon it that I will keep my word.

I. A. Heald, Washington, D. C.: Sample copies of Lucifer received. Have circulated them and expect to get subscribers for it at a meeting of a patriotic order Sept. 1. You certainly deserve encouragement and substantial support for the grand humanitarian and liberal work you are doing, particularly that for the weaker sex, very many of whom do not think deeply enough to half appreciate your efforts in their behalf.

Mrs. M. H., West Union, Iowa: Courage in any cause is ever admirable, and as the pen is mightier than the sword (or hatchet), your little light-bearing Lucifer, shedding its golden beams in places of darkness and tradition, is an ally of justice and sweet liberty. I recently saw a copy of Lucifer and should be pleased to receive a trial subscription. I also inclose names of persons who, I believe, would appreciate it if you would send sample copies to them.

Sarah Stone Rockhill, Alliance, Ohio: I am much interested in the article by William Windsor in No. 984. In this article he discusses scientific parenthood and tells of his $3,000 baby. I would be glad to know if the results, including sex, were as he anticipated. I once met Dr. E. W. Wright, who lectured on temperamental adaptation, and I know of William Byrd Powell's writings. Now, it seems to me these themes should be enlarged upon and the truths discovered by Powell and Fowler kept before the people. Let us know where to get the works of these authors, as it is important that we bring such knowledge to the notice of the young and get them interested in the subject of "borning better babies." Mr. Harman is doing a grand work in Lucifer, but a great army of workers is needed, so that all possible may be learned on the subject of sex and its relation to the improvement of the race.

D. H. Hersey, Chicago: I have been a reader of Lucifer for some time, and am deeply interested in the subjects it discusses, and am quite honest in desiring to know much more than I do about the various themes discussed in the paper. The sex question seems to occupy the largest share of your attention, and why should it not? It is certainly the most important of all questions—important, as it concerns the happiness and satisfaction of the present generation and vastly more important as it affects the generations yet unborn. Whether the custom of monogamic marriage is the best method for the union of the sexes, and whether it produces the best results in the birth of offspring, is a serious question. I for one do not believe it is the best method, in very many cases, united in marriage as very many are without love, without respect, almost without desire. How can a child springing from such a source be well born? One of your correspondents, a lady, speaks in contemptuous terms of the idea of breeding as one would breed horses. And why not bestow as much attention to the breeding of a human being as to the breeding of a horse? Another thought frequently brought forward in Lucifer seems to find favor among some of your correspondents, while others oppose it. This question I have not paid much attention to, but if I have the right conception of what is meant by the term variety I should be inclined to favor it. If it means that when a man and woman grow cold and distasteful to each other in a sexual sense and an opportunity offers to secure other associations which are pleasant and satisfactory to all, I can see no harm but rather good in it; and I know of no law of nature, moral or physical, which forbids it. I believe that men and women have equal rights along this line; and far be it from me to advocate indiscriminate lust. I believe that love, and love only, sanctifies and justifies sexual association, and without love there is no justification for the intercourse of the sexes, whether in marriage or out of it.

An Open Letter.

To Judges, Prosecutors, Sheriffs, Mayors and Justices:

It has been said that no greater crime can be committed than to judge and condemn our fellowmen.

That crime, as well as disease, is due to preventable causes is now an admitted fact by every student of sociology.

A judge, prosecutor, sheriff or any other person whose duty it is to pass sentence or inflict punishment is more culpable than the offender if he will not try to seek the causes of crime and study the effects of punishment.

One of the ablest lawyers in America, Clarence S. Darrow, has recently written a book, entitled "Resist Not Evil" (Chicago: Charles H. Kerr & Co., 75 cents), which is devoted to a study of crime, criminals, punishment and government.

I hold that this is the most noteworthy book ever written on American soil, because it deals heroically and manfully with the most vital problems in human life, and invests the Christ message with a new and sublimer meaning.

Lincoln once said: "The person who will not investigate both sides of a question is dishonest." Darrow's book points out as clearly as logic and reason can do so that the Christ philosophy, "Resist not evil," stands forth to-day the acme of intelligence and wisdom, and that wherever civilization has in any measure departed from this time-honored precept it has returned splotched with blood and dishonor.

As a promoter of the highest good to society, is it not your duty to read the opinions of a writer on these subjects who has devoted a lifetime to their study? Whether you agree or not with Darrow's conclusions, you owe it to yourself to investigate the researches of a student who has attained a world-wide prominence in the field of economics and literature.

Occupying the position that you do, is it not all the more incumbent upon you to invest a few cents in a book that may change the thought currents of your life and touch your heart with a profounder sympathy for all who toil and suffer?

Believe me a friend of all humanity,

HENRY E. ALLEN,
Farmer-author of "Shrouds with Pockets," etc.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

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Does It Pay to Be a Radical?

Does it pay to be a radical? To the readers of LUCIFER that will seem equivalent to the question, "Does it pay to be one's self?" The question occurs to me because one of the most charming women I have ever met remarked the other day: "I think the radicals pay dearly—yes, a thousandfold—for their irregularities."

Those may not be her exact words, but I think they are substantially what she said. She is a respectable married woman, yet I know she holds many radicals in high esteem, among them Moses Harman and his talented daughter Lillian. Her husband is strictly conservative, but is one of my dearest friends.

When I consider the cruel persecution of Moses Harman, Ezra Heywood, Emma Goldman, George Bedborough, D. M. Bennett and many other conscientious radicals whom I might name, the question whether it pays to be one's self seems pertinent, but I know she did not refer to those who are persecuted and imprisoned because of their opinions, but rather to those women and men who quietly ignore society's dictum and live their own lives as they feel that they have a right to live them. I believe she meant that a woman must sacrifice much that is dear to her heart if she decides that the function of motherhood is her own to exercise or not as she pleases, without regard to the consent of Church or State. And that a man also who is openly known to advocate free unions of men and women must find himself barred in a great degree from association with men and women of intelligence who look with horror on such views.

There is much—too much—truth in that verdict. But the question remains, Does it pay to make those sacrifices? Hundreds, yes thousands, of good conscientious women and men will promptly answer, Yes. It is, after all, merely a matter of choice. The individual must choose for himself whether he prefers the free life with its inconveniences or the fettered life, where he knows that he can have luxuries that must be paid for by hypocrisy.

Far be it from me to denounce the hypocrite. In the matter of being a hypocrite, as in all other matters of conduct, it is only a question of whether it pays. If the reward of hypocrisy is sufficient, then hypocrisy is justifiable. And it is just because true radicals do not regard the reward offered by society as sufficient that they refuse to be hypocrites. Yet I do not mean to say that all who conform to society's dictum are hypocrites. Such a charge, I believe, would be atrociously false. I am absolutely sure that the woman to whom I have referred and her husband also are not hypocrites. They sincerely believe in their own modes of life. Both of them, I am equally sure, are certain that society is cruel and unjust to those who either defy it or who inadvertently slip and break its inexorable laws. I know this fact is a matter of grief to their sympathetic hearts. But still they think it is better to observe the rules which the "wisdom of ages" has laid down. These rules they possibly regard as part of the process of social evolution in accordance with the theory of the survival of the fittest. I, too, look on present social conditions as a whole in that light. Considering its past, I cannot see how society could be different from what it now is. But the radicals also are products of social evolution. They are the saving salt that will prevent the decay to which conservatism, with no counter-irritant, would inevitably lead.

But why are radicals held in contempt or derision by the conservatives? In my opinion a vast amount of the censure that falls on persons who endeavor to lead free lives is due to the fact that many persons who call themselves radicals are in reality degenerates or retrogressionists.

Take, for instance, a man who is strongly sexed and permits his sexual nature to have the fullest sway it can without the risk of getting him into serious trouble. The one phase of radicalism which attracts him is the doctrine that each person should have the fullest liberty to live his or her own life so long as he or she does not interfere with the freedom of others to do likewise. That doctrine, when fully understood, is undoubtedly conducive to happiness, equity and justice. But to the short-sighted and unthinking it is pernicious, because it leads him to courses of conduct which bring misery to others and contempt on all who call themselves libertarians, because he accepts only the first half of the doctrine.

Admitting the hedonistic contention that the motive for every voluntary action is self-gratification, the fact remains that those whose self-gratification disregards its effects on the happiness of others are anti-social in their natures and hence are degenerates. Conservatism is stagnation, but its very resistance to progress strengthens the uplifting forces in society and makes progress more genuine and healthful. True radicals are not those who seek means to gratify their desires by outwitting dull conservatives; on the contrary, the true radical presses persistently and earnestly against the barriers which conservatism has built to restrict the free and healthful growth of society—i. e., humanity.

The false radical is merely a tramp, a forger, a camp follower who takes no part in the battle for progress. He is like the scab who is glad to take the place of a striker in order to secure the living wages which organized labor has forced employers to grant.

Such persons are not radicals. The word radical comes from the Latin word *radix*, a root. A radical is one who goes to the root of evils and seeks to *eradicate* them. There it is again: *Eradicate*—to root up; to tear out by the roots. Those who bring the name of radicalism into contempt are persons who have no aim in life beyond their own immediate enjoyment, and fatten themselves among the noxious weeds that the real radicals are seeking to destroy.

Besides these passive pseudo-radicals who retard rather than promote the march of progress, there is another spurious product of civilization, born of a spirit of rebellion—a monstrosity which calls for the pity of thinking men and women and for the gallows and electric chair for its unnatural parents. This is the terrorist—the misguided and short-sighted person who imagines that the upas tree of injustice can be destroyed by lopping off its topmost branches. He is the king-slayer, the clergy-slayer, the president-slayer, and the slayer of millionaires.

The motives of many of these men are exalted and praiseworthy; many of them are genuine heroes and monumental examples of daring to do right—for right, after all, is merely an earnest conviction of the human mind, so far as the individual is concerned. Every thinker knows that right and wrong are mere relative terms and have different meanings to different individuals. The monstrosities are those persons whose ideas of right are anti-social.

In the family of monsters, the offspring of degenerate civili-

zation, Comstock and Czolgosz are legitimate brothers. Their methods differ—one is a legalist; the other a terrorist—but both are anti-social, and therefore monstrosities. Both betray their parentage by the methods they choose in order to destroy what they regard as wrongs. One uses the law as an instrument of oppression and persecution of those whose views he condemns. His allegiance to government is indisputable. Yet he goes farther "for righteousness' sake" and secures arbitrary rulings from government officials to assist him in restricting the liberties of people. In his super-legal conduct—which still is governmental, for all governments are super-legal when in the opinion of the heads of government there is necessity for super-legal action—he betrays his relationship to the terrorist. And the terrorist betrays his governmental parentage by his adoption of super-legal methods—the sole prerogative of government—to accomplish reformatory purposes. Of course I do not mean to assert that the legal regulator of public or private morality is a radical.

By all means the worst obstacles to woman's emancipation from sexual thraldom are the rakes and libertines who pose as social radicals and advocate freedom for the wives, daughters and sisters of *other* men, yet would weld the chains solidly around their own female relatives. Every free woman has met men of this kind. These enemies of true womanhood are all the more dangerous because they are frequently so insidious and artful in their methods that they "deceive the very elect." But most of them prove they are imposters by the fact that they are careful not to introduce free women to their own families, and they forbid their daughters to form the acquaintance of radical men. At the same time they will cultivate the acquaintance of the young daughters of radicals—even mere children, scarcely in their teens—and talk to them continually of sex relations to the exclusion of almost every other subject. They even go farther and request these little girls not to tell their parents of their conversation. The attempt to destroy the confidential relations that exist, or should exist, between a girl and her parents, in my opinion, is one of the *sure* marks of an imposter in the radical camp.

Nearly related to these social vermin are the so-called radicals who seem to imagine that every woman who calls herself free is inconsistent and false to her belief if she sees fit to reject their advances, as if a free woman should not be free to accept or reject as she chooses. Such men are more fools than imposters. They have not the faintest comprehension of what free womanhood means. These and the imposters who are for the freedom of other men's female relatives, but not of their own, are the contemptible creatures who do more than all others to disgust refined and intelligent women and repel them from making any steps toward a free life. Unfortunately there is an appalling number of men of this kind who pose as radicals, and every free woman does a great service to the cause of radicalism and to her sisters, as well as to the true radical men, by exposing every such imposter and fool that she encounters.

The fools who think that no free woman has any right to repel any man's advances are easy to discover. They are constantly betraying themselves. The imposters are much more difficult to detect. Frequently they are well-to-do married men of the world, who are well aware of woman's fondness for entertainments, theaters, excursions, little dinner parties, driving, rowing, etc. The imposter is politeness personified in many instances. He seems to put himself to the greatest effort to promote the pleasure of the woman he is with. His attentions are apparently so sincere and unselfish that she regards him as an ideal man and an exception among the generally uncouth radical men she has met. She even says to herself: "If all radical men were such thorough gentlemen as he is there would be more free women." Having gained her confidence, the rest is easy.

Should he find her particularly attractive—and there are many such women among the radicals—he probably speaks in praise of his wife, saying she is an excellent woman—in all likelihood the truth—but that she is not adapted to him—also very probably true. Then he will say how much happier he could be with such a woman as his radical friend. In many instances, however, he is careful to intimate that she is too good a woman to associate with ordinary radical men and should receive only his attentions. He is equally careful, however, never to introduce her to his wife. Or if he does it is merely a passing introduction, which is never followed by an invitation to her to enter his home as an occasional visitor as he and his wife receive the wives and daughters of their neighbors.

Another mark of this species of imposter is his generous confidence in his male friends, to whom he boasts of his conquests among "the very best women in the radical ranks," even carrying his generosity so far as to offer to introduce men that he knows are not radicals to radical women, at the same time posting them that they must say that they believe in one standard of conduct for men and women if they wish to be as successful in their nefarious designs as he has been.

A man who boasts of his conquests among women is a man, in my opinion, whom women should be warned to shun. In the majority of cases the warning is ineffectual, but the time generally comes when the warned woman who did not heed the warning finds it was not due to prejudice or personal antipathy, as she perhaps supposed it was.

Another discreditable character among the radicals is the man or woman who is so defiant of society that he or she is always trying to say or do something to show her or his contempt for or disregard of custom. Some very worthy, sincere and zealous radicals are practicers of this kind of unwisdom. The gentle, refined, modest woman who lives her free life in an unostentatious, but at the same time uncompromising, way does more to prove the beauty and value of the free life than a thousand noisy rebels against custom who continuously and clamorously call attention to their defiance of society.

To recapitulate: the persons in the radical camp who bring radicalism into disrepute and cause many worthy and high-minded men and women to say: "It does not pay to be a radical," are:

1. The sexual tramp or forager, who sees nothing in radicalism, but an easy means of gratifying his one predominating desire.

2. The terrorist who imagines he can kill the upas tree of injustice by lopping off its topmost branches.

3. The imposter, generally a mere rake or libertine.

4. The fool, who imagines that a free woman should not repel the advances of any man.

5. The noisy rebel, who delights in saying and doing things that show his or her disregard of or contempt for conventional society.

These excrescences are foul barnacles from which the radical cause must rid itself if it would command the respect and commendation of self-respecting women and men. These are counterfeit or debased coin which true radicals must try to drive out of circulation. And women are the ones on whom the greater part of the burden of this task must fall, because women are the prey of all those whom I have enumerated above, with the possible frequent exception of Nos. 2 and 5. It is up to the free woman (pardon the slang) to use their woman's wit and discriminate against these noxious pests in such unmistakable manner that the worthiness of free womanhood shall be made evident and these enemies of regenerated humanity shall learn that radical women are not the easy prey of imposters and libertines.

JONATHAN MAYO CRANE.

Does History Corroborate Christianity?

Have the propositions constituting current theology been rendered more certain with the passage of time and the advance of knowledge, or has the contrary happened? Assyrian and Egyptian records discovered of late years have, indeed, served to confirm statements in the Bible, and so have tended to verify the natural part of the Hebrew story. But this yields no more reason for accepting its supernatural part than does proof that there occurred the feuds and conquests described in the Norse sagas yield reason for believing in Thor and Odin. Add to which that, if these agreements with Assyrian and Egyptian records tend to verify the Hebrew religion, then, conversely, it might be held by Assyrian and Egyptian priests, did any now exist, that such agreements verified their religion.—Herbert Spencer.

What will you do about the earth? Get off its grass and take to the eternal leisure of another planet? Or fight eternally, lovingly on, here, with the eye eternally fixed, but with the hands doing the temporal jobs of the day.—H. Traubel, in The Conservator.

The Ten Commandments of Karl Muskat.

The Ten Commandments to be found in the Old Testament I have forgotten, verbally. I remember them only in a general way, and it is not worth while to look them up. The mere fact that they are commandments is sufficient reason to ignore them, as such; but, as I remember them, I am not disposed to accept Mr. Muskat's as a substitute. Let us consider them:

"1. Do good to all."

Why? Suppose some one does not wish you to do good to him? My idea of what is good may not suit my neighbor. After mature reflection, based on experience, I have adopted the practice of doing good to those who I have reason to believe want me to do good to them. By this practice I am sure of two things: First, that I am not meddling with other people's affairs; second, that I am not boring others with unsolicited and undesired advice and assistance. This world would be much more comfortable if there were not so many people in it who are conscientiously insisting upon doing good to all.

"2. Thou shalt not murder!"

Very good in a general way, but I notice that Mr. Muskat qualifies this command by saying, "Only the defense of life can excuse murder." In law a killing in self-defense or in the defense of another is not murder; so I suspect that this command should have been, "Thou shalt not kill!" Does it apply to the government as well as to individuals? Does it mean, "Thou shalt not kill murderers?" The command needs explaining.

"Neither yourself nor anybody else."

Does this mean that under no circumstances should a man or a woman kill himself or herself? If so, there will be a question as to whether the command should be obeyed.

"3. Thou shalt not rob, steal, cheat or gamble!"

This falls heavily upon many eminently respectable people. The terms "rob, steal, cheat" should be defined. But why not gamble if one wishes to? If the gamble be fair, what is unjust or inequitable about it? Does this part of the command apply to fire and life insurance?

"4. Thou shalt not lie!"

What, never? The best definition of a lie that I know is, "The wilful withholding of the truth from a person who has the right to know it." If that is what Mr. Muskat means by a lie, the command is first rate as a suggestion; but if by "lie" he means any departure from the exact state of facts, the command is subject to considerable qualification. Suppose Mr. Muskat were asked a question concerning his personal relations with a lady of unblemished fame, and either silence or the truth would brand him as a cad and blast her reputation, what would he do?

"5. Honor thy father and mother."

Why? Merely because they are your father and mother? Suppose your father is a scoundrel and your mother a silly fool, what are you to do? Pretend that you honor them? How can you honor people in whom, perchance, there is nothing to honor? There are fathers who maltreat and debase their sons, and mothers who sell their daughters' virtue for money. Are these sons and daughters to honor their parents? How can they?

"6. Be true to one woman or one man until death!"

Whose death? Must widows and widowers never marry? Does this mean, "Whom God hath joined together let no man put asunder"? It seems to mean no divorce under any circumstances. It seems to mean that no matter what sort of daily hell one plunges into by marriage he must not redeem himself—she must not redeem herself.

"7. Thou shalt not use strong drinks or stimulants of any kind!"

Fie! Not even a cup of tea? This is, indeed, total abstinence.

Would Mr. Muskat have this command enacted into a law if he could, I wonder? Why not allow people to drink what they please, and learn what there is to learn by what follows the drinking?

"8. Flee vices!"

Do not gamble, drink or use tobacco. Be an example to others. Excellent, but, I know not how it is, people who have absolutely no vices are apt to have something worse. There is a kind of virtue that is more forbidding than vice, and people who have no vices are apt to be the kind of "examples" that "our children" do not follow.

"9. Take no advantage of weakness!"

How are you going to help taking advantage of weakness? Whether we like it or not, this is a world in which the strong survive, and I do not see how it could be otherwise. This command, if obeyed, would keep the world back always to the place occupied by incompetents. It is a beautiful idea, that embodied in this command, and in immediate, temporary, personal relations we can follow it, but as a broad general command even the vegetables necessarily violate it.

"10. Be just and rational in all things!"

If we follow all the preceding commands we can be neither. Might I suggest that commands are excellent for the purposes of rulers of the ignorant, but "just and rational" people do not need them? Nor is it possible to frame any commands that could or should be obeyed by all people under all circumstances.

I may be mistaken, but the image of the person who should fashion himself upon Mr. Muskat's commands arises before me as the image of a prig. The most agreeable and admirable people that I know habitually violate a number of Mr. Muskat's commands. So far as I myself am concerned, I value my "sins" and vices as the most useful experiences I have had, and I am personally grateful to Mother Eve for violating the first command that was ever given, and so establishing the principle that to find out whether you like the apple by eating it is much better than to banker after it and refrain from eating it because somebody commands you not to.

I suspect that Mr. Muskat's commands are the product of the notion that we need a substitute for the Bible, whereas we need simply to get rid of it and build our lives on an entirely different and opposite principle, viz., Live your life in your own way and permit others to live their lives in their way. If they seek advice or assistance, give it, if you wish to, but leave all free. If it seems good to you to eschew gambling, intoxicants, stimulants, vice, do so, but do not lay a command on others to do likewise. The only object in life is to be happy, and as happiness is found in different ways by different people, if you would be "just and rational" you will allow each to seek happiness in his own way, above all things being careful never to say, "Thou shalt" or "Thou shalt not." It is not needful nor desirable that you should save people from pain, sin, vice or folly. Each man, each woman, each child, has a right to his or her own experiences. If he or she chooses to injure health, or be immoral, or be "untrue" to somebody, it is no concern of yours until you are asked to give your opinion or your active assistance.—Hugh O. Pentecost in the Truth Seeker.

An Agnostic's Prayer.

Let him who would raise himself by communion with what is highest and best in his own soul, or in the universe, labor for our father Man who is within us; that his name may be counted holy among men; that his kingdom may come, the kingdom of the light and right in which there shall be no more priest or Caesar; that his will may be done in fact, as it is in the ideal world; that with him we may day by day make good our steps of progress; that our trespasses may not be forgiven, but repaired; for there is no sin but against Man; that our common efforts may lead us out of darkness and deliver us from the deceiver; for Man is the light and the right and the striving upwards from the beginning to the end of the ages.—W. K. Clifford.

Not the Supreme Judge.

A newly elected police judge, after impressively asking each of the parties in turn as to their willingness to take the other in marriage and receiving satisfactory affirmatives, declared with great solemnity, "By virtue of the authority vested in me by the laws of the state of New York I pronounce you man and wife," adding, "Whom God hath joined together let no man put asunder." On telling his brother counselor, the latter listened to the recital of the form used; as he noticed the sudden transition from the words "I pronounce" to "Whom God hath joined," he said "But you were only elected police judge, you know."—Abridged from Case and Comment.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Notes by the Way.

Arrived at Valley Falls, Kans., the birthplace of Lucifer, Friday evening, Sept. 11. Was met at the train by my son, George Harman, who is now senior partner in the firm known as the "Harman Publishing Co.," which company runs a large job printing office and edits and prints three weekly papers—The Farmers' Vindicator, Valley Falls; the Jefferson County Tribune, Oskaloosa, and the Oskaloosa Times, all of Jefferson County, Kansas—all the mechanical work being done at the main office, Valley Falls.

My old friends and neighbors all seemed glad to see me, saying I now look much better than when they saw me last. No animosities seem to survive the stormy days of Lucifer's prolonged fight for freedom of speech and of press. Am glad to say, as a matter of justice to them, that very few of the citizens of Valley Falls and of Jefferson County took part with the United States censors in their attempts to suppress Lucifer and to imprison its editors and publishers, and those few have either departed this life or have removed to other parts of the country.

Valley Falls is pleasantly and healthfully situated on high ground overlooking the fertile valley of the Delaware, a small tributary of the Kaw river. It is equidistant from Topeka, the capital of the state, and Atchison, the original eastern terminus of the Santa Fe Railway, now one of the chief railway systems of the United States. Two other railways intersect at Valley Falls—the Kansas City & Northwestern and the Leavenworth branch of the Union Pacific. The little city has two flouring mills, two or three grain elevators, waterworks, electric lighting plant, large brick public school building, opera house, half dozen or more churches, etc.; altogether a very desirable place to live for those who desire neither the sparsely settled rural districts nor the bustle and turmoil of a great city.

* * *

Kansas is finely situated geographically for practicalizing ideal co-operative houses such as planned by Henry Olerich in his books, "Modern Paradise" and "Cityless and Countryless World." The chief difficulties hitherto encountered in the way of such practicalization have been—

First—Getting together enough of the right kind of people to join forces in building the houses and living the free, non-invasive, mutually helpful lives outlined in the books just mentioned.

Second—The periodic drouths, the hot winds and the late spring frosts that very often prevent complete success in raising the various crops natural to this latitude. All of these difficulties, however, it is believed would largely disappear if the farmers, orchardists and stock-raisers of Kansas, Oklahoma and Indian Territory would plant at least half their uplands in forest and fruit trees.

There is a growing public sentiment in favor of tree-planting, but owing to the fact that it requires time, labor and expense to grow a forest, or an orchard, on high ground especially, it is neglected, and all the time and means of the settler on the prairies are given to raising crops of corn and wheat and to feeding herds of cattle, of horses and hogs. Orchards are planted, if at all, generally in low ground and on hillsides, but in order to get the benefit of timber in modifying the climate it is necessary that the uplands should be covered with trees.

The philosophy of tree protection against sudden atmospheric changes seems to be something like this:

First—It is proved by direct experiment that the air is warmer on the south side of a grove of forest trees, when the wind blows from the north, not only because the wind is less violent, but because friction has raised the temperature of the air in passing through the branches of the trees.

Second—Hot winds, from the sun-baked southwest, when passing through forests or orchards, absorb moisture from the leaves, and thus gradually become less destructive to the growing crops.

Third—Both reason and experience teach that drouths are more frequent and more prolonged in treeless countries than where the whole or greater portion of the land is covered with trees.

Again, both reason and experience show that floods are less frequent and destructive in wooded countries than in those denuded of timber. When the clouds pour down in torrents the forests prove a breakwater to temporarily hold the flood until much of it is absorbed by the earth, and until that which has fallen on fields and roads has had time to get out of the way.

Kansas has lost many millions of dollars in crops, in live stock, in buildings, not to mention many human lives, by floods since May last, much of which loss, it is confidently believed, might have been prevented by the timely planting and care of trees.

* * *

At this writing—Sept. 17—I am enjoying the hospitality of friends near Arrington, a railway town on the Union Pacific, pleasantly situated near the line between Jefferson and Atchison counties. Few if any of Lucifer's earliest friends and helpers did more to sustain the infant enterprise than did John Ernst and his wife, Eliza. Brother John still lives at the ripe age of 82, at the old homested, four miles east of Arrington, with three of his children, but Eliza has long since passed to the "land of leal."

Among the benefactions of John and Eliza Ernst was the loaning of $300, without interest, for two years or more, to enable us to buy a Prouty power press for Lucifer's use. Altogether, it is doubtful if our Light-bearer would have weathered the storms of the first five or ten years of its life had it not been for the substantial aid and fraternal sympathy extended by the Ernsts, the Reicherters, and a few others of whose work and worth I hope to speak later in these notes.

And lest this letter should fail to reach the office of publication in time for insertion in next week's issue, I bring it to a close, with best wishes for every member of Lucifer's widely scattered household.

Friends in California, Arizona and New Mexico can address me for the next few weeks at Las Vegas, N. M., care of Solomon Harman.

M. H.

Marriage and Prostitution.

To the Editor of LUCIFER: The subject of prostitution is often alluded to in your paper, one of your correspondents even asserting that all women are prostitutes. This is an absurd exaggeration. It would be nearer true to say that all men are prostitutes. But as to the cause of prostitution, I take it to be our system of marriage, and nothing else. The Mrs. Grundys of society say that outside of marriage there must be no sexual commerce. And yet how many young men there are, and old widowers, too, for whom marriage is an impossibility; is a luxury beyond their means. Their appetites crave what will not be denied, and a resort to prostitution follows as a matter of course.

Again, marriage is a cause of prostitution on account of its unending nature. Men and women, tied together after satiety and indifference have perhaps been followed by hatred or disgust, will frequently reach out for other associations. The desire for the sexual embrace is an imperative one, and it will be satisfied in some way.

D. H. HEASLEY.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

Passing Comment.

John Wesley's opinion of the place which should be occupied by women is given by Prof. C. T. Winchester in an article on Wesley in the August Century. In a tract on marriage, published late in life, Wesley says that all a wife's duties in life are comprised in two, viz.: "First, that she must recognize herself as the inferior of her husband; and, second, that she must behave as such." But even in Wesley's day he had his troubles in finding a woman who would live up to his lofty ideals. In his "letters to his recalcitrant wife," we are told, he evinces "a certain long-suffering sense of superiority," which was, after all his training of his wife, ineffective. One of the letters closes with the advice, "Be content to be a private, insignificant person, known and loved by God and me." Poor Wesley! He suffered sufficiently for his ignorance and conceit.

* * *

"Does it pay to be a radical?" Mr. Crane's question will doubtless arouse much thought and discussion. The question, Does it pay to be a conservative? would be equally pertinent. The sexual tramp, the hypocrite, the debaucher of young girls, follow their impulses for the same reason that, as we were told when small, "dogs delight to bark and bite, for 'tis their nature to." The question, it seems to me, is whether there is a better field for such natures in radical or in conservative society. In other words, is it advisable to educate our daughters radically or conservatively in order that they may be able to maintain their individuality, independence and self-respect when meeting these classes, as meet them they must if they live in the world at all? It seems to me that a woman or girl who knows the consequences of her actions, who wishes for her own sake and for the sake of her possible children to have only clean, healthful associations, is less likely to be injured by the narrowly selfish and irresponsible classes of men than are the women educated in the old way, to whom marriage or the promise of marriage purifies what they have been taught to believe is in itself a vulgar and filthy act. I should be glad to hear from our readers on this subject.

* * *

Theoretically it is not difficult to classify men as Mr. Crane does, but practically it is exceedingly difficult, for the matter of motive is such an extremely important factor, and at the same time a factor which only the man himself can properly estimate. For instance, it is certainly true that some men do not wish their wives and daughters to meet their radical friends. If the motive is that he fears that his associates will contaminate his family, I should think it would be well for self-respecting radicals to refuse to associate with him in any way. But if his family do not wish to meet his friends, I cannot see why he should be forced to choose between compelling them to receive unwelcome visitors and being denied the companionship of radicals. If we can choose as friends those only who are personally agreeable to all our other friends and all the members of our family we are certainly in an unfortunate condition—as pitiable, in fact, as the young couple who must please all the members of each other's family. To be truly liberal is to grant the right to differ. Anyone can grant the right to agree, as the Pilgrim Fathers did when they came to this country determined to worship God in their own way and make every one else do the same.

* * *

We cannot make a creed or a church or a secret society of freedom. We cannot read anyone out of our ranks. But we can individually decline to associate with those who are personally disagreeable from any cause, and we can try to make our lives conform to our highest thoughts and ideals.

L. H.

No gentleman will be content to have a slave for the mother of his children. Force has no place in the world of love. It is impossible to control likes and dislikes by law. No one ever did and no one ever can love on compulsion. Courts can not obtain jurisdiction of the heart. The tides and currents of the soul care nothing for the creeds.—Robert G. Ingersoll.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

Who Shall Define Love?

I believe I have said more than once through LUCIFER'S columns that much discussion is brought about by wrong definitions of words. The same sentiment is again called forth by the letters of Dora Forster and J. Herbert Rowell. Neither seems to be able to grasp the same idea of the same words.

But the title of this letter came forth in response to W. H. Addis' excellent words under head of "Love Is Paramount." All this theorizing about the selection of fathers for their children by free women may well be narrowed down to the one word, freedom. Given that, with its unfailing corollaries, and the begetting of children will no longer need wrong those who now fear the extinction or deterioration of the race.

Some most magnificent specimens of human beings owe their existence to parents below the average in physical and mental make-up, but who were rich in love, giving to their offspring not merely such natures as they themselves possessed, but endowing them with all that their love had made them aspire to be.

How many of LUCIFER'S readers have read one or more of Henry T. Finck's books? In his work on "Romantic Love" and in his "Primitive Love and Love Stories," he goes deeper into the definition of love than any writers I happen to know. He groups together what he terms the fourteen ingredients of love and divides them into two groups of seven each—the egoistic and altruistic. Then he takes up each one and defines it in a most complete way, giving examples to prove his statements.

He shows that love has been subject to the same evolutionary law that controls the universe, and that it is only recently, and among highly organized beings, that real love has been known. When objectors cite the ancient poets and philosophers against him he says that what they wrote of love was more of an ideal than a reality with them. He closes with a chapter on "Utility and Future of Love," and I will give one sentence which corroborates Addis:

"Love accomplishes the results that Plato and Lycurgus aimed at, so far as healthy offspring are concerned, without making the same sacrifices and reducing human marriage to the level of the cattle-breeder."

Finck says so many good things that we can almost forgive him for upholding marriage, but I believe he has in mind the free union of intelligent beings rather than the haphazard partnerships now prevalent.

I believe he is right in saying that we are just beginning to understand what love is. May we who think we know live up to our highest ideals.

MYRA PEPPER.

Woman According to Catholicism.

There lies before me a book of instruction for priests, entitled "Directorium Sacerdotale: A Guide for Priests in Their Public and Private Life." Its author is Father F. Benedict Valny, S. J. The guide is dated 1898, is in its fifth edition, thoroughly revised, and bears the imprimatur of the archbishop of Dublin. At page 68, under the heading of "Dangerous Connections," the Jesuit priest writes: "What is woman? St. Jerome gives the answer: 'She is the gate by which the devil enters, the road that leads to sin; she is what the sting of the scorpion is.'" In another place he says: "Woman is fire, man the tow, and the devil the bellows. St. Maximus writes of a woman: 'She makes shipwrecks of men; she is a tyrant that leads them captive; a lioness who holds them fast in her embraces; a syren decked out to lure them to destruction; a malicious, evil beast.' And St. Anastasius, the Sinaite: 'She is a viper clothed with a shining skin, a comfort to the demon, a laboratory of devils, a flaming furnace, a javelin wherewith the heart is pierced, a storm by which houses are overthrown, a guide leading to darkness, and a teacher of all evil, an unbridled tongue speaking evil of the saints.' St. Bonaventure writes: 'A fair woman tricked out with her finery is a keen and sharp-edged sword in the hands of the devil.' And Cornelius a Lapide adds: 'Her glance is that of the fabled basilisk, her voice a syren's voice; with her voice she enchants, with her beauty she deprives of reason; voice and sight alike deal destruction and death.' God grant," exclaims the celibate priest, "that sad experience may never convince you of the justice of these expressions."—A. Le Lievre.

"'There are no marriages in heaven,'" said Mrs. Smithers. "That's why it's heaven," was Smithers' quick answer.—Ex.

VARIOUS VOICES.

M. P., Kansas City, Mo.: Here are some names for trial copies. I had a pleasant visit with your father while he was here and am glad he can have a trip.

Tak Kak: I regard LUCIFER as an organ of evolutionary morals, based on liberty and experience, rather than a champion of dogmatic and authoritative morals. Some of us are heretic even to "moral" exhortation, and we simply become critical of the method when the preacher appears with his favorite proclivity to warn against this or that, because, says he, it will lead on to t'other.

J. H., Georgia: I think you give too much space to the emotional Mr. Dixon. He is merely a product of environment and cannot get beyond the stage of sentimentalism. That is where the average Southerner stops. We are brought up on emotional fiction, and are taught that reading such matter is being "literary." We have no conception of literature beyond the sentimental novel, which is about all the reading we do. This is a fact.

I. A. Heald, Washington, D. C.: I had LUCIFER as an exchange when publishing the United States American in San Francisco some years ago, but lost track of it after I left California. I now enclose $1 on subscription for myself, and hope to do more for you later on. Have just been reading "Liberty and Organization" and "Female Selection," in Vol. VII., No. 25. Both are splendid articles—in fact, everything in the paper is sensible and good. Was it you who used to publish The Word, Princeton, Mass.? Is it suspended?

[The Word was published by E. H. Heywood and was suspended at the time of his death, about ten years ago. Mr. Heywood was brave and true to his convictions, and it is to be regretted that his family were unable to continue his work.—L. H.]

I. Jameson, Brinnon, Wash.: LUCIFER is truly a light-bearer, growing brighter every issue. Where is C. S. White, Lillie White's husband? They were our neighbors in Kansas twelve to fifteen years ago. Where is Hannah J. Hunt, her mother? Where is Harriet Garner? We knew her and her family in Long Lane, Mo., in '77? They were a lovable family. If you see Mrs. Garner, tell her I am still fighting for full freedom for women and men. Why is it that you have dropped ten years from the Brunonian calendar? LUCIFER is now dated E. M. 292. I enclose money for LUCIFER and "The Wholesome Woman," which I expect will make a valuable addition to my library.

[The change in date is due to an overlooked typographical error. Mr. White, with Mrs. White and their children, is living at Lake Charles, La., where he went some years ago for the benefit of his health. Mrs. Hunt is in Colorado with her daughter, Lizzie M. Holmes. Mrs. Garner is living in Norwood Park, Ill. I see her occasionally. The years have brought no deterioration with them. She is as earnest and lovable as ever. As all these of whom inquiry is made have been contributors to LUCIFER'S columns I thought some of LUCIFER'S other readers, as well as the inquirer, may wish to know where they are.—L. H.]

F. H., Sacramento, Cal.: I believe there is a land monopoly in California, but I can scarcely understand why, for there are very few farms, if any, that I know of that will pay interest on the investment. This is the finest place I have ever seen to make a beautiful home, and the land will produce almost everything (if irrigated), and there is no scarcity of water in this portion of the state, but the experience of some people, at least, is that as soon as a large scope of country is irrigated malarial diseases kill a great many; so there are difficulties everywhere we go. There are fine houses on this river and fine orchards wholly deserted because the people have died. Eighty miles up the river from here I took a sack and went out from the boat and picked up all the Bartlett pears that fifteen of us could eat in two or three days. There were hundreds of bushels on the ground, rotting, and the orchards had not been cultivated nor irrigated. It was on the river bottom and did not need irrigation. I do not want to go to heaven, for there is a river there, and in my experience rivers are not healthful. I do not want to go to Texas, where I have lived the greater part of my life, for Ingersoll is reported to have said that he was astonished to find two places so much alike as hell and Texas. Now I do not know just what to do, for if I go to the mountains of California I will freeze. But for all that, I am not worrying, but just taking life as easy as I can.

G. H. Coursen, Jr.: I inclose $1 to renew my trial subscription to Lucifer. Please mark it to be discontinued at expiration of time, for I am an invalid, having been confined to my bed for over twenty years. It is my legacy for having been patriotic—which simply means idiotic—during the civil war, and I shall probably be dead before subscription expires. I have no little soul to save, heaven to gain or hell to shun, god to please or devil to fear.

Mrs. C. E. K., Kansas City, Kan.: Please send me a sample copy of LUCIFER and catalogue of your publications. I am tired of the superstitions that have been drummed into us since childhood. What is there for us to study? Will subscribe for LUCIFER on receipt of correct address.

Coursen's Interrogation Points.

"Fool! who thinks to arbitrate
What is in the hands of Fate—
Take and thrust him from the gate."

I should like to know if Destiny has not laid a heavy hand on the argument in favor of breeding prize animals—children, if you please?

Does the theory of evolution, now so generally accepted, allow free women or free men to interfere with natural selection, or the survival of the fittest among men any more than the course of the planets?

Is there any appeal from this: Thou shalt?

Do not men, in breeding prize animals, resort to a fence that fences out more than it fences in?

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Has it not been written that evolution runs on the lines of pleasure, and that the lines of pain are suicidal.

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Lift not your hands to *It* for help—for *It*
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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 38. CHICAGO, ILL., OCT. 1, E. M. 302. [C. E. 1903.] WHOLE NO. 989.

Grant Allen—1848-1899.

Grant Allen's versatility was extraordinary. There was nothing he could not and did not write about, and whatever he wrote was always pointed and suggestive. This was, in part, due to the variety of his early experiences. Before he was 25 he knew Canada, England and the West Indies. He was educated in America, in Dieppe, in Birmingham, and at Oxford. He also had some experience in the Indian Statistical Department. But there is no doubt his most successful and satisfactory work was that of a popularizer of science. He fell early under the complete domination of the master minds of Darwin and Spencer, and he was never tired of bringing their teaching before popular readers. He was not a profound scientist, but he had a complete acquaintance with science, and he had a splendid gift of lucid interpretation and exposition. The "Darwinian St. Paul" some one dubbed him, and certainly his power of expounding and popularizing the master's teaching was very remarkable.

His papers on biology, philology, the evolution of species, and kindred subjects were entirely readable, even at times highly amusing. As a rule, when a scientist tries to be funny the result is "too deep for tears." This gift of Grant Allen's made him anything but popular in scientific circles. Those dreadfully serious pedants, whose solemnity raises doubts of the mastery of their special topics, professed to scorn his scientific journalism. They despised the star-gossip of Richard Proctor on similar grounds, preferring, presumably, the scholastic and unbearable simplicity of the lamented Dionysius Lardner, whose chaste volumes adorn booksellers' fourpenny boxes. Whether they felt that, having gained the facts by years of hard work, it is prodigality to give them away so easily, or whether it is the old Puritan spirit has found a new stronghold in modern science, may be an open question. Nothing appears to irritate some of the authors of ponderous monographs so much as having their life-work made intelligible to the masses. Grant Allen opened up a new universe to thousands with a charm all its own. Who that came fresh to the study of science could ever say an ungrateful word of the author of "Carving a Cocoanut," "The Aesthetic Analysis of an Egyptian Obelisk," "The Romance of a Wayside Weed," "The Daisy's Pedigree," and numerous other papers? He awoke a new interest, that led the reader through a course of Darwin, Herbert Spencer and many another disregarded writer.

By insidious reasoning and delightfully entrancing chapters he led so many of the outside public gradually to understand those esoteric mysteries that, expressed in the awful terminology of hand-books and chemical symbols, else had remained unknown forever. Now, thanks to Grant Allen, the ordinary magazine reader has a faint idea of the labors of the great prophets of our day; and, it may be, sees more clearly the tendency of those movements than those who with far more technical knowledge dissect the old faiths with a keen eye on Mrs. Grundy.

Grant Allen, be it remembered, was himself a scholar, but he carried his weight of learning gracefully. Though rather prejudiced against the classics, he produced a translation, with an accomplished scholar, and he produced a translation, with an anthropological introduction, of the most famous poem of Catullus. From the lofty region of thought and scholarship it is a sharp curve to turn to Grant Allen as the author of novels which have earned the applause of readers of circulating libraries. In these days of threadbare plots, when all the old devices, that were as brickery to a well-spun story, are worn to be mere skeletons of harsh construction, it is a pleasure to find Gaboriau, Ebers and Rider Haggard can be rivaled in their enthralling romances by facts from the laboratory and problems from the philosopher's research.

Theology has always met strange bed-fellows, and one is not surprised to find Grant Allen among the theologians. He was proud to believe that he was the first seriously to apply evolutionary theories to the human belief in Deity. In his preface to "The Evolution of the Idea of God," he says:

"Two main schools of religious thinking exist in our midst in the present day: the school of humanists and the school of animists. This work is to some extent an attempt to reconcile them. It contains, I believe, the first extended effort that has yet been made to trace the genesis of the belief in God from its earliest origin in the mind of primitive man up to its fullest development in advanced and etherealized Christian theology."

Grant Allen certainly made an honest attempt to explain the whole matter. The whole drift of his teaching was secularistic, and all his thinking was entirely untrammeled by any kind of religion. It was in a great measure owing to his inability to give full expression to his ideas that he fretted and chafed, and, occasionally, showed his contempt for English society. He despised Mrs. Grundy, though he feared to offend her. Science, pure and simple, did not pay; and novel writing, to which he turned, had to be carried on within narrow limits. The publishers were more afraid of Mrs. Grundy than he was. The last kind of work in which he exercised his versatile pen was art criticism and guide-book writing. His papers on "The Evolution of Italian Art" are as valuable as they are interesting, and in his series of books on "Historic Cities" he showed us what a guide-book should be.

Curiously enough, Grant Allen never liked fiction. Unlike Darwin, he never even read it, if he could help it. But, in spite of all this, he succeeded as a novelist. This is one of the most extraordinary things in his career. The truth was that Grant Allen could write anything, and wrote all things well. He even attempted poetry, and proved himself a master in the ballade, though he seldom worked in that fantastic field.

No religious ceremony was permitted at his funeral. It would have been an outrage on his life and teaching if any theological invocations had been used over his helpless body. His life was a battle of continuous protest against creeds and conventions. He lived free of such bonds, and he died free of them.

Below all the strife of opponents the quiet growth of appreciation, silent but real, gathers strength. For in the hearts of self-educated democracy to-day Grant Allen's lessons have sunk deep, and if graduates sneer and professors affect ignorance of his claims, it is something to have helped the people to grasp the teachings of science.

"And thou in this shall find thy monument,
When tyrants' crests and tombs of brass are spent."
—Mimnermus in London Freethinker.

"Are you married or unmarried?" asked the theatrical manager of an applicant for engagement. "Unmarried," replied she "I've been unmarried four times."—Detroit Free Press.

Socialism and Freedom.

Socialism does not interfere with the domestic and private relations of the people. Marriage or the sexual relation is not a part of its creed. Its purpose is to secure to all men alike, and to all women like all men, the right to life, liberty, and the pursuit of happiness. To this end it proposes collective ownership of the earth and its resources, together with the means of transportation and distribution.

It will avoid the evils of corruption in public places by making the purchasing medium the certificate of labor performed and the selling price of any product the labor cost of production. The man or woman who labors can purchase, the one who does not cannot. Thus all men and women are free and equal so far as an opportunity is concerned.

While our postoffice system is in some important features Socialistic, yet it is related so closely to a corrupt, and necessarily corrupt system, which has the dollar for its standard of value in all its departments, that here, as elsewhere, there is great incentive to theft. Make the certificate of labor the one valuable thing and we will see an end of corruption in public places.

So, Socialism holds a very great promise for better, freer conditions for all the people. L. D. RATLIFF.

Editor of Lucifer: I note what you say concerning "A Message From Helen Wilmans" in the last issue of Lucifer, and, being a Socialist, I cannot resist the temptation to make a modest rejoinder to the concluding part of your article, in which you say:

"But then more 'jobs' would be in the gift of the reigning administration and our Socialistic friends could with pride point to our postal system as an illustration of the possibilities of Socialism."

It is difficult for me to see how either the censorship nuisance or any of the other postoffice scandals can have any legitimate bearing on the Socialist features of the department, when (as is too obvious for denial) that and all other departments of the government have degenerated into mere adjuncts to the Capitalistic system. And it cannot be denied that, when any principle or system becomes an adjunct or conserving condjutant to another principle or system, it loses its identity and becomes a part of that which it conserves; and this same law applies with equal force to public institutions, whether it be a department of the government or a chartered institution or corporation, most if not all of which have their origin and source in force or fraud, and, in a number of known instances, in both, and hence can have nothing in common with the ethics of Socialism, which is founded on the diametrically opposite principle of service rendered as a basis of compensation.

Official tyranny, corruption and "graft" are due in the main to the demoralizing influence of Capitalism, both by precept and example. For 5 per cent Capitalism will lie; for 10 per cent it will steal; for 25 per cent it will commit murder, and for 50 per cent it will commit every crime known to the criminal calendar, and in proof of this charge I submit the criminal record of the Standard Oil company.

On the other hand, I feel safe in making the prediction that, when Socialism has once fully supplanted Capitalism, as it inevitably must in the near future, all the official abuses which, under the fostering care of Capitalism, have become a stench in the nostrils of every decent person, will go with it. The demoralizing influence of Capitalism calls up in my mind an essay on "The Morals of Trade," by Herbert Spencer, which he closes with the significant statement that from all the evidence he could gather it is plain that success in business is incompatible with strict integrity. JOSEPH STEINER.

Editor of Lucifer: The idea of Socialism conveyed by Lucifer is very objectionable. When our good editor was in Michigan, every difficulty he met in his effort at co-operation, based on individual failings or otherwise, was dubbed "Socialism," and condemned. Now we have the fling that if the postoffice system shows further knavery and tyranny, the Socialist will point to it with pride as a splendid illustration of his doctrine. Why not proceed and say that if more thievery is revealed in the water service, jobbery in street contracts, etc., then the Socialist will grow wild with delight?

The Socialist observes that ownership involves the power to exact interest, profit and rent—and that common ownership would end these forms of extortion; that other evils must be dealt with in a proper way. I wonder how an Anarchist or Individualist would feel if he should happen, inadvertently, to deal with the doctrine on its merits and in accordance with the facts. He would swoon immediately, but the discipline, I think, would be good in the end. C. F. H.

Heredity Versus Environment.

Noticing an article on this subject by Mr. C. V. Cook, and in a later number an answer to it by Mrs. Frederique A. de Crane, I would beg to offer for your readers' consideration a few additional remarks. I did not read "Breeding Prize Animals," so am at a loss to know what instances may have been quoted therein, but at the risk of going again over the same road I will add my view.

"Given a healthy body and a normal brain," says Mr. Cook, "and the forces of environment will defy all the known laws of heredity, as far as mental characteristics are concerned."

It is idle to assert that environment has nothing to do except to develop certain latent characteristics of the young. Changes of great importance are brought about in the mental state of all by external influences and by internal discipline. But it is to be noted that these changes are mainly a change of direction, and never a constitutional change. For example: my parents were Baptists, exceedingly attentive to religious matters, while I am an agnostic. Environment has changed the direction of my religious thought, but it has not made me less religious. Exactly the same impulses made me an agnostic as those which made my father a Christian, and every peculiarity of my parents' natures I can find in my own, the only difference being in the degree of development and the manner of their exhibition.

So far as differences of conduct are observable in successive generations, it is also well to note that goodness or badness are not intrinsic qualities. A thing is good or bad as it is well or ill adapted to certain ends for which it is intended; and the same is true of individuals. A father may be an earnest, whole-souled philanthropist and reformer, and his son be an earnest, whole-souled gambler; and the different results may be measured by the adaptiveness of each to his vocation, and can by no means be accounted for by the difference of environment, save in the degree of opportunity offered for the development of inherited genius.

The forces of environment would have nothing to do with a healthy body and a normal brain, except to decide their sphere of usefulness. So far from defying the laws of heredity, environment emphasizes their influence. Where are you to get this healthy body or this normal brain? They are very scarce. The history of genius shows plainly that lack of opportunity and unfavorable environment have ever been the accompaniments of genius, the inherited qualities triumphing heroically over the most cruel disadvantages.

It is very well to keep in mind that differences in temperament are not always constitutional differences, but due to the influence of environment, and cannot be instanced as defying laws of heredity. W. J. HUTCHESON.

An Expiatory Monument.

Professor Doumergue, the historian of Calvin, acting for the Historical Society of Geneva, recently determined the exact locality in the suburb Champnel of that city, where Michael Servetus was burned at the stake for heresy. A tablet is to be placed there bearing the following inscription: "We, the revering and grateful sons of Calvin, our great reformer, condemning an error which was an error of the times, and the faithful adherents of the principle of freedom of conscience, according to the true teachings of the Reformation and of the Gospel, have here erected this memorial of atonement on the 27th of October, 1903. On the 27th of October, 1553, died at the stake in Champnel, Michael Servetus of Villanueva, in Arragonia, born on the 27th of September, 1511."

Open defiance of an unjust law may conceivably be a clearer proof of good citizenship than a slavish compliance with it.—The Agnostic Journal (London).

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

Chesapeake Bay Region for a Colony.

Taking the occasion of a vacation to investigate Chesapeake Bay and the eastern shore of Maryland a-wheel, I started from Philadelphia, Pa., through Wilmington and Newark, Del., to Elkton, Md., on Elk River, forty-four miles thence down Elk Neck along lower road twelve miles to Elk Neck Road, Cecil County. I found a rolling country, good road, a view of Elk River most of the way, and attractive scenery; sandy loam soil, good farms, farm houses and barns, and a prosperous people. I stopped over night at a Mr. Ricketts', one mile east and on Elk River. He had summer boarders from Philadelphia. Mr. Ricketts showed me two English walnut trees in bearing, also a fig tree with a second crop of fruit on it. In season he fishes and salts and packs herring. Near by is a tomato cannery, which cans in season.

Next day I pushed on to Turkey Point, the extreme point of Elk Neck, where one has a grand view of five rivers—the Susquehanna, Northeast, Elk, Bohemia and Sassafras—and of Chesapeake Bay.

Elk Neck has knolls of 200, 300, and one of 311 feet above mean sea level; lots of oak, hickory, chestnut and pine timber. I found iron, but understand not in paying quantities; also kaolin, a five-foot vein on a hillside, two miles from river, which would be good for pottery ware or terra cotta. The land along the river is from twenty to eighty feet above mean sea level; very little swamp. I found no mosquitoes, being out on lawn until 10:30 p. m. enjoying a delightful night on Elk River. Boats pass from Baltimore to Philadelphia through Chesapeake and Delaware Canal. Baltimore to Elk Neck is forty miles. Was told they had no tramps, as it was too far from railroad. A 500-acre farm, with two sets of buildings on it, can be bought for $40 per acre; will sell 100 acres, more or less, for same price, with water front. An eighty-acre farm one and a half miles from river can be had for $1,300.

This region is my pick, as it is hilly and picturesque, and on Elk River side you are protected by hills from the north and west winds. It was a good peach country one time, but the soil has been drained and now they raise corn and wheat. Apples, cherries, peaches, plums, pears, apricots, and even figs can be raised; also strawberries galore, nuts, English walnuts, pecans, Japanese chestnuts. Tomatoes and peas could be canned. Captain Wilson of Rybold Wharf, Kent County side of Elk River, said it was a poor man's land, as he could fish and hunt ducks in season and wild berries and nuts in plenty, and the balance he could raise on the land. No oysters; water too fresh.

Crossed Elk River to Kent County side. On Town Point Neck a Frenchman is successfully raising grapes. Thence on to Fredericktown, crossing Sassafras River; to Georgetown; to Galena; to Chestertown, on Chester River—twenty-nine miles. The entire distance I found substantial houses and barns and fairly cultivated fields. All this was peach country, but corn and wheat were being raised to recoup the land. The country is gently undulating in elevations of twenty to sixty feet. Chester River region is considered a good farming region. Fish and oysters in season below Chestertown. Farms with river fronts can be bought for $35 to $40 per acre. One of 700 acres, with two sets of buildings on it and nearly surrounded by water (a good place for cultivating oysters and an excellent place for raising terrapin), can be bought for $35 per acre. A Single Taxer of Chestertown would buy the place and let a colony have one hundred or two hundred acres of it. It gives a fine view for twenty miles down the river to Chesapeake Bay; has good soil, and should bring more if properly cultivated. Farms are too large all through here. There should be five times the population.

South farther, in Caroline County, is a settlement of Dunkards. They are doing very well and are the envy of their less successful native neighbors. They co-operate in a store and warehouse, buying and selling as a corporation. They also run a cannery and dairy.

I should like to get the opinion of all interested in this region. OTTO C. HEUPLE

Who can compute what the world loses in the multitude of promising intellects combined with timid characters who dare not follow out any bold, vigorous, independent train of thought, lest it should land them in something which would admit of being considered irreligious or immoral?—J. S. Mill.

The Blundering State.

Some years ago the State met me in behalf of the Church, and commanded me to pay a certain sum towards the support of a clergyman whose preaching my father attended, but never I myself. "Pay," it said, "or be locked up in the gaol." I declined to pay. But, unfortunately, another man saw fit to pay it. I did not see why the schoolmaster should be taxed to support the priest, and not the priest the schoolmaster; for I was not the State's schoolmaster, but I supported myself by voluntary subscription. I did not see why the lyceum should not present its tax-bill, and have the State to back its demand, as well as the Church.

However, at the request of the selectmen, I condescended to make such statement as this in writing: "Know all men by these presents, that I, Henry Thoreau, do not wish to be regarded as a member of any incorporated society which I have not joined." This I gave to the town clerk; and he has it.

The State, having thus learned that I did not wish to be regarded as a member of that Church, has never made a like demand on me since; though it said that it must adhere to its original presumption that time. If I had known how to name them, I should then have signed off in detail from all the societies which I never signed on to; but I did not know where to find a complete list.

I have paid no poll-tax for six years. I was put into a gaol once on this account for one night; and as I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up.

I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way.

I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance and *they* were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at some person against whom they have a spite, will abuse his dog.

I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.—From "On the Duty of Civil Disobedience," by H. D. Thoreau.

"The Message to Garcia."

Editor of Lucifer: I think you have a wrong idea of "The Message to Garcia." To be sure "the fellow by the name of Rowan" obeyed his orders, but he did what he had to do, and this was the point that I think Fra Elbertus was trying to bring out.

As far as Carson of the Missouri Pacific is concerned, I prophesy that he will sooner or later get a much better position than the one he "resigned."

Sometimes, indeed, taking responsibility is a bad thing. One nasty night on Long Island Sound the engineer of a steamer ran slower than ordered because he thought it was not safe to run as ordered. The captain based his calculations on the speed he had ordered, and when the proper time arrived for him to be opposite the mouth of the Connecticut River he headed for north and went "bang" into some rocks, instead of up the river as he had calculated. What the engineer had to do in this case was to run a certain speed, and he failed to do it. His intentions were good, but you know what they say hell is paved with.

The "fellow by the name of Rowan" in this case would have kept that speed even if the boat were sinking.

W. L. C.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Sunny Kansas—Warring Kansas.

From Tuesday, Sept. 8, to Tuesday, Sept. 15, Eastern Kansas little deserved the title of "Sunny." So great was the downpour of rain that some of the streams lacked but little of reaching the highest point attained by them in May and June last, when thousands of people in Kansas lost their homes, nearly everything, in the unprecedented flood.

Since Sept. 15, the Sunflower State has been its typical self again. The weather has been favorable to the ripening of late-planted corn, of which there are many thousands of acres in this and adjoining states.

But while sunny Kansas has suffered greatly from the war of elements—from drouths and floods, from frost, hail and cyclones—it is believed by some that this pivotal Western state has suffered and still suffers more from the "temperance crusade," from the religio-politico-moralistic war over the question of statutory prohibition of the manufacture and sale of intoxicating liquors, than it has done from all the natural evils just mentioned put together.

That this statement will provoke a smile of incredulity, if not of contempt, on the faces of many readers, is to be looked for. In the heat of conflict it is not to be expected that men will listen calmly, dispassionately, to generalizations that antagonize their long-cherished prejudices.

* * *

Before saying more on this vexed and intensely vexing subject, I wish to confess frankly that I, too, have my prejudices. I, too, have my limitations when attempting to pass judgment upon a question so vast and so hopelessly involved as that of statutory regulation of what is popularly known as the "drink evil." But while making this confession I honestly believe that I can bring to this investigation qualifications for impartial judgment not possessed by many. Among these qualifications are the following:

First—I have no interest, pecuniary or otherwise, in the manufacture or sale of ardent spirits, and never had any such interest.

Second—I was brought up a "teetotaler"—a total abstainer from drinks that intoxicate, and have never been, and am not now, a habitual user of such drinks, whether distilled, malt or vinous.

Third—While I am not now personally interested or "mixed up" with the discussion or settlement of the liquor question, my opportunities for observing the effects of artificial regulation, statutory or municipal, have been exceptionally good and of long continuance.

* * *

The foregoing remarks have been prompted by finding my old neighbors at Valley Falls, Kan., fighting the old-time battle for and against the "saloon" with even greater bitterness than when, near a quarter of a century ago, I first set foot on Kansas soil—with this very material difference in the position of the opposing combatants, namely:

Then the "crusaders" were supplicants; they were pleading for the power to suppress the "saloon" and the "still" by statute law.

Now they have the statute on their side. Now they are able to say: "The making and selling of whiskey and beer are crimes in Kansas, just as murder and bank-robbery are crimes in Kansas."

* * *

Having much else to do this week, I will close these introductory remarks on a question that, like Banquo's ghost, "will not down" at the command of the priest, the lawyer, the judge or the politician, by quoting, as a text for a sermon that each can preach for him or herself, an event that seems to have occurred at Rosedale, Kan., a very few days after my late departure from that suburb of Kansas City:

"Kansas City, Kan., Sept. 22.—Mrs. Mary Shannon of 10 Water street, Rosedale, smashed the Elite saloon, owned by John Sprague, at the corner of Kansas City and Lafayette avenues, late Monday. Mrs. Shannon says that the owner of the saloon has been in the habit of selling her husband liquor. She has asked him not to, but her husband still got the liquor. Yesterday afternoon she went to the saloon in search of him and found him there. Mrs. Shannon seized a bottle which was sitting on the bar and dashed it through the mirror at the back of the bar. She then broke a row of glasses back of the bar. Mrs. Shannon then walked out to the street and, gathering up stones, smashed the front windows of the saloon. 'I will smash that place every time he sells my husband liquor,' said the woman. Mrs. Shannon is the wife of George Shannon, a miller employed at the Kimball & Fowler mill in Rosedale."

* * *

At this writing I am enjoying the hospitality and renewing the acquaintance of neighbors and friends at the capital of Kansas, at which place Lucifer was published from September, 1890, to April, 1896, at which time a forward movement was made, a removal from a city of the third or fourth class to the second city in size on the continent, and one of the chief centers of commerce, of wealth, and of intellectual progress on the planet Earth—Chicago.

M. HARMAN.

The continuation of this article was received too late for publication this week; will appear in our next issue. L. H.

ERRATUM.—Under "Notes by the Way," in last Lucifer, in speaking of "Modern Paradise," the word "houses" should have been "homes." M. H.

Does It Pay to Be a Radical?

Editor of Lucifer: The long argument of Mr. Crane in your last paper seems to me to be a rather poor estimate of the intelligence and integrity of freedom-loving men and women. The idea that such a large proportion of men who advocate sexual liberty are actuated by a desire for selfish gratification only I cannot believe to be true. Impostors there are, to be sure, as there are amongst the believers in monogamic marriage, but these are but the exceptions. The larger proportion of advocates of liberty, varietism, and so on, are, I believe, true to their convictions. They desire perfect freedom for themselves and are willing to concede it to others as a matter of course. Freedom implies a right to refuse or accept, as is most pleasing. A man would indeed be a fool if he expected a woman to accept the advances of all men who desired sexual commerce with her. She has the same liberty to refuse that a man has to ask; or, indeed, she has the same liberty to do the asking herself if she wishes to. I am aware that all this is not conventional, but it is true. It may not agree with the ethics of modern society, but it agrees with the everlasting principle of right.

D. H. HERSEY.

Editor of Lucifer: I have read Mr. Crane's able article in No. 968. It occurred to me that if I were a (1) forager, (2) terrorist, (3) impostor, (4) fool, or (5) noisy rebel, I would ask: What has Mr. Crane left for me? Please outline the course I am to pursue so as not to be a "foul barnacle." I do not doubt there is such a course, but want it defined.

I am surprised that Mr. Crane justifies a "foul barnacle," but he does justify barnacle No. 2 (impostor) when he says: "If the reward of hypocrisy is sufficient, then hypocrisy is justifiable."

C. F. H.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

Book Notes.

"Tolstoy and His Message" is a new work by Ernest Howard Crosby, in which is given an account of Tolstoy's boyhood and manhood, his great spiritual crisis, his answer to the riddle of life, the basis of his moral and social code, his teachings tested by Christian spirit, the Christian teaching in practice, and the Tolstoy of to-day. Mr. Crosby gives many interesting incidents in the life of Tolstoy, one of which is as follows:

"They tell a story of Leo Tolstoy which may or may not be true, but which at any rate is characteristic of the man, and brings into relief the peculiar dramatic quality of his mind. He was a student at the University of Kazan, and had only spent a few months at that great Russian seat of learning when he was invited to attend a ball at the house of a nobleman, who lived upon his estate near the city. It was a bitter cold winter night, and the snow lay heavy upon the ground, and young Tolstoy went out from town in a sleigh driven by a peasant-coachman, for there was no separate livveried class in Russia, and the farm-hand in summer might become a driver in winter. Tolstoy passed the night in feasting and dancing, enjoying himself as a youth of 18 would be likely to under the circumstances, and when he came out at an early hour of the morning, wrapped in furs, he was horrified to find his coachman half-frozen to death. It was with the greatest difficulty, and only after hours of chafing and rubbing, that the man was brought back to consciousness and his life finally saved.

"This scene remained graven upon the heart of the young student and he could not dismiss it from his thoughts. Why, thought he, should I, a young nobleman of 18, who have never been of use to anyone and perhaps never shall be—why should I be permitted to pass the night in this great house, elegantly furnished and comfortably warmed, and to consume in wine and delicacies the value of many days' labor, while this poor peasant, the representative of the class that builds and heats the houses and provides the food and drink, is shut out in the cold? He saw, with the true instinct of the seer, that it was no accidental event, but the picture in miniature of the civilization of the day, in which one class sowed and reaped and another enjoyed the harvest. Tolstoy took this lesson so to heart that he abandoned his university career and went down to his country estate, which the early death of his parents had already placed in his hands, with the intention of devoting his life to the serfs whose interests he found intrusted to him. It was thus a dramatic incident which formed the first turning point in Tolstoy's life, and we shall see that again and again he has been influenced by such sights when books or argument could never have moved him."

Funk & Wagnalls, New York, are the publishers of this book. It is bound in cloth, with gold lettering. There are only ninety-four pages, but the value of a book, as well as many other things, is not always to be judged by its size. The price is 50 cents, and it may be ordered through this office.

* * *

E. C. Reichwald has issued a small tract containing "Answers by the American Secular Union and Freethought Federation in Reply to Protests Against Our Literature, which was prepared for circulation to show the folly and illegality of Bible reading in the public schools." This is of interest to all, and of especial value to those who are fighting the use of the Bible in the public schools. More than 5,000 have been distributed recently. For copies, address Secretary American Secular Union, 141 South Water street, Chicago.

* * *

In a package of unsold books received from an agent there were included two copies each of "The Occult Forces of Sex" (25 cents), and "Anything More, My Lord?" (10 cents), both written by Lois Waisbrooker. These works have been "out of print" for some years, and we have received a number of orders which we were unable to fill. These copies are somewhat shop-worn, but are, I believe, the only ones for sale anywhere.

* * *

We have received a copy of "Dog Fennel in the Orient," written by C. C. Moore, editor of the Blue Grass Blade, and published by J. E. Hughes, Lexington, Ky. The book is a record of Mr. Moore's experiences on a recent journey with a party of Cook's tourists in the "Holy Land." There are 340 pages, bound in cloth, and the price is $1. It may be ordered of the publisher.

* * *

The publishing house of Watts & Co., London, is doing a great work in issuing cheap editions of scientific works. Among those already issued are Huxley's "Lectures and Essays" (a selection); "The Pioneers of Evolution," by Edward Clodd; "Modern Science and Modern Thought," by Samuel Laing; "Literature and Dogma: An Essay Toward a Better Apprehension of the Bible," by Matthew Arnold; "The Riddle of the Universe," by Ernst Haeckle; "Education, Intellectual, Moral and Physical," by Herbert Spencer; "The Evolution of the Idea of God," by Grant Allen; "Human Origins," by Samuel Laing, revised by Edward Clodd, and "The Service of Man," by Cotter Morrison. The price of these is 12 cents each, by mail 16 cents. They may be ordered through this office.

* * *

We still have, for free distribution, copies of "Facts Worth Knowing," presented to the public by the Brooklyn Philosophical Association. It contains eighty pages of facts concerning religion and the Bible, by well-known writers. Sent on receipt of 2 cents a copy to cover mailing expenses. L. H.

How to Raise Children.

The ungrateful and immoral hesitation of many working men to marry, thus curtailing the supply of future labor, is inexcusable. Any industrious man can afford to raise children, and with proper management they soon become a source of income, enabling the parents to subsist on lower wages, increasing the dividends of employers and thus enlarging the support of church and state, and the spread of the gospel of Christian civilization to the heathen in foreign lands.

The proper time for children to be born is in the latter part of spring, when the weather is mild. Soon after birth the infant should be put into a pen in which is a plentiful supply of loose dirt. An old barrel or box containing some straw will answer for shelter from sun or rain. At the top of the pen a tomato can containing milk should be placed and a tube hanging from this with a nipple to the end will supply the child with nourishment.

Now, by this judicious and inexpensive arrangement the mother can be at work soon after confinement. It costs no more to raise children than it does to raise pigs, and the former are more profitable, for when put at work (which can be done soon after they begin to walk) they become a source of steady income; whereas a pig brings a certain sum and then is of no further value. It is indeed a waste of material to feed a pig, when the same food will keep a child. Nutritious swill can be had for little or nothing, and this homely food, spiritualized, so to speak, in the form of working energy in the child, can be transformed into wages. No labor is so profitable as child labor; and when such profits enable the employer to contribute to the spread of the gospel of light in benighted heathendom, we see the blessings that flow from the proper use of swill, consecrated to the use of the Lord.

What working people need in order to marry and propagate children is not higher wages, but a spirit of humility and a recognition of the duty they owe to their employers. Let them bring up children in habits of self-denial and industry, and so make of them contented citizens, patriotically contributing to the wealth and enlargement of their country's empire, and the glory of its industrial magnates and rulers.—F. R. Hayes in Appeal to Reason.

Education and Woman's Sphere.

The reproduction of her species is not in all cases the highest service woman may render to her race. That is, of course, fundamental; but the woman who in her life is able to bestow mental and moral instruction upon thousands of children is doing as much good as though she gave birth to a dozen of them. The lowest order of animals are improved solely through breeding, but that is not the case with human beings. The great women of history have not blessed the world so much through their children as through services which were not of a domestic nature. Could the lives and merits of these women have become our prized possession only through their offspring, we might regard it as their duty to bear many children; but they had other methods of passing themselves down to posterity. They are preserved for us in history and literature. Their lives and thoughts are imperishably recorded; while their descendants, where they have any, are not distinguishable in the human mass. We are perhaps more blessed in the writings of George Eliot than we should have been in the numerous progeny had she left one.—The Truth Seeker.

Unquestionably, among monstrous beliefs one of the most monstrous is that while for a single handcraft such as shoemaking, a long apprenticeship is needful, the sole thing which needs no apprenticeship is making a nation's laws.—Herbert Spencer.

VARIOUS VOICES.

J. G. H., Sheridan, Wyo.: Inclosed find $1 for another year's subscription to Lucifer, and $1 to help to extend the vacation of the editor, as I think he needs the rest.

Mrs. E. B., Talent, Ore.: I am so glad that the good Father Moses is thinking of coming to the Coast. If he comes I will donate $5 toward expenses. I wish he could come to Oregon. It seems to me if he is strong enough to lecture that he could do well. If he sees fit to come through here I will meet him when he reaches this valley and will take the best of care of him. I never let a copy of Lucifer go to waste.

Flora M., Springfield, Mo.: I quite agree with Lillie White and Carrie Austin in their replies to R. B. Kerr. Of course he has a right to his opinion, as we have to ours. I am not a varietist, for I have a lover who is all the world to me, but I don't think it a sin to be a varietist, as some seem to think it is. I want to be a free woman and live my life in my own way, and I want to see others enjoy the same right. If they want one lover or a dozen, it is not my business. Inclosed find $1 on subscription. Hope Brother Harman will visit us if he comes this way.

E. H., Red Bluff, Cal.: In the stack of mail greeting my return to this place, nothing was so greedily singled out as the accumulated issues of Lucifer. I cannot hope to read all—do not care so much for the controversial letters as for the general matter. But after devoting half a day to reading I must again express my pleasure in your work and my sincere wish for the prosperity and ever-broadening influence of the good paper and its editor. I hope he will visit California, that I may see his face. I do not hesitate to give away Lucifer wherever I may hope to secure a reading for it. In some places it brings me a sort of opprobrium, but for that I care very little; it will stir up thought with some. I quite agree with the concluding paragraph of a recent letter signed Dora Forster: "The main difficulty in the way of freedom is surely not economic; it is mental." This is profoundly true, for once the human mind grasps this all the strength of human life will be given to bring it to pass. The heroic struggle of every true leader of human progress is but an example of this truth.

I don't know even one girl who is a reader of and sympathizer with Lucifer's thought and purpose, or whom I could imagine as such, but wish I did. I was happily married thirteen years ago, but have since remained single. I sometimes wonder, when I read Lucifer, whether there's a woman among its readers whom I would love, and she me, if we knew each other, and so could marry. I cannot marry the narrowly conventional girl without stultifying myself, nor could I make such a girl happy. I am too progressive or radical in my thoughts and ideals, and desire to maintain my soul's integrity and my sexual purity. I have no wish to be a crank nor a fanatic, nor to do anything foolish, nor needlessly to affront society, yet I wish I had some girl friends who, like a few of my men friends, have some real sympathy for and understanding of these higher sexual and social ideas. It is not pleasant to me to advertise thus, but it might meet the eyes of some sweet soul in much the same situation as my own: unable to meet a lover of the proper affinity with one's higher thought—and such a girl is not likely to advertise. If perchance it should be the means of my blessing some dear girl, and she me, there'd surely be no wrong. I am 42, but look and feel much younger; smooth of face, somewhat studious, cheerful, neat and orderly, of artistic tastes and a lover of classic music. If any girl (under 35) shall be sweet and brave enough to answer this, I shall respect the sanctity of her confidence and return her letter (and picture, if any) with my reply. I live in Cincinnati. Address "Cincinnati," care of Lillian Harman, and she will forward to me.

Unionism, with all its imperfections, is to-day the sole arm of defense for the workingman. It is the primary school in which he is learning his first sociological lessons. It is his single weapon against the aggressions of capital. It has wrought infinitely more good than evil, and deserves at least the discriminating support of all progressive thinkers.—James F. Morton in the Demonstrator.

Observations by Pentecost.

The most difficult virtue to acquire is to be willing to allow other people to live in their own way.

Some Liberals are illiberal.

Many people free themselves from Christian superstitions only to adopt other superstitions.

Rent, interest, profits and taxes are devices by which the products of toil are appropriated.

The Church and the State are side partners. Their separation in this or any other country is a fiction.

If there be a God, it is to his credit that he does nothing for us except to give us capacity and opportunity.

That which ends in pleasure, happiness, comfort, is right. That which ends in pain, misery, discomfort, is wrong.

Marriage as an institution is based on property rights.

Divorce should be as easy as marriage.

A woman who continues to live with a man who beats her, or is a drunkard, or fails to provide for her, should never complain.

A person who demands obedience, or fidelity, or gratitude has much to learn.

A person who depends upon being loved will suffer much.

A person who demands love will not get it.

Happiness comes from loving, not from being loved.

Herein is love: That you leave the loved one free.

Jealousy is a form of vanity inconsistent with love.

Love wishes the loved one to be happy, howsoever and with whomsoever.

Whoever expects the entire love of another will be disappointed.

Whoever is capable of loving at all is capable of loving more than one person at a time—Hugh O. Pentecost, in Truth Seeker.

The Authors of Genesis.

The author of Genesis, or rather authors, for there are two distinct narratives—the Elohistic and Jehovistic—evidently held the geocentric theory, which was universal until the time of Copernicus, and believed the earth to be the center and principal body of the universe, to which the sun and stars were quite subordinate. Had they been jurors on the trial of Galileo, they would have voted with the Inquisitors against the philosopher. They held also the theory, common to all the ancient world, that the vault of heaven was a crystal sphere, in which the celestial bodies revolved and which divided the waters of the earth from the waters stored above the firmament, which were let down as rain by opening its windows. They believed that light and darkness, day and night, had been created prior to and independently of the sun, which was only made on the fourth day. As regards the creation of animal and vegetable life, they evidently thought that all the existing forms had been created at a stroke, and had not the faintest idea of a successive development over immense geological periods.—Samuel Laing.

We do not take possession of our ideas, but are possessed by them. They master us and force us into the arena, where, like gladiators, we must fight for them.—Heine.

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Sex Hysteria and Savagery.

Into crimes of violence the element of sex enters almost invariably. Often it is the dominating influence; more frequently it plays a minor but still important part; very rarely it is entirely absent. The passion of anger and the passion of sexual desire touch, each stimulating the other. Both heat the blood, both have to do with the primary impulses of self-preservation and -perpetuation, which, when undisciplined by reason and capacity for fellow-feeling, are thoughtless and reckless of all that is objective. Whether in the battles of the armies of nations, the formal or the impromptu duel, in ordinary assault or murder, or in the violence of the mob, sexual feeling is alert and it is gratified.

Rage and salacity acting together reproduce both direct and across. The man that tortures or kills gives himself erotic pleasure in so doing and passes on his mental and emotional agitation, his moral disorder and reversion, to impressionable and approving spectators, and to his children, both those old enough to be taught by example and the ones to come, if he should beget while the fever's effects still are in his blood. And those impressionable and approving spectators pass on the coalesced murder-lust and sex-lust to the absent and to the unborn.

So we see that sex is a much more pervasive factor in lynchings than even lynchers and their defenders or excusers claim, although in a greatly different sense. In another sense, too, sex has a role, but after the mob's work is done. So unhealthy are the common ideas concerning sex that usually reason is lost when the subject is broached. No dispassionate investigation of the phenomena of lynchings is possible while the minds of the would-be or might-be investigators are excited and biased by the consciously or unconsciously induced supposition that lynchings are caused only by assaults on women instead of by a large number of crimes and misdemeanors, or accusations merely. Every criticism of the lyncher and his vindictive barbarities is met by the one retort that we lose sight of the terrible sufferings of the victim of the ravisher. Never yet have I talked with or read the writings or reported speeches of a defender of lynchings when the impression has not been given that all the crimes, all the savageries of the mob are due to its hatred of rape or attempted rape. John Temple Graves of Georgia, in his sickening utterances at Chautauqua; Bishop Morrison, of Kentucky, in his address before the Methodist Conference at Helena, Mont.; "A Southern Woman," in the New York Herald, and hundreds and thousands of other apologists for the great crime, unite in denunciation of what they assume aloud and seem to expect us to assume is the cause of hangings and burnings and mutilations. Bishop Morrison says, as reported: "When negroes quit ravishing we will quit lynching, and not before," and he refers to "horrible crimes which *invariably* precede a lynching." There is no possible excuse for this bearing of false testimony unless it is to be found in an unbalanced condition of the mental forces, a monomania produced by morbid and long-continued contemplation of sexual and social questions from the viewpoint of archaic religions and conventional taboos.

Records of lynchings, records kept for years by some of the most careful newspapers in the country, show that less than one-third of the offenses that preceded lynchings were rapes or attempted rapes. Rape was not even the largest single item. That was murder. Every close reader of the news knows well that a multitude of offenses have been followed by lynchings, some of the most trivial acts among them, despite Bishop Morrison's assertion that "atrocious crimes" "invariably" are the creators of the murderous mobs. As a rule, the news dispatchers are residents of the communities where the events which are told of take place and are in sympathy with their surroundings. There is not one chance in a hundred that these senders of dispatches cover up or attempt to cover up sexual crimes, that they say a lynching was provoked by a murder or by arson or theft or insubordination when in fact it was caused by a sexual assault on a woman. All the temptations would be to misstate in the other direction, to accuse the victim of the gravest or most unpopular crime he could commit, just as public apologists for hanging and burning and mutilation do continually when speaking of lynchings in the aggregate. And it must not be forgotten that lynchings in this country antedate the emancipation of the negro, and the further fact must be borne in mind that negroes are far from being the only sufferers.

Referring again to the ever-heard talk about "the usual crime," it well may be noted here, by way of illustration, that the negro school teacher burned to death at Belleville, Ill., had shot the superintendent of schools instead of committing "the usual crime," and that the Evansville riots were caused by a street fight between a negro and a policeman, instead of by an assault on a woman. But such conspicuous contradictions of their pet theory will have no more effect upon the apologists for savagery than have the hundreds of possibly less startling confutations that preceded these. Even T. R. Wakeman and Prof. Lester F. Ward have not been able to escape the infection, for, while they are calm and humane in their discussions of the lynching horror, they tacitly accept the opinion that there is but one cause—"the usual crime."

The volume of denunciation of the savagery of our New American Indians is large enough, but most of it is ineffective because ill-placed. It usually takes the form of protests against the lynchers' disregard of law. Respect for recorded social regulations is very desirable when those regulations make for the protection of the peaceful man. On the whole, the regulations trampled on by the lynchers make for this protection, especially in contrast with the methods of the mob. This fact should be emphasized when treating of the mob problem. It is not emphasized. Instead, we have the expression of a merely fetichistic conception of the law, a worship of the law as law, regardless of its character, thus making confusion worse confounded. Lynching is wrong, is criminal, is disastrous because it does irrevocable deeds in hot blood, because it denies to its victims a fair trial—the opportunity to cross-examine, to produce witnesses, to retain counsel, to have time and place for orderly, calm investigation—because it multiplies a hundredfold the chances for the destruction of the innocent. Lynching is wrong, is demoralizing, is reactionary because in its spirit, its methods, its effects, it is away below, infinitely below, the level of the law, imperfect as is the law. Mobs act because the law is too deliberate, too civilized, too tender of those the mob hates. The mob acts because it wants more pain inflicted, wants to see it inflicted, wants to inflict it itself. When a negro was burning at the stake in Missouri it was proposed to end his agony by shooting him. "No," said a leader, "I would slacken the fire, if that would increase

his misery." There spoke the mob spirit in the voice of Calvin's God. We are going back, back to the Apache and Hell. Much foolishness is talked about "speedy trials" as preventive of mob violence. The mobs have answered this, often, by seizing men sentenced by the courts to die in a few days and lynching them, sometimes adding torture. The mob wants its own hands bloody, its ears filled with shrieks of agony. The idea of revenge is first in the mind of the mob; the exemplary side of punishment has small place; the reformatory side has no place. The Delaware judge uttered some of the few rational words heard on this subject when he gave the reason for refusing to hold a special term to try the man later burned at the stake. A trial virtually under the guns of the mob could not be the "fair and impartial" trial contemplated by the law. Of course not. And the accused is entitled to a change of venue if there is reason to believe he cannot have a fair trial, if there is reason to believe his jurors may be intimidated by the violent feeling of the people.

But, say the apologists for the mob, you are thinking only of the accused, not of the victim. And you persist in assuming there is only one kind of victim. You wish to see only the bare one-third of the offenses that lead to lynching. Very well; from now on we will consider only the rape issue. It has not been forgotten. How, then, shall we protect women? By permitting the mob fever to rise higher and higher, by familiarizing a greater and greater number of men and women and children with scenes of horror, of mutilation, of slow and agonized death? You say the negro is very much lower than the Caucasian, that he is, racially, in comparative childhood. Do you not know that children, alike of larger and smaller growth, are imitative; that they can copy even if they cannot originate? As members of the superior race, would it not be the part of farseeing prudence, if not of justice and humanity, for us to set the example we want to have the negro follow, not the one we should be terrified if he did follow? Already I read that two young negroes mutilated a white man. Is the seed madly sown by the mob germinating so soon? It would not be astonishing. Are we going to hold in check and elevate a race which is on a lower plane of development by harking back to races still lower for weapons and methods to use in this protective and civilizing work? Shall we appropriate and use as our own the discarded torture tools of the savage and yet bring no savage reprisals on ourselves? Be assured that you cannot give women vital protection in that way.

The child is imitative. The child wants to do "in play" what he sees his elders do in earnest, and very soon he wants to do in earnest what he began by doing in play. Do Mr. Graves and Bishop Morrison and others really deceive themselves into thinking that women are any safer to-day or that the women of coming generations will be any safer because of the vile work of the mobs of this period? If the adults of the "higher race" cannot set an example of firmness, dignity and self-control in dealing with anti-social individuals, and show something of a scientific understanding of sexual needs and social and race laws, how can they expect the "subject race" and their own children to do better? If you, sir, a full-grown member of the superior race, are unable to restrain the madness of hate and revenge that surges in your blood, how, in the names of reason and conscience, can you expect the plantation negro and your adolescent son always to restrain another kind of madness that surges in their blood? You cannot by violence permanently protect the women of our race. Once rape was a recognized part of the marriage system and of the industrial system, and memories of that old time when the strong hand took and held are in our blood to-day, be we white or black or yellow. And not in the very old time only was rape legal—not many decades ago English courts still held for the "restitution of the marital rights" of husbands, and English wives were raped by law. Not many decades have passed since here in America the negro woman had no sexual rights which the white master was bound to consider. I should think white men would hesitate at least a minute before burning or hanging a yellow man, no matter what his offense.

Protect women by making it impossible for any youth to behold torture and murder. Protect women by ceasing to legalize lifelong rape, as South Carolina does when she refuses divorce for any cause. Protect women by ceasing to murder, in the false name of "honor," the man one prefers to you. Protect women by never again insisting on your "marital rights." You have no "marital rights." All that really is yours is the free gift of love. Protect women by according even to your wife that inviolability of person which you rightly insist the negro shall accord. Protect women by seeing that every person accused of crime has a full, fair and impartial trial. Protect women by ridding yourselves and them of the degrading superstition that it is indelicate for the victim of the ravisher to testify in court. This superstition—part of our ignorant fear and shame of sex—creates the mob atmosphere, wherein passion and fiendish cruelty run riot and often the innocent are sacrificed. It is this that is indelicate and disgraces women, this cowardly refusal of fair play to a suspected person. The disgrace of robbery rests not on the victim of the robber, but on the robber; the disgrace of rape rests not on the victim of the ravisher, but on the ravisher. Only in freedom from social ignorance and false modesty is woman's sure and lasting protection.

I have spoken of the mob always in the singular, as "it," because I cannot conceive of this hate-mad and often drunken or boyish rabble as free, initiating, and responsible individuals at that time.

EDWIN C. WALKER.

True and False Radicals.

I agree in the main with what L. H. wrote in criticism of my article on "Does It Pay to Be a Radical?" She knows I would not approve of a man forcing his wife and children to meet persons whom they do not like. It is unnecessary for me to make a defense to what some persons might think was an intimation that I had said or wrote such a thing.

She says, "We cannot read any one out of our ranks." I think differently. In my opinion we can and should read out of our ranks those who are "liberal" only on one side. They are our worst foes. If we advocate liberty, we must denounce those who pretend to be Liberals and demand liberty for themselves only. Those persons may think as they please, but they should not be recognized as Liberals by Liberals. We may not know all the reasons for their conduct, but we must judge them by their conduct just the same. There is nothing else to judge them by.

I did not say, as D. H. Hersey seems to intimate, that a "large proportion of men who advocate sexual freedom are imposters,'" for evidently that is what he means by "selfish gratification only." Self-gratification is the motive of *all* our voluntary actions. The man at whom my criticism was aimed is the one who gratifies his desires regardless of the happiness of others.

As to the number of "enemies in the camp," I cannot say. A woman who read the article of mine in No. 983 told me to-day that she wrote to six different men who had asked Aunt Elmina Slenker to secure them correspondents among the Liberal women of her acquaintance. "Every one of those six, except one," my friend said, "made sex association the invariable topic of their letters and four of them took especial delight in writing what are called 'smutty' stories. The very first letters of some of them were so offensive that I did not answer them. Only one of them discussed free womanhood in the manner in which it is discussed in Lucifer and did not descend to ribaldry. In his letters the sex relation was treated as something worthy of the highest respect, and he discussed it with as much civility of language as he would use in discussing any economic problem. The other five discouraged me very much and I must say gave me a very poor opinion of the generality of radical men. I was indeed glad to find one among the six who seemed to be what I think a radical man should be."

I do not believe, however, that five out of six men who call themselves radicals are the kind who wrote letters to this woman. It "just happened" that the ones who wrote to her, with the one exception, were of that kind. I would like to hear from other women readers of Lucifer. Let them tell what proportion of men calling themselves radicals they have found worthy of the name.

The logic of C. F. H. is beyond me. He says, in effect, "1, 2, 3, 4 and 5 are foul barnacles. How can I be 1, 2, 3, 4 or 5 without being a foul barnacle?" I confess I do not know how a foul barnacle cannot be a foul barnacle. What is the answer? He says, "I am surprised that Mr. Crane justifies a 'foul barnacle.'" Why, bless his misunderstanding thinking apparatus! a barnacle must be a barnacle, just as a spider must be a spider. But if I was an admirer of flies and could speak so they would understand me, I think I should warn them against spiders. Barnacles cannot exist without sustenance. The best way to rid the radical ship of them is to keep a careful watch on its hull and see that it is kept clean. Next. JONATHAN MAYO CRANE.

A fog hangs over the valley where dwell the multitude; reptiles and things unclean abound, and the multitude grope in darkness. There is no dawn, no horizon; and the clanking of the chains of the multitude is heard above the strife and turmoil.

Yonder at the mountain foot a thread of light streams from the window of the golden palace where dwell the lower gods.

The multitude want light and warmth and bread; they struggle and push and trample one another until they reach those gleams of light, but the windows are barred and they may not enter.

The mountain, perilous, cragged and brown, looms before them; up there they know all things are glorious; but the way is steep and rough, their chains oppressive, and only a few are brave enough to dare.

Weary and faint they reach the heights; along the stony path are drops of blood, but the thorns which tore their flesh have rent their chains asunder, their fetters lie broken by the wayside and they have reached the joyous light.

High up on the mountain top of vision, souls noble and grand soar high and ever higher into regions enchanting and unexplored; hearts pure and brave sing of freedom, joy and gladness. Far above the maddening strife, away from the lower gods, out of the fog, of the mist and the blackness of darkness, they are free; forever free.

Does it pay?

M. J. HOFFMAN.

I cannot understand how a man who has given this "radical subject" so much thought as Jonathan Mayo Crane can take the attitude he does in his recent article, "Does It Pay to Be a Radical?"

I am a radical and a free woman and have been for ten years. In all my experience and travels I have never found this rake and libertine among the radical men. But he *is* in existence and can be found at any time. He is the good, quiet, modest conservative. He does not even pose as a radical. You tell this conservative of a certain free woman and he will hound her to death; not one minute of peace does she receive from him. The radical may have the same desires, but he at least acts like a gentleman. The man who boasts of his conquests with women is the conservative.

Give me the radical, even though he *may be* a libertine, rather than the good, quiet, conservative, who has the two standards for man and woman, trying to get all he can and *respecting* only the virtuous woman.

MINERVA.

Does it pay to be a radical? Yes. But, as Brother Crane has so truly said, women are the ones upon whom the task must fall to eliminate as fast as possible from the radical camp the imposters, fools and foragers who bring such disrepute upon the name.

No article in Lucifer has so well covered the ground of the subject under discussion as Mr. Crane's excellent essay in last issue.

Many of us can give testimony in regard to experiences with the different classes of false radicals, and to those of us upon whom years have conferred a degree of wisdom, the ability to read these characters prevents annoyance. But Lillian strikes the keynote when she asks: "Is it better to educate our daughters radically or conservatively in order that they may maintain their individuality, independence and self-respect?" This has been the hardest problem of my life.

It is comparatively easy for one to choose for one's self which path to follow, for we agree with ourselves to take the consequences; but to consciously or unconsciously choose for our children is a more complex question. If mothers could secure and hold the unwavering confidence of their daughters and teach both by precept and example the ideas dear to free people the task would not be difficult. But so many counter-influences are at work. Not only the daily companionship of conservatives in school, society and business, but the literature and theaters hold up before the world the idea of a morality based on custom.

The nearest I can come to a solution is, to "live the life," and to recommend and furnish such literature to our growing daughters as shall instruct them in the tenets of our faith. And, further, to associate with and introduce to them those only whom we believe to be true, genuine radicals—men who would scorn to take advantage either of the ignorance of youth or the conscientious scruples of a false education.

By inculcating the principles of self-reliance, tolerance and kindness our daughters will be better prepared to meet the different classes of radicals, true and false, than we ourselves were, brought up usually to consider *all* radicals as monsters of vice.

Children who are taught to be just will be willing to accord to every person the right to do as they please, and it seems to me, in order to teach justice, that "Thou shalt" and "Thou shalt not" have no place in the parental vocabulary. Each child is entitled to his or her own experiences. We may point out dangers and errors, but have no right to command.

In the meantime, every discovered pseudo-radical should be given his rating and be known for what he is, thus saving the unwary unnecessary trouble.

MYRA PEPPER.

It seems to me that a better title for Mr. Crane's article in Lucifer of Sept. 24 would be "Does It Pay to Identify Yourself With So-called Radicals?" Personally I have found many among radicals that I could sympathize with and respect and vice versa. I can also say the same of conservatives, with the statement transposed.

The answer to the question of course would depend on the individual and his characteristics. Taking it for granted that the individual is radical, if he (or she) simply wished self-gratification of any nature, or must be actively engaged in some movement, he would be a hypocrite not to so identify himself. On the other hand, if he was an individual who could see the sham in radicalism as well as conservatism, and was willing to let events take their course, it would not pay him to stand sponsor for much that goes under the name of radicalism.

The other question—the sex question—I think depends almost entirely on the strength of character of the woman. As one thinks so is he. I should consider it a bad act (other things being equal) to seduce a woman into doing something which her training had all been against, and which in all probability she would regret and think had degraded her.

If radicals taught their children in such a way (and that possibly depends on the capacity of the child) that they could think for themselves, understand the consequences of their acts, and could accept the consequences and learn from them, then there would be no occasion for hedging them about with restrictions and "parental laws" to prevent their coming to harm. Then if they met with the hypocrites, after one or two experiences they would learn to detect them and govern themselves according.

JACK OLIVER.

Jonathan Mayo Crane asks in Lucifer the question, "Does it pay to be a radical?" The most fitting answer to the question, it seems to me, is this one: It depends upon the radical; upon the kind of radical he is.—Americus in Free Society.

Legislators, guides as blind as those they pretend to conduct, have virtually extinguished all the motives of affection which necessarily should be the binding tie to the forces of humanity. They have prevented all unanimity of foresight, all co-operation for succor, and spread timid care among the separated members of this great body. Their foolish constitutions have exposed mankind to serious risk of losing all.—Diderot.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

The Church cries now, "Whom God hath joined together let not man put asunder;" but when the people are really civilized the State will say, "Whom Nature hath put asunder let not man bind and menacle together."—Robert G. Ingersoll.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Postal Department and Lucifer.

We are required by the Postoffice Department at Washington to prove that we have enough paying subscribers to entitle us to second-class rates of postage. That is, if we were denied the second-class rate we would have to pay 1 cent postage on every copy of Lucifer mailed, instead of 1 cent a pound, which would mean an expenditure of 21 cents where one is sufficient at the present rate. We must show letters ordering the paper, and our cash receipts for a year, as evidence that our list is genuine. A considerable number of our subscribers are in arrears, and, while we consider them genuine subscribers, they will not be accepted as such unless there is evidence that they want the paper sent to them. We must request all whose subscriptions are in arrears to write to us if they want to continue to receive Lucifer. Of course we would be glad to receive the money due, but please write anyway, if only a card.

Do not delay. This is a matter of vital importance.

L. H.

More Evidences of War.

Since sending off the article entitled "Sunny Kansas—Warring Kansas," published in No. 989, showing a condition of war over the drink question in the Sunflower State, I have been looking through the columns of the same paper from which I clipped the item in regard to Mrs. Shannon's attack upon the saloon, and I find evidence in plenty that the regulation of the appetite for drink is only one of the causes that produce war in neighborhoods and war in the households of sunny Kansas. Among these evidences is the following:

"Larned, Kan., Sept. 22.—A verdict for $2,000 damages has been awarded by a jury in the case of Mrs. T. L. Sidebottom against L. C. Selig and wife. The trial of the case occupied two days and was sensational throughout. The evidence showed that Sidebottom deserted his wife while she was confined to a sick bed and went to live at the Selig home, and has since refused to return to his own home, although his wife has repeatedly begged him to do so, and still declares she loves him and wants him to come back to her."

This seems to be a case of "runaway husband." The wife wants to compel her unwilling husband to live with her, and, by law, gains heavy damages against her neighbors, the Seligs, for enticing away her chattel, or for "harboring" the fugitive.

The law is supposed to be the guardian of the family, the promoter of the purity of the home, etc., but what of the purity of the relation in which there is love on one side only? If Sidebottom does not love his wife well enough to live with her, would it not be "adultery" on his part to remain the husband of a woman he does not love?

And is not the fine of $2,000 inflicted on the Seligs very similar in nature to the punishment meted out by the old Fugitive Slave Law to those who assisted black slaves to liberty?

* * *

Another news item in the same paper reads as follows:

"Larned, Kan., Sept. 22.—Mrs. J. S. Bryson has filed suit for divorce from her husband, J. S. Bryson, proprietor of the Larned house, alleging extreme cruelty. The suit is the culmination of much trouble between the pair, which reached a crisis Sunday night, when Mrs. Bryson fired four shots from a revolver at her husband while he was trying to break down the door of her room at the hotel. None of the shots took effect, but they were sufficient to make Bryson desist in his attempts to enter the room. Mrs. Bryson says he had been on a protracted spree and had attempted to kill her several times. Judge Lobdell granted an injunction restraining Bryson from interfering with property while the divorce case is pending."

The comparatively small town of Larned, Kan., seems to be getting considerable notoriety because of its family broils, and because of the efforts of the paternal courts to hold people together who would rather live apart.

* * *

One more clipping from this single issue of the Topeka State Journal must suffice for this time, though several more might be selected to show that state regulation of demand and supply in the matter of gratification of the sexual appetite is a disastrous failure, just as state regulation of demand and supply in the matter of gratification of the drink appetite is a disastrous failure in sunny Kansas:

"Representative L. M. Linton of Smith County was in Topeka Monday afternoon and got Governor Bailey to offer a reward of $300 for the apprehension of Thomas Madison, who is accused of murdering three women in the northeastern part of Smith County last Tuesday night or early Wednesday morning. Madison is supposed to be somewhere in Nebraska. Mr. Linton says that the murdered women were excellent people, standing high among their neighbors. They were: Mrs. H. H. Payne, an elderly woman; Mrs. Eda Williamson, her daughter, aged about 35; and Miss Mattie Williamson, daughter of Mrs. Williamson, aged 12.

"Madison was a farm hand who worked for a neighbor. He was in love with Mrs. Williamson and insisted that she marry him upon her procuring a divorce from her husband, who had deserted her. She refused to do so. The three women were sleeping alone in Mrs. Payne's home, about five miles south of the Nebraska line, and it is supposed that Madison entered the house and killed them with a cultivator shovel and shank, which was found in the room. The body of Mrs. Williamson was dragged sixty-five yards and thrown over a barbwire fence."

In the absence of more definite information, some important features of this tragedy—not so very uncommon—are left to reasonable conjecture. The woman Madison loved had already made one venture in the matrimonial lottery and had drawn a blank, or worse than a blank. She drew a man whom she did not want, but from whom she could not get free without a more or less expensive legal process, and now the probability is that she was fearful of another failure if she should marry again according to law. She might have been willing, perhaps, to enter into a conditional union with Madison, one that would not be so much like the hangman's noose as was her first venture; that is, she might have been willing to take him "on probation," as the Methodist Church takes its new members. But Madison must have the woman bound to him *for life*—not for a limited or indeterminate period that could be ended in case she grew tired of him, or in case she should grow away from him and find a man she could love better than him.

When Mrs. Williamson refused to enter into "matrimonial bonds" with him—bonds which so often mean lifelong bondage, lifelong misery—Madison concluded, as thousands more have done, that life had nothing left for him worth having, and, believing that the mother and daughter of his beloved had persuaded her not to marry him, he decided they should all three die together, probably intending to take his own life also—as so many disappointed lovers have done in all past time, but whose courage failed them at the last moment. The lust for blood having been satisfied by the killing of the three women, his next thought was to save himself from the vengeance of "the law," the law which says, "Whosoever sheddeth man's blood, by man shall his blood be shed." The result being that Madison is a "fugitive from justice," Governor Bailey having set a price on his head, as the state sets a price on wolf scalps.

Henceforth Madison, like Cain of old, will be a man of *mark*—all the marks that any one can remember will be published so that he may be arrested and punished. Cain's mark, however, was put upon his as *protection*—"lest any one finding him should kill him." How do the clergy explain this seeming contradiction?

But whether the "bloodhounds" that are now on his track—the four-footed hounds who scent the trail at the command of the two-footed hounds who follow the scent because it means three hundred "pieces of silver" for their wallets if they catch the fugitive—whether Madison is caught and punished or not will make no difference to the innocent victims, the three "excellent people" murdered by *what?* or by *whom?*

Was it by the "cultivator shovel" found in their room?

Was it by the hand that wielded the shovel?

Was it by the passion-crazed brain that directed the hand that wielded the shovel that beat out the brains of the three victims?

* * *

I maintain that he or she who sees no deeper into the causes of this triple murder than the passion-crazed mind of the farm-hand Madison, is a very superficial reader or thinker.

I maintain that the main cause or causes of this triple murder is neither more nor less than our

STATE REGULATION OF SEX APPETITE,

combined with state-and-church-enforced *ignorance* of what sex means, as the most powerful force, the underlying force in human life—associative human life.

I maintain that the men who make the laws, and the men and women who enforce the laws denying to woman the absolute control of her own person; denying her the right to choose her sex-mate, not for once only, but for every day and night of her life, are the men and the women who should be held responsible for this worse than brutal tragedy.

* * *

But wherefore this protest?

What *good* will it do?

So long as reformers try to reform the world by striking at effects without trying to remove the underlying causes, murders, rapes, crimes and vices of all kinds will continue, much the same as now.

Do the "powers that be" desire such continuance, so that they may have a plausible excuse for drawing their salaries?

If so, we need not wonder that it is next to impossible to get an invasive law off the statute book, when once enacted, such as the Comstock postal law and the prohibitory liquor law. The more laws the better for the class that lives by governing and robbing other people.

M. HARMAN.

"Who Is the Enemy; Anthony Comstock or You?" is the title of a new work by E. C. Walker. It is, as its title indicates, an examination of the censorship of literature and art exercised by Anthony Comstock and others. It is a handsomely printed pamphlet, in style a companion to "Vice: Its Friends and Its Foes," and "Our Worship of Primitive Social Guesses." The price is 15 cents. It may be ordered through this office.

A Batch of Correspondence.

October 1—a month out from Chicago—finds me still in the Sunflower State; still in its capital city, Topeka. I find so much to detain me here that it is difficult to fix a date for another start on my westward journey. Letters of invitation by the score to visit the Pacific Coast have met me here, forwarded mainly from Las Vegas, N. M., at which point I had requested correspondents to address me. Believing that many of these letters contain matters of interest to Lucifer's readers, I venture to reproduce a few extracts, asking pardon for the liberty I take, and hoping also that none will consider her or himself slighted because I have not promptly acknowledged receipt of their letters. To do this would be too great a tax on my time and strength. Therefore, in this public way, I desire to return sincerest thanks to all whose letters have contained offers of hospitality and of general co-operation—if my trip should be extended to the Pacific Coast.

A good lady friend, and old subscriber, whose home must be heavenly since it is located in the "City of the Angels," writes:

"I hope you will come to Los Angeles, and if you do, consider my house your home as long as you see fit to stay.—C. E. A."

From Richmond, Cal., D. P. W. writes encouragingly as follows:

"Would be glad if you could come to San Francisco. Am an employe of the Santa Fe, as engineer; will pay your expenses from San Francisco to this place and return to San Francisco. Will take $5 worth of books from you. Have some plans I wish to discuss with you. Am off duty from 15th to 20th of each month. Another reason why you should come is to collect what I owe you, as I could not stand you off if I should meet you in person. Am going to the city to-morrow and will see what people I can."

A GOOD SUGGESTION.

In a later letter the same writer makes a suggestion or two that strike me as worth putting into practice:

"If I knew the addresses of your subscribers in Oakland and San Francisco, while I was off duty I could have called on them and think some arrangements could have been made in the way of co-operative help—getting subscriptions, selling books, etc. I think if there is no objection a private list of names should be printed and sent to those who wish to make acquaintance of radical people—your subscribers. If you would ask all who approve this plan to send you their names it would be an important help to the movement. Of course this list of names would not be made public and would be sent only to those who wish it, and for the purposes just named. If you had the list of Free Society, Tucker's Liberty and other radical papers, it would *help* you and not *hurt them*, but I believe would help them. The more radical people can come together the more support you *all* will get and the stronger the general movement will grow."

Other correspondents have made the same or similar suggestions, as, for instance, J. P. B., writing from Ontario, Cal.:

"I think your life, so full of attainment, would not be so well rounded out as it should be without the accomplishment of your wish to see California. Los Angeles is about forty-eight miles west of this place. You know it is becoming noted as a city full of progressive and forceful individualities, and it would be strange indeed if there are not many such who would feel honored by your handshake and the opportunity of helping to make your visit to the Golden State pleasant and profitable. To do it justice you should spend some months traveling over its vastness and seeing its many wonders, and possibly giving you by change of climate a new lease of life. So I think you had better make up your mind and take action soon as possible. I think it would be well if your subscribers in Los Angeles and San Francisco and other points would get together, either by meeting or correspondence, and put their heads together and see what can be done conjointly. The benefit would be reciprocal, I am sure, to individuals and to the state we are generally proud of. The novel features of California in the winter and spring months, say January, February, March and April, make it the best time for such a project, and visiting the southern end of the state first and then the more northerly last would be best. In San Diego there is the least rainfall and the temperature most comfortable, I believe, in the early part of the year. One needs to spend a year in the state to know what it is thoroughly. You could do us and yourself lots of good in that time. Financial assurance is necessary, however; hence my desire for a general interest and co-operation of your subscribers in California. Put me down as one, my venerable brother."

* * *

P. E. Oakley, San Diego, seems to think there is more "marital unhappiness" in California than elsewhere:

"In my judgment California would be your best state—where there is so much marital unhappiness. San Francisco, Oakland, Los Angeles, then Seattle, Tacoma, Portland, ought to furnish many subscribers. All forms of free and progressive thought are represented here by able men in lectures and course lessons. But Lucifer is little known. It would take some time and you would have to hasten slowly. But I think it would pay you to come to the Coast. Last October, when passing through Chicago, I called to see you, but you were out of town. However, I had a very pleasant call upon the gifted and gracious Mrs. Lillian."

* * *

An invitation to be driven over the "Switzerland of America" seems too good to resist:

"I should be glad to have the privilege of showing you over this part of the country and pointing out some of the glorious beauties that lie all around, for I think our little county is the loveliest spot in the world, 'the Switzerland of America.' I have a horse and buggy that can take us anywhere we want to go; and I will give you my word of honor that I can show you more beauty to the square inch than any natural scenery you ever saw. We have a serene lake, and our county is a very pepper-box for mineral springs, around which are built magnificent hotels for the resort of city people. Come if you can; my facilities are at your disposal, as free as this glorious climate that we breathe. —T. F. Lee, Lakeport, Cal."

"THE HAPPIEST MAN IN THE WORLD."

J. C. W., writing from the "City of the Angels," says:

"Glad to hear you are on the rail, headed this way—not the rail so many bigots would like to ride you on! As to business, you would find people here much the same as everywhere else. I can promise you two new names and a warm welcome to our home. It is predicted we shall have a hundred and fifty thousand tourists here this winter. Hope you will be one of them. As for

me, I am the happiest man in the world—barring the fact that some are more intelligent than I am, and therefore more capable of enjoyment. But so far as I am capable I am so happy that a heaven better than this would be wasted on me, for I have not the capacity to enjoy more. Of course, this must be qualified by the statement that the sorrow I receive by entering into the sorrows of others is as great as I am capable of. I do not know what the great whole plan is. At best I can see only a very small part.

'Is it true, O Christ in heaven, that the highest suffer most?
That the strongest wander farthest and most hopelessly are lost?
That the mark of rank in nature is capacity for pain?
That the sadness of the singer makes the sweetness of the strain?'

"Last Sunday I visited a charitable home where about sixty boys are cared for, trying to keep them from drifting to the 'reform school,' which is only a stepping-stone to the prison.

* * * I have always held in contempt the sorrow that had only life enough in it to just breathe. My sorrow last Sunday just breathed. To-day I must go and carry clothing to a little boy; a box of candy large enough for all, and money enough to feed them all for two days. This to satisfy myself. This is what I must pay to be the happiest man in the world. I have also the hope of building a cottage there that shall house two dozen boys; this I must defer for at least a year, but I feel I shall accomplish it, for it is along the line of my selfishness, and I see even less successful men than I am accomplish such things along the lines of *their* selfishness."

Readers who do not know the writer of the above might think, perhaps, that he is a shallow philosopher, a philanthropist who would remove surface evils and do nothing to cure the underlying causes, the causes that make "reform schools" and charitable homes for boys necessary; but I have the satisfaction, from personal acquaintance, of knowing that J. C. W. sees the need of work that will go to the root of the tree of evil—the vagabondage, the pilfering, the truancy, etc., among the boys of towns and cities such as Los Angeles, and that he is happiest when working to remove these underlying causes, these compelling causes of juvenile depravity.

FROM AN OLD-TIMER.

One more only for this issue from my budget of California letters. A veteran thinker and worker, one who has read and paid for Lucifer almost from its first issue, writes from East Oakland, Cal., in this very brotherly fashion:

"Dear old companion of my thought: Glad to hear you are pointed this way. We want to see you; we want to feel you and your influence on the human side, and we want to hear you. Yes, we want to keep you, too, as long as we can. 'Old Hacker's Pleasure Boat, which I came across first in the way of Freethinking, The Word and Lucifer have been my inspiration since the days of '47, when I was along the New England Coast, in the Coast Survey Civil Service—in the days when church influence pervaded all classes. But we are no longer lonesome, and though most of us old stagers may not live to see it we have the joy of knowing, by the progress made in the past few years, that the hour of victory is 'near at hand.' God—or the devil, all one and the same to me—bless you for the great work you have done, and bless also those true hearts who have stood by you in the fierce battles with ignorance that have been fought till victory is in sight.

"I believe you have never been in California. It is new and good ground for your propaganda, as I earnestly believe, and the results cannot fail to be valuable and lasting. The success of your meetings depends largely upon good, sufficient and timely advertising, a foreknowledge of who you are and when you will be here. I am a good deal of a cripple, but will do what I can to get you started. Had a fall from my wheel a few days ago.

"You do not need to hurry. Usually there is nothing gained by haste in such affairs. Come and stay with me till you have prospected the ground and laid your plans. As soon as I get word that you will come I will try to wake the solar plexus of as many people of the Bay towns as I can.

"If I were able to travel I would like to go with you all over the state. It would pan out big, I feel sure, and would lay the track for still greater success as often as you could repeat the visits. It is my candid opinion that you will realize here, in a few weeks, several times the amount stated as needed to induce you to come to California. Come, come! You cannot come too soon or stay too long. The comrades here will take steps to prepare for your coming.—D. M. E."

* * *

To print all the letters received from California within the past two or three weeks would fill more than two entire issues of Lucifer.

Next week will probably print a few more extracts from the same budget. Again thanking all who have written, and all who meant to write but did not find time, I once more request all letters intended for me personally to be sent in care of Solomon Harman, Las Vegas, New Mexico. M. HARMAN.

Hopes and Fears for Sex Reform.

Continuing the discussion on sex reform, in reply to Mr. Rowell (in No. 987), I find his doubts so vaguely expressed that I can only guess at them. In his first letter, the economic side of the sex question was the greatest difficulty raised; he now shifts his ground, and, modestly remarking that he knows the whole of economics from top to bottom, he now dismisses the economic crux as even less important than I think it. He believes that in a settlement of two hundred men and women, each being highly endowed mentally as well as financially, sex oppression and deprivation could nevertheless not be abolished. But why live exclusively in a small colony? Two hundred is a very small number out of which to choose ones most intimate friends. In what proportion are those, of all whom we have met, who have had the power to inspire us to that work of art, a lasting friendship? We need to make the acquaintance of many hundreds in order to make friends with a few.

What are the conditions of sex slavery? They are: (1) the wish on one side to enslave, and (2) passive submission on the other side; to which is added (3) the seal of society on such slavery acting so powerfully that there is no escape. I knew a lady who possessed the gift of depicting the loveliest faces, human and angelic, in fresco painting; but her husband took up nearly all her time employing her to draw the skeletons of extinct fishes for his works on paleontology. She ought to have been free to follow her inspirations wherever they led her; he should have obtained the services of a more ordinary draughtsman for his diagrams. The art of sex is a parallel case. Sex slavery cannot exist where educated minds have produced an ideal which makes such slavery abhorrent.

What are the conditions of sex starvation? They are produced by a false ideal which makes sex expression a disgrace and abstention from it a virtue, outside of marriage, and which makes marriage a prison, whether the couple within that prison are sexually adapted or not. Again, an educated society could not tolerate these things. Nearly all now live each in a separate cell, to which we may invite one single companion as soon as we can obtain a golden key. Under conditions of a sane society, the arts of friendship-making and love-making will be valued and encouraged as much as they are now dishonored, and no one who needs it will fail to make good his claim to some love exchange.

Mr. Rowell's comparison of sex love to a cake, gone when once eaten, is a false one. The sentiment and joys of sex are a perennial flower and fruit.

Mr. Rowell says that he is a varietist in practice and for a long period, after ample experiment. I suppose he is so in theory as well as in practice, though I have noticed that this by no means follows for certain. I presume that he does eliminate both sexual slavery and sexual starvation from his life and from the lives of his nearest and dearest. If he can do so in the present unfortunate conditions of society, and if an increasing number of men and women are doing so too, why should not this ideal be grasped and followed by all in a more thoughtful and therefore happier age to come? DORA FORSTER.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 40. CHICAGO, ILL., OCT. 17, E. M. 302. [C. E. 1903.] WHOLE NO. 991

REACTIONARY PROGRESSIVES IN ENGLAND.

There are many signs in England that reaction is ceasing and we are once more turning towards the light. The reaction in England culminated in the Boer war; progress seems to have recommenced with the cessation of hostilities. To distant observers it may hereafter appear that the Tories have fallen from popular esteem through their tariff programme; it is truer to say that Protection is the pen with which the forces of reaction are signing their own death warrant—they are doomed anyway.

Progress is never a danger, but there are numerous so-called "progressives" who are as bad as the grossest reactionary. England is half-full to-day of men and women who are helping at once to destroy Tory reaction and substitute another form of reaction which they believe to be progress. In a world like ours, where compromise is so cheap and the masses prefer to take their progress in small doses, there is every encouragement to the loud-mouthed demagogue who takes advantage of present discontent to offer an imitation instead of a substitute, to recommend a change instead of a reform, to make things different instead of better. In this category must be placed the ten thousand Passive Resisters, the Nonconformists whose "consciences" allow them to inflict "undenominational [i. e., Protestant Christian] religion" on the children of Atheists, Jews, Catholics and Unitarians in the public schools, while they refuse to pay taxes for children to be taught Episcopalianism in the same schools. It is to the honor of Nonconformists as fighters for their creed that ten thousand of them have been put to the inconvenience of a sale of their furniture, but it is a pitiful display of want of logic that their struggle should be for so limited and mean an ideal. The Nonconformists are the great enemies of educational progress; at the present time they bar the way to secular education, and but for their pettifogging compromise with the Episcopalians in 1870, England would now be rejoicing in an educated population whose school days had been free from religious training.

* * *

Recent revelations of the British War Department show that our army is almost incapable of standing against an enemy whom it cannot overwhelm by sheer numbers and persistency. Yet in the midst of it all the "Nonconformist conscience" is clamoring for England to go to war against Turkey in defense of "our fellow Christians" in Macedonia.

A few years ago, when the Armenian atrocities were being perpetrated and English Liberals were agitating for similar interference, I put the question to Judge Phillimore, who presided at a big public "atrocity" meeting: "Are you interested in these victims solely because they are Christians?" Judge Phillimore, who is as truthful as he is fanatical, frankly answered my question in the affirmative. It is the "Pious Editor's Creed" again.

These "Liberals" are a real danger. If they had their way England would be plunged into a war with Turkey, with sanguinary possibilities which none can foresee, or as an alternative, Turkish tyranny would give way to Russian oppression. Dire is the strait to which a people is reduced when the only choice is between Russian and Turkish rule—Siberia versus annihilation; unless you happen to be a Jew, in which event your chances of extermination are more than slightly in favor of Turkey as a place of residence.

Would we have genuine radicals sit still while Turkish fiendishness or Russian atrocities make the face of Europe a hell upon earth? Yes and no! As a government, neither Great Britain nor America can fail to do much more harm than good by active interference. If any reformer feels that he or she can afford more time or money than need be devoted to the cause of progress at home, by all means assist the rebel cause by giving personal service or money (or both, as Byron did for the Greek revolutionists) wherever these are most needed.

Even so excellent an Individualist as Auberon Herbert writes in a London daily paper (Sept. 29, 1903), eloquently pleading for official interference by the governments of England, Russia and Austria. Mr. Herbert specifically refers to Germany as certain to object, but he calculates that the forces in favor of interference would be able to overawe any forces on the other side. It is much more probable that the Christian powers would soon be cutting each other's throats, and in any event the stories authentically told of the allied armies' atrocities in China should warn humanitarians like Mr. Herbert against a remedy which looks as if it were somewhat worse than the disease.

* * *

The London Daily News has found time, in the intervals of its onslaught against clericalism, protection and the House of Lords, to demand the prosecution of the publishers of a recent novel. "Six Chapters of a Man's Life," published simultaneously in London and New York by Messrs. Walter Scott, the publishers of Havelock Ellis' "Contemporary Science Series," is the novel described by Chadband of the Daily News as "an abomination," "an infamous book," "this foulness," "rotten fruit," "this foul story of a bestial debauch," "this drama of the sewer," "this literature of lust," "a grave menace to public morals," "an outrage upon public decency." The climax of this string of abusive epithets is reached by the Daily News adding, "We regret to say it is by a woman."

What is all this pother about? Is the novel an incentive to vivisection or war? Does the author propound a gospel of rape and murder? No; the main plot of an unpretentious story is that a woman whose inherited fortune depends on her remaining unmarried decides to live with the man she loves, and to avoid suspicion she adopts masculine clothing. That is all. The details are very inartistically filled in, and there is little to recommend the work except some particularly galling attacks on orthodox cant which must have made the Daily News wince.

"I hate icoonoclasts and puritans and people like that old fool Wesley." . . . . "Fancy destroying a statue simply because it was nude! That is the spirit I dislike." . . . . "To listen to them is so irritating, when they talk of religion and moral law, when one recognizes none. It seems such nonsense. Just as if life were not hard enough and dreary enough without inventing tiresome restrictions and rules for oneself. So long as one acts honorably and steers clear of hurting any one else, what can it matter what one does?"

This is the philosophy of the heroine of the book. "If the Public Prosecutor takes no action," says the Daily News, "it is to be hoped that some private person or body will set the law in motion against this abomination." And the Daily News pretends to believe that it thinks itself progressive.

London, England. GEORGE BERNONOUGH.

Has any race of men ever fairly tried even the humblest experiment of freedom to find it fail?—Herbert Spencer.

ANALYSIS OF THE SEXUAL IMPULSE.

It is the intention of Dr. Havelock Ellis to publish a series of five volumes on studies of psychology of sex, and of these five volumes three have already appeared. In my former reviews I dwelt at some length upon the question of the great value of these works of Dr. Ellis, and how fortunate we were to have them published in the United States. The one now in hand in no particular falls behind its predecessors. In fact, upon reading it, the evidence is clear that its author in preparing it has instilled into its pages much that has been derived through all his former researches; the increased amount of data upon hand and the results of his success and experiences with the first two volumes of the series. The distinct and very great scientific value of these works has always been recognized in America, and, apart from England, throughout the civilized world. It will be remembered that through an order of a London court the first edition of the first volume was destroyed in England as being unfit to publish. In passing, I may say that this case was known as the Bedborough case, and very recently (June 23, 1903), at the home of Edwin C. Walker of New York city, I listened with unusual interest to a first-hand account of this famous affair from the lips of one who was deeply concerned in the matter. I refer to the narrative given us upon that occasion by Mr. George Bedborough of London.

The matter treated in the volume here falls under three different heads. Less than a third the space is devoted to an "Analysis of the Sexual Impulse"; half the remainder to the very important theme of "Love and Pain," and the balance to a chapter on "The Sexual Impulse in Women," followed by an appendix on "The Sexual Instinct in Savages," "The Development of the Sexual Instinct," closing with an index of authors quoted and an index of subjects. A brief preface of about two pages introduces the subject-matter of the work, in which Dr. Ellis states that in the "present volume of studies" he deals with some of the most essential problems of sexual psychology. The "Analysis of the Sexual Impulse" is fundamental. Unless we comprehend the exact process which is being worked out beneath the shifting and multiplied phenomena presented to us, we can never hope to grasp in their true relations any of the normal or abnormal manifestations of this instinct. In investigating this field he claims no originality for the conception of the process, as many works upon it, especially in Germany, have already appeared. As Dr. Ellis' reviewer, however, I may say here that he has thrown light upon this subject that it has, in so far as my knowledge carries me, never before been favored with, or received from the pen of any previous writer. Under the caption of "Love and Pain," he discusses the unhappily termed subjects of "Sadism" and "Masochism," including two groups of sexual perverts most extreme in their nature, and perhaps most widely known. "I have not considered them," he says, "from the medico-legal standpoint, because that has already been done by other writers whose works are accessible. I have preferred to show how these aberrations may be explained; how they may be linked on to normal and fundamental aspects of the sexual impulse; and, indeed, in their elementary forms, may themselves be regarded as normal. In some degree, they are present in every case, at some point of sexual development; their threads are subtly woven in and out of the whole psychological process of sex. I have made no attempt to reduce their complexity to a simplicity; that would be fallacious." His excellent chapter on "The Sexual Impulse in Women" takes up the subject in a way that it is not usually treated. Most writers, heretofore, have considered that the only differences to be sought in the sexual impulse in man and in woman are quantitative differences. Dr. Ellis has considered these differences more from the view-point of their being qualitative in their character and nature, and in this work has indicated such of them as appear to possess any significance. He further presents us with quite a number of very interesting and important cases, represented by the course of its development their sexual instincts may play all both men and women, going to show what normal sex development really is. This is a very much neglected, and, at the same time, a very little understood field in sexual psychology. The majority of investigators and authors in sexology are content to devote themselves to studies of the abnormal in sex development, and, as a consequence, are very apt to confuse the phenomena they present with much that, as a matter of fact, pertains to a perfect normal development, as varied, both in duration and degree, as the latter may be. So far as the present writer has investigated this subject, it appears to him that the borderland between what may be considered a normal sexual development on the one hand and a pathological one on the other is, in the light of our present knowledge, very vague and very broad. It may be considered much in the same light as the line of demarcation standing between sanity and insanity. Moreover, the same class of cases seem to be the ones in question, and it is to be noted here that in selecting his subjects for a study of normal sexual development, Dr. Ellis derived most of his cases from the representatives of the more highly cultured planes of society. And that is exactly what we meet with in our investigations—the most remarkable cases of insanity and of sexual development are to be found among what may be termed exalted natures—highly-cultured, well-connected, nervous, high-strung people of the best or the better classes. They, as a rule, are the unhappiest when unhappy, and the most happy when happy. In sorts of pranks with their keenly sensible and frequently morbidly refined or extremely emotional natures. We still stand in need of an enormous amount of information on this subject, accurately and scientifically culled from reliable cases in all parts of the world. Dr. Ellis has shown us the path, and future investigators will surely undertake to do this. And another vast field is still open to us, which, as far as I am aware, has received but slight attention at the hands of any one. I refer to the study of the decline of the sexual impulse in men and women. It is the reverse of the kindling of the fire, it is death or dying out, that gradually, or the reverse, comes on during the declining years of life. It has its own sequence of phenomena, and from every point of view they are quite as important as the development or the awakening of the normal sex impulse.

The study of the relationships of love and pain is one surrounded, owing to its great perplexity, with peculiar difficulties. The field involved is one of great extent, yet our author has covered it with more or less thoroughness, unraveling for us many of the curious, and sometimes the apparently confused, phenomena it has to offer. In his investigations here, he again resorts to the only safe and philosophic method of research. He digs far down into the lower form of life for his data; he carries his investigations up through the higher classes of the vertebrata, and, keeping ever before him similar facts and phenomena, he searches out at last their applicability to man's own nature, and what we meet with among our own kind. As he says, very truly, concerning these facts when correctly classified, and orderly arranged and compared, it is found that "they all have a like source and they all converge to a like result."

It would be impossible within the limits of a brief review such as is here offered, to pretend to invite attention to even a small part of the great body of facts that Dr. Ellis has marshaled, and, to a large extent, classified for us, in this admirable little volume of less than three hundred pages octavo. It furnishes food for serious thought for the laborers in a dozen different fields of scientific investigation. It strikes at the very root of questions that are questions of the utmost vital importance to us at the present day. It carries reliable information calculated to assist in the solution of the most difficult problems that the physician, the jurist, the Socialist, and the biologist are now engaged upon. Indeed, no one interested in the highly important science of sexology in its broadest acceptation cannot only not afford to dispense with this volume from the shelves of his library, but its distinguished author has rendered it necessary for him to place there, from the very nature and unusual value of the information it contains, the entire series, of which, when completed, it forms a part.—R. W. Shufeldt, M. D., in Pacific Coast Journal.

ORIGIN OF RELIGIOUS FORMULAS.

The formulas used in public worship by all established religions are founded upon ideas and customs which originated in the most ancient barbaric periods in Asia and Northern Africa. And the people of this century assume a reverend and solemn expression as they repeat the kneelings, gestures, ceremonies and prayers invented thousands of years ago on the banks of the Nile or the Ganges by the miserable, undeveloped human beings of the stone and bronze ages to manifest in some material way their conceptions of the universe, its origin and its laws—all conceptions of the rankest heathenism.—Max Nordau.

WHERE IS THE PROOF?

Some time last February Mr. Moses Harman, editor of Lucifer, Chicago, in a criticism of Colonel Ingersoll, said that the Colonel was once asked why he did not speak for "the workers, for the ill-paid toilers, the wage slaves in field, factory, mine and mill," and that he replied: "The average wage worker deserves all the ill-treatment he gets; for the most part the wage earners are willing slaves, ignorant and stupid, not worth saving."

The Truth Seeker at the time declared that it did not believe any such dialogue ever took place. Only a person unacquainted with what Colonel Ingersoll had said on the subject of labor would ask him why he did not speak for the workers, and no one not seeking for a pretext to defame him would quote the answer above given as his sentiments.

Colonel Ingersoll spoke for the workers of the world as no man ever spoke before. There is a whole gospel of labor in what he said in behalf of workers "in field, factory, mine and mill." Men conspicuous in labor circles were his intimate friends and among his sincerest mourners. The same mail that brought to his widow letters of condolence from Andrew Carnegie and Railway President Callaway brought letters from men in the humblest occupations. Unfortunates without the money to pay for a postage stamp walked miles to take a last look at his coffined face. A New York merchant dining at a western hotel on the day after Colonel Ingersoll's death, commenting on the sadness of the waiter who served him, received the reply, "I have lost my best friend." Said the merchant, "So have I." The waiter rejoined, "Mine was Colonel Ingersoll," and the merchant said, "So was mine."

Colonel Ingersoll struck at what he believed was the root of evil, religious superstition. He believed that the worst enemy of the poor man was the Church, and he attacked that institution as much for this reason as for any other. The Church both robs and deceives the ignorant poor. There was a vital truth in his assertion that Catholicism had reduced Ireland to exile, Spain to a guitar and Italy to a hand-organ.

Ingersoll never said that the average worker deserves all the ill-treatment he gets. No man of sensibility ever said it. Mr. Harman has not brought one witness to prove that Ingersoll entertained those sentiments. He quotes T. P. Quinn to the effect that Ingersoll said to him: "Quinn, the workingman may be worth living and dying for a couple of million years from now, but the dirty s—t a—s are not worth it to-day." Quinn admits that this was said in the way of advice against his own (Quinn's) rashness. But is what a man might say in an emergency to deter another from a rash act which might make him a defendant in a murder trial, to be advertised as expressing his settled convictions on any subject upon which the remark might have a bearing?

We do not believe and probably never shall believe that Ingersoll spoke as quoted by Mr. Quinn. He was not in favor of martyrdom, which he declared proved only the sincerity of the martyr, and not the righteousness of the cause for which he suffered. Moreover, Mr. Quinn knows, and Mr. Quinn will testify, that the sentiments conveyed in the words are belied not only by everything that Ingersoll said, not only by his utterances, but by his acts in the very case that is alleged to have called them out. And Mr. Harman knows and will admit that all the testimony he has been able to elicit from men associated in the labor cause is destructive of his fundamental proposition that Ingersoll held that "the average wage worker deserves all the ill-treatment he gets." He has not published a line and cannot get the testimony of any truthful person to the extent of a line that Ingersoll ever spoke or wrote those words. Mr. Harman has devoted column after column, page after page, of his paper to inconsequent digressions about hero worship, the meaning of Freethought, and the incompetence of the editor of the Truth Seeker, but he has given us nothing outside the product of his own mind tending to demonstrate that Colonel Ingersoll not only ignored the wrongs of the poor, but held them to be deserving of the hardness of their lot. Mr. Harman can have but one grievance against us, and it is this, that we have refused to accept his unsupported assertion that Ingersoll said, "The average wage worker deserves all the ill-treatment he gets."

Mr. Harman censures us for not producing all that he has written with a fancied relation to the subject. We would rather bear his censure than invoke that of our readers for inflicting upon them so much that is irrelevant to the subject, or to any other subject in which they are interested. If he will advance proof of the correctness of his original charge concerning the enmity of Ingersoll toward "the workers, the ill-paid toilers, the wage slaves in field, factory, mine, and mill," we will reprint it. We think we have done him a kindness, rather than otherwise, in not publishing all the letters of his friends which place him in the wrong.—Truth Seeker, New York, Sept. 12, 1903.

SHE IS MINE!

"She is mine. * * * I own her, body and soul." It is the same old story of masculine sex-tyranny which has been repeating itself over and over again through all the ages; and if the author of "The One Woman" thinks he can pass the character of Frank Gordon (Lucifer, Aug. 20 and Sept. 3) as a fair specimen of the "opium fruit" borne so soon on the "Socialist poppy plant," he must question very seriously either the ability of the Church to teach or its adherents to learn; for the words quoted from Gordon at the head of this article are the very essence of what the Church, on the whole, has been teaching all along. In Deuteronomy xxi., 10-15, we find women were taken as wives according to the desire of the man and discarded in like manner. So we find the sex relation has varied "according to the feelings and wants of individuals," by Bible authority; of course, masculine individuals are meant.

Did not the sex relations vary according to the "feelings and wants" of Solomon to the extent of 700 wives and 300 concubines? And was not Solomon one of "the anointed of God," instead of being an Atheist? Was he not a ruler of a kingdom, rather than a Socialist? Did not David's sex relations vary according to his feelings and wants when he had Bathsheba brought to his presence, and afterwards plotted the death of Uriah, Bathsheba's husband, when he found she was with child as a result of King David's sex feelings and wants? Was not this same David "the beloved of God," "the sweet psalmist of Israel"? Was he not a king instead of a Socialist?

Was it not through this same double-dealing in sex relations that a direct ancestor of Christ was born? Were any of the noted characters referred to by Mr. Dixon, Caesar, Anthony, Alexander, Frederick the Great, Conde or Parnell, Socialists? Not one! Mr. Dixon himself acknowledges the play has been going on "now and then for the past four thousand years." Is it fair, just, manly, is it the act of a Christian, to attribute to a modern movement what the author himself acknowledges has been going on four thousand years?

In the face of this old phase of the question, I can see only two possible purposes in his story—either to advocate the same old hypocrisy, to have the men continue "to tell a tiny little polite lie," while he still holds the woman to the strictest monogamy, or to convince woman of her inferiority by classing her with "savages and children, inferior and immature forms of evolution." It is a wonder the race has reached so high a plane as it has when the long night of woman's slavery is considered, and I verily believe what is troubling the conscience of the Church most is that it sees in Socialism a possible dawn of woman's freedom.

As it will be to church women Mr. Dixon's book will most strongly appeal, it is well enough for him to know even church women are emerging from that period when it was said of woman—

"A woman, a dog, a walnut tree,
The more you beat 'em the better they be."

BETTIE M. ROBERTS.

THE MATHEMATICS OF IT.

She had fifteen million dollars
Placed in bonds and shares and rents;
He had fifteen million dollars,
So they merged their sentiments.
Now they've raised a son who's valued
At exactly thirty cents.

—New York Commercial Advertiser.

We all dread a bodily paralysis, and make use of every contrivance to avoid it, but none of us are troubled about a paralysis of the mind.—Epictetus.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Nearly five hundred of Lucifer's subscribers, many of them among the very best of its friends, will not receive this issue of Lucifer, nor any other until their subscriptions are paid in advance. This is not because we are not willing to trust them, but because the postal authorities say we shall not. We may give credit for or give away anything which we may happen to possess, from a toothpick to a farm, but we cannot give credit for or give away copies of Lucifer. What do you think of that?

L. H.

ORGANIZED FREETHOUGHT ON TRIAL.

On another page will be found a clipping from the editorial pages of the Truth Seeker (New York), Sept. 12, entitled "Where Is the Proof?" which seems intended as a reply to what I said about "Mirrors, Old and New," in our issue of Sept. 3, current volume.

R. W. Emerson said, "A simple, manly character need never make an apology."

While I have no apology to make for inserting in Lucifer the aforesaid editorial, I think it best to make a little explanation for the benefit mainly of new readers of Lucifer, who have not seen the discussion upon the life and work of Robert G. Ingersoll.

Room is given for this article, first, because I am interested in what the man says who does not agree with me, more, even, than in what is said by one who does agree with me; and, judging others by myself, I think the readers of Lucifer are likewise interested in hearing what can be said on the other side of a question that to me seems very important, very essential to the success and usefulness of the American Freethought movement, namely, the place that should be assigned to the world-famous agnostic orator and champion of independent thinking, Robert G. Ingersoll.

It will be asked, perhaps, "Why not economize Lucifer's very limited space, for better use, by epitomizing or summarizing what the editor of the Truth Seeker says, then dispose of him in a few brief paragraphs, instead of giving column after column to what most people will consider an endless and fruitless personal controversy?"

To this plausible objection I answer: This is not a personal controversy. The personal element therein is its smallest part. Presumably not a great many people are specially interested in what the man Eugene Macdonald's opinion of Ingersoll may be, but all Freethinkers are, or should be, much interested in what organized Freethought stands for. It is not simply the man Macdonald to whom I am giving space in Lucifer, but the accredited representative and head official of the oldest and best-known of the Freethought organizations in America, also the editor of what is claimed to be the largest Freethought paper in the world.

The Truth Seeker does not claim to be an individualistic journal—not one in which each writer speaks for himself alone. "We, the editor," speaks for *all*. When it is said, "The Truth Seeker says so and so," it means that Eugene Macdonald says so and so, and therefore when I give space in Lucifer to the editor of the Truth Seeker I am giving space to the condensed wisdom of the organization known as the National Secular Union and Freethought Federation, and also am giving a hearing to the patrons of the largest Freethought journal in the world.

Moreover, as I see it, if I should summarize or epitomize the Truth Seeker's editorial I would lay myself open to the inference, the suspicion, that I do not dare to let the said editor speak for himself in Lucifer—that the only way in which I can effectually answer is by first fixing him up in a way to suit myself, then "make the feathers fly!"

I know full well that I have abundant precedent for so doing. I know that nearly all the political and religious organs are conducted on that plan, the plan of building up "a man of straw" and then showing their readers how easy it is to demolish your and their enemy.

In the second place, I insert the Truth Seeker editorial because I want to learn, and want our readers to have a chance to learn, all that can be known in regard to Robert Ingersoll. I want to give a fair hearing to every one who had better opportunities of knowing the man as he was than I myself had. Am glad to have fresh evidence that Ingersoll had made many personal friends among the poor as well as the rich. Much that Macdonald says in this editorial corroborates and indorses the opinion I had formed of the worth and work of this truly great man. "Ingersoll struck at what he believed was the root of evil, religious superstition." This is in accord with what I have always maintained. I have always excused him for not entering more fully into the economic, industrial and marital reforms because to do so might have seriously interfered with what he regarded as his life-work. In 1886 Ingersoll said to T. P. Quinn and a few others (see page 133 of this volume of Lucifer, No. 968):

"My life-work is to destroy the power of the priests, and if I can drive a dagger to the heart of that old whore, the Church, I'll have made my contribution to the liberties of men."

This explains why, in the language of Mr. Quinn, Ingersoll "studiously avoided mixing up in the economic struggle." It also explains why he said, at Central Music Hall, Chicago: "I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr."

Instead of "seeking for a pretext to defame Ingersoll," I have gladly inserted in Lucifer nearly everything I have ever read in his favor as friend of the workingman. But we must be just as well as generous. "We must live in the truth." The worst enemy, perhaps, to the name and fame of any man is an over-zealous friend. When Macdonald says, "Ingersoll spoke for the workers of the world as no man ever spoke before," he puts himself on a level with the man-worshipers of the East, who said of the Nazarene, "He spake as never man spake."

A much better friend—because a discriminating friend—of the memory of Ingersoll, Clarence Darrow, than whom no one knows better of what he speaks, says in part (see Lucifer, No. 975):

"For a long time I have thought that many of Ingersoll's devoted disciples never seemed to be able to form a correct judgment of his work. No man of his generation did more for the cause of religious freedom and the general principles of justice and liberty, but when it came to the question of economic or political justice Ingersoll fell very short. Of course, in discussing this question, one must assume a certain point of view. From the standpoint of the ultra-conservative, this charge cannot be made, but from the standpoint of the liberal and progressive people of the world, who are working for greater justice and opportunity to the poor, certainly Ingersoll's work and attitude were very discouraging."

Then, after giving what seems to me a judicially fair and very clear statement of the inconsistencies and self-contradictions of Ingersoll's public record, Mr. Darrow closes in these words:

"Colonel Ingersoll's writings are filled with brilliant pleas for justice for the common people, for the working man, but they are such pleas as have ever been made by all kinds of people, regardless of their real conviction or any sentiments that they actually have. The fact remains that through all his life, in whatever political situation, he did give his powers and his influence to the Republican party; that, however often they changed their policy, or however different from any opinion that he held in the absence of political compaigns, he could still ever be relied upon to fill engagements and make speeches for the support of his party. Many admirers of Ingersoll have always felt sorrow and humiliation that a man of his brilliancy and breadth of view did not take up the pressing questions that were so important during the later quarter of his life and could not emancipate himself from a political party which the vast majority of progressive people believe to be the foe of liberal and humane ideas."

"Ingersoll never said that the average worker deserves all the ill-treatment he gets," says Macdonald. Whether these are Ingersoll's words or not I certainly cannot say. I did not presume to quote exact words. I said, "in substance," not in words, and am quite willing to stand by my record when properly quoted. I stated what I fully believed at the time to be the truth, and am quite willing to leave the question as to whether the letters of my friends have "placed me in the wrong" or not to disinterested judges.

In addition to what I have quoted from Darrow and to what Macdonald himself has quoted from Quinn—whose reputation for veracity is quite as good, I feel sure, as that of his accuser—I will venture here to repeat part of the testimony of George A. Schilling, another personal friend and admirer of Ingersoll:

"But while the foregoing shows that Mr. Ingersoll's conduct in relation to the executed and imprisoned Anarchists should satisfy the most fastidious radical, he never claimed to be made up of the metal that forms the martyr. The first time I met him at the Grand Pacific he said to me: 'Schilling, I wouldn't give my life or the life of my wife or the life of either of my children to make an Eden of this d— world.' When I remonstrated and reminded him of the many blessings we of this age enjoy because of the sacrifices that the heroic souls of the past had made, he said: 'Oh, Schilling, don't for a moment think that I don't fully appreciate *all* they did, but I insist that this ungrateful world isn't worth it. The wonder to me is that this earth didn't shrivel into a crisp when they killed poor Bruno.'"

Please remember the point in dispute. I did not claim that Ingersoll said, in words, that the "workers were not worth saving." I gave what I believed to be the *substance* of many utterances similar to the above. But if Ingersoll never uttered words like these—so persistently repeated by Macdonald against me—he was different from many agnostic Freethinkers I have heard talk in regard to the workers. Often and often I have heard these men say, in substance, that not only the workers but all of us "get what we deserve." If we get hard treatment it is because we "deserve nothing better."

* * *

Another point should never be lost sight of when considering the weight of Macdonald's argument, and that is the *animus* or evident object of the article in the February Lucifer, from which he misquotes a few lines. The heading of that article was "Marriage the Church's Stronghold," nearly half of which article consisted of quotations from Ingersoll's Lecture, "What Is Religion?"—the whole trend and purpose of which quotations and comments being commendatory and eulogistic of Ingersoll in his later and riper years. To show how little of truth there is in the editorial entitled, "Where Is the Proof?" I purpose to print in next Lucifer the entire article from which Macdonald misquotes a few lines, and upon which he founds his oft-repeated charges against me.

As to my "censuring" the Truth Seeker for not printing all that I have written on the subject of what Freethought means, I simply deny the charge and challenge the proof. I asked that the letters of Quinn, Schilling and Darrow be printed in the Truth Seeker and the Freethought Magazine, and I certainly did expect that, for fairness and reciprocity's sake, the Truth Seeker editor would give me as much space as I had given to him. If, however, he felt that his readers did not want fair play; if he knew that they were not interested in a calmly dispassionate discussion of the basic principles of Freethought, then he was wise, commercially wise, in adopting the policy of the Tory journals, the political and religious organs already referred to, namely, to allow nothing to appear in their columns from other journals until sifted through the brains of their own editorial corps.

* * *

This article is long, but certainly none too long considering the importance of the subject. If Freethought has ceased to be a forward movement; if its recognized leaders stand for reaction, for repression, for the Tory methods of church-state bigotry and intolerance, then, surely it is time we all should know it.

THE UNPRINTABLE WORDS.

Among all the discouraging signs of the times, however, I gladly note, in the last pronunciamento of the head of the National Secular Union, one hopeful change. He now prints in the Truth Seeker the epithet which for a number of issues he called "unprintable," and which he persistently accused me of asking him to print, calling it a "pile of filth," etc. Now he prints this pile of filth just as Free Society and Lucifer printed it—not in full, but by initials and dashes. Thus he apparently abandons the Comstockian code of statute morals which recognizes some words as too "vile" to be printed, published or mailed. If this change of front should be permanent, the friends of logical Freethought have reason to congratulate the editor of the Truth Seeker and president of the National Secular Union, etc., on his conversion to the doctrine that *all* words are alike good, and that there is no "obscenity" except in the mind of him or her who perceives it as such, and that hence there can be no obscenity outside of the unclean mind.

For this week I close with two brief axiomatic sentences, which our readers will please take for what they are worth:

Organization has ever been the death of progress.

The greatest calamity that can befall any forward movement is the canonization or deification of its leaders.

M. HARMAN.

* * *

Unexpectedly I have been detained at Topeka. Mail can still be sent to me at Las Vegas, N. M., from which point it will be forwarded to me, if present calculations fail. M. H.

IT IS ALMOST SETTLED.

The social problem is almost a thing of the past. On Oct. 4, Cardinal Gibbons, after a careful diagnosis, prescribed an infallible specific and it now requires only the sanction of Teddy the Wise to render divorces in the United States as scarce as cases of yellow fever in Havana—maybe.

Seriously, the Cardinal's ideas would be ridiculous if they were not so idiotic. He thinks that the nation needs law, several large volumes bound in regulation sheep, on the subject. Of course, all marital troubles spring from the lack of legal statutes forbidding them and prescribing proper penalties in case they do occur. Lack of love, lack of harmony, ignorance of the laws of sex nature, physical or mental unfitness for the conjugal relation, and many other things need not be considered if the proper legislation can be secured. Law is his serum, but to be effectual it must be followed by the tonic of religious training.

I wonder how much religious training it took to enable the Cardinal to understand the problems of algebra or the theorems of geometry. Did his religious training assist him any in grasping the mysteries of sepals and petals, of calyx and corolla, of leaf, fruit and flower? I think not, and neither will it help any in the solution of the divorce problem.

What is wanted is a thorough education on all sex matters, and an awakening from the hypnotism induced by unnumbered centuries of priestcraft and conventionality. If the civilized world could lose at least half its alleged modesty and gain good, hard common sense in its stead, it would be immeasurably better off than it is now.

As long as men and women are utterly ignorant of the laws of sex, as long as each knows nothing of what the soul of the other demands for its happiness, there will be very little happiness in the association of the sexes no matter what plan is followed.

I wish every woman and every man who reads this would write out just what she or he requires from the opposite sex for happiness. I mean treatment, manners, language, habits, etc. How does each want the other to express their love? What treatment would each require from the other to shut out all thoughts of divorce if they are legally married? Your names need not be signed to the articles when published, but give the world your ideas through Lucifer, and some benefit may be derived.

It would be just as sensible to attempt to stop the ravages of cyclones and earthquakes by legal enactment or religious dogma as to attempt the solution of the divorce problem in that way, Cardinal Gibbons to the contrary notwithstanding.

JOHN WISE.

Absolution is a most happy invention, well calculated to reassure certain timorous rogues who might be inclined to feel remorse for their shortcomings did not the Mother Church thus take the trouble to set them entirely at their ease on that score. —Voltaire.

VARIOUS VOICES.

Otto Wettstein, Rochelle, Ill.: Please extend number on my subscription to No. 1,100. No. 990 is full of good things and Lucifer emphatically deserves success.

H. A., Somerset, Ind.: Find enclosed $1, which place to my credit on Lucifer. Sometimes I neglect paying for Lucifer just on time, but it is never too late to do good.

Wanted—A free woman to help do housework and bake, at wages by the week or share of the profits in baking. Henry C. Hanson, 165 North Ohio street, Aurora, Ill.

F. M. F., Kansas City, Mo.: I am interested in progressive thinking along all lines, and believe I will be interested in your paper. Inclosed find 25 cents, for which please send me "The Prodigal Daughter" and Lucifer for thirteen weeks.

David McKinney, Antlers, I. T.: Kindly state in Lucifer, for the benefit of those who have written to me in regard to settlement in the Indian Territory, that all who have not received replies shall have them soon. Illness has prevented prompt replies.

L. K., Michigan: As I am very much interested in Lucifer's principles I inclose $1 for one year's subscription. It is a sad commentary on the intelligence of this age that such a paper has not a larger circulation. I hope that you may live long to publish it.

St. Louis readers of Lucifer who are willing to assist in establishing some kind of an information bureau for the convenience of all liberals and radicals who will visit the World's Fair are requested to correspond with Carl Nold, 1638 Kansas avenue, East St. Louis, Ill.

Belle Gager, New York: I candidly state that Lucifer is the brightest and most helpful paper in print. I read it and then send it to some one, and send out my best efforts for its success. Long may it wave. Inclosed you will find some addresses; they may reach the brains and pockets of some one.

Walter Breen, Omaha, Neb.: In all matters of the house the woman is the dominant partner, and no gentleman would be guilty of bringing any one to his house who was not agreeable to his wife. That fact being so, it does not obligate him to tell his wife that he thinks her action illiberal and narrow; on the contrary, the best plan is to realize that liberal ideas are at best a slow growth with women in general, and if she will appreciate the Truth Seeker or Freethought Magazine the husband of such a woman should be glad that she is traveling a part of the road with him, and not expect too much. Outside of the home let him meet and enjoy the society of any and all radicals that he pleases, and in this way he cannot incur the displeasure of any wife. Let social radicals realize that there is little to be gained by "rushing" evolution, and that a change at the heart is the best and surest place to change the way of thinking of both men and women. Women are not all orthodox, and if you respect her feelings and opinions, no matter what they are, the right-minded woman will respect in time the ideas of a kind and reasonable husband on matters she does not agree with.

Lillie White, Lake Charles, La.: Among the many things for which we owe thanks to Lucifer, the page called "Various Voices" is not the least. It is the home corner, where we "take our knitting" and drop in for a social chat and friendly gossip about ourselves and each other. We were glad to hear a friendly word from Mr. Jameson. Mr. White's health has not improved in the "Sunny South." He has been an invalid for over three years, not able to do a day's work, and for about eight months has been quite helpless. He has not been outside the house in that time, and is just able to get from his bed to his chair. For many weeks he was not able to lie down. He suffers a good deal, but is patient and hopeful and confident he will get well some time. I came here from Chicago three years ago, and with a sick man and a sick boy, no money and in a strange land, the outlook was not bright. But we have rubbed along some way, and since I bethought me to hunt up my spelling-book, brush up my three R's and teach the same to the rising generation of swamp cadiants, we have managed to keep off starvation. My boy is a man now, and we work together first rate. I have in mind a lot to write anent the subject of breeding babies, but don't get time, so you are saved. I also want to write to some of the various founders (or would-be founders) of co-operative homes. Some time I should like to join one.

Edward Stern, 4244 Chestnut street, Philadelphia, Pa.: A couple of months ago there was published an article full of contemptible personalities, reflecting upon my wife and self. I made reply, which has thus far failed to see light, which reply is free from contemptible personalities.

[It is not an unusual thing for the writer of a rejected article to feel aggrieved. Naturally he thinks it well worth publication, or he would not write it. But the editor could not, if he would, print all the communications received. I do not agree with Mr. Stern that his article was free from personalities, but as the statement to which he refers was permitted to be made in No. 984, I will give space to his defense, which is as follows:

"The 'monogamic woman brandishing a sharp stick' is rather far-fetched. Naturally I am monogamic, likewise my wife, and doubtless our children will inherit the same desirable tendency. Viewing us phrenologically, Alfred Russell Wallace would explain that my wife and self have the faculty of conjugality normally developed, hence we could not be driven into sexual commerce with others. The 'sharp stick' is therefore not required to restrain that which would be a repulsive act. A good phrenologist would probably mark the conjugality faculty of many of Lucifer's freedom-loving contributors. 'Cultivate or you will tend to fall into promiscuous and bestial sexual commerce with different men or women.'"

Perhaps the "freedom-loving contributors" of Lucifer will not be able to agree with Mr. Stern that his article is free from "contemptible personalities." They will remember, it is to be hoped, however, that such an assertion cannot make them be the degenerates he says they are, so can do them no harm. It is unfortunate that Mr. Stern did not take a similar view of Mr. Wight's remarks. Lucifer's space can be put to better use, I trust, than the discussion of the personal relations of Mr. Stern or any other contributor.

Mr. Stern also wishes to say that he will send Mr. Fink's work on "Primitive Love and Love Stories," which was referred to by Myra Pepper a few weeks ago, to any reader of Lucifer who will send him $1.25. The work is encyclopedic in character, he says, and is listed by the publishers, Charles Scribner's Sons, at $2. It will, he believes, put to rout Mr. Kerr and others who do not agree with him.—L. H.]

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THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 41. CHICAGO, ILL., OCT. 22, E. M. 303. [C. E. 1903.] WHOLE NO. 992

How to Be Born Well.

In Lucifer, No. 987, W. H. Addis says: "I have seen large, strong, vigorous and rugged men who came of undersized parents, and I have seen puny, weakly and small persons born of large, healthy parents."

So have I, but it never occurred to me that there was the slightest difficulty in explaining such facts by the ordinary laws of heredity. It must, for instance, be a very common thing for a man with a tall father and a short mother to marry a woman with a tall father and short mother. In a considerable percentage of these cases it must happen that both the man and the woman have inherited the shortness of their mothers and not the tallness of their fathers. In many such cases, however, some or all of the children will inherit the tallness of the grandfathers rather than the shortness of the parents and grandmothers. The law that "like begets like" does not mean that children are in all cases just like their immediate parents.

It is the evident intention of Mr. Addis to throw doubts upon the value of the principles of scientific breeding. Perhaps the best answer I can give him is to quote the following passage from the Encyclopædia Britannica article on "Breeds and Breeding":

"The main fact of inheritance is so obvious that it is apt to be forgotten. Mr. Darwin remarks: 'It is hardly possible, within a moderate compass, to impress on those who have not attended to the subject the full conviction of the force of inheritance, which is slowly acquired by rearing animals, by studying the various treatises which have been published on the various domestic animals, and by conversing with breeders.' Certain peculiarities have appeared only once or twice in the history of the world, but have reappeared in children or grandchildren of the individuals so characterized. Thus Lambert, 'the porcupine man,' whose skin was covered with warty projections, which were periodically moulted, had all his six children and two grandsons similarly affected. The most striking cases of inheritance have, as in this instance, been observed in man; but the very existence of the numerous breeds of domestic animals is clear evidence of the possibility of the transmission of every kind of peculiarity. For instance, it is believed that the varieties of the domestic pigeon amount to at least 150, and these races differ from each other in many ways, and all breed true to their kind. . . . . The terrible strength of inheritance exhibited by disease is a fact which is only too well established in the case of man; and in the maladies of domestic animals the same law holds good. It appears that nearly all the diseases to which the horse is subject are hereditary—for instance, contracted feet, curbs, splints, spavin, founder and weakness of the fore legs; roaring, or broken and thick wind; melanosis, specific ophthalmia, and blindness, and even such habits as crib-biting and jibbing, are all plainly hereditary. The fact that any, even the most complex combinations of qualities, are capable of hereditary transmission, is, perhaps, more forcibly brought home by considering the monetary aspect of the art of breeding, than by the fullest collection of special instances. As Mr. Herbert Spencer remarks: 'Excluding those inductions that have been so fully verified as to rank with exact science, there are no inductions so trustworthy as those which have undergone the mercantile test. When we have thousands of men whose profit or loss depends on the truth of the inferences they draw from simple and perpetually repeated observations; and when we find that the inferences arrived at and handed down from generation to generation of these deeply interested observers has become an unshakable conviction, we may accept it without hesitation. In breeding of animals we have such a class, led by such experiences and entertaining such a conviction—the conviction that minor peculiarities are inherited as well as major peculiarities. Hence the immense prices paid for successful racers, bulls of superior form, sheep that have certain desired peculiarities.' Not only are slight and gradual changes inherited, but in some cases sudden and well-marked variations are strongly transmitted. The case of the Niata cattle is now well known; a similar case is recorded of a rabbit born with only one ear, from which a breed was formed which steadily produced one-eared rabbits."

Some of the most striking examples of heredity have been derived from the study of insanity. For instance, Lombroso tells us, in "The Man of Genius," that "all the descendants of a Hamburg noble, whom history registers as a great soldier, were struck by insanity at the age of forty. At Connecticut Asylum eleven members of the same family have arrived in succession."

"The conclusion is that all cut and dried theories of stirpiculture are useless," says Mr. Addis. On this point Mr. Addis differs to a most astonishing degree from all the breeders, all the gardeners and all the biologists in the world. No geometer is surer of the fact that the three angles of a triangle are equal to two right angles, than all breeders, gardeners and biologists are of the fact that there is a cut and dried theory of stirpiculture which possesses inestimable practical and pecuniary value.

What, then, is this cut and dried theory of stirpiculture which all specialists hold? It is the theory that "like begets like," and consequently that any quality whatsoever, physical, mental or moral, can be artificially produced by simply selecting for parenthood those who possess it in a conspicuous degree and rejecting those who are deficient in it, and repeating this process from generation to generation. This result can, of course, be brought about most rapidly by conscious and methodical selection and rejection, but even unconscious selection will bring it about, though more slowly. For example, under a state of freedom, any quality generally admired, like health, beauty, strength, generosity or vivacity, would be gradually disseminated by unconscious selection, because it would give an advantage to its possessor in obtaining lovers, and would consequently increase his chance of leaving numerous offspring. I have already pointed out, however, that unconscious selection might also favor some qualities which are no longer good, though once immensely valuable, such as the fighting and hunting instincts, and that to get rid of these conscious selection will probably be required.

In No. 988 George H. Coursen, Jr., says: "Does the theory of evolution, now so generally accepted, allow free men or free women to interfere with natural selection, or the survival of the fittest, among men any more than the course of the planets?"

It does. Natural selection has not in any way prevented the modification of domestic animals and plants by artificial selection, and it would not prevent the modification of human beings in the same way. Huxley somewhere makes the fine remark that man has by selection changed the devourer of the flock into the faithful guardian of the flock. We only need to apply the same methods to man to get equally wonderful results.

I am glad to say that the discoverer of natural selection was among those who have seen the possibilities of human improvement by artificial selection. In the closing chapter of the "Descent of Man," Charles Darwin says:

"Man scans with scrupulous care the character and pedigree of his horses, cattle and dogs before he matches them; but when he comes to his own marriage he rarely, or never, takes any such care. . . . . Yet he might by selection do something, not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities."

R. B. KERR.

Marriage the Church's Stronghold.

Robert G. Ingersoll—name loved and honored by libertarians everywhere—when asked why he did not speak for the workers, for the ill-paid toilers, the wage-slaves, in field, factory, mine and mill, his answer was substantially this:

"First—The average wage-worker deserves all the bad treatment he gets. For the most part the wage-earners are willing slaves, ignorant and stupid, not worth saving.

"Second—To enter the field of economic reform would seriously interfere with the main purpose of my life, which is the overthrow of religious superstition. If I can drive a dagger to the heart of that old harlot, the Church, I shall have contributed my share to the world's redemption."

At the time of making this answer Colonel Ingersoll seems to have believed that the only way to destroy theologic superstition is by direct attack; by logical argument; by the keen shafts of sarcasm and ridicule; by the arguments drawn from physical science and plain common sense.

That these modes of attack and these weapons have their value, their place, in the warfare against church superstition will doubtless be admitted by all, but that they are the only or the best methods and weapons is an open question. If we are to judge by his last public lecture, even this master of ridicule and of logical argument saw the need of something else before the close of his extraordinary career as an iconoclast.

In his last public lecture, his address before the Free Religious Association of Boston, answering his own question as to "What Is Religion?" Robert G. Ingersoll, the world-renowned Agnostic and champion of Freethought, seemed to reconstruct his line of assault upon the strongholds of theologic superstition. One of those who heard this address, delivered while in full possession of the ripened powers of this intellectual giant, tells us he prefaced his new departure in words like these:

"I am now about to say what I have long wanted to say, but have not said. It is this:" [Then proceeding he gave utterance to language that cannot be construed to mean other than the most pronounced blasphemy against the main support of the power of the Church—canon-law marriage]: "For thousands of years men and women have been trying to reform the world. They have created gods and devils, heavens and hells; they have written sacred books, performed miracles, built cathedrals and dungeons; they have crowned and uncrowned kings and queens; they have tortured and imprisoned, flayed alive and burned; they have preached and prayed; they have tried promises and threats; they have coaxed and persuaded; they have preached and taught, and in countless ways have endeavored to make people honest, temperate, industrious and virtuous; they have built hospitals and asylums, universities and schools, and seem to have done their very best to make mankind better and happier, and yet they have not succeeded.

"Why have the reformers failed? I will tell them why. Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable even to support themselves fill the tenements, the huts and hovels with children. They depend on the Lord, on luck and charity. They are not intelligent enough to think about consequences or to feel responsibility. At the same time they do not want children, because a child is a curse, a curse to them and to itself. The babe is not welcome, because it is a burden. These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children. Against this inundation of vice the forces of reform are helpless, and charity itself becomes an unconscious promoter of crime.

"Why should men and women have children that they cannot take care of—children that are burdens and curses? Why? Because they have more passion than intelligence, more passion than conscience, more passion than reason. You cannot reform these people with tracts and talk. You cannot reform these people with preach and creed. Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps, beggars and failures are increasing every day. The prisons, jails, poorhouses and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as hopeless as the battle of the fireflies against the darkness of night.

"There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy."

In part Colonel Ingersoll has answered his own question, but only in part. In answer to the question, "Why should men and women have children they cannot take care of?" he says, "Because they have more passion than intelligence, more passion than conscience, more passion than reason."

But is it not true that conscience itself, the religious conscience, the conscience developed from early childhood onward, the conscience built up by the teachings of priest and parson, of parent and Sunday school teacher, the conscience directly based upon "God's Holy Word," the "divine law" that says to women, "Wives submit yourselves to your own husbands as unto the Lord," "The head of the woman is the man," etc., etc.—is it not true that this religious conscience in the mind of woman is the chief factor in bringing children into the world that their parents cannot provide for?

Yes, it is very true, no doubt, that man's redundant passion is responsible for much of the evil pointed out by Colonel Ingersoll, but it should be remembered that it is within the marriage pale, the marriage code which is supposed to have the divine sanction, that woman submits to unwelcome and unwise motherhood, not outside of marriage—with rare exceptions.

But if man's ungoverned passion is mainly responsible for overproduction as to number of children, how is it as to quality? Is it not the lack of passion, especially on the part of the mother, more than anything else that is responsible for the poor quality of offspring?

In her "Poems of Passion," Ella Wheeler Wilcox is a better philosopher than is Robert G. Ingersoll. Also in her prose writings, when she says, "Every great genius was born of a great passion, and the reason there are so few great geniuses is that there are so few great passions."

But if the great Agnostic orator has failed in his diagnosis of the evils caused by unwise and irresponsible parenthood, he has made amends in his proposed remedy. This remedy is, "Science must make woman the owner, the mistress of herself; . . . must put it in the power of woman to decide for herself whether she will or will not become a mother."

Here we have, potentially, if not fully expressed, the union of Liberty, Love and Wisdom, and this trinity incarnated in woman gives the remedy for redundant and invasive passion on the part of man. If woman is "mistress of herself," and if she is wise—that is, instructed by "science"—and if influenced by desire to do the best possible for her unborn child (it may safely be assumed that all sane and normally developed women would so desire, since motherhood is conceded to be woman's strongest passion) then all children would be "welcome," and "ignorance, poverty and vice would cease to populate the world."

A priest of the Order of Jesus—a Jesuit—wrote a book entitled "Mistakes of Ingersoll." It is now in order that a supplement to that book be written, showing that the greatest of all the mistakes of Ingersoll is his demand that woman should be mistress of herself. When a generation of human beings shall be born of really free mothers the occupation of the priest will be gone, because no longer needed. Children born of really free, self-reliant, intelligent, self-responsible mothers will not need to be born again, will not need a "go-between" in shape of priest to tell them what to do to be saved. They will know enough to be their own saviors, their own priests, their own rulers or kings.—M. Harman, in Lucifer No. 956.

"He abused me, he beat me, he defeated me, he robbed me." In those who harbor such thoughts hatred will never cease, for hatred ceases not by hatred at any time; hatred ceases by love, this is an old rule.—Buddha.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

Special offer: This valuable work sent free on receipt of 25 cents for a thirteen weeks' trial subscription to Lucifer, the Light Bearer. Address M. Harman, 500 Fulton street, Chicago, Ill.

A Glimpse of an Active Career.

John Turner, chief organizer of the National Shop Assistants' Union of England and a member of the Executive Committee of the London Trades Council, is making a lecture tour of the United States. His first address will be at a mass meeting in Murray Hill Lyceum, New York, Friday evening, Oct. 23, on "Trades Unionism and the General Strike." The news of Mr. Turner's return to the United States will be quite pleasing to those who heard him during his visit here in 1896.

Mr. Turner is just under forty years of age and has been identified with various radical and revolutionary movements for twenty-two years, joining the National Secular Society of London before he was eighteen. At that time Charles Bradlaugh was at the height of his popularity and was fighting to take his seat in the House of Commons. Three years later Mr. Turner joined the Socialist League, a revolutionary Socialist organization with William Morris as its most active and militant personality, and in 1886 was a member of the Executive Board and financial secretary of the organization. From 1884 to 1892 was probably the most energetic period of the revolutionary Socialist movement in England, and during that time no one was more active or energetic than Turner.

The Chicago affair of 1886-7 made him an Anarchist, and during all these dark years no one has been more convinced of the justice of his cause or the ultimate triumph of those principles than John Turner, and few have been more active in spreading these ideas than he. He took an active part in the agitation for the pardon of the Chicago men in 1887, speaking at as many as eighteen meetings in one week.

In 1889 he was a delegate to the International Socialist Workers' Congress, held in Paris, where the now famous resolution calling on the workers of the world to throw down their tools on the first of May and demonstrate their solidarity was brought forth by a delegate from the Knights of Labor, and was carried.

That year he set to work to organize into a trade union the shop assistants (retail clerks) of London. Several attempts had been made previously by others, but in vain; for, as is generally known in the labor world, the shop assistants are so steeped in middle-class prejudices that they are the most difficult of all men and women to organize. However, several of his colleagues having requested him to make the attempt, he decided to do so, and issued a call just after the historic dock strike. The result of the call was the formation of the United Shop Assistants' Union, with himself as president, a post he held nine years, until 1898, when an amalgamation took place with the National Union of Shop Assistants, Warehousemen and Clerks, of which he is now chief organizer. During his first two years as organizer he brought into the union nearly 4,000 members. He was selected by his union to represent it at the International Congress of Shop Assistants held in Brussels last month.

He was connected with the Commonweal, the organ of the Socialist League, and in the early nineties, when Nicol and Mowbray were arrested for incitement to murder for protesting against the condemnation of Charles Calles, Battola and Deakin, Turner stepped in and wrote the leading article for the next issue of the paper, which had been confiscated, together with all the matter set up for that week. The paper was brought out only a day late, notwithstanding the police had the office under observation all the time and another raid was hourly expected.

He participated in the riots at Trafalgar Square on "Bloody Sunday," and was an active participant in the great dock strike.

His connection with the Journal Freedom has been of many years' standing, and he is regarded as one of the ablest of the English Anarchists and one of the best-informed men in the labor movement.

In 1896 he made his first visit to America and undertook a lecturing tour under the auspices of the Anarchists. His tour lasted seven months, and embraced New York, Boston, Philadelphia, Brooklyn, Buffalo, Cleveland, Pittsburg, Indianapolis, Detroit, Chicago, St. Louis, Omaha, Denver and a score of smaller places. He delivered over a hundred lectures, the majority of which were before trade unions, Single Tax and Freethought societies. He was very cordially received by the great majority of the labor men he came in contact with, and addressed most of the central labor unions in the cities mentioned above. President Gompers of the American Federation of Labor took the chair at his meeting in Indianapolis and gave him a letter of introduction to the trade unionists of the country.

Of late years his duties as organizer of the shop assistants have taken him somewhat from the Anarchist movement, but in spite of his many duties he can always be relied upon to speak or write for the cause whenever he can steal a moment's time.

When George Bedborough, the editor of the Adult, was prosecuted in 1898 Turner was on the defense committee and took an active part in raising funds to defend him. E. G.

Incompetence of Government.

In a letter to a Singletaxer who is also in sympathy with public ownership of public utilities, Mr. Charles Francis Adams used the following language:

"The fact is, when it comes to handling private business, any and every government is, in my opinion, utterly incompetent, whether it is a water system, schools, railroads, telegraphs, post-offices, or what not. Every time private enterprise would do it four times as well at about half the cost. Please don't talk to me of doing business through governmental machinery. It is one colossal exhibition of waste, extravagance and incompetence."

Mr. Adams is courageous enough to include education, which many pretended Individualists "concede" to the State. But isn't everything he says applicable to the administration of justice, to police activity, to the army and navy? Is it reasonable to suppose that an organization which cannot economically and efficiently conduct a very simple business—the operation of a street car system, or the distribution of letters and packages—is competent to enforce justice and protect rights? The fact is that there is more, not less, waste and corruption in the business that governments have always monopolized than in those which they have but recently acquired. The cause which produces the incompetence and waste in the directions mentioned by Mr. Adams is fully operative in all other directions. Politicians are like other men; it is the principle, the condition under which they work that is fatal to honesty and efficiency. And is not that principle or condition coextensive with the sphere of government? Mr. Adams ought to be an Anarchist.—Liberty (New York).

Depravity Due to Ignorance

It is surely a sign of amazing progress when our W. C. T. U. women demand that the subject of sex should be taught in our public schools. In the St. Paul Dispatch, Sept. 22, I find this:

"Mrs. W. J. Allen, chairman of the Purity League in Milwaukee, said that the Woman's Christian Temperance Union wanted the subject of sex taught in the public schools, beginning with the kindergarten and continuing up through the grades. Much of the immorality in the schools, as in the world, is due to ignorance. Parents should tell their boys and girls about their origin, and not use a senseless subterfuge when asked by curious little folks about things about which older and perhaps more vulgar boys and girls have told them."

Now, this very claim has been one of Lucifer's most important ones. Most, if not all of the vice, crime and depravity of the world are due to ignorance, and it is a most hopeful sign when the women of the W. C. T. U. demand education sexwise for the rising generation. Flora W. Fox.

The Bible.

As a literary monument the Bible is of much later origin than the Vedas. As a work of literary value it is surpassed by everything written in the last two thousand years by authors even of the second rank. And to compare it seriously with the productions of Homer, Dante, Sophocles, Shakspeare or Goethe would require a fanaticized mind that had entirely lost its power of judgment. Its conception of the universe is childish and its morality revolting. And yet men, cultivated and capable of forming a just estimate, pretend to revere this ancient work. They refuse to allow it to be criticised and discussed like any other production of the human intellect. They found societies and place enormous sums at their disposal to print millions of copies of it, which they distribute all over the world; and they pretend to be edified and inspired when they read it.—Max Nordau.

Of all the actions of a man's life, his marriage does least concern other people; yet of all actions of our life, it is the most meddled with by other people.—John Seldon.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

By Their Fruits.

Two very excellent maxims have come down to us from the dim and distant past—not the words of "plenary inspiration," but simply the dictates of common sense and common experience. They read thus:

"Judge not, that ye be not judged."

"By their fruits ye shall know them."

As I see it, these maxims are not mutually destructive. The first means that we should not sit in judgment upon and condemn the *motives* of others. No one is clairvoyant enough to see the springs of action; and no one can see back far enough to correctly judge of a long line of causes that led up to the commission of any particular act. And yet, for self-protection, we are obliged to sit in judgment upon the *acts* themselves, and we are compelled to *infer* from these acts the general character of the person who commits them.

* * *

Under the head, "From the Far West," in this issue, in the first letter quoted the writer says: "Some of them [the Freethought people] are under the impression that your treatment of Ingersoll is not consistent." But few of the Freethinkers of San Francisco read Lucifer. Hence they are wholly dependent upon the Truth Seeker of New York, the Freethought Magazine of Chicago and the Torch of Reason, Kansas City, for what they know of my treatment of Ingersoll; and now, as the editors of these papers have persistently refused to let their readers see what it is that my friends and myself have said in the Ingersoll symposium, I ask all who claim to be Freethinkers to read what I said in the article, reproduced elsewhere in this issue, that gave rise to the discussion. This article was entitled "Marriage the Church's Stronghold," and was written, as any unprejudiced mind can see, not to defame the name and memory of Robert G. Ingersoll, but to give him honor for what he had said and done in the work of human emancipation.

The opening lines, so persistently misquoted against me, were inserted as giving the substance of what I had long understood as Ingersoll's attitude, at one time in his life, toward the average workingman, and which attitude I honestly believed was quite consistent with his political career, for most of his life. But while the truth should always be told when passing upon the life-work of all men, it will easily be seen that I passed over, very lightly and very quickly, this phase of his work and devoted nearly the whole of my article to a phase with which I was, and am, in hearty accord.

"Let justice be done though the heavens fall."

"By their fruits ye shall know them."

As Garrison said, so say I:

"I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard." M. HARMAN.

The trouble with most people is, they bow to what is called authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time.—Ingersoll.

He who knows most grieves most for wasted time.—Dante.

Replies to Criticisms.

On page 299, current volume, No. 589, W. L. C. thinks I have "a wrong idea of the 'Message to Garcia,' in my comments on the case of Carson and the Missouri Pacific Railroad." Am always glad to be corrected when I make mistakes. Not having read this famous message I was careful to say that I hoped the common interpretation of Fra Elbertus' intent is not the correct one.

Will say in regard to the case of Carson, who was reported "shelved" by the railway management for saving the bridge over the Kaw at the time of the great flood, that I have since been informed by the agent of the Missouri Pacific at Valley Falls that the report of Carson's retirement is without foundation. He is still in the employ of the same company, having been transferred to Little Rock at his own request.

The case of the engineer on the "sound steamer" referred to by W. L. C. is by no means parallel to that of the man who saved the bridge. There was no emergency demanding immediate action when the engineer, without consulting the captain, changed the speed of the vessel, with disastrous results. My critic's logic is faulty, as I see it.

"THE IDEA OF SOCIALISM."

On page 298, same number just cited, is found a protest by C. F. H. against Lucifer's idea of Socialism, reference being made to my experience last summer in Michigan, wherein I am charged with laying all my troubles at the door of Socialism. If our good friend will read again what was said at the time he will see that I discriminated. I did not then, and do not now, denounce all forms of Socialism. I claim to be a Socialist myself, quite as much as an Individualist. Rockefeller, Morgan, Mark Hanna, Roosevelt—all the monopolistic bosses of the country—are both Individualists and Socialists, but their Individualism and Socialism are not to my liking. I did not write the introduction to the "Message from Mrs. Williams," and therefore am not responsible for the "fling" in reference to the "knavery of the postoffice" as giving fresh illustration of the "possibilities of Socialism." I certainly do not think that the villainies authorized or condoned by our monopolistic and tyrannical postoffice system should be charged against the Socialism advocated by George D. Herron, Eugene V. Debs, Clarence S. Darrow and many others I might name. Lucifer's platform is broad and free; each writer (including editors) is responsible for his or her own utterances; no more, no less.

NOT A "PRIEST" NOR A "SMART ALEC!"

"It is to be hoped that Moses Harman is not contemplating taking orders as a Catholic priest. He is, however, as he frequently reminds us, old enough to be the father of quite a flock."

This paragraph is clipped from the editorial columns of Free Society, Chicago, dated Sept. 20, and signed "Jr."—elsewhere written out as "Abe Isaak, Jr."

To my thinking, the first and chief qualification for editorship is truthfulness (including justice). The second is courtesy (including fairness). As I see it, both these qualifications have been disregarded by the writer of the above paragraph. Instead of frequently reminding my readers that I am old enough to be the father of quite a flock I have mentioned, within the space of a few months or years, that I am old enough to be the father of two of my critics, who seemed by their manner to think they knew much more of the matter under discussion than I did, and whose treatment of me bordered on the *parental*. In thus saying I stated the simple truth, and have no apology to make; but if the two critics alluded to constitute "quite a flock," then perhaps my present critic is in the right, and I will be compelled to take my place at the foot of the class and learn from him what words and numbers really mean.

As often said before in these columns, age does not always bring wisdom, but if we have to cross a pathless desert or precipitous mountain we would probably prefer as guide one who knows the dangers by close observation and experience, rather than one who has only *heard* what these dangers are, but who, by his assumption of superior knowledge, constantly reminds one of the good old Greek word, "sophomore!" M. H.

Our duty is to enter on the consideration of every subject with a sincere desire to learn the truth, and to renounce whatever error we may have imbibed.—William Emery Channing.

Oh, the ignominy of being a popular preacher!—F. W. Robertson.

From the Far West.

A few more extracts characteristic of the letters I am receiving from the Pacific Coast will probably be read with interest by some at least of the Light Bearer household.

From San Francisco C. V. Cook writes:

"Have consulted every friend that I could reach personally and already know of twelve or thirteen who would subscribe for Lucifer if you were here. I think if you are able to work that you might take a fairly large number of subscriptions. On the street, too, you should be able to take in a few dollars each evening on pamphlets or trial subscriptions. Remember San Francisco is a great place to discuss questions on the street. It would be unfortunate for you to come so far west and yet miss coming to California. The climate is invigorating and you would feel like working, and upon this would depend your success in business. The Social Science Club is not now in active order, but nearly all are co-operating with the Educational Lecture Association, that is, the Freethought and Science Society. If you would be able to address us on the Freethought phase of some question I feel sure I would be able to arrange with the Freethought people for a lecture. Some of them are under the impression that your treatment of Ingersoll is not quite consistent. But if the Freethinkers object the Social Science Club will try to get you a good hall. I would like to hear something of 'Ingersoll on the Sex Question.' His last lecture makes a fine opening. I have three copies of Olerich's 'Cityless and Countryless World' (cloth), that I would contribute to you. A lecture or two on the street would dispose of them easily. Every one seems willing to help by subscription to Lucifer, and if you meet our free people you will find most are glad to help if they can see that you are reaching those who need it. How much you would need for your support I am no judge, but this is the lay of the land as I see it. If you do decide to come, announce it through Lucifer, so we may get our heads together."

I, too, feel much interest in everything that Ingersoll said on the sex question, also on the labor question, and if any of our friends know wherein we have failed to correctly reproduce the great orator in regard to these questions I will thank them to let me know. The Freethinkers spoken of by Brother Cook have probably read the Truth Seeker's statement of the case only. If the Truth Seeker's method be the true Freethought method, then I am no Freethinker, and will have to begin at the beginning and learn my lesson all over again.

* * *

A good lady friend and subscriber living in the metropolis of the West Coast writes in part:

"I would certainly advise you to come to our big city. At present there are a number from the East giving lectures on 'soul culture,' etc., and drawing large houses, but of your teachings I really never heard until a personal friend showed me Lucifer a couple of years ago. I have not dared to circulate it among my friends. If there is anything I can do in the way of inquiry, will be pleased to do what I can, for I feel grateful to you for what Lucifer has done for me. O. M."

* * *

From Santa Ana, Cal., D. Edson Smith writes:

"While there are fourteen or more churches in this town of upwards of 6,000, there is a large Liberal element here. At one time we had a large and active Liberal club. Samuel P. Putnam used to have fair audiences at this place. He always stopped with me when here. Lois Waisbrooker lived here a long while and sowed Liberal seed. But there has been no one here to 'round up' the Liberals for a long time. If you come to the great city of Los Angeles I would think it advisable to come down here, thirty-four miles. If you decide to come, let me know in season. I will meet you at the depot and keep you while you stay."

* * *

M. A. B., writing from San Jose Cal., thinks it very doubtful whether I could do anything in his city because—

"There is so much prejudice against anything pertaining to the sex question. Very few have the courage to advocate that reform publicly, especially when it is likely to endanger their bread and butter. Few people have the heroism that you, your daughter and a few other pioneers in your line of reform possess. I honor such people and am sorry I cannot be of more service to you."

NO LUCIFERS ON SALE.

Another old-time reader of Lucifer and liberal patron of its book list writes from the Gate City of the West:

"You should certainly extend your trip to the metropolis of the Pacific Coast and see with your own eyes what is going on here, whether it pays you financially or not. It may be your last opportunity. Am sure if you go back to Chicago without coming to California, being now so far on the way, you would always regret it. The cost of living in San Francisco need not be great, and I for one would be pleased to help to defray your expenses if you accept my offer. You can rest assured that you will find represented here every kind of advanced thought, although but to a limited degree, perhaps, in your line. I have never seen any Lucifers on sale at the stores that keep newspapers of advanced kinds. Should you decide to come to California I would be pleased to hear from you before you reach San Francisco, so that I could wait for you at the railroad station and look after your comfort. C. R."

Will some good friend take it upon him or herself to see that Lucifer and its pamphlet literature are kept on sale at the principal book stores and news stands in San Francisco? Also at Los Angeles, San Diego and other towns? If I am to make the tour of the Coast cities, this would be one of the best ways to advertise my coming and to make the trip a success in all ways.

LUCIFER A FRIEND AND COMPANION.

A gold hunter in the mountains, writing from Red Bluff, Cal., sends this greeting:

"Lucifer and its fraternity are new to me. I find here the expression of what has been the development of years of thought, but thought which I have held alone. I do not know a single person who thinks with me. In this way Lucifer has been a friend and companion. Should you visit Sacramento or San Francisco, both good centers, I shall endeavor to go there and hear you, should you speak. Trusting I may have the pleasure of meeting you. Yours sincerely, E. HAYDEN."

* * *

One more letter, a fair sample of many others I should like to reproduce, in part at least, did space permit, must suffice for this time. Writing from San Francisco a friend sends encouragement in these words:

"Am pleased to be of service to you. A Liberal society has been formed and will have the first meeting this evening. I enclose programme of lectures. Will do all I can to assist you with introductions to people whom I know. Cannot see any good reason why you should not be successful in taking many subscriptions to your Lucifer, and sell many books. I am president of the People's Spiritual Society, and know many Liberal people, to whom I will introduce you, and will ask others to do the same. Hoping your health is improving and that you will visit California in the near future. Yours fraternally, J. H. L."

* * *

Once more thanking all who have written in answer to inquiries—all who have offered to assist in any way to make my proposed visit to the Coast a success, I again request all letters for me personally to be sent to Las Vegas, N. M., care of Solomon Harman. M. HARMAN.

Anarchistic Methods of Noncomformists.

Passive resistance is being resorted to in England by people who would indignantly repudiate the imputation of Anarchistic policy—the Nonconformists, who violently object to the new education act on the ground that it practically reimposes the old church rate and forces men to pay for denominational teaching opposed to their own religious convictions. It is not necessary to examine here the provisions of the reactionary act. The point is that, having failed to prevent its adoption by parliament, thousands of otherwise "law-abiding" citizens are passively resisting its enforcement by refusing to pay the school tax. And this course has the approval of prominent divines, lord mayors and other influential personages. The plea of these resistants is that their conscience does not permit them to obey this particular law. They believe in government, in majority rule, in the omnipotence of parliament, but they draw the line at the school act. It would be interesting to know what they think of passive resistance on the part of those whose conscience—or reason—revolts against most of the acts of their government! The appeal to conscience, to individual judgment, is fatal to the whole business of governmentalism. The Nonconformists are Anarchists with respect to the school law, and they are building more wisely than they know. Illogical and inconsistent as they are, more strength to their elbows!—Liberty (New York).

Perhaps one of the noble lessons Darwin left to the world is this—which to him amounted to a profound, almost religious conviction—that every fact in nature, no matter how insignificant, every stripe of color, every tint of flowers, the length of an orchid's nectary, unusual height in a plant, all the infinite variety of apparently insignificant things, is full of significance. For him it was a historical record, the revelation of a cause, the lurking place of a principle.—Frank Cramer's "The Method of Darwin."

What Our "Delinquent Subscribers" Say.

E. Z. Ernst, Olathe, Kan.: Be sure to put me down for a regular subscriber. Will send money soon. Lucifer *must* go on.

Delos Dunton, Carpentersville, Ill.: I inclose $2 on subscription to Lucifer, and hope others will come to your aid in your work.

C. L. Swartz, Wellesley, Mass.: I am a subscriber to Lucifer, and desire to continue to be, even if I have to pay one cent postage on each copy.

Edw. Hayes, Brooklyn, N. Y.: Inclosed is $1 to renew subscription. I don't know if it's due, but you deserve all we can do for the good and noble work you are engaged in.

E. A. Wray, Chicago: Please continue sending Lucifer to me. I have learned to like your paper and do not wish to do without it. I will call soon and pay my subscription.

J. E. Phelps, West Sutton, Mass.: Inclosed find $1 to renew my subscription to Lucifer, which expired a short time ago. I hope the Postoffice Department will not cause you trouble. Our best wishes are with you.

Dr. M. Rowe, Illinois: I see that my subscription is behind. Please don't stop my paper, as I will catch up soon. A great many periodicals come to our house, but none, in my opinion, of such importance as Lucifer. The world needs it.

J. L. Buxton, Milford, Mass.: I think I am way behind on subscription to Lucifer. It is unfair to let the paying for such a good paper go so long, for there is hardly one paper that does not have an article worth more than the year's subscription.

F. E. Miller, Michigan: I am still under the disagreeable necessity of acknowledging myself in arrears on subscription, and feel grateful to you for kindness in sending Lucifer. I hope to make amends soon, and should very much regret to have my Lucifer discontinued.

Frederique de Crane, Iowa: By no means discontinue my paper, as I can hardly do without it. My husband is out of work, but I will pay as soon as possible. I most heartily hope that all your subscribers will send in their names and that the list may be swelled with many new ones.

John A. Lloyd, Indiana: I had about decided I would have to discontinue taking Lucifer, but when I saw the last number I concluded to pay you for two years' subscription. Have been bedfast for the last eight months and always will be, so will have to cut off all unnecessary expenses.

E. E. Coleman, Indiana: In response to your recent request to Lucifer to delinquent subscribers, I write to inform you that I am still a subscriber to Lucifer and expect to be for a long time, as it is my favorite of the eight or ten periodicals I get. I will forward a dollar on my subscription in a few weeks.

G. J. Lambrigger, Nebraska: Here is $1 for one year's renewal to your valuable paper. I take some twelve or thirteen publications, some of the most radical Freethought and Socialist papers published, but if I had to confine myself to but one paper Lucifer would be the one. Never stop sending me the paper till I say so. Am sorry to be caught in arrears.

Bettie M. Roberts, Miller, Mo.: I shall be very glad if you will continue sending Lucifer to me. I have paid on subscription several times, and expect to continue paying for Lucifer, although I am in arrears a few months at present. I cannot understand how it can be the business of the postal authorities whether your subscribers want the paper and pay for it or not. That is your business and that of the subscribers. Yes, tell Uncle Sam that I want Lucifer and expect to pay for it.

The mischief of past legislation justifies the belief that as the presence of legislation is diminished, and the human mind less hampered, the progress will continue with accelerated speed.—Buckle.

A woman said to me: "I have no friends." But how could it be otherwise when her life was fenced about with formalities?—Elizabeth Gibson.

Religion.

Naturally, it might be supposed that nothing good could come out of unmixed error, but, as a matter of fact, all races and peoples have ever regarded their religion as the most valuable of all their possessions. Yet this applies only to each people's own religion, and is never the estimate by one people of the religion of another. At the risk of repetition, let us bring forward an illustration of this most important qualification. If a convention of all the religions on the globe were to be called, each sect being represented by one delegate, and the question were to be voted upon, in the case of each religion separately, Is this religion true? *or*, Is this religion beneficial to man? the result would inevitably be that only one affirmative vote would be cast in each case, and that would be the vote of the delegate of the particular religion upon which the vote was taken; and if the action of this convention regarding the feasibility of preserving or abolishing religions could be conclusive, it would be found that all the religions of the world would be overwhelmingly voted down and abolished, and this by the action of avowed religionists alone.—Professor Lester Ward.

Thomas Jefferson's Religion.

Say nothing of my religion; it is known to myself and my God alone. Its evidence before the world is to be sought in my life: if that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one. It is a singular anxiety which some people have that we should all think alike. Would the world be more beautiful were all our faces alike, were our tempers, our talents, our tastes, our forms, our wishes, aversions and pursuits cast exactly in the same mold? If no variety existed in the animal, vegetable, or mineral creation, but all were strictly uniform, catholic and orthodox, what a world of physical and moral monotony it would be! These are the absurdities into which those run who usurp the throne of God and dictate to him what he should have done.—Thomas Jefferson, in a letter to Charles Thomson.

A gentleman residing in the beautiful city of Seattle is desirous of knowing if there is a lady reader of Lucifer, refined, neat and musical, who would like to co-operate with some gentleman of the West in the effort to secure or create a home-made heaven? If so, she is sincerely requested to respond to this brief message, giving necessary information to the undersigned, who is a believer in absolute equality of the sexes; that heaven is not a locality, but a creatable condition, attained when our goodness is guided by enlightenment. Born poor in 1861, have passed through years of poverty and felt its bitter and unjust sting, but am now worth about $10,000; am 5 feet 8 inches tall; weigh 130 pounds. Being naturally musical and artistic, am very sensitive to all forms of this world's discord, but as truly appreciative of the harmonies of life. Realizing as I do, that religious, political and social superstitions are holding our race in mental and physical bondage; knowing well how few there are who are entirely free from their all-blighting effects, I feel that an unusual effort on the part of these few is necessary in order to demonstrate their superior position. Being temperate and considerate myself, am fully aware that any woman to appreciate elevating principles must first possess them herself. This message I therefore mission to stir the heart of a congenial soul to a full realization of its true import. She will then be fully advised of all necessary particulars, of which she feels concerned, by addressing J. T. Parker, Fremont Station, Seattle, Wash.—Adv.

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REVOLUTION.

Truth is shining, earth's awaking;
Freedom rising, chains are breaking;
Tyrants on their thrones are quaking,
For their reign is nearly done.
Knowledge coming, error leaving;
Pen and press their past retrieving,
Swiftly fly their shuttles, weaving
All the nations into one.

Priests and creeds are retrocoding,
Men the guide within are heeding;
Everyone his garden weeding;
Headlong, bigotry is hurled.
Love unsniping, hate is dying;
Men rejoicing, knaves are sighing;
Deadly curses fast are flying
From a renovated world.

—William Denton.

The Woman Question.

However woman's position in society may change, however her outlook and ideals may develop, so long as the race exists she cannot escape from motherhood. So long as the race exists the question of the birth supply must ultimately come back to her for its answer. Without her understanding, without her conscious and intelligent co-operation with the forces and tendencies that make for progress in the evolution of society, there can be no solution of the vexed questions of the day. . . .

In dealing with woman's relation to society I shall take the subject outside of all consideration of religion or morality. Religion has had a prominent place in the past history of woman's position and it still exerts a great influence. It is a factor which will have to be met in the accomplishment of any racial reform, but it is a matter for the individual to deal with and need not concern us here. This is equally true of morality, which has ever been a variable quantity dependent upon time and place. The morality of one particular age or race is not that of another. Every civilization has its own code. In the last analysis morality must find its basis in science, and its purpose in the progressive well-being of society. Whatever, then, conduces to the improvement of the birth condition and the education of the young is of the highest morality, even should it be found in a complete overturning of all previous codes and ideals.

* * *

In our age and race a study of birth conditions must be a study of marriage. That is the only recognized and legitimate source of offspring. Marriage—that is, the established relation of men and women—has been in all races and all ages founded on economic considerations. Early group-marriage sprung out of the necessity of a weak species to unite themselves for purposes of defense and sustenance. Marriage by capture followed when the race grew less nomadic and established itself in localities, and marriage by purchase arose when the race had become in some degree industrial and woman had acquired a certain economic value as a worker—a slave. In this gradual way marriage as we know it to-day has been developed, and since the beginnings of industry it has been essentially a property institution. Modern marriage has been clothed with a spurious sanctity, it has been enhaloed with incense of sentiment and romance, but underneath all the fair show it remains an institution of property right in wife and children. Our present marriage systems is part and parcel of our economic system, and those of us who contemplate a revolution in economics must recognize the fact that such a change must be accompanied by a change in the marriage institution, a revolution in the established relation of the sexes. Those of us who have thought out the matter along revolutionary lines must see that the new system must have for its object the betterment of the race through enlightened reproduction. . . .

Marriage, I have said, is a property institution, but in its development as such there has grown up within and around it a feeling, an attitude of mind, a belief that amounts to a superstition, a superstition promoted and fortified by religion and boasting "divine" authority. This is as deadly as any of the old theological beliefs from which we are freeing ourselves, and it is much harder to eradicate, for it permeates the whole attitude of men and women toward each other. It is the very essence of our "Christian marriage," and it reaches its fullest development in prostitution, that inevitable companion of legal marriage.

* * *

This superstition may be briefly stated thus: Men have sexual needs which women must supply, but since this service of women in behalf of men entails some risk and sacrifice on their part, they must be given economic compensation.

Do not be in haste to deny that this is the essence of marriage. Look closely and you will find it wherever you find civilized man. Furthermore, men, instead of taking the humble position of beggars or suitors for this service, have arrogated to themselves the right to demand it. This has bred in women the necessary cunning to secure their reward, and has made of marriage a disgraceful barter, in which the woman shrewdly withholds the required service until she has the reward inalienably secured to her. If she is foolish enough to surrender herself without these precautions she runs great risk of losing her recompense. She will not be cheated again, but will drive a sharper bargain with the next purchaser.

All women may not understand this, few women would admit it, but they all know and act upon it. Every girl learns early in life to use her charms as an allurement with which to beguile men into saying the things she likes to hear and doing the things she wants done. How many women will own to the possession of passionate needs and desires? Where will you find frank equality between women and men?

Love itself, love in its affectional and intellectual aspect, has succumbed to the same perversion, and you will find whole realms of philosophy tainted with this lie. Love, we are told, is conflict, strategy, deceit. We are told this, and we believe it and we act upon it. The woman prides herself upon restraining and ignoring her own nature and using her attractions as a snare. She plays upon the passions of men for her own ends. Men pride themselves upon being quite too clever to be played with, and take great glory to themselves for outwitting women, taking them off their guard and compelling their submission. And there are those who call this love!

And the children—oh, the pity of it! the shame of it!—the children are mere accidents in this perversion of instincts, this bargaining between lust and avarice.

"Oh! oh!" will cry the virtuous ladies. "Such talk is shocking!"

True, it is shocking. It is meant to be shocking. Your

"Christian marriage" is shocking. Your woman's "virtue" is shocking. Your whole system of sexual morals and economics is the materialization of an abominable lie.

As soon as you see it in its nakedness, stripped of its trappings, you yourselves are ashamed of it, and you want it hidden again under this glamour of romance and religion with which you conceal its enormity.

Here, then, is my arraignment of marriage—modern marriage, with its concomitant divorce courts, its unspeakable but inevitable prostitution, with its impossible and unnatural ideas of virtue and its hypocritical disregard of them; this thing of shreds and patches, permeated by an atmosphere of falsehood and concealment. This is the full flower of our present economic system. This is the best we have been able to do in making birth conditions and growth conditions for our young.

"We are here to get better births and a better result from those births." We cannot do this through marriage. What is to be done about it?

Here, then, is the question. I put it to you women, I put it to you men, to all women and to all men. It is the baby question, it is the woman question, it is the social question. It is peremptory, it is insistent, it will not be ignored, it must be answered, and you men and women must together find the answer. —From "The Woman Question," by Adeline Champney.

Does It Pay to Be a Radical?

I believe Mr. Crane can understand my question if he will study it some more, for he is naturally bright. I have known others to comprehend what I "had wrote or said," to use one of Mr. Crane's advanced grammatical forms, but they did not have to defend hypocrisy and other questionable doctrines. As a preacher of total depravity, Mr. Crane has John Calvin faded to an attenuated shadow. There is no hope for reform for the "excrescences" and "barnacles" he describes, yet the line between them and the true radical is so uncertain that he cannot define it when asked to do so. Confessing ignorance, I ask: What has the free woman to fear from the impostor barnacle that she does not fear from the true radical? What is a "nefarious design"? Mr. Crane is a plagiarist. I am sure I saw this expression thirty years ago in "The Terror of Yanoo, or, His Forty Victims," by D. Deadeye Sleuth. It is orthodox enough to be even older. What warning is there in it that wide-awake people need?

To make the radical cause stand for hypocrisy as a fixed policy "when the result is sufficient" is certainly a nefarious design. I will ask Mr. Crane once more, and hope he is done with dodging: Do you justify the impostor in the deceits you described when he thinks the reward is sufficient? If not, then modify your maxim.—Anonymous letter sent to J. M. Crane.

I have received an anonymous letter, signed with a picture of skull and cross-bones and postmarked Chicago, in which the writer, presumably referring to two recent articles of mine in Lucifer, complains that I "defend hypocrisy and other questionable doctrines." I admit the accusation; so that settles that.

Then he goes on to say: "As a preacher of total depravity, Mr. Crane has John Calvin faded to an attenuated shadow." I know of no basis for that accusation. I do not believe in total depravity, not even in the total depravity of a writer of anonymous letters who signs them with skulls and cross-bones.

He proceeds: "There is no hope for the excrescences and barnacles he describes, yet the line between them and the true radical is so uncertain that he cannot define it when asked to do so." I think I drew the line between them fairly well in Lucifer No. 988.

Going on, the writer says: "Confessing ignorance, I ask: What was the free woman to fear from the impostor barnacle that she does not have to fear from the true radical?"

Before attempting to answer that question I will mention the fact that my article on "Does It Pay to Be a Radical?" was written to point out the reasons why conservative women have wrong opinions of radicals. Of course, free women are more likely to detect impostors than conservative women would be, and I think neither a free nor a conservative woman has anything to fear from a true radical.

"What is a 'nefarious design'?" he asks, but he seems to have looked into the dictionary after asking, for he adds: "To make the radical cause stand for hypocrisy as a fixed policy, 'when the result [I wrote "reward," not result] is sufficient,' is certainly a nefarious design."

I am not certain whether he is using the phrase "stand for" in the usual slang way, which would mean to make the radical cause a defender of or a tolerator of hypocrisy; or if he means it in the good English sense, which would mean to make the radical cause merely another name for hypocrisy. I certainly made neither assertion.

Then he concludes: "I will ask Mr. Crane once more, and hope he is done with dodging: Do you justify the impostor in the deceits you have described, when he thinks the reward is sufficient? If not, then modify your maxim."

I thought I made it perfectly clear that I do *not* blame impostors when the reward is sufficient to make them impostors, and if they did not think the reward sufficient they would not be impostors. In other words, I do not blame impostors any more for being impostors than I blame a wolf for being a wolf. But if I were a raiser of sheep I think I should take precautions to prevent wolves from killing them. When I pointed out the difference between true radicals and impostors I was simply discriminating between wolves and shepherd dogs, as it were.

I think words would be wasted in trying to defend hypocrisy for a reader of Lucifer who writes anonymous letters and signs them with skulls and cross-bones. I do not even blame him, for the reward, doubtless, is sufficient. Selah!

JONATHAN MAYO CRANE.

Jonathan Mayo Crane—Comrade: I take the liberty of writing you a private letter in response to your query in Lucifer asking women to give the proportion among men calling themselves radicals they have found worthy of the name.

My experience dates back to some fifteen years ago, and among the hundreds of men calling themselves radicals whom I have either corresponded with or met personally, there are but two of the correspondents and three I know personally who fall to come up to my definition of a true radical.

These two correspondents are both educated men—one a professional man, the other a business man—and they persist in writing upon sex questions in a way offensive to any refined woman. I say *persist*, not that I continue to write to them, but I know of others they have written to, and the letters are quite similar to the ones I received.

Of the three I met who deserve to be "read out of the ranks," one is so certain that every radical woman exists but for the one purpose of sex intercourse that he is highly offended when he finds one who does not respond to *his* advances. The second has a fashion of treating his new acquaintances to flowers, theater tickets, rides, etc., and then telling his next acquaintance—who is, perhaps, with him at the theater—"I spent five, ten (or such like) dollars on Miss or Mrs. So and So, and then she refused my advances." He ought to learn that putting a radical woman under financial obligations to him doesn't necessarily mean that she repays him in the way he expects. Right here is a good place to say a word against the practice of indiscriminate giving on the part of men. It is a very commendable thing to wish to afford another person pleasure, but it should be done freely or not at all, with no expectation of reward, sexual or otherwise. At least, one would suppose when a man asks a woman to take a ride or accompany him to the theater, he gets as much pleasure from her company as she does from his. This sort of radical has not outgrown the idea that sex is a sort of merchandise.

The third and last one I feel called upon to denounce is a man whose conversation is always on the one theme—sex. He is gentlemanly in his deportment, would never cause any woman a moment's inconvenience or trouble but he simply breaks every rule of good conversation by everlastingly talking on one subject.

Now, I consider none of these five men *bad*, yet if a woman friend of mine should ask me regarding them I should feel it my duty to warn her as to their decided peculiarities and save her the trouble of having to offend them perhaps later.

The faults in radicals are not all on the side of the men by any means. There are women who call themselves radicals, and yet when among conservative people they denounce radicalism. I am glad to say I know but one of this type. One need not parade one's ideas among people one knows will disagree with them, but one should either keep still or speak one's true sentiments when occasion warrants.

Thank you for having brought the subject up for discussion. It's the only way we have of learning what others think.

MYRA PEPPER.

Chicago is now the storm center of agitation for a weeding-out campaign among reformers. The disturbance arises naturally and is in harmony with experience. There never was organized any sort of reform movement but soon or late the better element concerned in it had the deplorable fact forced on their attention that the cause had drawn to its standard a bunch of adherents who were a damage to it.

Such harmful persons very early attached themselves to the Christian Church and moved the Apostle Paul to voice the wish that they were cut off just under the ears. But that was long ago. Not to linger in the too distant past, we may note that the American revolutionary cause developed a set of men, such as Paine and his kind, who had to be turned down when the patricians took hold of the country and filled the offices. The men were well enough as tree-planters, but the fruits were plainly designed by Providence for the elect, who gathered them.

Afterwards the anti-slavery cause in America was hampered by a set of people called Abolitionists, who, according to the opinion of the best thinkers in the party, put the whole movement on the bum. Such were Garrison and the other extremists, who held that the way to get rid of slavery was to destroy the institution. It is needless to say that they were read out of the anti-slavery party with the awful circumstances of excommunication. I wish I could recall the names of the persons who were foremost in causing their expulsion, but unfortunately nothing has been heard of them since and their names have not been preserved in the common speech.

At Chicago the work of differentiation—the separating of the woolly from the too woolly—has been started in one division of the reformers by Mr. Jonathan Mayo Crane, a contributor to Lucifer, and in another by Mr. H. L. Green, editor of the Free Thought Magazine. Mr. Crane is a social reformer; Mr. Green is a free religionist, and each finds himself rubbing elbows with individuals whose conduct and motives he cannot applaud.

Mr. Crane is almost persuaded that it does not pay to be a radical, because there are to be found in the radical camp the following mischievous characters, owing to whose presence the course of free love does not run smooth:

"1. The sexual tramp or forager, who sees nothing in radicalism but an easy means of gratifying his one predominating desire.

"2. The terrorist, who imagines he can kill the upas-tree of injustice by lopping off its topmost branches.

"3. The impostor, generally a mere rake or libertine.

"4. The fool, who imagines that a free woman should not repel the advances of any man.

"5. The noisy rebel, who delights in saying or doing things that show his or her disregard of or contempt for conventional society."

Sympathy is at once felt for the high-minded man who, when the persons above characterized claim the proud title of radical, would gladly be known as something else; and his desire is all the more understandable from the fact that the opponents of any party invariably select its parasites to hold up as its representatives. Still it is not practicable for one to dissociate himself altogether from the vile. Suppose you get out of the radical camp, where do you find yourself? You are in the conservative camp, where the company is just as bad; or in the orthodox, where it is worse. The sexual tramp, the terrorist, the impostor, the fool and the noisy rebel are still with you. You can't lose them, and if you keep running to escape identification with the undesirable you will finally be asking yourself whether it pays to be a vertebrate animal.

One would like to feel that all radicals are high-minded and act from sane and conscientious motives. In approaching one of the fair sex the professed social radical should be able to say without intent to deceive: "I am doing this thing on principle, and not for the purpose of gratifying any desire which predominates at the moment. I am proceeding about this business as a radical." He should be generous enough to admit that the woman with no strings on her is not under obligation to meet the advances of every man, and he should respect her right to repel them so long as she makes an exception in his case.

I abhor the rebel who to show his disregard of conventions delights in doing things. He ought to be doing time. The one who says things is no better. He should keep quiet and let me do the talking. True, he often expresses my views, or at least the logic of the position I have taken, but his holding the mirror up to my mind and exposing it naked causes me embarrassment. Dang him for proving to me that I haven't the courage of my convictions! . . .

It is vain to hope that the fools in all reforms will ever learn sense, but we must not let them put us on the run. I trust Mr. Crane will take counsel of his liver, that seat of courage in our species, and conclude that if radicalism is sound it will pay him to be a radical.

The complaint of Mr. Green produces more agony in my mind than do the troubles of Mr. Crane, as it is based on the conduct of Freethinkers, and I profess to be a Freethinker myself, while I have never qualified as a social radical.

Mr. Green differentiates two classes of Freethinkers, and against one class prefers the following charges:

1. They dislike and oppose the Church "for the reason that the Church teaches a better morality than they like to live up to."
2. They "glory in destroying the Church."
3. They "hate the Church."
4. They "rejoice if a clergyman goes wrong and brings disgrace upon the Church."

Of the Freethinkers transgressing as above Mr. Green affirms that they are "a damage to the Freethought cause and do us more harm than good—they bring disgrace to the cause, and should not be recognized as Freethinkers." Those are the bad Freethinkers. The virtues of the good ones shine by contrast, thus:

1. They oppose the Church "for the reason that the morality taught by the Church is too low for them."
2. They "pride themselves in advancing a higher civilization and making the world better."
3. They "aim only to rid the Church of its errors and false teachings."
4. They are "greatly pleased if a clergyman steps up higher and in place of preaching superstition preaches the Religion of Humanity."

Any Freethinker who realizes that he belongs to the first class will make haste to get into the second under penalty of losing his tag. As for myself, I am not conscious of belonging wholly to either. It is tough to find oneself left out or divided, but that is my fix. While disliking and opposing the Church, I must strenuously deny that I do so on account of the lofty morality which it teaches. No morality is too good for me, or higher than I like to practice. And I would not say either that my dislike and opposition are based on the grounds of its low moral teaching. I am against its religion. Teaching morality is a serious offense on the part of the Church, but its crime is inculcating supernaturalism. If any gentleman has left the Church to escape its high morals, he must have done so under a misapprehension, as he may be as immoral while a believer as he can if he turns unbeliever.

I ask to be let in on No. 2 of the first class, and to "glory" with the rest so ticketed in "destroying the Church." Any person not wishing to see the Church destroyed should join and support it. But I also desire to be accounted one of those who "pride themselves in advancing a higher civilization." Such pride is not inconsistent with glorying in destroying the graft which is the Church. "Ecrasez l'infame," remarked Voltaire; crush the monster. I think he was right, and so was Ingersoll when he said that the only way to reform the Catholic Church is to destroy it; and considering that the Protestant Church is Catholic so far as it is churchy, no reason appears for making an exception in its favor. . . .

There is nothing in the wrong-going of a minister to rejoice the emancipated heart. (See Class 1, No. 2.) A clerical fall does not connote a decline of faith. . . . I am in Mr. Green's communion so far as to be greatly pleased if a clergyman "steps up higher and in place of superstition preaches the religion of humanity." We must in the future depend upon ministers who turn state's evidence to supply the Freethought platform. I once hoped the Liberal University might turn out our kind of preachers, but am afraid not much dependence can be placed on that source. Mr. Wakeman's web of cosmological sociology does not appear to be catching the fly student. So I am glad

CONTINUED ON PAGE 333.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Westward Bound.

Las Vegas, N. M.

Leaving Topeka and the many friends whose co-operative help I had been the recipient of for near four weeks, on board a Santa Fe "tourist" train, I passed through a lovely country, made doubly interesting by one of the loveliest autumn days, Monday afternoon, October 19. Kansas corn, the chief agricultural product, is now safe from frost, and will yield a fair average, so we are told by the later estimates, notwithstanding reports of killing frosts in September. Nothing attracts the eye of the tourist through Southern and Western Kansas more than do the dark-green fields of alfalfa clover, contrasting so strongly at this season with the somber brown of the cornfields and the long stretches of dead prairie grass.

At Hutchinson, 168 miles out from Topeka and 692 miles from Chicago, occurred the first serious detention—an "engine off the track," at or near the "round house"—giving rise to an uncomfortable reflection as to what might have been the consequences had the monster iron horse taken it into his head to leave the track when the train was at full speed and while passing over high embankments.

So much time was lost in getting the engine to its place again that it was full 9 o'clock before we were once more speeding onward towards the next important stopping place, La Junta—pronounced La Hunta—in Colorado, the junction of the main line with the Denver branch. La Junta is a town of some five thousand people, situated near the valley of the Arkansas River, a shipping point of much importance for cattle and horses, also for cantaloupes and sugar beets, which latter industry has lately become a remunerative one wherever irrigation in Eastern Colorado is practicable.

From Hutchinson to La Junta, a stretch of some 237 miles, the direction is nearly west, but from this point the road takes a nearly southwestern course to Albuquerque, N. M., a distance of 147 miles.

Soon after leaving La Junta the twin mountains called Spanish Peaks came into view, on the western horizon, white with snow, shiny bright in the morning sun, and distant some thirty or forty miles from the nearest point on the road.

The immense plains are the home of the "prairie dog," an animal about the size of the common gray squirrel, but shaped more like the dog family. As the train thunders past the little fellow stands erect on his hind feet, on his hillock, showing a whitish brown chest and abdomen, apparently wondering what business the iron horse has to come whistling and puffing through his domain without first getting permission from the original settlers. Like his old-time neighbors—the buffaloes and the Indians—the prairie dog is fast finding out that he has no rights the white man feels himself bound to respect.

When passing the Raton range of mountains it takes two and sometimes three engines to get one train through the tunnel—elevation 7,608 feet above sea level. At this point it is said many people suffer from the effects of the change in the density of the air, but I felt no inconvenience from this source. My attention was taken up wholly by the picturesquely beautiful scenery on all sides, snow-capped ridges lying to the south of us now, as well as to the northwest.

At 4 o'clock p. m., Tuesday, nearly four hours behind time, the "tourist" train pulled into the station at Las Vegas, N. M., the point on the way to San Francisco I had been looking forward to for more than a month past. This little city is the commercial metropolis of Northern New Mexico, 6,382 feet above sea level, finely situated for climate, altitude, purity of atmosphere, etc., as a health resort and also as a pleasure resort for those who have money and leisure to spend in pursuit of the sensuous pleasures of mortal life. At the depot I was met by my old-time friend and relative, Solomon Harman, who holds a responsible position in the service of the Santa Fe Railroad Company, with whom I am now stopping at "The Central," a finely located and well-appointed medium-priced hotel, whose landlord tries hard to make his guests feel that next to one's own home a well-ordered hotel is the place to live for solid comfort.

Have met a few of the independent thinkers of Las Vegas, who are trying to arrange for a meeting Sunday evening, provided a suitable hall can be obtained.

M. HARMAN.

The article on the first page of this issue was taken from "The Woman Question," an address delivered before the Boston Social Science Club by Adeline Champney. It is published in a neat little pamphlet by the Comrade Co-Operative Company, New York, and is to be had for 5 cents by ordering of the publishers or of this office.

John Turner Arrested.

The following dispatch is taken from the Chicago Record-Herald of Saturday, Oct. 24. Comment is perhaps unnecessary. The reader is intelligent enough to make his own:

"New York, Oct. 23.—Armed with a warrant sworn out by Secretary Cortelyou of the Department of Commerce and Labor, a party of immigration inspectors, secret service operators and policemen under command of Acting Captain Daly of the East Thirty-fifth street police station, invaded Murray Hill Lyceum in East Thirty-fourth street to-night and arrested John Turner, an Englishman, whom they accused of promoting Anarchy.

"There were more than 500 alleged Anarchists, including Emma Goldman and Johan Most, in the hall at the time. Turner, who is the organizer of the Shop Assistants' Union of England, had just concluded a lecture on 'Trade Unionism and the General Strike' at the Murray Hill Lyceum when the officers entered. Turner went quietly, while the audience, at first disposed to resist, remained seated when Emma Goldman urged that no demonstration be made. The arrest was made under the provisions of the alien labor law relating to 'inciting and promoting Anarchy.' For five weeks, so the authorities say, Turner has been traveling over the country preaching Anarchy, but so far they have been unable to lay hands on him. A collection of Anarchist literature was also confiscated by the authorities during their raid. Among it were copies of a circular announcing that Turner would lecture on Oct. 27, Nov. 1, 8, 9 and 15.

"Turner was taken to Ellis Island and will be arraigned before a United States commissioner to-morrow. He will be deported. This is the first case under the new law."

Will You "Love" and Not "Obey"?

It is getting to be quite the thing, even among church people, to omit the word "obey" from the marriage ceremony. The brides in such case declare they are willing to promise they "will love, honor and cherish," but they will not promise to obey. It is the opinion of many married people that it is easier to "obey" than to love. Indeed, a promise to love is a risky affair, and in many if not in most cases impossible of fulfillment, whereas it is quite possible to obey. People cannot "love" to order, or revere, or honor, but in a pinch they can obey. It is the old story of straining at a gnat and swallowing a camel.—Pittsburg Kansan.

Censorship by Injunction.

When "government by injunction" came into vogue in the United States, under the fostering care of federal judges, predictions were made that it would yet be extended so as to operate as a press censorship. The idea was hooted, but now the step has been taken. A judge in Cincinnati has just granted an injunction which forbids the publication by a labor paper of a list of "unfair" business places. If an injunction can be used for that purpose, it can be used for any other object of press censorship; and every newspaper is thus placed at the mercy of any autocrat of the bench.—The Public (Chicago).

Had nature as many laws as the State, even God himself could not rule it.—Ludwig Boerne.

Does It Pay to Be a Radical?

CONTINUED FROM PAGE 330.

when a minister preaches the religion of humanity in lieu of superstition. Only, to have my full approval, he must give his doctrine the right name and not steal the thunder of Freethought and shove it on his confiding hearers as an echo from Sinai.

Mr. Crane's segregation of radicals cannot be very effective as regards the main body of them, for the worst thing threatened is his individual desertion of a cause that enlists such a variety of skates. But Mr. Green starts his wedge in the very center of disruptive possibilities, and there is going to be a total cleavage when he drives her home. To one side will fall those repudiated Freethinkers who are ethically subnormal as tested by the morality of the Church—those who hate the Church and glory in its destruction, and who do not grieve and refuse to be comforted when a preacher proves by his conduct the insufficiency of his moral code. On the other side from these people who bring disgrace upon the cause will be found such as reflect credit upon it—to wit: the morally superior, who seek not the destruction of the Church, but only to rid it of certain errors or mistakes which that otherwise admirable institution has inadvertently permitted itself to entertain. These will assert their exclusive claim to the name of Freethinkers, and the other fellows will have to do their thinking hereafter through a different quill. . . .

The separation of the genuine from the bogus Freethinkers being now complete, and the latter left without a label, Mr. Green becomes prophetic. This is his vision:

"Hereafter we are not to be judged by our opinions but by the character of our lives. We shall never gain the public approbation until we shall be able to prove that Freethought will give the world a higher morality than Christianity, that Freethinkers make better citizens, better business men, better husbands, and better wives than Christians. We shall hereafter be judged by the same rule that Christians are, by our *deeds* and not by our *creeds*. The sooner we learn this lesson the better it will be for us."

That has a good, old fashioned sound. Somebody long since put the same sophism in fewer words: "For modes of faith let graceless zealots fight; his can't be wrong whose life is in the right." But the character of one's life is no guarantee whatever of the correctness of his opinions, and it cannot exempt his faith from judgment. Mr. Green does not mean to be taken literally or to have it inferred that he practices as he writes about not judging men by their opinions. Probably he knows nothing about the life of Mr. Jonathan Mayo Crane, but he knows his opinions and judges and condemns him thereby. He cut Lucifer off his exchange list because he could not abide its opinions; and to look over his category of excommunicated Freethinkers one would conclude that it is mainly because of a difference of opinion that he relegates them to the woods.

No scientific truth was ever got at by making a man's life a test of the soundness of his intellectual convictions. The declaration, therefore, that we shall hereafter be judged by our deeds and not by our creeds is fallacious. We shall be judged by both. By our deeds the world will judge our morality. By our creeds they will judge our capacity for absorbing superstition. Possibly they will sometime gauge a man's intelligence by his belief. . . .

A duty laid upon us under the new departure is that of proving that Freethinkers make better citizens, better business men, better husbands, and better wives than Christians. That ought to be easily done, provided President Roosevelt is not appointed judge in the competition. Mr. Roosevelt's ideal of a good citizen is one who is anxious to fight; of a husband, one who is anxious to raise a large number of children; and of a wife, the woman who, like the spouse of that martyr in Queen Mary's reign, Mr. John Rogers, could follow her husband to the stake, or draw a pension as a war widow, "with nine small children and one at her breast." Freethinkers might fail in this examination, many of them being men of peace, and also averse to burdening the fruitful sex with all the young ones they will bear. Yet if they except to Mr. Roosevelt as referee, how can they consistently permit anybody to decide for them whether their morality is higher or lower than the Christian article, unless it be themselves? But they are in the minority, and any higher morality they might introduce would be as much out of fashion, and hence as eloquently denounced, as though it were distinctly lower. The one way to "gain the public approbation" (if that is what we are looking for instead of the cold truth) is to practice approved Christian morality more rigidly than it is adhered to by the Christian. But how that would convince a rational public of the superior value of Freethought as a promoter of "higher" morality than the Church teaches is not at once perceived.

I aim to lead a life devoid of crime, but whether or not I succeed in doing so I trust that nobody will ever quote my personal merits or demerits as affecting any proposition I may here happen to have advanced. My shining virtues, which attract an embarrassing amount of attention in the community where I reside, do not logically tend to prove the Christian religion false; and if my austere life should convince another that the convictions I hold are sound I could only feel that I had made a convert by false pretenses. When Freethinkers get down to making doubters of Christianity by the practice of the approved Christian morals, it may become incumbent on some of us to head off the unreasoned influx by getting into jail.

The man of corrupt life is a moral imbecile, but may have valuable ideas. My conviction that the Christian religion, being a humbug, is necessarily mischievous, and that Freethought is the one road to truth and sound basis of conduct, is so firm that if all true Freethinkers were to abandon orthodox morality my confidence would not be shaken in the least. When urged to the practice of a higher than Christian morality in order that we may gain the approbation of the Christian public, we may be sure that our advisers are not recommending that we shall depart the breadth of a skivver from any line of morality that orthodox Christians approve.

I propose to offer at an early date a few suggestions as to what might prove to be superior in one domain of ethics to the accepted system, with a view to providing Mr. Green with a defined and specific purpose in the place of his generalities about higher morals. Meanwhile the efforts of himself and Mr. Crane to weed out their respective camps will be philosophically observed.—G. E. M., in Truth Seeker (New York).

Instruction in Sexual Matters.

The maxim that the "blood of martyrs is the seed of the Church" holds good in other matters than religion. When Anthony Comstock, in his self-righteous zeal on behalf of public morality, persecuted the late Ida C. Craddock in one place after another on account of her writings on sexual matters, until, finally, he drove her to self-destruction, he gave an impetus to the whole question that will work directly against his views. Miss Craddock's booklet, "The Wedding Night," which is under the ban, had met with a qualified approval from not a few physicians and clergy. While, perhaps, we could not agree with all that the writer says—and this might apply to writings on any subject—there is much in what she says that is good, and nothing that could be called vicious. We believe that the authoress was impelled by the highest motives in writing and circulating the pamphlet; and so far as we have been able to learn, no evidence has been produced that any one's morals have been injured by its perusal.

We think that physicians are increasingly realizing that for the laity to become better informed on sexual matters will contribute to the solution of some of the most vexed social problems; and it is a pity that a misguided monitor of public morals should be able to secure the assistance of a prejudiced judge in an attempt to check the movement. As a matter of fact, this incident comes closer still to the medical profession. These subjects are sometimes discussed quite freely in the medical press; and who can guarantee that a copy containing such discussion may not fall into the hands of somebody outside of the profession? Or, again, any physician might write a letter containing the substance of any of the indicted paragraphs in "The Wedding Night," in answer to a patient's inquiry. The question therefore arises: What are our legal rights in the matter? We doubt if the laws governing the practice of medicine have anything to say upon such a topic. If Anthony Comstock is going to exercise a censorship over our literature and correspondence, he will meet with some opposition. And if he spares us, what right had he to single out for his attentions somebody else whose motives were exactly those of the physician, the imparting to those who seek it of advice on sexual matters?—Eugene H. Porter, A. M., M. D., editor, in the North American.

Men should keep their eyes wide open before marriage and half shut afterward.—Mme. Scuderi.

VARIOUS VOICES.

Mrs. C. Danzig, Herkimer, Kan.: I inclose $1 to pay for another year, and hope others will do the same. Am glad the editor is receiving such a cordial welcome.

C. B. Hoffman, Room 134, Board of Trade Building, Kansas City, Mo.: Please send Lucifer to me here instead of to Enterprise. I should be pleased to have friends in Kansas City or visiting here call on me.

Mrs. A. E. B., Chapman, Kan.: I greatly admire your straightforward, plain talk on the sex question, and feel that woman's slavery is the slavery of all humankind and the cause of untold misery and degradation. I am heartily in favor of radical reformation all along the line, for I am one who has suffered and so been made to see.

W. W. M., New Haven, Conn.: I am renewing my subscription herewith, though I know it has not yet expired, for I do not want it to expire. Having read Lucifer for fifteen or sixteen years, I feel I cannot do without it so long as I am alive and the paper continues to be published. My best wishes to encourage you in the work you are accomplishing.

G. W. C., California: I have saved a dollar for you. I see in last Lucifer that you will stop it to those who are not paid in advance. I wish that we could spare you more, but we have been unfortunate and are short of money in our old age and decrepitude. Wife is 82, I am 84; we have to do washing to keep up expenses, so we are tired most of the time. We don't own a home, so have to pay rent. We have 140 hens, but have to buy feed for them, so the profit on them is small. I am getting deaf, blind, dizzy and clumsy. I can see to read some yet, but can't remember it as well as I used to.

[The name of the writer of the foregoing letter is not given, as the letter was not given for publication; but it is a name familiar to many of Lucifer's readers. He has been a subscriber to Lucifer almost from the first of its existence. He and his wife had a comfortable home of their own some years ago, but went to California to take part in an enterprise, and through this move lost everything they had. Since then the struggle for existence has been very hard. Their subscription is now paid in advance, but so far as I am aware there is no postal regulation regarding the use to be made by us of this hard-earned dollar.—L. H.]

Kunegos: I have been, as your books will show, a reader of Lucifer for about ten years, and during that time have written little or nothing for its pages. The writers of the different articles appearing in Lucifer have all been earnest, and most of them honest in the expression of their views on the all-important subject of sex and cogent question. I want to especially commend the article by Dora Forster in No. 990, as being among the best I have ever seen on the merits of the question. She truly says: "Sex slavery cannot exist where educated minds have produced an ideal which makes such slavery abhorrent," and, of course, it logically follows that where no such lofty ideals exist there will be not only sex slavery, but slavery in all its varied forms, just as we have it among us at the present day. This ideal to which Dora refers is a wonderful thing. In it lies the fate of humanity for good or for ill. With a lofty ideal a man is safe from harm by evil, no matter where he may be. Such an individual sees no evil, and surely a man is safe from that which to him has no existence. He, as he looks abroad in the world, discovers only good. He clearly understands that the so-called evils that he meets on the journey of life are only the results of ignorance, seeking in a wrong direction for the good. We are all after the good, or what we in our mistaken judgments esteem as good. No man goes wrong because he wants to go wrong. He is not instigated by the devil, for the very good reason that, outside of the false and counterfeit ideals of men, the devil has no existence. In other words, evils and devils have no existence outside of the vain and ignorant imaginations of men. Hence the cultivation of a pure and lofty ideal becomes the most important business of every man, woman and child upon earth, and the time is coming when everything that interferes with the promotion and improvement of this ideal will be cast out of decent society as detrimental to the best interests of humanity.

Innocence Versus Ignorance.

Innocence and ignorance are generally regarded as synonymous. A wise writer, who in his own nature united the innocence of the child with the wisdom of the philosopher, speaks of the two kinds of innocence. That condition of childhood which has no knowledge of evil he calls the innocence of ignorance; whilst the purity of a maturer state, when the possessor has passed through the fires of experience, he describes as the innocence of wisdom. To those who hold that innocence flies before the fall of knowledge—that its very existence depends on a state of ignorance, this will appear absurd. This notion has so perverted modern minds, that not only is innocence supposed to consist in an oblivion to evil, but even natural facts, which are related to what we somewhat exclusively call moral questions, are carefully concealed from the young, lest their innocence should thereby be sullied. The training of most children largely consists of a studied hiding from them of some of the most interesting facts of their existence. Their natural curiosity regarding their origin and first appearance as human beings is baffled at every turn, and the most ridiculous falsehoods are invented to keep them in ignorance. A child's curiosity is often aroused by the arrival of a new baby, when straightway mothers, nurses and friends fabricate absurd stories about doctors with babies in bags, of bushes on which babies grow.

Even intelligent parents, who in other matters encourage the curiosity which leads a child to ask questions about everything it sees, will, when confronted with inquiries on this subject, give evasive and ambiguous replies. In this way the deception is kept up for several years, the parents priding themselves on their children's innocence. Yet they are fully aware that the knowledge withheld must come at no very distant period. They know perfectly well that, in spite of all the deception that was practiced upon themselves, some portion of the truth became known to them, and that their own children must inevitably discover something of their physical nature and origin. Where, then, is the wisdom of hiding what must be revealed, or of telling children silly lies to keep them from discovering, in any but a clandestine way, some of the most wonderful and interesting phenomena of nature? This foolish policy arises from a misunderstanding of the true nature of innocence, from confounding it with ignorance. Parents fondly think that in keeping the minds of their children dark they are preserving the purity of their hearts and habits. But only noxious and unwholesome things grow in the dark, and it is impossible to calculate how many young souls have been polluted through ignorance. The pure, young mind, looking out into the world through inexperienced eyes, begins to wonder and inquire. He brings his wonderings and questionings to the source of all his wisdom—his father and his mother. He is put off with fairy tales, which satisfy him for a time, but do not accord with the growing revelation which comes with his growth of mind and body.

A boy's confidence in his parents having been impaired by past deception, and perhaps by harsh refusals to impart the desired information, he turns to others. His school-fellows have been perplexed, misled and repulsed in the same way, and with them he finds sympathy and a perfect readiness to impart all the real or fancied knowledge they possess. Happy the boy or girl who at this time meets only pure and innocent minds with which to commune on forbidden themes. Could parents insure only such companions for their children their methods would not then be so disastrous. But, alas! coarse and common minds are ever the readiest to impart their corrupted knowledge, and the fountain of wisdom is poisoned at its source. The knowledge which, received from a pure and understanding mind, elevates and instructs, when associated with impurity is destructive of "innocence born of ignorance."

The wise parents, instead of weaving pretty fancies as answers to the child's questionings, teaches the wonderful way in which all creatures enter into their earthly existence. It is easy to explain, even to young children, how the births of flowers and trees, birds, beasts and human beings are similar, and a new wonder and beauty will be added to all forms of life. The young mind receives such information with wonder and delight, and, given in such a way, the knowledge so earnestly coveted by every child brings only pure and noble impressions, instead of the coarse and degraded ideas too often introduced by ill-trained school-fellows or gossiping servants. Instead of concealment and mistrust, a beautiful confidence will be induced between parent and child, which will more effectually shield the child's innocence than all the cunning fables the heart of man can devise. The innocence of ignorance will, it is true, be lost, but a nobler and more robust innocence, founded upon true knowledge, will take its place, will grow with its growth and be a sure protection in the hour of temptation.—Emily E. White, in the Herald of Health (London).

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IT KNOWS NOT ITS POWER.

The people is a beast of muddy brain,
That knows not its own strength, and therefore stands
Loaded with wood and iron; the powerless hands
Of a mere child guide it with bit and rein;
One kick would be enough to break the chain.
But the beast fears and what the child demands
It does, nor its own terror understands,
Confused and stupefied by bugbears vain—
Most wonderful! With its own hands
It tries and gags itself, gives itself life and war
For pence doled out by kings from its own store,
Its own are all things between earth and heaven;
But this it knows not, and if one arise
To tell this truth, it kills him unforgiven.
—Campanella (an Italian monk). A. D. 1600.

Survival of the Fear of Sex.

The Censor has the support of the body of the people because, third, and particularly, the fact of sex is held to be a blunder of God or nature, one or the other, as your sexphobist's viewpoint is that of the Theist and Christian, or the Rationalist. Not so many years ago a brilliant Liberal, then still somewhat under the influence of ascetic antinaturalism of the dominent religion, lamented in a periodical of which he was editor that the continuance of the race depended upon a relation so indelicate and shameful as sexual association. I have reason to hope that he is now nearer to the apex of the moral wedge.

The religious belief was that this world is merely a temporary stopping-place in which we prepare for heaven or hell. Whatever distracts our attention from our future home, one or the other place named, is bad for our souls. If we are happy here we are likely to forget God and go to hell. If we are miserable here we are likely to be reminded of God and go to heaven. That is the gist of the old doctrine. The fear of sex is about the only survival of it that is doing business amongst us. It was held that not even ambition, wealth and fame were so apt to turn men's thoughts from God and his saints and from the devil and his never-dying worms as were sexual joy and domestic happiness. If a Christian had these and was moderately comfortable otherwise he would play fast and loose with the plan of salvation and find himself blacklisted when the whistle blew for the eternal assignment. No one not in a degree familiar with the beliefs that prevailed during the Dark Ages, and before, can realize the depth of degradation and suffering to which the common people descended under the influence of their conviction that poverty and misery were passports to heaven, and wealth and happiness were sentences to hell. Of course the church that assideously taught this doctrine and the princes that accepted it were content to see the people practice it, for did not all good Christians believe in the doctrine of vicit, for did not all good Christians believe in the doctrine of vicarious atonement? Woman was held to be the cause of the "fall" of Adam, and, consequently, the mother of sin and hell, and the perils and pains of motherhood were supposed to have been put upon her as punishments for being "first in the transgression."

The story, recalled by Lecky, if I am not mistaken, of the priest who would not carry his mother across a river lest she, a woman, should contaminate his person and endanger his soul, graphically pictures the thought and feeling of the early and mid-die Christian ages. How that thought and feeling have survived, have come down into these later Christian ages, perhaps cannot better be demonstrated than by this excerpt from the decision of Judge Phillips of the United States Circuit Court, in the cause of "the United States vs. Harman" [45 F. R., 422]:

"There is in the popular conception and heart such a thing as modesty. It was born in the garden of Eden. After Adam and Eve ate of the fruit of the tree of knowledge they passed from that condition of perfectibility which some people nowadays aspire to, and, their eyes being opened, they discerned that there was both good and evil; 'and they knew that they were naked; and they sewed fig-leaves together and made themselves aprons.' [You will perceive that Judge Phillips typifies the 'evil' in the world by nakedness and the 'good' in the world by clothes, which might lead us to suppose that he is one of the tailors of Tooley street. But he proceeds.] From that day to this civilized man has carried with him the sense of shame, the feeling that there were some things on which the eye, the mind, should not look; and where men and women become so depraved by the use, or so insensate from perverted education, that they will not veil their eyes or hold their tongues, the government should perform the office for them in protection of the social compact and the body politic."

Here we have a judge on the federal bench handing down an opinion in a case involving the liberty and perhaps the life of an old man whose only fault was that he had printed in his paper a serious protest against a grievous crime committed under cover of marriage—we have this judge appealing for authority to lock the wheels of the press and imprison an honest man—we have him appealing, like an anointed priest, for this authority to a legend of the primitive ages, a legend long ago exploded by science; we have him appealing to an alleged explanation which every student of the customs and habits of savage and barbarian peoples knows to be utterly without foundation in fact. We have the thigh-bone of some dead cave-dweller used in a vile attempt to bludgeon a civilized scholar into silence. We have this federal judge making this appeal in the name of the myths, the fictions of the "social compact" and the "body politic." And, stranger still, in all our tens of millions of men and women in this "land of the free," we have only here and there a single person or a tiny group that sees the monstrous evil of this burlesque of justice, that endeavors to throw light into the dark places of popular prejudices and legal iniquities, to cut the bonds that bind living men and women to the rotting corpses of ancient creeds and cults.—From "Who Is the Enemy?" by E. C. Walker.

Rulers Are Not Originators.

No great political improvement, no great reform, either legislative or executive, has ever been originated in any country by its rulers. The first suggestors of such steps have invariably been bold and able thinkers, who discern the abuse, denounce it, and point out how it is to be remedied. But long after this is done even the most enlightened governments continue the abuse and reject the remedy. At length, if circumstances are favorable, the pressure from without becomes so strong that the government is obliged to give way; and, the reform being accomplished, the people are expected to admire the wisdom of their rulers, by whom all this has been done.—Thomas Henry Buckle.

As the proletarian has nothing to lose, his "nothing" is not in need of government protection. On the contrary, he can only gain when state protection is taken away from the favored.—Max Stirner.

The Canadian Strike Commission's Report.

It will be remembered that about a year ago the United Brotherhood of Railway Employes, through its executive officer, Mr. Estes, began a movement for the organization of all employes of the Canadian Pacific Railway. The theory of Mr. Estes is that railway "trade" unions are a failure, and that one "industrial" union will be a success. All employes of the Canadian Pacific Railway were urged or invited to affiliate with the United Brotherhood instead of the other railway brotherhoods. The invitation was not accepted by the members of the railway trade unions, except that members of the trackmen, freight handlers, blacksmiths, etc., were more or less affected. The men employed as clerks, not being organized, welcomed the opportunity to better their condition.

During the early part of the present year the United Brotherhood declared a strike on the Canadian Pacific Railway, because of the discharge of its members. An appeal was made to other labor unions for assistance, by the enforcement of boycotts and sympathetic strikes. The members of the railway brotherhoods having contracts with the company could not and did not render such assistance, but the Western Federation of Miners, and other labor unions affiliated with the American Labor Union, responded favorably.

Because of the sympathetic strikes and boycotts among coal miners, longshoremen, and others, the strike took on a serious aspect, so far as the company was concerned. The Canadian Government appointed a "Royal Commission" to "inquire into and concerning the said disputes" and to take "evidence on oath' and "to report to our Minister of Labor of Canada the result of your investigation, together with the evidence taken before you, and any opinion you may see fit to express thereon."

The commission's report has been published, and a few quotations from it, together with comments thereon from the November issue of the Locomotive Firemen's Magazine, will be of interest:

* * *

Blacklisting.—Notwithstanding that great attention is paid to the effort made by the strikers to boycott their former employers, and notwithstanding that the counsel for the strikers charged that the former employers were blacklisting the strikers, the commission says that "time did not admit of full investigation into this matter." It appears to a casual reader of the report that it would have been fairer to both employer and employe if the commission had devoted at least some time to this matter, inasmuch as many days of time, and many columns of its report, were devoted to investigation of the boycotts by strikers.

* * *

Violation of Contracts.—The commission says:

"The testimony shows that it is necessary to penalize the wanton violation of contracts as well as the sympathetic strike. We would, therefore, suggest that the courts be clothed with power to disincorporate any incorporated union and to declare illegal any unincorporated organization which is shown to have violated any contract without color of right, or to have gone out on sympathetic strike."

Just why labor unions should be "penalized" for the violation of contracts, and no punishment of corporations or other employers for the same offense, is not made clear by the commission's report.

* * *

Interference of Foreign Officials.—The commission is incensed because the executive officials of "international" unions, which officials being citizens of the United States are therefore "foreigners," have acted in executive capacity in the prosecution of strikes. Just as the master class and the public press that cater to that class denounced the officials of the Brotherhood of Locomotive Engineers during the Grand Trunk strike of many years ago, just as the officials of the Order of Railroad Telegraphers were denounced as "foreigners" during the strike of Canadian telegraphers, just as the officials of the Brotherhood of Railroad Trackmen were denounced as "foreigners" during their late strike, so does the Royal Commission now denounce the officials of the recent striking organizations as "foreigners." Evidently the master class believe that if Canadian workingmen can be deprived by law of "foreign" assistance which comes from the workers of the United States through "international" labor unions, it will be less difficult to whip them into submission. The following is from the report of the commission:

"As has already been said, it should not be tolerated that Canadian industries should be subject to the dictation of foreigners who knew no law, so far as such industries are concerned, but their own desires, and whose business and avowed object it is to keep up unceasing friction between the employe and employed, and who are not trade unionists, but Socialistic agitators of the most bigoted and ignorant type. We therefore think that it is necessary for Parliament to interfere in the direction of making it an offense, punishable, in minor cases, on summary conviction before a county judge or police or stipendiary magistrate, by fine or imprisonment, and in grave cases, on conviction by indictment, by imprisonment only, for any person not a British subject, and who has not been residing in the province for at least one year, to procure or incite any employe or employes in Canada to quit the employment without the consent of the employer; or for any person within Canada to exhibit or publish, or in any way communicate to any employe or employes the contents of any order, request, suggestion or recommendation (or any document purporting to be a copy thereof), by any person or persons ordinarily resident without Canada, that he or they quit the employment as aforesaid, whether such order, request, suggestion or recommendation, or copy thereof is signed, or purports to be signed by such person or persons on his or their own behalf, or on behalf of any other person, or of any association of persons, whether incorporated or not."

* * *

Labor Leaders.—The commission renders a valuable service to all labor unions when it exposes the manner in which railway companies buy the honor of representatives of labor unions, and how these companies secure the admission of secret agents to membership in labor unions.

It is probably a fact that on every railway system or division in America railway corporations have paid spies in the local lodges of different railway brotherhoods. Information comes from Chicago that some time ago a member of the Brotherhood of Locomotive Firemen, who had lost his position on one of the leading roads running out of that city because of defective eyesight, and who was employed in a stationary plant, was offered a position by a detective agency. Notwithstanding his defective vision he was to have a position as locomotive fireman provided for him, for the performance of which service he was to receive the regular fireman's wages. In addition to this income he was to receive a salary from the detective agency for his services in betraying the secret, or private business, of the Brotherhood of Locomotive Firemen. The member in question pretended to agree to the scheme, and asked that he be placed to work on the road which formerly employed him. This request was refused by the detective agency because, as was said, "we have a man there already." He was instructed to call again—and here is where the detective agency was too shrewd for the member. When the member left the agency he went to a prominent member of the Brotherhood, told him of the plot, and asked advice. The agency "shadowed" the member, and realized that he would not do for them. When the member returned to the agency he was informed that he "was not wanted."

The proceedings of the Wabash injunction case show that the company had two members of the Brotherhood of Trainmen at their meetings who were paid spies, and who made affidavit to the court as to what was said by prominent members of that Brotherhood at the meeting. It is safe to remember that at any meeting of any labor union there may be spies present, and the following is the advice of the Royal Commission:

"If workmen are not careful in the selection of their leaders, if they do not choose straightforward and fair-minded men as the officers of their organizations, the case for recognition is hopeless.' That the workmen should be careful in the selection of their leaders is also shown by the fact that in at least two or three instances their purchasability was proved beyond doubt. The man who was the chief organizer for Canada of the United Brotherhood of Railway Employes is shown to have betrayed the secrets of the union to the employers for hire, at the very time that he was being paid by the union for bringing in new members and while he was administering the oath which binds to secrecy. The evidence is also clear that paid hirelings of the railway company worked their way into the union, took a leading part in its deliberations, initiated new members, and duly reported all that took place to their master."

How are members of labor unions to select honest men, either for members or "labor leaders"? Will the commission give them a clue as to evidence of a man's integrity? It is a notorious fact that in the United States legislative representatives, in town councils, state legislatures, and in Congress, will sell out to corporations who will "pay the price," and from some of the antics against labor unions by legislative representatives in Canada one is almost persuaded that the "boodle" microbe has infected that country. The fact of the matter is: as long as the public, as voiced by the Royal Commission, does not punish bribe-givers there will always be bribe-takers. If we would enact laws that send men to prison for giving bribes and for accepting bribes there would be less bribery, and men who now pose as leading members of society, stanch pillars of the church, and high functionaries in the business world, would be found "doing time on the rock pile."

* * *

Union Labels and Boycott.—"We see no reason why incorporated unions should not be given the right to use the union label on the products of their manufacture." This is, indeed, considerate! Who has questioned that right? The commission does not say. Continuing:

"There is no reason why a union should not be allowed to advertise its products by means of the label, and in this way bespeak the patronage of the public. On the other hand, the publication of the 'unfair' and 'scab' list is wrong in principle. Why should any person or union be allowed to publish or placard any other person or body of men as 'unfair' or as 'scab'? Such action tends manifestly to a breach of the peace and argues a contemptuous indifference to, and a high-handed attack upon, the rights of others. There is no reason why the unions cannot confine themselves to the publication of 'fair' instead of 'unfair' or 'scab' lists—a 'white' list, and not a 'black' list. We think, therefore, that the use of the union label should be recognized by law, and that it should be allowed to incorporated bodies, but that it should be made a specific offense to use or publish the epithets 'scab' or 'unfair' in connection with the name of any person or organization."

Boycotts are condemned by the commission, and it says that they are also "condemned by the best type of labor leaders." Of whom this "best type" consists is not divulged. The union label is but a "boycott" on all nonunion goods. When a man refuses to purchase a suit of overalls because it does not bear the union label, he is, in fact, boycotting all nonunion manufacturers of overalls.

* * *

Incendiary and Scurrilous Literature.—The commission says:

"Another reason for parliamentary condemnation of these organizations is that it might serve to stop the distribution of their incendiary and scurrilous literature. As examples of the kind of matter which is periodically put forth in the journals of these bodies we may quote the following extracts."

The report then quotes from the official publications of the labor unions referred to, and also quotes what correspondents have said in those publications. That much of the matter is "incendiary and scurrilous" will not be questioned, but how is a government to suppress "free speech and a free press"? If a labor union is to be suppressed or punished for circulating literature that criticises the master class, or makes false statements about the masters, are corporations and employers to be suppressed or punished that commit the same offenses against the servant class? If not, will the commission please explain why not? The "literature" that railway officials filed with Judge Adams, whichliterature was the sole cause of the issuance of the notorious injunction, was indeed "scurrilous," and no less untruthful than that published in the commission's report, and for the suppression of which the commission suggests "parliamentary condemnation." Another suggestion may be cited: If a labor organization can be suppressed for circulating "incendiary and scurrilous literature," why could not the same law be used by the political party in power against the opposition political organization when the latter makes public shady affairs that the "government" desires hushed up? The trouble with those who start out to legislate objectionable labor unions out of existence is that they do not remember that laws aimed at your enemy may hit yours friends.

* * *

The Objectionable Labor Unions.—The three labor unions against which the commission's report is mainly directed are the Western Federation of Miners, the Brotherhood of Railway Employes, and the American Labor Union, all of which are the avowed enemies of the American Federation of Labor and its constituent unions, and also of the railway brotherhoods; in fact, the United Brotherhood of Railway Employes was organized for the express purpose of supplanting the older railway brotherhoods.

Members of the railway brotherhoods do not approve of the principles of the Brotherhood of Railway Employes, and they condemn their methods—but that is a matter between them and us, and we ask no legislative assistance in its fight against us. If the railway employes of the United States and Canada, of their own free will, decide in favor of the United Brotherhood of Railway Employes and against the other railway brotherhoods, those employes should have the liberty of exercising their desires, without interference of the Government. Members of the railway brotherhoods are too chivalrous to applaud legislative injustice even to an avowed enemy—and they are too wise to permit the master class to use them in its war on all labor unions! Even though labor unions of the different schools war between each other over questions of union policy, even though some resort to disreputable methods to destroy the older unions, the latter are too wise to desert their class in a class war!

It is true that the Royal Commission takes occasion to toss bouquets at the feet of the older railway brotherhoods, which compliments are appreciated because they are deserved, but a casual reader of the report is led to doubt the sincerity of these compliments, for when these same brotherhoods have indulged in strikes in the past they have been accused by the master class of nearly all the offenses that the Royal Commission now accuses Canadian strikers who are members of opposition labor unions.

* * *

Political Labor Unions.—The commission especially condemns the three labor unions mentioned because they have officially indorsed the Socialist party and because they advocate the government ownership of all industries. The writer, personally, does not believe that Socialists' theories can be successfully operated so long as the human race is actuated by a dog-eat-dog policy, and he believes that with the government ownership of any industry the working people become semi-soldier or semi-slave, losing much of the independence of free citizenship; but because he is possessed with these beliefs is no reason that he should approve legislation that will deny to others the right to advocate such theories. When the Royal Commission suggests the suppression of labor unions *for political reasons* it is sowing seed that may ripen fruit poisonous to Canadian freedom! If a Republican, Conservative, Democratic or Liberal government may enact legislation which forbids members of labor unions indorsing the theories of Socialism, should not a Socialist government have the privilege to suppress any organization that indorses other political theories? Some years ago the glass workers in the United States indorsed the Republican party, and advocated a protective tariff. While other labor unions prohibited the official indorsement of any political party, no man in the United States had the audacity to suggest that the Glass Workers' Union should be suppressed by legislation for political reasons. Let us hope that no "Royal Commission" and no "government" will ever have the power to dictate the political action of the working people; but the Canadian Royal Commission says that "with regard to these organizations we think they ought to be specially declared illegal."

Mr. Crane Summed Up.

That my reply to Mr. Crane was unsigned, was purely an oversight. The skull was no doubt placed there by some meddling mail agent, as a warning not to mail unpopular doctrines.

It has been supposed that people could be guided by principles. Mr. Crane's teaching is that we cannot. He says he defends the hypocrite, but also that he would not have the radical cause 'stand for" hypocrisy. As a cause is known by what its adherents say, this distinction is too fine. He warns women against a certain class, yet says that class is not bad but only looking for the natural reward of hypocrisy. Truth and lies are both good, and the only course open is to ask Mr. Crane what to avoid.

One would think that a class having "nefarious designs" on women, and who cannot change any more that a spider can help being a spider, is a fair example of total depravity, but Mr. Crane repudiates the doctrine.

I ask a question, and he begins, "Before attempting to answer," etc., thus raising a smoke and failing to answer at all.

C. F. H.

By no process can coercion be made equitable. The freest form of government is only the least objectionable form. The rule of the many by the few, we call tyranny. The rule of the few by the many (democracy) is tyranny also, only of a less intense kind.—Herbert Spencer.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

Notes by the Way.

Albuquerque, N. M., Oct. 29, 1902.

I found many things at Las Vegas that were new and interesting to this traveler. The hot springs and the Montezuma Hotel, six miles up in the mountains, were among the places visited, and which have made an impression on memory's page not soon to be forgotten. The hotel is closed for the season, and report says it will not be reopened for the general public; that it has been sold by the Santa Fe Company to the United States Government to be used as a sanitarium for invalid soldiers. The building of this hotel as an advertisement for business for the road is regarded as a gigantic folly. It is believed to have cost more than a million dollars, and that it never has paid running expenses, to say nothing of its original cost.

As a health resort, however, the city itself is undoubtedly a decided success. The air is so pure, the climate so equable, the nights always cool and the days nearly always clear and sunny, the water so excellent, the sight of the neighboring mountains such a perennial inspiration, it would be strange if the sick did not get well, provided always that their lungs or other vital organs are not so nearly destroyed before coming here that recovery is impossible.

* * *

After a pleasant and fairly profitable sojourn of one week I again boarded the tourist train, and after a run of 136 miles through the New Mexican mountains I found myself at the ancient and very picturesquely located city called Albuquerque. Arriving at about 7 o'clock p. m., I was very agreeably surprised to be met and greeted by an old friend named Bullard, an Englishman whose acquaintance I had made while living in Topeka, ten or twelve years ago. Notwithstanding the fact that he was holding a good position in the employ of the Santa Fe Company Mr. Bullard was a regular attendant at the meetings of Topeka's most radical club, and when that club gave a public reception to Lucifer's editor on his release from the Kansas penitentiary in February, 1893, he was one of the principal speakers, and because of the publicity given by the State Journal, Topeka, to this meeting, and especially to Mr. Bullard's address, he was sharply reprimanded by one of the officers of the company. Am glad to be able to report that there was at least one man in the employ of this great corporation that could not be intimidated by such attempts to control his opinions and the public expression of those opinions.

The train that is to carry this letter is now standing on the track, so I must close for the present, with kindly greetings for all the readers and friends who may care to follow me in thought while on my trip to the far Pacific Coast. Letters for my special attention may now be addressed in care of C. V. Cook, Parrott Building, San Francisco, Cal.

M. HARMAN.

Letter From Philip G. Peabody.

The following letter was written by one who has not only paid his own subscription but has helped us in our work materially in other ways. I wish to say in explanation of the letters to which he refers that they were not written for publication, but that I gave them publicity as an indication that many of those who are technically not subscribers according to postal rulings in our case really want the paper and are among its most earnest friends. I will add that there are very few who "repeatedly promise" to pay, and in almost every instance where a subscriber does promise the promise is fulfilled. If only one dollar were needed it might be easy to pay promptly, but I realize that with many of Lucifer's readers so many dollars are called for that it is practically impossible to pay all when due. I should be very sorry, too, to know that any one went without sufficient nourishment in order to send money to us. We certainly need all the money we can get in order to publish our paper, but there have been instances in which the money sent to us involved so much sacrifice on the part of the sender that we have sent it back and sent the paper without pay. But in many instances the neglect to pay subscriptions is the result of inattention. The subscriber simply does not notice the number on the wrapper, so does not compare it with the number of the paper to learn if his subscription is due. We hope our friends will pay attention to this in future, so that we will not have to notify them of expiration of subscription.

Mr. Peabody's words seem rather severe; but we allow him to express his opinion. L. H.

* * *

Editor of Lucifer: I feel like saying "there are none so stupid as those who have a motive for not understanding." Surely Lucifer's readers who are overflowing with praise for its management must know not only that it takes money to run a paper, but that to print such a paper as Lucifer, on such a subject, is a matter of peculiar difficulty, and that, at best, it must largely be a labor of unpaid love. Under these circumstances it is inconceivable to me how they can have the impudence to keep writing to Lucifer, time after time, paying for it in praises, and always insisting that it be sent, "will pay soon, but cannot get along without Lucifer." I say seriously that an honest man would rather go on one full meal a day than refuse to pay for such a paper, when due. But the impudence of such people has no limit.

Recently the postoffice people have threatened to suppress Lucifer, unless subscriptions are paid; this has fully appeared and an appeal has been made, based on it. Yet even now I am amazed to see the same old "sponging" letters sent, instead of money.

I am glad that those who do not pay their trifling subscription can no longer get their papers; and this, not from the act of Lucifer's publisher, who has always been far too lax and generous; but by act of the postoffice authorities. While it is meddlesome and all wrong, it in this case works admirably: it will show who the friends of Lucifer are.

PHILIP G. PEABODY.

P. S.—Such letters as are on page 326, col. 1, make me profoundly indignant, in view of the statement which elicited them. What humbuggery to keep whining for the paper to be sent when you have been told that it cannot be. P. G. P.

The Death of H. L. Green.

On Friday morning, Oct. 30, H. L. Green, editor of the Freethought Magazine, and his wife, were found in their bed room, fully dressed, and dead. An open gas jet revealed the cause of their death. It is not known whether their deaths were accidental or self-inflicted. Both were old, both had been ill and weak for a considerable time, and both were known to be discouraged and expecting death soon. Their only son died about a year ago, and it seems that they never recovered from his loss. Of late months Mr. Green has had able volunteer assistance in the publication of his magazine, and it is to be hoped that the magazine will continue to be published and will be rejuvenated, growing stronger in good work as the years go by. It is a rather curious coincidence that Mr. Green's death should have occurred in the same manner as that of S. P. Putnam a few years ago, the similarity even extending to the doubt as to whether the deaths were the result of their own desires. L. H.

John Turner and the Anti-Anarchist Law.

A test case of the anti-Anarchist law will probably be made in the case of John Turner, who was arrested while filling an engagement to speak at the Murray Hill Lyceum, New York, on Oct. 23. The subject was "Trade Unionism and the General Strike." No charge was made in the news dispatches that he discussed Anarchism, and I am informed by eye and ear witnesses that he stuck to his subject and that the meeting was altogether orderly and quiet. Mr. Turner is chief organizer of the Shop Assistants' Union of England and a member of the London Trades Council. He is also a Communist-Anarchist, and it is because of this latter fact that he was arrested and threatened with deportation. A writ of habeas corpus was procured by Pentecost and Campbell from Federal Judge Lacombe, and the constitutionality of the law and the arbitrary proceedings under it are to be tested. A correspondent in New York writes:

"When Turner was arrested and was to be deported I remembered that he had told me that he took out his first papers as an American citizen when he was here before. That was before the anti-Anarchist law was passed. I told Pentecost about it and he has got out a writ of habeas corpus and will try to prevent the deporting of Turner. I hope he will be successful, but you know the law is only for the puritans and the 'unco guid,' so Turner may get short shrift."

Thus it is easy to perceive, from this and from many other instances, that our republic is rapidly drifting into bureaucracy. The board of inquiry which decided that Turner should be deported was not judicial, and if Turner had not possessed influential friends he would have been at once deported without trial. L. H.

A Question of Heredity.

A. G. S., alias Red Page Stephens, in the Bulletin, says "that is so" to one Margaret Illsland, who asserts that "without her motherhood woman has nothing of importance to contribute to the work of human elevation." Motherhod, far from being a contribution to the elevation of humanity, has in itself no moral quality whatever. Its ethical value is determined by circumstances over which it has no control. Under certain conditions it may as readily make for degradation as for elevation. How much does the slum woman, spawning criminals and idiots, contribute to the uplifting of the race? Or the society woman, bearing a decadent progeny, with the atavistic taint of sensuousness vitiating their blood? Motherhood, before it can elevate, must itself be elevated, and that means work for women in the fields of political and social and educational activity. Then the motherhood that is worthy must be mated with an equal fatherhood, and there's room for a heap of improvement in that direction before anything approaching a decent standard is attained.

"Only by fecundity woman becomes useful to the race," says A. G. S. "The race," "the race!"—why always "the race"? If we are all to immolate ourselves on the altar of the Future, and the race for which we sacrifice must in turn be victims to another Future, and so on ad infinitum, there will never be a Present worth living, and the race had better be comfortably dead than offer itself as a perpetual oblation to itself. "That dead than offer itself as a perpetual oblation to itself. "That she may be racially useful," continues Stephens, "she must be secluded in a harem or its modern equivalent of the home, and kept off the grass of cerebral excitement." To the healthy mind there is something revolting in the conception of woman as a human queen ant—the helpless, brainless incubator of the race, valued only as a hatching apparatus. Why should we not retort, "Only by his fatherhood can man contribute anything of importance to the work of human elevation. That he may be racially useful he must be fenced in a paddock like a stud hog, and kept off the Red Pages of egotistical inebriation."—Rosalind, in The Worker (Australia).

The Right of Sovereignty.

The only real "sovereignty," or right of "sovereignty," in this or any other country, is that right of sovereignty which each and every human being has over his or her person and property, so long as he or she obeys the one law of justice towards the person and property of every other human being. This is the only *natural* right of sovereignty that was ever known among men. All other so-called rights of sovereignty are simply the usurpations of impostors, conspirators, robbers, tyrants and murderers.—Lysander Spooner.

Defensive Co-operation Is Urgent.

With a well-organized and active agitation already at work in the land against radicals, and with the present party in power frankly threatening to "run out all Anarchists, Socialists, and Freelovers," the need for defensive co-operation becomes more pressing each day. Engrossed in our petty differences of opinion, we have neglected to prepare for this general danger. Now, with the season of national elections, hurrahs and red fire at hand, we have to face organized assault.

The plan of attack is simple, magnificently so. Under cover of a grand patriotic hurrah, on pretense of protecting the government, radicalism in all its branches is to be legislated against in most furious fashion. The ghost of half-crazy, deceived Czolgosz is to be led forth, amid campaign enthusiasm, to delude people into the idea that we Free People—particularly those who are Anarchists—are common enemies. The recent fake "Anarchistic" attempts on Roosevelt will be held up as evidence against us. And under the influence of a presidential election it is easy to predicate success.

But, like all such attempts, there are points where the plan fails to be as effective as required. The expectation is that no effective resistance can be made. Unfortunately for the archists, the progress of science puts into our hands means for both effective and successful resistance. The prevalent patriotism of the masses, too, is a weapon for our hands, if wisely utilized. But to utilize the means of defense at our command, while not a pecuniarily costly action, demands organization, courage, and brains.

To put it flatly, those radicals who want to save themselves and those they love must get together and take measures for mutual aid in self-defense. And those who volunteer to undertake active part must realize that half-measures are as bad as nonresistance.

Let no one misunderstand me. I do not propose that any one be protected in assassination, rape, or any like act. But I do call for a firm resistance to all archistic invasion of our rights as human beings. LOIS PARTRIDGE.

It Is Best to Live in the Present.

Making men live in three worlds at once—past, present and future—has been the chief harm organized religion has done. To drag your past behind you, and look forward to sweet rest in heaven, is to spread the present very thin.

The man who lives in the present, forgetful of the past and indifferent to the future, is the man of wisdom.

The best preparation for to-morrow's work is to do your work as well as you can to-day.

The best preparation for a life to come is to live now and here.

Live right up to your highest and best! If you have made mistakes in the past, reparation lies not in regrets, but in thankfulness that you now know better.

It is true that we are punished by our own sins and not for them; it is also true that we are blessed and benefited by our sins. Having tasted the bitterness of error, we can avoid it. If we have withheld the kind word and the look of sympathy in the past, we can to-day give doubly, and thus, in degree, redeem the past. And we best redeem the past by forgetting it and losing ourselves in useful work.

It is a great privilege to live.—The Philistine.

Man and Nature.

Man vainly ascribes his misfortune to obscure and imaginary agents; in vain he seeks for mysterious and remote causes of his ills. In the general order of the universe, his condition is doubtless subject to inconveniences, and his existence overruled by superior powers; but those powers are neither the decrees of a blind fatality nor the caprices of whimsical and fantastic beings; like the world, of which he forms a part, man is governed by natural laws, regular in their course, consistent in their effects, immutable in their essence; and those laws, the common source of good and evil, are not written among the distant stars, or hidden in mysterious codes; inherent in the nature of terrestrial beings, interwoven with their existence, they are at all times, and in all places, present to man; they act upon his senses, they warn his understanding, and dispense to every action its reward or punishment. Let man, then, study these laws.—Volney.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of us.

Miss K. B., Attica, O.: Inclosed find $1, which apply for renewal of your valuable paper, which I cannot do without as long as it is to be had and I have the money to pay for it.

J. W. Grigsby, Dallas, Tex.: In looking over some of my old papers I found two copies of Lucifer two years old. I was a subscriber at that time; have taken it "off and on" for many years, in fact ever since I first knew the brave little paper as the Valley Falls Liberal. Owing to various causes I have lost sight of it at intervals, only to renew my acquaintance with it again and again with greater interest than ever before. I now find myself hungering for a sight of its old, familiar face.

H. Armitage, Fairbank, Ariz.: I have been a subscriber to Lucifer for two years and a half, and my subscription is paid nearly a year in advance, so my name should not have been cut off. You don't know how I have missed your bright little paper. I would rather pay double than miss the most advanced paper published. I look on the writers as personal friends. Referring to Mr. Crane's article "Does It Pay to Be a Radical?" I wish to say that I think it does. We should remember that this is a campaign of education and the men he speaks of are the product of the present hypocritical system and would not exist under a freer system and better environment. But if we must be assured that everything is going to pay before we are willing to attempt any reform, we will all follow the bellwether, even though he lead us to perdition.

H. E. S., Baker City, Ore.: Wish you would study Socialism more thoroughly, as I see you (L. H.) have wrong ideas regarding it. We will get liberty ten times quicker under Socialism than we could under Anarchism. Man—all nature—has organization, and a head. To get clothed, fed, housed, taught, healed, etc., in the best possible manner with the least labor is a common-sense business science we ought to work for—the total abolition of poverty, also. Then when people are all economically independent liberty lovers can soon gain their attention and will have a majority. There must be organization, and if not ruled by the whole people it will become tyrannical like the postoffice is now—a branch of public service not controlled by the public. You may know more ten to one than I, but I cannot believe that you have correct ideas of Socialism.

O. H. P., Great Falls, Mont.: Yours of the 26th at hand, and in reply will say that while it must seem a very small matter I cannot afford to take your bright little paper any longer—at least for the present. The recent closing of the mines and smelters here and at Butte and Anaconda has produced a regular panic in this state. Collections are impossible to make, we are asking our creditors for extensions of time, and cutting off expenses wherever possible, even to the buying of many magazines and papers that ordinarily we would not think we could do without. If the shut-down lasts a year, as is thought probable by many, half the population of the state will leave—where wages are higher than anywhere else in the country and labor ordinarily fully employed, will be found only empty houses and stores. So I inclose 50 cents, which will cover all arrears, and you can send me a receipt in full at your convenience.

L. G. Landenberger, St. Louis, Mo.: I thank you for publishing my article "One Man and One Woman." I should like to reply to just one point in your comments. When I spoke of one man and one woman constituting an ideal marriage, you say that it is my ideal. I beg to say that it is not my ideal, but the Scripture ideal, for if left to my own desires I would likely have a very different ideal. You may reply that it is because I accept the Scriptures as a revelation from God that I have such an ideal. I do indeed. But I also believe that the truest and best instincts of man and woman are in perfect accord with Scripture, as I pointed out. Furthermore we have a witness who is hard to gainsay. I refer to Swedenborg. His statements are not the rantings of a madman or a fanatic. Every well-read person knows that he was one of the greatest scientists and philosophers the world ever saw. His affirmations concerning his intromission into the spiritual world, which lasted for twenty-seven years, are made in the frankest fashion. He was those who were in the highest states of heavenly bliss and the cause of it was the interior union of one man and woman. One may think lightly of his "things heard and seen," but I believe and feel sure that the relation between man and woman which he sets forth has in favor of it everything that is noble and true, good and pure. Revelation teaches it, the nature of man and woman proclaims it, reason declares it, and the experiences of the best men and women confirm it.

W. E. T., Little Rock, Ark.: Am sorry I overlooked the fact that my subscription was in arrears, and inclose $1 for renewal. Why, of course I want the paper. It has more good common sense (which is uncommon) than any other paper published. I was not aware that postoffice rules prohibited mailing papers to those in arrears. I would like to see a copy of this ruling, or law if it be.

[In the extracts from postal laws and regulations, edition of 1902, printed in the application for entry of publications at the second-class rate, I do not find any statement that the publisher must not send to subscribers who were not paid in advance. But I was informed that such was the case when I submitted our list to the officials at the Chicago postoffice. I was told that I had no right to send copies to the five hundred lapsed subscribers in any way—neither as subscribers, as gratis subscriptions, nor as sample copies. There is just one exception, I understood that if we could show recent orders from these subscribers—that is, statements from them that they would pay for their papers—we might have the privilege of sending to them on credit. As I did not wish to risk having the edition thrown out of the mails, as might have been done under this ruling, I immediately cut off the names of all in arrears, and also cut down the number of copies printed in order to comply with these regulations. Heretofore in our experience as publishers we have been accorded the right to send out as many sample copies as we had subscribers. Now we are told that we can print only twice the number of our paid-in-advance subscribers. This means that the copies which we keep for files, for bound volumes, to supply calls for back numbers, the copies which we send gratis, and those which may be used for any other than to supply paid-in-advance subscribers, must all be taken from the supply which we have heretofore been enabled to use as sample copies. When it is remembered that it is through the circulation of sample copies that nearly all of our subscribers are obtained, it will be easy to realize how seriously this ruling may cripple Lucifer's work unless means are taken otherwise to make up the loss in this direction. What such means shall be will probably be discussed later.—L. H.]

Sloven or Slouch.

There are many varieties of this species, but there is one distinguishing feature which is characteristic of them all: a disregard for the feelings of others. A sloven can never become a member of any well-regulated colony, as it is his class that has broken up more co-operative societies than anything else. People of this class flatter themselves that an easy, indifferent way of shunning their duties on others prevents their actions being seen in their real light, but nevertheless their fellows study them.

Some of the above class will be most careful of their personal appearance on the streets and when calling on their friends away from home. But in their homes we see them as they really are. Look at their bedrooms after they have changed their clothes, or even if they have been there but a quarter of an hour, and the disorder is a sight to behold. One shoe will be pitched in one corner and one in another; torn up fragments of letters and pieces of newspapers will be thrown on the carpet; articles of apparel will be on the chairs and tables, but never hung up in the closet, and so the slouch fastens on others the work he will not do himself, knowing instinctively that the individual whose life is well trained and ordered cannot exist in an atmosphere of confusion.

Women folk see this side of him, and at his office men see

another form of this unmanly vice. He will treat his office as he treats his room or home; letters come in and he will leave the answering of them to others; orders come which others must enter and get out; work he should do to-day he postpones until to-morrow, and so he drifts through life. If such a creature is by himself his business shrinks and shrinks. His business partners and associates look forward to the day when they can cut loose from him. Of course, such as he smoke, and often gamble, and as years wear away in his worthless life he will add another vice or two to the list. An inheritance, or a pension from an active brother, will very often be the means of keeping off the inevitable day that he must "go to work." The habits of the sloven once fastened on him are hard to change; the policy of "drift" is so easy and pleasant that the thought of bravely striving to lead a new life and turn over a new leaf is a deed of seldom occurrence, and the sloven dies, as a rule, just as he has lived, and when he finally ends his useless life a nameless mound is very often the only mark of such a piece of human drift wood.

WALTER BREEN.

A cheap edition of "Plain Talk in Psalm and Parable," by Ernest Crosby, has been imported from England by the Comrade Co-Operative Company, New York, and may be ordered through this office. It is beautifully printed on good paper and is altogether a handsome book. The American edition sells for $1.50.

"WHO IS THE ENEMY?"

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—Philip J. Bailey.

The Fight for Free Speech.

The cause of free speech is the cause of man. A gagged mouth is worse than a shackled body. Truth is born of open discussion. The days of the Inquisition were the dark days of the human race. A beneficial censorship is a contradiction in terms. Every censor is, consciously or unconsciously, an enemy of humanity. The paltry excuses for restriction of free discussion sometimes to be heard from pulpits or read in newspaper columns always have their genesis in corrupt motives or in gross ignorance. No honest man needs to fear the open discussion of any question. When all sides are given a full hearing there can be no fear of the defeat of the truth. Conscious error likes to creep into dark holes and shuns the bright light of day. The whine that the opposition should be suppressed comes from cowards who have no real faith in the convincing power of that in which they pretend to believe. The persecutor brands himself in the eyes of the coming age. He may triumph for the moment, but his memory is doomed unless worthier advocates succeed in purifying it from the stain. Comstock is the greatest enemy of purity in the United States, as Philip II. of Spain was in reality the deadliest foe of Christianity, and as those who suppress the utterance of Anarchist opinions are the worst traitors to the government they profess to adore. The crowned madman of Germany has done more to bring monarchy into disrepute than the entire radical press of Europe, and his lese majeste laws have only succeeded in bringing him into richly deserved contempt.

In all ages the truest lovers of mankind have toiled to imbue their fellows with the spirit of open-mindedness. The cause of free speech numbers the most glorious martyrs in history. Socrates, whose name we hold in reverence to-day, was murdered by the Athenian people for seeking to lead them to think for themselves. Bruno in death and Galileo in imprisonment paid the penalty of loving truth more than public opinion. Roger Bacon upheld the cause of scientific research against unnumbered persecutions. Milton perceived that no error was so fatal as the suppression of thought, and penned his glorious "Areopagitica," which remains to this day an unanswerable argument to all who, either from mental weakness or from a tyrannous disposition, seek to set bounds to human speculation or expression. Voltaire, Paine and a host of others have followed in demonstrating that free minds and free lips were necessary in order that men might grow and learn. In our own land Elijah Lovejoy gave his life for the principle of freedom of the press, and from his martyrdom was born the grand apostleship of Wendell Phillips in the cause of freedom. We stand indeed on holy ground when we approach the sublime company of those who, through the ages, have striven to secure not only for themselves, but for all mankind, the right of unfettered utterance on every theme. Well for us if we are found worthy to tread in their footsteps and to bear the most humble part in this great work.

Never was the cause of free speech in greater need of fearless championship. The people of the United States seem drugged or stupefied on this vital issue. For thirty years Comstockism, trailing its slimy length with the immunity afforded by plausible but damnably false pretences of concern for public purity, has sunk its venomed fangs deep in the flesh of men and women immeasurably purer than their persecutors. The foul murder of Ida C. Craddock was but an episode in the filthy career of this spawn of utter vileness. More recently the growing spirit of imperialism has proceeded to almost incredible lengths. Free speech is confessedly strangled in Porto Rico and the Philippine Islands, and restrained even in Cuba, where the United States cannot pretend to have any right to meddle. Sedition laws, the enactment of which utterly destroyed the Federalist party of a hundred years ago, are to-day complacently received by the degenerate issue of sires to whom liberty was something more than a name. The Declaration of Independence is trodden under foot and spit upon by the present rulers of our land, as containing too strong an affirmation of human rights. Workingmen are denied the privilege of peaceable assembly and the right to reason with their fellow workers. All these are but symptoms of a great and growing disease, the cure of which lies in the development of public intelligence.

This is the cause to which we have pledged ourselves. In our work for freedom of expression we invite the co-operation of all who believe in according to others the rights they claim for themselves. Human rights are without exceptions. White, black, brown, yellow or red of hue; male or female, young or old, poor or rich, of every class and rank; Catholic, Protestant, Buddhist, Jew, Mohammedan, Mormon, Theosophist, Spiritualist, Mental or Christian Scientist, Dowieite, Koreshan, Atheist or Agnostic in religion; Republican, Democrat, Prohibitionist, Socialist, Single Taxer or Anarchist in political alliance or social philosophy—all these and all others are entitled to the full and free expression of their ideas of truth and should be protected in it. Not all of them can be right. Perhaps none of them is wholly right. But out of the friction of their contending views is kindled the spark of truth. All true progress must come by the road of freedom of expression. Let us, therefore, build well for the millions who are pressing ahead, that their course be not checked by stumbling blocks unworthy of an enlightened age.—James F. Morton, Jr.

The Beauties of Government.

To be governed is to be watched, inspected, spied, directed, law-ridden, regulated, penned up, indoctrinated, preached at, checked, appraised, seized, censured, commanded, by beings who have neither title nor knowledge nor virtue. To be governed is to have every operation, every transaction, every movement noted, registered, counted, rated, stamped, measured, numbered, assessed, licensed, refused, authorized, indorsed, admonished, prevented, reformed, redressed, corrected. To be governed is, under pretext of public utility and in the name of the general interest, to be laid under contribution, drilled, fleeced, exploited, monopolized, extorted from, exhausted, hoaxed and robbed; then, upon the slightest resistance, at the first word of complaint, to be repressed, fined, vilified, annoyed, hunted down, pulled about, beaten, disarmed, bound, imprisoned, shot, mitrailleused, judged, condemned, banished, sacrificed, sold, betrayed, and, to crown all, ridiculed, derided, outraged, dishonored.—Proudhon.

A Free Society.

AN ADDRESS BEFORE THE BOTCROPTERS BY CHARLES LOCIS BREWER.

To those who keep in touch with current events it is getting very evident that Socialism is coming, whether we want it or not, as the only way out of the situation we are drifting into, and the only manner of expressing the rising spirit of brotherhood and fraternity. It vibrates in the air, pulses in the blood, thrills in the soul and is beginning to cut fantastic capers in most men's minds.

The only anti-Socialistic argument really worth anything is that which holds it up to reprobation as "The Coming Slavery." And the only people who can properly use that are the Anarchists. Coming from others, it is merely amusing to the audience and dangerous only to the chump who uses it.

And here is where I am glad to see my Socialistic and Capitalistic friends both neatly cornered. Every opponent of Socialism is coming more and more to teach the basic principles of Anarchism, and the Socialists are constantly countering by accepting these same principles and making them their own. Thus the gospel of Freedom is preached from all platforms and the candle of Governmentalism goes flickering away at both ends.

We are used to hearing Socialism and Anarchism defined as exact opposites, and so they are. But they are the opposite halves of one whole—the complementary poles of a well-balanced society. The social problem is merely a question of giving each its proper sphere.

While Socialism was only a theory its advocates were just as bigoted and unreasonable as any one else. They had their various cut-and-dried programmes all ready, and every one was to work so many hours a day for so many days a year and for so many years. The ideal Socialist State was a great machine, as smooth and stupid as clockwork, and there wasn't a place in it that a genuine man with blood and brains wouldn't be glad to swap for a job in hell.

But now the Socialist is getting his bumps against the real thing and learning to appreciate the demands of individuality. The capitalists on one side and the Anarchists on the other are pulverizing his mechanical programmes and making him see a big dynamic difference between human beings and brass cog wheels. And he is rising to the situation and meeting both classes of opponents by representing Socialism more and more as a healthy, natural development of society, which will mean freedom instead of oppression and spontaneity in place of bureaucracy. One of the most hopeful signs of the times is that prominent Socialists are coming out over their own signatures in Anarchist papers and declaring their adherence to the principle of individual freedom.

My own belief in Socialism began when I saw that as the government became an industrial organization it would naturally and necessarily cease to be a political and military organization. Later I had to admit that the industrial State might maintain a crueler and more crushing tyranny than was ever possible under military rule; and there is much in history and human nature to indicate that this will be attempted. Many Socialists still believe in law and look forward to the Socialist State as the reign of strict law in every department of life.

To meet this we have to depend on the growing love and knowledge of freedom among the people. In the bright light of publicity it is becoming clear that when the social commonwealth is established no one must be compelled to join it. All who choose, for any reason, good, bad or indifferent, to live and work and exchange independently, either singly or in groups, must be free to do so, and to have their own land, tools and capital and the use of all public utilities, such as mails and transportation, at cost and without any adverse discrimination.

But things once made clear are sometimes forgotten. Power generally corrupts and intoxicates, and the blindest and most incorrigible fool on earth is the big, strong, brilliant man who prostitutes his splendid faculties to the service of a creed or an institution. If the social commonwealth is established before the masses of Socialists are permeated with the principles of Anarchism there will be not only a strong effort to retain some such legal machinery as we now have to regulate individual conduct, but there will be great opposition to leaving the open door for individual initiative and progress in industrial matters. And under the influence of leaders in whom the lust of power is still strong the majority may decide that it is the Whole Thing, and that what it does not choose to do shall not be done at all. And then it may—in the name of the people, of course, and as a necessary measure for public convenience and safety—send its duly elected and accredited representatives to take possession of the Roycroft Shop, and every other independent concern in the country, and either close it up or run it according to the ideas of it.

But I think that if the love and knowledge of liberty is not strong and widely diffused enough to prevent such a move it will certainly be strong and self-centered enough to defeat it. For all the live people, every one capable of carrying a message to Garcia, everybody with electricity in their blood, ex-rays in their eyes and radium in their souls, will join the rebels and start in to baptize the world with fire. And when they get through I think it will be universally conceded that the talent is the call, and the call the authority, and that no administration, and no institution, and no majority will henceforth dare to stand in the way of the individual or say "Thou shalt not!" to anything he may wish to do.

And so I hope that, to avoid trouble and to inaugurate the reign of peace on earth in a peaceable manner, McMahan and Chandler and the rest of the Roycroft agitators will mix enough Anarchy with their Socialism to help their converts understand that each individual man and woman is inherently and by right superior to all the laws that men can make and immune forevermore from the rules of all institutions and the decrees of all majorities.

If this is done and the social commonwealth entered upon with the clear idea that it is for the people, and not the people for it; that it is not really a thing at all, but only an intelligent method to aid the development and facilitate the manifestation of individuality—then our public relations will be all right and lovely; and it will only remain for us to attend to the little personal detail of being all right ourselves and becoming harmonious notes in the harmonious whole.

Aluminum Currency in Iowa.

Dollars, half-dollars, quarters, dimes and 5-cent pieces made of aluminum and properly stamped circulate in Williams, Iowa, in all manner of business transactions. The prime purpose is to draw trade from other towns, and the plan seems to be working out successfully. It draws the trade, and, strange as it may seem, it passes as currency at above par and is redeemable in United States coin. One can buy any quantity of goods at the same price as for Uncle Sam's money in nearly all stores. In fact, the dealers, when selling goods, do not know whether the purchaser is to have it charged, pay in United States money or in aluminum coins.

A few months ago an association of these dealers put up $10,000 and established a butter and egg emporium. They hired a man to run it, and he buys all the butter and eggs that come to town. He pays 2 or 3 cents more per pound for butter and 2 or 3 cents more per dozen for eggs than any adjoining merchants do or can afford to do on Chicago or New York markets, but these prices are to be paid in aluminum coins. When a farmer wants Uncle Sam's money he gets the cash market prices paid in other towns. He has his choice, and in each case is satisfied.

As to the selling part of this butter and egg emporium, the promoters retail all of the butter and eggs needed by the citizens in Williams at the prices which prevail in other towns. The surplus is shipped to eastern markets.

The concern lost a little money for the first few months and fully expects to lose something every year. But the owners of the stock say their share of the presumed and inevitable loss of the emporium will not be as much as though they bought and sold butter and eggs in their own stores. Storekeepers are very anxious to get hold of these aluminum dollars as the coin of the realm, for the reason that they can go to the emporium any day and get dollar for dollar by exchanging the aluminum for bank notes.

It seems to be an endless chain of currency, and very clever in moving poultry, butter and eggs. The farmer likes the plan, for he is sure of a cash market for all he has to sell. If he takes aluminum dollars, they are good at any time at any one of a dozen or more places of business, and it requires no passbook or due bills or book accounts at the store.—Daily Paper.

Is the Higher Stirpiculture Possible?

Given knowledge of heredity sufficient to make it possible to use conscious selection in combining the qualities necessary to insure intellectual and moral as well as physical improvement, the higher stirpiculture would be practicable to an indefinite extent.

Do we possess such knowledge? We can improve the animals below man so as to make them fitted to serve our purposes. Having fellow human beings subject to our will, we could by breeding improve the stock and strain, increase in the descendants strength, power of endurance, amiability and submissiveness.

But when we attempt to use the reproductive element to change the characteristics of living beings so as to make them better, higher and more capable of self-support and self-government, without reference to their service to us, we are up against a different proposition. In so far as we can instruct persons to form wise unions for themselves, we can undoubtedly help them. But how far can we do this? We can advise consumptives and paralytics not to marry; we can advise the weak and feeble to remain single; we can urge the importance of selecting for partners persons who are essentially sound in body and mind. But do we know enough to inform the rising generation how to marry so as to insure offsprings of the best quality, mentally and morally, as well as physically? Do we know what the combinations were that gave to the world Socrates, Marcus Aurelius, Roger Bacon, Bruno, Servetus, Luther, Shakespeare, Milton, Kant, Gibbon, Humboldt, Washington, Jefferson, Webster, Lincoln, George Eliot and Florence Nightingale?

A large amount of vitality and muscular development do not imply intellectuality or a fine moral nature. What strong and symmetrical men were the South Sea Islanders seen at the World's Fair at Chicago! Yet, mentally, they were children.

One of the conditions of a high degree of intellectual development in a people is sensitiveness and susceptibility to the nervous maladies. Lombroso and other psychiatrists and alienists have shown that most of the noted characters of history, from Pericles to Peel, from Socrates to Spencer, were victims of neuropathic troubles of some kind. Nesbit gives sketches of nearly three hundred authors, artists, statesmen, generals, philosophers, philanthropists, etc., including the most famous men and women of the past, and shows that they inherited diseases or neuropathic tendencies which developed into physical or mental disorders. The world cannot, in its desire for physical strength and soundness, afford to lose men and women of genius such as have helped to make the race progressive and the world brighter and better.

Some writers maintain that genius is a result of the concentration of mental force in some portions of the brain at the expense of other portions, whereas in ordinary persons the distribution is general. Hence the eccentricities, the erraticisms, the weaknesses, as well as the brilliancy, of painters, poets, orators, inventors and discoverers—of genius.

Does anybody know how to teach the young how to make selections of companions that will add to the intellectual and moral wealth of the world?

It is in vain that theoretical stirpiculturists point to the results of men's experiments which have resulted in improved domestic animals, fruit and grain. It is evident enough that man can improve members of his own race under similar conditions, and for similar purposes, by the same methods.

The question is, How can the human race be improved mentally, morally and physically so that self-sovereignty shall not be lost in servitude, so that subjects of the experiments may be their own masters, able to order their own lives, and not be like "dumb driven cattle" under the domination and existing for the profit and pleasure of others?

The animals which have been domesticated and, under the supervision and selection of man, have been improved for his use, restored to a state of nature, would either perish or in time revert back to their original condition. In the struggle for life there have survived those physical and mental qualities in different environments which have been the best for the animals, those which have fitted them to compete successfully, to overcome the obstacles in their surroundings and to adjust themselves to apparently unfavorable conditions which could not be escaped. Every deviation from the type which Nature has produced in the struggle for life is a departure from the natural conditions which are favorable to the "survival of the fittest" where the hand of man does not come in to protect and enslave for his own purpose. If a group of men should attempt to modify family stock, to change by selection a number of human beings so as to make them pre-eminently virtuous and good, such efforts might result in unfitting the subjects of such experiments for a self-supporting career in an environment requiring them to compete with their fellowmen and to achieve success, if at all, by their own efforts. To succeed in this world, where competition is keen, men must be capable of attrition with their fellows and of benefiting thereby. They must possess combativeness and aggressiveness as well as knowledge. Mere amiability, kindness and concessiveness will not do.

In trying to breed a variety free from vicious inclinations, free from strong tendencies to coarseness of life, the danger might be in eliminating that animal strength, that natural vigor, without which virtue is mere weakness, negativeness—nothing. To have great strength of character, to have great moral qualities, there must be capacity for wrong-doing, with liability of abuse of those strong qualities which, unperverted and wisely directed and controlled, give us the highest type of manhood and womanhood.—R. F. Underwood in the Boston Investigator.

The True Kings.

In the higher condition of society, toward which mankind is unconsciously advancing, men will shun all responsibility for and arbitrary control over the conduct of others as sedulously as during past ages they have sought them as the chief good. Washington declined to be made king, and the whole world has not ceased to make the welkin ring with laudations of the disinterested act. The time will come yet when the declimature, on all hands, of every species of governmental authority over others will not even be deemed a virtue, but simply the plain dictate of enlightened self-interest. The sentiment of the poet will then be recognized as an axiom of philosophy—

"Whoever mounts the throne,—King, Priest, or Prophet,—
Man alike shall groan."

Carlyle complains, in the bitterness of his heart, that the true kings and governors of mankind have retired in disgust from the task of governing the world, and betaken themselves to the altogether private business of governing themselves.

Every individual is the rightful sovereign over his own conduct in all things, whenever, and just so far as, the consequences of his conduct can be assumed by himself; or, rather, inasmuch as no one objects to assuming agreeable consequences. For disagreeable consequences, endurance, or burden of all sorts, the term "cost" is elected as a scientific technicality. Hence the exact formula of the doctrine, with its inherent limitation, may be stated thus: "The Sovereignty of the Individual, to be exercised at his own cost."—Stephen Pearl Andrews.

Woman's Industrial Emancipation.

If woman's industrial equality with man is secured all else will follow. Woman's industrial emancipation means more to me than her political emancipation. Complete industrial emancipation means the highest type of woman as a result, the word "industrial" comprehending in this sense all remunerative employment. Each step in the industrial movement has raised her in the scale of civilization rather than degraded her.

There is no fixed rule by which nature has intended that one sex should excel the other any more than there is any fixed point beyond which either cannot develop. Nature has no intentions and evolution has no limits. True science teaches that the elevation of woman is the only sure road to the evolution of man. As woman has the power given her to support herself she will be less inclined to seek marriage relations simply for the purpose of securing what may seem to be home and protection.

One of the greatest boons which will result from the industrial emancipation of woman will be the frank admission on the part of the true and chivalric man that she is the sole rightful owner of her own being in every respect; that whatever companionship may exist between her and man shall be as thoroughly honorable to her as to him. In callings where men surpass women, women will be obliged to abandon the field; but where services are performed with equal skill and integrity by both there will come honest competition and an equalization of compensation.—Carroll D. Wright.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

Among the Mountains.

Socorro, N. M., Nov. 4.

A son of the mountains—the Alleghanies—I enjoy this feature of my sojourn in New Mexico far more keenly, as I think, than would those born and bred on the level plains. The purity of the atmosphere brings even distant mountain ranges to our very door, so to speak, while the "eternal sunshine" throws a splendor, a magnificence, over the landscape that must be seen to be appreciated.

For more than two weeks I have enjoyed to the full this purity of the "breath of life," these splendid panoramic views of the mountains and plains of New Mexico, and have meantime made the personal acquaintance of many of the progressive people living in three of the more prominent towns of this territory. Did space permit I should be glad to mention the names of all who have welcomed and who have been more or less helpful to me during these weeks, but as this is scarcely possible, I shall have to content myself with saying, in a general way, that everywhere I meet evidence that the vastness, the grandeur of scale on which Nature does things in this part of the world, have had a corresponding effect on mental development, and that narrowness, bigotry, prejudice, conventionalism, sectarianism are not characteristic traits of the people of New Mexico, at least of those with whom it has been my good fortune to become acquainted.

Myself a valetudinarian, I am much interested in the question of comparative advantages of different localities as health resorts. Of the three places just alluded to—Las Vegas, Albuquerque and Socorro—the first is perhaps the most celebrated; the hot springs and Montezuma Hotel, near that place, having been more generally advertised by the management of the Santa Fe Railway system than either of the other points; yet it would be very hard for me to choose as between these three if I were expecting to make a long stay in New Mexico.

As to elevation, Las Vegas is 6,383 feet above sea level; Albuquerque 4,935, and Socorro 4,571, and for this reason health-seekers with small lung capacity would probably choose the last named; also on account of its more southern latitude, the summers being longer and the winters milder.

Of these three Albuquerque is the more important as a center of progressive thought, also as a political and commercial metropolis, although not the seat of political power—that honor (or dishonor) belongs to Santa Fe, the oldest town in the territory and one of the very oldest in the United States.

At Albuquerque I had the pleasure of meeting many of the Socialists, also of the "New Thought" people, the Theosophists, etc. At Carpenter's Hall in that city I had the honor of addressing a small but very attentive and intelligent audience, presided over by W. P. Metcalf, president of the local Socialist club. Also at my room in the Highland House I met, by invitation, near a dozen wide-awake agitators for a more just and equitable arrangement of economic and financial conditions, opportunities and awards.

Sunday night, Nov. 1, I made a short run of seventy-six miles from Albuquerque to Socorro, an old town of some 1,100 inhabitants, county seat of Socorro County, at which place I am now the guest of our old-time friend, Ada M. Morley of Datil, N. M., near which place she has lived many years on a typical New Mexican ranch. Somewhat unexpectedly I found her busy doing what she can to defend a man named Wallace, an employé and neighbor, now in jail here, charged with killing another ranchman named McCammon in a dispute over the payment of a debt by McCammon to Wallace. The case is attracting much attention all over the territory, and as it is typical of the methods often employed by ranchmen and others in the great West, I will state it somewhat in detail as I find it reported in the papers, also by the prisoner himself and his many friends.

Irving Wallace, unmarried—a Scotchman, as his name would indicate—came to "The Datils," as a certain section of the New Mexican mountains are called, about fifteen years ago, and by industry, economy and fair dealing accumulated a herd of almost 200 cattle. This herd of cattle Wallace sold to a neighbor, named McCammon, for $4,000, receiving $300 down and notes for the balance; interest to be paid yearly thereon till settled in full. When the first payment of interest fell due Wallace called upon McCammon for his money and was met by a pistol shot at short range that pierced his clothes and grazed his flesh. The men clinched, and in the struggle McCammon was disarmed. Then starting for the house, he called to his wife to bring his "Winchester." Believing that he could not get to his horse soon enough to save his life, Wallace shot and fatally wounded his adversary, then helped him into the house and to his bed. Not knowing whether the wound would prove fatal, and knowing that the only witness to the encounter was the wife of his assailant, Wallace hid himself in the mountains, intending to return and give himself up for trial after the excitement consequent upon the shooting should have time to cool off. After some weeks of privation and exposure, the nights being cold and his clothing scanty, Wallace was arrested and placed in jail in Socorro, his preliminary examination being set for to-morrow, Nov. 5. As before said, this tragedy is a characteristic phase of Western life, and from the general good reputation of the principal actors the trial will be watched with great interest by hundreds if not thousands of people. As one well-informed reporter expressed it to me, "Not since the assassination of McKinley has there been so much excitement here over the sudden death of a fellow human being."

To-morrow night—Thursday—I expect to return to Albuquerque, hoping to do a little more work at that place before again taking passage over the main line to San Francisco, at which point I have appointed to meet a few of Lucifer's friends Monday evening, Nov. 9, hoping to be there in time to take a little part—if permitted—in the memorial meeting on the 11th in honor of the judicially murdered victims of the police "riot" at the Chicago Haymarket, May 4, 1886.

M. HARMAN.

"The Fight for Free Speech," which appears on the first page of this issue, is from a pamphlet, "Do You Want Free Speech?" written and published by James F. Morton, Jr., editor of the Demonstrator, Home, Wash. The pamphlet is written in Mr. Morton's usual clear, able style and is an important contribution to the literature of free speech. It may be ordered of James F. Morton, Jr., Lake Bay, Wash., or of this office.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of us.

In another column Laura H. Earle asks some questions that will be difficult to answer. The letter was not written for publication, but I thought some of our readers may be able to give us light on the subject.

If any of our readers has a copy of Charles Bellamy's "Experiment in Marriage" to dispose of we would like to be informed of the condition of book and price asked.

John Turner Ordered Deported.

New York, Nov. 7.—The law against the admission of Anarchists to the United States was sharply upheld by Judge Lacombe in the United States court to-day when he ordered the deportation of John Turner, the English "red." This is the first case under the new law and highly interesting as indicating the attitude of the government. Turner had been ordered out of the country by the authorities at Washington, but sought to evade the order by a writ of habeas corpus. Pending an appeal to the Supreme Court, Turner must remain a prisoner on Ellis Island.

H. O. Pentecost, the attorney for Turner, contended that the law which classified Anarchists among the excluded persons was unconstitutional. Anarchy, Mr. Pentecost claimed, was a religion, but this contention is disposed of by Judge Lacombe, who said:—

"It is difficult to understand upon what theory the exclusion of an alien who is an Anarchist can be held to be a prohibition of the free exercise of religion."

Judge Lacombe quoted a federal decision which declared that every sovereign nation has the power inherent in sovereignty and essential to self-preservation to forbid the entrance of foreigners within its dominions or to admit them under such conditions as it may see fit to prescribe, and that the constitution has committed the entire control of internal relations to the national government in peace as well as in war.

"As to abridgement of the freedom of speech," said he, "that clause deals with the speech of persons in the United States and has no bearing upon the question what persons shall be allowed to enter therein."—Record-Herald.

A Permanent Postoffice Scandal.

The so-called frauds and scandals which have agitated the press of late are trifles compared with the greater loss and waste which are a daily burden upon federal revenues. The business of the Postoffice Department has been and is administered with great inefficiency, lack of economy, and with no broad-gauged appreciation of the increased needs of the country, while the postmaster general is a political appointee, and his chief assistants secure and hold their positions not because of their knowledge of the business or of their experience or familiarity with it, but for other reasons.

Instead of working on business principles, the postoffice machine is governed by a bulky book of laws that has grown from the slim book of 1794 as fast as successive Congresses have cared to pass postal bills. Rates of postage are changed, service is rendered, contracts are made under regulations passed by men dead for generations, whose laws were made for a postoffice which as late as 1873 cost in total expenditures only what it costs now for the single item of railroad transportation. The Postoffice Department may recommend until it is weary, and these laws do not budge. Congress—and that means chiefly the House Postoffice Committee—says what the postoffice shall do and shall not do. I once asked a high postoffice official why he failed to carry out a plan he had to save perhaps the total amount of the postoffice deficit on certain contracts. He shrugged his shoulders.

"Why bump one's head against a stone wall?" said he. "Congress won't pass it."

And here enters the next drag on the postoffice machine.

"Every plan that has ever been presented to Congress for improving the postal service," said a high postoffice authority, "has been scrutinized by interests. Do you suppose we can have a revision changing the present rates of paying the railroads as long as some of the most prominent senators and congressmen are identified with transportation interests, or establish a parcels post while T. C. Platt, president of the United States Express Company, is United States senator?"

I turned to another official.

"Do you mean," said I, "that you could not pass a bill obnoxious to interests?"

"Well"—and he smiled diplomatically—"there would certainly be opposition."

Finally there is the civil-service system. If a postoffice official fulfills his routine duties, he rises in the service by sheer mechanism. Once in a berth, it requires a trial for gross inefficiency or misconduct to get him out. If the miasma of an office where there is no spur of self-interest to goad a man to effort fails to stifle his progressiveness, sophistication tells him that it is unwise to arouse an interest. "Not too much zeal!" is a watchword in the United States postoffice. Even if the head of a department wished to have a force as efficient as that demanded by the manager of a business, he could not have it.

Here, then, is the institution: Heads who are not expected to know the business; a civil-service machine that comprises the real postoffice; parts of two outside departments enforcing the laws and auditing the mere bookkeeping accounts; antiquated laws governing; Congress directing; interests watching both Congress and the postoffice. It is a serious question what part the American people play in this government business, the people who paid the deficiency of more than $4,000,000 last year and who contributed nearly $130,000,000 in postage for its postal service.—M. G. Cunniff, in the World's Work.

Fort Wayne, Ind., Nov. 7.—When Congressman Robinson left for Washington a few days ago there was no commotion here except among the mail clerks. They could not understand why the east-bound mails were suddenly so heavy from Fort Wayne until they discovered that the packages bore the congressional frank of the congressman and were destined for Washington. The total weight of the packages, which included the congressman's personal effects, was 1,500 pounds.—Record-Herald.

It costs the government eight times more to carry the mails than it costs the express companies to have their matter hauled. —W. J. Bryan.

Who Shall Say Who Are Radicals?

When Mr. Crane comes to man his "radical ship" I wonder how many competent persons he will find. Not more than two, I fear, for besides himself I am the only genuine, all-around, thoroughbred radical in the lot. You know, "The whole world is queer but thee and me, and thee is a little queer."

I wonder if there is a radical anywhere who would not be "read out of our ranks" by somebody. Even I—a most thorough and consistent radical—am decidedly "read out" by our good Father Harman (see Lucifer 984), and Adeline Champney in some paper not only reads me out, but politely consigns me to the same hot place the Christians would if they could. And a good friend who recommends a colony to me says, "They are not radical on the sex question," but presumes they are quite radical enough to suit me.

Now, I am a good radical and these people are good judges, Mr. Harman especially, and if mistakes are made in this instance who can do the reading out and do it fairly?

I liked Mr. Crane's article, "Does It Pay to Be a Radical?" very much. It reminded me of a lecture I read years ago—"Can Radicals Be Happy?"—by Hugh Pentecost. I thought it one of the best things I ever read. Mr. Crane's characters are true to life, we frequently meet them, but I agree with Lillian Harman that "we cannot read them out of our ranks." But we can read them out of our own individual lives, and have a right to refuse to associate with any one who is inharmonious or disagreeable, whatever he calls himself.

Our good Father Harman has to give his young ones a lambasting once in a while to show how much he loves us, I suppose. That's a way some fathers have. But I don't think it was quite fair for him to give me such a licking when I wasn't any sassier than some of the other girls. Adeline Champney said as bad words as I did, and she didn't even get scolded. But I ought not to blame him. I feel just that way myself when people call my ideas stuff, rot, etc., and some way it doesn't sound so bad when the other fellow catches it.

What I said of free speech might have been said better a little differently. I meant if I was an editor I would shut out certain things, just as any editor has a right to do, but I am the last person in the world to put any restraint on anybody else writing or publishing anything they want to.

I suppose my article would have been just as good without using the words objected to, but we sometimes get an idea—erroneous, no doubt—that unless we use hard words and speak very loud we get no attention nor listeners.

LILLIE WHITE.

Lake Charles, La.

It is not the disease, but the physician; it is the pernicious hand of government alone which can reduce a whole people to despair.—Junius.

VARIOUS VOICES.

James W. Adams, Lake Bay, Wash.: Home grows slowly, both in numbers and improvements. No other village on the Sound equals it in neatness and thrift, and this is commented on by the old-timers. Inclosed find $1 on my subscription.

Walter Breen, Omaha, Neb.: As to the exact position of Ingersoll on the great economic question of the twentieth century, Socialism, is it not likely that his views on this subject are the same as Voltaire's on questions of a similar nature in the eighteenth century? My impression is that the future historian will find many parallels in the lives and the life-works of the two men. Both were men with a national reputation, both had incomes that were princely, both liked to live well and both enjoyed the wit and repartee of bright intellects of their age. They each made their central attack on the prevailing superstitions of their time, the one principally on the Roman Church and the other turned his attention on the Protestant religion. They each did their work with somewhat of the same weapons, sarcasm and ridicule, and did as much as any two of the world's greatest men (who labored on this line) to further the cause of mental liberty. This one great achievement alone will be sufficient to place them with the immortals. A century hence we shall no more think of inquiring about Ingersoll's position on the "labor question" than we would now think of seeking to discover the views of Monsieur de Voltaire on the "tenement house" question.

S. R. S., Kansas: I notice that Lucifer has made no mention of the decision referred to in clipping inclosed. The courts of New York had decided that divorces obtained in South Dakota were void in New York—a most damnable decision, since it made bigamists of many prominent New Yorkers who had got divorces in South Dakota and married again. The United States Supreme Court decision will make those cranks feel sick who have been trying to get Congress to pass a national divorce law, as it practically declares state sovereignty in the matter of divorce. It establishes as law the principle of "interstate courtesy." And it slaps in the face those puritans who howl and yowl eternally about "easy divorce." Easy divorce is all right—the easier the better. Let us hope that "easy divorce" will now take fresh start and grow and flourish like a green bay tree. The road out of unhappy marriage should be made smooth and wide and inviting, and without any toll gates or other obstacles.

No preventing Providence, my sweetheart, or solid girl, will be in Chicago the 17th, 18th and 19th to visit friends and relatives and attend the "New Thought" convention. She will give you a call. She and I are "equals" in marriage experience as well as other things. I am her third husband and she is my third wife. How is that for high? If at first you don't succeed, try, try again.

[The clipping referred to follows:]

"The Supreme Court of the United States in a recent decision has proclaimed the principle that a divorce which is valid in the state in which it was granted is valid in every other state of the Union, and frees both parties to the suit from the marriage tie absolutely and everywhere. This decision overrules a good many decisions of state courts which have recently undertaken, with incongruous and unfortunate results, to except decrees of divorce from the constitutional provision that 'Full faith and credit shall be given in each state to the public acts, records and judicial proceedings of every other state.' The marriage relation establishes a civil status. Every state has the right to determine for itself, within the limits of the national constitution, what shall be the civil status of its citizens. And its determination, under the federal constitution, must be respected in every other state."

Laura H. Earle, Redford, N. Y.: Where my copy of Lucifer has been going I feel rather uncertain; however, being now settled for a time, I should like to have it sent to me here, if you will be so kind. Having, by the untoward circumstances of my recent life, been deprived of every particle of information as to the movement of thought in the world, the sight of Lucifer will be even more than commonly welcome. I should like much to hear something of Virna.

There is a question as to sex manifestations which I should like to hear discussed by those who have thought and acted. Does a sex attraction that is exclusively physical justify itself? And how does such a phenomenon explain itself in a person who recognizes the essential differences between this emotion and that of love? Or are the two emotions only different aspects of the same great passion? Again, does gratification of the physical need blunt the perceptions for what might be called the more etherealized love? And would the answers to these questions have exactly the same application to one sex as to the other? This last question seems to me vital; as, in my own experience, I am more and more struck by the different, sometimes apparently opposite, effects of the same cause on the opposite sex. Of course, nobody knows these things, but opinions are often helpful to those struggling with the problems of life. To compare experiences should be of great value; but this, to a great extent, we are forbidden, I suppose, by our written and unwritten laws of taboo. Pardon me if I take your time with several questions instead of confining myself to my first statement of a question, but one seems to lead by a natural sequence to the others, and I find all irresistible.

A Thanksgiving Proclamation.

This [the American] people has been grateful for a mighty reason. It has believed it was a divinely ordained nation. It has believed the curtain of waters of the Atlantic Ocean was let down on the eastern side of this continent for a mighty purpose. It has believed Providence caused that curtain of waters to remain unpenetrated until 1492, with that mighty purpose. It believes Providence itself kept it there for fifteen centuries after the coming of Christ, and until Columbus' prow parted the waters of this western continent, for that mighty purpose. It has believed that purpose was to establish and maintain here on American soil a mighty and a model republic with corner stone of religion, science, labor and freedom, utterly regardless of what it cost in tears, in treasure, in effort and in blood. . . . It has buried the red flag of Anarchism. It has maintained law and order. . . . The due reward has not been withheld. Peace, prosperity and contentment have been its reward during the last twelve months. Destruction by epidemic and pestilence, by tornado and flood and fire has been mercifully kept away. . . . Let them glorify God, the author, gracious and benignant beyond expression, of our untold and priceless blessings. Let all the people fall not to give thanks.—Richard Yates, Governor of Illinois.

Fasting and prayer are religious exercises; the enjoining them is an act of religious discipline. Every religious society has a right to determine for itself the time for these exercises and the objects proper to them according to its own peculiar tenets; and this right can never be safer than in their own hands, where the constitution has deposited it.—Thomas Jefferson.

Who Is Max Graber's Wife?

Nineteen years ago Max Graber married Mrs. Sarah Graber in Russia. Several years afterward he left her in their native village and came to Chicago. He was a butcher and in the end became a man of comfortable means. In the Ghetto, where he lived, he met Lena Levison. She was a girl in her teens then, and American breeding had given her a certain charm lacking in the peasant wife left behind in Russia. Graber had a divorce document drawn up by a Chicago rabbi and sent it to his wife in the Czar's dominion. Before an ecclesiastical tribunal of Jewish high priests, it is said, Mrs. Sarah Graber accepted the divorce document with 500 rubles, and by the laws of the "gett" was declared divorced.

Then Graber married the pretty Lena Levison. By his second marriage Graber already had four children when Mrs. Sarah Graber suddenly appeared in the city. Magnified stories of Graber's wealth had been carried back to the village on the steppes. Mrs. Sarah Graber declared the "gett" had not divorced her. She had Graber arrested for bigamy, and after a trial in the Criminal Court he was convicted. Pending a decision upon the validity of "gett" divorces, however, Judge Horton suspended sentence and allowed Graber to be released on a recognizance of $2,500. Two suits for separate maintenance followed. Judge Holdom granted Mrs. Sarah separate maintenance and Judge Gibbons granted Mrs. Lena separate maintenance. As both women were thus recognized by the courts as Graber's legal wives, the marital conundrum was left as far from solution as ever.

Sexology the Secret of Life.

How much is there in the sex question? Much every way. The perpetuity, happiness and perfection of the race. Is that much, and is it worth striving for, and can it be done? Only in freedom can it be. Is this a land of freedom? For some, yes; for others, no. Theologians are free and protected by law to teach theology, and teachers of everything, so far as I know, with the exception of Anarchy and Sexology, are unmolested.

It is of Sexology I wish to write. Sexology is a comparatively new science to many. History tells us that the first lesson given to the Brahmin boy when he commences his religious life at nine years of age is: "Know that the shades of your ancestors in aerial form will attend you in your studies, and if you are worthy will hereafter reveal to you the secret of life. Always remember that what you now learn should never be revealed to the vulgar herd." And now, why do we die, and what is the secret of life and why kept from the vulgar herd? We die because the life force is wasted in riotous living. The secret of life is how to conserve this force, whereby comes regeneration, or the renewal of the physical, mental and spiritual man and woman; and to be kept from the common people that the priest might rule them.

Some believe that among the important things concerning sex is borning better babies. These teachers of Sexology believe that if only desired and intentional babies were born they would be better than undesired and unintentional ones. That only desired and intentional babies may be born, we must know that there are two distinct methods of sex communion—one for propagation and one for regeneration. If these facts were known and practiced the race would surely and steadily grow toward perfection and death would go out of fashion.

SARA CHNT CAMPBELL.

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Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy—Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

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A MAN MUST LIVE.

A man must live. We justify
Low shift and trick to treason high,
A little vote for a little gold
To a whole Senate bought and sold,
By that self-evident reply.

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?

There are times when a man must die.
Imagine, for a battle-cry
From soldiers, with a sword to hold,—
From soldiers, with a flag unrolled,—
This coward's whine, this liar's lie:
A man must live!

—Charlotte Perkins Stetson-Gilman.

The Outcome of State Socialism.

The experience of those who are loudest in their advocacy of a new social order under the paternal control of a government, shows that even in private voluntarily-formed societies the power of the regulative organization becomes great, if not irresistible; often, indeed, causing grumbling and restiveness among those controlled. Trades unions, which carry on a kind of industrial war in defense of workers' interests versus employers' interests, find that subordination almost military in its strictness is needful to secure efficient action; for divided councils prove fatal to success. And even in bodies of co-operators, formed for carrying on manufacturing or distributing businesses, and not needing that obedience to leaders which is required where the aims are offensive and defensive, it is still found that the administrative agency gains such supremacy that there arise complaints about the tyranny of organization. Judge then what must happen when, instead of relatively small combinations, to which men may belong or not as they please, we have a national combination in which each citizen finds himself incorporated, and from which he cannot separate himself without leaving the country. Judge what must under such conditions become the despotism of a graduated and centralized officialism, holding in its hands the resources of the community, and having behind it whatever amount of force it finds requisite to carry out its decrees and maintain what it calls order. Well may Prince Bismarck display leanings towards State Socialism.

And then after recognizing, as they must if they think out their scheme, the power possessed by the regulative agency in the new social system so temptingly pictured, let its advocates ask themselves to what end this power must be used. Not dwelling exclusively, as they habitually do, on the material well-being and the mental gratifications to be provided for them by a beneficent administration, let them dwell a little on the price to be paid. The officials cannot create the needful supplies; they can but distribute among individuals that which the individuals have joined to produce. If the public agency is required to provide for them, it must reciprocally require them to furnish the means. There cannot be, as under our existing system, agreement between employed—this the scheme excludes. There must in place of it be command by local authorities over workers, and acceptance by the workers of that which the authorities assign to them. And this, indeed, is the arrangement distinctly, but as it would seem inadvertently, pointed to by the members of the Democratic Federation. For they propose that production should be carried on by "agricultural and industrial armies under State control"; apparently not remembering that armies presuppose grades of officers, by whom obedience would have to be insisted upon; since otherwise neither order nor efficient work could be insured. So that each would stand toward the governing agency in the relation of slave to master.

"But the governing agency would be a master which he and others made and constantly kept in check; and one which therefore would not control him or others more than was needful for the benefit of each and all."

To which reply the first rejoinder is that, even if so, each member of the community as an individual would be a slave to the community as a whole. Such a relation has habitually existed in militant communities, even under quasi-popular forms of government. In ancient Greece the accepted principle was that the citizen belonged neither to himself nor to his family, but belonged to his city—the city being with the Greek equivalent to the community. And this doctrine, proper to a state of constant warfare, is a doctrine which Socialism unawares reintroduces into a state intended to be purely industrial. The services of each will belong to the aggregate of all; and for those services, such returns will be given as the authorities think proper. So that even if the administration is of the beneficent kind intended to be secured, slavery, however mild, must be the outcome of the arrangement.

A second rejoinder is that the administration will presently become not of the intended kind, and that the slavery will not be mild. The Socialist speculation is vitiated by an assumption like that which vitiates the speculations of the "practical" politician. It is assumed that officialism will work as it is intended to work—which it never does. The machinery of Communism, like existing social machinery, has to be framed out of existing human nature; and the defects of existing human nature will generate in the one the same evils as in the other. The love of power, the selfishness, the injustice, the untruthfulness, which often in comparatively short times bring private organizations to disaster, will inevitably, where their effects accumulate from generation to generation, work evils far greater and less remediable; since, vast and complex and possessed of all the resources, the administrative organization once developed and consolidated must become irresistible. And if there needs proof that the periodic exercise of electoral power would fail to prevent this, it suffices to instance the French Government, which, purely popular in origin, and subject at short intervals to popular judgment, nevertheless tramples on the freedom of citizens to an extent which the English delegates to the late trade-union congress say "is a disgrace to, and an anomaly in, a republican nation."

The final result would be a revival of despotism. A disciplined army of civil officials, like an army of military officials, gives supreme power to its head—a power which has often led to usurpation, as in mediæval Europe and still more in Japan—nay, has thus so led among our neighbors, within our own times.

—Herbert Spencer.

It is with antiquity as with ancestry—nations are proud of the one, and individuals of the other; but if they are nothing in themselves, that which is their pride ought to be their humiliation—Colton.

Comments on the Turner Case.

The tyranny which demands the deportation of Mr. John Turner, the Englishman who came here to organize store clerks into labor unions, and who was arrested at a meeting held in pursuit of that purpose, on the charge that he is an Anarchist, won its first judicial victory last Saturday when Judge LaCombe of the United States Circuit Court dismissed the writ of habeas corpus sworn out by Turner's counsel and decided that pending an appeal the petitioner must be detained on Ellis Island. Judge LaCombe also decided that the law under which Turner was held is not unconstitutional, and that he may be deported if the Immigration Commissioners find him to be an undesirable immigrant.

From arguments made before Judge LaCombe on motion of the prosecution to dismiss the writ of habeas corpus the fact is developed that the philosophic Anarchism of Mr. Turner is not the front of his offending. That was used as a pretext for his arrest and the order of deportation, but it is as a labor organizer that the government considers him dangerous. The demand for his expulsion was based by the prosecutor on the theory that labor unions are a menace to the republic.

The case will be appealed and the prosecution followed in any line of argument it may adopt.—The Truth Seeker (New York).

Trade unionism is intending to make efforts on Turner's behalf, because he is a trade unionist; but before it becomes enwrapped in side issues the essential question ought to have a fair study. This question is practically whether the new law does not violate the first amendment to the constitution, which says that "Congress shall make no law abridging the freedom of speech." Section 38 of the anti-Anarchist statute prohibits the entrance into the United States of any person who disbelieves in all organized government. If it were established that the government has the right, constitutionally, to exclude any person for any disbelief it may choose to proscribe, it is felt that it would be dangerous doctrine. Here is the section of the law to be tested:

"That no person who disbelieves in or who is opposed to all organized government, or who is a member of or affiliated with any organization entertaining or teaching such disbelief in or opposition to all organized government, or who advocates or teaches the duty, necessity, or propriety of the unlawful assaulting or killing of any officer or officers, either of specific individuals or of officers generally of the government of the United States, or of any other organized government, because of his or their official character, shall be permitted to enter the United States, or any territory or place subject to the jurisdiction thereof. This section shall be enforced by the Secretary of the Treasury under such rules and regulations as he shall prescribe. That any person who knowingly aids or assists any such person to enter the United States, or any territory or place subject to the jurisdiction thereof, or who connives or conspires with any such persons to allow, procure, or permit any such person to enter therein, except pursuant to such rules and regulations made by the Secretary of the Treasury, shall be fined not more than $5,000, or imprisoned for not more than five years, or both."

It is contended by counsel for the government that the act does not restrict the freedom of speech, "because the parts relating to Anarchists, etc., are but descriptive of a class of excluded aliens"—other classes being polygamists, prostitutes, paupers, insane persons, et al. "This alien is not deported because of his speech," he declares, "but because he was found here in violation of law. His speech is merely evidence of his belief, and by it he is identified as an alien of the excluded classes." The extract from his speech so relied on as evidence that Turner is one of the immigrants the new law sought to keep out of this country was as follows:

"All over Europe they are preparing for a general strike, which will spread over the entire industrial world. Everywhere the employers are organizing, and to me, at any rate, as an Anarchist, as one who feels that the people must emancipate themselves, I look forward to this struggle as an opportunity for the workers to assert the power that is really theirs. The trade unions have been growing, and have reached big proportions. The inevitable outcome is a struggle between the two, and the general strike offers to advanced people an opportunity to demonstrate their power, and to us, who belong to the advanced movement, an opportunity to help the workers to gain in audacity and courage, and thus determine as quickly as possible their emancipation."

It is argued that in these remarks Turner indicated a "general strike" as a means to an end—the overthrow of all government. "Even small strikes being usually accompanied by violence, a general strike would certainly involve great social disorder and confusion," submits the government counsel. "A general strike, therefore, cannot be regarded as a peaceful means of establishing Anarchy. This alien's belief and his principles of Anarchy may be inferred also from his actions and associates." That is, he intended to lecture on Nov. 9 on "The Legal Murder of 1887," meaning "the great Chicago tragedy on the 11th of November, 1887," which was the hanging of Anarchists. John Most was to speak from the same platform.

But it is admitted that he is an Anarchist—a philosophical Anarchist. Pentecost & Campbell, attorneys for Turner, maintain that the United States has imposed a limitation on its own powers of exclusion of aliens. "It cannot exclude an alien on account of his religious beliefs, nor can it exclude any one in a manner that amounts to an abridgment of the freedom of speech or opinion. It would be clearly unconstitutional, for example, to substitute the word 'Mormons' for the word 'polygamists' in the act of March 3, 1903, for although some Mormons are polygamists, a polygamist is a criminal, while a Mormon, as such, is merely a member of a religious sect. As a Mormon, he could not constitutionally be excluded, although as a polygamist he can be. Anarchists are members of a philosophical sect or school, and as such, under the constitution, have the same right to be in this country as the members of any other sect or school of thought."

All members of this sect or school are thus submitted to prior restraint, "prejudged and condemned for having certain ideas." That is what has induced a committee of persons interested in liberty of speech to support and assist the efforts to contest the constitutionality of an immigration law which excludes a person not only for what he "believes and advocates," but also for what he disbelieves. "It goes even farther," declare Turner's attorneys: "It excludes aliens who believe in organized government if they are members of or are affiliated with any organization that teaches disbelief in or opposition to organized government." It appears to them that there is no limit to the words which may be introduced into the law if it be right to exclude an alien on account of his opinions. Socialists, trade unionists, titled foreigners in search of American heiresses, "every class of persons, indeed, not already American citizens, may be shut out."

Counsel for the government, R. A. Paddock, asserts that Congress has the power of deciding what classes of aliens it shall admit, and what it shall reject. It was, he adds, competent for the lawmaking power to decide against "those obnoxious to it on account of opinions as well as those undesirable by reason of their pecuniary, physical, mental, and moral condition and their nationality." He quotes Justice Gray's decision in a Chinese case, that "deportation is the removal of an alien out of the country simply because his presence is deemed inconsistent with the public welfare."

Apparently the government considers that the interpretation of the law by Turner's counsel is correct. The arrest and expulsion of this alien was under the section which, as so interpreted, authorizes the deportation of aliens on account of religious, sociological, or political beliefs, regardless of whether or not they "believe in or advocate the overthrow by force or violence of government." The question, then, before the court is reduced to whether or not a law that excludes aliens solely on account of what they believe or disbelieve, or solely on account of their affiliation with people who believe or disbelieve something, is constitutional under the limitations set by the nation itself upon its own power by the first amendment.—New York Evening Post.

How nearly the United States have retrograded to the period in their history which is distinguished by the enforcement of the "alien and sedition laws," and how completely the autocratic principles of the defunct Federal party of Hamilton's day have triumphed in ours, is indicated by the decision of Judge Lacombe in the Turner deportation case.

Under Lacombe's decision, Tolstoy, greatest of Russians and foremost among non-resistants, could not visit this country. Neither could Kropotkin, the famous literary man to whom England affords an asylum against Russian persecution; nor Reclus, the geographer of world-wide fame. Nor is that all. Under the principle of the decision, it would be constitutionally possible to exclude any foreigner who has an opinion on any subject. For "no person who disbelieves in or is opposed to all organized government," read "no person who disbelieves in or is opposed to all competition," and you exclude the Socialist; "to all Protestantism," and you exclude the Roman Catholic; "to the Bible," and you exclude the agnostic; "to wars of conquest," and you exclude the anti-imperialist; "to the Pope of Rome," and you exclude Protestants; and so on with variations according to the popular prejudices or fears of the moment. Would these suggested exclusions be absurd? None could be more so than the one that Judge Lacombe sustains as reasonable. Any man may propose an amendment to the American constitution, but if he proposed an amendment repealing the instrument, on the ground that government is bad or useless, he would be an "Anarchist" under the "anti-Anarchist law;" and if he were a foreigner and made the proposition abroad, he could be deported if he afterwards got into this country and came before Judge Lacombe! If the whole thing did not cast an advancing shadow over the guarantees to free speech and free press within as well as without the United States, it might be humorous enough for a comic opera.—The Public (Chicago).

The doctrine of the anti-Anarchist act is akin to that embodied in the alien bill of 1798, and extremely likely, if tamely accepted, to be followed by a sedition act for the benefit of such native citizens as may, like myself, be in active disagreement with imperialism, and who dare to criticise Secretary Root, or his successor. To defend Turner is not at all to defend what he may do in the future or what he believes now; but to stand for the right of every one to free expression of even unpopular opinions and unpopular ideas of future states of society. Tyrants always begin with the most unpopular man, and trust to his unpopularity to get him out of the way, and then get rid of the next most unpopular.—A. C. Pleydell.

An act to exclude the discontented is ridiculous. When we have discontent, domestic or imported, the only safeguard is to teach these people to express their discontent in words before expressing it in dynamite.—Bolton Hall.

Natural Versus Artificial Selection.

"For always in thine eyes, O Liberty!
Shines that high light whereby the world is saved;
And though thou slay us we will trust in thee."

Dear Editor Lucifer:

In No. 988 I stood up a little man—"Breeding Prize Animals"—clad in what I supposed to be a coat of mail, in which I was anxious to see some broad, liberal-minded captain of the advanced guard of the grand army of progress point out the weak places with his mailed fist.

In No. 992 Mr. R. B. Kerr stood up a man of straw and labeled "Coursen," and proceeded to knock the "stuffin'" out of us, apparently to his entire satisfaction, unmindful that the wolf-dog with which he clinched his argument had only been made the guardian of the flock by means of the fence, which I had called attention to as destructive in individual liberty, which to my mind is the only condition that makes for real progress.

Does he not recognize the fact that the wolf-dog would still be a destroyer of the flock, or exterminated, but for that fence, or changes in his surroundings over which he (the wolf-dog) had no control? For surely Mr. Kerr will not argue that the wolf had any choice in the means used to develop a more gentle, affectionate nature—a lover of sheep instead of mutton.

Will Mr. Kerr contend that we are to have grand-masters of our likes and dislikes—of our passions—who can trample the liberties of the individual under foot, as the primitive man did those of the wolf-dog?

I thought individual liberty was the bedrock on which Liberals were building, and in which they put their trust and swore by, so that, when the curtain goes down on a life that went out on the picket-line while keeping his camp-fire aglow to guide the wanderer, we can say: "Sleep on, brother; it is destiny. You have done what you must."

Evolution seems not to have any patent, machine-made, catch-me-quick laws, or short cut to make 'way-back D—d fools into brainy, liberty-loving, consistent men and women, for

"I tell you that the gods give not, they sell;
For so much heaven, so many hours of hell."

Long, patient, natural selection—Destiny—that girts us around by a law of heredity over which we really have no control, any more than the planets have over their movements, say to us, "So far," etc. Matter contains within itself the possibilities of life; influenced by attraction and repulsion, decides for us our likes and dislikes, over which we have no control. "Even our days are heritors of the days gone by."

In Tucker's "Liberty," New York, I find on page 2, No. 377, the following sensible remarks, signed by S. R.:

"No doubt artificial selection, if drastic enough, would enable us to breed a race of long-legged, or flat-footed, or bull-headed people. But would it produce strong-minded, or clear headed, or justice-loving, or independent and free beings? Try real equality of opportunity, give natural selection a chance under conditions favorable to progress. Give each all his earnings, and let him indulge his amoristic sentiment to the top of his bent. Do this and wait a few hundred years. The scientific breeding experiment may then be found superfluous."

GEORGE H. COURSEN, JR.

Anent "Observations" and Criticism.

At the risk of repetition and of tiring the readers with what seems to threaten to be an endless controversy with the irrepressible C. F. H. I shall endeavor to clear away a few misapprehensions in the minds of both C. F. H. and G. E. M. of the New York Truth Seeker. I did not write the article "Does It Pay to Be a Radical?" in order to warn radical women against impostors in the radical camp; few of them, if any, I think, need any such warning. I merely pointed out that most conservatives judge radicalism by the impostors. In that G. E. M. agrees with me. Nor is it true that I contemplate ceasing to be a radical because my views do not agree with those of some others who call themselves radicals.

I think it is safe to say that no one who read my article, with the possible exception of the erudite but in this instance purblind truth seeker G. E. M., drew the absurd and absolutely false inference that I think it is wrong for a radical woman to repel my advances, if I should attempt to make any advances to her; up to date it is safe to assert, and I challenge contradiction, that I have never made any advances of the nature suggested by G. E. M. to any woman. If I should do so I shall not be either grieved or surprised if they are rejected.

If radicals and Freethinkers such as C. F. H. and G. E. M. so misapprehend my views which I took so much pains to express, it is not surprising that conservatives generally have such a false notion of what radicalism is.

C. F. H. writes: "Truth and lies are both good, and the only course open is to ask Mr. Crane what to avoid." I had no idea I was teaching an infant class. The answer is the simplest possible one: Avoid the truth when a lie and its consequences are preferable; avoid a lie when truth and its consequences are preferable. When in doubt, keep your mouth shut. Use common sense in surmising what the consequences in either case will be. You are no more likely to err in judging the consequences of a lie than you are in judging the consequences of the truth. You may tell the truth with the utmost frankness and sincerity, as I did in my article, and yet may give impressions as false as those which that article seems to have given to C. F. H. and G. E. M.

For a strictly truthful man C. F. H. proves that he is not above willful deceit when he can persuade himself that it is merely a joke. For instance, he writes: "The skull was no doubt placed there [on the anonymous note which he now admits he wrote to me] by some meddling mail agent, as a warning not to mail unpopular doctrines." Of course I know that the cunning jester C. F. H. himself was the "meddling mail agent" who put the skull there, and he knows I know it and that I knew it at the time I received his letter. But think what a false impression that jesting remark gave to many persons who took it in all seriousness, knowing the meddling propensity of mail agents.

JONATHAN MAYO CRANE.

What is morally wrong can never be made politically right.—Burke.

Mankind bestows more applause on her destroyers than on her benefactors.—Gibbon.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

Lucifer and the Postoffice Department.

We have received a letter from Edwin C. Madden, Third Assistant Postmaster General, saying that the copies of Lucifer on file in his department show that this paper is published to advertise the private business of its publisher, and giving us until Dec. 12 to show cause why its certificate of admission to the mails at second-class rates should not be revoked.

It has been only a few weeks since we were required to take our subscription lists, cash-books, and letters ordering Lucifer, to the postal officials to prove that we had a legitimate list of subscribers. Copies of Lucifer were at that time in the possession of the postal officials. A free copy is supplied to the postoffice each week. It would seem that if our advertising justifies our exclusion the question of the "legitimacy" of our subscription list would be a matter of no interest to the postal officials. Of course, we are not in a position to know whether the inspection of our business (showing as it does that it is a small one and not financially "paying") had any influence on the decision of the inspectors. But if the desire and intention was to suppress the paper, as it has been in times past, it would naturally appear that to deny the second-class rate would kill our paper. But we have no evidence that such is the desire of the officials. So far as the Chicago postal officials are concerned, we have been treated courteously and fairly ever since Lucifer was admitted to the second-class rating in Chicago. Neither have we had evidence of enmity at headquarters in Washington. We have not learned just what proportion of our space we are entitled to use in advertising books for sale at our address. We have asked for information on this point. If there is no special enmity against us we will doubtless receive this information. We will then comply with the ruling, and continue to issue Lucifer as heretofore. In the meantime we hope to hear from our friends in regard to what they think of the matter—what, in their opinion, we should do, and what they will do if the final decision is against us.

Lucifer carries less advertising in proportion to its reading matter than the great dailies and popular magazines. Both magazines and dailies are actually published at a "nominal price." That is, if their advertising were removed, and the space filled with reading matter, they would lose money, and the more subscribers they had the more money they would lose. This is a self-evident fact. But with enormous circulations, at a price that scarcely covers the cost of blank paper, they are enabled to add page after page of advertising at such a high price that all expenses of publication are covered and a handsome profit made for the publishers. The Postal Department carries these millions of tons of advertising matter at a loss, attempting to economize by excluding from the mails a few small papers. Why, in all the years of Lucifer's life its issues have not approached in weight that of one Sunday edition of the Chicago American. And while these large advertising mediums, if deprived of their advertising, would lose money increasingly as their subscription list grew larger, Lucifer would not only pay expenses with a doubled circulation, but would make money as its list increased. That is, with 5,000 paying subscribers we could dispense with advertising altogether, and with 10,000 the publishers would be making money. Only a few of the books we advertise are our own publications. Instead of trying to obtain advertising from the publishers, we do the advertising at our own risk, receiving our pay through the commission allowed us, which amount, though small, helps to pay the cost of issuing the paper.

The following letter was written by one of Lucifer's friends, who has contributed to its expenses frequently, and who certainly would not have aided us in its publication had it been a mere "advertising medium:"

"I would think that very many of the contributors to Lucifer's columns, as well as subscribers, could give strong affidavits showing the falsity and the absurdity of the postoffice charge, for surely they would not give their best efforts, nor would the paper be run at a loss, for the privilege of advertising a few books belonging to others. It is not rational to mistake a contributory adjunct as the head and entirety."

This paper represents many years of work and sacrifice of the common comforts of life on the part of its editor, and, in a lesser degree, on the part of his helpers. It has been the main object in life for twenty years of Moses Harman, who is now in his seventy-fourth year. He has faced abuse, privation, prison walls for it. And to him Lucifer is not a business, a bread-winner, but an Idea. Only recently have conditions been such that he could have the ordinary comforts of life; but he would forego any physical comfort rather than give up the paper. For there is a pleasure in a life-work that mere money-grubbing cannot give.

So much for Moses Harman, though infinitely more might be said of his work, his purpose, and what others have called his sacrifices. And of myself, his daughter? Lucifer does not fill my life as completely as it does his, for I have other important interests. But I am yet a young woman, I am well and strong, and it is my intention that my father's work shall live.

LILLIAN HARMAN.

The Bigotry of Ignorance.

Philosophy, by carrying certainty with it to a given length, and pointing out real difficulties where that certainty ends, is ever mild in its features and tolerant in its tone; on the other hand, the more implicitly we bow to authority, the less tolerant we become to those who choose not to bow as obediently as ourselves. The mind always seizes with a kind of convulsive grasp those truths for which it can give no very satisfactory account, as though the tenacity with which they are held would go to make up the deficiency in their evidence; and on this ground it is those who are most ignorant, to prevent the appearance of absurdity, commonly find it necessary to be most dogmatical. On the other hand, an abundance of knowledge and a strength of evidence, as they define more clearly the bounds of the known and the unknown, tend perpetually towards toleration.—Morell, in "History of Philosophy."

My lad, if thee would be truly successful, ally thyself in youth with some righteous, unpopular cause.—John G. Whittier.

At the Gate City.

Monday night, Nov. 9, I reached the metropolis of the Pacific Coast—that is, of the west coast of North America—San Francisco. Though the train was three and a half hours late in reaching Point Richmond (10 p. m.), and though another hour was lost in getting over the bay to the Santa Fe building in the city proper, I found three of Lucifer's faithful friends awaiting my arrival—C. V. Cook, C. Reinish and J. H. Lohmeyer. How many more had come and gone I know not. I sent a telegram from Fresno to tell our friends not to wait for me—but, as usual in such cases, the message was not received in time to do any good.

The change from the dry and clear atmosphere of Arizona and New Mexico to the comparatively moist and foggy air of San Francisco was one of the most noticeable of the changes experienced since leaving Chicago, a little more than two months ago. A gentle shower of rain, just before reaching Point Richmond, gave due warning that we were no longer in the "Land of Eternal Sunshine," as the two "territories" just named have been aptly called.

The most picturesquely beautiful, perhaps, of all the beautiful and grand sections of country passed through on this the so-called "scenic route" from the Atlantic to the Pacific, is that seen during the passage through the Tehachapi Mountains, just before reaching the great level plains that divide the Sierras from the Coast Range proper. Within a comparatively few miles the road passes through seventeen tunnels, mostly very short, the longest about one mile in length. To many tourists who have never had a like experience the rapidity and apparent recklessness of danger with which the train plunges through these mountain fastnesses and round the short curves and steep inclines is enough to cause not a little nervous uneasiness as to whether they will ever again see the home and friends left behind in the Atlantic States.

Last night, the 10th of November, I had the pleasure of meeting a half-dozen or more of the independent thinkers and radical workers of this city, in a very enjoyable symposium at the rooms of Charles T. Spradling. Among these were the well-known Dr. York, S. H. Tarr, J. Nielson and Dr. Weitzel, who was living in Oskaloosa seventeen years ago, when the fight was on between the officials of Jefferson County, Kansas, and the prosecuted and imprisoned Autonomists, in regard to the right of the individual woman and man to live together in the conjugal relation without permission asked of the aforesaid officials.

To-night I expect to meet the Socialists, the Anarchists, the rationalists, the libertarians of all names and of no name, at a mass meeting, to be held at Turk Street Temple, to do honor to the memory of the men who gave up their lives in Chicago, sixteen years ago, in testimony of their faith in the doctrine that the earth and its opportunities belong to the people, all the people, and not to a privileged few who claim the right to own these opportunities to the exclusion of those who do all the hard work and bear all the real burdens of producing and distributing the means of existence on this planet; and inasmuch as I have been, unofficially, notified that I will be expected to take some part in this memorial meeting, I will cut short this letter to Lucifer's readers and proceed to jot down a few notes to be used—if called for—upon this memorable occasion, this mile-stone, so to speak, in the history of the ages-old struggle, for freedom and justice against the forces of organized inequity (iniquity) and wrong.

M. HARMAN.

For the next week or two, letters addressed to me at 384 Dolores street, San Francisco, will probably reach their destination all right. M. H.

Authority the Origin of Belief.

The overwhelming majority of the human race necessarily accept their opinions from authority. Whether they do so avowedly, like the Catholics, or unconsciously, like most Protestants, is immaterial. They have neither time nor opportunity to examine for themselves. They are taught certain doctrines on disputed questions as if they were unquestionable truths, when they are incapable of judging, and every influence is employed to deepen the impression. This is the origin of their belief. Not until long years of mental conflict have passed can they obtain the inestimable boon of an assured and untrammeled mind.—Lecky.

Woman's Best Age.

A play that has achieved a notable success this season has for its central figure a woman of sweet character who has passed her earliest youth and settled into old maidhood. Her admirer takes her at her own valuation and apparently ceases to care for her. She decides, wisely, that she will be young again. She abandons demure, unsightly dress, gives nature a chance, and by making herself attractive, physically and mentally, wins back his love.

The play proves what every woman should know:

That not years, but lack of mental freshness, makes a woman old.

The highly prized girlish years, from eighteen to twenty-five, are really years of babyhood.

The most beautiful women in the world, able to attract and to hold the greatest men, have almost invariably been women past thirty—very often they have been past forty.

A woman lacking full mental development is like a green peach: she may be very pretty to look at; but that is all. Of course, if she is to spoil before maturity, better take her, as you would take the peach, when it is a little green, rather than after it has spoiled.

And that fact—that women of maturity attract men worth while—is very unimportant compared with this other fact:

The mature woman is the best mother.

Constantly, in studying the lives of those who succeed, you find that it is the tenth or even the fourteenth child that makes the family famous. Carlyle and Napoleon do for examples in widely divergent fields.

Each was so fortunate as to have for mother a mature woman, at her best when the child was born.

Women make constantly the great mistake of letting the years count. Don't let them count.

Women are as different from one another as are cabbages from rose bushes. If you are a rose bush don't consent to be old at the age which ends a cabbage's career. You are beginning to realize your possibilities when the cabbage type of woman has ended her life's usefulness.

And remember this, you need not be a cabbage woman unless you want to.

Keep young, keep cheerful. Keep up your interest—not merely in what your husband or best young man has to say about himself, but in every question.—Chicago American.

Don't Be a Poke-Nose.

What is a poke-nose?

A poke-nose is a person who is forever interfering with others' affairs. The poke-nose usually justifies his poke-nosiness by claiming that he or she is acting for the benefit and general good of the one into whose affairs the long nose is inserted to the greatest extent.

The private poke-nose is a neighborhood nuisance, but when poke-noses organize for the purpose of forcing upon society their peculiar brand of poke-nosed cussedness they become a public nuisance and are tyrannical and unbearable. It is the work of the organized poke-noses to force upon the people all sorts of tyrannical laws that oppress all who are not in sympathy with them.

The organized society of poke-noses are not ill-meaning people on the whole, and many of them, aside from their particular brand of poke-nosiness, are very agreeable people. They actually believe that they are working for the good of humanity, and even when their theories have been "weighed and found wanting" they are so blind that they do not see their own error, and go on imposing their ways upon others as much as possible. As Mayor F. O. Beal of Bangor recently said, "Tyrannical laws from the beginning of Christendom to the present time have been the cause of more bloodshed than all the other causes put together." . . .

The true Individualist knows that only in freedom can he attain the best possible conditions in which to live and do good, and knowing this he knows that others must have the same right; consequently when he sees another living differently from what seems best to him, so long as that other in no way infringes upon the rights of others, he knows it is none of his business, and, being the being he is, he will carefully mind his own business.—The Phrenopathic Journal.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, slighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Myra Pepper, Kansas City, Mo.: I note what you say about evidence of subscribers wanting the paper. I want Lucifer and expect to take it and pay for it as long as we both shall live.

A. J. Merakergaard, Sioux Falls, S. D.: Inclosed find $1 to renew my subscription to Lucifer for one year. Lucifer is growing brighter every week, and is the best eye-opener for the masses that is published.

F. B. Earnshaw, Porterville, Cal.: Please send Lucifer six months to inclosed address. Am sending 50 cents for same. When I get settled will subscribe for your valuable paper. Am fighting the economic battle in this state.

May de Crane, Lake City, Iowa: They seem to want to put the little paper in a back seat, but I hope they won't succeed. Mamma says she does not see how she can live without it. Hope all the Liberals will try to help it along. Inclosed find $1 on subscription. Wish I could send more.

S. R. S., Kansas: Myra Pepper said in Lucifer that only two Freelove men had overstepped the bounds of propriety in corresponding with her. I imagine that one was one of whom I have heard complaints from five different sources. Freelove and free lust are, to my way of thinking, distinct species. The first is a biped, the other a quadruped.

David W. Gilmore, Kansas: When I saw your editorial in No. 990 I intended to send you some money, but as I was busy I neglected it. However, here is a dollar for a year's subscription. A great deal of meddling is being done with the affairs of other people, but I suppose we will have to make the best of conditions as we find them until such time as it will suit the majority of the people to make a change.

Jacob B. Daisy, Charleston, Ill.: My paper was stopped recently. I send 25 cents for renewal. Please send me two latest numbers. I want the paper very badly. I can't understand why the postal officials ask the editors of reform papers if their subscribers want the paper. I have taken Democratic and Republican papers, and the question never was asked of the editors, so far as I know, and my papers were not stopped if I owed on subscription.

J. B. Elliott, Philadelphia, Pa.: I am sending you a notice of the death of Sada Bailey Fowler, author of "Irene: or, The Road to Freedom." Mrs. Fowler was a member of the Underground Railway, workers for the abolition of slavery. At the time of her death she was a member of the American Press Writers' Association, and was interested in other progressive movements. Ed Wheeler and Thomas Phillips, candidate for Mayor of this city on the Labor ticket in 1876, were the speakers at the funeral. Mr. Phillips said, among other things, that when he and Henry George were speaking at a political meeting in 1876 Mr. George alluded to the fact that Thomas Jefferson was the greatest advocate of the rights of man, ignoring Thomas Paine's services. Phillips spoke in favor of Paine, and Sada Bailey, who was also a speaker, paid a high tribute to Paine, which showed that she was a brave woman. I hope some others who know more of her will write up the story of her life.

J. S. Harlenberg, Hornellsville, N. Y.: Your statement in regard to my being in arrears received, and I hasten to put myself in good standing by inclosing $1 to pay up. Will try to not let my subscription lapse again. I wish the laws were so we could not trust each other at all; then we would have to have a much larger circulation of money, so we could do business on a cash basis.—H. L. and Mrs. Green were my personal friends for over twenty-five years. Have had many pleasant hours with Mr. Green. I subscribed for his magazine when it was a small pamphlet published in Salamanca, N. Y. We had quite a controversy at the time of Putnam's death over the so-called scandal resulting therefrom. I claimed that he was not as liberal as he should have been, and that if he had anything to say against Putnam he should have said it while Putnam was alive. I hope you will continue with us many years yet to publish your Light Bearer. There are many good things in Lucifer that I value highly, and still others that I can't accept.

J. H. L., Texas: My town is a church-dominated town of 5,000 people, and my employment includes all the mechanical work, including proof-reading, on a church paper of 2,000 circulation, and you may imagine how distasteful such work is to a printer who eagerly devours every word in Lucifer each week. But I must keep the wolf from the door of my loved ones. Allow me to express my appreciation of the typographical neatness and literary accuracy of Lucifer. It isn't every paper that maintains such faultless English and such restful uniformity of style in punctuation, capitalization, etc.

L. N., Brooklyn, N. Y.: Allow me to send you a few names for sample copies of Lucifer, as they may become interested and subscribe for it. I wish I could send you some subscribers from Syracuse; inclosed clipping would indicate that the people there need some Lucifer education. As to myself and wife, we like your valuable paper very much. But I wish that some of your correspondents would study Socialism a little (it is so simple) before they start to criticise it or tell others all about it. I am myself a Socialist of the Marxian school, but let me add that there are in this country a number of other brands of Socialism with which I would not like to be identified.

[The clipping referred to is a dispatch to the New York World and is headed, "Boy Hasn't Even Feathers; And, Being Stone, He Can't Ask the Parrot to Spare Him a Few," and is as follows:]

"Syracuse, Sept. 29.—The beautiful new statue on the top of the Kirkpatrick memorial fountain, on the north side, offends the women of that section, and they threaten to destroy it unless it be clothed. The statue is the work of the sculptor Jerome Connor, and is entitled "The Boy and the Parrot." Both figures are clothed only in the garb of nature. The women of the vicinity will not allow their children to play in Union Park, where the statue stands. They will probably memorialise the Common Council regarding it."

A Mutual Credit Currency.

Why should we not have a voluntary currency, a due-bill issued by each individual, or farm, or corporation, using the money terms dollars and cents to specify the amounts, but redeemable *in trade*, according to the business of the signer, instead of in gold or silver? For instance, the farmer's due-bill will read: "Good for one dollar in farm products;" the shoe merchant's or shoe manufacturer's due-bill will be good for shoes; a newspaper's due-bill will be good for subscription or advertising.

To bring this about we do not have to wait for legislation or consent of politicians, or to get a majority of the people to understand the plan. We have merely to modify, according to circumstances, what is already in practice. Railroad tickets, street-car tickets, tickets of admission to lecture or theater or entertainment, restaurant meal tickets, postage stamps, etc., are all modifications of the same idea. An organization in Cincinnati called the Mercantile Exchange, something like the labor exchanges scattered throughout the country, is successfully putting the plan in practice, and has been in operation for several years.

Any individual, or any number of men two or more, engaged in any kind of business—farming, manufacturing, or any other line—can form a central organization for the issue of a currency "good in trade," and in different denominations like money. To get these in circulation, any reliable individual brings his own due-bills, good in his own line of trade, to this central organization, and receives the organization's trade checks in exchange. Five or 10 per cent, if desired, may be left to the central organization for expenses. For instance, the farmer brings $100 of his own due-bills, good for farm products, and receives $90 of its trade checks. These $90 he uses exactly as he would money, guaranteeing them by his own indorsement as he pays them out.

Now, suppose he takes $5 of these trade checks to the shoe store and buys shoes with them. The shoe merchant indorses them, and pays his bill at the shoe factory. The shoe factory indorses them and pays them out for labor. The shoe factory employes take them to the grocery store for groceries. The grocer goes to the wholesale grocer for flour. The wholesale grocer sends them to the flour mill. The miller sends them back to the organization that issued them and calls for wheat. This organization now takes up the farmer's due-bills and sends them to be redeemed in wheat for the flour mill.

There is no favoritism, nor interest on money, nor stock speculation, in all this round. Each one gets what he wants, and pays for it in what he has to sell. The scheme is not only practical, but is in operation in Cincinnati now, except that it has not reached the farmers as yet to any great extent.

Of course, this mutual credit currency will not pay taxes, but that is a small item in a prosperous business.—The Cincinnatian.

"WHO IS THE ENEMY?"

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy—Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

Any one wishing to attend medical college in Chicago and whose means are small may obtain a scholarship at a greatly reduced price by addressing H., care of 500 Fulton St., Chicago.

OTTO WETTSTEIN,

The Liberal Mail-Order Jeweler, now permanent at No. 130 N. Kensington Av., La Grange, Cook Co., Ill. Can save you 20 to 30 per cent on Watches, Diamonds or anything in the Jeweler's line. Write me and receive prices and my great little tract, "Theism in the Crucible," free.

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Among the Moki Indians of Arizona the men weave dresses and the women build houses. Little children fearlessly handle live rattle-snakes. Religious rites antedate Columbus' time. These and other interesting facts about our brothers in red may be found in a profusely illustrated book of 224 pages, "Indians of the South-West," written by Geo. A. Dorsey, Curator of Anthropology, Field Columbian Museum, and published by the Santa Fe. If interested in Indians and their handicraft, buy a copy; only costs 50 cents; easily worth a dollar. Write to-day to W. J. Black, G. P. A., A. T. & S. F. Ry. Co., 77 Jackson Blvd., Chicago, and inclose coin or stamps

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Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We can not sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 20 cents each, two for 35 cents. Address Edwin C. Walker, 241 West 145th street, New York, N. Y.

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A THANKSGIVING POEM.

If God exists, we ne'er do ill.
Thank God!
Whate'er we do, we do his will.
Thank God!
In him we live and think and act,
Blaspheme, believe, indite a "tract,"
Expose a lie, or fight a fact.
Thank God!

We pray for Brown, and Smith is spared.
Thank God!
We pray for peace, and war's declared.
Thank God!
The God of Love does all things well,
As freezing beggar-brats can tell—
We're told there's little frost in hell.
Thank God!

A lot of snakes are poison-fanged.
Thank God!
The innocent are sometimes hanged.
Thank God!
We can't by prayer—howe'er we beg—
On Alpine tops hard-boil an egg,
Nor cure by faith a wooden leg.
Thank God!

The earth produces fruit and flowers.
Thank God!
And weeds, and hot volcanic showers.
Thank God!
Tornadoes, earthquakes, tidal waves,
Remorseless tyrants, trembling slaves,
And consecrated mitred knaves.
Thank God!

"Praise God, from whom all blessings flow!"
Thank God!
And ev'ry ill, as well, you know.
Thank God!
The famine, harvest, fast, and feast,
The best and greatest, worst and least,
The skeptic, and the lying priest.
Thank God!

—G. L. Mackenzie, in Truth Seeker.

Censors of the Play and Press.

The recent discussion at the Playgoers' Club, London, and the Lord Chamberlain's recent refusal to permit the performance of "La Citta Morta" by Signora Duse, are reminders that even in this "land of the free" there is an effective veto on the exercise of liberty of the stage. This censorship of the British stage dates from the time of Elizabeth, when a Master, or Licensor, of the Revels was appointed. The dramatists' occasions of offense were then, and until quite recent times, not moral, but political. The gross humor of those early playwrights was countenanced, but for their satire on the Scotch in "Eastward Ho" Ben Jonson, Marston and Chapman were committed to prison. This was at the direct command of James I., who took the duties of censor into his own hands, as also did his son and successor. One of Massinger's plays was refused a license because it contained matter which might have displeased Spain at the time negotiations were proceeding for the marriage of Charles I. to the Infanta. Under the Commonwealth the stage was entirely suppressed, and its revival at the Restoration was followed by the appointment of the Lord Chamberlain as Director of the Drama. The profligacy of the Restoration comedies leaves no doubt that his duties were not to shield morals, but to expunge anything that might offend the court. Thus Shakespeare's "Richard II." was refused a license because its picture of the dethroned monarch recalled the recent triumph of Cromwell. Under William III., however, the censorship directed itself more to the suppression of blasphemy and so-called indecency.

In 1737 the dramatic control of the Lord Chamberlain was for the first time confirmed by Parliament, and forthwith his hand became more heavy. But its chief end was still political, and satires against the government of the day received sharper treatment than indelicacy or alleged vice. It was in sheer self-defense against the ridicule cast upon him by Fielding that Walpole closed the Haymarket. The censorship as it now stands in England is regulated by the act of 1843, under which no play may be acted without a license from the Lord Chamberlain. There is no definite list of forbidden subjects, but the veto has now come to be applied to plays contravening orthodox morality, and against the presentation of Biblical characters or the caricaturing of modern political personages on the stage.

The most recent operation of the last clause was the withdrawal a year ago of the license granted to the play "Secrets of the Harem." A melodrama dealing with Turkish life, it had for years enjoyed constant popularity at provincial and suburban theaters. But during its presentation at Battersea it attracted the attention of the Turkish Ambassador, and on his protest the Lord Chamberlain withdrew the license as offending the feelings of the Porte. Turkish sensitiveness, indeed, knows no bounds. Only a few months ago a performance of Euripides' tragedy of "Iphigenia in Tauris" was prohibited in Constantinople because the play referred to regicide—the murder of Agamemnon by Clytemnestra! No regard was given to its legendary character, but lest any spectator should be moved to go and do likewise the play was vetoed and all translations of the tragedy in modern Greek were confiscated. The play formerly called "Secrets of the Harem" is now being performed nightly in England without interference, the title having been altered to "Secrets." . . .

Press censorship in England is said to have been abolished in 1692, liability to civil and criminal prosecution being substituted in that year for the more cumbersome operation of individual censorship. The gain is, of course, obvious; the constant wail of our Comstocks against their own limitations is sufficient evidence of this. In England the interference with the mails is popularly supposed to be rare, and it must be confessed that prosecutions under the postal laws are seldom witnessed. Doubtless mails are tampered with and information obtained from this source, but whenever a specific instance comes to light a popular clamor warns an offending Minister that an Englishman still has some of the old rebel blood left in him. During the past few years so-called liberal newspapers have endeavored to arouse this sleeping enemy of freedom, the Daily News (London) in particular urging the government to discriminate between "lottery" circulars and what it is pleased to call "legitimate correspondence." A pro-Boer journal like the Daily News is treading on dangerous ground. Any interference and discrimination such as it suggests must inevitably lead to injustice. It is a small step from suppressing a gambling tout's obnoxious letters, to denying your political opponents the use of the mails.

In France and Germany espionage and prosecution under the postal laws are common. In Russia every tenth letter is opened and read by the authorities; and, in fact, the ways of the Russian censor are worth studying by those who lightly tolerate the thin (Comstock) end of the wedge. Newspapers are forbidden to mention any information or rumor about the im-

perial family, save such as comes from official sources; news about the army, navy, and movements of troops or warships; news about political offenses or trials, students' or peasants' disturbances; news about domestic epidemics, or "disciplinary steps" against heretics. To offend in these matters is to suffer imprisonment. Are these measures successful? No, not even in Russia, nor in Germany. Most Russian and German newspapers keep "a man of straw" as the registered editor of the journal. He is paid about one thousand dollars a year for the sole duty of appearing as defendant in the event of prosecution. If the judgment goes against the newspaper (it generally does) the nominal editor goes to prison, and the real editor looks out for another man of straw. As for foreign journals entering Russia, the "blacking out" process is familiar to all the world. If the objectionable articles are lengthy they are torn bodily out or the newspaper destroyed. Short items are disfigured beyond recognition by the aid of an oblong stamp, which when inked and pressed on the paper makes an obliterating network of white lines and black diamonds. The peculiar mottled smudge made by this stamp has won for it the slang description of "Caviare." Any one who has seen the black "caviare" of Russia, spread on a slice of bread and butter, will appreciate the phrase.

In Germany the authorities do their best to rival Russian censorship. Quite recently the editor of the Vorwaerts has been sent to jail for telling the truth about the Emperor preparing for himself a fortified refuge against the hour of need. It is only common justice to say that if King Edward of England ever started fortifying Osborne or Balmoral he would probably invite the Press Association and the other news agencies with a view to booming himself in the newspapers. A year ago a Munich magazine published an article expounding the doctrine that great men are hard of speech and not eloquent. Imprisonment for *lese majeste* was the reward of this irritating suggestion that Kaiser Wilhelm was either slow of speech or not a great man. In Germany, too, schoolboys have been prosecuted for caricaturing the Kaiser in chalk on a blackboard.

In England there is one specious argument against the abolition of the stage censorship. Some managers of theaters, while anxious to offer to the public plays free from unnecessarily puritanical restraints, are not at all desirous of being put to the trouble of fighting in police courts and running the risk of imprisonment as well as law costs. The fact that the censor has passed any given play secures the theatrical manager from all risk of prosecution for obscenity or treasonable libel. It is certainly one of the anomalies of paternal government that while a publisher or editor is always liable to prosecution, there is no literary censor to whom manuscripts can be submitted with a view to a definite final decision being passed as to their liability to prosecution. In other words, no amount of willingness to submit to censorship can give the writer or publisher immunity from the liability of prosecution. A compulsory submission to censorship by no means necessarily follows from these premises. Both as regards stage plays and literature, a *voluntary* State censor is surely conceivable. So long as the State enforces its "obscene" laws, why should not the State appoint a censor armed with full powers to give immunity from prosecution to such plays and writings as he may approve, but giving him no power to compel the submission to him of plays and writings? Let those who wish to take risks do so, and allow the censor to judge only for those who desire a definite decision in advance. My own belief is that the Censor of Plays in England is decidedly somewhat in advance of average public opinion, and the great need of the day is that writers and publishers should at least not lag *behind* public opinion through timidity based on indefinite fears and a desire to be on the "safe side." Pioneers are always wanted and will never be multitudinous—the whole army of thinkers should have the satisfaction of knowing that where the pioneers found in their day pitfalls, mines, and armed enemies, average manhood may now safely travel without fear.

London, England. GEORGE BERNSHOUGH.

Why, Indeed?

Why is it that street railway corporations are solicitous about the non-unionists' right to work? Is it because in a humanitarian spirit they wish to give as many work as they can possibly employ, or because they wish to break the power of labor to protect itself against exploitation?—Americus, in Free Society.

What Pays?

When Jonathan Mayo Crane has decided whether it pays to be a radical perhaps he will turn his attention to the question. Would it pay to be a conservative? That is, if it does not pay to be known as a radical, how would it pay to drop out of the ranks and be known as one of the "respectables"? There may be some avowed radicals who would like, on occasions, to be able to draw into a respectable shell and hide. There are men and women of very radical "views" who still discreetly preserve a reputable position in society. They are often to be seen between two fires, trying to "serve God and Mammon." With one hand they hold on to their conservative friends and alliances, while with the other they grasp at freedom of action and expression. Sometimes they are parents, and may be observed bringing up their children in the authorized way, while taking great pains to keep hidden their own very much revised version of the moral code. Is their position desirable? Does it pay?

I had a dear little auntie, whom I loved and who loved me. Her ideas were musty. She was too religious to countenance the heresy of evolution; Ingersoll she regarded as a half-brother of Satan—a real Satan, hoofs, horns and all. She was once heard to refer to "Freelove or Socialism or whatever you call it." That comprised her knowledge and comprehension of present-day social movements.

I sometimes went to see her. In the old days of my young propriety we had been very confidential and of course nothing had happened to change this habit. I could still listen sympathetically to the epic of the family ills, and advise as to making over Julia's green dress and putting Amelia into corsets and giving Barbara music lessons. I could sincerely regret Robert's unfortunate marriage and Frederic's cigarettes. But when it came to reciprocity! Then what mental gymnastics I had to perform and what a censorship I had to exercise over my tongue to retain the proper measure of giliness and yet to keep concealed the awful, awful facts! I put my foot in it once, when I wore a short skirt, and tried to defend myself. I nearly lost my reputation for all sense of womanly modesty that time.

Sometimes it was exhilarating to see how near I could approach the edge, but when I looked at the dear little woman and thought what pain it would give her my heart smote me. And, oh! the after anxieties. Now what was it I said about that trip to the beach? Am I sure I can tell the same story again? And suppose she should question René. René is my youngster and I never taught him to tell lies. He doesn't know I am not respectable, for he has been taught only radicalism, and when he does come in contact with the "respectable" I hope he will not find it worthy of respect. But suppose my little aunt should question René and he should admit that it was Leander and not my Past Master took us to the beach. Or suppose René should tell the girl cousins of our camping trip; how Daddy Roy and Evelena went in one canoe, and Marmee and Sylvester and Me in another, and Uncle Bert and Aimée and her baby girl in another, and each canoe carried its own little tent and we camped on the bluff above the headwaters of the stream. That was an idyllic vacation week,—but, oh! the little auntie!

And then what delights when the Past Master and I took the youngster and paid a family visit of a Sunday afternoon! Now the Past Master and I are very dear friends, but I knew and he knows that if we had tried to "keep the home together" we should by this time be bitter and jealous and altogether behaving in an outrageous "married" way to each other. But the dear little auntie didn't dream that the marriage was called off and that the Past Master had bachelor's quarters in the city, while René and I were reveling in the country. So when "Daddy Roy and Marmee and Me" went to see auntie we were a very happy three and the dear people thought Lena had "done so well," and no doubt used us as stunning examples of marital felicity. Oh, yes! It was delightful to be introduced as "Mrs. Everhard" when I dropped that name long ago, and I could just feel the Past Master wince when they introduced "my niece's husband."

No, it didn't pay. That is what the Past Master and I said to each other. To be used as illustrations of the beauty of a thing we detested! To have all we had attained in the way of true friendship attributed to the very condition that had so nearly swamped us! And yet, how shock the little auntie? How step out of her good thoughts into the ranks of the harlot and the wanton and the libertine? For my good auntie's virtue was severe, and held no half-ground. The cousins, too! Julia is really a girl of intellectual power and I hoped sometime to bring her out. It didn't pay and I knew it, but I wanted to make it pay, and I loved them!

But when it came to René, to René's morals, to inoculating that white soul with the virus of vulgarity, to teaching René to be ashamed of his strong, clean, beautiful little body! I drew the line! I told her my ideas were not as hers, nor my virtue of the time dishonored brand she worshiped. I told her about the Past Master and myself, and my tongue once loosened went on and told her about Aimée, who claims a right to motherhood without signing away her self-ownership. I told her that young mother was as pure as any woman of us all, even the Immaculate Julia and Amelia. No, I caught my balance and said not a word of Leander and Sylvester, nor of the Past Master and Evelena and Lucinda and Margaret. But I said I was as much of a Socialist as is consistent with being an Anarchist—and she went white. I suppose she saw René blowing up the President. I told her I was quits with religion and out after a new brand of morality. I told her I couldn't longer expose René to the dangers of her morality. I told her I could agree to disagree on anything but principle, but there I could not compromise. I told her my principles were as sacred to me as her religion to her. I told her good-by, and I left her to break it to the cousins and to the human fire-cracker whom she has loved and honored and obeyed for thirty years.

And I went out and breathed. I took long, deep breaths and rejoiced that nothing stood between me and Truth. I forgot I had lost a group of dear friends, for I had freed myself from a pretense, a bondage, a suffocation. And I said to myself: "This is the only thing that pays,—to breathe deep, to speak true, and to stand for what you are!" And it really doesn't matter whether you stand alone, or surrounded by comrades, or whether the harlot and the hobo come up to call you sister or brother. It matters not whether you are dubbed saint or sinner, whether you are crowned or kicked, nothing will pay until you stand for what you are. Even if René should—but, oh! may I be so wise and so true that René may "see the same truth" with me!

LENA BELFORT.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street car; also pass within a block of our residence.

Jacob B. Daisy, Charleston, Ill.: I like to see Lucifer's light shine. It is the best educator I can find anywhere. I hope it will always live to do good. I want to receive it and will pay for it.

Charles Anthony, Boston, Mass.: I see that you say you will stop all subscriptions that are not paid in advance. Now, I can't afford to lose a single copy. Lucifer is the very bread of life to us, and I intend to keep ahead.

E. L. Small, Massachusetts: Lucifer is about my only source of information as to what is going on in the world of agitation. I inclose $2, which please apply on my subscription. I think Lillian always fully maintains the character of the paper, and Mr. Harman should not too long delay the completion of his memoirs.

Mrs. M. E. H., New York City: I have been a paid-up subscriber to Lucifer since 1889, and intend to remain so until the end of my life. I inclose $1 to renew my subscription for another year. I hope your dear father will be greatly benefited by his sojourn in California.

S. E. B. Armes, Santa Ana, Cal.: I see that my time for Lucifer will expire with the next number, so I inclose a dollar for renewal, as I do not want to miss a number while your father is westward bound. When I see so many of the reform papers being denied pound rates I wonder what our so-called servants at Washington will do next.

Albina L. Washburn, San Diego, Cal.: There has been a great advance in public thought on sex questions in the past few years. I find more inquirers and more who believe things they dare not utter. The public press, however, lags behind. I have been shut out of the Sun here for saying in its columns (through non-censorship of manager and editor) that "marriage without love was prostitution." I will write soon to Comrade Harman in San Francisco and await his coming to Southern California with large hope for himself, Lucifer and the people. I inclose money for subscription to Lucifer and pamphlets for distribution. I distribute copies of Lucifer all the time and could use more papers and pamphlets for missionary work.

C. V. Cook, San Francisco, Cal.: On inclosed sheets I hand you names of Liberals that may become interested in Lucifer's work. Am unable to contribute anything to help provide for the expense of distribution of even sample copies. I hope, however, for their sake, as well as for you who work for Lucifer, that you have means to do so and thus aid in extending your subscription list.

Laura H. Earle, New York: Can you not find out why it is that Lucifer does not reach me? When I was in Vineland over a year ago I would get about one paper out of three, and it was just so last spring in Jersey City. I made complaint at post-office in both places, but with no result. Is Lucifer on Cortelyou's blacklist, or some other body's censored index? And is this what is to happen to all those that are honest and free spoken?

Walter C. Behlen, Ohio: I am not receiving Lucifer. My subscription had not expired, but it matters not. The ruling of the postal officials is not going to prevent me from reading your excellent little periodical. I can find no chaff in Lucifer, something that can be said for very few papers. Your paper and Free Society are fine publications; they are not published for bank accounts, but for education of individuals to grasp the essence of freedom and in it to live non-invasive lives. In order to achieve this the superstition of earth, as well as the myth of the sky, must both make way for a clearer conception of the realities of things. Science is worth more to this world than theology, but science can only truly bloom and spread its beneficent effects in freedom. I inclose $1 for one year's extension of my subscription to Lucifer, the light-spreader. Sometimes I wonder who there is to fill your place when you shall have passed away. Hoping that Lucifer may still live and prosper, I remain one of your many admirers.

Adeline Champney, Boston, Mass.: I see that I am entitled to but four more numbers of Lucifer, but please don't stop it. I will send the money soon, for I should feel lost without Lucifer. Lillie D. White hits me hard in No. 995. I wish I could have sent a mental telegram to Lucifer's readers that would have suggested to them to look up the Aug. 27 number and see just what I did say. I never attempted to "read out" any individual, and as to my consigning any one to the place we don't believe in—why, that sounds ugly, and makes Adeline Champney seem a very "not nice" sort of person. I don't want to seem "nice," but I don't want to be rude, either. The difference between Lillie D. White and myself wasn't a personal one, nor was it so treated. She is advocating the freedom of woman for the sake of individual happiness, and I am advocating it for the sake of the child and of society as well. That seems to be the difference, and on that I am willing to stand. I hope Laura Earle's question will bring out some really profound discussion.

William Fretz, 190 Ingham avenue, Trenton, N. J.: In Lucifer No. 995 Laura H. Earle asks some pertinent questions. "Does a sex attraction that is exclusively physical justify itself?" In view of the fact that thousands of women and men do consider it justifiable, and expect nothing more, it can safely be affirmed; but what is the distinction between the purely physical passion and love? Can love be so etherealized as to eliminate all desire for the physical? Can a eunuch love in the fullest sense? Some writer has defined passion and love thus: "Passion is the emotion of love in extreme; love between men and women is simply passion in its broadest sense, emotion in its extreme state." Can love be devoid of passion, or vice versa? It seems to me the physical emotions and love emotions so interblend that if there is really any difference either one is justifiable when there is full reciprocity. In don't see why Miss Earle's questions do not apply to both sexes. I am glad she asked them and I hope others will make comments according to their light and experience.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

The postal authorities have not yet informed us how much space we can legitimately devote to our own advertising. If the statement that we are devoting too much space to advertising our book business was made in good faith, and was not a mere pretext for denying us second-class privileges, we will doubtless receive this information soon. We will then confine our advertising to the allotted limits. In the meantime we would like to receive advertising from other publishers or any one else to whom Lucifer's advertising space is of value. We have not sought advertising heretofore, for we have preferred to advertise books at our own risk, taking a commission as pay for our advertising space, and at the same time assisting in the circulation of literature which we think of important educational value. But as it seems that we are not to be allowed to do this hereafter, we will be glad to receive advertising and will give terms on application.

We have received nothing for publication from the editor this week. Probably he has sent a letter, but did not start it in time. Without doubt we will have something from him for next week's paper. He sends good reports of his experiences in San Francisco.

A friendly photographer in San Francisco has taken photographs of M. Harman to be sold for the benefit of Lucifer. The price is 25 cents, and they may be ordered through this office.

Is This Lese Majeste?

Whenever President Roosevelt grows eloquent over the beauties of personal holiness, his enthusiasm recalls, for some reason or other, the story of the little girl who prayed: "O Lord, make Martha Smith a good little girl, so that I may take her playthings away from her and she won't make any fuss about it."—The Public (Chicago).

What Is Due to Teachers.

As water will not ascend higher than the level of the first spring-head from whence it descendeth, so knowledge derived from Aristotle, and exempted from liberty of examination, will not rise again higher than the knowledge of Aristotle. Therefore, disciples do owe unto masters only a temporary belief, and a suspension of judgment, till they be fully instructed, and not an absolute resignation or perpetual captivity.—Francis Bacon.

The only unfailing and permanent source of improvement is liberty.—J. S. Mill.

The John Turner Outrage.

It has been determined to carry the case of John Turner to the Supreme Court of the United States—to employ the best council, to neglect no legal weapon that may be of help in preventing the deportation of this unoffending Englishman. No matter what the outcome may be, no matter whether the panic-inspired statute of March 3, 1903, be declared constitutional or unconstitutional, the one thing to do is to fight under the rules of the game every inch of the day to defeat or victory. "The summer soldier" and "the sunshine patriot" already are under cover, but when the fight has been lost or won their reputations only will be missed. The question is not whether you and I believe as John Turner does, but whether we believe he has the social right to express what he believes, the right to free movement over the world.

Money is to be raised, public meetings of protest and exposition are to be held, the press is to be aroused to a sense of its present shame, its peril, its responsibility. Let every paper whose editor respects himself and wants to say his thoughts, as John Turner wants to say his thoughts, call upon its readers to contribute to the John Turner Defense Fund. In defending Turner we are defending ourselves, our right to think, to speak, to move, to grow.

The Free Speech League has become the John Turner Defense Committee. Ed W. Chamberlain, 111 West Forty-second street, New York City, is chairman; A. C. Pleydell, 175 Broadway, is secretary, and Dr. E. B. Foote, Jr., 120 Lexington avenue, is treasurer. The other members of the committee, so far accepted, are Benj. R. Tucker, Joseph Barondess, George E. Macdonald, Edwin C. Walker, Moses Oppenheimer, H. Gaylord Wilshire, W. F. Doll, Dr. J. A. Maryson, David Rousseau.

EDWIN C. WALKER,
244 West One Hundred and Forty-third street, New York.

It is a spacious, high-domed chamber, magnificently wainscoted and furnished. In the center stands a massive, imposing desk, equipped with a marvelous battery of electric buttons. At it sits William Williams, Commissioner of Immigration for the Port of New York. The scene is the commissioner's office in the administration building on Ellis Island.

Presently a visitor is ushered in. He is a lawyer—Hugh O. Pentecost—and he wishes to see his client, John Turner of England.

Mr. Turner has the distinction of being the first prisoner held under the act of Congress passed on March 3, 1903, which provides for the deportation from this country of "persons who disbelieve in organized government." Mr. Turner was arrested while addressing a meeting in this city on the night of the 23d of last month.

Commissioner Williams touches a button and a guard appears. An order is handed to him and he disappears. Several minutes pass in silence. Although it is the 10th of November, the air is so balmy that every window of the office is half opened. Through one window can be seen the stars and stripes fluttering from the flagstaff on the bay bulkhead. Across the channel, flooded in the perfect sunlight, looms the giant statue of Liberty Enlightening the World.

Then the door opens and a rather short, stockily built, ruddy-cheeked man of middle age enters. His face gleams with intelligence and is adorned with a thick, sandy beard, trimmed in what is called the Van Dyke fashion. This is John Turner, strenuous organizer of British trade unionism and, as he terms himself, Anarchist. He is closely attended by a guard in the person of Captain Weldon of the Ellis Island federal police. Turner and Captain Weldon seat themselves at the desk beside Commissioner Williams and Lawyer Pentecost. Captain Weldon produces a pad of paper and a lead pencil to take notes and Commissioner Williams signals Mr. Pentecost to begin his interview.

This is how Turner, the British subject and United States prisoner, is compelled to hold consultations with the lawyer retained for his defense upon accusations of having violated an act of Congress.

Now, Turner," observes Lawyer Pentecost, "Judge Lacombe will hand down to-morrow in the United States Circuit Court his order dismissing our habeas corpus proceedings. You will then be deported unless we appeal the matter to a higher court. What is your wish?"

Captain Weldon grips his paper pad and prepares to take copious notes.

"As I do not seem to be wanted in this country," says Turner, at once wearily and sarcastically, "I think it might be best to let the authorities ship me back. I am a trifle homesick, anyway."

"But your friends may think it better for you to fight the matter to the last ditch," suggests Lawyer Pentecost.

"My position is just this," says Turner decisively and between his clenched teeth, "I am a British subject, and as such bow to the mandates of the United States Government, under which I have not the rights of a citizen. Personally I prefer to return to England, but if my good American friends think there is a principle involved in the matter I will stay and fight it. This is an American question, in which, as a British subject, I am not personally interested. It is a question involving the constitutionality of an act of the United States Congress, rather than my personal well-being."

"You should remember," observes Lawyer Pentecost, "that if an appeal is taken it may take six months to get a decision. This will mean six very sad and gloomy months for you in a cell on Ellis Island."

"I will gladly stay here till I rot," replies Turner, "if by so doing I can assist my American friends in their fight for the vital principle of liberty involved."

This ends the interview of lawyer and client in the presence of federal government witnesses. A curt sign is given that nobody else is to be permitted to speak to Turner, and he is led from the room by Captain Weldon.

The scene is grotesquely reminiscent of a drama of the "shocker" variety, where the conspirator against the Czar is hied back to his dungeon after an inquisition before the Imperial Chief of the Third Section.

While waiting for the boat to leave Ellis Island something more is learned of Turner's treatment by those in a position to know. He is kept confined in a cell, with the exception of the period allowed daily for a brief walk. While walking he is closely guarded by keepers. The general conditions of this imprisonment are worse than any criminal undergoes in a state penal institution. Not a soul is permitted to talk to him except his counsel—and this exception seems to be a matter of courtesy on the part of the commissioner rather than a right defined by the law. Incidentally it may be observed that a prisoner's consultation with his counsel is hardly of much value in his defense when the interview is held in the presence of prosecuting government officials who take fluent notes of all that is said. It is simply a hollow mockery.

All mail, either received or dispatched by Turner, is opened and read by the Ellis Island officials before delivery.

On the little steamer, as it ploughs its way across the sunlit bay to the barge office, Lawyer Pentecost is induced to indulge in a few reflections.

"What appeals to me most," he says, "is the humor of this act of Congress. It is a law which, when some of its aspects are considered, is enough to make an American citizen roll over on his back and laugh uproariously. According to the law that very eminent American novelist, William Dean Howells, would be sentenced to five years' imprisonment if he invited Count Tolstoy to visit this country. Tolstoy, like Turner, is a 'disbeliever in organized government.'"

Mr. Pentecost is asked to elucidate.

"The law," says he, "provides heavy punishment for those who aid and abet proscribed persons in reaching our shores. Say, for example, you had a boyhood friend in the old country whom you had only vaguely heard from in twenty years. Say you decided one day to write to him and invite him to come to this country and offered him your home and your friendship when he got here. It might so happen that this friend of yours had once printed or publicly expressed a disbelief in organized government or had indulged in violent Anarchistic ravings. You might be entirely ignorant of this and be the most patriotic American who ever drew the breath of life. Yet proof of this utterance, together with your letter of invitation to visit America, forwarded to Secretary Cortelyou of the Department of Commerce and Labor, would be sufficient evidence to make you a federal prisoner and subject you to the five years' imprisonment specified in the section of the law. You see, the act has some unique features."

Comment was made upon the copious notes made during the interview with Turner.

"The federal authorities," observed Lawyer Pentecost, "are somewhat candid in admitting that they are extremely anxious to find out who—if anybody—invited Turner to visit this country. There's a nice term of imprisonment awaiting the party if they get him. Then they're mighty anxious to find out what steamship brought Turner to this country. There are heavy penalties for a master, agent or consignee of a vessel who lands a proscribed person on our shores."

In discussing the legal aspects of the case Lawyer Pentecost observed: "It would fill a few pages of the New York Daily News thoroughly to show the absurdities of this law. We have, for example, a religious sect in this country called the Plymouth Brethren. Its members, I believe, are old-time, dyed-in-the-wool Americans. Their theology teaches them to repudiate organized government. To be consistent, the United States Government would have to ferret them out and ship them all back to dear old London on the same ship with Turner. The law, you see, doesn't go after a man for what he believes in, but for what he disbelieves in, with the accent on the 'dis.'

"Another remarkable and somewhat humorous feature of the law is the absolute and despotic power it places in the hands of one man—Secretary Cortelyou. Mr. Cortelyou has the power to stop any steamship entering this port and dump the passengers—first-class as well as steerage—on Ellis Island and subject them to a secret, star-chamber inquiry. It doesn't matter if the passenger is a duke or prince—it's the cell for him if Mr. Cortelyou suspects him of disbelief in organized government.

"Here's another proposition: Suppose some peaceful, lovable humanitarian disciple of Tolstoy had settled in the West some three years ago and now owned a prosperous farm. If Cortelyou caught him he could be first imprisoned and then deported back to Russia, although he had never opened his mouth upon the subject."

Mr. Pentecost seemed to see in the law, above all else, a covert menace to trade unionism in this country which deserved the attention of every thinking man.—New York Daily News.

The Turner case is revealing the anti-Anarchist law which Congress enacted last winter as a menace to personal liberty of the most extraordinary character. The old "alien and sedition laws," which have been a hissing and a by-word for a century, were very pearls of liberty in comparison with this so-called anti-Anarchist law. It is doubtful if even in Turkey, much less in Russia, the material for a story so significant of absolutism could be gathered.

But the worst is not told there. Besides what is told there and what we described last week, we find this law a complete reversal of the American theory of arrests. Except in time of war, or when the writ of habeas corpus is suspended, the executive department of the general government is supposed to have no power of arrest. Think of the anomaly of a Presidential order of arrest in time of peace! Orders of arrest are judicial writs, issued upon proof duly made, and subject to judicial investigation. But under this law the order of arrest is issued by a member of the President's cabinet. It may be issued by him against any alien who has not lived in this country more than three years. The person arrested can be immediately taken from any part of the country to Ellis Island; be there examined privately, without witnesses or counsel, by three men who are appointed and can be dismissed by the cabinet officer issuing the warrant; and if two of them report to this cabinet officer that they believe the arrested man "disbelieves in all organized government" the cabinet officer can send him back to the country of his birth without allowing him to see friends or family or to settle his business affairs. From this decision there is no appeal to any court or jury. The practical result will be to put every alien who may take part in political or trades-union agitation against the policy of the administration at the mercy of the Secretary of the Department of Commerce and Labor for three years after arrival, and open a door to blackmail by federal officers.

We have called this cabinet officer's order of arrest a "lettre de cachet," something the use of which helped mightily to bring on the French Revolution. Is it badly named? When the President can arbitrarily arrest and deport any alien of not more than three years' residence, seizing him anywhere in the country and depriving him of every legal right except a habeas corpus hear-

ing before a judge whose hopes of promotion depend upon the President's good will, how long before he will be able arbitrarily to arrest citizens, and deport or incarcerate them at his own pleasure? Since Destiny began to determine Duty in this country, we have traveled far and fast toward the Gehenna of popular liberties. Each stage has made the next one easier to reach, for Gehenna lies at the bottom of a hill.—The Public (Chicago).

New York has witnessed another indefensible outrage in the arrest of John Turner of London on the charge of "inciting and promoting Anarchy in violation of the alien labor laws." After this, talk of free speech in this country! It is dead, dead, dead, and only to be resurrected by a speedy awakening of the moral consciousness of the American people. Mark the facts. The press report, never colored to favor an Anarchist, contains not one syllable to Turner's discredit. His subject, on the occasion of his arrest, is stated to have been "Trades Unionism and the General Strike." There is no hint of any appeal to violence in it; and indeed the subject negatives the idea. Besides, it is well known that Turner is a philosophical speaker, and has never been an apostle of force. There was no disorder during the address, absolutely nothing to form the faintest excuse for such an arrest. The act cannot possibly be construed as anything but a formal declaration that the United States no longer stands for freedom of expression, but chooses to pattern after Russian tyranny.—James F. Morton, Jr., in The Demonstrator (Home, Wash.).

The Immigration Commissioners say they have been looking for Mr. Turner for four months, and were surprised that he could have got in without their knowledge. It would almost seem as if not only Roosevelt, but the Immigration Commissioners, the police, and the daily papers were all in the pay of the capitalists who wish to keep out all disturbers of their peace. And this is what "American freedom" is coming to—that a great nation of nearly one hundred millions of "free" men are afraid to allow a solitary Englishman to enter their country because he advocates liberty and co-operation for the common good! No wonder Mr. Turner wishes to get back to England. He had better stay there till Congress is compelled to repeal its Russian restrictions on freedom.—Secular Thought (Toronto).

Progressive societies of all kinds are uniting for the defense of John Turner, the English labor organizer who was lately arrested and ordered to be deported under the new law against the admission of "Anarchists" to the United States. One literary society on the East Side voted the whole contents of its treasury, amounting to $75, to the defense fund, and generous subscriptions have been taken up at the Liberal Club, at the Liberal Arts Society, and at other meetings. A total of over $700 was reported on Monday. There is a determination to test the question whether a man's views on the subject of labor and government can be used as a pretext for outlawing him in the United States.—Truth Seeker (New York).

The decision of Judge Lacombe in the Turner case should make it clear to all that constitutions have no existence outside of the interpretations which judges put upon them. Constitutional guarantees, then, are but shadows.—Americus, in Free Society.

Social Notices.

A ball for the benefit of Free Society will be given at Aurora Hall, Milwaukee avenue and Huron street, Saturday evening, Dec. 5. Admission, 25 cents.

W. F. Barnard will deliver a course of lectures, under the auspices of the Sociological League, at Jefferson Hall, 70 Adams street, Sunday evenings at 8 o'clock. Admission, 10 cents. Subjects: Nov. 29, "What Is Progress?" Dec. 6, "Government an Evil"; Dec. 13, "The New Conception of Evolution."

The St. Louis **Debating** Club is now organized with regular meetings, lectures **and debate** every Saturday evening, at 1008 North Seventeenth **street**. This place is open each evening and Sunday all day, and also serves as an information bureau for all who desire information about St. Louis. Friends of Lucifer visiting St. Louis please call. Communications should be written in English, although letters in German, French, Italian, Spanish, Russian, Bohemian, Roumanian and jargon can be read and answered. St. Louis readers of Lucifer who have furnished rooms for rent should notify the club. **Address St. Louis Debating Club, 1008 North Seventeenth street, St. Louis, Mo.**

Education and Race Suicide.

Our country has always suffered from the **delusion** that size counts for everything. We measure value by **bulk and numbers.** It is the same erroneous judgment which **leads us to** measure the importance of families by the number of children produced in them. Is it not time that we should attach rather more importance to quality than to size? I assert that it is much better that a home shall have from two to five children, strong in body, vigorous in mind, all of them so equipped that in the course of nature one may expect them to live to maturity, than that there should be from twelve to eighteen, half of whom are doomed to die in infancy and less than half of whom will be fairly educated and equipped for life.

I quickly admit that the higher education of women has a tendency to diminish the number of children born in a family. It gives a girl a thousand resources within herself and a thousand interests outside of herself. The higher education undoubtedly makes girls more critical of men and more independent of them. The well-educated woman knows that there is no ideal home excepting the home created by a man and a woman who are working together to maintain it in the bonds of love. The better educated, the more intelligent, the more developed women are, the greater is their sense of responsibility. With this increased sense of responsibility there comes to highly educated women a greater sense of personal dignity that is not felt by women less developed. When such women become mothers, they are willing and intentional mothers, not unwilling and accidental victims of maternity.—May Wright Sewall.

Back of every great, worthy achievement of man find the woman—mother, teacher, wife. They are there, contributing to the advancement of the race an impetus only less than that of the divinity that did create us. I have heard atavistic male creatures in human semblance deplore the presence of "the new woman," the woman who wishes perhaps to earn her own bread, certainly to shape her own life and the lives of the children she will bring into the world, to take an equal part with her brothers in the government that taxes her, to broaden her mental horizon until it shall include the best thought of all lands and times; and, truly enough, such women are not for such men; they have outgrown their critics. Their business is to improve the race by improving the individual—and they are hard at it.—National Magazine.

THE SALE OF AN APPETITE.

A STORY BY PAUL LAFARGUE.

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LUCIFER.

THE LIGHT-BEARER.

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THE SLAVE OF IGNORANCE.

Once, as in dreamy mood I strayed
Along a splendid hall of art,
I saw one picture on the wall
That burned its import on my heart;
That fixed its meaning in my soul,
And stamped its impress on my mind;
For in that picture I beheld
The toiling millions bound and blind.

The canvas held the burly form
Of Hebrew Samson at the mill,
Docile and ox-like trudging round,
Obedient to a master's will.
Thy masters mock thee, and despise
The patient strength on which they feed;
Thy feeble protests they ignore
In haughty, overmastering greed.

Slave of the mills of privilege,
Scourged on by poverty and dread,
The selfishness of ages weights
The crown of thorns upon thy head;
The greed of all the years has bound
The fear of want about thy brow;
A serf thou wert in ages past,
Wealth owned thee then—it owns thee now!

O slave, by ignorance enthralled,
Uplift thy visage to the light!
The sun of reason shines for all,
Look up—its beams will give the sight!
Thou hast the power to shape the world,
To make it what thou'dst have it be,
There is no need of other power
Than thine own will to make thee free.

—Robert T. Whitelaw, in Torch of Reason.

Sex Morality, Bond and Free.

I am one of those who greatly welcome the questions asked by Laura Earle (Lucifer No. 995, Various Voices). I believe those and many more questions must be asked and answered by sex reformers before clear thinking is attained. Moreover, much as I value individual thinking, I believe there must inevitably be a collective ideal, in outline, at least, of what sex morality consists.

Sex morality, in principle, of even an elementary kind, scarcely as yet exists. The husband is still quite common who, having been too brutal and ignorant to know how to awaken sex passion in a woman, coerces his sex-slave by the remark, "What else do you suppose I married you for?" The "honest woman," like the honest politician observed by Thomas B. Reed, is "one who stays bought." And the other form of prostitution so common in our towns, and almost as complacently tolerated, shows how far we are from the standard set up by Grant Allen, in "The New Hedonism," that "Chastity is a profound disinclination to give the body where the heart is not given in unison."

The sex creed of society is still represented by the Church, which in its marriage service pronounces sexing to be "sin," and which commands the woman to obey—"in bedde and at the borde," as the word ran in the older and more explicit formula. Under such superstitions, people are taught that all sexing except for propagation is low and vulgar, and thus the most beautiful of educative influences has been omitted from the lives of many.

Laura Earle asks whether an exclusively physical sexual attraction is justified; whether the mere physical and the more ethereal emotion are two aspects of the same passion; whether the satisfaction of the physical need blunts the perceptions for the more etherealized love, and if the answers to these questions have exactly the same application to both sexes.

All that I have observed of sexual life confirms my belief that the parallel between ordinary sex expressions and those of another social function—that of eating in company—is almost perfectly exact. The man who goes to feast with friends and thinks only of gratifying his palate is happily a rarity. If, however, all food had been withheld from him beforehand, or only the least congenial food permitted, he could scarcely be condemned if his thoughts were wholly occupied with eating. The wish for shared and reciprocated joy in sexing is very strong in sane and civilized human beings, and where this wish exists, there is love in more or less degree.

The ardent temperament shows a high capacity for both physical emotion and strong love, and these are undoubtedly two forms of the same passion. Inherited temperament counts for more than habit, but the habit of sexing without love—so frequent in bond-marriage and in prostitution—does, I think, tend to lessen the power of the more ethereal love. Total deprivation of sexing may have as bad or worse results of the same kind. I also note that when etherealized love amounts to an insanity, this is usually due to sexual starvation.

I have observed no important difference between men and women in sex feeling, except that men more easily lose their self-control, and this is probably due to a far stronger instinct of initiative in sex-love. And I think that women suffer considerably more in health from sexual starvation, though often without recognizing the cause of such ill-health. But as the strongly sexual man very rarely submits to total sexual starvation, and the woman of similar temperament is often forced to do so, the comparison cannot be made with any certainty.

The highly spiritualized form of love is no doubt the most wonderful and beautiful development of the sex instinct. As such, it is always the form most ridiculed by the vulgar. It is fully capable of denying and even destroying the very desire from which in evolutionary course it arose. Yet those of us who know it best must admit its visionary and unpractical character. Some day, perhaps, this Pegasus of the heavens may be harnessed to some noble earthly chariot. But at present our simpler task is to study the nature and needs of ordinary sex-love, which is a mixture of instinctive desire and loving kindness,—in fact, the sexual comradeship which, as Le Gallienne tells us, was what Grant Allen meant by love; and he adds, speaking of the highly spiritualized passion: "Love is something far more terrible. It has nothing whatever to do with reason, nothing to do with theories. It burns this way, it burns that way. But the flame it sets alight is for one martyr, it is kindled by one torch." Let us not be drawn to worship this fiery god thus truly described, but rather, if fate permits, keep him out of our lives; his far gentler elder brother, whom Grant Allen knew and honored, is our better friend.

DORA FORSTER.

Environment a Powerful Factor.

Answering Laura H. Earle, I will take up her last question first. The application, I think, will be the same as regards the sexes if we take persons of the same temperament, etc. For instance, if we ask these questions of a woman who is confined in a close, stuffy workroom, with practically no physical exercise, and who would take cold if exposed to what would be a bracing atmosphere to a woman like Laura Earle herself, and compare her answers with the answers given to the same questions by a man who works in the open air, then we may expect confusion

and feel that the sexes are radically different. However, ask the same questions of a man and woman who are both devoted to athletics, and given a woman who will be honest, I think you will find the answer much the same.

Now for the first question, which, I think, answers itself: if the attraction is exclusively physical, then surely it justifies itself. I think myself that the physical need is something apart from the emotion we call love, but, like all other physical needs, may be more intensely enjoyed coupled with love. For instance, we may enjoy a supper, a book or an opera very much with a friend, but will any one gainsay the fact that the presence and participation of a loved one does enhance the enjoyment? I do not quite understand what Miss Earle means by etherealized love, but if she means gratification with the person loved, I say decidedly no, for the more points of *mutual* enjoyment the more intense the love. If, on the other hand, love for one and gratification with another is meant, then in this case also it seems to me that each would have his or her quota of love or like, and so would not interfere with the feelings toward the other except to make us more appreciative of whatever may be the attraction for us in the other.

I hope we will hear from many of Lucifer's Friends and that we will truly get some light on these questions.

PERLE MCLEOD.

Corporal Punishment.

The Minnesota Training School has adopted a spanking device as a substitute for the old method of administering corporal punishment to unruly boys and girls of the institution. It is a decided improvement upon mother's slipper and father's strap.

Punishing incorrigible boys is no small task. The least of the trouble is in applying the strap. The culprit must first be caught. Then, if he is a robust chap, he may resist his captor; a struggle follows, one or both are hurt, and it is easy to make a charge of brutality against the whipper. Applying the lash under these difficulties the blows are likely to fall indiscriminately anywhere on the anatomy between the head and the feet.

The device adopted at the training school, while not eliminating the preliminary struggle, is designed to be a more scientific and humane application of the strap. The exact spot on the anatomy which it is proposed to attack may be marked with chalk, and the castigation is then administered with exact precision.

The spanking machine is not an automatic affair, dealing swift and terrible blows, as has been depicted, but a long bench, upon which the victim is placed, with a convenient part of his anatomy upward. If very obstreperous the youth may have his hands or his feet strapped to the corners of the bench while the corrective agent applies the lash.

To the general public the idea of a spanking machine is a matter of considerable amusement, but it is a serious matter with the inmates of the institution. They have become convinced that it is a demoniacal invention, but, nevertheless, an effective agent in the discipline of incorrigibles. It has, in fact, greatly curbed the vicious propensities of the many unmanageable boys.

Superintendent F. A. Whittier and the members of the State Board of Control, who are familiar with the results of the spanking machine, assert that it is far superior to the old hand method. And there is talk of getting up an automatic attachment by which any given number of lashes may be applied quickly and accurately.—Omaha Daily Bee.

A blow degenerates and lowers the mental self-esteem of the victim, and has a brutalizing and a demoralizing effect on the one who inflicts it. Flogging was the punishment inflicted on the negroes when in slavery, and the Southern aristocrats even felt that it was better to hire it done than to inflict it themselves. This was a concomitant of slavery and had as much an effect in obliterating that institution in civilized countries as any other one cause.

Juries now generally acquit the man who kills the party who struck the first blow. What satisfaction is there in it for an intelligent man or woman to tie a child to a bench and beat it into submission? In the Omaha schools, and in some others, this ancient relic of medievalism survives, and it is euphonistically called disciplining. Only a few years ago in Kansas City a little girl was so disciplined by one of the lady teachers that it caused her death, after which occurrence the board, in obedience to the voice of public opinion, abandoned corporal punishment. But how sad to think of a human life being offered up as a sacrifice before a change in the rules was made! Thoughtful people, after all, are now agreed that there is no difference between wife and child beaters. Let us hope that all will in the near future agree on this reform.

WALTER BIXBY.

Put not thy future in pledge. Why should man who is capable of development be a slave to a vow?—Elizabeth Gibson.

The Suppressed Panama Message.

A renewed discussion of President Roosevelt's propensities is aroused by the news that, prior to the development of Panama's revolution, he had made up his mind to advise Congress that "we must forthwith take the matter into our own hands," and build an isthmian canal by any route that might seem good to us, without waiting for the consent of "those whom the accident of position has placed in temporary control of the ground through which the route must pass," says the *Literary Digest*. Such was the message, already written, that he was intending to send to Congress, when the Panama revolution changed the whole aspect of affairs. The message is now made public as proof that the administration had no hand in abetting the secession of Panama. But while it may prove that, it also proves something else equally important, declare the opposition papers. It proves, says the Atlanta *Journal*, that we have an unsafe President; it proves, says the Philadelphia *Record*, that we have a President who considers himself above laws and treaties; it proves, says the Springfield *Republican*, that we have a President who, in international affairs, disregards the moral law.

After informing Congress that Colombia has refused to ratify the canal treaty, the President said in this suppressed message:

"In my judgment, it is time to declare that the beginning of the canal can not be much longer delayed. This nation does not desire to be unreasonable or impatient, but it can not and will not permit any body of men permanently to obstruct one of the great world highways of traffic; and refusal to permit the building of the canal amounts to such obstruction. Of course, to insist upon unreasonable terms is equivalent to a refusal. . . .

"It seems evident that in a matter such as this we should finally decide which is the best route, and if the advantages of this route over any other possible route are sufficiently marked, we should then give notice that we can no longer submit to trifling or insincere dealing on the part of those whom the accident of position has placed in temporary control of the ground through which the route must pass; that if they will come to agreement with us in straightforward fashion we shall in return act not only with justice but with generosity; and that if they fail to come to such agreement with us, we must forthwith take the matter into our own hands."

These are "astounding words," declares the New York *Evening Post*, and "they will revive the acute fears that many had when President McKinley was assassinated, lest a firebrand type of man succeed to the Presidency." It continues:

"This is obviously to throw law, treaties, and decency to the winds. Under such a robber contention, we should be entitled to seize any land on earth which we happened to want, and which we thought ourselves possessed of sufficient brute force to take. It is a declaration of stark and lawless absolutism, tempered only by land-hunger, which we have lived to see made by an American President."

It is "unprecedented in international law," and "indefensible in morals," declares the New York *Times;* and the Springfield *Republican* fears for the effect upon our national character. The Louisville *Courier-Journal* calls it "cowboy diplomacy."

Throughout the whole of the isthmian entanglement, and, indeed, throughout the whole of his administration, Mr. Roosevelt has exhibited jingoistic tendencies which might be more readily pardoned in one of his hasty temperament were it not for the position to which he has been elevated by a lamentable accident. He has been President for two years now, and in view of his record it is a most disquieting reflection to consider the probability of his election for four years more. His curious ideas of the Presidential prerogatives; his penchant for entangling foreign alliances; his failure to appreciate the sentiment of the people in regard to his color fallacies; the manner in which he lets impulse instead of reason guide him in state matters of the weightiest import—all these things which spring from his unfortunate temperament render him an unsafe pilot for the national vessel. He seems "drunk with sight of power"; caught with the Old World fallacy that might means right; and ready upon the merest pretext to plunge the country into war. He is dangerous.—Atlanta Journal.

A man who should defend himself against a charge of larceny by proving that he had intended burglary instead would be in much the same position as the President who is accused of conniving at the Panama revolt for the sake of negotiating a canal treaty, and who replies that he was prepared to cut the canal across the soil of another nation without any consent. If this be not enough to startle Americans, who have detested the casuistry of European diplomacy, and who have been proud of a country that scrupulously kept faith, let them reflect upon the further fact that the President is as superior to the laws of the United States as he is to the sovereignty of Colombia and the treaty obligation of the United States to respect the rights of that republic in the Isthmus of Panama. The Spooner act provided that if the President should fail to obtain a canal treaty with Colombia he should negotiate one with Nicaragua. The President does nothing of the sort. Failing to get a canal treaty with Colombia, he proposes to cut a canal at Panama against the protest of the sovereign of the country, whose rights in the isthmus we are pledged to sustain, and have on former occasions sustained.

Nothing but documentary evidence would convince the country of anything so extraordinary, but the reply to the charge that the administration had procured the revolution which it manifested indecent haste in recognizing is the production of what the President had written regarding the canal as a part of his annual message. It may prove that he did not know of the impending revolution, but it also proves that he is an entirely different man from any previous President of the United States, and that he has no respect for either treaties or laws that stand in his way.—Philadelphia Record.

So we find the United States in the disgraceful position of having done with reference to Panama in 1903 what we successfully protested against with reference to South Carolina in 1861; of having violated a treaty in doing so; and of excusing their turpitude by placing upon that treaty an interpretation at variance with all our previous interpretations of it. Nor is that the worst. By executing with Panama, so hurriedly that the new nation was obliged to borrow a seal from our Secretary of State in default of one of her own, a treaty which is stuffed with present plunder and future benevolent assimilation, we have given the whole affair an aroma of interestedness which it is not easy to distinguish from a stench.—The Public (Chicago).

Bird Shot.

Do not the people of Germany to-day get more for their outlay for government than do the people of the United States? I think they do. When we consider that a "half-witted Emperor" is head of affairs, this comparison all the more bears the sting of disgrace. The railroads, telegraphs and telephones of Germany, publicly owned, furnish a better service, together with a parcels post, are managed with less cost to the people than in this country, and with no such damnable corruption and jobbery as obtain here.

Free press in the United States—I say it is a falsehood—there is no such thing! And since the deporting of John Turner free speech in America is just as brazen a falsehood. Some day an indifferent public will realize the true situation. Some day we will see the awful hypocrisy and baseness in those who prate so loudly of patriotism and at the same time are robbing the people of millions.

The article recently published in these columns on "The Coming Slavery of State Socialism," by Herbert Spencer, is considered by many as being the strongest argument ever made against Socialism. Mr. Spencer voices my sentiments in reference to the brand of Socialism he attacks. I am as much opposed to that kind of "State" Socialism as he or any one else can be. I have met a great many Socialists, and have heard nearly every Socialist speaker of any reputation, but I have never met any Socialist who advocates any such State Socialism as Herbert Spencer so successfully writes down.

For one, I am not worrying about any hard and fast Socialistic programme for the future. When the majority fully comprehend the philosophy of Scientific Socialism, then I feel quite sure that the honesty and common sense of the people will find a way to put that philosophy into practical working order. I say I am not worrying about this part of the coming change. If the Socialist philosophy is squarely based on fairness and justice and equity between man and man it ought to come, and it will come, somehow some day.

To me there is enough in this one phase of the Socialist philosophy to hold my firm adherence, viz.: The destroying of the incentive to do wrong, to exploit, to be unkind. No other reform ever proposed goes to the root of human action to any such extent. Even the Single Tax, which I consider next in importance to Socialism, makes no pretense of eliminating the incentive for one individual to take advantage of or to make a profit off another. Why would any sane person act unfairly or unjustly, or be unkind, if there was no profit or no advantage in doing so? You answer.

When the public operates all productive capital, then the incentive to make profit in any unfair way would at once cease—would be destroyed. So I have unbounded confidence that this greed-cursed earth could be changed into a veritable paradise if any system of industry can be inaugurated under which the incentive to do wrong would be destroyed. Then it would be easier to do right than wrong—it would be easier to earn than to steal a living.

Human nature need not be changed—only destroy the incentive to do wrong, and a new and better world is thus created. No reform with narrower scope is worth the effort of our lives. All other reforms but Socialism deal merely with effects instead of causes. They do not seek to eradicate the causes of wrong doing. I look out over an unhappy world. Poverty, misery and wretchedness are the rule. Everywhere evil abounds. I look again and it is easy to discover that nearly all this misery and suffering are preventable. Back of every unjust act is a profit incentive. Men do wrong in the hope of reaping some advantage thereby, *and for no other reason*. No sane person would adulterate, cheat, lie, steal or deceive if he knew he would reap no advantage by doing so. No sane woman would be a prostitute if the opportunities for a better and happier life were not economically closed against her. And so throughout the realm of human action every preventable evil to-day is caused by the greed for profit, for advantage. The Socialist urges a remedy that is basic and fundamental. He alone realizes that so long as the incentive to do wrong remains, prisons and jails and armies will multiply. The Socialist can demonstrate that there is but one way of destroying the incentive to do wrong, and that is by giving the public control of all productive capital. Herbert Spencer nor no other human being has brain enough to successfully refute this position. This is the heart and soul of the Socialist philosophy, and so certain am I that it is unassailable from every standpoint of reason and logic that I would gladly forfeit my life upon the issue.

HENRY E. ALLEN.

Benton Harbor, Mich.

Perpetuity and Happiness of Humanity.

How is humanity perpetuated except by obeying the laws of health, of which the law of sex is a most important part? If the sex force is wasted in riotous living, and other laws of health are disobeyed, we die. If the sex force is conserved for its two legitimate uses, propagation and regeneration, and all other laws of health observed, in time humanity will, some believe, reach perfection, happiness and eternal life on earth and in the body.

The primary use of sex is for the renewal of the already created bodies and minds of the participants; hence desire for sex communion when offspring is not the object. Hitherto this part of our nature has in the main been used much as some use the desire for food. The desire for food merely because it tastes good is mistaken for hunger. Hunger and appetite are two distinct elements. Appetite can and should be controlled to the right use of food, and when so controlled, and proper food is used, helps sustain life; but if we eat irregularly or immoderately or of improper food we have bodily ailments. Likewise, if the sex force is used immoderately or improperly we have not only bodily ailments, but mental as well. The propagative force should be used only when propagation is the object, and enlightened humanity will only so use it. The regenerative act, in which there is no waste of vitality, builds up the physical and mental man and woman and should be used in contradistinction to the generative.

Were teachers of sexology unmolested, in time we would have a better and happier humanity and heaven would be here on earth.

SARA CHRIST CAMPBELL.

An Improvement.

Miss Quickstep—I hear you are as good as married, Mr. Lansing.

Lansing (cheerfully)—Better. I am still single.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

We have at last been informed what our rights are in regard to advertising. This information, while not official, comes to us from one who is in a position to know. He tells us that the publisher of a paper has a right to devote 50 per cent of his advertising space to his own advertising. Therefore it will be necessary for us to confine our own advertising to a space not exceeding that occupied by the advertising which we do for others. Since we are informed that the amount of our advertising would cause us to be deprived of the second-class privilege, we have solicited advertising from others. We hope our friends will patronize our advertisers, and show them that though we claim only a small circulation, advertising space in Lucifer is worth the price. We will have more new advertising in next week, which, though promised, we have not received in time for this issue.

A subscriber suggests that we should ask all our subscribers to write a postal card, stating that they take the paper for the reading matter, and not specially for the advertisements. This would be appreciated by us. If we are allowed to retain the second-class privilege this time, the same question regarding authenticity of subscriptions is likely to come up at any time, and we would need the letters from subscribers to prove the number we claim. In sending in subscriptions or statements in regard to subscription, it is best to write on a separate sheet from anything of a personal nature or for publication. When we were required to offer letters in evidence, a short time ago, there were quite a number that I felt sure the writers would not want used in that way, and others had been used for copy for the printers. I am being more careful now in keeping them, and I hope our friends will bear the above suggestion in mind when writing.

L. H.

Again nothing has been received from the editor for publication in Lucifer. He is holding weekly meetings in San Francisco, and has perhaps been too busy to write. The third and last of the series will be held Sunday evening, Dec. 6, at Memorial Hall, Odd Fellows' Building. He will be glad to see all the friends of Lucifer in San Francisco. Address M. Harman, care of C. V. Cook, 217 Parrott Building, San Francisco, Cal.

A friendly photographer in San Francisco has taken photographs of M. Harman to be sold for the benefit of Lucifer. The price is 25 cents, and they may be ordered through this office.

Methodist Logic.

Four young men, Van Dine, Niedemeier, Marx and Roeski, who, it is asserted, have confessed to the killing and wounding of a number of men and to various robberies in the past five months, were captured in a sensational manner by a few farmers in Indiana last Saturday while the boys were being pursued by a large force of Chicago police and detectives. A Methodist preacher visited the boys in their cells, "under direction of the Chicago Sunday American," as he says, and reports his interview in that paper. I quote the following from his interview with Van Dine:

"'I am a Methodist minister,' I said. 'I suppose you have never had much use for preachers.'

"At once he brightened up and replied, 'I used to attend the Sheffield Avenue Methodist Episcopal Church Sabbath school.' He referred with favor to those days, and suggested that he would have been better off had he continued in that direction. Van Dine declared to me that he had no fear for the future. To my horror he said, 'I have asked God to forgive me and expect to go to heaven.' While he was positive in this assertion, still I attributed it to mere bravado."

What right had this preacher to attribute to bravado the acceptance by this boy of the teachings of his church, the church which teaches that belief and repentance are not only essential but sufficient for salvation?

Of his interview with another of the boys, Peter Niedemeier, the reverend interviewer says:

"He said to me that all there was to life was simply that it had a beginning and an end. Everything had to have an end. And I am ready for the end.'

"If there is anything in the theory of fatalism, which I believe is pure nonsense, I would declare this young man to be a fatalist. With all due respect to Calvinistic theology, I can see in this youth's talk some evidences of the religious predestination beliefs of his family history somewhere in the past."

But though the Methodist evangelist could see evidences of Calvinism in this boy, he could not give the one who belonged to his own church the benefit of the promises of that church.

L. H.

Latest in the Turner Case.

Last week two meetings of the John Turner Defense Committee were held in the parlors of the treasurer, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City. Substantial progress was reported by those members who are attending to the important details. A great mass meeting is to be held in Cooper Union on Thursday evening, Dec. 3.

These additions have been made to the Defense Committee: Alexander Jonas, Herman Schlueter of the Volks Zeitung; Algernon Lee and Peter Burrows of The Worker; Charles B. Spahr of The Outlook.

Encouraging reports come from Chicago and other places; here and there men and women are wakening to the necessity for earnest work if there is to be preserved a trace of the liberties so hardly won in the past. Opportunity for thought, for speech, for movement, is opportunity for growth, for expansion of life, for ripening of judgment, for enjoyment of the fruits of labor and the fruits of culture. The defense of John Turner is only an incident; the judicial nullification of the infamous act which says that belief or disbelief is a crime is the essential. If not judicial nullification, then legislative repeal. Precedent to the act of March 3, 1903, were other acts which led to and made it possible. Just thirty years after the enactment of the Comstock postal statute came this statute under which John Turner is held for deportation. The three decades that lie between the two have been crowded full with like enactments, each, if possible, worse than its predecessors. Unless the Juggernaut of wrong is halted now, other and worse edicts are to come. They who have sown the wind are beginning to reap the whirlwind.

It takes a great deal of money to hire halls, to pay for advertising, to retain effective legal talent, to reach those who must be reached before we may turn back toward the light. What have you done? What will you do? The treasurer of the Defense Committee is Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City. The secretary is A. C. Pleydell, 175 Broadway, New York City.

Edwin C. Walker,
244 West One Hundred and Forty-third Street, New York.

Public opinion is the judgment of the incapable many opposed to the discerning few.—The Philistine.

The Egyptian Discovery.

The recovery of Dr. Grenfell in Egypt of papyri comprising a collection of the sayings of Jesus is a matter of both archæological and religious importance, though the latter phase is subject to an exaggeration which may not be warranted. While the authenticity of the present discovery seems beyond question, for the work has been done under the most reliable investigators—that is, there can be apparently no question that the papyri come from the second century after Christ—it is unfortunately true that the work of establishing the authenticity of any new document of that period to the degree of accepting it as Biblical, is an impossibility. Literary forgery was common in the period immediately following Christ. His followers increased in numbers for a quarter of a century before having any literature. Then Paul wrote his epistles to strengthen his adherents against the assaults of others. The most violent altercations occurred; epistles and gospels and revelations were manufactured and circulated by different parties, each in its own support, and in many instances the names of the apostles or other persons high in Christian repute were affixed to give greater authority. Dionysius of Corinth (170 A. D.) complained that his writings were falsified, but consoled himself that the same thing was done with the "Scriptures of the Lord." Paul found it necessary to warn his Thessalonian followers to accept no letters as authentic to which his signature was not attached.

Apparently the papyri found at El-Hibeh are the sayings of Jesus to St. Thomas, but the authenticity of their authorship, because of the conditions existing at the time they were placed in the necropolis, must prevent their consideration as Biblical. The anonymity of their authorship counts as nothing against them, for most of the books of the Bible are anonymous. No one knows who wrote them and no one knows when they were written. There are books in the Bible of to-day that were rejected by some of the earlier authorities of the sects; there are books rejected in the Bible of to-day that were accepted by them. What is canonical (that is, has a right to a place in the Bible), and what is not, has been the subject of many arguments and occasioned any number of councils. The Bible as we have it to-day is scarce 300 years old. The Roman Catholic Church in the Council of Trent (1546), and the Greek Church in the Council of Constantinople, decided once for all what the list of books forming the Bible should be for their adherents, and the Westminster Assembly (1647) adopted the list which has since been accepted by the Presbyterians of England, Ireland and America, the Congregationalists of both countries, and, in short, by the Protestant evangelical and orthodox churches with which we come in daily contact in the United States. This latter list is the same as the Catholic list, except that it rejects the Old Testament apocrypha. The latter was for a long time printed in an appendix, but in 1827 the British and Foreign Bible Society decided it would no longer circulate these books. The American Bible Society followed its example, and since that time the appendix has been omitted.

It is interesting to compare the canonical lists with the three great manuscripts of the Greek Bible now extant—the Sinaitic, the Vatican and the Alexandrine. The Sinaitic was found by Tischendorf in the Convent of St. Catherine, Mount Sinai, in 1859, and is the oldest of the New Testament codices in existence, dating back to the fourth century. It has the four Gospels, the fourteen Epistles of Paul, Acts, the seven Catholic Epistles, Revelation, the Epistle of Barnabas, and a part of the Shepherd of Hermas, the last two of which are not in the Bible now.

The Vatican manuscript, in the Vatican library at Rome, belongs to the middle of the fourth century. It ends by mutilation at Hebrews ix., 14. Up to that point it agrees substantially with the Alexandrine manuscript. What other books it may have contained one cannot say.

The Alexandrine manuscript belongs to the fifth century, and was probably written in Egypt. It includes, in the Old Testament, Tobet, Judith, Esdras, First Maccabees, Second Maccabees, Third Maccabees, Fourth Maccabees, the Wisdom of Solomon, and the Wisdom of Jesus, and, in the New Testament, the two Epistles of Clement, none of which are now in our Bible.—Cincinnati Times-Star.

Tolstoy's pamphlet, "Thou Shalt Not Kill," has been suppressed, the Russian government having ordered the plates destroyed and unsold copies burned.

Labor in New Zealand.

"An ideal laboratory," is what a canny Scot has called New Zealand, and this small part of the British Empire has truly proven the testing ground of many of the sociological experiments that are agitated during the present time. It is this fact which makes the report of Victor S. Clark on "Labor Conditions in New Zealand" in the November bulletin of the Bureau of Labor of unusual interest. Comprising a population of 814,000 white persons, of a homogeneous race (less than 2 per cent being from countries other than in which the English language is the native tongue), it presents a natural adaptability for experiments of a sociological character, for they can neither be damaged by being spread over too great an area or by the difference in racial instincts which might mark any other new country.

Dr. Clark seems to have been a dispassionate student of the conditions in New Zealand, and not one who went there with the purpose of proving a theory and embodying in his report the successful results. In this he will probably not meet with favor from the small army of American experimenters, who frequently find that distance lends enchantment to the view, and point to New Zealand whenever any question as to practicability arises. Almost at the very outset Dr. Clark makes very plain the difficulties which confront an investigator who would compare New Zealand conditions with American, saying:

"To sum up the relative labor conditions of New Zealand and the United States—and the natural conditions back of them are so different as to make the comparison seem almost absurd—the former country is marked by uniformity, the latter by diversity; the first is socialistic, the second individualistic in its tendencies and sympathies; while the working classes of both are looking ultimately toward economic betterment, those of the colony seek this primarily through legislation and social reform, those of the Union through individual and collective self-help and the improvement of industrial processes. The working class of the States begins with the water-boy and ends with the general manager, while in New Zealand it seldom rises above the foreman. Primary education is free in both countries, but educational facilities are broader in the States. The New Zealand workman does not, like the American, have absolutely free, secondary, and higher education in state high schools and universities, or free technical education in manual training schools placed within the reach of his children. Neither does the public provide his children with free text-books, as do many American towns of equal size with his largest cities. The government attempts more for the betterment of the workman inside his class in New Zealand; but it does not provide nearly the same facilities for rising out of his class that are provided by public means in our own country. The longer one studies economic and social conditions among the two peoples, the more impressed he becomes with the difference in the fundamental ideals and sympathies that lie behind their institutions. And the recognition and voluntary acceptance of status by all classes of the people seems to be the underlying point from which the social ideals of New Zealand begin to diverge from our own."

Dealing with the arbitration act, Dr. Clark says that "it is commonly admitted that it has met the purposes for which it was designed, and, where there is a general agreement, that its influence has been beneficial. While it is neither candid nor literally true to call New Zealand a land without strikes, no serious labor disturbances have arisen since the arbitration law went into effect. But this must be qualified for an American by the consideration that the relations of employer and employe in New Zealand were nominally harmonious prior to the act; that the industries in the colony are on a small scale; that the conditions of a great manufacturing or commercial center or of an extensive mining region are nowhere to be found." The employing class is satisfied to raise wages if it can raise the price of the manufactured material in proportion, and since the act went into effect the price of living has increased 20 to 40 per cent. The ultimate question evidently will be decided by the attitude of the farming classes, who are naturally hostile to the laboring element, claiming that the latter, being migratory, adopt legislation that burdens the land, and that in time of depression will move to other colonies, leaving them burdened with debt.

Human Providence.

Those who look wisely into the future of society will feel that the conception of man becoming without fear or boast the arbiter, within certain limits, of his own destiny, has in it something far more satisfying that the old belief in Providence, which implied our remaining passive. Social union will be strengthened by the conception, because every one will see that union forms our principal resource against the miseries of human life.—Auguste Comte.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Christina Christensen, Bee, Wash.: I don't like to do without your little paper, so inclose $1 to renew my subscription. There is much common sense in it—and common sense is rare.

Lizzie M. Holmes, La Veta, Colo.: I inclose renewal of my subscription and assure you I am a subscriber and want to always be. Lucifer is like a group of old friends coming to visit me once a week.

R. D., Tacoma, Wash.: My subscription to Lucifer has expired. I am in a hospital and unable to renew at present, but I wish very much to have the paper, and if you will continue me on your list I will pay you as soon as possible.

W. W. W., Minneapolis, Minn.: To-day I accidentally ran across an old copy (April, 1900) of Lucifer, and in reading it through I find that it voices my views and opinions so perfectly that I would like to become a regular subscriber if you are still publishing the paper.

Flora W. Fox, Rochester, Minn.: After some delay I now inclose $1 on subscription. I miss Lucifer more than any other paper. Was surprised to see notice of H. L. Green and wife being asphyxiated. Green was often inconsistent and narrow, but his magazine did good to a certain class of readers who could not stand stronger food.

C. M. Moe, Spokane, Wash.: The year has rolled around and the time to remember Lucifer again. Many thanks to its many able writers for their thought-awakening articles. When all have respect for the individual right to individual ideas, we can exchange thoughts and progress toward the desired goal. Inclosed find $1 for Lucifer.

Walter Breen, Omaha, Neb.: I regret to see in your paper, which I regard as one of the most valuable scientific journals published in the United States, that there is an effort being made to deny you the mails at second-class rates. If it is necessary to make an affidavit to the fact that I have always paid for my subscription and that I have never received same on credit I will be glad to do so. I feel sure that, as your journal circulates among thinking people only, all your subscribers will be only willing to do the same.

Bolton Hall: I have about as little sympathy for anti-Comstockism as I have for Comstockism. In the first place, anti-Comstockism is what Comstock thrives upon; and in the second, Comstock is not a disease, but a symptom. If we grant that what most persons consider vice can be and ought to be suppressed by police methods, then Comstock is all right. In any case, like most clergymen, he finds his account in doing what he thinks is right. The silversmiths who cried, "Great is Diana of the Ephesians!" were doubtless sincere.

E. Z. Ernst, Olathe, Kan.: I greatly appreciate your noble fight for the oppressed and enslaved human family. I know something of the sacrifices it takes to work along lines which are new to the common people. Lucifer covers more ground along reform lines than any other journal, and is the most liberal paper I have ever read. Inclosed find $1 to continue my paper, and I hope that many thousands more will do likewise without delay.—The Labor Exchange work is not dead, but is quietly working out the industrial problem and when that part of the work is done sex slavery will soon be overcome. It is most astonishing how the masses of the superstitious folk will hang to and hug their old fallacies, even years after they have been taught the truth. More than half the people would be ready to throw off the yokes of orthodox dogmas if all the people would act at once and Mrs. Grundy were handicapped. The fact is that woman's oppression through the churches and disgraceful treatment they get under the law and the marriage contract is principally the result of their own making. The average man is much more liberal than most women. I believe the time is at hand when each individual must begin to think and act more independently and fight the battle of truth and justice boldly, so that more light may dawn on those who are still in the shade.

F. L. Avery, Mass.: I first saw Lucifer some years ago in Liberty Colony, in Tennessee, where Comrade J. Allen Evans was its stanch friend. Its work is grand, and I hope it may go on. I am no pessimist, but when such papers as Freedom, with all the means and social support that Helen Wilmans could command, are wiped out of existence, and a score or more of others also, any reform paper may well expect to hear the call soon. Blessed if I see in what it pays to be a radical; to toil, save, and deny one's self of comforts, to say nothing of the little things that go to make life a pleasure, all for the sake of "the other fellow," who is too big a fool to think for himself or to use liberty if he had it. See the voters march to the polls and give a 300,000 majority to the G. O. P., as in the last election in Pennsylvania, where labor is as hardly crushed under the heel of capitalism as in any state, and ask if it pays to help such fools till they ask it, till they will to think and to act? Of course, I know that reformers are born to be such, and in a sense, as they see their ideas spread abroad and take root, they are paid; and when a kindred spirit is met the joy of such comradeship goes far toward making all accounts equal. I sincerely hope that all will go well with Lucifer and that its good editor will live long to continue its work, and that his health may be restored and his heart refreshed by his trip among friends.

We appreciate the good wishes of our friend, but do not share his apprehensions as to the fate of Lucifer. It has lived through worse storms, and we hope and believe that it will survive this. It is not altogether for the benefit of "the other fellow" that we work—we work to make the world a more agreeable place to live for ourselves, our loved ones, and those who are to come. Those Pennsylvania voters probably believed they were acting for the best when they voted for the Republican party. It is for those who believe they have something better, to demonstrate its superiority.—L. H.]

Social Notices.

A ball for the benefit of Free Society will be given at Arrus Hall, Milwaukee avenue and Huron street, Saturday evening, Dec. 5. Admission, 25 cents.

W. F. Barnard will deliver a course of lectures, under the auspices of the Sociological League, at Jefferson Hall, 79 Adams street, Sunday evenings at 8 o'clock. Admission, 10 cents.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy; Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy—Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

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When the four suggested that it would have been more in accordance with justice to have a handicap race, the first replied: "The trouble with you is that you have failed to carefully differentiate between equal division and access upon a basis of equality upon complying with like conditions." Then the four cursed the first for his great discovery.—A. E. W., in Lucifer No. 984.

But when they thought a little one of them said: "You have possessed yourself of that by which we must live and which was the common heritage of us all. You are fewest though you are first, and we do not recognize that title. You will please hand over to our tax department the full annual value of the opportunity of which you have deprived us."

Then the first cursed the four for their little discovery.

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ART'S PRIZE.

There is a hard and painful loneliness
Which all must know who probe life's problems deep
Each for himself! On up the mountain steep
To that white rock, which seems the top, they press,
Till it is theirs almost;—
Then 'tis the prize is lost,—
Heights beyond heights they see.
Never the search is done,
Never the goal is won'
Yet is there victory!

Half-hearted, follow not! Stand thou away!
Truth is not found complete, in man's short day!
There is no victor's crown bright to the eyes,—
He who would win must count each step his prize.

—John Thornton.

The Mental Aspect of Sex.

"The intellectual transfiguration of sexual instinct is the result of a long course of intellectual evolution, and in the race or individual it, perhaps, more certainly than anything else indicates the hight of development which the man or the society has reached, and the width of the chasm which divides it from primitive conditions of life."—*Olive Schreiner.*

In any intelligent consideration of sex needs and sex manifestations the student finds the greatest difficulty in determining what is normal and what abnormal. Ages of dense ignorance, false reasoning and perverted emotions have resulted in such an unnatural, strained condition of all things sexual that it is difficult to go to the root of the matter, and one too often mistakes effects for causes, and thus fails to understand the subject.

Even radical thinkers and Freelovers are seldom able to take a purely normal view of the relations of men and women. Our lives are a constant protest against the old conceptions of sex, and the social conventions founded thereon, and for this very reason we are liable to go to extremes and to depart from a purely rational attitude. In our efforts to counteract the influence of sex superstitions we give special prominence to the sexual functions, and sex assumes undue proportions in our thought. From its subordinate position as a part of life, it becomes the *all* of life, and we lose the true valuation which alone gives a well-rounded character and a wholesomely happy life.

In seeking to escape from the arbitrary and artificial conditions of to-day, many make the mistake of going back to the animals to determine what is normal and what abnormal. While it is true that no study of human life is well founded which does not begin with the life of the lower orders, at the same time no such study can be complete if it ends there. Man is not merely a higher animal. As the animal is distinct from the plant, so is the human life distinct from the animal. In either case the difference is a matter of degree of development, and it is hardly more exact to regard man as merely a higher animal than it would be to regard the animal as a higher plant.

In studying human conditions, then, we must add to our investigation of physiological functions an analysis of mental activities. Great as is the common ignorance of sexual physiology and hygiene, it is surpassed by the densest of ignorance concerning the mental manifestations of the sex nature.

To the great majority sex is a distinction of physical structure merely, and sex interchange an act of the sexual organs prompted by the functional demands and activities of the body. This great majority have but a narrow conception of the possibilities of sex interchange. An unknown world lies just beyond their vision—a world of growth, of inspiration, of delight—but they deny its existence. Yet it is into this new world, this human world of intelligence, that rational knowledge and freedom of experience are leading us as we emerge from the animal world of instinct.

In speaking for the mental aspect of sexual interchange I would not for a moment seem to undervalue the physical. I am not one of those who think to elevate sex by weeding out its physical manifestations. "The soul is the body and the body is the soul;" the man is one, and the finest development of mind and of body are interdependent.

Our "Palace of Delight" must be raised upon a firm foundation in the solid earth. We cannot build in mildair. Some seek to suspend an edifice by intangible cords, from the throne of a mythical god; and because they cannot really get away from the earth, they call it vile and degrading. It may be that love etherealized beyond all physical expression is an angelic condition—being unacquainted with the psychology of angels I cannot say—but it is not a human condition, and for men and women to be angels would be as abnormal as for them to sink into mere animalism.

Just here let me define what I mean by a natural action or condition, since there are no standards; differences of time, of race, of individual make various standards. What is natural depends on degree of development; that is natural to society or to the individual which is in accord with present development and in line with future progress.

Taking a sane-minded review of the evolution of sex, we see the long process of growth through which love has been born into the world. Love—I speak now of the love between man and woman—love is distinctly human, even though, like all human attributes, its origin must be sought far back in the history of animal development. From sexual instinct to love is a long journey—the long journey from the brute to the man,—and the history of this journey is the history of the growth of the intellect. In no other department of his life do we consider a man's instincts a competent guide to conduct. Knowledge gained through experience and reason enables him to govern his actions with a conscious purpose toward the attainment of greater happiness through self-control and self-direction. So must it be with his sex life. . . . .

The brute has the same senses that man has, and they afford him similar pleasurable and painful sensations. Through memory he may learn to seek a recurrence of pleasurable sensations and an avoidance of those which are unpleasant, but his perceptions are concerned essentially with the causative object, and not with his own sensation. He is perceptive, rather than conscious. He may reason, but he never reflects. When the animal begins to observe, to compare, to analyze his own sensations, he is no longer a brute; he has passed into the human domain. Henceforth there is a mental aspect to his life. He has become conscious, albeit dimly, of his individuality, and a new phase of development sets in, along new lines.

Watch a hog eating an apple. He enjoys the gustatory sensations produced, and he learns a preference for apples. But what is his pleasure compared with that of the man? Man's nerves report the same sensations, but refined and sharpened by habits of discrimination and comparison. To the mere sensation of taste he adds the mental pleasure of the understanding of that sensation and an appreciation of it which comes only through mental activity and which gives to eating a beauty, a sentiment,

an art of its own. What has the true epicure in common with the hog?

Some animals delight in musical sounds; the savage beats his tom-tom with a kind of rude enjoyment, but the science of sound and the art of beauty in sound which we call music is a mental evolution far beyond his conception.

The ox on the hillside, the Polish plowboy behind him, the poet under the oak tree—all see before them the same panorama of mountain, river and plain, but who enjoys it the most? And what is the difference in the pleasure they receive? Is it quantity of sensation or quality of mental appreciation?

In every human sensation and emotion this mental aspect is found. In some individuals it is weak and undeveloped; in others it predominates till the bodily sensation is but the suggestive impulse, the spring at touch of which, as in Parisian pleasure gardens, fountains of beauty and joy spring forth. This mental pleasure is finer, more elusive, more complex and ever more intense than physical pleasure, and in the natures which have it most developed exists the fullest capacity for happiness.

Into the field of sexual sensations and enjoyments the intellect enters as fully as into other pleasures and experiences of life—indeed, far more so. The objective cause of many other forms of pleasure may be and often is merely an inanimate and unconscious object, while our sexual pleasures come to us through another sentient, intelligent being like ourselves toward whom we send out feelings of gratitude, of sympathy, of most delicate and intense appreciation. A new factor here enters into our enjoyment—namely, mutuality. More than the perception of beauty, more than the thrill of contact, is the response that comes from eyes and lips, the joy upspringing to mate our own delight, the giving of pleasure completing the happiness of receiving.

Herein is Love born in our souls. Not in the touch of flesh to flesh, not in the warmth and thrill and ecstasy of the gratified sexual impulse is Love begotten, but in the finer sentiments and appreciations of mutual delight. Without this mental participation Love cannot live, and sooner or later, but inevitably, the attraction ceases, exhausted.

As one writer says:

"Among the masses, and in marriage, the woman gives merely sensual delight of an intense kind for a few weeks, and then becomes a convenience for the house and bed. This is because human beings are really little more than brutes. It is not only the men, the women, too, grow cold in affection after the heat of the honeymoon: that is, they have had enough of physical pleasure. In short, the ordinary sexual intimacy is an animal affair.

"But there is another realization of love, when, in the moments of intimate union, the man and woman, in their dearest and sweetest sensations (those intensities which some call the soul), recognize each other as one; and on the substructure of the physical pleasure enjoy a finer pleasure, and for those precious moments are perfectly happy in the sense of pure lovingness, which each feels is of the other, and the gratification each gives the other. Such love and such use and liberty of the person always leave the two more to each other, more respectful to each other, and with a memory of deep gratitude."

One more quotation:

"Sexual instinct has finally become love; when, as 'the result of a long course of intellectual development,' the longing of the man and woman for each other has become so refined as to be offended at any idea of constraint, and so informed as to recognize itself as something necessary, energizing and elevating—an unconscious impulse come to consciousness as knowledge—then, among free men and women, men and women freed from the old ideals of subjection to each other, the instinct may lead to an art—the art of love; and having two ends—to inspire and to nourish the most beautiful and precious emotions of the soul, and to continue the race."

It is this development of love and sympathy, this enriching of life with more tender emotions, finer ideals and nobler aspirations, which is the goal of the use of the sex nature for pleasure. This is a purely personal use of sex, whereas propagation is a racial use. The latter serves to keep the race alive, to perpetuate the human species; the former tends to educate, to refine, to ennoble it, to make it happier and worth perpetuation.

There is an attempt to make human propagation, stirpiculture, a science. There may well be also a science, or perhaps an art, of love. The former studies nerve tissues, blood corpuscles, organs, secretions, periods; and seeks to determine the conditions of perfect physical parentage. The latter may well study feelings, emotions, thoughts—the delicate interactions of personalities, the subtle mentality of man and woman intimacies—with a view to determining the conditions of perfect love-enjoyment.

And it may happen that with the latter attained, the former will be less needful; that the desired issue of love will be even superior to the results of scientific breeding from physical conditions.

Sex love as a begetter of happiness holds a far different place to human experience from that of sex passion as a begetter of offspring.

In order to attain the greatest love-happiness from sexual activity, I believe it is essential to make this distinction between the bodily function and the love-interchange and enjoyment. The mental participation in sex-pleasure is much; it is essentially human and educational. But there is a higher mode of intercourse possible in which the physical basis, though absolutely essential and fundamental, is the substructure merely, upon which Love builds its delicate structure of beauty and joy. In this supreme experience, thought blends with thought, the finest qualities of mind and character are intensified and made visible. From this soul communion, this synchronization of two individualities, who can say what vital thought waves may not flow out to fecundate the sluggish racial thought and bear fruit in social harmony and progress?

It is the development of this perfect enjoyment, this art of love, pregnant with possibilities, that freedom from arbitrary restraint, increase of knowledge and the rationalizing of sex are tending.

ADELINE CHAMPNEY.

The Religion of Richard Wagner.

According to Dinger's tabulation of Wagner's views as a Neo-Hegelian, his philosophy was evolutionary materialism and sensualism, his religion Atheism, his ethics optimism and eudemonism, and his politics Anarchism: a summary of isms sufficient to chill the marrow and curdle the blood of many a devout Wagnerite of to-day. The works, which derived their inspiration and took a more or less distinct tinge from these tenets, are the projected musical dramas, to which the text was written, but the music never composed: "Siegfried's Death" (afterwards embodied in the third part of the tetralogy), "Wieland the Smith," "Jesus of Nazareth," and the subsequently completed "Ring of the Nibelungen," although in this last-mentioned tragedy of the gods he has thrown a veil of symbolism over his ideas and presented them in a more artistic and therefore less aggressive form. His strong and cheerful optimism as to the glorious prospects of mankind here prevented him from looking beyond and seeking consolation in the magnified looming of human hopes on the bright sky of the hereafter. The expression of this feeling comes out very forcibly in his essays and especially in his personal correspondence. "The future generation," he writes, "will have no longer any need of God and immortality, since this life will satisfy all our hopes, so that we shall not have to direct our thoughts beyond the earth to an imaginary heaven." He characterizes all such "religious presumptions" as "anthropomorphistic speculations, which are injurious and immoral, because they place the final purpose of man outside of himself," whereas he is only the supreme and crowning product of cosmic evolution and can "serve no other purposes than those of nature, which has produced him conformable to certain conditions of necessity." His spiritual superiority does not exempt him from the operations of the laws of development and dissolution which govern all other organisms.

In a volume entitled "The Destiny of Man" Mr. John Fiske endeavors to show the unreasonableness of supposing that "Man as the goal of Nature's creative work" should be only one of the many perishable forms of matter and destined to disappear with the rest, and asks: "Has all this work been done for nothing? Is it all ephemeral, all a bubble that bursts, a vision that fades?" To these indignant interrogatories Wagner would have replied: "No, indeed; man's immortality and eternal beatitude consist in the persistence and perfection of the spiritual element, not in the individual, but in the race; and there is no reason why the contemplation of this slow but unceasing process of evolution and its glorious consummation in the highest possible elevation of humanity, even though it be completed with the present life upon the earth, should put any logical thinker to intellectual confusion." It is interesting to note how easily, in regions of speculation lying out of the range of scientific demonstration, diametrically opposite conclusions may be deduced from precisely the same premises. Liszt was greatly exercised at his friend's utter lack of faith and in his letter seeks to show him the error of his ways, quoting with a slight and suitable variation the exhortation in Elsa's song:

"Lass zu dem Glauben Dich neu bekehren:
Es giebt ein Glück."

and beseeching him not to turn away contemptuously from this "only true and eternal bliss."

Wagner, however, was too much of a eudemonist, too thoroughly given up to the gratification of what he called his *Glückseligkeitstrieb*, to be greatly influenced by such admonitions. Ethically his philosophy of life might be summed up in Pope's exclamation,

"O happiness, our being's end and aim."

His bitter hostility to Christianity arose chiefly from its ascetic teachings, which put a barrier between man and the full exercise and enjoyment of the powers and passions with which nature has so lavishly endowed him and which are essential to his welfare and conservation. In "Jesus of Nazareth" he infers from the statement that "God is love," that love is supreme and absolute and knows no limitations. Indeed, the whole didactic purpose of the drama is to glorify love as the primal and universal law of the race in opposition to the restrictions imposed upon its manifestations by human enactments. In the crucible of this consuming and refining passion individual egotism is transformed into the altruism of domestic and social relations, thus fulfilling in the province of the emotions the alchemist's dream of transmuting base metals into gold. It endues Siegfried's sword with a magic power that shatters Wotan's spear, "the shaft of sovereignty" and symbol of conventional moral order, and urges the youthful hero onward through a sea of fire to the rescue and redemption of Brünnhilde.

Highly significant, too, is Wagner's enthusiasm for Häfis and Shelley. The former he declares to be not only "the most gifted poet," but also "the greatest and sublimest philosopher that ever lived." What attracted him so strongly to the Divân (known to him only in Daumer's fragmentary and rather imperfect translation) was the glowing sensuality that pervades all the ghasals, the warm erotic hues that color even the religious poems, and the unceasing denunciation of priestcraft and pietism. The motto of Häfiz: "Strive always after ready bliss," and his expressed preference of the tulip-cheeked beauties of Shirâz to the promised houris of Paradise, would commend themselves to Wagner as the quintessence of wisdom. As for Shelley, his admiration and also his knowledge of the English poet appear to have been confined to "Queen Mab," which charmed him by reason of its radically revolutionary spirit and atheistic tendencies.—Professor E. P. Evans, Munich, in the Open Court (Chicago).

Child Labor Causes Tramps.

Miss Jane Addams, of Hull House, Chicago, writing in Charities, a New York weekly review of general philanthropy, points out that child labor has a decidedly debilitating effect upon the mental and physical systems, and so drives men to tramp life. "It is surprising," writes Miss Addams, "to find how many begin to tramp because they are tired to death, just as a business man goes to the woods because he is worn out with the stress of business life. This inordinate desire to get away from work seems to be connected with the fact that the men have started to work very early, before they had the physique to stand up to it, or the mental vigor with which to overcome its difficulties, or the moral stamina which makes a man stick to his work whether he likes it or not." We cannot demand any of these things from a growing boy. They are all traits of the adult. Miss Addams goes on to illustrate by means of a man in the municipal lodging house of Chicago, who had begun to work in a textile mill quite below the present legal age, in New England, and who had worked hard for sixteen years in a place that required no mental exercise, but made him simply a cog in an industrial wheel. "At last," said this man, "I was sick in bed for two or three days with a fever, and when I crawled out I made up my mind that I would rather go to hell than go back to that mill." This man does not steal, Miss Addams says, but for four years now he has been tramping. The mere suggestion of a factory throws him into a panic. The physician has made a diagnosis of general debility. The man, in his opinion, is not fit for steady work, because prematurely spent. All this makes it very clear that the young, if too early submitted to the grind of factory life, must swell our pauper list.—Woman's Journal.

"The One Woman."

Mr. Dixon's book, "The One Woman," is being so widely read that it deserves some further comment. Why is it read so much? It is read because it appears to treat of the divorce question, in which the public, both progressive and non-progressive, are interested; still more because it seems to combat reform movements which are still unpopular; and also because while it has a heavy flavor of the sensational horrors which the untrained imagination loves for their stimulating qualities, it really presents some dramatic situations of the story with ability. The most curious feature of the book is that the author evidently believes himself to be defending monogamy and the ideal of "the one woman;" yet the idea of monogamy put forth by the only philosophizer in the book, who evidently presents Mr. Dixon's own views, is this: "Love as many women as you please, but don't desert your wife and children. . . . . Honor your wife with a polite lie."

It seems scarcely worth while to write a book to set forth a compromise with society such as every society man knows how to make when he falls in love with "the other woman." The hero of the story works his own downfall solely because he can only think of love in terms of monogamic marriage. The moral which Mr. Dixon thus unconsciously preaches is: Don't be a monogamist.

There is a passionate protest against "destroying the integrity of the family," and history is vaguely referred to; but the historical veneration for marriage is not hinted at; nor does Mr. Dixon tell us whether the crushing out of divorce and the strict enforcement of monogamy, actual monogamy, or, as he prefers, fictional monogamy, would make the American mother of one child, or of none, into his ideal woman. The real causes of ninety-nine out of a hundred divorce cases are of course not touched on in describing the unusual case in the story.

In another point, also, Mr. Dixon seems to sacrifice truth to prejudice. He evidently dislikes innovation both in the philosophy of economics and in the philosophy of sex; and he thinks to strike one blow at both of the movements he dislikes by calling his hero a Socialist and making him defy society in sex relations. But neither divorce and remarriage, nor the bravado displayed in the case described, is at all especially characteristic of Socialists, as I believe most of their enemies would admit. Divorce is characteristic of the American people, and is obviously resorted to as a means of making bond-marriage less intolerable, and indeed to make its continuance possible, among a sensitive and highly nervous people.

One great blemish in the book is the vulgarity of the language of both the women, which is most incongruous with both the culture and the exceptional strength of character insisted on in the description of both of them. The queenly Kate is made to say to the one-eyed bachelor who she has begun to admire: "I'll put you in training for a handsome woman I know." And later in the story she becomes a mere scold, in a situation which should naturally have evoked all her womanly tact.

Socialists will not be much frightened at the arguments employed against Socialism in the book. They chiefly consist in calling Socialism "the herd idea," and Socialists (like the mathematician and able writer Karl Pearson) "frowsy-headed."

DORA FORSTER.

A Jewish Criticism

Many of you hold, no doubt, that the manuscripts of the Bible have been preserved as written, without the alteration of a jot or tittle, and that its teachings are literally true and infallible. But where such sentiments are found among Jews it is because they have absorbed them from the Christian theologians. These theologians have adopted them from the exigencies of their theology and in order to sustain their doctrine concerning Christ. If the story of the fall of Adam were not true, there would be no necessity for the second Adam.

The text of the Bible has been corrupted. Moses did not write the Pentateuch, and Isaiah did not write all of the prophecy that goes by his name. The miracles are mere fables. God never descended to Sinai, and Moses never ascended it. The Bible did not produce religion, but religion produced the Bible.—Rabbi Emil G. Hirsch.

The poorest education that teaches self-control is better than the best that neglects it.—Sterling.

Lucifer, the Lightbearer

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Anarchy.

SYNOPSIS OF A LECTURE SUNDAY EVENING, NOV. 27, AT MEMORIAL HALL, ODD FELLOWS' BUILDING, SAN FRANCISCO.

Usually I do not call myself an Anarchist.

Usually I prefer not to be tagged or labeled at all, because of the great difficulty of overcoming prejudice in regard to certain words that by long use have become *polarized*—that is, have become like needles or bars of steel that, by lying in a certain direction for a long time, will lie in no other direction if placed on a pivot and left free to move. They always point to the magnetic pole of the earth;—not to the north star, as is commonly supposed.

So it is with certain words in the minds of most people. Among these is the word Anarchy. So long has this word been associated with assassination of rulers and with the idea of destruction of social order that it seems quite impossible to disabuse the mind of the average hearer of that impression—utterly false though it may be—whenever the words Anarchy and Anarchist are mentioned.

For this occasion, however, I purpose to break my rule and, in order that there may be no misunderstanding in the matter, will freely and frankly avow myself an Anarchist—in the true, the etymologic, the scientific and philosophic sense of that word.

The world of mankind may be rightly divided into two very distinct classes, *Archists* and *Anarchists*.

An Archist is one who believes that the masses of human beings cannot or will not govern themselves, and that the preservation of social order requires that some must rule and others must obey.

The word "archy" is Greek, from "archein," *to be first*, to be *chief* or *principal*. From this comes the kindred word "Archon," *a ruler of men*.

An Anarchist, from the formation of the word—"an" meaning *not*, and "archy"—means one who does not believe that the masses of people must have rulers to keep them from robbing and killing each other.

An Anarchist, from the etymology of the word—that is, the scientific or philosophic Anarchist—wants neither a

Mon-archy, meaning rulership by one man or woman; nor an

Olig-archy—rulership by a few persons; nor a

Hier-archy—rulership by a priest or a priesthood; nor a

Plut-archy (plutocracy)—rulership by the rich; nor an

Arist-archy (aristocracy)—rulership by the "best" citizens; nor a

Pant-archy—rulership by all the people (commonly called a democracy or a republic).

Of all these forms of archy the philosophic Anarchist has least use, perhaps, for the last named, from the fact that it is least honest, least real, most illusory, most deceptive, most fraudulent.

None but the philosophic Anarchist sees that a government by all the people is an impossibility, a misnomer, a contradiction in terms.

None but the philosophic Anarchist knows that the term "free government" is a "delusion and a snare," a phrase used by Archists to hypnotize the masses of people into the belief that they are the real sovereigns and that the government officials are their servants, or the *agents* selected by ballot to execute the will of the people.

None but the logical Anarchist knows that all government of man by man means *archy* in some of the forms just named, and that of all of these forms *pantarchy*—a democracy or a so-called republic—is most objectionable because the cunning and greedy few can rule and rob the producers of wealth and keep them quiet by telling them they are *self-governing* because they have the elective franchise.

None but a logical Anarchist knows that the only possible form of government in which the people can be self-governing is one in which each individual governs *himself*, and allows every other person to do the same; remembering always that

"The man of whole soul commands not nor obeys."

Self-government, then, is the repudiation of archy, of archons, which mean that some must be *first* or *chief*, which assumption again involves the logical necessity that some must be ruled by others, and therefore the logical conclusion is that self-government means Anarchy.

As further definition and illustration of what philosophic Anarchism means, take the following:

When we destroy darkness, light takes its place. Darkness can only be destroyed by letting in the light.

When ignorance is destroyed, knowledge takes its place, science takes its place.

When disease is removed, health takes its place.

When Tyranny and Injustice are removed, Liberty and Justice take their place—that is to say, when Archy is removed, Anarchy takes its place, for Archy is nearly if not quite synonymous with Tyranny and Injustice, and Anarchy is nearly if not quite synonymous with Liberty and Justice.

The phrase "free government," meaning a free archy, is a misnomer, a contradiction in terms, an utter impossibility, an unthinkable proposition.

How can there be a government—an archy—without subjects, without those who are ruled by others?

M. HARMAN.

Art and Life.

Art and science seem to me as necessary to life as air, water and sun. Science prolongs life and art intensifies and charms it. What pleasure would there be in living a few more years if these years were not enriched a hundred fold by our faculties of admiration? Art gives the joy of life. Science withdraws the fear of death. Joy gives health and health gives good will. Yes, art gives the joy of life. Art opens the door of the ideal, without which this life of ours would be so terre a terre that it would signify little to us if we lived or died. Art is the faculty of realizing sentiments and representing beauties which transport us beyond this world of ours, and this faculty is the elixir of life.—Sarah Bernhardt.

One who believes at all in the possibility that economic slavery and economic murder can be abolished by legislative decrees will always be disappointed, for he attributes to government a mission which it never possessed and never will possess. Our apostles of peace should reflect that the mission of governments is to support prevailing institutions. . . . They cannot wish a transformation of existing things, for only by that which prevails do they assert and vindicate their existence.—August Spies.

San Francisco Meetings.

(RECEIVED TOO LATE FOR LAST WEEK'S ISSUE.)

SAN FRANCISCO, CAL., Nov. 25, 1903.

The meeting at the Turk Street Temple, San Francisco, held in honor of the memory of the slain champions of liberty and justice in Chicago, Nov. 11, 1887, was not altogether satisfactory to myself and to the friends who came expecting to hear what I might have to say on that occasion. The committee on programme had promised me the first or opening half-hour; then changed it to the last half-hour. When called to the platform, at 10:10 o'clock, I said, in substance:

While I may have learned but little during a somewhat extended journey of life, one of my lessons of experience is never to undertake a public address after 10 o'clock at night. Man is said to be a bundle of habits. One of my life-long habits is "Early to bed and early to rise." It would be just neither to myself nor to my hearers—most of whom are working men and therefore need a good night's rest, to prepare them for their duties to-morrow—to attempt more than a very brief off-hand talk to those who have already listened two hours to addresses more eloquent than I could give.

The story of the judicial murder of August Spies, Albert Parsons, George Engel and Adolph Fischer, sixteen years ago to-day, can never grow old so long as men love liberty, hate tyranny, and honor manly courage in defense of the right, the true, the equitable.

If the heroic sacrifice of Leonidas and his immortal three hundred Spartans at the pass of Thermopylae should be embalmed in the memory of liberty-lovers in all lands and climes; if the act of Arnold Winkelreid, when he rushed with outstretched arms upon the spears of the Austrian phalanx, crying, "Make way for liberty," should be commemorated in prose and verse to the end of time; if Socrates, the Grecian philosopher, should be gratefully remembered for calmly accepting the deadly hemlock rather than deny his principles; if Giordano Bruno, the Italian heretic in theology and physical science, should be held in deathless remembrance as one of the greatest of martyrs to the doctrine that all men and all women should have equal right to interpret what are called sacred oracles for themselves, without the guidance of priest, parson or pope—if the tragedies that ended the mortal lives of these historic persons, and of many others, women as well as men, that could be named, should be held in undying honor by thinking people everywhere, then there is great propriety and reason for such assemblies as I now see before me, held to commemorate the more recent but not less heroic and not less tragical sacrifice of the four champions of the downtrodden toilers, on the 11th of November, 1887, in Chicago, U. S. A.

It is quite needless, even had I the time, that I relate the circumstances that led up to the police riot of May 4, 1886. Then as now there was great dissatisfaction with the working of our social, our industrial and financial institutions. Then as now those of the workers who read history and dared to think for themselves, saw that the forebodings of Abraham Lincoln had become true—as voiced in a letter to a friend, only a few days before his assassination:

"I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudice of the people until all the wealth is aggregated in a few hands, and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war. God grant that my suspicions may prove groundless."

This prediction, it was felt by the workers all over the country in 1886, and nowhere more keenly than in Chicago, was bearing fulfillment. Strikes were common. Chicago was the storm-center, so to speak, of the agitation for an eight-hour working day. On the first of May, 1886, a general strike to enforce this economic and very reasonable demand of Labor upon Capital was ordered. Over forty thousand of the Chicago workers were said to have responded to this call and walked out, leaving most of the shops and factories silent and deserted. Then came the shooting by the police of many innocent persons at the McCormick reaper works, where some small boys, assisted by some former employes of the company, had shown their lack of good sense by stoning the windows and causing a few dollars' loss of property—a misdemeanor, of course, but *no crime of all* when compared to that of the police in firing volley after volley of leaden bullets into the unarmed crowd, causing the instant death of seven men, the mortal wounding of several others, besides serious injury to many more.

To protest against this outrage by the alleged keepers of the peace a meeting of protest was hastily called to be held at the Haymarket for the evening of May 4. Speeches were made by Albert Parsons, August Spies and Samuel Fielden, all very moderate and pacific in tone and manner when we consider the terrible nature of the provocation that called out this demonstration of protest.

The meeting was a peaceable one—orderly in every respect. To show that there was no expectation of violence, it is only needed to say that many of the leaders brought their wives and children with them to the meeting. The Mayor of the city, Carter Harrison, Senior, was present till near the close—there was an appearance of rain; people were fast dispersing. So sure was Harrison that there would be no trouble that he went to the Desplaines street police station, where a large platoon of policemen were held in reserve to enforce order if needed, and told Captain Bonfield to send his men home, as they would not be needed.

But why continue the sickening recital of the disobedience of orders by the pliant tools of plutocracy? Carter Harrison was a friend of the people, the working masses, but—judging from reasonable probability—Bonfield was acting under orders from a higher source than the Mayor of the city. These orders were from the "powers behind the throne"—the capitalistic conspirators who had decreed that the agitation for an eight-hour law must be stopped. All subsequent history of the case goes to show the existence of such conspiracy.

Prominent among these evidences of conspiracy is the course of the large daily papers, in Chicago and elsewhere, in persistently misrepresenting the facts of the case, both before and after the Haymarket affair—before, during and after the trial—continued even to the present time.

If the term "bold, bad lying" was ever justifiable it was and is justifiable in speaking of the attitude, the record, of these papers.

If ever the term "prostitute press" was justifiable, as shown by evidence the most overwhelming—at the trial and ever since—then the large daily papers and many of the weeklies and monthlies of the United States have deserved this appellation, when they speak of "Anarchy" and the "Anarchists," and especially of the men judicially murdered in Chicago for their opinions and for daring to give utterance to those opinions.

* * *

On Saturday evening, Nov. 21, I was given the first half-hour at Apollo Hall at a memorial meeting held in honor of the Chicago martyrs by the Italian, the Spanish and the French Anarchists of this city. The meeting was not a large one, not more than one hundred and fifty being present, but if I am to judge by actions and tones of voice, and the responses to the speeches—all in foreign languages except my own—it was a very enthusiastic assemblage.

Sunday evening, Nov. 22, I had the pleasure of addressing about 250 of the English-speaking Liberals, Freethinkers, Agnostics, Spiritualists, Anarchists, Socialists, etc., at Memorial Hall, Odd Fellows' Building, this city. I spoke about one hour on "The Impending Revolution—Its Outcome: Will It Be Monarchy, Anarchy or Socialism?" Dr. York was chairman of the meeting, which lasted till considerably after 10 o'clock.

The weather has been quite unfavorable most of the time since I came to San Francisco. Rain, rain, mists and fogs, are the order of the day—and night also. The effect on my health has not been favorable, and yet I have had no day or night in which I was wholly unfitted for duty, whether of a public or private nature. Just how long I shall remain here is not yet determined, but having rented a hall for one month, I expect to stay till near the midwinter holidays.

Address as before, 217 Parrott Building, San Francisco.

M. HARMAN.

Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.—Mrs. Browning.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Fulton street cars also pass within a block of our residence.

Henry Bool, Ithaca, N. Y.: Allow me to say, I take your paper, Lucifer, for its reading matter, and consider it to be one of the best periodicals that it is my privilege to read.

E. D. Brinkerhoff, New York: So far as advertisements in Lucifer are concerned, I pay little attention to them, as I take the paper for its reading matter and not for its advertisements.

Belle Chaapel, Le Roy, Pa.: Please do not stop my paper. I will very soon send money for subscription. Would to-day, but cannot get to postoffice. The little paper is great—a real gem—that I prize above all the others that come to me.

J. E. Witman, Hazleton, Pa.: Enclosed find $1 for renewal of subscription to Lucifer. We—Mrs. Witman and myself—desire to get acquainted with a few radicals or Liberals living not far away—say in Philadelphia, Allentown or Harrisburg.

J. W. Lindquist, Ben Lomond, Cal.: I have moved about so much the past year that very few of my papers have reached me, but the copies of Lucifer have been read by many. I enclose money order to pay my arrears. I have the highest respect for your sincere and brave work. Yes, it does pay to be yourself and speak what you think.

E. Hayden, Red Bluff, Cal.: Inclosed is $1, for which please renew my subscription to Lucifer for one year. The paper is too sweet and pure a voice for liberty to be estopped. If it meets postal opposition it can only be from mere prejudice; there can be no reasonable ground for it, and every lover of freedom should recognize the greater need of just such a clear call for enlightenment and liberty as Lucifer sends forth, and should rally to its support. You have my deepest sympathy in your brave effort. Whatever may be the opposition of to-day, the approbation of posterity will not be withheld.

C. N. Greene, Topeka, Kan.: We have known Moses Harman for twelve years, much of which time we have been, as we are to-day, subscribers of Lucifer. We take the paper for two reasons—the reading matter it contains (not the advertisements), and because of our love and appreciation of its editor, who in spite of persecution and imprisonment dares to stand firm in his convictions and work for woman's emancipation, a religion in harmony with nature and the freedom of the race from all that enslaves. Long may he continue the fight in the mortal body, and may he see the fruition of his hopes.

E. C. Reichwald, Chicago: Regarding the article in Lucifer pertaining to the death of Mr. and Mrs. Green, I wish to say that it reads the same as an account in which they say the Greens were found dressed in silks and broadcloth. This is not correct and evidently originated in the brain of some reporter. Directly after reading the account I had a photo taken of them just as they were found, dressed in their night clothes, in order to refute the falsehood of the report.

[The report was printed as found in a Chicago daily, we having no other report to give. It is not unusual to find inaccurate statements made by reporters. Mr. Green was much more fairly treated in reports of his death than was S. P. Putnam when he met death in a similar manner a few years ago.—L. H.]

Mary M. Clark, Albia, Iowa: I think you are a brave, true woman. Stand by your principles and surely there are enough of us to help you. It is very strange to me that our "public servants" find so little to do. We receive through our mail an average of one poor, trashy paper every week that we have never asked for or paid for. They have beautiful names, such as "Home Treasure," "Happy Homes," "Sweet Hours," "Family Fireside," etc. We subscribed for one once, some three years ago, and although I have several times notified them to discontinue it, still it comes and the postal authorities never have written us asking us "If we want it, if we have paid for it," etc., like they have about Lucifer. Such papers contain all kinds of vicious advertisements, calculated to defraud the "dear people." Why don't the government "dads" look after them? The advertisements in Lucifer, such as Dr. Foote's book, "Borning Better Babies," E. C. Walker's "Vice: It's Friends and Foes," "Government Analyzed," etc., are not nearly so apt to attract the attention of the young and inexperienced as "A woman with $10,000 wants to marry nice young man," "Whisky easily made, costs 25 cents a gallon; many a poor man can pay for a home," "Money made quickly," and such books as "Meet Me at Dusk," "Will See You Later," and even much worse. We are so glad that your dear old father has taken this western trip. It will do him much good if he does not overwork, and he will do the cause much good, too. The West is more liberal than the East.

Alfred Schneider, Chicago: I have noticed in the last few numbers of Lucifer that this "government of the people" intends to shut your paper out of the second-class matter privilege, through the postoffice department. Of course it is rather preposterous to do this without asking the people (your readers); but what government ever asked anybody in behalf of the people? But it behooves me to protest against such outrage on free speech and free press, with all the sincerity of which I am capable. As I have been unable, under this reign of prosperity, to find work for the last four months, I ask you to continue sending me your paper, although my subscription expired several weeks ago. I will pay you in a short time. I hope that all of your readers will stand by you, and so show the government of what stuff those are made who believe in liberty.

A Professional Monster.

For barbarous inventions the medical profession takes the lead. It seems incredible that a man clothed in his right mind, who has a particle of humanity left in his heart, would do the things which we see recorded in medical journals every day.

It occasionally happens when a child is born that depressions of the skull are noticed. The bones of the cranium are very soft, and during the ordeal of birth sometimes these bones are pressed upon so as actually to produce temporary deformity of the skull. Every experienced midwife or mother also knows that in a little time, if the child lives, these depressions will come out all right. They need excite no anxiety whatever. The skull will shape itself up as soon as the child recovers from the effect of the pressure received during birth.

Dr. P. Baumm, a German gynecologist, suggests that in case a new-born infant presents a depression of the skull, due to pressure during birth, a small cork-screw be inserted into the depression, and then the depressed portion of the skull drawn up even with the cranium. He actually reports four cases in which he did this fiendish act. Two of the children died from internal hemorrhages, and the other two, he very triumphantly states, lived through it. This heartless wretch absolutely took a new-born child, screwed a common cork-screw right through the soft bones of the cranium, and then pulled out on it so as to even up the bones to his satisfaction.

Where was the mother when he was doing this? She was probably a poor, cringing creature, afraid of her doctor, as they are in Germany, and did not dare say a word. The medical profession in Germany has got the people under foot. The people have no rights, do not dare to breathe except as the doctor gives them leave. Everything is done with military precision. And the state of affairs that exists in Germany between the professional class and the common people is exactly the condition towards which things are tending in the United States. As the doctors get more and more laws to strengthen them they will grow more and more arrogant.—Medical Talk (Columbus, O.).

Not a Case for the Hatchet.

An Indianapolis man perpetrated a joke on Carrie Nation while she was there. A local dentist was standing on a corner when Mrs. Nation got through haranguing the crowd. "Look at that man," said the Indianapolis joker, pointing to the doctor. "He is well off, and he makes money out of the tears of orphans, the wails of widows, and the groans of strong men."

"He keeps a rum shop, does he?" said the smasher, darting a piercing glance in his direction.

"No," said the man, "he is a dentist."

Tolstoi's Opinion of the Kaiser.

Kaiser William had Tolstoi's book, "Thou Shalt Not Kill," suppressed in all his dominions on account of the following passage: "What must be going on in the head of William of Germany, a man of limited understanding, little education, and with a great deal of ambition, whose ideals are like a German junker's when any silly or horrid thing he says is always met with an enthusiastic 'Hurrah!' and commented on as if it were something very important by the press of the world. He says soldiers should be prepared to kill their own fathers in obedience to his command, and there is another hurrah. When he says the gospel must be introduced with the iron fist the people shout 'Hurrah!' He says the army must not take any prisoners in China, but kill all, and he is not placed in a lunatic asylum, but they cry 'Hurrah!' and sail to China to execute his orders."

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy; Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

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THIRD SERIES, VOL. VII., NO. 50. CHICAGO, ILL., DEC. 17, E. M. 303. [C. E. 1902.] WHOLE NO. 1000

CAUTION.

To the States, or any of them, or any city of the States: *Resist much, obey little;*
Once unquestioning obedience, once fully enslaved;
Once fully enslaved, no nation, state, city, of this earth, ever afterward resumes its liberty.

—Walt Whitman.

New York Partly Awake.

The John Turner mass meeting at Cooper Union on Thursday evening, Dec. 3, was a decided success. The large hall was crowded. John Sherwin Crosby presided. The speakers were: The Hon. John De Witt Warner, Congressman Robert Baker, Ernest H. Crosby and Henry Frank. Among the vice-presidents were: Felix Adler, William H. Baldwin, Jr., W. Franklin Brush, James Byrne, Horace E. Deming, Henry George, Jr., Professor Franklin H. Giddings, James K. Paulding, E. W. Ordway, Joseph M. Price, Charles M. Higgins, William Jay Schieffelin, Carl Schurz, Judge Samuel Seabury, Henry D. Sedgwick, Jr., Charles Sprague Smith, Charles B. Spahr, Oswald G. Villarde, C. W. Watson, R. W. G. Welling, Horace White, Mornay Williams and the Rev. Leighton Williams.

The papers, most of them, could not see what was coming. In spite of this list of names of prominent citizens—some of them very prominent citizens—only two papers this side the Brooklyn bridge printed an advance notice of the meeting. These were the News and the Evening Post. One of the others, the most vociferous friend of "labor," printed, a few days before, one of the dirtiest conceivable "reports" of a committee meeting at Dr. Foote's. The great meeting revealed to it its tactical error, and it hastened to say that "surprisingly large was the meeting" and "very prominent were the names of many of the men who consented to serve as presidents." The papers, with possibly one exception, have found there is an issue that cannot be ignored, and reports, interviews and editorials are now quite numerous. So far as I have seen up to this date the Evening Post, the News and the Brooklyn Eagle have spoken for fair play and the better traditions of the republic. Hostile editorials have appeared in the Tribune, the Times, the Commercial Advertiser and the Mail and Express.

At the meeting, letters from Edward M. Shepard, William Lloyd Garrison, from Mr. Turner himself, and from others were read amid thunders of applause. Ernest H. Crosby and John De Witt Warner surpassed their usual best, and that is saying very much. Every speaker was in deadly earnest, and sincerity is the soul of eloquence.

Vital printed matter is in course of preparation; other meetings are to be held, here and in other cities; the case is going to the Supreme Court, and the Congress will be besieged to repeal the thought-strangling sections of the immigration law. All this legal and educational work requires money. Every step taken expends labor and labor must be fed. The treasurer of the Free Speech League is Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City. Join the league—only $1 a year—and send additional sum if you can. The active and most efficient secretary is A. C. Pleydell, 175 Broadway, New York City. Write to him and let him know what you can do to arouse the people of your town, city or state. First of all, get a good statement of the merits of the Turner case into your local paper or papers. Write this statement yourself or furnish the editors with material which Mr. Pleydell will send to you if you ask him.

EDWIN C. WALKER.

244 West One Hundred and Forty-third street, New York.

I do not know Mr. Turner; nor do I know anything of his speeches, writings or beliefs, except as they appear in the proceedings against him. They have now resulted in the order of a cabinet officer of our republic that he be excluded by force from our country for believing in a theory of human society different from that held by you and me and the great majority of Americans and other civilized men, and in a decision of a federal court that there is no judicial power to interfere with that order. To my mind, the order of Secretary Cortelyou is thoroughly un-American, and is dangerous to the future prosperity and dishonors the true and useful glory of our republic. . . .

It seems to me to be clear that the word Anarchist, as used in the law, did not refer to the philosophic and peace-loving belief held by Mr. Turner. He believes, as I understand, and as the judicial record fairly implies, that humanity would be better off without government dependent upon force. The statute, as I conceive it should be interpreted, referred rather to a disposition and will on the part of the foreign visitor or immigrant to use force or advise others to use force against organized government. The statute does, indeed, refer to "persons who believe in the overthrow by force or violence of the government of the United States or of all governments and of all forms of law, or the assassination of public officials." This part of the statute is not well phrased; but the word "believe" as here used I understand to refer to an effective disposition and will to use force, and not to any philosophic creed.

I take it we must all approve the exclusion of those who come here to use force themselves or to advocate the use by others of force or violence to overthrow any part of our government, or any kind of murder, high or low. The decree against Mr. Turner is based solely, however, upon the provision for the exclusion of Anarchists, a provision never intended, I believe, to apply to those who hold philosophic and high-minded, even if impracticable, theories of human society, and do not threaten or urge violence. My fault-finding, therefore, is not so much with the statute, except that its phraseology is not clear, as it is with the application made of it by the national executive. That application I regard as un-American, high-handed, tyrannical and stupid.

In the brief submitted to Judge Lacombe in behalf of the government, no assertion, not even a hint, is made against Mr. Turner's character. He is not accused of desiring or seeking violence. The whole charge is that he has called himself an Anarchist. The able contention of his counsel is not disputed that he is an Anarchist only in the sense of those who believe that peace and virtue and happiness do not need the exercise of governmental force.

The sole defense of the government is that Mr. Turner "disbelieves in all organized government." Secretary Cortelyou applies a statute evidently intended to exclude persons who threaten violence or murder, to the case of a man merely holding in his own conscience and mind, and who in the freedom of his own England has expressed, a belief that human progress and safety do not need the aid of armies or police. . . . I must frankly say that the action of Secretary Cortelyou seems to me to have been only of a piece with much else indicating a temper in our

administration, and possibly (though I believe not) for a time dominant in American life, of hostility to freedom and favoring those narrow, arbitrary, obstructive, militaristic theories of public administration against which the very birth of our republic was a protest; theories which all countries, as they have grown more intelligent and more prosperous, have left behind.

Is it not intolerable that our government should admit freely a man who believes in despotism, religious persecution, or who supports polygamy (for mere belief in polygamy does not exclude), but that, on the other hand, men should be excluded for holding doctrines long preached and even practiced by many of the Quaker and other sects greatly respected by us all—doctrines held to-day by Tolstoi—doctrines the very holding of which implies a certain nobility and generosity of temper and faith? For me those beliefs are as yet impracticable and unsound; but I am far from saying or believing that they are more impracticable than much of the doctrine formulated in the Sermon on the Mount.

Has not America, has not civilization, come to everything now dear to them, to everything upon which their civilization and happiness depend, through the triumph of beliefs which were once odious and once treated as criminal, and for which men were deported and even burnt and crucified? Because Mr. Turner's belief is very far from mine, who am I that I shall say that, in the ages to come, he shall not be found right and I wrong? . . .

Are we to envy England the glory of her freedom? Are we not rich that the archives of our State Department hold the drafts of the noble dispatches we sent to Austria when she was displeased with our courtesy to Hungarian exiles? Must we in the twentieth century envy England the replies made in the middle of the nineteenth century by Lord Palmerston to Louis Napoleon and to other monarchs of continental Europe who would reduce the liberty of thought and speech in England—replies ever since stoutfastly sustained by the English government and English sentiment? Are we not to serve better, rather than worse, the cause of human freedom than the nation, once our oppressor, to which we sent the Declaration of Independence as an affirmation by America of a sound, sober, safe policy of public administration for all time to come? Is it credible that in our day and in our land there should be found men in places of great power who do not see that nothing is so conservative, nothing so safe as an absolute liberty to think and to speak and to write, so long as there is no urgency or invitation to vice or to violence!

I earnestly hope that the meeting at Cooper Union will demand that the statute shall be so modified as to make it clear that no belief shall exclude any man from our land, except as it shall form part of an intention to promote crime or vice or violence. I hope that the meeting will go further, and, assuming—as I think it ought to assume—that no such thing as this deportation of Mr. Turner was ever intended by Congress, declare that his deportation or any other interference with peaceful freedom of belief by the executive authority is a high-handed offense against American right, American law, American conscience, American order and American freedom.—Edward M. Shepard, in letter read at Cooper Union meeting.

I shall be grateful if you will convey to the Free Speech League, as also to all those who have in any way assisted, my very high appreciation of their efforts in my behalf. But while I am quite unable to adequately express how I value their personal feeling of friendship, I am still more concerned that the whole force of public opinion shall be brought to bear with a view to abrogating this law under which I was arrested and am now detained for deportation.

That is the question of principle to keep steadily in sight, and my personality is only incidental to it. Whether I am deported or not makes very little difference, but the safe and permanent establishment of this measure means the beginning of an era of attempted suppression of opinion which would menace every minority in the United States.

What is there about America that can cause it to fear the ideal of one who in Great Britain and Ireland, France or Belgium, remained unmolested? Is the new democracy more fearful of opinions than the older European countries? I hope, for the credit of the United States, honest opinion will not be permanently barred out by ill-conceived legislation, and that lovers of liberty will not rest till they have again placed America among those liberal countries which do not use political discrimination against the stranger at their gates.—John Turner, in letter to Mr. Pleydell, read at Cooper Union.

It is generous of Mr. Turner to suffer persecution voluntarily that citizens of the United States may test the constitutionality of the law against free speech and free thought as well. If the methods of Russia and Turkey are to prevail here, the sooner we know it authoritatively through the Supreme Court the better. By this self-sacrifice we shall learn definitely whether or no we are to wear shackles extemporized for us by imperialism in a season of national hysteria. Free expression is a danger to tyrants, and stifling individual opinion is the first step from democracy to despotism. Against this manifest tendency let every lover of liberty protest.

"Now, while the padlocks for our lips are forging,
Silence is crime."

—William Lloyd Garrison, in letter read at Cooper Union.

Early in American history, there was a popular uprising against the alien and sedition laws, which seem to me to have been less arbitrary, less insidious, and less of a menace to freedom of thought and speech than is the present procedure of the Department of Commerce, as is illustrated in the Turner case. Since the time of the "English star chamber" proceedings, I know of no more flagrant case of imprisoning and deporting a person without giving him an opportunity for a fair trial and without any other evidence against him than vague suppositions as to what his theories and beliefs are.—Alfred J. Boulton, in letter read at Cooper Union.

The opinions of Mr. Turner I do not know, but that is not the question. The issue is whether any man's opinion should bar him from our shores. The misuse of such power begins with any use of it.—Thomas C. Hall, in letter read at Cooper Union.

The legislation against which we protest is of an atrocious class. The bill is a badly drawn document, and it would be easy to demonstrate how ridiculous are its inconsistencies. But it is too serious a matter. One might as well discuss the etiquette of murder as to criticise the rhetoric of such an act as this. . . . Thousands upon thousands of voters in Western States, thousands of peaceable citizens, married here, acquiring homes and building up the country, are at the mercy of reptile informers, inspired by officious zeal, paid by personal enemies, or subsidized by foreign governments to counteract the immigration of their citizens, and they may at any time be taken from their work, their friends, and their families, and, if condemned in secret trial, deported thousands of miles to the country they left.—John DeWitt Warner, in address at Cooper Union.

Comments of the Press.

One of the speakers at the Cooper Union meeting said he feared that Americans have forgotten what liberty means. He called attention to the significant absence from the meeting of the clergy, leading merchants, judges, the Mayor, the patriotic sons and daughters of this, that and t'other—the representatives of that element of society which calls itself "better" and claims a monopoly of virtue and patriotism—and he charged them all with being recreant to the faith of their fathers. The indictment was severe, but it was a true bill. Except a few earnest men and women on the platform, there was hardly a sprinkling of old-fashioned Americans in the hall. As one of the morning papers said, with half a sneer, the audience "was recruited mainly from the lower East Side." Perhaps that is why most of them deemed it safe to report the meeting falsely and to assert in stupid headlines that it was a demonstration in defense, favor and support of Anarchists and Anarchy.

It was such a meeting as might have been held in New York more than a century ago to protest against the alien and sedition laws, or in Boston before that to denounce the tyranny of an English king. It was called in defense of the fundamental rights of the American citizen, the rights of free thought, free speech, and public trial by judge and jury under the forms and safeguards of the common law. It was a meeting called to protest against and demand the repeal of a law so invasive of those American rights as to wring from the indignant John DeWitt Warner this startling challenge to authority: "We will resist to the death our government, or any other government, that attempts to penalize free thought and free speech by enforcing such a law as this."

The audience was earnest, alert, intelligent. It knew what items such names as Guizot, Reclus, Thoreau, Emerson and Spencer stand for, and quickly appreciated the slightest allusions to them. More than all, that audience knew the meaning of "administrative process," knew what dangers to the citizen lie in any curtailment of the right of free speech, and had a living, human grasp of those principles and ideals which have become mere academic platitudes to too many of us. Curious, is it not? While Americans are prating solemnly of the evils of immigration and devising barriers to keep aliens out of the country, the immigrants are defending American principles, keeping alive the American ideal and jealously guarding American rights from invasion by the perverted machinery of American government.—Daily News (New York).

The ability of the anti-Anarchist clauses of the immigration law to make martyrs to free thought is being signally illustrated in the agitation that has arisen in New York City over the deportation of John Turner, the English labor organizer. The mass meeting in Cooper Union to protest against the government's act was the scene of a great gathering of earnest people, who believe that Turner's deportation would be essentially an act of stark tyranny, unjustified by any condition and utterly opposed to the principle of free speech, and especially of free thought, upon which the American republic was founded. Whether Congress will heed the protest, in case the United States Supreme Court sustains Judge Lacombe, may depend entirely upon the amount of popular feeling aroused. The labor unions of America, to whose work and principles Mr. Turner has been devoted, might take up this affair to good advantage and press it upon the attention of Congress. . . . The long struggle for intellectual liberty, from the Middle Ages down to the opening of the nineteenth century, stands for too much agony and sacrifice in human history to be repudiated in our own time. The principle won at such great cost cannot be attacked without arousing a violent protest, of which the Cooper Union meeting was but the first sign. . . . It should not be forgotten, in any consideration of this case, that protection for the Anarchist who preaches violence and assassination of rulers is not demanded by any one. That section of the new law which is exciting protest, and under which it is proposed to deport Mr. Turner, provides for the deportation of any alien who "disbelieves" in organized government. Mr. Turner, like Tolstoi and Krepotkin, never in his life suggested or advocated violence or assassination, yet, like those two celebrated men, he does "disbelieve" theoretically in organized government. His intellect has honestly brought him to that conclusion, which stands for an ideal. Is it not a mistake and a violation of the spirit of our institutions to drive this man from the country because of an honest belief in academic anarchy, peaceably held? . . . The conclusion cannot be avoided that in prohibiting the presence in this country of men simply because they "disbelieve" in the government which exists in this stage of civilization, Congress acted without realizing the effect and bearing of its legislation.—Springfield (Mass.) Republican.

As we have already pointed out, Mr. Turner was arrested in true Russian style, while making an address upon trades unionism at a hall in this city. The sole reason for the interference of the federal authorities, by direction of Secretary Cortelyou, was some speeches which Mr. Turner had delivered in England, and to which the British authorities had never deemed it worth while to pay any attention. . . . If there is one ideal associated with the history of the United States it is the right to free thought and free speech. There was no other motive behind the coming of the Pilgrims than the desire freely to worship as they pleased. . . . The country has recognized that free speech is the best safety-valve in any free land. It has hitherto always declined to follow the example of the French republic in punishing men for their political views. . . . The truth is that the statute as now worded, whether intentionally or because of carelessness, savors of the Middle Ages, of the days of religious intolerance and persecution, and is a blot upon the country's good name. It puts sweeping powers into the hands of a government official which he ought never to possess and cannot be trusted with, as Secretary Cortelyou has shown. It will inevitably bring with it a system of espionage at home and abroad. It involves already deportation after a secret hearing in which the accused man is made the main witness against himself; and from the decision of a commissioner he has no appeal save to a cabinet officer. The wrong is plainly so monstrous that Congress cannot refuse to amend the law so that it shall apply only to those persons who come here advocating the commission of violent crimes.—Evening Post (New York).

Where are the workingmen? How many unions have discussed the case of Mr. Turner? One. The Central Labor Union—and it voted that it could not *afford* to help him! Could not afford to help a unionist! It was afraid of being contaminated. How many workingmen know about this case? We have interrogated a great many. "Oh, yes; I saw Mr. Turner's name mentioned in the papers as being arrested." "What! Turner, the Anarchist? They sent him back to England, didn't they?" And that was all they knew about the outrage on their champion. In the speech, after making which Mr. Turner was arrested, the reporters claimed that his utterances were incendiary, inasmuch as he said that within ten years there would be a strike beside which all other strikes have been infants' efforts. Mr. Turner is mistaken. The workingmen are asleep to stay. Sleeping men do not think, and the workingmen are asleep as far as all the vital principles of liberty in this country are concerned. Once in a while they wake up and break some comrade's head and then go to sleep again. They are in the brute force stage, and are met with brute force, and they always lose in the end because they can be hired to club and shoot and arrest their comrades. The institutions of society are in no possible danger from them. Mr. Turner can be safely turned loose.—Truth Seeker (New York).

It seems probable at the present writing that, as a result of the attempt of the government to deport John Turner, the constitutionality of the law under which the attempt is made will be passed upon by the Supreme Court of the United States. It is to be hoped that the case of the defense will be adequately presented. In my view the only hope of overturning the law lies in the argument that it is in conflict with the *spirit* of the constitution, for I consider it almost certain that the higher court will decide, as did the lower court, that it does not conflict with the *letter*. As it could not in any case be in the power of Congress to pass effective laws limiting the freedom of speech of persons not residing within the jurisdiction of the United States, it is hardly to be supposed that the framers of the constitution intended to forbid such legislation, of the possibility of which they never could have dreamed. But, on the other hand, it is still less to be supposed that, in framing a constitution for a land whose earliest settlers came here from foreign shores in search of freedom to speak, they intended to make it possible to prevent others from following this example. Turner's lawyers should build their case on this contention.—Liberty (New York).

It is not generally known that the new anti-Anarchist law not only authorizes the deportation of aliens disbelieving in organized government, but provides long terms of imprisonment for American citizens inviting such aliens to those shores. If I were to invite a friend John Henry Mackay to this country to pay me a social visit, I could be imprisoned for years under this law. But John Henry Mackay, residing in Berlin, can invite me to visit him there without danger of interference on the part of Emperor William, provided always that during my sojourn I do not speak with unseemly levity of the emperor's mustache. Which is the freer country, the United States or Germany?—Liberty (New York).

While the unwisdom of officialism is daily illustrated, the argument for each proposed new department sets out with the postulate that officials will act wisely. After endless comments on the confusion and apathy and delay of government offices, other government offices are advocated. After ceaseless ridicule of red-tape, the petition is for more red-tape.—Spencer.

Verily, thou art either working man, beggar man, or thief; for, except ghost, there is naught else for man to be.—Carlyle.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Notes of Travel.

OAKLAND, Cal., Dec. 9, 1903.

"Speech is silvern, but silence is golden," saith the proverb. For some weeks past I have occupied but little of Lucifer's space. Having arranged to give a short lecture course in San Francisco, I thought it best to concentrate the little energy I possessed upon making these lectures a success and depend upon others to do the writing for Lucifer's columns. That our readers have little or no cause to regret this arrangement I have good reason to believe. Now that this lecture course is ended I once more ask a share of the weekly space in our old yet ever young Light Bringer.

First, I wish to say a few words in regard to California as a health resort in winter—or fall and winter. It is just one month since I landed in San Francisco, having reached that city on the evening of Nov. 9. As most of our readers know, winter is the wet season in California, and notably so in San Francisco. It so happened that the wet season began simultaneously with my arrival on this coast, and for two weeks or more there were almost no dry days. Often, too, when there was no rain the fogs in San Francisco were sufficient to shut out the sun and make the invalid regret having left so soon the almost perpetual sunshine of New Mexico and Arizona. The two weeks last past have, however, made amends, and most of the days have been bright, sunny and pleasantly warm, though the nights have been cool enough for overcoats, heavy blankets and fires in sitting rooms.

* * *

Speaking of New Mexico, I am reminded of a promise made to many friends in that land of sunshine, of pure air and pure water, to make further mention of the fact that health-seekers, living in the Eastern States, and in the great "Middle West," need not cross the continent to find these prime conditions of a first-class health resort in greatest perfection. Added to these advantages should be mentioned the fact that flesh-eaters can have beef and mutton direct from the alfalfa pastures, instead of from the slaughter-pens of the great cities, to which pens they have been brought many hundreds and even thousands of miles in stock cars, packed like sardines in a box, deprived of food, of water, of exercise and even of the privilege of lying down. Vegetables and many fruits grow to great perfection in New Mexico, so that the vegetarian does not need to depend upon cold storage and long carriage for his supply of these necessaries of life.

Of the three stops in New Mexico—at Las Vegas, Albuquerque and Socorro—it is difficult to decide which interested me most, as a health-seeker. Each has advantages peculiar to itself. The first named is the farther north and occupies the higher ground. The second is medium as to latitude and altitude, and consequently has less variation of temperature winter and summer. The last named is farthest south, and much lower in altitude, hence has more summer and less winter.

As to sunshine and dryness, Albuquerque stands pre-eminent, not only among New Mexican cities, but, according to the editor of the Journal-Democrat of that city, pre-eminent among all the inhabited sections of the United States—as shown by carefully kept records. As to population, business, wealth and political influence, Albuquerque is easily the metropolis of New Mexico, and on these accounts will probably attract more health-seekers than either of the other places named. As yet there is no large sanitarium located here and no pleasure resort, such as the Montezuma Hotel, near Las Vegas, was designed to be, but in the way of hotels located near the Santa Fe depot and business center Albuquerque is fairly well supplied. A week's stop at the Highland Hotel, located, as the name indicates, on high ground, and convenient to the railway station, convinced me that the host and hostess of this hotel understand their business and do their best to make their guests feel at home, and for a temporary stopping place, or even for a longer sojourn, the Highland Hotel, of which S. R. Symonds is proprietor, is hereby recommended to the readers of Lucifer who may be traveling in New Mexico for health, business or pleasure.

At Socorro is located the School of Mines for the territory, and while I have little faith in the plan of educating people at the expense of the taxpayers, it would seem right and proper that attention be paid to the best methods of mining and of extracting metals from the native ores, in a country largely dependent on mines. In company with an old friend and subscriber I had the pleasure of a drive out to this school, and of making the acquaintance of its professors, and of examining its various departments, laboratories, etc. Socorro is one of the oldest towns in New Mexico, and possesses great advantages as a health resort, also as to its opportunities for business enterprises. Any reader of Lucifer who may feel interested in learning more of this city, the most southern point visited while on my trip to the Pacific Coast, can obtain reliable information by addressing J. H. Hilton, one of our subscribers at Socorro, N. M.

My trip through Arizona, another land of perpetual sunshine, was made without stop and mainly by night, so that I cannot speak with such confidence as of New Mexico of its advantages as furnishing opportunities for getting and keeping well. As to scenery, while much of what I saw was grandly beautiful there was too much of the desolate and barren to make Arizona very desirable for permanent homes or even as temporary stopping places. South of the line of the Santa Fe, however, I am told, there are many flourishing settlements, famous for health and for building beautiful and desirable homes.

As a land of unlimited possibilities, however, California seems to exceed anything I have seen since leaving Chicago. San Francisco, with its suburbs, Oakland, Berkeley, Alameda, Fruitvale, and a few others, is doubtless the most wonderful city on the continent, especially when we consider the changes wrought in the comparatively small area within the past thirty or forty years. The population of San Francisco and its suburbs is now believed to exceed half a million human beings, while the buildings and other improvements are on a scale of magnificence and beauty scarcely surpassed anywhere in the western world.

Speaking of the possibilities of California, I have just been made acquainted with the groundwork of an individualistic co-operative enterprse, to be located within two hours' ride by rail from San Francisco, that impresses me as very practicable if the right kind of people can be got together. There are nearly four hundred acres in the tract, water and timber, with bearing fruit-trees, vines, buildings, etc., one mile from a railroad station. Any one wishing further information in regard to this enterprise can address me at San Jose, Cal., care 126 South McLaughlin avenue.

Having taken so much space with the introduction to what I meant to say as to the reception accorded me by the people of San Francisco, I must close for this week, hoping in my next to give some account of the western metropolis—of business enterprise and of progressive thought, also of the three lectures I was permitted to give at Memorial Hall, Odd Fellows' Building, San Francisco.

M. HARMAN.

What sense is there in paying the bills of another world while living in this? We can live in but one world at a time, and it is the heaven of this life that we should seek and the hell of this life that we should shun.—Boston Investigator.

San Francisco Protests.

The following resolutions were adopted at a meeting at Memorial Hall, Odd Fellows' Building, San Francisco, Nov. 29:

"Resolved, That we, citizens of San Francisco, do hereby protest against the unjust and arbitrary action of the Third Assistant Postmaster General, E. C. Madden, in proposing to strike from the list of papers receiving second-class rates Lucifer, the Light-Bearer, published by Moses Harman of Chicago, and Freedom, published by Helen Wilmans of Seabreeze, Fla., as an unwarranted encroachment upon the rights of free speech and free press, and therefore a denial of constitutional rights.

"Resolved, That a committee appointed by the president of the evening sign these resolutions and forward a copy to the Third Assistant Postmaster General, E. C. Madden."

The resolutions were signed by a committee composed of Scott Briggs, 132 McAllister street; S. H. Tarr, 217 Parrott Building, and C. V. Cook, 384 Dolores street.

The hall was well filled and the expression of protest apparently unanimous.

Copies of the following letter of protest were circulated and unanimously signed by those present in the hall, which copies will be sent to the Third Assistant Postmaster General:

"San Francisco, Cal., Nov. —, 1903.

"Mr. Madden, Third Assistant Postmaster General, Washington, D. C.—Dear Sir:

"We the undersigned desire to enter our protest against the action of the United States Postoffice Department in attempting to deprive the papers, Lucifer the Light-Bearer, published by Moses Harman of Chicago, and Freedom, published by Helen Wilmans of Seabreeze, Fla., of the privileges of second-class registration.

"Yours respectfully, ——."

M. HARMAN.

Tess and Other Women.

A good friend whom I have never seen, noting my queries published in No. 995, has sent me back numbers of Lucifer—with a prescience quite marvelous—to the very date of my being obliged to forego it. Now my spare minutes are given to reading up; as they are rare, I've not got very far yet. But I owe the sender gratitude for the mental feast he has provided me.

In the first place, in these papers, I am struck by the vivacity and logical force of the writings of Lucifer's new correspondent, Lena Belfort. Her plea for a new literature, a literature more true to life and in line with our vigorous young ideals, comes at a time when it is needed. Would that it might be heeded! And her answer to George Brown's nonsense about Hardy's Tess, and women generally and generically, was strong and to the point. If I did not know George Brown to be a good fellow and a lovable one, I should let his utterances pass as nothing more than the stock chatter of the every-day trolley-car philistine, and forget them. As it is, I become indignant again, for the —th time, at this glib talk of "prostitutes" and "the chaste woman." It seems to me that if I were a man, feeling as men do, as I have heard George Brown say he thinks, that the prostitute is necessary to men; if I used her myself; if this were the case, it seems to me that bare decency would forbid my speaking ill of this creature of my need. Nay, merely as a reasoning being, leaving sex out of the question, I do not vilify the vessel that serves my necessities.

It has always struck me as a pretty low thing for women to run down that caste called prostitutes; but at least we do not say, "We must have them"; we do not use them. Ah! I forget. We virtuous women (Brown would say *chaste* women, wouldn't he?) are preserved to our husbands, lovers, masters, by the prostitutes. Then I say "Shame!" to that man or woman who, living in comfort or in virtue at the expense of another's comfort or virtue, utters one word of blame of the one whose parasite he is. Which is the parasite? The prostitute, or that society which sucks her blood?

Now, I wish that my friend would give us an exact definition of the word *chastity*. Mind, I mean something positive that we may know it by when we see it. If it exists outside of Brown's "chaste" mind, of course, it can be defined. Of course, I know what the conventional, dyed-in-the-wool conservative means when he speaks of chastity. But what can a radical mean? What does the word mean to a man for whom the ceremony of marriage is a shibboleth? I wish Brown would tell us whether it is a quality or a condition; and then whether it applies to body, mind, or soul. It can scarcely be a quality; for qualities—of body, mind and soul—are desirable, or they are undesirable, irrespective of sex. Brown implies that chastity in man is either undesirable or impossible—or at least different from chastity in woman. It cannot, then, be a quality. If it is a condition, it might, of course, be affected by sex, if a condition of body. Mental and spiritual conditions have not yet been determined by sex, I believe. If it is a physical conditon, I should be very glad to know what it is. I do not pretend to deep physiological science. Will Mr. Brown kindly enlighten my ignorance?

Though I will not join in the vulgar hue and cry against those arbitrarily called prostitutes, still I do not wish to see their tribe increase; and I firmly believe that this loose talk about "chastity" does a great deal to keep up that false sentiment which creates *real* prostitution.

LAURA H. EARLE.

The New Thought Convention.

After being one of Elbert Hubbard's "freaks" for some time and mingling with the constant stream of charmed and charming visitors to the much-overrated Roycroft Shop, I drifted into the Chicago convention, and found its atmosphere very pleasant and congenial.

Aside from the general interest in a "reformed Roycrofter," I met a fine spirit of comradery and good-fellowship that spoke well for the New Thought people. Probably in no other gathering containing so many people of influence and high position did conventionality ever count for so little, and individuality have such free scope. Strangers from thousands of miles apart were mutually fused by the instinct of the occasion into the happy units of a family reunion.

The whole drift of New Thought teaching is in the direction of individualism. It helps in the attainment of that personal poise and power that fits for release from all restraint. Before those who really live in its spirit, law is ridiculous and government absurd.

The world will hear from this convention and the people who composed it. It is the New Life—the charmed life, the full-orbed life—that is irresistible. It is immune from prison or injunction. Its smile is stronger than uniformed regiments; its silent thought more explosive than dynamite. The New Thought reformer, in any line, needs no revolutionary programme, no campaign of noisy invectives and denunciation. Kindly and sweetly he lives and works, and all the things that bind and bar humanity's rising love-tide vanish like the winter's ice before the coming spring.

All this was immanent and vibrant at the convention. That some of the people who created this spirit were not familiar with the avowedly Anarchistic forms of its expression helps to show its universality and power. The love of freedom is a growing love. Real New Thought people make good Anarchists.

C. L. BROWNE.

Socialism vs. the Single Tax.

To my recent fable designed to show the inadequacy of "equal opportunity" as a remedy for the economic injustice of the day, Bolton Hall appends a Single Tax sequel in Lucifer No. 998. In the fable, five men of unequal ability run a race under equal conditions, with their economic lives for a year as the reward, and the ablest man not only wins his own prize, but also possesses himself of the prizes rightfully belonging to the others. As a solution of the difficulty, Bolton Hall suggests that the winner be taxed by the losers to the full value of the wrongfully appropriated prizes.

The Single Tax position is therefore this: The winner has no right to the economic lives of his fellows, but so long as conditions allow him their possession, we will try to even up matters by taxing him so heavily that he will not really be a gainer after all.

Now the Socialist position is also that the winner has no right to the economic lives of his fellows, but it differs from the Single Tax position in maintaining that conditions which allow such wrongful possession are necessarily themselves wrong, and must be changed. In other words, it is foolish to try to even up the result of continually recurring unfair races, instead of arranging races that are fair from the start. Furthermore, to tax a robber is practically an admission of the righteousness of robbery. As was suggested in the before-mentioned fable, there is no just remedy but the handicap race, assuring to each individual his own economic life, and fully acknowledging his ethical right thereto.

ALEX. H. WIGHT.

Equal Opportunities: A Fable.

A man who sought to serve all humankind deeply regretted the vicious antagonisms which prevented the members of the various sects of economic reformers from working harmoniously, unitedly, and thus intelligently and effectively.

Pondering in humility, and ever desirous of perceiving, receiving and considering, there was given unto this man the knowledge that, whilst the various camps of reformers were blindly worshiping crude devices of human creation, the real economic goal sought by all of them was the natural ultimation of the universal principle of justice—viz.: access upon a basis of equality upon complying with like conditions.

Furthermore it was given to this man to perceive that, acknowledging the unquestioned accuracy of the foregoing fundamental fact, evolutionary and constitutional proposed laws could be drafted which, enacted into law by the suffrage of the people, would speedily permit and aid all humans to work out their economic salvation.

An ungentlemanly reformer who was sadly short in mental grasp and discretion, but blessed with a bountiful supply of real valor, blurted out a harsh curse upon the man who dared to disclose truth in its most practical form.

A profound thinker who had succeeded in forcing his broad intellect into the contracted rut of land reform via the Single Tax route as the only genuine and unquestioned economic panacea was so shocked at the crude assault of the ungentlemanly reformer that, to make amends, he assailed the newcomer with the illy planned, revolutionary and unconstitutional device, the taxation of land values, and slew him, like a gentleman should, according to the rules of approved warfare. Then all the Single Taxers chorused, Selah! and the false consistency of the adherents of the various economic divisions was successfully maintained.

MORAL.—The leaders of the various economic isms must close their mental vision to the reception or perception of any new harmonizing and practical disclosure; otherwise their distinctive occupation would vanish. The masses suffer and are debased through unnatural economic legislation, but the ignoble position of reform leaders must be upheld. EDWARD STERN.

Answers to Laura H. Earle's Questions.

"Does a sex attraction that is exclusively physical justify itself?" Whatever, and only whatever, is mutual is justifiable and right.

"And how does such a phenomenon explain itself in a person who recognizes the essential difference between this emotion and that of love?" Physical attraction is an essential part of love. There is no real, all-around love without physical attraction.

"Or are the two emotions only different aspects of the same great passion?" Physical attraction and whatever else composes love is part of the great passion called love—Love, the savior or saver of humanity.

"Does the gratification of the physical need blunt the perception for the more etherealized love?" If the two distinct methods of sex communion are understood and practiced the answer is a most decided no.

"And would the answers to these questions have the exact same application to both sexes?" I see no reason why the application would not be the same to both sexes.

SARA CHRIST CAMPBELL.

The Task of Voltaire.

Voltaire's task, however, was never directly political, but spiritual, to shake the foundations of that religious system which professed to be founded on the revelation of Christ. Was he not right? If we find ourselves walking amid a generation of cruel and unjust and darkened spirits, we may be assured that it is their beliefs on what they deem highest that have made them so. There is no counting with certainty on the justice of men who are capable of fashioning and worshiping an unjust divinity, nor on their humanity so long as they incorporate inhuman motives in their most sacred dogma, nor on their reasonableness while they rigorously decline to accept reason as a test of truth.—John Morley.

We are all of us, in the realm of religion, Anarchists.—Dr. Lyman Abbott.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Alex. E. Wight, Wellesley Hills, Mass.: For the information of those government officials who are attempting to suppress Lucifer, I wish to state that I have been a paid subscriber for several years, and am now paid for at least one year in advance. I subscribe to Lucifer for two reasons: (1) because it advocates a most important social reform, and (2) because it avails itself more fully than any publication of which I know of such freedom of the press as is allowed to the papers of the United States. It is in the completest sense (aside from legal limitations) a people's forum.

F. E. Gorton, Fenton, Mich.: Please let me say that I have been a subscriber to and reader of Lucifer for several years, and had I been a reader of this journal when I was just entering manhood it would have been worth more than a thousand dollars to me. It was first recommended to me by Dr. E. B. Foote of New York, and I am grateful to him for so doing. Now, I would most heartily advise all young people to become readers of this journal. It treats of a subject that is tabooed but which is of great importance to all, and every young person who reads Lucifer carefully will thank me for recommending it.

C. L. James, Eau Claire, Wis.: I perceive that your article "Not a Case for the Hatchet" was a satire on the extract from Medical Talk, Columbus, O., headed "A Professional Monster." I see that because it immediately followed the extract and was so thoroughly adapted to expose it. There was no need for you to write, "This is sarcasm," as Artemus Ward would have done. We could see that without. Now, if you will go on clipping absurdities from quacks' organs, and adding to each a tag so very pertinent as that about Carrie Nation and the dentist, Lucifer will soon resume its former attitude of resistance instead of captivity to the Movement in Favor of Ignorance. Do not lose the opportunity!

Amicus, Springfield, Mass.: The Watch and Ward Society has lately secured the arrest of four prominent Boston booksellers for having in their possession Boccaccio's "Decameron," Margaret of Navarre's "Heptameron," and the works of Rabelais. The Watch and Ward Society will not increase its popularity by such ill-advised demonstrations against books that have a well-established standing in literature, even though, if its victims are convicted in courts, its treasury may benefit by a share of the fines imposed. These four booksellers, well-known Boston men, were treated with indignity. After a harsh arrest they were registered at the police station, and subjected to the Bertillon measurements for identification of criminals, and many newspapers have criticised the society for its action in the matter.

The Assimilation of Poland.

It is 108 years since the final partition of Poland, at which time a great empire, consisting of 24,000,000 people with a brilliant history, high hopes, great institutions, and splendid possibilities, was ruthlessly carved and apportioned to Russia, Prussia and Austria, and Poland as a political entity ceased to be. Still the Polish people are much in evidence in the history of the world. They are yet to be reckoned with all over the globe, and still they are the perplexity of their conquerors. It requires a peculiar digestive apparatus for a country to digest and assimilate a conquered people. Prussia is most troubled with indigestion in this direction. Try as it will, it finds it hard to kill the Polish spirit, although it is almost a crime to think in Polish; to teach the Polish language has been absolutely prohibited, both in public and private schools; children are not allowed to converse in Polish on the playgrounds. Some two years ago some Polish children were brutally flogged because they refused to pray in the German language, and when the mothers interfered both children and mothers were cast into prison. A relief fund raised for the benefit of these prisoners has been interpreted as evidence of treason. Polish names of towns and villages are being rapidly changed into German. Polish business men are prohibited from having their signs in Polish. A letter addressed in the language of the Poles must not be delivered. Vast sums of money are spent in trying to colonize Polish provinces with Germans. A monument to Bismarck has recently been unveiled in Posen. The same kind of tyrannies, though not so grievous, obtain in Russia. In the Austrian section of Poland alone are the representatives of this ancient and progressive people allowed their freedom. Truly, imperialism sets for itself hard tasks.—Unity (Chicago).

"WHO IS THE ENEMY?"

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

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HOW DID YOU DIE?

Did you tackle that trouble that came your way
With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it?

You are beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why, the higher you'll bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts,
It's how did you fight—and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the critic will call it good.
Death comes with a crawl or comes with a pounce;
And whether he's slow or spry
It isn't the fact that you're dead that counts,
But what's done before you die.

—By Edmund Vance Cooke.

THE BIBLE VIEW OF WOMEN.

Hugh O. Pentecost, who is undoubtedly the ablest Freethought speaker in America, delivered an address in Lyric Hall, New York City, on Sunday, Dec. 13, on "The Bible View of Women," which should have been heard by every woman in the great city. The morning was rainy, however, and the audience was much smaller than those which usually attend his Sunday morning addresses. Here is a synopsis of his address, which certainly will interest every reader of Lucifer:

Woman to-day is more the companion of man than ever before. In former centuries it was never the habit of man to regard woman as his equal, though he sometimes pretended to regard her as his superior. Almost all the avenues of life are now open to woman. She not only earns her living in factories and mills, and in some places in coal mines, but she is also permitted to enter the so-called liberal professions. Many women now are lawyers and doctors. Literature is open to her and the field is largely occupied by her. She is also instrumental in promoting art and education. The majority of the teachers in the schools, taking them all together, are women. Department stores employ thousands of women, and they have proved their value in business offices where they are typewriters, stenographers and private secretaries. Nothing bars her from entering any business unless it be her own desire not to take advantage of her opportunities.

They are not yet allowed to vote. She can do anything else but that. Men want to spare her the responsibility of government; not on the ground that she has no right to vote, but because it is too heavy a duty to put upon her. In England women take a prominent part in political campaigns. Here, too, they take part in politics, but in a less public way.

This emancipation of woman has come about through instrumentalities which are worth considering. All great-minded men rejoice in the emancipation of women, and the Christian Church has taken all the credit for it. Christianity has opposed every advancement of the human race in every possible way and by every means; by torture, by thumbscrew and rack, by jails, by armies, by laws and by social ostracism. When human nature advances in spite of these obstacles, the Church takes the credit for it.

The Church glories in the fact that there is no slavery in this country and attributes it to the influence of Christianity, having such a short memory that it forgets how the Church took sides with the slave-holders and held up the Bible in support of the system of slavery. Slavery was abolished in spite of all the power of the Church in favor of slavery.

So in all departments of human activity. The working people have had no greater foe than the Church. Beginning with pope and going on down to the most obscure Protestant preacher, we find the Church arraigned against the laborers. By and bye, when organized labor shall have triumphed in spite of the Church, the Church will claim all the credit for advancing the condition of the workers.

One peculiar boast of the Church is that woman has been lifted up by Christianity. The time will come when the Church will claim Herbert Spencer, Huxley and Tyndall, and will boast that the Church overthrew every opposition to science.

The Bible, according to the Church, is the word of God. It seems to be perfectly fair to consult the word of God in regard to God's view of women, the Christian view of women, the Bible view of women. I want to show you what God thinks of women, what the Bible says of them, what Christianity thinks of them, as shown by its greatest teachers. Take the Old Testament, third chapter of Genesis.

Because the woman Eve disobeyed God and ate the forbidden fruit in the garden of Eden, God said to her: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children"—because she listened to the voice of a serpent instead of obeying God—"and thy desire shall be to thy husband, and he shall rule over thee." There is the beginning of the subjection of woman. And to the serpent who caused the woman to disobey, he said: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go"—before that, I understand, serpents walked on legs—"and dust shalt thou eat all the days of thy life."

But let us see what he did to the man. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

See the difference in the punishment. It is visited directly on the serpent and on the woman. The woman can never bear a child without suffering and she must be her husband's slave. But in the case of the man, the ground is merely cursed for his sake and he has to work for a living. God struck the serpent and the woman directly; but he couldn't strike Adam, so he just cursed the ground.

Now turn to the last of the ten commandments, given in the twentieth chapter of Exodus, and see what a place woman occupies. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife,"—and it doesn't say anything about coveting another woman's husband; that was all right; a husband was free to do as he pleased; he belonged to himself; but a woman was property, the same as his ox and his ass—"thou shalt not covet thy neighbor's wife, nor his manservant, nor his

maidservant"—that means his slaves; wherever a servant is spoken of in the Old Testament it means a slave—"nor his ox, nor his ass, nor anything that is thy neighbor's."

Now let us see about the slaves. In the twenty-first chapter of Exodus we read: "If thou buy an Hebrew servant, six years shall he serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master has given him a wife, and she have born him sons and daughters, the wife and her children shall be her master's, and he shall go out by himself."

Remember this is God's book and this is the way God told his chosen people to take the wives and children away from their servants who wished to go free after serving six years. "The wife and her children shall be her master's." This God-given law has been enforced in this country in my own lifetime. I have seen men put on the block and sold away from their children. I have seen wives taken from their husbands and sold. I have seen children taken from their parents and sold.

But sometimes the love of the Hebrew slave for his children and his wife was greater than his love for freedom, and he preferred to remain a slave in order to be with them. The word of God provides in such a case that his master shall "bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever."

Now the man slave could go free at the end of six years of servitude, if he wanted to go. But how about the woman slave? "And if a man sell his daughter"—think of it! the word of God authorizing a man to sell his daughter!—"if a man shall sell his daughter to be a maidservant, she shall not go out as the menservants do." She must remain a slave forever. There are other things in this chapter which I cannot read to you. If any of Mr. Comstock's agents were here I might be arrested.

In Leviticus, twelfth chapter, I read: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying. If a woman have conceived seed, and born a man-child: then she shall be unclean seven days." Unclean because she has born a child. There is where we get the horrible idea that it is a filthy thing for a woman to bear a child. "And she shall continue in the blood of her purifying three and thirty days." In all that time she must not touch any hallowed thing. I suppose that includes man. And she is not permitted to enter a temple. She must be regarded as a filthy creature for thirty-three days.

That is for bearing a man child, but if she bears a girl child, then "she shall be unclean two weeks"—twice as long as for a man child; it is twice as filthy to bear a girl as it is to bear a boy—"and she shall continue her purifying threescore and six days." Thirty-three days of purifying for a boy and sixty-six for a girl. And because this woman had been so filthy as to bear a child she had to pacify the Lord by bringing him a "lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering."

It was a sin for her to have a child, but God would forgive her sin if she would bring him a young pigeon or a turtle-dove. Then the priest had to make atonement for her to bring her at one with God. That is to say, she separated herself from God by her sin of bearing a child and the priest had to intercede for her and get God to forgive her.

This twelfth chapter of Leviticus is an expression of the uncleanness of the minds of God and of God's people. The same unclean idea is expressed by David in the Psalm where he says, "In sin did my mother conceive me." And this abominable idea lingers to this day, and your minds and my mind are so filled with these preposterous ideas of uncleanness that I cannot say what I want to say about it without shocking you. Constant references are made in the Bible showing that extraordinary uncleanness of the mind in regard to the birth of a child and the sex relations, and even to-day the prevailing idea is that these things are so obnoxious and filthy that anybody who speaks of them is vile or unclean.

In one of the courts of this city a woman was on trial for writing and offering for sale a book in which she combated this idea of uncleanness. The judge looked over her book and said to me: "Pentecost, have you read this book?" "Of course I have read it," I replied. "Do you know," he continued, "that this woman has actually used the name of the Almighty in connection with a discussion of the sex relations?" He said he had never heard of such blasphemy before. The idea of mentioning the name of the Almighty in connection with the birth of a child was blasphemy!

In Deuteronomy, chapter twenty-one, God says: "When thou goest forth to war . . . and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife: then thou shalt bring her home to thine house."

"If thou hast a desire unto her!" The woman has nothing to say about it. If you want her, go right in and pick her out. God says it is all right, and the woman has nothing to say about it.

"And it shall be, if thou have no delight in her, then thou shalt let her go whither she will." If she does not suit you, turn her out. That is God Almighty's command.

In the twenty-fourth chapter of Deuteronomy a husband whose wife finds no favor in his eyes is authorized to write her a bill of divorcement and send her out of the house. A woman could not divorce her husband for any cause, but the man can turn his wife out of the house as soon as he gets tired of her.

"And when she is departed out of his house, she may go and be another man's wife;" but, mark you, "her former husband, which sent her away, may not take her again to be his wife," if the second husband also tires of her and turns her out. No matter if the first husband finds that he made a mistake in sending her away and that he loves her more than he thought he did, he may not take her back again, after she has been another man's wife, for she has been "defiled," and that is "abomination before the Lord." Jehovah can't stand it. He can stand having her turned out of the house. He can stand two men having her for a wife, but he can't stand it to have her first husband take her back after her second husband has put her out of the house.

Now we come to the New Testament. Some Christians say it is the New Testament which has uplifted woman. Let us see. Jesus was a Jew and the Old Testament was his Bible. But the Christians say he was God. Then he was Jehovah. It was he who said all the things which the Bible says Jehovah said about woman. He made those Old Testament laws. How did Jesus regard woman? The twelfth chapter of Matthew tells how he treated his mother. His mother was naturally interested in her son. She knew he was going around making unpopular speeches and was likely to get into trouble.

One day while he was talking to a crowd his mother and brothers came to see him and word was taken to him that they were outside and wished to speak to him. What word did he send to them? Did he say, "Wait a few minutes until I finish talking to these pharisees and then I will see you"? Or did he tell the crowd to excuse him until he could find out what his mother wanted? No. He said, "Who is my mother? and who are my brethren?" Then he stretched his hands out to his disciples and said: "Behold my mother and my brethren!" He did not even send out word that he was busy and could not see them. He virtually said, "These people do not appreciate or understand me; you are my mother and my brethren."

In the second chapter of John's gospel we read the account of his first miracle. It was at a wedding feast. His mother was there. She was proud of her boy and expected wonderful things of him. When the wine was wanted his mother went to him and told him they had no wine. He replied, "Woman, what have I to do with thee? mine hour is not yet come." Yet, notwithstanding this rude reply, the mother forgave her son and said to the servants, "Whatsoever he saith unto you, do it."

Even at the crucifixion, as related in John, chapter nineteen, he again spurned his mother. If you will find in all history colder treatment of a mother, I'd like to know where it is. He was like all the others of that time who regarded woman as Jehovah regarded her. It never occurred to him that a woman has any particular right to man's respect. The mother of Jesus and her sister and Mary Magdalene stood by the cross, and when Jesus saw his mother and the disciple whom he loved standing by, he said to his mother, "Woman, behold thy son!" and to the disciple he said, "Behold thy mother!" And from that hour the disciple took her to his own house, a thing which probably her own son had never done.

Look at the Christian idea of marriage. When Jesus was asked if it was proper for a man to give his wife a bill of divorcement as the Mosaic law allowed, he said it was permitted in the old days because of the hardness of men's hearts. But he would allow a divorce for only one cause. His disciple said, "If the case of the man be so with his wife, it is not good to marry." Not good to marry if you cannot get rid of your wife when you get tired of her. His answer was one of his vague and mystic statements. "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

That was simply saying, "Marriage is a sin. You had better not marry, but if you do marry you will be forgiven."

Tolstoi has taken that same gospel idea of the sinfulness of marriage and made it the theme of his novel "The Kreutzer Sonata." In that book the doctrine is taught that if a man even looks on his own wife with loving desire he defiles himself. That is the gospel doctrine. It is sinful to marry, but if you can't appreciate spiritual things and be spiritual-minded, get married.

See what Paul says about marriage in First Corinthians, chapter seven: "But and if thou marry, thou hast not sinned; and if a virgin marry, she has not sinned. Nevertheless such shall have trouble in the flesh: but I spare you." Now here is Paul's reason for opposing marriage: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife." He seems to think it is not a good thing for a man to try to please his wife. "There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband." A married woman is not holy in the spirit if she tries to please her husband. A virgin is holy in body; a married woman isn't. "And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction." That is the Bible idea of marriage. If you have a wife she will distract you from the Lord.

Women must obey. In Ephesians, chapter five, Paul says: "Wives, submit yourselves unto your own husbands, as unto the Lord."

That was Paul's idea. I shall show you that it was Peter's idea also. In the third chapter of the first epistle of Peter, he says: "Likewise, ye wives, be in subjection to your own husbands." He tells them how they must wear their hair and that they must not wear gold ornaments or fine apparel. They must obey their husbands, "even as Sara obeyed Abraham." I think it is unlikely, however, that Sara obeyed Abraham all the time.

Then Peter gives advice to the husbands and tells them to dwell with their wives according to knowledge, "giving honor unto the wife as to the weaker vessel." "The weaker vessel!" Certainly. She is nothing but a woman.

In another place Paul says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home."

Woman was not taught to read or write, and if she wanted to know anything she could ask her husband. Work and keep your mouth shut was the rule for women. Fancy the chance a woman had to learn anything by asking such men as Paul was preaching to.

In his epistle to Timothy, Paul says: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

And Paul gave his reason for it. Here it is: "For Adam was first formed, then Eve." That was the reason why a woman must not be permitted to teach. "And Adam was not deceived, but the woman being deceived was in transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

Mr. Pentecost mentioned the facts that there are no women angels spoken of in the Bible; that God is masculine, but that when antichrist is mentioned in Revelation it is a woman who is called by a name that he would not utter before his audience; that the churches are mainly supported by women and will perish when women become free from the thraldom which the Church has put upon them.

JONATHAN MAYO CRANE.

The matrimonial knot is sometimes tied so tightly that it wounds those whom it unites.—De Varennes.

THE RIGHT OF FREE THOUGHT.

If Mr Turner can be justly excluded, by the same law the government might have deported the late Herbert Spencer, the celebrated English philosopher. For Spencer was also one who, in a philosophical sense, "disbelieved in government." He was an intense individualist, and doubtless regarded theoretical Anarchy as the final ideal state, to which the cosmic process of evolution is slowly taking us. He was, of course, no revolutionist; but neither is John Turner, so far as any one can prove. Turner in England has been allowed perfect freedom to express his views; it was not until he came to America that he was found to be too dangerous to have at large.

It has been urged in some quarters, since the case of Turner began to attract attention, that if his teachings on government do not involve the use of violence and assassination they may have bad effects upon weaker minds and ultimately lead to regrettable episodes. This is inhibiting opinions because of their possible ulterior effects when passing through unknown and possibly unsafe mediums. Need it be pointed out that reasoning of this sort has in all ages been used to justify the shackling of thought? Russian autocracy to-day fetters the Russian intellect and destroys the liberty of speech and of the press in order that doctrines dangerous to government as it exists in Russia may not be overthrown. What has the experience of 1,900 years proved to enlightened, self-governing people if it has not shown that the human mind should be as free as the air in its processes? Restrictive laws never propagated truth, nor struck down error.—Springfield (Mass.) Republican.

SENATOR HOAR ON THE TURNER CASE.

Senator George F. Hoar of Massachusetts, in a letter to A. C. Pleydell of New York, says: "Your letter of Dec. 1 came to Washington while I was at home in Massachusetts, and has just reached me. It is too late to answer it in time for your purpose. I should have said, if I were to write a letter to be read at your meeting, that I should not approve any law or any construction of any law that excluded persons from the country merely because they disbelieved in all organized government, unless they also favored forcible resistance to all organized government. That should be clearly established, and should not be taken as established by anybody's deduction, as a matter of logic, from what the person who is under consideration avows as his belief. One of the greatest single causes of religious persecution and intolerance is the imputing to other men opinions which they themselves disavow, but which their opponents charge them with because they seem to the opponents the logical deduction from what they say they think. I am not bound to accept or submit to what another man thinks the logical consequence of what I say or do."

DEATH OF HANNAH J. HUNT.

Another old-time friend of Lucifer has passed over the other side. Hannah J. Hunt, the mother of Lillie D. White, Lizzie M. Holmes, C. F. Hunt and S. A. Hunt, died Dec. 11, at the age of 78, after a severe illness of nine days, at the home of her daughter, Mrs. Holmes, in La Veta, Colo.

Mrs. Hunt was an intelligent and thoughtful woman, a stanch friend of free expression, free thought, and of tolerance in all things; while she could see and expose the absurdities in the old orthodox creeds, her spiritual nature always clung to the idea of a true religion, and she died believing in a future life, a good God, and the ultimate good of all things. She was both just and merciful, keenly sympathetic, and kind and lovable to all. She was much beloved in the little village where she died, and her many friends mourn for her.

POSTAL RULINGS MADE TO ORDER.

And now Autocrat Madden is again after Lucifer, this time on the preposterous ground that it is issued mainly for advertising purposes. Some of the dodges of Maddenism are scarcely credible. The autocrat seems to invent a new ruling for each reform paper which he wishes to suppress. He will shut out one for carrying no advertising matter, and another for carrying too much, the decision to be rendered, not according to law, but according to his own caprices. I trust that Lucifer will come out all right. It is a pity that such papers as are not Republican organs must be subject to these petty annoyances and persecutions at the hands of the most corrupt department in Washington. —The Demonstrator (Home, Wash.).

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THE LIGHT-BEARER.

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Lucifer and its literature can be obtained in San Francisco at the book store of Robert C. Ross, 1203 Market street, opposite City Hall.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THE CENSOR STRIKES AT LUCIFER.

Lucifer of Dec. 17, No. 1,000, was printed and delivered at the postoffice at the regular time. Failing to receive bill for postage from the postoffice, and being informed by subscribers that Lucifer had failed to reach them, an inquiry was sent to the postmaster, and this was the reply:

"M. Harman, 500 Fulton street, Chicago, Ill.—Sir: Yours of Dec. 18 received. The edition of Lucifer of Dec. 17 is held at this office as unmailable, by order of the department at Washington, which has ruled that matter in this edition is in violation of section 497, Postal Laws and Regulations. The matter is now in the hands of the postoffice inspector in charge. Respectfully,

"F. E. COYNE, Postmaster."

This letter was received at noon on Sunday. On Sunday evening the copy for Lucifer must be taken to the linotype office to be set for the next week's paper. As there was no means of knowing whether the objectionable matter was contained in the advertising matter or in the reading columns, and as I did not even know what section 497 referred to, and as, furthermore, the copy from the editor was late in making its appearance, I decided to omit the publication of Lucifer for last week.

On consulting the statutes at the postoffice I found that section 497 prohibits the mailing of obscene literature, of instructions for the prevention of conception or for the procuring of abortion, or of matter pertaining to lotteries. As it was clear that there was nothing concerning the last three subjects in No. 1,000, the charge is apparently based on alleged obscene matter. We certainly have no desire or intention to print obscene literature, believing as we do that the subject of the sexual relations through which the world is peopled is one meriting earnest thought and serious discussion—a subject not to be dealt with flippantly, coarsely, obscenely.

The inspector, in reply to the request of Clarence S. Darrow to inform him whether the offending matter was contained in advertisements or reading matter, said that it was in the articles, but did not specify which article or articles. The first three pages of that issue were taken up with reports of the mass meeting in Cooper Union, New York, protesting against the incarceration and threatened deportation of John Turner, and comments of the press thereon. The paper contained also "Notes of Travel," by the editor; a brief report of the "New Thought" convention, and two short articles on Socialism and the Single Tax. These, with a copy of protest passed at a San Francisco meeting against the action of Mr. Madden in the cases of Lucifer and Helen Wilmans, and the customary "Various Voices," took up nearly the entire paper. As none of these dealt in any way with the sex question, it would be difficult to realize that even the most vivid imagination could see any obscenity in them. Of the two short remaining articles, one was written by Mrs. Sara Crist Campbell, a refined, gentle woman, a good wife and a mother of grown children, and the other by Miss Laura H. Earle, also refined, cultured, and womanly. Both these articles were on the sex question, but if these articles, written seriously and earnestly by women of such character as these, are obscene, then everything ever written on the sex question, be it ever so pure and with the highest motives, must also be obscene.

* * *

Nearly all of our readers know that about two months ago we were required to submit to the postal officials evidence of our circulation, including subscription lists, cash-books, and letters ordering the paper covering a year's time. We were told that we had no right to send Lucifer regularly to any but paid-in-advance subscribers, or those from whom we held letters definitely requesting credit; that we could print only twice as many copies as we had paid-in-advance subscribers. We revised our subscription list in compliance with this ruling, and cut off nearly five hundred names, among them some of our best friends. We also reduced the number of copies printed, which reduction practically deprived us of the privilege of sending out sample copies.

We heard no more in regard to the legitimacy of our list of subscribers, but were ordered to show cause, on or before Dec. 12, why the second-class privilege should not be revoked on the ground that Lucifer is published primarily to advertise the private business of the publisher. We tried to learn what our rights were in regard to advertising, but could get no authoritative information. We were told by one who had been connected with the Arena that, at the time this question arose in regard to that publication, the decision was that the publisher had a right to 50 per cent of the advertising space for his own business. We obtained advertising from others, and reduced our own advertising to much less than 50 per cent. Then we notified the Postoffice Department of the change, saying that this was our understanding of the matter, and saying that if we were in error we would comply with the rules when informed what they were. About two weeks later we received the following reply—if reply it can be called:

"Publisher Lucifer the Light-Bearer, Chicago, Ill.—Sir: I am directed by the department to inform you that after the hearing accorded to you on Dec. 12, 1903, to show cause why the authorization for the acceptance of your publication as second-class matter under the act of March 3, 1879, should not be revoked, the department determines that Lucifer the Light-Bearer is not entitled to transmission in the mails at the second-class rates of postage, because it appears from the evidence submitted to the department that the publication is 'designed primarily (chiefly) for advertising purposes'—i. e., to promote another business of the publisher—and is therefore within the prohibition of the law (act of March 3, 1879, ch. 180, sec. 14, 1 Supp. p. 246, section 428, P. L. & R.)

"Therefore the authorization granted for the acceptance of Lucifer the Light-Bearer for mailing at the second-class rates of postage has been revoked, and I am directed to require all separately addressed copies and packages of unaddressed copies which may hereafter be offered for mailing at this office to be prepaid with stamps affixed at the third-class rate of postage—one cent for each two ounces or fraction thereof. Respectfully,

"F. E. COYNE, Postmaster."

The postoffice business differs from other business in many ways, but in none is the difference more conspicuously manifest than in the fact that in dealing with the men who conduct any private business it is possible to learn, by inquiry, under what conditions you can transact business with them. It would seem that the postal officials are under no obligation whatever to answer inquiries which in private life common courtesy, to say nothing of business policy, would prompt them to answer. If there is any invariable ruling in regard to advertising, we should have been given it on request. We see newspapers and magazines advertising their own publications and those of others unmolested, and know that a very large proportion of subscriptions are not discontinued at their expiration. It would be interesting to see the rulings which have been encountered enforced in all other instances, from the great magazines and dailies, which advertise anything they choose, down to the smallest publication. If they were conditions would soon be changed.

* * *

This decision will nearly double the cost of issuing Lucifer. Postage on fifty-two copies of Lucifer will cost 52 cents, instead of 2 cents as heretofore. It is necessary to send out many sample copies, as it is almost exclusively through them that Lucifer's circulation is increased. At $1 a year the receipts on subscription were not sufficient to cover cost of publication. It was necessary to receive some income through the advertising columns for us to get sufficient to pay bills. The cost of composition, press work, paper and mailing has increased at least 40 per cent during the past five years. We had decided that it would be necessary to raise the price of the paper with the beginning of the new volume, even had we not suffered this decision in regard to the postage. But now it is absolutely essential that the greatest number of our subscribers pay double the former amount if Lucifer is to live. So we have raised the price to $2 a year, and will do all we can to make the paper worth it. As heretofore, we will not discontinue sending the paper to any one who really wants it and who is unable to pay for it. From such we will accept little or nothing. The extra 50 cents we receive from others will help to pay for such as these and for sample copies. We hope to hear from every one of our subscribers. We wish to be informed by each who is willing to pay the extra dollar, and we also want to know how many there are who cannot. We ask those who desire the paper to live to support it. We are willing and glad to give sufficient time to issue the paper, and neither ask nor need to receive living pay nor any pay for our share of the work other than the satisfaction which is ours in doing it.

* * *

I do not believe that "Whatever is, is right," but I am certain that good can be made to come of even evil conditions. It is for us to see if this will not give added determination and energy to all of us who wish to see Lucifer live, and with it the principles for which it stands—free thought, free speech, free press, and free men and women.

What say you?

LILLIAN HARMAN.

We will give a copy of Dr. Foote's "Home Cyclopedia," price $2, with Lucifer one year for $3. This is a family guide book of medical, social, and sexual science, containing 1,248 pages, with 400 pictures, eighty in color. Send for circulars.

"Nora: A Doll's House," and "Ghosts," by Henrik Ibsen, bound together in olive cloth, with red lettering. Containing sketch of the life of the author. 108 pages. With Lucifer one year, $2.25.

HOW TO HELP TO CIRCULATE LUCIFER.

We hope the friends of Lucifer will do all they can to extend its circulation. For this reason we make the price of $2.25 for two copies to one address. The extra 25 cents merely pays for extra time, trouble and paper.

A friend writes: "I think most of your subscribers would cheerfully pay extra rather than have the paper suppressed. Some of them might, and doubtless would, take two or more copies and give them away for the good of the cause. I am not working now, but you could depend on me to give at least $5 toward extra subscriptions. I think many of the best friends of the paper would give at least twice as much as they have been giving rather than see the paper stopped. It must not stop."

Henry E. Allen of this city writes of the suppressed issue: "Your last issue is a credit to any movement and it stirs me to think of its being denied second-class rates."

We have a partially "new dress" every week, as the type is set by linotype and is new with each issue. But we have an almost complete new dress this week, and we hope the improvement in appearance will merit the approval of our friends.

NOTES FROM THE FAR WEST.

SAN FRANCISCO, Cal., Dec. 22, 1903.

The railways advertise that it is only three days' ride between San Francisco and Chicago, and yet it is near a month since I wrote the last "notes" that I have seen printed in Lucifer. Letters written by me and mailed on Tuesdays or Wednesdays do not reach Lucifer's office till Monday of the next week—too late for appearance in that week's issue.

The railways are in receipt of enormous subsidies for carrying the mails, the pay for which service being seven to ten times as great as that received by them for carrying ordinary merchandise, "express" matter, etc. In view of this well-known fact it would seem that the people who pay the bills have just cause for complaint when there is a chronic lack of promptness in fulfilling the contract on the part of these railways; for, after making reasonable allowance for tardiness in handling the mails by the postoffice officials, the chief responsibility of delay is believed to lie at the doors of the railway management.

I have had ample opportunities for knowing whereof I speak when I say that the railroad companies act much as though they feel themselves responsible to no one for the fulfillment of their contracts as to time.

And why should they?

A few weeks ago at a station on the Southern Pacific Railway the train, as usual, was several hours late. Men and women in the waiting-rooms were getting impatient of the delay, when in rushed a man exclaiming:

"Here comes the government!"

"How's that?" asked a bystander.

"Why, don't you know who it is that governs this state? Your question shows you are not a Californian. Every Californian knows that the Southern Pacific Railway owns the legislature and the judiciary of the state."

Is it not much the same in every state of the American Union? The Santa Fe is said to own New Mexico and Arizona, and how many more states and territories it may be difficult to ascertain with certainty. And in the national legislature, the so-called Congress of the United States, and in the national judiciary it is believed that the railway combine has been able in the past to get, with rare exceptions, whatever legislation and whatever judicial ruling it has asked for.

Three days more only—or rather two days more only—till the most popular and most universally observed of all the American holidays. For some weeks the silent observer, on the streets of San Francisco, cannot have failed to observe the preparations going on for this annual carnival, so to speak. "Thanksgiving Day" is, every year, something of a carnival, but everybody does not stop work to join in the observances—the feasting and the general merry-making—as is done at Christmas and during the week that follows "Christmas-tide."

The fact that this week closes the solar and calendar year, and that thenceforward the days begin to gain perceptibly upon the nights, accounts, no doubt, in a measure for the universal

and time-honored popularity of the Christmas festival. Even by those who care nothing for the religious or theologic traditions connected with the observance of this holiday, the general cessation of business, of gainful occupations, is welcomed as one of the social events that make life endurable and also enjoyable.

The phrase "social events" is, as I think, very appropriate here. At this carnival, when every one seems to catch the contagion, the merry-making epidemic, the poor and unfortunate are remembered as at no other time in the whole year. At this time few if any will refuse to give something to reduce the sum of human misery. Professional beggars thrive during "holiday week" as at no other time of year.

After a few days spent in San Jose, a thriving little city of some thirty thousand inhabitants, visiting with our old-time friends, Mrs. Elizabeth H. Russell and Mrs. Hillis and her family, formerly of Cleveland, Ohio, and also with our old-time Kansas friends, the Secrests, I find myself again in San Francisco, trying to do a little work on Lucifer's lines. Have made the personal acquaintance of many radical thinkers and workers; am slowly adding to Lucifer's subscription list; have sold some books and pamphlets; have given three set lectures to fairly good audiences on subjects outlined as follows:

(1) "The Impending Revolution—Will Its Outcome Be Monarchy, Anarchy or Socialism?"

(2) "Sexual Reform as an Element of Social Progress."

(3) "Ingersoll on the Sex Question."

Next Sunday I am to begin another series of meetings for 3 o'clock p. m. in Fraternal Hall, Odd Fellows' Building, with subjects outlined as follows:

Sunday, Dec. 27—"Love in Freedom—The Marriage Superstition."

Sunday, Jan. 3—"Motherhood in Freedom—Woman Man's Savior."

Sunday, Jan. 10—"Evolution—How It Evolves. Psychic Impression."

Seats and discussions free at all meetings.

M. HARMAN.

* * *

SAN JOSE, Cal., Dec. 15, 1902.

How time flies! It seems scarcely possible that three and one-half months can have come and gone since I left Chicago. Altogether those months have been very enjoyable ones to the writer. Every day has been a revelation, so to speak. Change, perpetual change! No two days alike as to experiences. So many new faces, new names, new personalities, new scenes—the work of nature or of art—that there has been neither time nor opportunity for lapsing into forgetfulness of the demands of the here and the now.

To one who remembers the days before the Mexican war, when California was a foreign country, a part of the Spanish-American states, and as little known to the average citizen of these United States as Chili or Patagonia now is, it seems little less than miraculous to find in California to-day a duplication of Chicago, New York, or Boston, and with all the appearance of having been here for centuries.

The difference between Market street, San Francisco, and State street, Chicago, is too small to be noticeable, except, perhaps, in the height of the main buildings. We have here the same gorgeous display of merchandise, the same eager rush of thousands of well-dressed women and men in and out of the stores and along the broad sidewalks, the same perpetual din of travel and of traffic—the street cars, the steam cars, the truck wagons, the boats, the factories, the newsboys, the street peddlers, street beggars—prominent among which latter, just now and for a week or more past, have been the "Salvation Army" and "Volunteers of America" begging with banners for "help for the poor of San Francisco—a Christmas dinner for 2,000 poor people," etc., etc.

Thus it is seen that, with the other evidences of a high state of civilization, California has thousands of people in need of dinner and willing to accept a dinner as a gift from the charitably disposed.

Among the reflections naturally arising from witnessing the persistent public begging of many hundreds of the Salvation Army people—all of whom seem to be well dressed and well-fed—are these:

If all the time spent by the Salvation Army in standing on the street corners asking people for money were spent in some productive labor, would not the sum total of poverty and misery be reduced in a more rational way than by this world-wide system of begging for "God's sake"?

Do not all systems or schemes of public charity help to perpetuate rather than cure the evils of poverty, disease, deformity, idiocy, etc.?

Is it not true that the more religious the people the more beggars? that is, the greater the number of those who depend on charity for the means of subsistence, and the less keen the repugnance felt by the recipients towards that method of obtaining a livelihood; also the less understanding of the causes that make it necessary that we should "have the poor always with us"?

This question of how to abolish poverty, and thereby abolish the methods of the Salvation Army and of other organized forms of beggary, brings again to mind the many plans of getting people away from the cities to the country, and allowing them to draw their sustenance directly from Mother Earth. From what I have learned since my arrival in California, I am inclined to think that few if any countries in the world are better adapted to forming co-operative communities on the same general plan of that adopted by the people of Home, Wash. Here the soil is much more productive, the climate milder, the means of transportation and of communication with the rest of the world far superior.

M. HARMAN.

ERRATUM.—In No. 999, page 380, second column, the line, "The man of whole soul," should read, "The man of noble soul."

M. H.

THE ECONOMIC DIFFERENCE.

The enslaving nature of land monopoly has been neatly illustrated by General Wood in the Philippines. Here is the dispatch from Manila published in the Chicago Evening Post of the 11th, which tells about it:

"Major General Leonard Wood has proclaimed in Moroland an anti-slavery law, passed last October by the legislative council of the Moro provinces. On the promise of the sultan and dattos to abide by its provisions General Wood has suggested to Governor Taft the establishment of the native Moros on lands which will be assigned to them by the sultan and dattos at a rate of valuation sufficient to provide the latter with a moderate income from the rentals."

Now, what is the difference, in economic principle, between the slavery that allows sultans and dattos to exact work without wages, and the "freedom" that allows them to confiscate wages in the name of "rentals"?—The Public (Chicago).

Precisely the same as the difference, to the tenant, between allowing the landlord to collect rent for the use of land and allowing the State to collect the rent in the form of a tax on land values.

H. R.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

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THE LIBERAL MAIL-ORDER JEWELER.
Now permanently at No. 110 S. Kensington Ave., La Grange, Cook Co., Ill. Can save you 10 to 25 per cent on Watches, Diamonds or anything in the Jeweler's Line. Write me and receive prices and my great little tract, "Thirteen in the Crucible." Free.

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VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

R. Starcke, Beaver Falls, Pa.: I do not like to miss a single number of Lucifer. The world would be better and wiser if it were read by every individual.

Lena Selde, Spokane, Wash.: I must be in arrears on my subscription to my beloved Lucifer, so inclose $1, for which send Lucifer as directed. I want to say things about the Postoffice Department, but will leave it for some one who can say it better, if not more forcibly, than I could.

J. E. Boultenhouse, Ann Arbor, Mich.: Lucifer is able, honest, and courageous. I challenge the government to show that it is not being conducted for the private gain of its officials instead of for the public good, and to show cause why it should not, on this account, be denied the benefit of taxation.

J. C.: I like the paper, but I think you ought to have more original articles. I'd like to see something from E. C. Walker and James S. Denson and Rev. Sid occasionally. I like Adeline Champney and Dora Forster. Why don't Lillian give Lucifer more of her interesting opinions on matters and things?

R. E. Bruce, Mich.: For the inclosed 25 cents please send me another copy of "Married in the Making." I loaned the one I had and it did not come back the last time. Many had read it before and pronounced it an exceedingly truthful presentation of existing conditions in more homes than we are willing or wish to admit.

Adeline Champney, Boston, Mass.: I am sending you enclosed $1 to pay my subscription to Lucifer for the ensuing year. Hard as it is for me to get this yearly dollar, I cannot do without the paper. One must have some paper that reaches after "bedrock" principles. The feature of the open court to all ideas is also worth much more than the money.

H. E. S., Baker City, Ore.: For the inclosed 50 cents kindly continue sending Lucifer to my address. I am opposed to an administration that discriminates against any publication or boosts. All should have equal right to use the mails by paying their proportion of the labor cost of handling and transporting mail. I suppose some Socialists have made answer to Herbert Spencer's "State Socialists" in No. 996. He presupposed an ignorant working class that allowed the "officials" to rule. Modern Socialism is democratic rule; the people to make their own laws, to use officials as servants and dismiss them at any time they usurp beyond their rights or show incompetence. Those who prefer to be their own superintendents can do piece, job, or contract work. In vocations that absolutely require management—superintendence—it is better to have the superintendent responsible to those he directs than to royalty, plutocracy. The merit system is better than the "pull" system, the co-operative than the competitive or Anarchist system. Best results with least work, abolition of poverty and establishment of justice are all possible under Socialism, the best system as yet discovered.

Walter Breen, Omaha, Neb.: The Appeal to Reason only two years ago had to make the fight of its life for free access to the mails. If your second-class rates are revoked you must put a one-cent stamp on every paper sent out until such a time as a change of administration gives us freedom of press and mails. I for one, as a subscriber of nine years' standing, will pay $3 per annum to get my paper, which I think as much of as my Truth Seeker, as a protest against this twentieth century species of inquisition. We Freethinkers must look at this matter this way: these "Tories of a new type" are like the persecutors of the old Inquisition, and we should be thankful that we are not all deported or imprisoned. Let us take heart and think of what Voltaire and others had to go through to get their ideas before the world.

BOOKS AND PAMPHLETS.

KAREZZA.
SCIENCE OF MARRIAGE.
A guidance to every wife—a joy to every husband.
This work brings peace into homes disrupted by inharmony in the sexual relation. Dr. A. R. Chatham advises a practice which leads to individual liberty and to deeper love between husband and wife.
Dr. F. G. Welch: "After a personal trial of its teachings, I want to thank you for a great service to humanity."
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Gives a high ideal of the marital relation and teaches control of the Procreating Power.
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LEVANT CLOTH, POSTPAID, $1.
STOCKHAM PUB. CO., 70 Dearborn St., Suite 32, Chicago.

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BY HARRIET M. CLOSE.
A succinct statement of the position to which women were doomed by the Church Fathers and authorities. Every woman should possess a copy. Price, 10c.
M. HARMAN, 300 Fulton St., Chicago, Ill.

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By Rachel Campbell. Together with Legal Withhold, by Lucinda B. Chandler; Life's Gifts, by Olive Schreiner, and Marriage—What It Was and Is, and Why; Life's Gifts, by Olive Schreiner, and Marriage—What It Was and Is, and Why; Will the Coming Woman Marry? Price, 25c. M. HARMAN, 300 Fulton St., Chicago.

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Whether the journey is for pleasure, business or health—for a few days or several weeks—near by, to Oklahoma or 'cross continent to California—

It will pay you to look into the SANTA FE as the way to go. You can ride in state on the California Limited or in the more economical tourist sleeper on other fast trains. The service is faultless either way.

Bear in mind the fact that the SANTA FE is the only road under one management from Chicago through to the Pacific Coast. It is Santa Fe All the Way, and that's much to say.

We realize that the best advertisement is a pleased patron, and no effort will be spared to make your trip enjoyable. This coupon is offered for your use.

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Please send me literature and information as to rates, etc.
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Street No.....
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A BARGAIN.
FOR SALE—The Brodhead Windmill plant, at Brodhead, Wis., is for sale cheap. It consists of a well-equipped foundry, machine shop and wood shop. The cause is poor health, old age, and inability to run it. It is located in as fine a country as can be found west of the lakes. It will take my hands through a bankruptcy sale, and therefore I can sell for less than the book cost. Inquire of S. G. BISHOP, Brodhead, Wis.

A PRIVATE MATERNITY HOME
Or Lying-In Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired. For particulars and terms give description of case, and address C. S. WOOD, M. D., suite 69, 119 LaSalle St., Chicago, Ill.

AT LAST I HAVE THEM!
Cabinet photographs of Mrs. C. Craddock, victim of the Postal Inquisition. We cannot sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 25c each, 4 for 50c. Address EDWIN C. WALKER, 244 W. 143d St., New York, N. Y.

WANTED—100 women to study medicine or midwifery. Next term begins January 5, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago. 1tf. DR. FLORENCE DIEHLER, Secretary. (Over, S.)

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EVERY WOMAN SHOULD OWN

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The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organization and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. Price 5c.

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TOWARD THE LIGHT

This old gray world is weary of the struggle and the strife,
The shell-torn fields of battle and the waste of human life;
And she trembles to her center at the bugles' brassy blare,
She shudders when he thunder of the cannon thrills the air.

This old gray world is weary of the arrogance of might,
Of wealth that bind men captive, and knows no law of right;
Of millions of her children born to misery and toil—
Robbed by deeds and charters of their birthright to the soil.

This old gray world is weary of the ignorance that rules,
That robs mankind of liberty, and makes men helpless tools;
She is weary of intolerance, the bigotry that binds
The feet of searching Science, and the eyes of Reason blinds.

But the list'ner at he portal of the new-born century hears
A whisper and a promise come drifting down the years—
The whisper of a promise, a prophecy of peace,
When men shall be as brothers, and war's red wrath shall cease.

The dreamer look far-sighted across the sea of Time:
He sees the end of ignorance, the abolishment of crime;
He sees the golde dawning of a better, brighter day—
Mankind no longer shackled beneath a despot's sway.

Then, grand old world, be patient; you've struggled through the years
Toward the daylight's glimmer, through bloody sweat and tears;
Behind the distad hilltops the sun of Freedom gleams
With comfort for thy children, with healing in its beams.

Robert T. Whitelaw.

TIE THREE QUESTIONS.

It once occurred to a certain king that if he always knew the right time to begin everything, if he knew who were the right people to attend to and who to avoid, and, above all, if he always knew what was the most important thing to do, he would never fail in any o his undertakings.

And this thought having occurred to him, he had it proclaimed throughou his dominions that he would give a great reward to any one who would teach him how to know the right time for every actin, and who were the most necessary people, and how to be sure what was the most important thing to do.

And learned men came to the king, but they all answered his questions in different ways.

In reply to th first question, some said that to know the right time for every action one must draw up, in advance, a table of the days, months and years, and strictly follow this table. Only thus, said they, could everything be done at its proper time. Others declared that it was impossible to decide beforehand the right time for every action, but, not letting oneself be absorbed in idle pastimes, one should always attend to all that goes on, and then do what is most needful. Others, again, said that, however attentive the king might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a council of wise men who would help him to fix the proper time for everything.

But then again, others said, there were some things which could not wait to be laid before the council, but about which one had to decide at once whether it was or was not time to begin them. But to know that one must know beforehand what is going to happen. Only magicians could know that; and, therefore, in order to know the right time for every action one must consult the magicians.

Equally various were the answers to the second question. Some said the people the king most needed were his councilors; others, that he needed the doctors most; while some said that the warriors were the most necessary.

To the third question, as to what was the most important thing to do, some replied that the most important thing in the world was science. Others said it was skill in warfare, and others again that it was religious worship.

All the answers being different, the king agreed with none of them and gave the reward to no one. But, in order to find the right answers to his questions, he decided to consult a hermit widely renowned for his wisdom.

The hermit lived in a wood, never went out anywhere and received only common folk. So the king put on simple clothes, and, before reaching the hermit's cell, dismounted from his horse and, leaving his bodyguard behind, went on alone.

When the king approached the hermit was digging some beds in front of his hut. Seeing the king, he greeted him and went on with his digging. The hermit was thin and weak, and each time he stuck his spade into the ground and turned a little earth he breathed heavily.

The king went up to him and said:

"I have come to you, wise hermit, to ask you to answer me three questions. What time must one use and not neglect, lest one repent it? Who are the people one most needs? To whom should one, therefore, pay most attention and to whom less? And what affairs are the most important and should be first attended to?"

The hermit listened to the king, but answered nothing. He just spat on his hands and recommenced digging.

"You are tired," said the king. "Let me have the spade. I'll work a while for you."

"Thanks," said the hermit, and, giving the spade to the king, he sat down on the ground.

When he had dug two beds the king stopped and repeated his questions. The hermit again gave no answer, but rose, stretched out his hand for the spade and said:

"Now you have a rest. Let me work a bit."

But the king did not give him the spade and continued digging. One hour passed, and another. The sun began to sink behind the trees and the king at last stuck the spade into the ground and said:

"I came to you, wise man, for an answer to my questions. If you can give me none tell me so, and I will go home."

"Here comes some one running," said the hermit. "Let us see who it is."

The king turned round and saw a bearded man come running out of the wood. The man held his stomach with his hands, but blood was flowing from under them. When he reached the king the bearded man fell fainting on the ground and only moaned feebly. The king and the hermit unfastened the man's clothing. There was a large wound in his stomach. The king washed it as best he could and bandaged it with his handkerchief and with the hermit's towel. But the blood would not stop flowing and the king again removed the bandage, soaked with warm blood, and washed and rebandaged the wound. When the blood at last ceased to flow the man revived and asked for something to drink. The king brought fresh water and gave it to him.

Meanwhile the sun had quite set and it grew cool. So the king, with the hermit's help, carried the wounded man into the hut and laid him on the bed. Lying on the bed, the man closed his eyes and was quiet. But the king was tired with his walk and with the work he had done that he crouched down on the threshold and also fell asleep as soon as that he slept all through the short summer night.

When he awoke in the morning it was long before he could make out where he was or who was that strange bearded man

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lying on the bed and gazing intently at him with glittering eyes.

"Forgive me!" said the bearded man in a weak voice, when he saw that the king was awake and looking at him.

"I do not know you and have nothing to forgive you for," said the king.

"You do not know me, but I know you. I am that enemy of yours who swore to revenge himself on you because you executed my brother and seized my property. I knew you had gone alone to see the hermit and I resolved to kill you on your way back. But the day passed and you did not return. So I came out from my ambush to find out where you were, and I came upon your bodyguard, and they recognized me and wounded me. I ran away from them, but should have bled to death had you not dressed my wound. I wished to kill you and you have saved my life. Now, if I live, and if you wish it, I will serve you as your most faithful slave and bid my sons do the same. Forgive me!"

The king was very glad to have made peace with his enemy so easily, and not only forgave him, but said he would send his servants and his own physician to attend him and promised to restore his property.

Having taken leave of the wounded man, the king went out into the porch and looked round for the hermit. Before going away he wished once more to ask for an answer to the questions he had put. The hermit was outside on his knees sowing vegetable seeds in the beds that had been dug before.

The king approached him and said:

"For the last time, I beg you to answer my questions, wise man."

"Why, you have been answered," said the hermit, crouching on his thin legs and looking up at the king, who stood before him.

"Answered? What do you mean?" asked the king.

"Why, of course," replied the hermit, "if you had not pitied my weakness yesterday and had not dug these beds for me, but had gone back alone, that man there would have attacked you and you would have repented not having stayed with me. So the most important time was when you were digging the beds, and I was the most important man, and to do me good was your most important business. Afterward, when that man ran to us, the most important time was when you were attending to him, for, if you had not bound up his wounds he would have died without having made peace with you. So he was the most important man, and what you did for him was your most important business. Remember, then, there is only one time that is important—now. It is the most important time because it is the only time when we have any power. The most necessary man is he with whom you now are, for no man knows whether he will ever have dealings with any one else. And the most important affair is to do him good, because for that purpose alone was man sent into this life."—Leo Tolstoi.

THE UNIVERSALITY OF NATURAL LAW.

In regard to nature, events apparently the most irregular and capricious have been explained, and have been shown to be in accordance with certain fixed and universal laws. This has been done because men of ability, and, above all, men of patient, untiring thought, have studied natural events with the view of discovering their regularity; and if human events were subjected to a similar treatment, we have every right to expect similar results. For it is clear that they who affirm that the facts of history are incapable of being generalized, take for granted the very question at issue. Indeed, they do more than this. They not only assume what they cannot prove, but they assume what in the present state of knowledge is highly improbable. Whoever is at all acquainted with what has been done during the last two centuries, must be aware that every generation demonstrates some events to be regular and predictable; so that the marked tendency of advancing civilization is to strengthen our belief in the universality of order, of method, and of law. This being the case, it follows that if any facts, or class of facts, have not yet been reduced to order, we, so far from pronouncing them to be irreducible, should rather be guided by our experience of the past, and should admit the probability that what we now call inexplicable will at some future time be explained. This expectation of discovering regularity in the midst of confusion is so familiar to scientific men that among the most eminent of them it becomes an article of faith.—T. H. Buckle.

DEPORTATION FOR POLITICAL HETERODOXY.

By the arrest and threatened deportation of John Turner, an Englishman who is alleged to entertain Anarchistic notions, the "act to regulate the immigration of aliens," which became a law on March 3, 1903, has been brought prominently into public notice. The law in question provides that no person who disbelieves in organized government, or who is affiliated with any organization entertaining or teaching such unbelief, shall be permitted to enter the United States; or if an alien have landed the law directs that he may be deported within the period of three years thereafter in case the Secretary of Commerce shall be satisfied that such alien has entered the country in violation of the act. The method of procedure prescribed is a secret inquiry by a board of three immigration officers, and the decision of the majority is final unless reversed by the secretary.

This process is identical with the "administrative process" of Russia, the "lettres de cachet" of ante-revolutionary France, and the "star chamber" practice of the Tudor and Stuart regimes in England. No appeal to a court of law is allowed. In a case arising under the contract labor law in 1894, the court held that it had no jurisdiction; a writ of habeas corpus was issued, but though the prisoner was found innocent of the crime of being a contract laborer (or an unbeliever in organized government), the court could not discharge him or give him his liberty because this statute gave exclusive authority to review such cases to the Secretary of the Treasury.

If for no other reason than that it introduces a tyrannical method of procedure, abhorrent to the spirit of our institutions, the law ought not to stand. Its arbitrariness recalls that of the fugitive slave and the early sedition laws. Its enforcement must inevitably be unequal. How is the government to ascertain the truth about the hundreds of thousands of aliens who came to the United States in the course of the prescribed three years period of limitation? Are all of them to be detained until the boards of inquisition shall have passed upon the orthodoxy of their political beliefs? If not, prosecutions must necessarily be sporadic and taken against selected victims; and such selections would usually be influenced either by the malice of informers or by the whims of the inquisitors.

And how are the beliefs of men to be ascertained? With regard to a few persons of international repute we know their opinions on government through their published writings. In the case of a Tolstoi or a Prince Kropotkin proofs would not be needed, for such men would admit the heterodoxy of their views on the existing order of society; it follows, then, that the law would be most effective to exclude some of the best of the human race—men of unblamable lives, who would not hurt a fly. Unknown scalawags, however, who would not scruple to swear falsely about their political opinions, would be admitted. The law thus punishes veracity and puts a premium on lying. By a singular slip the law excludes from its operation persons convicted of murder or other felonies if it appear that the crimes have been done from "political" but not otherwise immoral motives, even though the offenders be Anarchists. On the other hand, any alien, whatever be his beliefs, though they be the most strictly orthodox, may be denied entry if the inquisitors be satisfied that he is affiliated with a society of unbelievers. If such a one were discovered reading Proudhon's "Property Is Theft" at any time within three years after landing, and this discovery should satisfy a board of official ignoramuses of his affiliation with Anarchists, he might willy-nilly be deported from this country!—Philadelphia Record.

RELIGION AND WAR.

Whatever religion may be in the ascendent, the influence of its ministers is invariably strengthened by a long and dangerous war, the uncertainties of which perplex the minds of men, and induce them, when natural resources are failing, to call on the supernatural for help. On such occasions the clergy rise in importance, the churches are more than usually filled, and the priest, putting himself forward as the exponent of the wishes of God, assumes the language of authority, and either comforts the people under their losses in a righteous cause, or else explains to them that those losses are sent as a visitation for their sins and as a warning that they have not been sufficiently attentive to their religious duties; in other words, they have neglected rites and ceremonies, in the performance of which the priest himself has a personal interest.—Thomas Buckle.

THE DEIFICATION OF THE STATE.

The newest deity turned out at the god foundry is organized government. We have not attempted yet to make his cult universal, but that will come later. We are trying it now on foreigners, and are hopeful of results that will warrant its extension to include the native-born. Already one man is in jail for denying the government god; and a man in jail, I apprehend, is a sight calculated to encourage every worshiper of the deity and all supporters of the law. The unthinking may ask why it should be more necessary to compel belief in organized government than in organized charity, organized labor, organized religion or any other form of organized graft. I make no such inquiry; I don't need to, for I recognize the tendency of mankind to deify institutions and enforce conformity by the strong arm of the law, and one institution answers the purpose as well as another. Organized religion has had its day in the pantheon; organized labor is getting there.

Some Freethinkers, in hectoring the believers in a state-defended religious creed, ask why the creed needs protection of the law against denial and ridicule provided it be true; and they (the Freethinkers) argue in derision that so safeguarding the multiplication table has not been found essential to keeping it whole and unreviled. But let them wait; the multiplication table may yet have its innings. If the day comes when all other creeds are exploded, the belief compellers will cheerfully unite on the legally crystallized dogma that two times one is two. And doubt not that scoffers will be found. I am myself already prepared to launch a heresy against it, and declare the statement that "two times one is two" to be rank nonsense and calculated to provoke "inextinguishable laughter." For why, the real truth obscured by this absurdly phrased formula is that *one two times is two.* It is futile to minify the differences in the two ways of stating the proposition; they are irreconcilable. And now if the error of Servetus, who held Jesus Christ was son of the eternal God, while Calvin declared that Jesus was the eternal son of God, was grave enough to bring the heretic to the stake, when it is probable that Jesus Christ was neither the one nor the other—if that slight disparity of statement could lead to fatal results, why should there not be a penalty attached to contumelious reproach of the multiplication table?

Mr. John Turner is "detained" for deportation because he does not believe that organized government is the best thing that will ever happen. The law could not hold men of Mr. Turner's mind if its framers had not astutely inserted the word "organized." Everybody believes in government—self-government—and Mr. Turner, professing that belief, might have floored his inquisitors by quoting the old Anarchist who let loose the thought that the man who rules himself is greater than he that taketh San Juan hill and Santiago. It was the adjective "organized" that caught him, although, adopting the argument of Huxley in his "Administrative Nihilism," he could have maintained with success that the individual is quite as much an organism as the State.

It is as natural that official persons should wish to exclude Anarchists as that a priest should hate an Atheist. Writers whose judgment we may trust in have told us that the first government was probably set up by some ancient patriarch to protect the worship of a family or tribal spook. It is inferred that in the process of time the descendants of that patriarch were made familiar with the fact that governing a people, apart from looking after the interests of the spooks, was something of a snap in itself, and hence they became as sensitive to criticisms of government as their ancestors had been to disparaging comments leveled at the tribal deity. That feeling, which nowadays is a rather livelier sense than any anxiety that secular rulers feel about maintaining religion, has given us our beneficent statutes against treason, sedition and disbelief in organized government. So the State becomes a deity, and its overshadowing of the holy-Church has bred a variety of parasitic deities—to wit: the holy-day god, the holy-book god, the holy-man god, the sex god, and so on; and out of its loins spring also the metal god which must never be defaced, the paper god that may not be imitated and the bunting god that cannot be insulted with impunity. State and Church are the parents of all the divinities except the Goddess of Liberty, which appears to be of more obscure origin.—G. E. M. in the Truth Seeker (New York).

Many who are sundered by God are united by clergymen.

LETTER TO THE AUTHOR OF "LOVE TRIUMPHANT."

William Platt—Respected Comrade:

I have read your books with much pleasure and horror—pleasure at the lofty tone, nobility and purity of your love ideals; horror at your ghastly pictures of blood and death.

"The Child of Love and Death" is certainly the most horrible nightmare that ever galloped rampant over a poet's pillow. I would not suppress freedom of thought, however expressed, but I would feel I was doing a kindness to one whom I could persuade not to read that mad clatter of your mad Pegasus.

In spite of this, however, your books contain much that is beautiful. I am glad you wrote them, even though I cannot follow all the way. Your pathway, like the Christian's road to heaven, is too straight and narrow for ordinary feet to follow. You make no allowance for mistakes, ignorance, inexperience or human folly. Your lover is too merciless and unforgiving when he says:

"When once a man or woman has cast his or her fate with another woman or with another man—when once the twain have gone as one flesh, heart to heart—then in taste, decency and honor is all other flesh forbidden to them. . . . All spirituality cries out to us that if we have failed *we have failed*—there must be no continuation of experiments."

If the attraction felt between a man and woman were an infallible evidence of the love that endures we might more reasonably oppose a continuation of experiments. But it is not. The first passionate attraction, however strong it be, may prove the very opposite of love, and the real soul mate or "twin soul" be found in mature years after many "experiments" perhaps. You prove this quite conclusively by having your lovers meet and express their love only in death, or they die before discovering their mistake, as in "That Rare Thing—A Marriage." You show much wisdom in not putting them to the test of life.

For my part, I do not wish to found a religion based on love, sex, passion, woman or motherhood. These are all facts in Nature's forces more or less beautiful, but they are facts—nothing more. Some of our enthusiastic worshipers of sex, passion, etc., would re-establish a sort of phallic religion. I will have none of it. What do we—rationalists, who have, presumably, outgrown worship of all gods, wooden or divine—want of a religion or worship of any kind?

Regard women as human beings and motherhood as one of the joys of life, but look upon neither as divine or glorified. I think "it is sweet to see a mother suckling her child." The pains of maternity are more than repaid by its joys. But let us not build altars or burn incense at the shrine of motherhood.

You carry your ideals so high they topple over of their own weight, falling from the sublime to the ridiculous. It may be sublime to suffer for one we love when the loved one is benefited thereby, but I think any sensible girl would have more respect for the lover who would light a lamp or candle when he wishes to gaze upon her pictured charms in the night, instead of burning a whole box of matches, letting each one "scorch his fingers." If a lamp or candle is too prosaic he might use the light of the moon or stars. He could hurt his eyes by straining them and it would be more romantic.

Constancy in love is an admirable thing, and if a man chooses to live unmarried for the memory of a girl who once "cuffed him on the head," no one should object, but I would not recommend it as a principle or a standard of love.

With best wishes for your happiness and prosperity and the Triumph of Love, I am respectfully yours,

LILLIE D. WHITE.

Lake Charles, La.

THAT EDITORIAL "WE."

Stranger (to the hotel clerk)—"Can you give us a comfortable room and a good dinner? We have traveled all day and are very tired and hungry."

Clerk—"Certainly, sir. But where is the other party?"

Stranger—"Other party! Why, we have just registered our name. There is no other party."

Clerk—"Oh, I beg your pardon, sir. I didn't know you were an editor."—Ex.

Peace hath her battlefields where they who fight win more than honor, vanquish more than might, and strike against a fiercer foe than one who comes with battle-ax and bow.—Edwin Arnold.

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MOSES HARMAN, EDITOR AND PUBLISHER.

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Lucifer and its literature can be obtained in San Francisco at the book store of Robert C. Ross, 1201 Market street, opposite City Hall.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES: VOL. VIII. NO. 1.

"LOVE IN FREEDOM; WOMAN AND LAW."

My fourth lecture in San Francisco was thus entitled. The following paragraphs are taken from the introductory to that address:

The word most worthy of honor in the English language is Freethought, and the next most worthy of honor is Freelove.

Freethought takes precedence simply because the more inclusive, the more general.

Roger Bacon—I think it was—said: "Cogito, ergo sum." (I think, therefore I am.)

The best proof if not the only proof that we live is that we think.

"As a man thinketh, so is he," saith the proverb. Thought is the man; thought is the woman.

To be useful, to be effective, thought must be free—free to express itself in word and in act. Thought that is denied free expression in word and act is barren thought, bound thought, enslaved thought, aborted or abortive thought—thought strangled in the borning or before birth.

Robert Ingersoll, the great agnostic Freethinker, said: "Failure seems to be the trademark of Nature. Why? Because Nature has no design, no intelligence. Nature produces without purpose, sustains without intention and destroys without thought. Man has a little intelligence and he should use it. Intelligence is the only lever capable of raising mankind."

"True, O King!" But I would like to ask if man himself is not a part of Nature, and if human intelligence is not a part of Nature's intelligence?

Man is said to be a microcosm, the universe in miniature, and that whatever exists in the macrocosm, Nature, exists also in man, the microcosm. If "Nature has no intelligence," where does man get his intelligence? Where do the beaver, the ant, the bee get *their* intelligence?

Whether there be "design" in Nature or not, there certainly is *adaptation*—adaptation of means to ends. The chief end or purpose in Nature, so far as we can see, is "to keep the ball of life rolling"; to keep alive the genera and species of animate and vegetable forms, with less regard for the fate of the individual units. Hence Nature is lavish in the production of life-germs; countless millions of these germs are produced that fail to get themselves organized—millions to one that lives long enough to reproduce its kind.

Why such waste of productive energy? Why so many failures and so few successes?

On the surface it would appear to be lack of thought, lack of intelligent design, lack of prevision or intelligent looking ahead.

This lack of Nature in its cruder forms, the amorphous rock, the crystal, the vegetable, the simpler animal forms, is now supplied, or corrected, to some extent by human intelligence, by natural intelligence incarnated or materialized in the human brain—as witness the improvement in vegetable and animal forms by artificial selection and by limiting the number of germs produced by each parent organism.

BOUNDARIES OF FREETHOUGHT.

Two weeks ago in this hall I listened with much interest to a lecture upon "Bishop Montgomery and Rationalism." This was the first of a series of lectures entitled "Freethought," by Arthur Morrow Lewis, an English Freethinker of the materialistic or "Positivist" school. This course of lectures is designed, so far as I can understand, to show the antagonism existing between theology as taught by the champions of the Church, Catholic and Protestant, and the deductions of physical science as taught by Darwin, Huxley, Tyndall and others.

At the close of this well-reasoned lecture, when questions were in order, I asked the speaker:

"What are the limitations of Rationalism or Freethought? Does Freethought exclude Spiritualism and Theosophy? Does it exclude the land question, or freedom of unoccupied land? Does it exclude the money question, or freedom to issue one's own notes of credit? Does it exclude freedom of trade? Does it exclude freedom of the affections, involving freedom of motherhood?"

In his reply Mr. Lewis said it would require several lectures to answer these questions, and intimated that some of them were not pertinent to the subject of the lecture just delivered.

It was because of his failure to even attempt an answer to these questions that this series of lectures was planned. If Mr. Lewis had adhered to the traditions of Freethought and had made his platform free to affirmative criticisms, then this lecture course, of which to-day's lecture is the first, would probably not have been considered necessary.

* * *

As I see it, there are no limitations to Rationalism—no boundaries to Freethought. Its scope includes all subjects of human interest. Freedom of thought involves and includes all other freedoms, such as are free land—freedom to use unoccupied land; free money—freedom to issue notes of credit or coinage by the individual citizen, without penalties of any kind so long as no deception or fraud is used; free trade—freedom to trade with all the world without danger of fine or imprisonment for so doing; free manhood, and especially free womanhood and motherhood, since without free womanhood and motherhood we can never have free manhood.

Men are as women make them. "Like mother like son" is more often true than "Like father like son." When the son is more like the father than like the mother it is because, by psychic impression, the mother has built him so—or, perhaps, because with the mother's assistance the child has built itself thus.

* * *

The first and chief mission of Rationalism or Freethought is to destroy ignorance and superstition, by which word I mean belief in the supernatural. Of all superstitions the worst are those that cluster around sex, because it is through sex that human beings are born into the world.

"Sex contains all," says Whitman.

Sex contains all forms of organized life, as the acorn contains the oak.

Sex reform is the basis, the chief cornerstone of all other reforms, because men make and unmake institutions. Institutions do not make men. The way to get better institutions, then, is to get better men. To get better men we must have free, intelligent, self-respecting, self-reliant, self-responsible motherhood.

Herbert Spencer, lately deceased, said of the English reformers: "Most Liberals are simply Tories of a new type." While this may have been said mainly of the English political reformers, might it not apply with equal pertinence to reformers

on all lines of thought, and to American radicals as well as to their British cousins?

As between the materialism of Mr. Lewis, of Robert Ingersoll, of the English, French and German physicists, on the one hand, and the materialism of the Roman Catholic Church (so ably combated by Mr. Lewis), and of the many Protestant sects, I very much prefer the former. It is largely owing to the work of materialistic Freethinkers that persecution for disbelief in dogmatic theology has gone out of fashion. But while freely and gladly acknowledging the good done by this phase of modern Freethought, I must protest against the assumption made by some of our radical reformers that materialistic Freethought is all there is of Rationalism. I am not willing to accept materialistic agnosticism as the whole of Freethought. In the philosophic or scientific sense I claim to be a Materialist myself, but I recognize that the materialism of agnosticism is, in the first place, a somewhat violent reaction against the materialism of *gnosticism*. First and foremost it is a revolt against the materialism of those who claim to know all about material hells and heavens in the unseen world by those who are inclined to deny the existence of such heaven, with its jasper walls, its gold-paved streets, its golden thrones, harps, etc., and its hell of literal fire, fed by material brimstone, its "never-dying worm" and all the rest of horrible inventions of ignorant primitive men. And while I claim to be a Materialist, this philosophy is not with me a finality. Materialistic science is comparable, I think, to the primary school, the kindergarten, the portico or ante-chamber to the cosmic university.

As the name indicates, materialism deals with things material, things physical, things that appeal to the physical senses—the eye, the ear, the touch, the taste, the smell. To me the things that are seen, heard, tasted, smelt and felt through the medium of the five physical senses are few and small as compared with the things that do not appeal to these senses, but are cognized by what may be called the psychic senses—telepathy, clairvoyance, clairaudience, intuition, psychometry, etc.

At this stage of human evolution, however, I think it rash and unphilosophic to dogmatize. I claim to be an inquirer only, an investigator, a pupil in the primary classes or grades, and honestly confess that I know very little in any line of thought or discovery. Hence I earnestly court criticism from all who, like myself, confess they do not know it all.

* * *

These may not be the exact words of the introductory remarks at last Sunday's meeting, but they represent fairly well the ideas. After talking an hour or more on the subject of "Love in Freedom and Woman and Civil Law," the audience was invited to ask questions, to which brief answers were given. Six or seven short addresses, mainly in sympathy with the main address, were made. More of these short addresses would have been made and replied to, but the janitor refused to give us light, claiming that the afternoon meetings were not entitled to electric lights in that building. Next Sunday the subject will be, "Motherhood in Freedom—Woman, Man's Savior." Evidently much interest is felt in this line of reform by many earnest and cultured women and men in San Francisco.

San Francisco, Cal., Dec. 21, 1903. M. HARMAN.

THE FINAL OUTCOME OF POSTAL CENSORSHIP.

Lucifer is feeling the beneficent hand of government laid heavily upon its shoulder, one of its recent editions having been excluded from the mails, while second-class rates have been taken away from it altogether. If things go on at this rate the leading function of the postoffice will soon be that of *preventing* the transmission of the mails.—Americus in Free Society.

HOW TO HELP TO CIRCULATE LUCIFER.

We hope the friends of Lucifer will do all they can to extend its circulation. For this reason we make the price of $2.25 for two copies to one address. The extra 25 cents merely pays for extra time, trouble and paper.

"Nora: A Doll's House," and "Ghosts," by Henrik Ibsen, bound together in olive cloth, with red lettering. Containing sketch of the life of the author. 108 pages. With Lucifer one year, $2.25.

LAW-DEFYING OFFICERS OF THE LAW.

All the civilized world knows that on Wednesday, Dec. 30, there occurred in Chicago one of the most terrible theater fires on record, in which 582 persons perished. But many will be surprised to learn that this great loss of life was due to the gross neglect of precautions against fire by the theater management, a neglect sanctioned by the officials who were paid by the people to see that all possible means of safety were secured to spectators in theaters. It transpires that all the theaters are offenders, and therefore all the inspectors of theaters were guilty of neglect of duty. If reports are correct, the disaster might as easily have occurred in the Auditorium or any other of the alleged fireproof playhouses. Of little avail is it to the dead, the injured and their mourning families that the structure was sufficiently fireproof to preserve the building and the seats when the blaze from the combustible material on the stage was sufficient to burn and stifle all the occupants of the theater. A more sweeping indictment of the officers of the law could not be made by any Anarchist than that contained in the following editorial from the Chicago American:

"In this city of Chicago, in the third year of the twentieth century, it is calmly testified by the Commissioner of Buildings that there is in the whole city not one theater that complies with the provisions of the law intended to secure public safety. Not one theater of the total of thirty-six; not one of the theaters that nightly entertain somewhere near 40,000 people.

"He says this deliberately and adduces the proof. There it stands in this most amazing document, with the specifications in the case of each law-breaking theater, officially certified to. Nor is it in one particular only that these theaters violate the law; not one nor two, but from six to a dozen in each instance—absolute violations of the law that imperil every night thousands of lives. He says it, this commissioner, and he has visited every theater and made tests and examinations, and he officially declares the truth of his statement.

"What do we have law for? What do we have officers of the law for? What do we have government and courts for?

"In thirty-six places 365 nights in the year the law is openly and defiantly violated, and the Commissioner of Buildings walks about and says it is so and has been so this long time.

"If the public officers that year after year we elect in our blind confidence and good nature will not enforce these laws are there any laws they will enforce, or is there any duty they will perform, or have they any use in the world except to draw their salaries?"

Since the above extract was printed the Mayor has confessed that all the theaters of Chicago are unsafe by ordering them closed until the appliances for safety are provided.

Well may we repeat the question, "If the public officers that year after year we elect in our blind confidence and good nature will not enforce these laws, are there any laws they will enforce, or is there any duty they will perform, or have they any use in the world except to draw their salaries?"

There can be no excuse for the existence of government better than the necessity of protecting life. And if the elected officers fail, as in the matter of the theaters of Chicago, of what use can they be anywhere? LILLIAN HARMAN.

LUCIFER UNDER THE BAN.

Our contemporary, Lucifer, which lately has been annoyed considerably by the postal authorities, is now suffering additional persecution. The issue of Dec. 17, the first three pages of which contain a report of the John Turner meeting at Cooper Union in New York, and in the rest of whose pages are only two very short articles on the sex question, has been denied the mails, and the second-class mail matter privileges of the paper have been taken away altogether.

If the publishers of Lucifer are prosecuted for this issue it will be hard to find a judge or a jury who will be able to detect any obscenity in it, and only a diseased and perverted libertine could perhaps find the articles "suggestive" and "lascivious." Nevertheless, the radical press is hampered by the tyrannical whims of meddlesome and arrogant officials, who with impunity trample upon the so-called constitutional right of free speech and press. How such despotism is to be resisted so long as the "American sovereigns" look with equanimity upon the gross encroachments of government we do not know.—Free Society (Chicago).

We will give a copy of Dr. Foote's "Home Cyclopedia," price $2, with Lucifer one year for $3. This is a family guide book of medical, social, and sexual science, containing 1,248 pages, with 400 pictures, eighty in color. Send for circulars.

A CO-OPERATIVE LABOR CURRENCY.

Glad to see in Lucifer of Nov. 19 a short article on "A Mutual Credit Currency," taken from the Cincinnatian, my old-time Grange and co-operation friend. Their plan is excellent and is helping along like dozens more springing up here and there, all going to prove that, as to buying money of the banker, "we don't have to." A Rochdale store has just been established here in San Diego, with over 200 members. This, too, helps to open eyes and fill pockets.

However, the ultimate must be found in a strictly just and even co-operative exchange of goods and labor such as I established in Denver, Feb. 4, 1886, before "Looking Backward" came out and three years before the promulgation of De Bernardi's "Labor Exchange." The child was too feeble to live alone in the cold world, which insisted it had been born fifty or a hundred years ahead of its time. Yet had its originator been untrammeled so as to give the infant proper care it would have grown faster. Three months only could be given it then, during which many intelligent people, farmers, housekeepers, printers and editors, took hold and used the beneficent idea of an exchange of our surplus without legal tender. However, no one was found courageous enough to adopt the foundling when its mother was obliged to leave the city for her farm home. Afterward, at Loveland, Colo., more than $1,000 worth of business was done, as shown by the books, but on Dec. 4, 1894, a home-made money, based on labor and its products, was issued to keep account of values and no books were kept. Business was brisk among the members until overwork again removed the manager, and all was still.

Since, in the intervening years, business has been done wherever depositories could be had and the manager was able to be at the front; in Denver and in Fort Collins, and now this last summer in San Diego. A little paper was started, called Co-operative Exchange. Four depositories were established in a small way, teaching exchange principles as we went. Again overwork has brought illness—nerve exhaustion—and enthusiasm has to be held in check. Illness laid its hand on all the workers, and we wait, meantime, having had fruits, clothing and services at our command sufficient to convince the skeptical that courage and perseverance will yet allow us to provide one another with the comforts of life without "bankers' money," or "rent, interest and profits."

The public mind is opening fast to the generous propositions derided twenty years ago. The logic of events none can withstand. The editors of Lucifer were among those who gladly espoused the idea of exchange, and even yet are using with me whenever possible the labor tender. Health is coming my way again, the people are learning, and, "in honor preferring one another," we will soon be "keeping store" far above the merchant's motto, "Buy cheap and sell dear." Let us, once for always, secede from the competitive grab-game for dollars and co-operate as producers and consumers.

ALBINA L. WASHBURN.

1461 Sixth street, San Diego, Calif.

THE FAILURE OF PROHIBITIONS.

Shallow people, possessed with zeal for any particular cause, make it a great merit to run to and fro after special prohibitions that shall fix the case and emasculate sin out of our houses and streets. Alas, gentlemen, the civilized world has been overwhelmed with prohibitions for many hundred years. . . . The true friends of the Sabbath and its purifying and elevating influences, and of the many excellent physical and other reforms that mark the present age, are not necessarily those who complacently put themselves forward and seek to carry the good through by penalties and stoppages and arrests and fines. The true friends of elevation and reform are the friends of the fullest rational liberty. For there is this vital and antiseptic power in liberty, that it tends forever and ever to strengthen what is good and erase what is bad.

For the city or State to become the overseer and dry nurse of a man and coerce him, . . . into how he must behave himself, and when and whither he must travel and by what conveyance, or what he shall be permitted to use or dispose of on certain days of the week, and what forced to disuse, would be to make a poor thing of a man. . . . The citizen must have room. He must learn to be so muscular and self-possessed, to rely more on the restrictions of himself than any restrictions of statute books or city ordinances or police.—Walt Whitman.

FREETHINKERS AND CREMATION.

The late editor of the Freethought Magazine was a good type of a certain class of Freethinkers who have mentally evoluted to a well-defined point and then suffered from a species of arrested development. George Macdonald in the Truth Seeker gave a well-balanced and, on the whole, impartial sketch of the man who has recently passed from among us. Mr. Green's action in cutting Lucifer from his exchange list showed very plainly that he was not keeping up with the procession, so to speak. And in the last scene of all he evidently preferred to follow the orthodox fashion of earth burial in preference to cremation, for if it were otherwise he would have left a hint to that effect.

In the matter of cremation Mr. Green did not materially differ from quite a number of those who hold radical social and economic views, but who on this subject are neutral. It goes to show what a grip ancient and time-honored custom has on so many people and what a large number among us are yet loath to discard the Christian custom of earth burial for the now unquestionably better method of cremation.

No doubt two-thirds of the heterodox are believers in this reform, but they all should be. That they are not arises from the fact that during life we are too busy to think of death and the aftermath; too many die who have never uttered a wish one way or the other, and as a necessary consequence the nearest of kin, often orthodox Christians who are following the dead hand of custom, consign the body to the grave and to the worms without a moment's deliberation. This should not be the case. We should all bestir ourselves and see to it that our Liberal friends and neighbors are on record in black and white on this subject.

It might not be out of place to mention that all the cremation societies of the United States issue certificates on the partial payment plan which are good everywhere; that is to say, if some one in Chicago held a paid-up certificate for one cremation, and should die in Portland or New York City, it would be honored for one cremation at either of those crematories.

WALTER BREEN.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

MISCELLANEOUS.

SEND 10c IN STAMPS FOR THREE NUMBERS, OR 50c FOR PROFESSOR ALLEN HADDOCK,

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It is a monthly magazine, now in the fifteenth year of publication. It is Unique, Eclectric and Scientific. It treats of Phrenology, Psychology, Health, Sociology and all subjects which pertain to the welfare of humanity.

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Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We cannot sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 30c each, two for 50c. Address EDWIN C. WALKER, 244 W. 145th St., New York, N. Y.

WANTED—300 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Carl Nold, St. Louis: It looks as if free press and free speech will receive many a blow yet before that sleeping mule, Labor, will wake up and do some kicking.

Philip G. Peabody, Boston, Mass.: Of course, I am willing to pay $2 a year for Lucifer, and think your intention to raise the price is wise. What kind of transportation would we have if such persons as run the postoffice were given power to run the railroads?

A. A. Cowles, Cleveland, O.: I have not received the last two Lucifers. As my subscription is paid till next May, I cannot divine the reason of its non-appearance. I sincerely hope you are not in trouble. If I had more time I could write a great deal in favor of Socialism. Surely the abolishment of the profit system and the turning of competition into channels other than an unequal contest for the things which are necessary to life and comfort will be a blessing to all mankind. Some forms of tyranny may appear, but we shall be better able to cope with the tyrant after the advent of the co-operative commonwealth. And in that glad time the teachings of Lucifer will bear fruit prolifically. All hail the co-operative commonwealth.

Philip G. Peabody, Boston, Mass.: I write to say that Lucifer for Dec. 10 is the last number that has reached me. The advertisements in Lucifer, concerning which there has recently been some discussion, have not the slightest interest for me; but the reading matter I greatly desire and need. I am a college graduate, having spent four years at Columbia College, in New York, where I graduated in 1877; I am also a lawyer and have studied medicine, although I never practiced as a physician; but I consider myself to have received more useful, valuable and intellectual education and moral improvement from your wisdom, as so generously dispensed in Lucifer, than from four years of tiresome and costly foolery in Columbia College. If Harvard is any better my son, recently graduated there, should get the benefit of it; but I fear colleges are all much alike, so far as useful tendency toward honor and real manliness is concerned; and as regards due respect for the rights of others, I fear all colleges, certainly Harvard, are worse than useless, judging from the conduct of their students. As I say, I desire greatly the literary part of Lucifer and respectfully ask for an extra copy of the number of Dec. 17.

J. M. Crane, New York: I have just received your letter telling me that Lucifer has been held up at the postoffice as "unmailable" and that second-class rates have been denied to it because it contains advertisements of books sold by its editor and publisher. To declare it unmailable, it seems to me, is not only unjust, but also is in violation of the spirit of the constitution, which professes to guarantee a man security for his life and property and deprive him of neither without a trial by jury. I do not think a jury has decided that Lucifer is unmailable. It is at present the only paper for which I pay subscription. I have taken it for many years and I regard it as a powerful engine for the uplifting of humanity. No other paper has done so much to enlighten the people on the most important of all social problems, the sane and rational relation of the sexes. The suppression of such a paper is a blow at the welfare of society and of generations yet unborn. Some way surely ought to be open to secure a reversal of the tyrannous and retrogressive ruling against it. The excuse that it contains too much of the editor's own advertising, it seems to me, is a mere pretext to deprive it of second-class rates. Many of the magazines of the country contain a greater proportion of advertisements of the private business of their editors. The paper must not stop. It is too valuable to lose. I will gladly pay the extra cost of postage to get it regularly as before, and I think almost every other subscriber will be glad to do likewise. In this world of darkness let us rally around the Light-Bearer.

Liberty, which is the nurse of all great wits.—Milton.

WHO IS THE ENEMY?

Well, who is the enemy? You have done a great deal of fussing about Comstock. Why not fuse a little about yourself? Walker presses the question where it belongs. Why should Comstock answer? You should answer. Comstock is only the fat on your neck. It is waste time worrying about Comstock the man. Get after Comstock the symptom. But Comstock the symptom is you. You might as well think you can destroy a theology you hate by swearing at a church steeple as think you can get rid of Comstock by making him the target of your impolite vocabulary. Comstock is stuck tight there in your own negligence, in your own obtuseness, in your own indisposition to nurture the liberties of your inheritance. You went to a meeting the other night to see Comstock. What good did that do you? You might have stayed at home and seen yourself and known the real Comstock better. The foundation fault is yours. You think sex is dirty. You rarely allude to it except in averted phrases. When you have got to say something about sex you look around for some word that will not say it too clearly. That is the Comstock in your own blood. That is the Comstock upon whose degeneracy the Comstock of the Sunday school and the mails relies for his sanctions. Before you can get rid of Comstock you have got to get rid of that thing in yourself.—Horace Traubel in the Conservator.

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THE FUGITIVE WIFE.

PART FIRST: MARRIAGE.

The following excerpts are taken from a booklet by Warren Chase entitled "The Fugitive Wife: A Criticism on Marriage, Adultery and Divorce," published in Boston in 1861. Probably but few copies of this work are in existence at the present time. In a later issue, possibly next week, we will publish more from the same source.

It may be well to introduce this subject by a poem; and I have none by me more appropriate than the following from the pen of Dr. Watts, the inspired psalmist, written in the year 1701, and, I believe, one of his most truthful and sacred psalms.

Say, my Love, and teach my song,
To whom my sweetest joys belong.
And who the happy pairs,
Whose yielding hearts and joining hands
Find blessings twisted with their bands,
To soften all their cares?

Not the wild herd of nymphs and swains,
That thoughtless fly into the chains,
As custom leads the way;
If there be bliss without design,
Ivies and oaks may grow and twine,
And be as blest as they.

Not sordid souls, of earthly mold,
Who, drawn by kindred charms of gold,
To dull embraces move;
So two rich mountains of Peru
May rush to wealthy marriage, too,
And make a world of love.

Not the mad tribe that hell inspires
With wanton flames; those raging fires
The purer bliss destroy;
On Etna's top let furies wed,
And sheets of lightning dress the bed,
To improve the burning joy.

Not the dull pairs, whose marble forms
None of the melting passions warms,
Can mingle hearts and hands;

Logs of green wood, that quench the coals,
Are married just like stoic souls,
With rulers for their bands.

Not minds of melancholy strain,
Still silent, or that still complain,
Can the dear bondage bless;
As well may heavenly concerts spring
From two old lutes, with ne'er a string,
Or none besides the base.

Nor can the soft enchantment hold
Two jarring souls of angry mold,
The rugged and the keen;
Samson's young foxes might as well
In bands of cheerful wedlock dwell,
With firebrands tied between.

Nor let the cruel fetters bind
A gentle to a savage mind,
For Love abhors the sight;
Loose the fierce tiger from the deer,
For native rage and native fear
Rise and forbid delight.

Two kindred souls alone must meet—
'Tis friendship makes the bondage sweet,
And feeds our mutual loves; [sweet.
Bright Venus, on her rolling throne,
Is drawn by gentlest birds alone,
And Cupids yoke the doves.

In the June of 1859 the scribes of Chicago furnished the daily papers of that city with an interesting item of news by announcing that a fugitive wife escaped from one of the villages on Lake Superior, in Michigan, had been legally seized and returned with the officer, via Detroit and the next boat, to her legal and proper owner. The papers stated that she had left her home and husband and several small children and fled on the steamer to that city, where dispatches had arrived before her, enabling the officers to be in readiness to arrest her on the arrival of the boat; that she had come in company with a gentleman of her acquaintance, and probably at his expense, which rendered her crime, and his for assisting the fugitive, extremely aggravating. I felt confident that most persons who read this item of the city news were pleased with the report of the capture of the fugitive and the one who assisted her, and of their return, via Detroit, to the place from which she had fled. I never heard of the persons or the circumstance after, and soon forgot the names, but the incident opened to my mind a broad field for reflection and instituted a search after justice, consistency and rights.

I knew we had a national fugitive-slave law, which was considered by most people in the free states to be very cruel and by many unjust, and only defended and justified by its friends by the necessity for it and the demands of the constitution; but I did not know we had state fugitive-wife laws, by which they could be caught and returned to their owners as chattel slaves are, although I knew many wives were as effectually enslaved and controlled as the black chattels of Georgia. I knew most humane persons considered that a negro who displayed sufficient skill and energy to escape from slavery and reach a free state or Canada was entitled to his or her liberty, and that it was almost or quite barbarous to return such persons; but I was hardly prepared to believe the people so heartless, cruel, almost barbarous as to return a woman of their race and color to a tyrant who had treated her so cruelly that it had forced asunder the strongest ties in her nature and compelled her to leave even her children and flee for life to escape the grave, as I know some have. When a mother leaves her children it is prima facie evidence to me that the cause was more potent than a mother's love and must be nearly equal to death itself; for even death seldom does it. I can perceive how a woman might leave her husband for want of love on his or her part; and, if none but the two were interested, this would be good and sufficient reason for separation. But when she leaves children, and leaves them with the man she could not live with, and trusts him to select another to govern and guide them, certainly there must be a power stronger than that maternal love which God has planted deepest in the woman's nature. It is simply ridiculous to talk of psychology, seduction, free love or fascination as a cause. These are all insignificant. It must take years of cruelty and suffering to produce such effect and result. It seems to me more and more, on reflection, that a law is more cruel that returns a wife to her master than that which returns a slave to the owner. In each case death will be a release, and oftener a desirable one to the wife than the slave; and we have more suicides by wives than by slaves to escape cruelty.

Had the case above referred to been a solitary one, or even one of a single hundred, and never to be repeated, I would have taken no notice of it, but devoted my time and pen to other subjects, perhaps not more congenial to the public mind than this. But, while we of the free states are complaining of being compelled by Congress to execute cruel fugitive-slave laws, and are enacting such as no constitution of state or nation requires to return the wife who escapes from a cruelty often as brutal as that of most slave masters, it is certainly a fit subject of criticism.

It is true we have statutes in most of the states to protect the wife against physical abuse of the husband, with the whip or fist, but none to protect her against a personal abuse, often worse than a severe whipping. Our marriage laws and public opinion put the body of the wife into the care and keeping of the husband, provided he does not beat her, and leave her no escape from the worst of cruelty but to run away, and then we catch and return her. The very crimes (for they are crimes) which thousands of husbands perpetrate weekly or daily upon their wives would, any one of them, if perpetrated upon a single woman who could defend herself with the law, send the man to the penitentiary for a term of years, if not for life. Yet, when she complains, she gets no sympathy from her church or pious neighbors, except "Wives, submit to your husbands." The law has no remedy, and all that is left is escape, if she can, and be caught if she must.

I know very well this is not the condition of all wives, but only those who are merely legal wives. There are many whose lives are mated to their husbands and who physically and mentally harmonize and blend with them and join voluntarily in all the relations of social and sexual life; but, by long and extensive

observation, I am compelled to believe that these are the exceptions and that the rule is the other way, and that a majority are unhappy often when their husbands are contented. It has long been well known that hundreds of young wives go annually to the graveyards, as effectually killed by their husbands as if they had been pounded to death, many of them leaving no word of complaint or even of warning to their old companions.

There is scarcely a neighborhood in the Christianized part of our country that has not been visited with cases of domestic trouble within the last few years—deaths as above, separations, runaways or suicides; and, instead of condemning and punishing to prevent, the wise legislators should search for the causes and try to remove them. Add to these the terrible effects of forced relations, of unhappy marriages, in producing and bringing up children, and we have a picture that ought to make any Christian blush or hide his head in shame, if he or his religion has sustained the barbarous features of our present marriage laws to this time. The scribes of the press and the pharisees of the pulpit are continually harping upon the beauties and blessings of marriage and married life, and thus alluring and enticing the young and ignorant into it; but they seldom give the other side and thus warn them against the terrible risk and danger of an uncongenial mating. The jokes and jests, ridicule and contempt of old and young, rich and poor, run freely against the single who reach or cross the age of thirty; and if there is one thing more odious in the public mind than another at this time it is free love; and yet, if it has any legitimate meaning, it must be the love of single persons or those not bound by law or church to love any one. The love of all single persons, if they have love at all, must be free, and they are free lovers, except so far as the church may claim a right to direct their love to God or Jesus. Fanaticism and public prejudice take great liberties with language and often pervert it to their uses, as they have in the use of free love, applying it to the sexual passion, which man has in common with animals, if not with plants, and which we never think of calling love when it prompts the male to pursue the female among the deer, sheep or swine, and which is no more appropriate among our race than theirs. If I can understand the term love and apply it to manifestations of feeling I cannot find it below the human kingdom, nor ever manifested in that kingdom in or through the sexual passions. I suppose both men and women love each other; if so, it is not the same that draws only the opposite sexes together. Some persons talk of several kinds of love—some good, some bad, etc. I know nothing of it.

> "I would not call that love
> Which could be poisoned, marred, or stained,
> Which could by any wealth be bought,
> By any power be chained."

To me "Love is to the human heart what sunshine is to flowers." I have no fear of it in or out of marriage, free or not—if, indeed, it could be other than free, which I doubt. I wish every man loved every woman as well as the most loving husband does his wife, and every woman loved every man as well as the most loving wife does her husband; then we should have a world of love and loving beings, and certainly no one would knowingly injure any other; for love worketh no injury.

HER WOMAN'S HEART FOR ME.

Oh, like a queen's her happy tread,
And like a queen's her golden head!
But oh, at last, when all is said,
Her woman's heart for me!

We wandered where the river gleamed,
'Neath oaks that mused and pines that dreamed,
A wild thing of the woods she seemed,
So proud and pure and free!

All heaven drew nigh to hear her sing,
When from her lips her soul took wings;
The oaks forgot their pondering,
The pines their reverie.

And oh, her happy queenly tread,
And oh, her queenly golden head!
But oh, her heart, when all is said,
Her woman's heart for me!

—William Watson.

Marriage is a lottery in which men stake their liberty and women their happiness.—Mme. de Rieux.

THE DAILY DREADFULS.

The absolute unreliability and dishonesty of the daily press was demonstrated again last week.

A shell manufactured for the use of the United States navy exploded at the Midvale steel works, and the newspapers straightway discovered and announced an Anarchist plot to destroy the guns of our ships by so preparing the shells that they would prematurely explode. The impossibility of tampering with such closely guarded munitions of war was no check on the imaginations of the reporters, and the carelessness of a workman was promptly turned into a gigantic conspiracy to demolish the guns and war vessels of the nation. Columns were written, with scare heads, "ingenious theories" were spun, and innumerable "it is said" and "it might be" and "it is probables" were used to give the whole tissue of lies an air of plausibility. The impression was conveyed that the country is full of desperate criminals calling themselves Anarchists, united in secret societies and plotting to kill and burn and destroy everything and everybody. The columns of lurid slush were telegraphed over all the land.

The next day the chief of ordnance at Washington, Admiral O'Neill, denied that there was any suspicion of a plot, declaring that such tampering with shells was out of the question and the allegations preposterous, and placing the responsibility where it belonged—on the heedlessness of workmen.

To offset their columns of lying reports the press gave us the denial three inches of space in obscure corners, where not one out of a hundred readers of the papers will see it. The unthinking will conclude that the country is in danger, that the anti-Anarchy law is necessary to the perpetuity of our institutions, and that the best thing to do is to send Mr. Turner back to England and allow a law to remain on our statute books which denies freedom of thought and entrance at our ports to such men as Herbert Spencer, Count Tolstoi, Elisee Reclus, Auberon Herbert, and others who believe that government of man by man is immoral. Had it not been for the Chicago theater fire, which occupied their space and provided a fresh horror, the newspapers doubtless would have persisted in their villainous course of exploiting an Anarchist plot to make piquant reading in the daily cent's worth of sensationalism.—Truth Seeker.

WOMAN AND THE RELIGION OF THE FUTURE.

The problem which both Roman Catholic and Protestant churches in this country face now with respect to their women is, Will the women continue to be conservative? For they are receiving the scientific education which Maurice saw that they must have before they could ever be anything else than religionists of an emotional, mystical type. Higher criticism of the Bible is taught at Smith and Bryn Mawr, as well as at Harvard and Johns Hopkins. Nothing that is destructive of the old and constructive of the new in matters of philosophy, theology and ethics is wanting now in the curricula of the best women's colleges. To imply that the influence of our educational institutions for men or for women makes against essential religion or against the spiritual life would be unfair, but no one aware of the facts of to-day can deny that there is a gulf between the universities and colleges, on the one hand, and the churches, on the other hand, viewed broadly, in their attitudes toward the origins and ultimates of life, literature and liturgy. The point is that when the ecclesiastic and conserver of the traditions and the customs of the past comes to deal with the educated woman of to-day and to-morrow he may not find her the unreasoning, credulous adherent of institutional religion and orthodoxy that he has found woman in the past to be.—Harper's Weekly.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

TRAINING A CHILD TO THINK FOR ITSELF.

The following story of experience in child-culture is given by "A Stepmother" in Good Housekeeping. Very few stepmothers are equally patient and thoughtful; and the same is true of mothers. Indeed, many are so overwhelmed with housework and the care of numerous children that it would be impossible for them to devote much time to the development of the expanding mind, as did this stepmother. Yet there is much that can be learned and utilized in the way of training our children to think and to act for themselves, and it is encouraging to find such articles as this in the conventional magazines.

The care of a "seemingly deficient child" devolved upon me when he was three years old. Up to that time he had not been taught even the most elementary points in the care of his body or personal cleanliness. He would sit for hours silent and motionless, not so much from imbecility as from mental indolence, apparently.

My first effort was to arouse the brain. He "needed to be talked to," one observing old lady said. I talked to him; told him incidents; called his attention to anything likely to interest him, and at last decided it was a case of prenatal influence which could eventually be overcome by patient and persistent effort.

As he grew he seemed to be wholly devoid of moral perception, absolutely ignorant of the difference between right and wrong. He had no desire to be bad, fortunately, but if he had had such tendencies, he had no restraining conscience. Lacking this, there was danger of his leaning too heavily on my dictum, and leaving all responsibility on my authority. Hence, there was need of guarding myself as closely as I watched him, and I was especially careful never to give an express command, but in all cases to say, 'Think a bit, would it be best to do this way?' This I did to develop a power to judge of the relation of cause to effect.

When he went to school I obeyed my invariable rule never to criticise a teacher in a child's presence, and when he complained, as he sometimes did—though I was overjoyed to see that he thought enough to care—I would say, "Your teacher never means to be unjust, and is mistaken perhaps." He grew to be reasonable in that way.

Once I observed him sitting quiet and growing alarmingly pale. I waited to learn the cause. He was a nervous child and sympathy or questions would often make him sick when otherwise he would have been quite well. So I always waited, but without his cognisance watched him very closely. Suddenly he said, "Do you think it fair for teacher to mark me a dead failure in arithmetic when every example gave a correct answer?"

"No," I replied, "but do you think your teacher really intended to be unfair?"

He answered promptly, "No, I don't really think she did, but I think she was wrong."

"So do I," I said. "Now let's try to think it out."

So he told me this, "I did every example and got the right answers, but I did them by your method and because the class used a different method she marked me a failure."

Instantly I got my clew and suggested to him how the mistake might have occurred. He was so reasonable he acquiesced at once, and when I said, "I'll explain to your teacher," he was perfectly satisfied. The result was the teacher saw it as we did, was convinced of her mistake and paid him a high compliment.

In his school I kept him back one year in the intermediate department, and after he went into the grammar school was also able to duplicate a year in one of the rooms, but I did not do this without his consent.

I said, "I'd rather you should stay back a year if you are willing, but I know how attractive promotion looks to you boys, and I won't insist." He stayed back, and one night after consulting me concerning a puzzling problem in his arithmetic, he closed his book, saying, "I think I can safely say I understand every example as far as I have gone, and now I'm glad I duplicated this year."

Not being familiar with the then current method of "doing examples," I had no temptation to do the work for him. I could only point out the principle; and he, grasping that, could apply his own method. Thus it happened that at final examinations he ranked No. 1 in his room and came to me in wondering amazement, saying: "I don't understand it! I've never ranked higher than fourth in my class during the term, there being three pupils who always stood higher than I, yet now in final examination I get ahead of those three."

"Well," I replied, "you now see the advantage of my constantly 'dinging' at you to think."

"Yes," he said, "I guess that's the explanation." And it was. Had he been what we call a "bright boy" I naturally should have trusted to his native intelligence as most people do, but realizing his mental needs, I struggled toward the development of dormant faculties.

When the time came for him to go into "the master's room," finding myself unwilling to subject him to the influence of a man whose moral character did not command my respect, I moved out of the district, and he passed to association with a noble man who advanced him rapidly, and finally advised him to "jump a year" and enter the high school. This he did, ranking fourth in a class of seventy. Yet he was what is usually called a dull boy, and but for careful development would probably have been actually what many called him—imbecile. He was not, in any sense, bright, active or quick-witted. Neither was he fond of books.

In his earlier childhood I spent hours playing hide-the-thimble, or toss and catch, with him, because when looking for any lost article he seemed absolutely incapable of judging what might be a possible place for it, but drifted about vaguely and gazed at the ceiling for what was probably on the floor. I shed tears of joy the first time I ever saw him play with playthings. He was then eight years old and was led into it by an older boy, but he was really playing. He seemed to lack the power of imagination which made toys interesting. He'd get his toys out when told to do so, but no play was spontaneous. Therefore, I have said, I played with him, and believing that "catching" was one of the best ways to develop a quick eye and promptly responsive muscles, I played toss and catch with him.

Such was his habit of silence that he once said to me, "I wish I had the 'gift of gab.'" Then I told him to cultivate it, and told him how. His success may be guessed when I say that in a western town, before he was twenty-one, he figured as "the boy preacher" in a denomination famed for rejecting written sermons.

But the one thing I like best to remember, now that he has "passed on," is this. When past thirty, he said to me in the presence of others, "I can never thank you enough for not allowing me to carry my hands in my pockets." His mature judgment approved seeming intolerance and his manly, voluntary avowal was a source of great pride and gratification to me. My "non compos" boy was now a man, and one friend who knew him from the first said, "You'll never call your life a failure when you look at that boy."

A QUEST FOR LOVE.

My soul wants love. My soul reaches for it and demands it. But my soul never gets it, not just the love it wants. And I am glad. For if it did my soul would stop growing and working and living. For growth and work and life are all a quest for love.

My mind wants love. The best there is, it wants. Nothing is good enough for it. Always there is something to be desired in every love it gains. And so, in divine discontent, it searches further, further, always further. And I am glad, for search means growth and work and life.

My body wants love. Just as my mind and my soul do—the best love. And I do not say no to my body any more than I do to my mind and my soul. I work, knowing that all the love I make my body beautiful enough to gain I may have. Love comes, just the love I willed to come. And my body dies. But I do not cry. It has served its purpose in living. It has given to the world the children of my mind and soul—the children of my body.—Grace Potter in the Conservator.

Every great reform which has been effected has consisted, not in doing something new, but in undoing something old. The most valuable additions made to legislation have been enactments destructive of preceding legislation; and the best laws which have been passed have been those by which some former laws were repealed.—Thomas Buckle.

Sunday school teacher: "Well, who was sorry at the return of the prodigal son?"

Little girl: "The fatted calf."—Ex.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 300 FULTON STREET, CHICAGO, ILL.

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One copy, three months	.50 cents	Single copies	.5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

Lucifer and its literature can be obtained in San Francisco at the book store of Robert C. Ross, 1203 Market street, opposite City Hall.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 2.

WHAT OUR SUBSCRIBERS SAY.

A friend in New York writes:

"The paper, paying third-class postage, should be issued not oftener than fortnightly. As a weekly, your folding, wrapping, and stamping work is double what it would be if the paper were a fortnightly, and your postage bill is doubled."

This opinion has been expressed by others also. The expense of mailing is quite small, but the item of postage is very large. It was impossible to consult the editor, he being so far away, before settling the questions of price and frequency of issue, and it was necessary to take decisive action. But I knew that nothing short of absolute necessity would induce him to consent to giving up the weekly issue. And only failure of attempt to continue the weekly publication would demonstrate its impossibility. As a matter of fact, the only objection he had to my management, when last heard from, was my failure to issue the paper the week succeeding the official seizure of No. 1000. He could not approve the non-appearance of even one issue. When Lucifer fails to make its weekly appearance it will be because its editor, Moses Harman, is convinced that it is impossible to continue its publication.

Continuing, our friend says:

"You would not have much trouble in getting 5 cents per copy if it were an eight-page fortnightly, but you practically cut off retail sales when you charge 5 cents for the old four pages. Even as it is, you have not graduated evenly. Two dollars a year is an increase, of course, but $2.25 is a decrease. You are telling your readers that you must double your price because you have to pay third-class postage, but in the same breath you say that if two of them are so fortunate as to live near the same office you will actually reduce the subscription."

It is hard to suit all parts of the country in regard to price of paper. We are told by news dealers in San Francisco that they cannot sell a paper for less than 5 cents a copy. As to the price of $2.25 for two copies to the same address, it simply did not occur to me that two subscribers would economize by having their papers sent to the same address, and so far none have done so. My idea was that some of our friends might be willing to help to circulate sample copies of the paper if they could get an extra copy at a small increased cost. Several have already ordered an extra copy for that purpose. It has been our custom to send out several hundred free sample copies each week, but with the greatly increased cost of postage we can send out but few, so we wish to let those of our friends who are willing to help circulate the paper have copies for that purpose at as low a price as possible. A western subscriber tells of his work in distributing literature as follows:

"You will find inclosed $2.25, for which please send me two copies of Lucifer for a year, and begin with this week's edition, so I will receive three copies. I have a list of names and addresses, and as soon as I read my papers I wrap them in one-cent wrappers and send them to these addresses. I have been doing this for years. So far as I know, neither Lucifer nor Free Society nor The Demonstrator have got a subscriber from this source, but I am not discouraged, for I know by experience that you have to punch a farmer pretty hard in the ribs if he is dead asleep before he will awaken. I have just bought one dollar's worth of 'Realism in Literature and Art,' by Clarence Darrow, and am sending them to these addresses. You see, I am trying all kinds of schemes to awaken these people who are 'dead asleep in Jesus.' Religion, no matter what name you call it, has been and is to-day the greatest curse of the human race. I had the blues when I felt almost certain that Lucifer had been denied the second-class mail privilege, and I think a good many of your other subscribers felt about the same way."

A. A. Cowles, of Cleveland, writes:

"I am willing to pay $5 a year if necessary to keep Lucifer afloat. I think most of your subscribers feel just as I do; all of which goes to show that it does not pay, financially, to be a radical. But the radical cannot help being as he is. He cannot be conservative till his opinions have been accepted by the majority and have become conservative."

A friend writes from Connecticut as follows:

"I am sorry and indignant because of the action of the postoffice department; but suppose nothing can be done to change it. You may count on me as long as you publish the paper, and I am able to pay the price, whether it be one, two, three, or more dollars. And in order to help as much as possible in the matter of postage you may send me all the papers at one time that you can for 1 cent. Of course I want the paper, but if you can send four papers for 1 cent, just wait until there are four successive issues and send them together. I mail all my papers to different friends, after reading, and if any of them want it they can subscribe for themselves. I sincerely hope that the paper will be kept going by those who like it, without any help from those other persons who cannot appreciate the value."

It would cost two cents to send four copies, so we will mail fortnightly to this friend.

★ ★ ★

We hope that our subscribers will bear in mind that we want to hear from them as soon as possible; those who cannot pay the added subscription price, as well as those who can. It is essential that we should know as early as possible what we can depend on.

As has been previously stated, there is no surplus in the business of publishing Lucifer to pay the increased cost. If all our subscribers, or even the greater number of them, feel that it is worth while to pay double what they have paid heretofore, the paper will live and grow. The enemies of the paper were in a position to know, through their inspection of Lucifer's cash-book, how difficult it would be for us to continue the paper. But they did not realize, perhaps, that it might be possible for the friends of Lucifer to keep it alive in spite of the obstacles thrown in our way. We do not know who these enemies are, for certainly not all who are connected with the postoffice department are its enemies—we have reason to realize the contrary. But it is also evident that some person or persons have determined that Lucifer shall be suppressed. Lucifer's editor has given his time, at publication office and in prison, for twenty years, that Lucifer might live. Will its friends help him to sustain it now?

LILLIAN HARMAN.

THE STROKE OF THE CENSOR.

SAN FRANCISCO, Cal., Jan. 5, 1904.

For all that happens to us, all that occurs to us, there is an adequate, a compelling cause. Nothing *happens*, in the old meaning of *chance-work*, and while we ourselves would have ordered things differently we recognize the folly of complaining—the waste of time, of strength and of temper that would be involved in a wordy controversy with the agents of the Modern Inquisition called the postal censorship of press and mails. With like training and with similar hereditary leanings we, too, would be suppressors of thought, of speech, of press and mails.

Lillian's statement in No. 1001 leaves me little to say in regard to the situation. This is written Jan. 5, current calendar. What that situation may be when these lines shall meet the eye of the reader, ten days or two weeks hence, it would be idle to conjecture. As Lillian has pointed out, the "postoffice business" seems conducted on principles wholly different from those recognized by men conducting any other kind of legitimate business. And while our government seems a paternalism so far above the plane occupied by the subject or citizen that it does not need to observe the common rules of transacting business, its methods are less straightforward and more perplexing than those of some other paternalisms that we are in the habit of denouncing as autocratic or despotic.

For instance, in Russia the censor gets in his work *before* instead of after a book or paper is offered for transmission through the public mail. Then if the censor sees anything objectionable in such book on paper he draws a blue line through the part objected to; thus warned, the publisher knows what to expect should he persist in using the government mail without expurgating the clause or clauses condemned by the censor. The result is that few people are fined, imprisoned or deported in Russia because of violations of postal regulations, whereas in free America people are constantly getting into trouble because they do not and cannot know whether what they write and publish will be condemned or not until they send it through the mail, or offer to do so, and then it is often too late to escape punishment.

In another respect our governmental methods are peculiar. "The law of contract" implies that when a man bargains for an article of any kind, a book or paper for instance, it is the business of the administrators of justice to see that the purchaser is not defrauded. In the case of the censored book or paper the United States government itself defeats the law of contract by withholding the book or paper for which the purchaser has paid his money.

If any person should deposit or offer to deposit in the mail-bags an explosive, or other material that might injure the bags or the carriers, then there would be just cause for official interference. Or, if the purchaser finds that what he contracted for was not sent at all, or a very different article substituted therefor, then, on the theory that the government should take paternal care of its citizens, there would be reason for a postal censorship, but usually there is no complaint made by the purchaser of the condemned literature, and hence it would seem a point well taken that if our government wishes to have the obligation of contract respected and honored it should not itself set a bad example by defeating the fulfillment of contracts between buyer and seller.

★ ★ ★

In regard to changes announced in the statement published in No. 1001—the advance in price of Lucifer, the offer to send two copies to one address for $2.25, etc.—will just say that I approve them all. The increase in cost of publication, added to the 1 cent postage now demanded for each copy of the paper, instead of 1 cent per pound, makes the advance in price absolutely necessary. Whether our old friends want Lucifer at the new price is a question for themselves alone to decide. Whether new subscribers can be obtained at double the old price is a problem yet to be solved.

With Lillian, I say we will do all we can to make the paper worth the advanced price. If we are to judge from the utterances of some of our old-time readers and helpers, Lucifer has always been well worth $2 per year. Several possible methods of improving the paper have been suggested. To what extent these plans can be carried out will depend in great measure upon the responses we get to the announcement of the increase in price.

Since the new trouble with the postoffice department has overtaken us it has been a serious question with me whether I should not at once drop my work in California and return to Chicago. Now that the matter seems settled, for a time at least, I have decided to remain on the Pacific Coast till May or June, if no fresh complications arise, and for these among other reasons:

First—I find the climate of California admirably well suited to cure my chronic ailments—so far as yet tried. The temperature of San Francisco varies little from 60 degrees Fahrenheit, winter or summer, so I am told. Since I came here, near two months ago, there have been a few rainy days and a few foggy mornings, but most of the time the sun has shone clear and bright, with but few days or nights cold enough to feel the need of fire in living rooms, stores or workshops. Grass is as green as in May or June in Chicago. Flowers and garden vegetables flourish in the open air—except, perhaps, a few of the more tender varieties. As yet I have seen neither ice nor snow and but very little frost; very little wind that could be called rough or disagreeable. However it may be in summer, San Franciscans certainly do not need to leave their city on account of climate in winter.

Second—I find this city a better field for propaganda work in Lucifer's central reform than any I have ever before found. More people in proportion to population appear to be waking up to see the necessity of agitating for freedom of motherhood—free, intelligent, self-reliant, self-respecting, self-responsible motherhood—than I have ever met before. Besides many shorter public talks, I have advertised and delivered five addresses to audiences variously estimated at from one hundred and fifty to two hundred and fifty people, with the interest constantly on the increase. At our last meeting, Jan. 3, without any suggestion from me, a motion was made to form an association to continue the educational work on the same radical lines to which my talks have been devoted, after I shall have left the city. Fourteen of those present gave their names as members of such association, and from indications many more names could have been obtained had time and daylight permitted. The meeting had begun at 2:30 p. m. and had continued without recess till 5:15.

Third—Notwithstanding the fierce competition of radical reform journals of all kinds, I find this city and its suburbs a very promising field in which to canvass for new subscribers for Lucifer, and now that the censors of speech and press are unusually active it would seen very important that as many new additions as possible should be made to our subscription list.

★ ★ ★

Professor Allen Haddock, the phrenologist of the Pacific Coast, has shown himself a friend and brother in more ways than one. In the January number, under the head "The Literary Grotto," appears this paragraph:

"Lucifer, Moses Harman, editor and publisher, 500 Fulton street, Chicago. If you believe that your mother was and is the best friend your ever had (not excepting your dog), and if you would chastise a man who insulted your sister; if you are not afraid to read good sense, upon all sorts of radical subjects, expressed in choice, forcible English—then, in that case, subscribe for and read Lucifer."

Professor Haddock is a fine delineator of character; seems to have achieved success in a financial way—as his location on one of the best business blocks of the city, 1020 Market street, would indicate. Send for his magazine—only 50 cents per year—and call on him when in San Francisco.

★ ★ ★

Of the well-known public speakers and editors who have welcomed me to California I would mention Henry Harrison Brown, editor of Now, a monthly journal devoted to what is called New Thought, with its publishing house located at 1435 Market street. Mr. Brown holds meetings every Sunday evening at Memorial Hall, Odd Fellows' Building. He is an attractive and forceful speaker and is drawing full houses.

Mrs. R. S. Lillie holds meetings every Sunday evening in the same building, and also speaks each Sunday forenoon in Oakland, just across the bay. She is one of the best speakers on the Spiritualist rostrum, if I may be allowed to judge from a somewhat extended observation, East and West. On last Sunday evening Mrs. Lillie asked her audience to name a few subjects for her use as texts. Several subjects were named; among the rest I suggested "Responsibility of Motherhood." Each of

the subjects was handled in a clear, logical and forceful manner, and none of them with greater clearness and fearlessness than was the motherhood question. If Mrs. Lillie had been a constant reader of Lucifer she could not have placed our pivotal thought in stronger light. Woman and man must stand together in the work of human redemption from the effects of the ages-old enslavement of womenhood and motherhood, and especially must woman awake to a sense of her responsibility in the creation of new human beings. Only thus can woman or man be saved.

On more than one occasion, so I am told, Mrs. Lillie has spoken of me personally and of my work in terms of high commendation.

At my first public meeting in this city Dr. York, one of the best known lecturers and writers on Freethought subjects in all the West, was chairman, and introduced me to the audience in a brief speech, in which he spoke in high praise of the work I have been instrumental in doing for human emancipation. Dr. York is now active in arranging for a Paine memorial meeting in this city for the 29th of this month. The committee of arrangements consists of Dr. York, S. H. Tarr, Charles T. Spradling, C. V. Cook, and one or two others whose names I do not now recall.

Of those who have extended hospitality to me at their homes in San Francisco, grateful mention should be made of Rosa Fritz, Casmira V. Cook, Mrs. and Mr. S. Silberberg, Mrs. and Mr. A. Howe, Mrs. and Mr. H. M. Morse, Mrs. and Mr. Nevins, "The Now Folk" and S. H. Tarr.

Of friends who have contributed their time, labor and material, none deserve more honorable mention than Brothers Heller and Holt, photographers, who have finished up several dozen cabinet photographs of my personal phiz, also one dozen of large-size pictures, and have donated them to the cause for which Lucifer stands pledged. As these pictures were made here, those of our friends who may wish to possess one are requested to order from me direct, instead of sending to the Chicago office. Price of the cabinets, 25 cents; of the large-size pictures, the artist's price is 75 cents each. For the next few weeks my address will be care E. M. Dewey, 1014 Fourteenth street, East Oakland, Cal.

While remembering all who have extended hospitality of any kind to me here in California I must not forget to acknowledge receipt of a New Year's present from an eastern friend, E. W. Langley, who, when sending money for books and for a photo, inclosed something to help pay the necessary expenses of my western trip.

M. HARMAN.

FRIENDSHIPS BETWEEN MEN AND WOMEN.

"Of friendships of young women with men it is difficult to speak at once plainly and sanely," says John Oliver Hobbs. But why should this be so? Is not the trouble in the minds of those who speak and listen, and not in the conditions discussed? "Life would be intolerable if girls could not be on frank and uncouettish terms with men of their own age, or by some years their seniors," our writer continues. And it is true that life is made "intolerable" in just this way for many girls and women by their suspicious, meddling and gossiping neighbors; yes, and by their nearest and dearest, also. But this condition is changing, we are told. "The idea that, because two young people may have a great deal in common, they must also be in love, is happily dying out. No one is hurt, no one is compromised when a friendship does not lead to marriage. Parents and guardians are beginning to see that, in any event, it is desirable that girls and their male admirers should become well acquainted with each other, because neither friendship nor marriage can be satisfactory unless it rests upon a true knowledge of character. Unhappy love stories are commoner among those girls who have been sheltered from male companions and influence than among those who are daily mingling in the society of their brothers, and their brothers' male acquaintances and friends. The same rule applies with equal force in the case of men who do not know many women. Each sex requires the assistance, the magnetism, and the inspiration of its opposite, and it is only by being thrown together in healthy association that either can attain its full development."

LILLIAN HARMAN.

"Nora: A Doll's House," and "Ghosts," by Henrik Ibsen, bound together in olive cloth, with red lettering. Containing sketch of the life of the author. 108 pages. With Lucifer one year, $2.25.

HOW TO HELP TO CIRCULATE LUCIFER.

We hope the friends of Lucifer will do all they can to extend its circulation. For this reason we make the price of $2.25 for two copies to one address. The extra 25 cents merely pays for extra time, trouble and paper.

We will give a copy of Dr. Foote's "Home Cyclopedia," price $2, with Lucifer one year for $3. This is a family guide book of medical, social, and sexual science, containing 1,248 pages, with 400 pictures, eighty in color. Send for circulars.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Fred Ulmer, Silver City, Idaho: I read in No. 1001 the unpleasant news of an attempted suppression of your worthy paper. Lucifer is a paper that I want above all others, and I would not like to see this malicious undertaking succeed.

May Hurd, Wellesley, Mass.: "What can't be cured must be endured," so I enclose $1.25, to go with $1 sent not long since, for Lucifer for one year, from 990 to 1042; and if you can, please send me the one copy per week between 990 to 1001. I'll do missionary work with the papers.

Mrs. M. E. H., New York City: My answer to your question, "What Say You?" I wish above all things to have Lucifer live, and gladly send another dollar to pay for this year's subscription. I would rather pay $3 a year for Lucifer than for any publication at that price that I ever saw. Long may it wave! I am with you always for free thought, free speech, free press and free women. Am much interested in all your father writes from California. I spent five happy years there, and have been homesick ever since I came East. Hope your father will remain until the severe weather here is over.

Edward Wenning, Cincinnati, O.: I am very sorry to note, on receipt of your Dec. 31 issue, that the postoffice department has denied you second-class rates, and also that it has declared Dec. 17 issue unmailable. I regard both decisions as very unjust and unwarranted, which decisions I hope the department will speedily rectify. I have gladly received and read Lucifer for several years, and have always paid for my subscriptions most willingly. I want the paper so much that I shall also pay the new rate of $2. I sincerely hope you will be able to continue publishing the paper, for I consider it in the highest degree pure, wholesome, sane and beneficial. I have paid up to No. 1062, but I shall nevertheless enclose $1 herewith as a voluntary addition to what I have previously paid, so as to figure at $2 for the balance of the time due me.

H. W. Hunt, Federalsburg, Md.: The last copy of Lucifer to reach me, Dec. 31, came to hand last night. I was not surprised at the news it brought. Indeed, for some time past I have known that it was only a question of a few days until Lucifer would be struck down. With Comstock on the right hand and Madden on the left, Truth is crucified between two thieves, as of old, and no one raises a hand in her defense. The real truth of the matter is that this "land of the free and home of the brave" is fast becoming the most tyrannical country on the face of the globe. The tyrant Majority acknowledges no allegiance to right and yields to no authority save that of the Boss, who, with lies in his mouth, treason to all good in his heart and gold in his pocket, created him. "They who would be free, themselves must strike the blow," is as true now as it was in days of old. The practical question is, What is to be done in the present emergency? For my part, I must acknowledge that the question is a puzzling one to solve. Yet, so far as I see it now, my advice would be to keep the price of the paper the same as it is now, and publish it once in two weeks, and ask the subscribers to pay the postage of a cent each. I do not know whether my plan would cut the expense account down half. If it would, I think the proceeding might be a good one, as it appears to me that many people would take Lucifer, at $1 a year, once in two weeks, who could not well pay the extra dollar for the other week. My plan now must be considered on its merits, and pass for what it is worth. I merely offer it as a suggestion. I think I shall be content with any plan that the friends of Lucifer may see fit to adopt. One thing more I can say here, and that is that I prefer *quality* to *quantity* in a paper, and my plan would give the editors time to make a good paper and give us a good equivalent for our money, and thus hit both Madden and Comstock at the same time.

O. M., La B., Wisconsin: Reading in last week's Lucifer of your persecution, I was unable to immediately send the extra dollar then, but it is now ready. As I most always keep my paper paid up a year ahead of time, this dollar will pay it up to the first part of January next, 1905. I am sorry the paper had to raise the price. Now, don't think I am selfish and do not give you sympathy, for both your father and yourself have my best feelings. My second sympathy is for those that are unable to pay the $2 per year and will have to drop it. I consider Lucifer a "Light-Bearer" in many homes, and before I see it go to the wall will pay $3 per year for its support. I think it is now the time for your friends to come forth with the extra dollar. Your father should be supported by those that call themselves his friends. This is his life-work, to keep Lucifer going, and in his age to take away his work is to ruin him, and I do not think he would long survive the shock.

J. S. H., Sheridan, Wyo.: Lucifer of Dec. 31 comes to me with a 1-cent stamp on. This was no surprise to me, as I had been expecting it for some time. The policy of the capitalistic class is, and has been for some time, to curtail the liberties of the individual by attacking those who cannot resist, especially those who in any manner oppose existing conditions. By continuing this course the people will become used to submission, and this can be continued until they are deprived of all of their liberties. They figure on the fact that the common people have so little surplus that they cannot afford to spare money to fight these attacks, and the American people soon become used to anything. The Appeal to Reason was too strong for them, and Wiltshire abandoned the fight and went to Canada to enjoy the freedom he could not have in a republic. I also think they are using good policy (from their standpoint) against Socialism, for if people see that there is no freedom for any independent thought when the State has control they will prefer even the competitive system, with all of its disadvantages, for the sake of retaining at least a part of their individual freedom. I cannot assist in circulating your paper, as I am a single man, and, having no relatives of the "feminine persuasion" and not circulating much in female society, have but little opportunity; call it to the attention of my gentlemen friends whenever I have an opportunity. I take the liberty of inclosing $2, which I want used to pay postage on the paper as far as it will go. I hope the vacation will do Mr. Harman much good, and trust Lucifer may survive the cowardly attacks of its enemies, mainly the Church.

BOOKS AND PAMPHLETS.

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THE FUGITIVE WIFE.

Extracts From a Criticism on Marriage, Adultery and Divorce, Published by Warren Chase in 1861.

PART SECOND: DIVORCE.

Where the laws of marriage or divorce began, I know not; but in some form they are older than civilization or Christianity. The law of divorce is as old as the law of marriage, and has varied with it in all ages, and among different nations and sects; but I will not begin back of Christian authority, nor with any which some Christians will not recognize. The law of divorce, which, according to the Bible, God gave to the Jews, through Moses, may be found in Deuteronomy, chapter twenty-fourth, and is as follows: "When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her" (in Cottage Bible, that the Jews held, a man might put her away for almost any cause, however trifling) "then let him write her a bill of divorcement, and give it in her hand, and send her out of his house; and when she is departed out of his house she may go and be another man's wife." Verse fifth: "When a man hath taken a new wife he shall not go to war, neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up his wife which he hath taken."

What a singular divorce law God established, giving the power all into the hands of the husband, without judge or court, priest or church, and not even requiring him to consult the wife in the matter, and saying nothing about her right to divorce her husband! I fear he was a partial God, if not a tyrannical one. I do not believe in his law of divorce, even though he is accepted by Christians as King of kings and Lord of hosts. This one-sided divorce law, which does not regard woman, except as a slave, I cannot accept.

Following the authority which the Church must accept, I take next the New Testament, and Jesus, who did not set an example of marriage nor recommend it, and even went so far as to say it was not established in the other life, or kingdom of heaven, which he commanded his followers to labor and pray for the establishment of on earth—which, of course, would exclude it here among those who followed his example or precept. But whether he would have them Shakers or Freelovers I leave for each one to decide; but, if I can understand language, and he is reported correctly, I do not agree with him on the subject of marriage. Paul, who is next in authority, is more explicit, but in very good agreement with Jesus, and was evidently a "crabbed old bachelor," or discarded lover, and he carried out Jesus' precept and example perfectly in his life.

Of divorce, Jesus admits but one cause, and that the one adopted by some of the states and churches of our country—namely, adultery. But they entirely overlook the meaning which he gave, so explicitly, of adultery; for if they would take his explanation of adultery and let the wife have it as an excuse for a divorce, nine out of every ten wives would be entitled to a bill in all the Christian churches of our country, and perhaps nearly as many not included in them; and there would be no need of this or any other treatise on the subject; for the marriage laws would be loosened by a divorce law that would open the gate to nearly all who now suffer by them; for, of course, the adultery of the heart would be crime enough for a divorcement among Christians.

Robert Dale Owen, in his controversy with Horace Greeley on the subject of divorce, very properly says, after quoting Jesus on adultery, "The fair inference seems to be, that the proper cause for divorce is, not the mere physical act of infidelity, but that adultery of the heart which quenches conjugal love; thus destroying that which, far more justly than your cohabitation till death, may be regarded as 'the very essence of marriage.'"

It is not probable that Jesus would have given the matter of divorce unto the Jewish churches, for he had not much confidence in them; and as he had no church and set up no ecclesiastical authority, he must either have left it with the married parties or the civil law. If Jesus' plan of divorce would leave the business to the civil law and to the woman equally with the man, it certainly would be a great improvement on the Jewish mode, and would be also on some of our statutes.

Mr. Owen further says, "That the language of Jesus, fairly construed, designates the proper causes of divorce to be that infidelity of the heart which defeats the true purpose of marriage." If this be correct, it certainly has not been incorporated into any law of divorce with which I am now acquainted.

Following still in the line of lineal Christian descent and valid authority, I come to the old mother church, with her Catholic authority, vulgarly called Roman. This Church pretends to have been built on the rock Christ Jesus, and to have the keys and seal of St. Peter, and to do on earth only what God approves in heaven; bind what no man or power of men can unbind; to seal as God seals, with an everlasting covenant. Fortunately for thousands of poor souls, in marriage she only binds for this life, and lets death be the end of the servitude—otherwise there would be some miserable hells eternal. This Church seals the marriage union with the seal of *the* Church, and no man can break it; so they have no divorce law but death, which all Christians acknowledge as a divorce established by God for all who want it—and thus to thousands of miserable wretches for whom Church and State have no mercy death becomes a blessing and not a curse, though brought into the world by the fall of man. But the Catholic law was not adapted to all conditions and persons. "Necessity is the mother of invention," and Henry VIII. found a way to get a divorce and not abrogate the Christian authority by setting up a new Church and appointing new bishops with power to do what he wanted done. He was fortunate in finding a Cranmer and plenty of Bible for a Catholic Episcopal Church, with a power to divorce kings at least. So it was found that the Catholic seal could be broken, even if the old Church could not or would not do it.

Many persons are shocked at the immoral tendencies of changes, and those who advocate them, and believe the system they defend and live up to is the standard of morals and essential to a secure state of society. Especially is this so with the advocates of marriage without divorce, or a very limited divorce law; but the practical results of more liberal systems have been to lessen vice and immorality and insecurity for adults and children. Although I do not believe that divorce should be confined to adultery as a cause, yet, as I define adultery, it certainly should be a cause for divorce, especially when often repeated in violation of the wife's person, against her desire, her health or happiness; and more especially still when it brings undesired maternity and crowds unwelcome children into being.

The oldest and most absolute and arbitrary system of marriage made the wife a slave and fully at the mercy and control

of her husband, giving her no voice or control of herself or offspring. From that we have emerged a little, and allowed her to have a voice in making the contract and little or no control of herself or the affairs of her life and home afterwards; have made arbitrary systems of divorce without consulting woman or her interests, in some cases not granting her divorce at all, but always releasing the husband, if from any physical defect the wife cannot admit of that sexual relation for which marriage seems to be mainly established and sustained among Christians.

In the most advanced nations the laws have taken the subject of divorce from the husband and placed it in the courts, under restrictions which have not been made with reference to the interests of the wife. The arbitrary power has only changed hands from the husband to the courts; and as men only compose the courts, both as judges and juries, they alone make the statutes and regulate the laws of divorce, of course we need not expect much amelioration for the wife. We find her chances and interests but little better than under the old system. If the husband can prove his wife has been with another man with such chance as he would improve with another woman for the gratification of his passions—even though she never had a lustful feeling in her life—it will be good ground for divorce for adultery.

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Glad to have any communications from Luciferites, and especially Moses Harman, who has suffered for defending the rights of women and men. Fraternally yours,

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ARE WIVES "SUPPORTED"?

The work that women do in the house is not properly valued.

For, in very truth, a woman almost always works harder in her domestic sphere than a man in his shop or his business. An "eight hours' bill," forsooth! If ever a law is passed forbidding everybody to labor for more than eight hours daily, I see nothing for it but polygamy, relays of wives to do (in eight-hour shifts) for each household all that now is done by one. Eight hours! How many a poor mother would be only too thankful if she could be clear-quit with twice that number of hours out of twenty-four! John or Tom goes to his factory or business for eight or ten hours, then for the next fourteen or sixteen hours he refreshes himself with food, fun and sleep. But what is Mrs. John doing? She must rise early in the morning to get breakfast for "the bread-winner," who "keeps" her; then she must wash and dispatch to school the four or five noisy youngsters, darting here and there like eels; and dress one or two babies, and look after them constantly, and make beds, and sweep and scrub, and cook a dinner, and serve table when it is eaten, and then clear away; and prepare the evening meal, and serve it, and clean after it; and mend piles of old clothing, and make new—perhaps little frocks like a dressmaker, and trousers like a tailor, out of bigger ones; and do the laundry-work for the household, say six or eight persons; and bear and give birth to children—that "labor" so severe that it stands in the parlance of every nation as the very type of the primal curse—and suckle and tend them in endless succession, lying awake at night, not for one year, but year after year, with the ever-new baby who needs feeding and soothing. It cannot all be done, perhaps; it can hardly all be done thoroughly and completely. But the very impossibility of one woman successfully accomplishing the work of housemaid, cook, nurse to babies, needle-woman, sick-nurse, laundress, and mother, only worries her who is expected and tries to do it all; and she toils on from early morn to midnight, without rest or recreation, and sinks, worn out at last, to a sleep of a few hours, broken and fitful because of the baby at her side.

Well, is this woman "kept" by her husband? The idea is quite funny—only it is tragic, too. This lot of unrelieved labor is the lot of the poor man's wife who has a large family. Well, thank God! there are compensations in it. If the husband now and then gives a word of love and appreciation, and little arms are fondly thrown round the wearied shoulders, life is not all bitter. But it is obviously ludicrous to talk of women of this rank as maintained by their husbands in any other sense than that in which all laborers are "kept" by those who take the fruit of their toil, and return them in exchange the bare means of living.

Among people a little better off, the tale is not very different. Generally where the wife is allowed one servant the mistress herself does part of the housework, and her needle is hardly ever out of her active right hand except when the hand is filled instead with a duster, a rolling-pin, or a baby. The wife of many a poor curate, struggling professional man, semi-successful author, head-clerk or shopkeeper works nearly as hard and quite as long each day as a workingman's wife. The middle-class woman's labor may be expended in somewhat different ways from that of the workingman's wife, because the employer (her husband) needs different services—his children's clothing kept "genteel," his home refined, and his table varied and agreeable. But none the less the work is incessant, wearing to the muscles and trying to the nerves.

Wives in even a somewhat richer class, too—say, those of men making several hundreds a year—earn their living as hardly as their husbands, generally. There is so much to arrange, and so much to do by the mistress, even when servants are kept. The mistress is always on duty, always pursued by her responsibilities. Complete absorption and complete repose are the true law of work. The housekeeper never has the pleasure of either. Her work is perhaps all trifling, all petty, yet all needful and incessant. It is only when sickness or death takes her hand from the rudder, and the good ship of home staggers in breakers of discomfort in consequence, that her work in the household is at all understood by husband and sons. In short, matronage is a profession for women, a business, in which most of us are employed. I claim that the woman's work in the house is as important to the community as that of the man outside, and deserves as much credit, and establishes an equal claim for fair wages. As far as the work goes, hers is generally the more laborious, because the more incessant and the less interesting. When I say this, I speak of that which I do know. I have a profession, and I am a housewife—and I know well which is the most vexatious, the least agreeable, and the most unending class of duties. It is the "woman's work" which is never finished, is not pleasant to do, is done for no pay, and is regarded as nothing. The "man's work" is often a deep interest to do; it brings consideration and recognition; and by it I can earn in a few hours the value of my board and lodging for a week. In the home a woman works hard day after day without ever by law establishing her right to anything beyond a bare maintenance from her employer. If she receives more, it is by grace; and her husband thinks that he "keeps" her, and, consequently, that her dress, her amusements, and the like, are his generous gifts, that he may withhold at his good (or bad) pleasure.—Mrs. Florence Fenwick Miller in the Lancaster Guardian.

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At the present time the chief means of transmitting to men the truth revealed to you by God consists in propounding this truth to ignorant adults and to unreasoning children who will accept everything.

This teaching generally begins with the so-called Scripture history, consisting of selected passages from the Bible—those Hebrew books of the Old Testament which, according to your teaching, were dictated by the Holy Ghost, and are therefore not only undoubtedly true, but also sacred.

This Scripture history begins with an account of how God, who had been living eternally, six thousand years ago created from nothing heaven and earth; how he next created animals, fishes, plants, and finally man, Adam, and his wife, made out of a rib of Adam. Then it is related that, being afraid of this man and his wife eating an apple which had the magic property of giving power, he forbade them to eat this apple; how, in spite of this prohibition, the first human beings ate this apple and were consequently ejected from Paradise; and how for this disobedience all their progeny were cursed and the earth itself was cursed so that since then it produces weeds. Then is described the life of Adam's descendants, who became so depraved that God drowned not only all of them, but also all the animals, and left alive only Noah and his family and the animals taken into the ark. It is then described how, amongst all men, God chose out Abraham and made an agreement with him according to which Abraham was to recognize God as God, and in token of this to perform circumcision, while God undertook in return to furnish Abraham with a great progeny and to patronize him and his descendants. Then it is narrated how God, patronizing Abraham and his descendants, performed in their interests most unnatural deeds called miracles, and did the most dreadful cruelties. With the exception of silly stories sometimes innocent, such as the visiting of Abraham by God and two angels, Isaac's marriage, etc. but sometimes immoral, as the swindling practiced by God's favorite, Jacob, the cruelties of Samson, the cunning contrivances of Joseph—the whole of this history, beginning with the plagues sent by Moses on the Egyptians, and the murder by an angel of all their first-born, down to the fire which consumed 250 rebels, and Korah, Dathan and Abiram, and the destruction in a few minutes of 14,700 people, and down to the foes who were sawn asunder with saws, the priests executed by Elijah for not agreeing with him, and the boys who were cursed by Elisha for laughing at him, and torn and eaten by bears—the whole of this history is a series of miraculous events and awful atrocities committed by the Jewish people, by their leaders, and by God himself.

But this does not exhaust your teaching of the history which you call sacred. Besides the history of the Old Testament you instruct children and unenlightened people in the history of the New Testament in such a way that the chief significance of the New Testament is made to lie not in its moral teaching, not in the Sermon on the Mount, but in the harmony of the Gospel with the history of the Old Testament, in the fulfillment of the prophecies, and in miracles: the moving star, the angels' song, the conversation with the Devil, the turning of water into wine, the walking on the water, healings, raisings of men from the dead, and lastly, the resurrection of Christ himself and his flight into the sky.

If all this history of the Old and New Testaments was propounded as merely a story, still scarcely any teacher would have courage to relate it to children or to adults whom he wished to enlighten. But the narrative is propounded to people incapable of criticising, as the most trustworthy description of the world and its laws, as the most authentic teaching about the life of men of bygone days, about what should be regarded as good and bad, about the essence and qualities of God and about the duties of man.

We speak of harmful books! but does there exist in the Christian world a book which has done more harm to men than this dreadful book called the Scripture history of the Ancient and New Testaments? Yet all people of the Christian world pass in their childhood through this study of scriptural history, and this same history is propounded to all unenlightened adults as the first essential foundation of knowledge, as the sole eternal truth of God.—Leo Tolstoi.

The desolating hand of power.—Hallam.

COMSTOCKISM IS THE REAL ENEMY.

The Connecticut doctor who once and again kicked Anthony Comstock downstairs is not altogether unworthy the gratitude of his countrymen. Outside Comstock's circle of supporters, the only persons who will regard the act with disfavor are those who hoped that the job of kicking Comstock would fall to them. But praiseworthy as we must regard the conduct of this doctor, the way Anthony has turned the incident to account by advertising his injuries just at the time his annual meeting is due shows that he will never take a kick for a hint; he is not to be put out of business in that way. Likewise, if he were kicked off the earth we should still have his graft among us, and that is worse than he is. Comstockism is the thing to kick, and it can be reached without soiling a boot on the person of Comstock. It can be exterminated by a popular revolt against every law that is not essential to the protection of personal rights.

There are people who would kick Comstock, but who would not kick at all against the legislation that gives to him and other parasites, like the secretary of commerce and labor and variously enumerated assistant postmasters, their power to harass.

The question that Mr. E. C. Walker asks in the title of his pamphlet, "Who Is the Enemy: Anthony Comstock or You?" goes direct to the root of the matter. Every man who has not registered his protest against the Comstock law and the other laws of its kind, littered by the same breed of elected incompetents, is to blame for the abuses they legalize.

I attempt this observation for the purpose of calling the reader's attention to Mr. Walker's pamphlet and advising him to read it. The price is only 20 cents. The work is a complete analysis of the Comstock idea, showing its results in the past and its dangers as regards the future, and it points out how the carelessness and indifference of the people generally are responsible for the existence of the abuses and brutalities that a few are elected to suffer. Everybody knows Mr. Walker to be a radical, but he is a perfectly sane one who makes no reckless statements nor advances fallacious arguments. As president of the Liberal Club and as the pusher of everything that carries Liberalism with it in New York, I regard him as the most useful man now living. He is also one of the clearest thinkers and writers, and he is afflicted with none of that physical and mental indolence which prevents many of us from doing our best. A part of his reward should be a wide circulation of this pamphlet, "Who Is to Blame: Anthony Comstock or You?"—G. E. M., in Truth Seeker.

FROM THE PEN OF A PROMINENT SOCIALIST.

The poor, unfortunate lackies of the present capitalist administration are now "star actors" in a role of censorial vileness against Lucifer, published at 500 Fulton street, Chicago, Ill., a journal that promulgates ideas that are absolutely indispensable for the advance of the human race. Have compassion on them, truly they know not what they do. For proof of this, we only have to consider the fact that their actual compensation is neither increased nor diminished in the least—their actions being entirely regulated by the powers whose duty is to look after the interests of the present dominant class in society.

There are two grades of lackies—Big Lackies and little lackies. The Big Lackies know well (for they possess all the institutional knowledge there is; otherwise a large B and L would not be appropriate at all) that the safety and perpetuity of their masters' position depends entirely upon the continued ignorance of the common people. Therefore, any medium that lets in the true light upon any one or all of the different problems of life that give the dominant class a special privilege must be suppressed if possible. Hence the little lackies get their orders, and the individual or individuals who are battling for truth and justice get the inconvenience.

That such conduct will react for all time to the detriment of these poor servants of iniquitous masters, who know only brute force and the abuse of power, is an established scientific fact. To be remembered with disrespect and abhorrence is what unites any soul with discord and inharmonious effects so long as that soul possesses any degree of individuality.

To be remembered with ardent and universal affection is what unites the mundane defects of a great and noble soul with the Omniscient. Such will be the fate of the editor of Lucifer and his co-workers.

ALBERT STROUT.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

Lucifer and its literature can be obtained in San Francisco at the book store of Robert C. Ross, 1203 Market street, opposite City Hall.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOLUME VIII. NO. 3.

This issue has nothing from the editor because copy failed to reach the office in time.

FOR FREE SPEECH.

The editor of the San Francisco Star, James H. Barry, says in his issue of Jan. 9: "Lucifer is the name of a paper published at Chicago. It is largely devoted to a serious, decent discussion of the problems of marriage, divorce and sex. Its editor is Moses Harman, a good man whom we admire for his devotion to the right as he sees it, and for his willingness to suffer financial loss, and even imprisonment, for the right to freely speak and print his views. With those views we have but little agreement, but that is mere intellectual difference, which in no way hinders our admiration for the spirit of the man.

"Lucifer is the most recent victim of the press censor of our imperialized postoffice department. A recent issue was held in the Chicago postoffice. No notification was sent to the acting publisher, Mr. Harman's daughter, and she first knew of it through the complaints of subscribers. In answer to her inquiries, the postmaster informed her that the edition was in violation of section 497 of the postal laws and regulations, but gave no other clew by which the puzzled woman could ascertain what her offense had been, whether in reading matter or advertisements, or how she could avoid it in subsequent issues.

"The section in question forbids the mailing of obscene matter or lottery advertisements. The paper contained absolutely nothing that could be classed under either head. Some clew to the action of the department may be had, however, if it is known that the larger part of the paper was taken up with a report of the mass meeting in New York to protest against the arbitrary deportation of John Turner, the English labor leader, with whose wrongs the readers of the Star are familiar. Lucifer's offenses are that it is not respectful to those who attempt to exercise arbitrary power, and that it is financially weak. So it is selected for suppression instead of the more powerful dailies and weeklies which have also dared to stand for real Americanism.

"Lucifer has also been informed that its privilege of entry to the mails as second-class matter has been revoked, this action likewise being without explanation.

"The powers that be at Washington are strenuous and brave only against the weak and helpless. This is true in all matters, [illegible] whether of international relations or domestic affairs. The weak nations and the weak journals have no rights; the strong may do as they please.

"Mr. Harman is now in San Francisco. To-morrow (Sunday) afternoon, at 2:30, he will lecture at 909 Market street, in Justice Hall, on 'Evolution.' No admission charge will be made."

★ ★ ★

The Milwaukee Advance, Robert Schilling's paper, gives space to the entire explanation of the difficulty with the postal department which was published in Lucifer No. 1001. It heads the article, "Another Infamy Perpetrated by the Postal Authorities. Suppressing Reform Papers Without Trial. Attempt to Choke Off Lucifer, an Honest Reform Paper, by Robbing It of Second-Class Mail Privileges."

★ ★ ★

In the suppression of the issue of Dec. 17 the New York Truth Seeker sees an attempt to stop the dissemination of information regarding the Turner case. It says:

"After several attempts at exclusion by the postoffice authorities, which have been met and thwarted by the publishers, Lucifer, the Chicago radical paper, has been denied second-class rates in the mails, and must have a stamp on every copy. Why pound rates are withheld is not stated by the Chicago officials, but the intimation that Lucifer violates section 497 of the postal laws leads to the conclusion that somebody has detected an impure thought in Lucifer. Mrs. Lillian Harman, who conducts the paper in the absence of her father, the editor, declares that there is not a word in the number complained of to which a prude could object. Lucifer combines with the advocacy of Social Freedom a disbelief in organized government, and the number siezed contained a report of the Turner mass meeting in New York. As the censors have not deigned to enlighten anybody about the matter complained of, the public will draw its own inference as to the animus of the proceeding."

★ ★ ★

While Turner, who has committed no offense whatever, except that of landing in New York and advocating trades unionism, is quietly waiting for the hearing of his case before the Supreme Court, for his defense before which the American Freethinkers are making every preparation, at a great outlay of both time and money, the publishers of Lucifer in Chicago have come to the end of their many persecutions by their publication being finally barred from the United States mailing privileges as second-class matter. The final decision of the postoffice authorities is one of the most stultifying and disgraceful that can be conceived. Every objection made by the postoffice on grounds relating to the subscription list and the advertising matter having been successfully met by the publishers of Lucifer, they were astonished to find that the issue of Dec. 17 had not reached their subscribers. A letter of inquiry brought a curt note from the postmaster stating that the issue had been held as unmailable for breach of section 497 of the postal laws. By reference to the act itself it was found that section 497 relates to "obscene" publications; and here comes in the absurd and disgraceful part of the matter. Uncle Sam says he will not permit obscene matter to be sent through his postoffice to corrupt the minds of his children, and yet, though his postal officials deprived Lucifer of second-class mailing privileges on this ground, they informed the publisher that the paper would be carried if he paid ordinary full rates! The right to stop objectionable matter going through the mails should never be allowed to be exercised unless the postal authorities immediately begin a criminal prosecution against the sender of the objectionable matter. That would be a test of the legality of the decision. At present the postmaster is an autocrat from whose decisions, childish and vicious as they often are, and are especially in this case, there is no appeal.—Secular Thought (Toronto, Canada).

HOW TO HELP TO CIRCULATE LUCIFER.

We hope the friends of Lucifer will do all they can to extend its circulation. For this reason we make the price of $2.25 for two copies to one address. The extra 25 cents merely pays for extra time, trouble and paper.

We will give a copy of Dr. Foote's "Home Cyclopedia," price $2, with Lucifer one year for $3. This is a family guide book of medical, social, and sexual science, containing 1,248 pages, with 400 pictures, eighty in color. Send for circulars.

GEORGIA REPLOGLE.

To give the name of a person as the heading of an article usually means that the words to follow will comprise an obituary statement of the good qualities of that person. It is not the case in this instance. Georgia Replogle still lives, and I think that we who appreciate the work she has done should give expression to that appreciation before it is too late. I am reminded of my sins of omission by the following paragraph which I find in Liberty:

"Liberty desires to call the attention of its friends to the distressing situation of Georgia and Henry Replogle, the former publishers of Egoism, than whom there have been no more faithful workers for the cause of Anarchism. For many months Georgia Replogle has been seriously and sufferingly ill, and her illness has necessitated heavy expenditures, which the arduous toil of Henry Replogle, himself in poor health, has been insufficient to meet. Their present condition is painful and perilous in the extreme. They have not authorized this journal to appeal on their behalf, but it takes the responsibility of doing so. The gratitude that all Anarchists must feel toward these clear-sighted and untiring champions of liberty should find immediate expression in the form of money contributions, which may be sent to Georgia Replogle, Box 1207, Denver, Colo. And sympathetic letters from earnest friends, whether accompanied by money or not, would surely carry cheer and comfort to a home now buried in the darkness of depression."

When I first heard of Georgia Replogle she was living in Liberal, Mo., the town founded by G. H. Walser, in which there was to be permitted no church, no saloon and no unconventional views or actions in regard to the relations of the sexes. E. C. Walker had visited the town, and it was, if my memory is correct, in discussions with him that Georgia and Henry received their first ideas regarding radicalism. They were very much in earnest and made no effort to conceal their opinions, and the attempt was made to force them to leave the town. A great deal of bitterness developed, as is often the case in a small community. The story of their experiences, as Georgia afterward told it to me, is interesting, but I cannot go into details now. When I was sixteen years of age they came to our home and helped for a few weeks in the publication of Lucifer. It was at one of the most important periods in my life, and I shall never forget the long walks and talks with Georgia between the printing office and home. I think she was only twenty-two at that time, but I felt all the admiration and affection that a young girl can feel for an older woman. I do not remember that she gave me advice, but I am sure that the talks we enjoyed have had much influence on my life. I did not think she was beautiful, and I have never seen a woman who dressed more plainly. Indeed, her greatest fault was her indifference to her own personal welfare. To accomplish her work was the important thing, no matter whether hungry or cold or tired. I think that in those days, as well as later, it was her stoical indifference to her physical well-being that undermined her health. They bought a few pounds of second-hand type and a little hand-press and went back to Liberal and issued a small paper in spite of renewed persecution. Later they went to California and there again issued a paper, which, like the proverbial good, died young, they being obliged by failing health to give it up after several years' publication.

Georgia has always done what she could to help others. A greater-hearted woman it has never been my good fortune to meet. I hope that in her hour of need she may receive a return in kind of what she has given. But no charity do I bespeak. Let those only give who feel that in doing so they are giving her a portion of the reward well earned.

LILLIAN HARMAN.

"DARE TO STAND ALONE."

I honor any man who in the conscientious discharge of his duty dares to stand alone; the world, with ignorant, intolerant judgment, may condemn, the countenances of relatives may be averted, and the hearts of friends grow cold, but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives or the hearts of friends.—Charles Sumner.

"Nora: A Doll's House," and "Ghosts," by Ibsen, bound together in olive cloth, with red lettering. Containing sketch of the life of the author. 196 pages. With Lucifer one year, $2.25.

PROSECUTIONS FOR BLASPHEMY IN ENGLAND.

There have been few cases of prosecution for blasphemy in our country in comparison with those in England. Many people will be surprised to learn that men have been sent to prison for publishing and selling Shelley's "Queen Mab," and that there was a time when it required courage to publish or sell that work. Now it can be procured of any publisher or bookseller. To-day it requires courage to frankly discuss the questions relating to sex, but some day it will be as freely discussed as "Queen Mab" is now freely sold.

The would-be suppressors of thought and speech refuse to read the history of the past and to learn its lesson. Always there have been attempted suppressions and always have the attempts failed. Although they have succeeded in silencing individuals by imprisonment and death, the ideas advocated by these individuals have lodged in the minds of others and have lived. "Blasphemy" was considered by our ancestors a far greater crime than is the so-called "obscene" discussion of the sex question in our day, and it will not be long before those who discuss the latter question will be as free from prosecution and persecution as are those who at present in this country discuss questions of religion.

The following incomplete list of prosecutions and imprisonments in England for "blasphemy" is taken from the Truth Seeker of Bradford, England:

1794—Simmons, for "Age of Reason," two years; Crosby, for "Age of Reason," two years.
1797—John Davies, for "Scripturian's Creed," one year; John Gratton, for "Christian Mysteries," heavy fine; Thomas Williams, three years' imprisonment.
1812—D. T. Heaton, prosecuted seven times, pillory inflicted and £2,800 literature destroyed.
1813—George Houston, two years and fine £200.
1817—William Hone, his political parodies prosecuted as blasphemous: Shelley deprived of his children on account of his infidelity; Richard Carlile, nine and a half years' imprisonment and fines amounting to £2,000; Retchford, six months for report of Carlile's trial.
1818—James Williams, six months; Joseph Russell, six months; James Tucker, six months.
1819—John Cahuac, heavy fine for Palmer's "Principles of Nature."
1820—Thomas Davison, two years; Joseph Swann, four and a half years; Thomas Tyler, three months.
1821—Jane Carlile, two years for Sherwin's "Life of Paine"; Mary Ann Carlile, two years.
1822—Mrs. Susan Wright, two and a half months; Samuel Waddington, one year for "Principles of Nature"; Humphrey Boyle, twenty-three months; Charles Trust, six months and £20 fine for "Principles of Nature"; Joseph Rhodes, two years; Joseph William Trust, two years; William Holmes, two years; John Barkley, six months; William Rance, one year; Charles Sanderson, one year; Turner, one year; Atkinson, one year.
1822—Robert Wedderburn, two years for blasphemous speech; William Tunbridge, two years; James Watson, one year for "Principles of Nature," and several other prosecutions; John Jones, six months for Carlile's "Letter to Walt"; William Clark, four months for "Queen Mab."
1824—William Campion, three years; John Clarke, three years; William Haley, three years; T. R. Perry, three years; Richard Hassell, two years; T. Jefferies, eighteen months; W. Cochrane, six months; J. Christopher, six months; M. J. O'Connor, six months; James Affleck, three months for "Queen Mab."
1827-31—Robert Taylor, three years for blasphemous discourses.
1840—John Cleave, four months for Haslam's "Letters to Clergy"; Abel Heywood, committed for trial, but prosecution abandoned; Henry Hetherington, several prosecutions.
1841—Moxon, the publisher, the last prosecution for "Queen Mab."
1842—Charles Southwell, one year and £100 fine for "Oracle of Reason"; G. J. Holyoake, six months; George Adams, one month; Mrs. Harriet Adams, one month.
1843—H. Robinson, twelve months; James Finlay, three months.
1844—Matilda Roalfe, two months.
1846—Thomas Paterson, fifteen months.
1857—Mrs. Emma Martin, six months; Thomas Pooley, twenty-one months (five months only served, owing to exertions of Buckle, Mill, etc.).
1878—Annie Besant, deprived of her child for publishing an atheistical work and associating with an infidel author (Bradlaugh).
1882—Henry Seymour, for blasphemous placard.
1883—G. W. Foote, one year for Freethinker; W. J. Ramsey, nine months for Freethinker; H. A. Kemp, three months for Freethinker.

LILLIAN HARMAN.

The Diety, it seems to me, was very unkind to Adam and Eve when he denied them the pleasures of courtship.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

A. E. A., New York: Too bad the postoffice department has been annoying you. Lucifer has always been put at too small a price. What it takes for its mission is of too great an importance to be cheap. I inclose $4 to pay subscription for two years. I hope that the postal authorities have got through annoying Lucifer. May the trials and persecutions bring out Lucifer's friends and be an immediate benefit.

G. J. Lambrigger, Niobrara, Neb.: I missed Lucifer three weeks ago and was satisfied that you had got into the toils of the censor. I will pay the difference in subscription price, but would suggest that you change the paper from a weekly to a monthly. I am getting two monthlies that I have been trying for four years to stop coming to me, and I have not paid one cent in all that time, but they are still coming. They are friendly to the administration. You can see what discrimination is made.

J. R. Price, M. D., Athens, Tex.: We are here in Texas and miss Lucifer, although the sun does pour out his effulgent rays so abundantly that coats are unnecessary. This is indeed a beautiful climate; the soil fertile for all kinds of fruits and vegetables, as well as cotton and corn. The people are simple natives of the country, unable to lift themselves out of the ruts that they were born in. The people are very religious, not pious. I asked one pastor if he held prayer meetings. "Not now, as the members who pray are sick."

H. W. Booser, Grand Rapids, Mich.: It grieves me deeply that an ignorant, ungrown set of people must hold the power over their betters in intelligence, and that in this reign of the brute in man our beloved Lucifer must suffer. I think that if every Lucifer that is issued were to be mailed by the subscriber to some one who he or she may think might possibly be interested, this would certainly aid to increase the subscription list, and all of us can do so much. I hope time will yet mete out to you the success you deserve.

John Borthwick, Ontario, Cal.: I note the contents of last Lucifer with sadness because of the intolerance manifested by the postal officials. However, when it is a case of war for a just liberty, I cannot do anything else than stand by you as a subscriber, and the cost in money is not the first consideration. I hope every subscriber will regard the matter as a suppression of their own individual liberty, and an attack on dearly bought freedom of society, so far as it yet exists. Eternal vigilance is necessary at every step of progress.

E. Bordwell, Nebraska City, Neb.: About fifteen years ago I happened to read in the Twentieth Century an article on the prosecution of M. Harman for sending Lucifer through the mails. I sent for a sample copy, liked it, subscribed for it, and have taken it ever since, paying therefor all that was asked, and have always had full worth of my money. It goes into my home and is as welcome and necessary there as any other paper we get. I can scarcely believe that such a paper can be barred from the mails by any law. Some men may have the power to do it, but I hardly believe there is a law that has the power. Would like to see it tried if there is any way to get at it.

T. F. Lee, Lakeport, Cal.: Inclosed find $1 to help pay for the increased price of Lucifer. Individual liberty is a thing of the past. No doubt there is a fiend behind this government that is determined to crush out the life, energy, enthusiasm and hope of the individual; it may be ecclesiastical, it may be bull-headed willfulness, or it may be ignorance pure and simple. At any rate, all combined powers seem to be bent upon the determination to crush out any respect for the individual. The person who will not allow his thoughts to run in the channel marked out by the stronghold of combined power is called upon to halt, and every means of conveying his thoughts are taken away from him, and this without any redress or any possible show to compel a cause for action; all effort seems to be done in the most blinding and bewildering way possible. But then, governments in the past have grown up, ripened and gone down, and had to begin with the individual—its seed—again. A progressive government must have progressive individuals, for as the units are, so will be the nation. But why talk? Tyrants do not want to progress.

J. V. Carter, Indian Territory: Would you care to know why I like Lucifer? Because of its teachings on the sex question. I was raised in a home that was anything but a home, and the jealousy of my father toward my stepmother robbed our home of peace and love. There are no pleasant recollections of childhood for me. Now, I believe Lucifer's mission is to make men reason. Why, until I read Lucifer I thought that women had no rights that were not granted by their husbands. Since reading your paper my mind is broader and more liberal; and as to my relations with my wife, we are sweethearts and our children have never heard us quarrel—in fact, we never quarrel. Of course I do not approve of every word written by the various correspondents, but I am sure that Lucifer's mission is a good one.

Albert Strout, Spokane, Wash.: Lucifer No. 1001 came to my desk this week with a one-cent stamp attached. I hastened to the editorial page to ascertain the cause. When I discovered that the United States postoffice department had refused to fulfill its mission—serve the people—I simply injected a little more Socialist determination into my work—and remarked to those present that the last vestige of private capitalism must be abolished before the people will be protected against such outrages. Inclosed find $2 for my renewal. My experience of a year and a half with the business end of The New Time of this city has taught me the value of renewals. So allow me this opportunity to request all readers of Lucifer to help the cause by renewing their subscriptions at once. It is now that Lucifer needs assistance, not to-morrow, for to-morrow will never put in its appearance.

Paul L. Sautter, Philadelphia, Pa.: I most assuredly will keep up my subscription if the price is raised to 5 cents a copy. I consider Lucifer the brightest and most original paper that I read, and would not lose it at any price. I sincerely hope that this persecution will soon cease. I send my copy to a friend in New York every week, and he enjoys reading it, although very conservative in his opinions on every question. I hope the editor is enjoying his stay in the West, and desire to see him gain strength and energy, so that he can complete his book on the Postal Inquisition. I am anticipating its appearance with the greatest of interest, and will try to secure a few readers for it. Make Lucifer better than ever. As contributors, I enjoy reading Adeline Champney, E. C. Walker and others. Why doesn't Mr. Walker write more for the paper?

[Mr. Walker has not lost interest in Lucifer and its work, but says, when he is asked to write, that his time is so fully occupied that he cannot devote any to writing for Lucifer.—L. H.]

Joshua Harman, Jacksboro, Texas: I see that they are trying to suppress Lucifer. I have been thinking that, as I am old and suffering physically, I would discontinue taking Lucifer for a while. But this attempted suppression has decided me to renew my subscription, so I inclose $2 for another year. Our forefathers fought for liberty in the revolutionary war, and I am not willing to lose our liberty without a tremendous fight for it. We are not willing to lie down and let our bosses ride over us rough shod.

[The writer of the foregoing is a younger brother of the editor of this paper. Both grew to manhood in the Methodist faith. Moses received his education in a Methodist college and intended to become a preacher of that sect. His study of the Bible and of books favoring religion, and his own thought on the subject, caused his reason to reject the Christian religion before he had read a work in opposition to that religion. His brother Joshua remained in the faith of his youth until some time after Moses started the publication of this paper. It was a source of pain to Joshua that his brother should do such heretical work, and he offered him a sum of money to desist from it. Moses offered to read anything in favor of religion if Joshua would read what he sent him on the other side. The agreement was made, and "The Age of Reason" sent to Joshua. Thus it came about that, like their namesakes of old, Joshua followed Moses out of the land of darkness and superstition toward the Promised Land, freedom of thought and action, which is a better goal than that sought by the Israelites of old and the attainment of which does not necessitate the slaughter of those already there.—L. H.]

THE LOGIC OF CONVENTIONAL MORALS.

"Divorce: A Peril to the American Home," is the title of an article contributed by the Hon. Frederick H. Gillett to a current magazine. The honorable gentleman wants jurisdiction over divorce taken away from the state courts and relegated to national tribunals. Having expressed this desire, he adds: "My own opinion and wish would be to go a step further, and imbed in the constitution a limitation of divorces to a few causes, not including desertion, which is so often collusive, and a provision that if remarriage is allowed at all, it shall not be granted to the party for whose fault the divorce is decreed. Of course, there is much force in the argument that to grant divorces without the possibility of remarriage is to insure illicit indulgence. But, on the other hand, experience has proved that allowing remarriage is a constant provocation to divorce, and to me that seems the greater evil."

The Truth Seeker's comments (which to me appear to bear the "earmarks" of the editor's observant brother George) follow: "If homes are what Mr. Gillett wants, why does he object to divorced persons trying to establish them legitimately? A person who has failed with one married partner might succeed gloriously with another. Mr. Gillett proposes a queer morality when he says that 'illicit indulgence' is a less serious evil than the separation of a husband and wife who cannot live happily together. Probably this Massachusetts moralist would regard seduction as a minor evil compared with breaking off an engagement."

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In the preface to "The Factors of Organic Evolution" Herbert Spencer, discussing the question whether or not acquired qualities are inherited, says:

"I will add only that, considering the width and depth of the effects which acceptance of one or other of these hypotheses must have on our views of Life, Mind, Morals, and Politics, the question, Which of them is true? demands, beyond all other questions whatever, the attention of scientific men."

It is not surprising that Spencer attached so much importance to this question, for his own theories as to the future of society must be valued to a great extent according to the answer that is given. Let us see first what are his theories on this subject.

In the first place he draws attention to the fact that the human race is at present very badly fitted to its environment. Most wild animals are almost perfectly fitted to the environment in which they live, because it has remained practically unchanged from time immemorial, and there has been any amount of time for evolution to bring about adaptation to environment. Consequently animals are quite happy for most of their lives, for happiness accompanies the performance of functions to which one is perfectly adapted. Not so with man. Within very recent times there has been a complete revolution in his modes of life. He used to be nomadic, largely occupied in fighting and hunting, and more accustomed to occasional great efforts than to steady industry. Now, however, he has very little scope for hunting, fighting is dying out, and a wandering life has been replaced by a settled one, occupied in steady application to agriculture or industry. The result is that the instincts of our ancestors, which we have still to a great degree, are quite unsuited to our surroundings. Young men are chained to desks and counters, or have to cram for examinations, when nature is urging them all the time to go out and hunt, or fish, or fight. Sometimes a war breaks out, and then the young American or Australian throws down his books, or gives up a good job, and goes off to fight the Filipinos or the Boers, and endure dreadful hardships for a wretched pittance. This chance is gradually disappearing, however, as the percentage of people who ever see a war is constantly decreasing, and the average Achilles or Cœur de Lion has to submit to the irksome task of measuring linen or planting potatoes. Thus a large proportion of the people are unhappy, having to spend their lives in the constant discharge of functions to which they are not adapted.

This is very unfortunate, but Spencer says it will cure itself, because the qualities which we acquire by our efforts are transmissible to our descendants. In his opinion every man who makes an effort to stick to his books or his shop, when he would like to be out hunting or fishing, is making it easier for his children to live according to modern conditions. Spencer believes that if each generation does its irksome work, and transmits to the next an increased adaptation to such work, the work will gradually get less irksome, and at last a generation will arise which will study Euclid and measure cloth with as great delight as a cat shows in catching mice, or a duck in swimming in the water.

Such a change alone would transform a miserable world into a fairly happy one. But there is more to follow. Spencer thinks that there will in the future be an extraordinary increase of sympathy in the world. In the past we have been going through the militant stage of society, in which much cruelty was necessary. Thus men remained callous and brutalized, because every day they had to do and witness cruel things. Moreover, our ancestors lived largely by hunting, which is also a cruel occupation. In such a soil the precious flower of sympathy could not grow. Now, however, peaceful industry and co-operation have replaced violence, and the gentle emotions of sympathy and pity can live where they must have died in a more savage age. Moreover, it is supposed that the effects of sympathy can also be accumulated by inheritance, and that in consequence the world will become more sympathetic from age to age, until at last altruism is as easy and natural as egoism is now. At the same time, however, there will be constantly less demand for sympathy with suffering, as people get constantly better adapted to their environment and suffer less. Finally, the upshot will be that competition in altruism will become as keen as competition in egoism is now, and the virtuous man will be he who gives up an opportunity of sacrificing himself in order that someone else may have the pleasure of doing so instead.

At this stage I had better explain that I am not joking. Those who have read only the tame Utopias of More, Bellamy, and Morris will refuse to believe that the grave Herbert Spencer has ever said anything like this. But it is true. Let any doubter read the "Data of Ethics," especially the chapter on "Conciliation," and he will soon be convinced that Herbert Spencer has said all that I have attributed to him. In fact, such ideas run through all his writings on social problems.

Everything rests on one assumption, however. It must be supposed that our habits and customs, acquired during our lives, can be transmitted by heredity to our descendants. Without this accumulation by heredity, each man would start just where his father did, and the world would only get the advantage of good habits and virtuous efforts during the life of the individual in whom they were manifested.

Now this latter view is the one which has come to be held by most living biologists who are either in middle life or in the younger generation. The inheritance of acquired characters, once taken for granted by everybody, is now considered by a majority of competent observers to be as mythical as the sea serpent. Should the new view prove true, then it is clear that there is only one way to improve the raw material of the race. If we can only transmit what we have inherited, then it will be necessary that only those of good heredity should be parents, or at least that they should leave more offspring than those of inferior heredity. That means that we must rely on selection and rejection, and not on the accumulated effects of conduct and habit.

But that is not all. If the belief in the inheritance of acquired qualities must be abandoned, that only means that we are deprived of a certain way of making progress. Now, however, biology has thrown another shell into the progressive camp. Not only does it say that selection is necessary to progress, but it adds that without selection we must actually go back. In chapter 2 of "Social Evolution" Bejamin Kidd says:

"Recent biological researches, and more particularly the investigations and conclusions of Professor Weismann, have tended to greatly develop Darwin's original hypothesis as to the conditions under which progress has been made in the various forms of life. It is now coming to be recognized as a necessarily inherent part of the doctrine of evolution that if the continual selection which is always going on amongst the higher forms

of life were to be suspended, these forms would not only possess no tendency to make progress forward, but must actually go backward. That is to say, if all the individuals of every generation in any species were allowed to equally propagate their kind, the average of each generation would continually tend to fall below the average of the generation which preceded it, and a process of slow but steady degeneration would ensue."

Here, then, is an apparent deadlock between biology and the aspirations of social reformers. If the views I have quoted are correct, everything depends on selection and rejection. But at present natural selection is practically the only form of selection that exists among the human race, and natural selection implies a struggle for existence in which some succeed and others fail. It means heavy infant mortality, hunger, disease, and many other very unpleasant things. But the exact aim of most social reformers is to abolish these very things; to do away with starvation and early death, and give everybody a chance of living and flourishing. Thus it appears that the great aim of social reformers is to produce conditions under which the race would deteriorate.

Benjamin Kidd has pointed this out with great force, and has pronounced Socialism, Communism, and all other economic changes of that kind utterly impracticable. He says we must have natural selection, and must therefore have a competitive struggle under which many will go to the wall. Any nation that adopted Socialism would, in his opinion, rapidly degenerate, and be extinguished in the struggle for existence.

There is one way of escape, however. Natural selection is not the only possible form of selection. Artificial selection is also possible. Nay, artificial selection has been practiced for ages by breeders and gardeners, and with such success that they have produced far more wonderful results than natural selection ever produced within a similar period of time. If, then, we can apply artificial selection effectively, it is clear that we can dispense altogether with natural selection, and can accordingly go ahead with Socialism and Neo-Malthusianism.

But what form of artificial selection is it to be? Breeders employ many forms—infanticide, emasculation, killing and eating the unfit in youth, and so on. But these methods are too drastic for modern civilization. We must also reject all proposals to have parents pass a medical examination, or any other examination, as such things could only be made effective by an amount of interference with the individual which would be intolerable.

It is the glory of Moses Harman to have suggested the only form of artificial selection practicable for the human race. This is to leave every woman free on all occasions to choose the father of her child, the assumption being that in a majority of cases she would select a man above rather than below the average. An automatic method of selection would thus be created, without interfering with the liberty of any one. Men would, of course, have a like freedom, but selection by women could manifestly be far more rigorous, for the work of parenthood would require a much smaller percentage of the men of the community than of the women. If this plan were adopted, careful selection would soon be inculcated as a moral duty, and the spirit of emulation would lead women to strive against each other to produce the best possible children by selecting the best possible fathers.

With this method of artificial selection available, we need not mind if the doctrine of the inheritance of acquired qualities is finally rejected by science. R. B. KERR.

Broadly considered, the minds of intelligent men fall into three groups : (a) The objective mind, which only clearly appreciates things by the sense of sight; this may with equal propriety be called the visual mind; (b) the mathematical mind, the rarest and most wonderful attribute of man; and (c) the Spencerian mind. This means that the mind of Herbert Spencer was not only out of the common, but that it had something peculiar in itself. It is very difficult to define what is meant by a philosophic mind, and yet we all appreciate the kind of mind that is intended by the phrase. No one would venture to deny that Herbert Spencer would be classed as a philosopher, but we should at once deny that he had any claims to be considered as a biologist; yet he wrote a remarkable work, "The Principles of Biology," and propounded views which demanded and received the consideration and commendation of the greatest among contemporary biologists, Charles Darwin. No one who studies Spencers' "Principles of Biology" can deny that they betray ignorance of very simple botanical and zoological facts, yet his great skill in recognizing the bearing of the leading facts of evolution is expressed by his terse and surviving phrase, "survival of the fittest." Many brilliant minds have evolved theories and left them to be proved by the plodding labors of painstaking men, and we frequently find ourselves in doubt as to which should be accorded the greatest meed of praise, the enunciator of a great problem or he who solves it. However, it is certain that although Herbert Spencer was in no sense a biologist, yet it is evident to all who read the "Origin of Species" and the "Descent of Man" that Darwin had a very great respect for Herbert Spencer, and speaks of him as "our great philosopher." It is also obvious that no two men could be found whose minds worked in such opposite ways, for Darwin had an eminently objective mind. Thus, in considering natural selection, especially in relation to "the degree organization tends to advance," after discussing the matter from the Spencerian standpoint, he writes: "But as we have no facts to guide us, speculation on the subject is almost useless." One mind cannot move without facts, and the other is ready to frame hypotheses and point to conclusions, often startling and alluring, and in many instances borne out by subsequent work, but by the zeal and labors of other workers. Herbert Spencer won our admiration in the early struggles of the doctrine of evolution, when bigotry and prejudice attempted to strangle it. Huxley was its doughty champion among the biologists, and Spencer showed, from the standpoint of philosophic thought, that its principles were unassailable. They have prevailed, and he lived to see evolution calmly acclaimed in the strongholds of its most determined assailants.—British Medical Journal.

The test of a theory is that it shall account for and satisfy the facts. This has been first done in the history of human reason by the theory of evolution, which long lay in the realm of hypothesis, glimpses of it caught by the Roman Lucretius, and by other poets from time to time, and as modern science began to grow, and facts and powers of Nature to be carefully observed and compared, one after another scholar made suggestive contributions, unknowing to what edifice, until there was gathered so much material that when the master came with the secret command, and outlined first and then filled in the detailed plan, the structure grew to sight and revealed itself a majestic home of all human knowledge. Goethe studying the morphology of plants, Laplace and others presenting the nebular hypothesis, the significant words of Lamarck in respect to the development of animal life, gave some of the material. It was Lamarck that enabled Emerson to anticipate Darwin in his famous lines,—

> And striving to be man, the worm
> Mounts through all the spires of form,—

and gave Darwin himself the impulse which led that great investigator to devote patient decades of years to the observation and correlation of multitudes of facts in their relations and sequences.

But before Darwin had filled out his scheme of zoological evolution, Herbert Spencer, in his "Principles of Psychology," had stated the doctrine of evolution as the universal plan of all things, as it stands to-day. That an evolution by natural selection, the survival of the fittest, the influence of environment and of heredity co-working or defeating each other, might be and was wrought out in respect to vegetable and animal life, and could have so remained as special and limited, is quite plain. But Spencer, building on an immense accumulation of facts, from particulars launched to universals, showed with magnificent comprehension that this evolution, this growth, is always and everywhere the principle of Nature, energy forever proceeding in one course, "integration of forces from indefiniteness, simplicity and homogeneity to definiteness, complexity and heterogeneity," as it has been stated almost in his own words; that is, from the protoplasm, or undifferentiated matter, through the monad, a simple cell, up to the great animal creation and man himself, who reasons of all;—from the atom up through the entire complexity of words.

But we cannot here discuss the vast field of Spencer's philosophy. Its radical ideas, its system of the universe as the endless evolution of life, without exceptions, have been indicated. He extended his application of this philosophy to the realms of ethics, showing how they have evolved in a double way, through the experience of the race and the intuitions of the individual,—a solution which put an end to the tedious quarrel of the intuitionists and the experientialists. He took it through the development of society, not as separate groupings here and there, but generalizing inclusively the whole social advance of the world of man as a whole. What Tennyson wrote in his lines:—

> "Yet I doubt not through the ages one increasing purpose runs,
> And the thoughts of man are widened in the process of the suns."

was a poetic expression of what Spencer's sociology shows to be universal truth. Despite wars and follies, crimes and superstitions, the world-view exhibits this as truth, and Spencer demonstrates it as the present phase of a plan bigger than all the theologies and creeds since man began to make them.

In political principle Spencer was an individualist of the radical sort—in fact, an Anarchist. He desired to see the interference of government reduced to its lowest terms. Particularly he desired to see the hands of government lifted from education. In this he was himself one of those elements which he himself characterizes as conflicting with the universal plan, at least for the time of their action, but which will be found in the ultimate as contributive to its working out in a more perfect way the evolution of ideal society. When the ethical end of this great comprehension of forces shall have developed, the inescapable result is the entire recognition of each individual right on an equal plane with every other individual right—or Anarchy; that is, society without what is now known as government, the basis of which is limitation, whereas the end of evolved society is liberation. And a liberator is what Spencer has been. He has opened to the thought of the world, through the gateway of science, the free road to the finest dreams and loftiest longings of the human soul.—Springfield Daily Republican.

Herbert Spencer had more readers in America than in Great Britain, and his works were translated into almost all the European languages. No one ever was more thoroughly dedicated to the pursuit of truth. For some years he was not only dedicated, but self-sacrificed to it. The scantiness of Milton's payment for "Paradise Lost" is a byword. Herbert Spencer's early works required for their publication the aid of friends, and it is strange to compare his wages with those of the writers of second-rate novels. Spencer is entitled to rank among discoverers, for he treated the mental development of men on the principle of evolution some years before the appearance of the "Origin of Species." As a moral philosopher, he dealt with the moral and social nature of men by a method derived from his study of biological science. If the results of that method leave something to be desired when it is applied to the spiritual and esthetic elements of humanity, it was in itself sound as well as an antidote to chimeras and fallacies. Spencer was a thoroughgoing Freethinker. He came at a time when the old traditions and sanctions had been destroyed or undermined by science and criticism, while nothing had yet come to take their place. But he was not destructive. On the contrary, he was a builder of morality and society on a biological foundation, and his work, if it is not destined to be final, will certainly be lasting.—Professor Goldwin Smith.

Herbert Spencer died from "senile decay." He had been obliged to husband his health and strength for more than forty years, and the wonder is he lived so long.

It was natural that Herbert Spencer should order his bodily remains to be cremated. No doubt this will act as an incentive or an encouragement to others who are able to make stipulations on such matters.

Herbert Spencer's three executors show how the "wind blew" intellectually. All three of them, we believe, are Freethinkers. Dr. Duncan helped in the compilation of "Descriptive Sociology"; Dr. Charlton Bastian is one of the "spontaneous generation" heretics, and the author of what the pious folk call a "materialistic" book on the Brain; and the Hon. Auberon Herbert is well-known as a pronounced philosophical Individualist (or Anarchist) after Spencer's own heart.

The simplicity of Herbert Spencer's character was manifest in the requests he made with regard to his funeral; first, that no flowers should be sent; second, that no one should wear mourning.

Steadily always did Herbert Spencer refuse what are called "honors." He declined to be nominated as lord rector of St. Andrew's University in 1872; he refused the degree of LL. D. offered him by that university and also by Cambridge; he refused a fellowship of the Royal Society; and he ignored Emperor William's effort to fasten on him the Order of Merit.

Herbert Spencer began his literary career by writing for the *Nonconformist*. That paper was conducted by the Mialls and really had some grit in it. It upheld the true Nonconformist standard of absolute separation between Religion and the State. Afterwards, when Spencer gave up engineering for ever, he became sub-editor of the Economist at £150 a year. The Economist is still living and has a good reputation. But it never had, and never will have, another sub-editor like Herbert Spencer.

Herbert Spencer wished that Mr. John Morley should be present at the funeral ceremony and deliver a valedictory address. Mr. Morley was holidaying in Sicily, and when a telegram reached him, after inevitable delay, he had to express his great regret at his inability to attend. The remains of Herbert Spencer were cremated at Golder's Green, the ashes being afterward interred at Highgate Cemetery.—Freethinker (London).

What the world owes to Spencer chiefly is the destruction of old prejudices and traditions, the forcing of educators to make allowances for youthful immaturity in the bringing up of children. He did what he could to introduce a more rational consideration of things, particularly in the sphere of religion. . . . His argument that force never disappears, but is only transferred, is now a commonplace scientific axiom; but in his day it was the height of impiety. Herbert Spencer was an Englishman to the manner born—cold, self-contained, rather narrow in his point of view toward foreigners. For him it was most remarkable that he ever undertook to travel to America. The reason is probably to be found in the enthusiastic reception accorded by America to his work. . . . He looked upon mankind as the highest form of specialization in nature, and would hear nothing of restricting the liberty of the individual more than was absolutely necessary for the cohesion of society.—Scientific American.

Long before any of his contemporaries had seized its universal import, Herbert Spencer grasped a great, light-giving truth —the truth of evolution; grasped it so that it became bone of his bone and flesh of his flesh, and, with a pertinacity of which the history of successful thought gives few examples, had applied it to the whole of life, down to the minutest details of the most various sciences. Who, since he wrote, is not vividly able to conceive of the world as a thing evolved from a primitive fire mist, by progressive integrations and differentiations, and increasing in heterogeneity and coherence of texture and organization? Who can fail to think of life, both bodily and mental, as a set of ever-changing ways of meeting the "environment"? Who has not suddenly at some time grown grave at the thought that the parents' sinful or virtuous habits are inherited by the children, and destined to accumulate from generation to generation while the race endures?—Professor William James.

Herbert Spencer was not the least—perhaps he was the greatest—of that famous Victorian quartet that did more than any other four men of their era to revolutionize the world's thinking with respect to some of its greatest interests. With Darwin, Tyndall, and Huxley, he helped to break down the old conservatism and conceptions of the meaning of life and destiny, establishing new standards and giving new interpretations to old phenomena which have been and still are working their way into general acceptance by their inherent strength and vitality. They have changed the world's idea and the world's attitude toward theology, physical and social science, and the origin and end of man.—Boston Transcript.

FEDERATION MASS MEETING IN TURNER CASE.

A mass meeting has been called by the Federation of Labor next Sunday at 2 p. m. at Handel Hall to protest against the imprisonment on Ellis Island, New York, of John Turner, the English labor leader, who is held charged with being an Anarchist. The speakers are to be Judges Tuley and Dunne, Dr. Emil G. Hirsch, Clarence S. Darrow, Mayor Jones of Toledo, Samuel Gompers, John Mitchell, Thomas I Kidd, and Barney Cohen.

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MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOLUME VIII. NO. 4.

THE POSTAL DEPARTMEET ORDERS A REHEARING.

Just as the copy for this week's Lucifer is almost ready to send to the printers the following letter is received:

"Chicago, Jan. 23, 1904.

"Publisher Lucifer the Light-Bearer, Chicago, Ill.—Sir:

"I am authorized by the department to accept from you under the provisions of section 441, P. L. & R., an application for the readmission of your publication to the second class of mail matter.

"On filing this application you will bring to this office your mailing list, subscription orders, and other evidence you may have in your possession to sustain your claim to the second class privilege. Respectfully,

"F. E. COYNE, Postmaster."

It is probable that this issue of Lucifer will reach its subscribers without the 1-cent stamp attached as for the last three issues. This will not mean that the right to mail at the second-class rate has been restored to Lucifer, but that, pending examination of evidence, Lucifer will be mailed without stamps by our depositing money to cover postage at the rate of 1 cent a copy should the decision be against us. This presumption is based on our previous experience in applying for the second-class rate. I will immediately furnish the required evidence, and it would seem that there is no reason why Lucifer should not be readmitted.

Dr. Pfeiffer was sent to Washington on behalf of Lucifer's subscribers by the Free Speech League of New York. He said that his representation of the case was favorably received by the officials, and he promised a report of his interview for publication in Lucifer. Unfortunately a cold taken while on the way to Washington developed into a severe case of pneumonia, and not only was he unable to write the report, but his physician forbade him to even talk. He had told Dr. Foote, before becoming unable to speak, that my statement which should have reached Washington on Dec. 12 had arrived a day too late. I had waited as long as possible in order to learn what the rulings in regard to advertising were, and, failing to learn, had mailed my letter on the 10th. On learning this, I sent another statement to the department, and now receive the information that the case is to be reopened. Will perhaps be able to give further information next week.

The hearty thanks of all Lucifer's friends, as well as of its editor, are due to the Free Speech League. And in no way can we show our gratitude more effectively than in becoming members of this league.

LILLIAN HARMAN.

LIMITATIONS OF FREETHOUGHT.

My second lecture course in San Francisco continues to be fairly well attended, notwithstanding the very unfavorable weather of the past two Sundays. On last Sunday the subject was "The Limitations of Freethought." This title was selected partly because of what I considered the failure of the Materialistic Freethinkers of San Francisco to maintain meetings in accord with the logic and traditions of Freethought. The course of lectures given by Mr. Lewis, a young English lecturer, on "Modern Science vs. Theology," also on "Socialism vs. Present Systems of Economics," while very interesting and well reasoned out, did not and do not fulfill the requirements of Freethought, as I understand that term. In part also this theme was chosen because of a criticism made by a prominent Freethinker that in my lecture entitled "Ingersoll on the Sex Question" I had wandered from my subject and had said very little about Ingersoll.

With this preliminary I proceed to quote a few paragraphs from the address of Sunday, Jan. 17:

"We will speak out, we will be heard,
Though all Earth's systems crack.
We will not bate a single word,
Or take a letter back.

"Let liars fear, let cowards shrink,
Let traitors turn away.
Whatever we have dared to think,
That dare we also say."

Thus sings the poet-philosopher Lowell. With all due respect I would amend by saying, "Whatever we have dared to think, that dare we also do!"

Freethought, freedom of thought, involves, includes, demands freedom of *expression*, whether that expression take the form of spoken words, written or printed words, pictures, images or *acts*—so long as the words and images are not libelous or slanderous, and so long as the acts are non-invasive and non-suppressive of the equal rights of others.

Spencer's formula, "Each has the right to do as he pleases, so long as he does not invade the equal rights of others," would seem to cover the ethical problem as nearly as words can take the axiomatic form of expression.

If freedom of expression be a necessary part of freedom of thought, then Freethought involves and includes "free platform," free *arena*, free *forum*, and hence the lecturer or editor who does not extend the right and privilege of free platform, free criticism—*affirmative* criticism as well as negative and interrogative—cannot claim to be a logical Freethinker.

Judged by this standard, Robert G. Ingersoll was not a model or ideal Freethinker. His was not a free platform. The meetings I attended at which Ingersoll was the orator were not Freethought meetings. They would more correctly be called anti-theologic meetings, Shakespearean meetings, or something of that sort. As with the average clergyman, it would seem that Ingersoll—or his managers—preferred that nothing be said or done at his meetings that would weaken the impression made on the hearers by himself. There was no chance for comparison of ideas from different minds. For instance, in regard to

FREEDOM OF MONEY—

the right to issue notes of credit on paper, or to coin pieces of metal of uniform weight, shape and fineness to represent value—that is, the right to do as the citizen pleases in the matter of increasing the circulating medium, so long as neither fraud nor compulsion is used—in this regard Robert G. Ingersoll was not a Freethinker. No freedom of action, as the logical sequence of freedom of thought, is permitted by the political party with which the greatest of Agnostic orators was long closely allied. To the close of his life he stood solid with the enemies of freedom and justice, in regard to issue and control of the volume of currency; stood solid with the party of monopoly, the party that advocates and practicalizes privilege for the few and slavery for the many, in one of the ways now most effective in securing such privilege, such slavery. Garfield, himself a member of the same despotic political organization, uttered a great truth when he said, "He who controls the currency of a nation controls the liberties of that nation"—or words to that effect.

Ingersoll defended the party that stands most clearly identified with the policy of giving control of the volume of money into the hands of a few men, the banker class, whose interest leads them to limit debt-paying money to an amount less than one-tenth of the debts of the country, so that when a concerted demand for the payment of debts is made the debtor class may be "held up" and robbed by the creditor class; robbed of their accumulations, their houses, lands, goods and chattels—often for a small fraction of their cost value, their real value.

Time was when such robbery was very dangerous business to the robbers, but now it is perfectly safe, even respectable and honorable, thanks to the laws and customs upheld by such Freethinkers as Robert G. Ingersoll and thousands more who are *Anarchists* and *heretics* in regard to belief in and obedience to Jehovah, the God of the Jews and Christians, but who are still devout believers in and obedient servants to the God Plutus—the money of privilege, the orthodox god of the orthodox political party, or parties, that now rule and rob this country, this miscalled land of the free, just as similar orthodox parties rule and rob the people of every land now called civilized, through the superstitious belief in the necessity for money of privilege, money of "government."

FREEDOM OF TRADE.

Under scientific Freethought, which includes free, non-invasive action, no man would or could be fined or imprisoned for violation of tariff laws, because there would be no laws to prevent freedom of trade between man and man, between nation and nation. Ingersoll was a champion of the high tariff laws of the Republican party. In his last political campaign for McKinley's election Ingersoll made free use of the old stock arguments in favor of this engine of political and economic despotism and robbery, and therefore in regard to freedom of trade he was not a logical Freethinker.

FREEDOM OF LAND.

In order to be a good champion of Republican politics Ingersoll was necessarily a defender of our present robber land system—a system by which land can be monopolized and held out of use by any man who has money or a legislative "pull"—held out of the reach of millions of homeless people who would gladly draw their sustenance direct from Mother Earth if not practically denied that right by law-protected robbers. Therefore on the subject of man's "inalienable right" to a share of the soil Ingersoll was not a Freethinker, but a defender of one of the worst superstitions that ever cursed mankind—the superstition that land is, or may be, an article of trade, of commerce, allied to the superstition that human bodies are articles of barter, of commerce, of speculative greed, both of which superstitions are traceable to theology.

He who owns the soil, the ground, from which man must draw his sustenance, owns the liberties of his fellow man.

FREEDOM OF THE AFFECTIONS.

While there is little or no evidence that Ingersoll repudiated his anti-Freethought principles in regard to money, land and trade, it is gratifying to know that in his last public address—"What Is Religion?"—his attitude was that of a logical Freethinker in regard to Freedom of the Affections, including Freedom of Motherhood—as when he said:

"Science, the only savior of mankind, must make woman the owner, the mistress of herself—must put it into the power of woman to decide whether she will or will not become a mother."

Does this mean simply, as was contended by a prominent Agnostic of this city not long since, that science must put it into the power of woman to prevent conception whenever she thinks maternity undesirable? That is to say, must woman have a negative choice only in the matter of bringing children into the world?

If so, how much better is this power of choice than that now exercised by the "spinster," or "old maid," of conventional society? Cannot, or should not, the self-owning woman have the right to make a second, a third or fourth choice—any number of choices, in fact—in regard to fatherhood for her prospective children if she finds her first choice unsatisfactory and maternity undesirable with such fatherhood?

What sort of freedom of thought or of action would it be if a woman who had once under compulsion chosen bread as her only food for life should tire of the monotony of bread alone and should desire a change to apples—if then this woman should be told that she need not eat bread if she loathed it, but she must never, never *think* of eating apples or any other kind of food—what sort of self-ownership would such freedom as this imply?

That Ingersoll did not mean any such negative choice is shown by his next paragraph, wherein he said:

"This is the solution of the whole question [of ethical and economic reform]. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy."

Would results such as these be possible if only a negative choice—the knowledge of how to prevent conception when once married—should be allowed to woman?

Elsewhere in his writings Ingersoll says, "Woman should have a divorce for the asking"—without being obliged to tell why she wants divorce. In thus saying the great Anarchist in religious matters comes very near taking Anarchistic ground in the realm of the affections also.

It is because I love and honor the memory of Ingersoll for what he did to destroy theologic superstition that I object to the policy of making him a model to be imitated in all respects.

The very worst thing that can happen to any forward movement is the deification or canonization of its leaders.

★ ★ ★

Among the critics who spoke after the close of the lecture were two or three who charged Ingersoll with dishonesty—moral or intellectual, or both. In my reply to these I took the ground that, with his training as a lawyer and politician, it was very hard for Ingersoll to be a consistent or logical Freethinker, but that I refuse to sit in judgment upon his motives. His *acts* and *arguments* I may condemn, as I would expect all Freethinkers to do if my record were of like character, but of the *motives* behind the acts of Ingersoll or any other man I confess my ignorance, and am always in favor of giving the accused the benefit of all possible doubts.

Much of the address was devoted to a consideration and presentation of the life-work and tragical death of that noble martyr, Ida C. Craddock.

The formation of an association to continue the Free Platform meetings in San Francisco is progressing satisfactorily.

Next Sunday will close the lecture course now advertised. Whether any more will be delivered or attempted in this city by myself, is yet to be determined. Having been asked to lecture in Oakland on the work to which Lucifer is mainly devoted I shall probably accept the invitation. Therefore my address for a few weeks longer will be care E. M. Dewey, 1054 (not 1014) East Fourteenth street, Oakland, Cal. M. HARMAN.

A WEE PROTEST.

The following is handed in by my little daughter. The copy for Lucifer is sent down to the linotype office Sunday evening. There being no delivery on Sundays, I send her to the substation for the mail, as important matter frequently comes in late, and this being such a cold day she was moved to make this protest.

L. H.

"Notice.—The subscribers to Lucifer who have any copy to send will please mail it so as to reach here before Sunday, as it is too cold for me to go to the postoffice.

"VIRNA WALKER."

PAINE MEMORIAL BANQUET.

A banquet and celebration will be given under the auspices of the American Secular Union and Freethought Federation on Jan. 29, 1904, at 7:30 p. m., at the Hull House, 335 South Halsted street, in commemoration of the 167th anniversary of Thomas Paine and the 80th anniversary of the birth of Judge C. B. Waite. Tickets may be obtained of E. C. Reichwald, 141 South Water street.

The greatest evil of our times is the prevailing cowardice. We do not dare to assert our opinions, to bring our outward lives into harmony with our inward convictions.—Max Nordau.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Clara J. L. Pierce, Brockton, Mass.: The increased price is none too much for Lucifer. I hope always to be a subscriber. Lucifer has done much good in my family and among my friends.

Mrs. S. M. A.: Inclosed find $1, for which please send me Lucifer for another year. I am not able to pay more. If I were, I would gladly do it. My husband would not let me have the dollar if he knew I was going to send it for Lucifer. I am deeply interested in it and will not do without it if I can get it for $1.

G. A. F. de Lespinasse, Orange City, Iowa: Inclosed find $5. This is toward buying stamps to mail Lucifer—passive resistance against the powers that be. If it can't be mailed any other way, put it in an envelope and mail as a letter. If the rest of your subscribers also put their shoulders to the wheel more or less according to ability Lucifer can give its would-be suppressors the "merry ha-ha!"

Oscar Rotter, New York City: I was sorry to learn of Lucifer's latest trouble with our "free government" of our "free American people." The main difficulty is with the people, the "citizens" who neither care for nor want freedom. They have to be shaken up to get them out of their indifference. I am glad to see organized labor gradually become interested in the John Turner affair and the principle involved in it. Inclosed find $2.50 to pay for my arrears and a year's subscription to Lucifer.

H. C. Roberts, Bennington, Kan.: There must be no wavering now on the part of those who stand for the principles for which Lucifer has so long and valiantly contended. Lucifer must continue to appear weekly, no matter at what financial cost to its patrons and subscribers. The interference with the legitimate interests of the common people, while immunity is given to the rich and powerful corporations of the parasitic class, should be a striking object lesson of the intolerance and inefficiency of arbitrary government of man by man.

R. N. Douglass, Postville, Iowa: For the inclosed stamps send me "Who Is the Enemy?" The extra stamps are to pay our Uncle Sam for bringing my Lucifer to me. I am unable to call to mind the article in Lucifer which Uncle Sam objects to, and yet it seems to me that I have read every article in every number. If you have a copy I wish you would mark it and send it to me. If you can't send it by mail, send it by express, and if you are unable to do that I will go down to Chicago and get one.

[We are unable to comply with this request for the reason that we have not been told which is the offending article. The edition was confiscated with no explanation further than that it contained something "unmailable."—L. H.]

E. L. Small, North Truro, Mass.: I have been a subscriber to your interesting little paper ever since the Walker-Harman prosecutions in Valley Falls. But for those prosecutions I should likely never have subscribed for it. The advertisements are the least interesting part of the paper, which I want in order to keep posted as to what is going on in the world of thought. Inclosed find $1 to apply on extra subscription cost. I pay it rather than be deprived of Lucifer, but I do not feel pleasant toward the administration that thus robs me and my friends. I suggest that you insert a request to all friends to write the congressmen from the districts in which they reside protesting against this outrage. Keep the request standing from week to week. "Voting with the postage stamp," the Rural New Yorker calls it.

Daniel Devroey, Green Bay, Wis.: Find inclosed $2 for subscription for another year, and to help it to turn a little more light on the important subjects it deals with. It is to be hoped that the United States officials may profit by this light and that it will enable them to see their way more clearly. It is light that we need, but it seems that the officials do not want us to have it. The late Pope Leo said a little over a year ago in his encyclical letter that Socialism was a bad thing, as it made people too smart; and so they think such papers as Lucifer give too much light and should be suppressed. Twice in the past have I signed protests against the imprisonment of Moses Harman—when he was incarcerated in Kansas, not because he was a bad man, but because he published a paper that helped people to see more clearly. The more enlightened we become the earlier present evil conditions will come to an end.

W. P. Ward, Erick, Okla.: It is too bad that the people who support the postal system are denied the right to receive a paper that they want without paying excessive postage. I have always voted and worked with the Republican party, but with these repeated wrongs such as inflicted upon your worthy paper I believe I shall be driven from its ranks. Herewith find $2 renewal of my subscription to Lucifer.

MARRIAGE LAWS AND CRIME.

Marriage and divorce laws are receiving considerable attention, now, in this nation. There is just cause why all frills should be removed from marriage laws. Hill-El, the leading teacher in the age that produced some of the original writers for the New Testament, held liberal ideas about divorce. If you will read the Lord's Prayer and apply it to other parts of the New Testament you will find that the model, for a Jesus Christ taught there should be no marriage nor giving in marriage on earth.

Marriage laws cause crimes. Hill-El said a just cause for a man to divorce his wife was established if she did not cook his meat properly. Moses also made a law that made it quite easy for a man to divorce himself from his wife. Numerous causes are given now by the seekers for divorces, among which have appeared: "Abused his wife's pies"; "Wedded life is too dull—A 19-year-old bride wearies of peaceful domestic life"; "Helps wife wed another—An ex-husband is best man when wife marries another man"; "Goes home to mother too often, cause of a plea for divorce"; "She loved man her husband shot to death," etc.

Turn to the cry of distress among some who want to meddle with other people's business, but which is none of their business—*e. g.*, wives murdered, husbands killed by wives. Much better would be the results if divorces were as easy for both sexes (if marriage laws are to be) as made by Moses for men, according to the Bible.

I hope this subject may not be allowed to rest at present, because horrible crimes are caused by the marriage laws and lack of equal and just divorce laws in all states.

AUBIN F. HILL.

SPENCER'S SENSE OF THE INCONGRUOUS.

Herbert Spencer's sense of humor was imperfectly developed, but he had a keen eye for the "incongruous." Speaking of war as it is conducted, though not with reference to benevolent assimilation, he said: "A people which gives to its soldiers the euphemistic title of 'defenders of their country,' and then exclusively uses them as invaders of other countries—a people . . . that within its bounds forbids prize fights, but beyond its bounds frequently takes scores of lives to avenge one life—a people which at home cannot tolerate the thought that inferiority shall bear the self-inflicted evils of inferiority, but abroad has no compunction in using bullet and bayonet for the conquest of the uncivilized, arguing that the inferior should be replaced by the superior—such a people must think crooked about the ultimate principles of right and wrong."

If any part of Mr. Spencer's estate were situated in this country, there is one of his executors who could not come here to settle it. The executor is the Hon. Auberon Herbert, the Anarchist whom Huxley, in his essay on "Government," acknowledged by name as his friend. Mr. Spencer probably did not see the humor, and possibly missed the "incongruity," of appointing as his executor a man who cannot enter the country where his writings were first welcomed. And here arises a question.

If men not well disposed toward organized government are to be pushed back into the sea when they touch our shores, why should the writings of such men be admitted to the country and distributed by the government through the mails? For, after all, it is not the men who are regarded as dangerous, but their ideas. I suppose the secretary of labor and commerce has given some thought to the difficulties he would meet in detaining an idea at Ellis Island, and deporting the same on the vessel that brought it over.—G. E. M. in Truth Seeker.

MARRIED IN PIQUE, BUT ESCAPED.

In the Supreme Court of New York the other day an interlocutory decree of marriage annulment was granted nullifying the marriage of Herbert P. Ingalls and Mina Dalton. It is said by lawyers that this decree is unique in that the ground on which it is granted is that Miss Dalton became Mr. Ingalls' wife out of pique and without the slightest intention of bestowing upon him more than a platonic friendship.

It appears that Mr. Ingalls and Miss Dalton met in the winter of 1900 and the former became fascinated. He sued for Miss Dalton's hand, but she refused him courteously but firmly. As the repulsed suitor left her presence he said: "You don't think you love me now, but search your heart carefully. My proposal holds good. If you ever change your mind about it just send for me." A year passed without a word. Then, one day, the telephone bell rung in Mr. Ingalls' office. It was Miss Dalton. "I've changed my mind," she said, "come to me at once." Ingalls got in a cab and started for Miss Dalton's home. Her welcome was cordial, but her manner constrained. "I will now marry you if you still wish it," she said, "but I cannot give you my love. You understand?"

He said he did, but he evidently did not. In the same cab in which he came they were driven to a near-by church and the ceremony was performed. But the chilliness of his bride became uncomfortable and after thirty-six days of it he kicked over the traces, called a family council and demanded an explanation.

"You shall have it," said the bride. "I married this man out of pique. I love another. We quarreled and I in anger allowed this man Ingalls to marry me. But I told him I could not love him. He should have known what that meant. He said he understood."

The disgusted bridegroom moved that night, and his wife went on the stage. Finally she again met the man—H. W. Mercer—a quarrel with whom had been responsible for her pique and her marriage. Hence the suit for divorce, followed speedily by the announcement of the engagement.

If flighty girls are to be allowed to make ducks and drakes of the marriage laws in this fashion, how can we expect them to be respected?—Editorial in Boston Traveller, Jan. 19.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. H. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

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Lying on his bed at night King Assarkhadon thought how best to execute Lailie, when suddenly he heard a rustling near his bed, and, opening his eyes, saw an old man with a long gray beard and mild eyes.

"You wish to execute Lailie?" asked the old man.

"Yes," said the King. "But I cannot decide how to execute him."

"But Lailie is yourself," said the old man.

"That's not true," replied the King. "I am I, and Lailie is Lailie."

"You and Lailie are one," said the old man. "It only seems to you that you are not Lailie, and that Lailie is not you."

"What do you mean by 'it only seems'?" said the King. "Here am I, lying on a soft bed; around me are obedient men-slaves and women-slaves, and to-morrow I shall feast with my friends as I did to-day, while Lailie will sit like a bird in a cage, and to-morrow he will be impaled, and, with his tongue hanging out, will wriggle till he dies, and his body will be torn in pieces by dogs."

"You cannot destroy his life," said the old man.

"And how about the 14,000 warriors I have killed, and with whose bodies I built a mound?" said the King. "I am alive, but they no longer exist; that shows that I can destroy life."

"How do you know they no longer exist?"

"Because I do not see them. And the chief thing is that they were tormented, but I was not. It was bad for them, but well for me."

"That, also, only seems so to you. You tortured yourself, but not them."

"I do not understand," said the King.

"Do you wish to understand?"

"Yes, I wish to."

"Then come here," said the old man, pointing to a large font full of water.

The King rose and approached the font.

"Strip and enter the font."

Assarkhadon did as the old man bade him.

"Now, as soon as I begin to pour this water over you," said the old man, scooping up water into a jug, "dip your head under water."

The old man tilted the jug over the King's head, and the King dipped his head under water.

And as soon as King Assarkhadon dipped under water he felt that he was no longer Assarkhadon, but some one else. And, feeling himself to be that other man, he saw himself lying on a rich bed, beside a handsome woman. He had never seen her before, but he knew she was his wife. The woman lifted herself and said to him:

"Dear husband Lailie, you were tired by yesterday's work and have slept longer than usual, and I have guarded your rest, and have not roused you. But now the princes await you in the great hall. Dress and go out to them."

And Assarkhadon, understanding from these words that he is Lailie, and not feeling at all surprised at this, but only wondering that he did not know it before, rises, dresses and goes into the great hall, where the princes await him.

The princes greet their King Lailie, bowing to the ground, and then they rise, and, at his word, sit down before him, and the eldest of the princes begins to speak and says that it is impossible to endure all the insults of the wicked King Assarkhadon, and that it is necessary to make war on him. But Lailie disagrees with him, and gives orders that envoys shall be sent to Assarkhadon to remonstrate with him, and he dismisses the princes from the audience. Afterward he appoints men of note to act as ambassadors and impresses on them what they are to say to King Assarkhadon.

Having finished this business, Assarkhadon, feeling that he is Lailie, rides out to hunt wild asses. The hunt is successful. He kills two wild asses himself, and, having returned home, feasts with his friends and watches a dance of slave girls. The next day he goes into the courtyard, where he is awaited by petitioners, suitors and prisoners brought for trial, and there he decides the cases submitted to him. Having finished this business, he again rides out for his favorite amusement—hunting. And again he is successful, this time personally killing an old lioness and taking her two cubs. After the hunt he again feasts with his friends and is entertained with music and dances, and the night he spends with the wife he loves.

So he lives for days and weeks, awaiting the return of the ambassadors he had sent to that King Assarkhadon, who used to be himself. The ambassadors only returned after a month had passed, and they return with their noses and ears cut off.

King Assarkhadon had ordered them to tell Lailie that what had been done to them—his ambassadors—would be done to himself also, unless he immediately sent a certain tribute of silver, gold and cypress wood, and unless he came himself to make obeisance to him.

Lailie, formerly Assarkhadon, again assembles the princes and consults them as to what he should do. They all, with one accord, say that it is necessary to make war against Assarkhadon, without waiting for him to attack them. The King agrees, and, taking his place at the head of the army, he starts on the campaign. The campaign lasts seven days. Each day the King rides around the army and rouses the courage of his warriors.

On the eighth day his army meets Assarkhadon's army in a broad valley by the side of a river. Lailie's army fights bravely, but Lailie, formerly Assarkhadon, sees that the enemy swarm down from the mountains like ants, overrunning the valley and overwhelming his army; and, in his chariot, he flings himself into the midst of the battle, hewing and felling the enemy. But the warriors of Lailie are but as hundreds, while those of Assarkhadon are as thousands; and Lailie feels that he is wounded and that they have taken him prisoner.

Nine days he, with other captives, travels, bound and guarded by the warriors of Assarkhadon. On the tenth day he is brought to Nineveh and placed in a cage. Lailie suffers less from hunger and from his wound than from shame and impotent anger. He feels that he is unable to avenge himself on his enemy for all that he suffers. The one thing he can do is not to give his enemies the pleasure of seeing his sufferings; and he firmly resolves to endure courageously, without a murmur, all they can do to him.

For twenty days he sits in his cage awaiting execution. He sees his relations and friends led to execution. He hears the groans of those who are executed. Some have their hands and feet cut off, others are flayed alive, but he shows neither disquietude nor pity nor fear. He sees the wife he loved bound

and led away by the eunuchs. He knows she is being taken as a slave to Assarkhadon. And he bears that, too, without a murmur.

But now two executioners open his cage door, and, having strapped his arms tight behind him, they led him to the place of execution, which is soaked with blood. Lailie sees a sharp stake, dripping with blood, from which the corpse of one of his friends has just been wrenched, and he understands that this has been done that the stake may serve for his own execution. Lailie is stripped of his clothes. He is startled at the leanness of his once strong, handsome body. The two executioners seize that body by its lean thighs; they lift him up and are about to let him fall upon the stake.

"This is death, destruction," thinks Lailie, and, forgetful of his decision to remain bravely calm to the end, he sobs and prays for mercy. But no one listens to him.

"But this cannot be," thinks he. "Surely I am asleep. It is a dream." And he makes an effort to rouse himself. "Surely I am not Lailie, but Assarkhadon."

"You are both Lailie and Assarkhadon," declares a voice, and he feels that his execution has begun. He cries out, and at the same moment lifts his head out of the font. . . . The old man stands over him, pouring on to his head the last drops from the jug.

"Oh, how terribly have I suffered! And for how long!" said Assarkhadon.

"Long!" replied the old man. "You have only dipped your head under water and lifted it again. See, the water is not yet all out of the jug. Have you now understood?"

Assarkhadon did not reply, but only looked at the old man with terror.

"Have you now understood," continued the old man, "that Lailie is you, and the warriors you put to death were you also? And not the warriors only, but the animals you slew when hunting and ate at your feasts were also you. You think life dwells in you alone, but I have drawn aside the veil of the delusion, and have let you see that by doing evil to others you have done it to yourself also. Life is one in them all, and you have in yourself but a portion of this common life. And only in that one part of life that is in you can you make life better or worse, can you increase or decrease it. You can only improve life in yourself by destroying the barriers that divide your life from that of others, and by considering others as yourself—and loving them. To destroy the life that dwells in others is not in your power. The life of those you have slain has vanished from your eyes, but it is not destroyed. You thought to lengthen your own life and to shorten theirs, but you cannot do this. Life knows neither time nor space. The life of a moment and the life of a thousand years, your life and the life of all the visible and invisible beings in the world are equal. To destroy life, or to alter it, is impossible, for life is the one thing that exists. All else but seems to us to be."

Having said this, the old man vanished.

Next morning King Assarkhadon gave orders that Lailie and all the prisoners should be set at liberty and that the executions should cease.

On the third day he called his son Assurbanipal and gave the kingdom over into his hands, and he himself first went into the desert to think over what he had learned. Afterward he began to go about as a wanderer through the towns and villages, preaching to the people that all life is one, and that men only harm themselves when they wish to do evil to others.—Leo Tolstoi.

"Why do married people live longer than unmarried people?" "They don't—it only seems longer."

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

A STORY WITH A SANE MORAL.

Current fiction seldom contains a moral worth the effort expended in drawing it. Conventional writers have not emancipated themselves from the general principle that the boy who goes fishing or in swimming on Sunday, or on any day without the approval of his parents, will defraud the electric chair by dying a watery death. And if children must honor their parents that their days may be long in the land, grown-ups are equally bound to knuckle under to their neigbbors if they would get the best results. Nonconformity is penalized by all but the best authors; the mediocre ones cannot afford to be unorthodox. I read a story by Mary Hallock Foote about a young man and woman who lived in the mountains somewhere near Wardner or Hope, Idaho, without being married to each other in the customary manner. And what happened? A landslide covered them up. Nature felt the shock again, as she did, if Milton tells the truth, when Adam and Eve fell from grace some years previously, and groaned throughout her works. It always happens that way—in fiction. Some radical writers, Grant Allen for instance, are so influenced by their "inner heritage" that they must bring their rebels against custom to some deplorable end. If the contempt and disgust of rational beings could strangle these libelers of nature, they would write but one story each of that kind.

In a late number of Harper's Magazine is a pleasing narrative by Margaret Deland that furnishes a remarkably gratifying variation from the stereotyped moral. You might say that the moral of it is deliberately evaded by the author. The story tells about a war widow, who lived by herself in a rural community, drawing her rations from a little land and a cow and some hens, and a pension of $36 quarterly from the government. Without the pension she would be unable to purchase anything. There comes back to town a poor, harmless, male individual, of good family, a visionary, impracticable man, who thinks he is an inventor, but is in error regarding that matter. He had gone away to make his fortune, but returns so poor that the townspeople propose sending him to the almshouse. The man cannot bear the thought of this, first, because of the humiliation, and second, because he wants to perfect an invention he has partly worked out. His eyes are failing and blindness is not far off. The widow contemplates giving him a room in her house and broaches the subject to a neighbor. The neighbor is thrilled by the immorality of the proposition, and makes the widow see how bad the thing would look. Then the widow, resolved to have her way and also circumvent the gossips, goes and tells the man she will marry him, an arrangement that would solve all his problems and bring him perfect joy. But before they take the fatal step the woman learns that by marrying she forfeits her pension, without which both would have to go over the hill.

The reader will see that the situation here becomes strenuous. If she broke her promise of marriage, the man would be plunged in deepest woe; she had not the heart to do that. If she married him she would lose her income and be unable to feed him; and if she took him without marrying him her reputation would be gone. It is easy to see how Mrs. Deland would solve the problem if she were a conventional fictionist. She would marry the couple and send them to the poorhouse in the same box wagon. But that does not happen in this instance. The widow executed a little thinking, and, having reached a determination, she takes her man by the hand, and, past the grinning Reubens at the village tavern and past the whispering gossips of a sex similar to her own, she brings him straight to her house and pushes him in. The result of her thinking had been that neither her own reputation nor the good opinion of the people of Jonesville was worth one hundred and forty-four dollars per annum. Such is the glorious ending of the story. There was never anything like it in fact or fiction. It is inspiration.—G. E. M., in Truth Seeker.

MAKE 'EM TO ORDER.

An Austrian scientist has discovered that fair-haired women contract the happiest marriages, because blondes make more submissive wives than brunettes. Note the quiet assumption that the undisputed dominance of the male is the sheet anchor of successful matrimony. All the same it is a great discovery. Blondes make the best wives, and blondes nowadays may be chemically manufactured, therefore nuptial happiness is within the reach of all. Hail peroxide! the elixir of life!—The Worker (Brisbane, Australia).

THE DOCTRINE OF EVOLUTION.

From a sermon by the Rev. Newton Mann on "Causes of Modern Transformation of Religious Thought."

The one philosophical theory which has struck most directly at the root of the traditional theology is that of evolution. As a speculative hypothesis it has been set forth in one form and another from ancient times; in Christendom always stigmatized as atheism, and in times of persecution punishable as damnable heresy. Among the first to find from observation evidences to support such a theory and make it something more than an hypothesis, was the great Descartes; but he lived in the seventeenth century, and wrote in the time of Galileo, when it was all one's life was worth to breathe such a thought, and he was not a man to expose himself to martyrdom. So he covered his exposition of the dangerous doctrine by a pretended declaration of his belief that Adam and Eve and the progenitors of all other species of living things that now exist, together with the earth and the heavens, were made out of hand in one memorable week, as the Church had always taught. Having said this much to satisfy the priests, he cautiously outlined his conception of how the world *might* have been brought to its present shape, together with all that exists, by a process of evolution out of primitively diffuse and relatively formless matter. There can be no doubt of what was his real belief. His contemporary, Spinoza, who knew well what it was to suffer for the truth, but who never could be turned from the utterance of his honest convictions, had the same fore-gleams of the coming revelation, which he unhesitatingly declared.

But the new truth was not to be fully evolved out of the consciousness of even the greatest genius; nor compassed by the knowledge of the seventeenth century; it needed the confirmation of biological science, and it took biology yet a hundred and fifty years to get sufficiently on its feet to consummate the task. In fact the word "biology" was not invented till the beginning of the nineteenth century, when two Frenchmen, Lamarck and Treviranus, separately and independently hit upon it and brought it into use. At the same time they each propounded for the first the main thesis of the doctrine of evolution. Even then, so subversive the doctrine was of preconceived opinions, so radical and far-reaching, that to men of science it seemed visionary, as to churchmen it was ungodly. For a half-century again it slept, only revived now and then by the voice of some lone champion whose ineffective word but served to mark the stages of a dream. All at once toward the end of the fifties the great awakening came. In 1857 appeared Herbert Spencer's "Progress; Its Laws and Cause," in which he gave a philosophical statement of evolution and made it the basis of his thought. In 1859 Darwin published "The Origin of Species," the first great book of biological evidences for a theory which in one form and another had been floating in the brains of philosophers from time immemorial. It was the most effective book of science ever published. Issued in no haste, the careful, conscientious results of years of observation and study made in many lands and on many seas, it was such a mass of testimony as no rational mind could resist. No doubt was left that in the vegetal and the animal world new species arise through the gradual modification of existing species, according to laws some of which we can trace. Other works followed from the same indefatigable hand, the result of kindred investigations, till, in "The Descent of Man," we have the highest terrestrial creature linked with other life in orderly succession from the simplest thing that lives. Other keen observers joined in the work,—Haeckel in Germany; Wallace, Huxley, in England; Marsh in America,—and, speedily, concurring evidence from every field of inquiry piled up in overwhelming measure. On this secure basis arose a new philosophy, synthetic, cosmic, worked out into a vast generalization, covering the whole process from the formation of worlds out of the primordial nebula down through the measureless geological cycles, the simple ever giving place to the complex, life proceeding, when it has arrived, from humblest forms up through the long spiral of existence to organisms marvelous in construction in which life sublimes into self-consciousness, becomes a living soul. It made evolution the method by which all things in the heavens and on the earth have come to be what they are, and pass to what they shall be. "The stars that blossom in the fields of night" have their season of growth, of glory and of decay, as have the flowers in our gardens; and man, who gazes on those far-shining orbs, computes their distance, weighs and measures them,—he, too, has grown from something that was not man. This creature, intelligent, social, sympathetic, has been evolved from creatures which were nothing of the kind. Of the later part of this process history and archeology are the record, and clearly indicate a passage by irregular and intermittent steps from stage to stage, from a predatory into a rude social state, and so by degrees in the course of ages to civilization and refinement. All this Spencer expounds in his system of philosophy, which for clearness of statement, profundity and breadth of view, must, I think, be ranked among the greatest of the works of men. Fechner and Mill, whose thinking had run along other lines, with an open-mindedness and a frankness most creditable to them, gave in their adhesion to the new thought, and with notable rapidity it came into acceptance with the best minds on both continents. With his love of things definite and comprehensible, Spencer made application of the theory of development mainly in the realms of biology and sociology, where he escaped metaphysical speculation and came down to the solid ground of fact.

From these sure bases the new thought pushed itself everywhere, and shortly the sciences one and all were found to be charged with it, paleontology especially yielding the most confirmatory illustrations of evolution in actual course of progress. For example, Marsh found in Wyoming and elsewhere fossil remains showing in a regular series, spaced by long ages, the ancestry of the modern horse, beginning with an insignificant creature called the Eohippus, about the size of a rabbit, with parting toes, on the point of one of which on each foot the animal supported itself. This first horse, first so far as traced, is found in deposits of what is known to geologists as Eocene Tertiary. In a later division of the Eocene it becomes the Orohippus, about as large as a fox. In the Miocene the animal is further modified, and has become as large as a sheep. Growth and modification of the skeleton, especially the bones of the feet, continue through the Pliocene, the Quaternary and the Recent periods, eventuating in the horse as we know it. An evolution as striking may be traced through fossil forms of many other orders of life.

The nebular hypothesis of the formation of suns and worlds is one of the early evolutionary conceptions, having been first thought out by the immortal Kant. His "General History and Theory of the Heavens," in which he developed that now accepted hypothesis, was published anonymously in 1755. So little interest was excited by this announcement of the most prodigious conception in physical things that ever had entered the mind of man that the fact of Kant's authorship of it has been largely overlooked, the credit going to La Place, who forty years later brought his immensely greater mathematical knowledge to bear on the subject. But even as set forth by La Place it rested mostly inert till, in 1862, Herbert Spencer incorporated it into his system of evolutionary philosophy, of which, indeed, it is the most magnificent illustration. By this hypothesis and its implications the development of the universe involves all space and all time, infinite extension and infinite duration, a beginningless, endless process, in its entirety utterly beyond comprehension. What we can survey in space is but a sample, a fragment—what we can in a manner trace in time, even in geological or astronomical ages, is but a moment, of that illimitable thing and process which we call creation.

The theory of evolution, of course, controverts the cosmological theory presupposed in the Bible, and substantially adhered to in the Church and out of it down to modern times. Descartes dared to set it forth only as an hypothesis, protecting himself by hypocritically disavowing belief in it. When the rise of rationalism stayed the fury of persecution, and men could speak their honest thought without fear of the stake, the teachers of evolution were still generally considered presumptuous heretics audaciously seeking to drive God out of his universe. Finding out in some little measure how things are made was supposed to eliminate the Maker! It was dangerous, therefore, to pursue these studies. The Church set herself tooth and nail against the new learning; Science was a suspect, and got into the schools only under restrictions. Thus the doctrine of evolution was kept from currency for two hundred years after Descartes in a manner promulgated it.—Unity (Chicago).

Thou wilt rue a thousand speeches, and but one silence.—Elizabeth Gibson.

LUCIFER.

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MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOLUME VIII. NO. 5.

A MEETING OF PROTEST.

SAN FRANCISCO, Jan. 26.

After consultation with friends, late in the week, it was decided to change the program for the last lecture advertised as a Freethought course at Pythian Castle, this city. Instead of "A Review of the Two Lecture Courses" it was thought best to organize a meeting of "protest" against the arbitrary and despotic use—or rather abuse—of power by the postoffice department at Washington.

Notwithstanding shortness of notice and lack of advertising, the meeting was a gratifying success, the hall being well filled with women and men who by their earnest words and cheers of sympathy showed that they recognized the necessity of standing together and *demanding*—not "petitioning"—that these abuses of power should cease, and that a return be made to the principles of liberty and equity voiced by the first amendment to the Constitution of the United States—namely, that "Congress shall make no law abridging the freedom of speech or of press, nor preventing the free exercise thereof."

The chairman of the occasion was Brother T. C. Deuel of Fullerton, Cal., well known to many of our readers, especially to our Kansas readers. Brother and Sister Deuel were on a visit to friends in Oakland and came over the bay to attend our meeting.

The first speaker, after the opening address by myself—in which opening I gave a brief account of my own experience with the American Inquisition in Kansas, also of the prosecutions against Mrs. Craddock, Ezra H. Heywood and D. M. Bennett—the first speaker was Dr. Wetzel, now of San Francisco, but, like Brother Deuel, "formerly of Kansas." When Daughter Lillian and E. C. Walker were incarcerated at Oskaloosa, in that state, for alleged violation of its marriage laws, Dr. Wetzel took considerable interest in their case, and now recalls having received a letter from Mr. Walker dated "County Jail, Cell No. 2," sometime in the winter of 1886-7.

The next address was by an old-time reform worker and lecturer on the Spiritualist platform, Mrs. Scott Briggs, now of this city. The third was by Mr. Arthur S. Howe, well known as a Freethinker and worker for equal rights. He is the chief organizer of the new movement to establish in San Francisco a permanent "Free Platform" for the discussion of all subjects of human interest.

Hoping to get a synopsis of these three short addresses for next Lucifer, I will say no more of them for the present.

After these three, and perhaps a few others had spoken, it was thought best to present something in the shape of a resolution to be voted upon, before those who should be called away would have left the hall. The following is a copy of the protest presented and unanimously voted for—very few declining to vote and none voting in the negative:

"Whereas, the postoffice department has denied the privilege of second-class mail to several journals, on technical grounds merely, thereby violating the constitutional guarantee of freedom of speech and of press—notably to the paper called Freedom, edited and published by Helen Wilmans of Seabreeze, Fla., and to Lucifer the Light-Bearer, published by Moses Harman of Chicago, Ill.; therefore be it

"Resolved, That we, citizens of San Francisco and vicinity, do hereby protest against such discrimination, such assumption of authority over the rights of the citizen, and that we pledge our best efforts to secure the early repeal of the postal laws that put it in the power of the administration to deny equal rights to all the citizens of our common country."

On motion it was further resolved that a copy of this protest be forwarded to the President of the United States and another copy to the member of congress from this congressional district.

After the adoption of the resolution of protest the speaking continued till a late hour, many going away before the adjournment because of previous engagements.

As before intimated, the meeting was really an impromptu affair, and would doubtless have been much better attended had it been properly advertised and planned. Among those who came late was Mrs. Lockwood Nevins, who is one of the best-known organizers and speakers of the Socialist party in California. On being called to the platform Mrs. Nevins made a strong plea, from the standpoint that an injury to one is the concern of all. If possible a synopsis of Mrs. Nevins' talk will appear in Lucifer.

* * *

Among those who were specially invited to take part in the meeting, but whose previous engagements did not permit them to come, were Professor Haddock, editor of Human Nature, a monthly journal published in this city, and James H. Barry, editor and publisher of the San Francisco Star. The following note, sent by a special messenger, was received just before the meeting opened:

"San Francisco, Jan. 23, 1904.—*Mr. M. Harman—My Dear Sir:* Let me say, in response to your kind invitation, that I would deem it an honor to be present at your meeting of protest in behalf of free speech and a free press, without which liberty is dead. I send you these few lines to express my sincere regret that I cannot personally be with you to-day to lift my voice in behalf of Freedom's holy cause—for which I know you have battled manfully and suffered much. Your fight is my concern as well as yours, and should be considered the concern of every true man and woman. Very sincerely yours,

"JAMES H. BARRY."

In Lucifer No. 1004 appeared an extract from a recent issue of the Star, an editorial entitled, "For Free Press." In his issue of Jan. 23, Mr. Barry again alludes to the same subject in these words:

"Some weeks ago we told our readers of the persecution of Lucifer, a Chicago weekly published by Moses Harman, by the postoffice department. This paper has always been a thoughtful, decent publication, for thoughtful, decent men and women. The charge made against it is utterly without foundation, and yet, without opportunity for defense, it is denied the privilege of entry to the mails as second-class matter. Mr. Harman is still in San Francisco, and will speak next Sunday afternoon at 2:30 o'clock, at a meeting of protest to be held at Pythian Castle, 909 Market street."

It will doubtless be remembered by some of Lucifer's readers that the editor of the Star was himself a victim of persecution at the hands of the enemies of freedom of speech. He was arrested, tried and condemned to imprisonment because he had freely and justly criticised the acts of certain judges in this city. I have spent some time in looking up the record of this memorable case, and expect soon to devote a column or two of Lucifer's space to showing how one brave man can and did triumph over tremendous odds when he has justice, truth and right on his side.

While giving credit for editorial mention I wish to thank Brother F. P. Cook for several good notices in his paper, The Truth, a small but well filled weekly devoted mainly to local matters pertaining to the various Spiritualist societies of this city. In his issue of Jan. 12 the editor says:

"The Hall of Justice, 909 Market street, was filled on Sunday afternoon, to hear Moses Harman's address on 'Psychic Impression—How It Evolves.' Many spiritualistic and liberal thinkers took part in the free discussion which followed the lecture. The chairman of the afternoon was H. W. Bracken, while A. S. Howe acted as secretary. The list of liberal thinkers who want a platform for free thought and discussions is growing. Are you one?"

On next Sunday in the same hall, at the usual hour, 2:30 p. m. the new society—which I think might well be named the "San Francisco Society of Anthropology"—will hold its first meeting as such. The first or leading address will be made by Mr. A. S. Howe, who will probably be the first president of the society.

* * *

And now, having reproduced several editorial notices more or less commendatory in character, it is perhaps but just and fair that the other side be heard. There is published in this city a paper called the San Francisco News Letter, by a man named Frederick Marriott. In his issue of Dec. 5, 1903, Mr. Marriott said:

"Mr. Harman, the notorious Chicago Anarchist and Free-lover, is still in San Francisco preaching the gospel of the rightcousness of debauching homes by making the cravings of man's lowest nature the highest standard of conduct in the family life and of the conventions of society, and of destroying law and order in the State by obliterating every restraining influence and legislative enactment, including the abolition of courts and all machinery that is intended to draw a line beyond which a man may not be free to go in pursuit of whatever his passions, his appetites and his wants may crave. Boldly and defiantly this reptile preaches his isms, and tries to persuade men and women that they are not honestly bound to observe their marriage vows; that it is their right and their duty to yield obedience to and promptly heed the voice of their animal desires, without any reference whatever to obligations imposed at the marriage altar; and more, he holds that the young and old, the married and single of both sexes, should cultivate such a spirit of individual independence and freedom of personal action that no legal obligation or social conventions would deter them from following the lead of every inclination of mind or body.

"Of course, this miserable moral monstrosity advocates the doctrine of Anarchism. He would educate the young and the old down to that level of criminality where schemes and plans and machinery are formulated and put in motion to overthrow and overturn all law and all order that is maintained by State or community, to the end that every man and every woman and every child may be free to do exactly what he or she might be pleased to do. Harman's 'Advanced Thought' should be called 'Harman's Plan for the Social and Political Damnation of Humanity.' And would you believe that this advocate of the development of the evil in man because he thinks evil is capable of giving more pleasure than good, is nearly, if not quite, three score years and ten, is deaf as a post, lame in one leg, and without one redeeming characteristic as a man? Still, he draws crowds, but then the snake den in the zoo does the same. The police must be blind to tolerate his presence."

It is said that William Lloyd Garrison, in his paper, The Liberator, used to publish, under the general head "The Opposition," articles similar in character to this News Letter editorial. To these he would make no reply. Why, then—it may be asked—why take up valuable space in printing attacks unworthy of notice?

Wendell Phillips answered this question when he said, "The community that will not hear its meanest and most hated member is simply a gang of slaves," or words to that effect.

I have been advised not to notice this vituperative attack because Mr. Marriott is not considered a man of good moral character or standing in this city. To this my reply has been that I decline to sit in judgment upon any man. Let all be heard. This man voices the judgment of not himself alone but of many who sit in high places. To give him and them a hearing will perhaps help them to see themselves as others see them.

* * *

On landing in San Francisco Nov. 9—nearly three months ago—I did not expect to remain here more than two months at the outside. I had been led to suppose that the climate of the metropolis of the West Coast was not so good, as a winter resort for chronic invalids, as Los Angeles, San Diego, or many other places that were named. Experience thus far has convinced me that San Francisco has an almost ideal winter climate. It has not seemed winter at all—almost perpetual spring, without the disagreeable changes so common to the spring months in Illinois and other middle or eastern states. There have been a number of wet days, but the rain and fogs are not cold, and the winds not piercing as are the winds of March, and even of April and May often, in the states just mentioned. I have deferred going southward in California largely because of reports of terrible drouth almost everywhere in southern California. In fact, I found the climate of San Jose, only fifty miles south, not so pleasant as that of this city, on account of lack of rain.

Another and perhaps the chief reason for prolonging my stay in this city has been the belief that I could do better work for Lucifer here than elsewhere in this state. This city is the storm center of thought, of reformatory agitation, for the Pacific Coast; hence, while the suppressors of speech and press are unusually active it would seem that I should work where there is a prospect of doing most good in the way of working up a counteracting public sentiment. Whether I have done anything worth while in this line is mainly a question for the future to decide.

In my next letter I hope to be able to state with some approach to certainty what my next move will be. Meantime my address will remain as before, at 1054 Fourteenth street, East Oakland, Cal., care E. M. Dewey.

M. HARMAN.

THE CONFLICT BETWEEN THE CHURCH AND SCIENCE.

Since the days of Columbus and Copernicus, of Kepler and Newton, no greater and more radical changes have been made in the thoughts of men than those effected by researches of the natural scientists in our own generation. The whole conception of creation, of its author, and of men, as developed from Biblical premises, has been shown to be the fantastic work of imagination. The Church has instinctively felt that the whole trend of scientific research is fatal to its philosophy, and for this reason is on principle opposed to independent investigation. The Roman Catholic Church burned at the stake a Giordano Bruno and imprisoned a Galileo for their scientific opinions, and the Protestant Church, with its sterile dogmatism, has been equally hostile to the advance of science. Yet, notwithstanding all this, the natural sciences have step by step undermined the fundamental assumptions of theology. It is now almost an axiom that a miracle never did take place and never will take place. The supernatural is purely the product of a vivid imagination. Even if there is a God, he is not above his laws in nature. It is high time that we radically changed the whole character of modern culture and education, based as they are on Biblical premises. The study of the dead languages and of a subjective philosophy must give way to an investigation of the living truths of nature. Popular education must be established on the basis of a knowledge of the laws of nature. Modern biology, and especially the Darwinian theory, have entirely changed the old views that man is the center of creation, and that all things exist only for him. It is now even possible to trace back men and animals to a common ancestor, and it is accordingly just as rational to claim immortality for the latter as for the former. How ridiculous that the soul of a genius, who if his later years had entered upon his second childhood and whose soul was accordingly not worth preserving, should be regarded as immortal! And mankind can only progress by setting aside all ideas of the supernatural. The charge is frequently made against the natural sciences that they have robbed men of their ideals, and in the place of immortality and the hope of heaven, given only factories and the social evils. This charge is false; for just in proportion as men give up faith in the beyond will they labor for the good things of this earth. It is this aspect of things that awakens the feeling of fraternal love and co-operation among men, as is seen by the phenomenal blessings that resulted from the French Revolution. The keynote of modern thought must be the realization of the highest good that the earth affords.—Professor Ladenburg of the University of Breslau.

HOW FREE ARE WE?

Lucifer, published in Chicago, is the latest paper to be barred from the mails by our censorious postoffice department.

Wilshire has been compelled to go to Canada to publish his magazine from the same cause.

Helen Wilmans is refused mail service by the postoffice, even though the courts did not sustain the charges against her.

John Turner languishes in a government prison awaiting deportation for the crime of making trades union speeches, he being an Englishman.

It is time we became thoroughly aroused and ask ourselves whether a free press and free speech shall be preserved.

"Liberty cannot be given, it must be taken."—Vaccination (Terre Haute, Ind.).

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

O. B. U., McGregor, Minn.: As our subscription has expired and Lucifer has to fight or take a back seat I would be glad to help wage the battle, but I am nearing my three score and ten, and in our financial weakness we must be left behind if the price is advanced.

Adler Jorgenson, Lewiston, Mich.: I'm sorry to learn of the latest attempt to suppress Lucifer; but will say that if the price were raised to $3 a year I would continue taking it. Inclosed find $5. Out of this you may add $1.25 to my original subscription of $2, and the remaining $3.75 I will donate to M. Harman for his western trip.

Huldah G. Hencock, Vineland, N. J.: I am again in Vineland, after about one year's absence, and now renew my subscription to Lucifer, which is the bread of life to me. I wish I could find some way to help you to help Lucifer. You have a grand helper in W. F. Barnard, whose article in Free Society I have just been reading. There is no evading the sex problem.

Jacob B. Daisy, Charleston, Ill.: I want Lucifer very badly, but cannot pay $2 a year, as I am a very poor man and crippled with rheumatism. I cannot learn what is transpiring by reading the lying daily papers and the weeklies copied from them. I cannot see why the laboring men and women support such papers. As P. T. Barnum said, the American people love to be humbugged better than any people on earth, and he was doing his share like the daily papers are now.

One of the best-edited papers in Chicago is Lucifer, a paper devoted to discussion of some of the most vital questions in life. Recently Lucifer was denied second-class privileges because its publisher used about one short column to advertise books bearing on social and economic subjects. Of course this was a trumped-up charge. The reason for the hold-up was because the postal censor, Madden, is a Catholic and is intolerant of any but the opinions of his sect.—Henry E. Allen, in Galesburg (Ill.) Labor News.

Marion Carter, Lockport, N. Y.: I have hoped that you would have no more trouble in publishing and sending Lucifer to its subscribers, but we can never tell just what those in power will do. I have been a reader of Lucifer many years. I cannot remember when Mr. Carter first subscribed for it. He said he would take it as long as he lived if it was published. I have taken it ever since his death, and hope to take it as long as I live, and am willing to pay $5 a year if necessary. Your generous offer to send two copies to one address for $2.25 will give your old subscribers a chance to extend the circulation and keep one for themselves. I hope the editor's California trip will be of great benefit to him. I read every week in the Philosophical Journal of San Francisco the good work and success he is having, and wish him and his daughter success and happiness.

James W. Adams: My introduction to Lucifer was to ask why its publishers were being prosecuted in the federal courts. When sample copies arrived I was so thoroughly inoculated with the virus of Godism and Grundyism that my modesty was so rudely shocked I hid them lest my wife and daughters be contaminated by their foul presence. I could not summons the moral courage to read one copy at a sitting. It required effort to read the three copies. The worst over, it did not require extraneous aid to force me to the conclusion that they were persecuted for no other reason than that of publishing the truth. From that moment my sympathies were enlisted to such an extent that I became a subscriber, and my interest in Lucifer and its work has never wavered. During these years I have closely scrutinized its columns and did not find anything that could be construed as a tendency to inflame passional desire, or could evoke the flush of shame upon the face of a man or woman who had outgrown slavery to preconceived opinions.

True, irrelevant matter has been lugged into discussions, untenable positions bolstered up, many commonplace events mentioned, but these, no matter how worded, did not provoke the ire of the powers that be. It was the publication of unpalatable truths: truths that exposed the skeleton in so many family closets. While it is true that many of us are incapable of expressing ideas clearly and concisely, the fact remains that no other journal dares to publish the truth pertaining to the relation of the sexes; nor whose publishers and contributors are more devoted to principle, or care less for the censure or applause of the world. We are so far above the ordinary standard that we are naturally misunderstood by those with whom nature was chary in the bestowment of brains, and those whose perceptive and reflective faculties are benumbed by contact with fashionable assumptions and crime breeding hypocrisies. Repressive measures never did serve the purpose intended by their promoters. Exasperating as they are to us as individuals, they furnish the needed incentive to actual and persistent resistance to encroachments upon the right to do our thinking, and our work in our way.

Amicus, Massachusetts: I could but smile when I read, on page 23 of No. 1004 of Lucifer, your notice of Congressman Gillett's "Divorce: a Peril to the American Home," and the Truth Seeker's comments thereon. Gillett has the same quality of audacity in discussing divorce that old-maid schoolmarms have in telling parents how to bring up children. The fact is Gillett is a bachelor. He knows as little about the need for easy divorce as a spinster pedagogue does about the care of a nursing bottle. Last month a Washington correspondent of the Indianapolis Journal wrote the following: "He [Secretary of the Navy Moody], Representative Gillett of Massachusetts, and General Crozier, chief of ordnance, United States army, keep bachelors' hall in an unpretentious house on K street. These three notables are said to be sworn misogynists. The woman who captures Secretary Moody will be assured a brilliant social rule."

Mrs. M. C. Shay, Tampa, Fla.: In my last copy of Lucifer (Jan. 21) a sad case is told of one who is suffering—Georgie Replogle. I fear there are many such cases. For such I offer land to make a free home, but as yet get no help or encouragement. I am sorry. I feel sure if the matter was taken up it would prosper and be a great blessing to the worthy poor. I know something of persecution and no help to earn money. I have always been a worker. Some of my land was taken for the railway. When they refused to pay me I asked their attorney if the railroad could make me pay if I took their property. He said that was different; I was not a wealthy corporation. I think you ought to test the postmaster's right to refuse mail privilege. I think a clever lawyer could make him pay damages. I made the railroad pay. It would be an easy matter to prove that Lucifer is not an obscene paper. There is more obscene matter in our common Bible than I find in Lucifer. I have been a reader for more than seven years.

F. L. P., West Virginia: I am a native of Ohio and am here teaching school. I have been aiding Lucifer in a small way for several years, and hope, as I am only 23 years of age, to be able after a time to help considerably. I am a firm believer in absolute freedom of speech, press, trade, love, and economic exchange. I am a Neo-Malthusian, and have spent nearly all of my salary for the last few years above living expenses in sending Dr. Foote's "Borning Better Babies" to thinking people. I regard Lucifer as better worth $3 than $3 papers are worth 50 cents. There are two points upon which I differ from some leading radicals, the first being the consistency of applying the term Anarchy to our belief, and the second in regard to voting at political elections. I believe in disregarding bad laws, but it is much better to repeal them. If we were all united in a strong society of our own, we would then be ready to cast our political influence with the better and against the worse, and in some cases this would determine the election. I think Louis F. Post is a vastly better man than Roosevelt and even better than Bryan. I ordered some books from you recently, including "Marriage and Morality," by Lillian Harman, and was surprised to learn that it was out of print. It was the finest booklet on the subject that I ever saw. I have often quoted, and with good effect, the statement that "it should not be necessary to get a license to do that which is right, and it should not be possible to obtain a license to do that which is wrong." If you have it reprinted I think I can disseminate a large number.

GOVERNMENTAL EVOLUTION.

At first we had the feudal barons erecting strong castles on the main roads, and in a rough fashion levying tribute on caravans of merchants who passed their way. They charged what the traffic would bear; for if they charged the merchants too much, the latter would either turn the stream of traffic to another highway or else it would be suspended, in either case the barons' business would suffer. At that period it was customary to endow a shrine or monastery with a portion of the net surplus, so that the clergy, those good brethren of the noble barons who held the keys to the Elysian portals, would remember them in their prayers after death. At that period if any one dared give voice to an idea which was criticised by the rulers he was promptly "hanged, drawn and quartered," and his body consigned to burial in unconsecrated ground.

A little later we find the Hanseatic League and other companies of merchants uniting for purposes of protection, which forced the noble barons into having a "community of interests," and with a view of more scientifically gathering taxes a king was set up in business, who with the help of these noble lords undertook the government of the common people. This system would doubtless have continued in vogue forever, had not some colonial farmers stirred up a revolution on one continent, and an equally discontented set done likewise elsewhere, and after having decapitated the king, several nobles, clergy and other superior people, caused this system of government to be discontinued. At that period a reformer was locked up in a bastile for life if he was so fortunate as to have influence, or hung if he had none.

Next came an epoch when certain peoples designated by election which set of people they desired to have tax and rule them. One could no longer be held up on a highway and robbed of half of one's goods by force of arms; this method was crude, and the question of physical danger was always present; now the merchant is held up more scientifically by means of "smokeless rebates" and other methods which are far surer than of old. This was the era of the postoffice and press censorship, when the life of the small reform paper was in constant danger. A uniform code of thinking was in vogue, and if the superior people who ruled could only succeed in having a law passed that there should be no press criticism of any nature the millennium would be ushered in. In this era it was not thought best to kill or imprison people who were social radicals, but society every once in a while would rise up on its hind feet, and cooperately starve them into submission by either boycotting their business or, if an editor, by denying him the use of the mails.

WALTER BREEN.

If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind.—J. S. Mill.

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THE EVOLUTION OF MODESTY.

BY JONATHAN MAYO CRANE.

Why do people wear clothes?

"To keep themselves warm. Ask us something hard," replies the Cheerful Idiot,

"Because Eve ate the apple," answers the Theological Student, unaware of the fact that the Bible does not tell what the "forbidden fruit" was.

"Clothing," remarks the Professor, "is designed not only to protect the body from extremes of heat and cold but it is also intended to conceal certain parts of the body which decency requires us to keep covered. Therefore clothing is necessary to preserve modesty and enable us easier to repress our animal propensities. It is clothing that distinguishes man from other animals. It is the badge of our moral natures. It is necessary for the preservation of morality and the advancement of civilization. Some savages wear little or no clothing, but all such people are little above animals in their ideas of modesty and morality."

The Professor voices the generally prevailing sentiment regarding the reason why people wear clothes. By millions of persons nudity is considered immodest and the concealment of portions of the body with clothing is regarded as necessary for purity of thought and the repression of sexual attraction. But, paradoxical as it may seem, an examination of the facts in the case will prove that the wearing of clothes—this intentional concealment of parts of the human body—has exactly the opposite effect. It follows, then, if thoughts concerning the sexual relations are immodest, the wearing of clothes stimulates immodesty.

"Modesty," says Dr. Havelock Ellis, "may be provisionally defined as an almost instinctive fear prompting concealment, and usually centering around the sexual processes." He refers here particularly to sexual modesty, for there are other forms of modesty which are closely allied to bashfulness, coyness, reserve and diffidence. For instance a modest man is one who shrinks from notoriety or publicity. What I intend to discuss particularly is sex modesty, which is expressed better by the French word *pudeur*, and not so well indicated by the English word pudicity, derived from the Latin word *pudeo*, which means "I am ashamed." A person may be ashamed of his horse, of his country, etc., but the meaning of *pudeo* is sexual shame; hence we have the word pudenda, meaning the sexual organs, indicating that these organs are shameful or are the seat of shame. From this word *pudeo* we also have the word impudent, which in its primary sense means shameless but is now used almost exclusively in the sense of immodest, with no reference to sex, or as a synonym for audacious, over-bold, too forward, or of the more slangy expressions cheeky, fresh, nervy or full of gall.

In whatever sense the word modesty is used it indicates a shrinking or reluctant impulse which can hardly be said to amount in all cases to fear. In other words, it is a sensitive regard for the opinions of other persons. But even this definition is not exact, for a person may have a feeling of modesty when absolutely alone. There are many persons who cannot look upon their own nude bodies without a feeling of shame—a feeling of self-disapproval. So it would seem that modesty implies a repugnance to disapproval, whether it be self-disapproval or disapproval likely to be incurred from others. At bottom, however, it is a repugnance toward self-disapproval, for often we may see modest persons bravely and voluntarily enduring the disapproval of others, but their ability to do so comes from their own self-approval. In fact, such persons are the most genuinely modest, because they are pure-minded. Hence the saying, "To the pure all things are pure."

The common idea that clothing is essential to modesty is disproved by the fact that there are many races of people who go absolutely naked and yet are extremely modest. Somerville, in the Journal of the Anthropological Institute, 1897, page 394, says: "The New Georgians of the Solomon Islands, so low a race that they are ignorant of both pottery and weaving and wear only a loincloth, have the same ideas of what is decent with regard to certain acts and exposures that we ourselves have."

Klemm says of the Naga women of Assam: "Of clothing there was not much to see, but in spite of this I doubt whether we could excel them in true decency and modesty. . . . The Naga women only cover their breasts. They declare that it is absurd to cover those parts of the body which everyone has been able to see from their births, but that it is different with the breasts, which appeared later, and are, therefore, to be covered. . . . In the presence of strangers the Naga women simply cross their arms over their breasts, without caring much what other charms they may reveal to the observer."

It may be that the maternal instinct in woman prompts her involuntarily to conceal her breasts. Although a partial or almost complete exposure of the breasts is permitted by the decollete costumes of fashionable ladies in so-called civilized countries, nevertheless the instinct to cover the breast seems to be stronger and more quickly asserted than the instinct to conceal any other part of the body. Gessner tells of a woman, clothed only in a chemise, who, on being surprised by the unexpected appearance of a man, quickly caught up the front of the garment and covered her breast and face with it, leaving exposed all of her person below. And he asserts that this instinct to cover the breasts is primary and that the covering of the pubic region is the result of second thought. This primary instinct, however, he argues, is not the result of a feeling of shame, but is a natural impulse for the protection of the maternal fount. Hence he deduces the idea that the sense of shame is not innate, but is acquired. This opinion seems to be shared by Stendhal who, in "De l'Amour," chapter xxvi, says: "It is clear that three parts of modesty are taught." And he adds: "The evil of modesty is that it constantly leads to falsehood."

It must be apparent to any observer that nakedness is not necessarily associated with a feeling of shame. Every mother knows how natural it is for children to expose their persons and how difficult it is to teach them that they must keep some parts of their persons concealed. Children are natural logicians and they see no reason why one part of the body should be concealed more than another. To tell them that to expose their persons "is naughty" or "isn't nice" does not appeal to their logical minds; they want to know why it is "naughty." And it is that word "why" which is a terror to all conventional people. Yet that word "why" is the symbol of intellectual progress, the key note of the desire for knowledge. The independent mind asks why one thing should be permitted and another forbidden. Those enslaved by tradition and convention say:

"Ours not to question why;
Ours but to do and die."

That ideas of modesty are not innate, but are the result of education and environment, is shown by the fact that these ideas vary in different countries and in different periods of time.

"A woman in some parts of Asia," von Humboldt says, "is not permitted to show the ends of her fingers, while an Indian of the Caribbean race is far from considering herself naked when she wears a 'guajuco' two inches broad. Even this band is regarded as a less essential part of dress than the pigment which covers the skin. To go out of the hut without being painted with arnotta is to transgress all rules of Caribbean decency."

In Tahiti, Lubbock says, a person not properly tattooed would be "as much reproached and shunned as if with us he should go about the streets naked." In fact, tattooing has almost universally preceded the wearing of clothes by men and women. Darwin, in "The Descent of Man," says: "Not one great country can be named, from the polar regions in the north to New Zealand in the south, in which the aborigines do not tattoo themselves." Herodotus says tattooing was practiced by the ancient Assyrians, Britons and Thracians. Westermarck, in his "History of Human Marriage," says no exposed part of the human body, except the eye ball, has escaped tattoo marks. The Abyssinian women tattoo their gums. The Mundrucus of Brazil tattoo even their eyelids. Some of the Sandwich Islanders tattoo the ends of their tongues.

If we can discover the reason for the almost universal prevalence of the custom of tattooing, we may infer why men and women began to wear clothing in countries where the climate is not severe enough to require covering for the body. Some ethnographers think the tattoo is of religious origin. Professor Gerland holds that the tattoo marks originally were figures of totem animals, though they are no longer so. Westermarck says: "An assumption of that kind is not permissible in a scientific investigation." In other words, proof is required, rather than a mere assumption. Totemism, it may be remarked, is a sort of primitive animistic religion universally prevalent among savages. (See "Totemism" and "Animism" in the Encyclopaedia Britannica.) Continuing, Westermarck says: "Even in those rare cases where a connection between tattooing and totemism undoubtedly exists, we can not be sure whether this connection is not secondary. At present tattooing is everywhere regarded exclusively, or almost exclusively, as a means of decoration, and Cook states expressly that, in the South Sea Islands, at the time of their discovery, it was in no way connected with religion. Nor can I agree with Mr. Spencer that tattooing and other kinds of mutilation were practiced originally as a means of expressing subordination to a dead ruler or a god. Equally without evidence is Mr. Colquhoun's opinion that the custom originated in the wish either to make a man more fearful in battle, or to render the body invulnerable by the tattooing of charms on it. . . . I do not deny, either, that men may sometimes paint their bodies in order to inspire their enemies with fear in battle, or that the use of red ochre and fat is good as a defense against changes of weather, flies and mosquitoes. Nevertheless, it seems to be beyond doubt that men and women began to ornament, mutilate, paint and tattoo themselves chiefly in order to make themselves attractive to the opposite sex—that they might court successfully, or be courted. It is noteworthy that in all parts of the world the desire for self-decoration is strongest at the beginning of the age of puberty."

When Mertens asked the natives of Lukunor what was the meaning of tattooing, one of them answered: "It has the same object as your clothes—that is, to please the women."

Facts seem to prove that sexual selection, which plays such an important part in evolution and the perpetuation of life, originated modesty. If this theory is true, modesty must be found in other animals besides man. It has been observed that birds of prey hide themselves to drink, because they are obliged to plunge their heads under water. Birds of gay plumage evince a sense of shame after moulting. Coquetry, which is a form of modesty, is a common occurrence among dogs and many other animals.

"It is hard to find all the causes of modesty and shame," remarked Stanley Hall and Allin in the American Journal of Psychology, 1857, page 13, "but it is certain that very much of what is best in religion, art, and life owes its charm to the progressively widening irradiation of sexual feeling. Perhaps the reluctance of the female first long-circuited the exquisite sensations connected with sexual organs and acts to the antics of animals and human courtship, while restraint had the physiological function of developing the colors, plumes, excessive activity and exuberent life of the pairing season. To keep certain parts of the body covered irradiated the sense of beauty to eyes, hair, face, complexion, dress, form, etc., while many savage dances, costumes, and postures are irradiations of the sexual act."

Who that has seen a cake walk given in first-class style has failed to notice its sexual significance? There is the proud strutting of the buck negro, almost in imitation of the barnyard rooster, the turkey gobbler or the fiery stallion. His female mate exhibits the coquetry, coyness and alluring advances and retreats which Audubon so well described in a passage regarding the courtship of skylarks.

So with regard to the decoration of the body, as by tattooing, painting, or the wearing of fine clothes, men and women seem to be impelled by a natural impulse to make themselves attractive. That this is part of the natural function of sexual selection is proved by the facts that children pay more attention to their personal appearance after reaching the age of puberty, and that the gay plumage of birds and the handsome coats of other animals are means to attract the opposite sex. Grant Allen, in "The New Hedonism," says:

"Every lovely object in organic nature owes its loveliness direct to sexual selection. The whole aesthetic sense in animals had this for its origin. Every spot on the feathery wings of butterflies was thus produced; every eye on the gorgeous glancing plumage of the peacock. The bronze and golden beetles, the flashing blue of the dragon-fly, the brilliant colors of tropical moths, the lamp of the glow-worm, the gleaming light of the firefly in the thicket, spring from the same source. The infinite variety of crest and gorget among the iridescent humming-birds; the glow of the trogon, the barbets among the palm-blossoms; the exquisite plumage of the birds of paradise; the ball-and-socket ornament of the argus pheasant; the infinite hues of parrot and macaw; the strange bill of the gaudy toucan, and the crimson wattles of the turkey, tell one story.

"The sun-birds deck themselves for their courtship in ruby and topaz, in chrysoprase and sapphire. Even the antlers of deer, the twisted horns of antelopes, and the graceful forms or dappled coats of so many other mammals have been developed in like manner by sexual selection. The very fish in the sea show similar results of aesthetic preferences. The butterfly fins of the gurnard and the courting colors of the stickleback have but one explanation.

"I need not elaborate this point; Darwin has already made it familiar to most of us. Throughout the animal world, almost every beautiful hue, almost every decorative adjunct is traceable in these 'lower' passions. Animals are pleasing to the eye just in proportion to the amount of aesthetic selection that their mates have exercised upon them; and they are most pleasing of all when most sexually vigorous, especially at the culminating point of the pairing season. Tennyson's familiar lines gain a new meaning when we read them thus, as illustrating the persistent thread of connection between the aesthetic sense in man and animals:

"In the spring a fuller crimson
Comes upon the robin's breast;
In the spring the wanton lapwing
Gets himself another crest;
In the spring a livelier iris
Changes on the burnished dove;
In the spring a young man's fancy
Lightly turns to thoughts of love.

"Oddly enough, the same thing is true, against all probability, in the world of plants." And it is the same with fruits, he says. And then he adds significantly: "The coarse Puritan brain, accustomed to envisage sex as something to be ashamed of, will object at once in its prurient way: 'How horrid to think that in fruit and flower certain minds can see nothing but underlying sexuality!' In sober truth, the horridness lies all the other way—in looking upon sex, the mother of all things, as gross and degraded."

These quotations fairly prove, it seems to me, that natural decoration is due to sexual selection, the most beautiful creatures being the most successful in securing mates, thereby giving beauty to their offspring as an inheritance. In most animals and birds, however, the males are the most gaily decorated. Why, then, is it that among the human societies, females are considered the most vain and fond of fine apparel?

Investigation proves that women are not, by nature, more vain and fond of fine attire than men are. Among savage and barbarous peoples men are more given to decoration and adornment of their persons than women are. This is due to the fact

that the men do the courting and therefore they seek to make themselves attractive to the women. In civilization, however, the women are economically dependent upon men and it is to their interest to secure husbands; hence they bedeck themselves in finery in order to make themselves attractive to men. It is no refutation of this opinion to call attention to the fact that women who are economically independent and those who care nothing for men—such as "bachelor girls" who are celibates from choice—are also "good dressers." This seemingly incongruous fact is due to natural imitation and a love of beauty, which, as Grant Allen has shown, is the inherited result of selection on the part of their ancestors.

Instead of the custom of wearing clothes originating from a sense of shame at the exposure of the person, it appears that the sense of shame is due in great measure to the wearing of clothes. H. Crawford Angus, who spent many years in Central Africa, writes: "It has been my experience that the more naked the people and the more to us obscene and shameless in their manners and customs, the more moral and strict they are in matters of sexual intercourse." He describes the ceremony of initiating girls at puberty and adds: "The whole matter is looked upon as a matter of course, and not as a thing to be ashamed of or to hide, and being thus openly treated of and no secrecy made about it, you find in this tribe that the women are very virtuous. They know from the first all that is to be known, and cannot see any reason for secrecy concerning natural laws or the powers and senses that have been given them from birth."

Clement of Alexandria, one of the fathers of the Christian Church, wrote in his "Pædagogus," near the end of the second century: "Women will scarce strip naked before their own husbands, affecting a plausible pretense of modesty, but any others who may wish may see them at home shut up in their own baths. . . . The ancient athletes," he continues, "ashamed to exhibit a man naked, preserved their modesty by going through the contest in drawers; but these women, divesting themselves of their modesty along with their chemise, wish to appear beautiful, but contrary to their wish are simply proved to be wicked." Quoting this passage from Clement, Count Casanova, a century ago, remarked that "modesty, which seems so much more deeply rooted in women, only resides in the linen that covers them, and vanishes when it vanishes." The same idea is given expression by Chaucer, in his "Wife of Bath's Prologue," where he says:

"He sayde a woman cast hir sham away,
When she cast of hir smok."

As late as the middle of the seventeenth century nudity was common among the people of some parts of Ireland and with it was associated no thought of shame. Fynes Moryson, in his "Itinerary," part iii, book iii, chapter v, speaking of a visit to Cork in 1617, says: "I have seen with these eyes, young maids stark naked grinding corn with certain stones to make cakes thereof."

He tells of a Bohemian baron, just come from the north of Ireland, who "told me in great earnestness that he, coming to the house of Ocane, a great lord among them, was met at the door with sixteen women, all naked excepting their loose mantles; whereof eight or ten were very fair, and two seemed very nymphs; with which strange sight his eyes being dazzled they led him into the house, and then, sitting down by the fire with crossed legs like tailors, and so low as could not but offend chaste eyes, desired him to set down with them. Soon after Ocane, the lord of the country, came in, all naked excepting a loose mantle, and shoes, which he put off as soon as he came in, and entertaining the baron after his best manner in the Latin tongue, desired him to put off his apparel, which he thought to be a burthen to him, and to sit naked by the fire with this naked company. But the baron . . . for shame durst not put off his apparel."

That nudity is more chaste and less stimulating to the sexual passions than a partly draped human form is attested by the pictures and statuary in any art gallery. Wives of missionaries among savages, at first shocked by the scanty garments of the natives, soon become accustomed to it and go among them with no feeling of shame. Their own moral teaching, however, makes them oftentimes insist that the savages shall wear clothing, and thereby they unwittingly arouse a sense of shame where none existed before.

Nakedness must appear quite natural where all go nude. Wallace, in his "Travels on the Amazon," says: "There is far more immodesty in the transparent and flesh-colored garments of our stage dancers than in the perfect nudity of these daughters of the forest."

Rowley, in his "Africa Unveiled," says: "When the sight becomes accustomed to the absence of raiment, your sense of propriety is far less offended than in England, where ample clothing is made the vehicle for asserting defiance, if not of actual law, yet of the wishes and feelings of the more virtuous part of the community."

Captain Snow, after his experience among the Fuegians, wrote: "More harm, I think, is done by false modesty—by covering and *partly* clothing—than by the truth in nature always appearing as it is. Intermingling with savages of wild lands who do not clothe gives one, I believe, less impure and sensual feelings than the merely mixing with society of a higher kind."

Havelock Ellis, "Psychology of Sex," vol. ii, page 37, says that "modesty is in its origin independent of clothing, that physiological modesty takes precedence of anatomical modesty, and that the primary factors of modesty were probably developed long before the discovery of either ornaments or garments."

The truth of this observation depends on what Dr. Ellis means by the word modesty. The word as generally used is vague and almost impossible to define because modesty is an expression of a composite of numerous and complex emotions and it is perhaps impossible, or almost so, to identify all of these emotions. Undoubtedly self-consciousness is the base of the feeling of modesty, as it is of all other feelings. Feeling of any kind implies consciousness of that feeling and at the same time consciousness of self. So, although self-consciousness is the common starting point of all our feelings, this fact sheds no light on the psychological process by which our feelings are differentiated or diversified. This differentiation is due to the fact that all organisms tend to adapt themselves to their environments and that this tendency to adaptation is modified and greatly influenced by, and has its root in, the still stronger tendency to continue existence—the desire to live, the struggle for existence.

Sensation undoubtedly exists before consciousness, but feeling implies a consciousness of sensation. When the legs of a frog are cut off the muscles may be made to contract by the application of electricity to the nerves or by pricking the muscles with a needle. Physiologists call this reflex action, but the reflex action would not occur if the nerves were not sensitive to the stimulus applied. It cannot be said, however, that the legs of the frog feel the pain, for that would be the same as saying that the frog's legs are conscious. The photographer's dry plate is sensitive to the stimulus of light, but the dry plate does not feel. This carries sensation back to matter and force. Force sets matter in motion; therefore matter is sensitive to force.

With the consciousness of sensation come the feelings of pleasure and pain. Admitting that sexual selection is a dominating factor in the evolution of the species, it follows that there must be an impulse in sexed organisms to render themselves sexually attractive. When intelligence is associated with this impulse the creature discovers that sexual desire is stimulated to a degree by obstacles to its gratification. This is shown in many instances by an apparent reluctance on the part of the female, and right there seems to be the origin of modesty.

The natural reluctance, originating as a stimulant of sexual desire, sometimes becomes intensified into a genuine repugnance to sexual association. Where this repugnance is overcome by force the offspring tend to inherit the repugnance. But associated with the feeling of repugnance is also the inherited desire. The conflict of these two feelings tends to develop modesty still further. Thus it is known that there are many persons who have strong sexual desire associated with a notion that there is something wrong in gratifying it or in even harboring the desire. This, I think, explains what Dr. Ellis means by physiological modesty, the primary factors of which "were developed long before the discovery of either ornament or garment." In other words, modesty originally was mere reluctance, probably at first due to lack of desire, but afterwards utilized to stimulate desire.

Primitive man undoubtedly had his residence in the tropical regions, where clothes were unnecessary. Long after he had discovered the attractiveness of decorations, perhaps first by

CONTINUED ON PAGE 46.

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MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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CALIFORNIA NOTES.

One of the noteworthy events of my sojourn in San Francisco has been the Paine memorial meeting at Scottish Hall, on Friday, January 29. The large hall was well filled even to the galleries, with an attentive, well-behaved and enthusiastic audience. The programme was a long one, including speeches, recitations, music and platform dancing. The chairman was Dr. John Wetzel, of this city; the chief speakers were Arthur M. Lewis, Mrs. R. S. Lillie and Dr. York. A leading feature of the occasion was a rousing protest against the imprisonment and threatened deportation of John Turner. If possible I will get a copy of the resolutions for publication in Lucifer.

On the afternoon of Sunday, Jan. 31, another Paine meeting was held, in Justice Hall, Pythian Castle, at which the subject was "The Influence of Thomas Paine on the Twentieth Century," the leading speaker being Arthur S. Howe of this city.

This was the first meeting, as such, of the newly formed Free Platform Club, of which club I have spoken in previous Lucifers. At the close of the exercises in honor of the name and work of Paine, the meeting had a session for the more perfect organization of the club. The name selected is the Freethought Association. Meetings are to be held regularly every Sunday at 2:30 p. m. The meeting next Sunday will be opened with an address by Dr. John Wetzel. Seats and discussions free to all.

THE POSTAL CENSORSHIP.

The following is a synopsis of the speech made by Mrs. Scott Briggs at the meeting of protest held at Justice Hall, San Francisco, January 24:

"Many years ago George Francis Train published a paper in New York City. For publishing matter taken from the Bible he was arrested and imprisoned on the charges of blasphemy and obscenity. At this trial for blasphemy, which lasted several weeks, the sessions were called 'Train's matinees.' At the last session the judge asked the women to retire, as he was going to take up the subject of obscenity. As the women were leaving, one of them turned to the judge and said, 'To the pure all things are pure.'

"Mr. Train has passed on; at least, has left his mortal body. He may be with us now. When people leave the mortal it does not follow that they leave earth's conditions. They are still interested in friends and what is going on here. I knew Train well; he would shake hands with me after he had given up doing so with others, for, said he, 'you visited me in prison, and attended my trial.'

"He loved children, who gathered around him in the park, where he fed the birds, and talked to the children. A grand and spiritual man, much better than those who persecuted him.

"Ida Craddock—that brave, pure woman who wanted to make the race better—was hounded to her death by those who were far beneath her, for writing and publishing two small pamphlets called 'The Wedding Night' and 'Right Marital Living'—pamphlets which if read before marriage and lived up to, would soon show an improved humanity. That one should be imprisoned, as she was, *for any offense*, in such vile dens, filled with vermin; not a hook or nail on which to hang a garment; plumbing out of order; the cot having an iron bar across it so that one could not be comfortable in any position—should call for indignation meetings throughout our land.

"I corresponded with her before and after her incarceration, and have not presented the case to you in half its hideousness, as she detailed it to me. A pure woman who would have been a savior to humanity if allowed to continue her work—called to by higher intelligences.

"With a true knowledge of the laws of our being, the sex act which begets an immortal soul, entered into with a loved one for that purpose, or to quicken the spiritual, the intellectual, and to round out a grander manhood and womanhood—should not be looked upon as obscene, but as a sacramental act. When thus understood, men and women will not debase themselves as now, wasting their life forces, but will retain these forces to build up a better physical, intellectual and spiritual condition for themselves as well as to beget children who are worth raising—welcome, desired, love children.

"Not numbers but quality is needed, President Roosevelt to the contrary notwithstanding."

Several other addresses were made at the same meeting, synopses of which I hope to get for publication.

* * *

And now, after a very pleasant stay of nearly three months in San Francisco, I will probably start for Los Angeles within a week or ten days of this date, stopping at San Jose, Barstow and other intermediate points.

Having enjoyed the hospitality of friends in various parts of the city and at Oakland, I have made my headquarters for some weeks at the Hotel Argyle, McAlester street, opposite the City Hall. This hotel was chosen because of its central location, its cheerful, sunny, airy rooms, and now having been the guest of its gentlemanly proprietor, Mr. W. E. Brown, for several weeks, I can cordially recommend the Argyle to our friends and to the traveling public.

My address is still 1054 East Fourteenth street, Oakland, Cal.

M. HARMAN.

AN OPEN LETTER.

To the Editor of the San Francisco News Letter:

Your article of Dec. 5, ultimo, I have tried to read carefully. I have a fellow sympathy for you because only a few years ago I entertained substantially the beliefs you have expressed.

You place great stress on the restraining power of law and especially in the marriage relation. I once looked upon divorce as a contrivance of the devil, and, like you, I denounced such writers as M. Harman, Dr. Juliet Severance, Drs. Greer and Foote, and the scores of others who have had the courage to speak out against a public sentiment that is now so well known to set at defiance the laws of generation, if not justice, truth and mortality. I have no desire to enter into a controversy with you, because I judge from your article that intolerance is your predominating characteristic, and intolerance is always a sign of ignorance and weakness.

I have known Editor Harman for twelve years or more, and during this time he has been an earnest, serious student along the lines of race development. For more than a quarter of a century this thinker and writer you have debased yourself by calling "a reptile," has stood in the focus of public censure and abuse until at last there are millions who have come to see that he was right while the multitude was wrong. In fact, public sentiment has so radically changed that your article is now an anbmaly.

Before you again begin your ravings against a writer who has probably spent more years than you have hours in the study of social science, I ask you to consider the following question: Is there any other reasonable basis for marriage except love? When you come to decide this question intelligently—in the light of the largest measure of human happiness and race development, then I believe your better nature will prompt you to take your pen in hand and write Editor Harman a note worded something as follows:

"My Dear Harman: In my recent criticism of your life work I must have been insane. For the wrong I have done you I can never fully atone—for we cannot obliterate the impressions

our thoughts have made—would to God that I could do so. You have accomplished more for race culture in your brave stand for woman's emancipation from sex slavery than the Church has ever done. I honor you for your long life of self-sacrifice and devotion to an ideal. Forgive me for my bigotry and intolerance. Since reading Grant Allen, Edward Carpenter, J. William Lloyd, Dr. Alice Stockham and other writers I have made the discovery that I was wrong and that you are right. Forgive me the wrong I have done you and may blessings come like snowflakes down upon your head. Fraternally, ———."

May this rough outline merely serve you as a suggestion.

HENRY E. ALLEN.

THE LAW AGAINST ANARCHISTS.

The morning after President McKinley was assassinated, there came a quick cry from the people all over the country against the liberty of speech. This impatient cry has since assumed definite expression in a law enacted by Congress against the admission into this country, among others, of persons who advocate the overthrow of organized government. As formulated, the law leaves to the American citizen all the freedom of speech which he has hitherto enjoyed, but it denies the same freedom to an alien seeking shelter on our shores.

Some weeks ago, John Turner, an Englishman, upon his arrival here, was seized by our government and sent to Ellis Island, where he is now detained as a prisoner. The objection against John Turner is that he advocates the abolition of all established governments, and is a believer in the Anarchist theory of society. A mass meeting was held the other day in Cooper Union, to protest against this action of the United States Government.

We have no sympathy with the propaganda of Anarchism. We believe in law and order at any price. Bad laws, or a wretchedly incompetent government, even, would not, in our opinion, justify a return to the wild and lawless state of barbarism. Of course the Anarchists do not advocate barbarism, but it would be difficult to preserve the benefits of civilization without an association of some kind. It is not sensible to go too far, under the plea that we are only following the logic of liberty to its conclusion. Even liberty has its limitations. "The excess of civilization," said the French philosopher, "is barbarism." It was our own Emerson who said "All appetites are in excess;" and he could easily have added that all suffering is born of the exaggerated appetites of men. It would be foolish to argue that there can be no intemperance in liberty. That will depend upon what we mean by liberty. We are free to think and speak and act as we choose, provided there is a limitation upon our freedom; provided we do not prevent others from doing the same. The freedom of all, then, is a restraint upon the freedom of the individual. It could not very well be otherwise, unless we go back to the woods and throw civilization to the dogs. To protest against this social restraint upon our individual freedom—is to ask for too much freedom, or, as Emerson would say, "It is to have our appetites in excess."

But our government has erred, from the best motives, we are sure, for we are not of those who think that patriotism consists in always finding fault with one's country—our government has erred in seeking to exclude from the country, by force, an alien, for the opinions which he holds and the frankness with which he gives expression to them. What is John Turner's crime? He does not believe in government. But if we can allow people to deny God, why not extend the same courtesy to those who deny the king or the Republic? Would not the government become fearfully despotic, if it could suppress all criticism of itself? It is true of government as it is of men, that "he who will have no judge but himself, condemns himself." No one should be at liberty to preach violence as a means of making converts. Such a course would be the negation of liberty. But to suppress intellectual opinions, about or against the government, and the free expression of them, is a species of violence. If a government resorts to violence, it is sure to set a bad example to the people. Not only is it true that persecuting a cause helps to popularize it, but it also encourages the spirit of persecution. If gentleness and justice in rulers beget gentleness and justice in the people, violence in governors provokes violence in the governed. Nihilism is a child of Russian despotism. The best remedy for the evils flowing from liberty is—more liberty. We do not believe in the papacy any more than John Turner does in government, and we should both be free to say so as long as neither of us advocates that either the papacy or the government should be forcibly deprived of its right to exist. We do not exclude the Turk nor the Russian for believing in the divine right of kings. Why should we deny the same asylum to an Englishman who believes in no government?

But this extreme and regrettable action on the part of our government is the effect of the violence and bloodshed indulged in by certain anarchists, who under the least provocation lose their heads, and forget that to kill in the name of liberty is not any the less a crime. To murder the representatives of the people, not in open war, but in secret and without warning, because they do not agree with us, is intolerably stupid as well as wicked. The cause of civilization is compromised by people whose appetites are in excess. They help to bring about a reversion of feeling in the minds of the people against the sacred cause of liberty. They alienate the sympathies of the friends of progress, and give to the croakers and charlatans, to the reactionists and conservatives, an opportunity to step in and block the movement of ideas.

We earnestly hope that our country will not follow the example of Russia. She is too great and too strong to be either fearful or suspicious. It is one of the glories of England, that during her South African war, pro-Boer meetings were held in London, at which the government was openly and vigorously denounced. It is also one of the glories of America, that during the war against the Filipinos, our people were at liberty to hold meetings to criticize the administration and to express sympathy with our enemies. Such freedom of speech would be impossible in Russia or Austria, or even in Germany. Only a government conscious of its strength could be so generous. Let not America lower herself in the esteem of her loyal children. It is suicidal to make war upon the liberty of speech. It is folly to persecute opinions.—*Liberal Review.*

WHO SHOULD DO THE CHOOSING?

If I have read Lucifer intelligently for the past seven or eight years, the prevailing opinion among sex reformers in regard to heredity and race improvement is that woman is the race builder, the race preserver, the transmitter of qualities; that she is the soil from which springs the race and from which the race receives its character, while man acts simply as a fertilizer for the "seed of the woman," an agent through which is begun the process of quickening, unfolding and developing the life which already existed in the seed, somewhat as the rain and sun act upon the grain in the soil of Mother Earth.

It seems to me an incongruity that, side by side with the contention that the mother, and not the father, transmits character to the child, we have Lucifer's proposed remedy for race deficiency—viz.: That woman be freed from all legal, social and religious interference in the matter of selecting a father for her child. Why not, instead, guarantee the man freedom from all restraint in the selection of a mother for his child, if it is from her, and not him, that the child is to receive the qualities that make for its own happiness and the betterment of society? It certainly will not be denied that the human male is equally interested with the female in the happiness and well-being of his progeny, and would be quite as likely as she to be governed by such desiderata in the choice of a sex-mate. If the mother is the soil whose character predetermines the strength or weakness, the perfection or imperfection of the fruit, then it would seem that any sort of a quickening agent, or father, would answer the essential purpose, but that the main care should be to select the right kind of soil, or mother, from which to grow this fruit.

I am only a student, and would be pleased to have some teacher clear up this incongruity of doctrine. If it is to the mothers we must look for race qualities, it would seem to be the proper thing for the man to seek out the woman who would be most likely to transmit desirable qualities to his children, and beget children of no other. On the other hand, if the traits and qualities of the father are going to prevail in the offspring, then Moses Harman is right in contending that the remedy for the manifold defects of our race is that woman be absolutely untrammeled in deciding what man may be the father of her children, and in refusing to bear children to one who is not her choice. If, however, it be granted that, as a rule, the child partakes equally of the traits, tendencies and qualities of both parents, then—what?

J. L. HICKS.

THE EVOLUTION OF MODESTY.

CONTINUED FROM PAGE 45.

daubing his face and body with clay and the blood of animals or of his slain human foes, he began to deck himself with the feathers of birds and the tails and hides of animals. Originally it is likely that he wore the hides of animals to make himself appear brave or terrible like the animals from which the hides were taken. He had no thought at that time of clothing his body from a sense of shame. But he must have discovered that the hides made him uncomfortably warm, and therefore he ventured into colder climates where the hides actually served for clothing.

Custom long continued acquires the force of an imperative law. In climates where clothing was necessary to keep the body warm it often came to be believed that clothing was the proper covering for the body and that there was something disgraceful in being seen in a primitive state of nakedness. There have been found some exceptions to this rule, however. There are some Eskimo tribes which wear abundant clothing and yet men, women and children expose themselves naked in their huts with no feeling of shame.

The close association of clothing with modesty is shown by the fact that no matter how scanty it may be its removal causes, among some peoples, a sense of shame. The Andamanese women who wear merely a tail of leaves suspended from the back of the girdle are so modest that they will not renew them in the presence of one another. In ancient Samoa, Turner says, the only necessary garment for a man or women was an apron of leaves, but they possessed so delicate a sense of propriety that even while bathing they wore a girdle of leaves or some other covering round the waist. On the other hand, among the Maoris, whose climate makes abundant clothing necessary, men and women, boys and girls, with no feeling of impropriety, strip themselves and swim together. Among the Japanese, also, until quite recently, it was a common thing for men and women to bathe together in a state of complete nudity. Western influence has checked this custom to a great extent, but it still prevails in many parts of Japan.

Captain Hunter, speaking of a Port Jackson woman who was absolutely nude, said: "There is such an air of innocence about her that clothing scarcely appears necessary."

H. H. Johnston observes of the Wachaga tribe: "We should be apt to call, from our point of view, their nakedness and almost unconsciousness of shame indelicate, but it is rather, when one gets used to it, a pleasing survival of the old innocent days when prurient thoughts were absent from the mind of man."

With all her own exalted notions of personal modesty, what refined and cultivated American woman would approve of the suggestion to drape Powers' statue of the Greek Slave?

In his work on "Wild Races of Southeastern India," page 349, Lewin says: "True modesty lies in the absence of thought on the subject."

The young girl who enters a hospital to become a trained nurse soon learns to assist in surgical operations performed by male physicians where the secret parts of the patient are exposed to view, and yet no thought of shame enters her mind. In her own personal conduct, however, she may be, and in fact almost invariably is, as strict an observer of the conventional code of modesty as any other young woman. So it is with many women who pose as artists' models. They have no thought of immodesty in the presence of the artist alone, but if a stranger should enter the room the model would endeavor to conceal herself. Before the stranger entered the room her nudity was a matter of which she was barely conscious, or at least to which she gave no thought of possible impropriety. The entrance of the stranger aroused her consciousness of her nudity and awakened her dormant sense of shame. But if exposure of the female person to a person of the opposite sex is in itself shameful, why should she feel no shame when posing for the artist and yet be overcome with confusion when she became aware that another man was looking at her? Is it not because with the arousing of her consciousness of her nudity there are many other complex emotions aroused which whelm her with confusion?

There was no immodesty in her posing for the artist. On the contrary there was absolute modesty, because modesty is a state of the mind, and is perfectly consistent with nudity so long as no feeling of impropriety is associated with the nudity. She had become accustomed to posing for the artist and had become convinced that he entertained no disrespect for her on account of her nakedness. With regard to the opinion of the stranger, there was in her mind a feeling of uncertainty, to say the least, if not a positive conviction that he would regard her as immodest. Her modesty asserted itself, therefore, in the form of fear of his disapproval.

Strange as it may seem, this reluctance to being seen naked may exist among women who make no pretense to chastity. It is not uncommon among professional prostitutes. Lombroso, in "La Donna Delinquente," says prostitutes often make greater resistance to physical examination by physicians than is shown by respectable women. Yet it cannot be said that the prostitute therefore is more modest than her respectable sister, for, as I have said, modesty is a state of the mind, and excessive prudishness almost invariably is an indication of immodest thoughts. Dr. Holder mentions the reluctance to examination by physicians shown by women of the Crow tribe of Indians in Montana and adds: "Their modesty would not be so striking were it not that, almost to a woman, the females of this tribe are prostitutes."

It seems to me, however, that modesty is hardly the proper word to use in this instance. These women certainly have little modesty, but in place of it is an unreasonable prudishness. Somewhat related to it is the feeling of reluctance which many educated and refined women feel towards discussing sexual matters with their daughters and giving information concerning their natural functions. This feeling is inherited to some degree and is due in part to false education. It is gratifying to know that this false notion of modesty is fast disappearing among sensible women and that there is an increasing sentiment among them in favor of giving their daughters full instructions regarding their natural functions. In fact, prudishness on such matters between mother and daughter has come to be regarded by many sensible people as being as absurd as the custom of a generation ago of avoiding the use of the word "leg," always calling it a "limb."

Dr. Helen Kennedy, after a study of 125 American high school girls, wrote: "Thirty-six girls in this high school passed into womanhood with no knowledge whatever, from a proper source, of all that makes them women. Thirty-nine were probably not much wiser, for they stated they had received some instruction, but had not talked freely on the matter. From the fact that the curious girl did not talk freely on what naturally interested her, it is possible she was put off with a few words as to personal care, and a reprimand for her curiosity. Less than half of the girls felt free to talk with their mothers of this most important matter."

With such false education, or lack of education, in girlhood, is it any wonder that so many women, sensible in other matters, regard prudishness as essential to modesty?

Lack of space in this little pamphlet necessarily compels a very superficial consideration of the phenomena of modesty, prudishness and shame. I have mentioned only some of their most apparent phases. That there is anything vile or unclean in the normal exercise of the sexual functions seems to me to be utterly repugnant to reason and the facts in nature. Out of this notion of vileness arises, not charming and captivating modesty, but its base counterfeit, prudishness. Genuine modesty is a factor which gives to love a great part of its piquancy and charm. It is as admirable in both woman and man as prudishness is disgusting and hideous. Stendhal, in "De l'Amour," says:

"It is modesty that gives to love the aid of imagination and, in so doing, imparts life to it. . . . To a timid and tender woman there ought to be no greater torture than to allow herself in the presence of a man something which she thinks she ought to blush at. I am convinced that a proud woman would prefer a thousand deaths. A slight liberty taken on the tender side by the man she loves gives a woman a moment of keen pleasure, but if he has the air of blaming her for it, or only of not enjoying it with transport, an awful doubt must be left in her mind. For a woman above the vulgar level there is, then, everything to be gained by very reserved manners. The play is not equal. She hazards against a slight pleasure, or against the advantage of appearing a little amiable, the danger of biting remorse, and a feeling of shame which must render even the lover less dear. An evening passed gaily and thoughtlessly, without thinking of what comes after, is dearly paid at this price. The sight of a lover with whom one fears that one has had this kind of wrong must become odious for several days. Can one be surprised at the force of a habit the slightest infractions of which are punished with such atrocious shame?

"As to the utility of modesty, it is the mother of love. As to the mechanism of the feeling, nothing is simpler. The mind is absorbed in feeling shame instead of being occupied with desire. Desires are forbidden, and desires lead to actions. It is evident that every tender and proud woman—and these two things, being cause and effect, naturally go together—must contract habits of coldness which the people whom she disconcerts call prudery. The power of modesty is so great that a tender woman betrays herself with her lover rather by deeds than by words. The evil of modesty is that it constantly leads to falsehood."

Women are frequently blamed by men who cannot understand why they are reluctant to express freely their sentiments in love. This precaution is not only natural, but it meets the thorough approval of calm reason. Man is the natural wooer and it too often happens that he misrepresents his real feelings to the woman in order to win her. Where there is one man who afterwards respects the woman who shows a prompt willingness to yield to his advances, there are dozens, if not hundreds, who will despise her, or esteem her lightly, for it. Woman may have as much *right* as man to make the advances, yet the fact remains that the vast majority of men have no strong and lasting regard for women who are too easily won. Man, as a rule, does not appreciate a woman's love unless it requires some effort to win it. It is doubtless true also that there are some men who do not appreciate it even when they have won it through great effort. These facts have existed in nature through countless ages and from that experience repeated from generation to generation woman has acquired an inherited knowledge of the value of a show of resistance to the wooer. And that experience is still going on. Women are deceived and betrayed every day and others after them continue to give their confidence to men who are unworthy of it. Precaution, therefore, is as advisable for a woman in matters of the affections as it is natural.

In conclusion, and in support of my assertion that man is the natural wooer, I quote the following from an article on "Love and Death," written by the eminent churchman and scientist, Dr. St. George Mivart, who was excommunicated from the Roman Catholic Church, shortly before his death, by Cardinal Vaughan:

"For untold ages our animalcules lived and increased by fission in perpetual vigor, sexless and immortal. But in time some pairs would meet and blend into one, gaining strength and regeneration by this process, which is known in science as 'conjugation,' and which in the initiation of the sexual process, or first incarnation of Aphrodite. Her second came to be when the conjugating cells, at first similar, became what we call male and female. It was advantageous that there should be these two elements; one of larger bulk and quiescent habit, that seeks not, but needs to be sought; the other minute and ceaselessly active till it can find one of the larger kind wherein to merge its being secure, in the extinction of its separate self, its supreme *nirvana*.

"This distinction between the 'seekers' and 'sought' pervades organic nature. It is found in multitudes of fungi and myriads of sea weeds, especially in those lovely ones (the *Floridae*) which exhibit such complex arrangement of their sexual adjuncts. It is found in ferns, and in flowers of all kinds. It is found in conifers—fertilized in a very Danae shower of gold—whose pollen grains are wafted by the wind to the female cells tranquilly nesting amidst the fir-cones' scales. Orchids and many other flowers bribe insects, by well-filled cups of nectar, to bear unwittingly the seeker they would welcome. Amongst many lowly animals the female appears as an almost motionless parasite, while the male wanders in search of her, a restless Celebs. Amongst higher forms we see the stag pursue the flying hind, and birds seek to gain a mate by song and many a quaint display of courting plumage. It is the male which is normally the seeker, from the lowest insect to the young man, carefully appareled, who crosses the ballroom to seek the partner he desires."

A large portion of the noblest and most valuable moral teaching has been the work, not only of men who did not know, but of men who knew and rejected, the Christian faith.—Mill.

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AMOR VINCIT.

BY LAURA B. EARLE.

Through devious ways and dark,
Love creeps, Love crawls or flies,
Her end alone in view.
Deceived, she turns and tries anew;
Denied, she waits another day;
Rebuffed, she smiles and wins.

A MOST UNSPEAKABLE LAW.

As soon after the assassination of President McKinley as practicable a number of the states of this Union passed laws which were directed against anarchy and Anarchists. Some of these laws were repealed practically before they were ever allowed to be printed on the statute books, the legislatures of those states having been fortunate enough to come to their senses before they allowed the foolish legislation to get imbedded in print, but some of the legislatures permitted the laws to stand, among the latter being the state of New York. And then the United States government passed a law affecting immigrants that was directed against anarchy and Anarchists, which law is still in operation. Just why the assassination of the President was an occasion for the passage of these laws it would be difficult to understand if the public were in the habit of reasoning about happenings (which it is not), for of the three assassinations of Presidents which this country has seen, not one of the Presidents was assassinated by an Anarchist. In 1865 President Lincoln was assassinated by an actor who I suppose politically was a Democrat. He was certainly a native-born American citizen. That was before anarchy was heard of. In 1881 President Garfield was assassinated by an earnest Christian Republican who believed that he was doing God's service, and the Republican party's service, because at that time it was supposed whoever was doing the Republican party's service was doing God's service, and I believe it is thought so still.

The last assassination, that of President McKinley in 1901, was accomplished, as nearly as I can find out, by a native-born American brought up in the public schools of our country, where he received part of his education, and the other part of his education was in parochial schools of the Roman Catholic Church, so he was a native-born Roman Catholic. There is no evidence whatever that he was ever associated with any group or company of Anarchists. I believe it is true that he did appear at some Anarchists' meetings and tried to make the Anarchists at those meetings believe that he was an Anarchist, but they came to the conclusion that he was not an Anarchist, but a spy of some kind that came to the meetings in order to make some kind of report. At all events, he was not associated with any group of Anarchists in this country or any other place. So he certainly was not an Anarchist. It was said at the time that he gave out that he had been instructed by Miss Emma Goldman, and you will all remember the crazy panic that struck the country as soon as Miss Goldman's name was mentioned. That was entirely untrue, as I have been carefully informed, and the probability is that the man who assassinated President McKinley never said so, and nobody knows what he did say. The assassin was immediately taken into seclusion and nobody allowed to see him, and what report came out from him was through the police. It is conceivable that the police would do all they could to associate him with the set of despised Anarchists. I repeat, it is not easy to see why special Anarchist legislation should have been framed on account of the assassination of President McKinley, but whether reasonable or unreasonable, it was done. I am going to call your attention this morning to some of this legislation. Naturally, I will take the legislation of this state, because that should be the most interesting to us.

Section 468a of our penal code reads as follows, the act being passed in 1892: "Criminal anarchy is the doctrine that organized government should be overthrown by force or violence, or by the assassination of the executive head, or of any of the executive officials of government, or by any unlawful means. The advocacy of such doctrine either by word of mouth or writing is a felony."

There is no particular penalty attached to that section, but all felonies, unless otherwise specified, are punishable by imprisonment for seven years in state's prison. On July 4, 1776, our forefathers passed a Declaration of Independence, and they immediately began to act upon this declaration here enunciated, and in an unlawful manner by force and violence they overthrew the government of England under which they were living. But to-day, in this state, the advocacy of this doctrine announced in the Declaration of Independence is a felony—at least, that is the way it looks to me. I have read this law to you twice, and I have read these passages of the Declaration of Independence twice. I want you to think about it and see if it is not a felony to advocate these principles of the Declaration of Independence. This declaration declares as soon as a government becomes destructive of the rights of the people it is the right and duty of the people to overthrow that government—naturally by force and violence and by unlawful means, because there are no lawful means of overthrowing government. I ask you to consider whether the doctrine of the Declaration of Independence to overthrow the government is not criminal anarchy under the laws of our state, and any person who preaches that doctrine is subject to arrest and imprisonment for seven years in state's prison. That is, if Emma Goldman or Benjamin R. Tucker (I speak of these because they are publicly known as Anarchists) or anybody else should stand in a hall, especially in an obscure hall behind a beer saloon, in this state, and advocate that it is the right and duty of the people to overthrow the government when it is no longer suited to their needs, that person could be arrested and tried in this state for criminal anarchy. That is the way it looks to me; if you can figure it out any other way, then do so. If that is true, then there is a result of foolish legislation.

And it is against our principles of government that a law should be passed against any belief or doctrine, because hitherto we have been supposed to be free to advocate any kind of doctrine we please. In years past no person could be put in prison except for what he did, not for what he said; some "overt act" the law said. Like the doctrine of polygamy, any person has a right to stand on a platform in this country and advocate that a man should marry as many wives as he pleases, but if he should marry more than one wife, he could be put in prison. It is not against the law to *advocate* the doctrine of polygamy. Only ten or fifteen years ago this doctrine of anarchy could be advocated. Now this state has gone further and says to advocate anarchy is a crime. All peoples in all ages have believed that you have the right to overthrow government by force and violence as soon as you get the power to do so, and governments have been overthrown again and again by such means; and they will continue to be overthrown in that way, I suppose. But this doctrine in this state is declared to be criminal anarchy, punishable for

seven years in state's prison. They might as well pass a law making the belief that two and two are four criminal as to declare that the overthrow of government is criminal anarchy.

The following section says that any person who organizes or helps to organize an Anarchist meeting is punishable for not more than ten years or by fine of not more than five thousand dollars or both. So, if you belong to any society or group that teaches the doctrine that government may be overthrown by force and violence, and unlawfully, you are subject to ten years in prison and five thousand dollars' fine. At the very time that law was placed upon our statute books there was a Cuban junta in this city conspiring for the overthrow of the government of Spain in Cuba, by force and violence, and the present President of the United States was one of the most active participants in the overthrow by force and violence of the said government in Cuba. Under this law, if the law means anything at all, that man, instead of now being in the presidential chair, and the others like him, ought to be in state's prison.

I believe there is a perpetual Irish society in this city who are conspiring all the time for the overthrow of the English government. They try to encourage the people to rise up and overthrow that government, as the American colonists did in 1776. Now, all of those Irishmen who teach that the English government should be overthrown by force and violence are criminals under this law. One of our judges some time ago was talking to me about this law and the foolishness of it, and he said that there is no doubt in his mind that every member of this Irish society that is advocating the use of force to overthrow the English government could be sent to prison under this anarchy law. Such is the opinion of the judge, and that is why I call attention to it. He says the law can be applied to those persons.

Section 468d says: "Whenever two or more persons assemble for the purpose of advocating or teaching the doctrines of criminal anarchy" they can be fined $5,000 and sent to prison for ten years. So if two of you meet and say it can ever be proper to overthrow government by force and violence, and if there happens to be a detective around upholding this law, you are liable to punishment by imprisonment. You do not need to belong to an Anarchist group. All that is required is for two of you to get together and say it is proper for the government to be overthrown by force and violence. There seem to be two kinds of anarchy. One kind advocates the use of force and the other does not.

And then, a man who rents a hall to any of these dangerous persons, knowing the purpose of the meeting, can be sent to prison for two years and fined $2,000. Now here, in my opinion, is a law in several sections which violates one of the very first principles of our government, both state and national—namely, the right of free speech. Free speech means the right to advocate any doctrine in which one believes. It means the right that was exercised in our early days and was fought for by our forefathers. Free speech meant the right to say anything one pleased against the President or government or against the police. That right has always been supposed to be one of our choicest heritages, and it was put in the very first amendment to the United States Constitution in these words: "Congress shall make no law . . . abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition the government for redress of grievances." But here is a law which says if two of you assemble peaceably to talk about the doctrine of anarchy, you will be sent to prison, and the person who allows you to talk about that doctrine in his house will be sent to prison. If that is not a violation of the old-fashioned right of free speech, I cannot imagine anything that is such a violation.

Now look at the law passed by the United States government on March 3, 1893. It is a law governing the landing of immigrants in this country. The second section in that law says that all idiots, insane persons, epileptics, paupers, persons likely to become a public charge, those afflicted with loathsome or contagious diseases, persons who have been convicted of crime, polygamists and Anarchists shall be excluded from admission to the United States. The law was changed March, 1903, by inserting the word "Anarchists." You will see that the Anarchists are put into the company of the insane, diseased and loathsome. That includes the Prince Kropotkin who came to this country just before the law was passed and whose lectures all over the country were attended by what we call the best-educated and best-dressed people of the community. He is one of the foremost Anarchists of the world, and he could no more land in this country now than a low, diseased, insane person could land. Prince Kropotkin is distinguished in the scientific world as the author of valuable books on sociology that have nothing to do with anarchy, and he lives quietly and peaceably in England, a country that is proud of him; still, under this law, he is too dangerous and too filthy in his mind, as these other persons are in their bodies, to enter the United States. Count Tolstoi cannot land in this country because he is an Anarchist. The man who is to-day probably the most distinguished humanitarian, the most distinguished disciple of Jesus, the man who has said more on the subject of human liberty, progress and freedom than any other man living—this man cannot come to the United States; he is ranked among the diseased, immoral and criminal. His books come and we read all the anarchy he writes, but he cannot come and teach anarchy with his own mouth. Ibsen cannot come. Why? Because he said, "The State must go," but his plays come and we can stand it to go and see them. Then there is Reclus, the greatest geographer in the world; he cannot land because he, too, is an Anarchist.

John Turner, the young man who has spent the last seven or eight years in England in organizing the retail clerks into unions, cannot land in this country. Mr. Turner at his home in England is received and respected and desired, but when he set foot on the soil of this country he was arrested and thrown into prison, and is there yet, because he is an Anarchist, and because, when asked by the immigration authorities if he is an Anarchist, he was sufficiently straightforward to say, "I am an Anarchist," although he knew what the law was. Had he been sufficiently unprincipled to lie about his political and sociological beliefs, then there would have been nothing said about him, because nobody would have known whether he is an Anarchist or not.

That law also says that no person who disbelieves in or is opposed to all organized government shall be allowed to land. I saw last week in the Truth Seeker that some time ago, in a discussion between Hon. Frederic R. Coudert and Colonel Ingersoll, Mr. Coudert, who recently died, and was a Roman Catholic and a distinguished member of the New York bar, said: "When in the history of the world has thought ever been fettered? If there be a page in history upon which such an absurdity is written I have failed to find it." Well, he lived long enough to find it (but I do not know whether he found it or not), for he lived some time after the law was passed. We have found it all right, because there is a law which says a person who disbelieves in organized government shall not be allowed to land in the United States.

This United States law goes much further than our state law. The law says that if you come into the country with your mind empty on a certain subject you cannot land. That is one of the most strange laws ever passed in the history of the world. The immigrant is shut out, not because of what he believes, but for something he has not got. Nothing could be more absurd than that. Mr. Coudert said he had failed to find a law so absurd as to fetter thought. Well, here is a law more absurd; it does not fetter thought at all, but it punishes for not having a thought.

More than that, in the second paragraph of this same section it says that any person who knowingly aids or assists any such person to enter the United States, except pursuant to the rules and regulations made by the secretary of the treasury, shall be fined not more than $5,000 or imprisoned for from one to five years, or both fined and imprisoned. That is to say, if you invite into this country a person who does not believe in organized government, you will be subject to a fine of $5,000 or five years in prison. If a literary society in this country should invite any of those noted men to the United States the members of the society could be arrested and sent to prison.

Now, it is worse than that. You can believe in government, in the divine right of kings, in the divine right of the President or of the majority, but if you happen to belong to a society controlled by persons who do not believe in those things you can be prevented from landing in this country.

At the Manhattan Liberal Club, which meets every Friday evening on East Fifteenth street, and where all kinds of beliefs are discussed on the side of Liberalism, are some who go there for the purpose of upholding conservatism. If a man on the other side of the Atlantic, who does not believe in government by force, should join this society, he could not land here because opposed to organized government.

And further: I will not read you section 21, because such matter is dry and tiresome, but any alien who disbelieves in organized government can be deported from this country any time within three years after he lands. Suppose an alien from the other side should land here with the Kaiser or the Czar or the King of England in his mind, orthodox, and as stupid as they are made. Suppose after he lands here and gets a breath of what we call freedom, he gets the Emperor, Czar or King out of his brain, and he falls into the hands of one of these wicked persons who look forward to the time when war shall cease and policemen's clubs shall have been beaten into toothpicks—suppose he should begin to dream dreams that we can walk the earth without fear of being slugged by somebody in the name of government about every time we turn around; suppose he becomes the disciple of Tolstoi or Ibsen or Jesus Christ, and he says, "I would rather think than fight; I would rather do good to a man than kill him." In the meantime he has settled himself in business and married an American girl. He has not said anything about his belief to anybody, but some neighbor suspects he has lost faith in government, and writes a letter to Secretary Cortelyou or his successor in Washington, and says: "One of my neighbors who came from Russia has lost his faith in government, has become a disbeliever in organized government, and he has been here two years and eleven months." The Washington secretary orders this man arrested, and he is taken before a secret tribunal and asked, "Do you believe in government by force?" "I do not." "Then out you go. Put him on a ship and send him away." And he has not opened his mouth or done a thing.

You see what a spy and informer can do to an honest man under this law. When questioned about his belief, should he say he was an orthodox Republican or Democrat (and that might be a lie), he would not be disturbed; but if he should tell the truth he would be deported three thousand miles away from his home and family.

And, mind you, all of that power is in the hands of one man, who is at present Secretary Cortelyou. Section 38 says this law shall be enforced by the Secretary of Commerce and Labor under such rules and regulations as he shall prescribe. Another section tells how it shall be done. The secretary can send to the immigration port—New York, for example—and have the immigration commissioner select three men before whom the suspected immigrant is brought and examined. Nobody else is allowed to be present, no counsel, no friend, just himself in the secret chamber of these three men. And if they decide to deport him, he goes. If one of the three does not agree an appeal is made to the secretary in Washington, and whatever he says stands. That is what was done in the Turner case. An appeal was taken to Washington, and the next day, in the afternoon, it was dismissed. Of course I, as an attorney for Mr. Turner, knew it would be, because Secretary Cortelyou had him arrested, and the secretary would not decide against his own action.

No person in the world knows what was asked John Turner at that examination. And there is no appeal to any court. In this city an appeal was taken to a United States court on the ground that the law is unconstitutional. That is the only appeal that could be taken under the law. The habeas corpus procedure in the case of these immigrants is of no use. One judge in one case said, "The man ought to be discharged, but I cannot discharge him. I have no power to discharge him; all I can do is to send him back to the commissioner of immigration." Secretary Cortelyou has power above the circuit court or the supreme court of the United States! The power resides entirely in the secretary.

Now, did you ever hear of such a law as that in a supposed free country, placing such power in the hands of one man? In 1798 the alien and sedition laws were passed, something like this, giving power into the hands of the President of the United States—the President, mind you—to deport anybody who was supposed to be inimical to the administration then in power. What was the result of that law? The people rose in their might at the next election, overthrew that administration, and Jefferson was made President of the United States.

John Turner, down on Ellis Island, twice a day is allowed to take a walk to get air. Down in the basement of the building where he is confined, where the furnaces are, there are three steel cages or cells, in one of which Mr. Turner passes his time. The front of the cells is grated just like the animal cages in the zoo. He sits behind those bars, and a man sits near by all day long and watches him. I said, "Mr. Commissioner, Mr. Turner is a gentleman and he would not leave the island. Why not give him more freedom?" The commissioner turned to Mr. Turner and said, "You cannot have that freedom because you are an Anarchist." I said, "What injury can he do? He cannot blow up anything because he has nothing to blow up with." Mr. Turner is pleased to have the watchman sit there and keep him company and they are becoming friends. A caged animal and his keeper always become good friends. And there they are.

This most unspeakable law has been passed, this man is caged and kept there, and it has not made a ripple upon the surface of the sea of freedom. The Evening Post had an editorial about him when he was first arrested. The New York Independent had a splendid editorial about him several weeks ago, calling attention to the foolishness of the law. The Daily News of this city had a magnificent editorial on the subject. A magazine called the Outlook went so far as to say that they think the law is inexpedient. I wrote this magazine calling attention to some mistakes they made about it. No other paper, to my knowledge, has taken the matter up, except the Truth Seeker, which is a crank paper and is read by comparatively few persons. The Truth Seeker has, however, carried on a splendid crusade against the law.

On the other hand, the New York Times has opposed everybody who opposes the law, and the rest of the papers have kept silent about it. That is, in this land where we are supposed to have free thought there is a law which has taken away the right of thought in this country, and Americans do not care. The "ignorant foreigners" of whom we read in the newspapers do care, because they have filled Cooper Union full twice in protest against this law. This very protest has come from "the ignorant foreigners," as we say, who do not know what liberty is. These foreigners have come here from places where they have not had liberty, and they are as keen now for liberty as our forefathers were. So the only people among us, with rare exceptions, who hunger for liberty are the ones who came from what we call the despotic governments on the other side. Why is it that the American people are not in a ferment about such laws as these? It is because the laws are against the liberties of Anarchists. If the American people get what they want for themselves, they do not care anything about the same thing for other peoples. But let me tell you when you are not as much concerned about the rights and liberties of a thief or an Anarchist or a negro or an insane person as you are about your own, you have not love of liberty and do not know what liberty is.

This law, naturally, leads to acts of official tyranny and injustice. Some time ago some of us went out to Paterson, New Jersey, to hold a meeting, soon after the Cooper Union meeting, at which time Mr. Edward M. Shepard, Mr. John DeWitt Warner and others protested against this law. Our object in going to Paterson was to try to raise some money to carry this Turner case to the United States supreme court. The stair steps leading up to the hall where we were to speak were literally covered over with policemen. Mr. Bolton Hall, one of the party, hunted up the mayor of the city and the mayor said this: "That law has been passed by the Congress of the United States and you cannot have any meeting in this town to discuss it." You see what this law leads to! Mr. Hall said, "Do you mean you are going to prevent a meeting here called for the purpose of discussing the meaning and effect of a law?" Then the mayor said, "If you people should hold a meeting in this town you would bring about chaos. We know what we are about. Those Anarchists held a meeting in that hall not long ago, and they laughed at our policemen. I am not going to have my policemen laughed at." And the mayor continued: "I know what you people want. If you could have your way, we could not rule any more." These were his exact words. The next day the Paterson papers praised the mayor for violating the law, every law affecting the situation, for there never has been a time when it was forbidden in the United States to hold peaceable discussion. This mayor was

CONTINUED ON PAGE 54.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Application Filed for Entry at the Chicago Postoffice as Second-Class Mail Matter.

TERMS OF SUBSCRIPTION.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 7.

METHODS OF THE POSTOFFICE DEPARTMENT.

In compliance with the order received from the Postal Department we made application a few weeks ago for readmission of Lucifer to the second-class rate of postage. Since that time we have deposited money to cover the postage at the rate of 1 cent a copy (which money will be refunded if the department decides in our favor). We have just received the following letter:

CHICAGO, Feb. 13, 1904.

Publisher Lucifer the Light-Bearer, Chicago, Ill.—Sir:

I am advised by the department that it is unable to determine from the copy submitted with the application for admission of your publication to the second class of mail matter whether your publication now conforms in character to the requirements of the law. It appears to be "designed primarily for advertising purposes," which, if it be a fact, bars admission at the subsidized second-class rates.

A decision in the case will therefore be deferred to give you an opportunity to submit copies of the next two issues of the publication.

In connection with your case I am directed to ascertain and report to the department what relation, if any, the Stockham Publishing Company of 70 Dearborn street, Chicago, Ill., bears to the book-selling business of the publisher of Lucifer the Light-Bearer. It is noted that many of the publications formerly advertised for sale by this publisher are now offered in the columns of Lucifer the Light-Bearer by the Stockham Publishing Company.

Upon receipt of copies of your publication of the issues of February 4th and 11th the case will be given further consideration. Kindly send in addition thereto one copy of each issue of your publication to the superintendent second-class matter, postoffice. Respectfully, F. E. COYNE, Postmaster.

To which I have replied as follows:

F. E. Coyne, Postmaster, Chicago, Ill. Dear Sir:

Yours received, and in reply will say that there is no business connection between the Stockham Publishing Company and M. Harman. The Stockham Publishing Company has been doing business in Chicago for years; was in business before Lucifer came to Chicago. We have advertised and sold the Stockham books on commission. When we told the business manager that we could no longer do so, he authorized us to advertise some of their books, agreeing to pay for the space. This company advertises books in other papers, and I understand sells a large number. Certainly our advertising comprises a very small part of their business. If it is ruled that a firm cannot advertise in any paper which it chooses, merely because the publishers of that paper formerly advertised those books in its own name, I think the ruling will be a surprise to many and that it would be hard to convince Lucifer readers that it is not a made-to-order ruling.

Now, to put a stop to this long-drawn-out affair, if possible, the department may pass on the next issue of Lucifer, which will not contain any of our advertising. We will withdraw this bone of contention, though under protest; for if Lucifer is not allowed such advertising no other paper should be—and it is plainly to be seen that such is not the case. Lucifer is not, and never has been, published primarily for advertising purposes. It has never had a sufficiently large circulation to make the advertising "pay" to any great extent, as you have had the opportunity to know by inspection of Lucifer's cash-book.

The issues of February 4th and 11th contain exactly the same advertising—or nearly the same—as that contained in the issue submitted to you, so of course it would do no good to send them. We had supposed that the proportion of advertising of our own was sufficiently small to satisfy the department, but as it seems it is not, we will, as previously stated, take out all except advertisements paid for by the advertisers, and hope we will thereby satisfy the department.

Yours truly, LILLIAN HARMAN,
For M. HARMAN.

Before the order for application for reentry was received at Chicago I wrote to Mr. Madden, saying that we were willing to comply with the rulings regarding advertising, if we could find out what they were, and asking him to tell us what proportion of the advertising space a publisher could use for his own purposes, if he could use any. The reply was as follows:

WASHINGTON, D. C., Jan. 30, 1904.

Mr. M. Harman, Publisher Lucifer the Light-Bearer, 500 Fulton street, Chicago, Ill.—Sir:

The department is in receipt of your communication dated the 2d instant—received at the department Jan. 25—in relation to the publication entitled "Lucifer the Light-Bearer."

In reply thereto you are informed that the question as to whether a publication is "designed primarily for advertising purposes" is one of fact, and will be determined in each case from the evidence.

It is not the province of the department, nor will it undertake to enter into details as to how a publication should be modified to meet the requirements of the law, but a decision as to its admissibility to the mails at the subsidized second-class rates of postage will be rendered purely upon the facts in the case.

On Jan. 19 the postmaster at Chicago, Ill., was authorized to accept an application for readmission of Lucifer the Light-Bearer to the second class of mail matter, under the provisions of section 441, P. L. & R., which requires a deposit of money sufficient to cover postage at the third-class rate on all mailings pending action by the department. Respectfully,

EDWIN C. MADDEN,
Third Assistant Postmaster General.

If the decision were rendered "purely upon the facts in the case," as Mr. Madden says, the decision would certainly be in our favor, for it is not true that Lucifer is published either primarily or secondarily for advertising purposes. The best of evidence was in the hands of the postal authorities when they had possession of our books, for they saw that the book sales were small and that nearly every cent received was expended in defraying the publishing expenses of the paper, which should be evidence that the paper is published primarily and altogether for the dissemination of the ideas printed in its pages.

Mr. Madden says it is not the province of the department to enter into details as to how a publication should be modified. Why not? What is the function of the postal officials if not to tell under what conditions mail will be transmitted? If a paper prints lottery advertisements its publishers are informed that they must comply with the regulations to the extent of leaving out such advertisements. If there is no definite rule in regard to advertising it is left in the power of the administration to permit papers friendly to it to do that which others are forbidden to do. Why should Lucifer be denied the right to advertise, when papers which send tons through the mails where we send pounds are permitted to be actually published for the money made by advertising? The department doubtless has the power to suppress Lucifer, but it has not the power to suppress these questions in the minds of the people.

As an illustration of how the postal system is left to the discretion of the various officials, instead of being regulated by rules that any one can know and understand, I will give our experience in regard to the premium, "The Prodigal Daughter," which we formerly gave. When the former superintendent of second-class mails, W. R. Getty, was in office here, he told me that it was admissible to advertise and give "The Prodigal Daughter" with three months' trial subscriptions, and we continued doing so up to a few months ago, when we withdrew the offer. A few subscriptions came in about the time the offer was withdrawn, and afterward as well, and the paper was sent to them. When I took the letters down to prove subscription list the last time I was told by the assistant superintendent that these names could not be counted as legitimate subscribers, and we would have to pay postage of a cent a copy on them, even if the others were admitted. So it would seem that it depends on the opinion of the official, instead of on the facts in the case, for the facts of the offer were precisely the same in both instances.

We have been informed that Mr. Madden has in his possession a number of letters demanding the suppression of Lucifer. So far as I am aware, Lucifer is not sent to any one who does not want it. Certainly it is not knowingly sent after it is ordered discontinued to any address. It would seem that those who do not desire to read it are not obliged to do so, while those who do want it should not be deprived of it because in opinion of others it should not be read. We are also informed that every issue of Lucifer is being read by the local inspector, and that any issue that he does not approve of will be suppressed, as was that of Dec. 17. As we do not know the gentleman, and are therefore unacquainted with his tastes in literature, we may not be able to please him, so we may at any time be deprived of the fruit of our labor, and our subscribers be—well, I remembered just in time of whom I was speaking. Of course, our servants never do anything that could be designated by the word I was about to use, so I must not say it. The subscribers of Lucifer may perhaps be able to fittingly characterize such suppressions.

LILLIAN HARMAN.

The court has upheld the decision of the postal department in the case of Helen Wilmans and has found her guilty of fraudulent use of the mails in claiming to heal by means of "absent treatment." The bare announcement in the dailies is all we have learned of the matter.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents. (N. B.—Lucifer is not published primarily to advertise these pictures!)

The New York Truth Seeker has been denied Canadian mail privileges, and its northern subscribers must go without the paper. It may be seen from this that government control of the mails is an excellent thing—for the government. But the people? Oh, never mind the people.—Americus in Free Society.

A suspicious parent makes an artful child.—Thomas C. Halliburton.

EXPLANATORY.

It is a somewhat difficult position to have the responsibility at present thrust upon me of deciding the course to be taken and the things to be said at this critical moment, in the absence of the editor and proprietor. Of course, I try to do the best I can, but as no two brains can think exactly alike it is not reasonable to suppose that everything is as it would be were he present. When he returns he may change many things. In the meantime I can only try to manage as well as I can under the circumstances. That I do not succeed in pleasing everybody (and I would be one of the wonders of the world if I could!) is evidenced by the following letter:

"You beheaded my little effort, leaving out the best part, and failed to acknowledge the receipt of the money order. Why did you discriminate against me? Again, you treated with silent contempt my friendly address to your father and yourself, and why? If your father had been at the helm my little piece would have been welcomed."

When letters are not acknowledged as they should be it is not because I mean to treat them with silent contempt. It is simply because in trying to do at least two women's work—that is, to get Lucifer out every week, and also to do nearly all the work of a large house and household—many of the things that should be done are left undone. I am sorry, but it is a fact, nevertheless. And in editing matter for Lucifer, and particularly in the short-letter department, I must use my own judgment as to what is most important. That my opinion is not always that of the writers' may be unfortunate, and perhaps they in my position would do much better; but the conditions cannot be changed just at present.

I make this lengthy explanation, thinking that perhaps others may feel offended as this correspondent evidently does. This must be my explanation and apology to all such friends.

L. H.

Mr. M. Harman's present address is care of E. Secrest, 1011 Lincoln avenue, San Jose, Cal.

THE DISCRIMINATION OF THE CENSOR.

"Where freedom slowly crumbles down,
From President to President."

The latest move of Madden upon the free press of America is the depriving of Lucifer, of Chicago, of second-class privileges through the mails. This act was claimed to be based upon the publication by Lucifer of obscene matter; it is noteworthy, however, that the edition seized contained printed matter commenting upon the action of the government in the arrest and detention of Jorn Turner, the Anarchist, because of his political opinions. True to the cowardly policy adopted in Washington, the small publications advocating views opposite to those advocated by the administration are strangled. The large papers doing the same thing are unnoticed. No more biting criticisms could possibly be written than appear in the metropolitan dailies, but they are not molested in the least. Far indeed have we departed from the traditions of our fathers! We stand by and see the small nations of the earth oppressed: how can we say a word, when we are doing the same ourselves? And in that we have permitted the oppression of others in the name of the American people, our own liberties are being taken from us bit by bit. The beginning is being made upon papers which oppose the actions of the present administration and which have limited financial backing. As rapidly as possible the system of espionage will be extended until we shall all have to emulate Wilshire and move to a monarchy to obtain the liberty denied us in a republic. In other countries, where the people have gained, inch by inch, what measure of freedom they enjoy, they watch it jealously and do not suffer any encroachments upon it. Were it not that we already know all there is to be known, and, still worse, know that we know it, we might well profit by their example.—The Co-Operator.

LEGITIMATING THE RACE.

Adam and Eve have been married by a parson at last. It happened in Switzerland last year, and the high contracting parties were the famous Adam and Eve of the Passion Play. The marriage lines of the first Adam and Eve have never been found, but the world wags on just the same.—The Worker (Australia).

OUR POSTAL DESPOTISM.

[The following is a very imperfect synopsis of the ten minutes' talk of Mrs. Lockwood-Nevins at the "Meeting of Protest against the action of the postoffice department in denying second-class rates to certain reform papers, notably Freedom and Lucifer, which meeting was held in Pythian Castle, San Francisco, Jan. 24, 1904.]

In the early days of civilization there were no post roads nor posts. As none but the king and his courtiers could read or write, there was little need for such things, but as civilization advanced the king and his courtiers compelled the people to build roads and establish posts.

These, of course, belonged to the king. The roads were the "king's highways," used only by himself, his courtiers, his soldiers or by those who obtained the king's permission to use them.

In the course of time, however, the people wrested from the king the roads and postoffice system, claiming the right to the free use of these without paying tribute to any one.

But while the power over the roads and the postal service is no longer in the hands of the hereditary monarch, there has arisen of late years a new kind of king, the "Almighty Dollar," who now with his courtiers reigns supreme, not only in the postoffice, but in all other branches of what ought to be the people's government. Hence the suppression of reform papers, through unjust discriminations by the Postmaster General and his assitants.

As long ago as twenty years I was told that no article criticising adversely the people of wealth could be published in any paper of note in New York City.

In Healdsburg, Cal., a friend, a Freethinker, complained to me that his articles were not published as he wrote them, and that when he told the editor he would not write more for his paper if his articles could not appear as written, the editor said he was exceedingly sorry, but that the matter must pass through the hands of the censor, and when asked who the censor was he replied, "Rev. Mr. So-and-So."

It is well known in San Francisco business centers that there are never enough postoffice clerks during business hours; yet our postal rates are very high, as compared with those of other countries, where parcels are carried by post. And now the rich representatives of the Dollar King, the bankers, are not satisfied. In their late convention in this city these bankers asked that much of the business now done by the postoffice should be transferred to the express companies—one of the branches of the banking and railroad corporations.

While the postoffice department cannot afford to hire clerks enough to give the people of San Francisco prompt service, it can afford to pay the railroad companies enough money for the hire of cars to pay for the building of such cars new every year.

"We the people" established this government, but the power of concentrated wealth has established the present condition of things. What we want to learn is how to establish a system by which not wealth, but the people, shall own and operate the powers of government—for the workers, the producers, not for the privileged few. The Socialistic system, the Co-Operative Commonwealth, alone offers such a plan. All thinkers can see that public ownership under capitalistic control can only make our bondage heavier. A pointer is seen in the fact that legislators and judges—servants of corporate wealth—make the striking of government employes a crime!

A bill now before Congress proposes the purchase of the roads, making a bonded debt of $15,000,000,000, to run fifty years, on which debt the people would have to pay interest.

How like you, my friends, the idea of being taxed on everything you eat, drink or wear to pay the interest on such a debt to capitalists whose roads were never built by their own, but by the people's money?

"We the people" planted a tree, a government, and this tree, as we all know, has not grown to our liking.

We read of a tree planted, cultivated and watered carefully by a gardener, and when it failed to bear fruit the cry went forth,

"Cut it down! Why cumbereth it the ground?"

If a tree that bears no fruit should be cut down, what should be done with a tree that bears an annual crop of hunger, suffering and death for the many in order that there may be wealth, luxury and power unlimited for the few?

A MOST UNSPEAKABLE LAW.

CONTINUED FROM PAGE 53

the only anarchist in town that night, in a bad sense of the word.

It is said that an elephant is afraid of nothing but a mouse. Emerson in his essay on "Compensation" says that if government grows more and more powerful, it is because of the growth of fear that sits on its breast. But why should we be afraid or fear? For the United States government to be frightened by the presence of John Turner in this country is like an elephant being frightened by a mouse. If everything be all right in our government, why fear that John Turner could overthrow it? If the great mass of the common people are being benefited by our government, if nothing better can be thought of or spoken of than our government, then let us have it discussed, and the more it is discussed the more our sense of freedom and right will come out. What are they afraid of? If afraid, it is because they know there is something that is rotten about this government.

What is the effect of such laws as these to accomplish the purpose desired? They have a contrary effect. They make Anarchists. They turn people into Anarchists who before had no thought of being Anarchists. The Anarchist tells you that government is the government of the many for the benefit of the few. Had Mr. Turner been allowed to land and travel up and down the land, making speeches to the small audiences that he could get together, audiences of a few laboring people here and there, he would have been unheard of by the general public. But when they arrested him and put him in that cage the attention of eighty million people was called to that immigration law. And every day they hold him in prison is increasing the number of Anarchists in the United States. It is like all other attempts made by State or Church to suppress what they object to. The agitation caused is the food on which that grows that they would suppress. It is strange that they cannot learn a lesson! The more truth is opposed, the more it persists and grows. If the government is an evil you cannot prevent the people from finding it out some day or other. If you do not want government overthrown by force and violence, then let the people think and speak, because it surely will be so overthrown in time if they do not have this right of free thought and free speech.—Hugh O. Pentecost.

John Turner of England is incarcerated in a little cell on Ellis Island, New York. He has committed no crime, yet is treated worse than most criminals. Secretary Cortelyou is trying to have him sent back to England on account of his opinion that society could exist without a formal government. Whether you agree with Turner's opinions or not, help to rebuke the tyranny which would destroy free speech in America and would inaugurate a system of persecution for opinion's sake. The liberties of all are involved in this. A defense committee has been formed to carry the case to the supreme court. The eminent lawyer and champion of justice, Clarence Darrow, will act as counsel for Turner. Help the cause by sending what you can afford to the treasurer of the committee, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, N. Y.—The Demonstrator.

The primitive, uncultured man worshiped external objects in love and in fear, ascribing to them quasi-human powers and feelings. There is the germ of religion.—F. Harrison.

LIBERTY OUR NATIONAL SCAPEGOAT.

A large popular error prevails in this country with regard to the status (not a misprint for statue) of Liberty. We are educated to believe that Liberty is a sort of divinity to which Americans pay homage both in their private capacity as citizens and officially through their public servants (so-called because they are masters). Ever since I reached a position where I could take notice the impression that there is a mistake somewhere has been growing on my mind. There is no character known to fiction that has been getting into disrepute faster in the past thirty years than Liberty. I have not the space nor the memory to name all the offenses she has been charged with in that period, nor the number of times she has been swatted by her adorers. It is the custom to approach her with flattery, and then, when near enough, to deliver a blow at her vitals. Our way with her

is like the way of the heathen with his god. The heathen addresses fair words to his idol and tells what he expects it to do for him. He generally wants it to reward him or punish his enemies. If disappointed, he knocks the image over and drags it in the mud. If anything happens "in our midst," if somebody does a thing we might do ourselves but don't think he ought to do, we say there ought to be a law passed, there is too much liberty in this country. We get the law and Liberty gets it—in the neck. Somebody breaks the law because it is oppressive, whereupon we reaffirm that there is too much liberty, and pass another law. It is one of those endless chains, or vicious circles, or whatever you call the thing that extends itself indefinitely; and with every extension Liberty is pinched again. She is the oldest offender on the blotter. Too much liberty permits us to live over Sunday and breathe. It enables us to print our thoughts and send them everywhere—except to Canada. It separates husbands and wives who otherwise might live in the harmony of a cat and a dog in the same kennel. Too much liberty allowed disbelief in government which denies Liberty, and Congress celebrates a crime against the liberty of life and the pursuit of happiness by enacting legislation against said disbelief, which law creates more unbelievers in government and proves that the disbelief is justified. But why proceed? I have accomplished the purpose of this brief note if, by showing that all the ills we endure are attributable to Liberty and too much of it, I have started the reader on a line of thought calculated to bring him to the conclusion I have indicated, that Liberty is not the American goddess or divinity, but the local and national scapegoat that we load our sin on and drive into the wilderness. And the sins we load her with are our own offenses against her.—G. E. M. in Truth Seeker.

HUMAN PROGRESS DUE TO SOCIAL HEREDITY.

In an article in Lucifer No. 1005 on "Spencer's Social Philosophy," R. B. Kerr says: "Everything rests on one assumption. It must be supposed that our habits and customs, acquired during our lives, can be transmitted by heredity to our descendants. Without this accumulation by heredity each man would start just where his father did."

This is the vital error of his argument. Human progress does not depend upon physical heredity, but upon what may be termed social heredity. That certain tendencies and physical capabilities are transmitted by descent is true. But by far the greatest effect of the step in advance which the father and mother have made is transmitted by them to their child after the latter's birth through the force of example and teaching. While physical characteristics or improvements can be transmitted only from two persons to their offspring, the results of social advancement come to a rising generation from every one with whom they are brought in contact or who can influence their lives or thoughts.

It has the capacity for transmitting social progress which has led to the enormous differentiation in the human as distinguished from the other animals. It might be that the capacity for building dams and the knowledge how to build them is transmitted solely by heredity among the beavers, although it seems likely that even they learn from what they see of work already done. But the Brooklyn bridge was not built by inherited instincts; it is the result of social progress transmitted by mathematics and the mechanical arts.

Biology is useful in indicating the probable course of physical development, but biology is only one part of sociology. The question as to how we acquired our present physical shapes and powers is of much less importance to us than the question as to how we can improve our social relationships and thereby add to our individual happiness. The human race has apparently reached a stage in evolution where it adapts itself to environments by means of mental processes which invent external aids, rather than through changes in physical structure.

It is worth noting that from a biological standpoint Herbert Spencer at the age of eight was one of the unfit. Had he been sent to a public school and allowed to grow up with as little training as most children receive, he would probably have been an average individual. The training he received, more than his physical structure, made him a great philosopher.

New York. ARTHUR C. PLEYDELL.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, step at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and step at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Maud Starnes, Kalispell, Mont.: I hear that the postoffice authorities have been paying you particular attention, so I infer your paper is of unusual worth. I have never read it. Inclosed find $1, for which please send Lucifer to me for the length of time for which this sum will pay.

Mrs. C. S., Pomeroy, O.: Inclosed find $1.25. The dollar is to pay the extra postage and the 25 cents for extra paper under same cover. I feel certain a fair, honest investigation of the paper will only benefit it. People have been made to suffer by persecution, but a good cause always grows and flourishes on it. You have my sympathy, and so far as I am able you will have my help. I have never seen anything in Lucifer that a sensible, pure-minded woman might not safely read.

Mrs. Emma R. Slater, 232 West Seventeenth street, Los Angeles, Cal.: Can you give me the address of the lady that has founded a colony in San Luis Obispo or Kern county, California, which I have heard called the Herron Colony? I understand it is founded on Professor Herron's ideas regarding marriage, etc. I am very desirous of meeting some people who have made a study of problems that are perplexing to me.

[Perhaps some of our readers may be able to give Mrs. Slater the desired information.]

Mrs. A., Colorado: Just as soon as possible I will send on the $2 for a year's subscription to Lucifer. What with fighting the various persecutions "the powers that be" indulge in against us, Anarchists are not able to accumulate the "almighty dollar" to any great extent. I am free and always have been so. It is my idea that any woman could be equally so if she only had the desire for freedom in her own heart. I have a dear friend who is tyrannized over by a brutal husband, yet when I have presented her with copies of Lucifer she refuses to read them, all of which leads me to remark that no one can succeed unless he has allies within the breast of another.

Leo Rosenthal, Paterson, N. J.: "What is there in a name?" asked the great bard, but because of the name of your publication I long hesitated to write to you. I am not a churchman, and, as might be said, not afraid of the devil himself; but did not want to make the acquaintance of Lucifer. Having read that Mr. Madden is denying you second-class rates, I was convinced that there is something good in Lucifer. I believe that Mr. Madden is prejudiced against the tendency of your magazine rather than its name. I am anxious to make the acquaintance of Lucifer.

[Mr. Rosenthal will see, on examination of this paper and consideration of the meaning of the word Lucifer, that there is no connection between our name and the orthodox devil.—L. H.]

Mrs. M., Dakota: You will find inclosed $2 for Lucifer and "Karezza." Please begin my subscription with Jan. 1, as I want the whole year's papers. I am the Miss M. from Michigan who ordered the pamphlets from you last Spring. I got a position in a school out here through the few lines from my letter which you published in Lucifer. I have had the pleasure of meeting four noble men through the means of that little extract. And the glory of it all is that I am the wife of one of those men. If the men I have met are samples of your liberals, then
for the doctrine that will make such men
tact with conventional, moral men all n
even one who could equal these men
would be utterly impossible for me to
some life under the conventional marri
live my normal, natural life and still be
that seems glorious to me! I am truly g
have been to me through your paper.

"My thoughts are murder to the Stat
plotting against her."—Thoreau.

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LUCIFER.



THE LIGHT-BEARER.

PRICE 5 CENTS. CHICAGO, ILL., FEB. 25, E. M. 304. [C. E. 1904.] WHOLE NO. 1009

THE PRICE OF ENGLAND'S WEALTH.

We have fed you all for a thousand years
And you hail us still unfed,
Though not a sovereign of all your wealth
But marks the worker's need.
In the cold and wet we toil and sweat,
While you lie on a bed of wool.
If blood be the price of England's wealth,
Good God! we have paid in full.

There's never a mine blown skyward now
But we're buried alive for you;
There's never a wreck drifts shoreward now
But it's we are the ghastly crew.
Go, reckon our dead by the forges red,
And the factories where they spin,
And if blood be the price of England's wealth,
Good God! we have paid it in.

We have fed you all for a thousand years,
For that was our doom, you know,
From the day you chained us to your field
To the strike of a week ago.
You have taken our wives, our babes, our lives,
For that was your legal share;
But if blood be the price of England's wealth,
Good God! we have bought it fair.

—The Voice of Labor (Glasgow).

THE RADICALISM OF GREAT MEN.

One of the most significant facts of the age is the radicalism of those whom even the conventional world regards as its great men. Much as Mrs. Grundy hates all kinds of advanced movements, she has to accept radicals as her heroes, because there is no other material available.

When Tennyson died some years ago it was conceded by the whole press of England that there were only two men fit to succeed him as Poet Laureate. One was William Morris, the Socialist, Free Lover and street corner orator; the other was Algernon Charles Swinburne, Republican, Atheist and Free Lover. I do not know if the position was offered to either, although it was currently reported that it had been tendered to Morris, who was probably less odious to the Queen than Swinburne. In any case, neither of them was appointed, and the office was left vacant for several years.

In a recent article in the Frankfurter Zeitung, one of the best German papers, it was stated that the contemporary English writers best known in Germany were Rudyard Kipling, Jerome K. Jerome, Oscar Wilde and Bernard Shaw. Wilde wrote "The Soul of Man Under Socialism," the best short essay on Socialism ever written, and Shaw is editor of the "Fabian Essays," besides being a very energetic Secularist, Free Lover, anti-vivisectionist and anti-vaccinationist.

Kipling is very conservative, but the three other poets of the younger generation, Watson, Davidson and Le Gallienne, are more or less associated with advanced thought. Their radicalism is not very strong, but perhaps it is as strong as their poetry.

George Meredith and Thomas Hardy are usually considered the two great English novelists of the age. Both are hard to label, but very few men have done as much as they have to stir up the discussion of the sex question.

If we leave novelists out of account, I suppose the three most prominent English prose writers now living are John Morley, Frederic Harrison and Goldwin Smith. None of them is very advanced on social questions, but all are robust Freethinkers. Harrison is the head of the Positivists and Morley first became notorious by spelling the name of God with a small "g."

The two great veterans of British science are Alfred Russel Wallace, who discovered natural selection simultaneously with Darwin, and Lord Kelvin. Kelvin is conservative in most things, but Wallace is an active Socialist worker and writer.

No man has lately been more prominent in British science than Sir Oliver Lodge, who invented wireless telegraphy, and has been very active in the investigation of radium. Like Wallace, he is a Socialist, and the same is true of Havelock Ellis and Karl Pearson.

No recent English painter has been more conspicuous than Burne-Jones. Like his friend, William Morris, he was a stanch Socialist.

The most eminent men in the intellectual world of Italy are Lombroso and Ferri in science, and Gabriel D'Anqunzio in literature. All three are Socialists, and the last two are Socialist members of Parliament.

The two great minds of Russia are Tolstoi and Kropotkin. Both are Anarchists.

Norway has two great men of letters, Ibsen and Bjornson. Ibsen is an Anarchist and Bjornson a Socialist.

The only eminent man of letters in Germany is Hermann Sudermann. His views on the sex question seem to resemble those of Lucifer very closely. Germany has many good men of science, but probably the two most conspicuous are Haeckel and Weismann. Weismann is not, I think, a conscious revolutionist, although he is a great unconscious one. Haeckel is possibly the most rabid of all living Secularists.

George Brandes, the most eminent writer of Denmark, also agrees with Lucifer on the sex question and has many other advanced views.

The only recent French author of world-wide fame was Zola. He was latterly a Socialist.

I do not know much about the Belgian Maeterlinck. My impression, however, is that he is connected with advanced movements.

Canada has produced in recent times two men of international reputation—Grant Allen in general literature and George J. Romanes in science. Allen was a Secularist, Socialist and Free Lover, and the scientific work of Romanes was very helpful to Secularism.

I am sorry I cannot add to my list the men who are prominent in science and literature in the United States. Howells is a Socialist, but most of his colleagues are of a very different stamp from the intellectuals of all the other great countries of the world. They are also very unlike Franklin, Emerson, Thoreau, Whitman and the other great Americans of the past. Like the clergymen mentioned by Carlyle, they consider "the belly with its adjuncts the grand reality."

I notice, however, that throughout the world the popularly recognized writers of the rising generation are much less radical than the older men. At first sight this looks like a conservative reaction. I do not think it is, however. On the contrary, I think it is due to the fact that there is now a large and important radical press, of which polite society knows nothing, but which absorbs most of the literary talent of radicals.

A few weeks ago the Guardian, the great High Church paper of England, reviewed Robert Blatchford's book, "God and My Neighbor," which is an onslaught on Christianity. Naturally the review was not a favorable one, yet the reviewer was constrained to say of the book that "no praise can be too high for the style of its English; it ought to be a model for all who attempt popular apologetics." But "God and My Neighbor" is virtually a collec-

tion of articles from the Clarion, a paper quite ignored by conventional society.

The situation is similar in America. In each issue of Current Literature a good many pages are filled with what the editor considers the best poems in the magazines and papers of the preceding month, but it seldom happens that there is one good enough to be compared with the best of those contributed by W. F. Barnard to Lucifer and Free Society. I doubt very much if there is any other writer in America who can write the clear and virile English of the eighteenth century as well as E. C. Walker or equal Voltairine De Cleyre in elegence and grace. There may be a man somewhere in the world who comes nearer to universal knowledge than C. L. James, but certainly Mr. James is a man of wider learning than any other living author known to fame. His zeal for knowledge always reminds me of Chaucer's Clerk of Oxenforde—

"For he had geten him yet no benefice,
Ne was nought worldly to have an office.
For him was lever han at his beedes hed
A twenty bokes, clothed in black or red,
Of Aristotle, and his philosophie,
Than robes riche, or fidel, or sautrie.
. . . . . .
Souninge in moral vertue was his speche,
And gladly wolde he lerne, and gladly teche."

R. B. KERR.

THE BACK TRACKS OF EVOLUTION.

Those curious and not infrequent instances in which ancestral traits crop out in plant or animal have been noted as studied by many naturalists, says the Literary Digest. Sometimes they amount almost to the substitution of regression for progress, and seem to form distinct exceptions to the usual law of orderly development in the organic world. In an article contributed to the Review Scientifique, M. Etienne Rabaud maintains that in these occasional backward leaps, to which biologists have given the name of "atavism," evolution is by no means stultifying itself, or even yielding for the moment to some opposing and mysterious tendency, but is obeying strictly its own laws. He defines atavism as the reproduction, in an individual or a group, of characters not possessed by their immediate relatives, but by their ancestors, direct or collateral. This simple definition, we are told, embraces the half of biology. M. Rabaud continues:

"An organic form progresses or regresses. If it regresses, it inevitably assumes an ancestral form, and it assumes it because this ancestral from has existed. Regression in an organism is a tendency, a natural aptitude, however long the interruption of specific resemblance may last.

"This is the whole question and the whole explanation.

"What are the proofs of atavism? They are abundant. Is not microcephaly [abnormal smallness of head] the return of the brain to the simple formation of ancestral man? Is not polydactylism the production of one or several supplementary fingers in memory of the numerous swimming rays of the fishes? Is not polymastia a regressive form, since mammals inferior to man have several pairs of breasts? Is not the trilocular heart found in reptiles?

"And how shall we explain, except by atavism, the existence of alternate anomalies—the fact that descendants do not always inherit an anomaly from their immediate progenitors, but, on the contrary, possess some different anomaly that was present in distant ancestors? From one generation to another anomalies succeed without resemblance; but at the end of a certain time the initial anomaly reappears and the series begins in more or less complete fashion. . . .

"To sum up, the proofs of these returns to ancestral form are various, sometimes among monstrosities, sometimes among normal creatures. Probably there is not a family in which we do not find one of these singular cases of physical constitution or moral state whose model is to be sought among relatively distant progenitors, direct or collateral."

To what are we to attribute this frequent reversion to an earlier type? Naturalists, following the example of Darwin, have generally assumed a more or less mysterious tendency inherent in organic forms to return on the path of evolution as a locomotive on an up-grade might run backward if its steam should give out. M. Etienne Rabaud believes that this is a mistake, and that such a doctrine negatives the whole theory of evolution. He cites case after case of "atavism," and believes that he is able to show in each that it is due merely to adaptation; the environment in some way or degree has become primitive again, and the organism in adapting itself to the changed conditions naturally goes back to its own primitive form. In asserting this, the writer would not, he warns us, lay too much stress on the influence of the surroundings. He says:

"Let us not believe that environment is everything—that it molds to suit itself any kind of protoplasm. Let us not oppose to the omnipotence of the ancestral organism the omnipotence of present conditions. Let us keep from an exaggeration that would be an absurdity. We are confronted by two orders of things—living substance and external factors. They influence each other reciprocally, and both are indissolubly connected. Separately they are nothing. It is their union that gives them power.

"As for 'atavistic force' or 'reversive aptitude,' I find in it only a phrase on which a whole theory has been founded. . . . Certainly we do not know all about it. We cannot definitely solve all questions. Let us keep the word 'atavism' in our vocabulary, but on the condition that it shall indicate the present phenomena of adaptation, evolutionary phenomena in the real sense of the word, that consist of a formal resemblance to certain dispositions long since extinct. Doubtless a given protoplasmic form is bound to an antecedent form, since the former results from the actions and reactions of the latter with external agents. Doubtless also the succession of forms from the most ancient down to the present is uninterrupted. But from this connection it does not follow that the initial form persists in a latent state, hiding itself in the infinity of forms that are substituted for it. The initial form has disappeared in the series of successive adaptations provoked by the infinite alterations of present conditions, and if some day a form comparable with that at the starting-point should appear, we need not think that the organism has returned to this starting-point, nor that it has been attracted by it. What we observe is an analogy, not an identity. The present form would have been able to appear even if the similar ancestral form had not existed, just as all the well-known adaptive forms are produced. These are the logical and continuous development due to successive actions and reactions. If we connect them with the past, it is only by the method of development. Nothing authorizes us to assert the existence of any other bond, and, therefore, we cannot allow the strange conception of atavistic force that now tends to dominate the transformist theory. This conception is the negation of transformism. . . . It is, if I mistake not, in a weakened and modernized form, the offensive recrudescence of the old doctrine of the fixity of species."

THE ESSENTIALS OF HUMAN PROGRESS.

I have endeavored to establish four leading propositions which, according to my view, are to be deemed the basis of the history of civilization. They are: (1) That the progress of mankind depends on the success with which the laws of phenomena are investigated, and on the extent to which a knowledge of those laws is diffused; (2) that before such investigation can begin, a spirit of scepticism must arise, which, at first aiding the investigation, is afterwards aided by it: (3) that the discoveries thus made increase the influence of intellectual truths, and diminish, relatively, not absolutely, the influence of moral truths; moral truths being more stationary than intellectual truths, and receiving fewer additions; (4) that the great enemy of this movement, and therefore the great enemy of civilization, is the protective spirit, by which I mean the notion that society cannot prosper unless the affairs of life are watched over and protected at nearly every turn by the State and the Church; the State teaching men what they are to do, and the Church teaching them what they are to believe.—Buckle.

THE FATHERS AND WOMAN.

The combined influence of the Jewish writings (Old Testament) and of that ascetic feeling which treated woman as the chief source of temptation to man, caused her degradation. . . . In the writings of the fathers, woman was represented as the door of hell, as the mother of all human ills. She should be ashamed of the very thought that she is a woman. She should live in continual penance, on account of the curse she has brought into the world. She should be ashamed of her dress, and especially ashamed of her beauty.—Lecky.

THE USE AND SIGNIFICANCE OF STRIKES

Middle-class economists, as well as certain sections of the Socialist party (the Parliamentarians), frown upon the strike, declaring it to be not merely futile but productive of evil. The former point to the dislocation of trade, and hypocritically deplore the privations to which the strikers are often reduced. The latter disapprove of such action on the score of its not being sufficiently "scientific." They call it the blind, unreasoning revolt of ignorance from the inevitable. They advise the workers to confine their efforts to sending a number of self-seeking politicians to the legislature, who will make speeches—shaking their forefingers while they quiver with generous emotion—and advocate the passing of laws to remedy social and economic evils. Such laws, when the middle class graciously permit them to be passed, are generally so constructed that only lawyers benefit by them, owing to the involutions which confuse them, and the technicalities with which they bristle—witness the various "compensation" and "liability" acts.

Or, again, reformers point with pride to the factory acts, those Procrustean measures which have caused no end of mischief, and utterly failed to abolish child labor, which was the principal object for which they were enacted. Every little while the age limit is raised, but the physical deterioration of the children outstrips the legislators' action; and where the little ones are actually excluded from the mills and factories they are thrown upon the street. A walk through the principal thoroughfares of any of our large cities, swarming with wretched mites, selling matches, flowers, newspapers and the like, discovers the mockery and futility of all such legislative action.

During the Middle Ages the popular masses over the length and breadth of Europe were engaged in a prolonged contest with the ruling class, the feudal aristocracy. The ultimate result of this contest was the breaking down of the feudal system. The people—whether of the city, the plain or forest—had not by any means what we moderns term "a walkover." The struggle was cruel, bloody, and replete with suffering. They were often crushed. Almost every rising was put down with merciless rigor. Where the sword failed and cajolery proved futile, the basest treachery was employed to enable the rulers to achieve a temporary triumph.

No doubt there were pessimists and croakers in those days, to whom the struggle seemed senseless and hopeless. No doubt the rebels often were admonished to give up such useless and mischievous conduct; to submit to the inevitable, and trust to the good offices of the priest and the fatherly consideration of the baron, both of whom were heart-broken at having to maintain "law and order" in such strict fashion, but were nevertheless determined to do it—from the most exalted motives, of course.

The people fought and bled. To contemporaries they seemed to suffer defeat; but we who can look back upon those times, and comprehend the meaning of the struggle, know that the object of the struggle was gained—feudalism has disappeared.

The economic struggle now going on throughout Christendom, and which finds its acutest expression in strikes, bread riots and the like, is but the continuance, under a modified aspect, of the struggle alluded to above. It is the same contest, the same effort of the oppressed toiler to be rid of the grievous burden laid upon him by the crafty, dissimulating priest and the juggling middle-class exploiter, the successor of the feudal lord, sprung from the people and therefore doubly guilty.

The contest must continue as long as the burden is not removed. Revolt is begotten of oppression—is, in fact, its natural and inevitable outcome. Treat with kindness and consideration any domestic animal—a cat or a dog—and you will find that it seeks your society, clings to you, follows you about; take hold of it by the paw in such a manner as to convey, ever so slightly, the impression of restraint, and it will strive to get away. The harder you make your hold the more determined will be its efforts to release itself. It is the natural, spontaneous resentment of insulted liberty—the instinctive repudiation of authority and coercion evinced by all animals, and also by all children before "education" has ruined them.

Had it not been for strikes and other modes of revolutionary action, the working population of this country would still be living in the abject and miserable condition of a hundred years ago. Even when the legislature inaugurated meliorative measures it was usually done in response to direct pressure from workers politically unenfranchised.

When workers who have struck are forced to give up the struggle (as frequently happens through various causes—sheer want, inadequate organization, or the treachery of leaders), it is described as a failure because the particular object of their action has not been gained.

But this is a superficial view. No strike ever fails. In one way or another some good results follow. The temporary setback inspires them with a dogged determination to win another time; while the dearly bought victory warns the exploiters of the necessity of concessions. Such concessions are often made quietly soon after a strike. The result of the protracted and bitter duel between the ground-hog [land monopolist], Lord Penrhyn, and his slate workers—an apparent defeat for them—has not been hailed with the jubilation that might have been expected. A few superficial sneers have been visible, but the general demeanor of the ruling class is sober and subdued. They know that this great strike is already fruitful of results inimical to their interests: the land problem is nearer solution, while the grand object lesson given by the Co-operative Society in acquiring the neighboring quarry is teaching the worker some of the possibilities that lie before him.

I will state an apparent paradox: in any contest which does not end in the utter destruction of the vanquished party, it is the victor who has the least cause for jubilation. It is not the man who beats you that you need fear, but the man that you have beaten; he may be your future conqueror. Defeat makes him familiar with your power and methods, and teaches him how to improve his own preparatory to renewing the struggle.

The triumph of the workers is inevitable because they cannot be destroyed. "Victor from vanquished issues out at last." They are gradually wresting a greater and still greater measure of freedom from the ruling class. And as in former times the peasants and craftsmen risings increased in number and immensity until they developed into civil wars and conflicts between nations, so shall the labor struggle spread and develop until a time shall come when the workers of the world, realizing their solidarity of interests, will combine to seize the heritage from which they have been so long excluded—a universal revolt of Labor, which will form the dividing point between the old order and the new era coming upon us.—Alvan Marlow in the Voice of Labor (Glasgow, Scotland).

NATURE.

BY I. TURGENIEFF. TRANSLATED BY O. LEONARD.

I dreamed I found myself in a large subterranean hall, with a high vaulted ceiling. It was uniformly lighted with light that came from beneath.

In the middle of the hall sat a stately woman. Her dress was green; it was beautifully shaped. Her head rested on her arms; she seemed lost in thought.

I understood immediately that this woman was Nature herself. A feeling of awe came over me. I approached, and after bowing before her I said: "O thou mother of us all, what perplexes you now? Do you muse about the coming fates of mankind? Or how men may attain highest happiness?"

Slowly she turned her dark, threatening eyes toward me. Her lips moved and I heard her sonorous voice: "I think of how I might best give greater power of muscle to the flea's legs, that it might be able to protect itself from its enemies. The equilibrium between attack and defense is disturbed; it must be redeemed."

"What! is this all you think of?" asked I in astonishment, "are not we men your chosen and most cherished children?"

The woman wrinkled her brow and said: "All creatures are equal, all are my children; I take care of them all, and in equal manner do I annihilate them!"

"But what of goodness, reason, justice?" whispered I again.

"These are human phrases," answered the deep voice. "I know neither good nor bad. For your reason I care not. And what is justice? I gave you life and I will take it from you and give it to others: worms or men, it makes no difference. As for you, take care and protect yourself till then, and do not disturb me."

I wished to answer, but all around me the earth began to quake and rise—and I awoke.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 8.

WHY SUCH PERSISTEMCY?

For a score of years or more Lucifer's editors and publishers have been fighting what to the great majority seems a losing battle, an utterly hopeless conflict.

Often and often we are asked:

Why such persistence?

Why not submit to the inevitable?

Why not conform to existing laws and customs?

Why try to force evolution?

Why wear yourselves out in a hopeless endeavor to help those who are wedded to their chains?

★ ★ ★

Only a week ago I spent a day, by invitation, at the hospitable home of a very superior couple—a woman and man of culture, of refinement, of leisure, surrounded with all that would seem needful to make life enjoyable.

Both have achieved distinction in the field of literature, and, though their "years have now fallen into the sere and yellow leaf," they will doubtless be heard from again, and yet again.

Both are evolutionists of the "positivist" school, as I understood them, and neither seems to have much sympathy with Lucifer's pivotal work, that of trying to hasten human advancement through Free and Responsible Motherhood, and through intelligent direction or control of psychic impressions upon the unborn.

Speaking of the relative spheres of woman and man, "mine host" used language something like this:

"It is but natural that man should rule woman. Naturally man is head of the house, head of the family. This is shown to be nature's plan in the beginning of life itself. The male cell, the sperm cell, is active, aggressive, invasive. The sperm cell hunts for, invades, captures the germ, or female, cell—the passive, the submissive, the inert, the receptive female cell; impregnates it; dominates it; gives it life and power to grow. The male cell does the selecting, not the female cell; naturally and rightly, then, the male element governs the female in all the subsequent stages of human evolution, human association."

"Yes," I replied in substance, "such seems to have been the order of nature—in the earlier and cruder forms of organic life; also in the primitive or savage stages of human development; but how is it or how will it be as we approach the higher forms?

"How is it in the more psychic and the less distinctly physical eras of biologic evolution?

"Is it not true that the most nearly perfect specimens of the genus homo are those that combine both the feminine and the masculine traits?

"Is it not true that by psychic attraction, magnetic attraction, the female in the higher forms of life does the selecting, rather than the male?

"If the exact facts could be known, is it not very probable, to say the least, that the germ, or female, cell, in the higher forms, attracts to itself and unites with the best available sperm cell?

"If so, would it not be natural, right and proper that in all subsequent evolution and association of individuals the feminine, and not the masculine, should be the controlling factor or element?"

★ ★ ★

Speaking for myself alone, this philosophy, this biologic view of the normal relations between the feminine and masculine elements in human evolution, constitutes the chief corner stone, the underlying motive, of Lucifer's persistence in what to many people seems a forlorn hope, a useless struggle.

This philosophy, this working theory, was the key-note running through the entire series of eight lectures lately concluded by the writer of these lines in San Francisco, and the hospitable reception accorded to this series by the women and men I believe to be the advance guard of Freethought in that city and neighboring towns is beyond comparison the most gratifying feature of my westward trip hitherto. M. HARMAN.

The Voice of Labor is the title of a labor paper, with pronounced leanings toward Anarchism, issued in Glasgow, Scotland. Its neat typography and clear print lend an added pleasure to the reading of its really forceful and lucid text. Address orders to George Dallas, 2 Mitchell street, Rutherglen, Scotland.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

WINTER GLEANINGS.

All through the winter months I have been collecting items to be used as texts when leisure should permit, but always the coveted leisure has seemed just a little ahead, never quite within reach. Among these texts is a clipping from the San Francisco Examiner, entitled "Suggestion," by Professor E. L. Larkin of Lowe Observatory. After telling his readers something of the wonders performed by suggestion in curing disease, Professor Larkin proceeds thus:

"But all benefits derived by suggestion, by those now living, are as nothing to what may be done, and will be, in prenatal 'suggestion.' Here the possibilities of complete control of unborn generations, race improvement, physically and mentally, are so great as to be almost beyond belief. It is a subject so important that statesmen will be attracted by the appeals of suggestors that national laws will be enacted on the subject. By suggestion to mothers before the birth of their children, kept up for three generations, say a hundred years, the people can be cultivated to a standard of physical and intellectual perfection the like of which has not appeared in human history."

The whole article is well worth a careful perusal, especially the part entitled "Being Born Right." But while agreeing with most that the learned professor says, I would venture the *suggestion* that "suggestors" should suggest to our statesmen the propriety of *repeal*, rather than the enactment of more "national laws," in regard to the right to be born well, and in regard to the best way to remove the obstacles that now prevent all children to be thus born, if born at all.

To begin, I would venture to suggest the repeal of the laws under which Ida Craddock was hounded to her death because she dared to suggest to prospective brides and husbands better methods of "marital living" than those based upon ignorance of sexual physiology and hygiene everywhere now prevalent.

Here is another paragraph in the same line, containing matter that, while not new, cannot be too often placed before the mind's eye:

"Look at the children now coming into the world, brought forth by poor, suffering mothers in hideous tenements in our great cities. An uncivilized woman in the jungles of Central Africa near the equator has more comfort than do the mothers where pure air is unknown. Their offspring are in many cases now known to have horrible minds. Their language and jargon at play in the seething streets are the lowest of human dialects. How all this could be changed by an intelligent application to the coming mothers of a sympathetic course of suggestion, aided by removal to the pure air and light in the country! Unless something is done human monsters with the most frightfully distorted minds will fill the city streets and sink lower than the seething millions of slaves in Rome when that city was in the apex of its apparent splendor."

PERIODICITY OF CRIME.

After devoting a paragraph or two to showing how the ignorant and unsuspecting are robbed by "hypnotists in the guise of promoters and organizers" of stock companies Professor Larkin speaks of waves of criminality recurring at long periods of time:

"All this ocean of crime now covering our country with its dark waters has its origin in suggestions given to mothers during the barbaric civil war in the sixties. Their children now—that is children of mothers whose husbands were stealing from the government them—begin robbing in gigantic proportion at from the ages of 35 to 40. Go forward to the year 1928, and vast numbers of thieves will appear, dating from the wholesale thieving during this year of 1903. What a horrible load of responsibility now rests on the shoulders of our present scoundrels. Women read the papers, and columns of crime in 'high' places pollute the very minds and being of the unborn."

The article closes with these words:

"A systematic training of the people by suggestion will be a colossal job; it must be undertaken, and that speedily. It will pay. The nation must cultivate the people with at least as great skill as that used in the improvement of horses and cattle."

To liken the possible improvement of human beings to that already achieved by breeders of horses and cattle, though useful, is apt to be carried too far. Evidently Professor Larkin would have "the nation" to treat the masses of people as the owners of live stock treat their dumb chattels.

But who or what is the nation? and where does the nation get such power over the mothers, the parents, of the on-coming generations?

Evidently the professor forgets that the nation is the people themselves, the mothers and fathers themselves, who are supposed to need training, or who must be "cultivated by the nation."

That is to say, that the people must cultivate and train the people, and as the people cannot delegate to their agents or servants powers and rights they do not themselves possess, it follows that the "elected persons"—quoting Whitman—cannot treat the people who elect them as the owners of live stock treat their chattels.

Training and cultivating the people, then, by suggestion or in any other way, must be done through voluntary methods, through methods of freedom and equal rights, and not through methods of force, of privilege or of authority. What we need from the "nation," or from the men who represent the legislative power of the nation, is not more law, but less law; not more and more paternalism in government, but less and still less paternalism in government.

PURE AIR AND MORE LIGHT.

Professor Larkin strikes a most important note in the diatonic scale of reform when he demands the removal of mothers from the "awful, stifling, suffocating heat in the crowded tenement" to the "pure air and light in the country." Whether he would have this removal effected through more law or less law does not clearly appear, but, as in the case of training by suggestion, it seems to me that what is needed is not a law to force people to live in the country, but rather an abolition of the laws that enable landholders to keep people from occupying untenanted land free of cost.

★ ★ ★

Ever since my first landing in San Francisco I have been trying to get all the information possible in regard to opportunities for obtaining homes for the homeless on cheap, healthful and productive lands, near enough to large centers of population to insure a market for surplus products. I have been invited to investigate the advantages of more than one colonization scheme, and hope soon to be able to report the result of such investigation, but for the present I would ask all who may care to correspond with liberal-minded people who are working in the interest of colonies or co-operative plans intended to practicalize Lucifer's central ideals to write to Dr. Jannay, 1010½ Washington street, Oakland, Cal., or to J. Albertus, 217 Eddy street, San Francisco.

For this week I close by quoting a paragraph or two from the San Jose Daily Mercury, telling what can be done in California on a single acre of irrigated land:

"I have been visiting a farm in the Sacramento valley which consists of one single acre of irrigated land and which makes a better home and larger net income for its owner than many of his neighbors enjoy on places of thousands of acres each. The little farm is at Orland, in Glen county, and is the property of a man named Samuel Cleek, who has grown old and gray while tilling it for the past thirty years. Mr. Cleek tells me that he has no difficulty whatever in making a comfortable living from this one acre of irrigated land. Not only so, but he is able to save an average of $400 a year besides. He has money to loan, as well as fruit, vegetables and poultry products to sell, to those who are getting poorer every year in carrying on big farms without irrigation."

The writer of this letter, William E. Smythe, can probably be reached by addressing the San Jose Daily Mercury, who will doubtless tell the inquirer how this remarkable feat in horticulture is effected. In his letter he gives the statement of the owner of this very productive acre, Mr. Cleek, showing how much ground is devoted to house, barn and other buildings, and how much to vines, fruit-trees, vegetables, etc.

In his closing paragraphs he shows the bearing of such object lessons as this irrigated and properly tended acre upon our land laws, declaring that while the trend of popular sentiment is in favor of repeal of laws that have squandered the public domain and given uncounted millions of acres to stock men and other speculators, there is at this moment a wide-spread conspiracy to prevent such repeal and to continue the policy of giving the public domain, which should be held in trust for homes for the homeless, to the worst of all monopolists—the land grabbers.

For the next two or three weeks my address will be 126 South McLaughlin avenue, San Jose, Cal. M. HARMAN.

RADIUM THREATENS CIVILIZATION!

Great disasters to civilization are predicted by the London Spectator as the possible outcome of the possible discovery that experiments with radium may lead to the transmutation of metals. As quoted by a Canadian paper, it ruminates in this wise:

"If it became possible simply and expeditiously to transmute lead and iron into gold or silver, the basis of our civilization would disappear. Wealth in kind would become the only form of riches. The stores of bullion at the banks would become simply heaps of scrap-iron. The great financial centers of the world, which owe their importance to their gold reserves, would lose the basis of their pre-eminence. A sovereign would become no more than a dishonored bank note, representing, it is true, a certain amount of labor or produce, but incapable of realization in any known value, because the basis of values had fallen. Banking would come to an end; reserves of capital would cease to have any practical meaning; all forms of investment would cease; the gold-producing countries, like the Transvaal and West Australia, would be bankrupted; and the elaborate system of commerce which mankind has built up during a thousand years would crumble about our ears, for there would be no standard, no little rod, by which to measure prices."

One must hesitate to deal seriously with that paragraph, it has so suggestively the flavor of a satire upon the "gold bug" fanatics. Yet it may be well, even at the risk of falling a victim to a subtle joke, to observe that so long as there are men to do the work that they themselves want done, and no legal obstructions are interposed between them and the natural sources of supply nor between them in their mutual trading, they will manage to get along very comfortably though gold becomes as cheap as dirt.—The Public.

THE DUTY OF THE REFORMER.

If you would wait to speak the truth until you can replace the old decaying formula by a completely elaborated system, you must wait forever; for the system can never be elaborated until its leading principles have been boldly enunciated. Reconstruct, it is said, before you destroy. But you must destroy in order to reconstruct. The old husk of dead faith is pushed off by the growth of living beliefs below.—Leslie Stephen.

It is heart-breaking to see how Kipling's high gifts fall short of noble uses, all for want of wider sympathies and a nobler ethical culture. His skill is great, but his vision is thwarted by the opportunism, the militarism, the strenuousness that are represented by the bayonet and the bullet.—Jenkin Lloyd Jones.

ANARCHY AND ANARCHISTS.

Secretary Cortelyou is attempting that for which Charles I. and Louis XVI. lost their heads.

John Turner, while peaceably addressing (on the subject of trade unions) a peaceable meeting at New York, was tapped upon the shoulder by United States deputy marshals, led from the stage, and, without trial or hearing, was imprisoned without bail until he could be forcibly deported from this country. As Liberty very truthfully remarks, this could not be done even in Germany. The warrant for this un-American act is found in a law passed by an hysterical congress after President McKinley's assassination. The evil aimed at by the law is murder. The law should be interpreted as meaning one who advocates the use of force against those in authority. Indeed, the law so reads. The real meaning of the word "Anarchist" is one who believes that the ideal form of society is that in which self-interest, guided by intelligence, is the basis of action, rather than a law made by a few, or a majority, and enforced upon all. For example, the Anarchist would disbelieve in an enforced tax in order that the children of some might have collegiate educations in high schools and state universities. Jefferson, in his ideals, was an Anarchist. He said that government was best which governed least; and Thoreau carried this to its logical conclusion by saying the ideal government was one which did not govern by force at all, and he wrote his essay on the duty of civil disobedience, showing that there are laws which, as a duty, we should resist and disobey. Herbert Spencer was an Anarchist or individualist. Tolstoi, preaching peace and liberty, could not come here under this law, but emissaries of the Czar could freely advocate among us an autocratic despotism.

One who advocates a change in or abolishment of the present form of government is by an ignorant assumption thought to be an enemy to peace and order. In the same way those who formerly thought there might be a better form of government than the absolute despotism of kings were thought to be not only enemies to peaceable society, but to God himself.

Mr. Edward M. Shepherd said in his letter written to the Turner mass-meeting in New York: "Is it credible that in our day and in our land there should be found men in places of great power who do not see that nothing is so conservative, nothing so safe, as an absolute liberty to think and to speak and to write, so long as there is no urgency or invitation to vice or to violence?"

Just as kings used to lop off the heads which spoke against kingship, so this foolish and useless law seeks to put our particular form of government beyond all criticism or discussion.

Our constitution says treason shall consist in acts of levying war against the United States. But this fool law makes it a crime for any one to talk against organized government, meaning, of course, as *now* organized, for no man advocates chaos. Nor will society ever submit to chaos. But there may be order and organization without a majority ruling a peaceable minority by force. Whether we believe in the Anarchistic ideal or not, the doctrine of free speech, for which so much blood has been shed, means that any man shall have a right to voice any peaceable doctrine. Riot and bloodshed may yet come to this country in an effort to adjust the economic laws which still separate the monopoly-favored few from the poor many; but the man who advocates peaceably a peaceable doctrine is responsible to no greater and no less degree than Voltaire and Rousseau are responsible for the blood of the French Revolution; Milton and Hampden responsible for the bloody overthrow of the Stuarts; and Adams and Franklin responsible for the blood of the Revolution.

If this law meant by Anarchists those who advocate the murder of rulers, it did not mean John Turner, for, like all true Anarchists, force is absolutely absent from his arsenal. Like every real Anarchist, he must sternly reprobate the use of force against others, in order to be consistent in his creed that force must not be used against him. Label a man Anarchist, and under this law, though his whole life is peace, and his whole doctrine is peace, and his every act has been and is peace, he may be hurried to an Atlantic liner—a new sort of Bastile.

Mr. Turner was, in fact, discussing trades unions. Some people do not believe in trades unions; some people do not believe in Christian Science, and some do not believe in Christianity; but if there is any topic under heaven which cannot be freely and peacefully discussed because some set of men who happen to be in power do not believe in it, then free speech is at an end and progress has stepped backward.

Again quoting from Mr. Shepherd, "Has not America, has not civilization come to everything now dear to them, to everything on which their civilization and happiness depend, through the triumph of beliefs which were once odious and once treated as criminal and for which men were deported and even burnt and crucified?"

Among the presidents of the Turner mass-meeting were Felix Adler, Carl Schurz, Charles Sprague Smith, Ernest Crosby, John De Witt Warner, and a great number of other earnest men who realize, though the masses do not, that eternal vigilance is the price of liberty. During this meeting Turner remained in his prison at Ellis Island, where he now is. He is chief organizer of the Retail Clerks' Union of Great Britain, and a member of the London Trades Council. He has delivered these same speeches all over England and says: "I came here to discuss economic questions and social problems, and I was very much surprised when the immigration officers stepped up to me while I was speaking at the Murray Hill Lyceum. They searched me and then brought me here." The Evening Post says: "The first attempt at enforcing the anti-Anarchist act passed after the assassination of President McKinley is not only ridiculous but alarming to all who hold to American ideals of personal liberty."

To show how little the world changes and how men clothed with a brief authority quickly assume the role of tyrant, I quote from that Commissioner Williams said: "We'll ship him back to England on the first British steamer that leaves this port; if the Teutonic sails first, Mr. Turner will be deported on the Teutonic; we have been laying for him to appear here for the past three months." So these precious Bastile commissioners of Secretary Cortelyou were "laying" for a peaceable trade unionist for three months. It would seem, therefore, that this Anarchist is obnoxious not because of any Anarchistic theory, because he never uttered any, but because he is an advocate of organized labor, and we may take it that his deportation is at the secret behest of those who are opposed to organized labor. If organized labor is not dull witted, it will take alarm at this attack on free speech and free institutions; it will insist that so-called "representatives" in congress must really represent the people; and it will turn to philosophical Anarchy itself as a relief from oppression by government by so-called majority.

Tyranny depends upon power, not upon the form of government; it exists in a republic, where the power is secured by a majority, as well as in a kingdom, where it is "God-given." A meeting which was to be held in Paterson, N. J., and which was to be addressed by Bolton Hall, a son of the distinguished Presbyterian clergyman, the late Rev. John Hall, and himself an eminent lawyer, was, by order of the mayor and interference of the police, not permitted to proceed. Mr. Hall stated to the authorities that the meeting had no connection with the Turner arrest except to protest against it as an invasion of the right of free speech, but the mayor and the police would not even permit the meeting to be held. Mr. Hall and others assured the authorities that they would warrant the entire peaceableness of the meeting and the true American character of its doctrine, and he pointed out the constitutional right of the people to peaceably assemble and discuss their grievances. The mayor snapped his fingers at the constitution and replied, "If you people had your way, we would not be running things," and the meeting was not held. In the days of our colonial forefathers the meeting would have been held, or there would have been blood shed.

The fact is, as those in authority grow more strenuous and militant, and expend the people's millions on battleships and world powerfulness, the people themselves grow more and more timid and less capable of self-help. The coming generations of this country seem likely to have little knowledge of what true liberty is and what their inalienable rights are. Every one ought to know that the constitution guarantees the right of the people to peaceably assemble and discuss their grievances; that this right was secured not only by the blood of the Revolution, but by oceans of blood before it; that every assemblage of citizens is just as capable of interpreting that clause of the constitution as is the Supreme Court of the United States; and that every assemblage of citizens has the same authority to enforce this constitutional right as would any body of police or soldiery. It is one of the fundamentals which comes back to the people themselves for interpretation and enforcement, and I, for one, shall not hesitate to maintain here and elsewhere that I am sorry that the mayor and police of the city of Paterson were not led out into their own square and shot, if such an extreme step were necessary on the part of the citizens to preserve their inestimable, constitutional, and elemental right. Every state in the Union has a law under which any speaker who incites to murder and riot may be arrested and punished, so that this law is absolutely unnecessary to protect any portion of the community against any incendiary utterances, but it does give the federal authorities and the central government one more excuse to invade the liberties of the people. . . .

They talk of deporting Anarchists. If they mean philosophical and peaceable Anarchists, Warren, a descendant of Warren of Bunker Hill, was the great American Anarchist. If they mean by Anarchist those diseased and unsettled minds which brood upon the tyrannies of government until a death stroke at the visible head of government is the consummation of their broodings, we ourselves have bred the only assassins who have struck at our presidents. Have we got to learn all over again what the world is supposed to have learned hundreds of years ago, that the greatest safety lies in liberty and the greatest danger in tyrannous repression? You cannot imprison ideas. You cannot kill them. There is one thing certain, that the progress of humanity has been toward liberty, and there is another thing certain, that humanity will still continue to progress toward liberty, and those who would gain for the world more liberty are true prophets, and those who would take away anything of the liberty which has been so dearly gained are walking backward into a pit.—Charles E. S. Wood in the Pacific Monthly.

John Turner, the English Anarchist, is the first person to be arrested under the anti-Anarchist law passed after the shooting of McKinley. This law provides that persons who do not believe in the present government of the United States may be deported if they have not been three years in the country. It does not say they must *advocate* the overthrow of the present government, but it is sufficient if they merely believe that it should be overthrown. Not only this, but any American citizen inviting such a person to come to America to visit him is liable for a long term of imprisonment. This is free thought with a vengeance. The great White Czar will soon be sending emissaries to sit at the feet of our Washington Gamaliels and get pointers on how to rule an empire.—The Co-Operator.

BIRD SHOT.

In a recent issue of Free Society an article is published from "Law and Authority," by Peter Kropotkin. The article is in reality a stricture on the Socialist philosophy, but all the way through is a better defense of Socialism than individualism.

This writer says: "Two-thirds and often as many as three-fourths of crimes in the nature of injury to persons are instigated by the desire to obtain possession of some one's wealth. This immense class of so-called 'crimes and misdemeanors' will disappear on the day on which private property ceases to exist." To this all Socialists will agree, while many Anarchists cannot, for they believe in private property. But what is to be done, according to Kropotkin's estimate, with the "one-third" or "one-fourth" of the crimes that would remain after taking away private property? Those who will kill through jealousy or revenge—shall society have no protection from its murderous, unbalanced members like the Czolgoszes, Guiteaus and Hersheis? If protection is afforded from such characters all should contribute to the expense, and this is the Socialist's reason for any government or force at all, and we consider government to this extent at least indispensable.

If we take away the right to private property in capital (not wealth), then the need of force or government at once ceases, except as to protection from those who disregard the equal rights of others. With this exception Kropotkin's article voices the sentiment of all scientific Socialists. When all that is publicly used will be publicly owned and all that is privately used will be privately owned, then force in government, except to meet the very rare cases of "injury to persons," would vanish. Then government would partake of the nature of a bureau of information.

Private property in capital is the root of nearly all the evils which afflict society to-day. By capital, in contradistinction to wealth, I mean that which is used to make more capital. Society, the collectivity, must control all capital. Then the incentive is destroyed for one individual to exploit or made a profit or take an advantage of another individual. We do not need to change human nature. Simply remove the opportunity for profit or advantage that one individual holds over another; then we make it easier to do right than wrong, easier to earn than to steal a living. So long as any incentive remains for one individual to exploit another this world will remain a veritable industrial hell. Remove this incentive by making all capital publicly owned and we would begin at once the erection of a paradise.

HENRY E. ALLEN.

BABYLONIAN ORIGIN OF NEW TESTAMENT.

A careful examination of the mythology of the Babylonians goes to show that it abounds in parallels to both Old and New Testament conceptions. Not only is this true of the contents of the historical books, but also of the Epistles and the doctrinal teachings of the New Testament writers; especially does the Book of Revelation demonstrate this theory. Babylonian elements can be traced in the doctrine of the pré-existence of Christ and of his wonderful birth from a virgin; in the glorification of the Christ Child by the chorus of heavenly singers; in the miracles of the Lord, especially those that demonstrate his power over devils, even to the extent of expelling them; and in his descent to the lower world and his ascension to heaven. To Babylonian sources may also be traced the Christian mysteries of baptism and the Lord's Supper, church doctrines concerning angels and devils, and eschatological beliefs regarding the region of the dead, life beyond the tomb, and kindred matters. Although in some of these questions the data in hand are not yet sufficient to raise scientific conclusions above all doubt, and the whole hypothesis must for the present be regarded as problematic, yet the materials are sufficient to justify the main contention that the traditions of the Jews and of the earliest Christians are full of Babylonian elements. It is also evident that such elements were not mechanically and outwardly adopted, but were inwardly assimilated and appropriated in such a manner that the introduction of these Babylonian factors in a marked degree modified the original teachings of Judaism and Christianity.—Professor Zimmer, University of Leipsic.

The entire New Testament shows the evidence of Oriental and in particular of Babylonian influences. The post-exilic Jews were very susceptible to influences from other sources, and practiced a religious syncretism to a marked degree. In primitive Christianity the same factors can be recognized, especially in the writing of the Apostles Paul and John. Nowhere else are the Babylonian elements more readily detected than in the Apocalypse, where the seven spirits, the twenty-four elders, the four heavenly visions of animals, the two witnesses, the book with the seven seals, the heavenly Jerusalem, the marriage of the Lamb, and many other details are to be attributed to Babylonian teachings. The same is true, though not to so marked a degree, of the historical and doctrinal contents of the rest of the New Testament books—as illustrated, for example, in the story of the childhood of Christ, the narrative of the baptism of Jesus, his temptation, his transfiguration, his resurrection, ascension, descent to Hades, etc. On the whole, the Christology and the eschatology of the New Testament are largely composed of Babylonian elements.—Professor Gunkel, University of Berlin.

CHRISTIAN PAGANISM.

If one of the priests of Isis or Osiris could return to life again and visit a Roman Catholic cathedral on the continent, he would see many things that would recall to his mind the mysterious religion of the ancient temples—the lights on the altar; the peculiar vestments of the clergy; the incense; the sacred image moving in procession, "escorted by the tonsured surpliced train," which Juvenal satirized centuries ago; the worship accorded to Madonna and child, a paraphrase of that given to Isis and the infant Horus; the nimbus (a solar emblem) about the head of the pictured saint; the very orientation of the cathedral itself.—The Open Court.

Early Christianity was in all its essentials a special development of the common religious ideas of Asia Minor and Syria.—Grant Allen.

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WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

LUCIFER.

THE LIGHT-BEARER.

PRICE FIVE CENTS. CHICAGO, ILL., MARCH 3, E. M. 304. [C. E. 1904.] WHOLE NO. 1010

JOHN TURNER RELEASED ON BAIL.

Washington, Feb. 29.—An order has been issued in the Supreme Court of the United States for the release of John Turner on bail, and the hearing of his case by the court has been set for April 4.

WOMAN AND A NEW HUMAMITY.

In the past, woman was considered by man to be an inferior, an obstacle, a necessary evil, a slave, a drudge, unclean and without a soul or reason, until, in the sixth century, the bishops of the Church, after much discussion, finally voted that she had a soul. But nearly a thousand years after this discussion in favor of the humanity of woman in Christian Europe it was still contended that the women of newly discovered America belonged to the brute creation, possessing neither souls nor reason. As late as the sixteenth century, an anonymous work appeared arguing that women were no part of humanity, but a species of an intermediate animal, between the human and brute creation. Until the time of Peter the Great, women were not recognized as human beings in the Greek Church. As late as the Woman's Rights Convention in Philadelphia, in 1854, an objector in the audience cried out, "Let women first prove they have souls; both Church and State deny it." All this and much more can be learned by reading, "Woman, Church and State," and the Bible view of woman is little better; not even the New Testament, with its "Let your women keep silence in the churches," and "I suffer not a woman to teach," and "Wives, be under subjection to your own husbands," and its view of young widows, and much more to the same effect. But notwithstanding all this, and with the common school, college and all institutions of learning closed against her, until within the last century—in spite of all that has been done by man to degrade her and prevent her progress—woman has slowly but surely improved intellectually and physically and spiritually, until to-day she is a recognized equal, standing side by side with man in almost every walk of life. This she has achieved in spite of much opposition. And now that the barriers are mostly withdrawn, now that the schools are open to her, now that man encourages her efforts, woman of to-day may well be thankful that she lives now instead of in the past.

Few of the women of this day know what they owe to Mary Lyon of Massachusetts, and those like her who have so smoothly paved for them the pleasant ways of learning. One hundred years ago girls were not allowed to go to school. In 1788 it was voted in town meeting in Northampton, Mass., not "to be at any expense for the schooling of girls." When the first high school for girls was opened in Boston, in 1825, there was such a great outcry against the innovation, and so many girls applied for admission, that the scheme was abandoned, and was not again attempted until 1853. In 1826 the school committee of Concord, Mass., passed a resolution that "from the first day of December to the first day of April, no misses under ten years of age shall attend school in the center of the town, nor any over the age of ten years where there are forty male scholars attending the school." Such was the actual position of young women in this country with reference to the means and opportunities of an education, when, in 1837, Mary Lyon opened her school at South Hadley. When her scheme became known and she began to ask assistance to build and furnish such a school, the whole thing was declared to be impractical, unnatural, unscriptural, unfeminine, unchristian, and whatever else was wrong and visionary. It was believed to be an innovation unheard of and uncalled for, the women did not want to be educated, and this in the face of the fact that the girls' school in Boston was closed because so many sought admission—and if women were educated it would ruin their health, impair their womanly delicacy and modesty, unsex them, unfit them for their proper sphere. Against these railing accusations Mary Lyon had nothing to plead but her heavenly vision, and she pleaded as for her life.

The past is too horrible and we gladly turn from it to consider the present and future. Step by step woman has advanced until to-day her prospects in life are as bright as that of man. Already she wins as many or more school honors as man, and whatever she undertakes her success compares favorably with man's. And the future is all before her, with its opportunities to help make this world a fit dwelling place. The combined efforts of both man and woman are necessary to right the many wrongs which man in his ignorance, has created. A few men and women have come to believe that if only desired and designed children were born they would be better children and consequently better men and women. If this idea could be universally taught and believed and practiced, and love take the place of what is considered by man to be love, in time we would have a humanity in which there would be little in common with what we now have. To teach man her idea of love is part of woman's work, and man must learn and believe the right meaning of love before we can hope to have a much better humanity. Woman's idea of what constitutes love between the sexes is widely different from man's. Man thinks physical attraction is the chief and almost only necessary element in love, and by acting upon this idea has, to a very great extent, caused pure-minded women to depreciate physical attraction, thereby doing almost if not quite as much harm as man has done by overestimating its value. The thinking, pure-minded woman would have harmony of temperament, similarity of tastes, congeniality of disposition, likeness in point of capacity, a similar degree of culture, as well as physical attraction. Humanity has gradually improved, not because of the teaching of the Church, but because nature always does its very best with the material it has to work with. So now that man has evolved to where he knows that woman is an actual necessity, and woman to where she knows she is an equal necessity, neither of more importance than the other, we can dream a dream; we can dream we see a land, and on the hills walk brave men and brave women, hand in hand, looking fearlessly into each other's eyes, and the women also holding each other's hands, and our reason tells us that such will be the future of this world, when our new humanity comes upon the stage of action and so changes conditions that it is possible for heaven to be on earth and in this life.

SARA CHRIST CAMPBELL.

THE SOLE DUTY OF THE PRESENT.

The future that is trying to dawn struggles against the past that is trying to prevent it. All that the present has to do is to declare against the past, for the duty of the present is to suppress all the barriers and oppose all the obstacles that retard the march of humanity.—Henry Maret.

A PLAIN STATEMENT OF FACTS.

In reply to numerous inquiries conveyed by letters through friends (neither of them can get a letter, except through a second party), Mrs. Helen Wilmans Post and Mr. C. C. Post have issued a pamphlet containing a brief statement of the facts in their case, from which the following extracts are taken:

The first attack on us was the bill drawn by the Medical Association of the state intended to make it criminal for any one to heal the sick except themselves. This was defeated in two successive legislatures, evidence that public sentiment is not with the doctors.

Then came an order from the Postmaster General to the postmaster at Seabreeze ordering that all letters addressed to Helen Wilmans be marked "Fraudulent" and returned to the writers. Thus cut off from the use of the mails by which to reach those who best could prove their innocence, Mrs. Post, together with Mr. Post and Mr. Burgman, were indicted and arrested on charge of swindling in the name of fifteen people, not one of whom made any charge against us or even knew of the use of their names.

At a hearing before the postoffice officials in Washington, on request to have Mrs. Post's right to the use of the mails restored to her, we were told that, while she might not get mail as Helen Wilmans, she might continue her mental healing business and get mail as Helen Wilmans Post, Mrs. H. W. Post or Mrs. C. C. Post. This hearing was before Mr. Christiancy, acting for Mr. Tyner (both of whom have been forced to leave office because of proof that they were engaged in blackmailing legitimate business firms while permitting recognized swindlers to do business on payment for the privilege).

Mrs. Post at once notified her many correspondents of the name under which they must in future address her, when we were again indicted in Macon, Ga., on the general charge of fraudulent use of the mails, though still no one complained of being defrauded, and we were under bonds to appear for trial at Jacksonville. All these indictments were eventually quashed, but immediately new ones were obtained at Tampa, and later still in Jacksonville. Meantime fraud orders had been issued against the name under which Mrs. Post had been told she could continue business, against C. C. Post, against C. F. Burgman, and against Mrs. Post's paper, Freedom, so that not one of the accused could get a letter from any one; and, as a matter of fact, letters written the accused by persons offering to testify in their behalf, by the attorneys whom they had employed to defend them, and by friends inclosing money, were marked "fraudulent," returned and never reached the hands of the accused.

If the American people will permit citizens to thus be deprived of every right guaranteed by the constitution, permit them to be branded as criminal without trial, without a hearing even, by an appointee of the President, denied the means of communicating with those who can best prove their innocence, or with the attorneys who are to plead their case, and then be arrested on the charge of swindling persons who say they have not been swindled, but benefited—then are the American people fallen from their high estate as lovers of liberty and fair play.

But there is more to be told: At the trial just ended Mrs. Post only was put on trial.

The judge in his charge to the jury stated that the only question for the jurors to determine was whether Mrs. Post believed that she could heal and intended to do so, when she "devised the scheme and advertised that she could heal," etc.

To prove that Mrs. Post believed that she could and did heal, volunteer witnesses came from a dozen different states, each of whom testified to having been healed of some serious malady by Mrs. Post; and her clerks, summoned by the prosecution, testified that 80 to 90 per cent of her patients reported being entirely healed or greatly benefited. To prove further her faith in mental healing, evidence was brought that she had paid other mental healers over $1,000 to treat a member of her family. In no other way possible could Mrs. Post prove that she acted in good faith and believed she could and did heal. How could she help believing that she healed when daily those whom she treated wrote her that she had healed or was healing them, or how could any juror fail to know that she must believe it? The judge, in his charge to the jurors, told them in substance that unless they, the jurors, themselves understood the law of mental healing under which Mrs. Post claimed to heal, or unless the law was commonly understood and accepted, the testimony of those who testified to being healed "could properly be ignored." He went further and instructed the jury that the evidence of the witnesses who testified to being healed by absent treatment could not be considered. Yet their evidence was the only possible means Mrs. Post had of proving her innocence, and it was for scheming to defraud these, and such as these, that she was being tried.

The exact language of the judge is as follows:

"The court has permitted several parties to testify as to their relations with the defendant. Although they, in terms, testified that they had been treated by the defendant and cured, it at the same time appeared that these parties were at great distances—hundreds and sometimes thousands of miles—from the defendant, and totally ignorant of her acts and doings at the time they alleged the defendant treated them; such testimony was so contrary to the well-established rules of evidence and natural law that it could not be accepted as stated."

Here was one on trial for claiming that she could heal absently; here the witnesses testifying that they were treated absently and healed; that they wrote and received letters weekly from Mrs. Post during the time they were being treated; that under her treatment they were healed after being abandoned by the regular doctors. Yet the judge instructs the jury that a person charged with defrauding, through the use of the mails, persons by promising to treat them may not have the evidence of the party treated and healed to prove her innocence.

But the judge did not stop there. What follows is from the columns of the daily papers of Jacksonville, the Times-Union and the Metropolis, one a morning, the other an evening paper:

"When the jury retired a great many of those in attendance thought it would only be a few minutes before a verdict would be returned, but they were badly disappointed. Twelve o'clock came and still no verdict. The marshal sent out and procured dinner for the jurors, and it was then seen that there was little prospect of an early agreement.

"At 4 p. m. the court was convened and the jury was ordered to be brought into the courtroom. Judge Locke asked if the jury had agreed upon a verdict. To this Mr. W. P. Gifford, foreman of the jury, replied that the jury was about to ask the court to be discharged on account of not being able to agree upon a verdict.

"Judge Locke then addressed the jury as follows: 'Gentlemen, this is a case that the court demands a verdict, either one way or the other. The court does not dictate to the jury how they will decide, but the court will require a verdict before the discharge of the jury. It is within the discretion of the court to insist upon the jury agreeing. It is necessary for me as judge of the court to go to Tampa to-night to impanel a grand jury. Just how long I may be detained is as yet uncertain. If the jury finds it impossible to agree by 6 o'clock to-night it will be necessary for me to leave you in charge of the marshal from day to day until I return to receive your verdict. There is too much trouble, expense and labor involved in a trial of this kind to have it pass off with simply the views of one or two jurors. The court does not attempt to dictate anything regarding your verdict, gentlemen, but I feel it my duty to do everything I possibly can to see that a verdict is reached in this case. If you cannot reach a verdict by 6 o'clock the court will stand adjourned from day to day, and you will remain in the custody of the marshal until I return from Tampa.'

"Colonel Green, attorney for the defense, objected to the court's remarks to the jury. His objection was based on the ground of coercion on the part of the court, as well as a threat of bodily inconvenience in case the jury did not agree. The objections were overruled.

"About 5:30 o'clock there was a rap on the door of the jury room and a message was sent to Judge Locke that the jury desired to come into court. The court was convened and the jury brought in.

"'Have you agreed upon a verdict, gentlemen?' inquired Judge Locke.

"'We have your honor,' replied Foreman Gifford.

"The verdict was handed to the clerk, who handed it to the court, and afterwards read it. It was: 'We, the jury, find the defendant guilty as charged.'

"The court thanked the jury for their services, and ordered the discharge of all jurors and witness in this particular case."

Here was a threat to hold the jury indefinitely unless they agreed within two hours. They might not agree in two hours, but might in three or four or by morning, but they were told that no judge would be there to receive their decision for days, possibly weeks—he did not himself know when he would return.

And so the case stands, but other indictments, which include both Mr. and Mrs. Post, await the action of the prosecution, and still they are denied the use of the mails. We have appealed, of course, and believe we shall win in the end. By and by the people will wake up to the efforts being made to establish a precedent for the exercise of an authority as great as that of the Czar of all the Russians in the hands of an official wholly irresponsible to any court or to Congress—a power that can be, has been and will continue to be used for the worst of purpose as long as it is permitted. We are not the only victims by many. Our case has become prominent because we have contended against the rulings of the department and now of the court. It has cost us the larger part of what we possessed. It may cost us what remains, but we will contest while we have means of contesting this, the most direct and dangerous attack upon our rights and the liberties of every American citizen ever attempted.

IMPERIALISM AND SOCIAL PROBLEMS.

There seem to be many who have failed to recognize any practical connection between imperialism and the internal social problems of a country. We are apt to think of imperialism as affecting only the foreign policy of the nation, and thus we fail to see its relation to home affairs, except, of course, as it increases government expenditures.

If we seek to get below the surface of vanity and hurrah, and try seriously to discover the real philosophy of the imperialistic movement, what, let us ask, is the impelling motive? Think of what England has added to her territory since 1870: an area of 4,754,000 square miles and an estimated population of 88,000,000! Why this immense expansion? What strong forces are back of it? Manifest destiny and Anglo-Saxon push are words; what is the thing? Mr. Hobson, an English writer, in his book, "Imperialism: A Study," has given the answer:

"It is not too much to say that the modern foreign policy of Great Britain is primarily a struggle for profitable markets of investment. To a larger extent every year Great Britain is becoming a nation living upon tribute from abroad, and the classes who enjoy this tribute have an ever-increasing incentive to employ the public policy, the public purse, and the public force to extend the field of their private investments and to safeguard and improve their existing investments."

In other words, it is in the growth of concentrated capital and the consequent desire for profitable foreign trade and investment that we find the explanation of colonial expansion. It is for foreign markets and the exploitation of weaker peoples that battleships are multiplied, taxes increased, expenditures quadrupled, lives sacrificed, and principles trampled under foot. It is for extending trade influence at the behest of financial rulers that the natural spread of civilization and self-government is disregarded and a domineering tyranny established over unwilling subjects.

All this has become as true of America as of England. We have not an equal necessity of looking abroad, because of our larger home market; but we are looking abroad. It may be that the home market of America still takes 96 per cent of all manufactured articles, only 4 per cent going to foreign markets; but already we find that the extension of foreign trade and the competition in foreign markets are begetting and fostering our imperialism. And at the same time, as has been the case in England, they are beginning to be used as an argument for resisting the demands of laborers for better pay and shorter hours. This argument is being dinned into the ears of British workingmen, and in due time it will be dinned more and more into the ears of American workingmen. Furthermore, the same argument is used to excuse the monopolistic methods of trusts. In an article, for example, in one of the current reviews, a writer concludes a lengthy discussion of the Standard Oil Company by telling how this company sells about 90 per cent of the oil exported, how its power at home enables it to compete in foreign fields, and how it sells abroad at a lower price than at home only where it comes into competition with Russia in the eastern market.

But in a still more intimate way the purpose and methods of imperialism connect themselves with social problems at home. Readers of the Public may, perhaps, remember a book on "Poverty" reviewed some time since in these columns. It was a minute study of the English city of York, in which place the author found that over 40 per cent of the population were virtually paupers. Now, suppose England, instead of overwhelming the Boers, had given her thought and effort to enabling these people to become purchasers of her goods! Well does Mr. Hobson speak of the "absurdity of spending half our financial resources in fighting to secure foreign markets at a time when hungry mouths, ill-clad backs, ill-furnished houses, indicate countless unsatisfied material wants among our own population." Imperialism turns its back on these conditions in the home market. It does not seek to increase this market by a better distribution of wealth at home. It goes about, at the cost of the nation's revenue and lives, seeking foreign markets and foreign investments.

Imperialism talks much about the spread of civilization. When we shall have attended better to social conditions at home, and then only shall we have a civilization worthy to spread. But imperialists do not think so; the present civilization is good enough for them, and they want more of the same kind. So the great financial forces that in both England and America, through the Tory and Republican parties, are whistling patriotism and prosperity to the neglect of the conditions of ill-distributed wealth at home, are the same forces that are backing the policy of imperialism.

Let us recognize the fact that there are many good men in these parties who have not considered the full purport of this policy. There are others who have been carried along by the impulse of a mistaken patriotism, or by the force of cleverly manipulated public opinion. To all these we must appeal to pause and think how false the policy of imperialism is both in spirit and in method. Its spirit is driving us to acts of cruelty and to the sacrifice of the optimistic principles of democratic government. Its method is to divert attention and to turn away from the betterment of social conditions at home, while it seeks new fields to exploit abroad.—J. H. Dillard in The Public (Chicago).

CRIME IN FREE SOCIETY.

In Lucifer of Feb. 25, Henry E. Allen quotes from Kropotkin, where he says: "Two-thirds and often as many as three-fourths of crimes in the nature of injury to persons are instigated by the desire to obtain possession of some one's wealth. This immense class of so-called crimes and misdemeanors will disappear on the day on which private property ceases to exist." "To this," says Allen, "all Socialists agree, while many Anarchists cannot, for they believe in private property." He then asks: "What is to be done with the one-third or one-fourth of the crimes that would remain after taking away private property? Those who will kill through jealousy or revenge—shall society have no protection?" To which I will say as an Anarchist (though as individuals one Anarchist has no right to speak for all), that I, with Kroptokin, do not believe in private property any more than Socialists do—and, as I view Anarchy, it is the true Socialism, the true co-operation, the true communism. Our ideal society is what State Socialists are aiming to attain by force, by law, by government with a horde of officers. True Socialism must be voluntary—true co-operation must be voluntary. When government, the great aggressor, ceases to protect the few in the possession of great wealth, of course great possessions of private property will cease—and the two-thirds and the three-fourths of crime generated by great wealth in a few hands will cease, and along with the three-fourths of crime, the other fourth will also cease in a free society. Mr. Allen tacitly admits that three-fourths of all crime results from private ownership of great wealth, but anticipates a residue of one-fourth to be suppressed by force. If the incentive to three-fourths of crime may be removed by an equal distribution of wealth, may not the other fourth be removed by giving freedom to all? I, with many other, if not all other, Anarchists, claim it would.

The jealousies that now exist he thinks would continue. By the time we are educated to the Anarchistic ideal of freedom and want it, jealousies will cease with other unreasonable passions. Even now many men and women are above jealousy. Jealousy is unphilosophical—unreasonable. If a woman loves another more than she does me, she cannot help it, nor can the other man. It is my own fault that I am not lovely, which should stimulate me to be more so.

In a free society, men and women would reason and cease to force things. It is coercive force that is at the bottom of all the error and evil that exists, and not the depravity of man. Man has been perverted by force so long that many have no appreciation of their own divinity and goodness within them.

J. C. Barnes.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 9.

Up to the time of going to press no decision in regard to Lucifer has been received from the postal department. We are paying postage on Lucifer at the rate of 21 cents a pound, instead of 1 cent a pound as formerly. It would seem that if a paper is not to be the object of charity in receiving a "subsidy," there should be a reasonable rate of postage charged. If all publishers paid a fair price it would not be necessary for the second-class mails to be a loss to the department. As the business is now conducted, the great dailies, which are really published primarily and principally for the money to be made from advertising, are carried by the thousands of tons at a loss. Lucifer is weighed and the number estimated instead of counted. The result is that we are obliged to pay more postage than we would if we should stamp each copy. Last week we were charged for mailing more copies than we had printed, and yet we had a surplus over the mailing. This mistake will probably be rectified, as we have pointed out the error. L. H.

LUCIFER IN ACCOUNT WITH THEODORE ROOSEVELT.

With more than twenty-five hundred miles of railway track intervening between me and Lucifer's office, it is easily seen that I am not in good position to decide, from week to week, as to what is best to do or say in regard to the contest in which, for some months past, we have been involved, through no fault of our own, with the postoffice department at Washington, D. C.

Hence I think it should excite no surprise that I have left to others, in the main, the task of holding up Lucifer's side of this defensive fight for liberty and justice against official, not to say officious, meddlesomeness.

So far as I am able to see, at long range, the right of free expression of opinion by public press and common mail has been well upheld and bravely defended by Daughter Lillian and our co-workers in Chicago, New York, Boston and elsewhere. One of these helpers went to Washington and interviewed the First Assistant Postmaster General in behalf of Lucifer. Others have written letters to and received replies from headquarters of the postoffice department, all of which efforts have probably been more or less helpful in securing a hearing for readmission to second-class rates of postage.

Careful readers have doubtless read the published correspondence between Lucifer's office and Postmaster Coyne of the Chicago postoffice; also the letter of Edwin C. Madden, Third Assistant Postmaster General, in the issue dated Feb. 18. While no commendation is needed from me, as I think, in regard to Lillian's replies to the letters of these high officials, I will ask all readers of Lucifer to note particularly her comments on the letter of Mr. Madden, and the wording of that letter itself.

With Lillian, I would ask:

If not to tell under what conditions mail will be transmitted, *what* [in thunder!] *is the function of the postal officials?*

If these officials cannot or will not condescend to tell common mortals what are the "requirements of the law" that controls, practically, the freedom of speech and of press of the country, what is the use of spending annually large sums of the people's money in salaries to pay these lordly heads of "departments"?

Several points in Madden's letter call for special comment, but believing our readers capable of making their own reflections thereon I will simply add that, to my thinking, there is a whole volume of suggestions in the phrase, "admissibility to the mails at the subsidized second-class rates of postage." Webster defines subsidy as—

"Aid in money to purchase assistance or support."

Why should there be a "subsidized" rate of postage?

Does not the word itself plainly imply discrimination, privilege, inequality, inequity, injustice?

If all printed matter were put on the same level as to rights in the public mail, would it not save a world of trouble, of expense, of worry and wrong, intentional or otherwise, in classifying or assorting? And would it not do much to vindicate our boastful claim that here in this country there are no privileged classes or orders?

So long as our government assumes the role of a parent in the way of giving privileges to one class of printed matter that are not allowed to others in transmission through the mails, just so long may we expect liberty and justice to be outraged in the name of law and order.

If the postoffice department were recognized as having no duties, no responsibilities, except those of a common carrier, there would be little or no chance for rich and popular journals to receive favors that are denied to the poor and unpopular, nor would there ever have been opportunity for a semi-theologic organization such as the "New York Society for the Suppression of Vice," to secure the enactment of postal laws against "obscenity," under which laws hundreds of innocent persons have been imprisoned, robbed of their hard-earned property, and in some instances brought to untimely graves.

* * *

It is well to be politic and prudent when in the power of irresponsible masters, but is it true that the appointees of Theodore Roosevelt are our *irresponsible masters?*

For one, I simply refuse to so consider the situation.

I still contend for the view, the doctrine, that our elected ones are our *servants*, not our *masters*.

As such, I feel disposed to call Theodore Roosevelt to account and to demand of him why it is that an issue of Lucifer, No. 1000, dated Dec. 17, 1902, should be held two months or more in transit from the office of publication in Chicago to its purchasers in all parts of the United States, to say nothing of foreign countries.

As I see the facts of the matter, it is simply a case of unlawful detention, of unwarranted interference between seller and buyer. We publish a weekly paper and take money in advance for yearly subscriptions, obligating ourselves to furnish a copy of our paper each week to all who pay in advance the stipulated price. One of the weekly issues of this paper, dated as aforesaid, was carried by the sellers to the postoffice in Chicago for transmission to the buyers. Soon there came complaints from these buyers that that particular number of the paper had failed to appear. On inquiry it was found that the whole edition was being held by the postoffice servants in Chicago, under instructions from the appointees of Theodore Roosevelt at Washington, and up to this time all our efforts to get the said issue of Lucifer released and sent to the purchasers have been unavailing.

Here, then, is a clear case of failure in the carrying out of a plain business contract—a legitimate or lawful business contract.

WHO IS TO BLAME FOR THIS FAILURE?

The makers and sellers of the paper called Lucifer have done their part. They cannot deliver the paper to the homes of the purchasers, so they deliver the goods to the common carrier, the United States mail, and tender the stipulated payment for transmission and delivery.

What more can they do?

So far as they know, they have violated neither law nor justice. The paper was filled with matter similar to that usually published therein—similar to that published in what are called reform journals; edited carefully and conscientiously with a view to sustaining the high character of the paper as a defender of the rights of all citizens to life, liberty and pursuit of happiness—which character the purchasers had a clear right to expect each issue to sustain.

The purchasers are directly and chiefly the losers.

They ask the reason why.

The publishers are secondarily and indirectly the losers. If they cannot get their product delivered to purchasers, their paper must suspend publication.

They ask the reason why.

* * *

It is true—as seen by correspondence, published and unpublished—that the claim has been made that the issue of Lucifer dated Dec. 17 is "unmailable" on account of the immoral character of its contents; that is, because it contains "obscene" matter.

What particular article or articles in that paper are called obscene or immoral we have never yet been informed, but had we been so informed such information would not help to clear up the matter until we know *who it is* that decides whether the paper in question violates the statute defining the offense called obscenity. So far as we have been informed, the accused issue of Lucifer has never been brought to the notice of any court of justice—no court that is authorized by our system of government to take cognizance of crimes and misdemeanors.

As I understand the matter, Theodore Roosevelt is an *executive officer only*. It is his business and that of his appointees (including the Postmaster General and his assistants) to execute the laws, not to make laws, nor to decide whether any particular law has been violated; this latter being the duty of the judicial branch or department of the federal government.

Such being my understanding of the duties devolving upon the co-ordinate branches of the national government, I charge Citizen Roosevelt, our present chief executive servant, with *malfeasance in office:* the particular offense being the failure to deliver one thousand copies, more or less, of the paper called Lucifer the Light-Bearer, to its purchasers, and refusing, when called upon, to give any adequate or substantial reason for such failure to perform his sworn duty as a public carrier.

In accord with the maxim that an injury to one is the concern of all, and in accord with the spirit of another well-known saying that ours is a government of the people, by the people and for the people, I now call upon my fellow citizens—upon all who love justice and abhor tyranny, to assist us, the publishers and subscribers of Lucifer, to *compel* our present chief executive servant to release the said edition of Lucifer from its present confinement at the Chicago postoffice and cause the same to be properly delivered to its rightful owners, the subscribers, at their homes or places of business, in compliance with the sworn duty of the officials of the executive department of our national government. M. HARMAN.

It would seem that, in the opinion of the truly orthodox, the people who happen to be burned to death are in great luck. To the ordinary unsanctified mind, the fate of the victims of the Iroquois theater fire was most horrible, but I find this comforting sentiment in the Women's Catholic Forester. In verses on those who perished in that fire are these lines:

> "We the lost ones—they triumphant,
> Through the torrent to the port,
> Safe with God, their trials ended;
> Ours the sorrow, ours the load."

From which it would seem that their God is a partial God. He should send enough fires so that "we, the lost ones," would have equal opportunities to be "safe with God."

As the firemen were bringing the dying people out of the flames an archbishop stood and granted absolution to every one that passed him. So, by a few minutes of the torture of fire and suffocation, they were spared an eternity of similar suffering. From that point of view, they were surely to be congratulated. L. H.

MATTIE E. HURSEN.

This is a name familiar to many of Lucifer's friends, and these friends will learn with regret that on Feb. 22 she quitted this state of existence. She fully believed that it was only to enter another and broader. She was an enthusiastic Spiritualist, and an earnest worker for various reforms. She had been a reader of Lucifer for about fifteen years, and six years ago was for several months a member of our household. At that time her hands were stiffening with what was supposed to be rheumatism, but she did the greater part of our housework in spite of the pain and disadvantage under which she labored.

She often "spoke in meeting," and when she spoke she had something interesting to say. Her experience in marriage made her particularly interested in Lucifer's work, and it was largely to that experience that she attributed her long years of suffering. About two years ago her disease had reached a stage in which she was almost helpless. She grew gradually worse, and since last June was able to take scarcely any nourishment. She said, when I last saw her living, the week before her death, that she could sympathize with a starving person, who would do anything to obtain food, "for I have starved to death," she said. Her mind seemed as clear as ever up to within a few hours of her death, when she became unconscious. She said she wanted no funeral services, and that she wanted her body cremated, which requests were complied with. In silence her children and a few of her friends watched her pass from sight in the beautiful crematory at Graceland Cemetery.

A broad-minded, generous, helpful woman is gone from us. If she was not mistaken, she is now resuming her work, but whether such is the case, or whether she has sunk into oblivion, we can be glad that her suffering is ended. L. H.

Replying to the inquiry in a recent issue concerning colonies in California, I would say that, to my thinking, the mountain and foothill regions of central and perhaps also northern California offer specially fine inducements for those wishing to form settlements on the co-operative plan. I have specially in view one such prospective settlement in the Santa Cruz Mountains, sixteen miles from San Jose, or sixty-seven miles from San Francisco. At this place it is hoped to practicalize Lucifer's doctrine in regard to associative life. For particulars address Dr. Jannay, 1016½ Washington street, Oakland, Cal.

M. H.

Mr. Moses Harman's present address is 126 South McLaughlin avenue, San Jose, Cal.

PAGAN IMPRESS ON CHRISTIANITY.

The worship of Jesus was no part of the original Christian cult, and, had Christianity been confined to Palestine and to the Jewish people, could not have been established. The Jewish mind never took this attitude toward its heroes, never could admit the notion of a man-god. But elsewhere in the Roman empire the case was different; the people had long been accustomed to deify their heroes. The dead emperor was fairly sure of apotheosis, and sometimes this elevation took place before his death. So, naturally enough, when Christianity was transplanted into this different environment and began to take root, Jesus, as the head of the new spiritual kingdom, was, in true Roman fashion, made an object of worship. The use of images came from the same source. In like manner many an old ceremony was christened and adopted. When Paul and his associates undertook the publication of the gospel to the pagan world there is no evidence that they went with a fixed order of service for the churches they should found; on the contrary, there would seem not to have been as yet any fixed order. There is no specification in the New Testament how a public service should be carried on; the ritual, apparently, beyond the simplest elements, was yet to form. The leaders had a large liberty—had only to consider what was of immediate fitness and propriety. The minds of converts were, of course, full of pagan ideas, their hearts bound to pagan customs. Some of these ideas were good enough, and the preacher was often brought face to face with the question whether they were not virtually Christian ideas; some of these customs, too, were good enough, and the strongest of reasons existed for their continuance, and they were accordingly adopted into the Christian ritual and the Christian calendar.—Rev. Newton Mann in Unity.

SAFETY LIES IN FREEDOM OF SPEECH.

Secretary Cortelyou has interpreted the anti-alien and sedition law to mean the exclusion of John Turner.

John Turner is known in Buffalo. He spent some weeks here not many years ago. It is the testimony of all who met him that he is an intelligent gentleman, opposed to every kind of violence. Whether the law was intended to exclude a man of this kind is now before the courts.

Now, if the law was designed to exclude any people save those who advocate crime and violence, it is a bad law. If this law be held to exclude John Turner, it would exclude Tolstoi, the foremost citizen of the world, and Elisee Reclus, one of the foremost scientists of France. It would exclude George Fox and the founder of the Christian religion, were they living, for John Turner is no more an Anarchist than these men, or, to speak more accurately, he is the same kind of an Anarchist as these men. It may seem to some irreverent to speak the name of Jesus of Nazareth in this connection, but if the words of Jesus are correctly reported, he did not believe in government by force. Quakers and Shakers, Menonites and non-resistent Christians of many kinds, have all believed that they could not be consistent followers of Jesus while participating in a government founded by and supported by force. Without a religious, or at least a Christian basis, John Turner believes precisely as these do; and if Turner is an Anarchist, then Quakers are Anarchists, and any law that would exclude Quakers is a stupid law.

It is a strange fact, but it is a fact nevertheless, that the gentlest people are the ones that apparently are hated most. Our Puritan forefathers used Quakers worse than we now use assassins, for they burned them. And what was their offense? Why, they would not go to law and they would not fight. They relied on intelligence and love to rule the world, instead of force.

Now this is Anarchy, and John Turner, believing this, is an Anarchist. In the popular thought an Anarchist is one who believes in assassination. This misunderstanding is perhaps natural, since the man who killed President McKinley claimed to be an Anarchist. But the man who killed Garfield claimed, I believe, to be a Baptist. He certainly claimed to be a Christian. Yet no one assumes for this reason that Baptists or Christians are dangerous people. Of all men the Anarchist is the one whose belief pledges him to the most peaceful methods.

I am not an Anarchist, because I believe force is still needed in this world; but I believe we need much less than we have, and that more and more intelligence and love are to take the place of force. I believe we can all safely say with Thoreau: "I heartily accept the motto, 'that government is best which governs least,' and I should like to see it lived up to more rapidly and systematically. Carried out it finally amounts to this, which also I believe: That government is best which governs not at all; and when we are prepared for it, that will be the kind of government we will have."

I believe that any man who advocates violence or murder should be locked up as a lunatic. But any law that makes it a crime to invite Tolstoi to visit this country is a very stupid law. Milton said: "The whole truth has nothing to fear from the whole error." The world's experience shows that Milton was right.

Life and property are always safest where thought and speech are freest. England, where Anarchists of every type of thought are given freest utterance in Hyde Park every Sunday, is almost the only country where a ruler has not been assassinated in recent years. There is no line we can draw marking a limit beyond which speech may not safely be free. The moment we say of any idea, "It is dangerous," the way is open to all tyranny. If the people cannot be trusted to decide what ideas are wise or foolish, democracy is a failure. The best way to cure a fool of his folly is to let him make a fool of himself, provided, of course, his folly harm no one else. If it be folly to believe that we can get along without a government of force—and all governments mean force—it is a folly that harms no one, since we have had Quakers and Shakers and Passive Resistent Christians among us for a long time, and the world is better for them all.

Turner has no wish to come to America, if America does not want him. He is willing, however, to spend six months in prison, treated as though he were the worst kind of a criminal, if by so doing he may help to preserve free speech in this country that has used him so badly. If this does not stir us to speech and action, and cause our hearts to go out to him, then is there little hope for us left.—From an address by Rev. L. M. Powers (Universalist), at Buffalo, N. Y.

A NEW WORK ON MONISM.

Charles H. Kerr & Co., 56 Fifth avenue, Chicago, announce for early publication a philosophical work by Charles Kendall Franklin entitled "The Socialization of Humanity: An Analysis and Synthesis of Nature, Life, Mind and Society through the Law of Repetition—A System of Monistic Philosophy." To quote the first sentence of the preface, "The object of this investigation is to trace physical, organic and social phenomena to their sources in order to discover their laws, so that the subsequent expenditure of energy in nature, life, mind and society may be determined for human welfare." This is what the book attempts, and in a large measure accomplishes.

The author shows in plain, simple language that all nature is passing through a process in the expenditure of energy along the line of least resistance; that, following the Law of Repetition, there are four forms of this great Law of Motion developed: first, as in physical nature, where the line of least resistance is determined by blind conflict; second, as in organic nature, where it is determined by instincts and ideas; third, as in the individual man or woman, where it is determined by the moral sense; and fourth, as in society, where it is determined by the social sense; that each of these methods of the expenditure of energy is a new law of motion which is a more economical method of expending energy than the other preceding it, and that the perfect economic expenditure of all energy can only be attained by the socialization of the race, an end to which the universal process in the expenditure of energy in nature tends, and which will ultimately and inevitably be attained by the factors now at work.

In morality the work shows the inadequacy of Christianity as a race-religion and establishes in its place the religion of morality, which is destined to last so long as the race exists. In philosophy it shows that heretofore we have understood things only allegorically; that the great idea of God is only a symbol for the race; that all our hopes, aspirations and longings for a wider, deeper, fuller and purer life are to be realized here on earth in the socialization of humanity, with the perfect expenditure of all energy, and not in a dream-life beyond the grave. It suggests a solution of the ultimate metaphysical problem of knowledge by tracing the origin of mind from inorganic nature, showing that external energies produce the senses, that the senses produce the intellect, that the intellect is only a developed form of the external energies producing it and is identical with them; that man is only a developed form of all the energies of nature and thus knows the ultimate nature of things by identifying them with his own being. It traces the kinship of chemism, will, love and religion, showing that one is a developed form of the other with similar functions, resulting in similar phenomena; and that a continuity in all nature is thus established. It shows that plants and animals, the differences of the sexes, the functions of order and progress in society are due to a division of labor in the blind expenditure of energy in nature and society. It shows that capitalism is only one of many forms of producing property which humanity has adopted while passing through its evolution from primitive democracy to social democracy, and that individualism will inevitably be supplanted by the socialism of the race, which will result in the perfect expenditure of all energy through verifiable, public, corporate knowledge. It reconciles religion with science, freedom with necessity, responsibility with autonomy, and eliminates all of the heartrending contradictions of theology in its monistic explanation of good and evil.

This work is presented as an exposition and development of the general theory of evolution rather than of historical materialism, which, however, the author accepts by implication, if he is not rigorously consistent in applying it. The writer's style is eloquent, his absolute sincerity is manifest, and his book will be of immense service to those who have realized the inadequacy of conventional religion and philosophy to explain the facts of life, and who wish to examine vital questions from the viewpoint of modern science.

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VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Emeline A. Prescott, Hallowell, Me.: I want two papers every week. I will distribute them where I think they will do the most good, as I have done with all papers on reform in the past. Your troubles worry me. I hope you will conquer. If I were younger I would do better by you than I now can.

Cornelia Boeklin, Brooklyn, N. Y.: Of course I am willing to pay the $2 a year for Lucifer as long as I have the $2 to spare. Am very sorry you have been so much annoyed by the authorities, but so it goes. Very glad your father is in California and seemingly finding the general outlook somewhat encouraging.

Cornelia Forward, Manton, Cal.: Am sorry to know the postal authorities are giving you so much trouble, and hope that Lucifer will survive through it all. I look with eager expectancy to its weekly visits, and hope that it may live long to illumine the darkness. Let the friends of Lucifer unite to maintain it, to help the editor in the grandest purpose for which man can work—the uplifting of humanity. By all means let Lucifer live.

R. N. Douglass, Postville, Iowa: Kindly send me a few copies of Lucifer No. 1008, containing three or four pages devoted to the Turner case. I inclose 25 cents to pay for same. I wish that article could be in the hands of every thinking man in the United States. It seems to me that there is more good or evil to come from that affair than from any single thing that has transpired for many years. I think that you are doing splendidly in the absence of your father. Long may you both live.

J. W. Rose, Helena, Mont.: If a man and woman desire to live together, how would it do for them to register, make a record in county and state? I know very well anything our present government indorses is fraud. I think the woman should own the home and vote, and that the franchise should be an intellectual qualification. Before these things can come to pass the two old parties must go; also metal money must go, and to start these things co-operative enterprises must be established and all public schools must be on practical industrial lines.

C. R. Price, M. D., Bradford, Tex.: How glad we are to get Lucifer again. We are eighteen miles from the railroad and get the mail twice a week. People here do not take papers and they are eager to get anything to read. Negro males must keep aloof from white women, but white males seem to have no hesitancy in approaching the colored women. I think the race question will settle itself. Will be in Chicago ere long and will be pleased to see any persons who may desire to settle on land that will produce abundantly nearly everything in the line of cereals, fruit and vegetables. Forty acres make a good farm—twenty acres broken and cleared, and the other twenty acres left for timber and pasture. Persons settle here and make everything out of the woods, nails excepted.

H. F. Odell, Flagler, Colo.: I think the postoffice department has used you shamefully. You wrote and offered to conform to their demands if you could find out what they wanted. Instead of informing you, they excluded Lucifer from second-class rates. Evidently the government does not desire to have postal laws, rules and regulations that can be understood and obeyed. They want the power to exercise despotic favoritism. There is not a lawyer in the United States that could have told you how to comply with their rulings in this case. Nearly every reform paper in the United States has suffered from the postal authorities in some way, especially if they do not bow more or less to plutocratic sway. I take twenty papers, and of these seven have suffered from them. "Freedom" of Seabreeze, Fla., by Helen Wilmans, was suppressed, after failing by legal means, by a "fraud order," cutting off all mail to her and her immediate friends, and hence cutting off the support of the paper. New Thought, of Chicago, by W. W. Atkinson and Ella Wheeler Wilcox, and the Christian, of Denver, by T. J. Shelton, were both refused second-class rates. We receive each paper now prepaid with stamp. Wilshire's Magazine, rather than submit to a blackmail of $5,000 to get second-class rates, removed to Canada and comes regularly from Toronto. Discontent, of Home, Wash., once suppressed as the New Era, was suppressed by having its postoffice discontinued, but now comes as the Demonstrator, mailed from Lake Bay, Wash. The Appeal to Reason, of Girard, Kan., by J. A. Wayland, was too strong to be suppressed and still makes its weekly appearance, with sledge-hammer blows against plutocracy, though harassed continually by the postoffice officials. I hope the other one, Lucifer the Light-Bearer, may continue to spread the light over the darkened pathway of sexual slavery until the horrible legal prostitution under the sanction of marriage is fully revealed and blotted out. I will still continue to take Lucifer, if you have to not only double but quadruple the price.

I would suggest that no controversial article be admitted that reflects in any way against the equal intelligence and honesty of opponents.

Oscar Schlief, Laurium, Mich.: I should like information about any societies promulgating your doctrines, especially in Wisconsin or Michigan. Is the communistic society at Oneida, New York, still in existence?

[I do not know of any such societies in the states named. Send to the Demonstrator, Lake Bay, Wash., for information regarding the association at Home. Perhaps our readers will give Mr. Schlief information in regard to others. The old Oneida community no longer exists, though the manufacturing business established by the founders of the community is being carried on flourishingly as a stock company, the shares being owned principally by the children of the original members.—L. H.]

PHYSICAL SCIENCE.

Modern civilization rests upon physical science; it is physical science that makes intelligence and moral energy stronger than brute force. The whole of moral thought is steeped in science. It has made its way into the works of our best poets, and even the mere man of letters, who affects to ignore and despise Science, is unconsciously impregnated with her spirit and indebted for his best products to her methods. She is teaching the world that the ultimate court of appeal is observation and experience, not authority. She is creating a firm and living faith in the existence of immutable moral and physical laws, perfect obedience to which is the highest possible aim of an intelligent being.—Huxley.

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Every advance in science, every improvement in the command of the mechanical forces of nature, every step in political or social freedom, has risen in the first instance from an act of skepticism.—James Anthony Froude.

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JUDICIAL USURPATION.

Boston, Feb. 12.—Justice Loring, of the Supreme Judicial Court of Massachusetts, has invented a new method of dealing with sympathetic strikes. It is an injunction against the paying of strike benefits by union men in such cases. The injunction, which is a temporary one, was issued to-day against the International Pressmen and Assistants' Union. The pressmen have been threatening a sympathetic strike in connection with the contest of the job compositors of this city against members of the United Typothetae of America. By the terms of the injunction they are restrained from bringing about this action. That clause of the injunction referring to strike benefits prohibits their payment to those who have already left their work out of sympathy for the strikers rather than because of any individual grievance against their employers. The striking book and job printers are also enjoined from inciting the pressmen and feeders to leave their present employ.—Press dispatch.

* * *

The development of government by injunction is as important as the smothering of an incipient blaze in the neighborhood of a powder magazine.

A court of equity could to-day extend its very strong arm to sell at auction the citizen's goods who is arrested and fined for contempt, without giving rise to anything more than the sensation of a surprise party to the conservative portion of the people. At the extremes of the social scale there would be different opinions as to the civic righteousness of the principle involved. Those who sympathize with the man who is overwhelmed by the opening of the flood-gates of justice will say it is right to resist such usurpation of the taxing power, linked with imprisonment for debt. Those at the other extreme would commend the exhibition of nerve and dignity on the part of the official, and could with a clear conscience say that the injunctive process, in the language of Lord Bacon concerning the star chamber, is a sage and beneficent institution. The first-named conviction spreads the more rapidly because it is natural for a thing to grow from the ground up.

We are too much inclined to think of the ordinary judge as living in a valley of dry bones. Some talented attorney comes into court and speaks the judge fair: "Breathe me now the breath of life into this long bone, so that my master may become the Samson of society."

All the time the smiling attorney is pleading the cause of abstract justice he has the pass of the corporation he is working for stowed away in his pocket; and ten to one his honor on the bench is in the same fix. The pleader gains his end by concealing as much as he reveals. He aims to apply suggestive treatment. In his genial fashion he would have a Minerva-like idea spring full-orbed from the brain of the public servant he addresses to convince him of the possession of surplus power. It must be a comfortable sensation to realize that you are like Robinson Crusoe—monarch of all you survey. Jefferson made the red-headed observation that the less governing we do the better. He had in mind the natural law that the citizen gets stubborn when he is hammered into submission; his adherence to the constitution and the laws ought to be free-will offerings.

The federal judge, for instance, in swinging round his ample circuit reaches a community afflicted with an industrial boil. Instead of applying Franklin's prudential algebra, and without seeing the patient in consultation, he hears the ex parte complaint of those who stand charged with giving the wrong medicine, and grants the injunction. How much truth and falsehood have been woven together into the woof of persuasion the victim does not know. If he did know he might be prepared to bring a suit for slander. The ukase meets the toiler in the middle of the road and orders him to consent to a bad bargain.

Organized wealth may be seeking to add a cubit to its stature. It manifests no disposition to confess that its gain means labor's loss. The plea is always: "Oh, my Lord, maintain the status quot ante bellum." In the same breath it makes the claim that the splendid new conditions created by combination imply expansive constitutional limitations; whereas strict construction must be used on the rebels in the trenches, shops and herding pens of labor.

* * *

Attorney General Knox is on record as saying that the big holding companies have not played the part of alma mater to American prosperity. What they do hold is the big end of the horn of plenty. With equal truth they might be called withholding companies. Their gold mine is the public pocketbook. Sometimes they illustrate a famous line of Browning's:

"A man's reach is longer than his grasp."

An injunction does not make the impression of being loaded with the determination to go behind the returns and inquire into the antecedent history of a sore spot. What it actually does is to command the wage worker to look pleasant. Labor disputes never strike a community with splitting suddenness. We ought to be built right to admit that, in case of a strike involving a few thousands of men, some of the number are honest, God-fearing men, who have a desire to meet obligations. Something has happened to dislocate the hip joint of confidence. The willingness to strike does not imply the desire to strike. Nothing else will fill the bill. The guilty parties do not intend to sever relations with the employer. They know well enough where bread and butter comes from. A striker's offense is rank, it smells to heaven, inasmuch as it seeks to regulate another man's business. Hiring substitutes and resistance thereto are parts of the game. Here is a strategic point both sides undertake to hold against all comers. Persuasion, picketing, mobocracy, agitation, sympathy and money aid are eagerly sought by the strikers. Employers seek to thrust aside these cobwebs with the new broom called the injunction. It must needs be polyglot for fear it may tackle a tarantula.

* * *

Sharp lines of demarcation are visible in the afflicted community as to the disease and the remedy. Outside the local ring in which the combatants engage in their pitched battle is the greater ring where the public is asked to stand as a disinterested spectator. A hungry bulldog has no choice between a sermon and a spanking. Government does not intervene with a helping hand as it aims to do where money is needed to move crops, or where stringency comes down on the money centers like a wolf on the fold. An injunction has been known to punish the least guilty.

Hatching technicalities is a business of the legal departments of the big corporations. Woe unto the hired servant who allows his master to be beaten in a court of justice. Either he must find a way or make one to stay the hand of the avenger out of the raw material.

The stepfather of a recent injunction had to pay the penalty for carrying his flag too far ahead of the constitution. He must

have heard something drop, or he would not, after the fashion of Saint Peter's dog, have returned to his vomit. It is a self-evident fact that the trusts regard themselves as the fifth wheel of the administration, because they pay the freight on presidential elections.

Intervention from Washington should not be as a thing done in a corner. To charge organized labor with conspiracy and intent to destroy property, on account of a threatened strike, is throwing sand into the public eye. Organized capital scouts the idea that it is under any obligation to the wage worker for his job; yet it coolly asks for an injunction restraining men from quitting its employ in a pinch. Justice should be the same yesterday, to-day and forever.

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In the original injunction applied to labor disputes, which was sued out in the Massachusetts court in 1888, it was contended that carrying a banner constituted intimidation. That was intended to be a warning to trespassers, and presaged a new-fangled interpretation of existing law, liable to have as startling consequences as the opinion of a Pennsylvania judge that a natural right to do missionary work among non-strikers did not exist. Human beings are not intimidated by something which cannot exercise force. That banner was not the thing aimed at in reality. We might as sensibly argue that the human voice belongs to Balaam's ass. Banners in a political procession are inimical to the success of a party, but they could not be enjoined any more than a flash of lightning. Men could be found to appeal to court, verily believing they did the cause of good government a service.

A disturbance of the peace was in progress. The days of contract, conciliation, profit-sharing and arbitration had not yet dawned, with healing in its wings. As a result of this pulling of injunctions out of courts of equity with forceps, these latter aids to labor's cause have sprung up and borne fruit, some thirty, some sixty and some an hundred fold.

The judge in his chambers understood that mobocracy is a contagious disorder. Extra-constitutional power would be seized by the mob or the court, and the question to be settled on short notice was simply this, Which power could make the most merciful and honest use of oppression? Surgeons, in the press of a great battle, amputate more legs than they would under ordinary circumstances. If the judge used a convex lens in his search for authority, and magnified it until it was made to include a piece of virile municipal legislation, he would reflect that he had jurisdiction, and his act was not subject to review. The mob does not have jurisdiction, and it is in the minority; the majority being conservative enough to stay by the stuff in the social organism as long as possible. A banner to-day might incite to riot to-morrow, and to murder and incendiarism the day following. How much better to have a scapegoat than to invite a deluge of criminal business for the courts. "Take no thought for the morrow" does not apply to courts.

This kind of an injunction is as far removed as the east is from the west, compared with the starvation injunction of a later date, but they are seed and melon to each other. The English precedent of 1868 was counterfeit. Some American investigator found the bones of this prehistoric giant and constructed a Trojan horse.

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Interference with fundamental rights must have been deliberately planned where the disbursing officer of an organization of wage workers was enjoined from paying relief money to members on strike. The right to belong to a lodge is as sacred as the right to belong to a church. There is no necessary connection between a man's occupation and his lodge: One is not the train to the body of the other. His job requires that the wage worker spend the best part of the day on the premises of his employer. Capital is not a schoolmaster to exercise supervision over an employe outside of working hours. Men who disobey the mandate of a court are treated as legal heretics. They are not exactly plain, unvarnished criminals. Courts would fall into disrepute if they had not the power to compel obedience. •If the man with the hoe will not be good he must be punished for something. His guilt must be only constructive, since it is not touched by the right to the committing magistrate, counsel, appeal and jury. The trial by jury of a body of strikers caught in the act of refusing to work would be expensive and tedious. Taxpayers would not suffer such a burden to be loaded upon them for any length of time. "What thou doest do quickly to save the enjoiner's face," is the theory of the injunction. An old dodge is to create a diversion in the opposite direction to the real point of attack.

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First the injunction was used to protect the private right in civil property. That was accepted as an edible mushroom. Later, organized wealth applied the principle to the preservation of public peace. People may have been astonished at the doctrine, but it worked. Now it has become a pons asinorum to enforce political powers.

Combinations of capital have picketed every avenue of approach to political power. Insistence that it is conspiracy to use the machinery of organized labor to strike ignores the twin fact that it is treason to usurp the functions of government.

Where the occupant of the bench shows the unmistakable proofs of concentrated mental energy by interfering with some of the alleged privileges of capital, he becomes at once persona non grata. It is imperative that he come to his task thoroughly furnished unto every good work, from a biased standpoint. Washington's test for high office is not enough—namely, "ability, integrity and conspicuousness." Industrial conspiracy is proven by a combination which stands a pyramid of money on its apex. An injunction does not often demonstrate its right to existence by removing such a heart clot from the national vitals. Earning capacity and buying capacity for producer and consumer are measured by the yard-stick of capital. The wage worker has the narrower interest in industry, perhaps, but, such as it is, it represents all that makes life worth living. The few cents which capital seeks to shear off the labor cost of a product per capita can ill be spared. More of this amount in the aggregate will find its way into the channels of trade if it goes into the poor man's pocket than if it goes into the stockholder's private bank account. Overcapitalization is high-toned robbery of the plain people. Commodity handlers have a lively interest in the continuous activity of the industrial giants. Upon the steady employment of wage workers depends the turning of society on its axis. Fat pocketbooks incline toward big heads. Workingmen have a cast iron conviction that capital is trying to put the cart before the horse. Those who force industry to the front have to carry a swarm of drones along. It is a granite boulder fact that $1,100 is required to-day to do the work of $700 four years ago. One-third of labor's purchasing power has disappeared as mysteriously as Captain Kidd's treasure, or the booty of Ananias and Sapphira. To steal outright amounts to the same thing as to destroy something beyond the hope of recovery which the wage worker needs in his business.

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Injunctions have advantages which employers are slow to speak of in public. They put the government in the position of the insurance company. Defense with military power is the alternative to a suit for damages. Either way the cost comes out of the taxpayers of the nation, and it is hinted that it will pay in dollars and cents to stand by the government, no matter how severe its repressive measures may seem. The love of money in such a case may be a root of evil.

Strikers are irresponsible, and the court does its best to put the foundation for responsibility somewhere. Monopoly, which squeezes the price of what it buys and inflates the price of what it sells, will practice its system of organized loot in any direction. As an example of how the people are exploited study the coal strike. Say the estimated output for the current year will be 60,000,000 tons. One dollar per ton increase would make several men multi-millionaires. These men, of course, saw the end from the beginning, and initiated an ordered sequence of events as logical as the tale of the House that Jack Built. Where the graft was faulty was in overlooking the tendency of the unexpected to happen. Proposals for government ownership of coal mines and the strike commission have boosted the cause of organized labor.

The people were careful to lodge the taxing power where it would be under the best control. Courts have power to find that the value of stocks and bonds is a fair basis for taxation, but organized wealth finds it easy to rob this wasp of its sting. Violation of equity in this point is presumptive evidence of conspiracy, to the same extent as the determination to strike on the part of organized labor. The court shows a disposition to treat everybody alike in the same way as the Almighty, who does not do for us what we can do for ourselves.

A commission to study government by injunction would be as sensible as a tariff or finance commission.

The injunction having issued against a body of strikers, the latter are in contempt if they dare to violate the judge's ipse dixit. It affects others as well as the strikers who happen to be driven into the industrial whirligig. Suppose the judge who brings forth the injunction could be an eye-witness to a head-end collision between the contending forces, in which a striker commits murder. Would the striker be punished for contempt, or would he be reserved for the criminal court to make a horrible example of? It cannot be a doctrine of American jurisprudence that a man must commit murder in order to be entitled to trial by jury.—James E. Free in The Public.

ARBITRARY POSTAL RULINGS.

Our Chicago contemporary, Lucifer, though now enjoying, tentatively, admission to the postoffice for transmission at what are called the "subsidized" second-class rates, is able to get from the authorities no satisfactory instructions as to what the publisher must do to make his acceptance sure. In the issue of Feb. 18 is published a letter from that frowning czar, Third Assistant Postmaster-General Madden, who, having been asked what change was needed in Lucifer to make it mailable, retorts:

"It is not the province of the department, nor will it undertake to enter into details as to how a publication should be modified to meet the requirements of the law, but a decision as to its admissibility to the mails at the subsidized second-class rates of postage will be rendered purely upon the facts in the case."

This is bad enough if true, for the department ought to be willing at all times to instruct publishers as to what is and what is not admissible under its rules. As the editor of Lucifer reasonably inquires, "What is the function of postal officials if not to tell under what conditions mail will be transmitted?" The function of the postoffice, according to Mr. Madden's idea, would appear to be wholly that of *not* receiving and transmitting mail matter, if by any pretext it can be excluded.

But his statement, above quoted, is not wholly true; decision as to the admissibility to the mails is not "rendered purely upon the facts in the case." It is rendered according to the whim of the official called upon to make the decision. The "facts" to be dealt with in a given case are not the opinions advocated by the publication, but the advertising matter, premium offers, and the genuineness of its subscription list; but the experience of unorthodox publications has proved that such "facts" counts for nothing. Lucifer has been once admitted and once excluded by decisions rendered upon the same set of facts. The interpretation of the law as applied to that paper has been marked by inconsistency, ignorance, incompetence, and complete disregard of the publisher's rights.

One issue of Lucifer was seized and held as "obscene"—an utterly groundless charge, as is proved by the fact that, although the Comstock fraternity would be only too glad to land the Harmans in jail, no prosecution has been or will be instituted. It appears that the officials are under no obligation to substantiate their charges in court. Any postmaster, using his own judgment as to the mailability of a newspaper, may arbitrarily refuse transmission, and the publisher has no redress. He may not even be notified of the act of confiscation. He is despoiled of his property and of the amount of money paid for postage; the subscriber is defrauded and the editor left to bear the stain of publishing unmailable matter. Thus is reversed the rule that a man is presumed to be innocent until proven guilty. Here, as in the days of the Inquisition, the accusation is deemed sufficient evidence of crime. The government need not prove him guilty; he must prove himself innocent. There may be a legal course by which he can recover his property and vindicate himself, but this does not end it. There is no redress and no guarantee against a repetition of the outrage. Proof that one issue is mailable is no proof that the next one will be, so that each succeeding number of his paper can be seized and the publisher put to the expense of vindicating himself every week. The publication may be pure as snow, but may yet be persecuted out of existence by the officials of a hostile administration.

A knowledge of these almost incredible facts should stir the American people to demand such a reform in the administration of the postoffice as will remove it from the power of postmasters summarily to exclude from the mails, on their own judgment, any matter on which the postage has been paid and which is physically mailable. While they may reject, for physical reasons, an iron safe offered for transmission, or a glass bottle insecurely protected, or anything likely to damage other mail matter, they ought not to be allowed to pass upon the moral, religious, or commercial character of matter. No newspaper should be excluded as "immoral" or "blasphemous" or as not entitled to ordinary newspaper rates of postage until condemned by due process of law, and the sender convicted of depositing unmailable matter in the postoffice. While the present rule obtains, no publisher is safe, and every subscriber is liable to be robbed by the government of the paper for which he has paid the subscription price. It is soon enough to suppress a newspaper when its publisher has been found guilty of violating the law of the country in which it is published. As it is now, the publisher is punished first and tried afterward, if at all.

The postoffice department needs a thorough overhauling. At present it is censored in business by the express companies and railroads, in politics by the office holders, and in morals and religion by Anthony Comstock and the Catholic Church.—The Truth Seeker (New York).

A BOUQUET FOR R. B. KERR.

In a late issue of Lucifer R. B. Kerr, of British Columbia, contributes an article on "The Radicalism of Great Men" which is a literary gem. But it is lacking in one respect. The name of Comrade Kerr does not appear in the list of names which the article reviews.

As a reader of Lucifer for a dozen years or more, I have often thought that the publication was well worth the subscription price for Kerr's contributions alone. He is a university graduate, a lawyer of great ability, and, best of all, he is a close student of economics and sociology and has the courage to stand for what he believes. Much that Comrade Kerr expressed in his article on "The Radicalism of Great Men," which, by the way, indicates an unusually wide range of knowledge on current literature, is applicable to himself.

If R. B. Kerr ever strolls across the Canadian line and finds his way to this part of the imperial republic I wish he would bear in mind that there is a small fruit farm over at Benton Harbor, Mich., to which he has a standing invitation to visit; and we will not object if he should bring James F. Morton, Jr., along for company. If "each day is a life," and life is only a few days, let us at least be kind to those who are doing so much to make pleasant these few days. HENRY E. ALLEN.

LOOKING FOR CAUSES.

Let us take into consideration what the women of the despised classes are called upon to pass through. Let us ask the why and wherefore. When starvation stares her in the face; when the demon drink has entered her home; when the husband and father is thrown out of work through no fault of his; when the monster monopoly has shed precious blood and made her home desolate—what then, think you, breeds in the heart of woman? Must not her every thought, her every breath, of necessity be freighted with murder? Then the little helpless unborn, the human embryon, that is being gestated and fed with such nourishment—must not a race of murderers, of criminals of every description, be the product of such creative conditions?

When mothers are free to choose the fathers of their babes; when they can have just the conditions their hearts long for; when every woman has learned the science of becoming a perfect mother; when every mother understands the fearful responsibility of becoming such; when every father is filled with a sense of the high honor that has been conferred upon him in being chosen to be such; when in consequence he recognizes the duties he owes to woman and her offspring, and when in every act of his life he seeks to aid her in perfecting the coming being—then, and not till then, may we expect peace and joy and happiness.—From "Hilda's Home."

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

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MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 10.

LUCIFER READMITTED TO SECOND-CLASS RATES

We have been informed that the postal department has decided to readmit Lucifer and refund the money which we have been depositing for postage for the past two months. We, of course, lose the money for the stamps with which we prepaid postage for three weeks. As the editor writes that he expects to be at home in a short time there will be no changes in the paper until his return. For the past six months I have been obliged to take the responsibility of the management, as he was too far away to be consulted. L. H.

WINTER GLEANINGS.

COLONIZATION.

Continuing the subject touched upon in No. 1009, that of schemes to get people away from the overcrowded centers of population, where the evils attendant upon the competitive wage system are apparent to even the most superficial observer, I wish to speak of two or three plans that have been brought to my attention by friends in San Francisco and in Oakland.

First. Among the liberal-minded and progressive men whose acquaintance I made soon after my arrival on the Pacific Coast, is J. Albertus, 217 Eddy street, San Francisco. After reading carefully the plans put into print by Mr. Albertus, and after repeated and extended conversations with him and with others associated with him in the enterprise, I am fairly well convinced that the scheme proposed is feasible, is practicable, and that all that is needed to make it a triumphant success is the bringing together of enough people whose minds have been broadened sufficient to grasp the lofty aims of the projectors, and who have stability and persistence of character sufficient to insure the right kind of co-operative effort.

Mr. Albertus has been a great traveler. Having seen the evils of monopoly in his native land, he set out to find a country whose resources were yet open to all who prefer freedom and competence to slavery and poverty.

Having made a careful study of reform movements in America, of which he has been a resident for some twenty years, also of similar movements in other quarters of the globe, notably in Russia and in the South American republics, he has succeeded in obtaining an option on some 100,000 acres of very suitable lands, on very reasonable terms, on which to practicalize colonization on a large co-operative plan—agreeing to settle 500 families thereon.

As far as I have studied this co-operative movement, it seems to be based on logical, philosophical, and at the same time business-like principles; all points having been carefully weighed, and errors of other colonies carefully guarded against.

Freedom on all lines is the underlying thought of course, including freedom of the affections, freedom of womanhood and motherhood, securing to the child the right to be born well, also its right to be reared in an atmosphere of love, of harmony, of concord, surrounded by economic and industrial conditions that enable the young citizen to grow to the fullest, the noblest, individuality possible to his or her hereditary endowment.

Co-operation is the watchword of the times, and whether the scheme outlined and inaugurated by Mr. Albertus shall be pushed to complete success or not, it will serve at least one purpose, that of helping to educate the ignorant in the principles of liberty and justice, and will make it easier for subsequent experimenters to realize the full fruition of the aims of the thinkers, the dreamers, such as Plato, Sir Thomas More, Edward Bellamy, and thousands more who have written upon the subject of human perfectibility, since the dawn of history.

Keeping in mind the many disastrous failures of co-operative schemes, I am careful not to advise any reader to invest either time or money in this enterprise, without the most careful investigation. It will take only a few minutes of time and a postage stamp to write to Mr. Albertus and get copies of his circulars describing in detail the land and the methods of co-operation proposed by him, and then, if favorably impressed, it will cost only a little more time and a few more stamps to correspond with other persons whose means of information are far better than mine in regard to the location, the climate, the resources, the means of getting there, the prospects for permanence, the amount of money necessary to enable a family to subsist until crops can be raised, etc.

Second. Another co-operative enterprise in which I feel much interest is one to be located in the Santa Cruz Mountains, on the line of the Southern Pacific Railway, less than seventy miles from San Francisco. There are, in fact, quite a number of colonies, or settlements of co-operators, now in process of formation, to be planted in this range of mountains, so that people can have choice of locations and choice of plans or methods of co-operation.

For obvious reasons—the title to the tract in question not yet being secured—the exact location and description thereof is not yet published.

As in the plan of Mr. Albertus, the projectors of the Santa Cruz Mountains enterprise propose to make liberty and equity their chief corner stones. If they can be said to have rules or creeds of any kind, these may be summed up in the one rule of life: Each has the right to do as he pleases, so long as he does not infringe upon the equal right of others.

The climate of these mountains is said to be as nearly perfect, as a resort for invalids, as it is possible to find on the continent. The soil is rich and well suited to raising fruits of all the kinds adapted to the north temperate zone. On the tract in question there are vineyards and orchards now in successful bearing, also fields producing abundant crops of grain and vegetables. Springs of water abound, and never-failing streams, creeks run through it, furnishing the means of irrigation if needed, though the supply of water from the clouds is usually quite sufficient.

Though only a few miles distant from my present stopping place, I have not yet visited this tract, but hope to do so before many days, when I shall probably have something more to say about it. From what I have seen, however, of this valley—the famed Santa Clara—and of the mountains and foot-hills on its eastern or northeastern side, I am prepared to credit almost anything that is said in praise of the Santa Cruz range, lying to the southwest, and in plain view of San Jose.

THE RIGHT OF PROTEST AND OF CRITICISM.

In recent numbers of Lucifer I took occasion to speak of the fraternal hospitality and co-operative aid extended to me by James H. Barry, editor and publisher of the San Francisco Weekly Star, an old and well-established journal, and if I mistake not one of the chief leaders of independent thought on the Pacific Coast. In reply to my questions Mr. Barry gave a somewhat extended account of the contest, the defensive fight for free speech, in which he was the leading figure some thirteen or fourteen years ago. Briefly stated, the contest was precipitated by editorials in the Star criticising the action of certain judges in San Francisco, and protesting against the abuse of power by these judges.

For this offense Mr. Barry was sentenced to pay a heavy fine and to be imprisoned for five days in the county jail, for the alleged crime of "contempt of court."

Accepting the kind offer of Mr. Barry, I looked through the history of these famous court proceedings as recorded in the bound volume of the Star, from which records I copied much matter that I should like to spread before the readers of Lucifer, did space permit.

Of the items of history copied I will venture to reproduce a very few. After the case had been appealed from the decision of the lower court, under the head "Convicted of Contempt," the Star, in its issue of Sept. 13, 1890, said:

"As we were going to press the Supreme Court rendered a decision in the case of James H. Barry, charged with contempt of court, affirming the decision of the lower court, fining Mr. Barry $500 and ordering his confinement in the county jail for five days.

"After we have received a copy of this decision, and at the proper time, *we will be heard.*

"At the present writing Mr. Barry is not in jail. He is, however, prepared for the inevitable; and our readers may be assured that when it is finally settled that the state law does not permit a man to criticise a judge without danger of being dragged to jail, and, without trial by jury, punished for contempt, the Star will open a campaign for the repeal of such a law, and will not stop until it is repealed. Prison bars will not make us stop speaking the truth!"

In its issue of Sept. 20, 1890, the Star published an extended account of a mass meeting held on the previous day or night. "Metropolitan Hall was crammed," so the report said, by people "not confined to a class, but included men of eminence in the professions and in business enterprises, advanced thinkers, active workers, mechanics, physicians, members of the various trades unions, Nationalists, Greenbackers, advocates of the Single Tax, Democrats true to the teachings of Jefferson, Republicans faithful to the principles of free speech and free press, on which their party was originally based—all of whom united as one to attack the common enemy—to protest against any laws or decisions which invalidate or even bring into subordination the corner stone on which our right to become a nation at all was based."

Many of the older readers of Lucifer doubtless remember the outcome of that memorable struggle for liberty and justice, but to such as do not so recall I will just say the result was a triumphant vindication of the stand taken by Mr. Barry, and the repeal of the law under which he was condemned.

★ ★ ★

Abruptly I must close this letter—in order to make sure that it will reach the office in time for next week's issue.

For the next week or two my address will be in care of W. C. James, 128 Olive street, Los Angeles, Cal.

M. HARMAN.

PATRIOTISM HARMFUL TO HUMANITY.

Asked by a newspaper correspondent in Paris recently, "Is patriotism incompatible with humanity?" Maurice Maeterlinck replied: "The ideas that guide humanity ought to be respected only in proportion to the amount of good they do. The idea of a fatherland was long necessary. It is not yet completely useless. That fact indicates that the hour approaches when it will become harmful.

"It is the duty, then, of those who walk in advance of the unthinking masses to attack that idea from now on, if they wish their descendants to find the sentiment enfeebled enough to be overthrown upon the day when men shall realize that it stands seriously in the way of man's evolutions.

"It is important to destroy, little by little, everything which tends to hamper the liberty of man, as if all men really deserved to be free. One knows, however, that they will not merit the freedom for several centuries after their deliverance. The harmonious use of liberty can only be learned through long abuse of its benefits."

Judaism and Christianity will disappear. Jewish work will end, but Greek work—that is, science, rational and experimental—civilization without charlatanism, without revelation, founded on reason and liberty, will, on the contrary, go on forever.—Renan.

MALE AND FEMALE SELECTION.

In No. 1007 J. L. Hicks says: "If I have read Lucifer intelligently for the past seven or eight years, the prevailing opinion among sex reformers in regard to heredity and race improvement is that woman is the race builder, the race preserver, the transmitter of qualities."

From the above supposition Mr. Hicks draws the very logical inference that what is needed is the selection of mothers, not the selection of fathers. Clearly, if women transmit qualities by inheritance, and men do not, it is much more important to have a proper mother than a proper father.

It is almost certain, however, that the supposition is a mistaken one. Whatever the prevailing opinion among sex reformers may be, I think there is little doubt that the prevailing tendency among biologists is to attach exactly equal importance to men and women as transmitters of qualities. Weismann, who is generally conceded to be the most important writer of our time on heredity, believes that the germ-plasm, or hereditary substance of the male sperm, is similar in character to that of the female ovum, and that the chances of inheritance from the father and from the mother are on the average exactly equal. To use his own words, "the physiological values of sperm and egg-cell are equal; they are as 1 : 1."

This does not imply that in the case of every particular couple the chances of inheritance from father and mother are equal. It is well known that some persons have what is called a "prepotency" in the transmission of qualities; that is to say, they have an exceptional power of impressing their characteristics on their offspring. There is no reason, however, to suppose that prepotent males are either more or less common than prepotent females.

The theory I have stated appears to have the support, not only of science, but also of popular opinion. When a baby is born, we ask whether it is like its father or its mother, and I think the general assumption is that it is just as likely to resemble the one as the other. We are accustomed to see men and women of all ages, some of whom are more like their father and his family, others more like the mother and her family, and others about equally divided between both families, and we accept all of these resemblances as equally natural.

If the chances of inheritance from the male and the female are equal, then it is clear that the selection of mothers is exactly as effectual as that of fathers. Unfortunately, however, it is not so practicable. As Amy Linnett pointed out some time ago, a much smaller percentage of the men than of the women in the community is needed to produce the next generation; consequently the scope for selection of fathers is much greater than that for selection of mothers.

Breeders are well aware of this. While they select mothers to some extent, they select fathers to a much greater extent. If you look into a field of grass, you will see only one bull to a good many cows; while one stallion will suffice for the brood mares of a number of farms. If we want to improve the human race, we have only to apply to bipeds by humaner methods the principles we now apply to quadrupeds. R. B. KERR.

AN ANECDOTE OF SPENCER.

When the Czar of Russia visited England he was entertained by the Duchess of Devonshire. Huxley, Darwin and Spencer were among the invited guests, but they were informed that they were expected to appear in court costume. Herbert Spencer having, as he said, "No notion of dressing himself to look like a monkey," declined the invitation, although the Duchess sent the assurance that she "would be charmed to receive a person of Mr. Spencer's distinction in any costume." Darwin, receiving the same explanation, went to the dinner in ordinary evening dress; or, as Spencer put it, "dressed like a gentleman." Huxley accepted and went in court costume.

"What would you have done?" said Mr. Spencer to John Fiske, to whom he told the story. Mr. Fiske replied: "Why, I think it was making a mighty big fuss over a very small matter." To which Mr. Spencer replied: "That is just like you Americans. You let anyody impose upon you. You let anybody steal your liberties little by little until some day you will wake up and find you have not any left."

The area of prayer will be gradually narrowed as men learn to trace results to natural causes.—R. C. Adams.

RUSSIA'S "DIVINELY APPOINTED MISSION."

"Russia has never waged a war except for an ideal. No other country on earth or in history can say as much, except, perhaps, your own American republic." This surprising sentiment was voiced by a Russian officer in conversation with Senator Albert J. Beveridge in St. Petersburg three years ago. It is cited by the Senator in his new book, "The Russian Advance," to support his argument that the Russian people are inspired by "two sovereign ideals":

"These two ideals are, first, the preservation of religious faith, and, when the rest of the disputing world shall have grown weary of its spiritual conflicts, the restoration of the simple faith to all mankind; and the second is like unto the first—namely, the preservation of order, form, and authority in civil affairs, and when the rest of the world shall have completed its circle of liberty, and then license, and finally anarchy (which is what Russians believe we are doing), to restore to the confused, hopeless, struggling peoples of the earth those forms of social order and political authority which the Slav thinks are, after all, the foundation-stones of civilization.

"Incident to this last is the more immediate Russian idealistic purpose of spreading her dominions over all Asia. To the Russian mind, China is to be Russian, Persia is to be Russian, India is to be Russian. It is Russian power which is to restore the cross to Jerusalem. It is Holy Russia that is to bring the authority of his faith to the land where the Savior of mankind walked and taught and was crucified. So thinks the Russian."

The instinct toward Asiatic expansion has, then, at the root of it "a religious impulse." We quote further:

"The Russian religionist argues that some place in the world there must be, not only a church, but a people who preserve faith in its purity, fervor, and exaltation; not only a church, but a people who are really, genuinely religious; and that when the rest of the world, weary to death of the vain disputes about this or that point of doctrine or dogma, and with their faith in God himself destroyed, shall cry out, like a child in darkness, it will be Russia's sacred and divinely appointed mission to give to her sister nations thus benighted an example of a people still believing, still trustful, still religious; a people in whose temples the sacred fire has never been permitted to die or even languish, and who have borne forward to the blessing of those who have submitted the cross of man's universal Lord. . . . . .

"Holy Russia looks to the regeneration of the world as one of her great, if, indeed, not her greatest historic mission. Of course, even the most fanatical Russian churchman does not consider this a thing of the present day, or the present decade, or the present century. Indeed, the centuries, to the thought of the Russian churchman (or, for that matter, the Russian statesman), are small matters. 'All in God's own time' is the motto of the Russian peasant. 'If the mills of the gods grind slowly' to us, they do not grind slowly to the Russian. He sees no particular reason for hurry. Let the processes of evil and good work out their distinct results naturally. Let the world's ages-old battle between darkness and light not be waged in the flash of a spark struck from the meeting of swords of single combatants in some portion of the universal field. It is a gigantic struggle in which the decades are but moments and the centuries but hours. In the end light will conquer darkness, thinks the Russian; and, to his mind, the Christian faith is the all-conquering light and the Greek Orthodox Church the only true bearer of that sacred torch."

Senator Beveridge scouts the idea that Russia is "priest-ridden." He thinks it would be nearer the truth to say that "the Russian priest is people-ridden," since the people look upon the church as theirs, the icons as theirs, Christ as theirs, Jehovah as their father, etc., and regard the priest as "their servant, who is supposed to attend to certain necessary formulas to keep the great spiritual machine in motion." Russian priests are treated, we are told, "with an indifference and even a contempt which an American Protestant minister or Catholic priest would not tolerate for an instant." The real ground for a feeling of popular grievance lies rather in the iron-clad rules which make it impossible to escape the domination of the Greek Orthodox Church. Senator Beveridge writes on this point:

"The children of orthodox parents are orthodox by reason of that circumstance, and cannot be anything else. They may become infidels in belief—atheists even. Nevertheless, they are members of the Greek Orthodox Church. They cannot join any other. Moreover, the children even of a father or mother who is a member of the Greek Orthodox Church are, by reason of that circumstance, members of it, are baptized in it, and, most important of all, that fact constitutes a part of their civil status; for be it remembered that the Greek Orthodox Church and the Russian autocratic government are woven inextricably into each other. They are socially one. The church membership is a part of the civil life."—The Literary Digest.

WHAT'S TO BE DONE?

Some weeks ago I was so forcibly impressed with the big difference between the moral standards which society at large maintains for its masculine members, and those which it imposes upon its less fortunate feminine constituents, that, although I have always been keenly alive to the fact that there was a difference, and a mighty big one too, the cruelty and injustice of the thing was borne in upon me as never before.

For three years I have frequently visited one of the well-known public institutions of Boston. During the first of my going there, I met and was very pleasantly impressed with a quiet, self-poised young woman of about thirty, who always appeared to be paying strict attention to her work. She had a wonderfully sympathetic face and manner, and as time went on we grew to be somewhat acquainted. From the superintendent I learned that she was the matron, that she was unusually competent, and that everybody felt that she was the right woman in the right place. The last time I called I missed her and inquired if she was ill. The superintendent shook her head mournfully, and assumed such a look of sanctimonious grief that I was puzzled and hastened to express the hope that nothing was wrong. She led me to her private office and, closing the door carefully, said: "I am very sorry to have to say this to you, but please do not ever speak of Miss R. again; we have found out that she is not a good woman."

"Not a good woman! Why, that hardly seems creditable. She was so lady-like in appearance, and she certainly possessed marked business ability."

"Yes, she was a splendid business woman, and she appeared to be a lady, but appearances are often deceitful. From friends of mine who recently visited the town where Miss R. lives I found out that she is a mother."

"Indeed, and because she is a mother does it necessarily follow that she is not a good woman?"

The virtuous superintendent stared at me in amazement. "You seem to forget that Miss R. is unmarried," she said frigidly.

"Not at all, but that seems to me to be strictly a personal matter, concerning no one but Miss R. herself. If she conducted herself properly, and was faithful to her business obligations, I cannot feel that it was just to deprive her of the opportunity of earning her livelihood simply because she had met with misfortune, and the thing strikes me as doubly unjust and cruel if there is a helpless and unoffending little child dependent upon her for the necessities of its life."

"You have always impressed me as a woman of keen perceptions," said the superintendent in the same icy tone, "and I am much surprised that you fail to grasp the situation in this case. However, it is needless to argue the point. It would never do to have a fallen woman so prominently connected with one of our leading public charities; and so, though Miss R. was a valuable worker, I had no alternative but to dismiss her."

Opening the door, she sailed down the corridor in all her pristine purity, while I, like the wise Mambres in Voltaire's story of the white bull, retired to solitude and reflected. It seems hardly possible that in the twentieth century, and in this so-called Christian city, a competent, respectable woman should be denied the right to work and maintain herself merely because she chose to be a mother, or became so by accident. If all the unmarried fathers were dealt with in a like manner, much of the business now going forward here would be at a standstill. What can we do to hasten the time when ability and fidelity to business obligations shall determine whether a woman is qualified for a position or not, and when she shall enjoy the same personal liberty which men have so long enjoyed?

BERTHA M. SNOW.

God doeth all things well, though by what strange, solemn, and murderous contrivances!—Robert Louis Stevenson.

THE BLUE LAWS.

Many who have heard of the Connecticut "blue laws" have probably never had an opportunity of perusing that celebrated code. The territory comprised in the state of Connecticut was formerly two colonies, Connecticut and New Haven. The colony of Connecticut was planted by emigrants from Massachusetts and Windsor, in 1633, and Hartford and Weathersfield, 1635-36. The other colony, styled by its founders the Dominion of New Haven, was founded by emigrants from England in 1638. The two colonies were united in 1665. The statutes copied below, from an ancient volume relating to the history of the American colonies, were enacted by the people of the "Dominion of New Haven," and being printed on blue paper came to be known as the blue laws:

The governor and magistrates convened in general assembly are the supreme power, under God, of this independent dominion.

From the determination of the assembly no appeal shall be made.

The governor is amenable to the voice of the people.

Conspiracy against this dominion shall be punished by death.

Whosoever says there is power and jurisdiction above and over this dominion shall suffer death and loss of property.

Whoever attempts to change or overturn this dominion shall suffer death.

No one shall be a freeman or give a vote unless he be converted and a member of one of the churches allowed in the dominion.

Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only King.

No Quaker or dissenter from the established worship of this dominion shall be allowed to give a vote for the electing of magistrates or any other officer.

No food or lodging shall be offered to Quaker, Adamite, or heretic.

If any person turns Quaker, he shall be banished, and not suffered to return but on pain of death.

No priest shall abide in the dominion; he shall be banished, and suffer death on his return.

Priests may be seized by any one without a warrant.

No one to cross a river but an authorized ferryman.

No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

No woman shall kiss her children on Sabbath or fasting day.

The Sabbath shall begin at sunset on Saturday.

A person accused of trespass in the night shall be judged guilty, unless he clears himself by his oath.

When it appears that the accused has confederates, and he refuses to discover them, he may be racked.

No one shall buy or sell lands without permission of the selectmen.

A drunkard shall have a master appointed by the selectmen, who are to bar him from the liberty of buying and selling.

Whoever publishes a lie, to the prejudice of his neighbor, shall be set in the stocks, or be whipped ten stripes.

No minister shall keep a school.

Every ratable person who refuses to pay his proportion to support the minister of town or parish, shall be fined by the court 51d and 4s every quarter until he or she pay the rate to the minister.

Men stealers shall suffer death.

Whosoever wears clothes trimmed with gold, silver, or fine lace above 1s per yard shall be presented by the grand jurors, and the selectmen shall tax the offender £300 estate.

A debtor in prison, swearing that he has no estate, shall be let out and sold to make satisfaction.

Whosoever sets a fire in the woods, and it burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned without benefit of bail.

Whosoever brings cards or dice into this dominion shall pay a fine of £5.

No one shall read common prayer books, keep Christmas or set days, eat mince pies, dance, or play on any instrument of music except the drum, trumpet and Jew's harp.

No gospel minister shall join people in marriage. The magistrate only shall join them in marriage, as he may do it with less scandal to Christ's church.

When parents refuse their children convenient marriages, the magistrate shall determine the point.

The selectmen, on finding children ignorant, may take them away from their parents, and put them in better hands at the expense of their parents.

A man that strikes his wife shall pay a fine of £10.

A woman that strikes her husband shall be punished as the law directs.

A wife shall be deemed good evidence against her husband.

No man shall court a maid in person or by letter without first obtaining consent of her parents; £5 for the first offense; £10 for the second; and for the third, imprisonment during the pleasure of the court.

Married persons must live together or be imprisoned.

Every male must have his hair cut round according to his cap.

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Anna Gearhart, Freeland, Wash.: Please find enclosed 75 cents, which will, I think, pay what I am in arrears. I would have been very glad to have had the paper while Mr. Harman was on this coast, but there were too many places for my dimes; couldn't save any. When I am able to do so, will subscribe again. Long life to Lucifer and its editors.

James B. Elliott, Philadelphia: In a recent number of Lucifer Mrs. Briggs of San Francisco referred to the trial of George Francis Train for sending Bible clippings through the mails. I hope she will favor Lucifer with the date of trial and a short account of the same, and the verdict and sentence pronounced by the court, or where an account of the trial may be read.

C. Walton, Muscatine, Iowa: Enclosed you will find $2. Please apply on subscription of Anna E. Walton, my wife. If I did not care for Lucifer, still I would want to support it now. Everything worth living for is at stake. As you may have been sending the paper at a loss since the inquisition, shorten the time for which this $2 pays to make it right. The paper is too cheap anyway, considering the motive for its publication and the obstacles to be met.

Albina L. Washburn, San Diego, Cal.: The Denver Post of Feb. 21 mentions a "new official order" of the postoffice department to the effect that the pretty tourist mailing cards from various popular resorts are declared "off" on account of containing the words "United States of America," holding that no private person has the right to use these words, as they are "too near a fac-simile of the postal card issued by Uncle Sam." The order goes into effect July 1. The cream of the item may be interesting to Lucifer readers and those who have come to know something of the jolly idiosyncrasies of that branch of our "guvment" known as the postoffice department. Here it is: "The date of the debarring of the private mailing cards was set at July 1 so that people might have a chance to use up any illegal mailing cards which they have on hand." Now, of course, we have only to call the attention of Uncle Sam to the little injustice inadvertently committed in shutting Lucifer from the mails without a moment's warning or any given reason, to obtain six months' time to shuffle off the illegal issues on hand, and thus save editors, paper and readers from loss, permitting them to "take another tack" and watch out for the direction of the next official breeze.

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THE LAW OF SEX.

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When a man journeys from Chicago to New York he realizes that he cannot and does not take Chicago with him. But in the matter of soul growth, people vainly imagine that they can carry the old intact into the new, forgetting that the new is ever the old, modified and transformed by evolution.

A very great amount of the inharmony of the human world, not only in social and domestic life, but in all other human relations, arises from this failure to recognize the law of metamorphosis, or evolutionary development.

Another and very potent cause of the misunderstanding of the law of sex, and its consequent suffering, is the absurd but almost universal idea that there is something sinful or vulgar about the procreative function. This idea is largely a heritage from the barbaric theologies of the past. Back in the dim twilight of human life men discovered that the abuse of this function brought the penalty of physical suffering. They had not then, and very few persons have yet, reached the knowledge that, by the principle of correlated mentality, when the physical suffering became mental, the abuse and the consequent suffering would cease.

The sex instinct, so called, among the inferior animals is simply the reproductive impulse without rationality. The animal has no rational ideas of cause and effect, such as man possesses. Primates in nature chemically unite under law, but it is evident that there is no conscious cognition of the act. Perhaps, owing to atomic or molecular form, or perhaps owing to the imminent intelligence in nature, the elements unite in fixed proportions. But it is evident that the union is an unconscious one.

Oxygen, hydrogen, nitrogen and carbon, by the law of elective affinity, unite in definite proportion, and protoplasm, the physical basis of life, is the result. The lowest form of organic life, the moneron, multiplies by bi-section, or the process of cellular division, and starts the process which Spencer says is the ascending scale from the homogeneous to the heterogeneous, wherein growth is coherent reproduction, and reproduction is defached growth. This stage of development is called asexual, because there is nothing in it corresponding to that relation. It is simply the starting point of organic life and is still wholly dominated by chemical law, and there is as yet no co-ordination of the energy manifested on the line of specialized functional arrangement.

The next stage of evolutionary development is that of the unisexual, wherein is the beginning of that division of function which is to ultimate in the complete division of the procreative function into the two distinct forms of sex. This stage is represented by all of those forms of animal and vegetable life in which are to be found both elements of the procreative function in the same individual. Many of the lowest forms of insect life and very many plants belong to this class. A stalk of maize, or Indian corn, is a familiar illustration of this stage of development, wherein the shoot, with its delicate fibers called the "silk," a thread of which extends to each ovule or germ on the cob, is the female, and the tassel, with its blossom and pollen, is the male. The latter falling upon the delicate silk completes the sex union and causes the ear of corn to reach perfection in the reproductive process. In this a field of corn becomes a co-operative commonwealth, each plant assisting in the general fructifying process. It is then an easy step from this stage to a complete division of labor, and this stage has been reached by nearly all animals and some plants. As we ascend in the scale of development we find a constant advancement in the specialization of every function. The lowest forms of animal life are only a digestive sack. The highest animals possess a digestive sack or stomach. The heart, nervous and visceral systems present a like division of labor as between the lowest and highest forms of life. Especially is this the case in the procreative function, which is, perhaps, the most highly specialized and sensitive of any portion of the physical economy, as is proven by the fact that any abuse of this function induces severer punishment than in any other department of being.

In the animal kingdom below man but one law inheres—that of the perpetuity of the species. Acting simply as an impulse, without rationality and for but one purpose, there is little or no danger of a violation of the law. But in the human race, sex becomes subject not only to a higher physical law, but it becomes a legitimate subject of intellectual and moral law as well.

Among the inferior creatures, while the wishes of the female are respected, it is also true that the males contend even to the death for the favors of the female, and this constitutes one phase of the "struggle for existence," and sexual selection constitutes a very important department of natural selection in the production of species, a subject to which Darwin and other writers on evolution have devoted much attention.

When the stage of reason is reached, new factors seek recognition, and we see those factors multiplying all along the line from the lowest savage to the most cultivated civilization.

A savage holds the female as a drudge and slave. And as the most civilized man is but a metamorphosed savage, there still clings to him that tendency which, in spite of himself, at times even with the highest, impels him to assume a superior demeanor toward his "helpmeet."

The more spiritual that men and women become, the greater become the possibilities of happiness or of misery in the sex relation, because of the more complex mental and moral condition.

The procreation of the species becomes more and more an incident of this relation because in moving up the scale of spiritual development, the sex union becomes more and more a union of soul or spirit than of physical union, the physical being but the necessary instrument or agent of soul-blending. Thus the entire polarity is reversed, and that which in the animal kingdom is solely for procreative purposes, and in the lower human departments serves as the basis of conjugal and parental love, becomes, when the spirit reaches its highest possible development in this life, the means by which two kindred equal spirits blend in magnetic sympathy and realize the ecstatic fruition of spiritual unfoldment.

In order to realize this perfect and divine condition there must be a full sense of justice, a full sense of equality, a love of truth for its own sake, and a well-developed love of beauty; not mere physical beauty, for that is but the outward expression

of symmetry and may be confined to mere physical symmetry without mental and moral harmony.

Here, then, is the danger point. Here is the exact place where the lack of knowledge on the part of both men and women plunges them into the seething cauldrons of marital Gehennas.

Selfishness and love cannot dwell together, and a majority of marriages are based upon unadulterated selfishness.

If a man is on the merely passional and procreative plane there is nothing in that fact to be ashamed of, because it is a perfectly natural stage of evolution. But he should be reasonable enough to try to mate with a woman on that plane, for then there are, in their proper degree, on that plane, the sense of justice, equality, truth and beauty, fitted for their united capacity on that plane of development. Gretchen may be as homely as a stone fence, and Hans may be as coarse as a satyr, but to each other they are true counterparts, and you are astonished at the perfect domestic harmony that reigns supreme as they "multiply and replenish" with astounding frequency and regularity! To them there is nothing lacking because they are on the same plane of development. To you they seem to have no spirituality, but they have all there is in the sphere which they inhabit.

The eternal law of chemistry says that one atom of hydrogen and two of oxygen are required to produce water, and that no other combination will produce it. This is the truth, and you may practice whatever incantations you please, but you will never obtain water in any other way. If you play that you are producing water chemically and add another atom of oxygen you are liable to produce a poisonous acid that will destroy your life. Nature will never be false to herself. So a man may inveigle some woman into his embrace, through motives of selfishness, and accommodating nature may even enable him to compel her to be the mother of his abnormal progeny, but rest assured that outraged nature will exact the penalty of violated law.

Such a fool is this man that he refuses to accept the proof that he is a fool! If his neighbor owes him $50 he knows that $25 will not pay the debt. He can realize the fact of his being cheated in a horse trade. But he utterly refuses to see that the sex union, to be productive of happiness, even to himself, must, on the principle of natural equity, produce the equivalent of happiness in his partner.

No one was ever yet fool enough to call a slave companion or comrade. The very names are symbols of equality, and unless the equality actually exists, the play degenerates into a farce or a tragedy.

The fact is that love and liberty are one.

What is liberty? Physical liberty consists of self-centered individuality, by which the person is physically free to do, to act or not act in any way that does not interfere with the same freedom in his fellow man.

Mental liberty is the right to think along any line that the mental nature may be impelled, and moral liberty is the co-ordinating power of conscience acting as cohesive and impelling power to harmonize the whole being in the line of right development. If follows, then, that without liberty there can be no progress; hence Macauley's axiom that the remedy for the evils that came with liberty was more liberty.

Love is attraction. Self-love is its lowest expression and has its origin in the law of self-preservation, called the "first law of nature," which it really is. The law of gravitation is the primary expression of the principle of attraction. The law of cohesion is the same thing in atomic and molecular expression, and the planets maintain their place in their orbits by reason of the mutuality of the centrifugal and centripetal forces, which act in perfect harmony. Each force recognizes the free activity of the other.

In the elective affinity of chemistry the same principle of freedom is recognized, and the two atoms of oxygen refuse to be coerced in choosing the single atom of hydrogen, just as the atom of hydrogen refuses to accept more or less than two atoms of oxygen in forming water. It might be here said that so far from this being atomic liberty, that it was exactly the opposite. But this is only apparent, for in all nature true liberty is found in obedience to law. The exuberance of health, which is liberty or freedom from disease, can only be secured by obedience to the laws of health.

This liberty of acceptance is recognized throughout the kingdoms of animated nature below man, but when reason begins certainty ends, because reason is the foundation of individuality and of progress, and that which does not err makes no progress. The individualized soul must grope its way through the labyrinth of its environment, through all the experiences and penalties of violated law, until it obeys every natural law in a conscious way, as perfectly as the unconscious atom obeys, yet rationally, as an intelligent being.

Conjugal love, in evolving out of the animal into the human, necessarily partakes of both. The male, being the positive, is aggressive, and this aggressiveness survives in the highest present civilization in compelling, by social custom, the woman to wait to be chosen in marriage. And this same quality, combined with man's superior physical strength, gave rise to the idea of woman's inferiority to man. And this idea, being useful to kings and priests, has been preserved and fostered by State and Church until the subjection of woman has led to countless evils. It compels womankind into three classes: A spoiled and petted mistress; a petulant, tyrannical virago, or a helpless drudge, or all three, by turns, so that, as stated by John Stuart Mill, nobody knows what a natural woman is like, for nobody ever saw a natural woman. Of course, these conditions react upon men, and they, too, are dwarfed and hampered in their development. Gradually the world is working its way out of these conditions, and men and women are learning that the only way to be loved is to love; that love and liberty are one, and that this law can no more be reversed than could be the planetary motion of the solar system.

Men and women are learning that truth and justice are prime factors in domestic happiness; that any effort on the part of one to compel the other is at once the signal for rebellion, or a sullen submission which, through fear of consequence, compels the victim to acquiesce. And he who compels a wife to submit to an unwilling and loathsome embrace is more detestable than the proprietor of a Turkish harem, because he has not even the excuse of religious error to palliate his offense against personal liberty.

True love never sets any tasks. True love never speaks of self-sacrifice. True love is like the sun, which never takes any account of the light and warmth that it sheds upon the earth—it shines because it must. And, like the sun in springtime, the genial warmth of an unselfish love will cause its object to respond with fragrant blossoms. But if there is falsehood, or deception, or fraud, or distrust, or tyranny, these symptoms of selfishness will chill and blight and kill the delicate flower of love and leave behind a barren waste of desert sands, where the pitiless siroccos and simoons of fear and hate and jealousy and contention will sweep across the dreary desolation with perpetual storms.

Husband and wife must be equal on the plane of development, whatever that plane may be. And whatever the difference between them in this particular may be, that difference will measure the degree of inharmony and consequent suffering. Of course, it is not intended that we would convey the idea that this is the sole cause of marital discord, but it is the greatest cause that can exist. It ranges through all gradations, from the union of a man who is wholly on the animal plane with a woman wholly on the spiritual plane, to those perfect marriages where there is perfect equality on whatever plane they may occupy.

In addition to mutual desire there must be mutual tenderness, a quality that is in the ratio of spiritual development, rising as it rises and falling as it falls. This tender feeling has neither merit nor demerit. The inferior animals know no such feeling—it belongs to spirituality, and no human being is to be blamed for not possessing it, any more than they are to be blamed for not having a fully developed musical or artistic talent. But nature decrees that the absence of it in one and the presence of it in the other will be productive of inevitable discord and suffering in marriage. The discord arises from a demand on the part of the one not possessing it upon the one who has it, which the latter cannot, in the very nature of things, supply, and this very tenderness assumes the tone of pity and commiseration for the other, because of this very inability to supply what is demanded.

This very feeling usually results in a species of self-immolation on the part of the one having the more spiritual nature, and they become voluntary martyrs to an abnormal relation; self-devoted offerings on the altar of passion. While it is true that it sometimes happens that it is the man who suffers, it is more frequently the woman, for the evolutionary reason that among the inferior animals from which the human race was evolved the sex union takes place exclusively for procreative purposes. In the transition from the plane of instinct, or unconscious mental activity, to that of rational conscious activity, we find the reason for the sentiment expressed by the poet:

"Man's love is of man's life a thing apart;
'Tis woman's whole existence."

The instinctive feeling of mother-love on the part of the animal for its young, which is but an extension or expansion of self-love, because the offspring is virtually a part of the mother, in a much greater sense, than of the father, evolves into the sublime mother-love of the human being. It leads to the highest spirituality and causes that spirituality to look upon the sex-relation as a stepping-stone to something higher, rather than as something desirable in and of itself.

There is no doubt that the foolish and ignorant idea that copulation is a vulgar thing has, to some extent, influenced and strengthened this sentiment.

All normal people love to fondle and caress babies, admire and praise motherhood, and talk about the beginnings of immortal life, yet are inconsistent enough to be horrified at the mere mention of sex. Flowers are symbols of love, because they represent the sex of plants. The world will never be purified of its dross, and the marital relation be productive of its possible bliss, until there is as much respect shown to the primary origin and cause of motherhood as there is now shown to motherhood itself.

The law of love is the law of life. Not only this, but a full knowledge of the principles of sex will go very far toward banishing the selfish greed and lust for material wealth which is the bane of so-called civilization.—C. W. Stewart in the Light of Truth.

UNPRINTED AUTOBIOGRAPHY.

One of the biographical directory concerns asked the president of a Philadelphia company for the usual story of birth, ancestors, education, marriage, politics, religion and career. The reply was the most unique in the annals of autobiography.

"My great-grandfather was shot in his doorway in the American Revolution because he would neither fight nor resist the British. My grandfather lost a fortune because he would not appear in a law court. My father's house was five times burglarized because he would lock neither doors, windows nor drawers. When my father died neither my mother nor any member of my family wore mourning.

"I was never baptized. I married without the aid of a clergyman. I have never taken the oath of allegiance to the United States, nor any other oath; but I sometimes silently swear. I have never served on a jury, and never will. Were this country to become engaged in a great war, and I the last man not in uniform, I still would refuse to take up arms.

"In my house a piano is forbidden, also any other musical instrument save the human voice, and even singing is prohibited on Sundays. I am of no political party, never vote, have no interest even in a presidential election. When presented to the president at the White House, I addressed him as Theodore, and his wife as Edith. Mr. and Mrs. are not in my vocabulary, nor any other title save Friend.

"In my religion there is neither form, creed, ritual, liturgy nor priesthood, nor money-earning nor money-spending. To worship costs me two dollars a year—my surplus is given without the tinkling of cymbals to the worthy in need. In church I have never sat beside my wife, daughter, nor any other woman.

"I never attend big dinners, nor toast my fellow-men. I settle material disputes with my brothers by arbitration. I give equal rights in all things to women. I recognize no man as a lion. I have never lifted my hat to anyone—to woman, potentate nor God. In church I keep my hat on my head, and to the Golden Rule I add the admonition 'Silence!' I am the man to whom General Booth of the Salvation Army, appreciating the humor of the situation, shouted above the din of tambourine and the shriek of cornet: 'Your people and mine have much in common. You add a little quiet; we add a little noise.'

"Please omit my name from your book. A Quaker has no use for the brass bands of publicity."—Philadelphia Press.

THE FAILURE OF MORAL CRUSADES.

The programs of these Labor candidates must be lamentable reading to any person of a Socialistic tendency, and to any one accepting the Socialistic doctrine that rent, interest and profits are the means by which we are exploited they are nothing less than farcical. In some of these programs no reference at all was made to any economic subject. They were entirely made up of appeals to the religious and moral prejudices of the electors, while the candidates, almost without exception, lamented the terrible degradation of Sunday clubs, ice cream shops, etc. What harm the ice cream shops have done those gentlemen I for one am at a loss to understand, while they fail to tell us that it was the present persecuting action of the magistrates which has rendered drinking clubs necessary. At the same time it must be pleasant to know that the clubs are to be licensed in the future. This, at least, will help to make them respectable; and the respectable classes, who do not care to be seen near them, will then be able to gratify their desire for a drink on Sunday.

But we may ask, have the various moral crusades of the magistrates been so successful that we should be glad to see them initiating another? I think not; indeed, nothing but failure has resulted from their efforts in the past.

The one result noticeable since those crusades were initiated has been the advertisement of immorality in all the various phases in which they have persecuted it. It is now a good many years since they started with the publicans, and can one honestly say that there is less drunkenness in Glasgow to-day than there was when this crusade was initiated?

Then there was the crusade against betting. When this was initiated betting journals could only be obtained in the lower-class shops in certain districts of the city. A decent news agent was ashamed to keep those betting journals upon his counter. How different it is to-day! Almost every stationer can give you a selection of sporting papers, papers which contain nothing but betting news and tips for the various races. Not only this, but many news agents can offer one a selection of telegrams direct from the field. The bookmaker has his agents in all the large factories, while a very large majority of our young men bet to a greater or lesser extent.

Our police, some time ago, prosecuted certain pictures which they held to be immoral, and the result has been practically the same as in the case with betting—namely, a huge advertisement to those whom they persecuted. At the time they started the prosecution of immoral pictures the papers publishing those vulgar illustrations could only be obtained in the very lowest districts in the city, but no sooner had the prosecution of spicy pictures commenced than the circulation of these journals went up by leaps and bounds, until to-day, like the betting journals, they can be obtained in every district of the city, while some news agents' stock seems to be composed of little else than a selection between these and betting journals.

Then take the prosecutions directed against immoral houses and against prostitution. Have they resulted in any greater success than the others? No man who judges impartially can say that they have. Only the other day I noticed that in the Cowcaddens district they had in the preceding year 590 cases for this crime (immorality it might be, but not crime) alone, which was a record for the district. Sometimes I wonder if our magistrates ever think of the waste of energy or of the debasing nature of the occupation which our police are given when they are put in the position of prosecuting prostitutes.—John Gibson in the Voice of Labor (Glasgow, Scotland).

THE DIFFICULTY.

Here is the way a Benton county man confessed at a revival. He had been pressed to repent, and finally got up and said: "Dear friends, I feel the spirit moving in me to talk and tell what a bad man I have been, but I can't do it while the grand jury is in session."

"The Lord will forgive," shouted the preacher.

"I guess that's right," said the penitent, "but he ain't on the grand jury."—Warrensburg (Mo.) Journal Democrat.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 11.

IMPORTANT NOTICE.

It was said in last week's Lucifer that the editor would soon be at home and necessary changes in Lucifer would be decided on. He had written that he expected to be in Chicago about the middle of March. He now writes that he wants to spend a month or two in Washington and Oregon before returning home, and suggests that it may be well to suspend publication of Lucifer until his return. So No. 1013 will not appear soon, and it is impossible to fix the exact date of its publication. Subscriptions are credited by number instead of by date, so our subscribers will lose nothing by the delay. As it will be necessary to make application for re-entry when we resume publication, we hope to hear from all whose subscriptions are about to expire. It would be well, also, if we could receive fresh orders from those whose subscriptions are paid in advance. L. H.

IN THE SANTA CRUZ MOUNTAINS.

Glenwood, Cal., March 4.

In my last letter home it was mentioned that I purposed visiting the Santa Cruz Mountains in the interest of a plan to plant a colony there, a colony of home-seekers who believe in the gospel of liberty, justice, and fraternity, as preached by Lucifer's principal writers and workers. I am now returning from a short trip of exploration to the world-famous Redwood lands of Santa Cruz County, California, and find myself obliged to wait for a few hours at a small station called Glenwood, on the Southern Pacific Railway, narrow gauge, situated about half way between Santa Cruz, on the coast, and San Jose, the capital of the finest of California's valleys, so far as I have seen—the Santa Clara—and while waiting will try to jot down some of the impressions of this short but memorable trip.

To begin, let me say that he who has not seen the giant Redwoods, or any members of that family of prehistoric vegetable mammoths, can form little idea of these truly wonderful productions of nature. No description of mine can do the matter justice.

In estimating the advantages or disadvantages of any given locality for colonization purposes some of the main points to be considered are the following:

First—Climate.
Second—Soil.
Third—Accessibility to markets.
Fourth—Cheapness of land.

In most of these respects the lands of the Santa Cruz Mountains seem to me to be among the most favored I have yet seen. In the matter of climate it would be impossible, as I think, to find a locality that surpasses these mountains. Thermometer seldom falls below the freezing point, and never rises to a degree that may be called hot. And when we remember the apparently exhaustless supply of timber, it is seen that at least two of the prime necessities of human existence are easily and cheaply met—namely, fuel and shelter.

As to soil, while I have seen lands that possess greater depth of vegetable loam it is well known that wherever Redwoods grow the soil is rich and productive. Especially is it adapted to the growth of fruit, such as apples, grapes, peaches, prunes, cherries, apricots, oranges, lemons, nuts, etc.

As to accessibility to market, to centers of trade and commerce, these mountains lie within a few miles of the Pacific Ocean on the west. Santa Cruz, a city of about ten thousand inhabitants, is less than one hundred miles distant by water, and also by two lines of railway, from San Francisco. San Jose, a city of thirty thousand people, also a long list of other thriving towns in the Santa Clara Valley, lie immediately east of this mountain range.

In the matter of cheapness of land—when it is remembered that the soil, with the natural products growing thereon and the minerals that lie beneath it, is made by your laws an article of commerce, of trade, of speculation, of mercenary cupidity or greed and monopoly—we cannot expect cheapness to be one of the leading features of fertile land so near the good markets. The market price of unimproved land, in the Santa Cruz Mountains, suitable for cultivation, ranges from about $35 to $100 per acre. It is claimed, however, that in all the Redwood region the timber as it stands is worth the purchase price of the land; that so great is the demand for lumber of this variety for building purposes, for fence-posts, for stakes, pickets, etc., that the prices must constantly increase, owing to the fact that the area of Redwood lands is by no means large. Even now the price for Redwood lumber at the mill is $13 to $20 per thousand feet, in the rough, as I am credibly informed.

As to rainfall in these mountains, it is claimed that it is nearly if not quite double in inches as compared with the amount that annually falls upon the great valleys of which we hear so much—the Santa Clara Valley, for instance. Drouth in the Santa Cruz Mountains is of very rare occurrence, if human testimony is to be relied on. Springs and creeks are found everywhere in the Redwood region. That the enormous growth of timber has an influence upon the annual rainfall would seem probable. Santa Clara County, on the east, has a maximum rainfall of 33 inches per annum and a minimum of 17 inches. The rainfall in the San Lorenzo country, on the west side of the Santa Cruz Mountains, is about double that of the valleys and foothills on the east, or Santa Clara side.

In regard to healthfulness, it is claimed that no country in the world surpasses these mountains in this respect. Consequently the whole region is dotted with "summer resorts," hotels, boarding-houses and cottages, erected for the entertainment of health-seekers.

* * *

From this brief description of advantages it might be inferred that I have a mercenary interest in advertising the Santa Cruz Mountains, but not so; pecuniary gain is altogether foreign to my purpose. For many years I have maintained that next to the work of rousing women and men to a sense of the importance of freedom and justice to woman as creator of a new race, Lucifer's work should be an *economic* one—that is, it should be to awaken mankind to a sense of the necessity of getting the workers away from the crowded and unhealthful centers of population to the free air and sunshine of the country—to the *soil*, from which all must draw sustenance, directly or indirectly, else perish miserably. For many years I have maintained that the superstitions relating to land-ownership are similar in origin and nature to the superstitions relating to sex-ownership; that together these superstitions are necessary to the enslavement of the many by the few, the privileged and power-loving few; and that the complete emancipation of the race from slaveries of all kinds must come through freedom of sex—motherhood in freedom—and through freedom of the soil—freedom of access to unoccupied land and the treasures it contains.

So long have we submitted to the priests of law and of

theology that we recognize no other way of coming into the world than through permission (license) granted by a priest or magistrate, and after our arrival here we think there is no way to live except to pay rent (or taxes, or both) to a syndicate of rulers called a "government."

To destroy these two enslaving superstitions is pre-eminently the work of Lucifer. In order to work successfully in any line it is necessary to have a clear understanding of the objects to be obtained by our efforts. To have clear ideas on any subject it is necessary to have healthy thinking faculties, healthy brain power. To have healthy brain power we must have pure air, clear sunlight, pure water and natural food. To have these we must get away from the artificial life of the cities; must go to the free, the unconventional, the natural life of the forests and hills; must go in sufficient numbers that the longings for society, for human association, can be gratified and the evils of isolation be avoided.

If possible the next issue of the paper will contain more definite description of what I have seen in Santa Clara Valley and in the neighboring mountains, that may be of interest to home-seekers.

For the next few weeks my address will be in care of W. C. James, 128 South Olive street, Los Angeles, Cal.

M. HARMAN.

PROGRESS.

The few who have been making a struggle for the rights of free thought, free press, and free mails found much to encourage them in last week's developments. There were these three victories for right:

1. The readmission to the United States mails of copies of the Truth Seeker addressed to Canadian destinations.

2. The readmission of Lucifer at the Chicago postoffice as entitled to the privileges of second or the "subsidized" class of mail matter.

3. The admission of John Turner to bail pending the decision of the Supreme Court as to the constitutionality of that section of the immigration law which excludes aliens for disbelief.

Something happens once in an age to encourage those who keep working.—Truth Seeker.

THE TRUTH SEEKER EXCLUSION CASE.

In January the copies of this newspaper addressed to Canadian subscribers were returned to us marked "Unmailable." We applied to the New York postoffice to find out what this meant, and were told that the order had come from First Assistant Postmaster-General Wynne at Washington. Our letter of inquiry and protest was referred to Mr. Wynne, from whose reply we learned that the Truth Seeker had been thrown out of the United States mails at the request of the deputy postmaster-general of Canada, that official having informed Mr. Wynne that the papers were destroyed at the city postoffices of the dominion—which, by the way, was not then and never had been the fact.

Let us picture the thing. The Canadian government, the capital of which is at Ottawa, in Quebec, a hotbed of Catholicism, is under orders from the priests to prohibit the Truth Seeker in the Canadian mails, and on the pretext of "blasphemy" and "scurrility" the order is issued by the postmaster-general. It is a paper prohibition, as ineffective as a paper blockade, and the subscribers get the Truth Seeker as before. Local postmasters in the dominion do not co-operate to suppress the paper. Then there is further protest from the priests, and the deputy postmaster-general is moved to notify the postal authorities at Washington that the Truth Seeker is prohibited in Canada, and hence not mailable in the United States. Our guileless officials believe him; the order is forwarded to New York, and the hand of the Canadian priest closes the postoffice to the Truth Seeker in the city of its publication. It is not process of law by which we are robbed, nor even administrative process; it is ecclesiastical process begun in Canada!

Now, why should our postoffice take orders from Canada? Have our officials exhausted their own ingenuity in devising ways and means to harass the American press, so that they must import a few? Is the secular government "all in," so that it must call upon the hierarchy for suggestions? Was the independence of this country ever achieved, or was it not? The colonies had the courage to declare their independence of Great Britain. Have not the states enough self-confidence to cut loose from Canada? Language becomes unprintable when we undertake to express the disgust that this exclusion incident has produced. We are desirous that the general superintendent of the foreign mail service should render his decision. If relief cannot be got through the postal officials, we would proceed to inquire if it cannot be had from others.—The Truth Seeker (New York).

* * *

The morning after the last issue of the Truth Seeker had gone to press that paper received the following letter from the New York postmaster:

"Referring to previous correspondence relative to the mailing of your publication to Canada, I beg to inform you that the Hon. First Assistant Postmaster-General directs this office to advise you that the appeal made in your letter of the 28th ultimo has been determined in your favor, and to accept for mailing copies addressed to Canadian destinations, provided, of course, such copies are not otherwise unmailable on account of any article or advertisement the circulation of which is forbidden in the domestic mails, and the publication does not violate the copyright laws of Canada. Appropriate instructions have been issued, and the copies may be presented for mailing as second-class matter at your convenience."

FARCICAL FEATURES OF THE TURNER CASE.

As soon as the Supreme Court of the United States had heard the argument of Mr. Pentecost in this case, it decided that Mr. Turner might be admitted to bail, which was a just decision, although the amount of the bail, $5,000, is excessive and absurd. It is excessive because Mr. Turner is accused of no crime, and it is absurd because it binds his bondsmen, Mr. Bolton Hall and Dr. E. B. Foote, Jr., to produce him in the United States, when the whole object of his arrest and detention is to get him out of the United States. That is, one court having decided that Mr. Turner is unlawfully in the United States, another court puts him under $5,000 bonds to stay here!

Mr. Turner is under engagement to be present in London at a meeting to be held by the trades unions he has organized in that country, and with the assent of his bondsmen he may possibly go there for a few weeks. And here is the second farcical feature of the case; for, although Mr. Turner will be in England, to which country the law condemns him to be deported, yet, if the case before the Supreme Court goes against him, he must return to the United States to be deported whence he came; that is, he must come back to this country in obedience to the law, although the law makes his presence here unlawful! Physically Mr. Turner will be in England, but judicially he will be in the United States; actually he will have deported himself, and yet must come back in order to be deported officially.

It is as if a man who had committed suicide under sentence of death should afterward be turned over to the sheriff for the execution of the law's decree. When the Church ran things a man might be tried and condemned for heresy after he was dead; but in that case there was a purpose, since condemnation carried with it the confiscation of his estate; but here there will be no such excuse, the accused being condemned only to leave the country he has already left. In other words, he is to be condemned to leave the country where he is not and return to the country where he is. Thus the law compels him to take ship from the country where his presence is legal according to the law which compels him to depart from it, and to enter a country where the same law makes his entry illegal.

The Supreme Court has agreed to try the case on April 4. Along in May or June a decision may be expected. If this decision be adverse to the accused, the judgment of Lacombe in the Circuit Court will have been confirmed, and the defendant must be produced. But if he is in England already in obedience to the decree of the Circuit Court, can his bondsmen lawfully bring him back? Of course he has a perfect right to be there, the court having decreed that he must go. He will have voluntarily carried out his sentence. But the law provides that any person who knowingly allows, aids, or permits a man of Mr. Turner's views to enter this country, or is instrumental in bringing him here, may be fined $5,000 or imprisoned for five years. In what position, then, will Messrs. Foote and Hall find themselves? They must produce Turner or make good their bond of $5,000, but by conniving at the entry of one who disbelieves in organized government they become liable to a fine of $5,000, to say nothing about imprisonment. Will they produce the man or the money?—Truth Seeker.

THE EVIL OF PENALIZING OPINION.

Here is a copy of a Senate document—Senate document No. 2314. Since the first Congress met, aye, since the first Colonial Legislature was formed, there never has been so wanton, so flagrant an attack upon the principles of liberty, of liberty of thought, as this bill, and David B. Hill is its author. This is the bill popularly known as the anti-Anarchist bill, the bill introduced into the Senate of the United States in its last closing days by David B. Hill.

I am not an Anarchist; it is also needless for me to say that. But I am far from sharing in the opinion that an Anarchist is merely a man who wants to use dynamite. The Anarchists have not a monopoly of physical force. That has been used over and over again by trades unions, by American patriots, and by people of all kinds. Anarchy in its true meaning is a belief; it is a political philosophy. It is an extension to its limit of the old Democratic belief that the best government is the government that governs least.

The Anarchists would abolish government. In that I think they are mistaken. I think they go too far on one side, just as the Socialists go too far on the other side. But every Anarchist has a right to his opinion. Now, what is this bill? A bill to provide for the exclusion and deportation of alien Anarchists, which provides that no alien Anarchist shall hereafter be permitted to land in any part of the United States; that a board of inquiry is to examine every person who is suspected of being an Anarchist. This is David B. Hill! Every alien seeking admission into the United States is to be examined if he is suspected of being an Anarchist. Examined as to what? As to whether he ever blew up a house, or killed an emperor, or murdered a brutal and oppressive governor, whom human laws could not reach? No, nothing of that kind. He is to be examined by pertinent questions as to his antecedents, and as to his opinions as to government!

Is there any difference between examining a man as to his opinions as to government, and if you do not like him sending him back again, and asking his opinion as to God, and after that sending him back? He is to be examined as to whether he belongs to any society or association of known Anarchistic tendencies, and this board may examine the person of such alien for marks indicative of such membership. What does that mean? To examine him from the crown of his head to the soles of his feet for marks indicative of such tendency! What marks? Would a man looked for by all the police of the monarchies of Europe mark himself so that he could be known by them? No; but in some of those countries political prisoners are marked. This precious bill took that way of finding out whether any man coming to this country in search of liberty had been under the ban of the despotic police of Europe.

And more. This board may accept evidence of an emigrant's common reputation as an Anarchist, and the judgments of foreign courts and police investigations may be taken as prima facie evidence, which may be deemed sufficient, unless controverted.

And this bill goes on to provide that, in case they think there is evidence of his holding such opinions, he is to be sent back from this country, and from there the bill goes on to appropriate $60,000 of money wrung from labor by the most atrocious taxation. For what? To send agents, who are virtually to be police spies, to Europe; there to go into connection with the police of European countries, and to find out and report here whom they suspect to be Anarchists.

Why, under that bill such a man as Prince Kropotkin, a man who enjoys the hospitality of England to-day, a man who as an investigator has rendered the greatest service; such a man as Professor Reclus, who enjoys the freedom of free Switzerland, a man who stands to-day as the most eminent of living geographers—under that bill if such men came to this country they could be taken up, examined as to their opinions of government and then sent back to Europe. The man who introduced that bill was David B. Hill—a man posing as a Democrat; posing to-day as a friend of labor; posing to-day as a defender of free speech. There never was such an atrocious bill introduced into the Congress of the United States.

And in that Senate which has become an American house of millionaires, that Senate which was only anxious to serve the sugar trust, for good and sufficient reasons; in that Senate this bill passed without opposition, and it might have been to-day the law of the land, just as the atrocious Russian treaty that binds us to send back political offenders to Russia is the law of the land. It might have been the law of the land, but, thank God, there was one real Democrat, a Single Tax Democrat—John DeWitt Warner—who stood up and protested, and killed that bill there and then. John DeWitt Warner, the man who stood up and did this, the man who has been true to all his pledges, has been turned down by Tammany. You cannot vote for him this year. Tammany and Hill! They are simply parts of the same thing. I shall vote against Tammany and I shall vote against Hill.—Henry George at Cooper Union, New York, in 1894.

THE PRURIENTS.

What a dull world this would be but for those prurient persons who want to purify life by directing attention to its ulcers, and literature by forbidding those books that are too natural. The other day a society in Boston had a number of booksellers arrested for having in their possession books like the "Heptameron," "Decameron," Rabelais and "Don Quixote." Why not Shakespeare and the Bible? Why not any book that deals with life and passion? There's a possible suggestion of sin in any love episode. All it needs is a mind that can't think of love except as a physical, sexual function. I knew a learned but unfortunate man once who couldn't look at a piece of wall paper, at a fragment of carving, at a letter of the alphabet, without seeing therein a phallic symbol. We all know the youth who can't let the simplest observation pass without distorting it into an excuse for a double meaning of doubtful decency or direct dirt. Of such are the people who are always finding corruption in the masterpieces of literature. Now, the fact is that the "Heptameron" and "Decameron" are so dull that they would remain unread, for the most part, but for just such advertisement as they have received in Boston. Nine people out of ten have read Rabelais because they have had an idea that they shouldn't read the book. They miss altogether the quality and value of these books, which are such that their suggestiveness or filth is a negligible quantity. Take Rabelais: it is safe to assert that not one reader out of ten who tackles him ever finishes the book. He dips for dirt, gets it, and the rest is unintelligible, when, in fact, the greater part of the book is a wonderful criticism of life, a splendid scarification of folly and sham and sin in statemanship, science, religion, literature and education, and a presentation of a truly beautiful idealism under the fantasticalities of the laughing monk's method. As for "Don Quixote," the filth is microscopic, and God help him who can remember that only as supreme above the sense of tears that softens the parody of a once beautiful but latterly degraded dream. A preacher named Leavitt has now come forward to tell us that the "Iliad" and the "Odyssey" are immoral, and he thinks that the former is only a story of a young man running away with another man's wife, while the latter is reprehensible because Ulysses tarried long and pleasantly on Calypso's magic isle. Most mythology is indecent, too. The story of David and of Solomon brings the blush of shame to the cheek of innocence. There's nothing in the heavens above or the earth beneath that's not nasty. A baby is an abomination. There are people who might see something evil and polluting in the Sistine Madonna. There are such people in the insane asylums—and out of them. Their only excuse for being is the prominence they are given by the disgust and indignation they excite in the hearts of really pure-minded people of judgment and culture.—St. Louis Mirror.

The outcome of the Boston case was that the booksellers were given back the seized books and warned that if they were to sell such books it must be done decorously, and in a manner not too public. The most important thing accomplished by the arrests was to make known to several million people the names of several "bad" books by them before unheard of. It is a foregone conclusion that most of the "several million" will be filled with mental unrest until they have read the books which have had their morality questioned.—Book and News Dealer (New York).

"I'm sorry," said the private secretary, "but the President will not see you." "Try again, won't you?" persisted the White House visitors. "Tell him I'm the man in the brown hat that stood in the crowd when the Rough Riders left Tampa for the front."—Philadelphia Press.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, step at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and step at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

The Truth, San Francisco, Cal.: Moses Harman left last week for Los Angeles, after a stay in San Francisco that was much longer and apparently more agreeable than he had expected. He evidently enjoyed many San Francisco people, and an unfeigned liking for him certainly developed for him in many places. He became known here as a broad-minded, tolerant man, working for the best good of society as a whole, and a man who wears well in the little trivialities of social and personal life.

Fritz, Kansas: Replying to Sara Crist Campbell in Lucifer of March 3, under the caption "Woman and a New Humanity," I desire to enter a protest against all this sex distinction. While probably true that some men have voted women out of the school, and silenced her in the Church, etc., it is also true that some women are equally opposed to woman's advancement. In fact, it has been said that "Woman's greatest enemy is woman." Talk about woman teaching man her idea of love and doing this being woman's greatest duty! Just as though there were a sex distinction in love! From the writer's standpoint, the greatest duty of woman is to shake off physical and mental weaknesses born of her economic dependence upon man; become equally economically independent. As she succeeds in doing this, she also will succeed in establishing a true, sweet, pure and undefiled love.

Edward E. Gore, Lawrence, Kan.: As the subject of colonization seems to be up among liberals of the Lucifer school, I feel like calling their attention to the island of Jamaica, British West Indies, as an ideal location for our people. In this island one needs but a cheesecloth suit or gown the whole of the year, and one can live in the luxury of its fish and fruits with only the effort of throwing in a hook or climbing a tree to gather the luscious fruits. As for health, this island is not excelled by even Hawaii. It is quite true that the majority of the inhabitants are negroes, the latest census giving the number of the colored people at 700,000, while that of the white population as not quite 15,000; but this is really an advantage, rather than an objection, to the location of a colony of radical people. I am sure if any of our people will investigate all the advantages which Jamaica offers to colonization they will be most favorably impressed with it, and I would suggest that any one interested would send 25 cents to the Colored American Magazine, 82 West Concord street, Boston, Mass., for copies of January and February issues (1904) of their magazine, containing a full description of the island, etc., by John C. Freund, of Boston.

EMERSON ON "THE STATE."

The disrespect that some of us have for government was put into print in reckless language by the late Ralph Waldo Emerson, who inquired: "Is not the State a question? All society is divided in opinion on the subject of the State. Nobody loves it; great numbers dislike it, and suffer conscientious scruples to allegiance; and the only defense set up is the fear of doing worse by disorganizing." Emerson only needed to have this fear dispelled to become an Anarchist and an outlaw. If any of our mediums should chance to bring Emerson back to the "mundane sphere," it might become the duty of our authorities to detain him.—G. E. M. in Truth Seeker.

Mankind went to religions, which proved nothing, for they differed among themselves; it went to philosophies, which revealed no more, for they contradicted one another; and it will now try to find the way out of the difficulty by itself, trusting to its own instinct and its own simple good sense; and since mankind finds itself here on earth without knowing why or how, it is going to try to be as happy as it can with just those means the earth supplies.—Dumas.

Anyone can go to the Bible and find some text, some passage, to uphold anything he may desire.—R. G. Ingersoll.

THE TASK OF VOLTAIRE.

Voltaire's task, however, was never directly political, but spiritual, to shake the foundations of that religious system which professed to be founded on the revelation of Christ. Was he not right? If we find ourselves walking amid a generation of cruel and unjust and darkened spirits, we may be assured that it is their beliefs on what they deem highest that have made them so. There is no counting with certainty on the justice of men who are capable of fashioning and worshiping an unjust divinity, nor on their humanity so long as they incorporate inhuman motives in their most sacred dogma, nor on their reasonableness while they rigorously decline to accept reason as a test of truth.—John Morley.

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

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HE NEW THOUGHT CONVENTION.

After being one of Elbert Hubbard's "freaks" for some time and mingling with the constant stream of charmed and charming visitors to the much-overrated Roycroft Shop, I drifted into the Chicago convention, and found its atmosphere very pleasant and congenial.

Aside from the general interest in a "reformed Roycrofter," I met a fine spirit of comradery and good-fellowship that spoke well for the New Thought people. Probably in no other gathering containing so many people of influence and high position did conventionality ever count for so little, and individuality have such free scope. Strangers from thousands of miles apart were mutually fused by the instinct of the occasion into the happy units of a family reunion.

The whole drift of New Thought teaching is in the direction of Individualism. It helps in the attainment of that personal poise and power that fits for release from all restraint. Before those who really live in its spirit, law is ridiculous and government absurd.

The world will hear from this convention and the people who composed it. It is the New Life—the charmed life, the full-orbed life—that is irresistible. It is immune from prison or injunction. Its smile is stronger than uniformed regiments; its silent thought more explosive than dynamite. The New Thought reformer, in any line, needs no revolutionary programme, no campaign of noisy invectives and denunciation. Kindly and sweetly he lives and works, and all the things that bind and bar humanity's rising love-tide vanish like the winter's ice before the coming spring.

All this was immanent and vibrant at the convention. That some of the people who create this spirit were not familiar with the avowedly Anarchistic forms of its expression helps to show its universality and power. The love of freedom is a growing love. Real New Thought people make good Anarchists.

C. L. BREWER.

The one outstanding feature of the recent municipal elections in Scotland was the indifference displayed by the people as to who "represented" them. It is to be hoped that they have found out at last that representative legislators and administrators are, along with the clergymen, the greatest humbugs on earth.—The Voice of Labor (Glasgow).

Atheism affirms that there are no gods or goddesses, assuming that God means a personal, extra-mundane personality. This "godless world system" substantially agrees with monism or pantheism of the modern scientist. It is only another expression for it, emphasizing its negative aspect, the non-existence of any supernatural deity.—Ernest Haeckel.

The right of private judgment will subsist, in full force, wherever true men subsist. A true man believes with his whole judgment, with all the illumination and discernment that is in him, and he has always so believed. A false man, only struggling to "believe that he believes," will naturally manage it in some other way.—Carlyle.

Correction does much, but encouragement does more.—Goethe.

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THE RIGHT TO BE BORN WELL.

In San Francisco and in Los Angeles my public talks were the immediate cause of the formation of two radical clubs or associations for the free, candid, earnest and honest discussion of the fundamental problems of human existence. While my outing on the Pacific Coast was quite satisfactory in most particulars, this feature, this result of the trip was and is especially gratifying. At Woodmen's Hall, Los Angeles, April 3, before a small but very attentive and appreciative audience, a good proportion of which were women, I spoke on the subject of Prenatal Influence, as a factor in the formation of character. The following is the opening part of that address, with a few unimportant emendations:

Lowell says:

"We will speak out, we will be heard,
Though all earth's systems crack;
We will not bate a single word,
Nor take a letter back.

"Let liars fear; let cowards shrink;
Let traitors turn away.
Whatever we have dared to think,
That dare we also say."

"Society everywhere is in conspiracy against the manhood of every one of its members," says Emerson. "Society is a joint stock company in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. Whoso would be a *man* must be a nonconformist."

Again he says: "It demands something Godlike in him who has cast off the common motives of humanity and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may be in good earnest, doctrine, society, *law*, to himself; that a simple purpose may be to him strong as iron necessity to others. . . . . We are afraid of truth, afraid of fortune, afraid of death, afraid of *each other*."

And again says the Sage of Concord: "The Heroic cannot be the Common, nor the common the heroic. . . . If you would serve your brother, because it is fit you should serve him, do not take back your words when you find that prudent people do not commend you. Be true to your *own act* and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. It was high counsel I once heard given to a young person. 'Always do what you are afraid to do.' A simple manly character need never make an apology."

In accord with and pertinent to these thoughts, these maxims of two of the most famous thinkers of the past generation I proceed to say:

The most important of all rights is the right to be born well, if born at all.

Life on the planet Earth is not such an unmixed good that it should be thrust upon a human being who does not ask for it unless indeed under the very best possible conditions, including among these conditions the very best possible endowment, the very best possible *capacity* for happiness and for bestowing happiness upon others.

That word capacity is suggestive—*very* suggestive. We have all heard the story of the "new rich woman" who asked the principal at the fashionable boarding school how her daughter was getting on and whether she lacked anything.

"Oh, fairly well," was the response. "She does not lack anything unless it be *capacity*,—and for that, of course, we cannot blame *her*."

"Certainly not," replied the mother, "but I blame you for not telling me sooner. Her father, thank heaven, is able to afford her a capacity, and it is *your* fault if the girl lacks a capacity."

Time was when women and men everywhere believed that capacity, talent, genius, are gifts from God; but now most people accept the doctrine that mental faculties as well as physical endowments are heritages from parents—gifts from a line of ancestry dating back thousands, perhaps millions of years, supplemented by maternal impressions during the fateful nine months of gestation, afterwards modified by the multiform factor called environment, training, education.

Whether heredity, including all that precedes birth, be more potent in the formation of character than post-natal influences is a question upon which thinkers are not agreed. Speaking for myself alone, while by no means ignoring the power of post-natal training, especially in the more *superficial* elements of character, I strongly incline to the opinion expressed by an old-time philosopher that nine-tenths of the education of every human being is received by him before the hour of birth; that is, that the training he gets through suggestions made upon the maternal mind during the period of embryonic growth tremendously outweighs all the work of teachers, and of environment generally, after he enters upon the stage of post-natal existence, or of independent life.

"'Tis education forms the common mind;
Just as the twig is bent the tree's inclined.
But education ne'er supplied
What ruling Nature has denied."

The question arises just here:

When does Nature, as distinguished from environment—education—get in its work? Evidently the author of these famous lines meant that Nature gets in its work before education—post-natal education—begins.

In accord with this view I would say that if the father wishes to help nature to give to his child the best possible "capacity" he must do his helping mainly before the period of birth—before the closing of the doors of Nature's "endowment house"—the creatory that every woman, every mother, enshrines in her own body—reverently be it said.

Need I ask pardon of this audience for plainness of speech? I think not. I agree with Emerson, already quoted, "A simple manly character need never make an apology." Truth may be blamed, but never shamed. To my thinking it is neither blasphemous, indelicate, obscene nor "vulgar" to speak reverently of Nature's processes, Nature's unfoldments. I assume that each of my hearers, no less than myself, is anxious to know all that can be known of these processes, to the intent that we may help Mother Nature to do her best work in creating a better race.

I would say, then, that if masculine man wishes to give to his prospective child the best possible endowment, the best possible "capacity," he must prepare himself for fatherhood by consciously building up and conserving his virile forces to their utmost limit before the fateful moment of conception—before the union of sperm cell with germ cell.

Then, during the nine months of pre-natal life—while the embryonic human being lies utterly dumb and helpless in the matrix, in its little crib beneath the mother heart—the father should see to it that the mother organism be shielded from all

unwelcome intrusion—*his own included*—and that she be supplied with all needful and helpful materials and surroundings for her own comfort and for the healthful growth of the child.

The father should see to it that the expectant mother be protected as much as possible from sudden shocks that might disastrously affect the organism of the rapidly forming child—shocks that might arrest its evolution from the beast to the human.

I assume that my hearers are not ignorant of the fact in physiologic science that the human embryon passes through many forms of lower animal life during the pre-natal nine months. Has it never occurred to each of you that the mothers of some people must have received a shock at the critical time when her child happened to be passing through that part of its evolution when it resembled a bird of prey—a hawk, an owl, an eagle—or a fox, a weasel, a wolf, a pig, a goat, a dog, a tiger or a monkey? and that the child could never entirely outgrow the characteristics, mental as well as physical, then dominant when the shock and consequent arrest was received?

But if the responsibility of father before and during the pre-natal life of the child be great, what must be that of the mother, since her relation to the embryon is so vastly more intimate and constant?

Should she not prepare herself, consciously and unremittingly prepare herself, body and mind, for this office, this transcendentally most important of all the human functions or offices, that of creation and pre-natal training of a new human life? Through all the years of maidenhood till the hour arrives in which she consciously assumes the duties, the responsibilities of motherhood.

Should not one of her chief preparations be the care of her own health, physical and mental, her own nervous system, so that accidental shocks will not seriously affect the embryon during the various gradations of growth from plant life up to the human plane?

Then during all the months of pre-natal development, should she not guard—consciously and yet not *too anxiously* guard—her sacred trust? If fatherhood should guard the creatory, or the avenues thereto, from unwelcome or hurtful intrusion, how much more should the mother stand sentinel over this the citadel of her own life, as well as the life of her child!

The mother—and she alone—knows the kind of influences, the impressions, the magnetisms, the companionships, that are congenial, welcome and healthful, and what kinds are unwelcome or repulsive to herself and through her organism unwelcome and hurtful to the organism of the unborn child.

M. Harman.

(To be continued.)

HEREDITY AND ENVIRONMENT.

In No. 1008 Arthur C. Pleydell, criticising a previous article of mine, tells us that "Human progress does not depend upon physical heredity, but upon what may be termed social heredity." There is a modicum of truth in this, but it is clear that social heredity would be of very little use to a people without sound bodies and sound minds. If modern biologists are right in their belief that without selection there must be physical degeneration, then it follows that social heredity can be no substitute for the benefits of selection. Brooklyn bridges would be of little use to a people lapsing into insanity and imbecility.

Mr. Pleydell says that "The human race has apparently reached a stage of evolution where it adapts itself to environments by means of mental processes which invent external aids, rather than through changes in physical structure." I know that, and regret the fact; therefore, I am trying to persuade the human race to reach a more advanced stage of evolution at which it will adapt itself to environment largely through changes in physical structure. Such external aids as false hair, false teeth, and spectacles are very admirable things, no doubt, but I would rather see a race produced whose natural hair, teeth and eyes would enable it to dispense with these external aids.

I would also point out that external aids have hitherto proved useful only in compartively superficial matters. There are ear trumpets for defective ears, and spectacles for bad eyesight, but I have never heard of any external remedy for a defective brain or a weak will. These things must be weeded out by selection.

It is most extraordinary that persons who see what selection has done for domestic animals should yet feel aggrieved when it is proposed to apply the same thing to human beings. If human selection has evolved the dog from the wolf, what would it not evolve from man as he is now? Would it not be better to have a race far superior in health, strength, intelligence and sympathy to that now existing, than to content ourselves with such minds and bodies as we have now, while we devote our energies to the multiplication of telephones and street-cars?

My Pleydell also says: "It is worth noting that from a biological standpoint Herbert Spencer at the age of eight was one of the unfit. Had he been sent to a public school and allowed to grow up with as little training as most children receive, he would probably have been an average individual. The training he received, more than his physical structure, made him a great philosopher."

I do not know what Mr. Pleydell means when he says that Spencer was unfit at the age of eight. Does he mean that he was in delicate health? If so, I would reply that Spencer was all his life in delicate health, as many great men have been. Intellectual greatness is quite compatible with delicate health. I should like Mr. Pleydell to give his reasons for making such sweeping assertions as he does in the above paragraph. He must be aware that many of the greatest men of science, such as Newton and Darwin, have suffered from the disadvantage of going to public schools, and have yet been more important than Herbert Spencer. Does Mr. Pleydell mean that Spencer was so inferior in intellect to these men that he would have been merely an average individual if he had been educated as they were? What, in his opinion, would Newton and Darwin have been if they had been trained at home, seeing that, in spite of going to public schools, they were so far superior to average individuals?

R. B. Kerr.

HOW TO COLONIZE THE PACIFIC COAST.

INDUSTRIAL AND SOCIAL INSTITUTIONS.

In these papers it has been contended that the great examples of successful colonization in the West are co-operative settlements, notably those in parts of Colorado and Southern California and all of Utah. Last month it was suggested that all the active land interests in California might well form a union in order to employ the methods which were used in the enlistment of Greeley, Anaheim, Riverside and Salt Lake. Getting the settlers is, however, but half the battle. The other half is to organize them upon such a basis that they will be prosperous, contented, and an inspiration to similar movements hereafter.

To accomplish this, the methods of the successful settlements referred to must be imitated still further. But is it possible to command for this business undertaking the spirit and the leadership which created these notable communities during the past fifty years? Yes, in my opinion, we cannot only equal, but surpass, anything yet done in this line. To a certain extent, we can begin where the others leave off. We can avail ourselves of advantages which did not exist twenty-five or fifty years ago. We can found a system of colonization that will go on widening the sphere of its operations and bearing larger and richer fruit long after we shall have passed from the scene. When we have made one thoroughly successful colony by methods capable of general application the problem is solved. How shall we make it?

THREE KINDS OF SETTLERS.

There are three distinct classes of settlers who will enter into the making of every well-organized colony. They are as follows:

First, those possessing sufficient capital to purchase land, make improvements and sustain themselves until the land comes into bearing. This would mean a capital of $2,000 and upwards.

Second, non-resident buyers now in receipt of assured incomes elsewhere—people who do not desire to move at present, but will come later when their places are ready to support them.

Third, those who possess insufficient capital and can only make homes by borrowing money and then working for wages while their places are being improved. Some of this class have a part of the capital required, while others possess only enough to bring their families and household goods to the colony.

For convenience, these three classes will be referred to as independents, non-residents and borrowers, respectively. The ideal colony plan must offer to all these classes the opportunity to live, to labor, and to make homes. And under good plans, each will be a source of strength to the community. I have addressed many colony meetings in the East and corresponded with thousands of people who wanted to get homes in the West. I have always found each of these elements in evidence. I believe we can handle them all, and that, if we do not, we shall fall short of solving the problem of bringing the surplus man to the surplus land.

WHAT IS A SANE COLONY PLAN?

If we make out of hand just such a colony as we consider best for California, and best for the surplus population of the East, what will that colony be? What will be its industrial character? What its social and civic institutions? How will it be governed? In answering these questions, we must not forget that we have before us, in Colorado, Utah and Southern California, several very successful communities from which we can learn valuable lessons. Neither must we forget that every attempt to realize the communistic ideal has failed, and that nearly every successful undertaking has been dominated during its early days by strong men who possessed large authority. My view is this:

Farms are small—five, ten or twenty acres, with not over forty for the maximum. It is a mistake for men of small means to attempt the improvement of large areas, especially under irrigation. Furthermore, high social advantages are closely related to the small farm-unit.

The most diversified production is encouraged. The ideal arrangement is to have each family produce the variety of things it consumes.

Supplies are purchased and products sold in common, so far as possible. The co-operative store, affiliated with the Rochdale wholesale in San Francisco, supplies the means for purchasing; the various fruit exchanges supply a considerable part of the means for selling, but require to be supplemented with numerous small local industries, such as creameries, canneries, and pork-packeries.

Under these industrial plans each man possesses his own farm and thrives in proportion to his industry, thrift and ability. But none of the settlers are exploited by storekeepers, commission-houses, or combinations controlling the various industries which utilize the raw materials produced by the farmer. This is not Socialism. It is business common-sense, and the logical fruit of our modern economic conditions.

On the social side, the aim is to combine, as far as possible, the advantages arising from neighborhood association with the independence which comes from tilling the soil. To this end it is desirable that many, if not most, of the settlers have their homes in a central village on lots of generous size. Experience in many Western communities has proven that this is feasible. Centuries of experience in Europe prove the same thing. And you will never turn the tide from the cities to the country until you find a way to satisfy that social instinct which is one of the strongest traits in human nature.—"Land of Sunshine."

(To be continued.)

ONE ACRE BETTER THAN 10,000.

In a tour of the Sacramento Valley the writer was shown over a number of famous large estates, ranging from 5,000 to 100,000 acres, but the estate which struck him as altogether the most interesting and hopeful of all he saw in that splendid valley consisted of just one acre. This is the irrigated "farm" of Mr. Samuel Cleeks at Orland, Glenn county.

In the Sacramento Valley irrigation is not fashionable, though nature has favored it with a wonderful water supply. For a generation farmers have raised wheat by dependence on the rainfall. Their farms are very large, and they do not always take kindly to the suggestion of irrigation and subdivision. Mr. Cleeks' little place is in the midst of these great farms, many of which have now passed out of the hands of their former owners as a result of mortgage foreclosure. I found it an oasis of prosperity in a desert of despair. When the proprietor told me that he had supported himself and wife for thirty years on that single acre of irrigated land, and when his neighbors informed me that he was one of the men in the little town who always had money to loan on good security or to donate to a worthy cause, I marveled much and had an immediate desire to know just how he had used his land to produce such a result. Mr. Thomas Brown, secretary of the Lemon Home Colony, took the trouble to obtain and send me the following exact information:

"Barn and corral space, 75x75 feet; rabbit hutch, 25x25 feet; house and porches, 30x30 feet; two windmill towers, 16x16 feet each; garden, 46x94 feet; blackberries, 16x90 feet; strawberries, 85x90 feet; citrus nursery, 90x98 feet, in which there are 2,300 trees budded; one row of dew berries, 100 feet long; 4 apricot trees; 2 oak trees; 3 peach trees; 6 fig trees; 10 locust trees; 30 assorted roses; 20 assorted geraniums; 12 lemon trees, bearing, which are seven years old; 1 lime tree, 9 years old and bearing, from which were sold last year 160 dozen limes; 8 bearing orange trees; 4 breadfruit trees; 5 pomegranate trees; one patch of bamboo; 3 calla lilies; 4 prune trees; 3 blue gum trees; 6 cypress trees; 4 grapevines; 1 English ivy; 2 honeysuckles; one seed bed; one violet bed; 1 sage bed; 2 tomato vines, which are in bloom (Dec. 2); 12 stands of bees."

Mr. Cleeks informed me that from the foregoing sources he has no difficulty in realizing a comfortable living and putting $400 aside each year. If the same could be said of the average wheat grower, farming thousands of acres without irrigation, the condition in the Sacramento Valley would be very different from what it is. As the matter stands to-day it must be acknowledged that one irrigated acre in the Sacramento Valley returns a larger net profit than 10,000 acres without irrigation. To be sure, Mr. Cleeks owes a part of his prosperity to the folly of his neighbors whom he supplies with oranges and lemons, peaches, apricots, berries and sundry other luxuries. That, however, is one of the striking advantages of irrigation, since it permits of intensive and diversified cultivation.

From a physician who has recently settled in Utah I have the following interesting budget of suggestions along the same line of thought:

"I have long thought that half an acre ought to support many a poor widow with children, who does not wish to marry again. In 1865, without irrigation, in Illinois, I raised all the vegetables a family of four needed, and had many to give away, on a plot of ground 20x25 feet, just one-eighty-seventh of an acre. I had also from it 18 squashes for winter and 4 quarts of lima beans. It was my first experience. I am convinced I could double that, with irrigation. I have been here four months, and am surprised at the Mormon success. They deserve it. But I fear that more than half the water is wasted. If I were to start a colony for poor people I would tolerate no trees that did not bear fruit or nuts. There are pear trees here that are as large and shady as our useless Lombardy poplars. Women ought to raise fruit, as a rule; they are not strong enough for farm work. I see no reason why half an acre should not support a family."—From "Land of Sunshine."

MODESTY OF FILIPINO WOMEN.

The New York "World" of Feb. 28 contained an interview with Secretary Taft, formerly Governor-General of the Philippines, on conditions in those islands. In the course of the interview, the secretary is quoted as saying:

"There are a great many instances among the natives of families which have not been sanctified by a marriage service. Among us such a condition would be looked upon with horror, but there is an innocence and sincerity in the Filipino relationship which disarms condemnation. The people are so moral and good that the domestic virtues exist in the absence of the marriage tie. The relation in such cases continues as long as the parties prove faithful, and as fidelity is a strong point with them, the system seems successful.

"During the whole of my term in the Islands I did not once see a native woman betray so much as a glance that was immodest. They have an intuitive refinement which is very pretty and charming. And although the native costume entails a greater exposure than our northern ideas sanction—except in a fashionable ball-room—they wear it so modestly, with such graceful unconsciousness that it appears perfectly natural and proper.

"I remember seeing a woman whose kimasa accidentally slipped down, leaving the whole of one shoulder exposed, but she did not show the slightest embarrassment, and her own modesty was so perfectly unaffected and natural that no spectator could have felt embarrassed either. After living among the Filipinos you can appreciate the force of the proverb, 'Honi soit qui mal y pense.' I have seen a woman go down to the shore to bathe within sight of everybody, as they do habitually. She had to undress and dress within view of a great many people, and she did it so fearlessly and naturally, and at the same time so modestly and quickly and skillfully, that even the most evil mind could hardly think evil."

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 12.

RETURN TO OFFICE—THE OUTLOOK.

After an absence of nearly eight months I find myself in harness once more, trying, as best I can, to gather up the broken threads and get the publication loom in working order again.

The chief cause of the temporary suspension of Lucifer—March 17—was the protracted illness of the managing editor pro tem, Lillian Harman, and the well-grounded fear that if I should return to the very changeable climate of Chicago before the return of settled spring weather the result would be the loss of much or possibly all that I had gained by my winter's outing in California. As known to many, the past winter was an exceptionally severe one in Chicago, causing a greatly increased death rate from pneumonia, grip and kindred troubles. The little family at 500 Fulton street did not escape the affliction. Hearing of the situation, I wrote to my daughter that if there was danger of serious collapse in her health it might be better to skip a few numbers of the paper, or suspend publication till my return to office.

But sickness in family was not the only cause of temporary suspension. As stated elsewhere in this issue, there was a falling off in general receipts, partly, no doubt, on account of the severity of the winter, compelling many people to postpone payment for their literature in order to pay for coal, food, clothing and shelter, and partly perhaps through fear that the prolonged fight over the postoffice question would result in permanent suspension of the paper.

During all the years of publication it has been the aim, the desire, of the publishers of Lucifer to avoid *debt*, and also to avoid making direct appeals for aid—as is the custom of many if not most of our radical reform publishers. We have accepted the doctrine that while no radical reform was ever successfully launched without donations from those who felt the necessity of such reform, yet the *habit of depending* upon such donations for its continued existence is a decidedly *bad* habit, and should not be encouraged. Hence to avoid debt and also the necessity of making appeals for donations it was thought best to skip a few numbers, hoping that the return of warm weather in the northern hemisphere would bring renewals to Lucifer, also new subscribers and orders for our book and pamphlet publications.

It was stated in our issue of March 17, that on my return to office "necessary changes would be decided upon." In my letter written from San Francisco, entitled "Another Heart to Heart Talk," I have spoken at some length in regard to these proposed changes, and also of the necessity of hearing promptly from all who are now in arrears on the paper, or who will soon be in arrears inasmuch as the number of papers to be sent through the mails at second-class rates is governed by the number of those who have paid ahead, or have asked that the paper be continued to their address.

In order that ample time may be had for a thorough sifting of the proposed changes by a "committee of the whole"—that is, by all who have helped to keep Lucifer's flag afloat—after carefully considering the pros and cons, I have decided to ask for readmission to second-class rates for Lucifer

AS A FORTNIGHTLY,

and therefore will, on this basis, publish but twenty-six numbers per year, instead of fifty-two.

I have decided also to place the price at one dollar, the old rate. This is the same as two dollars, the present rate, for fifty-two numbers.

Believing that there are many thousands who feel a deep and abiding interest in the discussions to which our Light Bearer is devoted I confidently leave its fate in their hands.

M. HARMAN.

COLONIZATION—A MOUNTAIN HOME FOR THE LIGHT-BEARER AND ITS FRIENDS.

In No. 1012 I stated that next issue would—if possible—"contain a more definite description of what I saw in Santa Clara Valley and in the neighboring mountains." When this promise was made I did not know that so many weeks would elapse before another issue of the paper would appear. I was then not without hope that something might be done this coming summer towards planting our "Son of the Morning" in the Redwood lands of the Santa Cruz Mountains, located about fifty miles south of San Francisco. The temporary suspension of the paper has probably defeated the possibility of doing more, this present year, than laying plans for practical work in the near future.

For this issue I prefer to call the attention of our readers to a series of articles published some time ago in a magazine called "The Land of Sunshine," Los Angeles, Calif. These articles deal with the problem of colonization in a general and comprehensive way, and give the reader some idea of what has already been accomplished by co-operative settlements in the West within the past fifty years.

A press of other work, social calls, attendance upon the National Convention of Socialists in Chicago, since my return to office, have prevented the preparation of a detailed statement of the advantages offered by the Redwood lands of Santa Clara and Santa Cruz Counties for co-operative settlement—for "bringing the surplus man to the surplus land."

No. 1014 of the Light Bearer will probably be a colony number—that is, it will be mainly devoted to correspondence and statistics relating to the Pacific Coast in general and to the Redwood lands in particular.

In No. 1009 of Lucifer a brief account was copied from the "San Jose Mercury" illustrative of the fact, not yet generally known, that it does not require large areas of land to enable the industrious individual, or family, to live comfortably and lay up something for future use, by horticulture, bee-keeping, etc. Details of the experiment of Mr. Clecks were not given in the clipping from the "Mercury," and now, believing that working people everywhere need just such object lessons, we reproduce in this issue a fuller account of this wonderful "one-acre farm," with some comments by the editor of the "Land of Sunshine."

M. H.

ANOTHER HEART TO HEART TALK.

SAN FRANCISCO, March 16.

At Lyric Hall, in this city, last Sunday morning, I listened to a discourse by J. Stitt Wilson—known by reputation at least to many of Lucifer's readers. This address was designed to be the close of a series of lectures at the same place, by the same speaker, on Socialism, in its broader and more comprehensive aspects.

Instead of mounting the stage of the theater, Mr. Wilson stood on a low platform in front of his audience, and began by saying he did not mean to make a set speech, but simply to have a "heart to heart talk" with his hearers, and truly it was a talk long to be remembered by all present.

To myself, sitting within a few feet of the speaker, the most interesting feature of the discourse was a panoramic presentation of prehistoric times and conditions upon this planet, showing that life upon earth was once wholly lacking in the element that now to us seems most important, namely, the element or force called *sympathy*—a feeling for and with others.

This element, the speaker said, was wholly unknown—because not needed—so long as there were no *mammals* upon earth. So long as animal life was propagated by the primitive method of laying eggs on the sand, or in the mud, to be hatched by the sun, there was no need of sympathetic care on the part of the parent, no need of *mother love*.

The reptilian monsters of sea and land felt no interest in the welfare of others. It was each for self, and for self alone. Hence they fought and devoured each other—the strong swallowing and digesting the weak, with no regard for ties of family, of kindred or of race; the mother Saurian devouring her own offspring indiscriminately with the young of any other mother.

Thus the carnival of appetite, of lust, of narrowly selfish greed, went on from age to age, till evolution produced the mammal. Then sympathy was born; then love began; its first form and manifestation being

MOTHER LOVE.

From mother love, from sympathy with and for the helplessness of infancy, were gradually developed all other forms of love—filial love, paternal, fraternal, conjugal, tribal, racial, cosmic or universal love.

The development, the elaboration of this idea, this picture of the all-embracing importance, the dominance, the predominance, of mother love, as the chief element in social evolution—in the work of lifting the world out of the mud, the slime, the horror, of conditions similar to those of prehistoric times when the strong devoured the weak without thought or sympathy—all this was painted by the speaker with the magical touch of a true word-painter, and cannot possibly be reproduced in cold type upon this sheet of white paper.

THE FUTURE OF LUCIFER.

In this review Mr. Wilson closed his winter's work in San Francisco, and outlined his plans for the future. In much the same way I wish briefly to speak of my own winter's work, and also of future plans for Lucifer.

First, as to the past. Our readers do not need to be told that the past three or four months have been months of trial, of struggle and anxiety for Lucifer and its workers. We, my daughter and myself, have been discriminated against—very unjustly, as many think—by the heads of the postoffice department at Washington; deprived of our share of the government *subsidy* known as "second-class" mail privilege, and compelled to pay, not an average, not an equitable share of the expense of carrying the mails, but a much higher rate, in order that other and richer publishers may get *their* publications sent through the mails for much less than such privilege is in equity worth. Also in order that congressmen may send tons and tons of partisan speeches through the mails *free of charge!*

But this is not all. One entire issue of Lucifer, that dated Dec. 17, was held up, *confiscated*, condemned, by the postoffice officials as unmailable, because of the alleged immoral character of its contents. By this act of official robbery our subscribers were deprived of a whole issue of the paper for which they had paid their money.

No attempt was ever made to show wherein the publishers of Lucifer had violated any statute, any law, or any principle of right or of justice.

In addition to this the publishers have been subjected to the danger of arrest, of trial and imprisonment, simply because they had exercised their native right of *freedom of speech and of press*, supplemented by their citizen right to use the common mails to complete the act of publication, namely, the distribution of printed matter to the readers, the purchasers.

As stated in last issue, part of our winter's fight has been won. We are again allowed our share, our very small share, of "subsidy," that is, our small share of the money taken from the pockets of the people by our despotic government and given to one class of publishers, under the pretext that, like the public schools, a certain class of publishers should be encouraged by government aid. Part of the money robbed from us is to be restored, but not all. For three weeks we were compelled to put a government stamp on every copy of the paper sent by mail, instead of paying 1 cent per pound, the subsidized rate. This robber tax, or tariff, we must lose without remedy.

The other half of the outrage to which we have been subjected—the confiscation of No. 1000 of Lucifer—Dec. 17, 1903—has not been righted. An appointee of Theodore Roosevelt, Mr. Wynne by name, a "servant of a servant" of the people of the United States, still holds our property, unlawfully and unjustly holds our property, and prevents us from sending it to the purchasers thereof by mail or in any other way, and still the Damocles' sword, the threat of fine and of imprisonment for alleged "obscenity," is held over head of the responsible publisher.

Secondly, as to the future. In view of the difficulties and dangers attending the publication of a radical reform journal, a logical Freethought journal, within the limits of the autocratic despotism called the United States of America, we have been very seriously advised to do one of three things, namely,

Either cease discussing the sex question in Lucifer, else move the paper to some other country, else permanently suspend its publication.

The person who gives us this advice is an old editor and publisher, has himself suffered from the same despotic, invasive and partialistic abuse of power, and, moreover, has earned the right to advise, by doing as much as any other individual, in a financial way, to make Lucifer live.

What say our readers to this?

Especially what say the friends of Lucifer's pivotal contention, namely, the right of the child to be born well, through the emancipation of womanhood and motherhood from the thralldom of man-made laws and customs, the thralldom of priest-made superstitions and creeds in regard to what is true, right and moral in the sex-relations of human beings?

Shall we temporize? Shall we surrender?

Shall we "give up the ship"—in any of the ways named?

The same person, or rather the symposium of persons, who gave this advice made another suggestion:

If the publication of Lucifer is to be continued, they advise dropping its Latin name—retaining only its English synonym. That is to say, instead of calling the paper "Lucifer the Light Bearer," call it simply "The Light Bearer."

This shortening of the name they seem to regard as simply a step in the line of evolutionary progress—a step forward and upward and not at all a surrender to old-time prejudice or to priest-born superstition in regard to the origin and meaning of the word Lucifer.

Having often, and at much length, given my reasons for adopting the name Lucifer I do not care to discuss this question now, but inasmuch as several of those who have done most to show their abiding interest in Lucifer and its work have joined in making this suggestion I am willing to "open the polls," so to speak, and put it to vote as to whether the old name shall be retained as in the past or whether it shall be shortened by the elimination of the first half.

QUESTION OF PRICE.

The question of name is by no means the only one upon which there is serious difference of opinion. By conversation with many of Lucifer's patrons, also by letters received, I have been made aware that there is widespread dissatisfaction with, or disapproval of, the late advance in price from one to two dollars. It is urged that while it is true that the price of skilled labor has advanced to nearly double what it was a few years ago, also the price of most materials that enter into the production of books and papers, also that the cost of living has nearly doubled—all making it necessary and right to advance the price of the paper—yet it is maintained that if Lucifer is to reach the classes of people that most need its teachings it must not be advanced in price.

Better, much better, would it be, say these friends, to reduce the number of issues—better make the paper a fortnightly or even a monthly, rather than advance the price above one dollar per year. It is certainly a source of much encouragement and of thankfulness that so many have responded to the call for an additional dollar to keep Lucifer alive, yet it is equally a matter of discouragement that some have discontinued the paper to their address because of the advance in price.

In accord then with the suggestions of these good and faithful friends, who have shown their faith by their works, and in order that we may the better make up our minds as to what is the best course to pursue, I now ask all who have at heart the welfare of the race to which we all belong, to write us brief answers to the following list of questions:

First. Shall the paper now called Lucifer the Light Bearer be continued?

Second. If so, shall it be published in the United States or in some foreign country?

Third. If it is to live, what shall be its name?

Fourth. What shall be its price per annum?

Fifth. What its period of issue—weekly, fortnightly or monthly?

In addition to these questions I will venture to ask of each who may care to respond:

In case the changes are made that may be suggested by you—or the more important of your suggested changes—*how many copies* of the paper will you take and pay for? or how many yearly subscriptions will you be responsible for?

Answers to these questions may, for brevity and cheapness, be sent on postal card, and should be sent *at once*, or without unnecessary delay. Inasmuch, however, as the expenses of the winter have left nothing in the treasury to pay the bills for this issue of Lucifer, it is hoped that *few* postal cards will be received in answer to these questions, but that instead, a letter, concise and pointed, will be sent, and that with such letter will come something in the shape of co-operative aid to help pay the bills aforesaid.

But whether convenient to send money, stamps or money orders, *do not neglect to write* to say whether you want Lucifer or not. As we are compelled to go through the forms of making fresh application for re-admission to second-class privileges—on account of temporary suspension—which forms require that none but paid up subscribers can be counted (or such as request the paper to be continued to their address) it is vitally important that we should know what names we can count, and how many to erase permanently from the list.

M. HARMAN.

NATIONAL SOCIALIST CONVENTION.

After a very busy and fairly harmonious meeting of six days and nights the delegates to the National Socialist Convention closed their labors, Friday night, May 6, at Brand's Hall in this city. As a student of human nature and an observer of passing events I attended several of the sessions of this convention, renewing old acquaintanceships and forming new ones. As compared with other representative bodies of men and women—there were six women delegates—I consider the personnel of this convention by no means inferior to that of any similar assemblage that I have ever had the privilege of meeting.

As compared to the scenes enacted on the floor of the national congress at Washington, D. C., the sessions of this convention were characterized by a spirit of fairness, of fraternal sympathy, of courtesy, of toleration, and at the same time of independent thought and absence of servility to leaders and bosses that was decidedly encouraging to all who labor and wait for the dawning of a brighter day in political evolution.

As was expected by most readers of Socialist journals the nominee for standard-bearer of the party in the on-coming battle of the ballots is Eugene V. Debs, the "Hero of Woodstock Jail." Benjamin Hanford of New York is the nominee for vice-president.

Whether the action of the convention in putting forward a national ticket be wise or not, is something upon which there will be much diversity of opinion. Being quite out of partisan politics I can only give the opinion of an on-looker that such action is premature, and will not hasten but rather delay the final triumph of the principles for which the Socialist party of the United States stands pledged.

Lack of space prevents further consideration of this subject for this issue.

M. H.

"WHAT WILL HE DO WITH IT?"

It is constantly urged by many of Lucifer's contemporaries that the first and most needed reform is economic freedom, economic reconstruction, and that until this freedom is achieved, practicalized, it is useless to work for Freedom of Motherhood or the Right of the Child to be born well. The following lines from a good friend and subscriber voices this view and serves as a sample of many thousands:

"I appreciate very highly the work you are doing, or at least trying to do, though I cannot believe that sexual freedom can ever be either established, or maintained if established, so long as economic bondage persists. When we have made capital of our material resources, we have bonded everything under the sun, ourselves included."—J. W. C.

Yes, there is practically no disagreement between Lucifer's leading writers and the political Socialists as to evils of "capitalized material resources." Our main points of difference are as to the best practical means of obtaining economic freedom and justice, and also in regard to the use to which the collective control of our material resources will be put—if ever obtained.

To my thinking, the most potent argument for overthrowing our present capitalistic control of material resources is that womanhood, motherhood, cannot do its best work in creating a better race until the economic reconstruction is achieved, and secondly, if collective ownership and control of these material resources were once established the result would be only a half victory so long as the right to sexual self-ownership is not established as a fundamental principle in human association.

Hence we maintain that the first and most necessary reform is that of rousing womanhood to a true sense of what liberty and justice mean in sex-life, in the co-operation of human beings in the relation that creates a new race.

"Sex contains all," says Whitman. Then to get things right in economics, or in anything else, we must understand and practicalize right principles on the sex question.

"What will he (or she) do with freedom when he gets it?" thus becomes the previous question.

M. HARMAN.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

Dr. M. A. Cohn, Brooklyn, N. Y.: Enclosed find check for $3, as subscription to Lucifer, which I am missing very much indeed.

H. W. Hunt, Federalsburg, Md. (April 27, '04): I have been upon your list of subscribers for about a decade, and have rarely been in arrears. I find, on investigation, that I am so now. Please continue to send the paper, and I will liquidate soon after the 1st prox.

Wesley Jewell, Humboldt, Kan.: My father, W. D. Jewell, left us Jan. 20, in the 75d year of his age. He died as he had lived, a Freethinker in religion and a true friend to his fellow man. Enclosed find one dollar, settling his account to date.

[Thus one by one the veteran workers are leaving us. Brother W. D. Jewell had been a subscriber and helper of Lucifer for more than twenty years. Peace and honor to his memory.—M. H.]

W. W. Miller, 159 Spring St., New Haven, Conn.: Enclosed find 50 cents, to apply on my subscription. Will send more before the expiration of my time, for I would not have Lucifer cease publication if I could in any way prevent it. It has been too great a benefit to me during the fifteen years of my acquaintance with it. It certainly has done more to improve me than any other thing of which I know. Long may it live and continue to influence for good.

Allen Haddock, Editor "Human Nature," San Francisco, Calif. (March 14, '04): Allow me to congratulate you on the re-admission of Lucifer to second-class privileges. It was a shame to withdraw them. Keep right on, old friend. You deserve all the encouragement and support of every progressive thinker. "Truth is mighty and must prevail," but it takes so long to "prevail" that our old bones will return to Mother Earth before the masses awake.

Koranna Savard, Hot Springs, Ark.: Herewith I send 50 cents. Please keep me on your subscription list. Some friend was kind enough to send me Lucifer for the short time it has been coming to me, but now I feel the need of it. Wish there were more such "Light Bearers" in this beautiful land of ours. I have no doubt but that great good will come out of the oppression that is now heaped upon Lucifer. It has always been so. The American people do not like oppression, but they need to be aroused.

J. W. Kelley, Marion, Ind.: Have our people established any place in St. Louis as headquarters during the fair? I have not received the last three issues of Lucifer, but have always missed many numbers. I am glad you had a pleasant trip out West, and I know you will do much good wherever you go.

[Yes. Brother Carl Nold of East St. Louis, Ill., 1638 Kansas avenue, writes me under date May 6: "I succeeded in establishing a little headquarters—the St. Louis Debating Club, 1008 North Seventeenth street, St. Louis—where friends and comrades will be welcome, but we cannot accommodate anyone with rooms and board. It would have been too expensive an undertaking. I certainly want Lucifer again and will send in my subscription as soon as possible." Those wishing further information in regard to the headquarters will address Brother Nold.]

Martin Nortvedt, Laurium, Mich.: If ever you get instruction from me to stop sending me your paper you can take it as absolute evidence that I have gone insane. As long as I am able to pay the subscription price, be it even $5 a year, I shall remain a subscriber. Being a wage worker and having five children to support, I am not overloaded with money, and recognize that I might become a cripple through accident. My only regret is that I am not able to do as much for the cause of liberty as I would like to do. I have, however, done what I could. Messrs. K. J. L. and J. O'B. of this place have become subscribers to your paper through me; also Prof. S. O. These persons never knew that such a paper existed before I handed them each a copy. I am glad that such a paper as Lucifer exists; glad that a copy of it fell into my hands, some eight or nine years ago. I have always read it with great interest and not a single copy has escaped me in all those years. I shall always do what I can to keep Lucifer's banner afloat; of this you may rest assured.

Aurin F. Hill, 12 Isabella St., Boston: I am glad to learn that you have again obtained equal conditions with richer publishers in use of the mail service. Gods may weep at the astonishing injustice of some public servants. We should think, act, work and vote right to recover lost liberties and rights and to gain more equality, liberty and justice from the voters and the servants elected and appointed to serve the people. A Rt. Rev. Mgr. died while he was at prayer after saying to a person, "Go, sin no more." Consider the words of clergymen about death as a punishment of the wicked by God. Consider, if a part of what has been expended in churches and for clergymen and their maintainance had been used to the improving of homes, would not good health, happiness and prosperity have prevailed among all mankind on this earth?

M. C. Powers, Paskenta, Calif.: Pleased to hear from you, and much regret that I am unable to see you while you are in California. I have read with great interest the accounts you have given in Lucifer of your labors in San Francisco this past winter, and am sure your efforts will be crowned with success. The truths you have given the people of San Francisco will find many receptive hearts. I enclose $2. You can give me credit for one year's subscription to Lucifer and the balance (if any) you can use for any purpose you like. Would like to send you more, and shall do so some time. I think it time for every lover of freedom to put his shoulder to the wheel, when we see our rights being taken from us. What are we that someone must sit in judgment over us and tell us what we can have to read and what not? If this is what government does for us, I say away with it and give us fredom.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

MISCELLANEOUS.

GEORGE FOX, 1114 W. Huerfano st., Colorado Springs, wishes to correspond with lady of liberal mind, with view to forming business and social alliance.

WANTED—To correspond with people desiring to join a Nature Colony in Southern California. Perfect climate; magnificent view; located at foot of Mt. Lowe. No users of liquor, tobacco, meat or corsets need apply. Address MRS. MAUD JOHNSON, Station A, Pasadena, Cal.

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Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We cannot sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 20c each, two for 50c. Address EDWIN C. WALKER, 244 W. 143d St., New York, N. Y.

WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

A QUESTION FOR J. C. BARNES.

In No. 1010 J. C. Barnes says: "It is coercive force that is at the bottom of all the error and evil that exists, and not the depravity of man." Let me ask Mr. Barnes this question: If coercive force is the cause of all error and evil, what is the cause of coercive force?

R. B. KERR.

He that boasteth of his ancestors confesseth he hath no virtue of his own. No other person hath lived for our honor, nor ought that to be reputed ours which was long before we had a being. For what advantage can it be to a blind man that his parents had good eyes? Does he see one whit the better?—R. de Charron.

The briefest expose of all the errors of the Bible would require a larger volume than the Bible itself. And yet this book, which contains more errors than any other book in Christendom, is the only book for which Christians claim inerrancy.—Remsburg's "The Bible."

The bride: "We have come to be married." Modern minister: "Ah, yes. With or without?" The bride: "What?" The minister: "Obey."—Town Topics.

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PRICE FIVE CENTS. CHICAGO, ILL., MAY 26, E. M. 304. [C. E. 1904.] WHOLE NO. 1014

THE RIGHT TO BE BORN WELL.

(Continued from Page 90.)

Should not every woman demand—not simply request—as a prime condition under which she will consent to relations with man which *may* result in motherhood, that she be supplied with

A HOME OF HER OWN?

A home from which she cannot be evicted?

A home in which she will be not only "queen-consort," but the absolute ruler, at least so far as deciding who shall and who shall not be inmates of that home?

This for the very sufficient reason that *peace is the home* is an absolute essential to the right-building of the new and better race.

That war is now—as in all the past—so popular, and apparently so necessary to national life, is just what we might logically expect when we remember that in so large a proportion of the homes in which men are generated, gestated, born and reared, the mother, the creator and builder, must fight—in some way must *fight*—for her right to her person, her right to a private room or rooms, her right to congenial and helpful companionships and to such alone.

Does not the fact that so few women, of all who undertake the role of motherhood, are sufficiently individualized to demand and secure their rights in these regards, does not this fact tell the story why kings, czars, mikados and presidents find no difficulty in obtaining willing slaves to fight their battles of invasion and of conquest, while they themselves remain securely at home in their well-guarded and luxurious palaces?

Like mother, like son!

The stream cannot rise higher than its source.

If man needs a home of his own, a place to which he can retire for restful recuperation after the toils, the worries and vexations of the day, how much more necessary to woman is a home of her own, her very own, because her life is spent mainly in that home, but especially because, by nature's own division of labor, woman is made the creator, the builder and chief educator of the new race.

If for his own satisfaction and for the better recuperation of wasted energies man needs a home supplied with accessories such as oil paintings, pictures and statuary—models in bronze or marble of the "human form divine"—how much more does woman, in what is necessarily the more or less monotonous life of the home, need such accessories for her own comfort and sanity, but especially in order that she may have ever before her eyes models from which to fashion more symmetrically beautiful forms for her children than nature was able to give to herself, or to the incarnate human specimens with whom she is obliged to live.

The same argument would seem to apply to the outside environments of the home, as well as to its inside components. How is it possible for woman to do her best work in child-building when her home is surrounded with nothing more beautiful or inspiring than "piles and piles of bricks and mortar," as in the crowded city, or by endless stretches of monotonous, plain, unrelieved by the sight of hill or forest or mountain, as in the grain-growing and beef-producing sections of the United States?

Is it strange that children generated, gestated, born and reared amid such physical environments of the home should be lacking in imagination, in aspiration, in originality, in individuality, in mental or moral independence?

But now we are confronted with the most difficult factor or element, perhaps, in the problem of how to be born well through free, independent, self-owning and self-reliant motherhood. If woman must demand a home of her own, her very own, as a condition precedent to living with a man in the relation that may result in motherhood, of whom must she demand this home?

If she is herself the possessor, in her own right, by inheritance, by bequest, or by her own industry, of a competence sufficient to buy a home and to support herself and child or children during the years of their helplessness, then the problem needs no other solution. But how many women of all the twenty or more millions of women within the child-bearing age in the United States are so environed, so dowered?

"No freedom of any sort, and especially no sex freedom, is possible under economic dependence," say our Socialistic friends, and with this general statement I find myself in full accord.

Time failing, I close for this issue by saying that one of the many solutions of the problem of woman's economic independence was broadly hinted at on page 91 of No. 1013, under the head "One Acre Better than 10,000," wherein "a physician" says: "I have long thought that half an acre ought to support many a poor widow with children, who does not wish to marry again."

How or where this productive half-acre can be found, and how a woman with children, or without children, can support herself independently thereon, is the subject of an article now in preparation for these columns.

M. HARMAN.

(TO BE CONTINUED.)

TO ALL LIBERAL FRIENDS.

Through the courtesy of Lucifer I desire to announce that I am on my way East, designing to spend the summer in New England, and to start West on a lecture tour in the fall. I shall be in St. Louis May 25, and remain at least two or three weeks, where I want to meet all friends of freedom. As various gatherings of Liberals will doubtless be held during my visit, I should like to suggest that those who expect to attend the World's Fair make a special effort to come at this particular time. I hope all Liberals residing in St. Louis, or visiting it while I am there, will notify me where to find them. Address me care of Carl Nold, 1638 Kansas avenue, East St. Louis, Ill. Do not make a mistake, and write "Mo." for "Ill." It is just across the Mississippi River from the larger city.

It is a special hobby of mine to make the personal acquaintance of Liberal thinkers, regardless of differences in opinion, and I hope that all readers of Lucifer in the localities mentioned will accept this as meant for them, and let me know if they wish to see me.

JAMES F. NORTON, JR.

Sexual education is the greatest need of the age. Knowledge is the only purity. Make no suggestion by thought, word or deed that the fountain of life is not inherently pure. A false conception of the sex-nature has delayed the discovery of principles that make perpetual life possible.—Harry Gaze in "How to Live Forever."

Woman must yearn for motherhood because she is woman. Before it is reached the bow of her Ideal plants its farthest foot there and leads unwaveringly to it. Next it springs across the Great Valley and bends down into Heaven, whither, when she has them, she would take all her children.—"Woman and Her Era."

ANSWERS TO QUESTIONS.

Two weeks ago the following questions were asked of all who take interest in the life and work of Lucifer the Light Bearer:

First. Shall the paper now called Lucifer the Light Bearer be continued?

Second. If so, shall it be published in the United States or in some foreign country?

Third. If it is to live, what shall be its name?

Fourth. What shall be its price per annum?

Fifth. What its period of issue—weekly, fortnightly or monthly?

In addition to these questions I will venture to ask of each who may care to respond:

In case the changes are made that may be suggested by you—or the more important of your suggested changes—*how many copies* of the paper will you take and pay for? or how many yearly subscriptions will you be responsible for?

The first reply to the above questions came from Geo. B. Wheeler of this city, and is as follows:

"(1) Yes. (2) In the United States. (3) Lucifer the Light Bearer. (4) $1. (5) Fortnightly at present. I would take and pay for three copies if my suggestions were followed, but shall do what I can for it at any rate. Do what you think is best and I am ready to boost. I want Lucifer at any price."

From Winsted, Conn., L. V. Pinney writes: "You are peremptorily ordered not to strike my name from your subscription list. I vote for the name Lucifer. *Hang to it* and let the heathen rage. You cannot please the dunderheads who cavil at the word, no matter how you bend to their stupidity; so save yourself the humiliation of bending and keep your name as a sacred part of your paper's individuality. My subscription is paid in advance [more than a year in advance], so there is no question about my being a bona fide subscriber."

B. W., Colorado, writes: "(1) Yes, by all means. (2) In Chicago. (3) Lucifer. (4) $1. (5) Weekly if possible, but at least fortnightly.

"The name has been something of a stumbling block to me, but I came to this conclusion: those who will not read Lucifer on account of its name are too ignorant to understand its philosophy. A man who reads radical literature prefers a radical name for the paper he reads. A radical name is a novelty, and an American fool always takes after a novelty. I believe in doing everything above board.

"Three-month subscriptions for 25 cents is a good idea. Enclosed find a two-dollar bill, for which send Lucifer three months to each of the following names. If all your subscribers would do as well Lucifer would soon become a power. Each of your subscribers ought to get one more subscriber, if only for three months."

Mrs. B. M., New York: "Answering your questions would say: (1) Continue. (2) Publish in the United States. (3) Keep it alive and call it The Light Bearer. The name Lucifer is associated in the ignorant mind with the devil and hell, and then when you discuss the sex question, that settles it! Remember we are dealing with ignorance and prejudice, and these are in authority and can arrest and place in jail. You have to mix worldly wisdom with your presentation of subjects you wish reformed. To be frank and fearless is a grand thing in the abstract, but a little mixture of strategy and wisdom is to be commended, and better results will ensue. Remember you are dealing with semi-barbarians, with the crude teachings of their ancestors burning in their veins. (4) Fifty cents per annum.

"I enclose check for $10 and desire to be considered a life subscriber. I also want Mr. Harman's picture thrown in."

Hermann Wettstein, Fitzgerald, Ga.: "My ballot is as follows: (1) The Light Bearer should surely be continued. (2) In the United States. (3) Would suggest the Light Bearer, as this is not open to misconstruction, while Lucifer is. (4) One dollar per annum, seeing the majority of your subscribers desire it so. (5) Fortnightly. Will take two. Herewith I enclose $1 for my second subscription for distribution to friends.

"It makes my heart sore to see such a cause as you represent—than which there is none better or nobler—meet with such opposition from those who should have the elevation of the people whom they profess to serve, ever in view. But what can we expect from a class of fanatics whose chief stigmatized as a 'dirty little Atheist' one of the principal founders of our so-called 'glorious republic,' because he was not a religious bigot, only a deist?

"No Freethinker, be his political affiliations what they may, can consistently give his support to this man if nominated for President. I would suggest that every editor in the country opposed to him and who has the courage to express his convictions should keep the following standing notice at his masthead until after the election:

"'*Are you going to vote for one who stigmatized Thomas Paine—whose motto was: To do good is my religion*"—*as a "dirty little Atheist"?*'"

"My choice is William J. Bryan, for while he does not represent my political convictions fully he comes nearest to them of any man who has a good chance of being elected. Hearst is not qualified because he is no speaker. Parker is like Roosevelt, a 'gold-bug'—a tool of the money mongers. Politically there is no difference between them. Cleveland is like them. Bryan has the welfore of the masses at heart, and though twice defeated he gained enough at the last election to make his success almost a certainty at the coming one. Under his regime the liberal press would certainly not be subjected to such persecution as now.

"Your article, 'The Right to Be Born Well,' in No. 1013, was the best I ever read on that subject. If the sentiments expressed therein were heeded and followed by the people for only one generation it would raise the physical status and the moral and intellectual standard of the nation over 50 per cent, within that time.

"And such sentiments as these a lot of political imbeciles dare try to suppress. It makes my blood boil!"

Katie E. Beck, Attica, O.: "By all means continue the paper. There is nothing more essential, as I see it, than education on sex. (2) Stay in the United States. You have no assurance that you would be better treated elsewhere. (3) As to its name I am not positive. Sometimes it is better to bend in order to conquer. Though the name Lucifer is doubtless dear to your heart it might be best to drop it. (4) $1.25 I think would be easier for most of us to pay and have it fortnightly than $2 and have it weekly, and be easier for the publishers. As a monthly I think many readers would lose interest. Constant dropping wears the stone; so also prejudices."

A. H. Frank, Red House, N. Y.: "I have learned one valuable lesson—namely, how to live well on a cost of food material not exceeding 25 cents per week. This does not allow the use of eggs, milk, and but very little butter. Will be 81 years old next August. Am in good health. Will send $1 so as to count one paid-up subscriber. As to your questions:

"(1) No. [Evidently Father Frank meant "Yes," else he would not have sent the dollar to pay ahead.] (2) In the United States. (3) Light Bearer. (4) $1. (5) Semi-monthly. I do not feel able to take more than one copy, but enclose 25 cents for which please send me as many as you can of No. 1013, which number I want especially for the article 'One Acre Better than 10,000.' Good wild or uncleared land, well watered, can be bought here, in lots of one or two acres, for less than $10 an acre. No healthier location in the United States. I can control the sale of about 150 acres and secure good title."

May Hurd, Wellesley, Mass.: "I shall renew my two subscriptions when they expire. I think once in two weeks would be a good plan. I should be very sorry not to have Lucifer."

Bettie M. Roberts, Miller, Mo.: "Answer to first question: 'Don't give up the ship.' I only wish your words [speaking to Lillian] uttered since this trouble commenced, 'I intend that my father's work shall live,' could ring in the ears, and hearts, of every woman in the land. Publish in the United States if possible; if not, do like Wilshire, remove to Canada. Drop the name Lucifer; it frightens the ignorant orthodox—it repels. The price should be as low as you can make it; it is worth more than $1, but few could, in justice to themselves, pay more. Fortnightly, if possible, but monthly if you can do no better. *It must not die!* The battle of free speech and free press must be fought. Let us fight it *now!*"

Edward Wenning, Cincinnati, O.: "My subscription is paid ahead. Nevertheless I enclose $1 to help you get started anew, and you may extend my subscription accordingly. This shows that I believe in the need and benefit of your paper, and I should like very much to see it continue unimpaired and, if possible, improved. I think we need a paper whose special function is the treatment of sex questions. For other realms there are other papers, but for this realm there is only yours.

"(1) Yes, continue the paper if in your power. 2) Stay in the United States if at all possible. Fight it out here. (3) Let the name be The Light Bearer. (4) Let the price be $1. (5) Fortnightly or monthly, according to your judgment. It is immaterial, so it be published, and so it contain good matter. (6) I will be responsible for two subscriptions."

O. P. Loomis, Newport News, Va.: "Am pleased to learn that you are back from the West and trust that you are benefited by your trip. Regarding the queries put forth, beg to say that I consider the name Lucifer very appropriate, but my sentiments may not be the most desirable in a commercial view. If the circulation were increased by changing the name, I suppose it would be wise to do so. To my mind, however, it is ideal. I believe the United States is as good as anywhere to publish the paper. The price should be what you can afford to make it, but rather than have it too high it would seem desirable to reduce the number of issues per year. My own subscription is all that I can be responsible for at present. There are few if any people in this section who are interested in such matters. I generally pass my issues along and suppose somebody reads them."

An Old Friend: "(1) Yes. (2) United States. (3) Lucifer, by all means. (4) $1 per annum. (5) Monthly. Will be responsible for five paid subscriptions for one year, and this no matter whether my suggestions are followed or not, just so you and Lillian run it in a manner you think best."

[Would say that Lillian intends to take a rest, for some months at least; hence the entire responsibility will be borne by yours truly.—M. H.]

Myra Pepper, Miami, I. T.: "Shall Lucifer be continued? *By all means.* It is the only representative of the all-embracing idea of [individual] sex-ownership, and there ought to be enough women in the United States who would co-operate to the extent of keeping Lucifer alive. (2) In the United States. Several foreign countries are getting ahead of us in freedom now. We don't want to move all our radical publications to Canada or anywhere else. (3) Lucifer the Light Bearer. Any change would seem to me a concession to the enemies who appear to take offense at the name but who in reality are fighting its principles. As to price, anything that will enable the publishers to live in comfort and supply the paper to its patrons. Nothing less than a dollar. (5) Weekly if possible; if not, fortnightly. Will add that I expect to be a life subscriber; will pay for one copy and more if able."

Ed. Secrest, Randolph, Kan.: "Your note with enclosed copy of Lucifer is at hand, and I gladly note your safe arrival home, refreshed, I hope, in body and mind, and ready to enter again, booted and spurred, your chosen arena, to fight undaunted the battle of humanity against inherited and intrenched wrong. You may be sure that I take an intense interest in the welfare and success of Lucifer and the principles it stands for. I was particularly pleased to see your editorial on the 'Socialist Convention.' Your paper was about the first one outside of the social party organs that alluded to the occurrence that came under my observation. So heavily rests the hand of plutocracy upon the muzzled mouth of the metropolitan press, and so completely has the Associated Press sold out its heart, soul, hair, hide, body and breeches to capitalism, that barely an allusion to this national gathering at Chicago reached the general public.

"Now, as to the questions propounded to your friends and patrons. For myself I should favor (1) the continuation of Lucifer. (2) Its publication as heretofore in Chicago, the center of Liberalism in the great Middle West, and the metropolis of the mighty Mississippi basin. (3) In order to yield a mite to the bitter prejudices and unreasoning fanaticism of the orthodox masses, I would consider it the part of wisdom to change the name Lucifer into Light Bearer. (4) A fortnightly issue at $1 per annum.

"And may I humbly submit a suggestion that I think will find a ready response by more than one of Lucifer's friends, viz., put your editorial foot on some of the long-winded correspondents. Give us articles full of vim and vigor, but boil 'er down to short, sharp and decisive mind food.

"The paper is too small, life too short and time too precious to wade through endless columns of stuff, much of which, vitriolic personalities especially, might well wander into the waste basket."

Emeline A. Prescott, Hallowell, Me.: (1) Yes. (2) Yes. (3) Lucifer. (4) $1. (6) Fortnightly. (6) One. I am a deep sympathizer; can do but little more; my will is good.

E. L. Small, North Truro, Mass.: "No 1013 at hand and very interesting. As you recall I have been a subscriber for many years—sometimes in arrears and sometimes not, but never out of debt since my oldest boy was born. He is now coming 16, as tall as myself. As to Lucifer's course I do not feel confident of being a wise counselor. From my point of view, if the name were to be changed, I would have it Lucifer alone. If it is to cease the discussion of the sex question it may very well cease to exist. You and your daughter could find other avenues of access to the people's mind. If the strain of publication could be eased by removal to other dominion, I see no great objection to that, provided it can be established in a climate favorable to your health. What about the possibilities of Mexico? As to giving up the name Lucifer I do not regard it as a surrender to superstition but only a judicious recognition of the fact. I shall continue to take one copy as long as I can pay for it, and as to whether it is weekly or less often can certainly best be decided in the office. It would seem to me better to reach a larger number less often than a less number more often.

Amy Odell, St. Paul, Kan.: (1) Yes, if possible. (2) United States preferred. (3) I like its present name. (4) $1.00 if possible. (5) As the publishers think best. I enclose $1.00 for subscription, as mine is out with No. 1014. Also 10 cents, for which please send copy of No. 1012 to S. P. M., Baxter Springs, Kansas. Yes, I want Lucifer as long as I'm able to raise chickens to pay for it, and when I can't raise chickens I want it anyway as long as I can read, and can get the price of it."

Elsie Cole Wilcox, Bellingham, Wash.: "Am more than glad to see the little 'Son of the Morning' out again. Have been waiting for its revival to send in my subscription. Have also succeeded in getting one new subscriber, and hope to have another before long. Enclosed find postoffice order for two dollars for which continue Lucifer to me one year and send and additional copy for Mrs. J. E. E.

"Now to the questions regarding the publication of Lucifer. I do not feel entitled to much of a 'say' about it as I cannot promise more than one subscription, but as an expression of opinion and preference would say: By all means continue the paper *if possible*, and in the United States. Although the country matters little, yet it seems more like our paper if published here. 'What's in a name?' My choice is for Lucifer, but if it can do more good under another name, why, 'A rose by any other name would smell as sweet. Do not put the price above $1 per annum. Publish as often as possible with that amount of money; I should say not less than fortnightly, and above all keep the subject matter along the same old lines. Lucifer's mission is to work for the emancipation of woman from sex slavery and when it deviates from that course its mission is ended. There are papers enough that deal with every other subject under the sun, but only one Lucifer. Let Lucifer be 'The Light Bearer' if it seems best, but let it light up the dark pathway of sexology."

* * *

Many more responses have been received, equally encouraging. Will say to those whose letters are not publishd that little or no discrimination has been used in the selection—"first come, first served," being, to a large extent the rule, and yet I think the letters herein given are fairly representative of those not printed. Next issue will probably contain other samples from the budget of responses.

M. HARMAN.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON STREET, CHICAGO ILLINOIS.

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Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 13.

THE OUTLOOK.

Since No. 1012 went to press the outlook for Lucifer has very materially improved in nearly all respects. Expressions of thanks for prompt responses to questions and for financial aid to pay up balances due on bills for printer's supplies, for typesetting, mailing, etc., while very natural and very customary are also somewhat old-fashioned and anachronous when it is remembered that Lucifer belongs to its subscribers and helpers rather than to a single publisher or a small syndicate of publishers. With this view of the case it would seem like an assumption of egotistic superiority of right to thank the subscribers and friends of Lucifer for their efforts to sustain their own enterprise, their own central or pivoted work.

In last issue the plan of making special appeals for aid to keep the publication alive was discouraged. Now, without any suggestion from this office, a few old-time friends of radical reform, in New York, have decided to send out a brief statement of the needs of this office, as a circular letter to such of Lucifer's subscribers as have shown special interest in its central propaganda. This circular letter will ask all contributions to a sustaining fund, to be sent to Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, who has consented to act as treasurer of this fund.

Altogether it would seem that the confidence expressed in last issue that Lucifer's friends would not consent to let it die, was not misplaced confidence.

M. HARMAN.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

The essay, or lecture, entitled "The Right to Be Born Well," the second installment of which appears in this issue, has received so many commendations that I am moved to ask, how many readers would like one or more copies thereof in pamphlet form? The essay will run through several more numbers of the paper and would make a pamphlet of perhaps fifty or sixty pages of medium size, worth, say, 15 or 20 cents each. If the type be kept out of the melting pot until all the parts are printed in Lucifer it would materially lessen the cost. For this reason I would be glad to know, soon, whether there are sufficient calls to justify putting it in pamphlet form.

COLONIZATION ON THE PACIFIC COAST.

Press of other work has again compelled postponement of the "colony number" of Lucifer. Meantime materials are being collected which it is hoped, when published, will compensate our friends for the temporary delay. That these materials may be abundant, comprehensive and various our friends everywhere are requested to send brief statements of what they know of the particular advantages of each section of the U. S., also of other lands for colonization purposes.

The series of articles now running in Lucifer, entitled "How to Colonize California," were published some years ago, in a magazine called "The Land of Sunshine," and are republished now mainly for the purpose of showing what has been done, and what is possible to be done, on a large scale, to draw people away from the engorged centers of population and get them planted upon the soil, and under conditions that will free the workers from the cut-throat competition to get a chance to sell their labor—which often means a chance to sell their bodies, their minds and souls for shelter and their daily bread.

Again the forbearance of our friends interested in colonization is asked, until the present pressure of other matters is somewhat relieved.

M. H.

WHAT LUCIFER STANDS FOR.

While sending answers to questions in No. 1013, one of Lucifer's most earnest and helpful friends makes this suggestion:

"I suggest that each issue explain the meaning of the word Lucifer. Also in each issue and at some length explain what the paper stands for. Mention the present condition of unhappy homes. Give some statistics touching upon marriage and divorce—insanity, murder, suicide—and connect them with the sex question. Make it plain that Lucifer stands for the elimination of these ills and make the world happier, more moral and better."

First, let me say that on the editorial page of each issue of this paper appears, under the head "Lucifer—Its Meaning and Purpose," a brief but comprehensive explanation of the origin and true meaning of the name adopted, more than twenty years ago, as the most suitable, all things considered, for a paper devoted to a thorough, fearless, uncompromising investigation of the basic problems of human life, and especially to the unveiling of subjects we have all been taught to regard as too sacred, else too *vile*, to be spoken of in public, either from the platform or in a public journal.

Inasmuch as the question of name has once more been opened, and inasmuch as in former issues I have given, at much length, my reasons for this name, I now prefer to say but little, desiring that others do the talking, only asking that as little space as possible be used for this purpose. That there is much in a name is silently if not audibly admitted by all. We have all heard how a really innocent dog once lost his life because, in sport, some one yelled out, "Bad dog!" This cry was passed along, and as the animal was seen running at full speed from his tormentors the cry soon changed to "Mad dog!"—which name meant "sentenced to a speedy death!"

Not only dogs but human beings have often been put to death simply because of a name—such as "heretic," "infidel," "atheist," "traitor," "abolitionist," "rapist," when the victim was wholly guiltless of wrong, even in thought.

But while preferring that others should do the talking it may not be amiss to call attention to the fact that what is called in church circles the "higher criticism" has stripped the old-time superstitions of most of their terrors, including the superstitions in regard to gods, demons, hells, heavens, etc. What was once regarded as authentic history is now shown to be simply the crude imaginings of ignorant, unphilosophic and unscientic minds, added to and exaggerated from age to age by a class of men whose interest it was and still is to keep the masses in ignorance and fear.

As an instance of this evolution of thought touching these old-time myths and fables, take a sermon by the Rev. Thomas B. Gregory, a prominent writer for the editorial sections of the Hearst syndicate of papers. The main purpose of this sermon, as shown by extracts given in Lucifer some months ago, was to inspire courage in the minds of the faint-hearted and despairing. In just so many words this reverend editorial writer advised his readers to study and profit by the example of "Satan," as given in Milton's Paradise Lost. "Emulate," said he, "the

character of Satan, who, when the battle went most hopelessly against him, simply gritted his teeth and resolved, more courageously than ever resolved, never to yield, but to fight on and conquer, or die in the attempt."

Rev. Gregory is right in this view of the character given by Milton to his chief hero in that most famous of all the Christian epics, "Paradise Lost." Milton was himself a great admirer and champion of liberty, of independence, and a most resolute foe of all paternalistic despotisms, such as that enforced in the fabled Garden of Eden, and in the equally fabulous "Heaven" of ancient religious cults; and he seems to have clothed his hero Satan with his own ideas of what a faultless champion of liberty, of truth and of justice should be.

Has it not often occurred to many if not most of my readers that if Paradise was Lost, then its founder, its creator, Yaveh—or as commonly spelled Jehovah—must have been beaten, and that Satan was the victor? And has it not occurred to many that we, all of us, have good reason to rejoice that this mythical battle was lost by Yaveh and won by Satan?

Yaveh wanted his children always to remain children, always to remain ignorant. Child-like simplicity, coupled with blind, unquestioning obedience, was to be the chief characteristic of their lives. "In the day thou eatest of the fruit of the tree of knowledge of good and evil, thou shalt surely die!"

Satan told a different story, and *told the truth!* "Thou shalt *not* surely die." Satan always told the truth, notwithstanding the saying attributed to Jesus that Satan was the "Father of Lies"; always told the truth, whereas his old antagonist, Yaveh, often resorted to and defended the use of falsehood.

If, then, it could be shown that Lucifer means Satan " is not a fact to be ashamed of, but rather to be proud of.

Even Webster's Dictionary—notwithstanding the fact that it has been so often revised and emasculated, by Rev. Goodrich and others, that the work as it came from the hands of its comparatively free and independent author, is quite another book, defends the names of Lucifer and Satan from the slur and calumnies of the priestly champions of Yaveh. See the word "Lucifer," page 992, Webster's Unabridged, edition of 1886, Merriam & Co., Springfield, Mass. Webster's first and principal definition of Lucifer is, "The planet Venus, when appearing as the morning star—also applied, in Isaiah, by a bold metaphor, to the King of Babylon." See also the rebuke administered by Commentator Henderson, on the same page, when he says:

"The application of this passage [in Isaiah] to Satan and the apostate angels, is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

Another commentator, Yonge (see page 1,621 of same edition), says:

"Lucifer is, in fact, no profane or satanic title. It is the Latin *Lucifer*us, the light-bringer, the morning star, equivalent to the Greek *Phosphorus*, and was a Christian name in early times, borne even by one of the popes. It only acquired its present association from the apostrophe of the ruined King of Babylon, in Isaiah, as a fallen star: 'How art thou fallen from heaven, O Lucifer, son of the morning!' Thence as this destruction was [thought to be] assuredly a type of the fall of Satan, Milton took Lucifer as the title of his demon of pride, and this name of the pure pale herald of daylight has become hateful to Christian ears."

The word "demon," from the Greek *daimon*, a "divinity," is another of the misused words. The word "pride," too, to many Christian ears has an evil significance, whereas the character of Satan as given by Milton is that of a mind so lofty, so true to itself, that it will not stoop to falsehood, nor to any act of dishonor. In fact, the first etymologic meaning given to "pride" by Webster, is *honor!*

Again I have allowed my pen to run away with me. My excuse, if one be needed, is that I wanted to show beyond the possibility of doubt, that if Lucifer and Satan mean the same character, then that character is eminently typical of what I want, and have always wanted, the paper called Lucifer to be, namely:

THE TRUTH TELLER—"

the defender of liberty, of the right to self-ownership, the uncompromising, the undaunted, the unconquered and unconquerable foe of injustice, of inequity, of despotism, of all slaveries, whether physical, moral or mental.

This, then, is what the paper Lucifer the Light Bearer "stands for." This is what the name means, but if good and true women and men can show good reason why, after more than two decades of conflict with the "powers that be"—that is, with the powers represented by the "three G's," God, Government and Grundy, God meaning the clergy, Government meaning the organized State, and Grundy meaning conventional public opinion (the last the most powerful of the three)—if women and men, good and true, can show sufficient reason why a change should be made in the name that has floated so long at the mast-head, then let the change be made.

The polls are still open. Many have voted, but there are more that have not yet been heard from.

M. HARMAN.

LUCIFER AND THE POSTAL CENSORSHIP.

Until too late for insertion in No. 1012 my attention had not been called to the statement by Dr. Immanuel Pfeiffer of what he did in Washington, D. C., in behalf of Lucifer and for the cause of free speech and free press in general. It seems Dr. Pfeiffer of Boston, editor of the magazine "Our Home-Rights," has been selected by the members of the Free Speech League, whose treasurer is Dr. E. B. Foote, Jr., of New York, to represent them and their work in Washington and to make an effort to secure such action by the present Congress of the United States in regard to the immigration laws that "a repetition of the John Turner outrage would be impossible."

The following is part of a letter writen by Dr. Pfeiffer and published in the New York Truth Seeker of April 2:

"It is a matter of education. We have found a member of the immigration committee who will introduce a bill giving some relief, and the chairman of the committee has promised me a hearing. Quite a number of members have promised to help me as far as they can. Anyway, Washington and Congress will know that there is a powerful organized effort to oppose the government's interference with free thought and free speech, and I believe we will eventually be successful.

"I had quite a battle at the postoffice department a few days ago. Acting Postmaster-General Wynne was looking for a hole to crawl into when I had finished my statement of what I thought of him and his administration. I forced a confession that a December edition of Lucifer by order of the postmaster-general had been sent to the dead-letter office and destroyed. How? By putting it *among 'waste paper.'* I did not succeed in finding out what becomes of the waste paper, but I was told it was not burned. *One of the matters marked 'obscene' was an advertisement offering for sale Ida Craddock's picture.* Our postoffice censorship is not content with withholding and destroying citizens' mail on its own narrow interpretation of the law, but it evidently proposes also to suppress any reference to the fact that there is a postal censorship.

"I had things pretty near my own way for a couple of hours, and those in power were hunting high and low in the statutes to show me authority for their action. They did not succeed very well. General Wynne kept on telling me that we could 'bring the matter into court.' I told him that if he had done his duty there would be no need of going into court. I said: 'It is an easy matter for the wrong-doer to cry, "You can sue me," but it costs money to go to law.' I had written a letter to General Wynne on Feb. 25 (the destruction of Lucifer took place the latter part of January), in which I used language to the effect that if he did not reform he and his gang of ignoramuses and his stupid way of doing business would be shown up to the American people. General Wynne read this part of my letter to me in a low voice, and I told him that, from the facts I had learned to-day of the government unlawfully destroying the property of people, my opinion expressed in my letter had been still more fully confirmed, and I was glad I had an opportunity to express this opinion in person. I told him I was ashamed to call myself an American citizen with such men as he in power. I am only sorry I did not have a larger audience.

"Had I the money at my command I would hold the Postoffice Department responsible for its outrageous act, by bringing suit. When I represented Lucifer in a hearing before General Madden, third assistant postmaster-general, I was treated

with respect and the restoration to second-class of that paper showed the disposition to correct an error."

This letter is its own sufficient explanation. Until I saw it in the Truth Seeker I was left to suppose that No. 1000 of Lucifer, Dec. 17, 1903, was still in the custody of Postmaster Coyne of Chicago, subject to the order of the postmaster-general at Washington, and that there was still grounds of hope that orders would soon be issued that said number should be sent to the subscribers who had paid their money therefor.

If Dr. Pfeiffer is rightly informed, then no possibility remains that our subscribers will ever see their property in that issue, unless the matter is again put in type, printed and sent out through the mails or by some other means.

So far as I know, this action of the postoffice department is wholly without precedent. It has been charged by the opposition journals that Theodore Roosevelt has been guilty of acts of usurpation of power that no previous president of the United States had ever done. As the postmaster-general is simply the servant of the president, it follows that whatever is done by the postoffice department is done by the president himself.

The following letter, just received, shows how one at least of Lucifer's subscribers looks upon this act of our national administration:

"Charleston, W. Va., May 18, 1904.

"Editor Lucifer—Dear Sir: I was rejoiced to receive a copy of Lucifer once more. I trust you will not have to suspend again. For though I can see no sense in Anarchy I am interested in the other questions you discuss. I think them important, and well handled. I am open to conviction on any and all subjects. I will exercise my own judgment, and grant every other the same privilege. I have written the postmaster-general that I want my copy of the issue of Dec. 17, 1903. I enclose copy of letter. Also $1—renewal.

"Your friend,

"Tom Swinburn."

Here follows a copy of the letter referred to:

"Charleston, W. Va., May 18, 1904.

"Postmaster-General, Washington, D. C.—Sir: I have been a subscriber of 'Lucifer the Light Bearer,' published at 500 Fulton street, Chicago, Ill., for several years, and keep my copies for binding. I lack the issue of Dec. 17, 1903. I see by the last issue that it is held by postal authorities on the ground of alleged immoral contents. I once stopped a local paper coming into my house for an immoral editorial, and would stop this or any other for the same reason, did I know it to exist.

"I am 64 years of age, the father of six children and grandfather of nine, all respectable. I have held positions of responsibility in my community. I shed my blood for the preservation of this union, and am honored by a pension from my government. I regard myself as competent to judge of what is fit for my family to read. I have paid for that issue. I want it to complete my file. I demand it. Can I have it?

"Yours respectfully,

"Tom Swinburn."

While in Topeka, Kan., a few weeks ago I called upon a leading lawyer of that city and asked for his advice as to what could or should be done to recover our property unlawfully and unjustly held by the postoffice officials. His advice was substantially this:

"Institute mandamus proceedings in the proper court for the restoration of property rights. If this is too expensive, then let each subscriber who wants that particular issue write to the postmaster-general, demanding that he give orders to have the paper now held in the Chicago postoffice sent to the subscribers, else show good reason why it cannot be so sent. If the postmaster-general should pay no attention to these demands, then bring the matter to the attention of President Roosevelt, direct, as the chief guardian of the rights of the people."

When in San Francisco a meeting was held to protest against the treatment to which Lucifer, "Freedom" of Seabreeze, Fla., and other reform journals have received from the postoffice department. Typewritten copies of the proceedings of that meeting were sent in registered letters to President Roosevelt and to the congressman from the San Francisco district. Return cards were received by the sender, showing that these letters were delivered to the congressman and to Roosevelt's private secretary.

Whether Mr. Swinburn registered his letter to the postmaster-general he does not say, but I would suggest the propriety of doing so when writing to public servants. So long have these servants regarded themselves as the rulers, and the common people as their subjects that all possible precautions should be taken against miscarriage of the documents sent by the citizen to his agent at what should be

THE GENERAL AGENCY,

and not the "general government," at Washington, D. C.

If our agents at Washington are allowed to destroy the private and personal property of the citizen without even the trouble of giving the reasons of their action, is it not about time to inquire whether we are living in a republic of equal rights or under an absolute monarchy?

In conclusion, for this time, I wish to return sincerest thanks to Dr. Pfeiffer and to the members of the Free Speech League for their efforts in behalf of liberty and justice in general, and in behalf of our little journal in particular, and as a slight token of our gratitude for such service in the cause of human rights I hereby move that every reader of Lucifer who can possibly spare a dollar should at once send that dollar to Dr. E. B. Foote, whose statement in regard to the present work of the Free Speech League will be found elsewhere in this issue, under the head "What We Are Doing for the United States."

M. Harman.

HOW TO COLONIZE CALIFORNIA.

(*Continued from page 91.*)

The village community enjoys many facilities entirely beyond the reach of ordinary farmers. They have a common system of domestic water supply, which is cheaper and more satisfactory than individual wells. They light their houses with electricity, enjoy good streets, sidewalks and parks, and have a public building which includes auditorium, library and clubrooms for both men and women. Furthermore, the presence of such a population, living in the midst of such advantages, must in time create values for town property which will enrich the community. If Horace Greeley's wise plan be adopted, as in the case of his famous Colorado settlement, profits from this source will be available for public improvements.

The government? There is nothing better for small communities than the New England town meeting, but it cannot be safely trusted with the powers of administration until the community is well established and past the dangers sure to surround its pathway during the first few years. Until the lands are all sold, until the farms have become self-sustaining, and until the community indebtedness is wiped out or perfectly secured, the founders of the colony retain absolute control of its affairs. This authority is exercised by a single individual—the executive selected by the founders. Those who cannot agree to this plan are not invited to join. Long and bitter experience has shown that it is for the best interests of the settlers themselves that superior ability should be in a position of secure control during the formative period at least. The town meeting rules in New England to-day, but the Massachusetts Bay Company was all-powerful until communities were thoroughly established.

Such a colony plan as this meets the industrial and social needs of the time. Thousands will gladly join it if they have confidence in its management. None of its principles are untried. Some of them have been demonstrated at Greeley, others in Utah, still others in Southern California.

THE PLAN IN OPERATION.

How can such a plan be practically realized by the associated land interests of California? The question can be answered here only in the briefest way.

Let them select a tract of, say, 15,500 acres where all conditions of soil, water, transportation, and markets are favorable. Let this tract be subdivided and set apart as follows: For townsite, 500 acres; for independent settlers, 6,000 acres; for non-residents, 6,000 acres; for borrowers, 3,000 acres.

The independents buy their land and pay for it like ordinary settlers. This feature requires no explanation.

The non-residents pay for their land on installments extending over, say, four years. The price they pay includes improvements, such as clearing, plowing, fencing, planting, and care of crops until they reach maturity. It would be feasible to extend improvements to building a house and barn, which would increase the purchase price in proportion. But aside from house and barn it is probable that about $30 per acre will have to be expended in improvements and care to bring the place to maturity by the time installment payments are complete. That is to say, a total of $180,000 will be collected for the improvement of the 6,000 acres set apart for non-residents. Almost the entire sum will be paid out for labor of men and teams.

There has been reserved for borrowers 3,000 acres, which will accommodate 150 families on 20-acre farms. These borrowers reach the colony with little capital—possibly with none to speak of. They require a loan of, say, $1,000 each, or a total of $150,000. This is sufficient to pay for their land and interest in colony property, on the basis of $20* an acre for the one and $10 a share for the other; to provide shelter; to grade and fence land; to buy seed and nursery stock, team, implements, poultry, and one or two cows. These things constitute the foundation of a home and future independence. They leave no margin for the support of the borrowers while their lands are coming into bearing. How is this support to be provided? From the proceeds arising from the labor of this class of settlers. They will be employed a large part of the time in improving the lands of the non-residents, for which $180,000 will be paid, chiefly for labor. They will also be employed in improving townsite, erecting public buildings and industries, and creating public utilities, such as the system for domestic water supply. Not less than $100,000 will have to be expended in these ways. Of this amount at least 75 per cent will go to labor. Adding this $75,000 to the sum of $180,000, to be paid by non-residents, makes a total of $255,000 available for the employment of the borrowers. Spread this over four years and it amounts to $63,750 per year. Dividing this by 150 families gives $450 per year for each family. At the end of four years the borrowers will be self-sustaining. Many will be earlier.

The colony requires a capital of $250,000, to be expended about as follows: Loans to settlers, $150,000; townsite improvements, $25,000; industrial plants, $25,000; light and water plants, $25,000; working capital, stores, industries, etc., $25,000.

The proper expenditure of this fund will create one of the most beautiful colony centers that ever blossomed on the face of the earth. It will have all the improvements of the best modern town, together with commercial machinery for the purchase of supplies and sale of products on the best possible terms. —"Land of Sunshine," Los Angeles, Cal.

*The richest land and best water supply in California (on the Colorado Delta) may be had for $20 per acre. Some of the finest lands under the Turlock system, in Stanislaus County, and some of the best in Glenn County, are offered at this price. When higher priced lands are to be sold the borrowers must possess some capital of their own, or borrow more money from the fund, or defer some of their purchases of implements and live stock until they have saved money from their wages. Aside from some spare time of their own, they can count on the assistance of their families in improving their places, or upon income earned by their family in other work.

(To be concluded.)

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

Lizzie M. Holmes, La Veta, Colo.: "Let Lucifer be continued, if possible, in any sense. Let it be published in this country. All means for doing so are not exhausted yet. Let it be called Lucifer the Light Bearer, as heretofore. Then in my opinion a dollar a year for a fortnightly appearance would be wise. I certainly want to receive the paper as long as I live. I send a dollar to renew."

C. V. Cook, San Francisco, Cal., 217 Parrott Bldg.: "Please continue my subscription to Lucifer. I will do all that I can to get a line of prompt requests for subscriptions. Hoping for renewed success, yours truly."

S. F. Ralston, Choteau, Mont.: "Glad to know that you have returned from your western trip and hope in improved health. My health has been very poor for some time past, partly due to old age, as I am but little younger than yourself, hence my neglect of Lucifer, for I expect to take it as long as I live or it is published. Enclosed find three dollars and fifty cents, for which send Lucifer to F. T., Choteau, Mont., one dollar's worth, and credit my subscription with the balance."

Leo Rosenthal, Paterson, N. J.: "What is there in a name?" asked the great bard, but because of the name of your publication I long hesitated to write to you. I am not a church man, and, as you would say, not afraid of the devil himself; but to make the acquaintance of Lucifer I did not want. Having read recently that the notorious Mr. Madden is denying you second-class rates I was convinced that there is something good in Lucifer. I believe that Mr. Madden is prejudiced against the tendency of your magazine rather than its name. I am anxious to make the acquaintance of "Lucifer."

J. W. Kelley, Marion, Ind.: I am in receipt of your favor of the 2d. In replying thereto I herewith enclose $2, to apply on my subscription. I trust your daughter is much improved in health, and that you may both live long and prosper in the good work to which you have at so much sacrifice devoted your lives. When the final word in the history of North American civilization shall have been written, I predict that the names of M. Harman and daughter will occupy a conspicuous and much-referred-to place therein, among those who have devoted their lives to the making of this a better world in which to live.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

MISCELLANEOUS.

GEORGE FOX, 113½ W. Huerfano st., Colorado Springs, wishes to correspond with lady of liberal mind, with view to forming business and social alliance.

WANTED—To correspond with people desiring to join a Nature Colony in Southern California. Perfect climate; magnificent view; located at foot of Mt. Lowe. No users of liquor, tobacco, meat or corsets need apply. Address MRS. MAUD JOHNSON, Station A, Pasadena, Cal.

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AT LAST I HAVE THEM!

Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We cannot sell her books, but you may have her picture and Judge for yourselves why she incurred the enmity of the Censor. Two styles, 20c each, two for 50c. Address EDWIN C. WALKER, 244 W. 143d St., New York, N. Y.

WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

WHAT WE ARE DOING FOR THE UNITED STATES.

The Free Press League has raised a small fund for the special purpose of maintaining a good man at Washington during the present session of Congress, to work in every legitimate way for more liberal immigration laws. There is a chance that the present "tangle," or inconsistent legislation, may be straightened out without any relief as to exclusion of foreigners "for opinions' sake," unless we are vigilant and active and insistent. Those who feel, as some of us do, the disgrace of present laws, may be disposed to aid us in the increase of this special fund, and the treasurer will be pleased to receive their contributions. Had we been properly vigilant a year ago we might have nipped this evil legislation in the bud, but until it shall be repealed or modified in accord with fundamental American principles we are in duty bound to protest, work, and help the effort to set things right.

Please consider this a personal call or appeal, and respond promptly, for in our work during the present session of Congress it is now or never, and we wish to maintain our influence there to the end. E. B. FOOTE, JR., Treasurer.

120 Lexington avenue, New York.

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LUCIFER. Bound volumes, $1.75; unbound, $1. M. HARMAN, 509 Fulton St., Chicago.

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SHAFTS OF TRUTH.

Women! who shall one day bear
Sons to breathe New England air,
If you hear without a blush
Deeds to make the roused blood rush
Like red lava through your veins,
For your sisters now in chains,
Answer! are ye fit to be
Mothers of the brave and free?

—Whittier.

COLONIES AND COLONIZATION.

The history of this world's progress is largely a history of colonies, and of colonization schemes. Greece was colonized by adventurers from Egypt and from Western Asia, and the result was a civilization that for more than two thousand years has served as a model for later aggregations of human beings to pattern after.

Rome was colonized, founded, by a gang of brigands who captured their wives by strategy and held them by force. Carthage was colonized by Phoenicians from Tyre, and these two colonies, near neighbors and rivals, for centuries schemed and fought for the supremacy of the then known world.

The nation called the United States of America is the result of colonization schemes and efforts by the more enterprising, the more courageous, the more reckless and venturesome of the peoples inhabiting Western Europe.

To-day the most interesting, because most progressive, of political aggregations, New Zealand and Australia, are the result of the more recent attempts at colonization on a large scale. These countries have been settled by civilized people mainly within the recollection of hundreds now living, and mainly by the more virile, more courageous and enterprising of the Anglo-Saxon race. Warned by her experience in trying to govern the thirteen rebellious American colonies, the "Mother Country" has allowed its later colonies to do pretty much as they pleased, with the result that political and economic reforms have been successfully inaugurated there that would scarcely have been tolerated by any well-established government on earth.

But we do not need to go to the Antipodes for illustrations. The same spirit of adventure, of dissatisfaction with the artificial restriction and limitations of older communities and of long-established castes and customs, that led to the successful colonization of Athens, of Rome, of Carthage, of New England, of New York, of New Orleans, of Chicago, St. Louis and of the great "Middle West" generally, and also of Australia and New Zealand, these same causes have led to the colonization of California, of Oregon, of Washington and of British Columbia.

Within the memory of thousands now living Oregon and California were nearly if not quite out of the world. Before the building of the transcontinental railways a journey to the Pacific coast of North America called for courage, endurance and for sacrifices such as but few men and still fewer women were capable of exhibiting. Most of this pioneer emigration was undertaken without concert or definite plan. Men, women and children traveled in canvas-covered farm wagons drawn by oxen, mules or horses. They went in companies of a dozen or more families each simply for mutual protection against hostile Indians and more savage beasts of mountain and desert plain. Others took the longer and scarcely less dangerous route by way of the Isthmus of Panama, or of the still longer ocean voyage round Cape Horn.

When at length, after months of travel, exposed to countless dangers and privations by land or sea, the toil-worn and often ragged and penniless pilgrims reached "the land of promise," the Pacific coast, they found other hardships awaiting them. Whether they chose to follow the uncertain fortunes of the mining camp or settled down to agriculture and live stock raising, they found life a constant struggle with conditions such as were to them, for the most part, wholly unfamiliar.

But now, after the lapse of a single generation, all this has been changed. The hardships of pioneer life on the Pacific coast are practically things of the past. Instead of the five or six months of travel by sea or land, the journey from the Mississippi Valley to San Francisco or Portland is made in less than one week, with no exposure to storm or sun, with no real labor or loss of sleep, and with no wear and tear of shoes or clothing.

On leaving the comfortable "tourist sleeper" at the end of the five or six days' journey, the homeseeker finds him or herself surrounded by much the same evidences of civilization, of culture, of comfort, as those left behind in the "States" east of the Rockies. If the main object of removal to the western coast be change of climate, a home where it is always summer, or at least spring and summer, then the traveler will probably prefer to settle down in a city, town or rural community where pioneer work is no longer needed.

In most respects the newcomer will find the various gainful occupations and professions parceled out in the same way as in the older states of the American Union, and the opportunities for getting a living in these occupations and professions not essentially different from what he has been accustomed to in Eastern states, or in the Middle West.

Speaking of California alone, and of the central and southern parts thereof in particular, I would say, as it has often been said by others, its *climate* is the greatest *asset* of the "Golden State." To describe this climate in terms that will be appreciated by one accustomed to the extremes of the eastern, northern and central sections of the United States is a difficult undertaking. Only a chronic invalid, one whose health and comfort depend more on atmospheric conditions than upon anything else, can fully understand what it is to have every day so nearly like all other days that we can, with almost absolute certainty, plan to meet it, whether in matters of business, health or pleasure.

Having recently spent six months in middle and southern California, I can speak with some degree of confidence in regard to the advantages of that section of the world for colonization purposes. My sojourn on the Pacific coast began early in November and ended the latter part of April, consequently I know nothing by personal observation of what the summers there are like. But having many acquaintances, friends and relations, who have lived in California for many years I have been permitted to see through their eyes what the shortness of my stay prevented seeing with my own.

From personal observation, then, and from what I believe to be wholly reliable information gained from competent witnesses, I give it as my opinion that California is unrivaled as a land inviting the kind of settlement now generally understood by the term colonization—that is, settlement in groups by people of like opinions and aims on questions of morals, of economics, of dietetics, of hygiene, religion, local government, etc., etc.

More attempts at colonization by groups, of the kinds herein mentioned, have been made on the Pacific coast of the United States within the past twenty-five or thirty years than upon any other equal area of the earth's surface.

The series of articles entitled "How to Colonize California."

printed in recent issues of Lucifer, with more coming, is intended in good measure to show what has been done and what is possible to be done on a large scale in California and in other Western States and territories.

It is not, however, so much with the colonizing of immense tracts of land under a single management, as described by the writer in the magazine called "The Land of Sunshine," as it is with the more modest attempts, such as that briefly described in the advertisement of Mrs. Maude Johnson in this issue of Lucifer, that I am interested in just now.

During my brief stay in Southern California I called at Mrs. Johnson's "Nature Colony" and was much pleased with what I saw. Located in one of the suburbs of the aristocratic city called Pasadena, Mrs. Johnson's colonists can have the conveniences of city life combined with those of her fruit farm of twenty acres. Although the chief object of the founder is to teach and practicalize right methods of living, so as to secure the blessings of health, physical and mental, the economic and industrial problems receive attention.

As indicated by her title—Nature Colony—Mrs. Johnson aims to live as near to Mother Nature as possible—that is, to discard and eschew conventional habits and artificial customs as much as possible. One of her methods of cure for the sick is the *sun-bath*. I was shown a large open space upstairs where her patients expose their bodies to the direct influence of sunshine and wind.

Other places and points of interest to homeseekers, and especially to those who desire to settle in groups, will be the subject of next article on colonization in California, Oregon and Washington.

M. H.

ANSWERS TO QUESTIONS.

R. B. Kerr, Phoenix, B. C.: "Was delighted when Lucifer arrived again yesterday, as I was afraid you would have some difficulties in starting up again. I now enclose $5, which please apply as follows:

"Send me 'Our Worship of Primitive Social Guesses,' 'Vice; Its Friends and Its Foes,' 'The Worm Turns,' and the number of Our New Humanity containing my allegory on 'The Greatest Sin.'

"Please also send Lucifer for three months to each of the persons mentioned in enclosed list. [Sixteen names of trial subscribers.]

"Dora's subscription to Lucifer is paid considerably in advance, but please tell Mr. Madden that she will certainly want to renew the paper, when her subscription expires.

"In answer to your five inquiries I would say:

"First—Lucifer the Light Bearer should be continued.

Second—It should certainly be published in the United States, for the following reasons:

"1. Women are more emancipated in thought in the U. S. than elsewhere, and therefore it is there that Lucifer is most wanted and can accomplish most. In fact the growing importance of the movement in the U. S. is one of the reasons why it is getting to be more persecuted. It is not in its first and most insignificant stage that a movement is most liable to persecution.

"2. If you did not publish in the U. S. you would have to go to some other English-speaking country; otherwise you would have no local circulation in your place of publication. But I am sure you would be no safer from persecution in Canada or Australia, and I doubt very much if you would be in New Zealand. The only possible alternative to the U. S. would be London, England; but even there persecution, though it occurs at longer intervals, is quite well known. Besides, in England you would have to put a cent stamp on every copy mailed, as all newspapers have to do; consequently you would have to rely mainly on news stores and public meetings, which are quite open to you in the U. S.

"Third—I cannot judge what prejudice there really is against the name Lucifer in America, as one must be brought up in a country to understand its prejudices. When the Theosophists published a paper of that name in England, I never heard of any one being shocked. But if the name is at all objectionable in America, it should certainly be dropped. In working for an unpopular movement one should follow the example of foot-racers and other athletes, and throw out all superfluous weight. It is quite enough for one paper to take an unpopular stand on the sex question without increasing its difficulties by being either unpopular or odd in any other particular whatsoever. Captain Adams used to say, 'Never offend public opinion in more than one way.' I think that was excellent advice, and if I were running Lucifer I should take pains to be ultra-conventional on every other subject than the sex question. For that reason I should also drop the peculiar chronology of Lucifer, and stick to the Christian era. The Brunonian era makes no enemies, but it is looked on as a fad, and thus takes a little away from your weight in dealing with your special subject. Nothing is so fatal as to be considered an all-round crank. The very most you can expect of an ordinary person is to excite his interest in one movement, but if he thinks you are trying to commit him to universal change he will drop you like a hot coal. As for Anarchism, you cannot get that out of the paper too quickly or too completely. It and the sex movement are the most unpopular of all movements, and to mix them in one paper is absolutely suicidal. The Anarchists are so few in number that there are no compensating advantages in getting their support. In any case, I do not think you get it. When we crossed from New York to Liverpool with Kropotkin in November, 1897, I spoke to him about Lucifer, expecting that as he came straight from Chicago he would at least have met you. But he told me he had never heard of either you or Lucifer. Evidently the Chicago Anarchists had been too respectable to mention you to him, although your paper was then the only Anarchist one in Chicago. So I am sure you have everything to lose, and not a single thing to gain, by running a sex reform paper with Anarchism on the side.

"It is a little different with Socialism and Secularism, because these are such big movements that something may be gained by paying some attention to them. Moreover, it is impossible to discuss the sex question without some allusion to economic and religious questions. But these questions should not be introduced to such a degree as to constitute any serious obstacle to ordinary people, without any advanced ideas, but whose attention may happen to have been drawn by experience to sexual evils, taking up Lucifer without being prejudiced.

"Fourth—Lucifer's price should on no account exceed $1 per annum.

"Fifth—A weekly issue would be much the best, but a fortnightly issue is the next best.

"By the way, to go back to the third heading, you may say that Madden would not allow you to fill the whole paper with the sex question, and that you must put in something else for padding. In that case, I suggest that you give part of your space to woman suffrage, reforms in dress, and other minor aspects of the woman question which are interesting to intelligent women, and can be discussed without fear of persecution. The legal disabilities of women, especially in regard to the possession of their children, could also be discussed without interference. In fact there are so many aspects of the sex question on which Lucifer is usually silent, that there is no occasion to draw in outside movements in order to fill space.

"Another matter I overlooked is the laziness of Lucifer's writers. For many months the paper has been made up of extracts. That will never do; you must have original articles. What has become of Walker, Ruedebusch, Lloyd, Denson, Crane, V. de Cleyre, Maud Abbey, May Huntley, Mary Brundage, Florence Johnson, Lena Belfort, Leona Mathers, and dozens of others? I think you should take energetic measures to wake all these people up."

Jonathan Mayo Crane, whose address is care of Press Club, 116 Nassau street, New York City, writes: "(1) Yes. (2) In Chicago. (3) The Light Bearer. (4) $1 per fortnightly of sixteen pages, or for monthly if not less than sixty-four pages. (5) I prefer weekly issue, but if it cannot be published so often without serious loss, a monthly issue is advisable. (6) I will pay for ten subscribtions yearly. The paper *must* be sustained. Its present subscribers can easily sustain it *by paying their subscriptions promptly*. I feel sure many subscribers would willingly pay from two to ten times the present price of the paper rather than have it discontinued. Myra Pepper writes that 'Any change [of name] would seem to me a concession to the enemies.' On the contrary, it seems to me that enemies of the paper are glad its name is Lucifer, for the popular belief that that name signifies all that is evil aids them in creating prejudice against the paper. Why should a Latin name be used when its English equivalent—the Light Bearer—more correctly explains to the masses the significance of the paper? Adherence to the Latin name is much like the Catholic Church's adherence to the Latin words in its church services. Space in the paper is too valuable to be taken up every week with explanations of what its name means, when the English translation—the Light Bearer—would explain itself. The name Lucifer invites opposition. Under the name Light Bearer the paper would have much more influence and might soon double the number of its subscribers. Latin is a dead language. Shall the most earnest advocate of the emancipation of women be 'ruled by the tomb' in the choice of a name for his paper? That name—Lucifer—is the most powerful weapon that can be used against the paper by its enemies."

Mrs. D. Pommer, New York: "I send $1 for the benefit of Lucifer. My subscription has not run out yet, so use it as you think best."

J. B. Billard, Kan.: "(1) Yes. (2) In United States. (3) The Light Bearer. (4) $1 or less. (5) Monthly. Enclosed find $2 to help bear the first expenses."

Henry Bool, New York: "I have many ways for cash outlay, but would like to see Lucifer's light kept burning. I had promised $10 a year, but will now make it $30. I now enclose the first $10."

F. H. Bergman, Chicago: "Enclosed find check for $5—money for sustaining Lucifer. The name Lucifer is good enough for me, and all who try to make 'hell' out of mother earth should be satisfied too."

F. E. Leonard, Cestos, Okla.: "(1) Would like to have it so. (2) You can decide that better than others. (3) Don't care what the name is myself. (4) Will be easier to keep subscribers and get new ones at $1 than $2. I expect to continue to take the paper if publication is continued, whatever the name, price, frequency or place of publication."

J. E. C., Wisconsin: "Replying to 'Heart to Heart Talks' in No. 1013, I enclose $1 for Lucifer's treasury. With regard to change of name, would like to see Lucifer dropped because of the prejudice against it, and Light Bearer retained. Hope the paper will be continued in some way, although I cannot promise more than two subscriptions a year to it."

Robert Greer, M. D., Chicago: "The name Lucifer does not fully express the real mission of the publication. The Biologist would better express it—devoted exclusively to the sacred rights of the unborn, with view to child culture and child building. By all means let the Biologist be published in the United States, and right here in Chicago, either weekly or fortnightly."

J. Herbert Rowell, Chicago: "Two dollars a year is cheap for Lucifer. Fortnightly is often enough. This gives you more time to get out a good sheet, and may be some leisure time which you so richly deserve. Lucifer is Lucifer; don't change the name. Might as well consider the changing of your name as to change the name of your paper. Since you have published it so long under the name of Lucifer—by all means let it go at that."

Celia B. Whitehead, Denver, Colo.: "(1) Lucifer should be continued. (2) Such rebukes as that given by Wilshire in removing to Canada are greatly needed in the United States. I do not feel competent to speak positively, but that is the way it seems to me. (3) I hope the name will not be changed. I should feel as if I had lost an old friend if Lucifer should not come. Do you not think you have lived down most of the objections to the name? and that it has called out much helpful discussion? (4) One dollar per year. (5) Once in two weeks. Wish I could respond to your need of new subscribers. Am specially interested to see what J. C. Barnes will reply to R. B. Kerr's question as to what is the cause of 'coercive force,' asked in No. 1013."

C. Amory Stevens, New York: "Enclosed please find my check for $50. If one needs and appreciates yours or any paper they will, I think, find the modest subscription price. As a rule where there is not a fair spirit of reciprocation it is a waste of time and substance to continue efforts in that direction. As I view it the 'Light Bearer' is attractive and acceptable to all, where-

as the term 'Lucifer' disturbs some, being unpleasantly suggestive. It is better business policy to promptly recognize stubborn facts than to waste vitality vainly seeking to argue them away. I think that a monthly has many advantages over a weekly or semi-weekly, especially in this age of over-many periodicals which call upon our time and permit no single one to monopolize. Moreover, it allows sufficient time for a stronger production, is easier compiled and costs less than four weeklies."

Otto Wittstein, La Grange, Ill.:—"The many answers to your five questions in No. 1014 remind me of my duty: (1) Of course. (2) In Chicago. Why incur expense, labor and worry of moving, especially in face of the fact that you are now located in the best city on earth? (3) The Woman's Emancipator. The name or title of a paper, book, party, faith or creed should indicate its character, object or mission. That is why I object to Monism, Agnosticism, etc., in place of plain, self-defining Materialism—which must be my philosophy until you enlighten me how 'beautiful woman' can exist without flesh and blood! (4) $1. (5) Fortnightly—until your finances increase sufficiently so you and yours can live comfortably and restore the weekly. Mark me ahead from 1000 to 1100 and draw on me for diamonds, watches, engagement rings, spectacles, microscopes (so you can discover the 'obscenity' in your paper, *a la* Comstock), etc., etc."

Steven J. Byington, East Cambridge, Mass.: "I do not see that using the name Lucifer serves any purpose except that of insisting that the word Lucifer ought to mean something else than what in current English it does mean; and I don't think that restoring the ancient meaning of a word, when it has been replaced by a good English name like 'morning star,' is worth much trouble. The name walnut, which originally means a *foreign* nut, is applied to a native nut.

"The name *aisle*, which originally means a *wing*, is applied to a central passage; our use of the words amethyst, barnacle and lunatic is the mere record of exploded superstitions; and I do not see what harm it would do to anybody if the Latin word for morning star should continue to be an English name for Satan so long as anybody cares to talk about Satan."

S. R. Shepherd, Leavenworth, Kan.: "As I see it, Elsie Cole Wilcox solved the problem and plunked the bull's eye of practical wisdom in her declaration that 'Lucifer's mission is to work for the emancipation of women from sex slavery, and when it deviates from that course its mission is ended.' Of all questions pressing for solution the relation of the sexes is the most vital and comprehensive. For obvious reasons no other field has so few explorers and educators and none so urgently needs them. Sexology is the keystone science, the master science, the grand central science of all the sciences. It portends more for weal or woe to the race than all other sciences put together. One thing I always did admire in Paul, and that was his singleness of purpose, his concentration. He was determined to 'know nothing but Christ and him crucified.' Paul never wobbled, never scattered his energies. Had Darwin been a jack at all trades he never would have wrought out that greatest of all human achievements—Evolution. This paper should not be wedded to external forms or words. Principles and ideas, not texts. Lucifer, Light Bearer, Light are essentially the same, but the latter, as a name for this paper, seems to me, is shorter, sweeter, grander and more inspiring. Torch bearers are a thing of the past. Memory carries me back to the days before tallow-dip tin lanterns came in fashion in Michigan, when hickory bark torch bearers led us through the wild woods, weirdly waving their torches to keep them burning. Let us evolute. The word 'Light' has five letters. Lucifer's star of 'Light and Liberty' has five points—and a special significance and history in its adoption by Lucifer. I donned one of the badges twenty years ago. The more you think of 'Light' as a name for this paper the more you will be sure to 'fall in love' with it."

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 14

PRESS WRITERS AND FREE SPEECH LEAGUE.

Of all the agencies now at work to bring about a reaction against the systematic suppression of speech and of press in this country the two associations named in the heading are certainly the most effective, most important. For information in regard to what these two associations are doing, and how they are doing it, write to the Boston Press Writer, Boston, and to the Treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City, and if possible send the fee—25 cents for membership in the American Press Writers' Association, and one dollar for membership in the Free Speech League.

M. HARMAN.

TO LUCIFER'S HELPERS—TRIAL SUBSCRIPTIONS.

The thanks of all lovers of freedom of speech and of press, as well as of all friends of the emancipation of womanhood and motherhood from the chains of sex slavery, are due to the generous helpers whose names or initials appear in another column. Also to all who have written to say that Lucifer's light must not go out in darkness and despair, a small portion only of which letters of encouragement have appeared in this and last issues.

Believing that Lucifer's helpers do not need votes of thanks for doing what they can to keep alive the most necessary of all agitations, of all educational movements, the main object of this editorial reference is to ask these generous patrons—and all others whose names have not yet appeared in answer to questions propounded in No. 1013—to send to us the names of those who are not yet regular readers of the Light Bearer, but who would probably welcome the gift of a trial subscription of three months. A considerable proportion of those who have responded to the questions referred to, say they will be responsible for two or more annual subscriptions. Others have sent names of friends to whom they want the paper sent for three months, at 25 cents.

Judging from past experience no better way can be devised of extending Lucifer's educational work than is this method of trial subscriptions. In all such cases a letter should be sent from the publisher notifying the person to whom the paper is sent that a friend has paid for a three months' trial, and that no bill will ever be sent to him or her who receives and reads the paper without having asked therefor.

As said by a Colorado helper in No. 1014, who had sent $2 and eight names, "If all subscribers would do as well Lucifer would soon become a power." "A hint to the wise."

M. HARMAN.

"HOW TO LIVE FOREVER."

Surgeon-General Hammond of the United States Army is credited with saying that if man could or would correctly keep the balance between "waste and repair" there would be no need of dying at an age less than one thousand years. But if Helen Wilmans, and many others of the "New Thought" cult, are to be believed, there is no need of dying at the age of one thousand, two thousand, or at any other age.

And now one of these New Thought theorists—which thought, however, is older than human history, older probably than any recorded myth or fable—one of these latter-day thinkers and dreamers has given us a book telling how to live so that sickness, old age and physical or somatic death will cease to exist. In "How to Live Forever" Harry Gaze claims to have *gazed* into the problem of life until he has solved it. Perhaps it would be better to say he has gazed into the problem of *death* until he has convinced himself that there is no such problem, no such fate, provided the methods of right-living, as laid down in his book, be complied with.

But whether Harry Gaze be right or wrong as to the possibility of eternal life in the flesh, I am glad he wrote the book under review. Whether immortality of man's physical organism be possible, desirable or even thinkable, there can be little doubt that the general adoption or practicalization of the rules of living recommended in this book would go far, in a few generations, to eliminate disease, poverty, vice and crime from human lives.

The following paragraphs will give the reader some idea of the author's style and trend of thought:

"The desire to survive is strongest in the minds of those prepared for it. Emerson wisely says, 'Immortality will come to such as are fit for it.' The aspiration for natural immortality is incidental to a healthy appreciation of life, and a thorough recognition of man's latent possibilities. Living forever does not mean the preservation of that which is crude and undesirable, but the permanent survival, in ever changing forms, of all that is sweet, true and beautiful. . . .

"Through the practice of the principles of sexual science, mental science and hygiene, eternal life, health and youth are attainable. Heretofore the race and not the individual has been perpetuated. . . . Man has now evolved the capacity to perpetuate his own individual life as well as the race. As the race is perpetuated by sexual union, so also is the individual life. Sex is the fountain of life. The effort of scientists to prolong life by chemicals or by electricity is as illogical as the effort to create a new life by the same means. Within the laboratory of man's own being are latent the forces for the eternal renewal of life."

"LIFE A UNION OF BIRTH AND DEATH."

Under this head Mr. Gaze seems substantially to agree with Surgeon-General Hammond. He says:

"Life cannot exist a moment without simultaneous dying. To live forever is not to avoid death, but eternally to retain youth by establishing a balance between the processes of destruction and reconstruction [of waste and repair]. This requires perfect willingness to let go the old and to receive the new, which is continual death and rebirth. Bodily life will continue as long as this process is perfectly performed.

"The way to live forever is fully to recognize the process of change and to co-operate with it. Change necessitates continual tearing down and rebuilding, death and rebirth. Death silently

but surely takes away the elements that are rejected, leaving the body sweet and fresh for the performance of the bodily functions. Dissociate the idea of death from the absence of life. Recognize the unceasing operation of death in mind and in body, and when told by the disbelievers in physical immortality that you must die, answer, 'Why, certainly; I never stop dying!'"

So much for a general statement of principles. To get the details the book must be read. It is published and sold by Stockham Publishing Co., 70 Dearborn street, Chicago; by mail, $1.25.

M. HARMAN.

LUCIFER AND SOCIALISM.

In a private letter from a good helper occurs this paragraph:

"Socialism by assuring woman her economic freedom will enable her to be the mistress of herself—a condition now attained by few of those whose theories are radical. Socialism gets at the root of the matter—Lucifer is but dealing with a few of the withered buds of capitalism."

Another generous and faithful friend writes thus:

"I agree with J. M. C., quoted in last Lucifer, that there must be economic freedom before there can be freedom of sex. I believe further that we will have less freedom of speech and of the press before we get more."

And still another, a prominent worker in the ranks of the national socialist organization, is of the opinion that

"The money question is first of all. We must live to do, and we must have food to live. We are all slaves until this question is settled. Financial independence is all that will ever liberate either man or woman, and we must have the highest co-operation to have the highest liberty. You have not reasoned out these great principles."

The letters from which these paragraphs are taken were not written for the public eye and therefore all the more valuble because more surely the candid thought of the writers thereof.

It seems unfortunate that membership in a club, church, political party, faction or sect should have a tendency to narrowness, to egotistic arrogance, to dogmatic self-assertion. But that such is the fact there seems not the shadow of a doubt. Our Socialist friends magnify the economic factor above all others. "The money question is first of all," and he or she who cannot see that financial independence, economic equity, will bring all other needed reforms, is necessarily ignorant, else so prejudiced that he will not see the truth when presented.

Likewise the members of the Single Tax—the believers in the gospel according to Henry George. With them the land question is first of all. "The earth is the mother of us all, say they. "Give us the Single Tax—in other words, *economic rent*, thereby equalizing the burdens of government and giving all an even chance; abolishing privilege and compelling all to work or starve—then all other reforms will follow as a matter of course; all other slaveries will quickly disappear."

And just so also the zealous Christian propagandist says, quoting Jesus: "Seek ye first the kingdom of God and his righteousness [get converted] and all these things [all temporal blessings] shall be added unto you."

As I see it there is *no panacea* for the ills of human life. All true reforms are co-related, co-operatively helpful. We must have money reform, labor reform, land reform, government reform, sex reform, in order to have freedom and justice, that is, the Co-operative Commonwealth. The money question is important but is not *basic*, as I have seen demonstrated more than once. Given free access to land, as in the settlement of the "middle west" fifty or sixty years ago, and people can live and be happy with practically *no money at all*. Production and exchange without money is possible and practicable as we all know. Especially is it possible without money to live comfortably and happily in communities of moderate size, in which all really useful trades and occupations are carried on, provided there *is free access to the earth* and to what the earth contains or spontaneously produces, and hence it seems apparent that the money question assumes its present abnormal importance simply because it is made the tool of the monopolist, the land and labor monopolist. With free land and free labor the power of the "money king" would disappear.

How, then, to free the land and the laborer who is dependent upon the land for his means of subsistence, is pre-eminently *the* question, the "previous question"!

As some of us see it the first thing to do is to get the mind right. At present we are all more or less *insane*, hypnotized, on the question of what liberty and justice really mean. "The ascent of life is no ascent of ideals." If there is no ascent of ideals there will be no ascent of life. The order of nature seems to be something like this:

First—Discontent with the present and desire for something better.

Second—The formation, the growth or evolution, of new ideals as to what would be the better mode or standard of living.

Third—Adaptation of means to the end of realizing, of practicalizing, the desired ideals.

"Socialism by assuring woman her economic freedom will enable her to be the mistress of herself"—says one. *Will it?*

Why do not women who are now economically independent assert and practicalize their right to be mistress of themselves?

Partly, no doubt, because it is difficult for a few to be free until all can be free, but chiefly, as I see it, because the desire to be free and the ideal of what true freedom means, has not yet come to woman, or at most, to very few women.

Nearly all women, even of those who claim to be free and self-owning, are slaves to their own inherited ideals of womanly "modesty," "purity" and "virtue." The vast majority of women, even of the least conventional, least orthdox, do not desire to be self-owning. They prefer to be owned by some man and still believe that the highest morality requires them to be sexually "true" to some man, which means to be sexually *monopolized* by the man they have once accepted as a life companion, notwithstanding the fact that passionate love, if it ever existed between the pair, may have long since changed to satiety, to indifference, not to speak of positive repugnance, aversion or disgust.

If the consequence of adherence to this old-time superstition, this irrational and unnatural standard of what purity and virtue in sex life really mean, if these penalties were borne only by women themselves, the case would be pitiable enough, but when it is remembered that children are conceived, gestated and born of these mothers while holding this attitude of mental and physical satiety, indifference, aversion or disgust towards the father of their children the question at issue assumes a vastly more serious aspect.

Looking for basic causes of imbecility, of failure, of criminality, of degeneracy, do we need to look further than our inherited ideals of purity and virtue in the relation that creates new human beings? Do we wonder that men, sons of human mothers, can be hired to torture and to murder their fellow workingmen, as shown by the letter of R. A. Southworth, printed in this issue?

I well know what the answer to this argument will be, but while giving, as I think, due weight to the economic factor in the problem of human depravity, many years of close study and observation of the springs of human action convince me that economic environment is *secondary*, not primary, and that until woman awakes to a sense of her responsibility to herself, to her child and to the race of which she is a part, and until she demands, as a condition precedent to motherhood, that her individuality as a self-owning human being shall be held sacred by all, under all circumstances, until this is done the dreams of the Co-operative Commonwealth will never be more than very partially realized, if realized at all.

M. HARMAN.

CONTINUED ARTICLES AND BACK NUMBERS.

Instead of devoting a whole issue of Lucifer to the subject of Colonization, it is now thought best to print a series of articles, to run through a half dozen or more issues, treating upon this subject. This plan will give room for other continued articles, such as that entitled the "Right to Be Born Well," and others closely connected with Lucifer's pivoted work. In order that new subscribers, whether for a year or less time, may get the whole of these continued articles a good supply of back numbers will be kept, subject to the orders of friends and helpers, both old and new.

M. H.

LUCIFER'S HELPERS.

J. B. Billard	$ 2.00	Ed. Armand	10.00
Henry Bool	10.00	E. A. K.	5.00
F. H. Bergman	5.00	John V. Carter	1.50
Mrs. B. M.	10.00	Mrs. D. Jane Fritz	1.00
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W. W. Boyes	2.00	Z. M. P. Shank	1.00
R. B. Kerr	4.00		

THE COLORADO SITUATION.

Some years ago the wageworkers and farmers of Colorado elected Davis H. Waite as governor of that state. The miners of the Cripple Creek district went on strike for an eight-hour work day. The sheriff of the county swore in about eighteen hundred deputies and marched them from Colorado Springs to the scene of action for the purpose of intimidating the miners and driving them back to work. Governor Waite called out the militia, sent them to the district, dispersed the deputy sheriffs, and sent them back to their homes. The miners won their strike, and have enjoyed an eight-hour work day ever since.

A bill for an eight-hour work day was passed at a subsequent general assembly. The employers took it to the Supreme Court of the state. Three judges, one Republican and two Democrats, were unanimous in declaring it unconstitutional. Agitation was kept up by the various unions until an amendment to the constitution was submitted to a vote of the people in the fall of 1902 and adopted by a vote of 72,980 to 26,266, which was a direct command to the legislature to pass the desired law, its terms being as follows: "The general assembly *shall* provide by law and shall prescribe suitable penalties for the violation thereof, for a period of employment not to exceed eight hours, within any twenty-four hours (except in cases of emergency where life or property is in immediate danger) for persons employed in underground mines or other underground workings, blast furnaces, smelters and any ore reduction works or other branch of industry or labor that the general assembly may consider injurious or dangerous to health, life or limb."

Nearly three to one was the majority for this measure, yet the following general assembly were so boodled by the mine and smelter operators that a complete failure to carry out pledges to party and the commands of the people resulted. Different strikes have been inaugurated since to gain what the people had said the workers should have—an eight-hour day. These strikes have each and all been free from violence on the part of the workers.

The same cannot be said for the employers. Violence, bloodshed and murder have been resorted to by them through the governor of the state, hired militia and thugs.

An organization sprung into existence last year called "the Citizens' Alliance," which has been largely instrumental in influencing the governor—who is a member—to perform his unwarranted and unlawful acts, and its members have banded together in midnight mobs and forcibly deported unoffending and industrious workers and business men, in some cases brutally beating unarmed and helpless victims and threatening dire penalties, even death, if they dared to return to their homes or families.

Martial law has been declared in three different mining districts, even though to do so was a direct violation of the law and the constitution. Many cases of violence followed, but the military and the authorities were always the aggressors. In numerous instances peaceful officers or agents of the unions have been beaten nearly to death when sitting quietly in a railway coach or riding in a carriage along the public highway, by hired detectives or thugs. In each case these murderous brutes have escaped unmolested by the law or its agents.

This brutal and unlawful action by those intrusted with the execution of the law has forced thousands of workers to leave their homes to gain a livelihood in other counties or states, while several hundreds have been forcibly deported, as before related.

The readers of Lucifer will get a better idea of the gravity of the conditions in some of the cities of this state if I give the story of Mr. A. H. Floaten as related by himself and in his words.

R. A. SOUTHWORTH.

Denver, Colo.

[On account of its length the story of his experiences as told by a prominent merchant of Telluride, Colo., is deferred to next issue. As object lessons showing whither we as a people are drifting, these statements from a reliable source will not lose their value because the article was written several weeks ago. If possible the copies of Lucifer containing the accounts given by Editor Southworth of what he has had most ample means of verifying, should be preserved for future reference.—M. H.]

MR. BARNES EXPLAINS.

Mr. R. B. Kerr quotes literally a statement of mine which I admit to be unprofound, except in a secondary sense, in which I said, "It is coercive force that is at the bottom of all error and evil that exists, and not the depravity of man." Mr. Kerr then asks me, "What is the cause of coercive force?" I might have left out the word error, which implies ignorance, which is the real bottom of evil among men, and not their inherent depravity. Of course I meant government in what I said. Man fears earthquakes, famines, cyclones, lightnings and other natural calamities, and in his ignorance supposed that what he called crime among men could be eradicated by man-made laws, with dire penalities for violations of them, appealing to men's fears and deterrents. "Ignorance is the only sin," but men are learning that punishment of man by man does not lessen crime, and he is emerging from his former ignorance or error. My observation has lead me to think that nearly every so-called crime is traceable, directly or indirectly as cause, to government by coercive force of man by man. So I meant by the words quoted by Mr. Kerr, which might have been expressed in more definite language, and I thank Mr. Kerr for calling my attention to my inexact langauge, whether intended as a captious criticism or not. I find word language at best a very imperfect medium through which to convey thought, and I have a very limited literary education and, of course, a limited command of language. I stand corrected by his criticism and hope to learn more from Mr. Kerr, whom I admire as a writer and thinker. I would like to know his theory of the cause of coercive force.

J. C. BARNES.

LOS ANGELES LIGHT-BEARER CLUB.

The Los Angeles Light Bearer Club met May 2 at Mrs. A. M. Snow's, Fifty-sixth street. The president, A. A. Caswell, being absent, Dr. Russell acted as chairman. The subject of discussion for the evening was "Love." Dr. Russell read the opening paper, after which a general exchange of ideas upon freedom, love, marriage, was had by the members. A letter from Moses Harman was read to the club. All were glad to hear of his safe arrival home. The secretary sold 80 cents' worth of books and one 25-cent photo, for Lucifer's benefit. On motion Mr. Savory was requested to prepare a paper for next meeting. Club adjourned to meet the 17th of May at Mrs. Bensen's on Fiftieth street.—Annie E. Cummings, Secretary, Los Angeles, Cal.

Dr. E. B. Foote, Jr., of 120 Lexington avenue, New York City, treasurer of the Free Speech League, informs us that he has a number of copies of Darrow's Brief on the Turner case, for sale at 50 cents each, and postage, 10c. It is a strong and instructive book, although it failed to influence the Supreme Court. No doubt there are many among Lucifer readers who would value this book and utilize its historical research. The proceeds of sale of this work will, presumably, be applied to helping pay the expenses of the Free Speech League.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

Subscriber, Cascade Locks, Ore.: Inclosed is money order for $5 contribution to sustaining fund. Will send more if needed to sustain the Light Bearer, even as a fortnightly.

Horce N. Fowler, Philadelphia, Pa.: Enclosed find money order for $5 to carry on the publication of the Light Bearer. Think you can count on me for this sum about once a year.

Bayonne (New Jersey Daily Times: Glad to see Lucifer on deck again. It is the only paper in its specialty, the emancipation of the sexes, that has the courage to speak out. Speaking out honestly is expensive though, but in its able editor, Moses Harmon, it become a virtue. Lucifer is only 25 cents a year. Send subscription to 500 Fulton street, Chicago, Ill.

[Thanks, Brother Proctor, for friendly greeting. With one hundred thousand subscribers and plenty of paying advertisers Lucifer could be published for 25 cents a year, but at present $1 is the yearly price.]

Bodhraj Shah, Langhei District, Thelum, Punjab, India: Unexpectedly I received a sample copy of your valuable paper Lucifer, and could not imagine how you learned my address. I like the paper very much. It entirely suits me. Am anxious to know all the arguments against the marriage system. At the same time am anxious to know, if marriage is abolished, who will take care of us in sickness and misfortune, and how the children are to be brought up. Kindly let me know the names of the books you consider best on these subjects and where they are to be had. I should have gladly sent you the annual subscription price if I had known the value of the dollar in our Indian currency. Please enlighten me on these points and oblige me very much.

Rev. Sidney Holmes, New York: The Jews in the olden days gave a tith—a tenth—of their income to the Lord. I understand Dowie requiree his followers to comply with the same rule and give one-tenth of their income to Zion. Surely, it seems to me, the stanch believers in the doctrines taught by the Light Bearer—doctrines which are vital to the proper development of the human race—should be willing to contribute one day's wages to the support of that paper. Such a fund would enable its zealous and earnest editor and publisher to get out a magazine which would wield a great influence for good. One day's wages is about one three-hundredths of the average man or woman's income, or about one-thirtieth of the proportion of the contribution made to Dowie by his followers. Let Liberals be liberal.

MOST NEEDFUL EDUCATION.

Many essential points in educating children are neglected, especially the subjects of sex and birth. Truth will not harm the child, but ignorance is dangerous. Educate children in sexual life in pure and simple language. Unless this instruction is given by the parents the children are taught by their playmates in a coarse and vulgar manner. Much sickness and misery are directly caused by ignorance concerning the sexual functions. The properly instructed child feels a natural respect and reverence for this subject. When the child asks the inevitable question of where it came from, make the simple statement that its tiny body unfolded in a little room in its mother's body, until it was ready to come into the outer world.—Harry Gaze, in "How to Live Forever."

The whole world is plainly in travail to lift the primeval curse of brutalizing labor from man. But the just, at least, are beginning to perceive that the primeval curse must also be lifted from woman. When these long-borne curses are really lifted from man and woman, what then? The Garden of Eden!—George N. Miller in "Strike of a Sex."

Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth and it is just. It is generous, hospitable, temperate, scornful of petty calculations and scornful of being scorned. It persists; it is of an undaunted boldness, and of a fortitude not to be wearied out.—R. W. Emerson.

Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the government, nor of dungeons to ourselves. Let us have faith that right makes right, and in that faith let us to the end dare to do our duty as we understand it.—Abraham Lincoln.

This country with its institutions belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember and overthrow it.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

MISCELLANEOUS.

GEORGE FOX, 11¼ W. Huerfano st., Colorado Springs, wishes to correspond with lady of liberal mind, with view to forming business and social alliance.

WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

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THE RIGHT TO BE BORN WELL.

CONTINUED FROM NO. 1014.

Prof. E. L. Larkin of Lowe Observatory, near Los Angeles, Cal., after speaking of the power of "suggestion" as a curative agent, adds this very significant paragraph:

"But all benefits derived by suggestion, by those now living are as nothing to what may be done, and will be, in prenatal 'suggestion.' Here the possibilities of complete control of unborn generations, race improvement, physically and mentally, are so great as to be almost beyond belief. It is a subject so important that statesmen will be attracted by the appeals of suggestors that national laws will be enacted on the subject. By suggestion to mothers before the birth of their children, kept up for three generations, say a hundred years, the people can be cultivated to a standard of physical and intellectual perfection the like of which has not appeared in human history."

The only comment I care to make upon this utterance of Prof. Larkin is that, in my opinion, we have now too much legislation—too much paternalistic legislation, and that educational methods, in the line of "suggestion," without the interference of the paternal state, are much to be preferred.

Another popular writer, Garrett P. Serviss, commenting upon the late utterances of Francis Galton, the well known English sociologist, who recommends more definite, more scientific methods of instruction for the young in regard to improving the human race, has this to say:

"This is a thing that necessarily interests everybody. No one will deny that it is of far more importance to improve the human race, if it can be done, than to improve the breeds of horses, dogs, or other animals, on whose cultivation we expend a great deal of thought and effort. Who that looks over the world as it is to-day and observes what the peoples are about—their mad struggles to get the advantage over one another, their demoniac efforts to slaughter their kind, their insane yielding to tendencies which debase them physically, intellectually, and morally—will conclude that man is already so fine an animal that he cannot be improved?

"The principal question is whether we should trust for improvement to the natural evolution of the race or should endeavor to assist and direct the evolutionary tendencies by our own efforts. Mr. Galton decidedly favors the latter view of the case. He thinks that we should by no means wait for the slow and gradual processes of nature to produce the ideal type of mankind, but should go to work and bring it forth ourselves. Apparently he doubts whether nature, left to herself, would ever make us as good as we might, or ought, to be."

Mr. Serviss, while evidently agreeing with Galton as to the need of a better plan of education for the young in regard to sex and reproduction, does not seem very hopeful that anything important will come from present agitation of the subject, adding:

"The chances are that Mr. Galton's science of human improvement will not arouse any great enthusiasm. Even if he should succeed in having it taught in the schools, it is likely that the young men and women, after mastering its principles and getting its statistics by heart, would continue to marry on the old, unscientific plan."

There is too much reason to think Mr. Serviss right in his pessimistic view. So long have people been taught that there is something supernatural about the creation of human beings and that the principle known as natural causation does not hold good in the matter of the endowment of children,—as in the case of other animals and plants; so long have we been told that it is "God" who sends children into the world and who gives to each its "capacity," its quota of "gifts," its "talents," etc., that the sense of responsibility to the oncoming generation is seldom felt by the young when entering upon marital duties and it will doubtless be long before the old, the superstitious, ideas in regard to sex and reproduction can be supplanted by the newer and more scientific.

Some years ago, at a "Mothers' Meeting" in Kansas City, a paper was read, entitled "At What Age Shall We Teach Our Children the Sacred Uses of Sex." The following paragraphs give a fragmentary outline of what one thoughful mother believes can be done in the home, toward starting the young mind right in the matter of sexual education:

"The generative, the creative processes are carried on through the brain and sexual organs. They represent the opposite poles of our being, mental and physical; they act and react upon each other. No abuse of one but impairs the usefulness of the other, and especially is this true of the abuse of the sexual nature—imbecility sometimes results from it. Mothers may begin their influence upon the character of the child as soon as it is conceived, and quite as much is felt upon the sexual as any part of its nature.

"She may go back even farther and begin her work of right generation in a preparation for motherhood. By magnetizing the tiny nest with sweet thoughts, by a love that reaches forward toward the little one she is about to invite to come and dwell with her, and by all the harmonious influences she can draw.

"If she puts her house in order for the entertainment of an angel, an angel and not a devil will come to dwell with her. We, as mothers, prepare the dwelling for the spirit we invoke. Will we lay the foundation in sexual passion? Will we build the superstructure of selfishness, antagonism and hate?

"We weave into the very fiber of the little body that which we habitually hold in thought, while this building process is going on, and we continue to build during the period of lactation as well as gestation. With our thought we are constructing an instrument through which the spirit of our child is to make itself known to us. If the key note is passion, what must we naturally expect?

"It is right here we must make our first impressions; right here we may stamp purity or passion. Let us begin with ourselves. Let us not fashion in ignorance these instruments that human souls are to play upon. If not in tune the manifestations must necessarily be discordant.

"Let every prospective mother pause often to inquire what chords or discords she is arranging for the fortunate or unfortunate soul that is to find expression through her organism; for through mothers must the race be redeemed."

Yes! "Through mothers must the race be redeemed," if ever redeemed. Would that this paper read before the Kansas City "Mothers Meeting" could be printed in leaflet form and scattered by the million among the young of both sexes, but especially among young women, the prospective mothers of the next generation.

M. HARMAN.

[TO BE CONTINUED.]

ANSWERS TO QUESTIONS.

Daniel Leatherman, Bremen, Ind.: I shall certainly want the paper regardless of price. Enclosed find one dollar to renew.

Mary Drake Jenne, Me.: I always want Lucifer the Light Bearer in my home. God and the angels help you in your noblest of all works. Keep on. Let Lucifer live forever, and let it be sent as often as possible, for each copy is a messenger of good. Enclosed find one dollar for renewal.

Elmer Elsworth Carey: "You have indicated in your marked editorial the only rational cure for the present festering condition of city life (free land and free labor). You and I will never see the industrial colonies you mention, but some day the earth will belong to the common people. If your journal is devoted to the Emancipation of Womanhood why don't you call it 'The Emancipator?' Certainly there is no connection between your present title and your object. You might as well call it the 'Arc Light' or the 'Lighthouse' or "The Glowworm.' Change the form to magazine size, change the name, and you will not encounter near as much antagonism from the postoffice department, and other critical people. Print your declarations of principles in each issue. I read Lucifer a year before I found out just what you were driving at. I think you have 'scattered' your fire too much. You have discussed everything under the sun and in this rapid fire program the main object is lost sight of. Many articles should have been edited—cut down—condensed—some to a single paragraph. Mrs. So and So believes that So and So is the case. Reform writers are given to verbosity and ramblings."

Alexander Horr, New York: "Am glad you are interested in Colonization, but if you colonize, why not do so on right principles? You ought to consider the plan of Dr. Hertzka before you definitely decide upon any course. I cannot help agreeing with Mr. Walker that it will not do to colonize as radicals. It would be killed either by the sex radicals or by the government. But if a colony were started on account of the economic advantages it would secure them."

[A brief statement of Dr. Hertzka's "Freeland" scheme, as given in his book, would be welcome, I think, to Lucifer's readers. Will Mr. Herr favor us with such a statement?]

J. W. Wicklund, Ore.: "I would hate to see the death of Lucifer, even though published quarterly, for I know it has brought relief to possibly more than one woman when it seemed the whole world had turned against her. I can safely promise that I will manage to raise the money for my subscription."

C. N. G., Topeka, Kan.: Am renewing and sending you a dollar for several reasons: 1—I find some things in the paper I like. 2—I believe in free speech and free press. 3—I think the U. S. government should be in better business than persecuting such papers as Lucifer. 4—I know the people need to be taught along the lines Lucifer is intended to teach. 5—I know of no publication that comes nearer filling the bill than yours. 6—I do not like to see you crushed out. 7—Old friendship.

Were I not so careless and indifferent I would have demanded my property from the Chicago postoffice, or from headquarters at Washington, but as it is now so late, will let it pass. I think myself old enough to know and decide as to whether I want a paper, without help from those placed in charge by the government.

It is evident that the suppressed paper did not entirely pollute the United States mails or they would not have carried it from Chicago to the dead letter office. As I see it this incident is simply one more index finger showing the great farce under which we are living.

[Is it no more than a "farce," Bro. G.? If a farce then it is the most expensive one ever enacted in the history of theatricals —not at the expense of the players themselves but of the defenseless spectators.]

So I say, Go ahead!—as long as you have the backbone to stand up and meet the storm. When backbone gives out then go down shouting "Liberty." I believe in liberty and want to see more of it.

As to your questions, while I do not consider it much of my business, and do not feel that I have much means to back up my opinions, would say: 1—Yes, as long as the means hold out. 2—In the United States. Why go to the south pole when the work is needed here. 3—The name—Lucifer the Light Bearer, Lucifer has seven letters, all good ones. 4—$1.5—Weekly, semi-monthly or monthly, as you can afford.

Geo. Brayton, Minneapolis, Minn.: Lucifer is an old friend that has been with me twenty years and I cannot part with it. Will send money soon.

Carl Nold, E. St. Louis, Ill.: "Enclosed one dollar for my Lucifer. Why not appoint R. B. Kerr as Press Censor for Lucifer, and thus give him a chance to gratify his highest ambition: the killing of 'the Anarchists who are so few in number that there are no compensating advantages in getting their support?' Can't this social democratic bundle of dogmas comprehend that whenever you (Mr. Harman) see fit to preach or defend Anarchism you are not doing it to please the Anarchists, but because your logic and sense of justice move you to do it? Lucifer shall live.

"Friends of Lucifer who come to see the World's Fair are requested to visit the St. Louis Debating Club, 1008 N. 17th street, St. Louis. Open every evening and Sunday."

Virginia D. Hyde-Vogel, Denver, Colo.: 1—Freedom of speech and freedom of press are analogous terms. The only test is sincerity. I think Lucifer sincere, though I do not fully agree with it. Therefore I say, Keep on! 2—In Canada. I should judge by Wilshire's success. 3—Lucifer. Drop the Light Bearer. Being a journalist I know the value of a brief, fine-sounding name. 4 and 5—$1 semi-monthly.

Lillie D. White, Lake Charles, La.: "I think that Lillie White, who used to read Lucifer and write for it and was a part of 'the Lucifer outfit' must have died some time ago, and Mrs. L. D. White, a most respectable backwoods school ma'am, who has possession of her personality, doesn't attend to these matters very well. Lillie White—what there is left of her—wants to see Lucifer *live (preferably as Lucifer)*, when, where and how the editors prefer, or find most convenient."

C. A. C., Cleveland, Ohio: Certainly I am a friend of Lucifer, and should dislike to have it suspended and lose the foothold it has gained by years of labor. I shall be glad to give something toward a fund for sustaining the paper. My salary is not large and I devote about all I can spare to the propagation of Socialism; but I can promise you at least $4 or $5 per year—say $1 every 3 months. Shall send first installment next week.

Bertha Moore, Portland, Ore.: "1—Most certainly the paper must be continued. 2—The United States needs it more than any other spot on earth. 3—The name Lucifer conveys the idea of something alive and active. I like it, but the majority of people, when they hear the word, think of a sulphur match or the devil; therefore, for the sake of the unenlightened, may be it is best to translate the name into plain English and call the paper The Light Bearer. 4—That price is best which will bring the greatest circulation. 5—Fortnightly at $1 a year would be satisfactory to me. 6—I will be responsible for at least one yearly subscription and will send you another subscriber soon.

C. Peterson, Manti, Utah: Lucifer must not be abandoned. You can count on me as a permanent subscriber; should like to see it come weekly. A suggestion: Can you not arrange with such gifted women as S. C. Campbell, Myra Pepper, Dora Forster and others, to contribute weekly to the paper, as well as Lillian Harman and yourself? When women write on the sex question it generally commands attention and respect.

[The suggestion is decidedly a good one. Will the persons named and a score or more not named, heed the hint?]

B. L. Locke, Leavenworth, Kan.: By all means cast away every impediment, including "Lucifer," anarchy, etc. It is love's labor lost trying to deodorize words and remove the indelible stains of prejudice. Heywood tried and utterly failed. Word sticklers—the haters and worshipers of words—are equally materialistic. But who would name a child Anthony Comstock, Benedict Arnold or Judas Iscariot? At best, Lucifer is the name of a mere material object—a star which for a limited time emits light, but "Light" or "The Light," is one of the five great cardinal principles of the universe—"Truth, Love, Light, Life and Liberty. Let us idealize principles—qualities—and not objects. When our Kansas grasshopper attains his majority and casts off his old shell he develops wings and gets out of the grass onto a higher plane. He evolutes. Lucifer is now about 21 years old. It has reached the master degree of light and knowledge. And after the oriental custom let it be given a new name—"Light"—the culmination of its childhood name and the glorious fulfillment of its prophecy.

Herbert A. Gries, Central House, Cal.: 1—Yes, keep on publishing Lucifer, by all means. 2—In the United States. 3—Personally I prefer Lucifer, but will cheerfully abide your judgment. 4—For my part I would pay $5 per annum, but for the majority I think $1 a year fortnightly. 6—In a couple of months at farthest I will send the money for five yearly subscriptions extra, and will let you send them to whom you wish.

R. C. Hensley, Oregon: Inclosed find three dollars, as per my promise, for three annual subscriptions to the Light Bearer, to be sent to the enclosed names.

John Guntz, Jr., Wausau, Wis.: "Some one remarked of your eccentric era, 'It is the finishing touch. Bruno! one of the greatest and most noble of men.' To date from the Burning of Bruno inaugurates and commemorates the era of upward progress. The Brunonian era stands for freedom, for liberty and for light. Let the new method of reckoning time be adopted."

A. Johnson, San Francisco, Cal.: "Bro. Kerr's 'spirit' moves me to say a word. He says, 'the Anarchists are so few in number that there are no compensating advantages in getting their support,' and again, it is a little different with Socialism and secularism because these are such big movements that something may be gained by paying some attention to them.'

"On that principle, why not pay some attention to the church? That's 'such a big movement.' The Methodists made twenty millions out of it last year. Is it to say that a movement is right simply because it is 'big'? Or to say Anarchism is wrong because 'so few in number'? Galileo I believe had the world against him—who was right?

"Stick to your idea, through 'fire and sword'—though I differ from you in some things, as you are aware. I have not fought the church for thirty years because 'something may be gained.' It has left me dead broke; but I'll die fighting the greatest fraud ever foisted on mankind—Christianity.

"I am not aware of any movement against the established order of things that has any 'compensating advantages,' only that satisfaction that every true reformer has in being true to himself. Some of the early reformers were subjected to slow fires."

Adler Jorgenson, Lewiston, Mich.: Last winter I sent you five dollars, $1.25 of this I requested to be applied on subscription, which added to the $1 previously sent would entitle me to two copies of Lucifer, and the rest of the $5 was donated to your western trip; but so far I have had but one copy. As to the future of Lucifer I think that one dollar per year for a monthly or fortnightly would be better than weekly at $2 per year. My view is that people who are inclined to read radical literature are not well to do financially and would hesitate long before paying two dollars per year. So far as I am personally concerned I would not do without your paper should it cost three or more dollars per year.

[If there are others who have paid for two copies and got but one it is hoped they will at once let that fact be known. Bro. Jorgenson is certainly in the right in saying that few people inclined to read radical literature are financially well to do, hence the need of scattering this literature broadcast by those who are able to pay for two or more yearly subscriptions.]

J. O. Charboneau, Los Angeles, Cal.: It affords me great pleasure to learn through Lucifer that you got safely back to the old nest, and strapped and buckled again the old harness on the old back. I will do all I can to support the cause, if not by word then by deed, for I want to see an end to injustice, to slavery, to superstition and all the wickedness and misery that follow as effects of these. I will contribute my mite. Enclosed find $2 in stamps. Please send me Karezza. Use the other dollar as you may see fit. The book "A Cityless and Countryless World" which I bought of you in Los Angeles, has proved such an eye-opener to me on several subjects that I intend to patronize your ads to the full extent of my ability.

E. A. Pilsworth, Battle Creek, Mich.: "Enclosed I send you a small postal order ($2.50) to help the good fight along a trifle. With reference to the questions you ask in Lucifer, I would say that your own judgment is probably better than mine could possibly be, but if possible I would suggest that you continue in this country, as you are not by any means sure that you would receive better treatment anywhere else. The idea of Lucifer being discontinued is not by any means a pleasant one for me, and I presume that there are many others who feel like myself. It appeals to a need of my nature that none of the regular conventional press touch, and that even the socialistic papers fight shy of. With best wishes for success, and hoping that the persecution has ended."

John Orth, Boston, Mass.: If you have a half dozen copies of No. 980, that you can spare, please send them to me. That number contains "The Greatest of All Reforms," an article which particularly appeals to me, though I have never seen anything in your paper the spirit of which I did not like.

[So long as the supply holds out we are glad to attend to such requests, especially when accompanied by stamps for postage, and to pay for time spent in looking up the desired numbers.]

LOS ANGELES LIGHT-BEARER CLUB.

From the secretary, Annie E. Cummings, comes the word that several "very good club meetings" have been had since last regular report. Among these was one held at the home of Mrs. Bensen, 956 50th street, and presided over by that pioneer worker and champion defender of liberty and justice, Daniel W. Hull, formerly of Nortonville, Kansas, but now of Los Angeles, Cal. Few of the old time public speakers and writers are better or more favorably known to the liberal public than is Brother Daniel. During my sojourn in the "City of the Angels" I frequently had the pleasure of hearing the live issues of the times discussed by this "veteran of many wars," especially at the meetings of the Light Bearer Club, of which association he was one of the original founders and promoters. An important feature of this club is the raising of funds to buy radical literature for general circulation, as well as for use of the members. The secretary reports substantial progress in this regard.

Readers of Lucifer who may intend visiting Los Angeles, would meet a cordial welcome at the meetings of the Light Bearer Club. Address the secretary, Annie E. Cummings, care Dr. Richmond, 712 N. Bunker Hill avenue, Los Angeles, Cal.

M. H.

Instead of devoting a whole issue of Lucifer to the subject of Colonization, it is now thought best to print a series of articles, to run through a half dozen or more issues, treating upon this subject. This plan will give room for other continued articles, such as that entitled the "Right to Be Born Well," and others closely connected with Lucifer's pivoted work. In order that new subscribers, whether for a year or less time, may get the whole of these continued articles a good supply of back numbers will be kept, subject to the orders of friends and helpers, both old and new.

Dr. E. B. Foote, Jr., of 120 Lexington avenue, New York City, treasurer of the Free Speech League, informs us that he has a number of copies of Darrow's Brief on the Turner case, for sale at 50 cents each, and postage, 10c. It is a strong and instructive book, although it failed to influence the Supreme Court. No doubt there are many among Lucifer readers who would value this book and utilize its historical research. The proceeds of sale of this work will, presumably, be applied to helping pay the expenses of the Free Speech League.

There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison if need be; but your miscelluneous popular charities; the education at college of fools; the building of meeting houses to the vain end to which many now stand; alms to sots; and the thousandfold relief societies;—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold.—R. W. Emerson.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 15.

Lillian Harman and daughter, Virna, left Chicago Wednesday, June 15, for a few weeks' visit to friends in Missouri, intending to spend a few days sight-seeing at the Louisiana Purchase Exposition.

After a few days spent "doing" the Great Fair at St. Louis James F. Morton, Jr., arrived in Chicago Saturday evening, June 18. At 8 o'clock, same evening, he lectured to a good audience at Workmen's Hall, on West 12th street. Subject, "What Is Anarchism?" Saturday, June 25, at the same hall and hour, he will speak on "The Colorado Situation." Sunday, 26th, 2 p. m., at 412 West Division street, he speaks on "Free Speech."

READMITTED.

Once more Lucifer carries the legend, "Entered as second-class matter at the Chicago postoffice." Whatever may have been the animus of the officials at Washington towards our paper we can say that the Chicago officials have treated us with uniform courtesy and respect, throughout the prolonged contest for equal participation in the "subsidized" rate of postage. Again our thanks, and the thanks of freedom-lovers everywhere, are due to the members of the Free Speech League who have been tireless in their efforts to secure justice to Lucifer. Whether the reinstatement would have been secured without their aid we know not, but all such efforts are doubtless of value in bringing the public conscience up to the point of demanding equal justice to all, whether rich or poor, popular or unpopular.

TWO SIDES OF A QUESTION.

Among the many responses that are coming to questions asked in No. 1013 is this, and it may be taken as characteristic of many more:

"My idea is that Lucifer should be continued as a monthly or semi-monthly if possible. I cannot get up much enthusiasm for those who want it but will not or cannot pay the trifling price."

Having had the pleasure of meeting the writer of this briefly expressed opinion I feel very sure it is an honest opinion. To many thousands of people now living in the United States one dollar is a "trifling price" to pay for the weekly or bi-weekly visits of Lucifer, but for millions more one dollar is not a trifling price.

For instance: Three weeks ago an old timer in Chicago, a friend and subscriber of twenty years standing, asked permission to store his books, an excellent library, the result of many years' careful selection, and worth several hundred dollars. He wanted also to store with us his trunk and surplus clothing, saying he found himself compelled to leave the city and seek employment elsewhere.

This man I had long known personally as an honest, industrious, temperate, capable, reliable wage-worker and yet with more than thirty years of faithful service behind him he now finds himself out of a job; his employers, like the railway corporations, having adopted the plan of curtailing expenses by discharging a large portion of their employes, and this man having no family, was one of the first to be laid off.

After vainly trying for days and weeks to find employment in the city he decided to try the country. With a letter of introduction to a well known Michigan fruit-grower our friend crossed the lake, to find nothing to do just now in the famous "Fruit Belt." After a long tramp a letter came back saying he had found work for a few days, but no assurance of a permanent job.

This man's experience is typical of that of many thousands if not millions of honest, industrious, temperate, frugal breadwinners to-day. Between strikes and lockouts the opportunities for paying employment seem daily growing less and less, and those who still have jobs are heavily taxed to support friends and fellow workmen who are hunting work.

Last fall, under the new ruling of our paternal government at Washington, about one-third of Lucifer's subscribers were cut off for non-payment of dues. From personal inquiry I learn that many of these still regard themselves subscribers and mean to renew just as soon as possible, but not knowing what the future may have in store for them they hesitate to make any promises.

To such as these one dollar is not a "trifling" sum.

M. HARMAN.

LUCIFER'S HELPERS.

W. W. Carter	$1.00	G. W. Soule	5.00
Fred. Schulder	.50	Lydie L. Lamb	1.00
E. J. Sayre	.25	R. C. Hensley	3.00
C. R.	5.00	Cora A. Morse	2.00
David Overmeyer	5.00	C. V. Miller	5.00
Sallie D. Hayden	2.50	Solomon Harman	2.00
Mrs. S. A.	2.00	J. O. Charboneau	1.00
David Gillstrom	1.00	E. A. Pilsworth	2.50
J. Wm. Lloyd	1.00	A. A. Cowles	1.00
Ella Kautz	1.00	Sarah Stone Rockhill	5.00

Again the workers in Lucifer's office have much reason to thank the workers outside the office for their splendid co-operation in furnishing the means of extending the influence of the "Morning Star," the star of hope, the beacon of woman's emancipation from sex slavery, the worst of all slaveries, because enslaving the entire race.

As before said, often in these columns, the workers in Lucifer's office do not ask for *donations as such*. We much prefer that each helper when sending money over and above the price of the yearly subscription, should send the names of liberal minded people, especially of women, to whom Lucifer shall be sent for a trial subscription for three or more months. Many of our helpers are now doing this. Others say, "send the paper to whom you please."

For many years we have been sending out about one-third as many sample copies each week as we have paid-up subscribers. The names of persons to whom these samples are sent are selected from reform papers, or, are sent us by subscribers or correspondents. But it often takes the reading of a half dozen or more copies to enable a stranger to Lucifer's philosophy to understand the full aim or object of the publication. One very intelligent reader says it took him a year to find out what we are "driving at."

For this reason we think it much better that the paper be sent continuously for three months or more to each person. If all who have subscribed to and paid money for Lucifer's "sustaining fund" would remember, when sending money, to send the names of those whom they have reason to believe would take the paper from the postoffice and give it a careful reading for three months, it would soon mean a *doubling* of the regular readers, and while but a small proportion might subscribe on their own account when the trial term had expired, it would probably be the means of starting the reader on a line of thought that would produce in time a thorough *revolution* in the aims and conduct of life.

During my recent western trip I was constantly meeting people who knew of Lucifer through sample copies, and many of these were ready to become subscribers because of the acquaintance thus previously formed.

So, then, we once more ask every reader to send names of independent thinkers, and if convenient send stamps or money orders to pay for trial subscriptions, or for occasional sample copies to be sent to each of the names sent to us.

M. HARMAN.

THE DIVORCE QUESTION.

Divorce, as an institution, is justifiable. The only way to handle the divorce question is to make reformatory moves in the question of marriage. Marriage is the second stage of life, and, at times, divorce is the next. There are thousands of families to-day that should never be allowed to grow. If the marriage law were different the divorce question would be different. Under certain conditions divorce cannot be too strongly urged. The exceptions in the marriage law should be far more numerous, and their enforcement should be rigid.

In many cases a couple discover they do not love each other after a few weeks or months together. The revelation may come after some years even. In that case their living together is not a state of clean and righteous existence. It is nothing but toleration on one, or perhaps on both, sides.

When toleration takes the place of love the step towards infidelity and general immorality is one which is easily taken—yes, invited. People should be educated for married life, as well as for a business life or professional pursuit. Educate the children, inform them of the sanctity of their own lives as mothers and fathers, and do not let them exist in ignorance. Do not let them remain strangers to the most important parts of their lives and the lives of their ancestors. Knowledge of that sort, if properly taught, incites morality, and morality is the secret of a happy marriage.—Mrs. Mary E. Teats, National Evangelist for the Woman's Christian Temperance Union.

That the divorce question, including marriage, is one that never loses interest is not strange when we recollect how much of human happiness or misery grows out of the intimate relations of the sexes.

Marriage and divorce are the outgrowth of the most powerful and most universal of all the human instincts, emotions, impulses—that of race-preservation.

Theodore Roosevelt but voices the almost universal sentiment when he insists that the test of good citizenship is large families, and that he or she who shirks an equal share of the burdens of bringing children into the world and caring for them afterward—unless for exceptional reasons—cannot be a good man or good woman.

That this basic instinct—desire for race preservation, horror of race suicide—accounts for the popularity of marriage and the unpopularity of divorce, goes without saying.

In its broadest, most comprehensive sense marriage is a life-assurance institution or policy, founded or issued as a guarantee that children shall be born, and that they shall not be left to perish after being born.

This is the meaning of the fact that the wedding, or marriage, of two human beings is the most important of all social events, social functions, especially in the life of woman; the wedding ceremony being tantamount to a public declaration that the woman means to become a mother; that she does not mean to die childless.

On the part of the man the wedding ceremony means a public pledge, or bond, that he will support the woman while she is incapacitated by the duties of maternity from taking care of herself, and that he will provide the means of sustenance for the child, or children, of this particular woman during the helplessness of infancy.

Marriage, then, means the family. The instinct of race preservation demand, that whatever sustains and promotes the integrity of the family be considered good and right, and whatever opposes or lowers the integrity of the family be held bad and wrong.

Divorce breaks up the family, temporarily and partially at least; hence divorce is bad and wrong.

Marriage means more to woman than to man, simply because race reproduction is far more the work of woman than of man. Hence the public conscience naturally and reasonably holds woman to a far stricter accountability in marital matters than it holds man. Divorce does not disgrace man as it disgraces woman, and old-bachelorhood is not held in such disrepute as is old-maidenhood. Celibate life for man does not necessarily mean repudiation of the duties, the obligations of parenthood for man as it does for woman.

So much for the natural and rational causes of the popularity of marriage as an institution, and for the unpopularity of divorce; also for the unpopularity of celibacy—except for religious reasons, or for the greater devotion to some public work, as the "woman suffrage movement," service in army hospitals, etc.

But there is another and not less powerful cause for the prominence given to marriage and divorce in the social, political and economic affairs of this world, and that cause or force is the class interests of the clergy and of the men who control the artificial machine called the state, and also of the men and women who seek control of the economic and industrial relations, associations or customs of organized human society.

First the clergy:

Of all men, of all vocations among men, it is necessary to the clerical office that there should be inequalities as to birth; that there should be classes, grades, orders of men and women. The typical clergyman is one who speaks by authority, the authority of "God." Hence a prime necessity to the success of the clerical office is a *laity* that *don't know too much!* and who are willing to accept without question whatever is told them by their "pastor," their "shepherd," their spiritual "father."

In order that the laity, the great mass of human society, should be thus docile, thus obedient to their spiritual guides, it is necessary that the *making* of these masses should be controlled by the clergy, else there would be constant danger that rebels against their authority will be born. In order that no rebels be born there must be no rebels among the *mothers*. Like mother like son. If during the nine months of gestation the mother mind should be in constant revolt against authority, if the mother should constantly say to herself,

"I know what is good for me and for my coming child, quite as well as the parson knows.

"I know as much about what God thinks as the parson knows.

"I refuse to believe that God made man the head of woman.

"I refuse to believe that God commanded wives to submit themselves to their husbands in all things.'

"I demand the right to own myself, my mind, my body, my soul, if I have a soul, or if I am a soul.

"I will not become a mother by a man I neither love, honor nor respect, and when I become a mother I claim the right to choose the father of my child, for the same reason I claim the right to choose the kind of food I shall eat while my body is building my child.

"If I find that I have made a mistake in first choice I refuse to make that mistake perpetual.

"I claim the right to correct all mistakes and especially a mistake involving the life-long success and happiness or failure and misery of my child.

"How could I ever look my child in the face knowing I had given him an inferior fatherhood when a better could have been had for the asking?"

The clergyman knows that such thoughts as these in the mind of the mother, thoughts woven into the very fiber of her prospective child, would produce a rebel against authority, a rebel against *all* authority, and especially against the authority of the clergy whose control over mankind rests upon *faith*, and not upon demonstrable proof.

And hence it is that the clergy of all denominations of Christians claim that marriage is a "divine" institution—a "sacrament," and therefore rightly failing under priestly control, both as to who are proper persons to enter into marital relations, and what the duties, obligations and period of continuance of the "holy estate" should be.

Is it to be wondered at, then that the churches are banded together in a solid phalanx in opposition to liberal and rational divorce laws?

Consciously or unconsciously the churches know—that is, the clergy know, that freedom of womanhood and motherhood

would mean the death of ecclesiasticism, the death of the ages-old power and privileges of a class of men over their fellows; such privileges as are materialized in Sunday laws, tax-exemptions to church property, half-fares on public conveyances, chaplaincies, first places of honor at all social functions and—by no means least, the revenues that attach to the office of making an otherwise vile and sensual act pure and holy, and making "legitimate" the child which would otherwise go through life stigmatized as "bastard!"

It will require many years, if not ages of time, to undo and outgrow the evil work of the clergy in the matter of controlling marriage and preventing divorce, but when the work of social radicals is once taken up in earnest by the leaders of such popular organizations as the Woman's Christian Temperance Union we may hope that the beginning of the end of priestly domination over woman, child and man is in sight. M. HARMAN.

THE SITUATION IN COLORADO.

CONTINUED FROM PAGE 110.

About six weeks ago, at the time of the National Socialist convention in this city, I asked one of its prominent members, an old acquaintance, R. A. Southworth, editor of the "Alliance of the Rockies," to write a brief statement of the Colorado situation for publication in Lucifer. The article was promptly sent, but owing to pressure of other matter was not promptly printed. The first part was given a place in No. 1015, and now as a necessary part of the history of events that led up to the bloody scenes of the past few weeks in that state, the second part of Editor Southworth's graphic description of incidents concerning which he has ample opportunity to know whereof he speaks, will be placed before Lucifer's readers. M. H.

"It was a little after 10:15 last Monday night when I heard a number of men on my porch and around my house. They began pounding on the front door asking that it be opened. My wife had retired, but I was down stairs, having taken off my shoes preparatory to retiring. From the noise made I suspected who was there and made no reply. The pounding on the door continued and the men demanded again that it be opened. At last one of the men broke the glass in the panel of the door. My wife asked who was there, and what was wanted. They answered that they wanted the man in the house, meaning me. She asked them what they wanted me for. The only reply she received was: 'Open this door,' and some one said: 'If he don't open it —— —— —— burn the —— —— —— —— out of his house.' They then forced the lock of the door and I retired to a bed room down stairs and tried to conceal myself behind a trunk. They searched the house, which was guarded on outside, and Walter Kenley, a deputy sheriff, discovered me. He shoved a gun in my face and I said: 'For God's sake, have you come to murder me?' He told me to get up and come out, and I asked him if he had a warrant. He said, 'Yes.' I said: 'Read it to me.' He then said he did not need a warrant. I would have to come, anyway. He then took hold of me and pulled me into the hall, and I asked to be allowed to put on my shoes. He replied by striking me over the head with his gun,' (pointing to a cut on the side of his head about one inch long). He said: 'You don't need any shoes; go without them.' My wife was standing beside me when he struck the blow.

"The man in company with Kenley pulled his hat over his eyes so I am not sure of his identity. I was then forced into the street, my wife following with my shoes and hat, but she was not allowed to give them to me, and I was not allowed to put them on. They marched me through the frozen alley, cutting my feet terribly. At one place there was a puddle of water. I tried to avoid this and some one in the mob said: 'Shove the —— —— —— —— through the water,' which Kenley did. When we had gone nearly two blocks he again struck me on the side of the head with his revolver, without any warning. All the time the fellows in the mob were telling Kenley to shoot me. I was then taken another half block, where a crowd of union men had already been herded together and were surrounded by the mob. All had guns and revolvers. We were held on the sidewalk in the cold until 12 o'clock, when we were marched to a vacant building until we numbered sixty-four and were then taken to the depot where a special train was awaiting us.

"We were taken to Ridgway, guarded by sixteen members of the Citizens' Alliance. When the train left Telluride a salute of 150 shots was fired by the mob. I was bleeding profusely from the wounds and had my head tied up with handkerchiefs and strips of clothing donated by members of the union. As I entered the car somcone in the mob said: 'That fellow with his head tied up will be hung if he comes back.' When Ridgway was reached they told us to flie out, and we did so.

"From there we walked to Ouray, a distance of eleven miles, where we were given our breakfast.

"On account of the non-resisting policy that has been maintained by the union men during the strike, I did not defend my home as I should have done. I could easily have killed Kenley and his companions as they stood in front of the glass door breaking it in, but I want to say right here that the next person who attempts to break into my home in Telluride will die."

Mr. Ficatin (the narrator of the above) was a well to do merchant of Telluride, is well educated, gentlemanly in his language and deportment at all times, is the head of the largest department store, friendly with the unions and was getting a good portion of their trade, was their advisor and always opposed their striking. Yet when they would or did strike counseled non-resistance, sobriety and peaceful methods. This is why he was dangerous to the Citizens' Alliance and the mine operators and why he is still enjoying a forced absence from business, his home and his family, his life openly threatened as a penalty for daring to return.

The leader of the midnight mob was the captain of the militia company when in service, is so now, and the *manager* of the *leading mine* near Telluride. This paper does not contain space enough for one-tenth of the outrages to be listed.

The state has had about a million of expense filed on taxpayers for the militia, business has suffered many millions, many merchants have or will fail and thousands of workers are out of employment and their families pinched and many on the verge of starvation because a small coterie of mine operators defeated the will of the people in getting an eight hour day and the governor of the state whom the workers elected has usurped power beyond his constitutional limits given to the first transgressors the use of state troops, has suspended "the right of habeas corpus" in defiance of the constitution and is ripening the people for armed resistance, to the insurrection of a truckling tool in the executive chair.

The conditions in Denver as I write—14th day of May—are alarming. On the 17th the first city and county election, occuring under a new charter and new organization, comes off. The present city officials are Democrats—except the mayor—the new term of office is four years. The Democrats want to retain power and the Republicans want to win it. The fight is intensely bitter and disgusting.

Open war is threatened by both sides. The Democrats have been openly and brazenly corrupt, have stolen election after election by notorious police violence, stuffing ballot boxes without pretense of voters, by voting dead men, repeating and all methods known or dreamed of. Republicans are crying for an honest election—something that this city under their thirty years rule never knew—and claim they will have it if they have to call out the militia. They are busily engaged in circulating petitions to the governor to that end and thousands of people are signing them.

A Democrat sheriff is swearing in deputies and states he will make them 20,000 strong and wipe the militia off the face of the earth if they attempt to interfere.

Amidst all this smoke the union men are blinded and are openly and corruptly with the Democrats, so if blood shed really happens it will be wage earners pitted against wage earners and no matter which side wins wage earners only are slaughtered and wage earners only defeated. Capitalism will ride triumphant.

The class struggle in Colorado is at fierce heat, but the wage earners are largely lined up with the capitalists who have them divided into two contending forces fighting against each other, but both fighting for their enemy, capitalism.

Socialists have counseled peace and forbearance, their counsels have alone been able to keep the peace by the unions, but forbearance will soon become impossible and anything except a virtue. The people are becoming restless. A feeling of revulsion of disgust is taking possession of the masses which if fed much longer by such acts of tyranny and barbarity as have disgraced this state seven or eight months past will break out in "armed resistance to tyrants." R. A. SOUTHWORTH.

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Prostitution does not proceed from woman any more than slavery does from the slave; as the latter must be charged to the oppresser, so the former must be charged to man. "Free love" for women signifies the end of prostitution, just as free self-determination for the slave signified the end of slavery.—Karl Heinzen.

I begin with the declaration that I advocate "free love" completely and decidedly. But the expression is incorrect and ought to be "freedom in love." Indeed, can any other kind of love exist except free love? Can love be commanded or forced? Love and free love are synonymous.—Heinzen.

"Free love" is a word of terror, but free prostitution has become a social institution, which is approved inside and outside of marriage by a legal license. And shall I tell you why men condemn freedom in love? Because it would be the end of freedom in prostitution!—Karl Heinzen.

A man is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.—R. W. Emerson.

No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it.—R. W. Emerson.

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It is often said that it is useless to hope for freedom in matters of sex until the advent of economic changes which will make women financially independent. In order that we may find out just what amount of truth there is in this statement, let us consider one by one the various reforms which taken together constitute sexual freedom.

In the first place there must be general knowledge of suitable preventive checks, in order that undesired motherhood may be abolished. What economic changes are needed in order to reach this consummation? None whatever. All that is needed is to spread knowledge, overcome prejudice, and get rid of meddlesome laws.

Then we must do away with enforced celibacy, which is perhaps the greatest of all sexual evils. Sir Benjamin Brodie, one of the most eminent physicians of the nineteenth century, once said: "The evils of celibacy are so great I will not mention them, but they at least equal those of prostitution." Under this heading we have, first, the celibacy imposed on young persons of both sexes, before they are married, or ought to be married, but not before they are old enough to suffer dreadfully in body and mind from an unnatural continence. Then we have the deplorable evils inflicted on women who never get married, or at least have to wait a long time before marriage. With these we must reckon widows, divorced women, and others who are compelled for one reason or another to live without husbands. We must also remember that many men suffer more or less from celibacy under certain conditions.

Is any economic change needed to redress the evils of celibacy? Not the slightest. Celibacy can be cured by the same cure as undesired motherhood. All we need is cheap and plentiful preventive checks, together with the downfall of Mrs. Grundy, and enforced celibacy will be a thing of the past.

But we must get rid of prostitution. How? Preventive checks will do it. When it is made easy for women to give their love, those who wish to sell it will not have many customers.

But how are we to get rid of unnatural vice? Preventive checks will do that, too. Make it easy to get natural satisfaction whenever it is wanted, and few will get into the habit of seeking unnatural satisfaction.

We are now half through the subject, and thus far the whole thing is very simple. Kill Mrs. Grundy, and make preventive checks cheap, efficient, generally known, and easily obtained.

Now, however, we come to the question of children, and it is confidently asserted that here at least nothing can be done until there is economic freedom.

That also I deny. In the first place, many women are economically independent, and there is nothing but Mrs. Grundy to prevent them being free mothers. It is safe to say that under any circumstances women of the educated and now well to do class will take the lead in emancipating their sex. They have done the fighting for woman suffrage and everything else that women have got or are getting. Therefore those of them who can afford it had better get to work at once, and lead the campaign for free motherhood.

But I do not even admit that poor women are unable to be mothers without becoming sex slaves. I do admit that the necessary number of children to keep up the population could not at present be conveniently produced under free motherhood. But there is no reason why many a healthy woman should not have one child at least, and at the same time work for her living. Let the American woman have one child, or possibly two, for her own pleasure; and let the Swedes, Finns, and Hungarians populate the country. Their children make as good American citizens as the descendants of those who came over on the Mayflower.

Another very important reform is that women should be made the legal guardians of their children. It is not desirable that mothers should any longer be sent to jail for stealing their own children from drunken fathers. It would be well to avoid a repetition of the recent incident in New York state, when an infant was torn from the breast of its American mother to be sent to China to be educated, because its dead father had willed it so. But no economic change is needed to accomplish this. Twelve states of the Union have already given mothers equal rights with fathers in the guardianship of their children, and there is not the slightest reason why all the states should not give the sole guardianship to the mother, without waiting for any economic change.

It is also essential that husbands should be deprived of all legal rights over the persons of their wives. Here again, however, it is needless to wait for any economic change.

No one wants economic change more than I do. But it is sheer humbug to say that everything must wait for it. Let us strive for sexual freedom without waiting for anything, and every gain in sexual freedom will make us the more able and willing to fight for economic freedom.

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Sun-bathing increases the vitality, and promotes the renewal of the body. The nature of the sun-bath depends upon individual conditions. Some people are so fortunately situated as to be able to take a complete sun-bath in their ordinary rooms. In such a case, all the clothing should be removed, so that the entire body may receive the direct rays of the sun. One should have a private garden where he may luxuriate occasionally in nature's garments. The green fields and the fresh air of the country constitute the ideal conditions for a sun-bath.

Conveniences for sun-bathing are essential to a well appointed home, and a porch on the sunny side of a house may often be modified for this purpose. Where an upper porch is available, screen it off with muslin curtains which readily admit the actinic rays. Where climatic conditions would not permit this simple arrangement, a window may be fitted. Excellent solariums are sometimes built upon the roofs of houses, where there is nothing to obstruct the sunlight.

Few people realize how much vitality can be gained in the sun-bath. It gives new energy to the system, as the rays of the sun penetrate every part of the body, similarly to the X-rays. The energizing influence is imparted to every organ, and not merely to the surface of the body. This vitality enables nature more perfectly to discard the worn-out particles and to receive new and vital elements. The radiant influence of the sun is nature's own tonic, and would be eagerly sought by all if its rejuvenative powers were realized.—Harry Gaze, in How to Live Forever.

ANSWERS TO QUESTIONS.

J. Warner Mills, Denver, Col.: "I have noted with a good deal of solicitude the trouble which 'Lucifer' has been having during the last few months. I have resolved several times to write you, but have been kept so continuously in the grind of an active professional life that I found it easier to resolve and procrastinate than to execute.

"In my judgment, it is not the name of your paper so much as the *matter* you insert that enrages the enemy. By all means keep the propaganda going, if it is within your power, and retain it as a weekly, if you can, with a popular annual subscription of $1.00. Taken as a whole, I think the advice of R. B. Kerr in No. 1015, is timely and excellent.

"I enclose you my check herewith for $10.00. I had always hoped to help you liberally as soon as I could feel I was a little nearer 'easy street.' One thing or another has thus far continued to intervene, but I shall always be glad to help you at any time, as my means will permit, in sums of five or ten dollars.

"I am glad you found your trip to California so enjoyable. Am sorry you could not have taken in Denver on the way.

"The outrage of the postal authorities in your case is equaled only by the outrages that we are becoming familiar with on the part of those high in authority in many official stations, both in state and nation. For instance, the method of using the military in this state, which has resulted in a high tension of feeling between our citizens, dividing them into camps of hostility and hatred.

"Perhaps you will be interested in the December number of the 'Direct Legislation Record,' which I enclose herewith, giving a brief account of my humble part in some of the reforms of the day."

Dr. Titus M. Coan, New York City: "Lucifer is a good name, but this country is not yet ready for much radical doctrine in sociological matters, however true the doctrine may be. In England such doctrines may be published in the best magazines—'The Nineteenth Century,' 'The Fortnightly'—here it is impossible. As to continuing your publication it is mainly a question of capital—how much can you afford to risk, or lose on it."

E. Hayden, Red Bluff, Cal.: "In re your questions in 1013 my voice is: 1—By all means Lucifer—the best of all the radical papers, the highest, the purest, should be continued. We should miss it sadly otherwise. 2—It should be published in the United States if possible. The U. S. leads the van in the world's progress to-day, and is the strategical point from which to operate for all true reform. 3—Let the name be curtailed to The Light Bearer. That is familiar—it is appropriate; everyone recognizes its meaning and its fitness. It awakens no question. 4—Let the editor determine its price according to his experience, $2 is none too much for a weekly. 5—Let it come weekly if possible. Most would rather pay $2 per year for a weekly than $1 for a bi-weekly. Personally I am unable to do much, just at this writing but will be as loyal to the paper as possible, and hope to help some in the near future."

Catharine S. Fry, Los Angeles, Cal.: I shall always do what I can to aid the cause you have labored for so long and so faithfully. The recent straits of Lucifer are very saddening. I hasten to add my mite to relieve the tension. My answers to the questions are briefly: 1—By all means should the paper continue to let its light shine, if it can do so without too great cost to all concerned. 2—Preferably in the United States, but if the conditions are more favorable elsewhere, why let those at the helm decide where it shall be located. 3—"The Light Bearer" impresses me as serving all purposes and avoiding perplexity in the minds of the majority. 4—$1 per year seems to be favored more generally—if compatible with expense of issue. 5—Fortnightly would suffice, but if a monthly were chosen then it might be feasible to change the form and size and increase the amount of reading matter in each issue. The exact details I leave to those more skilled in the business. The last question I cannot answer definitely, but will seek to spread its circulation as I see ways to do so. Although I have read many progressive magazines on this line of thought none has afforded me more satisfaction than has Lucifer. Would I could put it in the hand and heart of every mother in the land and could know that they would heed its vital information. But alas! the great majority are not yet ready to grasp its import and must suffer more ere they recognize what a 'light shineth in darkness,' and that they have comprehended it not in the past."

Allen Haddock, editor of Human Nature, San Francisco, an old and well established journal of Human Culture, writing on business to this office, adds this friendly salutation:

"It is gratifying to see the 'Morning Star' again. Why the devil it is you stick to the 'Lucifer' appellation I do not know. The name always reminds me of Satan and sulphur. I suppose with me it is an hereditary taint like that which afflicts Lombroso's cat."

Yes, Bro. Haddock; I think it must be an hereditary superstition that causes the ancient name of the pure and beautiful "Herald of the Dawn" to be repulsive to so many minds.

W. G. Scott, Cincinnati, O.: "Have delayed writing you on the subject of continuance of the paper longer than I intended. Hope you will be able to keep it going on a better basis than ever, from this time on. I think well of Dr. Foote's plan, and intend to contribute to that fund.

"Some one asked, in a late issue, what had become of several of the old time writers for Lucifer, naming E. C. Walker as one. Well, Walker was turned down for C. L. James. But James had his day and turned himself down by having plenty of rope. That was the best way. Walker is the most logical writer that ever penned an article for Lucifer and I am aware that some of its readers could not catch on and so were just a little bit pleased when he was dropped. But I believe it was a bad mistake. A master in logic is needed on your staff, to educate those who are not thoroughly logical and are too emotional. I hope Walker will be to the front again.

"It is always either laughable or pitiable to read the illogical arguments of your socialist correspondents. If they only knew that they give themselves away when ever they try to explain what Anarchism means or what Anarchists are working for, they would keep still. I contend that no man can read the best writers on Anarchy with an honest intention to find out and *know* the real philosophy of that school, and not become one himself. The trouble with the socialist regarding Anarchy is that he reads what socialists say it is and do not read the writers on the philosophy itself."

[Bro. Scott is one of Lucifer's oldest and most faithful helpers, but he is in error when he says E. C. Walker was turned down, as a writer for Lucifer's columns. A recent letter from him on business contains this paragraph]:

"I see Kerr is calling some of us 'lazy' for not writing, but each heart knows best its own bitterness, and I have had no time to write for anything. 'Should Radicals Colonize?' which appeared in Free Society, was not written for that paper but was a short address delivered at the Radical Club last spring. If I had time to write I should do most of my work for the daily papers, for there one reaches audiences not familiar with any form of radical thought, and out of the multitude so reached there surely will be some whose brains are fertile soil for the seed."

Replying to questions in No. 1013 Bro. Scott says: "1, Yes; 2, In the United States; 3, either Lucifer or the Light Bearer—never strike your colors; 4, one dollar, or more if necessary; 5, weekly or fortnightly,—not more seldom. I will be responsible for two annual subscriptions."

Answers similar to these continue to come, some of them from British America and from "lands beyond the sea," showing that Lucifer and its work find well wishers in many lands and climes.

Dr. E. B. Foote, Jr., of 120 Lexington avenue, New York City, treasurer of the Free Speech League, informs us that he has a number of copies of Darrow's Brief on the Turner case, for sale at 50 cents each, and postage, 10c. It is a strong and instructive book, although it failed to influence the Supreme Court. No doubt there are many among Lucifer readers who would value this book and utilize its historical research. The proceeds of sale of this work will, presumably, be applied to helping pay the expenses of the Free Speech League.

LUCIFER'S HELPERS.

J. Warner Mills, $10; F. E. Leonard, $1; John Ostrom, $2; Sara C. Campbell, $1; Geo. L. Rusby, $1; Peter Jackson $1; May de Crane, $1; Mrs. J. Vander Cammen, $1; John Liddell, $1; Adeline Champney, $1; Celia Tucker Stiver, $1; Mrs. Lockwood Nevins, $1; E. A. McLean, $1; Walter S. Sullivan, $1; May Hurd, $1; C. Hartshorne, $1; Emeline A. Prescott, $1; B. F. Odell, $1; Herman Wettstein, $1; Adler Jorgenson, $1; Louis Roser, $1; Susan Reicherter, $3; Anna Wise, $10; W. G. Scott, $1; H. V. Kappel, $1; a friend unknown, $1.

A large portion of these names are of those who have subscribed for an extra copy to be used in missionary work. By some a name or names are given to whom the paper is to be sent regularly for one year or less.

While due effort has been made not to slight any who have sent money not intended to be credited on the subscription of the sender there is good reason to think that some names have been omitted, and therefore the request is now made that all who have helped by donation or by subscribing for others, and whose names have not appeared among "Lucifer's Helpers," will send us a line calling attention to such omission.

Again *thanks* from the workers inside to the workers outside Lucifer's office, for the generous sympathy that caused them to help carry the extra burden that must be borne by some one, if the educational work of Lucifer is to be pushed forward effectively, or even if the paper is to be kept alive.

THE COLORADO SITUATION.

[An old friend and subscriber writing from Cripple Creek, thus describes the situation in what is now "Bleeding Colorado." Having been a near neighbor to the horrors of the "border war" in the early settlement of Kansas I can bear testimony that those horrors pale into insignificance when compared to the deeds now enacted in the "Centennial State."—M. H.]

You have doubtless wondered why I have not written you something concerning the outrages that have recently occurred in Cripple Creek and vicinity. But you can have but a faint conception of the danger a citizen of this community would be subjected to if a letter from him expressing adverse views to that of the military rule were to fall into the hands of the enemy. I enclose under another cover a copy of the Appeal to Reason which gives a graphic and truthful account of what has transpired here since the 6th of this month.

The suppression of free speech in other parts of the world in modern times is tame compared to what we are grinning and enduring in the Cripple Creek district. The accounts given to the Appeal to Reason by men who were on the ground are not overdrawn or exaggerated, incredible as they may seem to the outside world I can personally vouch for much of it, as I have been an eye witness to the main facts, and am fully prepared to believe the rest of it. I witnessed the firing on the Union Hall in Victor, and know that not a single shot came from the hall. I witnessed the brutal treatment of the strikers after they surrendered and am credibly informed of many other brutalities, and personally know that to dissent from the views of the mob—which consists of the Mine Owners' Association, Citizens' Alliance and the scab miners—is sure to land one in the bull pen or to subject him to deportation.

The Appeal's correspondents are reputable socialists of superior mental attributes, who have stated the inside facts as they have occurred. I am usually in accord with socialist speakers and writers in their statements of facts relating to conditions in the industrial world. It is only when it comes to the remedy they propose as a relief from economic ills that I differ from them. I had just as soon be herded and prodded to the bull pen by Democratic or Republican militia as by a socialist soldiery. It is astonishing to me that socialists of intelligence fail to grasp the fundamental truth that authority vested in any party, no matter by what name it may be called will inevitably degenerate into brutality and tyranny.

I dare not allow this to appear over my own signature for various reasons sufficiently obvious. Many of Lucifer's readers, however, will know from whom these lines come; and that this history exemplifies my contention that all forms of force are to be shunned as wrong in principle, inexpedient in action, and always subversive of the ends aimed at, no matter what may be the issue.

When the unions were in the saddle there was tyranny, and now that the mine owners, non-union men, and the Citizens' Alliance are on top neither man nor woman dare even criticise their inhuman acts.

A Comrade on the Field of Battle.

INJUNCTION RESTRAINING POSTOFFICE.

The Boston Traveler, under 10 lines of big heading, says the postmaster-general issued a "fraud order" against the Preferred Mercantile Co., Winthrop Building, Boston, and that the company promptly retaliated in less than a week by procuring an injunction from Judge Colt in the U. S. Circuit Court, prohibiting Postmaster Hibbard of Boston from obeying the order. Mr. Hibbard wrote to Washington for instructions and after a long wait received none. Perhaps the department will have to open its eyes.

In the meantime, people throughout New England, who had written the company, are worked up to wrath because of the non-delivery of their letters. They simply being held in the meantime. These people will, undoubtedly, incline toward joining forces with thousands of others in every walk of life who have of late been victims of the Postoffice Department's folly and tyranny, and, with them, they will demand that private capitalists be called in to buy out the postoffice and run it as the express companies are run, divested also of the legal restraints imposed upon them.

To the capitalist we would pay one postage and get value received, without the possible infliction of a "fraud order," a fine or a jail or a penitentiary sentence.

The fact is, mails should be "free" for everything save those things physically damaging to them, and the laws of the land should be amply sufficient to cover any genuine misdemeanors assisted or transmitted by the mails, without having the mail system itself play the parts of sleuth, policeman, judge and jailer. These are entirely aside from its proper business.

Those capitalists, therefore, who recently laid before the people the details by which they would run the postoffice, can now confidently come forward and find many editors, writers and speakers ready to assist them in attaining their end.

Sykesville, Maryland. Francis B. Livesey.

Woman has precisely the same title and right to independence and equality before the law that man has. Both hold title from the same source. She has just as much right to sit in judgment on man, and limit his sphere and his actions, as he has to limit hers. Therefore any attempt by man to deny woman independence or equality of rights is simply the assertion of brute force. Brute force degrades those who successfully use it. Every time it is resorted to there is a reaction toward the brute creation.

The man who eats bread that is earned by others is a parasite; in the social economy he is but a sack with a sucking mouth. Not being compelled to exert his other organs or faculties, they cease to grow. Astonishing as it may seem, there is an almost universal desire among men to become a parasite; that is, a desire to get into a position where they can gratify their appetites and tastes without labor, a desire to take things rather than to make things,—a desire to get something for nothing.—John P. Altgeld, in "The Cost of Something for Nothing."

I believe in the sacredness of motherhood *under any and all circumstance and conditions*, without a single, solitary exception; that illegitimacy of birth is an impossibility, the very fact that a human being is born entitling him or her to all the rights of a human being.

I believe that the family will never cease to exist. Greater liberty of thought and action in sex matters will not debase or extinguish it. On the contrary, as man's mind and soul expand, as his intelligence develops, as his impulses become higher, as his actions grow grander, the meaning of the word "family" will broaden with the institution, until, in the day of man's real or approximate perfection, there will be—not countless circles or groups, each for itself, and one against the other—but one vast, universal family—all for one, one for all—in which the true brotherhood of man will be realized, and all men will be brothers and all women sisters, *in fact*, as well as in name.—A Sexual Creed, by L. J. Livingston.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 16.

After a stay of two weeks in Chicago, during which time he delivered four or five public lectures, James F. Morton, Jr., departed Monday, July 4, for New York City, from which place he goes to spend the summer with his parents in New Hampshire. In December next he expects to return to Chicago on his way to Home Washington, and will remain here a month or more, provided conditions seem favorable for work on lines in which he is specially interested. The impression made by Mr. Morton upon the liberal element of Chicago is decidedly favorable.

A great calamity has befallen Lucifer's old friend and helper, Etta Semple of Ottawa, Kansas, editor of the now discontinued Freethought Ideal. The recent unprecedented flood in the Marais de Cygnes completely destroyed her exceptionally fine library, besides much other valuable household property. A movement has been started by a well-known author and publisher in New York city, to duplicate, in part at least, Mrs. Semple's loss. Lucifer's office will send five dollars' worth, or more, of books and magazines. So long and so faithful has been the service of this tireless worker in the cause of human emancipation from ignorance and inherited superstitions, that it is sincerely hoped many of those who know of her labors of love will come to her aid and help to replace the lost library.

FREEDOM IN LOVE—THE BURNING QUESTION.

Clara Bewick Colby, editor of Woman's Tribune, Washington, D. C., an old and well established journal of reform, in her issue of June 25, under the head, "Lucifer or Lightbearer," has this to say:

"Lucifer, Mr. Moses Harman's paper, starting up after some weeks vacation, is asking its subscribers' opinion as to its future name, price, place of publication and scope. An editor who tries to take the advice of everybody usually finds himself like the traveler with his son and his donkey who succeeded in satisfying nobody.

"Lucifer stands for the rights of the child to be well born, and especially to be born of a mother who controls the conditions of her maternity. Mr. Harman has carried almost to the point of martyrdom his devotion to a propagandum which is so far ahead of public sentiment that few dare even to commend him lest it might bring opprobrium upon them. Judicial ignorance and that misguided zeal for purity which sees only obscenity in a plain statement of fact regarding sex matters consigned Mr. Harman to a pentitentiary for more than a year because he did not eliminate a scientific physiological name from a communication from one of his contributors who denounced an injury to a wife in unsparing terms. Having exchanged with Lucifer for twenty years I do not remember noticing in Mr. Harman's editorials anything subversive of the purity and continuity of the home, but in his willingness to give others a chance to express their views, and possibly despairing of righting the wrongs of woman in marriage under its present status, he has allowed some of his contributors to advocate the various forms of experimental nastiness which may be summed up under the name 'free love.' It is this which Mr. Harman must avoid if he would have his paper appeal to readers who do not wish the foundations of the home and of society and the state overturned.

"There is need of a paper such as Lucifer might be and such as it is in its essential thought. The relations of the sexes present problems that are most vital and pressing. The fact that a very small proportion of marriages bring complete or growing happiness; that divorce is increasing so rapidly that it threatens to make the marriage bond less sacred and enduring than the ordinary business compact; that countless vices, scandals and moral obliquities growing out of sex relations crush humanity with their unutterable woe; all these call for wise and energetic treatment if our civilization is to be saved.

"But those who are to take up this subject should bring to it not only the clean heart and chaste purpose but a scientific study of the development of life through all its forms. They must build upon the past instead of knocking the foundations from under their feet. They must know that the persistent ideal which has caused the evolution of animal life has been the struggle towards monogamic relations of the sexes. According to the completeness of development along this line scientists have classified life into lower or higher orders. Man has carried it further than any other created being, hence the love which tends to differentiate his pursuit of his mate from the lust of the brute. How to carry the process of evolution to the point of a perfected monogamy with its promise of enduring happiness and immortal love and yet win for woman her freedom as an equal partner in this relation is the burning question of civilization.

"Our readers who wish to judge whether Lucifer is handling this problem wisely should send 25 cents for a three months trial subscription to 500 Fulton street, Chicago."

It is nearly twenty years since I heard Mrs. Colby address an "Equal Suffrage" convention at Topeka, Kansas, at which convention there were several speakers of national if not international reputation, but among them all there were none that went so nearly to the core of the question of woman's political, social and economic enslavement as did Clara Bewick Colby. So radical and unconventional were some of her utterances that I was simply amazed as well as delighted to hear the applause with which these utterances were greeted by the large audience.

Since that time I have watched with some care the course of the Woman's Tribune and its editor, and while I have found much to commend I confess to a feeling of disappointment; a feeling that Mrs. Colby's subsequent career has not fulfilled the prophecy of what I considered by far the most important speech made at the convention aforesaid.

Like Henry Ward Beecher Mrs. Colby appears to me to be a "Kingdom divided against itself." While her logical intellect clearly sees that "Love in Freedom," "motherhood in freedom," must be the savior of mankind if ever saved—saved from the hells of ignorance and perversion—her emotional nature is still "under bondage to fear," her inherited fear that love cannot be trusted in freedom; that the sex instinct, sex attraction, is a wild beast that must be kept in a strait jacket and allowed expression only when church or state, or both, give their sanction.

Hence the lack of coherence, as I see it, in the published utterances of Mrs. Colby on the question of woman's emancipation from her inherited slaveries. Hence such expressions as "the various forms of experimental nastiness which may be summed up under the name 'free love.'"

Not wishing to make a long article in reply to the foregoing editorial notice, whose author I regard as one of the foremost women of our time, and while sincerely thanking her for her brave defense of myself and of Lucifer during the long years of conflict in Kansas, when friends were few and far between, I must correct her impressions in regard to the "editorials" of which she seems to hold a good opinion. If I have not made it clear, during the twenty years of "exchange" with the Tribune, that I advocate "love in freedom," commonly called "free love," then I wish to do so now.

★ ★ ★

With Julie Vom Berg, "president of the convention of German women in Frauenstadt," as reported by Karl Heinzen, I say here, as I have often said before in many ways,

"I begin with the declaration that I advocate 'free love' completely and decidedly. But the expression is incorrect and should be 'freedom in love.' Indeed, can any other kind of love exist except free love? Can love be commanded or forced?

"Something of this sort seems hitherto to have been in the minds of philosophers of love, who have learned their philosophy in Constantinople or Utah apparently, and who can let a slave pass as their beloved.

"Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than Love.

"Love and free love are therefore synonymous. It ought not to be necessary to talk of free love any more than of wet water, or hot fire.

"I might, however, conceive of love as not free in the sense that the feeling, the necessity that unites two beings, binds them completely, destroys their free will, turns them irresistibly away from everything else.

"But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice by external force, than it will require external bonds to insure its permanence.

"A man and woman who do not love each other ought not to be united, or where they are united they ought again to be separated.

"A man and woman who love each other ought not to be kept apart, and they need no external force to remain together.

"This is the simple statement of what I understand by freedom in love, which is the only means of securing what has now become so rare—a true marriage and a true family life.

"Let him who does not agree with me have the courage to postulate the opposite and declare, that those who do *not* love each other ought to be united and to be kept together by force, those who *love* each other ought to be separated and to be kept apart by force—both in the interest of humanity and human happiness!"

★ ★ ★

This quotation from Heinzen's "Rights of Woman and the Sexual Relations" is longer than I could have wished, but could not be shortened without weakening its force. And now, in all kindness and candor I would ask Mrs. Colby which horn of the dilemma she prefers to take; for, as I see it, there is no middle or neutral ground.

If she takes the first—that those who love each other should be united, and that those who do not love should be separate, and that no outside force is needed in either case, then she is a "free lover," in the true and logical meaning of that much abused and ill-quoted phrase.

If Mrs. Colby refuses to take this position, then of necessity she must take the ground that those who love each other should be kept apart by outside force, and those who do not love each other should be held together—"in the interest of humanity and human happiness!"

As Julie Vom Berg says, although no one of sound mind dares to take this second attitude in just so many words, "it seems, in practice to be the guiding principle almost everywhere," and adds, "For married people and their progeny the existing relationships of force and prostitution are truly appalling. But this same society [this respectable, conventional society] never wearies of pronouncing their anathemas on freedom in love. 'Free love' is a word of terror, but free prostitution has become a social institution which is approved inside and outside of marriage by a legal license."

That is to say, the legal license is simply legal authority to "commit adultery"—prostitution—within the marriage pale, since if left to nature's attractions and repulsions, as Madame Vom Berg clearly intimates, there would be no prostitution, no adulteration, no defilement of sex—provided always that the element of economic dependence, or that of hypnotic obsession, or of religious fanaticism, does not supervene.

A WORD OF WARNING.

Let no one reading Lucifer for the first time, jump to the conclusion that because its editor would have no outside force to control the sex attractions and repulsions of human beings that therefore he opposes *all* control of sex appetite, sex passion. On the contrary I constantly and most earnestly preach the doctrine of control, self-control, of sex appetite for the same reason that I preach self-control of any other natural appetite or passion; and still more do I insist upon self-control of sex appetite because the consequences of lack of control in the department of creative passion may be far more serious to all concerned, and especially to the coming generation, than are the consequences of failure to control the appetite for food or drink, for power or for pelf, or any other human passion.

But in order to have real self-control it is necessary to have *knowledge*, "knowledge of good and evil," and many of us are so constituted that we cannot or will not take our knowledge *second hand*, and therefore I do not denounce "experimental," or experiential knowledge as Mrs. Colby seems to do when she speaks of "experimental nastiness." "Judge not, that ye be not judged," is a good motto; and "evil to him who evil thinks."

★ ★ ★

As to the "struggle towards monogamic relations of the sexes," some highly developed species of the so-called lower animals are monogamous and some are not, and so also of human beings, and the attempt to compel women and men to be monogamous by statute or canon law has always proved a disastrous failure.

Admitting for the argument, if for nothing more, that monogamy is the highest and best form of human association I maintain that the final triumph of monogamy over other forms is impeded and prevented rather than helped, by all attempts at compulsory observance of the monogamic code.

Yes, Mrs. Colby, Lucifer's editor "has allowed some of his contributors to advocate" many kinds of sex association. He does not know any other way of getting at the truth than by honest comparison of ideas and experiences. It was Wendell Philipps I think who said, "In order to get the whole of truth we must hear all sides." "Let truth and error grapple," said Milton.

Presumably our good critic considers as unspeakably "nasty" the article of R. B. Kerr in this issue of Lucifer, but that our British Columbian contributor has studied the question relating to sex morality quite as carefully and quite as successfully as has Mrs. Colby I am strongly inclined to believe.

Having written much more than at first intended I close by thanking once more the editor of Woman's Tribune for her evidently candid and honest as well as kindly reference to Lucifer and its editor, and would freely reciprocate by recommending our readers to send ten cents for five sample copies of Woman's Tribune, Washington, D. C., or $1 for a year's subscription of 26 numbers.

M. H.

THE OUTLOOK.

Elsewhere in this issue is given a letter from an old subscriber, at Cripple Creek, a man who knows Colorado well, from long residence therein, and from thorough acquaintance with causes that have preceded and led up to the present frightful condition of things in that state.

Our correspondent does not write as a partisan. He does not excuse the "unions." He does not throw all the blame on the capitalists and their partisans, the state officials, the courts and the non-union miners. He puts the blame where many others have long since put it, on the land system, the money system and the labor system that gives it into the power of the men who control the money to control also the land, the mines, the railways and the workingmen who have nothing to sell but their labor, and all else between the earth and sky.

This land and money system is part of our inheritance from colonial times and from the barbarous feudal systems of Europe, just as chattel slavery was part of our inheritance from the barbarous economic and social systems of Europe.

To get rid of the chattel slave system required a great civil war—one of the bloodiest and bitterest known to human history, simply because the owners of human chattels would not submit to the decision of the ballot, which decision showed that sooner or later, chattel slavery must go. Trade unionism and its twin brother socialism, say that private ownership of the land, the mines, the tools and the railways by a few men, must go. The history of the Colorado conflict shows with almost unerring certainty that the millionaire mine-owners will not submit to the decision of the ballot when the socialists and their friends capture the state government by voting. They will either defeat the count by fraud or force, or they will organize their armies on a large scale as they have already done on a small scale, and fight for their time-honored right to own the earth, just as their brethren, the slave owners organized their armies on a large scale to fight for their right to own the bodies of their black chattels. The land-owners, the mine-owners, the bankers and the transportation owners everywhere, will make common cause, and as these own the government at Washington it will mean another French Revolution to break up the feudal system of the falsely called American Republic.

★ ★ ★

The following statement from what seems a very reliable source tells the tale in brief of the methods adopted by the Colorado mine-owners:

"A few days before the mob of thieves, soldiers and deputies took control, acting under the instructions of their leader, Governor James H. Peabody, City Marshal Wm. Graham was approached by A. E. Carlton, president of the First National Bank of Cripple Creek, who said: 'Billy, you are a friend of mine. I come to you as a friend of yours to tell you to resign at once. I know you have been neutral all through this trouble, and have favored neither side, and that this is a gross injustice to you, but we, the Mine Owners' Association and Citizens' Alliance, will not have a neutral man as city marshal. Our people would not stand for you a minute. The new city marshal must be with us, wholly, for we have cut work out for him that would not do for you or any man save the kind we will appoint. Owing to my personal appreciation of you and your ability, I wish you to take this $100 and this ticket to Kansas City. Go down there and stay there until this thing blows over, for, from now on, we will do many hard things. Take my advice and get out."

City Marshal Graham was forced to resign, and a few days after the Independence explosion occurred, under circumstances that go very far to show that this wholesale murder was part of the "many hard things" spoken of by the president of the First National Bank of Cripple Creek.

The following paragraphs clipped from a late issue of the Alliance of the Rockies, edited by R. A. Southworth, personally known to the writer of these lines as able, earnest and honest worker in behalf of truth and justice, show what is believed by many thoughtful persons to be among the proximate causes of the present trouble:

The real secret or cause of the present trouble in the state of Colorado is that the corporations have assumed the function and powers of government and some of the people are not willing to submit to the wrongs and outrages perpetrated in the name of government.

The dastardly and outrageous methods employed by the Peabody administration are in harmony with the spirit of the age perhaps and that of the two old parties, but they are an abomination and a disgrace to the people. They belong to the dark and bloody days of the past.

The wretched and damnable policy of the Federal government of arming one class of its citizens, the most useless, to kill and destroy its most useful citizens is atrocious in the extreme. A government that will pursue such a villainous policy is not entitled to much respect or veneration. A government that has to rely on the Gatling gun and the bayonet for support deserves the execration of all mankind. BEN HUMD.

We never will have a decent or honest government or one fit for a freeman to live under till governments are constructed on a different basis or principle. This plan of making money or wealth the paramount idea or consideration is wrong. The creature is not greater than the Creator and must be made subordinate. Every interest must give way to manhood and womanhood. They must rule and they alone. When it comes to making watered stocks and bonds the highest consideration and compelling humanity to fall down and worship a few plutocratic stiffs, it is about time to kick or revolt.

★ ★ ★

That this state of things, in theory at least, is nothing new, is well known to all students of history. The framers of the constitution of the United States said in so many words that "*Property*, not *liberty* is the main object of society."—Gouverneur Morris. "Property is the primary object of society and in fixing a ratio should not be excluded from the estimate."—King.

While it is demonstrably true that all governments of man by man are based upon this principle—that property and not personal liberty is the object of organized society, the chief owners of wealth in this country have not felt themselves in position to reduce their principles to practice and to openly avow these principles so brazenly as they are now doing in Colorado and in Pennsylvania.

Altogether the outlook for peace in this country, and for human brotherhood, is not by any means reassuring. Looking for causes, however, it is quite as good and as hopeful as we have any reason to expect. To remove the social, political and economic ills that afflict us as a people we must remove the causes thereof. And this brings us back to the fundamental axiom that the institutions of any country are as good and as bad as the people who make and who passively endure them. As one of the writers in this issue says, "With virility humanity will thrive under any conditions." If this be true then the first thing to be done is to demand that the *mothers* of the next generation awake to their responsibility in creating a race of men that will not be lacking in virility. M. H.

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

B. M., Garrison, N. Y.: "Who is Karl Heinzen, and has he written anything in book form I can get?"

[Karl Heinzen was a German writer on political and sociologic subjects, who died in 1880. His most noted work is entitled "Woman and the Sexual Relations." This book was translated into English by Emma Heller Schumm, and had a wide circulation, but is now out of print, if I mistake not. If any of our readers know where it can be obtained they will confer a favor by letting the fact be known. Among Heinzen's characteristic sayings are these:

"Learn to endure everything, only not slavery; learn to dispense with everything, only not with your self-respect; learn to lose everything, only not yourself. All else in life is worthless, delusive and fickle."]

H. Mendelsohn, N. Y.: "Do you keep bound volumes of Lucifer?" A.—Yes; $1.50 per volume, postage 25c. Per volume unbound, $1; postage 15c.

F. E. Leonard, Okla.: "Enclosed find one dollar to help out on Lucifer's sustaining fund. One dollar is not much, but it will help a little."

H. M. Addison, Adelaide, S. Australia: "Again I have not received my Lucifers. My subscription is paid up to about the end of 1907. I have kept all the copies I have received and am disappointed when I do not get them. They are full of common sense. I trust you are well and hearty at your great age, and that you may live as long as you want to live."

A. A. Caswell, Long Beach, Cal.: "I consider that Lucifer has done its work to that extent that it cannot be stopped now."

John Ostrom, Enterprise, Kan.: "Enclosed find $2 money order and two names to send Lucifer to, for one year, to commence on May 12th, 304, if you have the back numbers. This for Lucifer and its cause."

[Yes, we have the back numbers and will send as requested. This, as we think, is the very best way to help Lucifer. A letter will be sent to each of the persons subscribed by others, so that no one need hesitate to take the paper from the office lest a bill should be presented at some future time for payment. If, through oversight, this should not be done, any one receiving the paper regularly can tell, by noticing the numbers on the wrapper, how far ahead the paper to their address has been paid.]

F. S. Weaver, Coe, Ind.: "Sample copy received. It is the first Lucifer I have seen in 5 years, glad it lives. Start it this way. Medical Journals are run in the interests of doctors, and not for the health of the people. Political ax grinders should turn their own cranks. Sexism is the most popular subject on earth; let Lucifer stick to it. With virility, mankind will thrive under any political condition.

"On page 117, (No. 1016) you show that the clergy manage to secure the kind of soil that is suited to their needs; by this means creating public sentiment which enables them to steer politics their way, also. Why not try their methods, Bible methods, and speak in the name, and by the authority of 'God,' 'Our heavenly Father?' The subconscious mind, that believes everything it is told, that blindly sends our blood to vital centers on demand; that vitality through which the five senses have been developed, through which reason is obtained, this is the Father of our internal heaven and personal life. Logos, or reason is our savior."

[Bro. Weaver seems skilled in philology. He asks a hearing on "grammatical gender," but just now space is too precious for mysticism or for metaphysics.]

Laura S. Wood, Portland, Ore.: "Your position as a reformer is, from an intellectual standpoint, unassailable. Every creating and reforming power begins with the *mother*. The mother must be the unit in society, the central, the basic point around which all else revolves. The woman must be free, must be equal, must be self-poised and must be given homage, help and power. But this is *inner*, a spiritual fact, which only a mind blessed with intuitive feminine Love can see. It is, however, a fact which any man with intelligence *ought* to see. It is a *brainy* fact, but it takes men with *heart* along with brain to give their lives to it.

"The men who are working along the lines of socialism per se, of Single Tax per se, of all sorts of isms and creeds, leaving out *sex* and its mighty underlying force, are good men, earnest in their way, but not gifted with great discernment. You seem to stand almost alone in your strict adherence to a real live truth; why is it so? All hail to your work. Yours for the liberation of woman."

E. P. Foster, editor Cincinnatian, Cincinnati: "I wish to thank you for what you published about the Mercantile Exchange. It is my pet solution of the economic problem and the question of financial support if we could only get the people to agree in voluntary co-operation along those or like lines. I am still pushing at it with all my strength. I have lately secured from the State of Ohio a charter for 'The Golden Rule Society,' a sort of co-operative society incorporated so as to own houses, farms, manufacturing plants, etc., on a 'Golden Rule' or non-profit basis, instead of on the basis of individual 'profits.' I am now on the lookout for trustees, broad-minded enough to comprehend the idea. Can Chicago furnish one?"

S. O. Bishop, Brodhead, Wis.: "I have at Wichita, Kan., a small collection of 'curios,' which I must move, for my brother, at whose place they are stored, has sold his home. As I have grown too poor to have them shipped here, I will sell them or let you sell them, the proceeds to go to Lucifer. I wish to bring them before the public so that they will fetch the most money. There are about 800 stone arrow heads, 15 or 20 stone axes and mauls, three copper arrows and spears, some minerals, Lake Superior agates, etc., etc. In alcohol there are an octopus, snakes, lizards, etc. There is also a complete skeleton dug from a mound in Dodge county, Wis.

"They are all of my own collecting in Iowa, Wisconsin and Louisiana, and have cost me many years' labor at spare moments. But my business here has reduced me to such a state that I must sacrifice them."

[The above letter speaks for itself. I have known S. O. Bishop for many years, have found him a generous helper and faithful friend and have full confidence that whatever he says of his collection of curios will be found truthful. An unlucky venture as a manufacturer has reduced him in his old age from comparative wealth to poverty.—M. H.]

Susan Reicherter, Silver Lake, Kan.: "Am sorry to note that dear old Lucifer is in a strait. I am not in arrears, and never will be as long as I live, which may not be for long—I am seventy-seven years old. Do the best you can with Lucifer. I will stay a subscriber at any price you may have to charge per annum; let Lucifer appear but once or twice per month if need be. Enclosed find my mite—$3—towards the paper, whether it be called Lucifer or any other name. With love and good wishes to you and to Lillian."

[Susan Reicherter was one of Lucifer's original founders, twenty-four years ago this present summer, at Valley Falls, Kansas, and was for a time its chief financial agent or organizer. It is not too much to say that without the active, fearless and tireless co-operation of Susan and John Reicherter Lucifer would in all probability have died in the borning. After a long and useful life of earnest, honest toil as a pioneer farmer, John Reicherter has now "joined the majority"; Susan still remains to give aid and encouragement to all good and helpful reforms. May she live to see the triumph of the principles for which she has so long contended against opposition that would have appalled a less courageous heart and a less logical brain.]

R. B. Kerr, Phenix, B. C.: "I have again been considering your suggestion of two years ago that I should have all my allegories published together. There are eight of them, viz., 'The Greatest Sin,' 'A Tale of the Strassburg Geese,' 'A Traveler's Tale,' 'The Emancipated Horses,' 'The Wanderings of a Spirit,' 'A Strange Custom,' 'The Wells of the Amazons' and Mrs.

Grundy's 'Two Boarding Schools.' I estimate that altogether they contain 8,700 words. What would be the cost of republishing them?"

[Who will answer this question? No better missionary documents were ever written or put into print, in reference to the superstitions that hover round the subject of sex, than are these allegories by R. B. Kerr, most of which were originally written for Lucifer's columns. Some of them have been printed in booklet form, as monthly numbers of the Light Bearer Library, and sold at the merely nominal price of 5c each. Others were contributed to the quarterly magazine called "Our New Humanity," which sells at 25 cents per number.]

W. F., S. D.: "A few suggestions: 'Cease antagonism and rebellion, to a considerable extent, and proceed on lines of instruction and entertainment, and thus make Lucifer a *hummer of success!*

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The Cincinnatian, published weekly at $1 a year, will be sent for 50 cents a year to readers of Lucifer. The Cincinnatian, 15 E. 7th street, Cincinnati, O.

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SEX RADICALISM.

I. WHO ARE OUR TEACHERS?

The movement for sex radicalism is still so young that I believe it may be useful to outline briefly the ground which the sex reformer must cover, suggesting our sources of knowledge, and pointing out the largest of the lies with which we must do battle and who are the champions of these lies by choice or necessity.

1. The Physiology of Sex. Here, of course, medical men are those who keep the key of knowledge, being the only people who have access to facts and statistics on which to base any science of this part of our subject. But it should at once be noted that this hard-worked profession is paid (grudgingly and stingily paid) by the public not to instruct them in health, but to cure them of diseases. Moreover, medical men are by social laws bound over to silence as to the health-needs of sex, and would incur serious detriment to their worldly prospects if they rashly told the truth to their female patients, though the "double standard" enables them to speak more plainly to men. This influence causes even such scientific men as Kraft-Ebing and Westermarck to pander to popular prejudice in some of their statements regarding the sex-life of women—veiling the truth for a public which loves to be bamboozled.

Yet the public is served far better and more faithfully than it deserves by its medical doctors; and I am here impelled to make something like a digression to point out the effects of the almost unique training of the medical profession. With the exception of a few who have been fully trained in teaching (a profession still in its infancy), doctors are the only important class of men who are trained in both science and sympathy (those keynotes of the future). The result is very encouraging for believers in education, and is a complete answer to those who hold that the scientific study of human nature is demoralizing. Though I am far from supposing that education (environment) is as important as heredity, there is no doubt that a training in science, where the use of the powers of sympathy is also involved, produces great results. To some slight extent, perhaps, medical men are "picked," and the worst material clears out of the profession; but we find even rough medical students turned into as hard-working, kindly, self-sacrificing a set of men as can be found in history. If the moralizing power of science is so great, what may not be hoped for when all human beings have some training in science, to take the place of a training in religious superstition?

To return: In spite of the bribes to falsehood offered by the great stupid public, and the very possible penalties attached to truth-speaking, I believe it would be hard to find even among the humblest medical practitioners a man who will deliberately lie about the laws of sex as far as these are known.

2. The Chronology of Sex. It has been remarked that each age writes history from its own standpoint. Certainly the standpoint of the sex-reformer is not yet in sight. Even Lucifer, the Light-bearer, has as yet only the position that a warm supporter lately disclaimed for it as too humble—a torch-bearer, for daylight is not yet. We have no teachers as yet, in sociology in relation to sex. What is the one answer given to all the intricate problems of sex? Marriage. And what institution supports the marriage system as an integral part? "That great lying church," as Carlyle first, and Morrison Davidson since, have called it; and the churches its predecessors and successors. That church which has always set itself like a wall to stop every movement for reform, whether in the name of mercy or science, still keeps us from seeking the truth by its traditions and its representatives.

The lesson that I would fain suggest is that sex radicals must study their subject for themselves. (1) On the physiological side of the sex problem. I believe medical men can and will be our friends as soon as we encourage them to be so. The public will have health-doctors, instead of, or as well as, disease-doctors, just as soon as it genuinely desires them; and those who want sex-science will get it.

(2) In founding noble social ideals of sex there is much to study, and each one must help think. But one thing is clear: there must be no compromise with the powers of darkness. With church influence it must be, metaphorically speaking, "war to the knife." Not war with individuals in the church, for some within the church may attain to a happy kind of right-mindedness, in spite of their bad surroundings; and some puritans have fought—albeit fought blindfold—against the slavery of women. But we must fully recognize that a church which declares with the ancient Hebrew Scriptures in their opening pages that woman was made *for* man, and that human nature is radically *evil*, must fall by these demoralizing doctrines; and the sooner it falls the better.

The various movements which are supplanting the old church in the affections of the people, on the American continent, are all helpful to sex-radicalism, though their work is not our work and must be kept separate. These are: Secularism, spiritualism, and economic reform (socialism and anarchism); all three are useful, though I am far from giving equal weight to each, either historically or intrinsically considered. They are helpful to us as clearing obstructions, not in constructive work of our special kind.

With the editor's permission, I will follow these remarks on our teachers by some on "What must we learn?"

DORA FORSTER.

THE HEALINC POWER OF THE SUN.

Man is naturally an outdoor animal. The tropics being his natural home, he lives in cold countries only at the expense of an enormous outlay of labor, and probably also with a very considerable shortening of his life.

The value of outdoor life is best appreciated by those accustomed to sedentary life when opportunity is afforded for them to spend a few days in the open air. It needs no lengthy argument to demonstrate to such a person the value of continuous outdoor life as a health promoter. The value of such a life does not consist wholly in the purity of the air and the exercise, matters of great importance, but also in the cooling effect of the air in motion, and especially in the vitalizing influence of the sunshine.

The rays of the sun, says Dr. J. H. Kellog, contain heat and chemical rays as well as light rays. The heat acts powerfully upon the glands and vessels of the skin, while the chemical rays influence the nervous system in a remarkable way. It is the chemical rays which cause so-called sunburn.

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In this form of treatment the whole body is exposed to the direct action of the sun's rays. Persons who are not accustomed to expose to the sun, and individuals who have light hair and light skins, should make the first exposure to the sun of short duration; ten or fifteen minutes. Longer exposures are likely to produce sunburn. No particular harm is done by sunburn, excepting the inconvenience occasioned by it. The pigmentation of the skin induced by sunburn protects the skin from further injury.

The body may be exposed either in the open air or before a window. When the sun's rays are so intense that the heat is depressing, the heat rays may be filtered out by means of a blue screen placed between the patient and the sun.

After the sun bath, a cold plunge, a cold shower, a cold towel rub, or a wet-sheet rub should be administered to tone the skin and the nerves.

In the summer time in a hot climate the sun bath may be very conveniently taken in an outdoor gymnasium. A sand pile furnishes a most appropriate couch, as the heat which it accumulates may be utilized as an aid to induce perspiration when this is desired.

Every home should be provided with a convenient place for taking the outdoor sun bath in the summer time, and sun bath indoors during the cold season. Civilized human beings suffer greatly because of the seclusion from the sun occasioned by modern modes of life. Those who reside in cities, like the cave dwellers of the olden time, are by their opaque walls and shaded windows, almost excluded from the sun. The results are shown in the pale faces of old and young, the rickety children, the growing prevalence of consumption and other constitutional maladies, the increase in deformities and degenerations, and other evidences of race deterioration. Out-of-door life and a return of the simple habits of our ancestors is the only way in which the race extinction to which we are at present rapidly hastening can possibly be averted.

The sun bath is useful in almost every form of disease in which an acute febrile process is not present. It is especially valuable in neurathenia, all forms of dyspepsia, rheumatism, diabetes, gout, skin disease, and chronic maladies of every sort.—Health Culture.

MORE ABOUT WOMEN AND ECONOMICS.

I am made glad to read B. Kerr's article upon this subject in a recent Lucifer number. I regard this matter of economic independence for every individual woman, child and man, as of paramount importance in the evolution from a condition of *slavery* to a condition of *freedom*.

Yet this seems to be a much misunderstood proposition. Hence a few words in the way of explanation from the writer's standpoint, may not be out of place.

We will suppose that with prehistoric man, before the time of individual ownership of wife, husband, child and property, when each gathered their own food, same as the wild birds now do, that all were economically independent. The important question at this time is: How, under our present conditions of law and custom, can woman and grown children maintain a feeling of economic independence and freedom and also maintain the family relations?

An interesting story has been published in a leading magazine touching upon this subject, which runs about like this:

He—a commercial traveler at a salary of $600.

She—a teacher at same salary.

At marriage they united their savings, started a systematic set of books consisting of day-book, cash-book and ledger.

Each was credited on the books with their respective investments in the business, same as two men would be, entering into a business partnership. She was made the book-keeper.

The home being established she took charge of it, and by the cultivation of a garden, care of poultry, etc., made what she could.

There is a long story reciting further increase of his salary, successful investments, accumulation of wealth, children born and matured to manhood and womanhood and a happy, prosperous life, and all seeming to hinge upon the fortunate introduction of that simple set of books, or book-keeping. The book-keeping always told the true story of their lives in point of economics. Told how each stood with the firm each day; made each feel they were somebody; made each think and feel they were an important factor in the conduct of the business. The faculties of each were developed.

More can be said, but this perhaps is sufficient for the present article. Hope others will take up this subject, as it surely is a very important factor in the evolution upward to better human conditions.

SUBSCRIBER.

INDIVIDUAL RESPONSIBILITY.

In the Chicago American of Sunday, July 17, Ella Wheeler Wilcox has an editorial on Individual Responsibility, the closing paragraphs of which read as follows:

Are you a young man thinking of marriage?

If so, what sort of a life are you living? Are you preparing to take a clean heart and body to your bride, or are you indulging every vicious impulse and appetite? How are you showing your idea of responsibility toward your unborn children? What sort of an inheritance are you preparing for them? Few men consider their vast responsibility toward the unborn. See to it that you are not making ready the way to give your offspring a heritage of disease, vice and crime.

And you, too, miss and madam, remember there is something due the children you may bring into life.

If you are destroying your health by wrong methods of life, or ruining your mind by wrong thoughts, you, too, are forgetting individual responsibility.

Many a young woman who has prided herself upon being a paragon of virtue has given full rein to quick temper and boasted of her ability to "get even" with people who wronged her. And when her son, later in life, developed murderous or insane proclivities she posed as a martyr to cruel fate and wondered why her life had been so blighted.

Uncontrolled temper in a mother frequently becomes crime in a child. Many a fallen woman can trace her inheritance to a father who believed he had the right to enjoy "the privileges of his sex" irrespective of law or church. He ignored the individual responsibility imposed upon each of us, and he paid the penalty through his daughter.

You, madam, are the mother of a little babe, and you wonder how any man, or body of men, could neglect looking after the safety of helpless children.

But are you always protecting your child and looking after its welfare?

Do you let a thoughtless nurse girl take the baby under the very drumsticks of the band in the park where its sensitive ears may be ruined for life by the deafening music?

More than one parent questions why its child is so afflicted, and poor fate or "God's will" bears the blame.

Perhaps you are your own nurse girl, and if so, do you ever expose your child to dangers? Is your duty to your offspring always foremost in your mind?

Or are you watching the shop windows as you trundle the baby in your care over the crowded thoroughfare?

Do you ever leave he child by a curbstone while you make a purchase or gossip with a friend?

Do you let the blazing sun pour down upon its delicate face and weaken its sight, perhaps for life?

Is your own individual responsibility always to be relied upon?

Better stop and think about this awhile.

Not one mother in one thousand has a sense of individual responsibility. As you, sir, read these words you nod your head and tell your wife to listen.

But how about you? Do you cuddle the delicate face of your baby against your lips and compel it to inhale a breath laden with nicotine and whisky?

Do you press living kisses on that sweet mouth with your own undisinfected one? If so, you are endangering the health of your child and exposing it to all sorts of ailments.

Your individual responsibility should at least cause you to purify yourself before you caress your helpless baby.

Whoever you are, whatever you are, wherever you are, in the highest or the lowest position, remember your own individual responsibility and live up to it.

ANSWERS TO QUESTIONS.

James Seldon Cowden, Washington, D. C.: "You have my vote: (1) to continue the publication of your invaluable sex paper; (2) to stay here in the United States; (3) to stick to your present name, unless you should, for some reason prefer to change it to 'Light Bringer;' (4) to charge $1 per year; (5) to issue it semi-monthly. I will take two copies of the 'Right to Be Well Born' when published in pamphlet form. Please extend my subscription for six months."

Edwin C. Walker, 244 West 143d street, New York City: "Referring to the query of B. M., will say I have a few copies of Mrs. Schumm's translation of Karl Heinzen's 'Woman and the Sexual Relations,' paper cover, a little contact-soiled, which are now commanding 75 cents each, delivered."

O. L. Harvey, W. Lafayette, Ind.: "As a Press Writer I gladly acknowledge the receipt of a copy of Lucifer. I saw your name in the list of the A. P. W. A. I have examined Lucifer. 'Light Bearer' would be more easily understood. I believe in universal freedom and in free expression of opinion, in charity and toleration. Have had much experience in love affairs—been married and divorced. Have often said, 'if we did not have so many infamous marriages we would not have so many infamous divorces.' The divorce is generally right, because the marriage was wrong. There ought to be some way to prevent the marriage of the dissolute, the diseased, and the incompetent. They are peopling the earth with the vicious and the criminal. I am a lover of humanity and a defender of all women, not only against others but against myself."

[I once knew a very superior man in Kansas, intellectual, moral, energetic, a leader of men, whose nine children were all imbeciles, little removed from hopeless idiocy. The mother was a superior woman, and the wonder grew, why should the children of such parents be imbecile? On the other hand I have known many cases in which comparatively superior children sprang from dissolute and apparently incompetent parents—thus seeming to invalidate the rule that like begets like. The only rational explanation is that in the first case there was a lack of *temperamental adaptation* and in the second cases each parent supplied elements the other lacked, enabling the creative forces to build a better child than either parent. If human beings were owned by other human beings, as cows and horses are owned by human beings, we might reasonably ask that there be established a board of expert examiners to decide who should become parents and who should not. As it is, the only just and rational hope for human improvement lies in the slow growth of knowledge and in the inculcation of a sense, or feeling, of responsibility on the part of parents, and especially on the part of mothers.—M. H.]

Louis Roser, Ky.: "As soon as you have any of the last two volumes of Lucifer bound, please let me know."

[The last two volumes will be bound as soon as there are orders enough to justify binding a few dozen; $1.50 per volume of fifty-two numbers, postage 25 cents.]

Electa Dodd, Arlington, Neb.: "Will Bro. A. H. Frank enlighten us as to his mode of living on twenty-five cents per week? Fearing my silence may be misconstrued, will say that my interest in Lucifer has never waned. Wish I were able to do more for it's maintenance than I can, but just as long as I am able to earn the subscription price just so long will I remain a subscriber."

J. C. Cameron, Soldiers' Home, Va.: "I do all that lies in my power to awaken the minds of those I come in contact with to the importance of the question of having the child well born, so as to eliminate the many that come into the world unfit to earn their own living, becoming inmates of charitable institutions and jails, patrons of drug stores, bar-rooms and houses of ill-fame; but while a very few will acknowledge that there is some truth in what I say the great majority put me down as a crank or a fool. I have a son and daughter in Florida to whom I have sent copies of Lucifer, also several other freethought papers, but lately I received a letter from a prominent business man in that state, telling me to send no more of such literature in that direction; that such reading matter would do no good but is like to do great harm. Now my son and daughter will not write to me. Nevertheless I continue to scatter the literature of reform, because I cannot see any way of bettering the race except by freeing woman from the thraldom of man-made creeds and thus making her a self-owning, self-reliant factor in human society. Send me a copy of Institutional Marriage."

Henry E. Allen, Benton Harbor, Mich.: "If any have entertained doubts as to whether Lucifer should continue or not I think the last issue should dispel any such doubts, for it was certainly a credit to any reform movement. Your splendid reply to the Woman's Tribune is worthy to be put into pamphlet form, also Comrade Kerr's article. I inclose a list of names to which I wish you to mail No. 1017. Money comes slow over here in the Michigan fruit belt, but we are heart and soul with you."

Thirza Rathbun, San Andrea, Cal.: "Accept apology for delaying my answer to your questions: (1) As to the name, Lucifer suits us very well but if the majority want it simply the Light Bearer, then count us among them. (2) Fortnightly? Yes, as we take many papers, being interested in many reforms. (3) If we see the way clear to help by taking more than one copy would certainly do so. Hope you are still enjoying the benefit of your trip to the Pacific coast. Sorry we did not see you."

L. M. Bryan, Homer, La.: "In order to reach readers presumbly much greater in numbers than the despised 'Anarchists,' why not call the paper the 'Christian Emancipator?' That name would need no 'explanation'—to some, neither does the name Lucifer. Or, why not, in the words of Emerson, 'write on the lintels of your door—Whim!' Would this save you from the necessity of explanation? No; you would still be misunderstood, but when you remember the names of some who have been misunderstood, such as Socrates, Jesus, Galileo, Newton, you might agree again with Emerson that 'to be great is to be misunderstood.' This country (Louisiana) is much in the rear on social questions, but the people are very hospitable. In addition to the quesion, 'Is marriage a failure?' which confronts us everywhere, we have here the 'Negro Problem'—a 'condition, not a theory;' a question much easier disposed of by glib writers a thousand miles away, than by the people who have it to contend with in their daily lives."

THE TURNER CASE IN ENGLAND.

From the London Daily News. Editorial May 30, 1904.

We think—indeed, we are sure—that the story of mingled stupidity and tyranny which we tell this morning in the words of the victim, Mr. John Turner, will have aroused widespread disgust and indignation in the United States, in whose name the offense was committed. We would not make a mountain of a molehill, and we lay no stress on the irksome conditions of the imprisonment which Mr. Turner suffered on Ellis Island, in the Bay of New York. By consenting to leave the country as an outcast he could at any moment have regained his liberty; but, urged by his friends in the country, he insisted on staying and fighting the matter out until released on bail. The discreditable thing is that such an arrest and such an imprisonment should be possible under any circumstances.

An instructive point for us in this country to note is that the crass ignorance which led to Mr. Turner's imprisonment was that of the Immigration Department—an institution with which we are threatened here, and which has managed to do grave harm to the national reputation of the Australian commonwealth, where there is an especially malignant organization of the kind. But this by the way. The point is that Mr. Turner, because his opinions are those of the school of political philosophy sometimes called "philosophic anarchy," and subscribed to by such men as Tolstoy and Kropotkin, has been treated as if he were an avowed conspirator against the lives of all who bear rule. The law of the United States on this subject, it seems, is such as to compel the judges to uphold this action of the Immigration Committee. This is the same jurisprudence that affords an asylum to the convicted criminal and escaped convict Lynchehaun. With Mr. Turner's opinions we have nothing to do; but we are bound to express our regret that such things should be done in the name of a people to whom liberty of thought should be especially dear.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VIII., NO. 17.

ALTGELD AND HIS CRITICS.

The publication of the posthumous work of ex-Governor Altgeld, entitled "The Cost of Something for Nothing," seems to have caused not a little commotion in the camp of those who justify the judicial murder of the men who, on Nov. 11, 1887, gave their lives in defense of the principle of equal justice to all and special privilege to none; the men so ably defended by Altgeld in his "Reasons for Pardoning" the comrades of these Labor Martyrs. One of the critics of this lately published book, writing for the Chicago Daily News, begins thus:

"Recent laudatory reviews that have appeared on the late John P. Altgeld's 'The Cost of Something for Nothing,' in The Daily News and other newspapers call for a word of protest. Belonging to that school of literature which deliberately sets class against class; written by a dreamer who had it not been for his rugged oratory and great natural powers of persuasion had probably achieved no high distinction, the book clearly shows prejudice. Its philosophical basis is said to be founded upon the natural laws of action and reaction, particularly with regard to human conduct; but the author entirely overlooked that great natural law to which all the laws of science are subject—the law of natural selection, or the survival of the fittest.

"The book contains some good advice to young men starting out in business and political life; but, so woven is this upon a warp of class prejudice and political intolerance as to quite nullify its effect. The late governor attempts to show that there is a 'moral law,' which will exact fearful retribution from those who transgress it. But, morality, humanity (so-called) are not in nature's vocabulary. Nature has but one method—the elimination of the weak and unfit—and is preparing for the grandest of her triumphs, the reign of the strong man upon earth. As in his progress upward from the beast man has destroyed all those who have impeded his path, so must and will the greater race which is evolving from man destroy or leave to his fate his weaker brothers."

This writer heads his article "Nature's Way," and signs his name Ben Stedl, which name is probably a pseudonym. Pretty evidently Ben Stedl does not regard human sympathy, "humanity"—the desire to see all others enjoy the same rights, joys and blessings that we ourselves enjoy, as part of the "great natural law—the law of natural selection or the survival of the fittest."

To my thinking the sentiment called "humanity," human sympathy—which in its last analysis is simply a desire for justice, equity, rightness or righteousness, is quite as much a law of nature as is the so-called law of gravitation, or the law of appetite, called hunger, which causes the tiger to kill and devour the unoffending antelope or human child.

That is to say, while admitting that right and wrong are relative terms; while admitting that "might makes right," and weakness makes wrong, I maintain that the demand for an equal share of the bounties of nature for all human beings, and especially for those who do the hard work of the world, must ultimately prevail, because this demand has behind it the natural *force* called human sympathy; and that the robbers and murderers of men, such as the mine owning syndicate of Colorado and the coal barons of Pennsylvania, must ultimately go down in defeat and destruction, because they are fighting against this universal force, this cosmic force, known as sympathy for the oppressed, with its counterpart, hatred for the oppressor.

* * *

Clarence Darrow says of this book:

"This little volume was written just before Governor Altgeld's death, and is now published for the first time. It was given to me for examination by Mrs. Altgeld and on reading it I was convinced that it should be published just as it was left by him. Few men in this generation have been more persistently misunderstood than Governor Altgeld. This came from his fearless and relentless attacks upon injustice and wrong in places of influence and power. Since his death much of the personal bitterness has passed away, and an ever-growing number of his fellowmen are coming to recognize him as one of the most sincere and devoted friends of humanity that this country has produced. . . .

"At this time when every one is intent on getting something for nothing, these words of a statesman and a philosopher should not pass unheeded. Every thoughtful person who reads this book must realize that nothing can be had without cost, and that the accounts of the universe are adjusted and balanced so that in some way every one must, sooner or later, pay for what he gets."

The following paragraph, taken from the chapter entitled Reactionary Effect of Human Conduct may be taken as a keynote of the entire volume:

"After all that humanity has seen and has suffered, through we know not how many centuries, man does not yet fully understand the importance of the subjective or reactionary effect of human conduct, and yet this reactionary effect destroys men, dissolves fortunes and rots down families."

Besides the chapter on Reactionary Effect of Human Conduct there are chapters on Crime Regions; The Murderer and the Marauder; The Swindler and the Sneak Thief; Lying and Trickery; Railway Magnates; Local Monopolies; Certain Great Americans; Standard Oil Company; The Liquor Traffic; Newspapers; Manufacturers; Wages; Bankers; Lawyers; Do Judges Stagnate; Professional Militarism; Fighting for Liberty and Country; West Point; Currents of Destiny; "A Good Fellow."

All these subjects are treated in a philosophic and at the same time very practical manner—a truly masterful manner. Judged by the number of pages or lines the book is not a large one for the money, but judged by its intrinsic worth it is one of the best and at the same time one of the cheapest of all the books recently issued from the press. M. H.

The "Arena" for July appears in an entirely new make-up, and contains twice the amount of reading matter given in its monthly issues during recent years. It is now one of the very few magazines in the English-speaking world printed on all-rag paper and sewed. The cover is printed in colors. The frontispiece—a new portrait of Dan. Beard, the eminent artist, illustrator and author—is printed in deep sepia on India tint paper. —Light of Truth.

BOOKS RECEIVED.

The Cost of Something for Nothing. By John P. Altgeld. Cloth. Pp. 132. Price $1.00. Chicago: The Hammersmark Pub. Company.

Gov. Altgeld was a Freethinker, and his book is a fine answer from the Rationalistic viewpoint to the question, Why should we lead moral lives? He says, "The writer has tried to point out the fact that the getting of something for nothing has in it the germs of dissolution; that to receive more from our fellow men than we give in return will brand us as criminals, and put a blight upon our children; that the excuse that our fellow man consented to the bargain will not answer, for it is not only a question of wronging him, but it is also a question of violating the eternal law of equivalents, the universal law of balances." He has demonstrated that only by being good can we be happy, and that moral degeneracy surely follows the attempt to get something for nothing.

Speaking of the demoralizing effect of little things he observes: "The writer recently heard a young man laughingly tell of his outwitting a car conductor, and succeeding in riding into the city without paying the usual fare. He told the story in great glee, thinking it, no doubt, cleverness. This seems a trivial thing, and yet that little dishonest trick may be the beginning of that young man's ruin. He is cultivating a desire to get something for nothing."

Besides the murderer and the sneak-thief, the ex-governor shows that railway magnates, newspaper editors, judges, ministers of the gospel, and other "respectables" are in a state of moral decay.

Of the social outcast and her deceiver Mr. Altgeld writes:

"There is no more pitiable object than the weak, confiding woman, betrayed and abandoned, and a social outcast. No condition in life can be more hopeless. The path of degradation, vice and misery seems all that is left for her. When we hear of a man thus abandoning a woman we instinctively feel that there must be a hell—else how could such miscreants meet their just reward? But if we look deeper we find that Nature has fully covered the case, and she never yet has let a guilty one escape, unless he has made ample restitution. The man who ruthlessly abandons a woman who has believed and confided in him destroys himself; and though he flies to the ends of the earth, the curse will follow him. He may have genius, and may seem to prosper; but sooner or later the dark shadow of wrong will turn his face from the sun, and lead him into the currents of destiny that will carry him to his just punishment."

The book is an excellent one to hand to Christians who think Hell still necessary to restrain the vicious. Should the book be generally circulated it would do much to raise moral standards, now so degraded through the influence of Christianity.

The Foundation of All Reform; A Popular Treatise on the Diet Question. By Otto Carqué. Cloth, 50c; paper, 25c. Pp. 75. Chicago: Kosmos Publishing Co.

Opening with an argument to prove that primitive man was a vegetarian, chapters follow on the chemistry and physiology of nutrition, raw food and fruit diet, and diet reform—the ultimate solution of the economical and social problems, all of which are enriched by practical tables of food values, daily dietaries, etc. The author closes with a discussion of the ethics of diet reform. Much more might be said along this line concerning those inconsistent humanitarians who oppose vivisection, but who eat animals killed for food. The book can be recommended to all interested in a rational diet.

Unionism and Socialism. By Eugene V. Debs. Paper. Pp. 44. Price 10c. Terre Haute, Ind.: Standard Publishing Co.

While the Socialist candidate for president favors labor unions, he thinks the labor question will never be settled until the workers become political Socialists.

If I were to offer any criticism of Mr. Debs' position, it would be this:

I am informed that in a Socialist state the number of hours in a working day and the labor value or cost of an article would be determined by a State board. Since the number of working hours would vary with the disagreeableness of the work and the skill required, their adjustment would be a constant source of strife. Another source of friction would be that the producer would want the labor value of his product placed high, while the consumer would want the value of the same article placed low. Such conditions would inevitably cause strikes, and, when the government is the dictator, its position would be maintained by calling out soldiers, giving a repetition of the Colorado affair.

The Diagnosis from the Eye. By Henry Edward Lane, M. D. Cloth. Pp. 156. Price $2.00. Chicago: Kosmos Pub. Co.

The author contends that "morbid changes going on in the system are reflected in corresponding parts of the iris of the eye." The system is elaborated in great detail, charts being given showing the divisions of the iris correlated to the different parts of the body, and the effect of diseases on the appearance of the iris.

Whatever may be thought of this theory, the author's method of curing disease will be welcomed by all emancipated from the drug superstition. Dr. Lane believes in natural methods of healing, and recommends sunshine, fresh air, water as drink, proper exercise and rest, fruits as food.

Any of the above books may be procured from Lucifer.

JOHN E. BOULTENHOUSE.

No matter how many obstacles are piled against you you can topple them over or remove them one by one if you are determined and patient.

LIFE AND DEATH.

I note in No. 1015 of Lucifer, a reference to a book written by Harry Gaze on the union of life and death, and agree with him as to the result of a balance of the two factors. I also assert that the only way to reach such balance is through the entire freedom of women.

The feminine is the builder of all living forms. The masculine is the destroyer, the taker-to-pieces that the feminine may build finer; one just as essential as the other.

The two factors must be equal, the building must keep pace with the tearing down process, or the body must disappear—die as it is now called.

But to be equal, woman must be absolutely free so far as the disposal of her person is concerned, and to pledge herself for life and then to hold it moral to stick to that pledge "for better or for worse" is a bitter mistake.

And yet how true it is that "nearly all women, even those who claim to be free and self-owning, are slaves to their own inherited ideals."

Those who claim freedom, when it comes to living it, are likely to act the advice of the mother in the following lines:

"Mother, may I go swim?
Yes, my darling daughter;
Hang your clothes upon a limb,
But don't go near the water."

I said in the article for which I was fined $100 for sending it through the mails, that there were no fallen women in the sense the world understood that term; that they were knocked down—this in reply to Dr. Paul Edwards' Mental Scientist's article entitled "The awful fate of fallen Women."

No woman has fallen who has never held an unwilling relation, and no woman will be submitted to an unwilling relation if free—free from a legal pledge, and also from blame by those who hold man's law above the spontaneity of nature.

It is this blame of the self-righteous which makes women prostitutes.

In the book called "My Century Plant," written while I was a United States prisoner under bonds because an obscene-minded man had looked through obscene glasses when reading "Foundation Principles," there occurs on page 39 the following:

"Oh, this mighty thought-power! what ruin it can produce! Think of a young girl who has loved to consummation, without legal sanction—imagine the thought directed toward her, surrounding her, enveloping her with a cloud of images that are worse than the locusts of Egypt.

"Under such a pressure the poor girl is very likely to sink, but she is not ruined by what she has done but by what a falsely educated public thinks of her and forces her to think of herself. Suppose she could be positive to this outside sphere of thought, could rise above it and say with Helen Harlow, 'no woman is ruined unless she thinks so,' would she be ruined then? No, she would be grand.

"Let us imagine such a one. Let us think of a woman strong in the divinity of her self-hood; one who sees clearly her right to herself and deliberately lives that right in spite of men or devils; think of such a woman moving on with head erect, and a strength of soul that, refusing to be crushed, drives the swarming thought-images of vileness back with her own positive self-respect, thus forcing respect from others, and you have imagined

one greater than any Jesus on the cross, or Daniel in the den of lions, for the lions flee and the cross disappears as she prepares the way for the fulness of a salvation that neither man, nor God-man can bring."

The needed first steps toward woman's full freedom is to change this mental atmosphere, to clear it of its poison, of its serpent-vibrations by thinking right thoughts, pure thoughts, reverential thoughts of sex. We must clear it of the material idea of the need of woman's being owned in its use, of the idea of degradation if not thus owned. Until this is done economic freedom will be of little use so far as the great mass of women are concerned.

We must also get rid of the idea that a woman who is highly endowed sexually is of a lower order of development, is "animal." If our creative life is animal, then we are animals, just as truly as anything brings forth after its kind. The blending of human sex life creates intellectually and spiritually as well as physically, and a woman thus highly endowed, if held to the thought that she is low because of it, then she gestates a low atmosphere, degrades, when with reverence for her own power she becomes capable of blessing all around her.

Friend Shepherd says rightly that the sex question is the most vital, the most far-reaching of all. Solved, and it solves all else. Yes, we shall have less freedom of the press before we shall have more, and as to the Anarchists being so small a factor, friend Kerr makes a mistake. Were the Anarchists of this country to combine in organized form and blow the trumpet as the Socialists do he would be very much surprised, but, as they do not believe in the rule of one over another, they cannot organize without stultifying their own principles. Self-governmen is their watchword.

But, going back to the sex question, and to the book that I wrote and published while a prisoner under bonds, and from which I have quoted, I do not know how much I was aided by spirit friends, but I do know that they gave me the title, "Century Plant," and I never pick it up and look it over without being surprised at the logic and sweep of the argument. I have them bound, and in paper cover, $1, and 50 cents.

Letters and book orders can be sent to me at Home, Wash., via Lake Bay.

Another thought. There is much said in Lucifer in reference to colonies and co-operation. Do such colonies help to solve the sex problem? I know of at least two such colonies that have been broken up by it, and I know of but one place where motherhood is honored without legality, where not so much as a frown is meted out to the mother. No, they are not a reckless, not an "animal," people, but self-respecting, and intelligent beyond the average; and also, are respected by the surrounding country. Freedom does not lead to degradation. When the fact of organized power is taken from the neck of humanity the race will arise and stand erect. LOIS WAISBROOKER.

WOMAN.

"Women are fortunate in belonging to the less tainted half of the race," said Frances Willard, and Dr. Benjamin Ward Richardson tells us that but for "this conserving fact the race would deteriorate to the point of failure."

A bright old woman, after viewing a brewery, distillery and tobacco factory, said, "Ain't I thankful that the women folks hain't got all that stuff to chew and smoke and swallow down."

Frances Willard further says, "woman has come into the college and elevated it, into literature and hallowed it, into the business world and ennobled it. She will come into government and purify it, into politics and cleanse its Stygian pool, for woman will make home like every place she enters and she will enter every place on this round earth. Any custom, or traffic, or party on which a woman cannot look with favor is irrevocably doomed. Its welcome of her presence and her power is to be the final test of its fitness to survive. The growing individuality, independence and prestige of woman steadily requires from man a higher character and purer habits of life. I have no fears for the women of America; they will go forward."

With the foregoing for a text I will say that most women are fortunate in belonging to the less tainted half of the race, but do not deserve any credit for it. The ones that do not use tobacco and whisky cannot, and the ones that can, do; it all depends on the capacity. Woman as well as man is what she has been made by her environment. She is the inevitable product of the past. Some philanthropists have come to believe it possible to improve humanity by better environment and by so educating men and women that they will know that they have no right to the relation that may cause them to become parents unless the proper environment is theirs. They must think of all the responsibilities accruing from this relation and know whether they are willing and ready to take these responsibilities upon themselves.

To the love relation lovers have a right, but not the propagative relation, unless they desire to become parents. As to "the race deteriorating to the point of failure but for the conserving fact that women are less tainted than men" stands to reason, and it is to be hoped it is true, for the great majority are less tainted in body and mind, purer physically and mentally.

In spite of all that has been done by man to degrade her, evolution has given to the world some pure-minded and fairly good specimens of womanhood physically, and as woman evolves so will man. They will rise or fall together, one cannot climb far without the other. Their destinies are irrevocably linked together.

But the women of America and the whole world will go forward and man will go forward with them. A few women have come to know something of their power in the world; have come to realize partly at least some of the responsibility resting upon them as mothers. They can no longer be ruled by man. They know the greater responsibility is theirs and unless the requisite environment is sure, will refuse to become mothers. A few women are capable of making for themselves a living and homes after their own ideal. When this can be done extensively it will be well, for woman must be economically independent before she can be free in the fullest sense. As to "woman coming into government and politics," that will be done by governing herself and her own affairs.

"And woman will make home like every place she enters and she will enter every place on this round earth. Any custom, or traffic, or party, on which a woman can not look with favor is irrevocably doomed. Its welcome of her presence and her power is to be the final test of its fitness to survive." That means that the brothel, the brewery, the saloon, the tobacco factory, political trickery, the office-seeker, interest on money, rent, the government of man by man and the church—all will become obsolete when enough of a steadily increasing number of evolved men and women come upon the stage of action.

"The individuality, independence and prestige of woman steadily requires from man a higher standard of character and purer habits of life." When we have—and we will have—this much-desired condition of affairs, which will be for the good and happiness of both man and woman, then heaven will begin on earth.

But in the meantime, Oh! woman, behold your work. Not one woman can afford to be idle. Things are in the present deplorable condition because of man's rule over woman. If they are ever made better it will be by the help of woman, working side by side with man, a recognized, yea a proudly, gladly recognized equal. S. C. CAMPBELL.

ONE WOMAN'S VIEW.

The sex question is relatively of such infinitesimal consequence to the father-sex when compared to its tremendous importance to the mother-sex, and this fact is made so painfully apparent by a majority of the former when writing upon it that I am fain to wish they might be induced to forego that pastime and keep from that matter their profane and polluting touch.

Please notice, I said "majority"—for there are rare and noble exceptions. I can not now recall that Lucifer's editor has ever made me feel by his own writings that he polluted the subject. And I recollect, too, somewhat to my confusion, that the first time I ever read that the ability to perfectly prevent conception was the key to woman's freedom, it was from a woman's writing—a woman, too, who was a wife and mother—which is to me incomprehensible.

The above remedy for woman's slavery involves this: The organs of conception are raised to the highest, happiest pitch of anticipation. Eager, throbbing, alive with intensest yearning, they quiver for the satisfaction of their desire for fruition, for of cruelty. Can any one not hopelessly blind imagine that repeated outrages like this on such important members and functions of the body will go unavenged? Is it not supposable, even inevitable, that they will react on the nervous system and wreck the health of the woman who thus denies and insults the rights of this portion of herself? It is bad, indeed, that any woman should be childless, but it is infinitely worse that any woman should allow the cup of life and joy to be brought to the very lips of her thirsty motherhood and then withdrawn or devitalized. It is a shame and a horror inexpressible.

The settlement of the sex question belongs to women and I have no fears but what they will settle it in a way not detrimental to any one when they are economically free. If men of unquestioned ability as writers, like R. B. Kerr, would work to free us and themselves from industrial slavery, and cease meddling with the sex question, they would earn most hearty thanks from one, at least.

Denver Colo., July 12, 1901. CELIA B. WHITEHEAD.

HOW TO KEEP YOUNG.

Love is considered by most people a plaything to be enjoyed by the young only, but this is a false notion, because no young lovers could be more in love with each other than my lover and I at our advanced age (fifty and over). Love is not confined to young people. Love keeps lovers of any age young. Men and women should cultivate and worship love as a means of warding off old age. Love is the best stimulant for keeping up our interest in life and for keeping us young.

I have always appreciated the society of men but in my youngest days I was never fond enough of one man to give up my liberty to him. Marriage always seemed to me the loss of my liberty and too often the death of love, for I have noticed that generally love ceased after marriage, or after indulgence in marital relations. I have often heard the phrase, "Love kills compulsion." But I always thought the subject and predicate were interchangeable, that is, that "Compulsion kills love."

Perhaps you would like to know how often I have changed my lover. Some of them remained faithful to me for two, three, four, and seven years, others a shorter period. They left me when they realized that I could not be tempted into marriage nor into the orthodox way of loving. I could never understand how a woman could love several men at the same time, because all my time is taken up with my own work and with one lover. Neither could I understand the woman who pins her affection to one man, and when he ceases to love her, she withdraws from society and leads a lonely life.

My present lover is a little older than I. Some of them have been much younger than I. My rooms are our home. My lover does not sleep in my apartments, but he has the key to them. . . . We think that it is wiser not to live together for the present, because the public is so prejudiced against new ideas in love lines. . . . We both want to express in our personal appearance the superiority of our love-life over the orthodox method of loving. We both feel very young, but we are not quite satisfied with our looks, we would like to be still younger looking. . . .

May the God of Love visit all lonely maidens, deserted mothers and wives, and fill them with hope and strength to begin a new love-life on lines that will prevent the disappointment of their past love-life.—An American Young Old Maid, in Health Without Drugs, London, Eng.

Commenting on the invocation of this American Young Old Maid the editor of "Health Without Drugs," Sophie Leppel, says:

"This seems to me the noblest prayer ever uttered. I ask my readers, Is it not a more human, a more divine prayer, a more sympathetic prayer than any you have ever heard before? Bear witness to these words, O thou tragic and uncounted host of broken hearts, blighted hopes and desolated lives! The pity of these tragedies is that, generally, we can fix no responsibility for them on any human instrument."

Sophie Leppel has achieved world-wide fame as a teacher of hygiene. Her paper is published quarterly and is well worth the price, which, as well as I remember, is only fifty cents per year. M. H.

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THE RIGHT TO BE BORN WELL.

(Continued from No. 1016.)

In the paragraphs quoted from the paper read before the Kansas City "Mothers' Meeting," by one of its members, the word "passion" occurs in a way that would naturally leave the impression that the writer regards passion as something to be avoided, something opposed to "purity." Quoting again her exact words:

"Will we lay the foundation in sexual passion? Will we build the superstructure of selfishness, antagonism and hate? . . . It is right here we must make our first impressions; right here we may stamp purity or passion. . . . If the keynote is passion, what must we naturally expect?"

Thus it would seem that the author of the paper, "At What Age Shall We Teach Our Children the Sacred Uses of Sex?" would place sexual passion in the same category with "selfishness, antagonism and hate."

Knowing the writer of these words personally, I have good reason to think she does not regard sex passion as a bad thing in itself, any more than she would think the appetite for food a bad thing in itself considered. All physiologists, all hygienists, will agree that "hunger," a keen "appetite," is the first and most important condition or preparation for the proper and healthful digestion and assimilation of food, and therefore for the prolongation of life.

Precisely analogous to hunger for food is the hunger, the appetite, commonly called sexual passion. The first and perhaps the chief object, purpose or use, of the sex appetite is reproduction of the race, race-preservation, just as the first, the principal purpose or use of the appetite for food is the perpetuation of the life of the individual person or animal.

Thus it is seen that sexual passion is not in itself a bad thing; not an instinct, impulse or force to be fought against, overcome, conquered or weeded out, but rather to be cherished as one of our most necessary endowments, most valued possessions.

In order, however, that sex-passion should be preserved, maintained, in the integrity of its power and usefulness, it must be kept under the control of reason, just as the appetite for food should be kept under the control of reason. Excessive or untimely indulgence of either form of appetite is sure to be followed by weakness of the organs most nearly concerned, and through sympathy and interdependence other parts of the organism, animal and mental, must suffer.

Ella Wheeler Wilcox, author of "Poems of Passion" and one of the most popular writers of our time, is responsible for the following strongly worded vindication of sex-passion:

"I have heard more than one mother of several children make the awful confession that she had not the slightest understanding of love or passion as she heard those emotions described in books or by poets. She was fond of her husband, one wife said, but considered her maternal offices as a duty only, and that she believed such feelings were common to mothers.

"I trust she was mistaken. Children conceived and born under such conditions are, to my thinking, the illegitimate offsprings of Earth. No law of man—no words pronounced by church or court—can make such children legitimate or well born.

"There must be, at least on the mother's part, a strong love and an abiding affection, and a complete abandon of her heart and mind upon the altar of love to render motherhood a sacred and successful office.

"All the great souls of Earth were conceived and born of such a passion. The reason there are so few great souls is that there are so few great passions.

"Motherhood ought to be, but rarely is, proof of the perfect mating of two souls."

That is to say, in mating for motherhood, woman, the race-builder, should see to it that she does not join creative forces with a man she does not love with her whole heart and soul; love as her soul mate as well as her body mate—her physical body or simply animal mate.

I think Mrs. Wilcox eminently in the right when saying that "a strong love, an abiding affection" [soul love] is more necessary on the part of the mother than it is on the part of the father, when uniting for reproduction of the race, and for reasons that need not be elaborated here; hence the cruelty, the criminality of laws and their administrators that will not permit woman always to choose the man for whom her soul yearns, when desiring the union that may result in motherhood.

Conventional woman, as she undoubtedly is, Mrs. Wilcox deserves the lasting gratitude of all sex reformers for such brave utterances as those just quoted, and she can be forgiven for such lapses as that recently printed in the Chicago American when she seems to inculcate obedience to "law and church" in this sentence:

"Many a fallen woman can trace her inheritance to a father who believed he had the right to enjoy the 'privileges of his sex' irrespective of law and church."

That is to say, if a woman disregards civil and canon law and gives birth to a child in freedom, she is a "fallen woman," and can "trace her inheritance," her fall, to a father who also ignored civil and canon law in his sex relations. Such a man may have been the slave of sex-passion and he may not. He may have been one of the self-controlled men described in the opening quotations of this essay:

"It demands something God-like in him who has cast off the common motives of humanity and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may be in good earnest, doctrine, society, *law*, to himself; that a simple purpose may be to him strong as iron necessity to others."—Emerson.

If the daughter of such a man really "fell," when she became a law unto herself, a free mother, it was because she accepted the verdict of conventional society and was not strong enough to defy the Grundies, male and female. Otherwise she would have had reason to rejoice and be proud of her act, as having practicalized the advice of the Sage of Concord, when, in another place, he says:

"*Be true to your own act* and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. It was high counsel I once heard given to a young person: 'Always do what you are afraid to do.'"

Of course, this precept, "Always do what you are afraid to do," should, like all other ethical maxims, be interpreted rationally, not literally. To put one's hand into boiling oil, simply because the instinct of self-preservation says "Don't," would be foolish, would be suicidal; whereas to violate an irrational law founded on ignorance or superstition, thereby breaking one of the chains of bondage—"bondage to fear"—would be an act of wisdom.

One of the hopeful signs of the times is the frequency with which we hear and read protests against the enslavement of womanhood and motherhood, and also manhood and fatherhood, by statute laws and priest-made customs. I have already quoted in this essay a paragraph or two from Prof. Edgar L. Larkin, Director of Mt. Lowe Observatory, Echo Mountain, Calif., and now again am glad to avail myself of the aid of his powerful

pen. In the August, '04, number of Suggestion, Chicago, Prof. Larkin has an article entitled "Human Auras and Psychic Possibilities," the concluding paragraphs of which read as follow:

SEXOLOGY.

"Greater, however, than psychic education will be the entirely new science—psychic sexology. History has not recorded more horrible laws relating to union of sexes than those now on the statute books of "civilized" nations. Vast hierarchies, literary Juggernauts, crush love, hope, happiness, life out of mismated couples. Men and women are forced to live together after they find that their auras are as unlike in rates as A and G wires of a piano. In many cases this frightful discovery is made within a day or week after the fatal marriage. Gloom, dismay and discomfiture settle like a pall, and two lives are ruined. The world is being filled with unharmonious children that ought never to have been born; and wonder is expressed that crime is on the most rapid increase. A man and woman are pronounced husband and wife. Then this sentence is added: 'What God has joined, let no man part.' The repeating of these words is a 'great psychological crime' if their auras are inharmonic.

"Psychic schools should be substituted everywhere and state universities for the education of trained psychic teachers and examiners should be erected in every State in the Union. What horrors are awakened in the minds of a bride and groom when they find that they are not mated! What worlds of suffering would be avoided if a reader of auras could inform them of their inharmonic natures before marriage, not after! What centuries of nameless crime has been heaped upon the generations of inharmonic children! They are criminally brought into the world and must pass lives of suffering with perverted minds and nervous systems. With psychic marriage laws the hideous divorce courts would close, and weeping children would no longer be led from their doors. Everything is coming the psychic way, and a movement of vast import has set in; men are studying that almost unknown entity, the human mind. In a few years we will treat ourselves as well as we now do potatoes, cows and horses. At present the people are in a hopeless tangle; unhappiness, sorrow and trouble fill the minds of multitudes of the married, while love, mercy and pity are strangers to millions of suffering children."

From these paragraphs it is seen that Prof. Larkin expects much from the reading of "Auras"—atmospheres given off from each individual person—by experts. That great advances have been made within the past few years in what is called Psychic Science I feel quite sure, and why psychology may not become very useful as an aid to settling the ever "previous question," that of the right adjustment of sex relations, to the end that children may be born well if born at all, and that parents may live happily in the conjugal relation, is a very practical question for us to ask.

While thanking Prof. Larkin most sincerely for his manly protests against the "hierarchies" and "literary [legal?] Juggernauts that crush love, hope, happiness, life, out of mismated couples," I must nevertheless enter a mild "demurrer" against the State Socialistic features of his educational scheme. Warned by past experience I think the less we have of state regulation of education and of the intimate personal relations of women and men, the better.

(To be continued.)

THE GIRK BACKED OUT.

(Princeton Tribune.)

Up at Washington the other day James Barton of Monroe City and Artie Nicely of Petersburg, the former under 20 years of age and the latter under 18, through a friend succeeded in getting a license to get married. They sought the services of a minister and the services had proceeded to the point where the reverend gentleman had asked the couple to join hands. At this point the prospective bride put in a question: "Say, if I get married and don't like it, I can quit if I want to, can't I?" The good minister was thunderstruck, but informed her that such was not the case; that she was taking the obligation for life. The girl then turned to the expectant and embarrassed groom-to-be and remarked: "It's all off, Kid; I ain't going to do it." And the couple left the parsonage. We understand the girl was one of the late high school graduating class of Petersburg, but it is very evident that common sense was not included in her high school studies, or if it was she must have graded rather low.

That girl lack common sense? Why, if every girl had as much sense as Artie Nicely we wouldn't have to wait long for the millennium. Then sense would be "common" in fact as well as in name. I say the girl is a credit to her sex, and not only to her sex, but to the human race.

We wouldn't say that a man lacked common sense who refused to make a life contract for an uncertain business proposition. But for a woman entering into a relation far more hazardous and uncertain than any business venture to refuse to make a life contract, that is preposterous! Cruelty, her?

I disagree, decidedly disagree, with this country editor. I believe the girl showed wisdom. She knew that she was taking a step in the dark. She knew that her mate might not prove congenial; that they might not be adopted to each other physically, mentally, or morally. Realizing that marriage would bring her into much closer relations with her friend she wished to leave an avenue of escape in case more intimate acquaintance revealed unforeseen incongruities.

Perhaps she thought that love might change, that the one now to her so dear might become an object of indifference, of aversion, or even of detestation. Perhaps she thought she could longer retain his love if he knew his wife would leave him if he were cruel.

She may have been afraid her husband would become a rake or a drunkard. She may have seen in imagination the nights when, as the husband's unsteady tread sounds on the threshold, the children hide and the mother shrinks back, fearing a drunkard's brutality. Yes, if she had been observant she may have seen many such cases among her neighbors.

At any rate, she realized the uncertainty of the future and wished to protect herself. If anything unpleasant should happen she wanted to be able to escape from it without injuring her self-respect or honor. So I take off my hat to Artie Nicely, the girl who had the courage to say, "It's all off, Kid; I ain't going to do it."

Of course the minister was "thunderstruck." Why not? Woman has been a slave so long that for one of her sex to assert her independence is surely disconcerting. So long has woman been indoctrinated with the idea of submission to the church and its decrees that for her to rebel must have seemed like a sudden change from the natural order of the universe.

This clergyman evidently believed in indissoluble marriage. But whence comes this idea? Hardly from the Bible directly. The marriage laws of the Old Testament were not strict. Polygamy was permitted and, "When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes because he hath found some uncleanness in her, then let him write her a bill of divorcement and give it in her hand and send her out of his house." Deut. XXIV, 1. Jesus and Paul rather despised marriage, and it was left to the medieval church to proclaim marriage a sacrament—an indissoluble union. When the cancerous growth of superstition had so developed in the human mind that from the moment the church baptized the new born babe 'till she administered last unction to the withered and dying man scarcely a moment of the individual's life was passed outside of priestly control, then was it possible for the church to enforce the decree that whom God, through his official representatives, had joined, let no man put asunder.

This relic of ecclesiastical control still lingers with us. Still we hear it proclaimed that marriage is a sacrament. But this will not be permanent. Although the Christian is always reserving a field of knowledge which he fences around with anathemas and says to the investigator, "Thus far and no farther," yet the scientific mind is not awed. Science claims the universe for investigation. She will admit no limits, no forbidden spots to careful, honest investigation. So, in spite of the threats of the church, science has investigated marriage—its origin and its history. Let us see the result:

The researches of Westermarck and others show that marriage owes its origin to natural selection. For the preservation of the child it was necessary that the parents should live together and nourish and protect their offspring during the period of infancy. Those animals which thus married had their progeny preserved, while those that did not, soon became extinct, as their children did not survive. Thus the habit became an instinct and was transmitted by heredity. This occurred far, far back in the life history of the earth. Our ape ancestors were monogamous, and probably lived the ideal Christian life.

Such was the origin of marriage; not in the decree of a god, but in the action of nature, working blindly for her own preservation. An inviolable marriage was necessary then, but I say it is not so now. Conditions have changed. We have risen above the brute stage. Love has developed in the human heart, so that if couples separate they would not leave their offspring to perish. The human father and mother will sacrifice and work for their children even when children are ungrateful. Even in cases where there is enough of the brute nature left to cause humans to abandon their babes there are always those possessing sympathy sufficient to provide the unfortunates with homes. So I say that indissoluble marriage is no longer necessary for the preservation of the human race.

But just here Mr. Christian Moralist steps forward and says: "Wait! If you permit couples to separate, you destroy the sanctity of the home!" What is the "sanctity of the home"? Will anyone who makes use of the term please define it? Is it anything tangible? Or is it one of those stock phrases which serve only to befuddle and cloud the intellect and so prevent clear thinking? Is the home where love has gone out sacred? Can sanctity exist in the same house with vice, hatred, and malice? Will children born of unhappy unions have any sacred qualities? No; it is impossible! Only those homes are sacred where exist love, sympathy, happiness, and such homes will never be broken up.

Again: Suppose children should sometimes be cast out into the world at a youthful age. I contend it is often a good thing for them. They probably escape from homes filled with rancor and deceit; thus may they be able to escape moral contamination. To strike out into the world makes one independent, and we need independent men and women. We suffer from the stagnation of those who follow slavishly in the footsteps of their parents. Let the children go out into the world that they may get new ideas.

So I conclude that making marriage a contract dissoluble at the will of the parties concerned will result in increase of happiness and welfare for the human race.

JOHN E. BOULTENHOUSE, Press Writer No. 668.
500 Fulton St., Chicago.

ANSWERS TO QUESTIONS.

W. W. Miller, 159 Spring street, New Haven, Conn.: (1) I sincerely hope the paper will be continued. (2) Right in its present place of publication, or, if it would suit its editors and publishers better to remove their plant to some sunny climate, such as southern California, then my best wishes would go with them. (3) Whatever its publishers choose to give it; personally I prefer its present name. (4) Personally would rather have fifty-two numbers for $2 than twenty-six numbers for $1. Do not consider $2 too much; consider $1 too small; would not consider $3 excessive and would really rather pay $5 than see it suspended. My means would place a limit at five dollars. (5) Would prefer it weekly; fortnightly rather than monthly, but would gladly accept it monthly if I could not get it oftener. Will be responsible for one yearly subscription, and will circulate my copies among acquaintances that the paper may speak for itself, and may volunteer to pay for an occasional trial trip for some old man or woman who might like to read it regularly but could not afford it.

Cecile C., Tenn.: "I enclose one dollar to help you with your paper. Though I do not propose to answer all the questions you put to your readers, would say that Mr. C. [now deceased] always objected to the name Lucifer, saying it was no use to carry a chip on your shoulder as a target to be shot at. Also that although discussion on most subjects is necessary the sex question would naturally settle itself without so much controversy, for you cannot hasten the march of progress. I wish you all success in your undertaking, in whatever way you may carry it on, but will ask you to discontinue sending me the paper. My main reason is that it is a publication I must keep out of sight, as my husband did, and read on the sly. Our surroundings and circle of friends are too conservative for us to do otherwise."

L. J. L., Box 322, Columbus, O., July 27, '04.: "For one I am not in favor of change of name. The public will gradually, if slowly, get accustomed to the name and it is sufficient if you print the sub-name with it, which is explanatory. A fortnightly is frequent enough publication and $1 a year would be within the reach of all. *Drop the discussion of every other issue than sex.* Lucifer has always stood for sex and should stand for sex alone. It is the only American publication that does. Let Anarchist, Socialist and other publications—and their name is legion—take care of those issues and leave Lucifer—the beautiful Morning Star of human progress, to shine alone in its glory.

"If you can confine contributors to such magnificent reasoners as Dora Forster and R. B. Kerr there would not be a word in the entire journal that the average reader would overlook. The articles which these two brainy sexologists have recently written—"Must Economic Freedom Precede Sex Freedom," by R. B. Kerr, in No. 1017, and "Sex Radicalism—Who Are Our Teachers?" by Dora Forster, in No. 1018, are simply unanswerable.

"As for Free Love, you need not curtail the discussion one iota, but a little tact would not be out of place; and for the sake of the 'heathen' whom you might wish to convert, the use of the term 'Free Love' might be dispensed with without weakening your position or your argument one bit.

"Just as soon as I can get down to a good working condition I will make special efforts for Lucifer. Will then have you send me several hundred circulars which I will enclose in every letter I send out. I will try in every way possible to get you subscribers and 'ads,' for we cannot afford to let Lucifer go under. I would suggest that every friend of the Light Bearer pay for the printing of several hundred circulars each, and enclose one of the circulars in every letter they send out; or have an 'ad' of Lucifer printed at the head, or in the back, of their letter paper."

[It might be inferred from the apparent earnestness of L. J. L. that he is a *new convert* to the doctrines of Sex-Radicalism, but such is not the fact. For many years he has been a zealous worker for freedom of motherhood and for the right of the child to be born well, and has been the means of introducing Lucifer and its literature into hundreds if not thousands of homes. The suggestion that our subscribers send out Lucifer's circulars in their letters is, as I think, very commendable. We have some thousands of these advertising leaflets suitable for that purpose, which we can send to all who may care to use them. Several of our earnest workers are now using them in the manner suggested by Bro. L. J. L.—M. H.]

ANOTHER MAN'S VIEW.

Celia B. Whitehead recently said in these columns: "The settlement of the sex question belongs to women. . . . If men of unquestioned ability as writers, like R. B. Kerr, would work to free us and themselves from industrial slavery and cease meddling with the sex question they would earn most hearty thanks from one at least."

The good lady perhaps does not know that Comrade Kerr is one of the ablest and most industrious writers on industrial emancipation to be found on the western continent. He is working on precisely the same lines as is Mrs. Whitehead, so far at least as economics is concerned.

But the criticism offered by this Colorado Socialist writer on contraceptic methods is, to say the least, not scientific, and I would imagine that she had taken her cue from Anthony Comstock, or some other member of the so-called "vice society."

Sex hunger is a fact. With most human beings as with most animals it is the intensest of all appetites. I would infer from Mrs. Whitehead's criticism that she considered essential the propagative relation for the satisfying of sex hunger. In holding this position I think she is very much in error, and the situation she so cleverly describes, where "desire for conception is raised to the highest, happiest pitch of anticipation—only to be cheated," is not worse—in fact, is not so bad as is continual, *unsatisfied* sex hunger. As Comrade Kerr has shown, sex hunger slays its thousands. It is responsible for scores of deaths where the sufferers of both sexes have contracted all manner of diseases because they have violated natural law.

On the other hand, excessive child-bearing is responsible for more deaths than even abortion.

Mrs. Whitehead's criticism of contraception has been answered by almost every medical writer on this subject, and I believe the society of the future will not only encourage contraception but will adopt every reasonable expedient to lessen the death-rate caused from sex-hunger as well as abortion. We have not the wisdom at present to take any public notice of these great sources of human misery and premature decay. Our children, let us hope, will be saner.

HENRY E. ALLEN.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VIII., NO. 18.

Two more installments of the essay "The Right to Be Born Well," will probably complete the series. It will then be put into pamphlet form, provided there seems a sufficient demand for such pamphlet. The price will probably be 20 cents per single copy, or six copies for one dollar.

JAMES F. MORTON, JR.

Elsewhere in this issue will be found a "Notice" from James F. Morton, Jr., in reference to his proposed lecture tour through the eastern and middle states. Having heard Bro. Morton address several meetings in Chicago I can with a very good conscience recommend him as a courageous, clear, logical and very entertaining speaker, and feel quite sure that our friends everywhere will do well to arrange a series of lectures for him wherever possible.

While it is doubtless true, as asserted by many observers, that a collegiate education spoils a man for the practical affairs of life; while it is true that Horace Greeley prayed earnestly to be "delivered from college graduates" I feel sure that Bro. Morton is an honorable exception to the rule, and that he is a living proof that not all of Old Harvard's graduates are failures when life's serious battles are to be fought. His editorial management of the Demonstrator, Home, Washington, is proof that the opinion of Old Horace is not always infallible. Write to Bro. Morton at once, at his paternal home, Andover, N. H.

THE OUTLOOK.

The political parties have all had their national conventions, have adopted their platforms and definitely outlined their plans of campaign; all except, perhaps, the Democrats; for until the presidential nominee has published his letter of acceptance there is always some doubt as to how much or how little the platform upon which he was nominated represents his own personal views, and the principles by which he will be governed in case of his election.

The telegram, however, sent by Parker to the St. Louis convention in regard to his attitude on the money question, and accepted by that convention as satisfactory, leaves no room for doubt as to where the party, as a party, stands upon what must be considered as incomparably the most important of all issues now before the people of this country,—the financial.

This telegram and the acceptance thereof as satisfactory by the convention, verifies once more the saying that has all the force of an accepted axiom or proverb, namely, that ever since the formation of the Republican party, or at least ever since the opening of the great civil war, the Democratic party may be depended upon to "camp upon the trail" of the Republican, *just eight years behind*—adopting the policies of its predecessor.

The chief difference now between the Republican and Democratic parties is in the matter of honesty or candor, and in this regard the advantage is tremendously on the side of the Republicans.

As Roosevelt says in his letter of acceptance there is "no room for dodging," no excuse for dodging the issue. The Republican party openly and frankly champions the narrowest basis of currency—the gold standard, the money of plutocracy as against the money of democracy or the common people, while in their platform the Democrats dodge the issue, refuse to take an open manly stand for or against slavery of the masses to the classes—for, as Garfield, in his younger and better days, very truthfully said,

"Whosoever controls the currency of a country controls the liberties of that country."

The banking laws inaugurated by the Republican party, supplemented by the narrowing down of the basis of circulation to the single gold standard, simply chains the masses of producers to the triumphant chariot wheels of the owners of gold, and of gold mines.

With the surrender of the Democratic party to the owners of gold we may with almost absolute certainty expect these, among other results of such surrender:

First *the perpetuity of the national debt*. Under the reign of the gold lords the burden of debt will never be made less, but, judging the future by the past, this burden will be increased, as the years roll by.

Second. The gulf between the idle rich and the industrious poor will be widened and deepened until there will be practically only two well defined classes in this country, the one owning all the resources of nature, the land, the mines, the forests; also, the means of production and distribution, the tools, the ships, the railways, the warehouses, the factories, the elevators, etc., etc., the other class owning nothing but their ability to labor, their power to sell their services to the owners of the earth and its opportunities—which condition, as any one can see, means a system of slavery incomparably worse than that of chattelhood, for under chattelhood it was for the interest of the slave owner to care for his chattel in sickness, in case of accident, and in old age.

Never before, perhaps in the world's history, has there been such a widespread combine of the plutocratic classes as at this present moment. This combine, having captured the two leading political parties, the legislatures, the courts and the executives, no longer consider prudence and strategy necessary, and hence the gold lords of Colorado, the greatest gold producing state, the "packing house" trust of the leading cities, and if I mistake not, the coal barons of Pennsylvania, all declare, openly declare their intention to destroy the labor unions, thus compelling each applicant for work to *underbid* his fellow worker else lose his chance to sell his labor, his only means of securing a livelihood for himself and family.

Altogether the outlook is by no means encouraging for the lover of peace, of justice and of human solidarity. And yet some of us are so thoroughly imbued with the optimistic spirit that we do not despair. Notwithstanding the gloomy outlook politically and industrially, there is a silver lining to the cloud, and we all know that to the observer on the highest mountain tops there is always plenty of sunshine.

M. HARMAN.

SEX RADICALISM.

II. WHAT MUST WE LEARN IN HEALTH SCIENCE?

It is no wonder that the theological power which has for ages ruled the world, and which long ago described "the knowledge of good and evil" as the origin of all harm to mankind, should have set up ignorance as a virtue. But even the church has been obliged to pay some court to advancing science; even an archbishop has been known to express a belief in evolution.

In one department of life, however, knowledge is still looked upon as wicked, and special praise is accorded to the girl or woman who is quite ignorant of sex, her state of mind being described by the term "innocent." It was no theological Pope who laid down the rule that "The proper study of mankind is man," and but few have realized the truth of it.

Nevertheless in enterprising America a demand arose about

a generation ago, backed of course by the all-powerful femina Americana, for some knowledge on the tabooed subject; which has then and since produced a crop of books which actually made some knowledge of the physiology of sex accessible to the laity. But it was thought necessary to preserve the theological dogma intact that sex is an invention of the devil, only to be hallowed by the blessing of a priest pronounced over a couple who are to utilize sex powers only for the purpose of propagation. Any inconvenient facts, such as the number per cent or per thousand of married people who are able and willing thus to use sex faculties only for generation, were kept in the background; nor could the authors of these books at all tolerate the idea that any right-minded person could possibly feel sex activities of mind or body before a good income had been secured on which to marry.

The goody nonsense of perhaps the best of these popular books, Dr. Nichols' "Esoteric Anthropology," makes it almost useless for our purpose. These writers try to play on human fears exactly as quacks do, and seem to fancy that fear can make people moral. Dr. Alice Stockham's books are more modern, but they do not touch the question of celibacy. We need books that will fearlessly give us all the facts as accurately and fully as possible, and answer such questions as the following: What percentage of children develope sexual feelings and activities, (1) before the age of seven? and (2) between the ages of seven and fourteen? and what is the mental calibre of such children? and how should such activities be regarded? What substitutes, whether physical or emotional, for the natural exercise of the sexual faculties are resorted to by the majority of celibate men and women? and these facts should be easily obtainable, seeing that the Puritan sex system has forced nearly all of us, during most of our youth, to find forms of sex expression other than the most natural forms.

What proportion of men find the service of hired prostitutes satisfying? What proportion of celibate women suffer in health obviously as a result of the virgin state (apart from the strain on the nerves due to celibacy) so as to be disabled from professional work at least one day in the month? What crises in nerves are noticeable in human beings, and what is their relation to sex life? What proportion of married couples are sexually mated? How many women remain passionally unawakened after marriage? and what are the causes of this? and what its effect on health? What is known as to the frequency of sexual needs? In conversations which took place in the frank-spoken west, among groups of married men in two different places, quite a number of them replied to the question "How often?" by the answer "Every night;" one said "several times every night," and one said "once a month." We need to know the effect on happiness of "every night" persons being united in monogamic marriage to "once-a-month" persons.

I have no wish to dogmatize, but I believe the answers to some of the questions I have indicated would be in accord with the following opinions and suggestions of probabilities, which are based on discussions with various conscientious men and women, mostly people of special study and observation.

Persons who are vigorous both mentally and physically develop sex feeling in more or less degree very early in life, perhaps usually not later than the age of seven. The full connection between mental and physical sex feeling is not developed till many years later, though both may be active.

Sexual play is natural to children, and when arising naturally, and not stimulated by bad nurses very early, is usually not injurious, especially when there is plenty of healthy social play. The excess of it in highly nervous children is a symptom not a cause of nervousness. It is quite unscientific to call the excitement of the sex nerves, "solitary vice"; and it is mere cruelty to tell any child or adult that this habit is low and wicked; such teaching always defeats its own purpose. The child should be given enough knowledge to show him that the habit may become selfish, and, especially in the case of boys, exhausting, and to encourage him in moderation. The practice is continued into adult life as a means of relief to the starved sex nerves of celibates,—natural sexing being denied to them by our Puritan social laws. All these sexual phenomena are observable in domesticated animals of nervous nature, and do not appear to increase their nervousness, though they might if animals were infected with our ideas of "sin."

There are various emotional outlets for sex feeling, and when congenial social conditions are present, these may prove fairly satisfactory. Religious enthusiasm is one, especially among women, though it may sometimes excite rather than occupy and soothe the nerves. Perpetual falling in love, common to highly susceptible men in youth, perhaps has the same effect. Romantic affection of the youth of both sexes for persons of their own sex is common.

The institution of prostitution can only be regarded as a mere substitute for the mutuality of true sexing. Sensitive and refined men despise it even when no social degradation is involved for them.

Little information seems obtainable on the periods of greatest nervous power and excitement in human life. The age of twenty-eight seems the most active time of nerves, both in men and women, and there are traces of other nervous epochs, later, and in quite old men of forcible character. At these crises, such trying conditions as sex isolation and false mating should especially be avoided, yet no guidance is given in our popular hand-books of health as to this. The amount of nervous susceptibility arising in women in middle life previous to the climacteric, and usually between the ages of forty-five and fifty, is so great that it seems usually to give immunity from nervous crises subsequently in women; though it does not necessarily impair the normal sexual feelings after middle life, as some imagine, nor need it diminish attractiveness in later life, at least among refined and cultured people, as may be observed in women who have suffered neither from prolonged celibacy nor from slavery in marriage.

It is hard to estimate the extent and the result of the ignorance of sex among women. A woman brought up in the unknowingness which the Puritans call virtue has the greatest difficulty, even when the facts are intellectually presented to her, in realizing that society has actually deceived her on such a vital point, and made use of her own best social feelings of reverence and altruism to deceive her. The "conspiracy of silence," when the celibate woman first understands that she has been the victim of it, seems nothing less than diabolically cruel.

Many married women know nothing of the sex problem, and ignore it; but even when they have missed the best joys of mating, as many do, nature, less cruel than society, often satisfies them with the joys of maternity, and the satisfied do not complain nor sympathize with complaint.

I hope that my fellow students of the facts of sex may be able to throw some light on the points I have raised. On all these questions we have to obtain knowledge, to show the working of our Puritan sex system in its results to the physical health of the individual.

Another day I hope to write on sex as a social force.

DORA FORSTER.

ONE MAN'S VIEW.

As a man that knows a little about the sex question, and its importance to both men and women, I beg to differ from Celia B. Whitehead, as she seems to ignore, to entirely lose sight of, the most important part of sex. See "One Woman's View" in Lucifer, No. 1018.

I will preface what little I shall say on the sex question by the general statement that "*The purpose of all life is Pleasing Sensation.*" That is the main purpose of life; all other objects in life are subservient to that main purpose; and without that, life could never have been developed in its organic form, and would cease to exist except in an undeveloped primitive state. As pleasing sensation produces, continues and reproduces or perpetuates all organic life.

Sex has a twofold purpose: the one very important, imperative purpose—pleasing sensation; the other remote, important only as applied to the race, not as to the individual—procreation. The first, the important, is always desired, required, needed by the properly, normally developed individual of every species. The higher the development of the individual or the species the more imperative the demand, and to unduly restrain or control this desire is to cripple the organism, to prevent its proper growth and development, to partially kill or destroy the individual. The other —procreation—is but little desired, and very seldom until long after maturity or until middle age, and then usually as a result of mental action, a desire of the mind, and not from any feeling prompted by any need of the body or its organs, any real need of the individual.

The sexual system may be likened to the alimentary system,

where we eat to satisfy our hunger, for the pleasing sensation of eating, and alimentation results, yet would result equally well from the eating of raw corn or wheat, but with a great lack of pleasing sensation, so much so that life would scarcely be continued without the pleasure of eating. So we see the pleasure of eating is of more importance than nutrition. In like manner only in a much greater degree, is pleasing sensation of more importance in sex association than procreation.

Our "One Woman" is entirely mistaken when she says "The organs of conception are raised to the highest, happiest pitch of anticipation, eager, throbbing, alive with desire for fruition, for conception—and are cheated of their hopes." Such is not the case. I may truthfully say, such is never the fact. Their yearning and desire is all for *Pleasing Sensation.* They know nothing of conception, and if that yearning for pleasing sensation is fully satisfied (which I know is seldom the case with women, for reasons I will not discuss here), then the purpose has been served, nature has not been cheated, but has been gratified, satisfied and the health of the individual organism and its organs preserved.

It is the lack of gratification, the failure to get the desired and needed pleasing sensation, either with or without working up to the pitch our friend mentions, that constitutes the repeated outrages on nature that does not go unavenged. That is the foundation cause of more ill health than all other causes combined. It marks the difference between the health of the boy and girl at puberty, at the beginning of their sex needs, and that of the average man and woman, especially woman, of middle age, or after the prolonged practice of suppression, of repression has sapped the vitality of its victim.

The settlement of the sex question belongs to men and women, and if ever settled it will be settled by thinkers and investigators, by those who do not fear to walk in forbidden ways, to seek for hidden causes. It will not be settled by those abnormal deformed specimens of humanity resulting from suppression, from false education and training.

C. S. WOOD, M. D.

TEE OTHER VIEW.

The question of heredity, again in No. 1,018, is treated, almost invariably, as though the child had no ancestors save its father and mother. No doubt non-adaptability explains, often, such cases as that cited by the Editor, but every such puzzle possibly has another solution. The child is the offspring of the race no less than of its individual parents, and as the offspring of the race it may take its most salient characteristics of mind and body less from its immediate parents than from a forbear a generation or ten generations farther back in the line of evolution. Any child *may* do this; many children *do* so hark back, for better or for worse. This indisputable fact of the frequent predominance of distant over near heredity has two admonitions for us: First—We must not be disappointed to the point of discouragement if the most careful adaptation of the two parents and the best environment fail, in many instances, to produce the desired results. Second—It is at once seen that nothing could be more cruelly foolish than the suggested and sometimes attempted State control of reproduction, a control it is now proposed to carry to the limit of absurdity and outrage in Australasia, the unhappy land upon which has been emptied the entire contents of the Pandora's box of collectivistic nostrums.

We are told again that the solution of the sex problem rests with woman alone, and man should withhold his polluting touch. To make this panacea perfect, I would humbly suggest that man be completely eliminated from the processes of reproduction, for if you permit him to have any part therein he is likely to say that what is needed is the joint study of the processes which lead to the birth of boys no less than of girls, that we have found man-rule to be disastrous and are likely to find woman-rule to be no less harmful. Of course, the suggestion which I am noticing here is merely the swing of the pendulum to the other side of the arc; we have the demand for the one-sided rule of woman because we have had the one-sided rule of man; the scientific point of rest for the pendulum is midway between the two extremes, where men and women meet in equal liberty to do the work that is the task and joy of both.

It also is suggested that men confine their attention to the industrial problem, to secure comfort for men and women alike. This has long been the view of the common man and woman—man was to earn the money and woman was to look pretty and bear children. The result has been to make men the dictators of the sexual status of women, to make every boy-child a potential buyer of sexual favors, in marriage or out of it, and every girl-child a potential prostitute, the seller of sexual favors, in marriage or out of marriage. No, we shall not consent that in the new society for which we are working men only shall be wise in industrial knowledge and women only shall be wise in love and reproductive knowledge.

Those who advocate the limiting of love to reproduction and contend that prevision is harmful beyond all calculation, always ignore the cheating "of their hopes" which the limitation they advocate involves. So little do they understand the nature of men and women that they seriously argue for a condition of affairs that necessitates a million "outrages" where the procedure they denounce *may* necessitate a hundred or a thousand, and may not necessitate any. They have not yet grasped the fact that there has come about a differentiation of the amative and the reproductive functions that renders abstention except for the few children desired a life-long torture for an increasing number of women.

EDWIN C. WALKER.

FROM THE PICKET LINES.

Among the letters received from Colorado within the last few weeks is the following. The writer is one of the oldest and most faithful of all the readers and helpers of Lucifer:

Longmont, Colo., July 21, 1904.—"I have lived in Colorado nearly as long as any one; have loved the state; have taken pride in it as one of the most glorious members of the American Union, but now am compelled to admit that I am ashamed—*profoundly* ashamed of the record made by our governor, his adjutant general and their armed and hired lackeys. I think myself justified in using a much harder name than lackeys, but forbear.

"If the stand taken by the state authorities, the military, and the 'Citizens' Alliance,' is sound, and is to be sustained, then all our boasted constitutional safeguards, all the provisions in our 'Bill of Rights,' are not worth the paper they are printed on. They are absolutely worthless.

"That Sherman Bell—a second edition of the Spanish Weyler—is alive to-day proves that the union men are a thousand times more law-abiding than they have been pictured by the Peabody press of the state. Inclosed I send you three clippings from a late number of the Rocky Mountain News, summarizing the case of Adjutant General Bell, when giving to the public his excuse for his later acts.

"A few days ago I had a long talk with a brother G. A. R. comrade—a Republican, one who voted for Peabody, and yet he is as radical in his condemnation of all these outrages by the governor, the militia and Citizens' Alliance as I am. On parting he remarked that if our talk had been overheard and reported to General Bell we would both be candidates for the 'bull pen,' or for deportation. This is doubtless true, or would be if we were in Cripple Creek.

"How it has transpired that the militia, or the citizens' committe, have not as yet encountered anyone sufficiently endowed with the spirit of American freemen, when invited to leave their homes, to tell them to go to the mythical *hot* place, and then arm themselves and die in a just cause, as becomes freemen, this is something I can not quite understand.

"M H. COFFIN.

Another letter: The wife of a deported blacksmith, a man sixty-two years old, one who has been a faithful friend and patron of Lucifer for a dozen years or more, writes thus from Victor, Colo.:

"My husband and son were taken away by an armed mob, and I am left entirely alone two miles out among the hills. They were arrested at home, minding their own business, without warrant, without excuse, put into the 'bull pen' for three days and nights, with little food and nothing to sleep on but the bare floor. They had their trial at two o'clock in the night. When asked what they were arrested for they replied they did not know—neither did their judges know. When asked if they were Socialists they answered 'yes.' That was crime enough. With many others they were then taken to the Kansas line and dumped on the prairie, without food or shelter, to do for themselves as best they could. They are still exiles from home, and this explains why I cannot send money to pay up arrearages on Lucifer. Will pay up as soon as we can."

The name of the writer of this letter is not given, for obvious reasons. Our readers can have the name by writing to this office. And still another Colorado letter reads thus:

Cripple Creek, Colo., July 21st, 1904.—The Editor Lucifer, Dear Comrade: You will do me a great favor if you will kindly publish this letter in Lucifer. I am in distress. Confined to my bed by rheumatism I am practically helpless. Change of climate and complete rest for a short time are absolutely necessary. I am totally without means whereby the change or rest can be obtained. Indeed I am without means upon which to subsist unless the progress of my disease can be arrested. No comrade has ever appealed to me for assistance and failed to receive ready response. I never anticipated that I would be reduced to this extremity, but *it has* come, and I am now compelled by imperative necessity to solicit aid from the comrades. I can assure them, one and all, that whatever aid they can and will render me under these distressing and humiliating circumstances, will be profoundly appreciated by J. Allen Evans.

I have known Bro. Evans many years, personally and by correspondence. While in Louisiana a few winters ago I was hospitably entertained by him, when myself a health-seeker. Though nothing is said in this letter about the labor troubles in the Cripple Creek district, previous letters had informed me that his business, that of laundryman, had been destroyed by the conflict between the labor unions and the mine owners. For many years Bro. Evans has been active, with tongue and pen, in behalf of the disinherited classes. He is known as Press Writer 415. He has been a paying subscriber to Lucifer near twenty years. Feeling under personal obligations I have sent a small contribution to his pressing needs, and promised more soon. Believing him every way worthy of fraternal regard I ask our patrons and especially the members of the Press Writers' Association to do what they can to help Brother J. Allen Evans in his time of great need.

M. H.

NOTICE.

I should like to meet as many Lucifer readers as possible during my coming lecture tour, and will call on any living in or near Boston, New York, Philadelphia, Buffalo and Cleveland, who will let me hear from them at once. I hope to visit other cities east of Chicago, and shall be glad to hear from any who can arrange lectures along the route. While my main purpose is to conduct propaganda work along liberal and radical lines. I have also a separate list of lectures on topics of travel, art, literature, science, history and philosophy, which have already proved acceptable to numerous conservative literary and educational societies. I will accept engagements for these in small towns or elsewhere, where arrangements cannot be made for radical lectures. My present address is Andover, N. H. I desire to hear at once from all points east of Chicago, with reference either to lectures or to personal visits.

JAMES F. MORTON, JR.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

R. T., Box 81, Alderson, W. Va.: "Find enclosed a two-dollar bill for Lucifer, whose work is all right, name and all. You must send me the paper. I had a sample copy, the first for years. Later: Send me Hilda's Home, 50c, and "Vice," etc., by Walker, 15c, and list of Free Love literature, for which I enclose 65c. Is Aunt Elmina still living?"

[Yes; Elmina D. Slenker is still living, and in fairly good health; or was, some two months ago. She seems taking a needed rest. Hers has been one of the busiest of lives, and hence at her age a rest is eminently in order. Her many friends will probably hear from her again ere long. This letter of R. T. is one of several like it, recently received at this office; letters that encourage us to continue the sowing of sample copies.]

J. F. Paulson, Chicago.—To M. C. J., N. Y. City: "This is the earliest opportunity I find to answer your letter. I promise to co-operate in the fund to sustain Lucifer by sending in July ten dollars to the person named by you. Hoping for success in the matter, I am, yours for liberty."

Clara J. L. Pierce, Mass.: "The article of Mrs. Colby and your reply to it seem to me a very clear exposition of our faith—Freedom in Love and in its expression, *with self-control* instead of depending on the commands or the opinions of others to keep our lives pure and unselfish. People do not seem to be ready for freedom. More than one acquaintance have told me that if free they knew they would live as passion and self-love dictated, rather than as loving kindness to others would dictate. If this be true, then there is nothing more to be said—to that person. We can only wait, hopefully wait, for their growth into real womanhood and manhood. When freedom comes to one it comes as a *test*—the use we make of freedom shows where we stand, whether on the lower animal or the human plane."

J. W. Gott, Editor Truth Seeker, Bradford, England: "I will run your advertisement every month for twelve months, as printed on page nine of July Truth Seeker. If my readers will only try your paper I am sure they will like it. They will more easily order from English address than American. Any orders coming to hand I will at once forward to you. *You stick to your guns*, like a real fighter as you have proved yourself to be. I hope your health will improve and that we shall long have your co-operation in our fight for liberty."

[The Truth Seeker, Bradford, England, has been on our exchange list for more than a dozen years. While held as a hostage for the good behavior of Lucifer and its contributors some years ago, in the Federal prison at Fort Leavenworth, I was bravely and ably defended by Brother Gott in his journal. He went to the expense of having a cut made of my physiognomy, which cut occupied a conspicuous place in his editorial columns. Was it because "God was on my side" (*Gott* is German for "God," as all our readers know) that I was well treated while in prison and came out in better health than when I went in? Of course I shall be glad to keep a supply of the Truth Seeker always on hand for Lucifer's patrons.—M. H.]

Laura J. Langston, Paonia, Colo.: "Indeed I want the Light Bearer, for such it has proven to me. I will settle all arrearage as soon as I am able. At present I am going through experiences that will push me up nearer to the light. My trials have almost paralyzed me. Sometimes I have felt as if thought and the power of action would desert me, so amazed have I been at the conduct of some of the whitewashed 'Respectables.' Wishing you all possible success and thanking you for your kindness, I am always the friend of Liberty."

[Laura J. Langston is well known as the secretary, for Colorado, of the American Press Writers' Association, some members of which Association will perhaps learn for the first time, from this extract from her letter to Lucifer, that this brave and earnest fellow worker has been, is now, in serious trouble. Doubtless they will at once write and offer what assistance may be in their power. One of the chief objects of the Press Writers' Association, as I understand it, is to bring the volunteer army of workers for justice and liberty into closer sympathy and friendship than they would otherwise find it possible to be. Lucifer's columns, as well as those of the Boston Press Writer, the organ of the Association, are always open to short letters from the Press Writers. A large percentage of our readers and workers are now members of this the most effective (as I think) of all the American associations for the education and cultivation of a public conscience that will in time overthrow all class privileges that have ranged the people of the United States in two opposing armies, ready and eager to cut each other's throats.—M. H.]

Mrs. B. M., New York: "How exasperating such articles as Celia B. Whitehead's! which you have well named "One Woman's View.' But after all, of what consequence is it? I was almost tempted to let the matter go by. I feel sorry for women who with such a superabundance of the motherhood faculty are not permitted by nature or man-made law to have their fill of it.

"As far as I can see, no one has objected in your paper to any one's having all the children they desire. The only objection that has been made is to women having more than they desire. The article I name is so one-sided and so unjust in its estimate of human nature and woman's nature and man's knowledge of it, that I do hope the writer will not occupy much space in your valuable paper in future. I would much prefer Mr. Kerr's and others.

"Celia Whitehead's views are not those of the generality of women. The sex desire is deeper and farther reaching than simply that of motherhood, although the latter is commendable and should be honored and respected under all circumstances."

[To get the whole of truth we must be tolerant and hear all sides. There are doubtless many readers of Lucifer who substantially agree with Celia B. Whitehead. "Let Truth and Error grapple." On careful and unbiased comparison of ideas advanced by the various contributors to this symposium in reference to "contracepta" it will probably be found that no one has a monopoly of truth and that no one's views are wholly erroneous.—M. H.]

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That the more we know the more we realize the scantiness of our knowledge, and dimly perceive a vast unexplored domain, indicates that our capacities transcend our attainments.

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SEX RADICALISM.

III. SEX AS A SOCIAL FORCE.

To do justice to the far off origins of the power of sex in social development, one would need the German mind with its love of fundamentals. The animal which has distanced all others in the competition for supremacy, and established himself the unquestioned lord of creation, has certainly done so by means of his extraordinary development of the social faculties, of which language is the most wonderful and important example.

That this animal, homo, man, has developed sexuality to a far greater extent than any other, and while much less prolific has greater and more constant amative power than any other, is a fact which surely has no chance connection with that of his great social faculties, but rather the two exceptionally developed powers, the social and the sexual, must act and re-act upon each other.

Nor would it seem that the powers of sexual love and passion could have been thus exceptionally developed, (while obviously absorbing a good deal of energy), unless they had greatly aided the social development in man.

Nature, to speak metaphorically, is never extravagant; where she spends liberally she gets liberal returns, and she knew what she was about when she turned man's energy into performing arduous and apparently useless tasks at the bidding of cupid. The powerful stimulus of love has been worth all it costs. Tolstoy may cast accounts, if he pleases, of what he thinks well-spent and ill-spent energy; Nature will not become a Tolstoyan, and she was never less so than when she made Tolstoy.

We think, perhaps, that the falling in love of human beings is a mean trick of Nature's, to ensure the reproduction of the race: not so: children are the product, no doubt, but the by-product is yet more important—the efficiency of the race stimulated by the love passion. And efficiency means happiness.

A certain amount of sexual liveliness and responsiveness Nature insists upon before an individual may graduate as a propagator of his species; but in man, in the comparative standing of races, a capacity for love-enthusiasm, more than numerous progeny, seems a true sign of high development and success, and bears fruit first in fighting power and in poetry, and later in the sciences and the arts allied to the sciences. And again and again we may find that the greatest result is not what seemed the chief aim, for the virtue lies in the struggle, not the prize. An Abelard and Heloise may or may not have produced children, but they lived an immortal love story.

It is hard to say whether this power of enthusiasm becomes more important in the individual or in the race. A gentle Scotch essayist, William Smith ("Thorndale") said that it was Death that startled man into thought. But Love even more than Death does so. Death presents himself at our door in his chief grandeur but twice or thrice in a lifetime; but Love may be there at any season; "behold, I stand at the door and knock," as the mystical Christian evangelist puts it.

Puritan society takes a purely utilitarian view of this love-force. That love should bring forth happiness, and happiness breed love, does not enter into their scheme. That the lover should be broken in to run in harness seems to them no open question. And so the willing lover is turned into a hard-working husband (supporter of the household), and must restrict his affections to a narrow sphere.

This scheme worked fairly well in peasant societies where married life was of a simple character suited to simple natures, and entered upon early in life. But when this ideal is forced upon a highly complicated society, as suited alike to all the varied individualities of such a society; and when it is pretended that marrying at 30 or 40 fulfils the same purposes as marrying at 20, and that no injustice is done to a woman when mating, or maternity, or both, are denied to her—the results are so hideous that we usually forbear to speak of them. But the powers of progress forbid that we should ever cease to take our part in thinking of them, till thought produces radical reform.

Let us exhibit a utilitarianism which is far grander and nobler than that of the puritans; theirs is but poor and petty.

The power of Niagara can turn a saw mill, no doubt, but it can do far better than that. We must have this force of sex love present and at work always and everywhere, an enthusiasm which will blend with and strengthen our enthusiasm of humanity, an inspiration in every life that has grown beyond the narrowness of childhood.

I hope next to discuss "What is Permanent in Puritanism?"

DORA FORSTER.

ANOTHER WOMAN'S VIEW.

It has been the custom of female saints of the church to eliminate men from their lives, but they have eliminated children as well. This would seem to be inevitable, that if we would admit the precious babies we have to admit the men too—bless them! It remains for our own St. Celia to propose that motherhood should eliminate fatherhood, and that women alone should settle the sex question. This they will do, we are told, "without detriment to any one," and the first step in the process seems to be to induce the men to step down and out.

This gives me a lost and lonely sensation, for men are quite essential to my happiness. Of course my own particular friends will be found among those "rare and noble exceptions" who, we assume, may be safely allowed a finger in the pie. Yet am I still dismayed. I have not supposed women to hold a monopoly of "sex." What, I am moved to ask, would be the sex question with the men left out? For the function of begetting the offspring of the race no scientific or metaphysical substitute has yet been found. Are we to suppose the begetters of offspring are to be selected from among the aforesaid *rare aves*, those paragons of purity so few and far between in the objectionable male sex?

Verily, one would think this "One Woman" had been brought up on a stock farm and could see nothing in love and the sex question but a matter of breeding. Moreover that reminds one of Comrade Kerr, who seems to be one of the objectionables who must not "meddle."

"There are more things in heaven and earth, Horatio"—come, let us mix a little biology with our sentiment. That is where it belongs. Woe unto the sentiment that won't mix well with biology!

"In the beginning" sex is undifferentiated. The protozoa meet and mingle and reproduce—each and every individual. Then comes the process of differentiation, a sort of biological division of labor, as it were. Organisms become male and female, functions are specialized, the mother is evolved. With the prolongation of the period of infancy, through increased parental responsibility, the father is developed and the joint care of off-

spring makes male and female better acquainted with each other and produces the conditions which make love possible.

Through ages of time has Nature produced the mother, through further ages has she been producing the father. Will it be to the detriment of no one to arrest and reverse this development, to shut out the male sex from any and all participation in race breeding save the one essential office of impregnating the ovum?

Man has tried to arrange these matters to his own advantage and has lamentably failed, for the result is of advantage to no one, as the present sex problem abundantly indicates. Woman's part in this has been on the whole a passive one, now she demands a free hand. She would succeed no better. Love must settle the sex question. Men and women, hand in hand, heart to heart, and mind to mind must solve its problems. And we must remove the shackles from love that it may do its perfect work.

Male and female is the human race; male and female alike transmit their qualities to offspring. Utterly interdependent are male and female for the finest development, the highest efficiency, the fulness of life. So interwoven are their inherent needs and desires that all the mistakes of centuries, all the perverting influences of church and state, all the curse of sex superstition, have not been able to quite separate their interests.

The marriage institution has set man over woman in the position of master and owner; it has flouted and denied the free life of love all along the line; but in spite of this, love persists, love still cries for its own. Through the debris of dead and decaying institutions love still struggles to put forth its leaves of healing, its buds and blossoms of joy.

Not to the separation of men and of women, not to the establishment of arbitrary divisions of responsibility, not to the degradation of woman to a sexual autocracy, are we of the new day looking, hoping, striving; but to the growing and the spreading of these joy blossoms that are found on the tree of Love,—this deathless tree that grows even in the desert and the darkness but comes into fulness of bloom only in the sunlight and pure air of Freedom and Equality.

"Love is enough: ho ye who seek saving.
Go no further: come hither: there have been who have found it,
And these know the House of Fulfillment of craving;
These know the Cup with the roses around it;
These know the World's Wound and the balm that hath bound it."

ADELINE CHAMPNEY.

CELIA B. WHITEHEAD REPLIES.

No. 1019 of Lucifer has just arrived. It gives me much satisfaction to know that R. B. Kerr devotes some thought to the economic question. I should like to see some of his writing on that subject for I feel sure it would be good.

Henry E. Allen infers from my criticism that I "consider the propagative relation essential for the satisfying of sex hunger." I do, most certainly, believe that regarding the human *female;* as much as I believe it of any other female animal. Whatever more women may be they are still, as to their physical bodies, animals. Nor do I believe that any willing, normal, well-cared for woman ever died of "excessive child bearing." Will any who may reply to this please notice my modifications? They are important.

I am told that "my criticism of contraception has been answered by almost every medical writer on this subject." Well, what of that? Almost is not altogether. Doctors are not infallible else we should not have the old conundrum—"Who shall decide when doctors disagree?" And they do disagree, very decidedly, on these questions. Also the profession at one time disagrees with the profession at another time. Doctors used to teach that continence was extremely harmful to a man. When my son was at the medical college he said they taught that that idea was erroneous; yet the legal doctrine of marital rights, which is responsible for the deaths attributed to "excessive child bearing," is an outgrowth of that idea. It was put into law by men, not by women, I am glad to say.

C. S. Wood, M. D., writes so dogmatically that it would probably be useless for a layman to argue with him; nevertheless I venture this explanation: When I said "organs of conception" I did not mean to include the whole sexual organism. He is, it seems to me, partly right and partly wrong as to the "pleasing sensation." Let him try for a few days chewing food without swallowing a single drop or particle of it and see whether he gets the same "pleasing sensation" that he gets when he eats and swallows his food—like a rational, natural human being. The stomach cannot take its "pleasing sensations" by proxy, from the mouth. It seems to me this illustration makes my meaning plain.

I wonder if Mrs. B. M., New York, thinks I want women to "have more children than they desire." But I dare not write more lest she become again "exasperated" with me for occupying your "valuable space." I had flattered myself that I was not given to writing long articles for Lucifer, so I feel quite humbled by what I am desired to do "in the future."

CELIA B. WHITEHEAD.

Denver, Colo., Aug. 7, 1904.

ANOTHER WOMAN'S VIEW.

I do not wish to monopolize the columns of Lucifer, but Mrs. Whitehead's article in No. 1018 so electrifies me I must hasten to place myself on record as to the immense wrong done to woman, and thus to the race through any unnatural means of preventing conception. Mrs. Whitehead has beautifully and delicately painted the wrong, the cruelty of disappointed expectancy, but I can assure her that just such intense expectancy may exist when there is no possibility of material motherhood, and indeed, I have met more than one woman who never felt sex desire until after the period of such motherhood is past; now what does that mean but that the sex relation, when mutual and loving gives intellectual and spiritual life also, and that both are injured when expectancy is denied.

What does it mean but that woman is just as necessary in the intellectual and spiritual development of the race as she is in its perpetuation, and that through the same relation. Woman's freedom does not depend upon her power to prevent conception. There is no more damning slavery than woman's submission to man's wishes in this respect. Nature will furnish her own contracepts if we will follow her methods—will do this through the law of growth—of taking woman, (and man too) beyond the physically propagative plane.

The higher we get in the scale of evolution, the more the mental and spiritual is developed, the fewer children, and that intense expectancy, if fully culminated on both sides is far less likely to ultimate in conception than is the negative passive condition of the woman whose sex nature has been deadened if not killed by serving the husband from a sense of duty, and from the fact that he could torture her in so many ways if she did not yield. Women who bear the most children are those who "are never left to want," as one woman said to me.

Sex is a refiner—is such because of action and interaction, and if our children are taught that offsprings are but the beginning of sex use, are taught to recognize intellectual and spiritual life force in the relation, a finer element will take the place of that which is thrown off, and soon this refining power will take both parties beyond the possibility of physical reproduction. One, two, or three children will be all that such women will bear, but the relation will continue, will be sweeter, stronger than at first, but, being satisfied, soul and body, will not be so frequent. Abnormal sexuality will be unknown.

Those who use preventives destroy this natural order of growth and thus help to hold the race back from its high destiny. Women are now so placed that prevention, in some cases, may be the least of two evils, but they are only emergency measures, and should never be considered as a solution of the disability under which both men and women labor because of woman's enslaved condition sexually. To some my position may seem far fetched and untenable, and I cannot in a newspaper article give what to me are proofs, but it is the light in which I have seen this most important of all questions for more than thirty years, and the more I study it the more convinced I am that I am right.

With Mrs. Whitehead I feel that this question belongs to woman, and I never read an article, written by a man, (or a woman thinking from man's standpoint) urging upon woman her responsibility in choosing fatherhood for her children, but I feel like telling the former to mind their own business and the latter to believe in themselves.

It is not strange that men, as they have so long had the control of woman's sex life, should find it hard to learn to let her judge for herself, but their work is to set woman free, and then see to it that they are worthy to become fathers, and leave woman to do her own work in her own way.

I believe in man. I believe in woman. Man can not rise so long as he enslaves woman, and woman cannot go forward so long as she is bound by man's laws—by man-made environments. In freedom woman will rise instead of sinking, and man will naturally rise with her, he will meet her fullest expectations. Not responsibility but spontaneity will bring out the best in both man and woman—love, not force. Man has bound himself in chains that fret and chafe, thus bringing out the worst instead of the best, and he has so bound woman that she often becomes his curse. What both need to work for is an entire change in the system which enslaves both man and woman.

LOIS WAISBROOKER.

ANSWERS TO QUESTIONS.

H. D. Eastley, Bondurant, Iowa. "I hope you will retain the name Lucifer, as I see some hints of a move to change it. Lucifer, Son of the Morning, at once the most striking and appropriate name imaginable for a straight-forward radical paper; and—because the name has been applied to the devil—the most daring step in line with fearless walking in forbidden ways which all reformers so much need.

"I shall be glad if you conclude to publish 'The Right to be Born Well' in pamphlet form as I have not had the opportunity to read it.

"The view put forward by Dr. Wood, that 'Procreation is important only to the race,' points to a solution of the marriage question which I believe to be an approximately true one, namely: 'Let the race [the community?] regard the child as at least as important as a colt, and support the mother and child as willingly and as well as the mare and colt are now supported. Then woman could afford to bear children in freedom. Any man who desires children would strive to please the mother of his children, so that they might dwell together in unity. No lifelong marriage vows would be necessary or desirable, as the mother's support would not depend on her continued submission to a husband, after he had ceased to be congenial. And this fact would tend to induce him to strive to be congenial after full mating as he now does during courtship. Only let the public recognize the cash value of babies, as it now does that of colts, and the problem would not be hard to solve. Whether the child *produces* or not it must *consume*—food, clothing, shelter, luxuries, and is not the home market for such things increased by so much? Why should we support immense armies and navies to secure foreign markets while scorning, ignoring and destroying our own home markets?"

T. F. Lee, Lakeport, Cal. "When a fellow has nothing to say the best way is to keep silent. Suggestions and advice have rolled in upon you very copiously, and I would especially second the most of Mr. R. B. Kerr's ideas.

"Now that Celia B. Whitehead has spoken and advised men to cease meddling with the sex question I feel quite relieved and am much more at ease. I for one, being a bachelor, am perfectly willing to turn the battle over to the women and let them settle the question to suit themselves. I would like to see some portion of this earth governed exclusively by women. This is said with no slur attached to it, but as being one experimental way of finding out a few truths. If men and women are so different in their makeup there ought to be some way of finding out how much one should govern and how little the other. The question is how can each best fulfill their wants?

"My visit with the editor of Lucifer in Oakland, Cal., was short, but very satisfactory. Enclosed find one dollar for the cause."

O. Leonard, Editor Waste Basket, Edwardsville, Ill. "We need Lucifer and need it badly, right here in America, just because they try to suppress it. The name that suits you must have preference, and so it is as to price. Of course I prefer to see Lucifer every week, but if there is no better way possible, let us have it fortnightly."

C. C. Fairchild, Stockton, Cal. "By all means continue Lucifer, as it is helping to open the eyes of a whole lot of people. If the powers that be won't let you publish it in this free (?) country, why all you have to do is to go to Canada. I think the Canadians would treat you right. I don't think I would change the name. Would be in favor of issuing fortnightly at a dollar a year. Enclosed find a dollar for 'Love's Coming of Age,' by Carpenter."

Mabel J. Hopkinson, Kosmos, Wash. "Glad to see Lucifer again. Had to sit down and read it through, soon as it came. As to questions: (1) Yes; let Lucifer the Light Bearer be continued and with the same light steadily shining, the same contention emphasized. (2) If it is to be read by the people of the United States why not be published here? (3) One name is as good as the other since they mean the same. As long as the principle is the same I do not care. (4) More people will subscribe at $1 per year, but I think we ought to pay whatever it *costs* the publisher. (5) If it cannot be weekly let it be fortnightly. I cannot at present be responsible for more than one yearly copy, much as I would like to send to others I know."

DOES FREE LOVE BREAK UP HOMES?

There are theorists who read free love literature who are dissatisfied with their own conjugal mates and think it is because they are not properly mated. That if they could get divorced and could marry some Jimmie or Nancy whom they do love, they would be O. K.

When they come to try it they usually find they are no better off than before, and want to be again divorced, and to try again.

Such notions as these break up homes, whether entertained by readers of freelove literature or by the readers of the most conservative of popular Christian or any other sort of literature. This, in fact, is not free love.

On the other hand, when the true teachings of free love are understood and reduced to practice, no homes need be broken up. Free love teaches love and sympathy for all mankind; teaches that the "skeletons in the closets" of our homes are born not necessarily of any particular fault of either member of such home, but born of the *too close association* of the members of the family; born of the economic dependence and slavery of each to the other; born of the magnetic polarization produced by the too close and exclusive association.

All this being remedied and obviated by the practice of free love teachings, free love becomes the only real, the only true defender and preserver of our homes.

When once really understood free love is destined to be the savior of mankind.

Free love solves the perplexing problems of our economic customs and conditions.

Makes peace between capital and labor.

Brings peace and order out of strife and chaos.

Cures aching hearts.

Transforms us from this cruel world of strife, poverty, disease, insanity and crime; from a condition of discontent and unhappiness—of the rich as well as of the poor—to a world of peace, love and good will to our fellow man, and to a condition of kind, congenial and loving comradeship of all—which really is all that life is worth living for.

* * *

No: True free love does not break up homes, but instead obviates and prevents the coming of skeletons in the closets and tends to perpetuate our homes and render them fit dwelling places for good, true and happy souls.

All people make a mistake who do not study and strive to understand what true free love really means.

SUBSCRIBER.

BOOKS RECEIVED.

Who is the Enemy; Anthony Comstock or You? By Edwin C. Walker. Paper. Pp. 63. Price 20c. New York. E. C. Walker.

Mr. Walker asks, is the postal censorship dependent on Anthony Comstock, or is it made possible by the people, including you and me, who tolerate the laws which give power to the censor? To ask such a question is to answer it. Mr. Walker analyzes the utterances and acts of Comstock, and shows him to be either a hypocrite or a fool. The puerility of the arguments, ambitions, and methods of the suppressors is clearly and forcefully exposed. Mr. Walker is at his best, and his pamphlet deserves a large sale.

A Sexual Creed. By L. J. L. Paper. Price 15c.

A bold, concise statement of the views of a radical on the himself, few sex radicals will, I think, differ from the conclusions so ably presented in *A Sexual Creed.*

The American Movement. By Eugene V. Debs. Paper. Pp. 28. Price 5c. Terre Haute, Ind. Standard Publishing Co.

This well written pamphlet should be read by all interested in the historic position of Socialism in this country. The growth of American Socialism is traced through personalities and events from its introduction to the present time.

New Thought Primer. By Henry Harrison Brown. Paper. Pp. 64. Price 25c. San Francisco. "Now" Folk.

The author traces the development of New Thought from its conception to the present time, outlining the principles of the cult and giving a bibliography of its literature.

JOHN E. BOULTENHOUSE.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VIII. NO. 19.

INDIVIDUALISM OR COLLECTIVISM—WHICH OR BOTH?

An old time worker in the fields of radical reform, the writer of one of the now historic letters the publication of which gave rise to the nearly ten years' conflict in Kansas, between the suppressors of speech and of press, on the one hand and the editors and publishers of Lucifer on the other—this old time friend and valiant defender of woman's right to self-ownership, in answer to an inquiry as to why we hear no more from him, writes as follows:

"Dear Bro. Harman: I have your letter of the 7th and Lucifer, and I *know* you are too *big* to feel wounded at what I may say.

"My purpose is to waive sentiment and stick to facts as I see them.

"Individualism in many forms has ruled the world for ages. It was necessary, but it has about worked out its potentialities and must soon die—struggling of course. I do not wish to serve in the sick chambers of a dying dynasty.

"Lucifer has—to me—become mossy, monotonous. If it is "fittest" it *will* live. If not it must die. Advance or die is the law. A fact. Economic collectivism has the floor by a large majority. Is it accidental, or permanent? Has evolution anything to do with it?

"The 'sex question' may be solved by one word—mutuality. Can it exist in present economic environments? Mutual economics assures mutuality in all things, as it is the determining factor of life. Economic equality is the soul of justice and only through justice can any phase of freedom be attained or maintained.

"You see there is a wide gap between us. My affectionate regard for the old comrades in past struggles has not weakened in the least, but many of them have driven stakes in Egypt while I have gone on and have glimpses of the promised land. (No egotism in this.)

"You speak of sending me Lucifer for old time sake. I fully understand and appreciate the sentiment which prompts, and accept till convenient to pay.

"Sentiment is beautiful; so is a rainbow but neither can do things practical. I am trying to eliminate sentimentalism and view life and its attributes from a practical standpoint. The approaching catastrophic period absorbs all my interest, and my highest ambition is to help to the accomplishment of the co-operative commonwealth.

"Sincerely and affectionately yours, M. G. W."

REPLY.

Dear Bro. M. G. W.:

Because of the years of helpful co-operation and of fraternal sympathy extended by you to myself and to those who with me were struggling to keep Lucifer alive, I find it a very unwelcome task to undertake the role of critic and pull your letter to pieces. With yourself however, I feel that you are "too big to be wounded by what I may say."

Were it not that I feel sure hundreds of Lucifer's readers take substantially the same view as yourself in regard to the two "isms" that form the subject of your letter, I would be silent. As it is I think it best to make a short reply to the leading points you have raised.

1st. As to "sentiment." I cannot quite agree that we should "waive sentiment and stick to naked facts." As I see it we cannot ignore sentiment and still remain sane, humane and progressive. Webster says "sentiment is a thought prompted by passion or feeling; feeling toward or respecting some person or thing; disposition prompting to action or expression, etc." As a matter of fact I think we never do anything for ourselves or others—especially not for *others*—that is *not* prompted by sentiment of some sort. Sympathy for and with others is perhaps the most powerful, most nearly universal, of all human sentiments—one that we share with brute, beasts, birds and even reptiles.

It is because "corporations," such as the coal mining syndicate of Pennsylvania and the gold mining syndicate of Colorado, waive all sentiment—all sympathy with those who do the hard work and take all the risks of loss of life and health in the underground levels, and because they stick so closely to the naked facts and methods of business—"get all you can and give as little in return as possible"—that both Socialists and Individualists are now demanding a radical change of economic and industrial systems.

Facts are stubborn things, they say; so they are, but they are not so stubborn that they cannot be changed for ideals, and ideals are the product of sentiment, the sentiment of justice for instance; of equal rights for all and special privilege for none. Facts are "things accomplished," things *done*—from the Latin *facere*, "to do, to make." It is a fact that business methods today are unjust, inequitable and inhuman. Sentiment demands a change; just as sentiment demanded a change in the labor system of the South, forty or fifty years ago. That which is the sentimental ideal of to-day may become the fact, the ideal realized, in the not distant future. Facts belong to the past and the present; ideals point the way to future progress, and ideals are all born of sentiment.

2d. I cannot quite agree that "individualism has ruled the world for ages." Such has not been the fact, to any considerable extent during what are called the historic ages. All the governments of the world, at the present time, including our own, are very correctly described as State Socialisms—in some of its Protean forms. No one individual governs any nation or people now existing on earth, and in no country are the people self-governing, in any proper sense of the word. Nor does history tell us of any nation in which the people, all the people, were self-governing individuals. All nations are now, and have been, governed by minorities,—larger or smaller minorities, not by majorities, not by the people as a whole, nor by single individuals, and therefore it seems to me not correct to say that individualism has ruled the world for ages, and that it is now a "dying dynasty."

As I see it, the world has yet to see a true "individualism," in political or any other kind of government. To my thinking individualism means, involves and includes, *self-government* of the individual persons, of *all* the persons in any given community, and this means of necessity the *abolition* of all government of man by his fellow man—using the word man in the generic sense.

If I understand the purpose or end of Socialism, that is, of "economic collectivism," its aim is the production of more nearly perfect individuals, which would mean not the destruction but the triumph of individualism. As Dr. Herron, a prominent leader of organized Socialism, once said in a Chicago lecture:

"To me Socialism is not a goal but a road; the goal being perfect individual liberty."

Why does Dr. Herron regard individual liberty as the goal of Socialism? Not because Individualism must give way to collectivism but because the object of collectivist organization is to secure the best possible development of individual humans.

Yes, certainly; "evolution has something to do with it." From "monad to man" the constant effort of the evolutionary forces of Nature has been to produce better individuals, not better aggregations or collectivities of individuals. Without individuals there can be no "economic collectivism," or any other kind of collectivism. With full rounded individualism economic collectivism would be an accomplished fact—not otherwise will it be possible.

IS LUCIFER A BACK NUMBER?

Is it true that "Lucifer has retrograded? has become mossy—monotonous?"

If to continue the fight for the right of womanhood and motherhood to self-ownership—which fight first enlisted your interest, Bro. M. G. W., in Lucifer and its work—if to continue the struggle for the yet unattained right of the child (all children) to be born well—if this is to become mossy, monotonous, then your charge is not without foundation. While contending for *all* human rights and privileges of which the great masses of mankind are as yet deprived, including equal right to the earth and to what it contains, and also the right to the product of one's labor, Lucifer's main fight has been for equal right to be born well, through freedom of motherhood.

To practicalize this right it is necessary to abolish sex slavery, sex ownership of woman by man, since children are born in and of woman's sex nature. Sex reform then is seen to be the first, the most important, most inclusive, of all reforms, because of the well known maxim, or principle, that like begets like. If the parents are slaves—especially if the mother be a slave, the children will be slaves—will not be fit for freedom.

The battle for sex reform is not yet won. Something has been done to arouse the sleeping public conscience to a sense of the terrible wrongs inflicted on woman and her offspring by marriage laws and customs, but the need of sex reform, the need of agitating for the right of the mother to self-ownership, for her own sake, and for the sake of the unborn child, was never greater than at this very moment, largely because of the increased effort on the part of the officials of church and state to silence this agitation.

Never before have the enemies of liberty and justice been more on the alert than now. Through agitation for more stringent divorce laws, thereby making it harder for women to escape from marital bondage; through urging the need of large families, thereby encouraging the enforcement of laws against the use of "preventives" (for limiting the size of families); through increased diligence and vigilance in suppressing papers that would enlighten the ignorant in regard to knowledge of sex, its duties and functions, by all these signs and more, it is apparent that the officials of church and state are alive to the truth that freedom of sex, freedom of motherhood and the general diffusion of sex knowledge, would mean the borning of fewer but better children; would mean that future generations would be so well born that they would need no rulers, no priests, no police, no kings, no presidents, no generals, no soldiers, no privileged classes such as now live in ease and splendor on the proceeds of the unpaid toil of the masses.

* * *

Does Bro. M. G. W. know that only a few months ago an entire edition of Lucifer was confiscated and destroyed without legal process of any sort? simply at the command of the postmaster general, or one of his assistants?—an act of high-handed despotism never attempted before, so far as I know, by the postoffice department in the United States, unless, perhaps, as a military measure in time of war. This is one only of the instances from and by which it can easily be shown that freedom of speech and of press is becoming more and more a thing of the past in this country, and especially so in regard to the most vital of all subjects, that which deals with the creation of a better race.

"ADVANCE OR DIE."

Yes, this is one of Nature's methods—not "laws." Nature makes no laws, knows nothing of laws; these are all of man's making. Whether Lucifer is "fittest" is not for me to say. When Lucifer was prosecuted and its editor imprisoned Brother M. G. W. evidently thought it a progressive journal, and that it should be supported and defended. The editor has now been out of prison eight years, but the paper is still held up occasionally by the P. O. department and deprived of equal privileges in the mails, and, as just related, one entire edition was destroyed. Thus it would seem the tactics of the suppressors have changed, not their spirit or purpose. If Lucifer deserved the support of reformers ten or twelve years ago because of its championship of freedom and justice, does it not deserve their support now?

When has Lucifer faltered?

When or how did Lucifer retract?

When did Lucifer show the white feather?

"THE SOUL OF JUSTICE."

You say economic equality is the soul of justice, and that "mutual economics assures mutuality in all things and is the determining factor of life." Here again I cannot quite agree with you. Mutual economics may subsist between husband and wife and yet the wife may be a sex slave. Instead of the "soul of justice" I would rather say that "economic equality" is one of the limbs or branches of justice. "Sex contains all," says Whitman. If so, then it is more nearly correct to say *sex* equality is the soul of justice.

* * *

This reply is much longer than I intended. I close by saying the "wide gap between us" is more imaginary than real. The tone of your letter is, in the main, quite as sentimental as were your letters when you were a valiant supporter of Lucifer and its work. As to whether Lucifer has "driven stakes in Egypt" and has retrograded I leave for others to say. I, too, no less than yourself and our Socialist friends generally, am working and waiting for the "co-operative commonwealth." Our methods may not be the same, but whether the individualistic or the socialistic method be the wiser and better let time disclose. Fraternally and affectionately yours, M. HARMAN.

LUCIFER'S HELPERS.

Herbert Gries, $5; J. F. Paulson, $10; C. L. Swartz, $3; T. F. Lee, $1; H. Kuehn, $5; F. E. Lothrinyer, $9; P. G. Peabody, $5; W. S. Sullivan, $1; M. Everett Pratt, 50¢.

Some of these contributions were sent some months ago to help us to pay the increased expenditures of the office while under the ban of the P. O. department, and, by oversight, have not been publicly acknowledged till this late date.

Now that we have been readmitted to second class rates it is hoped there will be no further need of donations to defray the running expenses of the office. It is by no means a comfortable feeling to know that we are conducting a business that is not self-sustaining, and must be sustained by contributions from others; and yet such seems the fate of most publishers of radical reform journals.

In order, however, that the publication of Lucifer should be self-sustaining it is absolutely necessary that subscriptions be paid promptly when due. Under our present economic and financial system this is not to be expected, in all cases, and hence there will necessarily arise a deficit unless receipts on subscription be supplemented in some other way, or ways.

One of these ways is getting new subscribers by those who have the welfare of Lucifer at heart—by those who feel that Lucifer's work is *their* work as well as ours. The getting of new subscribers is not always a pleasant task, but by persevering effort some of our friends have succeeded in securing quite a number of new names for Lucifer's list, and thus have helped materially towards putting the paper on a paying basis.

Another way of helping, and one that is more generally available than the getting of new subscribers, is the patronage of Lucifer's book and pamphlet department. Many of these books and pamphlets have been donated by publishers or others in order to help to pay the inevitable weekly and monthly expenses.

In both of the ways just mentioned it is believed most of our readers can help ward off the accumulation of unpaid bills, and thus help to tide over what is always the hardest part of the year to meet expenses, namely, the summer season.

Again the thanks of the workers in Lucifer's office are due to the workers outside, for timely aid. If there are others who have sent help within the past few months and not received proper acknowledgment therefor, they will please let us know.

Thousands of well-meaning but misguided folks are to-day gulping down medicine that has been invented and compounded by men who themselves are suffering all the pain and agony of disease.

Sometimes it is said that man cannot be trusted with the government of himself. Can he be trusted with the government of others?—or have we found angels in the form of kings to govern him? Let history answer that question.—Jefferson.

TO CONTRIBUTORS.

The discussion started by the article of R. B. Kerr, entitled "Must Sex Reform Wait upon Economic Reform" has called out so many responses that it is utterly impossible to print them all, even though the entire paper be given up to their accommodation. A half dozen or more good articles are now in type waiting a chance to see the light of print, and this suggests once more the propriety of condensation, of cutting out all superfluous words and paragraphs, when writing for a paper so small as is Lucifer. One or two long articles is all that should be printed in any one issue. Lucifer's editor is himself so great a transgressor in this line that reproof of this kind comes with not the best grace from him. M. H.

FHOM AN "OLD WRITER" FOR LUCIFER.

Some one asked a little while ago what had become of some of the old writers of Lucifer, and among the names mentioned was that of May Huntley. "May Huntley" can only answer for herself, and she would say that one reason she has been silent so long is that she has grown older and perhaps wiser. She is not so mightily certain that she knows all about the sex question or that any of us do, or that we can safely decry upon the "ignorance of the masses" when we may know so little ourselves. It takes a great deal of study and learning to be able to teach others; and we may do more mischief than good, by teaching some things that are not so.

"May Huntley" has never doubted for one instant the desirability of liberty—that one great blessing that comes second only to life itself. We can accomplish nothing, we cannot grow, we cannot develop our own real lives, without liberty. We must not be fettered by crystallized institutions, by legally established authority, by outside constraints of any kind, if we would truly live. But while appreciating liberty more and more with each succeeding year, I also appreciate that perfect and beautiful mastery of self which should go with it in order to bring ourselves up to the very best of which we are capable. Liberty and knowledge should go together; certainly the way to gain the latter is to possess the former, but one needs be careful what he does with his liberty when he does not know. I have seen so much of sorrow, misery and loneliness come from seizing liberty simply as a sensuous power to satiate every appetite, every passion, every impulse and desire that springs up in the human breast without due consideration, that I have become wary of preaching liberty until a sense of responsibility and self-control is well established within the individual.

I read, with interest, Mr. R. B. Kerr's article in No. 1017. I am aware that Mr. Kerr is a more learned, more scientific writer than I; but at the same time, I take the liberty to express an opinion contrary to his. It seems to me that he writes as though "gratification" were the most important thing in the world, and he is more anxious that "natural satisfaction whenever it is wanted" should be easy, than he is that women should be free. He thinks if "cheap and plentiful checks" prevailed, all would be well and everybody would be happy.

But the "free woman" may not mean "natural satisfaction whenever it is wanted" after all. The "free woman" may be a wise, well poired, self-controlled being who may not think best to yield to every passing passion or desire or impulse. We can none of us be so sure that celibacy is the "evil," the curse, that he seems to think it. There may be other methods for the expression of sex forces, than the procreative act. Creative energy may be exerted in many different ways, and still result in happiness and great good. We do not *know* that it is so necessary that men and women exchange magnetism by physical sexual connection. I know plenty of healthy, wholesome, high-minded, cheerful people in this world who are celibates. I know many other people who early in life decided that to be a happy and well-rounded-out character one must indulge every impulse of appetite and passion, and that as no one had a right to deny them the opportunity, they must be gratified. No consideration of any one else's welfare or peace, no thought of future health and comfort, no foresight as to consequences, were allowed to interfere with the present delight in "doing as one pleased." And in old age they found only lonely misery, disappointment, the destruction of all the ties that make old age sweet and peaceful; only sorrow and ruin.

I have known of several cases of a young married woman whose bonds chafed too severely, and I have myself helped her to a sense of her own individuality, and to her right to herself. But these women became dazzled with the prospect of "doing exactly as they pleased." Throwing aside all legal or religious constraint, they forgot that they then needed all the more the guidance of a wise, self-possessed, calm and dignified mind; everything was thrown to the winds, and impulse, passion and whim ruled. These women have not found happiness, or health, or development, or sanity. They are far less at peace than the poor, faithful, ignorant wife who has simply followed her idea of "duty." Not that I think the martyr wife is an ideal personage, either. But the free, well-balanced, sane, self-mastered woman who knows exactly what she is about and does it, is the creature I hope to see develop in the future.

Some libertarians are in favor of allowing—yes, encouraging—the greatest liberty to their young children in matters of sex relations. What does a young girl of fifteen know of the consequences of her acts? You may teach her, of course, by words, but there are some things that cannot be learned except by observation or experience; she has little idea of the future; little idea that life is long and earnest and serious. She learns to play at love, to dally with this one and that, to trifle her soul's best treasures away. When she is of mature age, and begins to realize what existence means, she finds she has wasted her gifts and her chances. She is not capable of loving, as a woman should, a steady, strong, devoted and manly man; she is not really fit to be the lover of such a man; not because of the conventional idea that she is no longer "virtuous," but that she really has destroyed those qualities which make her desirable as a companion for an earnest, sensible, good-hearted man.

I do not believe in outside restraints for a sane, responsible person. But I do believe some restraint is necessary for children to prevent them from running into the fire, or into ruin. I would not even set "Mrs. Grundy" off the track of grown women. I have no more use for "Mrs. Grundy" than has Mr. Kerr, but I would remind him that she is, after all, a creature of economic conditions; her power would be very small if she could not deprive people of a chance to make a living, or of occupying the position in the economic world they would like. I would place no obstacle in the way of any person to prevent them doing as they pleased, but I would if I could teach them to know whether they were doing as they pleased or not. I would teach them to study the laws of cause and effect, to look into the consequences of actions and to weigh results. Then to decide, and to decide firmly, what their lives should be. I would not have them be mere driftwood on the current of circumstances, to be hurried hither and yon as impulse and passion seized them. If a woman looks well into the probable consequences of a life of varied physical love relations, and makes up her mind that she will be happier, better, greater, in following that kind of a life, I respect her decision and herself, and would wish her good speed. But if she is ignorant; if she allows herself to drift, to be coaxed or swayed into conditions she does not really understand; if she is imbued merely with a desire to be "free" without any idea of responsibility, I can only pity her and regret that she is so "free."

I wish women to be free, but I also want them to be wise. If a well-poised, firm, self-controlled woman wishes to sacrifice herself and her love nature for the sake of superior children, that is her business. And this brings us to another of Mr. Kerr's hobbies. It is a very "nice" question, this "scientific" breeding of children. The human race are not cattle and cannot be managed in the same way. How will Mr. Kerr or any other advocate of human stirpiculture, control the borning of future generations without setting up a despotism more rigid and exacting than any we have ever known? No doubt every good woman wants her child to be healthy, strong, intellectual, good; but will she be willing to sacrifice her finer feelings, her love, her lover (for he may not always be a superior animal), for the sake of bearing a child by a "scientifically" fit man? And would any lover of liberty expect to force her to do so? It is a favorite fad of some "reformers" to establish a bureau of matrimony before which all who wish to marry or unite sexually shall appear for examination. Ella Wheeler Wilcox advocates this idea and many other apparently sane persons. *Could* mating be prevented by such means, and if it could, would any libertarian like to see such a despotism established? MAY HUNTLEY.

WANTED—A copy of "Old Testament Stories Comically Illustrated," for which the publisher's price will be paid in cash or literature. Address this office.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, step at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and step at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

W. W. Thoroughman, Conger, Kan. "Sample copy received. If the paper is to be continued I will be a subscriber—not because I need a teacher but because I want to keep in touch with those who would like to see freedom established in the earth. * * * The whole Mystery of Life hangs on the sex question. You were a year in jail for advocating a deeper truth than the world has got. I was one day in an asylum for the insane for telling a truth deeper than you have got. The people don't believe you and you would not believe me. But I believe you. * * * 'HERALD OF THE DAWN!' Beautiful and sweet! The Dawn is here; the Day will come. * * * All of what little truth the world has got has come through much suffering. The cause of the suffering is out of sight to all who have not seen *life*. * * * Laura S. Wood of Portland, Ore., says: 'The men who are working along the lines of Socialism per se, of Single Tax per se, of all sorts of creeds and isms, leaving out *sex* and its mighty underlying force, are good men and earnest in their way, but not gifted with great discernment.' *'It's mighty underlying force.'* Laura knows, and you know, that the sex question is *the* question."

G. E. Bowen, Kirkwood, Mo. "Sorry I cannot suitably put into words, pointed and particular, the things that stir my pity, my resentment or defiance. * * * People are poisoned by *fear*. They do not understand and when they do they must suffer the greater torture and despair. * * * I cannot comprehend the art of deliberate and determined hypocrisy; and of all questions Sex is first in human importance. The converging views, the common effort of thinking minds the world over, proves this again and again. * * * It is hard to prescribe a cure or fix a turning point in the corrupt tendencies of modern social life, which, I presume, closely resembles in motives, inconsistencies, weaknesses and misery, conditions in the preceding stages of human progress. And it is well to remember that progress is not all upward. * * * Am glad your strength is spared for your great service to your kind; that you are encouraged by crucifixion and cannot by any influence of fear, torture or persuasion be swerved from the truth as it has been given you so clearly to see."

Agnes Benham, Adelaide, South Australia. "By this mail I send you the first fruits of my own many years' contemplation and thoughtful earnest study of the problems you have devoted your life towards solving. I shall be glad to have your opinion of my book, 'Perfect Humanhood,' and if any of your readers wish for a copy I shall be glad to supply you on trade terms. I received two copies of Lucifer dated may 12, containing your article, 'The Right of the Child to be Born Well.' I have always taken the deepest interest in Lucifer and ever shall do so, and wish I could help you more in share of the world's work. So nobly, so bravely, so patiently have you played your part that I am sure your very life is an inspiration and encouragement that shines through your printed pages into your readers' lives. That, at any rate, is what I feel when I read Lucifer. I trust your brave daughter is quite recovered. Your Chicago winters are certainly very trying. We have no such weather in our sunny South Australia. * * * Find enclosed money order for one pound sterling. Kindly send books as per list, reserving five shillings for my subscription to Lucifer."

Julius Conrads, San Antonio, Texas. "What does 'Marked Copy' mean, when found on copies of Lucifer? * * * Enclosed find ten cents for which kindly forward catalogue and price list of books and pamphlets, also copies of 'Son of the Morning,' 'Herald of the Dawn,' 'Harbinger of the Good Time Coming.' Later on I will forward names for samples."

[The words "Marked Copy" when stamped on wrapper or on title page of the paper is simply an invitation to look inside for an article to which special attention is called by the publisher, or by some friend who sends a copy of the paper for examination. "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming," are synonyms or sub-titles of the Latin Lucifer, ancient name of the Morning Star. Names for samples are always welcome, especially names of those who do their own thinking.—M. H.]

Thirza Rathbun, San Andreas, Cal. "When I think of my own and other women's lives—of which I have heard—and of what they might have been under a better social and industrial system, am vain enough to think the whole might make a good story as a plea for a better system. Nearly every woman is a slave—either sexually or industrially. May the powers above help her when she is both. How to do the best work along the lines of sexual and industrial freedom seems to be the problem. Will Socialism help us to all round freedom? Time will tell * * * When you find city life too expensive and want to come west you would be welcome to come and camp here till you could look round and decide where it would be best to settle. * * * Mr. R. likes gardening, and thinks that if he could meet a good gardener of broadly liberal ideas, an arrangement might be made to work together. Do you happen to know of any such?"

[The experience of the man who supported himself and wife for thirty years and laid up money on one acre of irrigated land in California, would seem to answer the question as to whether gardening pays in that state.—M. H.]

Walter Hurt, Camden, Ohio. "Until I received a copy of Lucifer a few days ago, I did not know you had been having trouble recently. I am greatly isolated here, being on a farm for my health, and seldom see a paper, wishing to give my mind a complete rest. It is little I can do at present to help along the cause, but at least I will send my subscription. So here is the dollar.

"While acting as city editor of the Denver News my health broke down entirely, and later I suffered a stroke of paralysis that put me out of the newspaper business—permanently, perhaps. So you see I am deprived of my earning capacity.

"Every true lover of liberty who is able to do so should now contribute to the cause and help you out of your difficulties. Lucifer is a light that must not be lost to the world.

"It is encouraging to see a man of great intellect and massive character, and who is large in the public eye, like J. Warner Mills, coming to the support of an unpopular and persecuted movement for freedom and justice. When we shall have a few more such men endowed with bravery as well as brains, the cause will be won."

Elmina D. Slenker, Snowville, Va., Aug. 7, '04. "Dear Friends: Of late I have received many letters inquiring if Elmina is still alive. I feel I have been a bit careless about writing both to private and public correspondent. Guess I am getting old and lazy, but never too much so to be glad to be remembered by *friends*. I'm in perfect health, of mind and body, and enjoy every day and hour. Life never seemed more full and desirable than now. Seventy-six is a long while to back upon, though but a moment as regards time itself. I am still a radical atheist, the only one I know in all this part of Virginia. Yet I think I have more real friends than any church member hereabouts. I keep all the old ones and am all the time adding new ones. I love life and enjoy flowers, books and birds more and more as the years roll on. I send you all a loving greeting."

W. G. W. G., Regina, Canada: "Enclosed please find postal note for 50c (fifty cents), for which kindly send me, as a trial, your paper, entitled Lucifer, for six months. I don't know where the devil (not Lucifer) you got my name from to send me a sample copy, but if you can supply me with the name of the person who did so, I will be immensely obliged, for even now I consider him a bosom friend, and how much more so if I knew him personally, thus providing me with a mutual friend. Of course, I would never divulge where I received the information. I have always held the opinions and views set forth in this splendid paper and no doubt you will hear from me anon, but by my acquaintances taken for a crank, standing all alone in my craziness, and never have I been able to come across another person holding similar ideas, so you can see how pleased I am to hear of some brother cranks supporting freedom in love."

[It is impossible to tell from whom we got the name of our new found Canadian friend, as we get names from so many sources. This letter is inserted mainly to encourage our friends everywhere to continue sending us names for samples.]

In sharp contrast with the foregoing letter is the following, which is inserted verbatim et literatim and without comment; and with this as a specimen of the "blessings" we sometimes get for our industry in sending out samples, the "Voices" column closes for this issue:

Chicago, July 19, 1904.

Moses Harmon, Editor Lucifer, City:

Dear Sir—A copy of your infernal paper, mailed to my wife, has been handed over to me. I herewith request you not to send any more of these papers, to my home, and in fact I herewith forbid it. Should any more of these papers be received at my residence, I will see what the Secret Service Officials of the United States Post Office can do to stop it. Neither my wife nor myself are in sympathy and we will not tolerate such ideas. We do not want any argument on the subject. We are in favor of uplifting the home instead of destroying it. We want the mothers to take care of their own children, instead of allowing the State to be responsible for them, and, in every way your ideas are not welcome. I do not want my home debauched by any such literature, and I will not receive it, or permit it in my mail box.

Very respectfully yours,

A. MILO BENNETT.

NO GOVERNMENT OWNERSHIP.

In the light of recent doings of the Postoffice Department it would be a great mistake to have the government control the transportation of the country, as some reformers and Socialists are urging. We have lately seen how the Postoffice Department seeks to control the business, the pleasure, the religion and the ordinary affairs of the individual by censoring the mails.

Any person who contemplates the contemptible pleas under which editors, writers, publishers and average citizens have of late been arrested, will at once reflect upon the additional scope that would be given the government if the transportation of the country was given over to its hands. By applying regulations corresponding to those now in vogue in the postoffice, every passenger and every package of freight would be made the object of detective inquiry or investigation, with the result that what the Postoffice Department has neglected in espionage the Transportation Department would fully cover.

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SEX RADICALISM.

IV. WHAT IS PERMANENT IN THE PURITAN IDEAL?

Our subject cannot be truly shown as a living whole when cut into dry sections. But puritanism must perforce be considered in two parts; first, the puritan ideal, and, secondly, the puritan practice; for no two things were ever more distinct and diverse than these two are.

Of these two, the first, the puritan ideal, is by far the more important, both in itself and as marking an historical epoch; for only the things which are unseen are eternal; and the soul of puritanism will remain as an influence when the body it inhabits, the puritan system, misshapen by the ignorance and cruelty which are the worst puritan evils, will only be remembered as a distempered dream. Narrow as this ideal is, and fractional, for it is over-praise to call it one-sided, it yet is real and forcible. And not only are we all the children of puritans (which is not important), but our new ideal is the child of the old ideal.

The puritan ideal in its subtler elements defies analysis, nor is it easy to keep it in our view amid the hideous failures of the sex system which it is supposed to animate. But the essence of it seems to be that the joys of individuals must always be sacrificed to the advantage, real or supposed, of society, and that all pleasure lies under the suspicion of being "bad," and there is a pride in maintaining a kill-joy demeanor to accord with this.

Be it far from us to deny the principle of the individual sacrificing himself when necessary for society. It is one of the fundamental principles on which society is based, and is found among other social animals besides man. The idea that one man should die for the people has, it is true, been worked up by priests into the ghastliest of superstitions, and is linked with many and many a horrible tragedy of useless torture and death, from Judea to Mexico. As usual, the polluted mind of the priest has been able to infuse poison into one of the noblest instincts. Nevertheless, the social enthusiasm which makes any individual willing to be one to suffer or die for others is a true and valuable instinct. Prominent examples of it are seen in the bravery of soldiers and firemen; but there are everyday instances of it in many other walks of life. When the human race has attained to something like a sane sex system, this noble principle of putting the good of society before that of self will be a mighty influence with those assuming the responsibilities of progenitors; and coupled with the wisdom of science, instead of the follies of superstition, will prove an immense power to raise society.

It is of course a mere craze that the pleasure of one member of society must be hostile to the good of the whole. "What? Do you think a woman should do *as she likes?*" was the horrified question of a man whose own nature and life had been terribly cramped by puritan customs and ideas. The puritan assumption is that what anyone *likes* must always be selfish, sensual, and the carelessly chosen means of gratifying a passing desire.

The working creed of the puritan may fairly be stated thus:

1. (Self-control.) Instinct and all impulses must be under control. The older puritans would have added that all sex-impulse is of the nature of sin, and Tolstoy still endorses this.

2. (Social control.) Chastity of the unmarried should be enforced by the severest social penalties.

3. (Enforced exclusiveness and constancy.) Sex-love should be exclusive, restricted to one object, and permanent, and take form in monogamy.

4. (Maternity socially enforced and socially prevented.) Monogamy provides the nation with children, and no births outside of marriage are to be honored.

5. (Bond-marriage.) The woman's services to the man in marriage are her only means of exacting his help in rearing children.

6. (Asceticism.) Sensual pleasure is an unfortunate feature of marriage. It is permissable to the man, but the woman should regard the sexual association as her "duty." "A good husband" is one who refrains from excessive sexual demands; "a good wife" is one who sacrifices herself to her husband in all ways.

7. (Ignorance.) All inquiry and speculation in sex-morals is indecent and wicked, especially in women.

To the above we may add (for it is rarely omitted), in the bullying style of the Athanasian creed—which faith, except everyone do keep whole and undefiled, without doubt he (and still more *she*) shall suffer life-long persecution at the hands of Mrs. Grundy and her followers.

On the above points I believe the sex-radical will pronounce as follows:

1. The principle of self-control goes without saying, and is by no means the exclusive possession of the puritan, as he tries to claim. To ignore such a principle would be lunacy. Even the loosest liver—libertine, drunkard or gambler—more often exercises self-control than follows ungoverned impulse. It may be far less than a tenth of this time that he fails to withstand the craving for excitement which society ignores and for which it affords him no good outlet. The thoughtful are always self-balanced. Our first lesson to the puritans should be to show them that those who have thought out and adopted the creed of love in freedom are not wanting in the principle or practice of self-control at any time or place. The theological idea of "sin" is supposed to be a useful bogie to frighten the thoughtless, but it is rejected by science.

2. The puritan never condescends to definitions, but no doubt he means by chastity the abstinence from all physical expression of sex-feeling. While, of course, fully agreeing that the power to exercise such abstinence at will is valuable, we deny the right of society to force any individual to use that power except at his own discretion, nor has the attempt to do so ever had more than a very slender success. Society should not interfere with the sex-life of an individual, except when his actions are injurious to others. Its issue of licenses to depart from chastity, called marriage, is an impertinence.

3. The puritan, who can only think of sex-love in terms of monogamic marriage (ideal, not actual), constantly confuses constancy and exclusiveness together. The tendency of permanence in love and friendship is recognized by all as wholly good. Everyone entering upon any form of love looks to find the same responsiveness in the future as he does in the present, and rejoices when love proves the same to-day as yesterday. And he aims at being as constant himself as he hopes others will be to him. As Jane Hume Clapperton well says in her last book ("A Vision of the Future"), "Constancy is a social grace and virtue as certain to wax and grow as jealousy is to wane and slowly disappear."

The tendency to exclusiveness is also real, and it is a marked

feature of intense and transitory passion. But the motives which underlie exclusiveness are complicated. The finer forms of love necessitate discrimination, selection and restriction to a few. The best of us cannot give our best friendship to those who love all equally. On the other hand, that we are satisfied to love only one or two throughout life, and seek no further, may be due to selfishness or laziness. No rule can be laid down. Many hold that the fullest favors of sex-love must be restricted to one, and that social expansiveness can be allowed sufficient expression in friendship without recognized sexual favors; and this ideal, though rarely carried out, has no doubt added force to the monogamic theory.

My own belief is that the one-only lover idea has had a most unfortunate effect on the minds and lives of all of us.

4. The monogamous system does *not* now fulfil the function of reproducing the race, as regards Americans of Anglo-Saxon stock; and even some upholders of orthodox marriage, like Roosevelt, are beginning to see that there is something wrong when married women so often entirely refuse to be "as women love to be who love their lords." It can hardly be doubted that the system which checks free motherhood by persecution also checks the almost instinctive desire for maternity within marriage; and that free unions, and a sane and instructed public opinion in regard to sex, duly honoring maternity, will accomplish what blundering coercion has failed to do. On this question, women will have the last word.

5. According to the new ideal, the free services of the woman will prove more satisfactory than the bond services; and the help of the man in supporting children will be at least as readily forthcoming under freedom as under bondage.

6. Sensual pleasure is not wicked, but all joys are heightened by being shared. The true ideal of sex-joy is mutuality, and this implies high mental pleasure.

7. Knowledge and thought are always bracing and helpful; ignorance is demoralizing.

To sum up: Idealists of the new school endorse the puritan principle of self-control, but not that of abstinence and social coercion. They admit the ideal of constancy, but not of enforced exclusiveness. They reject compulsory maternity and persecution of unmarried mothers, and reject bonded sex-service, asceticism and ignorance, for either men or women.

* * * *

The second heading in my paper I, on Sex Radicalism, Lucifer, No. 1018, should be Sociology of Sex, not Chronology of Sex.

DORA FORSTER.

ANSWERS.

Mrs. Whitehead is quite entitled to differ from me, but she is mistaken in trying to discount what I say on the ground that it is only a man's opinion. As it happens, the movement in favor of contraceptis is mainly a woman's movement. I have discussed the subject with many men and many women. I have hardly ever met a man, however liberal, who altogether liked the idea of using preventives; but I have rarely met a woman, however religious, who did not cordially approve of them if she knew about them. In no country are women so free as in the United States; in scarcely any other country are preventives used so much; and the favorite American preventive is one that is applied by the woman, not by the man. Mrs. Whitehead is a typical man in her opinions.

Mrs. Whitehead thinks I should stick to Socialism, and leave the sex question to women. But a similar objection awaits me in the Socialist movement. I am not a member of the working class, and many working men object to people like me poking their noses into what they consider a working man's movement. If I express my views on religion, I am told that I am not spiritually minded enough to understand such matters, and had better leave them to persons of keen spiritual eyesight.

Such complaints do not worry me, however. There was a time when Marx, Engels and Lassalle were told to mind their own business, and leave the working class to emancipate itself; but now most working men are glad that the advice was not taken. In the same way the time will come when women will be proud to quote Shelley, Noyes, Harman, Grant, Allen and Walker; and will admit that these men saw the needs of women more clearly than any of their feminine contemporaries.

The editor's case of the superior man and woman with nine imbecile children was certainly a very remarkable one, but one would like to know a good deal more about it before concluding that it was an exception to the rule that like begets like. What were the characteristics of the four grandparents, eight great grandparents, sixteen great-great-grandparents, and thirty-two great-great-great-grandparents? It is of little use to know about the parents only, for nothing is more common than reversion to ancestral characteristics which do not appear in the immediate parents. At the least, I should like to know something about the uncles and aunts of these children. I myself know a superior man with a very presentable wife, who had insane and deformed children. Unfortunately, the mother's family was tainted, though she herself was very passable. The friends of the father tried to prevent the marriage, because they knew there was insanity in the mother's family.

Then I should like to know what has become of the nine imbecile children. If not all dead, they must now be pretty well grown up. Are they living in asylums, or supported by friends? Or are some of them earning a living, and if so with what success?

Anyway, one must not assume that a very superior person is always a sane or sound one. It is only necessary to read Lombroso's "Man of Genius," or Nesbit's "Insanity of Genius," to get rid of that idea. An extraordinary number of the great persons in history have been insane themselves, and many more have had insane children and relatives. "Great wits are sure to madness near allied," as Dryden told us long ago. It is not safe to breed from very abnormal persons of any kind; those a little above the average give the best results.

In No. 1017 Mrs. C. B. Colby is quoted as giving some advice to sex reformers. "They must know," she says, "that the persistent ideal which has caused the evolution of animal life has been the struggle towards monogamic relations of the sexes. According to the completeness of development along this line scientists have classified life into lower or higher orders. Man has carried it further than any other created being, hence the love which tends to differentiate his pursuit of his mate from the lust of the brute."

There is not a particle of truth in any of these statements. The tendency of modern biology is to attribute "the evolution of animal life" mainly to one cause, viz., natural selection through the struggle for existence. It is alleged that all plants and animals tend to multiply beyond the means of subsistence; that a **struggle for existence** results; and that those who happen to be best fitted to their environment survive and leave offspring who possess their own favorable characteristics. Any kind of advantage may be useful in this struggle. The sting of the wasp, the swiftness of the deer, the thick hide of the rhinoceros, are all helpful to their possessors. Accordingly these things, which no doubt originally appeared only as very slight variations, have gradually been evolved by the aid of natural selection.

Most biologists, however, are probably inclined to attach some importance to sexual selection as a cause of evolution. In the eighth chapter of the "Descent of Man" Darwin shows that monogamy is much less favorable than polygamy to sexual selection.

It is therefore quite absurd to say that "the persistent ideal which has caused the evolution of animal life has been the struggle towards monogamic relations of the sexes." Equally preposterous is the statement that "according to the completeness of development along this line scientists have classified life into lower or higher orders." It is safe to say that no zoologist in the world ever thought of adopting any such principle of classification. All zoologists place mammals at the head of the animal creation, and all place birds on a lower plane. Yet monogamy is the rule among birds, and the exception among mammals. It is true that, of the four apes nearest in physical structure to man, three at least, the gorilla, chimpanzee and ourang-outang, show a tendency to monogamy, if we may believe the stories of hunters. But these animals have not been very successful in the struggle for existence. They have not been able to spread over a wide area, and there is reason to suppose that, without any intervention from man, they are gradually dying species.

As for man himself, nearly all anthropologists agree that he is the descendant of a promiscuous ape. While the marrying anthropoid apes have eked out a miserable and inglorious history in small corners of the world, the children of their promiscuous cousins have covered the earth, and obtained dominion over all the creatures.

It is not true that "man has carried it" (monogamy) "further than any other created being." I suppose Mrs. Colby will hardly assert that the male of man makes any approach to monogamy. But many birds are really monogamous, male and female alike; and it is generally believed that some of them are monogamous for life. The great naturalist Brehm says that "real genuine marriage can only be found among birds."

Let it be remembered, too, that doves and bull finches are monogamous without law or public opinion, and that is more than Mrs. Colby can trust men and women to be. Mrs. Colby is very funny on this point. She talks bravely about the monogamous instincts of men and women, but she does not care to let them have a chance to display their monogamous instincts in freedom. Wise Mrs. Colby!

The subject is so very complicated, however, that mere observation is an insufficient guide. We must have recourse to experiment, that great scientific method which bigots and tyrants have in all ages abhorred, and which Mrs. Colby abhors. Fortunately we have already proved one thing by that method. The experiments of breeders for thousands of years have proved beyond question that it is undesirable to breed animals by monogamic methods. The most rabid monogamous fanatic would never dream of applying his principles to his cows and horses. When the breeding of men and women is treated as a science, monogamy will seem as ridiculous for human beings as it would now seem for sheep and cattle.

On one point I agree with Mrs. Colby. She recommends "a scientific study of the development of life through all its forms." That is excellent advice. I hope Mrs. Colby will follow it herself.

R. B. KERR.

"GLAD TIDINGS OF GREAT JOY."

BY PROFESSOR EDGAR L. LARKIN.

In looking over the multitudes of books, magazines, pamphlets, papers, essays, monographs and personal letters that pour into this Observatory from all parts of the world, one sentence has been found so often that it could not fail to attract attention. This short sentence bears glad tidings on its wings, and comes laden with promises of untold good things. And "great joy" springs from every letter and word.

The writer has been thinking over great events that have occurred in historic times; great movements or transactions of mankind; startling events, those that brought world-wide changes and modified human civilization, thought and culture. In this review, beginning with the dawn of history and coherent records of man, many vast things have happened, running along down to the present. The mighty events found in history are as follows: The migration of the Aryans to India; the births of the great sages of India, Kapila, Badarayana and Buddha; the foundation of the Iranian empires and of Assyria and Babylon; the birth of Zoroaster; the foundation of Egypt, Rome and Greece, with births of Socrates, Aristotle and Plato; the continual expansion of the Aryans, filling Europe; the births of Galileo, Copernicus, Kepler, Newton, DesCartes, Leverrier, Adams, Bessel, Gauss, Kelvin, Darwin and Herbert Spencer; the Magna Charta; foundation of the United States; the Declaration of Independence, and the liberation of African slaves by Lincoln. These, together with the births of Paine and Ingersoll, with their proclamations that the human mind is by inherent right automatic and free, are the chief events that history records as having occurred on this planet. But glorious as they all are, and of vast import to human existence on earth, they all dwindle into insignificance with the marvelous sentence that is so often repeated in twentieth century literature. The chief sentence that has appeared in any literature during thirty centuries reads as follows:

MEN WILL STUDY THEIR MINDS AGAIN.

No six words in any book, ancient or modern, can compare with these in importance. For the moment men know the possibilities latent in their own minds they will have almost unlimited power over themselves and nature round about. Of all things, we know the least about our minds. Vast systems of mental culture and culture of the body will spread over the world when men comprehend their minds. Each dormant and now unused faculty of that majestic splendor, the human mind, will be trained to transcendent power. Faculties not now known to be in existence will be discovered. Our present system of "education" will be obliterated from the earth and true education based on rigid laws of mind will be substituted. Hundreds of silly habits, customs, beliefs, myths and medieval suppositions will go. Current laws, methods of trials in courts and imprisonment of criminals, marriage myths and customs, "practice" of medicine, funeral habits, all, everything we now think, say or do will be transformed and reversed, when we find our place in nature, and know our own minds. Stupendous changes in transportation by sea and land, due to the introduction of steam turbines in place of pistons; vast changes in irrigation, agriculture, horticulture, human race culture, as well as plant and animal culture, and in every other thing will come when we analyze our minds. An entire new and splendid science—sexology—will appear and be taught in universities everywhere.

It is needless to say that "religion" will be so upset and changed that we can scarcely recognize it, the moment we know our minds. The word "again" appears, for the great sages of India studied their minds 3,000 years ago. In one hundred years we will be their equal in the science of mind. All human beings now alive will be classed as barbarians by future historians.

Lowe Observatory, Echo Mt., Cal., Aug. 15, 1904.

SEX EVOLUTION.

All noble intelligent men are women's co-operators on the sex question, and it seems but fair to give them a hearing, however much they may differ in detail from the opinions of women in particular. Our interests are their interests and the sex question is certainly their business if we ever hope for freedom.

Without the generous and active support of progressive men we women would be helpless to fight our battles.

I believe with the writer who says, "No willing, normal, well cared for woman ever died of excessive child bearing." But that is not the question. We should not be compelled to live the life that would simply keep us alive. We should each live the life we choose to live.

And what of the millions who are neither willing, well cared for nor always normal? Are they never, in consequence, to be allowed sex expression?

There may be good reasons why they should not desire children, or at any rate more than they feel able to care for.

What, then, is to be done if no artificial check is resorted to?

In the present stage of the world, and so long as institutional marriage remains—and it is likely to remain for centuries to come—it seems to me it would be well, and, in fact, the greatest blessing, if some scientific knowledge could be widely known that would prevent undesired offspring. It would greatly help woman in her struggle for freedom.

Some day, when the race is further advanced, a universal natural method will be known and approved, for it is certain that, though motherhood and the generating of offspring is a most necessary and sacred office at the present time, and always will be, yet the trend will eventually be more toward regenerating ourselves. In no way can we so well serve our fellow human beings.

Not the least in the efforts toward that end will be sex manifestation, though the modes of expression will doubtless differ with the needs of the race.

(MRS.) B. M.

Socialism is first of all a political movement of the working class, clearly defined and uncompromising, which aims at the overthrow of the prevailing capitalist system by securing control of the national government and by the exercise of the public powers, supplanting the existing capitalist class government with socialist administration—that is to say, changing a republic in name into a republic in fact.

Socialism also means a coming phase of civilization, next in order to the present one, in which the collective people will own and operate the sources and means of wealth production, in which all will have an equal right to work and all will co-operate together in producing wealth and all will enjoy all the fruit of their collective labor.—Eugene V. Debs, in Unionism & Socialism.

Every real thought on every real subject knocks the wind out of somebody or other. As soon as his breath comes back he very probably begins to expend it in hard words. These are the best evidence a man can have that he has said something it was time to say.—Oliver Wendell Holmes.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VIII, NO. 20.

THE ANARCHIST CONVENTION.

Since our first call for an Anarchist convention, we have received a large number of letters from all over the globe, encouraging the convention and promising moral and financial support. We have, therefore, decided that the convention shall take place on September 5, lasting about five days. Those wishing that the convention may bring forth practical results, but cannot be present themselves, are requested to send essays and suggestions on the following subjects:

Anarchism, Communism, Individualism, Collectivism, Anarchism and Trades Unionism, The General Strike, Anarchism and Social Democracy, Political Action, Religion, Federation of Groups, A Defense Fund, The Sex Question, Our Literature, The Modern Drama and Anarchism, Ways and Means of Propaganda, and other pertinent questions.

Those intending to attend the convention will please communicate with us in order that the arrangement committee may provide accommodations for them at low rates.

DEBATING CLUB.

1008 N. 17th St., St. Louis, Mo.

★ ★ ★

I hope to be able to attend this convention. M. HARMAN.

"HEART TO HEART TALKS."

ANNIVERSARY MONTH.—A RETROSPECT.

Twenty-four years ago this month, August, at Valley Falls, Kansas, LUCIFER, THE LIGHT-BEARER, was born.

It is well, as I think, to take a few moments now and then to looking backward over the road we have traveled, to see how far we have got, and to see whether we have adhered to the line of march marked out for ourselves, or whether we have followed a zig-zag path that leads to nowhere in particular.

What is LUCIFER'S record?

What has LUCIFER accomplished in the score and four years of its existence?

Has it justified the hopes of the little band of pioneer workers, thinkers, dreamers—if you choose to call them such?

What has LUCIFER stood for, all these years? What has been its central thought, what its guiding star?

Speaking for myself alone—as one only of the few remaining members of the little band of workers, dreamers, just referred to—speaking not as the autocrat of LUCIFER'S destiny, not as the "Pastor of His Flock," a la Fra Elbertus, but simply as one of many who have been, from time to time, associated with the work of editing, publishing and co-operatively sustaining the little journal, I would say that so far as I know the facts LUCIFER has stood

First, for LIGHT—as its name indicates—for the light of Intelligence, of Reason, as against the Darkness of Ignorance and Superstition.

Second, LUCIFER has stood for Freedom—for the right of each human being to think his own thought, to speak freely his mind on all subjects whatsoever, and to live his own non-invasive life in his own way, unmolested by meddlers, whether of Church, State or Grundy.

Third, LUCIFER has stood for Justice, which includes Co-operative Helpfulness, an all-pervading human sympathy—Love, maternal, paternal, fraternal, sororal, etc.

In accord with this general statement, LUCIFER has stood especially for light, for reason, for freedom, for justice, in those departments of associative life in which these guiding principles are most flagrantly disregarded, ignored and outraged, namely, the realm of Sex—sexology, the science of creative life, including the question of freedom or slavery of motherhood and the right of children to be born well, if born at all.

That is to say, while contending for freedom of speech and of press, on all lines of thought and action—while aiming to be a logical, all-round "Freethought" paper—LUCIFER has not stopped with *generalities*, such as the right of each human being to an equal share of earth's opportunities, his right to the enjoyment of all the fruits of his labor, etc., etc., but it has made a special fight for the right of each to know all that can be known of the differentiation called sex, to the end that a better race may be born; born, as it must be, through the right use and by avoiding the abuses of sex; and also a special fight for justice to womanhood, for the right of woman to the ownership and control of herself, her creative powers and functions for her own sake and for the sake of the coming child—because, as we all know, the child is incomparably more dependent upon woman's organism than upon that of man, for its proper development, for its rightful inheritance of a good start in life.

* * *

Whether LUCIFER has been always true to these basic principles; whether LUCIFER has faltered or paltered; whether LUCIFER has failed to "declare the whole counsel" of Truth, in this the most important but most neglected of all the fields of human inquiry, of scientific investigation, is not for me to say, inasmuch as I happen to have been, since its first issue, more closely identified with LUCIFER'S management than has any other person—always its senior editor, also its chief manager, except, perhaps, for the years during which I was held a close prisoner behind high stone walls and heavy iron doors, a victim of the American Inquisition, the American Censorship of Speech and of Press, whose Torquemada or chief organizer and director is Anthony Comstock of New York.

To give a complete outline or retrospect of LUCIFER'S experiences with the agents of the American Censorship would take too much space in this brief Heart to Heart Talk. Suffice it to say for this time—for the satisfaction of readers who may be interested, and who have had no opportunity of knowing the checkered career of the paper they may now be for the first time scanning—that for nearly ten years its senior editor was a Federal prisoner in Kansas, "Bleeding Kansas," either behind prison bars or a "prisoner at large" under heavy bonds, also that its associate editor, Edwin C. Walker, and its associate publisher, George Harman, were for several years prisoners under bonds, all three charged with the "crime" of publishing an "obscene" paper; the obscenity in this case being a few plainly worded protests—and yet not "vulgarly" worded protests—against the abuses of sex, and especially against the invasion of womanhood and motherhood under protection of our marriage laws and customs.

These protests constituted the head and front of our offending—only this, nothing more.

But while editors and publishers could be imprisoned and compelled to pay costs and fines, the paper itself could not be suppressed, except by an act of Czarism, such as, in time of peace, the officers of our general government have very seldom been guilty of committing. While its editors were prisoners, under bonds or behind the bars—wearing the stripes without the stars—LUCIFER'S flag continued to float. Instead of retracting, instead of apologizing and asking to be forgiven under promise to do so no more, most of the indicted articles were republished, again and again, in order that the Supreme Court of Supreme Courts of the United States, the people, might know whether a crime had really been commited by these prisoners, or not.

Yes, through all the years of conflict, through the nearly ten years of "border war" in Kansas, which war has been continued in the metropolitan city, Chicago, LUCIFER'S pennon has been nailed to the masthead, with the motto inscribed,

"NO SURRENDER!"

* * *

I have said LUCIFER could not be suppressed except by an act of Czarism, and that the authorities in Kansas had not resorted to that extreme measure, and believing ours to be a government in which the *forms* of "equality before the law" were still observed, however much the *spirit* might be wanting, we were led to hope and believe that LUCIFER would not be suppressed in Chicago, however much its editors and publishers might be prosecuted and persecuted at the instigation of the Censorship aforesaid.

In this reasonable expectation we have been disappointed. Finding that imprisonment of its editors did not cause the permanent suspension of the paper the Modern Inquisition, acting through what the Ancient Roman Inquisition called the "Secular Arm," laid its heavy hand on one edition of LUCIFER, No. 1000, dated December 17, 1903, suppressed it, "confiscated" it, destroyed it, as "contraband of war"—clearly an act of *militarism*, not of civil process at all.

We have been advised to bring suit in the courts for the recovery of our property, or for damages, in lieu of the lost property itself. In reply, and as proof, if proof were needed, that governments are for the use and benefit of the rich and not for the poor, it is only necessary to say that justice in the United States courts is a very *costly* commodity, even when suits are prosecuted to a successful issue. LUCIFER has no money to spend in any such way.

Last winter, when LUCIFER was denied, on a mere technicality, its equal share of the "subsidized" rate of postage—one cent per pound—in order to get us reinstated, a man was sent to Washington to make a personal appeal to the heads of the P. O. Department. This personal appeal involved a considerable outlay of money, besides precious time. I have never yet learned the exact cost of reinstatement, since the expense was borne by LUCIFER'S New York friends, and could not have been met by this office unaided.

But suppose we now had the money to successfully prosecute the Roosevelt administration—the P. O. Department being simply a part of the executive branch of the government—would a verdict in our favor be any security against a repetition of the offense? I think not, and for these among other reasons:

The Roosevelt administration is essentially and ineradicably autocratic, despotic, even when there is involved a plain statute law. In the case of suppression of an issue of a paper, or of any number of issues, under the Comstock "Obscenity" laws, there is the widest possible scope for autocratic and despotic rulings, inasmuch as there is *no definition*, and can be none, as to the boundary between obscenity and that which is not obscene. It simply rests upon what is in the mind of him or her who assumes to decide upon the matter under indictment, and therefore a decision overruling the administration of Roosevelt, in the case of LUCIFER, No. 1000, would be no guide or safeguard whatever in the case of suppression of any subsequent issue.

Something might be gained, perhaps, by the publicity connected with such trial in the United States courts—provided the case could be brought to trial during the lifetime of any of the litigants—but even publicity seems of little avail against chronic abuses of power in high places, as witness the payment by the P. O. Department to the railways, of seven to ten times the sum for carrying the mails that express companies pay for similar service.

Certainly there has been no lack of publicity in exposing this species of robbery of the public by connivance of the P. O. officials.

If I had the money to do so I would probably republish the entire edition of LUCIFER, No. 1000, and send it broadcast over the country, as the *Appeal to Reason*, Mr. Wayland's paper, is now doing in the case of Eugene V. Debs versus Grover Cleveland.

As already known to many, the Democratic ex-president made an appeal to the general public for vindication of his acts during the Chicago railroad strike of 1894, in regard to which he was severely criticised, for sending United States troops to break the strike. This appeal was published in McClure's Magazine. Mr. Debs, as chief figure in that strike—being at that time president of the "A. R. U."—sent a reply to McClure's Magazine, only to have it rejected. Arrangements were immediately made with the *Appeal to Reason*, Girard, Kansas, to publish the rejected defense of the Railway Union. McClure's Magazine claims a circulation of half a million copies. Ten days before the publication of Mr. Debs' defense the *Appeal to Reason* claimed that its edition—of this date, August 27, the Debs edition—had already reached the half-million mark.

Many other Socialist journals are publishing this article in whole or in part. Even capitalistic journals, for instance, the Chicago *Tribune*, are giving considerable space to quotations from what will doubtless be regarded as the most complete and unanswerable arraignment of the abuse of power in the hands of a Federal executive, ever made in the United States.

* * *

PROSPECTS AHEAD.

Much more I should like to say of LUCIFER history for the past twenty-four years of struggle, of conflict forced upon it by those who claim the right to supervise the press of the nation, in the name of "God and morality," but failing space and nearness of the hour for shutting off the stream of "copy" for this issue, admonish me to close this Heart to Heart Talk for this time. As to prospects ahead, I would just say that slowly but surely the horizon seems widening and brightening. In answer to the four or five questions asked in No. 1013, the first issue after its temporary suspension, some hundreds of friends of LUCIFER'S work have spoken, in no uncertain tones, in regard to whether or not the paper should be continued, most of which responses have been accompanied by substantial toxens of the desire that the paper should live and not die. As to methods:

LUCIFER is not one of the Horse-leech's daughters, forever crying, "Give, give." If I may be allowed to speak for the policy of the paper in this regard, it is that *no donations*, as such, are asked or expected. *Co-operation*, sympathetic, fraternal co-operation, such as that voiced by the following letter, received a day or two ago, from a member of a prominent publishing firm in this city, is far more acceptable than would be a dollar or five dollars in the shape of direct donation without the accompanying names:

"Please send to the following addresses copies of last week's issue of LUCIFER, No. 1020, and mark with blue pencil the first article. The idea of man's being greater than animals because he has developed a social side of the sexual relations, is one of the greatest ideas that I have found recently. Am glad to take this opportunity to put it into the hands of thinking people. Send bill to us. Very cordially yours, E. B. B."

Here followed the names of sixteen persons scattered over a half dozen states, personal acquaintances, probably, of the sender.

Some of our subscribers send money and names for trial subscriptions of three months. A few ask that the paper be sent a year to some friend at the cost of the sender. Others send for copies of our pamphlet literature for gratuitous distribution, and occasionally a letter comes like this:

"In No. 1019 I note that Laura J. Langston of Paonia, Colo., is sick and almost helpless. I have written to her, and would now request that you send her bill to me for whatever she owes to you for LUCIFER and I will try and pay it for her. Allentown, Pa. R. S. Clymer, M. D."

Letters like this do much toward bringing about the era of universal brother-and-sisterhood, at the same time helping to keep alive the medium of communication, the white-winged evangel, LUCIFER, Son of the Morning, Harbinger of the Good Time Coming.

INCENTIVES TO ACTION.

Before closing I wish to redeem a promise made to a number of friends a few evenings since, at an informal "social" held at the home of LUCIFER. The guest of the evening was Jonathan Mayo Crane, now of New York, but for many years a resident of this city. The subject of discussion was Walt Whitman, poet and philosopher of the New Time. Naturally enough the talk drifted into a comparison of views in regard to incentives to action. Brother Crane gave a very clear statement of what is known as the materialistic philosophy as to man, his origin and his incentives to effort, namely, that we are all the product of causes dating back millions of centuries, perhaps, and that

we *are* simply as we *must* be, and *do* as we *must* do. That, struggle as we may, we cannot escape this underlying law, this evolutionary force. Then giving his argument a personal turn the speaker continued in words like these:

"Contrary to this view Brother Harman thinks he is not one of the links in the chain of causes and effects. He thinks he can consciously step out, and, defying this natural law, this inexorable succession of antecedents and consequents, he can hew out a path for himself. Not content with the slow but sure march of evolutionary progress, he thinks he can make things move faster than they otherwise would do. While I honor his spirit, his courage, I think his philosophy unsound."

These are not the exact words of the good brother and faithful helper, but they express his argument fairly well, if I properly understood him.

When called upon to reply, I excused myself on the score of the lateness of the hour, but promised a brief reply in next LUCIFER. If my reason for declining to talk, the other evening, was a good one it is still better now, since the clock shows nearly 1 A. M. But nevertheless, here goes:

First, let it be understood to begin, that I know nothing of the "absolute"; nothing whatever of infinities, and nothing of the ultimates of life and of "being," and think it a waste of time and energy to try to grasp and to explain these. Whether there was a beginning of evolutionary progress, and whether there will ever be an end, I certainly do not know, but that there is such progress and that human beings may consciously hasten it or consciously retard it, I certainly do believe. If I did not so believe I would not make the effort I now do to produce a change for the better in human conditions and relations. I am part and parcel of evolution.

To illustrate: Time was, let us assume, when man knew nothing of navigation by water. The primitive savage, let us suppose, falling by accident into a raging torrent, saves himself from drowning by seizing hold of a drifting log. Without oars or even a pole to guide his log the man is little more than driftwood himself. Then by slow degrees and by the use of conscious intelligence the savage learns to guide the log in the direction he wants to go; then, after ages of conscious effort, he hollows out the log, by burning or by stone hatchets, or he constructs a canoe of birch-bark.

Here we have the crude beginning of the ocean-liner of today, that truly marvelous triumph of human skill, directed by conscious human will. By means of water-tight compartments, and by means of electric apparatus showing the approach of other vessels even in the thickest fog, and by means of thermometers that show the neighborhood of icebergs, the danger of shipwreck is reduced to a minimum, if not absolutely eliminated, making ocean travel safer than land travel, safer than living at home in the best of houses, because no cyclone or earthquake can destroy an ocean-liner, as it can destroy the strongest house ever built by man.

All this is the result of the exercise of conscious human intelligence, stimulated by desire to conquer the forces of nature and make them our servants.

By analogy we arrive at the conclusion that consciously intelligent human effort can hasten evolution on other lines, social, moralistic, political, economic—all other affairs affecting human happiness and longevity—much in the same way that consciously intelligent human effort has hastened evolution of the birch-bark canoe to the ocean-liner.

Whatever is desirable and conceivable may and will become the practical, the actual, given time enough, and this time may be shortened by fraternally sympathetic co-operation.

So, then, I am not willing to be driftwood on the stream of time.

I do not wait, Micawber-like, for "something to turn up." I mean, by the aid of LUCIFER'S readers and helpers, to consciously turn something up, and thus hasten the progress of human evolution, of human happiness and welfare.

"It matters not how straight the gate,
How charged with punishment the scroll;
I am the master of my fate,
I am the captain of my soul."

M. HARMAN.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

BOOKS RECEIVED.

A Sexual Creed. By L. J. L. Paper. Price 15c.

A bold, concise statement of the views of a radical on the sex question. While a Freethinker can write a creed only for himself, few sex radicals will, I think, differ from the conclusions so ably presented in *A Sexual Creed.*

The Problem of Life. By Albert Denser. Paper. Pp. 101. Price 25c. Belleview, Fla.

Mr. Denser attempts the justification of a belief in God, a unity of nature, an ideal and designed creation and a destiny to this life, and a belief in the divine mission and prophecy of Christ. On this foundation he erects an ideal Christian Democracy.

What Happened to Dan. By Kate Richards O'Hare. Paper. Pp. 63. Price 25c. Kansas City, Mo. Bird & Fletcher Ptg. Co.

An attempt to solve the problems of marriage, divorce, ignorance, child labor, race suicide, etc., on the basis of economic necessity. The book succeeds in showing the important part played by mercenary motives, but fails in attempting the solution of these questions without reference to factors other than economic.

What Imperialism Means to Women? By Lydia Kingsmill Commander. Paper. Pp. 12. Price 10c. Reprinted from Bellamy Review.

"The strident, harsh call of the cannon is 'Produce, Produce, that I may slay! Give, give, of the fruit of your body that I may feast!'—and women must bear and bear that the monster may be satisfied."

Vaccination Brought Home to You. By Dr. R. Swinburne Clymer. Paper. Pp. 92. Price, probably 25c. Terre Haute, Ind. G. H. Hebe.

A collection of anti-vaccination facts, arguments, and statistics. Just what you need for reference when writing to your newspaper to oppose the advocates of compulsory blood-poisoning.

Not Hypnotism But Suggestion. By Henry Harrison Brown. Paper. Pp. 59. Price 25c. San Francisco. "Now" Folk.

The term hypnotism is objected to as descriptive of the author's method of Soul Culture because the word connotes sleep and the subjection of the patient's will to that of the operator, neither of which is essential to suggestion, which is defined as "that which causes a sensation or a thought. A suggestion is anything used with an understanding of its power to produce a certain mental result when accepted by another person.

To Me, The Sound of Weeping. By Adeline Champney. Price 10c. Reprinted from the Arena.

This is a daintily written allegory of life and love and marriage. The author, Adeline Champney, is doing excellent work in bringing radical ideas before the conservative public. In the July issue of Physical Culture I find her name as the author of a radical story, "The Splash of Blood-Red Color on the Stair," a story exposing the injustice and misery of conventional marriage. Adeline Champney's style is marked by deep sympathy and freedom from affectation, but the dramatic climaxes are not strongly developd.

President Roosevelt's Gospel of Doom. By Lady Florence Dixie. Price 10c. Reprinted from London Times and Echo.

Lady Florence Dixie shows that large families are injurious to the mother, injurious to the child, and injurious to the community. She attributes Mr. Roosevelt's views on the subject to the influence of "Hebraic dispensations, effete and age-worn superstition."

First Class Men. By Freiherr Von Schlicht. Paper. Pp. 285. Price, about 50c. New York. M. Schnitzer Pub. Co.

A story of the attempt and failure of a young *buergerlicher* lieutenant to gain social recognition in an aristocratic regiment. The book was confiscated in Germany on account of its revelations concerning the snobbishness and depravity prevalent in the German army. As a novel it is as well written as any American novel, and has additional interest because it deals with actual conditions of the present day.

Any of the above books may be ordered from Lucifer.

JOHN E. BOULTENHOUSE.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Henry E. Allen, Benton Harbor, Mich.—"The letter by A. Milo Bennet in your last issue I am responsible for, as I mailed you Mr. Bennett's name with others for sample copies. Our brief acquaintance with Mrs. B. led me to believe that she would appreciate a paper which in my judgment has done more for the uplift of women than any other periodical in America. 'A. Milo Bennett,' who wrote you the scurrilous letter, we have met but once, and from the tone of his letter we are not anxious for a second meeting.

"Mr. Bennett has no doubt been too busy exploiting the hard-worked members of the theatrical profession in his little 'agency' to read such authors as Edward Carpenter, Grant Allen, Havelock Ellis, John Stuart Mill, Miriam Wheeler Nicol, Bebel, Stockham, Haywood, and many others who have nobly stood for an unpopular and persecuted movement for freedom, justice and human rights. Otherwise, he would hardly care to publish his ignorance in such a coarse, brutal way, of a movement for race culture that claims for its advocates some of the best minds to be found to-day in the civilized world. I feel only pity and contempt for such people—pity for their narrowness and intolerance and contempt for their utter disregard for the rights and feelings of others. Mr. Bennett says he does not care to argue the case—such people never do. If Mr. Bennett had read the sample copies without prejudice he would have discovered that LUCIFER stands simply for equal human rights in all the relations of the sexes. Can Mr. Bennett, as a good citizen, as a gentleman, go against this humane and moral doctrine?"

H. C. Roberts, Bennington, Kan.—"The answer of M. C. W. to your inquiry why his voice and pen were no longer heard and used in defense of the principles for which LUCIFER has stood firm for more than a score of fateful years, is truly pathetic. After depicting sentiment as something out of place in the intercourse of human beings, he accepts an act of the most sentimental character on your part. No, LUCIFER'S work is not yet done. The cause for which LUCIFER contends is the most vital, nearest the heart of humanity, and the struggle has become more fierce and relentless as the years roll on."

Emeline A. Prescott, Maine.—"Yes; I can scatter as many circulars in these three cities as you wish. I enclose stamps (20 cents) towards paying for same."

J. C. Cameron, Soldiers' Home, Va.—"Your slips received and handed to parties who show some interest in sex reform. You can send on some more of same. I should like some copies of 'Woman's Burden,' if you have it as a leaflet, by Harriet M. Closcz. Also would like some copies of the leaflet, 'To Mothers,' by Charlotte Perkins Stetson. Enclosed find 25 cents in stamps for same. It is all I can send till 23d of this month. It is hard work to waken woman to a sense of her rights as race builder—her mind has been so dwarfed by theological nonsense, her whole physical and mental organism so degraded by long subjection to man's selfishly egotistical idea that he is her lord and master."

[The two foregoing letters are samples of responses we are receiving to the request recently made for co-operative help in distributing LUCIFER'S leaflet literature. If all would take hold of this method of widening the sphere of LUCIFER'S work, as a comparative few have done, it would mean such an increase of inquiry along the lines of bed-rock reform as was never perhaps known before.]

G. M. Faber, Press Writer, 516, Los Angeles, Cal.—"It seems to me to be a fact (whether you realize it or not) that you are rightly named. You are apparently the 'Moses' to lead the children of the twentieth century out of the superstitious ideas of the past and present, in regard to sexology, the needs, wants, desires, of human nature. A volume might be written upon this question, and had I the time and you the space I would speak my little piece freely, whether any other human being thinks as I do or not; but as your space is limited I will not burden you or your readers with a lengthy screed. I have filled an editorial chair myself, and realize that 'brevity is the soul of wit.'

"Your August 4 number is filled with thoughts which ought to be digested by every liberal, sensible man and women. There are no questions too indelicate to be discussed, such as, Should a man or woman be considered degenerate who satisfies moderately every desire of nature, desire for food, drink, and the sexual instinct? Is not one desire as pure and good as another, when health and happiness are considered? Everyone must answer these questions for themselves, even that old reprobate, Comstock, is welcome to his own opinion.

"If I were to formulate a motto it would be something like this: Every human being should be endowed with the civil right to seek his or her highest happiness in their own way, provided they do not trespass upon the rights of another. LUCIFER is doing a good work toward that end, therefore and enclosed $1.00 to help the cause along."

[Many thanks, Brother Taber. Sorry I did not meet you during my recent sojourn in the City of the Angels. Shall be glad to hear from you again and often. Glad to know that the list of LUCIFER'S friends and helpers is growing on the Pacific coast. Have you made the acquaintance of the "Light Bearer Club" of Los Angeles? Slowly but surely we are getting the names and co-operation of members of that most effective of all the agencies of radical reform, the American Press Writers' Association. LUCIFER was one of the very first to urge the formation of this now international association of advanced thinkers and workers.—M. H.]

Dr. H. W. Scalfe, Eden, Colo.—"Enclosed is 25 cents. I have received several sample copies of LUCIFER and always read. Though not much interested in the cause you are assisting, I know there must be some value in it or a man of your merit and character would not spend a lifetime in fighting its battles. I wish you all the success your persistence deserves."

Chas. Roland, Washington, D. C.—"Glad to get your paper. Enclosed find postoffice money order for $1.00 for subscription. After awhile, when I am a little better fixed, I will send for some books. Would like to know where I could get some books treating on that primitive form of religion known as Phallic worship. Any information as to where I could get these books would be gratefully received."

[Books on Phallic worship can probably be obtained from E. C. Walker, 244 W. 143d street, New York City.]

LUCIFER'S SUSTAINING FUND.

The personal appeal which I sent out to certain friends of LUCIFER last May, asking for contributions to a fund to sustain the paper, did not bring forth the response which I had expected. I hoped that at least $1,000 would be raised for the fund. The contributions made, so far as I have any record of them, were as follows: H. B., $10; E. P. B., $5; H. H., $5; A. W., $10; J. F. P., $10; H. V. K., $1; E. K., $1; J. W. L., $1; D. G., $1, and $1 from some person whose name I have mislaid. Others in response to my appeal sent money direct to Moses Harman. Others have promised to make contributions later, but the amount contributed and the amount pledged is much less than $1,000. Many persons, I know, who wished to contribute were financially unable. Others doubtless intended to contribute and have neglected to do so. Still others, perhaps, did not contribute because they supposed the desired $1,000 had already been raised.

It is unfortunate that so many liberals are liberal only in name. While churches can be built by thousands, and while millions of dollars are contributed every year for the support of religious superstition, it is difficult for a free thought paper to continue its existence.

Again I say, it seems to me that every sincere friend of LUCIFER should be willing to contribute, and should contribute for its support, at least *one day's* income every year. If every friend of the paper would do that, LUCIFER could be enlarged to 16 pages and published once a week instead of fortnightly.

J. M. CRANE.

R. H. Walker, 1903 St. Louis, avenue, St. Louis, Mo.—"The name, price and general conduct of LUCIFER I consider all that could be desired under present conditions. I hope to be able to read it as long as it will be published. I enclose a money order for $2.00 to pay for a small ad, announcing that I have pleasant rooms to rent to LUCIFER's readers who may visit the Fair, and desire a comfortable place to sleep. We have large, cool, connecting and single rooms. Special rates to parties."

[The ad seems mislaid, but I can say, from personal knowledge of R. H. Walker, that I have full confidence in what he says in regard to his rooms, and if I should need rooms for myself or friends at St. Louis I would go to his place before engaging rooms elsewhere.—M. H.]

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

MISCELLANEOUS.

WANTED—A woman who is liberal and educated for a correspondent. Qualifications: Maiden, blonde, age 16 to 32. I am a bachelor, brunette, age 34; object, free marriage soon. Send your personal description, likes and dislikes, in your first letter. Photos exchanged. All letters answered. Eustace E. Southard, Eagleport, O. R. F. D.

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The deepest, most sane and sensible discussion of the problems of marriage, divorce and race suicide that has yet been produced. The author goes to the seat of the ulcer with the exquisite touch but exact precision of the skilled surgeon. A book that lays bare the abuses of our present system with a fidelity true to life, and yet with style so pure and delicate that none can take offense. Price 25 cents. Address Kate Richards O'Hare, Rosedale, Kas.

BOOKS AND PAMPHLETS.

VICE: ITS FRIENDS AND ITS FOES.

BY EDWIN C. WALKER.

Contents—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spelling of the Heathen"; What Are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women. With Appendix: The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 15c.

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WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

THE PINK ICONOCLAST is a very unique weekly journal published by Dr. Sonnanstine at Colorado Springs, Colo. It's editor evidently fears neither man, "God" nor "Devil," but deals hard blows against what he believes to be error and wrong. Fifty cents per year.

Suggestion is a practical home magazine devoted to suggestive therapeutics, hypnotism, psychic research, and the application of the principles of the New Psychology for health, success and happiness. A postal brings a copy; $1.00 per year. 4020 Drexel Boulevard, Chicago, Ill.

KINGDOM OF HEAVEN, found and founded at last at Hot Springs, Ark., is now in full operation. Send stamp to pay postage for a free package of its organ, "The Spirit of Truth." Monthly Fifty cents a year. Address Thomas Cook, Editor and Publisher, Box 286, Hot Springs, Arkansas.

The Boston Press Writer. A monthly journal for young writers, to instruct and help them to develop an original style in literature and preserve their individuality in thought and expression. Founded by the American Press Writers' Association. 3 cents per copy; 25 cents per year. Albert P. Lewis, editor. 4 Randlett Pl., Roxbury, Mass.

AT LAST I HAVE THEM!

Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We cannot sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Comst. Two styles, 25c each, two for 50c. Address EDWIN C. WALKER, 244 W. 143d St., New York, N. Y.

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Open wide the Morning's gates,
That will flood the Future's face
With the light of better days;
That will let the glory forth
Of a heaven on the earth,
With fraternity, equality and liberty begun.
On, On!

To the better, to the brighter,
On, On!
Where the human path grows lighter,
Where the love of man is ever,
Like a sunny, winding river,
Broader, deeper, fuller growing,
Onward through the nations flowing,
Till it links the world together and the peoples are as one.
On, On!

—Selected.

THE RIGHT TO BE BORN WELL.

Of all the impediments that prevent the practicalization of the right to be born well the present popular standards of sexual virtue are perhaps the most effective, most michievous, as well as hardest to remove.

Even the average freethinker, including Spiritualists, Atheists, Agnostics, Theosophists, etc.,—most of whom have shaken off the chains of bondage to theologic superstitions, such as "Fall of Man," "Total Depravity," "Blood Atonement," "Election and Reprobation," and the like—still are slaves to the superstition that "virtue," "purity," goodness, in the sex-relations of human beings depend upon authority, permission, granted by an officer of the "law," civil or canon law or both.

A most pathetic instance of inability of the average freethinker to emancipate himself or herself from the yoke of sex superstition, marriage superstition, is seen in the subjoined letter, which is given in nearly the exact words of the writer, name, date, postoffice and all:

"Etna, Mont., Sept. 4, 1904. Editor Lucifer: A sample copy of your paper causes me a heartbeat of hope in the midst of deep sorrow.

"I believe you are on the track of the great evil that, gnawing at our nation's vitals, threatens its very life.

"I believe that the chief cause of the terrible increase of vice and of heartlessness rampant to-day, and expressed in the violent conflict 'twixt labor and capital, is that a 'stone' *(a lie!)* is given our children when they ask for the bread of *truth*.

"I believe that the whole of religion is encompassed by the circle bounding the social relations, and that the savior of mankind is, or may be, *civil law*.

"I believe that the silence maintained with regard to the sexual relation, in the early teaching of children, is an error so patent, as well as so fatal, that our civilization should blush to acknowledge its responsibility therefor.

"I believe that children should be taught that the most holy, most sacred things on earth, in heaven, in time or eternity, are their own bodies and their *word of honor*.

"I was taught morality on the orthodox foundation. When eighteen years of age my reason tore down this foundation. From the fount of enlightenment found in the writings of Thomas Paine and Robert Ingersoll I drank with the eagerness of one perishing with thirst.

"These two writers first taught me the folly of blindly believing the creed my blessed mother taught me; the creed which until that time had been my strong defense in the hour of temptation.

"At twenty, faith being gone, Reason led me fearless to the portals of death. I entered, and my happiness, my welfare, died when my virtue was wrecked.

"Today, at the age of four and forty, a widowed mother of a five-year-old girl, I am confronted with these questions:

"How shall I teach my child?

"What shall I teach my child?

"How shall I so train my only one, my more than life, my more than *soul*, that she shall be safe from the dangers that encompassed and ruined me?

"Send me your paper for a year. Send me your catalogues; send me words of wisdom, of hope, of encouragement, for I have but one ambition in life, namely, to answer wisely the queries with which I am confronted—the queries before which all other interests in life, in death, in earth, in heaven, in past, present and future, pale as does the moon when sunlight floods the vision —*how, what, when* shall I teach my daughter?

"Of one thing I am sure, am positive: *It is a greater shame to be unworthy the trust society places in me than it is to be guilty of adultery!*

"I mean this: *The shame, the disgrace*, lies not in the fact that adultery has been committed, the consequences of which act must be borne by the womb-man alone, but that the sacred trust reposed in the individual has been broken *by two*; therefore these two are equally disgraced because they are *law-breakers*, and *not* because they have *cohabited!*

"I shall teach my child that *love* is her savior; that Honor is the savior of the *love*, and hence—well, I am talking too much for a first letter.

"I hope to become a regular correspondent, an ardent supporter and worker for your frank and fearless little paper. I have much, oh, *very* much to tell your readers, not of theories, but of *life*—of living *facts*, of facts *lived*, that will cause them to see your paper as I see it to be—the daring, fearless, earnest, needed little bloodhound on the track of—the *devil!*

"God speed it! God bless it, and God (in humanity) save our *children!*

"Friends, help me! Write to me; join hands with me; together let us hunt for salvation on earth for—my baby girl. For *her* sake I ask it, not for God's sake. God can take care of him-, her- or itself. Our babies are ours to plead for, ours to work for.

"Your fellow student,
"HELEN PHILBRICK."

* * *

Paul said: "For I was alive without the law once; but when the commandment came, sin revived and I died." Does not this saying fittingly describe the mental condition of our correspondent, when she says, "reason led me fearless to the portals of death"?

If Helen Philbrick had been guided by reason in social conduct as she was in religious matters, would she not have seen that what church and "society" call "adultery" is not necessarily "sin" or degradation, but that, on the contrary, it might be the highest virtue?

Would she not have seen and known that no woman is "ruined" until she herself considers herself ruined?

Did our conscience-smitten friend ever hear of the saying, "To thine own self be true, and then it follows as the night the day, thou canst not be untrue to any man," nor to the aggregation called "society"—of which ogre she seems to live in perpetual terror?

Like thousands more who believe themselves freethinkers, Helen Philbrick is emancipated only in part. The chains of social or sexual superstition still enthrall her. The inherited dogma that "law," civil law, can make an act good and virtuous that would, without its sanction, be impure and sinful, is even more irrational, even more enslaving, than is belief in the bankrupt atonement doctrine, taught and believed by all orthodox Christians—destroying the happiness of the devotee to that

dogma in countless thousands of cases, and, worst of all, saddest of all, making it simply impossible that countless thousands of children that are born, can or will be born well.

In the September Arena (Boston), under the head, "First Cause of Divorce," by Winnifred Harper Cooley, occurs the following instance of the working of the orthodox standards of "virtue" in sex life:

"The writer once knew a 'happy, old-fashioned family.' The man was a prominent judge, 'of excellent habits.' They had eleven children, out of which seven died early, and one 'went to the bad.' The woman had married at fifteen. A year after her marriage she went to her father and begged him on her knees to receive her at home, promising to do the work of a servant. Shocked and severe, he sent her back to the husband she had promised to obey. After this she had eleven children by the man whom she dreaded and despised. People considered their home a typical happy household, and a separation would have caused a sensation and been regarded as a family disgrace; yet no one in that day would have considered it a social crime to propagate that family, nor would any considerable number of people have cared to openly confess compassion for the *woman's daily crucifixion.*"

* * *

How many of my readers can recall to mind instances that would parallel this terrible impeachment of popular standards of sex morality. I once lived near a couple who had been married twenty years. Though not particularly bright in intellect they were above the average in that respect, and in their ability to make a good living and comfortable home. They lived happily together so far as the outside world knew, but *no children were born alive.* Eleven miscarriages, or still-born children, told the story of non-adaptation, of failure of the most important purpose for which homes are founded, the borning and rearing of children. As in the case quoted from the Arena, "a separation would have caused a sensation and been regarded as a family disgrace," to say nothing of the dishonor brought upon the institution whose talisman is: "Whom God hath joined, let no man put asunder."

I have more than once related the case of the Kansas couple (the male partner whereof was a prominent freethinker) of whose nine children seven were hopeless imbeciles, born with life enough to live many years a perpetual burden to themselves, their parents and friends. The other two children were far below mediocrity. In this case also "a separation would have caused a sensation and been regarded as a family disgrace," and thus this intellectual and highly respectable pair went on, year after year, committing the social and physiologic crime of propagating a family of imbeciles. The last time I met Major ——— he was on his way to visit two of his children, who at that time were inmates of an institution founded and kept up for the care of such unfortunates.

Thus does "society" build asylums, supported by compulsory upon the shores of mortal life by its most cherished, most sacred "joss," the marital institution.

(TO BE CONTINUED.)

THE LOUISIANA PURCHASE EXPOSITION.

Most Americans will compare the World's Fair with the Columbian Exposition of Chicago, and considering the time which has elapsed since the latter event, and the natural expectation of progress of improvement, the more critical are likely to meet with a certain amount of disappointment. Using the standard referred to, the ensemble of buildings seems to lack that unity and proportion which characterized the Court of Honor. The attractions of the lake could not be duplicated, and the electric fountains and the Wooded Island are missed perhaps chiefly because there are no other distinctive features to take their place. The parade ground is a discord in the color scheme and gives an unfinished effect, while the immense signboard of the Tyrolean Alps, completing the panorama, is a blemish of different yet typically American kind. The beautiful and richly ornamented Festival Hall is approached by two paths of the same objectionable color as the parade ground, and this building as well as the rotunda of state figures on either side, distinctly the handsomest architectural feature, might have been still more effective without the variegated and restless flower beds. The German Building, also, does not harmonize either in color or style, although it re-emburses by its interior.

To those who place beauty above utility, the departments of Arts and Sculpture will appear the most satisfying. Even here, however, the thrifty desire to turn golden moments into small change was in evidence. The timid visitor received careful instruction from the voluble lady attendant to the effect that it was impossible to enjoy an exhibition of this nature without a catalogue giving the artist's name, age and possibly the color of his hair, while another fair representative of what the writer always understood to be the modest sex, flitted through the rooms boldly offering "the last catalogue left," and this to visitors who had just passed stacks of them at the door.

The attractions of the Pike, which may equal but hardly surpass those of Coney Island, need not greatly concern any but those who enjoy the study of human nature, and that other large class who spend money merely for the love of the spending. Novelties of any kind seem to be particularly scarce. What was to have been the distinguishing feature of the Fair, the airship concourse, has received somewhat of a setback by Santos-Dumont's departure. As yet there are no airships, and that part of the grounds is deserted to the extent that the mere meeting with a human fellow being is an occasion of congratulation and joy. Physical culturists, also expatriated to this section, are in part disappointed that the exhibition should be so largely confined to competitive sport, deeming that this particular trait of American character is already sufficiently prominent. Bernarr McFadden well voices the sentiment in hoping that some day there would be a Fair which should not show what man does, but what he is. As an item of interest in this connection it may be stated that the nude in art and sculpture seems to have been handled with greater freedom than one could heretofore observe.

The expense of viewing the Fair, has, as usual, been grossly exaggerated. Desirable rooms can be found at from $3 per week upward, and there are several restaurants on the Battle Creek plan, at at least one of which attractive meals are served at from 1 cent per dish up. On the Fair grounds opportunities are less favorable, and an entire absence of fruit is especially noticeable. That a view of the Fair may be obtained in a week, without danger of either surfeit or bankruptcy, your correspondent proved to his own satisfaction by buying a pair of duck trousers and abandoning its attractions for those of a river excursion boat, where he was promptly mistaken for the captain, and extensively interviewed as to the carrying capacity of the boat and its passengers. He is now visiting the very interesting industrial settlement at LeClaire, where he finds variety in giving concerts, dishwashing and discussing Herbert Spencer with the cook. Yours truly,

OSCAR SCHLEIF.

SEXUAL AUTOCRACY.

Nature made man a sexual autocrat. He cannot be forced to enter the sex relation, consequently without his consent there could be no such relation. Mrs. Champney says: "Not to the degradation of woman to a sexu-autocracy." I cannot understand what she means. If woman is conceded the full right to her own person, then she, too, will become a sexual autocrat—that is, there could be no such relation without her consent, but would that be degradation? She has never risen to that plane yet. She may not do what she pleases with herself. She must ask church, state and Mother Grundy, and if she dares to go contrary to their dictum she is counted accursed.

Surely, no sex reformer, man or woman, will claim that a man has a right to a woman's person without her full and free consent, and again I say, she would then be a sex autocrat, in that there could be no sex relation without her consent. When she rises to that plane, the sexes will be equal autocrats, but there will be no degradation therein. LOIS WAISBROOKER.

Dr. E. B. Foote, Jr., of 120 Lexington avenue, New York City, treasurer of the Free Speech League, informs us that he has a number of copies of Darrow's Brief on the Turner case, for sale at 50 cents each, and postage, 10c. It is a strong and instructive book, although it failed to influence the Supreme Court. No doubt there are many among Lucifer readers who would value this book and utilize its historical research. The proceeds of sale of this work will, presumably, be applied to helping pay the expenses of the Free Speech League.

Failure is only another name for success to men that are willing to wait and work for their success. There was probably never a great success of a permanent nature in this world that did not begin with a failure.

HERTZKA'S "FREELAND."

My Dear Mr. Harman: In reply to your request in Lucifer asking me to give a resume of Freeland I would say that it would be impossible to give Dr. Hertzka's scheme in "a brief statement." I am afraid that even the reading of "Freeland" would only give a surface view to most readers. But if what I say here will make intending colonizers investigate further, I will feel more than repaid for my effort.

Hertzka has raised the idea of colonization from a sheer Utopia to the firm basis of scientific certitude by invoking the aid of economics and thus solving the two primal problems of efficiency and security. He noticed that a low rate of wages is uniformly accompanied by low efficiency, lack of mechanical development, the prevalence of dwarf industries and low productive power (see statistics of China, Japan, Russia, Spain, etc.); while a high rate of wages is uniformly accompanied by high efficiency, great mechanical development, checking of dwarf industries and great productive power (see statistics of Australia, United States, Canada, England, etc.).

The cause of these phenomena is that the lower wages are, the higher must be rent, interest, profit and taxes, and labor-saving machines must consequently yield more tribute in low wage countries than in high wage countries. If this is true, reasons Dr. Hertzka, then when wages equal the total product, every labor-saving machine will be, aye, must be used. A co-operative colony that guaranteed to labor its total product *as wages* would increase the productivity, efficiency, etc., of its members above those of high wage countries the same as these do over low wage countries. This would enable colonists to "sell" the market. Labor in Freeland would receive more in wages than slaveland divides as wages, rent, interest, profit and taxes, and yet sell its goods cheaper than monopolists can.

This will draw to Freeland the most intelligent part of the labor population until it would seriously affect the labor market in slaveland, compelling a general rise in wages if monopolists desired to retain their laborers and a lowering in prices to enable them to retain their markets. If these two tendencies continued, price and cost would soon be equal and the reason for monopoly, as well as monopoly itself, would disappear, just as when the reasons for cannibalism, slavery and serfdom ceased, these disappeared.

But there is another difficulty. Low wage countries have no over production, no unemployed problems and no industrial panics, while high wage countries have them in the ratio of the height of their wage rate. A colony would have to start sufficiently large (say 1,000 members) to secure it from the adverse effects of the uneconomic and unsocial conditions existing around them. They would have to be economically (though not geographically) isolated, in the sense that outside market conditions would not affect them. They would have to have a sufficient variety of industries to make them independent by producing for each other, and thus creating a home market. In this way they insure security as well as efficiency. Colonies would thus become the means of solving the social problem, the highway during the transition period from slaveland to Freeland, by possessing elements of economic and competitive advantages over monopolists.

To solve theoretical problems, however, is only a part of the work. To so organize a colony as to insure a maximum of efficiency and safety within the limits of equal freedom without sacrificing industrial discipline has been the dream of all who have planned social betterment, but Dr. Theodore Hertzka was the first who did this in such a way as to make it of immediate application to small as well as large commonwealths without basing it on a hypothetical change in human nature. His plan of organization is simple, natural and practical. Here it is in a nutshell:

Imagine a thousand individuals with $500,000, arrived in a location richly endowed in natural resources such as iron, coal, (or water power), fertile soil, etc., as the Puget Sound district of Washington or the southwesern portion of California for instance. They establish three departments and as many more as they think will be useful but not less than three—the central bank, the central warehouse and the central statistical departments. The central bank keeps and clears the accounts of all those who do business in Freeland. All goods are bought and sold at the central warehouse and the statistical department furnishes the community and its members with detailed and tabulated information about wages, production, fertility, etc., so that any workman can at any time determine for himself what work and pay will best suit his taste and capacity.

All other functions are performed by individuals or voluntary associations. The Freeland shoe manufacturing association organizes with, say, 50 members, obtains a credit at the bank of $15,000, which is to be repaid in annual installments without interest in such time as the borrowed capital is estimated to last. They proceed to order their buildings, machinery and raw material from the various associations, organized similarly to themselves. These are credited at the bank for what they do, and the Freeland Shoe Manufacturing Company charged with it. When the shoes are made, they are sold at the warehouse and those that buy them are charged while the Freeland Shoe Manufacturing Company is credited with the amount, and thus the circle of exchange is completed.

The rules of the association are few, but complete. Any one may join or leave any one or any number of associations, but the majority (of members, not workers) determine who shall be employed, the rates of wages, etc. Remuneration is based on labor performed, reckoned in number of hours worked; older members, skilled labor and managers to receive a premium or higher rate according to a voluntary arrangement with each individual concerned. Fifty per cent of last year's average product is advanced to all laborers and profits at the end of the year are divided in proportion to the rate of wages. Liability of each member holds till he leaves the association and is to be paid in proportion to wages received. The majority of members (not workers) is the highest authority and all officers, auditors, etc., are subject to the recall initiative and referendum of the general assembly.

The main principles of Freeland are the following: Elimination of all business and trade secrets; free mobilization of labor from group to group, or the "open group" system of land tenure; unlimited competition; the elimination of usury from all economic processes, by furnishing land free of rent and capital free of interest, thus insuring the highest efficiency within the limits of progress; the right of every individual to the undiminished product of his labor as wages; a guarantee of the maximum of liberty compatible with the equality of liberty to each member in all his social, economic and private life, thus securing individualism.

Dr. Hertzka has many other proposals which do not rise to the dignity of principles, but which may be adopted. He has a system of old age insurance, maintenance of women, children and the disabled; a most thorough and far reaching system of public education; free transportation of persons and free telephone, telegraph and mail service, etc. The money for all this, as well as for the accumulation of capital, is raised by tax on the net incomes of all laborers, the only just tax in a community where labor is the only source of income—for the height of the incomes depends on the efficiency of labor due to the aids furnished by the commonwealth through expending this tax. The tax constitutes about 35 per cent of all net incomes.

What differentiates Freeland even from the most liberal authoritarian socialism is the right of each individual to secede without leaving the confines of the community. Secession would consist in not keeping an account at the bank, for Freeland is not a state in any sense of the term. For those who would secede, the optional single tax could be adopted. Any one who wished to work in a "closed group" could do so by voluntarily agreeing to pay for the use of any location as much as he thought would prevent others from desiring the same location and in consideration of this the community would make his bid a charge on that land and thus protect him in his exclusive occupancy. Communists could practice communism among themselves by keeping a communal account at the bank and drawing on it as a community.

In this way I believe Freeland would meet all practical requirements, and while not free from minor faults, which would tend to become a constantly diminishing factor, it is certainly the most plausible, consistent, logical and admirable scheme that was ever submitted. Freeland carries within itself the seed of social regeneration and while it would secure to its members the highest material advantages, its highest claim to careful consideration rests on its universal adaptability. If started and carried out with tact and intelligence by a sufficiently large number of co-operators who are not entirely without means they would influence the economic, social and political life of the whole nation within ten years. ALEXANDER HORR.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VIII, NO. 21.

Contrary to expectation, I did not attend the Anarchist convention at St. Louis, a week ago. If nothing occurs to prevent I will attend the International Freethought convention in that city, to be held October 15 to 18. M. HARMAN.

BRIEF COMMENT.

ECONOMIC INDEPENDENCE FIRST.

Not wishing to forestall or anticipate the answers that may be coming from R. B. Kerr and others, to the letter of our old-time friend, Alfred B. Westrup, formerly of Chicago, now of Havana, Cuba (see "Voices" column), it seems to me the logic of said letter is faulty. "Since our economic condition is what prevents Free Love," etc., says our Cuban friend, thus assuming as proved, or, at least, as admitted, one of the chief points in the controversy.

To some of us it seems more nearly correct to say that the sex-enslavement of woman is what prevents economic freedom, than it is to say that our economic enslavement is what prevents freedom in love; that is, prevents the emancipation of womanhood and motherhood, including the right of the child to be born well. That there is much of truth in both these lines of argument is freely admitted. Sex reform and economic reform must proceed together, and neither can achieve final triumph unaided by the other, but the question as to which of these takes precedence in the order of nature, in degree of importance, or in point of practicability without waiting for the full triumph of the other, is something upon which there is wide divergence of honest opinion. Meantime it strikes me that the use of dogmatic assumptions—such as "totally blind," "money system the (sole) cause of poverty," etc., are not the best evidence of the possession of superior wisdom. All admit that our "money of privilege," our legal tender money system, is one of the chief methods by which the masses of mankind of both sexes are robbed of their birthright, but that this is the only instrument of robbery and enslavement is true only to him who gives his attention so closely to the subject of finance that he has neither time, patience nor inclination to devote to the consideration of other factors in the great socio-religio-political problem.

SEX RADICALISM.

For obvious reasons I seldom venture to say much of the merits or demerits of the various articles contributed to Lucifer's columns, preferring to allow each article to stand or fall upon its own merits, in the arena of conflict, rather than to show favoritism by editorial discrimination.

In the case of the series of articles entitled "Sex Radicalism," by Dora Forster, I think it right and proper to say that our readers would do well to preserve the papers containing this very carefully prepared series, which has now reached number five, with more coming, so as to be able to read the whole as one essay, all the parts being closely related and interdependent.

If I could have foreseen the extent of this remarkable contribution to the literature of sex freedom I certainly should have taken steps—with the consent of the author—to hold the type of the several parts till all were published, so that a pamphlet might be cheaply made of the whole. As I see it, few if any continued series of articles have ever appeared in Lucifer more worthy of preservation in permanent form than are the chapters thus far published on "Sex Radicalism."

COLONIZATION.

Some months ago I promised a "Colony number," but have never yet found the time to properly prepare the matter for such number. For some weeks we have had in type part of the proposed number, in shape of an extended article by Alexander Horr, printed in this issue, giving some account of the scheme proposed by Dr. Hertzke, and described at length in his book, entitled "Freeland."

Mr. Horr is now in Chicago, on his way to Puget Sound, where he hopes to be able soon to put the plan of Dr. Hertzke to the test of trial. Our readers who may wish something more definite in regard to Mr. Horr's plans can address him at Lake Bay, Wash., or through this office.

In next Lucifer will probably appear a further review of Dr. Hertzke's book, a volume of some 400 pages, lately issued from the press of the Freeland Publishing Company, of New York. M. H.

BOOKS RECEIVED.

Libra Dawn, or Dawn of Liberty. A sequel to Cupid's Yokes. By Marie L. Follett. In her preface the author says:

"I bring to the work a strong desire and painfully earnest purpose to stir up a grand awakening upon an imperfectly understood, yet all important subject. I write and publish this true delineation of human bondage in the same spirit evinced by Harriet Beecher Stowe, when, impressed by the divine spirit of freedom, she produced 'Uncle Tom's Cabin,' hoping thereby to become instrumental in the emancipation from slavery of the negro race. The most impossible characters are taken from real life; the most horrible scenes are descriptions of actual occurrences; the foundation and framework are unvarnished truths, while the finishings and embellishments (of Libra Dawn) alone are fiction."

I am not a writer of stories, have no genius or talent in that direction, and therefore am not qualified for the office of critic of books in this line. Will say, however, that while I can see many defects in the literary make-up of the book, I am in hearty sympathy with its leading object or purpose, which purpose is voiced, so far as a very imperfect examination allows me to judge, in the two following paragraphs:

"The day is not far distant (and we hereby appeal to all that is noble and true in humanity, and to the divine spirit of progress, to hasten the time) when all pure-minded, genuine advocates of temperance in all things will deem it a more flagrant outrage against nature and morality to furnish a couple with a marriage license than is now thought by honest, radical prohibitionists to issue a license for the sale of that which 'biteth like a serpent and stingeth like an adder.' If a certain course of action is right, it is right without leave or license; if wrong, no amount of license or ceremony can make it right.

"Founded on the supposition that man's love is naturally ferocious, marriage attempts by legal means to furnish food for his savage nature; and we have but to open doors and windows, and lift the roofs of respectable houses to find the skeletons, both male and female, of its victims. It is because the marriage theory is both unnatural and barbarous that it works out such shocking results. Advocates of marriage cling to the exploded doctrine of natural depravity; and freethinkers, spiritualists and atheists, who scout theological perdition, think these social hells of permanent necessity in human life. Nowhere does the human intellect so disgrace itself as in its cowardly, skulking and hypocritical attitude in presence of sexual reform."

Is this indictment against the human intellect—against "freethinkers, spiritualists and atheists"—too severe, too sweeping? I think not. I think the impeachment a just one, and most sincerely do I thank Marie Follett for her brave assault upon the breastworks of the last stronghold of orthodox theology, the marriage superstition—as voiced in the sentence said to have issued from the mouth of "the judge of all the earth": "Thy desire shall be thy husband and he shall rule over thee," and also in the oracles of Paul, the great "apostle to the Gentiles," the real founder of the Christian religion, such as: "Wives, submit yourselves to your own husbands, as unto the Lord;" "the husband is the head of the wife, as Christ is the head of the church;" "the head of man is Christ, the head of woman is man;" "let the woman learn in silence with all subjection;" "Adam was first formed, then Eve" (an afterthought!); "Adam was not deceived, but the woman being deceived was in the transgression," etc., etc., ad nauseam!

Again I say, thanks, honor and welcome to Marie L. Follett and her book.

Libra Dawn is a volume of 227 pages, price not stated, but presumably 50 cents paper bound and 75 cents cloth. Address the author, Leclaire, Iowa, or this office.

Who Is Responsible for the Colorado Trouble? By Joseph Shatzke, Colorado Springs, Colo. In his introduction the author says:

"This pamphlet has been written by a close observer, by a man who never belonged to any union or to any Citizens' Alliance, in fact, I do not like to belong to any organization who keep their doors closed. But I always take the part of the oppressed. I do not like to see any violence. I want to say more, I do not believe in forcible resistance. . . . . I write the following without prejudice to either side and hope the reader will be the judge and the American people see that such lawlessness and mob law be abolished, and law and order, liberty and justice, be established."

This pamphlet of twelve large closely printed pages was very evidently written by a man who is little acquainted with English idioms, consequently it will not receive the respectful attention its matter and evident earnestness of the author entitle it to. However, the brief statement of the facts bearing upon the question of "Who is responsible for the Colorado trouble?" accords well with the statements of many others, resident in that state, and therefore I recommend Brother Shatzke's pamphlet to the readers of Lucifer, notwithstanding its many imperfections from a literary and mechanical point of view. No price is given, but it can be had from this office, while the supply lasts, at 5 cents per copy. M. H.

* * *

Prophylaxis Sexualis. By Lip Tay. Paper. Pp. 391. Price 10 francs. Paris, France. A. B. De Lip Tay, 26 Bd Poissonniere.

This French work is a clear, practical treatise on the avoidance of sexual evils. It contains chapters on such topics as sexual anatomy and physiology, venereal diseases, morals, malthusianism, preventive checks, etc. It is not procurable in this country unless ordered direct from publishers, owing to its detailed description of contraceptis. I would translate the book and publish it were it not for the laws passed by conceited busybodies who think they know better than I what the public need to read. That the book cannot be sold in this country is a striking commentary on the comparative degree of human freedom in the United States and France.

Perfect Humanhood. By Agnes N. Benham. Cloth. Price $1.25. Adelaide, S. Australia.

A radical discussion of love and passion, marriage and the borning of first class babies. She shows how essential passion is to human existence, pictures the monsters of vice and heartlessness which follow in the trail of institutional marriage, and teaches the responsibility of parenthood. I predict a large sale of this book, for the ability of the author raises her far above the level of the average writer on sex topics.

JOHN E. BOULTENHOUSE.

ANSWERS TO QUESTIONS.

Joshua Harman, Jacksboro, Texas.—"Glad you are still able to battle for the right. It is well that you have the gift of continuance—inherited, as I think, from both father and mother, else you would have failed. It is my opinion, however, that you would accomplish more good if you would not undertake so much. Life is too short; time too precious. You cannot afford to teach the people the origin of words. One reason that Ingersoll accomplished so much was that he did not undertake too much. If he had dabbled with everything he would have accomplished nothing—comparatively speaking. Do not back down from your principles, but don't try to educate people in the meaning of words. The sex question is your specialty, and that has nothing to do with the word Lucifer. You want to take the battering ram of truth and smash the walls of ignorance and superstition.

"As I am able to do so little it does not become me to advise. I am too big a coward to do much. Have a great many copies of Lucifer on hand that I could distribute, but am afraid to do so. Have loaned many books, and these have made some converts, but not one of them is helping me to spread the light. So you see they are worse cowards than I am. Send me a few copies of 'Prodigal Daughter' and 'Facts Worth Knowing.' If they want to kill me for distributing these, let them kill. This is our fourth year of Growth. I am not able to work much, but here is a dollar for the books just named. It will not do to be a mere cipher in the world."

Dr. Geo. Hardcastle, San Francisco, Cal.—"Will gladly distribute 'slips' you speak of. Thanks for the 'trade' you have made with me—it is all right, and besides, your greater compensation is coming later. Have but a moment to spare now, so must be brief. The wise man goes to the dictionary for definitions and to his school books for synonyms, and amongst the latter perhaps may be found the words 'devil,' 'satan,' 'lucifer,' as meaning one and the same thing. A million readers, taken as they run, have this understanding of their meaning, with only here and there an exception to the rule. The logic of the matter is: Any name that necessitates session after session of a 'debating club' to determine its significance is about the very last that should be adopted by a would-be successful reformer."

Tom Swinburn, Charleston, W. Va.—"I have never answered the questions asked some time ago, but want to say now that in my judgment Lucifer is the more effective part of the name. While some might turn away from it, more would be struck by so odd a title, and read from curiosity to see what there might be under it. Then, of course, the subject and its treatment would decide them. Stick to Lucifer. . . . I enclose one dollar, for which send me an additional copy, for as long as it will reach. I should like to have it include back numbers from the last start, after the suspension. I think I shall get a permanent subscriber."

Jacob B. Daisy, Charleston, Ill.—"I received a copy of Lucifer dated May 26. I believe it one of the best papers published in this country, because it opposes tyranny of all sorts—including vaccination, vivisection, cruelty to women, children and animals.

"To the questions you asked: 1. Yes. 2. In the United States. 3. Lucifer, the Light Bearer. 4. One dollar per year. 5. Weekly. Can I get the numbers I have missed since I was cut off last fall? I always want Lucifer, the Light Bearer. Do you have extra files away back for several years? If so, at what price can they be obtained? You don't know how lonely I feel without Lucifer. It seems like meeting and conversing with a dear friend every week. Is Free Society still published?

"I don't see why all the Biblical bulls (of Bashan?) are so bitter against you. One of these stopped in my house last spring and seeing a copy of Lucifer on the bed, drew his worthless carcass away as though the paper were a rattlesnake; then began to ridicule it, and when I headed him off, he got angry and left the house. I was glad."

(Yes, the missed numbers can be had, all, I think, except number 1,069, which was destroyed by order of the postal authorities, acting, presumably, under orders from headquarters of the Modern Inquisition in New York, the "Society for the Prevention of Vice," so-called. As the P. O. department is simply a public carrier and not a censor of morals, politics or religion, it is reasonable to infer that No. 1,069 of Lucifer was destroyed at the command of irresponsible persons, of those who without rightful authority assume the right of deciding upon the character of matter deposited with the post office for mailing. Files of Lucifer for several years back can be had for one dollar—52 numbers—but cannot promise that they will all be consecutive issues, or that each volume, for several years back, will be complete. We have bound volumes, complete, in cloth, for the years 1899, 1900 and 1901, price each, $1.50. Postage or expressage, 25c. Free Society is published at 220 E. 4th street, New York city.—M. H.)

Joseph Steiner, Washington, D. C., No. 18, Treasury Department.—"In view of the severe ordeal through which Lucifer has had to pass and the financial straits in which the paper finds itself, I am really ashamed to confess myself compelled to restrict my enclosure to a renewal of my subscription, which I see has about expired. The reason for my inability to contribute as liberally as I could wish, is that of prolonged sickness, loss of time and money, together with heavy doctor's bills. You know what that means. Wish I could do better, but cannot, and my earnest hope is that those of Lucifer's friends who are well-to-do (of whom I know several) will take sufficient interest in the paper to see to it that it is not starved to death. . . . As to name, I think that Dr. Greer has suggested by far the most commendable, namely, 'The Biologist.' With love and best wishes always."

H. Damour, Macon, Georgia.—"Enclosed find ten cents for 1,019, and the number containing the next installment of 'Sex Radicalism.' I have not found a dull copy yet. I have no right to say anything about the title, but as a friend of the cause I hope I may be allowed to say that Lucifer ought to continue as the name of the paper. It is distinctively its own name."

John Erickson, Seattle, Wash.—"I have read several copies of Lucifer and congratulate myself on being allowed the privilege of becoming a subscriber. Its teaching is grand. The name is O. K. 'Hilda's Home' was received some time ago. Have read it and re-read it. In my opinion it is one among the best of books. Shall feel proud to have it in my library."

SEX RADICALISM.

V. THE PURITAN SEX SYSTEM AS IT ACTUALLY IS.

The puritan system, as exemplified in Anglo-Saxondom, certainly produces self-control of a kind, and the "stony British stare" occurs to one's mind as the mask of a man who is so proud that he prefers to appear unfeeling rather than betray emotions, good or bad. But it may well be doubted if this kind of self-repression really produces the true graces of reverence, gentleness, unselfishness and kindliness for which alone self-mastery is valuable. At all events, the typical puritan, the Englishman, is a proverb for bad manners all over the world—sorry though I am thus to censure my own countrymen.

And is the boasted puritan self-control a feature of puritan marriage? Does not the word honeymoon tell a tale of depleted magnetism and of sweetness that does not last beyond a month? And the tale is untold when it is of one-sided gratification in what ought to be a true love-exchange; of the bridegroom who is an untaught savage, and of the bride who will never learn the simplest meaning of sex joy, unless she is fortunate enough to have a real lover in after years. All these things obviously result from the deprivation, inexperience and ignorance which are forced on all before marriage.

No kind of failure or tyranny or crime seems to the puritan worth notice so long as it is covered by marriage. The case of the outraged and half-murdered woman whose wrongs were published in the famous Markland letter aroused but little more pity and indignation than the many unpublished cases of cruelty before and since. This was not "experimental nastiness." It was time-honored outrage of a wife. The puritan conscience, however, could not stand the case being described in plain words; and the humanity and chivalry of Moses Harman, who took up the case, were rewarded by persecution for years and imprisonment.

The undisciplined mental state of those to whom marriage is the be-all and end-all of sex is seen whenever they are placed in any unusual circumstances or when they have to face what the puritan characteristically calls "temptation." Whenever I have known of a sex association that was unforeseen, hasty, snatched as a starving man snatches a crust, incomplete, and regretted afterwards, it has been that of puritans, impelled by momentary passion and haunted by the idea that by incompleteness they would keep their "marriage vows" or some other real or imagined vows. Whenever I have known of a sexual association that was founded on real friendship, deliberately planned and carried out with completeness as the noblest of sacraments, it was that of lovers who believed in sex-freedom. Such is the difference between the self-control of bond lovers and of free lovers.

Yet the failures of puritanism outside marriage are even worse than those within it. The attempt here to establish a social control of the sex life of the individual has led to the well-known "double standard" of morality. The great majority of men will not live without women, and prefer the poor and brief pleasures of hired sex service to none at all; and puritanism relaxes its rules in the case of unmarried men and visits double disgrace upon the women who serve them, who are made an outcast and degraded class solely to suit the puritan conscience. Even puritans have been known to express pity sometimes for this degradation of women. This is what the "purity" of the orthodox comes to.

The unmarried women living celibate, upon whom the curse of ignorance chiefly falls, are not socially disgraced, or only slightly so in later life, when they are described as "superfluous women" and "old maids"; but no more of them have any genius for celibacy than men have, and they are heavily handicapped in the pursuit of health and happiness, and consequently in the ambition to be the worthiest possible members of society. We think ourselves privileged to condemn the Chinese for binding and deforming the feet of their girl children, yet our own practice of cramping and repressing the sexual faculties of our girls is as bad. And probably both customs have the same origin—the aim being to keep women confined to the home, and to please the fancy of men by artificial prettiness of physical and mental dependence.

I believe that the evils of celibacy are more widespread, more poignant and more demoralizing than those of prostitution. And this is confirmed by the facts that men condescend to associate with prostitutes and that women are driven into coercive marriage. I have never known the life-history of any man or woman in our society of bondage to whom the curse of puritan celibacy did not work cruel tragedy, and in most cases it left permanently injurious traces on character, health and capacity for happiness.

A sketch of Puritan Society would be very incomplete without a glance at the spy system. This spying is carried out with a gusto unequalled in any trade, and is no doubt a form of sexual excitement, and the only form permitted to some, with whom tale-bearing may become a master passion. Not only are stories of real love affairs circulated, but actions, even the minutest, are scrutinized and fitted into a tale, and where this is impossible, the most private feelings are invented, imagined and reported. There is no redress for this kind of injury. But the more enlightened and broadminded a society becomes, the less there is of it; and under true social freedom, scandal-mongering is almost unthinkable.

In their aim of exclusiveness in love, the puritans have attained some success; indeed, many a man under this system has been so exclusive as not to let his love extend beyond himself, and many have been content to adopt "the selfishness of two." Perhaps the "jealous God," in whom many puritans believe, helps them to limit their affections. But this limitation does not prevent the death of love within marriage, and after "forsaking all other," as the church marriage service exhorts them to do, a married pair often finds that love has forsaken them. The inconstancy of love within marriage is proverbial.

And just as the puritans' idea of love is narrow and their marriage system cramped and unnatural, so are they utterly deficient in any ideal of right generation. The whole of their morality for parents may be summed up thus: Beget children (whether healthy or not) and bring them up in the "fear" of the Lord, not sparing the rod. It has never dawned upon their consciences that it is wrong to beget children by a mate who inherits disease; that while a woman should seek the noblest in mind and character that she can get for sex partnership, and aim at being herself worthy of such partnership, she ought to be even more careful in selecting the father of her child for sound heredity, both physical and mental.

This is the most important lesson that we have to learn ourselves and to teach to others. And though it may seem a hard task to moralize puritans, sunk as they are in ignorance, prejudice and indifference, yet there is no hope for the betterment of the race till both puritan principles and practice are "mended or ended."

DORA FORTER.

WOMAN'S VOTE ON THE SCHOOL QUESTION.

Though your correspondents do not all agree as to the method by which woman's emancipation may be brought about, the need of it is patent to all. But we must not forget that woman herself is largely responsible for her present degradation. Or, rather, ignorance is responsible for it, and a large majority of women refuse to be anything but ignorant.

The writer, in working on the school vote among women, was once assigned a ward in the slum district of a certain large city. The object was to introduce temperance and hygienic literature into the public schools. The politics of the candidates on the school board was not taken into consideration.

Armed with sample ballots bearing the crowing rooster and the spreadeagle, we sallied forth.

A rap upon the door of a dilapidated tenement was responded to by a repulsive looking female in "dishy bill," as we once heard an English lass call that condition in which the outer garments were lacking.

"Yes, we've been expecting you an' talkin' it over," she said when the business was explained to her. She then led the way to where were congregated a number of other equally attractive specimens of—we dare not say womanhood. However, they were not men.

"T'other side has been here ahead of you," she explained, "an' they offered us 50 cents apiece for our votes. We think they ought to be worth a dollar to us poor folks, what hain't much else worth sellin', but if you uns will give us 75 cents, *sure*, you kin have 'em."

Another call brought us to where a row of houses of prostitution fronted on the playground of one of the public schools. The separate establishments, however, were all in one block, under the control of a "Madame," who, after some difficulty, succeeded in gathering her "ladies" together in one common council chamber. They came reluctantly in negligé toilets, fearing the police.

Said she: "There is objection to our business being carried on so close to the school house, but the other party has promised to protect us here for our votes. Now, if your party will do that, and in addition——"

We did not wait to parley further. The other party got the whole row. Votes were more merchandise to most of the women in these wards, the same as to the men. There was no pretense among the politicians of hiding the fact that they used money, drinks, intimidation, threats of discharge from employment—anything, in fact, to coerce these people into voting their ticket.

One old negro woman, when asked to vote for a Democrat, declared:

"No, no, chile; I wash ebery day in de week, but I'll nebber jump ober dat eagle to catch onto de rooster."

We suggested the partiality of her race for chicken, but it wouldn't work.

"I'll stay by de Linkum pahty," was her decision. She at least was not for sale.

Like their husbands, Irish women were for Democrats; Germans and Negroes for Republicans.

FENTINA LENTE.

CONSCIOUS EFFORT IN EVOLUTION.

When Hugh O. Pentecost had finished his address on "Whitman's View of Life" before the New York Radical Club a few months ago and the chairman of the meeting announced that anybody in the audience might criticize the address, I sat speechless and spellbound by Pentecost's eloquence. It is needless to remark that I agreed with almost everything the speaker said, but it did not dawn upon me until after I had left the hall that I had been tricked by the clever speaker; that he had merely used detached passages from Whitman's "Leaves of Grass" to give his audience, not Whitman's, but Pentecost's "View of Life." I met Mr. Pentecost a week or so afterwards at a social gathering and complimented him on the adroit way in which he had duped his audience. "It was merely your own view of life," I said, "and you could have done the same thing by quoting passages from the Bible."

"Of course I could," he admitted. "We get from any book the views we take to it."

Those were not his exact words, but that is the idea his reply conveyed to me.

He repeated the address shortly afterwards before Unity Congregation in Lyric Hall and took occasion to mention my accusation that he had presented his own and not Whitman's view of life.

"But I have read you Whitman's exact words," he said, "so you see it is his view."

I had no opportunity to reply at that meeting, but I still insist that an entirely opposite view could be presented by quoting from the same book, for the contradictions in "Leaves of Grass" are as glaring as the contradictions in the Bible. Whitman admits it. He says:

"Do I contradict myself?
"Very well, then, I contradict myself;
"(I am large—I contain multitudes.)"

I delivered an address on "Whitman the Iconoclast"—not on "Walt Whitman, Poet and Philosopher of the New Time," as Moses Harman misunderstood it—at the residence of Moses Harman on August 23. I stated at the beginning of my address that I did not intend to give an analysis of "Leaves of Grass" or give the general drift of it. My intention was to give only one phase of Whitman—that of the iconoclast, the breaker of social and conventional idols. In spite of that clear and definite announcement, one of my able critics, William Francis Barnard, made an attack on what he called Whitman's philosophy—as if Whitman had not explicitly denied any intention to formulate a system of philosophy.

"No words of routine are mine,
But abruptly to question, to leap beyond, yet nearer bring."

Brother Barnard said he admired Whitman as a poet, but had small regard for him as a philosopher. Whitman was a loser in many things, as all strong egotists are; but I have never discovered any evidence that he posed as a philosopher. Moses Harman said in Lucifer, No. 1,021: "Brother Crane gave a very clear statement of what is known as the materialistic philosophy." Marvelous! Why, I don't know what materialistic philosophy is. I cannot conceive of such a thing any more than I can conceive of materialistic hope, or materialistic thought. I know not the boundary between the material and the immaterial, but I do not regard thought as material, although I cannot conceive how an immaterial thing (or being) can think. Brother Harman may say the ego, the conscious man, is immaterial. He is welcome to that belief; I do not dispute it. I merely affirm it as my belief that without a material brain a man could not be conscious. The survival of the conscious ego after the decomposition of the brain is to me inconceivable. Yet I do not deny it, although it is to me inconceivable.

After a brief argument Brother Harman draws "the conclusion that consciously intelligent human effort can hasten evolution," yet in his argument he made the fatal admission, "I am part and parcel of evolution." That admission tells the story. His conscious efforts also are part of evolution, and hence can neither hasten or retard evolution. Whitman expressed that idea when he wrote:

"What blurt is this about virtue and about vice?"
Evil propels me, and the reform of evil propels me."

Brother Harman is what he is and is consciously pursuing his chosen line of so-called reform because everything in the past has been what it was and everything to-day is what it is. No; that statement is not accurate. We cannot say because; causes are beyond our grasp; so please substitute the word "and" for the word "because" in the foregoing statement.

But Brother Barnard says, "If everything is as it must be, there can be no incentive to action. There is incentive to action and action produces results which inaction would not produce; ergo, everything is not as it must be."

Lame logic. Here, I think, is the correct syllogism: Everything is as it must be; incentives to action exist; therefore incentives to action must exist. The doctrine of fatalism is not the negation of hope, for hope is part of the scheme of things—an inevitable part. I have tried to do my part towards helping Lucifer in its work. I am still advocating the broadest personal liberty. But I realize that I do so because I cannot help it, because "the reform of evil propels me." I realize also that Anthony Comstock opposes personal liberty because he cannot help it. The battle between the so-called advocates and foes of progress is not of their own making, but is an inevitable phase of evolution. To me there is nothing depressing or discouraging in this belief; nothing to make me pessimistic. On the contrary, I rejoice in the battle, rejoice in seeing the evolution of more rebels every day against the rule of the tomb. This mighty impulse is the moving spirit of evolution and I feel elation in believing that I, too, as well as Brother Harman, am on the side which will eventually conquer. Not that such struggles will ever cease; for I cannot conceive of their ceasing; but that those who are battling for freer and less trammeled humanity are in line with progress; whereas those who cling to the superstitions of the past and would restrict the fullest expression of humanity are mere remnants of the barbaric past and must give way before the march of cosmic progress. Again Whitman:

"I see those who in any land have died for the good cause;
The seed is spare, nevertheless the crop shall never run out;
(Mind you, O foreign kings, O priests, the crop shall never run out)."

JONATHAN MAYO CRANE.

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SEX RADICALISM.

VI. THE SEX WAR.

The sex forces will always be liable to produce disturbance and conflict as surely as electricity in the atmosphere under certain conditions gives the explosions of thunder and lightning. Sometimes the battle is in the mind of the individual, sometimes it is the half-conscious rivalry of persons of the same sex, but under fully developed puritanism it is more or less open war between men and women, with the priests encouraging it, as is their wont in all strife, and taking fees here and there for drawing up a partial truce, supposed to be a lasting Peace of God, called marriage.

There is supposed to be a kind of standard of honor or fair play in all contest. If so, it is hard to say whether men or women, ranged on opposite sides in this social strife, have descended to lower stratagems against their enemy; but the women appear most mean when acting singly, entrapping men into marriage, and the men most ungenerous when acting in bodies, trying to starve or harass women out of every profession except marriage.

The men seem actuated by pure malice, only partly excused by their ignorance. But a woman who tries to get married has in case of failure to lose some of the most obvious rights of a human being, and moreover loses usually her only chance of a career. And the women certainly have the excuse of acting by puritan principles. The marriageable woman is never allowed to lose sight of the main chance. Even in our nurseries the lesson is instilled. In the ballad of "The little man and the little maid," the maid replies to her ardent wooer, "Will your flames assist a little to boil water in the kettle?" and her scorn of love is deemed praiseworthy.

Should a girl have an ambition to cultivate the friendship of some man comrade,—"What can it lead to?" asks the puritan aunt or mother. A young Scotch lady when congratulated on her engagement to a neighboring minister, replied, politely depreciating the merits of the bargain she had secured, "Yes, it is a very nice manse, only the bed-room ceilings are rather low." She was imbued with true puritan principles. And how often is marriage in England or America as much an arrangement made by the parents as any marriage in France!

The girl who turns from this sort of bargaining, and aims at independence, soon finds that one has not only the sneers of men to face, but their persistent endeavors to keep her out of all but the lowest work. Men like to preach about the place of the womanly woman being in the home, when the girl who suffers from their spite not only may have no home to look forward to, but has to struggle to live and work in a garret.

Perhaps it is a good sign that the women have begun to "talk back," and many now think it spirited in conversation to make little hits at the weaknesses of men, though the speakers are often without any appreciation of the working of a sex system that weighs almost as heavily on the best men as on all women.

Among the worst effects of the sex war are the divisions it causes among women, and the want of sympathy between the three classes, the married, the celibate and the prostitute. The contempt of the wife for the spinster is sometimes unconcealed. "It is a good thing," said one, "that there are sisterhoods in which superfluous women can do useful work." And the attitude of a past generation toward some of the saddest sides of these questions is well worth noting, that women, at least, may never again fall so low as to take such an attitude. The clear-sightedness of youth would lead to some amazed question of what? how? or why? and our grandmothers or aunts would reply: "O, we know all about that, but *do not stir up the mud.*" That the best human vitality should be forced to flow in underground courses, and be regarded as a sewer too foul to be ever cleansed, is a situation which is wholly unworthy of an age rejoicing in the dawning light of science.

I have seen a good deal of "the class war," and it was what I heard in comfortable drawing-rooms which first made me feel heart and soul with the weaker side. Such remarks as "shoot them down," which were no mere pleasantries, were passed, when workmen were on strike for a living wage or for decent hours of work. Yet the brutality of men upholding wage slavery is fully equalled by that of men upholding sex slavery. If they do not want to take the lives of women, they are desirous that everything should be taken from the lives of women that makes life worth living. Men seem able to behave generously towards any one woman, in concrete form (unless married to her), but cannot feel the simplest humanity toward women collectively.

History has not failed to record the behavior of the men who in every instance opposed the endeavor of women to obtain university education. Formerly it was the "blue" woman who was the object of ridicule; now it is the "new woman;" but the speakers always seem equally ignorant of what they are talking about.

The sex war can perhaps be best studied in England. The sex which utterly refuses to have celibacy thrust upon themselves is quite willing that it should be thrust upon the opposite sex; and men of the most cultivated social class who are forever preaching maternity to women as their one great function are indifferent to the fact that fifty per cent of the women of their own class are condemned to be unmated and childless. One can scarcely avoid the conclusion that men like the presence of a number of sexually starved women to minister to their vanity and to afford a large selection when it pleases them to choose a wife. The sexual starvation and coercion of an Oriental harem scarcely goes further than this.

Again, professional life, with its training, regular occupation, the social position that salaried work gives, and the social variety it usually affords, is so healthful as largely to counteract the evils of the sex deprivations above noticed; yet men have persistently tried to bar all professions against women.

It would be noted, however, that menial work, or work poorly paid or unpaid, is not called unwomanly. All the most trying work in the treatment of diseases, whether in public or private, is done by nurses mostly women. The clergy induce women to perform the work of curates in the parish without payment. The professional man asks his sister to keep house for him without salary and turns her off without a pension when it suits him to replace her by a wife. And the menial offices of that "great unpaid" class, the mothers of families, are too numerous to mention.

It is some years over a century since women, led by Mary Wolstonecraft, claimed to be human beings in their own right, and not mere appendages to men. That claim is not yet fully established, but it will be, and men will wonder how it could

ever have been denied. And the greatest force to end the bitterness of the sex war will be the recognition of sex love as a power for good and a principle to regulate the conduct of men and women as equal comrades; and thus will be abolished all buying and selling and coercion in sex favors.

DORA FORSTER.

ON PREVENTION—A TEST QUESTION.

What is so strange about the present strange century is the too largely prevalent idea that advancement is to be made by negation, unfaith, prevention of birth. Quite a number of persons are engaged on the singular doctrines of denial and death. With absurd persistency they shout to us that if we are only sufficiently negative, if we disbelieve enough, and above all if only we war against birth, and curtail by every means the flow of life, then we shall be saved! It is the most hopeless paradox ever upheld; it has but to be stated and its rottenness is evident—yet it proceeds.

In the advanced party it is not uncommon to meet women clever beyond the ordinary, interesting, apparently vital—yet once touch on the question of birth and they recoil with morbid abhorrence—motherhood has for them a terror which can only proceed from decadence. Thus they go on to extinction, inevitably—go on as though driven on by some fatality stronger than themselves.

Of course we are all familiar with the standing arguments as to the advantage of relieving a woman from a too heavy burden of motherhood—in some cases such arguments may be genuine enough, but it is not these cases that I wish now to discuss. For the sake of brevity I wish to center attention for a moment on what I may call the hypocrites of the Prevention movement—women who argue as if their aim were to keep families within certain limits, whilst all the time in their inner minds they are determined to have no children at all, and who have practiced prevention even on their very first participation—having discussed it with their lovers at a time when the ardors of love should alone have absorbed them.

Such racial suicide has no moral justification. Before the advocates of prevention can present any really logical case to the thinking world, they ought to clearly divide into two camps—those who believe in motherhood within certain limitations, and those who, whatever they may shelter themselves under, do not really believe in motherhood at all, but seek only such gratification as coldly deliberate sterility can give.

To all those who profess a belief in a prudentially controlled motherhood I would like to ask one test question:

Would you consider a healthy and capable woman who has deliberately sterilized all her love-relationships as better or worse than one who has done her best with a large family?

After that was fairly answered we should begin to know what it is that the advocates of Prevention believe in.

London, Eng. WILLIAM PLATT.

ONE WOMAN'S EXPERIENCE.

I would say that Celia B. Whitehead has not been through the treadmill of experience or she would see things in a different light. Having been forced to be the mother of ten children, I know. Some of these were begotten when there was no expectation whatever on the part of the organs, for every part, soul, mind and body, cried out against it.

How can there be any anticipation or yearning of the organs in such conception? I know there is none. The time when the organs are outraged is when woman is forced into motherhood without her consent or desire. When woman has the ability to prevent conception she is well on her way to freedom. Who has the power of knowing this question any better than the woman who has been through the experience and has come out of and above it, and is on her way to freedom?

Woman alone cannot settle the sex question. Woman and man will have to work side by side as comrades. We women have been prone to cast our brothers down; to put the yoke, the stigma, of degradation upon their desires, instead of holding them up to the ideal of true manhood, thereby helping them to be pure in themselves.

Let woman and man hold themselves up, purify their own lives, reform themselves. Then we will know what true reform is.

ADA WRIGHT.

SEXUAL AUTOCRACY—AN EXPLANATION.

"Autocracy; uncontrolled or unlimited authority over others, invested in a single person; the power of an absolute monarch."

"Autocrat; one who is invested with or assumes unlimited authority in any direction."

These definitions are from the Century Dictionary. The power to consent or to refuse is not authority over others, but mere self-ownership. Mere refusal to act cannot make one an autocrat. "Equal autocrats" are impossible; the very term is a contradiction, for the condition of autocracy being that the authority is "uncontrolled or unlimited," there cannot possibly exist two autocrats in the same realm.

Autocracy, authority over others, is not to be tolerated in any relation of life. Man's attempt at sexual autocracy has made the condition of things from which we are struggling to extricate ourselves and the race. This cannot be accomplished through the autocracy of woman unless two wrongs will make a right. Unlimited authority of any kind is an evil, degrading alike to those who exercise it and to those who are its subjects. To obey is a degradation, but to command degrades no less. To change from slave to master makes no one free, for we are bound by slavery whether we submit to it or inflict it on others.

It is not Nature but custom has made man a sexual autocrat. The wild, free female animal is not forced against her will. The civilized slave female is taught to find her duty in obedience to the male autocrat, and not the woman alone, but the man also, is bound by the chains of this hideous slavery.

When both respect the self-ownership of the other there will exist, not equal authority, but equal freedom from all authority; a condition wherein may be developed mutual respect, mutual helpfulness, mutual responsibility, mutual love; and with love supreme there can be no authority, for the love that desires authority is self-love merely. Love desires harmony, and true love set free will create harmony.

ADELINE CHAMPNEY.

ECONOMIC FREEDOM AND PREVENTIVE CHECKS.

There will be little sex freedom until we have established economic freedom for women and men.

When girls can remain free from care for the future; when there is work for all the girls and boys as soon as they are fitted for it; when conditions are pleasant and all independent of each other; when all will work and plan for the good of the whole, then girls will not stay single when they have a desire to get married.

Then boys won't object to marriage, as they will have the assurance of a lasting home, a lasting job and sufficient lasting money.

Then motherhood will not be undesirable as now. Parents will know that children will find enough to eat, enough to wear, good shelter, a chance to learn, a chance to play.

Women are few who object to motherhood. They object to it now because starvation stares them in the face continually, not because they lack love for children of their own.

Still there are some who object because they have degenerated in a life of luxury while squandering the substance of others.

Under economic freedom, such as can only be established by complete organization of humanity, people will not get married in order to better their condition, as now. They will not be able to better their conditions by marriage as all will be in as good condition as organized society can produce for each individual.

Marriage will only take place when the natures of two people of opposite sex blend and harmonize. Here, too, motherhood will not be undesirable in the least.

* * *

Nevertheless, and notwithstanding all this, there are many things we can change and improve without waiting for this economic freedom. Mothers can teach their boys to respect the girls.

Men can learn to realize that women are their equals, generally speaking. That women are physically weaker and should be relieved of work that is beyond their strength. That what women lack in bodily strength they make up in patience.

What man could endure to take care of six little ones; instruct them; nurse them; keep them clean; mend the clothes of the family and perhaps make them; cook the meals; do the washing; scrub floors; sweep; wash dishes and keep the house clean and in order—on a few dollars a week.

Then, may be, the husband tells her every day he is supporting her.

Men can stop making slaves of their wives sexually, before we get economic freedom, and women and men can discontinue their brutality to each other before that freedom gets established.

As for using cheap preventive checks—how will we get enough soldiers to send into the field to be shot down and to shoot others?

You must not advocate anything like that; it is illegal!

We can only kill children on crossings; in factories; in mills; on battle fields and by filling their lungs all hours of the day with the germ-laden dirt of the streets, which is stirred up by street cleaners all day long and by the wind. *That* only is legal!

Don't forget to tell the people in your articles that you expect them to exercise control over their passions.

That reason should always guide and that others must be considered as well as ourselves.

A STUDENT.

REINCARNATION.

Unless we accept the truth of reincarnation it is impossible fully to understand the sex question.

Intelligent, progressive men and women agree that women should be free, and that, in fact, all mankind should be free.

We have an inherent right to our own life and to work it out in our own way. We are here for that purpose and none should hinder us.

But by far the greater number of men and women, strange as it may seem, hug the chains that keep them from freedom.

Why is this?

Reincarnation alone can and does explain.

There could be no change, no advancement without evolution, and no evolution without reincarnation, for evolution depends primarily upon the unfoldment of the individual.

Race development in the long run is the outcome of individual development, and that alone depends upon opportunity for experience, which can only be obtained through a succession of physical lives. No matter who the person, a scientist, the most intellectual, with ability to reason intricately and verbosely on the most abstruse subjects, if he does not accept and know the basic truth of rebirth he cannot give us anything satisfactory on this most important subject of sex expression.

Why do people differ? Why are the needs of some not the needs of others? Some will answer by talking heredity, but heredity will not make things plain. There is much in heredity, but reincarnation is even at the back of heredity.

If this one short span of earth life were all that has been and all that will be, the question would forever remain unanswered, but in the knowledge of rebirth occurring time and time again the answer is most simple. We are each what we are because of what we have been in past lives. Cause and effect follow us unremittingly.

Many ask why we do not remember our past lives. The generality do not, primarily because they, with each new birth, function through a different brain, and not having as a rule cultivated the intuitional sense, they have no memory of other than what has transpired in the present life, and often not much even of that. Others, again, have a dim memory of other lives and have often been puzzled at it. Some few have a distinct memory and understanding of many of their past lives. And all this again is but another proof of the evolution of human mind through successive opportunity. Some have progressed further than others. All are in different stages of development. All act and reason from different planes of thought, according to their unfoldment in knowledge.

There is the savage, the barbarous, the semi-civilized, the civilized and the highly civilized.

To this last no race, though some individuals, have as yet attained. The dawn is approaching for the race, but we must be patient for the day to appear.

Now the needs of a person in one stage of development are an anomaly to those in another stage. The sensualist, so-called, looks with wonder and some contempt upon the one who, not requiring the life of the sensuous, leads a quiet, abstemious one. They are enigmas to each other, but not so to the one who understands the why and wherefore.

The terms low and high, good and bad, are often misapplied. Nothing is low that is natural.

The perversions and excesses so prevalent in life are but the outcome of repressed or misdirected sex expression.

Much of this is owing to the artificial laws and restrictions of our present civilization. Constantly doing violence to nature through the ignorant application of civil and social laws, it imagines itself doing the very best for all. And it will continue this mistake until with repeated incarnations it has developed another plane of thought. How are we to be wise if we have not had experience?

And how are we to get experience without opportunity, and how can we have opportunity without the time to get it in? And does any one suppose that in a life of say eighty or ninety years on earth he can get all the experience needed to become wise? Some are wise in their generation, but it is only because they have had experience in past lives that has enabled them to be so.

None need therefore be conceited about their wisdom or their knowledge or, in fact, about anything, for whatever they are and whatever they know is the result of work and deep thought, coupled with great suffering through many mistakes.

And what of those who die young or in middle life? No more chance for them?

And in what other world but this could they naturally obtain the necessary experiences that would fit them to become perfect human beings? And if the aim in coming is not to be perfected in the human before going hence to return no more, of what earthly use would it be to come here at all?

Every one should lead the life best suited to his stage of development, but alas, precious few are permitted to do so. From the barnyard stage all along the line to the seraphic, each should be allowed to live their own life.

If any are excessive in their indulgence, experience alone will teach them their mistake. Certainly condemnation, scorn and criticism will not and even teaching of others does less than is supposed. But it is well for would-be helpers of mankind to put before them an ideal just a step in advance of their conceptions, but only a step. A whole flight would be worse than useless, for each step is in the shadow until it is nearly reached. Such is the human mind and it is no use to quarrel with it and expect more of it.

B. M.

HEALTH DECALOGUE.

1. Breathe pure air, night and day.
2. Beware of disease germs in carpets, curtains and all manner of corners and places.
3. Keep the bedding fresh, and free from dust, by shaking it daily in the open air.
4. Cultivate the sense of smell as a guard to health.
5. Keep the body clean, inside and outside.
6. Wear comfortable, convenient clothing, free from restrictions, either to the body or mind.
7. Exercise the body by free, easy walking.
8. Exercise the mind by laying aside prejudice, opening wide the eyes and reasoning.
9. Sexual indulgence, in order to be harmless, must be mutually desired; therefore, never use sexual coercion or allow it to be used on yourself.
10. There is but one crime: the crime of robbery. Rob no person of material property, life, health, comfort, happiness or personal rights of any kind.

MRS. BERTHA MOORE.

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

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THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Temporary illness of the editor must excuse absence of editorials this week.

ERRATA: In last issue a line dropped out of the last paragraph of the article, "Right to Be Born Well." The entire paragraph should read thus:

Thus does "society" build asylums, supported by compulsory taxation, to care for the failures, the congenital wrecks, stranded upon the shores of mortal life by its most cherished, most sacred "joss," the marital institution.

In same issue a comment was made upon a letter from Alfred B. Westrup, but the letter did not appear. Both are printed in this issue.

EVOLUTION AND INCENTIVES TO ACTION.

[In lieu of the brief reply I intended to make in this issue the following paragraphs by E. C. Walker are herewith inserted. Bro. Walker requests me to say that these paragraphs will constitute part of a pamphlet he is now getting out, entitled "Communism and Conscience; Pentecost and Paradox."—M. H.]

In the minds of a good many persons of more or less progressive ideas, "Evolution" is a sort of mystery-fetish, just as "God" or "Oversoul" or "the Divine Immanence" is a mystery-fetish in the minds of a great many more persons. Seemingly, it is believed that "evolution" is an entity or a force beyond and independent of nature, acting upon nature to influence and direct its elements, instead of being the name given by man, First, to the sum total of the process, the activities, of these elements, and, Second, to the changes the results produced by these processes, these activities, changes and results seen and cognized by man. A variant of this error is found in the belief that, while evolution in no sense is supernatural, nevertheless it is something that cannot be affected by anything man may do; that our efforts, conscious or unconscious, neither can defer, or hasten, neither can deflect or modify, the changes destined by the fetish-power, evolution. In either view of the matter, "evolution" is simply another name for "God."

In the rational, because the scientific, view of the subject, every element, every combination of elements, in nature is perceived to be a factor in evolution, accelerating or retarding change, producing differentiation or assisting in maintaining the *status quo*, fixity or type. This is true alike in the worlds of subconsciousness, consciousness, and self-consciousness. If the actor, the factor, in nature's workshop is conscious, then conscious effort has an effect in nature, modifying, it matters not in how slight a degree, the efforts of other factors and aiding in altering its own environment. If this factor is self-conscious, then it perceives that it has the power to affect the efforts of other factors and knows that it may alter its environment for better or worse. Man, a conscious and self-conscious being, is no less a factor in nature than is that which we call unconscious matter; he affects by his activities his race and its environment, and he is conscious that he does this.

An amusing instance of the second form of the astonishing misapprehension with which I am dealing, is found in an article in a reform periodical. The writer, arguing against the position that conscious effort can be a factor in evolution, first very curiously admits or maintains the substance of all I am contending for here, for he says: "His [the editor's] conscious efforts also are part of evolution,' but he instantly cancels this admission, for he adds in a wonderful second part of the same sentence, "and hence can neither hasten nor retard evolution." Was such a complete *non sequitur* ever seen before? The regiment is a part of the army corps—*therefore*, the regiment's action is a matter of no concern to the commander; it cannot help win victories nor contribute to defeats. The condensation of vapor, its precipitation as water, the passage of the water through channels and its settlement in the earth, are parts of nature's activity—*therefore*, man's conscious efforts in irrigation and subsoiling are acts of futile folly, in no whit affecting results. The writer's liver is a part of his body—*therefore*, his health cannot be affected by the condition of his liver. The wheel is a part of the wagon—*therefore*, the movement of the wagon is in nowise dependent on the condition, and consequent quality of activity, of the wheel. Well, well!

Evolution is the name given to the course of the activities and the results of the activities of nature. Man is a part of nature. Hence, man, a conscious and self-conscious being, can and does participate in evolution; he is a factor, a self-conscious factor, in causing changes, in deciding the trend of evolution; especially, of course, in human society and its immediate environment.

THE RIGHT TO BE BORN WELL.

Is it any wonder that hypocrisy, deception, intrigue, falsehood are leading characteristics of modern society, when the dangers of mistake in making the matrimonial venture are so great, and when the consequences of mistake are so terrible, so far-reaching? In other words, is it strange that seeing the falsity, the falsehoods, the immorality, the criminality, inherent in the popular standards of virtue in the sex relation, thousands of people deliberately live a life of deception in order to outwit the guardians of this "joss," the popular marriage institution?

Take the following story as a sample of these deceptions in high life, clipped from Reed's Isonomy for September (San Antonio, Texas):

"In spite of the strenuous efforts made by the proprietors of the leading hotels throughout the country to prevent couples who are unmarried from obtaining accommodations of rooms in their hostelries, their rule is broken every day, and by the very people, too, whose appearance is sufficiently prepossessing to indicate that they would not be guilty of such reprehensible practice.

"'Yes, we are very careful whom we accommodate with rooms,' said the senior proprietor of one of the largest hotels in Philadelphia the other day, 'yet there is not a doubt but what we frequently have the wool pulled over our eyes. In fact,' said he, 'I know we do, although whenever we observe even the slightest grounds for a reasonable suspicion, it is our inevitable rule to inform such couples that we have nothing left, save the servants' quarters—and that usually settles it.

"'To prove to you, however,' he continued with a smile, 'that even the most cautious may sometimes be deceived, I will relate to you an instance which occurred within this house just a few days ago. It was early in one afternoon. A young man, accompanied by a young woman, entered the hotel, and while he was engaged in registering himself and wife, his companion took a seat in the elevator car. Both of them were well dressed and presented every mark and appearance of refinement. They were assigned to one of the choicest rooms, such being his request, and nothing further was seen of them for several hours. At length they came down the stairway and passed out into the street. Some time later, while the house clerk was away at supper, the young woman returned alone. Proceeding directly to the desk, she addressed one of the assistants then on duty, and requested the key to her room.

"'"What is your number, madam?" the assistant inquired.

"'"Why, really, I do not know, but it is on the second floor."

"'"Are you alone?" was the next inquiry.

"'"Oh, no," she responded promptly. "I am with my husband. He is out attending to some business."

"'"Well, that may be adjusted very readily," returned the clerk politely, opening the hotel register and referring to the day's arrivals, "what is your name?"

"'"W-w-why, I don't remember what name he registered," she thoughtlessly blurted out, her cheeks flushing vivid scarlet.

"'Fortunately, I chanced to overhear the entire conversation, so, after calling a bellboy and directing him to show the woman to the parlor, I waited until her alleged husband returned and then quietly informed him that he would have to seek quarters elsewhere. I offered no explanation; indeed, he required none. He was "on" like a flash and, calling for his grip and hers, joined his so-called wife in the parlor, returned together down the elevator and passed out into the street.'"

* * *

Several explanations may be easily imagined for the conduct of this "prepossessing" couple. One or both may have been "married but not mated," and may have been seeking a temporary respite from uncongenial companionship in order that their lives might not be complete failures so far as enjoyment of the other sex is concerned.

Second, the woman may have been married, and either there was no prospect of offspring from association with her "liege lord" and she was adopting this method of becoming a mother, as a matter of necessity; or her husband may have been agreeable to her personally, but utterly unsuited, through disease, tendency to insanity, or other cause, to become the father of her child; or the husband's personal habits may have been such that his touch was poison to her, and yet she did not have the courage to brave the scandal of an elopement which would give the husband legal ground for divorce. A hundred reasons may easily be imagined for this clandestine meeting, none of which would be in themselves wrong; the great wrong being the denial of freedom by the artificial sex code of organized respectable "society." In any case, however, the deception would probably have entailed an unfortunate heritage upon the child, had this clandestine meeting been productive of offspring—a heritage of hypocrisy, a tendency to intrigue, to underhanded methods in business, in all the relations of social life.

From the same paper I clip the following:

In that impressive melodrama, 'The Two Orphans,' which is being produced at intervals with all-star casts, there is an incident which seemingly makes a lie justifiable, and that it touches a popular chord is evinced by the applause which always greets the priest who points to heaven and informs the liar that her lie will be recorded to her credit there. It is a point which the theorists do not accept, but that doesn't matter.

"A similar occasion presented itself recently in the practice of an old Philadelphia physician. He was sent for by a family he had never attended. He answered the summons and found a stern mother of the Puritan type and a beautiful daughter. He was informed that unusual conditions had given rise to suspicions in the mother's breast that her daughter had strayed from the path of rectitude. Indeed, she accused her of having sought medical aid to remedy the wrong, and she called in a strange doctor to decide the point.

"The girl tearfully protested against such an examination. There was an air of refinement and delicacy about her that precluded the possibility of anything deliberately base, and when the old physician took in the situation he insisted that he be left alone with the girl.

"The girl's tears came afresh and she confessed that her mother's suspicions were well founded and that if it were an error she had erred out of love, impulse and youthful passion, and that she expected soon to be a wife. He soothed her and when the mother returned he informed the latter that she had done her daughter a cruel injustice. Then the mother could not do enough to make amends. Only the other week the daily papers contained the notice of the marriage of the young girl. The truth in this case would have wrecked her life, probably, and certainly cost her the confidence of her mother. It is not hard to believe that she remembers that dear old doctor in her prayers."

M. HARMAN.

(TO BE CONTINUED.)

FREE MOTHERHOOD.

I speak for, live for, and work for, free motherhood!

When we get a condition of life in which a woman may have a child, and still own herself, own her name, maintain her freedom and self-support, we will have very little sickness in pregnancy.

We will have a *self-conscious woman*, who controls her own mind and her physical states, her appetites, who eats lightly of foods best fitted to the pregnant state, who takes daily baths, exercises, walks well, breathes well, and who cares to hold herself poised and strong and healthy.

A married woman is inclined to lay the "blame" on her husband, to feel bound and enslaved, to run to him with every ailment and weakness, to lean on him, to whine to him, to extract sympathy from him. The idea is to let him know how much she is suffering—and *he* is *not* suffering.

But the child really belongs to the *woman*; and when the free mother—asking nothing better than motherhood, able to stand on her own feet, feeling that she owns herself and her babe—comes into existence, we will have the *healthy* mother, rid of the pains, the pangs of pregnancy, rid of the "sickness" of childbirth, a gay young joyous mother, a girl still, the coming of whose child does not rob her of activity and equality in the supporting and producing world.

When may these things be?

The thing that stands against it is the sentiment there is in the social mass concerning woman, her place, her position, and her relation to the sex question.

Heretofore, she has been creed-bound, *absolutely*, in her motherhood. In order to be loved, to be a mother she must, in the worldly opinion go in under the world's way, become the bond-slave of some man, take his name, become labeled as "Mrs.," be known as a "wife" (which is a creed-bound position in society), keep a "home" and be supported. She must, *arbitrarily*, give the child the man's name and, in fact, bear *his* children for *him*.

This makes her lean and lop, sulk and suffer; this gives her a weak mind and a weak body; lays her open to "morning sickness," to false cravings, to an abnormal appetite for food, and so on through the thousand and one weights, heavinesses and ailments of the bound-in woman in pregnancy.

None of which need be.

As some of the free women who have become free mothers, and who have been light-hearted, happy and *well*, have proven.

LAURA SMITH WOOD, M. D.

THE SOCIAL EVIL.

In my youth the remark made resignedly: "I fear he is only a man," was often made in my hearing to my great puzzlement. I pondered over what it might mean, and when later on a dawning consciousness came, several of my most cherished idols lay in the dust, never to be restored. Now, how can woman who is the greatest sufferer from the great social evil go on folding her hands in her lap with an apology for her sons and a killing of ideals for her daughters?

If her daughter grows blase as to the hope of ever meeting a Prince Charming up to her standard, who can wonder?

If I could only jog the apathy of mothers sufficiently to make them quit this inane setting up of one ethical standard for their girls and another for their boys. This folding of the hands if they have only boys to bring up.

Oh! to instill into our sons such a reverence for womanhood and motherhood that it would be a thought apart from carnal ideas.

The poor, ignorant factory girl or house slave with little endowment save her emotional nature trusts too far and where is she? Turned prematurely out of a hospital with a young life cumbering her incompetent hands; and a little later with the curse of Cain written on her brow. She is according to the civil law a murderer and must suffer the penalty of her crime.

But is she the murderer? What about the skulking hind who killed her morally and socially and leaves her to bear the penalties of his indulgence in ignominy and lost womanhood; and still struts about unpunished without even consciousness of his depravity.

Some woman, somewhere is to blame for that man's obliquity of moral strength. Some woman ready to accept the trite theories handed down by her mother instead of teaching her boy the beauty of purity, the sanctity of womanhood.

If there is a mad dog about in the neighborhood, we do not perpetually keep our children within doors; we shoot the dog and then the children are free to run.

Let us mothers shoot the dog which causes the social evil by facing straight about and refusing to tolerate or touch the hand of any man we believe guilty of desecrating our sex; then may our daughters glory in their weakness, since true chivalry will have been brought to life in our sons.

August 12, 1904. A MOTHER.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west also stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Lacey Baker, New York City.—"I would like some back numbers if you have any on hand. A sample copy of your fearless paper convinced me of its excellence. The sex question will stand all the ventilating you can give it. Enclosed find one dollar for subscription to Lucifer."

(We have a good supply of back numbers of most issues for some months past, or even for several years past, for which, when volumes are not required, we ask only postage and a little pay for time spent in hunting up the particular numbers desired.)

Morris Scheibel, Chicago.—"Enclosed find two dollars, one for my subscription, the other for the welfare of Lucifer."

(Many thanks, Brother Scheibel, for timely aid, but did you not forget to send names of friends who, as you may think, would appreciate a trial subscription for three months? It is not too late now to send names. Autumn and winter are the best seasons for reading, and for thoughtful investigation and reflection.)

Alfred B. Westrup, 2 Fomento St., Havana, Cuba, Sept. 4, 1904.—"Your correspondent, 'Subscriber,' in issue of Aug. 18th, after commenting on the subject of free love, and recounting the wonderful things that free love will accomplish, says 'Free love solves the perplexing problems of our economic customs and conditions.' Since our economic condition is what prevents free love, how can his statement be true? The fact is, he as well as the majority of freelovers, freethinkers, etc., are totally blind to the fact that we have an arbitrary money system, and this money system is the means by which the few exploit the many, it is the cause of poverty. As long as it exists there will be poverty, and poverty will increase faster than population; and as long as poverty is thus produced, free love cannot exist. Economic independence of woman must precede free love. How shall we realize economic independence? Is the great and first problem to solve."

Not wishing to forestall or anticipate the answers that may be coming from R. B. Kerr and others, to the letter of our old-time friend, Alfred B. Westrup, formerly of Chicago, now of Havana, Cuba (see "Voices" column), it seems to me the logic of said letter is faulty. "Since our economic condition is what prevents Free Love," etc., says our Cuban friend, thus assuming as proved, or, at least, as admitted, one of the chief points in the controversy.

To some of us it seems more nearly correct to say that the sex-enslavement of woman is what prevents economic freedom, than it is to say that our economic enslavement is what prevents freedom in love; that is, prevents the emancipation of womanhood and motherhood, including the right of the child to be born well. That there is much of truth in both these lines of argument is freely admitted. Sex reform and economic reform must proceed together, and neither can achieve final triumph unaided by the other, but the question as to which of these takes precedence in the order of nature, in degree of importance, or in point of practicability without waiting for the full triumph of the other, is something upon which there is wide divergence of honest opinion. Meantime it strikes me that the use of dogmatic assumptions—such as "totally blind," "money system the (sole) cause of poverty," etc., are not the best evidence of the possession of superior wisdom. All admit that our "money of privilege," our legal tender money system, is one of the chief methods by which the masses of mankind of both sexes are robbed of their birthright, but that this is the only instrument of robbery and enslavement is true only to him who gives his attention so closely to the subject of finance that he has neither time, patience nor inclination to devote to the consideration of other factors in the great socio-religio-political problem. L. H.

Steven T. Byington, East Cambridge, Mass.—"In No. 1,921 of Lucifer, R. B. Kerr asserts that birds are a lower order of life than mammals. Where does he get justification for this? Birds are warmer blooded than mammals, they have larger brains in proportion to their bodies, they are more highly organized in such matters as eye and voice, they have the power of flight, which mammals have not. (All this is in general; I know, for instance, that a bat can fly better than an ostrich.) The differentiation of the four limbs so as to have two for flight and two for walking or grasping is a distinct forward step in evolution. I believe there is no reason for putting mammals above birds except our conceit that because we have more intellect than the birds (though even man is beneath the best birds in most respects) therefore whatever creatures are nearest akin to us must be the highest. The care of parents for the young is a test where we should expect mammals to come out strong; but, in fact, our proverbs for such care are derived from birds rather than from beasts."

Bertha Moore, Williams Ave., Portland, Ore.—"The plucky little paper still lives! It cannot die. It is made of stuff that cannot be killed. The questions it considers will not be downed. They are as vital as the air we breathe. The paper is small, but made of pure grit. Opposition only proves that the enemy has been struck and wounded."

Alberta Joute, Mattoon, Ill.—"Through the kindness of some unknown friend I have been receiving copies of Lucifer all summer. You are engaged in a mighty work. If the world can only be brought to a realization of the importance of sex reform it will soon see that crusades against other forms of intemperance will be unnecessary. I shall be sending for other literature soon."

J. Allen Evans, Cripple Creek, Colo.—"Yours with one dollar received. I am again on my feet and slowly regaining my strength. I've lost 31 pounds in weight. Comrades from all directions have sent me about $20, in small amounts, without which I don't know what I would have done. Of course, being ill so long, I got in debt, but have instructed you and Free Society to say to comrades that they need send no more money. I'll pull through now without further help. Am no man to draw on my friends except in dire extremity. Expect to be able to reduce my indebtedness two or three dollars per week from this on. Will write a short article for Lucifer and enclose it with this letter. Whatever I write will be facts, and you may append my name. I don't think the mob in C. C. are likely to see it. They never read such literature as Lucifer. If they did they would not be guilty of such high-handed outrages as have been perpetrated here."

LeRoy Cummings, San Diego, Calif.—"Lucifer reaches first causes in the study of human destiny. No other periodical within my knowledge strikes so near the roots of our social troubles as does Lucifer."

Laura J. Langston, Poania, Colo.—"I gladly give the names of those who responded to your appeal in my behalf. I feel like another woman since receiving so much active sympathy. J. Warner Mills was the first to respond, and he is in the front rank of lawyers. Great was the surprise of those who sought to put their feet on my neck, when they learned that such men as Warner Mills was coming to my aid. Last, but not least, was Dr. Swinburn Clymer, enclosing five dollars and offering more if needed, and telling me he would settle my arrearage with your valuable paper. (This he did.—Ed. Lucifer.) Perhaps you know that Dr. Clymer is secretary of the Thompsonian Medical College of Allentown, Pa., also one of the faculty of that famous institution. Other good friends who came to my help are: Nellie M. Jerauld, Frank Weller, Emma A. Abbey, H. J. Dunham and A. Johnson.

"The fraternal feeling expressed by these good friends in their letters was like rain in drouth, for which I will gratefully remember them always. And you, Brother Harman, are not the least of those to whom gratitude is due."

B. W. G., Illinois.—"The article, 'Does Free Love Break Up Homes?' in No. 1,920, written by 'Subscriber,' is so good that I would like to have one thousand leaflets struck off, if the type is still standing, with an 'ad.' for Lucifer or some of its literature printed on the back. Please make a note of this in next Lucifer and see how many think as I do and are willing to spread Light Bearer literature at small cost."

(The type spoken of is not standing, but it can be reset if a few more readers would take the same interest in the matter that Bro. B. W. G. takes. The leaflet should not cost more than 25 cents per hundred, or $2 per thousand. Another subscriber says he will take 500 copies. The article in question is excellent for missionary work among those who do not understand what we mean by Freedom in Love.—M. H.)

Mrs. S. K., Los Angeles, Cal.: "For the enclosed ten cents (stamps) I beseech you to get the September issue of "Good Housekeeping" and read therein the most able, excellent and fearless article from the pen of Julian Hawthorne, entitled the "Abdication of the Father." May it elate you as much as it has me, to find such bold and splendid utterances—our very own sentiments, ideals and prophecies—verily flung in the faces of the conservatives through one of their most respected mediums. My enthusiasm in the cause has been kindled anew at this revelation that we really have more freedom of speech than we may be aware of, when such an epitome of much that Lucifer stands for can be given such a hearing where least expected. I reckon this a cause for joy and exhilaration. I long to spread that article broadcast, as I recall having read nothing more to the point from a confessed liberal, and I believe it is couched in language that will powerfully appeal to many who are ready to grasp its import, but are reached with difficulty as a rule. Hope you will reprint at least the latter part of this article in Lucifer."

[Many thanks for the news that Julian Hawthorne has written an article on Lucifer's lines. I remember with gratitude a powerful plea written by that very popular writer, in behalf of freedom of speech and of press for the discussion of questions pertaining to sex and to reproduction of human beings, and am very glad to know that Mr. Hawthorne has himself given utterance to radical thoughts on the tabooed subject.]

Celia B. Whitehead, Denver, Colo.: "I most heartily agree with your estimate of Dora Forster's articles on 'Sex Radicalism' and had hoped that they would be put in book form. They are too valuable to be lost."

W. F. Jamieson, Pentwater, Mich.: "Your argument in Lucifer on Evolution is the clearest, most satisfactory, in answer to the claim that evolution will do it all, that I have ever read. . . . You have had an uphill journey all the way for twenty-four years. Had you been a Methodist parson, all that hard work 'the Lord' would have blessed you for, in 'basket and in store,' and heaps on heaps of yellow-legged chicks. Like myself, you threw all these away because we came into possession of 'convictions' which compel us to sacrifice the good things of this world and no alluring prospect for a better world to come. . . . You are trying to tell the world 'how to be saved,' and you dig so deep to get at the root of the matter that purblind humanity cannot see."

John Orth, Boston, Mass.: "You are certainly a very appreciative young man. Franklin Wentworth says you are 'all right,' and I guess he was all right when he said so. Meat is sometimes pounded to make it tender. The thumping you have received seems to have had a like effect, making you not only tender but—true."

ANSWERS TO QUESTIONS.

Theresa Hughes, Pittsburg, Pa.: "I see the talk about changing the name of Lucifer. I don't know, but it seems to me you cannot well find a better name, and the old readers will miss the old name almost as much as the paper itself. The main thing is, will the change of name benefit the paper? If so, why I would say change to the name which would be most beneficial. . . . I have followed with interest the controversies about which sex shall control in matters of sex. It is certainly well to know all that can be known, but after all, each loving couple will manage their sex ethics to suit themselves."

Cornelia Boecklin, N. Y.: "The article in Lucifer about what can be done on one acre was not an exaggeration. What I had from my first small garden in Burlington, Iowa, would seem marvelous to many. In Switzerland I have seen very, very good results from a small piece of ground. . . . To me it seems very strange to hear of so-called radical people finding fault with the name Lucifer. Do not believe you ever lost six subscribers on account of that name, and if you did you surely did not lose much. Why, "Liberty," Mr. Tucker's paper, has lost subscribers, and what is the matter with the name Liberty? Of lovers of freedom in every sense of the word, the number is not overwhelming. One draws the line at the color of a person's skin; another does not approve of a radical change in woman's mode of dress; another thinks that freedom in trade is a bad thing for his country, and so on. It seems incredible that thinking people should be afraid of freedom in any and all directions. . . . Received one copy of "Freeland" and enjoyed it very much. Co-operation is undoubtedly the thing but to practicalize it will of course take time. To get a few persons together to try it in a small way seems almost impossible. I am living alone. Waited for months to see if some of those people that were talking about co-operation would start in on same farm land thirty or forty miles from New York City. Went to see one farm and heard of other farm lands on Long Island, that could then have been bought for a very reasonable figure; not entirely in the rough, houses on the land that could be put in good shape with some labor. All to no purpose, and so I am living entirely alone."

Mrs. Boecklin's experience has many duplicates. We are all individualistic and narrowly selfish to such degree that it seems impossible to combine forces in rational and practicable co-operation in home making. A few experiments, however, in this line have been quite satisfactory to the participants, and when these partially successful plans have been merged in the larger scheme advocated by Dr. Hertzke, in his book called "Freeland," we shall see—those who live long enough—the full triumph of the co-operative principles now dreamed about by many thousands of very intelligent people. M. H.

POLYGAMY FOR THE WEALTHY.

Paris, Aug. 29.—A sensational book, advocating polygamy for the well-to-do interest of womankind, is being hurried through the press. It is signed "C. M.," and the monogram is surmounted by a royal crown. The authorship of this publication is credited to the kaiser's sprightly sister, the hereditary Princess Charlotte of Meiningen. After discussing several hundred cases "from life," gathered by a famous divorce lawyer, the royal author comes to the conclusion that men must have a matrimonial change after a certain age and income. "It would be well to grant the right to marry a second wife after the old one has ceased to be attractive, under certain restrictions," opines the princess, "because such a law, besides eradicating (more or less) the divorce habit, is desirable for the protection of the wife that has become obsolete, is intended to protect the rights of the children and would be an aid to morality." The Scriptures, she points out, treat the polygamous habits of Abraham, Jacob and David as "quite self-evident"—that "all of Jacob's children helped found the twelve tribes of Israel."

"As a correction of the evils under which women and children are suffering nowadays," continues the author, "divorce is wholly inadequate. The Catholic cannot get a divorce under any circumstances, and there are hundreds and thousands of good-natured Protestants and Jews who cannot bring themselves to divorce the woman who proved a beloved companion while young and beautiful.

"There is no use denying the fact that a man between his fortieth and fiftieth year undergoes a thorough change of taste and habits. Every day he sees a dozen women whom he prefers to his own wife, with whom he would like to begin life anew, to have his own and the world's profit. But it cannot be done without robbing the woman he once loved of home, position and friends, sometimes—so he leads a double life. That means disgrace for the woman of his second choice, and her children likewise—days of anguish, storm and stress for the first wife. In cases of this kind we advocate legalized plurality of wives, on the ground of morality, decency and common sense."

The princess says that only rich or well-to-do men, able to take care of two wives and their children, should be allowed to take a second wife, while women might be privileged to guard against the introduction of a second wife during their lifetime by inserting a clause to that effect in their marriage contracts.

"Permission to take a second wife would very largely reduce the surplus of unmarried but desirable women; at the same time it would help the working classes by removing competition from women who are now denied matrimony because there are not enough men to go around."—Ex.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

Here is where the weak man shows his weakness and the strong man his strength. To dare to stand alone and follow the light of conscience is to be truly courageous; and to be liberal enough to allow your fellow-traveler to depart from you to enter upon his diverging way in peace and with a cheerful "God bless you" is the mark of a great soul.—Soundview.

The Social Science Club meets every Sunday evening in Room 913, Masonic Temple, 8 p. m. sharp. October 2—Edgar Lee Masters; subject, "Injunctions." October 9—Western Starr; subject, "Crime"—"The Social Smoke Nuisance." Public invited. Seats free. Free discussion.

Of course, some people are always on the lookout for what to them seems vulgar, and thus make abnormalities of themselves. Wherever they look they see dirt, because their minds are full of it. "Evil to him who thinketh evil." "To the pure all things are pure."—Hugh O. Pentecost.

The regular manner in which Mr. Roosevelt and Judge Parker are now attending church recalls the boys who were always so good just before the Sunday school picnic.—The Baltimore Sun.

HEALTH AND A FORTUNE FOR SALE AT A BARGAIN



"COTE BRILLIANT" is a finely improved thirty acre fruit ranch in the banner county (Sonoma) of the state of California. It is located one mile west of the town of Kenwood, three miles north of Glen Ellen and ten miles southeast of the city of Santa Rosa, with oiled and sprikled roads leading to these points. It is sixty-four miles north of San Francisco, and can be reached by the California and Northwestern railroad from Glen Ellen and the Southern Pacific from either Kenwood or Santa Rosa...There are four trains to and from San Francisco daily. It is convenient to good stores, schools and churches.

SEVEN YEARS AGO its deep rich soil was set to the best and most profitable kinds of fruit, consisting of peaches, pears, prunes and cherries. One year ago a splendid variety orchard was planted for home use, which contains an unlimited variety of the rarest nuts, fruits, berries and vines, from all parts of the world. Many of these will be in bearing next year.

THERE IS A GOOD living spring on the place, an extra large well of pure water and large windmill and tank. Water is piped to the house, cottage, barn, chicken yard and gardens. The orcharda require no irrigation whatever.

THE HOUSE WAS BUILT three years ago at a cost of over $5,000. It is a two story structure with attic and cellar. Is strictly modern. Has eight living rooms, bath-room, laundry and store-room.

THE ROOMS CONSIST of an elegant reception room, parlor, dining-room, kitchen with large pantry and a china closet connecting the kitchen with the dining-room, also laundry with two porcelain laundry tubs. Connecting with this is a store-room which leads to the cellar.

ON THE SECOND FLOOR are four large, light, sunny bedrooms, with roomy clothes-closets in each. There is also on this floor a large bath and toilet room, with porcelain bath-tub and marble wash-stand. The house is finished throughout in hardwood, with stained and oiled floors in each room. The house is piped throughout with hot and cold water, also for Acetylene Gas.

FIFTY YARDS SOUTH of the main building is a fine four-room cottage with high basement for storage. There is a fine barn, wagon shed, carpenter shop and other out buildings.

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PHOTOGRAPHS of the interior and exterior of the house and different portions of the ranch may be seen upon request.

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SEX RADICALISM.

VII. SEX DENIAL UNDER BONDAGE AND UNDER FREEDOM.

We must always hasten to assure our puritan opponent that self-denial will have full place under a new and rational sex system. For he worships renunciation and self-negation,—that is, every puritan heartily approves of those for every other. They like the idea of love being robbed of its ambition, denied its highest desire, and cheated of its culmination. They will still find some of these things to gloat over under freedom, for only people of the lowliest designs in life can wholly escape them.

"The mark of rank in nature is capacity for pain,"—as well as capacity for joy, the poet, Mrs. Browning, might have added. The intenser forms of love and friendship have their sorrows and disappointments as surely as shadows accompany the fullest sunshine.

Carlyle told us, in a chapter that is rather too wordy for mature taste, that "the everlasting yea" is only to be attained by renunciation. He was a genuine Puritan, and preached more than he practiced, and his doctrine is not to be accepted without consideration; but some truth may be found in it. Renunciation is of value when there is freedom of choice, and when the good is renounced for the sake of the better, the less for the greater; and that is when there is knowledge of the difference between the good and the better.

But we may at once dismiss the idea that suffering is good in itself. As well say that the soldier is the stronger for the wound he incurs. Pain may evoke strength, but always wastes it.

The youth of noble nature does not go far in life before he loves some woman who is not for him. Of such feelings, puritan society makes a mock; and the only service the lover is allowed to render to his lady is to efface himself and disappear from her sight. The puritan prates of the elation of victory over self; but in reality the feelings of a beaten hound, who is allowed the luxury of looking miserable, are paradise compared to those of a lover thus forced into total renunciation. Our society puritans only recognize two possible motives in the aspirant lover,—if he does not want a good housekeeper, a complete wife, then he aims at obtaining sex favors which are held disgraceful outside wifedom. Greed and lust are intelligible to these puritans, but anything beyond is scarcely noticed, is mere sentiment, a word they have degraded to mean a butt for ridicule.

Under rational freedom love will be allowed expression in a hundred ways, and "sentiment" will be held honorable alike to the possessors of this faculty and to those who have the power of inspiring it. Such standards of love were known in old France, and maybe found elsewhere in history. At the present day, our weakling sentiments can sometimes succeed in honoring the dead by some worthy memorial, and we inscribe under a church window that it is to the glory of God and the memory of our departed friend. In the future temples of human solidarity there may be found works of art, of both utility and beauty, dedicated to the service of humanity and in honor of a living lady.

But our lover of the future time, while he will not have to suffer ignominy and total repression, will often have to set himself bounds, in accordance with restrictions that are unknown and unrecognized in our present vicious circle of celibacy, bond marriage and prostitution. There is a law of sex denial as well as of sex acceptance. It will be well understood that it is not refusal of sex favors that causes the most pain to the one refused, when there is the intensest form of feeling. One who is born to the fate of such feelings is "an epicure in emotions," like Sue in "Jude the Obscure." But the true lover will know when he must not claim the privilege of an answer; and the lover who refrains from pressing for certain refusal, even of the slightest sex favor, comes next in strength to the lover who refrains from pressing for certain concession. Not pride, but only love, can give this power. The true lover must not obtrude himself as a conquest. Even in accepted and settled love relations this holds good. As Bernard Shaw says, in one of the best pages he has ever written:

"Although romantic idealists generally insist on self-surrender as an indispensable element in true womanly love, its repulsive effect is well-known and feared in practice by both sexes. The extreme instance is the reckless self-abandonment seen in the infatuation of passionate sexual desire. Everyone who becomes the object of that infatuation shrinks from it instinctively. Love loses its charm when it is not free; and whether the compulsion is that of custom and law, or of infatuation, the effect is the same: it becomes valueless. The desire to give inspires no affection unless there is also the power to withhold; and the successful wooer, in both sexes alike, is the one who can stand out for honorable conditions, and, failing them, go without. Such conditions are evidently not offered to either sex by the legal marriage of to-day. . . . ("Quintessence of Ibsenism," III, The Womanly Woman).

The puritan of the common or garden sort knows nothing of these things. But where there is some amount of sex freedom, the ideal of denial, if I may so call it, and of the lover denying himself, is held high in honor. This is very noticeable in French literature. The husband in "Le Maitre de Forge" makes no attempt to claim his marital rights till he has obtained his wife's love and indeed her great respect, and is honored accordingly. Cold women even when heartless are a favorite theme. Balzac enjoys describing such a one in "La Peau de Chagrin." And Alfred de Musset's lyric, "Sur une Morte," beautiful and sarcastic with the chill steel of sarcasm, was inspired by a woman dead to love and pity. The loss to herself which her coldness involved is shown to be far worse than the pain to her admirer.

Yes: she had loved, were't not that pride
Like some poor useless lamp, uplighted
To burn a funeral bier beside,
Watched always at her heart benighted.

Yes: she is dead, whose lips were stirred
By no live breath to living glory:
Out of her hands has dropt the story,
Whereof she never read a word.
—(*From Hardinge's translation.*)

The lady of unawakened feeling is peculiarly a product of puritan society. Rudyard Kipling writes of the pathos of love encountering her careless indifference, in his poem, "The Vampire," written for Philip Burne-Jones' picture:

A fool there was and he made his prayer
(Even as you and I!)
To a rag and a bone and a hank of hair
(We called her the woman who did not care)
But the fool he called her his lady fair
(Even as you and I!)
. . . . . .
And now we know that she never could know,
And did not understand.

And while deep, enthusiastic love may thus fall a prey to the heartless indifference of the irresponsible flirt in our unmoral society, the more impetuous and lighter-loving youth under present social conditions is in no fit state to benefit by steady friendship, and he petulantly rejects the sisterly kindness which his

lady fair may offer him. "Friendship is impossible," he groans. But that same man when he has reached the soothing conditions of sexual mating, finds outside friendship very possible; and indeed I believe that this is the more usual form that free love takes under the puritan conditions of English society. No doubt a dread of the vivisections of the divorce courts contributes somewhat to enforce this sort of "virtue"; but the lesson we may draw is, that when sexual starvation is abolished, the calmer forms of sexual friendship will flourish, and this is much to be desired.

A true pride in love cannot develop when nearly everyone has only the choice between the license of prostitution or bond marriage, on the one hand, and the drag on health and happiness that celibacy causes, on the other. Balanced conduct is not to be expected from men and women more or less starving for love. True virtue will come with knowledge and freedom. It cannot be doubted that a high ideal of fitness and discrimination in love and friendship will grow up when these are freed from dependence on economic conditions.

What we have really to combat is not so much the puritans' ideal of self-denial, as their system of enforced denial, and the sensuality and hypocrisy of those who pretend to uphold self-denial.

DORA FORSTER.

WILL IT BREAK UP HOMES?

Free Love will never break up homes. It will only break up discordant ones and that would be a blessing. Woman will always desire to make a home, if only for herself. There she can bring up her children, if she has them, even if the father be elsewhere. A true home is where harmony dwells and whether a woman prefers to live alone or with others should concern only herself.

When women are emancipated and Mrs. Grundy is dead, homes will be reared all the same, and vastly improved. It may be asked, if women alone make the home, what will become of the men? Are they to become helpless wanderers on the face of the earth?

By no means. They are not so helpless as women have thought, and as they themselves have often appeared to be. Many prefer now their own snug little quarters where no one may intrude, or if mutually preferred they can share with others of their own or the opposite sex.

O don't be alarmed, ye fearful, conservative ones who deplore the breaking up of homes. None will be broken that deserve to remain intact. All things will work together for good, not alone now, but when all mankind are free.

This brings me to another part of the subject. If all mankind were free at the present stage of the world's progress, without restrictions of any kind, how terrible conditions would be! Imagine the criminal class let loose. Human nature will not change suddenly, and there are astonishingly undeveloped people upon the earth. Surely we cannot mean that no government should exist—no restraining laws.

Let it be the one law that no one shall encroach upon the rights of others, nor wrest from them whatever possessions they have acquired, either through their mental or physical toil or through inheritance. This covers the whole ground. Freedom to all to live as they please, provided they allow each to do the same, and, what is most important, put no impediment in the way of others' advancement in order to contribute towards their own selfish gains.

Any offending one should be restrained and surrounded by educational and industrial influences. No legal murders or tit-for-tat methods, no dismal dungeons where all hope is excluded.

Under certain circumstances, however, I believe one is justified in killing in self-defense, just as we would kill a wild beast did we know it were ready to spring upon us.

There should be stringent laws for the protection of good citizens, and the physically or mentally weak or infirm.

To say there would be no criminal class if there were no laws is a very ignorant statement and to say further that there is not a class that would need the strong hand of restriction is not to understand human nature and its present state of development at its worst.

Those who are absolutely lawless are those who are supremely selfish and who while they exact free scope would undoubtedly encroach upon the rights of others.

And Labor Unions, primarily organized for the protection of the laborer, have degenerated into the most tyrannous government. What right have the heads of any organization to dictate who shall or who shall not work? That is a question that should be decided by every separate individual. I don't believe the interests of the workingman are furthered by such a procedure as what is termed "a strike."

I have wandered from my original subject, but everything of this kind has a bearing upon all. It may not have occurred to most women that if they gained perfect emancipation they might, like the Puritans, become tyrannical and dictatorial towards men. Freedom for women should mean likewise freedom for men, and should eradicate all jealousy, hatred and malice. In time it will, but not soon. As women and men continue to progress they will more and more understand the full meaning of Freedom, and they will become consistent, just and generous. Then, and not till then, will that hydra headed monster, jealousy, wedded to selfishness and fostered in the bosom of institutional marriage, be driven from the human mind.

(MRS.) B. M.

THE ECONOMIC EMANCIPATION OF WOMEN.

People are always talking of woman's "economic independence," and the wonderful things which will happen when she has got it. Scarcely any, however, have a clear idea as to what would constitute such economic independence. Let us, therefore, inquire what the phrase really means.

I think it is evident that, in order to be independent, a woman must have the means of subsistence for herself and children secured to her without the favor of any other individual. It is essential that she should have the means to maintain her children, for a woman's children are almost a part of herself. Whoever feeds the children will control the mother.

Now, how are women to be supplied with the means of supporting themselves and children without the favor of any other individual? American Socialist lecturers are very fond of telling women how independent Socialism will make them. Unfortuntely, they rarely explain how, and I am afraid it is because they have not thought the matter out themselves. Most of them seem to mean simply that under Socialism every woman will be guaranteed work, and will be paid the full equivalent of her labor after the necessary deduction for collective purposes.

If there were only adult men and women in the world, this might be regarded as settling the whole matter. But there are children to be supported, and the bearing and rearing of these children takes up much of the mother's time which might otherwise be spent on productive work. It is very likely that for a long time to come all women fit to be mothers will have to average at least three children apiece to keep the population even. At whose expense is all this to be done? At the best the earning power of women will probably be less than that of men. Are women to take on their own shoulders the whole expense of pregnancy, of nursing and rearing three children each, and of supplying them with food and clothes? Such a thing would be utterly absurd.

In fact, most people who talk about the economic independence of women do not think of anything like this. They really believe in the continuation of the present system with some slight alleviations. They think of women as still minding the babies and darning the stockings at home, while the man goes out and earns the money as of old. They want women to be better fed slaves, but still slaves. Women, however, will not submit to this, and will come to see that in order to be free they must be entirely independent of every individual man for the support of themselves and children.

There is only one way out of the difficulty. Woman cannot bring up her children at her own expense. She cannot be free and allow any other individual to pay for bringing them up. Therefore the community must pay the bill. This is the view that all the classic writers on Socialism have taken, although many of the small fry do not like the idea. As Frederick Engels says, in his "Origin of the Family":

> "With the transformation of the means of production into collective property the monogamous family ceases to be the economic unit of society. The private household changes to a social industry. The care and education of children becomes a public matter. Society cares equally for all children, legal or illegal."

We must guard against one error, however. The early Socialists rather favored the idea of taking the children out of the

parents' hands as far as possible. That will never do. We must give the mother perfect control of the children. At the same time we must make her economically independent by paying her for her time spent in pregnancy and rearing the children, and giving her an allowance for the keep of each child. By this means we shall combine public maintenance with private management of children.

How far can this subject be dealt with under the present economic system? The Socialist parties of all countries have long lists of immediate demands which they hope to realize while waiting for Socialism. There is rather a tendency, however, to think that very little can be done for women until Socialism is obtained. But that is nonsense. This question could be more easily dealt with than most others under the present system. The experience of New Zealand, Australia, and several European countries shows that the easiest kind of palliative to apply under capitalism is one which consists in giving a pension or allowance out of the public funds. Old age pensions exist in various countries. Why not young age pensions? As for the maintenance of women during pregnancy, and for some time after child birth, I am glad to see that the recent International Socialist Congress at Amsterdam passed a resolution urging the Socialists of all countries to try and get legislation for this purpose passed at once.

It is a curious fact that, although America has the most unconventional women in the world, it has the most Grundy-ridden Socialist party in the world. To mention sex and the family in a meeting of American Socialists would be considered almost as shocking as to allude to these subjects in a Boston drawing room. It is time to make an end of such squeamishness. I therefore move that a committee consisting of Adeline Champney, Elsie Cole Wilcox and Amy Lisnett, be appointed to prepare a manifesto demanding practical guaranties for the economic independence of women; to get as many Socialist women as possible to sign it; and to send it to the press and bring it before the various Socialist conventions. They should also include a demand that the mother be made sole guardian of her children in all states. By taking these steps it will be possible to bring the whole question of the emancipation of women rapidly to the front.

R. B. KERR.

NOR PSYCHIC MARRIAGE LAWS.

There are few of us, I think, who do not consider that the sentence, "What God has joined let not man part," (as Prof. Larkin puts it), is a superstitious bit of church tyranny. As an assurance of wedded happiness, it is a complete failure. Throwing rice and old shoes after a wedded couple is no more superstitious and no greater failure in securing their happiness.

Prof. Larkin says the priestly sentence, "Whom God has joined let no man part," is a "psychological crime." I don't deny this, but what of his scheme? It would not be polite to say things of Prof. Larkin's plans that we freely say of the church ceremony. For my part, I see no less superstition (I wish I could think of some other, milder word) in "What psychic schools have joined, let no man part," than in the sentence Prof. Larkin calls a crime. I have no more faith in "auras" than I have in gods, or rice, or old shoes.

Many people have plans to close the doors of hideous divorce courts, but they are mostly failures, for few people, comparatively, live together who really wish to live apart, and I see no reason to believe that "psychic marriage laws" will be any more effective in keeping them together.

There is, no doubt, a great deal of suffering and inharmony caused by people living together who are inharmonious, but I believe it is circumstances oftener than law that hold them together, and the suffering caused by adverse decisions of psychic schools could not but be more poignant and agonizing.

Young people have a habit of falling in love with each other suddenly, deeply, intensely, passionately. They might reach this stage before they have time to consult a "psychic marriage law." To them the music of their love is so sweet and clear—at least so pleasing—that the thought never occurs to them that their "auras" are not attuned in harmony. Suppose the decision is an adverse one—they discover that their auras are in A and G, instead of musical chords—that they will make each other miserable in the future and help to fill the world with "unharmonious children." So say the "psychic teachers" and "readers of auras," from whom there is no appeal if firmly supported by faith or state. If the lovers are firm, devoted believers, in psychic schools, or if the psychic marriage laws are firmly established by state machinery, they will tear themselves or be torn asunder, regardless of the rending and tearing of heart-strings. But if they are sensible people, and if the schools are established as Mr. Harman would have them, without the fangs of the state; if they are self-poised, egoistic, self-reliant—they will decide that no one, professor of psychics, aura reader or what not, is more capable of deciding their lives or future happiness than they themselves!

Once upon a time I happened to be for a few days in a home where a loving young couple spent most of their time previous to the wedding day. They were both young, handsome, loving, lovable. Their billing and cooing was as pretty as that of turtle doves. She was a sweet, simple, timid, little maiden; he an experienced man of the world, quite seriously attracted for the moment by her pretty face. It did not require a "reader of auras" or a "psychic teacher" to see in the future the inevitable heartache, suffering, desertion and divorce, all of which came in the course of time. I could have foretold it then as well as any psychic marriage lawyer—but what effect would it have had? or if anything could have been said that would have induced them to part then, would there have been any less suffering? I doubt it. The denial of unfulfilled desire, the suppression of love's expression, the silencing of the music of their souls (they heard no discords), would have caused them keener sorrow, greater unhappiness, than any trouble that could come along in the course of time. She is now married to a more congenial mate, but she would now say that if she could she would not have her first love experience taken out of her life. The love and happiness enjoyed more than balanced the subsequent sorrow.

It is a dangerous thing to meddle in the love affairs of others, whether the meddler be a common individual or a psychic teacher, a reader of auras or a psychic marriage law school.

LILLIE WHITE.

Lake Charles, La.

MONEY OF PRIVILEGE.

EDITOR OF LUCIFER, Dear Comrade:

Perhaps if I fully comprehended your meaning I should agree with you that our "money of privilege" and "our legal tender money system" mean the same thing; but with my present understanding such an inference seems to me incorrect.

Our "money of privilege" comes from the National Banking System and the notes of that gigantic concern are not legal tender, as anyone may see from reading the inscriptions thereon. If A owes B one hundred dollars and tenders him that amount in bank notes B is at liberty to refuse it and demand legal tender and A cannot, as the lawyers say, "plead tender" in discharge of the debt.

The bankers have worked hard, ever since their system was established during the stress of the civil war, to destroy all the legal tender paper money and I believe have succeeded to the extent that there are now only $360,000,000 that have not been legally destroyed. How much has been destroyed surreptitiously we do not know.

We are plundered in many ways, but for bare-faced, high-handed, wholesale, unmitigated, inexcusable robbery of the people the National Banks can claim the championship. The system is based on debt and exists to perpetuate and create debt, public and private, and gather in the wreckage thereof. It has no other purpose. National bankers, literally, "live on the interest of what they owe"; while the rest of us must pay interest on what we owe. It is only ignorance on the part of the people that allows such a system to exist and fatten on their industry. So long as there are laws for the collection of debts (I would that every one were repealed) I think it the duty of the people, collectively, to furnish a legal tender for their discharge and do away with the "money of privilege" which at present constitutes nearly all of our currency.

I beg your pardon for taking up your time with this matter but I never think of the national banking system without a rising of indignation that must have vent.

CELIA B. WHITEHEAD.

Denver, Colo. Sept. 17, 1904.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VII. NO. 23.

ERRATA: The signature to the comment upon the letter of Alfred B. Westrup in last LUCIFER should have been M. H. instead of L. H.

The installment of the series entitled "The Right to Be Born Well," in last issue should have begun with the words, "Continued From No. 1022."

TO FRIENDS who may feel interested will say that I still expect to go to St. Louis about the 15th of the month. My address will be in care of Geo. E. Light, 520 Commercial Bldg., St. Louis, Mo.

A WORD OR TWO FOR YOU.

Summer is now gone. Autumn once more is here. Autumn, brown and sere; autumn, crown of the year; autumn, season of reflection; of careful restrospection; of calmly searching introspection, and for laying of plans for the coming year.

Assuming that you—the reader of these lines, as well as I, the writer thereof, feel an abiding interest in the welfare of the paper a copy of which you hold in your hand, I ask you to give me a few moments of your time, valuable as that time may be.

During the great civil war in the United States it was the custom of the national congress at Washington, to resolve itself, now and then, into a "committee of the whole on the sttae of the Union"—or words to that effect. That is to say, each member of the two houses of the congress was then expected to speak his mind freely and without ceremony, upon any questoin pertaining to the common welfare.

Last May, after a suspension of nearly two months, the causes of which suspension need not be repeated here, LUCIFER was revived as a fortnightly, instead of weekly, as heretofore. This change to fortnightly was intended to be temporary, rather than permanent, while considering the following questions:

(1) Shall the paper called LUCIFER the Light Bearer be continued?

(2) If so, where shall it be published?

(3) If it is to live, what shall be its name?

(4) What shall be its price per annum?

(5) What its period of issue, weekly, fortnightly or monthly?

In other words the suggestion was made that the friends, subscribers and supporters of LUCIFER should resolve themselves into a "committee of the whole" and decide whether or not it were wise to continue the struggle to keep the paper alive in the face of obstacles that, to many, seemed very discouraging if not quite insurmountable; also, to consider the propriety of certain important changes, in case it is to be continued.

As the supporters of LUCIFER are widely scattered it was to be expected that several months would elapse before all could be heard from, and so it has proved. The list of answers is a long one, and still they continue to come. Under the head, "Answers to Questions," many of the responses have been published in these columns, but not near all; perhaps not half.

That it was a good thing to go into "committee of the whole" in regard to the continued life or early death of LUCIFER will, as I think, be conceded by all who wish to see the paper live. The affirmative answers were so tremendously in the majority that it may truthfully be said there has been but one opinion expressed on that point. A very large proportion of those who responded at all emphasized their opinion by a renewal or a liberal contribution towards paying the debts incurred during the late period of conflict with the postal authorities, and to offset the losses caused by cutting off the names of many hundreds of delinquent subscribers, in obedience to postoffice rulings, most of whom, judging from past experience, would have paid up and renewed their subscription if time had been allowed them, and if the paper had been continued to their address. While some of these delinquents have renewed and paid up arrearages the far greater portion seem to have taken offense at being thus peremptorily cut off, and have become indifferent or wholly forgetful of LUCIFER's existence.

To make good these losses a few of our old-time friends circulated a special call, an emergency call, which brought sufficient aid to pay off the debts aforesaid, and to furnish a little reserve to be used when subscriptions and renewals should become slack, as they always do in the latter part of summer and early fall months.

Another and perhaps still more important result of the discussions over the question of continued life for the paper is that those most earnest in their desire to see it live have made special effort to get new subscribers, with the result that, while a few have dropped out during the summer, the number of paid up, or paid ahead, subscribers, has been very materially increased; this, too, notwithstanding the fact that the present is what is called a "Presidential year," a year in which nearly everybody becomes more or less *demented* over the question as to who shall be our king for the next four years, and which of the great parties shall get the benefit of the enormous stealage from the pockets of the people, which stealage goes by the euphonious name of "presidential patronage"!

Another very gratifying result of the discussion of life or death for LUCIFER has been the rousing from slumber of a large number of our old-time writers. Many of these have surpassed their former record in the number and ability of their contributions, so that it is now a question of what to leave out, rather than what to insert, so many very excellent articles are being constantly offered. Not only have the old-time contributors been roused to a sense of their duty, but new ones also have been attracted by the earnestness and ability of the discussions on radical lines. Among the new candidates for a place in LUCIFER's columns are William Platt, author and publisher of London, and Professor L. E. Larkin, director of Mt. Lowe Observatory, near Los Angeles, Calif. One article from each of these distinguished writers has been printed, and more are promised.

A review of the discussions called out by the other four questions,—those relating to change of name, of place of publication, of frequency of issue, and price of subscription, these will have to be deferred till next issue.

Meantime, dear reader, now that our quadrennial political craze is nearing its close, when it is expected the average citizen will resume his normal condition and again become amenable to reason and approachable on questions of human interest on other lines than those of partisan politics, may I ask you, kindly patient reader, to make a little extra effort to extend LUCIFER's circulation?

Next year will be LUCIFER's quarter centennial; will you help it to begin its quarter centennial year with a much larger subscription list than ever before? Fall and winter are the reading months of the whole year. If people will not read these long winter nights they are not apt to read much at any other season.

Please let us hear from you. Write to us for subscription cards, for bunches of LUCIFERS for free distribution, also for leaflet literature. Perhaps a club to meet weekly for exchange of radical literature and for the discussion of reformatory topics, could be formed in your neighborhood.

Will you try to form such a club?

The Appeal to Reason is calling the "long roll," and is getting responses by the hundred, by the thousand and by the hundred thousand. It expects to have a million subscribers by the opening of the new year.

Is LUCIFER's educational work of less importance than is that of the Appeal to Reason?

Again, good friend, whoever you are, wherever you are, shall we hear from you?

Not to-morrow; not next week or next month, but now, shall we hear from you?

CONSCIOUS EFFORT IN EVOLUTION.

A SYMPOSIUM.

Two weeks ago, being laid up for repairs, I substituted a few paragraphs by Edwin C. Walker for my own intended reply to the article of Jonathan Mayo Crane on "Conscious Effort in Evolution" in No. 1022, page 167. The following letter, not intended for publication but sent with permission to publish, in part, if I should so desire, is herewith given in whole, as its own best explanation:

"My Dear Brother Harman:

"I am sorry you are ill again—or rather that you were ill again, for I hope you have recovered by this time. I regret that you did not feel well enough to answer my effort on 'conscious effort in evolution.' I think Walker made a poor job of it, his illustrations really supporting instead of refuting my position. He misrepresented me—doubtless unintentionally—in saying I was arguing against the position that conscious effort is a factor in evolution. On the contrary I maintain that it is a factor but that it cannot and does not either hasten or retard evolution. The idea that it does so, I believe, is merely an illusion, somewhat similar to the common illusion of sitting in a stationary car which a train is passing and feeling that the car in which you are sitting is the one which is moving. We see effects follow conscious efforts and imagine that those effects prove that our efforts hasten evolution, whereas our efforts are the effect of causes in the infinite chain of causes in evolution. But I have written to the Truth Seeker an answer to Walker and hope it will be published this week.

"I do not oppose conscious effort. I believe in it and urge it, but I know that causes which I may not discover compel me to favor it and urge it. The conditions of humanity as they present themselves to you through your vision have a *material* effect on the molecules of your brain, causing you to carry on your noble crusade. You may say, 'But it is a matter of choice with me; I could cease my efforts if I wished to.' But you cannot wish it—it is impossible so long as the causes exist which *compel* you to make what seems to you to be a free choice. Those who do cease their efforts are those whose natures are less responsive, less sensitive to the causes which formerly impelled them than yours is. In other words the causes for their ceasing to make efforts to improve the condition of humanity are just as real, fully as potent, as those which cause you to continue your efforts. We are part of nature.

"In nature there can be no sin. The blasted ear is as natural as the perfect one. Comstock is compelled by his nature to pursue his course by causes as irresistible as those which compel you to oppose him. The weed is as natural as the potato, but that is no reason why we should not remove the good potatoes. I am as much opposed to Comstock as you are. I wish it were in my power to undo the mischief he has done. My belief that he is compelled to do what he does, does not make me any the less opposed to him, for I am compelled by my nature to oppose him. I am heartily in sympathy with the cause for which you are battling; my nature compels me to be so.

"It may seem paradoxical to you and Walker and Barnard that a man who believes that all things are what they *must* be would feel any interest in trying to bring about better conditions. But to me it is not paradoxical, because I feel the need of better conditions and am *compelled* to work to secure them. Although all things are *now* and have been in the past what they *must* be, or had to be, they are *not* now what they must be *to-morrow* and I am working for *to-morrow;* so are you. So you see I am not the least bit pessimistic. I have yet great confidence in evolution. I believe your efforts, and my efforts and Walker's efforts and Barnard's efforts are factors in it. I believe you are doing a good work, that it has had good effects and that it will have still further good effects, but all these efforts are *part of evolution* and the causes of them extend so far back that we cannot discover their origin—if they are not eternal.

"This letter is not meant for publication, but I have no objection to your quoting from it if you wish to write on the subject. I simply want to impress you with the *fact* that a belief in a continuous chain of causes and effects does *not destroy incentive to action*, as Barnard maintained that it did. I wish Barnard would write something for LUCIFER on this subject. Kind regards to the rest of the household. Sincerely, your friend,

"JONATHAN MAYO CRANE."

If the reader will kindly re-read the symposium begun in No. 1021, in the paragraph entitled "Incentives to Action," appended to the article "Heart to Heart Talks," he will see that there is not much, if any, real cause of antagonism between Bros. Crane, Walker and myself on the question at issue. If there be a real difference it would seem to be as to whether evolution can be hastened or retarded by conscious human effort. So far as the logical argument is concerned, the mathematical argument, so to speak, I am willing to concede that Bro. Crane has the advantage, but so far as the concrete *facts* are concerned, it seems to me my position is the more tenable.

But truth is many-sided, nature is full of paradoxes, and hence it may turn out that we are both right and both wrong.

I have myself often argued precisely as Bro. Crane argues. I have likened each human being to a planet in its path through the skies. While the planet is drawn and driven, pulled and pushed, by a multitude of conflicting forces, attractions and repulsions, these conflicting forces are so well known that the astronomer can predict with certainty the hour or even the minute the "wanderer" will return to a given relative position to other bodies in the solar system. That is to say, by long observation astronomers have learned to foretell where a planet will be and how it will behave itself at any given time, though it be years or even centuries ahead.

Reasoning from analogy we argue that if we could see all impelling causes of action, all the links in the chain of causes, dating back millions of centuries perhaps, as Brother Crane says, we would be able to predict with equal certainty where any particular human being would be, and how he would behave, at any given time in the future—on the theory that, like the planet we *all do as we must*, and cannot possibly do otherwise; that all the secret springs of action, our desires, likes and dislikes, our innermost thoughts, ideals and aspirations, are as much the result of inexorable "causation" as are the forces that pull and push the planet in its march through the heavens.

This is the theory to which I gave the name "materialistic." Perhaps the term "physical" would suit it better, for, with Brother Crane, "I know not the boundary between the material and the immaterial." I do *not*, however, say the "ego, the conscious man, is immaterial," as he seems to infer that I do. While waiting for "more light" I think it best to confess my ignorance and call myself simply an inquirer, a pupil in life's great school. All I wish to say just now, in this connection, is that the physical theory, founded on the analogy drawn from the planet in its celestial orbit, does not fully satisfy me. It is good so far as it goes, but, as I now think, it needs to be supplemented by the "psychic" side, the metaphysical side—not the *immaterial* side, of the problem of life.

I shall doubtless be asked, "What evidence have you that there is a psychic side, a metaphysical side, to Nature?"

Well, this is a long story and I doubt the propriety of entering upon an elaboration of the psychic theory in this article. Later on I may try my "'prentice hand." Just now other things seem more important.

I am glad to know that his view of evolution does not prevent Brother Crane from working for radical reform, as it certainly does in multitudes of cases. A year ago I was the guest of an old-time friend and helper in Kansas City, Mo.—a man of rare learning and possessor of great powers for logical argument. When asked why he no longer takes LUCIFER, though abundantly able to do so, and why he no longer works for radical reforms, his answer in substance, if not in exact words, was as follows:

"*What's the use?*. By our own puny efforts we may make ourselves and our neighbors miserable but we can neither hasten nor retard evolution. All in good time these radical reforms will be here. When the earth is ripe for them they will come, and not before. So long as Mother Earth murders her children, as she now does by storms, drouths, earthquakes, volcanic eruptions, etc., etc., just so long we may expect her children to murder, rob and enslave each other. Take things easy. Don't worry. Take care of yourself by taking advantage of Nature's opportunities, including, of course, the laws and customs and vices and follies of your fellow men."

Everywhere on my western trip I found Freethinkers of this type; men of keen intellect, ready at any time to "throw a stone at Jehovah," and show the folly and absurdity of all theologies. This was and is easy, and also quite *safe*, for, have not Hume, Voltaire, Paine, Ingersoll and a multitude of liberal clergymen, made it popular to do so?

But when asked to carry the logic of freethought into the realm of social and creative life; when asked to do battle for the central Demand of Liberalism, namely, that "all laws enforc-

ing Christian morality be abrogated, and that all laws be made to conform with natural morality, equal right and impartial liberty"—when asked to help educate the public mind in the direction of impartial liberty for the affectional nature, as well as in the realm of the religious nature—Oh! Ah! that's altogether *different*. To advocate freedom in love as we advocate freedom of worship, would bring us into conflict with our neighbors and with the laws, and might land us behind prison bars!

Much in the same way do these self-seeking champions of Evolution talk and act when radical reforms in economics and politics are proposed. To advocate radical reform in finance and economics is to be known as a "Socialist," a "Single-taxer" or "Communist," and to advocate radical reforms in politics is to be called an "Anarchist," a "Revolutionist," a "Terrorist," and our ease-loving Freethinker shuns all suspicion of taint of any of these heresies with almost as great care as he shuns the suspicion of being a "Freelover."

A few months ago the oldest of the papers known as organs of Freethought, the Boston Investigator, went out of existence. As a champion of Freethought on the line just described, the line that excludes all radical reforms except the theological, the Investigator was perhaps the type, leader, unless perhaps the Freethought Magazine, also deceased within the past year, should share that distinction. With none of the feeling of *rivalry* supposed to be inseparable from the business of journalism, and while freely giving all due honor to these two deceased contemporaries for the good they did while living, I will venture to ask if there is no connection between the easy-going, self-satisfied philosophy of the Evolution-will-do-it-all Freethinker and the untimely death of these two representatives of conservative Freethought?

Several other points in Bro. Crane's letter tempt a brief comment but will only notice one more for this time. As to "illusions." All illusions are not *delusions*. Take the *mirage* in the desert or on the trackless ocean. It is an illusion, but it is also a true picture of a concrete reality existing in nature, and if it has the effect of reviving hope in the breast of the fainting and despairing beholder, and if it inspires renewed effort to obtain the attainable, the useful, the desirable, then the illusion is not to be despised or sneered at by coldly severe mathematical science.

M. HARMAN.

LUCIFER'S HELPERS.

Since last acknowledgment the following names have been added to the list of those who have sent help to keep receipts equal to expenditures during the summer and fall months:

Tom Swinburn, $1; Fred. P. Young, $1.50; R. J. Warp, 25c; C. M. Smock, 50c; P. R. Skinner, $2; John S. Barber, $3; H. Celler, 50c; Belle Chaapel, $1; E. C. McDonald, $1; Ed. Wenning, $1; Morris Scheibel, $1; R. H. Walker, $1; Irene Ewbanks, 50c; Bertha Moore, $1; R. C. Clymer, $1; E. M. Taber, $1; John Cameron, 25c; M. H. Coffin, 25c; Dora Forster, $2.50; Adler Jorgensen, $1; G. W. G. Wright, 50c; E. M. Dewey, $2.

Many if not most of these helpers when sending financial aid sent names of friends to whom they wish LUCIFER sent for a longer or shorter term. A few sent a dollar each for an extra copy to be sent to themselves for distribution; others again, whose names do not appear, sent a few stamps each to swell the "sample copy fund."

To all who in any of these ways have identified themselves with the work to which LUCIFER is devoted, sincerest thanks are due from those upon whom the chief responsibility falls of seeing that the inevitable monthly bills are paid.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

The preservation of health is at least not less important than the preservation of Hebrew mythology; and communities who force their children to sacrifice a large portion of their time to the study of Asiatic miracle-legends might well permit them to devote an occasional hour or two to the study of modern physiology.—Felix L. Oswald.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and east, then one block north. Or take Fulton street electric car west and east, then one block north. Or take Fulton street electric car west and east, then one block north. The Lake street stop at St. John's place, alighting in front of our house. The Lake street stop at St. John's place, alighting in front of our house. The Lake street stop at St. John's place, alighting in front of our residence, electric and Paulina street cars also pass within a block of our residence, electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

P. R. Skinner, Albany, Ore. "I enclose five ($5.00) dollars to extend my subscription to LUCIFER, the Light Bearer. Long may it continue to shine. Are Mrs. M. E. C. and Mrs. M. A. P. subscribers to LUCIFER? If so, extend their subscriptions one year. If not, send it to each of them one year, and credit me with the balance."

Bolton Hall, New York. "I am surprised at Alexander Horr in his otherwise excellent article on Hertzka's 'Free Land'—writing of wages, interest and profit Mr. Horr must know that 'profit' is compounded only of wages, rent, interest and the *exactions of monopoly*. . . . But it was probably a mere slip, for Mr. Horr is a keen thinker and no Socialist."

B. F. Hyland, Corvallis, Ore. "Enclosed find P. O. order for $5. Send me "The Cost of Something for Nothing," by John P. Altgeld, and credit the four dollars on subscription. Then, if you please, give this question a prominent place in the dear old Light Bearer: "Is it possible for life of any kind to exist where oxygen, nitrogen and hydrogen do not exist? In other words, where none of the elements of air and water can be found, or where either of these elements are lacking? Ask everybody to answer and answer yourself."

F. S. Weaver, Coe, Ind. "Please step me up another 50 cents' worth. My wife and I visited the Fair, finding Mr. R. H. Walker and wife, 1903, St. Louis avenue, pleasant people, and their home a desirable stopping place. If you ever noticed, animals with comparatively small testes, are, and ever have been, doomed to extinction, while the bi-products of the sheep, cow, and others of strong virility secure immunity; it is no less true with mankind, and thus the injunction against lust, sexing for amusement, which deprives man of his manhood, and woman of her senses. The cultivation of passion has deprived many women of the ability to know their period of greatest desire, while few men are able to distinguish this period as readily as the ordinary brute does of his females; and the unsatisfying debauchery upon unripe female leads to divorce, suicide or insanity. . . . The study of sex freedom is one of race continuance or race extinction."

Katharine S. Fry, 333 South Hope street, Los Angeles, Calif. "You wish to know something of the Club [Los Angeles Light Bearer Club]. We are holding the meetings every two weeks at the home of Mrs. Spaulty, on East Fiftieth street. Our aim is to discuss timely topics, exchanging ideas as to theory and practice. This we do in an informal way that I enjoy very much, and believe to be very beneficial not to myself alone but to others as well. I gave you Mrs. Bensen's name as secretary, but as the dear little woman is sick you may give my name and address and say that anyone desiring information concerning the club can obtain it by writing to me. LUCIFER reaches us the day we hold our meetings and thus comes in for immediate consideration."

[It is encouraging to know that the Los Angeles Light Bearer Club is still keeping up regular meetings. Mrs. Fry says the attendance fell off somewhat during the summer months. This was to be expected, but now that the long evenings of fall and winter have come again it is hoped our friends and readers in Los Angeles and vicinity will not forget the fortnightly meetings of the Light Bearer Club. That this club and similar organizations all over the country might become the means of extending and making more effective and more permanent LUCIFER's educational work needs not to be said. Is there not in every large city and town in the United States one woman or man who will take the initiative in forming a club similar to that in Los Angeles, whose chief purpose is to discuss questions of reform that are ignored and tabooed by the conventional society? A few have lately volunteered, in more than one great center of thought, to do this, who do not wish their names published just yet.]

BOOKS RECEIVED.

The Physical Culture Pub. Co. has issued a new book by Margaret Grant. From the announcement we quote:

"'*A Child of Love*' is the life history of a girl who comes into the world marked by the bar sinister of love out of wedlock, and who makes a brave fight for existence without asking any favors from the world because of her sex. Some of life's problems are brought home to her and she is compelled to try to solve them.

"Which is nobler, motherhood in love or legal prostitution? Is nudity nasty, or is it pure and sweet? Must a girl be a weakling just because she is a girl? Is a man a woman's natural enemy, or her natural friend? Must a woman traffic in her body in order to live? These and other questions come into her life, as they come into the lives of all women; and bravely, nobly, she tries to solve them; bravely and nobly she tries to live a sweet, pure life.

"Born in a workhouse in New England, of a union unsanctioned by the law, she is left an orphan at a tender age and puts on boy's clothing in order that she may earn a living. A sea voyage and a shipwreck take her into old Japan before the days of its modern civilization. There startling ideas of nudity, marriage, divorce are brought to her attention; and she is taught to see that many of the ideas prevalent in her own land lead to impurity instead of purity. Finally, filled with notions which are in direct variance with those of her own country, she returns home to fight for her existence, friendless and endowed with that beauty which is considered the lonely girl's curse in our land of boasted civilization. But she is well equipped for the struggle. She is physically as strong as a boy, so that if need be she can give blow for blow. Love may lure, but she walks through dangers with a firm step, guided by the light of knowledge. Sex has no mystery for her; she is pure and strong because she knows. Three young men, fighting like herself for life, become her companions. She shocks them. They live alone without chaperon. They try to force their moral system on her; she teaches them hers. Moral health contends with moral disease.

"The adventures of little Margaret in old Japan, being authentic, hold the reader entranced. It is a strange and new story she tells of the startling ways of a race which within twenty-five years has leaped from world obscurity to a first place in the ranks of world powers. She found herself in a land where all the men were gentlemen, all the women ladies; where marriage and divorce were private affairs; where nudity was commonplace—men and women bathing together—but where a woman would be disgraced who exposed any part of her body to attract the notice of men; where children were never struck in anger; where sex matters were no more mysteries than food matters.

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"*Free America*," by Bolton Hall. Short chapters showing how liberty brings prosperity. The chapter titles are: The Promise of the Century; Our Present Drift; Over-Production; Wages Instead of Product; Who Gets the Wealth You Produce? Monopolized America; Trusts—Good and Bad; Railroad and Franchise Monopolies; How It Hurts You; To Business Men; The Fruits of Injustice; The Charity Problem; Temperance; Money Reform; Trades Unions and Their Remedies; Political Corruption; Income and Inheritance Taxes; High Tariff Prosperity; How the Farmers Can Become Prosperous; What We Want and How to Get It; Your Own Success; The Hope of Future Progress; Annual Production of Wealth in the United States; Doing Something Practical. Selections from the pages will appear in these columns later. The book is written in Mr. Hall's well-known interesting and simple style; contains 215 pages, and sells for 25 cents a copy. It may be ordered of the author, Bolton Hall, 33 East Sixty-first street, New York, or through this office.

A PROTEST.

As I think the readers of LUCIFER know I do not believe, and seldom indulge, in prolonged controversy, but when I am so hideously misunderstood as instanced by a communication signed Ada Wright in LUCIFER, No. 1023, I make one despairing effort to set myself right. What have I ever said that could lead *anyone* to think I believed in having a woman "forced into motherhood without her consent or desire"? Not only do I view enforced motherhood with utter abhorrence but I look with the same detestation on the forcing of a woman to an act which, naturally, leads to motherhood even though the natural consequences be prevented. I would have woman wholly free—not simply free not to be a mother.

I would not have her precious time devoted to securing any such sulking, makeshift, half-way freedom as is offered by preventives.

Nothing, to my mind, can be more horrible, more debasing to both participants, than for a woman to be forced, either physically, or from "a sense of duty," to take part in the sexual act when "soul, mind and body cry out against it"; but what alleviation of this common outrage is offered by preventives of conception? None at all that I can see.

I pity, sincerely, the woman who has been "forced to be the mother of ten children," but she must pardon me if I cannot respect or admire her. Nor would my feeling be any different towards her if no children had resulted and yet she had been "forced" into a relation which no woman should enter except when her whole "soul, mind and body" desire it.

I want women to have more courage, more self-respect. The use of preventives, I care not of what sort, tend to impair these qualities, lower the vitality and general *tone* and leave the woman still slavish.

Wake up, sisters, and assert your freedom.

CELIA B. WHITEHEAD.

Denver, Colo., Oct. 5, 1904.

STANDARDS OF VIRTUE.

Helen Philbrick's mind must be in a chaotic condition. She has just enough light to upset her equilibrium and not sufficient to give her self-poise.

When she has that she will not trouble very much about society or what it thinks.

At present she is like a self-conscious girl who is afraid everybody is looking at her, when really no one is interested the least bit as to how she looks.

What is society but an aggregate of human beings, who are or should be a law unto themselves individually? I am a unit of the whole, but, provided I do not trespass on the rights of others, where is their right to trespass on mine? I owe allegiance to none save my own highest ideal. My own conception of right is my guide.

No, no, Helen, do not teach your child that law is her savior. Teach her to be a law unto herself. Teach her to do right for its own sake.

All civil laws are man-made institutions, therefore, very fallible things to trust your child's salvation to. Men individually and collectively are a great deal better and far more humane than the laws they make. If women trusted to civil law to save them they would fare very poor. True, it will step in sometimes and force a man to marry a girl he has seduced, but does that save her? No, a thousand times no. There is no love where force is the lever that joins a man and woman in marriage.

I consider the English system of making the man contribute to the support of the child a number of years more satisfactory than forced marriage, if we must call on civil law to adjust matters of this kind.

This system may not save the girl's name, but it saves her body and mind from being invaded by a man who does not care two straws for her only as she is a means of gratifying his lust.

The highest law is love and love worketh ill to none. Physical attraction is not love, though it is often mistaken for it. Go down into the depths of your own being, Helen, and find yourself. Your unworthiness to society and lack of virtue have no existence save in your own mind. You have simply exchanged the orthodox hell for one of your own creating.

Sometimes reading such works as Paine's and Ingersoll's cause too great a revulsion of feeling. They are like strong liquor to a total abstainer; they affect the brain and should be taken in smaller doses. The reader, however, as a rule is so fascinated that he burns the midnight oil to get more of it with the result that he finds himself in deep water. Like a mariner at sea who has lost his compass he is apt to get reckless and drive his bark on the rocks.

I am led to think this must have been Helen's condition, for neither lack of faith, delusive faith, nor the exercise of reason could have led her to the portals of death.

Reason leads to light, which is life.

SUSAN SWAYSGOOD.

Healdsburg, Calif.

Necessity is the argument of tyrants; it is the creed of slaves.—William Pitt.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who is the Enemy?" or send 20 cents to this office for the pamphlet.

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LIFE OR DEATH.

A soul, half through the gate, said unto Life,
"What dost thou offer me?"—And Life replied,
"Sorrow, unceasing struggle, disappointment; after these
Darkness and silence."—The Soul said to Death,
"What dost thou offer me?"—And Death replied,
"In the beginning what Life gives at last."
Turning to Life: "And if I live and struggle?"—
"Others shall live and struggle after thee,
Counting it easier where thou has passed."
"And by their struggles?"—"Easier place shall be
For others still, to rise to keener pain
Of conquering agony!"—"And what have I
To do with all these others? Who are they?"
"Yourself!"—"And all who went before?"—"Yourself."
"The darkness and the silence too have end?"
"They end in light and sound; peace ends in pain,
Death ends in Me, and thou must glide from Self
To self, as light to shade and shade to light again.
Choose!"—The Soul, sighing, answered, "I will live."

Philadelphia Mag, 1892. VOLTAIRINE DE CLEYRE.

SEX RADICALISM.

VIII. WHAT IS MARRIAGE?

The best way to be true to the future is to be just to the past. Whatever great defects we now see in the marriage and family system in its present form and as being ill-fitted to our present society, it must surely have been of use to our ancestors.

Even now we are not so far removed from the time when a common danger from flood, fire or human foe would make the small groups within the tribe or clan a very useful organization in saving life. Even a child could act as sentinel for its own family in times of constant warfare.

And if there were good reasons for early man to become a family man, there were additional reasons for early gentleman to be so. Instances of this can still be seen. The Highlander's wife and daughter draw the plough while he guides it. Such a one was "the laird"; all the pride of the family centered in him. The men fisher-folk of Newhaven, in Scotland, do no work on land; the fishwives draw the boats to shore, unload, and hawk the fish round Edinburgh in creels so heavily laden that not seldom it takes two railway porters to hoist the weight on to the fishwife's shoulders. The African woman is and has been for long ages a beast of burden. The hairy Ainu gentleman of northern Japan is clothed in embroidered robes made by his hard-working, plainly-dressed wife and daughters. And among ourselves contrast the work and short hours of a professional or small business man in his office with those of his wife in a small home—cooking, cleaning, scrubbing, washing, sewing, for many hours a day, and often having long spells of broken nights, too. Woman is the first slave and the last. Yet there is a power that will make this slave a queen in time to come.

What the essential points of marriage are in the mind of the orthodox may be noted when they are occasionally caught uttering home truths. After going through the mill of marriage, the average puritan woman's highest ideal of married life is of a well-settled home, social position and good upholstery. Not far removed from the type was the mother who, when hopes were expressed as to the welfare of her recently married daughter, replied cordially in the affirmative, adding, however, as an afterthought, "She can't bear her husband, but there's always a summat." And the man's standpoint is well given by Mr. Crosland, who in his last book condemns the wife in the same spirit in which Adam complained of "the woman whom thou gavest to be with me," when he found the apple which grew in his garden was indigestible—"she can't even cook," says he. For my part, I sometimes wish that woman were even less of "a cooking animal" than she is. Is it not largely this culinary knack that makes us slaves? At least I would say so did I not know that it is our unfortunate habit of being in love with our tyrants that is half cause of the trouble!

However it behooves sex-radicals to examine this mix up of love and cookery, marriage and its social functions. For the custom of home partnership cannot be suddenly abolished though it is being greatly modified.

Marriage in the legal sense may be dismissed in a few words. Only in the worst marriage failures or crimes are the legal bonds felt at all, for we are far more rigidly ruled and regulated by social unwritten laws.

The original principle of legal marriage is no doubt the ownership by the husband of the wife's person, and of every kind of servitude that she is able to render. In England and her colonies very little trace of this is left, and a man can now neither hold his wife a prisoner nor claim her earnings. In fact, the legal tie is chiefly felt as being a "knot there's no untying"; and this difficulty vanishes in America, which gives every opportunity for divorce. In most of the States a husband can still send a constable in pursuit of a fugitive wife, if he is foolish and brutal enough to do so; but public opinion less and less supports such doings.

The social utilities of marriage are still, however, many, though its uses are of a curiously different kind to the man and the woman. Perhaps the only advantage they get for certain in common is the gain of a certain amount of social respect, which to each, is some compensation for the loss of popularity which is experienced by persons of either sex when they cease to be prospective marriage partners. To this we may add the strong and abiding affection which persons of constant character always put into the marriage union, though it is not an essential part of conventional marriage.

What does marriage give to man? It gives him the services, without payment, of a housekeeper who has no interests apart from his; it secures him in the constant submission of a sex-slave, who, in case of his excesses, has no protection, either legal or social, and who has purposely been kept in ignorance beforehand of her obligations; it ensures him a careful nurse in sickness and old age. These would be very costly to him if otherwise obtained. The church, with the keen eye for the material side of things which characterizes it, formerly insisted on the wife promising to be "buxom [bowsome, obedient] in bedde and at the borde." The newer promise of general obedience, substituted, is perhaps more unreasonable as well as less candid, though it satisfies modern puritan delicacy. To gain the advantages of marriage the man need make but few sacrifices; nor if he leads a riotous life beforehand will he thereby fail to secure a good partner.

The woman obtains fewer advantages and has to make more sacrifices for them. In fact the chief gains of the married woman are due to the deprivations forced on the unmarried; for now she is not despised as an old maid, and may hope to be neither unmated nor childless. If she is fortunate the domestic work

she accepts in marrying will not prove harder than the business or professional work she gives up. But it is almost necessarily more solitary and less varied; and her independence is considerably curtailed. She is, however, saved the anxiety of seeking for work.

The sexual association in its most intimate form is no doubt the crux of married life. In its health aspect, the fulfilment of it may be a trifle, but the omission of it is a tragedy. Even puritans recognize this, but only as regards man; yet there is no double standard in health laws, though there is in puritan morality. And the pair who treat this thing as a trifle have not attained to the fulness of life and happiness. In this, while married men almost always obtain satisfaction of a kind sufficient for health, a great many married women, probably more than half, fail to do so. Absolute sexual negation on the physical side of sex is but rarely the fate of a married woman. The case of Mrs. Carlyle is exceptional; she was never freed from it, and no doubt the hysteria she suffered was a consequence. A marriage of a contemporary, that of Ruskin, was dissolved owing to a similar circumstance; and his wife subsequently married his friend the painter, Millais. Such cases are rare, but false mating is frequent, and the woman usually suffers far more than the man from this cause.

The contest between the old and new ideal may here be seen. The puritans deny or forbid sexual reciprocity; and while they grudgingly allow enjoyment to the man, because this is obviously inevitable, they would deny participation in enjoyment to the woman, and teach her that her sexual submission must be bartered for material good for herself and her children. And all the sensual, brutish, coarse-fibred natures are on the side of the puritans, and the childish, undeveloped minds. The finer passional forms of love are incomprehensible to them and they despise them.

And even when temperamental adaptation to begin with is, by a happy chance, complete, it may easily happen to the sensitive that a physical repugnance may arise and disturb happiness greatly, however carefully concealed by principle or affection. This is caused by the too close and exclusive association of marriage, the bad effects of which are well characterized by "Subscriber" in LUCIFER No. 1020.

We must make the conventional bond much lighter, and then sexual kindness, affection and courtesy will be there when passion weakens.

The poets have recognized the facts which the moralists have failed to see.

> Love's wing moults when caged and captured,
> Only free he soars enraptured.
> Can you keep the bee from ranging,
> Or the ringdove's neck from changing?
> No! nor fettered Love from dying
> In the knot there's no untying.
>
> *Campbell.*

> Like chiefs of faction
> Love's life is action—
> A formal paction,
> That curbs his reign.
> * * *
> Repose but cloys him,
> Retreat destroys him,
> Love brooks not a degraded throne.
>
> *Byron.*

I believe that our path of both probability and practical improvement lies in recognizing whatever good there is in domestic partnership for many, while at the same time honoring all other forms of sexual and social friendship and love. With full experience and knowledge of life before choice, and with riddance of the inhuman exclusiveness now the rule in marriage, the home partnership should not be such a failure as it often is. And until all social love has room to grow and become stronger and more expansive, such a home partnership seems almost essential to many, amid the warring elements of our present society.

A gentle and pleasant evening of life seems hard to attain, for the man at least, in this cold world of to-day, without the settled comradeship of a home; and I believe for a long time to come the love and compassion of woman will wish to provide him with it.

> Creep home and take your place there,
> The maimed and spent among;
> God grant you find one face there
> You loved when all was young.

At least one friend in old age was the aspiration here expressed by Charles Kingsley. Our hopes may take a higher flight, but let us not fall short of his in attainment.

Bonded sex service in domestic partnership must be abolished. The power that has made our marriage system anything but utterly intolerable in its present form is the power of sex love. The varied forms of sexual comradeship which will blossom in the future will be developed and kept up by this same force of love.

DORA FORSTER.

INTELLIGENT SURVIVAL OF THE FITTEST

I see that in LUCIFER, No. 1023, my good friend, William Platt, voices once more his horror at the present prevailing sterilization of marriage. This to him is the acme of social crime. I do not agree with him.

I believe there are very few healthy, well-sexed wives, well and happily mated, and financially able, who refuse motherhood. Few women to-day are sexually healthy and well mated, astonishingly few. But millions of mothers there are who are every way so unfit that their "unfaith" to the race is proved by their accepting parenthood, not refusing it.

The women who refuse motherhood are usually of these classes:

1. Those too sensuous and selfish to want the bother of children. It seems to me very well that these should not be mothers.

2. Those so poor, timid or pessimistic that they fear they will be unable to properly care and provide for a child, or feel life not worth living or giving. It is well, too, that these refrain. We do not want paupers or cowards.

3. Those on whom conception is forced by brutal husbands without their consent. These, too, are right. A child undesired should never be born.

4. Those who know themselves physically diseased and unfit. Refusal here is wise, motherly and kind. To consciously bestow weakness or disease on a child is a crime, and even the risk should never be lightly taken.

5. Those who feel their lives might more usefully be devoted to some other service than motherhood. And who shall say these are wrong? Here is where Platt's question comes in, but it seems to me a very foolish one. A woman who raises a large family is neither better nor worse than a woman who has deliberately avoided motherhood, if each is equally conscientiously trying to do her best service to humanity as she sees it. Because a woman has reproductive organs she is no more obliged to be a parent than she is obliged to be a singer because she has a voice. She may wish to devote herself to some great work to which she feels a call, and to which motherhood would be a hindrance. It is for her to decide, and her decision on such a matter is quite outside the pale of legitimate criticism.

I claim that the knowledge of contraceptics is a good thing and still better the knowledge of methods of sexual relationship that can satisfy without incurring risk of undesired pregnancy, and the sooner every woman in the world knows all about these things the better, Platt, Roosevelt and Bernard Shaw to the contrary notwithstanding. Where the seed is poor let marriage be "sterilized" to the limit. It is a proof of evolution that our women are using their brains, not merely their impulses and emotions about this matter. But the race is in peril, not of too few, but of too poor children, and I would briefly present a remedy.

Let us suppose that without other social change the State proclaims *motherhood a profession*, for capable women, and offers State education, State support and State compensation to those who will enter it. Suppose the State appoints a board of scientific examiners to examine every young woman candidate who offers, admitting none deformed, in poor health, lacking intelligence, or with a history of crime or hereditary taint.

Let these young women now be trained and educated for their profession by the best teachers procurable. Not in fancy "accomplishments," but in that which will make them really fitted for their sublime work. Let them be trained physically for practical health and usefulness—to ride, to run, to swim, to row, to dance, to sing, to *work;* not to the excess of muscle-bound limbs and hypertrophied hearts, but to normal fullness of life. Let their physical culture, like the *jiu-jitsu* of Japan, aim to develop the finer muscles and bring the whole organism into harmony and health, rather than to rob the Peter of one organ to pay premiums to the Paul of another. And let each candidate

be taught a trade or occupation by which she can earn a livelihood and on which she must work several hours a day. This to the end that if she ever preferred to resign she would be able to support herself. Also that her practicality might affect her child and influence it to usefulness.

In mental education, after the sound rudiments, let the chief attention be paid to sexual education. Let everything that modern science knows about sex be taught her with utmost thoroughness, and especially let her know all that can be taught as to wisdom in the choice of a father for her child.

When ready to graduate, that is, to become a mother, she should be in perfect sexual and general health, symmetrical, graceful in development, well-read, with a mind scientifically trained, free, fearless, reasonable, practical in thought, and deeply imbued with the sacred seriousness of her calling. She should regard herself, and be honored by others, as one of the mothers of the nation, one of the begetters of a new and greater race, and always as a student and teacher of sexual science.

If of independent fortune the State should not be expected to support her, or compensate her, but it should guarantee that if her means failed she would be fully provided for. If poor, the State should provide her a home of her own, either a separate dwelling or rooms in an institution as she chose, food, clothing, medical attendance and nurses' assistance; pay her a moderate salary and a pension when too old for duty or incapacitated by accident. But she should, all her life, be under constant observation of the examiners, and required to make frequent and minute reports to them of her condition, that of her children, and of all new or interesting sexual facts observed by her. All her reproductive lifetime she should be required to keep up her physical training and mental education. If possible, as the years went on, she should become a highly accomplished, highly educated and brilliant woman, refined, artistic, philosophic, that her children might thus inherit from her. But none of these things should be "crammed" into her, or made a devitalizing drudgery. Health is first. A woman might be a fine mother who could never be an artist, or a scholar, and too much of the mental might weaken the physical.

When about to enter her profession she should bind herself, on her honor, never to have a child by a man "unfit." This requires explanation.

Parentage requires fatherhood as well as motherhood. Now every man who would be a father by one of these Professional Mothers should be required to procure a certificate from the board of examiners, knowing him to be in perfect mental and physical health, a good citizen, and without hereditary taint. This certificate should be renewed annually by re-examinations. These men would constitute the "fit," all others the "unfit." A man unfit might perhaps be the *lover* of a mother, but he should never be the father of her child.

From the ranks of the fit, then, the mothers would be expected to choose their lovers, usually and always, the fathers of their children. Within this limit their lives should be left perfectly free, to be monogamous or varietist as they chose, to permit the father or fathers to be co-residents of the home, or to admit them only as visitors, as best suited the mother's ideal.

The children, if necessary, should be guaranteed food, clothing, education, until trained in some occupation to the point of self-support.

I cannot go into all details, but this is the general plan.

I have spoken of the "State" because I wanted to show it practicable under present conditions, if made legal. It could just as well, or better, be adopted under libertarian conditions, in some voluntary, co-operative form of society. The essential point is that the collectivity make motherhood a profession and guarantee the mother ideal conditions as far as possible.

In any case I would say there should be no interdiction upon the child-bearing of the outside "unfit," that being left to the moral sense of the community. If the Professional Mothers and Fit Fathers proved themselves as superior as I think they would, it would not be long before the conscientious part of the community practically left parenthood to them, as well as all the unscrupulous who preferred personal ease and pleasure to the care of a family—in other words, they would soon secure a natural monopoly, for outside competition would not be arbitrarily excluded.

There are millions of girls to-day who would love to be mothers of families, but they reasonably shrink from being bound to a thoughtless or brutal man and obliged to bear children whether sick or well, fit or unfit, able or disabled, till death gives release. They reasonably shrink from bringing children into the world with poor prospect of properly providing for them, or probable certainty of their suffering great hardship. They reasonably shrink from even the pain of ordinary child birth. If these knew that they could have children under such normal conditions that parturition would practically be without pain or peril, without bondage to any man, with personal control of time and frequency, with the certainty of a comfortable home, personally controlled, of all necessary attendance, of the children being provided for, educated, and started fair in life, of having all this under conditions of honor, emolument and security, we would soon see how many girls would shrink from motherhood. I predict that four-fifths, at least, of all capable girls would eagerly enter such a profession, the remaining fifth being those so intellectual they would prefer some other profession.

The *number* of children born by any mother I would say should be left to her, but if her pay was increased a little for every child begotten, the chances are her family would not be very small. Beside the members of all professions seek fame, and the honor of bearing the largest number of finest children would be coveted. Resignation should be permitted at any time, however.

The effects in a few generations could not but be wonderful. The world would be filled with healthy, intelligent, well-behaved people, instead of the diseased, unbalanced, criminal multitudes now desecrating the face of the earth. While the cost of paying these mothers and supporting these families would be large, it would be repaid in the saved expense on asylums, workhouses, jails, hospitals, dispensaries and more than made up in the extra productive power of such efficient individuals over the poor workers now struggling to exist. Any single nation adopting this method under present conditions would produce such superior men that the others would be swiftly compelled to follow suit from military necessity alone.

The effect of the required "fitness" in the fathers would be tremendous also. Men would be proud to be able to display such a certificate, eager to be eligible to the love of such superior women, proud to be the fathers of their children, and would everywhere put themselves in training for the required fitness. The difference in morals would appear everywhere; drunkenness and venereal disease would largely disappear, and clean, athletic men take the place of the rotten lot now contaminating every society.

Nor could such a thing be without the ban being taken from sexual knowledge and its diffusion everywhere to the incalculable advantage of human progress.

In barbaric times the fit survived to propagate the race because no others could endure the hardships. But nowadays we carefully preserve the unfit and breed from them to the damnation of the race. But under this plan, which I have submitted, intelligent selection on one hand, and intelligent sterilization on the other, could produce a race physically, intellectually and morally superior to any ever on earth.

J. WILLIAM LLOYD.

To-day we Japanese have battleships, torpedoes, cannon. The China Sea reddens with the blood of our killed and of those we kill. Our torpedoes roar, our shrapnel shriek, our cannon breathe slaughter, and we die and are the cause of death. And you occidentals say to us: "You have won your rank; you have civilized yourselves." Centuries upon centuries we have had artists, painters, sculptors, philosophers. In the sixteenth century we had published in Japanese the fables of Aesop. Were we then barbarians?—Hayashi.

"Rabbi, who is happier, the man who owns a million dollars or he who has seven daughters?" "The one who has many daughters." "Why so?" "He who has a million dollars wishes for more—the man who has seven daughters does not."—The Philosopher.

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LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VII. NO. 24.

NOTES AND COMMENT.

RAILWAY MANAGEMENT.

Leaving Chicago at 9 o'clock Saturday morning, Oct. 15, arriving at the Union Depot, St. Louis, Mo., at 6:30 p. m., same day, one hour behind time, I found my way as best I could to the home of Dr. McCaslin, on Indiana avenue, having failed to meet friends at the depot on account of lack of punctuality on the part of the railroad management.

So far as I could see, there was not the slightest excuse for the delay of one hour in a run of about three hundred miles. The weather was simply superb, no storms, no floods, no unavoidable delays at crossings, etc., nothing whatever to cause the loss of one hour of time to each of, say, one thousand passengers—one thousand hours in the aggregate, or about one hundred days of working time, to say nothing of loss of time of friends waiting to meet the travelers at the point of destination, nor of further loss of time, by failure of making connections with other trains or boats, which would not or could not wait.

If this experience—with the management of the Chicago & Alton Railway—were exceptional it might be passed over in silence, but when it is known to be so common as to be the rule rather than the exception it seems time for the traveling public to speak out in language not to be misunderstood. At least such has been my own experience for many years, and that of my friends traveling over western and southern roads. With eastern roads I have had little experience.

Looking for causes, I can see none for the delay on my trip to St. Louis except that the iron horse, the engine, was overloaded—too many cars, too many passengers, for one horse. To put on another engine and another train would have cost money and would have cut down the day's profits to the railway management by so much. That is to say, the demands of *commercialism*, the ever-present, the all-controlling necessity that *interest on money*—dividends—must be paid at whatever cost of time, convenience or safety of the traveling public.

* * *

The subject of railroad management, or mismanagement, is too large to be elaborated at this place, and as the time for sending in my report of meetings, the fair, etc., for this issue of LUCIFER has expired I must excuse myself for this time, simply adding that the week has been filled very pleasantly by and in attendance of the sessions of the Freethought Congress, by social calls and by one visit to the great Louisiana Purchase Exposition. In our next it is hoped there will be something in the shape of an account of the two Congresses of Freethinkers, also of visits to the fair, and perhaps visits to localities in the vicinity of St. Louis where attempts are now being made to practice the plans of those who hope to introduce the Co-Operative Commonwealth.

M. HARMAN.

St. Louis, Mo.

VOLTAIRINE DE CLEYRE.

The news of the death of this staunch friend of freedom comes to us by way of the Demonstrator. We have not heard directly from her friends in Philadelphia since her death, but know that the end was expected. More will be said in a later issue. For the present we give the following from the Philadelphia Press of September 28:

"Voltairine de Cleyre, once nurtured of nuns, then successively atheist, anarchist, poetess and author, is dying in the Medico-Chirurgical Hospital from tuberculosis, aggravated by three bullets which a pupil in anarchy sent crashing into her body two years ago.

"For two weeks she has been lying listlessly, impenitent, upon her cot. Clergymen come and go and blue-robed Sisters pass noiselessly down the ward, but she merely turns her eyes, bestowing an indifferent glance.

"Friends of the creed she taught fearlessly and with the eloquence of defiance come every day and bring her flowers. Each day she tells them that her faith is changeless.

"From her home on Fairmont avenue, near Eighth street, where she has taught music and languages, she was conveyed in a cab to the hospital. When she learned that she had consumption she smiled and said: 'It is foolish to worry.'

"Dr. James M. Anders, who is treating the patient, is of the opinion that the disease developed from a general breakdown of the system. There was no hour in the day that she was not busy either with pupils or with her pen. She supplied prose and poetry at one time or another for every anarchistic periodical in this country and Europe. The disciples of the red flag have treasured her productions the world over.

"Reared in a convent conducted by Carmelite nuns in a Michigan village, she absorbed the reserve of her tutors and became trained in delicacy of expression, which, applied to the promulgation of the Anarchistic creed, became a two-edged sword of effectiveness. No champion of the faith in the three big cities, New York, Chicago or Philadelphia, made so many converts as she.

"In the spring of 1901 a youth of 17 years, Herman Helcher, became her pupil at music. He had really gone to her for the purpose of adding the accomplishment to his social repertoire. The woman infatuated him. He remained to adore her. For her sake he professed Anarchy and proclaimed his new faith braggingly throughout the city. It was in vain. Voltairine de Cleyre sought converts, not sweethearts. She told him so. For a year he followed her and then, heavily armed, lay in wait for her opposite the Fairmount avenue house. He came up to her on Fourth street and fired three shots into her breast ere two pedestrians overpowered him. For weeks the woman hovered between life and death. When at length she grew better she was summoned to appear against her would-be slayer. 'Oh, let him go,' she said softly to the magistrate. 'He did not mean it.' They sent him to jail for seven years. He is still in prison."

RESTRICTING PEOPLE'S LIBERTIES.

James L. Cowles is secretary of the "Postal Progress League," 21 Park Row, New York. I see him in the New York World and Chicago Record-Herald. In the latter he says: "The development of our domestic postal service implies its extension over the whole field of transportation and transmission."

Exactly! And what will we get when we get merchandise and people transported by the United States? Of course, everything will be carried as the mails are carried now—according to certain "rulings."

Therefore, every package and every person not up to a certain supposed moral standard will be excluded, or, if carried, will be confiscated, fined or jailed afterward.

What will those now crying for "free mails" think of this? It will be only a more complete fastening of official tyranny upon the people.

The "Postal Progress League" makes no fight for "free mails." It wants the mail system extended to cover everything. Not a vestige of individual liberty would be left. Rather than this we better not only leave transportation where it now is, but we better get the mails in the hands of railroads and express companies also.

The first thing every such thing as a League needs to work for is the elimination of "executive orders," Comstockism, and petty sleuth work. Without this every liberty-lover must repudiate it.

FRANCIS B. LIVESEY.

Sykesville, Maryland.

A WOMAN PROTESTS.

In a recent number of our *Light-Bearer* the men are requested to "keep from the sex-question their profane and polluting touch." Consulting my dictionary, I find that profane comes from *pro*—before or outside—*fanum*—the temple; hence not initiated, ignorant, unlearned. Pollute is derived from *polper*—forth—*fuere*—to wash; to wash or smear over; hence, to soil, to defile.

Assuredly, then, the sex-question has been more profaned and polluted than any other question, for it has been handled most audaciously in all ages by those whose ignorance was densest, and it has been smeared over with floods of hypocrisy and of baseless theorizing. But I am not aware that such treatment of the question is characteristic of the columns of LUCIFER, nor that the men who write to our little paper are particularly or exclusively guilty in this regard. It seems to me the question has been treated, on the whole, with earnestness, sincerity, and a desire for real knowledge and understanding and the betterment of conditions. I am sure the women writers have displayed quite as much ignorance of physiological and biological fact as have the men. And as for washing the subject over with extraneous matter, with metaphysical theories and hysterical emotionalism—the men have no monopoly of that.

Of course, the writer who used those terms did not employ them in their derivative sense. Doubtless she meant to imply that men are too course and vulgar to deal with so sacred a subject, and therefore should leave it to the finer and "holier" sex. Her referring to men's writing on this line as a "pastime" further emphasizes her contention that it is a matter of little consequence to them.

And here I wish to enter a protest, a threefold protest; first, against the idea that the sex-question is any more sacred than any other question of human health and happiness; second, against the claim that women are purer than men; third, against the supposition that the sex-problem is of small moment to men.

There is a deal of nonsense extant as to the sacredness of sex. This may be of value as an offset to the common idea of the nastiness of sex, but the truth is neither here nor there. Sex is a simple physiological fact of animal life. Its human importance lies in the pleasure derivable from the natural function, and the havoc that may result from its suppression and misuse; as well as from its relation to the continuance of the race.

To those who have lost or discarded their orthodox God, but who must have something to worship, sex will do as well as anything else, and is attractive from the mystery of its processes and its profound psychological manifestations. But there is mystery in Nature everywhere. There is wonder and mystery in the glory of a mid-summer sunset, in the incoming tide, in a starlit sky, and in the profound emotions awakened in the soul of the beholder.

Yet all of these, and the beauty of flora and fauna, and the delight of sex are subject to the same natural laws. There is nothing in sex to set it apart from the other facts of life, or to remove it above the desire and the use of the lowest among us. There is nothing in sex to demand different treatment in investigation and argument from that accorded any other human phenomenon. We do not approach the subject of diet with bated breath and clasped hands and a holy hush and blush lest some common creature should profane and pollute it. And yet to errors of nutrition may often be attributed the worst crimes of adults and the inborn weaknesses of children. We have not got down to "bed-rock" until we have stripped the sex-question of its "spiritual" incubus as well as of its ecclesiastical and other authoritarian encumbrances.

As to the superior purity of women, that, too, is a myth. It probably originated in the ecclesiastical worship of the Virgin, and in the chivalry of the middle ages, which sought to atone for the enslavement of women by pretending to exalt them to a spiritual elevation. To-day this spurious worship is very much in the way of rational adjustment of human relations. All the absurd deferences to women as a sex belong on the rubbish heap of outworn superstitions.

These men who are so profane that they must be excommunicated from radical discussion of sex—who are they? They were all born of women. From women as well as from men they inherited their mental and "spiritual" qualities. They passed their infancy with women, receiving their earliest impressions and tendencies in the home and school, largely with women. Where have they obtained their ideas as to women and sex? From men exclusively? Have the women with whom they have associated, both casually and intimately, had nothing to do with forming their ideas and ideals?

And these same ideas and ideals, how are they so inferior to those of women? Is it men or women who are most responsible for prostitution? Is it the men who insist on paying for a natural gratification of natural desires, or is it the women who insist on rejecting gratification until persuaded by some form of payment? Is it the men or the women who insist most strenuously that sex is vile and nasty? Is it the men or the women who do most to shroud the subject in obloquy, to bury it in ignorance; who seek to regulate a natural physical function by a hypothetical and impossible "spiritual" morality?

Balancing knowledge against ignorance, purity against hypocrisy, reason against superstition, frankness against prudery—say, have the women anything to boast of? Is it "pure" to be ignorant, undeveloped, physically and emotionally defective? Is it "profane" to be well-sexed, to have needs and to recognize them? Is it "pure" and "holy" to seek to thwart and to starve natural needs and functions? Is it "profane" and "vulgar" to seek to gratify them? Yet I submit the assertion that where men and women are equal in physical development, in knowledge and understanding, and in freedom from superstition, they are not found making claims of superior "purity," or fearing from each other profanation and pollution.

Furthermore, even were the men so unworthy, they cannot be excluded from the matter. It is *their question* as well as *ours*. The mere act of begetting a child is much less than gestation and parturition, it is true; but is that all of it? Is that man's only concern in the matter? Is the man's function no more than that of the stud-horse, that it is of such "infinitesimal consequence" to him? It is, then, of "infinitesimal consequence" to the boy to be brought up in ignorance of his own nature; lied to in behalf of "virtue" by his guardians; lied to in behalf of "vice" by his associates of school and playtime. It is, then, of "infinitesimal consequence" to the youth to find himself beset by desires and needs which he cannot satisfy without loss of self-respect, since all the "pure" women of his acquaintance ignore such needs, while he is surrounded by "impure" women whose trade it is to stimulate and to gratify such desires. It is, then, of "infinitesimal consequence" to the man that he may not enjoy fatherhood with honor unless he is willing to purchase and maintain for life a female slave, and bind himself to equal slavery. It is, then, of "infinitesimal consequence" to the father to find in the mother of his children ignorance, superstition, ill-health, a starved and apathetic nature. It is, then, of infinitesimal consequence" to the man to be regarded as a mere means of support and adjunct of propagation.

Is it so strange that a man should presume to "meddle" with the sex-question? "Meddle," indeed! With what can he better "meddle" than with the health and happiness of himself, his sexual partner, his offspring? With what can he better concern himself than with the sexual sanity and purity of the race?

LENA BELFORT.

A PLEA FOR CALM DISCUSSION.

It appears to me that the cause might better be served if some of LUCIFER'S writers would restrain their asperity and refrain from personalities. In my opinion, greater good would result if a small part of the earnestness and energy which they devote to an exploitation of their powers of sarcasm were given to the promotion of the propaganda of liberty and reason. The piling up of words is not worth while except it strengthens the fortifications of Freedom. Furthermore, a less profound consideration of the personal problem might tend to an expansion of the mental horizon and bring the controversialists into closer agreement.

The foregoing is anent the argument engendered by Mrs. Whitehead's rather intemperate expressions. I have met Mrs. Whitehead, and I should judge she is one of those decided characters that are liable to incline toward dogmatism. Surely she has never given the question of which she writes the benefit of calm philosophic consideration, else she would not deliver herself of such illogical utterance. However, as our always temperate and tolerant patriarch of progress, Bro. Harman, has so well

said in the matter, "no one has a monopoly of truth and no one's views are wholly erroneous," I concur with Mrs. Whitehead in some parts of her contention, but with her assertion that "the settlement of the sex question belongs to women" (alone) I vigorously disagree. Also I regard her characterization of man's concern in the matter as "profane and polluting," as being itself a most pronounced profanity.

So long as there is differentiation of sex and a vital duality of the sexual function, there must imperatively be a division of responsibility in the solution of the sex problem. Otherwise we might expect a cessation of evolutionary process, and Nature's reversion to the hermaphroditic form of the protoplasm. It is reasonably certain that at the division of physical forms and functions in primordial life, there was also a division of moral duty.

In declaring that the settlement of the sex question belongs solely to women, Mrs. Whitehead makes an assertion that she at least has the wisdom not to attempt to prove. The facts of history and the philosophy of those facts render her position utterly untenable. While the obligation does not rest exclusively with either sex, the larger part is placed upon man. History gives no instance of the self-emancipation of any considerable class. The reason for this is readily discerned. It is one of the most pitiful penalties of servitude that the enslaved one learns to caress his chains and to consider his bondage as blessed. You will recall how many of the negro slaves refused to accept Lincoln's liberation, regarding the emancipation proclamation as a blasphemy, and insisted upon remaining with their masters. So woman, saturated with sex superstition, timid of new forms, her self-reliance reduced to latency, robbed of all intellectual independence, rejects freedom, clings to Tyrant Custom, kisses her shackles and prays to be spared deliverance.

For every woman who wishes to be free, there are a hundred men who desire that she shall be free. Thousands of men are unwilling masters. These exercise a domestic tyranny solely as a concession to woman's demands and to perpetuate her allegiance. Many men repress their impulse for gentleness because women mistake it for weakness and despise them for it, while they respect, admire, *worship* the brute in their mates.

All that is needed to make woman free is to arouse in her a desire for freedom. In fact, the desire for freedom really constitutes the condition of freedom. No large number of persons can long remain enslaved without their consent.

The conclusion toward which the foregoing arguments infallibly gravitate is that without the aid of men, the sex question must forever remain an unsolved problem.

Dr. C. S. Wood, in his reply to Mrs. Whitehead, does not prove himself a logical disputant. He assumes that gratification of the sexual appetite is the paramount reason for the procreative act, and that its consequence is purely incidental. He must know, as well as anyone can tell him, that this is an argumental absurdity. He can find nothing in the entire province of philosophy that does not oppose the idea that an act is greater than its object, that the process is more important than its purpose.

Throughout all nature runs analogy's unbroken serial in unanswerable argument. With the sex appetite and with the gustatory appetite it is the same. Pleasing physical sensation is a bribe given by Nature to induce its creatures to perform those functions necessary to the preservation of life and the perpetuation of the species. Without the palate, man could not be depended upon to take food sufficient to properly nourish his body and prolong life to its normal period, especially as the acquisition of that food entails exertion. So, without that "pleasing sensation" which accompanies the culmination of the sexual act, there would be lacking a sufficient incentive to propagation, with the added duties and labors it imposes, and the race soon would become extinct.

Herein we perceive the sole utility of the sex appetitite. Notwithstanding this, I am to a considerable degree a disciple of Aristippus, and I hold that a reasonable indulgence in rational carnal pleasures is necessary to the proper development of human character. I believe in aestheticism instead of asceticism as a means of self-discipline.

I would like to hear from Jonathan Mayo Crane on these points. He is a logical thinker and a convincing reasoner, and I am confident he will agree with me, as, indeed, will that sound old philosopher, Moses Harman himself.

WALTER HURT.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

J. A. E., Cripple Creek, Colo.—Outrages of a less virulent character still continue in Cripple Creek. Arrests of reputable citizens on the charge of vagrancy have taken place within the last few days; but even the assistant district attorney asked for acquittal.

P. V. C., Little Rock, Ark.—Inclosed find $1.25 for subscription and postage on samples to names sent herewith. Will say that I am very much pleased with LUCIFER and its corps of writers. The women seem to understand the free womanhood question better than the men, for the reason that they are the ones most directly affected.

Belle Chaspel, Pa.—"I am always interested in everything in LUCIFER and miss it when it does not come; always read it through and feel that I can see many things more clearly now than I did before. It is certainly a great educator in a line of thought in direct need of the searchlight of truth. Enclosed I send a few names to which to send sample copies, selected from acquaintances and lifelong friends."

A. F. Hill, Boston, Mass.—Marriage laws of men are the cause of divorces and hells and misery on this earth. We can regard marriage laws the same as men made laws about human slavery. Woman should be free to select the man she wants to be a parent by her. See the population in prisons, hospitals and asylums for imbeciles, drunkards, criminals, insane, cripples, etc., made and born in lust or hate in slavery by marriage laws.

John Guntz, Jr., Wausau, Wis.—Your book notices, criticisms, etc., are first-class; keep on. I am waiting to get some next month, viz., "The Child of Love" and "The Sexuele Physacterna," or what the name is, I have forgotten. "The Child of Love" fairly made me fall in love with "Old Japan." Nothing is so sweet to me as the natural, as Nature; she is my mother; why should I feel ashamed of her or of myself? Thanks to the author for this work, and thanks to you for helping others to get it. I lend my books out and they will reach many, I assure you.

D. Webster Grob, Hagerstown, Md.—Though on some points I diametrically oppose your views yet on others I so heartily agree that I consider your work in the main extremely good, and therefore wish you and LUCIFER unbounded success, and often advise those whom I find inclined to be liberal minded in your line to subscribe for and read your paper and books, and am pleased to know that in some instances at least they have subscribed and read. . . . Personally I am an unorthodox in medicine as I am in theology. Nature-cure seems to me the only rational cure. My remedies are hydropathy, fasting, exercise and deep inhalation. I approve McFadden's "Physical Culture" and "Health and Beauty" magazines and books (New York City), and C. C. Carr's "Medical Talk" (Columbus, Ohio). They teach more fact and common sense in a day than all the orthodox physicians teach in ten years.

"Neither vegetables, plants, trees nor grass can grow without water, nor can animals thrive without it. Water is the greatest solvent in nature, preparing and dissolving plant food as well as animal food. Hence animals and men should drink plenty of water to be healthy and when sick it should be soaked into them through the stomach, pores and warm injections to flush and clean the bowels thoroughly and carry off rapidly all impurity. Exercise sets the blood in motion and helps the cleaning process. Fasting relieves the stomach of labor it cannot do perfectly any way when sick, and leaves so much more vitality to be used in the cleansing process. Inhaling much pure air also aids in purifying the blood and increasing strength. . . . As you are getting up in years you should study and observe the laws of health even more closely than in the past, so as to lengthen out your life and happiness to the utmost. . . . I enclose a few stamps I have handy to use as you prefer."

THE OLD SHOEMAKER.

BY VOLTAIRINE DE CLEYRE.

He had lived a long time there in the house at the end of the alley, and no one had ever known that he was a great man. He was lean and palsied, and had a crooked neck; his beard was gray and ragged, and his eyebrows came too far forward; there were seams and flaps in the empty, yellow old skin, and he gasped horribly when he breathed, taking hold of the lintel of the door to steady himself when he stepped out on the broken bricks of the alley.

He lived with a frightful old woman, who scrubbed the floors of the rag shop and drank beer, and growled at the children, who poked fun at her. He had lived with her eighteen years, she said, stroking the furry little kitten that curled up in her neck, as if she had been beautiful.

Eighteen years they had been drinking and quarreling together—and suffering. She had seen the flesh sucking away from the bones, and the skin falling in upon them, and the long, lean fingers growing more lean and trembling as they crooked round his shoemaking tools. It was very strange she had not grown thin; the beer had bloated her, and rolls of weak, shaking flesh lapped over the ridges of her uncouth figure.

Her pale, lack-lustre blue eyes wandered aimlessly as she talked. No, he had never told her—not even in their quarrels, not even when they were drunk together—of the great Visitor who had come up the little alley yesterday, walking so stately over the sunbeaten bricks, taking no note of the cheers, and coming in at the door without asking. She had not expected such a One; how could she?

But the old shoemaker had shown no surprise at the Mighty One. He smiled and set down the teacup he was holding and entered into communion with the Stranger. He noticed no others, but continued to smile, without speaking, into the dark, fathomless Face. He was smiling still and the infinite dignity of the Unknown fell upon him and covered the wasted old limbs and the hard, wizen face, so that all we who entered bowed and went out and did not speak.

But we understood, for the Mighty One gave understanding without words. We had been in the presence of Freedom! We had stood at the foot of Tabor and seen this worn, old, world-soiled soul lose all its dross and commonplace and pass upward, smiling, to the Transfiguration.

In the hands of the Mighty One the crust had crumbled and dropped away into impalpable powder. Souls should be mixed of it no more. Only that which passed upward, the fine white-playing flame, the heart of the long, life-long watches of patience, should rekindle there in the perennial ascension of the great Soul of Man.

PARTNERSHIP MARRIAGE.

Having but recently returned from a visit to the home of Frank Weller and Myra Pepper, at Mitchell, S. Dak., a few lines may be of interest. I like to chronicle these propitious partnerships that are not dependent upon what some minister "jines together" and some "God" so often puts asunder.

Mr. Weller is known to many as a wealthy, liberal worker in the cause of freedom and progress and now that he has formed a co-partnership with that bright, earnest, lovable Myra Pepper, they should enjoy the spice of life to their entire satisfaction, for both have been through the marriage mill and come out on top of experience hill. This means that experience is a dear and progressive teacher, and so these two friends have entered into a business partnership whereby the care and labor of a home, looking after the health of both, the talent required to do bookkeeping, etc., all have a value in a woman-wife and put her in an independent state that is very gratifying to a freedom-loving woman. The purse is as free to one as to the other, and no questions asked. These friends have many plans to work out for the betterment of humanity, and I feel sure much good will result.

Now a word about the corn palace, which was quite a novelty. It was about 150 feet square. The designs were varied and worked out of natural colored corn, grasses and cereals. It required over 800 bushels of corn alone. The artist, Mr. Rohe of Lawrence, Kan., received $10 per day. This is the sixth corn palace erected at Mitchell, and when comfortably seated inside and listening to the inspiring strains from the sixty musical artists of Sousa's band, it seemed something akin to heaven.

Each person is an artist in some capacity and sex cuts no figure. Happy is the one who finds out early in life the labor best suited to unfold the whole being. Will Socialism meet this demand? Perhaps. Anent the article of "Subscriber" in No. 1020, I will take twenty-five copies if you put it in leaflet form.

FLORA W. FOX.

SHALL WOMEN GO WEST?

Editors Woman's Journal:

In the last number of your paper Mrs. Charlottee Perkins Gilman advises the surplus woman of the East to go West in search of a husband. Her advice would be a slight modification of that of Horace Greeley, "Go West, young woman, go West."

Now, as a New Englander by birth, and a Westerner by many years' residence in different states, from Ohio to California, I wish to say something on this question. In the first place, I would rise to explain that there are great patches in the wild and woolly West that are wild and woolly no longer, and that pianos and autos, telegraphs, telephones, railroads, fine houses, all sorts of schools, and numerous graduates of the same of both sexes, are so common as to excite no comment except in the mind of the benighted Easterner who goes West to investigate, and occasionally is wise enough, like Walter Wycoff of "The Workers," as his imaginary West recedes from view, to grow "ashamed of that provincialism that thinks all the education and refinement are on the Atlantic coast."

But it would do the surplus woman no good to go to those places, as the men there are already pretty well mated, for good or ill as the case may be. She must go to the lumber camps and mines, the great ranches and shipping towns, to find the lonely man in any great numbers.

Does she want him when she finds him? That is the question. I think I can best give the answer by relating an incident illustrating the point, told me by a Massachusetts woman who has lived long on this coast and knows all the parties.

The man was also from Massachusetts. He came out to this coast and stayed till he had accumulated the usual number of vices; then he suddenly realized that he was lonely, and went back to his native state for a wife. Handsome, of fine physique, intelligent, educated, he had no trouble to find her. He brought her out here; then, after a short interval, returned to his usual ways. She endured the sprees, the gambling and immorality, as long as she could,—then died. Again he crossed the continent, and reduced the number of surplus women in his state by one more. She went over the same road. When she had been in her grave a proper time, he made trip for the third time, bringing back a third woman, who, like her predecessors, was refined and well educated. At the time the story was told me, she still lived, but in a purgatory that completely shut the gates to any paradise of which she may have dreamed; and he, poor fellow, was cursing himself for having caused such misery to such noble women, and fighting a losing battle to free himself from the giant that gripped him.

Homes and marriages and reforming men and uplifting humanity are all right, but the woman who undertakes to do reform work by marrying a man will be apt to wish she had stayed in the East and dug clams for a living.—Emma Harriman in Woman's Journal.

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

Sexual abuse is the one source of woe that writers shun to explore, and the ills are generally suffered without an intelligent understanding. It is an evil thing to look upon the sexual relation as something vile or lowering. This puts it in the category with indulgence in alcohol or narcotics and has the influence to make individuals reckless after having once trespassed.—Dr. Wilder in "Stuffed Club."

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

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SEX RADICALISM.

IX. WHAT MADE EMANCIPATION POSSIBLE?

This chapter in history might well be headed "The American Woman to the Rescue," so entirely is this epoch, in which all thoughtful people are earnestly desiring a science of sex as a guide to conduct, bound up with the circumstances, social prestige, and aspirations of the feminine portion of the great western nation.

Jane Bull has fought a good fight too, for the education and larger life of women, and thus also of men; and this in spite of every drawback of surroundings and tradition. The average Englishman has hindered her in every way; but according to a characteristic of that singular nation, that its exceptionally able men are distinguished by exactly the qualities in which the generality are lacking, the chivalry, imagination and clear-sighted logic of Shelley, John Stuart Mill, the still unknown medical author of "The Elements of Social Science,"—a book of many editions and often translated,—Edward Carpenter, and, to include an Irishman, Bernard Shaw, have been an inspiration both in and beyond their own country.

America, however, is the field in which the sex problem will be worked out both theoretically and practically. "Westward the course of empire takes its way," but it has been left for the conquerors of the most western continent to exhibit a conquest not before known in the history of mankind; for the character, the future, and the very existence of the American nations will be, and largely is, in the power of women. And if this power proves blind at first, and hostile to the interests of the race, the man's weapons—fist, rifle, treachery or diplomacy—will not avail him; the woman's weapons must be borrowed, patience and moral suasion, in the use of which man is yet but a child. He may hope to share the throne with her in guiding the destinies of mankind, but only on her own terms.

Trace the history of these things. We have the sturdy colonists of a northern race, with whom the moral equality of men and women was still a truth, and who believed in the religion of Jesus who also taught this moral equality, though the church had done its best to lower the position of women by ecclesiastical law, and to corrupt the religion it professed to hold and teach. With pioneers settling a new country, there is no talk about superfluous women; they are too valuable. Moreover, with a constant excess of men immigrants, women were at a scarcity value, and this they have retained ever since over the greater part of America. They have not succeeded in altering the iniquitous marriage laws in many of the states, but they have to a great extent got round them. The practice of divorce is certainly due to the influence of women, and is modifying marriage as it was never before modified. It is clearly the first expression of the demand of women for the right to own their own persons, and to bestow their favors where they see fit.

The stimulating climate of the new country, and its largely southern character, have certainly also had an effect on the Anglo-American temperament. And the careful observer, to whom nothing is a trifle, will also note various circumstances of heredity and of social custom which bear on the question. Among social conditions is the greater freedom in comfortable American homes resulting from the absence of servants.

At the same time has come the custom of limiting the family. This custom, practiced in various forms in many countries, has been adopted by American women with characteristic thoroughness. The men cannot reasonably complain of this. They denied citizenship to women and gave them no stake in the country, to borrow a phrase from conservatives, and told them that minding their own families was enough for them. The American woman replied with unanswerable logic: I can attend to a family of two much better than to a family of six or twelve. The men would now teach the women a different lesson, in the name of patriotism. But we will not help them to do it. I hope the scarcity of children will go on till maternity is honored at least as much as the trials and hardships of soldiers campaigning in wartime. It will then be worth while to supply the nation with a sufficiency of children. As Lois Waisbroker suggested, a world of the war and lust of men, regulated by men legislators, is not worth supplying with children. Be this as it may, it is certain that woman is mistress of the situation now that she can choose whether or not to exercise the maternal function; and that every civilized nation, having lost the power to enslave woman as mother, will be compelled to recognize her voluntary exercise of that function as by far the most important service of any class of citizens.

This control of the propagation of children has brought out another truth, which was also emphasized by the experience of the Oneida community, though it was one that nature so clearly points to, that none save puritans could have been so obtuse as to fail to perceive it before.

This truth is the distinction between the amative and reproductive power of sex, or as Lois Waisbroker (I think) called them, regenerative and generative. The organs of each, in each sex, are distinct. The amative instinct is present in each sex, but usually more constantly and markedly in the male; and as regards amative power, I suppose it must be universally conceded that men make the better lovers. Whether the jealousy and tyranny of men have operated to suppress amativeness in women, by constantly sweeping strongly sexual women from the paths of life into infamy and sterility or death, we do not know.

The puritans have concerned themselves chiefly with the propagative function. This, to borrow one of their own expressions, is the *animal* side of sex. Plenty of children is the plan of the lower animals, and of early man, to hold their own against outsiders. "Happy is the man who hath his quiver full of them." But we have now found other things better than our children to hurl at our enemies; and military skill first, and general scientific ability later, are more valuable than prolificness in the competition of races. Not children in quantity, but quality in children.

The yearning for children belongs almost exclusively to women; and the desire for maternity is not strictly speaking, an instinct. This feeling is never experienced at the same moment as sex-passion, (as Mrs. Whitehead recently seemed to imply), though exceptionally strong manifestations of passion may indicate to the reasoning woman a favorable period for propagation.

The recreative, inspiring side of sex in its most intense passional form has been the theme of poets and artists in all ages; and because it is not utilitarian and will not submit to rules, it is hated by puritans. No doubt its expression is more obviously important to the individual than to the race; and the puritan has not yet learnt that even if it may be only the individual who is directly defrauded when love is suppressed, the injury re-acts upon society, and that race will soon be the poorer which remorselessly inflicts deprivation and suffering upon individuals.

This recreative "magnetic" function of sex extends over nearly the whole of life, while the procreative power belongs properly to a much briefer period. In its health aspect it is recognized by various writers, and is discussed, up to the limit of our present knowledge, in Dr. E. B. Foote's books. Dr. Alice Stockham recommends the Oneida method of its exercise in "Karezza." A more developed method of the same sexual art is described fully in "Right Marital Living," by Ida Craddock—that noble woman who was hounded to death by the arch mail spy.

While it seems unlikely that the Oneida method in its entirety will become universal, it has certainly been adopted with success by many. Meantime, the important lesson is being learnt that the regenerative, "magnetic" power of sex has its great importance, apart from the generative power. This philosophy was very well stated in "The Truth About Love" (New York, 1872), an important work which should not be forgotten, the authorship of which was ascribed to the late Mrs. Croly ("Jennie June"), an Englishwoman resident in America.

The twentieth century has thus brought the most civilized nations face to face with two problems, corresponding to the two functions of sex, the regenerative, recreative function, instinctively desired, and the generative, procreative function, socially desired. First, how best to use the power of sex love, and waste none of it; and secondly how to encourage and reward women in the reproductive function so that they may be willing to bear more than two children each.

The true solutions to these two problems will involve the emancipation of men and women from the sexual superstitions now causing so much misery, and pave the way to a yet larger issue—the right breeding of the race.

My next and last subject of the series will be "An Ideal of Sex Life."

DORA FORSTER.

THE FUNCTIONS OF GOVERNMENT.

Criticisms of government by avowed Anarchists are likely to be regarded by the average person as being biased by an antagonism to government which may not be well founded. In view of LUCIFER'S recent experience with one branch of the government of the United States—the postoffice department—it is interesting to read the article on "Government" in the Encyclopaedia Britannica, written by Edmund Robertson, LL. D., professor of Roman law, University College, London. A cyclopaedia, by its very nature, is supposed to be fair and impartial, and no one will accuse Dr. Robertson of making the claims of government too strong. He begins his article with John Austin's statement "that a law is a command issued by a superior to a subject and enforced by a sanction or penalty."

Clearly legislation is not necessary to make such a law. It is merely the command of a superior to a subject. Madden is the superior and LUCIFER is the subject; ergo, Madden's command is law to LUCIFER.

"A sovereign is a person, or a determinate body of persons, to whom the bulk of the community is habitually obedient." According to that statement, obedience to law is merely a habit of the "bulk of the community." From the sovereign's point of view, a habit is bad when it does not enslave the "bulk of the community." LUCIFER advocates doctrines which are new to the bulk of the community; it advocates the habit of thinking instead of the habit of obeying; therefore LUCIFER'S habits are bad, in the eyes of the sovereign, and he sees in it a menace to his existence.

"Besides commanding the conduct of individuals, besides regulating the various relations of members of society, government may be conceived of as merely the instrument of society."

"May be conceived of!" How admirably cautious that statement! Notice that Dr. Robertson does not say that government is—not even sometimes—the instrument of society, but merely that it "may be conceived of" as such an instrument. In other words, we can make the idea of government more endurable by conceiving of it as an instrument of society, but even the learned professor of Roman law has carefully refrained from making the statement that such a conception of it would be correct.

Two of the functions of government, according to the paragraph quoted above, are "commanding the conduct of individuals" and "regulating the relations of the various members of society." Nothing is said there about the "consent of the governed." Yet if the bulk of the community habitually obey such commands and regulations, that is tacit consent.

But LUCIFER is opposed to "commanding the conduct of individuals" and to "regulating the relations of the various members of society." In fact, many defenders of government also deny its right to exercise these two functions, unless it be to a very limited extent. For this reason much legislation has for its object, not the regulation of the relations of the various members of society, but the restriction of the invasive tendencies of government. Men and women of intelligence know that commanding the conduct of individuals is detrimental to the individual as well as to society, except in cases where that conduct is invasive. They realize that it checks individual development and tends to degeneracy; that it is a menace to the development of society. Many persons who are not Anarchists believe that all attempts to regulate the relations of the members of society, unless such relations are those of master and slave, or are otherwise manifestly invasive, are unjustifiable and are fraught with grave danger to the welfare of the people. Hence these two functions are clearly invasive and are endured only by the sway of habit over the bulk of the community.

So strong is this habit that the bulk of the community in every government under the sky has imagined that its government was the best possible government. Dr. Robertson does not say this in so many words, but he does say: "Ideal constitutions have a suspicious resemblance to the constitutions with which their authors are most familiar. The political speculations of Plato and Cicero are based on the state systems of Greece and Italy. Cicero's ideal code in the treatise *De Legibus* is simply an adaptation of the Twelve Tables."

In discussing the logical or metaphysical account of the origin of government, Dr. Robertson says: "The phenomenon (sic!) to be accounted for being government and laws, it abstracted government and laws, and contemplated mankind as existing without them." In similar manner the defenders of government point to the crimes which exist under government—ignoring the fact that nearly all of these so-called crimes are the result of governmental restriction—and imagine that these crimes would increase to an appalling extent if the cause of them should be removed. Dr. Robertson almost sees this fallacy, for he continues: "The characteristic feature of this kind of speculation is that it reflects how contemporary men would behave if all government were removed, and infers that men must have behaved so before government came into existence." But he himself infers, seemingly, that all contemporary men, or at least an enormous number of them, if they were not restrained by government, would behave as so-called criminals behave now. He continues:

"It is easy to see how this kind of reasoning should lead to very different views of the nature of the supposed original state. With Hobbes, it is a state of war, and government is the result of an agreement among men to keep the peace. With Locke, it is a state of liberty and equality—it is not a state of war; it is governed by its own law—the law of nature, which is the same thing as the law of reason."

Yet, think of it, this same Locke—dear old John Locke, the master mind of the England of his day—held that his theories of civil government were sufficient "to establish the throne of our great restorer or present king, William, to make good his title in the consent of the people, which, being the only one of all lawful governments, he has more fully and clearly than any prince in christendom."

But, returning to the habitual obedience of the bulk of the community, it will be seen from Dr. Robertson's statements, that the nominal sovereigns are very careful to encourage this habit. He says: "However well it may suit the purposes of analytical jurisprudence to define a law as a command set by sovereign to subject, we must not forget that this is only a definition, and that the assumption it rests upon is, to the student of society, anything but a universal fact. * * * The absolute master of millions of men never dreams of making anything in the nature of law at all. * * * We shall have occasion to show that the popularization of government in England has up to this time been attended by a striking increase in the sphere of state action."

The nominal sovereign holds sway by letting the people believe they are governing themselves. Notice that it was not Sovereign Roosevelt who commanded the Chicago postmaster to refuse LUCIFER at second-class rates; it was a petty bureau lord, Madden. Of course, Madden defended himself by saying he was obeying the law made by the people; that LUCIFER did not comply with the requirements of the law in regard to advertising. But he refused to tell LUCIFER how much space it could give to advertising, and said it was not his business to do so. It is his business to command; it is LUCIFER'S business to obey. Mr. Madden is the officer of the bulk of the community who habitually obey.

There will be Maddens and Comstocks just as long as the bulk of the community keep up the habit of obeying them and believe that it is the proper function of the government to command the conduct of individuals and to regulate the various relations of the various members of society.

JONATHAN MAYO CRANE.

SOCIALISM AND WOMAN'S EMANCIPATION.

Editor Lucifer: The two last issues of LUCIFER came to the new address on Monday last, the 17th. My reading of them had to wait a little, and so I have only just discovered Brother Kerr's reference to myself in his article on "The Economic Emancipation of Women." That is a subject in which, as a woman, I have always been deeply interested. In fact, I have felt that one of the chief reasons why I am a Socialist is that it seems to afford the only satisfactory solution to a difficult problem. Brother Kerr puts the matter so much better than I could that I feel I cannot improve on it. I did not know that the Socialist party in America was so extremely Grundy-ridden, but I have found that, drawing so largely from the foreign element, many of its members have a view of women considerably lower than that of the average American, not to say Socialist. There are some indeed whose only idea of the emancipation of woman seems to be that she is to go out to work and hand over the money to them. That is probably the exception, but it is true that so far as they are concerned, they are like the people Brother Kerr talks about who "really believe in the continuation of the present system" so far as concerns women, and do not realise that Socialism is concerned at all with their emancipation. This is, probably chiefly among the foreign element, for the native-born American has usually much better opinions where women are concerned, even if he is still as Brother Kerr says, Grundy-ridden.

Now as to the committee named in Brother Kerr's article, let me say Elsie Wilcox, Adeline Champney and myself have one qualification for the task in that all being I think mothers, we know our position practically. I have always read with care and generally agreed with what both my fellow nominees have written in LUCIFER, but I am pretty certain that Adeline Champney has not, if Elsie Wilcox has, such views on Socialism as would lead her to sympathize with much in Brother Kerr's article and I doubt if such a committee as he names would find enough common ground to work on. Certainly I think Dora Forster's name should be added, and why not Lillian Harman? If anything could be done, I would try to do my share, though out here in the backwoods with two small children I am somewhat handicapped.

AMY LINNETT.

Hot Springs, Ark., Oct. 21.

Dear Lucifer: In No. 1024 R. B. Kerr honors me by suggesting that I act with Adeline Champney and Amy Linnett in preparing a "manifesto demanding practical guarantee for the economic independence of women."

The wish does him credit and the subject is very near to my heart, but I fear there is little to be done at this time that will be effective. We women who believe in the justice of Socialism regard it as the only avenue of escape from the slavery that now binds us. And so fearful am I that by agitating any of our more advanced ideas we may frighten the timid conservatives and thereby lessen our chances of seeing Socialism established, that I hesitate to make any demand other than those already contained in the party platform. If we can once get control of the means of production and distribution it will be a simple matter to adjust the question of support for mothers and children. At least it seems so to me. But if we who call ourselves radical women push ourselves to the front and make such unusual demands we run great risks of defeating the entire project. It is better, I think, for us at present to "keep still and saw wood."

We can work quietly among our sisters, using every endeavor to arouse them to a sense of their position, to make them "class conscious" and to point out the best remedies for existing ills; but I fear the time is not ripe for an open demonstration of our feelings and convictions along sex lines.

Men are usually very hard to convince of the fact that a mother is nearer to her child than a father can possibly be, and so far as I can see, it would be utterly useless to attempt to make the average man see the justice of making the mother the sole guardian of her children

I am doing all I can in my quiet way to open the eyes of individuals to such facts, but when I see the dense ignorance that clouds the minds of even advanced Socialists I am almost discouraged.

Before closing I want to express my appreciation of Lillie White's "Nor Psychic Marriage Laws." There is no set rule that can govern love. There is no royal road to happiness, and, as Mrs. White aptly expresses it, "it is a dangerous thing to meddle with the love affairs of others." Advice, warning, *education*, above all things, *education* may be given the fledglings who are passing through the vagaries of "Love's young dream," but after all each afflicted one must "work out his or her own salvation," and must learn from experience to a great extent. Liberty is the one thing needful.

ELSIE COLE WILCOX.

A WOMAN'S DECLARATION OF INDEPENDENCE.

I have read your little pamphlet on "Institutional Marriage" several times and will say that I think it not a bit too strong when you say that our present system of marriage is a curse and a slavery.

I have become acquainted with about 800 or 900 children in my eleven years of teaching and I would not be afraid to venture that not even one dozen of these children were conceived in love and planned for. Most children are accidental, few are welcomed, and loved into life.

I used to wonder why men and women ceased to grow after marriage but it is plain enough to me now. If marriage were what it should be, and what we free people hope it will be in time, it would be the beginning of the sweetest and best of our lives.

The sex problem is the great question of the age. I can see in my experience with the world, that it is the well sexed men and women who have accomplished things worth while. But how much of this precious energy is wasted, simply because we were not taught to honor and hold as sacred our sexual nature.

We were taught to think of the sexual needs as vile; the normal man and woman have yielded to their passion, at the same time feeling that they were committing a sin, hence they degraded themselves by such act and such feelings.

I know in the eyes of society I have committed the unpardonable sin, but I can bear the sneers and jeers of the narrow minded conventional people and prove to them I am still honest and true. I will be true to my soul's desires and guidings and endure bravely whatever comes. Fear does not belong to my vocabulary.

I shall do my utmost to live the pure, free love-life that I know to be right and good, no matter what others think of me for it. I have six sisters who are married to good, kind men, yet they do not own themselves any more than the slaves of the South did before the war; and they must every little while commit the crime of abortion or else have a large family of unloved and unwelcome children. And because I do not believe in this sort of a life society would deprive me of my right to the love relation and a child or two if I see fit to have them.

I simply refuse to live the, to me, unbearable life of the conventional married woman. I do not intend to barter myself for a home nor be deprived of the rights of a human being. I will have them at any cost.

I am young yet, and may live to see the day when women will have the brains and positiveness to demand liberty for themselves, in the love relation as well as in other things.

I shall go on and live my free life in spite of public opinion. I shall do my share towards liberating the world from its silly superstitious ideas of sex and marriage.

I will not be daunted by slurs and sneers and persecutions of the ignorant people who are bound by creeds and dogmatisms, but it would be a genuine pleasure to meet some liberal minded people.

MRS. W. M.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VII, NO. 24.

GEORGIA REPLOGLE,

Anarchist, Atheist, Materialist, Freelover and Beautiful Soul.
DIED, DENVER, COLORADO, OCT. 22, 1904.

DEDICATED TO HENRY REPLOGLE.

The doors have opened, they have shut,
And thro' their valves our friend has gone;
A gentle woman, brave and straight,
A friend to be depended on.

Life is a mystery to all,
The strangest part of life is death,
But deem you then that all is done
Because the lungs no more have breath?

But she was wise and she was sweet,
And, whether death be death or no,
She lived a life worth while and great,
And that is why we loved her so.

J. WILLIAM LLOYD.

★ ★ ★

IN MEMORIAM.

Georgia E. Replogle passed into the unknown Oct. 22. Her life was a beautiful one, and despite the years of illness she never lost her beautiful character, her superb charity and patience. LUCIFER readers are numerous who knew her well; they will feel the loss as much as can be.

Her funeral was a beautiful one; her dear friends said the things they thought, read her favorite selections, sang her songs.

Now that it's over, that Our Georgia sleeps forever in the cemetery—under a beloved elm tree—where the mountains keep a vigil—we who remain have nothing left but the memory of her who lived so well, so beautifully. She cherished her friends—she loved nature, her life was a poem—to emulate her would be farcical—to remember her as she was is our boon.

Many who see this will say, "Dear Georgia," and, after all is said and done, can any better tribute be offered?

B. F. BUKK.

★ ★ ★

It is with a feeling of sadness for myself and for all who loved and needed "Our George," and yet with joy for her release from her long agony, that I give to our readers the news of the death of Georgia Replogle. She was one of my earliest and dearest friends; one who had a very great influence on my life. She was one to whom, as a young girl, I could talk of my hopes, my ambitions, as I could to no one else—one with whom I could "think aloud." Many years have passed since we parted, but it has seemed good to know that she lived and that I had her sympathy and her love. And now—well, she is released from her suffering, and I know that if conscious existence continues, her true, loving spirit is the same.

Her enthusiasm for her work was so great that she ignored her physical needs, working long and steadily, with insufficient care for herself. The result was that she has been an invalid for many years, though continuing to work as long as it was possible to do so. Everything that could be done by her friends for her relief was done, but without avail—so now the end has come. A biographical sketch will probably appear in our next issue.

L. H.

VOLTAIRINE DE CLEYRE.

It is a source of great pleasure to me to be able to correct the statement that Voltairine de Cleyre is dead, which statement was made in LUCIFER No. 1025. When last heard from, she was slowly improving. I found the news of her alleged death in the Demonstrator, of Home, Wash. I do not know where it obtained the information, but probably from some daily newspaper. While I am very sorry to have prematurely announced her death, I am very glad indeed to be able to state that it was an erroneous announcement. May she live for many years to continue her work for the world, and may the years bring renewed health and augmented happiness to herself.

L. H.

JUST A WORD.

St. Louis, Nov. 5.—Contrary to expectation I am detained here beyond the time of going to press for No. 1026. To-night I had the pleasure of meeting and addressing the St. Louis Co-operative League at their hall, corner of Locust and Eleventh streets; subject, "Voluntary Co-operation vs. Compulsory Morality." The audience was not equal in size to the average crowds at the various congresses I have seen during the past three weeks, but in point of earnestness and of intelligent understanding of the basic causes of our social, political and economic ills I place the membership of the St. Louis Co-operative League far in advance of that of the larger aggregations—as I see and read them.

To-morrow night I am invited to address an organization called "The Brotherhood," at the same place. Have been kept pretty busy the past week, too busy to put my notes in shape for publication, and now that the hour is here, the last half hour, in fact, in which copy can be sent to Chicago in time for next LUCIFER I must say good night, hoping to do better when No. 1027 goes to press.

M. H.

GETTING BACK TO THE WORLD OF REALITY.

Perhaps the most astonishing and wonderful feature, among so many astonishing and wonderful features, of Mrs. Whitehead's crusade against prevention of conception save by total abstinence, is her quiet and persistent assumption that only men desire association when children are not intended. Reading her communications, the conclusion is irresistible that she thinks men always are wholly responsible when there is association for non-propagative purposes. Seemingly, she actually believes, and wants the world to believe, that men have to use force of one kind or another whenever women join with them, except the one time, or perhaps as many as six times in life, when concrete results are desired and deliberately planned. Sam Walter Foss tells us of "The Man Who Knew Men"; certainly Mrs. Whitehead is not "The Woman Who Knows Women."

Does Mrs. Whitehead—excellent woman—always reason subjectively, or is memory playing her sad tricks? Has she no outlook? Knows she nothing of the objective world? Is it possible that the women of her acquaintance, without exception, or even a considerable minority of them, the women who are of average sexual development, are in fair health, are not mismated, and are between eighteen and fifty years of age, furnish the data for Mrs. Whitehead's amazing assumption and generalization? If so—and it is a large "if"—then all that needs be said is that her experience with her sisters is out of the ordinary, is as astonishing and wonderful as is her preconception concerning the whole of womankind.

EDWIN C. WALKER.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 3:30 p. m., 17th floor Masonic Temple. Public invited.

BOOKS RECEIVED.

"*The New Lights*," a drama in four acts, by Hugh Mann, is intended to be a parti-historical sketch of a sect called the New Lights, or New Mennists, which was established early in the nineteenth century by schism from the Mennonites of Pennsylvania in the interests of greater religious purism. The adherents of this sect are non-resistant. They take no part in politics—not even to the extent of voting. They refuse to go to war; they also refuse to "go to law," even to recover stolen property. Like other sects, they regard themselves as the only true church of Christ, looking upon all other sects as heretical. Their children are not members by birthright, and, as they make no effort to proselyte, the sect is slowly dying out. The author assures us that the descriptions of dress, manner, and customs, religious doctrines and practices, are transcriptions from life. The incidents which make the plot are founded upon fact, and occurred in the generation preceding that of the author; but so little has the life of this exclusive sect changed in the past century that these incidents might have taken place within the past year.

In the course of the play two "maid servants"—Hannah and her sister Ellen, the latter a new arrival in the community—are discussing their respective masters and mistresses (a not unusual occupation) and their religion as well. Hannah is thinking seriously of embracing this religion, as her master is a widower—and interested in the welfare of the girl's soul. Which is also not strange or unusual.

Ellen—"He might treat you like Mr. Eichberger treats his wife."

Hannah (surprised)—"And how's that?"

Ellen—"Why, she never dares to set down to the table with him. She makes me eat with him, and she goes off by herself until we're done. Now, ain't that awful! What's the reason, do you think?"

Hannah—"Oh, that's what you mean! Why, she's been turned out o' meetin'."

Ellen—"Turned out o' meetin'! Well, what's that got to do with it?"

Hannah (solemnly)—"The scriptur's says, 'With such an one, no not to eat.'"

Ellen—"My! My! Does the scriptur's say that? There's a lot in 'em that I don't know anything about."

Hannah—"You'd better learn a little more."

Ellen—"My! My! And his own wife, too—and can't eat at the same table with him! But she *sleeps* with him."

Hannah (sententiously)—"The scriptur's don't say nothin' agin that."

Later it develops that Mrs. Eichberger's crime was her desire to have Venetian blinds at her windows, in which desire she "doubly sinned. She had been guilty of the lust of the eye and of disobedience to her husband." She had not been allowed to defend herself against the accusation because "the holy Paul enjoins upon women to keep silence in the church,—to let their husbands speak for them." And in this instance the husband himself was the accuser.

The book is interesting as a view of the narrow lives of the members of a narrow sect. It contains 51 pages, is beautifully printed and bound, and will be sent by the publisher, Richard G. Badger, The Gorham Press, Boston, Mass., for $1.

"*Who Is Responsible for the Colorado Trouble?*" by Joseph Shatz Shatzke, is a statement of the case by one who claims that he was there during the trouble, and that he belonged to neither the Miners' Union nor the Citizens' Alliance. From the introduction we quote the following:

"There are people who claim they are doing a just act by exiling the miners from Cripple Creek or from Telluride. They claim the miners are a lot of murderers and dynamiters. I was up there from the 10th to the 20th of May, 1904. The striking miners seemed to get along very peaceably; they were assisted by the outside world; they had plenty to eat, and most of them claimed they were fighting for a principle. I am well acquainted all over the district—in fact, all over the state. Of course I was told, but never met the individuals, that there were people who belonged to the union who exercise violence against the non-union men. I was told they drove out a few non-union men from the camp. Suppose that is the case; a man who will try to use violence against his fellow men is very ignorant. A man must recognize the fact that he has no right to take life which he cannot give back. Did the Citizens' Alliance do any better; did it show a better example to the Federation? No, they did not. I believe in order. If I committ a crime I want to be tried by a jury and if found guilty I want to be punished. But I do not believe in mob law. And there are some people who claim that the exile method was necessary for the public safety. I claim it was not. There was nothing in the Cripple Creek district to be destroyed by the miners, and they never had any intention to do so. I have been among them, talked with them, and the actions of the Citizens' Alliance is actually a disgrace to the American flag. I write the following without prejudice to either side and I hope the reader will be the judge and the American people shall see that such lawlessness and mob law shall be abolished, and law and order, liberty and justice, shall be established."

The pamphlet may be ordered from this office. Price, 5 cents per copy; $2.50 per 100.

"*Mother-Soul*" is the title of a collection of poems pertaining to motherhood—the conscious joy of motherhood—by Laura Smith Wood. They are written in a style somewhat similar to that of Walt Whitman. Some of the titles are: "Every Stitch Is a Benediction;" "The Little Outfit;" "The Quickening;" "Unto the World a Child Is Born;" "Madonna;" and "I Only Know That It Is Well." An attempt to voice the inexpressible pathos of the loss of a little one is called "Gone"—

I stand apart—
I approach not—
My head is bowed—
The faint strange perfume in the room.
The tiny, tiny blossom in the long white baby clothes.
The silken petals of the casket enfolding.
And the pallor!
In an upper chamber a woman rests heavily on the pillow;
The blue veins show in her wrist.
She is not weeping—she is just tired, tired,—
Her Soul is away for a little while.
A man, alone, looks out over a new grave.
His eyes are wide and very still.
His cheek bones show.
And oh,—the void! the void! the void!

It may seem strange that I have given this poem after saying that the poems embody the joys of motherhood. But this is the only sad one in the collection.

The copy before me is inscribed "To Moses Harman, Noble Struggler for Woman. With Appreciation from the Author."

The price is not given, but I presume it is 25 cents.

J. William Lloyd announces the publication of the second edition of his "Dawn-Thought on the Reconciliation; A Volume of Larger Religion." "Touching with insight and solution all questions of life, love, soul, and society. Simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of Life. A Religion of Growth and Freedom." Edward Carpenter has written:

"I am much indebted to you for your book 'Dawn-Thought,' which I have been reading with great interest. I think you have expressed in short compass, and very pithily, the philosophical ideas which have underlain the best modern literature....and I don't know where I have found these ideas formulated so thoroughly, with a good deal of evidently original thought in places ....I think your expression of Separateness as the 'working fiction' of the universe is excellent. That is, of course, the keynote of the whole. And of individualities attaining to Divinity, all along different lines, and of Love as the process of growth: and of the reconciliation of opposites....I like your treatment of Spiritualism....Also your treatment of Sex."

"Dawn-Thought" is printed in old style antique type, on specially made paper, with rubricated initials and side titles and a half-tone portrait of the author. It is bound in green cloth, and is sold for $1 by the author, J. William Lloyd, Box 511, Westfield, N. J.

Any of the foregoing books may be ordered of L. Harman, 500 Fulton street, Chicago.

When a writer once asked Mother Jones why it was she stirred up the women, she replied that it was because every drop of their blood was precious, that they were the inner life of the race, and that every nation was but the reflex of its women. "No nation," said she, "will ever get beyond the development of its women. Lift up the women, make them intellectual; thus will great sons be born, and men find true comrades in their wives."—Ex.

LOCATIONS FOR COLONY.

Bro. Harman: If the friends of LUCIFER desire to make a home for the paper, and themselves, as has often been suggested and as I wrote you a short time ago, there is at the present time an opportunity for them to do so. I have looked up three properties near this city, one of 335 acres, mostly hill land, suitable for fruits or grains, while 100 acres of good bottom land can be used for vegetables, etc. About 100 acres cleared, the rest has wood enough on it to pay the cost of clearing. There are seven or eight small cabins and houses on this land that could soon be repaired, to house 12 to 15 families, two large barns, probably 50 by 100 feet each, one of them in good repair, the other not so good, probably the buildings upon this tract cost $3,000 to erect. This tract lies six miles east of Santa Cruz, about two miles from Monterey bay half a mile from a good country road. This tract will not be suitable to divide into acre tracts but could be worked co-operatively to much better advantage. Price $8,500.

Another tract joining the 335 acres on the east, has 140 acres; 60 cleared, no house, but a large barn. Water piped to where house was burned. A good view of bay and of this city can be had from this tract. Can be divided into acre lots if desired. Price $7,500.

The third tract lies three miles east of Santa Cruz, 106 acres, all level land; all cleared and tillable. Is used at present as hay and stock farm. All fenced but poor fences. Santa Cruz, Capitola and Watsonville electric line passes through the center. Southern Pacific R. R. about 20 rods to the north of the tract. This land extends to the bay of Monterey and has perhaps 300 feet frontage on the bay. House and barn worth probably $2,000. No fruit on the place but fruit can be grown, except grapes.

Under intensive farming one-half acre ought to produce all an ordinary family would need in the garden and fruit line, as crops can be grown here the year round. One mile from Capitola. Good county roads. Price $150 per acre.

This last tract is a good bargain, taking a commercial view of it, as it is located favorably for an advance in price. A good place for a summer resort; and that might be one of the paying industries.

O. A. VERITY.

Santa Cruz, Cal.

DEFENSE OF SINGLE TAX.

I think you will find the reason that children are not well born is that they have not their equal right to the land, the source of life.

Alfred B. Westrup thinks that our arbitrary money system is the cause of poverty. Money is an idea, just as a yardstick or bushel measure is an idea, each having a part in facilitating trade or barter. Under our land tenure if barter could do the trading fast enough without the use of money we would still have poverty. The land problem must be settled before we can have true freedom and then sex and industrial slavery will settle themselves easily.

The rent of land is the difference betwen valuable land and the best land to be had for nothing. As population comes to settle, or moves away, this rent rises and falls. It causes no labor effort, therefore is unearned. In political economy it is called "the unearned increment of value which attaches to land." Evidently this great public fund comes to us as cheap as air or sunshine.

But what do all governments do with this fund that of right belongs to all just as much as air does?

They make it private property. How?

By making land the same as a hat or peck of potatoes. But this breaks the fundamental law of rent, for this rent attaches to nature's bounty and is a public fund. Hence the landlord as such has a legal steal of public rent.

This legal steal of the rent is the least part of the crime, for it deprives the people of their equal right to land the source of life, and therefore our equal right to be well born.

Just tax this rent into the public treasury, making it impossible for any one to hold much more land than he can put to best use. Who but a fool would be burdened holding more than that?

When government collects the rent, year by year, he would soon tire of holding only for best use.

The Creator has given land abundantly for best use, but not enough for land speculators; at least not enough of valuable land.

Land has utility everywhere but no money value attaches till people settle down to make homes, farms, etc. But this restoration of rent to the people eliminates the land speculator.

I have written enough for anyone to see that this restoration will give to each an equal chance to land and therefore put us in our right relation to the earth. Hence each child would be well born because it would have this great inheritance and no fear of poverty.

No fear of poverty means that each would serve the other for *esteem*, as that is the dominating desire when justice is done. Then our mothers and sisters would be truly free for the first time in the history of nations. No woman would scheme to feather her nest by capturing a rich man for she would have an equal chance to produce wealth with men, and would only marry or mate for love, and since there would be no worry about poverty, no matter if they had twenty children, therefore their children would be well born. All this is brought about by an economic reform which is simply to tax the rent of land into the public treasury instead of into private pockets, as is done now and always has been done in the past.

Settle the land problem and the race, the labor and the sex problems will be settled. People will be in their right mind because in their right relation to land, the source of life. Yours for justice,

C. B. PONSER.

"WHAT FOOLS THESE MORTALS BE!"

[Beaver Falls, Pa., Oct. 23.—*Dear Friend:* Enclosed find editorial from the Minneapolis Tribune, a conservative paper, edited and managed by a Catholic. Several dozen more such editors and in a few years Anthony Comstock and his gang would have to "take to the tall timber." Yours truly, E. K.]

After all we are not very wise in dealing with obscure but vital questions that underlie the very foundations of civilized society and affect the spiritual and moral health of the race. We wrangle in public over the responsibility of the law and its ministers for the disasters that overtake uncared-for youth in the congested and vitiated life of cities. Then we shrink in private from the frank warning and careful guidance of ignorant children and the social education of parents almost as ignorant.

We lament the domestic unhappiness that fills the divorce court with wrecks of families. We deplore the errors of hot young blood that wreck so much raw material for families before it reaches the supreme fulfillment of nature's purpose in marriage. But we send authors and publishers to the penitentiary when they try to naturalize in this country some of the scientific knowledge of the laws and conditions of vitality which European experience and investigation have gathered into books of supreme utility.

We pour out money like water to endow colleges and universities to teach everything under the sun from Sanscrit to making mud pies, excepting the knowledge of the laws and conditions of that on which the vitality and perpetuity of the race depend. We teach sons and daughters everything on earth except how to be fathers and mothers. We shun this supreme subject like the plague. We crucify those who would enlighten the ignorance of the mature and shield the innocence of the young.

We drive our sons to advertising harpies to be poisoned and fleeced. We throw our daughters into the streets with less protection from the temptations that assail youth than we give our domestic cattle. Then we denounce law and government for not doing the work we have lazily shirked, and think we can save children we have doomed to ruin by voting for some glib-tongued moral reformer for municipal office. "What fools these mortals be."

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, step at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and step at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

F. H. McGowan, Safford, Ariz.—I have been an interested reader of the discussion of the name, and think R. B. Kerr's ideas on that subject are O. K., as they seem to be on about everything else of which he writes. Inclosed find renewal of subscription.

Geo. E. Bowen, St. Louis, Kirkwood Station.—LUCIFER has lately assumed a mighty strength in the logic, the living force, of its well timed and well chosen arguments. When will the blind come out of the night they have adopted?....Am glad you could be here to reassure the timid, the uncertain, and bestow upon the awakening ones the aid of your wisdom, your patience and loyalty.

Wm. Fretz, Trenton, N. J.—About four or five weeks ago I sent you notice of death of Hulda G. Heacock of Vineland, who died Aug. 29 last. I supposed you would make mention of it in LUCIFER, but I have looked in vain for even one line of such notice. She was a well known radical and had many friends among LUCIFER'S readers. Perhaps you will make some mention about it yet. If you can consistently I wish you would give me address and name of Mrs. "B. M.," who has an article in last LUCIFER entitled "Will It Break Up Homes?"

W. H., Camden, O.—I see that the series of articles on "The Marriage Problem" continues in The Public. Post writes me that he expects to publish them later as a monograph. While he is not radical, neither is he ultra-conservative. I believe him to be honest, and he is undeniably able. I think we should welcome any concessions, however slight, from the conventional-minded as evidence of an awakening sense of right in the sexual relation. I but so recently succeeded in ridding myself entirely of the sex superstition that I know how to be lenient with those who still are benighted. However my conversion is complete.

Lona R. Mathers, Okla.—We have secured a little home here and think we can soon renew our subscription, as we can be permanently located for a few years. We feel that the old contributors to LUCIFER, as well as yourself and Lillian, are our dear friends, and long to have the paper coming on its regular visits once more. Enclosed find twenty-five cents in stamps to pay for a copy of LUCIFER and for a copy of "Motherhood in Freedom" and also "A Free Man's Creed." I well remember when "A Free Man's Creed" was called out by the death of May Collins, and when we were requested not to place LUCIFER on the reading table of our Freethought Society at Wichita, Kansas,—when you so ably took up the controversy with the result that we were invited to return and place LUCIFER on the reading table again....We have met here Mr. Jacob Wise—the man who had to stand suit for mailing a postal card to a preacher—who gave us your present address.

[Very glad to hear from our old-time Wichita friends once more. They have spent several years in search of a better location for a permanent home, and now that they think they have found it we shall be glad to send them the paper regularly as of old....I was present at the trial of Jacob Wise at Topeka, Kan., for mailing a verse copied from the prophet Isaiah, for which offense he was imprisoned a short time and compelled to pay a fine of $50, besides expenses of prosecution. He was tried before Federal Judge Foster, the same who had, some years previously, in the same court room, condemned me to five years in the penitentiary and to pay a fine of $300, for publishing the "Markland letter," which letter was simply a manly protest against the crime of marital rape.—M. H.]

J. W. H., Bellingham, Wash.—I have often paid subscriptions to LUCIFER—for other people—and now I will send one dollar to have it sent to my own address, hoping to remain a subscriber so long as the paper retains its present size and name. The contents of LUCIFER for some weeks past, as you have remarked, have shown a "revival of learning" of well spent effort at common-sense thought and expression along sex lines. Dora Forster's "Sex Radicalism" articles are fine; Lillie White in No. 1024 hits vital truth—but I can't name all the good things. In No. 1025 J. William Lloyd has some excellent ideas anent motherhood—"Intelligent Survival of the Fittest," and a sufficient answer to William Platt's article. Regarding this topic of evolution, I agree with friend Crane that, speaking of those who have progressive ideas, *or think they have*, to place before other people, "all these efforts are a *part of evolution*." More, they help; are necessary! Every person who thinks he or she has possession of truths someone else has not, owes it to himself and humanity to try to explain, to educate, using their best judgment as to when and how. The effort will develop their own character and help along the general evolution of society to a higher, broader conception of natural law or nature's ways. As regards unprogressive Freethinkers who "do not see the use" of study and expression on sex lines, they are following their bent, doing the best they can, going as far as their *inherited tendency*, and ability or opportunity for development will allow. Many, like Livesey, who contend against government ownership or control of postal system, think all organization as at present constituted, is worse than useless, but is it so? Is it not *all* a necessary part of social evolution? Organization is necessary—the *use* the people make of it depending upon the development of the average mind. The same power, the same minds who control the wealth of the world—the railroads, the mines, the manufactories—control also the governments at present. What difference then, if individuals, or a trust in private hands, handles our mail, etc., or a so-called "government" handles it, controlled by the same money power? Where do the capitalists get and keep their power? From the fact that the average mind has not evoluted above *the commercial idea*—of being also a capitalist, of getting something for nothing in a *customary* manner! The average person is uninformed as yet along these lines. When the majority get their eyes open do you suppose capitalism will continue? No more than chattel slavery did. Yet so long as conditions continue wage and sex slavery, that slavery will, in some respects, *get more degrading*, until its final overthrow, just as a useless organ gets more in the way the less used till finally atrophied. Rational sex knowledge is highly needed by millions of people, but there is much religious superstition and commercial superstition to be eradicated before—well, before *babies can be born* with the *proper mental trend* to learn to understand what sex means."

LACK OF LOVE NO CAUSE FOR DIVORCE.

Editor Lucifer: The following is an extract from the court report of the Los Angeles Examiner, Oct. 18:

"My wife does not love me." That was the wail of George I. Machris to Judge Allen yesterday in his endeavor to secure a divorce from Myrtle E. Machris. The judge looked over the papers in the case and then frowned down on the attorney and plaintiff, and said: "The question of love doesn't enter into this at all. If this love question did enter into the matter of giving divorce decrees, 40 per cent of our marriages could be annulled and the very foundation of society would be undermined."

The Examiner adds: "That ended it. Machris will have to find some other ground for a separation."

Perhaps that is law, but is it common sense? If a man and woman form a partnership to raise chickens, and find they cannot work well together, they are at liberty to separate. No court can compel them to continue the partnership, and society would not suffer if they did. But when a man and woman form a partnership to raise children, and afterwards ascertain that mutual love—the only true basis of such partnership—no longer exists, and that society will be injured by the addition to its members of the ill-born offspring of such a loveless marriage, then courts and the church hold that annulment of marriage for such cause would undermine the very foundations of society. Neither judges nor clergymen satisfactorily explain such an anomaly, but possibly LUCIFER can throw some light on the subject.

W. N. SLOCUM.

Box 483, San Diego, Cal.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. E. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

BOOKS AND PAMPHLETS.

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A STORY OF WOMAN'S EMANCIPATION.

BY ROSA GRAUL.

With Macaulay, Rosa Graul would say: "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that women would be less loving and lovable, or that man would be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish.

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AT LAST I HAVE THEM!

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SEX RADICALISM.

X. AN IDEAL OF SEX LIFE.

It is unfortunately impossible to live an ideal life in the society of to-day; but the clearer our ideals are, the nearer we shall ourselves get to them, and the sooner will those who come after us be able to carry them out completely.

The great evils resulting from our present sex system fall under the heads of the three parts of that system, celibacy, prostitution and bond marriage; and while whole classes are the special victims of one or other of these nearly all their lives, each individual, even among the more fortunate, usually suffers to some extent from each. Instead of these three we should aim at securing that: (1) Education and training in sexual and emotional life should be combined with intellectual training for youth of both sexes; (2) men should not be driven to associate with hirelings by being forbidden intimacy with women of their own social standing, and women should be allowed to exercise the maternal function in comfort and honor, without the sex bondage which is practically a form of prostitution; (3) home partnership should not imply too close or exclusive association nor exclusive rights in the person of another.

I venture to make the following suggestions for an intelligent plan of life in relation to sex, based on the needs of three successive periods of life, contrasting them with our present methods. These three periods are, by a rough but sufficiently correct division, (1) beginning about the age of fourteen, (2) after twenty-one, and (3) after twenty-eight.

1. Celibacy with its ignorance and false mental and physical habits is forced upon our boys and girls after they have entered upon adult life, and this childish mental state is made compulsory upon all girls and women outside marriage, and without their own choice may be prolonged for their lifetime.

The whole of the bulwarks of hypocrisy and falsehood which the Puritans have raised around their system must be destroyed; and our first reform must be to abolish the Puritan idea that sex is sinful, and this will make it possible to give children necessary knowledge in their early years, and thus save them many misgivings when they reach the trying years of the first teens. The commonest decency and humanity should dictate that knowledge of health should be given at this juncture; yet under Puritan rule, and honor of ignorance, this is very often omitted or given too late, in the case of both boys and girls; and the instruction, when given, is unsympathetic, unintelligent, inaccurate and misleading.

I believe that boys and girls ought to have, and in the future will have, definite teaching, both theoretical and practical, in sex. It is not uncommon now for a father or elder brother to initiate a young man into natural sex habits by introducing him to a girl of lowly life, who however is not qualified nor expected to give instruction in this art of life. This is perhaps often the best that can be done, in the difficulties of Puritan surroundings; but who can doubt that association with a free woman and honored friend would be far better?

Sexual education was carried out successfully in the Oneida community. To train the young girl, to enable her to command her own passions, to tranquilize her emotions, she of her own free will was allowed to choose such of the elderly men for her partners as were personally most agreeable to her. * * * So also the young men. * * * These loves were social not propagative. (Truth about Love, p. 128.)

The youth, boy or girl, would be encouraged to choose an adviser and friend from among trusted friends of the family. How soon he or she should take the "first communion" of love would depend on temperament and inclination; but it should usually come not later than the age of sixteen. A girl should have one preparation for this first occasion; and surgical skill of a simple kind will save her suffering, and save her the unfortunate mental associations of pain. This should always be attended to, but rarely is. And the unpreparedness, both mental and physical, with which girls are allowed to plunge into all the doubtful chances and serious certainties of married life is among our worst social cruelties.

When the true idea of the responsibilities of love and friendship is fully established, it will be impossible to drift back into the carelessness which so many of us have suffered from, and seen and deplored.

The earliest friendships, though not the best, are made before the age of twenty; and this is also the time to form the intellectual habit of life which should be the counterpoise to the emotional.

2. Prostitution exists more especially for men between twenty and thirty, and according to Puritan rules is justified by their needs, though involving, also by Puritan rules, the degradation of large numbers of women. But the man who has in earlier youth formed love relations with one or more educated and responsible women, his equals, under a code of freedom, will not need to resort to prostitutes.

In another form, prostitution invades marriage; and the wife, even when engaged in maternal functions, has to render sexual service in return for maintenance of herself and her children.

Between twenty and thirty is the best age for many things; and these years, with their energy, will hold many projects and their fulfilment; but by far the most important one for women is maternity, and this period of life is the safest for it. A girl trained to know the responsibilities of love relations will have learned to exercise a wise choice in her men friends, and in her lovers, one or more; and she will thus be fit for the further responsibility of choosing well for fatherhood of her children,—a responsibility which many of us now see is so vastly important, and the principle of which has been long and courageously advocated by Moses Harman. No woman leading a natural life will be without associates, both men and women, at this time; but the cares of rearing and tending young children should not be combined with the daily care of having to wait on and amuse a man, as so often at present; nor should a man in ordinary daily work be troubled by having to live with babies.

Puritan society appears indifferent as to how men of twenty to thirty amuse themselves, but accords praise to those who are soonest driven into matrimony by their discomforts, and isolation from all cultured women. By social freedom in love, this isolation is made unnecessary.

We cannot lay too much stress on the value of friendship as an educational force, and as a means of forming strong social fibre. Friendship may be described as a bond of intellectual interests and of work in common, blended with sentiment, and differing from more distinctly emotional and sexual comradeship. It is the only true basis for the sexual relation. Yet it is made almost impossible, by our social laws, to form this link before the sexual partnership of marriage is entered into. One

of the worst crimes of Puritanism is that it throws discredit upon friendship between the opposite sexes, and practically makes it impossible. And it is a matter of the commonest observation that conventional marriage is hostile to friendship of every kind.

The poets of the past have been more clear-sighted than are the educationists of to-day as to the value of friendship.

> Scorn no man's love, though of a mean degree;
> Love is a present for a mighty king.

Most of our sex problems begin in false custom, but some are natural difficulties, and one of these needs special attention, as while it is not caused by custom, it is certainly increased by it. It arises from a divergence in the emotional tendencies of men and women. It seems strange that the quicker-thoughted sex should be slower in passional feeling and in the culmination of natural association; but so it is; and I believe the difference arises from the only real mental difference between the sexes,—that women more readily respond to many different suggestions or mental stimuli in succession, while men have a tendency to greater concentration of thought. Each kind of mentality has its merits, and no less in sexual association; but since the sexes are to tread a measure together, the training of each should not be such as to increase the difficulty of their keeping in step. The woman has only known diffusive sentiment, and she is apt to fatigue the lord of her heart by it. To her all the pathway of love is beautiful, and she loves to gather flowers up to the very gate of the shrine. Her sense impressions are usually more diffused, and may involve all the nerves, and under some circumstances she experiences sex trance, a state which is probably more rarely felt or approximated to by men. The man concentrates his thoughts; and his experiences have usually accustomed him to seize his sex joys hurriedly. He loves in the same manner as some of our northern barbarians drink,—he tosses off the wine of life in one fierce draught, caring only that it quenches thirst, instead of sipping its delicious fragrance. More complete knowledge for both sexes, and more worthy experiences and training will do much to adjust this discrepancy.

2. While the intellectual life is well established in middle youth, the emotional life continues to develop much later. The age of twenty-eight to thirty seems especially to bring stronger and more intense feelings, though these, I believe, should not come in a sort of burst, as they often do with our celibate men and women, sometimes rushing them into ill-considered marriages.

It is doubtful whether the majority will or will not enter into home partnership, when not compelled by the disagreeable conditions attendant upon bachelorhood, which seem purposely promoted by Puritan custom. For those who have a genius and desire for domestic life, and I believe very many have, the age of twenty-eight or thirty seems the best for entering upon home partnership.

I believe no one who has deeply studied the philosophy of sex will endorse the view formerly prevalent that sex relations should be wholly and rigidly restricted to the one partnership. Little as we know of the exact nature of sex "magnetism," all experience goes to show that at least occasional variety is very beneficial, both mentally and physically. Great improvement in the standard of sex relations results; and while the frequency of the sexual association may become less, there is gain in its quality. All the domestic couples I have known, who have thus eliminated prejudice, jealousy and deceit from their lives, have reaped the reward of increased happiness.

To many, the best and least alloyed happiness of love comes in the later half of life, and the power of the love sentiment should be life long.

When we have a real desire for knowledge, we shall learn how to love, and how to go on loving throughout life.

DORA FORSTER.

Men are not superior by the accidents of race or color. They are superior who have the best heart—the best brain. Superiority is born of honesty, of virtue, of charity, and, above all, of the love of liberty. The superior man is the providence of the inferior. He is eyes for the blind, strength for the weak, and a shield for the defenseless. He stands erect by bending above the fallen. He rises by lifting others.—Ingersoll.

SOCIAL AND ANTI-SOCIAL ELEMENTS.

My Dear Mr. Marman:—In LUCIFER No. 1024 Mr. Bolton Hall makes the startling statement that I am "a keen thinker but no Socialist," with the obvious implication that the one excludes the other. My bump of modesty is not sufficiently strong to make me silly enough to claim that I can not think, and as I am undoubtedly a Socialist I submit the following definition from the text books, to alleviate somewhat Mr. Hall's embarrassment:

"Socialism is the belief that the next important step in progress is a change in man's environment of an economic character that shall include the abolition of every privilege whereby the holder of wealth acquires an anti-social power to compel tribute."

This brings me to the occasion that called forth Mr. Hall's suggestion; that is, my use of the term "profit," which Mr. H. supposes to be a compound of rent, etc., etc. Nothing of the kind. As a matter of fact I am very easily pleased as to definitions so long as they are consistent. My notion would be that product is divided into social and anti-social elements, and while rent, interest, profit and taxes are usually anti-social in effect, some forms of wages are also anti-social and so the use of these terms are not always exhaustive.

Lack of space forbids illustrating the matter, but I may say that Freeland would eliminate all anti-social elements in product and thus eliminate all anti-social effects, which makes Freelanders *eo ipso Socialists* instead of anti-Socialists—what Mr. Hall seems to wish to remain.

ALEX. HORN.

SOCIALISM AND THE HOME

The opponents of Socialism have lately been making a great outcry that Socialism will abolish the home and family. To justify this statement they quote passages from eminent Socialist writers, such as Fourier, Owen, Marx, Engels, Bebel, Eleanor Marx Aveling, Morris, Hyndman Bax, Pearson, Carpenter, Grant Allen and Bernard Shaw. The following are some of the passages quoted:

"Abolition of the family! Even the most radical flare up at this infamous proposal of the Communists.

"On what foundation is the present family, the bourgeois family, based? On capital, on private gain. In its completely developed form this family exists only among the bourgeoisie. But this state of things finds its complement in the practical absence of the family among the proletarians, and in public prostitution.

"The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital." (From the Communist Manifesto, by Karl Marx and Frederick Engels, the founders of Scientific Socialism.)

"With the transformation of the means of production into collective property the monogamous family ceases to be the economic unit of society. The private household changes to a social industry. The care and education of children becomes a public matter. Society cares equally well for all children, legal or illegal. This removes the care about the 'consequences' which now forms the essential social factor—moral and economic—hindering a girl to surrender unconditionally to the beloved man." (From "The Origin of the Family," by Frederick Engels.)

"Man will be in a position to satisfy his strongest appetite as freely as any other appetite. The satisfaction of sexual desire will be exactly as much the personal affair of each individual as the satisfaction of every other natural desire. No one will have to give an account of himself in such matters, no outsider will have any right to interfere." (From "Woman in the Past, Present and Future," by August Bebel, leader of the Socialist Party of Germany. In this case I have translated from the original, in the others I have used the standard translations.)

Many passages like these have been quoted from other Socialists of international fame, but Marx, Engels and Bebel are so generally regarded as the most representative Socialists that it is enough to cite them in order to show the Socialist attitude to marriage and the family.

Socialists who take little interest in the sex question are greatly disgusted at the dragging of that question into the discussion by the old parties. Many indignant articles are being written, and a very typical one is that of May Wood Simons in the "Appeal to Reason" for Oct. 29. Mrs. Simons makes no allusion to any of the passages I have quoted, or to any of the similar passages which are scattered through Socialist literature. A reader of her article might be led to believe that on the sex question Socialists were the most orthodox and conventional people in the world. "Never yet," says she, "have I heard a Socialist man or a Socialist woman say that they stood for the abolition of homes or of the family." That sounds very strong, but it is really quite a safe statement. Home and family are such wide words that they will apply to any form of domestic life that is likely ever to be established. LUCIFER voices many kinds of sex-radicalism, but I do not think any contributor to LUCIFER would say that he stood for the abolition of homes or of the family.

When ordinary people talk about Socialism destroying the family, they mean the "bourgeois family"—that is to say, compulsory monogamy and individual maintenance of children. Socialism does stand for the abolition of these, as anyone can see from the foregoing extracts. Socialism stands for collective maintenance of children. This will probably be effected by giving the mother an allowance for the keep of each child, and by paying from the public funds all expenses of pregnancy and maternity, including wages to the mother for her time spent in such matters. When children are thus provided for, the relations of the parents will cease to be a matter of public interest, and individuals will be left free to make any sexual or domestic arrangements they please.

R. B. KERR.

GREETINGS AND SUGGESTIONS FROM A WORLD TRAVELER.

Cape of Good Hope, South Africa, Sept. 28, '04.

Dear and Respected Comrades:

I am delighted to again be the recipient of your most thoughtful kindness, which, alas! I so little deserve.

My long silence was due to many causes, which may be easier explained than quite understood by you, perhaps. The vicissitudes of life may well rank first; then lack of a fixed address due to travel in the wilds of the Gold Coast, Northern Nigeria, the Transvaal, Basutoland and Pendoland; intellectual inertia produced by malaria—of which I nearly died—also to my utterly uncongenial surroundings; loss of a trunk containing your old address, and, what was more aggravating still, photos; then recently hearing of the suspension of LUCIFER and only within the last month of its reappearance. Friend Swartz apprised me of your whereabouts however, and I was on the point of writing when your very kind missive arrived.

I am amazed you have put up so long with the abominable climatic conditions of Chicago, and pleased to note your intention of perhaps launching out in the direction of a colony in California. Those who ridicule the colony ideal are usually, I have found, individuals who stick their elbows out too much, and so can't be really loved in the true comrade spirit. Jealous women, men of many prejudices and all "superior" persons generally come under this head. In a word it is they who are built wrongly, and not the ideal which they attack and instinctively feel themselves unfitted for.

It is truly refreshing after this lapse of time to again pick up LUCIFER and read your cheery, optimistic, but always well-weighed words. The dogged perseverance you display too in the face of almost chronic scarcity of funds and postal persecutions is beyond all praise. LUCIFER suits me personally "down to the ground." I know of no writers with whom I find myself in such constant agreement on such a variety of subjects as yourselves. Your extreme tolerance, unfailing urbanity and sound, broad views captivated me as far back as 1892; and every fresh display, such as footnote to Mrs. B. M.'s (New York) comments, page 143, in the No. 1019 issue, and editorial reply to M. G. W., in No. 1020, surprises as much as it pleases me, and I feel I want to shake you both by the two hands!

All the same, I am nevertheless convinced your capabilities and power for good in the world might be utilized to still better advantage. However, it is one thing to criticise, and quite another to be able to do even a quarter as well oneself what one points to as defective in another's work. Since you invite outside opinion, however, I would suggest that LUCIFER be made more of a World Paper, by only treating the one subject of Sex Reform, which the whole human race is at least curious about, if not interested in. Let "Liberty" and the "Demonstrator" continue the excellent work they are engaged in, namely that of all-round Anarchism, Individualistic Ethics, and Economics, for which but relatively few can ever be ripe enough to give ear. You will thus, it seems to me, better help the cause and at the same time advance true Anarchism—not labeled such perhaps,—under cover of Sex Reform. I find LUCIFER as it now stands a veritable red rag to the bull, and so fail to make converts with it. Now this is poor policy from any point of view, whatever. First things first! and one thing at a time, is safer procedure.

Get an individual first *soundly* saved on the great question of Sex, and I maintain he or she will be then the better prepared for a dispassionate consideration of other less basic reforms. Your journal run on such lines would hold an absolutely unique position in the world. Here in this *Sub-Continent* the people, to a larger extent than you suspect, perhaps, would support such a journal; so too in Australasia and all the English colonies, to say nothing of the great centers of Europe—for which it should later on perhaps be printed in Esperanto. Then would your treasury become as plethoric as it is now constantly depleted.

Think of the useful work too that might be done merely by establishing a means of communication between women who want to marry and women who are too much or unhappily married and thus giving both the opportunity of talking their cases over together. When we consider that fully fifty per cent of the women, who constitute the clientele of palmists and fortune tellers, are wrongly mated or unhappily married, it will at once be seen what useful work could be done on these lines alone.

A. WASTALL, Ex Editor
"Natural Food," London.

[Brother Wastall sends a postal order for one pound, English money, for LUCIFER and for some pamphlet literature to be used for propaganda work. Among the pamphlets ordered he selects "The Right to Be Born Well," "Creative Life," "What the Young Need to Know," and "A Sexual Creed." The first named is not yet published in pamphlet form, and the last named I have failed, after repeated efforts, to locate the author and publisher of. We are sending other pamphlets in the same line instead of these two.—M. H.]

COURAGE.

[Prompted by a communication in LUCIFER, No. 1026, entitled "A Woman's Declaration of Independence."]

O Bravery! The heart of you is woman's last despair!
Crushed low beneath the waste of wars, the bonds of brutal lust,
When, at the last, her shame grows strong, defiantly to dare
Assume the right to live and love, and rise above the dust.

The curse of Commerce, though it wraps its luxury and ease
About the civil state we serve, is in the deadly blight
That shuts the mind in dungeons deep and chokes its starving pleas,
When hopes oppressed by creeds and codes reach vainly for the light.

O Bravery! To other brave, intrepid souls your cry
Comes like the music of the morn to famished lives that wait
Because the conscience that they wear through tortures can not die,
But gathers from its misery the might to conquer Fate.

Hear them answer thro' the mists, O Bravery, your call.
I hear them laugh above their fright, cast all their schemes away,
And bring allegiance to the Will, strong with the sense of Right,
To strike Old Superstition down, and give to Love full sway.

O Bravery! A woman's heart is just your virtue told,
And men must hear its message clear before they are redeemed.
Her's are the fortunes more than all the minted wealth of gold;
Her's is the title to the joys the struggling world has dreamed.

GEO. E. BOWEN.

The Chicago Society of Anthropology meets every Sunday at 3:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

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MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VII. NO. 26.

SEX RADICALISM.

With this issue of the series of articles entitled "Sex Radicalism" is ended. In answer to questions as to whether this series will be put into pamphlet or book form we answer, yes, provided there seems a sufficient demand to justify the expense of phamphleting. It is therefore requested that all readers who desire to possess one or more copies of this exceptionally able and timely series in a more suitable form for preservation, will write us at once and say how many copies she or he will be responsible for. The price will not exceed thirty cents per single copy, or five copies for one dollar, and may be twenty-five cents per copy or six copies for one dollar.

By many very competent critics it is believed Sex Radicalism, by Dora Forster, will prove to be one of the very best booklets for missionary work among those who are now for the first time beginning to inquire for light upon the ethics of sex, ever issued from the radical press. M. HARMAN.

WORK FOR THE WINTER.

The near approach of the close of the year makes it proper and timely to inquire what can be done to extend and make more effective the work that LUCIFER and its workers are trying to do. Winter is a time of comparative rest and leisure, at least for most people living in the country, removed from the turmoil and bustle of cities and larger towns, and hence winter would seem to be the time most favorable of all the year for introducing LUCIFER and its pamphlet literature in homes where such literature is yet unknown, or but little known.

Another reason for special effort in this line is the fact that after a period of craze, or of semi-madness, such as always characterizes more or less the quadrennial conflict known as a "presidential election" in the United States, there naturally comes a period of reaction, a period of comparative sober thought, of calm and candid investigation concerning the basic causes of sorrow and suffering, of wrong and injustice to the great masses of people in this "land of liberty and plenty," as well as in all other lands called civilized.

For all thinkers who are not content to wait the slow process of "natural evolution" so-called, unaided by man's intelligence, to remove or decrease the sum of human ills, now is certainly a propitious time to make a special effort, now that there is no distracting war of ballots or of bullets in near prospect in this country, except perhaps in the mining state of Colorado, where the election of a few weeks ago seems not yet decided.

That some of our friends have begun in good earnest the winter campaign of education along radical lines, the list of LUCIFER'S helpers, published in this issue, gives evidence. Most of those whose names appear in that list have sent names of friends to whom the paper or pamphlets are to be sent. Those who have sent money but not names are earnestly requested to do so at once.

Again the plan of getting up clubs for mutual improvement, in cities and thickly settled neighborhoods, is earnestly recommended wherever practicable. For a comparatively small sum a library of radical literature can be purchased for the use of such clubs. We are sending LUCIFER to many libraries, and have a large supply of back numbers that we should be glad to send to all applicants, for the postage alone; also many pamphlets for a very small advance over the cost of postage.

Shall we hear from you, friends of progress and of rational enlightenment? M. H.

MEANING OF THE ELECTION.

Having no time to write on matters political I select the following from an editorial in a late issue of "The Public," Chicago, as expressing, in good part, my own view:

"The landslide for Roosevelt is not for him affirmatively. It is for him only negatively. It spells democratic discipline of the Democratic party. This is abundantly evident from the fact that the overwhelming pluralities for Roosevelt come as the climax of an apathetic campaign. Had the people intended to express admiration of Roosevelt by their votes they would have made their admiration apparent in enthusiastic campaigning. But the absence of banners, and buttons, and parades, and window pictures, and such other tokens as a character like Roosevelt would call out from enthusiastic admirers, testifies that there was no enthusiasm for him. The enthusiasm was against Parker, not for anybody, and was manifested in the way in which that kind of enthusiasm always is manifested—in an overwhelming but resentful and silent ballot on election day.

"This landslide is very much like that of 1894, when the people rebuked President Cleveland at the Congressional elections, and for much the same reason. Cleveland had identified himself with the plutocracy, and in 1894 the Democratic majority of 41 in the lower House of Congress gave way to a Republican majority of 74. Parker comes forward the branded candidate of Cleveland, Hill, Belmont, McCarren and other plutocratic elements of his party, and he has gone down to the most disastrous defeat his party has experienced for thirty years."

That a desire to rebuke the Democratic management was one of the causes, possibly the chief cause, of the "landslide" is no doubt true, but that there were other causes scarcely less potent, tending to the same result, is very probable if not absolutely certain. What these causes were is a question upon which each thinker and observer will have his or her own opinion; also as to what the effect of the election will be upon the peace and prosperity of our nation and country. M. H.

LUCIFER IN ENGLAND.

A letter from J. W. Gott, editor and publisher of the "Truth Seeker," Bradford, England, says, in part:

"Please send LUCIFER for next six months to Mr. A. M. S., Cromwell Road, London. Stamps enclosed. Will you kindly see that I get LUCIFER regularly in exchange? I have put you down for twelve copies [of the "Truth Seeker"] free every month; so I hope you will try to find a sale for them in America. You might send sample copies of LUCIFER to the following: * * * All these names are of people interested in the questions dealt with in LUCIFER. I am running an advertisement of LUCIFER in the 'Answers to Correspondents' column, in the Truth Seeker."

Of the dozen or more contemporary foreign journals on our exchange list, none deserves more honorable mention than does the English "Truth Seeker." Having himself been "prosecuted for blasphemy"—blasphemy against the priest-born Yahvistic, or Jehovistic, superstition, Brother Gott naturally sympathized with the editor of LUCIFER when prosecuted for blasphemy against that other priest-born superstition known as sacramental or canon law marriage. During my last incarceration by the Federal authorities at Leavenworth, Kansas, one of the prison officials was an Englishman from Bradford, who seemed to be much interested when shown the ringing, manly protest by his brother townsman, J. W. Gott, against my prosecution and imprisonment under laws apparently enacted to bolster up the absurdly

irrational, the mythologic marriage code now dominant in all countries called Christian.

The dozen copies of the "Truth Seeker" spoken of in the above letter, have been received at this office—a splendid number truly, a double number, of sixteen double column pages, filled in good part with matter pertaining to the "International Freethought Congres" held at Rome September 20 to 23, inclusive, to which Congress Brother Gott was a delegate. Though the pressure on our space is tremendous, just now, I hope to be pardoned for inserting just one paragraph from our friend's leading editorial:

"The magnitude and importance of the great gathering [at Rome] was mostly easily appreciated when, after the first sitting of the Congress, the whole of the delegates numbering nearly 4,000 from every civilized country in the world, formed themselves into a procession and marched through the principal streets of the 'Catholic City,' which were lined with a most orderly and apparently sympathetic crowd. The military band at the head of the procession led the way to Porta Pia, where some 10,000 people surrounded the platform from which M. Furnemont, the indefatigable secretary of the International Freethought Federation, made a great speech which raised the enthusiasm of his hearers to fever heat."

Among the contributors to this number of the "Truth Seeker" are George Jacob Holyoke, President of the British Secular League; Joachim Kaspary, who is writing a series of articles on the "Origin, Growth and Decline of Christianity"—very able and certainly of much interest to secularists; "Saladin,"—W. Stewart Ross, editor of the "Agnostic Journal," London; L. K. Washburn, late editor of the "Boston Investigator," and last but not least, Walter Hurt, of Camden, Ohio, one of LUCIFER'S appreciative friends and clear-headed contributors.

The price of Brother Gott's Truth Seeker is five cents per copy, or, to any one of LUCIFER'S subscribers only thirty-five cents for a whole year of twelve monthly numbers, if subscriptions are sent through this office.

Remembering with deep gratitude the fraternal sympathy and helpfulness extended by the editor of the Bradford "Truth Seeker" for and to LUCIFER and its workers, I feel like urging our readers to reciprocate this kindness by sending for single copies of his paper and also for yearly subscriptions to the same. So sure am I that all will be pleased with their investment that I hereby agree to refund the money to any who may find on examination that the paper does not fulfill expectations.

M. HARMAN.

CONVENTION NOTES.

The three weeks (including four Sundays) lately spent in St. Louis and Edwardsville, Ill., represent perhaps the busiest vacation I have ever taken in my quarter of a century (almost) experience as editor and publisher.

In these three weeks I attended four National and International Conventions; spent three afternoons at the "Louisiana Purchase Exposition"—so-called, but really the greatest of all the international or world's fairs ever held, so far as authentic history allows us to judge; attended one grand rally of the Socialist party at the largest hall in St. Louis, with seating capacity of twelve thousand persons, most of which space seemed to be compactly filled. The Globe-Democrat of next morning, which paper is utterly opposed to the aims of Socialists, gave a fairly good report of the rally, saying in part:

"A mass meeting attended by over 5,000 men and women was held last night at the Coliseum under the auspices of the Socialist party, at which speeches were delivered by Walter Mills of Chicago and Thomas McGrady of Newport, Ky., a former Catholic priest, who, it was announced, would reply to Archbishop J. J. Glennon on the subject of free text-books for pupils of the public schools. * * * Mr. Mills spoke for an hour on 'Socialism.' He made a strong plea for a rational and impartial consideration of the principles of Socialism. He claimed that the Socialist party did not seek the destruction of the government, but sought to capture the control of the government for the benefit of the masses."

The contrast between the two leading speakers was very marked, not less in manner of speaking than in physical stature; Mills being far below the average in size, but a veritable electric battery of energy and impetuosity in arousing the enthusiasm of his audiences. McGrady, on the contrary, is large of stature and calmly deliberate in utterance. The applause with which he was greeted was not less emphatic than was that accorded the Chicago "little giant." His closing remarks on the school book question are thus reported by the Globe-Democrat:

"Socialism is opposed not by this church (the Catholic) alone, but by all churches and all religions, because the churches now, as always, have represented that conservatism which is based on superstition and ignorance. This move in St. Louis is a movement in favor of superstition and ignorance. The archbishop says, in substance, to his followers, 'we must not allow the people to think, for if they think, they will become Socialists.' We want every child, however poor, to have the same opportunity as the rich for an education, and if the church can't stand for that it must go down. If it can not stand for education, it can not stand for truth, and if it can not stand for truth, it has no right to exist."

Pretty strong language for one who still claims to be a churchman, as I understand the man called "Father McGrady" does. The Socialists—at least some of them—are now advocating the plans of supplying *free clothing* to the poor children, as well as free books and free tuition, all by the State. In connection with my report of visit to Leclaire College, I expect to have something to say in regard to the question of methods of educating the young, whether of rich or poor parentage.

* * *

Of all the conventions attended the most interesting to me was that of the aggregation henceforth to be called the "American Freethought Association," formerly known as the "National Liberal Party." In point of numbers the attendance at the sessions of this organization was not large, only sixty-nine members being reported as present, besides the contingent of local sympathizers and of curiosity hunters. Of these, however, the numbers were doubtless much smaller than they otherwise would have been had the convention been properly advertised. Why this was not done I failed to find out. The location of the hall, the Freie Gemeinde, or German Freethinker's Hall, was also unfortunate for convention purposes, situated on 20th and Dodier streets, an out-of-the-way place, though otherwise well adapted to holding large conventions.

The German Freethinkers of St. Louis are numerous and prosperous. They own the building in which this convention was held, a large building containing two large halls and several smaller ones, besides school rooms, etc. The management generously gave the use of their halls, well lighted and furnished, to the two Freethought conventions, the "International" and the "American Freethought Association" free of charge.

Saturday morning, October 22, the convention of the "National Liberal Party" was called to order by its president, Dr. J. B. Wilson, of Cincinnati, late a delegate to the "International Freethought Congress" at Rome, Italy. Lack of space prevents a full report of proceedings at the St. Louis congress, so I confine myself to what seems most important. Quoting from the report of the secretary, Morris Sachs, as published in the "Blue Grass Blade," Nov. 6:

COMMITTEE ON RESOLUTIONS.

"Dr. T. J. Bowles, Charles C. Moore, J. F. Linton, Moses Harman, W. C. Wagoner, Sander Soll and J. L. Peebles.

A recess was taken till afternoon.

The committee on resolutions submitted the following:

"(1) Resolved, That it is the sense of the National Liberal Party that its organization should be preserved intact, and that it is the duty of its members to oppose all political parties that believe in special privileges or any measures that oppress the masses. Carried.

"(2) Resolved, That a pure democracy, or government of the people, is the ideal state, to the achievement of which all Rationalists should contribute their time, money and energies. Carried.

"(2b) A minority report was submitted by Mr. Moses Harman of the committee, reading:

"Resolved, That co-operative individualism, otherwise called the co-operative commonwealth, eliminating all government of man by his fellowman, is the ideal state, to the practicalization of which all Rationalists should contribute of their time, money and energies.

"The minority report was not adopted.

"(3) Resolved, That justice knows no sex and that all Rationalists are in duty bound to aid in relieving woman of all her disabilities and placing her upon perfect equality with her brother man. Carried.

"Moses Harman offered a resolution to be added to the above. The resolution read:

"Resolved, That as Rationalists we recognize woman's primal right of control in the matter of creating new human beings, and in order that this right be practicalized we demand the

abolition of all laws that deny to woman the absolute ownership and control of her own person Upon motion the amendment was laid on the table.

"(4) Resolved, That all Rationalists are in duty bound to oppose all wars except in self-defense and that the Hague movement for arbitration of all national controversies should be encouraged and promoted. Carried.

"(5) Resolved, That the National Liberal Party is in hearty sympathy with the Japanese people and that we believe that the triumph of Russia in the Japanese-Russian war would be a world-wide calamity to the moral welfare of the human race. Carried.

"(6) Resolved, That the beverage department of the liquor traffic is a great evil and that all Rationalists should labor for its abolition. Carried.

"(7) Resolved, That we deplore and condemn the practice and policy of President Roosevelt in seeking the aid of the ecclesiastic power of Rome for his re-election, by implied, if not expressed promises of special privileges in this Republic. Carried.

"(8) Resolved, That it is the duty of all Rationalists to oppose the horrible practice of lynching, and that we should use all legitimate means to suppress it, and further, we believe that all discipline for crime should be reformatory. Carried.

"(9) Resolved, That the aims and purposes of the late World's Congress at Rome to rid the world of superstition and ecclesiastical tyranny marks an era in the history of the race, and we hail with joy the glorious promise that dawned when this Congress convened. Carried.

"(10) Resolved, That Sunday as a holy day is absurd, and that the enforcement by the government in deference to the wish of priests and religionists should be combatted until every day in the week is regarded as equally sacred. Carried.

"(11) Resolved, That the exemption of church property from taxation is vicious and unconstitutional and a great injustice to a large portion of the citizens of this Republic, and we declare it to be our duty to make continued war upon this injustice until all church property is made to contribute a fair share of taxation for the support of the government. Carried.

"(12) Resolved, That all religious services in our public schools in deference to the demands of church dignitaries are a violation of the Constitution, an injustice to all non-believers in divine revelation and all Rationalists should exert themselves through the channel of legislation to have this practice discontinued in all the States and also in Congress, all legislative bodies and in the army and navy. Carried.

"(13) Resolved, Moreover, that we are unalterably opposed to the control now exercised by churchmen in the selection of text-books in the public schools. Carried.

"(14) Resolved, That it is the duty of all Freethinkers to encourage freedom of thought, freedom of speech and freedom of the press, and to assist in the defense of all persons or societies of whatever creed or party when persecuted for expression of religious or political beliefs. Carried.

"The following resolution was offered:

"Resolved, That we, as Rationalists, are unalterably opposed to all discriminations against foreigners in the matter of freedom of speech and of press on account of the accident of birth.

"Upon motion a vote on this resolution was laid over till next day. * * *

"Miss Elizabeth Wiley of St. Louis offered the following resolution:

"Resolved, That the name of this organization be changed from the National Liberal Party to the American Freethought Association. The resolution was adopted.

"Mr. Moses Harman of Chicago, thereupon favored the Congress with an interesting address."

* * *

The above list comprises all the resolutions offered and acted upon so far as I now recall.

It will be noticed, perhaps, that the secretary does not mention the subject of the address of "Mr. Moses Harman of Chicago," which address closed the proceedings of the first day. That omission I will now supply by saying that my talk to the Congress was in line with one of the resolutions recorded by Mr. Sachs as having been offered by me and "laid on the table" by the convention, viz:

"Resolved, That as Rationalists we recognize woman's primal right of control in the matter of creating new human beings, and in order that this right be practicalized we demand the abolition of all laws that deny to woman the absolute ownership and control of her own person."

My address—about one hour in length, and my reply to criticisms at the close, constituted, in reality, my defense and explanation of the amendment to resolution No. 3, that had been, earlier in the day, laid on the table by the convention.

From the reading of the secretary's report it would seem that no resolution offered by myself had been accepted. Such inference, however, is not sustained by the facts. The resolution in regard to "text-books" used in the public schools, was prepared and offered by me in "committee of the whole," and was unanimously adopted. Also the resolution that reads:

"Resolved, That we as Rationalists are unalterably opposed to all discriminations against foreigners in the matter of freedom of speech and of press on account of the accident of birth."

This resolution was framed and offered by me as a supplement to that numbered "14," and was intended to apply to cases like that of John Turner, the English Anarchist, who was arrested and imprisoned for no other reason than that he had acknowledged himself an "Anarchist" when questioned as to his political belief.

This resolution, or supplement to a resolution, regarding freedom of speech and of press, called out the most animated, not to say *heated*, discussion that was indulged in by the convention. Those opposed to its adoption condemned it as favoring *Anarchy*. The impression that the "American Freethought Association is composed of Anarchists "must not go out to the world"—or words to that effect, was the central contention of the opposition. The presiding officer, Dr. Wilson, could see no harm in the resolution. While not an Anarchist himself he confessed that his late experiences and observations in Europe had impressed him very favorably towards the people called by that name. Everywhere he found that the best informed, most influential and best behaved Freethinkers were avowed Anarchists. Dr. Bowles, of Muncie, Indiana, an ex-President of the "National Liberal Party," made the longest and most effective of the speeches in favor of my resolution. So determined was the attitude of the opposition, however, that on motion its further consideration was postponed till next day, and when called up in the regular order of business, Sunday morning, after a vigorous renewal of the conflict I had the satisfaction of seeing the "Anarchist amendment," as some would call it, adopted by an overwhelming majority of the members present and voting.

Lest I take up the greater part of our space for this issue with my convention notes I defer the remainder of my report of this and other meetings till another time. M. HARMAN.

LUCIFER'S HELPERS.

Since last credit LUCIFER's office acknowledges receipts from Helpers as follows:

Geo. E. Dennison, 25c; John Orth, $2; J. A. Wilson, 25c; Dr. L. M. Hammond, 25c; E. A. Stevens, $1; James F. Clark, $1; Dr. M. Rowe, $5; Bertha Moore, $2; Helen Philbrick, $5; C. P. Betts, 75c; S. O. Bishop, $20; Arthur Wastall, $3; Social Science Club (Chicago), $5.

If any have been overlooked who should receive credit for money sent to help LUCIFER, whether as direct donation to expense fund, or as price of subscription for others, they will confer a favor by calling our attention to the omission. Once more, good friends and co-workers, kindly accept thanks for timely aid in keeping the balance on the right side of the ledger.

MAMMALS AND BIRDS.

In No. 1023 Steven T. Byington says: "R. B. Kerr asserts that birds are a lower order of life than mammals." I did not. I said that "all zoologists place mammals at the head of the animal creation, and all place birds on a lower plane." Not being a zoologist, I did not feel qualified to express any opinion of my own.

As I have not access to any zoological library, I cannot give many extracts to prove the truth of my statement. The following should suffice, however. In Chapter 2 of "The Riddle of the Universe" Ernst Haeckel, one of the greatest biologists in the world, says that "the mammals are the youngest and most advanced class of the vertebrates," and gives the reasons for that view. In Wood's "Natural History" I find it stated, under the head of mammalia, that "this class is naturally placed at the head of the animal kingdom as comprising those beings whose movements are most varied, whose sensations are most delicate, faculties most numerous, and intelligence most developed."

R. B. KERR.

When writing on business of any kind, please do not forget to inclose a stamp for catalogue of books and pamphlets on sale at this office.

The great thing in this world is not so much where we stand as the direction in which we are going.—Holmes.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, step at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and step at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Fred Weeks, Beckenham, Kent, England.—"Enclosed I send money order for $1. Kindly send me "The Right to Be Born Well," as soon as published; 2 copies of "Vice, Its Friends and Its Foes; LUCIFER, beginning with No. 1017, for six months. It is through our friend A. W. that I am subscribing."

[This letter is inserted in part to show how LUCIFER's subscribers can, with a little effort, do much to extend its circulation and its influence. If all would do as well as a few are doing our numbers would be doubled if not trebled before the opening of the new year.]

Vincent Pantin, Staple Grove, Beckenham, England.—"Many thanks for copy of LUCIFER received. I send you fifty cents for six months' trial. Will try to write you an article if I can find time."

[Not having a surplus of regular correspondents—though quite a "good few" regular subscribers on the other side of the "Herring Pond," LUCIFER's readers would probably welcome an occasional letter from Vincent Pantin, provided said letters are not too long. During the life of the "Adult," the organ of the English "Legitimation League," we often got letters from our British cousins, but since the untimely demise of that valiant defender of the right of private judgment in matters of sex morality, as well as in matters of religious worship, we seldom hear from Bedborough, Dawson, Wastall, and other old time champions of advanced thought on these lines. It is sincerely to be hoped that, since our cousins aforesaid have now no "journal of sex," as the "Adult" was called, they will join forces with LUCIFER and help to make of it a strong international evangel of freedom and justice to women, and of the right of children to be born well, if born at all.]

Mrs. E. K., Preston, England.—"Mrs. K. will be obliged if Mr. Harman will not send any further copies of LUCIFER. While earnestly desiring freedom and justice for woman and good birth for every child she utterly repudiates Mr. Harman's proposed remedy of 'free love' instead of marriage, believing that existing evils would but be increased thereby."

[At the request of a mutual friend in British Columbia LUCIFER was sent on trial, twenty-five cents' worth, to Mrs. K. of Preston, England, who, we were told, was interested in questions pertaining to sex and marriage. Such letters as the above are by no means discouraging to LUCIFER's workers. A woman who can write as Mrs. K. does, will probably not be long in coming to see that "freedom and justice for woman and good birth for every child" cannot be attained so long as mothers bow their necks to the yoke of institutional marriage, canon law marriage, an institution whose basic principles involve the surrender of woman's person to the irresponsible control of man; an institution whose etymology itself suggests the *obliteration* of woman's individuality, or its absorption in that of man—*mari*, "the husband!"—M. H.]

Geo. E. Bowen, Kirkwood, Mo.—"I have just been to church—with LUCIFER. Dora Forster's sermon is a splendid, sensible thing, and I fervently pray that it may, with others of the series, go into the homes and hearts of the land as a new and necessary bible.

"It has been a feast day for my hunger. I do not understand how honest minds can do without the substance and the sentiment you spread for them once a week, and for my own part I would like a daily delivery.

"In one of the communications I heard a cry to which all my nature responded, and it has pleased me to bring tribute to the spirit of independence so fearlessly declared.

"Hers is not only an unconditional ultimatum, but it demands unconditional *surrender* from the hosts of Unreason.

"I send you the verses which I have named *"Courage,"* although that is only one of the vital elements contributing to the force that could unflinchingly and unhesitatingly declare its purpose, ignoring exile, condemnation and the malice that persecutes in its blindness, all variant ideas or unauthorized conduct.

"If this new mother of Freedom is not a regular reader of LUCIFER, may I ask you to send the lines to her, unless they appear suitable for publication, in which event she may enjoy a marked copy.

"I was very sorry my engagements kept me from your lectures in St. Louis, but I am equally thankful that many others could be benefited. And I hope your visit was a source of pleasure and information to yourself.

"Are the Forster articles to be published in book form? I hope so."

[The series of articles by Dora Forster entitled "Sex Radicalism" will be published in book form if the money can be raised to pay the printer and binder. The above letter is a fair sample of many, giving voice to what seems a very general desire among LUCIFER's readers to have this remarkable series of sex-reform articles reprinted in a more permanent shape. At least half the type has been preserved, so that the cost of booking the several chapters will not be so great as it otherwise would have been.]

"Old-Time Telegrapher," Carnegie Building, Pittsburg, Pa.—Here's 25 cents for LUCIFER; my mite for September to show the light in smoky, dark Pittsburg. Am distributing extra copies to friends and trust will do you good, and act as a calcium light on "the other side" of this "great" Carnegie town of steel (or steal). Have you copies of LUCIFER prior to No. 1012? If so, please send to me. Telegrapher C——— of our office, located at "Press" newspaper office, after "calling me down" for my "free love" advocacy of the absolute ownership by men and women of their own bodies, praises Ella Wheeler Wilcox, a leading champion of the idea. C——— (member of M. E. church), was much horrified by my showing to young girls Charlotte Eaton's book of poems—"Desire." Women are queer puzzles. They seem to enjoy chains, or wish to make poor man's life miserable by perpetual nagging, and where they have the right to vote the great majority are absent from the polls on election day. Modern marriage kills love, so that courtship is the happiest time. What do you think of Meredith's plan of limited marriage, say for ten years? What has become of our friends Maude Johnson and Kate Richards O'Hare?

[Limited marriage may be compared to limited restrictions on "Freedom of Trade," or to limited rule by state and church over Freedom of Choice in matters of religious belief or religious observance of holidays, etc. All limitations to freedom in exchange of commodities; all restrictions in regard to religious belief or observance, all denials of freedom in matters that concern the love-relations of women and men, are just so many invasions of the "right to life liberty and pursuit of happiness," for the defense of which right it is popularly supposed the war of the American revolution was fought. Maude Johnson and Kate Richards O'Hare are on LUCIFER's list of subscribers. They can answer for themselves.]

H. Scott Bennett, State Parliament House, Melbourne, Australia.—"Many thanks for the sample copies of 'LUCIFER.' Although I believe that an economic revolution must precede a change in the sex question yet I recognize the sincerity of your work and know only too well the persecution you must be subjected to. I cannot immediately subscribe for your paper but I am sending a small order for some literature. A subscription for your paper will come later. Please send Giordano Bruno, 5c; Rubaiyat, Omar Khayam, 10c; The New Hedonism, Grant Allen, 5c; Institutional Marriage, 15c."

[The books are sent except Institutional Marriage, which is out of print. As there seems quite a demand for this booklet a new and improved edition will be issued, provided sufficient orders are sent in before Jan. 1st. * * * As to the economic revolution: Can a better argument be urged for this revolution than the *need of better conditions for motherhood?* Once get women to take hold of the question of economics, in the name of freedom for motherhood and better birth for children, and the economic revolution—a peaceful, bloodless revolution—could not long be delayed.—M. H.]

Helen Philbrick, Etna, Mont.—"Dora Forster: You say—No. 1025—, 'Woman is the first slave and also the last. Yet there is a power that will make this slave a queen in time to come.'

"I suggest: The power will be man's love for the woman who, for love of him, will of her own free will keep secret from him no fact concerning the sacred relation (see 'sac' and sacrum) which is sanctified to his will, because of that deep and pure devotional love that she, the 'queen,' feels for him—her king, his 'spirit' in a present or future child, and which devotional love is warranted by his love for and devotion to her and to her spirit in said child.

"The principle which makes possible this 'power,' is *justice to love*, which, when meted as per partnership marriage (see Pepper and Weller, Mitchell, S. D.) will take from it the *bastard tie* made by civil law and clinched by money value—Mammon, the 'root of all evil.' Can God, who or which is love, grow upon

a stalk the root of which is D-evil, the personification of hate and the opposite of love? Ask orthodox capitalism now wild to check divorce.

"Brothers and sisters who wrote to Helen, am I progressing?"

Abbie Walker Gould, Le Claire, Iowa.—The copies of LUCIFER containing the articles on "Sex Radicalism," which I asked you for some time ago came to me and I thank you for them. They are well written, and like Lawson's articles on "Frenzied Finance" in "Everybody's Magazine" should set the people thinking, if nothing more. I am a natural mother of four well raised children, by the term natural meaning I wished the children, as motherhood is the predominating element in my nature. (Guess I must have re-incarnated from a hen—who knows?) I had few rules, but an ideal which I supplemented by "Suggestion," and help of my angel friends, and all is well. You have had a martyr's time in free speech for truth; so has my friend, Leroy Berrier of Davenport, Iowa, whom of course you know. It is easy to put one behind the bars for supposed errors of law—but for what the law of retributive justice shall do for the Anthony Comstocks in another phase of their existence, I would not like to exchange shoes with them. "Truly they cannot escape until each has paid his uttermost farthing." I hope you are well. With best wishes.

Volney Abbey, Wathena, Kan.—I hope you will be able to publish Dora Forster's articles in book form. They are the best I have seen for many a day, and I want a few for missionary work.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prise the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

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THE RIGHT TO BE BORN WELL.

CONTINUED FROM NO. 1022.

In her reply to President Theodore Roosevelt's anathema against those who refuse or neglect to become parents of large families of children, Lady Florence Dixie, of Glen Stuart, Scotland, says, in part:

IMPORTANCE OF SANE AND RESPONSIBLE PARENTHOOD.

"Motherhood should not be forced either on the unwilling or the unfit, or by the unfit; and it does not follow that because men and women marry, they should commit the crime of bringing unhealthy offspring into the world. To produce a diseased child is an act of *concubitus* and therefore *immoral*, and the time shall come, when the production of diseased human beings shall be looked upon as a sin against society. The first consideration by man should be health. Parents have no right to bring diseased human beings into the world. Thousands of men and women who desire to live together and to marry, are nevertheless unfit to become parents. Thousands are unable to rear even of healthy offspring more than one, two or three children, and do justice to these children. It is *ridiculous*, therefore, to say *the least of it*, for President Roosevelt to anathematise such men and women, as refuse to burden society and themselves with superfluous offspring. What should be a greater reproach to parents than an unhealthy child, and what greater disgrace can there be than to be parents of such? Yet the world is teeming with cripples and diseased children, whose existence is a reproach to humanity and a curse on society.

REPRODUCTION OF THE UNFIT BY THE UNFIT.

"Too long have these facts been ignored by mankind, throughout which license runs rampant. What greater crime is there than the horrible custom of child-marriage permitted in India by the great British Government? What more disgusting act than the reproduction of the *unfit* by the *unfit*? What cruelty more callous than to give life to a child, to which you can neither give health nor happiness after production? And what object is there in the creation of thousands of human beings merely to live, suffer and die, leaving behind them their legacy of disease and misery? It seems to me that men in Mr. Roosevelt's position, before lending the weight of their influence to words so rash, impulsive and unstatesmanlike as those promulgated by the President in his letter to Mrs. Van Vorst. What should constitute the object of life? My answer is happiness. Can that be attained by women constantly in a condition of pregnancy? Can it be realized by diseased human beings? Can it be enjoyed by those who lack the means of making life one of comfort and enjoyment?"

Few, if any, writers of the present day have had better opportunities for observing the bad effects of bringing children into the world without first securing conditions that will make it reasonably sure that birth will be a blessing and not a curse to all concerned, than has the writer of the paragraphs just quoted. Another Englishwoman exceptionally well qualified to give advice and instruction upon the subject of parenthood is Agnes Benham, of Adelaide, South Australia. From her book, "Love's Way to Perfect Humanhood," lately issued from the press I take the privilege of quoting a few characteristic paragraphs:

THE INITIAL BLUNDER OF THE AGES.

"It cannot be too clearly or too strenuously pointed out that *mothers*, not necessarily wives, are reckoned in Nature's great cosmical scheme; and man, *in putting wifehood first*, has made the initial blunder of the ages, and one that more than anything else, has thwarted Nature's own plan for improvement, and hindered the rapid progress of the race. In all the vast domain of Nature we see no one entity, flower or animal, subsidiary to another to the extent of merging therein its own identity and yielding its right to individual expression for itself—nowhere, that is, outside of Man. . . . . Among the whole animal creation, a woman is the only female who may be called upon to give life reluctantly to another when she has not life enough to maintain her own existence; and men are the only animals who weaken, burden and oppress, and so render *unequal* to themselves the mothers of the race.

RESPONSIBILITY OF FATHERHOOD.

"Scarcely a man in a million can say that he has honestly considered the great responsibility of parenthood; that he has looked upon the great work of procreation as a solemn thing demanding the utmost consecration of preparation and purpose. . . Man respects not the springs of life, but corrupts them at their source.

DEFEATS EVOLUTION.

"I have shown that Man, in all *artificial* marriages sets aside the principle of free sexual selection, prevailing in all the kingdoms of life below him; in which, as a rule, absolutely free choice is left to the *female* of the species. That in doing this he interferes, with what serious results we can only guess at, with the greatest principle of Evolution (sexual selection). Nor has he yet attempted, in any efficient way, to apply his reason, or the methods of scientific research, to grapple with the problem of how to have the best children born, even within the pale of legalized marriage. Yet, in applying himself to this most supreme question, he will learn how to attack and render nugatory all the evils that afflict the human race. For he will bar them at the very fountain head of Being.

LIGHT—LOVE.

"But, as in order to bar darkness we do not attempt the impossible task of chasing shadows—we simply bring forward Light, so in endeavoring to avoid evil we act with positive Love—Love that is directed, when we think of becoming parents, to securing in every possible way the chances for happiness of our children.

UNWILLING MOTHERHOOD.

A cruel wrong is perpetrated upon a woman when she becomes an unwilling mother. How far-reaching its consequences none can say, since it may blast the whole earthly life of the babe who is born under its awful shadow. Is it possible that a man can ever realize the dreadful feeling of despair that comes over a woman when she first knows that she is enceinte against her will! The emotions of a trapped and tortured animal must be nearest akin to those she feels. Nature's due instinct of cherishing and tenderly providing for the little life so bound up within her own is turned ofttimes to the deadliest hatred and she will shrink from no danger, not even from the risk of death to herself, to get rid of what she regards as an unwelcome burden.

AFTER CONSEQUENCES.

"With regard to the after consequences, should the attempt at destroying the unborn be unsuccessful, they are likely to be

far more disastrous to the child than even to the mother herself. Dr. Holbrook says: 'Some of the most wayward persons I have known were born of mothers who tried unsuccessfully to destroy them before birth.'

THE CASE OF GUITEAU.

Quoting the words of Dr. Barrington Elliot, our author here introduces one of the most noteworthy as well as most terrible of all the historic cases of bad prenatal influence and their effects upon the unborn, that of Charles J. Guiteau:

"His father was a man of considerable intellect and integrity, though there was evidently an insane tendency in the family. The children were born quickly [in quick succession], his mother was weak, they were in poor circumstances, and she was forced to work harder than she would have done for want of means to get proper help. Before the birth of the particular child she had resorted to every possible means of procuring abortion but without success, and during the latter part of her pregnancy she had brain fever. When the child at last came into the world it was weak and puny, and for many months its life was one continual wail. Guiteau's whole life was full of contradictions. There was little controlling power in him, no common sense, and not a vestige of remorse or shame.'"

Commenting on this oft-quoted historic case the author of "Love's Way to Perfect Humanhood" adds:

"We can trace in this one instance somewhat of the working of cause and effect. But who can tell what adverse prenatal conditions may not have been at work ere such terrible moral outcasts as Deeming and Butler, and many others who may be classed in the same category, were ushered into this world? As well send a rotten ship to sea, laden with precious cargo, as launch forth a soul upon life's rough ocean so poorly provided for the voyage. Is it any wonder so many become not only moral wrecks themselves, but the source of infinite danger to others? In China, if a man commits a public crime, they have a peculiar custom of holding the schoolmaster responsible, and cut off his head for not having taught the man better. Perhaps we also, bye and bye, may look a little nearer home for the cause of social mischief than even the schoolmaster."

Evidently the writer means that the first schoolmaster for every child is the *mother* herself, and it may be added that the first schoolhouse is the creatory—the little crib that every mother carries beneath her heart, in which crib the child grows and receives impressions for the first nine months of its mortal life. This is the first and vastly the most important of all schoolhouses, and in this house—over this school—there is practically but *one teacher*, the mother herself. That the mother organism, mental and physical, itself receives impressions from a vast number and variety of sources is a matter of secondary or incidental moment to the child, since no impression from the outside world can reach the embryonic pupil except through the mother organism.

The temptation to quote other paragraphs from "Love's Way to Perfect Humanhood," and also from the pamphlet entitled "President Roosevelt's Gospel of Doom," is very great but the selections just given must suffice for this issue.

M. HARMAN.

[TO BE CONTINUED.]

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

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MORE THOUGHTS ON SEXOLOGY.

I agree with C. S. Wood, M. D., as against Celia B. Whitehead, that it is the pleasant sensation that is sought and not conception. I doubt if there is a child in the world to-day because it was really wanted or thought of at the time of conception.

But there is a "possibility and a desirability of the conjugal embrace not being allowed to go beyond the bounds of a love embrace and become propagative. In this sacramental blending there should be no haste, no animality, just a quiet exaltation of the entire being of the two. The nervous spasm called the orgasm is avoided, therefore all danger of conception is forestalled. This alone is immeasurably desirable to woman and should be equally so to man. Given abundant time and mutual reciprocity the exchange becomes satisfactory and complete without emission or crisis by either party. When people once learn how to enjoy the sexual association according to this method they will not wish to do otherwise excepting by design for the purpose of securing offspring."

I do not altogether agree with Mrs. Whitehead and Mrs. Walsbrooker that the sexual question and the settlement thereof belongs wholly to woman, for, like Adeline Champney, men are necessary to my happiness. I do not know and do not want to know how to get along without them, and to leave them entirely out of the greatest of all questions would be a very unfair, impossible and undesirable thing to do. I vote for woman and man to confer together and come to a satisfactory understanding and agreement concerning this most important and far-reaching question of sexual association, the flower of love. Some men expect love to bloom into a perfect flower with no bud to begin with. There is a cause to produce the bud—the caresses that should always precede the culmination. Women enjoy caresses from the men they love. The moss rose-bud when about half open is much more beautiful than the full blown rose. So it is sometimes that women need the caresses and other endearments from men with no thought of the sexual act, and men must learn self-control, and learn that the time has come in the evolution of the race for women to rule in the kingdom of love, not unjustly and unkindly, as man has hitherto done, but lovingly, for the good of humanity and the immediate good of man as well as woman; and man must learn that to woman there are bushels of other things that go to make up the sum total of love besides the sexual act, and that this act *per se* is not love, but lust, the greatest enemy and greatest hindrance to love, and must be controlled before man can love in the way woman must be loved to be fully satisfied.

The endearments must be an every-day business, and without which the sexual act is worse than nothing to woman and the love act an utter impossibility, for the love act can be only between lovers. No one seeking physical relief need ever try the love act; it is not for them. The old erroneous doctrine that semen is waste matter, and must be thrown off, is now by sex radicals supplanted by the more rational idea that, if retained during sex relation, it renews the body and mind, and man is never justified in throwing it out of his system unless to beget children. Every time he does so he throws away that much mental or physical strength.

I agree with Mr. Harman, our Moses, that we all are part of evolution and are in duty bound to do what we can to help bring about a better state of affairs on this earth and in this life, and that part of the work to be done before we can hope to have a better humanity, and consequently a better world, is to teach men and women that there are two distinct methods of sex association—primarily, the love relation, which builds up, renews, regenerates the mind and body of the participants, and secondarily, the propagative, to be used only when a child is really wanted.

The wrongs that have grown out of a misuse of the sex nature, more than anything else cause me to believe that there is no intelligent power higher than man and woman. No intelligent power would make a humanity and endow it with a sex nature and let it use that nature to create the idiot, the insane, the murderer, the thief, the deaf, dumb and blind, the deformed and all the other human failures.

There is no intelligent power above man. But evolution, that irresistible force in nature, of which humanity is a part, will in time create a new heaven and a new earth, wherein dwelleth righteousness; and humanity, now endowed with reason, must be free to solve all the problems of life.

SARA CHRIST CAMPBELL.

THE SUPPRESSION OF THE SEXUAL IMPULSE.

It is a German Philosopher who says:

It is a voluptuous illusion which leads the man to believe he will find a greater pleasure in the arms of the woman whose beauty appeals to him than in those of any other; or, which, indeed, exclusively directed to a single individual, firmly convinces him that the possession of her will insure him excessive happiness." (Schopenhauer, Bk. 4, chap. XLIV).

It is an American hedonist who says:

"I am to a considerable degree a disciple of Aristippus, and I hold that a reasonable indulgence in rational carnal pleasures is necessary to the proper development of human character." (Walter Hurt in LUCIFER, Oct. 27, 1904).

It is not without design, perhaps, that the word "character" is qualified by the word "human." And yet unless man and the lower animals are subject to different developmental processes, that which is true of my friend Walter Hurt is also true of my pet Thomas Cat. I (oo believe that "throughout all nature runs analogy's unbroken scrizl," but I do not believe that sexualism is in any way contributory to the development of character. Neither do I believe that the "sex and gustatory appetities are bribes" given by Nature to man for the preservation of the species. When we speak of Nature in this way, we personify her; and nothing is more certain to the mind of the consistent anarchistic thinker than that Nature is wholly unconscious and thoroughly ateleological. If Nature bribes man with the sex appetite, she also bribes the animals; and if she bribes the protozoa to feed and propagate, then why should we not say she bribes the rivers to run to the sea, the stone to fall through the air and the vine to clamber about the oak? Does not Nature act the same in both the organic and inorganic, the conscious and unconscious worlds?

I think man takes his food and nearly everything else he can get hold of for the same reason that the Pole attracts the Needle, and what that reason is no one can say. The tendencies of Nature manifest themselves to us in the form of desire or will or inclination. Behind this we can not go. We can not conceive of Nature teleologically, for by that very conception we would put an end to Nature. Purpose has altogether to do with the temporary. Man has his limitations and therefore his purposes. He seeks money in his youth that he may spend his old age comfortably. But Nature being indestructible and therefore incapable of change is through and through without purpose or design. She accomplished nothing when she brought my friend Walter Hurt and my pet Thomas Cat into the world. They came for the same reason that water runs down hill and fire burns.

Hurt contemplates Nature entirely from the subjective plane. He does not seem to realize, which is no discredit to him, as there is nothing so difficult as a true metaphysical insight into Nature, that Nature is brainless and therefore thoughtless, a blind and perpetually moving automaton that is ever the same *secula seculorum*. Reason and with it design and purpose are peculiar to the brain alone. I find all three of these in "A Plea for Calm Discussion." There is the same difference between myself and Nature, in one sense, as there is between myself and the typewriter. Now, if the typewriter were an automaton, producing Ms. spontaneously, despite its voidness of sensibility and intelligence, it would exactly parallel the process of Nature in her production of puppies and philosophers. It is nothing that we cannot conceive of the possibility of unconscious causation, for we can not conceive of the ultimate possibility of anything. For me to understand why matter exists, it would have to cease to exist that I might observe the process of nothing being converted into something; and even after that had taken place there would remain the process to be explained.

In my opinion, a rational regulation of the bowels is as conducive to character-development as rational carnal indulgence; and yet I conceive there could be such a thing as a constipated philanthropist, suffering with hemorrhoids. After thorough self-examination I find that I am impelled to the sexual the same as I am to cigarettes, philosophising or anything else with which I dissipate time. It might be truly said that carnal indulgence is conducive to health, but never to morality. For if the problem of ethics is the removal of misery from the world, it is evident that the basis of morality is the very reverse of this—the absolute suppression of the sexual impulse. Of course, this will never be done, as sexual desire is the very pith and fibre of our nature. We are the restless marionettes of lust that ceaselessly tortures the race the same as government, ecclesiasticism, *et cetera*. Lust is the source of cruelty and therefore tyranny, and so long as man is moved by the charms of woman he will wish also to stand on the neck of his fellow man. Sexual passion is the very essence of man's imperialistic tendencies; and until the multitude learns the lesson of asceticism slavery and murder will rule the world. The most refined passionate regard for woman is but a sublimation of the coarsest, and marriage is not very far removed from rape. The goal of our endeavor therefore should be the abolition of marriage, and after that should come the suppression of all sexual desire.

I myself am not going to do anything to bring such desirable conditions about for the reason that it is not worth while to sow seed in the desert. Existence is here and here to remain. The sexual impulse like gravity will never do away with itself. Nature produces conscious ratiocinative man, and then reveals her masterpiece to him as an utterly worthless, suffering incarnation of misery. An intelligent Cosmos would gather up its dollrags and throw them away, but it will not as it is nothing more than a blind and indestructible congeries of forces, where

> Upon a dim, stupendous throne,
> Mist-enshrouded, reigns alone
> The monarch Death. From out the West
> Deepening shadows still invest
> His dominions of silence, of peace and of rest—
> Within huge darknesses where flow
> Unrippled streams that stretch afar,
> Through vastnesses where never blow
> Revivifying winds. No star
> Gleams in upon the gloom, but flares
> The sombre light of Ruin's countless years. (Original).

The truth standing out like the lighthouse o'er the sea of storm is that man is born to hope, to suffer and to die. It is even as I myself once wrote:

> There is a sadness that pervades our thought,
> A boundless and impenetrable gloom,—
> Sublime despair that ruined Hope hath wrought
> In its vain efforts to o'erreach the tomb.
> Nor can the charneled soul within the womb
> Of fruitless Time escape its agony,
> Arising from the universal doom,
> Unless it learn to love its misery
> And cherish that which writhes the heart all bitterly.
>
> Pain ever visits men in countless ways,
> And starless binds upon the heights of woe,
> Prometheus-like, the human soul. The days
> And nights, an endless stream, forever flow
> From misery to misery, and blow
> The scorching winds along a desert waste
> That blights possession in the moment that we taste.

It is only when we turn from the sorrow and vanity of all human existence to the contemplation of the beauty of the unconscious world that life becomes at all tolerable through our partial forgetfulness of it, an idea to which I strive to give expression in the following original lines:

> The mountains have a glory of their own,
> The seas a grandeur and the stars a true
> Sublimity. There's beauty in the stone
> By Genius touched—in sounds our yearnings woo
> To their divinest phrensy, which like dew
> Upon the bosom of the sleeping rose,
> Bring peace unto the tempest and renew
> The soul, all-wearied, as it ebbs and flows
> Like waters 'neath the storm that shifts it as it blows.
>
> There's beauty in the gleam of placid lakes,
> A loveliness unfailing in the maze
> Of flowery woodlands, and the tangled brakes,
> Where man is not, the scenes beyond all praise.
> The dying sun that wraps him in a blaze
> Of glory—giant Viking of the sea—
> Is grander far beyond the mightiest days
> Of Greece and Rome, whose titan empery
> Within the dust e'en claims the homage of the free.

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For men in earnest have no time to waste in patching fig leaves for the naked truth.—Lowell.

LUCIFER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Third Series, Vol. VII., No. 27.

Liberty Group will give their third social and dance Christmas eve in Stangel's hall, 235 So. Western avenue.

The Chicago Society of Anthropology meets every Sunday at 3:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The West Side Liberty Club will give a concert and dance Dec. 17, at Ruehl's hall, 222 W. 12th street, for the purpose of maintaining a reading room. By order of committee.

The Single Tax Banquet at Kinsley's Restaurant, Nov. 20, was a great success, in every respect. Prominent among the speakers on this occasion was our old-time friend and subscriber, J. Warner Mills of Denver—subject, the True Cause of the Troubles Between the "Miners' Federation" and the "Citizens' Alliance" So-called.

RENEWALS AND SUBSCRIPTIONS.

Many of our subscribers and helpers do not need to be reminded that Lucifer's continued existence depends mainly on *prompt renewals* and on new names to the list, but lest any should forget, this paragraph is here inserted. It is *expensive* and *troublesome* to send out statements to such as fall into arrears, and therefore we ask all our subscribers, whether regular or "trial," to note the number written or printed on the wrapper of their paper, and if not convenient to pay now they will confer a favor by notifying us by postal whether they wish to have the paper continued to their address. It is very desirable that we begin the new year with a *clean balance sheet*, and, as just intimated, our hope of making such clean balance depends mainly upon our subscribers and patrons.

According to my belief, the supreme thing for every man to do is to be absolutely true to himself. All consequences, whether rewards or punishments, whether honor and power or disgrace and poverty, are as dreams undreamt. I have made my choice. I have taken my stand. Where my brain and heart go, there I will publicly and openly walk. Doing this, is my highest conception of duty. Being allowed to do this, is liberty.—Ingersoll.

WHAT OF THE FUTURE?

The near approach of the winter solstice, marking the close of the solar year, makes it timely and proper to ask,

"What of the night, Watchman?"

What can be done during winter—night of the year in the northern hemisphere of the earth's surface, to make Lucifer, our Son of the Morning, to shine more brightly than ever before, and prevent all possibility of an *occultation* or eclipse, such as occurred in March and April of the current year.

First, perhaps, I should ask,

What of the *changes* that have been proposed and discussed quite extensively during the past seven or eight months?

Speaking for myself alone; speaking as an individual worker and not as the autocrat of Lucifer, I wish to say that, having taken plenty of time to consider the pros and cons in regard to the proposed changes,

First, In name of paper;

Second, In frequency of issue;

Third, In shape or form of issue, and fourth, in price per year—after giving, as far as possible, an impartial and unprejudiced hearing to all the arguments advanced for and against change in any or all the particulars named, I have formed a definite and *decided* opinion as to what would best promote the health, efficiency and longevity of the paper I have made my life work for nearly twenty-five years.

What that opinion is I prefer not to say in this issue, and for two or three reasons:

First, I wish to give all a chance to *revise* or change their vote, if they wish to do so.

Second, I wish to give those who have put off sending in their vote a little more time to make up their minds. Only to-day I received from California an elaborate argument from a physician and author, in favor of a change in *name*.

Third and chiefly, perhaps, I wish, while we are talking of changes, to have a consensus of opinion in regard to the suggestion made by many of Lucifer's earnest workers, notably by Bro. Wastall of London, South Africa, in last Lucifer, in favor of still greater *concentration* upon *one line* of reform, namely, that of Sex Ethics. As it is very probable that many readers have not seen this letter from Bro. Wastall, or have lost or given away the paper containing it, I herewith reproduce the part that urges greater concentration of effort. After highly commending the work of Lucifer's editors and saying, "I feel I want to shake you both by the two hands," he proceeds thus:

"All the same, I am nevertheless convinced your capabilities and power for good in the world might be utilized to still better advantage. However, it is one thing to criticise, and quite another to be able to do even a quarter as well oneself what one points to as defective in another's work. Since you invite outside opinion, however, I would suggest that Lucifer be made more of a World Paper, by only treating the one subject of Sex Reform, which the whole human race is at least curious about, if not interested in. Let 'Liberty' and the 'Demonstrator' continue the excellent work they are engaged in, namely that of all-round Anarchism, Individualistic Ethics, and Economics, for which but relatively few can ever be ripe enough to give ear. You will thus, it seems to me, better help the cause and at the same time advance true Anarchism—not labeled such, perhaps—under cover of Sex Reform. I find Lucifer as it now stands a veritable red rag to the bull, and so fail to make converts with it. Now this is poor policy from any point of view whatever. First things first! and one thing at a time, is safer procedure.

"Get an individual first *soundly saved* on the great question of Sex, and I maintain he or she will be then the better prepared for a dispassionate consideration of other less basic reforms. Your Journal run on such lines would hold an absolutely unique position in the world. Here in this *Sub-Continent* the people, to a larger extent than you suspect, perhaps, would support such a journal; so too in Australasia and all the English colonies, to say nothing of the great centers of Europe—for which it should later on perhaps be printed in Esperanto. Then would your treasury become as plethoric as it is now constantly depleted.

"Think of the useful work, too, that might be done merely by establishing a means of communication between women who want to marry and women who are too much or unhappily married and thus giving both the opportunity of talking their cases over together. When we consider that fully fifty per cent of the women, who constitute the clientele of palmists and fortune tellers, are wrongly mated or unhappily married, it will at once be seen what useful work could be done on these lines alone.

"A. Wastall, Ex-Editor
"'Natural Food,' London."

That the question of methods of work is a vital one to success will be readily conceded, and that upon no point is it more necessary to have substantial agreement than upon the question of concentration, on the one hand, or of diversity on the other, will also be conceded. For this reason I now ask brief replies to, or comments upon the suggestions of Brother Wastall.

Once more, in regard to the first four questions named in this article, I would suggest that if changes are to be made in any of these particulars, the nearer these changes can be made to, or after, the beginning of the new year the better. M. H.

THE LAST OF THE JOHN TURNER CASE.

To the Editor of The Truth Seeker:

As treasurer of the Free Speech League and the Turner Fund Committee, I am now able to report that all matters relating to the John Turner case are at last settled, and in accord with the action of the last meeting of the committee I now offer a report of what use was made of the Fund collected.

The contributions were acknowledged, as they came in, in various Liberal papers that aided in encouraging them, and it would be asking too much of your space to print them in detail again. So, also, of the numerous items of disbursement; but the following summary gives a sufficient idea of the cost of defense, as audited by the committee:

For John Turner and family	$425.50
For halls and meetings	180.00
For secretary's postage, etc.	174.54
For collector's expenses	185.90
For printing	255.60
For attorneys' fees and court charges	1,644.31
	$2,965.85

The total of expense account also represents the total income, and for this expenditure, together with much personal effort, we report as results: some publicity, considerable opposition aroused to such restrictive immigration laws, and the adverse Supreme Court decision which practically says of the law that excludes John Turner, "that's all right."

It is generally well to know the worst, which now amounts to this, that foreigners have no rights here that Congress may choose to deny to them.

The only remaining assets of the Turner Committee are about fifty copies of the pamphlet of Darrow's brief for the Supreme Court, which contains much of use to all who have occasion to defend the rights of opinion, free speech, etc. These are now offered at 25 cents per copy (of which it takes 10 cents to mail them), and any little income thereby will be turned in to the small fund of the Free Speech League.

E. B. Foote, Jr., Treasurer.

New York, November 2, 1904.

[The above report was overlooked else it would have been given to Lucifer's readers much sooner. First and last we have given considerable space and time to the "Turner case," regarding it as one of the most important ever brought to the attention of liberty lovers in the United States. In San Francisco (now the American Free Thought Association) in St. Louis, I did what I could to secure public protest against the unAmerican and reactionary methods adopted by the Federal government at Washington, in its treatment of John Turner, an Englishman, whose only crime was that, when asked for his political belief, he acknowledged himself an "Anarchist."—M. H.]

VOLTAIRINE DE CLEYRE.

Voltairine de Cleyre, the well-known radical poet, free thought and anarchist lecturer, is lying dangerously ill in Philadelphia, and in very straitened circumstances. Her life and works are known to a great many readers of the Lucifer and to them we believe it unnecessary to do more than to mention this fact. To those to whom they are not, however, we would say that she has given seventeen years of her life with pen, voice and whatever way she could, to the cause of freedom and human progress. Possessed of ability, honesty and high moral courage, she never swerved from the hard and stony path which all idealists are compelled to travel. Devoting herself unceasingly to the uplifting and enlightening of the human family without hope or thought of reward, except that feeling of exhilaration that comes to the soldier of progress, it was inevitable that now in the hour of physical disability, she should find herself penniless and helpless. Her frinds in Philadelphia have rallied to her assistance to the best of their ability and have placed her in a hospital where she is receiving medical attendance and the best of care. The expenses are considerable and as their means are limited, this appeal is issued in the hope that many friends till now not aware of her condition, may know it and render that assistance which is necessary and which we believe they will gladly give. Miss de Cleyre is too ill to be consulted in the matter, so the appeal is issued without her knowledge. The situation is so critical, however, that we have no alternative. She would be the last to say or imply that any obligation, moral or otherwise, rests upon anyone to assist her because of her devotion to the cause of freedom. We feel, however, that most of us have done far less than she and we must rally in the hour of need round a fighter who has fought so strenuously in that cause. Contributions can be sent to either E. G. Smith, 210 E. 13th St., New York City, or to N. Notkin, 1332 S. 6th St., Philadelphia, Pa.

Friends of Voltairine De Cleyre.

ANOTHER WOMAN'S "DECLARATION."

Three cheers for you "(Mrs.) W. M!"

Is the *handle* a badge of servitude?

I have but one fault to find with you, and that is you *did not sign your full name*.

Sing it out, sister! You have nothing to be ashamed of.

Like some of the sisters I think most men have a good deal to learn. Minding their own business is the *biggest*. Even our most radical do and say some very odd things.

One said his love for his sweetheart gave him the right to go into her presence any time he wished.

Bah! And his love for her might give him the right to knock her down any time he wished.

Another said, "Oh, I don't care if my wife associates sexually with other men, but I don't want to know it." The same man would not take a lady out, although she asked him to do so, because another man was living in the same house with her and was her lover. Another man's *property*, you see!

It is these would-be free people that hurt the cause of freedom.

Elsie Cole Wilcox makes me smile when she says she is afraid "to speak out in meetin'." She says "Liberty is the one thing needful." Yes, dear sister, but liberty is an idea that has no place in the mind of the average Socialist. All the "prosperity" in the world will never root out of the minds of governmentalists the idea of ownership of the body. I know a good many Socialists but none that are free, or even who know the meaning of that word.

The only demand that any woman can make, or has the right to make, is freedom for herself. This she *takes*, if she wants it; if not she remains a slave—a slave to public opinion, religion, authority, or man-made laws of any kind or of all kinds.

Freedom cannot be given; you must *take* it. The laws that now hold women in a grasp of iron will never recede. The mind must break them.

As for myself I take freedom. If I wish a sex mate I ask *him*—no other. He has the right to comply or refuse.

I make no love contracts. That I love a man to-day is no sign I will love him forever, or even to-morrow.

In this I believe I am right, and say as much at any time or place, and am not afraid to sign my name.

Lydia R. Todd.

705 Utah street, San Francisco, Cal.

BOOKS RECEIVED.

"Desire" is the title of "a collection of passionate prose-poems" by Charlotte Eaton, recently published by the G. W. Dillingham Co. Ella Wheeler Wilcox hails the work as that of "the feminine re-incarnation of Walt Whitman." Certainly there is a similarity both in the form of the poems and the subject matter, which consists of the glorification of the body and of love. "The Voluptuary," a picture of one who does not properly respect love and himself and others, may be taken as a specimen of Mrs. Eaton's style.

"I looked in the face of the Voluptuary,
The coarse red flesh, huge jaw, blear eyes, the edge of the eyelids swollen.
The great body bent towards me, desiring me, the hands soft, the palm lines broken,
And I talked with him on equal terms, on the themes that most appealed to him.
And I saw that he had no conception of happiness beyond the gratifying of the senses,
And that nothing was sacred in his eyes, because all things appeared to him through this medium,
And that when no longer engrossed by the questions relating to the brute nature,
His eyes wandered, his fingers drummed upon the table, he was distrait, ill at ease,
And I saw that all the beauty of the world had no actual existence for him,
That love, chivalry, devotion to an ideal, were as sounding of brass in his ears,
Mere trifles to be discounted as having no weight in the life of each day.
And I saw that the arts, the delights of literature or of meditation,
The philosopher's joy, or that of the scientist, who lives in the thought of generations to come,
Had not entered into the dull fiber of him, even as a suspicion;
And my heart yearned in pity over the great creature before me, as the
Heart of a mother might at a monster birth—
For I saw that the brain was still in the elementary state, though he numbered the years of full manhood,
And that the body so perfect in growth, vigor, and proportion,
Was as the strength of the ox, unchastened by the needs of an awakened intelligence."

When Mrs. Eaton speaks of the "gratifying of the senses" she uses the term erroneously, for she certainly means that the Voluptuary gratifies one sense to the extent that he is unable to appreciate the enjoyment which may be obtained through other senses.

The price of the volume, bound in cloth with gold lettering, is $1.

"The Cripple Creek Strike," 1903-1904, is a story of the strike and the causes leading up to it, by one who should be very well qualified to write it. Emma F. Langdon, the author, issued the Victor Daily Record, the organ of the miners, in defiance of the seventy-five militiamen who attempted to prevent its appearance by raiding the office at night and taking the workers, including Mrs. Langdon's husband, to the "bull-pen." Mrs. Langdon took her place at the linotype machine and set the type and the paper appeared the next day. For her defense of liberty of speech and of the press, representative citizens and city and county officials of Teller County gave her a gold medal, and the Western Federation of Miners made her an honorary member of their organization.

The book contains 250 pages of matter, from which it is difficult to make brief selections, as the entire work is important. The cause of the struggle is given in a statement of President Moyer of the Western Federation, from which the following sentences are taken: "The facts are that the legislature of 1899 passed an eight hour bill; the Supreme court declared it class legislation and unconstitutional. Notwithstanding this, the representatives of organized labor went before the men who were working twelve hours in the smelters and urged them to wait and a future legislature would do something for them. The eight-hour constitutional amendment was carried by 40,000 majority, 70,000 votes being cast for the amendment. The Fourteenth Colorado Legislature went into session pledged to the enactment of an eight-hour day. The representatives of the mill and smelting trusts went into session with them. The result was no law was passed. Upon this legislature I place the responsibility of the present trouble. Had this legislature performed its duty there would now be no strike in the Cripple Creek district."

Failing to secure the constitutional amendment, the men struck for the eight hour day. All the officials who did not favor the mine owners were forced from their positions by the militia and the so-called "Citizens' Alliance."

The book contains 50 illustrations, including portrait of the author. It is well bound in green cloth, with gold lettering. Mrs. Langdon compiled the book, set the type, read the proofs, made the pictures from which many of the illustrations are made, folded the books, and at the same time attended to her house work and did sufficient work at her trade to pay the greater part of the expense of halftones and press work. Such industry and enthusiasm are certainly worthy of encouragement, and I hope many of our readers will purchase the book. The price is $1, with ten cents for postage, and it may be obtained of Mrs. Emma Langdon, Box 1408, Denver, Colo. L. H.

QUESTIONS FOR THE FREE WOMAN.

I have read the "Declaration of Independence" by Mrs. W. M. I believe every woman should be as free as she wants to be. I hope Mrs. W. M. read Mr. J. M. Crane's letter on the five kinds of "barnacles"—men who prey on feminine nature, or no doubt she understands men in general. I have been surprised to hear men, pillars of churches, on leaving the women folks after a dinner, begin to boast about their affairs with women; tell how grateful "old maids' are for attentions. The better sort of mechanics and others will talk after this fashion: "That was a fine girl you had at the dance." "Yet bet; and I can do thus and so whenever I like, too."

Now, the most radical women never speak so of men. While I admit all the rights to freedom that women want, I fear I never could love a woman of whom men could thus speak. I question whether it is worth while for women to place themselves in such a position, it being doubtful whether they can judge of a man that will do so or not. Under present conditions therefore, I think women should be slow to invite the "slurs and sneers" unless a vital interest is at stake. Women must hold the respect of their mates if they want love, and as men are now educated they do not love very long, and seldom respect, an unconventional woman. There are good men now, but I have spoken of the rule. If Mrs. W. M. gained the love of one of the few, and if freedom would lead to conditions that would give him pain, would she give up the freedom for a desirable union? I ask to get the position of women in general on this point. Jealousy is still painful to even good men. NEMO.

OTTAWA, KANSAS.

Dear Friends of LUCIFER and Liberty:

Again I greet you. Time flies, and ideas change, and progress moves onward always. Entering the new year, or rather closing the old year, we have materialized my childish, girlish and womanly dreams.

When a litte girl at my mother's knee reading of Jesus and his remarkable cures by the drugless system I longed to be like him and ever dreamed of curing the sick. As I grew older I constantly kept building air castles of large commodious rooms, well aired, well lighted and exposed to the sun's rays.

Friends, my dream has materialized. New Year's day Dr. J. E. Roberts of Kansas City, Mo., will deliver a lecture, here in our dream house, and open up the ball. We are now occupying the building though not finished—22 rooms with bath house with four tubs, steam heated, gas lighted.

My main work is on nerves. I give the "Rest Cure." Charges within the reach of all. There is no need of anyone suffering with Nervous Prostration who can come here and be cured. I make specialties of Rheumatism, nervous trouble, stomach and bowels. I treat successfully female troubles. I cure appendicitis, rupture and other troubles too numerous to mention. Write me.

ETTA SEMPLE.
Natural Cure Sanitarium, Ottawa, Kansas.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

Government is a misapprehension; all control should be within the individual, not without.—Dr. J. H. Tilden.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Lena Selde, Twisp, Wash.—I inclose $3.25 for Tokology by Alice B. Stockham, and for renewal of my subscription to LUCIFER. When I read of women murdering helpless innocent little babies to hide disgrace I wonder how much longer we are to live under the false ideal that motherhood is a disgrace and taking human life an honor, and I wish for more papers like LUCIFER.

H. M. Addison, Adelaide, S. Australia: "I agree with Pope: 'For forms of government, let fools contest; whatever is best *administered* is best.' Our Commonwealth, and also our (S. A.) State government is being carried on by a bare majority of two in the Commonwealth and of one in the State. The moderate Socialistic party seems to be the coming power. We shall get no progress from the conservative capitalists. We are coddled almost to death by grandmotherly legislation. All our doings must be regulated by act of Parliament. It would be a good thing if they would leave us alone and not create any new sins —or laws, but codify and consolidate what good laws we have and repeal the bad. We have had eight consecutive bad seasons for pastoral and agricultural purposes, which have left us would do better were they to give this question earnest study. In a rather poor condition, and all these ills are attributable to socialistic legislation—so the capitalist says. As regards sexual matters South Australia is the most barbarous and prudish of all the States. The marriage law is a disgrace to civilization, being worse than the law of England. If you like to send me some 'slips' and say fifty LUCIFERS I will see that they are distributed. But your papers would be looked upon as emissaries of the Devil by 99 out of every 100 of our people. You are a few centuries ahead of your time."

J. Al Wilson, A. P. A. W. 1020, Pittsburg, Pa., Carnegie Bldg.: "In looking over my file of LUCIFER am shy 1024 and 1026, which fact is due to my enthusiasm in the spreading of the 'Light.' Kindly send me these numbers and the ten semi-weekly of numbers prior to 1013 as per previous arrangement. The word 'Light' recalls, to memory that cities are reforming 'red-light' districts by turning on electric white light, but might not the woman part be prevented by sex-freedom of both sexes? by liberty of action cutting out 'butting-in' of third parties? doing away with unwritten laws of custom? The church—responsible generally for human slavery, 'kicks' on divorce and socialism on plea of the breaking up of the family, seemingly with the desire to give the unhappy world all the 'Hell' possible, so it will the more long for the heaven held out in the great unknown hereafter. In Allegheny county in September sixteen suicides and six murders; 200 in jail and morgue and hospitals overpopulated; city governments of Pittsburg and Allegheny corrupt with 'graft' and other evidence of capitalism—all amid hundreds of church spires, high-pay preachers that would be horrified if facts forcibly stated by you, were called to attention, blind to results of narrow-minded selfishness in relations of men and women. . . . . Our Lisbon Brother of Ohio—I 'entered' this world of 'hard-knocks' in same county—the newspapers state has transferred 'spirit-fruit' to the Socialist town of Harrison-Debs. Suggest LUCIFER and 'Spirit-Fruit' form a 'trust'—the Fulton and Lake combine. Let Harman and Bellhart be our uncrowned Kings—Lillian the Queen and 'Underground' disciples of Free People willing to fight for courage of convictions, in all cities, just as the brave abolitionists did for the black slave. . . . Berrarr Macfadden, the physical culture reformer, says that weakness is a crime. Yet the existing (for all time in past) mode of work and living creates weak men and women and when weak to the incurable point, over the 45 year dead-line, suicide the only release, for the Gompers-Mitchell union declares against pensions for veterans of civil life and that it will never do at all for the people to own the earth but continue to labor for Carnegie, Edward, William, and Czar (who prays before murder) and keep up the work of talking simple life and acting in practice the strenuous one of strong against the weak. . . . Will remit 50c coming pay-day and 25c monthly thereafter. . . Brother Moses: first opportunity visit village East Aurora to meet Hubbard. Imagine a man of democracy—long hair, bare headed, blue flannel shirt, 5c muslin suspenders, blue jean pants. Get copy Hubbard's latest book, written as only he can write—"The Man of Sorrows."

BOOKS AND PAMPHLETS.

For Sale by M. Harman, 500 Fulton Street, Chicago, Ill.

BORNING BETTER BABIES. Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

HILDA'S HOME; A Story of Woman's Emancipation. Rosa Graul. With Macaulay, Rosa Graul would say, "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman will be less loving and lovable, or that man will be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish. 426 pages. Cloth, $1; paper, 50 cents.

IN BRIGHTER CLIMES; or, Life in Socioland. Albert Chavannes. A story of what life may be under better conditions and guided by higher ideals. 25c.

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LOVE'S COMING OF AGE. Edward Carpenter. This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author: The Sex Passion; Man, the Ungrown; Woman, the Serf; Woman in Freedom; Marriage, a Retrospect; Marriage, a Forecast; The Free Society; Some Remarks on the Early Star and Sex Worships. Notes on the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population. The book is printed on extra book paper and handsomely bound in cloth. $1.

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TOKOLOGY. A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided, and women need not go down to death giving birth to children. English, German or Swedish. $2.25.

OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES. E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a Criticism; When Men and Women Are and When They Are Not Varieties; The New Woman; What is She? What Will She Be? The Stale Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love; Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.

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THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new Hedonism says: "Be happy and you will be virtuous." In another place the writer says: "In proportion as men have freed themselves from mediæval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproducing function." Paper covers; 30 large pages; twelve copies, 50c; single copy, 5c.

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Many of the books in the following list are out of print, and the supply is so small that we do not care to place them in our regular list. Others are somewhat damaged by long lying on our shelves. Such are marked thus: (d). In ordering please give second or third choice, or state that money is to be returned if the supply of book desired is exhausted and no substitute is desired.

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CO-OPERATION, NEW THOUGHT, SPIRITUALISM.

I still enjoy LUCIFER, and give enjoyment to many others by distributing (to receptive, open minded people) the Light Bearer. The paper improves continually whether Moses or Lillian stands at the helm. Surely I am not the only one who realizes a constant sense of gratitude that despite all the discouragements of the past, the little messenger calmly and bravely goes on its way rejoicing.

Since my coming to San Diego two years ago I have written to LUCIFER but seldom, because always where I enter there is immediately "something doing." Sometimes it "suits the company," sometimes not—that seems to make little difference. Like the brook I "go on forever." Just because there is a *message*: First to woman—to "*Come forth.*" Second to humanity, "All Life is *One.*" Third to competition, "Make way—stand aside—for co-operation." The rapid advance in these lines within the past five years amid the pains of social travail should make every one glad to have given even a little push to the trend of events toward freedom and toward the knowledge that all the resources of nature are *ours*, and can belong to no one person or set of persons, though he or they exhibit deeds, conveyances or titles of ownership mountains high; they all *emanate from authorities as irresponsible as themselves.*

We have here a branch of the Rochdale Co-operative Association about a year old, not so large as others in the state but beginning to do a fair business. The Co-operative Exchange met with a serious delay last summer when each of the sub-managers and the manager also fell ill or, from sickness in family, were obliged to close the four depositaries in the city. My own health is so much improved that the "vibrations" again begin to take hold among various people and in several directions, reaching only after the good and useful things that for want of the *know how* and a "market," positively go to waste. Men have lost fortunes raising oranges and lemons to rot on the ground. Other fruits have suffered and gone to waste for like cause. Every one was depending on railroads, dollars and corporations, instead of working for each other. While admitting the wisdom which says "To thine own self be true," they are trying, yes—*scrambling* to be true to every imaginary requirement outside of their own individuality.

San Diego is called a great Spiritual center. Indeed all along the Pacific coast conditions seem to be favorable to the "New Thought" in its many forms.

Harry Gaze has been here teaching "How to Live Forever"—an excellent and manifestly *true* teaching, but "strenuous" for those of us who have not spunk enough to keep hold of the "life line" every day and hour in living as we should. Many will die the old fashioned death all at once and find it necessary to come back to re-incarnate, that is, to hunt a new body; too lazy, or indifferent to keep the present one in repair constantly—making it better, a "fitting temple for the Holy Spirit." Too bad! A few may survive, even the "one hundred and forty-four thousand"—a loving, goodly "companie."

Benjamin Fay Mills has been here too, refreshing our weary spirits with his beautiful interpretations of the "Sermon on the Mount," assuring us that we are all *divine*—not poor worms of the dust awaiting the wrath of an avenging God.

Mr. Mills drew immense crowds of hungry souls as he has since in the east (I hope you heard him, my dear LUCIFER friends) and recently he has, with Mrs. Mills, visited San Diego again with the same success.

Mrs. May Stevenson of Stockholm, has been giving lectures on Hindoo Breath Culture accompanying them with practical lessons in the physical movements accompanying the theory, which seems a great help. Both men and women attended in large numbers though of course the women outnumber the men, being more anxious to learn how to live aright.

Mr. and Mrs. Reginald Cobbett of London, Eng., are here giving lessons in Truth and Healing, and are making a favorable impression.

Beside those mentioned there is Miss Francis A. Rand of Denver, and several others, giving lessons in the knowledge of discarding the errors (diseases) of the body and mind and uplifting humanity toward health and happiness.

You will not be surprised to hear that all these people believe in LUCIFER, or, if they have not seen the paper before (most have) in its *teachings.* They are also found to be Socialists in principle even confessing, laughingly, to dreadful *anarchy*, that mild philosophic anarchy that leads to the true liberty, with the principle "No government of man by man." All reforms or, rather, all forms of moral and spiritual growth, are near akin,—all come, by howsoever devious ways, out into the broad sea of toleration and universal brotherly love. But, as the old play has it "They who saye and not doe are not worthie of goode companie," and thus, for lack of courage, many remain in *other* "companie."

LUCIFER readers in San Diego were much disappointed that you did not extend your trip down the coast a little further when in Los Angeles, but we hope you will come here yet and "line up" with the others who bring us life messages.

Among them must be mentioned the Resident Theosophists led by Katherine Tingley, in their beautiful home in Loma Land across the bay west of San Diego. Every Sunday night free entertainments are given in their beautiful "Isis Theater," in this city by the students of Point Loma. These include classical music, noble essays, fine floral decorations (with a favor for each seat) beside a wonderful demonstration of children taught perfect self-possession, distinct enunciation, vocal expression in music and in essays, far beyond those of their years who suffer the careless, crowded methods of our public schools.

The "Raga Yoga" school established in the city is largely patronized by liberal progressive people who see the superiority of their natural methods and, who decline to comply with the *compulsory vaccination* of the public school law. To my Colorado friends I beg to say we hope to see them at our next Colorado quarterly reunion in San Diego, February 22nd, 1905

Our recent meeting at Mission Cliff Pavilion was attended by about eighty people nearly all of whom had lived in Colorado—a few crossed the plains to Denver in 1860, their secretary, myself, among the number. A merry Christmas to LUCIFER and all *her* readers and friends.

ALBINA L. WASHBURN.

1309 2nd street, San Diego, Cal., Dec. 1st, 1904. The "Bella Vista" "King's Daughter's Boarding Club."

I am ignorant of any one quality that is amiable in a man which is not equally so in a woman: I do not except even modesty and gentleness of nature. Nor do I know one vice or folly which is not equally detestable in both.—Swift.

ON LLOYD, PREVENTION AND MOTHERHOOD.

The difficulty of distance makes me rather late in dealing with my good friend J. William Lloyd's remarkable "reply" to my test question on the preventive question. Mr. Lloyd starts off by indicating that he is going to defend the sterilizers against my onslaughts. Very well, then, how does he do it? He divides them into five classes: Class 1, selfish and sensuous. Class 2, poor, timid, and pessimistic. Class 3, slave to brutal husbands. Class 4, diseased and unfit. Class 5, those who feel that their lives might more usefully be devoted to some other service than motherhood.

Save us from our friends! What would the sterilizers have said if I had ventured to say that four classes out of five among their ranks were the poorest specimens of humanity? What a howl would have been raised! Yet here is their own advocate calmly classing them up as selfish, sensuous, timid, slavish, and diseased, and the sterilizers, without perceiving the sarcasm of it, feel perfectly happy in the notion that their advocate is chawing me up! Poor, deluded sterilizers! There is nothing more terrible than a candid friend.

But Mr. Lloyd goes further—and fares worse. I could do no better than quote, "There are millions of girls * * * who reasonably shrink from even the pain of ordinary child-birth. If these knew that they could have children practically without pain or peril, without bondage to any man, with personal control of time and frequency, with the certainty of a comfortable home personally controlled, of all necessary attendance, of the children being provided for, educated, started fair in life, of having all this under conditions of honor, emolument and security, we should soon see how many girls would shrink from motherhood."

What a cowardly ideal of life is the sterilizer's! Every difficulty or shadow of difficulty must "with certainty" be removed from the path—otherwise they "reasonably" shrink! How could such mothers hope to produce any but the poorest-spirited offspring? And this is the Anglo-Saxon race, that once grew the stronger in proportion to the difficulties encountered!

If Lloyd is right in his description, by all means let the wretched creatures sterilize. But is he right? Is it possible that a large mass of women has anywhere sunk so hopelessly low? I think not. I think infinitely better of the race than does the gifted author of "Dawn-Thought." That is where we differ, he and I. Now, let the above be quite understood. I am as keen as any one for improved conditions—that's one thing. But whatever the conditions may be, I must to my inmost soul abhor this whining talk about "reasonably shrinking." Neither Lloyd nor Harman nor myself nor anyone else has ever done anything by "reasonably shrinking." I hold and have always taught that the greatest crime of all is cowardice in the face of life; and when Lloyd realizes this (as he is great enough to do) he will be mortally sorry he ever invented these weak good-natured enervating phrases about "reasonably shrinking."

WILLIAM PEATT.

London, England.

SEX AUTOCRACY.

I am still at a loss to understand Mrs. Champney. Words are used more or less, as to their meaning, in accord with the subject in hand. That sex autocracy has existed and does exist in our marriage code, giving man legal power over his wife's sex is quite evident, but Mrs. C. certainly has too much sense to even suppose that woman can exercise such autocracy over man, and "equal autocrats" are not impossible in the sense that I used the phrase—equal rulers of their own persons.

"Man's attempt at sexual autocracy." (It has been more than an "attempt.") "This cannot be accomplished by the autocracy of woman unless two wrongs make a right."

If it were possible for woman to become a sex autocrat there might be some sense in the above, but those who stop to think or who know anything of man's nature, know that he cannot be forced into such a relation with a woman for whom he has no desire; therefore, nature has made it impossible for woman to become a sex autocrat.

"The power to consent or refuse is *mere* self ownership." Yes, and for woman the greatest thing possible, so far as her sex is concerned. It is the *one* great demand that thinking women are making, and I have never known of their asking for more.

True, when we find men who write on this subject continually urging upon us our responsibility in selecting the father of our own children some of us feel that *that* is woman's business, not man's; that it is his business to see that he makes himself *fit* for fatherhood. If man wishes to urge responsibility upon any one, let it be his own sex. When we object to what seems an intermeddling with our business, an implication that we do not know enough to choose for ourselves, I am more than surprised to find a woman jumping to the conclusion that we repudiate man—think we can do without him.

But so far as responsibility is concerned I do repudiate the idea of our coming to this life simply to perpetuate the race. Our responsibility is to *ourselves*, and if we make the most of ourselves possible, nature will see to it that like produces like.

LOIS WAISBROOKER.

MARRIAGE AND DIVORCE

Bishop Seymour's verboilum in a recent Sunday Examiner, thanking Hearst for his "symposium on Marriage and Divorce," is as amusing as it is illogical, and as sad as it is hypocritical in the first place the Bishop's friend Willie did not take out a license for his loves, until he conceived the idea of boosting and coasting ...mself as fit for President—Mrs. Grundy controls lots of votes.

The Right! Reverend! Lord! Bishop! Seymour says: "Our Blessed Lord's fiat, the Supreme Lawgiver, is entirely ignored," referring to divorce and the Church God, so the Bishop, and the very arch-Bishops tell us, is Almighty, and he—He—cannot stop that which the Bishops are attempting to stop, so, of course they consider themselves more mighty than the Almighty, and intend trying to make those who detest each other live together, and prevent those who love each other from coming together—damphoolishness—Jesus was born without a license, at least so the parsons say, and of course they know. In the name of LOVE, the greatest power in the universe, what *right* has a parson, through the state, to poke his nose and tongue into any love making of others?—if any more laws are necessary as to marriage and divorce it is, to stop parsons fees for the one, and lawyers' fees for the other—keep close to nature and be happy, break natural law and pay the penalty, there is no dodging that, like the churches do their taxes—let the other fellows pay them, is the Christian maxim. The Bishop says: "The minister of the Gospel, I maintain, *ought* to be a protector of child-life in its innocence and purity"—the *ought* here unfortunately stands for *nought*, for sad to say, the last census shows 1,750,178 children employed by exploiters of Labor, and this is because the church upholds the sale of land, and USURY, and considers the command "in the sweat-of-thy-face-shalt-thou-eat-bread" as perfectly preposterous for parsons, and so, others follow their wicked example—they tell their sheep that "God is Love," and the way of salvation is so plain that "a wayfaring man though a fool cannot err therein." Love cannot be taught, and a special deceptive theological training is unnecessary to guide, even a fool, for what then do parsons receive their pay? The arch Bishop of Cant, who attended the convention, from England, has $75,000 a year, and two palaces—oh! the poor carpenter and fishermen!

Science proves, but asserts nothing.
Theology asserts, but proves nothing.

KINGSBORN JONES.

717 Mills building, San Francisco.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

WANTED—A copy of Heinzen's Rights of Women and The Sexual Relations—bound or paper cover. Also a copy of James G. Clarke's poems—a copy containing his famous poem, "Swing Inward, Ye Gates of the Future." A fair price in cash or literature will be paid for one or both these books. Address this office.

THE MARY TODD EPISODE.

Editor LUCIFER: The following correspondence between the Editor of the "Home Page" of the Chicago American and myself, may possibly interest your readers. Yours for truth and progress.

LOUIS J. LIVINGSTON.

"Editor Home Page: As a student of Sexology, the most striking thing to me about the Mary Todd episode and its discussion is the gross and lamentable ignorance regarding a fundamental and vital question of life that underlies, not only all human love, but the greater part of all the misery and the happiness in the world to-day. And that is the sex question. And in all the discussion the greatest ignorance is displayed by the two persons (besides the lovely and ingenuous heroine) most concerned—the ignorant and foolish mother and the pedantic and soulless female who tries to show the young loves how to shoot.

"To quote Dr. Havelock Ellis, the eminent English sexologist: 'I regard sex as the central problem of life. The question of sex—with the racial questions that rest on it—stands before the coming generation as the chief problem for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex.'

"Again quoting a Viavi lecturer: 'Sex is a foundation fact, and there will never be a thoroughly healthy individual in social life until sex is talked, taught and written of, without fear and without reproach.'

"Ignorance of this mighty question—the central sun of existence—is the breeder of the five monsters of our civilization—Disease, Insanity, Prostitution, Intemperance and Crime. I think a page of your paper devoted to the science of sexology would help greatly to dispel this appalling ignorance and would be greatly appreciated by people who think. It would be a God-send to humanity if men of immense wealth and philanthropic instincts like Andrew Carnegie, would endow chairs of sexology in the leading colleges and universities of the world."

To those of your readers who are interested in this greatest and most absorbing of all life's questions I would recommend such publications as "The New Hedonism," by Grant Allen; "The Vindication of Sex," by Helen Wilmans Post; "The Majesty of Sex," by Nancy McKay Gordon; "Love's Coming of Age," by Edward Carpenter; "What the Young Need to Know," by Edwin C. Walker; "How to Live Forever," by Harry Gaze; "The Lovers' World," by Dr. Alice B. Stockham; and the bimonthly called LUCIFER ("The Light-Bearer"), published in your city.

"The sweet and beautiful pleadings of this lovely child of nature (Mary Todd) are nothing more nor less than indications of that great law that attracts or holds together, not only individual beings, but every atom in the entire universe.

"The letter from a mother of Battle Creek, Mich., in your issue of the 21st, is one of the best that has been published, because the mother who wrote it evidently knows the fundamental truths of sex.

"LOUIS J. LIVINGSTON,
"Author of 'A Sexual Creed.'

"Champaign, Ill., Nov. 22, '04."

(To this letter the following answer was sent.)

"Hearst's Chicago American, 214-216 Madison street, Chicago, Ill., November 23, 1904.

"Dear Sir: Thank you very much for submitting the inclosed, but we do not believe that it is exactly matter for a newspaper. Your contention is no doubt very true, and your object is praiseworthy, but this is a subject better suited to a magazine of social topics than a daily paper, we believe.

"Respectfully yours, Chicago American."

OUR EXCHANGES.

The temptation is always very great to quote at length from our exchanges, but space forbids. Prominent among the magazines that thus tempt, is "Physical Culture," (N. Y.) edited and published by Bernarr McFadden, who seems to lead the other editors at the present time in writing, speaking and working for reform in habits of eating, of clothing and of physical exercise. From the November number, "Timely Talks on Current Topics," the following paragraph in regard to "The Apple" so fully coincides with my own experience and observation that I must make room for it:

"This efficacious fruit is not prized half as much as it should be. It has not been recognized yet as a valuable medicinal food. The apple is an excellent brain food, because it has more phosphoric acid, in an easily digestible shape than has any other fruit known. It excites the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. Also, it agglutinates the surplus acids of the stomach, and helps the kidney secretions. It obviates all possibility of indigestion, and is one of the best preventives of diseases of the throat. Like the lemon and the orange, the apple is an invaluable antidote for the craving of those who are addicted to the alcoholic habit. Eat as many apples as possible. Eat them at night, just before going to bed. Store a barrel in your cellar and you will be the gainer in good sound sleep and in general health."

Among contributed articles in the November "Physical Culture" I note one from Mrs. Grace Edwards, on "Educating the Child Mind to Be Pure—How a Mother Should Meet the Questions of Her Child."

"Mothers," says Mrs. Edwards, "take your children to nature. Show them how universal is sex. Many insects live only to reproduce their kind and die. * * * The writer knew nothing of such subjects till the age of fifteen, while visiting a physician's family she had access to a large medical library. * * * I can cite other cases like my own. One girl of fifteen asked a young man with whom she was driving, the difference between a bull and a cow. Another of the same age was delighted at the supposed fighting of a rooster and his hens. A third young girl was about to be married. Her mother, never having taught her anything on the subject of sex was convinced that she ought to be told something before the wedding day arrived. The poor girl was shocked, declared that she would not marry, that she would never submit to such an indignity. For some weeks she refused to see her lover, but finally was reconciled and married. * * * How shall a mother teach her children—boys as well as girls—these all important things?"

Physical Culture is published monthly at one dollar per year, 29 e. 19th street, New York City.

RADICAL THOUGHT FROM A CONVENTIONAL SOURCE.

The following, entitled "The Great Leap in the Dark," is from the Saturday Evening Post:

The young man in Pennsylvania who is bringing a breach of promise suit for $5,000 against his ex-lady-love pleads his cause eloquently, but scarcely in a manner to bring conviction. "I have spent considerable money in giving her a good time. Too many girls become engaged in order to have a good time, and after they tire of the novelty they break the engagement. She threw me over without any reason."

On this man's own testimony it is hard to agree with this last assertion. One of the things a girl likes least in a husband is an idiot, and what else can one call a man who, to save outlays in ice cream and buggy rides, would tie himself for life to a woman who does not love him? If all her worldly goods were but five thousand dollars and thirty cents, she would look like the thirty cents in refusing to pay the five thousand. The fact of the matter is that breach of promise cases, even when brought by the woman, are fast becoming a thing of the past, and with the best of reason.

Past generations, it is possible, thought of marriage as a woman's great and only vocation, and considered that a broken engagement was not only a loss in itself but a handicap for the future, in that it was supposed to brush some of the bloom from maidenly innocence—innocence being sadly confused in their philosophy with inexperience. But nowadays a girl is no longer looked at askance who remains single; and our philosophy of the heart is becoming at least tinged with sanity.

It is a difficult business, this marrying and giving in marriage. Emotionally and physiologically, the proper time to marry is still sixteen. But intellectually (and financially) it is oftener thirty. The ideal husband or wife is the one who combines the heart of adolescence with the wisdom of maturity. How solve the problem? *Experientia docet!* The broad jumper tries many a preliminary run before taking the surest leaps. And shall one be denied the same careful preparation for the great leap in the dark? The truly wise and wholesome human being begins falling in love at three, or thereabouts, and should be encouraged to continue until, so to speak, the vaccination takes. Of course, an engagement is a serious matter. Broken engagements will always be most serious. But they are never really tragic: and the man or woman who wins a mate with large wisdom and experience in the ways of the human heart has abundant cause to congratulate himself.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Liberty Group will give their third social and dance Christmas eve in Stangel's hall, 235 So. Western avenue.

The Chicago Society of Anthropology meets every Sunday at 7:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

THE DYING YEAR.

Before this number of The Morning Star reaches its readers our old mother earth will have reached and passed the point in its annual journey round the sun, known as the Winter Solstice, which term, as all our readers know, means "Sun Stand." That is, the earth reaches a point in its orbit at which the sun ceases to sink lower towards the southern horizon at midday, and seems to remain stationary so far as its southern "declination" is concerned; then, two or three days later, it begins perceptibly to return northward towards the zenith.

Of course this phenomenon is visible only in the northern hemisphere of the earth's surface. In the southern hemisphere the reverse of this takes place. There is a Solstice, a Sun Stand, but it is a mid-summer instead of a mid-winter solstice. The sun ceases to advance toward the zenith and begins slowly to decline at midday, towards the horizon, until in six months more, or on the 21st of June, it will have reached its winter solstice for the southern hemisphere, and the summer solstice for the northern hemisphere.

* * *

Those of our readers who happen to know that Lucifer's editor was a teacher in public schools for more than twenty-five years of his life will perhaps pardon this *recursion* to pedagogics. Our attention is usually so closely riveted upon matters that concern our relation to mother earth that we forget all about our relation to the great central orb, from which heat, light and life are alike derived—our great father, the Sun.

Yes, it is well for us, as I think, that these milestones—solstices and equinoxes—exist in nature, and that our attention is thus diverted, for a time at least, from such subjects of thought as the battles of ballots and of bullets, that are fought to decide who shall be greatest among us; who shall rule and who shall serve, on this third or fourth class planet called Earth. The contemplation of, the study of, "Man's place in Nature," would help, as I think, to give us juster, more rational as well as more humane views of life, as well as more exalted, more elevated and more elevating ideas in regard to the cosmos, the universe, of which we are integral parts.

Apropos to this little pedagogic talk about astronomy the writer of these lines would send to all who take interest in Lucifer's welfare:

A hearty Christmas greeting, and also best wishes for a happy and prosperous New Year.

M. H.

SEX RADICALISM.

Subscriptions for the booklet, "Sex Radicalism," by Dora Forster, continue to come in, but not as rapidly as could be desired. We ought to have at least three hundred copies engaged before the work of printing and binding is begun. As before said, the price will probably be 25 cents per single copy or six copies for one dollar. Please let us hear soon, from all who would like to have one or more copies of this exceptionally fine series of essays, for home use or for distribution as presents among friends.

MONOGAMIC MARRIAFE—AN ILLUSTRATION.

BY JOHN VINTON POTTS.

My Dear Mr. Moses Harman: Yours of the 8th inst. is just at hand. It is kindly and appreciative; and your explanations are satisfactory.

There are some things in your paper I admire, as the spirit of free expression you advocate, and the right of every human being to be well born. But we may not agree as to methods of securing desirable ends. And there are some things in your paper at which I am horrified! To me it is amazing to what extremes men and women will go on the sex question!—the most sacred relation in life, and yet the most abused. The remedy lies in proper Instruction, Restraint, not suppression, and Direction. There is a Divine Ideal. To this we must come. Liberty and not license in lust is the key to the solution of the Problem of sex relation. A woman is not a slave in her normal state, nor are all men fools. But there are fools on both sides of the house.

On the basis of free and fair discussion you may continue my subscription to Lucifer.

But I am a monogamist. I think monogamy agrees with Nature, Reason, Revelation and Experience. Louis F. Post, in "The Public," has recently in my judgment, argued this case well and conclusively. His series of articles deserves publication in book form.

The ideal home, and the aggregate of human happiness lie in monogamous relationship. The history of the world, I think, proves this, Promiscuity is abnormal. The contrary has never been demonstrated, except in *fiction*. An ounce of *fact* is worth tons of fiction.

I am the third in a family of ten children by one father and one mother. So I am told. I think I have good reasons to believe the statement, though I cannot swear to the facts in court, as I wasn't by when some of the more important circumstances occurred. But we were brought up together in the belief of these facts—that we were the children of one father and one mother, and that we ten were full brothers and sisters, six boys and four girls. Seven of us are still living. Ann died in infancy; William at twelve, and Charlotte, a few years ago, at a ripe age. My parents both lived till the children were grown, and settled in life, the youngest married with two children. Father died first. Mother lived a *healthful* old age, as erect and brimful of life as a romping girl of eighteen years, till her last sickness. There is not an invalid or a fool, or abnormal in the family. Physically we are a vigorous race. I am in my sixty-ninth year, and I think I am well kept for a man of my age. Yesterday, I read and wrote from 4 a. m. till 9 a. m., when I took breakfast; then walked a mile, put up a cord of four foot wood, till 5 p. m.; then walked back a mile; visited a friend with a large family, where I took supper, retiring about 9 p. m.

Having had a nourishing sleep, I am now writing this letter at 4 a. m. of the above date. My senses are all acute, except that I have worn glasses since I was forty years old. With care, I may round out a century. What I am doing any of the other six in the family living can equal in their respective lines of work. We all believe in and practice monogamy, and this personal history is given simply as an illustration.

We are one instance of many millions.

North Robinson, Ohio, Dec. 10, 1904.

REPLY.

The writer of the above article is a clergyman by profession or vocation, also an editor, or at least has been such, as shown by a bound volume of "The Monograph," a monthly journal with his name as editor and publisher. From press notices quoted in this publication I infer that Mr. Potts is a man of influence, respect and honor in his town and county. I mention these in explanation of the apparent prominence given in Lucifer to one who confesses himself "horrified" at seeing "some things" in our paper. Space is too limited to justify giving much of it to those who are wholly out of sympathy with the general purpose for which Lucifer is published, knowing full well, also, that the great majority of those who assail our motives and our methods would not extend to us a like courtesy in their papers or their pulpits, and that they would do nothing to sustain the paper whose doctrines and methods they condemn.

Rev. Mr. Potts is not one of these. Evidently he wishes to pay for the privilege of being heard through the mediumship of Lucifer's columns. He has been a paying subscriber for some months and simply asks a fair share of space with other subscribers and supporters.

As compared to many of our opponents Mr. Potts is fair and courteous. As for instance, compared with the editor of the "News Letter," San Francisco, whose personal attack upon myself and the paper I represent, was republished in these columns about a year ago; also, as compared to a more recent attack printed in the columns of the "Public School Journal," Nov. 15, '04, Cincinnati, Ohio, the publisher of which journal (a large and apparently influential publication) printed therein two columns of what might truthfully be designated a tirade of personal abuse and misrepresentation of the work and aims of Lucifer. It may be all right with these people to make the statements they do on *hearsay* evidence—the writer of the attack signs his name "Piute Jim," which seems to be the nom de plume of a prominent writer in the "Household Club" Department of the School Journal, it may be all right to assail the character and work of persons unknown to them, on hearsay alone. "Piute Jim" confesses that he never saw a copy of Lucifer, never saw its editor and adds "I trust my friend, and he in turn trusts his memory for the simple facts,"—but if such writers and such journals are an honor to journalism and to manhood and womanhood, then I for one have yet much to learn in regard to journalism, and also as to what constitutes honor among men and women.

Returning from this digression to the matter in hand, it seems, in the first place, that a little definition of terms would not be amiss. Brother Potts evidently considers that there are but two methods of sex-relationship, "monogamy" and "promiscuity;" he himself defends monogamy and, by implication, makes the charge that Lucifer's editor and contributors defend promiscuity.

Monogamists may rightly be divided into two classes—First those who advocate voluntary monogamy, and second, those who uphold compulsory, law-enforced, or authoritarian monogamy. If I mistake not the majority of Lucifer's readers and supporters belong to the first of these classes. They believe in and practice, as the highest and best ideal, "one woman to one man, and one man to one woman;" this arrangement to last as long as love sanctions the union. But they are opposed to all meddling by outside parties. They want no priest or magistrate to give them permission to live together, nor judge to give them permission to separate when love ceases to hold them together.

This is voluntary monogamy. The other kind needs not to be described. It means in short, that the church, or state, or both, must give permission to unite and live as sex partners. It means that state and church hold a prior right, a right of "eminent domain," so to speak, over the reproductive organs and capabilities of women and men, and especially of women, and that if sex-association occurs between two persons of opposite sex without "license" from one of these authorities, then such association is "whoredom," "concubinage," "fornication," "adultery" or "prostitution," no matter whether love sanctions the union or not.

* * *

Against such assumption of authority Lucifer's writers and readers, without exception almost, are in a state of revolt, open or secret. If they conform to custom, if they submit to law, canon or statute in this regard, it is not from any respect or love for the law, but simply to save themselves from persecution or prosecution, or both.

With that old bachelor apostate from Judaism to Christianity, named Saul of Tarsus, commonly known as "Paul the Apostle to the Gentiles," our friends and helpers believe it right that "each should be a law unto himself," or herself, in matters of religious belief and religious observance, also in matters of food and drink, and also in matters of sexual companionship, or love relationships. With Herbert Spencer, also, they agree that each and all should have the right to do as they please so long as they do not invade the equal right of others.

As to "promiscuity:" The dictionary meaning of this word is "common," "indiscriminate," etc. It means *without selection*—"first come first served," so to speak. In any of these senses the word promiscuous does not apply to Lucifer's writers and readers, so far as I know.

But while the word promiscuous does not apply to Lucifer's friends it must not be inferred that they are all monogamists—voluntary monogamists. Some of them believe that select variety in sex associations is better, more rational, more physiologic and hygienic; more distinctly *human*, than is monogamy, whether temporary or life-long.

* * *

The space of this reply will not allow further elaboration. For myself I can only say that I do not dogmatize. I am not an *oracle*, on this subject or on any other. I am simply a student, a pupil, in life's great school. I refuse to be tagged or labeled, whether in matters of religion, of politics, of economics, and least of all do I submit to a tag or label in regard to that most important of all human relationships, the sexual, except, perhaps, to admit that I am a *Libertarian*, not a "libertine," in the common acceptation of that word. I believe in Liberty, first, last and all the time—equal liberty; non-invasive liberty; liberty joined to and with an intelligent sense of *responsibility* for one's acts.

With Macauley I would say, "The cure for the evils of liberty is more liberty," not more law.

With Carl Heinzen I would say, I believe in "Free Love," and with him I would add, "This term is tautological, since there can be no love that is not free. As well speak of wet water or hot fire." Hence I prefer the phrase, Freedom in Love, rather than Free Love. If any one chooses to call me a "free lover," in the true and only scientific sense of these words, I shall not object, but inasmuch as so many people associate licentiousness and "promiscuity" with this term I prefer, as be-

fore said, not to be tagged, even with this the most honorable of all possible names.

"Freedom" and Love! add one word more—*Wisdom*, and we have a trinity, a creed that surpasses all others.

Freedom, Wisdom, Love, let these guide; "these three and the greatest of these is love"—paraphrasing the words of that greatest of all the Christian oracles and propagandists, quoting from the best of his letters, that known as "First Corinthians," xiii chapter and 13th verse.

M. HARMAN.

LUCIFER'S HELPERS.

During the month that has passed since last credit this office has received special aid from the following persons:

Lydia R. Todd, $2; J. Warner Mills, $5; Mrs. M. B., 70c; W. H. Breeze, $1; E. Humbert, $1.25; Robert Nargaug, $1; O. B. Smolensky, $1; Ella Kautz, 20c; Lena Selde, 10c; James Beeson, 65c; F. E. Leonard, 50c; Henry C. Roberts, $1; Dr. Sarah Boland, 12c; W. W. Carter, $1; Mary M. Harrington, 12c; Joseph Bean, $1; Ira Culp, 25c; A. Whiteman, $1; Louis Roser, $1.

Again, thanks, good friends, for co-operative aid. Most of these helpers sent names to whose owners they wished to have LUCIFER sent, for a longer or shorter term. Those who failed to send the names are requested to do so as soon as possible.

SUBSCRIPTIONS AND RENEWALS.

Many of our subscribers and helpers do not need to be reminded that LUCIFER'S continued existence depends mainly on *prompt remittals* and on new names to the list, but lest any should forget, this paragraph is here inserted. It is *expensive* and *troublesome* to send out statements to such as fall into arrears, and therefore we ask all our subscribers, whether regular or "trial," to note the number written or printed on the wrapper of their paper, and if not convenient to pay now they will confer a favor by notifying us by postal whether they wish to have the paper continued to their address. It is very desirable that we begin the new year with a *clean balance sheet*, and, as just intimated, our hope of making such clean balance depends mainly upon our subscribers and patrons.

NEW BOOKS.

From the far off Antipodes comes "Love's Way to Perfect Humanhood." While some of our readers may be disposed to doubt if anything good can come from a land settled a century or two ago by English "convicts," I do not hesitate to say that no book of greater value to the earnest thinker and worker has reached this office within the year now closing, than is this unpretentious yet very neatly printed and bound volume. The book is written and published by one of LUCIFER'S old-time subscribers and helpers, Agnes Benham, of Adelaide, South Australia.

The "introductory" begins with this question:

"Is there any subject under heaven so close to our interests, and so important in its bearings upon our health and happiness, and the whole conditions of our very existence, as the question of the right relation of the sexes and of the propagation of children that may be truly called well born?"

Continuing the author says:

"Looking at the far-reaching and vital issues involved, one would think that all sources of knowledge would be laid under contribution for our help—that all the lessons that could be gathered from past history, all the facts of our present every-day experience, would have been long ago gathered and compared, and the highest reasoning and most careful deductions of science employed and brought to bear upon them, that we might have all the information possible to be obtained, and then that our best efforts should be made to have it, not widely alone, but universally disseminated, whatever else was neglected.

"But no! The generality of us are not yet awake, by any means, upon this point, though here and there some are stirring themselves. But what fatal charm has held us back so long? Is it indifference to the highest and holiest theme that could possibly engage our attention? Or is it some superstitious notion that 'delicacy' forbids the general instruction of the people upon these most vital topics? And yet, for lack of such knowledge the people perish! For want of this knowledge our girls drift into matrimony with the haziest notions, as a rule, of what marriage means, physically, mentally or spiritually. They know what it means socially—that is all."

Elsewhere, in speaking of the opposition encountered by those who propose changes in our codes of sex ethics:

"But who imagines our laws are perfect now, or thinks that marriage laws are less imperfect than the rest? Yet any attempt to alter them, on the part of advanced thinkers and reformers, is met not only by opposition but by mud-throwing and execration from those who ought to know better.

"There is a reason for this, and it is that *marriage is the last stronghold of superstition*. [Italics mine.—M. H.] On all other subjects, religion included, we allow free discussion. Only with regard to marriage do we say that it is dangerous to entertain any thought of liberty—dangerous to throw the searchlight of free investigation and of inquiry upon the matter."

From these extracts the reader will be able to form a fairly correct estimate of the drift and scope of the book, "Love's Way to Perfect Humanhood." Price is not given; presumably it is one dollar, American money, and so sure am I that any one sending a dollar to Agnes Benham, Grenfell street, Adelaide, South Australia, will be pleased with the book and satisfied with the price, that I hereby offer to pay back the dollar and take the book, paying all postage or express charges on the same.

M. H.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Dr. L. Mann Hammond, Rosedale, Kan.—"I see the voting is still going on, and it is with bated breath that I open every number of LUCIFER, for fear that its head (in more ways than one) is gone. And when I see LUCIFER at the top I breathe free, and think perhaps this voting is only to get opinions. Surely it is none of our business. The editor has stood responsible for his child ever since it was born, even to the extent of going to prison for it. And now I think it is very poor taste to ask him to change his chosen name. If without any pressure from the outside he should change the name, that also would be none of our business. For myself I should feel lonesome without the old heading LUCIFER. It is said "a rose by any other name," etc., but why any other name? I have seen but one suggestion that I like, and that was to call it The Biologist." It is now more of a scientific paper than one of protest, as at first. It has evolved from the old lines sufficiently to be called "The Biologist," should the editor so wish. But I should dislike to see the present name cut in two—"Lucifer" dropped and 'Light Bearer' stand. Let there be a marked change, a name that would show the evolution, as the Caterpillar next comes Butterfly. In the case of the paper, 'Biologist.'

"But LUCIFER suits me as long as the present editor lives. Would like to see it in magazine form, as it is better to preserve, and a monthly. Shall always take it, no matter at what price, but think it will reach more people at one dollar per year than at two dollars. Will take two copies.

Time changes all things, but LUCIFER deserves to stand as long as Moses Harman stays on earth, and then others may carry on the same work under another name. That would then be their business."

F. W. Mitchell, S. D.—"'Concentration?' *Yes*, I say publish a paper devoted exclusively to Free Love. Do not antagonize the politician, the Christian Capitalist, nor any creed, body or thing, and I predict in a short time preachers will be advocating free love in the church pulpits. People need it. If there were such a paper published right now, I would not hesitate to spend $20 and more to lay it before preachers, politicians, bankers, merchants, in barber shops, everywhere I felt it would do good * * * Love and happy homes is what all crave. Yes, people need it! * * * Already Freethought has become so respectable preachers are preaching it and declare the discovery belongs to the church. Same will soon be true of Free Love, and all radical studies, including *anarchy*. But one thing at a time goes best. Yes, concentrate in one publication which will reach the bankers and all the richest and most influential people of the land. These feel the need of love and happy homes the most of any. These make the world move * * * Macfadden, (N. Y.) evidently has injected much of LUCIFER into his publications. He says much of sex, you notice. * * * I am impressed that rich men suffer more the spirit of discontent, that they crave more love and happiness than do any other class. I repeat, you dish them up an exclusive Free Love paper, right away, quick!"

W. S. Hammaker (late President International Freethought Congress, St. Louis), Pratt, W. Va.—"Please forward a copy of LUCIFER as sample, with prospect of patronage. Have read part of a copy some time ago. Send any other sample Freethought literature you may have no other use for. We are confident Freethought is growing, but unfortunately it is kept too much a secret. Such are the usage-education, slavery to superstition, etc., that men and women just go on without frank confession of Freethought—living hypocrites but not bad. * * * We must hope and be patient; and work as best we can toward the mark of higher development; more real education; a code of moral ethics well defined, that would have the courage to destroy the bad and endeavor to build up the good."

Ida M. Brooks-Miller, Lewiston, Idaho.—"I just got the first number of LUCIFER that I have seen for some time, and appreciate it doubly, because I have just cut loose from the fetters of conventionality which have held me in bondage and blighted my life so far. I think the article by Dora Forster is the best thing I ever read, and I deeply regret that I have missed the other articles of the series, and hope you will bring it out in pamphlet form. I shall want to handle it. It seems to me as I consider this subject that if freedom in love were in practice there would be very few or no sexual crimes, and that there would be much less poverty. Am I right? I am obliged to suspend my paper (The New Life) until I can recuperate my funds, but will go on with it as soon as I can."

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

"I hold it that a little rebellion now and then is a good thing, and as necessary in the political world as storms in the physical. Unsuccessful rebellions indeed generally establish the encroachments on the rights of the people which have produced them. An observation of this truth should render honest republican governors so mild in their punishment of rebellions, as not to discourage them too much. It is a medicine necessary for the sound health of government."—Jefferson (Letter to Madison, 1781).

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

BOOKS AND PAMPHLETS.

ADDRESS 500 FULTON STREET, CHICAGO, ILL.

KAREZZA. Ethics of Marriage. Alice B. Stockham, M. D., author of Tokology. Karezza gives a high ideal to parental functions and pleads for justice to the unborn child. Karezza is really a supplement to Tokology and elucidates a theory of marital relations, which leads to individual growth and a closer bond of union, the practice of which at all times gives complete control of the fecundating power. Karezza controverts the prevailing ideas of baseness and degradation associated with the sexual nature, makes a plea for a better birthright for the child, for a controlled and designed maternity and aims to lead individuals to a higher development of themselves, through a knowledge of their creative powers. Karezza is the product of knowledge and experience, and is presented to the world with a deep abiding faith, that its teachings will lead individuals to purer lives, to right understanding and appreciation of the sex functions, to intelligent control of propagation and finally through right adjustment in most sacred relations, to the ideal marriage. Levant cloth, prepaid, $1.

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HILDA'S HOME; A Story of Woman's Emancipation. Rosa Graul. With Macaulay, Rosa Graul would say, "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman will be less loving and lovable, or that man will be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish. 426 pages. Cloth, $1; paper, 50 cents.

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MARRIAGE IN FREE SOCIETY. Edward Carpenter. One of the best short works on the subject. Daintily printed. A charming little gift book. "Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it." 25c.

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"THE TRIUNE MARRIAGE."

Said Love to Wisdom: "Let us join our hearts in fondest tether,
To work and play in sun and shade, to live and die together."
"To die?" said Wisdom. "Ah, my Love! grim death must pass us by,
I know that oft your life is short, but Wisdom cannot die."
"Immortal Wisdom," then said Love, "Farewell, so let it be,
For bonds are death to me I know, though Wisdom holds the key."
"Stay, stay, dear Love," a sweet voice cried, "True wisdom has inclined thee,"
And I am Freedom, take me too, and then no chain will bind thee."
"Yes," without Freedom, I am naught," said Wisdom, "I agree;
Come Love, and take a hand of each, and make us one, not three."
The three fair spirits linked in one, the earth began to move—
Turned over by the trinity of Wisdom—Freedom—Love.

FESTINA LENTE.

[The above poem was suggested by reading the reply to Rev. Mr. Potts, on "Monogamic Marriage," in Lucifer 1029.]

LIMITED MARRIAGES.

Hitherto the writers for Lucifer have had little to say in regard to the phase of marriage reform advocated by George Meredith, of England. The reason of this silence is explainable, in part, by the fact those who read Lucifer and those who write for its columns, have little patience with and for compromise measures in the realm of personal liberty. Lucifer readers and writers want no limits to liberty except such as equal justice requires, and hence they think such measures as those prescribed by this noted English author simply a waste of time—which means a waste of life itself.

But now, as a part of the review of the year's progress in the field of radical reform, it is well perhaps to give a little of Lucifer's limited space to a presentation of the favor in which Mr. Meredith's scheme of limited marriage is being received on this side the Atlantic. A fairly good sample of the utterances of the popular American press on this subject is the following from the "Boston Courier" of October 1, 1904:

"The latest contribution to the discussion of one of the most pressing social problems of the day is that which is made by the English author, George Meredith, in his plea for the recognition by law of marriages for limited terms. He would have the marriage contract made terminable at the expiration of a specified period, husband and wife then being free to separate and form other alliances, 'the state enforcing a provision of money during that period to provide for and educate children.'

"While we may doubt that this remedy for unhappy marriages and the scandal of divorce is seriously proposed—and, indeed, no one can reasonably expect its adoption in what we call civilized countries—is it really such a shocking departure from the conditions which our present laws establish for the shifting of matrimonial bonds? Mr. Meredith proposes that the law shall provide for possible dissatisfaction in the menage and allow separation by mutual consent without making a fuss about it. Our marriage laws refuse to recognize in advance any such contingency; they make the marriage contract permanent according to the terms upon which it is entered; but our divorce laws allow the annulment of the contract, with separation and remarriage, in case the contracting parties are willing to undergo the inconvenience and bother of the process. Is there any moral difference here? Indeed, is there any practical difference?

COMPARED WITH COMMON LAW MARRIAGE.

"Take the situation as it exists to-day in the State of New York. That State has always recognized what are called 'common law marriages;' that is, unions without license or ceremony in which the man and woman have represented themselves to be husband and wife and have lived together in that relation. So many adventuresses took advantage of this system to claim alimony from men who repudiated such connection and to claim dower in the estates of rich men who had lived and died as bachelors, that the Legislature recently undertook to cure the evil. The law which was passed provided that such common-law marriages should be valid from their inception if within six months a certificate was filed in the County Clerk's office bearing the signatures of both parties. If no such certificate was filed, the arrangement should not be a valid marriage.

"So in New York to-day we have a system of limited marriages established by law. That is, without filing the certificate, without any ceremony, without license or record, the marriage is perfectly valid for six months and the couple are man and wife in the eyes of the law. If they wish to part at the expiration of that period, they are divorced without any action of the court, for the contract which had been binding until then is suddenly made void from the beginning. They may then enter into a new contract with each other which will be binding for six months, or they may find new partners in the matrimonial game.

"This is even looser than Mr. Meredith's plan, since it makes no provision for children that may come of such a union. And in other States than New York the shifting of matrimonial bonds is made almost as easy, although the courts must act to make the separation legal. In Kentucky, Rhode Island, Louisiana, New Mexico and Wisconsin couples may secure divorce by simply living apart for a longer or shorter time, without the necessity of airing any unpleasant charges. And in forty-six States and Territories marriages may be dissolved on the merely technical charge of desertion.

UNIFORMITY DEMANDED.

"Unquestionably, a general reform is needed; but how is it to be brought about? Mr. Abraham H. Hummel, of New York, who has probably the widest reputation in this country as an authority on divorce, says in a recent magazine article upon this subject that the remedy must be found in uniform marriage and divorce laws throughout the country. But at the outset the difficulty seems insurmountable. Each State is zealous to retain its rights over its own citizens, and there is a widespread sentiment against any further centralization of government in Washington. If the States are to unite upon a common law, which law shall be taken to the exclusion of all others? Shall it be that of New York, which gives divorce on one ground alone, infidelity on the part of the husband or wife? There would be a howl of protest from nearly every section of the land. Thousands would come forward from other States to contend that a good woman should not be kept tied to a brutal man—one who habitually beats her and who must degrade her if she remains with him.

"'On the other hand,' says Mr. Hummel, what would leaders of thought in New York say to throwing open the doors of the Divorce Court so that any grievance that might be mentioned would suffice; bad temper on the part of the wife—incompatability, it is termed—abandonment, insanity, or any other reason, good or bad? I can imagine the fierce blasts from the pulpits, the ringing denunciation of the spellbinders during a campaign in the Empire State hinging on such a point.'

UNIFORMITY MORE IMPORTANT THAN HUMANITY OR JUSTICE.

"But in the question of a uniform law the first opposition would be the most formidable. Let an agreement once be reached for uniformity either through constitutional amendment or otherwise, and the terms agreed upon by the representatives of the people will probably be acceptable to the nation at large. If not, other changes may be made later; but now uniformity is more important than the details of a proposed law."

COMMENT.

Judging from the history of all the past, there is certainly much reason to fear that the "Courier's" prediction would be verified: "The terms agreed upon by the representatives of the people will probably be acceptable to the nation at large," no matter how much such agreement might violate the plainest principles of liberty and justice, for the preservation and enforcement of which principles it is supposed our present form of government was adopted a little more than a century ago.

No matter how unjustly, how secretly or corruptly a law may be enacted by the "representatives of the people"—falsely so called, since no man can honestly and truly represent any one but himself, especially in such a complex machine as a national government—no matter how corruptly such enactment becomes law of the land it is next to impossible to get it repealed. The people supinely submit to it, as to the inevitable and adjust themselves to the situation as best they can.

Witness as instances the Comstock postal laws, and the still later iniquity, the "anarchist deportation laws," under which the foremost writers and thinkers of the world would not be allowed to land upon our shores.

If ever there was a nation of law-worshipers the people of the United States are that nation. Hence it would seem that the only hope of successful resistance to the despotism of imperialism and autocracy, religious, political or moralistic, in this country is that which is made before the enactment of invasive laws.

Obsta principiis, says the Latin maxim—"Oppose the beginnings."

To resist successfully the beginnings of despotism it is necessary to know what freedom means. It is necessary to know what the so-called "inalienable rights" of man are. It is part of the work of Lucifer to show that the right to make and unmake matrimonial contracts without interference by church, or state, or nation, is one of the most important of all the personal or reserved rights of American citizens—female as well as male.

M. H.

REPLY TO WILLIAM PLATT.

William Platt is "cute," and I have enjoyed the wit of his rejoinder, but as argument it is but a puff of scintillant dust, under cover of which the important things evanish.

If my purpose had been merely to flatter the sterilizers he would have cleverly turned my flank, but I am not in the least troubled that he gets my plain meaning. Let us go further, William Platt, and emphasize it, by saying that four-fifths of all women in civilized countries to-day (and men too) are, when viewed from the standard of even a not very high ideal, unfit for parenthood. This may be an exaggeration, but it will be hard for you to prove it such. If this is thinking badly of the race, so be it. I refer to the children, themselves, for my witnesses. The only thing that keeps the race from utter deterioration is that disease so kills off the weaklings, especially the babies—survival of the fittest is still working to save mankind.

I am no champion of the sterilizers. I am a champion of the children, and of the right of any woman to refuse motherhood who feels it best to do so. If sterilizing the seeds of life by sure chemical or mechanical means is the best she knows, or can use, I have no rebuke for her, but it is but a miserable makeshift at best, to which the fatal objection always applies that these means take all the poetry out of what should be the most beautiful act of life. The true ideal is self-control, and the transmutation of passion from the lower to the higher planes. But so long as most men hold self-control impossible and most women are subject to men, sterilization is valuable and necessary to prevent the propagation of the unfit. It is a means by which the weak may prevent their curse going indefinitely on.

The logic of my position is simply this: That the unfit should not permit themselves to become parents. The logic of William Platt's position is that any woman who refuses motherhood is a coward and false to her womanhood. But though he is a champion of courage, he will not stand by this when thus plainly stated. So he says if things are as bad as I say, "by all means let the wretched creatures sterilize." By so doing he gives away his own position and concedes mine. This concession permits any woman, who finds herself in one of my classes, to sterilize "by all means."

Really William Platt and I are for the same thing—we want better children. He has written some of the most eloquent books in the language in defense of his view, but we differ in that he champions the ways of the barbaric past. I those of the civilized future on whose threshold we stand. The barbaric past and its ways were all right in their time and place, but this is transition and the old ways are growing outworn.

Passion and instinct controlled life then and the hardships of savagery weeded out the unfit as fast as they appeared, but pain evolved reason and sympathy and new conditions arose. We are entering a cycle of sympathy and enlarged intelligence. Nowadays man defends himself cleverly against climatic hardship, war is reserved for the strong; the feeble and diseased are tenderly protected, kept alive, permitted to procreate. This last would mean ruin, if left unchecked, but Nature always evolves her own checks and to-day disease takes the place of war in decimating the feeble and the flabby.

Platt sneers at the cowardice of shrinking from pain, but that is precisely what pain is for, in the economy of the universe, to make us shrink from it till we evolve the reason that enables us to avoid or remove its causes. And by success in so doing we evolve confident courage. It is reasonable to shrink from pain, but, before reason was, instinct shrank from pain, and William Platt, himself, shrinks from it, and hies himself not so gaily to the dentist chair or the surgeon's table as to the sowing field of baby seeds. Pain is the parent of evolution. If inevitable it is brave to face it, accept it. If not inevitable it is wise to avoid it.

And pain in childbirth is not inevitable. The animal and savage mothers are usually free from it, because fit. Hardship provided by Nature made the savage mothers fit, and sound heredity and intelligent training can make the civilized mother fit.

Two great motives run through the world—the individual and the universal. These run through humanity also, as the individual and racial instincts—the one working for the individual as an individual, the other for the race as an individual. Apparently they are apart, and working against each other, but really (because, after all, all is *one*) they work together and for each other. They are in sex as everywhere else. On the lower planes the sexes come together, recklessly, thoughtlessly, seeking only personal pleasure, with no prevision of offspring. But as evolution proceeds there is more and more consciousness of racial need and responsibility and desire to use sex, or refrain from using it, in the interest of posterity, to aid instinct by reason in begetting a finer race. Against this Platt protests. He should realize that he is behind the times, and use his magnificent genius in the service of more modern ideals.

War made the savage the magnificent animal he is, but sympathy is evolving now and war must go. We want character now as well as physique, and character demands sympathy, and sympathy insists on kindness to the weak. Beside we find weakness evolves fine traits of brain.

Then two courses are open to us, either to let matters take their course, the feeble spawning like fishes and disease cutting all down to the surviving limit; or for intelligent science to take a hand and indicate who should and who should not procreate, leaving the individual and social conscience to co-operate in voluntarily keeping within the limit.

The first is Platt's plan, which in all cases will be abundantly tried; the second is my proposition, which need not too greatly terrify, for there is no fear that, under any conditions, intelligence and self-control and conscience in sex will swamp the world just yet.

The ignorant always shout when anything of this sort is proposed: "Would you mate men and women like cattle!" But nothing of the kind is advocated, but simply that science should select the fit, give them the fullest obtainable sex knowledge and leave them to mate themselves among their own. No coercion, either on those within or without, and no attempt to interfere with love anywhere, only the co-operative effort of the community to be wisely parental to the future.

All this Mr. Platt ignores, and you will find in all his books only a fanatical monogamy, jealousy, frenzied passion and conjugal recklessness in child bearing offered as the duty of the race. Just such a creed as Brian Boru might have sworn to.

And my fifth class of those who refuse motehrhood Platt ignores too, though these touch his original question. Let us ask him if a woman who refuses motherhood, because conscientiously convinced that her life can be better devoted to other ends, is better or worse than the mother of a large family?

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The public and the law called John the sole proprietor of the establishment and head of the whole concern. Whenever Charles was spoken of he was simply called "John's helpmate." John assumed authority everywhere and claimed the credit and ownership of everything produced by the firm. Charles worked patiently on and said nothing. His moments were seldom idle and the success of the business was mostly due to his management and industry.

Still the partnership seemed to be a happy one. Apparently they enjoyed each other's society and when not employed in daily pursuits, they were wont to spend the time together in recreation, pleasure and physical exercises. They practiced together a certain system of exercises, and at first they both enjoyed them and the result was invigorating, healthful, congenial and harmless.

A few years passed smoothly away. The factory continued prosperous, and their personal companionship happy excepting a few disagreements, one of which was that John was inclined to overdo the practice of the physical exercise, and, as a consequence, Charles began to grow weary of it and desired greater moderation. John would not agree to this, and insisted that Charles accompany him as usual. Charles became more and more disinclined to participate in the exercises but was compelled to do so by the coercive measures employed by John. John did not use physical force but if Charles refused to go through his favorite exercise with him at the accustomed intervals he would become morose and moody, or would indulge in fits of anger and make many accusations and threaten to do many disagreeable things. This would cause Charles to yield. He also feared that if John did not get sufficient home exercise to satisfy him that he would go elsewhere to get it and would get into bad company and this would result in harm to them both.

Thus was Charles coerced into participating when he did not desire to do so. At length his health became seriously impaired by these exercises practiced unwillingly and beyond his strength. Also this treatment lessened his respect and affection for his partner.

In addition to his factory occupations Charles was an artist capable of producing pictures of high quality and value. These pictures were incidental and not one of the regular products of the factory, but were of much greater value than any of the factory products. Had it not been for the partnership these pictures would have belonged exclusively to the artist, but the laws governing the partnership gave the ownership of them to the legalized head of the firm, therefore from the commencement of their creation by the artist John claimed the ownership of the pictures, and when they were finished he inscribed his name thereon and claimed to be originator, producer and owner.

These claims were based upon the fact that he had employed a very few moments of his time and had furnished and placed on the canvas a very small portion of the priming coat of paint. Excepting this very small amount of material Charles furnished all; the canvas, the brushes, the paints, the talent, the skill, and the labor and many months of time.

Nevertheless John claimed the ownership and control of the pctures. This was a great injustice but a legal one. In spite of all this Charles would have been content and happy in his artistic employment had it not been for further grievances. Frequently while the artist was employed on a picture John would disturb and hinder him in a most unreasonable and shameful manner. He insisted upon placing daubs of the priming paint upon the partly completed picture, committing much havoc, changing the design of the artist, producing undesirable effects and wholly or in part spoiling the picture. He disarranged the brushes, injured the canvas, and compelled the artist to use such positions and light as were not conducive to the welfare of either the picture or the artist.

Charles became discouraged, and has now decided that he will paint no more pictures, and he cannot now engage in his artistic occupation in safety and comfort because of his impaired health, produced by the cause before referred to, and the injustice of being robbed of the ownership of his pictures tends farther to dishearten him. He has made up his mind that so long as he is bound to a partner and has not his personal freedom he will discontinue his occupation as artist for such artist must be free in order to maintain conditions favorable for success. He loves pictures too well to bring into creation those that are inferior to his ideal. He has decided that if he cannot produce a good picture he will produce none, and all well informed persons and lovers of art will concede that he is justified in so doing.

John still maintains the same opinion and course of action. He appears to be self-satisfied and well satisfied with society and customs in general. His regard for his partner remains about the same. His personal rights have not been interfered with by his partner nor his selfishness restrained, therefore his regard has had little cause for change.

Charles is still successful manager of the factory but he looks weary and worn and lacks the interest and energy of former years. His respect and affection for his partner have long ago departed, but for the sake of public opinion and private peace, he continues to patiently endure the partnership.

Portland, Ore. BERTHA MOORE.

The soul of man is a sunward bird,
With wings that were made for flight,
To pierce to the fount of the shining day,
And float through the depths of night.
—J. William Lloyd.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Liberty Group will give their third social and dance Christmas eve in Stangel's hall, 235 So. Western avenue.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

NEW YEAR'S GREETINGS.

A HEART TO HEART TALK.

In the dawning of the morning of another year, while Old Father Sol still lingers near the Southern Horizon, and while the living forces of Nature in the Northern hemisphere of the earth still sleep what seems the sleep of death; not as the "pastor of his flock," for I am not a *shepherd* and my readers are not *sheep*, but simply as a fellow-worker, a fellow-thinker, a fellow-ploughman in life's great field would I ask a minute or two of the kind reader's time and attention.

First, I want to say that speaking to crowds of people is not so satisfactory to me as is a private and personal conversation with one or two of like mind. If I could meet each reader separately, or if I could find time to write a *personal letter* to each, I would like to say something like this:

Happy New Year to you! May health, peace and prosperity be yours for the year just begun. To you as one of Lucifer's earnest friends and logical supporters I wish to recall a few of the events of the past year—a year of trial and of struggle, a *critical* year in the life of the little white-winged messenger, whose fate, as I take it, you feel an interest in not less strong and abiding than is my own. For a time last spring—quoting the language of Daniel Webster—the question of "sink or swim, live or die, survive or perish," seemed one of grave doubt and uncertainty, but thanks to the energy and generous help of a score or two of the old-time co-workers, the crisis was safely passed, and though appearing only fortnightly instead of weekly, Lucifer's subscription list has gradually gained since the resurrection in May last, until now, at the opening of the year 1905, the number of actual paid-ahead subscribers to Lucifer is considerably larger than for several years, if not larger than ever before during the quarter of a century of its existence. Most of the old debts have been paid, and those still unpaid are due to friends whose interest in Lucifer's success is equal, perhaps, to that of the few more immediately responsible for the monthly payment of its bills, and hence some of us are looking forward with renewed confidence and hope to the work of the coming year.

As the result of the active and generous support of those whom no difficulties could discourage the question of Lucifer's continued existence seems to be definitely settled in the affirmative, and now it only remains to settle the question of *right methods of work*, and also the question of aims or objects of work.

* * *

At the time of the aforesaid resurrection in May last, in compliance with suggestions from many friends, requests were printed in Lucifer asking for opinions regarding *name* of the paper, also place of publication, frequency of issue, price per year, etc., and for more than six months answers to these questions have been coming in. If Lucifer had been a *local* sheet, and if it had been the individual enterprise of one man or of a small company of persons, the discussion in the paper of these and kindred questions might justly have been regarded as a mistake, if not an inexcusable waste of time and space. But when it is remembered that Lucifer is now in reality what Brother Wastall hopes it will become in the near future—as the result of greater concentration on the sex question—a *world* paper, so that its readers and supporters are found in every clime and in all the five grand divisions of the earth's surface; and when it is remembered that a very large proportion of these readers and supporters have given freely of their earnings to keep the light of Lucifer burning, the propriety and justice of giving time and opportunity for all to be heard upon these questions of change, is at once apparent, as I think.

* * *

As illustrations of the wide field now occupied by Lucifer, and of the keen desire to see every issue and to see it promptly, and also to obtain copies of our pamphlet literature, I will venture to give brief extracts from a few letters recently received.

Bodh Raj Shah, of Langhoi, Punjab, India, says: "I regret that you are sending me Lucifer in monthly wrappers instead of fortnightly, as you publish it. I wish the paper could be published weekly. Dear sir, you cannot know how lonely I feel without Lucifer. It can be better imagined than described. So do not send two numbers together every month, but send regularly as soon as published. I liked some of the books you sent me very much, such as 'Motherhood in Freedom,' 'Marriage,' 'Institutional Marriage,' 'Vice: Its Friends, and Its Foes.' Send me books of your own selection to the amount of $2, and some papers which you think good, and I will pay promptly."

Brother Bodh Raj Shah asks a number of questions that are not easily answered, among others this:

"How can we practicalize these liberal views in a country so conservative as India, where legal and institutional prohibitions are so insurmountable, in the way of Sexual Freedom? Can you suggest anything practical for the benefit of my children?"

I have sent to him a bundle of books and papers that will, I trust, be of value in solving the questions asked.

Under date Dec. 13, Fred. Weeks, Beckenham, England, writes:

"Lucifer 1026 and 1027 just arrived. I have not received No. 1025. Please send me this. Am very glad you propose to reprint the articles on 'Sex Radicalism' in pamphlet form; I herewith enclose postal money order for one dollar—four shillings—as subscription for copies of the same as soon as printed. I congratulate Dora Forster upon her courage, clearness of insight and statement and healthy views of the subject."

And again a letter comes from Brother A. Wastall of London, South Africa, to say that if we will send him what we "can spare of back numbers and advertising slips," he will "advertise in one or two of the most likely publications [of South Africa] that sample copies can be obtained" by writing to him, adding, "all subscriptions you receive from this sub-continent you will then know are chiefly the result of my efforts. Should you agree with me that this will be a sound method of propaganda, it will give me pleasure to put it into effect just as soon as I receive your parcel. Will send along what I can at present spare to cover your cost, early next month."

As one of the practicable methods of success Brother Wastall's proposal strikes me very favorably. If others, both in America and in the British colonies, care to help Lucifer in this way, we will gladly send back numbers and advertising slips.

The hour for shutting off the supply of copy having arrived, I close abruptly by saying that the booklet "Sex Radicalism" is in the hands of the pressman and will probably be ready for

delivery to subscribers in less than a week from this date. Those who would like their copies *bound in cloth* are requested to notify us at once. The cost of bound copies will probably be 50 cents each. Price of the paper covered edition will be 25 cents or six for one dollar.

Again thanking all who have remembered Lucifer and its needs during the holiday season, and again soliciting fraternal co-operation in all possible ways, I close as I began, with a hearty New Year's greeting to all of Lucifer's readers, writers and helpers.

M. HARMAN.

BOOK REVIEWS.

"God and My Neighbor" is the title of a powerful work by Robert Blatchford, recently published by Charles H. Kerr & Co. (Chicago). "The present volume," explains the publisher, "is the outgrowth of a series of articles in the Clarion of London which attracted universal attention among both the partisans and the opponents of the church in England. Many and heated were the controversies stirred up by these articles, but Blatchford's bitterest opponents did not fail to recognize and acknowledge the exquisite literary style and the admirable temper displayed in his side of the discussion. . . . I recommend this book by Robert Blatchford as one of the clearest, sanest, most sympathetic and most helpful discussions of the deep and vital problem of religion that it has ever been my good fortune to read."

The following paragraphs, taken almost at random from the book, are, I think, fair specimens of the work:

"Three of the greatest blessings men can have are freedom, liberty of conscience, and knowledge. These blessings Christianity has not given, but has opposed."

"Christianity is a fabric of impossibilities erected upon a foundation of error."

"God made a bridge—built it Himself, of His own materials, to His own design, and knew what the bearing strain of the bridge was.

"If, then, God put upon the bridge a weight equal to double the bearing strain, how could God justly blame the bridge for falling?

"The doctrine of Free Will implies that God knowingly made the Serpent subtle, Eve seductive, and Adam weak, and then damned the whole human race because a bridge He had built to fail did not succeed in standing.

"Such a theory is ridiculous; but upon it depends the entire fabric of Christian theology.

"For if Man is not responsible for his acts, and therefore cannot sin against God, there is no foundation for the doctrines of the Fall, the Sin, the Curse, or the Atonement."

"There is no Heavenly Father watching tenderly over us, His children. He is the baseless shadow of a wistful human dream."

"The greatest curse of humanity is ignorance. The only remedy is knowledge.

"Religion, being based on fixed authority, is naturally opposed to knowledge."

"There is no such thing as human infallibility. There is no finality in human knowledge and human progress. Fixed authority in matters of knowledge or belief is an insult to humanity."

"The object of life is to improve ourselves and our fellow-creatures, and to leave the world better and happier than we found it."

The book is well bound in cloth, contains 200 pages, and sells for $1.

Lois Waisbrooker has a new edition of her "Woman's Source of Power," revised and enlarged. It is well gotten up both in its mechanical execution and in the thought it represents. Quoting from the title page:

"I hold it as an axiom that we cannot desire that which the Universal Life does not hold for us, when we know how to take it. Otherwise we should have capacities, which the universe could not fill—a manifest absurdity."

"Love attraction, the feminine principle, is the builder of all living forms."

The closing paragraph of the book is in these words:

"Science will yet justify those who are demanding the freedom of woman—of love. Love, the feminine principle—Love, the builder—the creator, has been so enslaved and abused, that when we talk of love in freedom, all sorts of degradation are imagined, but those who see how much is involved will not—cannot recede from the position taken, and neither contempt nor persecution can prevent Love's claim from being finally recognized."

Mrs. Waisbrooker's many friends will be glad to know that she still lives and that she is still working along the lines of the reform to which she has devoted the best years of a long and unusually industrious life. "Woman's Source of Power" is published by the Alliance, Denver, Colo.; price 25 cts. each.

Believing that Mrs. W. is largely dependent upon the sale of her books I hereby offer to see that she gets full price for all copies of this very excellent booklet that may be ordered through Lucifer's office.

M. H.

One of the later additions to the already voluminous literature of dietetic and hygienic reform, is "Return to Nature," translated from the German of Adolph Just, by Benedict Lust, editor of the "Neuropath and Herald of Health," and director of the American Jungborn, Bellevue, N. J. "Return to Nature" is a finely printed and bound volume of over 300 large pages, illustrated, and devoted to the "gospel of good health," through conformity to nature's methods, as against the artificial modes of living now so nearly universal in all countries called civilized. A few paragraphs from the chapter headed "When shall we Eat?" will show the author's style and trend of thought:

"In nature everywhere we find that the animals feed chiefly in the evening. Every forester knows that game eats but little, during the day but towards sunset it begins to eat vigorously. . . . Beasts of prey eat only in the evening or at night. In the menageries, too, the chief feeding time is in the evening.

"Every one knows, too, that beer and wine taken in the morning, have a much worse effect than in the evening. The 'eye opener' is much more injurious than the 'night cap.' The many banquets and drinking bouts that people indulge in at night, could not be indulged in in the morning. . . . The body does not digest food readily in the morning, the stomach is more active in the evening and at night. . . . Very little ought to be eaten in the morning. It would be best not to eat anything until noon. Fasting until noon, which is in accordance with nature, is not at all difficult. At noon it is also well to be careful not to eat too much (as little as possible).

"But in the evening one may unhesitatingly partake of a full meal. . . . My patients have always claimed that they never experienced such unmistakable good results from the treatment, as when they fasted until noon. In taking a course of treatment, therefore, I emphatically recommend fasting until noon.

"If one has not already eaten too much during the day, a hearty supper before sleeping causes no distress or disturbance. Regularity in one's habits, in diet, and the observance of meal times is of importance."

Notwithstanding the apparent effort of the author to connect hygiene with theology I cordially recommend the book, "Return to Nature," to all who would learn the newer and better way of living. The price is not given; for further information address the publisher, Benedict Lust, 124 E. 59th street, New York City.

But while calling attention to later books on hygiene and dietetic reform it is not well, nor right, that the older works in the same line should be neglected. I have long had it in mind to say a few words to our readers in praise of what I regard, all things considered, the very best medical work ever offered to the American public. It is called the "Home Cyclopedia of Pouplar Medical, Social and Sexual Science," by Dr. E. B. Foote, Sr., of New York. This volume of more than 1,200 pages embraces the well known and very popular "Plain Home Talk," by the same author, besides more than 500 pages of additional and up-to-date matter—the "20th Century Edition."

Instead of giving more of my own opinion in regard to this remarkable work I prefer to quote from the opinion of a learned and famous London physician, Dr. G. M. L. Strauss, who closes a somewhat exhaustive analysis of the Cyclopedia in these words:

"Dr. Foote treats of all parts, organs, and functions of the human body alike, and of their derangements.

"There are two sets of organs and functions in the human body—the one devoted more specially to the preservation of the individual, the other more exclusively to the preservation of the species. Both sets are equally important one would think, or if there be a difference of degree, it surely must be held to preponderate on the side of the latter. Yet strange to say, perhaps, a somewhat tyrannical custom, based upon spurious shamefacedness, or an overwrought sense of innate modesty, has, to a great extent at least placed all allusions to things more or less immediately connected with this latter set under a kind of social taboo. I know this is treading on dangerous ground. I will therefore content myself here with referring the reader to Dr. Foote's reasons as stated in his own preface, why he has made no marked distinction in his book between the treatment severally of the two sets.

"Parents living in a city with dirty and dangerous backslums in and about it will, if endowed with an ordinary share of common sense, surely endeavor to the best of their ability to instruct their children, who may at some time or other have to pass through such objectionable places, as to their nature, and to warn them against the danger lurking in them. Yet will they, from mistaken delicacy and shame, send forth their chil-

dren on their way through the infinitely more dangerous backslums of life—without instruction, without warning."

This greatest of all reform medical works—so far as I know—is profusely illustrated, and notwithstanding the fact that it is a whole library within itself it is sold at the astonishingly low price of two dollars, carriage prepaid, so that there would seem to be no valid reason why every family, except the very poorest, should be without this exhaustless fund of useful knowledge.

Address Murray Hill Publishing company, 129 E. 28th street, New York City, or this office.

LUCIFER'S HELPERS.

Since last issue went to press several friends have remembered to send to this office New Year tokens of good will, and by so doing have enabled us to send out tokens of good will to hundreds of those who never saw copies of Lucifer, the Light-Bringer—"Son of the Morning," "Herald of the Dawn." Some have sent names of their friends as "trial" subscribers for three months; others for a whole year. This, as we take it, is the best of all the methods of helping onward the work to which Lucifer is devoted. The next best, perhaps, is to send presents to friends in the shape of books and pamphlets, such as, "Love's Coming of Age," "Love's Way to Perfect Humanhood," "Hilda's Home," "Karezza," "Cityless and Countryless World," "Motherhood in Freedom," "A Freeman's Creed," "Woman's Source of Power," "Primer of Sex Rationalism," "Sex Radicalism," "Ijain, or the Evolution of a Child's Mind," "Sexual Physiology for the Young," "Prodigal Daughter," and others too numerous to mention.

Among those who have remembered Lucifer's work in some of these ways, within the past fortnight, are the following:

W. W. Miller, 75c; J. H. Strong, 10c; W. P. Beardorff, $1; Dr. E. B. Foote, Jr., $10; John Knott, $1; Frank L. Poland, 85c; W. E. Tobey, $1.50; Geo. E. Bowen, 20c; Amy F. Odell, $1; Parkhurst Douglas, 50c; E. M. Dewey, $1; Louis Roser, $2.75; E. G. Earle, $1.

These are not all; in the hurry and worry of getting business in good shape for the coming year it is more than probable that several names have been omitted that should receive public mention.

LOIS WAISBROOKER'S WORK.

Whether right or wrong the writer has always rated Mrs. Waisbrooker as the ablest champion of woman's cause in her sexual and economic relations. Convincingly plain; clear in depth; apt in illustration, and right to the point, so that a child may understand her utterances both written and spoken, as expositions of existing conditions, and the vital necessity of complete freedom of her sex from every bond destructive of motherhood—with the resulting possibilities of a nobler order of humanity than earth has ever known, are, in my humble opinion, unsurpassed in educative utility, and should be widely circulated.

But, of course, this is not saying that I necessarily endorse everything she has promulgated in the pursuit of her life mission.

On the contrary, for instance, I cannot subscribe to the doctrine that the central, attracting, all-creating and controlling love principle is mainly if not exclusively feminine, while the masculine is a cruder external form of "force"—if that is what is meant—and consequently that woman should be the "ruler" (!) of the home and the "social sun." This looks not only like a "holier than thou" but a suspicious kind of queencraft in the garb of love, notwithstanding all disclaimers. This practice on the part of some of our most gifted women in this liberative movement, of publicly proclaiming their own sex as essentially of finer, higher, more spiritual organization—this imitating poor undeveloped masculine nature by going to the opposite extreme of a conceited superiority, so abhorrent to some of us, as equally indicative of the hated rulership by divine right, is to say the least very poor policy—a repellant, weakening, retarding feature of propagandism.

But it matters not what my particular views on the above points may be, for, apart from all objectionable matter, with special reference to her latest publication I concede the immense value of her work. To my mind she has struck deeper, truer, more effectively than any other of her compeers I know of in this field of labor.

Buy her books everybody. They are veritable eye-openers, or rather brain-openers. They are like a new revelation to most people, I ween. Help this almost octogenarian, the still undaunted, unflinching and determined pioneer heroine and prophetess of the better time coming; help her to prolong her stay and extend her sphere of usefulness. Do it now, and more directly, by sending for her last work, "Woman's Source of Power," published by The Alliance, 1459 Broadway, Denver, Colo. Price 25 cts.; 5 for $1.00.

All women should ponder her suggestions of the necessary and most effective first steps bearing on the practical solution of the difficult problem they must sooner or later deal with.

W. P. Magoon.

Home, Wash., Dec. 16, 1904.

RIGHTS OF CHILDREN.

We have left chattel slavery behind, and are now in the midst of economic slavery, but many are and have been trying to lift mankind out of this, too. A number have advocated the freedom of women to vote while yourself and others have worked hard to free woman from sex slavery as well as economic bondage.

Now all of this only takes in about one-half of the population. The other half is the children. I believe in freedom for children. I have seen but little said for them, except that they have a right to be born well, as set forth in Lucifer and a few other papers of equally high rank. Now, *after they are born* is the most realistic time to them. Just as important is every little happening to them each day as are the trials and triumphs of us grown up children. If we should feel insulted to have the lash applied to us because of failure to perform a certain amount of work laid out for us, or if it was not done quite in the manner an overseer would like to have it done—mayhap one of us might laugh too loud or stay out too late or what not; then why not persons a little younger with sensibilities a little finer be more insulted, more indignant over the application of the lash to their more tender skins?

We who believe in freedom for ourselves should grant it to others. Freedom is as sweet to a small child (if not more so) as to an adult. If anyone has a right to freedom it is a child. If we wish to enslave anyone let us take someone our size, not a helpless child. A great many men would fight an ablebodied man who would mistreat a cripple but those same men are so calloused by present conditions that they wouldn't look to one side on hearing the screams of a child being flogged by its parent. A child has no vote it may cast for freedom, no court of appeals from which to hope, no dollars to bribe a judge or jury to alleviate its troubles, no strength to fight back, no state lines to cross over into free states. It can't purchase its freedom. No one writes or speaks for it. It has no chance in *this* world for freedom except to work out its sentence for a period of 18 or 21 years as the case may be. The hope for a change of masters is denied it. The same master reigns who happens to be the father. And then perhaps worse yet, it has two masters—the father and mother plus the grown up sisters and brothers in many instances. The injustice of it all so exasperates the inward child that it becomes the little lying, thieving, cruel, sneaking, dare-devil imp we see every day around us.

Henry C. Hanson.

Aurora, Ill.

ECHO FROM CALIFORNIA.

I have read with the greatest interest the article entitled "Sex Radicalism" in Lucifer, Nov. 16, by Dora Forster. While women and men, the world over, are frittering away time and energy in contending with non-essentials, with effects and not causes, it is good to meet those who fearlessly, simply and most practically point out the real issues of the times in language clear and euphonic. This question of sex (of which breeding is the most important) is the vital point, the pivot, on which rests and revolves all else. In this short article we will eschew all details as to the causes which led woman to realize the fact that she has a right to own her own person. The cause rested in man himself. Now the only way for woman to assert and maintain this right, is by refraining from motherhood. For barring this, woman is as free and independent as man.

But here arises a question of both physical and moral import—the means to procure this freedom. Millions of women in their effort to obtain it, jeopardize their health, their sanity and even their lives. For every practice violating natural laws, is followed by the most disastrous consequences, physical and moral. Prevention and taking of life by artificial means, is a crime to yourself, to the unborn, and to all sense of what is right. But why this martyrdom? Because woman, even in her degradation has an ideal, and she suffers and heroically yields to a supposed duty.

No, sisters, let all of us who have arrived at a consciousness of our prerogatives, express our convictions in our lives, by taking the one way, the one exit out of this labyrinth, and that is to absolutely refuse any relation whatsoever, with the man (no matter how much bound to him by church, law, or our own feelings, the man whom we know and deem unworthy of so grand a communion.

And from this subject naturally flows the tobacco and liquor problem, which make or mar the man; which make him either worthy or unworthy of respect and love, and of being companion to woman, and being either capable or incapable of doing his share in bringing into the world offspring truly in the divine image.

Man, of himself, will never do away with these curses which deface him, and destroy what otherwise might be the beautiful work of Nature. It remains with us women to crush the head of the serpent and restore to man his lost prestige; and one powerful factor in the cause is for us to unionize and hold aloof from the man who will not help to free himself from these evils, and who will not help to stamp them out of existence.

Men, who make laws to protect crime and who jail and hang the criminal, we women of the 20th century refuse to be the wives and mothers of such.

Flora McPhelps.

San Mateo, Calif.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Sarah J. Boland, M. D., Kansas City, Mo.: "Enclosed find a few stamps and two names, hoping these two and many others may find as much of interest and education in Lucifer as I have found."

Wm. W. Martin, Mableton, Ga.: "I vote: Name—Emancipator; Form—Magazine; Time—Weekly; Contents—Omnium gatherum; Price $2 per annum. . . . Three cheers from 'Mrs. W. M.,' and one hundred and one for Lydia R. Todd. Love and kind regards for all the Freedom in Love company."

R. F. Hyland, age 75, Corvallis, Ore.: "Lucifer is yours, and no man has any right to dictate in name, in frequency, shape or price, unless he has spent more time, money, thought, worry and imprisonment than you have, which is impossible. Let A. Westall run a paper on his grand line of thought. I am glad and happy to see Lucifer."

Ed. W. Hays, Brooklyn, N. Y.: "I am not pessimistic but sometimes can't help thinking that men like you are throwing pearls to jackasses. Kindly send me 'Love's Coming of Age,' by Carpenter."

[I want to pay my debts. If no one had scattered literature such as I am sowing, and such as Edward Carpenter has sown, I should probably never have known the joy that comes from a sense of intellectual freedom.—M. H.]

Walter Hurt, Cincinnati, O.: "Do you ever get discouraged and weary of well-doing? Will 'Liberals' ever learn the meaning of Liberalism? Can the self-enslaved ever be taught the alphabet of freedom?"

[The thorny road I am traveling is to me the "line of least resistance." Some one must stand on the picket line and be shot at from foes in ambush else there can be no advance of the main army of progress.—M. H.]

S. L. Webb, St. Albans, W. Va.: "I can not do without Lucifer. The name is all right for me. A few persons here have objected to the name because they imagine that it suggests the 'Wicked One,' as they in their ignorance express it. You are engaged in a grand work, and from present progress large numbers of so called '*society people*' will soon come to us. I feel that too much praise cannot be given Lucifer for its bold stand in dealing with 'Sex Reform.' If we had more Lucifers throughout the United States we could soon correct the iniquitous marriage laws now upon the statute books of the land, and which may be said to be responsible, in a degree, for so many suicides and insane persons—after failing to obtain the desired relief in the divorce courts."

D. R. Dunlap, Westboro, Mo.: "I am 65 years old; read and study everything on every question, and want to say to you, after careful study of the pamphlet 'What the Young Need to Know,' that its price is far above rubies. How such a pamphlet can be sold for ten cents is beyond my reason. Much shaffy literature is sold on the market for five times the cost of this booklet. I bid you God speed. Go on in the good work."

W. E. Tobey, Little Rock, Ark.: "I am not in favor of changes, either in the name 'Lucifer,' or in the frequency of issue. As to enlarging; with your able correspondents, would judge the paper could be increased in size and the subscription price should be at least $1.50 per annum of 52 issues. I have had some correspondence with M. Wastall and agree with him entirely on the sex question, the most important of all subjects."

Aurin F. Hill, Boston, Mass., 12 Isabella street: "Satan entered Paradise to teach better things. Tact is an important factor in education. Success in education is to get students to thinking. To do this, have departments to please the outsiders. I enjoy publications with departments and am instructed by them. Success attends those publications that allow most liberty and most variety in ideas. Success has never come to a people, as a whole, from exclusive devotion to one idea. Success is gained by an all-round system of education. Specialists are failures, to themselves and to society; they are liable to become lunatics in their latter days."

James B. Elliott, secretary Paine Memorial Association of the United States of America, Philadelphia: "Enclosed find one dollar for renewal of Lucifer. Please order Bradford (Eng.) '*Truth Seeker*' with the same, and let me know the amount additional. . . . What Paine did for political and religious liberty, Harman is doing for social freedom. . . . It seems to me so strange that in the United States there are so few admirers of Paine that care to have historical justice done to his work and memory. Neither of the Freethought Congresses that met at St. Louis passed a word of protest against the omission of his name or portrait at the exposition. I have no further news from Voltairine de Cleyre except that she is slowly improving but is allowed no visitors. Wishing you all a Merry Xmas."

Mrs. Minnie Wenning, Sheridan, Mich.: "I am glad some of your readers were shocked by my declaration of ownership. I shock my own people and the conventional people around me, often, by expressing my views on sexual, political and religious questions. Some people call me an anarchist, some an infidel, but these names don't phase me. I go right on living my life in my own way, doing all the good I can to every one, even if I am such a wicked creature as not to believe in the present marriage system. I am just beginning to live. I am out of the old hell of superstition. I know I have a right to live my own life in my own way as long as I am not infringing on the rights of others. I am fully satisfied that nine out of every ten of the marriage bonds in this little town would be dissolved this very night if it were not for public opinion or religious superstition. These married couples are not staying together for the benefit and joy they are giving each other, but they simply exist together, simply tolerate each other. Everything proves this to be true. Men and women live lazy, listless, joyless lives together. This isn't as it should be. There is something wrong when such is the case."

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FRIENDSHIP—SONG.

Come, here's to the heart that hath tasted of gladness,
And here's to the heart that hath wandered in sadness,
Loving and serving, gaining and choosing,
Happily squand'ring, suddenly losing,
Time of all gladness, the sharpened awakening.
Folly—then sadness and ever—leave-taking.
All friendship is sorrow,
Because of the morrow,
The bitter to-morrow.

A health to the heart that hath known the world's troubles,
And health to the heart that hath met them as bubbles;
There's pleasure in loving, and joy in the semblance,
Which lasteth till cometh the sudden remembrance;
When friendships are bound by the heart's gentle weaving,
And comfort is found—then cometh the leaving.
All friendship is responsive,
Because of the morrow,
The bitter to-morrow.

South Africa. —P. E. L.

LOVE AND LUST.

By JOHN VINTON POTTS.

True love abides.
It is not fickle as the tides,
'Tis like the rocks;
Two human hearts it interlocks.
They thus remain
Through all life's joy, through all life's pain.
But lust is passing as the wind;
It makes no blessed impress on the mind;
'Tis fitful as the morning breeze
That plays among the forest trees.
There is no love in lust.
'Tis not allied to trust.
It seeks new subjects, as, in whims,
It over other faces skims.

January 6, 1905. North Robinson, Ohio.

THE SIGNIFICANCE OF DIVORCE.

George Meredith, the distinguished English novelist and friend of free womanhood, has startled the conventional world of smug and negative goodness by suggesting—nay, predicting, that marriage should, and ultimately will be, contracted for limited terms, says 10 years, with the privilege of renewal or dissolution as the parties may elect; they being held by the state in any case for the care of possible children.

In putting forward this idea Mr. Meredith admits that it would "make a row." It seems to have done it.

It is interesting to observe the sources from which, in consequence of this prediction, the vials of wrath are poured out upon the head of the great English writer. Singularly enough, on this side of the water the noisiest chorus of indignation seems to come from a section from which it might be least expected—the middle states tributary to Chicago.

The Chicago Inter Ocean seems to express the general sentiment when it says that the readers of Meredith's works have always had an instinctive notion that something was wrong with the man, and now they have proof of it.

"Here we have it!" exclaims the editor. "Here we have what moves every decent owner of a volume of Meredith to cast it into the fire as something that it would be shameful to be detected with, because the work of a man who would degrade the most solemn act of human life into a mere commercial transaction!"

Really, now, would he?

I have on my table an article written during the Episcopal convention in Boston, at which convention the engrossing and particular subject of concern was the subject of divorce.

It seems that there are at present over 35,000 divorced men and women in Chicago—the home of the Inter-Ocean; that one person in every 230 in the city of Louisville has been divorced; that the divorce courts of Ohio are so crowded with business that after disposing of many hundreds of cases very recently, their dockets are still full to overflowing. Indeed the statistics of divorce throughout the country indicate that this "most solemn act of human life" is regarded as binding only by those who have made no considerable mistake in choosing their life-partners.

Then why should we not consider Mr. Meredith's prediction with reason rather than with prejudice? The suggestion he makes is not new. Many things have been written by thoughtful people at different times in praise of limited marriages.

The idea does not demand that the married couple shall necessarily separate at the end of the stated period. It simply offers a way of escape without scandal if, after a reasonable period of time, discovery comes that a mistake has been made.

A man and woman seeking marriage cannot know absolutely whether there exists between them that compatibility of disposition which alone can make a life existence together happy or even tolerable.

Marriage, in all cases of subsequent divorce, is certainly not a life contract but a time contract. It is limited to no term of years however, at the termination of which the relation may amicably and reasonably end. It is limited by the passions and desires and mis-chances of the daily life, and its dissolution involves all the horror and misery incident to the dragging of unhappy homes into the public arena for the scandal-mongers to feast upon.

Marriage for life, yea or nay, gives people no honorable way in which to correct their mistakes without odium. Hence they have either to brave public disapprobation or to live a life of hypocritical pretense.

No really moral person will choose the latter alternative; hence in all unhappy marriages the balance of moral dignity must reside in those who separate. There is no lower degradation possible to a woman than submission to the embraces of a man she has ceased to love, and any law or custom compelling such a relation cannot stand the light of moral criticism.

The matter of divorce appears a tangled and involved question so long as we attempt to solve it by conventional canons of morality. We must go deeper and inquire what it is that makes canons of morality.

This is the point at which the philosophy of Socialism helps to illumine the matter.

All social laws are but the reflex and consequence of economic conditions. The world has always considered that thing moral and just which is consonant with the laws respecting private property. The present form of marriage cannot escape this classification. Woman has been private property; she is still private property, and the laws which bulwark

conventional marriage bear ample testimony to prove this immoral fact.

It is the fast-growing disregard for private property, and its unjust assumptions of right, that is slowly liberating men and women from the intolerable conditions of unhappy marriage. Men and women are finding a new ethic in the belief that it is immoral for one human being to possess any proprietary right in another. Hence the growing so-called "evil" of divorce, is but the collision of a higher ethic with a lower; the manifestation of health coming out of disease. The process of readjustment; wholesome and full of promise.

But one cannot understand this while ignorant of the principle of economic determinism. Conventionally considered it looks as if people were morally deteriorating; as if they were coming to look with levity upon solemn vows and obligations, and hence are neither as upright nor as wise as their grandfathers. But when we follow these conventional canons of morality back to the economic basis from which they spring, and which determine their existence, we see at once that the breaking of unnatural marriage relations is a logical and necessary consequence of the growing economic emancipation of woman.

As soon as woman can gain an honorable independent living she is no longer for sale in the matrimonial market. She waits for love to prompt her. She does not have to barter her liberty for board and clothes.

The example of such independence makes a profound impression upon those of her sisters who are married to inferior, dissolute or immoral men, and they come to see that it is their economic dependence alone which compels them to submit to the daily insults which such husbands habitually heap upon their defenseless wives.

Thus the freedom enjoyed by some women begets the desire for freedom in others, and gradually there arises a critical feminine habit of mind which passes the matrimonial system in review and finds that it needs modification. The hour is already on the dial when, if society will not consent to modify the marriage system, then the best women, the women who should be wives and mothers, will hold aloof in disdain from a compact which does not respect their rights as individuals. It is no other factor than the beginnings of economic independence in woman that is thus determining her attitude toward the time-honored institutions she has been trained to respect. She does not yet recognize this wholly; she does not yet see that her new independence must lead her to demand a form of marriage that shall recognize woman as a free individual; not as a chattel slave.

Whether the plan of limited marriage contracts suggested by Meredith will be found worthy of consideration when the hour upon the dial strikes, no one can say; but to whine and vent one's spite against any plan of amelioration put forward in good faith is only to fling ink-pots at the sunrise.

There is a growing conviction in men and women alike that there is really no valid reason why two people should go on living together in mutual dislike and misery simply because they have made an unhappy choice in one another; and when men and women both are economically free it will be found that all the *bourgeois* arguments that are now used to perpetuate such relations will appear fanciful and absurd.

FRANKLIN H. WENTWORTH.

Washington, D. C., 218 Maryland Ave., N. E. Jan. 7, '05.

MONEY OF PRIVILEGE.

I noticed in your issue of Oct. 12th, a short article by Celia B. Whitehead of Denver, Colo., and allow me to say that I was not only pleased but surprised at her remarks on the subject of "Money of Privilege." I would say further that she has a clear head on the financial question, and I wish to corroborate her position by the following statement, which I shall designate as the greatest, most gigantic swindle in the history of our country.

When the war of 1861 was forced upon the North by the slave-holding interests of the South, an overruling Providence called that grand statesman and patriot, Abraham Lincoln, to preside over our country, and as an enormous sum of money was required to preserve the Union, Abraham Lincoln in his wisdom ordered $60,000,000 U. S. Treasury notes issued, making them receivable for custom dues and interest on the public debt.

Such monies were full legal tender and worth more at the Bank of England than American gold coin. The monied men of Wall Street saw at once that if such a policy was continued that they could have but a poor chance to speculate on the exigencies of the war, so they elected to Congress 179 bankers who passed a law inaugurating the issuing of National bank notes, which were not a legal tender; the result was a depreciation which dropped at one time to 40 and 50 cents on the dollar.

The monied men, with their gold running as much above par as the National bank was below, exchanged their National bank note at par for U. S. bonds, thereby obtaining a $1.00 bond for their 40 or 50 cent dollar.

It was the cleanest cut steal ever concocted in the world's history.

The following statement will show up this enormous swindle:

Amount of National indebtedness Nov. 1st, 1896..	$1,785,412,640.90
Amount paid for premium on loans and bonds..	119,863,408.00
Total interest paid from 1864 to 1897 inclusive..	2,623,766,239.00
Paying the bonds in gold by the passage of the "Credit Strengthening Act," estimated at....	500,000,000.00
Estimating future interest at one-half the amount already paid	1,311,883,119.50
And we will have paid the enormus amount of	$6,340,925,407.40

We have paid up to 1896, $3,243,629,647.00.
Estimated amount to pay, $3,097,295,760.40.
Yet the original debt was only, $2,680,647,869.74.

Had this amount been issued in legal tender money, as Abraham Lincoln proposed, there would have been $76.85 per capita in circulation instead of the $68.00 we had in National bank rags worth less than 50 cents on the dollar. Had Lincoln's policy been carried out, when the war closed the only debt would have been the currency in circulation which the people must have had to transact the business of the country.

Such is the history of one of the most gigantic steals on record.

Very truly yours,

G. MAJOR TABER.

Los Angeles, Cal., 508 Laughlin Bldg., October 20, 1904.

A FREE WOMAN'S ANSWER TO NEMO.

Poor Nemo! [See his "Questions for the Free Woman" in No. 1028.] What a lot of despicable males you must associate with.

It would be a very silly woman that would choose for a sex mate an entire stranger. The free woman will want to know a great deal about the man—his views, his physical condition, his intellectuality, etc. She will then pause and consider the probable consequences, and be guided accordingly.

I would not care to gain the love of a man that did not love freedom more than me—a man afflicted with that most detestable disease called *jealousy;* a disease that all truly free men and women are ashamed to be infected with. Nor could I love a man who is afraid of public opinion; a man that caters to Mrs. Grundy.

I would not give up my freedom for any union. I do not think unions of any kind desirable.

Now, dear Nemo, the next time one of your male friends brags about his affairs with women, just give him a hard "swat on the gob!" It will develop your muscle, and *maybe*, make a man of you. And if you know of any male *bernacles* that want to prey on feminine nature, give them the address of Lydia R. Todd, 765 Utah Street, San Francisco, Calif.

FREEDOM, LOVE, LIFE.

I saw a woman sleeping. In her sleep she dreamt Life stood before her and held in each hand a gift—in the one Love, in the other Freedom. And she said to the woman, "Choose!"

And the woman waited long, and she said, "Freedom!"

And Life said, "Thou hast well chosen. If thou hadst said, 'Love,' I would have given thee that thou didst ask for; and I would have gone from thee, and returned to thee no more.

Now the day will come when I shall return. In that day I shall bear both gifts in one hand."

I heard the woman laugh in her sleep.

—"DREAMS," BY OLIVE SCHREINER.

FRUIT GROWING IN MISSOURI.

I think pressure irrigation—water in abundance and at your finger's end; touch a button and it rains—will certainly put this vicinity far in advance of any section for the progressive fruit grower. In view also of the altitude the delightful climate, richness of soil—no manure or commercial fertilizers needed for the full development and perfection of fruits and vegetables as our nineteen consecutive years, nearly twenty, of residence and fruit-growing have demonstrated.

Added to these advantages is that of close proximity to market, not to speak of almost perpetual sunshine, the chief cause of healthy growth and most powerful of antiseptics and the deadly enemy of fungi, miasms and decay generally.

Now to this colony project on the plateau lands of the Ozark's—a settlement of fruit growers' homes. "The sum of all civilization is in the increase of *good homes!*"

Good homes, to me, means freedom from all entangling alliances whatsoever, for the female man as well as male. I do not hold with some thinkers that woman is the race builder, but I do claim that she is essentially the *home* builder; given an opportunity where she may rear a self-sustaining independent home she undoubtedly will prove the correctness of every assertion. Nature helps every one to become what he or she desires to become. On the farm a man is brought face to face with nature, and though he be ignorant of books, he will imbibe the wisdom which nature symbolizes.

What I want then is, first, to supplement nature in that which she seems to lack, in this section of the Ozarks, namely, regular or evenly distributed rain-fall, for that most delightful vocation, the art of fruit growing. Then sell to the thrifty, industrious, temperate home-builders, in tracts of 2, 3, 4, 5 and 10 acres. Many colony schemes of the past have been wrecked by the mistake of inducing a low class of homesteaders to take up their land. I want to guard against this mistake, first and foremost; then no church, no jails, nor institutional marriage; no police, no lawyers, and perhaps no doctors will become in evidence or necessary. Peace and contentment will reign supreme where these meddlers are not sustaind in their respective professions. Among a highly intelligent class of scientific fruit growers freedom on all lines is the underlying thought; the vocation itself is suggestive of and inspires freedom of mind and action.

A good grip on a few general foundamental truths is a necessary qualification to become eligible for membership.

A climate which permits plowing until nearly Christmas and often the month of February is fine for out-door work, combined with such a water situation as we have here—no smelters or mills on the stream for its entire length from here to its source, and hence the water will not be contaminated—leaves little else to be desired by the energetic fruit grower.

Ample water means certain crops. This fact cannot be so strongly borne in mind by those unaccustomed to irrigation. Now therefore we must install the water-works and irrigation system right on the start if we would interest the class among whom I should care to live.

I would cater to the freedom-loving, temperate people in the large cities. Nothing will take the various social distempers—which the city and artificial life breed—out of a man like horticulture, or like direct and loving contact with the soil. It draws out the poison; teaches him patience, and restores the proper tone to his system.

C. J. ZEITINGER.

Zeitonia, Mo.

SEVENTY YEARS YOUNG.

The intervertebral cushions form about one-fourth of the length of the spine, and when, in old age, they are made thin and inelastic by compression, the spine becomes shorter and shows a posterior convexity. The narrowing of the spinal foramina (nerve-openings), resulting from the flattening of these cartilages, interferes with the nerve supply to the vital organs and brings on the decrepitude of old age through incomplete elaboration of the processes of digestion and assimilation. The fact that these disks form a part of the anterior boundaries of the spinal foramina makes any change in their form significant.

It is the office of these cushions to prevent the vertebrae from slipping sidewise, and to keep them forced as far apart as the ligaments of each joint will permit. The central part of each cushion is composed of the most resilient form of tissue that is found in the body, and its expansive power has to resist the weight of the body, the tension of the muscles of the neck and trunk, and that of the spinal ligaments. All of these tend to force the vertebrae toward each other, and if it were not for this able antagonist they would partly close the nerve-openings that are in each joint and cause compression of the nerves that pass through them from the spinal cord to the different parts of the body. In other words we are dependent on the integrity of these disks to prevent a combination of physical forces from partially destroying the connection between the brain and the other parts of the body, and I think that I am justified in the claim that they are deserving of more careful consideration than they have thus far received.

—MEDICAL TALK.

Columbus, Ohio.

THE UNION LABEL.

(New York Commercial.)

It came out while the strikes were under discussion and was a new one to me, though it may be older than was "Old Brown" himself. One chap was saying to the other that Jones was not at all a bad sort—gentlemanly instincts, education, accomplishments and cash.

"But there's some sort of irregularity in the family, you know, parents never married, or something of that kind."

"Ah, yes," commented the first speaker, rather nonchalantly, "I see—he doesn't wear the union label!"

VARIOUS VOICES.

Sarah Stone Rockhill, Alliance, Ohio.—"I have not answered the four questions because with my failing health I could not see that I could be depended upon financially, and I thought others would decide for the best. I think there is no occasion to change the name of the paper unless it is made a distinctively sex reform publication, which I recommend; and in such case, let it be called 'Woman's Emancipator.' Now woman is legally a sex slave. I think once in two weeks for a dollar is better than once a week for $2.00."

O. P. Loomis, Newport News, Va.—"I take pleasure in enclosing order for $2.00 which please credit to my subscription. I don't feel as I can comment on the policy of your journal as I feel sure that you are doing whatever can be done for its best interest, except I might mention that people who read this class of literature do not care what name it sails under, and the other people would not read it under any kind of a name. With your little explanations from time to time, I should think readers would be pretty familiar with the meaning of LUCIFER, and I do not know where I would look for a more ideal one. Your editorial in Dec. 22nd issue, on 'The Dying Year,' was very appropriate and ought to attract interest anywhere."

Abbie Walker Gould, Moline, Ill.: "It seems that the extract you copied from my letter was appreciated, as it brought me a number of correspondents, but a slight misunderstanding. One man thought because I said I was a 'natural mother' that my children were born out of wedlock. One should be most careful in their use of words. Natural Motherhood is desired motherhood, with rules adhered to, that perfect results may come.

"The problem of sex is so little understood that men as a class cannot separate it from the sense principle of life, when in true reality it is as high and pure as the snow on Mt. Blanc, and yet as warm and vivifying as a sunbeam that shines on a rosebud. It is women who must reveal this great sex mystery. Man is not a creator. Woman is the one who is the producer, and never did that man live in this world who, if he was a success, did not receive love substance in some form from woman, and then he hands the trumped production back to her as his very own. He knows no better, but we have hopes of him. It would do all men good who are in the 'uplift,' to read the occult-book of Mabel Collins, 'Through the Gates of Gold,' and learn how to let the animal serve the God, not the God the animal. I shall be glad to answer any correspondence, but I wish it to be understood I do not believe in any adulterations—of Light, Love, Magnetism or Power. Irey Martin knows that his forces are best, when he alone controls life currents, and yet all is divine."

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

DELAYED.

To our disappointment and keen regret "Sex Radicalism" is not yet ready for delivery. Cause—too much work left over from the holidays.

THE OUTLOOK.

At the opening of the new year it is natural, timely and pertinent that we ask ourselves, what of the prospects ahead?

What has the new year in store for us, whether in the field of finance, economics, politics, ethics—including religious toleration, social reform, freedom of speech and of press, etc., etc.

First—As to the financial outlook. In the working of the very complex and very artificial machine called modern society, money plays an important part; the most important, perhaps, since our supply of food, clothing and shelter, not to mention books, music, etc., etc., depends upon the comparative value of the "dollar"—which has been decided by law and immemorial custom to be the true measure of value, the standard of value, of all exchangeable commodities.

If this dollar, this measure, made of a certain number of grains of gold, or silver, or of paper representing the metallic dollar of the fixed yet artificial standard, in weight and fineness—if these dollars were allowed to be made in sufficient numbers to truly represent all the real wealth of the country, all the houses and work-shops; all the bread and other articles of food; all the clothing; all the raw material out of which food and clothes are made; all the tools of production, including machines for transporting commodities and persons—if, in fine, there could be a dollar for every dollar's worth of real wealth at the present valuation; if supply of dollars could be allowed to equal the demand for dollars, as in all other commodities, then the outlook in regard to the financial future would not be the vexing and perplexing problem it now is.

* * *

But, unfortunately for most of us, such is not the case. As we all know, the rule or principle of demand and supply does not hold good in regard to money. The supply of money is in the hands of a privileged few, not in the hands of all the people, and it is to the interest of this privileged few to keep the volume of money very *small* as compared to the volume of real wealth in the country.

The supply of money is usually regarded as a government prerogative, a government privilege, and if the word government meant the *people*, all the people, and if the government regulated or administered its prerogative, its privilege, in the interest of all the people without special favor to any, then such monopoly—though wholly contrary to the idea that government is an agency or servant of the people—would not be the Pandora's box of evils it now is.

But unfortunately, again, for most of us, such is not the case. As most of us know, this prerogative, this privilege, this monopoly of the most important of all the public functions, that of issuing and regulating the supply of money, is not a government monopoly at all, in any proper sense of the word. It is a *private* monopoly; a private prerogative; a private privilege, that gives to its owner more power over the lives and fortunes of the great mass of people than is possessed by any crowned head on the planet Earth.

Do I need to elaborate this point? Do I need to show how the monopolists of money, the *banker* class and their special friends, the money loaning class generally, have it in their power to create a money famine at will, and thus precipitate a panic in business relations of all kinds—such as some of us have witnessed periodically for more than fifty years past? The last of these national panics occurred in 1893 and, judging from the usual period of about ten years, another national financial round-up is now due, and *overdue*.

Will it come?

If reports from friends of this paper be true, there is even now something of a money famine prevailing in many places, and while it is not well to enact the role of the *alarmist* it is also not well to shut our eyes to patent facts. Judging from more than fifty years of experience and observation it is the part of wisdom to prepare for a storm while the sun still shines brightly in the heavens, and while it is always the dictate of prudence to *avoid debt*, and to live within one's income, it is particularly so for the incoming year.

As the old proverb hath it, "The wise man foreseeth the evil and hideth himself, while the fool blundereth on and is punished." From the headquarters of the money kings, Wall Street, New York, we have had more than one warning that a day of financial reckoning is not far off.

* * *

Pertinent to this subject and illustrative of the standards of business morals, of financial honesty, in vogue among the American kings of finance, the real rulers of this country, the men who precipitate financial panics when they conceive a panic to be to their interest, I herewith insert part of an article by the editor of the Chicago "Evening American," dated Jan. 14, and though there may be therein a coloring of partisan politics, the main facts are doubtless as stated:

"The dignified National City Bank of New York has kindly given us a peep into American business methods. This bank is the king, the high muck-a-muck of the venerable, noble, high-minded American business world. It is the bank where the Rockefellers keep their money, and where, under the Rockefellers' direction, the United States keeps a good deal of its money.

"This is the bank that bought a valuable piece of property from the government, and left a little of the money unpaid so that the property should escape taxation under the pretext of being government property. It is also the bank that, when it bought the property from the government, deposited the cash with itself.

"This bank consequently bought government property, dodged the payment of taxes, kept in its vaults the money that should have gone to the government, collected rent from the government for the building which it had bought from the government, and then got interest on the purchase money by lending it out—rather a complete job, you will admit.

"But that is not the 'peep into high finance' that we talked about. There is something much better, much more inspiring than that.

"There was a firm of brokers in Wall Street that failed. It is now to be lifted out of bankruptcy, put on its feet again, because the eminently respectable gentlemen in this National City Bank are afraid to have the truth come out.

"The truth is pretty far out, however—here it is:

"This firm was engaged in doing business as curb brokers and 'washing' a certain stock.

"Do you know exactly what 'washing' stock is? It is simply a fake auction on a big scale. It is the kind of thing that puts a little man in jail if he is caught doing it. It is the kind of thing that makes respectable fortunes for some of the big men.

"This firm was engaged in 'washing' a certain copper stock. An officer of the dignified National City Bank was interested in this stock. He had agreed to take a certain amount of it at a very low price, and he wanted to unload it on the public at a very much higher price.

"The brokers proceeded to 'wash' the stock accordingly.

"Let us say that the stock was worth fifty cents a share. One broker bid fifty-five cents for a thousand shares, and they all pretended that it was legitimate transaction—in reality it was a fake bid and a fake transaction.

"The other broker engaged in the skin game would then bid sixty cents for another thousand shares—and so it would go. Not one person engaged in the swindle was actually buying a single share of stock. They simply bid back and forth, pretending to buy it, and putting the price up day by day. The crowd of poor fools that believe in the 'honor' of these disreputable Wall Street gamblers looked on at this mock auction, this fake selling and buying of stocks, amazed and excited by the constantly increasing values.

"Occasionally some gullible creature outside of the combination that was doing the stock 'washing' would come in and in good faith buy some shares, actually paying his good money for the worthless stuff. This went on until they had forced the price of the stock up to a high figure, ten times what it was worth. During this 'washing' operation, they had succeeded in working off a good deal of this stock on the public that believed the crooked sales were really genuine.

"That is the sort of thing that is done constantly in Wall Street. It is one way that the high-class guardians of the nation's financial honor have of building up their fortunes and robbing the fools.

"This particular piece of stock swindling is interesting, however, not because the public was swindled—that is too common a thing in Wall Street to attract notice—but because of the great big bank that absolutely made itself a party to a miserable swindle.

"The vice-president of the bank was in the conspiracy to unload this stock by a swindling device on the public. He owned stock, he had underwritten it—which means that he had agreed to take a certain very large amount at a very low price.

"He not only was interested in the swindling operations of the swindling brokers that cheated the public with their fake sales—mock auction practices—but he actually lent the money of the bank to these brokers to carry on the swindling practices. Every day he lent them sixty thousand dollars.

"And he lent his money, belonging to the honest depositors of the bank—or belonging, perhaps, to the United States government, which deposited money in that bank—he loaned it without a dollar of security of any kind."

* * *

It is simply time and labor wasted to declaim against the methods of these kings of finance—"frenzied finance," as one of their number calls it. So long as we have government of man by man the capable and cunning will use that government to oppress and rob the less capable, less cunning and less covetous masses, and in no way is it possible to rob the ignorant and credulous masses so completely, so hopelessly, as by means of the superstitious beliefs that cluster round the thing called money.

To the average man or woman, the "mystery of finance," like the "mystery of godliness," is "past finding out, and it is very clearly to the interest of the priests of money to keep the people ignorant, just as it is to the interest of the paid clergy to keep the masses ignorant of theology, or of what "godliness" really means.

* * *

Pertinent also to the main subject of this article is that of our contributor, G. Major Taber, of Los Angeles. The magnitude of the robberies committed by the feudal barons of the war period, a generation ago in this country, is so enormous that the figures seem to lose their meaning. The attempt to grasp their meaning has a stunning, a paralyzing, a stupefying effect upon the average intellect, and we simply give it up in despair; and yet, if we do not wish to be robbed in the same way for all time to come it is absolutely necessary that we pay some attention to the problem of national finance.

M. HARMAN.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

THE SOCIALISTIC VIEW.

Many of Lucifer's readers are acquainted, personally or otherwise, with the author of the first page article of this issue and will welcome our new contributor. That there is much of truth in the Socialistic view of the right solution of the marriage and divorce problem, will doubtless be readily admitted by most if not all of our readers, but that the triumph of political Socialism, the abolition of private property in the field of economics, State control of industries, would of themselves, bring freedom and justice to woman and secure to the child the right to be born of love, and of the best possible fatherhood—as some of our Socialist friends seem to think, is a proposition scarcely justified by the facts of the case, as some of us see the matter. Financial independence for woman does not now release her from the thralldom of the sacramental and indissoluble view of marriage, taught by nearly all theologians, and some of us see no reason for thinking the change to political Socialism would destroy the power of the priest and the confessional over the conjugal life of woman, and over the production of new human beings.

M. H.

BOOK REVIEW.

Among the books and booklets that have waited long for notice by Lucifer's reviewers is one entitled, "Dr. Hardcastle's Sex-Life Science. Embracing a Philosophy Supported by Substantial Evidence." The rest of the title page is in these words:

"That Man's Natural Instinct, Apart From Pernicious Habits, Leads Directly to Naturally Inviolable Monogamy, Strikes Directly at the Very Root of the Miseries of Mankind. Published by Dr. George Hardcastle, 8 Montgomery Ave., San Francisco, Calif., U. S. A. 1904. Price 50 cents."

In his introduction the author says:

"All along the ages of the world, men have aimed at the solution of sex science—Solomon in his way, Brigham Young in his, Victoria Woodhull in her's, Dr. Cowan in his, J. H. Noyes in his, Ezra H. Heywood in his, and a host of others in their's. I answer them all, not with a mere philosophy, but with direct teaching which is calculated to make monogamic marriage universal and inviolable, and any form of sexual prostitution, impossible. This is the tendency. In this booklet, in a few simple sentences I aim to solve the riddle—the razzle dazzle question of the ages. Let the reader study and adopt its teachings, and spread his or her testimony broadcast.

"Truth wears no mask,
Bows at no human shrine:
She only asks a hearing.'"

While there is much in this booklet of 72 pages that I cannot fully indorse there is also much hygienic teaching with which I find myself in hearty accord.

In his talk on physical exercise, air, sunshine, music, etc., as remedial agencies, Dr. Hardcastle seems well abreast with the advanced teachers of the age, as for instance:

"England's celebrated beauty, the Countess of Warwick, has discovered what she believes is an infallible beauty recipe. It consists of plenty of outdoor exercise in the hay fields and barnyards, or, in other words, practical farming for ladies of title. The Countess acknowledges that her own lovely complexion, fair skin and rosy cheeks are due to the many days spent on her own farms, where she once envied the dairymaids their beautiful complexions. And the outcome of it all is that now the Countess of Warwick has under her care at Brooke House, her lovely country seat in Reading, England, about forty young English women of title, who are working in the fields and the dairy—and all for the purpose of improving their health and complexions.

"'Come to Brooke House to my beauty school,' was the Countess of Warwick's invitation to all her young friends who questioned her regarding her charming complexion.

"In a sun hat and large 'protection' apron the Countess meets her pupils every morning and leads them to the field, where she gives them instructions in farming—practical farming—beauty and strength-giving farming. Already the Warwick hostel, at lovely Brooke House, numbers forty maidens on its roll, all working hard to make mother earth produce her best.

"The Brooke House grounds are extensive and no acres in the whole of England are so well cultivated."

Altogether I can recommend this booklet to Lucifer's readers, as containing far more of the useful, the entertaining and the scientific, than of the useless, the dull or the unscientific. The author requests me to say that it is sent out by mail under letter postage, on receipt of price.

M. H.

Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt.—Measure for Measure.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Conrad Quivers, Stockton, Calif.—"When a man is ashamed of his identity, let him change his name. Keeping the old name under which a paper has made its fight for many years is suggested both by assertive manhood and by business sagacity; e. g., actresses seldom change their names, even when a legal permit has been granted by church and state. Changes even in business location are often disastrous."

J. G. Hunter, Sheridan, Wyoming—"Am too busy to look up subscribers for LUCIFER. Would rather send the money for several trial subscriptions, and if you can find the place to send them I will send you $2.00. As to name, my choice would be between Light Bearer and LUCIFER; prefer the latter; keep the price to $1.00; issue semi-monthly; confine the paper to the sex question. There are other papers to support the other questions, but for this question your paper stands alone."

Louis Roser, Maysville, Ky.—"As to name, would say that no name would suit me better than LUCIFER. I like it very much. I have an apocryphal New Treatment; loaned it to a friend who showed it to a Christian, saying, 'This is a book you ought to read.' Looking at the front page the Christian saw my name. Handing back the book he said, 'I see Roser's name in it. It is an Infidel book. I'll have nothing to do with it.' My friend could not prevail upon him to look at the title page, and just so it would be with any change you might make in the name of the paper you publish. Name it 'Harman's Bible,' 'Testament,' 'Rosebud,' or any other name, and the class of fools that will reject a paper on account of the name 'LUCIFER' would reject it with any other name. If I were the editor of a paper I would have the name to please myself regardless of what anybody said, and would publish once a week, every two weeks or once a month, as it might best suit my convenience and my means."

John Sampson, Washington, D. C., 2212 14th street: "The question of a standard of virtue different for men and women has been the subject of discussion from time immemorial. There is an argument for the single standard, however, which the writer does not remember ever to have seen advanced, and yet it would appear to be of controlling importance. It may be stated in the form of a syllogism, thus:

"Sexual indulgence outside of marriage is legitimate for men.

"The co-operation of women is necessary to such indulgence.

"Therefore sexual indulgence outside of marriage is legitimate for women.

"It will be seen that the major premise represents the double standard doctrine as applied to men. The minor premise merely states an acknowledged fact. And, if both premises be true, it is impossible to escape the conclusion; for it will hardly be denied that an act which is indispensable to the commission of a legitimate act becomes itself necessarily legitimate by virtue of such very relation.

"It is needless to say that the writer is an advocate of the single standard of virtue for men and women. The argument given is a negative one, and merely shows where the double standard doctrine leads if carried to its logical conclusion. The doctrine refutes itself."

James W. Adams, Lake Bay, Wash.—"Yours of recent date overcomes my reluctance to express my opinion anent proposed changes. Every time a change has been suggested I unqualifiedly dissented. Not being in possession on any new facts I again say: Don't. Why? Because no matter what the name so long as it adheres to principle no one will, nor, indeed, can read it until they are sufficiently emancipated from ecclesiastical thralldom to do their own thinking. True, as stated by a recent contributor, 'a rose by any other name smells as sweet.' But LUCIFER'S incense is by no means as fragrant to the nostrils of dupes, fools, toadies, and flunkies as is the rant, cant, sickly, sentimentalism and hypocrisies of conventionalism. However, if a change of name must be, permit me to suggest, 'The Lord's Trumpet and the Devil's Bugle,' and catch both saints and sinners. As to LUCIFER'S policy there can be but one, and that is, 'hew to the line,' and let the consequences take care of themselves. As to its existence, its frequency, and its contents: these are beyond the control of its immediate promoters. It depends upon the support of its friends. Each must for him, or herself decide how much of their time and means can be devoted to it, and its work."

J. E. How, St. Louis, Mo.—"I enclose you copy of the resolution adopted at our meeting last night (Dec. 19) at Welfare Hall in this city.

"Be it resolved, That we, the citizens of St. Louis, of the commonwealth of Missouri, protest against the way certain speakers and teachers, such as Miss Emma Goldman and Mr. John Most, have been treated by the police of this city. We demand that in the future all men and women who may be among us be given their constitutional right to freedom of speech and of person.

"John T. Mason and J. E. How, for the meeting."

[It may not be known to all of LUCIFER'S readers that John Most, of New York City, was arrested and imprisoned in St. Louis about a month ago, for no reason other than that his friends had hired a hall and employed him to deliver on address on political topics, in that city. Much the same treatment was accorded to Miss Emma Goldman, of New York, two or three years ago, by the police of St. Louis. Both these speakers have lectured in Chicago without being interfered with by the police. Our St. Louis friends have had many reminders that Eternal Vigilance is the price of liberty. They doubtless remember also the saying of Emerson, "The good man will not obey the laws too well," and that other Emersonian motto, "Resist much; obey little."] M. H.

H. W. Hunt, Federalsburg, Md.—"I am well nigh indifferent to the name of the paper. I am perfectly willing that those who think that the influence of LUCIFER, and the progress of humanity depend upon a name, should have their way. I can and will stand any kind of name, provided I get the thing itself. The frequency of its issue will of course depend in a measure on its form. If its present form is to be preserved two issues a month would appear to me to be all right.

"I am decidedly in favor of a magazine form and a monthly issue for LUCIFER. Some of my reasons for that form are the following:

"1st. A magazine is more easily handled and always better and longer preserved than copies of a paper. A magazine gives an opportunity for more full discussion of a subject than a paper can furnish.

"2nd. The magazine form can be enlarged or contracted according to the demands of the time and occasion.

"3d. The magazine carries with it a dignity and an assurance that never can belong to a smaller publication, and the magazine will circulate more widely, and thus would command more advertising patronage than a paper. How many magazines are there on the market to-day that live upon their advertisers, and would instantly go to the wall if this source of revenue were withdrawn.

"I have above briefly summed up some of my ideas upon the questions at issue. These must be taken for what they are worth.

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Take heart of grace,
A better day is dawning for thee soon.

Tired mother, worn mother,
Lift up thy head,
Thy struggles and thy victories shall be known.

Tired mother, worn mother,
Reach out thy hand,
It shall clasp the Nation in its time.

Tired mother, worn mother,
Hold hard a wee,
We shall rally round thee by and by.

Tired mother, worn mother,
Thou shalt have the fruit,
We shall give thee credit by and by.
—Laura Smith Wood in "Mother-Soul."

MOTHERHOOD.

To her no music is half so sweet
As the music she heard that hour,
When hope fulfillment found at last
In life's one perfect flower.

I know it is so, for I saw her face,
And the joy that lighted her eye,
As the young mother bent her head to hear
Her new born baby's cry.
—Boston Transcript.

THE RIGHT TO BE BORN WELL.

[CONTINUED FROM No. 1028.]

Prominent among the causes of race-degeneracy; chief, perhaps, of all the barriers that now stand in the way and prevent racial improvement, is the *too close intimacy* of conjugal partners—perpetual occupancy of the same room or rooms; sleeping every night together in the same bed, eating at the same table with none but their two selves for company, except perhaps a child or children that are part and parcel of themselves.

"The ascent of life is the ascent of ideals." In order that a superior child may be born it would seem necessary that the father should be idealized by the expectant mother—in accord with the view of heredity, of prenatal potentialities now generally accepted—but how is it possible that her conjugal mate can long be the ideal, the hero of the woman who is compelled to live, year after year, in such intimate and familiar association with a man, as is required by the time-honored marital code?

The difficulty, the impossibility of preserving the illusion—the glamour that nature kindly throws over the loved one, in order to produce a new being that shall be an improvement upon both the parents, is well shown, and a sensible remedy suggested in an article by the editor of the "Boston Herald" of recent date, headed "Lovers for Life," which article though longer than I could wish, is here reproduced entire:

"In one of George Gissing's novels the hero declares that the only married couples who can live together happily are those who can afford to have two separate establishments under the same roof. He protests against the 'huddlement of male and female.'

"Happiness in marriage is said to be merely a matter of mutual tact, but we are inclined to think it depends largely on the number of rooms for the display of domestic character and emotion. Continual, forced propinquity is a stirrer-up of strife; it is also the chief disillusionizer. The sight of the loved one in some menial employment or grotesque attitude distresses the young husband veneered with refinement, because to him homely domestic life is menial and grotesque. He would fain see his wife only on parade, robed becomingly, ready for reception, theater or discussion of Shakespeare and the musical glasses. Wooing her, he was charmed by her conversation; married, he thinks her a chatterer. He is surprised when a common acquaintance speaks of her as a clever woman: 'She has something to say.'

"'Too much,' is his suppressed rejoinder.

"The continual revelation of poor human nature with its infirmities kills romance. Men and women are reared, for the most part, in disagreement with nature, and they are slow to realize that, if a man is not a hero to his valet, neither is Eustacia, wedded, always a heroine to her Augustus. Undue propinquity brings in its train morning irritability, noonday restlessness, the boredom of long domestic evenings. The thoughts have all been interchanged. The solos and duets have all been sung. The husband regrets that he cannot meet his wife for the first time and experience a new emotion. The Gissingians believe all this.

"Now, if husband and wife were to live apart, in the city, but at a considerable distance from each other, there would be inevitable curiosity, not wholly unpleasant jealousy, compulsion of attraction—the fuel for flaming love. Think of Augustus, who has not seen his wife for a week, though it was in his power, writing to her: 'Dear Eustacia: May I dine with you next Tuesday? Don't disappoint me. I am counting the hours.' He rises early on Tuesday. His face at the office is as a benediction. He gives a cigar to the elevator boy. As the hour of dinner approaches he grows restless; no trolley car is fast enough for him; fearing a block, he hails a cab. Eustacia has ordered the favorite dishes of Augustus; she is attired for conquest; there is a reunion as of those long separated by an ocean.

"Such a wedded life would make for greater independence of soul. The man would be freer, more alert in business; the woman less weakly dependent, less selfish. If there were children, there would be no conflict of authority to open childish eyes, no harsh words to fall on too receptive ears. Man and wife would be on good behavior, as in the ensnaring days of courtship. At the weekly dinner—perhaps fortnightly dinner would be more prudent—Augustus would be brilliant and devoted beyond the power of any rival, and Eustacia's look would be more passionately eloquent than the siren's song. If the man is a humorist, what joy in calling on his wife at an unseemly hour to set the neighbors agog; to take her to a restaurant and 'open wine' for her in the blaze of publicity; to alight with her from a carriage, go to her apartment and leave at a late hour; to send her flowers as an amorous token; to persuade her to a little supper at his own rooms!

"But the Gissingians are not the inventors of their theory. The Spartan husband, according to Plutarch, was all the daytime and most of the night with his companions, 'unless he sometimes stole to see his wife, being afraid and ashamed ever to be seen by any of the house where she was. And hereunto his young wife did help for her part—to spy means and occasions how they might meet together and not be seen. This secret meeting in this sort did serve to good purposes. It continued also in both parties a still burning love, and a new desire of the one to the other, not as it were lukewarm, nor weary.'"

* * *

It will be noted that this plan to prevent the early death of love is advocated not because it will produce better children, but simply because it will bring greater happiness to the married couple themselves, but since marriage is supposed to be instituted and homes founded mainly for offspring, is it not clear that whatever increases the happiness, the welfare of the parents will also increase their chances of success as race-builders?

That the never-ending living together is one chief cause of the overproduction of the unfit—of the class of children that no one wants, and that should never be born, needs no argument to prove. I once asked the overseer of the poor in Topeka, Kansas, why it is that the poorer the parents the greater the number of children. His reply was substantially this:

"Too close living together. The rich have their separate beds and bed rooms; the poor must live and sleep in one or two rooms and cannot afford separate beds. The rich have other sources of amusement, of enjoyment; the poor have only the gratification of their animal appetites and instincts. The temptation and the opportunity to indulge the sex appetite is always present; hence the overproduction of children."

That institutional marriage is no longer regarded by intelligent observers as the best safeguard of morality and the most effectual protection to helpless motherhood and childhood, is proved by such utterances as that of Judge Almy of Cambridge, Mass., as reported in the "Boston Post" of Jan. 24:

"Liquor and matrimony are the chief causes for all crimes," said Judge Almy of East Cambridge yesterday, before the Fathers' and Mothers' Club at the new Country club house.

"Nearly all the crimes in the world," he continued, "could be traced to either one of these two causes."

Whether Judge Almy had in view the depraving influence upon children unborn—through prenatal maternal impressions, fostered if not compelled by the artificial code, the anti-natural code of morality inherent in the popular ceremonial or sacramental marriage, is not quite clear, but that such was the fact is certainly not an improbable inference.

M. HARMAN.

[TO BE CONTINUED.]

"MOTHER-SOUL."

Occasionally there has appeared in the radical press a mention of this remarkable little booklet which comes to us from the Pacific slope. Our comrade, J. Wm. Lloyd, himself a poet of delicate sentiment and insight, has paid tribute to these poems and the genius of their author, yet I beg to speak a word to your readers, lest many of them should miss a rare treat.

The "Mother-Soul" is not a book to be read and laid aside, rather is it a book to fold to one's heart, a book to throb with, to thrill to, while the eyes fill and the bosom warms. With the strength and the freedom of Whitman, with his realization of the fundamental, with his very genius for revealing the simple, natural human emotion, there is here a more delicate touch, the touch of the woman. These are more than poems; they are human fragments; bits of living reality. One goes through the booklet with held breath, one comes to it again and again, seeks it in rare moments of longing and of joy.

It is not a book for every one. It is essentially a book for mothers. But alas! not every mother will respond to it. Not every mother can join in "the song of the mother-state chosen."

But to those wise, free women whose motherhood has been a choice and not an accident, this little book will come like the touch of a sympathetic hand, the sister-touch of another who *knows*. For this woman poet is herself a mother, a free mother —"Knowing her dignity; unashamed; serene," and she leads one to the sense of the universal. Note the "Inspiration," and the closing line of "After a Long While"—"That was your motherhood, a thing which welds all women in one great chain of love and care and pain and joy the whole world through."

The happy mother, bending over her child, will find here the expression of her own unspeakable love, her adoration, her ecstasy. The pregnant woman, pulsing with joy as her precious burden increases with the days, will quiver to these lofty and beautiful lines. She has her word, too, for the woman whose mother-longing has been denied, whose arms are empty, whose heart is weary—

"Eating of restlessness, drinking of barrenness;
Turning aside still; with wide eyes in the night asking."

To all true women, all whose pulses are quickened by the dream-touch or the living touch of a baby's hand, this book appeals most deeply; and to those men who have loved such women; those rarer men in whose own souls burns the same sweet fire.

For a new-made mother, for an expectant mother, I know no more exquisite gift. But my words are weak—get the booklet, and love it. Laura Smith Wood is a free woman, a free mother, who is trying to sustain herself and children outside the conventional bondage which superstition imposes upon her sex. She can be reached in care of general delivery Tacoma, Washington. Besides the "Mother-Soul" she has published another booklet—"My Soul and Winter's," in which are found the same freedom, the same genius-touch. There are wonderful descriptions, delicate touches of fancy, a delicious humor at times, as in "They Grow in Maine:"

"It's so long since I have seen a good fat icicle,
* * * * * * *
But ah! I've not forgotten the fine crunch of them!
And the nice smooth track they made down to my stomach
And the queer, cool, northern feeling that they made there—
Like sitting in a meeting-house that's been shut up a year!"

And again a certain wild ecstasy which takes one away from the fireside and carries one afar to tingle and to revel in fierce exultation in the very whirl of the north wind.

Get these booklets and taste a new sensation, be lifted out of the dull, prosaic and conventional rhyming that goes the rounds under the name of verse. For here is poetry—fire and ice and love and longing and life and death, touched by a genius-wand into living emotion.

ADELINE CHAMPNEY.

LUCIFER'S HELPERS.

E. M. Dewey, $1; Louis Reser, $1.25; Delos Dunton, $2; J. W. Griggs, 50c; C. C. Hitchcock, $1; Emil Ruedebush, 50c; I. Goldberg, $3; O. H. Stone, $2.25; Arthur E. Clark (for Priscilla Clark, deceased), $6; R. Bruckner, 50c; Adler Jorgensen, $2; Henry Bool, $10; George Bullock, $1; J. A. Wilson, 25c; H. H. Cady, $1; A. Wastall, $5; W. L. Cheney, $3; A. W. Frankenberg, $1; Dr. Robert Greer—books worth at least $10; V. P. Douglas, 50c; E. G. Earle, $1.

Some of these helpers sent names of friends to whom they wished LUCIFER sent for a longer or shorter term; others have asked that books or pamphlets be sent instead of the paper, but several of these earnest workers have forgotten entirely to state how they wished their money applied, and therefore the request is here renewed that all who send money, books or other valuables, to help LUCIFER, will state just in what way they desire their contributions to be expended.

For many months past LUCIFER'S postoffice receipts show that we regularly send out about half as many pounds of samples as we do of papers to subscribers and regular exchanges, and very frequently it happens that we send not only half as many but quite as many pounds of samples as we do of our regulars, and this statement is true of our postoffice record, in the main, for the last dozen or more years, and hence, when no instructions are given as to how the money is to be expended we place it to the credit of LUCIFER'S "sample copy fund."

Again, good friends all, please accept sincerest thanks for timely and helpful co-operation. As said before, so now, it is doubtless true that some names have been omitted that should have public recognition as helpers beyond the annual subscription dues. If those whose names have been overlooked in the above list will kindly call attention, by postal, or by letter, to the omission the correction will be attended to in next issue.

FREEDOM OF SPEECH IN ST. LOUIS.

Dear Brother Harman: It is time to give you a sign that I am still kicking. Of course I want LUCIFER to be sent again to my old hunting grounds.

I have been for a short visit on the farm (Kate Austin's place) and enjoyed six Xmas dinners, as well as home-made cider, blackberry wine and cigars. Whenever I have finished with the police (or the police with me) I always find it advisable to take a little rest. The police always accuse me of making trouble (it's the fourth time), and try as hard as I may, I can never convince them that they are the ones who create all the trouble.

The object of the police was to prevent John Most's lecture in St. Louis, fearing that his speech might incite some one to send Roosevelt to heaven. The rented hall was closed by the order of the mighty "Chief," and some thirty of his blue coated subjects guarded the streets and sidewalks. I hurried to inform Most of the situation, and while talking the matter over with him, detectives came and arrested him. Voluntarily I went along to see what I could do for him. At the station it was found advisable to lock me up also, but not in the same cell with Most. I was pushed into one of these dark, foul-smelling caves in the cellar of the station in which were already two negroes and one white man. In vain did we look for the soft side of the hard bench which was supposed to serve as bed for four men in this one cell.

Having spent so many of these "Arabian nights"—more than "1,001"—under police and government protection, I took it very calm and good-natured, for as long as I do not feel the rope around my neck I consider myself still on the lucky side.

Next morning at a private hearing in the sanctum of the chief, the city attorney suggested to hold Most for *vagrancy;* but Most produced his return railroad ticket, and arguing for his right to visit the World's Fair, the chief concluded to let us run with no charges or fines against us but our names signed to a note in the police record that we would not come to St. Louis again. We signed. I was escorted by a detective to the bridge over the Mississippi to East St. Louis, Ill., and Most had all day long two detectives with him until 9 p. m. when his train left St. Louis. Fortunately I did not lose my job as I did three times before.

Now, some good friends think we should not have signed our names to said "agreement." However, the John Turner case has convinced us that for the present the American people don't give a d——n for free speech and press; that they have no use for it and therefore don't desire it. Every dollar spent in such a case for legal monkeying would simply be wasted and nothing gained. As Anarchists we have no standing nor pull in courts, and these things are necessary to gain a point. Others may think different, theoretically, but those of us who repeatedly have been in courts, police stations, jails and prisons and have gone through it practically, as Most and I have done, will probably look at the question as we do.

Well, since that day I have been fifty times in St. Louis and even lectured there last Sunday, and am still alive and kicking, resolved to keep it up.

Yours for more kicking,
CARL NOLD.

1638 Kansas avenue, East St. Louis, Ill.

HIGHER EDUCATION AND MOTHERHOOD.

[Here is food for thought for the thoughtful. While the explanations are various concerning the unwillingness of educated women to become mothers, may it not be that dissatisfaction with or repugnance to the popular marriage code is the chief cause of such unwillingness?]

Thanks to the fearless utterances of President Roosevelt, indorsed and emphasized by the plain and forcible talk of Dr. Hall, president of Clark University, the women of America will have no excuse for not seeing their duty in a broad national sense and along the highest patriotic lines. Both gentlemen are interested in education to the highest practicable point, and both believe that education which increases the danger of race suicide is a failure.

As a general warning, without the accompanying proof of statistics, is almost useless, Dr. Hall quotes the reports from three leading women's colleges and nine colleges for men to show that one-half the women and one-quarter of the men are unmarried twenty years after graduation. He submits the further evidence, also based on statistics, that few marry later than twenty years after graduation, and those who do marry have only two children as the issue of such conjugal union. Hence the higher education would soon depopulate the country if it became universal.

This is, indeed, a most serious condition of affairs. Up to the present time the warning sent out by President Roosevelt has been listened to with only the customary measure of respect, and this because it was too diffuse and scattering, and, without facts and figures, merely represented an opinion. But here is an educator, the head of a university, who quotes appalling figures which cannot be refuted, and who tells an assembly of instructors that unless the college woman is taught to aspire to motherhood, and that as quickly as possibly, the perpetuity of the race is in peril.

Very few women, college bred or otherwise, contemplate with serenity the probability of a life of single blessedness. Still fewer content themselves with the hope that twenty years after graduation they will marry and add two lovely children to the national census. It is probable that down in every woman's heart there is a longing for motherhood, and it is hard to believe that this desire is "educated" out of her. Still the doctor's figures are inexorable, and in the absence of illuminating light from Dr. Hall it may be argued that in the case of womanhood higher education is a bugbear that frightens away proposing man, or that it creates in the mind of woman a standard of manhood so high that it cannot be dispelled until the bloom of feminine youth and attractiveness has vanished and the golden opportunity has gone forever.

The specific cure for this wretched state of things is a course in fatherhood and motherhood in college—not elective, but compulsory. Competent professors, to quote from Dr. Hall, should teach "the supreme joy of parenthood," possibly illustrating it by their own lives, possibly holding themselves up in the misery of celibacy as the horrible examples. Young men should be taught to be less selfish, women less finicky, and both should be encouraged to believe that comparatively early and rational marriages are the highest obligation to the state. It is not for a layman to say how this is to be done, or what the immediate effects of "aspiration to motherhood" will be; that will be easily settled by Dr. Hall and the competent corps of professors.—Ex.

INCREASED INTELLIGENCE DECREASES MARRIAGE RATE.

When asked recently to what cause she attributed the large decrease in marriage for 1901 in Rochester, New York, Miss Susan B. Anthony said:

"Well, I think that one reason for the decrease in the marriage rate is the increased intelligence of the women. In the old days women were married at the age of sixteen years, and from that time until they arrived at the age of forty their one aim seemed to be to give birth to a child every year, or every two years. Thus the heyday of their lives was spent in hopeless toil and sleepless nights, and the women became old long before their time. What this world wants is fewer children and those better born and bred.

"A woman who marries a man and finds that he is a drunkard or a licentious man is committing one of the worst sins against society if she continues to live with that man after her discovery. One of the greatest crimes is the bearing of children by such a couple. In a case of this kind the woman should secure a divorce, and see to it that she does not rush into another such alliance."—Ex.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

It was at the close of the wedding-breakfast. One of the guests arose and, glass in hand, said: "I drink to the health of the bridegroom. May he see many days like this." The intention was good, but the bride looked up as if something had displeased her.—Tit-Bits.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

KATHERINE BRESHKOVSKY.

At this writing—January 29—Katharine Breshkovsky is lecturing here in Chicago upon Russia and the Russians. I have not yet seen her, nor heard hear speak, but am told that her meetings are attended by thousands of eager listeners, notwithstanding the fact that few, comparatively, of these hearers understand Russian. A pamphlet issued by Chas. H. Kerr, of this city, written by Ernest Poole, tells in brief the story of her life and sufferings in behalf of human freedom, a story that has special interest and significance now, in the light of current events in Russia.

Describing her appearance the author of this pamphlet says:

"Her hair, once cut in prison, has grown again. A great wavy mass of gray frames a face broad, heavy, deep-lined with suffering. Her eyes, deep under high-arched brows, now flash the fires of her dream, now beam forth the warm affections of one whom hundreds call endearingly 'Babushka'—little grandmother. Her voice, as she spoke through our interpreter, ran swiftly over her own sufferings, but rose passionately describing her country's degradation. Daughter of a nobleman and earnest philanthropist; then revolutionist, hard labor convict and exile for 23 years in Siberia; and now a heroic old woman of 61, she has plunged again into the dangerous struggle for freedom. The Russian revolutionary movement is embodied in this one heroic figure."

* * *

Much of the pamphlet consists of a biographical sketch, told in her own words. After telling how she became interested in the Liberal movement, so-called, in Russia—through witnessing the sufferings of the peasants driven from their homes to starve upon the sterile lands assigned them by their masters, after the "Emancipation" edict of the Czar, Katharine Breshkovsky proceeds to relate how it came that she left the "Liberalist" faction and became a revolutionist:

"Three years later I married a liberal, broad-minded landowner who took deep interest in the zemstvo, our district moot. He established for me a peasant's agricultural school. Several of the younger land owners became interested in our work. We met together frequently, and this was my last attempt at Liberalist reform.

"It is a poor patriot that will not thoroughly try his government before he rises against it. We searched the laws and edicts; we found certain scant and long-neglected peasant's rights of local suffrage; and then we began showing the peasants how to use these rights they already had. They crowded to the local elections and began electing as judges, arbiters and other officials, the Liberals who honestly held the peasants' interests at heart. But when the more despotic land owners were ousted from the zemstvo and lost their source of (to use your language) 'graft,' their leader denounced us to the Minister of the Interior as a band of conspirators. Several of us were exiled to Siberia; my husband and I were put under police surveillance, and my father was deposed from office without trial, as a 'dangerous man' for allowing such criminals to be at large. Punished as criminals for teaching the peasant his legal rights, we saw the government as it was, the system of corruption, watching jealously through spies and secret police that their peasant victim might not be taught anything that could make him think or act as a man.

"A startling event now occurred. A Liberalist named Netchayev had already collected a revolutionary group. Discovered and arrested, their trial in 1871 was the first great event in the long struggle for freedom. Along the Great Siberian road the procession of politicals began. Meanwhile their revolutionary documents had been published. Never again has the government allowed this blunder. Those documents were read by thousands of Liberals like us. The spirit of revolution was kindled.

"I was at this time 26 years old. My husband like me had a whole life before him, and therefore I thought it only fair to speak frankly. I asked him if he were willing to suffer exile or death in this cause of freedom. He said that he was not. Then I left him.

* * *

Here is the account of her first arrest and imprisonment:

"The System, alarmed by their spies, made wholesale arrests. I was under a peasant's name in Podolia. In my wallet was our manifesto, also maps showing the places already reached and those next to be organized. A servant girl spied them and told the servant of the local police agent. An hour later he came rushing in, and jerked the manifesto from my wallet. His eyes popping with excitement, he read the paper in a loud, thick voice. As that simple but stirring proclamation of freedom, equality and love was read, the poor, ignorant people thought it the longed for proclamation from the Czar. The news spread. Men, women and children rushed up. The district attorney came and he too read it aloud. Then suddenly the chief of police arrived, glanced at the wild, joyous faces around, and seized the document. 'What is this?' he asked me roughly. 'Propaganda,' I replied, 'with which the attorney and the gendarme have been very viciously inciting the people.'

"In jail I was led down to the 'Black Hole.' As I came down two besotted wretches were stumbling up. I was pushed in, the heavy door slammed, and bolts rattled in total darkness. At once I was sickened by the odor. I took a step forward and slipped, for the floor was soft with excrement. I stood still until deadly sick I sank down on a pile of straw and rags. A minute later I was stung sharply back to consciousness and sprang up covered with vermin. I leaned against the walls and found them damp. So I stood up all night in the middle of the hole. And this was the beginning of Siberia. * * *

"I awaited trial in a new St. Petersburg prison. My cell was 9 feet long, 5 feet wide and 7 feet high. It was clean, and a hole above gave plenty of air. My bed was an iron bracket with mattress and pillow of straw, rough gray blanket, coarse sheet and pillow case. I wore my own clothes. This cell I never left for over two years."

* * *

At length Katharine Breshkovsky was tried and condemned to five years at hard labor in the prison mines, to be followed by exile for life in Siberia. Of the journey thither this is what she says:

"Secretly at night, to avoid a demonstration, ten of us were led out. Other tens followed on successive nights. In the street

below were eleven 'telegas'—heavy hooded vehicles with three horses each. Into one I was placed, a stout gendarme squeezes in on each side, to remain there two months. Just before my knees sat the driver. We went off at a gallop, and our 5,000 mile journey began. The Great Siberian road was feelingly described by Mr. Kennan. A succession of bumps of all sizes; our springless telegas jolted and bounced; my two big gendarmes lurched; our horses continually galloped for they were changed every few hours; we bounced often a whole week without stopping over ten minutes day or night; we suffered that peculiar agony that comes from long lack of sleep. Our officer ordered the gendarmes never to leave us. At times we women held shawls between the gendarmes and our friends. Three wives who had come to share their husbands' exile were treated the same. We were all dressed in convict clothes. The men had also heavy chains on feet and wrists; their heads were partly shaved. Our officer kept the money given him by our anxious friends at home, and gave us each the government allowance of four and one-half cents a day. For sleep, we were placed in the etapes (wayside prisons). Mr. Kennan has well described the cells-reeking, crawling, infected with scurvy, consumption and typhoid. They had log walls roughly covered with plaster, often red from vermin killed by tormented sleepers. The air was invariably noisome from the open excrement tubs; the long bench on which we slept had no bedclothes. Through the walls we heard the endless jangling of fetters, the moaning of women, the cries of sick babies. On the walls were a mass of inscriptions, names of friends who had gone before us, news of death and insanity, and shrewd bits of advice for outwitting gendarmes. Some were freshly cut, but one worm eaten love poem looked a century old. For along this Great Siberian road over a million men, women and children have dragged, 250,000 since 1875, people from every social class; murderers and degenerates side by side with tender girls who were exiled through the jealous wife of some petty town official."

* * *

The story of her life in the mines and in exile is too long to be reproduced here, much as I would like to do so. That this truly wonderful woman did not fill up the full measure of her sentence of perpetual exile in Siberia is attested by the fact that she is now here in Chicago doing what she can "for Russia's freedom." The last paragraph of the pamphlet from which I have quoted reads thus:

"Few believe in assassination. Revolution by the whole people is our one object, and for this the time is near. The Japanese war has caused the deepest bitterness ever felt in Russia; to the 664,000 lives lost in a century of useless wars, now over a hundred thousand will be added; and every hamlet will mourn its dead. Then will our 400,000 workers call on the millions around them to rise for freedom. Arms? There are plenty. Why in recent riots have soldiers refused to fire on the crowd? Because all through the army are soldiers and even officers working secretly for the cause—Arms—yes and brains—for in the universities and in every profession are wise, resolute men to guide the wild passions of rvolt. In the zemstvos are hundreds of officials straining to hasten our struggle. So in this last year the movement has suddenly swelled. Already four hundred thousand strong! Day and night they work. In place of sleep and food and drink—the dream of freedom! Freedom to think and speak! Freedom to work! Justice to all! For this cause I shall travel three months in your free country. For this cause I have the honor of making to free Americans our appeal."

* * *

"Freedom to think and to speak!" While it is quite true that as compared to Russia the citizens of United States of America still enjoy a large measure of freedom, yet if Katharine Breshkovsky knew as much of the doings of the American police and of the working of the American inquisition, known as the "postal censorship of press and mails," as some of us know, she would probably feel like modifying her implied eulogy when speaking of "Free Americans."

M. HARMAN.

"A party fit to govern must have convictions," says Mr. Roosevelt. Wonder if he is referring to the postoffice cases?—The Chicago Journal.

BOOK REVIEW.

Among what may be called "books of the transition" from the old to the new ideals in regard to what virtue means or should mean, when applied to the regulation of sex instinct, I regard an English booklet called "Jeannette," as one of the most interesting and valuable. Besides its value as a truthful portrayal of a phase of modern life that is one of the saddest commentaries upon our so-called civilization, it is quite interesting and valuable as an object lesson for the student of heredity and of stirpiculture.

The heroine of the story—a story of real life, not *fiction*, as that word is commonly understood, is the daughter of an English "evangelist," who doubtless is mainly responsible for what seems the abnormal sexual endowment of his child, and who, when confronted with the knowledge of the natural result of such excessive endowment, drives his daughter from his home, into what is commonly called a "life of shame," from which life she is rescued by two men who are humane enough and unconventional enough to defy Madame Grundy and, each in turn, ally his own life with hers, and risk his own hope of success in the world, to save a woman whom both church people and "respectable" non-churchgoers, condemn to a social "hell on earth," from which hell there is practically no redemption.

A paragraph or two from the booklet itself will help to give a correct view of the leading thought of one of the rescuers of Jeannette, and the difficulties he had to contend with:

"Poor Jeannette! Though as beautiful as a Greek, she is superstitious as a Buddhist * * * What strangely contradictive cogitations she creates in my mind when, on my trying to paint to her the fearful consequences of remaining in her present mode of life, she quietly says;

"'Oh! God is good; He will take care of me.'

"God is good! And this said with full faith, by a woman in a brothel; by a woman at the sight of whom pious people sweep up the skirts of their garments and flee as from a damned thing! Such is the effect of the fanaticism stamped into her by her self absorbed parent—to trust in God when she should trust in herself.

"Poor girl; she is sore beset. The direful picture of herself shunned by all those more fortunate of her sex whose duty it were to show her most sympathy; the thought of being unearthed from every hiding place, dragged out from every disguise, and driven over the face of the earth like a hunted criminal; the picture of herself a prey to all the infamy and degradation to which the prudish selfishness of our conventional life would subject her, did she attempt to renew her life by one of virtue—still hold her firm to her lamentable occupation, and stand in the way of every suggestion I could make to help her to freedom."

The preface to the second edition says:

"Owing to the deep interest created by this little pathetic unvarnished tale, among those interested in 'Rescue Work' on both sides of the Atlantic, the publishers have been induced to issue this new edition, in the hope it may further assist such workers in their mission.

"The publishers at the same time wish to emphasize that the narrative is taken from real life almost in its entirety and to a much larger extent than those frequently issued as 'founded on fact.'"

London, January, 1903.

This thrillingly interesting story of the transition will be sent from this office prepaid for the low price of fifteen cents, in stamps. Paper cover; well printed; 104 pages. M. H.

It has always struck me that wrong-doing arises from a diseased condition of the body. In Earthland prisons are everywhere, hospitals swarm, and mad-houses, penitentiaries, reformatories and places of correction abound. Flogging is esteemed, and is practiced on child, adult and beast. We breed and create criminals, and foster insanity, punishing the first, while we aggravate sorely the last by improper feeding and treatment utterly antagonistic to its disordered condition and overtaxed strength. —Lady Florence Dixie in "Story of Loveland."

It is clearly the interest of employers to reduce wages, to make the people prolific, to keep the workers dependent upon them, and by keeping the poor people to keep the people poor. . . . Certain it is that every dime spent in charity reduces wages a dollar.—Bolton Hall.

Pray heaven no superior people may hear of the Colorado imbroglio and send a beneficent army to give us good government.—Goodhue Co. (Minn.) News.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Mrs. C. Danzig, Herkimer, Kansas: "Am sorry I cannot extend LUCIFER's circulation in this part of the country. Why, even the so-called Freethinkers shrink from this kind of literature. For myself I want to read all I can get on that subject—am always seeking for more light on the most important of all questions, that of sex. As to change of name, will say that LUCIFER's name is as dear to me as the teachings it advocates."

Adler Jorgensen, Lewiston, Mich.: "Enclosed herewith please find express money order, ten dollars ($10) for which you may (when both pamphlets are out) send me three of each, bound in cloth, and for the balance of the money you may mark up my subscription to LUCIFER. As to LUCIFER's future I am inclined to believe that our friend Wastall's plan would be a good one. Not that I am dissatisfied with the paper personally, or the Anarchy it advocates at the present time, or ever did advocate. But by all means let us have the paper in any style that *you think* best."

J. Wm. Lloyd, Westfield, N. J.: "As far as I know, or can remember, I never wrote the stanza of poetry that you attribute to me in the number of LUCIFER that contains my reply to Wm. Platt. I don't want to disclaim any love-child of my brain, neither do I want to *mob* any other man's *kid*."

Mary Everett, New Haven, Conn.: "Number 3 of 'Our New Humanity' is a gem! I prize it highly. Now I have all but one that were published and right here let me say that if that one is 'defective'—as you say—just never mind that, but send it along if it is readable. The six I have are 'apples of gold in pictures of silver,' and I am very desirous of possessing the whole series. I will send another dollar soon for 'Sex Radicalism' and 'Right to Be Born Well.' How I wish my knowledge of LUCIFER and its pamphlet literature had come earlier. It would have saved me much suffering. Perchance I ought to be thankful, to the exclusion of every regret, that I have at length found you, and that I am privileged to count one among the LUCIFER fraternity. Allow me to reach my hand across the distance that intervenes, to assure you how glad I feel. As far as I can I shall try to help on the 'cause that needs assistance' and to oppose the 'wrongs that need resistance.'"

E. Bordwell, Elk, Wash.: "Dora Forster's 'Sex Radicalism' is the finest thing of its nature I have ever read; so book me for six copies when out. As to the questions: The only one that greatly interests me is, 'How Often?'—taking it for granted that the paper will be issued. It cannot be issued too often to suit me. While I personally respect your views as to 'Anarchy' I do not think it beneficial to the paper to publish the same therein. Think the publication of these views have had more to do with your recent troubles than what you have said on sex subjects."

Mary M. Harrington, Belgrade, Neb.: "Yes, I am a friend of LUCIFER, and will help her when and all I can. As to LUCIFER's future: Think it safe in 'Moses' hands. Wish I myself was in as good ones. Am sending you $2.35 for books, for a young friend expecting soon to marry, and wants to know something. Send Dr. Foote's Cyclopedia of Medical, Social and Sexual Science, $2; Strike of a Sex, 25c; and Primer of Sexual Rationalism, 10c."

[Strike of a Sex has been out of print for some weeks, but we are assured by the publishers that it will be reprinted very soon, and that Zugassent's Discovery will be included in the same cover—all for 25 cents, if I mistake not.—M. H.]

O. C. Heuple, Cedar Glades, via Hot Springs, Ark.: "Should like to hear of Social Radicals who would colonize here four miles northwest of Hot Springs, Ark., in the Ozark Mountains. We have a mild climate; can be out every day in the year. Good soil and a good fruit country. Can raise apples, pears, plums, cherries, peaches, apricots, nectarines, figs and all small fruits. Also English walnuts and pecan nuts. We have a good market, where one can sell direct to consumers, anything one may produce. Hot Springs has over 50,000 visitors yearly, and surrounding country does not supply one-fifth of the demand for produce, etc. Milk sells at 40c per gallon and you don't have to peddle it either. Can secure good land for from $5 up. Comrade Haworth of Philadelphia, Pa., has been here and is favorably impressed and expects to locate here shortly. Beautiful mountain ranges all about here. We are 600 feet above sea level, and as the sun sets it gets cool, and at present it gets down to freezing at night, mostly, and if the sun shines it is 50 to 65 degrees at noon, and the sun shines most days. For more information, address O. C. Heuple, Cedar Glades, R. F. D., via Hot Springs, Ark."

W. C. Wagener, St. Louis, Mo.: "Send me a copy of 'Sex Radicalism,' and, when out, one of 'The Right to Be Born Well,' and the rest of the dollar credit on LUCIFER. I would not change the name; but do as you choose. You are the one who has struggled all these years to make it live; besides, I think the paper doubly well named. Most people don't believe in devils, nowadays."

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Nemo—in LUCIFER, December 8—gives my idea of Freedom in Love. The love is all right, but the consequences of the love relation is another thing.

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To sacrifice honor, good name, etc., and to lose all opportunity to win a man with ambition and noble aims in life—to be content to be a mere servant to men, or to selfish desire on the sexual plane, surely this would be to make life a complete failure. The angels know it doesn't pay.

Not to do counts in the race for progress. Woman must not be led; she must herself lead.

A drunkard is weak, and by the psychic influence of desire, or thought not necessarily his own, is drawn into the saloon.

Sexual desire has the same influence on woman, in her transition stage of evolution. If she yields to desire she falls into a negative condition and social degradation follows.

Strength of organism or of character is not developed in or by the yielding attitude.

My observation of men tells me that if a man is drawn hither and thither in love affection his power of self-preservation is lessened; he suffers and doesn't know the cause. His weakened condition makes him feel the need of the stimulation of a new love, and he soon finds, not the strength he needs but what the angels know to be failure.

This city—San Francisco—is full of men who are ready to draw down every woman they meet, without being willing to assume responsibility, or to make conditions suitable or respectable.

Besides all this, such habits of life stamp their mark on character; the influence of such conduct lingers in the thought atmosphere, and the impression sent out is undesirable to finer natures.

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All our pulses but repeat
Man is woman's.
Born of womb and fed of teat,
Man is woman's.
Early she pillows our head on her breast,
Later she pillows our head on her breast,
At latest she pillows our head on her breast—
Man is woman's.

By the flush on warm maid's cheek,
Man is woman's.
By the happy child-birth shriek,
Man is woman's.
We are her children—she makes our blood,
Then in our children continues our blood,
She in their children eternals our blood—
Man is woman's.
—William Platt, in "Women, Love and Life."

THE IMPURITY OF DIVORCE SUPPRESSION.

Almost every leading magazine of opinion, as well as many of the popular daily papers, have had, or now are having, their symposia for the discussion of the divorce question—necessarily involving, as it does, the discussion of marriage and the family. In fact, the question of divorce involves to a very marked degree the whole subject of morality, of religious and political governments, and their relations to human life and progress.

Prominent among the larger magazines that have opened their columns to the discussion of divorce and its allied problems is the "Arena," now under the sole editorial management of its original founder, B. O. Flower, and now published by Albert Brandt, at Trenton, New Jersey. The January Arena contained what the editor calls "an exceptionally strong paper giving a discussion of the divorce question from the standpoint of an orthodox Christian. . . . a strong plea against divorce from the conventional religious viewpoint." The February number contains what Mr. Flower calls "an exceptionally vigorous plea for liberal divorce laws, presented from the viewpoint of the science of sex psychology."

The writer of the plea for liberal divorce is Theodore Schroeder, who a few years ago became somewhat famous for his "strong opposition to Mormonism," and for the part he took "in the prosecutions of the case against Brigham H. Roberts, the polygamous congressman from Utah."

As a lawyer Mr. Schroeder naturally stands up for "legality"; for state regulation of all the relations of human life by legislative enactment; but the conclusions logically drawn from his article entitled "The Impurity of Divorce Suppression" are certainly in the direction of more freedom for each to regulate his or her own life, rather than in the direction of meddlesome interference by state or church authority.

Hence I regard this Arena article of Theodore Schroeder as all the more valuable because prepared by a man whose educational bias and professional interests ally him with those who would deny individual freedom in the most vitally important of all human relations—that of sex and reproduction.

In his opening paragraph the writer calls attention to the irrational and illogical methods of argument on the part of those who advocate suppression of divorce. He says:

"At the present time many persons of pretentious respectability are agitating the public by their denunciation of divorce and divorcees. Many of these mistake vehemence of declaration for weight of logic, and rely more upon the vituperative denunciation of easy divorce as impure, than upon a rational discussion of the social utility of divorce suppression. Being possessed of but little worldly wisdom, these persons are mainly impelled to action by religious fanaticism. This appears from the fact that they support their position only by religious dogmas, never by arguments based upon practical observations of human life. Since persistence and vehemence in the denunciation of easy divorce is likely to increase the number of moral perverts, it becomes necessary to refresh our memory as to the genesis and consequences of the marriage ideals of these people with whom 'purity' is a profession."

"Moral perverts" is a phrase of such wide significance that it seems a serious omission on the part of Mr. Schroeder that he did not define his meaning with greater clearness. Subjectively speaking, there is danger, no doubt, that the opponents of divorce, by their "persistence and vehemence in denunciation," will become mentally and morally unbalanced, perverted, while objectively the danger is far greater that those who find themselves uncongenially and unhappily married will be deterred by such denunciations from seeking the natural and rational remedy in divorce, and that by submission to what they conceive to be the popular verdict become more and still more morally and mentally unbalanced, perverted from what is normal, healthful and happifying, and thus become centers from which radiate waves of immoral and perverting influence upon all they come in contact with.

* * *

How many men and women—especially women—have been driven to insanity, to suicide—slow or speedy suicide—or to murder, because of hopeless conjugal mal-adjustments? That is, because of the odium of divorce, to say nothing of the delay, the expense and the hard swearing necessary to obtain divorce.

A young married woman was asked if she would not try to get a divorce from her husband under such and such provocations.

"No, indeed!" was the prompt and emphatic answer. "I should not try to get rid of John in that way. *I'd just kill him!*"

Not many women have the courage to kill their husbands, but how many murderers owe their homicidal tendencies to the fact that their mothers had murder uppermost in their minds for many months, perhaps, during the prenatal lives of their sons—simply because of the difficulty of obtaining honorable separation and respectable readjustment of conjugal relations?

To what extent the men and women who persistently denounce easy divorce are morally responsible for the murders that have so shocked the people of Vermont and Pennsylvania that they now intend to murder by hanging the women accused of killing their husbands in those states, cannot be known or thown, but looking for probable causes these denouncers of divorce are by no means guiltless of complicity in those fearful tragedies, illegal and legal.

Much of the space of Mr. Schroeder's eight-column article is taken up with a clear and forceful presentation of the history

of sex-suppression and perversion, especially the religious phases of such suppression and perversion. Evidently he has given to his subject careful, thoughtful and searching investigation, and deserves the thanks of all lovers of freedom, of truth and justice—all who believe that human progress must come through enlarging the bounds of liberty rather than through suppression or denial of liberty.

In his closing paragraphs the writer asks questions that his opponents will find it hard to answer, such as—

"If marriage may legitimately include business partnership, intellectual companionship or general good fellowship and mutual helpfulness, why should not a failure to realize these be just as important in insuring divorce as sex-disappointment, especially when the rights of children can be properly protected, or where the union is childless? Why should the woman who finds herself married to an habitual drunkard, or abusive brute, have inflicted upon her as a life sentence a choice between submitting to his foul embraces, or living in enforced loneliness? Only the blissful irresponsibility of ignorance, or the cruel paternalism of fanatics could inflict such penalties. Of such records has the history of fanaticism ever been made."

VERY ESSENCE OF PROSTITUTION.

Continuing his attack upon the stronghold of political and religious despotism—namely, our canonical and statutory regulation of sex and marriage—Mr. Schroeder says:

"If anything in the natural sex-relation is impure, surely a compulsory continuance of a loveless marriage must be the extreme of that impurity. This, when submitted to for mere support, is the very essence of prostitution, even though done with priestly sanction.

LEGALIZING COMPULSORY SEX-SUPPRESSION.

"To deny persons the right of remarriage is but an indirect attempt at legalizing compulsory sex-suppression. The consequences only thoughtless people will fail to foresee. It means increased sex irregularity, usually with the countenancing of concubinage, and especially on the part of women sex-inversion and other perversions still too numerous. These are the impurities which social purists will promote by divorce suppression. What our equally impractical and only a trifle more barbarous ancestors failed to accomplish, by suture, by infibulation, and by their girdles and padlocks of chastity, the visionary purists of to-day hope to enforce by mere verbal denunciation or avoidable statutes.

VENGEANCE OF OUTRAGED NATURE.

"The attempted living of anti-natural ideals, if long persevered in, will almost certainly result either in a breaking down of all social barriers, in a worse substitute, or in disease, which is the usual vengeance of outraged nature. Those who do not know this should ask their physician to loan them a few books on the psychology of sex foolishly excluded from public libraries. It is here, as with all other superstitions, those least informed are usually the least modest about obtruding their ignorance into the lives of others.

IMPURITY OF "PURISM."

"The epithetic argument against easy divorce recommends itself to the mental indolence of professional reformers, and is more effective upon the hystericals than any scientific disquisition based only upon social utility. However, when the time comes that there is any real danger of our reverting to the ideals of the insane of the dark ages, the newly-born science of sex-psychology will bear some testimony upon the impurity of 'purism' which will not be to the taste of either the professionals or hystericals; but it will out. In the meantime, let us remember that people are not always as good as their boastings, and that the only excuse for any law is that it increases human happiness without unnecessarily curtailing human liberty, or infringing upon our equality of liberty.

"That marriage law is best which allows the greatest liberty consistent with equal liberty, and which affords just protection to each individual *directly* concerned and the state against pauper and degenerate offspring. Society in its collective capacity cannot be harmed, and if all individuals are protected from harm, from injustice, the social order is perfectly preserved. So, then, let us unite to defend the liberty of all to live natural and happy lives through easy divorce and the right of remarriage.

"New York City. THEODORE SCHROEDER.

Bravo, Brother Schroeder! Here's my hand in cordial endorsement of the evident aim of your entire Arena article, and especially commending the spirit of the last paragraph thereof. Jefferson said: "That government is best which governs least," and so also of marriage laws. Yes, "Society in its collective capacity cannot be harmed," simply because, like the orthodox God, it is a mental concept only, a *myth*, having neither "body nor parts." Hunt for it, and we find it not. We find only women, men and children. Only *real* persons (not personifications) can be harmed, and therefore only such need "protection from injustice," from invasion, and when this is done "the social order is perfectly preserved."

And what is true of society in its collective capacity is true likewise of "the state," and for exactly the same reasons. Hunt for the state, and we find it not. It is a mental concept only. It is without body or parts. It "cannot be harmed," and therefore it needs no protection. If Brother Schroeder could wholly divest himself of *state-olatry*—worship of a myth born of the same mother that gave us the "personal-God idea," that gives us the idea that the state is an *entity*, a personality, with rights that must be respected and honored far beyond and above those of the individual man or woman—I think he would soon see that our "paupers and degenerate offspring" are mainly produced by the state? No, not by the state, for the state does nothing at all, whether good or bad, but are produced mainly by the *invasion* of the rights of individual and real persons, by men who *personate* this myth, this personification called the state!

The cure, then, as some of us see it, for the evils known as pauperism and degenerate offspring lies in the direction of the *abolition* of the state, or the restraint of those who claim to represent the state. Then let education do its perfect work. Let investigation and enlightenment be made universal by the removal of all statutory limitations upon saving knowledge; all enactments that now make it a prison offense to teach in plain language all that is known in regard to the origin of life. Let Sexology, the science of creative life, be taught in the family and in schools, also from pulpit and public platform, as the most important of all branches of human knowledge. Let "sex-psychology"—quoting from this masterful essay of Theodore Schroeder—take its place at the head of all the *elogics*, because most nearly related to the origin, the evolution and development of human life, of human progress, of human happiness.

M. HARMAN.

LLOYD'S PATHETIC PESSIMISM.

I don't want my discussion with Lloyd to usurp too much space. But it opens up main issues. Lloyd's pessimism would appall me did I not feel it to be so wholly untrue. I don't think I quite understood him at first—I do now, and am filled with sorrow for him, and would fain lead him to a more cheerful view of the case.

He says (Jan. 5): "Four-fifths of all women in civilized countries to-day (and men, too), are, when viewed from the standard of even a not very high ideal, unfit for parenthood." I do not believe any such statement. I do not believe that the creative force is virtually bankrupt. On the contrary, I am every day more convinced of the splendid solvency of the creative force. Against Lloyd's painful hopelessness I venture the assertion that nine-tenths of our men and women are full of sound possibilities for children. My only qualms in saying this come from the fact that I fear I am unjust to the other tenth.

What have we a right to expect from children?

Not that they shall be angels, but that they shall contain possibilities of good average men and women, capable of continuing the life force, so that it very slowly but surely mounts on and on to higher things. Such children are possible to nine-tenths of us. Lloyd's despair is unjustified. Lloyd does not realize how grand the creative force is, how splendidly it does its work, how boldly it defies the forces that endanger it. It is a modern disease to despair of the race, and Lloyd has it badly. I have known, personally, at least a dozen couples over whose marriage the wiseacres have shaken their heads for one reason or another, and in every case Love has triumphantly justified his glorious name in the children. The greatest of modern biologists reject the hopeless views of the past school, and proclaim the wonderful vitality of the seed. Let Lloyd meditate on this fact, that the greatest spiritual force of modern lives, Beethoven, was born of a drunken father, whom Lloyd would unhesitatingly have declared utterly unfit to have a child. And the creative force in its incomparable wisdom produced the noblest spiritual utterance of modern times. It was as Blake so grandly said: "The Son of God should be born of a poor harlot, to show the Eternal Hope that lies in Humanity." So I am stricken with real sadness thinking how much Lloyd misses, not realizing this. I am not concerned with fearing lest Lloyd could take this superb faith from me—he could no more do that than deprive me of daylight by trying to argue that the sun was a myth. Through all our errors, failures, follies, crimes, patiently the Creative force restores, renews, progresses. This is the history of human progress—there is no grander faith than this—no doctrine so inspiring *or so true*.

It is this knowledge that gives me so grand a happiness, that makes my blood glow with a faith so really glorious and triumphant that Lloyd's pathetic unbelief comes in pitiable contrast. If the author of "Dawn Thought" could but believe in this, the greatest, truest, surest of all dawns!

His attitude toward Sterilizers springs directly from his sad unbelief in the grandeur of the seed. He imagines sterilizers to be led by a perception of their unfitness for parenthood, and to act "in the interest of posterity." Some of them doubtless are; these would be far happier and better members of society if (except in very extreme cases) they were led to see the unreasonableness of their unbelief (a modern nerve disease largely), and given the larger, nobler, healthier faith. Most of them could have capable children. But many Sterilizers are so because they are drifting without any adequate faith. Christianity has gone, and no valid faith in the Eternal Scheme has replaced it. They are lost units, with no deeper idea than a listless seeking for pleasure. They need the *grand awakenment*. There are infinite possibilities in the race; the man who can awaken them is the man who works miracles to-day. The small voice of hopelessness is worse than useless; what we most need is vital faith—faith, above all things, in the creative forces.

Lloyd asks me a question, and I will answer it. He says: "If a woman refuses motherhood because conscientiously convinced that her life can be better devoted to other ends, is she better or worse than the mother of a large family?" Firstly, what other ends are there so noble as bringing splendid children into the world? Secondly, are not her other ends bettered also by her being a mother? A mother does not necessarily relinquish all else. My wife did good public work before her marriage and does a certain amount after, and maintains that her *outlook is broadened and her work all the better* for her being the mother of two splendid boys.

Does Lloyd imply that capable women should avoid having children and leave child-bearing to the lower grade women? How does he square his last question with his doctrine of propagation by the fittest only? He is in direct contradiction with himself. So when he asks: "Which, Platt, the work or the motherhood?" I can reply with my whole heart, "Both."

One very typical case occurs to me. The woman was delicate and became engaged to a robust young man. Her relatives were against her marrying, on the score of her health. She married; the croakers predicted her death at the first child-birth. She bore her husband eight vigorous, intelligent children, and at the end was healthier than at the beginning! This is one instance out of many even in my personal experience. The croakers, if listened to, would mean to the world an incalculable loss of love, life and joy. The underrated factor is the marvelous power of love—love, the life-giver.

London, England. WILLIAM PLATT.

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

NEMO REPLIES TO LYDIA.

We sometimes expect women to reason, and some can even now, but they are as rare as reasoning men. I attempt to consider certain facts with Lydia R. Todd, and in return get personalities and ridicule. Whether "Poor Nemo" needs pity or deserves ridicule is a question that should not be given space. The debate should be limited to jealousy, love, freedom, mating. To assume that my associates are bad is also poor business, irrelevant and impudent. I do not associate with the "males" cited. It is possible to observe others than our near friends. I shall not direct any "barnacles" to Mrs. Todd. They prefer the trusting, loving, innocent sort than can be fooled, and they must find their own victims.

Science begins with induction, hence with facts. Jealousy is a fact so universal that it must be dealt with. It is of two kinds: one leads to tyrannical acts, and the other causes disappointment, perhaps grief, and a desire to get away from a mate and his or her new attraction. The first is more to be ashamed of, but this is the sort I have frequently seen among the most advanced radicals—anarchists, so called. The Berlin Heights colony, I am told, failed on account of jealousy, of which sort I do not know.

It is proper for Lydia R. Todd to take the postion she does of freedom and independence, and pity all who feel jealousy, but will that position satisfy all, and are those whom it does not satisfy to be blamed, and advised to change their natures? Her plan is one that I think would suit men as they are to-day, rather than women, men oeing said to be more changeable, liking freedom without responsibility. If women wish to train men into such a system, that is their right, but they may find it burdensome. No man loves very strongly a woman whom other men may love the same way.

All the wise writers say women demand continual petting. If this desire is to be satisfied, some kind of "union" is necessary. An all-controlling, exclusive love of two people is one of the facts to be dealt with. In a million cases such love has caused a permanent bond. If either foregoes passing attractions for the sake of this bond, how is freedom violated? Does freedom demand that the one tries to crush what seem to be natural feelings? This is the issue. I say no. Lydia R. Todd seems to say yes.

My frailities need not enter into the matter. They may be, or not, troublesome enough to me, without letting the public exploit them.

If I start out to gain manhood by "swatting" every man of the sort named, my swatter would be worn out. There are hordes of such men. In fact, there are few other kinds. But I will try, on condition that Lydia will send me an anatomical chart locating the "gob," the proper swatting point. She might also explain why the man should be swatted for telling about acts done under freedom; why it is right to do an act, but wrong to mention it.

NEMO.

LOVE.

Learn this, that our loves are more important things than ourselves—for we are this generation, but our loves make the next. And the worthiness of the loves of men and women may ever thus be tested by this simple test—the measure of the Joy with which the children are begot, received, brought up. Love comes to us as the first and greatest dawning of unselfishness, on which all unselfishness is founded—it grows out of our gratitude to her who, giving herself freely up to the pains of childbirth, forges with us a link in the chain that shall stretch over thousands of years! For love is the smithy where we forge eternity.—William Platt, in "Women, Love and Life."

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

Men at some time are masters of their fates;
The fault, dear Brutus, lies not in our stars,
But in ourselves that we are underlings.
—Julius Caesar.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

ERNEST H. CROSBY, Author, Lecturer and Editor (New York), will speak Sunday, Feb. 26, at 2:30 p. m., Corinthian Hall, Masonic Temple, under the auspices of the Chicago Society of Anthropology. Admission, 25 cents. Thursday evening, Feb. 23, Mr. Crosby will speak for the Chicago Single Tax League, at Handel Hall, this city.

AMERICAN POSTAL INQUISITION AT WORK.

A letter from Postmaster Coyne of this city, dated Chicago, Feb. 1st, and addressed to the publisher of LUCIFER the Light Bearer, explains itself:

"Sir: I am in receipt of the following communication from the department at Washington:

"'Washington, D. C., Jan. 30, 1905.

"'The Postmaster, Chicago, Illinois.

"'Sir: I am in receipt of the following communication from the Deputy Postmaster General of Canada:

"'I beg to advise you that a copy of a paper called 'LUCIFER,' dated Chicago, Ill., November 24th last, has lately been submitted to this Department and attention called particularly to an article entitled 'Sex Radicalism.'

"'This article this Department considers so suggestive and degrading that it has felt itself obliged to add the name of this paper to its prohibited list.

"'May I ask you to kindly advise the publisher of 'LUCIFER' that his paper can no longer be sent to a Canadian address and that any copies of it found in the Canadian mails will be promptly destroyed.'

"'I have the honor to request that you convey this information to the publishers of LUCIFER and also advise the inspector in charge at Chicago.

"'Very respectfully,

"'J. J. HOWLEY,

"'Acting First Assistant Postmaster General.'

"Respectfully, F. E. COYNE, Postmaster."

★ ★ ★

I have transcribed this letter as received from the Chicago postmaster, without alterations or additions, whether of quotation marks or otherwise, and will simply ask the readers of LUCIFER to carefully consider the same, from the standpoint of American citizenship—of self-respecting, self-directing, self-owning American citizenship; the standpoint of those who know their rights and who dare maintain them; the standpoint of those who believe in the principle enunciated in the first amendment to the constitution of the United States, namely:

"Congress shall make no laws abridging the freedom of speech or press," etc.

It will be seen that J. J. Howley, Acting First Assistant Postmaster General at Washington, directs the Chicago postmaster, F. E. Coyne, "to advise the inspector in charge at Chicago." The inquisitorial power of the Canadian officials can destroy the copies of LUCIFER found in the Canadian mails—thus deliberately robbing Canadian citizens of the property for which they have paid their money—but these inquisitors cannot arrest and imprison an editor and publisher living in Chicago. If, however, the advice of Acting First Assistant Postmaster General Howley is acted upon, it means the possible arrest, trial and imprisonment of LUCIFER'S editor and publisher.

I know not the name of the "inspector in charge at Chicago," but have been told that it is none other than the former inspector of mails at Topeka, Kansas, to whose vigilance and industry as inquisitor was due the two years' actual imprisonment of this same editor, and the long drawn prosecutions that made him "a prisoner at large," under heavy bonds, for seven other years and more, in addition to the years spent by him behind the bars, wearing the stripes of a convict.

Whether Inquisitor McAffee is ambitious to add to his laurels by sending up LUCIFER'S editor for a term of months or years in the Illinois penitentiary at Joliet, I have no means of knowing, but have been told that he has been doing what he can to deprive LUCIFER of its rights to second-class rates in the common mails since our removal to Chicago.

* * *

In thus speaking of the acts of the Canadian and United States officials in their treatment of LUCIFER and myself, I wish once more to say that I cherish no revengeful feelings toward any of them. So far as the officials here in the Chicago postoffice are concerned I cheerfully testify that, almost without exception, their treatment of me has been considerate, courteous and gentlemanly. If LUCIFER has been denied at any time its just share of rights and privileges, the fault has not rested with those in charge of the Chicago postoffice. Even in the case of the man McAffee; although his demeanor in the Kansas court that tried and condemned me was that of the *sleuth*—that is to say, his manner showed unmistakably that he enjoyed his vocation of hounding men to prison, not the manner of a public servant charged with the performance of a necessary yet very disagreeable duty—notwithstanding all the years of anxiety and deprivation, of loss and suffering to self and friends caused by this man's persistence in prosecuting me, for no crime, be it remembered, except that of telling some very unpleasant *truths*, and for trying to waken the public conscience to a sense of responsibility for the abuses that shelter under our present sex and marriage system—notwithstanding all this, I *pity* rather than *blame* the man McAffee, and would not, now or at any time, change places with him for any consideration whatever. I pity him as being the victim of bad heredity, or unfortunate environment, or both, just as I pity any pervert or degenerate specimen of the genus homo, and would be glad to do anything in my power to induce him to change his mode of life, his life of mental and moral *prostitution* and *criminality*, as I very honestly and sincerely regard the life of a professional inquisitor, commonly called an "inspector" of mails.

★ ★ ★

During the past fifteen months four articles in LUCIFER have been selected as "suggestive and degrading" by the censors, all of which were written by *women*, not one written by a man; all written by women of culture, of refinement, of mature age—one a grandmother. Is it probable that these women are less capable of judging as to what is proper to place before the eyes and minds of the young than are the men who have put their seal of condemnation upon what their sisters have written for publication? What say our readers?

Next issue of LUCIFER will probably contain a summary of the history of the postal statutes under which prosecutions are brought against editors, publishers, book-sellers, etc., for alleged violation of the canons of "moral purity," so called.

M. HARMAN.

SEX RADICALISM.

At last, after long delays and postponements wholly unlooked for and very provoking, we are promised, once more, that some time during the present week the booklet "Sex Radicalism" will be ready to ship to purchasers. As already announced, the price per single copy, paper cover, will be 25 cents; six copies for one dollar. Bound in cloth, 50 cents each, with usual reductions to those who buy to sell, or to give away.

The chapter headings are as follows:

Chapter I—Who are our Teachers?
Chapter II—What must we learn in Health Science?
Chapter III—Sex as a Social Force.
Chapter IV—What is permanent in the Puritan Ideal?
Chapter V—Puritan Sex System as it actually is.
Chapter VI—The Sex War.
Chapter VII—Sex Denial under Bondage and under Freedom.
Chapter VIII—What is Marriage?
Chapter IX—What made Emancipation possible?
Chapter X—An Ideal of Sex Life.

A goodly number of very excellent hand-books have already been written and published treating upon Sex as the controlling force in human life, but while all are good and useful, it is believed that "Sex Radicalism," by Dora Forster, fills a place not yet occupied by any of the previous writers on sex reform.

Besides the ten chapters named, there are ten pages of selections from the pens of Robert B. Kerr, Edward Carpenter, Percy B. Shelley, Dr. E. B. Foote and others in the same line of thought.

The publisher's preface, in part, reads thus:

"The mistake of Christendom, above all other mistakes, is its failure to give a rational education to children in regard to sex. And growing out of this fundamental mistake the crime of Christendom, above all its other crimes, is its treatment of womanhood and motherhood in the sex-relation.

"Out of this mistake of mistakes, out of this crime of crimes, more than from any other cause or causes, have grown up the inequalities, the despotisms, the slaveries that now curse all the nations of the world calling themselves Christian.

"Much the same impeachment will hold as against the non-Christian or pagan nations of the world, but when the comparative advancement in general intelligence of the so-called Christian nations is considered the above charges are more conspicuously true, more pre-eminently true, as against the latter named nations or communities of people.

"Havelock Ellis, the distinguished Sexologist of England, is quoted as saying:

"'I regard sex as the central problem of life. And now that the problem of religion has been practically settled, and that the problem of labor has at least been placed on a practical foundation, the question of sex—with the social questions that rest on it—stands for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex—so at least it seems to me.'

"Doctor Ellis puts it mildly. If we cannot 'reverence life' without a knowledge of sex, then the murders, wholesale and retail, for which Christian nations are conspicuously notorious are directly traceable to a lack of knowledge of sex."

We are glad to report that orders for "Sex Radicalism" still continue to reach this office in gratifying numbers, and the prospect now is that a second edition will be called for in the not distant future.

LUCIFER'S SYMPOSIUM.

Since May last the question of LUCIFER'S future has been considered in "Committee of the Whole," as the men who make and unmake our nation's laws are wont to say. Several hundred letters have been received from subscribers and helpers giving their views as to what, in their opinion, would be the wisest and best course to pursue in order that the best results may be achieved by the paper that for more than two decades has been called LUCIFER THE LIGHT-BEARER. This long-drawn symposium may seem to some readers quite unnecessary—that the space so occupied could be put to better use. One or two of these have expressed the opinion, in language most emphatic, that the editor shows *too little independence* in the matter of proposed changes, and that he should decide for himself without consulting the opinions or wishes of others, whether friends or foes.

If LUCIFER'S editor were an *autocrat*, or if he owned the millions of William Randolph Hearst, or of Carnegie or Rockefeller, then such advice might be quite right and proper. But while it is quite true that an editor and publisher should have a mind of his own and that the final decision of what the name of the paper should be, also as to its place of publication, frequency of issue, price per year, etc., should rest with him, it is certainly quite right and proper that he should consult with his helpers, his co-workers, in regard to important changes, such as those just mentioned.

Speaking in the first person, instead of the third, I would briefly add, for this time, that in publishing letters from friends in reference to changes I have tried to treat all fairly and impartially, having due regard for the limitations of space, not wishing to have other important matter crowded out to make room for the symposium on changes.

"But why continue the discussion so long? Why not *act*? Why not *decide* and be done with it?" has in substance been asked by more than one.

Several reasons for this delay might truthfully be given, but, for the present, one only must suffice, and that reason is sufficiently explained in this current issue, entitled "The American Inquisition at Work."

For several months past I have been officially notified, from time to time, that the "Sword of Damocles" hangs over LUCIFER'S head. In other words, that the Inquisition is getting ready to strike a blow that will probably mean the beginning of another long and hard fight for freedom of speech and of press, if it does not mean the final extinguishment of LUCIFER'S light.

This fact, this *threat*, seemed to me reason enough for indefinitely *postponing* the decision in regard to changes, especially *change of name*. That I was seriously considering a *modification* of the old name, many of LUCIFER'S most faithful friends and efficient helpers know. But to do anything that might be construed as a *weakening*, a compromise with, or a *surrender* to the forces of suppression, was to me intolerable—an idea not to be entertained for a single moment.

Am I right in taking this view?

M. HARMAN.

BOOK REVIEWS.

"Thoughts of a Fool, 258 pages; $1.50. E. P. Rosenthal and Company, Chicago and London. Chicago Offices, Northwestern University Building.

Whether "the ways of God are as foolishness to man" or not, certainly the ways of some men are as foolishness to the world in which they live. The author of "Thoughts of a Fool" writes as though she (the author is reputed to be a woman) was proud of the appellation of fool, which title she opines will be hers when the world has read her book. Cheerfully she takes the name and the fame, only bent upon delivering her message to that world. In twenty-five chapters of autobiography, criticism, wit and argument Evelyn Gladys unbosoms herself to all the rest of creation, and tells it what she thinks of it.

There is no worship of custom in these pages, nor is there either any bowing down to sacred ideals; everything is tried and measured by standards at once unique and original; standards which the author derives from her inner consciousness, so to speak, after perceiving that the world is a place where people talk and yet do not do; a place where it is only necessary to profess a belief in a thing, and not at all necessary to do that thing. Moral standards, religions, philosophies, sciences, marriage, government and all the other sacred vessels of our varied virtues are taken up by her only to be cast down and broken into fragments.

The author of "Thoughts of a Fool" is an iconoclast of the first order; and she would sweep away without compunction all our idols. She works in a very original manner and in a style which makes up in vigor for whatever it lacks in other ways, and which sparkles with wit and laughter. She is not too particular about her language, either, seeming to look for the words which will express her wherever they may be found, and coining words without compunction if such are not forthcoming.

The book is radical to a degree beyond most radical books; nor does it stop with mere attack, but builds up where it tears

down, and in the cheerful spirit of a physician who feels that he has done you a service by removing something which has given you distress for long.

The author claims to be a child of love, and in a chapter entitled "My First Case" eloquently champions her own cause and that of all other independent women, setting forth their claims in a manner which the truly good would find it rather hard to effectively meet. She seems to realize the evil of authority in general, and in various chapters shows that she understands the value and importance of liberty.

Replete with fun and apt illustration, appealing to tears and smiles alike, "Thoughts of a Fool" asks us to take off our masks and be introduced to ourselves, and almost persuades us that we will not want to disguise ourselves any more, accomplishing the task by talking to us in such a way that we feel at once glad and strong. W. F. B.

★ ★ ★

"Things as They Are," by Bolton Hall, is an interesting volume devoted to Tolstoi-ism—the doctrine of unselfishness carried into practical life. That the author is not a blind imitator we gather from the first chapter, an essay on lying, a practice which Mr. Hall defends on the grounds that it is part of the world's evil and must therefore be borne, share and share alike, by humanity; that an attempt to evade it by establishing a "little private heaven" of truth and goodness amid the world's warring elements must result in failure. It would be interesting to obtain reports from more who have tried the experiment. Mr. Hall's attempt evidently did not give satisfaction.

The volume contains, among other interesting chapters, one on Education, in the line of Herbert Spencer's argument; and one on Legislation, attacking the latter author's views as to the increase of this evil, the argument being that the majority of enactments now passed are merely adaptations of old laws to new conditions, and that in reality freedom of every kind is increasing.

One-half of the book is given over to fables, which may please those who find symbolism necessary to their daily welfare. On the whole, the volume deserves recommendation as suggestive if not as instructive literature.

Less can be said of "Even as You and I," by the same author. This volume of parables may be best commented on by a reprint of the first number, "The Learned Teacher."

"At the forks of the highway of life a man set up a guidepost to point the way to the heavenly city. He wrote it in beautiful Aramaic, and put it behind a tree. Still the people went astray. Then he set a woman in the road to point out the guidepost. The people could not understand it: (it was excellent Aramaic). He got a professor to help her. The professor translated it to everybody. The people said they did not believe that either the woman or the professor knew the way themselves, and that they were a nuisance, anyhow. Then the man set up an arrow on a post. The people saw it, and went the way it pointed."

It is a pity the author did not profit by this example and tell us in three words what he meant, instead of putting it in beautiful Arrow-maic.

Laurium, Mich. OSCAR SCHLEIF.

Mankind has never wholly recovered from that reign of insanity. Indifference to many of the plainest health laws of nature is still the reproach of our so-called civilization. Our moralists rant about the golden streets of the New Jerusalem, but find no time to expurgate the slums of their own cities; our missionary societies spend millions to acquaint the natives of distant islands with the ceremony of baptism, but refuse to contribute a penny to the establishment of free public baths.—Oswald's Bible of Nature.

Either to reproduce the perfect likeness of an individual in cold, inanimate marble, or in the warm coloring of oil, is considered a superlative gift, and ranks among the highest accomplishments. The ability to produce a word-picture in form accurate and exquisitely dainty, is another rare gift. Gifts are many. Yet the most marvelous of them all, the supernal gift of Motherhood, lies ignored or rejected at the threshold of almost every woman's life.—Margaretta Gray Bothwell.

Virtue consists, not in abstaining from vice, but in not desiring it.—B. Shaw.

VARIOUS VOICES.

S. J. Leslie, Newburgh, N. Y.—"Enclosed please find $1.00 for renewal. The writer considers LUCIFER the grandest paper published because of its advocacy of sexual science. There is no education so necessary to-day, and nothing more conducive to the happiness of men and women than advanced ideas on sex matters."

J. G. Hunter, Sheridan, Wyo.—"Enclosed find $2.00, as I promised in my letter of January 7th. Use it in any manner that you choose. I think it is needed as much to pay running expenses and postage as any way. Stick to the sex question. That is what the people are more ignorant of than anything, and that is what they need to know."

Aurin F. Hill, 13 Isabella street, Boston, Mass.—"Sex Reform set apart by itself would be a failure, the same as other reforms have failed by going apart. With several departments ideas are sent into minds of many who would not care to read the paper if it were all sex reform. One page of a sort (class) will do more education where needed than many pages of one line—Sex Reform in too large doses. LUCIFER, the Light Bearer, is a good name."

W. E. Taylor, Mt. Vernon, O., 503 W. High street.—"Have you any subscribers in or near this town? If so, will you give me their address? My subscription to LUCIFER expired about a year ago and you don't know how much I have missed it. Please place my name again on the list and I will remit the amount in a few weeks. Enclosed find stamps (10 cents) to pay for sample copies to the persons named in this letter."

[Though an old "Buckeye" myself I am not very familiar with the geography of that state, and so will ask our subscribers living near Mt. Vernon to write to Bro. Taylor, if they care to make the acquaintance of an old-time reader and helper of LUCIFER.—M. H.]

Anon, Cincinnati, O.—"I agree with 'Nemo' that under present conditions women should be slow to invite the slurs and sneers of ignorant or thoughtless people in their advocacy of the purity and beauty of sex and their right to freedom in the sex relation. As yet the subject is too little understood and there is so much danger of doing harm instead of good at this stage of enlightenment.

"Moreover, women want to be sure that their position on this most important (to them) of all questions is the right one before they enter into it heart and soul. And unless a 'vital interest' is at stake no woman should feel called upon to make a public avowal of anything that will tend to humiliate her in the eyes of unthinking or conventional people.

"Unfortunately, yielding to sex attraction even when mutually ardent, does not by any means always insure an unselfish, much less an abiding, respectful love, and experienced people are under great responsibility for their utterances to young, impressionable or inexperienced girls and women.

"So far as men are concerned, it is too often the case that when trouble comes in at the door, love flies out at the window. And, oh, the pity of it! All women have not the clear, beautiful soul of a 'Hester Prynne' or a 'Monna Vanna.'"

Janet Gordon, Cincinnati, O.—"A line in Adeline Champney's article published in the last issue of LUCIFER strikes me as being so odd that I cannot refrain writing about it to you. It is this:

"'Laura Smith Wood is a free woman, a free mother, who is trying to sustain herself and children outside the conventional bondage which superstition imposes upon her sex.'

"Now, it is a part of that same superstition which decrees that the free mother shall *sustain* her children.

"Any woman has the *right* to motherhood under whatever conditions she chooses to accept, of course I am not questioning that, but is it either good or wise to discard only part of any superstition? And are the women who are assuming *entire* responsibility for children really helping or bettering the race? Has any woman a right to bring a child into the world deliberately knowing that that child will have neither a father's love nor companionship? A woman's duty is not to herself alone, but to her child and its father as well."

ON THE FAMILY.

A change somewhat similar to that in the position of Jealousy has taken place in the role of the Family during the progress of society into and through the period of civilization. In the primitive human association the Family was large in extent, and the outline vague; the boundaries of kinship, in cases where the woman might have several husbands, or the husband several wives, were hard to trace; paternal feeling was little or not at all developed; and the whole institution rested on the maternal instinct of care for the young. In the middle societies of civilization, and with monogamic arrangements, the Family grew exceedingly definite in form and circumscribed in extent. The growth of property and competition, and the cellular system of society, developed a kind of warfare between the units of which society was composed. These units were families. The essential communism and fraternity of society at large was dwarfed now and contracted into the limits of the family; and this institution acquired an extraordinary importance from the fact that it alone kept alive and showed in miniature (intensified by the darkness and chaos and warfare outside) the sacred fire of human fraternity. So great was this importance, in fact, that the Holy Family became one of the central religious conceptions of the civilized period, and it was commonly thought that society owed its existence to the Family—instead of, as was the case, the truth being reverse, namely that the Family was the condensation of the principle which had previously existed, though diffused and unconscious, throughout society.

The third and future stage is, of course, easy to see—that is, the expansion again of the conception of the family consciously into the fraternity and communism of all society. It is obvious that as this takes place the family will once more lose its definition of outline and merge more and more again with the larger social groups in which it is imbedded—but not into the old barbaric society in which the conception of human fellowship lay diffused and only dimly auroral, but into the newer society in which it shall be clear and all-illuminating as the sun.

Thus the Family institution in its present form, and as far as that form may be said to be artificial, will doubtless pass away. Nevertheless there remains, of course, and must remain, its natural or physiological basis—namely, the actual physical relation of the parents to each other and to the child. One, perhaps, of the most valuable results of the Monogamic family institution under civilization has been the development of the paternal feeling for the child, which in primitive society was so weak. To-day the love of man and wife for each other is riveted, as it never was in ancient days, by the tender beauty of the child-face, in which each parent sets with strange emotion his own features blended with the features of his loved one—the actual realization of that union which the lovers so desired, and which yet so often seemed to them, after all, not consummated. The little prolongation of oneself, carrying in its eyes the star-look of another's love, and descending a stranger into the world to face a destiny all its own, touches the most personal and mortal-close feelings (as well as perhaps the most impersonal) of the heart. And while to-day this sight often reconciles husband and wife to the legal chains which perforce hold them together, in a Free Society, we may hope, it will more often be the sign and seal of a love which neither requires nor allows any kind of mechanical bond.—From "Love's Coming of Age," by Edward Carpenter.

MUTUAL SACRIFICE.

The Maid—When two people are really in love they are each anxious to make some great sacrifice to prove their devotion.

The Bachelor—That explains it.

The Maid—Explains what?

The Bachelor—The origin of marriage.—Chicago News.

Self-denial is not a virtue: it is only the effect of prudence or rascality.—B. Shaw.

Vice is waste of life. Poverty, obedience and celibacy are the canonical vices.—B. Shaw.

Economy is the art of making the most of life. The love of economy is the root of all virtue.—Bernard Shaw.

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UNDER THE HARROW ONCE MORE.

Pursuant to instructions from headquarters at Washington, D. C., as outlined in our issue of Feb. 16, the United States censorship of press and mails has begun another crusade against Lucifer and its editor. On Friday of last week, United States Deputy Marshal Bach made his appearance at our sanctum and, introducing himself, read a warrant issued by Commissioner Foote of this city for my arrest, charging that I had "knowingly" deposited in the postoffice an "obscene publication, namely, Lucifer," etc.

At the commissioner's office in the Monadnock building, I was asked whether I would be examined on this charge at once or waive examination and be released on bond for my appearance in case an indictment should be "found" against me by the United States grand jury, soon to be impanelled in this city. Acting on the advice of friends, I waived examination and entered into bonds in the sum of $1,000, with one surety, for my appearance when called to answer to the charge aforesaid.

Next day, two of the daily papers, the "American" and "Inter Ocean," sent representatives to get Lucifer's side of the story of the arrest and its cause. Sunday morning the "Inter Ocean" contained the following "write-up" on its first page, the first six or seven paragraphs being display head lines:

"Back to Jail for View on Free Love at Age of Eighty.

"Philosopher Who Urges Abolition of Marriage Cheerful in Face of New Conviction.

"Suppression of divorce causes moral impurity.

"Meredith believes in short term marriages. I go him 'one better.' Away with marriage altogether.

"Man and wife should live in houses widely apart.

"After a spell of married life the thoughts have all been interchanged, the songs have all been sung.—Moses Harman, Who May Again Be Sent to the Penitentiary for His Published Views on Marriage.

"Ready to go to prison rather than to give up his teachings against marriage and in favor of 'free love' alliances, Moses Harman, the octogenarian philosopher and editor of the Lucifer, is busily preparing for his departure to serve his fourth and perhaps last term in some United States penal institution.

"He began life as a Methodist itinerant, advocating the abolition of ceremonial or other formal marriage. He gives as one of his reasons for his relentless fight against marriage that he was forced into wedlock through the desires of conventional parents.

"Three times has Harman been sent to the penitentiary for his unmasked attacks on marriage and its abuses. He cheerfully expects to be convicted again.

"On Friday he was taken into custody by United States Deputy Marshal A. A. Bach on charges of sending prohibited matter through the mails. He was released on $1,000 bail.

"FREE UTTERANCES CAUSE ARREST.

"In his unique library at 300 Fulton street the aged editor gave a lengthy interview last night while resting from his final inventory before his 'departure for prison.'

"'I was arrested this time,' he said, 'for sending through the mails one of the books which I edited, but which was written by Dora Forster, an emancipated woman. It is called "Sex Radicalism," and contains nothing but sound advice on the marriage relation.

"'It says, for instance, that if man and wife lived in houses some distance apart at intervals they would be able to keep up courtship indefinitely. After a spell of married life the songs have all been sung and the thoughts have been interchanged. Then comes the time when the husband regrets that the emotion of the first meeting will never come again.

"AWAY WITH MARRIAGE.

"'If the abuse of marriage cannot be abolished without the abolition of marriage as an institution, away with the institution. Let nature and reason rule and responsibility govern. Let humanitarians lay down the laws, and not alleged law givers who have one wife at home and another "wife" at their respective capitals.

"'The evils of liberty can be cured by more liberty. Evils which spring from licentiousness cannot be cured by legislation. You cannot make moral people by law.'

"'You believe in limited families?'

"'Certainly. Roosevelt in his anti-race suicide talk is the typical politician. Politicians always want quantity instead of quality.'"

The "American's" report of the case has, at this writing, Sunday eve, not yet appeared, but the Chronicle of Saturday morning contained the following, with the usual proportion of display headings:

"Defies Law to Decry Marriage.

"Moses Harman, More Than 80 Years Old, Held for Postal Violation.

"Editor of Magazine Which Attacks Wedlock Renews Fight After Prison Terms.

"For years, it is declared, Moses Harman, more than 80 years old, has been the editor of a magazine which constantly wars against marriage and against the treatment and education given young women by their mothers and has twice served terms in the penitentiary, so great was his love for his theories.

"After his release from the penitentiary several months ago, he again took up the editorship of his paper, entitled the Lucifer, with the result that he was arrested yesterday afternoon by Deputy United States Marshal A. A. Bach at his home, 500 Fulton street, on a charge of sending prohibited matter through the mails. He was arrested on evidence gathered by Postoffice Inspector McAfee and when arraigned before United States Commissioner Foote he waived examination and was held to the federal grand jury in bonds of $1,000.

"WOMAN AIDS AGED EDITOR.

"In connection with the printing of the Lucifer he has published a large number of books and articles written by a woman of the name of Dora Forster. All these articles strike at the base of the sacredness of marriage and the proper teaching and rearing of girls.

"In them it is declared that women of the United States are horrified that Chinese women are forced to allow their feet to be bound until they are crippled, when young women of the United States are subjected to treatment which has far more serious effects.

"Harman was arrested in Topeka, Kan., and sentenced to the penitentiary under the postal laws for a term of five years. He served seven months, when the court of appeals ordered the case reconsidered, because the judge who sentenced Harman neglected to include in his sentence the words 'at hard labor.' On retrial of the case the aged defendant was sentenced to one year in the penitentiary.

"RESUMES ASSAULT ON MARRIAGE.

"A short time after he completed this term he was again arrested, tried and convicted and was forced to serve another year in the penitentiary. After being released each time, it is said, he returned to his work and wrote on the subjects which had occupied his mind for years, with the result that complaints were made to Postoffice Inspector James E. Stuart concerning certain undesirable literature which had been received through the mails."

* * *

It is needless to say that these reports are mainly wide of the mark, as newspaper reports are apt to be. Instead of taking time and space in correcting these errors I content myself for this issue—the hour being now past twelve of the night on

which our paper goes into type—with reproducing an editorial printed several years ago in Lucifer, giving a fairly good statement of the doctrines advocated by myself for many years past, covering many if not most of the points upon which I was catechised by the representatives of the Chicago "American" and "Inter Ocean":

The chief editorial in a recent "Chicago American" is headed, "What Can a Nurse Girl Do?" and opens thus:

"An intelligent young woman writes to complain of her lot. She says she is twenty-five years old, and has a fair education. She feels that her life is wasted because she spends it in the care of a young child, a boy four years old. 'The boy is bright and intelligent'—writes this young woman, 'but he is not my own son. Will you tell me what interest I have to live for?'"

In reply to this disconsolate young woman, this type of thousands of women and girls in cities and country alike, the Chicago "American" says—incidentally, as it were:

"Of course, a healthy, intelligent young woman ought to be married and adding to the world's children, rather than caring for some other woman's children."

This brief quotation from the letter of the nurse girl, and the comment thereon by the editor of the "American," suggest volumes. They bring us face to face with the primal trust! the basic trust upon which all other trusts feed; or perhaps I should say, without which trust no other trust, or combination to rob the masses of their equal right to the earth and its opportunities, could ever have been formed.

Careful study of man and his institutions shows that in no other way could ambitious and power-loving individuals obtain and hold, from age to age, control over other human beings of their own tribe or race. Under natural selection of fatherhood, untrammeled by the artificial or conventional rules—laws—men would be born so nearly equal in mental and physical endowment that privileged classes and orders would be an impossibility. Without privileged classes and orders monopoly of the earth would be an impossibility.

Hence the denial to women—the nurse girl for instance—of the right to have a child of her own, including the right to choose the father of that child without first promising eternal fidelity to some man—without waiting till some *thing* in the shape of man proposes *marriage*, this is the worst, the deadliest, most damnable of all the denials of natural right of which human beings have yet been guilty.

Because of this denial all other denials of natural right become possible, practicable, inevitable.

The true physician seeks for causes for the malady before prescribing a remedy. He is not satisfied with the discovery of secondary or surface causes. He seeks for the hidden, the deep-seated, the primary, the fundamental causes, well knowing that the removal of secondary or surface causes alone will not cure the disease.

If this is true of the diseases that afflict the individual it is true also of social or societary diseases—the economic ills, the industrial, the governmental or political evils under which human beings now struggle and suffer, and against which so much valiant and tireless work is being done by our reformers, our various Socialistic Organizations, our Single-Taxers, our Moral Education Societies, Temperance and Peace Societies, etc., etc.

Is it any wonder they fail of satisfactory results while ignoring the basic causes of the ills they are trying to remove?

Illustrative of the incidental results of the Motherhood Trust, hear what Dr. E. B. Foote says in regard to societary regulation of the sex appetite, the gratification of which appetite leads to and precedes motherhood:

"Men and women go up and down the earth famishing for something they cannot or will not tell you what—and finally in their blind search for what their systems crave, take to liquor, tobacco or opium."

It may be safely assumed that nine-tenths of the crimes and vices for the prevention and punishment of which laws and governments are supposed to be instituted and supported, are the direct or indirect result of interference with the sexual promptings of nature, by the thing called organized society.

M. HARMAN.

Obedience simulates subordination as fear of the police simulates honesty.—B. Shaw.

AN AGNOSTIC'S REPLY TO A GNOSTIC.

As an example of clever sophistry, James Armstrong's criticism of certain sexual theories of mine deserves attention. Otherwise it has no claim to notice. It is interesting, but scarcely instructive.

Armstrong finds argument a means for amusement. He is a verbal fencer of superlative skill who delights in exhibiting his dexterity as an expert swordsman prides in the rapid play of his rapier. And, regarded from a purely exhibitory viewpoint, it must be admitted that his performance is admirable. None is better equipped than he for intellectual contest. It is probable that as a controversialist his equal does not exist. Were he to ally himself with truth, he would be invincible. A thinker he is, but with mind more subtle than profound, fitting him with peculiar excellence for that fallacious reasoning which the superficial investigator finds so fatally convincing. But for the vital verity of things he concerns himself not the least.

For many years I have watched with interest Armstrong's mental acrobatics, and during the period of this observation he has both espoused and opposed, with impartial inconsistency, about every theory in the province of modern philosophic thought. These frequent changes of position do not appear to have resulted from any change of opinion, his ideas being always conveniently interchangeable in agreement with whatever opportunity for disputation.

In this respect he reminds me of a story about Tom Marshall, Kentucky's famous legal luminary and inspired inebriate. On one occasion he was hastily called in by the defense in a criminal trial. He had no detailed knowledge of the case, but attorneys for the accused depended upon his readiness as an advocate to secure their client's acquittal. When he responded to this emergency call Marshall was deeply immersed in his cups, and his muddled mind failed to fix correctly the relative positions of the parties to the trial. He denounced the defendant with vitriolic vituperation, exhausting his remarkable powers of revilement in the effort, painting a picture of guilt that appalled his hearers and made conviction seem a certainty.

"Tom! Tom! you're on the wrong side," whispered the prisoner's dismayed chief counsel, tugging at Marshall's coat tails. Thereupon the brilliant and resourceful dipsomaniac gathered his straying faculties to recover his lost ground.

"This, gentlemen of the jury," he thundered, "is the fallacious line of argument that presumably will be followed by the prosecution in an attempt to convict this innocent man, and I present it to you in advance in order that I may demonstrate to you how false and misleading it is."

Then followed an eloquent appeal for the prisoner that resulted in acquittal.

Doubtless, without the least intending to be so, Armstrong is right on one point. There is, in truth, no difference between myself and his pet Thomas cat, as he so pleasantly puts it. That is, there is no *essential* difference. As a monist, I must admit this. Whatever difference exists is only one of degree. Both were evolved from identically the same elements, and are invested with the same attributes, varying in relative proportion according to the needs of our respective natures. I cannot help being sib to the feline race any more than I can help it that Armstrong is my brother.

It is Armstrong's custom in argument to transcend the limitations of positive knowledge and take refuge in the realm of nebulous conjecture, well aware that from among the possibilities of the unknowable any statement it may please him to make none may hope successfully to controvert. Thus, he asserts that "Nature is wholly unconscious." Whether or not this is true, I do not pretend to know. Not being gifted with Armstrong's cosmical discernment, I am less dogmatic than he; my modesty with reference to these macrocosmic matters inclining me toward agnosticism. But if Nature be unconscious, what then is the source of human consciousness—whence comes the manifest intelligence of Armstrong and his "pet Thomas cat"?

Armstrong declares Nature is without design. I confess I am quite as unable to disprove this assertion as Armstrong is to prove it. But assuming it to be true, since Armstrong has said it, how are we to account for the unfailing accuracy of Nature's processes? Why do not contradiction and chaos result from this alleged aimlessness?

Why is it there are no accidents in Nature? How is it that she is so infallibly systematic and inerrantly precise, if she is herself an accident? The freak or "sport" in Nature, albeit always the result of man's violation of natural law, is so infrequent as to be valuable for museum purposes.

In answer to this Armstrong will doubtless say something about the "conservation of Nature." That is merely a phrase of convenience, without definite meaning. It cannot adequately account for the fact that nothing exists except responsively to some demand—naught is created except out of the stress of conditions. The First Cause precedes creation. If such a paraphrase is permissible, I would say that Necessity is the mother of creation. A need arises, and lo! straightway its complement exists where nothing was before. It may be there is no Infinite Intelligence upon which the dependent individual draws; but whether insensate or not, Nature, the All-Mother, not only provides for every need of her creatures, both animate and inanimate, but she comforts and consoles ceaselessly, she adjusts eternally, forever healing wounds and hiding scars. This is not sentiment; it is a statement of fact which the atheist as well as the pantheist must admit. Nature tolerates no superfluities. Nothing in the universe can long survive the obsolescence of its utility, as witness the vanishing process of physiological vestigia. How then, in the absence of design, does Armstrong account for this convenient and very desirable arrangement?

The reference to the typewriter automatically producing manuscript in similitude of Nature's process in evolving "puppies and philosophers," does not seem to me consistent. Possibly this is because I do not understand it. Armstrong modestly admits that I have not his "true metaphysical insight into Nature." Owing to my mental shortcomings, I am unable to conceive of law independent of design, which constrains me to congratulate Armstrong on the fortunate fact that, under the accidental arrangement of things he has so conclusively demonstrated to his individual satisfaction, he was not accidentally born a "puppy" instead of a philosopher."

WALTER HURT.

[The controversy between Brothers Armstrong and Hurt, though very interesting reading, borders too closely upon the metaphysics of the "Schoolmen" to be altogether suitable matter for LUCIFER'S very limited space, and therefore, with the very best of feeling toward both, I shall be compelled to ask these good friends to select some other arena if they wish to continue their display of skill in crossing intellectual swords.—M. H.]

THAT SCAPEGOAT ANARCHY.

What a blessing that we still have this word and its sublime ideal among us; Anarchy, terror of our age, terror to the coward in the hut as well as on the throne,

. . . . "but it the earth shall see!
I am an Anarchist! Wherefore I will
Not rule and also ruled I will not be!"

These three lines of John Henry Mackay came into my mind when I read in recent numbers of Lucifer several letters in which the writers suggested that Anarchy in Lucifer's columns should be suppressed and Lucifer made a pure and simple advocate of Freedom in Love and the Sex Question in general. The writers undoubtedly meant it well, but forgot to consider the question from all sides, partiality and lack of information perhaps being the causes of one-sided views also.

Now, all flattery aside, Lucifer is an advanced journal and its readers are advanced people. As this is generally admitted, it must also be granted that this could not be the case if Lucifer had not an editor advanced in modern thoughts on most lines pertaining to social and individual conditions in our system of society. Therefore it is a mental impossibility for an editor of an advanced journal to continually harp on what is considered the one and main string and never touch the others, which are more or less related to the one, in order to bring out the harmony. Thus he sounds, besides the main string, the strings of discontent, of joy, of pain and tranquility; he tells us of experiences in the past and, guided by these, he peeps into the future; he gives his views on government and postoffice tyranny, on colonization, on Freethought, Socialism, and a hundred other topics, and why in the name of common sense should he cowardly refrain from writing on Anarchy? Those who would have him do so, desire an impossibility; they, like the postoffice censors, desire him to suppress an advanced thought and not be true to himself. We are in favor of a free platform, how then can we be so intolerant and shun Anarchism? We are in favor of freedom in love; to gain this point the individual must be free also, and is there anyone more in favor of individual freedom than the Anarchist? Many, or perhaps most of you stand for variety in love, in pleasure, in work, in eating and drinking, etc., why not for variety in thoughts, which is as important as any other mentioned variety?

It is true, Lucifer is making headway very slow, too slow for us all, but an occasional remark on Anarchism, pro or con, is not the cause of it; the real cause is that freedom in love, free motherhood, radical reform in the sex question, is, like Anarchy, a new thought and still regarded as too advanced and too unconventional by the majority living in the conventional darkness. To make a concession or compromise to the Illiberals by banishing Anarchy from Lucifer's columns in the hope of gaining their good will is bad policy, for "against ignorance even gods battle in vain" (Schiller). To the Illiberals, sex reforms, as they are advocated in Lucifer, are just as horrible as Anarchy, and to please them you would logically have to drop both Anarchy and sex reform. This will, fortunately, not be the case, because in spite of the slow progress, our cause is not a hopeless one, and Moses Harman did not go through his many experiences just for the fun of it. Let us be true to ourselves, let us be tolerant and set an example of a free platform, free thought, free speech and free press in Lucifer, and when a question needs to be sifted from an Anarchist point of view, let us do so.

CARL NOLD.

PRESENT SEXUAL MORALITY ILLOGICAL.

And the type of men that I conceive emerging in the coming years will deal simply and logically not only with the business of death, but with birth. At present the sexual morality of the civilized world is the most illogical and incoherent system of wild permissions and insane prohibitions, foolish tolerance and ruthless cruelty that it is possible to imagine. Our current civilization is a sexual lunatic, and it has lost its reason in this respect under the stresses of the new birth of things, largely through the difficulties that have stood in the way and do still, in a diminishing degree, stand in the way of sane discussion of the matter as a whole. To approach it is to approach excitement. So few people seem to be leading happy and healthy sexual lives that to mention the very word "sexual" is to set them stirring, to brighten the eye, lower the voice and blanch or flush the cheeks with a flavor of guilt. We are all, as it were, keeping our secrets and hiding our shames. One of the most curious revelations of this fact occurred only a few years ago, when the artless outpourings in fiction of certain young women who had failed to find light on problems that pressed upon them for solution (and which it was certainly their business as possible wives and mothers to solve) roused all sorts of respectable people to a quite insane vehemence of condemnation. Now, there are excellent reasons and a permanent necessity for the preservation of decency and for a far more stringent suppression of matter that is merely intended to excite than at present obtains, and the chief of these reasons lies in the need of preserving the young from a premature awakening, and, indeed, in the interests of civilization, in positively delaying the period of awakening, retarding maturity and lengthening the period of growth and preparation as much as possible. But purity and innocence may be prolonged too late; innocence is really no more becoming to adults than a rattle or a rubber consoler, and the bashfulness that hampers this discussion, that permits it only in a furtive, silly sort of way has its ugly consequences in shames and cruelties, in miserable households and pitiful crises, in the production of countless needless and unhappy lives. Indeed, too often we carry our decency so far as to make it suggestive and stimulating in a more unnatural way; we invest the plain business of reproduction with a mystic religious quality far more unwholesome than a savage nakedness could possibly be.—H. G. Wells, in "Anticipation."

Let us not burthen our remembrances with a heaviness that's gone.—The Tempest.

LUCIFER

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

"SEX RADICALISM," paper cover, is being sent to subscribers. We regret to be compelled to say that the cloth bound edition has not yet been received from the bindery.

Later: Bound copies now ready.

Be sure and come to the grand commune celebration and ball given by the SOCIAL SCIENCE LEAGUE at Workingmen's Hall, corner 12th and Waller streets, Saturday evening, March 4th, 1905. Admission, 25 cents a person.

OUR CONTRIBUTORS will please bear with us. It is simply impossible, under ordinary conditions, to print half the articles written for Lucifer's columns, and now under the extraordinary conditions the difficulty is greatly increased.

AN EMERGENCY FUND PROPOSED.

Again our old-time friend and helper, Arthur Wastall, comes forward with a plan that he thinks is demanded by the exigencies of the times. Writing from London, South Africa, he says:

"So Lucifer has been struck another 'back hander' by the powers that be! You have taken it in the right spirit, however, and I, too, am inclined to think that out of the apparent evil will come good.

"Persecution is to be expected, and I suggest that we sex reformers, independently of class, creeds, tags or labels, unite in endowing our only organ with a fund to meet exigencies caused thereby. As a change of tactics or policy appears to be impending, why not make this a standing feature of the new order?

"For my part I will subscribe $5 yearly to the periodical, whatever its name, and a like sum yearly—until the amount is deemed adequate and it is closed—to some such extraordinary expenditure fund, to insure its continuance in all times of persecution and stress. Then if the crass stupidity of officialdom in the United States becomes too great, let our Journal of Sex reach us from some more enlightened part of the globe, such as Japan, for instance."

Brother Wastall then refers to the failure of the London "Adult" a few years ago, and thinks we should profit by the mistakes of the earnest and every way excellent people who, for a time, conducted that admirable reform journal. Upon the question of responsibility for failure, I prefer to say nothing, since I am not in position to judge. Proceeding, Friend Wastall says:

"In my opinion, what is then immediately wanted is a Lucifer 'Emergency Fund' of say $500 minimum and a doubling of the subscription list for 1905. This as a start. Then with the increase to both funds that should accrue when contemplated changes are inaugurated, we shall surely ere long be in a position to resist successfully even frontal attacks from no matter what quarter.

Cordially always,

"ARTHUR WASTALL."

In a postscript, the writer of this letter adds: "Will mail you another pound first of next month, and another in March. Am anxious to hear more of the colony project. A nucleus of the *right stamp* of refined women is the first step, I think, towards formation.—A. W."

Thus it is seen that Brother Wastall is not formulating plans for others to carry out, but is quite willing to bear his share of the hard work. This he has been doing for a score years or more.

As to his suggestion in regard to the first requisite for success in establishing a colony is to secure the co-operation of intelligent and refined *women*: Colony life means *home* life and there can be no real home without woman, acting as the "nucleus," the attracting, the centralizing, the unifying, the *creative* element thereof.—M. H.

CAUSE OF THE TROUBLE.

The two articles pointed out by the United States prosecutor as the cause of Friday's arrest are, (1) "A Sex Ideal," by Dora Forster, printed in Lucifer of Nov. 24, 1904, and (2) "More Thoughts on Sex," by Sara Crist Campbell, in Lucifer of Dec. 28, 1904. Our readers who have kept a file of last year can see by reference to these two numbers what it is that has called forth the censure of the guardians of public morals. Those who have not kept a file can see a copy of "A Sex Ideal" by sending for a copy of the pamphlet, "Sex Radicalism," now being mailed from this office, price twenty-five cents, paper cover. No copies of Lucifer, Dec. 28, are now obtainable.

COMPANIONSHIP.

There are various objects for companionship. Every combination of two or more persons must have for its object the advantage of companionship, and the advantage of accomplishing more than could be done by each individual member working alone and single-handed.

Success requires that all parties to a combination must be congenial. Each must possess merits such as will attract the others.

An equal combination or partnership calls for partners possessed of equal merit in some respect. Both justice and success demand this.

This will be true so long as we continue to maintain conditions of individual ownership.

Freedom means a condition of equality.

Slavery means a condition of inequality.

Slavery exists because we live under a condition of individual ownership and also a condition of inequality.

Were all persons equal, there could be no slavery. Taking the world as a whole, of course, we know people are not equal.

At the same time we know that by dividing up into groups of say one hundred, there are those in each group who are congenial—who by their merits attract each other.

Would they set themselves about it, very likely they could be divided into smaller groups of congenial partners, ranging from two to say ten in each group, and these embracing nearly every person in the one hundred group.

We witness persons forming groups, partnerships or combinations for the conduct of business enterprises. As a result, we witness the accomplishment of gigantic undertakings.

We witness mountains, rivers and lakes being tunneled, large manufacturing and vast commercial enterprises, even continents being crossed by railroads.

All these being but results of combinations.

Take it on a smaller scale, we witness homes being organized and maintained, and this usually by the combination of two or more persons. We find that wife and husband are not imperative in the organization and maintenance of a home. For instance: When away at school we witness the formation of groups or clubs for purposes of home making. Two to a dozen or more students will procure a dwelling, often hire a housekeeper and conduct a home.

The point we wish to make is: Why do so many radical people live and work alone and single-handed?

Why do they suffer isolation from their kind and often endure poverty, by tugging along alone and single-handed?

Why not take notice and draw some good and practical lessons from what is going on in the world?

Why not be practical? Why not change locations and get together in groups, small or large, and form combinations in business and in living and emerge as much as possible from the slavery of our times?

Two or more men can combine and maintain a home all together, when neither one alone could very well do so. Two or more men can combine and run a shop, store, factory, or a farm, when neither working alone and single-handed could do so. This being true of men, it is also equally true of women.

All this being true, why not both radical men and women put forth their best efforts to get together and form combinations of two or more for mutual benefit, both in the matter of maintaining homes and in the conduct of business? Why continue to cling to the chains which isolate and enslave?

The writer has in mind numbers of bachelor women who toil for hire, dwell in uncongenial boarding houses, suffer isolation from those of their kind, spend all they make and continue to toil on and on, seemingly without a ray of hope, unless it be of something about as unreasonable as that some bird of the air will bring to them some man suited to their taste whom they may marry and form a combination with.

Yes, and the writer also knows of about an equal number of bachelor men about equally as miserably situated and equally as unreasonable and equally as helpless to saw off the chains that enslave them.

Again: There are fully as many men and women tied in marriage to uncongenial mates, who continue to suffer untold miseries and who feel that the devil is on one side and the deep blue sea on the other; that to remain they suffer, and to saw it off and break up their homes they may suffer still more.

Why not all these suffering ones exercise some good, cool, common sense?

Why not all saw off the chains that enslave them? Why not change locations, get together and form sensible combinations in groups of two or more and maintain new and better homes, and also conduct such lines of business as they can?

This is what the writer wants to witness.

SUBSCRIBER.

IS MARRIAGE CONDUCIVE TO CONNUBIAL FELICITY?

Editor Lucifer: Your interesting paper comes regularly, and with your kind permission, I would like to make a few comments on the above caption. Does marriage under the present law induce connubial felicity? I do not believe it. Every citizen, however, is obliged to go through the ceremony under the edict of the law and the church, "what God hath joined together let no man put asunder," yet I notice that through the same court of justice, which is founded upon this law, that there is not a city in the United States but whose calendar is teeming with applications to give the lie to what God hath joined together.

In my opinion, God has about as much to do with it as the "trusts" have in lessening the price of commodities. One robs the people of the coat of a divorce, and the other of what they eat, drink and wear.

When God joins you to the one you love, the priest expects a fat fee for it. Men go into partnership and remain partners just as long as it is mutually agreeable, and no longer. Marriage is really a partnership, and why should a priest be called upon to form a partnership in the name of God, when that partnership is so easily dissolved by law, and not by God? In my opinion, if marriages were made by contract, there would be less divorces, for the simple reason, that if both understood that they were both on their good behavior, the man will, when he realizes he has a good wife, and the woman knows she has a good husband, be more likely to fulfill their part of the contract.

The most perfect union between man and woman I have ever met was by a verbal contract between them. That man was a devoted lover every day, and the wife (so called) could never do too much for her "dearly beloved's" happiness. Neither God nor a priest had anything to do about it. Does the animal kingdom, or the birds of the air, call in a priest in the name of God to unite them? It is love, and love alone, which should unite a man and woman. Will evolution ever evolute mankind up to the point attained by even the animal kingdom? They have no divorce laws, neither do they call upon a priest to marry them.

By-the-by, Bro. Harman, I obtained to-day one of your photos from that charming little woman, Mrs. Fry, and at once decided that you were a much better looking man than myself, and in order to convince you of the fact, I shall send you one of mine, and if you are an impartial judge I am sure we will not disagree upon that point.

I remain, very truly yours,

Los Angeles, Cal. G. MAJOR TABER.

[The photo came all right—many thanks. On careful comparison of the two, I beg to differ from the decision of Brother Taber. Perhaps the trouble is that neither of us is "an impartial judge."—M. H.]

FOR THE LOVE OF WILLIAM PLATT.

William Platt, you are delicious. The humor of pitying my pessimism could not be excelled. They say you are an Englishman, but if there is no Celt in you, I'm an Irishman. Shake, Billy! Bedad, when I come to England I'll seek you out, sure.

But now, after the laughter and applause, let me say one more word to our audience. I am a serious man and I don't want this witty and eloquent rainbow of yours to befog the real issue.

Our difference may be stated in a few words: Platt says, whoever you are, if you love enough you will have good enough children. I say nothing against love or faith, but if the workman's optimism causes him to omit putting a good share of his love into the fastidious test and selection of materials he will do some damned bad building. Selah!

Don't only wash your dirty cups by drinking out of them, and don't rely on drunkards to beget Beethovens.

The priest says, my blessing will give you God's blessing, and Platt says love alone will give you lovely babies, but the stock-breeder winks and smiles and puts his runts to the knife, notwithstanding. Neither sentiment nor superstition enters into the breeding of prize pigs.

Love's leaning on a rotten stick doesn't make the wood sound.

The question is not one of optimism or of pessimism, but of common sense. J. WILLIAM LLOYD.

There has been much talk about the present-day barrenness and childlessness of women. There is a reason for it—sexual and economic. When the community, or a portion of it, begins to stand by a mother in her sexual equality and right to her motherhood as an individual; and when there is more social co-operation financially for coming children, there will be a change. Many now cry out that the community (in the shape of the government) should assist those willing and glad to become mothers. Something can be done *now*, to make a beginning. Public thought can at least be agitated; and a stronger and stronger sentiment aroused, which, in the future, will become operative. X.

Success depends upon mental vigor; mental vigor depends upon the right use of your faculties; use makes them more powerful. Only the thoughtful succeed; do not let your brain atrophy; do not let your brain freeze. Do not let it ossify. Do not let it petrify.—Suggestion.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Geo. J. Callender, St. Madeline Village, Trinidad, British West Indies.—"I enclose money order for $2, one for Lucifer and the other for 'God and My Neighbor,' by Robert Blatchford. I am trying my uttermost endeavor to raise some subscribers for Lucifer in my vicinity."

Herbert A. Gries, Central House, California.—"Enclosed find money order for $5, to pay for Lucifer one year; also for 'God and My Neighbor, $1; also for 'Love's Way to Perfect Humanhood,' by Agnes Benham, $1; also 'Love's Coming of Age,' by Edward Carpenter, $1. I will take six copies of Dora Forster's 'Sex-Radicalism,' $1, and also six copies of 'The Right to Be Born Well,' when published, and send the money later."

Aurin F. Hill, 13 Isabella St., Boston.—"Lucifer for Feb. 16, 1905, is before me, open at page 252. We should ACT—work and forever vote for equality, liberty and justice for all mankind. You should place Article I of the first amendment to the Constitution of the United States as a regular part of a heading for one page of Lucifer. A company of public speakers and writers should always be ready to defend each case of persecution. All useless and evil laws made by man should be abolished as fast as possible."

James B. Elliott, Secretary Paine Memorial Association, 3515 Wallace St., Philadelphia.—"I wish, if there are any admirers of Paine's work for political, social or religious reform among the Lucifer readers, they would send their names at once to me. I would like to have a representative in each state of the Union, also in England, if possible. There is not a single representative [of the Paine Memorial Association] in the Southern states, nor from Maine, New Hampshire, Vermont or Rhode Island. What has become of them all? We have particular need of as many as possible to help transact important business that requires immediate attention."

S. O. Bishop, Brodhead, Wis., Feb. 21.—"Am at a great loss to know what to say, or to think. Is Lucifer, our 'Star of the West,' destined soon to set, never to rise again?

"Or is a *fight all that is needed to save it?*

"If fight we must to save Lucifer, I will do all that I can, though it be but little. Whatever you and our best counselors agree on, you may depend on me to assist all I can.

"For the enclosed ten cents, send me another copy of No. 1,033, if the extras still hold out."

[Our supply of No. 1,033—Feb. 16—is ample to meet all reasonable demands.]

Sam Cohen, New York.—"Just received Lucifer and cannot find words to express my feeling of indignation! Is this the land of the man whose birthday we are to celebrate next Wednesday—the man who signed the Declaration of Independence, and who fought so long and hard for freedom?

"Or are we living in Russia?

"Alas, that it should come to this!—in a land where so much precious blood was shed for liberty of speech and of press.

"But surely no man who deserves the name will remain silent. A protest, loud and strong, should now be heard, all over the land, against this inquisition—a protest that shall reach the dull ears of those who hold the reins of power. Yours in protest."

A Friend, Denver, Colo.—"You will find enclosed a five dollar bill, for which you will please send Lucifer one year to each of the three persons herein named. For the remaining two dollars you may send sample copies to some of the teachers of Pennsylvania, whose names and postoffice addresses I also enclose. Send my copy of Lucifer to my roommate, ———. He is his own boss, but I am working for a corporation."

[This is a sample of many letters received by us, that is, so far as injunctions of secrecy are concerned. For several years this intelligent wage slave has been sending us part of his earnings to use in sending copies of Lucifer to teachers and others who, as he hopes, will read and do a little thinking on their own account, but knowing by experience and observation that "corporations have no souls," and that they don't allow their employes to have souls they can call their own, this wage slave tells us in so many words, "I will stay with you as long as you keep my name secret." And this, in the land of the free!—M. H.]

Hulda L. Potter-Loomis, Chicago.—"Replying to letter signed 'Anon, Cincinnati, O.,' in issue of Feb. 16, I would like to say that while it is true that 'the beauty of sex and the right to freedom in sex relation' is 'little understood,' there is much more 'danger of doing harm' through woman's silence upon this vital subject than by the most radical expression of our views. That is the only way we can hope to make an impression upon the minds of women that have grown apathetic in regard to their condition of slavery to men, and in many instances such women have to be startled into a realizing sense of that condition by the very boldness of some emancipated woman's utterance.

"Women who have the courage to do this will ever command the respect of seriously thinking people who witness and are appalled by the increase of the criminal classes and are looking for a solution of the problem which this condition of affairs presents, and they recognize in this advocacy of woman's freedom from the unconditional bond of slavery established by institutional marriage, not only a possible, but a probable remedy, or at least a preventive of further increase of criminals, which is now unavoidable as long as children are conceived under protest by mothers all over the land. As for the 'slurs and sneers of ignorant or thoughtless people'—what do they amount to? Some day they will be breaking their necks to catch up with the band-wagon.

"'Anon' further says 'unless a vital interest is at stake no woman should feel called upon to make a public avowal of anything that will tend to humiliate her in the eyes of unthinking or conventional people.'

"Have we not catered to the opinions of 'unthinking or conventional people' long enough?

"There is a 'vital principle at stake' in this issue of woman's freedom. It is the borning of the child that will emancipate the race. The woman who recognizes her 'divine right' to the control of her own body, to bestow her affections where she chooses, and to engage in the sexual relation only with the man she loves, instead of being forced to submit herself to the embraces of a man who has lost his power of magnetism for her, and whom in many cases she fears or loathes and despises, can never be 'humiliated' by the snubs or sneers of those who have not sense enough to be humiliated by their own degrading subserviency to enforced sexual relation with the men or women whom they no longer love, although 'the law' calls them 'husband or wife,' as the case may be.

"I am perfectly willing to stand for the responsibility of my own utterances upon this subject and do not fear for the consequences upon the young.

"For the sake of future love and happiness of generations to follow us, let us not be cowards—and let me assure the faint-hearted ones in this cause: When you calmly rise above all fear of the world's opinion you will find all adverse opinion taking flight, and former critics giving the consideration to your opinions that is due to them, because born of the courage of conviction."

Lucien V. Pinney, Winsted, Conn., Feb. 2, 1905.—In response to your circular letter, received Jan. 7th, calling my attention anew to certain questions relative to Lucifer and its future conduct, I take the liberty to write as a friend to a friend, without posing for publication or expecting publicity—which latter I dread, and for which, in this case, there is no necessity.

"I note in the first place that your subscription list is increasing. That is an important point, and one which should give you confidence in the course you are pursuing, for whatever may befall a paper, if the subscription list does not run down its future is secure.

"You ask for advice that you do not need; which you will not accept, if it conflict with your judgment; and which, if it but echo your opinions, is superfluous. I do not write to advise you but to do what I commend (or command) you to do, viz., put thought to paper and let it do its work—or not do its work, as may happen in the movement of events.

First, as to name. I say again, do not meddle or quarrel with your good name. To have it stolen may be counted misfortune, but to throw it away is folly and misfortune both. It is unique and appropriate and calls for no apology, explanation or defense. Those people who fancy that by changing the name you will dodge the odium of the subject matter printed under the name, are fit to go about catching sparrows by putting salt on their tails.

"Second, as to frequency of publication. Once a month and then a double dose, is my suggestion. You deal in ideas that will remain fresh four weeks, I should hope. Your method should be leisurely, your pose that of one who can wait, nonchalant and serene, without fret or worry, trusting to the potency of truth. Hurry and worry, importunity and frequent raging belong to the powers of darkness and discord. Be thou patient and unvexed, not over anxious, and not of the order of bustling busybodies and street brawlers, who cannot wait for their little thoughts to cool and clarify before they spit them into the public's face.

Third, as to confining yourself to the sex question. Confine yourself to nothing. Give publicity to the thought of radical thinkers; spread the light; nor concern yourself very much even about the spread of the light. Let the light spread itself, or let it be lost in the stygian darkness. Your business is to "get the truth once uttered," and that should be your chief concern. It is the business of men at large, of the world, to utilize the thoughts of the thinkers, the discoveries of the explorers. Let the scientist stick to his work of observation and announcement. Tell what you know, and if your telling suit me I will accept and use it in my business, or store it away for future use; if it is to me unfit, do not be discouraged or offended, my friend, if I fail in appreciation. Perhaps the need of the hour for me is not so much your gem of thought as it is a bushel of potatoes, and doubtless another day I shall vibrate in response to the same note that to-day I do not hear. Somebody will feel the vibration of his own unspoken thought in your good utterance and bless you for it. Seeds dropped by the careless birds come up and multiply their kind prodigiously, when the proper condition arrives, though that condition be a long time delayed. Seed thoughts likewise move in most mysterious ways their wonders to perform.

"Those people who would have you confine yourself to the sex question or to any other question are probably reformers, and reformers are good people, but prior to reformers are philosophers, as the architect is prior to the builder. The reformer proselytes. He strives to build himself a church, though he sometimes deludes himself by calling it a cause. He frets about a following and would have numbers swell his shout. The philosopher also knows that many hands make light work, but he does not expect the majority of men to take hold with him, and if they did he would suspect his innovation to be no better than a fad. He knows that people are not Methodists because there is a Methodist church. There is a Methodist church because of the existence of the Methodist character—as sure to produce a Methodist meeting house under favoring conditions as an acorn is to produce an oak. When it is otherwise acorns will produce fig trees, and cucumbers bring forth roses. The reformer, on the contrary, knows that the Institution is the father of the Man, and he rolls up his sleeves and doubles up his fists and with concentrated energy and blind persistence rears his institution beside the others and waits for people to flock to it—wondering why they do not.

For instance, the reformer would abolish the marriage institution; but the philosopher knows that the marriage institution is as good as the bulk of the people who are ensnared in it, and therefore he would not abolish it till people are fit to live together without it. And when that time comes, lo and behold, the institution has disappeared. This attitude of the philosopher is not inconsistent with the publication and defense of his philosophy. But there his mission ends, and he should leave to the common people, prodded on as they always are by misery, the work of adapting the new idea to the common life.

"In so far as you belong to the order of reformers, modify yourself and become more philosophic. Care less for converts and more for the blessed privilege of shedding light over the appalling darkness that besets the good old earth. Say the things that you feel delight in saying, and be content with the delight of saying them. Keep on each day so saying and you cannot be confined to anything. Each evil is but part of one stupendous hell, and though you cannot hope to deal with all the evils in one brief lifetime, you can speak out as the spirit moves and so save yourself from becoming the creed-bound victim of self-imposed and needless limitation. Indeed, there is little danger that you will do otherwise, for though you set up metes and bounds, you will surely overstep them on the first occasion."

Laura Smith Wood, the review of whose book, "Mother-Soul," by Adeline Champney, appeared two weeks ago in Lucifer, is at present practicalizing free motherhood, and it was meant at that time to state that the price of the book was 25 cents, and that anyone desiring to contribute to this cause could help her in her effort by sending to General Delivery, Tacoma, for one or more copies. A little contribution from each one will cripple nobody, and will greatly assist an individual woman and a noble cause.

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Same, page 992.

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RESTRAINT.

The gray, grim ghosts
Of old authority
Clutch at my will
In rough and ruinous restraint.
Like sternly marshaled hosts
I see
The tactics of their phantom drill
Opposed to my complaint.

Theirs is the law
To break my strength of arm,
To quench my heart's desire
And crush my honest thought.
They come to awe
My spirit with the fearsome harm
Of hell's consuming fire,
By such rebellion bought.

I feel the fury of their might
Bind every impulse nature knows.
They blind me, choke my voice
And stop my ears with lies.
Their force is fright,
To check the life that grows
Unshackeled—if its choice
Reach for the open skies.

So through restraint I gain
The greatness to retrieve my little loss
Of pride.
To find all truth springs from the wreck of fear.
And what I thought was pain,
The bravery to step across
The line of prejudice, beside
Truth's banner, dear.

But, more than all,
I give my vanquished foes
Full passports to the peace
My soul has gained.
And all my song shall call
The willing from their prisoned woes
Unto the glad release
That waits the unrestrained.

—GEO. E. BOWEN.

SEXOLOGY IN COLLEGE.

Under the head, "Wellesley Bars the Sex Question," and under the subhead, "Ten Students of Graduating Class Who Desire Scientific Information Are Rebuked," the New York "World" of February 24, 1905, has the following article:

"Some indignation has been caused in the faculty of Wellesley College over a curious accusation from one of the graduates, who charges the college with a prudery that at least ten of its students hotly resented.

"The matter has a double significance from the fact that it is practically a test of how far the question of sex may be ignored in college training. The assumption of the college, as contained in the graduate's account, that the official recognition of it menaced the dignity of the institution leaves a wide margin for criticism and differing opinions, which seem to be forthcoming.

"The whole affair hinges on the demand of ten of the members of the graduating class for a scientific lecture on 'Reproduction.' They were peremptorily refused by every member of the faculty, and when they asked that a doctor be brought from Boston to furnish the desired treatise they were made to understand that their request was looked upon not only as unusual, but indelicate.

"The incident was brought to light by the 'Questionaire,' issued by the Wellesley Club of New York. This was intended to elicit from its members, the alumnae of the college, what benefits they had obtained from college life, what lacks they had felt, in what particulars they had found they had suffered detriment, and they were asked for suggestions for the curriculum and the general atmosphere that surrounds the college girl.

"This was sent out at Christmas. It was exhaustive, covering intellectual, moral and physical questions, and by no means neglecting that notably feminine possession—the emotions.

"Twenty per cent of the club replied, the latter-day graduates being naturally those best represented, as their college days were nearest and dearest in memory. These replies were read last Saturday at the Woman's University Club, No. 10 Gramercy Park. While the names were carefully concealed—the condition imposed that there might be no embargo on frankness—the opinions of many were too well known to their associates to fail of recognition.

"The protest from the graduate already mentioned came under the head of 'Physical.' It was addressed to Mrs. Luther Gulick, who handled that department of the voluntary statistics. The writer said she had found the 'Questionaire' so complete that only the question of sex remained to be broached. She brought it up, she said, because she believed the attitude of the college to be a mistaken one on that point.

"Then she related that toward the close of her college course ten of the students of the graduating class desired to have a lecture on reproduction. She was made the spokesman. As it had been understood among the girls that such a lecture was invariably given to the graduates before commencement, she was amazed to be received with shocked surprise by the teacher whom she consulted. After some inquiry it was discovered that a former teacher had furnished the desired lecture to two or three graduating classes as a courtesy.

"This member of the faculty had left, however. The demand that another fill her place was promptly refused. None was willing. It was then that the students applied to the highest court of appeal for a doctor, preferably a woman, who could impart the necessary scientific information. This was also refused, the girls being made to feel that it would be a reflection upon the institution. The graduate concluded her letter with the significant comment that she 'could hardly see how the dignity of the college could be compromised by what was a necessary part of the knowledge of every grown woman.'"

But little comment seems called for in a case like this. The clipping tells its own story. That the publication of incidents like this in the popular papers, like the New York "World," will attract serious attention all over the country, would seem probable, and that public educators cannot much longer neglect the most important of all the departments of human physiology and psychology, is morally certain.

Two or three copies of this clipping have been sent to me by subscribers to LUCIFER, for which attention I now return hearty thanks, and will ask all who may see articles treating upon the subject of introducing sexology into popular institutions of learning, to send such articles, marked, to this office.

M. HARMAN.

FROM THE AUTHOR OF "A NEW RELIGION."

Palmerston, New Zealand, Dec. 12, 1904.

Dear Sir: I have had the pleasure of receiving several sample copies of LUCIFER and herewith enclose you 50 cents for six months' subscription to your paper. I trust you received safely the copy of my book, "A New Religion," expounding a new system of marriage, posted you some time ago.

The more I read of the sexual discontent which undoubtedly exists, much of it unwritten, the more confident I become that "A New Religion," in conjunction with the Longdillism and a perfect system of banking, embodies the only true and practical solution of the sexual problem that ever has been or can be devised by the ingenuity of man.

You might publish articles dealing with the evils of the existing system of marriage until doomsday and advocate free love and all the rest of it, but you will not succeed in altering human nature, and the chances are that you will do a great deal more harm than good. So far it appears that the general tendency of all free-thought teaching and "apeals to reason," in preference to appeals to instinctive knowledge of what is right, have been productive of more evil than good, as witness the effect of Thomas Paine's and Robert Ingersoll's writings upon the life of your able contributor, Helen Philbrick, whose painful letter appears in your issue dated Sept. 15th.

And I think this is but one example of the general effect of such writings upon the minds of those who imbibe them. Most free-thought writings, whatever good (or bad) they may ultimately do, have so far simply inflamed the minds of readers and awakened such discontent that they, in many cases, have relinquished "the creed which until that time had been their strong defense in the hour of temptation," and followed the teachings of the false prophets, only to discover too late that the following thereof led them "to the portals of death, and with the wrecking of virtue their happiness and peace of mind died," to use the words of your correspondent. And so it will be until the end of time.

I know you will refer me to your remarks in reply to Mrs. Philbrick's letter, where you state Mrs. P. only *imagined* her happiness was wrecked, because she is not yet emancipated from old ideas and customs. In this statement you only show how insignificant and imperfect are the reasoning powers of man when compared with the Supreme Reason of the Almighty Creator of all things, whose laws we can only discover by observation and experience, or by instinct—instinct, which reason can destroy or pervert, but can never create. Instinct makes every one of the millions of protoplasm of which the human body is composed, each does its own particular work in its own time and place, so that every bone, muscle, nerve, etc., is formed just as it should be to make a perfect man; yet all the reasoning powers of mankind could not turn one hair white or one black, much less become the power behind creation.

There are three reasons for marriage under existing social conditions which you entirely ignore in your advocacy of free love. These reasons are: First, by registering the names of each couple who desire to live together the state can compel each father to maintain his own wife and children. If marriage was abolished there would be no law compelling a man to do this. Second—Marriage, as your prayerbook informs you, was instituted to prevent fornication. Thirdly—Marriage prevents the spread of venereal diseases. All of which reasons you utterly ignore in your teachings.

The Oneida community, after thirty years' experimenting upon free love, while it awakened to the realization that there was a sexual problem that demanded solution, had ultimately to admit that the complex system of marriage did not solve the problem (see the Oneida Community, by Allen Estlake), and never can solve it until we have *fixed seasons* for love and marriage and the reproduction of the human species, at intervals of *at least four years apart*, as I have clearly shown in "A New Religion." No doubt such a suggestion will seem strange and Utopian to many of your readers and contributors, but this very fact proves its necessity, as the position assumed by your followers (if they leave this fundamental principle out of their religion) may well be likened to a lot of habitual drunkards who, having imbibed with the liquor a settled conviction that the habitual use of intoxicating liquors is not only natural, but absolutely essential to the health and well being of the human race, hence devote their attention, not to the abolition of intoxicants, but rather to the discovery of some means whereby they can use them even to excess, without any after injurious effect. And hence in preference to supporting measures calculated to make the obtaining of intoxicants difficult, attempts are made to remove every barrier, so that every one can drink to the dregs.

There is one reason why free love as advocated by you is utterly impractical with civilized human beings, and that is that women seem to be prepared to agree to physical union frequently, almost at any time. And though they may tire of one man when tied to him, would never be able to resist a fresh amour with a stranger if the law sanctioned it. And the same rule applies to men. This tendency is as unnatural and far more injurious than a chronic craving for strong drink, and would certainly lead to the destruction of all the higher faculties and aspirations. But as it grows with what it feeds upon, it is as difficult to prevent, were marriage abolished, as is the craving for strong drink among habitual imbibers. Hence the failure of free love wherever it has been tried. But the legal establishment of *fixed seasons* for intercourse, in 1908-1912, 1916-1920, and so on, would overcome this difficulty. And an ideal system of marriage could then be established, and each male and each female could choose their own partner for each love season. Whereas, were we to abolish the existing system of marriage and sanction free love as ordinarily understood, the mass of the people would degenerate into nothing better than a lot of prostitutes and whoremongers. Only the strong will and Christian aspirations of Mr. Noyes prevented this occurring in the Oneida Community, and even then it was only possible by the institution of many rules absolutely impossible of application to society in general.

I entirely uphold those of your contributors who maintain that the sex question is largely an *economic one*. If we had fixed seasons for reproduction and between times the sexes kept apart, as do the people of New Guinea, which accounts for their high standard of morality, and civilized people before they are married, the question would arise, How are the women and children to be supported between times? I have worked out a scheme of finance which fully answers this question. The idea is to form an unlimited endless tontine with shares of £25 ($125) each and the money derived from those shares would be invested in land and the land leased or sold to the members *for life*, but at their death it would again revert to the society, to be resold or let for life to one of the surviving members. The rents derived from the investments of the society would be divided (1) as a life annuity to all female members, (2) a further annuity of, say, $1.25 per week for each child born in accordance with "The New Religion"—that is to say, between the ninth month of each leap year and the third month of the year following, but not otherwise, payable until the child is sixteen. (3) In old age pensions to male members. (4) As cover for accidents, etc.

On the death of each member the shares purchased would become the property of the surviving members, or rather the investments purchased with those shares. So that with the death of members the society would become wealthy and wealthier. This scheme is dealt with at length in the "Nation Builder," a paper I am publishing, and I propose calling the society "The New Kingdom Society."

Trusting you will publish this letter for the benefit of your many intelligent readers, I am, etc.,

C. P. W. LONGDILL.

P. S.—My advice to Mrs. Helen Philbrick is to occupy her child's mind as much as possible with intellectual matters. And let the same power which develops the child into an adult develop her sexual nature in due season; and then her instincts will be true. Assuming age 20 to be the youngest age at which males and females should reproduce, calculate the first leap year when she will be old enough to marry, and instill into her mind the fact that that is the year when she should marry her first love mate.

C. P. W. L.

* * *

Having little inclination and perhaps less ability as a controversialist, my first impulse is to let the above long letter stand or fall by its own merits or demerits, asking our readers to give Brother Longdill a fair and candid hearing, accepting or rejecting as seemeth good to them.

Moreover, my time is so nearly monopolized with other matters just now that it seems something akin to criminal waste of space and energy on my part to rehash the arguments so often used—and by writers far more capable than myself—to show that the doctrines of "creation," "supreme reason of the Almighty Creator," "instinctive knowledge of what is right," etc., to show that these phrases no longer represent the thought of advanced, matured and unbiased thinkers and investigators, in the fields of theology and of morality—including, of course, psychology, sexology and biology; to show, in fact, that these quoted phrases are now in the main *meaningless*.

Inasmuch, however, as my silence would be sure to be misconstrued, I will briefly as possible notice a few of our New Zealander's more important points.

First, let me say that, to my thinking, all ideas of right and wrong are the growth of human *experience*, dating back long before what is called the dawn of human reason. Upon these inherited ideas of right and wrong are based all religious creeds, all codes of politics and of morals. That these ideas of right and wrong, and the systems of theology, etc., based on them, were originally suggested by human ignorance, ignorance of the facts of nature rather than by real knowledge of these facts, is now accepted as true, not only by the people called "free-thinkers," but also by the great majority of cultured theologians as well.

Why, then, spend time and space, and possible fraternal feeling also, threshing over again the old chaff? Religion and politics are no longer regarded by people of culture as proper subjects of anathema, or of vituperation and abuse, and very rarely is any one sent to prison because of heterodox views in regard to "God" or "Government." In regard to morality, however, especially that part of the moral code that concerns sex—sexology—involving and including the reproduction of the human race, a wider difference of opinion still exists as to whether people should be free to live their own sex life as they are now free to live their own religious life.

Evidently Brother Longdill thinks people should not be free in any of these particulars. In his opinion Freethought—reason in religious matters—leads to the "portals of death"; so also preaches the Roman Catholic church, and most Protestant churches. Likewise Freedom in Love, commonly called free love, leads to the "wrecking of virtue," wrecking of "happiness and peace of mind."

Logically enough, our founder of a "new religion" refers to the use of intoxicating beverages in illustration of his argument. Though not a perfect analogy, it answers the purpose fairly well. Yes, prohibition of intoxicants, or of any kind of food or drink, does not make one temperate or moral; neither does prohibition or regulation of the sex appetite make any one virtuous or moral. On the contrary, by depriving people of the right and power of self-ownership, self-control, the tendency is to weakness, degeneracy, immorality, vice, criminality.

As to the three reasons given for "marriage":

First. "The State can compel each father to support his own wife and children." The attempt on the part of the state to do this has always proved a disastrous failure, as we all know, just as its attempt to compel every man to be honest and pay his debts has always proved a disastrous failure. Horace Greeley was right in his contention that the abolition of laws for the collection of debts would be a move in the direction of greater honesty and better citizenship. So, as I maintain, the abolition of laws compelling every father to support his own wife and children—including laws against bigamy, concubinage, etc., would be a move in the direction of greater purity, greater honor and honesty in the sex relation.

Second. "Marriage prevents fornication." *Does it?* On the contrary, marriage laws *create the sin*, or crime, of fornication. That which is *forbidden is sure to be committed*. Let true education, combined with liberty and responsibility for one's acts, take the place of legalized prohibition, or statutory regulation, and the evils of premature sexuality, of ill-advised or of excessive sex indulgence, would soon be reduced to a minimum, as compared to now.

Third. "Marriage prevents the spread of venereal diseases." *Does it?*

On the contrary, I maintain that the evils of "prostitution"—including the diseases inseparable from the "social evil," are largely if not chiefly due to the attempt by church and state to compel women and men to live a "continent" or "chaste" life, as commonly understood by those terms.

The axiom of the great English essayist, Macaulay, was never more true than in its application to the sex problem, namely, "the evils of liberty"—whatever they may be—"can only be cured by more liberty"—by liberty to correct the mistakes of ignorance, of youthfulness and of misdirection.

Several other points seem to call for notice, but this article is already much too long. The history of organized religions shows that they have all enslaved women, and through the enslavement of womanhood all religions have enslaved manhood also. Such being the verdict of all the past, is it probable that the new religion proposed by Brother Longdill would prove an exception?

M. HARMAN.

THE NEW THOUGHT.

We have many new, unarticulated movements that challenge the attention of the world. A list and definition of each would be useful and ought to be made. Some journal in making out such a historical, lexicographic statement would render an excellent service to the country.

We have been flying apart and gathering together into small groups here and there to assert our individual feelings and thoughts, and in so doing have rendered some valuable service to ourselves and to others. But a little historic retrospect will show us that the great stream of history has always been accompanied by eddies on either side, which usually re-enter the main current, and pass on down the stream of life. They modify the stream more or less, but comparatively not very much, for the human river, like geographical ones, has a tendency to clarify itself.

This historic study will sober us in regard to the value of our own personal views and influence. The disposition to find fault and to find all the wrong in the world in others, is unscientific and baneful.

This is said with a view to getting at a sober and sane starting point for a scientific study of the meaning and value of the New Thought.

The scientific method and habit of mind have come slowly to be the arbiter in all human affairs. We may answer the question, "What is right?" by answering its synonym, "What is scientific?"

The mere profession of a belief in science, and the reading of scientific books do not make us scientific in our work or thought.

I was talking, the other evening, with a woman who is most persistent in demanding a scientific economy in human affairs; and yet she insisted that the American women were all hypocrites, and the men all fools, and that we are the descendants of criminals, and have no characteristic but greed. Now anyone knows, on a moment's reflection, that such judgments are not only historically indefensible, but indicate a habit of mind, temporarily at least, incapable of dealing fairly with any question.

I am almost daily engaged in teaching young people science—and find that the slovenly habit of seeing and thinking is quite prevalent. To see things as they are and to state just exactly what you see, is a rare attainment, and comes after years of careful training and self-discipline.

We may take as an illustration, Tolstoy—who is a master in the great art of seeing and writing correctly, and yet, when it comes to portraying the best side of society, is he fair; or does he appreciate the value and splendor of science, or even of art? All of us who admire him so much, deprecate this seemingly needless limitation.

It is a reasonable inference that any institution that persists has in it good. "Nothing walks with aimless feet," and hence in dealing with institutions already in existence, we should interpret them, and deal with them on their merits.

This would give new thought movements the vantage of fairness—and in human affairs this is much.

J. C.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

ERRATUM: The number of LUCIFER containing the article complained of by the prosecution—written by Sarah Crist Campbell—is whole number 1,028, dated December 8, 1904, not December 28, as stated in last issue.

OUR ATTITUDE.

The attitude of LUCIFER's editor, and of those who take similar ground toward the postal censorship, is not that of defiance, as such; not that of "contempt of court," to use a technical phrase, but purely and simply the attitude of American citizens attending strictly to their own business and molesting or invading no one, the attitude of men—and of women as well—who know their rights and who dare maintain them against all comers.

Speaking for myself alone, and requesting others to do the same, I would say that, with Garrison, Philips, Theodore Parker and others, I believe in heeding the "higher law," or, more correctly, the higher principle, that of equal justice for all and privileges for none.

The slave-ocracy of half a century ago, and the United States officials at their back and beck, denounced the Garrisonians and punished them as "law-breakers." Epithets such as this, fines, ostracism, prisons, were as nothing to the Garrisonians. Their reply to their accusers was:

"I can be harsh as truth and uncompromising as justice. I will not equivocate; I will not prevaricate; I will not excuse. I will not retract a single inch, and I will be heard."

* * *

This, as I understand it, is the attitude of LUCIFER, its editor, and its logical co-operators, in this defensive fight against what may rightly be called the "American Bureaucracy," otherwise called the American Postal Censorship, or the American Inquisition.

The Garrisonians demanded freedom of speech, freedom of press, and freedom of action—of non-invasive action. They demanded the right to preach Abolition of chattel slavery, north and south, and the right to help the fleeing slave to freedom.

The campaign of the Garrisonians was one of education. They recognized the use of the common mails as a necessary means of carrying on that campaign. To limit their propaganda to word of mouth, to meetings, public and private, would have been to keep back the campaign of education many years, if not forever. The enemies of freedom for the black slave tried hard, but in vain, to get laws passed by Congress making it a criminal offense to send "abolition documents" through the common mail.

* * *

In like manner the advocates of freedom for woman from the slavery inherent in sex ownership of her person by man, now demand their equal right to the use of the common mail to carry on their propaganda, their campaign of agitation and of education.

To the sex reformer the enslavement of womanhood and motherhood in statute marriage—canon law marriage, institutional marriage—is none the less real than was the enslavement of the African under institutional chattelhood. With John Stuart Mill, the sex reformer recognizes marriage as one of the forms of "serfdom," and when the effect of this form of serfdom upon the coming generation is considered the sex reformer maintains that the enslavement of womanhood and of motherhood is the worst of all forms of serfdom.

* * *

I have said the slave-ocracy, the slave-holding oligarchy, failed to get Congress to make it a criminal offense to send "abolition documents" through the common mail. What the advocates of serfdom fifty years ago could not do, the advocates of serfdom now have succeeded in doing. Before the war of *nationalization*, of centralization, of imperialism, of which war the abolition of chattelhood for the African was an *incident*, not an object—before this war the traditions of the earlier years of the American Republic, so-called, had some weight with Congressmen, judges and Presidents. Before this war it was impossible to get a law passed by Congress, signed by a President, and canonized by a supreme court, plainly "abridging the freedom of speech and of press," but after the general demoralization of all classes consequent upon a four years' carnival of murder, of robbery, of ravage and devastation, and after the character itself of the American government had changed from a federation of states to a de facto monarchy or imperialism, it was no longer a difficult thing to get laws enacted abridging or abolishing the citizen right to freedom of speech, of press and of inviolable mail—for the benefit of classes whose interest it is to keep womanhood and motherhood in a condition of ignorance and serfdom.

* * *

Time and space being exhausted, I close for this issue, hoping soon to devote another chapter to an historic account of the method by which the inquisitorial postal laws were passed by the most notoriously corrupt Congress that ever convened on American soil.

M. HARMAN.

MEETINGS AND LECTURES.

ELBERT HUBBARD—"Fra Elbertus"—the world-famous "Roycrofter," editor of the "Philistine," East Aurora, New York, will speak at the Studebaker theater, in this city, March 26, 8:15 o'clock. Subject, "The Gospel of Work." Seats, 50 cents up.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

RESPONSES TO THE CENSORSHIP.

Here are a few extracts from letters received within the past two weeks, referring to the recent arrest of Lucifer's editor:

"The battle for liberty did not cease with the triumph of the Declaration of Independence, nor with the framing of the Constitution of the United States. 'Eternal vigilance is the price of liberty.' 'Offenses must needs come, but woe unto him by whom the offense cometh.' 'If the God within says well done, what are other gods to thee?' 'Trust to the fate of coming years.' I enclose a money order for ten dollars to help keep up the vigil."—M. R., Redmon, Ill.

"Lucifer of March 2 reached me yesterday. Words cannot express the indignation I feel, or my contempt for those who occupy the chairs of government and who use their power to crush the weak. I wonder how much longer our blockhead American citizens will continue to vote such people into power.

"Once I said, 'I will give five dollars each year to help keep Lucifer in existence, if I have to scrub floors to earn the money.' Here are the five dollars.

"Cannot one or two hundred of your subscribers come to the front and show what kind of stuff they are made of? There are many people who can talk glibly about liberty, etc., but when it comes to sacrifice they are not in it. We could each give the labor of one or two weeks every year for the benefit of Lucifer. To my mind all people who have risen above the level of brutes will be willing to sacrifice a little for so great a cause—the cause that holds aloft a nobler and truer ideal.

"When the government crushes you, Mr. Harman, it crushes me; it crushes my sisters and my brothers, and I must do what I can to meet and defeat the oppressor. I send you thoughts of freedom and love. May strength to endure be given you. From your friend, Olive, Whitewater, Wis."

"Enclosed find a two-dollar bill to help your fight against the enemies of liberty and justice. Yours for the Revolution, W. C. W., Bismarck, Mo."

"My dear Mr. Harman: I hope you are not again to go through a series of persecutions. This thing is abominable. It is about time that the American people should shut their mouths about Russia. Hoping for your personal sake that the trouble will blow over, Yours, Edgar D. Brinkerhoff, New York city."

"You have my earnest sympathy in your struggle against the tyrannous spirit of the so-called moralists and puritans. I wish you good speed, and send you a dollar for a year's subscription to Lucifer. Alice Groff, Philadelphia, Pa. March 6."

"Moses Harman, Dear Friend and Brother: I saw in the paper to-day an account of your arrest. I am glad to know you were not compelled to lie in the 'bastile.' It pains me exceedingly to think of you having to undergo another trial, but I know your persecutors are merely blind to the value of the work you are doing for the good of humanity. You at least have the satisfaction of knowing that all who really know you are fully convinced of your honesty of purpose, your great-hearted humane impulses, your unimpeachable integrity and the genuineness of the zeal which has prompted you for so many years to make a noble and unrelenting war on the hideous superstitions which have combined to enslave womanhood. But the pioneers of progress must bear the heavy burdens, hew wood and carry water in order that the fruits of their unflinching labors may be enjoyed by future generations. You have the consciousness of doing a noble work and you know that you have my fullest sympathy as well as that of thousands of others whose minds have been enlightened by your teachings. You may be assured that whatever may be the outcome of the persecution as regards yourself, your work will be carried on along the lines which you have marked out. I shall always be ready to do my part in any way possible to continue the work. Sincerely your friend and co-worker.—Jonathan Mayo Crane, New York city, Feb. 25."

"You have our sympathy and support in your fearless exposition of the great natural laws and principles on which creative function is based. These principles will and must be recognized and applied some day in the life of humanity. Cordially yours, W. H. Dower, M. D., Temple Artisan, Oceano, Cal. March 3, 1905."

"I see by enclosed clipping from local paper that more villainy has been perpetrated. They complain of 'anarchy,' but their high-handed despotism—denying us privileges we pay for, is bringing anarchy faster than we could hope to do by the use of propaganda. Likewise in regard to Free Love. As for sympathy in your distress—Ah! words are cheap. But do not fail to demand any service in my power to render. If financial assistance is desired to juggle with our anarchy-breeding monstrosities called courts of justice, please let me know—if you should still be at home. Give my regards to your daughter and granddaughter. Yours for freedom and humanity, J. B. Phinney, Springfield, Mo. Feb. 28."

"My Dear Mr. Harman: I am very sorry to see you are having more trouble in your good work. I am an earnest friend to you and believe in many of your reform ideas, and do not see any cause for your having this trouble; will hope matters will turn in your favor.

"If I were to make any suggestions regarding Lucifer, would say, make it a monthly magazine at $1.00 a year; have some illustrations, and get as many advertisements as possible.

"I enclose check for $2.00. Please give me credit on my subscription to Lucifer for $1.00 and send me books, of your selection, for the other $1.00. With love and best wishes to you and Lillian, from your true friend, Geo. F. Patch, Burlington, Vt. March 5."

"My Dear Mr. Harman: I am sorry to say that I have not yet received 'Sex Radicalism' and it may be that your arrest explains its non-appearance.

"Of course I am sorry that you should be annoyed for sending that through the mails. While in all probability I will not agree with the doctrine (which, however, I have not yet read) I am yet very much in earnest over the matter of the maintenance of free speech.

"If I were in Chicago, it would please me to offer you my services in your defense. So far as my study of the legal question goes, I am persuaded that similar cases have not been properly defended. However, the precedents have become so numerous that it may be too late to secure a reversal. Very truly, Theo. Schroeder, New York city, March 4."

* * *

Edwin C. Walker writes from New York that at a meeting of the Sun-Rise Club of that city, also at a meeting of the Manhattan Liberal Club, earnest appeals were made for moral support and financial aid for the prosecuted paper and its editor by several speakers of national reputation, among whom were named Bolton Hall, James Morton, Jr., Moses Oppenheimer, Edward W. Chamberlain and others. In response to this appeal $26.70 were raised for the defense at the Sun-Rise Club, and almost the same amount at the Manhattan Liberal Club, which sums were duly turned over to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr.

All money sent to this office by friends of Lucifer for defense in court, if such fund should be needed, will be sent to the treasurer, Dr. Foote, at New York, else held here subject to his order.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

LUCIFER'S HELPERS.

James Freeman, $1; J. B. Phinney, $2.35; J. G. Hunter, $2; J. Al. Wilson, 50c; B. F. Cheney, $1; Mrs. M. M. Johnson, $1; Friend, $5; A. Wastall, $5; W. M. Miller, 75c; Olive L. B., $5; W. C. Wagener, $2; J. S. B., $4; C. Nold, $1; F. Bassora, 50c; M. R., $10.

Once more, sincerely thanking these good friends for timely co-operation, we once more ask those who have not sent names to whose owners they desire to have LUCIFER sent, to do so now. As often before said, while it is doubtless true that the majority of such trial subscribers will not renew when time expires, the seed thus sown is probably never lost, but will have its effect in liberalizing, educating and humanizing the readers, and this even though a large portion of the papers should at first be destroyed in anger or in fear.

We would also suggest that instead of spending the whole amount contributed to this fund, in scattering copies of LUCIFER, a portion might well be spent in distributing *leaflet* literature, such as Brother Wentworth's article on "Divorce," which is now reprinted from LUCIFER of a few weeks ago, and which is now sent out at the nominal price of 25 cents per hundred, including a partial catalogue of LUCIFER'S pamphlet literature. This leaflet would doubtless suggest others named therein, to those who would prefer this kind of educational work rather than to send nothing but copies of the fortnightly LUCIFER, or back numbers of the weekly.

M. HARMAN.

REVIEWS—VIEWS.

Moses Harman has requested my opinion of two little books which he has sent me for review, "Jeanette" and "Sex Radicalism."

"Jeanette" is a vivid story, remarkably well-written, but somewhat sensational. Aside from her physical beauty, however, the heroine is not presented in a particularly attractive light—she seems weak and mentally colorless, for which, if one cannot blame her, one may not praise her, either. But the moral and merit of the story is its strong exposition of the conspiracy that presents its almost impenetrable front to any "Delilah" who would reform—a conspiracy of the roué and religionist, of the prudish and prudent, of the malicious and the conventional. As a means of breaking this conspiracy which forces down and holds down the "fallen woman," this story should do much good.

"Sex Radicalism" is one of the best things written for many a year in this line. It is so temperate and fair, and calm and kind in tone, and such care is used to employ words not offensive, yet scientifically accurate, while all due honor is paid to the finer issues involved and touched upon. It is rather a book of suggestions than of offered solutions, but, nevertheless, the road in most places is so clearly pointed out that few can fail to find their way, once started. One often wishes, however, in places, that more had been said. It is a woman's touch all through, but a woman, brainy and thoughtful and scientifically nurtured.

I sincerely regret, however, that the work begins by an attack on Christianity as mostly to blame for modern sex-ignorance and bondage. This not only arouses prejudice against the book at the start, from a great many in whose hands we might wish to place the work, but I feel it also is not true.

The sexual subjection of woman can, I believe, be traced back always to war. When war began, violence dominated life, all lusts were allowed to the victor, whatever was desired was seized by force, slaves were made, and woman was enslaved and her sex held subject to her captor, whose property she was. Lust and rape started in war, and lust and rape, in open or secret forms, held woman subject to man, and still hold her, as far as she is held. This has been, and is now, practically universal, all over the world, without regard to the religion or no religion of the people. Wherever religion has organized as a priesthood, desiring power and emolument, it has connived at and sanctioned this subjection of woman, but Christianity has been no worse than the others. Organized religions always let institutions alone, and, if they are strong, support and sanction them. The church is always on the side of the strong battalions. When Dora Forster's ideas become common and respectable, she will find the church blandly blessing them. And there are too many infidels and socialists stubbornly supporting monogamy for us to throw many stones. Our enemy in the case is not the church, but the law, and back of the law, and making and enforcing it, the lust of the average man to own the woman he desires, the perverted ideal of the woman, which man has forced upon and inbred and trained into her, to give herself entirely to the man she loves, to absorb him wholly to herself. But when we have once broken the clutch of the *law*, when marriage and divorce are private, not legal matters, and no legal restrictions are placed upon sexual knowledge, the rest will be merely a matter of moral courage and evolution through experience. All we need is the freedom to educate, and the honor of private conscience in sex relation; but free mails alone will soon give us all the rest.

Therefore, honor and support to Moses Harman, and to all who, like him, fight for the free expression of knowledge and thought.

J. WILLIAM LLOYD.

"Free America," by Bolton Hall, is a volume of over 200 pages of statistics, exposition, argument, denunciation and theory. The main idea is single tax, but the author also incidentally attempts to clear up every subject connected with it. Statistics are proverbially of small value except to the very limited number who are in a position to verify or refute them. Of more interest, however, is a certain kind of evidence such, for instance, as is here offered in the amusing symposium of contradictory opinion relative to the cause of present hard times, quoted from the daily press. Other good things are strewn through the pages, for instance: "More laws? Oh, yes, you can have more laws, but the daily walk and conversation of a citizen of New York is regulated now, as nearly as can be counted, by twenty-one thousand and sixty laws." "Plenty of room on top means on top of you." A blemish is the wasting of eleven pages on newspaper clippings describing extravagant fancy balls, etc., side by side with distressing instances of poverty. We thought that such childish bids for sympathy had, with characters of the Little Nell type, gone out of serious literature. As well exhibit an elephant together with a mouse and point out a moral that one is the result of the other. Whatever the book's demerits, in regard to redundancy and detail, there can be no doubt that it serves its evident purpose of calling attention to the growing monopolization of land and the possible dangers arising out of concentrated ownership. Here the author has been successful, and no one can read the book without a fuller sense of the economic changes going on about us.

OSCAR SCHLEIF.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

D. D. Thompson, Va.—"Enclosed find $1 for the two copies 'Sex Radicalism,' the balance to be used as you desire. Will try to do more later. Am sorry to hear you are in trouble again with the P. O. Hoping they will tire of their persecution of you."

C. Peterson, Manti, Utah.—"Dora Forster is a fearless champion of the right—one whose labors the present generation cannot appreciate, but whom future generations will rise up and call blessed. Yours for the Social Revolution."

Tom Swinburn, Office West Virginia Humane Society, Charleston.—"I think you are right in what you say of 'Lucifer's Symposium' in last issue. I had a thought—but perhaps an unpractical one—of sending Lucifer through the mail under seal and adding the postage to the price, in case they shut you out of the newspaper mail. One thing I want to know: Why not bind the volumes as they are completed? And if you have back numbers, why not bind them? Surely many subscribers would like to have the old issues bound.

"Can you supply such bound volumes? I have been saving my copies nearly from the first, to bind. If you have them bound I want them, as I can buy from time to time. If you can bind from now on, I will take one copy as issued and another copy to be by you retained till the volume is complete. Then I will pay for the binding, etc., also. I have this arrangement with the 'Searchlight,' of Waco, Texas. Enclosed find $2. Please send 'Jeannette,' 'Strike of a Sex,' 'Vice, Its Friends and Its Foes,' 'What the Young Need to Know,' and credit the rest on subscription."

[Yes, we have bound volumes of Lucifer for several years, and will have other volumes bound whenever there is call enough to have an additional lot bound. Would like to know how many want to adopt the plan spoken of by Brother Swinburne. The price at present is $1.50 per volume of fifty-two numbers, well bound in substantial cloth; postage or expressage is 25 cents per volume. If a considerable number could be bound at one time the price could be reduced.]

Emma Wardlaw Bost, Moyenne Island, Seychelles, Indian Ocean.—"I should like 'Institutional Marriage.' Lucifer is a splendid paper. What you say personally is extra pleasant to me, as it is almost exactly what I think myself. Have you read William Thompson on the 'Wrongs of Women'? He wrote before Mary Wollstonecraft, and I think it is out of print now. Bebel's 'Woman, Past and Present,' is splendid."

[I have never seen Thompson's book. If some reader will send us a copy or tell us where it can be had I would be duly grateful. I regret to say that the booklet, 'Institutional Marriage,' is now out of print.—M. H.]

Agnes Benham, Adelaide, South Australia.—"What a terrible slur to speak of our South Australia as a land 'originally settled by convicts'! It was nothing of the kind. Hardy, energetic, enterprising pioneers were our forbears! But people at a distance find it hard to discriminate between one State or Colony and another. Even the principal convict settlements have long ago worked out their stain. Any amount of other blood has intermingled, and better environment has had its effect on descendants. Besides, in the old days you know they sent a man to prison for stealing a hare, or even 'transported' him for 'poaching.' The poor fellow may have been not at all a bad sort. 'Tis hard to see your family starve when game abounds."

[If I spoke of Australia as having been "settled by convicts" it was with no intention to cast a "slur" by so doing. I have always maintained that the people sent to penal colonies by the English government were probably better than those who sent them there, and that their conduct when left alone in their new environments proved that they were not really criminal in character. Am glad to be corrected in regard to South Australia, however.—M. H.]

B. M., New York.—"Have received the six copies of 'Sex Radicalism,' and am glad to possess them, and now await 'Right to Be Born Well.' Send me, if possible, 'The Truth About Love,' or tell me where I can get it. I was acquainted with the author, but did not know she wrote upon that subject. Can you find me Jane Hume Clapperton's 'Vision of the Future'?"

[Will our readers kindly answer these questions? We had a copy of "Truth About Love" in this office, but loaned it, and now forget to *whom*. Will the borrower kindly return it?—M. H.]

Helen Barton Howard Philbrick, Miles City, Mont., March 4, 1905.—"Lucifer readers: Will you, for my sake, forgive the editor for wasting space belonging to you by publishing this personal letter, giving some points that I, your grateful friend and recipient of large help through you, wish you to see as plainly as I see them?

"I have large and *beautiful* co-operative educative plan outlined, and I want to find the strong and wise ones to whom to present it, ones who are not so egotistical as to think they know all there is to know.

"I have writen the editor of this paper till I am so disgusted with his ability to do no more than sing his own song and then 'sing it ag'in' that I could, as well as I love him, just enjoy thumping his head on a board if I could find a board hard enough to make an impression.

"I have sent him the best presentation I can of the 'leaders' to the plan, also charts of 'God,' 'Devil' and 'Holy Trinity,' through and by means of which may be taught the ethics which will dig the root of Capitalism up and burn the stocks and branches in the fire of intellect and *feeling* and—*common sense*, and he will take the MSS. for a cushion to his chair while he writes back to Montana for 'my health.'

"I never was so 'mad' at any one I really *loved*, as I am with him; and I *love him* because, God bless him! he wants to see the fair thing done *by my soul* (my only child).

"Will the strong thinkers, the people who have something more than personalities to write of, please write to me? I got several propositions of a personal nature when I wrote before and—dear, dear friends, let me tell you lovingly, it is the welfare of our children that I seek, and not a—'partner.' Yours for *Science*."

[I plead guilty to this soft impeachment, in part at least. Yes, I have failed to read all our good friend has sent, simply for lack of time. But I have spent some hours in careful study of her rolls of manuscript—enough to make two or three good sized volumes—and have tried to understand the charts of "God, Devil and Holy Trinity," but must confess my failure thus far to fully grasp the occult meaning thereof. Am willing to admit that the fault is probably in my lack of comprehension and lack of time to give these carefully prepared documents the study they deserve. Am waiting for the pressure of business to let up a little, so that I can do better. Thanking Sister Helen most sincerely for her interest in Lucifer and its editor, I close by protesting that I have never yet made a "cushion for my chair" of her charts and manuscripts, but am keeping them carefully, subject to her orders, whenever she can find some one better able to do them justice.—M. H.]

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SOCIAL FREEDOM.

BY HULDA L. POTTER-LOOMIS.

The term "social freedom" is of recent origin; at least it is not to be found in Webster's unabridged dictionary, where other terms, such a "social interests or concerns, social pleasures, social love, social benefits, social happiness, social duties, social communications, and social relation," are all mentioned, which naturally leads us to the inference that whoever coined the term "social freedom" was of the opinion that the world had advanced to the point where human beings might be accorded a fuller measure of freedom in their social relations than they have enjoyed under the restrictions and limitations established in ages past.

There are many phases of social life and there are many persons writing and lecturing upon most of these phases, while there are but a few courageous ones who are willing to discuss the phase which pertains to freedom in the sex relation; and thus I am taking this opportunity to advocate that which seems to me the underlying principle of all the other phases of our human social relations.

Many physicians and scientists who are quoted as authorities on insanity do not hesitate to declare that restrained or restricted sexual desire has been the cause of insanity in thousands of cases, while the gratification of sex desire by unnatural means has been the cause of insanity in thousands of other cases.

Experts in matters relating to criminology agree that crime is the result of perverted sex instinct or desire, yet none of these authorities have the courage to advocate fredom of sexual intercourse as a remedy for the cases now in hand or as a preventive of future possible cases.

When human reason hangs in the balance, when human lives and happiness are imperiled, when insane asylums, jails, penitentiaries and so-called reformatories are filled to overflowing and constantly increasing in number, can we afford to be biased by petty prejudices and hypocritical forms of conventionality and custom and shall we refrain from putting forth our best efforts to establish a new and better order of things?

New and better structures are continually being erected upon the ruins of the old. The wheels of progress will never advance while they remain imbedded in the ruts of past centuries. Surprising discoveries await mankind in the depths of the unexplored forests. Still untrodden fields hold vast treasures of gold and silver and precious stones for the courageous ones who will venture there.

Why should we hesitate to leave the long traveled highway of conventionality and custom? Whatever these may have contributed to the welfare of society in the past, they cannot be expected to contain all of wisdom, nor all of happiness for humanity. To be happy is the chief end and aim of human existence.

No one can be happy while chafing under the restrictions which society now enforces upon the strongest and, without doubt, the best instinct of our natures, namely, that which manifests itself through the affections.

Strange as it may seem, while the clergy, who are largely responsible for this state of affairs, recognize the evils which have grown out of the restrictions and limitations referred to, they steadfastly refuse to place the blame where it rightly belongs, and vainly suppose that they can overcome these evils by still greater restrictions and are using every effort to get them established by law.

Their efforts with regard to uniform divorce laws is only one instance of this, and we do not object to being put on record as making the prediction that they will utterly fail to accomplish their object, if the result of past effort is any criterion to judge by.

Moreover, we predict that their refusal to remarry divorced persons will result in the determination of such persons to dispense with the services of clergymen and justices of the peace as well, when they desire to remarry, and thus set the fashion for those who have never been married to do the same.

Thus unconsciously does man overreach himself when he presumes to set up limitations to nature, for nature knows no limitation and will not be restrained without causing much havoc and destruction.

Thus believing, we have no hesitancy in advocating the utmost freedom in sexual relations as in all other relations, in order that human health, human happiness and human progress and development may be hastened.

We are well aware that whoever conceives of, or advocates, or practices anything which is contrary to that which is called "the established order of things" is called "radical," or "extremist," and is liable to be misjudged and roundly abused, for radicalism means "root-work—the uprooting of all falsehoods and abuses," and it is not saying too much to say that the one who attempts to uproot all the falsehoods, the errors and abuses which have become established through social limitation has set for himself, or herself, no easy task. We are encouraged to make some slight attempt in this direction, knowing that whatever measure of freedom has been secured by mankind has come through the efforts of individuals who were far-seeing and courageous enough first to conceive of greater benefits to be derived in a new and different order of things; secondly, to openly advocate the same, and thirdly, to put their ideas into practice in their own lives in defiance of adverse opinion and social ostracism; aye! in defiance of persecution and even death itself.

It has become more or less unpopular in these days to put to death those who differ in opinions from the powers that be—perhaps owing to the fact that the more dissenters put to death the more numerous they became. It is still customary to criticize and ostracize and even persecute in various petty ways those who dare to show their contempt for conventional decrees and customs, and are honest enough to satisfy, as far as possible, all the needs of their three-fold natures—physical, mental, and spiritual—in the simplest and most natural manner, without recognizing any necessity to practice hypocrisy and deceit, or suffer shame or condemnation because thereof.

One kind of people who doubtless would be most severe in their criticism of the idea of freedom in sexual relations can only be classified as the fig-leaf contingent of society, because the Bible story of Adam and Eve in the garden of Eden clothing themselves with fig leaves to cover their nakedness seems to be the most fitting illustration of those who clothe themselves with *pretended virtue* (it is nothing less), which only serves to direct attention to the shameful thoughts generated in their own minds, which none might discover, if they did not, like old Adam, cry out and confess: "I was afraid because I was naked, and I hid myself."

The "fig-leaf contingent" is but little if any worse than the class which I shall speak of as the "white feather brigade," who hate the sham and pretense, the hypocrisy and deceit of con-

ventional life, and realize the possibilities for human happiness in a larger measure of social freedom, yet they are afraid to stand firmly by their convictions, and so they continue to wear their particular badge of slavery, which might as well be a "fig-leaf" as a "white feather" except that it is the manifestation of a slightly different stage of development, as one who has advanced from the primary department into an intermediate grade of schooling.

There is another species of critics that are certainly in a class by themselves, who apparently pose as the "advance agents" of reforms and reformers.

The only difference between them and the advance agents of Barnum and Bailey's circus is, that the circus agent goes ahead of the circus, bills the town, and stirs up the enthusiasm of the inhabitants in order to get them ready for the circus which is *surely coming*, while the advance agent of reform tells the reformer his "ideas are all right, but the people are not ready for them yet, and he had better get under cover, and stay there until the dear people have all the time there is in which to get ready."

The Chicago newspapers have a full staff of these "advance agents" of social freedom.

The next in order are the "past masters," who are not wearing fig leaves, and have forgotten what a white feather looks like, it is so long since they wore one, and they are so far ahead of the "advance agent" that the agent cannot even see the dust they raise to blind the eyes of those who are toiling after them.

This class have discarded the cloak of orthodox religion, and conventionality, and are not afraid that it should be known that they have exercised the utmost freedom in all of their social relations, but they have "got wise," so to speak, and having "run the gamut" of human experiences, they consider themselves eminently qualified to give a great deal of advice to others, so they tell us that "while of course it is natural and right, and therefore there is no necessity for condemnation in the fullest satisfaction of sex desire, it is better to rise above it, or overcome it, rather, by the power of our 'wills' governed by 'Reason.'"

How grand, how lofty and sublime it sounds, and how the idea suggests to our minds a state of development in which we might find ourselves "monarch of all we survey"; truly a consummation devoutly to be wished, but, unfortunately for us, as we seek to climb upward toward that dizzy pinnacle, we meet so many returning travelers that it becomes a cause of wonderment, and we fall into the natural error of jumping to the conclusion that they became weary before they reached the goal and so discouraged, retraced their steps.

We learn better after a while,—at least that has been my own experience, for I am willing to stand in the "confessional" if by so doing I can better illustrate the point I desire to make clear.

So, then, I confess to having tried the "queenly act" of sitting triumphantly upon "Reason's throne" for a whole year, and at the end of that time I cheerfully and willingly abdicated that position in favor of the next aspirant who was bound to find as I did and as so many others found before me, that the "throne of Reason," so called, is a cold, barren place, absolutely devoid of every element that is calculated to add to human comfort and satisfaction, except as a place of contemplation or retrospection for those who have the full consciousness of having enjoyed *every experience they had ever desired.*

Many persons pose as occupants of "Reason's throne" whose intellectual faculties have been developed at the expense of the physical, and therefore they have never possessed a desire for sexual intercourse and are unconscious of the fact that they have missed any desirable experience that is common to humanity. Such persons are frequently held up as models of so-called "virtue and morality" and they are often found sitting in judgment upon their fellows, and giving utterance to severest condemnation of their "immoral" acts.

We do not hesitate to say that such persons are credited with a virtue which they do not possess, and even their reason and judgment may be questioned, since no one is, or can be, qualified to pass judgment upon so vital a matter, who knows nothing about it.

"Hearsay evidence" is challenged in any court, and in the case in question the evidence of those who have qualified as witnesses, through actual experience, is overwhelmingly in favor of more freedom and less restriction in the natural expression of our sex natures.

I realized all of this only when I tried for a year to occupy the position of "judge" while fully cognizant of a sense of having missed an experience which I longed for with all the strength of my nature, the experience of loving and being loved *without limitation*, so I climbed down "off of the throne" and came back to earth, so to speak, "to qualify." So much for those who are the chiefest among the objectors to the establishment of greater freedom in the sex relation.

Every objector is entitled to the privilege of choosing his own class, while I pass on to a consideration of the objections generally advanced by the individuals I have referred to, and bring such argument to bear upon them as I may be able to do, in this effort to break the chains which the past has fastened upon humanity, and establish true freedom in self-expression for all.

(TO BE CONTINUED.)

FROM ANOTHER CONVENTIONAL MORALIST.

[In No. 1,035 of LUCIFER the second page was monopolized by a letter from a defender of old-time standards of morality living in New Zealand. In this issue a like courtesy is extended to a Christian clergyman whose home is in Ohio, U. S. A. In this way LUCIFER'S management vindicates its claim that all sides are heard in its columns. Brother Potts is a paying subscriber to LUCIFER. He does not ask the freedom of its platform—as some do—without helping to defray the necessary expense of publication. As in the case of Brother Longdill, and of others who antagonize the radical views of the editor and principal supporters of our journal, I now ask for Brother Potts a courteous, fair and candid hearing.—M. H.]

"Dear Moses Harman: This is the sacred Sabbath Day, and I have just returned from the English Lutheran Sunday school, where I taught a class of adults on John vii, 37-46, concerning 'Jesus at the Feast of the Tabernacles,' A. D. 29-33. It was very interesting to myself and the class. We all seemed to drink in the spirit of the lesson. The presence of *the divine spirit* was very manifest, to enlighten our minds, and to warm our hearts. The time was all too short, as expressed by the class, to drink in the whole lesson. There were but five in the class, and myself—six in all. There were two wives, their husbands not present, but living in happy wedlock; two husbands, wives not in the class, but they are living happily, as I know. The one married man present is the father of a son who last summer graduated from the college and seminary at Springfield, O., and is now in the active ministry. The other one a single young man, and myself, bereft of a wife with whom I had lived from 1861 to 1901—forty years. Our first and fourth son, with mother, I am assured, are over in the land of peace and beauty. I am on this shore, with two sons and their wives.

"What a pity, it seems to me, to break up the present order of society, when we have nothing better to offer in its place, even defective as it is in its present stage of advancement. Is it not so that, after all, bating the defections from the ideal, that the aggregate of human happiness lies in the present order? Monogamy in its highest and truest conception is *the divine ideal*. We can not improve upon it by any other system. It is the best results of the highest ideal of the most progressive civilization. Everything else has been tried. This prevails, *in conception*, in civilized life. Generally we have not come up to the ideal. But instead of destroying what we have for some vague and untried theory, it were better to perfect what we have. So it seems to me.

"I am sorry for your recent legal affliction. But I cannot see how the civil authorities could do otherwise and be consistent with themselves.

"So far as I understand you, I sympathize with the end you have in view—to be well born and well bred; to free womankind from sexual slavery; but I cannot approve of your methods of reaching these ends, nor do I think the plans you propose will reach the results you desire. It seems to me that you are in a mist and a delusion. I do not impugn your motives.

"'It seems to me that the remedy lies in the Sunday school lesson of to-day, March 5, 1905. If any man earnestly desire any good thing in this life, or in the life to come, let him come unto me in spirit and in truth, in mind, heart and life, and imbibe my truth, my spirit, my disposition, my self-control, my life. He that believeth on me or accepts in sentiment and practice the foregoing facts,' as *the Divine Truth* has said, 'out of his inward, spiritual affections shall flow an abundance of the things he so earnestly and truly desires.' *The Divine Likeness* will most assuredly bring *divine results*. The fullness of *the Divine Truth* and *the Divine Spirit* are a sufficient remedy for all life's ills. These will lead men to a *divine choice* in *wedlock*, and to the proper course of life after marriage in all things toward each other afterward. The Truth of God is the power of God unto salvation or deliverance from error to all those who believe and show their knowledge and faith by their conduct.

"Yours most truly,
"JOHN VINTON POTTS.

"North Robinson, Ohio, March 5, 1905."

I have really no desire to enter a lengthened controversy with Brother Potts, believing that personal controversy is very apt to degenerate into a struggle for victory in argument, in which struggle the discovery of truth for truth's sake becomes a secondary consideration or is lost sight of altogether. Having once held very similar views myself, I can easily understand how our critic can be a thoroughly honest man and yet defend that which now seems to me wholly unscientific, absurd and irrational.

As I see it, the teachings attributed to the man Jesus are suited only to a very ignorant and undeveloped age of the world. His views of human government were those of the paternalist and autocrat, using those words in the customary sense. Take the first two verses of the "Sunday school lesson" referred to by our Ohio friend—

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water: (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.")

In the first place, it strikes me that this is the language of a religious enthusiast or fanatic, rather than that of a philosopher, or even a man of good common sense. It is the language of one who wishes to be a leader of men, a founder of a sect or new religion. In all times there has been no lack of men who sought leadership through assumption of superior holiness, or superior knowledge of what they claimed to be the "will of God." If the Roman governor had not committed the blunder and the crime of putting Jesus to death there would probably never have been an organized Christian church; never have been the long succession of religious wars growing out of the attempt to convert the world to Christianity; never have been such a thing as the Roman Inquisition, and never have been such attempts to throttle freedom of speech and of press as we see to-day, in support of so-called Christian morality, and Brother Potts—kind-hearted man as he is—would not now be found among the supporters of the law that would deprive me of liberty and property because I conscientiously oppose a system that enslaves the mothers, and through slavery of motherhood in the sex relation enslaves the whole human race, and bars the way to human progress.

I close by reminding Brother Potts that I do not oppose monogamy as such, nor any other form of sex-association. It is the *denial of liberty to choose or refuse* that I oppose. That many people live happily in the monogamic relation and raise children that are a blessing to their parents and to the world, is doubtless true, but this does make it the less true that enforced monogamy is perhaps the worst of all forms of human slavery.

M. HARMAN.

MEETINGS AND LECTURES.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

"WOMEN, LOVE AND LIFE."

One of the strong, virile, aggressive, uncompromising, unconventional, independent thinkers and writers of our era of transition from faith to reason, from superstition to science, is William Platt, of London, England. Though not an iconoclast of the old, to the extent that most of LUCIFER'S contributors are iconoclasts, Mr. Platt's books show that he is by no means a worshipper at the shrine of Madame Grundy, nor is he follower of Paul or Peter in his theological views.

In order that our readers may better understand the attitude of Brother Platt towards the sex revolution, I herewith make some selections from his book entitled, "Women, Love and Life":

"A lady at a ball dropped her garter, and the humanity present divided into two usual classes, either smirked with the lewdness of humanity, or blushed with the lewdness of humanity. But the great King Edward took up the garter and said, 'Let the shame be on the thinker of shame,' a thing for all eternity to remember.

"And the great King, pursuing his noble thought, founded an order of Knights, the Knights of the Garter. And the meaning of their foundation was this—to cry out their eternal truth that to men noble of nature garters and the thighs they bind, flesh, sex, nakedness, all is grand and holy,—let the shame be to the lewd man who smirks, let the shame be to the lewd man who blushes, to loose libertinism, lust and lechery; to grovelling Grundyism, bastard Bowdlerism, prurient purity—society-ism—but no shame to the pick and chivalry of men, no shame to the 'Knights of the Garter.'"

"Love is grave and terribly in earnest. Love is short-lived man's one chance of eternity—a beautiful eternity springing as it does out of the love for him of the girl he loves. Love then thinks first of the children to come—it is that we call honor in love.

"It is the thought of the children which issues the command to a girl that she must make her lover swear, before he reaches her body, that he will own proudly to the fatherhood of the children of their bodies: that vow we call marriage. People say "It is for the protection of women"; were it only that, a woman would be justified in setting it aside; but is more than that, it is for the protection of the race; that is why it is so deep a rule of honor. A man who touches any woman, no matter whom, without having married her, is no man; yet the woman who allows a man not married to her to touch her is one whom no person with a heart will judge—the suffering she is bound to meet will atone—yet let all remember that the law of honor is marriage. And remember that there is no true marriage save that which welcomes the children into the world with joy; lust-beds, not marriage-beds, are they that are dead to the hope of children; and the crime of murdering men is as nothing compared to that of bringing babes unloved into the world; death is a quick misery, lack of love when young and the shame of such bastard birth is a long-stretched misery. And love goes yet deeper into the point of honor—love is one of the supreme creators of honorable living. Certain it is indeed that a man's most honorable deeds, be they for a woman's sake or not, will be inspired by the thought of some woman; and a woman's most honorable deeds, be they for a man's sake or not, will be inspired by the thought of some man. Quite simple it is that when we love we should seek before all things to be worthy of our sweethearts; but beyond that it seems as though, love being our strivings for perpetuation, some instinct cried out to us that when in love we must raise ourselves to our highest spiritual possibilities; that the race may continue to hold in it something that is noble. And so rich is true love in high and honorable feelings that men in stark love will die if that woman fails them whom they long for; feeling that their only true eternity is lost to them."

Price $1.25. Address this office.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

Disjointed from any perceived good, the divine will is simply so much as we have ascertained of the facts of existence which compel obedience at our peril.—George Eliot. Life by Cross, Vol. 3, p. 10.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

NOTICE.

I am spending a few weeks in Chicago in the interest of radical propaganda. Any desiring to arrange for lectures or personal visits may address me care of Charles T. Brown, 79 Dearborn street, Chicago, Ill. This applies not only to Chicago and Illinois, but to all states bordering or near Illinois on any side. I trust to meet many friends of LUCIFER in this city. As my future plans must be made rapidly, those intending to write should do so at once. JAMES F. MORTON, JR.

WHAT OUR CONTEMPORARIES ARE SAYING.

From letters and clippings received at this office it would seem that the late arrest of LUCIFER's editor at the instigation of the postal censors has been made a subject of note and comment by many editors and newsgatherers. A few of these are here reproduced:

Under the head, "The Latest Outrage," the editor of the "Demonstrator," Lake Bay, Wash., makes the following earnest and cogent appeal to the readers of that brave young giant of western journalism:

"The unspeakable cowards who are carrying on the national conspiracy against free speech are never satisfied. By the time this reaches the readers of The Demonstrator most of them will already have learned that Moses Harman, the lifelong champion of freedom, justice and intelligence, has again been arrested by the haters of human progress. The matter singled out for especial censure is the able presentation of "Sex Radicalism" by Dora Forster. At the time of writing the outcome is uncertain. When I reach Chicago I will report the matter in full to The Demonstrator. In the meantime I urge all readers to wake up and take a hand in the fight. Our own liberties are at stake in it. The penalty of indifference is enslavement. In my pamphlet, "Do You Want Free Speech?" I have sounded the note of alarm, and exposed the plot to destroy our remaining liberties by the underhanded methods of the slimy thing known as Comstockism. Those who have not read this exposure will realize the seriousness of the present situation much better by doing so. Almost alone among writers and editors I have declared this to be the great issue of the hour, and have urged all Liberals to join the Free Speech League, and build up a powerful movement in defense of freedom and justice. Lethargy and indifference are ruining us. We have seen the murder of Ida Craddock, the infamous deportation of John Turner; and our shameful failure to be aroused by these outrages has emboldened the agents of reaction to attempt the present crime. Will you, readers of The Demonstrator, persist in the slothfulness which has already produced this evil condition; or will you, even tardily, awaken? If you had stood by the Free Speech League as I have so long pleaded with you to do, we should to-day have a powerful associative movement capable of doing battle with the medieval plotters and subjecting them to crushing defeat. Enough mischief has been done; but there is still time to save something. The league, although crippled by your inaction, still exists, and has taken steps to aid in this great contest. Where will you stand? Will you sit back idly and let others contribute all the means and do all the work? Or will you appreciate the privilege of doing your share? Consider well, if Liberalism is more than a name to you. JAMES F. MORTON, JR."

* * *

One of the latest candidates for popular favor in the field of journalism is To-morrow, a monthly magazine issued as the organ of the People's Industrial College, located at 1926 Indiana avenue, Chicago. The head of this college and editor of the magazine, To-morrow, is Oscar L. Triggs, late a professor in the Rockefeller University, Chicago. In the April number of To-morrow appears this very significant paragraph, under the head, "An American Press Censorship":

"At times it seems that the words of men like Milton, and his equally great successor as an advocate of liberty, John Stuart Mill, were likely to be forgotten, and restrictions placed upon the press which would effectually throttle it and nullify its power for good. Anthony Comstock, rebuked in a thousand courts is still at work confusing all right relations between art and expression, and suppressing indiscriminately works of art and literature and the gutter type of writing and printing; and others, imbued by the same zeal and the same lack of wisdom, are following in his footsteps and attacking at random all that does not square with their prejudices in the way of book, picture and periodical. The loss to liberty is being felt in all this, but little is being done to prevent further encroachment, which seems impending. Moses Harman of Chicago, the aged and long persecuted editor of LUCIFER, is the latest victim of pruriency and stupidity, and will probably have to stand trial for having spoken plainly on sex matters. The interests of truth are at stake here, and this case should be kept in mind."

* * *

The largest of the distinctively "materialistic" Free-thought papers of the United States, and, since the death of the Boston Investigator, the oldest, is known as the Truth Seeker, New York. In its issue of March 18 The Truth Seeker has this to say in regard to the late arrest of LUCIFER's editor, and of the causes which seem to have led to that arrest.

"The idiocy of the suppressors of free speech is again illustrated in the recent arrest of Moses Harman for sending through the mails copies of LUCIFER containing essays on free love. While these essays are physiologically puerile and sociologically impossible, they have harmed no one who has read them, and hitherto but few have read them compared to those who will now struggle to obtain copies. We have had LUCIFER right along, but never saw anything in the essays to compensate for the time spent in reading them, and we venture to say that if the postal authorities had let them alone they would have fallen into an innocuous desuetude deeper even than that of the ex-president who coined the phrase. Persecuting them by prosecuting the publisher will raise a clamor for them greater than the demand for the pamphlets of the late Ida Craddock, and if the publisher is worldly wise he will put a big price on the articles and raise a defense fund by their sale.

"For many weeks Dora Forster has been writing in LUCIFER upon 'Sex Radicalism,' and the tenth article in the series seems to have been the straw which broke the camel's back. The attention of the postoffice was evidently called to the contents of the paper by the Canadian postal authorities who have fined

LUCIFER as a paper not fit to circulate in that country. The Canadians have paid the same compliment to The Truth Seeker, but failed to obtain the co-operation of our own postal department in suppressing it. Another writer for LUCIFER is Sara Crist Campbell, and this person's communication entitled 'More Thoughts on Sexology' is obnoxious to the law.

"Dora Forster advocates free love, denouncing what she terms puritanism in social life, while the Campbell person advances the early teachings of the Oneida Communists as desirable for present day practices. While the articles are mostly tommyrot and hogwash, there are no obscene words in them, and they contain nothing at all likely 'to deprave and corrupt the morals of those whose minds are open to such influences, and into whose hands a publication of this sort may fall,' unless their minds are weaker even than a Sunday school scholar's. We do not believe the prosecution can find any one whose morals have been depraved and corrupted by them, and until such injury has been proved it is a most unjust and tyrannical act to imprison the publisher of LUCIFER.

"Moses Harman is now about eighty years old. He is one of the most kind-hearted men we ever met—honest and truthful, encroaches upon no one's liberty of thought or act; an estimable citizen, a true friend, intelligent far beyond the average; in short, a man of the most exemplary kind. If the world was peopled exclusively by men like him there would be no need of policemen, judges, or law courts. The court which condemns him will condemn itself. The law which imprisons him is a brutal law. The persons who are persecuting him have no conception of what he considers his work to be, and are only desirous of making out a case to enrich their records of convictions. But it would be better—a thousand times better—that they drew their wages of sin for doing nothing than that they should work such an infamous injustice as to imprison a man like Moses Harman for printing some foolish stuff from writers who mean well even if they do not know."

* * *

I have often found occasion to speak in terms of hearty commendation of the work done by The Truth Seeker, its editor and leading contributors, especially in defense of freedom of speech and in opposition to the un-American legislation under which freedom of speech and of press have been denied and outraged, and now it gives me decided pleasure to be able to chronicle another instance in which the paper founded by D. M. Bennett has been true to the spirit and example of its founder.

Lest, however, I be misunderstood, I would here discriminate a little.

Most sincerely do I thank the editor of The Truth Seeker, Eugene Macdonald, in my own name and in the name of all who feel an interest in the continued life of LUCIFER, for his energetic protest against the work of the suppressors, the censors of press, the prurient prudes who use the public mail to disseminate their own literature, but deny to others the rights and privileges they claim and use for themselves; but while very honestly and candidly giving voice to these words of commendation, I would be untrue to my own convictions of right and truth if I should fail to enter a mild protest against part of the quoted editorial of The Truth Seeker.

While Eugene Macdonald has been even more kind and landatory, when speaking of LUCIFER's editor, than I could expect or claim for myself, I cannot overlook the fact that he has been scarcely kind, just or civil to my friends, Dora Forster and Sara Crist Campbell.

These are the real names of real persons; then why should quotation *marks* be used when their names are mentioned? And why should any one speak of the last named as the "Campbell person"? There may have been no insult intended, but the similarity of this mode of expression to the well-known method employed by some *things* in human shape, who try to destroy the good name of their human sisters by such phrases as "the Campbell woman," "the Jones woman," etc., cannot be overlooked by the observant reader.

Then as to the words "tommyrot and hogwash"! Perhaps I do not know the meaning of these terms. Perhaps Brother Macdonald simply meant that the writings of Dora Forster and Sara Campbell were beyond his powers of comprehension, or something of that sort, and that he meant nothing ungallant or disrespectful toward these cultured and every way reputable and honorable contributors to LUCIFER's columns.

Not wishing to get into a controversy with any one, and especially not with any of the defenders of freedom of speech and of press, I close by saying, in brief, that to my thinking the dogmatic spirit is not the scientific, the philosophic spirit. To my thinking none of us are wise enough to be justified in assuming *oracular* knowledge, or good enough to be justified in assuming a *pharisaic* tone when speaking of our fellow human beings and of their views of life and its problems; and, finally, while I am neither a prophet nor the son of a prophet, I here and now venture the prediction that in the coming years, when mankind shall have outgrown its ignorant prejudices in regard to questions relating to sex, the names of Dora Forster and of Sara Crist Campbell will be held in grateful and honored remembrance, when, perchance, the names of some editors of reform journals of to-day—my own name perhaps included—will be held in comparative light esteem, if not entirely forgotten.

M. HARMAN.

RESPONSES TO THE CENSORSHIP.

From a good-sized basketful of letters from friends in reference to the latest attempt of our paternal government to throttle freedom of speech and of press, I take, almost at random, the following as samples of the whole, sincerely regretting that LUCIFER's space is so small that but few, comparatively, of these letters can see the light of print in its columns. Asking our friends to kindly take the will for the deed, and hoping in the not distant future to make such changes in LUCIFER's columns that a greater number of contributors can be given space, I desire once more to return heartiest thanks for all the good words of sympathy and fraternal regard received in letters or otherwise since the last visit of the United States deputy marshal to LUCIFER's sanctum; also sincerest thanks to all who are sending or have sent financial help to be used in defense in court, or in any other way to keep the banner floating at LUCIFER's masthead.

"Editor LUCIFER: Again the American eagle, which has become a bird of prey, has clutched you in its talons. I am amazed, for I had come to believe the time had passed by for a repetition of such gross injustice as had been meted out to you in the past.

"Liberty! We have no liberty in this government, nor in any other government, in fact. The words liberty and government are antipodal, in meaning. It is as Crosby stated, we build monuments only to our dead; hence, we have the monumental fraud of 'Liberty enlightening the World.'

"The secular press is now discussing the marriage question about as plainly as does LUCIFER. I think it is religious prejudice more than anything else that prompts the Comstock gang to persecute you as they do. You have my hearty sympathy and co-operation in the work of striking the shackles from humanity to the extent of my ability. I hope you will have ample moral and financial support in this our battle for the rights of free speech, a free press and the inviolability of the mails.

Sincerely yours,
"JULIET H. SEVERANCE, M. D.,
"578 E. Sixtieth St., Chicago."

"Dear Friends of Freedom: What! must Moses Harman go to prison again? It is a monstrous outrage! More unreasonable and more astonishing than were the persecutions of Galileo for holding that the earth has a right to rotate and revolve; or than the persecutions of Harvey for standing up for the blood's right to circulate.

"LUCIFER obscene? It is no more obscene than a fresh blooming rose! The postoffice officials call knowledge obscenity. If LUCIFER were read by men only, the postoffice department would not oppose it. If Ida Craddock's books were read by men only, they would not be condemned. Men are afraid that knowledge will spoil women for the service of men.

"I was once postmaster of a fourth-class office in Dakota. Many circulars came to the office. Among them one day I found one full of genuine obscenity, yet it was an open circular bearing a one-cent stamp. Every postal clerk or official could read it who chose to do so, but none condemned it. It advertised 'Attraction Wafers.'

"I have seen cards advertising different brands of tobacco which contained the filthiest, lowest insinuations imaginable. They pass freely everywhere and no postoffice official classes them as obscene.

"The Kreutzer Sonata is not allowed to pass through the mail. Why?

"What of the Decameron, a book handed down from generation to generation for five centuries? Evidently men consider it a valuable book, for it passes freely through the mails; and yet in it lust plays naked on an open stage. Why do not the postoffice officials interfere? Is it not because this book contains nothing calculated to endanger man's rule over woman?

"BERTHA MOORE,
"478 Williams Ave., Portland, Ore."

"When you sent me the first sample copy of your paper about two years ago I considered it rather 'strong medicine,' but was struck by your chaste language and the cultured style in which you approached delicate subjects, and I took it as a proof that there must be a noble sentiment underlying it all. Since that time I have been reading, and corresponded with a number of libertarians, such as E. C. Walker, J. William Lloyd and James F. Morton, Jr., and I am now fully convinced of the soundness of your position. I am convinced that what humanity needs is not more laws, not more courts, not more scaffolds, or more hangmen, but more *enlightenment* and more *liberty*. And as for you, Brother Harman, if you should be called upon once more to go to prison for conscience's sake you may rest assured that your friends will not forget you nor the good work you have done for them. I would like to have your photo if you have any left, and will send you the price by return mail.

"Yours for the Social Revolution,
"C. PETERSON,
"Manti, Utah."

HOW TO HELP LUCIFER TO WIN.

Several plans are being proposed by which it is believed LUCIFER's readers and patrons can most effectively help to win the defensive fight against the censorship of press and mails. One of the most practical is doubtless that voiced by "R. T."—a nom de plume—who writes from West Virginia, in these words:

"Am sorry about your late trouble. Will help financially when the time comes. I like LUCIFER as it is."

Here follows an order for ten dollars' worth of ammunition to extend the work of education to which LUCIFER is devoted. Among the books and pamphlets ordered are twelve copies of "New Hedonism," by Grant Allen; seven copies of "Sex Radicalism," by Dora Forster; four copies of "Jeannette, the Reclaimed Delilah," by a "Man of the World"; two bound volumes of LUCIFER, etc., etc. Evidently Brother "R. T." means to help to awaken the public conscience to a sense of the need of better standards of morality by circulating cheap radical literature among his neighbors. Apparently he is emulating the example of a friend in Ohio, who, a few years ago, invested about $35 in LUCIFER's cheaper literature for the purpose of starting a circulating library.

Here is a copy of a recent letter from a friend in Kansas voicing the same method of helping LUCIFER to win its unequal battle for freedom and justice:

"Dear Mr. Harman: I am very sorry to hear of your arrest. I think you surely will win the martyr's crown, but as money is more effective than words, will enclose postoffice order for $5 to pay for those books I got in the winter, and renew my subscription to LUCIFER. Hoping that right will prevail and that you will soon stand free and justified before the world, I am

"Sincerely yours,
"MRS. S. A. BAYLOR."

And here is still another:

"The six copies of 'Sex Radicalism' you sent came duly to hand and I inclose herewith a dollar to pay for same. As my time is much occupied lately, I am unable to devote much of it to canvassing or propaganda work. But rest assured that if I can place more copies of the booklet, I will surely do so. I was much surprised to learn of your arrest in connection with this interesting and valuable publication, which ought to be in the hands of every intelligent person in the world. Hoping that you may succeed in justifying yourself and vindicating your course, I am

Fraternally yours,
"C. H. WESSELER.

"Ouray, Colo., March 22, 1905."

One more only must suffice for this time as samples of letters of encouragement from those who feel that LUCIFER's battle is their battle as well:

"I enclose money order for $2 on books. I received the two paper-bound pamphlets all right. Since I got my last LUCIFER, I do not know what to think. Can there still be people who desire to see children born of mothers who are nothing but sexual slaves? An old man who has watched LUCIFER's struggle for years said to me the other day: 'Mr. Harman has given his life to help women, but they do not pay any attention to him.' But I could not agree with him. All I am I owe to LUCIFER and its teachings, and I think there are others. I am not fortunate enough to be a mother, but I know if I ever become a mother my children will not be slaves, thanks to LUCIFER.

"I am a wage-slave, spending most of my time in another woman's kitchen, and cannot do much to help you, but oh, I hope you will come out on top. I would gladly pay $5 a year for LUCIFER once a month rather than to see it suspended.

"Sincerely yours,
"LENA SELIE.

"March 12, 1905."

Whether the battle for freedom of speech and press is won in this generation cannot now be foreseen, but if won, or when won, the victory will be mainly due to those who furnish the "sinews of war" and who tirelessly work to change public opinion in regard to such vital questions as those discussed in LUCIFER's pamphlet literature. Once more, good friends, please accept heartiest thanks for timely and generous co-operation.

M. HARMAN.

IMPORTANCE OF FREEDOM OF SPEECH.

The cause of free speech is the cause of man. A gagged mouth is worse than a shackled body. Truth is born of open discussion. The days of the inquisition were the darkest days of the human race. A beneficial censorship is a contradiction in terms. Every censor is, consciously or unconsciously, an enemy of humanity. The paltry excuses for restriction of free discussion sometimes to be heard from pulpits or read in newspaper columns, always have their genesis in corrupt motives or in gross ignorance. No honest man needs to fear the open discussion of any question. When all sides are given a full hearing, there can be no fear of the defeat of the truth. Conscious error likes to creep into dark holes and shuns the bright light of day. The whine that the opposition should be suppressed comes from cowards who have no real faith in the convincing power of that in which they pretend to believe. The persecutor brands himself in the eyes of the coming age. He may triumph for the moment; but his memory becomes a stench in the nostrils of future generations; and his cause is doomed, unless worthier advocates succeed in purifying it from the stain. Comstock is the greatest enemy of purity in the United States, as Philip the Second of Spain was in reality the deadliest foe of Christianity, and as those who suppress the utterance of anarchist opinions are the worst traitors to the government they profess to adore. The crowned madman of Germany has done more to bring monarchy into disrepute than the entire radical press of Europe; and his lese majeste laws have only succeeded in bringing him into richly deserved contempt.

In all ages the truest lovers of mankind have toiled to imbue their fellows with the spirit of open-mindedness. The cause of free speech numbers the most glorious martyrs in history. Socrates, whose name we hold in reverence to-day, was murdered by the Athenian people for seeking to lead them to think for themselves. Bruno in death and Galileo in imprisonment paid the penalty of loving truth more than public opinion. Roger Bacon upheld the cause of scientific research against unnumbered persecutions. Milton perceived that no error was so fatal as the suppression of thought, and penned his glorious Areopagitica, which remains to this day an unanswerable argument to all who, either from mental weakness or from a tyrannous disposition, seek to set bounds to human speculation or expression. Voltaire, Paine and a host of others have followed in demonstrating that free minds and free lips were necessary in order that men might grow and learn. In our own land Elijah Lovejoy gave his life for the principle of freedom of the press; and from his martyrdom was born the grand apostleship of Wendell Phillips in the cause of freedom. We stand indeed on holy ground when we approach the sublime company of those who, through the ages, have striven to secure, not only for themselves, but for all mankind, the right of unfettered utterance on every theme. Well for us if we are found worthy to tread in their footsteps, and to bear the most humble part in this great work.

Never was the cause of free speech in greater need of fearless championship. The people of the United States seem drugged or stupefied on this vital issue. For thirty years Comstockism, trailing its slimy length with the immunity afforded by plausible but damnably false pretenses of concern for public purity, has sunk its venomed fangs deep in the flesh of men and women immeasurably purer than their persecutors. The foul murder of Ida C. Craddock was but an episode in the filthy career of this spawn of utter vileness. More recently the growing spirit of Imperialism has proceeded to almost incredible lengths. Free speech is confessedly strangled in Porto Rico and the Philippine Islands, and restrained even in Cuba, where the United States cannot pretend to have any right to meddle. Sedition laws, the enactment of which utterly destroyed the Federalist party of a hundred years ago, are to-day complacently received by the degenerate issue of sires to whom liberty was something more than a name. The Declaration of Independence is trodden under foot and spit upon by the present rulers of our land as containing too strong an affirmation of human rights. Workingmen are denied the privelge of peaceable assembly and the right to reason with their fellow workers. All these are but symptoms of a great and growing disease, the cure of which lies in the development of public intelligence.

This is the cause to which we have pledged ourselves. In our work for freedom of expression we invite the co-operation of all who believe in according to others the rights they claim for themselves. Human rights are without exceptions. White, black, brown, yellow or red of hue; male or female, young or old, poor or rich, of every class and rank; Catholic, Protestant, Buddhist, Jew, Mohammedan, Mormon, Theosophist, Spiritualist, Mental or Christian Scientist, Dowieite, Koreshan, Atheist or Agnostic in religion; Republican, Democrat, Prohibitionist, Socialist, Single Taxer or Anarchist in political alliance or social philosophy; all these and all others are entitled to the full and free expression of their ideas of truth, and should be protected in it. Not all of them can be right. Perhaps none of them is wholly right. But out of the friction of their contending views is kindled the spark of truth. All true progress must come by the road of freedom of expression. Let us, therefore, build well for the millions who are pressing ahead, that their course be not checked by stumbling blocks unworthy of an enlightened age.—James F. Morton, Jr., in "Do You Want Free Speech?"

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

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Love that can wound love, for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend;
Yet steadily live, loving to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force to give
Love, Strength and Courage—Courage, Strength and Love,
The heroes of all time—are built thereof.

CHARLES P. STETSON in "Light of Truth."

SOCIAL FREEDOM.

PART II.

BY HULDA L. POTTER LOOMIS.

It is said that any religious doctrine can be sustained by Scriptural authority, and while I might also turn to the Bible and find ample justification for the sentiments I have expressed upon the subject of social freedom, I consider I have a better source from which to draw conclusions, and therefore turn to Mother Nature for a fitting illustration to use as a basis in the argument in favor of the condition under discussion.

I find the illustration I desire in the trees upon the plain and in the forest.

On the plain or in the open field the tree towers in majesty toward the sky, or spreads itself around, or slants along the ground, according to the innate bent of its nature, or in harmony with the providential breeze that sways it; but in full expression of its own needs and desires it responds lovingly, silently and tenderly to the warmth of the sunshine and the caress of the rain-drop; its roots draw grateful nourishment from the soil, and harmony and peace prevail while the tree develops and expands to the fullest extent of its nature.

In the forest it is different. There the tree is forced to conform to its environment and the limitations placed upon it by its surrounding companions.

It grows, as best it can, toward the light wherever light may be. Forced to modify its natural habit, in obedience to the pressure of circumstances over which it has no control, it takes such form and grows to such height and breadth as its neighbors allow it to do; all its energies being directed to the preservation of life in any shape, and at any sacrifice. May we not justly draw a comparison here between the trees and ourselves?

Left to ourselves, or surrounded only by Nature, we become outwardly that which the spirit within would fashion us to—but placed among our fellows, crushed and crowded against each other, shackled by conventionalities and customs, restrained by unjust and unnecessary laws, pruned and bent by the force of public opinion, we grow to be much like the trees in the forest, differing from each other only according to the light we can get which straggles through the intermingling of the heavy foliage of traditions, creeds and dogmas.

The tree, however, has less power to choose or reject its own environment than we have, and our power to do this should be governed wholly and entirely by our own human desires, unrestrained by the dogmatic authority of others.

Human desire is the true spur to human progress, and *we mark our progress by the fulfillment of our desires.*

Thus I unhesitatingly and unqualifiedly re-assert that human desire in all matters pertaining to social intercourse should be the sole guide to individual action just as our appetite is our sole guide in the choice of food, and that all legal and conventional restrictions should be removed in order that absolute freedom in the expression and development of every natural function may be established.

I also confidently assert that *according to the strength of our individual desire, this happy condition will be attained.*

It may be argued that many people have abnormal desires, and for that reason should be restrained.

While it is doubtless true that some are abnormal, let us ask, who of us might not be considered abnormal if others than ourselves are to decide as to which of our desires are normal and which otherwise?

Moreover, who shall say that abnormal tendencies would not become greatly modified or even wholly overcome if undue and unnecessary restriction was removed?

Such desires or inclinations as are generally considered abnormal in mankind are unquestionably the result of the abnormal conditions of environment into which we are born, just as a tree is handicapped in its growth and development by the crowded condition it finds itself in in the midst of the forest.

Is it not reasonable to suppose if that same tree could be transplanted into an open field, or given more space and freedom in which to grow and expand in its native soil it would develop to the utmost possibility of its nature.

We know that this is so, and just why we cannot apply the same logic to the case of the human being is hard to comprehend.

One of the objections usually made to this principle is that it is so contrary to the established social condition or custom that its acceptance would overturn the very foundation upon which society rests.

Strange to say this objection invariably comes from those who are most frequently heard deploring present social conditions.

Would it, then, be such a terrible calamity if the deplorable social conditions now existing should be overturned even to their foundations?

If a building is old and unfit for human habitation it is torn down before a new structure can be erected in its place. We may seek to refashion, remodel and repair the old building as we will, the strengthening one part but weakens another, and sooner or later the collapse of the entire structure is inevitable.

In Matthew ix: 16, 17, we find this old truth presented: "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse."

"Neither do men put new wine into old bottles; else the bottles break and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved."

And yet, at the beginning of the twentieth century, we find society trying to accommodate itself to laws and customs two thousand years old; using itself as a patch upon a conventional garment woven by a medieval priesthood.

Is it not time a garment which requires such continual and extensive patching be considered to have outlived its usefulness and be rejected altogether?

There is always a swinging backward of the pendulum which at the same time means a forward movement.

Would it not appear at this time that the force of legislation, conventionality and custom which has been brought to bear so heavily upon mankind in the past two thousand years has exhausted itself, and that humanity stands at the portal of an era of freedom such as the world has never known before?

Let us now briefly consider the subject of sexual freedom in comparison with institutional marriage.

The most striking difference between the present restrictive condition and the one herein advocated is that the first-named prevents many individuals (who for one reason or another do not enter into institutional marriage) from giving any expression to perfectly good and natural impulses and causes them to go through life unloving and unloved, thus cheating them of the sweetest and dearest experience that is given to mankind to enjoy, and too often compels men and women who have entered institutional marriage to remain in a condition that is unbearable to them, where the element of hatred is engendered and they look forward to no relief from it save the death of one or the other. And the so-called Christian church still fosters such a relation to the extent that it fain would use its influence to secure the enactment of legislation which would render it still more difficult for people to free themselves from such *a hell* under the plea of "preserving the sanctity of the home."

To the average married man and woman the terms "home" and "hell" have become synonymous, although each and every one of them without doubt entertain a higher conception of what "home" should be; yet all the churches and all the legislatures cannot create a *home* where *love*, the one indispensable element is lacking, any more than a builder can erect a brick house without brick.

Anyone who will conscientiously study this question cannot fail to arrive at the conclusion to which many of our most enlightened thinkers have already arrived, namely, that the chief doctrine of institutional marriage (which is the ownership by the husband of the wife's sexual organs and all that pertains thereto), is the rock upon which so many "homes" have foundered.

The promulgation of this doctrine has led to the practice of hypocrisy and deceit; it has promoted selfishness and jealousy; created discord and inharmony; engendered strife, hatred and misery, and caused the murder of many hapless men and women.

In the name of a long outraged humanity, let us abolish such doctrines, for surely the mind of man can conceive of nothing more hellish and undesirable than this.

It is unnecessary to say that in absolute freedom of sex relation the evils above enumerated would be overcome, because each individual would be taught from childhood that the sex organs were not vile and unclean, and that they were worthy of all respect and consideration; that they should be as freely spoken of as to their use in the promotion of health and happiness by magnetic contact with the sex organs of others, as well as for the propagation of the species, even as the uses of the heart, stomach and liver are now freely spoken of. We would, under this system (if it can be called such) soon learn that the magnetism of some people which did not benefit us might rightly be avoided, just as we now avoid eating certain kinds of food which we have found by experience does not agree with us or is a positive injury to us.

This is not an unreasonable proposition to anyone who will fairly eliminate long-established prejudice from his mind in a desire to assist in the establishment of a new and better condition than the old. Neither is it so difficult to put into operation as some might suppose.

The effort most needful is to destroy the idea that one individual has any right to control over any function of the body of another individual.

For the sake of illustrating my point, take a married man imbued with the doctrine of institutional marriage, who therefore believes that he is the owner and controller of his wife's sex organs and consequently would be thrown into a fit of ungovernable rage at the knowledge that she had engaged in the sex relation with another man, thus robbing him of something which he believed to be his own exclusive property; yet this same man is most frequently found arranging clandestine meetings with other men's wives, who doubtless hold the same opinion of ownership of their wives' sex organs that he himself does.

Just what the psychological condition of this man's mind is that permits him to contemplate with equanimity the prospect of sharing one woman with another man and not the other woman, is past all human comprehension, especially when he is actually better and happier with the one he shares than with the one he does not.

The only reasonable conclusion is that it is because in the one case he is limited by his idea of ownership of the woman and in the other he is not.

What, then, is the remedy? What but the one we advocate—the elimination and utter destruction of the idea of ownership.

This argument might be extended indefinitely but it has been sufficiently considered from the standpoint of meeting general objections and I desire in the closing part of this paper to dwell to some extent further upon the benefits to be derived from the conditions herein advocated.

(TO BE CONCLUDED.)

CHICAGO'S REIGN OF TERROR—A REMINISCENCE.

LA VETA, Colo., March 23.

To LUCIFER, the Light Bearer:

I have not written anything for LUCIFER for some time; have been doing other work, while I have read and kept track of LUCIFER'S work through it all, and have rejoiced over the good things in it and the agitation for freedom which it keeps up. I did not think it needed me. But I must express my sorrow that its editor is to be again persecuted, and my appreciation for his bravery and coolness.

I do not express astonishment or indignation, you will notice. I read a great deal in exclamations and startling punctuation marks, from writers who cannot get over wondering that such things happen in "free America" as well as in empires and kingdoms. I do not wonder, and it is useless to wax wrathy.

I lived in Chicago when innocent men and women were watched day and night, and whenever the authorities thought best they were arrested and hauled to the police station and subjected to a farce of an inquiry and then dismissed without a charge; when dynamite was conveniently "found" by the officers who had placed it there; when our home was watched for months, so that every friend who came to see us was marked; when people every day were arrested for speaking or writing what they thought.

I was locked up for four days once because I was writing an editorial for the Alarm, which never was allowed to appear again, and once for accompanying a friend to see her husband before the state killed him. My home has been searched without reason; desks broken open without warrant; letters kept back, opened and contents purloined. And then after eighteen long, agonizing months, the state killed four noble men who had never been proven guilty of anything but zeal for the freedom of the race, drove one to a mysterious death in his cell, and condemned three others to hard labor and solitary confinement in prison.

After this experience do you wonder that I never am astonished at anything that authority does? I am not expecting anything more from the United States government than I am from England or Russia. All are strongly entrenched governments, wielded in the interests of a class according to crystallized notions hundreds of years old. I am not even surprised or indignant when the laws, such as they are, are broken and constitutions violated.

For I live in Colorado. You know what I have seen here, and how, when our millionaire mine owners want anything, laws, constitutions, considerations of humanity—nothing stands in the way of their getting it. So when the authorities want to silence a good old man and a philosopher because he is saying dangerous (to them) things, and even try to put him in prison again where he could not live many months, I am not astonished, and it is of no use to be indignant. I can only deepen in my earnestness to do all I can for justice and freedom.

I can only point out to my suffering comrades that there is reason to hope; and that the dawn is appearing. Though we have wars, and cruelties and persecutions and violations of such liberties as we thought we had secured, still the idea of liberty is more widespread, and human hearts generally are growing softer and human aspirations loftier and greater.

Courage! Hope! Do and dare! I believe our dear old friend will be happier in prison than his persecutors can be on the outside.

LIZZIE M. HOLMES.

SENSE ABOUT SEX.

All reformers use a Christian bait. The religious workman is handed a Christian Socialist publication, or a single-tax print telling how an all-powerful God "intended" that all should have land, failing, of course, to state why the distribution was neglected. "Sense About Sex," by A Woman Doctor, is likewise infant food for those Christians we wish to stimulate regarding women's freedom and marriage. For this purpose it may be freely recommended. The elect do not need it. How hard it would be if God should try to live upto every reputation given him. In this pamphlet we read:

"Then would the world have been saved incalculable injury, disease and anguish * * * and creating God's boundless humiliation. For we shame and insult God in the exact measure that we shame and insult his handiwork."

If there is conflict between mind and body, the maker is alone to blame. If a mortal is ashamed of his work it is because of his consciousness of lack of skill. The idea of the Almighty, who knew how it would all turn out, being humiliated by the opinion of his weak creatures, is novel and diverting. He must have been ashamed when he planned man; why did he not quit, or else revise the plan?

I never could accept the idea that all things are pure, that is, pleasant to the senses. The daily details of life are offensive and our pure judgment cannot repudiate our senses. What we really need is to approach all facts with candor and bravery, but in proper time and place. When we lance a boil let us not flinch, employing the best means, but why should we make each other believe it is all pure and good when it offends every sense?

NEMO.

SEX SLAVERY.

There are two kinds of slavery—sex slavery and industrial slavery. The well-known divisions of industrial slavery are wage and chattel slavery. In this article we are only concerned with sex slavery. In the human family the woman only has been the slave of sex, as far as we know. The writer believes that all forms of slavery will decrease if not disappear altogether.

The reason why woman has become a slave to man is that she is the one burdened by reproduction. This burden has made her in a measure defenseless and the male has taken advantage of the situation.

Free woman—woman truly free in spirit, is normal. Slave woman tends to become distorted and morbid, she soon loses her magnetism. The matrimonial relations of the past, and less so in the present, are enslaving to woman. The ordinary wife is a slave. Industrial slavery has in a measure compelled the male sex to enslave the female. Woman reproducing and watching over her offspring remains at the domicile. Man goes abroad to get supplies, and a division of labor and partnership arrangement obtains.

When the race steps upward upon the socialistic plane the whole society, or the state, will look after its offspring. Woman then will be as she should be—free. She will not be forced to give her body to A. or B. for provision for the children that she loves. In sex matters she will be free to follow her tastes. Laws that resulted from capitalism will have no further utility.

Some one asks, Will monogamic relations obtain under a socialistic regime? I answer: Yes, at first, but after a time the free spirit will assert itself. Woman held in bondage for centuries will make her escape. Conventionality will hold her for a time, but she will swiftly learn that she is not obliged to cling to any one man, unless she feels very much pleased to do so. If laws are made to perpetuate monogamic relations they will incline to greater and greater laxity. The monopolistic tastes of man, no longer indulged in lines of industrial ownership, will not get much encouragement in woman monopolism. Mrs. Grundy will gradually retire and every woman will do pretty much as she pleases with her own body.

For a time some may lease themselves for life, or for a time, but as necessities of life will in no wise compel them to do this, fewer and fewer promises will be made, and all this will be for the betterment of the race, because whenever reproduction occurs between antagonized partners the offspring is liable to be more or less marked by the mental condition of the fray. The race is marked enough already with the slave-driver stamp of would-be manhood. It is marked sufficiently with the cowering slave type; the thing in woman's form that wants to be ruled by a rod of iron, that kisses the hand that smites it.

The world wants no more *born* masters or born slaves.

The desire to rule others is, pathological as is the desire to be ruled. The "love" that builds fences around its object belongs to a slavish and tyrant past. On an island where there are no wild animals it would be foolish to build defenses against them and shut up part of the population in these forts.

Probably the limitations set upon the life of woman arose from a desire to "protect her from enemies" perhaps as kind as the protectors themselves. Such "enemies" are fast becoming as good as other folks and there are now no excuses for fences, fortresses, etc., to protect mature woman.

If she enters the "marriage state" to-day and wishes to leave it to-morrow, it is her right. If she is being held unwillingly, some one is acting the part of tyrant.

DR. C. E. BOYNTON.

LETTER TO PRESIDENT ROOSEVELT.

Theodore Roosevelt: You send forth a bugle cry of alarm: Race suicide!

"Woman suffrage is a remedy for race suicide.

If the intelligent and educated women of this country wish to put an end to the race they have a right to do so. And they can do it. But the cause of the tendency in that direction is not lack of patriotism or lack of mother-love, but *lack of right conditions for motherhood!*

Remove the cause and you remove the trouble.

If the mother race had a voice in the government they would very soon make right conditions for motherhood, and fatherhood, too, and then there would be no more occasion to fear race suicide.

Are you afraid to trust the mothers? Will they not do what is best for the race that they have mothered? Shame on you, if you are afraid to trust them.

Advocate woman suffrage at all times and places, boldly, fearlessly.

Are you a physical hero and a mental coward?

Don't be like a skittish horse, shying to this side and that for every old stump of superstition, tradition, custom and policy.

Ride straight ahead and get there.

How we would like to see you carrying this measure right over the fences, ditches, rocks and stumps to victory!

Enfranchised women will produce a high-standard race, intelligent, just, patriotic.

Disfranchised women are producing criminals and distorted characters of all kinds.

Can you expect a patriotic race from disfranchised mothers?

There is necessity for some rapid riding, in order to save the race. *Will you do it?*

Advocate woman suffrage fearlessly, or do not presume to say more about race suicide.

Yours patriotically,

Portland, Ore. MRS. BERTHA MOORE.

LUCIFER'S HELPERS.

Robert Schilling, $4; Light Bearer Club (Calif.), $1; Cornelia Boecklin, $1; Joseph A. Labadie, $1; Theo. Colwick, $1; W. W. Miller, $2; F. E. Leonard, $1; A. B. Clarkson, 75c; Bod Raj Shah, $3; A. Wastall, $5; John Low, $1; Hardy & Douglas, $1; W. H. Boozer, $1.50; W. E. Taylor, 10c.

As frequently stated before, so now our friends are reminded that credit is given in this list to such as send money or stamps for trial subscriptions for their friends, or who buy books for gratuitous distribution, in order to introduce LUCIFER and its literature among those to whom it is now unknown. Again thanking all who contribute to LUCIFER'S Sustaining Fund we again ask those who have not done so to send names of persons to whom they wish the paper—or pamphlet literature—sent to the amount of their contributions.

MEETINGS AND LECTURES.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

Half the cruelty in the world is the direct result of stupid incapacity to put oneself in the other man's place.—John Fiske.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

LIFE AND ITS PROBLEMS.

In the northern hemisphere of the earth's surface life is now in the midst of its annual awakening. The vernal equinox has been passed, the days are now longer than the nights, the sun's rays strike the earth at a larger angle, the result being that vegetable life is rapidly awaking from its winter sleep and is beginning to array itself in its summer robes of green, of purple, of gold—all the colors of the rainbow.

With the return of spring animal life becomes more noticeably alert and active. Birds, beasts, reptiles and insects that hibernate, or that spend the winter in warmer climates, are now returning to their accustomed haunts and to their summer habits; prominent among which habits is that of pairing, or mating sexually, and reproducing their kind, so that their particular species shall not become extinct when they themselves succumb to the order of nature, their bodies returning to original elements.

One of the problems of life, practically the most constant and ever-pressing of all life's problems, is that of *sustenance* for the animal body, the parent body itself, and sustenance for the immature bodies of the younger generation. Omitting for the present all consideration of the sustenance problem—the food problem—as it presses upon the lower orders of animal life I would like to speak briefly of this problem as it confronts the human animal, and especially the more gregarious portions thereof, those that find themselves crowded together in those abnormal and unhealthful aggregations called cities.

Speaking more particularly of Chicago, the second city in size on the American continent, I find the old, old problem of "labor and capital"—which is first of all a sustenance problem, in what may be called a state of acute agitation in this great city and at this precise hour.

For several days those most interested in the just and fair solution of this labor and capital problem, the wage workers themselves, have been arrayed in conflict, either actively or in sympathy. That is to say, a labor "strike" is now on—a strike that promises to be one of the greatest ever known in the history of Chicago, perhaps extending to many other cities.

The trouble began, it appears, between the "garment workers" of the city and their employers, the workers claiming that the "sweat-shop" system is being inaugurated once more after having been partially, at least, abolished by the employer class in compliance with public sentiment as well as with the united and persistent demands of the workers themselves. In sympathy with the garment workers a section of the Chicago "teamsters' union" joined in the strike, precipitating a conflict that has already resulted in bloodshed and in throwing thousands of wage-earners out of employment, which means deprivation and suffering in the homes of those who depend on day labor for food, clothing and shelter.

What the result of this conflict is to be cannot, of course, be foretold at this writing, but judging from all past struggles of a similar nature the employer class will be the winner—in whole or in part. Even though the workers win technically, that is, although they gain what they ask as to wages, number of hours and sanitary conditions, the result will accrue to the advantage of the employer, simply because the employer class is the *capitalist* class.

Capital means *money*; money means *privilege*.

Money is a privileged commodity; privileged commodities make privileged owners.

All legislation is shaped to favor the man who can command money. The exceptions to this rule are not worth mentioning.

In the case of the clothing industry: A shutting down of the factories means an opportunity to work off accumulations of manufactured goods at better prices than otherwise could have been obtained. Meanwhile the idle machine eats nothing. The sustenance problem does not trouble the employer class, while it means suffering or death to the unemployed worker and to his children or other dependents.

When at length work is resumed in the factories, no matter which side wins, the wage-earner begins work loaded with debt; for while he himself may tramp and beg he cannot see his wife and children tramping and begging, therefore to keep the wolf from the door and a roof overhead, debts are contracted that will take years of unremitting toil, even at advanced wages, to liquidate; more especially is it hard for those who have families to recover from debt when we remember that under the manipulation of the various "trusts" the prices of the necessaries of life are constantly advancing.

These are a few of the problems of life that confront the denizens of the great cities—all who find themselves on the wrong side of the privileged commodity called money. M. H.

RESPONSES FROM FRIENDS.

Again a considerable part of LUCIFER's limited space is taken up with responses to the latest attempt to suppress freedom of speech and of press by the postal censorship, and again our correspondents and sympathizers are requested to exercise the grace of patience when they fail to find their letters in print. It is not because of neglect or discrimination, but simply for *lack of room*.

A good friend in Iowa asks how much it would cost to add four more pages to the fortnightly LUCIFER. He wants to see four pages more of short letters and of advertisements. This question brings to the front once more the problem of enlargement. The only trouble is the old, old one—lack of the wherewithal, that is, lack of the money of privilege.

Meantime our sincerest thanks are due to all who have written words of sympathy and encouragement, and who have sent money or postage stamps to help pay current expenses. Many have written to excuse themselves for not sending money, saying they would do so later, and asking that LUCIFER be continued to their address. Very few have asked that their names be dropped from the list.

It is not pleasant to ask for money, whether on subscription, for books or as donation, but if all whose subscription has expired or is about to expire would renew for another year it would enable us to pay off all debts incurred by book publishing during the winter, and enable us to print the long deferred catalogue.

NOTICE.

I am spending a few weeks in Chicago in the interest of radical propaganda. Any desiring to arrange for lectures or personal visits may address me care of Charles T. Brown, 79 Dearborn street, Chicago, Ill. This applies not only to Chicago and Illinois, but to all states berdering or near Illinois on any side. I trust to meet many friends of LUCIFER in this city. As my future plans must be made rapidly, those intending to write should do so *at once*. JAMES F. MORTON, JR.

PURITANIC PERSECUTION IN THE UNITED STATES.

"Regeneration" is the name of a paper published in Paris, France, by Paul Robin, having for its purpose the education of the people in the all-important subject of the sex relations. "Regeneration" occupies in France a position analogous to that occupied by LUCIFER in the United States. The laws of France, however, are much less restrictive of the dissemination of information regarding the sexual relations than are those in this country, and consequently "Regeneration" is able to give its readers valuable information which an American publisher would be sent to prison for printing.

In many of its issues "Regeneration" has said much in praise of LUCIFER and its work, and its editor, M. Robin, has frequently avowed himself in the fullest sympathy with the doctrines advocated by Moses Harman. The recent arrest of the editor of LUCIFER on the charge of "sending objectionable matter through the mails" has called forth some significant comment from Mr. Harman's French collaborator in the work of freeing men and women from sex slavery. The French editor naturally is astonished that in this so-called "free country" the laws should forbid the publication of information of such inestimable value to the human species.

Following is a translation of an article which was published in the April issue of "Regeneration":

"Our venerable friend, Moses Harman, more than 80 years of age"—Note: This misinformation was gained from some American newspaper. Moses Harman is in his 75th year—"and for some twenty-five years editor of the admirable periodical LUCIFER, is for the fourth time under the claws of the abominable and hypocritical American puritans.

"On Friday, February 10, a warrant for the old philosopher's arrest was issued, charging him with having deposited in the post office an obscene publication, the journal LUCIFER. We recall that this vile trick of the Anglo-Americans is envied by our own puritans. The press is absolutely free in the United States. Every person has the right to publish what he pleases and the government cannot prosecute him for it. That is all right, but the person who buys and is offended by any such publication can cause the person who sold it to him to be prosecuted. And the protestant-clerical judges, no less atrocious than our catholic-clericals, fully endorse the action of the scoundrel detective, whether he be a regular police officer or an amateur, and impose a fine or a prison sentence or both.

"There is another phase of this judiciary-governmental scoundrelism. The person who transmits, even without knowing its nature, an 'obscene' object, even in a sealed package can also be prosecuted. And as the habitual carrier of such packages is the post office, the postmaster general, who protects the purity of his employes, young men and young women, acts as a censor in their name and prosecutes the humanitarian philosophers, sure of finding accomplices among the magistrates, the makers of misery.

"The venerable M. Harman is temporarily at liberty under $1,000 bail. Glorious land of liberty and of equality! His recent crime, which served as a pretext for his arrest, was the circulation through the mails of a book called 'Sex Radicalism,' of which he was the publisher. The author, Dora Forster, an emancipated woman, was not prosecuted.

"'This book,' M. Harman rightly said to an interviewer, 'contains nothing but sound advice on the marital relations. For example it asserts that if man and wife lived in houses some distance apart at intervals they would be able to keep up courtship indefinitely. After a spell of married life the songs have all been sung and the thoughts have been interchanged. Then comes the time when the husband regrets that the emotion of the first meeting will never come again.

"'If the abuse of marriage cannot be abolished without the abolition of marriage as an institution, away with the institution. Let nature and reason rule and responsibility govern. Let humanitarians lay down the laws, and not alleged law-givers who have one wife at home and another 'wife' at their respective capitals.

"'The evils of liberty can be cured by more liberty. Evils which spring from licentiousness cannot be cured by legislation. You cannot make moral people by law.'

"In our heart we associate ourself with M. Harman in these crimes and with others of the kind; we have committed them under one form or another, or we intend to commit them. It seems to us that we have committed even more enormous crimes, such as counseling practical sexual education to be given to the young by expert men and women, although we have been denounced for it by a magistrate who seems to have a vague tendency towards little less than barbarism—by the famous inquisiteur-commandeur, Ch. Limousin.

"Our aspiring puritanic despots are jealous of the laurels of their American co-workers. Already they have remodeled the articles of the law of March 16, 1898, with hypocrisy worthy of the Comstocks beyond the sea. Senator Leydet is to be thanked for prevention of the violation of letters which are legally permitted to be sent to the United States, which was contemplated in the Darlan-Berenger law. In the new project of a law to prohibit pornography 'Monsieur Modesty' is projecting new attempts to restrict the liberty of instructing the ignorant in matters of the greatest importance to their earthly well-being. Preparations are making for a Congress of Public Morality (!) to be held at Bordeaux, where all the clericals will be represented, the Catholic Senator Berenger, the Protestant Pastor L. Compte, the little Jew Hayem, and others. I must say that for a moment I had the naivete to believe that these men were convinced of their own honesty, but were simply in error. I now make due apology. My friends and myself will try to make amends for our error by vigorously resisting the efforts of these puritans, the really obscene, and we surely will succeed in preventing them from practicing in France such outrages as men of their kind practice in the pretended classic land of liberty."

JONATHAN MAYO CRANE.

"A WOMAN, UNFORTUNATELY."

The above words are not from an account of some disaster in which a woman might be supposed to suffer more severely, but are words which, with similar ones, are frequently used by men of a conservative type of mind when some wrong, or what they think wrong, has been done by a woman.

The idea that a woman is in fault seems to excite such horror in these men as to cause them to depart entirely from truth and justice. I knew of a case some years ago of two thefts being committed at one house within a short period, both thieves being brought to "justice," when one, a woman, who had stolen an article hanging at the front door where she stood, was given a heavier punishment than the other, a man, who had walked through the house and stolen a number of things of greater value at the back door. When an explanation of the judgments was requested by those who had been robbed, the reply was that the crime was "worse in a woman."

It would be interesting to know the pychological cause of such utterances.

In the most recent instance I came upon when "a woman, unfortunately," was under discussion, there were more misrepresentations crowded into one short paragraph than I remember to have ever before seen in such a brief space. The writer ("Nemo," in the "Social Democratic Herald," of March 25) began these misstatements by instancing a *socialist* of many years' standing, to prove how bad *anarchists* may be. Readers of LUCIFER can judge how far he departs from the truth, as it is manifest to what persons and circumstances he refers. He says: "Another [anarchist], a woman, unfortunately, advocated the early development of the sex natures of children by natural and unnatural methods. A publisher, aged 75, harmless and kindly, printed the same, probably on account of his love of freedom more than from endorsement, and was arrested. If the woman writer were in his place, justice would seem to be better served."

I hope that Nemo, as well as others, may be able to throw some light on the psychological point I have raised.

DORA FORSTER.

LLOYD'S UNBLIND CUPID.

Lloyd is commendably brief; I'll be briefer. Lloyd says it is common sense to breed men as the stock-breeder breeds prize pigs! Certainly, if you look for no more than a healthy animal. Lloyd's prescription is admirable—for producing fat Pharisees.

What Lloyd refuses to see is that high spirituality cannot be bred on these porky methods. The soul is not a species of streaky bacon. It is a wild thing and defies tame methods. Lloyd mocks at me because I pin my faith on the old "blind" Cupid. Lloyd sings the "Unblind Cupid" and explains that his eyes were opened by the common sense of the pork butcher! Selah!

WILLIAM PLATT, London, Eng.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

B. F. Odell, Flagler, Colo.—"Enclosed I send you stamps for two copies of Sex Radicalism. One copy to be sent to Mrs. ——, the other to me. I am entirely satisfied with LUCIFER as it now is, except that it has too many irons in the fire. I endorse every one of the reforms that LUCIFER advocates, but others denounce some of them, while they would like to read on sexual reform. Many of them reject the whole thing rather than have their prejudices offended. LUCIFER is specially valuable as the advocate of sexual freedom, and should not drive away any that would be benefited by its teachings. But it does. True, we should not be offended by anything honestly presented by another person as true and beneficial. But this is not the case. All of us now accept things that we once rejected with scorn. I am sorry to have any one who would investigate sexual reform driven away from LUCIFER because it advocates other reforms that so excite their prejudices that they reject the whole. Let us tenderly lead them remembering how slowly we were brought to where we now stand.

"Am sorry the P. O. D. are again persecuting you. But wrongs must be done before the people can be roused to action. Martyrs have ever blazed the way to reform. The first locusts perish in the stream, and multitudes pass over their dead bodies to fairer fields. I would not crave martyrdom, neither would I shun it, if that meant the denial of truth. The noblest motto is: 'I will not equivocate; I will not prevaricate; I will not excuse; I will not retract a single inch, and I will be heard!'—LUCIFER'S and the *Garrisonians'* motto.

"Dear friend, to me no man stands on higher or holier ground than you. Years ago while publishing the Golden Rule I claimed you as the grandest man I knew, standing firm as a rock, though prisoner again and again. My opinion has not changed through a longer and more intimate acquaintance. I do not know how much I can help you, but your success does not depend upon outside help. You have it within yourself. 'Praise God from whom all blessings flow.' Not a jealous God in the sky, but the great universal mind, whose body nature is, and who leads the universe in unending progress."

[The above letter written by one who claims to be a Christian, is inserted entire for several reasons: First, because showing that not all Christians want to see LUCIFER suppressed and its editor thrown into prison. Second, to show that not all Christians think the sex question is either too good or too bad to be discussed in a journal designed for general circulation. Third, as an antidote or offset to the expressed opinions of those who will not take the pains to investigate for themselves the character and aims of the conductors of the journal they so unsparingly denounce. M. H.]

Heiminsha, Editor of "Chokugen, Tokyo, Japan—"We will insert with great pleasure your copy of advt. in our paper, "Chokugen," which is the second birth of the "Heimin Shimbun." And we do not want to have advt. of our paper in your paper. We only wish most earnestly to have your paper, LUCIFER, sent to us in its every issue. Yours truly."

[The above is a copy, almost exact, of a card received a few days ago, dated Tokyo, Japan, March 6, 1905. A few copies of LUCIFER have been sent by request to the "Heimin Shimbun," in return for which some copies of this Japanese Socialistic paper had been sent to us, but no request had been made by us for exchange of ads. If any of LUCIFER'S subscribers can read Japanese they are welcome to LUCIFER'S exchange copy.

It is gratifying to see how many foreign journals are taking interest in LUCIFER'S fight for freedom of speech and of press and for a higher and better morality in the science of genetics, commonly known as stirpiculture. A noteworthy instance of this interest is that from the well known French journal, "Regeneration," quoted elsewhere in this issue.]

Leroy Berrier, Davenport, Iowa—"As I think of you and your recent arrest by the U. S. postal authorities, Andrew D. White's statement comes to me. He says: 'All history shows that the first article of saving faith for any land or time is the faith that there is a power in this universe strong enough to make truth-seeking safe and good enough to make truth-telling useful.' I concur with Prof. White, and let me add all history shows that any government whose authority is not based on truth is certainly unsafe and temporary. I may not agree with you and your friends concerning the cause which you deem founded on Vath, but unless I can bring better evidence than mere authority to show that you are wrong in expressing your opinions I will fail to reform you.

"I must be frank with you relative to my ideas on sex association. I believe that the rightful tendency is towards greater social control of sex association. Accompanying this greater control is the tendency towards public education in all matters pertaining to the sexual natures and reproduction.

"You are not alone in the Comstock net at this time. Up in my old home, Minneapolis, Prof. C. W. Melchow, M. D., of the medical department of the Hamline University, also his publisher, have been netted, and Judge Lochran has sentenced them to serve one and a half years in Stillwater penitentiary. In Prof. Melchow's case the offence for which mere authority is punishing him is the mailing of circulars that advertised a scientific book on sex life. Good, the greater the outrage the sooner we shall put a stop to them.

"What a convenient use authority makes of the word 'obscenity!' Good God, I know of sex maniacs who cannot read the words beautiful woman without having 'lascivious and libidinous' thoughts aroused. According to the legal definition of obscenity the words beautiful woman are obscene. What a farce! Yet how serious it is when one is in the power of the censors.

Friend Harman, I have perfect faith that the principle in all that comprises your life and my life, all life, will turn all things to good results. May your reliance on that infinite principle be your sustenance through your trials."

James F. Clark, Albia, Iowa—Thanks for books for distribution. My dear good friend Harman, for many years my darling wife and companion helped to fight your battles (near twenty years I think) and now that she is gone I mean to take up the work right where she left off. Not that I did nothing while she was living, but we were poor, and gave dimes as we were able. Soon I hope to duplicate these dimes with dollars.

You are fighting the most noble battle that ever was fought for poor, suffering humanity. It does seem that we are not half civilized. If we did not have the positive proof it would not be possible to believe that otherwise kind and loving human beings could be guilty of such awful crimes to the unborn, to say nothing of the crimes against gentle, loving mothers, whose tears shed in secret, if collected, would form great rivers.

You, my good friend, have done more—I feel it my duty to say it—more for women than any man now living. Your work will last, and in the good time coming your name will be honored. Loving hands will no doubt erect a monument to your memory. It is my proudest hope that you may be spared many years more to carry forward this loving work you desire so much to do.

It is for you who are nearest the firing line to instruct us as to what we can do. The great majority of liberal people are poor, but I do not believe they are stingy.

I have been a reader of LUCIFER many years; have read and re-read the condemned article written by Sarah Crist Campbell, and cannot for the life of me see how any sane or sensible person in this enlightened age could find even one word that should shock the delicacy or modesty of the most refined or exacting, and still have faith enough in humanity to believe that such an outrage will not be permitted as to put you in the penitentiary for doing nothing but work for the uplifting of down-trodden humanity, the sex slaves of our race.

"I want you to get good counsel and go right after the case coming up against you. Let me know when your case comes off: I will help all I can."

F. E. Leonard, Cestos, Okla.—"Enclosed find $2.30 for six copies of 'Sex Radicalism' and for 'Vice, Its Friends and Its Foes,' and for 'Jeannette.'" One dollar for the fund for your defense at the trial that is pending as result of your recent arrest. Will try and contribute more to that fund later on. Sorry the government has marked you for further persecution because of your open and fearless advocacy of more light on matters that should be of serious concern to all mankind, but am not at all surprised. While hoping for the best, I think it well to prepare for the worst. If the lower courts render adverse decisions the case should be carried to the higher courts. Don't believe in laws and courts much myself, but it seems best to make use of them at times nevertheless."

Adaline Champney, Cleveland, Ohio—"I wish I could help you in your new conflict with the monstrous Inquisition; you have led your fight in days past and have proved your position through all the years of your work since then. It is outrageous that you should again be indicted on the old issue, practically.

"It is almost discouraging to think that these years have developed so little public sentiment for freedom and equity, that such a thing is still possible.

It is more discouraging to realize how few—how *very* few—outside the ranks of sex liberals will know that this is not your fight alone, but *their own*. It is the battle for free speech and free press, independent of opinion, issue or reform. Verily, 'eternal vigilance is the price of liberty,' and the American people have sadly lapsed from their vigilance.

"While American citizens are flocking to Washington to throw up their hats for Roosevelt and crowding about the white house of a Sunday, pressing their noses to the windows to watch their pet, the name of liberty is being outraged in hundreds of ways in hundreds of places, but it is not the business of the modern American citizen to safeguard liberty! To the average American liberty appears to have been safeguarded, once for all, forty years ago in that war between the states which crushed the 'right of secession' and forged the chain of our American Imperialism. Your editorial paragraph on that war—LUCIFER 1035—is excellent."

B. M. Jackson, M. D., Omaha, Neb.—"Enclosed please find 10 cents in stamps for issue of LUCIFER in which Dora Foster's article appeared which led the 'authorities' to become overzealous 'for the benefit (?) of the people.' May help you some in the near future. Yours for liberty."

[LUCIFER, dated December 8, 1904, containing the chapter of "Sex Radicalism" that led to the late arrest, is out of print. We still have copies of the booklet containing the desired article, which will be sent on receipt of 25 cents in stamps. M. H.]

Sadie A. Magoon, Lake Bay, Wash.—Moses Harman, woman's friend, and the friend of all humanity, is again arrested. The benefactor of the race, who notwithstanding his 75 years is spending both time and strength to make all happier and better, is arrested for doing so.

"Oh, what a barbarous age is this! Civilized? Enlightened? What conceit! What stupidity! What idiocy as well as infernalism.

"Oh, yes, I am aware of all of these modern inventions—liquid air and wireless telegraph included, also the latest mop wringer! Immense intellects in certain ways, but altogether too limited, too narrow, too one-sided to be truly great. Any person, or persons, who will cause the arrest of a man like Mr. Harman show a woeful lack of just good common sense. Intellect is simply 'no whar.' They do not possess it.

"Instead, their souls are full of malice, bigotry, and uncleanness, while their hearts are of adamant.

"They think that God, the Creator, although He made man in His own image, made that image obscene, nasty, and certain parts of it extremely so.

"So much so that people must be kept in ignorance of these certain parts or functions, and thereby suffer the terrible consequences of disease, the mad-house and premature death.

"Because Mr. Harman has brain and intellect sufficient to see all this, and is so unselfish and kind as to wish to enlighten and save the race from all these horrors and sufferings he is again arrested.

"I have reached that state of mind where I no longer feel anger toward those who have so cruelly wronged and robbed me and mine and left us to suffer in our old age, but at this last outrage to my friend, the world's friend, my indignation knows no bounds.

"'If God is such a being, full of tyranny, conceit and filth, I will hereafter 'say my prayers' to the other fellow!"

(Mrs.) H. M. Jones, New Albany, Ind.—"I am interested in LUCIFER because of its exposure of the unholy marriage system whereby is conferred upon man by religion and law the power of inflicting upon his wife every possible evil. But I think you should devote more of your paper to the interest of childhood, which must eventually be the sovereign power for directing the race to its salvation. All honor to your fearlessness."

John R. Coryell, New York—"Words are useless when it comes to trying to express my sense of the outrage done you. It is not a thing to talk about, but to work about. We are doing what we can here, and hope there may be a better outcome of this effort in the cause of free speech than of previous efforts. It is so shocking to one's sense of justice to contemplate the possibility of your being imprisoned on a charge implying impurity that I find it difficult to believe such a result can come about. Perhaps, however, this is only another instance of the triumph of hope over experience. Anyhow, I am one of many triumph of hope over experience. Anyhow, I am one of many who admire and respect you for what you stand for, and who will not only hope for, but will work for the success of the cause which is now represented by you."

T. J. Bowles, M. D., Muncie, Ind.—"Freedom of thought, freedom of speech and freedom of the press are absolutely essential for the preservation of liberty and the continuous progress of the human race, and I honor any man more than words can express who makes personal sacrifices in defence of these sacred principles. It is impossible for any human mind to conceive and formulate any valid argument against the free exercise of all our faculties, so long as we do not infringe the equal freedom of our fellow men. Enclosed find one dollar for renewal."

Geo. J. Callender, St. Madeleine Village, Trinidad, B. W. I.—"Dear Sir: I have the pleasure to acknowledge receipt of books and LUCIFER. Thanks! I also beg to tender my heartfelt sympathy for your present misfortune. There is nothing so great or so blessed for one to fight for as the love of truth and freedom. Let us, LUCIFER'S subscribers, devoutly concentrate our minds upon our editor's success in overcoming his persecutors and enemies. They shall be made his footstool."

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

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SOCIAL FREEDOM.

PART III.

By Hulda L. Potter Loomis.

Ella Wheeler Wilcox, in an article entitled "Woman's Passions and Trials," published in the New York World, said:

"I have known suicide to be attempted by one weary of virtue; one who felt that in her case virtue was not its own reward, since it left her facing the shadows of middle life with no lamp of human love to light the way. There are some women to whom the lack of male companionship is as great a tragedy as the loss of virtue to others. The despair of the unpossessed can be as wearing as the remorse of the erring. We hear little of the one and much of the other. Sorrowing virtue is more ashamed of its woes than unhappy sin, because the world has tears for the latter and only ridicule for the former."

As we recognize the truth of what Mrs. Wilcox says, we cannot help wondering how she could be content with simply voicing a condition which could be so easily overcome if only women had the courage of their convictions.

It would need but the leadership of one or two such women of influence as Ella Wheeler Wilcox to start a movement in the direction of freedom in love and all that pertains to it, that would become irresistible, and would at once and for all time make it unnecessary that virtue should be held at so great a price as the death of any woman who grew weary of living without love.

How much better to make possible the other alternative of giving and receiving the love she yearned for. Nor is this the only good to be attained by such an effort.

With the established recognition of the innate right of men and women to love one or a dozen other men and women according to their desire or capacity, the shame, the sorrow and remorse which the "unhappy sinner" is now forced to suffer and endure because of the ostracism and the condemnation that the world heaps upon her, would no longer be possible, for, after all, the world sheds very few "tears" for the "erring one."

It is easier to condemn than to weep. Why not change a point of view which makes either condemnation or tears seem necessary?

How much more time the people of this mundane sphere would have in which to mind their own business and make progress in their individual unfoldment.

Then let us consider those who in the past have refused to ignore their natural right to love and sexual indulgence although unmarried, and have consequently found themselves in a condition of prospective maternity.

The maternal instinct is not governed by law; it is as natural for women to desire children as for the sun to shine, and it is unquestionably true that by far the great majority of such women would have been happy to give birth to their children and would have taken as good care of them as any woman has ever done in institutional marriage, had she not been hounded by the fear of the scorn of her friends and relatives and being looked down upon by people in general as a creature beneath the respect usually accorded a yellow dog.

Thus, many of them have become suicides, while thousands have placed themselves at the mercy of medical sharks and pirates who thrive on the money they extort from their victims for the miserable service they perform for them.

Many of these unhappy women die from the effects of the operations performed upon them, but the number of lives thus sacrificed are as nothing compared to the murder of the infants born of those unhappy mothers who do not submit to abortion.

Stifling the mother instinct that yearns and pleads for her offspring, she arranges with the particular medical shark who has had her case in charge, to find a home for her little one, which, for "a consideration," he willingly promises to do if she will pledge herself never to make any inquiries after it; she then tears herself away, little dreaming that before she reaches her home her child will have been forced out of existence.

Every large city is infested with hundreds of such "medical practitioners," whose only excuse for existence is that our present standard of conventionality and custom make them necessary.

Why should we not do away with a conventional code of ethics that can make us indifferent to such cruel and inhuman practices rather than that our ideas of morality and virtue should receive a shock.

What a "whited sepulcher" our temple of virtue and morality is and what hypocrites we are who bow before its altar!

Would to heaven that "*the veil of the temple*" might once more "*be rent in twain*" and the fires of such sacrifice be "*forever quenched.*"

Love is the only Savior of the world, and the world will not be saved until it ceases to crucify Love.

Let the women of this fair land build a new temple, and let its altars be dedicated to Love, Liberty and Light—a new trinity, as it were. Let new fires be built thereon that shall create new warmth of hope and cheer in the hearts of men and women, and let its rays shine forth like the rays of a star, bringing "glad tidings of great joy" and happiness to the people of all lands throughout the earth.

If each and every one will endeavor henceforth to do this in their own heart and life the time will speedily come when our poets will no longer sing:

"I'm sorry for the anguished hearts that break with passion's strain,
But I'm sorrier for the poor, starved souls that never knew love's pain;
Who hunger on through barren years, not tasting joys they crave,
For sadder far is such a lot than weeping o'er a grave."

Solomon informs us that much reading is a weariness to the flesh, but neither he nor other inspired authors tell us that such or such reading is unlawful, yet certainly, had God thought good to limit us herein, it had been much more expedient to have told us what was unlawful than what was wearisome.—Milton's Areopagitica.

"What the state can usefully do is to make itself a central depository and active circulator and diffuser of the experience resulting from many trials. Its business is to enable each experimentalist to benefit by the experiments of others, instead of tolerating no experiments but its own."—John Stuart Mill, on Liberty.

Disobedience, the rarest and most courageous of the virtues, is seldom distinguished from neglect, the laziest and commonest of the vices.—Bernard Shaw.

I can easier teach twenty what were good to be done, than to be one of twenty to follow my own teaching.—Merchant of Venice.

THE SUPPOSED PRENATAL INFUENCE.

It is supposed by many people that the state of mind of a mother during sexual association and pregnancy has an important influence on the offspring. This is called prenatal influence. Precisely what effect a given state of mind may be expected to produce, is not as a rule clearly stated. It seems, however, to be thought that if a child is begotten in love and desired by the mother, and if the mother is kept in a placid state of mind during pregnancy, then the child will very likely be a useful member of society; and vice versa.

This is rather a difficult assertion to test, because we do not know very accurately how most mothers have felt on these important occasions. In some striking cases we do know pretty well, however, and I propose to give one or two of these.

It will be generally conceded that Goethe was the greatest poet, and Darwin the greatest man of science, who lived in the nineteenth century. In both these cases we know something of the state of mind of the mother before and during pregnancy.

"In 'The Story of Goethe's Life," p. 5, G. H. Lewes says that Goethe's mother "was married at seventeen, to a man for whom she had no love, and was only eighteen when the poet was born." The father was about forty at that time. Goethe was not only a great genius, but a very sane one. It is true he says that "my character passes from extreme joy to extreme melancholy," but whoever reads his life will see that he was far better balanced than almost any other poet, both in emotion and intellect. His bodily health was good and he lived to be some years over eighty.

When Darwin was born in 1809, his mother was forty-four and his father forty-three. He was the sixth child. In his little book on "Darwin," p. 18, G. T. Bettany says: "Before her famous son was born, however, Mrs. Darwin's health had begun to fail, and in 1807 she wrote to a friend: "Everyone seems young but me." Like Goethe, Darwin was a sane genius, but his bodily health was very bad.

Mary Wollstonecraft had two daughters, Fanny Imlay and Mary Godwin. Fanny Imlay was a child of love, but committed suicide. Mary Godwin was not a child of love. Her mother never cared very much for Godwin, except on the intellectual side and was fast cooling toward him for some time before the child was born. Yet Mary Godwin was strong, intellectual and serene, the very opposite of her sister who was begotten in love.

Not long ago I heard of a striking case in private life. A mother, after having several desired children, had one that was undesired. All through the pregnancy the thought of having the child was odious to her. Yet this child turned out very sweet tempered and well balanced.

Dr. E. B. Foote tells us that "when any great civilian, like Thomas Jefferson, Abraham Lincoln, Robert Louis Stevenson, Rudyard Kipling, Elizabeth Cady Stanton, Julia Ward Howe, Emile Zola, Henry Ward Beecher, Father McGlynn, Colonel Ingersoll, Paderewski, or others of note, come to the front in a way to rivet the attention of gravid women the prominent mental and physical characteristics of these conspicuous individuals are impressed more or less upon the plastic little creatures who are nestling beneath their beating hearts." Jefferson lived too long ago, and most of the others are too recent to enable this statement to be tested in relation to them. With Lincoln, however, it is different. He was most prominent from 1860 to 1865, and if there are a number of people who resemble him for the above reason, these people should now be from thirty-nine to forty-four years of age. I confess I have never seen an American who resembled Abraham Lincoln in person, and I have not met many who were like him in mind and character. I hope, however, that Dr. Foote and his friends will not overlook the opportunity to prove that there are a number of Americans who resemble Lincoln, that such persons are more numerous than formerly, and that most of them are now between the ages of thirty-nine and forty-four.

I think it is generally conceded that lovers are most ardent at first, and gradually become less so the longer they live together. If passion in the parents improved the children it would therefore follow that the eldest children would generally be the best, and that there would be a gradual deterioration in the average family from the eldest to the youngest. If prenatalists have observed facts to warrant such a conclusion, I hope they will bring them forward.

Finally, I am under the impression that breeders of animals rely wholly on heredity, and do not care whether there is much or little passion in the parents at the time of association. I understand that highly bred dogs which do not wish to cohabit are sometimes induced to do so by stratagems of various kinds. So long as the animals have good pedigrees breeders do not care whether they desire each other passionately or not; all they want is sufficient passion to make the begetting of offspring possible.

R. B. Kerr.

To speak, or not to speak, that is the question. Brother Kerr has been so good a helper in Lucifer's work, lo, these many years, that it goes decidedly against the grain to put myself in the attitude of opponent on this question of "Prenatal Influence." This is an argument for silence on my part. Another potent argument in the same direction is the fact that I *know so little* on this subject. With Dr. Isaac Newton, when approaching the close of life, I feel like saying, "A few bright pebbles and shining shells have I gathered while walking on the beach, but what are these compared with the treasures that lie in the bed of the ocean?

On the other hand it may be asked, what is the use of publishing a reform paper if we hesitate to speak our honest thought and tell what we know, or what we *think* we know? If I had not had strong convictions on this subject of Prenatal Impression—if I had not believed that man's ignorant disregard of the truth there is in the doctrine that prenatal impression is perhaps the most potent factor in shaping the body, mind and character of the young, whether of beast, bird, reptile or human, then there would, perhaps, never have been a paper such as Lucifer, or, more modestly speaking, there never would have been a reform journal edited and published by the individual now writing these lines.

If I know anything about the history of Lucifer and its work it was mainly because I believed that woman, through prenatal impression, could make her child strong or weak, could make it symmetrical or deformed, could make it a philosopher or an idiot, could make it a "degenerate" of the lowest type or build it so well that it would need no re-generation—if I had not so believed I would never have published the now historic "Markham letter," nor the "O'Neill letter," nor dozens more that were intended to rouse the sleeping public. Conscience to demand that woman's primal right to self-ownership, in marriage as well as out, should never be denied her, this in the interest of the unborn even more emphatically than as a matter of justice or humanity to woman herself.

Will try to recur to this subject soon. M. H.

A VOICE FROM PUGET SOUND.

Brother L. A. Rader,, editor of "Soundview," Olalla, Wash., has this to say in a recent issue of his most excellent journal:

"I regret to note that the federal authorities again have Moses Harman, the veteran editor of Lucifer, in the toils. Mankind is so easily prejudiced that I don't wonder the government is induced to fall upon some helpless victim at the beck of some poor, ignorant prude or set of prudes. The name Lucifer no doubt has had much to do with Mr. Harman's persecution—it is in the nature of a red rag to the 'virtuous.' The writer confesses that he was not entirely free from prejudice against Lucifer and its editor till he met the quiet, friendly, sweet-voiced, courteous old man—a perfect gentleman. That feeling was there and then changed to respect—admiration for one who has so loyally toiled and talked and written for the things he believed. Above all he has lived as he preached. A government that would seek to harass and make uncomfortable such a man at his time of life should be ashamed of itself. His faults are magnified, his virtues overlooked, to the end that he may be made to suffer for his advocacy of certain theories, which, if harm comes from them, can only affect those living in accordance with his teachings. We are not subjects of Russia, and are supposed to have some freedom of action without running contrary to the powers that be. We can't but pity people who are so outraged by the promulgation of ideas at variance with their own views. We hope to hear of the early release of Mr. Harman."

I would earnestly recommend every subscriber and reader of Lucifer to send 10 cents for a copy of "Soundview," or still better, send 50 cents for a year's subscription. M. H.

TO THE SUBSCRIBERS OF FREE SOCIETY.

The following letter from the editor of the weekly journal, "Free Society," explains itself:

New York, April 8, 1905.

Dear Comrade Harman: I hope you will excuse me for not replying to your kind and generous proposition in regard to filling the subscriptions of Free Society. I intended to publish a monthly magazine, in which case it would not have been necessary to burden anyone with the subscription of Free Society. But since Mr. Coryell has declined to be the editor of the monthly I have also given up the idea of publishing a periodical for the present, and so I now take the liberty to take advantage of your kind offer, and send you the list of unexpired subscribers of Free Society, and hope that Lucifer will benefit by it.

"People who have written me they would prefer to receive 'The Demonstrator' are not in the list. I mail to you to-day, but I wish you would make a note in Lucifer stating that those who prefer to receive 'The Demonstrator' must let you know by letter, including a two-cent postage stamp, or if they are already receiving both Lucifer and 'The Demonstrator' will receive the amount due them in literature by writing to me (238 E. 84th street, New York). But the order should be followed by postal stamps covering the postage, as I have no means to defray the expenses of postage.

"Should you also desire to receive the names of subscribers whose subscriptions had expired before Free Society suspended publication I shall be glad to send you the names.

Thanking you for your willingness in helping me out, I am, fraternally yours, A. Isaak."

Pursuant to this arrangement Lucifer is now being sent to all the subscribers of Free Society whose time paid for had not expired at date of suspension of that journal several months ago —except to such as had signified their desire to receive "The Demonstrator" for the numbers still due them.

It is needless to say to our new friends, the subscribers aforesaid, many of whom are old and valued acquaintances, that while Lucifer undertakes in good faith to fill out the *unexpired time* due to them from the publishers of Free Society, this acceptance of obligation does not mean that we are to send the *number of copies* that was due them of that journal. It means *just half* the number of copies now due, inasmuch as Lucifer is a fortnightly instead of a weekly journal.

It is also needless to say to these new friends that the cost of publishing and mailing Lucifer will now be very materially increased, and that any financial aid that these friends can favor us with will be gratefully accepted. Nothing is asked or expected as a gift, but subscriptions to Lucifer ahead of time, and orders for Lucifer's book and pamphlet literature, if accompanied by cash or postage stamps, will help to defray the added expense of the fortnightly issue of Lucifer.

ON "SEX RADICALISM."

I have been asked to give my opinion of this little work by Dora Forster by the editor who kindly sent me the pamphlet. I had not read it thoroughly when it appeared as a serial in Lucifer, and when I took up the completed work I expected to find something to criticise, but I have discovered marvelously little, and a great deal of praise. It is remarkably clear, convincing and analytical, and the style is that which makes people say, "I believe a man wrote that," though it is not true that intelligence has sex. It is simply that men have been forced to use their reason rather than their emotions, and have practiced analytical methods.

I rather expected to find, what I have deprecated in a good many radical writers, a tendency to glorify the merits of freedom without insisting upon greater wisdom. I do not believe in outside restraints—these never made a man or woman better at heart—but I do believe in teaching the young convert from the old beliefs the greater necessity for knowledge, judgment and self-control, when he is to depend upon himself entirely in the course he is to pursue through life. But I find that this writer admits the importance of this, and declares that freedom does not mean utter abandonment of control of any kind. Of course all advocates of freedom will declare that they mean this, and no doubt they do, but they have been so lax in stating it that in many instances harm has resulted that might have been avoided.

The tyro in our radical sex ideas very often falls into the way of thinking that freedom means utter abandonment to the emotions, passions, impulses without regard to consequences, and does not learn better until he has brought much suffering upon himself and those who love him. Hastily grasping the idea that man-made laws and regulations have no right to hold him, he imagines that nothing should restrain his desires and impulses, which are usually untrained and undisciplined.

I have seen a young girl with a child's ideas and a woman's passions, get an inkling of what is meant by sex radicalism, and then plunge into all sorts of bold, indiscriminate gratifications and make a record which cursed all her after life, in a few short months; love had nothing to do with her conduct; she did not know what love was. I have seen a young wife, who, learning just a little of the ideas of social freedom, imagined she was very unhappy in her relations with her husband. Then she began to flirt and to serve her husband mean, little, deceitful tricks, and to brag about it as though she had done something very smart. I have seen a great deal of this crude, foolish indulgence, and it makes me weep. I would almost rather the people knew nothing of freedom if they cannot attain some wisdom as they inculcate the ideas of liberty, only that freedom and responsibility are the *roads* to wisdom. Of course, I know that freedom and experience will bring the needed wisdom in time, but oh, it sometimes costs so much! With a little care on the part of teachers a great deal of suffering might be avoided.

But the writer of Sex Radicalism earnestly advocates more education on all these subjects, and urges as one of the wrongs of the present condition, the lack of teaching which is accorded the young. Liberty is the greatest of all human attainments, but enlightenment is next.

I wish everyone who thinks could read Sex Radicalism.

Lizzie M. Holmes.

"A WOMAN, UNFORTUNATELY."

Being certain that women are of a quality much better than men, I used the above expression in reference to a woman who advocated what is to me obnoxious. But I did not misrepresent. If Dora Forster does not believe that I read in Lucifer the statements that certain bad habits did not harm children, and that girls should have "experiences" at "not later" than sixteen years of age, in which a surgeon and an elderly man figured, then let her look over her files. She may find it is a case of putting on a shoe that fits, as I mentioned no names.

Some radicals think to prove their mettle by opposing everything just because it is orthodox. When we see wan, pale, bony children we form a certain conclusion, and generally it is right. Now we must accept a new diagnosis because one uninformed woman says so.

We are taught by radicals that love is the only good reason for sex unions. Love does not often visit young girls by way of surgeons and elderly men, and as the world is now, girls who begin their experience in such way will continue to be the sport of men. You will say—educate the men. Very well, go about it. But first teach women to care for any child the same as their own, for this is the lesson you set for men, under the conditions given. Women want to love and be mothers. Men want to love and be fathers. Women are sure when they are mothers. Men want to be as sure as they can that they are fathers. This being the case, what is the use of advocating any plan that ignores human nature? If your variety plan requires a "Hilda's Home," then first get the home and be consistent and not try to graft a branch where it will not grow.

I have found that promiscuity for girls is abhorred by most liberal men, not from moral or religious, but for material and practical reasons. Nemo.

Don't ponder, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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ONE FOR ALL—ALL FOR ONE.

The doctrine of "solidity," the oneness of the human race, seems to be gaining slowly, very slowly, it is true, but yet gaining. A pointer in this direction is the sympathetic strike of the Chicago "Teamsters' Union" to help the "Garment Workers" in their struggle for a chance to live.

Our readers all have heard of the "sweat shops" of the great cities, in which the comfort, the health, the very lives of the workers are coined into money for their employers. The statement now is that for some years past, until quite recently there had been gradual improvement in the treatment of the garment workers of Chicago by their employers, and that the old sweat-shop system had been practically abandoned, but that now, in violation of previous agreements, the employers are returning to the old barbarous methods of increasing their gains regardless of the health and lives of their employes.

Against this violation of contract these workers, several thousand in number, rebelled and went out "on strike," as it is technically called. In sympathy with the striking garment workers the Chicago teamsters' union, or at least a large section thereof, although they had no grievance of their own, broke their contract with their employers and refused to haul merchandise for the Montgomery Ward Co., which company seemed to be specially obnoxious to the garment workers.

All this occurred more than two weeks ago, since which time it has been the usual history of labor strikes—each side resorting to means more or less destructive of peace and good order, to gain the victory. Judge Dunne, the newly elected mayor of Chicago, tried his hand as mediator between the contending parties, but failed. The latest statement at this writing—Sunday, April 22—is that Judge Murray F. Tuly, one of Chicago's most popular legal lights, was requested by Mayor Dunne to act as arbitrator to settle the strike, at the suggestion of the labor organizations, but that the Employers' Association, through their legal counsel, Mr. Mayer, had rejected the offer of arbitration in these very emphatic words in a letter to Mayor Dunne:

"It is impossible for the Employers' Association to enter into an arrangement of any kind concerning any labor controversy. * * * It does not seem that this question could have two sides in the mind of any law-abiding citizen."

Thus it would appear if language means anything—the Employers' Association of Chicago says to this friendly overture on the part of the mayor:

"You mind your own business, Mayor Dunne, and we'll mind ours. There is nothing to arbitrate. *How can there be?* Our business is our own, our own private affair. We are not doing business for the public. Our money, our land, our buildings, our machines, our stock in trade belong to us; not to the public, not to our employes. We do as we please with our own. We employ whom we please, and pay such wages as we please. If our employes don't like our wages, our number of hours per day, or the kind of work we offer, it is their right and privilege to go elsewhere; but they have no right to interfere with out business—by combination, by conspiracy, by intimidation, by dictation or by any means that would prevent other work people from accepting our terms."

All this, at first view, looks well—seems right, fair and just. But there is another side, and here lies the fatal mistake of the Employers' Association; as when they say, "It does not seem that this question can have two sides in the mind of any law-abiding citizen." Their mistake is the mistake of Shylock when he asked: "May I not do as I please with mine own?"

Shylock owned his money, and with that money had bought "a pound of flesh nearest the heart" of his neighbor, the "Merchant of Venice," and forthwith the money lender demanded his right to take possession of his own.

Apparently Shylock had law and justice on his side, even as the Employers' Association of Chicago seems to have law and justice on theirs.

I do not blame the members of the Employers' Association, any more than I blamed the slave-holders of the South, fifty years ago, for saying that there was only one side to the controversy between themselves and the Personal Freedom League of New England. The law gave to the white man the right to own and control the body of the black man. The black man's body and his labor power were articles of lawful merchandise, the same as horses, corn and cotton were articles of lawful merchandise. The slave-owner simply utilized the power and privilege given him by the law, just as the Employers' Association to-day utilize the power and privilege given them by the law of Illinois.

Hence it is easily seen that these employers have the Mayor of Chicago and the labor unions of Chicago at a tremendous disadvantage. The *law* is on the side of the employer class and against all who would deny them the right to do absolutely as they please with their money and their industrial "plants."

* * *

This, then, is one of the life problems hinted at two weeks ago in these columns. Our land and money laws, like the chattel slave laws of half a century ago, were made in the dim and distant past, when man assumed to rule his fellow man by "Divine Right." As a nation we have abolished the chattel slave code of laws, but very inconsistently, we retain the old barbaric land and money laws in full force, and by these laws the capable, the cunning and the avaricious succeed in making slaves of their fellow humans quite as effectively, if not more so, than did their predecessors who used the chattel slave code of laws.

It required a long and fearfully destructive war to deprive the old-time slave-holders of their tremendous advantage as law-abiding citizens, over their non-slaveholding brethren who pleaded the cause of the black chattel. Will it require an equally long and destructive war to take away from the present-day Employers' Associations the advantage they hold, as law-abiding citizens, over the men who have nothing to sell but their labor?

M. HARMAN.

MEETINGS AND LECTURES.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

HOW TO WIN THE FIGHT FOR FREE SPEECH.

Many methods are being proposed by LUCIFER's readers to hasten the repeal or modification of the laws under which editors and publishers are now prosecuted, fined or imprisoned, and under which papers have been denied the mail, laws by whose sanction, apparently, one whole edition of LUCIFER was confiscated and destroyed in time of peace, by the president of the United States, through the postoffice department, which department, as we all know, is simply part of the executive division of the general government.

One of these proposed methods is to send LUCIFER to the editors and publishers of the papers—daily, weekly, monthly—of the whole United States and appeal to their selfish interest to help secure a repeal of these laws, lest they, too, should become the victims of invasion through the same abuse of power.

Another plan is to appeal directly to Theodore Roosevelt, by "petition," asking him to do his duty as servant of the people—to see that no person be deprived of liberty or property until duly convicted of crime, by the judicial branch of the government.

Another proposed plan is to send LUCIFER three months to the teachers of Illinois, and especially of Chicago, to help arouse the educators of the state in which has occurred the latest denial of the constitutional guarantee of freedom of speech and of press.

Several subscribers of LUCIFER have been practicalizing this plan. One whose name I am not permitted to publish writes thus:

"In my last letter I sent you two dollars for postage on copies of LUCIFER to the S——— county teachers. . . . I have been too angry to write you anything about your arrest. If the American apes let such things go without protest the time will come when we shall have nothing to read but such papers as the Christian Advocate and the Holy Bible. When that time comes I want to be in h—l (excuse me), so I will not have to associate with priests and preachers. *I hope you will win.* I will help you financially when the time comes, as it is not your fight alone but that of all liberal-minded people."

Besides the $2 for postage on LUCIFER to the teachers of S——— county, this man has sent several dollars to pay for trial and yearly subscriptions to LUCIFER to be sent to people in various states. Evidently he thinks the best way to win the fight now on is to rouse public sentiment by showing people what is being done to defeat freedom and justice by the public officials whose first and chief duty it is supposed to be to defend freedom and justice.

Another subscriber of many years standing, L. Kanselbaum, of this city, has contributed several dollars to the sample copy fund, and now asks that a fund be raised to send LUCIFER three months to every teacher in Chicago, and, if possible, to every teacher in this state. He has contributed a dollar to that special fund.

What say our friends generally to this plan?

M. H.

A GREETING FROM HOLLAND.

To Mr. Moses Harman, 500 Fulton St., Chicago, U. S. A.:

In honor of our Nestor!

Yours truly,

DR. J. RUTGERS,
Gravenhage, Holland.

Secretary of the Dutch Neo-Malthusian League. Friend of the Ligue de la Regeneration. Friend of the late Legitimation League.

Sincerely thanking Dr. Rutgers for the honor intended in his friendly greeting, I am by no means sure that the distinction of "Nestor" of Free Thought editors rightfully belongs to me. Just why the Chicago daily papers should persistently exaggerate my age I do not know. I gave the reporters a corrected statement, but they seem to have paid no attention thereto. Perhaps they think, with Dr. Osler, that a man past sixty should be *chloroformed*, and that by adding five years to my true age they will help to intensify public sentiment against a paper edited by a man who has long since forfeited his right to live.

On the other hand, this exaggeration may be due to a benevolent desire to mitigate public wrath against me by the implication that I am too old—past eighty—to be held legally responsible for my acts and that at the coming trial (if it comes to that) I should be let off with a light sentence, or with no sentence at all.

But however this may be, I desire once more to thank Dr. Rutgers and all others, both far and near, who have sent friendly greetings to this office suggested by the late arrest of the editor at the instigation of the agents of the American Postal Inquisition.

M. H.

SOCIAL FREEDOM.

Two or three months ago a lecture on this subject was delivered before the Social Science Club of Chicago by one of its members, Hulda Potter Loomis. The lecture was well received by a full house, so well received, in fact, that at once a movement was started and a little money paid to have it printed. Not only because it was desired by others, but because I regarded the lecture as one of the best to which I had listened for years, I decided to print it in LUCIFER, and with this view asked Mrs. Loomis to revise her essay for publication.

For convenience the lecture was divided into three parts, the last of which appears in this number of LUCIFER.

Believing as I do, and as quite a number of persons here in Chicago believe, that this lecture or essay would make a most efficient missionary document, I am disposed to ask how many of LUCIFER's readers would like to possess one or more copies in pamphlet form, on good paper and with a beautiful half-tone picture of the lecturer. The type is still standing, and if within the next fifteen days I can have orders for say five hundred copies, with the picture aforesaid, at twenty cents per single copy, or $1.50 per dozen, this pamphlet will be promptly printed and sent to those desiring it.

As an additional inducement, although I really think the prices named quite low enough, I offer with each copy of the pamphlet to send a leaflet containing the Wentworth article on the "Significance of Divorce," printed a few months ago in LUCIFER, and one of the most effective articles yet written for general circulation on that subject.

In my humble opinion the plan of sending out leaflets and small pamphlets as *light cavalry*, so to speak, is one of the very best methods of stirring up an interest in the subject of reform along radical lines.

M. H.

BOOKS RECEIVED.

A Child of Love. "A startling story of the struggles of a girl born out of wedlock against the sins and perversions of to-day." By Margaret Grant. Published by Physical Culture Publishing Co., 29-33 E. 19th street, New York City—pages 407. Price, one dollar. May be ordered through this office.

Sense About Sex. By a Woman Doctor. Printed and published at the office of the Century, Adelaide, South Australia.

In the preface Agnes Nesbit Benham says:

"The writer of this book, herself a medical woman, could have chosen no greater field of effort, nor one likely to yield richer results, than that shown in the following pages, where she endeavors to instruct the reader in the most essential, yet, alas, the most neglected, as a rule, of all sciences, the knowledge of the laws of right generation.

"Yet every other subject pales into significance before this supreme question, How to have the best possible children born? Not only that, but, How to so control and direct the procreative energy that, when not needed or desired in one particular direction, the vivifying force may still inspire the life, burning upward and outward with a 'smokeless' flame."

A supply of this booklet has been received at this office and will be sent prepaid for the price.

Communism and Conscience; Pentecost and Paradox—Crimes and Criminals. By Edwin C. Walker. Published by the author at 244 W. 143d street, New York City. Price, 25 cents. May be ordered from this office.

The Recording Angel. By Edwin Arnold Brenholtz. "Dedicated to the World's Workingmen by their fellow laborer." Published by Charles H. Kerr & Co., 56 5th avenue, Chicago. Price not given; presumably one dollar.

NOTICE.

I am spending a few weeks in Chicago in the interest of radical propaganda. Any desiring to arrange for lectures or personal visits may address me care of Charles T. Brown, 79 Dearborn street, Chicago, Ill. This applies not only to Chicago and Illinois, but to all states bordering or near Illinois on any side. I trust to meet many friends of LUCIFER in this city. As my future plans must be made rapidly, those intending to write should do so *at once*.

JAMES F. MORTON, JR.

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

S. E. D., California—"Another outrage in the name of morality, eh? How long it takes to overcome the stupidity and superstition of the ages. The greatest curse is the *inertia of ignorance*. You have my deepest sympathy. Yours for freedom."

"P. S.—I enclose draft on Chicago for $1.25. Use the dollar for the defense fund and send me a copy of "Sex Radicalism" for missionary work. Don't mention my name in connection with the contribution. I shall know you have received it when I get a copy of the pamphlet."

Henry C. Hanson, Aurora, Ill.—Enclosed please find draft for $2 to use in your defense found against our Uncle Samuel. I believe enough dollars would keep all reformers out of jail. My motive for sending you this is selfish—an insurance fee, as it were—for I may be next if they succeeded in finding you 'guilty.' I can't imagine what plea they would find against me, neither can I see any grounds for a charge against you."

Clement E. Edmunds, Freeland, Pa.—Am extremely sorry you are again under bonds for alleged violation of the postal laws. *The law is utterly wrong.* In carrying the mails Uncle Sam should deliver without a single question as to contents. I believe in law and government, but *not in many laws.* I believe in free speech, a free press and free action, with the Spencerian limitations. Will you allow me here to say that I should like to see LUCIFER continue under that name and be published as a monthly magazine of sixteen, twenty-four or thirty-two pages, as you might deem best. May I also ask if it lies outside the scope of the paper to devote a little space to hygiene, physical culture and to food and cooking."

Irden Mackenzie, Commercial Bank, Adelaide, South Australia—"Just a little line of appreciation and gratitude for your loyal continuance of the good work you are doing with LUCIFER, which Mrs. Benham introduced to my notice many years ago. Perhaps—as with all the work that needs most desperately to be done—it is very uphill work oftentimes. People so seldom want what they need most, and in this question of relationship of woman to man the most important question of Life—seem obtuse to idiocy. Surely its strongest phase, perpetuation of the race under Love's conditions should appeal to them if they once looked about them to see the hideous results obtained under less pure giving.

"The time is coming, though, and is near at hand, when the old order will fall behind of its own worn grossness. My sincerest wishes and thanks are with you and Miss Harman in your work."

Owen Bowen, Martin's Ferry, Ohio—"Franklin H. Wentworth's article on the 'Significance of Divorce' is worth more than you ask for the paper for a year. I cannot agree with everything you write, but I believe you write what you think is true—although the damnable system has made hypocrites of the majority of us. I don't pretend to be a scholar, but have read a great deal and have observed a little and have come to the conclusion that society is in a bad shape. Is it not the economic system we live under that is responsible for all the disorder? We put dollarhood as the standard instead of manhood! * * Please keep on sending LUCIFER to me. I will have a dollar sometime to send you."

[Franklin Wentworth's admirable article on the "Significance of Divorce" has been put into leaflet form and is sold at one cent each or fifty cents per hundred. It is a most excellent eye-opener. * * * Yes, economic slavery is "responsible" for much of the disorder now prevailing everywhere, but there is another slavery still more fundamental, and I very much doubt whether any radical change in our economic systems will be made until woman asserts and achieves her independence of man-made laws in the matter of ownership and control of her person—her reproductive powers and functions. The ownership and control of woman—sexually—by man, is the worst of all serfdoms, because of its effect upon posterity.—M. H.]

Emma Wardlaw Best, Isle Moyenne, Seychelles (Indian Ocean)—"I am being continually told that 'women must be protected' and that marriage is a 'religious and sacred institution.' I enclose you some papers relating to the sacred and religious protection of child women in India. Perhaps some of your readers do not realize the cold-blooded facts of the case. We are not much better off in England, as anyone who studies the police cases is bound to admit.

"If a man brutally assaults his 'wife' he is often only bound over to keep the peace, whilst if he attacks any other woman he will get a sharp sentence. If he murders his 'wife' manslaughter is only too often the mild sentence. For murdering any other woman he almost certainly would be hanged.

"Yes, we want 'protection'—protection from *marriage laws and customs.* Protection from 'seduction,' a purely artificial crime—the product of marriage and from which the victim is the only sufferer.

"Protection from 'illegitimacy,' another purely artificial crime from which the woman and child are the only sufferers, and which is also a product of marriage.

"Protection from the infamous word 'bastard'—product of marriage.

"Protection from 'rape,' the only sexual crime acknowledged by nature and protected—as a husband's sacred right—by marriage.

"It is quite patent which sex is protected by marriage—all these walls and bogies built round woman show that however infamous a man's life, his rights to a virgin may be protected and his right to the fruit of her body—as his before hers—even to his sacred surname being handed onto them.

"Indeed we need protection—protection from racial hatred, ending in bloody and horrible wars, for the woman is so held as to keep races apart and prevent the universal brotherhood of man.

"Women do not share the honors of war, but all the worst horrors and possibilities are heaped upon her 'protected' head."

Mrs. F. McKenzie, Onehunga, Auckland, New Zealand—"In magazine entitled 'Now' you advertize LUCIFER three months for 25 cents. I am forwarding one shilling sixpence money order. If not troubling you too much, please forward to me 'The Convention Closing Hymn of the Christian Scientists.' If any trouble to you do not send hymn, but send extra LUCIFERS instead."

[Will some one send to us a copy of the "Hymn" described in this letter?

Our Australian and New Zealand friends are requested to be sure to buy "international" money orders when sending money to this office. The failure to remember this precaution causes delay and trouble, besides extra expense. Please be careful, also, that the letter is not overweight. The penalty of overweight is 10 cents at this end of the line.—M. H.]

F. A. Tappan, Kansas City, Mo.—"Herewith one dollar to continue my copy of LUCIFER. I am daily praying that you will rise to the mountain tops of peace, peace, prosperity, and many many years of usefulness, while your persecutors will descend to the very depths of a mental purgatory. I not only pray, but prophesy it. Yours for better times."

Lady Florence Dixie, Glen Stuart, Scotland—"Thanks for 'Sex Radicalism.' I have read it with much interest, but we must change by degrees. Let us stop the masses breeding like guinea pigs and give woman freedom; then shall follow freedom in sexual matters. I earnestly trust you will not be sent to durance vile again. Such an act would be an infamy."

Bolton Hall, New York—"I congratulate you on your late arrest. David said of his God: "He maketh the wrath of man to praise him." So does Liberty. We would not have gotten the 'Chronicle' or the Inter-Ocean' to publish accounts of your doctrines, even as paid advertisements except for your unjust arrest.

"I do not think that marriage law is the root of social evils * * * The love of liberty is a development. The savage and the wild man have it not. Dissatisfied with himself and with his fellows because he has not yet harmonized his late-found mental and emotional natures with his bodily nature, man naturally attacks the symptoms of evil which he sees and, animal that he is, tries by force to do away with what seems to him to be discord. So he regulates and enslaves his fellows and himself.

"This slavery, which is unwilling to let others be free, expresses itself now in marriage laws, now in priest rule, now in tariffs, now in land monopoly and again in custom and in other directions.

Each of us, according to what seems to him most fundamental, must attack all these forms of slavery—but never forgetting that they are all of them symptoms of a general disorder."

Agnes Benham, Adelaide, South Australia—"Have you read H. G. Wells' book, 'Anticipation?' He speaks out regarding the need for remodeling our current ideas on sex ethics. He says: 'Our current civilization is a sexual lunatic!' * * * Referring to what Arthur Wastall says concerning the need for greater concentration on one line, namely, sex reform, *I am with him altogether.* So are my friends here. Mr. S. says he will become a life subscriber to LUCIFER if you follow those lines. I think LUCIFER should be a sort of mental rendezvous or rallying place for many who are isolated from companionship in thought on these stirring questions—who are ill-mated or who feel lonely.

"What is that famous 'Markland letter,' for publishing which you suffered imprisonment for two years? Could you send me a copy of same? And what is the matter for which a whole edition of LUCIFER, of a recent date, was *confiscated?* Should like to be able to judge how much more liberal we may happen to be in South Australia. * * * Send me Sex Radicalism.

"Later: Have just received yours of January 30—very sorry to read of the Canadian trouble (exclusion of LUCIFER from the Canadian mails.) What a shame!"

[The Markland letter is now out of print, except in a few old files of LUCIFER. The confiscated issue—number 1,000 of LUCIFER—is also out of print except a few kept for files and for binding. When vol. vii, third series of LUCIFER, is bound in book form, the confiscated number will be included therein.—M. H.]

T. Gilbert Taylor, Adelaide, South Australia—"I am glad of the opportunity you afford your readers of telling you what they like in the way of sex reform journal. The Agnes Benham commune, of which I am a member, have projected a scheme of a sex reform paper to be called "Reason," with Health, Peace and Purity for its motto—to be published monthly at 2 cents per copy. I am convinced there is abundant room and need for such a paper in Australia, and that an over-seas journal on similar lines would help, or be helped by, such a publication in Australia.

"I like the old name LUCIFER. Would also welcome as a a new one, White Light."

E. F. Rotshek, St. Louis, Mo.—"Dear Friend: Enclosed find one of the allmighties in payment of the booklets, three of which I received and, as much as I have perused, I find they are in line with my thought. In reference to my communication I will say that it was not published, and I am inclined to believe on account of advocating political action, but everyone has his views, and if you think you can combat your organized enemy with all his resources at his back, politics and cannon—if you think you can vanquish his hosts with an occasional gust of hot air, single-handed, then you are welcome to do it.

"I believe in organization to achieve results. It's the law of nature. Disintegration is also a natural law, but the one serves or is subservient to the other, and serves as food for the other to achieve desired results. The one adheres to economic laws, the other separates, or imagines it can succeed without the economic condition. The side which bases its struggle on economics will succeed, will win, and the other must perish. We have those cases demonstrated over and over again, and I am amazed that otherwise intelligent thinkers are so ignorant of this fact. When we expect to do a satisfactory job we must have the bread-basket well filled before we can, unhampered, proceed with our task, and for that reason I advocate the political action simultaneously with other actions.

"As for the danger of having trouble with the postal authorities I cannot sympathize with you. Those people occupy the position with your sanction through your political inactivity; so you mustn't complain; be good!"

BOOKS AND PAMPHLETS.

"STRIKE OF A SEX," long out of print, is now republished and will be sent from this office for 25 cents. It now includes "Zugassent's Discovery."

SEX RADICALISM.

BY DORA FORSTER.

The following is the table of contents:
Chapter I—Who are our Teachers?
Chapter II—What must we learn in Health Science?
Chapter III—Sex as a Social Force.
Chapter IV—What is permanent in the Puritan Ideal?
Chapter V—Puritan Sex System as it actually is.
Chapter VI—The Sex War.
Chapter VII—Sex Denial under Bondage and under Freedom.
Chapter VIII—What is Marriage?
Chapter IX—What made Emancipation possible?
Chapter X—An Ideal of Sex Life.

"Sex Contains All," says Whitman. The fact that a Booklet of fifty-six pages, Treating of Sex in a Common-sense, Rational and Unconventional way, can Throw the Heads of the Postoffice Departments of Canada and the United States into a Spasm of Fear for the Safety of the Mails would seem to Confirm Whitman's Axiomatic Saying. The same Charge is Made against "Sex Radicalism" that was Made against "Leaves of Grass" and "Cupid's Yokes," namely, OBSCENITY! The Opinion of some Hundreds of Readers of this Booklet is Voiced by One of their Number, who writes:

"Millions are Starving for this Very Kind of Obscenity!"

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LIFE, HEALTH AND LONGEVITY.
By Moses Harman.

Three Divisions—The Racial, the Prenatal and the Post-Natal, together with The Freedom Not to Do, by C. L. Swartz. Also, Woman's Primal Right, by Francis Barry. Also, Woman's Duty to Bear Children, by E. C. Walker. Also, The Curse of Maternity, from the French of Jules Le Perre. Also, How to Escape the Curse, by Jonathan Mayo Crane. Also, Can Marriage Be Abolished, by Albert Cavanors. Also, True and False Morality, by C. L. James. Also, Wanted—A New Adam—Aphra Wilson in Free Review. Also, Love's Law, by William Francis Barnard. Also, Book Reviews, by Lillian Harman.

Ninety-three large pages. Good paper, print and type; substantial paper binding. Will be sent free to any subscriber of Lucifer who will send one dollar and the name of a new yearly subscriber.

THE ASCENT OF LIFE.
By Moses Harman.

How Evolution Evolves.

Together with Marriage, What It Is and Was, by the same. Also, Whose Is the Child, by the same. Also, Cityless and Countryless World—A Review, by the same. Also, The Prodigal Daughter, by Rachel Campbell. Also, Pioneer Chips, From the Private Correspondence of Rachel Campbell, by Florence Johnson. Also, Legal Wifehood, by Lucinda B. Chandler. Also, Reminiscences of the Long Ago, by Lucy N. Colman. Also, A Criticism With Comments, by Rachel Campbell.

Ninety-two large pages in all. Heavy paper, good print and substantial paper binding. Will be sent free to any subscriber of Lucifer who will send one dollar and the name of a new yearly subscriber.

MOTHERHOOD IN FREEDOM.
By Moses Harman.

"We must Begin in the Creatory if We Would Benefit the Race."—Massey.

Together with The Incoherence of Transition, by E. C. Walker. Also, Sex Love Analytically Defined, by Ernest Wynne. Also, Priestly Celibacy, by Prof. A. L. Rawson. Also, Our New Savior, The Surgeon, by Charles Turner Brown. Also, Jealousy, the Foe of Freedom, Oscar Rotter. Also, The Greatest Sin, An Allegory, by Robert B. Kerr. Also, The Other Side, by Mary Clifford Hurd. Also, To Man, A Poem, by Charlotte Perkins Stetson.

Ninety large pages in all. Good print, paper and type. Will be sent free to every subscriber of Lucifer who sends one dollar and the name of a new subscriber.

LOVE'S WAY TO PERFECT HUMANHOOD.
By Agnes Benham.

An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 76, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price $1. Published by the author, Agnes Benham, Adelaide, South Australia. Orders may be sent through this office.

A FREE MAN'S CREED.
By Moses Harman.

A Trinity—Freedom, Love, Wisdom.

Together with What the Young Need to Know, A Primer of Sexual Rationalism, by Edwin C. Walker. Also, The New Martyrdom, by Lillian Harman. Also, What Women Are Here For, by E. B. Foote, Jr., M. D. Also, The Rights of Children, by Robert B. Kerr. Also, Incineration, by Walter Breen.

Eighty-eight large pages in all. Well printed on heavy paper. Good paper cover. Price, 25 cents. Offered free to any subscriber of Lucifer who will send one new yearly subscriber with $1.

A CITYLESS AND COUNTRYLESS WORLD.

AN OUTLINE OF PRACTICAL CO-OPERATIVE INDIVIDUALISM.

BY HENRY OLERICH.

Regarded by many persons as a more interesting and consistent economic reform novel than Bellamy's "Looking Backward."

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MAGNETATION AND ITS RELATION TO HEALTH AND CHARACTER. Albert Chavannes. With fine portrait of author. 25c.

PRESIDENT ROOSEVELT'S GOSPEL OF DOOM. Lady Florence Dixie. A strongly worded protest against Theodore Roosevelt's pronunciamento on "Race-Suicide." 5c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolridge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola). 25c.

STUDIES IN SOCIOLOGY. In four parts: I., The Law of Happiness; II., The Law of Individual Control; III., The Law of Exchange; IV., The Law of Environment. Albert Chavannes. 25c.

THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabel's Intention (Mariette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.

WOMAN AND HER RELATION TO THE CHURCH OR CANON LAW FOR WOMEN. Harriet M. Closs. A succinct statement of the position to which women were doomed by the Church Fathers and authorities. Every woman should possess a copy. 10c.

WHAT THE YOUNG NEED TO KNOW. A Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 42 large pages. 10c.

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LOVE'S PROTEST.

A REPLY TO PRESIDENT ROOSEVELT.

BY LADY FLORENCE DIXIE.

The following article appeared in the "Weekly Times and Echo," London, England, Sunday, April 2, 1905. This paper is a large five-column, 16-page journal, the number of issue 3,934, hence if this number represents the weeks it has been published it is old enough to be eminently respectable. The sub-heads are mine. *Ed. Lucifer.*

President Roosevelt seeks to imply, in his speech to the Triennial Convention of the National Congress of Mothers at New York on March 12, that the statistics of dwindling families and the census of divorce are due to the existence of women who deliberately forego the supreme blessings of children, from viciousness, coldness, shallow-heartedness, self-indulgence, and failure to understand the difference between the all-important and the unimportant. He adds that easy divorce is a bane to any nation, being a curse to society, a menace to the home, an incitement to married unhappiness and immorality, an evil thing for men, and a still more hideous evil for women.

THE "SHRIEKING BROTHER."

Mr. Roosevelt says many funny things which have the effect of provoking the smile of mirth, but I think on this occasion he is more funny than is his wont. At any rate, he has raised another hearty laugh at his expense, and that frivolous world of women, whom he tries to lash with his tongue, goes on its way, totally unconcerned at his hysterics. When women first opened their eyes upon their stolen inheritance and began to demand that they should not longer be *the disinherited*, men, of the class to which Mr. Roosevelt belonged, called them "the Shrieking Sisterhood." I think we should call Mr. Roosevelt "the Shrieking Brother." It would be well if he and a few bishops, etc., with large families and over-burdened wives, would retire into a brotherhood and call around them the holy women willing to be fruitful and multiply and replenish the earth with paupers, little white slaves for the American money grabber, babes of the gutter, diseased offspring of incontinence and selfishness, tramps, out-o'-works, ne'er-do-wells, and the unfit, unwanted and unwashed.

MR. ROOSEVELT'S OPPORTUNITY.

As a President, Mr. Roosevelt has not accomplished much. Here is his opportunity! He surely, who preaches the altruistic doctrine of over-population and birth of the unwanted and the unfit, must be ready to take upon his manly shoulders, in conjunction with his brother shriekers, their maintenance and support. The task will be a most entrancing and all-absorbing one. He will not, of course, be able to enjoy the luxuries of Presidential life, but that is a small matter! Discomfort, overcrowding, dirt, want, are holy realities to be cheerfully accepted in return for the unmixed blessing of seeing around you their pale-faced victims with famished eyes. The starving community of the Shrieking Brother Roosevelt would be a glory for all eyes, one upon which the world would cast gloating looks of envy, and the force of a great example would predominate. So now, *en avant* Mr. Roosevelt. Practise what you preach. Sell all you have and give it to the poor, then start the great breeding establishment of the Shrieking Brotherhood *and support the result by your toil.*

To practise what you preach is the surest way of proving to others your sincerity. When Mr. Roosevelt forswears the comforts and luxuries of the Presidential berth, and supports, feeds and clothes his family by the sweat of his brow and long hours of toil, more respect if not agreement will be awarded to his shrieks. As I have said, however, these shrieks elicit laughter the world over, not only on account of their ludicrous utterance, but because those who read them are well aware that he dare not himself practise, in a *practical manner*, that which he preaches.

THE INDIGNITY OF ENFORCED MOTHERHOOD.

Weighed down under the weight of barbarism and a book of fables, woman has, in the gloomy past, subjected herself to the indignity of enforced motherhood. But the day is coming when that degradation shall become as extinct as the dodo. To this hideous infliction the rotten condition of society has been the heir. What an heir! The features of the poor object are imprinted on the world and disfigure its fair face at every turn. Suffering and woe, penury, misery and want, crime and viciousness, all are the diseases which afflict society through enforced motherhood.

THE INSOLENCE OF ROOSEVELT.

This is the condition of things which Mr. Roosevelt desires to see continued. He insolently tells women that because there are some who are determined to only have children when *they* see fit, or who refuse to overburden and rot society by over-reproduction, pauperism, disease and food for the child sweater, that these true women are vicious, cold, shallow-hearted, self-indulgent, and fail to understand the difference between the all-important and the unimportant. With him all the important appears to be masculine self-gratification, without a thought for the worn-out woman of enforced motherhood and the miserable offspring of such. With him it is all-important that drudgery should be the portion of the female, and it is most unimportant that women should be free and should be the owners of their own persons.

THE FREE WOMAN OF THE FUTURE.

Yet I tell this shrieking brother, who seeks to foist on womankind the tyranny of the flats of his man-made book of fables, that the time is fast coming when the drudges of to-day will be replaced by the free woman of the future, who shall herself choose the father of her child, when she sees fit to have one, and who will never degrade herself by turning out by the bushel as at present long rows of miserable abortions which pass muster as human beings, and are incited in turn to be fruitful and multiply and overstock the earth with ever degenerating material, being assured that it is all soul endowed and the work of the great Architect of the Universe.

MAN'S RIGHT TO BE BORN WELL.

President Roosevelt blesses the modern form of marriage and decries divorce. But what is this latter but the result of the intolerable bondage of the present system of marriage which millions of women, ay, and men, too, are finding well-nigh unbearable. No creed or dogma can sanctify a crime, no law can enforce, without cruelty, a pernicious custom. It is man's right to be well born, and no child can be such when enforced. The free woman of the future will see to it that her child, the offspring of her wish and her choice, shall be well born. She will permit no miseries to be grafted on society. She will make it her joy and her pride to produce quality and will leave to the lower order of animals the nasty and cowardly practice of over-production.

AFTER DAWN COMES DAY.

Precident Roosevelt may strive to put back the hands of a moving clock, but he cannot alter the true time. All his shrieks

will be impotent to hinder the handiwork of Evolution, which intends to award to woman the command of her own person. President Roosevelt must set his face toward the light and realise that day is breaking. Vainly he implores receding night to stay. For a time it will, but it must pass onward, for after dawn comes day.

Science has crushed to atoms the theory that the union of the sexes demands reproduction. Only the blind and the ignorant —of which, alas! there are yet many thousands—believe this, and, acting up to it, inflict society with the unwanted, the pauper and the unfit. Whereas sex union is natural and desirable, reproduction only of the fit and desired is moral. There is no immorality greater which a man can perform than to inflict on a woman an unwanted child, and there is no more cruel act than for a man and woman, unfit to produce healthy stock, to willingly give birth to a diseased child. I speak with the large experience of one who has studied this question among many races of the world and who has traced to its fountain head the source of human woe.

POINTS OUT THE REMEDY.

It is with a deep pity for that woe that I point out the remedy, while exposing the cause. Of course, there are many inequalities between men and women which must be remedied before *ideal union and ideal life* can be enjoyed, but these will come in time; and meanwhile *the pressing need of the moment is the abolition of enforced motherhood and the recognition by society of the scientific fact that the amative and reproductive functions are absolutely distinct, and that children are not the imperative and necessary result of sex union.* When the ignorant masses realise this we shall see less of over-crowding, and hear of fewer deaths from disease and misery, while the unemployed and the unfit will cease to infest our cities with their unhappy presence.

The most pressing problem of the day is that of sex. Evolution has brought us face to face with the fact that the ways of the past must cease, and that Progress demands change. The world cannot stand still. Our morals of the days that are no more are immoralities now, and many declared immoralities of these days represent now true morality. That men should fight against truth is horrible, that statesmen like President Roosevelt should use their influence to submerge it, is wrong. Happily the advance guard of free womanhood has appeared. In America she is more en evidence than here. But she is here nevertheless, as well, and with her advent a sweeping change must come.

PREACH TO MEN—LEAVE WOMEN ALONE.

Cease, then, your shrieks, Brother Roosevelt, for they will not avail. Preach to your own sex—it will listen to you—but leave the women alone. They have performed bond service too long in acting as bond slaves. The true, free, and self-respecting woman will give birth to nothing so horrible as an enforced child; her offspring will be those of true love and desire. When this becomes universal, redemption must follow, and there shall then be a free and happy people, untainted by disease and untrammelled by want and suffering. Let the shrieks, therefore, of the United States President be hushed, for they will not avail. He cannot overcome Evolution's fiats or douse the light of the world.

A RADICAL DRAMA BY A TITLED WOMAN.

Remarkable for its radical sentiments rather than its literary merit is the drama Eilabelle, or The Redeemed, written by Lady Florence Dixie and published in America by Charles Scribner's Sons. The play is written in blank verse and many of the passages are truly poetic. The theme is interesting and the language, particularly in the love passages, is often picturesque and glowing. The faults of the piece are so inconsequential, in comparison with its high civilizing purpose, that they are scarcely worth mentioning. One of them is that the gifted author makes an ignorant herdsman talk like a poet of education and culture.

Space forbids an extensive review of the interesting book, but quotations of a few passages will give some idea of the author's advanced views on the questions of love, marriage and woman's right to the ownership of her person, both before and after marriage. When King Alfonso commands his son to wed the daughter of Duke Haco the young man replies:

I cannot view as you do Woman's sphere,
Or yield her aught but fair equality.
How can I then, holding these principles,
Commit the crime of wedding Haco's child?
* * * * * *
I will not wed with aught but true-born love,
I will not prostitute a woman thus;
For what is marriage where there is not love
But Prostitution, legalized by law?

Of course, "legalized by law" is tautological, but the "poet's license" may be allowed for the sake of the sentiment. Similar expressions of woman's self-sovereignty are made by the prince's sister, Princess Amethyst, who says:

Woman is but, in some eyes, a machine
Designed to keep alive the race of men;
The creature whom our father designates
As just the broodmare of the human race!
But we know better; we, her children, know
That woman should be Mother of Mankind,
And not the slave and prostitute of man.
A free-born equal, not the property
Of the male sex; its loving mate alone.
* * * * * *
There is no marriage born of God or Man,
Sacred and legal, where there is no love,
For where there is no love, lust only reigns,
And love's sad victim is a prostitute.

As a matter of fact the prince is in love with Haco's daughter, but does not know that she is the girl who was brought up as the supposed daughter of a highland thane. To him she is Velveen, a mountain maid whom he met when he was rambling among the mountains in the disguise of a herdsman. Velveen, who does not know that the man she loves is the prince, seems to be thoroughly in accord with his views of marriage. She says:

The heart alone decides what it will love.
No human law can alter nature's choice.
The only sacred tie is mutual love,
And marriage without that can but abase.
Wedlock where love is not, is slavery,
Binding together hearts which are apart
And forcing a submission which disgusts.

Haco's daughter, not knowing that her lover is the prince, sends word to the king that she will not marry his son. The prince, not knowing that his mountain maid is Haco's daughter, the Princess Eilabelle, is delighted, and he says:

So I am free, thanks to fair Eilabelle,
Who will not prostitute herself to me
By mating for the sake of mawdy show
One whom she loves not. Honorable girl!
Would there were many like you. But how few
Would act as you have acted. Decently.
And saved your self-respect as well as mine.
Ah! yet. How few, for maidens most are slaves
Born to be sold in Fashion's crowded mart.
Where their own parents barter them for gold
And shamelessly offer as sacrifice
Upon its altar their own progeny.
Ignoble deed. Humiliating act,
Both the result of base, lop-sided laws,
Perverted customs of society
Which make the woman a dependent slave.
Oh! Holy Church. Your Bible seals her doom
And bids her grovel abjectly to you.

Lady Florence in the preface says she wrote the drama under the shadow of Amajuba mountain in 1881, when she was war correspondent for a London newspaper. This being true, it will be seen that Zugassent's discovery, which was exploited by Mr. Miller in his book, "The Strike of a Sex," is antedated by Salvatore's discovery, which is a feature of the drama of Eilabelle. Salvatore is a learned hermit. He has made a discovery of which Eilabelle speaks thus:

Yet though I doom myself to agony,
Mental and moral, for another's sake,
No child of mine shall suffer by such act.
No offspring of a Motherhood enforced
Shall see the light to suffer for such sin.
I hold the secret, found by Salvatore,
Which gives to woman her inherent right:
The right to her own person. She alone
Should solve the question of maternity
And choose herself the time of motherhood.
She, only she, can know when this should be
Or should not be. The enforced child of lust
Bears in its veins the curse of such misdeeds
And strews the world with wrecked humanity.

Lady Florence Dixie is the daughter of the Marquis of Queensbury. She is a strong advocate of advanced socialism. Two other books of hers, "Isola; or the Disinherited," and "Songs of a Child and Other Poems," have given quite a reputation for daring criticism of the evils of society. The drama of Eilabelle contains more than 200 pages. Its price is $1.50. It can be ordered through the publisher of this paper.

JONATHAN MAYO CRANE.

IF IT BE REAL.

St. Martin's Lane, 26 Cranbourn St., London, W. C., March 20, 1905.

I see you are again in the thick of it. I think it a very great pity your persecutors do not spend their time looking after their own personal morality, which is probably quite as much in need of it as anybody else's.

Free discussion will only be granted very slowly; most people *think* they are in favor of it, but in point of actual fact very few people understand or desire it. But I hope, in view of your years at least the persecution will be baulked of its prey.

Very sincerely yours, William Platt.

Free Discussion is the keynote.

I wonder if among the many voices of protest you could find room for this fly-leaf, which is from my very heart:

Temperamentally I have a great deal of sympathy for "Puritan Morality" *if only it be real.* The stern doctrine that right is right, and wrong, wrong, and that moral questions brook no half measures would in itself command my admiration *if I knew it to be genuine.* But of all the abjectly contemptible things in a none too ideal world, I know of nothing more unspeakably low and loathsome than the spectacle of a grossly corrupt and immoral governing class trying to hide its own blatant glaring iniquities by pretending to be shocked at the *discussion* of sexual questions, while it is well known that the actual *participation* in sexual excesses is a notable and unrebuked habit of the rich and powerful classes everywhere.

It is the fearful hypocrisy of the whole affair that is its most offensive trait; this is quite independent of any particular line of discussion in Sexual Ethics. There is no subject so absolutely honeycombed with lies and hypocrisy as the sex question.

* * *

Among the books to be read by every thinker on this subject stands Shakespeare's "Measure for Measure."

William Platt.

TO THE MEMBERS OF THE PRESS WRITERS' ASSOCIATION.

Here is what one of your number has to say of LUCIFER's work. Aurin F. Hill is one of the original dozen or so who founded and has kept alive the paper called the "Press Writer," and probably has done as much hard work to make the association the power it now is as has any other man—with one or two exceptions perhaps.

Mr. Hill heads his article "Sex Slavery," and sends us this cordial and hopeful greeting:

"Editor of LUCIFER—I am glad of the signs that sex slavery is to pass rapidly away—rapidly when we consider the long time that it has been in existence. Under free motherhood and all births legal, most of the horrible abortions because of marriage laws made by men, may cease. Children born and educated by parents that dislike the company of each other cause most of the violent crimes.

"I am glad some men and women are strong enough in body and mind to violate laws made by men. They are the pioneers, the Washingtons, the Lafayettes, the Franklins of our time.

"Prostitution is caused by laws of men. Abolish all marriage laws by men and women, and much crime will be abolished and we shall be much nearer the condition called heaven on earth.

"AURIN F. HILL.
"13 Isabella st., Boston, Mass."

We have now a few dozen Press Writers on our subscription list, not as dead-heads, but as paying members; of these Mr. Hill is one, but why should we not have a few hundreds instead of a few dozens? or rather, why should we not have the entire membership of the Press Writers' Association as paying subscribers to LUCIFER?

Is there any paper that has been more constant and faithful in its advocacy of the work of this association than has LUCIFER?

We have aimed to send at least four copies a year to each of the Press Writers—who are not subscribers to LUCIFER—since the beginning of the association as such; this in consideration of the fact that the Press Writers get no pay for their public work, and now for this reason alone the offer is made to send LUCIFER one year of twenty-six numbers for *fifty cents*, or just half the usual price, to any Press Writer who will ask for it at this reduction.

Shall we hear from you, good friends, members of the American Press Writers' Association? M. H.

TO THE SUBSCRIBERS OF FREE SOCIETY.

The following letter from the editor of the weekly journal, "Free Society," explains itself:

New York, April 5, 1905.

Dear Comrade Harman: I hope you will excuse me for not replying to your kind and generous proposition in regard to filling the subscriptions of Free Society. I intended to publish a monthly magazine, in which case it would not have been necessary to burden anyone with the subscription of Free Society. But since Mr. Coryell has declined to be the editor of the monthly I have also given up the idea of publishing a periodical for the present, and so I now take the liberty to take advantage of your kind offer, and send you the list of unexpired subscribers of Free Society, and hope that LUCIFER will benefit by it.

"People who have written me they would prefer to receive 'The Demonstrator' are not in the li... I mail to you to-day, but I wish you would make a note in LUCIFER stating that those who prefer to receive 'The Demonstrator' must let you know by letter, including a two-cent postage stamp, or if they are already receiving both LUCIFER and 'The Demonstrator' will receive the amount due them in literature by writing to me (228 E. 14th street, New York). But the order should be followed by postal stamps covering the postage, as I have no means to defray the expenses of postage.

"Should you also desire to receive the names of subscribers whose subscriptions had expired before Free Society suspended publication I shall be glad to send you the names.

Thanking you for your willingness in helping me out, I am, fraternally yours, A. ISAAK."

It is also needless to say to these new friends that the cost of publishing and mailing LUCIFER will now be very materially increased, and that any financial aid that these friends can favor us with will be gratefully accepted. Nothing is asked or expected as a gift, but subscriptions to LUCIFER ahead of time, and orders for LUCIFER's book and pamphlet literature, if accompanied by cash or postage stamps, will help to defray the added expense of the fortnightly issue of LUCIFER.

BE SURE to let us know soon whether you want LUCIFER sent to you or not, or whether you want the "Demonstrator" instead.

SOCIAL FREEDOM.

Two or three months ago a lecture on this subject was delivered before the Social Science Club of Chicago by one of its members, Hulda Potter Loomis. The lecture was well received by a full house, so well received, in fact, that at once a movement was started and a little money paid to have it printed. Not only because it was desired by others, but because I regarded the lecture as one of the best to which I had listened for years, I decided to print it in LUCIFER, and with this view asked Mrs. Loomis to revise her essay for publication.

Believing as I do, and as quite a number of persons here in Chicago believe, that this lecture or essay would make a most efficient missionary document, I am disposed to ask how many of LUCIFER's readers would like to possess one or more copies in pamphlet form, on good paper and with a beautiful half-tone picture of the lecturer. The type is still standing, and if within the next fifteen days I can have orders for say five hundred copies, with the picture aforesaid, at twenty cents per single copy, or $1.50 per dozen, this pamphlet will be promptly printed and sent to those desiring it.

As an additional inducement, although I really think the prices named quite low enough, I offer with each copy of the pamphlet to send a leaflet containing the Wentworth article on the "Significance of Divorce," printed a few months ago in LUCIFER, and one of the most effective articles yet written for general circulation on that subject.

In my humble opinion the plan of sending out leaflets and small pamphlets as *light cavalry*, so to speak, is one of the very best methods of stirring up an interest in the subject of reform along radical lines.

WE HAVE concluded to extend the time another two weeks before definitely deciding the question of publishing the essay, "Social Freedom," in pamphlet form. Orders are coming in, but not so rapidly as could be desired. M. H.

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 16TH STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

TALKS WITH CORRESPONDENTS.

IS POLITICAL ACTION THE REMEDY?

Brother Rotshek of St. Louis had the last word in last LUCIFER. That word was:

"As for the danger of having trouble with the postal authorities I cannot sympathize with you. Those people occupy the position with your sanction through your political inactivity; so you mustn't complain; *be good!*"

When Bishop Crammer and other leaders of the Protestant church were prosecuted, imprisoned and executed by the Roman Catholic government of England, no doubt many people talked as Brother Rotshek now does. At least we can easily imagine that Crammer and his friends opposed the union of church and state; did not wish the church to lean on the "secular arm"; in other words, did not advocate political action as a cure for religious bigotry. But by and by the Protestants got political control, and they used their power in precisely the same way in which it had been used and abused by the Catholics.

When the Republican party was forming I too advocated political action as a remedy for political and social evils, and for twenty years or more I worked for the success of that party, believing, as Friend Rotshek does, that political organization is necessary in order to secure equal rights for all with special privileges for none.

When the Republican party became, body and soul, the party of privilege, I left it and helped, in a small way, to organize the Populist party, but it did not require twenty years to convince me that power in the hands of populists was no guarantee that it would be used for the good of all and for the aggrandizement of none.

These are not the only political organizations with which I have been affiliated within the past half century—uniformly with the same result, and now when urged to join the Socialists in their effort to capture the political government I naturally ask:

"Where is the guarantee that power will not be abused by Socialists as it ever has been by all other parties that have captured and run the political machine?"

If the history of mankind teaches anything it teaches this:

The possession of political power inevitably leads to the abuse of that power, hence the maxim, "the only men who can be safely trusted with political power are those who will not accept such power."

Brother Rotshek is in error when he says that the postal censors occupy their position with my consent. I do not consent; I protest. The best way, as I see it, to show my opposition to the abuse of political power is to *abstain from helping to put such power in the hands of any man—or any woman*, and to work, unceasingly work, for the spread of *ideals* that will make political action wholly unnecessary.

There are said to be eighteen pairs of muscles in the human body that are no longer used, simply because no longer needed. They have become smaller and smaller by disuse until now only vestiges of such muscles remain, and this, it seems to me, is the rational as well as natural method of abolishing the evils of government—government of man by man—*simply stop using it!*

"Elimination by substitution"—not by substituting another government, but something radically different—by substituting equitable co-operation, the true co-operative commonwealth, based upon individual self-ownership, especially upon the self-ownership of WOMAN, who must and will be the creator and builder of a new and better race; a race that will read of the doings of the political governments of to-day with feelings of loathing and horror, such as some of us now feel when reading of the burnings and other tortures inflicted by our barbaric ancestors—in the name of "religion and morality!"

* * *

PRENATAL IMPRESSION.

In last issue Brother R. B. Kerr said of Abraham Lincoln: "He was most prominent from 1860 to 1865, and if there are a number of people who resemble him for the above reason [prenatal impression], these people should now be from thirty-nine to forty-four years of age. I confess I have never seen an American who resembled Abraham Lincoln in person, and I have not met many who were like him in mind and character. I hope, however, that Dr. Foote and his friends will not overlook the opportunity to prove that there are a number of Americans who resemble Lincoln, that such persons are more numerous than formerly, and that most of them are now between the ages of thirty-nine and forty-four."

These words are part of the argument used to show that prenatal impression is not the powerful factor in shaping bodily form and mental characteristics that some people believe it to be.

Not as a dogmatist; not as one who *knows* and is *quite sure* that he knows, but rather as an honest inquirer or student in nature's great school, I venture to ask:

Are we quite sure that there are not a great many people "now between the ages of thirty-nine and forty-four" that "resemble Lincoln"?

Perhaps not many that greatly resemble him in physical form and feature, for the "rail-splitter president," as his friends were fond of calling him, was not an attractive man, physically speaking, and hence not very likely to be *idealized* in form and feature by expectant mothers. But as to his mental characteristics, what of them? Were they not chiefly these:

Honesty of purpose, candor, persistence—*unflagging persistence*—concentration upon and devotion to an *ideal?*

And what was that ideal?

Was it not the perpetuity of the union of states?

Did he not say he would "save the union with or without slavery?" thereby showing that his highest ideal, his first or leading purpose in life was not human freedom (including, of course, equal justice to all), but simply the preservation of the political machine called the "American Union"?

Let me say just here that with the *ulterior motives*, the motives that lay behind this desire for the perpetuation of the union of states, I have nothing to do. At this time I have only to consider his *avowed purpose* and the effect of the purpose and policy upon the people then living, and upon those born since.

These motives may have been of the purest and highest. He may have believed that the preservation of this political machine, idealized and glorified as the "American Union," would be the best means of ultimately securing freedom and justice to all; to the black man as well as to the white, to woman as well as to man. I am quite willing to give Abraham Lincoln the benefit of the doubt when pursuing a policy that magnified the power of centralized or national government and minified the power of the several states, and which policy, if logically carried out, would minify if not completely destroy the autonomy of states,

the self-rule of smaller communities, and of individual persons also.

Wedded to this idea—National Unity—Lincoln ignored and outraged the basic principle of the Declaration of American Independence, which is voluntaryism in government—imprisoned and banished political opponents; suppressed and denied freedom of speech and of press; confiscated the property of "disloyalists," of "rebel sympathizers," as well as of those engaged in open war, "drafted" into his armies those who had no sympathy with the war, laid waste, with fire and sword, large areas of country, causing starvation and ruin to thousands of innocent people, lest their houses, barns, mills and stores should be used to give comfort and aid to the enemies of the Federal Union—in short, the good-hearted and simple-mannered Abraham Lincoln, for four years, made himself an autocratic ruler, a military despot, and turned this so-called Republic into a military despotism—all to practicalize an ideal, the logical result, the natural, the inevitable result of which ideal is monarchy—imperialism in government, no matter by what name it may be called.

* * *

I well know that such impeachment has a very unwelcome sound to many readers, but as an old line Republican, as a dyed-in-the-wool "abolitionist," I think I can afford to speak the truth as I see it. It is not always wise to "speak the truth, the whole truth and nothing but the truth," but sometimes I believe it well to "hew to line, let the chips fly where they will."

* * *

It is an ungracious task, a thankless deed, to thus write of our "martyr president," the nation's idol, Abraham Lincoln, and yet the fact itself that he is the nation's idol makes it all the more necessary that the *plain, ungarnished* truth be told. We are a nation of hero-worshipers, and herein lies our chief danger, as a people. We do not discriminate. It is trite to say that no man ever lived who had no faults, no limitations, hence to "swallow our idols whole"—so to speak—and to assimilate ourselves to them without discrimination, is to stultify our reason and put an end to progress.

"We women are born worshipers," says Harriet Beecher Stowe—even more so than we men, and women, by nature's division of labor, are the creators the builders of new human beings. At least they are the *keepers*, the custodians, the teachers of new human beings during the most impressible period of our lives, the embryonic or prenatal, and also the period of lactation or nursing. How important then that our mothers should discriminate between the true and the false, between the gold and the clay, in the models after which they build, or, if you please, in the examples which they consciously or unconsciously hold before the minds of their tender offspring, their pupils and wards.

* * *

How much or how little the mental characteristics of Abraham Lincoln and his ideals have had to do through prenatal impression, with forming the character of the men who are now in power in this country, it is clearly impossible to say, but, judging from the accumulated facts bearing upon the question of prenatal influence, the tremendously preponderating probabilities are that Lincoln, his example, his ideals and his objects in life have had much to do in this way in shaping the present fortunes and future destinies of the people of the United States of America.

M. HARMAN.

TO LUCIFER'S SUBSCRIBERS.

The prosecutions against LUCIFER by authority of the Postal Department of the Washington government make it very important that we be able to make a good showing as to number of bona fide paying subscribers. In reporting the number of subscribers, when called for, we are allowed to count only such as have paid ahead or who have requested the paper continued to their address after time of subscription has expired. We, therefore, very earnestly request,

First, all whose time has expired or is about to expire, to let us know *without delay*, whether they wish LUCIFER continued to their names or not.

Second, all whose time is paid ahead to send us the names of as many *new* subscribers as possible, and when sending names of new subscribers it is important that a distinction be made between those who *pay their own money* and those who do not. While we are very glad to get the names and cash for new subscribers, whether by their own motion or sent by friends as trial subscribers (hoping they will renew for themselves when time is up), it is only those who pay their own money—or what is the same thing, authorize a friend to pay for them—that can be counted in making our report to the Postal Department at Washington.

Shall we hear from you, good friends, all?

WHAT OUR CONTEMPORARIES ARE SAYING.

Prominent among the editorial paragraphs of "Liberty" for May is the following:

"Some weeks ago Moses Harman, editor of LUCIFER, was arrested on the technical charge of depositing non-mailable matter in the United States mails. He was released on bail, and up to the present time, his case has not reached a trial. As far as can be learned, the specific things that were alleged to be unmailable are one of a series of articles by Dora Forster on 'Sex Radicalism' and another article of similar nature written by one of LUCIFER'S other contributors. The former series has since been published in pamphlet form, and it goes without saying that there is not a single line in it which an unperverted mind would find objectionable *as language*, although the ideas expressed therein are such as very many honest and sincere people would take exception to. The pamphlet—whether one agrees with its thesis or not—is well written; the subject is well presented, and the literary quality of the articles is above the average of that contributed by LUCIFER'S correspondents. Mrs. Forster reasons from the standpoint of one who believes in perfect freedom in sexual matters, and in this her work is sane and sound. She presents an instructive array of facts, and her conclusions are logical and well drawn for the most part, although they would naturally lead Comstock into deep water. This gentleman can have no other excuse for his action in this case than that he fails to understand what the matter he finds objectionable is all about. To him it is filth, because anything that he doesn't understand is taboo. What is needed is the education of Anthony Comstock; but that is not likely to occur as long as there is such a fat salary attaching to the office of secretary of the Society for the Prevention of Vice, and as long as he does not have to account strictly for the salacious pictures which he seizes."

As most of LUCIFER'S readers probably know, "Liberty" is the leading Anarchistic journal (printed in English) in America, and perhaps the leading journal of "Philosophic Anarchism" in the world. Its founder and editor is Benjamin R. Tucker, who is reported to be sojourning in Paris, France, at the present time, engaged in literary work, but as there is no signature to the quoted paragraph the presumption is that it was written by the editor himself. Though the language used is scarcely equal to "Liberty's" wont, in point of vigor and incisiveness, when protesting against the work of the American Inquisition, I wish here to thank the editor for the friendly notice of the latest arrest of LUCIFER'S editor for alleged violations of postal laws and for what he says of the causes that led thereto, and would freely and earnestly recommend to all our readers who may wish to know the meaning of Anarchy or Anarchism, to send 10 cents for a copy of "Liberty," New York City, Box 1212, or better still, $1 for twenty-four issues of that pioneer journal of Anarchistic thought.

In LUCIFER, number 1036, was quoted a strongly worded protest from the editor of the "Truth Seeker," New York, against the treatment LUCIFER and its editor are receiving at the hands of the censors, and now I have the pleasure of quoting a similar protest from an English journal of the same name, "The Truth Seeker," published and edited at Bradford, England, by J. W. Gott. In his quarterly issue for April, May and June of the current year he devotes the first page to a picture of LUCIFER'S editor, followed by these words:

"Moses Harman, editor of LUCIFER, lives in Chicago, Ill., U. S. A. He is a stalwart of the stalwarts, a connecting link with the old warriors of the pen who flourished in ante-bellum days. For sixty years he has fought for liberty and progress. He is now nearly 80 years of age, and is still at the old stand fighting the battle of the sexes and for liberty of the press.

"Several times has he gone to jail, because he dared to speak the truth regardless of the old Eastern proverb, 'Speak the truth and you will be turned out of seven cities'—and sometimes get into jail, the philosopher might have added. Only the other day he was again arrested—for the same offense—publishing advanced opinions concerning sex relationships. His arrest has caused consternation among the advanced thinkers of the United States. Since that *papier-mache* hero and picayune President, Theodore Roosevelt, came into power the forces of reaction have been very busy, trying to crush and destroy the leaders of the 'New Thought'; whether of the brand metaphysical, sociological, sexual,

or political. Especially active are the emissaries of the law against those who discuss the sex problem. This is the reason why the foremost advocate in America of the freedom of the sexes is again under arrest. We trust the Reform forces of the United States will coalesce their power and influence, and do their utmost to protect this old man, defiant in his gallant fight with fanatics and fools."

The closing paragraph, not quoted here, of this highly eulogistic editorial, is a quotation from the New York "Truth Seeker's" article already alluded to. At the bottom of the page, in a style quite conspicuous, Brother Gott advertises the fact that "The Truthseeker Co., 2 Union street, Bradford, are sole English agents for books and pamphlets published by Moses Harman. LUCIFER, post free, 5s per annum. 'Sex Radicalism,' 2s, post free. Complete list of publications, with sample copy of LUCIFER, 6 penny stamps."

In last issue of LUCIFER I entered a mild protest against the current exaggeration of my age, and now again it is perhaps right and proper that I disclaim the honor of having been a fighter for "liberty and progress for sixty years." Sixty years ago I was a member of the Methodist church, in the fifteenth year of my present incarnation. However, from my parents I inherited a love of freedom and very early in life took up the cause of the enslaved African, although then living in a "slave" State, and was ostracised as an "abolitionist" and narrowly escaped mob violence before the breaking out of the war of 1860-65.

All the same, my thanks are due to Brother Gott for his highly appreciative notice, and for his splendid helpfulness in introducing LUCIFER and its literature to his fellow Englishmen and English women. While there are several well-conducted and popular English journals devoted to "Secularism," and to the various phases of "Freethought," so-called, as against religious intolerance, there is, since the death of the "Adult," no British journal devoted mainly to sex freedom and to culture along sex lines, or to the right adjustment of sex relations, including and emphasizing the self-ownership of woman and the right of the child to be born well. Hence there would seem to be an excellent opening for the introduction of LUCIFER and its literature among our British cousins at the present time, and it is to be hoped that Brother Gott will be eminently successful as agent for LUCIFER, and in return LUCIFER will gladly reciprocate by acting as agent for the Bradford "Truth Seeker."

For several months past we have carried the advertisement of our English contemporary and will be glad to forward subscriptions to the "Truth Seeker" at the very low price of 35 cents per annum—published monthly. Owing mainly to lack of time on the editor's part for propaganda work, there have been but two issues published thus far in the present year, but the statement is now made that the monthly issue will probably be resumed in the near future. M. H.

LUCIFER'S HELPERS.

In this list are credited all who send money on the Free Speech Defense Fund; all who send money to pay for trial subscriptions to LUCIFER as propaganda work; all who buy books for the same work, and all who send money or stamps to be used in sending out sample copies, or for the general publication fund.

L. Kanselbaum, $4.45; L. D. Ratliff, $4; E. Holm, $2.29; A. friend, 25c; Thirza Rathbun, 10c; Henry Hanson, $2; A friend, $1; Virginia Hyde Vogl, 75c; R. W. W., $3; M. M. Harrington, 25c; Ria B. Bruce, $2; W. W. M., $1; C. S. Haney, $1; James Myers, 50c; R. N. Douglas, $2; George E. Bowen, 85c; J. B. Phinney, $5.75; Frank L. Poland, $2; Dr. W. W., $10.

Again thanking all for their kindly thoughtful remembrance of LUCIFER and its needs, we once more ask for names of those to whom samples may be sent with a reasonable hope that the paper will be read and appreciated.

MEETINGS AND LECTURES.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

Love is a comedy in seven acts. You see her, you love her, you swear it, you prove it, you quarrel with her, you hate her and you leave her. Sometimes you marry her, then it is a tragedy.—Max O'Rell.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

W. P. Ward, Erick, Okla.—"Enclosed find $1 for the six copies of 'Sex Radicalism.' Had hoped to be able to contribute something to the Free Speech Fund, but that I must defer for the present. I want to do something, for it is my liberty as well as yours that is assailed."

L. R. Fink, Malad City, Idaho.—"For the enclosed $3.50, please send 'Karezza,' $1; 'Love's Coming of Age,' $1; 'Marriage in Free Society,' 25c; 'Prodigal Daughter,' 25c; 'Vice, Its Friends and Its Foes,' 15c; 'Creative Life,' 25c; 'Woman in Her Relation to Church, or Canon Law,' 10c; 'Curse of Maternity,' 25c; 'Our Worship of Primitive Social Guesses,' 15c; two copies of 'Law of Population,' 50c."

Miss M. A. Graff, Philadelphia, Pa.—"Please send four copies of that noble book, 'Sex Radicalism.'" (One dollar inclosed.)

Wm. A. Flight, New York.—"There is only one trouble with LUCIFER—there is *not enough of it!* I think if we could contribute more to its support it could be improved as to size, and I think, also, if we were to send up more short articles, giving our private views of men, women and things, it would add to the interest of the paper. If we are thinkers we do not want other people to think for us all the time. I say let us all be leaders rather than followers. I would like to hear from J. Allen Evans, of Cripple Creek, Colo., also from Frank Weller, of Mitchell, S. D. Also would like to know if there are any liberal-minded men and women in Seattle, Wash., as I expect to go there soon. Also would like to hear from anyone having a sensible, practicable scheme by which a few hundred dollars might be used to good advantage. Address Wm. A. Flight, LUCIFER Office."

W. C. Nation, Levin, Manawatu, New Zealand.—"Please send me 'Love's Coming of Age,' 'Evolution of Modesty' and 'What the Young Need to Know.' I enclose a five-shilling money order. Thank you for LUCIFER. It is through its perusal I came across the names of the above books. The radical thoughts of to-day are the home truths of to-morrow. If you have any *straight-out* pamphlets, send me a few; I will remit in return. I am posting LUCIFER to friends around."

Paul Robin, 21 Rue de la Duce, Paris, France.—"We received your kind words, but not yet the booklet. Was it not stopped by your censors? Our friend Dr. Rutgers, of S. Gravenhage, Holland, wrote me that if you wanted to get subscriptions he would subscribe—did not say how much. We will do the same. You can write postal cards when you like—French people can't read them. When you send letters, please stamp 5 cents to prevent our having to pay *double tax* to our own tyrants—not much better than yours. Most heartily from the French friends to you and our American brothers."

J. B. Barnhill, Zenia, Ill.—"Drop LUCIFER entirely as a *fortnightly* and get it out *monthly*, as a magazine, about the size of the 'Adult'; suitable for binding. As a fortnightly it is simply throwing away hard-earned money. Think how much more dignified, how much more impressive, how much more effective, more respectable—from a library standpoint—LUCIFER would be as a monthly magazine at 25 cents a copy."

J. B. Phinney, Springfield, Mo.: "Enclosed find draft for six dollars for which send me Dr. E. B. Foote's 'Home Cyclopedia,' $2; 'Karezza,' Dr. Stockham, $1; 'Love's Coming of Age,' Carpenter, $1; 'Jeannette,' 25c. Another copy or two each of 'Autonomy' and 'Autonomestic Marriage' and a few copies of 'New Hedonism.' Also send LUCIFER three months to W. J. C., and one year to Mrs. P. D. S. This draft for six dollars, I might add, is in the nature of a donation to LUCIFER'S emergency fund to help out of this present trouble. I send for these books more for propaganda purposes than because I need them myself, and if you can make any better use of the money than to send me these books, *that* is your privilege and your *duty*. If more is needed let me know. I am by no means surfeited with this world's goods, but I propose to raise my children intelligently, and will not quibble much over one month's wages when justice and principle are at stake."

Flavius J. Van Voorhis, Indianapolis, Ind.: "The prosecution against you is an outrage, and I gladly do the small favor you ask. Enclosed find check for one dollar. Continue LUCIFER to me and send one copy for some time to H. W. I have "Sex Radicalism." This is the book I understand that is regarded as obscene. It may contain some things with which I would not agree, but to call it obscene is pure unadulterated nonsense. In the main it is true without question."

A. G. Lengberg, Grove City, Fla.: "Find enclosed money order for $5, for which send me books as follows: 'Perfect Humanhood,' Agnes Benham, $1; 'Wholesome Woman,' Dr. J. H. Greer, $2; six copies 'Sex Radicalism,' Dora Foster, $1; 'Woman's Source of Power,' Lois Waisbrooker, 25c. Balance apply on my subscription to LUCIFER. Also enclosed find 50c stamps, for which send LUCIFER three months to Miss E. J——, 25c, and for the other 25c send samples to the five additional names. Hoping you will get out of the troubles you are in—I may be able to send you some aid if you need it—with love and good wishes."

G. W. Soule, Meridian, Miss: "Am sorry to hear of your further trouble through the Comstock gang. I enclose $5. You may mail me 'Love's Way to Perfect Humanhood,' $1; 'A Free Man's Creed,' 25c; 'The Ascent of Life,' 25c; 'Motherhood in Freedom,' 25c; 'Life, Health and Longevity,' 25c. The remainder put to my credit on LUCIFER'S sustaining fund. May draw on it later for more books."

H. M., New York: "Enclosed find $1.50, part of which is to pay subscription for the coming year; for the rest send me two copies of 'Sex Radicalism.' . . . Am very sorry to note that you have to suffer again from the tyrannical crusade that the American censorship has started against you and against your splendid paper. . . . What we as radicals must do is to *unite* and put an end to this high-handedness on the part of the capitalistic authorities, who are constantly seeking to deprive us of the 'liberties' we have, but do not enjoy! . . . Am willing to contribute towards that end. Hoping that the friends of LUCIFER and the editor will win this battle, in which we should all be interested—the battle for freedom of expression."

William Pretz, 801 Pine St., Trenton, N. J.: "I hope you won't divide your energies to such extent as to branch out to hygiene, physical culture, and to food and cooking, as one correspondent suggests. Such would be foreign to the established aim and scope of LUCIFER, but rather *concentrate* still more on sex reform, as Agnes Benham and Arthur Wastall suggest. *I am with them altogether.* It would be a grand purpose if it could be carried out, to devote one page of LUCIFER to those who are isolated from pleasant companionship, for those who feel lonely, and for those who would like to correspond along liberal and experimental lines—a sort of *rallying place for the lonely ones*, as Mrs. Benham says. Hope you will think it over. Please send samples to enclosed names."

Arthur Wastall, 3 Amalinda Road, East London, Cape Colony, South Africa: "Herewith $5 as promised; regret much I can't afford more just at present. In March number of 'Fortnightly Review' there is an article which will interest you and your readers, on 'The Marriage Contract in Its Relation to Social Progress,' by Vera Collins."

W. S. Hammaker, Pratt, W. Va.: "My thoughts often turn to you in a kindly greeting, especially as you have borne the burden and heat of the day, traveling over some very rough roads, as would be natural with a man of your aspirations. You have made and are making a good fight, and should have the sympathy and aid of all lovers of liberty in its truest sense.

"And now as your career is approaching life's evening, and as my head is nearly half white with age, it behooves us, with many others, to work while it is called day, for the night cometh when we must lay the armor down—work and do whatsoever our hands find to do, trying with all our might to do it well.

"When attending our congress at St. Louis, October 15-19, 1904, and while in the chair as president, I had the privilege of looking into the faces of students; men of close observation; some venerable heads of many winters, reminding me of the philosophers of ancient Greece—Socrates, Solon and others, who bravely worked for human emancipation in their day. I had the honor also of meeting some of our noble sisters at the World's Fair city and shall never forget them, nor their good works for the success of our congress at St. Louis, nor their personal kindness.

"I hope to have time soon to write up something for your brave and splendid publication. Send the Light Bearer to this address, with the book, 'Prodigal Daughter, or the Price of Virtue,' by Rachel Campbell."

Henry Olerich, Omaha, Nebraska: "Shall be much pleased to take one or two of the pamphlets of Mrs. Loomis' lecture. Her thought is sound and her language is faultless."

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THE RIGHT TO BE BORN WELL.

Ten years ago, in the Boston Arena, Stinson Jarvis, author of the book, "The Ascent of Life," used this language:

"*The ascent of life is the ascent of ideals.* That this is true in regard to human beings, the whole history of man bears witness. The records prove that qualities idealized will inevitably become permanent in offspring." Elsewhere in the same article Mr. Jarvis says:

"The study of evolution, although vaguely bringing us to believe in the gradual ascent of all life, is, at the present day, practically at a standstill. In every direction science faces barriers and impassable chasms. We have not yet discovered how evolution involves." . . .

And again:

"If it can be proved that certain conditions of the parental mind, either at the time of conception or during the period of gestation, influence and alter the shape and disposition of the offspring, then we find ourselves in the presence of a fact which, when followed to its necessary issues, will be found to remove some barriers at which science has been halted. Darwin did not suggest a reason why a species in nature should in any way ascend in the scale of development. Haeckel and others have shown excellent proof of retrogression; but none have given a reason for progress. . . . But if, on the other hand, we can prove the above mentioned prenatal alterations upon offspring arising from parental mental conditions, then it is more than a presumption that the same alterative processes have been at work in all living creatres from the beginning."

Then, after giving a number of striking instances, well authenticated *facts*, to prove the truth of his theory, Mr. Jarvis adds:

"These facts, which in former years were sometimes dismissed unnoticed as 'old women's stories,' take a very different aspect when certified to by the most clever and careful men in three continents. . . . *There is no end* to the multiplication of proof, and when the potency and universal range of this power are realized, the development or ascent of animal forms becomes not only reasonably possible, but also to be expected."

Dr. Sydney Barrington Elliott, in the introduction to his book, "Edeology," a work published by the Arena Company in 1893, uses this language when speaking of the difficulties in the way of a rational presentation of the subject of human reproduction:

"It is a sad reflection upon our civilization that people should be left to live, propagate and bring up children in entire darkness of this, the most important of all subjects; while every trade, profession and occupation, and all other branches of physiology are taught, and have light thrown on them for the benefit of all." Proceeding, he adds:

"The subject is an extremely difficult one with which to deal, for it is hedged around by the prejudice which is born of ignorance, and few dare to surmount the barrier. Many allow a sort of mock modesty to step in and keep them from investigating this most important of all subjects. Could these, however, be persuaded to examine the subject with unbiased minds, and lay aside prejudice—for, as that illustrious writer, Lord Lytton, has well said, 'Vice has no friend like the prejudice that claims to be virtue'—they could not help deriving much benefit therefrom."

Summing the matter up, Dr. Elliott puts it thus:

"*Expectant parents should know how to have well-born children or none at all;* and, furthermore, these and all others, if they wish to live healthy, natural lives, must have at least some knowledge of the generative system."

Here are a few of the instances cited in the work, Edeology, to prove the tremendous power of prenatal influence in shaping bodily forms and also in forming mental traits.

"Mrs. A—— was a melancholy instance of strength of mind perverted to selfish ends. Ambitious of power and influence, she was unscrupulous in the means by which they were obtained. Owing to her plausibility and pertinacity, she once was elected to an office of trust in a benevolent society of which she was a member. This was a situation of great temptation to one whose selfish sentiments predominated, as the event proved; for at the expiration of a year she was dismissed under the imputation of having appropriated a portion of the funds of the society to her own use. During the year in which she held this office, Mrs. A—— gave birth to a daughter, whose first characteristic manifestations were a marked tendency to theft."

"The following well-known cases, which appeared in one family, will be found in detail in the New York Medical Record, 1891, Vol. XI, p. 42, and are reported by Dr. R. Osgood Mason, of New York, through Dr. M. K. Bowers, of Harrisburg, Pa. The parents of the children were pronounced brunettes; the grandparents all have dark complexions and dark hair, and the family, as far back as its history can be traced, is entirely free from freaks or abnormalities of any kind. The parents were well-educated and unusually intelligent people. The grandfather on the mother's side at present holds a prominent position in one of the offices of the state government. To these parents was born, as might naturally be expected, a dark complexioned child. Early in the second pregnancy of the mother, she was surprised and made nervous by the sudden and unexpected appearance of a large, beautiful Albino rat, sent to her from friends in Philadelphia, to which she afterward became much attached. Before her child was born, she predicted that it would be an albino.

"She was right; when it was born, it was seen to be a perfect albino, and a beautiful child. The mother became unusually fond of it, and wished that she might have another albino. When she next became pregnant, she again predicted that she would have a child similar to the last, and she did all in her power to make it so, keeping the face of her first albino child constantly before her. When the child was born, it was seen to be as perfect an albino as the first, but a girl—the first being a boy. It might be well to add here that the rat died before the first child was born.

"She again became pregnant, but this time hoped she would have a dark-complexioned child. She was surrounded, though, by the same influences, and the same models were before her. She feared disappointment, and she experienced it. The third child was as perfect an albino as the first. Upon the occurrence of her next pregnancy she was thoroughly aroused, and was extremely anxious to have a dark-complexioned child. She at once

sent her albino children away to her mother's house, to remain during her pregnancy.

"Her one constant song and desire was for the dark-haired baby. She talked of it constantly—she even talked of it in her sleep. She felt that she would not be disappointed, and she was not. A perfect dark-haired child was born.

"Dr. Bowers further states that the whole family are remarkably healthy, and the albinos are much better specimens of that type than any found in museums or circus shows. The hair is snow-white and remarkably fine and soft, the eyebrows and lashes are the same. The eyes and complexion are of perfect albino type."

"A mother at an early stage in pregnancy had her attention drawn to a beautiful figure of a child in wax, exhibited in a shop window in one of our cities. It had a lovely face, indicative of an amiable character, and it greatly pleased the lady's fancy. She frequently visited the spot in order to feast her eyes upon its pleasing features, and brought the energies of her soul to bear in an endeavor to transfer them to the unfolding germ within. When her child (a daughter) was born, its features were an almost exact copy of those of the beautiful figure, markedly different from the features of any other of the family. There are five other children, none of whom are remarkable for beauty."

"Some time since we met with a youth who had finely-moulded limbs and a symmetrical form throughout. His mother has a large, lean, attenuated frame that does not offer so much as a single suggestion of the beautiful. The boy is doubtless indebted for his fine form to the presence of a beautiful French lithograph in his mother's sleeping apartment, and which presented for her contemplation the faultless form of a naked child."

"The impression may be prolonged or instantaneous although prolonged impressions and those constantly repeated are productive of correspondingly greater results.

"That the mother has an influence over the mental characteristics of the child is undoubtedly true. The reason that instances are not more glaringly frequent is obvious. The bodily defect is apparent at the birth of the child; the mental defects, peculiarity, or whatever it may be, is obvious only at a later period, and by that time the various causes of mental distress, of mental work or of the mental states, whatever they have been during the gestation of that child, have probably been forgotten; so that while it may be said there are few, none at all, perhaps, who are not more or less affected by pre-natal influence, there are necessarily few whose peculiarities, tendencies and idiosyncrasies can be accounted for."

(TO BE CONTINUED.)

CONCERNING NEMO.

Concerning Nemo, I believe he is not our only Nemo, so I wish to remark on the position he takes both in name and deed.

There are two great historical movements active at the present time—the economic movement and the sex reform movement. In both these movements, for justice to workers and justice to women, Nemo has found a place. This goes to show that he is less custom-bound, and more humane, and probably less ignorant and more rational than ninety-six percent of his fellow-citizens, non-reformers. Yet, unmindful of his high calling, adopting the name Nemo, a representative of nobodies, he lightly repudiates all responsibility. He professes an anxiety for the moral education of children, but he is careless of the childhood of the sex reform movement—which, if he does not know, I can tell him, is far more important than the childhood of any individual or number of individuals living, while, fortunately, the same thing is needed for both—"light, more light."

He thinks he discovers serious error in the suggestions of a fellow reformer. Instead of at once pointing it out, and warning others against it, giving reasons for his opinion, which was his clear duty, he only sees an opportunity to bring contempt upon anarchists cheaply, and quotes from one reform paper a supposed mistake of a supposed anarchist to convince Socialists of another reform paper that anarchists are scoundrels. As a Socialist, it is not my special duty to defend anarchists, though I admit that they are not always very happy in stating their own philosophy, but I am sure that many of our Socialist comrades would be the better for being reminded oy our friends, the anarchists, that a high individualism is the true aim of Socialism.

Nemo seems to be the only Luciferite who mistook my word concerning the education of children and young persons. I will try to deal briefly with some of his misrepresentations.

In his earlier and more carelessly worded letter, Nemo said that my papers "advocated the early development of the sex natures of children by natural and unnatural methods." In his second letter, he says I asserted that "certain bad habits did not harm children."

I touched on the subject of nervous excitability in children in my second paper of the series, which was not the paper which brought persecution upon Moses Harman. The question was not of developing sex nature in children, but how to treat some forms of sexual excitability when they do arise. I cannot take space to quote my remarks in full, but the gist of them was that childish excitement of sex nerves is a symptom rather than a cause of nervousness, to be counteracted by plenty of healthy companionship, and that the child should be treated as a responsible being, and given knowledge how to meet its own difficulties, like the adult, and aim at self-control and moderation, just as the adult does. Nemo suggests no method of dealing with such cases, but his tests of them are very faulty, and are a good example of the partial observation and worthless inductions which pass for knowledge even in our health manuals. We lack statistics as to whether more pale children or more rosy ones have this nervous excitability; certainly more pale ones come under medical observation; those who have come under my observation have all been rosy.

But it now appears that his accusation of advocating unnatural methods with children refers to my tenth paper, though that expressly discusses the life, not of children, but of adults at puberty and later. I suggested that confidential friendship and sexual friendship with those older and wiser than themselves would greatly help solve the difficulties of young people. And I most distinctly affirm that it is natural and usual for young girls to be attracted by mature men, and for boys to be attracted by mature women, and that this tendency has been frequently noticed by observers who are more accurate than Nemo.

Whether love visits young girls by way of surgeons I will not now discuss. It was not in the name of sexual love, but in that of humanity, that I suggested that a girl should have due preparation (not "one preparation," as misprinted) for sexual union. We have not yet reached a time when a bridegroom can be trusted not to be careless and cruel through ignorance, and in any case a girl should be taught enough to decide for herself. The only prospective bride I know who was instructed as to this, preferred the services of a woman surgeon rather than "leave it to nature," in euphemistic phrase.

My view of men is so different from that of Nemo that I can scarcely compare his and mine; but as to his men, who are of less good quality than women, and who make "sport" of girls, and who want to be fathers, I hope the wants of such men are seldom satisfied, and I am sure they will not be in a happier time when women are not kept in ignorance. Both fatherhood and motherhood will be reverenced in the future, more than is possible under our false and hypocritical morality.

I suppose Nemo means variety by "promiscuity," though I think the latter word should be reserved to mean chance unions. When he says, "most liberal men abhor promiscuity for girls," he seems to imply that they do not abhor it for men; yet he does not say how variety can be allowed to men without being allowed to women. He accuses radicals of ignoring human nature in men; does he not ignore human nature in young girls?

I regret the delay in replying to Nemo, which was caused by LUCIFER accidentally failing to reach me as usual.

DORA FORSTER.

There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots; and the thousandfold relief societies—though I confess with shame I sometimes succomb and give the dollar, it is a wicked dollar which by-and-by I shall have the manhood to withhold.—Ralph Waldo Emerson.

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

VERY STRANGE.

Yes, it is, that the letter I wrote in connection with that arrest should not have reached its destination—that with several others, and yet not so strange when we look into the power of the unseen, if the conditions are right for its denizens to act upon the seen. If Czolgosz could be obsessed to kill a McKinley (and I have evidence that he was), then mediumistic postal clerks who are in sympathy with church spirits can be influenced to interfere with the letters of those who are working for a better order of things, knowing that such better order must overturn the present system—a system which, both socially and economically, literally devours the people.

But I want here to requote the paragraph taken from the New York "World," and written by Ella Wheeler Wilcox, as quoted in LUCIFER, date April 27th, by Hulda L. Potter Loomis:

"I have known suicide to be attempted by one weary of virtue; one who felt that in her case virtue was not its own reward, since it left her facing the shadows of middle life with no lamp of human love to light the way. There are some women to whom the lack of male companionship is as great a tragedy as the loss of virtue to others. The despair of the unpossessed can be as wearing as the remorse of the erring. We hear little of the one and much of the other. Sorrowing virtue is more ashamed of its woes than unhappy sin, because the world has tears for the latter and only ridicule for the former."

Of course, Ella uses the words "virtue," "erring," "sin," in their accepted meaning, which is false. Sin is a violation of nature's law, and the "virtuous woman who suffers from lack of male companionship errs more than does the one who is counted a sinner because of having broken *man*-made statutes. It was because I said in print and sent through the mail the words:

"There is no sin in a mutual, loving relation," unsanctioned by legality, of course, I was fined $100. I said is then. I say it now, and shall continue to so assert. Once I was listening to a man and woman who were condemning the injustice of crushing a girl who had violated legality, and letting the man go free. Presently the man turned to me for my opinion.

"Suppose I should say that neither had made a mistake, but that the public was in the wrong," was my reply, and they were terribly shocked. It is time we ceased measuring human rights by public opinion. Some years ago I heard a gentleman say he believed there were as many young people who sickened and died for the want of sex companionship as there were who died from excess in that line. I fully believe it. I am well satisfied that my bones would have been dust ere now had I forced myself to walk Mother Grundy's chalk-line. No, I have broken up no families nor made any other woman wretched, so far as I know, for another's sorrow caused by me would have worn upon me as much as utter lack of companionship.

I have long felt that I must say this, and the time has come to do so. Now, howl, ye slaves of church and state! Surely, there is nothing so cruel, so infernal, as is the idea that we must sacrifice health and even life to the supposed commands of some supposed *God* and to statutes founded upon such supposed commands.

"What fools we mortals be," particularly those who sit on the boiler of evolution, thinking to hold things back by their puny strength. Yes, fined $100 for telling the truth, and the telling of that truth was multiplied many times because of that arrest and fine. Had I been left in peace, its first publication would not have been repeated, but as it was—well, more than a hundred copies of a half sheet containing the "offensive" article, together with enough other radical matter to fill two four-column newspaper pages, were sold on the Spiritualist camp ground at Los Angeles that year for 10 cents a copy, and that they were read by many times that number goes without saying.

Your arrest, comrade, and all others of the kind, but hasten the downfall of an *immoral* social system. Yes, Mrs. Loomis the downfall of an *immoral* social system. Yes, Mrs. Loomis well says: "What 'whited sepulcher' our temple of virtue is, and what hypocrites we are to bow before its altar!" I thank her for her strong words and wish they could be read by every one. And that bring me to the subject of *propaganda*. I wish all recognized thinkers on the sex question who have the means could realize the importance of reaching the thousands who are thinking, who are not yet strong enough to speak. Many thousands in the churches, as well as out, men and women who sense the vibrations of thought and interiorly respond.

The editor of LUCIFER should, at this particular time, have thousands of dollars put into his hand for propaganda work, and for sufficient help so that at his age he would never have to sit up till "after midnight" to get through with his work.

There are many among the ministry who know that their desires are "sin," or that revelation and nature are at war, and that nature is right. They know that what are called the "crimes of preachers" in the sex line are the result of the ignorance of nature's law, which has become organized in the social system—know this, or are confused in attempting to walk in the old way while the very atmosphere is becoming so impregnated with the light of the new that they are in the agony of mental travail. Let all radicals send the names and addresses of ministers, teachers and their lines, as far as is possible, to LUCIFER'S editor, and also to myself, Home, Wash., via Lakebay, and every dollar received will be used in that line.

Soon after the issue of "Woman's Source of Power," I began to solicit aid in sending them to ministers, teachers, etc. I have received enough aid to send out 130, and I want to make the number 500 before the year is up. Send on your dollars, and the names, friends, and help us to hasten the downfall of the prison walls of ignorance and prejudice which shut from the people the light of the rising sun of freedom. Poor, aged and feeble as I am, so far as the physical is concerned, I rejoice to know that I am not failing mentally, and there is nothing for which I desire to live except to help on the work.

There is one side to this question, that, could Bible believers understand, they would eagerly accept, to-wit: That many prophecies which they have supposed could be fulfilled only "in God's own time," must be realized, if at all, through the purification of sex relations, and that true purity can never be reached except through the full right of woman to her own person. Fully free, no woman would yield to an unwelcome embrace, and the very atmosphere, vitalized by pure sex elements, would make it possible "to drink any deadly thing" without injury, for sex is the fountain of all life, consequently of all power, and the human race would, in fact, become the rulers of all beneath them, and what has been counted a miracle would then be seen to be governed by law.

LOIS WAISBROOKER.

TO LUCIFER'S SUBSCRIBERS.

The prosecutions against LUCIFER by authority of the Postal Department of the Washington government make it very important that we be able to make a good showing as to number of bona fide paying subscribers. In reporting the number of subscribers, when called for, we are allowed to count only such as have paid ahead or who have requested the paper continued to their address after time of subscription has expired. We, therefore, very earnestly request,

First, all whose time has expired or is about to expire, to let us know *without delay*, whether they wish LUCIFER continued to their names or not.

Second, all whose time is paid ahead to send us the names of as many *new* subscribers as possible, and when sending names of new subscribers it is important that a distinction be made between those who *pay their own money* and those who do not. While we are very glad to get the names and cash for new subscribers, whether by their own motion or sent by friends as trial subscribers (hoping they will renew for themselves when time is up), it is only those who pay their own money—or what is the same thing, authorize a friend to pay for them—that can be counted in making our report to the Postal Department at Washington.

Shall we hear from you, good friends, all?

The world accepts a man at the estimate he places upon himself. Many men are strong at times, but strong men make enemies—they have detractors—calumny calls and hate hisses. Then doubt comes creeping in, possibly the enemies are right—ah, who knows! And instantly the doubt is communicated to the public—the man's face tells his fears to all he meets. And their estimate of the man is the lowest standard he sets upon himself.

That is why we need Some One to believe in us—if we do well, we want our work commended, our faith corroborated.

The individual who thinks well of you, who keeps his mind on your good qualities, and does not look for flaws, is your friend. Who is my brother? I'll tell you: he is one who recognizes the good in me.—Fra Elbertus.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

INDICTED AND HELD FOR TRIAL.

As was to be expected, the Federal grand jury indicted me for the alleged crime of mailing "obscene" literature. Summoned to appear at the United States court-room, Chicago, May 22, and there to plead "guilty or not guilty," I answered:

"*Yes* and *No*. I mailed the documents complained of, but am not guilty of mailing obscene literature." The judge said:

"If you want a jury trial you must plead not guilty."

"Very well, then, I plead not guilty."

Then I was told to appear at the same place June 1, ten days hence, presumably for trial.

As yet no legal counsel has been definitely arranged for. Clarence S. Darrow has been asked to conduct the defense, but so much in demand are the legal services of this now famous gentleman that he hesitates to undertake any more work of this kind. If left to myself alone, no lawyer would be retained, but since it is urged by many friends in Chicago and elsewhere that conviction would mean not only imprisonment for myself but a disastrous defeat of the cause of freedom and justice, together with failure to reach the public conscience through the arena of the courts in a great center of thought, I have consented to employ counsel, provided we can get a lawyer in full sympathy with our cause and one whose *prestige* would give reasonable assurance of victory over the assassins of liberty and the arch enemies of the higher and better education.

This is written on the eve of going to press and must therefore be closed abruptly for this time. M. HARMAN.

SOCIAL FREEDOM.

We are glad to announce that the affirmative responses are now sufficient to justify the publication of Hulda Potter Loomis' "Social Freedom" as a booklet. Inasmuch as the pressman and binder will want prompt payment our friends are asked to send the price, 20 cents per copy, or $1.50 per dozen, as soon as convenient.

THE RIGHT TO BE BORN WELL.

From time to time, for about one year past, articles have been printed in *Lucifer* with this title. The type of these articles has been kept standing, hoping to put the several chapters into a pamphlet about the size, shape and price of Dora Forster's "Sex Radicalism." One more chapter only, as I think, is now needed to make a booklet of fifty pages, or thereabout. If those who have subscribed and not paid for one or more copies of this booklet, will now send the amount of their subscriptions the chapters will be put into the hands of the pressman and binder.

Those who have paid in advance for the booklet will please excuse the long delay. Press of other business and lack of physical and mental energy, are the causes.

LOVE'S PROTEST.

Taking a hint from the many calls for *Lucifer* containing the article "Love's Protest," by Lady Florence Dixie, we have printed several thousand leaflets of that article and of "Radical Drama," by Jonathan Mayo Crane—the review of "Ellabelle." This leaflet will be sent to any address for 10 cents per dozen or 50 cents per hundred, in postage stamps. Some of our friends have adopted the plan of dropping *Lucifer* leaflets on the seats of street cars, in R. R. stations or enclosing them in letters, etc., after the methods found effective by propagandists of all schools. That these methods of sowing *Lucifer* seed has already produced fruit we have good reason to believe.

HOW TO WIN THE FIGHT FOR FREE SPEECH.

Replying to questions and suggestions under this head in a recent LUCIFER, Frank L. Poland, who for several years has shown his faith by his generous support of papers devoted to freedom and justice, writes us, in part, as follows:

"I believe that all the plans proposed would be good *if we had enough money*. But it seems to me that to send LUCIFER to every teacher would waste a good many copies on orthodox teachers who would promptly burn them. I know that when we use the *best discretion possible* we waste copies, more or less.

"My idea is to send LUCIFER three months to as many people as we can afford to, and to pick those people who would be most likely to be favorably impressed with it. Why not pick people who are themselves being oppressed by the law for their ideas along other lines? Why not send to every *osteopath doctor* in Illinois, first, and then in the entire country, if we could?

"If we could convert a few good successful osteopaths, they could help considerably in raising a fund, for they generally make good wages. They are themselves being persecuted; besides, about half of them are women, and they could and would do good missionary work among both sexes—that is, in getting people started toward sex radicalism. Besides, osteopathy is a very rapidly growing and organized power, so that if we could color it with the sentiment of freedom along radical lines while it is yet a *child*, when it gets its growth we may expect to be protected by its brawny arm.

"Osteopaths are people who, in one particular, at least, have departed from their early teaching—the healing art. Does not this fact give ground for presuming that they will depart from their early teaching in other particulars?

"I think LUCIFER ought to be sent to most all the *editors*, especially to those who are teaching unpopular doctrines in religion or politics.

"I know a woman who has been a subscriber to the 'Truth Seeker' for many years, an atheist and materialist, but who seems to have no feeling of opposition toward Anthony Comstock and his work of suppression, simply because papers devoted solely to freedom of thought—not including freedom in love—have become so popular and so strong that Comstock does not meddle with them. I think there are many like this woman.

"Would it not be a good plan to print a little tract briefly showing what Anthony Comstock has done and is doing, giving his own words, as when he said he would suppress free-thought and free-love literature? Then send this tract to all Free-thinkers in the United States and Canada, and ask them to contribute what they can to a fund to be used in defense of freedom of speech.

"Let this tract cost not more than one cent, but let Comstock's infamous threat be printed in large capitals, differently colored from the rest of the print, and with an index finger at margin. Let the tract contain also the words of Thomas Jefferson's inaugural address on this subject; also the first article of the first amendment to the Constitution of the United States.

"Moreover, it seems to me that it would be a good plan to get up an immense petition to congress, asking that these unconstitutional laws be repealed, setting forth in the clearest manner possible the reasons for such repeal, and then send a committee of our ablest and most eloquent speakers to Washington to present the petition to the national legislature.

"In getting signatures to this petition, as well as in the wording thereof, great caution would be necessary. My idea would be to get a Baptist preacher to present the petition to Baptists. This preacher—especially if heretical or progressive in his theology—could and would say that the Baptists as a denomination of Christians have always been in favor of free speech, and could call upon his hearers to be true to the principles and traditions of their sect in the present case. Get a progressive Methodist to present the petition to Methodists, and so of the other Christian sects.

"I don't mean that we should follow this plan all the time and everywhere, but simply work it for all it is worth. Moreover, in popular elections, why not use our ballots to defeat those candidates who will not pledge themselves to work for the repeal of the postal inquisition.

"I think we ought to include in the petition a demand for the right of private companies to freely compete with the government in carrying the mail, and if our political masters refuse these demands, let us call a convention of all liberty-lovers in the United States and Canada, for the purpose of organizing a political movement to defeat all candidates who oppose the objects of our petition.

"Moreover, in this work, why not call upon friends of free speech throughout the world for help, since a victory for us in the United States would help the cause of mental and political freedom everywhere.

"I know an orthodox Methodist preacher who wants the mail carried by a private company."

How do these views strike the readers of LUCIFER? M. H.

THE ETHICS OF LOVE IN FREEDOM.

"A CHILD OF LOVE," BY MARGARET GRANT.

"When we have a real desire for knowledge we shall learn how to love and how to go on loving through life."—Dora Forster.

For many weeks I have been hoping for leisure and strength to review carefully the book entitled "A Child of Love," briefly noticed in these columns several months ago, but which was never read by me with sufficient care to justify a review until quite recently. Having at length given the book a faithful, honest, careful perusal from the title page to the close, I feel justified in saying—as follows:

First, as a work of art, the story-teller's art, I feel myself quite incompetent to sit in judgment upon "A Child of Love." It takes a genius to understand a genius, saith the proverb, and likewise it takes an artist to rightly understand, appreciate and criticise a work of art. I am not an artist in any line, least of all, perhaps, in that of story-telling—the dramatic art. A good story must be true to nature, true to life, and must, therefore, make life and nature pass before the mind's eye as a dramatic performance on the stage.

Leaving, then, to others the task of saying whether Margaret Grant is a true artist, I pass to the less arduous one of *ethical* critic, that is, I wish to say how the book impresses me as a safe and helpful guide in solving the problem of "how to love and how to go on loving through life," as Dora Forster puts it.

Believing, as I do, with one of old that "Love is life's end—an end yet never ending; love's life's reward, rewarded in rewarding," I naturally expected much from Margaret's book, which I had been assured was written by a "natural child," as the actual experience of a girl or woman who came into life without permission of the "Supervisors if immigration"—the priests of theology and the magistrates of civil law, and who, consequently, was compelled to fight her way at every step against the combined forces of church-state moralists and of Grundyite "respectability."

Yes, I had expected much in the way of *ideals*, and, as all know, when much is expected we are very liable to meet disappointment, but for once this old rule does not hold good. Margaret Grant's book did not fall below expectation.

One of the most interesting features of the story, now that the "Island Empire of the Orient" has sprung into such prominence within the past year, is the account of Margaret's sojourn of two years among the Japanese, minutely describing the manners, customs and leading characteristics of that truly wonderful people. These descriptive views of life in Japan, we are assured, are not the work of the author's creative imagination, but the result of actual and intimate observation and experience.

Returning to America, after her two years of perilous adventure in Japan, Margaret finds herself penniless and friendless, a "hobo," so to speak, in the streets of New York. In her efforts to secure honorable employment in the great wicked city her experiences are scarcely less thrilling than those she had met with in the far East. As a temporary expedient she becomes a member of a commune consisting of three young men, each a genius in his way, with herself as fourth. As a natural result of this association all three of the young men become Margaret's devoted lovers. Then comes the crucial test of our heroine's principles—self-ownership of woman—love in freedom. She is strongly attracted to each, but to each in a different way. She greatly admires "Tim," the artist, and wants to help him to complete a painting that it was hoped would win fame for the artist and wealth for the commune. Tim needed a "model," but there was no money to hire one. Margaret's life among the Japanese had taught her there is nothing improper or immodest in *nudity* of the human form. She offers to "pose" for Tim. To this proposition "Jack," who most nearly fills Margaret's ideal, stoutly protests. The following conversation between these pivotal lovers shows how the matter was decided:

"Do you mean that if Tim were willing to disregard my opposition, you would pose for him?" Jack asked, regarding me steadily.

"Yes, Jack," I answered, "I would. You have every right to turn from me because of my opinions or my conduct, but I do not now and never shall admit your right to control me."

"And your love for me is not such that you would yield a point at my most earnest wish?"

"Jack," I said, anxiously, "if your love were of such a nature that it would permit you to ask me to sacrifice not only the happiness of your friend, but a deeply cherished principle of my life, I should have to say it was not the sort of love to sacrifice anything for."

"Nevertheless," he said, rising to his feet, "in this case, if I say you shall not pose, you will not?"

"If you say I shall not, I will," I answered, proudly, though the tears stood in my eyes and my voice trembled. "I will, if I can persuade Tim to let me."

Jack stood there before me for a time that seemed interminable, his eyes searching mine as if he would look down to the very depths of my soul; and I trembled under the stress of a fear beyond anything I had ever known before, or have known since. And the fear was not so much that I might lose him as that he might reveal himself smaller than the great soul I had believed him.

But I need not have feared. He made me happy afterward by telling me that his later questioning had been only for the purpose of bringing out what he was pleased to call "the greatness of my nature."

He opened his arms, and took me to his breast in such a way that there was no need for him to say anything; though I was glad enough to hear him say softly:

"What a brave, big-hearted, noble girl you are! I want you to pose, my PEGGY."

The remainder of the story tells how it is possible, even under our conventional customs and invasive laws, for woman to live true to her ideal of Love in Freedom, and of mental and economic independence.

"A Child of Love" is a large, well printed and bound book, large for the price, $1. It is published by Bernard McFadden, New York, and is for sale at this office.

To those who have ordered and not received the "Truth Seeker"—Bradford, England, will say we again have a good supply of the two quarterly issues, dated respectively, January, February and March, and April, May and June, which issues will be sent to any address postpaid for five cents each in stamps.

As travels this earth, her eye on a sun, through heavenly spaces;
Radiant in azure, or, storm-clad, swallowed in tempest,
Altering not, faltering not; traveling equal, sun-lit, or cloud-girt,
So thou, son of earth, who hast time, goal and force, go still onward. —Translated by Thomas Carlyle from Voss.

THE POSTAL INQUISITION ATTACKS DR. STOCKHAM.

The following paragraphs, taken from the Chicago "American," Sunday, May 21, are self-explanatory:

Dr. Alice B. Stockham, seventy years old, clubwoman, lecturer and head of the Stockham Publishing Company, 70 Dearborn street, is under indictment by the federal grand jury on the charge of sending prohibited matter through the mails. The firm makes a specialty of publications on marriage. Mrs. Stockham formerly lived in Evanston, and a street in that suburb is named after her.

Accompanied by her manager, Edward B. Beckwith, who was also indicted, and by Attorney Clarence S. Darrow, the white-haired clubwoman appeared before Deputy Clerk C. A. Buell and furnished a cash bond for $1,000. Her hearing will be before Judge Bethea to-morrow morning.

POSTAL INSPECTOR ACTS.

The complaint in the case was sworn to by Postoffice Inspector McAfee, who named her monograph called "The Wedding Night" as one that came under the ban.

"I have had legal advice at every step," said Dr. Stockham, "and am not alarmed at the charges which the Rev. Dr. McAfee has filed.

"My books deal with the sex problem, I am frank to say, but neither their matter nor their style has ever brought a word of censure heretofore. Count Tolstoi, whom I met in Russia in 1883, approved of them, and has subsequently had them translated into Russian for circulation in his own country.

"This monograph has never gone through the mails as literature. Whenever I have sent it out it has always been as a typewritten personal letter containing medical advice. It has been just as pure, just as legitimate, as any of the thousands of letters which other women doctors have had to write to their women patients.

WARNED OF PROCEEDINGS.

"Dr. McAfee came to me in April and said that he was going to start these proceedings and I told him to go ahead if he felt it his duty. I have been a publisher for twenty years and have deliberately devoted myself to this from the conviction that it must be done. Thousands of women, and men, too, have assured me that my books were among the things that counted for righteousness.

"In education we have handicraft, bookcraft and statecraft. Why not enlarge life's curricula to include marriagecraft and babycraft? Wise men and women have said 'amen' to me."

It is understood that Dr. Stockham and Mr. Beckwith will be arraigned to-day—May 22—will plead "not guilty" and will be given time to prepare for defense. It is probable that the inspector of mails will wish, before the Stockham-Beckwith case is settled, that he had chosen some victim less known, and less popular, as the object of his inquisitorial attentions.

M. H.

THE MAY ARENA.

Prominent among the articles that will be regarded as characteristic of this prince of monthly magazines are "Japan as Viewed by a Native Socialist," by Kuchi Kaneka; the "Freeman's Ballot," by Rudolph Blankenburg; the "Referendum in Switzerland," by Prof. Charles Burgeaud; "The Kansas State Refinery," by Philip Eastman.

Among editorials, one of the most noteworthy is a comment upon "Prof. Giddings' Defense of Divorce." Prof. Franklin H. Giddings is the present occupant of the chair of sociology in Columbia university, hence his opinions will have great weight with those who depend much upon authority for their standards of morality. As illustrative of these opinions, Editor Flower selects the following among other significant paragraphs:

"The marriage relation is now the only social relation remaining in which a mistake once made is regarded by large numbers of serious-minded persons as irremediable." . . .

"The most unwarranted assumption that the opponents of divorce are making, and always have made, is that the alternative of divorce is an actual life-long monogamy. Any man at all familiar with social conditions ought to know that this assumption will not bear examination. In the evolution of marriage, all possible relations of the sexes, including polyandry and polygamy, have been tried, and we are in the habit of congratulating ourselves that the Christian world has arrived at monogamy. What it has actually arrived at is a nominal monogamy, which too often, in reality, is a clandestine polygamy. . . . The opponents of divorce are opposing progress. Human nature being what it is at present, they will not make the world monogamous by refusing redress of domestic grievances. They will merely keep it a while longer in the stage of clandestine polygamy." . . .

"It is true that divorces are more numerous in the United States in proportion to population than they are in other countries. But it will not do to assume that the American people are, therefore, more immoral in sexual matters than are the people of other lands. The exact contrary may turn out to be the truth, and my own opinion is that such is, indeed, the fact. I believe that a really serious investigation of the subject would show that one of the chief causes of the high rate of divorce in the United States is to be found in the high standard of decency, intelligence, and high-spirited character maintained by American women. To be explicit, I mean that American women will not put up with immoral or brutal conduct on the part of their husbands that the women of other lands, willingly or unwillingly, endure, and that, I fear, the Christian church in other lands has more than once, in its horror of divorce, winked at and condoned." . . .

Upon these utterances of Prof. Giddings, Editor Flower comments in part as follows:

"The shallow emotionalists never seem to reflect that there are things far worse than divorce—things that are incomparably more evil in their influence on the life of the rising generation and the society of to-morrow; and it is to escape such evils that the great majority of those who seek divorce ask for it only after conditions have become unbearable without a sacrifice of self-respect and degradation of spirit. One of these things is enforced parenthood when it means cursing the future by bringing into the world children of drunken fathers or those so diseased that they are destined to transmit the seeds of terrible maladies to the unborn. Another is the evil condition which compels a woman to live with a man after his cruelty has made life a hideous nightmare, or the enforced maternity after love is turned to loathing, and the rearing of children in homes of hate. These things are incomparably worse than divorce—worse for the present generation, and indescribably worse for the generation of to-morrow."

This article was prepared for number 1,039, and seems a little untimely coming so near the end of the month, but the Arena is never out of date, and especially is this true of its editorials. Few, if any, writers of this generation have a better record than has B. O. Flower.—M. H.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Mrs. Joel Turney, Iowa.—"Enclosed find $2. Send me Karezza, $1; Hilda's Home, 50c, paper cover; from the balance deduct what I owe on subscription; what is left, take as a present. Don't send LUCIFER till ordered, as I shall be gone for a time. Wishing you success in your coming trial."

Dr. E. S. Tebbetts, Rockford, Ill.—"Your friend, C. D. Colby, says you are up against our eminently safe, sane and conservative postoffice department; so be pleased to know that I pay for this subscription with my own money. I know nothing about your periodical, but I wish to rap the postoffice a trifle every chance possible."

George Strelitz, Milwaukee, Wis.—"I beg you to send me a copy of that 'radical drama,' by the author of the stinging blow dealt to Roosevelt's silly talk about 'race suicide.' Lady Florence Dixie must be a sensible and clear-headed woman. It does one good, Mr. Harman, to hear from London such opinions as hers, because from reading the London dispatches in our American Sunday papers one gets the impression that the people of England consist of Philistines or criminals, largely. Is it not significant, as showing the standard of 'civilized' human beings, that the press has sunk into servitude to mobs with money, or mobs without money, while papers that are independent, and therefore invaluable, are being persecuted? . . . Hoping your trouble will result in nothing serious."

Ida J. M. Savage, Cleveland, O.—"Place me on the list for a regular. Persecutions—that's the word—and while I think this will never amount to anything more than a mere threat, it's well to be on the defensive. Will forward you money soon. Every mite helps. The wave of freedom is growing. It has many phases. LUCIFER leads."

J. W. Gott, 2 Union Street, Bradford, England.—"Will take two copies of each of your issues for 1905, up to the present. Send the balance in copies of 'Sex Radicalism,' paper covers, for —*all different*—of LUCIFER as you can make up, unbound preferred. These are for my own library. Of course, you will

charge the wholesale price. I will remit at once on receipt of your invoice. I hope you have got the legal difficulties settled. Am sure you will have the sympathy of all real Free-thinkers. Whatever unfair treatment you have to bear will only add to the strength of the movement and give you renewed vigor to continue the fight."

V. Rejach, 220 E. 28th St., New York City—"I am very well pleased to receive your valuable paper as a substitute for 'Free Society,' and hope that the majority of the old readers of 'F. S.' will be paying readers of LUCIFER—as there is really great need of enlightenment in regard to New Malthusianism that is making such progress in advanced circles of Europe. Hope to be able to forward my subscription soon."

Peter Johnson, Murray, Utah—"Enclosed find 50 cents, for which send me the leaflet by Comrade Wentworth, 'Significance of Divorce.'"

[For fifty cents we send one hundred copies of "Significance of Divorce," or *fifty* copies of the Wentworth leaflet and *fifty* of "Love's Protest," the reply of Lady Florence Dixie to President Roosevelt, the supply of the first named leaflet running somewhat low.—M. H.]

E. E. Keeler, M. D., 468 S. Saline St., Syracuse, N. Y.—"Dear Friend: In some way I missed 'Sex Radicalism,' and enclose 25 cents in stamps for same. As president of the International Health League, I have taken pleasure in telling our members that it is 'the duty of every child to be well born, and that no child is well born who is not wanted.' That may be treason, but thus far Saint Anthony has kept his hands off. My turn may come next, however. Any 'thinking' physician knows that your views are correct. The others want work and encourage quantity without regard to quality. When the people learn of the laws of reproduction, a new era will dawn. Yours for health and truth."

C. V. Cook, 1179 Howard St., San Francisco, Cal.—"Friend of Freedom: Enclosed find $2, for which please credit my subscription $1, and for the other send LUCIFER to B. R—, 26 Hayes street, for one year. . . . Keep the old name, the new frequency of issue and the usual mode of thought. Let every subscriber try to furnish a new one for the fold each year; by so doing he will have helped LUCIFER, but better still, he will have helped improve the world. Hurrah for Hulda Potter Loomis! Her articles were excellent. Dora Forster's 'Sex Radicalism' is unexcelled by anything appearing in LUCIFER of late. Yours for liberty and progress."

A Friend: "A correspondent in Buenos Ayres, Argentine Republic writes: 'Finest country on earth. Oranges grow wild; no cultivation needed; one could not starve if he tried. Natives very kind and hospitable. The medium class or country people are considerably on the free love order; will not sell their bodies, love being the only incentive for sex indulgence. Babies are born outside of marriage because they are wanted. So common are these occurrences that nothing is said or thought of it as unusual or improper.'"

Frank L. Poland, Kirksville, Mo.—"I enclose two dollars and ask you to send LUCIFER six months to Prof. N. H. O., and send as long as you can afford, for the money, to the following twelve names. I ask you to send also to each of these names a copy of 'Significance of Divorce,' by Franklin Wentworth, believing it would do much good. . . . Hoping to be able to aid your defense fund, after a time, I am yours sincerely."

Later: "For the enclosed $2, please send a copy of 'Borning Better Babies' to each of the enclosed eight names. Also send sample copies of next issue to each of the twelves names as follow, and send to my address ten copies for missionery work."

Mabel McCoy Irwin, 14 W. 104th St., May 3, 1905.—"My Dear Mr. Harman: I am mailing you to-day for inspection and review, if you so please, my book on Whitman, the Poet-Liberator of Woman, with the hope that it will meet with your approval, and that you may be the means of helping me to dispose of the small edition, through what you may say of its merits. As you will see, it is finely gotten up, each copy numbered and signed by the author, and judging from the advance orders, the indication is that it will meet with ready sale if properly called to the attention of thinking people. I feel sure that in it I have done a work for Whitman in relation to things of sex, and of woman, that has not before been attempted, or, at least, accomplished, and I believe, as Maynard, of Small, Maynard & Co., wrote me, that 'it is capable of doing immense good.'

"I am aware of your difficulties with the postal authorities, and as secretary of the New York Free Speech League—recently appointed—I may be able to help somewhat in this case. Of course, I understand it is not necessary to stand for the things written in your paper or elsewhere that bring about these clashes with the authorities; but, believing as I do that that which is error is self-destructive, I want everyone to have the right to openly advocate that for which, in his or her estimation, makes for the betterment of humanity.

"Perhaps you will remember that I called upon you and your daughter, Lillian, some four years ago while visiting your city, and you may also remember the little pamphlet, 'The Right of the Child to be Well Born,' which I wrote some years ago, published by Caldwell. At any rate, I want you to find the time to read my Whitman book, and see what you can do to help its sale. With kindest regards to Lillian and yourself, I remain, in sincerity, yours."

[A review of the book referred to in this letter will probably appear in No. 1041. Press of other work has prevented its appearance in this issue.—M. H.]

Alice B. Stockham, M. D., 1388 Washington boulevard, Chicago.—"Please order for me 'Eilabelle,' by Florence Dixie, and charge to account of Stockham Publishing Co. . . . LUCIFER is always full of fire."

Maude Roberts, Michigan—"I am very much interested in LUCIFER and all other publications taking active part in the promulgation of sociological thought. I am where I do not come in touch with the people who would be helpful, and realizing the power of environment, I would like to get in different surroundings. Being obliged to earn a living, I could not come and be in Chicago, for instance, without having some employment. I would be willing to begin on a small allowance for the sake of being in touch with the line of work most interesting to me. Through your business friends or your own office, could you furnish a job? Could you suggest any situation?

"I have a lameness, caused from rheumatism, which makes it impossible for me to do all kinds of work, but I have worked in an office; I can do any kind of writing or bookkeeping. After adjusting the means of support, I might be of some value in a literary way. Any help or suggestion would be of greatest value to one who desires to extricate herself from an unhealthful and non-progressive environment. Yours for assistance."

[Maude Roberts has written an article for LUCIFER that shows very considerable literary ability. Her penmanship is superior, her spelling nearly perfect, and from all indications she would be a valuable assistant in many offices in this city, or any other city. Any letters directed to her in care of this office will be duly forwarded.—M. H.]

Agnes Benham, Adelaide, South Australia—"Enclosed find money order for four shillings sixpence, one year's subscription to LUCIFER for Mr. Schnabel, an old subscriber. I add another dollar for an additional six copies of 'Sex Radicalism.' . . . I enclosed a bill for 19 shillings in last letter for the copies of 'Perfect Humanhood' that I sent to your order, but you needn't send the money; keep it for the cause. I wish I could send more. Perhaps I may be able to do so bye-and-bye. . . .

"Do you 'rejoice,' and are you 'exceeding glad' that you are likely to be 'found worthy to suffer' once more at the hands of ignorant and brutish persecutors? It may be so. You must, indeed, be upborne continually by the intensest spirit of single-hearted devotion, but your friends, and the friends of freedom everywhere, can feel nothing but blazing indignation at the way in which you are invidiously marked out for persecution. Why should you be the target? If these things must be, let others take their share.

In case you are incarcerated, what of your correspondence? Does it go to Lillian? [Yes, unless otherwise directed.] Please continue the advertisement of 'Perfect Humanhood' in LUCIFER. Make it permanent and let me know cost of same."

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Most of these men and women are writers of national reputation and authors of some of the most helpful books in the English language. Some of them need no introduction to LUCIFER readers, who cannot afford to miss a single issue containing this series, which opened in the January number with a powerful article by Dr. Leroy Berrier.

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THE RIGHT TO BE BORN WELL.

In the Chicago "Evening American" of June 1, under the head, "How a Child May Be Well Born, Even Though the Law Denies It a Name," Ella Wheeler Wilcox has this to say:

"The generally accepted idea of a legitimate child is one born in wedlock. According to the usage of words, it does suffice to legitimize a child when a marriage ceremony has taken place between the father and mother.

"But in the *higher court of Nature* something more is required. That something is *love* between the parents, especially love in the mother's heart for the father of her child.

"That is the only excuse for conception.

"The mother who carries through the long prenatal months a child of a man she does not love, and whose caresses are hateful to her, *sins against the Holy Ghost*, and bears an illegitimate child, no matter if all the clergymen and priests and all the lawmakers of the land have pronounced them husband and wife.

"Abnormal, diseased, idiotic, insane and half-developed children are frequently found born in wedlock; *they are rarely found born out of wedlock.*

LOVELESS WEDLOCK.

"This is explainable through the fact that women frequently marry for other causes than love. Ambition, indolence and avarice lead more brides to the altar in modern society than love. They are not actuated by the wifely or the maternal impulses.

"They are not even stirred by nature's sex impulse—that impulse which brings so few imperfect animals, insects, birds and plants into existence.

"They simply endure wifehood and motherhood as the price they pay for the pride and privilege of occupying the social and financial position coveted.

"The children of such women are legally legitimate—morally illegitimate.

"The child of the woman who forgot self protection and self-respect in her mad love for some man and abandoned herself to him is legally illegitimate, but in nature's court is legitimized by the divine seal of *love*.

"Nevertheless, until the human race reaches a higher state of development, the law cannot place its children so born on the same footing with those born in wedlock without jeopardizing the interests of society.

JUSTICE BALANCED.

"Unless society could know that no woman would fall from her high estate of chastity, save through an overwhelming love, it would be disastrous to the good and loving wives and willing mothers to place no legal barrier between the children born in and out of wedlock.

"Such a precedent would invite lawlessness and encourage license.

"The child born out of wedlock must suffer the ban of the law, but it is often repaid by a dower of qualities which render it physically, mentally and morally a superior type of humanity.

"The child of married parents, however loveless the union, must be allowed the sanction of society and the courts, but it suffers through a long life with an incomplete and unfortunate inheritance, because its conception violated God's primal law.

"And so, after all, the balance of *eternal justice* is maintained in this as in many other matters which on the surface seem unfair and unjust to the casual observer."

While thoroughly in accord with most that Ella Wheeler Wilcox says on the subject of love and parentage, I would like to ask how "the balance of eternal justice is maintained" when the child of love suffers under the ban of social ostracism and the child of indifference or of hate, born in wedlock, suffers because of physical, mental and moral inferiority.

I would like, also, to ask what is meant by "society" in the paragraph wherein Ella says that to put the children of legal marriage on the same footing with those born out of wedlock, but "with the divine seal of love," would "jeopardize the interests of society."

If she means that it would jeopardize the interests of the *ruling classes*, those who live by robbing others, then she is quite right. Freedom in love—freedom of motherhood regardless of the legal license to love and to give birth to welcome children, would soon result in a race so well born that the governing classes would find themselves out of a job, and would have to go to work and earn their living at some really useful occupation.

But just wherein the non-ruling masses, the ruled and robbed masses, would be injured by absolute freedom—intelligently guided freedom—in the love relation, it would certainly be very difficult for Ella Wheeler Wilcox, or any one else, to show.

Likewise, I think it would be very difficult to show wherein "good and loving wives and willing mothers" would be injured if "the legal barrier between children born in and out of wedlock" were broken down.

Here is what a noted Swedish author, Ellen Key, has to say on the subject of "illegitimate" children:

Berlin, April 25.—Ellen Key, a Swedish authoress, has just closed a remarkable month's campaign in Berlin and other leading German cities in advocacy of her "Newer Ethics," or matrimonial reform. She has been talked about, written about, and gossiped about more than any other woman in years. Her photographs have sprung up magically in the magazines, illustrated papers, and shop windows, and postcard likenesses of her are hawked about the streets as if she were a royal personage.

Miss Key is 55 years old. Her "Newer Ethics," as far as they concern the married state, are founded upon two main ideas. She advocates, first of all, easier divorce for men and women who, after vowing to love, cherish, and obey, find that they drew a blank in the matrimonial lottery. She would make it not only possible, but absolutely legal, for married couples to divorce themselves by mere mutual agreement or by desire of either husband or wife.

She considers it criminal for human law to compel people to live together as man and wife who do not in their hearts cherish the fullest affection and trust for each other. "Facilitate divorce" is her remedy for much of the world's marital unhappiness.

It was the second basic ideal of her theories that proved a genuine sensation in Berlin and throughout Germany, where the proportion of illegitimate births is so high. Miss Key says no child should be called "illegitimate." She says that if a man and woman care for their child it is a legitimate child and should not be compelled to go through life with a stigma. She pleaded eloquently that in the eyes of God "the children of love," the offspring of unmarried men and women, are not illegitimate and that the world has no right to call them such.

And here is what an exchange says about marital relations in Peru, and the result of freedom in love in the city of Yquitos:

"Yquitos, Peru, is the city where women marry on time only. They do so in other towns, but here it is the universal practice. Among the 15,000 people in Yquitos is only one regularly married couple, the German vice-consul and his wife. Yet folks live in peace in happiness, year in, year out, the city's newspapers contain not a line of scandal, lawyers are busy with property disputes only, and the police blotters record few crimes or offenses of violence. There are no shootings, poison mysteries, stabbing affrays, no parents crying for runaway daughters, no young men with love escapades to their credit or discredit.

"Sunny-faced children are everywhere about the houses, streets and public squares. They attend school regularly and enjoy the benefits of religious instruction. Of their mother and father they speak with love and respect, and, though never punished, the youngsters seem to compare favorably with the youth of our great American cities."—Louisville Courier Journal.

(TO BE CONTINUED.)

LETTER FROM DR. E. B. FOOTE, SR.

129 Lexington Avenue, New York, May 17, 1905.

My Dear Mr. Harman: I have read with interest your leading article in LUCIFER of May 11th, and especially your reply to Mr. R. B. Kerr. Indeed, it is hardly necessary for me, a firm believer in the effects of prenatal influence, to add a word. I will, however call Mr. Kerr's attention to the fact that all gravid women are liable to have their minds impressed with more than one prominent character who greatly interests them, thus producing in the unborn child a composite character, rather than one which bears a striking resemblance physically and mentally to some one prominent and greatly overworshiped individual. I would call the attention of those of your readers who may have my book entitled "Dr. Foote's Home Cyclopedia of Medical, Social, and Sexual Science" to page 1173, where this matter is explained, and if one would correctly understand my position on this subject, the whole chapter, commencing on page 1164 and ending with page 1177, should be impartially examined, and then I would commend to further attention your excellent reply to Mr. Kerr.

E. B. FOOTE.

WHAT'S THE MATTER WITH ROOSEVELT?

Editor LUCIFER: In LUCIFER 1039 appears a shrieking article from Lady Florence Dixie denouncing President Roosevelt for his attitude on the sex question, in terms not only voluble and incisive, but, from my point of view, essentially unjust. It is not my intention to enter into a defense of the President. He seems to be abundantly able to take care of himself; but this article is so closely in line with what has appeared in most reform papers that I am disposed to call the attention of these reformers who attack President Roosevelt to their own inconsistency. I have carefully read all of his utterances on the sex question that have come to my notice and I fail to see where he deserves the storm of criticism which has been poured upon his head by Lady Florence Dixie and the whole yelping pack of reform (?) writers who have been stirred into activity by some of his utterances.

Let us be fair and decent in the matter. I challenge Lady Dixie or any other reformer to show where President Roosevelt has advocated the enforced enslavement of women or the yielding of her person to the unbridled lust of any husband or to the production of unwelcome offspring or to the maintenance of conditions which will produce paupers or criminals or diseased offspring. What he has advocated is that both men and women should desire children and plenty of them, and that these children should be of the very highest quality.

President Roosevelt is the only man who has occupied the office of chief executive who has dared to project the sex question into public discussion and into the deliberations of Congress. His action has been inspired by the most intense desire for the welfare of the nation over which he has been called to preside. He has spoken boldly, courageously and forcibly upon the great question of sex reform and by so doing has created an interest in the subject for which LUCIFER has fought its many battles, fifty times more powerful than could have been created by any other man. I am surprised and disgusted at the attitude taken in response by nearly all sexual reformers, including Lady Dixie. The article published in LUCIFER 1039 is a tissue of misrepresentations of President Roosevelt's position, interlarded with trite statements of principles to which most reformers subscribe to give color to the misrepresentations. The animus of the article is clearly shown in the closing paragraph when she commands President Roosevelt to stop talking to the women. Probably Lady Dixie is an advocate of free speech—for Lady Dixie and people who speak and write to her liking.

What matters it that President Roosevelt advocates the ideal of marriage that is practiced according to holy writ? If it suits him, he has a right to eulogize it. The fact remains that he has done sex reform an incalculable service by vigorously leading a discussion of it. What matters it that he is the autocratic head of a plutocratic government? So much the better. It shows the leaven is working and that sex reform is making even the people high in orthodox places think.

When a man does a great public service, it behooves all persons to listen to him with respect and to discuss his positions with fairness and without passion or misrepresentation. While I may differ with the President on matters of politics and religion, I am willing to give him his due when he does right. When he advocates a fruitful family, a home ideal of love and devotion; when he calls divorce a hideous evil, as it undoubtedly is, although it may have its source in a worse evil; when he demands of the nation the production of numerous children of high quality, he is right.

There are some sex reformers who seem to think that the highest ideal of happiness is a combination of a divorce, a contracept, a childless home, and that home in a flat, with frequent changes of partners. I am willing they should have the privilege to do as they please and I will probably follow my own ideal, which accords substantially with that of the President.

"What's the matter with Roosevelt?" He's all right, according to his own ideals and education. He is doing the best he can for sex reform. Let's all turn in and do the same, and stop blatherskiting.

WILLIAM WINDSOR.

IN ANSWER TO "JUNE BRIDE."

To Editor Woman's Department: "June Bride" states that she enjoys dancing. Previous to her marriage her husband attended dances with her. Now he will not, because he can't bear to have her dancing with other men. Both are to be slightly pitied. "June Bride's" husband, I fear, is tinctured with the old idea that his bride is his property; that his sole possession of her is a right to be considered before her happiness.

The condition of women for hundreds of years has been that she should in all things submit to the authority of her "lord and master." The woman was owned, body and soul, and ministered solely to the physical wants of man. History and tradition have always tried to establish woman's inferiority. She did not even begin with an independent existence, being created man's "help meet" from one of his ribs. Brought up for the man, she must live for the man. She is taken by the man, supported by the man, put under great obligations to the man, made the ward of the man, punished by the man and forsaken by the man. Men have made the rights; men have made the duties; men have made the laws, and women have been taught to accept them as a matter of course.

The old idea was that woman is a household plant, a vegetating stay-at-home, with no thought or interests outside the home. Demosthenes said: "The woman is an instrument for the procreation of legitimate children and the management of the household." Thucydides wrote: "Those wives deserve the highest praise of whom neither good nor bad is spoken, outside of the home." Diogenes called woman "a necessary evil."

No intelligent person agrees with these ideas of the ancient philosophers, and the fact is obvious that women are becoming economically more independent of men, entering the field of industry to an extent never dreamed of before. Women are, as a result, broader minded and less inclined to be submissive. Women have become producers. The great industrial development in which she participates to a certain extent has given her ideas of freedom, independent thought and action which in a less enlightened age she would never have dared to even think of. Women are learning to depend on themselves and the divorce figures go to show this.

I suggest that "June Bride" tell her husband of these things. If they would be happy, they must eliminate that feeling of ownership, and, while enjoying the social dance and conversing with others, there will grow up between them a greater love and trust.

GLADYS VERA LAMB.

[This article, having been declined by the editor, to whom it was first sent, came to LUCIFER from one of our subscribers and earnest co-workers.—M. H.]

"SEXUAL LOVE: WHAT IT IS AND WHAT IT ISN'T."

From Truth Seeker Co., Bradford, England, comes "Sexual Love—What It Is and What It Isn't," by Allen Laidlaw. Chapter headings are these:

I, Fallacies; II, Somatic Dreams; III, Perversions; IV, Sensual Necessaries; V, The Idealization of Lust; VI, The Sacredness of Love; VII, Female Emancipation; VIII, Real Altruism; IX, Equality of the Sexes in Love; X, Purity.

"Let us henceforth consider it a bitter shame to persecute any woman because she has a lover or a child. Let every woman's pride be *not* in betraying, but in protecting her own sex. . . . At the root of all sexual reform lies the essential *no degradation* for the female soul."

Price 25 cents. For sale at this office.

THE POET LIBERATOR OF WOMEN.

"Whitman, the Poet Liberator of Women," is the title of a dainty little book written by Mabel McCoy Irwin. The volume is handsomely bound in cloth, with an original cover design, and the typography is unusually good. The frontispiece is an artistic drawing of Whitman's face from the well-known Lear portrait.

The book is well written, and in chaste but frank language tells of Whitman's recognition of woman as a factor of immeasurable importance in the world's progress. Quotations from his poems are freely given and their significance pointed out. Only 500 copies of the book were printed, and the author, whose address is 34 West 104th street, New York City, still has a few copies for sale. Following is the brief closing chapter of the interesting little book:

"And ages hence—when woman's sex bondage is as a dream forgotten, when she stands regnant by divine right—the self-elected mother of a new race—she shall remember with deepest gratitude the name of him who called to her while she was yet asleep, who sang for her while she was yet in chains, and whose songs did more to set her free than all the songs that were ever sung—the name of Walt Whitman."

The price of this exceptionally fine book is not given, but presumably $1.25 would bring it.

THE "NEW" MOTHER-IN-LAW.

The following letter, written by a radical woman to a man who is in love with her daughter, and not intended for publication, will probably be of interest to many readers of this paper:

"David, Dear Dave: I have been thinking for some time of writing to you, if for no other reason than to become acquainted with my future son-in-law. Some way this Indiana indolence (note that euphonious alliteration) has a deleterious effect on one's mental machinery, especially the letter writing department, no matter how much in love he or she may be or how important the demand.

"Esther does not often show me your letters, although I dearly love to read love letters, even when written to other girls, and I know you write most charming ones. But the last one she did show me and I am deeply touched by your suffering.

"David, you are a lover after my own heart!—the old-fashioned, steadfast, intense lover who is constant to one through years of time, and separation, and distance. Even other loves dampen not its fervor. The lover who will plead and coax and urge and pursue almost in spite of, or regardless of, response, is the real lover—the lover all women love. We have not outgrown the animal or savage instinct that impels the male to pursue, the female to evade by flight, or feigned (or real) resistance, and both enjoy it. I am not sure it is best that we should outgrow it, or that we have any reason to be proud of the men and women who boast of having evolved out of that instinct.

"The modern (free) lover who approves of 'female initiative,' who can always find comfort in 'the lips that are near,' who boasts of never allowing himself to suffer on account of love, is a cold-blooded beast, after all, and not an unalloyed improvement over the old.

"I always hoped that Esther would not love or marry a man who believes in the narrow, selfish ownership of a woman. I am also thankful she has escaped men of that type. How I wish I had—or had ever had—such a lover as you are! Would that heaven had made such a man for me! But then I would have spoiled it all by meeting him half way or further, and you would not give a fig for such a sweetheart, would you?

"You know how the boy chases a butterfly till it lies still, till one wing is broken; it can fly a little and he chases it until it lies still on the ground, then leaves it alone. Why if I had the good fortune to have such a sweetheart as you, I would fly to his arms whenever he said come. Financial difficulties would be nothing to me, nor family ties, nor clothes, nor any little mundane considerations. I would sit up nights—every night—and write the warmest, most passionate, rapturous letters. I would grieve over our separation—dream delightful dreams of our meeting. I would think only of his love, his caresses, the touch of his hands, the sweet embraces that mean a taste of heaven—that would be heaven! Those lips, those eyes!

"Well, just imagine Esther saying all that, and be happy! She means it all, but she is the modest, startled fawn, as it were, that must be pursued or you can't catch her.

"Now, seriously, my dear boy, you know I am very glad you are so much in love with my little girl. You know that I think (or know, rather), that you are the very best man living and just the right man in the right place. But I wish you could or would be contented to let Esther stay with us a little longer. You know she boarded in town for about four months and we saw almost nothing of her. We have been in town two months and it seems such a little taste of the all-together home life that we all enjoy so much. I expect to be away from home for about four weeks after the middle of June and I can't bear to let her go until after I come back. She likes to be with us, for she has been away from us all so much of her life that she has never had a chance to get tired of us or of her home. If she would stay here until September, I would then be willing for her to go.

"Of course, it is natural for a lover to be intolerant of any other claim than his own. You can't see why she should waste any affection on her father and mother and the best brother in the world. But just try for a little while to realize that there are others. There are we—her pa and ma and brother—who all love her as much as you do, and the aggregate of heartache will be greater if she leaves us now than if you wait and suffer a little longer.

"I would say more on this line, but I know what an avalanche of argument is likely to be let loose if you can get a foothold and once get started. (That is a mixed metaphor, isn't it? But you know what I mean).

"Esther doesn't know anything about this letter. Maybe she wouldn't let me send, if she did. She's pretty strict with me in most things. You may show her my letter, if you want to. Good-bye, my son. Be a good boy.

Lovingly,
"M. W. D."

I give the above letter without comment, but would be interested to know what other readers of LUCIFER think of it.

MILLBANK CHURCHILL.

WOMAN AND ECONOMICS.

Glancing at an old copy of LUCIFER (No. 1030), I find a short article by Flora McPhelps which in the main is excellent.

One proposition, however, strikes me as rather misleading. She says: "The only way for woman to maintain this right is by refraining from motherhood. *For, barring this, woman is as free and independent as man.*" Now, if this is true in San Mateo, California, I want to go there to live! For in no place, from New York (my early home) to Washington, have I found a place where women were as free and independent as men. Woman's freedom, socially, is restricted by the ostracism of society. Indiscretions which are winked at or totally ignored in man are deemed sufficient cause for coldness and cruelty toward woman.

Then take the economic condition, which is most important of all, and see the disadvantages under which woman labors. Compare the wages paid in any kind of work. Women teachers receive from one-half to two-thirds the pay for the same work that is not so well done by man. Women clerks receive from $10 to $35 a month, while men in the same department receeive from $35 to $80 for the same work!

Then, too, who ever heard of a man receiving an insulting proposal from a proprietor to whom he applied for work? Yet this is a common occurrence among women. I have personal knowledge of many such cases. One case in point: A young lady applied for office work with a real estate dealer. He engaged her, but would offer only 50 cents a day until he could see what she could do. In less than half a day he began to take liberties with her. She objected, but he persisted. She managed to stave him off for two days, when he told her he would not have a girl in his office who would not let him fondle her! She left! But suppose she had had no home or friends to care for her; where would be her independence?

Another case: A girl applied for a clerkship in a dry goods store. The proprietor, a young *married* man, said, "Why, dear me! If I had you in the store, I'd get you behind a pile of blankets and love you to death! I'd eat you up!"

Now where was her chance for independence? You may say, "Let her apply elsewhere," but I tell you the "elsewhere" is all full. It is a common thing for a lady clerk to be called upon to grant such indulgence to her employer or one of the head clerks, or lose her job.

I know this to be a fact. How, then, can women be "free" or "independent"?

A change in our industrial system must precede any great advance on the part of woman toward personal liberty.

ELSIE COLE WILCOX.

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

The Chicago Society of Anthropology will take an outing at Downer's Grove, Cook county, June 18, 1905. It is proposed to meet at the Union depot, this city, at 10:45 a. m., and take the train together for Captain Parker's place in the suburb named. For further particulars address the Secretary, Dr. J. F. Lewis, 723 Carroll avenue.

ANOTHER CONTINUANCE.

Monday, June 5, '05.

After some time spent in waiting at the court room my friends and I were told that another short postponement had been decided upon—till Tuesday, June 13. This will give my attorneys a little more time for preparation. M. H.

DR. STOCKHAM'S CASE.

When I left the court room to read proof and get this edition of LUCIFER to press, Dr. Stockham's case had just been called and a jury impannelled. It is hoped that before our forms are closed we shall be able to report a triumphant victory for freedom, truth and justice, in the case of American inquisition against Dr. Alice B. Stockham and her business manager, Mr. Beckwith.

Later: The word comes that the jury found Dr. Stockham and Mr. Beckwith "guilty as charged in the indictment." Sentence not yet delivered. Whether appeal will be taken does not yet appear. These defendants and their friends, the world over, are well able to make it a "fight to a finish," and it is sincerely to be hoped they will do so. M. H.

A DOUBLE NUMBER.

It is now in contemplation to get out a 16-page edition of LUCIFER for June 22. This is to be done in part to relieve the terrible pressure for space. We have now in type nearly enough matter to fill two ordinary issues of the paper, with a long list of good articles filed for publication, but not yet put into type.

But the chief object of the proposed double number is to find room for a somewhat extended history of the doings of the Postal Inquisition, especially that part of said history that more intimately concerns LUCIFER. We have now in type about four columns of matter giving an account of the closing scene in the trial of LUCIFER's editor before Judge Foster in April 290,—fifteen years ago, including the Topeka "Journal's" report of the judge's talk to the prisoner, and a report of the prisoner's ten-minute talk to the judge—the "reminiscence" of which scene David Overmyer calls so vividly interesting.

If the matter can be got into proper shape it is proposed to call the next issue the *Postal Inquisition* number. The time seems quite suitable for such a number, now that the fight for free press is on in what seems a more determined manner and in more definite shape than it has been for some years past.

Four years ago we published an Anniversary double number celebrating the 21st birth month of our Son of the Morning. This was largely filled with history of the various battles which LUCIFER has passed through, with the Postal Inquisition as aggressor.

If possible for them to do so it is hoped that the same persons who helped to get up the matter for that anniversary number will help now in getting up a Postal Inquisition number, and if there are others who would like to lend a helping hand in this line the invitation is hereby extended to them also, only premising that it is to be hoped no one will feel hurt if their contributions should be declined for lack of room.

Once more only, on this head. Inasmuch as funds are needed to pay court expenses, as well as to defray the extra expense of the double number, it is proposed that the Postal Inquisition number be sold at *ten cents* each and that orders be sent in as soon as possible, stating how many copies each subscriber will take at that price, so that we may know how many extra copies to print, and bind, for they will have to be stitched together with wire. M. HARMAN.

THE FREE SPEECH LEAGUE.

Editor LUCIFER: Secretary Mrs. Irwin, having only recently come into the league, is mistaken as to its name. It is not "The New York Free Speech League"—simply "The Free Speech League." So far, at least, as America is concerned, it has no geographical limitations. It is a national, perhaps more correctly, an international, organization, welcoming co-operation in its work from all parts of the continent, as it does from all men and women, regardless of their differences on other issues, who stand for freedom of investigation and expression.

Now is an opportune moment—now, when the enemies of free utterance are so perniciously active—to say that the league needs hundreds, thousands, tens of thousands, of new members. The membership fee is only one dollar a year, and no case can be taken up and fought out before the bar of public opinion or in the courts unless we have the aggregate of many more annual dues than we have now.

Reader, will you not send *your* name and address and *your* dollar to the Treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City?

I enclose copies of the League's "Declaration," its Constitution, and Objects, together with letters from well-known men, for which I hope the editor may find room soon.

EDWIN C. WALKER,
Chairman Executive Committee.

LUCIFER'S HELPERS.

In this list are credited all who send money on the Free Speech Defense Fund; all who send money to pay for trial subscriptions to LUCIFER as propaganda work; all who buy books for the same work, and all who send money or stamps to be used in sending out sample copies, or for the general publication fund.

L. Kausebaum, $1; P. L. Poland, $2; Fred Schulder, 25c; A. G. Lengberg, $1; Susan Reichertz, $1; Agnes Benham, $5; James F. Clark, $5; J. Al. Wilson, 25c; Henry Peckman, 25c; R. N. Douglas, $2; Mrs. M. A. Logue, $1; Cassius V. Cook, $1; Mrs. Joel Turner, $1; Thirza Rathbun, $1; John S. Barber, $5; T. J. Tanner, $1; Carl Nold, 25c; Frank D. Blue, 25c; Mrs. B. M., $10; W. W. Miller, 80c; A. Wastall, $5; O. B. S., $5; R. H. Walker, $1.50; J. B. Phinney, $2.50; O. H. Stone, $5; B. F. Odell, $1; Anna B. Fish, $1; B. W. W., $11; Bodh Raj Shah, $1; C. S. Haney, $1.

Once more sincerely thanking all our co-operators in this line of work, since last credit, we ask all who have not yet ordered books or papers to be used in educational work, to the amount of their cash contributions, to do so as soon as convenient. In this way the good results of their contributions will be cumulative.

SINEWS OF WAR AND THE CENSORSHIP.

The urgent need of an emergency fund will scarcely be questioned at this crisis. I am amazed that no attempt has been previously made in this direction. It is unfair to further add to our valiant champion's many burdens by neglecting his proper financial equipment. The needs of the present occasion may be already met; but if we let such an opportunity slip of applying any surplus to the foundation of a permanent fund, we shall surely rue it in the future.

I suggest, therefore, that the Free Speech League be asked to take over from us a fund, to be especially applied on LUCIFER's behalf, and to be spent at the request and discretion of its editor. Should some such an arrangement be arrived at, it would release the editor from work he has little time for, advertise the league, by the publication from time to time of the acount in LUCIFER, and have, I think, a salutary effect upon our oppressors in showing them our backing in all quarters of the globe. Apart from this the league would gain by subscriptions from LUCIFER readers, many of whom are, perhaps, in my own position, of knowing but quite recently of its existence.

In the event of such an agreement being arrived at, I, for one, will gladly duplicate, in the case of the Free Speech League, my donation of five dollars yearly to the emergency fund.

As to the heavy-handed action of the postal censors, and the editor's attitude toward same, as expressed in No. 1035, I think it both correct and dignified. Whitman reminds us that "the elementary laws never apologize." Wherefore should he then equivocate, prevaricate, excuse or retract?

No! And every one of us to whom truth and liberty mean aught will re-echo: *And he shall be heard!*

Our issue is really that of science against theologic ignorance and intolerance; for, in spite of all Comrade Lloyd says in his review of Dora Forster's booklet, *l'ennemi c'est le clericalisme!* It will be found, too, I think, that our laws, although originating in the Justinian code and consequently coming from the source claimed by Lloyd, have, nevertheless, been much modified and interpolated to express the desire of the priestcraft, who were for some time the only people of any instruction whatever—for church and state have long since gone hand in hand. The would-be thought-suppressors who are playing us such baby tricks are imbued, depend upon it, with ideas of the current theology.

And this being so, I would fain be allowed to quote from Professor Tyndall's famous Belfast address a passage which I deem appropriate:

"The impregnable position of science may be described in a few words. We claim, and we shall wrest from theology, the entire domain of cosmological theory. All schemes and systems which thus infringe upon the domain of science must, in so far as they do this, submit to its control and relinquish all thought of controlling it. Acting otherwise proved always disastrous in the past, and it is simply fatuous to-day. Every system which would escape the fate of an organism too rigid to adjust itself to its environment must be plastic to the extent that the growth of knowledge demands. When this truth has been thoroughly taken in, rigidity will be relaxed, exclusiveness diminished, things now deemed essential will be dropped, and elements now rejected will be assimilated. The lifting of the life is the essential point, and as long as dogmatism, fanaticism and intolerance are kept out, various modes of leverage may be employed to raise life to a higher level."

Is what connection does America stand now to the "land of the free" I should like to know? Much the same in many respects, perhaps as do the domains of the tottering Czar.

Are you in the United States of America going back to the methods of 1616? If so, a leaf might be cribbed from the books of the Holy Congregation of the Index and a decree issued at Chicago on these lines:

"And whereas it hath also come to the knowledge of the said postal censorship that the false Dora Forster doctrine of freedom in the sexual relations, entirely opposed to Mother Grundy, which is taught by Moses Harman, is now published abroad and received by many: In order that this opinion may not further spread, to the damage of damphoolishness, it is ordered that this, and all other books teaching the like doctrine, be suspended, and by this decree they are all respectively suspended, forbidden and condemned."

To insure their taking equally strong measures in this case, it should be pointed out to the dear censors that the doctrines of Pythagoras and Copernicus (the mobility of the earth, and immobility of the sun) were not one whit less pernicious than those of the two before cited individuals.

ARTHUR WASTALL.
East London, South Africa, April 25, 1905.

PRELIMINARY SKIRMISHING.

As stated in last LUCIFER I was arraigned three weeks ago before the U. S. District Court in Chicago, and when told to plead "guilty or not guilty" I pleaded not guilty of sending "obscene" literature through the mails. Answering the court's order I appeared with my attorney, Mr. Darrow, June 2nd, when a further continuance was granted, but only to June 5th. On account of previous business engagements Mr. Darrow urged that more time be allowed for preparation; his request was denied.

Returning to his law office Mr. Darrow on consultation advised the employment of other counsel to take the main management of the case, saying he would freely assist with his advice, also with his *money*, if necessary. In answer to the question as to who he preferred as helper in the case he named Steadman and Soelke, well known attorneys of this city. Seymour Steadman stands *high* as a leader in reform politics—as a Socialist—sometimes called a *Social Democrat*, holding very similar views to those held by Mr. Darrow. It is needless to say that both these men, as well as Mr. Soelke, are in full accord with the opponents of the postal censorship.

At Mr. Steadman's suggestion he and I went to the Federal building to see if the District Attorney would not consent to a further postponement of the trial; his reasons therefor being similar to those of Mr. Darrow. I did not hear the arguments used but the result was the same—a refusal—the intention apparently being to *railroad* the accused to prison as soon as possible.

* * *

After the private conference between Mr. Steadman and the District Attorney was ended I was invited to enter the presence of this very important public official; was introduced to him and to his assistants, one or two of whom I had met before. I was also introduced to the postal inspector, R. M. McAfee, or rather I should say he introduced himself in these words:

"I have seen you a number of times, Mr. Harman, but never had an introduction. My name is McAfee."

"R. M. McAfee?" said I

"Yes, R. M. McAfee."

Then followed what will doubtless be regarded as a regrettable exhibition of *temper* on my part. Momentarily overcome as it would seem, by the sense of personal injury, of inexcusable outrage—recollecting the long years of prosecution, not to say *persecution* I had suffered at the hands of this man McAfee, including two terms of imprisonment in the Kansas penitentiary at Lansing, followed by another and longer term in the Federal prison at Fort Leavenworth, it will not be thought strange, perhaps, that the unexpected sight of this man caused me, for one brief moment to lose command of my *tongue!*

Standing within three feet of "his highness"—McAfee, is a *tall* man with a very decidely ministerial appearance and manner (Dr. Stockham calls him "Rev. Dr."), pointing an index finger directly towards his heart I thus addressed him:

"Well, it may be my fate to go to prison next week, but while I much prefer doing my work outside prison walls, I would, in case of imprisonment, a thousand times rather be in my shoes than in the shoes of R. M. McAfee *the bloodhound!*" spoken with considerable emphasis on the last word.

Here a mild protest came from my friend Steadman who "hoped we would have no unpleasant altercation," or something to that effect.

* * *

In reply Mr. McAfee stoutly denied that he had ever prosecuted or persecuted me—that all the prosecutions against myself and paper had been the work of the Department of Justice.

Here I was forcibly reminded of the plea of the priests of Catholicism when the atrocities of the Roman Inquisition are mentioned. They invariably assert that the church is innocent of those atrocities, and that it was always the work of the Secular Governments, not of the religious government.

"Well," said I, "how comes it that I saw you sitting at the elbow of the prosecuting attorney in Topeka, day after day, during all the sessions of the court that tried and condemned me—whispering in his ear, apparently prompting and instructing him how to win the case against me, just as we may suppose the priests of Rome sat at the elbows of the public prosecutors when anyone was being tried for heresy."

"O, well," was the reply, "I sat with Mr. Ady in the Topeka

case because he asked me to do so, just as I am requested now to sit with the District Attorney in the present or future trials."

"And is it not true," said I, "that the charges or complaints against me and my paper came from your office?"

"Very true," was the answer, "but this was simply in the line of duty. I am required to do this by the Attorney General at Washington"—or words to that purport.

"Then you admit that you are part and parcel of the governmental machine, the postal censorship that arrests, fines and imprisons people for the alleged crime of sending obscene matter through the mails." I might have added—"and are you not then correctly called a sleuth-hound of the postal inquisition, just as the religious spies and informers of the Roman Inquisition could correctly be called the sleuths of the religious prosecutions and persecutions?"

Mr. McAfee could not and did not deny that he was part and parcel of the censorship machinery of the Washington government, but still maintained that the *responsibility* of the prosecutions did not rest with him. Like the reasoning of most theologians it seems to me the logic of Mr. McAfee is faulty—as when he asked me if I would not consider my personal rights invaded if some one should persist in sending a "peck of manure" into my room—this in answer to my plea that I had invaded the person or rights of no one when sending sample copies of my paper, even though I did not know the samples would be welcome. My reply to the accusation that I am an invader when I send samples to Christians, or to conventional moralists, is three-fold:

First—The presence of LUCIFER in a conventional home does not befoul the atmosphere of that home—as a "peck of manure" would do. If LUCIFER is good for nothing else it might be useful in such home as kindling-wood.

Second—If a mistake is made in sending the paper to those who think its moral influence bad, the person who is not willing to read all sides has an easy redress—by simply dropping a card to the editor to say that no more copies are desired.

Third—To those who say they cannot prevent their children from reading the paper—at the postoffice or elsewhere, I would say that if parents or guardians fail to instruct their children in wholesome sex-ethics, such parents or guardians are unfit for responsibility, such as parenthood imposes. They can expect nothing better than than their children will make shipwreck, morally, soon or later—and this regardless of the question whether LUCIFER is suitable reading for children.

I may add that the rational ground to take is that knowledge is the only savior, and that it is the child's right to know all that can be known of itself—its sex nature as well as all other parts of its organism; that in such knowledge lies the only safety.

★ ★ ★

In the course of conversation Mr. McAfee said:

"I saw your old friend Overmyer the other day. He recalled your trial before Judge Foster in Topeka. Said he intends soon to get out a book of reminiscences, and among all his recollections he says there is nothing that surpasses the scene he witnessed between Foster and yourself, when the Judge passed the sentence of five years in prison and fine of $300." Then turning to the district attorney McAfee continued, in words like this:

"Harman had been roasting the judge in his paper for some weeks before the trial. He would place a copy of the judicial oath at the head of his column, then he would roast Foster on one side awhile, then turn him over and roast him on the other side awhile, till at last the judge got mad, and when it came to delivering the sentence he seemed to think it right and proper that he should do a little roasting—and the roasting he gave his prisoner was such as I have never heard before nor since."

The district attorney, whose name I do not now recall, was civil, affable, and seemed to take a human interest in my welfare. Did not say much but seemed satisfied that McAfee should do the talking. The only question of his that I now recall was in regard to my *lameness*.

"Yes," I replied, "I am lame. I am also partially *deaf* and cannot *see* as well as I should like to do, but ask no favors of this court because of these infirmities, nor because of my *youthfulness*—seventy-five years young. I ask no favors from any man. I ask only justice.

On leaving the district attorney's office I bade the company good-by in words something like these:

"I wish it distinctly understood that I have no quarrel with anyone, no matter how much I may have been injured, nor how much I may disagree. Always I try to purge my mind and heart of every thought that savors of hate or revenge. I recognize that everything is right—right and true to the causes that produce it, and under the conditions cannot possibly be otherwise. The last analysis of human actions, in my opinion, shows that we all do as we must, and that therefore praise and blame are unscientific—unphilosophical."

Thus ended one of the skirmishes that seem to be leading up to a pitched battle, a battle that may prove as serious and as far-reaching in effects as was the pitched battle that ended in my imprisonment in the Lansing penitentiary fifteen years ago.

M. HARMAN.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Helen Gardner, San Angelo, Texas.—"I enjoy reading LUCIFER and sincerely hope you may come out ahead of the 'meddlesome Matties' that seem to be after every one that does not cover himself or herself with the cloak of religion. *You will win in this your latest battle.*"

A Friend and Helper: "Be sure to use the Defense Society and fund to assure the lawyers employed ample pay. Somehow I feel it is to be a victory for you and the cause, no matter which way it tips. You have been in prison and are familiar with such a life, and know it will not kill you, and that it is no disgrace, under such circumstances. Still, I hope you will escape prison, or very much trouble."

Bodh Raj Shah, Shanghai, Punjab, India.—"Am very sorry to learn that you are again in trouble. I abhor the conduct of the so-called free government of America, and offer you my sincerest sympathy, and hope that in the long run the victory and the glory will be yours. But perhaps when that time comes you will not be alive on the face of the globe. . . . The balance to my credit, about one dollar, which you were to send me in books, you may place with your emergency fund."

O. H. Stone, Baring, Wash.—"I see in last LUCIFER that you may possibly have to stand trial to-morrow. I therefore send $5.00, to help defray cost of same. I think your friends are right in advising you to retain counsel, as it is never safe to trust or appeal to the honor of people who have interests opposed to yours.

"Hoping that the good cause will come out with flying colors."

Mrs. Edmund W. Gerry, Ventura, Cal.—"Sirs: The 'Wednesday Afternoon Club' of Ventura is at present interested in all 'New Thought' movements, and we are contemplating subscribing for some up-to-date magazines. We should be pleased to receive literature in the line of Sex Reform, also sample copies of your magazine for consideration."

[Will send LUCIFER at *half rates* to the Ventura club and to similar organizations; pamphlets one-third off.—M. H.]

August F. Wegener, New York City.—"The board of directors of Comrade Co-Operative Co. has decided to discontinue the work of publishing the Comrade with the April issue, on account of insufficient support. Unexpired subscriptions will be filled by the International Socialist Review. Charles H. Kerr & Co. will exchange share certificates of their company for certificates of the Comrade Co-Operative Co., upon payment of $5.00. The Comrade Co-Operative Co. will sell its stock of literature at reduced rates during the next few weeks. Send for price list to 11 Cooper Square, New York. Please publish this notice in the next issue of your valued paper."

W. W., Helena, Montana.—"I have read of your recent arrest with feelings of great sympathy and no little disgust. But I know your attitude so well that I am not worried about it as much as I would be if you were more of a tenderfoot. . . . Am waiting with patriotic interest to see you win more laurels. At present I know that what you need is money, not pity, or even much of sympathy. You need the weapon to fight with, and if you have it you are able to do the rest, and furnish a performance that will give us all entertainment.

"Mindful of the many, many good things I have learned from you and the great pleasure I have derived from LUCIFER these many years you have been sending it to me free of charge, I enclose you a money order for ten dollars, which you can use as you see fit. Send me a copy of the pamphlet that caused

the trouble, as I see you advertise them. I want to know all about it and wish I could address the jury in your behalf. I could say some things that I know others will not say, for I have known you and your motives for many years and I know the need of your work. This money order was sent to me by a woman who has been greatly benefited by liberal ideas imparted by me to her and largely gained by me from you. So I really think it is yours, and I send it with the blessing of friendship stamped and endorsed upon it. . . . .

"With great love to yourself and Lillian and best wishes for the outcome of your splendid fight for humanity and womanhood, I am always your sincere friend."

Arthur Wastall, 3 Amalinda Road, East London, South Africa.—"Am little surprised at turn of affairs. Sorry can't write just now, but you know how much I sympathize with you in the matter of postal persecution. Such tyrannical action will eventually act as the boomerang does, and come back upon the perpetrators. . . . Of course, you are very right in not making *any change* at this juncture, or it would be attributed to *weakness*. We will stand by you! Our cause is just and must prevail. . . . Keep cheery! You are acting nobly and your name and memory will be revered wherever the true and brave exist. Have received all you have sent and am making good use of same. There will be South African subscribers ere long."

Dr. J. H. Tilden, editor Stuffed Club, Denver, Colo., May 20, 1905.—"The book, 'Sex Radicalism,' which you sent me for review, has been received. I thank you for the same, and shall give notice of it in the July Club, as it has come in too late for this month. My dear Mr. Harman, it gives me pleasure to tell you that I am in perfect sympathy with you and your work. I wish it was according to the laws of nature that you should live to reap some of the fruits of your sowing; but we have very few Mathuselahs these days, and I am quite sure a man with such advanced ideas as you have on the subject of sex would have to live something like a thousand years to reap any reward. You will have your pains for your pay, which is the usual reward for the redeemer of mankind. I hope I shall have the pleasure of meeting you sometime. With best wishes for your success and prosperity, I am sincerely your friend."

J. B. Phinney, Springfield, Mo.—"I enclose postoffice money-order for $3.00, for the following: 'The Right to Be Born Well,' one-half dozen copies, $1.00; 'Social Freedom,' one-half dozen copies, 75 cents; 'Love Protest,' 100 copies, 50 cents; 'Significance of Divorce,' 50 copies, 25 cents; balance to defense fund.

"I am quite anxious to know how you and Dr. Stockham came out. I am sorry I did not know of the time set for your trial sooner. I got an appeal from Free Speech League in your behalf and responded with what little I had on hand. I only blush for the small amount; and were it not for matrimonial obligations, I would put a mortgage on my home in fifteen minutes for twenty times the amount, if necessary, to secure *justice*. However, if in need of more funds, let me know. What are homes and dollars to liberals if they must gag their tongues, stifle their conscience, and let their brains and pen rust out? With best wishes."

David Gilmore, Chanute, Kan.—"I am sorry to learn that you have to stand trial again. Swindling concerns can flourish in Chicago and use the United States mail to aid them in their business, but when a man is teaching something to which Mother Grundy objects, he is harassed by the minions of the law.

"Chicago has been experiencing a tidal wave of that 'notable prosperity' that the president told us about. Such prosperity!

"It seems that God has deserted the Christian and espoused the cause of the Heathen in the far East. Will victory turn the heads of the honest Japs and bring them up to the present standard of Christian civilization?

"I hope you will be able to make a successful defense against the present prosecution. It seems to me to be a persecution.

"It seems that only the weak publishers are prosecuted, while the strong are immune. Please continue to send LUCIFER to me, and the money will be sent to you later. Yours for justice."

M. E. Morris and Ida M. Miller, Lewiston, Idaho—"Being deeply interested in the question of free love, together with other twentieth century ideas, we see the growing necessity of a twentieth century alliance, an organization for the purpose of bringing together those who are versed in sociological questions, that they may come in closer relation with each other in a fraternal way. This is an age of travel and, upon arrival in a strange city or community, Free Lovers should be able to recognize each other without delay. Besides, this would afford an opportunity for correspondence which cannot be obtained otherwise.

"In order to learn the opinions of LUCIFER readers regarding the above proposition, we hereby request any and all who consider themselves eligible and favorable toward such an organization to write and tell us their feelings in the matter. If it meets with your approval, let us know it. When a sufficient number of Free Lovers signify their approval, preliminary steps will be taken toward the formation of 'The Free Lovers' Alliance.'"

J. Herbert Rowell, Chicago.—"Aurin F. Hill says in LUCIFER No. 1939: 'I am glad some men and women are strong enough in body and mind to violate the laws made by men. They are the pioneers, the Washingtons, the La Fayettes, the Franklins of our time. Prostitution is caused by laws of men. Abolish all marriage laws by men and women, and much crime will be abolished and we shall be much nearer the condition called heaven on earth.'

"Very well; I take it that he wants to get to heaven, or as near to it as he can get. So be on your way, Bro. Hill. We have said a lot, printed a lot, but no one has done anything yet to prove that there is a heaven beyond what you call prostitution. Won't you 'show me'?

"Start your heaven with, say, ten men and ten women, more or less if you like, each to have lots of liberty—absolute liberty, remember, else you will have the opposite of liberty, which is slavery, of course. When you get it—the heaven—running nicely, let me know, and I will call and look you over. If you don't 'bust' up before I get there, I will give each of you $1,000 as soon as you show me that each of you is living the free life."

B. F. Odell, Flagler, Colo.—"I find by LUCIFER and by a circular from the Free Speech League of New York that you are to stand trial on June 1 for sending obscene matter by mail. You have my sympathy and also my congratulations. You will, and do, stand as the foremost and most persistent advocate and worker for the freedom of women and for free speech. You may stand with Heywood as the foremost martyr. Women in after ages will build you a monument as her best friend. Lovers of freedom will point with pride to your unequaled stand for the freedom to express the truth as you see it, the truth as it reaches the heart of every man.

"I would gladly give my life to stand where you stand, to know that I had been of so much use in helping humanity to a higher plane, but my life counts little. It only reaches a little spot, where I have won the hate and the respect of the conservatives, while your influence is world-wide and you have won intense hate and a deeper respect wherever your influence is felt.

"Whatever the issue of the coming trial, it can but build up the cause for which you have given your talents and your life. Whatever the result, I congratulate you. It is good, at the close of a long and arduous life spent for a loved object, to give a master stroke at or near its close.

"I answer the appeal of the league by enclosing $1.00 direct to you, to use as you see best."

Flora W. Fox, in "People's Press," Chicago: "One of the latest outrages perpetrated by the agents of the Comstock law is the arrest of Moses Harman, editor of 'LUCIFER, the Light-Bearer,' for sending obscene matter through the mails, or, in other words, trying to elevate the mothers and fathers of the children to be, by teaching the righteousness of living clean, pure lives, sexwise and otherwise.

"Mr. Harman is an old, crippled man, but one of the most logical, just, kind and temperate of advanced workers for a better humanity. I hope the liberal thinkers will aid him with money he is so greatly in need of, for fighting for the rights of a better race.

"There is a repetition of this unjust arrest in the later one of Dr. Alice B. Stockham of 1388 Washington boulevard. The Doctor is well known through her books and over twenty years' constant labor for a better and truer sex education for the coming generation."

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BY DORA FORSTER.

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VOX POPULI.

I hold fast to this creed,
That one never should heed
The voice of the Mutable Many.

For, a foam-crested wave,
While extolling the brave,
Is the voice of the Mutable Many.

And "Set Barrabas free,
But nail Christ to the Tree,"
Was the voice of the Mutable Many.

Yet, through sunshine and gloom,
From the cot to the tomb,
Rings the voice of the Mutable Many.

"Rem," in "The Owl," S. Africa.

THE AMERICAN POSTAL INQUISITION.

Here's freedom for him that wad read;
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There's nane ever feared that the truth should be heard
Save them that the truth wad indict.

—Robert Burns.

In LUCIFER No. 1041, under the head, "Preliminary Skirmishing," was given some account of a recent interview between the federal district attorney, the postal inspector, R. M. McAfee, and the editor of LUCIFER, in which interview reference was made to the closing scene in the trial of this same editor in the Federal Court, Topeka, Kansas, fifteen years ago, charged with sending "obscene literature" through the United States mails. As this same editor is again a prisoner, under bonds, accused of a like offense against the federal statutes, here in Chicago, and soon to be put on trial once more, it is thought fitting and proper to reproduce in this week's LUCIFER a statement of that closing scene, and to make it the introduction to a brief history of the federal statutes under which the present and the previous prosecutions against LUCIFER and its editor have been instituted.

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THE PRISONER AND THE JUDGE: A REMINISCENCE.

Under date of May 1, 1890, fifteen years ago, and a little more, the Topeka, Kan., "Daily Journal" contained the following item of news:

"Judge Foster late yesterday afternoon passed sentence upon Moses Harman for publishing in his paper, LUCIFER, at Valley Falls, and causing to be circulated in the mails obscene and indecent matter. Hon. David Overmyer attempted to secure a new trial for the defendant, but the court overruled the motion. Harman refused to stand up when ordered by the court to do so, but his attorney lost no time in getting him upon his feet. When asked whether he had anything to say before sentence was passed upon him, he said he had, and asked how much time the court would give him. Judge Foster allowed him ten minutes, which he consumed in endeavoring to show the court that he was a martyr to opinion's sake and the cause of emancipating mankind, especially women, from certain social evils. At the conclusion of his talk, Judge Foster told the prisoner that he had a few things to say. The first was that the prisoner could not plead martyrship to decency for indecency. He said the effect of the teachings of Harman was bad, whether he intended them to be good or bad, and that if intention to commit crime alone should be deemed crime, there would be little need of courts. He said that the course of the prisoner throughout the trial had been rebellious and defiant, and that it had not appealed to the leniency or mercy of the court. He had seen circus performers stick their heads into lions' mouths, but he had never seen them have the temerity to twist the beasts' tails or kick them in the ribs while performing the risky act. [Laughter.] He then sentenced Harman to serve five years in the Kansas penitentiary and to pay a fine of $300."

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Explanatory of this news item, the following paragraphs, copied from LUCIFER of May 16, same year, will perhaps be not without interest those who know, or who do *not* know, that the same individual is again a federal prisoner, expecting soon to be tried before a similar court on a very similar charge:

"THE PRISONER'S TALK TO THE COURT."

"Judge Foster and Gentlemen:"

FOSTER: "You will address the court alone."

"Well, then, I will address the court alone. I wish to say, to begin with, that I cherish no ill will, no vengeful feelings, toward this court, nor against the prosecution, not even against the district attorney, Mr. Ady, nor Mr. McAfee, the postal inspector. I recognize that all men, the court and prosecution included, are the creatures, the victims of heredity and environment. We all move along the lines of the least resistance, and when it comes to the last analysis of actions, I simply recognize that we all do what we do and as we do simply because we *must*. Therefore, I see no rational ground for entertaining feelings of revenge or hate toward this court or toward the prosecutors. Under like circumstances and with like heredity I would have done just as they have done.

"But while cherishing no vengeful feelings toward anyone in this matter, I wish now and here to enter my earnest and solemn protest against being reckoned a criminal and against being punished as a criminal. I protest because the essential elements of crime are lacking in my case. The first and chief element of crime in any case is the *intention*—the design or desire to do an injury to some one. I testified on the witness stand that I had no such intention when publishing the indicted articles, but on the contrary my intention was a good and benevolent one. I had heard the agonized cries of my sisters—my sisters by the ties of our common humanity—saying, 'Speak for us. Make known the wrongs, the outrages, of which we are the helpless victims. In the name of and for the sake of the most sacred rights, interests and hopes of the human race, present and future, *speak out!* and speak in words so plain that all can understand.' In person and by letter these appeals have been made to me for many years past and I have simply obeyed the calls. I have protested against these wrongs, these outrages upon women, in the marital or conjugal relation, and have allowed others to do the same, through the columns of my paper, and have allowed them to say their say in their own way. If this is a crime, then I confess myself a criminal. But, as before said, the main element of crime is lacking in my case. My mo-

tive, my intention, was to benefit my fellow-beings, not to injure them. In the absence of overwhelming proof to the contrary, I maintain that my own solemn affirmation should be accepted as sufficient proof of the rectitude of my motives. The prosecution have brought no proof to show that my motives were bad. The witnesses for the prosecution itself have testified to my general good character, to my honesty, my industry and purity of life.

"Not only is the first and chief element necessary to the conviction of crime lacking, but the second, also, viz.: the finding of some one who has been injured by any act of mine. No poro fhas been adduced that any man, woman or child has been hurt by any act of mine. No effort has been made to produce such evidence. For these two reasons, if for no other, I maintain that the prosecution have utterly failed to make out a case against me, and in the absence of real grounds of prosecution the case becomes simply one of *persecution* for opinion's sake. The so-called crime of 'obscenity' is not a crime *per se*, not a crime in the nature of things. It is a law-made or constructive crime, like blasphemy, heresy or witchcraft. It is a matter of opinion solely. Obscenity has no existence except in the mind that perceives it as such. To my mind the Markland and Whitehead letters are not obscene, and there are hundreds if not thousands of good women and men who agree with me in this opinion. Among these is Lucinda B. Chandler of Chicago, who for many years has been president of the Moral Education Society, with headquarters at that city. A 'Remonstrance and Petition' setting forth the opinion that the effect of the publication of these indicted letters is 'good and only good,' was drawn up and signed by eleven well-known lady writers and lecturers upon reform subjects, and copies of this remonstrance and petition were signed by many hundreds of women all over the land, some of which petitions I now hold in my hand and many more have been forwarded to this court. I have also received for publications some dozens of 'open letters' to the court protesting against this prosecution, and asking that it be dismissed and the defendants allowed to go free. Some of these letters I have forwarded to the court, some have been published, and many have been neither published nor forwarded.

"Besides these letters to the court I have received scores if not hundreds of letters from women—wives and mothers—saying that in their opinion the indicted articles were not obscene; some of these mothers saying that their daughters should have the benefit of reading the indicted articles, including the lately indicted O'Neill letter, so that being forewarned against such horrible abuses of sex, they may the better avoid and defend themselves against such abuses and against such human monsters as are therein described. I protest against the law under which these prosecutions have been brought against me. I protest against it because of its unconstitutionality, and because of its liability to be used for purposes of oppression and invasion of personal right. While I do not think that the indicted articles come within the purview of this law as it now stands, I look upon it as a survival or revival of the barbarous laws of the middle or dark ages. The founders of this government intended it to be a government for the protection of personal and citizen rights only. It was not designed to be a *paternal* government, not designed to regulate the religion or the morals of the citizens. You, Judge Foster, doubtless remember the efforts that were made, thirty or forty years ago, to induce congress to pass laws excluding 'incendiary literature' from the United States mails. It was urged, and with much plausibility, too, that such laws were necessary to the protection of the lives and property of people living in the slave-holding states. But congress very properly refused to listen to these requests and petitions. They knew that the effect of such a law would be an abridgment of the liberty of speech and of press, which abridgment is clearly forbidden by the constitution of the United States, and they knew, too, that it was impossible to so define and limit such a law that it would not be stretched to cover a multitude of abuses and discriminations. The same arguments hold against the so-called Comstock postal law. While the aim of congress in its enactment may have been a good and benevolent one, it was impossible to so define and guard against abuse that it would not be used to deprive the citizen of his constitutional and natural rights. In fine, I protest against the laws under which I have been prosecuted because of their un-American character, and because of their inherent despotism. We, as a nation, are rapidly drifting toward Russianism in our governmental methods. In fact, Russian censorship of press and mails is better in some respects than American censorship. In Russia no newspaper, or other publication, is admitted to the mails until it has been passed upon by the public censor, so that the publisher of any edition of any paper, book or pamphlet, knows, or may know, beforehand, exactly what to expect; whereas, here, in free (?) America, it is simply impossible to know beforehand what to expect. Here, the censor gets in his work *after* the mailing, not before, and it then depends wholly upon what may be in the mind—the opinion—of the court before whom the case may be brought, as to whether any publication is within the meaning of the law or not, and if the court rules adversely there is no escape from punishment.

"The time—ten minutes—is about up. I close by repeating my protest against being reckoned a criminal. I have tried to live an honest life—have tried to do all the good I can in the world and as little harm as possible. The sun of my life—my active life—may now be setting. So let it be. I submit."

* * *

As addenda to this report of the prisoner's talk to the court, these paragraphs follow:

"While I do not say that the above is an exact report of the ten-minute talk to the judge, when asked by him if I had anything to say why sentence should not be pronounced upon me, yet it is very nearly correct in all important particulars. I had prepared something different in many particulars, expecting to be allowed twenty or thirty minutes' time, and when ruled to ten minutes, I made no use of my prepared notes, but went at it in a random, off-hand manner.

"My meaning, of course, in the last words to the judge, was that I submit to *overpowering force*, just as I would submit to an absolute monarch, like the czar of Russia, with a million of soldiers at his back. I submit because there is no alternative, not because I recant anything, not because I repent anything, not be cause I am willing to make any concessions or promises as to my future conduct.

"The management of the defense was mainly a failure, but I hope not entirely so. Hoping that all will yet be well, I bid the readers of LUCIFER an affectionate good-bye until I get a chance to write again. M. HARMAN.

"[This is written on the point of starting to the Lansing penitentiary.—M. H.]"

* * *

Some of LUCIFER'S readers of this present date, fifteen years later, may perhaps be curious to know whether I paid the three hundred dollar fine and whether I served out the five years in the Kansas penitentiary. If so, I answer, No—I did not pay the fine, nor did my friends pay the sum demanded of me by the court as pay for the blessed privilege of being harassed for three years preceding the trial, by the government officials, and for the great privilege of going to prison for five years—to save the honor and purity of the United States mail service. But while the technical fine of three hundred dollars was not paid, the costs of defense, to myself and friends, during those three years and more, culminating with the trial and sentence, were far in excess of the sum named as fine; to say nothing of loss of time in court attendance at distant cities, and not to mention mental worry and neglect of business.

Nor did I serve out the five years' sentence in the "pen." The storm of indignation that swept over the entire country, extending also to foreign lands, wherever the facts became known, against a sentence wholly unprecedented in severity in modern times for a similar alleged offense, resulted in my release, on technical grounds, after confinement of four months. Judge Caldwell of the Federal Circuit court, on motion of Hon. David Overmyer of the Topeka bar, overruled the decision of Judge Foster and sent the case back to the District court "to be dealt with according to law"—sent it back, not because of severity of sentence, not because of grave errors in the trial (of which there were many), but because of a technicality that seems laughable in its triviality and simply amazing to those who do not know that the administration of "law" in this country is mainly a matter of antiquated forms and customs, trivial, if not senseless, in their nature, in which wilderness of forms and customs, precedents and usages, such little matters as justice, truth and human rights are lost sight of, overlooked, ignored; I repeat, to those who do not know what the administration of "law" really is it would seem simply amazing that a learned and dignified judge of the United States Circuit court could find no better reason for my release than that Judge Foster had neglected the three short words, "at hard labor," when imposing upon me his prison sentence of five years.

* * *

The following paragraphs taken from LUCIFER of April 4, E. M. 290—that is, April 4, 1890, of the common calendar—constitute the "roasting" that I am charged with having administered to Judge Foster before the trial culminating in the scene described by the Topeka "Journal" and reproduced at the beginning of this article. The offending article is headed:

"WHO AND WHAT ARE ON TRIAL?"

"In less than two weeks from the date of this issue of LUCIFER an important trial is expected to come off in the United States District Court at Topeka, Kansas. Important, not because of the prominence of the individuals who stand accused of crimes or misdemeanors, but important because of the principles involved in the questions that will then and there come up for investigation and for legal interpretation and decision, and important because of the prominence and number of persons who will really, though not technically or nominally, be put on trial.

"As it is just possible if not probable that the present conductor of this free platform—LUCIFER'S platform—will not much longer be allowed the privilege of saying his say from said platform, he now respectfully asks the careful attention of the reader of these lines to a short statement of what he believes to be the issues to be tried at the approaching term of the United States Court and also, who are the persons that are then and there to be put on trial.

"I. As to principles:

"(1) The principle, the right, the demand, or claim, of and for freedom of speech and of the press, will be put on trial.

"(2) The principle of citizen right to and of civil liberty, including political and religious liberty, will be put on trial; for if speech and press be not free, then it can be easily shown that civil, political and religious liberty are hollow mockeries.

"(3) The constitution and laws of the United States will be put on trial. The constitution and laws are part of the machinery of the artificial thing we call government. Government, human government, is of itself an evil, a very expensive and dangerous evil—dangerous because of the tendency to arrogate to itself powers and functions that do not rightly belong to it. Government—written constitutions and laws—is the creature of man, and therefore *inferior* to man. In fact, until incarnated in the person of man, or men, as officials or executors, government is only an idea. As a force or power it is less than what we call "the idle wind"! Incarnated in man, or men, this idea becomes useful or hurtful according to its use or abuse. The only use or excuse for the existence of this thing we call government is to help, by co-operative effort, to secure each individual person or citizen in the enjoyment of his or her natural rights. Among the most important of all natural rights is the right to think and the right to express one's thoughts. This latter necessarily implies or includes the right to free speech and free press.

"If the written constitution, as an important part of the artificial arrangement we call the government of the United States, provides for and guarantees absolute freedom of speech and press, then this fact will be fully brought out at the Topeka trial.

"If, on the contrary, there is no such guarantee in the printed document called the constitution of the United States, then this fact also will be fully made manifest, and it will then be in order for the citizens of the country called the United States to begin to inquire whether this document, the venerable document they have been taught to regard as the palladium of their liberties, is really worth the blank paper it is written on.

"As to other laws, as to enactments other than the constitution itself, bearing upon the case or cases under consideration, the same remarks or rules will apply. If these laws support, guarantee and defend the citizen in the enjoyment of his natural rights then they will come out of the ordeal unscathed; but if, on the other hand, it is found that they deny or contravene those natural rights, then the verdict must be pronounced, "Weighed in the balance and found wanting!"

II. As to Persons:

"(1) The judge, Cassius G. Foster, will then and there be on trial. As presiding officer, arbiter or umpire, the responsibilities of the judge are very great. The judicial oath, a copy of which is given a conspicuous place in large type on first page of this issue, outlines, in part, at least, the responsibilities resting upon the presiding officer of the court, but it does not tell the whole story. Cassius G. Foster, for instance, was a *man* and a citizen before he was a judge of the U. S. District Court. When he became a judge he did not cease to be a man and a citizen. His manhood and citizenship are of much greater importance to him than his judgeship. His duties as a man and a citizen take precedence of his duties as a judge, simply because, as already stated, governments, of which judgeships are a part, are the work of man, or of men, and therefore inferior to the men who make and who can, if they choose, unmake them. As a man it is Cassius G. Foster's duty to do no wrong to any human being. As a citizen of a republic or commonwealth he is the equal of any other citizen, living or dead, consequently he owes allegiance to no other citizen or citizens, for it is absurd to say that an individual citizen owes allegiance, loyalty, to an equal, or to equals. The only allegiance or loyalty that a free and equal citizen can owe, is loyalty to *his own manhood*, to his highest ideal of Truth, Right and Justice. If the constitution and laws embody and represent C. G. Foster's highest ideal of truth, right and justice, then he owes allegiance to that constitution and those laws, but *only because of*, and so far as, they embody this highest ideal.

"That is to say, every judge, every magistrate, every presiding officer of a court, from the lowest to the highest, is

BY VIRTUE OF HIS MANHOOD,

and by virtue of his citizenship, a judge of the laws, the statutes, the human enactments, that he is called upon to administer—from the constitution of Alexander Hamilton, of Washington and Franklin, down, down, to the postal laws engineered through a degenerate and debauched Congress by Anthony Comstock!

"These are some of the reasons why we say that of all the persons to be put on trial at Topeka, Kansas, at the approaching session of the U. S. District Court, Cassius G. Foster takes, and should of right, take the first and most important place. How he will bear himself under the strain of this trial, is a question in which many thousands of people scattered all over this broad land, now feel a deep interest. Will he come out of it with honor to himself and with credit to the judiciary of which he is a member, or will the *ordeal* prove to be too great for the *man*? Will he show himself a jurist whose record will be found worthy to be quoted on the side of liberty and equity in future years, or will he take rank with those jurists who sacrifice principle to expediency or to judicial bias, who bow to 'precedent' instead of to Truth and Justice, and for social or political reasons are ready to sacrifice the innocent to gratify a popular clamor, which clamor has no other cause or foundation than ignorant prejudice?"

The judicial oath referred to herein was kept standing in large letters on first page of LUCIFER for several issues preceding the time of trial, but these quoted paragraphs entitled "Who and What Are on Trial?" constitute the main part of the terrible "roasting" spoken of by R. M. McAfee, as reported in LUCIFER 1941—professedly quoting the words of David Overmyer.

* * *

Whether these talks to the judge were wise or unwise I leave others to decide. At the time, and under the circumstances, I considered it the right thing to do, just as at the time and under the circumstances I considered it the right thing to say what I did to Inspector McAfee a few weeks ago in the Federal building in this city.

ORIGIN OF THE CENSORSHIP LAWS.

The following brief statement of the origin of the censorship law is from the pen of a well known lawyer of New York City,

who has closely watched the working thereof ever since its first enactment:

"This law was passed March 3, 1873, by trickery and fraud in the confusion and uproar of the closing hours of the most corrupt Congress ever convened in this country. It was passed without debate between one and two o'clock on Sunday morning, March 2, and signed by the President Monday night, with no thought or deliberation on the part of anybody, amid a vast number of bills of all sorts. One of the individuals interested in pushing this vile law through this debauched Congress was Comstock himself, of whom it is not necessary here to say anything. Another was a theological hypocrite who publicly announced that he believed in deceit. Another was a person who violated the law himself and through his money or personal influence managed to escape prosecution and go scot free. And there were others of morals equally eccentric whose trickery aided in the passage of this law.

"It will be well to reprint what some of the leading papers said at that time of the scenes of confusion and debauchery amid which this bill came into existence.

"The Washington correspondent of the New York 'Herald' says in the issue of March 2:

"'The wrangle over the proposed increase of congressional salaries was rather funny to-day in the House, from the manner of the members, they were so anxious for more pay, but they feared to say so, knowing only too well that Congress just now is not so high in the esteem of the people as to be thought worthy of an increase of pay.'

"On the same day the same paper says editorially:

"'The Credit Mobilier Congress was busy up to a late hour this morning preparatory to giving up a life that goes out in the blackness of infamy to-morrow. . . . Senators . . . were occupied in voting on appropriation bills the jobbery and robbery of which cannot be discovered in the hurry of closing hours of legislation and which sometimes remain forever secret from all except the interested parties. In the House of Representatives the bustle and excitement were even greater than in the Senate, and, no doubt, amid the confusion and under the cloak of patriotism and honesty the usual eleventh-hour stealing was accomplished:

"And again on March 3:

"'What remains of the foul work of this memorable session will probably be finished to-day.'

"On March 4, the 'Herald's' correspondent says:

"'The House was in a noisy, uproarious mood to-day . . . the confusion and uproar were never surpassed.'

"The 'Sun' says editorially March 4:

"'Is there any corruption which Congress will not justify and approve, any infamy which either House will not boldly adopt as its own? And is there any limit to this process of public and official degradation? The indignation of the people alone can afford an adequate solution of this problem.'

"And again on March 5:

"'Within the last one hundred and fifty years there have been more famous legislative bodies than this, but we do not remember one more infamous. There were conscientious gentlemen in the Senate and House, but, *prima facie*, the case is against the whole of them, and till the close of the present century membership in that Congress will, in the estimation of the general public, throw upon the incumbent the burden of proving that he was not a dishonest man.

"'The entire term of this Congress has been characterized by a series of disreputable transactions which have no parallel in our history. . . . This is the Congress which some Macaulay of the next century will describe as more infamous than that Parliament which originated Law's celebrated Mississippi scheme, and more corrupt than those parliaments which Walpole used to purchase as he bought Merino sheep and Flanders mares to stock his estate in Sussex.'

"The 'Tribune' March 4 in an editorial says:

"'The whole Congress has been characterized by an unprecedented neglect of the public business in the early stages of the session and confusion at the close. . . . The Senate has been obstructive, partisan and unusually corrupt. Considering the relative smallness of its numbers, it has been conspicuously bad in morals.'

"The 'Times' March 3 bears this testimony:

"'No one who reads even the comparatively brief reports of the Associated Press can fail to see the haste and confusion which prevail during the closing hours of Congress. It is idle to deny that this condition of things gives rise to many opportunities for fraud and that some of these opportunities are used is only too probable. But if Congress were composed, in both branches, of perfectly immaculate men it would be impossible to avoid great injury to the public interests under the existing method of doing business. The bills which are crowded at the last are precisely those which it is most desirable should be deliberately considered, and the true scope and effect which it is least possible to penetrate by hurried examination.'

"And again March 5:

"'The Forty-Second Congress which finally adjourned at noon yesterday took part during its term in some of the most important parts of our recent history. Public attention is now fixed on the exciting and painful scenes in the midst of which it closed its career.'

"And so on throughout the whole range of the press all over the country—not the partisan papers alone that were politically opposed to the Republican party then dominant in Congress, but papers of all grades and shades of political opinion.

"The history of those times is too well known to leave a doubt as to the way in which the enactment of the Comstock Law was procured. And having thus gotten their law the filthy gang for whose use it was made violate every principle of honesty and decency and enforce their law to silence arguments which they cannot otherwise answer, to suppress thought, to threaten Science, to pry into the confidences of the mails and to limit liberty."

* * *

In my talk with McAfee and the District Attorney a few days ago I mentioned these recorded facts as to the character of the Congress that passed the censorship law, the hasty and ill-considered manner of its passage, mentioned the fact that before the time of the civil war ineffectual efforts had been made to secure federal enactments limiting the freedom of the mails; mentioned that this law was signed, with others, without reading by President Grant, a military man simply. I might have added, and a man not skilled in jurisprudence; a man whose training, if not his nature, predisposed him to arbitrary and despotic measures, etc.

In his reply McAfee said he had it from a person who saw the signing, that President Grant *read* the act before signing it. [Query: Was this person Anthony Comstock, the agent of the New York Society that was chiefly responsible for the postal legislation?] Adding: "If the censorship law was passed hurriedly and without due consideration, how comes it that this same law has been before several Congresses since for revision, and that instead of repealing it the national legislature has made it stronger at each revision?"

My reply to this was, in substance:

There has never been a general or popular agitation for repeal; it is to the interest of lawyers—who as a class have dominated the national Congress for many years—to have as many laws as possible on the statute book; the more laws, and the more difficult of interpretation those laws, the better for the lawyer class; hence the temptation to magnify their office and make it honorable and profitable was not easily resisted.

I might have added, "The influence of the clerical lobby members of Congress"—the fact that the so-called "Evangelical Alliance" maintains skilled and influential representatives, such as Rev. Wilbur Crafts, at the national capital year after year to see to it that no measures inimical to their interests shall receive serious congressional consideration, and that now laws shall be introduced in the national legislature still more closely cementing the bond of union between church and state; and, of course, it needs no argument to show that this postal censorship law is the legitimate successor of the older laws against blasphemy and heresy.

M. HARMAN.

IMPROVEMENT OF THE RACE.

It fell to me to open a debate recently, at a meeting of intelligent people. Whether they gathered anything from my words, I do not know; but I certainly brought away one lesson from their speeches and from their silences. I learned that our social system, which keeps us all enslaved, making our brains, muscles and emotions subservient to it, also contrives that the pretense of education which it gives to children, while it contains so much by-gone theology and useless superstition, shows nothing, even in outline, or the principles given to the world by modern thinkers. The principles worked out by Charles Darwin in biology are more important than any ever before enunciated, bearing as they do on every department of the science of human life. Yet there is scarcely a hint given by our still priest-ridden educationists of Darwin's work done half a century ago.

Thus when I, with somewhat Quixotic zeal, tried to set forth, in a ten-minute speech, the importance of human heredity, and its connection with social developments, it was clear I had quite miscalculated the "previous knowledge" (as trained teachers call it) of my hearers. In fact, I was trying not only to show forth the great lesson of the twentieth century, viz.: woman's freedom, already partially claimed in the readjustment of the marriage system insisted on by "the new woman," but I had also to suggest the lesson of the nineteenth century, viz.: what human evolution and its method implies.

Nothing would do for the audience but to return to the old battle-ground of socialism and individualism—a result which I could not wholly regret, for I am a socialist with all the warmth of my heart and all the coolness of my intellect; and it was very clear on which side were the young blood and the young brains.

But why do not the individualists see that while socialism must inevitably come this century to give us a reasonably good environment, the exponents of individualism should, above all things, occupy themselves with the subject of improved heredity, the necessary supplement to the improved environment aimed at by socialism?

The following was the little lecture I gave:

The question, "By what method can the human race be improved?" assumes three things: (1) That there is room for improvement, that we are not as healthy, as beautiful, as intelligent, and as wise as we would like to be, and as we should like our descendants to be; (2) that man can, by conscious effort, improve the race of man; and (3) that the race will not become extinct before there is time to improve it.

I think all intelligent and kindly people agree that improvement is wanted; and we shall not say with Dr. Boylé Roche that we do not see why we should do anything for posterity, since posterity has not done anything for us. And all are hopeful, with the exception, perhaps, of Mr. Benjamin Kidd, that the improvement can be effected by deliberate, conscious effort. At the danger of extinction, Malthusians may smile; yet it is certain that many of the best human strains do die out, and that the pure Anglo-Saxon breed in America is not now multiplying, and I think it is clear that a definite and recognized aspiration in a race to improve must include an aspiration to keep up its numbers to the full, if not to increase them.

Now to examine methods. A good proverb says: "He who will know what will be must consider what hath been"; and though the history of the past will not show us all the history of the future, it always throws much light upon it.

There is no doubt that man has improved in faculties, in brain power and in adaptability, though he has not on the average reached such a good moral standard as that of most other animals, in social sympathy or chivalry toward his mate.

The doctrine of evolution shows us man's path of progress. Darwin taught us what nature's method was in this path of progress. The quick-witted and the deft were allowed to flourish and produce offspring; the stupid and the clumsy died early and left no offspring or few. Every individual was, so to speak, tested this way. This was nature's individualistic method of improving the race. I use the word philosophically; even the most socialistic of us must admit that this method, carried on for long ages, succeeded well. Darwin called this method "natural selection" and its result "the survival of the fittest."

But nature had also another method which now came in well. Something was lost when the individualistic method was supplemented by another, but much more was gained. *Man became a highly socialized animal*, and by his social faculties the power of his hands and brain were enormously multiplied as a collective animal. And now he learned how to exchange ideas by means of that miracle, human language. When language began, man first, so to speak, went to school. And he learned both good and bad. Among the bad things he learned were how to go to war, how to enslave his fellow-creatures, and how to enslave his mate. Among the good things were poetry, music and the visual arts, as well as all the early crafts.

There is a verse from a doggerel poem of the last century, which was intended in mockery of the first evolutionists; but it expresses the facts as well as they can be briefly put, so I quote it. It says of our apelike ancestors:

> "An ape with opposable thumb and big brain,
> When the gift of the gab he had managed to gain,
> As the lord of creation established his reign,
> Which nobody can deny."

So here we have the two methods—the method of selected heredity, of rejection of unfit individuals; and the method of collectivism or education of the race.

Now, to cut a long story short, both these methods must go on. The method of selected heredity must go on at all costs; that is why the individualists say: "Let as many children be born as possible, and let the weakest go to the wall." A few humane philosophers oppose this, and say that we can substitute artificial selection for natural selection, and thus the best parents be selected for the race; but they do not explain how to carry this out.

These individualists and these humanists might have gone on disputing for ages to come, but they are interrupted by some remarkable disturbances and changes in the very facts they are discussing, and these facts we are all compelled to notice at the beginning of this twentieth century.

The disturbance has come from an unexpected quarter; it has come from man's enslaved mate.

Woman has declared herself in a very remarkable way. She has insisted on having some choice of her mate; that is, if he proves bad, she divorces him. And just as she refuses to be a slave mate, so she refuses to be a slave mother. She is refusing to bear more than one or two children. These facts are most noticeable among women of Anglo-Saxon race in America; but these are the best women, and they are going to lead the rest of the world.

Woman is going to insist on being free; and the use she will make of her freedom is that she will select the father of her children. She will not be tied up to any and every miserable specimen of mediocrity or to any drunken or diseased wretch. If she is refused freedom, she will refuse to bear children at all; and thus it is no longer merely "the woman question"—it is "the nation question." The mothers of the race must choose the fathers of the race.

This is the rational form of selection that will be substituted for natural selection. And it will bring about a greater revolution in human worth and power than the world has yet seen.

DORA FORSTER.

LOVE'S PROTEST.

Taking a hint from the many calls for *Lucifer* containing the article "Love's Protest," by Lady Florence Dixie, we have printed several thousand leaflets of that article and of "Radical Drama," by Jonathan Mayo Crane—the review of "Ellabelle." This leaflet will be sent to any address for 10 cents per dozen or 50 cents per hundred, in postage stamps. Some of our friends have adopted the plan of dropping *Lucifer* leaflets on the seats of street cars, in R. R. stations or enclosing them in letters, etc., after the methods found effective by propagandists of all schools. That these methods of sowing *Lucifer* seed has already produced fruit we have good reason to believe.

THE RIGHT TO BE BORN WELL.

From time to time, for about one year past, articles have been printed in *Lucifer* with this title. The type of these articles has been kept standing, hoping to put the several chapters into a pamphlet about the size, shape and price of Dora Forster's "Sex Radicalism." One more chapter only, as I think, is now needed to make a booklet of fifty pages, or thereabout. If those who have subscribed and not paid for one or more copies of this booklet, will now send the amount of their subscriptions the chapters will be put into the hands of the pressman and binder.

PLATO VERSUS PLATT.

Long ago, Plato, who anticipated nearly all the advanced movements of our time, proposed that children be bred on the same principles as domesticated animals. This was very shocking to persons of refined mind, and they have protested ever since whenever some modern Platonist has renewed the suggestion. The latest protestor is William Platt.

Mr. Platt admits that, "if you look for no more than a healthy animal," the prescription is admirable. That is a great concession, to start with. If scientific breeding promoted general health, and did nothing more, it would be the most valuable discovery ever made by man. Of all the sources of happiness, health is undoubtedly, by far, the greatest. But health does not only promote happiness; if we take the word in its wise sense, to include constitutional vigor, it is also an important condition of intellectual efficiency. The longevity of great men has often been noticed. Take, for instance, the most eminent Englishmen who have died during the last quarter of a century—Tennyson, Browning, Darwin, Spencer, Carlyle, Ruskin, Disraeli, Gladstone. Of these eight men, five were over eighty, two more were over seventy-five and the remaining one was seventy-three. Some of these men suffered from bodily ailments but all possessed great fundamental strength of constitution, and the power of getting through a vast amount of work. Lombroso in "The Man of Genius" gives striking proof that great men are long lived.

Mr. Platt is certainly mistaken, however, if he believes that only physical health and strength can be produced by breeding. All experience shows that mental and moral qualities are inherited as truly as bodily ones, and can therefore be developed by selection as surely as bodily ones.

Throughout the whole animal world we see that different animals are as regularly characterized by certain mental as by certain physical qualities. The courage and ferocity of the tiger are inherited as surely as his stripes, and an antelope is as certain to be timid as a tiger is to be brave. The burrowing instincts of moles, the nocturnal instincts of cats, the curious social instincts of bees and ants, are inherited with as much accuracy as the structure of their eyes and legs.

The same is true of the domesticated animals which have been artificially bred by man. No person doubts that the bloodhound, the greyhound, the setter, the pointer and the bulldog have been artificially produced by human selection. Yet these animals have mental peculiarities as clearly marked as their physical ones. In some cases, indeed, the distinguishing characteristic of a breed is a certain mental trait. Of this the pointer is an excellent example.

When we come to man, we find that the rule still holds true. The force of mental inheritance in human beings is perhaps best shown in the case of mental disease. Lombroso has told us how eleven members of the same family arrived in succession at Connecticut Asylum. In the remarkable chapter on "Inheritance," in his "Variation of Animals and Plants Under Domestication," Darwin says: "Every one knows how often insanity runs in families, and some of the cases given by Mr. Sedgwick are awful—as of a surgeon, whose brother, father and four paternal uncles were all insane, the latter dying by suicide; of a Jew, whose father, mother and six brothers and sisters were all mad; and in some other cases several members of the same family, during three or four successive generations, have committed suicide."

The evidence for the inheritance of mental talent is not quite so overwhelming; nevertheless, it is very strong, as any one will see who reads Galton's "Hereditary Genius." There are some strjking cases now in English public life. Balfour, the present prime minister, is the fourth member of the family of Cecil who has held that office since the time of Elizabeth. His cousin, Lord Hugh Cecil, bids fair to be a fifth. The coming man of the Liberal party seems to be Winston Spencer Churchill, son of Lord Randolph Churchill, and a descendant of England's greatest general. No doubt these men have exceptional opportunities, but hardly more than several thousands of others who show no ability.

It may be said that it is dangerous to breed from genius, because of its close relation to insanity, alcoholism and other forms of degeneration. Although genius has often begotten genius, it is also true that the children of great men are often very unsatisfactory. It may, perhaps, be an open question how far it is desirable to breed from genius of the highest class. This difficulty, however, does not apply to persons of considerable but not prodigious ability. Galton and others have shown that talent at least breeds very true, and genius usually springs from talented families.

To avoid frightening the timid, I may say at once that I do not propose the drastic methods of Plato. In my opinion, freedom would suffice. All that is needed is to have collective maintenance of children and payment of motherhood, and to leave every woman free to select the father of her child on each occasion. The great majority of women would be sure to select superior men, especially if public opinion held up a high standard in this matter. We would thus have an automatic method of improving human heredity without restricting the liberty of anybody.

R. B. Kerr.

FROM A VETERAN FIGHTER FOR FREEDOM.

[The following characteristic paragraphs are from a private letter written by one whose name was a "household word" during the border wars that gave rise to the phrase "Bleeding Kansas." Dr. Brown is old enough now to be put on the "retired list"—eighty-five years, if I do not forget—and if any man deserves a pension from the United States treasury this veteran worker for liberty and right deserves such pension.

So far as I know, he gets no pension, asks no pension, but is still a diligent worker with his brain and pen, though for reasons best known to himself he seldom or never signs his name to what he writes—editorially—in a very popular and eminently successful reform journal.

Though not written for publication I have permission to select from his letter such parts as show his attitude toward the postal censorship and allied subjects.—M. H.]

I have always read Lucifer with pleasure and I guess with profit. Probably I would have exercised greater caution, so as to avoid the blood-hounds, had I been in your place, but that perhaps because I passed through so much adverse criticism while I was publishing my anti-slavery views, both in Pennsylvania and Kansas. [Dr. Brown was editor of the "Herald of Freedom" in Kansas during the fight over the question whether that territory should be organized as a free or as a slave state.]

I send you my book entitled "Reminiscences of Governor R. J. Walker, with the True Story of the Rescue of Kansas from Slavery." The author takes you behind the scenes and tells you what would have been very improper to relate at the time the events occurred. And it is a quietus to the professional libeller who manufactured falsehoods at $5 a lie for the eastern press. . . . .

Probably you never knew that at the session of the territorial legislature of Kansas for, I think, 1859-60, Erastus Heath, a member of the House, offered a bill emancipating all persons bound by marriage, provided they did not in a limited time, I think it was one month, file a statement in the District Court that they were satisfied with their present relations. It was a great shock, but there were reported three hundred bills pending in that legislature divorcing parties, and Heath thought the fair thing would be to release all that were not harmoniously married in one general bill.

If all the mismated could express themselves without Mrs. Grundy's opposition, don't you think there would be a universal smash up? I believe it. And the mourners about the streets would be mighty few!

But these are not my subjects for present thought. I sincerely hope you will not be arraigned before a Christian bigot, of the Comstock persuasion. The latter attempted to get me in his coils, but I "smelt a rat" in good time, and he gained no hold on me. "Damn him and damn those who won't sit up nights to damn him," was the expression of an angered, drunken man, some fifty years ago, when speaking of a person he did not like, and I feel the same way about *Anthony*.

Your friend, G. W. Brown.

[Dr. Brown uses language that will seem shocking to many readers, but sometimes it is necessary that people be shocked in order that they may be roused from a dangerous stupor.—M. H.]

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

DID ROOSEVELT ADVOCATE HIGH QUALITY?

In Lucifer No. 1,041, William Windsor points out that President Roosevelt has done a public service in drawing attention to the sex question. I fully agree, and also believe that Roosevelt will be chiefly remembered in history because his way of handling this subject aroused indignant protest from the women of America against the man's one-sided views of women and of the maternal function. Mr. Windsor states that Roosevelt advocated that men and women should desire plenty of children and that these children should be "of the very highest quality." Can he tell us where Roosevelt advocated this ideal of high quality, not to speak of "the very highest"? And whether any method to this end was suggested? . . . I ask this, because the gravest objection that has been found against our present marriage system is that it does not produce children of the highest quality, and I believe Roosevelt ignored this.

I also want to ask Mr. Windsor whether he really knows any sex reformers who think that the highest happiness results from a childless home, in a flat, with frequent changes of partners? If their thinking "seems" this to him, I believe he has colored it with his imagination. I know many sex reformers, and none advocate childlessness or frequent change of partner, but many deplore the sterility of many of the best men and women caused by our present sex system.

I would remind Mr. Windsor that the selfish have never been apostles of a movement; nor can selfish ideals inspire the courage which faces persecution and imprisonment for a principle.

Dora Forster.

LETTER FROM NEW ZEALAND.

"Okataina," Foxton, Manawatu, New Zealand, April 14, 1905.

Dear Mr. Harman: I have your letter of January 30, for which many thanks. Many thanks also for the twenty copies of Mrs. Dora Forster's splendid pamphlet. I have got my friend the Danish missionary at Potacamund, India, to write a pamphlet about the Todas (a copy of which I enclose), which I think will be useful in the propaganda for securing the freedom of women. I think the marked paragraphs will be useful as showing that women can advantageously be allowed a degree of freedom altogether undreamed of in any civilized nation, except that the sentence I have underlined on page nine shows that, unless suitable precautions are taken, there may be a danger from the point of view of Darwinian "survival." I assure you that if you had lived in India, within a mile or two of these people, as I have, you would appreciate the contrast between the frank, happy, and self-respecting countenances of the Toda women, and the crushed, hunted appearance of the women-folk among the three hundred million monandrous Hindoos of the Plains. I understand that among the Nairs, whom I unfortunately could not visit, the women have an even greater amount of freedom (though it is—alas!—being crushed out by the pressure of the surrounding civilization) than among the Todas, and are even more happy and self-respecting.

I am just getting out a second and enlarged edition of my "Ultimate Problems," and in a few days will send you a copy and one for your daughter. The theological views expressed are very far removed from those of Orthodoxy, but also from those of most opponents of Orthodoxy.

I am glad you like "Jeannette" on a second perusal. I have not yet come across the review of it in Lucifer, but have seen an advertisement of it containing a short extract from the book, illustrating the infamy and blackguardism of the white races towards "hetairai." This ought to be coupled with the classical paragraph on the subject in Lecky's "History of European Morals."

Yours very cordially,

F. W. Frankland.

[The pamphlets came all right, and have been hoping soon to find time to give them a careful review and to print extracts from same in Lucifer, but so far other things have prevented.—M. H.]

Great is Democracy! Under its palladium even the humblest of us has a voice. We are permitted to vote. We elect our public servants. Then we permit our good masters to select a committee to watch our appointees. Then we have a voters' league to keep an eye on the committee. Then we have a society to watch the voters' league. And so *ad infinitum*.—Selected.

THE FREE SPEECH LEAGUE.

Editor Lucifer: Secretary Mrs. Irwin, having only recently come into the league, is mistaken as to its name. It is not "The New York Free Speech League"—simply "The Free Speech League." So far, at least, as America is concerned, it has no geographical limitations. It is a national, perhaps more correctly, an international, organization, welcoming co-operation in its work from all parts of the continent, as it does from all men and women, regardless of their differences on other issues, who stand for freedom of investigation and expression.

Now is an opportune moment—now, when the enemies of free utterance are so perniciously active—to say that the league needs hundreds, thousands, tens of thousands, of new members. The membership fee is only one dollar a year, and no case can be taken up and fought out before the bar of public opinion or in the courts unless we have the aggregate of many more annual dues than we have now.

Reader, will you not send *your* name and address and *your* dollar to the Treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City?

I enclose copies of the League's "Declaration," its Constitution, and Objects, together with letters from well-known men, for which I hope the editor may find room soon.

Edwin C. Walker,
Chairman Executive Committee.

SOCIAL FREEDOM.

Asking the forbearance of subscribers for the booklet, "Social Freedom," for what seemed unavoidable delay, we wish to say that a part of the edition is now ready for mailing. By request of the author, Hulda L. Potter-Loomis, part of the edition contains nothing but the essay itself, with preface and half-tone, full-page picture of herself. Another and larger half of the edition will contain, besides the essay, picture and preface, about ten pages of addenda and advertisements of Lucifer and its literature.

To those who have read "Social Freedom" when first published in installments, no word of commendation is believed to be necessary. To all others we would say that few if any essays published by us have received warmer or more nearly universal approbation.

Price, 20 cents single copy; $1.50 per dozen; $10.00 per hundred, carriage paid.

"GOD AND MY NEIGHBOR."

"God and My Neighbor," by Robert Blatchford, author of "Merrie England," "Britain for the British," etc. Published by Charles H. Kerr & Co., 56 Fifth avenue, Chicago. Price, 50 cents in paper cover; cloth, $1. Some of the chapter headings are:

I, The Sin of Unbelief; II, What I Can and Cannot Believe; III, Is the Bible the Word of God?; IV, Evolution of the Bible; V, What Is Christianity?; VI, Can Men Sin Against God?

This book, as well as "Merrie England," has had a great run, both in England and America, among that class of people who do their own thinking.

Books Ordered.—Friends who have ordered and not received books will please write again. Some of these orders have been mislaid, overlooked or neglected because of absence and press of other work. Some have not been filled because the supply of certain books was temporarily exhausted. Now the prospect is that orders for books and pamphlets will be more promptly attended to in future, whether the editor and publisher goes to prison or not.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

Opinion is not truth, but only truth filtered through the environment, the disposition, or the mood of the spectator.—Wendell Phillips.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

STENOGRAPHIC REPORT OF TRIAL.

Contrary to reasonable expectations we are obliged to go to press without the stenographic report of the examination of witnesses and the judge's charge to the jury. Reprint of this report would take the whole of an ordinary eight-page LUCIFER, so we shall have to cut down the report when we get it, else crowd out everything else. In view of the fact that we still have much matter in type that cannot appear in this issue, and that many excellent articles are waiting their turn, it looks much as though another double number will have to be issued soon.

Whether it would be wise to venture another such issue will depend mainly upon whether the receipts balance expenditures for the present double number. Several friends have ordered from five to ten copies of the "Inquisition" number, but not enough yet to cover the added expenditure.

L. H.

THE TRIAL.

Another trial in the United States court. Another pitched battle between the forces of suppression, of repression, of retrogression, on the one hand, and the forces of free expression, of untrammelled investigation, of human progression on the other, has been fought—and LOST!

Lost, temporarily and locally at least. Lost to the cause of human liberty and of human progress, of science versus superstition and ignorance.

Once more the cause of womanhood and motherhood has been defeated. Once more the demand of womanhood and motherhood for self-ownership, as represented by LUCIFER and its leading writers, has been nailed to the cross of *legality*, the cross of ignorant and despotic man-made law; crucified in the federal court room in the five-million-dollar temple newly erected in Chicago, and now being dedicated to the worship—*of what?*

Dedicated to the worship and service of Truth and Enlightenment?

Dedicated to the worship and service of Justice? of equal justice to all and special favors to none?

Dedicated to the worship and service of Liberty? liberty of speech and of press, the palladium or guardian of all other liberties?

Dedicated to the pursuit cultivation of Knowledge—of Science—the only savior of mankind? Dedicated especially to that part of Science called Anthropology?—the science of man? the science which teaches all that is known or can be known of the human organism? the science of life, of *creative* life? the science which teaches how to create a race of human beings so well born that they will need not to be born again?

On the contrary, is it not apparent, from the history of the case of Dr. Alice B. Stockham and of her business manager, Dr. Beckwith, as well as from the history of the trial of LUCIFER'S editor, that this costly temple—built and paid for by the labor of the ruled and robbed masses, and not at all by the labor of the ruling classes, is it not apparent that this temple is being dedicated to the worship and service of the fetich called "government"?—government of man by man? government of the many by the few? government of the masses by keeping them in ignorance of the basic facts of life, knowledge of which facts would enable them to be self-governing to the extent that they would need no rulers to keep them from invading the rights of others?

* * *

After various delays and postponements, causing loss of time to myself and friends who wished to testify in my behalf, and in behalf of the work that LUCIFER is doing, on Thursday morning of last week a jury was impanelled to try the case of "The People vs. Moses Harman"—a most palpable falsehood to begin with. The people of Illinois and of the United States know nothing of the complaints against Moses Harman; but few of them know that such a person exists, and if they did know what he is accused of, I venture to say that not one out of ten, perhaps not one out of a hundred, would ever think of trying to punish him for publishing and mailing the indicted matter, unless or until prompted to do so by the meddlesome and power-loving officials of church and state.

After the jury was sworn—a childish and meaningless ceremony connecting the administration of modern jurisprudence with the ignorant and superstitious past—I was called to the witness chair and told to stand up and take an oath to "tell the truth, the whole truth and nothing but the truth."

"I affirm," said I—as much as to say, "I can tell the truth without calling on your God, your fetich, to 'damn' me if I should tell a lie."

Hoping to get the stenographic report of my examination before we go to press, I will not attempt to repeat the questions and answers at this place, but instead will reproduce the Associated Press report sent out by its agent from the court room, but which report was materially shortened by most, if not all, the papers that inserted it at all:

"In a burst of enthusiasm while a witness in his own defense before Judge Kenesaw, M. Landis in the federal court this (Thursday) morning, Moses Harman, advocate of liberal ideas in marriage, declared that the one great fault of the public school system is that the science of (sexual) life is not taught to the children. The aged editor of the magazine, LUCIFER, was testifying in defence against indictments charging him with circulating through the mails undesirable literature on questions of sex. He is 74 years old and has served three terms in the penitentiary in Kansas on similar charges. The court room was crowded with women and men who are followers of the teachings of the editor, and much interest was shown in the words of the old man. He wears a flowing beard of iron gray and long curly hair brushed back from his high forehead. He is somewhat enfeebled by age and a crippled leg.

"The hearing was concluded at the noon adjournment and went to the jury in the afternoon. Judge Landis instructed the jury not to discuss the matter during the noon adjournment.

"In answer to questions of Assistant District Attorney Marston, Harman said: 'I have objected to legislation which places a contraband upon this sort of literature because the legislators set up their judgments against that of all the world. I have been in the public schools in certain parts of the country for thirty-five years, and I want to say that I have found the teaching defective. I have protested against it. I believe the questions of sexual physiology and science should be taught in the public schools. That is the greatest question of all because it has to do with the production of life. It should be the first and foremost scientific study in the schools.'

"Harman declared he has studied sexology the greater part of his life. 'The thought has constantly been in mind since I was a youth. I have taken it upon myself to teach that subject and have written concerning it for twenty-five years,' said the aged defendant. 'I don't consider what has been printed in my paper as obscene. There is no such thing as obscenity. How can there be such a thing in connection with the teaching of nature to man.'

"The counsel in the case completed their arguments in the afternoon, after which Harman requested permission from the court to address the jury in his own defense. The court took the request under advisement and dismissed the jury until to-day, when he will deliver his charge to them and decide upon Harman's request."

* * *

When court convened Friday morning my request to address the jury was *denied*. Then the judge charged the jury in a speech of perhaps thirty minutes' length. After about one hour in the jury room, the "twelve men, good and true," filed into the court room and in answer to the usual question replied that they "find the defendant guilty as charged in the indictment." Immediately my counsel, Mr. Steadman, made a motion for a new trial. In reply the judge named eleven o'clock Saturday morning as the time for hearing arguments for same. Meantime, instead of going home as usual, I was taken into close custody by the United States deputy marshal until the question of bail could be decided, pending arguments for new trial. At 2 o'clock the judge decided the old bail bond sufficient, and permitted me to go until Saturday morning.

At the hearing of arguments for new trial Mr. Steadman made what appeared to me a very able plea, on the ground of errors in the charge to the jury and in the rulings of the court while I was under cross-examination. The arguments were not concluded at the hour of noon adjournment, when the court named eleven o'clock, Wednesday, June 21, as the time he would decide whether or not to grant the motion for new trial.

M. HARMAN.

OUR DOUBLE NUMBER.

No. 1042 has sixteen pages instead of the usual eight. The cost of doubling the reading matter is something of a strain upon LUCIFER'S slender resources, but in order to correctly show the animus of the forces arrayed against the freedom of the press, and to show the nature, the breadth and scope of the defense we are trying to make, it seemed necessary, temporarily at least, to increase the size of our Son of the Morning.

To help defray the added expense of this temporary enlargement, also to help defray the expenses of the court trial forced upon us by the postal inquisition, we have asked, and again ask, our friends to send us what they can conveniently spare for this purpose, and receive in return extra copies of the double number at ten cents each, for distribution—for placing upon news stands, upon the tables in public reading rooms, in hotels, in barber shops, etc., etc., wherever men and women do congregate for recreation, amusement, entertainment or instruction, and by this means help to arouse the public conscience from its indifference, its torpor, in regard to the perils that threaten human liberty and progress so long as the agents of the postal censorship are allowed to arrest, and to fine and imprison those who fall under the ban of these meddlers, these self-constituted guardians of public and private morals.

With the double number, now offered at ten cents each, we offer to send, free of charge, copies of No. 1041, containing "Preliminary Skirmishing" in the federal court, "Sinews of War and the Censorship," "The Free Speech League," and other articles suitable for calling attention to the battle now on in Chicago between the forces of Medieval Bigotry, Superstition and Ignorance, on the one hand, and the forces of Freedom, Enlightenment and Human Progress on the other.

M. HARMAN.

THE SPIRIT OF THE OPPOSITION.

Commenting on Dr. Stockham's fine the "Chicago Daily Journal—Oldest Daily Newspaper in Illinois"—has this to say:

"Judge Bethea observes [deserves?] the thanks of the community for punishing Mrs. Alice B. Stockham and her partner in the publication of erotic books.

"Though Mrs. Stockham insisted that her motives were pure, Judge Bethea did not allow that plea to extenuate her offense against decency. Whatever her motive, there was no denial that she had violated the law, and the judge very properly imposed a considerable fine.

"If any newspaper should publish Mrs. Stockham's writings it would be thrown out of the United States mails, the offending edition would be destroyed by order of the court, and the editor would undoubtedly be imprisoned in Joliet. Quite right, too, for the matter Mrs. Stockham's mind runs upon is most filthy, disgusting and pernicious.

"It is possible that this woman really thinks other women ought to be instructed by her in her own peculiar way. But that would only prove not that she is right, but that she is suffering from erotomania.

"However that may be, there is no doubt that Mrs. Stockham's books are dangerous to public morals. They should be suppressed and, if her fine is not enough to force the author to desist from circulating them, sterner methods should be employed.

"Either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex."

Is it because of its great age—sixty-one years—that the "Chicago Daily Journal" is so nearly on the plane of the old heresy-hunters of the fifteenth and sixteenth centuries of the Christian Era? So long as the leaders of public opinion talk in this way, is it strange that the agents of the postal inquisition find it easy to secure indictments by grand juries and verdicts by trial juries?

M. H.

FREEDOM FOR GROWTH, AND ITS DEFENSE.

We are told to beware of entrance to a quarrel, but having been drawn or forced into one, the same admonisher bids us so to conduct ourselves that our foe shall know we are there.

Towards the deniers of the opportunity for freedom of expression, our attitude is one of persistent affirmation of the right to such expression of thought as we are impelled to make, this expression being essential to growth. This is the most important principle involved in all our quarrels with the Censorship. When it attacks, we are bound to defend, regardless of our mental attitude towards the incriminated matter.

On the other hand, we are equally bound to endeavor to exercise the best strategy and tactics of which we are capable in doing the work which may lead to conflict with the would-be suppressors of divergence. We have to recognize the fact that many aspects of the sex question cannot adequately be dealt with under existing conditions. We do not know what is the better or the best course to pursue, because we have not had the opportunity to experiment and to compare the results of our experimentation. What men and women can or may do now is one thing; what men and women free from the bonds of superstition and individually independent can or may or will do is quite another thing. Therefore, I hold that much of the work attempted by Mrs. Craddock and Mrs. Stockham, as well as by their predecessors along that line of thought, was largely premature; there could be no full discussion of the issues involved;

the scientific opposition could not be heard at all in public exposition, and even the proponents of the variously modified theory have been met by confiscation and imprisonment, which have, virtually, silenced them as public teachers. They taught some truth; they taught some very serious errors; they knew all the time, as we who opposed them knew all the time, that we could not be heard in any adequate fashion in exposing their errors or in reinforcing their expression of truth. Still they kept on in this direction, trying to do work that could have its place only when women and men should be fully free to experimentally investigate and publish the results of their practical researches without fear or favor. Now those of them who are alive know that *their* side cannot be presented when it goes beyond the merest assertion of the unproved, of the probably unprovable. Is it too much to hope that hereafter we may have more attention given to the entire emancipation of men and women, of women especially, as most in need of it, and less time wasted in speculating about what may be done when this hoped-for day of freedom comes or in trying to impress on the women who live in one world of thought and action what should be done, as it is asserted, by women who are to live in another world of thought and action?

Affirm the right of each woman to the control of her own person.

Affirm the right of either one of any couple to separate life when that person desires it, precisely as in business partnerships.

Affirm the normal nature of sex and its manifestations, the unshame and the sanity of it, from the caress just beyond friendship to the recreation of life.

These affirmations carry with them the denial of all the tyrannies, all the superstitions, all the inanities, all the perversions, of the prevailing sexual existence. In their amplification and exposition there is enough work for a score of Lucifers, for ten thousand speakers and writers. Yes, and for all who really wish to live freer and better. But if any is attacked by the Censorship or the mob for other teachings, defend that one as you would defend yourselves. So thinking, I sent this letter to the Chicago paper named:

Editor Chicago Daily Journal:

You speak of the fate that would befall any paper which should publish the writings of Mrs. Stockham. But is not this largely a matter of geography and time? What, to illustrate, would have been your fate in Russia any time during the last half century had you published there the matter on politics and religion that you have printed here with impunity? In 1784 the publisher of the first edition of Col. Ethan Allen's "Reason, the Only Oracle of Man," destroyed it because he feared the vengeance of offended heaven. A work is not necessarily treasonable or impure because the laws or the public opinion of a certain age or country condemn it, nor because the mind of its publisher age or country condemn it, nor because the mind of its writer or publisher becomes panic-stricken under the shadow of the yesterday of thought.

You admit that Mrs. Stockham may be sincere, that she may think women should be instructed as she seeks to instruct them, but this would only be proof to you that she is suffering from erotomania. Would the fact that a dress or food or drink or exercise reformer thinks the people really need instruction such as he is trying to give them, prove to your mind that he is the victim of some kind of mania and hence has no right to expression, has no place behind the shield of equal law?

It is asserted by you that Mrs. Stockham's books are "dangerous to public morals." In what respect do public morals differ from private morals? And what does the word "morals" mean, anyway, as used in this connection? Does it connote physiological rightness? If so, and if Mrs. Stockham's works tend to produce physiological wrongness, then her arguments should be answered by "the absorbent substitution of the opposite good" in precept, argument, and demonstration. The shame and danger are not that Mrs. Stockham has frankly given her opinion and endeavored to support it by reason and facts, as she uses reason and perceives things in relation, but that others are not permitted to give their opposing opinions and support them by their reason and their perception of things in relation, which we call "facts," for short. But if you use the word "morals" in its supernatural sense, its ghost sense, then it is useless for us to try to get on to a common ground for an examination of this question.

The closing paragraph of your editorial is mildly astonishing, even to one who has read a great deal on the side opposed to thorough investigation of all human problems, including the sexual. You say that "either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex." The human race is on the earth and persists because of two facts, the first of which is its reproduction of its units through the association of the sexes, and the second of which is its utilization of food products. I may be more than usually obtuse, but for the life of me I cannot see why the first named of these facts is not as important to us individually and to the race as a whole as is the fact last named. If those who "can't stop thinking and writing about sex" should be in the prison or the asylum, then, by a parity of reasoning, those—a goodly number, by the way—who cannot stop thinking and writing about food also should be in the prison or the asylum. "The matter Mrs. Stockham's mind runs on" may be "most filthy, disgusting, and pernicious," as you say, but it is not, intrinsically, in the nature of things, one whit more "filthy, disgusting, and pernicious" than is the subject of food, and its cognate subjects, clothes, shelter and exercise.

EDWIN C. WALKER.

* * *

This is written and mailed before the result of the Editor's trial is known here; may he be more successful than was Mrs. Stockham and my old friend Beckwith. And if beaten in the trial in the court of first action, may he carry it up just as high as is necessary to win, or as high as he can, if the end is the worst. Every victory that the Censorship wins should be permitted to it not at all; it should be compelled to wrest it from our very best, our most protracted, determined, and adroit defense.

EDWIN C. WALKER.

TO LUCIFER'S SUBSCRIBERS.

The prosecutions against LUCIFER by authority of the Postal Department of the Washington government make it very important that we be able to make a good showing as to number of bona fide paying subscribers. In reporting the number of subscribers, when called for, we are allowed to count only such as have paid ahead or who have requested the paper continued to their address after time of subscription has expired. We, therefore, very earnestly request,

First, all whose time has expired or is about to expire, to let us know *without delay*, whether they wish LUCIFER continued to their names or not.

Second, all whose time is paid ahead to send us the names of as many *new* subscribers as possible, and when sending names of new subscribers it is important that a distinction be made between those who *pay their own money* and those who do not. While we are very glad to get the names and cash for new subscribers, whether by their own motion or sent by friends as trial subscribers (hoping they will renew for themselves when time is up), it is only those who pay their own money—or what is the same thing, authorize a friend to pay for them—that can be counted in making our report to the Postal Department at Washington.

Shall we hear from you, good friends, all?

HARMAN AND YOU.

It is a mistake to regard the present fight as directed solely against Moses Harman. That veteran champion of freedom is simply your representative and mine. If he goes to prison, every friend of progress is personally assaulted. The revived activity of the enemies of honesty and liberty is part of a gigantic conspiracy against the people of this country. Even the wretched McAfee is but a pawn in the game.

The fight is on. It is medievalism against evolution, superstition against enlightenment, ignorance against intelligence, darkness against light. No censorship can be anything but evil. Only a bad cause fears free speech. Persecution is a confession of weakness and imbecility. The desperation into which the reactionists are thrown is evidenced by such an organ as the Chicago Journal, which has the effrontery to declare that all who write about sex should be sent to the prison or the asylum. Medievalism is indeed near its last ditch, when it so plainly shows the workings of its foul mind. That any subject pertinent to human welfare should be shrouded in darkness, is a conception which only a knavish or incredibly stupid mind could allow itself to entertain.

There is some encouragment in the present situation. If truth were not making some progress, its inveterate enemies would not be so startled and desperate in their efforts to arrest its progress. If their old fetich were not tottering under the assaults of reason, they would not need to prop it up with the shattered fragments of inquisitorial instruments. The martyrdom of Moses Harman, if it must come, will not be in vain. The future is for progress, no matter what fools try to stay her car.

The pity of it is that in the meantime the bravest and most earnest must be sacrified to the sluggish indifference of the mass. A united and unswerving movement for free speech ought long ere this to have been an accomplished fact. It is monstrous that such crises as the extradition of John Turner and the practical murder of Ida Craddock should have produced no universal arousing of public sentiment. Had professed Liberals seized on those occasions to force the issue to the front, the present outrage might have been spared us. As it is, will we awake NOW? Let us save Moses Harman, if not already too late. But if the bloodhounds have claimed him as their victim, let us at least now awake to a realization of the fact that the peril to free speech in America is an issue which far dwarfs all others, and unite, not in a spasmodic outcry, but in a systematic effort to force the fight on this line at all times until the battle is won. The pretended "Liberal" who will not stand firmly for Moses Harman in this fight is an imposter who has no business in the ranks. Only a coward or a traitor would desert at such a crisis.

JAMES F. MORTON, JR.

BEFORE AND AFTER.

The ordinary man expects to obtain by marriage:
A toy.
A wife.
A submissive companion.
A useful ally.
A housekeeper.
A nurse.
A devoted mother for his children.
An angel in alpaca.

The last material is especially mentioned to show that he expects her to be economical. He wishes woman to have all the virtues, and, for private use, some of the vices.

The ordinary man selects the woman who is to be his wife when his mind is as much confused by the fumes of love as that of a drunken person is by those of wine. When the fumes evaporate, he discovers that his imagination has conferred upon her a hundred and one qualities she does not possess. There is deliberate deceit on one side, and there is self-deception on the other. Would an ordinary contract completed under these conditions be expected by any sane man or woman to be satisfactory?

The ordinary woman is trained to catch a man, not to keep a husband. As a girl she dances much, sings more, dresses simply but attractively, smiles when it is to her interest to do so, and is apparently devoted to home. That conduct implies cheerfulness, economy, and contentment. It is, however, only her antenuptial manner. Many a man could describe his experience six months after marriage in these words: "My wife is a parcel of assorted follies and failings, enclosed in a decorative wrapper and labelled 'Mixed Chocolates,' but after marriage I discovered it to be a packet of acid drops." Would an ordinary commercial transaction conducted on these lines be considered honest?—*New Era, Cape Town, Africa.*

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

It is noteworthy, nevertheless, that the freest countries in the world have the most divorces. In countries where a woman can earn her own living she will not consent to live her whole life with an unfaithful or tyrannous husband. The growing economic independence of woman is just as great a cause of divorce as the decline of a belief in marriage as an irrevocable sacrament.—Chicago Tribune (editorial).

Tendency to disease and tendency to vice are of similar origin, and neither can be cured by punishment, vengeance or imprisonment; but all tendency to disease, pecularities, fears, weaknesses and vices in young or old can be cured or modified by favorable environment, suggestive therapeutics, massage and physical culture.—*Medical Brief.*

To those who have ordered and not received the "Truth Seeker"—Bradford, England, will say we again have a good supply of the two quarterly issues, dated respectively, January, February and March, and April, May and June, which issues will be sent to any address postpaid for five cents each in stamps.

One of the most confusing problems of the age for conscientious thinkers is that which considers mankind in its relation to sex. It is probably true that after this little word of three letters stands the colossal interrogation point of the universe.—"The New Way."

'Tis safe to lay your cares aside
And rest awhile each day;
Be sure no other man will come
And steal your load away.
—Chicago Record-Herald.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. B. Phinney, Springfield, Mo.—"The enclosed dollar is for ten copies of the 'double number.' May take ten more."

Alex. McVeigh, Miller, W. Va.—"My dear old pioneer, I send ten dollars on the cost of your defense. All I ask is your photograph with autograph. *May you win!*"

A. B. Fish, Newburgh, N. Y.: "Enclosed find one dollar for defense from Mr. Israels, and sixty cents for six copies of the Inquisition number of LUCIFER to be sent as follows: . . . . Hoping for a speedy victory."

J. G. Lambrigger, Niobrara, Neb.: "Here's a dollar for another year for the bravest paper and the bravest man in America. May you physically survive all your persecutors as your good work will survive their hypocrisy and persecution. Yours for Liberty."

J. K., Boston, Mass.—"Am glad to be able to send in eleven names and an order for $2.75, for eleven three months' subscriptions, hoping more will come of it for LUCIFER. You will certainly need all the bravery, all the patience and all the money you can summon at this time."

Tom White, Krebs, I. T.—"Enclosed find $2—one for renewal of subscription and one for defense fund. . . . So long as the people worship custom for their god, just so long will the workers for humanity be persecuted. But you are good enough and brave enough to stand it. Cheer up! That is all I can say."

Dr. B. L. Hermstadt, Cincinnati, O.—"Next Tuesday your trial comes off and I sincerely hope there may be enough common decency in those that will try you to be just. James Morton told me when here that you were cheerful as ever in your troubles, and it certainly did me good to hear it. I send enclosed $5. Many thanks to you for continuing my papers. Credit

both of them and send both in same cover. Send me a copy each of Motherhood in Freedom, 25c; A Freeman's Creed, 25c; The Ascent of Life, 25c; Life, Health and Longevity, 25c; Sex Radicalism, 25c; Marred in the Making, 25c; Sexual Love, What It Is and What It Is Not, 25c; New Hedonism, two copies, 10c. Send bill for these and I will remit soon."

J. E. Phelps, West Sutton, Mass.—"It is a pity that our officials so often leave crime unmolested and persecute virtue instead. Regret I cannot now send something towards your defense; may do so soon. Am a subscriber of many years' standing and hope to receive LUCIFER as long as I live. The enclosed dollar is to renew for another year. Best hopes and wishes."

H. A. Libbey, Boston, Mass.: "The seventy-five copies of 'Love's Protest' received. Would like to send you a check for $200 instead of the two dollars, as enclosed, for which please send copy of 'Child of Love,' $1, and some copies of 'Significance of Divorce,' also a copy of 'Social Freedom,' by Hulda Potter Loomis when ready. The $200 I would send you would be to fight for the cause of freedom as you see it."

Geo. B. Higgs, Kiel, Germany.—"I enclose ten marks in bank notes and if I can do more later I will. It is impossible for me to say much on the subject [of the prosecutions], as I do not know all of the facts, but I do fully realize the importance of the matter and how interested must be every believer in liberty. If you are reprinting Dora Forster's papers in pamphlet form I would like a copy of it. Send me LUCIFER regularly."

Mrs. A. C. Zimmerman, Vineland, N. J.—"The enclosed $2.50 is for two bound volumes of LUCIFER—1904 and 1905. I also want five copies of the Postal Inquisition number. I sent a dollar to Dr. Foote, treasurer of the Free Speech League, for myself and one for a friend who prefers not to have her name published. Whatever becomes of this case, I believe it is telling on the sentiment, the conscience, of the people and will continue to tell."

O. L. Harvey, W. Lafayette, Ind.—"I believe in the sanctity of plighted faith, but would not allow any man or woman to dictate to me or determine for me whom I should love or marry. On all proper occasions I shall say what I think, even though I die for it. If I had been taught the uses and hygiene of the sex organs in childhood it would have saved me years of sickness and failure. Let us teach our children the truth. The truth will make them free. In your coming trial I hope you will bring all the forces of science and of constitutional rights to establish freedom of speech. Whenever I see a man imposed upon I feel like defending him, even if I think him in the wrong. I have never seen anything in LUCIFER that could be called 'obscene.' LUCIFER is incomparably cleaner in this regard than a great many novels that are thrown broadcast upon the public."

E. S. D., California.—"The larger portion of us men have abnormal sex desires, and I think it of the greatest importance in winning the battle you are engaged in for woman's emancipation that this abnormality be overcome. 'Male continence' is one of the grandest discoveries of the age, but with our present abnormal passions few of us men will, or can, practice it. But let any man live for two years on fruit, nuts and grains, properly cooked, and he will find a wonderful change in his cravings for sexual food, and he will have lost all appetite for tobacco and whisky. . . . Cut out all meat, tea, coffee, condiments and pastry, and fill our tables with fruits, green or dried, and with nuts and whole wheat bread, or rye or oatmeal cakes, and we will soon raise a race of men that will have clean bodies and clean brains to work out plans that will not only emancipate women, but greatly enlarge everybody's happiness. Yours for going to the roots of the evil."

C. J. Zeltinger, Zeltonia, Mo.—"Should have forwarded the enclosed $5 promised the 'Defense League' long ere this. I am on the sympathetic side always, but especially so in your case, and hope you may not have to serve a fourth term in prison for the cause of freedom in the love relations of human-kind. You have set us all to thinking on the most important subject which concerns our present and future welfare. I believe we stand at the threshold of the emancipation of woman; but if it comes within your time, it is my confident opinion that it must be along lines of mathematical exactness. So long as we have governments we shall have an intrinsic money system, and we all know that money is the ruling spirit of the realm, therefore we simply have to inaugurate an equitable system of assurance, thus put motherhood on a paying basis. In this wise much could be done to lift the burden of expense from the mind of prospective mothers and subsequent rearing of her offspring.

"Please send copy of 'Social Freedom,' by Hulda Potter Loomis; also Wentworth's essay on 'Significance of Divorce.' Yours for the higher and better humanity."

Ed. Secrest, Randolph, Kans.—"My Dear Old Friend Harman: I see by last week's LUCIFER that the powers that be intend to put you through, and that many of your friends fear that the fate of Dr. Stockham will be yours. So I hasten to send you the enclosed mite ($2.00) toward the defense fund. . . . Little did we think, now nearly two years ago, when we met and mingled with mutual friends under the roof tree of the lowly cottage sheltered by the stately eucalyptus trees on the beautiful avenue in lovely Santa Clara valley, California, happy and free in a 'feast of reason and a flow of soul,' that another outburst of bigoted persecution was in store for you, and that the vial of governmental wrath was to be poured out upon your venerable gray head. . . . While light is breaking in despot-cursed Russia, and a muzzled press hails with joy the dawning day, and hears the death knell of censorship, *America*, free America, seems to invite the hideous Hydra to our shores, and to offer to expiring Czarism a hospitable asylum under the Stars and Stripes! . . . Rest assured that with your other hundreds and thousands of friends, collaborators and sympathizers I shall watch with bated breath the outcome of the drama to be played in the federal courts by the Great Lakes. While I wish you all the courage and fortitude you need in your hour of trouble and old age, I know that you are ready to say with that of another: 'I am master of my fate, I am captain of my soul!' If more help is needed, *command me!*

David A. Modell, New York City.—"Circumstances wholly beyond my control having kept me in arrears shamefully long, I now send you two magical dollars, one in renewal of my own subscription to LUCIFER, the other to pay for four trial subscriptions of three months each. . . . So you are again threatened with a spell of persecution at the dirty hands of Mrs. Grundy's self-appointed representatives! Will the bloodhounds never tire of pursuing their lean game? Even dogs are possessed of the feeling of fair play, and do not constantly attack the weak and helpless. The postal authorities would not dare to meddle with the affairs of LUCIFER if it could boast of a circulation anywhere approaching those of the popular magazines. That is why the latter can say what their subscribers want to read, while LUCIFER must not say what the postal censors (non-subscribers, mark you) don't want, do not read, and cannot understand. When by chance or evil design they do look at a copy of LUCIFER their morbid imagination renders all sorts of sights possible to them which to innocent minds and pure hearts do not actually exist. They see but their own shadows. And no wonder they are alarmed! But even the dog in the fable does not chase his shadow forever, let alone barking at it. . . . And if our government censors are not equal to the task of extracting a moral from Æsop's fables, how eminently qualified they must be to sit in judgment upon a publication such as LUCIFER! . . . May you find the strength—and especially the funds—necessary to repulse this last cowardly attack of the enemy. If every permanent subscriber were able and willing to carry all the time four trial subscribers, LUCIFER would soon double its circulation and would no longer have cause to fear prosecution by the postal censors."

A Citizen of Chicago: "To the President, White House, Washington, D. C.: Sir—I have the honor to call your attention to the fact that a large and increasing number of citizens view with abhorrence the prosecution of such persons as Helen Wilmans, Moses Harman, Dr. Alice Stockham and others for alleged infractions of postal regulations. I would respectfully suggest that such prosecutions are more nearly in the nature of persecutions, as no considerable portion of the people call for, or approve of these actions of your officials in these matters. I would further suggest that there are palpable and gross violations of law every day by corporations and that such violations of law are loudly decried by a large portion of our citizens who are praying that legal action be taken. It would appear to me that there is ample work for the officers of justice, and ample scope for their surplus energy in such flagrant and urgent cases without dragging into court on a quibble or technicality Dr. Alice Stockham, who is respected and honored by thousands in all lands."

E. Bodwell, Elk, Wash.: "Enclosed is $2, which please add to defense fund. When bigotry reigns common honesty stands little show. I sincerely believe there are more law-breakers among the law-makers and law-enforcers than among any other class of people, and they surely have less respect for the rights of the people. Hope you will win and thus help to destroy the law under which you are being prosecuted."

W. F., A Pioneer: "It is a blasted shame that Stockham is convicted. Still I hope it may arouse such indignation as to eventually result in good. I am eager to subscribe to a fund necessary to meet the expenses of laying this matter fairly and squarely before the next Congress and demand a revision of our laws. What will it cost to employ such a man as Darrow or Pentecost to present the matter? Or perhaps Mrs. Stockham might be able to arouse the church ladies in her behalf and then the law will be fixed correct, sure! Yours for freedom."

S. O. Bishop, Brodhead, Wis.: "I see by LUCIFER and the card sent me from New York that there is nothing for us to do but to fight it out, though it is much like a toy gun defending against a modern gunboat. I had hoped to be in a position to help in defense, but it is impossible to-day. You can put me down for $5 to be paid later on. The bloodhounds are on our track. You are the victim and the strong hand of the law of the 'Land of the Bond and the Home of the Slave,' is on your neck. Put me down for ten copies of the double number of LUCIFER."

A. Wastall, East London, South Africa: "Am under deep obligation to you for the photo and letter. It seems to bring me more in touch with you to have your picture presence grace my writing table. . . . You say nought of the forthcoming trial. I presume therefore that you regard it with something of old Socrates' philosophic calm. By the way, I received by this mail a copy of Socrates' speeches in his own defense, and his famous discourses on the soul and immortality, with his friends Simmias, Cebes and Crito, in the cell wherein he drank the hemlock—which cell I, of course, visited when in Athens. . . . You, too, are charged with corrupting the youth of America, as he was of Greece. How little we have really progressed since his day! It occurs to me that you would not be displeased to refresh your memory with the details of how this "Superman" comported himself at this time, and therefore I send you by same post this booklet and two other marked journals which I know you will appreciate, the one for its wit and real humor (New Era), and the other for the ripe wisdom of no less an one than Leo Tolstoi ('the Crank') on the Russian crisis."

[The book, "Socrates' Defense Speeches," just received. Many thanks, Bro. Wastall, for this much prized volume, also for the words of sympathy and kind appreciation—all too flattering to me, of course, to be thus compared, even though incidentally, to the great philosopher and reformer of ancient Greece.—M. H.]

Francis B. Livesey, Sykesville, Maryland: "Being as I have had to pull through an arrest all alone, I guess you can excuse me if I don't send much but sympathy for you in your present case. Enclosed are a few stamps by way of good intentions. . . . You know I love Christianity a little; but I must say that in all your persecutions you exhibit what is called 'the meek, humble forgiving Christian spirit' beyond any man I have seen of this age. That alone is sufficient to win to your side both Christians and philosophers. . . . I have always contended that the first great duty of the times is to fight for free mails. I think private ownership the thing. Now that the mails are run at a loss yearly and so discreditably it is not a bad time to contend for this private ownership. Then watch at the same time to keep Comstockism out of them when they come. . . . Am sorry to say that the 'American Press Writers' Association' is defunct. Its new members pursued policies which I predicted would annihilate it. It also forgot all about its original intention of fighting for free press, mails and speech. Each fellow was rather fighting for his own self-aggrandizement. . . . You should come out at least as well as Dr. Stockham."

A faithful and generous friend across the "Herring Pond," in a letter marked "private," says, "I shall be most anxious to hear the result of your trial. It will be a cruel injustice indeed if you are imprisoned or fined for publishing plain spoken opinion. Why we are freer in Antediluvian Britain than in Rooseveltic America!"

WHO IS RIGHT?

I do not often disagree with the editor of LUCIFER, usually finding that his mature conclusions are sensible and convincing. But in a recent number of LUCIFER, which I have not at hand, he said something upon which I wished to remark when I read it, and I have been thinking of it at odd times ever since.

He said, in substance, that if he did not believe that the freedom of women would result in the borning of better and stronger children, he would not be in the work he has chosen and to which he has earnestly devoted himself for so many years. It was in answer to some one who urged that we had no proof that children were better for being born of free and intelligent mothers.

Now, with all due deference, I want to say that I do not believe Brother Harman's statement. I fully believe that, even though it could be proven that free mothers could produce no improvement on the children of the past, Mr. Harman would still be as devoted and sincere in his work as he is now. Is not the greater happiness and better development of women themselves sufficient reason for the great work of endeavoring to emancipate the sex? If he does not think so, we would be compelled to class him with a correspondent he had a number of years ago. This man wrote a letter to LUCIFER describing the act of a Dutch farmer who drove his wife as he did his oxen, with a good long "gad." He used it on her once when she was in a delicate condition and the result was that an idiot son was born to them and proved to be a life-long burden and expense. The lesson the writer drew from this incident was that if only the Dutchman had been taught the consequences of such treatment of prospective mothers he would have refrained from beating his wife at such a time, and been spared the trouble and care of an idiot son. I indignantly exclaimed at the time, as no doubt many other sympathetic women did, that if the Dutch farmer did not know enough to treat his wife decently for her own sake, he could not be taught to treat her kindly even for the sake of sane and healthy children.

I never have been a fanatical advocate of good, common, decent morals merely for the sake of the unborn children yet to come. I deem that there is sufficient reason for refraining from making women slaves, without considering the unborn children in the least. I never have worried about "race suicide," or race degeneration, or race quality. I believe if we see that women are allowed natural freedom, natural opportunities for development and activity, their children will be all right; but, *anyway*, we want women, as well as all humanity, to be free.

If our devotion to the work of emancipation depended on whether free women always gave birth to better and healthier children or not, I am afraid there would soon be no workers in the field. Because, so far, it has not been proven by actual example. The children that have been wished for, planned for, and the conditions prepared for, have not always been desirable children; often something is wrong—if nothing else, they are apt to be over-sensitive, delicate, shrinking from this hard, cold world. The children born under the average conditions of the world seem better able to cope with it than those brought forth under the most favorable conditions. A polar bear, in order to meet the conditions of his frozen home, must be born there; it would not do to breed him in a warm, genial, protected atmosphere and then turn him loose among the glaciers.

Of course, we must, first of all, have free women. *But for their own sakes!* They will find out sometime what conditions are most favorable to splendid children. As yet I believe we know but very little about the conceiving, bearing and rearing of the best offspring. And in our ignorant state I would hate to have our devotion to the cause of free women depend entirely upon the kind of children our very few free women have borne.

LIZZIE M. HOLMES.

THE POSTAL INQUISITION AND DR. STOCKHAM.

Judge Bethea's conviction of the veteran woman reformer, Dr. Alice B. Stockham, on a charge of circulating improper literature through the United States mails will bring surprise and dismay to thousands of pure-minded American women who have written letters of thanks to that reputable physician for the valuable information given in the several books which she has written on marriage and motherhood.

It is safe to say that not one woman in a thousand who has read those books ever entertained the suspicion that they contained any improper word, phrase or sentence. They are written in delicate and chaste language, full of motherly sympathy for the countless women whose marital misery has been due in great measure to their ignorance of women's natural functions.

Dr. Stockham's books are devoted almost exclusively to the science of eugenics. The word eugenics is of Greek origin, and literally means good birth. The object of Dr. Stockham's books is to instruct women in the mysteries of motherhood, so that they may bear children well equipped physically and mentally, with little or no ill effect on the mothers. She has won the lasting gratitude of thousands of women because of her success in removing to a great degree the scriptural curse of maternity.

President Roosevelt is no more opposed to race suicide than is Dr. Stockham, but this physician, who has made a study of maternity for a period as long as the entire life of President Roosevelt, believes race suicide can best be prevented and race improvement best be promoted by the production of better children rather than more numerous children.

INTENT OF THE LAW.

"The old-fashioned father and mother believed literature on marriage and allied subjects was not for children," Judge Bethea is reported to have said in his ruling. "The young were told not to touch such subjects, just as they were told not to steal or lie. That is how the government came to have laws regulating the transmission of certain matter through the mails."

It seems to me that this is a remarkable misconception of the intent of the law, which was framed to prohibit the circulation of literature which has a tendency to deprave the morals and corrupt the minds of the young, and not in any degree to prevent the giving of scientific instruction to the mature on the most vital and most important of all sciences to the human race, namely: The science of eugenics, the science of race improvement.

Surely no congressman who voted for the passage of the often misused Comstock law had the most remote idea that he was voting to prohibit his wife or marriageable daughter from receiving advice through the mail from a reputable physician regarding prenatal culture, or the preparation for motherhood.

But, even supposing Judge Bethea is right in his contention that the original intent of the law was to prohibit the giving of such instructions—a supposition which attributes to the legislators a spirit of prudishness that few persons will admit they possessed—the law as framed surely does not forbid the giving of such instruction. It merely forbids the transmission of "obscene or indecent" literature. It requires a great stretch of the imagination to stamp as "obscene or indecent" the chaste and important information which has been given to the women of America in Dr. Stockham's book.

ATTITUDE TAKEN BY BETHEA.

"What we have to do," says Judge Bethea, "is to uphold the law as it stands."

He is right in that assertion, but how he could convince himself that Dr. Stockham's books violated that law will be hard for the many thousands of persons who have read them to understand.

"If these persons believe they are right in teaching these subjects so that the young may learn them they should have their doctrines interwoven with the law of the land," says Judge Bethea.

A remarkable statement! The highest law of the land is generally supposed to be the Constitution of the United States, which guarantees to the people the right of freedom of press and of speech. It is not necessary to have the rights of the people "interwoven with the law"; it is sufficient that they are not forbidden by the law. The admirers of the work of Dr. Stockham have no desire to promote the circulation of literature forbidden by the law; but they contend that it is misconstruction of the law to hold that the instruction imparted in her books is in any way "obscene or indecent."

The learned judge gratuitously injects into his comment the phrase "so that the young may learn them." It is highly improbable that the young would be interested enough in Dr. Stockham's books to read them. Such an objection might be applied to the Bible or to many medical books which a child might read.

ARE UPHELD DESPITE RULING.

"I believe Mrs. Stockham had no intention of violating the law," continued Judge Bethea, in announcing the conviction of her business manager, Dr. Edward B. Beckwith, "but this man, a Harvard graduate and a physician, 35 years old, has been in this business for six years. He should have known better."

The inference is that Dr. Beckwith had the intention to violate the law, an intention which I am sure Dr. Beckwith would indignantly deny. "He should have known better." Better than what? Better than Dr. Stockham, who has given more than forty years of her life to the instruction of women in the functions of motherhood—better than she what is pure and what is impure, what is proper and what is improper for every woman to know?

Those who know Dr. Beckwith, including many clergymen and estimable women in Chicago, assert that he is a man of the highest moral character, thoroughly conscientious, who gave up the prospect of acquiring a lucrative practice as a physician in order to devote himself to what he regarded as a more important work for the benefit of humanity, the freedom of women from the ills due to their ignorance of their physiological natures.

There are at times loud calls for the repeal of the Comstock law concerning the use of the mails, but this cry would never be heard if the law was not so frequently misused for the persecution of those who seek to benefit humanity by imparting wholesome instruction. The law is too sweeping because it does not make clear what "improper" literature is, but it is strange that a federal judge in this enlightened twentieth century could be found who would place such books as Dr. Stockham's under the ban of that law.—Jonathan Mayo Crane, in "Chicago Record-Herald," Sunday, June 11, '05.

NEMO REJOINDS.

I acknowledge error in classing Dora Forster as an anarchist. She seems to use their method—setting up an ideal then making humanity fit it. My intention was not to show "how bad anarchists are," but how they wander without compass, rudder or reason. This leads to foolishness as often as evil. The original discussion cited by Dora Forster was on Peter Kropotkine's reference to astronomy, showing his total ignorance of that science. There was no hint that Kropotkine was "bad." I quote him here:

"The interplanetary and interstellar spaces are peopled and crossed in all imaginable directions by little swarms of matter, invisible (?) infinitely small when taken separately, but all-powerful in their numbers. Among these masses some, like the bolide that fell in Spain some time ago, are still rather big; others weigh but a few ounces or grains, while around them is wafted dust, almost microscopic, FILLING UP THE SPACES." (Anarchy, Its Philosophy and Ideals.) All of which is utter rot.

I thought that a pseudonym signifying "no one" would make personalities impossible. Not so. A stickler is given to discover motives. I am reminded of the small boy who was given money by a man if he would stop talking about the latter's bald head; but the boy's interest in baldness was thereby stimulated.

Let children and young girls be taught the truth. But teach the latter the economic situation and the present nature of the average man; that after her experience with the surgeon and the elderly friend (why not combine the two?) she will not be sought for by the men who want a home and children. They will perform a small part of the function of fatherhood, then leave the mother alone with the economic burden. Get your communal home before you teach methods that presupposes such a home. I will never oppose such an attempt. Even in such a home, one or more of the flashy sort of men may charm all the women; the other men may aver that if they are not to do any of the courting they will not do the work, and secede. Result, an Eden full of Eves and one or two Adams. I have no objections to this if all are suited. Under present conditions women often tire of their plodding partners, and fall in love with some seemingly more brilliant beau. Do you really think husbands will be liberal enough to build the home while the transient butterflies promote free fatherhood?

NEMO.

AS SEEN BY AN OLD-TIME FRIEND.

Dear LUCIFER: Often do I see ideas expressed that I would like to either commend or condemn, but I think there are others who can better teach or criticise than I. So I let it go, and yet we are all needed in this great struggle to free woman from sex serfdom.

I want to emphasize what Mrs. Loomis says in regard to Ella Wheeler Wilcox's position on the sex question, as shown in the quotation from the New York "World." What a grand opportunity Mrs. Wilcox has. Being above reproach, enshrined in the hearts of all intelligent, progressive people, as worthy to be heard on any subject, how she could cover herself with glory if she would throw herself into the work of woman's sexual emancipation.

Dear Sister Ella! have you not a commission for the work? If you have not, we cannot expect you to do more than you are doing, or will do.

I well remember when H. W. Beecher had the opportunity to do great good in the cause of social freedom, by declaring that all is not sin outside of conventionalism—that love can be pure outside of institutional marriage, and that the "grand passion" waits not for man-made laws to open a channel for expression.

* * *

I would like to give my thought upon another subject, touched upon by "Nemo" in the same issue, April 27, and to thank him for what he says in regard to young girls and elderly men and surgeons. To me, the idea is utterly repellant that people should try to assist nature in her most holy and sacred work—should try to help the young to sexual experiences. To my mind, love is the only sanction for the sex act, and I think this truth should be taught to the young of both sexes—and perhaps some older people might profit by the thought—and that the selection of a sex mate in accord with their needs of affection and companionship in the most important event in their whole lives; and that promiscuous sex relations—before or after they have found their own—would be a great obstacle in the way of their present or future happiness.

So I would like to emphasize the thought that the young should wait for the approval of the God within—wait till they feel certain that they make no mistake, before they enter into such relations, a mistake that would leave its baleful effects upon all their after lives.

It seems to me that to conserve the vital force for the development of the noblest, highest, sweetest and best in manhood and womanhood is far better than to dissipate it for the pleasures of a moment. It seems to me, moreover, that sex reformers do not make it plain enough that their effort is not for more license, but for the release of the sex slave, and to provide conditions for an improvement in all that goes to make for a better manhood and womanhood in the present and future life of the race.

SARAH STONE ROCKHILL.

Alliance, Ohio.

EXTRACTS FROM "WOMAN REVEALED."

The awakened woman knows that she holds in her grasp a mighty franchise. She knows that in the creative world she wields that franchise; that she not only has the power of physical causation, but mental as well, to conceive and mold man, body, mind and soul. Her influence begins at a far more remote period in his existence. She has in her keeping the mystical chalice for inception, conception and fructification; therefore, her influence begins with inception; her potent thought for truth and honesty and equality must necessarily be stamped upon the race before physical conception takes place.

Here begins her overshadowing influence. It is here, at this vital point in woman's existence, that she discovers her greatest responsibility; it is here woman must find her noblest and only assured opportunity for enfranchisement. Her full enfranchisement depends upon her universal thought that all souls are equal; that as she conceives her children shorn of all doubt concerning this equality, so will they come into the world endowed with the belief that there is no question to be decided.

Her supernal privilege of forming her child as she most desires and her divine principle of motherhood is her franchise! Woman should realize that through these she has more power, although it may seem intangible, than if she were granted universal opportunity at the polls. Through this channel her voice may be lifted over all lands with such power and force that she will be proclaimed "Speaker of the House—the Universe!" The right to hold the gavel with which she shall call the house to order is her divine right of creativeness!

When she recognizes this power and this right, woman will remain no longer unfranchised, but will be recognized as master of the ballot—the vital issue of every business venture—the spirit back of every project—the potent factor of every social, domestic, financial and political undertaking.

N. M. G.

THE SOCIAL GENERAL STRIKE.

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All comrades and friends of social freedom should now bestir themselves to give "The Social General Strike" the widest possible circulation and publicity, and should use it as a means of propaganda wherever labor and capital are at war, or are likely to be.

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Both Man and Woman must be free in concept regarding the purity and holiness of sex-relationship, or it will become a consuming fire producing diseased results, restlessness and unhappiness in all conditions.

Any undue attempt or inducement to coerce either man or woman breaks in upon the harmony of interaction, throwing everything out of equilibrium, be it household or business affairs. In itself sex-interchange is pure, but of all passions most likely to be abused. This renders perfect purity of concept absolutely necessary; and if this cannot be attained to, it is better to debar one's self entirely and lead a life of celibacy, for the soul cannot evolve its supreme power where there be any taint of evil or where fear lingers.

By the art of creation or sex-interaction and in accordance with divine principle, man will demonstrate and manifest greater life, perfect health, larger power, exquisite happiness in all sexual fulness. Without an established principle and by the observation of it, there can be but a relative pleasure in communion between the sexes. Infinitely observed the exchange of sex-fore is a most sacred and holy relationship.

NANCY MCKAY GORDON.

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THE RIGHT TO BE BORN WELL.

[As very suitable and pertinent to the question how to secure the best results in creating new human beings, the following paragraphs, selected from Dr. Alice B. Stockham's "Tokology," are herewith given a place in LUCIFER and in our forthcoming pamphlet with the above title. The selections were made for our use by Mrs. Bertha Moore, of Portland, Oregon.—M. H.]

PAINLESS CHILDBIRTH.

Pain in childbirth is not natural.

It is an abnormal condition, caused by an unnatural manner of living.

Lower animals, in their free, natural condition, do not suffer in bringing forth young.

The women of many foreign nations have no pain in childbirth.

Pain in pregnancy and childbirth is unnatural and can be prevented and entirely avoided by all who are not too greatly diseased or deformed, and even in cases of disease or deformity the pain and danger may be greatly lessened.

The majority of women will have very little suffering in pregnancy and childbirth if they will observe the following rules:

Food and drink should be chosen that lack in bone-forming material.

The fruit and rice diet prevents the diseases of pregnancy and the sufferings of parturition.

Feast on fruits and outdoor air, should be the pregnant woman's motto, and it is a most excellent rule for every one, at all times.

Rice contains no bone-forming material. Rice and fruits should be the main articles of food during pregnancy.

Lemons, oranges, apples, pears, peaches and plums are the best of fruits.

Garden vegetables, excepting beans, can be used freely.

Potatoes, corn, milk, butter and sugar can be eaten in *moderate quantities*.

Wheat bread and eggs can be partaken of *very sparingly*.

Lean meat is the very worst food that a pregnant woman can eat. It contains a large percentage of bone-forming material.

Beans come next and should never be eaten at this time.

Also oatmeal, barley and rye should be entirely excluded from the diet.

If pregnancy is several months advanced before the fruit and rice diet is begun, the juice of at least one lemon should be taken daily. Two or three would be better.

The object of this is to dissolve, as much as possible, the bony material which has already been built up in the child.

Do not fear that the fruit and rice diet will have a detrimental effect on the child. On the contrary, the effect of this diet is very beneficial to the child. Children thus treated are more graceful, athletic and strong, as they grow up, than are those whose bones are harder.

The dress of every person at all times should be supported by the shoulders and perfect looseness, lightness and freedom be secured.

It is very essential that the pregnant woman have this hygienic dress.

The "union" undersuit should be worn and the "princess" underskirt and dress. (A princess garment is a union of skirt and waist). Let no article of dress in the least interfere with and waist). Let no article of dress in the least interfere with perfect respiration, digestion and circulation. To accomplish this, one must do away with all bands, bones and unsupported petticoats. It is better to sew the underskirt to the waist instead of using buttons. The waist may be made sleeveless and open at the back, if you choose, with one button at the top and another at the waist line, and with or without darts. The underarm seams are sufficient.

Comfortable shoes should be worn, with broad soles and low heels. A garter made of wide tape or ribbon, put twice round the leg just below the knee and tied as loosely as possible, is much more healthful than the patent stocking supporters. No corset of any kind should be worn, either loose or tight.

Full and deep breathing is necessary. Oxygen is a food. Never uplift the shoulders and chest in breathing, but expand the ribs, chest and abdomen. Live much out of doors and keep the house full of outdoor air both night and day. You must have oxygen, both for yourself and child. Open the windows and doors wide and give a cordial welcome to outdoor air.

The corset is an instrument of torture, bringing misery to millions, both born and unborn.

Face a draft and it will not harm you.

Bad air is more to be feared than burglars.

Frequent bathing is very beneficial to the pregnant woman. The sponge or towel bath, taken with a little good vinegar in the water, is very refreshing. The sitz bath is one of the most desirable baths, during gestation. Tepid water should be used, unless for the relief of pain or inflammation, when hot water should be used.

For the relief of pain in any part of the body the hot water bottle is the best little doctor known.

The pregnant woman should have an abundance of congenial and moderate exercise. General housework is desirable, if washing, scrubbing and heavy lifting are avoided.

Light gardening is good, also free, easy walking in common sense shoes and common sense garments.

Exercise should not be carried to actual fatigue. Excessive toil robs the child of vitality and is often the cause of nervous, puny children. It also robs the woman of needed vitality, and if a woman toil beyond her strength during pregnancy, she will not return to her normal form as nicely as she otherwise would.

Excessive galeties of fashionable life are as bad as overwork. They deprive both mother and child of vitality, but an idle, dependent life is not desirable and must be avoided. Keep the mind occupied with some pleasant employment and as free as possible from anxieties.

Rest as frequently as the need of it is felt. Lie down and relax every voluntary muscle and nerve in the body. This is perfect rest.

"It is natural and reasonable that the mother should be exempt from the sexual relation during gestation."

Sexual intercourse at this time exhausts the mother and impairs the vitality of the child. It also causes abnormal sexual development in the child.

The mother's mind should be free from the subject. For this reason separate sleeping apartments would be best.

Much of the suffering during pregnancy and much of the pain at parturition are caused by sexual indulgence during gestation. Entire continence during pregnancy must be preserved, if the best conditions for mother and child are desired. Disastrous consequences inevitably follow the practice of sexual indulgence at this time.

Such is the intimate connection between mother and unborn child that the exercise of any faculty of her mind or organ of her brain and body stimulates and develops in proportionate degree the corresponding faculty, or organ, in the child.

Therefore, it is plain that sexual intercourse during gestation is a crime, for truly it is a crime to cause a person to be burdened for life with an abnormal sexual appetite. It is as bad as to burden a person with an abnormal appetite for intoxicating drink, or an abnormal appetite for murder.

After parturition, at least two months should pass before sexual intercourse is allowed.

That sexual intercourse during pregnancy is not natural may be proved by observing the manner of life of natural animals. The female never admits the male during gestation, and the male never attempts to force the female at this time, *nor at any other time*.

If force ever occurs, it is a violation of nature—a result of some abnormal condition. Among natural animals sexual intercourse never occurs except for the purpose of reproduction. This is Nature's way, and it is dangerous to disobey, and use this function for other purposes, as abnormal sexual appetite is apt to be the result.

Whoever claims that the reproductive function should be used for other purposes is either possessed of an abnormal sexual appetite or is more sentimental than sensible.

However much or little this abnormal sexual appetite is indulged, the indulgence of it must be strictly excluded from the time of prenatal influence.

FROM A LAWYER'S STANDPOINT.

Moses Harman has been convicted again, and unless the Circuit Court of Appeals reverses the sentence of the District Court, he will probably serve a year in the Joliet Penitentiary.

The statue under which he was convicted prohibits lewd, lascivious and obscene publications. Articles which have a tendency to stimulate erotic emotion can with some certainity be classified as lewd and lascivious. It is, however, extremely difficult to designate in any terminology that which is obscene. Judges vary greatly in defining it, perhaps depending upon their neuropathic conditions.

Dr. Stockham's "The Wedding Night" was sold at $3 a copy; it omitted no details. Its publication was largely a commercial proposition. It was, from a conventional standpoint, exceedingly more suggestive, lewd and lascivious than the most suggestive portions of Venus and Adonis.

Dr. Stockham was found guilty and fined $250.00. Moses Harman, for a less offensive article, is sentenced to the penitentiary. This discrimination in fixing a sentence is void of all reason and justice and only has a tendency to increase the already very great disrespect for the law.

Moses Harman, in a sense, was trapped into prison. In discussing the subject of sexology, it is impossible for Harman to go to a lawyer or judge for assistance or guidance.

The Police Gazette and the Elite are admitted to the mails and there seems to be no Judge Landis or Bethea or public prosecutor startled into action. That Richard K. Fox is a man of great means cannot be the reason, but the fact remains that they send through the mails, coarse, smutty and suggestive pictures and paragraphs.

In Russia there is a censorship. It not only prohibits but points out what can be published or printed with impunity. If you violate the instructions, you take your chance in prison or Siberia.

In "my own, my native land" we have a censorship, the postal authorities and the other officials have the authority to stop non-mailable matter and to confiscate the same by sending it to the Dead Letter Office; they prefer not to confiscate, but to permit the offense then prosecute and convict.

Harman could go to the United States authorities, submit his paper, and they refuse to answer. He could go to a lawyer, and the lawyer may misinform him. He only learns his right, or rather his privileges, within prison walls.

A lawyer to venture an opinion, must compare his knowledge of what is ordinarily permitted to go through the mails with the the two articles which were published by Harman, which have absolutely no tendency to excite the passions, and passing a favorable opinion, pass his client into the penitentiary.

For instance, the following poem appeared in the Literary Supplement of a Chicago Daily.

It was written by Gilder, editor of the Century Magazine and is also to be found among his "Poems and Inscriptions." The Chicago Daily was circulated *indiscriminately* among young, old and infants. With some trepidation I suggest its publication in LUCIFER, feeling that as it passed through the mails that precedent will not be broken for the purpose of sending an old man to jail.

I ask Judge Landis, the prosecuting attorney and the readers of this paper to read this poem:

"If lest thy heart betray thee,
Thou to one lover would not constant be,
And yet thou would love me—
This boon I pray thee:
Divide the dark from light,
Love me by night.

"If thy sweet thought would find me,
Not through the garish day Oh, Give it wing.
In shadows clasp and clasp and cling.
And bless and blind me!
When stars are still and bright—
Love me by night.

"In longing dreams I'll name thee;
In secret hours when breathes the midnight rose,
Thy heart in mine shall close—
Great love shall claim thee,
O mine in dark and light,
In day and night."

Now eliminate the beauty of the style and considering only by comparison the articles in LUCIFER with this poem, does it not appear more suggestive and inviting than the cold bald statements appearing in Harman's paper?

The indictment was a myth, the trial a farce and the cause of imprisonment an equivocation. A paper with only two or three thousand circulation is not racy; a racy paper would have 100,000. Harman's crime is that he opposes the present marriage system and publishes a paper in opposition thereto. Without monogamy, without inheritance through the father to the legal child, the present property system would fall into shreds. Harman is attacking the institution of private property, the property of the *man;* of the man holding capital in the ox and in his wife.

The state—the capitalists—will not care for children; the woman cannot; so man must individually be made to care for them. Love, affection, compatibility do not enter into present society ethics. The absence of any one of these elements will not justify separation or divorce. Monogamy will only exist when the women insist upon it, and they can do so only when they are economically free.

With sincere hopes that no over-susceptible reader will discover any unusual stimulation of his cerebellum and paralysis of the cerebrum, I remain sincerely.

SEYMOUR STEDMAN.

THE REAL CAUSE OF LUCIFER'S OFFENSE.

Mr. Stedman errs, it seems to me, in his characterization of Dr. Stockham's judicially condemned work. Shakespeare's "Venus and Adonis," if I remember correctly, is a glorification of physical love. Dr. Stockham's "Wedding Night" is a clearly worded letter of instruction to the married, written apparently with the purpose of teaching them the laws of health in marriage in order that both man and woman could live happy, healthy lives, and pass on a heritage of health and happiness to their children. To Oliver Wendell Holmes, I believe, is attributed the assertion that "To reform a man we must begin with his grandmother." Dr. Stockham realized that it is impossible to reform the grandparents of the present generation; but she evidently believed it both possible and desirable to properly instruct the potential grandmothers of future grandchildren. I believe that "The Wedding Night" is a work of great value in the hands of young women who seriously desire to so live that their offspring may be healthy, strong, happy, intelligent.

★ ★ ★

In asserting that the articles on which the editor of LUCIFER'S prosecution and condemnation were based were "less offensive" than Dr. Stockham's "Wedding Night," Mr. Stedman does not take into account, for the moment, the real cause of LUCIFER'S offense. That cause is LUCIFER'S advocacy of self-ownership and self-control in the intimate relations between men and women, and its ignoring of the man-made rules which nominally attempt to regulate such relations. This real cause of offense was plainly stated by Mr. Hull, the superintendent of second-class mails at the Chicago postoffice, when he told the editor that in his opinion every issue of LUCIFER is "unmailable," and gave as his reason *not* that every issue contains obscene and indecent language, but his belief that "If your [the editor's] ideas were to prevail, society would be in a state of chaos." In this view of the case, and when due consideration is given to the fact that Dr. Stockham does not oppose the present marriage system but simply informs people how they may live in marriage in a way to insure their health and happiness, it is not surprising that the sentence of the editor of LUCIFER was the heavier; rather, is it surprising that Dr. Stockham was not let go free, and the editor of LUCIFER given the extreme penalty of ten years' imprisonment. But though courts may emulate the example of the old lady who tried to sweep back the sea with her broom, they will as signally fail as did she; for they cannot stop the advancing tide of thought even though they should succeed in suppressing LUCIFER and imprisoning its editor for life. Fortunately progress does not depend entirely on the life of one paper or of one man; though each individual, even though in himself weak, may be a factor in the progress of the race.

★ ★ ★

The father of Judge Landis fought, and, if I mistake not, died, in the battle of Kenesaw Mountain in the so-called civil war. Thence the judge received his name—Kenesaw Mountain Landis. Had the judge's father, I wonder, "formed the eccentric habit of courting" death in battle? Surely it would be as fair to so assert as it was for Judge Landis to assume that the editor of LUCIFER had "formed the eccentric habit of courting imprisonment." It is probable that the soldier did not really desire to be killed; perhaps he thought that in risking death he was being of service to humanity. Certainly the editor of LUCIFER, like other men, prefers freedom to imprisonment, life to death; but, like the conscientious soldier he willingly risks liberty and life in the endeavor to be of assistance to his fellow men. L. H.

WHAT OUR EXCHANGES SAY ABOUT IT.

"The people's Press," a small but very much alive weekly paper, published at 111 Blue Island avenue, Chicago, has this to say in regard to the late sentence against LUCIFER'S editor:

"Moses Harman, publisher of LUCIFER, the ablest paper published on the sex question and woman's freedom, has been sentenced to one year in the penitentiary for obscenity in publishing an article by Dora Forster. This article was too far advanced and too broad for the narrow minds of Christians (?) Any one who has heard Mr. Harman lecture or who knows him personally can have nothing but respect for that grand old man, over 70 years old, and we hope that all lovers of freedom of speech and press wil contribute to raise a fund to appeal his case. Send contributions (be they ever so small) to 500 Fulton street."

Many thanks, Brother Lenau, for manly protest and for kind words of appreciation. Though mainly devoted to industrial or economic freedom, the "People's Press" recognizes the importance of the agitation to which LUCIFER'S pages are mainly devoted. For many months it has carried an advertisement of our "Son of the Morning," and has long shown a bravely fraternal spirit toward us in many ways. It is published at the low price of fifty cents per year of fifty-two issues, or less than one cent per copy. It is the determined foe of all slaveries, all superstitions, and well deserves the earnest and liberal support of all lovers of freedom and of justice.

And here is what a much older and much larger reform journal, the "Truth Seeker," New York, has to say:

"Both of the Chicago prosecutions under the Comstock law have resulted in conviction. On June 6 Judge Bethea of the Federal court directed a subservient jury to bring in a verdict of 'guilty as charged in the indictment' against Dr. Alice B. Stockham, author of 'Tokology' and other works of that nature, and against Edward B. Beckwith, Dr. Stockham's business manager. On June 15 a similar verdict was returned against Moses Harman, the publisher of LUCIFER. In both cases an appeal will probably be taken. Dr. Stockham and her friends, it is said, are well able to 'make a fight to the finish,' but the case is different with Mr. Harman, who needs all the financial assistance he can get. Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, will receive contributions for the defense. A strong protest should be made against these prosecutions. Though it may not be fully effective, it will influence the public mind against further proceedings of the same nature. Communicate with Dr. Foote, learn the facts in the matter, and then, if you believe in it, do something to help vindicate the liberty of discussion."

The "Truth Seeker" is published weekly at $3 per annum. If any reader of LUCIFER has never seen a copy of this, the largest, and, as I think, the oldest, of the American Free-thought journals, I would advise such reader to send ten cents for a sample copy. The thanks of all lovers of truth and human progress are due to the editor of the "Truth Seeker" for his fearless championship of freedom of speech and of press.

M. H.

THE CRIME OF INFANTICIDE.

[The following article is written by Ella Wheeler Wilcox as a comment upon the case of Clara Adler, a young girl arrested and to be tried for murder on the charge of infanticide.]

Before any jury decides to execute the girl who has slain her fatherless baby, in terror of the world's scorn, *let all the wives of the land who have slain their unborn children because they did not want to be bothered with their care and expense be brought up for trial.*

Child murder is murder whether the invisible child's heart beats under the mother's or visibly moves the cambric robe lying in her arms.

Fashionable women whose attendance at fashionable churches is unremitting, aided by fashionable medical accomplices, commit the crime of murder of unborn children all over our Christian land, and walk abroad unmolested by law. Were any physician, in any community, to state the number of respectable women and wives who appeal to him for such criminal collaboration, the world would be astonished at his reply.

Many of these women go about their project in cold blood, with no reason save selfishness and love of pleasure as incentives. This poor crazed girl committed her dreadful act in a frenzy of shame and terror—shame at her loss of self-respect, terror at the world's hand lifted against such offenders of established laws of civilization. She had loved as primitive woman loved, and followed the will of her lover, believing all he promised. She forgot self-protection in her love, and sacrificed pride, but there was no thought of sin in her mind. She was in God's sight, more truly the man's wife than many a woman who walks down church aisles, while the organ peals forth the wedding march, with hatred and disgust in her heart for the man whose gold bought her.

The child born of *love of the mother for the father* alone is legitimate in the sight of the Great Creator of All Things. No legislature, no court, no marriage laws can make the children conceived in hatred or indifference legitimate.

But the world needs laws and marriage. Imperfect and crude as our social conditions are, they are the best for the maintenance of order and decency which have yet been formulated.

The woman who fails to give her child the seal of love has wronged it for time and eternity. The woman who has failed to give her child the sanction of church and law has wronged it for its earthly span of life.

And she has wronged herself by descending from the standards set by the world and society for her to maintain. God made love, and man made marriage, and woman must follow the dictates of both before she brings a well born child into existence. Unfortunately, public opinion ignores the violation of God's law, and gives all its condemnation to the violator of man's law. The worst devil conceived by superstition never fashioned a hell so terrible as this world of church-going people provides for an erring woman.

It was the thought of her suffering and of the suffering of her fatherless child in this earthly hell which drove Clara Adler to her awful crime.

God pity her, and all like her; and God speed the day when the world will remodel its ideals of what constitutes illegitimacy and true motherhood. Progress speed the day when the man who deserts the mother of his child will share whatever punishment may be meted out to her by society, or courts of justice, for any desperate act. Childless wives, who hide dark secrets under lace covered breasts, as you sit in divine service next Sunday, send up a prayer to God for poor Clara Adler.—Ella Wheeler Wilcox, in "Chicago American."

A PROPHECY.

The great Swedish botanist, LINNAEUS, saw his works burned by an *ignorant* mob a little over one hundred years ago, because they treated of the *sex* of plants. Now every student of botany is familiar with the reproductive functions of the vegetable kingdom, and Mr. LUTHER BURBANK of Santa Rosa, California, is astonishing the world with the use he is making of such knowledge. Now, I predict that *some* day—maybe another century hence, judging from present indications—school children will be so thoroughly educated in regard to the human reproductive functions that the most perfect specimens of the human family ever born into the world will appear on this planet—not by *chance*, but by *wise propagation*. With the present discouraging indications, my prediction may look decidedly dubious, but it is sure to be realized some time, and the martyrs of to-day are preparing the way. You and Dr. Alice B. Stockham and others engaged in this educational work must suffer the penalties for your crimes (?) and misdemeanors (?).

E. B. FOOTE, SR., M. D.

Larchmont Manor, N. Y., June 17, 1905.

LOVE'S PROTEST.

Taking a hint from the many calls for *Lucifer* containing the article "Love's Protest," by Lady Florence Dixie, we have printed several thousand leaflets of that article and of "Radical Drama," by Jonathan Mayo Crane—the review of "Ellabelle." This leaflet will be sent to any address for 10 cents per dozen or 50 cents per hundred, in postage stamps. Some of our friends have adopted the plan of dropping *Lucifer* leaflets on the seats of street cars, in R. R. stations or enclosing them in letters, etc., after the methods found effective by propagandists of all schools. That these methods of sowing *Lucifer* seed has already produced fruit we have good reason to believe.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....$1.00 Three months.....25 cents
Six months.....50 cents Single copies.....5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER, 24 WEST 16D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—*for* Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

ANOTHER EDITION CONFISCATED.

Wednesday, June 21, 365—1895—there was deposited in the general postoffice at Chicago, an edition of LUCIFER numbered 1042, for mailing to subscribers. It was a double number, 16 pages instead of the usual eight.

Much time and labor had been expended on this edition, to say nothing of money. We had promised our readers something of a history of the "Postal Inquisition," both as to origin and practical working. We had asked for orders for extra copies of this edition for free distribution, or for sale among the friends of subscribers, hoping in this way to get some help towards defraying extra expense. To this request some of our old-time friends and helpers had responded promptly and liberally.

Several subsequent or supplementary bundles of this edition, in answer to calls, were deposited for mailing within the next seven or eight days following the first deposit, never for one moment suspecting that the first and main deposit had not gone to the subscribers.

After a week of anxious waiting, having received many complaints from subscribers of the non-arrival of LUCIFER, I decided to investigate. Calling at the office of Mr. Paul Hull, Superintendent of Second Class Matter, Chicago, I was informed by him that the edition had *not been sent* to subscribers, giving as a reason that the paper contained "unmailable matter."

When asked for the articles or paragraphs objected to I was shown the letter of Sarah Stone Rockhill, and a selection signed Nancy McKay Gordon, both printed on the last page of the paper except one.

In reply to further inquiries Mr. Hull said the edition would be held till word could be received from headquarters at Washington, when, if the decision should be that these articles are not obscene the edition would be sent to subscribers; if the decision should be adverse, the papers would be held subject to orders from the postmaster general's office.

* * *

Next day I received the following notice:

General Postoffice, Finance Division, Chicago, Ill., office of Second-class Matter. P. H. Chicago, June 30, 1905.
Moses Harmon, Publisher LUCIFER THE LIGHT BEARER, Chicago, Ill.

Sir—The Postal Department at Washington has ruled that the issue of your publication of June 22 contains obscene matter and is unmailable.

Respectfully,
P. E. COYNE.

Accompanied by my lawyer, Seymour Stedman, I immediately called on Mr. Hull and asked for the return of my property, maintaining that the P. O. department, having refused to send LUCIFER No. 1042 through the mails, has no further right, duty or concern in the matter. That the postoffice department is not part of the *judicial* branch of the government, but simply part of the *executive* branch and that until condemned by the judiciary my property cannot lawfully be confiscated.

In reply Mr. Hull said, "this is a question with which I have *nothing whatever to do.* I simply obey orders. My orders are to send the paper to the dead letter office at Washington. I have done this. The papers have already gone.

* * *

We then, Stedman and I, went to the Assistant Postmaster, Mr. Hubbard, and received similar answers. He said our only hope for recovering the edition lies in writing to the First Assistant Postmaster General at Washington.

In reply to a question in regard to the right of the P. O. to confiscate my property without any judicial proceedings Mr. Hubbard said, "Such things are done by the *police* department, as when they destroy 'chips' and other furniture of the Chicago gambling houses"—forgetful, apparently, that the police have a *warrant* from the city government to destroy the furniture of gamblers of a *certain class*, but that no warrant has been issued, so far as known to this deponent, to any one to destroy the property of LUCIFER'S office without first bringing the publisher into court and giving him a chance to defend himself against the charge of printing and trying to mail unlawful literature.

I asked Mr. Hull if he would read "the proof sheets" of my next issue of LUCIFER and decide whether the matter is mailable *before* the edition goes to press.

"No, I will not," said he.

"Do you read copies of all the papers published in Chicago before you allow their several editions to go into the mails?" I asked.

"Certainly not," said he.

"Then why should my paper be discriminated against? You say you read a copy of each edition carefully before allowing it the privileges of the mail," said I. "Why this discrimination?"

"You know the answer to that question as well as I do," said Mr. Hull, with a meaning smile.

As I write these lines there comes to my ears the continuous roar of burning gun-powder, the offerings of a *grateful* people for the blessings of liberty, of justice to all alike, and of special privileges for none.

How much reason have the publisher and the patrons of LUCIFER for thankfulness that we are living in the United States of America and not in England, France or Russia?

M. HARMAN.

WHAT OF THE FUTURE?

That is, what of the future of LUCIFER, THE LIGHT BEARER—sometimes called "Son of the Morning," "Herald of the Dawn," and other synonyms of the grand old name Lucifer—one of the oldest, most beautiful, most expressive, most honored and honorable of all the names connected with the most ancient, most noble and ennobling of all the purely physical sciences, the science of astronomy—science of the stars.

Yes, what of LUCIFER'S future? Our Son of the Morning has passed through many critical periods, many trying times, in the twenty-five years, nearly, of its existence, but in none of these critical periods did there seem to be such combinations of adverse forces as at the present moment. Never before have we faced judicial rulings so thoroughly hostile to freedom of speech, freedom of press, freedom of discussion upon the subject that of all subjects needs the light of free investigation, of fearless, honest, untrammelled investigation, as does the subject of SEX, involving and including as that subject does the right of woman to self-ownership—ownership of her creative powers and functions, and the right of the child to be born well, if born at all.

Out of the sex-enslavement of woman—as can be easily shown, grows all other slaveries, including economic or financial slavery, industrial slavery, political slavery, religious slavery, intellectual or mental slavery, and so on to the end of the chapter

of slaveries. As so forcibly argued by Grant Allen, Walt Whitman and other independent thinkers and writers, "Sex contains all!"

Hence all other reforms must wait upon sex-reform. Hence all *ologies* are subsidiary to Sexology; all sciences secondary or third-rate in importance to Sexual Science.

* * *

Looking for causes, is it not because of their knowledge of these basic facts that "the powers that be" are now so thoroughly bent upon silencing all inquiry—through the public press and by private letters even—into the morality or the immorality of our present sexual and marital codes?

Do not these ruling powers instinctively feel and know that freedom of discussion on sex-lines would, in the end, destroy the present division of mankind into the two divisions of rulers and ruled, of robbers and robbed, of masters and slaves? and that sex-freedom, including freedom of womanhood and motherhood, would make an end to the power and privileges of these ruling classes?

As stated elsewhere in this issue the Superintendent of Mails at Chicago has given LUCIFER'S editor plainly to understand that in his opinion no *edition* of LUCIFER should be allowed to pass through the mails. This was said after declaring that he has no personal feeling against said editor, but that, on the contrary he has uniformly tried to construe the postoffice rulings favorably to that individual.

If these utterances mean anything at all they would seem to mean that any future edition of LUCIFER is liable to be held up in the mails, confiscated and sent to the "Dead Letter" office, there to be *destroyed*, as was done with number one thousand of that publication, and as it now appears probable, the much larger and much more important number 1042 will share the same fate.

Facing this contingency I now ask LUCIFER'S subscribers, "WHAT SAY YOU ALL?"

Yours for the fight for the right of free discussion.

M. HARMAN.

ELECTED FOR A FOURTH TERM.

The following City Press Dispatch, of June 28, is self explanatory:

"Moses Harman, 74 years old, was sentenced to one year at hard labor in the penitentiary by Judge Kenesaw M. Landis of the United States District court, this (Thursday) morning. The court allowed the man the privilege of bail in $1,500 so that he may take his case to the United States Circuit Court of Appeals. He made no demonstration when he learned of the sentence and feels confident that the upper court will reverse the findings of the jury in Judge Landis' court.

"Harman is an advocate of liberalities in married relations and publishes the magazine known as LUCIFER THE LIGHT BEARER. He has served three short terms in a Kansas penitentiary for persisting in publishing this paper. His publications strike at the base and sacredness of marriage on scientific grounds, and lengthy discussions on this subject are carried on in the publication from various writers. A motion for a new trial and an order in arrest of judgment were denied by Judge Landis yesterday (Wednesday)."

The reporter was quite correct in saying, "when he (Harman) *learned* of the sentence," for I *did not hear* the sentence delivered by Judge Landis, although sitting within a few feet of his chair. Partially *deaf* I tried hard to follow what he was saying, but his tones were *low* and *weak*, for the most part, and must have been particularly so at the close of his talk, else I would have heard enough to understand that he was sending me to prison for a year.

* * *

I had come to the court-room prepared to make a little talk, in view of a possible sentence. Not for one moment did I suppose the judge would fail to ask if I had any thing to say why sentence should not be entered against me, in case he should decide not to grant me a new trial. He had denied me the *citizens* right to address the jury in my own behalf, which denial was wholly unexpected and wholly without precedent in similar cases, so far as I then remembered, but to deny me my *manhood* right to say a few words to the judge before receiving such a weighty sentence as a year in prison would be to add outrage to injury—as I then believed and still believe.

Through life I have adopted, as a leading maxim the admonition,

"Judge not, that ye be not judged."

That is to say, I have habitually declined to sit in judgment upon or to condemn the *motives* of those from whom I may differ. We can take cognizance of the word and the act of our fellow human beings and approve or condemn, but the motive that prompts the act and the word must always, more or less completely, elude our ken.

But while this is true we all very naturally seek for the causes of all phenomena, including, of course, all human acts and words. Very naturally we seek to know the hidden springs of human conduct. We all seek to know, as far as possible, the whys and the wherefores—in accord with, or because of, that other well known principle or maxim, "By their fruits ye shall know them," and "The tree is known by its fruits."

Why, then, should I be denied the right—or *privilege*, if the reader prefers that term—of addressing a few explanatory words to the jury that was to determine the question of my guilt "or innocence," and why should I be denied the right or privilege of addressing a few words to the judge whose official duty it becomes to affix the penalty, in case the jury decides that I am guilty of violating the man-made statute concerning what is technically known as "obscene" literature?

Imprisonment for one year at hard labor is a punishment so serious that no sane and humane man, it would seem, would or could inflict it upon a fellow human being without very grave reasons for so doing.

The question of motive, of probable motive, is always a factor, if not the *chief factor*, in determining the guilt or innocence of any act. To ascertain the motive of human actions the most important method, as well as the most natural and rational method of procedure, is to *hear what the actor himself has to say in explanation of his act.* No one can know what the real motive underlying any act was, or is, so well as the individual who performs the act, and in the absence of overwhelming evidence to the contrary the testimony of such actor should be accepted as conclusive.

So much impressed with the truth of this principle were the sturdy, the truth-loving and liberty-loving old Romans, during the earlier and better years of that great nationality, that it was accepted by them as a fundamental principle of jurisprudence that no one should be condemned until heard in his own defense. Civil laws and customs in England and her colonies—of which colonies the United States are part—are supposed to date back to ancient Roman laws and customs for their authority.

* * *

While wishing to give Judge Landis the benefit of the doubt—while remembering that he is comparatively a *young* man and that he is one of the *later* appointees to a chair in the Federal court, and therefore liable to make unintentional mistakes, I simply cannot escape the inference, the mental conviction, that he *did not want* the defense of my motives in publishing the indicted articles to be heard in the Federal court room, because of the possible effect of such defense upon the minds of the hearers, upon the minds of those who have hitherto paid but little attention to such subjects, and especially that he did not want the *jurors* to hear my motives defended.

Several utterances of Judge Landis seem to confirm this inference. As when he said in summing up, that "While the defendant claims to be conducting his paper in the interest of scientific investigation alone, an examination of the paper itself does not confirm such claim"—or words to that effect, and yet he utterly failed to point out or quote anything in the copies of LUCIFER, held in his hand, to prove the truth of such statement.

Again when my friend Stedman was presenting his exceptions to the rulings of court, and asking for a new trial, Landis used words like these:

"Your client, Mr. Stedman, has apparently formed the eccentric habit of seeking imprisonment"—thus plainly indicating that he considered me a *fanatic* on the sex question, and that to gain notoriety as an apostle of sexology I court incarceration in the penitentiaries.

If I correctly understand the meaning of these and of similar utterances it is not strange that Kenesaw M. Landis should think it useless, or worse than useless, to give me a hearing in my own behalf, and that he agrees substantially with Judge Bethea that sex, or sexology, is not a proper subject of discussion, public or private.

Judge Bethea, who with Landis, is a recent appointee to the Federal "bench," in his ruling in the Stockham case, took the ground that *sex* is not a proper subject of discussion, either in

public or private, and we all know that courts have the habit of following precedents, instead of trying each case on its merits alone. By this method courts are tied back to the past; they become ultra conservative, reactionary, non-progressive, non-humane if not *inhuman*.

In other words, by depending on precedents the tendency is always to make a *fetich* of the letter of the law. The law is magnified and made honorable at the expense of justice, at the expense of humanity, of manhood, of womanhood, until the opinion or doctrine seems to prevail that human beings are created *for the law*, for the honor and glory of the law, and for the honor and glory of the officials who expound and enforce the law, rather than the doctrine that laws are made for *man*, for *woman*, for the use and benefit of human beings; not for the honor, glory and emolument of law-makers, of judges, of sheriffs, prosecuting attorneys and other officials connected with the administration of human law.

The quoted press dispatch gives correctly my present status before the Federal courts in this city. M. HARMAN.

LUCIFER'S HELPERS.

In this list are credited all who send money on the Free Speech Defense Fund; all who send money to pay for trial subscriptions to LUCIFER as propaganda work; all who buy books for the same work, and all who send money or stamps to be used in sending out sample copies, or for the general publication fund.

C. S. Haney, $1; D. Hunsaker, 50c; H. Jewett, 50c; James Myers, $2; F. E. Leonard, 50c; R. Goodheart, 50c; Mattie Day Haworth, $1; E. Bordwell, $2; B. W. Collins, $2; Mary Everett, 50c; Israls, $1; Mrs. A. B. Fish, 60c; J. B. Phinney, $1; O. N. Bancroft, $2.50; John Knott, $3; A. G. Lenberg, $4; Adler Jorgensen, $3; Ella Slater, $1; S. O. B., $1; J. S. Roney, $1; Amy Odell, $3; E. E. De Graff, $2.50; Dr. G. A. Bradford, $1; F. F. Meade, 25c; Bertha Moore, $1; S. Gelus, $1; George J. Callender, $3; Katharine Beck, 50c; E. C. Macdonald, 50c; a friend, $1.15; Walter Ufer, $3; Frank Kremer, $2.50; a friend, 50c; S. T. Hammersmark, $1; J. M. Livshis, $1; B. Kaplan, $1; J. D. Mack, $1; M. Rubinstein, 50c; D. O. Barnard, 50c; W. F. Barnard, 50c; Goodman, 25c; Goldman, 25c; Robins, 25c; Leviton, 25c; S. R., 25c; Arons, 25c; M. Marcus, 25c; Agursky, 25c; J. Hautman, 25c; Theo. Appel, 25c; Aug. Osdre, 25c; Christ Dryajake, 25c; Christ Goetz, 25c; A. Horschueck, 25c; A. W., 15c; Gordon, 15c; J. B. Lenau, $1; B. F. Cheney, $1; J. H. Greer, M. D., $2.

B. F. Cheney, $1; A Chicagoan, $2; A Kentuckian, $1; A. L. Heuple, $1; C. S. Haney, $2; F. E. Bergman, $2.

Once more sincerely thanking all our co-operators in this line of work, since last credit, we ask all who have not yet ordered books or papers to be used in educational work, to the amount of their cash contributions, to do so as soon as convenient. In this way the good results of their contributions will be cumulative.

TO "FREE SOCIETY" SUBSCRIBERS.

We have now been sending you LUCIFER for some three months, or more. While a comparative few have answered our request to let us know whether they want LUCIFER, a large majority of F. S. subscribers *still remain silent*. Once more we earnestly request an early answer to this question:

Do you want to be considered subscribers to Lucifer, and are you willing to help win the fight for freedom of speech and of press on ALL lines of reform?

If you do NOT want LUCIFER it will cost only *one cent* to so notify us on a postal card.

Hopefully yours for the right, M. HARMAN.

BOOKS ORDERED.—Friends who have ordered and not received books will please write again. Some of these orders have been mislaid, overlooked or neglected because of absence and press of other work. Some have not been filled because the supply of certain books was temporarily exhausted. Now the prospect is that orders for books and pamphlets will be more promptly attended to in future, whether the editor and publisher goes to prison or not.

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Otto Wettstein, La Grange, Ill.: LUCIFER No. 1042 has not reached me. What's the matter? Are we living in Russia or in the country founded by Washington, Jefferson and Paine?

O. L. Harvey, W. Lafayette, Ind.: No LUCIFER has arrived yet. One reason I subscribed for your paper was to learn about your trial and its outcome. I am still in ignorance; but I see you are not in the penitentiary.

T. Sakai, editor of "Chokugen," Tokio, Japan, May 23, 1905.—"Dear Comrade: I have received your letter and 'Sex Radicalism.' Am now reading the book with great interest. Thanking your kindness, I am yours fraternally."

F. H. Bergman, Chicago: Find inclosed $3. Credit my subscription one year; send LUCIFER six months to inclosed address, and use balance for your defense fund in your gallant fight for free thought and free motherhood. With great esteem and fraternal greetings.

Mattie Day, Philadelphia, Pa.: LUCIFER No. 1042 has not reached me. Is it a postal hold-up? I want to receive LUCIFER whether the postal officials think it is best for me to have it or not. I can decide that matter for myself. My heart's best wishes to you and yours.

H. C. Hanson, Aurora, Ill.: We have not received LUCIFER No. 1042 [the suppressed number] yet. Find inclosed $1 to apply on my subscription and 25 cents for trial subscription to accompanying address. With emphatic protest against the postal inquisition, I sign myself your friend and comrade.

H. Scott Bennett, State Parliament House, Melbourne, Australia.—"I strenuously object to the suppression of free speech under almost any conceivable circumstance. Will send subscription later. Yours in the cause of mental and economic freedom. . . . Would be glad to have correspondence with readers of your paper."

Elmer Ellsworth Carey, [associate editor and manager of "Suggestion," Chicago.]—"Dear Mr. Harman: Just a line to tell you that your work will some day be appreciated. You have the consolation of knowing that while you are punished for daring to express your thoughts, you have a long line of goodly company extending back even to Socrates."

B. F. Cheney, Chicago, Ill.—"I am very sorry to hear that you are again sentenced to go behind the bars for trying to enlighten people in regard to social relations, and in truths relating to sex. But the sex relations and all matters pertaining to sex are under the *ban* and *woe to him* who *does not obey orders* and keep quiet in regard to such things."

O. N. Bancroft, Bartow, Florida.—"I enclose a mite, $2.50, to assist in your successful (as I hope, forever) defense of free speech, and a free press, as constitutionally provided. . . . I hope you will win out in freedom, and may the right prevail. Your paper is very interesting, and I like its present form. Should my time expire while I am absent this summer and fall, keep it coming and I will pay for it all."

Dr. S. A. West, Rock Port, Mo.—"My Dear Brother: Your communication has been received, also the books which you mailed. I have gone through them with you, and I must say the work which you have done is by far the most important ever undertaken and championed by any man in the open field of this great world of mind. . . . It has required a steeled and invincible spirit, and you have certainly ruled this spirit with a rod of iron! You have scattered the fire of truth; you have arranged the records and opened the 'way' for coming generations, who will, in due time, understand your spirit, and call you 'blessed!' Whether a hundred years or as many minutes, life is sweet in the moment in which a duty has been rendered unto ourselves through service to a principle belonging to all! You are father, son and brother to womanhood, and there is no higher estate or reward than this."

Geo. J. Callender, Trinidad, B. W. I.: I herewith inclose $3.11—$2 for the good of the cause, and $1 for LUCIFER to be sent one year to inclosed address. I have received a circular from the Free Speech League requesting aid for your cause, to which I shall endeavor to contribute later. Yours for liberty and progress.

A. B. Fayve, Chicago: I have received but one of your papers since the middle of May. If I wish to read and will pay for as clean and instructive a publication as LUCIFER, I don't understand the right of government to keep back my mail from me. As I understand it, the government is the people. I am one of the people, and I want to receive LUCIFER.

Lady Florence Dixie, Glen Stuart, Scotland: I shall be most anxious to hear the result of your trial. It will be a cruel injustice, indeed, if you are imprisoned or fined for publishing plain-spoken opinion. Why, we are freer in antediluvian Britain than in Rooseveltic America! With sincere good wishes, I am always most truly your friend and sympathizer.

J. F. Paulson, Chicago: Received sad information of your sentence, the meaning of which is understood only by those who love liberty. Not many do we find who appreciate your work in the cause of true motherhood, mankind, and liberty. You are a century in advance of the common understanding, for you to be a target for persecution is certainly most painful to your friends. I should be glad to render some assistance now, but must wait a little longer.

E. B. Foote, Sr., M. D., Larchmont, N. Y.—"Inasmuch as the Junior has been taking LUCIFER right along, I have had access to it each wek, but as every subscriber counts, I think I ought to add my own name. I therefore enclose $3, for which you will mark me up for the time it will pay for. There are no names that I could give you from this place, for it is a very conservative neighborhood. I trust you may come out of your difficulty right side up."

Bertha Moore, Portland, Ore.—"I enclose $2. One is for re-subscription and the other is to help in the cause of free speech. I enclose an article which you can publish if you wish. If published, I want two or three hundred leaflets struck from the same type, perhaps more.

[The article is a good one and will be printed if we can find room. Thanks for present help as well as for many similar favors in the past.—M. H.]

Olivia Freelove Shepard, Home, Wash., June 2, 1905.—"Moses Harman, Dear Friend of Freedom: I have just read Lois Waisbrooker's new edition of "Woman's Source of Power." It is a clear, calm, strong, highly vitalized statement of the greatest need of the age—woman's ownership and control of her own being. Its logic is simply unanswerable, and I wish I had means to put it in the hands of every woman and those of every man who has an awakened conscience concerning his treatment of her."

A. E. Clark, Hecla, S. D.—"If I were big enough, I would have things different. Of course, I think your work has crowded old Mother Grundy off of a considerable portion of her easy seat, but it will take a few generations that are at least well born to entirely knock her out. . . . As long as we have so many pin-headed blatherskites in the country, they will crowd themselves into the offices, as I have not observed any office seeking the man. I do not go much on that old saw, and we find our offices filled with men who never made a success of their own business, and have no capacity. Men who are capable of successfully managing their private business are not looking to the public for an idle teat. . . . So I do not look for much improvement until we get intelligence enough to grade up the whole mass to a higher degree of perfection, and look upon our officers as our servants. Now we elect and appoint men to rule and govern us, and they would be simple, indeed, if they did not give us what we deserve. We are as Bryan says of the Democratic party. . . . The first thing we should do is to deserve success. When we as a people deserve to govern ourselves, we will do it, but until then we will have to be governed by the incapable class, who hypnotize themselves into the belief that they can govern us very much to our advantage. . . . I send you draft for $2.00 to extend my subscription two years. Occasionally I hand out LUCIFER, but it does not seem to tickle the common palate as well as the popular rifraff. . . . I hope your fare in prison will develop your muscle so you can wield the pick with renewed vigor, that you may get a hole through the shell of ignorance and hypocrisy and let in the light of reason, which will right all wrongs."

A. L. Heuple, Hot Springs, Ark.: We send $1 as a trifle to help you in your fight, and would make it more if we could. I cannot see what there is to find fault with in "Sex Radicalism" though I re-read the tenth chapter, which I understand is the one complained of. It is certainly ideas that they are fighting this time. I cannot see how a charge of obscenity could possibly be maintained before any fair-minded person, but where there is so much prejudice everything is possible. Mr. Heuple says he is glad you gave Mr. McAfee an idea of what you thought of his prosecutions. We hope you will come through all right.

Martin Nortvedt, Laurium, Mich.: I did not receive LUCIFER No. 1042. I suppose you were not able to get out your paper on account of your trouble with "Mother Grundy." Hope you will come out of it with flying colors. You know I don't like to miss a single copy; that's why I write to you. Yours for freedom of thought, press, and speech.

[A considerable number of our subscribers have also concluded from the non-appearance of LUCIFER that none was issued; when, on the contrary, a double number was printed and deposited in the postoffice as explained elsewhere in this issue.]

Arthur Wastall, East London, Cape Colony: Have been wanting LUCIFER to take up with the "Round About" correspondence plan, and the R. A. to embrace the wider field of sex ethics which LUCIFER champions, and now comes a woman who promises to do the very thing with a new organ. Well, we shall see what she turns out. I am convinced that both Miss Bacon's journal and yours will be benefited. There is lots and lots of room along these lines. Glad you save your eyes as much as possible, but you mustn't suppose I expect you to reply to my scrawls. You are too busy a mortal for that. Stick to the helm as long as possible and save yourself all possible in order to do this, and we shall all be thankful. With every good thought.

Lucy E. Parsons, Chicago: I have just this minute learned of your sentence to one year in prison. To say that I am shocked and saddened by the prospect of your threatened incarceration is to use language too mild to express my real feelings. It matters not how we may differ as to which must be first secured—economic freedom or sexual freedom—we know that both are necessary and must come, and those who suffer in the cause of either must not be allowed to suffer without enlisting the sympathy and support of the other. I inclose $1 now and will try to do more later on. Dear old comrade in the cause of woman's emancipation, I had hoped that you would be able to pass your few declining years in freedom, but it seems that it must be otherwise.

M. M. J. M., Chicago.—"A shudder runs over me as I realize the purport of your note stating that you have been sentenced to one year in the penitentiary. . . . Possibly it is needless to state that I am not in thorough accord with the utterances of LUCIFER on the marriage question. Probably not one-half of those who subscribe for the paper believe as you do. Still it is the boast of all Americans—and I am proud of my birthplace—that freedom of thought and speech are guaranteed to all. I know there is a *free* press! The Chicago American is ample proof of that. Or, can it be that I am mistaken; that it is only the fear of what might be done with the glittering hoard of wealth that Hearst controls that keeps the 'law enforcers' at a distance?

"It would appear to one who would see fair play that the punishment is uncalled for. But you are not the only martyr. Joseph Dunlop suffered imprisonment for publishing a line of

'ads.' that had previously been allowed to appear in other papers of Chicago. A similar line has been running in one of the dailies since Dunlep's imprisonment. Why the discrimination? Ella Wheeler Wilcox, in a recent article, practically voices the sentiment expressed in LUCIFER. Yet neither Mrs. Wilcox nor the publisher are prosecuted. One law for all would seem to be fair. I presume the inquisitor concluded I might suffer morally, so he refrained from delivering the last issue of LUCIFER.

"Brother Harman, I trust your days at Joliet may be brightened by your honest belief that you are doing a good work. It seems too bad that you should suffer at your age for a cause that at best can bring you little reward and scant thanks from those whom you seek to benefit."

Tom Swinburn, Charleston, W. Va.—"From my inmost soul I hate tyranny, whether it be in Russia or in the United tSates. I shed my blood for the preservation of this Union. Am crippled for life, and if anything could make me regret the suffering and sacrifice freely laid upon the altar of Union, it would be such damned idiocy and despotism as the postal authorities are displaying to please a set of ninnies. They show the quality of their bravery and magnanimity by jumping with both feet on a poor little sheet like LUCIFER, while they never disturb the powerful dailies nor large magazines. . . . I am paid up and intend to keep paid up as long as LUCIFER interests me as it does now, no matter whether I agree with it or not, and I will get as many more to subscribe for it as I can."

Frank Kremer, Chicago: Inclosed find $2, for which send LUCIFER three months to each of inclosed eight names. The last number of LUCIFER which I received was 1039, and I thought it was suspended until you got through your trouble. I will not express my sympathy to you in regard to your sentence. I suppose you get enough of that, because it is cheap; and what you really need for your fight—that is, money—it is something of which I can send but little.

[One of the best ways to help LUCIFER—if it is not really the best—is to send trial subscriptions; but we hope our friends will let us know if the names are sent with the consent of the trial subscribers. If consent is not given when names are forwarded, we wish to be notified so that we may write and ask if papers are desired. Such assistance in the circulation of LUCIFER is gratefully appreciated.]

S. Gelus, Worcester, Mass.—"Enclosed find $5.10, for which credit me one year on subscription. I hasten to renew, since I appreciate the contents of LUCIFER better than any literature received by me. Send me the following: 'Woman's Source of Power,' 25c; 'Law of Population,' 25c; 'Curse of Maternity,' 25c; 'Prodigal Daughter,' 25c; 'Creative Life,' 25c; 'Strike of a Sex,' 25c; 'Woman in Her Relation to Church and Canon Law,' 10c; photo of M. Harman, 25c. For the rest send me 'Wedding Night,' by Dr. Stockham. Sorry I cannot contribute more to the Free Speech fund. Must do something later, for it is my liberty as well as yours that is assailed."

["Wedding Night" cannot be obtained for love or money. The fine exacted from the author, Dr. Alice B. Stockham, by the United States authorities, in obedience to the demands of the postal inquisition, closes the sale of this very excellent educational document until a wiser and better administration of public affairs comes into power.—M. H.]

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If these figures correspond with the number printed on the wrapper of your LUCIFER, your subscription expires with this number.

If a copy of LUCIFER fails to reach you, please order by number or date.

BOOKS AND PAMPHLETS.

BOOKS AT HALF PRICE.

To encourage our friends who are buying books for free distribution or for circulating libraries, we have decided to offer the following books at half price for the next three months. Part of these books are of our own publication; others have been either donated to us to help our work along or they have been purchased by us at rates that will justify the reduction named.

The prices named are the common retail prices. We offer them postpaid at one-half these rates.

"Hilda's Home; A Story of Woman's Emancipation from Sex Slavery," and also from industrial slavery. 425 pages. Paper cover, 50c.

"Human Rights," by Jas. Madison Hook, with an introduction by E. C. Walker. "Liberty is the guiding star of all lands, all races." Price 5c.

"Hints About the Teachings of Natural History," by A Proletary. But few copies left. Price 10c.

"Law of Population," by Anna Besant." 25c.

"Ruled by the Tomb"—a discussion of free thought and free love, by Orford Northcote. An Englishman's view. Price 10c.

"Next Revolution," or woman's emancipation from sex slavery; Nos. 1, 2, 3 and 4. These booklets are largely made up of reports from the trials of LUCIFER's editor in the Kansas courts, and of the attempts to suppress the paper by putting its editor and publisher in prison. Price each 10c.

"Eight-Hour Movement," by John P. Altgeld. 10c.

THE ASCENT OF LIFE.
By Moses Harman.

How Evolution Evolves.

Together with Marriage, What It Is and Was, by the same. Also, Whose Is the Child, by the same. Also, Cityless and Countryless World—A Review, by the same. Also, The Prodigal Daughter, by Rachel Campbell. Also, Pioneer Chips, From the Private Correspondence of Rachel Campbell, by Florence Johnson. Also, Legal Wifehood, by Lucinda B. Chandler. Also, Reminiscences of the Long Ago, by Lucy N. Colman. Also, A Criticism With Comments, by Rachel Campbell.

Ninety-two large pages in all. Heavy paper, good print and substantial paper binding. Will be sent free to any subscriber of Lucifer who will send one dollar and the name of a new yearly subscriber.

MOTHERHOOD IN FREEDOM.
By Moses Harman.

"We must Begin in the Creatory if We Would Benefit the Race." —Massey.

Together with The Incoherence of Transition, by E. C. Walker. Also, Sex Love Analytically Defined, by Ernest Wynne. Also, Priestly Celibacy, by Prof. A. L. Rawson. Also, Our New Savior, The Surgeon, by Charles Turner Brown. Also, Jealousy, the Foe of Freedom, Oscar Rotter. Also, The Greatest Sin, An Allegory, by Robert B. Kerr. Also, The Other Side, by Mary Clifford Hurd. Also, To Man, A Poem, by Charlotte Perkins Stetson.

Ninety large pages in all. Good print, paper and type. Will be sent free to every subscriber of Lucifer who sends one dollar and the name of a new subscriber.

LIFE, HEALTH AND LONGEVITY.
By Moses Harman.

Three Divisions—The Racial, the Prenatal and the Post-Natal, together with The Freedom Not to Do, by C. L. Swarts. Also, Woman's Primal Right, by Francis Barry. Also, Woman's Duty to Bear Children, by E. C. Walker. Also, The Curse of Maternity, from the French of Jules Le Fevre. Also, How to Escape the Curse, by Jonathan Mayo Crane. Also, Can Marriage Be Abolished, by Albert Canvaness. Also, True and False Morality, by C. L. Jeanes. Also, Wanted —A New Adam—Aphra Wilson in Free Review. Also, Love's Law, by William Francis Barnard. Also, Book Reviews, by Lillian Harman.

Ninety-three large pages. Good paper, print and type; substantial paper binding. Will be sent free to any subscriber of Lucifer who will send one dollar and the name of a new yearly subscriber.

A FREE MAN'S CREED.
By Moses Harman.

A Trinity—Freedom, Love, Wisdom.

Together with What the Young Need to Know. A Primer of Sexual Rationalism, by Edwin C. Walker. Also, The New Martyrdom, by Lillian Harman. Also, What Women Are Here For, by E. B. Foote, Jr., M. D. Also, The Rights of Children, by Robert B. Kerr. Also, Incineration, by Walter Brees.

Eighty-eight large pages in all. Well printed on heavy paper. Good paper cover. Price, 25 cents. Offered free to any subscriber of Lucifer who will send one new yearly subscriber with $1.

LOVE'S WAY TO PERFECT HUMANHOOD.
By Agnes Benham.

An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 76, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price $1. Published by the author, Agnes Benham, Adelaide, South Australia. Orders may be sent through this office.

THE TRUTH SEEKER. Monthly. Edited by J. W. Gott, Bradford. The last man in England prosecuted for Blasphemy. This paper creates a sensation wherever it goes. One shilling six pence per annum, post free; single copies, 3c. American agency: Lucifer, 50 Fulton st., Chicago.

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ANOTHER EDITION CONFISCATED.

Wednesday, June 21, 1905—1895—there was deposited in the general postoffice at Chicago, an edition of LUCIFER numbered 1042, for mailing to subscribers. It was a double number, 16 pages instead of the usual eight.

Much time and labor had been expended on this edition, to say nothing of money. We had promised our readers something of a history of the "Postal Inquisition," both as to origin and practical working. We had asked for orders for extra copies of this edition for free distribution, or for sale among the friends of subscribers, hoping in this way to get some help towards defraying extra expense. To this request some of our old-time friends and helpers had responded promptly and liberally.

Several subsequent or supplementary bundles of this edition, in answer to calls, were deposited for mailing within the next seven or eight days following the first deposit, never for one moment suspecting that the first and main deposit had not gone to the subscribers.

After a week of anxious waiting, having received many complaints from subscribers of the non-arrival of LUCIFER, I decided to investigate. Calling at the office of Mr. Paul Hull, Superintendent of Second Class Matter, Chicago, I was informed by him that the edition had *not been sent* to subscribers, giving as a reason that the paper contained "unmailable matter."

When asked for the articles or paragraphs objected to I was shown the letter of Sarah Stone Rockhill, and a selection signed Nancy McKay Gordon, both printed on the last page of the paper except one.

In reply to further inquiries Mr. Hull said the edition would be held till word could be received from headquarters at Washington, when, if the decision should be that these articles are not obscene the edition would be sent to subscribers; if the decision should be adverse, the papers would be held subject to orders from the postmaster general's office.

* * *

Next day I received the following notice:

General Postoffice, Finance Division, Chicago, Ill., office of Second-class Matter. P. H. Chicago, June 30, 1905.
Moses Harmon, Publisher LUCIFER THE LIGHT BEARER, Chicago, Ill.

Sir—The Postal Department at Washington has ruled that the issue of your publication of June 22 contains obscene matter and is unmailable.

Respectfully,
F. E. COYNE.

Accompanied by my lawyer, Seymour Stedman, I immediately called on Mr. Hull and asked for the return of my property, maintaining that the P. O. department, having refused to send LUCIFER No. 1042 through the mails, has no further right, duty or concern in the matter. That the postoffice department is not part of the *judicial* branch of the government, but simply part of the *executive* branch and that until condemned by the judiciary my property cannot lawfully be confiscated.

In reply Mr. Hull said, "this is a question with which I have *nothing whatever to do.* I simply obey orders. My orders are to send the paper to the dead letter office at Washington. I have done this. The papers have already gone.

* * *

We then, Stedman and I, went to the Assistant Postmaster, Mr. Hubbard, and received similar answers. He said our only hope for recovering the edition lies in writing to the First Assistant Postmaster General at Washington.

In reply to a question in regard to the right of the P. O. to confiscate my property without any judicial proceedings Mr. Hubbard said, "Such things are done by the police department, as when they destroy 'chips' and other furniture of the Chicago gambling houses"—forgetful, apparently, that the police have a *warrant* from the city government to destroy the furniture of gamblers of a *certain class*, but that no warrant has been issued, so far as known to this deponent, to any one to destroy the property of LUCIFER's office without first bringing the publisher into court and giving him a chance to defend himself against the charge of printing and trying to mail unlawful literature.

I asked Mr. Hull if he would read "the proof sheets" of my next issue of LUCIFER and decide whether the matter is mailable *before* the edition goes to press.

"No, I will not," said he.

"Do you read copies of all the papers published in Chicago before you allow their several editions to go into the mails?" I asked.

"Certainly not," said he.

"Then why should *my* paper be discriminated against? You say you read a copy of each edition carefully before allowing it the privileges of the mail," said I. "Why this discrimination?"

"You know the answer to that question as well as I do," said Mr. Hull, with a meaning smile.

As I write these lines there comes to my ears the continuous roar of burning gun-powder, the offerings of a *grateful* people for the blessings of liberty, of justice to all alike, and of special privileges for none.

How much reason have the publisher and the patrons of LUCIFER for thankfulness that we are living in the United States of America and not in England, France or Russia?

M. HARMAN.

WHAT OF THE FUTURE?

That is, what of the future of LUCIFER, THE LIGHT BEARER—sometimes called "Son of the Morning," "Herald of the Dawn," and other synonyms of the grand old name Lucifer—one of the oldest, most beautiful, most expressive, most honored and honorable of all the names connected with the most ancient, most noble and ennobling of all the purely physical sciences, the science of astronomy—science of the stars.

Yes, what of LUCIFER'S future? Our Son of the Morning has passed through many critical periods, many trying times, in the twenty-five years, nearly, of its existence, but in none of these critical periods did there seem to be such combinations of adverse forces as at the present moment. Never before have we faced judicial rulings so thoroughly hostile to freedom of speech, freedom of press, freedom of discussion upon the subject that of all subjects needs the light of free investigation, of fearless, honest, untrammelled investigation, as does the subject of SEX, involving and including as that subject does the right of woman to self-ownership—ownership of her creative powers and functions, and the right of the child to be born well, if born at all.

Out of the sex-enslavement of woman—as can be easily shown, grows all other slaveries, including economic or financial slavery, industrial slavery, political slavery, religious slavery, intellectual or mental slavery, and so on to the end of the chapter of slaveries. As so forcibly argued by Grant Allen, Walt Whitman and other independent thinkers and writers, "Sex contains all!"

Hence all other reforms must wait upon sex-reform. Hence all *ologies* are subsidiary to Sexology; all sciences secondary or third-rate in importance to Sexual Science.

* * *

Looking for causes, is it not because of their knowledge of these basic facts that "the powers that be" are now so thoroughly bent upon silencing all inquiry—through the public press and by private letters even—into the morality or the immorality of our present sexual and marital codes?

Do not these ruling powers instinctively feel and know that freedom of discussion on sex-lines would, in the end, destroy the present division of mankind into the two divisions of rulers and ruled, of robbers and robbed, of masters and slaves? and that sex-freedom, including freedom of womanhood and motherhood, would make an end to the power and privileges of these ruling classes?

As stated elsewhere in this issue the Superintendent of Mails at Chicago has given LUCIFER'S editor plainly to understand that in his opinion no *edition* of LUCIFER should be allowed to pass through the mails. This was said after declaring that he has no personal feeling against said editor, but that, on the contrary he has uniformly tried to construe the postoffice rulings favorably to that individual.

If these utterances mean anything at all they would seem to mean that any future edition of LUCIFER is liable to be held up in the mails, confiscated and sent to the "Dead Letter" office, there to be *destroyed*, as was done with number one thousand of that publication, and as it now appears probable, the much larger and much more important number 1042 will share the same fate.

* * *

Facing this contingency I now ask LUCIFER'S subscribers, "WHAT SAY YOU ALL?"

One of three things, it would seem, will have to be done:

First. Cease the discussion of the Sex question in LUCIFER'S columns, or,

Second. Make this discussion subordinate to, secondary to, the discussion of other questions of human interest, or,

Third. Give up the struggle and LET LUCIFER DIE!

Fourth. Fight it out to the bitter end, if bitter it must be!

That our readers may be the better able to make up their minds on this question of LUCIFER'S future, we herewith republish the two articles that the censor at Chicago and the authorities at Washington have declared "unmailable"—the one entitled "As Seen by an Old Time Friend," and the other, "Extracts from Majesty of Sex." Whether the publication of these articles are the *real* cause of the "hold up," or only the *pretext*, I certainly do not know, but judging from reasonable probability it is far more likely that the real cause is the four pages of history of the "Postal Inquisition" which pages cannot be reproduced in this issue, and the editorial comments upon the farce of a trial that resulted in conviction and sentence of LUCIFER'S editor—part of which comments are reproduced in this fragmentary and disjointed number—a number that has no number, and no title page.

One more question and I will close for this time: While you are making up your minds as to what should be done, please let us know how many of LUCIFER'S subscribers are willing to pay letter postage, or two cents postage on every issue that is denied the use of the mails?—as were numbers 1000 and 1042?

Please answer by letter and not by postal card.

Yours for the fight for the right of free discussion.

M. HARMAN.

AS SEEN BY AN OLD-TIME FRIEND.

DEAR LUCIFER: Often do I see ideas expressed that I would like to either commend or condemn, but I think there are others who can better teach or criticize than I. So I let it go, and yet we are all needed in this great struggle to free woman from sex serfdom.

I want to emphasize what Mrs. Loomis says in regard to Ella Wheeler Wilcox's position on the sex question, as shown in the quotation from the New York "World." What a grand opportunity Mrs. Wilcox has. Being above reproach, enshrined in the hearts of all intelligent, progressive people, as worthy to be heard on any subject, how she could cover herself with glory if she would throw herself into the work of woman's sexual emancipation.

Dear Sister Ella! have you not a commission for the work? If you have not, we cannot expect you to do more than you are doing, or will do.

I well remember when H. W. Beecher had the opportunity to do great good in the cause of social freedom, by declaring that all is not sin outside of conventionalism—that love can be pure outside of institutional marriage, and that the "grand passion" waits not for man-made laws to open a channel for expression.

* * *

I would like to give my thought upon another subject, touched upon by "Nemo" in the same issue, April 27, and to thank him for what he says in regard to young girls and elderly men and surgeons. To me, the idea is utterly repellant that people should try to assist nature in her most holy and sacred work—should try to help the young to sexual experiences. To my mind, love is the only sanction for the sex act, and I think this truth should be taught to the young of both sexes—and perhaps some older people might profit by the thought—and that the selection of a sex mate in accord with their needs of affection and companionship is the most important event in their whole lives; and that promiscuous sex relations—before or after they have found their own—would be a great obstacle in the way of their present or future happiness.

So I would like to emphasize the thought that the young should wait for the approval of the God within—wait till they feel certain that they make no mistake, before they enter into such relations, a mistake that would leave its baleful effects upon all their after lives.

It seems to me that to conserve the vital force for the development of the noblest, highest, sweetest and best in manhood and womanhood is far better than to dissipate it for the pleasure of a moment. It seems to me, moreover, that sex reformers do not make it plain enough that their effort is not for more license, but for the release of the sex slave, and to provide conditions for an improvement in all that goes to make for a better manhood and womanhood in the present and future life of the race.

Alliance, Ohio. SARAH SYMONS ROCKHILL.

EXTRACTS FROM "MAJESTY OF SEX."

Both Man and Woman must be free in concept regarding the purity and holiness of sex relationship, or it will become a consuming fire producing diseased results, restlessness and unhappiness in all conditions.

Any undue attempt or inducement to coerce either man or woman breaks in upon the harmony of interaction, throwing everything out of equilibrium, be it household or business affairs. In itself sex-interchange is pure, but of all passions most likely to be abused. This renders perfect purity of concept absolutely necessary; and if this cannot be attained to, it is better to debar one's self entirely and lead a life of celibacy, for the soul cannot evolve its supreme power where there be any taint of evil or where fear lingers.

By the art of creation or sex-interaction and in accordance with divine principle, man will demonstrate and manifest greater life, perfect health, larger power, exquisite happiness in all sexual fulness. Without an established principle and by the observation of it, there can be but a relative pleasure in communion between the sexes. Intimately observed the exchange of sex-force is a most sacred and holy relationship.

NANCY MCKAY GORDON.

ELECTED FOR A FOURTH TERM.

The following City Press Dispatch, of June 28, is self explanatory:

"Moses Harman, 74 years old, was sentenced to one year at hard labor in the penitentiary by Judge Kenesaw M. Landis of the United States District court, this (Thursday) morning. The court allowed the man the privilege of bail in $1,500 so that he may take his case to the United States Circuit Court of Appeals. He made no demonstration when he learned of the sentence and feels confident that the upper court will reverse the findings of the jury in Judge Landis' court.

"Harman is an advocate of liberalities in married relations and publishes the magazine known as LUCIFER THE LIGHT BEARER. He has served three short terms in a Kansas penitentiary for persisting in publishing this paper. His publications strike at the base and sacredness of marriage on scientific grounds, and lengthy discussions on this subject are carried on in the publication from various writers. A motion for a new trial and an order in arrest of judgment were denied by Judge Landis yesterday (Wednesday)."

The reporter was quite correct in saying, "when he (Harman) *learned* of the sentence," for I *did not hear* the sentence delivered by Judge Landis, although sitting within a few feet of his chair. Partially *deaf* I tried hard to follow what he was saying, but his tones were *low* and *weak*, for the most part, and must have been particularly so at the close of his talk, else I would have heard enough to understand that he was sending me to prison for a year.

I had come to the court-room prepared to make a little talk, in view of a possible sentence. Not for one moment did I suppose the judge would fail to ask if I had any thing to say why sentence should not be entered against me, in case he should decide not to grant me a new trial. He had denied me the *citizens* right to address the jury in my own behalf, which denial was wholly unexpected and, wholly without precedent in similar cases, so far as I then remembered, but to deny me my *manhood* right to say a few words to the judge before receiving such a weighty sentence as a year in prison would be to add outrage to injury—as I then believed and still believe.

* * *

Through life I have adopted, as a leading maxim the admonition,

"Judge not, that ye be not judged."

That is to say, I have habitually declined to sit in judgment upon or to condemn the *motives* of those from whom I may differ. We can take cognizance of the word and the act of our fellow human beings and approve or condemn, but the motive that prompts the act and the word must always, more or less completely, elude our ken.

But while this is true we all very naturally seek for the causes of all phenomena, including, of course, all human acts and words. Very naturally we seek to know the hidden springs

of human conduct. We all seek to know, as far as possible, the whys and the wherefores—in accord with, or because of, that other well known principle or maxim, "By their fruits ye shall know them," and "The tree is known by its fruits."

Why, then, should I be denied the right—or *privilege*, if the reader prefers that term—of addressing a few explanatory words to the jury that was to determine the question of my guilt "or innocence," and why should I be denied the right or privilege of addressing a few words to the judge whose official duty it becomes to affix the penalty, in case the jury decides that I am guilty of violating the man-made statute concerning what is technically known as "obscene" literature?

Imprisonment for one year at hard labor is a punishment so serious that no sane and humane man, it would seem, would or could inflict it upon a fellow human being without very grave reasons for so doing.

The question of motive, of probable motive, is always a factor, if not the *chief* factor, in determining the guilt or innocence of any act. To ascertain the motive of human actions the most important method, as well as the most natural and rational method of procedure, is *to hear what the actor himself has to say in explanation of his act.* No one can know what the real motive underlying any act was, or is, so well as the individual who performs the act, and in the absence of overwhelming evidence to the contrary the testimony of such actor should be accepted as conclusive.

So much impressed with the truth of this principle were the sturdy, the truth-loving and liberty-loving old Romans, during the earlier and better years of that great nationality, that it was accepted by them as a fundamental principle of jurisprudence that no one should be condemned until heard in his own defense. Civil laws and customs in England and her colonies—of which colonies the United States are part—are supposed to date back to ancient Roman laws and customs for their authority.

* * *

While wishing to give Judge Landis the benefit of the doubt—while remembering that he is comparatively a *young* man and that he is one of the *later* appointees to a chair in the Federal court, and therefore liable to make unintentional mistakes, I simply cannot escape the inference, the mental conviction, that he *did not want* the defense of my motives in publishing the indicted articles to be heard in the Federal court room, because of the possible effect of such defense upon the minds of the hearers, upon the minds of those who have hitherto paid but little attention to such subjects, and especially that he did not want the *jurors* to hear my motives defended.

Several utterances of Judge Landis seem to confirm this inference. As when he said in summing up, that "While the defendant claims to be conducting his paper in the interest of scientific investigation alone, an examination of the paper itself does not confirm such claim"—or words to that effect, and yet he utterly failed to point out or quote anything in the copies of LUCIFER, held in his hand, to prove the truth of such statement.

Again when my friend Stedman was presenting his exceptions to the rulings of court, and asking for a new trial, Landis used words like these:

"Your client, Mr. Stedman, has apparently formed the eccentric habit of seeking imprisonment"—thus plainly indicating that he considered me a *fanatic* on the sex question, and that to gain notoriety as an apostle of sexology I court incarceration in the penitentiaries.

If I correctly understand the meaning of these and of similar utterances it is not strange that Kenesaw M. Landis should think it useless, or worse than useless, to give me a hearing in my own behalf, and that he agrees substantially with Judge Bethea that sex, or sexology, is not a proper subject of discussion, public or private.

Judge Bethea, who with Landis, is a recent appointee to the Federal "bench," in his ruling in the Stockham case, took the ground that *sex* is not a proper subject of discussion, either in public or private, and we all know that courts have the habit of following precedents, instead of trying each case on its merits alone. By this method courts are tied back to the past; they become ultra conservative, reactionary, non-progressive, non-humane if not inhuman.

In other words, by depending on precedents the tendency is always to make a *fetich* of the letter of the law. The law is magnified and made honorable at the expense of justice, at the expense of humanity, of manhood, of womanhood, until the opinion or doctrine seems to prevail that human beings are created *for the law*, for the honor and glory of the law, and for the honor and glory of the officials who expound and enforce the law, rather than the doctrine that laws are made for *men*, for *women*, for the use and benefit of human beings; not for the honor, glory and emolument of law-makers, of judges, of sheriffs, prosecuting attorneys and other officials connected with the administration of human law.

The quoted press dispatch gives correctly my present status before the Federal courts in this city. M. HARMAN.

LETTER FROM NEW ZEALAND.

"Okataina," Foxton, Manawatu, New Zealand, April 14, 1905.

Dear Mr. Harman: I have your letter of January 30, for which many thanks. Many thanks also for the twenty copies of Mrs. Dora Forster's splendid pamphlet. I have got my friend the Danish missionary at Potacamund, India, to write a pamphlet about the Todas (a copy of which I enclose), which I think will be useful in the propaganda for securing the freedom of women. I think the marked paragraphs will be useful as showing that women can advantageously be allowed a degree of freedom altogether undreamed of in any civilized nation, except that the sentence I have underlined on page nine shows that, unless suitable precautions are taken, there may be a danger from the point of view of Darwinian "survival." I assure you that if you had lived in India, within a mile or two of these people, as I have, you would appreciate the contrast between the frank, happy, and self-respecting countenances of the Toda women, and the crushed, hunted appearance of the women-folk among the three hundred million monandrous Hindoos of the Plains. I understand that among the Nairs, whom I unfortunately could not visit, the women have an even greater amount of freedom (though it is—alas!—being crushed out by the pressure of the surrounding civilization) than among the Todas, and are even more happy and self-respecting.

I am just getting out a second and enlarged edition of my "Ultimate Problems," and in a few days will send you a copy and one for your daughter. The theological views expressed are very far removed from those of Orthodoxy, but also from those of most opponents of Orthodoxy.

I am glad you like "Jeannette" on a second perusal. I have not yet come across the review of it in Lucifer, but have seen an advertisement of it containing a short extract from the book, illustrating the infamy and blackguardism of the white races towards "hetairai." This ought to be coupled with the classical paragraph on the subject in Lecky's "History of European Morals." Yours very cordially, F. W. FRANKLAND.

[The pamphlets came all right, and have been hoping soon to find time to give them a careful review and to print extracts from same in Lucifer, but so far other things have prevented.—M. H.]

THE FREE SPEECH LEAGUE.

Editor LUCIFER: Secretary Mrs. Irwin, having only recently come into the league, is mistaken as to its name. It is *not* "The New York Free Speech League"—simply "The Free Speech League." So far, at least, as America is concerned, it has no geographical limitations. It is a national, perhaps more correctly, an international, organization, welcoming co-operation in its work from all parts of the continent, as it does from all men and women, regardless of their differences on other issues, who stand for freedom of investigation and expression.

Now is an opportune moment—now, when the enemies of free utterance are so perniciously active—to say that the league needs hundreds, thousands, tens of thousands, of new members. The membership fee is only one dollar a year, and no case can be taken up and fought out before the bar of public opinion or in the courts unless we have the aggregate of many more annual dues than we have now.

Reader, will you not send *your* name and address and *your* dollar to the Treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City?

I enclose copies of the League's "Declaration," its Constitution, and Objects, together with letters from well-known men, for which I hope the editor may find room soon.

EDWIN C. WALKER,
Chairman Executive Committee.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

THE TRIAL.

Another trial in the United States court. Another pitched battle between the forces of suppression, of repression, of retrogression, on the one hand, and the forces of free expression, of untrammelled investigation, of human progression on the other, has been fought—and LOST!

Lost, temporarily and locally at least. Lost to the cause of human liberty and of human progress, of science versus superstition and ignorance.

Once more the cause of womanhood and motherhood has been defeated. Once more the demand of womanhood and motherhood for self-ownership, as represented by LUCIFER and its leading writers, has been nailed to the cross of *legality*, the cross of ignorant and despotic man-made law; crucified in the federal court room in the five-million-dollar temple newly erected in Chicago, and now being dedicated to the worship—*of what?*

Dedicated to the worship and service of Truth and Enlightenment?

Dedicated to the worship and service of Justice? of equal justice to all and special favors to none?

Dedicated to the worship and service of Liberty? liberty of speech and of press, the palladium or guardian of all other liberties?

Dedicated to the pursuit cultivation of Knowledge—of Science—the only savior of mankind? Dedicated especially to that part of Science called Anthropology?—the science of man? the science which teaches all that is known or can be known of the human organism? the science of life, of *creative* life? the science which teaches how to create a race of human beings so well born that they will need not to be born again?

On the contrary, is it not apparent, from the history of the case of Dr. Alice B. Stockham and of her business manager, Dr. Beckwith, as well as from the history of the trial of LUCIFER'S editor, that this costly temple—built and paid for by the labor of the ruled and robbed masses, and not at all by the labor of the ruling classes, is it not apparent that this temple is being dedicated to the worship and service of the fetich called "government"?—government of man by man? government of the many by the few? government of the masses by keeping them in ignorance of the basic facts of life, knowledge of which facts would enable them to be self-governing to the extent that they would need no rulers to keep them from invading the rights of others?

* * *

After various delays and postponements, causing loss of time to myself and friends who wished to testify in my behalf, and in behalf of the work that LUCIFER is doing, on Thursday morning of last week a jury was impanelled to try the case of "The People vs. Moses Harman"—a most palpable falsehood to begin with. The people of Illinois and of the United States know nothing of the complaints against Moses Harman; but few of them know that such a person exists, and if they did know what he is accused of, I venture to say that not one out of ten, perhaps not one out of a hundred, would ever think of trying to punish him for publishing and mailing the indicted matter, unless or until prompted to do so by the meddlesome and power-loving officials of church and state.

After the jury was sworn—a childish and meaningless ceremony connecting the administration of modern jurisprudence with the ignorant and superstitious past—I was called to the witness chair and told to stand up and take an oath to "tell the truth, the whole truth and nothing but the truth."

"I affirm," said I—as much as to say, "I can tell the truth without calling on your God, your fetich, to 'damn' me if I should tell a lie."

Hoping to get the stenographic report of my examination before we go to press, I will not attempt to repeat the questions and answers at this place, but instead will reproduce the Associated Press report sent out by its agent from the court room, but which report was materially shortened by most, if not all, the papers that inserted it at all:

"In a burst of enthusiasm while a witness in his own defense before Judge Kenesaw M. Landis in the federal court this (Thursday) morning, Moses Harman, advocate of liberal ideas in marriage, declared that the one great fault of the public school system is that the science of (sexual) life is not taught to the children. The aged editor of the magazine, LUCIFER, was testifying in defence against indictments charging him with circulating through the mails undesirable literature on questions of sex. He is 74 years old and has served three terms in the penitentiary in Kansas on similar charges. The court room was crowded with women and men who are followers of the teachings of the editor, and much interest was shown in the words of the old man. He wears a flowing beard of iron gray and long curly hair brushed back from his high forehead. He is somewhat enfeebled by age and a crippled leg.

"The hearing was concluded at the noon adjournment and went to the jury in the afternoon. Judge Landis instructed the jury not to discuss the matter during the noon adjournment.

"In answer to questions of Assistant District Attorney Marston, Harman said: 'I have objected to legislation which places a contraband upon this sort of literature because the legislators set up their judgments against that of all the world. I have been in the public schools in certain parts of the country for thirty-five years, and I want to say that I have found the teaching defective. I have protested against it. I believe the questions of sexual physiology and science should be taught in the public schools. That is the greatest question of all because it has to do with the production of life. It should be the first and foremost scientific study in the schools.'

"Harman declared he has studied sexology the greater part of his life. 'The thought has constantly been in mind since I was a youth. I have taken it upon myself to teach that subject and have written concerning it for twenty-five years,' said the aged defendant. 'I don't consider what has been printed in my paper as obscene. There is no such thing as obscenity. How can there be such a thing in connection with the teaching of nature to man.'

"The counsel in the case completed their arguments in the afternoon, after which Harman requested permission from the court to address the jury in his own defense. The court took the request under advisement and dismissed the jury until to-day, when he will deliver his charge to them and decide upon Harman's request."

* * *

When court convened Friday morning my request to address the jury was *denied*. Then the judge charged the jury in a speech of perhaps thirty minutes' length. After about one hour in the jury room, the "twelve men, good and true," filed into the court room and in answer to the usual question replied that they "find the defendant guilty as charged in the indictment." Immediately my counsel, Mr. Steadman, made a motion for a new trial. In reply the judge named eleven o'clock Saturday morning as the time for hearing arguments for same. Meantime, instead of going home as usual, I was taken into close custody by the United States deputy marshal until the question of bail could be decided, pending arguments for new trial. At 2 o'clock the judge decided the old bail bond sufficient, and permitted me to go until Saturday morning.

At the hearing of arguments for new trial Mr. Steadman made what appeared to me a very able plea, on the ground of errors in the charge to the jury and in the rulings of the court while I was under cross-examination. The arguments were not concluded at the hour of noon adjournment, when the court named eleven o'clock, Wednesday, June 21, as the time he would decide whether or not to grant the motion for new trial.

M. HARMAN.

OUR DOUBLE NUMBER.

No. 1042 has sixteen pages instead of the usual eight. The cost of doubling the reading matter is something of a strain upon LUCIFER'S slender resources, but in order to correctly show the animus of the forces arrayed against the freedom of the press, and to show the nature, the breadth and scope of the defense we are trying to make, it seemed necessary, temporarily at least, to increase the size of our Son of the Morning.

To help defray the added expense of this temporary enlargement, also to help defray the expenses of the court trial forced upon us by the postal inquisition, we have asked, and again ask, our friends to send us what they can conveniently spare for this purpose, and receive in return extra copies of the double number at ten cents each, for distribution—for placing upon news stands, upon the tables in public reading rooms, in hotels, in barber shops, etc., etc., wherever men and women do congregate for recreation, amusement, entertainment or instruction, and by this means help to arouse the public conscience from its indifference, its torpor, in regard to the perils that threaten human liberty and progress so long as the agents of the postal censorship are allowed to arrest, and to fine and imprison those who fall under the ban of these meddlers, these self-constituted guardians of public and private morals.

M. HARMAN.

THE SPIRIT OF THE OPPOSITION.

Commenting on Dr. Stockham's fine the "Chicago Daily Journal—Oldest Daily Newspaper in Illinois"—has this to say:

"Judge Bethea observes [deserves?] the thanks of the community for punishing Mrs. Alice B. Stockham and her partner in the publication of erotic books.

"Though Mrs. Stockham insisted that her motives were pure, Judge Bethea did not allow that plea to extenuate her offense against decency. Whatever her motive, there was no denial that she had violated the law, and the judge very properly imposed a considerable fine.

"If any newspaper should publish Mrs. Stockham's writings it would be thrown out of the United States mails, the offending edition would be destroyed by order of the court, and the editor would undoubtedly be imprisoned in Joliet. Quite right, too, for the matter Mrs. Stockham's mind runs upon is most filthy, disgusting and pernicious.

"It is possible that this woman really thinks other women ought to be instructed by her in her own peculiar way. But that would only prove not that she is right, but that she is suffering from erotomania.

"However that may be, there is no doubt that Mrs. Stockham's books are dangerous to public morals. They should be suppressed and, if her fine is not enough to force the author to desist from circulating them, sterner methods should be employed.

"Either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex."

Is it because of its great age—sixty-one years—that the "Chicago Daily Journal" is so nearly on the plane of the old heresy-hunters of the fifteenth and sixteenth centuries of the Christian Era? So long as the leaders of public opinion talk in this way, is it strange that the agents of the postal inquisition find it easy to secure indictments by grand juries and verdicts by trial juries? M. H.

FREEDOM FOR GROWTH, AND ITS DEFENSE.

We are told to beware of entrance to a quarrel, but having been drawn or forced into one, the same admonisher bids us so to conduct ourselves that our foe shall know we are there.

Towards the deniers of the opportunity for freedom of expression, our attitude is one of persistent affirmation of the right to such expression of thought as we are impelled to make, this expression being essential to growth. This is the most important principle involved in all our quarrels with the Censorship. When it attacks, we are bound to defend, regardless of our mental attitude towards the incriminated matter.

On the other hand, we are equally bound to endeavor to exercise the best strategy and tactics of which we are capable in doing the work which may lead to conflict with the would-be suppressors of divergence. We have to recognize the fact that many aspects of the sex question cannot adequately be dealt with under existing conditions. We do not know what is the better or the best course to pursue, because we have not had the opportunity to experiment and to compare the results of our experimentation. What men and women can or may do now is one thing; what men and women free from the bonds of superstition and individually independent can or may or will do is quite another thing. Therefore, I hold that much of the work attempted by Mrs. Craddock and Mrs. Stockham, as well as by their predecessors along that line of thought, was largely premature; there could be no full discussion of the issues involved; the scientific opposition could not be heard at all in public exposition, and even the proponents of the variously modified theory have been met by confiscation and imprisonment, which have, virtually, silenced them as public teachers. They taught some truth; they taught some very serious errors; they knew all the time, as we who opposed them knew all the time, that we could not be heard in any adequate fashion in exposing their errors or in reinforcing their expression of truth. Still they kept on in this direction, trying to do work that could have its place only when women and men should be fully free to experimentally investigate and publish the results of their practical researches without fear or favor. Now those of them who are alive know that *their* side cannot be presented when it goes beyond the merest assertion of the unproved, of the probably unprovable. Is it too much to hope that hereafter we may have more attention given to the entire emancipation of men and women, of women especially, as most in need of it, and less time wasted in speculating about what may be done when this hoped-for day of freedom comes or in trying to impress on the women who live in one world of thought and action what should be done, as it is asserted, by women who are to live in another world of thought and action?

Affirm the right of each woman to the control of her own person.

Affirm the right of either one of any couple to separate life when that person desires it, precisely as in business partnerships.

Affirm the normal nature of sex and its manifestations, the unshame and the sanity of it, from the caress just beyond friendship to the recreation of life.

These affirmations carry with them the denial of all the tyrannies, all the superstitions, all the inanities, all the perversions, of the prevailing sexual existence. In their amplification and exposition there is enough work for a score of Luciferes, for ten thousand speakers and writers. Yes, and for all who really wish to live freer and better. But if any is attacked by the Censorship or the mob for other teachings, defend that one as you would defend yourselves. So thinking, I sent this letter to the Chicago paper named:

Editor Chicago Daily Journal:

You speak of the fate that would befall any paper which should publish the writings of Mrs. Stockham. But is not this largely a matter of geography and time? What, to illustrate, would have been your fate in Russia any time during the last half century had you published there the matter on politics and religion that you have printed here with impunity? In 1784 the publisher of the first edition of Col. Ethan Allen's "Reason, the Only Oracle of Man," destroyed it because he feared the vengeance of offended heaven. A work is not necessarily treasonable or impure because the laws or the public opinion of a certain age or country condemn it, nor because the mind of its publisher age or country condemn it, nor because the mind of its writer or publisher becomes panic-stricken under the shadow of the yesterday of thought.

You admit that Mrs. Stockham may be sincere, that she may think women should be instructed as she seeks to instruct them, but this would only be proof to you that she is suffering from erotomania. Would the fact that a dress or food or drink or exercise reformer thinks the people really need instruction such as he is trying to give them, prove to your mind that he is the victim of some kind of mania and hence has no right to

expression, has no place behind the shield of equal law?

It is asserted by you that Mrs. Stockham's books are "dangerous to public morals." In what respect do public morals differ from private morals? And what does the word "morals" mean, anyway, as used in this connection? Does it connote physiological rightness? If so, and if Mrs. Stockham's works tend to produce physiological wrongness, then her arguments should be answered by "the absorbent substitution of the opposite good" in precept, argument, and demonstration. The shame and danger are not that Mrs. Stockham has frankly given her opinion and endeavored to support it by reason and facts, as she uses reason and perceives things in relation, but that others are not permitted to give their opposing opinions and support them by their reason and their perception of things in relation, which we call "facts," for short. But if you use the word "morals" in its supernatural sense, its ghost sense, then it is useless for us to try to get on to a common ground for an examination of this question.

The closing paragraph of your editorial is mildly astonishing, even to one who has read a great deal on the side opposed to thorough investigation of all human problems, including the sexual. You say that "either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex." The human race is on the earth and persists because of two facts, the first of which is its reproduction of its units through the association of the sexes, and the second of which is its utilization of food products. I may be more than usually obtuse, but for the life of me I cannot see why the first named of these facts is not as important to us individually and to the race as a whole as is the fact last named. If those who "can't stop thinking and writing about sex" should be in the prison or the asylum, then, by a parity of reasoning, those—a goodly number, by the way—who cannot stop thinking and writing about food also should be in the prison or the asylum. "The matter Mrs. Stockham's mind runs on" may be "most filthy, disgusting, and pernicious," as you say, but it is not, intrinsically, in the nature of things, one whit more "filthy, disgusting, and pernicious" than is the subject of food, and its cognate subjects, clothes, shelter and exercise. EDWIN C. WALKER.

★ ★ ★

This is written and mailed before the result of the Editor's trial is known here; may he be more successful than was Mrs. Stockham and my old friend Beckwith. And if beaten in the trial in the court of first action, may he carry it up just as high as is necessary to win, or as high as he can, if the end is the worst. Every victory that the Censorship wins should be permitted to it not at all; it should be compelled to wrest it from our very best, our most protracted, determined, and adroit defense. EDWIN C. WALKER.

HARMAN AND YOU.

It is a mistake to regard the present fight as directed solely against Moses Harman. That veteran champion of freedom is simply your representative and mine. If he goes to prison, every friend of progress is personally assaulted. The revived activity of the enemies of honesty and liberty is part of a gigantic conspiracy against the people of this country. Even the wretched McAfee is but a pawn in the game.

The fight is on. It is medievalism against evolution, superstition against enlightenment, ignorance against intelligence, darkness against light. No censorship can be anything but evil. Only a bad cause fears free speech. Persecution is a confession of weakness and imbecility. The desperation into which the reactionists are thrown is evidenced by such an organ as the Chicago Journal, which has the effrontery to declare that all who write about sex should be sent to the prison or the asylum. Medievalism is indeed near its last ditch, when it so plainly shows the workings of its foul mind. That any subject pertinent to human welfare should be shrouded in darkness, is a conception which only a knavish or incredibly stupid mind could allow itself to entertain.

There is some encouragment in the **present** situation. If truth were not making some progress, its inveterate enemies would not be so startled and desperate in their efforts to arrest its progress. If their old fetich were not tottering under the assaults of reason, they would not need to prop it up with the shattered fragments of inquisitorial instruments. The martyrdom of Moses Harman, if it must come, will not be in vain. The future is for progress, no matter what fools try to stay her car.

The pity of it is that in the meantime the bravest and most earnest must be sacrified to the sluggish indifference of the mass. A united and unswerving movement for free speech ought long ere this to have been an accomplished fact. It is monstrous that such crises as the extradition of John Turner and the practical murder of Ida Craddock should have produced no universal arousing of public sentiment. Had professed Liberals seized on those occasions to force the issue to the front, the present outrage might have been spared us. As it is, will we awake NOW? Let us save Moses Harman, if not already too late. But if the bloodhounds have claimed him as their victim, let us at least now awake to a realization of the fact that the peril to free speech in America is an issue which far dwarfs all others, and unite, not in a spasmodic outcry, but in a systematic effort to force the fight on this line at all times until the battle is won. The pretended "Liberal" who will not stand firmly for Moses Harman in this fight is an imposter who has no business in the ranks. Only a coward or a traitor would desert at such a crisis.

JAMES F. MORTON, JR.

LUCIFER'S HELPERS.

C. S. Haney, $1; D. Hunsaker, 50c; H. Jewett, 50c; James Myers, $2; F. E. Leonard, 50c; R. Goodheart, 50c; Mattie Day Haworth, $1; E. Bordwell, $2; B. W. Collins, $2; Mary Everett, 50c; Israls, $1; Mrs. A. B. Fish, 60c; J. B. Phinney, $1; O. N. Bancroft, $2.50; John Knott, $3; A. G. Lenberg, $4; Adler Jorgensen, $3; Ella Slater, $1; S. O. B., $1; J. S. Roney, $1; Amy Odell, $3; E. E. De Graff, $2.50; Dr. G. A. Bradford, $1; F. F. Meade, 25c; Bertha Moore, $1; S. Gelus, $1; George J. Callender, $3; Katharine Beck, 50c; E. C. Macdonald, 50c; a friend, $1.15; Walter Ufer, $3; Frank Kremer, $2.50; a friend, 50c; S. T. Hammersmark, $1; J. M. Livahls, $1; B. Kaplan, $1; J. D. Mack, $1; M. Rubinstein, 50c; D. O. Barnard, 50c; W. F. Barnard, 50c; Goodman, 25c; Goldman, 25c; Robins, 25c; Leviton, 25c; S. R., 25c; Arons, 25c; M. Marcus, 25c; Agursky, 25c; J. Hautman, 25c; Theo. Appel, 25c; Aug. Osdre, 25c; Christ Dryajake, 25c; Christ Goetz, 25c; A. Horschueck, 25c; A. W., 15c; Gordon, 15c; J. B. Lenau, $1; B. F. Cheney, $1; J. H. Greer, M. D., $2.

B. F. Cheney, $1; A Chicagoan, $2; A Kentuckian, $1; A. L. Reuple, $1; C. S. Haney, $2; F. E. Bergman, $2.

Once more sincerely thanking all our co-operators in this line of work, since last credit, we ask all who have not yet ordered books or papers to be used in educational work, to the amount of their cash contributions, to do so as soon as convenient. In this way the good results of their contributions will be cumulative.

TO "FREE SOCIETY" SUBSCRIBERS.

We have now been sending you LUCIFER for some three months, or more. While a comparative few have answered our request to let us know whether they want LUCIFER, a large majority of F. S. subscribers *still remain silent*. Once more we earnestly request an early answer to this question:

Do you want to be considered subscribers to Lucifer, and are you willing to help win the fight for freedom of speech and of press on ALL lines of reform?

If you do not want LUCIFER it will cost only *one cent* to so notify us on a postal card.

Hopefully yours for the right, M. HARMAN.

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

To those who have ordered and not received the "Truth Seeker"—Bradford, England, will say we again have a good supply of the two quarterly issues, dated respectively, January, February and March, and April, May and June, which issues will be sent to any address postpaid for five cents each in stamps.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. B. Phinney, Springfield, Mo.—"The enclosed dollar is for ten copies of the 'double number.' May take ten more."

Alex. McVeigh, Miller, W. Va.—"My dear old pioneer, I send ten dollars on the cost of your defense. All I ask is your photograph with autograph. *May you win!*"

A. B. Fish, Newburgh, N. Y.: "Enclosed find one dollar for defense from Mr. Israels, and sixty cents for six copies of the Inquisition number of LUCIFER to be sent as follows: . . . . Hoping for a speedy victory."

J. G. Lambrigger, Niobrara, Neb.: "Here's a dollar for another year for the bravest paper and the bravest man in America. May you physically survive all your persecutors as your good work will survive their hypocrisy and persecution. Yours for Liberty."

J. K., Boston, Mass.—"Am glad to be able to send in eleven names and an order for $2.75, for eleven three months' subscriptions, hoping more will come of it for LUCIFER. You will certainly need all the bravery, all the patience and all the money you can summon at this time."

Tom White, Krebs, I. T.—"Enclosed find $2—one for renewal of subscription and one for defense fund. . . . So long as the people worship custom for their god, just so long will the workers for humanity be persecuted. But you are good enough and brave enough to stand it. Cheer up! That is all I can say."

J. E. Phelps, West Sutton, Mass.—"It is a pity that our officials so often leave crime unmolested and persecute virtue instead. Regret I cannot now send something towards your defense; may do so soon. Am a subscriber of many years' standing and hope to receive LUCIFER as long as I live. The enclosed dollar is to renew for another year. Best hopes and wishes."

H. A. Libbey, Boston, Mass.: "The seventy-five copies of 'Love's Protest' received. Would like to send you a check for $200 instead of the two dollars, as enclosed, for which please send copy of 'Child of Love,' $1, and some copies of 'Significance of Divorce,' also a copy of 'Social Freedom,' by Hulda Potter Loomis when ready. The $200 I would send you would be to fight for the cause of freedom as you see it."

Geo. B. Higgs, Kiel, Germany.—"I enclose ten marks in bank notes and if I can do more later I will. It is impossible for me to say much on the subject [of the prosecutions], as I do not know all of the facts, but I do fully realize the importance of the matter and how interested must be every believer in liberty. If you are reprinting Dora Forster's papers in pamphlet form I would like a copy of it. Send me LUCIFER regularly."

Mrs. A. C. Zimmerman, Vineland, N. J.—"The enclosed $2.50 is for two bound volumes of LUCIFER—1904 and 1905. I also want five copies of the Postal Inquisition number. I sent a dollar to Dr. Foote, treasurer of the Free Speech League, for myself and one for a friend who prefers not to have her name published. Whatever becomes of this case, I believe it is telling on the sentiment, the conscience, of the people and will continue to tell."

O. L. Harvey, W. Lafayette, Ind.—"I believe in the sanctity of plighted faith, but would not allow any man or woman to dictate to me or determine for me whom I should love or marry. On all proper occasions I shall say what I think, even though I die for it. If I had been taught the uses and hygiene of the sex organs in childhood it would have saved me years of sickness and failure. Let us teach our children the truth. The truth will make them free. In your coming trial I hope you will bring all the forces of science and of constitutional rights to establish freedom of speech. Whenever I see a man imposed upon I feel like defending him, even if I think him in the wrong. I have never seen anything in LUCIFER that could be called 'obscene.' LUCIFER is incomparably cleaner in this regard than a great many novels that are thrown broadcast upon the public."

Dr. B. L. Hermstadt, Cincinnati, O.—"Next Tuesday your trial comes off and I sincerely hope there may be enough common decency in those that will try you to be just. James Morton told me when here that you were cheerful as ever in your troubles, and it certainly did me good to hear it. I send enclosed $5. Many thanks to you for continuing my papers. Credit both of them and send both in same cover. Send me a copy each of Motherhood in Freedom, 25c; A Freeman's Creed, 25c; The Ascent of Life, 25c; Life, Health and Longevity, 25c; Sex Radicalism, 25c; Marred in the Making, 25c; Sexual Love, What It Is and What It Is Not, 25c; New Hedonism, two copies, 10c. Send bill for these and I will remit soon."

E. S. D., California.—"The larger portion of us men have abnormal sex desires, and I think it of the greatest importance in winning the battle you are engaged in for woman's emancipation that this abnormality be overcome. 'Male continence' is one of the grandest discoveries of the age, but with our present abnormal passions few of us men will, or can, practice it. But let any man live for two years on fruit, nuts and grains, properly cooked, and he will find a wonderful change in his cravings for sexual food, and he will have lost all appetite for tobacco and whisky. . . . Cut out all meat, tea, coffee, condiments and pastry, and fill our tables with fruits, green or dried, and with nuts and whole wheat bread, or rye or oatmeal cakes, and we will soon raise a race of men that will have clean bodies and clean brains to work out plans that will not only emancipate women, but greatly enlarge everybody's happiness. Yours for going to the roots of the evil."

C. J. Zeltinger, Zeltonia, Mo.—"Should have forwarded the enclosed $5 promised the 'Defense League' long ere this. I am on the sympathetic side always, but especially so in your case, and hope you may not have to serve a fourth term in prison for the cause of freedom in the love relations of human-kind. You have set us all to thinking on the most important subject which concerns our present and future welfare. I believe we stand at the threshold of the emancipation of woman; but if it comes within your time, it is my confident opinion that it must be along lines of mathematical exactness. So long as we have governments we shall have an intrinsic money system, and we all know that money is the ruling spirit of the realm, therefore we simply have to inaugurate an equitable system of assurance, thus put motherhood on a paying basis. In this wise much could be done to lift the burden of expense from the mind of prospective mothers and subsequent rearing of her offspring.

"Please send copy of 'Social Freedom,' by Hulda Potter Loomis; also Wentworth's essay on 'Significance of Divorce.' Yours for the higher and better humainty."

David A. Modell, New York City.—"Circumstances wholly beyond my control having kept me in arrears shamefully long, I now send you two magical dollars, one in renewal of my own subscription to LUCIFER, the other to pay for four trial subscriptions of three months each. . . . So you are again threatened with a spell of persecution at the dirty hands of Mrs. Grundy's self-appointed representatives! Will the bloodhounds never tire of pursuing their lean game? Even dogs are possessed of the feeling of fair play, and do not constantly attack the weak and helpless. The postal authorities would not dare to meddle with the affairs of LUCIFER if it could boast of a circulation anywhere approaching those of the popular magazines. That is why the latter can say what their subscribers want to read, while LUCIFER must not say what the postal censors (non-subscribers, mark you) don't want, do not read, and cannot understand. When by chance or evil design they do look at a copy of LUCIFER their morbid imagination renders all sorts of sights possible to them which to innocent minds and pure hearts do not actually exist. They see but their own shadows. And no wonder they are alarmed! But even the dog in the fable does not chase his shadow forever, let alone barking at it. . . . And if our

government censors are not equal to the task of extracting a moral from Aesop's fables, how eminently qualified they must be to sit in judgment upon a publication such as LUCIFER! . . . May you find the strength—and especially the funds—necessary to repulse this last cowardly attack of the enemy. If every permanent subscriber were able and willing to carry all the time four trial subscribers, LUCIFER would soon double its circulation and would no longer have cause to fear prosecution by the postal censors."

Ed. Secrest, Randolph, Kans.—"My Dear Old Friend Harman: I see by last week's LUCIFER that the powers that be intend to put you through, and that many of your friends fear that the fate of Dr. Stockham will be yours. So I hasten to send you the enclosed mite ($2.00) toward the defense fund. . . . Little did we think, now nearly two years ago, when we met and mingled with mutual friends under the roof tree of the lowly cottage sheltered by the stately eucalyptus trees on the beautiful avenue in lovely Santa Clara valley, California, happy and free in a 'feast of reason and a flow of soul,' that another outburst of bigoted persecution was in store for you, and that the vial of governmental wrath was to be poured out upon your venerable gray head. . . . While light is breaking in despot-cursed Russia, and a muzzled press hails with joy the dawning day, and hears the death knell of censorship, *America*, free America, seems to invite the hideous Hydra to our shores, and to offer to expiring Czarism a hospitable asylum under the Stars and Stripes! . . . Rest assured that with your other hundreds and thousands of friends, collaborators and sympathizers I shall watch with bated breath the outcome of the drama to be played in the federal courts by the Great Lakes. While I wish you all the courage and fortitude you need in your hour of trouble and old age, I know that you are ready to say with that of another: 'I am master of my fate, I am captain of my soul!' If more help is needed, *command me!*

DID ROOSEVELT ADVOCATE HIGH QUALITY?

In Lucifer No. 1,041, William Windsor points out that President Roosevelt has done a public service in drawing attention to the sex question. I fully agree, and also believe that Roosevelt will be chiefly remembered in history because his way of handling this subject aroused indignant protest from the women of America against the man's one-sided views of women and of the maternal function. Mr. Windsor states that Roosevelt advocated that men and women should desire plenty of children and that these children should be "of the very highest quality." Can he tell us where Roosevelt advocated this ideal of high quality, not to speak of "the very highest"? And whether any method to this end was suggested? . . . I ask this, because the gravest objection that has been found against our present marriage system is that it does not produce children of the highest quality, and I believe Roosevelt ignored this.

I also want to ask Mr. Windsor whether he really knows any sex reformers who think that the highest happiness results from a childless home, in a flat, with frequent changes of partners? If their thinking "seems" this to him, I believe he has colored it with his imagination. I know many sex reformers, and none advocate childlessness or frequent change of partner, but many deplore the sterility of many of the best men and women caused by our present sex system.

I would remind Mr. Windsor that the selfish have never been apostles of a movement; nor can selfish ideals inspire the courage which faces persecution and imprisonment for a principle.

DORA FORSTER.

FROM A VETERAN FIGHTER FOR FREEDOM.

[The following characteristic paragraphs are from a private letter written by one whose name was a "household word" during the border wars that gave rise to the phrase "Bleeding Kansas." Dr. Brown is old enough now to be put on the "retired list"—eighty-five years, if I do not forget—and if any man deserves a pension from the United States treasury this veteran worker for liberty and right deserves such pension.

So far as I know, he gets no pension, asks no pension, but is still a diligent worker with his brain and pen, though for reasons best known to himself he seldom or never signs his name to what he writes—editorially—in a very popular and eminently successful reform journal.

Though not written for publication I have permission to select from his letter such parts as show his attitude toward the postal censorship and allied subjects.—M. H.]

I have always read Lucifer with pleasure and I guess with profit. Probably I would have exercised greater caution, so as to avoid the blood-hounds, had I been in your place, but that perhaps because I passed through so much adverse criticism while I was publishing my anti-slavery views, both in Pennsylvania and Kansas. [Dr. Brown was editor of the "Herald of Freedom" in Kansas during the fight over the question whether that territory should be organized as a free or as a slave state.]

I send you my book entitled "Reminiscences of Governor R. J. Walker, with the True Story of the Rescue of Kansas from Slavery." The author takes you behind the scenes and tells you what would have been very improper to relate at the time the events occurred. And it is a quietus to the professional libeller who manufactured falsehoods at $5 a lie for the eastern press. . . . .

Probably you never knew that at the session of the territorial legislature of Kansas for, I think, 1859-60, Erastus Heath, a member of the House, offered a bill emancipating all persons bound by marriage, provided they did not in a limited time, I think it was one month, file a statement in the District Court that they were satisfied with their present relations. It was a great shock, but there were reported three hundred bills pending in that legislature divorcing parties, and Heath thought the fair thing would be to release all that were not harmoniously married in one general bill.

If all the mismated could express themselves without Mrs. Grundy's opposition, don't you think there would be a universal smash up? I believe it. And the mourners about the streets would be mighty few!

But these are not my subjects for present thought. I sincerely hope you will not be arraigned before a Christian bigot, of the Comstock persuasion. The latter attempted to get me in his coils, but I "smelt a rat" in good time, and he gained no hold on me. "Damn him and damn those who won't sit up nights to damn him," was the expression of an angered, drunken man, some fifty years ago, when speaking of a person he did not like, and I feel the same way about *Anthony*.

Your friend, G. W. BROWN.

[Dr. Brown uses language that will seem shocking to many readers, but sometimes it is necessary that people be shocked in order that they may be roused from a dangerous stupor.—M. H.]

SOCIAL FREEDOM.

Asking the forbearance of subscribers for the booklet, "Social Freedom," for what seemed unavoidable delay, we wish to say that a part of the edition is now ready for mailing. By request of the author, Hulda I. Potter-Loomis, part of the edition contains nothing but the essay itself, with preface and half-tone, full-page picture of herself. Another and larger half of the edition will contain, besides the essay, picture and preface, about ten pages of addenda and advertisements of LUCIFER and its literature.

To those who have read "Social Freedom" when first published in installments, no word of commendation is believed to be necessary. To all others we would say that few if any essays published by us have received warmer or more nearly universal approbation.

Price, 20 cents single copy; $1.50 per dozen; $10.00 per hundred, carriage paid.

THE RIGHT TO BE BORN WELL.

From time to time, for about one year past, articles have been printed in *Lucifer* with this title. The type of these articles has been kept standing, hoping to put the several chapters into a pamphlet about the size, shape and price of Dora Forster's "Sex Radicalism." One more chapter only, as I think, is now needed to make a booklet of fifty pages, or thereabout. If those who have subscribed and not paid for one or more copies of this booklet, will now send the amount of their subscriptions the chapters will be put into the hands of the pressman and binder.

One of the most confusing problems of the age for conscientious thinkers is that which considers mankind in its relation to sex. It is probably true that after this little word of three letters stands the colossal interrogation point of the universe.—"The New Way."

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

LUCIFER.

THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, ILL., JULY 6, E. M. 305 [E. C. 1905]. WHOLE NO. 1043

THIS ISSUE ALSO HELD TO BE UNMAILABLE.

LUCIFER No. 1043, date July 6, regular issue, went to press on that day, and copies of the paper addressed to about one thousand of our subscribers were deposited for mailing at the Chicago postoffice. After due deliberation Mr. Hull, Superintendent of Second-Class Mails, decided that selections from "Tokology," by Dr. Stockham, giving advice in regard to painless childbirth, were "ob scene." Copies of LUCIFER containing these extracts are held at the postoffice here, awaiting the decision of the officials at Washington. This decision, Mr. Hull thought, would be received here not later than Wednesday, July 12. As it had not yet been received Thursday noon, I decided to wait no longer, but to adopt Mr. Hull's suggestion to issue the paper with the objectionable matter eliminated. In its place I have inserted a letter and an appeal by the Free Speech League of America, to which letter and appeal it is hoped due attention will be given by every reader of LUCIFER. M. HARMAN.

THE ADMINISTRATIVE PROCESS IN AMERICA.

To Lovers of Freedom Everywhere:

In Russia to-day the fruit of the tree of the administrative process is ripe and more, and the government and people of that country are gathering the rotting harvest in flame and terror and blood.

In the United States the Postal Censorship for a decade or longer has been planting the seeds of that deadly tree in the soil of this country. Shall that mad planting continue and extend or are the people at last ready to say it must stop and stop NOW?

Moses Harman, Editor of "Lucifer," was tried and convicted and sentenced in the federal court in Chicago, on the threadbare charge of "obscenity". We have no doubt the whole series of proceedings was in every step a mistake and an injustice, a wrong to an honest man, a denial of salutary liberty, a menace to the peaceful evolution of better social conditions. But at least the forms of law were respected; at least the accused was confronted with his accusers; at least he was informed in advance of the charges against him; at least he had opportunity to employ counsel, to summon witnesses, to prepare his defense; at least he had a trial "by the country," that is, by a jury; at least he was not robbed of property and freedom without judicial investigation, partial and prejudiced though it was; at least he had some chance to defend himself, at least he was not THERE a victim of administrative process.

THAT was to come later in the crowning outrage of all to which he has been subjected during a full twenty years. He prepared a double number of "Lucifer," containing a resume of the history of his struggle with the Censorship and a number of letters from his friends. This was printed, drawing heavily on his very slender resources. It was deposited in the postoffice at Chicago for transmission. Days passed and no subscriber received his paper. Inquiries came to Mr. Harman. He went to the postoffice. He found that the entire edition of No. 1042 had been "held up." He asked why. The Superintendent of second-class mails told him there was "obscene" matter in the paper, and he pointed to two articles which he said were in violation of the postal law. These are all conservative from the viewpoint of any rational person of orthodox opinions, and they are even reactionary in a measure in the eyes of many intelligent men and women. The Superintendent says they are obscene; they are NOT OBSCENE and the official does not mean they are. He means that they are dangerous to the existing order of disorder, as he thinks. He admitted this when he said to Mr. Harman: "If your ideas should prevail society would be in a state of chaos." It is not obscenity but heresy that is scented and attacked. The paragraphs used as a pretext for confiscation by administrative process are pleas for a lessening of sexual indulgence. Would THAT produce social chaos, in the opinion of Superintendent Hull? But the writers of the paragraphs, and Mr. Harman, demand that woman shall have control of her own body. THAT is what has frightened the Censorship.

Other days passed. Again Mr. Harman went to the postoffice. He found that his papers had been sent to the dead-letter office in Washington, there to be destroyed, of course.

MARK WELL WHAT IS DONE: An edition of a paper is seized. The publisher is not notified of the fact. He is left to discover as best he may what has happened. He has no opportunity to defend or explain. His property is taken from him without "due process of law," without a hearing of any kind. The subscribers are left in like doubt; THEY ARE DENIED THEIR CHOICE OF READING MATTER; they are despoiled by administrative process, without inquiry and without hope of redress. And most of them are American citizens, supposedly under the protection of the Constitution!

Why not complete the installation of the Russian machine? Why not place a censor in "Lucifer's" office, with full authority to read all "copy" before it is sent to the linotype, and to blacken all words, lines, and pages that the Censorship can not approve? This would remove doubt, prevent worry and needless expense, and in all ways be a decided improvement on the present method of conducting the administrative process. Besides, it would have the merit of being logical. There would be no delusive suggestion of the republic, of liberty of press, of justice.

What are YOU prepared to say and do in the light of these facts? Will you now and hereafter, so long as these monstrous abuses shall continue, bear testimony against them? Will you protest? Will you do everything you can to help Moses Harman in this crisis, sustaining him by argument and appeal, with your influence; WITH MONEY, now as always the sinews of war? He is the victim to-day; you may be the victim tomorrow. The destruction of the rights of one, though the humblest and most unpopular, menaces the rights of all, opens the way for worse tyrannies, for more extended ruin. **HOW MUCH** do you sympathize with this hunted editor, with liberty of inquiry and expression?

THE FREE SPEECH LEAGUE.

C. L. SWARTZ, Secretary.
EDWARD W. CHAMBERLAIN, President.
EDWIN C. WALKER, Chm. Ex. Com. 244 W. 143 St. New York
Dr. E. B. FOOTE, Treasurer.
120 Lexington Ave., New York City.

FROM A LAWYER'S STANDPOINT.

Moses Harman has been convicted again, and unless the Circuit Court of Appeals reverses the sentence of the District Court, he will probably serve a year in the Joliet Penitentiary.

The statue under which he was convicted prohibits lewd, lascivious and obscene publications. Articles which have a tendency to stimulate erotic emotion can with some certainity be classified as lewd and lascivious. It is, however, extremely difficult to designate in any terminology that which is obscene. Judges vary greatly in defining it, perhaps depending upon their neuropathic conditions.

Dr. Stockham's "The Wedding Night" was sold at $3 a copy; it omitted no details. Its publication was largely a commercial proposition. It was, from a conventional standpoint, exceedingly more suggestive, lewd and lascivious than the most suggestive portions of Venus and Adonis.

Dr. Stockham was found guilty and fined $250.00. Moses Harman, for a less offensive article, is sentenced to the penitentiary. This discrimination in fixing a sentence is void of all reason and justice and only has a tendency to increase the already very great disrespect for the law.

Moses Harman, in a sense, was trapped into prison. In discussing the subject of sexology, it is impossible for Harman to go to a lawyer or judge for assistance or guidance.

The Police Gazette and the Elite are admitted to the mails and there seems to be no Judge Landis or Bethea or public prosecutor startled into action. That Richard K. Fox is a man of great means cannot be the reason, but the fact remains that they send through the mails, coarse, smutty and suggestive pictures and paragraphs.

In Russia there is a censorship. It not only prohibits but points out what can be published or printed with impunity. If you violate the instructions, you take your chance in prison or Siberia.

In "my own, my native land" we have a censorship, the postal authorities and the other officials have the authority to stop non-mailable matter and to confiscate the same by sending it to the Dead Letter Office; they prefer not to confiscate, but to permit the offense then prosecute and convict.

Harman could go to the United States authorities, submit his paper, and they refuse to answer. He could go to a lawyer, and the lawyer may misinform him. He only learns his right, or rather his privileges, within prison walls.

A lawyer to venture an opinion, must compare his knowledge of what is ordinarily permitted to go through the mails with the the two articles which were published by Harman, which have absolutely no tendency to excite the passions, and, passing a favorable opinion, pass his client into the penitentiary.

For instance, the following poem appeared in the Literary Supplement of a Chicago Daily.

It was written by Gilder, editor of the Century Magazine and is also to be found among his "Poems and Inscriptions." The Chicago Daily was circulated *indiscriminately* among young, old and infants. With some trepidation I suggest its publication in LUCIFER, feeling that as it passed through the mails that precedent will not be broken for the purpose of sending an old man to jail.

I ask Judge Landis, the prosecuting attorney and the readers of this paper to read this poem:

"If lest thy heart betray thee,
Thou to one lover would not constant be,
And yet thou would love me—
This boon I pray thee:
Divide the dark from light,
Love me by night.

"If thy sweet thought would find me,
Not through the garish day Oh, Give it wing,
In shadows clasp and clasp and cling,
And bless and blind me!
When stars are still and bright—
Love me by night.

"In longing dreams I'll name thee;
In secret hours when breathes the midnight rose,
Thy heart in mine shall close—
Great love shall claim thee,
O mine in dark and light,
In day and night."

Now eliminate the beauty of the style and considering only by comparison the articles in LUCIFER with this poem, does it not appear more suggestive and inviting than the cold bald statements appearing in Harman's paper?

The indictment was a myth, the trial a farce and the cause of imprisonment an equivocation. A paper with only two or three thousand circulation is not racy; a racy paper would have 100,000. Harman's crime is that he opposes the present marriage system and publishes a paper in opposition thereto. Without monogamy, without inheritance through the father to the legal child, the present property system would fall into shreds. Harman is attacking the institution of private property, the property

of the man; of the man holding capital in the ox and in his wife.

The state—the capitalists—will not care for children; the woman cannot; so man must individually be made to care for them. Love, affection, compatibility do not enter into present society ethics. The absence of any one of these elements will not justify separation or divorce. Monogamy will only exist when the women insist upon it, and they can do so only when they are economically free.

With sincere hopes that no over-susceptible reader will discover any unusual stimulation of his cerebellum and paralysis of the cerebrum, I remain sincerely,

SEYMOUR STEDMAN.

THE REAL CAUSE OF LUCIFER'S OFFENSE.

Mr. Stedman errs, it seems to me, in his characterization of Dr. Stockham's judicially condemned work, Shakespeare's "Venus and Adonis," if I remember correctly, is a glorification of physical love. Dr. Stockham's "Wedding Night" is a clearly worded letter of instruction to the married, written apparently with the purpose of teaching them the laws of health in marriage in order that both man and woman could live happy, healthy lives, and pass on a heritage of health and happiness to their children. To Oliver Wendell Holmes, I believe, is attributed the assertion that "To reform a man we must begin with his grandmother." Dr. Stockham realized that it is impossible to reform the grandparents of the present generation; but she evidently believed it both possible and desirable to properly instruct the potential grandmothers of future grandchildren. I believe that "The Wedding Night" is a work of great value in the hands of young women who seriously desire to so live that their offspring may be healthy, strong, happy, intelligent.

★ ★ ★

In asserting that the articles on which the editor of LUCIFER's prosecution and condemnation were based were "less offensive" than Dr. Stockham's "Wedding Night," Mr. Stedman does not take into account, for the moment, the *real* cause of LUCIFER's offense. That cause is LUCIFER's advocacy of self-ownership and self-control in the intimate relations between men and women, and its ignoring of the man-made rules which nominally attempt to regulate such relations. This real cause of offense was plainly stated by Mr. Hull, the superintendent of second-class mails at the Chicago postoffice, when he told the editor that in his opinion every issue of LUCIFER is "unmailable," and gave as his reason not that every issue contains obscene and indecent language, but his belief that "If your [the editor's] ideas were to prevail, society would be in a state of chaos." In this view of the case, and when due consideration is given to the fact that Dr. Stockham does not oppose the present marriage system but simply informs people how they may live in marriage in a way to insure their health and happiness, it is not surprising that the sentence of the editor of LUCIFER was the heavier; rather, is it surprising that Dr. Stockham was not let go free, and the editor of LUCIFER given the extreme penalty of ten years' imprisonment. But though courts may emulate the example of the old lady who tried to sweep back the sea with her broom, they will as signally fail as did she; for they cannot stop the advancing tide of thought even though they should succeed in suppressing LUCIFER and imprisoning its editor for life. Fortunately progress does not depend entirely on the life of one paper or of one man; though each individual, even though in himself weak, may be a factor in the progress of the race.

★ ★ ★

The father of Judge Landis fought, and, if I mistake not, died, in the battle of Kenesaw Mountain in the so-called civil war. Thence the judge received his name—Kenesaw Mountain Landis. Had the judge's father, I wonder, "formed the eccentric habit of courting" death in battle? Surely it would be as fair to so assert as it was for Judge Landis to assume that the editor of LUCIFER had "formed the eccentric habit of courting imprisonment." It is probable that the soldier did not really desire to be killed; perhaps he thought that in risking death he was being of service to humanity. Certainly the editor of LUCIFER, like other men, prefers freedom to imprisonment, life to death; but, like the conscientious soldier he willingly risks liberty and life in the endeavor to be of assistance to his fellow men.

L. H.

A red or blue cross means, *your subscription has expired,* and you are respectfully requested to *renew,* or at least to let us know whether you wish the paper continued to your address.

WHAT OUR EXCHANGES SAY ABOUT IT.

"The people's Press," a small but very much alive weekly paper, published at 111 Blue Island avenue, Chicago, has this to say in regard to the late sentence against LUCIFER's editor:

"Moses Harman, publisher of LUCIFER, the ablest paper published on the sex question and woman's freedom, has been sentenced to one year in the penitentiary for obscenity in publishing an article by Dora Forster. This article was too far advanced and too broad for the narrow minds of Christians (?) Any one who has heard Mr. Harman lecture or who knows him personally can have nothing but respect for that grand old man, over 70 years old, and we hope that all lovers of freedom of speech and press will contribute to raise a fund to appeal his case. Send contributions (be they ever so small) to 500 Fulton street."

Many thanks, Brother Lenau, for manly protest and for kind words of appreciation. Though mainly devoted to industrial or economic freedom, the "People's Press" recognizes the importance of the agitation to which LUCIFER's pages are mainly devoted. For many months it has carried an advertisement of our "Son of the Morning," and has long shown a bravely fraternal spirit toward us in many ways. It is published at the low price of fifty cents per year of fifty-two issues, or less than one cent per copy. It is the determined foe of all slaveries, all superstitions, and well deserves the earnest and liberal support of all lovers of freedom and of justice.

And here is what a much older and much larger reform journal, the "Truth Seeker," New York, has to say:

"Both of the Chicago prosecutions under the Comstock law have resulted in conviction. On June 6 Judge Bethea of the Federal court directed a subservient jury to bring in a verdict of 'guilty as charged in the indictment' against Dr. Alice B. Stockham, author of 'Tokology' and other works of that nature, and against Edward B. Beckwith, Dr. Stockham's business manager. On June 15 a similar verdict was returned against Moses Harman, the publisher of LUCIFER. In both cases an appeal will probably be taken. Dr. Stockham and her friends, it is said, are well able to 'make a fight to the finish,' but the case is different with Mr. Harman, who needs all the financial assistance he can get. Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, will receive contributions for the defense. A strong protest should be made against these prosecutions. Though it may not be fully effective, it will influence the public mind against further proceedings of the same nature. Communicate with Dr. Foote, learn the facts in the matter, and then, if you believe in it, do something to help vindicate the liberty of discussion."

The "Truth Seeker" is published weekly at $3 per annum. If any reader of LUCIFER has never seen a copy of this, the largest, and, as I think, the oldest, of the American Free-thought journals, I would advise such reader to send ten cents for a sample copy. The thanks of all lovers of truth and human progress are due to the editor of the "Truth Seeker" for his fearless championship of freedom of speech and of press.

M. H.

A PROPHECY.

The great Swedish botanist, LINNAEUS, saw his works burned by an *ignorant* mob a little over one hundred years ago, because they treated of the *sex* of plants. Now every student of botany is familiar with the reproductive functions of the vegetable kingdom, and Mr. LUTHER BURBANK of Santa Rosa, California, is astonishing the world with the use he is making of such knowledge. Now, I predict that *some* day—maybe another century hence, judging from present indications—school children will be so thoroughly educated in regard to the human reproductive functions that the most perfect specimens of the human family ever born into the world will appear on this planet—not by *chance,* but by *wise propagation.* With the present discouraging indications, my prediction may look decidedly dubious, but it is sure to be realized some time, and the martyrs of to-day are preparing the way. You and Dr. Alice B. Stockham and others engaged in this educational work must suffer the penalties for your crimes (?) and misdemeanors (?).

E. B. FOOTE, SR., M. D.
Larchmont Manor, N. Y., June 17, 1905.

BOOKS ORDERED.—Friends who have ordered and not received books will please write again. Some of these orders have been mislaid, overlooked or neglected because of absence and press of other work. Some have not been filled because the supply of certain books was temporarily exhausted. Now the prospect is that orders for books and pamphlets will be more promptly attended to in future, whether the editor and publisher goes to prison or not.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....$1.00 Three months .....25 cents
Six months.....50 cents Single copies..... 5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

ANOTHER EDITION CONFISCATED.

Wednesday, June 21, 305—1895—there was deposited in the general postoffice at Chicago, an edition of LUCIFER numbered 1042, for mailing to subscribers. It was a double number, 16 pages instead of the usual eight.

Much time and labor had been expended on this edition, to say nothing of money. We had promised our readers something of a history of the "Postal Inquisition," both as to origin and practical working. We had asked for orders for extra copies of this edition for free distribution, or for sale among the friends of subscribers, hoping in this way to get some help towards defraying extra expense. To this request some of our old-time friends and helpers had responded promptly and liberally.

Several subsequent or supplementary bundles of this edition, in answer to calls, were deposited for mailing within the next seven or eight days following the first deposit, never for one moment suspecting that the first and main deposit had not gone to the subscribers.

After a week of anxious waiting, having received many complaints from subscribers of the non-arrival of LUCIFER, I decided to investigate. Calling at the office of Mr. Paul Hull, Superintendent of Second Class Matter, Chicago, I was informed by him that the edition had *not been sent* to subscribers, giving as a reason that the paper contained "unmailable matter."

When asked for the articles or paragraphs objected to I was shown the letter of Sarah Stone Rockhill, and a selection signed Nancy McKay Gordon, both printed on the last page of the paper except one.

In reply to further inquiries Mr. Hull said the edition would be held till word could be received from headquarters at Washington, when, if the decision should be that these articles are not obscene the edition would be sent to subscribers; if the decision should be adverse, the papers would be held subject to orders from the postmaster general's office.

* * *

Next day I received the following notice:

General Postoffice, Finance Division, Chicago, Ill., office of Second-class Matter. P. H. Chicago, June 30, 1895.
Moses Harmon, Publisher LUCIFER THE LIGHT BEARER, Chicago, Ill.

Sir—The Postal Department at Washington has ruled that the issue of your publication of June 22 contains obscene matter and is unmailable.

Respectfully,
P. E. COYNE.

Accompanied by my lawyer, Seymour Stedman, I immediately called on Mr. Hull and asked for the return of my property, maintaining that the P. O. department, having refused to send LUCIFER No. 1042 through the mails, has no further right, duty or concern in the matter. That the postoffice department is not part of the *judicial* branch of the government, but simply part of the *executive* branch and that until condemned by the judiciary my property cannot lawfully be confiscated.

In reply Mr. Hull said, "this is a question with which I have *nothing whatever to do*. I simply obey orders. My orders are to send the paper to the dead letter office at Washington. I have done this. The papers have already gone.

* * *

We then, Stedman and I, went to the Assistant Postmaster, Mr. Hubbard, and received similar answers. He said our only hope for recovering the edition lies in writing to the First Assistant Postmaster General at Washington.

In reply to a question in regard to the right of the P. O. to confiscate my property without any judicial proceedings Mr. Hubbard said, "Such things are done by the *police* department, as when they destroy 'chips' and other furniture of the Chicago gambling houses"—forgetful, apparently, that the police have a *warrant* from the city government to destroy the furniture of gamblers of a *certain class*, but that no warrant has been issued, so far as known to this deponent, to any one to destroy the property of LUCIFER'S office without first bringing the publisher into court and giving him a chance to defend himself against the charge of printing and trying to mail unlawful literature.

I asked Mr. Hull if he would read "the proof sheets" of my next issue of LUCIFER and decide whether the matter is mailable *before* the edition goes to press.

"No, I will not," said he.

"Do you read copies of all the papers published in Chicago before you allow their several editions to go into the mails?" I asked.

"Certainly not," said he.

"Then why should *my* paper be discriminated against? You say you read a copy of each edition carefully before allowing it the privileges of the mail," said I. "Why this discrimination?"

"You know the answer to that question as well as I do," said Mr. Hull, with a meaning smile.

As I write these lines there comes to my ears the continuous roar of burning gun-powder, the offerings of a *grateful* people for the blessings of liberty, of justice to all alike, and of special privileges for none.

How much reason have the publisher and the patrons of LUCIFER for thankfulness that we are living in the United States of America and not in England, France or Russia?

M. HARMAN.

WHAT OF THE FUTURE?

That is, what of the future of LUCIFER, THE LIGHT BEARER—sometimes called "Son of the Morning," "Herald of the Dawn," and other synonyms of the grand old name Lucifer—one of the oldest, most beautiful, most expressive, most honored and honorable of all the names connected with the most ancient, most noble and ennobling of all the purely physical sciences, the science of astronomy—science of the stars.

Yes, what of LUCIFER'S future? Our Son of the Morning has passed through many critical periods, many trying times, in the twenty-five years, nearly, of its existence, but in none of these critical periods did there seem to be such combinations of adverse forces as at the present moment. Never before have we faced judicial rulings so thoroughly hostile to freedom of speech, freedom of press, freedom of discussion upon the subject that of all subjects needs the light of free investigation, of fearless, honest, untrammelled investigation, as does the subject of SEX, involving and including as that subject does the right of woman to self-ownership—ownership of her creative powers and functions, and the right of the child to be born well, if born at all.

Out of the sex-enslavement of woman—as can be easily shown, grows all other slaveries, including economic or financial slavery, industrial slavery, political slavery, religious slavery, intellectual or mental slavery, and so on to the end of the chapter

of slaveries. As so forcibly argued by Grant Allen, Walt Whitman and other independent thinkers and writers, "Sex contains all!"

Hence all other reforms must wait upon sex-reform. Hence all *ologies* are subsidiary to Sexology; all sciences secondary or third-rate in importance to Sexual Science.

* * *

Looking for causes, is it not because of their knowledge of these basic facts that "the powers that be" are now so thoroughly bent upon silencing all inquiry—through the public press and by private letters even—into the morality or the immorality of our present sexual and marital codes?

Do not these ruling powers instinctively feel and know that freedom of discussion on sex-lines would, in the end, destroy the present division of mankind into the two divisions of rulers and ruled, of robbers and robbed, of masters and slaves? and that sex-freedom, including freedom of womanhood and motherhood, would make an end to the power and privileges of these ruling classes?

As stated elsewhere in this issue the Superintendent of Mails at Chicago has given LUCIFER'S editor plainly to understand that in his opinion no *edition* of LUCIFER should be allowed to pass through the mails. This was said after declaring that he has no personal feeling against said editor, but that, on the contrary he has uniformly tried to construe the postoffice rulings favorably to that individual.

If these utterances mean anything at all they would seem to mean that any future edition of LUCIFER is liable to be held up in the mails, confiscated and sent to the "Dead Letter" office, there to be *destroyed*, as was done with number one thousand of that publication, and as it now appears probable, the much larger and much more important number 1042 will share the same fate.

Facing this contingency I now ask LUCIFER'S subscribers, "WHAT SAY YOU ALL?"

Yours for the fight for the right of free discussion,

M. HARMAN.

ELECTED FOR A FOURTH TERM.

The following City Press Dispatch, of June 28, is self explanatory:

"Moses Harman, 74 years old, was sentenced to one year at hard labor in the penitentiary by Judge Kenesaw M. Landis of the United States District court, this (Thursday) morning. The court allowed the man the privilege of bail in $1,500 so that he may take his case to the United States Circuit Court of Appeals. He made no demonstration when he learned of the sentence and feels confident that the upper court will reverse the findings of the jury in Judge Landis' court.

"Harman is an advocate of liberalities in married relations and publishes the magazine known as LUCIFER THE LIGHT BEARER. He has served three short terms in a Kansas penitentiary for persisting in publishing this paper. His publications strike at the base and sacredness of marriage on scientific grounds, and lengthy discussions on this subject are carried on in the publication from various writers. A motion for a new trial and an order in arrest of judgment were denied by Judge Landis yesterday (Wednesday)."

The reporter was quite correct in saying, "when he (Harman) *learned* of the sentence," for I *did not hear* the sentence delivered by Judge Landis, although sitting within a few feet of his chair. Partially *deaf* I tried hard to follow what he was saying, but his tones were *low* and *weak*, for the most part, and must have been particularly so at the close of his talk, else I would have heard enough to understand that he was sending me to prison for a year.

* * *

I had come to the court-room prepared to make a little talk, in view of a possible sentence. Not for one moment did I suppose the judge would fail to ask if I had any thing to say why sentence should not be entered against me, in case he should decide not to grant me a new trial. He had denied me the *citizens* right to address the jury in my own behalf, which denial was wholly unexpected and wholly without precedent in similar cases, so far as I then remembered, but to deny me my *manhood* right to say a few words to the judge before receiving such a weighty sentence as a year in prison would be to add outrage to injury—as I then believed and still believe.

Through life I have adopted, as a leading maxim the admonition,

"Judge not, that ye be not judged."

That is to say, I have habitually declined to sit in judgment upon or to condemn the *motives* of those from whom I may differ. We can take cognizance of the word and the act of our fellow human beings and approve or condemn, but the motive that prompts the act and the word must always, more or less completely, elude our ken.

But while this is true we all very naturally seek for the causes of all phenomena, including, of course, all human acts and words. Very naturally we seek to know the hidden springs of human conduct. We all seek to know, as far as possible, the whys and the wherefores—in accord with, or because of, that other well known principle or maxim, "By their fruits ye shall know them," and "The tree is known by its fruits."

Why, then, should I be denied the right—or *privilege*, if the reader prefers that term—of addressing a few explanatory words to the jury that was to determine the question of my guilt "or innocence," and why should I be denied the right or privilege of addressing a few words to the judge whose official duty it becomes to affix the penalty, in case the jury decides that I am guilty of violating the man-made statute concerning what is technically known as "obscene" literature?

Imprisonment for one year at hard labor is a punishment so serious that no sane and humane man, it would seem, would or could inflict it upon a fellow human being without very grave reasons for so doing.

The question of motive, of probable motive, is always a factor, if not the *chief* factor, in determining the guilt or innocence of any act. To ascertain the motive of human actions the most important method, as well as the most natural and rational method of procedure, is to *hear what the actor himself has to say in explanation of his act*. No one can know what the real motive underlying any act was, or is, so well as the individual who performs the act, and in the absence of overwhelming evidence to the contrary the testimony of such actor should be accepted as conclusive.

So much impressed with the truth of this principle were the sturdy, the truth-loving and liberty-loving old Romans, during the earlier and better years of that great nationality, that it was accepted by them as a fundamental principle of jurisprudence that no one should be condemned until heard in his own defense. Civil laws and customs in England and her colonies—of which colonies the United States are part—are supposed to date back to ancient Roman laws and customs for their authority.

* * *

While wishing to give Judge Landis the benefit of the doubt—while remembering that he is comparatively a *young* man and that he is one of the *later* appointees to a chair in the Federal court, and therefore liable to make unintentional mistakes, I simply cannot escape the inference, the mental conviction, that he *did not want* the defense of my motives in publishing the indicted articles to be heard in the Federal court room, because of the possible effect of such defense upon the minds of the hearers, upon the minds of those who have hitherto paid but little attention to such subjects, and especially that he did not want the *jurors* to hear my motives defended.

Several utterances of Judge Landis seem to confirm this inference. As when he said in summing up, that "While the defendant claims to be conducting his paper in the interest of scientific investigation alone, an examination of the paper itself does not confirm such claim"—or words to that effect, and yet he utterly failed to point out or quote anything in the copies of LUCIFER, held in his hand, to prove the truth of such statement.

Again when my friend Stedman was presenting his exceptions to the rulings of court, and asking for a new trial, Landis used words like these:

"Your client, Mr. Stedman, has apparently formed the eccentric habit of seeking Imprisonment"—thus plainly indicating that he considered me a *fanatic* on the sex question, and that to gain notoriety as an apostle of sexology I court incarceration in the penitentiaries.

If I correctly understand the meaning of these and of similar utterances it is not strange that Kenesaw M. Landis should think it useless, or worse than useless, to give me a hearing in my own behalf, and that he agrees substantially with Judge Bethea that sex, or sexology, is not a proper subject of discussion, public or private.

Judge Bethea, who with Landis, is a recent appointee to the Federal "bench," in his ruling in the Stockham case, took the ground that *sex* is not a proper subject of discussion, either in

public or private, and we all know that courts have the habit of following precedents, instead of trying each case on its merits alone. By this method courts are tied back to the past; they become ultra conservative, reactionary, non-progressive, non-humane if not *inhuman*.

In other words, by depending on precedents the tendency is always to make a *fetich* of the letter of the law. The law is magnified and made honorable at the expense of justice, at the expense of humanity, of manhood, of womanhood, until the opinion or doctrine seems to prevail that human beings are created *for the law*, for the honor and glory of the law, and for the honor and glory of the officials who expound and enforce the law, rather than the doctrine that laws are made for *man*, for *woman*, for the use and benefit of human beings; not for the honor, glory and emolument of law-makers, of judges, of sheriffs, prosecuting attorneys and other officials connected with the administration of human law.

The quoted press dispatch gives correctly my present status before the Federal courts in this city. M. HARMAN.

LUCIFER'S HELPERS.

In this list are credited all who send money on the Free Speech Defense Fund; all who send money to pay for trial subscriptions to LUCIFER as propaganda work; all who buy books for the same work, and all who send money or stamps to be used in sending out sample copies, or for the general publication fund.

C. S. Haney, $1; D. Hunsaker, 50c; H. Jewett, 50c; James Myers, $2; F. E. Leonard, 50c; R. Goodheart, 50c; Mattie Day Haworth, $1; E. Bordwell, $2; B. W. Collins, $2; Mary Everett, 50c; Israis, $1; Mrs. A. B. Fish, 60c; J. B. Phinney, $1; O. N. Bancroft, $2.50; John Knott, $3; A. G. Lenberg, $4; Adler Jorgensen, $3; Ella Slater, $1; S. O. B., $1; J. S. Roney, $1; Amy Odell, $3; E. E. De Graff, $2.50; Dr. G. A. Bradford, $1; F. F. Meade, 25c; Bertha Moore, $1; S. Gelus, $1; George J. Callender, $3; Katharine Beck, 50c; E. C. Macdonald, 50c; a friend, $1.15; Walter Ufer, $3; Frank Kremer, $2.50; a friend, 50c; S. T. Hammerskmark, $1; J. M. Livshis, $1; B. Kaplan, $1; J. D. Mack, $1; M. Rubinstein, 50c; D. O. Barnard, 50c; W. F. Barnard, 50c; Goodman, 25c; Goldman, 25c; Robins, 25c; Leviton, 25c; S. R., 25c; Arons, 25c; M. Marcus, 25c; Agursky, 25c; J. Hautman, 25c; Theo. Appel, 25c; Aug. Osdre, 25c; Christ Drysjake, 25c; Christ Goetz, 25c; A. Horschueck, 25c; A. W., 15c; Gordon, 15c; J. B. Lenau, $1; B. F. Cheney, $1; J. H. Greer, M. D., $2.

B. F. Cheney, $1; A Chicagoan, $2; A Kentuckian, $1; A. L. Heuple, $1; C. S. Haney, $2; F. E. Bergman, $2.

Once more sincerely thanking all our co-operators in this line of work, since last credit, we ask all who have not yet ordered books or papers to be used in educational work, to the amount of their cash contributions, to do so as soon as convenient. In this way the good results of their contributions will be cumulative.

TO "FREE SOCIETY" SUBSCRIBERS.

We have now been sending you LUCIFER for some three months, or more. While a comparative few have answered our request to let us know whether they want LUCIFER, a large majority of F. S. subscribers *still remain silent*. Once more we earnestly request an early answer to this question:

Do you want to be considered subscribers to Lucifer, and are you willing to help win the fight for freedom of speech and of press on ALL lines of reform?

If you do NOT want LUCIFER it will cost only *one cent* to so notify us on a postal card.

Hopefully yours for the right, M. HARMAN.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, $1; old ivory, $1.50; plain bronze, $2; Etruscan bronze, $2.50. Thirty-five cents additional for boxing and shipping.

The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER's editor.

Send orders to La Verne F. Wheeler, 3323 Michigan avenue, Chicago, Ill.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Otto Wettstein, La Grange, Ill.: LUCIFER No. 1042 has not reached me. What's the matter? Are we living in Russia or in the country founded by Washington, Jefferson and Paine?

O. L. Harvey, W. Lafayette, Ind.: No LUCIFER has arrived yet. One reason I subscribed for your paper was to learn about your trial and its outcome. I am still in ignorance; but I see you are not in the penitentiary.

T. Sakai, editor of "Chokugen," Tokio, Japan, May 23, 1905.—"Dear Comrade: I have received your letter and 'Sex Radicalism.' Am now reading the book with great interest. Thanking your kindness, I am yours fraternally."

F. H. Bergman, Chicago: Find inclosed $3. Credit my subscription one year; send LUCIFER six months to inclosed address, and use balance for your defense fund in your gallant fight for free thought and free motherhood. With great esteem and fraternal greetings.

Mattie Day, Philadelphia, Pa.: LUCIFER No. 1042 has not reached me. Is it a postal hold-up? I want to receive LUCIFER whether the postal officials think it is best for me to have it or not. I can decide that matter for myself. My heart's best wishes to you and yours.

H. C. Hanson, Aurora, Ill.: We have not received LUCIFER No. 1042 [the suppressed number] yet. Find inclosed $1 to apply on my subscription and 25 cents for trial subscription to accompanying address. With emphatic protest against the postal inquisition, I sign myself your friend and comrade.

H. Scott Bennett, State Parliament House, Melbourne, Australia.—"I strenuously object to the suppression of free speech under almost any conceivable circumstance. Will send subscription later. Yours in the cause of mental and economic freedom. . . . Would be glad to have correspondence with readers of your paper."

Elmer Ellsworth Carey, [associate editor and manager of "Suggestion," Chicago.]—"Dear Mr. Harman: Just a line to tell you that your work will some day be appreciated. You have the consolation of knowing that while you are punished for daring to express your thoughts, you have a long line of goodly company extending back even to Socrates."

B. F. Cheney, Chicago, Ill.—"I am very sorry to hear that you are again sentenced to go behind the bars for trying to enlighten people in regard to social relations, and in truths relating to sex. But the sex relations and all matters pertaining to sex are under the *ban* and *woe to him* who *does not obey orders* and keep quiet in regard to such things."

O. N. Bancroft, Bartow, Florida.—"I enclose a mite, $2.50, to assist in your successful (as I hope, forever) defense of free speech, and a free press, as constitutionally provided. . . . I hope you will win out in freedom, and may the right prevail. Your paper is very interesting, and I like its present form. Should my time expire while I am absent this summer and fall, keep it coming and I will pay for it all."

Dr. S. A. West, Rock Port, Mo.—"My Dear Brother: Your communication has been received, also the books which you mailed. I have gone through them with you, and I must say the work which you have done is by far the most important ever undertaken and championed by any man in the open field of this great world of mind. . . . It has required a steeled and invincible spirit, and you have certainly ruled this spirit with a rod of iron! You have scattered the fire of truth; you have arranged the records and opened the 'way' for coming generations, who will, in due time, understand your spirit, and call you 'blessed!' Whether a hundred years or as many minutes, life is sweet in the moment in which a duty has been rendered unto ourselves through service to a principle belonging to all! You are father, son and brother to womanhood, and there is no higher estate or reward than this."

Geo. J. Callender, Trinidad, B. W. I.: I herewith inclose $3.11—$2 for the good of the cause, and $1 for LUCIFER to be sent one year to inclosed address. I have received a circular from the Free Speech League requesting aid for your cause, to which I shall endeavor to contribute later. Yours for liberty and progress.

A. B. Fayve, Chicago: I have received but one of your papers since the middle of May. If I wish to read and will pay for as clean and instructive a publication as LUCIFER, I don't understand the right of government to keep back my mail from me. As I understand it, the government is the people. I am one of the people, and I want to receive LUCIFER.

Lady Florence Dixie, Glen Stuart, Scotland: I shall be most anxious to hear the result of your trial. It will be a cruel injustice, indeed, if you are imprisoned or fined for publishing plain-spoken opinion. Why, we are freer in antediluvian Britain than in Rooseveltic America! With sincere good wishes, I am always most truly your friend and sympathizer.

J. F. Paulson, Chicago: Received sad information of your sentence, the meaning of which is understood only by those who love liberty. Not many do we find who appreciate your work in the cause of true motherhood, mankind, and liberty. You are a century in advance of the common understanding, for you to be a target for persecution is certainly most painful to your friends. I should be glad to render some assistance now, but must wait a little longer.

E. B. Foote, Sr., M. D., Larchmont, N. Y.—"Inasmuch as the Junior has been taking LUCIFER right along, I have had access to it each wek, but as every subscriber counts, I think I ought to add my own name. I therefore enclose $3, for which you will mark me up for the time it will pay for. There are no names that I could give you from this place, for it is a very conservative neighborhood. I trust you may come out of your difficulty right side up."

Bertha Moore, Portland, Ore.—"I enclose $2. One is for re-subscription and the other is to help in the cause of free speech. I enclose an article which you can publish if you wish. If published, I want two or three hundred leaflets struck from the same type, perhaps more.

[The article is a good one and will be printed if we can find room. Thanks for present help as well as for many similar favors in the past.—M. H.]

Olivia Freelove Shepard, Home, Wash., June 2, 1905.—"Moses Harman, Dear Friend of Freedom: I have just read Lois Waisbrooker's new edition of "Woman's Source of Power." It is a clear, calm, strong, highly vitalized statement of the greatest need of the age—woman's ownership and control of her own being. Its logic is simply unanswerable, and I wish I had means to put it in the hands of every woman and those of every man who has an awakened conscience concerning his treatment of her."

A. E. Clark, Hecla, S. D.—"If I were big enough, I would have things different. Of course, I think your work has crowded old Mother Grundy off of a considerable portion of her easy seat, but it will take a few generations that are at least well born to entirely knock her out. . . . As long as we have so many pin-headed blatherskites in the country, they will crowd themselves into the offices, as I have not observed any office seeking the man. I do not go much on that old saw, and we find our offices filled with men who never made a success of their own business, and have no capacity. Men who are capable of successfully managing their private business are not looking to the public for an idle teat. . . . So I do not look for much improvement until we get intelligence enough to grade up the whole mass to a higher degree of perfection, and look upon our officers as our servants. Now we elect and appoint men to rule and govern us, and they would be simple, indeed, if they did not give us what we deserve. We are as Bryan says of the Democratic party. . . . The first thing we should do is to deserve success. When we as a people deserve to govern ourselves, we will do it, but until then we will have to be governed by the incapable class, who hypnotize themselves into the belief that they can govern us very much to our advantage. . . . I send you draft for $2.00 to extend my subscription two years. Occasionally I hand out LUCIFER, but it does not seem to tickle the common palate as well as the popular rifraff. . . . I hope your fare in prison will develop your muscle so you can wield the pick with renewed vigor, that you may get a hole through the shell of ignorance and hypocrisy and let in the light of reason, which will right all wrongs."

A. L. Heuple, Hot Springs, Ark.: We send $1 as a trifle to help you in your fight, and would make it more if we could. I cannot see what there is to find fault with in "Sex Radicalism" though I re-read the tenth chapter, which I understand is the one complained of. It is certainly ideas that they are fighting this time. I cannot see how a charge of obscenity could possibly be maintained before any fair-minded person, but where there is so much prejudice everything is possible. Mr. Heuple says he is glad you gave Mr. McAfee an idea of what you thought of his prosecutions. We hope you will come through all right.

Martin Nortvedt, Laurium, Mich.: I did not receive LUCIFER No. 1042. I suppose you were not able to get out your paper on account of your trouble with "Mother Grundy." Hope you will come out of it with flying colors. You know I don't like to miss a single copy; that's why I write to you. Yours for freedom of thought, press, and speech.

[A considerable number of our subscribers have also concluded from the non-appearance of LUCIFER that none was issued; when, on the contrary, a double number was printed and deposited in the postoffice as explained elsewhere in this issue.]

Arthur Wastall, East London, Cape Colony: Have been wanting LUCIFER to take up with the "Round About" correspondence plan, and the R. A. to embrace the wider field of sex ethics which LUCIFER champions, and now comes a woman who promises to do the very thing with a new organ. Well, we shall see what she turns out. I am convinced that both Miss Bacon's journal and yours will be benefited. There is lots and lots of room along these lines. Glad you save your eyes as much as possible, but you mustn't suppose I expect you to reply to my scrawls. You are too busy a mortal for that. Stick to the helm as long as possible and save yourself all possible in order to do this, and we shall all be thankful. With every good thought.

Lucy E. Parsons, Chicago: I have just this minute learned of your sentence to one year in prison. To say that I am shocked and saddened by the prospect of your threatened incarceration is to use language too mild to express my real feelings. It matters not how we may differ as to which must be first secured—economic freedom or sexual freedom—we know that both are necessary and must come, and those who suffer in the cause of either must not be allowed to suffer without enlisting the sympathy and support of the other. I inclose $1 now and will try to do more later on. Dear old comrade in the cause of woman's emancipation, I had hoped that you would be able to pass your few declining years in freedom, but it seems that it must be otherwise.

M. M. J. M., Chicago.—"A shudder runs over me as I realize the purport of your note stating that you have been sentenced to one year in the penitentiary. . . . Possibly it is needless to state that I am not in thorough accord with the utterances of LUCIFER on the marriage question. Probably not one-half of those who subscribe for the paper believe as you do. Still it is the boast of all Americans—and I am proud of my birthplace—that freedom of thought and speech are guaranteed to all. I know there is a *free* press! The Chicago American is ample proof of that. Or, can it be that I am mistaken; that it is only the fear of what might be done with the glittering hoard of wealth that Hearst controls that keeps the 'law enforcers' at a distance?

"It would appear to one who would see fair play that the punishment is uncalled for. But you are not the only martyr. Joseph Dunlop suffered imprisonment for publishing a line of

'ads.' that had previously been allowed to appear in other papers of Chicago. A similar line has been running in one of the dailies since Dunlop's imprisonment. Why the discrimination? Ella Wheeler Wilcox, in a recent article, practically voices the sentiment expressed in LUCIFER. Yet neither Mrs. Wilcox nor the publisher are prosecuted. One law for all would seem to be fair. I presume the inquisitor concluded I might suffer morally, so he refrained from delivering the last issue of LUCIFER.

"Brother Harman, I trust your days at Joliet may be brightened by your honest belief that you are doing a good work. It seems too bad that you should suffer at your age for a cause that at best can bring you little reward and scant thanks from those whom you seek to benefit."

Tom Swinburn, Charleston, W. Va.—"From my inmost soul I hate tyranny, whether it be in Russia or in the United tSates. I shed my blood for the preservation of this Union. Am crippled for life, and if anything could make me regret the suffering and sacrifice freely laid upon the altar of Union, it would be such damned idiocy and despotism as the postal authorities are displaying to please a set of ninnies. They show the quality of their bravery and magnanimity by jumping with both feet on a poor little sheet like LUCIFER, while they never disturb the powerful dailies nor large magazines. . . . I am paid up and intend to keep paid up as long as LUCIFER interests me as it does now, no matter whether I agree with it or not, and I will get as many more to subscribe for it as I can."

Frank Kremer, Chicago: Inclosed find $2, for which send LUCIFER three months to each of inclosed eight names. The last number of LUCIFER which I received was 1039, and I thought it was suspended until you got through your trouble. I will not express my sympathy to you in regard to your sentence. I suppose you get enough of that, because it is cheap; and what you really need for your fight—that is, money—it is something of which I can send but little.

[One of the best ways to help LUCIFER—if it is not really the best—is to send trial subscriptions; but we hope our friends will let us know if the names are sent with the consent of the trial subscribers. If consent is not given when names are forwarded, we wish to be notified so that we may write and ask if papers are desired. Such assistance in the circulation of LUCIFER is gratefully appreciated.]

S. Gelus, Worcester, Mass.—"Enclosed find $5.10, for which credit me one year on subscription. I hasten to renew, since I appreciate the contents of LUCIFER better than any literature received by me. Send me the following: 'Woman's Source of Power,' 25c; 'Law of Population,' 25c; 'Curse of Maternity,' 25c; 'Prodigal Daughter,' 25c; 'Creative Life,' 25c; 'Strike of a Sex,' 25c; 'Woman in Her Relation to Church and Canon Law,' 10c; photo of M. Harman, 25c. For the rest send me 'Wedding Night,' by Dr. Stockham. Sorry I cannot contribute more to the Free Speech fund. Must do something later, for it is my liberty as well as yours that is assailed."

["Wedding Night" cannot be obtained for love or money. The fine exacted from the author, Dr. Alice B. Stockham, by the United States authorities, in obedience to the demands of the postal inquisition, closes the sale of this very excellent educational document until a wiser and better administration of public affairs comes into power.—M. H.]

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If a copy of Lucifer fails to reach you, please order by number or date.

BOOKS AND PAMPHLETS.

BOOKS AT HALF PRICE.

To encourage our friends who are buying books for free distribution or for circulating libraries, we have decided to offer the following books at half price for the next three months. Part of these books are of our own publication; others have been either donated to us to help our work along or they have been purchased by us at rates that will justify the reduction named.

The prices named are the common retail prices. We offer them postpaid at one-half these rates.

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"Next Revolution," or woman's emancipation from sex slavery; Nos. 1, 2, 3 and 4. These booklets are largely made up of reports from the trials of LUCIFER'S editor in the Kansas courts, and of the attempts to suppress the paper by putting its editor and publisher in prison. Price each 10c.

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POSTAL CENSORSHIP IN THE UNITED STATES.

An address issued from New York by the Free Speech League (Dr. E. B. Foote, treasurer, 120 Lexington avenue), calls attention to the development in this country of a usurpation of power of the most threatening character—censorship of the press. The particular instance referred to is the case of a Chicago publication named LUCIFER, edited by Moses Harman, and charged with publishing something obscene; but neither the particular paper or its editor, nor the particular charge, is important, in view of the arbitrary method of suppression. The vital issue raised by this case is not whether obscene publications shall be suppressed; it is whether the postal department shall be permitted to pass judgment ex-parte, on the question of obscenity, and, without due process of law, to destroy newspaper properties upon the ipse dixit of postal clerks.

This is what appears to have been done in Harman's case: Having deposited a regular edition of his paper in the mails, he supposed it had been distributed to his subscribers; but he learned later that, instead of being distributed, it had been sent to the dead letter office and confiscated upon a charge of containing obscene matter. Whether the matter was obscene we are in no position to judge, for the paper is not before us; but every intelligent citizen is in a position to judge of the importance of the right of a newspaper publisher to a fair trial on any accusation, even of indecency, before being deprived of his property. If postal clerks may at will suppress and confiscate any edition of any periodical which they are ordered or are pleased to regard as obscene, then no periodical which in any respect offends the powers that be is quite safe from censorial malice.

It is easy to convict of crime when the accuser is also prosecutor, judge and jury, and the accused is given neither opportunity to be heard nor notice of the accusation. Especially is this true when the same authorities who thus confiscate property without due process of law, refuse to disclose in advance of publication what their judgment as to the legitimacy of printed matter may be. For illustration: The editor of a perfectly clean periodical, feeling called upon to discuss in a decent manner some questions relating to the philosophy of sex relationships, might in good faith submit his article to the proper postal authorities with a view to avoiding the penalties of censorship. But the authorities would refuse to advise him, although, as their functions are executive and not judicial, there is no reason for such refusal. Yet, after the article had been published, and the edition of the periodical deposted in the mails, the same executive bureau which had refused to disclose its attitude toward the article in advance of publication, would promptly confiscate the edition without allowing the editor any opportunity to be heard. This is precisely what is said to have occurred in Harman's case. It is precisely what the postal authorities assert the right to do in any case. It is absolutely in contravention of American principles of jurisprudence, and it is a most dangerous usurpation of censorial power.—The Public, Chicago, Ill.

PERSECUTION OF LUCIFER.

We hope that many of our friends will see their way to sending to Moses Harman, editor of LUCIFER, the needed assistance. Mr. Harman has already served three terms of imprisonment. He is now nearly seventy-five years of age; and, though we are not entirely in accord with his object or method, we sincerely hope he will be saved from the fourth term.

The system under which a postoffice underling can practically ruin a man's business by a stroke of his pen, can refuse to allow journals to be delivered to thousands of subscribers who have paid for them, and can usurp the post of Moral Dictator for the whole community, is one that should be changed in the most peremptory manner, and will certainly be changed when the United States becomes a free country.

Mr. Harman needs to show a large subscription list. LUCIFER is published at 500 Fulton street, Chicago, $1 per year.—J. S. Ellis (Editor), in Secular Thought, Toronto, Can.

MOSES HARMAN CONVICTED.

It looks very much as though the postoffice department had determined to put Moses Harman out of business and to entirely suppress the paper. The same treatment is being extended to him as was extended to Ezra H. Heywood and his "Word" some years ago.

In the issue of LUCIFER for June 22 Mr. Harman printed a criticism of the postoffice methods, and in the same issue he printed a letter from a contributor and an extract from a book, both of which the postoffice officials promptly declared to be obscene or unmailable matter. Whether the postoffice officials were influenced by the criticism upon the department, as Mr. Harman insinuates, we can not tell, but think it unlikely, for the reason that in an interview with one of the postoffice officials at Chicago Mr. Harman was informed that if his theories were carried out society would be in a state of chaos. The official added that he had read every copy of the paper for two years, and if he could have his way not a copy would be mailed. The officials are evidently using their executive power to suppress what they do not like.

The articles condemned as unmailable are before us. Had they come to the Truth Seeker we should have rejected them for a variety of reasons, but the idea that they are obscene would not have occurred to us. There are no offensive words used, and the main thought of both makes for real morality. As a matter of information purely we would like to print them, being sure that our readers would see the point in each, but as the department has declared them unmailable that is impossible, as we would then be in a hole with LUCIFER. Mr. Harman is also under conviction for circulating a previous issue of his paper, and has appealed.

We do not know how any one can help Mr. Harman except by sending him money to fight the case. The postoffice officials have the power to decide what is unmailable matter, subject to reversal of their decision by the court. Knowing the conservative spirit of the United States courts, we do not believe they will reverse this decision, and the issue of LUCIFER for June 22 probably will never be read by its subscribers.

We have now, it seems, a complete postal censorship of ideas. The language of all the articles for which Mr. Harman is under the harrow is pure enough to suit everybody except some half-educated people like the members of the Purity League, mothered by Granny Grannis. The objection to the articles, therefore, must lie against the ideas conveyed by them. The world is full of hypocrites, and the very persons who will readily violate the commonly accepted code of sexual morality will protest the loudest against those who seek to upset that code. Too

much protestation, however, lays the protestant under suspicion. D. M. Bennett was imprisoned for circulating an idea; so was Ezra H. Heywood, so was and probably will be Moses Harman unless he agrees to quit. He is so old that almost any judge would grant him clemency would he but promise to be good.

The remedy for this state of affairs must lie with congress. The postal laws should be amended so that they will not suppress, at the whim of an official, matter obviously written and printed with good and pure intent. Obscenity, like petty larceny, should be dealt with by local authority, and not by the United States. There should be no censorship of printed matter by any official, for when the editor of the Truth Seeker is made post-master-general the temptation to declare the Bible unmailable may be too great for him to resist.

Mr. Harman desires his friends to write to him and tell him what in their opinion he should do—whether to suppress sex discussions, let LUCIFER die, or fight it out to the bitter end. Address him at 500 Fulton street, Chicago, Ill.—Truth Seeker, New York.

FROM A GERMAN CONTEMPORARY.

Teachers like Moses Harman should be honored and rewarded, not punished. He defends free motherhood and the right of the unborn child. Whoever knows how much misery is caused by jealousy and ignorance in sexual matters, will know how needed teachers like Harman are. There should be an appeal against the verdict. Such appeals cost much money. Subscribe for LUCIFER by paying the dollar at once and write to Lillian Harman, 500 Fulton street.—Neues Leben, Chicago, Ill.

"LORD, HOW LONG?"

"Hear ye indeed, but understand not; and see ye indeed, but perceive not.

"Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.

"Then said I, Lord how long? And he answered, Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate."—*Isaiah*, vi:9, 10, 11.

If Isaiah was living to-day he would not be compelled to see these things in a vision. Eyes and ears we have but see and hear not, and our hearts are so fat that we feel not.

I am reminded of this when I see by the papers that Dr. A. B. Stockham has recently been fined $250; and Moses Harman of Chicago, a man 74 years old, and the editor of LUCIFER, is on $1,000 bail pending the action of a federal grand jury. For what crime? Circulating obscene literature.

If the jury were composed of physicians, the charges would fall flat, but if it is composed of men with mental calibres similar to informers and spies, he may be fined and possibly imprisoned.

Who are Dr. Stockham and Moses Harman? Retormers and educators. They are apostles of Sex Enlightenment, a subject that the world is sadly in ignorance of; and the lack of the knowledge these two veteran reformers are agitating and teaching, is the cause of much mental and physical degeneration.

These two persecuted and prosecuted people are honest, conscientious, humane and educated. I do not know Dr. Stockham as well as I do Mr. Harman, but I do know that she has grown old in an honest endeavor to enlighten the world. Mr. Harman has specialized on the subject of sex reform until he is one of the greatest authorities.

Sex science is one of the greatest and most important subjects before the people—if it can be said to be before the people—the fact is, the people are grossly ignorant of it except in a most careless and haphazard way. Because of false teaching the general ignorance is walled in by a public sentiment that brooks no enlightenment on the plea of immodesty. The subject, and those who would agitate, educate and reform, are tabooed and shunned as unclean.

If those who think they are good and modest because of their ignorance could see the crime against public health and happiness, and the actual brain dwarfing that is directly due to the suppression of knowledge on this subject, they too would become agitators for a more liberal education in sex science.

This subject must be met squarely and dealt with fairly if the world is ever to evolve a higher ethics and religion.

These two veterans of reform have grown old in the work. A charge of obscenity lodged against them is so absurd that it is hard to meet it with sufficient composure to reason deliberately. Denunciation of their persecutors appeals to one as being the best remedy and in keeping with the treatment being meted out to these unselfish reformers, but I do not forget that abuse is never argument, and the latter is what is needed most, for the mass of the people needs to know something about who these prosecuted people are.

I believe that it is a fundamental principle of law that an act to be criminal must have an evil motive, and if these people are not criminals they should not be prosecuted.

That these people are not depraved is proven by their lives. They are healthy and robust notwithstanding their advanced age. Mr. Harman is nearly seventy-five and has all the mental vigor of a young man. This is positively a sweeping refutation of the charge that he is vicious or depraved. He can not be charged with mercenary motives for if he is fined, even a small sum, his friends will have to pay it if it is ever paid. His poverty is not the result of extravagant habits; it is due to the fact that he has made no money; reformers do not make money; they do well, as a rule, to keep from starving to death. He is a man of force, good health, education, and a thinker; just the kind of a man who, had he devoted his life to making money, would have been a successful business man or a successful professional man.

If he is insane he should not be abused; he should be treated in keeping, unless we would revert to the jurisprudence that burned witches or tortured those possessed of devils.

The fact that these people have grown old in a wholesome manner is proof that their opinions are not the result of unbridled passion; it would indicate that when the hot blood of youthful passion was waging a rebellious warfare against reason, the latter came out of the fray more than conqueror. Either passion or reason must be the master, and when passion rules, old age, if reached at all, is diseased, decrepit and imbecilitated; when reason reigns, health and vigorous mental power are retained to the end.

Having robbed the charge of crime against these people of any motive, except that of love for humanity to the sacrifice of selfish comforts, and quite conclusively proven by the physiological law that they can not be charged with depravity and a vicious intent, and that a charge of insanity is not probable (if they are insane they are not amenable to the law), it appears to me that sensible, reasoning justice must say that the only crime connected with this disgraceful prosecution is on the side of the prosecution—that law is the criminal, not its victims.

Sex is a dangerous subject to write or talk about. It is loaded with the dynamite of ignorance, and when handled, even by the most skilled hands, is liable to explode, and when it does it shatters the stained glass of church and cathedral; the foundations of court houses are shaken and even the dome of the national capitol quivers with agitation.

This subject has been suppressed, and it will continue to be until, through the force of evolution, it receives the recognition it deserves. Men may be persecuted because the hand of nature moves them to the work of agitation, and the instrument of nature may be subdued, but a time will come when generation and all that pertains to the subject will be common school education.

To-day generation is knocking for admittance at the door of our nation's understanding, and if refused, its place will continue to be filled by degeneration; a choice must be made. The permanency of civilization depends on the choice. Until this subject is understood a people can not know their destiny; origin prefigures destiny. A silly mock-modesty is always an indication of ignorance, and so long as virtue and purity depend upon ignorance, disease and crime will flourish under the cloak of hypocrisy.

Fathers and mothers, teachers and law-makers, must understand that the sex nature is the strongest force in the world, and, like all powerful forces, it requires the wisest treatment to control it and lead it into the channels of great usefulness. Ignoring the subject, or handling it behind closed doors, or punishing its perversion as crimes instead of disease, is not in keeping with an enlightened age.

No one knows the prevalence of sex perversion so well as physicians; it is seen on every hand; few, if any, families escape being cursed by it, which is all due to ignorance of the subject. This being true, is it wise, is it just, is it in keeping with intelligence, to prosecute those who give their lives to the work of sex reform?—A Stuffed Club, Denver, Colo.

HOW THE COURTS GIVE "A SQUARE DEAL"

When the editor of LUCIFER was on trial in Judge Landis' court the prosecuting attorney endeavored to make a strong point of the defendant's alleged contempt for the law under which he was arraigned. The attorney for the defense in reply stated that there were few if any men who did not have contempt for some particular law or laws, and that if only those who respected and obeyed all the laws on the statute books were allowed to remain out of jail there would not be enough prisons to contain these criminals. The attitude of the court on this, as on all occasions from the enforcement of the witchcraft and the fugitive slave laws down to the present, was that all laws, right or wrong, constitutional or unconstitutional, must be obeyed implicitly. I was forcibly reminded of lines occuring in verses by Eugene F. Ware, which I set in type years ago. They were:

"When upon thy frame the law
Places its majestic paw,
Though in innocence or guilt,
Thou art then required to wilt."

It occurred to me that LUCIFER's readers might benefit by the great moral lesson of obedience to law contained in the verses, so here they are. It should be borne in mind that the author, far from being sent to jail for making light of a court decision, was appointed U. S. Commissioner of Pensions by that great champion of all the laws, Theodore Roosevelt.—L. H.

THE INSCRUTABLE LAW.

[The following poem by Eugene F. Ware, Esq., of Fort Scott, Kansas, is descriptive of the case of State vs. Lewis, 19 Kan., 260, to the official report of which it is appended as a reporter's footnote.—Chicago Law Times.]

LAW—PAW—GUILT—WILT.
When upon thy frame the law
Places its majestic paw,
Though in innocence or guilt,
Thou art then required to wilt.

STATEMENT OF CASE BY REPORTER.
The defendant while at large,
Was arrested on a charge
Of burglarious intent,
And direct to jail he went.
But he somehow felt misused,
And through prison walls he oozed,
And effected his escape.

Mark you now: Again the law
On defendant placed its paw,
Like a hand of iron mail,
And re-stocked him into jail—
Which said jail, while so corraled,
He by sockage-tenure held.

Then the court met, and they tried
Lewis up and down each side,
On the good old-fashioned plan;
But the jury cleared the man.

Now, you think that this strange case
Ends at just about this place,
Nay, not so. Again the law
On defendant placed its paw—
This time takes him 'round the cape
For effecting an escape;
He, unable to give bail,
Goes reluctantly to jail.

Lewis, tried for this last act,
Makes a special plea of fact.
"Wrongly did they me arrest,
"As my trial did attest.
"And while rightfully at large,
"Taken on a wrongful charge,
"I took back from them what they
"From me wrongly took away."

When this plea was heard,
Thereupon the State demurred.

The defendant then was pained
When the court was heard to say
In a cold impassive way,
"The demurrer is sustained."

Back to jail did Lewis go,
But as liberty was dear,
He appeals, and now is here
To reverse the judge below.

The opinion will contain
All the statements that remain.

ARGUMENT AND BRIEF OF APPELLANT.
As a matter, sir, of fact,
Who was injured by our act,
Any property or man?
Point it out, sir, if you can.

Can you seize us when at large
On a baseless trumped-up charge,
And if we escape, then say
It is a crime to get away—
When we rightfully regained
What was wrongfully obtained?

Please-the-court sir, what is crime?
What is right and what is wrong?
Is our freedom but a song—
Or the subject of a rhyme?

ARGUMENT AND BRIEF OF ATTORNEY FOR THE STATE.
When the State, that is to say
We, take liberty away—
When the padlock and the hasp
Leaves one helpless in our grasp,
It's unlawful then that he
Even dreams of liberty.

Wicked dreams, that may in time
Grow and ripen into crime.

Crime of dark and damning shape
Then, if he perchance escape,
Evermore remorse will roll
O'er his shattered, sin-sick soul.

REPLY BY APPELLANT.
Please-the-court sir, if it's sin,
Where does turpitude begin?

OPINION OF THE COURT, PER CURIAM.
We don't make law. We are bound
To interpret it as found.
The defendant broke away;
When arrested, he should stay.

This appeal can't be maintained,
For the record does not show
Error in the court below.
And we nothing can infer;
Let the judgment be sustained.
All the justices concur.

REPORTER'S NOTE.
Of the sheriff, rise and sing
Glory to our earthly king.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, $1; old ivory, $1.50; plain bronze, $2; Etruscan bronze, $2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER's editor. Send orders to La Verne F. Wheeler, 3223 Michigan Avenue, Chicago, Ill.

LUCIFER'S IS FREEDOM'S CAUSE.

To Comrades of LUCIFER and Friends of Freethought Everywhere: Oh, that I had a myriad voices to reach you all! What thousands of you there are—enough to make an invincible phalanx were you only effectually marshaled and guided! But organization is needed. The work of scattered units, while valuable for outpost work, must of necessity be fitful and sporadic. Now, in every organization, while the units composing it may be free as air and remain there only so long as they individually choose to keep their place, there must be leaders, men who point the way for the great rank and file to tread—or, if you like the simile better, men who act as wedges to force the way—men who are *not* free to leave the arduous duty they have chosen, for, being flag-bearers, they can never lower their colors! It is related of a young officer who, bearing the colors of his regiment, had advanced dangerously far in front of his comrades, that, receiving the signal to fall back, he refused, shouting, "Bring the men up to the colors!" Now just this is needed in our great movement for the right to free expression of thought. This movement is world-wide, is of universal import and appeals to friends of liberty everywhere. How, then, can the spectacle be borne of one old man, LUCIFER's editor, bravely fighting the battles of the rest, fighting for a world-wide cause, yet almost alone, supported by only a comparatively few of similarly devoted souls? He stands with his little paper, LUCIFER, a point of light, for a free and unashamed motherhood, for the right of the child to be born well, for the right of every man and every woman to the love that is theirs truly and naturally. He stands for the right to sane and rational and open discussion of all sex questions, and he stands for the right of individual opinion and free expression of the same. For this sacred cause of liberty he has given mind, heart and soul; has patiently and uncomplainingly borne poverty, imprisonment, misrepresentation and persecution—all that makes life worth living to most of us has this man placed upon the altar for Freedom's sake! And he *thanks* us for every little help, as if it were not as much our cause as his! The most pathetic part of it all is his humility—giving all, he yet reckons it nothing! Does this not touch us, whoever we are, whatever we have so far done? Come, let us sound the reveille, let us better ourselves! If we but put forth one-half of our strength, earnestly and steadfastly, the field is won. But we must act unitedly. We must learn to mass our strength at the point of attack. At present it is LUCIFER and its standard-bearer we must defend to the death.

AGNES BENHAM.

Adelaide, South Australia.

A THOUGHT EXCHANGE.

Editor of The Truth Seeker: I am pleased to read the many approving letters of your liberal editorial policy, making the Truth Seeker a genuine thought exchange view, where one may enjoy the stimulus of a new, different, or even queer idea. This mental prodding does us all good. Your recent editorial, "No Cause for Alarm," was one of your finest, and there have been others equally good on a small scale, without heading.

Your generous sympathy with Mrs. Stockham and Moses Harman is in accord with the Truth Seeker's past history—and what we might expect, except that we find so few editors with nerve enough to speak out. The suppression of two editions of LUCIFER for really no good and sufficient reason, merely to show the arbitrary tyrannical power of minor-grade postoffice officials, is the worst blow yet to freedom of the press. If this precedent be sustained, and the method becomes established as legal postal censorship, it is the largest nail yet in the coffin that various governmental tyrants are preparing for the final interment of freedom of the press.

The Free Speech League is making all the effort possible to draw the fatal fang and nullify its effects, but we have as yet not found one friend where ten are needed, merely because, no doubt, those who might be intensely interested and active have not been awakened to the desperate situation.—E. B. Foote in Truth Seeker.

Children should be taught the *truth* concerning themselves just as soon as they are capable of understanding it or show a disposition to inquire, as ignorance of themselves is the cause of more suffering, crimes and insanity than all other causes combined.—*Medical Brief.*

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 244 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

PRESENT STATUS OF LUCIFER.

In the revised edition of LUCIFER, No. 1043, mailed about July 14, but dated July 6, it was stated that the first edition of that date had been held at the Chicago office awaiting the decision of the Washington authorities as to its mailability. After waiting a week for said decision we decided to eliminate the matter considered unmailable by Mr. Hull, Superintendent of Second-Class matter, Chicago—namely, certain extracts from Dr. Stockham's book Tokology, and to insert instead a letter and appeal by the Free Speech League of America.

After reading a copy of the revised edition Mr. Hull decided in favor of its mailability.

"Then," said I, "you do not bar out criticisms upon the acts of the Postal department?"

Mr. Hull: "No; you can *roast* us as much as you like."

"Well," I replied, "the department officials can not object to 'roastings' from us when they themselves take the initiative in the roasting business, as they have done in their treatment of our paper. So then, I would just say, *if it must be scar*, let it be a fair fight, an open, manly, honorable battle, give and take."

"Oh well," said Mr. Hull, with a beaming smile, "I think you need not put it that way. Only be careful to keep out of your paper articles containing references to sex association and there will be no trouble."

"Will try to remember your admonition," said I, "but now, just *one* question, please, since you object to controversy in your office:

"*Is it true*, Mr. Hull, that the act of sex association is an 'obscene' act?—the act without which neither you nor I would be here, is this act essentially and necessarily *obscene?*"

Mr. Hull: "No; but all the same, plain references to this subject are unmailable, under present rulings of the postoffice department, notwithstanding the seeming contradiction."

* * *

These are not the exact words of the superintendent of second-class mails at the Chicago postoffice, but they certainly give the substance of his answers to my questions.

On the same day that the revised edition of No. 1043 was declared mailable by Mr. Hull I was informed that his decision in regard to the mailability of the first edition had been sustained by the Washington authorities. I then repeated the demand that my property be restored to me, and was told that his orders were to send the edition deposited for mailing to the dead letter office, as in the case of the double number, 1042.

"Can not you wait a few days," said I. "We have sent a man from New York to Washington to see what can be done in the matter of having my property restored to me."

"No," replied Mr. Hull. "If I could hold the paper twenty-four hours I could hold it twenty-four days. I have no such discretion," or words to that effect.

* * *

DECISION OF THE ASSISTANT ATTORNEY GENERAL.

The following letter forwarded to us from the office of the treasurer of the Free Speech League, tells of the failure of Dr. Pfeiffer, who went from New York to interview the authorities in Washington in behalf of LUCIFER:

Office of the Assistant Attorney General for the Postoffice Department, Washington, July 18, 1905.

"Hon. F. H. Hitchcock, First Assistant Postmaster General.
—Sir:

"There has been submitted to me informally by Mr. Wyman, Acting Chief of the Correspondence Division, a letter from Immanuel Pfeiffer, dated July 17, 1905, and clipping from "LUCIFER" 1043, Chicago, Illinois, date of July 6, 1905, with the request that I advise you as to whether said clipping is obscene within the meaning of section 497, Postal Laws and Regulations, and 3893 of the Revised Statutes, and should therefore be denied admission to the mails. In answer thereto, I have to say that in my opinion there is no possible doubt that said clipping is obscene, and that papers containing the same should be denied admission to the mails.

"All of which is respectfully submitted.

(signed) R. P. GOODWIN,
"Assistant Attorney General for Postoffice Department."

* * *

Dr. Pfeiffer informs us that the double number 1042 was destroyed at the dead letter office, July 8, and from all we can learn the probabilities are that the one thousand or more copies of No. 1043, deposited for mailing at the Chicago postoffice, have shared the same fate.

For comments upon these acts and rulings of the American Bureaucracy I would refer the reader to the correspondence columns of this week's issue and to the remarks of LUCIFER'S contemporaries.

M. HARMAN.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure.—Marcus Aurelius.

LUCIFER'S QUARTER-CENTENNIAL.

Next month, August, will mark the first quarter-centennial of LUCIFER THE LIGHT BEARER. Twenty-five years—as measured by the revolution of the planet Earth round its parent, the Sun, is but a moment, an infinitesimal fragment of time in the life of our planet; still less when measured by the life of the solar system of which the Earth is a relatively insignificant part, and infinitely less when measured by the life of the nebular system called the "Milky Way," of which system our Sun and its attendant planets constitute an almost imperceptible speck—and yet when measured by the life of the average man or of the average journal, twenty-five years seems a long, long time.

When we remember that the average length of human life is about thirty-three years and that it takes more than half of these years for each human being to reach maturity sufficient to even begin to understand the real value, the real significance or purpose of living, we begin to see and realize something of the meaning of the words, "a quarter of a century knocked out of my life."

When two persons of opposite sex, a woman and a man, have lived together in the conjugal relation twenty-five years it is customary to signalize or commemorate that fact by what is known as a "Silver Wedding," that is, the conjugal partners celebrate the success of their "experiment in marriage" by a renewal of their marital vows, their youthful troth, presumably in the hope that they may live to see another similar anniversary which they will then celebrate as their "Golden Wedding."

Four years ago we celebrated LUCIFER'S "coming of age"—twenty-one years old, by a double number of sixteen pages, mainly filled with a biographic sketch showing the chief features of

interest in the life of the paper. For some months past I have been wondering whether it might not be well to celebrate the close of the first quarter-centennial of LUCIFER'S life in the same way—or in some other way.

Though a little *late* it is perhaps not too late to consider the matter. What say our readers and helpers?

All who may have a thought for or against, are hereby requested to send us a condensed statement of that thought, and if favorable, say in what way they would like to see celebrated the Quarter-Centennial Anniversary of the birth of LUCIFER, "Son of the Morning," "Herald of the Dawning"—it is hoped, of a brighter and happier day for mankind.

M. H.

THE RIGHT TO BE BORN WELL.

INTRODUCTORY.

The chapters that follow are designed to be suggestive of thought, provocative of thought, rather than clearly demonstrative of any doctrine or theory. To treat sexologic problems with the candor, the straight-forwardness, the clearness, the singleness of purpose to arrive at truth, that is expected or demanded in all other investigations, is full of danger to him or to her who would avoid confinement in prison or confiscation of his or her money or goods.

This fact was painfully illustrated at the recent trial and conviction—June, 1905—of Dr. Alice B. Stockham, the aged, the honored, the universally respected and loved teacher, writer and publisher of books on Sexology. For more than thirty years Dr. Stockham has been lecturing and writing on this vitally important subject. Her books have had world-wide circulation. One of them—"Tokology, a Book for Every Woman," has reached a circulation of more than half a million copies, and has been translated into more than one European language, and has been highly commended by leading writers and thinkers the world over, among whom may be mentioned Count Leo Tolstoy.

Among her smaller works is a type-written essay entitled "The Wedding Night," not intended for general circulation but sent out as medical advice under sealed cover, to prospective brides and bridegrooms. It is well known to all physicians that the lack of knowledge in regard to physiology and hygiene of sex has wrecked the health and happiness of many thousands of women at the very threshold of married life. As a physician of large experience and observation Dr. Stockham decided that it was and is her duty to warn her younger sisters against the dangers that beset the ignorant and inexperienced in matters that popular prejudice will not allow to be discussed through ordinary channels. The result was the booklet or leaflet called the "Wedding Night," sent only on application and when the author had reason to believe the purpose of the applicant to be a good, honest and honorable one.

This booklet or leaflet was not entrusted to the mail carriers but sent through the Express companies, in order to avoid the danger of prosecution under the postal "obscenity" laws enacted in defiance of the constitutional provision that prohibits the national congress from making any laws abridging the freedom of speech or of press. Notwithstanding this precaution a "postal inspector" named R. M. McAfee, known far and wide for his many exploits in this line, secured a copy of the "Wedding Night," and entered complaint against Dr. Stockham in the Federal court in Chicago, which complaint was followed by her arrest, trial and conviction for alleged violation of the aforesaid unconstitutional and, we may add, wholly irrational, arbitrary, invasive and despotic laws.

The penalty exacted, or inflicted, upon Dr. Stockham by the judge was a fine of two hundred and fifty dollars, with costs of prosecution.

At the same time and place, E. B. Beckwith, her business manager, was fined five hundred dollars and costs, for his connection with the circulation of this type-written booklet. These fines and costs, amounting to more than one thousand dollars in all, were promptly paid. How much was paid for legal counsel I do not know, but if these defendants paid the customary price for first class counsel the cost for this item alone was not less than five hundred dollars.

Another and more recent illustration of the fact that it is dangerous in this supposed land of freedom and of equal rights, to discuss questions relating to Sexology—including, of course, the right of children to be born well, and how to practicalize that right—is the arraignment and trial of the writer of these lines in another Federal court room in this city, ending in his conviction and sentence to one year at hard labor in the Illinois penitentiary at Joliet.

And still other illustrations of the fact that discussion of sex is dangerous—a fact that shows more plainly than any mere words can show, the falsity of the boastful claim of Fourth of July orators that this is the freest and best government on earth—are seen in the arrest, confiscation and destruction of three editions of the journal called LUCIFER THE LIGHT BEARER, published at 500 Fulton street, Chicago. This arrest, confiscation and destruction was done without legal process, without any authority whatever except the arbitrary will of the postoffice officials, in Chicago and in Washington, D. C.—done without giving the publisher the shadow of an opportunity to defend his personal or property rights, or the rights of his patrons who had paid their money for the paper; destroyed not only without compensation but even the postage he had paid on part of these papers was not returned to him when such return was demanded.

Other illustrations of the worse than Russian methods adopted by the American Bureaucracy to suppress investigation along sexologic lines might be given did space permit. Enough is here given to show that there is now in the United States of America a veritable "Revival of Puritanism," a revival of the nature-hating cults, the reason-hating cults, of the Protestantism of two hundred years ago, and of the Roman Catholicism of the "dark ages" of human history. A revival of the era when books were burned by the "Holy Office," and their authors and readers imprisoned, fined, tortured and put to lingering deaths because of nonconformity with established creeds and customs; because of *blasphemy* against popular standards of godliness, of purity, of virtue.

As it was then, is there not now evidence of conspiracy on the part of church and state authorities against the spread of knowledge? Is there not now a new "movement in favor of ignorance?" Now, as then, is there not a denial of the right of private judgment?

The battle for the right of private judgment in religion, in theology, was long, bitter and very costly, and is not yet completely won, after the lapse of many centuries. Must the battle for the right of private judgment in matters moralistic, in matters sexologic, be as bitter, as costly and as long continued as was the older conflict to secure religious freedom? Time alone will tell.

The denial of the right of private judgment in theologic matters was doubtless instigated chiefly by the lust of power; by the desire on the part of the ruling classes to perpetuate their rule over the masses by keeping them in ignorance. Is it not equally probable that the denial of the right of private judgment in matters moralistic, especially in matters sexologic, is prompted by the same lust of power on the part of the ruling classes, and by the fear that knowledge of sex would make the masses discontented with the slavery of their lot, and cause them to demand self-rule, self-law, self-ownership, self-control, in all things, and an equal share of the earth and of what it holds?

While taking a vacation on the Pacific coast during the closing months of 1903 and the opening months of 1904, a number of public talks were delivered on the subject of the "Right to Be Born Well," and how to practicalize that right. The opening chapters of this booklet give something of an outline of these talks.

M. HARMAN.

TO "FREE SOCIETY" SUBSCRIBERS.

We have now been sending you LUCIFER for some three months, or more. While a comparative few have answered our request to let us know whether they want LUCIFER, a large majority of F. S. subscribers *still remain silent*. Once more we earnestly request an early answer to this question:

Do you want to be considered subscribers to Lucifer, and are you willing to help win the fight for freedom of speech and of press on ALL lines of reform?

If you do NOT want LUCIFER it will cost only *one cent* to so notify us on a postal card.

Hopefully yours for the right,

M. HARMAN.

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

LUCIFER'S HELPERS.

Ella Slater, $1; C. S. Haney, $2; Edward Wenning, $1; Mrs. F. M. B. M., $1; F. P. Young, $1; Sarah R. Bowman, $1; F. E. Lothringer, $5; H. N. Fowler, $10; S. O. Bishop, $1; C. S. J. Goldman, $1; L. V. Pinney, $4; W. G. Scott, $1; Anna K. Clifford, $1; Grace Clifford Fullerton, $1; George A. Schilling, $3; John Gumtz, Jr., $1; Tom Swinburn, $2; J. B. Phinney, 50c; F. W. Frankland, $3; T. Theo Colwick, $1; S. B. Cowles, $2; W. P. Metcalf, $1; E. H. Crosby, $4; J. W. Griggs, $10.24;; Etta D. Kelso, $5; Dr. F. A. Tappan, $1; Anna Post, $3.50; S. P. B., $2; J. B. Billard, $10; H. Geigentaech, $1; B. F. Hyland, $2.50; Dr. G. A. de Lespinasse, $2; Annie E. Cummings, 25c; Ella Kautz, $2; W. S. Hammaker, 50c; Louis Roser, $3; Mrs. H. M. Closcz, 50c; Geo. Bullock, $1; May Hurd, 42c; Anna B. Fish, $1; Alex Craig, 50c; R. N. Douglas, 75c; T. F. Lee, $1; M. V. Ruby Jensen, 24c; Alice Archer Little, $1; Elizabeth Breese, $5; Nellie M. Mastick, $4; H. H. Hutcheson, 10c; J. H. Hamlin, 25c; Chas. E. Olson, 25c; Geo. J. Mack, 25c; G. C. Bolton, $4; G. E. Littlefield, 10c; D. Roberts, $1; S. Gelus, 38c; J. W. Britain, $1; Weitlein, $2; M. L., $5; Walter Ufer, $6; Dr. L. M. Hammond, $5.29; Jas. W. Adams, $2; August Lellever, $2; E. Faveron, $2; L. Waisbrooker, 10c; A Friend, $4; Lauritz Nellsen, 50c; H. A. Libbey, $5; Amy Odell, $1.

It is almost if not quite certain that some names are omitted that should receive credit in this list of LUCIFER's helpers, and perhaps some names are inserted with insufficient credit. Shall be glad to correct all errors if our friends will kindly let us know what they are.

LITERARY NOTE.

The Truth Seeker Company, 62 Vesey street, New York, has just issued a fine translation by Frederic Mitchell of Edgar Monteil's "Freethinker's Catechism." This is the Catechism which created such a sensation in France some years ago, the clergy being particularly infuriated at its bold opening declaration that "God is an expression." The book was introduced into some lay schools of France, which caused intense excitement among Catholics. Monteil, the author, was imprisoned in his younger days for his book, "The History of an Ignorantin Brother," but to-day he occupies an honored position under the French government, being prefect of the Haute-Vienne at Limoges. The price of the "Freethinker's Catechism" is 35 cents.

The Truth Seeker Company has also just published new and large editions of the famous books, "Old Testament Stories Comically Illustrated," and "New Testament Stories Comically Illustrated." Illustrations for both are by Watson Heston, who recently died at Carthage, Mo. The two books are issued in identical form and at the same price for each,—$1.50 in board covers and $1.50 in cloth covers. They are also combined in one volume under the title, "The Bible Comically Illustrated," the price of which is $2.00 in board covers, and $2.50 in cloth covers. These books may be ordered through LUCIFER office.

THE RIGHT TO BE BORN WELL.

Elsewhere in this issue will be found the introductory chapter to the booklet entitled, "Right to Be Born Well." Most of the chapters of this booklet have been standing in office for many months, the delay of publication in book form being caused mainly by lack of available funds, also the loss of time attending court proceedings, together with diversion of mental energy in meeting the persistent attacks upon the life of the paper for the regular appearance of which I am chiefly responsible.

While it is not prudent to make positive promises the prospect is that the booklet "Right to Be Born Well" will be in the hands of the binder within one week from this writing, and will be sent to subscribers thereto on or about August 1. It will contain about sixty pages and will be sent postpaid for twenty-five cents in paper covers, or fifty cents in cloth.

BOOKS ORDERED.—Friends who have ordered and not received books will please write again. Some of these orders have been mislaid, overlooked or neglected because of absence and press of other work. Some have not been filled because the supply of certain books was temporarily exhausted. Now the prospect is that orders for books and pamphlets will be more promptly attended to in future, whether the editor and publisher goes to prison or not.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. R. Price, M. D., Chicago, Ill.—Have missed a few numbers of LUCIFER, and as I have copies bound to permanently keep in library I deem it robbery of property belonging to me; and what hurts me most is to be a party to the robbing; that is, I considered myself a part of the government, which seems to be a mistake. Thousands, yea, millions of us, thought we were IT, but it has "n" before it. I am, and have been, for many years, interested in the social purity movement; have lectured to boys and girls, men and women, and am fully convinced that ignorance is not innocence, that license is not liberty. The purest boys and girls, the most virtuous men and women, are those who have absolute freedom. The free boy, the unbridled girl, the unrestricted man and the liberated woman, are to be trusted anywhere, while the slave is ever watching for an opportunity to escape. I am proud to know such a man as Moses Harman, and to aid in circulating such a paper as LUCIFER. I may not coincide with all the portrayals in the various issues, because I am free to think, and I so teach boys and girls to prove all things and hold fast that which is true. I am aware, however, that you have the Truth along the line of Freedom of Motherhood, and every physician in the land who does any thinking at all along the creative line must see the great necessity of educational effort.

There must be soldiers to fight the battles. Some one has said that governments should compel all the old men, women and cripples to go to war to defend the flag, so that the loss to the country should not be so great, leaving the healthy young men and women home to bear more soldiers. The heads of governments have misunderstood this, and now undertake to imprison or destroy the old men and women who are striving to educate the people so that soldiers would be unnecessary. Thank the brave teachers along the sex line for the few thousand women who are now intellectually and socially free. I inclose $2 for subscription.

Eugene V. Debs, Terre Haute, Ind.—Mr. Moses Harman, My Dear Old Comrade: Having just returned from the West, I find your note awaiting me, the contents of which I have read with mingled regret and indignation. The outrages upon you never cease. The heartless hypocrisy that connects your persecution with public morals is disgusting beyond expression. It does you little good to say, as thousands do, that they are with you, and yet it is surely some solace to you to realize that the heart of the humane and intelligent community is with you, and that the sacrifices you are called on to make are not in vain, but are certain to bear the best of fruit for generations to come. The only obloquy that attaches to your sentence is that which makes infamous the court that sentenced you. I would gladly, were it possible, share the prison cell with you, or relieve you of half the term of your sentence.

The double number you refer to never came. I am sorry to have missed you in Chicago.

I need not try to sustain you. All I can say is, that you have had additional honors come to you, and your whole life bears testimony that you are marked for the special favors of the fates, and nothing is more certain than that you will be lovingly remembered after the last of your persecutors rots in a forgotten grave.

Moses Hull, Whitewater, Wis.—Dear Brother Moses Harman: I do not know when I was more surprised, than when I read, in the Chicago American, night before last, that Moses Harman had been sentenced to one year in the penitentiary. What in the world have you been doing to bring upon yourself the indignation of the self-righteous. You are old enough to know better. Well, the fact is some of us know Moses Harman to be a truly honest and conscientious man; we would trust you with our wives, daughters, money; yes, with our own lives. The treatment you have received at the hands of this government makes me feel to use the spirit of Wendell Phillips when he said, "God damn the Commonwealth of Massachusetts." Of course, I know nothing as to the crime of which you are accused, but knowing you, and knowing the persecutions you have suffered at the hands of what should have been your country, you have my sympathy. Yes, I may say you have my congratulations. For it is our laws and our courts, and not Moses Harman, that are being tried.

W. P. Metcalf, Albuquerque, N. M.—I inclose $2 to help in defending the right of free speech and a free press. The proceedings of the postoffice authorities would shame the Russians. But the capacities of the bureaucratic heads of government departments have been evident ever since Harlan discharged Walt Whitman for printing "Leaves of Grass." Speed the day when the great people will have spirit enough to resent such perversions of authority and administer their affairs in the interests of the whole. My best wishes for your speedy relief from this incubus.

Thaddeus B. Wakeman, "Toussaint," North Nianus, P. O. Cocob, Conn.—By a letter I am informed of your conviction and of the state of your case with the postal authorities. My answer to it is the inclosed $1 to cover my subscription to LUCIFER, and I hope that there are many thousands of liberty-loving people in favor of free discussion, and consequently of free speech and a free press, who will give the same answer. For it is as clear as the sun in the sky that the purpose of the prosecution upon those articles is the destruction of your paper. The equal rights and freedom of all are involved when such pretexts are used against any paper, and the most effective remedy is to make such a paper better, and, above all, invincible, by increasing its subscriptions. Thus the living Truth Seeker became, and still remains, the best answer to the attempts to destroy it by pretext—prosecutions against D. M. Bennett, its founder. The taking of this course does not commit anyone to anything but the right of free discussion, as above stated. It does not imply an approval of your paper, nor of its main purposes, and much less of the articles in question. It simply means that equal rights and full, free and fair discussion must be sustained, and that this can only be done by maintaining the common right, and, therefore, your right, to differ from the rest of your fellow-citizens upon every subject important enough to be discussed at all.

In this matter you now represent a right necessary to the liberty and welfare of all—the essential condition of the progress of all—and far beyond any individual or individual interests.

Alice Archer Little, Massachusetts—LUCIFER No. 1042 did not reach me. I wish to receive it to preserve in file. I inclose $2 for subscription and defense fund. I do not want you to suffer imprisonment again. Already the record "cries to heaven." In this thought I find some comfort: If *one* (myself) stands on the outskirts, watching, waiting, heart whole for a radical change of marriage laws, deeply believing the questions voiced by LUCIFER fundamental, and that the seed-sowing can come none too soon, nor be too broadcast, if *one*, is it not probable a vast number stand also, a half-step behind, perhaps, but who at some hour will speak? I suppose we may not be conscious of the change when it comes, but to those who shall look back to this time it will all be clear. And may they clearly recognize the saviors of the race of man, and never fail to glorify their names!

Elizabeth Breese, Talent, Oregon—I do hope you will not go to prison again. I inclose $5 to help keep you outside prison walls.

W. S. Hammaker, Pratt, W. Va.—You may continue sending the stalwart LUCIFER to me. I inclose payment for arrearage and renewal. You have the good will and more of many friends; but that is not much in time of war; especially in fighting the Puritan influence in the state.

Ella Kautz, Pennsylvania—My blood is fairly boiling with indignation at the late outrages committed upon you. May you have the strength (I know you have the courage) to meet it all! I feel as if it would be officious to make suggestions regarding the future of LUCIFER. You have suffered so much that it seems cruel to have you continue teaching sexology, but LUCIFER would scarcely seem to be LUCIFER without the discussion of that question. I send Dr. Foote $2 for defense fund, but if you have a new trial you will need more. Use $2 of the inclosed for that purpose, and apply the other dollar on my subscription. Hoping that you will get a new trial and win it, I remain yours sincerely.

Annie E. Cummings, California—I am so indignant over your prosecution. I hope that you will not go to prison, and hope the time will soon come when the power of the suppressors of honest thought will be at an end. I send you a little help by way of a friend, and hope to be able to do more. Will inclose $1.25 on subscription and defense. I hope to take LUCIFER as long as I live.

Dora Forster, Oakland, Cal.—We attend the Freethought meeting in San Francisco every Sunday, and have learned with interest lately that it was founded by you. Debate last Sunday was on, "Is Our Present Marriage System a Success?" Subject to be repeated next time; a very good debate; and "The Scientific Breeding of the Human Race" is to follow. R. B. Kerr is to open that discussion; I opened that of last Sunday.

Ed. W. Chamberlain, New York—Somebody ought to contradict the newspaper statement that you have served three terms in prison. The fact is that you have never served out any of the sentences imposed upon you. To that extent at least you can deride the courts. More power to you.

F. E. Lothringer, Rock Island, Ill.—The only people who realize the slavery of marriage are the married, and for them it is too late, and they dare not say anything. Inclosed is $5 to help the cause along. Things have not been coming my way financially lately, but I don't believe in expressing sympathy without showing it. I talk LUCIFER when I get the right people to listen.

Juliet H. Severance, M. D., Chicago, Ill.—I understand your case is to be carried up. Hope it is. You are brave, and the last paper shows wonderful strength and character. I congratulate you on your moral nerve. Your trial was the most of a farce I ever witnessed in a so-called court of justice. And you were not even allowed a chance to tell "why sentence should not be passed." Even the Anarchists were allowed that by their judicial murderer.

H. N. Fowler, Philadelphia, Pa.—Inclosed find $10 to help fight the battle for the freedom of the press and the advancement of purity and a free motherhood through social and industrial freedom. I have always deemed criminal assault within marriage as great a crime as criminal assault outside marriage.

[The phrase "criminal assault" in the foregoing is substituted for a word in the dictionary which is defined as a certain relation with a woman "without her consent;" this substitution being made through deference to the feelings of the man appointed by the Washington postal authorities to act as censor of LUCIFER. This gentleman having had some years of training in newspaper work as reporter on Chicago dailies, which dailies notoriously strain at the gnat of a few good English words and swallow the entire camel of innuendo and suggestion, will, we trust, allow LUCIFER the privileges enjoyed by said dailies.—L. H.]

The editor of a prominent Spiritualist Journal writes: "I deeply sympathize with you in the unfortunate condition of affairs that have surrounded you. But there is one thing I never could understand, and that is why you should kick so strenuously against a law (violating it), which, enforced, would send you to prison. I can not harmonize wisdom with your course. It may be dullness on my part, for which no doubt you will extend your sympathy. I have always been taught that one must steer his canoe so he can avoid rocks and shoals, and at the same time use influence to remove the obstructions in the way."

[If the laws against the dissemination of obscene literature were as clear in definition of the offense as those against murder, theft, arson, etc., it might be possible to steer clear of the "rocks and shoals" of such laws. Certainly the editor of LUCIFER could find no pleasure in printing matter "offensive to chastity or modesty, foul, filthy, disgusting," etc. I have been

very well acquainted with him for more than a quarter of a century, and have yet to hear him tell the first vulgar story, make the first light or disrespectful allusion to anything connected with the power of generation. Such matters are of the most serious moment to him, involving, as he believes them to do, the mental, moral and physical welfare of all who now or ever will live. I am inclined to think that if some such indefinite law were passed for the purpose of preventing the dissemination of literature in advocacy of Spiritualism our friend the Spiritualist editor would scarcely give up such advocacy through his paper without a struggle. And if LUCIFER can be suppressed because of its advocacy of unpopular ideals it is only a short step to the suppression of Spiritualistic papers on some other pretext, for the dissemination of such literature is believed, by some people, to be as offensive and dangerous as is that contained in LUCIFER by other people. Where the liberty of expression of one is denied, the liberty of none is assured. —L. H.]

Tom Swinburne, Charleston, W. Va.—I inclose $2 to use for any purpose for which it is needed. I can not find language to express my indignation at the outrageous treatment meted out to you. The inquisitors of the Middle Ages were doubtless as sincere in believing they served God when torturing heretics as these men are, and they had as good cause.

J. W. G., St. Paul, Minn.—Please send me twenty-five or thirty copies of LUCIFER. I wish to mail them with a letter like the inclosed to some friends. I trust the Dr. Stockham case will be appealed, and most earnestly hope that you will be able to raise funds to carry up your case.

[Here follows copy of letter to which reference is made. LUCIFER's editor is very grateful to our friend for the efforts in his behalf. It would seem to be an excellent method to increase the interest and extend the circulation of LUCIFER:]

"My Friend: The inclosed paper treats of a matter that I believe should interest every thinking person, and trust may appeal to you. I have taken it for a long time and have sent money for the defense of its editor. I trust you may become a subscriber, and also wish to help in defending a man who fearlessly stands in the place of every one who believes in personal liberty, the freedom of the press and that *knowledge, not ignorance*, of sex matters will make for the good of the present and future generations.

"Don't fail to read this copy of LUCIFER all through. It is possible you may find, from time to time, in this paper some things that may "shock" you, but remember it is an "open forum" for the discussion of sex matters. I have never yet seen anything written editorially by Mr. Harman that has not made me wish to some time meet him personally, and I believe him a sincere, good man.

"Let me also suggest that you obtain some extra copies of this issue and send to those you know would help such a cause if they knew the need that now exists. *Do it now!*"

My life is not an apology, but a life. It is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding.—Emerson.

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BOSTON, MASS.

1044

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.
If a copy of Lucifer fails to reach you, please order by number or date.

BOOKS AND PAMPHLETS.

BOOKS AT HALF PRICE.

To encourage our friends who are buying books for free distribution or for circulating libraries, we have decided to offer the following books at half price for the next three months. Part of these books are of our own publication; others have been either donated to us to help our work along or they have been purchased by us at rates that will justify the reduction named.
The prices named are the common retail prices. We offer them postpaid at one-half these rates.

"Hilda's Home: A Story of Woman's Emancipation from Sex Slavery," and also from industrial slavery. 425 pages. Paper cover, 50c.
"Human Rights," by Jas. Madison Hook, with an introduction by E. C. Walker. "Liberty is the guiding star of all lands, all races." Price 5c.
"Hints About the Teachings of Natural History," by A Proletary. But few copies left. Price 10c.
"Eight-Hour Movement," by John P. Altgeld. 10c.
"Judgment," in which an advocate of popular standards of morality is made to condemn himself to death. Price 5c.
"Ruled by the Tomb"—a discussion of free thought and free love, by Orford Northcote. An Englishman's view. Price 10c.
"Next Revolution," or woman's emancipation from sex slavery; Nos. 1, 2, 3 and 4. These booklets are largely made up of reports from the trials of LUCIFER's editor in the Kansas courts, and of the attempts to suppress the paper by putting its editor and publisher in prison. Price each 10c.
"The Old God and the New Humanity," by Winwoode Reade. Price 10c.

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IMPROVEMENT OF THE RACE.

[Reproduced from No. 1042, the double number, confiscated and destroyed by the postal officials.]

It fell to me to open a debate recently, at a meeting of intelligent people. Whether they gathered anything from my words, I do not know; but I certainly brought away one lesson from their speeches and from their silences. I learned that our social system, which keeps us all enslaved, making our brains, muscles and emotions subservient to it, also contrives that the pretense of education which it gives to children, while it contains so much by-gone theology and useless superstition, shows nothing, even in outline, or the principles given to the world by modern thinkers. The principles worked out by Charles Darwin in biology are more important than any ever before enunciated, bearing as they do on every department of the science of human life. Yet there is scarcely a hint given by our still priest-ridden educationists of Darwin's work done half a century ago.

Thus when I, with somewhat Quixotic zeal, tried to set forth, in a ten-minute speech, the importance of human heredity, and its connection with social developments, it was clear I had quite miscalculated the "previous knowledge" (as trained teachers call it) of my hearers. In fact, I was trying not only to show forth the great lesson of the twentieth century, viz.: woman's freedom, already partially claimed in the readjustment of the marriage system insisted on by "the new woman," but I had also to suggest the lesson of the nineteenth century, viz.: what human evolution and its method implies.

Nothing would do for the audience but to return to the old battle-ground of socialism and individualism—a result which I could not wholly regret, for I am a socialist with all the warmth of my heart and all the coolness of my intellect; and it was very clear on which side were the young blood and the young brains.

But why do not the individualists see that while socialism must inevitably come this century to give us a reasonably good environment, the exponents of individualism should, above all things, occupy themselves with the subject of improved heredity, the necessary supplement to the improved environment aimed at by socialism?

The following was the little lecture I gave:

The question, "By what method can the human race be improved?" assumes three things: (1) That there is room for improvement, that we are not as healthy, as beautiful, as intelligent, and as wise as we would like to be, and as we should like our descendants to be; (2) that man can, by conscious effort, improve the race of man; and (3) that the race will not become extinct before there is time to improve it.

I think all intelligent and kindly people agree that improvement is wanted; and we shall not say with Dr. Boyle Roche that we do not see why we should do anything for posterity, since posterity has not done anything for us. And all are hopeful, with the exception, perhaps, of Mr. Benjamin Kidd, that the improvement can be effected by deliberate, conscious effort. At the danger of extinction, Malthusians may smile; yet it is certain that many of the best human strains do die out, and that the pure Anglo-Saxon breed in America is not now multiplying, and I think it is clear that a definite and recognized aspiration in a race to improve must include an aspiration to keep up its numbers to the full, if not to increase them.

Now to examine methods. A good proverb says: "He who will know what will be must consider what hath been"; and though the history of the past will not show us all the history of the future, it always throws much light upon it.

There is no doubt that man has improved in faculties, in brain power and in adaptability, though he has not on the average reached such a good moral standard as that of most other animals, in social sympathy or chivalry toward his mate.

The doctrine of evolution shows us man's path of progress. Darwin taught us what nature's method was in this path of progress. The quick-witted and the deft were allowed to flourish and produce offspring; the stupid and the clumsy died early and left no offspring or few. Every individual was, so to speak, tested this way. This was nature's individualistic method of improving the race. I use the word philosophically; even the most socialistic of us must admit that this method, carried on for long ages, succeeded well. Darwin called this method "natural selection" and its result "the survival of the fittest."

But nature had also another method which now came in well. Something was lost when the individualistic method was supplemented by another, but much more was gained. *Man became a highly socialized animal*, and by his social faculties the power of his hands and brain were enormously multiplied as a collective animal. And now he learned how to exchange ideas by means of that miracle, human language. When language began, man first, so to speak, went to school. And he learned both good and bad. Among the bad things he learned were how to go to war, how to enslave his fellow-creatures, and how to enslave his mate. Among the good things were poetry, music and the visual arts, as well as all the early crafts.

There is a verse from a doggerel poem of the last century, which was intended in mockery of the first evolutionists; but it expresses the facts as well as they can be briefly put, so I quote it. It says of our apelike ancestors:

> "An ape with opposable thumb and big brain,
> When the gift of the gab he had managed to gain,
> As the lord of creation established his reign,
> Which nobody can deny."

So here we have the two methods—the method of selected heredity, of rejection of unfit individuals; and the method of collectivism or education of the race.

Now, to cut a long story short, both these methods must go on. The method of selected heredity must go on at all costs; that is why the individualists say: "Let as many children be born as possible, and let the weakest go to the wall." A few humane philosophers oppose this, and say that we can substitute artificial selection for natural selection, and thus the best parents be selected for the race; but they do not explain how to carry this out.

These individualists and these humanists might have gone on disputing for ages to come, but they are interrupted by some remarkable disturbances and changes in the very facts they are discussing, and these facts we are all compelled to notice at the beginning of this twentieth century.

The disturbance has come from an unexpected quarter; it has come from man's enslaved mate.

Woman has declared herself in a very remarkable way. She has insisted on having some choice of her mate; that is, if he proves bad, she divorces him. And just as she refuses to be a slave mate, so she refuses to be a slave mother. She is re-

fusing to bear more than one or two children. These facts are most noticeable among women of Anglo-Saxon race in America; but these are the best women, and they are going to lead the rest of the world.

The paragraph originally occupying this space was held to be unmailable by the local censor at Chicago. In consequence this issue of Lucifer has been delayed eight days, awaiting decision at Washington, D. C., and still no decision received at this office.

This is the rational form of selection that will be substituted for natural selection. And it will bring about a greater revolution in human worth and power than the world has yet seen.

DORA FORSTER.

FROM BONNIE SCOTLAND.

"The Scottish Health Reformer and Advocate of Rational Living," Paisley, Scotland, for July, contains besides several very good articles on the "food" question, a contribution by Lady Florence Dixie that we should be glad to reproduce entire did our limited space permit. It is entitled "Health and Sex." A few paragraphs will show the animus of the article:

"What I wish to point out is this:—"

"Sex is Nature, and cannot, therefore, be evil.

"To treat it as such is malignant.

"Morality founded on falsehood must be evil.

"Let us, therefore, set up Truth for our God and our Guide.

"Truth needs no hiding. Whatever is true must be right and good.

"Let the truth be told, then, of the tragedy wrought in countless lives by the enforcement of the lie in morals.

"The first thing to do is to abolish the 'conspiracy of silence.' Its effects are cruel and torture both sexes, but infinitely more so the woman than the man. Ignorance of sexual matters in the former is a grave crime. The ignorance of 'virtue' is the most unhappy condition to which a girl can be reduced, for it means her life-long enslavement and the sorrow of many as a consequence.

"Hitherto, two factors have made the amative and the reproductive functions inseparable. These factors have been, first, Ignorance; and second, Dogmatic religious tyranny, founded on the first-named, plus Selfishness. *Moral* Law has enforced same, and its recognition has been the martyrdom of man.

"Now, I maintain that *truly* civilized and enlightened human beings must rise above the brute. The passion of a great love is enthusiasm, and not a desire for reams of children. Can a man really *love* a woman who would condemn her to a constant state of child-bearing? Is it possible for a woman to breed such children, as I would see bred, who allows a man to treat her in such fashion? Those who cry 'Aye' have not soared above the brute. To them woman is the rib of Hebraic falsehood, the article fabricated for man. She is not his equal, his companion, his lover, his friend. She is his servant, his drudge, his slave.

"Two lovers meet. Must these never come together because their means do not enable them to rear 'a family'? Must they ever remain apart because Marriage enjoins reproduction? Must a woman always marry 'for means,' and give in exchange her 'freedom'? Is union of the sexes to continue a 'barter and sale' transaction without an end? Fervently I say it, God Forbid!

The closing paragraph is in these words:

The paragraph originally occupying this space was held to be unmailable by the local censor at Chicago. In consequence this issue of Lucifer has been delayed eight days, awaiting decision at Washington, D. C., and still no decision received at this office.

LUCIFER'S editor sincerely thanks Lady Florence Dixie for writing, and the publisher of "The Scottish Health Reformer" for printing these references to LUCIFER and its work. M. H.

AMONG THE MAGAZINES.

J. Henniker Heaton, a member of the British Parliament, has the first place in the Arena for August. His subject is the "European Parcels Post." Near the outset of his article Mr. Heaton says:

"The reason why the progressive republic is so far behind Europe in this respect was made clear to me in a conversation with my friend the Hon. John Wanamaker, for some years Postmaster General of the United States. After hearing me dilate on the incalculable convenience and stimulus to trade of a parcels-post and the unrivalled excellence of the organization available, ramifying into every village, he spoke to this effect:

"All this is true, but there are four insuperable obstacles to the establishment of the parcels post in our country. The first is the ——Express Company; the second is the —— Express Company; the third is the —— Express Company; the fourth is the —— Express Company."

Mr. Heaton explained that he does not give the names of the four express companies mentioned by Mr. Wanamaker, "first, because it might be resented, and second, because I forget them."

The second article in the Arena for this month is entitled the "Economic Struggle in Colorado," and is written by Hon. J. Warner Mills, of Denver. This is the second paper of the series, the first appeared in the July No., and is to be followed by others from the same writer. No one, perhaps, is better equipped for the work of telling the American public the almost incredible story of what has transpired in the central mountain state of the Federal Union within the past quarter of a century than is the writer of this series of papers. That people calling themselves civilized and in time of peace could commit the atrocities related by Mr. Mills, and that the officials charged with the duty of arresting and bringing to justice the perpetrators of outrages against the persons and property of unoffending citizens, could be so deaf to the appeals of the victims of these outrages would scarce be believed if it did not come from sources entirely above suspicion.

Among the articles of special interest to Lucifer readers is one on the "Divorce Question" by Ernest Dale Owen, a well known Chicago lawyer, "a son of Robert Dale Owen, the eminent philosopher, and grandson of Robert Owen the great cooperator and social reformer," to quote the words of the editor.

To show how nearly in line with LUCIFER'S leading contributors is this Chicago lawyer of the honored name, Owen, we herewith insert a characteristic paragraph or two:

"In most of the states of the Union the law is based on sociological expediency rather than on ecclesiastical considerations. The general elevation and welfare of humanity, untrammelled by any authoritative text, is the usual basis of legislation. *The one consideration*, however, to which it would seem every other should yield the supreme place—*the conditions under which the race should be procreated*—seems to be the remotest to enter into the current contemplation of the subject. The results on children already born receive measurable attention. But that problem of infinite importance—*under what conditions shall the race be born*—seems little, if at all, to enter into ecclesiastical or legislative determination.

"Yet it needs only to be stated that men and women reflect effectively upon their offspring their own harmonious or inharmonious reciprocities. A child whose prenatal development is couched in harmonious influences must be born better than the one whose formative period is spent in a bed of burrs. It does not require argument to establish that the reciprocal influences of a husband and wife must of necessity dominate and give direction to such development.

"This consideration, then, should obviously be given the *very first place in the problem of binding men and women together, or of separating them, by authority of law*—there is none more important for the welfare and elevation of humanity. This consideration, too, can not be limited to the coarser and more truculent cases of marital wrongs, but must be extended to those subtler and more intricate animosities that daily pour gall into the soul by drops."

Italics are ours. Thus it is seen that Mr. Owen agrees most emphatically with Lucifer's central contention, namely, that the effect of marriage and divorce laws upon the unborn is of greater moment, incomparably of greater importance, than is their effect upon the parents themselves.

The August Arena is a mine of wealth to every independent thinker, as is almost every other number of the magazine founded and now again edited by B. O. Flower, one of the most eminent of present day journalists. So sure are we that Lucifer's readers will be pleased and benefited by becoming regular readers of the Arena that we hereby venture to offer the following clubbing rate, though no arrangement has been made of late years with the publisher of the Arena:

Lucifer, fortnightly, one year, to old or new subscribers, $1.00.
Arena, monthly, one year, regular price, $2.50.
Both to one address one year, $2.75.
This offer holds good for one month only, unless renewed.

★ ★ ★

"The Truth Seeker," Bradford, England, J. W. Gott, editor, is now issued quarterly, instead of monthly, as formerly. The July, August and September number has many features of interest. Among these is the program of the "International Freethought Congress," to be held in Paris Sept. 4th, 5th, 6th and 7th, 1905. The General Secretary's office of the Congress is 63 Rue Claude-Bernard, Paris.

There is also some account of the "British Secular League" and an interesting letter on "Out-Door Apostles" by its aged president, George Jacob Holyoke.

Among selections we thankfully note a report of trial of M. Harman in the Federal Court, Chicago, in June last, with picture of the defendant in the case; also Dora Forster's "Improvement of the Race," with advertisement of her booklet, "Sex Radicalism," which booklet is offered to the British public, together with a three months' trial subscription to Lucifer, for two shillings, six pence.

The "Truth Seeker" is now in its eleventh year of publication. In answer to an inquiry the editor says: "In spite of all boycotting on the part of the largest wholesale news-agents, we have forced the circulation per issue to nearly 9,000 copies. It now more than pays expenses. Our 'Sustentation Fund' is closed, and we are wearing a very broad smile." May your success continue to increase, Brother Gott!

Lucifer and the Bradford Truth Seeker are now offered one year for one dollar and ten cents, to all new subscribers to Lucifer and to prompt renewals. This offer to last for three months only, unless renewed.

If any subscribers to the English Truth Seeker through our office have failed to receive their papers they should notify us at once. Sample copies of the Truth Seeker, 5 cts. each.

WHAT SOME OF OUR BRITISH COUSINS THINK OF US.

"The Freethinker," London, England, G. W. Foote editor, while defending Robert G. Ingersoll and Thomas Paine against their English critics, in his issue of July 2 has this to say in reference to our "obscenity" laws:

"Nothing could be meaner, nothing could be more contemptible, than prosecuting the publishers of unpopular opinions for obscenity. It is a cowardly appeal to popular prejudice and passion. A book is only obscene when its object is to excite lust; and such things are always as dear as they are worthless. A book which discusses marriage, or sexual problems, or the population question, is not obscene; and getting twelve ill-educated, thoughtless men in a jury-box to say that it is does not make it so. There cannot be an obscene *opinion*. The very idea is absurd. The obscenity must be in the *language* or the *treatment*. And this leads us back to our original definition. A writer is only obscene when his object is obviously to excite lust and promote depravity. But here again, the words lust and depravity must be understood in their common signification. Words must not be turned and twisted by the hand of malice, under the eyes of bigotry, so as to manufacture what is called constructive crime. This is persecution masquerading as justice, and is one of the vilest crimes to which a court of law can lend its sanction."

Continuing the same subject in the issue of July 16, Mr. Foote quotes from the "Review of Reviews," London, a strongly worded paragraph in which the editor, W. T. Stead, gives his opinion of the American Postal Censorship laws:

"The American law authorizing a postoffice official to decide what is and what is not obscene literature places an arbitrary authority in the hand of an unknown censor which would not be tolerated for a moment in Great Britain. The Comstock law, as it is called, is so obviously capable of abuse that from time to time men who hold the faith which Milton held in the liberty of the press have protested against such absolute power being lodged in the hands of any official. If, at this moment, this unknown bureaucrat were to decide that the Song of Solomon and Shakespeare's poems were obscene, anyone who sent a copy of the Bible or Shakespeare through the post would be liable to be sent to gaol on the charge of using the mails for circulating obscene literature. In a recent case which led to the tragic death of a friend of my own the judge expressly refused to listen to any evidence as to the morality of the book in question. When the postoffice, he ruled, had decided that any publication was obscene, the function of the Court was limited to ascertaining whether or not an attempt had been made to send that book through the mails. This law arms a postoffice official with absolute power to place whatever publication he pleases on a far more terrible *Index Expurgatorius* than that of Rome. Its existence in a free country is a temporary anomaly and an intolerable anachronism."

The "friend of my own," referred to by Mr. Stead was, without doubt none other than Ida C. Craddock, who had worked for some time in the office of the "Review of Reviews," and who afterward was prosecuted and literally "hounded" to death by the man who enjoys the distinction of giving form and name to the American Postal Inquisition.

Referring to Mr. Stead's utterance, Mr. Foote says, "The Comstock laws and their operation illustrate what Whitman called the endless audacity of elected persons. He might have said appointed persons, too. The moment you give a man power over his fellows he proceeds, in ninety-nine cases out of a hundred, to exercise it illegitimately."

Much more to the same effect, did space permit, could be quoted to show what intelligent Englishmen think of our postal censorship.

M. H.

ON "THOUGHTS OF A FOOL."

"The fool thinketh himself to be wise, but the wise man knoweth himself to be a fool." A good exemplification of this proverb is "Thoughts of a Fool," by "Evelyn Gladys" (E. P. Rosenthal & Co., Chicago and London), the fact of the knowing being the determining factor in this case. The author is an iconoclast, but as to economic evils there are evidence here and there of a dim perception of a remedy. But it is dim, as might be expected of an author who indiscriminately couples the names of Henry George and John Alexander Dowie, thus: "There be socialists, anarchists, disciples of Henry George, of John Alexander Dowie, and of Ella Wheeler Wilcox, who have prescriptions warranted to transplant one from Rag Alley to the desirable side of Easy Street." Against this loose statement, however, we have in another chapter the following: "There is not a land title in all this world that is free from taint of force and fraud. For no one can claim title from the Maker, and there is no other valid title to ownership, and they who defend land titles are accessory to fraud." This is a stern indictment, though writ by a fool.

The author is no admirer of electmosenary institutions of any kind. Under existing monopolistic conditions they only serve in their ultimate effect to draw the economic lines tighter. And capital punishment is justly condemned on the ground that killing by legal process is more reprehensible than in anger, because deliberate. Satire, irony and humor abound throughout, and aside from antagonism to conventionalities, such, for example, as those declaratory of marriage, which, even if warranted would seem trivial in comparison with real evils, the book cannot fail to furnish entertainment.—Josiah Edson, in The Public (Chicago).

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, $1; old ivory, $1.50; plain bronze, $2; Etruscan bronze, $2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER'S editor. Send orders to La Verne F. Wheeler, 3323 Michigan Avenue, Chicago, Ill.

It is failures, not successes, that breed success.—Louis F. Post.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

WATCH-DOGS AND THEIR MASTERS.

A well known banker in Kansas, now deceased, said in an essay read before a "Bankers' Association" that the banker's first and chief duty is that of a *watch-dog*—to guard the money of depositors.

What, then, let us ask, is *money*, that its care should place a man on a level with a quadruped beast?

Answer: Money is the *representative* of *property*.

And what is "property."

Hard to define; but an idea of its importance may be gained by reference to what was said of it by the founders of the American government.

"Property," said Rutledge, a member of the "constitutional convention of 1787—, "property is the principal object of society." This statement he repeated more than once during the debate as to whether any legislative body was needed other than the "house of representatives"—"house of deputies," as it is called in France. It was feared by Rutledge and many others that a body of men elected directly by the people, representing the great mass of the people, the "common herd," would not be sufficiently careful of the interests of the *rich*—the owners of land, of slaves and other chattels.

Another member of the same convention named King, said, "Property is the primary object of society, and in fixing a ratio, ought not to be excluded from the estimate."

Another member, named Butler, is on record as saying:

"Property is the only just measure of representation." That is to say, manhood rights, human rights count for nothing in the balance against property.

The historian Bancroft, in describing the discussion over the division of powers of the general government, says—page 258:

"Madison revived his suggestion of a representation of free inhabitants in the popular branch; of the whole number, including slaves, in the senate; which as the special guardian of property, would rightly be the protector of property in slaves."

This same Madison, the successor of Thomas Jefferson in the presidential chair, was and is commonly called the "father of the Constitution of the United States." George Washington, commonly called the "father of his country," was another very influential member of the convention of 1787, and was considered the richest man in America at that time—his wealth consisting mainly of land and slaves.

Such being the influences predominant in the convention that framed the constitution of the United States, is there anything strange to be seen in the fact that the chief characteristic of the "Upper House" of Congress to-day should be that it is composed of millionaire bankers and of those for whom these bankers stand as "watch dogs"?

The Senate, being the "special guardian of property"—in the opinion of James Madison, it is but natural that those who own or control much property should argue that the best and safest men to elect as members of that body will be those who have large property interests of their own.

Moreover, do we not discover just here—in the fact that the founders of our government considered "property the chief object of society," do we not find here the explanation of that other notorious fact that a rich man, and especially a rich officeholder, *can scarcely ever be punished for crime!*

Is not the fact that material wealth—of which "the dollar" is the personification—is the thing held most sacred by Americans, sufficient explanation why Theodore Roosevelt so *promptly whitewashed Paul Morton* when the evidence—as brought out by Messrs. Harmon and Judson—was overwhelmingly patent that Morton had used his power as traffic manager of the Santa Fe company to swindle the patrons of that road out of hundreds of thousands of dollars? Roosevelt and Moody were willing that "proceedings should be brought against the *corporation*," but would not allow Morton to be brought to trial to answer charges that if proved in court might send him to the penitentiary.

"By their fruits ye shall know them." "Actions speak louder than words."

Like the banker, President Roosevelt is supposed to be a "watch-dog." He was elected to guard the interests of the people, the voters, who elected him. Ever since his election and before, he has made large professions of fidelity to the trust reposed in him by the people. How have those professions, those promises been fulfilled?

And is not this fact, the fact that property is the chief concern of society, sufficient reason why the newspapers and the general public treat so tenderly, so leniently the gigantic robberies of the policy-holders in the Equitable Insurance company by the managers? one of whom is a millionaire Senator of the United States?

M. HARMAN.

GOING BACKWARD.

Free Speech and Free Press are equivalent propositions. They are Siamese twins and cannot be separated. The denial of one is the denial of the other. Nearly one hundred years ago Frances Wright began reform agitation by speaking and printing, and for many years lectured throughout this country in advocacy of precisely the same principles of human liberty for which LUCIFER is now contending.

She met with malignant opposition, of course, and was called an infidel, a freelover, and "an enemy to the sacred institution of marriage," but as the church had not then assumed control of the government, she was not sent to prison or even fined or prosecuted in the courts for the expression of her opinions.

In "The Truth Seeker" of July 29 someone gives a sketch of her life from which we copy the following editorial that appeared in "The Democratic Gazette," of York, Pa., on August 13, 1836. The narrow minded and over-zealous officials who go far beyond the letter and purpose of the law in "malicious prosecution" and persecution of LUCIFER, are advised to read these broad-minded utterances of long ago:

"FRANCES WRIGHT.

"This lady delivered a lecture in the court house on Saturday evening, the first of a series, which gave general satisfaction to a large audience. But an attempt was made, in the name of morality and religion by some who neither care for one or practice the other, to disgrace our borough by getting up a mob. We are proud to say, however, that the attempt was abortive.

"Our citizens hold too highly the right of freedom of speech enjoyed by every American to aid in destroying that valuable franchise. They remembered also that while the speaker had the right to freely express her sentiments, they were not compelled to hear her. If they did not approve these sentiments they had a right, as unquestionable as hers, to discountenance her doctrines by staying away from the place appointed for the lecture.

"We are not sufficiently acquainted with the moral sentiments and principles of Mrs. Wright to advocate or condemn them, but we are sufficiently acquainted with the privileges and the rights guaranteed by our Constitution to every human being who can say, "I am an American citizen," to know that none can forcibly prevent her from advocating her principles—whatever be their nature or tendency—without violating a right for which, as much as for any other, our fathers shed their blood in the struggle which led to the birth of our Republic."

If the editor of the "Democratic Gazette" were to return to mortal life to-day, he would doubtless be much pained to note that the rights and privileges guaranteed by the American constitution have been nullified by acts of Congress known as the Comstock postal laws.

M. H.

THE CENSORS WILL "GIT" HIM "EF HE DON'T WATCH OUT."

Under the caption "Would Rear Children as Plants, Gaining Perfection—California Scientist Advances Theory That What is Possible With Weeds Can Be Done With Human Beings,' the dailies of the 31st ult. published the following dispatch from Los Angeles, Cal.:

"Luther Burbank, the famous California horticulturist, declares that the great object of his life is to apply to the training of children those scientific ideas which he has so successfully employed in working transformations in plant life. Mr. Burbank maintains that plants, weeds, and trees are responsive to a few influences in their environment, but that children are infinitely more responsive and the failure to realize the spiritual elements in the environing conditions of children has been the fatal mistake in dealing with them. 'Barnado in London has demonstrated that infinitely more can be done with children than with weeds and plants,' said Professor Burbank today. 'When this is realized and scientific principles are applied to the training of children, then humanity will enter upon a new stage of existence.'"

Now, as it is manifestly more nearly impossible to ignore sex in the production of children than in the production of plants without seeds—for the latter can be done, while so far it has not been demonstrated that an amputated human arm or leg, properly planted, will grow into a child—Mr. Burbank has entered on dangerous ground, and should be given a friendly warning. The newspapers have given wide publicity to his discoveries in relation to plant life; but should he make equally important investigations, experiments and discoveries in the realm of human life and its reproduction, it would be necessary for him to keep the results of such investigations and discoveries to himself, else he would risk confiscation and destruction of publications describing them.

L. H.

LUCIFER'S HELPERS.

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If marriage were, as it ought to be, a fair and honorable partnership, the wife's voice in all that relates to production of offspring would be unquestionably predominant.—Dr. Alice Drysdale-Vickery.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Ernest Winne, N. Y.—Enclosed please find $1, subscription to LUCIFER. I can't afford it now, but from the reports I hear the cause of Truth and Love and Liberty needs it even more than I do.

Maggie Dimmick, Kansas—I expect to take LUCIFER as long as I can "dig up" the cash, no matter how much the price is. Enclosed find a few names and $2 to pay for sample copies to each.

Mrs. Nettie Pitcher, South Dakota—My sympathy will always be with LUCIFER and all who are suffering so much for this grand cause. Enclosed is $1 to credit on my subscription. With hopes for a brighter future, I am your friend.

Leonard D. Abbott, New York—I have read LUCIFER for years, and think it a thousand times worth while. I have not always agreed with its articles, but I have always been interested in them. The recent action of the postoffice officials is outrageous. I send a year's subscription at this critical time.

J. C. Barnes, Indianapolis, Ind.—I hereby enclose $1 for subscription to LUCIFER, and am sorry that poverty prevents me from doing more for you. Your arrest was the most diabolical outrage on rights I ever heard of. Long may you live to carry on your good work, for the grandest cause of the ages, and of which you are the ablest exponent.

W. C. James, Los Angeles, Cal.—I enclose $10 toward defraying expenses in your defense of right to print and distribute through the United States mails your thought. I believe every man should have that right, if any one man has that right; hence I send the ten dollars. With best wishes for yourself and family I remain fraternally yours.

C. S. H., Roanoke, Ind.—Am sorry to see you having so much trouble with the postal authorities. My heart and soul are in sympathy with you, for I sincerely believe in the ideas taught by yourself in LUCIFER, and though I am poor and can hardly do so will to-day send you another dollar to be used where and for what it may be most needed. With best wishes, as ever your friend.

A. E. C., Chicago—I want to thank you for your attention to my unknown friend's order to send your very interesting LUCIFER to me. I shall be delighted to receive it each week, so please continue to send it. I have been very interested in the few issues I have seen, and, Mr. Harman, in yourself as well. Next time I see you will want to shake hands with you and wish you success through your present difficulty.

Lizzie M. Holmes, La Veta, Colo.—I am more sorry than I can express for your trouble. But I know if it must come you will bear it, and be happier than those who put you there. You have hosts of friends on the outside, and the consciousness of their respect and esteem will give you strength. I wish I was able to send you lots of money; but I will send this little now and send more as I can. Yours with affection and sympathy.

Amy L. Heuple, Glades R. D., Hot Springs, Ark.—Our consciences have been troubling us since we last wrote that we might have sent a little more to help you, so I enclose this $5 to set us more at our ease. Please credit to Otto C. and Amy L. Heuple. We both send with it all the sympathy you deserve, if that were possible, and the contribution should be larger if we felt we could anyway spare it. All we want is one of your photographs, so we may have something as a constant reminder. LUCIFER No. 1043 received—that is, the later issue. As "Tokology" was my constant guide with my first baby, and I believe a very real help, I can't imagine what can possess the authorities to object to any portion of it, but, of course, there is no accounting for their actions.

except that they are fighting the cause you advocate. That stands out so clearly now that everyone must see it. I hope the appeal may be successful, but at present the only hope I see is in the fact that you must be believed to be a power or they would not persecute you. More power to you, and may the prosecution bring the cause before more and more powerful people.

Annie E. K. Parkhurst, Brooklyn, N. Y.—I have just wrapped, ready for sending to you, fifteen copies of "Diana." They are our contribution to you and LUCIFER. It's no use to try to express what I feel about this last outrage. Words will not do it. To think of you in prison again is too much. Know that we are with you in sentiment and sympathy as of yore, though circumstances (ill health, etc.) compel silence when we would prefer to speak.

Dr. M. A. Cohn, Brooklyn, N. Y.—Please find enclosed $5 towards your trial fund. My heart goes out in sympathy with you in your present hour of distress. Let the tyrants of this "free" country go ahead with their bloody persecutions. Their time is fast coming; the people are awaking to their rights and liberties. You are fighting a glorious battle. Persevere, and your name will live in history when the name of those who are hunting you down will be dead and forgotten.

Ernest Howard Crosby, Rhinebeck, N. Y.—The reason that I have never shown any enthusiasm for your cause is that, while I know your sincerity and admire your spirit of self-sacrifice, I am not attracted by the discussion of sex questions. I am, however, altogether opposed to the exercise of censorship of any kind by the postoffice. I do not think that the express companies have any such powers, and I see no reason for conferring them upon the postal authorities. I enclose $5 as a modest contribution to this fight, which you may apply to subscriptions or in any other way.

Sarah Stone Rockhill, Ohio—Great was my surprise to find my article had gotten LUCIFER into more trouble. I see now in what a dangerous position you are placed, to even express an honest thought on the subject of sex reform. Yes, it seems they, the postal censors, are bound to destroy LUCIFER, and what can I do to prevent it? I fear, very little. When your letter and paper came I was too ill to even read, and now I write from a sick-bed, but I hope to get better. I will inclose my subscription. I shall want to see the paper while it lives, or I live. My whole being thrills with the enormity of the indignity to which you were and are compelled to submit. Wish I could have both of the suppressed papers.

T. J. Bowles, M. D., Muncie, Ind.—Your persecution and prosecution for the high crime of trying to enlighten your fellowmen on the most important of all subjects is infamous beyond all expression, but this outrage against you, and this assault against all the friends of freedom, gives assurance, a pledge and a promise that a better future is in sight, because all history proves that the adoption of desperate measures to fetter freedom is always a forerunner of emancipation. To undo the wrongs and injustices that have been fastened upon mankind by centuries of time and crime is a herculean undertaking, but we can all rejoice in the certain knowledge that reason and justice will finally overthrow ignorance and superstition. Hoping the higher court will reverse the findings of the lower, I am yours always.

F. W. Frankland, New Zealand—Dear Mrs. Harman: I have just received a type-written circular from the Free Speech League, in which I am informed that your dear and honored father has had proceedings taken against him (contrary, in my opinion, to the Constitution of the United States) for his action in a propaganda which all people of broad philosophic culture know to be of supreme importance to the public welfare. My wife and I, as citizens of the United States, feel so strongly on what we regard as a violation of the liberty guaranteed under the American flag, that we have sent to Dr. E. B. Foote, Jr., of 120 Lexington avenue, New York City, a check for $20 for the Defense Fund which we understand from his circular he is collecting on behalf of the Free Speech League. Had we not recently sustained very heavy financial losses, we should have sent much more. To say nothing of our personal admiration for your heroic father, it makes our blood boil that the liberty of citizenship should be capable of being infringed for the philosophical expression of opinion. Let your father's opponents bring arguments against his theories. If the latter are as erroneous as his opponents assert, it must be very easy to controvert them by logic and reasoning; but that the expression of philosophical opinion should entail legal proceedings is a situation more savoring of Russia than of the republic founded by Washington and Jefferson. Yours for the Freedom won by the Fathers.

Theodore Debs, Terre Haute, Ind.—Inclosed please find $2 for your defense fund, or as you may prefer to apply it. The lovers of freedom throughout the country should rally to your support, and if you are to serve another sentence for having the mental integrity and moral courage to tell the truth, then the highest court which can be reached should be compelled to go on record in pronouncing it. In this system of graft and corruption the chief concern of the powers that be is to silence honest men, but in putting the gag upon you they are opening the eyes of many, so that, while you personally suffer, you have the satisfaction of knowing that you are the instrument through which the light reaches the people. I need not say that Brother Eugene and I are with you in heart and soul. Stand your ground. You are making history.

Thos. J. Griffiths, Secretary-Treasurer Trades and Labor Congress of Canada, Montreal—I certainly think the action of the postal authorities is futile to check progress of thought along sex lines, or any other line of thought, for that matter. At the same time I feel deeply pained that you should be made to suffer at your time of life. Put me down for a year's subscription, to which I enclose payment.

It is idle to attempt to ignore the great influence of sex relations upon the individual and society, and no barrier should be allowed to interfere with openly expressed thought on this phase of social relation, the discussion of which is of as great importance as that of bread or social equality. I trust you will be relieved of the pain of enclosure in their prison walls. I greet you with tender thought and all good wishes.

T. M. Watson, Whitewater, Wis.—Yours, notifying me that a good friend had paid my subscription to LUCIFER, is before me, and now as I think how that good friend of yours as well as of myself has from time to time handed me a copy of LUCIFER which is always full of good thought-arousing ideas, a keen sense of self-reproval comes over me for having neglected to subscribe for it. But now, Brother Harman, I will be another good friend of yours by becoming a permanent subscriber, and also occasionally, as I can afford it, and I can, contribute a little of the "sinews of war" to help you keep your strong grip as you wield your cudgel of truth to demolish error. Yes, brother, count me as a permanent subscriber, also please remember that every month during the next four I will do just what I wish every subscriber would do. That is, send you a 25 cent piece which, I believe, would in a way help you to endure all the more hopefully, the cruel persecution that is being perpetrated upon you. The power of truth ever surging in the human breast will peralstently demand expression until it effectually vanquishes error.

Emanuel Quivers, Stockton, Cal.—In your troubles, in our troubles, you have my sincerest sympathy. The United States government has unconstitutionally arrogated to itself the monopoly of carrying the mails, and to fulfil its mission as carrier the right exists in the citizen to demand it carry all mail matter. The matter of the destruction of mail matter or diverting it from its plainly addressed destination is clearly arbitrary, and is a proceeding which, if persisted in, will destroy that monopoly. No man on earth, civilized or uncivilized, has any right to tell me what I shall or shall not read. According to the Declaration of Independence all men have the right to decide, each for himself what is for his pursuit of happiness. The childish pretext of the bad effect upon me of copies of Lucifer—paid for in advance to be delivered by the postoffice department—cannot be acquiesced in. If the argument were good, then the mind of the censor is already corrupted in going over the papers to see if they contain corrupting ideas. This is vicarious atonement, an idea extremely repulsive to me, and against the First Amendment to the Constitution of the United States (the establishment of religion). This matter is unquestionably the most important ever before the people in the United States. Is is vastly more important than the question decided by the civil war. It behooves

every citizen of the United States to register his earnest protest against this procedure. If a man has a right to decide what I shall read, he has the same right to decide what I shall eat, drink or wear. He has a right to dictate to me what I shall think. He practically does this when he abridges my education by eliminating my mail matter. Oh, what a farce it all is.

The people of the United States did not prosecute you, or give their consent for you to be prosecuted. Did the people of the United States but know of the details of this matter, a howl of protest would go up as strong as that now going up in Russia. The only trouble with us is to get the ear of the people of the United States.

Frank D. Blue, Kokomo, Ind.—It seems the limit to hold up LUCIFER for printing extracts from "Tokology." If "Tokology" is condemned as indecent, it is hard to say where they intend to try to put us back to—I presume the sixteenth century is about their style, and we may soon expect a revival of the burning of witches. In the end we shall win, of course, but I fear the suffering of the victims must be great. I shall print an account of the matter in Vaccination and do what little I can to assist in the preservation of the right to tell the truth, in print, even of so unpopular a thing as the human race. I really cannot find language strong enough to condemn the actions of our officials, but I am now as always strictly opposed to anyone acting as censor upon my acts or my desires in the way of information. I am as capable of judging as they possibly can be, and as moral as they dare be any time, and I need no one to stand guard over my reading matter. I trust you may yet find some way to escape the extreme measure of their hostility, as I fear the result upon your health, even upon your life itself. Wishing you to be of good cheer, for time makes all things equal, I beg to remain, yours faithfully.

Lucinda B. Chandler, Boston, Mass.—This morning's mail brought me a copy of No. 1043 of LUCIFER, with letter from Sister Juliet Severance. After reading these I took myself to the refrigerator for a drink of cold water, hoping to prevent a segregation of the atoms of my physical form as result of the tumultuous agitation of my inmost being. To realize the monstrous injustice of the administration of laws and courts, the so-called bulwark of freedom and protectors of the people, is too great a strain on my sympathies and mastery of emotion. And the humiliation of it! The claim and boast of freedom, and the flagrant suppression of it! Oh that I had the material means, I would devote it to the agitation in legislature and Congress, on platform and in print, for free press and free speech on the supreme question of a free motherhood. Yes, it would overturn the social (dis-) order of our time. I have faith that some time before a century hence, the foundation for a more perfect humanity will be laid in an intelligent and free motherhood, demonstrating the power of mind and freedom over the product of a real sex union in love and harmony.

Regretting I cannot make it $100, I send $1. Yours in sympathy and esteem.

Voltairine de Cleyre, Philadelphia, Pa.—I have read with indignation of these incessant persecutions of you, and I wished I had my voice and strength at least to speak against it, but I can talk very little, even in private conversation. All I can do is to admire you more even than in the old Kansas days, and tell you how sorry I am that poor half-corpse as I am, I can't help.

[We are frequently called on for information in regard to the condition of Miss de Cleyre; and feel sure that her few words, though not written for publication, will be read with interest by many friends. She has never recovered her health since she was shot more than two years ago. (It will be recalled that she refused to be a complaining witness against her half-crazed assassin.) I trust she will not be offended by my adding her account of her physical condition, for she has many warm friends among the readers of LUCIFER: "Since a year ago last January I have been on a see-saw between life and death, and without a cent save for my friends since last August. The disease is a horrible thing I never even heard of before I got it; it is called 'tinnitus aurium,' and comes from catarrh. It is the incessant pumping of an engine in my head; in reality the sound of the carotid artery. I have been in hospital after hospital, and to specialists and professors, but so far there is no cure and I think it is incurable. I wish I could die, for I cannot move about except like a snail. I cannot work or think. I have tried the regulars and the irregulars; fresh air and sunshine, eggs and milk, and yet it's all no good. So much for me." If any of Miss de Cleyre's friends, desiring to write to her, will address their letters in care of this office, the letters will be forwarded to her.—L. H.]

Henry Bool, Ithaca, N. Y.—I have been waiting to hear something drop before doing or saying anything in your case. You know, in a general way, my heartfelt sympathy is yours, and to affirm this fact too often would eventually make it appear like a vain repetition. When the fact became known to me of LUCIFER being again held up and for so flimsy and futile a reason, I felt and feel if I could damn those responsible for this despicable action to all eternity, I should be more than justified in doing so. Words to me are inadequate to prove my disgust and detestation of these Bourbons of officialdom. If I could only feel like Christ when he said, "Father, forgive them, for they know not what they do," it would be different, but, on the contrary, I feel and know in my innermost thinkery that the officials are after such as you for the set purpose of stifling inquiry and education all along the line of the most needed enlightenment of all.

I admire you more than ever and will take off my hat to you now and to your memory should my days be longer in the land than yours. The only thing I can do I have done—that is, I have sent $50 to Dr. Foote, of the Free Speech League; and I trust every man Jack of a liberal or woman may do all possible to help you in this hour of need. In helping you in this hour the cause of progress is doubly helped.

W. W. M., New Haven, Conn.—I am very glad to be able to send you one subscription, and very sorry that I am not able to send you a hundred. I will inclose in this a letter which I have written to a friend, one of six that I have taken time to write to that number of friends, hoping to secure a few subscriptions thereby and to arouse sympathy and interest and possibly to help to set some action in operation against the postal inquisition. I am waiting now for the six copies of No. 1044 for which I wrote you a few days ago. I consider No. 1044 a particularly good number to send out to persons who are strangers to the paper, to call their attention to it, and to awaken their thought as to what is being done by the postal censors in the way of suppressing free thought and free speech.

[Here follows the letter to which reference is made:]

"I enclose herewith a copy of a paper and entreat that you read it and give it careful consideration. It seems to me that if you take the slightest notice of the paper your curiosity (not to say interest) will be so aroused that you will wish to give it a more earnest perusal. I believe the objects and principles of the publication will appeal to you, as it must and should to every sensible, thoughtful, freedom-loving individual; but lest its objects might be misconstrued by a hasty, thoughtless inspection, I beg to offer a few words of introduction and explanation: The publication is nearing its quarter-century of life and usefulness (much needed usefulness), but notwithstanding this fact it experiences a most severe struggle for existence—owing to the bigotry, hypocrisy, ignorance, intolerance, superstition and stupidity of the human race—and it needs men of thought, of sense, of judgment, of education, of influence, of power, to sustain and defend it. For this reason I am appealing to this class of men among my acquaintances and friends, and this is my apology (if apology be needed) for sending you this letter, accompanied by the paper. I have been a subscriber to the paper for nearly twenty years, and can conscientiously and earnestly recommend it as being highly moral, honorable, upright, just, fair and square, and withal a fearless publication; and this last has been the cause of all its trouble. I can truthfully assert that my character has been improved by following its teachings. Furthermore I have a personal acquaintance with its editor, having visited at his home in Chicago several times, and have always been treated with the utmost cordiality, respect and consideration. The editor is most gentlemanly in his personal conduct and deportment and private life, and I never heard him utter an indecent word, either in joke, innuendo, story, conversation, or in any other manner, notwithstanding the ridiculously untrue accusation of the postal authorities concerning the obscenity of the publication. Now, I most respectfully request you to read carefully the sample I send you, and if in accord with your principles and ideas, and

if you desire in your heart to retain to the American people the constitutional right of free speech and free press, I hope you will assist the cause to the extent of giving your subscription to the paper, either directly or through me, as you prefer. If the principle does not accord with your opinion, of course neither the editor nor I would wish to force upon your time and attention anything that might be objectionable. If I hear nothing from you I shall take it for granted you do not enthuse in the matter sufficiently to induce you to wish to assist. Hoping you will pardon me this intrusion, whether my suggestion prove agreeable or not, I beg leave to sign myself most respectfully and cordially your friend.

Margaret McL., Brooklyn, N. Y.—So once more the enemies of Freedom have made up their minds to try to crush you and your efforts, but no matter how it turns out their efforts will be futile. If it were not for the suffering and inconvenience caused you I would say it were well to have them thus stir up things once in a while and so bring our cause before some who otherwise might never hear of it. My heart's best wishes are with you in this fight. We may differ as to methods, but in the battle for what is or ought to be our unquestionable right we must stand or fall together.

For the past two years my life has been an awful struggle. Many times even dry bread was a luxury. But this has been the experience of many of us—It is an old, old story and why repeat it? I have just secured a position which promises to be permanent as long as I can stand it. The work is very hard and heavy, and the hours very long (7:30 a. m. to 6 p. m., one-half hour for lunch), and the pay correspondingly short—$7 a week. Short pay seems to be the concomitant of long hours and hard work. I can now as never before realize and understand the position taken by so many who at heart sympathize with our fight for Freedom, but on account of their job will not dare come out openly. It is damnable, but it is so; the pity of it! Now, dear friend, it is little I can do, but that little I will do from now till I can do better or you need it no more. I will send you 50 cents weekly.

I would suggest that in asking for new subscribers you make it plainly understood that a subscriber sending a new name must be sure that such person wishes to have the paper. I claim the right, and take it, to read what I please (if I can get it, which I did not in the case of LUCIFER No. 1042), but I and others must not forget that this includes the other fellow's right to not read what does not please him.

Now, dear friend, this letter is already too long, but there is one thing more I wish to say. It is to me not a bit strange that you and others in your line of thought are being persecuted; the wonder would be were it the other way. You see, in teaching the right relation of the sexes you are striking at one of the greatest property rights of men (not mankind), and they naturally are not going to sit idly by and do nothing to protect this great prize. Sexology is truly the basic ology for only through understanding and obeying its natural laws can we produce the right kind of human beings; we may and do have many different opinions on these subjects, but only by a frank and free discussion of them can we arrive at what is right and best; so, long life to free discussion. I enclose $1.00 for a subscription renewal for myself and will hereafter send you the 50 cents a week.

[While we appreciate the interest in LUCIFER and in its work which prompts the generous offer of our friend, we do not feel it would be right to accept such sacrifice. But so long as LUCIFER merits such enthusiastic devotion it will live, despite all the attempts on its life by the would-be suppressors.—L. H.]

Some good people in Sweden desired to have his (Linnaeus) system of botany suppressed, because it was based upon the discovery of the sexes of the plants, and was therefore calculated to inflame the minds of youth.—Lecky's "Rationalism in Europe," Ch. IV. (foot-note).

Whoever with earnest soul
Strives for some end from this low world afar,
Still upward travels though he miss the goal,
And strays—but toward a star. —Bulwer.

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

1045

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LUCIFER.

THE LIGHT-BEARER.

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IMPROVEMENT OF THE RACE.

[Reproduced from No. 992, the double number, confiscated and destroyed by the postal officials.]

It fell to me to open a debate recently, at a meeting of intelligent people. Whether they gathered anything from my words, I do not know; but I certainly brought away one lesson from their speeches and from their silences. I learned that our social system, which keeps us all enslaved, making our brains, muscles and emotions subservient to it, also contrives that the pretense of education which it gives to children, while it contains so much by-gone theology and useless superstition, shows nothing, even in outline, of the principles given to the world by modern thinkers. The principles worked out by Charles Darwin in biology are more important than any ever before enunciated, bearing as they do on every department of the science of human life. Yet there is scarcely a hint given by our still priest-ridden educationists of Darwin's work done half a century ago.

Thus when I, with somewhat Quixotic zeal, tried to set forth, in a ten-minute speech, the importance of human heredity, and its connection with social developments, it was clear I had quite miscalculated the "previous knowledge" (as trained teachers call it) of my hearers. In fact, I was trying not only to show forth the great lesson of the twentieth century, viz.: woman's freedom, already partially claimed in the readjustment of the marriage system insisted on by "the new woman," but I had also to suggest the lesson of the nineteenth century, viz.: what human evolution and its method implies.

Nothing would do for the audience but to return to the old battle-ground of socialism and individualism—a result which I could not wholly regret, for I am a socialist with all the warmth of my heart and all the coolness of my intellect; and it was very clear on which side were the young blood and the young brains.

But why do not the individualists see that while socialism must inevitably come this century to give us a reasonably good environment, the exponents of individualism should, above all things, occupy themselves with the subject of improved heredity, the necessary supplement to the improved environment aimed at by socialism?

The following was the little lecture I gave:

The question, "By what method can the human race be improved?" assumes three things: (1) That there is room for improvement, that we are not as healthy, as beautiful, as intelligent, and as wise as we would like to be, and as we should like our descendants to be; (2) that man can, by conscious effort, improve the race of man; and (3) that the race will not become extinct before there is time to improve it.

I think all intelligent and kindly people agree that improvement is wanted; and we shall not say with Dr. Boyle Roche that we do not see why we should do anything for posterity, since posterity has not done anything for us. And all are hopeful, with the exception, perhaps, of Mr. Benjamin Kidd, that the improvement can be effected by deliberate, conscious effort. At the danger of extinction, Malthusians may smile; yet it is certain that many of the best human strains do die out, and that the pure Anglo-Saxon breed in America is not now multiplying, and I think it is clear that a definite and recognized aspiration in a race to improve must include an aspiration to keep up its numbers to the full, if not to increase them.

Now to examine methods. A good proverb says: "He who will know what will be must consider what hath been"; and though the history of the past will not show us all the history of the future, it always throws much light upon it.

There is no doubt that man has improved in faculties, in brain power and in adaptability, though he has not on the average reached such a good moral standard as that of most other animals, in social sympathy or chivalry toward his mate.

The decirne of evolution shows us man's path of progress. Darwin taught us what nature's method was in this path of progress. The quick-witted and the deft were allowed to flourish and produce offspring; the stupid and the clumsy died early and left no offspring or few. Every individual was, so to speak, tested this way. This was nature's individualistic method of improving the race. I use the word philosophically; even the most socialistic of us must admit that this method, carried on for long ages, succeeded well. Darwin called this method "natural selection" and its result "the survival of the fittest."

But nature had also another method which now came in well. Something was lost when the individualistic method was supplemented by another, but much more was gained. *Man became a highly socialized animal*, and by his social faculties the power of his hands and brain were enormously multiplied as a collective animal. And now he learned how to exchange ideas by means of that miracle, human language. When language began, man first, so to speak, went to school. And he learned both good and bad. Among the bad things he learned were how to go to war, how to enslave his fellow-creatures, and how to enslave his mate. Among the good things were poetry, music and the visual arts, as well as all the early crafts.

There is a verse from a doggerel poem of the last century, which was intended in mockery of the first evolutionists; but it expresses the facts as well as they can be briefly put, so I quote it. It says of our apelike ancestors:

"An ape with opposable thumb and big brain,
When the gift of the gab he had managed to gain,
As the lord of creation established his reign,
Which nobody can deny."

So here we have the two methods—the method of selected heredity, of rejection of unfit individuals; and the method of collectivism or education of the race.

Now, to cut a long story short, both these methods must go on. The method of selected heredity must go on at all costs; that is why the individualists say: "Let as many children be born as possible, and let the weakest go to the wall." A few humane philosophers oppose this, and say that we can substitute artificial selection for natural selection, and thus the best parents be selected for the race; but they do not explain how to carry this out.

These individualists and these humanists might have gone on disputing for ages to come, but they are interrupted by some remarkable disturbances and changes in the very facts they are discussing, and these facts we are all compelled to notice at the beginning of this twentieth century.

The disturbance has come from an unexpected quarter; it has come from man's enslaved mate.

Woman has declared herself in a very remarkable way. She has insisted on having some choice of her mate; that is, if he proves bad, she divorces him. And just as she refuses to be a slave mate, so she refuses to be a slave mother. She is re-

fusing to bear more than one or two children. These facts are most noticeable among women of Anglo-Saxon race in America; but these are the best women, and they are going to lead the rest of the world.

Woman is going to insist on being free; and the use she will make of her freedom is that she will select the father of her children. She will not be tied up to any and every miserable specimen of mediocrity or to any drunken or diseased wretch. If she is refused freedom, she will refuse to bear children at all; and thus it is no longer merely "the woman question"—it is "the nation question." The mothers of the race must choose the fathers of the race.

This is the rational form of selection that will be substituted for natural selection. And it will bring about a greater revolution in human worth and power than the world has yet seen.

DORA FORSTER.

FROM BONNIE SCOTLAND.

"The Scottish Health Reformer and Advocate of Rational Living," Paisley, Scotland, for July, contains besides several very good articles on the "food" question, a contribution by Lady Florence Dixie that we should be glad to reproduce entire did our limited space permit. It is entitled "Health and Sex." A few paragraphs will show the animus of the article:

"What I wish to point out is this:—"

"Sex is Nature, and cannot, therefore, be evil.

"To treat it as such is malignant.

"Morality founded on falsehood must be evil.

"Let us, therefore, set up Truth for our God and our Guide.

"Truth needs no hiding. Whatever is true must be right and good.

"Let the truth be told, then, of the tragedy wrought in countless lives by the enforcement of the lie in morals.

"The first thing to do is to abolish the 'conspiracy of silence.' Its effects are cruel and torture both sexes, but infinitely more so the woman than the man. Ignorance of sexual matters in the former is a grave crime. The ignorance of 'virtue' is the most unhappy condition to which a girl can be reduced, for it means her life-long enslavement and the sorrow of many as a consequence.

"Hitherto, two factors have made the amative and the reproductive functions inseparable. These factors have been, first, Ignorance; and second, Dogmatic religious tyranny, founded on the first-named, plus Selfishness. *Moral* Law has enforced same, and its recognition has been the martyrdom of man.

"Now, I maintain that *truly* civilized and enlightened human beings must rise above the brute. The passion of a great love is enthusiasm, and not a desire for reams of children. Can a man really force a woman who would condemn her to a constant state of child-bearing? Is it possible for a woman to breed such children, as I would see bred, who allows a man to treat her in such fashion? Those who cry 'Aye' have not soared above the brute. To them woman is the rib of Hebraic falsehood, the article fabricated for man. She is not his equal, his companion, his lover, his friend. She is his servant, his drudge, his slave.

"Two lovers meet. Must these never come together because their means do not enable them to rear 'a family'? Must they ever remain apart because Marriage enjoins reproduction? Must a woman always marry 'for means,' and give in exchange her 'freedom'? Is union of the sexes to continue a 'barter and sale' transaction without an end? Fervently I say it, God Forbid!

The closing paragraph is in these words:

"Perfect health can never be attained until we face the two great burning questions of sex and food, but the purest food will not make us healthy if the problem of sex is not worked out rightly and followed. In the name of Health I beseech of men and women to ponder this great question and unite in bringing it forward at every opportunity. In America, a British woman, Dora Forster, has written a very striking pamphlet called 'Sex Radicalism.' It is published at 590 Fulton Street, Chicago, U. S. A., by Mr. M. Harman, the able editor of *Lucifer, the Light-Bearer*, who is threatened by the American Government for issuing said pamphlet. Its cost is one shilling by post. I advise all who can to read it. It shows what the advance guard in America are thinking and saying on the sex question—the question of all others most important to health, strength and happiness, and, therefore, to regeneration, and although I do not agree with all its contents I am at one with the authoress in many of her contentions and desires."

LUCIFER'S editor sincerely thanks Lady Florence Dixie for writing, and the publisher of "The Scottish Health Reformer" for printing these references to LUCIFER and its work. M. H.

AMONG THE MAGAZINES.

J. Henniker Heaton, a member of the British Parliament, has the first place in the Arena for August. His subject is the "European Parcels Post." Near the outset of his article Mr. Heaton says:

"The reason why the progressive republic is so far behind Europe in this respect was made clear to me in a conversation with my friend the Hon. John Wanamaker, for some years Postmaster General of the United States. After hearing me dilate on the incalculable convenience and stimulus to trade of a parcels-post and the unrivalled excellence of the organization available, ramifying into every village, he spoke to this effect:

"All this is true, but there are four insuperable obstacles to the establishment of the parcels post in our country. The first is the ——Express Company; the second is the —— Express Company; the third is the —— Express Company; the fourth is the —— Express Company."

Mr. Heaton explained that he does not give the names of the four express companies mentioned by Mr. Wanamaker, "first, because it might be resented, and second, because I forget them."

The second article in the Arena for this month is entitled the "Economic Struggle in Colorado," and is written by Hon. J. Warner Mills, of Denver. This is the second paper of the series, the first appeared in the July No., and is to be followed by others from the same writer. No one, perhaps, is better equipped for the work of telling the American public the almost incredible story of what has transpired in the central mountain state of the Federal Union within the past quarter of a century than is the writer of this series of papers. That people calling themselves civilized and in time of peace could commit the atrocities related by Mr. Mills, and that the officials charged with the duty of arresting and bringing to justice the perpetrators of outrages against the persons and property of unoffending citizens, could be so deaf to the appeals of the victims of these outrages would scarce be believed if it did not come from sources entirely above suspicion.

Among the articles of special interest to Lucifer readers is one on the "Divorce Question" by Ernest Dale Owen, a well known Chicago lawyer, "a son of Robert Dale Owen, the eminent philosopher, and grandson of Robert Owen the great cooperator and social reformer," to quote the words of the editor.

To show how nearly in line with LUCIFER'S leading contributors is this Chicago lawyer of the honored name, Owen, we herewith insert a characteristic paragraph or two:

"In most of the states of the Union the law is based on sociological expediency rather than on ecclesiastical considerations. The general elevation and welfare of humanity, untrammelled by any authoritative text, is the usual basis of legislation. *The one consideration*, however, to which it would seem every other should yield the supreme place—*the conditions under which the race should be procreated*—seems to be the remotest to enter into the current contemplation of the subject. The results on children already born receive measurable attention. But that problem of infinite importance—*under what conditions shall the race be born*—seems little, if at all, to enter into ecclesiastical or legislative determination.

"Yet it needs only to be stated that men and women reflect effectively upon their offspring their own harmonious or inharmonious reciprocities. A child whose prenatal development is couched in harmonious influences must be born better than the one whose formative period is spent in a bed of burrs. It does not require argument to establish that the reciprocal influences of a husband and wife must of necessity dominate and give direction to such development.

"This consideration, then, should obviously be given the *very first place in the problem of binding men and women together, or of separating them, by authority of law*—there is none more important for the welfare and elevation of humanity. This consideration, too, can not be limited to the coarser and more truculent cases of marital wrongs, but must be extended to those subtler and more intricate animosities that daily pour gall into the soul by drops."

Italics are ours. Thus it is seen that Mr. Owen agrees most emphatically with Lucifer's central contention, namely, that the effect of marriage and divorce laws upon the unborn is of greater moment, incomparably of greater importance, than is their effect upon the parents themselves.

The August Arena is a mine of wealth to every independent thinker, as is almost every other number of the magazine founded and now again edited by B. O. Flower, one of the most eminent of present day journalists. So sure are we that Lucifer's readers will be pleased and benefited by becoming regular readers of the Arena that we hereby venture to offer the following clubbing rate, though no arrangement has been made of late years with the publisher of the Arena:

Lucifer, fortnightly, one year, to old or new subscribers, $1.00.
Arena, monthly, one year, regular price, $2.50.
Both to one address one year, $2.75.
This offer holds good for one month only, unless renewed.

★ ★ ★

"The Truth Seeker," Bradford, England, J. W. Gott, editor, is now issued quarterly, instead of monthly, as formerly. The July, August and September number has many features of interest. Among these is the program of the "International Freethought Congress," to be held in Paris Sept. 4th, 5th, 6th and 7th, 1905. The General Secretary's office of the Congress is 63 Rue Claude-Bernard, Paris.

There is also some account of the "British Secular League" and an interesting letter on "Out-Door Apostles" by its aged president, George Jacob Holyoke.

Among selections we thankfully note a report of trial of M. Harman in the Federal Court, Chicago, in June last, with picture of the defendant in the case; also Dora Forster's "Improvement of the Race," with advertisement of her booklet, "Sex Radicalism," which booklet is offered to the British public, together with a three months' trial subscription to Lucifer, for two shillings, six pence.

The "Truth Seeker" is now in its eleventh year of publication. In answer to an inquiry the editor says: "In spite of all boycotting on the part of the largest wholesale news-agents, we have forced the circulation per issue to nearly 9,000 copies. It now more than pays expenses. Our 'Sustentation Fund' is closed, and we are wearing a very broad smile." May your success continue to increase, Brother Gott!

Lucifer and the Bradford Truth Seeker are now offered one year for one dollar and ten cents, to all new subscribers to Lucifer and to prompt renewals. This offer to last for three months only, unless renewed.

If any subscribers to the English Truth Seeker through our office have failed to receive their papers they should notify us at once. Sample copies of the Truth Seeker, 5 cts. each.

WHAT SOME OF OUR BRITISH COUSINS THINK OF US.

"The Freethinker," London, England, G. W. Foote editor, while defending Robert G. Ingersoll and Thomas Paine against their English critics, in his issue of July 2 has this to say in reference to our "obscenity" laws:

"Nothing could be meaner, nothing could be more contemptible, than prosecuting the publishers of unpopular opinions for obscenity. It is a cowardly appeal to popular prejudice and passion. A book is only obscene when its object is to excite lust; and such things are always as dear as they are worthless. A book which discusses marriage, or sexual problems, or the population question, is *not* obscene; and getting twelve ill-educated, thoughtless men in a jury-box to say that it is does not make it so. There cannot be an obscene *opinion*. The very idea is absurd. The obscenity must be in the *language* or the *treatment*. And this leads us back to our original definition. A writer is only obscene when his object is obviously to excite lust and promote depravity. But here again, the words lust and depravity must be understood in their common signification. Words must not be turned and twisted by the hand of malice, under the eyes of bigotry, so as to manufacture what is called constructive crime. This is persecution masquerading as justice, and is one of the vilest crimes to which a court of law can lend its sanction."

Continuing the same subject in the issue of July 16, Mr. Foote quotes from the "Review of Reviews," London, a strongly worded paragraph in which the editor, W. T. Stead, gives his opinion of the American Postal Censorship laws:

"The American law authorizing a postoffice official to decide what is and what is not obscene literature places an arbitrary authority in the hand of an unknown censor which would not be tolerated for a moment in Great Britain. The Comstock law, as it is called, is so obviously capable of abuse that from time to time men who hold the faith which Milton held in the liberty of the press have protested against such absolute power being lodged in the hands of any official. If, at this moment, this unknown bureaucrat were to decide that the Song of Solomon and Shakespeare's poems were obscene, anyone who sent a copy of the Bible or Shakespeare through the post would be liable to be sent to gaol on the charge of using the mails for circulating obscene literature. In a recent case which led to the tragic death of a friend of my own the judge expressly refused to listen to any evidence as to the morality of the book in question. When the postoffice, he ruled, had decided that any publication was obscene, the function of the Court was limited to ascertaining whether or not an attempt had been made to send that book through the mails. This law arms a postoffice official with absolute power to place whatever publication he pleases on a far more terrible *Index Expurgatorius* than that of Rome. Its existence in a free country is a temporary anomaly and an intolerable anachronism."

The "friend of my own," referred to by Mr. Stead was, without doubt none other than Ida C. Craddock, who had worked for some time in the office of the "Review of Reviews," and who afterward was prosecuted and literally "hounded" to death by the man who enjoys the distinction of giving form and name to the American Postal Inquisition.

Referring to Mr. Stead's utterance, Mr. Foote says, "The Comstock laws and their operation illustrate what Whitman called the endless audacity of elected persons. He might have said appointed persons, too. The moment you give a man power over his fellows he proceeds, in ninety-nine cases out of a hundred, to exercise it illegitimately."

Much more to the same effect, did space permit, could be quoted to show what intelligent Englishmen think of our postal censorship. M. H.

ON "THOUGHTS OF A FOOL."

"The fool thinketh himself to be wise, but the wise man knoweth himself to be a fool." A good exemplification of this proverb is "Thoughts of a Fool," by "Evelyn Gladys" (E. P. Rosenthal & Co., Chicago and London), the fact of the knowing being the determining factor in this case. The author is an iconoclast, but as to economic evils there are evidences here and there of a dim perception of a remedy. But it is dim, as might be expected of an author who indiscriminately couples the names of Henry George and John Alexander Dowie, thus: "There be socialists, anarchists, disciples of Henry George, of John Alexander Dowie, and of Ella Wheeler Wilcox, who have prescriptions warranted to transplant one from Rag Alley to the desirable side of Easy Street." Against this loose statement, however, we have in another chapter the following: "There is not a land title in all this world that is free from taint of force and fraud. For no one can claim title from the Maker, and there is no other valid title to ownership, and they who defend land titles are accessory to fraud." This is a stern indictment, though writ by a fool.

The author is no admirer of eleemosenary institutions of any kind. Under existing monopolistic conditions they only serve in their ultimate effect to draw the economic lines tighter. And capital punishment is justly condemned on the ground that killing by legal process is more reprehensible than in anger, because deliberate. Satire, irony and humor abound throughout, and aside from antagonism to conventionalities, such, for example, as those declaratory of marriage, which, even if warranted would seem trivial in comparison with real evils, the book cannot fail to furnish entertainment.—Josiah Edson, in The Public (Chicago).

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, $1; old ivory, $1.50; plain bronze, $2; Etruscan bronze, $2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER'S editor. Send orders to La Verne F. Wheeler, 3223 Michigan Avenue, Chicago, Ill.

It is failures, not successes, that breed success.—Louis F. Post.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

WATCH-DOGS AND THEIR MASTERS.

A well known banker in Kansas, now deceased, said in an essay read before a "Bankers' Association" that the banker's first and chief duty is that of a *watch-dog*—to guard the money of depositors.

What, then, let us ask, is *money*, that its care should place a man on a level with a quadruped beast?

Answer: Money is the *representative of property.*

And what is "property."

Hard to define; but an idea of its importance may be gained by reference to what was said of it by the founders of the American government.

"Property," said Rutledge, a member of the "constitutional convention of 1787—, "property is the principal object of society." This statement he repeated more than once during the debate as to whether any legislative body was needed other than the "house of representatives"—"house of deputies," as it is called in France. It was feared by Rutledge and many others that a body of men elected directly by the people, representing the great mass of the people, the "common herd," would not be sufficiently careful of the interests of the *rich*—the owners of land, of slaves and other chattels.

Another member of the same convention named King, said, "Property is the primary object of society, and in fixing a ratio, ought not to be excluded from the estimate."

Another member, named Butler, is on record as saying: "Property is the only just measure of representation." That is to say, manhood rights, human rights count for nothing in the balance against property.

The historian Bancroft, in describing the discussion over the division of powers of the general government, says—page 258:

"Madison revived his suggestion of a representation of free inhabitants in the popular branch; of the whole number, including slaves, in the senate; which as the special guardian of property, would rightly be the protector of property in slaves."

This same Madison, the successor of Thomas Jefferson in the presidential chair, was and is commonly called the "father of the Constitution of the United States." George Washington, commonly called the "father of his country," was another very influential member of the convention of 1787, and was considered the richest man in America at that time—his wealth consisting mainly of land and slaves.

Such being the influences predominant in the convention that framed the constitution of the United States, is there anything strange to be seen in the fact that the chief characteristic of the "Upper House" of Congress to-day should be that it is composed of millionaire bankers and of those for whom these bankers stand as "watch dogs"?

The Senate, being the "special guardian of property"—in the opinion of James Madison, it is but natural that those who own or control much property should argue that the best and safest men to elect as members of that body will be those who have large property interests of their own.

Moreover, do we not discover just here—in the fact that the founders of our government considered "property the chief object of society," do we not find here the explanation of that other notorious fact that a rich man, and especially a rich officeholder, *can scarcely ever be punished for crime?*

Is not the fact that material wealth—of which "the dollar" is the personification—is the thing held most sacred by Americans, sufficient explanation why Theodore Roosevelt so *promptly whitewashed Paul Morton* when the evidence—as brought out by Messrs. Harmon and Judson—was overwhelmingly patent that Morton had used his power as traffic manager of the Santa Fe company to swindle the patrons of that road out of hundreds of thousands of dollars? Roosevelt and Moody were willing that "proceedings should be brought against the *corporation*," but would not allow Morton to be brought to trial to answer charges that if proved in court might send him to the penitentiary.

"By their fruits ye shall know them." "Actions speak louder than words."

Like the banker, President Roosevelt is supposed to be a "watch-dog." He was elected to guard the interests of the people, the voters, who elected him. Ever since his election and before, he has made large professions of fidelity to the trust reposed in him by the people. How have those professions, those promises been fulfilled?

And is not this fact, the fact that property is the chief concern of society, sufficient reason why the newspapers and the general public treat so tenderly, so leniently the gigantic robberies of the policy-holders in the Equitable Insurance company by the managers? one of whom is a millionaire Senator of the United States?

M. HARMAN.

GOING BACKWARD.

Free Speech and Free Press are equivalent propositions. They are Siamese twins and cannot be separated. The denial of one is the denial of the other. Nearly one hundred years ago Frances Wright began reform agitation by speaking and printing, and for many years lectured throughout this country in advocacy of precisely the same principles of human liberty for which LUCIFER is now contending.

She met with malignant opposition, of course, and was called an infidel, a freelover, and "an enemy to the sacred institution of marriage," but as the church had not then assumed control of the government, she was not sent to prison or even fined or prosecuted in the courts for the expression of her opinions.

In "The Truth Seeker" of July 29 someone gives a sketch of her life from which we copy the following editorial that appeared in "The Democratic Gazette," of York, Pa., on August 13, 1836. The narrow minded and over-zealous officials who go far beyond the letter and purpose of the law in "malicious prosecution" and persecution of LUCIFER, are advised to read these broad-minded utterances of long ago:

"FRANCES WRIGHT.

"This lady delivered a lecture in the court house on Saturday evening, the first of a series, which gave general satisfaction to a large audience. But an attempt was made, in the name of morality and religion by some who neither care for one or practice the other, to disgrace our borough by getting up a mob. We are proud to say, however, that the attempt was abortive.

"Our citizens hold too highly the right of freedom of speech enjoyed by every American to aid in destroying that valuable franchise. They remembered also that while the speaker had the right to freely express her sentiments, they were not compelled to hear her. If they did not approve these sentiments they had a right, as unquestionable as hers, to discountenance her doctrines by staying away from the place appointed for the lecture.

"We are not sufficiently acquainted with the moral sentiments and principles of Mrs. Wright to advocate or condemn them, but we are sufficiently acquainted with the privileges and the rights guaranteed by our Constitution to every human being who can say, 'I am an American citizen,' to know that none can forcibly prevent her from advocating her principles—whatever be their nature or tendency—without violating a right for which, as much as for any other, our fathers shed their blood in the struggle which led to the birth of our Republic."

If the editor of the "Democratic Gazette" were to return to mortal life to-day, he would doubtless be much pained to note that the rights and privileges guaranteed by the American constitution have been nullified by acts of Congress known as the Comstock postal laws.

M. H.

THE CENSORS WILL "GIT" HIM "EF HE DON'T WATCH OUT."

Under the caption "Would Rear Children as Plants, Gaining Perfection—California Scientist Advances Theory That What is Possible With Weeds Can Be Done With Human Beings,' the dailies of the 31st ult. published the following dispatch from Los Angeles, Cal.:

"Luther Burbank, the famous California horticulturist, declares that the great object of his life is to apply to the training of children those scientific ideas which he has so successfully employed in working transformations in plant life. Mr. Burbank maintains that plants, weeds, and trees are responsive to a few influences in their environment, but that children are infinitely more responsive and the failure to realize the spiritual elements in the environing conditions of children has been the fatal mistake in dealing with them. 'Barnado in London has demonstrated that infinitely more can be done with children than with weeds and plants,' said Professor Burbank today. 'When this is realized and scientific principles are applied to the training of children, then humanity will enter upon a new stage of existence.'"

Now, as it is manifestly more nearly impossible to ignore sex in the production of children than in the production of plants without seeds—for the latter can be done, while so far it has not been demonstrated that an amputated human arm or leg, properly planted, will grow into a child—Mr. Burbank has entered on dangerous ground, and should be given a friendly warning. The newspapers have given wide publicity to his discoveries in relation to plant life; but should he make equally important investigations, experiments and discoveries in the realm of human life and its reproduction, it would be necessary for him to keep the results of such investigations and discoveries to himself, else he would risk confiscation and destruction of publications describing them.

L. H.

LUCIFER'S HELPERS.

Mabel Hopkinson, 50c; Dr. H. Tropp, $1; Elsie C. Wilcox, 18c; M. L. Studebaker, $1.25; A. Friend, $1; Chas. Pechtrer, 50c; F. E. Leonard, $1.50; Henry Schultz, 25c; Maggie Dimmick, $2; Julia A. Filger, 30c; Mr. and Mrs. L. M. Holmes, 70c; J. C. Slafter, $5; E. M. Dewey, $2; W. H. Wilgus, 10c; C. N. Green, $1; T. C. Deuel, $1; Jeanne Yersin, $1; Olive M. Le Barre, $1; R. N. Douglas, $1.75; Anna Wise, $1.50; A friend in St. Louis, $10; Mrs. E. Eames, 50c; Dr. J. R. Price, $1; J. Harman, $2; A. G. Lingberg, $1; Thirza Rathbun, 25c; E. Arnaud, $10; W. C. James, $10; Henry M. and Annie E. K. Parkhurst, 15 copies "Diana," 25c each; E. Jabrow, 50c; Otto and Amy E. Heuple, $5; M. Cole, 25c; O. H. Stone, $2; Albert Wickman, $1.50; W. W. Miller, $1; John Knott, $1; Mattie D. Haworth, $1; Lucinda B. Chandler, $1; M. M. R., $2.50; S. R. Shepherd, $1; Albert Monlin, 25c; Earnelle Daniel, 25c; Robert Netzke, 50c; T. F. Meade, 50c; Theodore Debs, $2; M. A. Cohn, $5; John Cairns, $1; Laura J. Langston, 25c; Leo Kopzinski, $2; Amy Odell, 24c; E. J. Sayre, $1; J. Flavius Van Voorhees, $2.50; P. R. Skinner, $10; Geo. G. Denison, $1; A. L. Task, 50c; Fred Schulder, 20c; Belle Chappel, $1; Flora W. Fox, $1; Henry C. Roberts, $1.25; H. Henn, $1.27; $1; Flora W. Fox, $1; Henry C. Roberts, $1.25; H. Henn, $1.27; A. H. Frank, $1; Ed. Wiborg, 50c; M. C. Powers, $1; Mrs. M. McCaslin, 12c; Douglas Printing Co., $1.50; B. F. Cheney, 50c; C. E. Olson, $1; J. H. Hamlin, $1; Maack, $1.

If marriage were, as it ought to be, a fair and honorable partnership, the wife's voice in all that relates to production of offspring would be unquestionably predominant.—Dr. Alice Drysdale-Vickery.

VARIOUS VOICES.

"Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Ernest Winne, N. Y.—Enclosed please find $1, subscription to LUCIFER. I can't afford it now, but from the reports I hear the cause of Truth and Love and Liberty needs it even more than I do.

Maggie Dimmick, Kansas—I expect to take LUCIFER as long as I can "dig up" the cash, no matter how much the price is. Enclosed find a few names and $2 to pay for sample copies to each.

Mrs. Nettie Pitcher, South Dakota—My sympathy will always be with LUCIFER and all who are suffering so much for this grand cause. Enclosed is $1 to credit on my subscription. With hopes for a brighter future, I am your friend.

Leonard D. Abbott, New York—I have read LUCIFER for years, and think it a thousand times worth while. I have not always agreed with its articles, but I have always been interested in them. The recent action of the postoffice officials is outrageous. I send a year's subscription at this critical time.

J. C. Barnes, Indianapolis, Ind.—I hereby enclose $1 for subscription to LUCIFER, and am sorry that poverty prevents me from doing more for you. Your arrest was the most diabolical outrage on rights I ever heard of. Long may you live to carry on your good work, for the grandest cause of the ages, and of which you are the ablest exponent.

W. C. James, Los Angeles, Cal.—I enclose $10 toward defraying expenses in your defense of right to print and distribute through the United States mails your thought. I believe every man should have that right, if any one man has that right; hence I send the ten dollars. With best wishes for yourself and family I remain fraternally yours.

C. S. H., Roanoke, Ind.—Am sorry to see you having so much trouble with the postal authorities. My heart and soul are in sympathy with you, for I sincerely believe in the ideas taught by yourself in LUCIFER, and though I am poor and can hardly do so will to-day send you another dollar to be used where and for what it may be most needed. With best wishes, as ever your friend.

A. E. C., Chicago—I want to thank you for your attention to my unknown friend's order to send your very interesting LUCIFER to me. I shall be delighted to receive it each week, so please continue to send it. I have been very interested in the few issues I have seen, and, Mr. Harman, in yourself as well. Next time I see you will want to shake hands with you and wish you success through your present difficulty.

Lizzie M. Holmes, La Veta, Colo.—I am more sorry than I can express for your trouble. But I know if it must come you will bear it, and be happier than those who put you there. You have hosts of friends on the outside, and the consciousness of their respect and esteem will give you strength. I wish I was able to send you lots of money; but I will send this little now and send more as I can. Yours with affection and sympathy.

Amy L. Heuple, Glades R. D., Hot Springs, Ark.—Our consciences have been troubling us since we last wrote that we might have sent a little more to help you, so I enclose this $5 to set us more at our ease. Please credit to Otto C. and Amy L. Heuple. We both send with it all the sympathy you deserve, if that were possible, and the contribution should be larger if we felt we could anyway spare it. All we want is one of your photographs, so we may have something as a constant reminder. LUCIFER No. 1043 received—that is, the later issue. As "Tokology" was my constant guide with my first baby, and I believe a very real help, I can't imagine what can possess the authorities to object to any portion of it, but, of course, there is no accounting for their actions.

except that they are fighting the cause you advocate. That stands out so clearly now that everyone must see it. I hope the appeal may be successful, but at present the only hope I see is in the fact that you must be believed to be a power or they would not persecute you. More power to you, and may the prosecution bring the cause before more and more powerful people.

Annie E. K. Parkhurst, Brooklyn, N. Y.—I have just wrapped, ready for sending to you, fifteen copies of "Diana." They are our contribution to you and LUCIFER. It's no use to try to express what I feel about this last outrage. Words will not do it. To think of you in prison again is too much. Know that we are with you in sentiment and sympathy as of yore, though circumstances (ill health, etc.) compel silence when we would prefer to speak.

Dr. M. A. Cohn, Brooklyn, N. Y.—Please find enclosed $5 towards your trial fund. My heart goes out in sympathy with you in your present hour of distress. Let the tyrants of this "free" country go ahead with their bloody persecutions. Their time is fast coming; the people are awaking to their rights and liberties. You are fighting a glorious battle. Persevere, and your name will live in history when the name of those who are hunting you down will be dead and forgotten.

Ernest Howard Crosby, Rhinebeck, N. Y.—The reason that I have never shown any enthusiasm for your cause is that, while I know your sincerity and admire your spirit of self-sacrifice, I am not attracted by the discussion of sex questions. I am, however, altogether opposed to the exercise of censorship of any kind by the postoffice. I do not think that the express companies have any such powers, and I see no reason for conferring them upon the postal authorities. I enclose $5 as a modest contribution to this fight, which you may apply to subscriptions or in any other way.

Sarah Stone Rockhill, Ohio—Great was my surprise to find my article had gotten LUCIFER into more trouble. I see now in what a dangerous position you are placed, to even express an honest thought on the subject of sex reform. Yes, it seems they, the postal censors, are bound to destroy LUCIFER, and what can I do to prevent it? I fear, very little. When your letter and paper came I was too ill to even read, and now I write from a sick-bed, but I hope to get better. I will inclose my subscription. I shall want to see the paper while it lives, or I live. My whole being thrills with the enormity of the indignity to which you were and are compelled to submit. Wish I could have both of the suppressed papers.

T. J. Bowles, M. D., Muncie, Ind.—Your persecution and prosecution for the high crime of trying to enlighten your fellowmen on the most important of all subjects is infamous beyond all expression, but this outrage against you, and this assault against all the friends of freedom, gives assurance, a pledge and a promise that a better future is in sight, because all history proves that the adoption of desperate measures to fetter freedom is always a forerunner of emancipation. To undo the wrongs and injustices that have been fastened upon mankind by centuries of time and crime is a herculean undertaking, but we can all rejoice in the certain knowledge that reason and justice will finally overthrow ignorance and superstition. Hoping the higher court will reverse the findings of the lower, I am yours always.

F. W. Frankland, New Zealand—Dear Mrs. Harman: I have just received a type-written circular from the Free Speech League, in which I am informed that your dear and honored father has had proceedings taken against him (contrary, in my opinion, to the Constitution of the United States) for his action in a propaganda which all people of broad philosophic culture know to be of supreme importance to the public welfare. My wife and I, as citizens of the United States, feel so strongly on what we regard as a violation of the liberty guaranteed under the American flag, that we have sent to Dr. E. B. Foote, Jr., of 120 Lexington avenue, New York City, a check for $20 for the Defense Fund which we understand from his circular he is collecting on behalf of the Free Speech League. Had we not recently sustained very heavy financial losses, we should have sent much more. To say nothing of our personal admiration for your heroic father, it makes our blood boil that the liberty of citizenship should be capable of being infringed for the philosophical expression of opinion. Let your father's opponents bring arguments against his theories. If the latter are as erroneous as his opponents assert, it must be very easy to controvert them by logic and reasoning; but that the expression of philosophical opinion should entail legal proceedings is a situation more savoring of Russia than of the republic founded by Washington and Jefferson. Yours for the Freedom won by the Fathers.

Theodore Debs, Terre Haute, Ind.—Inclosed please find $2 for your defense fund, or as you may prefer to apply it. The lovers of freedom throughout the country should rally to your support, and if you are to serve another sentence for having the mental integrity and moral courage to tell the truth, then the highest court which can be reached should be compelled to go on record in pronouncing it. In this system of graft and corruption the chief concern of the powers that be is to silence honest men, but in putting the gag upon you they are opening the eyes of many, so that, while you personally suffer, you have the satisfaction of knowing that you are the instrument through which the light reaches the people. I need not say that Brother Eugene and I are with you in heart and soul. Stand your ground. You are making history.

Thos. J. Griffiths, Secretary-Treasurer Trades and Labor Congress of Canada, Montreal—I certainly think the action of the postal authorities is futile to check progress of thought along sex lines, or any other line of thought, for that matter. At the same time I feel deeply pained that you should be made to suffer at your time of life. Put me down for a year's subscription, to which I enclose payment.

It is idle to attempt to ignore the great influence of sex relations upon the individual and society, and no barrier should be allowed to interfere with openly expressed thought on this phase of social relation, the discussion of which is of as great importance as that of bread or social equality. I trust you will be relieved of the pain of enclosure in their prison walls. I greet you with tender thought and all good wishes.

T. M. Watson, Whitewater, Wis.—YOURS, notifying me that a good friend had paid my subscription to LUCIFER, is before me, and now as I think how that good friend of yours as well as of myself has from time to time handed me a copy of LUCIFER which is always full of good thought-arousing ideas, a keen sense of self-reproval comes over me for having neglected to subscribe for it. But now, Brother Harman, I will be another good friend of yours by becoming a permanent subscriber, and also occasionally, as I can afford it, and I can, contribute a little of the "sinews of war" to help you keep your strong grip as you wield your cudgel of truth to demolish error. Yes, brother, count me as a permanent subscriber, also please remember that every month during the next four I will do just what I wish every subscriber would do. That is, send you a 25 cent piece which, I believe, would in a way help you to endure all the more hopefully, the cruel persecution that is being perpetrated upon you. The power of truth ever surging in the human breast will persistently demand expression until it effectually vanquishes error.

Emanuel Quivers, Stockton, Cal.—In your troubles, in our troubles, you have my sincerest sympathy. The United States government has unconstitutionally arrogated to itself the monopoly of carrying the mails, and to fulfil its mission as carrier the right exists in the citizen to demand it carry all mail matter. The matter of the destruction of mail matter or diverting it from its plainly addressed destination is clearly arbitrary, and is a proceeding which, if persisted in, will destroy that monopoly. No man on earth, civilized or uncivilized, has any right to tell me what I shall or shall not read. According to the Declaration of Independence all men have the right to decide, each for himself what is for his pursuit of happiness. The childish pretext of the bad effect upon me of copies of Lucifer—paid for in advance to be delivered by the postoffice department—cannot be acquiesced in. If the argument were good, then the mind of the censor is already corrupted in going over the papers to see if they contain corrupting ideas. This is vicarious atonement, an idea extremely repulsive to me, and against the First Amendment to the Constitution of the United States (the establishment of religion). This matter is unquestionably the most important ever before the people in the United States. Is is vastly more important than the question decided by the civil war. It behooves

every citizen of the United States to register his earnest protest against this procedure. If a man has a right to decide what I shall read, he has the same right to decide what I shall eat, drink or wear. He has a right to dictate to me what I shall think. He practically does this when he abridges my education by eliminating my mail matter. Oh, what a farce it all is.

The people of the United States did not prosecute you, or give their consent for you to be prosecuted. Did the people of the United States but know of the details of this matter, a howl of protest would go up as strong as that now going up in Russia. The only trouble with us is to get the ear of the people of the United States.

Frank D. Blue, Kokomo, Ind.—It seems the limit to hold up LUCIFER for printing extracts from "Tokology." If "Tokology" is condemned as indecent, it is hard to say where they intend to try to put us back to—I presume the sixteenth century is about their style, and we may soon expect a revival of the burning of witches. In the end we shall win, of course, but I fear the suffering of the victims must be great. I shall print an account of the matter in Vaccination and do what little I can to assist in the preservation of the right to tell the truth, in print, even of so unpopular a thing as the human race. I really cannot find language strong enough to condemn the actions of our officials, but I am now as always strictly opposed to anyone acting as censor upon my acts or my desires in the way of information. I am as capable of judging as they possibly can be, and as moral as they dare be any time, and I need no one to stand guard over my reading matter. I trust you may yet find some way to escape the extreme measure of their hostility, as I fear the result upon your health, even upon your life itself. Wishing you to be of good cheer, for time makes all things equal, I beg to remain, yours faithfully.

Lucinda B. Chandler, Boston, MASS.—This morning's mail brought me a copy of No. 1043 of LUCIFER, with letter from Sister Juliet Severance. After reading these I took myself to the refrigerator for a drink of cold water, hoping to prevent a segregation of the atoms of my physical form as result of the tumultuous agitation of my inmost being. To realize the monstrous injustice of the administration of laws and courts, the so-called bulwark of freedom and protectors of the people, is too great a strain on my sympathies and mastery of emotion. And the humiliation of it! The claim and boast of freedom, and the flagrant suppression of it! Oh that I had the material means, I would devote it to the agitation in legislature and Congress, on platform and in print, for free press and free speech on the supreme question of a free motherhood. Yes, it would overturn the social (dis-) order of our time. I have faith that some time before a century hence, the foundation for a more perfect humanity will be laid in an intelligent and free motherhood, demonstrating the power of mind and freedom over the product of a real sex union in love and harmony.

Regretting I cannot make it $100, I send $1. Yours in sympathy and esteem.

Voltairine de Cleyre, Philadelphia, Pa.—I have read with indignation of these incessant persecutions of you, and I wished I had my voice and strength at least to speak against it, but I can talk very little, even in private conversation. All I can do is to admire you more even than in the old Kansas days, and tell you how sorry I am that poor half-corpse as I am, I can't help.

[We are frequently called on for information in regard to the condition of Miss de Cleyre; and feel sure that her few words, though not written for publication, will be read with interest by many friends. She has never recovered her health since she was shot more than two years ago. (It will be recalled that she refused to be a complaining witness against her half-crazed assassin.) I trust she will not be offended by my adding her account of her physical condition, for she has many warm friends among the readers of LUCIFER: "Since a year ago last January I have been on a see-saw between life and death, and without a cent save for my friends since last August. The disease is a horrible thing I never even heard of before I got it; it is called 'tinnitus aurium,' and comes from catarrh. It is the incessant pumping of an engine in my head; in reality the sound of the carotid artery. I have been in hospital after hospital, and to specialists and professors, but so far there is no cure and I think it is incurable. I wish I could die, for I cannot move about except like a snail. I cannot work or think. I have tried the regulars and the irregulars; fresh air and sunshine, eggs and milk, and yet it's all no good. So much for me." If any of Miss de Cleyre's friends, desiring to write to her, will address their letters in care of this office, the letters will be forwarded to her.—L. H.]

Henry Bool, Ithaca, N. Y.—I have been waiting to hear something drop before doing or saying anything in your case. You know, in a general way, my heartfelt sympathy is yours, and to affirm this fact too often would eventually make it appear like a vain repetition. When the fact became known to me of LUCIFER being again held up and for so flimsy and futile a reason, I felt and feel if I could damn those responsible for this despicable action to all eternity, I should be more than justified in doing so. Words to me are inadequate to prove my disgust and detestation of these Bourbons of officialdom. If I could only feel like Christ when he said, "Father, forgive them, for they know not what they do," it would be different, but, on the contrary, I feel and know in my innermost thinkery that the officials are after such as you for the set purpose of stifling inquiry and education all along the line of the most needed enlightenment of all.

I admire you more than ever and will take off my hat to you now and to your memory should my days be longer in the land than yours. The only thing I can do I have done—that is, I have sent $50 to Dr. Foote, of the Free Speech League; and I trust every man Jack of a liberal or woman may do all possible to help you in this hour of need. In helping you in this hour the cause of progress is doubly helped.

W. W. M., New Haven, Conn.—I am very glad to be able to send you one subscription, and very sorry that I am not able to send you a hundred. I will inclose in this a letter which I have written to a friend, one of six that I have taken time to write to that number of friends, hoping to secure a few subscriptions thereby and to arouse sympathy and interest and possibly to help to set some action in operation against the postal inquisition. I am waiting now for the six copies of No. 1044 for which I wrote you a few days ago. I consider No. 1044 a particularly good number to send out to persons who are strangers to the paper, to call their attention to it, and to awaken their thought as to what is being done by the postal censors in the way of suppressing free thought and free speech.

[Here follows the letter to which reference is made:]

"I enclose herewith a copy of a paper and entreat that you read it and give it careful consideration. It seems to me that if you take the slightest notice of the paper your curiosity (not to say interest) will be so aroused that you will wish to give it a more earnest perusal. I believe the objects and principles of the publication will appeal to you, as it must and should to every sensible, thoughtful, freedom-loving individual; but lest its objects might be misconstrued by a hasty, thoughtless inspection, I beg to offer a few words of introduction and explanation: The publication is nearing its quarter-century of life and usefulness (much needed usefulness), but notwithstanding this fact it experiences a most severe struggle for existence—owing to the bigotry, hypocrisy, ignorance, intolerance, superstition and stupidity of the human race—and it needs men of thought, of sense, of judgment, of education, of influence, of power, to sustain and defend it. For this reason I am appealing to this class of men among my acquaintances and friends, and this is my apology (if apology be needed) for sending you this letter, accompanied by the paper. I have been a subscriber to the paper for nearly twenty years, and can conscientiously and earnestly recommend it as being highly moral, honorable, upright, just, fair and square, and withal a fearless publication; and this last has been the cause of all its trouble. I can truthfully assert that my character has been improved by following its teachings. Furthermore I have a personal acquaintance with its editor, having visited at his home in Chicago several times, and have always been treated with the utmost cordiality, respect and consideration. The editor is most gentlemanly in his personal conduct and deportment and private life, and I never heard him utter an indecent word, either in joke, innuendo, story, conversation, or in any other manner, notwithstanding the ridiculously untrue accusation of the postal authorities concerning the obscenity of the publication. Now, I most respectfully request you to read carefully the sample I send you, and if in accord with your principles and ideas, and

if you desire in your heart to retain to the American people the constitutional right of free speech and free press, I hope you will assist the cause to the extent of giving your subscription to the paper, either directly or through me, as you prefer. If the principle does not accord with your opinion, of course neither the editor nor I would wish to force upon your time and attention anything that might be objectionable. If I hear nothing from you I shall take it for granted you do not enthuse in the matter sufficiently to induce you to wish to assist. Hoping you will pardon me this intrusion, whether my suggestion prove agreeable or not, I beg leave to sign myself most respectfully and cordially your friend.

Margaret McL., Brooklyn, N. Y.—So once more the enemies of Freedom have made up their minds to try to crush you and your efforts, but no matter how it turns out their efforts will be futile. If it were not for the suffering and inconvenience caused you I would say it were well to have them thus stir up things once in a while and so bring our cause before some who otherwise might never hear of it. My heart's best wishes are with you in this fight. We may differ as to methods, but in the battle for what is or ought to be our unquestionable right we must stand or fall together.

For the past two years my life has been an awful struggle. Many times even dry bread was a luxury. But this has been the experience of many of us—It is an old, old story and why repeat it? I have just secured a position which promises to be permanent as long as I can stand it. The work is very hard and heavy, and the hours very long (7:30 a. m. to 6 p. m., one-half hour for lunch), and the pay correspondingly short—$7 a week. Short pay seems to be the concomitant of long hours and hard work. I can now as never before realize and understand the position taken by so many who at heart sympathize with our fight for Freedom, but on account of their job will not dare come out openly. It is damnable, but it is so; the pity of it? Now, dear friend, it is little I can do, but that little I will do from now till I can do better or you need it no more. I will send you 50 cents weekly.

I would suggest that in asking for new subscribers you make it plainly understood that a subscriber sending a new name must be sure that such person wishes to have the paper. I claim the right, and take it, to read what I please (if I can get it, which I did not in the case of LUCIFER No. 1042), but I and others must not forget that this includes the other fellow's right to not read what does not please him.

Now, dear friend, this letter is already too long, but there is one thing more I wish to say. It is to me not a bit strange that you and others in your line of thought are being persecuted; the wonder would be were it the other way. You see, in teaching the right relation of the sexes you are striking at one of the greatest property rights of men (not mankind), and they naturally are not going to sit idly by and do nothing to protect this great prize. Sexology is truly the basic ology for only through understanding and obeying its natural laws can we produce the right kind of human beings; we may and do have many different opinions on these subjects, but only by a frank and free discussion of them can we arrive at what is right and best; so, long life to free discussion. I enclose $1.00 for a subscription renewal for myself and will hereafter send you the 50 cents a week.

[While we appreciate the interest in LUCIFER and in its work which prompts the generous offer of our friend, we do not feel it would be right to accept such sacrifice. But so long as LUCIFER merits such enthusiastic devotion it will live, despite all the attempts on its life by the would-be suppressors.—L. H.]

Some good people in Sweden desired to have his (Linnaeus) system of botany suppressed, because it was based upon the discovery of the sexes of the plants, and was therefore calculated to inflame the minds of youth.—Lecky's "Rationalism in Europe," Ch. IV. (foot-note).

Whoever with earnest soul
Strives for some end from this low world afar,
Still upward travels though he miss the goal,
And strays—but toward a star. —Bulwer.

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

1045

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LUCIFER.



THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.
CENSORED BY THE POSTAL AUTHORITIES BEFORE DELIVERY TO SUBSCRIBERS.

PRICE FIVE CENTS. CHICAGO, ILL., AUGUST 17, E. M. 305 [C. E. 1905]. WHOLE NO. 1046

SHALL LIBERTY BE MURDERED IN THE LAND?

ANOTHER APPEAL TO THE PRESS AND PEOPLE OF AMERICA — INCREASING USE OF THE ADMINISTRATIVE PROCESS.

In its former Appeal, the Free Speech League said that in Russia at this time the government and people are eating the fruit of the poison-tree of administrative process, a tree planted ages since and sedulously cultivated and fertilized to this hour. We said that a decade or more ago the Postal Censorship planted the seeds of this deadly tree in the soil of the United States, and that it has continued that planting with mad zeal and ever-widening sweep of the sower's arm. Those seeds have germinated; the roots of the noxious growths therefrom have penetrated deeply, have ramified, and have sent up shoots in every part of the Post-Office tillage-ground. Already appointees, legislators, and jurists declare that the vile importation never can be eradicated. Do you believe that? Are you going to let your carelessness, your apathy, your indifference, your timidity, excuse and verify the ominous prophecy?

The League told you that while Moses Harman, editor of LUCIFER, had been sentenced in a federal court on the outworn and ridiculous charge of "obscenity," at least he had had the form of trial granted by the Constitution to every accused citizen; some respect had been shown to the letter of the fundamental law, even though its spirit had been smothered by the dullness, the prejudice, and the intolerance of the administrators of that charter of rights. The judiciary had not spurned all the outward signs of decency and equity. That remained for the Post-Office Department to do, and it did it with lightness of heart and without shame. It confiscated the property of a publisher without letting him know it had robbed him—that he learned only through the inquiries of his subscribers for their paper. It destroyed this edition of the journal without offering him the most meager opportunity to show why he should not be despoiled. The subscribers, who had paid honest money for honest goods, had no means of knowing why they were denied the enjoyment of their earnings. They, like the publisher, were exploited with no chance for defense and none for redress. They, equally with Mr. Harman, were the helpless victims of the administrative process—a process invented by old-world despots to stifle thought and the latest addition to the armament of new-world tyrants in their blundering war against education.

Since that first appeal was printed, repression has proceeded apace. The Washington authorities in immediate charge have continued to do injustice, while those really responsible are silent—therefore, acquiescent. Assistant Attorney-General R. P. Goodwin, law-officer of the Post-Office Department, who interprets the statutes for his chiefs, said to Dr. Immanuel Pfeiffer, Agent of the League:

"Any and all discussion of the sex question is obscene, and so unmailable—the only occasion for any talk of such matters is in the private conversations of physicians with patients."

It was said long ago, that before stupidity even the gods are powerless. To fitly characterize this pronunciamento of Mr. Goodwin's is impossible; it would be beyond the powers of the greatest masters of English speech who have lived and died and are immortal in the world's literature. It defies serious argument; it is too ridiculous to be amenable to ridicule, and it is so small and mean that one must shrink from denouncing it. As well hunt snow birds with modern siege guns. But, unreasonable and absurd and microscopical as is the idea expressed, it is the Law of the Press and Mails. It is the rule of the Postal Department, enforced by administrative process, to the indictments of which Department there has been discovered no effective demurrer, before whose judgment seat there are no jurymen to be challenged, and no witnesses for the defense to be heard, unless those witnesses persist for days, and weeks maybe, and not always then. Here no writ of error is available, no change of venue allowed. Scarcely could we believe that such a rule had been enunciated were not the conditions such as to amply prove its existence, were not our experiences so many and bitter, the outrages under it so frequent and monstrous. Superintendent Hull of the Chicago Post-Office told Mr. Harman that no references to the intimate relations of the sexes would be permitted, and it appears that he was passing down the orders of his Washington superior, Mr. Goodwin.

Now comes the latest wrong—it may not be the latest tomorrow—the holding up of No. 1045 of LUCIFER. The articles in it said to be obscene could be read to that bugaboo of the conventional, the "young person" of either sex, without fear. There is not the faintest stain of impurity on either of them, and pretexts for the persecution of Mr. Harman and the muzzling of the press must be very hard to find when such productions as these are smudged by the Censor.

How long will you permit the study of the primary and fundamental relations of men and women to be under the ban of any authority, legal or extra-legal? How long will you remain and allow your children to remain the victims of ignorance and panic? Think! Without those relations the Censors would not be here, you would not be here, your children would not be here. Will you longer consent that the brand of vileness shall be stamped upon those relations by incompetents and reactionists. Do you admit or claim that the relations which continue the race are so obscene that all discussion of them is out of order, is dangerous, is worthy of fine and imprisonment. If they are so bad as all this, how will you improve them by silence, by concealment, by cursing? Will you better conditions by the persecution of those who are trying to point out the causes of the defects that exist? Do you actually believe that in this domain ignorance is better than knowledge? If you do, why do you not contend that it is better in every other department of our lives? If you think that it is pernicious to make known the conditions and methods of re-creation, why do you not move for the suppression of Government and other publications which deal with the breeding of domesticated animals? Are men and women of less consequence than the quadrupeds and fowls they buy and sell and eat?

Editors of America, especially of the daily press, wake up, straighten up, assert your independence of the little bands of busybodies who for more than thirty years have pursued and defamed and destroyed men and women who were earnestly endeavoring to throw light into the dark places of human society. Are you not yourselves victims of this odious censorship if you

fear to protest against injustice, as some of you tell us privately you are? When such conditions obtain, what has become of the boasted "free press?"

To those, whoever they may be, who do not indorse the views of Mr. Harman, and therefore think they are not called upon to defend his rights as a man and a citizen, we commend these trenchant words of Mr. Louis F. Post, editor of the "Public," of Chicago. The excerpt is from a private letter, taken with the consent of the writer and recipient:

"If the object of your movement is to check the postal censorship, then I can see no better way than to try to enlist in the work people who are absolutely and notoriously out of sympathy with Mr. Harman, but who have sense enough to see, and power enough to make the public generally see, the danger there is to freedom of the press in allowing a bureau of the government to create precedents that may be used by bureaucrats against what people regard as legitimate publications, by proceeding in the way the Postal Department is now doing against what public opinion regards as illegitimate. I do not know that I make myself perfectly clear. It is difficult for me to do so, because my mind is so constructed, and I think yours is, as to be entirely indifferent to the kind of opinions, or even the kind of language, that is being arbitrarily suppressed by a censor, if the thing really amounts to a censorship of opinion. My fears of a censorship are more intense than my objection to anything a censor possibly can suppress. But most minds are not constructed in this way, and that is probably the kernel of the danger that threatens us. If we could make every one realize, as Americans once realized, that 'eternal vigilance is the price of liberty,' our way would be clear. But we are living in an era when nearly everybody seems to think, 'sufficient unto the day is the virtue thereof.'"

The veriest tyrant on earth will stand by those who agree with him; the test of intelligent devotion to liberty is the defense of the freedom of those who differ from us.

Moses Harman has been put to great expense by these repeated prosecutions and confiscations. His trial in court, the loss of edition after edition of LUCIFER, and the printing and circulation of protests, and explanations sent to his subscribers, have called for continuous outlays. He had no reserve fund when the storm broke, and has been able to keep the paper going only by the assistance of the relatively few who realize that his cause is their cause, his defeat their peril, his victory their security. Some have given all they could; some can give more; a vastly larger number who have not given before should give now. Money has a voice that will be heard, because it multiplies the efficiency of all other voices. It carries the word of truth and protest and appeal to hundreds and thousands who otherwise never would hear that word. It pays for typesetting, for printing, for postage, for food and shelter for those who work to make actual the dream of free science, free press, and free mails. If you believe the Censorship is wrong, help to break its power. If you believe Moses Harman should have opportunity to speak his thought, help to sustain LUCIFER. Put your thought, your wish, your protest against the administrative process, into an Express Money Order, a check, or a draft and send immediately to our Treasurer, as below.

THE FREE SPEECH LEAGUE.

EDW. W. CHAMBERLAIN, President.
C. L. SWARTZ, Secretary,
Room 3, 114 Fifth Avenue.
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120 Lexington Avenue.
EDWIN C. WALKER, Chmn. Ex. Com.
New York City Headquarters.

Of our contributors once more the request is made that they will kindly bear with us awhile longer. Several very excellent contributed articles are now in type awaiting the light of print, and many more have been accepted and filed for publication. If there be any comfort in the knowledge that the editor's articles share much the same fate, our friends have that kind of consolation. For many weeks he has given way to others, especially—as in the present issue, to reprints of articles from contemporary journals, showing what some of our brother and sister editors think of the postal laws and their administration, in the United States.

HOW THE UNITED STATES GOVERNMENT CONVICTS ITSELF.

The United States Department of Agriculture, Bureau of Animal Industry, issues a "Special Report on Diseases of the Horse," prepared under the direction of Dr. D. E. Salmon. It is published, printed and mailed by United States officials, and is a very valuable book of over 500 pages, but no more useful than Dr. Stockham's "Tokology," unless mares are more worthy of good care than mothers, or unless fatherly Uncle Sam is more solicitous for colts than babies. In this government report on page 148 is the sub-title "Hygiene of the Pregnant Mare," and the first sentence reads thus: "The pregnant mare should not be exposed to teasing by a young and ardent stallion." Dr. James Law (the writer of that chapter) is in accord with Dr. Alice B. Stockham, author of "Tokology," and if the latter is non-mailable, the former is also, and this with many other official documents cannot be lawfully delivered by mail or express. We prefer the editorial judgment of Drs. Salmon, Law and Stockham, to the legal discrimination of R. P. Goodwin, and so we say to Uncle Sam—or "the administration"—either remove R. P. Goodwin and put a saner man in the place, or stop mailing "Diseases of the Horse," and many other "non-mailable" public reports. As it is, Uncle Sam is either a fool or a criminal.

CENSORSHIP AND INQUISITION.

If in Austria or Russia the censor objects to any sentence or article, he compels the publisher to take the article out of the form, and our comrades will then print in the space thus left white, "Confiscated"; or, if they feel very patriotic over the incident, they will insert a verse of the national hymn. In Russia they do the same things with domestic papers, while in foreign papers the article is blackened.

The American censor is more impudent. He takes hold of the edition at the postoffice and sends it to the dead-letter office in Washington, D. C. (d. h., Dumhelts-Centrum—center of ignorance), where these papers—still the property, which is otherwise sacred, of the publisher or his subscribers—will be destroyed. To notify the publisher is only considered by the Censor after so many complaints come in that the publisher goes to inquire the fate of his edition. Now one official hides behind another. Each claims to have an office, but no opinion of his own.

So it was with No. 1042 of LUCIFER, which Moses Harman publishes. The mail bags were sent to the Chicago postoffice on June 21, while the publisher was only notified on June 30 that his paper, a costly extra number of sixteen pages, had simply been destroyed at Washington, D. C., because it had contained indecent articles. Two articles written by women are claimed to have caused the arrest. I have read both articles—several times—carefully, and find neither a word nor a sentence in them which could have caused the confiscation. The fact that the first amendment to the Constitution guarantees liberty of press, that every attempt to modify it is a treasonable act, does not concern the Inquisition in the least.

Moses Harman has appealed from the decision of the lower court—a year in the penitentiary at hard labor—he is 74 years old. Judge Landis denied the accused the right to address the jury in his own behalf before they retired to decide whether he was "guilty or not guilty." When the sentence was given, the Judge forgot to put the customary question whether the accused had anything to say in his own behalf (a question which is asked of every criminal), and Moses Harman, who is hard of hearing, was convicted without hearing it, but found it out later on through his friends present.

The labor press of the whole country ought to make the case of Moses Harman an object of discussion and help raise the funds for the appeal. Moses Harman is under $1,500 bail, and at present yet free. Every friend of Liberty should show his sympathy by helping to defray his expenses at court and by subscribing for LUCIFER.—Neues Leben (Chicago).

Speak what you think now, in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day. A man should never be ashamed to own he has been wrong, which is but saying that he is wiser to-day than he was yesterday.—Emerson.

Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.—John Milton.

THE POSTOFFICE AND FREE SPEECH.

The official who is now at the head of the postal department at Washington is getting an unenviable reputation for perverting the legitimate powers of his office—perverting them sometimes in a manner almost comic.

The government has for some time been trying, very properly, to weed out from among second-class mail matter—i. e. matter entitled to be mailed at the low rate of postage granted to newspapers—such papers as are used primarily to advertise certain goods, and in which the news and other reading matter are put in only to gild the pill. But of late the postal authorities have been straining the law to make it apply to newspapers of whose views they disapprove. Several Socialist papers have been subjected to real persecution. They proved that they were not issued for advertising purposes, in any ordinary sense of the word; but the United States Postoffice thereupon took the ground that they were issued for the purpose of advertising the editor's ideas, and so were not entitled to newspaper rates. Of course, on that principle, the privileges of the mails might be refused to all the religious periodicals, to the temperance papers, to the organs of the political parties, and to every other paper published to advocate an idea.

In the case of one of these socialist periodicals, the postal authorities declared they did not believe it had enough bona-fide subscribers to entitle it to the use of the mails as a newspaper. The editor thereupon asked each of his subscribers to send to Washington a postal card certifying that he had subscribed and paid his own money for the paper; and an avalanche of postal cards was the result. Several of these papers advocating unpopular ideas have established their right to the use of the mails only after a hard struggle; and one Socialist editor had to move his paper to Canada and send it to his subscribers in the United States from over the border. The Canadian government does not like Socialism any better than the American government does, but public opinion there would not stand having the postal laws perverted into an engine of persecution.

Neither would public opinion stand it here, if the facts were known; but the victims have mainly been the exponents of doctrines so unpopular that the general press has not taken up their cause, and the general public has heard nothing about the matter. The latest case of postoffice persecution has especial interest for women. Under the law against circulating indecent literature through the mails, a whole edition of a Chicago paper has been seized and destroyed for publishing extracts from Dr. Alice B. Stockham's "Tokology"! That is, it has been suppressed nominally because it published these extracts, but really because the postal authorities disapprove of the editor's views on the woman question.

"Tokology" is a book aiming to give prospective mothers such advice upon diet and hygience as will lessen the pain of childbirth. It has been sold and circulated through the mails for years, without objection. Many of our readers are familiar with it. There is nothing in it from beginning to end that could properly come under the law against circulating indecent literature. But the paper that published the extracts from it was Moses Harman's LUCIFER, a paper so much disliked by the authorities that they are always glad of a pretext to suppress it; and edited by a man of ideas so unpopular that the general public has looked on with seeming indifference when the law was strained against him.

Mr. Harman's cardinal doctrine is that a woman should always have the control of her own person. He also believes in the abolition of legal marriage. With the first of these ideas we fully agree; with the second we differ *in toto*. In the columns of LUCIFER, these questions are discussed by correspondents from all points of view, from the most strict to the most lax. The editor has been repeatedly brought before the courts on the charge of sending objectionable literature through the mails, generally because he has allowed some correspondent to use an unwise and offensive latitude of expression. But the intense dislike for Mr. Harman's doctrines has caused him to be subjected to long terms of imprisonment in cases that called for nothing more than a moderate fine at most; and in the present case the attack upon him is persecution and prejudice pure and simple.

The Free Speech League has taken the matter up, and issues an appeal to the press to help ventilate it. The League reprints the paragraphs condemned by the postal authorities, and asks every reader to judge for himself whether they are obscene. Dr. Stockham says: "It is natural and reasonable that the mother should be exempt from the sexual relation during gestation," and she goes on to elaborate and enforce this idea, but without any coarseness of expression. It is hardly possible that any sane jury, whether agreeing or disagreeing with the view expressed, would pronounce her language obscene. But Mr. Harman has had no chance to bring the case before a jury. In referring to previous prosecutions of his paper, the Free Speech League says:

Here follows a long extract from the Appeal circular of the Free Speech League. The article closes in these words:

Any one wishing to send contributions to aid Mr. Harman can communicate with Dr. E. B. Foote, Jr., treasurer of the Free Speech League, 120 Lexington Avenue, New York City, who will doubtless be glad also to send further particulars regarding the matter.

No one can disapprove more strongly than we do of many of the doctrines advocated in LUCIFER; but justice is justice, and in this case Mr. Harman has certainly been treated with odious unfairness.

In view of the defeat of the bill asked for by the Massachusetts W. S. A. to forbid the publication of indecent medical advertisements; in view of the free circulation through the mails of yellow journals containing all manner of offensive scandals, decorated with flaring headlines; in view of the great mass of unquestionably corrupt and corrupting material that is sent broadcast without interference, the suppression of the quotations from Dr. Stockham is laughable. Let our government put at the head of the postal department an official who has not only more sense of fairness than the present incumbent, but also some little sense of humor.—Alice Stone Blackwell (editorial), in "Woman's Journal," Boston, August 12, 1905.

AN UNHEARD-OF JUDGMENT.

Moses Harman, the noble old man who for twenty-five years has published LUCIFER, has been sentenced to one year in the penitentiary. The United States court found some articles published by Harman to be obscene.

Harman himself writes superior English and expresses his thoughts so skillfully that the most fanatic inquisition could not find fault. His assistants, especially some energetic women, are less careful and prudent, and one such article became the pretext for the lawsuit.

Moses Harman defends the right of free motherhood and the right of the unborn child. His teachings ought to make men happier. Whoever knows how much mischief is caused by jealousy and ignorance in matters of sex, will admit that teachers like Moses Harman are necessary; they should be highly honored and rewarded, and not punished.

An appeal will be taken from this terrible judgment, which may turn out to be a death-warrant for the much-tried old man. Such an appeal, though, costs much money. Whoever wants to show his sympathy to Moses Harman ought to read his paper and pay the $1 it costs per year. Write to his daughter, Lillian Harman, 500 Fulton street, Chicago, Ill.—Neues Leben (Chicago).

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, $1; old ivory, $1.50; plain bronze, $2; Etruscan bronze, $2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER'S editor. Send orders to La Verne F. Wheeler, 3323 Michigan Avenue, Chicago, Ill.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....$1.00 Three months .....25 cents
Six months.....50 cents Single copies..... 5 cents

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

THE PEOPLE ARE NOT THE GOVERNMENT.

The ordinary citizen cannot take advantage of the cheaper market because the blessed tariff raises the prices on all such goods when they are brought home. The government, however, does not have to pay duties on its purchases abroad and may buy in the cheapest market. It is the misfortune of the people that, although they make the government, they are not the government, and must pay American taxes on American goods.—Boston Herald.

And just so, also, in the matter of literature, pictures, etc. The people make the government, pay all the government expenses, but they must not write, read nor send through the mails that which they think good for young and old to know. The privilege to do this is reserved for the government officials, and for their favorites—presumably for the class or classes supposed to be able to control the most votes on election day. M. H.

LUCIFER NO. 1045.

Owing to disorganization of work caused by previous "lock-outs" by the Postal authorities, also by the bother of getting to press our booklet, "Right to Be Born Well," we were a week late with No. 1045 of LUCIFER.

This was August tenth. Having compiled, as we very honestly believed, with the admonition in regard to objectionable matter, we presented part of the edition for mailing with no apprehension that we would again be denied our citizen right to equal participation in the benefits of the people's "carrier" system, for which we pay our proportional part.

In this reasonable expectation we were once more doomed to disappointment. After reading a copy of the issue, the superintendent of second class mail matter at Chicago informed us that in his opinion the two first articles came under the inhibition of the postal regulations in regard to "obscene" literature, and that he would be obliged to refer the matter to the Postmaster-General's office at Washington, D. C.

After waiting eight days and getting no answer from headquarters of the carrier system aforesaid—which system now assumes the functions of a *judiciary* department of government as well as executive, we removed the paragraphs to which Mr. Hull objected, and in their stead inserted a brief explanation of the enforced delay; then, after one more day of fruitless waiting to hear from the Postmaster-General's staff we were allowed to send the expurgated edition to LUCIFER'S readers.

This third hold-up, or lock-out, within two months last past, will make us again tardy in getting to press with next issue. However, if not again denied our equal right to the common mail, LUCIFER No. 1046 will be sent out from the Chicago postoffice on Wednesday, Aug. 23, or one week behind time, as per regular order of fortnightly appearance.

OUR ADVANCING POSTAL CENSORSHIP.

Since long before the foundation of the Federal government, American public sentiment has cherished freedom of the press above every other condition of popular liberty except trial by jury. With the press untrammelled our fathers believed that no menace to liberty could really gain a foothold, if an innovation, or long endure, if already established; whereas, if the press were subject to censorship, they felt that autocracy would flourish as in their day it did throughout Europe and as in ours it still does in Russia.

They did not mean that the press should have license to attack personal reputations or offend public morals with impunity. They conceded that publishers should be held to account for libelous and indecent publications. But they insisted that guilt should be determined by juries, after the act, and upon a full hearing of both sides; and not by bureau officials in advance of the act and ex parte.

Much has been said against this view on the ground that it would permit the accomplishment of wrongs which once done cannot be undone; and it must be confessed that the objection is not without plausibility when particular grievances are considered irrespective of general effects. But our fathers realized that the greater danger lies in empowering officials to impose upon publishers a decree of silence. A person outraged by libel would be vindicated by the verdict that condemned his libeler; common standards of public morals would be strengthened by the verdict of juries if the standards were true, and weakened by assault only in case they were false. But under a censorship, private outrages upon public rights might go unrevealed and unscathed; true standards of public morals might be perverted and false ones perpetuated; and with a pretence of protecting personal reputation and public morals, bureaucrats might insidiously undermine popular liberty.

Our fathers therefore made it a part of their political religion that every one should be free to print and publish whatever he would, subject to being held accountable therefor by a jury of his fellow citizens. So wedded were they to this theory of a free press accountable only to a jury of the people, that the result of a lawsuit in the old Colony of New York was acclaimed throughout the Colonies and helped kindle the fires of the Revolution, because the jury had found that an alleged libel against the Colonial authorities was justified and the publisher not guilty, notwithstanding that the Colonial judge before whom the case was tried had ordered the jury to convict.

So vital did this sentiment remain after the Revolution, that the Federal party went down in political wreck and ruin because it became responsible for the "sedition act," which evaded the principle of a free but accountable press by making libels against the President and other Federal officials triable before judges of the President's own appointment and juries selected by his own appointees.

So vital did that sentiment continue down the troublous century just ended, that even in the heat of the anti-slavery agitation a pro-slavery Senate revolted at a suggestion that anti-slavery newspapers be made unmailable.

We believe that this wholesome sentiment of liberty survives in the American mind. Though a great influx of foreigners in recent years—foreigners seeking not greater liberty as in earlier times, but only better wages—may have had the effect of making American landmarks of liberty fade in the public opinion of to-day, yet the autocratic conditions of which we get reports from Russia are abhorrent enough to stir even the dullest mind to some sense of the dangers which go with a bureaucratic censorship of the press. It is an innovation which we believe American public opinion would not consciously tolerate. Were any direct attempt made to subject to the control of a government bureau the right to print and publish freely, subject only to accountability to juries, it would surely overwhelm the political party responsible for it, as the Federal party of a hundred years ago was overwhelmed, with the condemnation of an indignant people.

But what could not be done directly because the people would resent it, might be done indirectly and surreptitiously because the people would not realize that it was being done.

And it is a fact, that by indirect and surreptitious methods a censorship is gradually being established over printing and publishing in the United States. It has advanced so far that a Federal bureau at Washington already possesses power of press censorship sufficient to enable it to suppress any periodical whatever, in the discretion of the officials who control the bureau.

We do not intend to say that every possible attempt at such suppression would succeed. What we do intend to say is that the censorial power which already exists in this Federal bureau is unlimited in its possibilities and threatening in its character. To a consideration of this fact we beg most earnestly to call serious public attention.

* * *

Let us consider first how a situation so serious might come about.

If an autocratic coterie, acute, skillful and patient, were deliberately set upon the purpose of creating a press censorship like that of Russia, in a republic like ours, where the traditions and the laws guaranteed freedom of the press subject to accountability only to juries, and where public opinion clung tenaciously to the spirit of those traditions, how would that coterie begin?

Not by trying to repeal the laws nor by violently overriding them. Either would be a hopeless undertaking in those circumstances. Such a coterie would begin by trying to invest with censorial power that bureau of the government, if there were such a bureau, which managed the distribution among the people of written and printed matter.

In doing this the coterie would at first carefully limit the censorship to such written and printed matter as was most intensely offensive to public morals; for that would be along the line of least resistance. A vast majority of the people, their thought centered upon offenses against morality and drawn away from offenses against liberty, would cordially approve the innovation.

Later a similar censorship would be extended by this coterie of liberty destroyers, to written and printed matter somewhat less offensive to public morals; and thus on and on by easy stages to such as was less and less offensive.

And the same acute discretion would be observed in the execution of these powers of censorship. The bureau so invested with censorial authority would at first execute its powers only against violators of the most sacred tenets of public morality. As its censorial powers were thereby commended to public approval, they would be applied to less repulsive offenders or those who occupied debatable ground, some of whom might bring the subject into the courts.

But the courts, keen to see that a decision in favor of minor or dubious offenders would make a precedent favorable to the repulsive class, would prefer making a precedent against liberty to making one against public morals. A few such precedents against liberty, in the guise of precedents for morality, and the hardest work of the censor-seeking coterie would be nearly done.

The bureau could then begin, on pretense of suppressing immorality, to discriminate against the publication of legitimate opinions. Over this there would be a struggle in the courts. But when the courts had decided that the bureau was engaged in executive work, and that its interference therein with private rights, even to the extent of seizing and confiscating private property upon evidence satisfactory to the bureaucrat, must not be prevented, the censor-seeking work of the coterie would be complete.

After that, there would be nothing to limit the scope of the censorship.

An object of sufficient importance to the coterie, and a confederate of sufficient nerve at the head of the bureau, would make a censorship which the crude censors of Russia might envy.

By deciding as to any periodical whatever, and however falsely, upon evidence satisfactory to himself, that its contents were offensive to public morals, the head of this bureau could effectually suppress that publication. And the mere fact that he could do this, would have a powerful effect in influencing all periodicals to support or oppose public policies as the persons or parties controlling the censorizing bureau might direct.

It is by insidious steps, such as are here suggested as possible, that the public opinion of free people has always been suppressed, and that their other liberties have been wrested from them in the consequent silence.

* * *

Now, in this country there is just such a bureau as we have imagined above. It is known as the Post Office Department. That department controls the delivery and receipt of almost all the written and printed matter of the country. Nearly all private correspondence, nearly all books, nearly all periodicals, are circulated by its machinery. It has gone so extensively into the business of distributing letters and periodicals for the people that all business is dependent upon it, and any periodical against which it might discriminate could not long continue publication.

To invest this department with power to grant or refuse its distributing service to periodicals, with reference to its own judgment of the legitimacy of their printed contents, would be to place at its mercy every periodical which the department might wish to destroy.

But not only have we such a bureau in this country, in the Post Office Department, but that department has been gradually invested, in very much the manner indicated above, with the censorial powers outlined above as possible. And it has exercised those powers with similarly aggressive discretion. We do not mean that there has been a conscious and definite purpose of creating a dangerous censorship, as in the imagined case; but that there has been similar progress in a direction in which similar results are the inevitable ultimate.

The investiture of the Post Office Department with arbitrary censorship over the press, began (as we have indicated in our suppositions that such a censorship probably would begin), with legislation against such postal matter as was most intensely offensive to public morals. Obscene letters and papers were declared to be unmailable and the act of mailing them a crime. To this innovation objection was difficult. No appeal to the principle of freedom of the press could be made which would not seem like an attempt at shielding vile offenses, with appeals to political traditions and abstractions—like opposing "mere generalizations" or theories of government to actual immoralities. Under cover of the silence which decency thus imposed, the postal censorship thus gained a foothold.

Then further steps were taken. The ban of unmailability was extended to mail matter in furtherance of frauds. Decency did not impose silence here, but what could be said against laws for the suppression of fraud? Nothing that would not make the objector seem to be an apologist for actual crime on pretense of devotion to a mere "theory of liberty."

Nor was much difficulty encountered in extending the postal censorship against obscene and fraudulent mail matter to mail matter in connection with lotteries. Public opinion had become ripe for excluding that business from its old place in the category of the legitimate, and objections to this extension of the censorship were rebuked as sympathetic with lotteries, instead of being accorded a fair hearing in the interest of freedom of the press.

While censorial statutes were accumulating, criminal prosecution which never got before the highest court were building up a mass of precedents, and rules and rulings of the Postal Department were establishing censorial lines of administrative procedure which have crystallized with time. And so it has come about that the postal department has acquired and is actually exercising the ominous censorial power to which we invite attention.

Upon decrees sent out from a bureau at Washington, all their correspondence is withheld from individuals, on the charge, established before no judicial tribunal, that at some time in the past they have solicited correspondence through the mails for purposes of fraud; and legitimate periodicals are suppressed, on pretense that they contain obscene language or sentiments. In none of these cases is the alleged offender given a jury trial, in none does his case come before a judicial tribunal, in all his nearest approach to a trial is before attaches of the censoring bureau which makes the charge, and in some the specific accusations are withheld from him.

* * *

With the details of one of these cases of newspaper suppression we have been at the pains to make ourselves acquainted. It is the case of LUCIFER (p. 242), a Chicago publication, issues of which have but recently been suppressed by the postal depart-

ment. Our information relates to a previous suppression for the same alleged cause, and not to a recent one. Whether the latter would prove to be similar to the former we do not know, nor do we regard it as important to the point under consideration, which is not the propriety or impropriety of suppression in a particular case, but the danger of suppression in this manner in any case. As the instance to which our information relates illustrates the tendency toward a censorship of the press, it is sufficient for the purpose in hand.

Our inquiry into the matter began with the following letter of January 27, 1904, to the postmaster at Chicago:

"I am informed that the Chicago office stopped the transportation as second-class matter of a Chicago weekly called LUCIFER, the issue of December 17; that the reason given was violation of section 497 of Postal Laws and Regulations; that nothing in apparent violation of that section appeared in the issue in question; and that your office refuses definite information. Will you kindly inform me, for public use, what the specific offense of the issue in question was?"

In his reply of January 29, the Chicago postmaster courteously stated that the Chicago office had not originated the act of suppression, but had merely obeyed orders from Washington. He wrote:

"The issue of LUCIFER THE LIGHT BEARER dated Dec. 17, '03, was refused admittance to the mails by direction of the Department at Washington, which ruled that matter in that edition was in violation of section 497 of the post office laws and regulations. Under date of Dec. 19, '03, the publisher was advised to this effect."

It will be observed that the Chicago postmaster did not deny that specific information of his offense had been withheld from the accused publisher, and that he did not give the information asked for in the letter to which his was in reply, namely—the specific offense. In this reticence he was doubtless, as events subsequently indicated, obeying orders from Washington. It was also to be observed that the publisher was not notified of the suppression until two days after his date of publication.

Having learned from the Chicago postmaster that he had acted under orders from Washington, and been tactfully though courteously refused information as to the specific offense of LUCIFER, we extended our inquiry to the Postmaster General in a letter of February 13, 1904. In replying by letter of March 2, 1904, the First Assistant Postmaster General wrote:

"I have received your letter of February 13, addressed to the Postmaster General, in reference to the exclusion from the mails of a publication entitled LUCIFER THE LIGHT BEARER. The issue of December 19 contained matter which is unmailable under section 497, Postal Laws and Regulations, and therefore the Postmaster at Chicago was instructed to treat copies of that issue in his office in the same manner as other unmailable matter is treated."

Still we had failed to get information of the specific charge against LUCIFER, sufficient to enable us by examining the paper to form a judgment as to the official good faith of its suppression; and from an examination of the whole paper we had been unable to discover anything apparently justifying the charge of violating the postal section referred to. Accordingly we asked of the Postmaster General, by letter of March 14, 1904, that he do us the favor of indicating—

"the particular article or articles, by their titles or otherwise, which are regarded by the Department as unmailable under section 497? If you could indicate the particular paragraphs of the articles that are regarded as unmailable I should be obliged?"

In answer to that inquiry the Acting First Assistant Postmaster General, in a letter of March 29 wrote:

"You ask that the particular article to which exception was taken by the Post Office Department be pointed out to you. If you will kindly call upon our Inspector in charge at Chicago, who has the copy of the paper to which you refer, that officer will be able to comply with your request."

An effort to act upon this suggestion, and the result, are described in a letter of June 13, 1904, to the Postmaster General, in which, after a recital of previous correspondence, we wrote:

"There seems to be some misunderstanding, possibly on my own part, though I do not see how I am at fault. In reference to your Acting First Assistant's letter, I have called on the inspector in charge at Chicago and shown him your Acting First Assistant's letter. After reading it he told me that he could not supply me with the information because his assistant, Mr. McAfee, in whose charge the matter had been, was then out of the city, but that upon the return of Mr. McAfee he, the Chief Inspector, would notify me and supply me with the information. Accordingly a few days later a messenger called at my office, and, I being out, left word for me to call up Mr. McAfee by telephone. When I did so, Mr. McAfee was out of his office. When I did so again, the next day, he had gone out of the city. But on the latter occasion the chief clerk in the Inspector's office, learning my identity and knowing my object, informed me that the Chicago office cannot furnish me with the requested information. He explained that the suppression of LUCIFER under section 497 had not taken place under the initiative of the Chicago office, but had been ordered by the First Assistant Postmaster General, and that the Chicago office does not know what the objectionable matter was. In answer to my further inquiry he assured me, but with entire courtesy, that I might regard this reply as official and treat it accordingly. I am therefore under the necessity of again troubling your office in this matter. Will you kindly arrange in some proper and convenient way to supply me, for legitimate newspaper use, with the information I am seeking, namely, what are the particular articles, designating them if possible by their titles, on account of which the Post Office Department suppressed the issue of December 17, 1903, of LUCIFER THE LIGHT BEARER, of Chicago, as unmailable under section 497 of the Postal Laws and Regulations, and what are the particular paragraphs of such articles in which the objectionable matter is to be found."

No attention having been paid to this inquiry, after the lapse of more than a month, we addressed the Postmaster General, by letter of July 22, 1904, offering to forward a copy of our letter of the 13th of June if the original had failed to reach the Department. Still without reply, on the 19th of August, 1904, we wrote again to the Postmaster General, referring to our two previous letters and asking:

"Will you kindly give me the information requested in those letters, or advise me of the time when you can probably do so, if delay is necessary."

This request brought a reply from the Acting First Assistant Postmaster General, dated August 25, 1904, as follows:

"I have received your letter of the 19th instant calling attention to the fact that yours of June 13 had not been answered. Replying specifically to your inquiry, I have to state that the article on page* . . . and the article on page* . . . are, in the opinion of this Department, offensive under the Act of Congress approved September 26, 1888."

The reply gives no indication of the paragraph or paragraphs of the articles mentioned as containing the matter which in the opinion of the postal censor is unmailable, although this information was distinctly requested. We are obliged, therefore, if we would examine into the good faith of the censor, to consider the articles as a whole, word by word, thought by thought, from first word to last. This necessity is in itself significant of the arbitrary and secretive methods of the Department in passing upon questions involving freedom of publication.

Upon examination of the articles we failed to find anything, either in the thought alone or the phrase alone, which could be condemned by the ordinary standards of decency. While it is true that the colloquial phrasing is so ill-adapted to the sociological subject discussed as to offend good taste, taste is not yet subject to postal censorship. And while neither the subject nor the phrasing would be appropriate at a young people's party, this is no test of postal propriety.

The subject matter, considered by itself, is a legitimate one

*We omit the page numbers and the titles of the two articles which the Acting First Assistant Postmaster General gave in his letter. Our reason for the omission is that such a publication here might subject this issue of The Public to suppression by order of the postal censor bureau. The same Act of Congress by authority of which LUCIFER was censored for publishing those articles, provides also that "notice of any kind giving information, directly or indirectly, where or how, or of whom or by what means an "obscene . . . publication of an indecent character" "may be obtained," is itself "non-mailable matter." Since the censors have already decided that the articles in question are obscene and indecent, they might decide that the naming of them by title and page in connection with the name of the publication in which they appeared, is a notice making the paper publishing it also guilty under the statute and therefore subject to suppression. Were they to so decide, they could suppress this issue of The Public, and we should be without protection or redress or any power to get a judicial trial. Inasmuch, therefore, as that part of the Acting First Assistant Postmaster General's letter which we have excised in quoting it above, is not absolutely necessary for the information of our readers, we prefer to avoid an unnecessary risk of censorship, by omitting it.

for public discussion among adults; and, expressed in philosophical phrasing, it could not possibly be objected to as salacious.

The phrasing, considered by itself, is not out of the common in the current literature of fiction. If any well-known novelist had put these two articles, thought by thought and word by word, into the mouths of characters in a problem novel, it is almost inconceivable that any publishing house, other than the American Tract Society, would have suppressed them; and if the postal censors had condemned them as obscene by excluding the novels from the mails, a cry of derision would have echoed from one end of the country to the other.

* * *

The inference seems to us unavoidable, that the issue of LUCIFER of December 17, 1903, was excluded from the mails, not because of any violation of the postal statute, but because it advocated doctrines of social life at variance with those to which the postal censors are professedly devoted. In other words, it was suppressed, not for decency's sake, but for opinion's sake.

With the opinions intended to be censored by the suppression of LUCIFER, we are entirely out of sympathy. Were they up for discussion under circumstances demanding our participation, we should emphatically condemn them—not because they are unconventional, but because we believe them to be unsound. But the question here is not whether they are unsound. It is whether their discussion shall be forbidden.

On that issue we yield to no one in demanding the fullest freedom of discussion for every debatable question. Nothing but error can suffer from honest debate. And while we recognize the propriety as to taste, and the decency as to morals, of limiting discussions of some subjects, not only conventionally, but by law if necessary, to appropriate occasions, we do not regard the use of the mails for the distribution of any discussion whatever, for adult readers, and in good faith, as a violation of the proprieties of discussion. We do regard the denial of their use for such purposes as a menace to one of the most important safeguards of liberty, and an obstruction to the most important promoter of progress.

Yet we hesitate to denounce the postal censor for suppressing a paper for its opinions. To denounce him for that might be quite unjust. He only suppressed disagreeable opinions, and that is what most men would do who have the power. It is what the censors of the Czar do, when they forbid publication of the proceedings of a national congress. It is what our own censors in the Philippines did, when they forbade the publication of the Declaration of Independence. It is what we ourselves might be tempted to do if we were at the head of the postal censor bureau—since the opinions as to marriage which LUCIFER advocates are repugnant to our views. If we had the power as censor to read "offensive to the statute" into LUCIFER'S opinions, or into those of any other periodical whose opinions on social philosophy, religion or politics we reject, we might give way to the temptation to which the postal censor appears to have succumbed in LUCIFER'S case.

But all this is one of the very reasons why powers of censorship, even for the best of purposes, and though reposed in persons of liberal disposition, are dangerous powers.

Power fattens upon what it feeds on. Little by little, from suppressing evil reading to suppressing that which is doubtful, it advances to the suppression of unpopular opinions, and then to those that are popular; and it makes its advances so insidiously that all freedom of opinion is throttled by censors before the people realize it has been assailed.

That the point of suppressing unpopular opinions in one branch of social philosophy has already been reached, is evident from the circumstances of the LUCIFER case which we describe above.

Here is a publication depending for existence, as all others do, upon regularity of mail circulation. Without notice, accusation, specification, trial or hearing of any sort, a regular issue, the full edition, is confiscated by a local postmaster upon orders from the censor at Washington. After this suppression, the publisher is notified of it, but information as to the specific fact upon which the arbitrary action was based is withheld. He is told he has violated a particular postal law, but he is not told how he has done it. Nor does he get a hearing even on the vague general charge of which he is advised. The action is as arbitrary as such actions are in Russia. In Russia, indeed, the censor is more considerate. He lamp-blacks objectionable articles and circulates the rest of the paper, but our censor suppresses the whole edition, the "good" along with the "bad." And after the edition has been suppressed, another paper, interested in sounding an alarm if freedom of the press has been bureaucratically assailed, is trifled with by the censors for months, in its efforts to discover the specific offense for which the suppressed paper was suppressed, only to learn finally that it was for publishing two articles, only the titles of which are given, and in which, however offensive they may be to good taste, even a prude could hardly find material for specifications on a charge of immorality.

A censorship which can maintain this attitude toward freedom of the press respecting one subject of discussion, will have little difficulty in speedily advancing its meddlesome jurisdiction to other subjects.

The real issue here, let us repeat—and it will bear repetition again and again—is not the legal offensiveness of the particular articles noted above. That issue is important only for its bearing upon the point of the good faith of the censor. The real issue is the wisdom of allowing any official to deny mailing facilities to anything whatever which is otherwise mailable, merely upon his own judgment, as a censor, of the morality of the intelligence it conveys or the opinions it expresses.

Granted that some publications ought to be excluded, the power of discrimination cannot safely be entrusted to an administrative official. A bureau of administration with authority to exclude matter from the mails with reference to the intelligence or the opinions it conveys, will inevitably grow into a bureau of dangerous censorship.

For offenses against the purity of the mails the only safe remedy is the one that is applied to purity in every other connection—to the legitimate method which has been sanctioned and approved by long usage in English-speaking countries; and this is to punish offenders after they, having had an opportunity to be heard upon specific charges, have been convicted by a jury of their fellow citizens.

If opinions in this country are to stand or fall upon reason and free discussion, the present postal censorship must be abolished. So long as publication through the mails can be denied arbitrarily by an administrative bureau of the government, the discussion of conflicting opinions is hampered.

Even the sentiment of fair play, entirely apart from all considerations of a free press, demands the abolition of this censorship. So long as an administrative officer can withdraw mailing rights from a publication for any offense whatever, without an opportunity for the publisher to be heard in his own defense before an impartial tribunal, fair play is impossible. Though we deny mailing rights to indecent publications, fair play demands that the person accused of the offense, and whose personal and property rights are involved in the accusation, shall have the opportunity he is guaranteed in all other cases to convince his fellow citizens that his publication is not indecent. It is his right to be judicially heard in his own defense.

Instances like that of the suppression of LUCIFER by postal censorship point so directly and unmistakably to great injustice and public danger that any fair-minded man may see it and every patriotic man ought to resent it. No matter what one's opinion of any paper and its teachings may be, there should be but one opinion of a postal organization which permits in any case what was done in that case, and this should be an opinion of unqualified condemnation.

The confiscation by postal clerks, of any publication, for any cause, without specific charges, without opportunity to the publisher to be heard, without the verdict of a jury, without appeal, without any of the ordinary safeguards of personal rights and private property, and consequently without any assurance of guilt, is an ominous fact. No matter how objectionable or even dangerous a paper's teachings may seem to the censor, no matter how offensive its language in their estimation, so palpable an invasion of the commonest rights of citizenship is a direct menace to the independent press of the country. Any law that authorizes it should be swept from the statute books.

The only difference between such a power and that of Russian censorship is a difference neither in kind nor degree. It is

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—Extract from letter of March 2, 1904, from First Assistant Postmaster General to Lucifer.

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The subject matter, considered by itself, is a legitimate one for public discussion among adults; and, expressed in philosophical phrasing, it could not possibly be objected to as salacious.

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The real issue here, let us repeat—and it will bear repetition again and again—is not the legal offensiveness of the particular articles noted above. That issue is important only for its bearing upon the point of the good faith of the censor. The real issue is the wisdom of allowing any official to deny mailing facilities to anything whatever which is otherwise mailable, merely upon his own judgment, as a censor, of the morality of the intelligence it conveys or the opinions it expresses.

Granted that some publications ought to be excluded, the power of discrimination cannot safely be entrusted to an administrative official. A bureau of administration with authority to exclude matter from the mails with reference to the intelligence or the opinions it conveys, will inevitably grow into a bureau of dangerous censorship.

For offenses against the purity of the mails the only safe remedy is the one that is applied to purity in every other connection—to the legitimate method which has been sanctioned and approved by long usage in English-speaking countries; and this is to punish offenders after they, having had an opportunity to be heard upon specific charges, have been convicted by a jury of their fellow citizens.

If opinions in this country are to stand or fall upon reason and free discussion, the present postal censorship must be abolished. So long as publication through the mails can be denied arbitrarily by an administrative bureau of the government, the discussion of conflicting opinions is hampered.

Even the sentiment of fair play, entirely apart from all considerations of a free press, demands the abolition of this censorship. So long as an administrative officer can withdraw mailing rights from a publication for any offense whatever, without an opportunity for the publisher to be heard in his own defense before an impartial tribunal, fair play is impossible. Though we deny mailing rights to indecent publications, fair play demands that the person accused of the offense, and whose personal and property rights are involved in the accusation, shall have the opportunity he is guaranteed in all other cases to convince his fellow citizens that his publication is not indecent. It is his right to be judicially heard in his own defense.

Instances like that of the suppression of LUCIFER by postal censorship point so directly and unmistakably to great injustice and public danger that any fair-minded man may see it and every patriotic man ought to resent it. No matter what one's opinion of any paper and its teachings may be, there should be but one opinion of a postal organization which permits in any case what was done in that case, and this should be an opinion of unqualified condemnation.

The confiscation by postal clerks, of any publication, for any cause, without specific charges, without opportunity to the publisher to be heard, without the verdict of a jury, without appeal, without any of the ordinary safeguards of personal rights and private property, and consequently without any assurance of guilt, is an ominous fact. No matter how objectionable or even dangerous a paper's teachings may seem to the censor, no matter how offensive its language in their estimation, so palpable an invasion of the commonest rights of citizenship is a direct menace to the independent press of the country. Any law that authorizes it should be swept from the statute books.

The only difference between such a power and that of Russian censorship is a difference neither in kind nor degree. It is

---

"I have received your letter of February 13, addressed to the Postmaster General, in reference to the exclusion from the mails of a publication entitled LUCIFER THE LIGHT BEARER. The issue of December 19 contained matter which is unmailable under section 497, Postal Laws and Regulations, and therefore the Postmaster at Chicago was instructed to treat copies of that issue in his office in the same manner as other unmailable matter is treated."

—Extract from letter of March 2, 1904, from First Assistant Postmaster General to Lucifer.

Still we had failed to get information of the specific charge against LUCIFER, sufficient to enable us by examining the paper to form a judgment as to the official good faith of its suppression; and from an examination of the whole paper we had been unable to discover anything apparently justifying the charge of violating the postal section referred to. Accordingly we asked of the Postmaster General, by letter of March 14, 1904, that he do us the favor of indicating—

"the particular article or articles, by their titles or otherwise, which are regarded by the Department as unmailable under section 497? If you could indicate the particular paragraphs of the articles that are regarded as unmailable I should be obliged?"

—Extract from letter of March 14, 1904, from Lucifer to First Assistant Postmaster General.

In answer to that inquiry the Acting First Assistant Postmaster General, in a letter of March 29 wrote:

"You ask that the particular article to which exception was taken by the Post Office Department be pointed out to you. If you will kindly call upon our Inspector in charge at Chicago, who has the copy of the paper to which you refer, that officer will be able to comply with your request."

—Extract from letter of March 29, 1904, from Acting First Assistant Postmaster General to Lucifer.

An effort to act upon this suggestion, and the result, are described in a letter of June 13, 1904, to the Postmaster General, in which, after a recital of previous correspondence, we wrote:

"There seems to be some misunderstanding, possibly on my own part, though I do not see how I am at fault. In reference to your Acting First Assistant's letter, I have called on the inspector in charge at Chicago and shown him your Acting First Assistant's letter. After reading it he told me that he could not supply me with the information because his assistant, Mr. McAfee, in whose charge the matter had been, was then out of the city, but that upon the return of Mr. McAfee he, the Chief Inspector, would notify me and supply me with the information. Accordingly a few days later a messenger called at my office, and, I being out, left word for me to call up Mr. McAfee by telephone. When I did so, Mr. McAfee was out of his office. When I did so again, the next day, he had gone out of the city. But on the latter occasion the chief clerk in the Inspector's office, learning my identity and knowing my object, informed me that the Chicago office cannot furnish me with the requested information. He explained that the suppression of LUCIFER under section 497 had not taken place under the initiative of the Chicago office, but had been ordered by the First Assistant Postmaster General, and that the Chicago office does not know what the objectionable matter was. In answer to my further inquiry he assured me, but with entire courtesy, that I might regard this reply as official and treat it accordingly. I am therefore under the necessity of again troubling your office in this matter. Will you kindly arrange in some proper and convenient way to supply me, for legitimate newspaper use, with the information I am seeking, namely, what are the particular articles, designating them if possible by their titles, on account of which the Post Office Department suppressed the issue of December 17, 1903, of LUCIFER THE LIGHT BEARER, of Chicago, as unmailable under section 497 of the Postal Laws and Regulations, and what are the particular paragraphs of such articles in which the objectionable matter is to be found."

—Extract from letter of June 13, 1904, from Lucifer to Postmaster General.

No attention having been paid to this inquiry, after the lapse of more than a month, we addressed the Postmaster General, by letter of July 22, 1904, offering to forward a copy of our letter of the 13th of June if the original had failed to reach the Department. Still without reply, on the 19th of August, 1904, we wrote again to the Postmaster General, referring to our two previous letters and asking:

"Will you kindly give me the information requested in those letters, or advise me of the time when you can probably do so, if delay is necessary."

This request brought a reply from the Acting First Assistant Postmaster General, dated August 25, 1904, as follows:

"I have received your letter of the 19th instant calling attention to the fact that yours of June 13 had not been answered. Replying specifically to your inquiry, I have to state that the article on page* . . . and the article on page* . . . are, in the opinion of this Department, offensive under the Act of Congress approved September 26, 1888."

—Extract from letter of August 25, 1904, from Acting First Assistant Postmaster General to Lucifer.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

T. M. Watson, Whitewater, Wis.—I enclose my second 25-cent piece, as promised, to help sustain you in your tribulations. I most sincerely hope all your subscribers and friends will remember to make little remittances from time to time, to encourage you in your struggles.

Gertie Vose, Home, via Lakebay, Wash.—Your latest trouble is certainly provoking much thought and heated discussions, which I believe will end in good work. Last Sunday, at our park meeting, Lois Waisbrooker read a prose-poem of her own composition, entitled "Freedom's Martyrs," which went through the audience like a thunderbolt. Tears streamed from many eyes, applause nearly shook the ground, and the deepest emotions were stirred in every breast. In such times one seems almost incapable of expressing one's indignation at the powers that ride rough-shod over the really pure and innocent ones, allowing the widest scope to degenerates—those with arrested mentalities. Wish you could spend a year at Home. We certainly have a good thing here—no angels or heaven, but just good warm comrades. Inclosed is $1 for subscription to LUCIFER.

F. A. M. Cook, M. D., Elm Place, R. R. 3, Columbus, Kan.—I am going to christen my new mail box by renewing my subscription to LUCIFER. It is surprising to me that men and women who claim to be intelligent do not think the human race need to be instructed in the science most essential to life. Stock and plants and fruit are improved; books, essays, and lectures are the proper thing on that subject; but boys and girls are not considered worthy of any improvement. They must not be taught that they have in their make-up organs which make them grand and noble by a proper use, or destroy them physically and mentally by abuse of the same. Inclosed find $1.50; the dollar for LUCIFER and the 50 cents for you, with the wish it was so many dollars.

Arthur Wastall, 3 Amalinda Road, East London, Cape Colony.—I thank you for letting me know what is happening. I received last week the Free Speech League's circular apprising me that trial would take place 1st June. I mailed them 30 shillings last week on behalf of two friends and myself. The one is a Frenchman here in East London, and the other an Australian lady. Both know you through me and admire your pluck and outspokenness. Lady Florence Dixie has always been a true friend of progress. She is well known in England to dietetic and anti-vivisection reformers, and used to help the Natural Food propaganda when I was conducting it. Such broad-mindedness is refreshing wherever found, but especially in aristocratic circles, where one scarcely looks for it.

J. W. Gott, Bradford, England—Your trial took place under a judge and jury who have done you a great injustice, which I hope will be righted in the higher court. I am glad to see you bear it with dignity and with the scorn such treatment deserves.

J. Allen Evans, Box 923, Cripple Creek, Colo.—I herewith enclose $1 to pay for "Thoughts of a Fool," already received and read. I've read many books on the sex question, but never read anything equal to "Thoughts of a Fool." The author is only a fool in the eyes of a time-serving, conventional society. She is not only a brilliant, but a fine, good woman; any radical sending for her book who does not say that it is worth its weight in gold can enclose the book to me and I'll send them the dollar for it. Don't fail to read the "Thoughts of a Fool"—it's the treat of a lifetime. It would be a grand old world to live in if all women were like the authoress.

The Anthony Comstock legislation, as interpreted by the courts and the postal department, is entitled to no more respect than the acts of Parliament which our Revolutionary forefathers defied, or the pro-slavery statutes and decisions which the friends of liberty violated and apropos of which Wendell Phillips declared, "The chief use of good laws is to teach men to trample bad laws under their feet." We are as bound to break bad laws as we are to keep good laws. Whenever human law and divine law become irreconcilable, the human law, not the divine law, should be violated. "We ought to obey God rather than men." The leaders and saviors of men have often been law-breakers. Moses, Daniel, Peter, Huss, Luther, Tell, Kossuth, Bozzaris, George Washington and John Brown were law-breakers. Thank God for the brave men and women who break bad laws for conscience sake!—Doctor Jeremiah Justice, Mount Sterling, Illinois.

George Brown, Philadelphia, Pa.—I cannot begin to tell you how entirely satisfied I am with you and what you do. The simplicity and dignity with which you meet and pass through such trying ordeals charms me out of myself. You at least have no "murdered ideals" to mourn over. You are, I think, the only man who has impressed me as being in yourself greater than the ideals for which we both stand. I do hope there will be some way of keeping you out of prison, for you are an old man and the physical strain might be too much for you; otherwise I should not so much fear, for I know that you will bear it to the confusion of your enemies. Do you know, I envy you the many honors that are being heaped upon you by those who seek to perpetuate ancient and hoary injustices? But I freely add mine to the many good wishes and kind thoughts that will go with you into the prison cell, should you have to go. You have the certainty that that cell should be the brightest and cheerlest place on earth could we but make it so. I send you a dollar on subscripton, and will send more soon. Of course I want you to send LUCIFER, even though I am a little slow in remitting; I will pay some time.

Philip G. Peabody, 15 Court Square, Boston, Mass.—Like other lovers of justice, I honor you, and despise the politicians who are so insolently interfering with your and my rights, more than I can say. This outrage on you has done more to destroy my patriotism than anything that ever came into my life. I regret that I have ceased to be a good and loyal United States citizen. N. B.—The use of the word "American," to indicate a citizen of our country, is a sample of the arrogant impudence of the group of politicians at present "running" the country.—It gave me much pleasure to send to Dr. Foote, Jr., $25 for your defense. Not seeing it credited in "Lucifer's Helpers," on page 346, I write, as requested.—You have now, as always, my best wishes. To say that you are as far above those who are persecuting you, as Jesus Christ was above the men who crucified him, would be to pay you a very small and imperfect compliment.

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If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

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LUCIFER.



THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.
CENSORED BY THE POSTAL AUTHORITIES BEFORE DELIVERY TO SUBSCRIBERS.

PRICE FIVE CENTS. CHICAGO, ILL., AUG. 31, E. M. 305 [C. E. 1903]. WHOLE NO. 1047

WHAT WE LIVE FOR.

What live we for but this?
Into the soul to breathe the soul of sweetness;
The stunted growth to rear to fair completeness;
Drown sneers with smiles, kill hatred with a kiss;
And to the sandy soil bequeath the fame
That flowers bloomed behind us whence we came."
—John Stuart Blackie.

And why not, too, *before* us as we rove,
Planting the rosebush or the nutty grove;
To feed the hungry and affection clothe
With beauty's swaying lines?
Yes ever onward, loving as we go—
One hand to those above us, one to those below;
Learning the good and teaching, thus we grow. A. L. W.

THE AMERICAN POSTAL INQUISITION.

[Reproduced from No. 1047, the double number, confiscated and destroyed by the postal officials.]

Here's freedom for him that wad read;
Here's freedom for him that wad write;
There's nane ever feared that the truth should be heard
Save them that the truth wad indict.
—Robert Burns.

In LUCIFER No. 1041, under the head, "Preliminary Skirmishing," was given some account of a recent interview between the federal district attorney, the postal inspector, R. M. McAfee, and the editor of LUCIFER, in which interview reference was made to the closing scene in the trial of this same editor in the Federal Court, Topeka, Kansas, fifteen years ago, charged with sending "obscene literature" through the United States mails. As this same editor is again a prisoner, under bonds, accused of a like offense against the federal statutes, here in Chicago, and soon to be put on trial once more, it is thought fitting and proper to reproduce in this week's LUCIFER a statement of that closing scene, and to make it the introduction to a brief history of the federal statutes under which the present and the previous prosecutions against LUCIFER and its editor have been instituted.

THE PRISONER AND THE JUDGE: A REMINISCENCE.

Under date of May 1, 1890, fifteen years ago, and a little more, the Topeka, Kan., "Daily Journal" contained the following item of news:

"Judge Foster late yesterday afternoon passed sentence upon Moses Harman for publishing in his paper, LUCIFER, at Valley Falls, and causing to be circulated in the mails obscene and indecent matter. Hon. David Overmyer attempted to secure a new trial for the defendant, but the court overruled the motion. Harman refused to stand up when ordered by the court to do so, but his attorney lost no time in getting him upon his feet. When asked whether he had anything to say before sentence was passed upon him, he said he had, and asked how much time the court would give him. Judge Foster allowed him ten minutes, which he consumed in endeavoring to show the court that he was a martyr to opinion's sake and the cause of emancipating mankind, especially women, from certain social evils. At the conclusion of his talk, Judge Foster told the prisoner that he had a few things to say. The first was that the prisoner could not plead martyrship to decency for indecency. He said the effect of the teachings of Harman was bad, whether he intended them to be good or bad, and that if intention to commit crime alone should be deemed crime, there would be little need of courts. He said that the course of the prisoner throughout the trial had been rebellious and defiant, and that it had not appealed to the leniency or mercy of the court. He had seen circus performers stick their heads into lions' mouths, but he had never seen them have the temerity to twist the beasts' tails or kick them in the ribs while performing the risky act. [Laughter.] He then sentenced Harman to serve five years in the Kansas penitentiary and to pay a fine of $300."

* * *

Explanatory of this news item, the following paragraphs, copied from LUCIFER of May 16, same year, will perhaps be not without interest those who know, or who do not know, that the same individual is again a federal prisoner, expecting soon to be tried before a similar court on a very similar charge:

"THE PRISONER'S TALK TO THE COURT."

"Judge Foster and Gentlemen."

FOSTER: "You will address the court alone."

"Well, then, I will address the court alone. I wish to say, to begin with, that I cherish no ill will, no vengeful feelings, toward this court, nor against the prosecution, not even against the district attorney, Mr. Ady, nor Mr. McAfee, the postal inspector. I recognize that all men, the court and prosecution included, are the creatures, the victims of heredity and environment. We all move along the lines of the least resistance, and when it comes to the last analysis of actions, I simply recognize that we all do what we do and as we do simply because we *must*. Therefore, I see no rational ground for entertaining feelings of revenge or hate toward this court or toward the prosecutors. Under like circumstances and with like heredity I would have done just as they have done.

"But while cherishing no vengeful feelings toward anyone in this matter, I wish now and here to enter my earnest and solemn protest against being reckoned a criminal and against being punished as a criminal. I protest because the essential elements of crime are lacking in my case. The first and chief element of crime in any case is the *intention*—the design or desire to do an injury to some one. I testified on the witness stand that I had no such intention when publishing the indicted articles, but on the contrary my intention was a good and benevolent one. I had heard the agonized cries of my sisters—my sisters by the ties of our common humanity—saying, 'Speak for us. Make known the wrongs, the outrages, of which we are the helpless victims. In the name of and for the sake of the most sacred rights, interests and hopes of the human race, present and future, *speak out!* and speak in words so plain that all can understand.' In person and by letter these appeals have been made to me for many years past and I have simply obeyed the calls. I have protested against these wrongs, these outrages upon women, in the marital or conjugal relation, and have allowed others to do the same, through the columns of my paper, and have allowed them to say their say in their own way. If this is a crime, then I confess myself a criminal. But, as before said, the main element of crime is lacking in my case. My motive, my intention, was to benefit my fellow-beings, not to injure them. In the absence of overwhelming proof to the contrary, I maintain that my own solemn affirmation should be accepted as sufficient proof of the rectitude of my motives. The prosecution

have brought no proof to show that my motives were bad. The witnesses for the prosecution itself have testified to my general good character, to my honesty, my industry and purity of life.

"Not only is the first and chief element necessary to the conviction of crime lacking, but the second, also, viz.: the finding of some one who has been injured by any act of mine. No poro fhas been adduced that any man, woman or child has been hurt by any act of mine. No effort has been made to produce such evidence. For these two reasons, if for no other, I maintain that the prosecution have utterly failed to make out a case against me, and in the absence of real grounds of prosecution the case becomes simply one of *persecution* for opinion's sake. The so-called crime of 'obscenity' is not a crime per se, not a crime in the nature of things. It is a law-made or constructive crime, like blasphemy, heresy or witchcraft. It is a matter of opinion solely. Obscenity has no existence except in the mind that perceives it as such. To my mind the Markland and Whitehead letters are not obscene, and there are hundreds if not thousands of good women and men who agree with me in this opinion. Among these is Lucinda B. Chandler of Chicago, who for many years has been president of the Moral Education Society, with headquarters at that city. A 'Remonstrance and Petition' setting forth the opinion that the effect of the publication of these indicted letters is 'good and only good,' was drawn up and signed by eleven well-known lady writers and lecturers upon reform subjects, and copies of this remonstrance and petition were signed by many hundreds of women all over the land, some of which petitions I now hold in my hand and many more have been forwarded to this court. I have also received for publications some dozens of 'open letters' to the court protesting against this prosecution, and asking that it be dismissed and the defendants allowed to go free. Some of these letters I have forwarded to the court, some have been published, and many have been neither published nor forwarded.

"Besides these letters to the court I have received scores if not hundreds of letters from women—wives and mothers—saying that in their opinion the indicted articles were not obscene; some of these mothers saying that their daughters should have the benefit of reading the indicted articles, including the lately indicted O'Neill letter, so that being forewarned against such horrible abuses of sex, they may the better avoid and defend themselves against such abuses and against such human monsters as are therein described. I protest against the law under which these prosecutions have been brought against me. I protest against it because of its unconstitutionality, and because of its liability to be used for purposes of oppression and invasion of personal right. While I do not think that the indicted articles come within the purview of this law as it now stands, I look upon it as a survival or revival of the barbarous laws of the middle or dark ages. The founders of this government intended it to be a government for the protection of personal and citizen rights only. It was not designed to be a *paternal* government, not designed to regulate the religion or the morals of the citizens. You, Judge Foster, doubtless remember the efforts that were made, thirty or forty years ago, to induce congress to pass laws excluding 'incendiary literature' from the United States mails. It was urged, and with much plausibility, too, that such laws were necessary to the protection of the lives and property of people living in the slaveholding states. But congress very properly refused to listen to these requests and petitions. They knew that the effect of such a law would be an abridgment of the liberty of speech and of press, which abridgment is clearly forbidden by the constitution of the United States, and they knew, too, that it was impossible to so define and limit such a law that it would not be stretched to cover a multitude of abuses and discriminations. The same arguments hold against the so-called Comstock postal law. While the aim of congress in its enactment may have been a good and benevolent one, it was impossible to so define and guard against abuse that it would not be used to deprive the citizen of his constitutional and natural rights. In fine, I protest against the laws under which I have been prosecuted because of their un-American character, and because of their inherent despotism. We, as a nation, are rapidly drifting toward Russianism in our governmental methods. In fact, Russian censorship of press and mails is better in some respects than American censorship. In Russia no newspaper, or other publication, is admitted to the mails until it has been passed upon by the public censor, so that the publisher of any edition of any paper, book or pamphlet, knows, or may know, beforehand, exactly what to expect; whereas, here, in free (?) America, it is simply impossible to know beforehand what to expect. Here, the censor gets in his work *after* the mailing, not before, and it then depends wholly upon what may be in the mind—the opinion—of the court before whom the case may be brought, as to whether any publication is within the meaning of the law or not, and if the court rules adversely there is no escape from punishment.

"The time—ten minutes—is about up. I close by repeating my protest against being reckoned a criminal. I have tried to live an honest life—have tried to do all the good I can in the world and as little harm as possible. The sun of my life—my active life—may now be setting. So let it be. I submit."

As addenda to this report of the prisoner's talk to the court, these paragraphs follow:

"While I do not say that the above is an exact report of the ten-minute talk to the judge, when asked by him if I had anything to say why sentence should not be pronounced upon me, yet it is very nearly correct in all important particulars. I had prepared something different in many particulars, expecting to be allowed twenty or thirty minutes' time, and when ruled to ten minutes, I made no use of my prepared notes, but went at it in a random, off-hand manner.

"My meaning, of course, in the last words to the judge, was that I submit to *overpowering force*, just as I would submit to an absolute monarch, like the czar of Russia, with a million of soldiers at his back. I submit because there is no alternative, not because I recant anything, not because I repent anything, not be cause I am willing to make any concessions or promises as to my future conduct.

"The management of the defense was mainly a failure, but I hope not entirely so. Hoping that all will yet be well, I bid the readers of LUCIFER an affectionate good-bye until I get a chance to write again. M. HARMAN.

"[This is written on the point of starting to the Lansing penitentiary.—M. H.]"

* * *

Some of LUCIFER's readers of this present date, fifteen years later, may perhaps be curious to know whether I paid the three hundred dollar fine and whether I served out the five years in the Kansas penitentiary. If so, I answer, No—I did not pay the fine, nor did my friends pay the sum demanded of me by the court as pay for the blessed privilege of being harassed for three years preceding the trial, by the government officials, and for the great privilege of going to prison for five years—to save the honor and purity of the United States mail service. But while the technical fine of three hundred dollars was not paid, the costs of defense, to myself and friends, during those three years and more, culminating with the trial and sentence, were far in excess of the sum named as fine; to say nothing of loss of time in court attendance at distant cities, and not to mention mental worry and neglect of business.

Nor did I serve out the five years' sentence in the "pen." The storm of indignation that swept over the entire country, extending also to foreign lands, wherever the facts became known, against a sentence wholly unprecedented in severity in modern times for a similar alleged offense, resulted in my release, on technical grounds, after confinement of four months, Judge Caldwell of the Federal Circuit court, on motion of Hon. David Overmyer of the Topeka bar, overruled the decision of Judge Foster and sent the case back to the District court "to be dealt with according to law"—sent it back, not because of severity of sentence, not because of grave errors in the trial (of which there were many), but because of a technicality that seems laughable in its triviality and simply amazing to those who do not know that the administration of "law" in this country is mainly a matter of antiquated forms and customs, trivial, if not senseless, in their nature, in which wilderness of forms and customs, precedents and usages, such little matters as justice, truth and human rights are lost sight of, overlooked, ignored;—I repeat, to those who do not know what the administration of "law" really is it would seem simply amazing that a learned and dignified judge of the United States Circuit court could find no better reason for my release than that Judge Foster had neglected the three short words, "at hard labor," when imposing upon me his prison sentence of five years. M. HARMAN.

(TO BE CONCLUDED.)

SOCIAL DESPOTISM OR SOCIAL DEMOCRACY?

It is of frequent occurrence that Socialists point out the postal system of the United States as an example of the application of their theory. This great national institution has a great deal more despotism and imperialism in its make up than a Social Democracy can have. Above everything else, Socialism stands for a tolerant as well as a democratic administration of the means of production and distribution. It is impossible, also, for a single industry to be operated in any sense on socialistic lines, surrounded by and constantly bombarded by capitalist institutions and business methods.

For the past few years there has been a studied and persistent attempt to bring even public ownership into disfavor. The express companies and other capitalist interests are doing all they can to destroy the effectiveness of the postal system and to make it unpopular with the masses. Recently the employes in the postal system attempted to relieve themselves from the low $600 a year salaries and to increase their pay through legislative enactment. They appealed, as we presumed every American citizen had a right to do, to the law-making body of the United States, to-wit, Congress. They organized for the purpose of acting as a unit. For this seeming offense the leaders of this organization lost their positions in the postal service and were given to understand by His Imperial Majesty, Theodore I., that when they wished any provisions made for their benefit, they would go to their master, the Postmaster General, and should not presume to petition the only body in the United States Government which has the right through legislation to increase their pay.

The railroads charge the government for the mail which they carry so much per pound and ton. They do not weigh the mail each day, but, every four years, a month is selected and the mail is weighed during that month, which is considered the average weight for the four years following. During this month which is selected for the weighing of the mails, the mail service is filled with pamphlets, leaflets, books and correspondence, which is run forward and backward from town to town, and this corrupt method of overloading the mails has been recognized by every observer in the country for the last twelve or fifteen years. The railroads rob the postal system right and left and the cheap barnacles and subsidized capitalist officeholders in the postal system either know the facts or are in a mental condition entirely unfit to serve any purpose except, perhaps; as inmates in a dope house, and even there their comatose condition might be disturbed by dreams.

Ordinarily, we would presume it a benefit to the public that any man should have the privilege of subscribing for a trade journal or a Socialist paper, and order it sent to his friends; but no, the lordly bureaucrats of the postal system will not permit it. You, Mr. Reader, have no postal right to subscribe for this paper and have it sent to a friend. Every man must pay for the paper that he receives. When a publisher presents his mailing list to the postal authorities, he must give assurance that every name represents an actual bona fide subscriber; that is, a man who personally has made a payment for the paper. We should think that the greater the amount of business that the postal system could secure, the better off it would be, but in order to assist the express companies and to bring public ownership in disrepute the postal authorities are of the opinion that the less mail they handle, the more the express companies will have, and private trust enterprises will thrive.

Wilshire published a magazine. He happened to have the personal pronoun "I" in certain parts of the magazine and he also had some "ideas," so an ex-railroad man, Mr. Madden, whom the capitalists recognized as a species who would make a good and servile lackey, was placed in the service (Third Assistant Postmaster General); he excluded Wilshire's magazine, which was thereafter published from Canada. The reason given by the postal authorities why they excluded this magazine was because he was exploiting his ideas. A very dangerous compound—"Ideas"—for nothing is more disturbing to a tyrant or an encroaching bureaucrat than "ideas," especially if they amount to anything.

Later on, this autocratic machine announced to several Socialist papers that they must not put in a subscription blank between their pages, and should desist from sending out bundle orders. This is a prescription in self-defense, for Socialism would make the postal system democratic as well as collective, and democracy is the daylight which makes some species creep into their holes.

A beet sugar journal published in Chicago was desirous of issuing a supplement to give data and information to the farmers who were growing beets, by which they could raise larger crops and a better quality of beets. Many engaged in the beet sugar enterprise desired to subscribe to these journals and have them sent to the farmers, but, lo and behold, the Great American Bureaucracy refused to permit the paper to be sent, because the beet sugar farmers themselves did not have sense enough to subscribe for a paper which they had never heard of, and which was adapted to their line of business.

A person with ordinary sense and reason would ask, "If the postal system is paid for sending these papers, why should it care who has subscribed or paid for them?" To understand the reason we will have to grasp the capitalist methods which are exercised to cripple not only the postal system but every other public enterprise, for the capitalist class does not propose to have its great trusts threatened by either a superior talent or better service in public enterprises.

The postal department has excluded LUCIFER from the mails. It is true that some articles in that paper would offend a hyper-orthodox and ossified Presbyterian—in fact, Babel's "Women," Louis H. Morgan's "Ancient Society" and much from Herbert Spencer, Darwin or Westermark would offend the same class of musty-minded people who were offended by LUCIFER. It is not necessary that any one should agree with Harman or his theories or the theories of those who write for his paper. We may differ with him, just as we differ with the Sultan of Turkey, or, if you please, with the ethical standard of the wealthy class of Americans who give a dowry with their daughters to a royal title, or as we differ with the ethics of the postal officers who permit the system to be openly pilfered and robbed by railroads and small grafters, and then stop magazines because they "exploit an idea." The postal system has singled out Harman's paper as the line of least resistance, because a very great number of people oppose Harman's views. The later issues of Harman's paper, which have been stopped from the mail privilege, were stopped purely for the reason that the postal authorities differed from Harman in opinion and not because LUCIFER was either immoral or lascivious. Louis F. Post, in a fifteen-column editorial, which is now published in pamphlet form by the "Public" (offices in the First National Bank Building, Chicago), has shown conclusively to any reasonable mind the extent of the censorship which now prevails in the United States and the great danger with which we are threatened, and the Socialists of this country should recognize this danger to their cause, for when liberty of the mail is denied to them, freedom of speech is to all purposes destroyed. Graft, running from the smallest petty business to the Senate chamber, will use means as immoral and debauching to perpetuate itself as the immorality of conditions which it has produced. It will use the postal system when deemed necessary to throttle all radical and progressive papers, and unless we are equal to the danger, at an early date, we will find born, in recent months, a postal censorship of despotic sizes in addition to government by injunction; imprisonment without trial by jury and without the witnesses being brought face to face with the accused; the use of the militia, the ousting of sheriffs and the suspension of the writ of habeas corpus, as in Colorado, or, in other words, a state military despotism. And all this we will have crowned by a postal censorship which will crush free speech and free communication. We are moving to this goal at a most terrific pace. Those who are fighting against the Cæsars in the United States and who are in the Socialist party recognize the danger and the true enemy. They understand that the class which is predominant today controls the situation through private ownership of the means of production, and that this master class will use the corrupt United States Senator and smaller officeholders as lackeys and servants to perpetuate its unholy life.

While we fight for collectivism, let us double the blows for democracy in Socialism.—Seymour Stedman, in the "Chicago Socialist."

Ingersoll did not believe in "expurgated editions." He said: "If I were to edit the great books of the world, I might leave out some lines, and I might leave out the best. I have no right to make of my brain a sieve and say that only that which passes through belongs to the rest of the human race." These lines are appropriately quoted by the London *Freethinker* in view of the fact that "edited" editions of Ingersoll's lectures are being published in England. The "editors" say they have omitted the first portion of the preface to the *Mistakes of Moses*. It is in the "first portion" that Ingersoll condemns the unauthorized editions of his lectures that are "grossly and glaringly incorrect."—*Truthseeker*, (New York.)

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

"RIGHT TO BE BORN WELL" was sent to its subscribers several weeks ago—that is, to the greater part of them, but it is quite possible that, harassed as we have been, some names have been overlooked. We shall be very glad to correct all errors as soon as the mistake, or omission, is brought to our notice.

EXPLANATORY.

Again LUCIFER's readers have good reason to wonder why their "Son of the Morning" is so slow in rising. It is the same old story. While attending strictly to our own business, meddling with the affairs of no other person, or persons, we have been again "held up" and deprived of liberty and property without recourse, with no opportunity to defend our right to that which our labor and that of our friends had produced.

Briefly as may be, the history of LUCIFER, whole number 1046, is this:

About August 25 the issue numbered as above and dated Aug. 17, was sent to press, containing among other articles, a second stirring "appeal" from the Free Speech League, entitled, "Shall Liberty Be Murdered in the Land!" Also containing reprint of a long editorial by Louis F. Post, in the "Public," Chicago, entitled "Our Advancing Postal Censorship," in which the whole question is treated in a manner truly masterful; a manner showing thorough research into the origin, history and scope of the postal censorship in the United States—such treatment as has been attempted by no other writer, so far as I know. This article occupies fifteen columns of the weekly "Public," dated August 12, and is now also printed in pamphlet form.

Another leading selection in LUCIFER, No. 1046, is an editorial in the "Woman's Journal," Boston, by the Assistant Editor, Alice Stone Blackwell, entitled "The Post Office and Free Speech," in which the writer criticises in strong, yet temperate, words, the action of the Postoffice Department in denying the right of LUCIFER to mailing privileges.

These are the longest articles in No. 1046. When a deposit of the edition was made in due form at the Chicago postoffice, and the question asked whether it would be admitted to the mail, the reply came with reasonable promptness that it would not be admitted until the Washington office could be heard from; Mr. Hull indicating that, in his opinion, certain paragraphs in the selection from "The Woman's Journal," also an editorial paragraph, entitled "How the United States Government Convicts Itself," were "unmailable."

We waited about ten days and were then officially informed from Washington that the postmaster at Chicago is instructed to deny mailing privileges to LUCIFER, No. 1046. No specific reason for this ruling was vouchsafed to us, and hence we are left to infer that the Washington office concurs in the opinion of Superintendent Hull at Chicago.

This ruling left us the option of sending out LUCIFER, 1046, to its subscribers in a mutilated or expurgated form, else not to send it as a newspaper *at all*, leaving to the officials—the public servants, here and at Washington—the honor and glory of arbitrarily suppressing and confiscating still another edition of LUCIFER, simply because of a difference of opinion as to the effect of the moral influence or tendency of certain paragraphs upon the minds of the readers.

* * *

Just here it would be well, no doubt, that I stop—yielding the floor, or platform, to others, but the temptation to ask a few questions is too strong to be resisted.

Query 1: When, in the history of the world, when has there been an instance in which a people claiming to be self-owning, self-ruling, have delegated to their employes, their public servants, powers so magisterial, so ministerial, so autocratic, so thoroughly despotic, as those now exercised by the public servants in the United States, whose business it is to carry our letters, our papers, our books and pamphlets from place to place, to save us the trouble of carrying them for ourselves?

Two. Would any self-respecting man of business, or business firm, for a single moment consent to retain an employe on his or its payroll who would attempt the exercise of powers such as those now unblushingly claimed and exercised daily by the United States carriers? (The Postmaster General is simply a carrier, unless by perversion of the original intent and purpose of his powers and duties.) Would any self-respecting business man retain in his employ a servant who would claim and exercise powers that he himself—the principal—has no right to exercise or claim?

Does not the exercise of these imperialistic powers by the public servants show, as nothing else could show, that we have here in this country two very distinct classes of citizens, one of which—an employe class—has the right to own and read whatever books and papers it pleases, and a second class, an inferior class—and yet the real *employer* class—who have no such right? A class whose books and papers can be taken from the owner and destroyed without redress or compensation, whenever the first class, the employe class, decides that it is not good for the health of the said owners to read or own such books or papers?

Have we not in this a fulfillment of the doggerel verse attributed to James Russell Lowell, that runs something like this:

"You see, Biglow, 'tis true, that nat'ral rights hev riz'n,
So's what a man now owns is his, but what's *another* man's ain't his'n!"

That is to say, if you happen to belong to a certain class of public servants you can call your books and papers your own, and do as you please with them, but if you are so unfortunate as to be nothing more than a citizen of the United States your books and papers are liable to be taken from you and destroyed, unless, perhaps, you have money enough, or "influence" enough, to secure the favor of some one elected or appointed to serve as a carrier of mails, or, perhaps, one elected or appointed to help in the administration of a judicial system whose basic principle is supposed to be

EQUAL RIGHTS TO ALL AND SPECIAL PRIVILEGES FOR NONE.

M. H.

Of our contributors once more the request is made that they will kindly bear with us awhile longer. Several very excellent contributed articles are now in type awaiting the light of print, and many more have been accepted and filed for publication. If there be any comfort in the knowledge that the editor's articles share much the same fate, our friends have that kind of consolation. For many weeks he has given way to others, especially—as in the present issue, to reprints of articles from contemporary journals, showing what some of our brother and sister editors think of the postal laws and their administration, in the United States.

THE LIBERATOR.

A new paper, "mainly devoted to revolutionary propaganda along lines of anarchistic thought," has been launched in Chicago—if the term "launch" is appropriate in this connection. The editor is Mrs. Lucy E. Parsons, whose address is 416 West Van Buren street. It is to be published by "The Liberator Publishing Group." Tobias Kleinman, secretary, 544 W. Twelfth street. Vol. 1, No. 1, is dated Sept. 3, 1905. It is a six-column folio sheet, well printed on good paper, and gives promise, judging from the initial number, that it will be conducted with ability and success—provided, of course, that the patrons thereof are able and willing to raise sufficient funds to defray current expenses.

Speaking for myself alone, knowing Mrs. Parsons personally—almost ever since the judicial murder of her husband, Albert Parsons, I can but wish her success in her new venture; the success that I feel reasonably sure she deserves, or will deserve.

HAIL LIBERATOR! May you be such in reality as well as in name. May you prove a worthy successor to your namesake—the journal for which you doubtless were named—the organ of the old-time abolitionists, whose editor was the immortal William Lloyd Garrison.

A LETTER from Jay Fox, for several years a prominent worker along radical lines in this city, tells us he is going to Home, Washington, to edit the "Demonstrator," which journal is not unknown to the readers of LUCIFER. As explained in the lines printed elsewhere in this issue, Brother Fox expects to make the "Demonstrator" something of a mouthpiece for trades unionism. Believing that however we may differ as to methods of work our ultimate aim is the same, the emancipation of the enslaved of all nations and climes, and of both sexes, I hereby extend to Brother Fox a hearty hand-clasp, and the very best of wishes for his success in the line of work he has chosen, and in his new field of endeavor.

LUCIFER'S HELPERS.

A. C. Armstrong, $2; C. J. Zeitinger, $4; H. H. Cady, $1; David A. Modell, $1; Ed. Secrest, $2; T. E. Taber, 65c; Smith Baker, $1; F. F. Meade, $1; G. L. G., 25c; Tom White, $1; H. M. Lyndall (Mrs.), $1; Alex MeV. Miller, $10; Geo. Bodborough, ten marks (German); Carrie E. Holmes, 10c; Dora F. Kerr, 50c; R. F. Cheney, 75c; Mattie Shepherd, $1; Anton Neidermeier, $1; The Slav Group (N. Y.), $2; Paul Rosan, $1; L. Waisbrocker, $2; C. H. and David Matthews, $1; Leonora Grover, 25c; Dr. F. A. M. Cook, 50c; E. S. Pilsworth, $2; Joseph M. Bare, 50c; O. A. Naslund, 50c; S. O. Bishop, $3; Dr. Rutgers (Holland), $5; T. M. Watson, 25c; John F. Paulson, $5; A. C. Schindler, $2; Cornelia Forward, $1; W. W. Miller, $1; Perle McLeod, $1; A Friend (Chicago), $2; F. E. Lothringer, $5; A Friend (California), $5; Henry C. Roberts, $1; Julius Conrads, $1; Josephine and Flora Tilton, $4; L. Jamieson, $1.25; Sarah J. Gill, 15c; S. and M. Silverberg, 50c; John Tepley, 10c; Mrs. C. R. Hendley, 10c; J. B. Phinney, $1; Annie E. K. Parkhurst, 16c; Eva Lena Brown, 10c; Thos. Higgins, $1; Ada M. Morley, $1; E. W. Rodes, $2; Susie T. Fuller, 10c; R. Nargang, $1; P. McKenzie, $1; R. E. Latimer, $1; James Myers, $1; O. L. Harvey, 10c; Emil Habert (manager Coöp. S. L.), $5; J. Wm. Lloyd, $2; Philip G. Peabody, $25.

HARMAN VERSUS ——

Moses Harman, editor of LUCIFER, in Chicago, is having trouble again with the postoffice authorities. He has printed matter to which the department at Washington or its branch in Chicago objects. Certain editions of his paper have been confiscated and destroyed. It does not seem clear just now with whom the demurrer originated. Harman's LUCIFER exists for the discussion of the pro and con of sex. Harman is clean. His work is always clean. It may be awkward. It may disregard the graces. It may go bolt straight when it might have gone around. It may be subject to deduction of both manner and matter. But it is clean. It could not be dirty. Harman does not contain the raw material of dirt. I have read him with attention. I am sure I know his point of view. It seems hard to believe he can be misunderstood. He is a preacher of continence. He is a disciple of restraint. It is easy to learn his a b c. Perhaps his restraint would not restrain. Perhaps Harman does not know anything about the sex question. Perhaps the department does not know anything about the sex question. Perhaps they both know something. Perhaps neither knows all. But the right to speak is prior to every right of right and wrong in thought. So Harman should speak. If his speech is invasive let the courts say so. So far the courts have not said so. Harman has been held up somewhere between his office and the courts. Harman has every right of first access to the courts. If this is not so then the republic is not so. Then the republic has misunderstood itself.

Every word ever spoken by Harman has been a word for temperance. Harman never says a word for the passions. He is always saying words for the soul. Harman knows that we come physically into this world by the gateway of sex. He wants to keep that gateway open and wants to maintain it pure. The question whether you disagree with him is another question. The question whether you like all his literary manners is another question. Harman proposes to make sex responsible as sex never has been responsible before. He has not argued for less law. He wants more law. Natural law. More natural law. Less oppression and more law. Harman does not mean license. His doctrine is very austere. It conserves sex. It does not dissipate sex. You think his philosophy wrong? Well—then you think it wrong. That is your option or mine. It does not matter who is right or who is wrong. It does not hurt even if both are wrong. The question is: Have we all an equal right to speak? If right alone has the right to speak how can right know it is right? Right is never right until it has answered all comers. Not answered them with soldiers, policemen and legislatures. Answered them with the spirit. Harman does not claim to be allowed to speak because he is right. He claims to be allowed to speak. He claims the first prerogative of citizenship in the republic. The right of speech.—Horace Traubel, in the "Conservator."

POSTAL CENSORSHIP OF THE PRESS.

The question of the right of postoffice clerks to refuse to mail newspapers to subscribers because they find printed therein matter of which they and their employers in Washington do not approve, is assuming alarming proportions and has to be sternly met if there remains in the breast of Americans one spark of their boasted love of liberty. Are these mail-bag censors wiser in their generation than all the rest of mankind, that their word shall be law as to the fitness and propriety of subject matter and treatment of every topic under the sun? Is it to be supposed the ten thousand or one thousand subscribers to a news journal are all wrong in their choice of reading matter, and are to be set straight by a small group of men who happen for the time to be appointed to serve the people in the distribution of the mails? Where is the law that our servants are our masters? Let us, the people, set about it and do some "probing" on our own account.

Our "administration process" is an improvement on the kind in force in Russia. In that country the censors—who are not a clerical force appointed for other duties, with this most important matter a prerogative on the side—blacken the objectionable matter and do not assume to refuse the whole paper transmission by mail. In this "free" country, the officers of the post throw out the whole mail of subscribers, with no word of information to any one concerned as to what has been done with it—subscribers, advertisers, editors, readers, contributors, are all refused even this knowledge as to why the wares they have paid for do not arrive at their destination.

The fortnightly paper called LUCIFER, of which Moses Harman is editor, published in Chicago, has been held up for a third time, we believe, in this manner, the latest issue to be thus treated, bearing date August 5, 1905. The verdict of the people as to the charge of "obscenity" cannot be obtained, since to reprint the paragraphs in question would cause those papers to be thrown out of the mails, and few publishers can afford the loss it entails. This postal press-censorship law hedges against every possibility of finding out the facts in any case. It provides that "notice of any kind giving information, directly or indirectly, where or how, or of whom, or by what means an obscene or other publication of an indecent character" may be obtained, etc., is itself "non-mailable matter." Thus, it is perceived, if "The Star" should ever mention that one paragraph is a quotation from Lady Florence Dixie in the Scottish Health Reformer, which strict and careful Scotland doesn't interfere with, that might be adjudged "obscene" and "Star" subscribers miss their paper.

One wonders when one reads "The Riddle of Heredity," by Rene Bache, in a late issue of the "Saturday Evening Post," that such unfair discrimination should have been made. One dares to tell about that, for it has passed the censors. It is an intimate description of the extensive institute for scientific experiment on

Long Island, N. Y., made possible by the benefaction of Mr. Andrew Carnegie. Herein are experiments being made with forms of life from the moth to domestic animals to prove how strong is heredity, how its strength may be overcome or be made useful in the improvement of species. Says Rene Bache:

"Experiments with human beings, for obvious reasons, are difficult, but there are always plenty of guinea pigs, and, so far as matters of this sort go, what is true of a guinea pig, seems true of a boy or girl. This subject is in its infancy. Means may yet be found of influencing the sex in offspring," etc.

For a fact, if we were to be hanged if we did not say truly (being we were a postal clerk), which matter was most "obscene" —that quoted or that which was condemned—the "Saturday Evening Post" of June 17 would have gone into the dump.

But more than the question of "judgment" in such matters—even had we a bench of Solomons to do the censor act—is the question of principle and human rights under moral law, under United States law. Louis F. Post relates at length in the issue of "The Public," August 12th, how he took up the case of the suppression of LUCIFER in January, 1904, for reasons given in the following paragraph:

"The real issue here, let us repeat—and it will bear repetition again and again—is not the legal offensiveness of the particular articles noted above. That issue is important only for its bearing upon the point of the good faith of the censor. The real issue is the wisdom of allowing any official to deny mailing facilities to anything whatever which is otherwise mailable, merely upon his own judgment, as a censor, of the morality of the intelligence it conveys or the opinions it expresses."

The autocratic nature of this censorship is shown clearly and strongly by Mr. Post's experience in following up the previous case. He began his search for knowledge concerning the offense in January, 1904, and kept bombarding the postal authorities with letters, which brought the most evasive replies, in which Washington advised him to go to Chicago officials and Chicago officials sent him back to Washington. After eight months of persistent effort a copy of the offensive document was secured, but with no marked paragraphs, and Post was obliged, himself, to hunt out the "obscenity," and, alas, failed to find it!

Some light is shed upon this particular persecution by the reply of the Superintendent of Mails in Chicago when the editor, Mr. Harman, asked to have cited to him the matter which was declared indecent. The reply was: "Mr. Harman, if your ideas should prevail, society would be in a state of chaos." So it was heresy, a denial of the wisdom of some set ideas that now prevail, and not "obscenity" after all, that caused the authorities to interfere in this outrageous manner with a man's legitimate business. These government mail censors have been worsted once in the courts, and by a woman; now let the saviors of free speech and a free press come to the support of Mr. Harman. We may not—in fact, do not —agree with his ideas, but what of that? He has the God-given right to be heard, and no man nor government should be permitted to deny him that right.—San Francisco Star.

DUMB DOGS.

"We want no cowards in our land,
They will their colors fly."

The following is from the editor of a medical journal, the name of which I will not give, as it is a private letter. The occasion was a call for articles upon another subject in reply to one written by a man who deplored the course of the modern woman and would remand her back to the protection and care of husband and father.

I wrote and received a very complimentary letter in reply, saying that the same would be published, all but the last two paragraphs, which they could not use, as they did not wish to open up the sex question. I responded, claiming that a medical journal was just the place for that question. The following is a copy of their second letter. L. W.

Dear Mrs. Waisbrooker: Your very interesting letter of June 2 at hand.

While we are in accord with all you say concerning this sex question, as stated in a previous letter, we cannot take these matters up in ——. Our magazine is a magazine for the home, and its object to instruct the people in matters pertaining to health and the prevention of disease. We could hardly go into this matter of sex and social reform. We feel quite sure it would be objectionable to our readers. If we were publishing a paper that was devoted to sex reform or emancipation of woman we would be only too glad to make use of much that you write. You write in a very fair and sensible way, and we regret that our magazine is not such that we can make use of your writings. I believe that you have done and are still doing a grand and noble work for woman, and I believe the day will come when what you are advocating will be the condition of society and there will be no bondage either in marriage or out.

With kind regards and best wishes for your success, and regret that we cannot cooperate with you more fully I am sincerely yours.

THE RIGHT TO BE BORN WELL.

At last, after many unforeseen and unexpected delays, the booklet bearing this name has been sent to subscribers and to exchanges. That is to say, the paper-bound edition has been issued, and we are promised, once more, that the cloth-bound edition will be ready before this number of LUCIFER can reach its readers.

The price per single copy, paper bound, is 25 cents, or one dollar for six copies; twelve dollars and fifty cents per hundred. Handsomely bound in superior cloth, 50 cents per copy; $2 for six; $25 per hundred.

Believing the subject treated upon to be the most vitally important of all subjects affecting the happiness and future progress of the human race, we have printed an unusually large edition in the hope that our readers and patrons will order *liberally* for free distribution among their friends and acquaintances. Several of our friends have already ordered the book in wholesale lots. Shall we hear from others?

The following is the table of contents of "Right to Be Born Well":

Chapter I.—Introductory.
Chapter II.—Prenatal Endowment vs. Postnatal Training.
Chapter III.—What Woman Should Demand.
Chapter IV.—Power of Suggestion.
Chapter V.—Passion a Needed Factor.
Chapter VI—The Doctrine of Auras.
Chapter VII.—Superstitious Views of Virtue.
Chapter VIII.—Hypocrisy, Deception, Intrigue.
Chapter IX.—Importance of Free and Responsible Motherhood.
Chapter X.—Consequences of Too Close Living Together.
Chapter XI.—Prenatal Impression—Some Instances.
Chapter XII.—Legitimacy and Illegitimacy.
Chapter XIII—Painless Childbirth.
Conclusion—To Mothers.
Appendix.

BEFORE AND AFTER.

The ordinary man expects to obtain by marriage:
A toy.
A wife.
A submissive companion.
A useful ally.
A housekeeper.
A nurse.
A devoted mother for his children.
An angel in alpaca.

The last material is especially mentioned to show that he expects her to be economical. He wishes woman to have all the virtues, and, for private use, some of the vices.

The ordinary man selects the woman who is to be his wife when his mind is as much confused by the fumes of love as that of a drunken person is by those of wine. When the fumes evaporate, he discovers that his imagination has conferred upon her a hundred and one qualities she does not possess. There is deliberate deceit on one side, and there is self-deception on the other. Would an ordinary contract completed under these conditions be expected by any sane man or woman to be satisfactory?

The ordinary woman is trained to catch a man, not to keep a husband. As a girl she dances much, sings more, dresses simply but attractively, smiles when it is to her interest to do so, and is apparently devoted to home. That conduct implies cheerfulness, economy, and contentment. It is, however, only her ante-nuptial manner. Many a man could describe his experience six months after marriage in these words: "My wife is a parcel of assorted follies and failings, enclosed in a decorative wrapper and labelled 'Mixed Chocolates,' but after marriage I discovered it to be a packet of acid drops." Would an ordinary commercial transaction conducted on those lines be considered honest?—*New Era, Cape Town, Africa.*

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

A. Herman, San Francisco, Cal.—Please accept 50 cents in stamps for such numbers of LUCIFER as our postal inquisitors will allow me to read. Many years ago I left the law-ridden old country in search of more liberty. Have I really found it?

T. V. Powderly, Washington, D. C. (Sept. 7, 1905).—M. Harman, Chicago, Ill.—Dear Sir: With this find my check for $1. Please send me two copies of the "Right to Be Born Well," and put my name on your list of subscribers for LUCIFER for six months.

E. J. M., Duluth, Minn.—Pleased to see so many interested in the contest of free speech and pen. A friend and myself will contribute our share toward such fund in the near future. * * * Hoping you are well and wishing that you may witness ultimate victory over "our masters," yours most sincerely.

Bansi Dhar, Vakil, Outrum Road, Lucknow, India.—To M. Harman, Chicago—Dear Sir: I am sorry to learn from your letter that you are the subject of a postal persecution. I sympathize with you very much in your trouble and hope you will be able to make a successful defense. * * * Yesterday I sent you a money order for five shillings and three pence in payment of three months' trial subscription to LUCIFER and for books

John Membrino, South Weymouth, Mass.—Let us hope that the efforts of all those who love truth and liberty will not be in vain, and that the seeds of good will soon or later bear their blossoms and fruit. Of course, we must no longer think that we are in a "free country." Such belief will bring us painful disillusions. Next week I will send a dollar for my subscription. Hope the day will soon come when all the inquisitions will be past.

Aurin F. Hill, Boston, Mass.—Progress appears among us. It is not necessary for writers to be more vulgar in style and history than I find in Bible history. The mail service ought to be managed as a profitable business, not as a guardian of or standard for moral or social reading. I know no just cause why a man, a public employe, should dictate or select my reading for me. I think his wages per day and per year are too large—it makes an incompetent man imagine that he is of too much importance, and he forgets liberty and justice.

J. B. Phinney, Springfield, Mo.—Send LUCIFER three months to each of the enclosed names. These subscribers pay their own money. Send the following named books to me: "Strike of a Sex," including "Zuyassent's Discovery," 25c; "Woman in Her Relation to Canon Law," 10c; "Our Worship of Primitive Social Guesses," 15c; "Creative Life," 25c; "A Cityless and Countryless World," $1; "Songs of the Unblind Cupid," 30c; "Human Rights," by J. M. Hook (3 copies), 15c; "Religion and Rationalism," 15c. Balance to my account, or Defense Fund; $3 enclosed.

Mr. Louis F. Post, editor of the Chicago "Public," writes in a personal letter: "I was shocked at hearing, yesterday, that LUCIFER has been excluded from the mails for reproducing your excellent article on postal administration. If my information is true, the department's action, this time, at any rate, is outside the pale even of the shadow of an excuse." Mrs. Collins, the editor of "Unity," the editor of the "Public," and the editors of the "Woman's Journal" all believe that many of the doctrines advocated in LUCIFER are erroneous; but they also believe in the constitutional right of American citizens to advocate erroneous doctrines if they choose.—The Woman's Journal (Boston).

Thomas G. Griffiths, Montreal, Canada.—It is the old, old story, dear friend. Those who would go in front to proclaim a new thought or a regenerative principle, must be prepared to receive the anathema, hatred and opposition of all those who do not and will not understand. At the same time, as I said in my first letter, after your years of conflict, when the flesh grows weary, there must come a deep longing to have freedom from the struggle, so that the heart and mind may have closer communion with beast and bird, the trees, the grass, the blue sky, river and rivulet, and all that loves and loves us. * * * I trust the voices of Freedom's friends will be strong enough and loud enough to curb the tyranny of the postal inquisition at this time.

Elizabeth Breese, Talent, Ore.—The booklet, "Right to Be Born Well," received. I read it very carefully and am so well pleased with it that I send a dollar for six copies more. I will give them to people that I think need them, but who won't buy them for themselves. I think the last paragraph on page 63 and the first on page 64 are well worth the dollar. Several years ago I used almost the same words in a talk I gave in a lodge, in answer to the question, "Why is it so nearly impossible to get the wage-slave to see his condition?" Several speakers opposed me, but being a *nurse* I was well armed with facts. * * * Dear old comrade, I thank you for the noble work you have done and are doing. I never lose an opportunity to talk and to give LUCIFER away to people who need it.

F. L. R., Everett, Wash.—Lillian Harman, Chicago: I have secured two subscribers for you, but I hesitate to send in the money until I hear from you. Are you still publishing LUCIFER? And is it admitted to the mails? If so, I will send in the subscriptions. * * * Where is Mr. Harman passing his time at present? I am unable to learn through LUCIFER whether he was sent to prison or not.

[Moses Harman is not in prison. Though sentenced to serve one year at hard labor in the Illinois penitentiary at Joliet he was admitted to bail in the sum of $1,500, pending his appeal to a higher court. His health is not very good, yet good enough to allow him to work in office most of the time.—L. H.]

Edgar L. Larkin, Lowe Observatory, Sierra Madre Range, Echo Mountain, Calif.—M. Harman, editor LUCIFER, Chicago, Ill.: Enclosed find $1 for subscription to LUCIFER. I do hope that you will be successful in your lawsuit.

[The printed heading to this letter informs us that Edgar L. Larkin is "director" of the "Lowe Observatory, altitude 2,420 feet —16-inch Clark telescope." Thus it would appear that, although his work is mainly with the stars, Prof. Larkin finds time to read LUCIFER and take some interest in its fight for freedom of speech and of press. When at Pasadena a year or two ago I saw the tower of the Lowe Observatory, perched like the nest of an eagle high up against the mountain side, but did not venture to climb the steep ascent, as I had lately done at Mt. Hamilton, to visit Lick Observatory, near San Jose, Calif.—M. H.]

Rev. W. E. Gilroy, B. A., Pastor Broadview Avenue Congregational Church, and Editor Canadian "Congregationalist," Toronto.—I feel condemned for not sooner having answered your circular and note, but multiplicity of duties and ill health have added to a natural procrastination, so that for the past few weeks much has been neglected. I am among the number of your subscribers taken over from "Free Society." Frankly, I do not like LUCIFER as well as I did the defunct Anarchist weekly, but I was satisfied with the arrangement, and understood that it was not necessary to notify you unless to the contrary. I now write, however, to definitely state that LUCIFER is acceptable and also to inclose $1 in renewal of my subscription, which must soon expire. Allow me, at the same time, to express my deep sympathy with you in your struggle with the postal censorship in the United States. I do not always agree with LUCIFER; I am not, in fact, very much interested in discussions of the sex question of the type which it mostly contains; but in the articles for which a whole issue was suppressed I could find nothing in the least offensive. In any case, censorship is an arbitrary and dangerous thing—particularly that sort from which you are suffering, which impresses me as being also tainted with cowardice—that worst of all cowardice, which fears or refuses to look facts fairly in the face. The problem of sexual relationship and its kindred problems are, undoubtedly, at the very basis of life's other problems, and one cannot easily overestimate the deadly results of the rule of taboo, superstition, cowardice and ignorance which still prevails within that sphere. At the same time it seems to me that one must endeavor to understand the origin and nature of these things if one would successfully strive to remove them. I am not seeking to defend, either my own profession or the church,

when I say that it is entirely insufficient to attribute these things to priestcraft, religion, etc. The impression would sometimes be given that atheism is the handmaiden of sexual freedom. Suffice it to say that my limited observation has revealed atheistic and irreligious husbands as being quite as tyrannous as the more believing variety. I do not wish to assume the role of an unfriendly critic when I state that, personally, the discussions in LUCIFER seem to me either to partake too little of real scientific character, or too much of vagrant, non-constructive criticism. Apart from the outrageous economic conditions and the false social system, the matter of sexual freedom seems to me to be mainly with the individual, and even in the broader field of social and economic reconstruction "Education toward Freedom" should, it seems to me, be more our motto. Is there not in the conducting of such journals as yours the danger which adheres to those of us who occupy pulpits, viz., of devoting too much energy to the things which will appeal to our hearers and readers, rather than putting things so as to win those who differ from us? Do not think of me, however, because I speak thus frankly, as assuming a merely critical attitude. In the accursed indifference to the affairs of life and the cowardice that reigns, both within and without the church, a sincere man, with the vaguest hint that there are reasonable ideas, other than his own, cannot but take delight in the finding of those who are taking an honest and courageous interest in what they feel to be life's most essential things—no matter how far their standpoints and conceptions may differ from his own. It is this which enables me to have a much closer fellowship with many without the church, and in opposition to it, than I have with many who are within its folds. I trust that you will receive this letter from a Christian minister, in the spirit in which it has been written, and that out of our joys and sorrows, our successes and persecutions, whether we be right or wrong, Right and Truth will prevail.

Jay Fox, Chicago.—I have been writing and lecturing on sociological problems for ten years, or since I was 23 years of age. I have been a trades unionist since I was old enough to be admitted to membership. Have been through many bitter strikes, was labor organizer for years, and am a regular contributer to trade union press. * * * I hope to get the "Demonstrator" to circulate among trade unionists, whom I consider the proper material upon which to work for the liberation of mankind. I do not belittle the sex problem. On the contrary, I regard it of such vital importance that the changing and adjustment of other vital problems will not affect it in the least. Only by much thought and discussion on the question, as a vital issue, can it be rightfully solved. The economic problem touches the stomach of mankind, the political problem its collective liberty, but it is the sex question that reaches down into the heart and soul of the race and of each individual being, and shapes our mental and physical careers before we are born. * * * The powers that be fear more the discussion of that problem than any other, and I heartily concur in your pioneer work in forcing the issue with the ruling class on the question of free speech in regard to sex. If you don't win for yourself, you will win for those who come after. You are the forester cleaning the way.

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

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Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, $1; old ivory, $1.50; plain bronze, $2; Etruscan bronze, $2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER'S editor. Send orders to La Verne F. Wheeler, 3222 Michigan Avenue, Chicago, Ill.

1047

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PRESS AND MAIL CENSORSOIP.

Americans heartily condemn Spanish and Russian press censorship, apparently unaware that even in times of peace American mail censorship rivals that of the Czar even in times of war. Indeed, comparatively few people apparently know that last month a bright, intelligent, conscientious, lame and deaf gentleman, aged 74 years, living at 500 Fulton street, Chicago, Ill., was sentenced to one year at hard labor in the penitentiary—not for treason; not for murder, theft, or, indeed, for injury to any man or property:—but simply for depositing for mailing his little paper, which contained two letters by ladies, declared objectionable by the officials only because they conscientiously discussed in perfectly chaste language that greatest of all questions—the rearing of better human offspring, just as we raise better horses, cattle, sheep, swine, poultry, etc., through better conditions of parentage. Hence, many consider Moses Harman, who was thus condemned, a martyr to prudency. Thus, year by year, are the encroachments upon free thought, free speech, free press and free mails narrowing down our liberty, until ere long, all will be enslaved to the politicians. Sincerely yours for investigation, truth and progress.—D. Webster Groh, in Baltimore World.

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THE AMERICAN POSTAL INQUISITION.

[Reproduced from No. 1047, the double number, confiscated and destroyed by the postal officials.]

[CONCLUDED FROM NO. 1047.]

The following paragraphs taken from LUCIFER of April 4, E. M. 290—that is, April 4, 1890, of the common calendar—constitute the "roasting" that I am charged with having administered to Judge Foster before the trial culminating in the scene described by the Topeka "Journal" and reproduced at the beginning of this article. The offending article is headed:

"WHO AND WHAT ARE ON TRIAL?"

"In less than two weeks from the date of this issue of LUCIFER an important trial is expected to come off in the United States District Court at Topeka, Kansas. Important, not because of the prominence of the individuals who stand accused of crimes or misdemeanors, but important because of the principles involved in the questions that will then and there come up for investigation and for legal interpretation and decision, and important because of the prominence and number of persons who will really, though not technically or nominally, be put on trial.

"As it is just possible if not probable that the present conductor of this free platform—LUCIFER'S platform—will not much longer be allowed the privilege of saying his say from said platform, he now respectfully asks the careful attention of the reader of these lines to a short statement of what he believes to be the issues to be tried at the approaching term of the United States Court and also, who are the persons that are then and there to be put on trial.

"I. As to principles:

"(1) The principle, the right, the demand, or claim, of and for freedom of speech and of the press, will be put on trial.

"(2) The principle of citizen right to and of civil liberty, including political and religious liberty, will be put on trial; for if speech and press be not free, then it can be easily shown that civil, political and religious liberty are hollow mockeries.

"(3) The constitution and laws of the United States will be put on trial. The constitution and laws are part of the machinery of the artificial thing we call government. Government, human government, is of itself an evil, a very expensive and dangerous evil—dangerous because of the tendency to arrogate to itself powers and functions that do not rightly belong to it. Government—written constitutions and laws—is the creature of man, and therefore *inferior* to man. In fact, until incarnated in the person of man, or men, as officials or executors, government is only an idea. As a force or power it is less than what we call "the idle wind"! Incarnated in man, or men, this idea becomes useful or hurtful according to its use or abuse. The only use or excuse for the existence of this thing we call government is to help, by co-operative effort, to secure each individual person or citizen in the enjoyment of his or her natural rights. Among the most important of all natural rights is the right to think and the right to express one's thoughts. This latter necessarily implies or includes the right to free speech and free press.

"If the written constitution, as an important part of the artificial arrangement we call the government of the United States, provides for and guarantees absolute freedom of speech and press, then this fact will be fully brought out at the Topeka trial.

"If, on the contrary, there is no such guarantee in the printed document called the constitution of the United States, then this fact also will be fully made manifest, and it will then be in order for the citizens of the country called the United States to begin to inquire whether this document, the venerable document they have been taught to regard as the palladium of their liberties, is really worth the blank paper it is written on.

"As to other laws, as to enactments other than the constitution itself, bearing upon the case or cases under consideration, the same remarks or rules will apply. If these laws support, guarantee and defend the citizen in the enjoyment of his natural rights then they will come out of the ordeal unscathed; but if, on the other hand, it is found that they deny or contravene those natural rights, then the verdict must be pronounced, "Weighed in the balance and found wanting!"

II. As to Persons:

"(1) The judge, Cassius G. Foster, will then and there be on trial. As presiding officer, arbiter or umpire, the responsibilities of the judge are very great. The judicial oath, a copy of which is given a conspicuous place in large type on first page of this issue, outlines, in part, at least, the responsibilities resting upon the presiding officer of the court, but it does not tell the whole story. Cassius G. Foster, for instance, was a man and a citizen before he was a judge of the U. S. District Court. When he became a judge he did not cease to be a man and a citizen. His manhood and citizenship are of much greater importance to him than his judgeship. His duties as a man and a citizen take precedence of his duties as a judge, simply because, as already stated, governments, of which judgeships are a part, are the work of man, or of men, and therefore inferior to the men who make and who can, if they choose, unmake them. As a man it is Cassius G. Foster's duty to do no wrong to any human being. As a citizen of a republic or commonwealth he is the equal of any other citizen, living or dead, consequently he owes allegiance to no other citizen or citizens, for it is absurd to say that an individual citizen owes allegiance, loyalty, to an equal, or to equals. The only allegiance or loyalty that a free and equal citizen can owe, is loyalty to his own manhood, to his highest ideal of Truth, Right and Justice. If the constitution and laws embody and represent C. G. Foster's highest ideal of truth, right and justice, then he owes allegiance to that constitution and those laws, but *only because of*, and so far as, they embody this highest ideal.

"That is to say, every judge, every magistrate, every presiding officer of a court, from the lowest to the highest, is

BY VIRTUE OF HIS MANHOOD,

and by virtue of his citizenship, a judge of the laws, the statutes, the human enactments, that he is called upon to administer—from the constitution of Alexander Hamilton, of Washington and Franklin, down, down, to the postal laws engineered through a degenerate and debauched Congress by Anthony Comstock!

"These are some of the reasons why we say that of all the persons to be put on trial at Topeka, Kansas, at the approaching session of the U. S. District Court, Cassius G. Foster takes, and should of right, take the first and most important place. How he will bear himself under the strain of this trial, is a question in which many thousands of people scattered all over this broad land, now feel a deep interest. Will he come out of it with honor to himself and with credit to the judiciary of which he is a member, or will the *ordeal* prove to be too great for the *man*? Will

he show himself a jurist whose record will be found worthy to be quoted on the side of liberty and equity in future years, or will he take rank with those jurists who sacrifice principle to expediency or to judicial bias, who bow to 'precedent' instead of to Truth and Justice, and for social or political reasons are ready to sacrifice the innocent to gratify a popular clamor, which clamor has no other cause or foundation than ignorant prejudice?"

The judicial oath referred to herein was kept standing in large letters on first page of LUCIFER for several issues preceding the time of trial, but these quoted paragraphs entitled "Who and What Are on Trial?" constitute the main part of the terrible "roasting" spoken of by R. M. McAfee, as reported in LUCIFER 1041—professedly quoting the words of David Overmyer.

* * *

Whether these talks to the judge were wise or unwise I leave others to decide. At the time, and under the circumstances, I considered it the right thing to do, just as at the time and under the circumstances I considered it the right thing to say what I did to Inspector McAfee a few weeks ago in the Federal building in this city.

ORIGIN OF THE CENSORSHIP LAWS.

The following brief statement of the origin of the censorship law is from the pen of a well known lawyer of New York City, who has closely watched the working thereof ever since its first enactment:

"This law was passed March 3, 1873, by trickery and fraud in the confusion and uproar of the closing hours of the most corrupt Congress ever convened in this country. It was passed without debate between one and two o'clock on Sunday morning, March 2, and signed by the President Monday night, with no thought or deliberation on the part of anybody, amid a vast number of bills of all sorts. One of the individuals interested in pushing this vile law through this debauched Congress was Comstock himself, of whom it is not necessary here to say anything. Another was a theological hypocrite who publicly announced that he believed in deceit. Another was a person who violated the law himself and through his money or personal influence managed to escape prosecution and go scot free. And there were others of morals equally eccentric whose trickery aided in the passage of this law.

"It will be well to reprint what some of the leading papers said at that time of the scenes of confusion and debauchery amid which this bill came into existence.

"The Washington correspondent of the New York 'Herald' says in the issue of March 2:

"'The wrangle over the proposed increase of congressional salaries was rather funny to-day in the House, from the manner of the members, they were so anxious for more pay, but they feared to say so, knowing only too well that Congress just now is not so high in the esteem of the people as to be thought worthy of an increase of pay.'

"On the same day the same paper says editorially:

"'The Credit Mobilier Congress was busy up to a late hour this morning preparatory to giving up a life that goes out in the blackness of infamy to-morrow. . . . Senators . . . were occupied in voting on appropriation bills the jobbery and robbery of which cannot be discovered in the hurry of closing hours of legislation and which sometimes remain forever secret from all except the interested parties. In the House of Representatives the bustle and excitement were even greater than in the Senate, and, no doubt, amid the confusion and under the cloak of patriotism and honesty the usual eleventh-hour stealing was accomplished.'

"And again on March 3:

"'What remains of the foul work of this memorable session will probably be finished to-day.'

"On March 4, the 'Herald's' correspondent says:

"'The House was in a noisy, uproarious mood to-day . . . the confusion and uproar were never surpassed.'

"The 'Sun' says editorially March 4:

"'Is there any corruption which Congress will not justify and approve, any infamy which either House will not boldly adopt as its own? And is there any limit to this process of public and official degradation? The indignation of the people alone can afford an adequate solution of this problem.'

"And again on March 5:

"'Within the last one hundred and fifty years there have been more famous legislative bodies than this, but we do not remember one more infamous. There were conscientious gentlemen in the Senate and House, but, *prima facie*, the case is against the whole of them, and till the close of the present century membership in that Congress will, in the estimation of the general public, throw upon the incumbent the burden of proving that he was not a dishonest man.

"'The entire term of this Congress has been characterized by a series of disreputable transactions which have no parallel in our history. . . . This is the Congress which some Macaulay of the next century will describe as more infamous than that Parliament which originated Law's celebrated Mississippi scheme, and more corrupt than those parliaments which Walpole used to purchase as he bought Merino sheep and Flanders mares to stock his estate in Sussex.'

"The 'Tribune' March 4 in an editorial says:

"'The whole Congress has been characterized by an unprecedented neglect of the public business in the early stages of the session and confusion at the close. . . . The Senate has been obstructive, partisan and unusually corrupt. Considering the relative smallness of its numbers, it has been conspicuously bad in morals.'

"The 'Times' March 3 bears this testimony:

"'No one who reads even the comparatively brief reports of the Associated Press can fail to see the haste and confusion which prevail during the closing hours of Congress. It is idle to deny that this condition of things gives rise to many opportunities for fraud and that some of these opportunities are used is only too probable. But if Congress were composed, in both branches, of perfectly immaculate men it would be impossible to avoid great injury to the public interests under the existing method of doing business. The bills which are crowded at the last are precisely those which it is most desirable should be deliberately considered, and the true scope and effect which it is least possible to penetrate by hurried examination.'

"And again March 5:

"'The Forty-Second Congress which finally adjourned at noon yesterday took part during its term in some of the most important parts of our recent history. Public attention is now fixed on the exciting and painful scenes in the midst of which it closed its career.'

"And so on throughout the whole range of the press all over the country—not the partisan papers alone that were politically opposed to the Republican party then dominant in Congress, but papers of all grades and shades of political opinion.

"The history of those times is too well known to leave a doubt as to the way in which the enactment of the Comstock Law was procured. And having thus gotten their law the filthy gang for whose use it was made violate every principle of honesty and decency and enforce their law to silence arguments which they cannot otherwise answer, to suppress thought, to threaten Science, to pry into the confidences of the mails and to limit liberty."

* * *

In my talk with McAfee and the District Attorney a few days ago I mentioned these recorded facts as to the character of the Congress that passed the censorship law, the hasty and ill-considered manner of its passage, mentioned the fact that before the time of the civil war ineffectual efforts had been made to secure federal enactments limiting the freedom of the mails; mentioned that this law was signed, with others, without reading by President Grant, a military man simply. I might have added, and a man not skilled in jurisprudence; a man whose training, if not his nature, predisposed him to arbitrary and despotic measures, etc.

In his reply McAfee said he had it from a person who saw the signing, that President Grant read the act before signing it. [Query: Was this person Anthony Comstock, the agent of the New York Society that was chiefly responsible for the postal legislation?] Adding: "If the censorship law was passed hurriedly and without due consideration, how comes it that this same law has been before several Congresses since for revision, and that instead of repealing it the national legislature has made it stronger at each revision?"

My reply to this was, in substance:

There has never been a general or popular agitation for repeal; it is to the interest of lawyers—who as a class have dominated the national Congress for many years—to have as many laws as possible on the statute book; the more laws, and the more difficult of interpretation those laws, the better for the lawyer class; hence the temptation to magnify their office and make it honorable and profitable was not easily resisted.

I might have added, "The influence of the clerical lobby members of Congress"—the fact that the so-called "Evangelical Alliance" maintains skilled and influential representatives, such as Rev. Wilbur Crafts, at the national capital year after year to see to it that no measures inimical to their interests shall receive serious congressional consideration, and that new laws shall be introduced in the national legislature still more closely cementing the bond of union between church and state; and, of course, it needs no argument to show that this postal censorship law is the legitimate successor of the older laws against blasphemy and heresy.

M. HARMAN.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

(Mrs.) B. M., New York.—Please send "Thoughts of a Fool," and accept balance of check ($5).

LADY FLORENCE DIXIE, Glen Stuart, Scotland.—If LUCIFER cannot go through the mails as a newspaper, will not its subscribers pay for it to come to them as a letter? It is worth it, I am sure. Will you not make the suggestion? Many thanks for the "Right to Be Born Well." I will distribute the copies circumspectly. With sincere good wishes, yours most truly.

HENRY I. GETLER, Newark, N. J.—Only by accident have I got hold of your LUCIFER. Am a Russian and do not understand the meaning of sexology, sex-freedom, etc., and will therefore ask you to send me such books as will instruct me in these matters. Please send me "Thoughts of a Fool," $1; "Hilda's Home," 50c; "Human Rights," 10c; "Hints About the Teachings of Natural History," 10c; "A Free Man's Creed," 25c; "Love's Way to Perfect Humanhood," $1, and LUCIFER one year $1.

LEONEL A. DE VIROT, Douglas, Ariz.—Dear Comrade: I went broke on the *Arizona Socialist* at Phoenix, and came here to publish an independent paper, the *Speaker*. Please send LUCIFER in exchange. Kindly inform me if you still publish the books you were publishing three months ago on the sex question. Send book list.

[Yes, we still publish and sell the books advertised and sold by us, as formerly, except a few that are now out of print.]

A. A. COWLES, Garrettsville, O.—As soon as possible I will have a rubber stamp made to stick an advertisement of LUCIFER in prominent places, same as I do for Socialist papers. What do you think of the plan? It is a cheap, light and compact kind of propaganda, for home use or for traveling.

[The idea is certainly an excellent one. If our friends would agree to use rubber stamps in this way, and would subscribe a few cents each to defray the expense of having them made here in Chicago, we will see what can be done in the matter.]

JAMES F. MORTON, JR., in the *Demonstrator*, Lakebay, Wash.—The abominable villainy of the postoffice despots has again been exemplified in Chicago by the arbitrary confiscation of an entire edition of LUCIFER. That it happened to be an issue specially devoted to exposing the conspiracy against free speech is more than a coincidence. The same was true of the issue formerly stolen by the postoffice authorities. . . . It is scarcely credible that a little band of autocrats should be able to proscribe the reading matter of the American people. A nation with any real instinct for personal liberty would not for an instant tolerate such an atrocious state of affairs. Much deep educational work will be required before a sane civilization will be possible in this land of press censorship. Meanwhile it assuredly behooves all friends of progress to be constantly on the alert for opportunities to uphold freedom of speech.

W. JAGO, Portsmouth, England.—Am waiting news of your appeal. Hardly know what to wish for, for the best. Feel that either way it cannot but result in good, my only regret being that you at your age have to suffer so much anxiety and worry, to say the least. Sorry I can only send you the enclosed stamps. With cordial greetings to yourself and daughter, fraternally yours.

DR. S. A. WEST (editor), in *Master Christian*, Rock Port, Mo.—Here is a small book, "The Right to Be Born Well." It is by Moses Harman, editor of LUCIFER, a little journal devoted to a scientific discussion of the sex question. Its one basic claim is that no woman has the right to part with the ownership and control of her own person. Mr. Harman has recently been convicted and sentenced to a year's imprisonment on the ground of sending "obscene" matter through the mails. The case is being appealed, and, as usual in a case of this kind, the people want to see the man's books for themselves. The world has a great liking for anything passed upon as "obscene," and the so-called "good" people are always the first on the ground. But there is nothing obscene or low in any of Mr. Harman's writings; if there were, any sane man knows he would have a hundred thousand subscribers where he now has four or five thousand. The price of the book is 25c, silver or stamps, and I advise you to get it while you can. It is plain, but sound. Every wife and mother will understand, and some men. Address M. Harman, 500 Fulton Street, Chicago, and tell him I sent you.

FLORA W. FOX, Rochester, Minn.—As one of your readers I would like to see the twenty-fifth anniversary of LUCIFER devoted to a rousing effort for repeal of the postal law—fathered by Anthony Comstock in 1873 at midnight. . . . The law concerning "obscene literature" is clearly opposed to the welfare of this nation, since it prohibits the means for educating the people into a better understanding of health and disease, vice and virtue, good and bad. The people are wholly to blame for these conditions, and nothing less than a cyclone of protests, coupled with active, aggressive work, will accomplish the repeal. If not a repeal, then let there be an amendment, so formed as to ever protect our teachers, publishers and editors from arrest and imprisonment. Every publication is in danger of being burned by postal clerks, should the destruction of LUCIFER'S editions be overlooked. . . . This outrage has never been perpetrated before without giving the owner fair warning. We need not go to Russia for press censors. . . . May the people awake to a sense of their wrongs and may they dare maintain their right to an untrammeled press, free mails and freedom of thought expression. Yours for *Repeal*.

REUBEN STEWART ASHURST, Charlotte, N. C.—Not having received the mid-August and first of September numbers of LUCIFER, I write to ask whether they were suppressed by the postal authorities, or my copies merely miscarried. . . . I sincerely hope that there was nothing in these last issues that offended the "moral" sensibilities of the zealots who so faithfully guard the purity of the race. May the time swiftly come when not the few but the many will realize that things can only be kept sweet and pure in the sunshine; that darkness covers a multitude of sins. I think the mistake we most often make in combating the powers of darkness is in not pointing out the vile and loathsome character of the moral contagion. We are too apt to admit the wisdom of some of conservatism's teaching, when we should shun the whole doctrine as an evil, foul and cankerous. Anything founded on untruth is necessarily baneful in its effect. The enclosed 10c in stamps is for two copies of "The New Hedonism," by Grant Allen.

[Many inquiries similar to this have been received at this office, and in reply will say that whenever a copy is missed the better way will be to notify us at once of the loss. Sometimes the fault is in the mailing department of LUCIFER; sometimes it is in the carriers, and sometimes in the postal department at Washington, D. C. In any case, we wish to know what issues or numbers have been missed; if in our power to do so, the lost numbers will be sent to all who have paid for them.]

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 50 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....$1.00 Three months.....25 cents
Six months.....50 cents Single copies.....5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER 24 WEST 16D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

THE LONGEST and most important article in this week's LUCIFER is that of Louis F. Post, reproduced from the *Public* of August 12. This article has been put into leaflet form and is sold at 3 cents each or $2 per hundred, if we mistake not. All orders should be sent to *The Public*, First National Bank building, Chicago.

A WORD TO SUBSCRIBERS AND PATRONS.

By consulting the date line of this issue it will be seen that we are still behind time one week, although it is only a week since the appearance of No. 1047. This derangement of the regular fortnightly appearance is simply the result of long waiting to hear from Washington, D. C., in regard to the mailability of numbers 1045 and 1046.

If no further interruption is met by us from the postal censors here or elsewhere, number 1049 will appear on time, that is to say, on or about September 28.

And now just a few words to all who wish to see LUCIFER live and continue the fight for freedom of speech and of press, and for the right of self-ownership for all, and especially for womanhood and motherhood. We do not need to say that the past three or four months have been very trying months upon the limited resources of LUCIFER. Without going into details, it is safe to say that the monthly expenditure for the summer of 1905 has been more than double the average expenditure for a like period. This includes court expenses, the cost of record in the District Federal Court, and also cost of record in appeal proceedings, also attorney fees.

To meet these greatly increased expenses many of our friends have come to our help *nobly, generously*, beyond anything we had reason to expect—whether as to payment ahead on LUCIFER, cash or stamps to send out the paper and pamphlets as missionary documents, or as contributions to defense fund. But while this is true, and very gratefully acknowledged, there is another side to the statement. Discouraged by the long-continued assaults upon the life of LUCIFER by the postal censorship, some of our old-time friends seem to have given up the fight, seeming to think further effort useless, and have therefore ceased to work for new subscribers, and have failed to send renewals of their own subscriptions. The result is that receipts have fallen considerably below expenditures for some weeks past.

It is nothing to be wondered at that the very *irregular* appearance of LUCIFER should have had this effect on many readers and former helpers. But now, with a fairly good prospect of getting the paper into the mails as of old, are we asking too much when we ask all readers, old and new, to do what they can to uphold the banner of freedom and justice by sending in renewals for LUCIFER, by getting new subscribers, and by helping to distribute the literature for which our paper has stood sponsor for the past quarter of a century?

The paper will live! That fact is fairly well assured, but the measure of its success depends upon its readers, its patrons and its contemporary workers in the various lines of radical reform.

M. HARMAN.

RIGHT TO BE BORN WELL.

This booklet contains the cream of all the ideas on the sex question published in LUCIFER during the last year. The various articles are selected, compiled and commented on in a masterly manner. It might also be titled "What the Engaged Ought to Know," for their ignorance on these questions is the cause of race degeneration. Unfortunately many of them learn the truth after it is too late.

It is true "No freedom of any sort, and especially no sex-freedom, is possible under economic dependence," and yet, realizing this, it does not mean that we should sit still or follow the old cow-path until conditions have changed. If we don't start today, the freedom we desire will never be gained. Even under present economic dependence we can at least attempt to spread our ideas, try to live up to our ideals as far as it is possible and thus set an example for others, especially for the younger generation. Even today we can cease creating unwelcome offspring. We can try to educate the welcome ones up to our standard of thinking, and make our own life happier and at the same time feel more independent if —if we have the contents of this booklet, "Right to Be Born Well," in our heart and brain. How much trouble, want and misery could we have prevented had we, in our younger days, known what we ought to have known, *i. e.*, what we know today. Have not many of us good reason to curse our parents for keeping secret instead of teaching and telling us what they knew?

Many a Freethinker, Socialist and Anarchist I have met who thought that what he did not know was not worth knowing, but when I saw his family, his wife and children, I found no difference between them and the ill-liberals. The wife was the drudge of the house, the children were the veritable examples of ignorance, and the husband was the tyrant of the home. When I started to speak about the sex question the children were sent out of the room, the wife complained of too much housework and bother with the young ones, and the husband did not know how to prevent all this slavery in the home.

Is it not a fact that Socialist papers ignore the sex question almost entirely? Nothing but "scientific socialism" through the ballot box—as if this were the only ideal worth living for!

The same can be said of Freethinkers. Simply to fight God and Bible and preachers, and ignore every other important social question, is not freethinking, to my comprehension.

It is well that some people make a specialty of a certain branch of the great social question and expound it, but it should not be forgotten that there are other branches of equal importance to be solved ere freedom is gained.

Moses Harman has often been accused of riding a hobby, of being too one-sided, of expecting everything from the solution of the sex question, but many articles and paragraphs from his pen in recent numbers of LUCIFER indicate plainly that he is broad minded enough to see that *more than one monster must be slain* before the "Right to Be Born Well" is guaranteed to a future human race.

CARL NOLD.

"RIGHT TO BE BORN WELL" was sent to its subscribers several weeks ago—that is, to the greater part of them, but it is quite possible that, harassed as we have been, some names have been overlooked. We shall be very glad to correct all errors as soon as the mistake, or omission, is brought to our notice.

The price per single copy, paper bound, is 25 cents, or one dollar for six copies; twelve dollars and fifty cents per hundred. Handsomely bound in superior cloth, 50 cents per copy; $2 for six; $25 per hundred.

True love in this differs from gold or clay, that to divide is not to take away.—P. B. Shelley.

OUR ADVANCING POSTAL CENSORSHIP.

[Reproduced from No. 1046, held up by the postal officials.]

Since long before the foundation of the Federal government, American public sentiment has cherished freedom of the press above every other condition of popular liberty except trial by jury. With the press untrammelled our fathers believed that no menace to liberty could really gain a foothold, if an innovation, or long endure, if already established; whereas, if the press were subject to censorship, they felt that autocracy would flourish as in their day it did throughout Europe and as in ours it still does in Russia.

They did not mean that the press should have license to attack personal reputations or offend public morals with impunity. They conceded that publishers should be held to account for libelous and indecent publications. But they insisted that guilt should be determined by juries, after the act, and upon a full hearing of both sides; and not by bureau officials in advance of the act and ex parte.

Much has been said against this view on the ground that it would permit the accomplishment of wrongs which once done cannot be undone; and it must be confessed that the objection is not without plausibility when particular grievances are considered irrespective of general effects. But our fathers realized that the greater danger lies in empowering officials to impose upon publishers a decree of silence. A person outraged by libel would be vindicated by the verdict that condemned his libeler; common standards of public morals would be strengthened by the verdict of juries if the standards were true, and weakened by assault only in case they were false. But under a censorship, private outrages upon public rights might go unrevealed and uncatched; true standards of public morals might be perverted and false ones perpetuated; and with a pretence of protecting personal reputation and public morals, bureaucrats might insidiously undermine popular liberty.

Our fathers therefore made it a part of their political religion that every one should be free to print and publish whatever he would, subject to being held accountable therefor by a jury of his fellow citizens. So wedded were they to this theory of a free press accountable only to a jury of the people, that the result of a lawsuit in the old Colony of New York was acclaimed throughout the Colonies and helped kindle the fires of the Revolution, because the jury had found that an alleged libel against the Colonial authorities was justified and the publisher not guilty, notwithstanding that the Colonial judge before whom the case was tried had ordered the jury to convict.

So vital did this sentiment remain after the Revolution, that the Federal party went down in political wreck and ruin because it became responsible for the "sedition act," which evaded the principle of a free but accountable press by making libels against the President and other Federal officials triable before judges of the President's own appointment and juries selected by his own appointees.

So vital did that sentiment continue down the troublous century just ended, that even in the heat of the anti-slavery agitation a pro-slavery Senate revolted at a suggestion that anti-slavery newspapers be made unmailable.

We believe that this wholesome sentiment of liberty survives in the American mind. Though a great influx of foreigners in recent years—foreigners seeking not greater liberty as in earlier times, but only better wages—may have had the effect of making American landmarks of liberty fade in the public opinion of today, yet the autocratic conditions of which we get reports from Russia are abhorrent enough to stir even the dullest mind to some sense of the dangers which go with a bureaucratic censorship of the press. It is an innovation which we believe American public opinion would not consciously tolerate. Were any direct attempt made to subject to the control of a government bureau the right to print and publish freely, subject only to accountability to juries, it would surely overwhelm the political party responsible for it, as the Federal party of a hundred years ago was overwhelmed, with the condemnation of an indignant people.

But what could not be done directly because the people would resent it, might be done indirectly and surreptitiously because the people would not realize that it was being done.

And it is a fact, that by indirect and surreptitious methods a censorship is gradually being established over printing and publishing in the United States. It has advanced so far that a Federal bureau at Washington already possesses power of press censorship sufficient to enable it to suppress any periodical whatever, in the discretion of the officials who control the bureau.

We do not intend to say that every possible attempt at such suppression would succeed. What we do intend to say is that the censorial power which already exists in this Federal bureau is unlimited in its possibilities and threatening in its character. To a consideration of this fact we beg most earnestly to call serious public attention.

* * *

Let us consider first how a situation so serious might come about.

If an autocratic coterie, acute, skilful and patient, were deliberately set upon the purpose of creating a press censorship like that of Russia, in a republic like ours, where the traditions and the laws guaranteed freedom of the press subject to accountability only to juries, and where public opinion clung tenaciously to the spirit of those traditions, how would that coterie begin?

Not by trying to repeal the laws nor by violently overriding them. Either would be a hopeless undertaking in those circumstances. Such a coterie would begin by trying to invest with censorial power that bureau of the government, if there were such a bureau, which managed the distribution among the people of written and printed matter.

In doing this the coterie would at first carefully limit the censorship to such written and printed matter as was most intensely offensive to public morals; for that would be along the line of least resistance. A vast majority of the people, their thought centered upon offenses against morality and drawn away from offenses against liberty, would cordially approve the innovation.

Later a similar censorship would be extended by this coterie of liberty destroyers, to written and printed matter somewhat less offensive to public morals; and thus on and on by easy stages to such as was less and less offensive.

And the same acute discretion would be observed in the execution of these powers of censorship. The bureau so invested with censorial authority would at first execute its powers only against violators of the most sacred tenets of public morality. As its censorial powers were thereby commended to public approval, they would be applied to less repulsive offenders or those who occupied debatable ground, some of whom might bring the subject into the courts.

But the courts, keen to see that a decision in favor of minor or dubious offenders would make a precedent favorable to the repulsive class, would prefer making a precedent against liberty to making one against public morals. A few such precedents against liberty, in the guise of precedents for morality, and the hardest work of the censor-seeking coterie would be nearly done.

The bureau could then begin, on pretense of suppressing immorality, to discriminate against the publication of legitimate opinions. Over this there would be a struggle in the courts. But when the courts had decided that the bureau was engaged in executive work, and that its interference therein with private rights, even to the extent of seizing and confiscating private property upon evidence satisfactory to the bureaucrat, must not be prevented, the censor-seeking work of the coterie would be complete.

After that, there would be nothing to limit the scope of the censorship.

An object of sufficient importance to the coterie, and a confederate of sufficient nerve at the head of the bureau, would make a censorship which the crude censors of Russia might envy.

By deciding as to any periodical whatever, and however falsely, upon evidence satisfactory to himself, that its contents were offensive to public morals, the head of this bureau could effectually suppress that publication. And the mere fact that he could do this, would have a powerful effect in influencing all periodicals to support or oppose public policies as the persons or parties controlling the censorizing bureau might direct.

It is by insidious steps, such as are here suggested as possible, that the public opinion of free people has always been suppressed, and that their other liberties have been wrested from them in the consequent silence.

* * *

Now, in this country there is just such a bureau as we have imagined above. It is known as the Post Office Department.

That department controls the delivery and receipt of almost all the written and printed matter of the country. Nearly all private correspondence, nearly all books, nearly all periodicals, are circulated by its machinery. It has gone so extensively into the business of distributing letters and periodicals for the people that all business is dependent upon it, and any periodical against which it might discriminate could not long continue publication.

To invest this department with power to grant or refuse its distributing service to periodicals, with reference to its own judgment of the legitimacy of their printed contents, would be to place at its mercy every periodical which the department might wish to destroy.

But not only have we such a bureau in this country, in the Post Office Department, but that department has been gradually invested, in very much the manner indicated above, with the censorial powers outlined above as possible. And it has exercised those powers with similarly aggressive discretion. We do not mean that there has been a conscious and definite purpose of creating a dangerous censorship, as in the imagined case; but that there has been similar progress in a direction in which similar results are the inevitable ultimate.

The investiture of the Post Office Department with arbitrary censorship over the press, began (as we have indicated in our suppositions that such a censorship probably would begin), with legislation against such postal matter as was most intensely offensive to public morals. Obscene letters and papers were declared to be unmailable and the act of mailing them a crime. To this innovation objection was difficult. No appeal to the principle of freedom of the press could be made which would not seem like an attempt at shielding vile offenses, with appeals to political traditions and abstractions—like opposing "mere generalizations" or theories of government to actual immoralities. Under cover of the silence which decency thus imposed, the postal censorship thus gained a foothold.

Then further steps were taken. The ban of unmailability was extended to mail matter in furtherance of frauds. Decency did not impose silence here, but what could be said against laws for the suppression of fraud? Nothing that would not make the objector seem to be an apologist for actual crime on pretense of devotion to a mere "theory of liberty."

Nor was much difficulty encountered in extending the postal censorship against obscene and fraudulent mail matter to mail matter in connection with lotteries. Public opinion had become ripe for excluding that business from its old place in the category of the legitimate, and objections to this extension of the censorship were rebuked as sympathetic with lotteries, instead of being accorded a fair hearing in the interest of freedom of the press.

While censorial statutes were accumulating, criminal prosecution which never got before the highest court were building up a mass of precedents, and rules and rulings of the Postal Department were establishing censorial lines of administrative procedure which have crystallized with time. And so it has come about that the postal department has acquired and is actually exercising the ominous censorial power to which we invite attention.

Upon decrees sent out from a bureau at Washington, all their correspondence is withheld from individuals, on the charge, established before no judicial tribunal, that at some time in the past they have solicited correspondence through the mails for purposes of fraud; and legitimate periodicals are suppressed, on pretense that they contain obscene language or sentiments. In none of these cases is the alleged offender given a jury trial, in none does his case come before a judicial tribunal, in all his nearest approach to a trial is before attaches of the censoring bureau which makes the charge, and in some the specific accusations are withheld from him.

* * *

With the details of one of these cases of newspaper suppression we have been at the pains to make ourselves acquainted. It is the case of LUCIFER (p. 242), a Chicago publication, issues of which have but recently been suppressed by the postal department. Our information relates to a previous suppression for the same alleged cause, and not to a recent one. Whether the latter would prove to be similar to the former we do not know, nor do we regard it as important to the point under consideration, which is not the propriety or impropriety of suppression in a particular case, but the danger of suppression in this manner in any case. As the instance to which our information relates illustrates the tendency toward a censorship of the press, it is sufficient for the purpose in hand.

Our inquiry into the matter began with the following letter of January 27, 1904, to the postmaster at Chicago:

"I am informed that the Chicago office stopped the transportation as second-class matter of a Chicago weekly called LUCIFER, the issue of December 17; that the reason given was violation of section 497 of Postal Laws and Regulations; that nothing in apparent violation of that section appeared in the issue in question; and that your office refuses definite information. Will you kindly inform me, for public use, what the specific offense of the issue in question was?"

In his reply of January 29, the Chicago postmaster courteously stated that the Chicago office had not originated the act of suppression, but had merely obeyed orders from Washington. He wrote:

"The issue of LUCIFER THE LIGHT BEARER dated Dec. 17, '03, was refused admittance to the mails by direction of the Department at Washington, which ruled that matter in that edition was in violation of section 497 of the post office laws and regulations. Under date of Dec. 19, '03, the publisher was advised to this effect."

It will be observed that the Chicago postmaster did not deny that specific information of his offense had been withheld from the accused publisher, and that he did not give the information asked for in the letter to which his was in reply, namely—the specific offense. In this reticence he was doubtless, as events subsequently indicated, obeying orders from Washington. It was also to be observed that the publisher was not notified of the suppression until two days after his date of publication.

Having learned from the Chicago postmaster that he had acted under orders from Washington, and been tactfully though courteously refused information as to the specific offense of LUCIFER, we extended our inquiry to the Postmaster General in a letter of February 13, 1904. In replying by letter of March 3, 1904, the First Assistant Postmaster General wrote:

"I have received your letter of February 13, addressed to the Postmaster General, in reference to the exclusion from the mails of a publication entitled LUCIFER THE LIGHT BEARER. The issue of December 19 contained matter which is unmailable under section 497, Postal Laws and Regulations, and therefore the Postmaster at Chicago was instructed to treat copies of that issue in his office in the same manner as other unmailable matter is treated."

Still we had failed to get information of the specific charge against LUCIFER, sufficient to enable us by examining the paper to form a judgment as to the official good faith of its suppression; and from an examination of the whole paper we had been unable to discover anything apparently justifying the charge of violating the postal section referred to. Accordingly we asked of the Postmaster General, by letter of March 14, 1904, that he do us the favor of indicating—

"the particular article or articles, by their titles or otherwise, which are regarded by the Department as unmailable under section 497? If you could indicate the particular paragraphs of the articles that are regarded as unmailable I should be obliged?"

In answer to that inquiry the Acting First Assistant Postmaster General, in a letter of March 29 wrote:

"You ask that the particular article to which exception was taken by the Post Office Department be pointed out to you. If you will kindly call upon our Inspector in charge at Chicago, who has the copy of the paper to which you refer, that officer will be able to comply with your request."

An effort to act upon this suggestion, and the result, are described in a letter of June 13, 1904, to the Postmaster General, in which, after a recital of previous correspondence, we wrote:

"There seems to be some misunderstanding, possibly on my own part, though I do not see how I am at fault. In reference to your Acting First Assistant's letter, I have called on the inspector in charge at Chicago and shown him your Acting First Assistant's letter. After reading it he told me that he could not supply me with the information because his assistant, Mr. McAfee, in whose charge the matter had been, was then out of the city, but that upon the return of Mr. McAfee he, the Chief Inspector, would notify me and supply me with the information. Accordingly a few days later a messenger called at my office, and, I being out, left word for me to call up Mr. McAfee by telephone. When I did so, Mr. McAfee was out of his office. When I did so again, the next day, he had gone out of the city. But on the latter occasion the chief clerk in the Inspector's office, learning my identity and knowing my object, informed me that the Chicago office cannot furnish me with the requested information. He explained that the suppression of LUCIFER under section 497 had not taken place under the initiative of the Chicago office, but had been ordered by the First Assistant Postmaster General, and that the Chicago office does not know what the objectionable matter was. In answer to my further inquiry he assured me, but with entire courtesy, that I might regard this reply as official and treat it accordingly. I am therefore under the necessity of again troubling your office in this matter. Will you kindly arrange in some proper and convenient way to supply me, for legitimate newspaper use, with the information I am seeking, namely, what are the particular articles, designating them if possible by their titles, on account of which the Post Office Department suppressed the issue of December 17, 1903, of LUCIFER THE LIGHT BEARER, of Chicago, as unmailable under section 497 of the Postal Laws and Regulations, and what are the particular paragraphs of such articles in which the objectionable matter is to be found."

No attention having been paid to this inquiry, after the lapse of more than a month, we addressed the Postmaster General, by letter of July 23, 1904, offering to forward a copy of our letter of the 13th of June if the original had failed to reach the Department. Still without reply, on the 19th of August, 1904, we wrote again to the Postmaster General, referring to our two previous letters and asking:

"Will you kindly give me the information requested in those letters, or advise me of the time when you can probably do so, if delay is necessary."

This request brought a reply from the Acting First Assistant Postmaster General, dated August 25, 1904, as follows:

"I have received your letter of the 19th instant calling attention to the fact that yours of June 13 had not been answered. Replying specifically to your inquiry, I have to state that the article on page* . . . and the article on page* . . . are, in the opinion of this Department, offensive under the Act of Congress approved September 26, 1888."

The reply gives no indication of the paragraph or paragraphs of the articles mentioned as containing the matter which in the opinion of the postal censor is unmailable, although this information was distinctly requested. We are obliged, therefore, if we would examine into the good faith of the censor, to consider the articles as a whole, word by word, thought by thought, from first word to last. This necessity is in itself significant of the arbitrary and secretive methods of the Department in passing upon questions involving freedom of publication.

Upon examination of the articles we failed to find anything, either in the thought alone or the phrase alone, which could be condemned by the ordinary standards of decency. While it is true that the colloquial phrasing is so ill-adapted to the sociological subject discussed as to offend good taste, taste is not yet subject to postal censorship. And while neither the subject nor the phrasing would be appropriate at a young people's party, this is no test of postal propriety.

The subject matter, considered by itself, is a legitimate one for public discussion among adults; and, expressed in philosophical phrasing, it could not possibly be objected to as salacious.

The phrasing, considered by itself, is not out of the common in the current literature of fiction. If any well-known novelist had put these two articles, thought by thought and word by word, into the mouths of characters in a problem novel, it is almost inconceivable that any publishing house, other than the American Tract Society, would have suppressed them; and if the postal censors had condemned them as obscene by excluding the novels from the mails, a cry of derision would have echoed from one end of the country to the other.

* * *

The inference seems to us unavoidable, that the issue of LUCIFER of December 17, 1903, was excluded from the mails, not because of any violation of the postal statute, but because it advocated doctrines of social life at variance with those to which the postal censors are professedly devoted. In other words, it was suppressed, not for decency's sake, but for opinion's sake.

With the opinions intended to be censored by the suppression of LUCIFER, we are entirely out of sympathy. Were they up for discussion under circumstances demanding our participation, the question here is not whether they are unsound. It is whether we should emphatically condemn them—not because they are unconventional, but because we believe them to be unsound. But their discussion shall be forbidden.

On that issue we yield to no one in demanding the fullest freedom of discussion for every debatable question. Nothing but error can suffer from honest debate. And while we recognize the propriety as to taste, and the decency as to morals, of limiting discussions of some subjects, not only conventionally, but by law if necessary, to appropriate occasions, we do not regard the use of the mails for the distribution of any discussion whatever, for adult readers, and in good faith, as a violation of the proprieties of discussion. We do regard the denial of their use for such purposes as a menace to one of the most important safeguards of liberty, and an obstruction to the most important promoter of progress.

Yet we hesitate to denounce the postal censor for suppressing a paper for its opinions. To denounce him for that might be quite unjust. He only suppressed disagreeable opinions, and that is what most men would do who have the power. It is what the censors of the Czar do, when they forbid publication of the proceedings of a national congress. It is what our own censors in the Philippines did, when they forbade the publication of the Declaration of Independence. It is what we ourselves might be tempted to do if we were at the head of the postal censor bureau—since the opinions as to marriage which LUCIFER advocates are repugnant to our views. If we had the power as censor to read "offensive to the statute" into LUCIFER'S opinions, or into those of any other periodical whose opinions on social philosophy, religion or politics we reject, we might give way to the temptation to which the postal censor appears to have succumbed in LUCIFER'S case.

But all this is one of the very reasons why powers of censorship, even for the best of purposes, and though reposed in persons of liberal disposition, are dangerous powers.

Power fattens upon what it feeds on. Little by little, from suppressing evil reading to suppressing that which is doubtful, it advances to the suppression of unpopular opinions, and then to those that are popular; and it makes its advances so insidiously that all freedom of opinion is throttled by censors before the people realize it has been assailed.

That the point of suppressing unpopular opinions in one branch of social philosophy has already been reached, is evident from the circumstances of the LUCIFER case which we describe above.

Here is a publication depending for existence, as all others do, upon regularity of mail circulation. Without notice, accusation, specification, trial or hearing of any sort, a regular issue, the full edition, is confiscated by a local postmaster upon orders from the censor at Washington. After this suppression, the publisher is notified of it, but information as to the specific fact upon which the arbitrary action was based is withheld. He is told he has violated a particular postal law, but he is not told how he has done it. Nor does he get a hearing even on the vague general charge of which he is advised. The action is as arbitrary as such actions are in Russia. In Russia, indeed, the censor is more considerate. He lamp-blacks objectionable articles and circulates the rest of the paper; but our censor suppresses the whole edition, the "good" along with the "bad." And after the edition has been suppressed, another paper, interested in sounding an alarm if freedom of the press has been bureaucratically assailed,

*We omit the page numbers and the titles of the two articles which the Acting First Assistant Postmaster General gave in his letter. Our reason for the omission is that such a publication here might subject this issue of The Public to suppression by order of the postal censor bureau. The same Act of Congress by authority of which LUCIFER was censored for publishing those articles, provides also that "notice of any kind giving information, directly or indirectly, where or how, or of whom or by what means an "obscene . . . publication of an indecent character" "may be obtained," is itself "non-mailable matter." Since the censors have already decided that the articles in question are obscene and indecent, they might decide that the naming of them by title and page in connection with the name of the publication in which they appeared, is a notice making the paper publishing it also guilty under the statute and therefore subject to suppression. Were they to so decide, they could suppress this issue of The Public, and we should be without protection or redress or any power to get a judicial trial. Inasmuch, therefore, as that part of the Acting First Assistant Postmaster General's letter which we have excised in quoting it above, is not absolutely necessary for the information of our readers, we prefer to avoid an unnecessary risk of censorship, by omitting it.

is trifled with by the censors for months, in its efforts to discover the specific offense for which the suppressed paper was suppressed, only to learn finally that it was for publishing two articles, only the titles of which are given, and in which, however offensive they may be to good taste, even a prude could hardly find material for specifications on a charge of immorality.

A censorship which can maintain this attitude toward freedom of the press respecting one subject of discussion, will have little difficulty in speedily advancing its meddlesome jurisdiction to other subjects.

The real issue here, let us repeat—and it will bear repetition again and again—is not the legal offensiveness of the particular articles noted above. That issue is important only for its bearing upon the point of the good faith of the censor. The real issue is the wisdom of allowing any official to deny mailing facilities to anything whatever which is otherwise mailable, merely upon his own judgment, as a censer, of the morality of the intelligence it conveys or the opinions it expresses.

Granted that some publications ought to be excluded, the power of discrimination cannot safely be entrusted to an administrative official. A bureau of administration with authority to exclude matter from the mails with reference to the intelligence or the opinions it conveys, will inevitably grow into a bureau of dangerous censorship.

For offenses against the purity of the mails the only safe remedy is the one that is applied to purity in every other connection—to the legitimate method which has been sanctioned and approved by long years in English-speaking countries; and this is to punish offenders after they, having had an opportunity to be heard upon specific charges, have been convicted by a jury of their fellow citizens.

If opinions in this country are to stand or fall upon reason and free discussion, the present postal censorship must be abolished. So long as publication through the mails can be denied arbitrarily by an administrative bureau of the government, the discussion of conflicting opinions is hampered.

Even the sentiment of fair play, entirely apart from all considerations of a free press, demands the abolition of this censorship. So long as an administrative officer can withdraw mailing rights from a publication for any offense whatever, without an opportunity for the publisher to be heard in his own defense before an impartial tribunal, fair play is impossible. Though we deny mailing rights to indecent publications, fair play demands that the person accused of the offense, and whose personal and property rights are involved in the accusation, shall have the opportunity he is guaranteed in all other cases to convince his fellow citizens that his publication is not indecent. It is his right to be judicially heard in his own defense.

Instances like that of the suppression of LUCIFER by postal censorship point so directly and unmistakably to great injustice and public danger that any fair-minded man may see it and every patriotic man ought to resent it. No matter what one's opinion of any paper and its teachings may be, there should be but one opinion of a postal organization which permits in any case what was done in that case, and this should be an opinion of unqualified condemnation.

The confiscation by postal clerks, of any publication, for any cause, without specific charges, without opportunity to the publisher to be heard, without the verdict of a jury, without appeal, without any of the ordinary safeguards of personal rights and private property, and consequently without any assurance of guilt, is an ominous fact. No matter how objectionable or even dangerous a paper's teachings may seem to the censor, no matter how offensive its language in their estimation, so palpable an invasion of the commonest rights of citizenship is a direct menace to the independent press of the country. Any law that authorizes it should be swept from the statute books.

The only difference between such a power and that of Russian censorship is a difference neither in kind nor degree. It is a difference only in scope of execution. And scope of execution widens with use.

The issue before us turns not upon the propriety of excluding indecent publications from the mails, but upon the wisdom and justice of allowing administrative officers to hamper freedom of the press and confiscate property rights, upon their own opinion of what constitutes indecency, and without an opportunity for the alleged offender to be heard in his defense. Under the postal censorship, publications are denied mailing rights, not because they are offensive to decency, but because the censor, from whom there is no appeal, chooses to think them so. Here is the seed of a mighty tree of absolutism.—Louis F. Post, in "The Public," Chicago (editorial), August 12, 1905.

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"PURITAN PRUDERY THE CAUSE OF WOE."

Recently a college president told me that he had been making a careful investigation among nearly two hundred of his young men regarding their source of knowledge of personal purity and propagation of the race. He said that he had received a great shock, for the almost universal testimony was that the parents had done practically nothing in the way of enlightenment or instruction. He said that Puritan prudery was the cause of this reticence and that it had been the cause of no end of woe.—"Scribus," in "The Gazette," Milford, Mass.

In an age when every one is overtaught; it is appalling that children are in no way educated about marriage and for marriage. No mistake could be graver. Greek, French, algebra, history, the classics, Scripture and drawing are included in a boy's course of study; many hours a week are given to athletics. Woe unto him if, as the years go by, neither father nor mother has the sense to teach him anything about the requirements of a good husband and father. For what can it profit a boy if he gain all the curriculum of the universities and lose the chance of a happy fireside?—Louise Jordan Miln, in "Woolngs and Weddings in Many Climes."

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THE STUDY OF THE REALITIES.

The saying that one-half the world knows not how the other half lives is very true, into whatever halves we divide the world. But people really know scarcely anything of the life even of their own half world, or of that fraction of it with which they are in contact. In truth, we do not even know ourselves. "If a man could read the story of his own life he would not believe it." We have studied human life in the same spirit as the child who loves fairy tales; and in all the many places where we cannot see facts we have placed fiction.

All the important facts of life are admittedly grouped around the two chief needs of humanity as of every animal—food and sex. Yet how very scanty is the knowledge which is made current coin among us about either of the subjects in its simplest form. We usually have to unlearn whatever was vaguely told us. The nurse tells the child to make haste over its meals, perhaps adding that it is greedy to spend much time eating; yet the best of all rules of eating is "Eat slowly." And with regard to sex, we all know that ignorance has been our motto, but too well adhered to, and we fear to face truth.

In our business, our friendships, our talk, our dress, we are bound to semblances, not realities; and in rejecting facts we are not even allowed to choose our own fictions; we are as much tied to "the style" in the color and cut of our conversation as of our clothing and all else.

The postal inquisitors have just recently given us an outstanding example of the worship of ignorance, and of the cowardice which utterly refuses to recognize facts and trace results. They laid down the rule lately that "Any and all discussion of the sex question is obscene and so unmailable—the only occasion for any talk of such matters is in the private conversations of physicians with patients" (words officially given by Assistant Attorney-General Goodwin, law officer of the postoffice department). As the secretary of the Propaganda of Free Discussion truly remarks, "This man holds our literature and art absolutely at his mercy." And such officials, like too many of the unthinking public, are incapable of realizing the effects of making physicians the only guides of conduct in sex. Our upholding of ignorance and suppression of books that give facts instead of fancies have already brought about this result to a great extent; but no honest physicians willingly accept the situation of being made in these lines sole confessors and directors of conduct as well as healers.

And when we remember that sex questions of delicacy arise chiefly at times when the susceptibilities are most easily affected, and also that the very people who have used their influence to prevent the publication of scientific works on sex also in the past prevented and still largely hinder women from becoming physicians, it should surely be clear that the personal dignity and natural feeling of women, especially, are disregarded by their being denied all knowledge of the health side of sex except by personal interviews with one of the opposite sex. I believe every physician in ordinary family practice could testify to the truth of the trying circumstances to which I refer; and only the most thoughtless of the laity who are determined to shirk realities would deny it.

With glaring inconsistency, the postal censors allow the transmission of the Bible, and I believe Boccaccio, through the mails, and deny it to the grave, scientific reasoning of such books as Dr. Drysdale's famous work, which circulates freely in every European country but which is forbidden in the United States. But even the quaint obscenities and unashamed improprieties of the Bible and Boccaccio are trifling disturbances of the mind compared to compelling girls, when they need reliable information, to discuss the most emotional of all subjects in conversation with a man. That painful sensitiveness and excitement of feeling often result is well known.

According to last census, 63 per cent of the people of the United States live in places of less than 4,000 population. Such places do not have qualified women doctors. Therefore the law officer of the postoffice department has decided that at least 63 per cent of the women of the United States shall either discuss with a man the health laws of sex, so important for a woman to know, or have no means of getting knowledge on the subject. How does this compare with the Roman Catholic confessional?

FIDEI DEFENSOR.

THE FOLLY OF SETTING LIMITS TO KNOWLEDGE.

I have been told by many good people that this question or that question was quite outside of the domain of science and presumptuous in one to inquire into, writes Professor A. E. Dolbear in an article on "The Science Problems of the Twentieth Century," in the July number of the Popular Science Monthly. Astronomy and geology and chemistry are graciously permitted to be in the hands of the man of science, but life and mind phenomena are declared to be outside the province of physical science; yet the same was said about astronomy and geology and chemistry not many generations ago. Was not Newton condemned for dethroning the Almighty by proposing the law of gravitation for keeping the planets in their orbits? Was not war made upon those who undertook to show that the earth was more than 6,000 years old, and were not the chemists who showed how organic compounds could be formed believed to be enemies of truth and bent on misleading mankind? Isn't it curious to contemplate that those who know least about a given science should be the ones to set its limits?

To-day men's lives are not endangered as they used to be for their attempts to find an answer to puzzling questions, so the work goes on, and the things discovered are never like what was anticipated by the good and conservative people who know beforehand what can and what can not be known. It took more than two generations to convince the world of the truth of the nebular theory, that the earth was millions of years old, that mankind had occupied the earth for hundreds of thousands of years; and the doctrine of evolution is hardly forty years old. Perhaps one of the good things which the twentieth century will be able to accomplish will be effectually to warn everybody of the danger of setting any limits to knowledge; also that any opinion mankind has held that has not been through the crucible of science is probably wrong, but the only reason for holding this is that so far every one so tested has been found to be erroneous.

It is noteworthy, nevertheless, that the freest countries in the world have the most divorces. In countries where a woman can earn her own living she will not consent to live her whole life with an unfaithful or tyrannous husband. The growing economic independence of woman is just as great a cause of divorce as the decline of a belief in marriage as an irrevocable sacrament.—Chicago Tribune (editorial).

EARLY CHRISTIAN THEORY OF THE UNIVERSE.

Among the very few scientific questions which occupied a considerable amount of attention in the early Church one of the most remarkable was that concerning the existence of the Antipodes. The Manicheans had chanced to stumble on the correct doctrine, and consequently the Fathers opposed it. Although, however, the leaders of the Church were apparently unanimous in denying the existence of the Antipodes, it appears that the contrary opinion had spread to a considerable extent among the less noted Christians, and some fear was entertained lest it should prove a new heresy.

About the year A. D. 535, in the reign of Justinian, there was living in a monastery of Alexandria an old monk named Cosmas, to whom the eyes of many were then turned. He had been in his youth a merchant, and in that profession had traveled much, especially in the regions of India and of Ethiopia. He was also noted for his keen and inquisitive mind and for his scientific attainments, and since he had embraced a religious life he had devoted himself zealously to the relations between Scripture and science. At the earnest request of some of the theologians of his time he determined, though now somewhat broken in health, and suffering especially, as he tells us, from "a certain dryness both of the eyes and of the stomach," to employ the remainder of his life in the composition of a great work, which was not only to refute the "Anila fable" of the Antipodes, but was to form a complete system of the universe, based upon the teaching of Revelation.

This book is called the "Topographia Christiana," or "Christian Opinion Concerning the World." (I have quoted the Benedictine Latin translation. In his preface Montfaucon has collected a long chain of passages from the Fathers denying the existence of the Antipodes.) Independently of its main interest, as probably the most elaborate work on the connection between science and the Bible which the early Church has bequeathed us, it is extremely curious on account of its many digressions concerning life and manners in the different nations Cosmas had visited. It opens with a tone of great confidence. It is a "Christian topography of the universe, established by demonstration from Divine Scripture, concerning which it is not lawful for a Christian to doubt." In a similar strain the writer proceeds to censure with great severity those weak-minded Christians who had allowed the subtleties of Greek fables, or the deceitful glitter of mere human science, to lead them astray, forgetting that Scripture contained intimations of the nature of the universe of far higher value and authority than any to which unassisted man could attain, and seeking to frame their conceptions simply by the deductions of their reason. Such, Cosmas assures us, is not the course he would pursue. "To the law and to the testimony" was his appeal, and he doubted not that he could evolve from their pages a system far more correct than any that pagan wisdom could attain.

The system of the universe of which remarks to this effect form the prelude may be briefly stated. According to Cosmas, the world is a flat parallelogram. Its length, which should be measured from east to west, is the double of its breadth, which should be measured from north to south. In the center is the earth we inhabit, which is surrounded by the ocean, and this again is encircled by another earth, in which men lived before the Deluge, and from which Noah was transported in the ark. To the north of the world is a high conical mountain, around which the sun and moon continually revolve. When the sun is hid behind the mountain, it is night; when it is on our side of the mountain, it is day. To the edges of the outer earth the sky is glued. It consists of four high walls rising to a great height, and there meeting in a vast concave roof, thus forming an immense edifice of which our world is the floor. This edifice is divided into two stories by the firmament, which is placed between the earth and the roof of the sky. A great ocean is inserted in the side of the firmament remote from the earth. This is what is signified by the waters that are above the firmament. The space from these waters to the roof of the sky is allotted to the blest; that from the firmament to our earth to the angels, in their character of ministering spirits.

The reader will probably not regard these opinions as prodigies of scientific wisdom; but the point with which we are especially concerned is the manner they were arrived at. In order to show this, it will be necessary to give a few samples of the arguments of Cosmas.

In the account of the six days' creation, it will be remembered the whole work is summed up in a single sentence, "This is the book of the generation of the heaven and the earth." These expressions are evidently intended to comprise everything that is contained in the heaven and the earth. But, as Cosmas contended, if the doctrine of the Antipodes were correct, the sky would surround and consequently contain the earth, and therefore, it would only be said, "This is the book of the generation of the sky." This very simple argument was capable of great extension, for there was scarcely any sacred writer who had not employed the phrase, "the heaven and the earth" to include, the whole creation, and who had not thus implied that one of them did not include the other. Abraham, David, Hosea, Isaiah, Zachariah, and many others, were cited. Even Melchisedec had thus uttered his testimony against the Antipodes. If we examine the subject a little further, we are told that the earth is fixed firmly upon its foundation, from which we may at least infer that it is not suspended in the air; and we are told by St. Paul, that all men are made to live upon the "face of the earth," from which it clearly follows that they do not live upon more faces than one, or upon the back. With such a passage before his eyes, a Christian, we are told, should not "even speak of the Antipodes."

Such arguments might be considered a conclusive demonstration of the falseness of the Manichean doctrine. It remained to frame a correct theory to fill its place. The first great point of illumination that meets us in this task consists in the fact that St. Paul more than once speaks of the earth as a tabernacle. From this comparison some theologians, and Cosmas among the number, inferred that the tabernacle of Moses was an exact image of our world. This being admitted, the paths of science were greatly simplified. The tabernacle was a parallelogram twice as long from east to west as from north to south, and covered over as a room. Two remarkable passages, mistranslated in the Septuagint, in one of which Isaiah is made to compare the heavens to a vault, and in the other of which Job speaks of the sky as glued to the earth, completed the argument, and enabled the writer to state it almost with the authority of an article of faith.—Lecky's "Rationalism in Europe."

FREEDOM IM LOVE.

The fifth commandment of love is this: Thou shalt not bind me with fetters.

The one fact that humanity is more loathe to accept than any other that love is a wilding that pines away and dies in captivity.

You can not teach it to be happy in a prison, no matter how much you gild the bars. You can not keep it from chafing at its bonds, no matter how soft and silken they are. You can not reconcile it to being held a captive, no matter if its jail is in the heart of the one that it prefers above all the world.

It must be free. It must have the sense of liberty, and this gives us a curious paradox—free love, and you bind it; bind love, and you free it. Leave the door open so that love may come and go at will, and it will not stir from your side. Lock the door, and bar every window ever so closely, and you can not make the prison so tight but what love will find a way to escape from it.

Thus it is that those who seem to hold love lightest and most carelessly really hold it most securely, while those who have fettered it and chained it in with affection, are surest of having the little elf give them the slip.

It is a matter of marvel that the so-called unconventional ties between men and women are frequently so enduring and ideal while the legitimate bonds that bind a couple together so firmly chafe and irritate to the point of madness and divorce. The reason is to be found in this world-old truth—that love must have freedom.

The law of love is the law of contraries. Nobody ever loved another because they ought to, or because it was expedient, or profitable. * * *

The mistake that most men and women make is in expecting their husbands and wives to love them because it is their duty, when in all the bright lexicon of Cupid there is no such word as duty.

Love is a free will offering, and it suffers no constraint. It must be free, and only those keep it that are wise enough not to try to fetter it.—Dorothy Dix, in Chicago Evening American.

VARIOUS VOICES.

[Reproduced from No. 1006, held up by the postal officials.]

T. M. Watson, Whitewater, Wis.—I enclose my second 25-cent piece, as promised, to help sustain you in your tribulations. I most sincerely hope all your subscribers and friends will remember to make little remittances from time to time, to encourage you in your struggles.

Gertie Vose, Home, via Lakebay, Wash.—Your latest trouble is certainly provoking much thought and heated discussions, which I believe will end in good work. Last Sunday, at our park meeting, Lois Waisbrooker read a prose-poem of her own composition, entitled "Freedom's Martyrs," which went through the audience like a thunderbolt. Tears streamed from many eyes, applause nearly shook the ground, and the deepest emotions were stirred in every breast. In such times one seems almost incapable of expressing one's indignation at the powers that ride rough-shod over the really pure and innocent ones, allowing the widest scope to degenerates—those with arrested mentalities. Wish you could spend a year at Home. We certainly have a good thing here—no angels or heaven, but just good warm comrades. Inclosed is $1 for subscription to LUCIFER.

F. A. M. Cook, M. D., Elm Place, R. R. 3, Columbus, Kan.—I am going to christen my new mail box by renewing my subscription to LUCIFER. It is surprising to me that men and women who claim to be intelligent do not think the human race need to be instructed in the science most essential to life. Stock and plants and fruit are improved; books, essays, and lectures are the proper thing on that subject; but boys and girls are not considered worthy of any improvement. They must not be taught that they have in their make-up organs which make them grand and noble by a proper use, or destroy them physically and mentally by abuse of the same. Inclosed find $1.50; the dollar for LUCIFER and the 50 cents for you, with the wish it was so many dollars.

Arthur Wastall, 2 Amalinda Road, East London, Cape Colony.—I thank you for letting me know what is happening. I received last week the Free Speech League's circular apprising me that trial would take place 1st June. I mailed them 30 shillings last week on behalf of two friends and myself. The one is a Frenchman here in East London, and the other an Australian lady. Both know you through me and admire your pluck and outspokenness. Lady Florence Dixie has always been a true friend of progress. She is well known in England to dietetic and anti-vivisection reformers, and used to help the Natural Food propaganda when I was conducting it. Such broad-mindedness is refreshing wherever found, but especially in aristocratic circles, where one scarcely looks for it.

J. W. Gott, Bradford, England—Your trial took place under a judge and jury who have done you a great injustice, which I hope will be righted in the higher court. I am glad to see you bear it with dignity and with the scorn such treatment deserves.

J. Allen Evans, Box 923, Cripple Creek, Colo.—I herewith enclose $1 to pay for "Thoughts of a Fool," already received and read. I've read many books on the sex question, but never read anything equal to "Thoughts of a Fool." The author is only a fool in the eyes of a time-serving, conventional society. She is not only a brilliant, but a fine, good woman; any radical sending for her book who does not say that it is worth its weight in gold can enclose the book to me and I'll send them the dollar for it. Don't fail to read the "Thoughts of a Fool"—it's the treat of a lifetime. It would be a grand old world to live in if all women were like the authoress.

George Brown, Philadelphia, Pa.—I cannot begin to tell you how entirely satisfied I am with you and what you do. The simplicity and dignity with which you meet and pass through such trying ordeals charms me out of myself. You at least have no "murdered ideals" to mourn over. You are, I think, the only man who has impressed me as being in yourself greater than the ideals for which we both stand. I do hope there will be some way of keeping you out of prison, for you are an old man and the physical strain might be too much for you; otherwise I should not so much fear, for I know that you will bear it to the confusion of your enemies. Do you know, I envy you the many honors that are being heaped upon you by those who seek to perpetuate ancient and hoary injustices? But I freely add mine to the many good wishes and kind thoughts that will go with you into the prison cell, should you have to go. You have the certainty that that cell should be the brightest and cheerfulest place on earth could we but make it so. I send you a dollar on subscription, and will send more soon. Of course I want you to send LUCIFER, even though I am a little slow in remitting; I will pay some time.

The Anthony Comstock legislation, as interpreted by the courts and the postal department, is entitled to no more respect than the acts of Parliament which our Revolutionary forefathers defied, or the pro-slavery statutes and decisions which the friends of liberty violated and apropos of which Wendell Phillips declared, "The chief use of good laws is to teach men to trample bad laws under their feet." We are as bound to break bad laws as we are to keep good laws. Whenever human law and divine law become irreconcilable, the human law, not the divine law, should be violated. "We ought to obey God rather than men." The leaders and saviors of men have often been law-breakers. Moses, Daniel, Peter, Huss, Luther, Tell, Kossuth, Bozzaris, George Washington and John Brown were law-breakers. Thank God for the brave men and women who break bad laws for conscience sake!—Doctor Jeremiah Justice, Mount Sterling, Illinois.

Phillip G. Peabody, 15 Court Square, Boston, Mass.—Like other lovers of justice, I honor you, and despise the politicians who are so insolently interfering with your and my rights, more than I can say. This outrage on you has done more to destroy my patriotism than anything that ever came into my life. I regret that I have ceased to be a good and loyal United States citizen. N. B.—The use of the word "American," to indicate a citizen of our country, is a sample of the arrogant impudence of the group of politicians at present "running" the country.—It gave me much pleasure to send to Dr. Foote, Jr., $25 for your defense. Not seeing it credited in "Lucifer's Helpers," on page 346, I write, as requested.—You have now, as always, my best wishes. To say that you are as far above those who are persecuting you, as Jesus Christ was above the men who crucified him, would be to pay you a very small and imperfect compliment.

Mrs. R., Washington.—How can I describe my feelings as I read your letter, also those pages of LUCIFER? I will do all I possibly can in the way of getting subscribers for LUCIFER—yes, I do want the paper, and will try to pay some on my subscription. I am owing you so much on that that I am almost ashamed to ask you to send the paper longer.

I do not know what I can say to express my sympathy. How I wish the mothers would awaken enough to appreciate you! I can't keep the tears from falling as I write, and I long to do something, so I am going to write to the few liberals I know, and try to rouse them to do something. I think I can get a few subscribers in that way.

I am still working by the day, at anything I can do to support my three children, and at times feel as if I must give up the struggle. I have not a bit of help, as I never got any alimony, and my relatives are nearly all so interested in the church that they have no time to think of anything else. Being away from home all the week, I do my own washing, baking, sewing, etc., on Sunday, which displeases my good relations still more. If they happen to come in and find me at work they are dreadfully shocked and sometimes scold me. It is very unpleasant being in such surroundings, and I often wish I could put a good distance between myself and my own people.

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

TO MARRY OR NOT TO MARRY.

"Mr. Harman's cardinal doctrine is that a woman should always have the control of her own person. He also believes in the abolition of legal marriage. With the first of these ideas we fully agree; with the second we differ *in toto*."

Thus speaks Alice Stone Blackwell in her very excellent editorial, entitled "The Postoffice and Free Speech," in "Woman's Journal," Boston, Aug. 12, 1905.

When on trial in the Federal District Court in this city in June last, Mr. Marston, Assistant District Attorney, who made the chief speech for the prosecution, asked the question with much emphasis and incisiveness of manner:

"Mr. Harman, are you not on record as an opponent of marriage?"

I was not allowed to answer the question, but that this implied indictment had much to do with securing the jury verdict of "guilty," there is much reason to believe, just as there is good reason for believing that my alleged opposition to the marriage institution had much to do with securing, in the Kansas Federal Court, 15 years ago, the sentence of five years' imprisonment and a fine of three hundred dollars. When delivering this sentence Judge Foster laid particular emphasis upon this point—that my paper was the enemy of marriage and, therefore, its editor and publisher deserved exemplary punishment.

The same charge is constantly made against me by leading Freethinkers, Agnostics, Infidels, Socialists, etc., many of whom have joined hands with orthodox Christians in their effort to bring LUCIFER and its editor under the ban of popular condemnation and of legal prosecution.

For these reasons I think it well to say a few words in self-defense, to show the real head and front of my offending in this regard.

While sincerely thanking Miss Blackwell for the two brave and strong editorials in defense of freedom of speech and of press, and for her kindly references to LUCIFER and its work, I would say that she seems not fully and truly to understand my attitude, and that of LUCIFER's leading workers on the marriage question. Speaking for myself alone I would say that I oppose "legal marriage" for the same reason and to the same extent that I oppose legal enforcement of religious creeds, religious rites and ceremonies, or legal enforcement of attendance upon church services, observance of holy days, or legally enforced payment of taxes for the support of church creeds, salaries of the clergy, and all legal privileges granted to churches, that are denied to societies or organizations that do not claim to be religious.

I oppose the conventional marriage system, the popular, the indissoluble, the sacramental marriage system, not because I would deprive any man or woman of their citizen right to be married *in their own way*, but because I believe the promises made "at the altar" to be *immoral* promises, that they enslave and degrade the parties, especially the woman, when taking upon themselves vows of lifelong fidelity. I oppose conventional marriage because I believe that such vows and their fulfillment often result in life-long misery to those who make them, and especially because I believe that fidelity to these vows on the physical plane—when love does not sanction their fulfillment, is one of the chief causes of race-degeneracy, and consequently the cause of the evils that grow out of race-degeneracy, including bad laws, political, economic, social; also including bad administration of otherwise good laws—all because of the well known principle that laws, institutions and their administration *can be no better than the people themselves who make* these laws and institutions, or (what is the same thing) who *passively endure* laws and their administration when saddled upon them by ambitious leaders of the present or of past generations.

This, in general terms, is why I oppose the popular marriage system, but I propose no violent revolution to secure the abolition of marriage laws, any more than I would propose a violent revolution to secure the abolition of the laws that now grant special privileges to churches and to churchmen. I appeal not to the arm of force, but simply to the common sense, and the sense of justice, of right and of fairness, that we all assume to lie at the bottom of human laws and government.

To put it a little differently, I believe in and advocate *freedom* of marriage, *freedom of love*, which is the only true basis of marriage, just as I believe in and advocate freedom in religious beliefs and religious observances, freedom of worship—the right to believe in one god, in three gods or a hundred gods, and the right to worship these gods in any way the devotee prefers, so long as that devotee does not try to force his belief and worship upon those of a different belief, or of no religious belief at all.

If I oppose "legal marriage," as Miss Blackwell says I do, it is chiefly because legal marriage opposes woman's right to self-ownership.

I oppose it because self-ownership and legal marriage are radically, irreconcilably opposed to each other.

One or the other must yield.

Which shall it be?

Self-ownership for woman is irrevocably bound up with her right to choose and to refuse her conjugal companionships, not once only and for life, *but at all times* just as she should have the right to choose at all times in matters of food, of drink and of clothing, or of business partnerships.

Once more for this time. If I read aright the book that Christians call the inspired volume, compulsory marriage laws are no part of the Christian code as first laid down. The greatest authority on Christian ethics, Saul of Tarsus, called also Paul, or Saint Paul, is quoted as saying:

"He that giveth in marriage doeth well; but he that giveth not in marriage doeth better." 1 Corinthians, 38th verse. Also: "I would that all men were even as I myself." That is, unmarried. Also: "I say, therefore, to the unmarried and widows, it is good for them if they abide even as I." Seventh and 8th verses of same chapter.

Much to the same effect is the teaching and the example of him who is regarded the chief hero of the Christian religion. The inferences to be drawn from these teachings and examples are obvious enough, and, therefore, I prefer not to take time and space to elaborate the matter further at this time. M. H.

Tendency to disease and tendency to vice are of similar origin, and neither can be cured by punishment, vengeance or imprisonment; but all tendency to disease, peculiarities, fears, weaknesses and vices in young or old can be cured or modified by favorable environment, suggestive therapeutics, massage and physical culture.—*Medical Brief.*

It is a matter of commonest observation that conventional marriage is hostile to friendship of every kind.—Dora Forster.

SWEET LAND OF LIBERTY.

In No. 1,046 Louis F. Post is quoted as saying: "Though a great influx of foreigners in recent years—foreigners seeking not greater liberty as in earlier times, but only better wages—may have had the effect of making American landmarks of liberty fade in the public opinion of today," etc. Although I greatly admire Mr. Post's article as a whole, yet I think that on this point he is altogether in error. If there has been a decline in American liberty, I do not believe foreigners are to blame for it.

When John Turner was deported I read an article in one of the New York dailies describing a public meeting held in his favor. It was stated that the meeting consisted chiefly of foreigners from the East Side, and the paper remarked that foreigners were now the only persons in the United States who cared anything for the principles of the Declaration of Independence.

Let us compare the United States and Europe as regards the freedom of the press to discuss the sex question. There is a well-known book, written by an English physician, which could not be named in LUCIFER. It advocates free love for unmarried women, denounces celibacy in unmeasured terms, and explains in full detail how to prevent conception. No American bookseller would attempt to advertise or mail it. This book has been translated into nearly every European language, and circulates with complete freedom in every European country. In France it is now going through the 6th edition, translated from the 32d English edition. My copy is in German and belongs to the 12th German edition. I bought it in 1890 in one of the largest book stores on the main street of Munich, my attention having been drawn to it by the prominent place it occupied in the window. At the beginning of the book are extracts from the press notices of it by the leading German newspapers, some of which I shall quote.

The "Neue Freie Presse" of Vienna is by universal admission the principal newspaper of Austria. It says of the book: "The father of a family who needs a reliable adviser regarding the bodily and mental health of his children, will be no less grateful to the unknown author of this work than will the student who wishes good instruction about the nature of society, and its moral and sanitary relations."

Many consider the "Frankfurter Zeitung" the best paper in Germany: It says: "Its standpoint will certainly shock, if not terrify, many unthinking persons, but it will be impossible to oppose it with arguments."

The "Berliner Tageblatt" is as prominent in Berlin as the "Tribune" in New York, or the "Inter-Ocean" in Chicago. It says of the book: "It deserves, indeed, the attention not only of all physicians, natural scientists and philosophers, but also of all men who have at heart the progress of human society."

There are flattering notices from seventeen other daily newspapers and scientific journals, all capitalist and orthodox like those I have quoted. Yet the book which these German papers extol cannot be named in print in the United States.

I take a French paper, edited by a well-known public man. It is devoted to the limitation of the family and contains matter which would quickly land any American editor in jail. The last issue I got was accompanied by a price list of eighteen different preventives. I need hardly say that I cannot give the name of the paper.

I have no personal knowledge of Russia, but am told that there is unlimited freedom of the press so far as the sex question is concerned.

To cut a long story short, it may safely be said that in every part of Continental Europe there is freedom to discuss this question. As much cannot be said of Great Britain, for now and again there have been Puritanical outbreaks there in the last thirty years. In 1877 Charles Bradlaugh and Annie Besant were prosecuted for circulating a book about preventives, and, although the Lord Chief Justice, who presided at the trial, recommended their acquittal, the jury found them guilty. Next year, however, a higher court quashed the conviction on a technicality, and Bradlaugh and Mrs. Besant recommenced selling the book. The police told them that there would be no further interference, and since then there has been unlimited freedom of the press in England so far as preventives are concerned. The largest business in preventives is done from a country postoffice, and the postal authorities must know perfectly well that almost the whole business of that office is of that character. Yet, nothing is said.

During the past twenty-seven years there have been in England only three abuses of the obscenity law that have attracted general attention, although it is quite likely that there have been a number in the smaller towns which have been little noticed. In 1889 Vizitelly was imprisoned for a year for publishing some of Zola's novels. These do not discuss the sex question, but were supposed to contain indecent descriptions (one of Zola's novels is, or was, prohibited even in Germany). In 1898 George Bedborough was prosecuted for selling a book discussing love relations between persons of the same sex, and some articles in a magazine were afterwards included in the indictment. He plead guilty, and was allowed to go without punishment. About the same time a warrant was issued against Dr. Villiers for publishing another sex paper, but he escaped to the continent. Those were serious outrages, but far more have occurred in the United States within the same period. It must also be said that there is nothing in England like the administrative process of the United States postoffice.

Let me also remind Mr. Post that when outrages on liberty are committed in Europe, popular resistance is much more energetic than in the United States. Lillian Harman was in England during the Bedborough prosecution, and was deeply impressed by the organization and activity of the defenders of a free press. An American would be still more surprised at the vigor of the German Socialists, the Spanish Anarchists, or the Russian Revolutionists.

Finally, look at the names of the persecutors—Comstock, Hitchcock, McAfee, Madden, Hull, Goodwin. There is nothing foreign about these names. Except Goodwin, they are not even modern English; they are strictly American. I have a strong suspicion that the forefathers of every one of the persecutors were in America in the golden days of Hawthorne's "Scarlet Letter" and the Blue Laws of Connecticut.

From the above facts it does not seem to me likely that foreigners are much to blame for the postal censorship of the United States. R. B. KERR.

LUCIFER'S HELPERS.

C. N. and Emma Greene, 50c; Anna Wise, 50c; (Mrs.) B. M., $4; (Mrs.) Bertha Moore, 20c; (Mrs.) H. J. K., 75c; E. M. Bullard, $1; M. G. D., $1; (Mrs.) M. E., $2; T. M. Watson, 34c; (Mrs.) R. B. Bruce, $1; David A. Modell, $1; G. G. McMillan, 10c; Channing Severance, $1; Louis Fehlberg, $1; (Mrs.) Susan Reicherler, $1.25; Fred P. Young, $1; M. L. Studebaker, 50c; O. A. Verity, $1; W. G. Scott, 20c; (Mrs.) S. T. D. Robinson, $10; (Mrs.) S. S. Rockhill, $1; C. E. Coursen, $5; R. B. Kerr, $4.

In this list are included the names of those who send money or stamps to pay for LUCIFER, or its pamphlets, to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER's flag afloat while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

THE PEOPLE ARE NOT THE GOVERNMENT.

[Reproduced from No. 1046, held up by the postal officials.]

The ordinary citizen cannot take advantage of the cheaper market because the blessed tariff raises the prices on all such goods when they are brought home. The government, however, does not have to pay duties on its purchases abroad and may buy in the cheapest market. It is the misfortune of the people that, although they make the government, they are not the government, and must pay American taxes on American goods.—Boston Herald.

And just so, also, in the matter of literature, pictures, etc. The people make the government, pay all the government expenses, but they must not write, read nor send through the mails that which they think good for young and old to know. The privilege to do this is reserved for the government officials, and for their favorites—presumably for the class or classes supposed to be able to control the most votes on election day. M. H.

The vice of our theology is seen in the claim that the Bible is a closed book; that the age of inspiration is past; and that Jesus was something different from a man.—Emerson.

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensible; and no man is useless while he has a friend.—Robert Louis Stevenson.

THE POSTOFFICE VS. FREE SPEECH.

Still another number of LUCIFER has been declared unmailable by the postoffice, and for a reason still more extraordinary than in the former cases to which we have called attention. The editor of LUCIFER had copied into his paper one of the Woman's Journal's recent editorials, in which we blamed the postal officials for suppressing an issue of LUCIFER because it quoted an extract from a medical book by a well-known woman physician—a book that is circulated through the mails without objection, and has been so circulated for years.

Superintendent Hull, of the Chicago postoffice, in notifying Mr. Harman that this later issue of his paper also was unmailable, marked four passages in it which were specified as obscene. Three of them were passages in the editorial copied from the Woman's Journal! Our readers have seen all that appeared in our columns in regard to this controversy. They can judge for themselves whether our comments on it were such as any man of sanity and good sense could declare to come under the law against circulating indecent literature.

The fourth passage pronounced unmailable by Superintendent Hull is a quotation from a report issued by the United States government through its Department of Agriculture, relating to the health of horses. In it the same advice is given in regard to the hygiene of brood mares that the woman physician gave in regard to the hygiene of prospective mothers.

The Free Speech League has issued another statement to the public. It says:

"Since our first appeal was printed repression has proceeded apace. The Washington authorities in immediate charge have continued to do injustice, while those really responsible are silent —therefore acquiescent. Assistant Attorney-General R. P. Goodwin, law officer of the Postoffice Department, who interprets the statutes for his chiefs, said to Dr. Immanuel Pfeiffer, agent of the league, 'Any and all discussions of the sex question is obscene, and so unmailable. The only occasion for any talk of such matters is in the private conversation of physicians with patients.'"

This amazing assertion is made in the face of the fact that the sex question is discussed in many scientific books that are freely circulated; it is discussed in scores of articles in the magazines; it is discussed in the medical journals, in ecclesiastical conventions, in the social purity societies and their organs, in the religious press and in problem plays and problem novels, often of very questionable taste. The matters that Mr. Goodwin says must not be talked about except in private conversation between physician and patient are spread broadcast before children and young persons in offensive quack-medicine advertisements in hundreds of daily papers; and the postoffice does not interfere.

If the postoffice officials really propose to take the ground that "any and all discussion of the sex question is obscene," they ought to make a general crusade against every one who discusses it. But they do not attack the strong publishing firms that print the problem novels and plays; they do not attack the great dailies, that publish the objectionable advertisements. They do not try to suppress the Woman's Journal, which has Mrs. Julia Ward Howe for chairman of its board of directors and many well-known and influential persons among its readers and supporters. But they direct a veritable persecution against little LUCIFER and suppress three issues of it in the course of two months, for articles which are not obscene in any honest or ordinary sense of the word. They do it because Lucifer advocates unpopular views and has few influential friends, and they hope to be able with impunity to deprive it of its constitutional right to free speech. Otherwise how does it happen that an editorial which was allowed to be published in the Woman's Journal without protest from the postoffice is pronounced indecent and unmailable as soon as it is copied into LUCIFER?

The United States Supreme Court would not for a moment sustain the monstrous proposition that "any and all discussion of the sex question is obscene, and so unmailable." It has habitually been held that that question may be discussed, provided it is done with due regard for propriety of language. The effort now is to stretch the law so as to suppress heresy on the plea of indecency. The Woman's Journal is wholly out of sympathy with many of the doctrines advocated in Lucifer, but we believe firmly in the right of free discussion. Truth has nothing to fear from it.

General Grant said that the best way to repeal a bad law was to enforce it, and some one else has said that it is a good thing to have an unsound hobby ridden hard, because it is the sooner ridden to death. It is fortunate that some of our postal officials are now so flagrantly abusing their powers under the law, because this will help to get the law amended in a way to make similar abuse of it impossible in the future. Meanwhile the attention of the postmaster-general at Washington should be called to the fact that some of his subordinates are stretching the law to a preposterous degree, and are showing marked unfairness by suppressing in one paper matter that is allowed to circulate freely in other publications.

Mr. Harman, the editor of LUCIFER, now 74 years of age, has been sentenced to a year in the penitentiary for circulating literature said to be indecent. He has taken an appeal to a higher court and has meantime been released on bail. Any one wishing to contribute toward the cost of carrying the case to a higher tribunal can send the money to the treasurer of the Free Speech League, Dr. E. B. Foote, 120 Lexington avenue, New York City.—A. S. B., in the Woman's Journal.

THE POSTAL INQUISITION AND DR. STOCKHAM.

[Reproduced from No. 1042, the double number, confiscated and destroyed by the postal officials.]

Judge Bethea's conviction of the veteran woman reformer, Dr. Alice B. Stockham, on a charge of circulating improper literature through the United States mails will bring surprise and dismay to thousands of pure-minded American women who have written letters of thanks to that reputable physician for the valuable information given in the several books which she has written on marriage and motherhood.

It is safe to say that not one woman in a thousand who has read those books ever entertained the suspicion that they contained any improper word, phrase or sentence. They are written in delicate and chaste language, full of motherly sympathy for the countless women whose marital misery has been due in great measure to their ignorance of women's natural functions.

Dr. Stockham's books are devoted almost exclusively to the science of eugenics. The word eugenics is of Greek origin, and literally means good birth. The object of Dr. Stockham's books is to instruct women in the mysteries of motherhood, so that they may bear children well equipped physically and mentally, with little or no ill effect on the mothers. She has won the lasting gratitude of thousands of women because of her success in removing to a great degree the scriptural curse of maternity.

President Roosevelt is no more opposed to race suicide than is Dr. Stockham, but this physician, who has made a study of maternity for a period as long as the entire life of President Roosevelt, believes race suicide can best be prevented and race improvement best be promoted by the production of better children rather than more numerous children.

INTENT OF THE LAW.

"The old-fashioned father and mother believed literature on marriage and allied subjects was not for children," Judge Bethea is reported to have said in his ruling. "The young were told not to touch such subjects, just as they were told not to steal or lie. That is how the government came to have laws regulating the transmission of certain matter through the mails."

It seems to me that this is a remarkable misconception of the intent of the law, which was framed to prohibit the circulation of literature which has a tendency to deprave the morals and corrupt the minds of the young, and not in any degree to prevent the giving of scientific instruction to the mature on the most vital and most important of all sciences to the human race, namely: The science of eugenics, the science of race improvement.

Surely no congressman who voted for the passage of the often misused Comstock law had the most remote idea that he was voting to prohibit his wife or marriageable daughter from receiving advice through the mail from a reputable physician regarding prenatal culture, or the preparation for motherhood.

But, even supposing Judge Bethea is right in his contention that the original intent of the law was to prohibit the giving of such instructions—a supposition which attributes to the legislators a spirit of prudishness that few persons will admit they possessed—the law as framed surely does not forbid the giving of such instruction. It merely forbids the transmission of "obscene or indecent" literature. It requires a great stretch of the imagination to stamp as "obscene or indecent" the chaste and important information which has been given to the women of America in Dr. Stockham's book.

ATTITUDE TAKEN BY BETHEA.

"What we have to do," says Judge Bethea, "is to uphold the law as it stands."

He is right in that assertion, but how he could convince himself that Dr. Stockham's books violated that law will be hard for the many thousands of persons who have read them to understand.

"If these persons believe they are right in teaching these subjects so that the young may learn them they should have their doctrines interwoven with the law of the land," says Judge Bethea.

A remarkable statement! The highest law of the land is generally supposed to be the Constitution of the United States, which guarantees to the people the right of freedom of press and of speech. It is not necessary to have the rights of the people "interwoven with the law"; it is sufficient that they are not forbidden by the law. The admirers of the work of Dr. Stockham have no desire to promote the circulation of literature forbidden by the law; but they contend that it is misconstruction of the law to hold that the instruction imparted in her books is in any way "obscene or indecent."

The learned judge gratuitously injects into his comment the phrase "so that the young may learn them." It is highly improbable that the young would be interested enough in Dr. Stockham's books to read them. Such an objection might be applied to the Bible or to many medical books which a child might read.

ARE UPHELD DESPITE RULING.

"I believe Mrs. Stockham had no intention of violating the law," continued Judge Bethea, in announcing the conviction of her business manager, Dr. Edward B. Beckwith, "but this man, a Harvard graduate and a physician, 35 years old, has been in this business for six years. He should have known better."

The inference is that Dr. Beckwith had the intention to violate the law, an intention which I am sure Dr. Beckwith would indignantly deny. "He should have known better." Better than what? Better than Dr. Stockham, who has given more than forty years of her life to the instruction of women in the functions of motherhood—better than she what is pure and what is impure, what is proper and what is impreper for every woman to know?

Those who know Dr. Beckwith, including many clergymen and estimable women in Chicago, assert that he is a man of the highest moral character, thoroughly conscientious, who gave up the prospect of acquiring a lucrative practice as a physician in order to devote himself to what he regarded as a more important work for the benefit of humanity, the freedom of women from the ills due to their ignorance of their physiological natures.

There are at times loud calls for the repeal of the Comstock law concerning the use of the mails, but this cry would never be heard if the law was not so frequently misused for the persecution of those who seek to benefit humanity by imparting wholesome instruction. The law is too sweeping because it does not make clear what "improper" literature is, but it is strange that a federal judge in this enlightened twentieth century could be found who would place such books as Dr. Stockham's under the ban of that law.—Jonathan Mayo Crane, in "Chicago Record-Herald," Sunday, June 11, '05.

DIVORCE A BLESSING.

New York, June 5.—In a sermon at the Church of the Messiah, Rev. Minot J. Savage has expressed the belief that, on the whole, divorces at the present time are altogether to be welcomed.

"They are," he said, "nearly always in the interest of oppressed women, giving them another opportunity for a free, sweet, wholesome life. There are cases where the divorce laws are abused, but not nearly so many as the ministers of a great many of our churches seem to imagine.

"Law does not make marriages. The church does not make marriages. Men and women, if they are ever married, marry themselves. All the law can do is to make a clumsy attempt to protect; all the church can do is to recognize and try to consecrate a fact which already exists. But if there is no marriage, then it is desecration to keep up the sham."

Promises are bad at any time, and when the heart is full silence befits it best.—Carpenter.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Sara T. D. Robinson, Lawrence, Kan.—Am sorry to hear of your continued persecution. I wish I could drive off the foe, but he is always close at hand. I send you the enclosed ($10) hoping it will help you some.

Sarah Stone Rockhill, Alliance, Ohio.—You ask how I like "The Right to Be Born Well." I think it perhaps the best of all your booklets, and think it will do much good. I will send one dollar with this for the defense fund.

C. E. Courson, Simpson, Kan.—Find enclosed my mite to help you a little. It is a late contribution but I trust it will be better than never. I wish you would send me a copy of the English Truthseeker. Also a copy of Florence Dixie's talk about what Roosevelt said at some woman's convention.

R. B. Kerr, Box 98, Oakland, Calif.—I enclose an article and $5. Apply $1 to LUCIFER'S subscription for one year, a proper amount to have Bradford "Truthseeker" sent to me for a year, and rest to defense fund. I am glad to see that a really vigorous defense is being made this time, and that the whole country seems on the eve of wakening up over the free press question.

R. W., Phenix, B. C.—I subscribe to the Blessed Trinity, Free Thought, Free Love and Free Labor, and am not ashamed to confess the faith that is in me. Am sending you $1.10 for a year's subscription to LUCIFER and the Bradford (Eng.) *Truthseeker*, in accord with your offer. Have seen an occasional copy of LUCIFER and like it well. Am sorry you are persecuted, but the world has always stoned the prophets and always will, I suppose. Have you any copies of "The Flaming Meteor," by Will Hubbard Kernan?

["The Flaming Meteor" is out of print, so far as we know. If any of our readers have copies to sell, please state price.]

Joseph S. Shatake, Denver, Colorado.—I see you were sentenced to one year imprisonment, hard labor, for the expression which you think in your mind is right and just. I also noticed that they have confiscated the last issue of your paper. It is true I do not agree with you in all your views, because I believe the women cannot be free as long as the men are slaves. We must be free economically first, then we shall surely be free sexually. We must see to take away the means of life from the exploiting class, but I do believe in free expression. I belive every man and woman should have a right to express his or her ideas, and if another man thinks in his ideas it is obscene, the only way that he can do is not to read or listen to a man's expression. I believe humanity could only be elevated by free discussion. Now we must see to find a proper way how to have free expression and free press. First, I believe we must use the same means as the oppressors of suffering humanity use. If your articles are obscene I believe there are many chapters in Shakespeare and in the Bible that have the same expressions as your so-called obscene literature has.

Channing Severance, Los Angeles, Cal.—The manner in which you are hounded by the Comstock outfit is meanly contemptible, and I often wonder if they will never be sated with persecution and let you alone. The absurd charge of obscenity, of course, is not the basis of their enmity. It lies in the ideas you advocate and not the language you use, for no one can assert, with sense or reason, that a calm and rational discussion of sex questions and matters is obscene. Obscene language is low and coarse reference to the so-called private sections of the physical form, and such language was never used, to my knowledge, by any sex-reform writer. You can hear it among low and depraved people and in certain classes of society, quite often, but no man or woman who is working for the betterment of mankind along the lines you have worked these many years has any use for obscene words or expressions, and those they do use are always chaste and proper. Anyone but a senseless fanatic knows the difference between

coarse reference to sexual matters and an effort to enlighten the world as to a proper use of the sex organs and the evils that attend their improper use; also the difference between lascivious thoughts and scientific discussion of procreation, but this Comstock clique, with puritanical ideas of love and marriage, with religious insanity to insure prejudice in large quantities, seems unwilling to admit or incapable of seeing any difference between the two. * * * The man who asserts that every child has a right to be well born, and who declares there is a way by which they can be, is looked upon with holy horror, and an unjust and surreptitious law, enacted by a drunken Congress, is resorted to to suppress him and prevent the priceless privilege of a free press and free mails. It seems almost incredible, with the progress the world has made in the last fifty years, that honest men and women, with high ideals and sincere desire to better conditions under which we are born and must exist, are denied that right and are fined and imprisoned, as in Mrs. Stockham's case and yours.

New York World—Anthony Comstock and his methods of reform received yesterday a rude shock in Newark, N. J., when Charles B. Smith, of Bloomfield, who was arrested by the vice crusader, charged with misusing the mails, was discharged by United States Commissioner Bigelow.

Smith was arrested after he replied to a communication from Comstock. This proved a most important point in the trial of Smith. Comstock, under a fictitious name, sent a letter to the defendant concerning the drawing for an automobile and asking for tickets.

Commissioner Bigelow decided that the writing of a letter to a person who did not exist did not bring the accused within the penalties of the law. He said the offense in this case was not voluntary, but was brought about by the solicitation of the accuser.

"The means in this case," said the Commissioner, "which were adopted by the complainant were clearly unlawful, and there is absolutely no evidence of intent on the defendant's part to violate the law, excepting as created by the complainant's letter."

Dr. A. C. A., Washington, D. C.—I received your "Right to Be Born Well" and your offer to send six copies of same for one dollar. I do as much good, or more, loaning my copy, but enclose you a dollar and let you send me more pamphlets, many or few, as you please. I give away all copies of LUCIFER and talk fervently the injustice done to you. I treat forty to fifty patients a day, and if you do not get new subscribers it is not my fault. If you could send me back numbers of the magazine, I could distribute them and make my plea that much more forcible. . . . I suffered through an unhappy marriage—through ignorance of sex questions—and am most emphatic in teaching those coming in contact with me. I have an eighteen-year-old daughter who is a living example of what truthfulness about this momentous question will do. She is a happy, satisfied, normal girl. I was a studious old woman when I was twelve. I was bound to know, and my mother evaded the question. I got my knowledge from books intended for adults. My daughter got it naturally in the guise of a beautiful story. I was married when I was sixteen, a matter of curiosity; she has not the slightest desire—she *knows*. I was brought up "modestly"; she was brought up in the knowledge of natural law. There was nothing to cover up, nothing to be ashamed of. I am happy in having a pure, contented daughter. . . . My mother thanks *me* for having escaped worse than an unhappy marriage. . . . My case is one of many. Ignorance is sin and unhappiness. Truth only is normal. . . . Am glad to count Dr. Emanuel Pfeiffer among my friends. He has done all for you here that could be done. He inspired me with the desire to help you and the cause. . . . I enclose another dollar on subscription for the address below.

H. HANSEN, Colorado City, Colo.—Some years ago an editor in New York said, "When we get the most corrupt element of society in office, then government will cease." Another said, "No self-respecting person can afford to have his name connected with a political office." I am of the opinion that both of these statements are not far from the truth. One can pick up any kind of a newspaper and it contains one or more scandals, covering all sorts and sizes of stealing and boodling on the part of government officers from president down to dogpelter. United States senators and congressmen and post officials are no exceptions, so it is no wonder that

1049

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those high-toned custodians of our morals should fear "The Light-Bearer." . . . The superintendent of our morals told the truth when he said that if the teaching of LUCIFER should be generally accepted society would be in a state of chaos. To him no doubt the politicians and priests mean society, and if LUCIFER'S ideas should prevail, then indeed those gentlemen might have to do something useful for a living. . . . I was once present in a Cripple Creek court house when in less than half a day six divorce cases were gone through with. There were six judge fees, twelve lawyer fees to be paid, and if the teachings of LUCIFER were generally recognized the lawyers and judge might have gone hungry that day. Such scenes are numerous throughout the country and people are silly enough to believe that it is necessary to parade their marital misfortunes before the world, and the real reason why LUCIFER is being persecuted is because it would cut off the income of those that profit by the misfortunes of others. . . . And, again, suppose that the idea of The Light-Bearer should prevail and children should be born well, what would become of the criminal lawyers? Their occupation would be gone. . . . To say that the paper is obscene is to talk nonsense. If there is any obscenity about it it must be in the mind of the reader; it can be nowhere else.

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PREVENTION IS BETTER.

Better generate well than reclaim them when old—
For the gist of this matter is seeing
That to rescue the fallen is good, but 'tis best
To hinder such people from being.

Better close up the source that generates crime
Than deliver from dungeon or galley;
Better put a stout fence round the edge of the cliff
Than an ambulance down in the valley.

—Selected.

THE NEED FOR A MORAL CREED.

The people who are striving by all means, foul and fair, to maintain the subjection of women will scarcely come to accept enlightenment unless some clear idea can be presented of the principles which are involved in the future freedom of women. Not that conservatives have any definite creed themselves. Their hazy sentiment, gathered from northern ideas of justice, mixed with southern poetic chivalry, and jumbled up with scraps of Hebrew theology, without any observation of facts or modern scientific thought, is as impalpable to resist as a sea fog. All the greater is the duty of pioneers to make clear the principles and moral needs of the future.

The complicated relations of material needs and love needs in a highly developed society are disastrously obscured. Morality consists of just dealing in these relations and society does not know enough to be moral.

The advertisement pages of every journal contain suggestions of some method or other by which people may become rich with little or no labor and no complaint is made of the immoral principle involved. No one is ever taught the truth that for every one who spends a dollar without earning it, some one earns a dollar without spending it. All are encouraged to get rich; i. e., by the labor of others. The church—to its credit be it said—did lay down one great principle of social economy, that it is a duty "to learn and labor, truly to get mine own living." (Church catechism.) But the children of the church do not recognize this principle nor act upon it. Perhaps they are influenced by the example of bishops, who enrich themselves and their families on incomes of five thousand pounds a year.

It is no wonder that such people, when they confront the even more complicated questions of sex, have no morality. They can only inculcate silence. So great is the ignorance they have succeeded in maintaining that it is difficult to find any kind of statement, even in outline, of the functions of the sex faculties, much more any rules founded on such facts. I am compelled to go to the old church formulas.

Placed among the curious absurdities and contradictions of the marriage service, its reiteration of woman slavery in one place, its ecstatically romantic "worship" of the woman in another, is found the following statement of the three aims in the relations of men and women to each other, or, as it is expressed, "the causes for which matrimony was ordained."

"First. It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

"Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry and keep themselves undefiled members of Christ's body.

"Thirdly, it was ordained for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity."

An enlightened churchman must have drawn up this. In fact the three sex needs are frankly recognized; first, parentage; secondly, instinctive passion; and thirdly, mutual help and friendship; and if we omit the errors that fear should be a part of education, and that sex unblessed by the priest is "sin," and the praise of asceticism as a gift, which moderns will call in question, it is a true statement of the three functions of sex.

I believe that the age that produced this simple sexual creed in great measure acted up to it. They did not shirk parenthood nor oblige women to wait till past their youth for it. It is true that they disregarded the problem of infant mortality, the inevitable accompaniment of reckless multiplication, but even down to our own day this problem has been very generally neglected. They did not ignore passion, nor try to force asceticism on all young persons. At their best they aimed at equal work for men and women, and not at making women either toys or slaves.

The sex system which conspicuously fails in either of the three functions of sex is doomed. This is why our present marriage system is being tried in the balance and found wanting.

If we could formulate a possible and common-sense morality, which would meet present-day problems, it would be responded to and acted upon. Is it not worth while to face risks of persecution and imprisonment to help build up an intelligible moral system which all except the the densely ignorant long for?

FIDEI DEFENSOR.

THE POLICY OF THE POSTOFFICE DEPARTMENT.

No, Assistant Attorney General Goodwin did not, technically, make a "ruling" that all discussion of sex questions is unmailable because obscene. What you quote from him was said to Dr. Pfeiffer, of the Free Speech League. But all his rulings in the Harman cases, including his condemnation, this time in the form of an official letter to First Assistant Postmaster General Hitchcock, of the Stockham matter in LUCIFER, are in exact harmony with what he said in conversation with Dr. Pfeiffer. And Mr. Hull, superintendent of second-class mails in the Chicago postoffice, informed Mr. Harman that he was only executing the decision of his Washington superiors in stopping all papers containing discussions of the relations of the sexes. So Mr. Goodwin, when he denies that he has made a "ruling" condemning all discussion of sex questions except in the private conversations of physicians with patients, takes the customary advantage of a mere technicality. What he has banned, as it appeared in LUCIFER, including the excerpts from the Woman's Journal, proves absolutely that his declaration in his conversation with Dr. Pfeiffer represented the settled policy of the postal department in so far as he formulates that policy.—Edwin C. Walker, Chairman Executive Committee, Free Speech League, in the Truth Seeker, New York.

England's heir to the throne, Prince Edward of Wales, now 11 years old, is a humorist. King Edward asked him the other day what he was studying, and the little prince said: "All about Perkin Warbeck." Asked who Warbeck was, he replied: "He pretended he was the son of a king, but he wasn't; he was the son of respectable parents."—Woman's Journal.

THE PIONEERS OF SEX REFORM.

We ought, from time to time, to call to mind the names and works of those who have preceded us in the aspirations of a rational humanity.

I subjoin a list of noteworthy books declaring for sex rationalism.

Though the writer, who is first, both in priority of time and of importance, Mary Wollstonecraft, had to combat the false sentimentalism of Rousseau on education, yet the English champions of the liberation of women certainly drew inspiration from French writers—who thereby repaid the instruction in free thought and political liberty which Frenchmen of the 18th century had gained from English philosophers.

A Vindication of the Rights of Woman. Mary Wollstonecraft, 1792. "I love man as my fellow; but his scepter, real or usurped, extends not to me, unless the reason of an individual demands my homage; and even then the submission is to reason and not to man."

An Enquiry Concerning Political Justice. William Godwin, 1793. "Marriage is an affair of property and the worst of all properties." "So long as I seek to engross one woman to myself and to prohibit my neighbor from proving his superior desert and reaping the fruits of it, I am guilty of the most odious of all monopolies."

Epipsychidion. P. B. Shelley, 1821. The passage beginning, "I never was attached to that great sect" remains the finest expression in verse of the breadth and essential nobility of love.

> "Narrow
> The heart that loves, the brain that contemplates,
> The life that wears, the spirit that creates
> One object, and one form, and builds thereby
> A sepulchre for its eternity."

Appeal of One-Half the Human Race, Women, Against the Pretensions of the Other Half, Men, to Retain Them in Political and Thence in Civil and Domestic Slavery. William Thompson. London, 1825.

The Elements of Social Science. London, 1854. Dr. George Drysdale, M. D. This book has been translated into many languages and has had a larger circulation than any other book on sex, except, perhaps, Bebel's "Woman." Its fearless exposure of the evils resulting from celibacy to both sexes is among its many good points. "Every natural desire, like every bodily organ, requires normal activity and satisfaction, and to attain this end should be the aim of every individual and of society as a whole." "It is absolutely impossible to have a free and worthy sexual morality in our society so long as marriage remains the only honorable arrangement for the union of the sexes." This book is perhaps the best of the three or four classics of sex reform.

The Rights of Woman and the Sexual Relation. Karl Heinzen.

The Subjection of Women. John Stuart Mill, 1860. "Hardly any slave is a slave at all hours. . . . No slave is a slave to the same lengths and in so full a sense of the word as the wife is. . . . However brutal a tyrant she may be chained to, he can claim from her and enforce the lowest degradation of a human being, that of being made the instrument of an animal function, contrary to her inclinations. While she is held in this worst description of slavery as to her own person, what is her position in regard to the children in whom she and her master have a joint interest? They are by law *his* children. He alone has any legal rights over them."

Bible Communism. The Oneida Social Theory, 1848. Reproduced, slightly condensed, in "History of American Socialisms," by the founder of the Oneida Community. John Humphrey Noyes, 1870. "In the Kingdom of Heaven, the institution of marriage, which assigns the exclusive possession of one woman to one man, does not exist." (Matt. xxii. 20; Rom. vii. 2; Col. ii. 20.) "All experience testifies that sexual love is not naturally restricted to pairs." "The law of marriage 'worketh wrath.' 1. It provokes to secret adultery, real or of the heart. 2. It ties together unmatched natures. 3. It sunders match natures. 4. It gives to sexual appetite only a scanty and monotonous allowance, and so produces the natural vices of poverty, contraction of taste, and stinginess or jealousy. 5. It makes no provision for the sexual appetite at the very time when that appetite is strongest. By the custom of the world marriage in the average of cases takes place at about the age of 24, while puberty commences at the age of 14. For ten years, therefore, and that in the very flush of life, the sexual appetite is starved. This law of society bears hardest on females, because they have less opportunity of choosing their time of marriage than men. This discrepancy between the marriage system and nature is one of the principal sources of the diseases peculiar to women, of prostitution, secret vice and licentiousness in general." "The amative and propagative functions are distinct from each other, and may be separated practically."

The Truth About Love. New York. Second Edition, 1872. Authorship attributed to "Jennie June" (Mrs. D. G. Croly), who originated "Sorosis." "The institutions which are founded upon human theories of the sexual relation do not correspond with the facts of that relation; the test of truth is not observed and our institutions are organized lies. Society only recognizes one form of the relation; there are many." "The coming man, the splendid man of the future, will be as great morally and intellectually as he is physically, and be able to subordinate his grand passions to higher human uses."

Woman in the Past, Present and Future. August Bebel, 1879. "The satisfaction of sexual desire will be just as much the personal affair of each individual as the satisfaction of every other natural desire. No one will have to give an account of himself regarding it; an outsider will have nothing to say in the matter."

The Origin of the Family. Frederick Engels, 1884. "In the family, the man is the bourgeois; the woman the proletarian."

Scientific Meliorism. Jane Hume Clapperton. "Birth of the fittest" is suggested.

The Ethic of Free Thought. Karl Pearson.

The Strike of a Sex. George Noyes Miller.

The Quintessence of Ibsenism. George Bernard Shaw, 1891.

The British Barbarians. Grant Allen.

Love's Coming of Age. Edward Carpenter.

The Old and the New Ideal. Emil F. Ruederbusch, 1896.

Motherhood in Freedom. Moses Harman.

Our Worship of Primitive Social Guesses. Vice: Its Friends and Its Foes. What the Young Need to Know. Edwin C. Walker.

My Century Plant. Lois Waisbrooker. A remarkable collection of facts.

Man and Superman. G. Bernard Shaw, 1903. In "The Revolutionists Handbook," appended to this play, Shaw suggests, or, at least, hints at the solution of the sex problem, already clearly perceived on this side of the Atlantic by Moses Harman and R. B. Kerr as the only ultimate solution, viz.: that selective breeding can and will be carried out by women when untrammeled. "If a woman can, by careful selection of a father and nourishment of herself, produce a citizen with efficient senses, sound organs, and a good digestion, she should clearly be secured a sufficient reward for that natural service to make her willing to undertake and repeat it." "The maternal instinct leads a woman to prefer a tenth share in a first-rate man to the exclusive possession of a third-rate one." "Marriage, or any other form of promiscuous amoristic monogamy, is fatal to large states, because it puts its ban on the deliberate breeding of man as a political animal." "Englishmen hate Liberty and Equality too much to understand them. But every Englishman loves and desires a pedigree, and in that he is right."

FIDEI DEFENSOR.

CAUSE OF THE POSTAL DEFICIT.

Henry A. Castle, formerly auditor for the postoffice department, writes in a recent number of Harper's Weekly concerning the deficit in that department. Certainly he knows whereof he speaks when he says:

"In the United States last year the enormous sum of $46,000,000 was paid the railroads for transportation of the mails, of which sum $5,000,000 represented that inexcusable and scandalous graft, the rent of mail cars, under which item more is paid annually for the bare use of the cars than the cars cost in the first place."

Calculation according to official figures moves the Detroit Journal to remark:

"With this graft eliminated the treasury statement this year would show, instead of a deficit of $28,000,000, a surplus of $12,000,000 or $13,000,000, even admitting that exorbitant express rates were paid on mail matter."—Star, San Francisco, Cal.

No man's life is free from struggles and mortifications, not even the happiest; but everyone may build up his own happiness by seeking mental pleasures, and thus making himself independent of outward fortune.—Von Humboldt.

THE CRIME OF INFANTICIDE.

[The following article is written by Ella Wheeler Wilcox as a comment upon the case of Clara Adler, a young girl arrested and to be tried for murder on the charge of infanticide.]

Before any jury decides to execute the girl who has slain her fatherless baby, in terror of the world's scorn, *let all the wives of the land who have slain their unborn children because they did not want to be bothered with their care and expense be brought up for trial.*

Child murder is murder whether the invisible child's heart beats under the mother's or visibly moves the cambric robe lying in her arms.

Fashionable women whose attendance at fashionable churches is unremitting, aided by fashionable medical accomplices, commit the crime of murder of unborn children all over our Christian land, and walk abroad unmolested by law. Were any physician, in any community, to state the number of respectable women and wives who appeal to him for such criminal collaboration, the world would be astonished at his reply.

Many of these women go about their project in cold blood, with no reason save selfishness and love of pleasure as incentives. This poor crazed girl committed her dreadful act in a frenzy of shame and terror—shame at her loss of self-respect, terror at the world's hand lifted against such offenders of established laws of civilization. She had loved as primitive woman loved, and followed the will of her lover, believing all he promised. She forgot self-protection in her love, and sacrificed pride, but there was no thought of sin in her mind. She was in God's sight, more truly the man's wife than many a woman who walks down church aisles, while the organ peals forth the wedding march, with hatred and disgust in her heart for the man whose gold bought her.

The child born of *love of the mother for the father* alone is legitimate in the sight of the Great Creator of All Things. No legislature, no court, no marriage laws can make the children conceived in hatred or indifference legitimate.

But the world needs laws and marriage. Imperfect and crude as our social conditions are, they are the best for the maintenance of order and decency which have yet been formulated.

The woman who fails to give her child the seal of love has wronged it for time and eternity. The woman who has failed to give her child the sanction of church and law has wronged it for its earthly span of life.

And she has wronged herself by descending from the standards set by the world and society for her to maintain. God made love, and man made marriage, and woman must follow the dictates of both before she brings a well born child into existence. Unfortunately, public opinion ignores the violation of God's law, and gives all its condemnation to the violator of man's law. The worst devil conceived by superstition never fashioned a hell so terrible as this world of church-going people provides for an erring woman.

It was the thought of her suffering and of the suffering of her fatherless child in this earthly hell which drove Clara Adler to her awful crime.

God pity her, and all like her; and God speed the day when the world will remodel its ideals of what constitutes illegitimacy and true motherhood. Progress speed the day when the man who deserts the mother of his child will share whatever punishment may be meted out to her by society, or courts of justice, for any desperate act. Childless wives, who hide dark secrets under lace covered breasts, as you sit in divine service next Sunday, send up a prayer to God for poor Clara Adler.—Ella Wheeler Wilcox, in "Chicago American."

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, $1; old ivory, $1.50; plain bronze, $2; Etruscan bronze, $2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of Lucifer's editor. Send orders to La Verne F. Wheeler, 3323 Michigan Avenue, Chicago, Ill.

The Colonizer: "The price of civilization comes high." The Presumptuous Native: "Higher sometimes, than civilization itself."—G. T. E., in The Public.

MR. HULL DEFICIENT IN SANITY AND GOOD SENSE.

The Woman's Journal thus comments upon the allegation of one Hull, a postoffice clerk in Chicago, that its editorial upon the postal censorship established by him is obscene and unmailable:

"Still another number of Lucifer has been declared unmailable by the postoffice, and for a reason still more extraordinary than in the former cases to which we have called attention. The editor of Lucifer had copied into his paper one of the Woman's Journal's recent editorials, in which we blamed the postal officials for suppressing an issue of Lucifer because it quoted an extract from a medical book by a well-known woman physician—a book that is circulated through the mails without objection, and has been so circulated for years.

"Superintendent Hull, of the Chicago postoffice, in notifying Mr. Harman that this later issue of his paper also was unmailable, marked four passages in it which were specified as obscene. Three of them were passages in the editorial copied from the Woman's Journal! Our readers have seen all that has appeared in our columns in regard to this controversy. They can judge for themselves whether our comments on it were such as any man of sanity and good sense could declare to come under the law against circulating indecent literature.

"The fourth passage pronounced unmailable by Superintendent Hull is a quotation from a report issued by the United States government, through its department of agriculture, relating to the health of horses. In it the same advice is given in regard to the hygiene of brood mares that the woman physician gave in regard to the hygiene of prospective mothers."

Reprinting this the San Francisco Star comments:

"It might be considered a little odd that an extract from a United States agricultural report should be obscene—when quoted in Lucifer. Will these reports be censored hereafter to see if they are 'nice' enough for mail bag society and the farmers? Some of the agricultural journals are frightfully obscene along these lines! Why not appoint Bok, of the Ladies' Home Journal, official censor of all printed matter?

"The agent of the Free Speech League, Dr. Pfeiffer, interrogated Assistant Attorney General R. P. Goodwin, law officer of the postoffice department, who interprets the law for his chiefs, and was told:

"'Any and all discussion of the sex question is obscene, and so unmailable. The only occasion for any talk of such matters is in the private conversation of physicians with patients.'

"By this ruling, all that parents may hope to know about 'the betterment of the race,' they must learn when they have become ill enough to summon a physician! A young medico with the ink scarcely dry on his sheepskin may instruct prospective mothers, while the wisdom of men and women gained through years of study and experience must be buried from sight as 'obscene matter!' (If the mother of Mr. Goodwin is living, how degraded she must feel.)

"Under this ruling we shall have no more reports of Professor Loeb's experiments and conclusions. Luther Burbank must stop talking and writing. Nearly three centuries ago Linnaeus and his works were put under the ban because the great naturalist said he had discovered sex in plants. Our assistant attorney general must be a mistaken reincarnation from some of those antique souls. Note, not only does he seek to banish the unclean subject of human life from prints, but he has decreed the one and only occasion when 'talk,' even, is permissible. The science of biology must be cut from the college curriculum. The Star is goaded to remark that the assistant attorney general is a blankety-blank fool, or words to that effect."

Mr. R. P. Goodwin, attorney general for the postoffice, now denies that he has made a decision that any and all discussion of the sex question is unmailable, which is technically true, but at the same time is but a quibble. Mr. Hull, of Chicago, takes Mr. Goodman's statement as a guide for his own ruling and confiscation of journals obnoxious to him, then refers the matter to the department at Washington, which means Mr. Goodwin, and Mr. Hull's view of the non-mailibility of the matter is confirmed by Mr. Goodwin, so that his statement amounts to an official ruling and judicial decision.

The constitution of the United States guarantees freedom of the press, and the suppression of some of the matter condemned by Mr. Hull is the most flagrant violation of that instrument which has ever occurred. None of the matter published by Mr. Harman is really obscene, though we can see where a narrow-minded man might find a peg upon which to hang a decision that it is. But as to the matter condemned, which has been reprinted by us, we can see no possible opportunity of calling it obscene. The denial of the mail to Mr. Harman is evidently in pursuance of a plan to suppress a publication which deals with the sex question in a radical way.

We wonder how Henry B. and Alice Stone Blackwell and Julia Ward Howe relish their inclusion in the category of obscene journalists!—Truth Seeker, New York.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 200 FULTON ST., CHICAGO, ILL.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

MANY GOOD ARTICLES of contributors are again crowded out to make room for matter that seems timely and important, clipped from exchanges and cotemporaries; also to make room for brief utterances selected from a vast accumulation of personal letters written by subscribers and helpers. These utterances are printed with little regard to priority as to time, or to literary ability. Once more we ask the forbearance of all those whose articles have failed to see the light of print, or whose personal letters have not been honored with notice in the "Voices" column. No discrimination against any of these friends is intended. Selections are made hastily because of press of other work. Many editorials also, on subjects of pressing interest, are side-tracked from month to month for lack of space.

BERNARD SHAW AND HIS CRITICS.

"Straws show which way the wind blows," is an old saying. Saw-logs in the river show which way the current flows, is another.

The recent publication of George Bernard Shaw's letter and the criticisms called out thereby, may be called a saw-log in the river, showing that there exists, deep down beneath the surface, a strong, a resistless current of thought in the public mind, concerning the ages-old question of sex—of sex as a factor, a chief factor, in the problem of life.

For the benefit of our readers who may not have access to the great daily papers, it may be well to say that there was an attempt made by the officials of the New York public library to keep out of that institution the books of the well known dramatist and essayist, G. Bernard Shaw, because those books contain plainly-worded criticisms upon the present popular sex ethics of modern civilization in Europe and America. In other words, Mr. Shaw's writings show very clearly that he is by no means an admirer of modern institutional marriage as a basis or standard of sex morality.

In reply to an inquiry from the London correspondent of the New York Times, asking what the dramatist thought of the action of the public librarian in New York in placing his books on "the restricted list," Mr. Shaw wrote the following letter, which, though long, will doubtless be read with interest by all who do not bow the knee to authority, and who claim the right to do their own thinking:

"Dear Sir—Nobody outside of America is likely to be in the least surprised. Comstockery is the world's standing joke at the expense of the United States. Europe likes to hear of such things. It confirms the deep-seated conviction of the Old World that America is a provincial place, a second-rate country-town civilization after all.

"Personally, I do not take the matter so lightly. American civilization is enormously interesting and important to me, if only as a colossal social experiment, and I shall make no pretense of treating a public and official insult from the American people with indifference.

"It is true I shall not suffer either in reputation or pocket. Everybody knows I know better than your public library officials what is proper for people to read, whether they are young or old. Everybody knows also that if I had the misfortune to be a citizen of the United States I should probably have my property confiscated by some postal official and be myself imprisoned as a writer of 'obscene' literature.

"But as I live in a comparatively free country and my word goes further than that of mere officialdom, these things do not matter. What does matter is that this incident is only a symptom of what is really a moral horror, both in America and elsewhere, and that is the secret and intense resolve of the petty domesticity of the world to tolerate no criticism and suffer no invasion.

"The one refuge left in the world for unbridled license is the married state. That is the shameful explanation of the fact that a journal has just been confiscated and its editor imprisoned in America for urging that a married woman should be protected from domestic molestation when childbearing. Had that man filled his paper with aphrodisiac pictures and aphrodisiac stories of duly engaged couples, he would now be a prosperous, respected citizen.

"If 'Man and Superman' were a specimen of the same propaganda its 'wholesomeness' would not be questioned. But 'Man and Superman' contains an explicit attack on marriage as the most licentious of human institutions. Consequently the domestic Asiatis, which has for so long wielded the stolen thunders of morality and religion to defend its excesses, with the result that man is the most morbid of all the animals, is terrified to find the thunderbolts burning its own hands and coming back like boomerangs at its own head. Well, let it defend itself if it can, how it can, and as long as it can.

"I am an artist, and, it is inevitable, a public moralist, and if everybody supposes that by going through a marriage ceremony or any other ceremony he can put himself outside the moral world on any subject whatever, he is mistaken.

"I have honor and humanity on my side, wit in my head, skill in my hand, and a higher life for my aim. Let those who put me on their restricted lists so that they may read me themselves while keeping their children in the dark, acknowledge their allies, state their qualifications, and avow their aims, if they dare.

"I hope the New York press will in common humanity to those who will now for the first time hasten to procure my books and witness the performances of my plays under the impression that they are Alsatian, warn them that nothing but the most extreme tedium and discomfort of conscience can be got by thoughtless people from my sermons, whether on the stage or in the library.

"I hope also that the many decent and honorable citizens who are bewildered and somewhat scandalized by my utterances will allow me to choose my own methods of breaking through the very tough crusts that form on the human conscience in large modern civilizations. Indeed, a man is hardly considered thoroughly respectable until his conscience is all crust and nothing else. The more respectable you are the more you need the pickaxe.

"I am extremely sorry that the insult implied in the action of the library authorities should to some extent reflect on Richard Mansfield, Arnold Daly, Robert Loraine, and the many artists who, as members of their companies, have been associated with my plays in America. Without for a moment pretending that the actor is committed to all the ideas of which he becomes the interpreter, I am yet convinced that the extraordinary enthusiasm with which my plays have been pushed to success on the American stage, in the teeth of managerial skepticism and general incredulity, has been due to moral as well as artistic enthusiasm.

"Pray do not suppose I am insensible of the good intentions of the leaders of the Comstockers, however corrupt and sensual may be the bigoted connubiality which provides them with the huge following that emboldens them to meddle with matters the greatest men touch with extreme diffidence. But, as I have said is 'Man and Superman,' 'All men mean well,' and 'Hell is paved with good intentions, not bad ones.'

"Before you undertake to choose between evil and good in a public library or anywhere else, it is desirable that you should first learn to distinguish one from the other. The moment you do that, say, after forty years' study of social problems, you realize that you cannot make omelettes without breaking eggs; that is, you cannot have an advance in morality until you shake the prevailing sense of right and wrong sufficiently to compel a readjustment.

"Now, if you shake the sense of right and wrong you give to every rascal his opportunity and to every fool his excuse. Preaching of Christianity makes some men Doukhobors instead of better citizens. Socialism may become the plea of the anarchist or

the dynamiter, science of the vivisectionist, and Puritanism of the Comstocker; but the nation that will not take these risks will never advance morally.

"I do not say that my books and plays cannot do harm to weak or dishonest people. They can, and probably do. But if the American character cannot stand that fire even at the earliest age at which it is readable or intelligible, there is no future for America.

"Finally, I can promise the Comstockers that startling as 'Man and Superman' may appear to them, it is the merest Sunday School tract compared with my later play, 'Major Barbara,' with which they will presently be confronted. Yours faithfully,

"G. Bernard Shaw."

Among the many criticisms upon this letter as printed in the New York Times and reproduced very extensively throughout the United States, is one by the chief of the "Comstockers," Anthony Comstock himself, which criticism, on account of its length, cannot be reproduced in this issue of Lucifer. It will probably appear in No. 1051. Instead of Mr. Comstock's reply the closing paragraph of the New York Evening Sun's comment, under date of September 27, is herewith inserted:

"We are not concerned to defend the opinion of Mr. Bostwick [the librarian who is said to have excluded Mr. Shaw's book]. We think it unlikely that 'the little East Sider,' for whom he is so solicitous would be apt to suffer by the general distribution of Mr. Shaw's plays, for the simple reason that the little East Sider would find them quite unreadable. It is a marvel how these Comstockers strain at a gnat. A year ago a perfectly decent picture by a painter of considerable merit was ordered out of a dealer's window in Fifth avenue, while a store in one of our chief thoroughfares at no great distance has continued for a long time to display a remarkable variety of indecency and vulgarity with complete impunity. The minds of the Comstockers are wonderful indeed, but it is idle to pretend that they are confined to this country. If Mr. Shaw had not lost his temper he would never have professed to think that they were. However, he was not so completely disturbed as to overlook his opportunity, nor did he fail to remind his readers that he has another play ready, in comparison with which 'Man and Superman' is 'the merest Sunday school tract.' He assures us that he will 'not suffer either in reputation or pocket' in consequence of Mr. Bostwick's act. We are convinced of that; it will be a queer day when Mr. Shaw fails to turn the most untoward accident into an opportunity to advertise his wares."

That Mr. Shaw's letter, and his books also, are not above criticism, will readily be admitted, even by his most ardent admirers, but while perfection is not claimed for him it is earnestly believed that the books and plays of George Bernard Shaw will do much toward destroying faith in old-time superstitions in regard to sex morals, and that the attempt to suppress these books and plays will only hasten the downfall of the reign of ignorance, law-enforced ignorance, in regard to the most important of all problems pertaining to human life, that of sex and race-reproduction.

M. HARMAN.

GOVERNMENTAL USURPATION!

In 1845 a reduction in the rates of postage was forced upon Congress by private mail companies. Hale & Kimball, also Lysander Spooner, established private mail routes, carrying letters far and near for six cents, while the government was charging, according to distance, six and a quarter cents, ten cents, twelve and a half cents, eighteen and three-quarters cents and twenty-five cents, for conveying a letter.

While Spooner's company was handling mail between Boston and Baltimore, other companies were extending routes as far west as Cincinnati.

When the government discovered that private companies were securing the transportation of the greater part of the mail, the politicians in Congress decided to prosecute the private companies and drive them out of business, but Spooner met them with the unanswerable argument that the constitution did not prohibit the carrying of mail by private individuals. Congress then abandoned the prosecution of the companies and reduced the postage on a letter to five cents for three hundred miles and to ten cents for a greater distance. Even this rate did not destroy the private companies and Congress was forced at its next session to reduce the rates of postage still lower.

About the year 1882 a private mail company in New York engaged in the business of carrying letters at two cents, while the government was still charging three cents. These men were promptly arrested and suppressed, but the government immediately reduced postage to two cents per letter.

Anent the postoffice situation may be mentioned the fact that it is now unlawful for a private postoffice to be established. The president declared this about a year ago when he refused to allow the white people in a town down south to open, at their own expense, a branch postoffice rather than take their mail from a "nigger" postmaster whom Roosevelt had appointed.

[The authorship of the above article is not recalled at this writing, but the facts stated (if truly stated) and the arguments based thereon, speak for themselves.—M. H.]

DON'T INDICT THE CORPORATION.

There is a mistaken idea about corporations. A corporation isn't bad. It's the men in it. In cases where the criminal negligence of corporations results in the loss of human life, the individuals that compose the corporation should be held accountable . . . If you want to stop head-on collisions put a director on the cowcatcher. You won't have any more of them, will you? No. . . . . Don't indict the corporation; *indict the men.* One object some men have in incorporating is to be able to do things as corporations that they wouldn't do as individuals. There is ground for the assertion that because the men who do these things are too high up, because they have vast capital and great influence behind them, their acts are designated as "operation" rather than "crimes."—Judge James H. Dill, New Jersey.

If governments were established and administered for the good of all instead of for the benefit of the few, such indictments as this of Judge Dill would not be needed. When Theodore Roosevelt demands that the corporation be indicted and that the officials go free, is it not because he knows that he himself is at the head of the most criminal of all the corporations, the United States government itself?—and that if its officials were indicted for their crimes against the common citizen he himself would have to meet criminal charges more numerous than any other man, perhaps, now living on the American continent?

Do we need to specify?

How many of LUCIFER'S subscribers have been robbed of their property without the forms of law—bad as the laws are—by the appointees of Theodore Roosevelt?

And until he discharges the officials that have robbed LUCIFER'S readers of their property rights, and until he does what he can to make due compensation, due reparation, is he not morally as well as legally responsible for the criminal acts of his subordinates?

M. H.

DOES IT PAY?

I am much interested in the contest for freedom of speech and press. But what can be done? I confess that it does not appear to me that there is much opportunity to do anything. There is a great conspiracy of concealment that now includes every department of government and every great organization, commercial and industrial. To have the truth fully known about the business enterprises so called would destroy 90 per centum of what is now called business. While, if the full truth was known about social matters and social relations, the hollowness of moral claims and pretenses would be at once manifest.

There is not a great evil that threatens the public welfare, or a great vice that tends to social degradation, of which wealth is not the support and the citadel. It looks like a hopeless fight when the so-called religious organizations, and what are supposed to be the moral forces in the social structure, are afraid to point out the sources of the evils or to tell the truth about their origin. It is terrible to be compelled to face the fact that the Christian virtues, or what are generally so regarded as such and sympathies of the heart, are under the influence of ignorance and superstition, agencies in the social organization tending to physical deterioration and moral degeneration. Only a few days ago two ladies called on me in the interest of a child-saving effort. They go down in the slums of the city and pull out of the pile of human debris a few specimens in whose bodies are wrapped up, possibly, three or four generations of vice and crime, and after washing them and dressing them decently they are engaged in planting them about over the state, wherever they can find any family foolish enough to take them, thus sowing tares like an enemy in the night in the social garden. If I had talked to them plainly about the ignorance that made these children what they are, and the pure, free and loving relations that would produce children that would tend to exalt the race, they would have been insulted and, I suppose, accused me of obscenity. It is ridiculous. But what can we do? The stone wall ought to be out of the way. But shall we butt our brains out in the impossible task of trying to

remove it? Wealth pays tribute to such blind efforts at charity, but it sentences you to prison for an honest effort to better the condition of the human family. An effort that is approved privately by every well informed man and woman and that has the undoubted approval of scientific men and women everywhere. But science is not free from sycophancy to wealth and power, and many of its so-called votaries, knowing the truth, yet cannot be relied upon to assist in the attempt to secure freedom of speech and press. They bend the pregnant hinges of the knee that thrift may follow fawning. Dishonest intelligence submits to ignorance. Does duty require a man to destroy himself? I doubt it. When you find that without doubt "Ephraim is joined to his idols," I am not sure but it is wise in more ways than one to "let him alone."

The great mass of the people are so engaged in the pursuit of material things, in the struggle for existence, or in the demands of avarice, that even though, when they stop long enough to think about it, they agree with you, will give it only a passing thought and no sympathetic assistance.

I admire your courage, hopefulness and sincerity, and as evidence I send a small contribution that I wish I could make much more.

FLAVIUS J. VAN VORHIS,
120 E. Ohio street, Indianapolis, Ind.

OUR DESPOTIC POSTOFFICE DEPARTMENT.

In the case of Moses Harman, editor of LUCIFER, the recent action of the postoffice department has been arbitrary, unjust and tyrannical, if the facts are as stated in a leaflet issued by the Free Speech League, and addressed "To Lovers of Freedom Everywhere,"

Mr. Harman has been convicted of mailing obscene literature and sentenced to imprisonment. He has appealed to a higher court and, meantime, he printed an edition of his journal with an account of his struggle with the censorship (which the Comstock law brought into existence) and mailed it in regular order. The entire edition was confiscated by the postoffice authorities, on the claim that it contained obscene matter, and two articles were pointed out by the superintendent in Chicago as violations of the postal law. One of the articles was an extract from Dr. Alice B. Stockham's Tokology, a book widely read and approved.

Protest against the outrage was made, whereupon R. P. Goodwin, assistant attorney general for the postoffice department, made this absurd ruling: "Any and all discussion of the sex question is obscene and unmailable. The only occasion for any talk of such matters is in the private conversation of physicians with patients."

Altogether the department has made itself ridiculous and a proper object of derision to all persons of sense and fairness.

It is quite evident that the confiscation referred to was made on other grounds than those stated, and that the articles were a mere pretext for suppressing the paper. If the United States government must resort to dishonest methods in dealing with one of its citizens, then it is sufficient cause to make all lovers of justice in the whole country blush for shame.

When well-meaning people learn the power of truth they will no longer be frightened by error.

If it is feared, as charged in the leaflet referred to, that the doctrines preached in LUCIFER will demoralize society, why not meet the situation by endeavoring to spread abroad the truth in their place? The gag and silence will never accomplish any good. They will only oppress the weak and condemn the ignorant to perpetual ignorance—or, that is what they would do, but they will not, because they will not long prevail.

The rational plan will soon be adopted, of effecting all kinds of reforms by teaching truth, instead of trying to silence error.—The Liberator, Minneapolis, Minn.

"RIGHT TO BE BORN WELL" was sent to its subscribers several weeks ago—that is, to the greater part of them, but it is quite possible that, harassed as we have been, some names have been overlooked. We shall be very glad to correct all errors as soon as the mistake, or omission, is brought to our notice.

The price per single copy, paper bound, is 25 cents, or one dollar for six copies; twelve dollars and fifty cents per hundred. Handsomely bound in superior cloth, 50 cents per copy; $2 for six; $25 per hundred.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

R. PETERSON, Paris, TEX.—Enclosed find $10 to be used against postal despotism, as you see fit.

A. C. SCHINDLER, San Francisco, Cal.—Enclosed find $2, which please apply where it is most needed. I must say I admire your courage.

ROBERT D. IRWIN, Secretary Brotherhood of the Daily Life, St. Louis, Mo.—Enclosed you will find $2 for two subscriptions—papers to be addressed to the Exposition Building, St. Louis. These subscriptions are to aid you in your fight for a free press.

E. VAN BUSKIRK, Galveston, Ind.—Inclosed find $5 which I promised some time ago to aid in LUCIFER'S defense. I hope that through you Comstockism will be overthrown. The Comstock law is the most dastardly legislation enacted by any "civilized" nation on earth.

M. L. STUDEBAKER, Highspire, Pa.—I think Mr. Post owns the foreigner in the U. S. A. an apology; according to Mr. Kerr, in an article in a recent LUCIFER the Americans seem to be the greatest enemies of liberty. Please send me copies of back numbers of LUCIFER. There are a few intelligent fellows here, and I want to give samples to them.

MRS. BERTHA MOORE, Portland, Ore.—I have read the booklet, "Right to Be Born Well," with heartfelt interest and pleasure. It is excellent. It is beautiful. It is rich in truth quietly and calmly spoken. It is clear as the cloudless sky and no more obscene. Love, intelligence and reason cannot do otherwise than commend it. Only hatred, ignorance and prejudice will condemn it.

H. W. BOOZER, Grand Rapids, Mich.—"The Right to Be Born Well" is received. It is a magnificent production—a most fitting companion to the others. I have enclosed circulars in copies of LUCIFER to physicians of this city and hope you may hear from some of them. LUCIFER must live. It is the liberator from woman's slavery. I have its cause ever in mind, and grieve I cannot do more for it.

A. A. COWLES, Cleveland, O.—Enclosed find $1 to apply on subscription. If you have some cards like the one I send, or any other good propaganda leaflets, advertising LUCIFER, you may send me as many as you like. I shall soon take a trip through several states and may be able to use them in a way that will aid you and the cause you stand for. As I shall travel on a wheel I cannot carry much, or I should distribute LUCIFER over the whole distance.

S. A. B., Little Crab, Tenn.—I should like to subscribe for LUCIFER, but I can't at present for I have been put out of business because of my Freethought ideas. I have only one copy of LUCIFER, but I like it very much. The world needs more papers like yours. I should like to have you send sample copies to the inclosed list of names. They are all those of free thinkers who, I feel sure, will be interested in LUCIFER. May you have the greatest success.

S. B. COWLES, Sand Lake, Mich.—The inclosed dollar is for three copies of "The Right to Be Born Well," cloth bound. I fully agree with Carl Nold in what he said in No. 1048 concerning this work. I feel greatly encouraged in seeing honest Socialists and revolutionists uniting in the "Industrial Workers of the World." "Our Advancing Postal Censorship," by Louis F. Post, is a grand production. Be of good cheer under your persecution for the sake of truth and righteousness.

A MOTHER, Illinois.—I received the booklet, "Right to Be Born Well." It is what the world needs, God knows, but it will be a long time before the great majority will accept its teachings. This is the greatest need to-day of the whole world. God bless you for ever starting the grand work. I cannot find words to utter the indignation I feel whenthinking of the treatment you are receiving, but we will help you. I received LUCIFER yesterday. Went by myself and read and reread every word of it. Am sending your 50 cents on subscription and 50 cents for you, and will take it as long as printed, but am so unfortunate as to be poor and sixty-five years old, and only have a little home and what I can earn. As I refuse to be the tool of any man I am not considered worthy of support, but God and a few good men will help us poor women. * * * I am going to drop two magazines in order to spare this dollar, but I'd rather have LUCIFER'S teaching on this vital subject than all the books that's published. I don't dare to show your writings here, for there is no one that wants to learn. You may use anything I write if you wish.

WALTER HUNT, Cincinnati, Ohio.—"The Right to Be Born Well" is not only an important, but an invaluable, addition to the none too abundant literature of eugenics. Its strong and commanding quality must commend it to all real thinkers, while the absence of any suggestion of pedantry should make it a most effective agent in popularizing a subject of paramount human interest, concerning which there is yet an amazing ignorance on the part of general society. Dignity and good taste characterize the work throughout. The dedication is altogether admirable; it especially appeals to me with directness and force.

OSCAR ROTTER, New York City.—I wish to express my sincerest sympathy with the venerable editor in his new persecution by the government of this so-called republic, the United States of America. I hope he will succeed in his attempt to defend the rights and liberties guaranteed by the constitution against its official violators and assailants. * * * The money enclosed is intended as a contribution to the defense fund in the warfare against the Russification policy of the national government and for the renewal of my subscription to LUCIFER for another year.

EDWIN P. LUDWIG, Washington, D. C.—Have you gotten out Nos. 1047 (Aug. 31) and 1048 (Sept. 7) as yet? I have not received either of these and presume it may be another case of holdup. It is outrageous the way the postoffice department is treating you, and I do trust you may be able to get the best of them in the fight. The truth is bound to triumph in the long run, but it is very hard for some of its earlier prophets to make much headway; but cheer up and be of good courage, for the right is on your side.

[Yes, we published Nos. 1047, 1048 and also 1049, and now are getting out 1050. Our friends should always let us know promptly whenever they miss a number.]

J. WARNER MILLS, Denver, Col.—I am sincerely sorry to know that you have again been made the victim of federal tyranny on account of your publication of LUCIFER. Mr. Post's able presentation of the matter in the "Public" makes it clear that you are such a victim, and that the tyranny bodes no good for the future. Saving his personal strictures, I join heartily in all he says. I trust your attorneys will be able to secure a new trial. I enclose you check for $5, which may be of some service to you in your present trouble.

Hoping all may yet turn out well for you and expressing my deep sympathy in your present distress, and congratulating you withal on your manly and heroic stand for freedom and right, I remain, yours sincerely.

AGNES BENHAM, Adelaide, South Australia.—In the "Fortnightly Review" (English) for March, this year, there is a very noteworthy article by Vere Collins, entitled, "The Marriage Contract in Its Relation to Social Progress." That such a radically written paper as this could find room in a magazine of such good standing and authority as the "Fortnightly" is surprising and shows that we are certainly moving. However slowly. In case LUCIFER comrades have not yet had this extremely well written article brought under their notice I beg to recommend it to them. It is so competently written that a synopsis of it is difficult, but it appears to me the very self-same principle of individual liberty in sexual matters that LUCIFER itself stands for. Perhaps you can find room for the following short quotation: "Certainly our ideas of morality seem to be inverted when it is regarded as respectable for worn-out women to be inverted when it is regarded as respectable for worn-out women to bear large families of diseased children to drunken fathers, while to bear large families of diseased children to drunken fathers, while maternity "in the lusty stealth of nature" drives the mother to the river or the streets. As Mr. Bernard Shaw points out ("Man and Superman"): "Every woman who can produce a citizen, with efficient reason, sound organs and a good digestion, should clearly be secured a sufficient reward for that national service to make her ready to undertake and repeat it." Mr. Vere Collins endorses Mr. Shaw's remarks, which he says mean in effect that "maternity should be made a charge on the state. Every woman might draw an allowance in respect of her children, subject to their being brought up properly and might herself be entitled to a pension on attaining a certain age. Prostitution would practically disappear and maternity would gain in honor. With regard to the question of expense, no system could be as extravagant as the present wastage, involving the industrial idleness of thousands of women and the propagation of disease"

That so radical an idea as that of "maternity being made a charge upon the state" (quite irrespective of the mother being married or unmarried) can be deliberately advocated in a journal of high repute shows that sex reform ideas are permeating thought everywhere, and not much longer will our brave leaders, such as Harman, be singled out for aught but praise and gratitude! Such as he are the dauntless pioneers who have "blazed the trail" for us to follow, and our children and children's children, born of liberty and love, will bear their honored names in sure remembrance.

FRANK D. BLUE, editor "Vaccination," Kokomo, Ind.—Social Freedom, by Hulda L. Potter-Loomis, published by M. Harman, 500 Fulton street, Chicago. Price 20 cents. This pamphlet deals with the unpopular subject of sex, which, like Banquo's ghost, will not down. Some one has said it is never safe to guess unless you know. I now confess I do not know, but it will be my guess that notwithstanding its present unpopularity the subject as well as experiments along the line of sex relationships will go on until a basis satisfactory to the vast majority will be reached. What that basis will be I have not the temerity to think. I know of one thing I am fully convinced: Women will settle it to suit themselves and all man made laws and customs to the contrary will have to "go way back and sit down." The pamphlet is epigrammatic in style and selections cannot do it justice. The author's contentions are radical, but lose none of their interest from that fact. It is necessary to shock people to get them to think, yet they must be awakened for progress to come. It is always well to know what the other fellow thinks, and this book will inform you.

W. C. NATION, Levin, New Zealand.—I am sorry to see you in the hands of the Philistines. Be of good courage. Every reformer gets "more kicks than ha'pence," but your persecutors are just advertising LUCIFER and its teachings the world over, and the public are reading and thinking. I am wondering whether you are "in durance vile." Ah, well,

"Stone walls do not a prison make,
Nor iron bars a cage."

You must sing like a canary and laugh at the law, because "the law is a hass," and has imprisoned and tortured and burnt some of the world's greatest heroes. The same tendency exists to-day, and among those who, while they persecute you, are sadly deficient in morality.

"The craven rook, the pert jackdaw,
Though neither birds of moral kind,
Yet serve, if hanged or stuffed with straw,
To show us which way blows the wind."

These people, according to Pope, have their purpose. They serve to show us which way the wind of popular opinion blows. Popular opinion strewed garments in the way for the Great Teacher to walk over. Popular opinion afterwards crucified him. In these days popular opinion counts for little. We want men who can defy it, and dare to do right, and if need be suffer for it. You must not send anything through the mails that savors of immorality, unless it is in a bound volume with gilt edges and a gold cross on the first cover. What would they say if you published the little stories about Abraham and Hagar, Lot and his daughters, Jacob and Bilhah, Dinah's defilement, Judah, Onan and Tamar, Absolom and his father's concubines? But there—you musn't! Enclosed are four shillings and six pence, payment for pamphlets.

Speak what you think now, in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day. A man should never be ashamed to own he has been wrong, which is but saying that he is wiser to-day than he was yesterday.—Emerson.

DIETETICS—A CHAPTER ON.

Dear Friend and Brother:

I will give my views on economy on good but cheap living.

In the first place discard all flesh foods and eggs. There is no objections to eggs as to wholesomeness. Fruits, grains, nuts and vegetables are the least expensive. Four pounds unbolted cornmeal, one pound shelled Spanish peanuts, one peck of potatoes per week and some dried fruit or berries, or those fresh picked, which I can now get wild from the fields. I also have several varieties of berries in my garden. Apples in this locality are a total failure this season. Last year they were so plentiful that they could not be sold for 5 cents a bushel. I took a small load to market, but could not sell an apple at any price. I found poor women who earned their living over the washtub who accepted them as a gift, which saved my carting them home. I fed many to my horse, especially sweet ones. My rations cost me 48 to 50 cents a week. I eat about 1 pound of honey a week, which, if I had to buy, would cost 12 cents. I have 26 swarms of bees, so that I have honey to sell. Have string beans and green sweet corn. I eat a little honey about every meal. If I were to dispense with honey it would reduce my cost of living to 36 cents a week.

I occasionally make about one-half of my meal on *grass*. When I eat grass it reduces my rations to 18 cents a week. I should eat it more, but with my artificial teeth I cannot masticate it sufficiently. When I do eat it I grind it in a small hand mill. There is no food that I eat that agrees with me better than grass, or that I sleep better after eating. I use no stimulants, such as tea, coffee, tobacco or alcohol in any form. I have not drunk a cup of tea for 70 years and never drank 3 cents worth of coffee. I can't understand why it is that people cannot be satisfied to drink the best drink there is—water. It costs nothing and is the most healthful. My eighty-second birthday will be next Friday.

My health is good, but I am not as strong as in my earlier days. I can stand it to do about one-half of an able-bodied man's work. If I do much more I suffer from its effects. I want you to credit the dollar for paying cost on your suit. I only wish that I could make it ten times as much. Fraternally yours,

Red House, N. Y. A. H. FRANE.

TEACHINGS OUGHT TO MAKE MEN HAPPIER.

[Reproduced from No. 1046, held up by the postal officials.]

Moses Harman, the noble old man who for twenty-five years has published LUCIFER, has been sentenced to one year in the penitentiary. The United States court found some articles published by Harman to be obscene.

Harman himself writes superior English and expresses his thoughts so skillfully that the most fanatic inquisition could not find fault. His assistants, especially some energetic women, are less careful and prudent, and one such article became the pretext for the lawsuit.

Moses Harman defends the right of free motherhood and the right of the unborn child. His teachings ought to make men happier. Whoever knows how much mischief is caused by jealousy and ignorance in matters of sex, will admit that teachers like Moses Harman are necessary; they should be highly honored and rewarded, and not punished.

An appeal will be taken from this terrible judgment, which may turn out to be a death-warrant for the much-tried old man. Such an appeal, though, costs much money. Whoever wants to show his sympathy to Moses Harman ought to read his paper and pay the $1 it costs per year. Write to his daughter, Lillian Harman, 500 Fulton street, Chicago, Ill.—Neues Leben (Chicago).

"GOD AND MY NEIGHBOR."

"God and My Neighbor," by Robert Blatchford, author of "Merrie England," "Britain for the British," etc. Published by Charles H. Kerr & Co., 56 Fifth avenue, Chicago. Price, 50 cents in paper cover; cloth, $1. Some of the chapter headings are:

I, The Sin of Unbelief; II, What I Can and Cannot Believe; III, Is the Bible the Word of God?; IV, Evolution of the Bible; V, What Is Christianity?; VI, Can Men Sin Against God?

This book, as well as "Merrie England," has had a great run, both in England and America, among that class of people who do their own thinking.

Some sin through excess of love; others through lack of it, and these most of all.—Elbert Hubbard.

1050

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THE CONQUEROR.

Drunken with victory, their hordes surge by;
Prone with the dead am I; but through the smoke
Glimmers the face of Truth, for whose dear sake
I fight, or die, or wear the captive's yoke.
—L. H. HAMMOND, in *Harper's Magazine*.

THE DEGRADATION OF WOMEN BY PURITANISM.

It is often alleged that puritanism in matters of sex has improved the position of women. No statement could be more completely devoid of historical foundation. On the contrary, there is plenty of evidence that puritanism has been unfavorable to women, and I shall give some of it.

According to Sir Henry Maine, Rome had, during her most glorious days, "a marital tie which was in fact the laxist the Western world has seen." Puritanism was at its lowest ebb. "Yet," says the same writer, "no society which preserves any tincture of Christian institution is likely to restore to married women the personal liberty conferred on them by the middle Roman law."

About the time when the Christians became dominant in the Roman empire there happened one of the most extraordinary outbreaks of asceticism that the world has ever seen. Total abstinence from sex became the ideal of virtue, even marriage being considered degrading and immoral. Men fled by thousands to the desert to live as hermits, in order that they might never again behold the face of a woman. Sometimes a mother, deprived of her only son, followed him to the desert to try to speak with him; but these fanatics thought it degrading even to speak to or look at one's mother, and she usually had to return without having gained her end. Women, too, were attacked by outbreaks of holiness, and refused all further relations with their husbands.

What was the consequence to women of all this? Lecky has told us in his "History of European Morals." He says: "Another injurious consequence, resulting, in a great measure, from asceticism, was a tendency to depreciate extremely the character and the position of women. * * * Woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance, on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the demon."

This frantic feeling against women soon began to show itself in legislation. Says Lecky: "The pagan laws during the empire had been continually repealing the old disabilities of women, and the legislative movement in their favor continued with unabated force from Constantine to Justinian, and appeared also in some of the early laws of the barbarians. But in the whole feudal legislation women were placed in a much lower legal position than in the pagan empire." "Women were even forbidden by a provincial council, in the sixth century, on account of their impurity, to receive the Eucharist into their naked hands."

As the middle ages went on, however, the tide began again to turn. The institution of chivalry arose and blossomed out in its full luxuriance during the Crusades. Of chivalry Hallam says: "Courtesy had always been the proper attribute of knighthood; protection of the weak its legitimate duty; but these were heightened to a pitch of enthusiasm when woman became their object. * * * But the morals of chivalry, we cannot deny, were not pure. In the amusing fictions which seem to have been the only popular reading of the middle ages there reigns a licentious spirit, not of that slighter kind which is usual in such compositions, but indicating a general dissoluteness in the intercourse of the sexes. This has often been noticed of Boccaccio and the early Italian novelists; but it equally characterised the tales and romances of France, whether metrical or in prose, and all the poetry of the Troubadours. The violation of marriage vows passes in them for an incontestable privilege of the brave and the fair." Here we have a clear case of a rise in the estimation of women going hand in hand with a break up of puritan morals.

In which modern nation have women achieved most? Undoubtedly in France. No other country has produced anything like the number of great women that France has done. Heloise, Joan of Arc, Agnes Sorel, Margaret of Navarre, Ninon de l'Enclos, Madame de Sévigné, Madame Roland, Madame de Staël, George Sand, Rosa Bonheur, Louise Michel and Sarah Bernhardt make a list of women remarkable in numbers and variety of talent and extending over many centuries. Not only has France produced many distinguished women, but women have always had very great influence on the public affairs of that country. When France was almost conquered by the English she was rescued by two women, Joan of Arc and Agnes Sorel. During the revolution the leader of the Girondists was Madame Roland. These were women of exceptional ability, but in almost every generation there have been some women of sufficient capacity and influence to write their names deep in the history of the country.

Now what are the relations of the sexes in France? It is hardly necessary to ask. During her whole history France has had an unbroken record for laxity of the marriage tie. Many of the great women I have named are known to have utterly disregarded the conventional proprieties, and Ninon de l'Enclos, Madame de Staël and George Sand are among the most celebrated varietists in history.

In his "Ancient Regime" Taine gives us much information about the relations of the sexes in the eighteenth century. From a contemporary he quotes the following about the Duc de Lauzun: "He was asked what he would say if his wife (whom he had not seen for ten years) should write to him that she had just discovered that she was *enciente*. He reflected a moment and then replied: 'I should write and tell her that I was delighted that heaven had blessed our union; be careful of your health; I will call and pay my respects this evening.'" "There are countless replies of the same sort," Taine adds. "Nobody is jealous, not even when in love."

As to the influence of women at that time Taine quotes an English contemporary: "Women were of consequence even in the eyes of the old and of the clergy; they were the roughly familiar, to an extraordinary degree, with the march of events; they knew by heart the characters and habits of the king's friends and ministers. One of these, on returning to his chateau from Versailles, informed his wife about everything with which he had been occupied; with us he says one or two words to her about her water color sketches or remains silent and thoughtful, pondering over what he has just heard in parliament."

Let us now contrast French women with those of two of the most vigorous puritan races, the Jews and the Scotch.

The Jews are noted for the strictness of their domestic relations, for their respect for the "sanctity of the home." The number of

able Jewish men has been extraordinary. Yet I can find no record of any eminent Jewish woman except the actress Rachel.

Among the Scotch working class the relations of the sexes are rather the reverse of strict, but among the classes from which eminent women usually come there is as rigid puritanism as can anywhere be found. Scotland has produced more eminent men in proportion to population than any other modern nation, and it would therefore be reasonable to expect that she would have a good list of distinguished women. But she has not. I do not know if one could call Mary Stuart an eminent woman, but anyway she was half French by birth and wholly French by education. Lady Flora Hastings, the unfortunate young lady who wrote one exquisite song and then died, was also only half Scotch, and held an office at the English court. There is no doubt about Lady Nairne, however. She was almost, if not quite, the equal of Burns as a writer of songs, and must be ranked second or third among the poetesses of the world. But she is really the only great woman in the history of Scotland. Moreover, Scotch women have exceedingly little influence on public affairs of any kind. The Jews and Scotch agree with the German emperor that the sole business of women is to attend to church, cooking and children.

It is worth noting that the great puritan, Milton, is the one among English poets who has the lowest idea of woman, and most insists that she be kept in her place. He makes Eve say to Adam:

> "My author and disposer, what thou bidd'st
> Unargued I obey. So God ordains:
> God is thy law, thou mine: to know no more
> Is woman's happiest knowledge, and her praise."

What we know of Asia suggests the same inference as the facts of Europe. China and Japan are very like in many things, but they have always differed profoundly in their standards of sex morality, China has always believed in strict puritanism for women, but not Japan. "The Japanese," said Malthus, "are distinguished from the Chinese, in being much more warlike, seditious, dissolute and ambitious." W. E. Griffiths, speaking of the Japanese woman in his book on "The Mikado's Empire," says: "I shall not dwell upon the prevalent belief of foreigners that licentiousness is the first and characteristic trait in her character, nor upon the idea that ordinary chastity is next to unknown in Japan, for I do not believe that such is the case." But he admits that "the moral status of the Japanese is low enough, and every friend of Japan knows it." Yet Griffiths says. "In comparing all other Asiatic nations I am inclined to believe that Japan, in respect and honor to women, is the leader of them all. * * * An amount of social freedom prevails among womankind in Japan that could hardly be expected in a country at once Asiatic, idolatrous and despotic."

When we weigh all these facts it seems to me that, far from regarding puritanism as an elevator of women, we must come to the conclusion that it has probably done more to degrade women than any other influence whatever.

B. B. Kerr.

BERNARD SHAW AND HIS CRITICS.

[Reproduced from No. 1060, held up by the postal officials.]

"Straws show which way the wind blows," is an old saying. Saw-logs in the river show which way the current flows, is another.

The recent publication of George Bernard Shaw's letter and the criticisms called out thereby, may be called a saw-log in the river, showing that there exists, deep down beneath the surface, a strong, a resistless current of thought in the public mind, concerning the ages-old question of sex—of sex as a factor, a chief factor, in the problem of life.

For the benefit of our readers who may not have access to the great daily papers, it may be well to say that there was an attempt made by the officials of the New York public library to keep out of that institution the books of the well known dramatist and essayist, G. Bernard Shaw, because those books contain plainly-worded criticisms upon the present popular sex ethics of modern civilization in Europe and America. In other words, Mr. Shaw's writings show very clearly that he is by no means an admirer of modern institutional marriage as a basis or standard of sex morality.

In reply to an inquiry from the London correspondent of the New York Times, asking what the dramatist thought of the action of the public librarian in New York in placing his books on "the restricted list," Mr. Shaw wrote the following letter, which, though long, will doubtless be read with interest by all who do not bow the knee to authority, and who claim the right to do their own thinking:

"Dear Sir—Nobody outside of America is likely to be in the least surprised. Comstockery is the world's standing joke at the expense of the United States. Europe likes to hear of such things. It confirms the deep-seated conviction of the Old World that America is a provincial place, a second-rate country-town civilization after all.

"Personally, I do not take the matter so lightly. American civilization is enormously interesting and important to me, if only as a colossal social experiment, and I shall make no pretense of treating a public and official insult from the American people with indifference.

"It is true I shall not suffer either in reputation or pocket. Everybody knows I know better than your public library officials what is proper for people to read, whether they are young or old. Everybody knows also that if I had the misfortune to be a citizen of the United States I should probably have my property confiscated by some postal official and be myself imprisoned as a writer of 'obscene' literature.

"But as I live in a comparatively free country and my word goes further than that of mere officialdom, these things do not matter. What does matter is that this incident is only a symptom of what is really a moral horror, both in America and elsewhere, and that is the secret and intense resolve of the petty domesticity of the world to tolerate no criticism and suffer no invasion.

"The one refuge left in the world for unbridled license is the married state. That is the shameful explanation of the fact that a journal has just been confiscated and its editor imprisoned in America for urging that a married woman should be protected from domestic molestation when childbearing. Had that man filled his paper with aphrodisiac pictures and aphrodisiac stories of duly engaged couples, he would now be a prosperous, respected citizen.

"If 'Man and Superman' were a specimen of the same propaganda its 'wholesomeness' would not be questioned. But 'Man and Superman' contains an explicit attack on marriage as the most licentious of human institutions. Consequently the domestic Alsatia, which has for so long wielded the stolen thunders of morality and religion to defend its excesses, with the result that man is the most morbid of all the animals, is terrified to find the thunderbolts burning its own hands and coming back like boomerangs at its own head. Well, let it defend itself if it can, how it can, and as long as it can.

"I am an artist, and, it is inevitable, a public moralist, and if everybody supposes that by going through a marriage ceremony or any other ceremony he can put himself outside the moral world on any subject whatever, he is mistaken.

"I have honor and humanity on my side, wit in my head, skill in my hand, and a higher life for my aim. Let those who put me on their restricted lists so that they may read me themselves while keeping their children in the dark, acknowledge their allies, state their qualifications, and avow their aims, if they dare.

"I hope the New York press will in common humanity to those who will now for the first time hasten to procure my books and witness the performances of my plays under the impression that they are Alsatian, warn them that nothing but the most extreme tedium and discomfort of conscience can be got by thoughtless people from my sermons, whether on the stage or in the library.

"I hope also that the many decent and honorable citizens who are bewildered and somewhat scandalized by my utterances will allow me to choose my own methods of breaking through the very tough crusts that form on the human conscience in large modern civilizations. Indeed, a man is hardly considered thoroughly respectable until his conscience is all crust and nothing else. The more respectable you are the more you need the pickaxe.

"I am extremely sorry that the insult implied in the action of the library authorities should to some extent reflect on Richard Mansfield, Arnold Daly, Robert Loraine, and the many artists who, as members of their companies, have been associated with my plays in America. Without for a moment pretending that the actor is committed to all the ideas of which he becomes the interpreter, I am yet convinced that the extraordinary enthusiasm with which my plays have been pushed to success on the American stage, in the teeth of managerial skepticism and general incredulity, has been due to moral as well as artistic enthusiasm.

"Pray do not suppose I am insensible of the good intentions of the leaders of the Comstockers, however corrupt and sensual may be the bigoted connubiality which provides them with the huge following that emboldens them to meddle with matters the greatest men touch with extreme diffidence. But, as I have said in 'Man and Superman,' 'All men mean well,' and 'Hell is paved with good intentions, not bad ones.'

"Before you undertake to choose between evil and good in a public library or anywhere else, it is desirable that you should first learn to distinguish one from the other. The moment you do that, say, after forty years' study of social problems, you realize that you cannot make omelettes without breaking eggs; that is, you cannot have an advance in morality until you shake the prevailing sense of right and wrong sufficiently to compel a readjustment.

"Now, if you shake the sense of right and wrong you give to every rascal his opportunity and to every fool his excuse. Preaching of Christianity makes some men Doukhobors instead of better citizens. Socialism may become the plea of the anarchist or the dynamiter, science of the vivisectionist, and Puritanism of the Comstocker; but the nation that will not take these risks will never advance morally.

"I do not say that my books and plays cannot do harm to weak or dishonest people. They can, and probably do. But if the American character cannot stand that fire even at the earliest age at which it is readable or intelligible, there is no future for America.

"Finally, I can promise the Comstockers that startling as 'Man and Superman' may appear to them, it is the merest Sunday School tract compared with my later play, 'Major Barbara,' with which they will presently be confronted. Yours faithfully,

"G. Bernard Shaw."

Among the many criticisms upon this letter as printed in the New York Times and reproduced very extensively throughout the United States, is one by the chief of the "Comstockers," Anthony Comstock himself, which criticism, on account of its length, cannot be reproduced in this issue of Lucifer. It will probably appear in No. 1051. Instead of Mr. Comstock's reply the closing paragraph of the New York Evening Sun's comment, under date of September 27, is herewith inserted:

"We are not concerned to defend the opinion of Mr. Bostwick [the librarian who is said to have excluded Mr. Shaw's book]. We think it unlikely that 'the little East Sider,' for whom he is so solicitous would be apt to suffer by the general distribution of Mr. Shaw's plays, for the simple reason that the little East Sider would find them quite unreadable. It is a marvel how these Comstockers strain at a gnat. A year ago a perfectly decent picture by a painter of considerable merit was ordered out of a dealer's window in Fifth avenue, while a store in one of our chief thoroughfares at no great distance has continued for a long time to display a remarkable variety of indecency and vulgarity with complete impunity. The minds of the Comstockers are wonderful indeed, but it is idle to pretend that they are confined to this country. If Mr. Shaw had not lost his temper he would never have professed to think that they were. However, he was not so completely disturbed as to overlook his opportunity, nor did he fail to remind his readers that he has another play ready, in comparison with which 'Man and Superman' is 'the merest Sunday school tract.' He assures us that he will 'not suffer either in reputation or pocket' in consequence of Mr. Bostwick's act. We are convinced of that; it will be a queer day when Mr. Shaw fails to turn the most untoward accident into an opportunity to advertise his wares."

That Mr. Shaw's letter, and his books also, are not above criticism, will readily be admitted, even by his most ardent admirers, but while perfection is not claimed for him it is earnestly believed that the books and plays of George Bernard Shaw will do much toward destroying faith in old-time superstitions in regard to sex morals, and that the attempt to suppress these books and plays will only hasten the downfall of the reign of ignorance, law-enforced ignorance, in regard to the most important of all problems pertaining to human life, that of sex and race-reproduction.

M. Harman.

THE NEED FOR A MORAL CREED.

[Reproduced from No. 1060, held up by the postal officials.]

The people who are striving by all means, foul and fair, to maintain the subjection of women will scarcely come to accept enlightenment unless some clear idea can be presented of the principles which are involved in the future freedom of women. Not that conservatives have any definite creed themselves. Their hazy sentiment, gathered from northern ideas of justice, mixed with southern poetic chivalry, and jumbled up with scraps of Hebrew theology, without any observation of facts or modern scientific thought, is as impalpable to resist as a sea fog. All the greater is the duty of pioneers to make clear the principles and moral needs of the future.

The complicated relations of material needs and love needs in a highly developed society are disastrously obscured. Morality in a highly developed society are disastrously obscured. Morality consists of just dealing in these relations and society does not know enough to be moral.

The advertisement pages of every journal contain suggestions of some method or other by which people may become rich with little or no labor and no complaint is made of the immoral principle involved. No one is ever taught the truth that for every one who spends a dollar without earning it, some one earns a dollar without spending it. All are encouraged to get rich; i. e., by the labor of others. The church—to its credit be it said—did lay down one great principle of social economy, that it is a duty "to learn and labor, truly to get mine own living." (Church catechism.) But the children of the church do not recognize this principle nor act upon it. Perhaps they are influenced by the example of bishops, who enrich themselves and their families on incomes of five thousand pounds a year.

It is no wonder that such people, when they confront the even more complicated questions of sex, have no morality. They can only inculcate silence. So great is the ignorance they have conceded in maintaining that it is difficult to find any kind of statement, even in outline, of the functions of the sex faculties, much more any rules founded on such facts. I am compelled to go to the old church formulas.

Placed among the curious absurdities and contradictions of the marriage service, its reiteration of woman slavery in one place, its ecstatically romantic "worship" of the woman in another, is found the following statement of the three aims in the relations of men and women to each other, or, as it is expressed, "the causes for which matrimony was ordained."

"First. It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

"Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry and keep themselves undefiled members of Christ's body.

"Thirdly, it was ordained for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity."

An enlightened churchman must have drawn up this. In fact the three sex needs are frankly recognized; first, parentage; secondly, instinctive passion; and thirdly, mutual help and friendship; and if we omit the errors that fear should be a part of education, and that sex unblessed by the priest is "sin," and the praise of asceticism as a gift, which moderns will call in question, it is a true statement of the three functions of sex.

I believe that the age that produced this simple sexual creed in great measure acted up to it. They did not shirk parenthood nor oblige women to wait till past their youth for it. It is true that they disregarded the problem of infant mortality, the inevitable accompaniment of reckless multiplication, but even down to our own day this problem has been very generally neglected. They did not ignore passion, nor try to force asceticism on all young persons. At their best they aimed at equal work for men and women, and not at making women either toys or slaves.

The sex system which conspicuously fails in either of the three functions of sex is doomed. This is why our present marriage system is being tried in the balance and found wanting.

If we could formulate a possible and common-sense morality, which would meet present-day problems, it would be responded to and acted upon. Is it not worth while to face risks of persecution and imprisonment to help build up an intelligible moral system which all except the the densely ignorant long for?

Fidei Defensor.

DON'T INDICT THE CORPORATION.

[Reproduced from No. 1060, held up by the postal officials.]

There is a mistaken idea about corporations. A corporation isn't bad. It's the men in it. In cases where the criminal negligence of corporations results in the loss of human life, the individuals that compose the corporation should be held accountable . . . . If you want to stop head-on collisions put a director on the cowcatcher. You won't have any more of them, will you? No. . . . . Don't indict the corporation; indict *the* men. One object some men have in incorporating is to be able to do things as corporations that they wouldn't do as individuals. There is ground for the assertion that because the men who do these things are too high up, because they have vast capital and great influence behind them, their acts are designated as "operation" rather than "crimes."—Judge James B. Dill, New Jersey.

If governments were established and administered for the good of all instead of for the benefit of the few, such indictments as this of Judge Dill would not be needed. When Theodore Roosevelt demands that the corporation be indicted and that the officials go free, is it not because he knows that he himself is at the head of the most criminal of all the corporations, the United States government itself?—and that if its officials were indicted for their crimes against the common citizen he himself would have to meet criminal charges more numerous than any other man, perhaps, now living on the American continent?

Do we need to specify?

How many of Lucifer's subscribers have been robbed of their property without the forms of law—bad as the laws are—by the appointees of Theodore Roosevelt?

And until he discharges the officials that have robbed Lucifer's readers of their property rights, and until he does what he can to make due compensation, due reparation, is he not morally as well as legally responsible for the criminal acts of his subordinates?

M. H.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, $1; old ivory, $1.50; plain bronze, $2; Etruscan bronze, $2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of Lucifer's editor. Send orders to La Verne F. Wheeler, 3223 Michigan Avenue, Chicago, Ill.

A preacher in the east married the organist of his church without letting the good old ladies in the congregation know beforehand of his intention. Gossip scarified the reputation of his wife and wounded his sensitive heart. He hanged himself in the church belfry. Now the young widow threatens to kill herself. Yet we talk of indicting railroad officials when a brakeman is killed.—Sidney Holmes.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 600 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....$1.00 Three months.....25 cents
Six months.....50 cents Single copies.....5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER, 24 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

MANY GOOD ARTICLES of contributors are again crowded out to make room for matter that seems timely and important, clipped from exchanges and cotemporaries; also to make room for brief utterances selected from a vast accumulation of personal letters written by subscribers and helpers. These utterances are printed with little regard to priority as to time, or to literary ability. Once more we ask the forbearance of all those whose articles have failed to see the light of print, or whose personal letters have not been honored with notice in the "Voices" column. No discrimination against any of these friends is intended. Selections are made hastily because of press of other work. Many editorials also, on subjects of pressing interest, are side-tracked from month to month for lack of space.

OUR ADVANCING POSTAL CENSORSHIP.

On Wednesday, October 11, LUCIFER No. 1050 was deposited for mailing at the Chicago post office. The superintendent of second class mails for this post office, being duly notified that such deposit had been made, was requested to tell the publisher whether the edition was mailable. After reading a copy of said number his reply was a very decided *negative*. When asked the reason for such decision he pointed to the article on second page of the issue, entitled "The Pioneers of Sex Reform," also to the paragraph at top of the second column, page 7, being part of the letter of Agnes Benham, Adelaide, South Australia. When asked to point out particular paragraphs of the first article objected to he said he considered the whole article obscene and unmailable. Said he had forwarded a copy of the paper to the "Department at Washington for confirmation or reversal of his opinion."

October 17 we received the following official communication:

"CHICAGO, Oct. 17, 1905.

"Publisher LUCIFER, 500 Fulton Street, Chicago.

"Sir:—

"The Department at Washington rules that the issue of your paper dated October 12, 1905, is unmailable. Respectfully,

"F. E. COYNE, Postmaster."

This counts as the fifth hold-up of LUCIFER inside of five months, viz.: Whole No. 1042 (the double number, date June 22); Nos. 1043, 1045, 1046 and now 1050, dated October 12. All of these issues were confiscated and destroyed, in whole or in part—the part that was deposited for mailing.

A noted congressional orator once paused in the middle of his speech to ask, "Where am I at?"

Some of LUCIFER'S readers are asking, "Will postal outrages never cease?"

At the rate we are now advancing how long will it take to reach a point where the citizen will have no rights whatever that an office-holder will be in any way bound to respect? M. H.

HOW THE UNITED STATES GOVERNMENT CONVICTS ITSELF.

Some friend has sent us a copy of the Manhattan (Kan.) "Mercury," George W. Harrop, editor, dated October 11, in which appears, as a prominent editorial, an article entitled "Post Office Purity." The first paragraph of this article reads thus:

"The post office department of the United States government, backed by the federal courts, has demonstrated a virtue of questionable character by passing obscene matter through the mails and by prosecuting imagined offenders, or persons who have an honest purpose to elevate the race, by giving that information which would enable male and female to know themselves to the end that they might produce offspring of an improved type."

Then quoting the language of the American Free Speech League the "Mercury" proceeds to ask some very pertinent questions—as for instance:

"Are the relations which continue the race so obscene that all discussion of them is out of order, is dangerous, is worthy of fine and imprisonment? If they are so bad as all this, how will you improve them by silence, by concealment, by cursing? Will you better conditions by the prosecution of those who are trying to point out the causes of the defects that exist? Do you actually believe that in this domain ignorance is better than knowledge? If you do, why do you not contend that it is better in every other department of our lives? If you think that it is pernicious to make known the conditions and methods of recreation, why do you not move for the suppression of government and other publications which deal with the breeding of domesticated animals? Are men and women of less consequence than the quadrupeds and fowls they buy and sell and eat?

"The United States government convicts itself in a special report on diseases of the horse prepared under the direction of Dr. D. E. Salmon. It is published, printed and mailed by United States officials, and is a very valuable book of over 500 pages, but no more useful than ——— ——— unless mares are more worthy of good care than mothers, or unless fatherly Uncle Sam is more solicitous for colts than babies."

The Manhattan "Mercury" is not a sex-reform journal; therefore it is in no danger of suppression when it uses plain language in comparing the work of the United States government with that of Dr. Stockham and of LUCIFER. Following the words just quoted the "Mercury" inserts in its columns the exact language for the printing of which LUCIFER No. 1046 was denied the mailing privilege, and for which the edition deposited for mailing was confiscated, sent to the dead letter office and there destroyed.

Omitting from the "Mercury's" editorial the language that was condemned when printed in LUCIFER we proceed to quote the remainder of the paragraph:

"We prefer the editorial judgment of Drs. Salmon, Law and Stockham to the legal discrimination of R. P. Goodwin, and so we say to Uncle Sam—or 'the administration'—either remove R. P. Goodwin and put a saner man in the place or stop mailing 'Diseases of the Horse,' and many other 'non-mailable' public reports. As it is, Uncle Sam is either a fool or a criminal."

The "Mercury" then at some length shows how the United States government discriminates in favor of the large, popular and financially powerful papers, such as the Kansas City "Journal," and against such small, unpopular and financially weak ones as LUCIFER—"a paper so much disliked by the authorities that they are always glad of a pretext to suppress it; and edited by a man of ideas so unpopular that the general public has looked on with seeming indifference when the law was strained against him."

Says Editor Harrop of the "Mercury":

"Compare the following nine displayed advertisements found in the Kansas City "Daily Journal." The "Journal" is one of the best daily papers in the United States and as such gives character to these advertisements.

"Eight out of the nine have cuts which we cannot obtain, but which make the advertisements conspicuous.

"Everybody knows these advertisements are double enders, they point this way and they point that way. No one is deceived in regard to these 'ads,' and yet the post office department passes them by when the fact is plain that ——— seeks to prevent what these nostrums and mechanical appliances profess to cure.

"These advertisements are interesting from the fact that they are positive in their assurance of complete success.

"We give only that portion of the advertisement descriptive of the purpose and effect of the nostrum or appliance. For entire ad with cut, etc., etc., see the Kansas City 'Daily Journal.'

"Here are the nine ads as abridged:

"J. P. Those suffering from weaknesses which sap the pleasures of life should take Juven Pills. One box will tell a story of marvelous results. C. I. Hood Co., Lowell, Mass.

"Men—If you are small, weak or undeveloped, have lost strength, our Acme Vacuum Developer will restore you. Acme Mfg. Co., 515 Barclay Blk., Denver, Colo.

"Strenva—the developer appliance for weak men.

"For women only, Dr. Raymond's pills absolutely reliable. Perfectly safe. Relief brot to thousands after everything else failed. Dr. R. G. Raymond Remedy Co., Room 153, 84 Adams street, Chicago.

"Chichester's English Pennyroyal Pills original and only genuine. Safe. Always reliable. Refuse dangerous substitutions and imitations. Chichester Chemical Co., Madison Square, Philadelphia, Pa.

"Every woman is interested and should know about the wonderful marvel whirling spray. The new Vaginal syringe. Injection and suction. Best—safest—most convenient. It cleanses instantly. Marvel Co., 14 E. 23d St., New York.

"Big G. for men and women. Use Big G. for unnatural discharges, inflammations, irritations or ulcerations of mucous membranes. Cures in 1 to 5 days. Guaranteed not to stricture. Prevents contagion. The Evans Chemical Co., Cincinnati, Ohio.

"Never known to fail. Tarrant's Extract of cubebs and copaiba in capsules. The tasteless, quick and thorough cure for gonorrhœa, gleet, whites, etc.

"Santal-Midy—These tiny capsules arrest in 48 hours without inconvenience, affections in which copaiba, cubebs and injections fail."

The only comment I choose to make upon these discriminations, these partialistic rulings of the officials now in charge of the United States government, is this well-known quotation from Shakespeare:

"Man clothed with a little brief authority plays such fantastic tricks before high heaven as make the angels weep." M. H.

HONORS TO THOMAS PAINE.

The following letter by the secretary of the Paine Memorial Association is the second of similar import received from him within the past few weeks:

"I hope you will not construe my silence into neglect of you in the present fight against postal censorship. My sympathy was expressed in dollars which I sent to Dr. E. B. Foote, treasurer of the Free Speech League, New York. I have just returned from New Rochelle, where the monument of Paine has been rededicated and turned over to the city.

"When the Revolution was waning Paine gave them Common Sense, and when soldiers faltered he gave them a Crisis, and when the publishers of the Rights of Man were occupying a prison cell he wanted no words of sympathy but sent them $1,000 to help fight the enemies of mankind. Stephen Girard and Paine both stood by the American Republic when in need.

"I have lived long enough to see the monument erected to Paine's memory accepted by the mayor of New Rochelle, a city that refused his vote at a Federal election; also to hear the benediction of a clergyman pronounced upon the monument and upon the people there assembled.

"I have lived to see the marble bust of Paine accepted by Independence Hall, after having been refused that honor at the Centennial of 1876—persistently refused until one month ago. I may live long enough to see the defender of the Rights of Women and Children accorded a reception and to see the downfall of Comstockism. These things were as remote in the general public mind when the Paine Memorial Association was organized four years ago—now become a reality. What Thomas Paine was to the political world a century and a quarter ago you are to the social world.

"Don't give up *the fight!* I was in a fight for a runaway child—a fugitive from a cruel mother backed by the police system of two cities, and yet I won the fight—for the child!

"I do hope that the admirers of Paine will send each 25 cents and have their names entered on our roll. We need Western help to spread Paine's gospel. We want to show you how the people cheered—the soldiers in Washington's uniform—at New Rochelle. I have a few certificates of membership left and some pictures of the bust of Paine just admitted to Independence Hall. They are 25 cents each while they last.

I enclose a letter. It shows the deep interest manifested in your case. You never published the other letter I sent. I know that your space is valuable at this time, but the true admirers of Paine are all on your side. Don't forget Paine and yours truly,

"JAMES R. ELLIOTT.

"3515 Wallace St., Philadelphia, Pa."

My first comment on this letter is that Bro. Elliott does me too much honor when he links my name with that of Thomas Paine, and my second is that the secretary of the Paine Memorial Association should have received an earlier and better acknowledgement of his tireless, his wholly voluntary services in behalf of the memory of the "Author Hero of the Revolution." Without these tireless services I am certain that the late public honors accorded to the memory of Thomas Paine—at New Rochelle, where he lived, and at Independence Hall, Philadelphia, where of all places his name should be given the highest honor, respect and reverence—would not have been witnessed in this generation.

Our thanks are due to Brother Elliott and also to others who have sent us newspapers describing the complete success of the work of the Paine Memorial Association. We have much desired to republish the tardy and inadequate yet very gratifying published tributes to the memory of Paine and his immortal services in behalf of human emancipation from slaveries of all kinds, but our struggles with the postal censorship have, in great measure, defeated this desire. Much more might be said on this subject, but space will permit only an earnest request that LUCIFER'S readers will send each the small sum of 25 cents to the address above given, for a certificate of membership in the Paine Memorial Association and for a picture of the bust so lately admitted to an honored place in Independence Hall, Philadelphia. M. H.

LUCIFER'S HELPERS.

B. W. Collins, 50c; R. B. Kerr, $5; H. E. Coursen, $5; A. T. Newberry, $5; J. Warner Mills, $5; Mrs. Olive Clifford, 50c; C. N. Greene, 50c; Elisha Van Buskirk, $5; Oscar Rotter, $1; Geo. E. Bowen, $1; S. B. Cowles, 50c; R. Peterson, $10; R. N. Douglas, $5.50; C. S. Haney, $1; W. H. Breese, $1; John E. Realtenhouse, $2; Bohemian Educational Club, $5; James Myers, $2; W. C. James, $3; C. B. Hoffman, $1; A. C. Pleydell, 75c; H. H. Cady, $1; Mrs. J. K. H., 16c; A. Saperstein, 50c; W. F. Ayres, 25c; H. Nack, $1; Morris Antinofsky, $1; M. Zaslow, 12c; C. H. Matthews, 31c; E. Hohn, 34c; W. S. Behlen, 12c; Dr. M. R. Leverson, $1; O. L. Harvey, 25c; Alex Y. Scott, $1; H. J. G., $1; Mrs. H. M. Lyndall, 25c; Maurice Scheibel, $1; Ed. Hayes, $1; Dr. E. B. F., Sr., $2; F. Bellin, 65c; Miss G. M. A., $2; H. Bool, $5; Dr. R. M. Jackson, 50c; Sam Kristal, 20c; S. Hammersmarck, $2; Sadie A. Magoon, 25c; S. B. Cowles, 25c; Mrs. M. C. Shay, 12c; L. K. Irvine, 50c; Wm. Addi, $1; C. Hardon, $5.

In this list are included the names of those who send money or stamps to pay for LUCIFER or its pamphlets to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER'S flag afloat while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

Some have sent money direct to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, from whom we have not yet had a full report. Others have sent a few stamps, five or ten cents at a time, of which no account is taken in these public credits.

LOCAL LECTURES AND MEETINGS.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building. Sunday, October 29, the meeting will be addressed by Hubbah Potter Loomis, on the Training of Children.

Meetings of the Spencer-Whitman Center, 2228 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

CAUSE OF THE POSTAL DEFICIT.

[Reproduced from No. 1050, held up by the postal officials.]

Henry A. Castle, formerly auditor for the postoffice department, writes in a recent number of Harper's Weekly concerning the deficit in that department. Certainly he knows whereof he speaks when he says:

"In the United States last year the enormous sum of $46,000,000 was paid the railroads for transportation of the mails, of which sum $5,000,000 represented that inexcusable and scandalous graft, the rent of mail cars, under which item more is paid annually for the bare use of the cars than the cars cost in the first place."

Calculation according to official figures moves the Detroit Journal to remark:

"With this graft eliminated the treasury statement this year would show, instead of a deficit of $28,000,000, a surplus of $12,000,000 or $13,000,000, even admitting that exorbitant express rates were paid on mail matter."—Star, San Francisco, Cal.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

JOHN A. HAGHTHOM, Illinois.—I was glad indeed to get LUCIFER again. Comment on action of postal authorities is needless. Such action is more than absurd. The cause must grow through such persecution.

A. THOMAS, Detroit, Mich.—Count on 25 cents a month toward extra expenses brought about by the "postal inquisition." Hope you will succeed in your struggle for truth. As soon as I am in better shape financially I will help more substantially.

S. B. COWLES, Sand Lake, Mich.—I like the book, "Thoughts of a Fool." It is no more radical than is the truth. Our immoral capitalist government is fast making opponents. But it has yet too many willing supporters. Inclosed is a dollar on subscription to LUCIFER.

MRS. V. D. H.-V., Denver, Colo.—I very emphatically agree with Mr. Kerr, in 1049, on the attitude of foreigners in regard to liberty of the press, etc., and think that it is the true American, if we can use the term, who is most derelict in appreciation of perfect freedom of mind and body.

MORRIS SCHIFFEL, Chicago.—I want to receive LUCIFER as long as it is published. The greatest evil in this world is ignorance, and especially sexual ignorance. When I look into the lives of my friends and acquaintances I can see that it is the great obstacle which keeps them from developing into more perfect manhood and womanhood. Inclosed find $1 to aid in the circulation of LUCIFER.

C. HARDON, Centoocook, N. H.—I enclose a small contribution ($5) to use for what you need it most. I reckon there is a wave of indignation on its way from the people of this country not only against this postal censorship, but several other outrages on their rights. I hope you may be saved from the penitentiary and the country from the lasting disgrace of putting you there.

NANCY MCKAY GORDON, Louisville, Ky.—Of course it is useless for me to say it, but I think these "hold-ups" amount to nothing more than small persecutions—too small, it seems to me, for the United States postal laws to trifle with, and also that a *mighty* government, such as the United States claims to be, should get into a larger business than that of small persecutions of individuals who are trying to live rightly and well.

D. F. HANNEGAN, St. Louis, Mo.—To suffer for the cause of free speech is glorious. The United States is suffering from a moral disease generated by two pestilential microbes—Prudery and Pruriency. The absurdity of supposing that vice in America can be destroyed by suppressing free and honest discussion is worthy of a congenital idiot. I hope you will publish my contribution. Meantime, courage! Be strong in the cause of right.

T. J. BOWLES, M. D., Muncie, Ind.—It would afford me infinite pleasure if I had the power to lift from your weary shoulders the heavy burdens that you are compelled to carry, imposed by wicked men and vicious institutions, and I hope that every subscriber for LUCIFER will contribute something to enable you to continue your fight for freedom of discussion. The friends of humanity are contending against fearful odds, and it will require a long and desperate struggle to subdue the assassins of liberty and reanchor the Republic to the Declaration of Independence. But we are making progress and I am sustained by the hope that the bandits who now control the land and the pirates who control our commercial seas will finally be exterminated.

GLADYS VERA LAMB, Dryden, Mich.—Sympathy, however acceptable, will not keep LUCIFER, its editor and this movement alive, hence I have postponed "condolences" until I could add along with it some of the "needful," however small the sum may be. Wish I could help you in your fight against an indecent, overbearing postal department. In their ignorance men enslave one another and themselves, therefore let us have light. It dazzles the eyes of those in darkness, but they get used to it eventually. Many of your co-workers are women, perhaps a majority. Would that all women had "gall enough to make oppression *bitter*," and were not "pigeon-livered." Let us keep on working while we live for the complete emancipation of mankind.

W. M., Kansas City, Mo.—I needn't use words to assure you of my continued sympathy and good wishes. I have learned lately of several cases of married infelicity which go to prove the frailness of present systems. In talking with a business man, a professed liberal, he said. "I believe in radicalism, but not such radicalism as advocated by Harman." "Why," he continued, "Harman would have us live like beasts and forever destroy the sanctity of home life. Now I believe in woman's freedom and the purity of motherhood, etc., etc." I told him he didn't believe in the two any stronger than does Moses Harman; that the principles LUCIFER advocates are the very ones of freedom and purity. So you see that there is still need of LUCIFER's work because there are so many yet ignorant of its mission.

O. B., New York.—Your letter and circulars received. Many thanks. Have not, unfortunately for me, been a subscriber to LUCIFER heretofore. Am only just entering on life, and your paper, which I bought at lectures and meetings from time to time, has been a god-send to me. I was brought up in the usual way., i. e., entirely ignorant of the truth concerning sex matters. Now when I am able to search for the truth myself the all-knowing "guardians" of the weak and young must interfere. The stand the United States government has taken in this damnable outrage is a dangerous one, and if the people of this country do not wake up soon they will be confronted by dangers far more difficult to overcome than the present one. Would that I could aid you financially in your fight for truth and liberty, but what little I can do I will. Your battle is my battle.

AGNES BENHAM, Grenfell street, Adelaide, South Australia.—I received to-day a welcome letter from your [L. H.'s] father—just a few lines. He speaks of want of energy. He has had trouble enough to wear out many far younger and stronger men! I do hope that somehow he will escape the most undeserved fate that hangs over him now. Please send me one dozen more LUCIFERS, No. 1044. I will distribute them well and wisely or you can send more if you have them. Don't you think that it would be well to announce that all sales of "Perfect Humanhood" by yourselves for some time to come will be *for the cause* (LUCIFER's defense). It might induce sales, which I should be glad to furnish for your sakes, say rather for *our* sakes! The inclosed ten shillings is to pay for LUCIFER to be sent one year to enclosed address, and for a bas relief medallion of Moses Harman.

SAMUEL T. HAMMERSMARCK.—While away on my last trip I reread one book that should have been included in your list of "Pioneers of Sex Reform" and that is Geo. Bernard Shaw's "Plays Pleasant and Unpleasant." * * * It fairly makes my blood boil to think that the postal authorities should have such despotic rule over the newspapers of our country, and I for one am so thoroughly in earnest that I offer my protest in the form of a year's renewal of my subscription to LUCIFER and $2 to help wherever necessary. Rather than be without this paper I would walk up to 500 Fulton street each week to get it. * * * I do not think the friends of freedom fully realize the importance of the fight you are making or they would rally to your assistance more enthusiastically, not only with words of encouragement, but with that all-important necessary evil—money. * * * I hope to be able to give you one of the Sunday nights in November before the Social Science League with a full house of representative radicals.

WM. H. BERNER, Talent, Ore.—Enclosed find $1, which apply to expenses in your present fight for keeping out of the clutches of the postal inquisition. Would it not be well to quit harping on the "Right to be born well" and change it to "Right to be *married well*?" Physical materialism and materialistic theology have promulgated theories of sex, love and marriage which tend to make of the union of men and women only acts of nutrition and reproduction. The effort of LUCIFER for women's equality and freedom in all relations meets my hearty approval. Its puny efforts to throw discredit on legal marriage I do not indorse. I admit there is plenty to improve in our present legal marriage code, still it is the best the

race has so far developed, and as soon as the forces for religious, social and economic reforms become conscious this will be attained. I wish to say that the root of all matrimonial unhappiness lies outside and prior to legal marriage. The man and woman married by natural laws will not condemn the legal code; it is only those whom nature divorces who will rebel against the legal code. Whenever we teach and raise the ideal of marriage to nature's standard, two human beings attuned physically, mentally and spiritually on the same key of vibration, we have the perfect marriage, and in such the "Right to be born well" is safeguarded. Hoping you will come out all right in your present trial.

HENRY BOOL, Ithaca, N. Y.—I send you herewith $5. I am so disgusted with this persecution I can hardly keep within bounds. Inclosed is copy of letter which I have sent to President Roosevelt. With the best of wishes for your welfare, I am, yours truly.

[Here follows copy of letter to which reference is made.]

To His Excellency, the Hon. Theodore Roosevelt, President of the United States:

As a staid man of the world who has known life in two hemispheres I have been and am astonished, pained and cast down at the persecution of Moses Harman, publisher of LUCIFER, Chicago, by the postal officials. I do not know of a man in all the world that I honor more for the work he has done and is trying to do than this same Harman. He is the soul of honor, honesty and clean manhood. He is now in the sere and yellow leaf of life. I hope and pray that High Heaven will influence you, Mr. President, to look into his case and boost the pendulum of intolerance and hate in the direction of liberty of press, thought and speech as nobody else may or can. I as in duty bound will ever pray, etc.

Yours for Righteousness, Justice and Love. HENRY BOOL.

[Of Mr. Bool the "Weekly Ithacan" has this to say: "Just completing a job for Henry Bool calls to mind that this erstwhile mechanic, merchant, manufacturer, florist, farmer and dairyman, now retired, finds pleasurable pastime in circulating sociologic and hygienic literature. During the past four years he has broadcasted upwards of 40,000 pieces of radical reading, getting requests for same from all over the United States, Canada, Great Britain and Australia. His heart and hand are not yet atrophied, hence it is, with him, ask and ye shall receive."]

[Reproduced from No. 1050, held up by the postal officials.]

W. C. NATION, Levin, New Zealand.—I am sorry to see you in the hands of the Philistines. Be of good courage. Every reformer gets "more kicks than ha'pence," but your persecutors are just advertising LUCIFER and its teachings the world over, and the public are reading and thinking. I am wondering whether you are "in durance vile." Ah, well,

"Stone walls do not a prison make,
Nor iron bars a cage."

You must sing like a canary and laugh at the law, because "the law is a hass," and has imprisoned and tortured and burnt some of the world's greatest heroes. The same tendency exists to-day, and among those who, while they persecute you, are sadly deficient in morality.

"The craven rook, the pert jackdaw,
Though neither birds of moral kind,
Yet serve, if hanged or stuffed with straw,
To show us which way blows the wind."

These people, according to Pope, have their purpose. They serve to show us which way the wind of popular opinion blows. Popular opinion strewed garments in the way for the Great Teacher to walk over. Popular opinion afterwards crucified him. In these days popular opinion counts for little. We want men who can defy it, and dare to do right, and if need be suffer for it. You must not send anything through the mails that savors of immorality, unless it is in a bound volume with gilt edges and a gold cross on the first cover. What would they say if you published the little stories about Abraham and Hagar, Lot and his daughters, Jacob and Bilhah, Dinah's defilement, Judah, Onan and Tamar, Absolom and his father's concubines? But there—you musn't! Enclosed are four shillings and six pence, payment for pamphlets.

A MOTHER, Illinois.—I received the booklet, "Right to Be Born Well." It is what the world needs, God knows, but it will be a long time before the great majority will accept its teachings. This is the greatest need to-day of the whole world. God bless you for ever starting the grand work. I cannot find words to utter the indignation I feel when thinking of the treatment you are receiving, but we will help you. I received LUCIFER yesterday. Went by myself and read and reread every word of it. Am sending your 50 cents on subscription and 50 cents for you, and will take it as long as printed, but am so unfortunate as to be poor and sixty-five years old, and only have a little home and what I can earn. As I refuse to be the tool of any man I am not considered worthy of support, but God and a few good men will help us poor women. * * * I am going to drop two magazines in order to spare this dollar, but I'd rather have LUCIFER's teaching on this vital subject than all the books that's published. I don't dare to show your writings here, for there is no one that wants to learn. You may use anything I write if you wish.

J. WARREN MILLS, Denver, Col.—I am sincerely sorry to know that you have again been made the victim of federal tyranny on account of your publication of LUCIFER. Mr. Post's able presentation of the matter in the "Public" makes it clear that you are such a victim, and that the tyranny bodes no good for the future. Saving his personal strictures, I join heartily in all he says. I trust your attorneys will be able to secure a new trial. I enclose you check for $5, which may be of some service to you in your present trouble.

Hoping all may yet turn out well for you and expressing my deep sympathy in your present distress, and congratulating you withal on your manly and heroic stand for freedom and right, I remain, yours sincerely.

OSCAR ROTTER, New York City.—I wish to express my sincerest sympathy with the venerable editor in his new persecution by the government of this so-called republic, the United States of America. I hope he will succeed in his attempt to defend the rights and liberties guaranteed by the constitution against its official violators and assailants. * * * The money enclosed is intended as a contribution to the defense fund in the warfare against the Russification policy of the national government and for the renewal of my subscription to LUCIFER for another year.

S. B. COWLES, Sand Lake, Mich.—The inclosed dollar is for three copies of "The Right to Be Born Well," cloth bound. I fully agree with Carl Nold in what he said in No. 1048 concerning this work. I feel greatly encouraged in seeing honest Socialists and revolutionists uniting in the "Industrial Workers of the World." "Our Advancing Postal Censorship," by Louis F. Post, is a grand production. Be of good cheer under your persecution for the sake of truth and righteousness.

S. A. B., Little Crab, Tenn.—I should like to subscribe for LUCIFER, but I can't at present for I have been put out of business because of my Freethought ideas. I have only one copy of LUCIFER, but I like it very much. The world needs more papers like yours. I should like to have you send sample copies to the inclosed list of names. They are all those of free thinkers who, I feel sure, will be interested in LUCIFER. May you have the greatest success.

A. A. COWLES, Cleveland, O.—Enclosed find $1 to apply on subscription. If you have some cards like the one I send, or any other good propaganda leaflets, advertising LUCIFER, you may send me as many as you like. I shall soon take a trip through several states and may be able to use them in a way that will aid you and the cause you stand for. As I shall travel on a wheel I cannot carry much, or I should distribute LUCIFER over the whole distance.

H. W. BOOZER, Grand Rapids, Mich.—"The Right to Be Born Well" is received. It is a magnificent production—a most fitting companion to the others. I have enclosed circulars in copies of LUCIFER to physicians of this city and hope you may hear from some of them. LUCIFER must live. It is the liberater from woman's slavery. I have its cause ever in mind, and grieve I cannot do more for it.

MRS. BERTHA MOORE, Portland, Ore.—I have read the booklet, "Right to Be Born Well," with heartfelt interest and pleasure. It is excellent. It is beautiful. It is rich in truth quietly and calmly spoken. It is clear as the cloudless sky and no more obscene. Love, intelligence and reason cannot do otherwise than commend it. Only hatred, ignorance and prejudice will condemn it.

M. L. STUDEBAKER, Highspire, Pa.—I think Mr. Post owner the foreigner in the U. S. A. an apology; according to Mr. Kerr, is an article in a recent LUCIFER the Americans seem to be the greatest enemies of liberty. Please send me copies of back numbers of LUCIFER. There are a few intelligent fellows here, and I want to give samples to them.

E. VAN BUSKIRK, Galveston, Ind.—Inclosed find $5 which I promised some time ago to aid in LUCIFER's defense. I hope that through you Comstockism will be overthrown. The Comstock law is the most dastardly legislation enacted by any "civilized" nation on earth.

ROBERT D. IRWIN, Secretary Brotherhood of the Daily Life, St. Louis, Mo.—Enclosed you will find $2 for two subscriptions—papers to be addressed to the Exposition Building, St. Louis. These subscriptions are to aid you in your fight for a free press.

A. C. SCHINDLER, San Francisco, Cal.—Enclosed find $2, which please apply where it is most needed. I must say I admire your courage.

R. PETERSON, Paris, Tex.—Enclosed find $10 to be used against postal despotism, as you see fit.

Bible, Beer and Socialism, by S. J. Brownson, M. D., Fayetteville, Ark. 10c. The best solution of the temperance problem yet produced. Learned, logical and conclusive. Address the author.

REPLY TO LADY FLORENCE DIXIE.

My Gentle Sister: Quoting your words to the President of the United States of America, I beg leave to say: "Here is your opportunity."

The fruit of a man-made civilization, far less just to your sex than the barbaric age preceding it, sees fit to proclaim to the listening world, as an ethical tenet, the ancient first principle of said "civilization," the gauging of feminine values by feminine productivity in the interests of war, the curse of all times.

Take you now a scientific step; without delay, make a motion—in presence of us all, we are all in attendance—make a motion that there be without delay arranged a scientific text-book of morals minus religion, to be placed in the hands of all young couples at the altar of wedlock, whereby both contracting parties may be wisely instructed on vital matters pertaining to the welfare of the race, now in act of suicide.

Make the motion; we will all second it, and at once begin a course of reading to be designated by yourself and the president, which, from its scientific nature, shall make of us all worthy co-operating critics and reviewers of the work that you and the president shall be pleased to submit as a suggestive outline for said catechism of morals.

We need only a general insight into such simplified science as is presented by Allan Benson, Moses Harman and Walter Thomas Mills; since the criticism on our part, and on the part of the framers of the catechism, the appearance of pedantry or dictatorial egotism (both of which are active factors in the present day rejection by the youth of religious teachings touching these matters).

More than introduction into Washington society, do our boys and girls need exact scientific teaching on the all-important subject of prenatal influences on the foetus, bearer of the twin souls of the lovers, when, in accordance to the orders from the president, they begin the rearing of future generations.

Also they need definite instructions on the vital subject of child-origin, transmission of spirit, and that long neglected and fruitful source of race deterioration—unnatural degeneration of sex-energy—for placement in hands of their children when they attain to the questioning age.

Another thing demanding immediate attention in this matter of character-teaching on a foundation of faith in fables, which, owing to the larger growth of reason in the youthful generations, makes impossible reverence of the sacred relation, since it is taught in the Bible alone.

Our president has, without doubt, seen these grave needs, and it is to his credit that he has seen fit to divert the attention from worldly pursuits to those of a spiritual nature. You will do the future generations an inestimable good if you take advantage of this your opportunity and take the next step in the movement inaugurated by the president.

I ask this as a personal favor. I ask it in the name of my only daughter. I am forbidden to teach her morals minus religion. I see no religion minus superstition. I am under the law. At death of the child's father a guardian was appointed. I am a mother. As such I feel the grave responsibility of a true mother. I want to teach my child the truth. I do not want to poison my child's mind, for mind rules matter, and therefore I consider mental poison a factor in racial suicide too horrible to consider for a moment.

Will you come to my rescue, the rescue of my child? Lady Florence, I pray you to make the motion.

HELEN BARTON HOWARD PHILBRICK.

THE POLICY OF THE POSTOFFICE DEPARTMENT.

[Reproduced from No. 1050, held up by the postal officials.]

No, Assistant Attorney General Goodwin did not, technically, make a "ruling" that all discussion of sex questions is unmailable because obscene. What you quote from him was said to Dr. Pfeiffer, of the Free Speech League. But all his rulings in the Harman cases, including his condemnation, this time in the form of an official letter to First Assistant Postmaster General Hitchcock, of the Stockham matter in LUCIFER, are in exact harmony with what he said in conversation with Dr. Pfeiffer. And Mr. Hall, superintendent of second-class mails in the Chicago postoffice, informed Mr. Harman that he was only executing the decision of his Washington superiors in stopping all papers containing discussions of the relations of the sexes. So Mr. Goodwin, when he denies that he has made a "ruling" condemning all discussion of sex questions except in the private conversations of physicians with patients, takes the customary advantage of a mere technicality. What he has banned, as it appeared in LUCIFER, including the excerpts from the Woman's eJurnal, proves absolutely that his declaration in his conversation with Dr. Pfeiffer represented the settled policy of the postal department in so far as he formulates that policy.—Edwin C. Walker, Chairman Executive Committee, Free Speech League, in the Truth Seeker, New York.

"RIGHT TO BE BORN WELL" was sent to its subscribers several weeks ago—that is, to the greater part of them, but it is quite possible that, harassed as we have been, some names have been overlooked. We shall be very glad to correct all errors as soon as the mistake, or omission, is brought to our notice.

The price per single copy, paper bound, is 25 cents, or one dollar for six copies; twelve dollars and fifty cents per hundred. Handsomely bound in superior cloth, 50 cents per copy; $2 for six; $25 per hundred.

1051

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An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 76, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price $1. Published by the author, Agnes Benham, Adelaide, South Australia. Orders may be sent through this office.

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LITERATURE OF PROTEST.

Resistance is the law of life.

No; not the law, but the *necessary condition* of life, of all organized individualized life.

When we cease to resist we cease to live.

But while this is true as a general statement, there is always a choice of methods of resistance. The most common method is to resist force with force, meaning the *lex talionis*, law of retaliation—an eye for an eye, a tooth for a tooth, a life for a life. Upon this principle, this law, all human governments are built and administered, so far as I know.

Another method of resistance is by opposing evil with good; repelling hate with love; meeting curses with blessings. This method does not mean slavish submission to invasion or exploitation. Doing good for evil is quite consistent with a strong and manly protest, a resolute and courageous and determined remonstrance against acts of invasion; and when all other means have failed it is quite consistent with compulsory restraint of the evildoer. I maintain the doctrine that there is nothing man or woman can do but may be good, right and proper to do under conceivable conditions. No act is good or bad of itself.

Applying these principles—this fundamental "basis of ethics"—to LUCIFER, its work and its workers:

We find ourselves invaded, exploited, robbed; deprived of our just share of the common mail facilities, for whose running expenses we are supposed to be paying our equitable share; deprived of our property, month after month, with no opportunity allowed to defend our right before a "jury of our peers," which opportunity is commonly believed to be the most fundamental civil right of every freeman when his personal liberty is invaded, or when the possession and use of his property is denied him.

We have protested.

We have remonstrated.

We have appealed to the sense of justice believed to be inherent in the minds of all sane and humane people.

We have appealed to the traditions that have come down to us from the time of the formation of the so-called American Republic —the teachings of such men as Patrick Henry, Thomas Jefferson, Thomas Paine, Benjamin Franklin and John Adams. These traditions, these laws, guarantee freedom of speech and of press, and the right of trial by a jury of our peers—which means, if it means anything, a trial by citizens who are so well informed in matters pertaining to personal and civil rights that they do not need to be instructed and coached by a partizan judge appointed by a partizan president and confirmed in office by a "House of Lords" whose wealth makes them interested in maintaining special privileges for the few rather than in securing equal rights for all.

Up to the present time our appeals have been in vain; our remonstrances and protests unheeded. Invasion has followed invasion, robbery has succeeded robbery in quick succession. Judging from the nature of the charges against us, judging from the flimsy pretexts on which numbers 1045, 1046 and 1050 of LUCIFER were declared unmailable and consigned to the "dead letter" office, there is no telling what numbers will be next declared unmailable and consigned to the "dead letter" office, there to be destroyed, it will not be long until no pretext whatever will be needed, nothing but the arbitrary will of the censor, to cause the suppression and destruction of ANY publication that may not please the prejudices or the whims of the "man clothed with a little brief authority."

Discouraging as the outlook now seems, we have not lost all faith in resistance to tyranny by means of protest, remonstrance and appeal to the press and people of the United States and of the liberty-loving people of all lands and tongues. In order to make more effective our campaign of protest and remonstrance a few of us are asking for help in distributing the following named booklets that represent to a great degree the *vanguard* of the Literature of Protest against the bureaucratic methods of the postal department of the United States government.

★ ★ ★

First, "Who Is the Enemy; Anthony Comstock or You?" This is a well written pamphlet of sixty-three pages, printed on superior paper, with large type. The author and publisher is Edwin C. Walker, of 244 West One Hundred and Forty-third street, New York City. In this pamphlet, in his exceptionally clear, logical and forceful manner, Mr. Walker has summarized the history of the doings of New York "Society for the Prevention of Vice," and of its secretary and chief agent, Anthony Comstock; also the history and real character of the Federal statutes under which the postal censorship has got in its work for the past thirty years. Published by the author and sold by him for 20 cents per copy. Also sent from this office postpaid on receipt of price.

★ ★ ★

Second, "Do You Want Free Speech?" by James F. Morton, Jr. Price, 10 cents per copy. The quality and style of this booklet may be gathered from the opening paragraph:

"The cause of free speech is the cause of man. A gagged mouth is worse than a shackled body. Truth is born of open discussion. The days of the inquisition were the dark days of the human race. A beneficial censorship is a contradiction in terms. Every censor is, consciously or unconsciously, an enemy of humanity. The paltry excuses for restriction of free discussion sometimes to be heard from pulpits or read in newspaper columns, always have their genesis in corrupt motives or in gross ignorance. No honest man needs to fear the open discussion of any question. When all sides are given a full hearing, there can be no fear of the defeat of the truth. Conscious error likes to creep into dark holes, and shuns the bright light of day. The whine that the opposition should be suppressed comes from cowards who have no real faith in the convincing power of that in which they pretend to believe. The persecutor brands himself in the eyes of the coming age. He may triumph for the moment; but his memory becomes a stench in the nostrils of future generations; and his cause is doomed, unless worthier advocates succeed in purifying it from the stain. Comstock is the greatest enemy of purity in the United States, as Philip the Second of Spain was in reality the deadliest foe of Christianity, and as those who suppress the utterance of anarchist opinions are the worst traitors to the government they profess to adore. The crowned madman of Germany has done more to bring monarchy into disrepute than the entire radical press of Europe; and his lese majeste laws have only succeeded in bringing him into richly deserved contempt."

Published by the author at the office of the "Demonstrator," Lake Bay, Washington. Sent also from this office, and from the author's present address, 244 West One Hundred and Forty-third street, New York City.

★ ★ ★

Third, "The Rights of Periodicals." "The Most Dangerous Assassin Is He Who Strikes at the Liberty of the Press." By James F. Morton, Jr., A. M. Published by the author at 244 West One Hundred and Forty-third street, New York City. Price, 10 cents.

This pamphlet is a reprint of an article first published in the "Public," Chicago, Louis F. Post, editor, and is chiefly devoted to a history of the doings of "Edwin C. Maiden, third assistant Postmaster general, the chief agent of the restrictive policy of the past

few years." One of the despotic methods of this man Madden is thus recited:

"A strange feature of the recent department policy has been the refusal to give specific rulings or to answer questions, which would enable legitimate publishers to make sure of complying with the law as interpreted by the postoffice officials. LUCIFER, of Chicago, was notified that it carried too much personal advertising, and must show cause why its second-class privilege should not be taken from it. To the request of the publisher for a decision as to how large a proportion of personal advertising would be allowed, the answer was made that the department refused to rule on the subject. The unfortunate publisher was simply called on to conform to an unknown standard existing solely in the mind of Mr. Madden. Few despots have ever gone so far as this. While ignorance of law is held to excuse no one, the law must at least exist in some accessible form. Except in the most violent tyranny, no man has ever been punished for violating the terms of a secret edict, which has never left the closet of the autocrat who drew it up. To term such a monstrous injustice unconstitutional is to use a very mild term. More than one publisher has complained of a similar experience. The standard, which must be obeyed by instinct, without being known, is evidently an elastic one, since the Delineator, using seventy pages of a single issue to describe and advertise the patterns made by the firm issuing the periodical, as clearly for 'advertising purpose' as any of the papers Mr. Madden has attacked on this pretext, has never had the slightest trouble with the authorities. The Demonstrator, entered at Lakeby, Wash., was notified that its exchange formed too large a percentage of its circulation list. An inquiry as to what percentage would be deemed 'legitimate' was met with a refusal to give any information. The publisher must guess at it, under the penalty of losing his privilege if he happens to guess incorrectly, in a matter in no way defined by law, and depending on the mere whim of a single individual. This extraordinary method of suspending a sword of Damocles above the heads of publishers, who ask nothing better than to obey the strictest letter of the law, hardly falls under any recognized principle of jurisprudence."

* * *

Fourth, "The Conspiracy Against Free Speech and Free Press." By George Pyburn, M. D. Price, 6 cents. A sample of Dr. Pyburn's reasoning is found in the following paragraph:

"Look at the forms in which this spirit of opposition to liberty, of hatred of free speech and a free press, manifests itself. First, there is the censorship exercised by the Postoffice Department. This thing shall not be transmitted by mail, it is antagonistic to the ruling powers; that thing does not please Anthony Comstock, it is obscene; the other matter is inflamatory, seditious, and not acceptable to the 'government.' Now the point here contended for is this: *an executive officer or department is incompetent—by law, and in fact—to exercise judicial functions.* Let matter passing through the mail—if you must discriminate—be presented or indicted along with its publishers, in the proper courts, as libelous or indecent and unfit for transmission upon *clearly defined principles;* let issue be joined, tried, and adjudged—Yes or No. Then the whole question of the right to print freely could be discussed and the decision referred to the highest tribunal of the land. Publicity would advertise the issue, and prevent narrow-minded officials from invading successfully the rights of a citizen. For we must consider that this right to the use of the mails is a kind of property or 'chose in action'—common property if the paradox may be allowed—and should not be taken away without due process of law. Further, fairness would insist that only after due adjudication of unfitness for transmission, and enjoinment thereof, should a person be held misdemeanant for mailing any printed or written matter whatsoever. The postal department should not be permitted to neutralize or abridge the liberties of the citizen. Otherwise the postal department is above the fundamental law of the land."

Published by Edwin C. Walker, 244 West One Hundred and Forty-third street, New York City.

* * *

Fifth, "Our Advancing Postal Censorship." By Louis F. Post, editor of "The Public," Chicago. This booklet of twenty-eight pages is a reprint of an editorial first published in "The Public" August 12, 1905. In this editorial Mr. Post shows that he has studied his subject with the most painstaking and careful attention to details, especially the details of the treatment received from the censorship by LUCIFER during the past two years. He gives the correspondence with the heads of the department at Washington and himself, in his effort to get at the exact facts and reasons for denying to LUCIFER the "second class privilege," as well as the facts concerning the suppression and destruction of whole number one thousand of that publication. Mr. Post is careful to state that he undertook and performed all this labor not as a partisan of LUCIFER, but simply in the interest of justice, and of freedom of the press. On this point he says:

"The inference seems to us unavoidable that the issue of LUCIFER of December 17, 1903, was excluded from the mails, not because of any violation of the postal statute, but because it advocated doctrines of social life at variance with those to which the postal censors are professedly devoted. In other words, it was suppressed, not for decency's sake, but for opinion's sake. With the opinions intended to be censored by the suppression of LUCIFER we are entirely out of sympathy. Were they up for discussion under circumstances demanding our participation, we should emphatically condemn them—not because they are unconventional, but because we believe them to be unsound. But the question here is not whether they are unsound. It is whether their discussion shall be forbidden. On that issue we yield to no one in demanding the fullest freedom of discussion for every debatable question. Nothing but error can suffer from honest debate."

Published by "The Public" Publishing Company, First National Bank Building, Chicago. Price, single copy, 3 cents; by the hundred, $1.50.

* * *

These booklets will all be sent in quantity from this office, postpaid, at reduced or wholesale prices, so long as the supply lasts. Postage stamps of any denomination accepted in payment.

The Literature of Protest against the autocratic, the bureaucratic methods of the United States postal department is not confined to these five booklets. With these will be sent free other leaflets and pamphlets treating of the same general subject—but this article is already too long for further description in this issue.

Shall we hear from the lovers of liberty and justice everywhere?

M. HARMAN.

FREE SPEECH OR SLAVERY?

It is a mere commonplace that freedom of expression is a fundamental condition of progress. The darkest period of human history is universally recognized to have been that of the middle ages, when thought lay strangled, and "heresy" was punished as the crime of crimes. All history teaches that the enemies of free speech are the enemies of the people. A censorship is always a shelter for infamy. More harm is done by repression than by the circulation of the most atrocious doctrines. Truth will always vanquish in open discussion, and never needs to be bolstered up by force. The persecutor may not unfairly be said to be always in the wrong, and to have no sincere reliance on what he pretends to revere as truth. Suppression of free speech points the way back to barbarism and to the loss of all that our civilization has gained.

The foregoing remarks are so self-evident that it is no less than astounding to find them actively challenged in this of all lands. The establishment of an Inquisition in the freest of countries is a phenomenon so startling and menacing as to deserve immediate and aroused attention. For over thirty years the foul serpent of censorship has been tightening its coils about our liberties, until now its head is boldly raised and its fangs displayed in the sight of all. Henceforth there can be no excuse for ignorance or indifference. With the vilest motives and purposes, it has made use of the best sentiments of our people in order to effect its foul ends. When the Congress of 1873, the "crime" year, in the rush of its closing days, with no debate or consideration, hurried through a harmless appearing bill against "obscene literature," few saw the deadly significance of the measure. Its proponent, the notorious Anthony Comstock, raised an insidious plea for the protection of our children against a flood of unhealthy prints and pamphlets, sold by unscrupulous dealers in order to pander to premature sexual excitement. The harm of these wretched things could not be questioned, and the average parent was only too ready to shirk his own duty of instruction, and to trust to prohibition to do the work that only education can accomplish. But that the Comstock law had any other or ulterior aim, not one dupe of the craftiest blackmailer in history had the faintest suspicion.

Having gained their first point, Comstock and his crew were at first very cautious in beginning their plotted work of persecution. Trusting in the inability of public ignorance and prejudice to separate the importance of a principle from the unpopularity of an individual in whose person it is denied, they first assailed one or two persons who had given much offence to the conventional world through the pronounced tone of their attack on institutions held sacred by others. This minimized the protest raised against these primary acts of outrage and injustice. As early as 1878, Comstock bragged before his Vice Society, in his official report, of his perversion of the law toward the end of suppressing ideas, as well as obscenity, and the steps already taken in that direction. He even expressed unequivocally the intention of destroying freedom of religious discussion. In this last aim, however, he has failed as yet; but his attempt to prevent education in matters of sex has succeeded beyond his highest expectation, bringing with it incalculable misery and ruin to many thousands of victims of law-encouraged ignorance.

Step by step the conspiracy against intelligence has proceeded, until today we are confronted with a more startling infamy than even Comstock himself ever dared to champion. Paul Hull, superintendent of second class mails in Chicago, and R. P. Goodwin, assistant attorney-general for the Post Office Department, have made a bid for the chief seats in the Hall of Infamy reserved for the destroyers of liberty, the foes of knowledge, persecutors and enemies of the human race. The arrogance of these little men has actually reached the point of declaring all discussion of the sex question obscene and unmailable! Is it necessary to discuss such a monstrous proposition? If there is one thing most needed in this country, it is education on sex; and the men who would prevent it are the worst of criminals. Even Comstock himself has indorsed one set of treatises on sex life; and Roosevelt, of whose administration these officials form part, has discussed the question with great frankness, and in the most public manner.

The first use made of these rulings of the new American censorship is seen in the attacks on Moses Harman, of Chicago, and LUCIFER, his paper. He is under indictment; and issue after issue of his paper has been arbitrarily held up in the mails. This is only the beginning. If the outrages perpetrated on him fail to arouse the people, the conspirators will become emboldened to go further. Their intentions can no longer be mistaken, since their own speech has betrayed them. We are on the eve of one of the most serious struggles in history between intelligence and ignorance, liberty and slavery, science and brutality, mediævalism and progress. The danger is not that any honest or intelligent man or woman will join hands with the Hulls and Goodwins. The only peril is that of indifference and inaction.

The Free Speech League has been formed as a nucleus around which to rally the opponents of a censorship. It is composed of men and women of every phase of opinion, who believe in preserving the freedom of speech, press, assemblage and mails, guaranteed to us by the constitution of the United States and essential to our existence as a free people. The League is not merely in embryo, but already actively at work. It is arousing public sentiment all over the country. Besides fighting the immediate battles for the victims of persecution, it is organizing a great national movement for the overthrow of the tyrannical and unconstitutional administrative process and the repeal of the pernicious Comstock law. For this work, large funds are necessary; but the preservation of our liberties is worth any price that can be paid. Contributions should be sent to E. B. Foote, Jr., M. D., 120 Lexington Ave., New York, N. Y. The time to act is at once.

The entire conspiracy against free speech and a free press in America is laid bare in a pamphlet by the present writer, entitled "Do You Want Free Speech?" Price, 10 cents. Send to James F. Morton, Jr., 244 West 143rd St., New York, N. Y. "The Rights of Periodicals," by the same author, is a detailed exposure of the jugglery by the Post Office Department with the second-class mail matter, for the purpose of undermining free speech. Price, 5 cents, at the same address.

"Our Advancing Postal Censorship," by Louis F. Post, is an extremely searching examination of the administrative process. Price, 3 cents. Address The Public Publishing Company, First National Bank Building, Chicago, Ill.

Two other exceptionally valuable pamphlets are "Who Is the Enemy; Anthony Comstock or You?" by Edwin C. Walker, price 20 cents, and "The Conspiracy Against Free Speech and Free Press," by George Pyburn, M. D., price 6 cents. Both these may be ordered from E. C. Walker, 244 West 143rd St., New York, N. Y.

Let all who wish to understand the existing situation procure and read this small body of free speech literature. It will be found worth its cost many times over, in its salutary warning and its invaluable information. No reader of the startling array of facts presented will be able to doubt the gravity of the present crisis, or to escape from a sense of personal responsibility. The time has come to see whether Americans are worthy of freedom.—James F. Morton, Jr., in November "Tomorrow," Chicago.

[It is only just to say that Mr. Goodwin has denied that he made any such official ruling. The *facts*, however, the acts of suppression of six editions of LUCIFER, and the grounds for such suppression, speak for themselves.—Editor LUCIFER.]

Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.—John Milton.

FALSE MODESTY THE CAUSE OF DEPRAVITY.

The law against permitting "obscene" matter to be carried by United States mails was no doubt originally intended to exclude vulgar literature and pictures, French novels and salacious writings of all kinds, but unfortunately, under the present ruling by the postal authorities a broader sweep is given to the law, so that really vital matters pertaining to sex and motherhood, subjects of deep sociologic and general scientific significance are also excluded through the untrained and whimsical interpretation of the officers in charge.

Were these public servants versed in the meaning and realities of general democracy, no such ruling would be possible, else they would know that to stop discussion through the press of vital matters pertaining to sex and motherhood, means stagnation and a stoppage of advancement along those lines of thought which is pitiable in the light of the rapid increase of the divorce evil.

By way of showing that the evils of press censorship are liable to become much greater than the wholesale and unrestricted discussion of sex and marriage ever can be, it is pertinent to relate how the writer recently addressed a personal letter to a party in New York, which same was promptly sent back by the Post Office, bearing the stamp, "Returned on account of fraud."

It seems that the gentleman was an officer of a corporation that had declared dividends on stock which some enemies and detractors of his declared were unearned, although the statement of the corporation showed otherwise. Not only was the corporation promptly made bankrupt without trial by having its mail and remittance withheld, but the personal mail of its officers who, also without trial were declared frauds, was withheld and returned to the writers.

These rulings imply that none but honest men are to be allowed use of the mails, but still preachers who are promising heaven and hell, and who have never been known to make good, are permitted to receive their mail without challenge. Lawyers, from whom truth has fled these thousand years, still continue to receive their billet doux and bills and duns.

Not a word has been heard in regard to any intention of the Post Office Department stopping the mail of the Standard Oil Company, the Beef Trust, or of any Railroad Company giving rebates, or of any Insurance Company practicing all kinds of frauds, and so we ask, wherefore this strange discrimination?

As educators, we take issue with the Post Office Censorship, the Government and all the pious frauds who clack of things they know not of, for we know that even small children should be told all about the reproduction of plants, animals and human beings just as rapidly as they show any interest in these topics, and they should be told them by people for whom they have respect, and in language that decency employs, instead of being compelled to gain their knowledge as sneaks from the rough scuff of the streets and from obscene verses and pictures in lavatories and alley ways. Any listener to the talk of urchins in the street going to and from school or in their romps together on Saturday, may secure ample evidence of the vileness and depravity of the language being constantly employed by children eight or nine years old on these "sacred" topics. Parents, preachers and Anthony Comstocks had better awaken to the fact that it is their false modesty that is the cause of this depravity and foul language, for were the real truths of sex and everything pertaining to life and living given to the growing mind on the proper plane and in a clean and wholesome spirit through the medium of commonsense parents and a free press, this knowledge would assume its proper place and proportion with all other knowledge, and the atrocious and shocking grossness that characterizes nine-tenths of the language of children at play would be much modified, if not done away with entirely.

In a country, however, where the husbands and sons of American mothers spend five times as much for liquor and tobacco as they do for the entire cost of education, and support thousands of houses of prostitution and gambling, all unnecessary, unnatural and foolish, by what right or reason need we expect them to employ real common sense or common decency in other directions?

There is much hypocrisy and pretense carried on these days under the guise of protecting children, ergo, substituting ignorance for innocence, a strange paradox, when actual contact and acquaintance with these strange and elusive creatures of eight years old often discovers them to be past masters in the knowledge of the salacious material that their "protectors" are struggling to keep away from them. More confessions anon.—Parker H. Sercombe, Editorial in November "Tomorrow," Chicago.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

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Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

THE TEMPEST IN NEW YORK.

Back in the forties and fifties of last century, as some of us are young enough to remember, the great eastern dailies and weeklies would occasionally report great excitement over the attempts to discuss in public the merits and demerits of the relation between the African slave and his Anglo-Saxon master. And sometimes the publication of a book treating of the same subject, such as the book called "Uncle Tom's Cabin," would raise a similar commotion, and in both cases there would be attempts at suppression of discussion of what was by common consent considered an improper if not dangerous subject.

Much in the same way now, a half century or more later, the papers occasionally report much excitement over the attempt to discuss, in a radical and thorough-going manner, the sex relations of women and men—that is to say, the relation of masculine man as sex employer, or sex owner, and of feminine man as sex employe—sex hireling for a limited time, or sex servant or slave for a lifetime.

A noteworthy instance of this determination on the part of the self-elected guardians of the best interests of human society to prevent the showing up, in a realistic way, the defects—"the seamy side"—of the system of sex ethics sanctioned or at least condoned by church and state authorities, was lately witnessed in New York, the commercial metropolis of the United States and most populous city on the American continent. The occasion of this unusual commotion among the guardians of sex-morality, of sex-orthodoxy, was the attempt to place the books of George Bernard Shaw on the shelves of the New York public library, and later the attempt to present to the theater-going public of New York one of the plays of this writer, showing in a truthful way, a matter of fact way, the actual working of this much-lauded and sacredly guarded sex employer and sex service system.

The play that provoked the wrath of these self-elected guardians is entitled "Mrs. Warren's Profession."

LUCIFER'S editor has not read this play, has not seen it enacted, but he is now reading for the first time one of Shaw's most noted books, "Man and Superman." On page 186 of this work, under the head "The Revolutionists Handbook," appears this significant paragraph:

"One fact must be faced resolutely in spite of the shrieks of the romantic. There is no evidence that the best citizens are the offspring of congenial marriages, or that a conflict of temperament is not a highly important part of what breeders call crossing. On the contrary it is quite sufficiently probable that good results may be obtained from parents who would be extremely unsuitable companions and partners, to make it certain that the experiment of mating them will sooner or later be tried purposely almost as often as it is now tried accidentally.

"But mating such couples must clearly not involve marrying them. Its conjugation two complementary persons may supply one another's deficiencies: in the domestic partnership of marriage they only feel them and suffer from them.

"Thus the son of a robust, cheerful, eupeptic British country squire, with the tastes and range of his class, and of a clever, imaginative, intellectual, highly civilized Jewess, might be very superior to both his parents; but it is not likely that the Jewess would find the squire an interesting companion, or his habits, his friends, his place and mode of life congenial to her.

"Therefore, marriage, whilst it is made an indispensable condition of mating, will delay the advent of the Superman as effectually as Property, and will be modified by the impulse toward him just as effectually."

From these paragraphs it will be seen that Bernard Shaw attacks both institutional marriage and institutional property. His real offense, then, is much the same as that of LUCIFER, and the wonder is not that the guardians of conventional marriage morality and conventional property superstitions should have taken alarm and should have forbidden the general reading of Shaw's book—by the young—and prohibited the performance of such of his dramas as show the legitimate fruits of the masculine sex-ownership system. The wonder is rather that the clergy and the Grundies, male and female, have not taken the alarm sooner and caused the arrest and confiscation of Shaw's books and plays, for the same reasons, under same pretexts, that they have caused the arrest and confiscation of LUCIFER and the arrest, conviction and imprisonment of its editor. M. H.

LETTERS TO THEODORE ROOSEVELT.

For some weeks we have been in receipt of letters containing information regarding correspondence between LUCIFER'S friends and the office of President Roosevelt at Washington. The following are some of the sample letters said to have been sent to the chief executive of the United States government:

October 28, 1905.

President Theodore Roosevelt, Washington, D. C.

Your Excellency—The undersigned wishes to record his protest against the rulings and actions of Superintendent of the Postoffice Department at Chicago in denying mail facilities to the magazine LUCIFER, conducted by M. Harman. The writer believes that if the enormous mass of matter concerning the relations of God and man be permitted postal circulation there is no reason for suppressing the mail distribution of publications which deal in an entirely scientific and reverent, if candid, manner with the social and sexual relations of man and woman, whose creation is attributed to the Deity. It would seem that any stretching of the laws whereby such publications are refused the use of the mails is entirely out of harmony with the spirit of the age and the potatively enlightened character of our government.

Yours respectfully,
PAY LEWIS.

Colorado City, Colo., October 26, 1905.

Mr. Theodore Roosevelt, President of the United States.

Sir—I am now and for years have been a subscriber of a paper called LUCIFER, the Light Bearer, edited by one Moses Harman of Chicago. Of late I have missed several copies and upon investigation have found that the paper has been stopped by the postoffice department, and in some instances destroyed under the plea that it was obscene. I would like to know by what right the postoffice destroys my property. I would like to know by what reason the postoffice department says that my family and myself are of low moral character, for saying that the paper is obscene is another way of saying that its readers are of low morals. Inclosed find clipping from which you will see that two of the condemned articles are taken from a ladies' journal and one from literature sent through the mails by the government itself. I hope the matter will be looked into and the guilty officials called to account. Respectfully yours,
H. HANNES.

Bank of Hecla, Hecla, S. D., October 25, 1905.

Theodore Roosevelt, President of the United States, Washington, D. C.

Dear Sir—At the age of 18 years I left home to take a position as telegraph operator and station agent.

My mother, who had a strong personality and a strong confidence in knowledge as against ignorance, especially in matters sexual. She subscribed for and had sent to me a few years a paper treating on sexual science called LUCIFER, the Light Bearer, in which is contained a free discussion of the theme, since which time I have been a constant subscriber (in all twenty-four years).

I think the free discussion of the subject has caused me to comprehend the situation much clearer, and I am firmer and more virtuous than I would have been had I remained in ignorance.

I notice that of late several copies of my paper have not reached me, and am informed that the postal authorities have held up those

editions on the claim that they were obscene. Now it appears to me as rather unjust and un-American to let some one officer constitute himself judge and jury and without notice or hearing confiscate the editions of a paper whose aim is a higher and purer humanity, and it appeals to me that its editor is being persecuted rather than prosecuted.

I think that if you will familiarize yourself with the facts in this case that you will find that an injustice is being done and that you would have it remedied.

I am sending herewith some matter from John Gordon, 46 Van Buren street, Chicago, Ill., just as I received it through the mail a few days ago. This appeals to me as vulgar and astonishes me that anybody would send it through the mail. I refer it to you that it may receive proper attention.

I trust that you will see that LUCIFER and its editor gets a square deal. Yours very truly.
ARTHUR E. CLARKE.

* * *

So far as we have heard, no direct answer from Roosevelt himself has been received by the writers of these letters, but several answers from Mr. Hitchcock, first assistant postmaster general, have been sent to the writers, saying their letters to the president had been referred to him and that they would receive proper attention.

While we of Lucifer's office prefer not to suggest any form of letter to those who are now adopting the advice of the Free Speech League the hope is hereby expressed that such letters should take the form of remonstrance and protest rather than of petition. Why should an American citizen, man or woman, take the attitude of petitioner when addressing a public servant, whether the highest or lowest of these servants?

To my thinking one great cause of the abuse of power in the hands of public officials is the very deferential attitude of the average citizen towards such officials. When a farmer employs a helper on his farm, is it customary to address a petition to the farm hand, *humbly praying* him to do certain work in a certain way?

And so likewise, when a merchant or manufacturer employs clerks or mechanics, skilled or unskilled, does the employer of such labor present a petition to his employes, in humble and guarded phraseology, when he finds that something is going wrong in the details of a large and complicated business?

Do the American people really know that they are not now living under a monarchy and aristocracy?

Do they really know that Washington and Rochambeau won the battle over Lord Cornwallis at Yorktown? M. H.

THOSE SCURRILOUS POSTAL CARDS.

Hugh O. Pentecost, in his lecture in the Grand Opera House, Chicago, on Sunday, November 5, spoke of the danger of increasing the powers of the executive arm of the federal government. He mentioned the fact that the victims of these usurpations of executive authority are usually persons who lack wealth and influence to resist it, and in that way precedents are made for further usurpations. As an instance of such arbitrary use of executive power he mentioned the seizure and confiscation of several issues of LUCIFER by the postoffice authorities.

As LUCIFER is an unconventional paper the postal authorities felt safe in confiscating it "without due process of law," and doubtless their action was approved by many persons who do not approve of LUCIFER'S teachings. But these very persons failed to see the danger of establishing such a precedent. They failed to foresee the time when a similar arbitrary ruling may exclude from the mails papers which advocate some social, religious or political doctrine in which they believe.

The danger was exemplified in a striking manner on November 4, when Postmaster Wilcox of New York City sent out an order for the confiscation of 361,000 postal cards which had been mailed to voters by Tammany Hall. On each of these cards was printed a cartoon picturing President McKinley above a red bomb, the fuse of which was burning, while in the background was the fleeing figure of a man labeled "Hearst." It bore the inscription, "Lest We Forget," and contained alleged extracts from one of Mr. Hearst's newspapers.

The cards were confiscated on the grounds that they were "scurrilous." Doubtless many readers of LUCIFER will agree that they were scurrilous. Some, perhaps, will say that they ought to have been confiscated.

Those who take this latter view place themselves in line with the persons who approved of the confiscation of LUCIFER on the ground that it was—well, improper. But what authority has the postmaster to decide what is improper or what is scurrilous? Where is the line to be drawn between proper and improper literature, between scurrilous and non-scurrilous postal cards?

Has there ever been a campaign conducted in any large city since the newspapers began the printing of cartoons when many of the papers did not contain pictures which were scurrilous in the judgment of the persons depicted in the cartoons?

I make no apology for the postal cards which Postmaster Wilcox confiscated. The pictures were disreputable and misleading. They were to be circulated with the evident intention of making voters believe:

That William McKinley was killed by an anarchist, which is untrue.

That William R. Hearst is an anarchist, which is untrue.

That William R. Hearst instigated the killing of McKinley, which is untrue.

I was employed on one of Mr. Hearst's papers for three years and I know that he and all his sub-editors were so opposed to anarchy that it was practically impossible to have a fair statement of the views of an anarchist published in any of his papers.

But that is not the point at issue. If the postmaster has power to decide what cartoons are mailable and what are not mailable it is easy to see that he could confiscate entire issues of every newspaper of the party to which he is opposed.

I am glad those postal cards were seized. Not because I think the postmaster had a right to seize them, but because his act perhaps will reveal to the public the danger of permitting such usurpations of authority.

So long as only financially weak and comparatively unknown persons are victims of this bureaucratic tyranny there is little hope of checking it. But when such a powerful organization as Tammany Hall is a sufferer possibly the nation may be aroused to put a curb on too officious public servants. JONATHAN MAYO CRANE.

LOCAL LECTURES AND MEETINGS.

The eighteenth annual memorial celebration is commemoration of the victims of the Chicago labor movement—August Spies, Albert Parsons, Louis Lingg, Geo. Engel and A. Fischer. Given under the auspices of labor organizations, turners, singing societies and others, Saturday, November 11, 1905, Aurora Hall, Milwaukee avenue and Huron street, commencing at 6 p. m. Tickets 10 cents.

Sunday, November 12, Mabel McCoy Irwin of New York will speak at the Grand Opera House, Chicago, on Walt Whitman, the Poet Liberator of Woman, under the auspices of the Spencer Whitman Center. Lecture to commence at 11 o'clock a. m. Admission free. All invited.

Meetings of the Spencer Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

A CALIFORNIA IDEA.

"I, O. A. Verity, do hereby authorize and empower Moses Harman or his legally constituted agent to proceed in a criminal action against the postal inspector and postmaster at Chicago, Ill., first assistant postmaster and postmaster general at Washington, D. C., for robbery of the United States mails and willfully and maliciously extracting therefrom and destroying and causing to be destroyed five copies of a paper called LUCIFER that was addressed to me, and placed therein by the editor and publisher of said paper to be delivered by common carrier to my address, and on account of their destroying said papers I have been deprived of the knowledge and opportunity to gain knowledge that I believe would have been a value to me of the sum of $50. Therefore I also empower him to commence civil action against the aforesaid parties in a suit for damages for the said $50 and cost of suit.

I herewith enclose $1 to help defray my share of said suit, and promise $1 per month or as much as is needed thereof to take the suit through the highest courts in the United States.

How many of LUCIFER'S subscribers will stand by me in this suit, uniting their suit with mine, thus putting the courts of our land on record as to whether this high-handed outrage of destroying the mail of peaceable citizens will receive their approval?

Yours, OLIVER A. VERITY,
1523 Market street, Oakland, Cal.

THE DISHONEST CARRIER.

[The following are the opening paragraphs of a large circular a bundle of which was lately received at this office. No name is attached thereto, and nothing to show by whom written or published.] M. H.

A gentleman had sold a quantity of goods to several thousand persons. These goods were paid for in advance, and were to be delivered in parcels two a month. Occasion arose in which the dealer prepared a double parcel, several of his customers having paid for extra parcels. He took these parcels to the public carrier, paid for their delivery and went home thinking all was well.

Presently he began receiving word from his customers that they had not received their parcels. He went to the carrier's office to learn why, and found that there were some things in the double number which did not please the carrier, who always had a sample, and because of it they had been sent to the headquarters of the general delivery office and there burned.

"What right had you to destroy the property of several thousand people, who had paid me for these goods, and thus prevent me from fulfilling my contract," asked the man who had given the parcels into the keeping of the Carrier Co.

To this no satisfactory answer was given. Now what should be done with one who has violated public trust?

"His license should be taken away from him, and he should be imprisoned," is the unanimous verdict! If he has property, enough of it should be taken to make up the loss, and if not he should be made to work out the amount."

A just verdict. Let those robbed thousands prosecute the offender, and put in their claims for what is their due.

But hold! That public carrier is the postal department of the United States Government. Those parcels were newspapers, and the double number confiscated contained matter that the clerk of second-class mail did not like, so he falsified, told the publisher it was obscene, thinking thus to justify his lawless act. The articles condemned are not obscene, as I will give you a chance to judge for yourselves before I am done. And surely, you who read these lines, are as capable of judging as is a postal clerk in Chicago, the clerk who sent the whole edition of "LUCIFER, the Light-Bearer," No. 1042, to Washington, D. C., where, in defiance of the rights of both publisher and subscribers, it was unlawfully burned.

What is the language of this unlawful proceeding? Simply this: We have pronounced the matter obscene and you dare not send it out to the public, and thus uncover our falsehood."

Will the thousands thus robbed be thus cowardly? Some of them will not.

AGAIN THE CENSORSHIP.

We have received from Mr. Harman, by sealed mail, a copy of his paper which has been denied mail privileges by the Chicago postoffice censor, one Mr. Hull. The matter which the censor objects to is marked. It bears out what we said some time ago that the evident intention is to suppress LUCIFER. There cannot be any pretense whatever that the matter marked is obscene. One article is a list of books on the subject of sexual relations, and the other is a letter from a woman in Australia, in which she quotes G. Bernard Shaw in "Man and Superman," and a writer in the Fortnightly Review on "The Marriage Contract in Its Relation to Social Progress." There is simply nothing to either of the articles obnoxious to any law, and if the case could be taken to court we feel sure Mr. Harman would win. But that would settle the matter for only that one issue of the paper, and the censor could condemn another and force him to go again to court. Practically, therefore, Mr. Harman will be forced to give up his propaganda. He will have to make LUCIFER another sort of a journal or move out of Chicago. We do not think there is another postoffice official in the country who would condemn the matter marked in the copy of LUCIFER sent us.

As we have said before, there are a few questions which should be crowded home to the postoffice authorities. Where do they find their legal authority to suppress matter without bringing the publisher to trial? Where does Mr. Goodwin, one of the Washington postoffice authorities, find his law permitting him to say what subjects shall be discussed in the public prints? There is no such law, and until President Roosevelt set the example of making law by official ruling the postoffice people did not arrogate to themselves that power. Mr. Madden made law by ruling on what is second-class matter, properly entitled to pound rates of postage, for he denied postal privileges to publications only on the ground that they properly came under another head, and could be mailed by paying another rate of postage. It has remained for Mr. Hull of Chicago to make of himself a Russian censor.

The Free Speech League has asked each subscriber to LUCIFER to write a respectful letter of protest to President Roosevelt in this matter, and it may well happen that the Free Thinkers should add the weight of their numbers in the matter. We suggest that we all write to him protesting against the acts of his subordinates in suppressing papers dealing with subjects they do not care for in a way they do not like. The freedom of the press is dangerously threatened. If the say-so of the postoffice attorney is good as to LUCIFER why not as to other papers? Chicago once had a daily paper (perhaps it still has) which published the advertisements of the scarlet women. Mr. Hull did not interfere with that, nor does he interfere with the many prurient publications which emanate from the presses of the city. This indubitably shows that he is after one paper because it deals with one subject. He is establishing a censorship of ideas, which is not only un-American as to its broad aspect, but is illegal and unconstitutional in its narrow phase. Write to President Roosevelt and protest against this press censorship.—"Truth Seeker," New York, October 28, 1905.

SHALL THE PRESS BE MUZZLED?

Editor of "The Globe:"

Sir—George Bernard Shaw's comparison of the United States and England, reference to which is made in your editorial "Nastier Than Supposed," may or may not be fair, but it is nevertheless true that there is a tendency in this country to put a ban on unpopular ideas. We may disagree with Mr. Shaw as to marriage being "the most licentious of human institutions," but shall we muzzle a writer because he does not agree with us on the marriage question? Take the case of the paper mentioned in Mr. Shaw's letter. It is a little fortnightly publication devoted to the discussion of sex problems, and its literary style is beyond reproach. Its editor has recently been sentenced to a year's imprisonment for publishing an article of a very innocent nature, and the paper is now censored by the postal authorities before delivery to subscribers; and if anything in it does not please the censors the whole edition of the paper is destroyed. And why? Simply because the editor holds unconventional views on social questions, as no attempt is made to show that there was any indelicate language in his paper. Now, it may be well enough to suppress vulgarity and obscenity, but to prosecute a man for expressing ideas in decent language, no matter how unpopular these ideas may be, is an outrage. Are the American people in favor of a postoffice censorship of the most odious kind? Is it possible that we are introducing the methods of the Russian autocracy into the land of freedom?—Cyrus W. Coolidge in "New York Globe."

New York, September 27.

PRESS WRITERS' ASSOCIATION.

October 30, 1905.

To the Editor of LUCIFER:

About September 1, 1905, I accepted the duties and office of general secretary of the American Press Writers' Association, General Secretary A. C. Armstrong telling me he was overworked and too busy to do the duties thereof. I expect he will later make a full report of the great and good work done while he was general secretary.

I wish LUCIFER and other publications to aid in asking old members to send me their permanent addresses, though it be the same as per the old card list. I hope funds may be supplied to have new lists of members printed. Every member ought to be active, as is shown by the trials, persecutions and annoyances pressed on the warrior for liberty, justice and equality—Moses Harman. Yours truly,

A. F. HILL,
Suite 2. 134 Isabella St., Boston, Mass.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, $1; old ivory, $1.50; plain bronze, $2; Etruscan bronze, $2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER's editor. Send orders to La Verne F. Wheeler, 3323 Michigan Avenue, Chicago, Ill.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. ALLEN EVANS, Cripple Creek, Colo.—Times here are exceedingly dull. The "scab" miners send their money out of the camp and Cripple Creek is on the ragged edge financially.

ANNIE B. FISH, Newburgh, N. Y.—I think Mr. Watson's idea a very good one. So here is my first 25 cents and I, too, will try to send one every month. With best wishes I remain, yours for truth.

G. M., Pennsylvania.—O I am so glad that so many thinking people are attacking the postal tyranny. It is a shame that you should be a martyr to the cause, but it is a great cause. My whole heart is with you. Inclosed is check for $2.

"The Star," James H. Barry, Editor, San Francisco, Cal.—Enclosed find money order for $5, which use as you see fit. I need not tell you that Mr. Barry's heart goes out to you in your persecutions. God grant that freedom of speech and press may not be strangled. Mr. Barry would like to do more than this for you (the cause), but he has so many calls for financial assistance that he can not fulfill his desires in these things. Mr. Barry is extremely busy and unable to take time to answer all his friends, so he directed me to give you his regards and godspeed.

O. H. STONE, Baring, Wash.—It is self-evident that the postal authorities desire the death of LUCIFER very much, judging by the flimsy excuses they resort to in order to bar it from the mails. It is therefore still more important to keep the good old ship afloat. I have complied with the request of the Free Speech League, although I have very little faith in appeals of this kind. But of course we should leave no stone unturned in our effort to obtain justice, and it can't possibly hurt to make our grievances known. This is not a very good field for missionary work, but you may send me a few of the leaflets you mention and I will distribute them among my fellow-workers. I enclose $5 to be used as needed.

A. F. HILL, Boston, Mass.—Enclosed are 10 cents in stamps for postage. I do not care for you to endanger yourself by sending me any condemned ideas. I am not afraid to read anything you might send me, but I have read the Holy Bible, therefore my mind is trained so that you can't suggest any worse ideas than David of forty wives, and Solomon of one thousand women. The New Testament authors teach no marriage or giving in marriage in heaven (a place and condition on earth), and the Lord's prayer asks to have it on earth as it was in heaven 1800 years ago. Now, be cheerful. Keep clear within the law of the majority, as you ought to know how to do. I have asked the postmaster general some questions today and await a reply.

J. T. P., Fremont street, Seattle, Wash.—In reply to yours of the 17th inst. will say that I like your paper, yet it advocates that old wornout doctrine that "*Evil needs resistance.*" Resistance is warfare, and warfare is eternally wrong, for the result is might instead of right. To my request for a lady correspondent, which appeared in LUCIFER October 22, 1905, not a single response was received. This is conclusive evidence that this superior class of female readers still prefer preaching to practice and I have become weary of preaching alone, and as I have no money to assist in spreading light among the thinkers (many of whom have more light than I possess) I will ask you to discontinue sending LUCIFER when my subscription expires. Yours for the uplifting of others through one's self.

H. M. ADDISON, Adelaide, South Australia.—I am in receipt of yours of 18th July last. Let me first say that I hardly care to offer you sympathy without relief, for fear I should be considered as one of those who say "Go in peace, be ye warmed and filled," and yet give not the things which are needful. But I grieve that you should be so persecuted "for righteousness' sake." What a race of silly prudes and hypocrites dominate not only you but also the world. I presume "The Bible" is mailable in America, though probably none of your persecutors, nor the proprietor of any newspaper printed in English, would dare to publish "selections" from it. I intensely admire your moral courage in a noble cause. I will distribute as many circulars and LUCIFERS as you like to forward to me.

R. B. KERR.—In my recent article on "The Degradation of Women by Puritanism," I said that the actress Rachel was the *only* eminent Jewess. I now find that Sarah Bernhardt is also a Jewess. That only enforces my argument, however. France has had far more famous women than any other country, and it seems that, although the Jews are scattered through all nations, the only eminent Jewesses have been French Jewesses. That shows that the social and moral conditions of France are particularly favorable to women.

GAYLORD WILSHIRE, Editor "Wilshire's Magazine," New York City.—It seems to me the postoffice has gone daffy in regard to you, and I feel that you are fighting for a principle which certainly will be of the greatest importance to the people of the United States at a very near day. I doubt if we can ever do very much towards freedom, however, as long as we have capitalism. I fear the censorship will grow stronger and stronger with the increased power of the capitalists and that we will not get rid of the censor until we have socialism.

I sent an account of your stuff to Bernard Shaw, 10 Adelphi Terrace, London, Eng., with the result that when he wrote to the New York "Times" recently he mentioned you, which I suppose you noticed.

C. L. JAMES, Eau Claire, Wis.—When a copy of LUCIFER is put into the postoffice addressed to me, who have paid for it, it is no longer the editor's property; and talk about confiscating his property is irrelevant, whichever side it comes from. That copy of LUCIFER is *my* property. If it is obscene, that's not my fault. Ordering and receiving obscene matter by mail is not forbidden; though depositing it in the mail is. Comstock does the former every day. Neither have I been "fraud-ordered." Then the postmaster at Chicago, or elsewhere, has no right to confiscate (steal) my property. He could be prosecuted for doing so; but a better course is to see him. If he says he acted by orders from Washington, that only affords ground for suing the post master general also. It does not exonerate himself. This is exactly what I should do if I could pay a lawyer.

EDWARD SECREST, Randolph, Kan.—I was glad to see by the note received the other day that you are still footloose and breathing the lake air outside of prison bars. This outburst of Comstockism is making propaganda for the cause of right and truth, liberty of press and speech, every day. Just let the sleuth-hounds yelp and snarl as they follow your tracks. This disgraceful attitude of our postal inquisitors at Chicago and Washington is opening the eyes of more than one thoughtful, patriotic citizen up and down our broad land, especially among your editorial collaborators. They see how surely, though little by little, 'Coming events cast their shadows before;" how a growing imperialism is feeding the apathic "herd" with homeopathic doses of Old World despotism and medieval methods. So we must keep up the fight, lie on our arms and store up ammunition. I see my subscription is due you for the brave little LUCIFER. Enclosed find $2 to cover another year's voyage on the turbulent sea. The remainder apply where most needed. I have petitioned the throne at Washington direct. Don't know just how humble in tone I addressed our servant (?). I enclose the petition, not for publication, but just to ask you whether I used the King's English in diplomatic form! I sent Editor Harrop, of the Manhattan "Mercury," a copy of LUCIFER and the manifesto of the Free Speech League, and asked him to say something about your case, and the postal satraps *whenever the sign was right.* He is a liberal, and independent thinker, an able writer, and a fearless, outspoken journalist. The "Mercury" is a long established Democratic paper, the most heretical paper west of Topeka, if not in the state, and is cordially hated by the clericals. I thank you most sincerely for your warm words of sympathy. They do good and are welcome these lonely days and dark hours. But through all the gloom we have the sweet memory of comradeship in the past and warm hearted, whole souled communion with dear friends and fellow workers of the Auld Lang Syne. That you and your good daughter may see the silver lining in the murky, black and threatening cloud overhanging your rooftree is the sincere wish of, yours sincerely.

[This letter is from a former "Regent" of the State Agricultural College of Kansas, a farmer by occupation, but one who has wielded not a little influence in the reform politics of his adopted state. The copy of the letter to Roosevelt sent, not for publication, is in the form of petition, rather than of protest. Part of it reads as follows: "Your humble petitioner has read the paper LUCIFER for many years; is personally acquainted with the publisher and knows him as an honorable, kindly, sincere citizen and noble-hearted humanitarian; knows that the charges of 'obscenity' against him are unfounded if not ridiculous. As an American citizen your petitioner feels himself aggrieved by the arbitrary and high-handed, if

not unconstitutional, method of seizing our property and condemning it without judge or jury, and believing that this action of the postal authorities is un-American in spirit, anti-democratic, an infringement on the liberty of the press, against the genius of our cherished institutions and our country's beloved flag, which flag your petitioner had the honor to carry at the head of a Kansas regiment in the late civil war—your petitioner most respectfully entreats the President to kindly inquire into this case and give us a hearing at his earliest convenience. And, as in duty bound, your petitioner will ever pray."

Mr. Secrest (*Sigrist*, as originally spelled) was born and reared in Europe, hence it is not strange that he adopts the old-world *petition* rather than *remonstrance* when asking for redress of grievances. It seems hard for the American citizen, whether native or foreign born, to remember that this is a "government of the people, by the people and for the people," and not a government of officials by officials and for officials. Perhaps we have not yet suffered enough from the abuse of the power that we delegate to these officials.—M. H.]

MISCELLANEOUS.

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1052

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EXPURGATED EDITION!

LUCIFER.



THE LIGHT-BEARER.

CENSORED BY THE POSTAL AUTHORITIES BEFORE DELIVERY TO SUBSCRIBERS.
ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, ILL., NOV. 22, E. M. 305. [C. E. 1905.] WHOLE NO. 1053

THE FENCE OR THE AMBULANCE.

'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped
A duke and full many a peasant.
So the people said something would have to be done,
But their projects did not at all tally.
Some, "Put a fence around the edge of the cliff,"
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
And it spread through the neighboring city;
A fence may be useful or not, it is true,
But each heart became brimful of pity
For those who slipped over that dangerous cliff.
And the dwellers in highway and alley
Gave pounds or gave pence, not to put up a fence,
But an ambulance down in the valley.

Then an old sage remarked: "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause,
When they'd better aim at prevention.
Let us stop at its source all this mischief," cried he,
"Come neighbors and friends, let us rally;
If the cliff we will fence, we might almost dispense
With the ambulance down in the valley.

"Oh, he's a fanatic," the others rejoined;
"Dispense with the ambulance? Never!
He'd dispense with all charities, too; if he could.
No, no, we'll support them forever!
Aren't we picking up folks just as fast as they fall?
And shall this man dictate to us? Shall he?
Why should people of sense stop to put up a fence,
While the ambulance works in the valley?"

—JOSEPH MALINS.

Better generate well than reclaim them when old—
For the gist of this matter is seeing
That to rescue the fallen is good, but 'tis best
To hinder such people from being.
Better close up the source that generates crime
Than deliver from dungeon or galley;
Better put a stout fence round the edge of the cliff
Than an ambulance down in the valley.

BERNARD SHAW IN SELF-DEFENSE.

For two months or more, and to an extent almost if not quite unprecedented, the great metropolitan dailies of two hemispheres have given publicity to a controversy over the books and plays of George Bernard Shaw, the distinguishing feature of which books and plays seems to be that they depict human life in the great cities *as it is really lived*.

The fame of another London playwright, one William Shakespeare, rests chiefly on the fact that he painted human life so well that his stage characters seem even more real to us than the women and men of flesh and blood we meet every day.

Is not this the true explanation of the extraordinary prominence lately given to Bernard Shaw, his "Superman" and his "Mrs. Warren's Profession"?

Out of the great mass of "interviews" and "criticisms" given to the sensation-hunting public, in regard to this matter, within the past few weeks I select two articles, one from the Chicago "Record-Herald," and one from the New York "Sun." Lack of space prevents "display" of head-lines to correspond with the original presentation in these dailies, but the essential points of these head-lines are given herewith as printed in the metropolitan dailies:

SHAW IN MARTYR ROLE.

English Playwright Airs Indignation at Suppression of His Drama. Rails at "Comstockery."

Author of "Mrs. Warren" Threatens to Shock New York Censor Out of His Wits.

[Special Cable Dispatch to the *Chicago Record-Herald*.]
[Copyright, 1905, by New York Herald Company.]

London, Nov. 6.—The *Morning Leader* will publish tomorrow an article by Bernard Shaw in defense of his play, "Mrs. Warren's Profession," in the course of which he says:

"There is no side issue in 'Mrs. Warren's Profession.' There is the direct and inevitable consequence of the relations between parties, which is not shirked, and which, if it were shirked, would leave the play open to the charge of being an advertisement of the advantages of a disreputable life. In the play Mrs. Warren is pictured as sober, greedy, hard working and pursuing her trade with plenty of business ability and consequent commercial success.

SET OF HISTORY GIVEN.

The interference of American police has an instructive history. Some time ago an unfortunate editor published an article in America in which the marital relations were broadly handled. For this offense against decency he suffered the prompt confiscation of his paper and a severe sentence of imprisonment, and his case was a by no means isolated one.

"He appealed to me to help him draw attention to the infamy of his treatment. I of course could do nothing, but I bided my time, and when the terror established by Anthony Comstock, secretary of vice, but it is a society of persons who call public attention to their own purity and to other people's impurity—when this terror frightened the Manhattan public libraries into placing a restriction on the distribution of my book, I succeeded in compelling them to withdraw the restriction by mentioning the case I have described and adding that Mr. Comstock was making America ridiculous in the eyes of the world.

PUTS BLAME ON COMSTOCK.

"I used the term 'Comstockery' to describe the white terror, and the word struck the fancy of New York. It laughed, and Comstock was furious, declaring that my works were immoral; that he would set the law in motion against me; that he had never heard of me nor read my works, but would now do so in search of something to prosecute me for.

"He has certainly been as good as his word. With the municipal elections at hand and Tammany eager for suffrages of the pure, he has had no difficulty in persuading the commissioner of police to raise the white flag by prosecuting not 'Mrs. Warren' and 'Sir George Crofts,' but my attempt to throw some light into the dark places whence they draw their profits.

"The public has nothing to do with the attack. It supports Comstock generally, because he has destroyed ninety-three tons of post cards in his lifetime as indecent, and it believes that most of the publications he suppresses are noxious rubbish and no good to anyone, but when it comes to imprisoning and ruining men for trying to protect women from reckless conjugal behavior and setting up a censorship of literature, by a private official of obviously limited literary intelligence, whose life has been spent in hunting out obscenities, I have protested, and Comstock has declared his intention of suppressing me. He had better, for if he does not, I am afraid I shall end by shocking him out of his wits."

SHAW PROUD OF HIS PLAY.

Police Not Protecting Public Morality in Suppressing "Mrs. Warren," He Says.

[Special Cable Dispatch to *The Sun*.]

London, Oct. 31.—The correspondent of *The Sun* today interviewed George Bernard Shaw in reference to the suppression by the New York police of his play "Mrs. Warren's Profession." Mr. Shaw said:

"If Police Commissioner McAdoo has earned by his public services the confidence of the American people as a man of higher

character and deeper insight into social needs, moral problems and greater concern for the good of the community than I, it is not for me to question his qualifications or to incite Mr. Daly to resist his authority. I have a certain reputation in the world, which will not be altered by Mr. McAdoo's conviction that I am a blackguard. The New York police have a certain reputation in the world, and that also will not be altered by my conviction. I know my own business better than they do.

"In the opinion of the police prostitution is a permissible subject on the stage only when it is made agreeable. In my opinion the numerous plays in which it is made agreeable should be counterbalanced by plays in which its sordid cause is exposed.

"I am extremely proud of having written the play. It has made me more friends than any other work of mine, especially among serious women. It will make me friends of the same stamp in America, and these friends will keep steadily pressing the two questions: Are the facts exposed in 'Mrs. Warren's Profession' denied? If not, in whose interests are they suppressed?

"It will be seen more and more clearly that the police, doubtless with the best intentions, are protecting not public morality but the interests of the most dangerous class, namely, the employers who pay women less than subsistence wages and overwork them mercilessly to grind profits for themselves out of the pith of the nation. Naturally they raise the clamor of immorality and disgusting dialogue, but in the end the public conscience of America, at present a hasty, unintelligent and easily duped force, will get educated and go over them like a steam roller, with an effective factory code stated by the way.

"Mr. Daly offered to abide by the verdict of the New York press. If this is true, he must have forgotten that the New York press does not go to the theatre. It only sends critics. Let the editors come and the verdict proposed by Mr. Daly will be possible, but if social and moral questions are left to the critics they will not improve on Mr. McAdoo, who probably knows the real world much better than they. For my own part, I would prefer a jury of public spirited women with experience in rescue work and slum life to any other jury whatever. They know how society makes vice by refusing to pay virtue decently."

From these clippings it would appear that Mr. Shaw's offense is substantially the same as that of LUCIFER'S editor—for which offense said editor is now a prisoner under sentence of one year at hard labor in the Illinois penitentiary. This offense is neither more nor less than TELLING TOO MUCH TRUTH to suit the ears and the eyes of the censors of morals in this country and in England. Hence it is not strange that Bernard Shaw should express a sympathetic interest, a fraternal interest, in the case of an "unfortunate editor who published an article in America in which the marital relations were broadly handled," and for which offense "he suffered the prompt confiscation of his paper and a severe sentence of imprisonment." While it is not quite correct, by the way, to say that I "appealed" to Mr. Shaw to "help call attention to the infamy of the treatment" I was, and still am, receiving, it is true that one or more of LUCIFER'S friends on this side the Atlantic did call Mr. Shaw's attention to this outrage and asked him to lend the power of his pen to help get the facts of this Chicago persecution before liverty-lovers everywhere who read and speak the English language.

LUCIFER'S friends and helpers, as well as its editor, owe a debt of gratitude to Bernard Shaw for what he has done and is doing to help onward the work of creating a public sentiment, a public conscience, that will soon demand the repeal, or the *ignoring*, of the medieval laws that now enable such men as Anthony Comstock to hold up and hold back the car of human progress by making it dangerous for all who would tell the truth, the whole truth, about the "marital relations," the conventional, the "sacramental" marriage system, now enforced in all lands called Christian.

Much more I would like to say in comment upon these noble utterances of Bernard Shaw, but for lack of space will close by saying that the last few lines quoted from him deserve special attention and consideration. *Whose fault is it* that Mr. Shaw cannot have a "jury of public-spirited women" to decide the question as to whether his plays should be enacted before a mixed audience of women, men and children?

Is it not the fault of women themselves?

If women should do as men have done, not wait to have somebody to *grant* them political or civil rights, but proceed to *take* them —if they would say to their husbands, fathers, brothers and sons,

"No more children!—no more 'marital rights,' till woman's political and civil *equality* with man is recognized and practicalized" —if women in general, or if only a respectable *minority* of women were seriously to take this stand, how long, think you, would Bernard Shaw be compelled to plead in vain for a "jury of women" to decide upon the morality or immorality of his plays? M. HARMAN.

Marriage is the only legal contract which abrogates as between the parties all the laws that safeguard the particular relation to which it refers.—G. B. Shaw.

DESPOTISM MADE POSSIBLE THROUGH "FRAUD ORDER."

Very few people in the country are aware of the fact that on September 19, 1890, the Senate and House of Representatives of the United States of America in congress assembled enacted a law (under pretense of revising certain statutes relating to lotteries) which makes it possible for the postmaster general to deprive any person of his or her right to the use of the United States mails, regardless of the fact that they have in no way been guilty of fraud or other violation of the law, and that they have complied with all known postal regulations.

Those who do know of the existence of this law are not all offenders against it, as might generally be supposed. There are many instances known to the writer where letters of a purely personal nature have been withheld from the person to whom they were addressed, simply because that person had been accused of fraudulent use of the mails, although the accusation was not substantiated by the facts in the case, and the person accused was not in prison or even "out on bail."

In the case of Helen Wilmans-Post, of Seabreeze, Florida, the postoffice authorities withheld her mail from her for more than two years while they vainly tried to find any of her patients—whom she had treated according to the methods of mental scientists—who would testify that they had been in any way defrauded by her. Had they found such a patient, one who would have offered such testimony, the United States government would have used it against Mrs. Post, but at the same time they refused to permit her to introduce the testimony of any one of the thousands of patients whom she had benefitted by her advice and treatment, although any number of them volunteered to give their testimony in her defense.

Such injustice and such outrage upon the rights of any individual should have brought forth a vigorous protest from every fair-minded person in the country. That it did not do so may be attributed to the fact that the daily papers and the magazines, either through indifference or ignorance of the real facts in the case, maintained absolute silence, and the general public were therefore uninformed.

The writer of this article was ignorant of the significance and far-reaching power of the law above referred to until in July, 1903, having occasion to address a personal letter to Mrs. Post, editor of "Freedom," Seabreeze, Fla., she was surprised a few days later to have her letter returned to her marked "Fraudulent," and further inscribed "Return to writer."

Knowing that my letter was not fraudulent in itself, and did not relate in any way to any fraudulent business, and also that I had complied with all postal regulations, I enclosed the letter to Mrs. Post in another envelope addressed to the postmaster at Seabreeze, Fla., with a written demand for its delivery to the person to whom it was addressed. It was again returned to me with the statement that the P. M. was acting under instructions from Washington and could consider no others. I then addressed a letter to President Roosevelt stating all the facts in the case, and one also to the postmaster general, asking by what authority my rights as a citizen of this country were so interfered with. The answer came back that the postmaster general acted in accordance with the power conferred upon him by the United States congress.

I then sent for a copy of the law which conferred such extraordinary power upon the head of the postal department, and while the text of it is too long to give in its entirety I will quote one section from it in order that readers of LUCIFER may know that so long as that law remains upon the statute books we may expect nothing but injustice and abuse from the postal officials either at Washington or elsewhere. If any one desires the full text of this bill they can receive the same by sending a request for a copy to C. H. Robb, assistant attorney general for the Postoffice Department at Washington.

The bill is entitled "United States statutes having reference to the transmission through the mails of matter relating to lotteries, schemes to defraud, and schemes or devices for obtaining money or property by means of false or fraudulent pretenses, representations or promises."

"An Act to amend certain sections of the Revised Statutes relating to lotteries, *and for other purposes*. (Act of September 19, 1890.)

"SEC. 2. That section thirty-nine hundred and twenty-nine of the Revised Statutes be, and the same is hereby amended to read as follows:

"SEC. 3929. The postmaster general may upon evidence satisfactory to him that any person or company is engaged in conducting any lottery, gift enterprise, or scheme for the distribution of money or of any real or personal property by lot, chance, or drawing of any kind, or that any person or company is conducting any other scheme or device for obtaining money or property of any kind through the mails by means of false or fraudulent pretenses, representations or promises, instruct postmasters at any postoffice at which registered letters arrive directed to any such person or company, or to the agent or representative of any such person or company, whether such agent or representative is acting as an individual or as a firm, bank, corporation, or association of any kind, to return all such registered letters to the postmaster at the office at which they were originally mailed, with the word "Fraudulent" plainly written or stamped upon the outside thereof, and all such letters so returned to such postmasters shall be by them returned to the writers thereof, under such regulations as the postmaster general may prescribe. But nothing contained in this section shall be so construed as to authorize any postmaster or other person to open any letter not addressed to himself.

The public advertisement by such person or company so conducting such lottery, gift enterprise, scheme, or device, that remittances for the same may be made by registered letters to any other person, firm, bank, corporation or association named therein shall be held to be prima facie evidence of the existence of such agency by all the parties named therein; but the postmaster general shall not be precluded from ascertaining the existence of such agency in any other legal way satisfactory to himself."

There are two things which cannot fail to impress the thinking mind as the full significance of this law is comprehended. The first, is the unlimited authority it places at the disposal of the postmaster general, and the second is the omission of any clause relating to the reimbursement of the people for the money paid in postage, accepted by the government for the delivery of mail matter which it afterwards refuses to deliver to the person to whom it is addressed. It is surely a strange omission that some such provision was not made, since by not doing so, our legislators have placed the United States government in the peculiar position of "obtaining money under false or fraudulent pretenses, representations or promises."

It is worse even than that, for whatever may be said of the individuals who offer inducements to simple minded people to voluntarily part with their money for gold bricks, lottery tickets, real estate, mining stock, masses for the dead or any other scheme of that nature, what shall we say when our government engages in the "hold-up" business in the manner we have described, for even if the postoffice authorities return our letters, they have performed an act that can only be likened to the 'hold-up" man who returns our pocketbook after relieving us of the money there was in it.

Meeting with so little serious objection or protest from the people in the pursuit of this game, what could we expect but that they would go still further and confiscate and destroy the property of citizens as they have confiscated and destroyed so many editions of LUCIFER that the subscribers have paid for, and the editor has prepaid postage upon? Do we ask for redress? There is "no provision" for such, so I am informed by the assistant attorney general of whom I made inquiry.

Well, it is LUCIFER now, but what paper or magazine will be the next to come under the ban remains to be seen. That this despotic law will be used to cripple and destroy others than LUCIFER is not to be doubted for an instant, and we cannot help propounding the question,—Will it be easier to have this atrocious law repealed now in its infancy, or later, after it has become such a power in the hands of despotic officials that it can crush the life out of any paper or magazine whose principles are not in accord with the LACK OF PRINCIPLE in the minds of these same officials?

These are the things we are now to consider seriously, and if the editors of all papers would unite and make LUCIFER'S cause the cause of all, the fight for the freedom of the press would be won in America for all time.

Let us all work to this end.

HULDA L. POTTER-LOOMIS.

168 Thirty-first Street, Chicago.

THE SOCIAL COMRADESHIP OF MEN AND WOMEN.

The social side of the interdependence of men and women, the mutual help and comfort, is placed last in the church statement of the aims to be attained. But, without any unnecessary discussion of relative importance, it is natural to consider first this social activity of sex because it precedes the others in the lives of all. Beginning with conscious social life, it lasts the whole length of it, and is noticeable in the lives of all the higher animals, in some of whom it is more conspicuous than in man. The high principle of love of our kind is always involved in the best friendships; and where the social ideal is felt as higher than the purely sexual ideal, the love is more intense, and the poet stated a deep truth when he said, "I could not love thee, dear, so much, loved I not honour more." For the happiness of each as well as all, we must have moral principles—that is, laws of each as well as all, we must have moral principles—that is, social principles—to which friendship is subservient, however hard Comstock and all his may work to keep from us the knowledge which is the only true ground-work of morality, and to thrust us back into the moral chaos from which society has already suffered so much.

In healthy lives, personal attractions and comradeships come early in youth, and should lay a good foundation in the character for the best love alliances of later life. They seem deep rooted in social instinct, and may be observed even in such comparatively little social animals as cats, among whom the young male especially links himself with an older male companion, and doubtless benefits by association in hunting and in cat proficiency generally.

The pair friendships of youth certainly have a sexual element in them, intensifying as they do at puberty; and, as Emerson says of the attraction of opposite and complementary natures, "sex is not local but universal." These friendships have a refining influence; and only the perversity and vulgarity of puritan minds attribute injurious and coarse expression to these intimacies.

The same beneficent impulse is vaguely recognized in the word chivalry. This is usually referred only to the kindness of men towards women, whereas it is more often exercised in everyday life by women towards men, in whom it seems to blend with maternal feeling. The chivalry of women towards men is perhaps less frequently noticed because it is more usual.

Social comradeship is the main factor in the success of any permanent sexual partnership, and it has often served to shield the failures in other respects of marriage. It is deplorable, however, that often the best conditions of this friendship are neglected when the irrevocable alliance is being contemplated. A difference between the religious or philosophic beliefs of the pair is actually supposed to be a trifling matter. Yet to those who know what a strong bond of feeling mutual aspirations and beliefs held in common may be, divergence of opinion on large subjects seems a great drawback in any friendship.

And where friendship fails within marriage, it is scarcely to be found outside of it, in puritan society; for the married usually give up all old friendships besides, and their mating is a game of chance to win one friendship or none.

There is a belief still prevalent that any social enjoyment is somewhat wrong for a woman. This was shown in a recent discussion on race "suicide," when an English bishop contributed the suggestion that the selfishness of women in indulging in cycling, horseback riding and hockey was a cause of decrease in the birth rate,—without, of course, adducing any evidence that these physical exercises have actually proved detrimental to maternity. "It is selfishness on her part," he said. "She has a stupid notion that she must be her husband's chum. She cannot be in the sense that she can go in for the same exercise." The bishop's remarks are an example of the lack of wisdom that always accompanies lack of sympathy.

In past ages, it was certainly advantageous to society that the women should be kept strictly to their duty of that time to bear as many children as possible, while the men had to be ready for the violent exercises of hunting and warfare; and men of the savage period no doubt took advantage of the situation to make women do nearly all the rest of the labor. But modern developments have changed all this in advanced countries. In rational lives of love and labor, of both men and women, companionship in moderate muscular exercise, whether in work or play, presents no difficulty, and need only be modified for a few brief periods in the lives of women.

The social rule that there should be no social intimacy between the sexes unless marriage is contemplated is one of the most obvious ways in which the marriage system lowers the moral tone of society. Those who in any way set aside the rule are liable to have their motives misunderstood in a most annoying way; and a young man may even be estrapped by a mercenary parent suddenly demanding "What are your intentions?" The result is that the more refined and honorable often submit to social isolation from the opposite sex.

The greatest of all drawbacks to the happy comradeship of men and women has been the difference in their intellectual and moral education. This unfortunate system of different upbringing is, we may hope, passing away; and a happier generation—and why should it not be the next generation?—of men and women will be taught that next to their duty to society generally as faithful citizens comes the duty of each sex to minister to the highest happiness of the other.

FIDEI DEFENSOR.

HAS AMERICA THE BEST MARRIAGE LAWS?

In No. 1051 W. H. Breese says: "I admit there is plenty to improve in our present legal marriage code, still it is the best the race has so far developed." What constitutes a good marriage code, if such a thing there be, is a matter of opinion, but Mr. Breese approves of "women's equality and freedom," so I presume he would test a marriage code by that standard. Let us apply his test to the facts.

The following is from Kent's "Commentaries on American Law," edition of 1884, Vol. 2, page 181: "As the husband is the guardian of the wife, and bound to protect and maintain her, the law has given him a reasonable superiority and control over her person, and he may even put gentle restraints upon her liberty, if her conduct be such as to require it. * * * If he shifts his domicile, the wife is bound to follow him wherever he chooses to go." I believe there is no doubt that this passage states the law as it stands today in almost, if not quite, every state of the union.

In England a wife can go and live wherever she likes, and the husband has no say in the matter; neither has he the smallest control over her movements. In the case of the Queen versus Jackson, 1891, Lord Escher, who was then considered the ablest judge on the English bench, said: "Under the law of England a man has no more rights over the personal liberty of his wife than over that of any other woman." There is still some doubt as to whether a man has any rights over his wife while she remains voluntarily under his roof, but there is not the slightest doubt that by walking out of the door she can deprive him of all claim to interfere with her.

In some American states the law on the guardianship of children is very advanced, but these are chiefly in the far west. In many of the more populous states the law on this subject is still medieval. From a recent newspaper report I understand that even now a New York woman whose husband is dead has no right to her children if the husband has appointed some other guardian by will. In France for many years a widow has had an absolute right to the custody and control of her children, and all that the husband can do is to appoint an adviser to act with her. In England a similar law has lately been passed.

The paragraph occupying this space in the first edition of this number was declared by the postal censorship to be unmailable.

There is one sure way in which any one with a talent for languages can make a fortune. Let him travel over Europe lecturing on the marriage laws of the United States. He would have to be quick, however, for so many people would die of laughing that laws would everywhere be passed to prohibit further allusion to the subject.

R. B. KERR.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

CITIZEN OR SUBJECT—WHICH?

Two articles have been written for this issue of LUCIFER by special request of the editor. To these two articles the careful attention of everyone claiming to be an American citizen, or hoping to become such, is hereby earnestly called.

The first and longer of these articles, that of Hulda L. Potter-Loomis, is written by one who has given more attention than most readers have done, to the comparatively recent encroachments upon the rights of the citizen under the specious plea of protecting the weak and easily-imposed-upon, from the wiles of "confidence" swindlers, lottery-ticket venders, etc., etc.

In other words, the article was written to show how the postal department of the United States government is now being used to discriminate against and crush the business of those who happen to fall under the displeasure of powerful "vested" interests, such as the "medical" monopoly. The case of Mrs. Wilmans-Post is cited as an example, chiefly because Mrs. Loomis happens to be in possession of some of the facts relating to this outrage, not because there is anything particularly outrageous connected with it. Many other instances involving much greater hardship and suffering than the Wilmans case could be cited showing the working of this the latest, perhaps, of the federal enactments whose purpose seems to be to deprive the citizen of the right to manage his own business in his own way so long as he does not invade the equal right of his neighbor.

The other article to which attention is specially called is one that more nearly concerns the life and work of the publication called LUCIFER—"Son of the Morning." For some weeks, if not months, a number of our friends, notably members of the Free Speech League, have insisted that an action at law should be entered at once to *compel* the postmaster at Chicago to admit the current editions of LUCIFER to its equitable share of the United States mail service; also to restrain the postal department at Washington, D. C., from *confiscating* and *destroying* such editions of the paper as may fall under the condemnation of the censors.

Having consulted three very reputable legal firms of this city and having received substantially the same answer from all, in regard to what could and what could not be done, I asked Mr. Soelke to write out the opinion of his firm and give it to me for publication. Here is his answer:

STEDMAN & SOELKE, COUNSELLORS AT LAW, 94 LA SALLE STREET,
CHICAGO, NOV. 18, 1905.

MOSES HARMAN, Esq., 500 Fulton Street, City.

DEAR SIR: In the administration by the Postoffice Department of the postal law relating to so-called "obscene" matter, the said Department claims and exercises the right of determining what is and what is not "obscene" and to act directly against such matter by denying it the use of the mails, and, in some instances, by its confiscation and destruction without notice or a hearing before such order is issued.

This law, you claim, is unconstitutional for the following among other reasons:

1. Because it deprives the citizen of his property and liberty without due process of law.

2. Because it abridges the freedom of the press, in violation of the Constitution of the United States.

3. Because it confers judicial power on the officials of the post department.

4. Because by the action of that officer, the citizen would be deprived of his property without due process of law.

The Supreme Court of the United States has answered these contentions in the negative.

I am requested by you now to make a terse statement of the reasons advanced by the Supreme Court in support of their decisions. They are as follows, as I understand:

The power conferred on the Postoffice Department by the statute in question is not judicial in its strict sense, but merely involves the exercise of discretion and judgment and where the law authorizes an officer to exercise judgment and discretion, the courts will not entertain an appeal from the decision of such officer, nor revise his judgment in any such case. Nor can it my mandamus act directly upon the officer and guide and control his judgment or discretion in matters committed to his care in the discharge of his official duties.

The principal reason urged for this by said court is that under any other rule government would be administered not by the great departments ordained by the Constitution and laws guided by the modes therein described, but by the uncertain and perhaps contradictory action of the courts in the enforcement of their views of private interests. Hence, the court says, the only acts to which the power of the courts by mandamus extends are such as are purely ministerial and with regard to which nothing like judgment and discretion is the performance of his duties is left to the officer, but whenever the right of judgment or discretion exists in him, it is he and not the courts who can regulate its exercise. And with respect to the exercise of this discretion by the head of an executive department, it has even been held that he cannot be held liable to a civil suit for damages on account of his official acts in respect to matters within his authority by reason of any personal or even malicious motive that might be alleged to have prompted him; that it would seriously cripple the proper and effective administration of public affairs as intrusted to the executive branch of the government if he were subjected to any such restraint.

The only relief, then, for the abuse of this discretion, appears to be impeachment or indictment for malfeasance and, on conviction, removal from office of the offender.

In one case that I recall, the court said substantially that a citizen of the United States has no absolute constitutional right that his mail shall be carried by the United States at all, that whatever rights he may have in this respect exist in the discretion of the legislature and are entirely different from those fundamental rights to life, liberty and property which are secured by the Constitution, and that since then Congress may or may not, in its discretion, provide a postal system for public convenience, it is difficult to say what condition it may not impose to its use and enjoyment. Of course, Congress, in the exercise of its discretionary powers, cannot discriminate between persons or classes of persons, but the court holds that persons and property can be subjected to all kinds of restraint and burdens in order to secure the general comfort, and the right of every citizen to the benefit of the discretionary legislation of Congress must, therefore, be subject to the necessity of public health, morals and order and the general welfare, and the efficient execution of the powers expressly conferred by the constitution. The discretionary power conferred by law upon the postoffice department does not, according to said court, make this action tantamount to a trial, and penal judgment against the party affected by it; its effect is not to punish but to preserve the mails from misuse. Very truly yours,

CHAS. H. SOELKE.

Instead of giving my own views now upon the several points presented in this carefully prepared legal opinion I prefer to wait a fortnight, meantime asking every one who believes in the legend known as "equal rights for all and special privileges for none," to read and re-read, consider and reconsider the words of Mr. Soelke. Especially do I ask all who happen to possess matured opinions upon the question as to what the word *citizenship* in the United States really means, to write out, as briefly, as clearly, as possible her or his opinion—either for publication in LUCIFER or in some other paper, or simply for comparison of ideas—and send the same to this office. But few of such articles can be published in LUCIFER, but the preparation of the same will be worth all it costs in time and trouble.

Whether the opinion of Mr. Soelke is to be reprinted or not it will be well for each reader who feels interested in the question of citizenship on the one hand and serfdom on the other to keep this copy of LUCIFER for reference.

M. HARMAN.

OUR BRITISH EXCHANGES.

Among the foreign exchanges that come to Lucifer's office none deserve more grateful and more appreciative mention than does "The Truth Seeker," published at Bradford, England. While not always in full accord with the methods of its editor, I regard him as one of the most valiant champions of freedom of speech and of press now living. At the head of his title page stands the words "Prosecuted for Blasphemy," from which legend we understand that he has himself been the victim of the unholy alliance known as church and state. For the past year the Bradford "Truth Seeker" has been published quarterly only, but it is now announced that, commencing January, 1906, it will be published monthly. It is offered at the very low price of one shilling six pence per annum, post paid to any address. Prominent among the articles in this current number is "The Mission of Spiritualism," by Mrs. L. A. Griffin; "Balmy Believers," by Ernest Pack; "The Bible Against Itself," by J. D. Shaw; "Egos Vivisected While You Wait," by Malfew Seklew. Under the head of "Books Received" we find notices of two pamphlets published at 500 Fulton street, Chicago, as follows:

"Social Freedom, by Hulda L. Potter Loomis. The author states that she sends forth her message into the great sad world like 'the dove' sent from 'the ark,' bearing its 'olive branch' of Peace and Love, hoping that when 'the great flood' of strife, hatred and turmoil, engendered in the heart of humanity by ages of false teaching, has subsided a little it may find a resting place, and be the means of helping to create a better understanding of our human relations in the minds of men and women.

The sentence occupying this space in the first edition of this number was declared by the postal censorship to be unmailable.

The book is published by Moses Harman, price 1-6, and sold by Truth Seeker Co., 2 Union street, Bradford.

"Sex Radicalism: As Seen by an Emancipated Woman of the New Time. By Dora Forster. The mistake of Christendom, above all other mistakes, is its failure to give a rational education to children in regard to sex. And growing out of this fundamental mistake the crime of Christendom, above all its other crimes, is its treatment of womanhood and motherhood in the sex-relation. Out of this mistake of mistakes, out of this crime of crimes, more than from any other cause or causes, have grown up the inequalities, the despotisms, the slaveries that now curse all the nations of the world calling themselves Christians. It is with the hope of adding a little to the fund of knowledge of sex—which 'lies at the root of life'—that the book, Sex Radicalism, has been written."—From the preface.]

"The sale of this book has been stopped in America, and our old and esteemed friend Moses Harman has been sentenced to one year's imprisonment for sending it through the mails. He is appealing to a higher court, and at the second trial it is hoped he will receive the common justice which has been denied him at the first trial. The boasted freedom of America seems to have evolved into all boast and no freedom. Anyway, we recommend the book, and we sell it, the price is 2-6 post free. Orders to J. W. Gott, 10 St. James' Hall, Manchester."

A word of explanation just here: Brother Gott is quite correct in saying that Lucifer's editor is now under sentence of one year in state prison, and that he is "appealing to a higher court," but the alleged cause of the prosecution and sentence is not the publication of the booklet called "Sex Radicalism." A chapter of that booklet was pointed out by the prosecuter as one of the causes of complaint, but when the said editor was put upon trial in the Federal court in Chicago, the Forster article seems to have been withdrawn and another, called "The Fatherhood Question," substituted in its place.

For more than a year past the Bradford "Truth Seeker" has been supplied from this office to our readers at 5 cents per copy or yearly at 25 cents. We have now a good stock on hand of the closing number for this current year, also of two earlier issues, which will be sent on application while the supply lasts.

Another of our British exchanges is the London "Freethinker," edited by G. W. Foote. The Freethinker is a sixteen page weekly magazine, price two pence each number, or ten shillings six pence per annum. It is very ably edited; now in its twenty-sixth volume; well printed on superior paper. The leading editorial in the number for October 8 is entitled "Voltaire and the Venus of Milo." Mr. Foote attended the late "International Congress of Freethinkers" at Paris, hence it was natural that he should want to visit the house in which Voltaire—that grand old pioneer of modern Freethought—passed away, on the thirtieth of May, 1778, in the eighty-fourth year of his age. Alluding to Voltaire's great age, Mr. Foote has this to say:

"That he lived so long is a disproof of all the pious stories about his profligate life. He was so delicate in childhood that he was not expected to live to be a man. His lasting for more than four-fifths of a century shows how carefully he must have preserved his strength. And this reflection is strengthened by the knowledge we possess of his laborious and indefatigable career. He was one of those who might wear out but never rust out. He was ever a worker. Probably he filled more pages than any other writer in the world, yet every page is valuable, and is always more or less illuminated by his sleepless wit. How could such a man have dissipated his energy in disorderly living? Everyone with a grain of sense and candor will know how to answer this question."

Speaking of the statue known as the "Venus of Milo," the pride of the Louvre—one of the greatest of all collections of art treasures, the editor adds:

"Hundreds of years before the Christian era some unknown great artist chiseled that wonderful figure. Our Lady of Beauty, the goddess of the best and highest as well as the deepest in man, still stands there as Heine saw her, in nude perfection. Ravishing loveliness rounds every limb and each delightful breast, and quivers on the tender lips and exquisite chin; but divine chastity sits upon the noble brows, and subdues desire into reverence. Here is the eternal feminine that, as Goethe said, has led man on. And this beautiful and splendid dream in marble gladdened men's eyes, and thrilled men's hearts, and inspired men's minds, hundreds of years before Christ, a thousand years before the advent of the Madonna."

Judging from Editor Foote's description of "The Venus of Milo," there would be little chance, if transferred to New York city, that it would be allowed an undraped public exhibition.

Other British exchanges will perhaps receive brief notice in the near future.

M. H.

LETTERS TO THEODORE ROOSEVELT.

A few more of the many samples of letters sent by our subscribers to the head servant of the people of the United States:

Theo. Roosevelt, President U. S. A.—Dear Sir: I subscribe for a paper named LUCIFER THE LIGHT BEARER, *published at Chicago, Ill.* In the last six months I have missed five papers, stopped by the postmaster at Chicago. I pay for the paper in advance. When it is deposited in the postoffice and the postage paid it becomes my property. Now, I would like to know what right the postmaster has to confiscate my property. Your attention to the above would greatly oblige,

Yours, S. ROSEN, Maysville, Ky.

Theodore Roosevelt.—Fellow Citizen: Owing to the fact that the old king-power was vested in the presidential chair to a large extent when our political government was formed, during the famous "secret session," when Uncle Sam was born of the unholy union of Johnny Bull and the spirit of the Spanish Inquisition (the orthodox church), I, a disfranchised citizen, who under a just government would have equal rights of franchise with the masculine powers, am asked to add my voice to a chorus of voices in prayer to you not to imprison Moses Harman, an old gentleman, philanthropist and scientist, of 500 Fulton street, Chicago, for certain work along a scientific line in which I am deeply interested.

This man has been one of the finest assistants to me in the study of divinity, or the love-life, which will rule society when science is relieved from persecution by CRAFTS (the unholy twins before named). I do not wish him again imprisoned for teaching the science that I am going to teach the rest of my life, to men, women and children, and—all lovers of health, life and happiness.

Under separate cover I am sending to you another personal letter, called "Aunt Helen's Love Letter to Deviltry."

Neither the letter nor this can rightly be called a prayer. In both I simply WARN you that if you wish to insure the breaking of the lines of deviltry IN A HURRY, why, take no note of these various appeals to interfere in the case of Moses Harman.

Woman has prayed while man has preyed, quite long enough. She sees now how she can be in a position to COMMAND.

I close with a repetition of the warning: Let the proceedings go on, and you will HASTEN THE FEMININE REBELLION.

Yours very truly, HELEN HOWARD PHILBRICK,
Forsythe, Montana.

Dear President Roosevelt: I must direct your attention to the flagrant absurdity, not to speak of the unconstitutionality of the action of the postoffice authorities, in holding up copies of LUCIFER, a paper issued by Mr. Moses Harman, of Chicago. Mr. Harman himself has been indicted for publishing "obscene" matter. The legal adviser to the postoffice has laid down that all discussion of the relations of the sexes is "obscene." In that case your own letters and utterances respecting "race suicide" are "obscene."

I may remind you that the first amendment to the constitution of the United States enacts that "Congress shall make no law * * * abridging the freedom of speech or of the press." By what legal right, then, is Mr. Harman prosecuted? and why are copies of his paper suppressed? Is this not a revival of the "star chamber" in America? Are you as president of this Republic and as an

American citizen going to let this pass without rebuke? I hope not. Yours respectfully,

D. W. HARRIMAN,
St. Louis, Mo., General Delivery.

Theodore Roosevelt.—DEAR SIR: Being a subscriber of LUCIFER, a fortnightly paper published by Moses Harman at 509 Fulton street, Chicago, and having during the last few months failed to receive several of the numbers, for which I have paid, on account of certain irregular and high handed actions of the postal authorities, I wish to call your attention to said irregularities. These actions of the postal authorities may be legal, and if they are, it is evident that certain laws must be amended or abolished, but it is certain that they are in opposition to the progress and civilization of our age and against the best of American traditions. When you shall know that Mr. Harman and all the subscribers of LUCIFER have been deprived of their property without such forms and processes as are ordinarily thrown round the rights of our citizens in order to safeguard them against malevolent or arbitrary interference by officials or others, then I am sure you will feel as indignant over it as I do.

Hoping that it is only necessary to call your attention to this matter to get the depredations on our mail stopped and an adequate restitution made to Mr. Harman financially and otherwise, I am,
Very sincerely yours,

A. E. ELLIS,
Mechanical and Electrical Engineer, Boston, Mass.

[First printed in the "Demonstrator," Lake Bay, Wash.]

No. 711 Mills Building, San Francisco, Cal., Monday, October 23, 1905.—To the President—SIR: I protest against the holdup of LUCIFER of October 12, 1905. This makes the fifth practical confiscation of my paper in five months. I cannot believe that your censor has stopped this last issue on account of the sensible articles on the all-important sex question. Surely the censor, if this was the reason, must think that we are still in the nursery; if he takes this view the nursery, with its pap, etc., is undoubtedly the right place for him. This issue has probably been suppressed, as far as you can, because of its exposure of the postoffice department, the "graft" of the rent of mail cars, etc. This mail-car business, and not the female question, is my solution of this Russianism. You are traveling the old Roman road at a great pace.

Bernard Shaw's letter in this issue, perhaps, also hurt the pride of Comstock. Shaw is so matter of fact as to the kind of freedom that is screeched by the American eagle—same governmental symbol as the Roman and Russian—a bird of prey.

J. A. KINGSBORN JONES,
The father of ten very live children.

LUCIFER'S HELPERS.

In this list are included the names of those who send money or stamps to pay for LUCIFER or its pamphlets to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER'S flag afloat while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

Some have sent money direct to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, from whom we have not yet had a full report. Others have sent a few stamps, five or ten cents at a time, of which no account is taken in these public credits.

A. Steinhauser, 20c; Frank Victoria, 16c; Theodore Debs, 50c; F. W. Heintz, 16c; H. C. Hanson, $2; J. W. Grigg, $5; Ernest Winn, $1; Anna Stirling, $1; J. E. Collins, 10c; H. W. Booser, 20c; F. J. Van Voorhis, $1; J. Al. Wilson, 50c; Florencio Bazora, $1; M. H. Taft, $1; Anna B. Fish, 25c; Harold L. Wood, 50c; C. S. Haney, $1; Martin Braden, $1; H. D. Christoph, $2; Mrs. M. McCaslin, 16c; William R. Du Bois, $4; George Brayton, 25c; J. B. Billard, $1; J. L. Buxton, $1.75; Virna Walker, 25c; O. E. Laurences, $1; A. G. Lengberg, 50c; G. E. Littlefield, 50c; Andrew Peterson, 50c; A. Friend, California, $1; J. S. Hughes, $1; A. Kupperman, 50c; Robert D. Irwin, 10c; T. H. Houghton, 25c; Henry Cowell, 12c; Emma Boyer, 25c; J. L. H., 25c; O. B. S., Philadelphia, $1; J. W. Kelley, $5; Ella Knutz, 18c; G. W. G. Wright, 50c; W. P. Austin, 10c; T. F. Lee, 50c; C. C. Fairchild, $1; M. Kislink, $1; T. Schroeder, 40c; David Hoyle, $1; Helen Philbrick, $1; T. Theo. Colwick, 50c; E. Breese, 12c; James H. Barry, $5; Electa Dodd, 25c; O. M. La Barre, 25c; E. Bordwell, 10c; D. D. Thompson, $1.24; H. A. Libbey, $1; Susan Reicherter, 10c; W. P. Ward, 12c; W. G. Scott, $1; James Wickland, 25c; G. W. Carpenter, 50c; Annie E. Cummings, 15c; John R. Nigh, 25c; T. F. Meade, 25c; John Cairns, $1; J. O. Charbonneau, $1; M. L. Studebaker, $1; C. T. Spradling, $1; A. F. Hill, 10c; James F. Clark, $1; Ed. Secrest, $1; H. H. Cady, $1; Mattie Shepherd, $1; Perle McLeod, 50c; H. W. Hunt, 20c; Max Kahn, 25c; O. A. Veritz, $1; W. A. Whinrey, $1; Frank Tascano, 12c; Friends at St. Madeline Village, Trinidad, West Indies, $1; Albina L. Washburn, $1.14; C. H. Henn, $2; S. P. Boyer, 30c; Maggie Dimmick, $1; August Gatel, 50c; E. L. Small, 20c; A. W. Frankenberg, $4; E. Holmo, $1.14; Mrs. H. W. Woodard, $1; J. Nielson, $1; Mrs. S. Harding, 15c; John Crerar Library, 40c; R. Yale, $1; Annie B. Fish, 25c; M. T. Brantelin, 25c; J. H. Lohmeyer, $1; J. K. Martin, 50c; Richard Davorkosen, 25c; Helda Lindstrom, 50c; J. E. Witman, $2.35; Thirza Rathbun, 25c; L. A. Ueland, $1; A. Thomas, 25c; Rosa F. Larson, 25c; Paul Robin (and friends in France), $1.30.

BERNARR M'FADDEN ARRESTED.

"Physical Culture" for November contains this notice of the arrest of its editor:

"Mr. Anthony Comstock, prize prude of the country, secured a warrant for the arrest of the editor of this magazine because of the latter's connection with the putting out of posters advertising the recent Physical Culture Exhibition. Two magistrates to whom Comstock applied for a warrant absolutely refused to listen to him, and it was only after the third attempt that he was successful.

"We have watched Mr. Comstock's work in numerous instances, and though in some rare cases he might have been commended, yet on the majority of occasions he was seriously or ludicrously at fault.

"His attitude toward the human body shows very clearly the condition of his mind. To him a beautiful statue of marble or a perfectly formed body of flesh—the crowning effort of the Creator—has all the vulgar and nasty attributes that the human mind can possibly conceive. We sincerely pity him for his unhappy perversion of taste and instinct. From the standpoint of the physical culturist he is a monstrosity and has no place in an era when the beauty and nobility and holiness of the human body are beginning to be recognized by the world at large.

"The arrest of the editor of this magazine occurred just as we were going to press, but our next issue will contain full details of the outrage.

"In the meantime, we would suggest to Mr. Comstock that he secure a Supreme Court injunction against the Almighty to prevent the latter from permitting children to be born without clothing."

Brother McFadden is learning by dear experience that no man can safely be trusted with powers such as Anthony Comstock exercises over his fellow human beings. The "cases" in which Comstock "might have been commended" only serve to show how easily such powers could be perverted to improper uses. Now that McFadden himself is the victim he will probably be prepared to join with others in the demand that the office of censor of press, of mails, of literature and of art, be entirely abolished, as survivals of the "Middle Ages" Inquisition, that tortured, imprisoned, hanged and burned those who differed in opinion from the officers of that Inquisition.

M. H.

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

PAUL ROBIN (Editor "Regeneration"), Paris, France.—Friends and myself beg to send to you one dollar and a few stamps we have left—too small a contribution—for your defense against Comstockian hypocrisy. We send also a few cents to the fund for Voltarine de Cleyre, martyr of madness and stupidity.

A. L. S., Cedar Rapids, Iowa.—I received the sample copy of LUCIFER which you sent me and like it very much. I feel sure there was never anything in your paper that the postal authorities need to concern themselves about. I inclose 20 cents for more copies.

J. E. WITMAN, Hazleton, Pa.—Words fail me when I try to express my indignation at the manner in which the postal authorities are using you, yet better things are hardly to be expected under existing conditions. My protest goes to President Roosevelt today. With best wishes. Enclosed is $5 for books, subscription and defense fund.

S. GELUB, No. Andover, Mass.—Am sorry to learn that the postal inquisitors are continuing their work of selecting what the citizens of the United States can read and what they cannot. I want to receive LUCIFER even though the postal censors do not intend to allow me to do so, and would gladly pay two dollars a year as long as necessary, instead of one, as at present.

D. WEBSTER GROH, Hagerstown, Md.—Because the corrupt politicians who run our government or state abuse their power, of which they already have too much, I heartily oppose such unlimited increase thereof as socialism proposes, by politician ownership (government ownership) of everything, which would indeed make us the veriest slaves to the politicians that the world ever saw. The more government owns the less there is left for individuals to own, and we would be poor indeed under socialism. "What is everybody's business is nobody's business" is a very true saying and applies equally to property. Soon neither the states nor we would have any property, as no man would care to produce what he could not own or receive an equivalent for. Every man should be responsible for his own acts—his own children—their food, clothing, shelter and education; and to shift his responsibilities in these matters on those who are not responsible therefor is unjust and immoral, and the law is right in so far as it fixes this responsibility, and wrong in so far as it fails to do so. Yours for equal rights,

J. S. STRAKER (Capt., Crepping Hall, Wakes' Corner, Essex, England.—I sent ten shillings ($2.40) to you towards the cost of the proposed appeal. As an English lawyer I hope the case will be dealt with suitably, and as a student of some of the subjects most directly affecting the welfare of races and individuals I hope a ruling will be obtained that will be fair to the individual and beneficial to the state.

RYAN WALKER, New York City.—Your letter, forwarded to me from Baltimore, received. I am heartily in sympathy with you, and deplore this Russian tyranny of officials in this country. The censorship of LUCIFER and the suppression of "Mrs. Warren's Profession" here only gives us an idea of what is coming, unless we battle for the rights of all and not of a few. I will send you a contribution next week.

A. J. KRAFT, Grantfork, Ill.—Received your sample copy of LUCIFER and enjoyed reading it very much; and coming to the conclusion that LUCIFER should be sustained, I herewith send you a dollar for one year's subscription. Keep the torch of reason as high as possible, that it may enlighten humanity and brave the storms, and victory is bound to be the outcome. Hoping and wishing that you may live a long and happy life, I remain, Yours truly.

J. W. DAUGHERTY, Hitchcock, S. D.—I enclose $1 to apply on my subscription to LUCIFER. I feel that the principles of law and justice have been violated by the postal authorities that are persecuting you. But they have to make a pretense of earning their salaries. My rights as well as yours are invaded when they stop a paper I have paid for. Fight it to the end. History tells us that the greatest results of martyrs' lives come after their deaths.

MRS. S. H., Beaver Falls, Pa.—Please send me one copy of "Thoughts of a Fool," for enclosed $1. I am very indignant at the treatment you are receiving for standing up and fighting for my downtrodden sex, although I luckily don't happen to be one of the oppressed in the general sense of the word, but I am not blind to the conditions of others less luckily situated. I wish I had the means to express my sympathy in at least a monetary way.

DR. S. A. WEST, Rock Port, Mo.—My beloved Brother: Your letter of the 3rd has been with me since that time. Yes, I received the medallion in good order. It is splendid work and I have given it a good place in my study. The idea of writing President Roosevelt is, I think, a good one. If ALL would take the hint, it would draw like a magnet! Your word on the manner of approaching the president is good, too. I put you on the back for thus speaking out boldly. Only good can possibly come out of all this fight!

L. H. ANDERSON, Chicago.—Your favor saying copies of "Hilda's Home" had been sent to addresses sent you received. The absurd objections which the postoffice departments raise would be laughable were it not so serious a matter. I really think the most objectionable feature to them is "Moses Harman" and their inability to crush him. "Right is Might." "Truth is mighty and will prevail." I hope that you can soon reap the fruits of your earnest toil. * * * Enclosed find $ .00, for which you will please send, at your earliest convenience, one copy of "Hilda's Home," in cloth, to each of the following addresses.

MRS. F. M. B. MORSE, Berkeley, Cal.—I believe there are lots of people that believe as you do, but who, for reasons of their own, keep still about it. *(The sentences occupying this space in the first edition of this number were declared by the postal censorship to be unmailable.)* It seems to me that if a letter could be written by some one and sent around in each community where LUCIFER circulates, protesting to President Roosevelt, every one that believed in the paper would sign it. Many persons would sign the letter that would not write. I would gladly do so. Inclosed is $1 to help the cause.

JON THOUNSON, Healdsburg, Cal.—I subscribe to many papers and am doing what I can along many lines of reform, so you see I am not in a position to do much for any particular cause. I firmly believe, though, that you are at the basic principle on which depends the future weal or woe of the race, and how any sane man or woman can offer such opposition to so rational a theory is more than I can understand. I object to the word theory—having used it inadvertently—for it is no more a theory than is the law of gravitation, nor is certain in its general results, though individual cases may diverge from the regular course taken by the majority.

KATE A. UNTHANK, Lawrence, Kas.—I think Comrade Oliver A. Verity and C. L. James, in LUCIFER of November 9, have struck the key note for action. Whether the first suit could be won or not, possibly the second or third might be, and they would have the effect of holding up this hypocritical government as the laughingstock of the world—not excluding Russia, now that she is granted free speech and press. Such a showing would result in much good. I, for one, would be proud of the honor of assisting to the amount of a few dollars, and more if possible, if the right parties could be prosecuted. Inclosed find $1 for your defense fund and 50 cents for a book. Hoping for and believing in the better outcome for yourself and the cause, I am most sincerely yours for truth and freedom.

GEO. E. LAURY, St. Louis, Mo.—Please send me: One Thoughts of a Fool," $1; one year's subscription to LUCIFER, $1; one year's subscription to "Truth Seeker" (Bradford, Eng.), $1; one "Creative Life," 25 cents; one "Strike of a Sex," 25 cents; one "Origin of the Family, Private Property and the States," 60 cents; one "Bible Temperance," 40 cents; one "Right Generation," 50 cents. * * * Enclosed please find $5. With best wishes.

[The price of the Bradford Truthseeker is 35 cents per year, monthly—not $1. "Bible Temperance" is 20 cents each, not 40 cents.—M. H.]

W. L. LIGHTHOWN, Washington, D. C.—I have recently seen your paper, LUCIFER, and I want to tell you that it is just what I like and admire. I have always been interested in the subjects you treat of and fully appreciate their value, and I am doing some propaganda work in a small way along those lines. I shall be glad to have your paper, so am enclosing $2 for myself and another whom I persuaded to subscribe for it. I wish I could give you some material help besides in your battle for a free press. I take an advanced position on the subject of marriage and relations of the sexes, and particularly as to the rights of children to be well born. Can you assist me in becoming acquainted with others who hold like views? I feel that we should get together to accomplish the most good.

W. W. M., New Haven, Conn.—I enclose herewith a copy of a letter that I sent to President Roosevelt, and the reply received therefrom. I did my best to make a presentable letter so that he might take notice of it, but do you think for one moment that President Roosevelt ever saw that letter? I don't. I don't believe the politicians ever permitted that letter to reach his sight. You see what the reply says: "That my letter was referred to the Postal Department. Now, isn't that a sensible thing to do? The very department complained of is allowed to make its own investigation. Is it to be supposed for one minute that that department is going to find any of its members guilty? Not by a —— sight. Now the question that one of your correspondents wrote, viz., "What can be done?" continually forces itself into my mind, and I echo, What can be done? *What can be done?* Doesn't it seem awful to think that the sensible class must submit to the injustice heaped upon them by a lot of fanatics? I don't see how you are able to hold out against your persecution; you are a wonder. I feel in my heart an admiration I can't express for those who revolt against the tyranny of their oppressors.

BANKE DIHAR, Lucknow, India.—Your latest pamphlet contains much sensible advice. Such a book, however, seems incomplete without a chapter on the limitation of the number of offspring. Perhaps such a discussion is tabooed in the United States. But you do not mention anything even about the practice of "Zugassant's Discovery." Do you consider it objectionable, and hence have not given it a place in your book? I cannot help laughing at the curious pronunciamento of the law as given in LUCIFER, that "any and all discussion of the sex question is obscene and so unmailable." I do not believe that the laws of the United States would be so opposed to the ordinary rules of justice, equity and good conscience as to admit of this interpretation.

[We advertise and sell "Zugassent's Discovery." It is part of the book called "Strike of a Sex," written by Geo. N. Miller. It has had a very wide circulation in this country and in Europe. The statement that "any and all discussion of the sex question is obscene and unmailable" is now denied by the official to whom it was attributed, but the rulings against the six condemned editions of LUCIFER leave one in doubt as to what will be held to be mailable by the postal department and what unmailable.—M. H.]

Albina L. Washburn, "Cooperative Exchange," San Diego, Calif.—If I have time will write a short letter to President Roosevelt, but would rather write a loving letter to your post office man at Chicago, if I knew his specific address. . . . . You are always asking for advice—a thing *I* cannot do, for no one knows *for us!* I have such confidence in your own judgment *if you would only* use it fearlessly—as the inner voice—that I cannot but regret your want of courage in that respect. . . . . After all you are depending on dollars to right and justify your course. *They never will!* . . . . If you were Mr. Jones, I would say: "Mr. Jones, please go on with what you were doing—teaching the people *how to live.* Quit scolding about what the other fellows are doing. Have too much pride, dignity and self-respect to *intimate* that it makes any difference to you. Be optimistic, humorous if you can, but never seriously admit that LUCIFER'S cause or work can be hurt by mud-slinging, nor even by robbery. . . . . Mr. Jones, you might even give LUCIFER and yourself a cheerful vacation for

awhile, until the matter "blows over." Concentrate on something else as foreign to it as possible; then come back with calm nerves and better health."

Mr. Jones might tell me contemptuously: "You do not know it all yet," which would be as "thrue a wurrud as iver was shpoke."

As to a letter to Mr. Roosevelt, while I think he is developing rapidly to be an independent people's president, how about the "one man power" we have always decried? And where is the consistency, dignity or justice in addressing him personally in behalf of a publication which in a recent issue says editorially, under the head, "Don't Indict the Corporations": "When Theodore Roosevelt demands that the corporation be indicted and that the officials go free, is it not because he knows that he himself is at the head of the most criminal of all the corporations, the United States government itself?—and that if its officials were indicted for their crimes against the common citizen he himself would have to meet criminal charges more numerous than any other man, perhaps, now living on the American continent?"

[The only comment I have to make upon the kindly meant criticism of our old-time friend and helper is that if Theodore Roosevelt is developing rapidly to be an independent *people's* president he will welcome all candidly expressed opinions, whether favorable or unfavorable to himself. Only cowardly despots are offended by plainly worded criticisms. If he is not a despot he will at once investigate the many charges made against his subordinates in the post office and other departments of the national government, and if he finds these charges to be true he will lose no time in correcting the abuses and in doing what he can to recompense the innocent sufferers from these abuses. M. H.]

A SUGGESTION.

Publisher of LUCIFER: Now that the "ball is open" in way of letter writing to the president, let me suggest that subscribers write to their representatives in congress, asking for the repeal or modification of what is known as the Comstock law. Let Mr. Harman give the proper name and number of this law, so it can be referred to by writers understandingly. Yours for truth and freedom. SUBSCRIBER.

BOOKS AND PAMPHLETS.

Communism and Conscience—Pentecost and Paradox—Crimes and Criminals.

BY EDWIN C. WALKER.

Equal Liberty. Equal Rights—not equal liberty to invade, but equal right not to be invaded; not equal liberty to interrupt a meeting, but equal right to listen without being interrupted; not equal liberty to steal, but equal right not to be robbed; not equal liberty to wantonly kill, but equal right to be secure against murder.

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THE FENCE OR THE AMBULANCE.

'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped
A duke and full many a peasant.
So the people said something would have to be done,
But their projects did not at all tally.
Some, "Put a fence around the edge of the cliff,"
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
And it spread through the neighboring city;
A fence may be useful or not, it is true,
But much heart became brimful of pity
For those who slipped over that dangerous cliff,
And the dwellers in highway and alley
Gave pounds or gave pence, not to put up a fence,
But an ambulance down in the valley.

Then an old sage remarked: "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause,
When they'd better aim at prevention.
Let us stop at its source all this mischief," cried he,
"Come neighbors and friends, let us rally;
If the cliff we will fence, we might almost dispense
With the ambulance down in the valley.

"Oh, he's a fanatic," the others rejoined;
"Dispense with the ambulance? Never!
He'd dispense with all charities, too; if he could.
No, no, we'll support them forever!
Aren't we picking up folks just as fast as they fall?
And shall this man dictate to us? Shall he?
Why should people of sense stop to put up a fence,
While the ambulance works in the valley?"

—JOSEPH MALINS.

Better generate well than reclaim them when sick—
For the gist of this matter is seeing
That to rescue the fallen is good, but 'tis best
To hinder such people from being.
Better close up the source that generates crime
Than deliver from dungeon or galley;
Better put a stout fence round the edge of the cliff
Than an ambulance down in the valley.

BERNARD SHAW IN SELF-DEFENSE.

For two months or more, and to an extent almost if not quite unprecedented, the great metropolitan dailies of two hemispheres have given publicity to a controversy over the books and plays of George Bernard Shaw, the distinguishing feature of which books and plays seems to be that they depict human life in the great cities as it is *really lived*.

The fame of another London playwright, one William Shakespeare, rests chiefly on the fact that he painted human life so well that his stage characters seem even more real to us than the women and men of flesh and blood we meet every day.

Is not this the true explanation of the extraordinary prominence lately given to Bernard Shaw, his "Superman" and his "Mrs. Warren's Profession"?

Out of the great mass of "interviews" and "criticisms" given to the sensation-hunting public, in regard to this matter, within the past few weeks I select two articles, one from the Chicago "Record-Herald," and one from the New York "Sun." Lack of space prevents "display" of head-lines to correspond with the original presentation in these dailies, but the essential points of these head-lines are given herewith as printed in the metropolitan dailies:

SHAW IN MARTYR ROLE.

English Playwright Airs Indignation at Suppression of His Drama. Rails at "Comstockery."

Author of "Mrs. Warren" Threatens to Shock New York Censor Out of His Wits.

[Special Cable Dispatch to the *Chicago Record-Herald*.]

[Copyright, 1905, by New York Herald Company.]

London, Nov. 6.—The *Morning Leader* will publish tomorrow an article by Bernard Shaw in defense of his play, "Mrs. Warren's Profession," in the course of which he says:

"There is no side issue in 'Mrs. Warren's Profession.' There is the direct and inevitable consequence of the relations between parties, which is not shirked, and which, if it were shirked, would leave the play open to the charge of being an advertisement of the advantages of a disreputable life. In the play Mrs. Warren is pictured as sober, greedy, hard working and pursuing her trade with plenty of business ability and consequent commercial success.

HIT OR MISTORY GIVES.

The interference of American police has an instructive history. Some time ago an unfortunate editor published an article in America in which the marital relations were broadly handled. For this offense against decency he suffered the prompt confiscation of his paper and a severe sentence of imprisonment, and his case was a by no means isolated one.

"He appealed to me to help him draw attention to the infamy of his treatment. I of course could do nothing, but I bided my time, and when the terror established by Anthony Comstock, secretary of vice, but it is a society of persons who call public attention to their own purity and to other people's impurity—when this terror frightened the Manhattan public libraries into placing a restriction on the distribution of my book, I succeeded in compelling them to withdraw the restriction by mentioning the case I have described and adding that Mr. Comstock was making America ridiculous in the eyes of the world.

PUTS BLAME ON COMSTOCK.

"I used the term 'Comstockery' to describe the white terror, and the word struck the fancy of New York. It laughed, and Comstock was furious, declaring that my works were immoral; that he would set the law in motion against me; that he had never heard of me nor read my works, but would now do so in search of something to prosecute me for.

"He has certainly been as good as his word. With the municipal elections at hand and Tammany eager for suffrages of the pure, he has had no difficulty in persuading the commissioner of police to raise the white flag by prosecuting not 'Mrs. Warren' and 'Sir George Crofts,' but my attempt to throw some light into the dark places whence they draw their profits.

"The public has nothing to do with the attack. It supports Comstock generally, because he has destroyed ninety-three tons of post cards in his lifetime as indecent, and it believes that most of the publications he suppresses are noxious rubbish and no good to anyone, but when it comes to imprisoning and ruining men for trying to protect women from reckless conjugal behavior and setting up a censorship of literature, by a private official of obviously limited literary intelligence, whose life has been spent in hunting out obscenities, I have protested, and Comstock has declared his intention of suppressing me. He had better, for if he does not, I am afraid I shall end by shocking him out of his wits."

SHAW PROUD OF HIS PLAY.

Police Not Protecting Public Morality in Suppressing "Mrs. Warren," He Says.

[Special Cable Dispatch to *The Sun*.]

London, Oct. 21.—The correspondent of *The Sun* today interviewed George Bernard Shaw in reference to the suppression by the New York police of his play "Mrs. Warren's Profession." Mr. Shaw said:

"If Police Commissioner McAdoo has earned by his public services the confidence of the American people as a man of higher

character and deeper insight into social needs, moral problems and greater concern for the good of the community than I, it is not for me to question his qualifications or to incite Mr. Daly to resist his authority. I have a certain reputation in the world, which will not be altered by Mr. McAdoo's conviction that I am a blackguard. The New York police have a certain reputation in the world, and that also will not be altered by my conviction. I know my own business better than they do.

"In the opinion of the police prostitution is a permissible subject on the stage only when it is made agreeable. In my opinion the numerous plays in which it is made agreeable should be counterbalanced by plays in which its sordid cause is exposed.

"I am extremely proud of having written the play. It has made me more friends than any other work of mine, especially among serious women. It will make me friends of the same stamp in America, and these friends will keep steadily pressing the two questions: Are the facts exposed in 'Mrs. Warren's Profession' denied? If not, in whose interests are they suppressed?

"It will be seen more and more clearly that the police, doubtless with the best intentions, are protecting not public morality but the interests of the most dangerous class, namely, the employers who pay women less than subsistence wages and overwork them mercilessly to grind profits for themselves out of the pith of the nation. Naturally they raise the clamor of immorality and disgusting dialogue, but in the end the public conscience of America, at present a hasty, unintelligent and easily duped force, will get educated and go over them like a steam roller, with an effective factory code stated by the way.

"Mr. Daly offered to abide by the verdict of the New York press. If this is true, he must have forgotten that the New York press does not go to the theatre. It only sends critics. Let the editors come and the verdict proposed by Mr. Daly will be possible, but if social and moral questions are left to the critics they will not improve on Mr. McAdoo, who probably knows the real world much better than they. For my own part, I would prefer a jury of public spirited women with experience in rescue work and slum life to any other jury whatever. They know how society makes vice by refusing to pay virtue decently."

From these clippings it would appear that Mr. Shaw's offense is substantially the same as that of LUCIFER'S editor—for which offense said editor is now a prisoner under sentence of one year at hard labor in the Illinois penitentiary. This offense is neither more nor less than TELLING TOO MUCH TRUTH to suit the ears and the eyes of the censors of morals in this country and in England. Hence it is not strange that Bernard Shaw should express a sympathetic interest, a fraternal interest, in the case of an "unfortunate editor who published an article in America in which the marital relations were broadly handled," and for which offense "he suffered the prompt confiscation of his paper and a severe sentence of imprisonment." While it is not quite correct, by the way, to say that I "appealed" to Mr. Shaw to "help call attention to the infamy of the treatment" I was, and still am, receiving, it is true that one or more of LUCIFER'S friends on this side the Atlantic did call Mr. Shaw's attention to this outrage and asked him to lend the power of his pen to help get the facts of this Chicago persecution before liberty-lovers everywhere who read and speak the English language.

LUCIFER'S friends and helpers, as well as its editor, owe a debt of gratitude to Bernard Shaw for what he has done and is doing to help onward the work of creating a public sentiment, a public conscience, that will soon demand the repeal, or the *ignoring*, of the medieval laws that now enable such men as Anthony Comstock to hold up and hold back the car of human progress by making it dangerous for all who would tell the truth, the whole truth, about the "marital relations," the conventional, the "sacramental" marriage system, now enforced in all lands called Christian.

Much more I would like to say in comment upon these noble utterances of Bernard Shaw, but for lack of space will close by saying that the last few lines quoted from him deserve special attention and consideration. *Whose fault is it* that Mr. Shaw cannot have a "jury of public-spirited women" to decide the question as to whether his plays should be enacted before a mixed audience of women, men and children?

Is it not the fault of women themselves?

If women should do as men have done, not wait to have somebody to *grant* them political or civil rights, but proceed to *take* them —if they would say to their husbands, fathers, brothers and sons,

"No more children!—no more 'marital rights,' till woman's political and civil *equality* with man is recognized and practicalized" —if women in general, or if only a respectable *minority* of women were seriously to take this stand, how long, think you, would Bernard Shaw be compelled to plead in vain for a "jury of women" to decide upon the morality or immorality of his plays? M. HARMAN.

Marriage is the only legal contract which abrogates as between the parties all the laws that safeguard the particular relation to which it refers.—G. B. Shaw.

DESPOTISM MADE POSSIBLE THROUGH "FRAUD ORDER."

Very few people in the country are aware of the fact that on September 19, 1890, the Senate and House of Representatives of the United States of America in congress assembled enacted a law (under pretense of revising certain statutes relating to lotteries) which makes it possible for the postmaster general to deprive any person of his or her right to the use of the United States mails, regardless of the fact that they have in no way been guilty of fraud or other violation of the law, and that they have complied with all known postal regulations.

Those who do know of the existence of this law are not all offenders against it, as might generally be supposed. There are many instances known to the writer where letters of a purely personal nature have been withheld from the person to whom they were addressed, simply because that person had been accused of fraudulent use of the mails, although the accusation was not substantiated by the facts in the case, and the person accused was not in prison or even "out on bail."

In the case of Helen Wilmans-Post, of Seabreeze, Florida, the postoffice authorities withheld her mail from her for more than two years while they vainly tried to find any of her patients—whom she had treated according to the methods of mental scientists—who would testify that they had been in any way defrauded by her. Had they found such a patient, one who would have offered such testimony, the United States government would have used it against Mrs. Post, but at the same time they refused to permit her to introduce the testimony of any one of the thousands of patients whom she had benefitted by her advice and treatment, although any number of them volunteered to give their testimony in her defense.

Such injustice and such outrage upon the rights of any individual should have brought forth a vigorous protest from every fair-minded person in the country. That it did not do so may be attributed to the fact that the daily papers and the magazines, either through indifference or ignorance of the real facts in the case, maintained absolute silence, and the general public were therefore uninformed.

The writer of this article was ignorant of the significance and far-reaching power of the law above referred to until in July, 1903, having occasion to address a personal letter to Mrs. Post, editor of "Freedom," Seabreeze, Fla., she was surprised a few days later to have her letter returned to her marked "Fraudulent," and further inscribed "Return to writer."

Knowing that my letter was not fraudulent in itself, and did not relate in any way to any fraudulent business, and also that I had complied with all postal regulations, I enclosed the letter to Mrs. Post in another envelope addressed to the postmaster at Seabreeze, Fla., with a written demand for its delivery to the person to whom it was addressed. It was again returned to me with the statement that the P. M. was acting under instructions from Washington and could consider no others. I then addressed a letter to President Roosevelt stating all the facts in the case, and one also to the postmaster general, asking by what authority my rights as a citizen of this country were so interfered with. The answer came back that the postmaster general acted in accordance with the power conferred upon him by the United States congress.

I then sent for a copy of the law which conferred such extraordinary power upon the head of the postal department, and while the text of it is too long to give in its entirety I will quote one section from it in order that readers of LUCIFER may know that so long as that law remains upon the statute books we may expect nothing but injustice and abuse from the postal officials either at Washington or elsewhere. If any one desires the full text of this bill they can receive the same by sending a request for a copy to C. H. Robb, assistant attorney general for the Postoffice Department at Washington.

The bill is entitled "United States statutes having reference to the transmission through the mails of matter relating to lotteries, schemes to defraud, and schemes or devices for obtaining money or property by means of false or fraudulent pretenses, representations or promises."

"An Act to amend certain sections of the Revised Statutes relating to lotteries, *and for other purposes*. (Act of September 19, 1890.)

"Sec. 2. That section thirty-nine hundred and twenty-nine of the Revised Statutes be, and the same is hereby amended to read as follows:

"Sec. 3929. The postmaster general may upon evidence satisfactory to him that any person or company is engaged in conducting any lottery, gift enterprise, or scheme for the distribution of money or of any real or personal property by lot, chance, or drawing of any kind, or that any person or company is conducting any other scheme or device for obtaining money or property of any kind through the mails by means of false or fraudulent pretenses, representations or promises, instruct postmasters at any postoffice at which registered letters arrive directed to any such person or company, or to the agent or representative of any such person or company, whether such agent or representative is acting as an individual or as a firm, bank, corporation, or association of any kind, to return all such registered letters to the postmaster at the office at which they were originally mailed, with the word "Fraudulent" plainly written or stamped upon the outside thereof, and all such letters so returned to such postmasters shall be by them returned to the writers thereof, under such regulations as the postmaster general may prescribe. But nothing contained in this section shall be so construed as to authorize any postmaster or other person to open any letter not addressed to himself.

The public advertisement by such person or company so conducting such lottery, gift enterprise, scheme, or device, that remittances for the same may be made by registered letters to any other person, firm, bank, corporation or association named therein shall be held to be prima facie evidence of the existence of such agency by all the parties named therein; but the postmaster general shall not be precluded from ascertaining the existence of such agency in any other legal way satisfactory to himself."

There are two things which cannot fail to impress the thinking mind as the full significance of this law is comprehended. The first, is the unlimited authority it places at the disposal of the postmaster general, and the second is the omission of any clause relating to the reimbursement of the people for the money paid in postage, accepted by the government for the delivery of mail matter which it afterwards refuses to deliver to the person to whom it is addressed. It is surely a strange omission that some such provision was not made, since by not doing so, our legislators have placed the United States government in the peculiar position of "obtaining money under false or fraudulent pretenses, representations or promises."

It is worse even than that, for whatever may be said of the individuals who offer inducements to simple minded people to voluntarily part with their money for gold bricks, lottery tickets, real estate, mining stock, *masses* for the dead or any other scheme of that nature, what shall we say when our government engages in the "hold-up" business in the manner we have described, for even if the postoffice authorities return our letters, they have performed an act that can only be likened to the "hold-up" man who returns our pocketbook after relieving us of the money there was in it.

Meeting with so little serious objection or protest from the people in the pursuit of this game, what could we expect but that they would go still further and confiscate and destroy the property of citizens as they have confiscated and destroyed so many editions of LUCIFER that the subscribers have paid for, and the editor has prepaid postage upon? Do we ask for redress? There is "no provision" for such, so I am informed by the assistant attorney general of whom I made inquiry.

Well, it is LUCIFER now, but what paper or magazine will be the next to come under the ban remains to be seen. That this despotic law will be used to cripple and destroy others than LUCIFER is not to be doubted for an instant, and we cannot help propounding the question,—Will it be easier to have this atrocious law repealed now in its infancy, or later, after it has become such a power in the hands of despotic officials that it can crush the life out of any paper or magazine whose principles are not in accord with the LACK OF PRINCIPLE in the minds of these same officials?

These are the things we are now to consider seriously, and if the editors of all papers would unite and make LUCIFER'S cause the cause of all, the fight for the freedom of the press would be won in America for all time.

Let us all work to this end.

HULDA L. POTTER-LOOMIS.

168 Thirty-first Street, Chicago.

THE SOCIAL COMRADESHIP OF MEN AND WOMEN.

The social side of the interdependence of men and women, the mutual help and comfort, is placed last in the church statement of what it aims to be attained. But, without any unnecessary discussion of relative importance, it is natural to consider first this social activity of sex because it precedes the others in the lives of all. Beginning with conscious social life, it lasts the whole length of it, and is noticeable in the lives of all the higher animals, in some of whom it is more conspicuous than in man. The high principle of love of our kind is always involved in the best friendships; and where the social ideal is felt as higher than the purely sexual ideal, the love is more intense, and the poet stated a deep truth when he said, "I could not love thee, dear, so much, loved I not honour more." For the happiness of each as well as all, we must have moral principles—that is, social principles—to which friendship is subservient, however hard Comstock and all his may work to keep from us the knowledge which is the only true ground-work of morality, and to thrust us back into the moral chaos from which society has already suffered so much.

In healthy lives, personal attractions and comradeships come early in youth, and should lay a good foundation in the character for the best love alliances of later life. They seem deep rooted in social instinct, and may be observed even in such comparatively little social animals as cats, among whom the young male especially links himself with an older male companion, and doubtless benefits by association in hunting and in cat proficiency generally.

The pair friendships of youth certainly have a sexual element in them, intensifying as they do at puberty; and, as Emerson says of the attraction of opposite and complementary natures, "sex is not local but universal." These friendships have a refining influence; and only the perversity and vulgarity of puritan minds attribute injurious and coarse expression to these intimacies.

The same beneficent impulse is vaguely recognized in the word chivalry. This is usually referred only to the kindness of men towards women, whereas it is more often exercised in everyday life by women towards men, in whom it seems to blend with maternal feeling. The chivalry of women towards men is perhaps less frequently noticed because it is more usual.

Social comradeship is the main factor in the success of any permanent sexual partnership, and it has often served to shield the failures in other respects of marriage. It is deplorable, however, that often the best conditions of this friendship are neglected when the irrevocable alliance is being contemplated. A difference between the religious or philosophic beliefs of the pair is actually supposed to be a trifling matter. Yet to those who know what a strong bond of feeling mutual aspirations and beliefs hold in common may be, divergence of opinion on large subjects seems a great drawback in any friendship.

And where friendship fails within marriage, it is scarcely to be found outside of it, in puritan society; for the married usually give up all old friendships besides, and their mating is a game of chance to win one friendship or none.

There is a belief still prevalent that any social enjoyment is somewhat wrong for a woman. This was shown in a recent discussion on race "suicide," when an English bishop contributed the suggestion that the selfishness of women in indulging in cycling, horseback riding and hockey was a cause of decrease in the birth rate,—without, of course, adducing any evidence that these physical exercises have actually proved detrimental to maternity. "It is selfishness on her part," he said. "She has a stupid notion that she must be her husband's chum. She cannot be in the sense that she can go in for the same exercise." The bishop's remarks are an example of the lack of wisdom that always accompanies lack of sympathy.

In past ages, it was certainly advantageous to society that the women should be kept strictly to their duty of that time to bear as many children as possible, while the men had to be ready for the violent exercises of hunting and warfare; and men of the savage period no doubt took advantage of the situation to make women do nearly all the rest of the labor. But modern developments have changed all this in advanced countries. In rational lives of love and labor, of both men and women, companionship in moderate muscular exercise, whether in work or play, presents no difficulty, and need only be modified for a few brief periods in the lives of women.

The social rule that there should be no social intimacy between the sexes unless marriage is contemplated is one of the most obvious ways in which the marriage system lowers the moral tone of society. Those who in any way set aside the rule are liable to have their motives misunderstood in a most annoying way; and a young man may even be entrapped by a mercenary parent suddenly demanding "What are your intentions?" The result is that the more refined and honorable often submit to social isolation from the opposite sex.

The greatest of all drawbacks to the happy comradeship of men and women has been the difference in their intellectual and moral education. This unfortunate system of different upbringing is, we may hope, passing away; and a happier generation—and why should it not be the next generation?—of men and women will be taught that next to their duty to society generally as faithful citizens comes the duty of each sex to minister to the highest happiness of the other.

FIDEI DEFENSOR.

HAS AMERICA THE BEST MARRIAGE LAWS?

In No. 1051 W. H. Breese says: "I admit there is plenty to improve in our present legal marriage code, still it is the best the race has so far developed." What constitutes a good marriage code, if such a thing there be, is a matter of opinion, but Mr. Breese approves of "women's equality and freedom," so I presume he would test a marriage code by that standard. Let us apply his test to the facts.

The following is from Kent's "Commentaries on American Law," edition of 1884, Vol. 2, page 181: "As the husband is the guardian of the wife, and bound to protect and maintain her, the law has given him a reasonable superiority and control over her person, and he may even put gentle restraints upon her liberty, if her conduct be such as to require it. * * * If he shifts his domicile, the wife is bound to follow him wherever he chooses to go." I believe there is no doubt that this passage states the law as it stands today in almost, if not quite, every state of the union.

In England a wife can go and live wherever she likes, and the husband has no say in the matter; neither has he the smallest control over her movements. In the case of the Queen versus Jackson, 1891, Lord Esher, who was then considered the ablest judge on the English bench, said: "Under the law of England a man has no more rights over the personal liberty of his wife than over that of any other woman." There is still some doubt as to whether a man has any rights over his wife while she remains voluntarily under his roof, but there is not the slightest doubt that by walking out of the door she can deprive him of all claim to interfere with her.

In some American states the law on the guardianship of children is very advanced, but these are chiefly in the far west. In many of the more populous states the law on this subject is still medieval. From a recent newspaper report I understand that even now a New York woman whose husband is dead has no right to her children if the husband has appointed some other guardian by will. In France for many years a widow has had an absolute right to the custody and control of her children, and all that the husband can do is to appoint an adviser to act with her. In England a similar law has lately been passed.

In almost every state of the union fornication and adultery are crimes. So they were once in England, but that law was repealed by act of Parliament two hundred and forty-five years ago. Today in England a man, married or single, can live in open cohabitation with a hundred women, and a woman, married or single, can live in open cohabitation with a hundred men, and no person can lay a finger on them.

There is one sure way in which any one with a talent for languages can make a fortune. Let him travel over Europe lecturing on the marriage laws of the United States. He would have to be quick, however, for so many people would die of laughing that laws would everywhere be passed to prohibit further allusion to the subject.

R. B. KERR.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

CITIZEN OR SUBJECT—WHICH?

Two articles have been written for this issue of LUCIFER by special request of the editor. To these two articles the careful attention of everyone claiming to be an American citizen, or hoping to become such, is hereby earnestly called.

The first and longer of these articles, that of Hulda L. Potter-Loomis, is written by one who has given more attention than most readers have done, to the comparatively recent encroachments upon the rights of the citizen under the specious plea of protecting the weak and easily-imposed-upon, from the wiles of "confidence" swindlers, lottery-ticket vendors, etc., etc.

In other words, the article was written to show how the postal department of the United States government is now being used to discriminate against and crush the business of those who happen to fall under the displeasure of powerful "vested" interests, such as the "medical" monopoly. The case of Mrs. Wilmans-Post is cited as an example, chiefly because Mrs. Loomis happens to be in possession of some of the facts relating to this outrage, not because there is anything particularly outrageous connected with it. Many other instances involving much greater hardship and suffering than the Wilmans case could be cited showing the working of this the latest, perhaps, of the federal enactments whose purpose seems to be to deprive the citizen of the right to manage his own business in his own way so long as he does not invade the equal right of his neighbor.

The other article to which attention is specially called is one that more nearly concerns the life and work of the publication called LUCIFER—"Son of the Morning." For some weeks, if not months, a number of our friends, notably members of the Free Speech League, have insisted that an action at law should be entered at once, to *compel* the postmaster at Chicago to admit the current editions of LUCIFER to its equitable share of the United States mail service; also to restrain the postal department at Washington, D. C., from *confiscating* and *destroying* such editions of the paper as may fall under the condemnation of the censors.

Having consulted three very reputable legal firms of this city and having received substantially the same answer from all, in regard to what could and what could not be done, I asked Mr. Soelke to write out the opinion of his firm and give it to me for publication. Here is his answer:

STEDMAN & SOELKE, COUNSELLORS AT LAW, 94 LA SALLE STREET.
CHICAGO, Nov. 18, 1905.

MOSES HARMAN, Esq., 500 Fulton Street, City.

DEAR SIR: In the administration by the Postoffice Department of the postal law relating to so-called "obscene" matter, the said Department claims and exercises the right of determining what is and what is not "obscene" and to act directly against such matter by denying it the use of the mails, and, in some instances, by its confiscation and destruction without notice or a hearing before such order is issued.

This law, you claim, is unconstitutional for the following among other reasons:

1. Because it deprives the citizen of his property and liberty without due process of law.

2. Because it abridges the freedom of the press, in violation of the Constitution of the United States.

3. Because it confers judicial power on the officials of the post department.

4. Because by the action of that officer, the citizen would be deprived of his property without due process of law.

The Supreme Court of the United States has answered these contentions in the negative.

I am requested by you now to make a terse statement of the reasons advanced by the Supreme Court in support of their decisions. They are as follows, as I understand:

The power conferred on the Postoffice Department by the statute in question is not judicial in its strict sense, but merely involves the exercise of discretion and judgment and where the law authorizes an officer to exercise judgment and discretion, the courts will not entertain an appeal from the decision of such officer, nor revise his judgment in any such case. Nor can it by mandamus act directly upon the officer and guide and control his judgment or discretion in matters committed to his care in the discharge of his official duties.

The principal reason urged for this by said court is that under any other rule government would be administered not by the great departments ordained by the Constitution and laws guided by the modes therein described, but by the uncertain and perhaps contradictory action of the courts in the enforcement of their views of private interests. Hence, the court says, the only acts to which the power of the courts by mandamus extends are such as are purely ministerial and with regard to which nothing like judgment and discretion in the performance of his duties is left to the officer, but whenever the right of judgment or discretion exists in him, it is he and not the courts who can regulate its exercise. And with respect to the exercise of this discretion by the head of an executive department, it has even been held that he cannot be held liable to a civil suit for damages on account of his official acts in respect to matters within his authority by reason of any personal or even malicious motive that might be alleged to have prompted him; that it would seriously cripple the proper and effective administration of public affairs as intrusted to the executive branch of the government if he were subjected to any such restraint.

The only relief, then, for the abuse of this discretion, appears to be impeachment or indictment for malfeasance and, on conviction, removal from office of the offender.

In one case that I recall, the court said substantially that a citizen of the United States has no absolute constitutional right that his mail shall be carried by the United States at all, that whatever rights he may have in this respect exist in the discretion of the legislature and are entirely different from those fundamental rights to life, liberty and property which are secured by the Constitution, and that since then Congress may or may not, in its discretion, provide a postal system for public convenience, it is difficult to say what condition it may not impose to its use and enjoyment. Of course, Congress, in the exercise of its discretionary powers, cannot discriminate between persons or classes of persons, but the court holds that persons and property can be subjected to all kinds of restraint and burdens in order to secure the general comfort, and the right of every citizen to the benefit of the discretionary legislation of Congress must, therefore, be subject to the necessity of public health, morals and order and the general welfare, and the efficient execution of the powers expressly conferred by the constitution. The discretionary power conferred by law upon the postoffice department does not, according to said court, make this action tantamount to a trial, and penal judgment against the party affected by it; its effect is not to punish but to preserve the mails from misuse. Very truly yours,

CHAS. H. SOELKE.

Instead of giving my own views now upon the several points presented in this carefully prepared legal opinion I prefer to wait a fortnight, meantime asking every one who believes in the legend known as "equal rights for all and special privileges for none," to read and re-read, consider and reconsider the words of Mr. Soelke. Especially do I ask all who happen to possess matured opinions upon the question as to what the word *citizenship* in the United States really means, to write out, as briefly, as clearly, as possible her or his opinion—either for publication in LUCIFER or in some other paper, or simply for comparison of ideas—and send the same to this office. But few of such articles can be published in LUCIFER, but the *preparation* of the same will be worth all it costs in time and trouble.

Whether the opinion of Mr. Soelke is to be reprinted or not it will be well for each reader who feels interested in the question of citizenship on the one hand and serfdom on the other to keep this copy of LUCIFER for reference.

M. HARMAN.

OUR BRITISH EXCHANGES.

Among the foreign exchanges that come to Lucifer's office none deserve more grateful and more appreciative mention than does "The Truth Seeker," published at Bradford, England. While not always in full accord with the methods of its editor, I regard him as one of the most valiant champions of freedom of speech and of press now living. At the head of his title page stands the words "Prosecuted for Blasphemy," from which legend we understand that he has himself been the victim of the unholy alliance known as church and state. For the past year the Bradford "Truth Seeker" has been published quarterly only, but it is now announced that, commencing January, 1906, it will be published monthly. It is offered at the very low price of one shilling six pence per annum, post paid to any address. Prominent among the articles in this current number is "The Mission of Spiritualism," by Mrs. L. A. Griffin; "Balmy Believers," by Ernest Park; "The Bible Against Itself," by J. D. Shaw; "Egos Vivisected While You Wait," by Malfew Seklew. Under the head of "Books Received" we find notices of two pamphlets published at 500 Fulton street, Chicago, as follows:

"Social Freedom, by Hubba L. Potter Loomis. The author states that she sends forth her message into the great sad world like 'the dove' sent from 'the ark,' bearing its 'olive branch' of Peace and Love, hoping that when 'the great flood' of strife, hatred and turmoil, engendered in the heart of humanity by ages of false teaching, has subsided a little it may find a resting place, and be the means of helping to create a better understanding of our human relations in the minds of men and women. Also of the fact that the sex organs are wisely intended for use other than merely to propagate the species, and above all, that it may help to demonstrate this truth, that no one has any right of control over the sex organs of another, and that each and everyone has the absolute right to select their sex mate, and enjoy the same without condemnation, just as they select the kinds of food they enjoy, and which they know does them the most good. The book is published by Moses Harman, price 1-6, and sold by Truth Seeker Co., 2 Union street, Bradford.

"Sex Radicalism: As Seen by an Emancipated Woman of the New Time. By Dora Forster. The mistake of Christendom, above all other mistakes, is its failure to give a rational education to children in regard to sex. And growing out of this fundamental mistake the crime of Christendom, above all its other crimes, is its treatment of womanhood and motherhood in the sex-relation. Out of this mistake of mistakes, out of this crime of crimes, more than from any other cause or causes, have grown up the inequalities, the despotisms, the slaveries that now curse all the nations of the world calling themselves Christians. It is with the hope of adding a little to the fund of knowledge of sex—which 'lies at the root of life'—that the book, Sex Radicalism, has been written."—From the preface.]

"The sale of this book has been stopped in America, and our old and esteemed friend Moses Harman has been sentenced to one year's imprisonment for sending it through the mails. He is appealing to a higher court, and at the second trial it is hoped he will receive the common justice which has been denied him at the first trial. The boasted freedom of America seems to have evolved into all boast and no freedom. Anyway, we recommend the book, and we sell it, the price is 2-6 post free. Orders to J. W. Gott, 10 St. James' Hall, Manchester."

A word of explanation just here: Brother Gott is quite correct in saying that Lucifer's editor is now under sentence of one year in state prison, and that he is "appealing to a higher court," but the alleged cause of the prosecution and sentence is not the publication of the booklet called "Sex Radicalism." A chapter of that booklet was pointed out by the prosecutor as one of the causes of complaint, but when the said editor was put upon trial in the Federal court in Chicago, the Forster article seems to have been withdrawn and another, called "The Fatherhood Question," substituted in its place.

For more than a year past the Bradford "Truth Seeker" has been supplied from this office to our readers at 3 cents per copy or yearly at 35 cents. We have now a good stock on hand of the closing number for this current year, also of two earlier issues, which will be sent on application while the supply lasts.

Another of our British exchanges is the London "Freethinker," edited by G. W. Foote. The Freethinker is a sixteen page weekly magazine, price two pence each number, or ten shillings six pence per annum. It is very ably edited; now in its twenty-sixth volume; well printed on superior paper. The leading editorial in the number for October 8 is entitled "Voltaire and the Venus of Milo." Mr. Foote attended the late "International Congress of Freethinkers" at Paris, hence it was natural that he should want to visit the house in which Voltaire—that grand old pioneer of modern Freethought—passed away, on the thirtieth of May, 1778, in the eighty-fourth year of his age. Alluding to Voltaire's great age, Mr. Foote has this to say:

"That he lived so long is a disproof of all the pious stories about his profligate life. He was so delicate in childhood that he was not expected to live to be a man. His lasting for more than four-fifths of a century shows how carefully he must have preserved his strength. And this reflection is strengthened by the knowledge we possess of his laborious and indefatigable career. He was one of those who might wear out but never rust out. He was ever a worker. Probably he filled more pages than any other writer in the world, yet every page is valuable, and is always more or less illuminated by his sleepless wit. How could such a man have dissipated his energy in disorderly living? Everyone with a grain of sense and candor will know how to answer this question."

Speaking of the statue known as the "Venus of Milo," the pride of the Louvre—one of the greatest of all collections of art treasures, the editor adds:

"Hundreds of years before the Christian era some unknown great artist chiseled that wonderful figure. Our Lady of Beauty, the goddess of the best and highest as well as the deepest in man, still stands there as Heine saw her, in nude perfection. Ravishing loveliness rounds every limb and each delightful breast, and quivers on the tender lips and exquisite chin; but divine chastity sits upon the noble brows, and subdues desire into reverence. Here is the eternal feminine that, as Goethe said, has led man on. And this beautiful and splendid dream in marble gladdened men's eyes, and thrilled men's hearts, and inspired men's minds, hundreds of years before Christ, a thousand years before the advent of the Madonna."

Judging from Editor Foote's description of "The Venus of Milo," there would be little chance, if transferred to New York city, that it would be allowed an undraped public exhibition.

Other British exchanges will perhaps receive brief notice in the near future.

M. H.

LETTERS TO THEODORE ROOSEVELT.

A few more of the many samples of letters sent by our subscribers to the head servant of the people of the United States:

Theo. Roosevelt, President U. S. A.—Dear Sir: I subscribe for a paper named LUCIFER THE LIGHT BEARER, *published at Chicago, Ill.* In the last six months I have missed five papers, stopped by the postmaster at Chicago. I pay for the paper in advance. When it is deposited in the postoffice and the postage paid it becomes my property. Now, I would like to know what right the postmaster has to confiscate my property. Your attention to the above would greatly oblige,

Yours, S. ROSEN, Maysville, Ky.

Theodore Roosevelt.—Fellow Citizen: Owing to the fact that the old king-power was vested in the presidential chair to a large extent when our political government was formed, during the famous "secret session," when Uncle Sam was born of the unholy union of Johnny Bull and the spirit of the Spanish Inquisition (the orthodox church), I, a disfranchised citizen, who under a just government would have equal rights of franchise with the masculine powers, am asked to add my voice to a chorus of voices in prayer to you not to imprison Moses Harman, an old gentleman, philanthropist and scientist, of 500 Fulton street, Chicago, for certain work along a scientific line in which I am deeply interested.

This man has been one of the finest assistants to me in the study of divinity, or the love-life, which will rule society when science is relieved from persecution by CRAPTS (the unholy twins before named). I do not wish him again imprisoned for teaching the science that I am going to teach the rest of my life, to men, women and children, and—all lovers of health, life and happiness.

Under separate cover I am sending to you another personal letter, called "Aunt Helen's Love Letter to Devilry."

Neither the letter nor this can rightly be called a prayer. In both I simply WARN you that if you wish to insure the breaking of the lines of devilry IN A HURRY, why, take no note of these various appeals to interfere in the case of Moses Harman.

Woman has prayed while man has preyed, quite long enough. She sees now how she can be in a position to COMMAND.

I close with a repetition of the warning: Let the proceedings go on, and you will HASTEN THE FEMININE REBELLION.

Yours very truly, HELEN HOWARD PHILBRICK.
Forsythe, Montana.

Dear President Roosevelt: I must direct your attention to the flagrant absurdity, not to speak of the unconstitutionality of the action of the postoffice authorities, in holding up copies of LUCIFER, a paper issued by Mr. Moses Harman, of Chicago. Mr. Harman himself has been indicted for publishing "obscene" matter. The legal adviser to the postoffice has laid down that all discussion of the relations of the sexes is "obscene." In that case your own letters and utterances respecting "race suicide" are "obscene."

I may remind you that the first amendment to the constitution of the United States enacts that "Congress shall make no law * * * abridging the freedom of speech or of the press." By what legal right, then, is Mr. Harman prosecuted? and why are copies of his paper suppressed? Is this not a revival of the "star chamber" in America? Are you as president of this Republic and as an

American citizen going to let this pass without rebuke? I hope not. Yours respectfully,

D. W. HARRIGAN,
St. Louis, Mo., General Delivery.

Theodore Roosevelt.—Dear Sir: Being a subscriber of LUCIFER, a fortnightly paper published by Moses Harman at 500 Fulton street, Chicago, and having during the last few months failed to receive several of the numbers, for which I have paid, on account of certain irregular and high handed actions of the postal authorities, I wish to call your attention to said irregularities. These actions of the postal authorities may be legal, and if they are, it is evident that certain laws must be amended or abolished, but it is certain that they are in opposition to the progress and civilization of our age and against the best of American traditions. When you shall know that Mr. Harman and all the subscribers of LUCIFER have been deprived of their property without such forms and processes as are ordinarily thrown round the rights of our citizens in order to safeguard them against malevolent or arbitrary interference by officials or others, then I am sure you will feel as indignant over it as I do.

Hoping that it is only necessary to call your attention to this matter to get the depredations on our mail stopped and an adequate restitution made to Mr. Harman financially and otherwise, I am,
Very sincerely yours,

A. E. ELLIS,
Mechanical and Electrical Engineer, Boston, Mass.

[First printed in the "Demonstrator," Lake Bay, Wash.]

No. 711 Mills Building, San Francisco, Cal., Monday, October 23, 1905.—To the President—Sir: I protest against the holdup of LUCIFER of October 12, 1905. This makes the fifth practical confiscation of my paper in five months. I cannot believe that your censor has stopped this last issue on account of the sensible articles on the all-important sex question. Surely the censor, if this was the reason, must think that we are still in the nursery; if he takes this view the nursery, with its pap, etc., is undoubtedly the right place for him. This issue has probably been suppressed, as far as you can, because of its exposure of the postoffice department, the "graft" of the rent of mail cars, etc. This mail-car business, and not the female question, is my solution of this Russianism. You are traveling the old Roman road at a great pace.

Bernard Shaw's letter in this issue, perhaps, also hurt the pride of Comstock. Shaw is so matter of fact as to the kind of freedom that is screeched by the American eagle—same governmental symbol as the Roman and Russian—a bird of prey.

J. A. KINGHORN JONES,
The father of ten very live children.

LUCIFER'S HELPERS.

In this list are included the names of those who send money or stamps to pay for LUCIFER or its pamphlets to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER'S flag afloat while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

Some have sent money direct to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, from whom we have not yet had a full report. Others have sent a few stamps, five or ten cents at a time, of which no account is taken in these public credits.

A. Steinhauser, 20c; Frank Victoria, 16c; Theodore Deba, 50c; F. W. Heintz, 16c; H. C. Hanson, $2; J. W. Grigg, $5; Ernest Winn, $1; Anna Stirling, $1; J. E. Collins, 10c; H. W. Boozer, 20c; F. J. Van Voorhis, $1; J. Al. Wilson, 50c; Florencio Bassorn, $1; M. H. Taft, $1; Anna B. Fish, 25c; Harold L. Wood, 50c; C. S. Haney, $1; Martin Braden, $1; H. D. Christoph, $2; Mrs. M. McCaslin, 16c; William B. Du Bois, $4; George Brayton, 25c; J. B. Billard, $1; J. L. Buxton, $1.75; Virna Walker, 25c; O. E. Laurence, $1; A. G. Lengberg, 50c; G. B. Littlefield, 50c; Andrew Peterson, 50c; A. Friend, California, $1; J. S. Hughes, $1; A. Kupperman, 50c; Robert D. Irwin, 10c; T. H. Houghton, 25c; Henry Cowell, 12c; Emma Boyer, 25c; J. L. H., 25c; O. B. S., Philadelphia, $1; J. W. Kelley, $5; Ella Kautz, 18c; G. W. G. Wright, 50c; W. P. Austin, 10c; T. F. Lee, 50c; C. C. Fairchild, $1; M. Kislink, $1; T. Schroeder, 40c; David Hoyle, $1; Helen Philbrick, $1; T. Theo. Colwick, 50c; E. Breese, 12c; James H. Barry, $5; Electa Dodd, 25c; O. M. La Barre, 25c; E. Bordwell, 10c; D. D. Thompson, $1.24; H. A. Libbey, $1; Susan Reicherter, 10c; W. P. Ward, 12c; W. G. Scott, $1; James Wickland, 25c; G. W. Carpenter, 50c; Annie E. Cummings, 15c; John R. Nigh, 25c; T. F. Meade, 25c; John Cairns, $1; J. O. Charbonneau, $1; M. L. Studebaker, $1; C. T. Spradling, $1; A. F. Hill, 10c; James F. Clark, $1; Ed. Secrest, $1; H. H. Cady, $1; Mattie Shepherd, $1; Perle McLeod, 50c; H. W. Hunt, 20c; Max Kahn, 25c; O. A. Veritz, $1; W. A. Whinrey, $1; Frank Tascano, 12c; Friends at St. Madeline Village, Trinidad, West Indies, $1; Albina L. Washburn, $1.14; C. H. Henn, $2; S. P. Boyer, 30c; Maggie Dimmick, $1; August Gatel, 50c; E. L. Small, 25c; A. W. Frankenberg, $4; E. Holum, $1.14; Mrs. H. W. Woodard, $1; J. Nielson, $1; Mrs. S. Harding, 15c; John Crerar Library, 40c; B. Vale, $1; Annie B. Fish, 25c; M. T. Braatelin, 25c; J. H. Lohmeyer, $1; J. K. Martin, 50c; Richard Davorkosen, 25c; Helda Lindstrom, 50c; J. E. Witman, $2.35; Thirza Rathbun, 25c; L. A. Uelland, $1; A. Thomas, 25c; Rosa F. Larson, 25c; Paul Robin (and friends in France), $1.30.

BERNARR M'FADDEN ARRESTED.

"Physical Culture" for November contains this notice of the arrest of its editor:

"Mr. Anthony Comstock, prize prude of the country, secured a warrant for the arrest of the editor of this magazine because of the latter's connection with the putting out of posters advertising the recent Physical Culture Exhibition. Two magistrates to whom Comstock applied for a warrant absolutely refused to listen to him, and it was only after the third attempt that he was successful.

"We have watched Mr. Comstock's work in numerous instances, and though in some rare cases he might have been commended, yet on the majority of occasions he was seriously or ludicrously at fault.

"His attitude toward the human body shows very clearly the condition of his mind. To him a beautiful statue of marble or a perfectly formed body of flesh—the crowning effort of the Creator—has all the vulgar and nasty attributes that the human mind can possibly conceive. We sincerely pity him for his unhappy perversion of taste and instinct. From the standpoint of the physical culturist he is a monstrosity and has no place in an era when the beauty and nobility and holiness of the human body are beginning to be recognized by the world at large.

"The arrest of the editor of this magazine occurred just as we were going to press, but our next issue will contain full details of the outrage.

"In the meantime, we would suggest to Mr. Comstock that he secure a Supreme Court injunction against the Almighty to prevent the latter from permitting children to be born without clothing."

Brother McFadden is learning by dear experience that no man can safely be trusted with powers such as Anthony Comstock exercises over his fellow human beings. The "cases" in which Comstock "might have been commended" only serve to show how easily such powers could be perverted to improper uses. Now that McFadden himself is the victim he will probably be prepared to join with others in the demand that the office of censor of press, of mails, of literature and of art, be entirely abolished, as survivals of the "Middle Ages" Inquisition, that tortured, imprisoned, hanged and burned those who differed in opinion from the officers of that Inquisition.

M. H.

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Tuesdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

PAUL ROBIN (Editor "Regeneration"), Paris, France.—Friends and myself beg to send to you one dollar and a few stamps we have left—too small a contribution—for your defense against Comstockian hypocrisy. We send also a few cents to the fund for Voltarine de Cleyre, martyr of madness and stupidity.

A. L. S., Cedar Rapids, Iowa.—I received the sample copy of LUCIFER which you sent me and like it very much. I feel sure there was never anything in your paper that the postal authorities need to concern themselves about. I inclose 20 cents for more copies.

J. E. WITMAN, Hazleton, Pa.—Words fail me when I try to express my indignation at the manner in which the postal authorities are using you, yet better things are hardly to be expected under existing conditions. My protest goes to President Roosevelt today. With best wishes. Enclosed is $5 for books, subscription and defense fund.

S. GELUS, No. Andover, Mass.—Am sorry to learn that the postal inquisitors are continuing their work of selecting what the citizens of the United States can read and what they cannot. I want to receive LUCIFER even though the postal censors do not intend to allow me to do so, and would gladly pay two dollars a year as long as necessary, instead of one, as at present.

D. WEBSTER GROH, Hagerstown, Md.—Because the corrupt politicians who run our government or state abuse their power, of which they already have too much, I heartily oppose such unlimited increase thereof as socialism proposes, by politician ownership (government ownership) of everything, which would indeed make us the veriest slaves to the politicians that the world ever saw. The more government owns the less there is left for individuals to own, and we would be poor indeed under socialism. "What is everybody's business is nobody's business" is a very true saying and applies equally to property. Soon neither the states nor we would have any property, as no man would care to produce what he could not own or receive an equivalent for. Every man should be responsible for his own acts—his own children—their food, clothing, shelter and educations; and to shift his responsibilities in these matters on those who are not responsible therefor is unjust and immoral, and the law is right in so far as it fixes this responsibility, and wrong in so far as it fails to do so. Yours for equal rights.

J. S. STRAKER (Capt., Crepping Hall, Wakes' Corner, Essex, England.—I sent ten shillings ($2.40) to you towards the cost of the proposed appeal. As an English lawyer I hope the case will be dealt with suitably, and as a student of some of the subjects most directly affecting the welfare of races and individuals I hope a ruling will be obtained that will be fair to the individual and beneficial to the state.

RYAN WALKER, New York City.—Your letter, forwarded to me from Baltimore, received. I am heartily in sympathy with you, and deplore this Russian tyranny of officials in this country. The censorship of LUCIFER and the suppression of "Mrs. Warren's Profession" here only gives us an idea of what is coming, unless we battle for the rights of all and not of a few. I will send you a contribution next week.

A. J. KRAFT, Grantfork, Ill.—Received your sample copy of LUCIFER and enjoyed reading it very much; and coming to the conclusion that LUCIFER should be sustained, I herewith send you a dollar for one year's subscription. Keep the torch of reason as high as possible, that it may enlighten humanity and brave the storms, and victory is bound to be the outcome. Hoping and wishing that you may live a long and happy life, I remain, Yours truly.

J. W. DAUGHERTY, Hitchcock, S. D.—I enclose $1 to apply on my subscription to LUCIFER. I feel that the principles of law and justice have been violated by the postal authorities that are persecuting you. But they have to make a pretense of earning their salaries. My rights as well as yours are invaded when they stop a paper I have paid for. Fight it to the end. History tells us that the greatest results of martyrs' lives come after their deaths.

MRS. S. H., Beaver Falls, Pa.—Please send me one copy of "Thoughts of a Fool," for enclosed $1. I am very indignant at the treatment you are receiving for standing up and fighting for my downtrodden sex, although I luckily don't happen to be one of the oppressed in the general sense of the word, but I am not blind to the conditions of others less luckily situated. I wish I had the means to express my sympathy in at least a monetary way.

DR. S. A. WEST, Rock Port, Mo.—My beloved Brother: Your letter of the 3rd has been with me since that time. Yes, I received the medallion in good order. It is splendid work and I have given it a good place in my study. The idea of writing President Roosevelt is, I think, a good one. If ALL would take the hint, it would draw like a magnet! Your word on the manner of approaching the president is good, too. I pat you on the back for thus speaking out boldly. Only good can possibly come out of all this fight!

L. H. ANDERSON, Chicago.—Your favor saying copies of "Hilda's Home" had been sent to addresses sent you received. The absurd objections which the postoffice departments raise would be laughable were it not so serious a matter. I really think the most objectionable feature to them is "Moses Harman" and their inability to crush him. "Right is Might." "Truth is mighty and will prevail." I hope that you can soon reap the fruits of your earnest toil. * * * Enclosed find $ .00, for which you will please send, at your earliest convenience, one copy of "Hilda's Home," in cloth, to each of the following addresses.

MRS. F. M. B. MORSE, Berkeley, Cal.—I believe there are lots of people that believe as you do, but who, for reasons of their own, keep still about it. I believe and know that the worst kind of prostitution is being carried on in the most respected families, legally. I am disgusted with it. It seems to me that if a letter could be written by some one and sent around in each community where LUCIFER circulates, protesting to President Roosevelt, every one that believed in the paper would sign it. Many persons would sign the letter that would not write. I would gladly do so. Inclosed is $1 to help the cause.

JOE TROUDSON, Healdsburg, Cal.—I subscribe to many papers and am doing what I can along many lines of reform, so you see I am not in a position to do much for any particular cause. I firmly believe, though, that you are at the basic principle on which depends the future weal or woe of the race, and how any sane man or woman can offer such opposition to so rational a theory is more than I can understand. I object to the word *theory*—having used it inadvertently—for it is no more a theory than is the law of gravitation, nor less certain in its general results, though individual cases may diverge from the regular course taken by the majority.

KATE A. UNTHANK, Lawrence, Kas.—I think Comrade Oliver A. Verity and C. L. James, in LUCIFER of November 9, have struck the key note for action. Whether the first suit could be won or not, possibly the second or third might be, and they would have the effect of holding up this hypocritical government as the laughing-stock of the world—not excluding Russia, now that she is granted free speech and press. Such a showing would result in much good. I, for one, would be proud of the honor of assisting to the amount of a few dollars, and more if possible, if the right parties could be prosecuted. Inclosed find $1 for your defense fund and 50 cents for a book. Hoping for and believing in the better outcome for yourself and the cause, I am most sincerely yours for truth and freedom.

GEO. E. LOCHT, St. Louis, Mo.—Please send me: One Thoughts of a Fool," $1; one year's subscription to LUCIFER, $1; one year's subscription to "Truth Seeker" (Bradford, Eng.), $1; one "Creative Life," 25 cents; one "Strike of a Sex," 25 cents; one "Origin of the Family, Private Property and the States," 60 cents; one "Bible Temperance," 40 cents; one "Right Generation," 50 cents. * * * Enclosed please find $5. With best wishes.

[The price of the Bradford Truthseeker is 35 cents per year, monthly—not $1. "Bible Temperance" is 20 cents each, not 40 cents.—M. H.]

W. L. LIGHTBOURN, Washington, D. C.—I have recently seen your paper, LUCIFER, and I want to tell you that it is just what I like and admire. I have always been interested in the subjects you treat of and fully appreciate their value, and I am doing some propaganda work in a small way along those lines. I shall be glad to have your paper, so am enclosing $2 for myself and another whom I persuaded to subscribe for it. I wish I could give you some material help besides in your battle for a free press. I take an advanced position on the subject of marriage and relations of the sexes, and particularly as to the rights of children to be well born, and would like to become acquainted with others who hold like views? I feel that we should get together to accomplish the most good.

W. W. M., New Haven, Conn.—I enclose herewith a copy of a letter that I sent to President Roosevelt, and the reply received therefrom. I did my best to make a presentable letter so that he might take notice of it, but do you think for one moment that President Roosevelt ever saw that letter? I don't. I don't believe the politicians ever permitted that letter to reach his sight. You see what the reply says: "That my letter was referred to the Postal Department. Now, isn't that a sensible thing to do? The very department its members guilty? Not by a —— sight. Now the question that one of your correspondents wrote, viz., "What can be done?" continually forces itself into my mind, and I echo, What can be done? *What can be done?* Doesn't it seem awful to think that the sensible class must submit to the injustice heaped upon them by a lot of fannies? I don't see how you are able to hold out against your persecutions; you are a wonder. I feel in my heart an admiration I can't express for those who revolt against the tyranny of their oppressors.

RANJI DHAR, Lucknow, India.—Your latest pamphlet contains much sensible advice. Such a book, however, seems incomplete without a chapter on the limitation of the number of offspring. Perhaps such a discussion is tabooed in the United States. But you do not mention anything even about the practice of "Zugassant's Discovery." Do you consider it objectionable, and hence have not given it a place in your book? I cannot help laughing at the curious pronunciamento of the law as given in LUCIFER, that "any and all discussion of the sex question is obscene and so unmailable." I do not believe that the laws of the United States would be so opposed to the ordinary rules of justice, equity and good conscience as to admit of this interpretation.

[We advertise and sell "Zugassent's Discovery." It is part of the book called "Strike of a Sex," written by Geo. N. Miller. It has had a very wide circulation in this country and in Europe. The statement that "any and all discussion of the sex question is obscene and unmailable" is now denied by the official to whom it was attributed, but the rulings against the six condemned editions of LUCIFER leave one in doubt as to what will be held to be mailable by the postal department and what unmailable.—M. H.]

Albina L. Washburn, "Coöperative Exchange," San Diego, Calif.—If I have time will write a short letter to President Roosevelt, but would rather write a loving letter to your post office man at Chicago, if I knew his specific address. . . . . You are always asking for advice—a thing *I* cannot do, for no one knows *what is*? I have such confidence in your own judgment if you *would only use* it fearlessly—as the inner voice—that I cannot but regret your want of courage in that respect. . . . . After all you are depending on *dollars* to right and justify your course. They never will! . . . . If you were Mr. Jones, I would say: "Mr. Jones, please go on with what you were doing—teaching the people *how to live*. Quit scolding about what the other fellows are doing. Have too much pride, dignity and self-respect to *intimate* that it makes any difference to you. Be optimistic, humorous if you can, but never seriously admit that LUCIFER'S cause or work can be hurt by mud-slinging, nor even by robbery. . . . . Mr. Jones, you might even give LUCIFER and yourself a cheerful vacation for

awhile, until the matter "blows over." Concentrate on something else as foreign to it as possible; then come back with calm nerves and better health."

Mr. Jones might tell me contemptuously: "You do not know it all yet," which would be as "thrue a warrud as iver was shpoke."

As to a letter to Mr. Roosevelt, while I think he is developing rapidly to be an independent people's president, how about the "one man power" we have always decried? And where is the consistency, dignity or justice in addressing him personally in behalf of a publication which in a recent issue says editorially, under the head, "Don't Indict the Corporations": "When Theodore Roosevelt demands that the corporation be indicted and that the officials go free, is it not because he knows that he himself is at the head of the most criminal of all the corporations, the United States government itself?—and that if its officials were indicted for their crimes against the common citizen he himself would have to meet criminal charges more numerous than any other man, perhaps, now living on the American continent?"

[The only comment I have to make upon the kindly meant criticism of our old-time friend and helper is that if Theodore Roosevelt is developing rapidly to be an independent people's president he will welcome all candidly expressed opinions, whether favorable or unfavorable to himself. Only cowardly despots are offended by plainly worded criticisms. If he is not a despot he will at once investigate the many charges made against his subordinates in the post office and other departments of the national government, and if he finds these charges to be true he will lose no time in correcting the abuses and in doing what he can to recompense the innocent sufferers from these abuses. M. H.]

A SUGGESTION.

Publisher of LUCIFER: Now that the "hall is open" is way of letter writing to the president, let me suggest that subscribers write to their representatives in congress, asking for the repeal or modification of what is known as the Comstock law. Let Mr. Harman give the proper name and number of this law, so it can be referred to by writers understandingly. Yours for truth and freedom. SUBSCRIBER.

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SHALL SPEECH BE FREE?

A lawyer of New York City, well known as a writer and speaker on sociologic questions, but who for reasons of his own prefers not to have his name quoted, sends to LUCIFER'S office the following paragraphs as part of the accumulated wisdom of the ages bearing upon the attempt to murder free speech in the United States by using the postal system as a public executioner:

"Men in earnest have no time to waste in patching fig leaves for the naked truth."—Lowell.

"Error of opinion may be tolerated where reason is left free to combat it."—Thos. Jefferson.

"He that will not reason is a bigot; he that cannot reason is a fool; he that dares not reason is a slave."—Sir Wm. Drummond.

"All truth is safe, and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both."—Max Muller.

"Better a thousand fold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race."—Bradlaugh.

"Surely the individual who devotes his time to fearless and unrestricted inquiry into the grand questions arising out of our moral nature ought rather to receive the patronage than encounter the vengeance of an enlightened legislation."—Percy B. Shelley.

"I believe rather in drawing men toward good than shutting them out from bad."—Zola.

"Let the history of our practice of book-burning serve to help us to keep our minds open with regard to anomalies which may still exist among us, descended from as suspicious an origin, and as little supported by reason."—Farrer.

"They who menace our freedom of thought and of speech are tampering with something more powerful than gun-powder.—Moncure Conway.

"To argue against any breach of Liberty from the ill use that may be made of it is to argue against liberty itself, since all is capable of being abused."—Lord Littleton.

"For my part I am certain that God hath given us reason to discover between truth and falsehood, and he that makes not this use of it, but believes things he knows not why, I say it is chance that he believes the truth and not by choice, and I cannot but fear that God will not accept this sacrifice of fools."—Chillingsworth.

"It is an evil when the guardianship of virtue devolves upon well-meaning dullness, which makes it ridiculous."—Parton's Voltaire.

"As to the evil which results from a censorship, it is impossible to measure it, because it is impossible to tell where it ends."—Jeremy Bentham.

"It is well to consider a little whether in our zeal to suppress one form of immorality we may not be forging chains which in time be fastened upon the neck of some great but unpopular truth."—Loring Moody.

Hypocrites and bigots have cunningly devised the crime of obscenity and caused it to be entered upon the statute books of the country, by which they are able to imprison, annoy and disgrace independent thinkers."—Bennett.

"Personally I feel that it is an extremely foolish law, and if I had been a legislator I never would have voted for it."—Judge John R. Brady, on Comstock postal law.

"Bishop Burnett said he had long looked on liberty of conscience as one of the rights of human nature antecedent to society which Hist. Own Time, p. 216.

"Dissent, after having long been an unquestionable crime, has ended by becoming almost a cornerstone of the glory of our civilization. * * *"—Patterson.

"Those who are averse to have their own opinions examined are manifestly actuated more by attachment to their own tenets than are manifestly actuated more by attachment to their own tenets than are manifestly actuated more by attachment to their own tenets than to their neighbor, and they suggest the suspicious inquiry—Is there any concealed interest in the background that causes discussion to be dreaded and opposed?"—Thos. Cooper (1830).

"It is impossible that the imagination should conceive a more horrible and pernicious tyranny than that which would restrain the intercourse of thought."—Tunis Wortman.

"Unless individuals are permitted to reflect and communicate their sentiments upon every topic it is impossible that they should progress in knowledge."—Wortman.

"The government that interferes with the progress of opinion subverts the essential order of the social state."—Wortman.

"To invest the public magistrate (and more especially a private vice society) with the power of restricting opinion would be to trust the progress of information to the mercy and pleasure of a government (or the manager of the vice society). More formidable dangers are justly to be apprehended from arming the constituted organs of authority with a power to arrest the career of Human intellect than from all the evils attributable to licentiousness."—P. 181 of Wortman.

"To suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all (religious) liberty: because he being, of course, judge of that tendency will make his (fallible) opinions the rule of judgment, and approve or condemn the sentiments of others, only as they shall square with or differ from his own. It is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order. And finally, that truth is great and will prevail, if left to herself. That she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapon, free argument and debate."—Act of Virginia establishing religious freedom.

WHAT WOULD BECOME OF THE CHILDREN?

We are often asked what would become of the children if marriage were abolished. This question can best be answered by asking another: What does become of the children in places where marriage is already in great part abolished?

Of every thousand children born in Vienna 449 are illegitimate. Of every thousand born in Munich and Prague 439 are illegitimate. Of every thousand born in Stockholm 396 are illegitimate. And so on. Of every thousand born in Stockholm 396 are illegitimate. And so on.

What becomes of the children of Vienna, Munich, Prague and Stockholm? If anything dreadful happens to them why do not our opponents bring forward the facts? I have lived in Munich, but I never heard that the children there had harder luck than the children of any other place.

There is one pretty good test. Wherever children are neglected there will be heavy infant mortality, and therefore a high death rate. Mulhall's Dictionary of Statistics, 1898, gives the rate of illegitimacy in many cities. Vienna heads the list with 449 per thousand, and Rotterdam foots it with 70 per thousand. Yet in Rotterdam the death rate is 21.4 per thousand according to the same authority, while in Vienna it is only 20.4. The most illegitimate of cities has a better bill of health than the most legitimate.

Under present economic conditions children will not be very well cared for, whether they are legitimate or illegitimate. But the unmarried mothers of Vienna have some advantages over the married ones of New York and Chicago. They do not run the risk of being forcibly violated by a husband, or of being sent to jail for stealing their own children from a drunken father. If any one can show any advantage that marriage gives the New York or Chicago woman over the Vienna one I hope he will not neglect so good an opportunity.

R. B. KERR.

THE LOVE PASSION.

"Some take their love laughing and some crying. I always take it laughing myself. Either way, you're happier for it. * * * Where they are so wrong nowadays is in taking their love commercially; in other words, they do not love, they simply acquire all rights in a cheap housekeeper or an expensive table ornament."—Barry Pain.

It may certainly be questioned whether the most serious form of love is not really the happiest. Many a one regrets the departure of "les beaux jours quand j'etais si malheureux."

Yet sex love begins in fun. It is nature's "true word spoken in jest," her comedy of Beatrice and Benedict sparring till the drama ends in the sober reality of "Benedict the married man." As to this first and original form of activity a Luciferite aptly quotes Froebel's dictum that the play instinct is the creative instinct. It is spontaneous and unconscious and begins far outside the sway of morals. And the healthier sex love probably always retains some of its first joyous wanton ways, the merry give and take of youth.

I refer to the passion of the emotions. But if the passion of the senses instead were under analysis—the form of sex activity on which minds of the Comstockian type delight to dwell—not a word need be changed. The emotional and the sensual are so uniformly correlated and to be found at their strongest either actual or potential in the same individual as to justify an assumption that they are interchangeable, and that puritan suppression where it has checked the emotions has favored sensuality.

That great old puritan, Tolstoi, condemns the emotional and the sensual alike. "Men and women must be trained both by their parents and by public opinion to look on falling in love and the accompanying sexual desire—whether before or after marriage—not as the poetic and elevated state is now considered to be, but as an animal state degrading to a human being. * * * We must cease to consider sex love as something especially elevated." ("An Afterword," Tolstoi, Essays and Letters.) It is surprising that one who has had so much experience, early and often, should pronounce thus upon this subject, and that we must rank Tolstoi as little better in this than those coarse puritans who refer to sex expression as "mere momentary pleasure," evidently because they themselves have never attained to anything better.

Spiritual love is in reality a great antidote to a craving for pleasure. He who has never felt the exaltation of a lover has but a poor broken-off footrule with which to measure the breadth and height of human life. Poor Lorenzo is rich in comparisons, though he may lose his sleep in thinking about Isabella, "and with sick longing all the night outwear to hear her morning footstep on the stair." A capacity for exalted love is the first glory of grown-up life, and a sign of elevated character. The young lover of "Candida is described true to life; he rises highest where one in whom the senses rule would have fallen lowest.

Exalted love was perhaps best understood by the Greeks. What were the ideals of "platonic love"—a name often used and often misused—is well treated of in LUCIFER No. 922.

Marriage in its modern development, among people capable of ideals, represents a real aspiration to combine the fulfilments of the needs both of body and soul. It fails, not because these cannot be combined, but because the conditions and requirements of conventional marriage are very unfavorable to the adequate fulfilment of both sets of needs.

Yet even the married state might be made a better environment for complete and healthy sex lives if its probabilities were foreseen instead of being deliberately falsified by the hypocrisy of society, and if those about to marry were not deceived by fictions and silence. Especially is the woman deceived. One of our friends, in his book of a few years ago, courageously points out how seldom a mother can speak truly and wisely to a daughter whose marriage is in prospect. Instead of some appreciative and cheerful words on the beauty and charm of the fulfilments of love, she can only pass on her own vulgar views, and perhaps add, by way of reassurance, that "It won't seem so bad after a little while." The same author rightly shows how various are the kinds of coöperation which are now included in marriage. Free yourselves from superstition, he says, and then treat each one of the coöperations separately. "Let us understand that we expect every man and every woman to be faithful and true in these partnerships, the same as we expect it of every honorable person today in any business agreement. The 'spontaneous desire of the moment' is not to be considered a sufficient reason for breaking up a household, for forsaking a family, or for betraying the trust of a friend and comrade." (E. P. B.)

The great error of our society has been to regard sex as a dark and unclean mystery instead of a department of nature which all should study patiently in order to be guided by its laws. We are cruel to assume and try to enforce total ignorance of sex in children. The education manuals of the future will include this necessary part of psychology, that errors at the outset may be avoided. Instructed teachers will be able to show how unwise our government of children has been. In particular is the usual nursery practice of corporal punishment wholly bad; it not only contradicts every law of the mental training of reasoning beings, but it has a peculiarly unwholesome effect on the imaginative faculties, causing the least desirable kinds of excitement and stimulating imitative dramatic play in the childish mind. A rational life of well-balanced emotions must begin in childhood, and also the habit of just judgment, the lack of which is so conspicuous in the various sex tyrannies.

It seems difficult to combat the superstitious fear of knowledge, but it must and will be overcome like all other superstitions by ever promoting more light. The conservative defenders of ignorance, the vice societies, who are really, whether they know it or not, supporters of those whose money interest it is to maintain darkness, have recently resorted to such low and reptile-like methods that we ought easily to perceive their real character. FIDEI DEFENSOR.

AN APPEAL TO PRESS WRITERS.

Ascnt "thought censorship" by a few political and irresponsible government officials the thing to do is to let the people of the country have the full actual facts without exaggeration, expletives, etc.—just the facts themselves. That is all that is needed.

Congress fastened Comstockery in the statutes by indirection and by administrative process a press censorship is now being built up, as fully explained in a late comprehensive series of articles by Louis F. Post of "The Public," Chicago. Congress only can stop this new-fangled system of press censorship.

The newspapers superficially assume this new departure is none of their funeral. In that they are mistaken. Any attack on any of our fundamental civic rights is serious. The only efficient method to bring thought censorship—press censorship—before the public is by means of voluntary letter writing to the editors. All papers that amount to anything have now an open column set apart for letters from their readers and voluntary press writers. These writers now have a national organization, of which Mr. Lorin T. Jones, Baltimore, Md., 202 West Barre street, is general secretary. (Does 50 cents a year.) If a sufficient number of letters appear in the editorial office that proves a public interest in "press censorship" to that editor, even though he does not publish the letters. He soon will take it up, and don't you forget it.

How easy it is to address a few million readers through these open columns at an expenditure of say 10, 15 or 25 cents in stamps only we members of the U. S. P. W. L. realize.

If your readers wish to know more about this cheap and efficient method of bringing an issue into public discussion, such as thought censorship by the postal department, to directly influence public opinion and bring about results in congress, let them address with no man could give up, because it was not in his power."—Burnett's stamp Mr. Jones, or if in Illinois, myself.

Letters to the editor should be short, calm, impersonal and devoid of unnecessary words, especially devoid of abusive adjectives. Just let the writers reason their propositions, copy the letter a dozen times and mail to twelve papers for a quarter. Let them repeat this as they have postage to spare.

Let us say one hundred men, who do not believe in censorship, write twelve letters each—one thousand two hundred letters. Let us say the average circulation of each paper is only 10,000. This means 1,210,000 readers for that letter at least; practically many more.

Thus can this matter, or one topic, be brought to public notice through the vitally interested press quickly and efficiently.

No need of going into further details in this cramped space, except to state that this league system of press writing will shortly assume a national importance as the only convenient, cheap means of interchanging opinions among the newspaper readers, opinions which are "tabooed" in the other parts of the paper, such as single tax and political economic topics in general. Trust the people to do the right thing every time. It's up to the people, you know.

A. WANGEMANN,
Sec. Illinois Division U. S. P. W. L.
Chicago (Edgewater), Ill.

WOMEN AS WAGE-EARNERS.

The following note from an esteemed Boston correspondent is self-explanatory:

"Dear Mr. Harman:—The enclosed is worthy of perusal. I would like you to quote, some time, the paragraph I have marked, which contains the 'nut,' and invite R. B. Kerr or E. C. Walker—by far your ablest writers, in my opinion—to discuss the question thereby raised, viz.:

"How can women ever become economically free without injuring herself as a producer of children?"

"Yours truly,
"PHILIP G. PEABODY."

The following is the paragraph referred to, taken from a column article in the "Boston Evening Transcript," written by C. W. Salesby, M. D., for the "London Chronicle":

"If woman is to continue to discharge those anabolic functions, consisting in the accumulation of potential energy for her unborn children, or the provision of their nutriment after birth, upon which the continuance of the race depends, there is a definite and necessary limit set to her sexual activities—to that output of kinetic energy which depends upon what the physiologist calls katabolism. She cannot both eat her cake and have it; cannot both accumulate energy for the racial life and expend it for her individual life. Suppose, for the sake of argument, that man and woman have each one hundred units of energy to utilize. Man, who does not bear the brunt of the reproductive function, can afford to spend his energy on external activities. Woman may spend all her energy similarly, and may successfully compete with man, as an economic unit; but, if she does so, she will have no energy left for the supremely important function which she, and none other, can discharge. If woman is to continue to be woman, she cannot compete on equal terms with man, so far as external activities are concerned. If she attempts to become man and woman, too, she is apt to end by failing to be either. But if woman does not continue to be woman, there is an end of human history—the resources of science notwithstanding."

The editorial introduction to the article in the "Transcript" reads thus:

"Physiology once again called in to prove that woman has not the strength to do a man's work as well as the man himself can. Higher education is woman a positive benefit to the race, but the dangers that may ensue if she leaves her post in the home."

The motion made by Brother Peabody is hereby cordially seconded by the occupant of LUCIFER'S tripod. M. H.

ANOTHER POSTAL OUTRAGE.

At the rate the people are registering their "kicks" at the peculiar and significant methods of the United States postal authorities it would appear that whatever our (mis)representatives at Washington may otherwise be engaged in, they are not neglecting the interests of the express companies, as evidenced by the facts outlined in the following letter to the "Chicago Daily News" of November 24.

It is entitled "Getting Mail by Express," and is given as the plaintive wail of a "parcel post package" in this wise:

"I am simply a 'parcel post' package, weighing twenty-eight ounces, and bearing Natal postage to the extent of three shillings (seventy-five cents).

"When my kind mistress intrusted me to the rigid rules of the postal union she plastered me up with stamps 50 per cent in excess of the regular rates. The postal authorities at Natal, South Africa, marked me O. K., and one month later I arrived in New York and came into the hands of my Uncle Sam. I was thrown out of the postoffice into an American Express Company wagon and landed at 48 (or some number) Broadway, where they attached a tag saying '25 cents, sample,' and another '25 cents, inspected.' Total, 50 cents. I arrived in Chicago in due time. My new master was delighted to receive me, but swore out a new declaration of independence when he was compelled to pay the 50 cents tribute. He laid me on a nearby table while he entered the telephone booth to call up the postoffice.

"After numerous hitches he was connected with the foreign department. If I am not greatly mistaken he asked why he was compelled to pay expressage on a package that was strictly postal union mail matter full prepaid. They told him that they really could not enlighten him on the subject, and that if the United States postal authorities at New York handed over the package to an express company it certainly must be proper, as they must have known their business. As a parting shot they told him to call up the foreign department of the American Express Company, where he might get a few points concerning the zig-zag transaction. He got the express company and was informed that the affair was a regular occurrence; that 25 cents was for sampling and the other 25 cents was for inspecting the contents of the package. When interrogated as to the right of a corporation to collect this money on bona fide mail matter the express official claimed that the government collected the money, the express company transmitting the matter gratis, or words to that effect. What relation is Uncle Sam to the American Express Company? Circumstances alter cases, and had the United States Express Company done the business my master would not have murmured, as he told me confidentially that Tom Platt is a full-fledged first cousin of Uncle Sam.

(Signed) "PARCEL POST."

It might be of interest to the people of this country if they could be informed as to how long this quiet little arrangement between our Washington officials and the express companies has been going on, also just what the text of the congressional measure is that makes this thing possible.

It is surely not a matter of economy for our postal authorities to turn over to express companies the business of "sampling," "inspecting" and delivering either foreign or domestic mail matter, and as to the express companies transmitting such matter "gratis," every one knows better. The express companies are not in business for their health, neither are they employing men and running express teams all over the country to save money for the government or accommodate the dear people.

This is "graft" pure and simple, just another case of "hold up" deliberately arranged between Washington government officials and the private corporations, which it would be wise for the people to demand an investigation of as in the case of insurance companies, and then having exposed the colored gentleman in the proverbial "woodpile," not to be satisfied with merely recounting another story of corruption in the newspapers, but take away from the guilty ones their power to continue in their unrighteous work.

As an anarchist I cannot advocate the punishment of such men, but we can consistently demand the expulsion of bribed officials from our places of government and the repeal of unjust measures which make such corruption possible. The pendulum has commenced to swing in that direction and every one who can talk or write should put forth their best effort to give greater impetus to this movement.

HULDAH L. POTTER-LOOMIS.

GOVERNMENTAL USURPATION!

In 1845 a reduction in the rates of postage was forced upon Congress by private mail companies. Hale & Kimball, also Lysander Spooner, established private mail routes, carrying letters far and near for six cents, while the government was charging, according to distance, six and a quarter cents, ten cents, twelve and a half cents, eighteen and three-quarters cents and twenty-five cents, for conveying a letter.

While Spooner's company was handling mail between Boston and Baltimore, other companies were extending routes as far west as Cincinnati.

When the government discovered that private companies were securing the transportation of the greater part of the mail, the politicians in Congress decided to prosecute the private companies and drive them out of business, but Spooner met them with the unanswerable argument that the constitution did not prohibit the carrying of mail by private individuals. Congress then abandoned the prosecution of the companies and reduced the postage on a letter to five cents for three hundred miles and to ten cents for a greater distance. Even this rate did not destroy the private companies and Congress was forced at its next session to reduce the rates of postage still lower.

About the year 1882 a private mail company in New York engaged in the business of carrying letters at two cents, while the government was still charging three cents. These men were promptly arrested and suppressed, but the government immediately reduced postage to two cents per letter.

Anent the postoffice situation may be mentioned the fact that it is now unlawful for a private postoffice to be established. The president declared this about a year ago when he refused to allow the white people in a town down south to open, at their own expense, a branch postoffice rather than take their mail from a "nigger" postmaster whom Roosevelt had appointed.

[The authorship of the above article is not recalled at this writing, but the facts stated (if truly stated) and the arguments based thereon, speak for themselves.—M. H.]

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

It is pretty clear that people will not much longer consent to pledge themselves irrevocably for life, as at present.—Edward Carpenter, in "Love's Coming of Age."

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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TERMS OF SUBSCRIPTION.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

A WORD TO SUBSCRIBERS.

If we could afford to write a personal letter to each of Lucifer's subscribers and helpers we should like to say many things that are neglected from week to week and month to month. Among these things would be suggestions like these:

Can you use brief histories of the American Postal Inquisition to advantage? If so, how many at 5 cents each, 25 cents per dozen or $1 per hundred?

How many back volumes of Lucifer can you use for missionary work at $1 per volume, unbound, or $1.25 bound in cloth? The price could be reduced still lower if orders enough were received to justify employing extra help to put these volumes in shape for the trade.

We do not need to say that now *is the time*, of all times of year, in which to reach the eye, the ear and the conscience of the great mass of readers. It is the season of longest nights and of greatest leisure. It is the season of lectures, when radical literature can be most profitably distributed. How many of the Free Speech League circulars, and how many of the "Literature of Protest," spoken of in recent editions of Lucifer, can you use to good advantage?

Again: This is the best time of year to get subscribers for Lucifer. Some of our friends are doing very well in this department of the work. Can we look to you for help in this way?

Once more only: While many of our subscribers are paid ahead, even several years ahead, others are in arrears; of others the time paid for is about to expire. As the close of the year approaches we wish, if possible, to pay all bills and start the new year with a clean record. Can you help us in this?—either on your own subscription, on subscriptions for others, or by orders for books for yourself or as holiday presents for friends, or for free propaganda work?

M. Harman.

CONSTITUTIONAL RIGHTS.

An old time worker for Freedom and Justice, in times past, one of the most efficient and earnest of Lucifer's helpers, now writes us as follows:

"I strongly advise you to drop all discussion of the sex question and devote your whole time, space and energy to the question of personal liberty and constitutional rights which your persecution thrusts so obtrusively forward today."

With all due respect to our good friend and brother—younger brother, though *not a young man*—I would say:

Yes: I wish to devote, most heartily and earnestly, my "whole time and space and energy to the question of personal liberty"—including, of course, the personal liberty of every human being as well as my own—"and constitutional rights."

Yes, certainly, if we are to use the word "constitution" in the sense in which Emerson used it when he said:

"Good and bad are but names transferable to that or this; the only right is what is after my constitution, the only wrong what is against it.?"—Essay on Self-Reliance.

By his constitution Emerson very evidently meant his own manhood, his essential humanity, his personal human nature. But if by constitutional rights our kind adviser refers to the written document called the Constitution of the United States I very respectfully would enter a mild "demurrer"—as he himself, a lawyer by profession—would say. A word of explanation just here:

I honor and respect the manhood of the men who met in secret session in the Philadelphia "convention" one hundred and eighteen years ago, but have very little feeling of respect or honor for the political document they concocted during the long secret sessions of that convention, because they put *so little* of their manhood into that document, and so much of their political trickery.

My private opinion, often before expressed, of the legal instrument called the Constitution of the United States, is that it is a cunningly devised *automaton*, a sort of "jumping jack," an elastic manikin or *puppet*, very convenient and handy for the use of those who wish to aggrandize themselves and serve their own personal interests at the expense of the interests of their fellow citizens.

We have placed the first amendment to the national constitution at Lucifer's mast-head, so to speak, not because we really hope for any protection therefrom, well knowing that it has long since lost its virtue, its vitality—if it ever had any virtue or vitality—but rather to show the glaring inconsistency, not to say the *treachery*, the *perjury*, of the men who enacted the Comstock postal laws and the men who now enforce those laws—all of whom took a solemn oath, a religious oath, to maintain and enforce the Constitution of the United States.

The fact itself that the "compromise agreement," as it was called by George Washington and others, the fact that the constitution as first agreed upon *should need* such an amendment as that prohibiting the abridgment of freedom of speech and of press, is perhaps the most serious indictment that could be brought against the compromise constitution itself, the constitution fathered by James Madison and Alexander Hamilton, both open and declared believers in the principle of monarchy and aristocracy and opposed to a republic of equal rights for all.

As I see it, and as many others see it the only national constitution ever needed is substantially embodied in the "first amendment," the *Jeffersonian* amendment to the *Hamiltonian* constitution, and might be fairly stated in words like these:

"The national congress (whenever such congress shall be needed, which under equal liberty for all must be very *seldom*) shall make no law respecting an establishment of religion, or prohibiting the exercise thereof, or abridging the freedom of speech or of the press, or the right of peaceable assemblage."

* * *

If in addition to these provisions there had been inserted a prohibition against all attempts to establish a *national code of morality* there would have been little more needed in the matter of a national constitution; all else being left to the various states or self-governing communities to settle for themselves through free and untrammeled speech, free and untrammeled press and free public assemblage, as occasion might arise, from time to time.

This would have been in accord with the principles of personal liberty and equality enunciated in the Declaration of Independence, under which principles the battles of the colonial revolution had been fought and won.

I do not need to tell our "legal" friend that the "convention" of '87 abandoned, betrayed, nullified, crucified, the principles of the Declaration of Independence. I do not need to tell him that under the working of their political constitution all the outrages on liberty and justice that have since disgraced the national congress, the national courts and the national executive officers, have followed as things of course.

When government of man by man is inaugurated; when two distinct classes are provided for, a ruling class, a governing class, on the one hand and a ruled class, a subject class, on the other—as

is so clearly and unmistakably done in and by the Constitution of the United States, then the words of Burke in the British Parliament, more than a century ago, become pertinent:

"Tell me not of the abuses of artificial government—the *thing*, the thing *itself*, is the abuse."

"Constitutional rights," then, in my honest opinion, mean the rights and privileges of the "elect" few; the rights and privileges of the men who run the governing machine, also the rights and privileges of men whose money secures the election or appointment of the rulers. Some of the leading spirits in the convention of '87 openly declared that "property" is the object of organized society, hence the men who hold the most property should have most to say in the election or appointment of the officials who make the laws and who administer the government.

Such being the true history of the formation of what is called constitutional government in this country, as I have learned it, our friend with the "legal" training should not wonder that I have no faith in "constitutional rights" for the masses of the people. "Personal liberty" we must have, if life is to be worth living. Patrick Henry was sane and rational when he said, "Give me liberty or give me death," but if we wait for liberty till we get it through such guarantees as those of the political "compromise" of 1787-9 we may wait forever!

"What then?" I shall doubtless be asked. "If you do not expect to gain liberty by demanding your constitutional rights, why do you employ lawyers to carry your case to a higher court?"

For two reasons: First, because most of the readers and supporters of Lucifer prefer that such appeal should be made; because my friends are not willing to see me go to prison without a legal effort to prevent it.

Second, because of the *publicity* that attends legal proceedings. To my thinking the only real ground of hope for human liberty is an *educational* one, and the education of the masses, the education of the public conscience, can only come through publicity.

These two reasons are sufficient as I think, but still another might be mentioned, namely, to avoid the implication, the inference, that seems to exist in the minds of many well-meaning people that I insanely covet the honors of *martyrdom*. This opinion was voiced by Judge Landis when he said to my lawyer:

"Your client, Mr. Stedman, seems to have formed the eccentric habit of getting himself into prison?"

I do not need to say here, as I said to the judge who sentenced me to a year in the Joliet penitentiary, that this charge, this assumption, is utterly untrue and unfounded.

Naturally I shrink from conflict of all kinds. Naturally I prefer peaceful methods. By nature and by early training I am almost a typical Quaker in my aversion to war of all kinds. But when my human sympathy for suffering is aroused I do not count the cost of defending my oppressed and enslaved sisters and brothers—whether that cost be fines, imprisonment or death itself. When vitally important principles are at stake, considerations of personal safety are ignored, are relegated to the rear, are told to "Get thee behind me, Satan!" I hope this will not be considered a boastful statement. I believe it to be simple truth.

And now to close this long article I wish to ask how many more of Lucifer's helpers think it best to "stop all discussion of the sex question and devote our whole time, space and energy to questions of personal liberty," etc.?

Just one question: If all who are working for radical reform on this and other lines were to adopt the above advice; if all reformers were to stop speaking of their particular reform and simply utter and print *platitudes* in favor of personal liberty, how long would it take to reform the abuses and abolish the slaveries that now afflict the human race?

M. Harman.

METHODS OF THE OPPOSITION.

"Louis F. Post, henchman of Mayor Dunne and apostle of the I. M. O., T. P. Q., O. K. B. B. propaganda, took up his sword of eloquence in defense of Editor Harman of Lucifer, the Lightbearer, a Chicago publication suppressed in January, 1904, for violating the postal laws against impure literature, in a speech before the Jefferson Club last night.

"Mr. Post declared that when the sex question was discussed from a serious point of view there should be no objection to the dissemination of literature pertaining to it.

LIKENS CENSORSHIP TO RUSSIA.

"'There is more autocracy, despotism and secrecy in the suppression of publications in this country than there is in Russia,' declared the I. M. O., T. P. Q., O. K. B. B. man. 'Perhaps it would be a good plan to send a committee to learn Russian methods of censorship. A committee should be appointed to bring the present methods of censorship to the attention of congress.

"'The Russian censor blots out objectionable paragraphs and sends the paper to its destination. In this country the whole edition is held up.'

"Post read some extracts from the 'free love' paper which he said he represented by asterisks when he used them in the "Public." He quoted from a government agricultural report in an effort to prove that its reading matter contained more phrases that might be construed as objectionable than did Lucifer. He said that Lucifer was 'plain,' but not salacious. He also said that he did not personally agree with the ideas of the editor of that sheet, but he appeared to have great sympathy for him.

MAY PRINT SPEECH.

"In a discussion that followed Post's speech it was suggested that it be printed in pamphlet form, including the material that Post omitted in printing the matter in the "Public," and that it be circulated outside the mails for the purpose of calling attention to the alleged autocratic methods used by the postmaster general in discriminating against newspapers. It also was suggested that a committee be appointed to take steps which might lead to congressional action. The questions were referred to the legislative committee of the club."

The above paragraphs are taken from the "Chicago Inter-Ocean" of Sunday, November 26. The article was distinguished by a triple head, intended, it would seem, to create a sensation and arouse prejudice not only against Lucifer and its author, but also against Mr. Post and Mayor Dunne.

The tactics of the opposition to sexual and to economic reform today seem very similar to those adopted by the supporters of chattel slavery in the days of Wendell Phillips and of Garrison the elder, and for much the same reason. Then "vested rights" were at stake. Then many millions of money were invested in human flesh, blood and bones. Black men, black women and even black babies—or those having as much as a sixteenth infusion of the blood of the African race—could be sold by the public crier, just as horses, mules, cows or bales of cotton could be sold by the public crier.

In much the same way vested interests are at stake now. Wives are considered to have a money value, as shown by the civil suits by husbands for the recovery of marital rights, and by the fact that the husband is justified by public opinion, in many sections of the country, in taking the life of the man who happens to be more attractive to his wife sexually than is the husband himself.

The suggestion that Mr. Post's speech should be printed and "circulated outside the mails" recalls the fact that it was not always a crime for the people to organize their own postal system. Read the article reproduced elsewhere in this issue that tells of what was accomplished in this way by Lysander Spooner and others before Russian Bureaucracy took possession of the United States government.

M. H.

HOW TO MAKE THE MOVEMENT A SUCCESS.

It must often have struck persons in the sex movement that we do not make as good a showing as might be expected from our numbers. Sex is an interesting subject to everybody, and a vast number of people know and feel the evils of the present system. The popular excitement over Bernard Shaw's plays and such novels as "The Woman Who Did" shows that there is plenty of material for a strong sex movement. Yet public officials find our movement easier to persecute than any other.

The reason is that we are wholly unorganized. There is no fact of history more certain than the enormous power of organization. Look at the Roman Catholic Church. It is far from having a majority of the church people of the United States, but it is stronger than all the churches together, because of its tremendous organization. Look at the Order of Jesuits. Throughout most of its history it has been hated by almost everybody, yet it has again and again ruled nations, and today after much persecution it is as strong as ever. Look at Tammany Hall. I do not suppose there has ever been a time when the majority of New York voters wanted Tammany to govern them; yet it nearly always does govern them because of its organization.

Even small and unpopular organizations can often impose their will on an inert majority. The temperance people are nearly everywhere disliked, but they have won victory after victory all the same. The woman suffrage organization is a very small affair, and it is doubtful if it ever had the sympathy of a majority of men or women in any community. Yet in one place after another woman suffrage has been won by the pertinacity of a few.

It is time to organize the sex movement. Let a convention be called in Chicago or some other central place, and let a national organization be formed, with local organizations in all the centers of population. Let these organizations show their representatives in congress and the state legislatures that they are alive. Then it will not be long before Superintendent Hull takes off his hat every time he meets the editor of Lucifer.

R. B. Kerr.

MORE GOVERNMENT "OBSCENITY."

The pruriest postal Pecksniffs who have decided that any discussion of the relations of the sexes is immoral are having some difficulty in keeping United States government officials from violating the very rulings which are relied upon to exclude LUCIFER from transmission through the postoffice.

It will be remembered that a recent issue of LUCIFER was confiscated and was not allowed to go through the mails because Paul Hull, superintendent of second-class mail in the Chicago postoffice, decided that a passage from a report of the United States Bureau of Animal Industry, which was reprinted in that issue of LUCIFER, was obscene.

But now comes the Rev. Thomas B. Wood with a vehement charge that the United States government is assailing the sanctity of legal marriage by shipping several hundred women from the island of Martinique to Panama as "companions" for the workmen engaged to construct the Panama canal.

When Henry Burnett, who is in charge of the United States Department of Labor and Quarters on the Isthmus, was asked what excuse there was for bringing the three hundred women to Panama, he frankly replied:

"No excuse. It was the only thing we could do to keep our laborers here. Any one who has had any experience with the West Indian negroes knows they won't work at any place without their women. What has been done is always done by all employers of such labor on great works. We were losing fully a third of our men, and had to stop it. The men said if their wives were brought over they would be more contented. There was great need of servants by American families and in the commission hotels. The Martinique women are cleaner in their habits, and make better servants, than those from Jamaica. So we decided, as we had about two thousand Martinique men here, and will have more, we would begin by bringing over their women. An agent was sent to tell those who had men on the isthmus, and those who did not have, but who wanted work, that they would be brought here free and given food and quarters until they were settled. Three hundred have come. We have an agent in Jamaica now who will allow every sixth laborer to bring his wife with him. Every third foreman is granted the same privilege. It's the only way we can get them."

"Don't you consider their relations immoral, and don't you know that the people of the United States may object to the continuance of such relations on its soil under the sanction and by the act of its government?" Mr. Burnett was asked.

"I can't see why they should," was the reply. "We are down here to build this canal. What have the morals of a lot of West Indian negroes got to do with it? I assert that *they are not immoral in preferring to live with a woman without a marriage ceremony.* They may be unmoral—that is, without morals as we understand morality—but they are ofttimes truer to the woman they select than our people, who have a ceremony performed. Not one in a thousand or five thousand of the natives of those islands or in Central or South America gets married. They can't afford it. Marriage to them means a great and expensive ceremony, complete wardrobe and a well furnished house. They won't marry without all this. We ask them to come over here to work for us, and they ask us to send for their wives. It is decided to do so. All I require as the acting head of the Branch of Labor and Quarters is that a woman says such a man is her husband. It isn't for me to ask for a marriage certificate."

Commenting on this matter "Town Topics," a New York paper, which by the way was not excluded from the mails for discussing the subject, pertinently remarked:

"Softly, softly! The clerical cranks, on and off the Isthmus, who are trying to kick up a hullabaloo because the workmen on the Panama canal have been supplied with wives, sacrilegiously forget that the system was originated in the Garden of Eden, and its wisdom has never before been disputed."

JONATHAN MAYO CRANE.

GARRISON THE NON-RESISTANT.

The greatest apostle of abolition, William Lloyd Garrison, was born in Newburyport, Mass., December 10, 1805. The centenary of his birth is suitably marked by the publication of Ernest Crosby's notable book, "Garrison the Non-Resistant."

It is a sympathetic sketch of Garrison's career which considers slavery and the Civil War from an entirely original point of view. In the opinion of the author President Lincoln made a radical mistake in undertaking to coerce the seceding States, and the enthusiasm for the "Union" of sections which hated each other he regards as immoral in itself and the source of prolific subsequent evils, including the growth of the sentiments of imperialism and militarism, together with the foundation of the trusts and the aggravation of the labor problem. That the war failed to settle the race question is obvious. If the "erring sisters" had been allowed to go, slavery would, he thinks, have died a natural death, and the States would have reunited, the race question having been peacefully and genuinely solved.

Even those who fail to accept this view of history will find it interesting and full of suggestion, and the account of Garrison's life and the record of the personal observations of the author in the South of today are both vivid and entertaining.

Published by the Public Publishing Company, First National Bank Building, Chicago, 16mo, 144 pages, with photogravure portrait of Garrison, 50 cents net. For sale at this office.

PURITANISM ONE HUNDRED YEARS AGO.

In a valley among the hills of Radnorshire (writes the Hon. Stephen Coleridge in the "Westminster Gazette") lies the little sleepy town of Presteigne. The pendulum of life has swung slowly and dreamily there for centuries. It might be cited as a place that had never known one day to differ from another save by the changes of the seasons and the process of the calendar.

But in the early days of this century it was, in fact, the scene of such a pitiful tragedy as cannot easily be surpassed in the annals of suffering humanity.

Mary Morgan was sweet and comely when she came into Radnorshire, a child of sixteen, and within a year she was hanged by the neck at the four cross-roads, outside the town, and buried in a place apart as a mark of ignominy.

At her feet they reared a black slate, barring her, as it were, from the East and its hopes, and on the slate they wrote these words:

"To the Memory of Mary Morgan,
who, young and beautiful,
endowed with a good understanding and
disposition, but unenlightened by
the sacred truths of
Christianity,
became the victim of sin and shame,
and was condemned to an ignominious death
on the 11th of April, 1805,
for the murder of her child.

"Roused to a fine sense of guilt and remorse by the eloquent and humane exertions of her benevolent judge, Mr. Justice Hardinge, she underwent the sentence of the law the following Thursday with unfeigned repentance and a fervent hope of forgiveness through the merits of a redeeming Intercessor.

"This stone is erected not merely to perpetuate the remembrance of a departed penitent, but to remind the living of the frailty of human nature when unsupported by religion."

* * * * * * *

Thus did Mary Morgan dream that love was divine and a foretaste of heaven, and awake to find it the road to perdition and the gateway of death.

The benevolence of her judge and the humanity of his exertion may be fitly measured by the fact that he refrained from exercising his power to delay the execution beyond the then customary period of forty-eight hours from the sentence, and thereby rendered the obtaining of a reprieve almost an impossibility.

And where was the man that brought this poor child to the bar of man's condemnation and God's anger, that betrayed her for his pleasure and abandoned her for his convenience, that prompted her to destroy the evidence of what she had believed was love, but what proved to be insult?

Was he standing near to share, as far as the law would allow, her agony and punishment? or was he at home on his knees bowed down with self-condemnation and remorse?

No! Not there; but upon the bench, in the panoply of the office of high-sheriff of his county—an office enforcing upon him the awful duty of carrying the execution into effect. Upon the judge's right hand sat the father of Mary Morgan's child!

The jurymen were marvelously good men! Never a one would risk his soul to save poor Mary Morgan's life, and so for conscience sake they resisted the prickings of pity.

But though his honest name has not come down to us, there was one gallant gentleman whose manhood bade him take horse to London, 160 miles and back, to seek and obtain a reprieve. He got it, indeed, but only after precious hours lost; and though we may be sure that as he galloped through the night under the stars what man and beast could do was done, yet, alas! for Mary Morgan! love and death were the same to her when he reached the four cross-roads.

He could do no more for her living, but I think it must have been he that put the little headstone to her grave with no more upon it than this:

In Memory of Mary Morgan,
who suffered April 13th, 1805.
"He that is without sin among you, let him
first cast a stone at her."

The big black slate at her feet records the verdict of religion; but the little stone at her head proclaims the judgment of Christ. A hundred years are passing away since she was taken from prison to judgment, and from judgment to execution, and from execution to the grave. There under the grass she lies, her broken heart long commingled with the dust, and if she be not forgiven there is no mercy in the sweet heavens!

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. M. CRANE, Chicago.—I am always glad to do anything I can to aid the cause for which you are battling so nobly. I feel sure the battle will result eventually in victory for honest common sense and the betterment of humanity. I am, as ever, in fullest sympathy with your work.

L. E. HUGGINS, Omaha, Neb.—I hear nothing definite as to what the U. S. P. O. Department is doing with you. I am sure, however, that whatever they do on Comstockism lines will only sink them deeper into the muck of inconsistency and persecution. You have some splendid associates, Shaw and McFadden for instance, and Post as well. You have my sympathy.

M. C. POWERS, Paskenta, Calif.—Have written to the President as requested by the Free Speech League. Hope every reader will do the same. It is time that we awake and stand for our rights, and never give up until we get them. We are fast being chained with shackles such as no black chattel ever wore. Enclosed find one dollar to be added to the expense account, also P. O. stamps for extra postage on LUCIFER.

J. B. PHINNEY, Springfield, Mo.—Disgusted as I am with my recent experience with law and courts you may place my name on the list for $1 per month till all costs are paid in support of Comrade Verity's idea. The only fault that I can find with your latest pamphlet is that it is not unconventional enough; not radical enough to wake the mossbacks up to a just sense of their moral duty to themselves and their children. Yours for truth, justice and morality.

IRVING LLEWELLYN, Oyster Point, Va.—Kindly apply the small amount yet due me to the cause of the revered editor. My Virginian blood boils with indignation as I read of the illegal and unconstitutional methods pursued by the postoffice department in its attempts to suppress LUCIFER. I directed a letter of remonstrance to the powers that be in Washington with the result that I, an obscure fourth-class postmaster, am threatened with dismissal from office, which action, I may add, I shall greatly welcome.

MRS. L. M. A., Ohio.—I wish to renew my subscriptions to LUCIFER and will also promise $1 to help circulate the paper. Please discontinue the extra copy your have been sending to me for another lady. She has returned to her home and her husband will not allow her to receive LUCIFER. She was educated in a convent and although no longer a Catholic she still holds their views concerning divorce. Her husband has money, but he is not fit for any decent woman to live with. And still your paper shocks him so terribly that he will not allow her to receive it while she bears his name.

WALTER HUEY, Cincinnati, Ohio.—"The Right to Be Born Well" is not only an important, but an invaluable, addition to the none too abundant literature of eugenics. Its strong and commandning quality must commend it to all real thinkers, while the absence of any suggestion of pedantry should make it a most effective agent in popularizing a subject of paramount human interest, concerning which there is yet an amazing ignorance on the part of general society. Dignity and good taste characterize the work throughout. The dedication is altogether admirable; it especially appeals to me with directness and force.

A. F. HILL, Boston, Mass.—Today, Dec. 1, 1905, I received a copy of LUCIFER, Nov. 23, 1905. I have no copy of any number between the above date and that of Oct. 12, 1905. I received a letter from California telling me about an item in LUCIFER that I had not received. We are in hard lines for a free press, and at times a gag on free speech is tried. I hope no terrible scenes are to be enacted to regain liberties lost by inaction of dead-minded Americans. I hope you have copies to send me of the missing numbers.

[Will gladly supply all missing numbers as far as possible.—M. H.]

J. F. P., Austin, Ill.—Why is it that the truth is so hard for people to grasp? It seems man is only interested in the carnal—the people to grasp? It seems man is only interested in the carnal—the higher evolution is out of the question. Coming home the other night after my day's work I met a leader in the "Holiness" church, who referred in his conversation to this very point, but could not understand the right of the child to be well born nor the evil in the birth of unwelcome children. Having a large family himself he yet could not see his responsibility, claiming that he followed a course of nature that could not be otherwise. In regard to your request I shall make a strong effort and hope I may succeed in getting subscribers for your much needed paper.

EMMA WARDLAW BEST, Ile Moyenne, Seychelles, Indian Ocean.—I hope you are getting on without a too dreadful time. When I think you are the only "friend" to woman who sees all and "sees it whole" I know why you are hated. I could never get subscribers here. The people speak French and may be said to be apathetic to everything except how to get or steal a rupee and buy a filthy drink, which makes them ill. The women who are black get on all right. The others try to imagine themselves superior, but are treated in the most degrading fashion. These are tiny islands and yet two girls, mostly white, have committed suicide since my being here for the old reason. I daresay a *good many more*, but these I knew of. They are so slavish that nothing rouses them. I send you an appalling story of Comstockism of exactly one hundred years ago. Please print it in full if possible. The writer is the son of Lord Coleridge, once our chief judge, now dead. Last mail I sent you accounts of Lord Roberts' *procesez*.

EDWIN P. LUDWIG, Washington, D. C.—Have you gotten out Nos. 1047 (Aug. 31) and 1048 (Sept. 7) as yet? I have not received either of these and presume it may be another case of holdup. It is outrageous the way the postoffice department is treating you, and I do trust you may be able to get the best of them in the fight. The truth is bound to triumph in the long run, but it is very hard for some of its earlier prophets to make much headway; but cheer up and be of good courage, for the right is on your side.

[Yes, we published Nos. 1047, 1048 and also 1049, and now are getting out 1050. Our friends should always let us know promptly whenever they miss a number.]

SAM COHEN, New York.—I do not see what I can do in co-operation with the Free Speech League as most of my acquaintances are Russian Jews who do not understand English. I think some circulars at least—though the want of literature on the subject of sex reform generally is very great—ought to be printed in the Jewish language. Then not only I could use them but many others could do much more. Such people as Dr. Cohen of Brooklyn, M. Kats, and Emma Goldman could do worlds of good with them. I will undertake to contribute 25 cents a month, while able, to help defray the expense of circulating LUCIFER during the period of its attempted suppression.

[The suggestion contained in the foregoing seems worth consideration. What say our Jewish friends?]

A. B. C., Montreal, Canada.—Thanks for reminding me that my subscription is due. I enclose $1.50, which I much regret is all I can manage to send you in these troublous times for LUCIFER and yourself. I do not write a protest to President Roosevelt, for you see I am not a subject of King Theodore but one of the "effete monarchy" of King Edward, hence a kick from me would hardly look well, as I presume I have no legal standing in the matter of loss of my papers. But American citizens ought to kick and kick hard and stop the silly petitioning business as you well say. This smacks too much of the days of serfdom in the dark and dismal past, but "superstitions die hard." I do wish I could quit this old city and live in some place where there were a few more radicals. I am practically isolated here since Capt. Adams' death. Do you know of any radical and progressive persons in the New England states or Eastern Canada who would care to correspond with a thoroughly "emancipated" radical like myself? To know even one or two such would help to make life worth living to me. If you can be of any service to me in this respect I shall be deeply thankful. I hope your health remains fairly good and that you will be enabled to carry on your good work.

HENRY E. ALLEN, Benton Harbor, Mich.—The letter in your last issue by D. Webster Groh, it seems to me, is even worse in some respects than the Russian censorship under which LUCIFER is now suffering. It is worse because it misrepresents the position of more than ten million who are now struggling, first, that every worker shall have the right to work; and, second, that every worker shall have the social product of his toil; third, that every one shall be held responsible for his acts.

If socialism would in any manner countenance the despotism we have in government today I would be as much opposed to it as Mr. Groh can possibly be.

A government administered by plutocrats should in no way be confounded with socialism. It is safe to say that 99 socialists out of every 100 are as much opposed to Comstockism as Mr. Groh. The intolerance of any postal censorship appeals to every intelligent socialist in such a manner that he is willing if necessary to shoulder a gun in the defense of the first amendment to the United States Constitution.

Mr. Groh need not borrow any trouble on account of the despotism of socialism, for in all probability long before we secure socialism it will be necessary for every socialist, as well as every lover of liberty, to come to the front in defense of free speech and free press.

It will probably be only a short time before socialist papers will be treated as LUCIFER is now being treated. So we should all stand together.

FRANK D. BLUE, editor "Vaccination," Kokomo, Ind.—Social Freedom, by Hulda L. Potter-Loomis, published by M. Harman, 500 Fulton street, Chicago. Price 20 cents. This pamphlet deals with the unpopular subject of *sex*, which, like Banquo's ghost, will not down. Some one has said it is never safe to guess unless you know. I now confess I do not know, but it will be my guess that notwithstanding its present unpopularity the subject as well as experiments along the line of sex relationships will go on until a basis satisfactory to the vast majority will be reached. What that basis will be I have not the temerity to think. I know of one thing I am fully convinced: Women will settle it to suit themselves and all man made laws and customs to the contrary will have to "go way back and sit down." The pamphlet is epigramatic in style and selections

cannot do it justice. The author's contentions are radical, but lose none of their interest from that fact. It is necessary to shock people to get them to think, yet they must be awakened for progress to come. It is always well to know what the other fellow thinks, and this book will inform you.

JOHN GUMTZ, Antigo, Wis.—I have the greatest respect for you, and will do anything for you in my means, which just now don't amount to anything, but will never ask anything of President Roosevelt till he retracts his statement about Thomas Paine. That is to say, there is no one more ready to kneel at the feet of the poor mothers and fathers, of the sincere and true of those who love and sympathize with their fellows, but never will I cringe at the feet of a tyrant; better a hundred times that I'd starve or perish.

I think the International Freethought Congress made a terrible mistake in sending Mr. Roosevelt their thanks. Had the war continued many more on both sides might have perished, but the wholesale massacre of the Jews would hardly have occurred. For one, I am so much opposed to the President that I do not care to talk about him much less to write him.

WHAT HURTS 'EM.

A number of correspondents write us in derision of any protest against the sternly virtuous attitude of most of the New York dramatic critics in regard to a well-known play written by the chief British vegetarian.

Presumably some of those virtuous critics can read. Presumably they had read the play in question long before it was produced in this town. Yet they treated it, even in a version Bowdlerized for their benefit, as some new and appalling gospel of social immorality. They pumped up moral indignation. They withered and blasted the play and its wicked author. The Sarceys of West Hurley or Hohokus couldn't have shown a more edifying disposition or a more impressive intellectual equipment.

Faithful warders of the walls of Manhattan-Podunk. Much they can stand and have stood, but not intelligence. That hurts 'em.—N. Y. "Sun."

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THE LICENSE OF THE PUBLIC PRESS.

The fathers of this republic demanded freedom of speech and press. License and privilege are not liberty. The press of today is not free, its freedom is abridged by public opinion, conventionalism, taste, propriety, narrowness, and last, but not least, by the postal censorship. With the exception of the last these have always limited the freedom of the public press, sometimes for the better and at other times for the worse.

Public opinion is becoming more and more tolerant, while the regard for conventionalities diminishes day by day. Still, in the South, an editor hardly dares to speak against the lynching of negroes, for fear of being mobbed and of losing many of his subscribers.

Taste and propriety are becoming more and more prominent until today vulgarity and indecency can only be found in those periodicals which cater to the saloons, barber shops and subway taverns.

The postal censorship is endeavoring to exterminate indecency and immorality, but it has judged erroneously, and so far has only attacked the pure and decent. Comstock has taken for his foundation rock the idea that the nude is the impure. He believes that mankind is totally depraved, and that such unveiling is very immoral.

There is only one method by which every questionable case can be judged correctly and with justice to its author and his work, which is to ask him to read the same aloud to his mother, sisters, children and the public without experiencing the least of shame. The obscene will thereby be condemned by its own author, whereas the nude, the pure, the true and the worthy will survive the test and be the lovelier and the purer for it.

Comstockism is depriving us of the roses of life, whereas it has either lacked the courage to tackle the thorns and briars or it has entirely overlooked them. The American people should protest against his absurd methods, and require him to judge his victims by the above-mentioned test, or leave the matter entirely to individual mothers and fathers.

The habit that some reporters and interviewers have of gleaning bits of family affairs, heart secrets, et cetera, from the unwary and making the same common property tends to break up the peace of home and friendship generally. Nothing breathes so much of the confessional and nothing can be more distasteful to the pure-minded.

Jealousy is frequently found among the smaller newspapers. If these papers would know how suicidal such envy is, they would entertain more friendship for their rivals, who probably have won greater success by more intelligent methods. Nothing is so apparent, and nothing so abhorrent to newspaper readers, as this loathsome worm gnawing upon the soul of a paper and slowly poisoning it to death with its venom.

JOHN GUMTZ.

Antigo, Wis.

PROFIT BY INIQUITY.

[James H. Barry, editor of the "Star," San Francisco, Cal., is certainly doing a great work in holding up the mirror—of "publicity"—to enable the editors of the great city dailies to see themselves as others see them. In a recent issue, under the above heading, he has something to say in regard to certain gambling advertisements found in the daily papers of his own city, and, in passing, raises the pertinent inquiry why the postal censorship should discriminate in favor of the large and wealthy publications and against the small and comparatively poor journals, such as "Our Dumb Animals" and LUCIFER.]

The San Francisco daily press is always ready to aid and abet any form of swindling, "at regular advertising rates." From lotteries to "crystal-gazing," they advertise them all, and encourage the confiding public to gamble where it is certain to lose.

In every Sunday paper may be found shrieking laudations of certain fakirs who advertise to foretell the future and show the way to wealth and happiness for the small sum of one dollar per gentlemen; ladies, fifty cents.

Now that racing has begun at Oakland, a new horde of swindlers has appeared, all of whom are able to use the daily papers as accomplices in their work of bunkoing the feeble-minded portion of the community. These swindlers advertise that they have tips to sell on the races. They are touts and daggers-in for the harpies who ruin our young men and women by race-track gambling, and every daily paper of San Francisco is acting as tout and dagger-in for them.

The curious part of it all is that these newspapers are able to go through the United States mails; and that the frauds who advertise "tips for sale" are also able to say, "send remittances by registered mail." The "get-rich-quick" companies—some of them—have been put out of business by the fraud orders of the postoffice department. Unless favoritism is to be shown this new crop of frauds should be likewise barred from the use of the mails.

And, in this connection, we may revert to the fact that progressive journals are denied the mails and their editors sometimes prosecuted and sent to prison for no other reason than that they dare to print what they think, and because what they think is not in harmony with the views of the "powers that be."

We have in mind Mr. Angell, the venerable and gentle soul who edits "Our Dumb Animals"—a monthly publication devoted to humanity. Because he roundly criticised President Roosevelt for shooting deer, "just for sport," on his recent hunting trip, his paper was "held up" by the postal authorities. He was more fortunate than Moses Harman, editor of a little paper called LUCIFER, published in Chicago. Mr. Harman, unlike Mr. Angell, has no "influential connections"; therefore, not only has his paper been *repeatedly* suppressed, but he was once sent to the penitentiary, whither the authorities are now trying to send him again, for the grave offense of defending sacred rights of womanhood, which, under the law as interpreted, is "obscene literature." We have read the articles for which he and his paper were condemned, and have failed to find one word in them that could offend any but a bestial mind. Can as much be said of the advertisements in our daily papers of "massage artists," quack doctors, nostrums for and against "race suicide," etc.?—"Star," San Francisco.

THE KING OF PRUDES.

Bernarr McFadden in his magazine, "Physical Culture," for December, the "Christmas Number," devotes three pages to Anthony Comstock, and an account of his own arrest by that "prince of prudes." The last page of this indictment reads as follows:

The most infernal enemy of the boys and girls of this country, and of all countries where the English language is spoken and read, is Comstock. He is the quintessence of prudery. It is he who has persistently stood for the suppression of truth in reference to the human body. It is he who has fought with insane intensity against the very pure thought that comes to the human mind in reference to the divine mysteries of human life. "Keep your children in ignorance of all sex matters," is his policy. If you fill their minds full of obscene vileness on all subjects of this nature, you will be putting into practice Comstock's theories in the most minute detail.

Comstock stands for all that is impure, salacious and obscene. He is the man who would keep a mother from warning a daughter against evils that she must surely combat at some time in her life. He is the man who would say "Hush!" to the father who informs his son of the physiological truths which are absolutely essential to

the latter's protection as he grows to manhood. He stands for mystery, secrecy, ignorance, superstition, and for the most depraved conceptions of all that should be divine and holy.

Although heretofore we have never mentioned Comstock in the pages of this magazine, yet we have nevertheless fought his principles with the utmost intensity almost from the first issue of this publication. We will fight him and his theories on to the bitter end. We believe that his downfall will ultimately come when the truth in regard to him is fully known. We believe that he has looked upon the vile and vulgar so long that his mind has actually become a sewer for mental filth. We believe that his presence and his influence have had a frightfully demoralizing and deteriorating influence upon mankind. In city or country, in the home or in the school, in the office, in the factory, or amid the throngs of people that pass you on the streets of our great cities, you will find that nearly every individual has been affected by the deteriorating influences of Comstockery, or what is perhaps better known as prudery.

He, the King of Prudes, has made a continuous fight for the suppression of that knowledge which would have enabled millions of individuals to avoid evils that are at the root of nearly all their physical defects. There are thousands upon thousands of physical wrecks, poor, miserable sufferers, whose pain-racked bodies have been made possible only because of the habits that they have fallen into for the want of the knowledge that Comstock suppresses.

The great crime of the country at present is prudery. It saps the vitality and blights the life of nearly every individual. Comstock and the policy that he represents are the main cause of it all. That the people may rise in their might and rend the Satanic power represented by Comstock limb from limb and scatter it to the four winds of heaven is the wish of the writer.

(In future issues of this magazine my readers will be given full details of the controversy that Comstock has inaugurated in connection with my arrest for circulating alleged obscene pictures. If any friends desire to help us in this fight, either financially or by lending us their aid in other ways, I would be pleased to hear from them. Legal talent is especially needed and will be welcomed.)

TRANSLATION OF LETTER.

Comrade Moses Harman, Editor of LUCIFER: In reply to your letter concerning the prosecution of LUCIFER please see my declaration on the subject, which you may publish in LUCIFER if you so desire. I send you "L'Ordre Naturel," which I have just published. Will you have the impartiality to insert the following announcement of it among the advertisements in LUCIFER? Thanking you in advance, I am, your well wisher. HENRI ZISLY.

Just published "L'Ordre Natural," an advocate of anti-scientific liberty. Subscription voluntary. Contains articles by Spiros Gay, Emile Gravelle, H. Gilot, H. Beylie, Elisée Reclus, Henri Zisly, Ch. Laurent, etc. Address Comrade Henri Zisly, 14 Rue Jean Robert, Paris, France.

[Here is the Declaration just referred to:]

PARIS, Nov. 14.—Moses Harman, Editor of LUCIFER: Although not approving absolutely the neo-Malthusian theory in every particular (see my notes on this subject in "L'Ordre Natural") I do approve and advocate, to the extent of my ability, that part of it which I believe to be best. But the thing which I unqualifiedly condemn is any attempt of the government against the liberty to write, to think and to act. In the prosecution of LUCIFER the American judges are following the example of their pseudo-puritan colleagues of the Spanish inquisition, who are persecuting "Salud y Fuerza," the organ of the Spanish regenerators. Perhaps it is for the best, for the persecutions inevitably result in giving more impetus to the regenerative propaganda. But let us not deceive ourselves. We have nothing except evil to expect from any government whatsoever. Salvation can come only from the individual initiative.

HENRI ZISLY.

SYMPATHY FROM THE OLD WORLD.

At the congress of the Universal Federation of Human Regeneration, held at Liege, Belgium, last September, Paul Robin, editor of "Regeneration," published in Paris, France, reported to the congress the prosecution and conviction of the editor of LUCIFER. Dr. Luis Bulffi, founder of the Neo-Malthusian League of Spain, sent a letter of regret, in which he said:

"Although recent persecutions have made it impossible for us to send a direct delegate to this congress, these prosecutions have not retarded our work, since we have in Spain a great number of practical neo-Malthusians. The Spanish League, although it is not an organized society, have a publication called "Salud y Fuerza" (suppressed at present), having a circulation of 4,000 copies."

Proof of the acceptation of Malthusian doctrines in Spain is found in the fact that this paper was published through the cooperation of thirty-six local societies and was distributed gratuitously. Another guarantee of the vitality of Malthusianism is that since the suppression of "Salud y Fuerza" the societies of the league have begun the publication of a new paper along the same lines called "El Nuevo Malthusiano."

The congress gave a vote of sympathy to these victims of governmental persecution.

"RACE SUICIDE."

WHEREAS, The President has rebuked the women of the nation because of not bearing more children under conditions which cause half of those born to die before they are five years of age, and,

WHEREAS, We, as a people, are beginning to learn that a knowledge of the laws of creative life from the standpoint of nature, science and human experience is one of the requisites to healthy, happy, long-lived children, and,

WHEREAS, The obscenity law has been perverted from its legitimate use to prevent, as far as is possible, parents from gaining such knowledge, therefore,

We, the undersigned, as mothers of the race, DEMAND of congress the repeal of all laws that tend to hinder the full and free discussion of the relation that brings parentage, not only to secure our own health and happiness, but to disabuse the President's mind of the fear of race suicide:

Name. Address.

COMRADE HARMAN: A few of us are contemplating sending out circulars like the above to see how many of our women are willing to sign such a demand, but would like to hear from the comrades at large before fully deciding on the wisdom of such a course. If a large number of names are thus obtained it will tend to put courage into the hearts of the timid if nothing more, and it is a declaration that women have something to say on this question. If we do take the step we want the help of our brothers in getting such signatures. Let us hear from you, friends. Address L. W. Nichols, or Miss E. Richards, Gibbs, Cal.

PROTEST.

We, the undersigned persons, seriously protest against the arbitrary and unconstitutional method by the government of the United States of North America by means of which a free press is being throttled; of mail matter of private individuals being denied transmission through the mail by the government; of the unwarranted censorship and suppression of literature through other than constitutional judicial procedure, and of the governmental confiscation and destruction of private property without due process of law as based upon the spirit of the national constitution.

The government of the United States is divided into three separate and distinct branches, namely, the legislative, the judicial and the executive.

The office of the *legislative branch* is the creation of law; the function of the *judiciary* to pass upon the constitutionality of that law and to render judgment against its violation, while the *executive department* implies the administration of constitutional law.

It should be borne in mind that constitutionally the legislative branch of government has no judicial or administrative power; the judicial branch, no legislative or administrative power, and the executive branch, no legislative or judicial power.

No legislative body can confer unconstitutional power without making such power a farce.

Each branch of the government should remain within its constitutional orbit.

Legal does not necessarily mean constitutional.

In this broad light we address the following letter to the President of the United States:

Theodore Roosevelt:

As the chief executive of the United States of North America you are under oath to secure to the citizen his constitutional rights. As individuals we demand those rights, for a denial to one endangers the rights of all.

The postal department, which is represented in your official cabinet and which is purely *administrative* in its nature, is to-day exercising *judicial power*.

This power is arbitrary and invasive as well as unconstitutional and equivalent to malfeasance in office. It exercises a censorship which is judicial, not administrative. Government officials are tampering with post paid mail which is a criminal offense.

By what authority does the government deliberately destroy the mail and private property of individuals without due process of law? The postal department has no constitutional judicial power.

Among the constitutional rights of the citizen is that of free speech, free press, free assemblage and a jury trial in defense of life and property. The constitutional rights of a government official are neither more nor less than those of a private citizen.

If a disregard of the constitution by a private citizen in your estimation is *anarchy* then it logically follows that official disregard for the same must be *official anarchy*. You cannot condemn one and excuse the other. If your conception of anarchy is correct and you really want to stamp it out the postal officials are the ones to attack and now is the time to begin.

If the government has any grievance let it prosecute, not persecute.

The postal department is doing its utmost to destroy the LUCIFER newspaper. No postmaster has the right to burglarize the private mail of an individual any more than individuals have the right to burglarize houses. When the government accepts postage it is constitutionally bound to deliver mailed matter.

The censorship of the press is not an administrative duty, and, therefore, should be taken away from the postal department.

LUCIFER suppression is not by any means the only case which could be cited. The persecution of any paper endangers the freedom of the press through the land. Civilization in a large measure depends upon a free press. The LUCIFER newspaper case puts the government squarely on record as to whether it stands for legal prosecution or illegal persecution; for the protection of life and property according to the constitution, or for the destruction of life and property in defiance of the constitution.

Uncle Sam needs to do a little house-cleaning himself.

The whole motive back of this persecution is to prevent sex education and sex emancipation.

Anthony Comstock, with his thin moral veneer in this persecution, is the chief instigator in seeking the destruction of a free press.

We hold that a free press, free speech and free assemblage are the only safeguards of civil and religious liberty.

We do not want any puritanical inquisitorial censorship of the press, nor any interference with free speech or free assembly.

We want the widest competition in thought and the freedom of conscience.

Under free conditions the best will win out.

Only the weak shun investigation.

Orthodox tyranny has no right to dictate the social conduct of any one.

Respectfully submitted. Signatures.

[The above protest was signed by many citizens in Ohio, then forwarded to Washington, D. C.]

BOOKS, OLD AND NEW.

On the Duty of Civil Disobedience, by Henry D. Thoreau, author of "Walden: or *Life* in the Woods"; "A Week on the Concord," etc. As mottoes the publisher selects these sentences:

"I think we should be men first and subjects afterward. It is not desirable to cultivate a respect for the law so much as for the right. * * * A few men who serve the state with their consciences also, necessarily resist it for the most part."—Thoreau.

"All our liberties are due to men who, when their conscience has compelled them, have broken the laws of the land."—Dr. Clifford.

Published by Arthur C. Fifield, The Simple Life Press, 44 Fleet street, London, England. 1905. For sale at LUCIFER's office, price 15 cents, post-paid.

"Sexual Love, What It Is and What It Is Not." By Allen Laidlaw. Chapter I, Fallacies; II, Somatic Dreams; III, Perversions; IV, Sensual Necessaries; V, Idealization of Lust; VI, The Sacredness of Love; VII, Female Emancipation; VIII, Real Altruism; IX, Equality of the Sexes in Love; X, Purity.

Published by J. W. Gott, at the office of the "Truth Seeker," Bradford, England, price 1 shilling. Sent from this office for 30 cents in stamps. Some of the characteristic sayings of this book are these:

"Morality is a matter for the individual soul; you cannot teach it, nor preach it, nor legislate for it. There can be no system of morality; the term is a *reductio ad absurdum*. Moralists are probably the greatest helpers of vice. By law you can prevent the public exhibition of vice, but you cannot prevent the private inception of it. Morality belongs to the Infinite. It is light, and like Goethe, what all men, and especially all women, want is MORE LIGHT."

Woman's Source of Power, by Lois Waisbrooker.

"I hold it as an axiom that we cannot desire that which the Universal Life does not hold for us, when we know how to take it. Otherwise we should have capacities which the universe could not fill—a manifest absurdity."

In her preface Mrs. Waisbrooker says: "This preface and poem, as used in 'My Century Plant,' is even more suitable here. I am well aware that the demand here made for woman will be accepted by but few as yet, but the number is increasing, and among both sexes. Truth, once born into human consciousness, will finally do its work no matter how received at first. The great world now pays little heed, but the truth involved is woman's freedom is here, and here to stay till the voice of arbitrary authority is no longer heard and woman's love redeems the world."

Published by the "Alliance of the Rockies," Denver, Colo. Price, 25 cents. For sale at LUCIFER's office.

Up to Date Fables, by R. B. Kerr. Published by E. C. Walker, 244 W. 143d street, New York City. Price, 25 cents. These fables were first published in LUCIFER's columns some years ago, and now for the first time put into booklet form. The author of "Up to Date Fables" needs no word of commendation from us. The readers of LUCIFER have had ample opportunity to form an opinion of such writers as Lois Waisbrooker and R. B. Kerr. For missionary work along radical lines our friends can scarcely do better than to order freely of these three books, "Duty of Civil Disobdience," "Woman's Source of Power," and "Up to Date Fables." Reductions to those who buy for distribution.

C. S. WHITE.

I think my LUCIFER friends (some of whom knew Mr. C. S. White personally, others through his relation to me) will be interested to hear that he passed to the higher life on Dec. 8, 1905. He had been an invalid for five years; bedfast and suffering a great deal of that time, and entirely helpless for the past seven months.

His easy, peaceful death, the expression on his dead face of quiet repose and freedom from pain—an expression his face had not worn for years—seemed to indicate a happy release from earthly pain. He was a free thinker, a spiritualist part of his life and hoped for a continuation of life beyond the grave, meeting death without fear. I do not consider it a reflection on his character (or on mine) as a free thinker that a Methodist minister conducted his funeral services. Knowing our belief he was broad-minded enough to give a very appropriate and touching address. He had read and admired many of Mr. White's poems and read most beautifully an appropriate selection from them over the grave.

Lake Charles La. MRS. LILLIE D. WHITE.

THERE IS NO DEATH.

There is no death;
'Tis but a change
From this old house into a newer,
But a passing from a sham life
Into a truer.

There is no death;
'Tis but a step
That leads up to the higher;
Each setting of the sun doth bring
Us one day nigher.

There is no death;
'Tis but a change
Wrought in nature's laboratory,
But passing on from mundane spheres
To higher glory.

There is no death;
'Tis setting free
From clay's incumbering fetters,
Where spirit grows in wisdom's ways
Far better.

There is no death;
'Tis but a law,
A mandate, that no man can sever;
Progression's forward course will be
On, on forever.

—C. S. White, in "Twentieth Century," Sept. 8, 1892.

MONEY.

Editor of LUCIFER: Money is the important subject among us in business in Boston, but the "Dress Suit Case" crime has been a sensation because it was a mystery during several weeks. I sent you some papers published in Boston on this crime. I will try to send more, that you may solve the cause and offer a remedy as you think best. Money was paid by the woman whose body was found in a hand bag and in two dress suit cases floating in the harbor—the head sunk. * * * My opinion of the cause of this crime: It was the marriage laws made by man and endorsed by men and women in Massachusetts. Every child can and ought to be conceived, begot and born legally, legitimately in Boston and in Massachusetts—and let this be the place of Heaven, the Heaven of Heavens.

Yours truly, A. P. HILL.

[The papers were received in due time with articles marked, for all of which Brother Hill will please accept sincere thanks. The papers have been filed and will receive proper attention as soon as the pressure of other work will permit. With Brother Hill's comments on this and but not very uncommon result of conventional marriage morality I am in full accord.—M. H.]

AN OPEN LETTER.

C. L. James, Eauclaire, Wis.—Dear Sir: I read with interest your letter published in LUCIFER of November 9, 1905, and I like the idea therein advanced. My suggestion is that you find an able lawyer who will take the case and set his price. O. A. Verity says his claim for damages is $50.

You publish a call, asking subscribers to assign their claims to you, accompanied by a subscription towards defraying expense of prosecution.

Suppose 100 subscribers assign claims aggregating $5,000 and accompany same with subscriptions aggregating, say, $200. You are then in a position to start the action. And why not make both the Chicago postmaster and postmaster general at Washington defendants?

This procedure may catch these fellows where the hair is short and put a stop to this repeated wanton confiscation of property.

Yours for free speech and the early annulment of that obnoxious Comstock law. FRANK WELLER.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....$1.00 Three months.....25 cents
Six months.....50 cents Single copies.....5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

ORGANIZING SELF-HELP.

Among the comments called out by the suggestions in last LUCIFER looking towards organization for self-help are the following by a prominent officer of the Free Speech League:

"Kerr's organization of sex reformers would be O. K. if they could afford to travel and get together; but they are too poor and *scattered*, or the country is so *big* and their wallets so small.

"Same reply to running our own postoffice system. Some one would have to raise a pot o' money for the new business and another to fight off the United States government and its policy of monopoly of postoffice privileges.

"Here's just where Soelke et al make a mistake. They seem content to let courts rule that postoffice use is a privilege rather than a right. This might pass if there were other means, but when United States shuts out all competition and runs the one and only postoffice route the attorneys ought to be able to put up a stiff argument to effect that it is a *right of all* and every one, etc. Chew on this and put it up to the lawyers that they yield too easily to arbitrary court decisions.

"We might raise funds to fight for our constitutional rights, but it would take a hundred times as much to run an opposition route."

In order that all may see the legal opinion just referred to by our friend the letter of Chas. H. Soelke, first printed in LUCIFER 1053, is herewith reproduced:

STEDMAN & SOELKE, COUNSELLORS AT LAW, 94 LA SALLE STREET.
CHICAGO, NOV. 18, 1905.

MOSES HARMAN, Esq., 500 Fulton Street, City.

DEAR SIR: In the administration by the Postoffice Department of the postal law relating to so-called "obscene" matter, the said Department claims and exercises the right of determining what is and what is not "obscene" and to act directly against such matter by denying it the use of the mails, and, in some instances, by its confiscation and destruction without notice or a hearing before such order is issued.

This law, you claim, is unconstitutional for the following among other reasons:

1. Because it deprives the citizen of his property and liberty without due process of law.

2. Because it abridges the freedom of the press, in violation of the Constitution of the United States.

3. Because it confers judicial power on the officials of the post department.

4. Because by the action of that officer, the citizen would be deprived of his property without due process of law.

The Supreme Court of the United States has answered these contentions in the negative.

I am requested by you now to make a terse statement of the reasons advanced by the Supreme Court in support of their decisions. They are as follows, as I understand:

The power conferred on the Postoffice Department by the statute in question is not judicial in its strict sense, but merely involves the exercise of discretion and judgment and where the law authorizes an officer to exercise judgment and discretion, the courts will not entertain an appeal from the decision of such officer, nor revise his judgment in any such case. Nor can it my mandamus act directly upon the officer and guide and control his judgment or discretion in matters committed to his care in the discharge of his official duties.

The principal reason urged for this by said court is that under any other rule government would be administered not by the great departments ordained by the Constitution and laws guided by the modes therein described, but by the uncertain and perhaps contradictory action of the courts in the enforcement of their views of private interests. Hence, the court says, the only acts to which the power of the courts by mandamus extends are such as are purely ministerial and with regard to which nothing like judgment and discretion in the performance of his duties is left to the officer, but whenever the right of judgment or discretion exists in him, it is he and not the courts who can regulate its exercise. And with respect to the exercise of this discretion by the head of an executive department, it has even been held that he cannot be held liable to a civil suit for damages on account of his official acts in respect to matters within his authority by reason of any personal or even malicious motive that might be alleged to have prompted him; that it would seriously cripple the proper and effective administration of public affairs as intrusted to the executive branch of the government if he were subjected to any such restraint.

The only relief, then, for the abuse of this discretion, appears to be impeachment or indictment for malfeasance and, on conviction, removal from office of the offender.

In one case that I recall, the court said substantially that a citizen of the United States has no absolute constitutional right that his mail shall be carried by the United States at all, that whatever rights he may have in this respect exist in the discretion of the legislature and are entirely different from those fundamental rights to life, liberty and property which are secured by the Constitution, and that since then Congress may or may not, in its discretion, provide a postal system for public convenience, it is difficult to say what condition it may not impose to its use and enjoyment. Of course, Congress, in the exercise of its discretionary powers, cannot discriminate between persons or classes of persons, but the court holds that persons and property can be subjected to all kinds of restraint and burdens in order to secure the general comfort, and the right of every citizen to the benefit of the discretionary legislation of Congress must, therefore, be subject to the necessity of public health, morals and order and the general welfare, and the efficient execution of the powers expressly conferred by the constitution. The discretionary power conferred by law upon the postoffice department does not, according to said court, make this action tantamount to a trial, and penal judgment against the party affected by it; its effect is not to punish but to preserve the mails from misuse. Very truly yours,

CHAS. H. SOELKE.

"The only relief for the abuse"—of the power to confiscate and destroy private property by the postoffice department—"appears to be impeachment or indictment * * * and, on conviction, removal from office of the offender," says our friend and legal adviser, Chas. H. Soelke, in which opinion all other lawyers consulted by us substantially agree. But when the difficulties that stand in the way of indictment or impeachment of a Federal officer are considered—the expense in money and time, to say nothing of the notorious fact that government officials constitute a *class or order*, quite distinct from the common citizen, and that the history of Federal impeachments in this country is simply a history of *failure* to convict, when all these are taken into the account the hope of relief from this source seems very small indeed. The more practicable plan, as it appears to this writer, is to do as "Hale and Kimball, also Lysander Spooner" did in 1845, and as the "private mail company in New York" did as late as 1882, or less than twenty-five years ago. (See article on page 423, entitled, "Government Usurpation.") *Make a beginning* and show that it is possible for the people to manage their own business without help from a paternal despotism—from a government that is fast abandoning all *pretense* even of being a "government of, by and for the people."

For lack of space the further consideration of this subject must be deferred till another issue. M. HARMAN.

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

"DON'T BARK."

Speaking of a pamphlet recently issued from this office, but now declared unmailable by the postoffice department at Washington, Henry Harrison Brown, editor of "Now—A Journal of Affirmation," San Francisco, in his October number has this to say:

"This is the work of an earnest reformer, and one who has suffered persecution for what he thinks is Truth. Personally, we like Mr. Harman, whom I have known for years. The principles he advocates are noble and pure. Since he believes in advocating them in this way, and is willing to suffer for his right to do so, we can only wish him strength to sustain him. The social world would be redeemed would it practice what he preaches. We are very sorry that Mr. Harman is again suffering for his attempts to lead men to social purity. That so many see impurity in his writings is the greatest demonstration of the fact that they are needed. But we think if he had not barked so loudly at the bad, the bad would not have turned on him."

Brother Brown is president of the "National New Thought Association," an organization of earnest reformers along psychic, intellectual and sociologic lines, with many of whom, including their president, I am glad to be able to claim personal acquaintanceship. When a sojourner in San Francisco, two years ago, I had the pleasure of attending several public meetings of the "Now Folk," as the publishing club is called, that issues the magazine with this very expressive and significant name, and also was permitted to share the hospitality of the *commune*, if I may so call it, then located on Oak street in the "Gate City of the West." For all the kindnesses received at the hands of Brother Brown and of his co-workers I wish once more to return sincerest thanks, not the least of which kindnesses are the words of commendation just quoted. As to whether I have "barked" too "loudly at the bad" I leave to others to judge. Brother Brown and his "cult" believe in affirmation of the "good" rather than in denunciation of the "bad." To my thinking there is no dividing line between the two methods, since every affirmation contains its negation, or opposite declaration, and every denunciation, every negation, contains its affirmation.

In the same issue of "Now" appears the following:

SOCIAL FREEDOM, THE MOST IMPORTANT FACTOR IN HUMAN EVOLUTION. By Hulda L. Potter-Loomis. M. Harman, 500 Fulton St., Chicago. Price 20c. A book written from a woman's heart, and probably from a woman's sorrows. With much that is valuable as fact, but with theories at variance with New Thought, these questions *are* important. They cannot be settled in one generation nor by one theory, and above all we must treat them as carefully as Darwin did his theories, and give to them many years of collecting and collating data, and as many more of deep study as to their cause. The book is pure in thought, and will help the reader to a discussion of the facts of his own life, and to a higher ideal of purity.

"Now" is a monthly magazine of 40 double-column pages each, remarkably well printed on very superior paper and sold at the low price of ten cents each, or one dollar a year. Its motto is an Emersonian one:

"Nerve us with incessant affirmations. Don't bark against the bad but chant the beauties of the good."

But all the same, Emerson did his share of barking against what he conceived to be the bad. His "Essays" are full of negations, full of "Don'ts"! His advice is much like that of the pedagogue who deprecated the use of the adverbial phrase "at all," winding up by saying, "Fact is, boys, we should never use it all!"

And by the way, Brother Brown, this Emersonian maxim, "Don't Bark at the bad," should be a very popular one with the monopolistic trusts, should it not? With Mr. Baer, for instance, to whom "God has given the coal" of Pennsylvania; with Mr. Rockefeller, to whom he has given the earth's supply of coal oil; with the Morgans, the Carnegies et al., to whom has been given the ores from which iron and steel are made.

"Don't bark"! Don't *squeal* when you're pinched; don't protest when you're robbed of the necessaries of life. Barking is not a pleasant sound to hear, but

"Chant the beauties of the good"—the good King Theodore, for instance, who talks much against the trusts, but who is very careful never to do anything, nor to allow anyone else to do anything, against them.

Don't bark against the postoffice officials when they deny you equal rights to the common mail service—when they destroy the property of American citizens without legal process; and be very sure you don't bark against the United States courts when they send men to prison whose only crime is that they protest against marital outrages and demand for helpless children that they should have the right, the equal right, to be born well—if condemned to be born at all. Witness the recent ruling against the booklet, "Right to be Born Well," by the Washington officials.

"Don't bark!" Keep mum!

Make no noise. You might wake the sleepers on "easy street."

"Twelve o'clock and all's well!" softly sings the night watchman who happens not to be himself robbed or murdered.

Don't bark! M. H.

Taking it, then, that Property and Marriage, by destroying Equality and thus hampering sexual selection with irrelevant conditions are hostile to the evolution of the Superman, it is easy to understand why the only generally known modern experiment in breeding the human race [that of the Oneida Communists] took place in a community which discarded both institutions.—G. Bernard Shaw.

"FREE SPEECH."

From South Australia comes a "New Monthly Radical Newspaper devoted to the cause of Right Generation, Health and Progressive Ethics."

As mottoes the following appear on the title page:

A fig for those by law supported,
Liberty's a glorious feast.—*Burns.*

Men in earnest have no time to waste in patching fig leaves for the naked truth.—*Lowell.*

Give me the liberty to know, to utter and to argue freely according to conscience, above all other liberties.—*Milton.*

Its policies are thus outlined by the publishers:

"'Free Speech' will seek to probe every social problem, to sound every superstition, to investigate every institution and to criticise every creed and custom.

"'Free Speech' will speak boldly and to the point.

"'Free Speech' makes no apology for its appearance; it is here because it is needed."

Among the topics treated of in the first number of "Free Speech" are these:

Some Causes of Prostitution. Revolutionary Ideas on Sex Relations. Natural History of Marriage. Sexuality of Children—Children's Crimes. Diet and Sexuality. For Married Men. Are We Polygamists? Race Breeding. Infanticide, etc.

These subjects are treated with a candor and freedom that is in very decided contrast with the temporizing methods of the popular and conventional journals published in England and America.

"Free Speech" is published by the Free Speech and Social Liberty League, 29 Capper St., Adelaide, South Australia, and will be sent to any part of the world at three pence per copy, or three shillings six pence per year. It will be sent from this office at 7 cents per number or 75 cents per year.

To this very promising young journal LUCIFER extends a most hearty welcome, and would earnestly recommend each of our subscribers to send for a sample copy. If they do this they will be pretty sure to want more. M. H.

While we must have prisons, it matters little which of us occupy the cells. The most anxious man in a prison is the governor.—G. B. Shaw.

LUCIFER'S HELPERS.

In this list are included the names of those who send money or stamps to pay for LUCIFER or its pamphlets to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER'S flag afloat while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

Some have sent money direct to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, from whom we have not yet had a full report. Others have sent a few stamps, five or ten cents at a time, of which no account is taken in these public credits.

Anna Wise, $2; Thomas Christensen, $1.10; Irving Llewellyn, 50c; Chas. F. Dole, $2; J. W. Britain, 16c; M. Ellen Barker, $1; Edmund & Shand, $1; Henry E. Allen, $1; Jacob Bruning, 16c; Annie Edmund & Shand, $1; Henry E. Allen, $1; Jacob Bruning, 16c; Annie El

"'TIS DONE"—ARE WORDS IDLE NOW?

One of the most unspeakably horrible of the cold-blooded murders of modern times was committed by the people of Vermont the other day upon a helpless woman—Mrs. Rodgers. It is eminently a case concerning which women should be allowed to speak, and therefore the floor is now yielded to a woman subscriber: M. H.

Mrs. Rodgers, the husband-killer, has been hung in Vermont.

She suffered *illegally*—as she had not been tried by a "jury of her peers."

She had no vote in electing any one to office that was in any way connected with her case.

No student of human nature who has looked at her picture taken with her husband and child can believe that she could have ended life with hemp in a man's hand.

Sheriff Peck, not being a scientist, could not be the responsible party in that judicial murder.

A student of human nature would require some explanation why this woman had united her destiny with such a face as that of Mr. Rodgers, but as she did so, was she not what that husband made her?

There are cases where the husband's life previous to marriage has been such that the wife must lead a life like that of the women with whom he has associated, since the invisible magnetic influences have become part of himself—as much so as are his hands, his feet, or any part of his physical organism. These magnetic influences permeate his whole physical being, so that a wife takes upon herself, when she marries a man, what is beyond her power to control.

Had there been no "life insurance"—as was believed to be the "motive for the murder"—there can be no reasonable doubt that the real cause was as just stated, and acted so powerfully that the money incentive played not even a contributory part.

The world must be made better by knowledge. "Ropes" and "chairs" are not educators, not deterrents. They are part of the old, old barbaric code—to the shame and disgrace of a people claiming to be enlightened.

Many of those who, in Vermont, clamored so persistently for the life of Mrs. Rodgers, will, I predict, in the not distant future, help to arouse public sentiment against "hemp collars" as a cure for murder. Such remedies will be relegated to the unused garrets; and the same of the electric "chair" that has been substituted for the hemp collar in my own New York.

Enclosed please find one dollar to apply on subscription to LUCIFER. MARY E. WALKER, M. D.

THE GREATEST PREACHER.

Science, religion, ethics—all are dwarfed into tame and commonplace subjects, compared to the wonderful achievements of Luther Burbank, the wizard of the plant world, says the Portland *Oregonian*.

So marvelous are his powers over plant life and nature, so closely has he lived to the bosom of the earth and its products, that he is master of everything that grows, it seems.

Until one has seen his wonderland at Santa Rosa, California, it is impossible to get an adequate idea of his work. There he arms and disarms the cactus, taking off and putting on its spines, as a knight would put off his armor; there he changes God's fixed colors in the blushing rose, upturns all scientific theories of species and evolves a new species of plant as a comman gardener trains a vine to climb a string.

He mingles the vital essence of the plum and apricot and produces a plumcot, a fruit never heard of before, having an entirely new and strange flavor untasted on earth before. He breeds and interbreeds plants until they are changed out of their natural order and created into something new. Color, form, characteristics, perfumes and all the various parts of plant life are as clay in his hand, to fashion and mingle at will, into new and startling discoveries.

And back of it all and through it all is the overshadowing fact that man has lived in ignorance of these simple principles until now. Nature is his plaything and toy, if man understands her. He was given dominion, in the beginning, but he has failed to claim his inheritance and nature has stood aloof, a mysterious, threatening, formidable, awesome thing in the human estimation, all these years, while the truth is, she is a pliable, beautiful, yielding thing, submissive to the intellect and susceptible to immeasurable variation under thoughtful and studious direction.

Burbank is the greatest living preacher. He is nearer to God, by being near to nature, than any other man in the public eye today.—"Star," San Francisco.

Mr. Burbank maintains, so we are told, that wonders as great can be achieved in the human realm by scientific breeding as in the plant world. But in order that similar results be reached in the human world it would seem absolutely necessary that the facts of sex and reproduction be laid bare to the mind of the investigator, as honestly, as fearlessly, as conscientiously, in the one case as in the other.

If Burbank is "nearer to God, by being nearer to nature than any other man," what must be said of Anthony Comstock and the clergy who stand behind him and give him moral support in his war against nature—against the teachings of nature and reason in matters pertaining to sex, through and by which nature brings all living organisms into life? M. H.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

F. W. HEINTZ, Cleveland, O.—Mr. B. got up a good protest against the censorship and sent it to President Roosevelt, and I signed it for one. I hope there will be some way found to knock it [the censorship] out.

BOLTON HALL, New York City.—In reply to your question of Dec. 7 I do not "think it best for you to stop discussion of the sex question." While I have other work that seems to me more fundamental you are doing a good work that no one else does—that few others would dare to do.

SARA CHRIST CAMPBELL, Shawnee, Okla.—I think the discussion of the sex question should be continued by all means, if the paper is to be published at all; but you are the one to decide the matter. I wrote to Roosevelt and received a reply from chief postoffice inspector, saying that the matter would be looked into. I infer that Roosevelt knows nothing whatever of the matter.

J. A. H., Chicago.—I inclose $3. One dollar of this will go on my subscription to LUCIFER. You can use the remainder as you see fit. I shall try to get some subscribers, although most of the people I meet are very narrow on this subject. Many believe in liberty, but for themselves only. You will understand this. I shall try to do the best I can. I trust everything is going nicely. Yours for the truth.

D. F. HANNIGAN, St. Louis, Mo.—Fear not, brave champion of freedom of the press! Your cause will triumph. Milton—who was three centuries in advance of his time—fought for the same principle for which you are fighting. In the United States puritanism—which is only veiled impurity—has long been trying to strangle truth, freedom and justice. The United States needs moral surgery, and that alone can save it from perishing.

A FRIEND.—Inclosed find $3.40 for books and defense fund. How long is this farce to continue? I do not agree with all you seem to think, but I believe that every one should have freedom. That I have not is shown by the fact that I must ask you not to put my name in list I sometimes see of acknowledgments of contributions or have it appear in any way in your paper. I can help more in this way. But what a situation! What would be necessary to nullify Comstock law? And is postal censorship founded entirely on that? If that is the sole cause of trouble we need to know what is necessary to kill it. I do not expect an answer personally to all these questions, but perhaps you can, in some of your articles, indicate just what is needed.

W. S. BEHLEN, East Cleveland, Ohio.—Several days ago I mailed a "Protest" with 106 signatures attached to the President of the United States. I did not take off my hat, not make a bow, nor bend my knee. I herewith send you a copy of the same. Doubt seriously whether all this will do any good. The more despotic government is the more consistent it is. Leniency in government proves it a failure. There is no possibility of harmony between *free love* and government; we must not expect any. The government is logical in persecuting you and your work, because it fears the truth and freedom. * * * A free press is dangerous to government in any form, just as the freedom of conscience is dangerous to orthodox religion. * * * While government lasts in any form we will have to deal with it, whether we want to or not. * * * An aroused public conscience is the only thing government will listen to and then it must be exceedingly revolutionary. Yours, A RADICAL.

ANNIE LILLIAN SWETT, Cedar Rapids, Iowa.—After reading the copies of LUCIFER that you sent me I learned that you had been sentenced to a year in the penitentiary because you published some articles on the question of sex. To say that I was indignant would be expressing it mildly. I thought to myself, well, another is added to the long list of martyrs who have suffered for the cause of freedom. There are not enough words in the dictionary to express my opinion of those "nice" people who have made you trouble. The way things are going now it won't be very long before the little Toms, Dicks and Harrys in the postal service will be coming into our homes and telling us what we shall read. I cannot help you much in your fight against oppression, but I send you $1 for a year's subscription to LUCIFER.

I do not agree with you on the marriage question. I believe in legal marriage. I think it is better for men and women in every way. In my opinion the fact that people are married legally is not the cause of the trouble they have. It is other things. But I also believe in free speech. That certainly can be counted among the inalienable rights of the American people. I do not believe in the ordinary conception of marriage though, and I am very glad that you are

attacking the marriage system as it is to-day. Women certainly need champions. The idea that the majority of people have of marriage is certainly all wrong. The whole female sex is enslaved to that idea—even little girls are from the time they are born. The idea that a girl must marry and raise children is held up to her from the time she is big enough to toddle. It is with her all the time. It haunts her life. She is given to understand that if she doesn't marry and bear children her life is a failure. And then she is taught that if she doesn't bear children she must marry anway. It doesn't make any difference whether she meets any one she can care for or not, she must marry. After a little she accepts the general theory and after a while she marries. From the moment of her marriage she loses her individuality. I will not say what her life is in the majority of cases, after that. Thinking people all know.

Most women are crowded into marriage by public opinion. The majority do not dare do anything but marry. They are afraid to. Why do men marry? I will leave them to answer that question themselves. It is safe to say that real genuine affection very seldom enters into the question. They do not marry—the majority of them—because they are so anxious for a "home" and "family." If men do not marry for those things why should women? Is it any more woman's duty to marry for those things than it is man's? Isn't it a double standard?

It seems to me that God did not create people just for the purpose of bringing children into the world. That is the idea of a beast. I believe that He created men and women for one another. People were put into the world I think to develop, to grow. Marriage may help them and it may not. I believe that ideal marriage would help every one, but there are very few of those. Some have the idea that unless people are physically fit to have children they should not marry. In some people's opinion a man would be justified in leaving a woman, no matter how noble she might be or how well suited they were to each other, if she could not have children. Such an idea as that if it were common would reduce us to the moral and spiritual level of beasts of the field. Of course that should be the general rule, but there are exceptions to it. I know of a young man who was injured on the railroad. His arm had to be taken off and he was also badly hurt internally. He knew he would never be strong again. He was engaged to be married and his friends sent for his sweetheart. When she came into the room he said:

"Will you go back on me now, Fanny?"

"No," she said, "I've got two good arms." She knew then that she could never have any children if she married him—but she did. I don't think any person who has any heart would have respected her if she hadn't. Of course the majority of people who marry expect to have children. But this idea that raising children is all a woman ought to do in the world is ridiculous. It is certainly just as much of a credit to a woman to care for some of the poor little children that her sisters have brought into the world and are not fit physically, mentally or morally to care for as it is to have children of her own. I think that companionship was the great reason for marriage. Ideal marriage would include, no doubt, physical, mental and spiritual companionship. Most people now do not give the mental and spiritual side of marriage any thought. They consider only the physical side. But it makes no difference what the majority think, it is certainly not the duty of any woman to allow any person to make her life a round of child-bearing. Child-bearing is something that women ought to have absolute control over. Men have a great deal to say about its being woman's duty to stay in the home and bring as many children into the world as they can. They say it because they want to keep up the armies and for other reasons. The majority of men know that if women were not kept down things would be very different from what they are now. A sensible person knows that the way things are now there is no woman in the world who can raise a very large family and do her duty by herself, her children, her husband and the world at large.

Besides working to convince the world that women should have the control of their own bodies in whatever position they are in, there is another reform that I hope you will use your influence to bring about, and that is the financial independence of women in marriage. Most married women have no financial rights. The most ignorant artisan in the world is more independent as regards money than they are. Taking all together I do not think any really broad-minded, cultured, refined woman can keep her self-respect and live the life of the average married woman of to-day. People who belive that men and women ought to understand the subject of sex better as regards human beings ought to work together. "In union there is strength." There are a great many who have the ideas, but they are too cowardly to express them. It is the duty of all people who have ideas about sex and in regard to the attack that has been made on you to come out and say what they think. If all the people who love liberty would come out for freedom the power of such men as Hull, and Comstock, and Assistant Attorney-General Goodwin would be overthrown. I plead with the men and women of the United States and of the world to come out publicly and fearlessly stand up for the right. Hoping that you will soon have your liberty and be enabled to carry on your good work, I am, very sincerely yours.

JOSEPHINE S. TILTON, Epsom-on-the-Hill, N. H.—If my proofreader were near by and my mind active when off duty in the struggle for existence I should like much to give you the thoughts that come surging in upon my brain when working. I assure you I have not slacked my pace or abated my interest in the social life of man and woman or in the labor problems since I dropped out from canvassing for the same. I am not inspired to write Theodore Roosevelt. He would give no attention to what I might write, and worse, pass my letter on to the enemy! I will, however—even though condescending to—make an effort to write to the representative from this district, and if in order the senators of this state. It seems to me it would be more effective, as they, or some of them, would feel bound to give a servant's attention and action to the citizens of their district and state. I like that idea of prosecuting the authority in Chicago postoffice, and believe there must be men and women in your city able to enter complaint and defend their own claims. Don't you see ghost of Heywood all along the line in these days of all manner of ethical and industrial upheavings? I fancy I do. You know a welcome awaits you here any time from spring to autumn should you ever stray off so far east.

MRS. A.—Your request to me to renew subscription received. I am very sorry to say I can't do so; had it not been for my kind friends I should not have had the opportunity to read your noble paper at all. I shall have to ask you to remove my name from your list of subscribers. Alone in the world, with four small children, my limited means allow me to take no papers, and I find it hard to get the necessities of life. I hope you will have help and will have rightful mailing privileges restored at an early date.

[Only one of thousands of similar cases. "What will become of the children" when the father, through unwillingness to accept the natural responsibility of his creative act, or because of misfortune, disease or death, cannot maintain them. Whether married or unmarried the mother finds herself in a heartrending situation when the little faces are turned to her for food and warmth which she is unable to supply. The marriage certificate, which falsely guarantees protection to mother and children, is found to be worth not even the price of a loaf of bread!—L.]

GEO. E. BOWEN, Elgin, Ill.—The last number of LUCIFER—1054—seems to be fire-proof-armed with pointed facts, the wisdom of all the ages, and a fine scorn for snarling superstitions of this sorry thing we call society. * * * You have shown us through fearful though inspiring sacrifice, by every endorsement of nature and the testimonies of all time that sex is supreme. That it cannot be crushed, Comstock-wise or otherwise. Now that you have forged the key to the situation it would be a foolish inconsistency to drop it into the sea of silence. Liberty cries to be unlocked. You are at the right door; you will not desert the cause you have led so long—your triumph crowding out to meet you. * * * Let other sciences of humanity and schemes of salvation speak through their special trumpets—they are all listening to the voice of LUCIFER. LUCIFER'S message is the momentous thing. Organization will follow. After this the spread of sanity. Then the restoration of the race. * * * Sex slavery is the saddest page of human history. You have signed the emancipation proclamation.

T. M. WATSON, Whitewater, Wis.—Force of circumstances has made me rather late in sending the dollar I will now enclose to renew my subscription. I am sure now that I can be somewhat helpful to you in the way of the "sinews of war" in the good and glorious future. There was never much opposition to instructions in breeding fine horses, cattle and hogs; even dogs have had some share of attention and no fault found. And now let us take courage in the cheering thought that it will some time be quite proper for us to seek for knowledge and give instruction for the improvement of the human race, physically, mentally and spiritually.

Your friends well know how you have given your best life and struggled against cruel opposition, and we all ought to manifest our appreciation and sympathy even *beyond the expression of words*, which do not cost much, if possible.

SUSAN SWAYSGOOD, Healdsburg, Cal.—Enclosed is a letter from the first assistant postmaster general. By it you will see that letters to Roosevelt are simply waste of labor and stamps, for very likely he never sees them. * * * They are handed right over to your enemies and may do more harm than good. Have just read your very able reply to the friend who advised you to drop all discussion of sex question. If I were in your place I would never lower my banner. I would not let LUCIFER be a nonentity among other papers. If you should let go of your ideals your days would be numbered, because you would realize too late that you had sold your birthright for a mess of potage. I know it is not a comforting thought you may yet have to go to prison, but even so you will be more satisfied with yourself than if you let go of your cherished ideal of liberating woman. So I say, Stay by the ship and let your colors fly at the masthead, but at the same time use discretion and do not wilfully antagonize the powers that be.

Here is the letter received by Mrs. Swaysgood. Many others have received similar letters from the same office:

Mrs. Susan Swaysgood,
Healdsburg, California.

Madam:

Your communication of the 20th ultimo, to the President, in reference to the publication LUCIFER, has been referred to this office and will receive due consideration.

Respectfully,

F. H. HITCHCOCK,
First Assistant Postmaster General.

WAKE UP, LIBERALS.

I want to speak of the position taken by the "Woman's Journal" of Boston, on the course being taken by our postal censors. I remember when Lucy Stone began contending for equal rights for woman, and, truly, her mantle has fallen upon her daughter, who says:

"The effort is now being made to stretch the law so as to suppress heresy" (on the sex question) "on the plea of indecency. The 'Woman's Journal' is wholly out of sympathy with many of the doctrines advocated in LUCIFER, but we believe firmly in the right of free discussion. The United States Supreme Court would not for a moment tolerate the monstrous proposition that any and all discussion of sex is obscene."

And then she quotes from Mr. Stead of London, Eng., as follows:

"If at this moment this unknown bureaucrat" (some postal clerk) "were to decide that the Song of Solomon or Shakespeare's poems are obscene anyone who sent a copy of the Bible or of Shakespeare through the post would be liable to be sent to jail."

Yes, and why not? Why not a Christian as well as a Freethinker be punished the same for the same act? If discussion of sex is obscene outside of the Bible it is obscene in the Bible.

I think Mr. Hull of the Chicago postoffice made a little mistake when he marked paragraphs taken from the "Woman's Journal" as "obscene," and though "wholly out of sympathy with many of the doctrines advocated in the 'Journal,'" I extend my hearty thanks for its brave utterance for the right of free discussion. She says truly "truth can lose nothing by it."

Do our Liberal friends realize how much such words from such a journal mean? The oldest and most influential journal in the woman suffrage movement. Will they wake up and take advantage of the occasion? Will they take this question to the Supreme Court by furnishing the sinews of war?—Lois Waisbrooker in "Demonstrator," Lake Bay, Wash.

DIETETICS—A CHAPTER ON.

[Reproduced from No. 1050, held up by the postal officials.]

Dear Friend and Brother:

I will give my views on economy on good but cheap living. In the first place discard all flesh foods and eggs. There is no objections to eggs as to wholesomeness. Fruits, grains, nuts and vegetables are the least expensive. Four pounds unbolted cornmeal, one pound shelled Spanish peanuts, one peck of potatoes per week and some dried fruit or berries, or those fresh picked, which I can now get wild from the fields. I also have several varieties of berries in my garden. Apples in this locality are a total failure this season. Last year they were so plentiful that they could not be sold for 5 cents a bushel. I took a small load to market, but could not sell an apple at any price. I found poor women who earned their living over the washtub who accepted them as a gift, which saved my carting them home. I fed many to my horse, especially sweet ones. My rations cost me 48 to 50 cents a week. I eat about 1 pound of honey a week, which, if I had to buy, would cost 12 cents. I have 26 swarms of bees, so that I have honey to sell. Have string beans and green sweet corn. I eat a little honey about every meal. If I were to dispense with honey it would reduce my cost of living to 36 cents a week.

I occasionally make about one-half of my meal on grass. When I eat grass it reduces my rations to 18 cents a week. I should eat it more, but with my artificial teeth I cannot masticate it sufficiently. When I do eat it I grind it in a small hand mill. There is no food that I eat that agrees with me better than grass, or that I sleep better after eating. I use no stimulants, such as tea, coffee, tobacco or alcohol in any form. I have not drunk a cup of tea for 70 years and never drank 3 cents worth of coffee. I can't understand why it is that people cannot be satisfied to drink the best drink there is—water. It costs nothing and is the most healthful. My eighty-second birthday will be next Friday.

My health is good, but I am not as strong as in my earlier days. I can stand it to do about one-half of an able-bodied man's work. If I do much more I suffer from its effects. I want you to credit the dollar for paying cost on your suit. I only wish that I could make it ten times as much. Fraternally yours,

Red House, N. Y. A. H. FRANK.

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ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, ILL., JAN. 4, E. M. 306 [E. C. 1906]. WHOLE NO. 1056

G. BERNARD SHAW.

Fashionable American society has evidently come to the conclusion that it took a serpent to its bosom when it made a pet of Bernard Shaw. Some time ago New York received him on the recommendation of England, Germany and Europe generally, and was delighted to find that he was much livelier than most of the other writers who had been sent over with similar credentials. Accordingly, it grew very fond of him. But Shaw turned out a sad disappointment. After gaining the confidence of the respectable with comparatively harmless plays like "Candida" and "You Never Can Tell" he suddenly unsheathed his claws, and horrified his admirers with "Man and Superman" and "Mrs. Warren's Profession." Then leading citizens found out that Shaw was a Socialist, and indignant fathers and husbands realized that he was an apostle of Free Motherhood. Fashionable New York is trying very hard to drop Bernard Shaw now, and the critics all say that they really never thought he was anything of a playwright, and they never could see what all the fuss was about.

Europe, however, is accustomed to the radicalism of genius, and has not lost its head over the opinions of Bernard Shaw. Germany was, perhaps, the first country that fully appreciated him. When London still thought of him only as a Fabian essayist Berlin acclaimed him as a rising dramatist. What England now thinks of him may be gathered from two recent articles, one in the "Athenæum," which has always been considered the chief English literary review, and the other in the "Edinburgh Review," the best of the quarterlies.

The "Athenæum" says: "The man who stands highest among living speakers of our tongue for the combination of distinction and fastidious taste could pick no hole in 'Man and Superman,' except that 'Hell is too long.'"

The "Edinburgh Review," in its April number, says: "The power of producing an impression of life which seems, and which is, more real than reality, may be counted Mr. Shaw's supreme gift as a dramatist." And again: "His plays have the disarming quality of seeming to write themselves."

As I said, Europe expects great writers to be radicals. When Tennyson died a few years ago it was universally admitted that there were only two men fit to succeed to the office of poet laureate, William Morris, the Socialist soap box orator, and Swinburne, the atheistical free lover. Both refused the position when offered by Gladstone, and it remained vacant for some years. Ibsen, Tolstoi and Anatole France are Anarchists; D'Annunzio and Bjornson are Socialists. It is safe to say that all these men, together with Sudermann and Brandes, have published opinions on the sex question which the Chicago postoffice would consider hopelessly unmailable.

Bernard Shaw differs a little, however, from all these literary radicals. They were all known as writers before they were known as radicals. The best work of all of them, except Ibsen, is a thing apart from their radicalism. We can read "The Earthly Paradise" without thinking of Socialism, or "Anna Karenina" without a suggestion of Anarchism. With Shaw the order is reversed. Dramatic composition was quite a late event in his history, for he was more than thirty-six when he completed his first play. But for many years before that he had been well known as a Socialist lecturer, an opponent of marriage, an anti-vivisectionist, an anti-vaccinationist, a vegetarian and goodness knows what else besides. Shaw is fundamentally and essentially a social revolutionist, and only in the second place a man of letters. Every good thing he has ever written is more or less saturated with his revolutionary views.

His preliminary training in the study of social questions gave Shaw a great advantage over the other writers I have named. After all, most of these are what Emerson calls "weak and literary." Such men as Ibsen and Swinburne are little more than examples of the "incoherence of transition." It is impossible to say clearly and definitely what they stand for. Not so with Bernard Shaw. The social questions dealt with in his plays were all questions which he had formerly debated in public meetings with the best debaters in London, or studied in books of statistics. To show how well he equipped himself I shall give a quotation from his tract on "The Fabian Society; Its Early History":

"I made all my acquaintances think me madder than usual by the pertinacity with which I attended debating societies and haunted all sorts of hole-and-corner debates and public meetings and made speeches at them. I was president of the local government board at an amateur parliament, where a Fabian ministry had to put its proposals into black and white in the shape of parliamentary bills. Every Sunday I lectured on some subject which I wanted to teach to myself; and it was not until I had come to the point of being able to deliver separate lectures, without notes, on Rent, Interest, Profits, Wages, Toryism, Liberalism, Socialism, Communism, Anarchism, Trade Unionism, Cooperation, Democracy, the Division of Society into Classes, and the Suitability of Human Nature to Systems of Just Distribution, that I was able to handle Social Democracy as it must be handled before it can be preached in such a way as to present it to every man from his own particular point of view."

As a result of Shaw's long experience in debating, answering questions at meetings, and compiling statistical tracts, he has very clear ideas on every social problem. He knows just what he wants, why he wants it, and how he proposes to get it. One eminent critic said that "the difference between the spirit of Tolstoy and the spirit of Mr. Shaw is the difference between the spirit of Christ and the spirit of Euclid." This was intended as a reproach to Shaw, but it was really the highest praise.

Shaw has another point of superiority over other great radicals in his essentially modern type of mind. Eminent writers have a strong tendency to be praisers of the past. Tolstoi wants to do away with luxury, and persuade everybody to live a simple life upon the land, working hard on plain fare. Ruskin wished to abolish railways and return to stage coaches. William Morris thought that nothing good had happened since the days of Chaucer, and his idea was that we should go back and live in a state of society without organization or machinery, dancing in blissful equality round the village maypole. Shaw has no patience with anything of this kind. He has no reverance for the past. He knows very well that modern cities, modern machinery and highly organized industry have come to stay, but he wants to organize society so that these things may become a blessing instead of a curse. He wants to make cities sanitary, to fill them with inhabitants produced by the most up-to-date methods of scientific breeding, to make machinery public property so that it may be used to cut down the hours of labor to a minimum, and to supply the people with plenty of lively entertainment. In short, Ruskin, Tolstoi and Morris had so little imagination that they could think of the future only in terms of the past, while Shaw has so much that he can imagine a future unlike anything that has ever yet existed.

Many critics have considered his disregard of sentiment a serious fault. But it is really a great virtue in a social reformer. Sentiment

will gather around whatever is established, as surely as moss will grow on an old stone wall. No matter how bad a social system may be, those who have been reared under it will love it and die for it. The social reformer need think only of the primary emotions and fundamental needs without bothering about sentiment. Start every one off with a strong, healthy constitution, let each have plenty to eat, plenty to love, and plenty of time for play, and sentiment will take care of itself.

Shaw possesses the greatest of all literary gifts, that of being interesting. Whatever he writes, a play, a critical essay, a letter to the "Times" on the unemployed question, it is sure to be readable. His originality and irreverence preserve him from ever becoming commonplace. There is no pedantry or longwindedness about him; he sees what is the point of vital human interest in the matter and goes to it at once. The great thing with him is to get there, and he does not care how many new words he invents, or how much slang he uses, so long as the desired result is attained.

No man has dwelt more on the fun of being an agitator than Bernard Shaw. Agitation is his only recreation, for he is a vegetarian, a teetotaller, a non-smoker, who plays at no games and practices no vices. In his tract on the Fabian Society we are always coming on passages like these: "From 1887 to 1889 we were the recognized bullies and swashbucklers of advanced economics." "I must not linger over those high old times, tempting as they are." "Our favorite sport was inviting politicians and economists to lecture to us, and then falling on them with all our erudition and debating skill, and making them wish they had never been born. The curious may consult the files of Mr. George Standring's extinct journal, called 'The Radical,' for a graphic account, written by an individualist, of the fate of a well-known member of Parliament who was lured into our web on one of these occasions. The article is suggestively entitled, 'Butchered to make a Fabian Holiday.'"

Shaw's fun and humor help him as a writer, but they are rather a stumbling-block to him as a prophet. English-speaking people expect great gravity from a man who undertakes to teach a higher morality. They think he should be something like John the Baptist. Laughing prophets are a special product of Celtic nations. The great laughers of France, Rabelais, Molière and Voltaire, have also been the great moral teachers of France. The same combination appears in Irish writers like Swift, Oscar Wilde and Bernard Shaw. British and Americans are very suspicious of such characters. They are willing to be amused, but not reformed, by them. It is useless to try to draw such a line, however. Those who begin by letting Shaw amuse them are sure to end by letting him instruct them.

The only occasion on which I ever met Bernard Shaw was at a Socialist convention held at Bradford nearly thirteen years ago. I was quite young then, and it was my first convention, so I have a very vivid recollection of everybody there. Most clearly, however, I remember Bernard Shaw. A number of propaganda meetings were held during the convention, at two of which Shaw and I were set down to speak together, and after one of them I walked home with him right across Bradford. He is a brilliant and rapid conversationalist, but what struck me most was his earnestness and politeness. Beneath his humor and flippancy lies an intense seriousness, perhaps too intense. "He was habitually melancholy, this man who wrote so gaily," said La Harpe of Molière; and I have a strong suspicion that the same might be said of Bernard Shaw. His remarkably sympathetic nature makes him very courteous—"gentlemanly to a degree," as Keir Hardie once called him. When our roads diverged I did not know my way; so Shaw, instead of leaving me to inquire for myself, made it his business to do so for me, and I remember him running across the road to get particulars from a man on the other side. In person he is about six feet high, with yellow hair and beard, rather awkward and angular, and utterly regardless of dress. He is now forty-nine years old.

The majority of LUCIFER's readers would find "The Quintessence of Ibsenism" and "Man and Superman" the most worth reading of his works. Socialists will be delighted with "Widower's Houses" and "Mrs. Warren's Profession." The ordinary person who wishes only to be amused should read "You Never Can Tell." Of all his plays I think this will live the longest, for it is the liveliest and most humorous, and its fun is of a kind that will always be appreciated.

K. B. KERR.

Little improvement can be expected in morality until the producing of large families is regarded with the same feeling as drunkenness or any other physical excess.—John Stuart Mill.

"WOMAN'S MAGNA CHARTA."

"But what is this freedom that woman seeks?" I said. "I beg you to tell me at once what this great right is that she calls her MAGNA CHARTA?"

"It is," said Mr. Lister, looking me squarely in the face, "the right to the perfect ownership of her own person."

"In what respect," I said, "does woman want the ownership of her own person? Does she not have it already?"

"In respect to maternity," he replied.

"I do not understand you," I said, "please explain more fully."

"Well," said Mr. Lister, "the women say that while they are willing, under all proper conditions, to undergo what George Sand grandly called 'the august martyrdom of maternity,' they utterly refuse to have that martyrdom imposed upon them. Maternity, multiplied and practically enforced as it is, constitutes the primeval curse that has rested upon them since they were driven from the garden of Eden. They will bear that curse no longer, and the time has come for man to find a way to remove it. In short, they demand, as an inalienable right, that man shall give them an irrevocable, perpetual guarantee, that no woman from this time forth and forever shall be subjected to the woes of maternity without her free, specific consent."

"What a preposterous idea!" I exclaimed in astonishment. "Upon what ground do they base this extraordinary claim?"

"Simply," replied my friend, "upon the ground that maternity is what George Sand called it, a 'martyrdom.' It puts the life of every woman who enters upon it in real jeopardy. It imperils an existence which is as sweet to woman under true conditions as man's existence is to him. The terrible risks of maternity are woman's and woman's alone.

"The risks cannot be shared by man, and woman alone, therefore, should freely elect when she should incur them. Besides the real peril and physical anguish of maternity there are the weary months of sleepless watching, of wearing care and wasting anxiety. For man lightly or indifferently to expose woman to such peril that suffering without her free and undoubted assent is worse than the worst form of African slavery, barbaric and unchristian."

"Unchristian!" I echoed, for the unexpected opening of such an entirely new field for woman's rights confused me so that I repeated mechanically, "Unchristian!"

"Yes, unchristian!" he resumed. "The women quote the saying of St. Paul, 'Love worketh no ill to his neighbor,' and say that man, under the sacred name of love, casts upon woman, who is his nearest and dearest neighbor, the most grievous of human ills. He compels her continually to run a gauntlet as cruel as the Indian's tomahawk, and multitudes sink before it is run. In the face of such terrible ills, 'the clods of the valley are sweet to them.' See, here is a specimen of the cry which appeared in the magazines just before the strike began." And Mr. Lister pointed to a letter which was contained in an article entitled "To Marry or Not to Marry." This letter was entitled:

"WHY I HATE CHILDREN."

"Poetically speaking, children are the rosebuds of life; practically they are the torments of existence. I speak from a long and miserable experience. Married at twenty-five, I am the mother of seven children at thirty-five, the eldest nine years, the youngest nine weeks. I am called their mother, but am really their slave. I was once a care-free, happy, joyous girl, but my children have made me a fretful, nervous, care-worn woman.

"All the romance of my life has gone, the poetry of existence has changed to the dullest prose. I live in the midst of quarrelling children instead of enjoying the society of congenial friends. From Monday morning till Saturday night I am working for my children, yet they show not the slightest gratitude, or make not the least return for all my devotion. Sick or well I am compelled to live in a state of noise and confusion, distracting to my nerves and detestable to all my finer feelings.

"My children are not exceptionally bad or mischievous; all children are more or less so; and, of course, the more children there are in a family the more trouble they give. Had the Roman Cornelia been the mother of seven children, instead of two, she would not have treasured them so highly, and called them her 'jewels.' Instead of their being her pets they would have been the pests of her life, as my seven children are of mine.

"I feel, in fact I know, that I was made for a better, a higher purpose than to be the helpless victim of seven little domestic despots, and one large one. The delicious bloom of my life is gone forever. The sweet fancies, the lovely aspirations, the serene happiness that made my girlhood a perpetual joy will never more be mine. My days are passed in a pandemonium from which there is no escape.

"I love my husband devotedly, and he deserves all my love, for a kinder, sweeter, tenderer husband never lived; but dear as he is to me, had I known that marriage would have made my life what it is I would never have married him. A MISERABLE MOTHER."

★ ★ ★

The above extracts are taken from the booklet, "Strike of a Sex."

If the "Miserable Mother" had been the mother of one, two or three children instead of seven she would probably have had sufficient health, strength and self-control to train her children in habits of kindness, sympathy and forbearance towards herself and towards each other, so that instead of the torment of her life they would have been the joy, comfort and happiness of her life.

Of all books sold by us none more nearly preach LUCIFER'S central doctrines than does "Strike of a Sex"—including "Zogassent's Discovery," written by Geo. N. Miller, and now published by the Stockham Publishing Co., Chicago. The book is remarkably well printed, contains 119 pages, is entertaining as any novel, and sold at the low price of twenty-five cents postpaid. M. H.

REGISTERED AND UNREGISTERED LETTERS.

Editor LUCIFER:

Advice is cheap; and I have long since seen it classed with kicks and medicine as one of the things we all esteem more congenial to the giver than the receiver.

Mine, for the present, is as follows:

The statute, United States (No. ———) Sept. 19, 1890, is damnable of course (what else would you have a Federal statute of Harrison-McKinley days), *but* the section cited by Hulda L. Potter-Loomis (very likely the only person in America who has read it) does NOT authorize the postmaster general, or the postmaster particular, to hold up *unregistered* letters addressed to alleged frauds, like Helen Wilman-Post; nay, it contains an implication that he must not do so, which, since the thing implied only reaffirms the common law, is sufficient to prove that. The returning of *registered* letters alone is sanctioned. The sender of a registered letter is known by the accompanying postal card. The sender of an unregistered letter cannot be known without opening the letter. Section 3929, Revised Statutes (amended), concludes with the words "nothing contained in this section shall be so construed as to authorize any postmaster or other person to open any letter not addressed to himself." Something else must be extractable from "those ten thousand statutes which every one is supposed to know and no one does know;" or the inference is plain. No postmaster can hold up a letter addressed to any one but an alleged fraud (nothing is said about the obscene racket). No one but postmasters instructed by the postmaster general can hold up a letter addressed to an alleged fraud. No postmaster, so instructed, can hold up a letter except on condition of returning it to the sender. No postmaster can return it to the sender without knowing who the sender is. No postmaster may look inside a letter for the sender's name (except, in case of an unknown addressee, at the lost letter office). Ergo, every postmaster is bound (notwithstanding any fraud order) to deliver the letters which come into his hands for alleged frauds, unless the sender's name is given him on a registration postal card, or the envelope, as is sometimes done.

The postmaster at Chicago, and others who have been holding up LUCIFER, remain as liable as before to suit; which is more likely to avail than prosecution.

But the proper person to bring suit is the addressee. The reasoning of Chas. H. Soelke, that only an impossible impeachment stands between any citizen and excommunication from fire and water by one Jack-in-office, all assumes the citizen to be an apparent evil-doer, whose crime the Jack-in-office would prevent instead of punishing. This description may apply to an alleged fraud, but it does not to the receiver of an obscene publication. Anthony Comstock no doubtless receives more obscene publications than any other man in America. Is he an apparent evil-doer? Perish the thought! Besides, the courts have held differently. Now, to say that he and other detectives may receive obscene mail matter but plain folks like me may not, would be that discrimination of persons or classes of persons which Mr. Soelke says is beyond the power of Congress itself, not to mention the postmaster general (J. I. O.). I renew, therefore, my advice that readers of LUCIFER combine in sufficient numbers to sue the Chicago J. I. O., and, if necessary, the postmaster general, for the confiscation, without law, of their property (copies of LUCIFER mailed to them) under the frivolous pretense of preventing the editor of LUCIFER from committing an offense which, if any, was *already consummated* when he deposited those copies in the mail. I am glad to see some correspondents approve of this suggestion. It is the only practical one I can make as things are, though ridicule, as Bernard Shaw has just proved again, is great; and if I were editing a large paper like the "Record-Herald" I would fill it with blanks imitated from yours, e. g., "We are afraid the postmaster general will hold us up if we print what naturally follows: Our neighbor, Miss Tabittia Bramble, says the usual word in this place isn't nice, so we leave the reader to imagine it for fear we should be held up," etc. If you can induce some editor to do this act, do!

Readers who think of suing the J.'s I. O. for holding up their LUCIFER want to hurry their cakes, however, or their case will be getting old. Your device of letting your paper be censored in advance, as if this were Russia twenty-five years ago—they don't do such things in Russia now—may be a good way to consult your own safety, but it gives the enemy a precedent.

"And many an error, by the like example,
Will rush into the state—"

unless you do what I am now going to advise. Get up a special list of subscribers for unmailable matter, putting their rate high enough to pay for letter postage as often as need. Every time the J. I. O. censors LUCIFER send them unmutilated *marked* copies in sealed envelopes, which the J. I. O. dare not open. Have the envelopes addressed by typewriter or mailing machine, *with nothing outside to show whence they come.* Do not have them put in the postoffice itself, but in pillar posts dispersedly. In case of detection and interference have sub-editors (readers in different towns) among whom the list can be divided, and send them packages of the unmailables by express or freight with stamps. Of course their names must be concealed. I'll bet your list of subscribers for unmailable LUCIFERS will soon exceed the other.

As for writing to Roosevelt, a mere sensationalist, whom all the politicians of his party have found out and every one else will soon find out, I am of W. W. M.'s opinion about its utility. There would be more hope in addressing members of Congress.

C. L. JAMES.

Under date Eau Claire, Wis., Dec. 28, 1905, Mr. James writes us the following postscript: I shall not issue a call, as proposed by Frank Weller in your last edition, because I believe many others are better situated for the work he proposes than myself. It should be done by some one living in a large city, like Chicago, able to see his lawyer, a person selected for competence and familiarity with such business, every day. Or the lawyer should be himself the assignee of those whose papers have been held up (but then he must be trustworthy—there is a class of lawyers who like nothing better than a case adapted to attract general attention, like a suit against postmasters for their official conduct). I am glad my suggestion to bring suit against the Chicago hold-up man, and his Washington boss, if necessary, has found so much favor. I hope our friends will find a suitable person to materialize it. If they insist on my doing so, and subscribe, as Mr. Weller proposes, I will serve, but I have given my reasons for not wanting the job. My being an Anarchist is an additional one. It would be thrown up to me as inconsistent, and there are enough believers in the law to test its value.

C. L. JAMES.

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

According to the Kosalia (Wash.) Citizen, a Seattle woman sued for a divorce on the ground that her husband "tried to make her love him"—a truly reprehensible act on his part if they are right who hold that increase and not love is the justification for marriage. As a possible warning to other husbands the court granted the lady the divorce for which she prayed.—The Truth Seeker, New York.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

To friends far and near:
Happy, Happy New Year.

ON THE GRIDIRON ONCE MORE.

Thursday, Jan. 4, in the Federal Building in this city, before the United States Court of Appeals, a hearing was had in the case of "Moses Harman, plaintiff in error, against the United States, defendant in error." Case for plaintiff was argued by Seymour Stedman, and replied to by District Attorney Morrison. No decision reached. Decision may be expected any day. LUCIFER'S forms were held back one day for this brief report.

G. BERNARD SHAW.

The prominence given to this writer by the attempts to keep the general public from witnessing the performance of his plays has probably caused all the readers of LUCIFER to want to know something of the man himself, and of his history. Although the longest contributed article in this issue it is believed every reader will be well repaid by a careful perusal of the sketch of this noted man's career, as given by a personal acquaintance, and one who would not allow personal bias to warp his judgment. In the near future we hope to print a selection from an address by Lawyer Adelman of this city upon "Mrs. Warren's Profession," delivered before a large and very appreciative audience in the Masonic Temple, Sunday, Dec. 31, 1905. M. HARMAN.

LETTERS TO THEODORE ROOSEVELT.

After careful weighing of the pros and cons it is believed best not to print in LUCIFER any more copies of letters addressed to President Roosevelt, and not to encourage our friends to write and send any more letters to that official in LUCIFER'S behalf. Judging from the many answers received by the writers of these letters it is very probable if not quite certain that Theodore Roosevelt has never seen even one of the hundreds of personal letters sent to him, and that all these letters are simply pigeon-holed in the office of the first assistant postmaster general, Mr. Hitchcock—if not destroyed as soon as received.

This procedure only illustrates anew what we all have had abundant reason to know, namely, that the President of the United States is in no sense the servant of the people. To send letters addressed to himself—making complaint of the action of the postoffice officials—to those officials themselves, is to offer an unpardonable insult to the writers of such letters. It reminds me of the action of "the board of pardons" at Washington while I was confined in the Federal prison at Fort Leavenworth, Kansas. The officials of that prison and many other influential citizens of Kansas applied for my release from prison on the ground of ill-health and other reasons. The board refused to consider the case because the prosecuting attorney and the judge who sent me to prison refused to sign the application for my release.

In this connection attention is called to the letter of C. L. James in this issue, in which letter the plan is proposed of suing the postal officials for damages sustained by the subscribers who have lost their property through the unlawful action of these officials.

While it is believed that the writing of letters to Roosevelt has not been altogether in vain, and while the officers of the league are certainly grateful to those who so promptly responded to their suggestion, and while LUCIFER'S editor would return sincerest thanks for all such efforts, including the writing of duplicate copies of such letters to be printed in LUCIFER, the accumulation of these letters in this office is now so great that it is simply impossible to find room for even a small fraction thereof. For this reason and because of the great press of other excellent matter it is thought best, as before said, to treat all alike, and print no more of such letters.

If our friends wish their letters returned to them they are hereby requested to notify us of such desire. M. H.

CHRISTMAS AND NEW YEAR.

Pursuant to time-honored custom it was perhaps expected by many readers that our last issue of LUCIFER, that of Dec. 21, would make honorable mention of the annual holiday called Christmas. That no mention was made of this the most popular of all our national holidays was owing to the fact that LUCIFER'S editor holds that the custom of celebrating Christmas is one that would be "more honored in the breach than in the observance." At least that the usual and popular methods of such celebration are not conducive to health, longevity and happiness of the people who participate therein, not to mention their effect upon posterity, or upon the continued life and progress of the human race—through the educational features of this ancient holiday.

That the original significance of the festival now known as Christmas was beautiful, natural and conducive to health, social equality, human sympathy and solidarity of human interests, is doubtless very true. In prehistoric times this festival, under other names, "Yule Tide," etc., was instituted to celebrate the resurrection of the sun-god, after his eclipse, or temporary death, at the time of the winter "solstice"—*sun-stood*, and therefore the original meaning of this holiday was the celebration of the birth of a new year, and not at all what the day is now made to commemorate.

In later times, or since the conquest of the northern tribes of Europe by Christian emperors of Rome, this ancient festival, beautiful and inspiring in its significance, was perverted to serve and perpetuate one of the most debasing and inhuman of old time superstitions, that of bloody sacrifice to appease the wrath of an angry deity. "Christ mass," means simply the offering of a "consecrated wafer," called the "host," believed to be the body of Christ, which in mass is offered as a sacrifice. See Webster's Dictionary, edition of 1886.

This means that the old Hebrew, Phenician and Egyptian doctrine of "vicarious atonement for sin," through the sacrifice of bullocks, lambs, rams, goats, doves, and also of human beings, could produce reconciliation between an offended god and offending man. That is, that the innocent could and must suffer, must bleed and die, for the guilty.

The basic Christian superstition is that the innocent son of the Hebrew god, Jehovah, or more correctly spelled Yahveh, was offered up as a sacrifice, killed, for the sins of the world on the Roman cross, about one thousand nine hundred years ago, and that this bloody sacrifice is repeated year after year by the priest, at the time of Christ mass, Christmas, by offering on the church altar a consecrated cake, called the "host."

This is the first and quite sufficient reason why I, a Freethinker or Rationalist, decline to take part in the celebration of the church feast called Christmas. There are many other and very weighty reasons which cannot be enumerated at this place and time.

If this festival could be celebrated in a rational manner and as at first intended, that is, to commemorate the annual birth of a new year, I should have no objection to it, but, as already said, I regard this Christmas custom as one that would be honored in the perpetual breach rather than its yearly observance. M. H.

ALTERNATING CURRENTS.

As stated more than once in these columns, LUCIFER'S editor has neither taste, talent nor time for personal controversy. It is only when accused of conduct dishonorable to him as a man and as a citizen of the world, that he takes any notice of newspaper assaults. It is mainly because of its incorrect statements in regard to matters of business that the following editorial in the December number of the magazine called "Health Without Drugs" (London, England), is given a place in our much crowded columns. This editorial is headed, "Comments on Some Sex Reformers," with the sub-head, "Variety Love Leads to Ill-Health, Loneliness, Failures and Poverty." It starts off in this style:

"I will begin with Mr. Moses Harman, Editor of LUCIFER (500 Fulton street, Chicago, Illinois, U. S. A.), post free, 5 cents or 3 pence. If I understand Mr. Harman rightly he advocates free love. Not lustful love, but love amongst those who are sexually attracted to each other. The number of lovers is not limited, hence, they have adopted the name variety lovers. Mr. Harman is now seventy-six years of age. He has been imprisoned twice [thrice] because he printed articles to which the postal censors objected, and he is again on $1,000 [$1,500] bail [pending appeal to higher court], pending the action of a federal grand jury for circulating obscene literature.

"Readers of current periodicals know that there is hardly any paper on social and food reform which does not include the discussion of sex matters, and the editors are unmolested by the authorities. No man of discretion would have printed the obscene (?) paragraphs after having been punished twice for a similar offense. His ignorance regarding the effects of sexual indulgence may be inferred from the following paragraph from *Lucifer* (December 10th, 1898), in which he describes his physical condition. I understand that he was never a strong man:

"'I am not really sick, but have fallen into a low condition of vitality—a state of nervous prostration, so to speak; a lack of digestive and assimilative power—accompanied with insomnia, and resulting in loss of appetite, loss of strength, and loss of avoirdupois (twenty pounds reduction inside of two months).'

"I sent Mr. Harman a copy of my pamphlet, 'Sexuality and Vitality,' but he never thought it worthy of notice. A careful study of it, however, and the adoption of my principles, would have saved him from his breakdown. Some of my readers may perhaps divine the cause of his nervous debility. He also states that he came out of prison in better health than he went in. Lippelites can explain this fact easily. As his sisters (?) did not accompany him there was no temptation to waste vital fluid. Any man of weak constitution who has a little common sense knows that he is better in health without sexual relations.

Mr. A. M. writes: 'Dear Miss Leppel—I have made sure that all you say is correct about foods which produce an excess of vital essence, and the practice of sexual union is a shocking drain on the whole system. I have proved it, and nothing can alter my conviction. How many men are sent to their graves yearly through their wives? When I was living in the South of England there was a woman who was known to have outlived, or, rather, outloved, six husbands. Her present husband was the seventh and he was confined to bed, dying of consumption. You are at liberty to give my address to any inquirers.'

"Last year Mr. Harman asked me to exchange advertisements with him, space for space, and advertisement for advertisement. I inserted his advertisement twice, but, in return, he printed a small inaccurate advertisement about actresses, without my authority, omitting my name, the name of my magazine, and the number of address. In answer to my surprised inquiry, he stated that he had written it from memory, because mine had been mislaid. When reminding him of his promise, space for space, he informed me that he had no time to pay attention to details. When I sent my advertisement again, he accused me of monopolizing his paper, and that my advertisement would take at least half a column. It contained the same number of words as his own, and would occupy, of course, no more space. *Lucifer* still owes me an advertisement.

"I see in a contemporary that Mr. Harman is poor, and that his friends will have to support him if he is fined. A reformer who has not sufficient sense to provide for himself the necessities of life and keep clear of the law is incompetent to guide the young. The doctrine of variety love is most degenerating, especially for the young. If variety lovers knew that sexual excess was a kind of temporary insanity, the result of wrong foods, they would not waste their money in supporting the editor. Variety love leads to ill-health, loneliness, failures and poverty. Though prostitution deteriorates the nation, yet if variety love were adopted, it would lead to worse results. I cannot publish the reason for fear of coming into conflict with the law. A short explanation in a private letter (under 200 words) can be obtained, however, for one guinea or five dollars (prepaid)."

These extracts from "Health Without Drugs" are given place, for these among other reasons:

First, because the editor, Madame Sophie Leppel, asked me to do so.

Second, because she is by no means alone in her misunderstanding of LUCIFER'S work, and of the personal life of its editor. Madame Leppel voices the opinion of many thousands, in Europe and America, who consider themselves fully emancipated from old-time superstitions of all sorts—the sexual as well as the theologic and political—so that in replying to her I reply to a large class of so-called Free Thinkers, Secularists, and Evolutionists.

Third, because to fail entirely to notice criticisms such as those of Madame Leppel would subject me to the implication, in the minds of friends as well as foes, that the charges are well founded, and that silence means confession of their substantial truth.

To begin, then, let me say that LUCIFER'S space is too small and too precious to admit answers, in detail, of all the points made by my London critic. Only the more important can be noticed in this reply.

In general terms I agree with much of the reform for which Sophie Leppel stands committed. The food question is one of the most important; therefore I would gladly cooperate in all practical ways with those who agitate for more rational habits of eating and drinking. I have often desired to quote—approvingly—from the columns of "Health Without Drugs," and it is mainly because of my good will toward its editor that I give her so much of our limited space.

Yes, it is very true that "social reform and food reform papers discuss sex matters and not molested by the authorities." Is there anything strange about this? In Garrison's time many papers discussed the questions of capital and labor and were unmolested, but when the "Liberator" attacked the then popular relation of these two social factors at once there was *trouble*.

Yes, it is true that I have continued to publish matter that is called "obscene" by the postal authorities, after being imprisoned thrice for "similar offenses." It may be true, as my critic says, that "no man of discretion" would continue such publication, after such warning. Are we to infer from this that Madame Leppel would stop publishing her views on health without drugs if the postal authorities should decide such doctrines to be unmailable? and that persistence would mean fines and imprisonment for herself?

Madame Leppel is not alone in giving such advice. Many of LUCIFER'S readers would have me stop talking about the sex-question, in the way I have been doing, and would have me conform to popular and conventional laws and usages on this subject.

To all these critics, whether friendly or unfriendly, I would respectfully say, once for all, that while I make *no promises* for the future; while I may see things in a wholly different light tomorrow, and may then shape my course according to other standards of right and truth, yet *for today*, I would echo the words of Shakspere when he said:

"I'd rather be a dog and bay the moon," than to follow a *temporizing* line of conduct such as that evidently advocated and practiced by Sophie Leppel and by many other good meaning people. If I were a dog there would be no feeling of *responsibility* for my senseless barking. The dog acts from emotion, or intuition, alone, instead of from enlightened rationality, while the evoluted human animal is supposed to consider what effect his conduct will have upon his fellow humans, and upon their posterity.

Where, O where, let me ask of Sophie Leppel, would be human liberty and human progress today if all men and women in the past had meekly followed her advice, and had bowed meekly to the commands of men "clothed with a little brief authority?"

Whenever the time comes that LUCIFER'S editor shall make the opinions of the postal officials, the Federal judges or the Federal executive his standard of conduct or of conscience, then, quoting the language of that sturdy old Roman warrior, Cassius: "Be ready, gods, with all your thunderbolts, dash him to pieces!"

VARIETY LOVE.

Yes, LUCIFER'S editor advocates freedom in love, commonly called "free love," as in all other relations in life, but I have never "adopted the name variety lover." I have adopted no name, whatsoever, except liberty-lover and seeker after truth. I do not advocate promiscuous sex-relations, variety relationships, nor monogamic, polygamous nor polyandrous relationships; I simply demand the right of each and all to choose her or his own life in this regard. With

Spencer I say: "Each should have the undisputed right to do as he pleases so long as he invades not the equal right of others."

"The very head and front of my offending hath this offense, no more."

The paragraph quoted by Madame Leppel as proof that I am a variety-lover and that I indulge the sex appetite to excess, was first inserted in LUCIFER as explanation of my then proposed vacation in Florida. The "nervous prostration" spoken of was really no new experience. I had been subject to periods of such prostration for more than thirty years. As to whether indulgence of the sex instinct had aught to do with any of these periods of prostration I certainly do not know, but that such has not been the fact as to many of these cases I have the best evidence possible. That my coming out of prison in better health than when I entered was owing to forced abstention from sex-indulgence, is only one of Sophie Leppel's numerous unfounded assumptions. When first imprisoned I was suffering from epidemic "lagrippe." Comparative rest of mind and body, together with more careful attention to such hygiene as was possible within prison walls, cured me of lagrippe—not the absence of my "sisters," as charitably (?) inferred by my self-complaisant, highly opinionated critic.

Yes, I have made some mistakes in sexual matters, as perhaps all septuagenarians have done, but that I have not been a sinner beyond the average of men in this regard, I have good reason to know. That these mistakes—the mistakes of ignorance mainly—have been on the side of asceticism, of total abstinence, rather than of over-indulgence, I verily believe. While freely confessing my errors I am very willing to compare records in this regard with any of my accusers, not excepting Madame Leppel herself! If what she records of her own nervous break-downs be true, and if, as she infers in my case, nervous exhaustion is due to sexual excesses, then my mentor should heed the injunction, "Physician, heal thyself."

MY POVERTY.

Yes, as stated by a "contemporary," it is very true that I am "poor" in this world's goods, but I am not a *pauper*. I have enough to supply the "necessities of life," without calling on "my friends," but I freely confess to not having "sense enough to provide" a fund large enough to pay heavy fines of the Federal court, and if ability to "keep clear of the law" is the best evidence that I am "incompetent to guide the young," then I plead guilty to such incompetence.

In fact, I have not set myself up as a guide for the young or the old. I am myself but a learner, a pupil in life's great school. I am willing and anxious to learn—from Madame Leppel, the youthful Leppel, or from any one who knows anything concerning life's problems, and especially the most important of all life's problems, those pertaining to the egoistic hunger for food, to keep the body alive, and to the altruistic hunger for the relation that keeps the race from dying out.

If I were so lucky as to have five dollars to spare I might be tempted to invest it in a lesson of 200 words, written by the head-center of "Leppelism," the founder of the sect, or cult, of that name, but on account of lack of good "sense" in accumulating dollars, I must forego the written lesson and contest myself with what I can glean of Leppelism from the magazine, "Health Without Drugs," which comes to us in exchange for LUCIFER. And this brings me to the most important of the charges made against me, that of failure to fulfill my promise in regard to

EXCHANGE OF ADS.

Whether I suggested such exchange or accepted the suggestion I have quite forgotten, and whether I agreed to equal space and number of words, has passed my recollection, but if I did so it was certainly with the understanding that there should be reasonable *limits* to *space* to be occupied by the exchange. It is true that I at first inserted Madame Leppel's ad. from memory, but I then believed, and still believe, that I inserted the most important features of the ad. as sent by her. It is true as she says that I *omitted her name*, and this omission sealed my doom, no doubt. As the good lady is evidently ambitious to be the founder of a new sect—Leppelites—the most important part of her ad. was and is her own name, but I gave correctly the name and purpose of her magazine, also the name of the buildings and the city in which it is published. I inserted this ad. three times, with what is called a "Cap. head," and then changed it for one dictated by herself—word for word—and ran the corrected ad. in at least three separate issues of LUCIFER. Then when she asked me to insert a new ad., so large that it would occupy about a half column of our wide measure I respectfully declined, on account of "monopoly" of our very limited space allowed for advertising.

So far as I know we have already given Madame Leppel more of space than she has given to us, but to silence all complaint on this score I now offer to insert a new ad. for her, not to exceed two inches in depth, one or more times in LUCIFER, and will add to this offer a promise to insert, as space may allow, selections from her teachings upon the food question in its relation to the right control of sex hunger, and will close this long comment by earnestly advising LUCIFER'S readers to send ten cents, stamps or coin, to "Miss Sophie Leppel, 26 Clovelly Mansions, Grays Inn, London, W. C., England." This, by the way, is the exact instruction as to address given by the lady herself.

* * *

ANOTHER SIDE.

I began this exceptionally long article with the title "Alternating Currents," and will now give a little space to a current that flows the other way. In the "Woman's Journal," Boston, dated December 23, 1905, appears a letter from the treasurer of the Free Speech League, with a short comment thereon by the assistant editor, Alice Stone Blackwell. The article is headed in capital letters, "Garrison and Harman," is addressed to the editors of the Woman's Journal, and reads as follows:

Your last issue contains the tribute of Mr. E. H. Clement, of the Boston *Transcript*, to Garrison, and as I read it, including his inquiry, "Where is the hero for the hour" of today? the reply comes to me, without a doubt, it is Moses Harman. In many ways his experiences parallel those of Garrison. He is contending with the same "elements of intrenched wrong" as enumerated by Clement, and I can but wonder if Clement had Harman in mind when he wrote his query: "Who are they that are doing in our day the same sort of pioneering, with the same sacrifices and stripes, that Garrison did?"

In your editorial on Garrison I find these points in which Harman reminds me of Garrison:

1. He "stood almost alone."
2. Slavery was a "divine institution," and Church and State were allied in its support. Garrison fought it. Marital slavery now stands similarly supported. Harman assaults it.
3. Garrison repudiated political action altogether, as Harman does today.
4. Garrison was, like Tolstoy, a non-resistant, and Harman is in this like them both.
5. Garrison was "aggressive and uncompromising in his utterances." So is Harman.
6. Garrison was "equally strenuous in his advocacy of woman's rights." Harman is, if possible, even more so.
7. Garrison was in earnest, would not retreat, would be heard. Harman is made of just that stuff; and we hope for a final "parallel case," that fifty years hence Harman's assault on the evils of marital slavery will be as much appreciated as is today Garrison's on black slavery.

E. B. FOOTE, JR., M. D.

[Some of Mr. Clement's hearers in Boston, as well as Dr. Foote, were reminded of Moses Harman by that description. It is not likely that all Mr. Harman's views will ever be generally accepted (and Garrison's non-voting and extreme non-resistance principles seem so nearer acceptance now than fifty years ago), but it is only a question of time when Mr. Harman's opposition to the servitude of wives will be recognized as wholly rational and noble.—A. S. B.]

* * *

And here is still another alternating current. In "Wilshire's Magazine" for January, 1906, under the head "The Post Office Autocracy," appears this defense of Liberty and Equality, in which the editor mentions LUCIFER and the attempt to supress it:

One of the most remarkable incidents of the growth of the tendency to autocracy methods in this country is seen in the way drawn by the postoffice officials.

I myself was thrown out of the mails because the postoffice ruled that as I was publishing "Wilshire's Magazine" to advertise Wilshire's ideas, "Wilshire's" was merely published for advertising purposes, and therefore, had no right to the second-class entry.

As a result I had to go to Canada and publish "Wilshire's" in Toronto for three long years before the United States postoffice could be brought to realize the absurdity of their ruling, and their grave offense against a free press.

When a man can be thrown out of the mails for his publishing his own ideas there is very little freedom of the press remaining for us Americans. It's a long road to travel, but the only remedy is to elect a President who will appoint postmasters who are no simpletons. Some day we Americans will travel this road, but we are not ready just yet for it, even to gain freedom of the press.

Moses Harman, editor of LUCIFER, in Chicago, was thrown out of the mails merely because he stated that he thought a wife should have control of her own person. The postoffice said this was obscene, and LUCIFER'S light is extinguished. But it is burning again, feebly, and will burn fiercely some day.

Those journals which sell on account of their vulgarity and obscenity are never molested by our remarkably modest postmaster general. He must pick upon a theorist like Harman, who writes his stuff for thinkers, and not for the lovers of the yellow, to exercise his power.

Many other currents setting in the same direction might be cited, but these must suffice for this time.

M. H.

THE EVOLUTION OF MARRIAGE IDEALS.

This is the title of a leading article in the December "Arena," written by Theodore Schroeder, whose essay on the "Impurity of Divorce Suppression" in the same magazine attracted much attention some months ago. Beginning with Ancient Greece Mr. Schroeder carefully traces the growth of, and changes in, marriage ideals from primitive times to the present. Considerable space is given to the treatment accorded to women by the fathers of the Christian church—or churches. The following are a few characteristic paragraphs:

"By the tenth century, woman's subjection as a chattel-slave was complete. Her husband-owner could mortgage, sell or kill her, just as he could any other live chattel. No wonder, then, that thousands of women were driven into monasteries, as the only place offering even a little freedom, economic independence and respectability.

"The same crime was more severely punished, if committed by a woman, than if committed by a man. The wife's rebellion against her husband was punished as treason. President Roosevelt still esteems it akin to treason for the sex-slave in marriage to refuse to render sex-service. Before the Mothers' Congress, speaking of the deliberately childless wife, he said: 'Such a creature merits contempt, as hearty as any visited upon the soldier who runs away in battle.' The deserter before a foe is killed. Does Mr. Roosevelt's 'contempt as hearty' mean that he desires also to inflict the death penalty on married women who have deliberately limited their offspring to a number less than their utmost physical capacity? That is the logical inference.

* * *

"We have now seen how Christian denunciation of marriage, as impure, and of women as subordinate and vile, produced a wifehood of chattel-slavery. This necessarily involved that rendering sex-service had become a woman's slave-duty to her husband-owner. Under our present partial emancipation and enlightenment, husbands lack the courage, publicly, to insist upon this as their personal right, but instead, ask for it for themselves in the name of a class, nation or race, which every such man feels himself in duty bound to save from its imminent danger of extinction. As formerly he demanded a slavish slave, so now he demands a 'womanly woman,' one who joyously defends and meekly submits to the male imposition of economic dependence, intellectual inferiority, a dual standard of morals and female duties. Motherhood, as a right, has vanished, and motherhood as a duty is still preached by the benighted as the highest mark of female slave-virtue.

"Other forces have contributed to the persistence of this ideal. The tribal chiefs and war lords, needing soldiers for slaughter, rediscovered their advantage in making breeding a virtue. Napoleon needed 'food for cannon,' so when the brilliant but barren Madame de Staël asked him: 'Who is the greatest woman?' he said: 'She who has borne her husband the greatest number of children.' Frederick the Great, in 1741, wrote: 'I look upon men as a herd of deer in the zoölogical gardens of a great lord; their only duty is to propagate and fill the park.' President Roosevelt still endorses this ideal as the highest for womankind when he says that 'the wilfully barren woman has no place in a sane, healthy and vigorous community,' and adds, before the Mothers' Congress, that: 'There are exceptional men and exceptional women, who can lead, and ought to lead, great careers of outside usefulness, in addition to * * * not as a substitute for * * * their home duties.' Until the zoölogical garden of her great lord and master is full of deer, and these adequately cared for by her, woman may not even aspire to a career of other usefulness without forfeiting her right to live in a 'sane, healthy and vigorous community!' It is quite incomprehensible, how women with any education can sit calmly under—or even applaud—such with any education can sit calmly under—or even applaud—such a degrading denial of an equal opportunity for the exercise of other than their breeding capacity and its incidents."

In these utterances of Theodore Roosevelt we see an adequate explanation of the opposition to sex freedom for woman by the present national administration, as evinced by the rulings of the postal department and by the prosecutions in the Chicago Federal courts. Judges Bethea and Landis, in the Stockham and Harman cases, and the postoffice bureau at Washington and Chicago simply enforce the policy of their chief.

Speaking of sex-slavery in marriage our author says further:

"Thus the husband-master of a sex-slave in marriage, not caring or daring to repudiate the whole of the ascetic ideal, yet seeking a moral justification for a wife's compulsory gratification of his sensual appetites, secured the aid of both the church and the state, and all these still seek to limit a woman's activities, to coerce propagation and its incidents. All are united to laud her compulsory sex-submission as a virtue.

"Even to this day, in probably every state in the Union, the law still recognizes the husband's ownership of his wife's body. He may rape his wife with practical impunity, since marriage is a defense to the crime of rape. When he rapes a woman without having acquired that right, by priestly ceremony, even though she is his paid mistress, the criminal law against rape will send him to prison. Even if the law were changed, economic dependence and a perverted public opinion, which in consequence of such dependence prates of 'wifely duty,' would still compel submission; and all this, because the Bible says: 'Wives, submit yourselves unto your own husbands in all things.'"

* * *

The closing paragraphs read thus:

"The press dispatches recently announced that the Corn Exchange National Bank of Chicago had posted this notice: 'Employés of this bank receiving a salary of less than $1,000 a year must not marry without first consulting the bank officials and obtaining their approval.' The reason assigned was that: 'It *is* nonsense for a man to attempt to care for a wife and family with an annual income of $1,000. We would feel ourselves partly responsible for any misery which might follow, if we approved of such a course.' The clear imputation is that an economically dependent wife, to a husband with small salary, is a direct inducement to embezzlement, and prudent business men are unwilling to assume the moral risks.

"All this but makes it clear that economic and social pressure are compelling the abandonment of our present ideals which, without clearer moral vision, we refuse voluntarily to relinquish. Thus we will arrive at a legalized, easily dissoluble monogamy, into which woman will enter on terms of perfect equality as to her economic, moral, religious and political status, and her compulsory maternity will be replaced by the enlightened motherhood of privilege, in which the right of the child to be well born will be the paramount consideration. The realization of this ideal, toward which we are tending, is still far off, and what may be beyond is not given me to know."

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

A. A. C., Mo.—At present I am among a rough, wild class of people, quite licentious and foul of speech, but steeped in the prevailing social beliefs and deeply prejudiced. They read and think but little and seem well satisfied with present conditions.

GEO. FOULKROD, Suffolk, Va.—Enclosed find $1 to apply on my subscription to LUCIFER. I don't think this country can boast of a better government than Russia as far as respect for the rights of the people is concerned. I hope you will come out all right at your trial. I can't see how any intelligent jury can make you out guilty.

JOHN LENK, for Bohem. Am. Educat. Club, New Bedford, Mass.—Enclosed you will find $5. We did the best we could. It was impossible to get any subscribers, because the majority of our members are not able to read an English paper. So the last meeting allowed the treasurer to send you $5 as support to be used in the fight for the existence of LUCIFER.

ALICE ARCHER LITTLE, Mass.—If the trouble you are meeting with the law were not so serious a matter to you personally it would seem to me the quintessence of foolishnes when I read what is supposed to be such awful and wicked speech for human ears to hear, and the growing mind to think upon. I feel like a second "Alice in Wonderland" with each new departure and "hold-up." The whole world cannot be so shocked by such vital matters being examined, and

different opinions expressed must be—as I always look at all history—the event controlled by some one person, governed by secret animosities, that results in such experiences as yours. I hope this will be the last infliction, and that all these will only increase the interest they are intended to quell.

M. L. S., Atlantic City, N. J.—I think that it might be a good thing to do if a few men from New York City would go to Washington and interview "Ted"—or if you could make the trip yourself, in company with Dr. E. B. Foote, E. C. Walker and others.

ERICHT EBEL, Chicago, Ill.—Our friend, August Bosshammer, San Blas, Mexico, sends $2 for LUCIFER. When I went to Topolobampo in '92 Bosshammer was the first one to inform me about your struggle in Kansas and the real conditions of the freedom of press and speech in the United States. Wishing you strength and endurance in the struggle for freedom.

O. LEONARD, St. Louis, Mo.—I send you a copy of "The New Life," which I have written. I think you could make arrangements with my publishers to sell the booklet. You can announce at any rate that it can be ordered through you. I heard of the shameful proceedings of the postal censors against you and your paper. I need not tell you what I think of it all. You know my views on such subjects. I wish I had the power to help you in this fight. I know that every freedom loving man should do something against this reign of czarism in America.

W. G. MARKLAND, Chattanooga, Tenn.—The idea of appealing to the president is unpleasant to say the least. It seems to me that the logical, feasible program in all such cases as yours is open, dignified, public protests and endurance.

Despotic greed dominates presidents, congresses, courts and all the petty machinery of government and until its potentialties are worked out we will find no relief. My feelings find voice in "let 'er grind," and "damned be he who first cries hold, enough!"

The assault on you means larger game in view. It's an apprentice hand at your throat. We may look for the master's hand ere long. "Brothel syndicates" are a coming feature among the political gods. Although weak you are an obstacle to be crushed. It's destiny, but the struggle must go on to its limit.

C. H., Ashland, Wis.—Enclosed find $1.50. This pays my subscription from No. 1049 and leaves 50 cents for any other purpose. I should enjoy the reading of some of the literature of protest, but cannot do much propaganda work. The moment I speak of the postal inquisition the most intelligent man among my hearers shouts: "You are an Anarchist." The epithet "Anarchist" is quite equal in these days to the "A Heretic" of olden time in its sociologic effect. The victim is vanquished. To all arguments or excuses the hearers say, in their quiet way, "O! Never mind, I don't care to argue the question." Generally they walk away. Truth to tell, I find only one or two out of sixty-five men who can be induced to listen to any of what I should call reasonable talk. Most of them care for nothing but to talk of the amount of work they can do and the latest scandal or sensation. As to "letters to the president," I consider them as so much wasted energy. Comstock didn't ask the president for his powers to become a general nuisance. Nor can the president take away those powers. "Subscriber," on page 420 of LUCIFER, No. 1053, offers the only sensible solution of the problem. I disagree with nearly all the main principles advocated by LUCIFER, but still I like the paper because it is *strong*.

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"TO THE YOUNGER GENERATION WHICH IS KNOCKING AT THE DOOR."

Break, break it open; let the knocker rust,
Consider no "shall not," and no man's "must":
And, being entered, promptly take the lead,
Setting aside tradition, custom, creed;
Nor watch the balance of the huckster's beam;
Declare your hardiest thought, your proudest dream;
Await no summons, laugh at all rebuff;
High hearts and youth are destiny enough.
The mystery and the power enshrined in you
Are old as time and as the moment new;
And none but you can tell what part you play,
Nor can you tell until you make assay.
For this alone, this always, will succeed
The miracle and magic of the deed.

JOHN DAVIDSON.

FREE SPEECH DEMANDED.

The same good friend who sent us the collection of brief and pungent sayings of thinkers in favor of freedom of speech—published in No. 1054—has added other excellent paragraphs to that collection. Among these are the following:

"Great men are placed upon the scaffold for their peccadillos, and little men are often enthroned for servility or good intentions."—Wm. T. Hughes.

"Question with boldness even the existence of a God, for if there be one, he must more approve the homage of reason than of blindfold fear."—Thos. Jefferson.

"I regard Comstock as infamous beyond expression. I have little respect for those men who endeavor to put down vice by lying, and very little respect for a society that would keep in its employ such a leprous agent."—Ingersoll.

"Without free speech no search for truth is possible; without free speech no discovery of truth is useful; without free speech progress is checked, and the nations no longer march forward toward the nobler life which the future holds for man."—Bradlaugh.

"But I will demand if that man is not rather entitled to respect than the discountenance of society, who by disputing a received doctrine either proves its falsehood and inutility (thereby aiming at the abolition of what is false and useless) or gives to its adherents an opportunity to establish its excellence and truth. Surely this can be no crime."—Shelley.

"The government has nothing to do with the moral or intellectual quality of the matter transmitted through the mails. It has no right to discriminate. If it may discriminate for good purposes it may discriminate for bad purposes. The power is fraught with too much danger of abuse to be safely intrusted to the government."—N. Y. Sun editorial, Dec. 23, 1878.

"Your note admonishes me of a duty that should have been discharged before—the duty of telling you that your argument in the charges before—the duty of telling you that your argument in the charges before—the duty of telling you that your argument in the charges

EMERSONISMS.

Insist on yourself; never imitate.

Let us bow and apologize nevermore.

A simple manly character need never make an apology.

With consistency a great soul has simply nothing to do.

The characteristic of a genuine heroism is its persistency.

Out upon your guarded lips! Sew them up with pack thread, do.

I cannot consent to pay for a privilege where I have an intrinsic right.

I ought to go upright and vital, and speak the rude truth in all ways.

My life is not an apology, but a life. It is for itself and not for a spectacle.

I see not any road of perfect peace, which a man can walk but to take counsel of his own bosom.

A man is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.

I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.

I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted and ridiculous henceforward.

Be true to your own act, and congratulate yourself if you have done something strange and extravagant, and broken the monotony of a decorous age.

Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it.

If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you.

Else if you would be a man, speak what you think today in words as hard as cannon balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today.

Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth, and it is just. It is generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists; it is of an undaunted boldness, and of a fortitude not to be wearied out.

"MONNA VANNA."

One of the chief events of our time is the great revival of the drama. Twenty years ago Ibsen was the only dramatist of any importance in the world; the novel was everything. Today we have Ibsen, Hauptmann, Shaw, Sudermann, Maeterlinck and D'Annunzio, and of late years Tolstoi has written some important plays. All these authors write problem plays, some of which are very advanced on the sex question, and well worth studying as signs of the times. One of the best is "Monna Vanna," by Maurice Maeterlinck, a Belgian author who is still only forty-three years old. It has become popular in America, and I have just seen it acted by Nance O'Neil and her company.

The scene is laid in Italy in the fifteenth century. Florence is at war with Pisa, and is just on the point of taking and destroying that city. At this juncture Prinzivalle, the Florentine general, who has been unjustly accused at Florence and condemned to death in his absence, makes overtures to the Pisans. He promises to supply them with food and ammunition on the one condition that Vanna, the wife of Guido Colonna, the Pisan general, shall go to his tent and spend one night there. Guido is furious at this proposal, and refuses to consider it at all, but Vanna takes a different view. She determines to go, and thus save the city, and she goes in spite of the anger and insults of her husband.

Vanna has no idea who Prinzivalle is, but when she reaches his tent, he reveals himself. It turns out that he and Vanna played together as children, and that he fell so deeply in love with her then that he has never been able to think of any other woman. When still a boy, however, he was taken to Africa by his father, and was there imprisoned by the Arabs, and did not return to Italy until after Vanna's marriage. Since then his one thought has been to get possession of her. Now, however, that she is in his tent, he finds that he loves her too much to do her any violence. He is as meek as a lamb, and they spend the night talking of old times, and get no further than to kiss each other on the forehead. Dawn is near, and she is about to return to Pisa, when steps and voices are heard. It is the Florentine commissary coming to arrest Prinzivalle as a traitor. He knows not where to fly, but Vanna persuades him to go with her to Pisa, promising him her husband's protection.

When they get to Pisa they find Guido still in a towering rage. Vanna hastens to tell him how happily her adventure has come out, but he utterly refuses to believe her story. Vanna tries to make him understand that Prinzivalle spared her because he loved her, but Guido cannot understand. He calls upon the crowd to say if they believe that any man would have a woman sent to him under such conditions and then let her off with a kiss on the forehead. Guido's father Marco says he believes her, but every one else is silent. Guido thinks that Vanna has fallen in love with Prinzivalle and is trying to shield him; so he gives orders that his rival shall be taken and tortured. Then suddenly Vanna discovers that she loves Prinzivalle. Rushing among the guards who have seized him she cries out that her whole story was a lie, that Prinzivalle did force her, and that she has deceived him to Pisa in order that she may have him tortured to her heart's content. She insists that he shall be taken to a dungeon, and that she shall have the key. Her wishes are obeyed; with the key in her hand she sinks down fainting and the curtain falls.

The reader will notice that the subject of this play is similar to that of Shakespeare's "Measure for Measure," but the treatment is very different. In Shakespeare's play a young lady called Isabella has the opportunity of saving her brother's life by sacrificing her chastity. She rejects the proposal without a moment's consideration, saying:

"Then, Isabel, live chaste, and, brother, die:
More than our brother is our chastity."

It is quite clear from the way Shakespeare handles the subject that her answer is in his opinion the only one which a woman of the highest virtue could give.

Maeterlinck makes Vanna give a different answer, and it is evident that he would have done so even if there had been only one life to be saved. He makes old Marco, the wise man of the play, say: "Believe me, nothing is worth a life that one saves; all the virtues, all the ideals of man, all that he calls honor, fidelity, and the like, seem but a child's game in comparison." Maeterlinck's treatment of all the characters is quite unlike what Shakespeare's would have been. Shakespeare would have made an injured martyr of the jealous husband, but Maeterlinck makes him a little ridiculous from the start, and detestable at the close. Shakespeare would have made Prinzivalle a monster, but Maeterlinck makes him humane and lovable.

It was interesting to watch the audience while this play was being acted. They did not know what to cheer, which sentiments to admire and which to be shocked at. "Is she good?" exclaimed a young lady behind me in great bewilderment. There is no doubt, however, that these advanced plays are having their effect, and are a powerful agent in the breaking up of the old morality.

R. B. Kerr.

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Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives, rather than forty millions struggling painfully for a bare existence.—Lord Derby.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

F. B. E., New York.—No doubt the Chicago papers contain reports of Prof. Adler's remarks on Shaw and Maeterlinck, urging unofficial censorship of press and drama—and teaching that "happiness is not essential to marriage"; that "marriage is to keep the flame of life burning," and that "better offspring and health" can be hoped for by holding together married couples after they would naturally fly apart.

That is rank heresy from any sociologic point of view, and if ever a censorship were to be justifiable it would be for suppression of such error as that. Adler is way off the track of truth, but what he preaches appears to be congenial to our official censorship. So be careful how you try to "call him down."

C. E. E., Pa.—Your letter came duly to hand and I wish I could respond to it as I should like to; but I, too, am suffering on account of the faith that is in me. Was teaching for about five years in school founded by one of the millionaire coal barons, and, perhaps to my shame, kept my faith to myself pretty much so I might be able to feed my babes. But the truth will out, and one Sunday I had, at the Y. M. C. A., a discussion with a minister, in which I pronounced the Garden of Eden story a fable. That was my finish; I "lost my job," and am now struggling to re-establish a private school for myself. I had such a school, but left it to better myself. It is hard to teach for the mossback conservators of current morals and economics; indeed, I should say it is a shame for a liberal to do so.

But in our poor lives—for most of us are shabby compromises—we bow a little to the lords for our bread. Nature's production of free souls is pitifully slow. My subscription to Lucifer expired with No. 1650. Find enclosed $1.25 to extend it. The dollar is for renewal on the paper, the 25 cents for postage you have spent in sending Japanese paper. Should be glad to have more copies of the paper from the Land of the "Risen Sun" if you can spare them. My best and kindest wishes are with you and yours. As said, I am struggling to get on my feet again. If I do I shall be able to help Lucifer some.

Otto Bobsien, Mt. Vernon, N. Y. The inclosed clipping is an expurgated copy of a letter I sent to the "New York Evening Journal": W. R. Hearst, Editor Evening Journal: Dear Sir—You publish a very admirable editorial on William Lloyd Garrison. You say we need more Garrisons. How many of your readers know that in this country a postal official may act as judge, jury and prosecutor, all combined, and that an appeal cannot be made in any court? An Englishman would blush with shame if this could be said of his country, but we Americans go on blindly and indifferently, while liberty (of the press and speech) is being destroyed all around us. Only the truth, the naked truth, can make people free.

Arthur Wastall, 3 Amalinda Road, East London, Cape Colony.—The Bernard Shaw-Daly affair in New York has happened apropos, and may turn the scale in your favor. The withering satire of the far-famed author of "Superman" will likely prove more than a match for the feeble-witted Comstockians, with their stupid "draped-piano-legs" ideas.

Free speech in America bids fair to become as "notifiable" a disease as scarlet fever. For the benefit of McAfee, McAdoo & Co. I could point to a center of infection that, although at the Antipodes, may become a dangerous menace to self-debasing puritans everywhere. If this celebrated firm will take the trouble to write to 29 Capper street, Kent Town, Adelaide, South Australia, I am sure the editor (a woman doctor by the way) will gladly furnish them with the fullest details of their local outbreak of this particular epidemic. It seems to have got such a hold of South Australia that a monthly periodical is now issued dealing with the latest phases of the complaint and how to prepare special "cultures" in suitable mediums, etc., etc.

The lay and non-official public can have copies of this journal at the trifling cost of 3d (6 cents) a number. I can assure them it will be found a surprisingly excellent, sound and outspoken publication on Lucifer lines, which none can afford to miss, if only to show them how much more liberal and up-to-date in such matters are the dwellers under the southern cross than the North American worshipers at the shrine of Taboo.

In Lady Florence Dixie Lucifer has lost an eloquent and forceful advocate of its cause. I sent you recently the record of her demise.

I inclose $2.50 to be used to help defray extra expenses.

Subscriber. Dating back more than thirty years, in the state of Pennsylvania, there lived a man and woman who loved. There being some impediment to a legal marriage they ran away together and settled in a new town in Northwestern Iowa. Here they lived as man and wife; were happy and prosperous and moved in the best social, political and business circles of the community. After their children were grown, some of them to manhood, the secret partly leaked out, and in order to pacify the children they went to Chicago and were legally married. Up to this time they were considered about the happiest married couple in the town. Two years later they separated and were finally divorced.

Draw a moral.

[This is but one of the many instances that could be cited to show that the attempt to make people good by legislative enactments ——especially in the matter of the love-relations of women and men—— is not only a failure but far *worse* than a simple failure. It defeats its own alleged object and is the prolific cause of vice, crime and misery. So long as two people are held together in the conjugal relation by mutual love and mutual respect alone, they will be careful not to destroy or forfeit each other's love and respect. But so soon as a legal chain is thrown around the pair they begin to *rely upon that*, and to become *careless* in their treatment of each other. They begin to *demand as a legal right* what should ever be the voluntary and spontaneous gift of people free to give or to refuse to give.—M. H.]

James P. Clark, Albia, Iowa.—Yours of the 17th inst. has reached me here at home, where I arrived several days ago. I have been absent about six months, isolated in the mountains on the Pacific Coast. I have practically been denied the use of the mails all summer. The censor of the Chicago postoffice has, no doubt, done all he could to keep me from getting my Lucifers, but the fact of my isolation made it impossible at times for me to even get a letter from my nearest relatives for more than a month between times. To go out and take such a visit with Nature is a grand way to forget our troubles, but I find that when deprived of all reading matter one forgets much else also. We were shut out practically from the outside world; lost all track of what was going on, but by the Lucifer enclosed with your letter we learn that you are still hammering away at the old stand. The circulars enclosed with your letter are all O. K., and in conclusion, Brother Harman, will say we have not the least doubt of your integrity. I have been with Lucifer almost from the start and firmly believe in all your good intentions, and it is too bad that in your declining days you should be dragged around in such a shameful manner. I am not one to encourage you to be putting your head in the cannon's mouth; you do not own humanity that much. I should much rather see you have a little comfort in your old days, but all this is no excuse why you should be persecuted for doing what you think is right. You have done a noble work for human rights. No one ever tried harder to better woman's condition than you. She owes you a lasting gratitude. You do not tell me how your finances are, but I take it you need all the help you can get, and I herewith put in my mite to help along your defense fund. Place it where you need it most.

A. E. Ellis, Boston, Mass.—I had an answer to my letter to the president, of which I mailed you a copy. It is signed by J. J. Howley, acting first assistant postmaster general, and reads as follows:

"Your letter of Oct. 30 to the President in reference to the publication Lucifer, has been referred to this office and will receive due consideration."

I wonder what is "due consideration" in this case? In the last Lucifer Mr. Harman writes very appropriately about the letters to the President too often being in the form of a petition instead of a protest. I am in full harmony with that idea and in the first copy of my letter, as I intended to send it to the President, the closing sentence was this:

"The postal authorities are your appointees and you are our elected representative and we expect you to see to it that their depredations on our property are stopped and due restitution made to Mr. Harman."

That is what I liked to write, but as I am considered very aggressive and insistent on my rights and been much criticised therefor I did not in this case trust my own judgment, but fearing to injure the interest of Lucifer, which has become dear to me, I changed it as you may see in my letter—"Hoping that it is only necessary," etc. But if I had received Lucifer of Nov. 9 before I wrote to the President my first way of putting it would have prevailed.

I wish again to express my admiration for the great and noble work you are doing. We ordinary mortals are cowards when it comes to the all-important sexual questions, and your courageous work will bear its fruits in a happier humanity. I am myself considered exceptionally independent and outspoken ordinarily, but in this field I am like the rest of the people. Only after getting acquainted with Lucifer do I dare to try to get enlightened and to discuss these matters freely. I thank you for what you are doing and have done, and wish you all kinds of success.

D. Webster Grob, Hagerstown, Md.—Henry E. Allen's bitter denunciation of my recent postal card you printed, without refuting a single idea advanced therein, is quite complimentary, indicating that a very little of my writing is very effective and irrefutable.

The defeated politicians always denounce the victorious ones and their doings, in order to get themselves elected next time, after which their average doings are about as bad as those they displaced—for this is how the game of politics is played. And, calling the victorious politicians Socialists instead of Republicans, or Democrats, or Whigs, would not change their nature or improve them one iota. Indeed by having more power, through "politician (government) ownership" of everything, while individuals owned absolutely nothing with which to repel their invasion, their tyranny could and probably would be greater in proportion to the relative power of each.

In demanding the initiative, referendum, recall, proportional representation or any other increased restriction of politicians' powers, as well as in reducing their financial power through reduced taxation, I will gladly coöperate with Socialists or any others, but not until the proverbially corrupt politicians become spotless angels will I ever advocate increasing their power and lessening ours financially or otherwise.

As "the worker's right to work" and "have the social product of his toil" existed in greater perfection when governments and trades unions were less powerful, even despite the competition of chattel slavery, indications are that lessening the politicians' power would be advantageous.

"Man's individual responsibility for his own acts" increases exactly in proportion as government's responsibility therefor is withdrawn. Hence, he who must live off of his own savings is naturally more industrious and economical than he who depends on a government pension and vice versa. Consequently more individualism and less governmentalism and paternalism will accelerate prosperity and progress.

As some who wrote President Roosevelt know he never saw their letters they should use the precaution to at least mark their envelopes and beginning of their letters "Personal," as this would make it more likely he would get to read them, as his deputies probably don't open his *personal* mail.

But writing letters to the press does more good than to the President, so every liberty lover should join the Press Writers' Association and you yourself should run in Lucifer a column or two of extracts from daily and weekly papers to serve as targets for the Press Writers corps and also print extracts of their printed comments in other papers.

Once you get this scheme working right it will get too hot for Comstock or even the postoffice officials to invade your liberty. By all means organize a Liberty Press Writers' League.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 244 WEST 14TH STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

ANOTHER "HOLD-UP."

LUCIFER No. 1056 was declared unmailable by the superintendent of second-class mails, Chicago. At this writing, January 15, we have not heard whether the decision of Mr. Hull is sustained by the Washington office or not.

It may be well to say at this place, that the loss to the subscribers will be made up, whenever an edition is denied the mail, either by an extension of time paid for, or in some other way.

ON THE FIRING LINE.

In the never-ending struggle between Freedom and Slavery, between Equity and Privilege, between Progression and Retrogression, another battle has been fought—fought and LOST!

Lost to the hope of those who have worked, waited and prayed for victory for the cause of free speech; victory for the cause of womanhood, the cause of woman's right to self-ownership; victory for the right of the voiceless unborn to be born well, if elected—or condemned—to be born at all.

Another victory has been scored by the forces of Privilege, the forces of Reaction, the forces of Monopoly, the forces of Medieval Superstition and of paternalistic Despotism.

And yet, WHO KNOWS?

Was the cause of political liberty lost when the American colonists were driven from the field by the troops of King George at Concord and at Bunker Hill?

Was the cause of Grecian independence lost at the pass of Thermopylæ, when Leonidas with his little band of immortals, his three hundred Spartans, went down to death before the assaults of the unnumbered hosts of Imperial Xerxes?

Was the cause of freedom for the enslaved African defeated when John Brown was hanged at Harper's Ferry by Governor Wise, at the command of the slave-crats of Old Virginia?

Was religious liberty and the right of free speech hopelessly lost when Giordano Bruno was burned at the stake by the officials of Papal Rome three hundred and six years ago?

Let the ovation accorded to the memory of Bruno—one of the greatest of all the civic ovations ever seen in the "seven-hilled city," at the time of the "unveiling" of the Brunonian monument—give answer.

Let the spread of free thought; let the decay of the temporal and spiritual power of the church; let the world-wide acceptance of the scientific views for the championship of which Bruno suffered seven years' imprisonment, followed by his martyrdom at the stake, give answer.

Who knows what the final result of the late legal battle in the ages-old conflict for freedom of speech will be. I refer now to the hearing at the Federal Building, in Chicago, of the appealed case of LUCIFER'S editor, for the right to discuss—in a clear, rational and honest manner—the most fundamental of all human problems, those pertaining to sex and reproduction of the race.

The affirmative side in this legal fray was argued by Seymour Stedman, for the "plaintiff in error," as this appeal case is technically called, and was replied to by the printed brief of United States District Attorney Morrison and by the oral argument of his deputy, named Marston—if I do not mistake the personality of the man who on that occasion represented the Modern Inquisition familiarly known as the Postal Censorship of Press and of Mails.

Whether Mr. Stedman made the best possible fight for freedom I do not pretend to say. His line of argument was mainly on points of technical law, rather than for the fundamental right of every one to equal freedom to express honest opinions on all subjects pertaining to human welfare.

The attorney for the Censorship did his best to show the *horribly demoralizing* effect of permitting discussions, such as presented in the two indicted articles, to be sent broadcast through the mails; also to show that the points of law upon which Mr. Stedman hoped to get a reversal of the decision of the lower court were not well taken; in other words, he tried to prove that the "plaintiff in error" had no legal ground on which to base an appeal.

At the close of Mr. Stedman's last plea he asked the judges to allow his client to make a short talk in his own behalf. This request was *promptly denied!* While the counsel on either side were making their arguments I was taking notes, expecting nothing less than that I would be allowed my citizen right to give reasons why a prison sentence should not be affirmed, or confirmed, against me by the Appellate Court.

Immediately after the close of Mr. Stedman's argument the court was declared adjourned, and next day he was officially informed that the three judges constituting the United States Appellate Court for Illinois, had affirmed—giving no reasons therefor—the sentence of the District Court, namely, that the defendant in the original suit, Moses Harman, should be punished by imprisonment in penitentiary at hard labor for the term of one year.

Mr. Stedman's understanding is that no appeals from decisions of the United States Appellate Court are ever allowed; therefore, it would seem there is no escape from this sentence.

At this writing, January 12, no announcement has been received at this office as to when the execution of the sentence is to begin. Our attorney says the usual proceeding is to allow the condemned a few days to "put his house in order" previous to donning the convict stripes.

WHAT OF THE FUTURE?

Briefly, in conclusion, it is perhaps needless to say that, as heretofore, when I have been sent to prison, LUCIFER will be published as usual. All necessary arrangements have been made for the editorial and mechanical work in getting out the paper as promptly every two weeks as the postal censorship will permit, during the enforced absence of its editor.

While there is no reasonable doubt that LUCIFER will go to press regularly, either in its normal or its expurgated form, it should not be forgotten that the publishers must depend on the financial cooperation of subscribers and patrons for the wherewithal to meet current expenses. Very naturally then, my chief cause of anxiety on giving up the management of LUCIFER to other hands, is in regard to the support it will receive from friends outside the office. Judging from the past, however, and knowing that the cause of freedom and justice is not less the cause of LUCIFER'S friends than it is the cause of its old editor I have little reason to fear that the paper will be permitted to die for lack of the necessary funds to pay expenses of publication.

M. HARMAN.

THE OUTLOOK.

At the opening of a new year it is but natural that we should take a retrospect of the past year and from its record form some estimate of what may be expected in the future.

Lack of space will prevent an extended review, in LUCIFER'S columns, of the happenings of the year just past. However, we can say, in brief, that the closing battles of the war and the treaty of peace between Russia and Japan stand foremost, in the opinion of most people, as the greatest historic events of the year 1905, common calendar.

As an actor in bringing about the termination of this the bloodiest of modern wars, Theodore Roosevelt achieved much prominence and received much praise. Whether the treaty, brought about by his initiative, was really in the interest of peace—of peace based upon justice, upon human right and human welfare, is a question concerning which there is room for honest difference of opinion.

Consider a moment: When negotiations for peace between Japan and Russia were opened by Roosevelt, the tide of war was going triumphantly in favor of Japan. The prospect was that the czar could not much longer raise money and men to continue the war, and that a total collapse of imperialism and autocracy in Russia was imminent. The revolutionists of the empire—those who for many years had suffered, had worked and waited for a radical change, a change by which the common people might be allowed a voice in the general government—all of whose burdens were borne by themselves alone—these revolutionists were hailing as a star of hope the defeat of the armies of the czar in the far east, and had begun an active campaign to overthrow autocracy and to establish limited monarchy, democracy, or perhaps the Cooperative Commonwealth in its stead.

Such being the situation in Russia and the east, when Theodore Roosevelt asked for the appointment of commissioners to arrange a basis for peace between the emperor of Japan and the czar of Russia while I would not impugn the motives of any man the question naturally arises:

Was Roosevelt's move in the direction of *real peace*, peace founded on liberty for all and privilege for none?

Or was it a move in the direction of continuing the never-ending struggle, the never-ending war, between freedom and slavery?

Was his interference with the progress of the war in the far east a move in favor of the oppressed revolutionists of Russia, or was it in favor of the czar and the bureaucracy of that typical despotism?

Was it in favor of the oppressed and murdered Jews or was it in favor of the bloodthirsty Cossacks and of the Russian State Religion—the priests of the Greek Church, who have continually urged the people to drive out or exterminate the Jews?

Let the treatment since accorded to the Jews of Russia and to the revolutionists generally give the answer.

As just said, I would not impugn the motives of Theodore Roosevelt, but we cannot avoid looking for causes of human actions.

What then is the general character the president of the United States, as interpreted by his *acts*, by his attitude towards freedom and justice for all, as seen in his appointments to office, and in his shielding officials from punishment for malfeasance in office?

What of the bureaucratic and autocratic acts of the postal department and the war department of his present administration—*his right and left arms?*

"By their fruits ye shall know them!"

"Birds of a feather flock together!"

Instead of taking up our limited space with the details of these unprecedented (in this country) usurpations I ask our readers to get a copy of the January "Arena," and see what its editor, B. O. Flower, has to say of the "Onward March of Autocratic and Bureaucratic Aggressions in the National Government."

The most discouraging of all the features of this outlook is the *supineness* of the people, the *indifference* of the general public to the stealthy but steady and sure encroachments of autocratic, imperialistic assumption of power by the present administration at Washington, D. C.

Most men, to say nothing of women who are supposed not to take any interest in such matters, laugh in your face when you say that our government is rapidly adopting the imperialistic methods of the rulers of the old world. They either cannot or will not read the "signs of the times," as portrayed by indisputable facts.

PER CONTRA.

On the other hand we are not without reason to be thankful and hopeful. The terrible shakings that have been given to popular standards of business morality, commercial morality, by the recent exposures of crookedness, of rottenness, of criminal dishonesty in high places, are beginning to set the stupid mass to thinking. The evident complicity of trusted and honored members of the national government with this crookedness, it is hoped, will help to break the spell and cause an earnest effort to bring the public servants to see and know that the people have some rights left that the "elected ones" are bound to respect.

Of the many "journalists of opinion" that are now speaking with no uncertain voice against the bureaucratic methods of the Washington government it is encouraging to be able to name "The Arena," Boston, and Trenton, N. J.; "The Public," Chicago; the "Star," San Francisco; "Woman's Journal," Boston; the "Conservator," Philadelphia; "Wilshire's Magazine," New York; "Appeal to Reason," Girard, Kansas; "Physical Culture" and the "Worker," New York; "Light of Truth" and "Chicago Socialist," Chicago; "Liberator," St. Paul, Minn. Many dailies also might be added to this list, besides numberless weeklies and monthlies, did space permit.

LUCIFER'S WORK.

Speaking more particularly of the outlook in the line of LUCIFER'S central work, there are many hopeful signs. For instance, a special dispatch to the Chicago "Inter-Ocean," dated Des Moines, Iowa, December 7, reads thus:

"The women members of the Chauncey Depew Club of Des Moines believe in race suicide, and are willing that mankind should know it. After an animated session this afternoon it was unanimously agreed that the sentiment of the club upon this much mooted theme would be henceforth expressed in this motto: 'Quality rather than quantity; fewer but better babies.' Mrs. George W. Ogilvie, the chairwoman, likened children to blooded stock, and declared that if people were as careful in the rearing and development of their progeny as some of the stock raisers were of their prize animals there would be a speedy uplifting of the human race."

As many of our readers know, these mottoes adopted by the Des Moines Women's Club, have been part of LUCIFER'S mottoes ever since its first issue.

Another hopeful pointer is the article of Ella Wheeler Wilcox, one of the most popular writers of the present day, in the Hearst syndicate of dailies, dated December 29, 1905, in which she commends a bill to be introduced in the Iowa legislature entitled:

"A bill for an act to provide instruction upon the subject of better parentage and making an appropriation therefor."

While most of us have no faith in legal enactments of this kind, we hail with delight the evidence that the *leaven is at work* in the popular mind, demanding that the haphazard, unscientific and irrational methods of bringing children into the world must be superseded by something better. A part of the comments on this text are these:

"There is no reason why 'Good Parentage' should not become a scientific branch of our colleges before two decades pass. * * * Many useless and unimportant things are taught now in our schools. A letter came to me recently from a woman who said she was recovering from a blow given her by her eldest son, and that two years ago the press had mentioned her as being found at death's door, alone, in her home, with a newly-born child in her arms, and no food or fire in the house. The husband, a drunken brute, was afterward imprisoned for his treatment of her. * * * She was the mother of nine children, she said, and had never known anything but misery, abuse and poverty in all her married life. Yet nine children proved her ability to arrest race suicide."

Few writers of the present day have it in their power to arouse the dormant public mind upon this vitally important subject as does Ella Wheeler Wilcox, and it is sincerely to be hoped that she will not neglect her opportunities, and that she will remember the tremendous responsibility these opportunities, and her own exceptional mental powers, impose upon her.

Other hopeful signs of a general awakening along LUCIFER'S special lines of work are accumulating. One of these is the fact that the parenthood question is being discussed by the members of the "American Press Writers' Association," in their letters to a multitude of journals that now offer a limited part of their space as a "Battle-ground of Modern Thought." It is hoped all of LUCIFER'S readers will improve the opportunity thus given and thus hasten the day when such instances of criminally reckless parenthood as that mentioned by Mrs. Wilcox will be no longer possible.

M. HARMAN.

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

"THE LAW DID IT."

From an editorial in the "Public," Chicago, January sixth, I clip this paragraph:

"A pathetic story comes from Vermont. It is said that the school children shout 'Hangman! Hangman!' at the little daughter of the deputy sheriff who recently executed the death sentence on a woman in that State. This is pathetic because that poor child had no responsibility in the matter. But it is not so easy to pity the man himself, even if the people do point him out contemptuously as a hangman. He excuses himself by saying that he did not hang the woman, that the law did it. But the law didn't do it; he did it—he and the officials who aided or ordered him. Maybe it was his duty, but that is apart from the question; the point is that, duty or no duty, he himself did the act."

No; the "law" didn't do it. "The law" *never did anything!* "The government" never did anything. The State, the Nation, never did anything.

We speak of law and government as though they were substantial entities, *self-existent forces*—as when we say, "let the law take its course."

Of all the superstitions that have come down to us from the ignorant and brutish past, none are more irrational, more immoral and debasing, than is this worship, this fetish-worship, of law and government.

If the Vermont "officials"—the sheriff, the jury that convicted Mrs. Rogers and the judge that named the sentence—had been unable to find a man low enough and mean enough to spring the trap that sent a weak and defenseless woman prisoner—hands and feet securely tied—up into the air with no support but the rope that choked the life out of her—that made her turn black in the face; made her eyes bulge out in a frightful and shocking manner—if these officials could not have found a human biped, or a quadruped beast, a dog or monkey for instance, low and mean enough to do this act for money or from fear of a whipping, then *where, O where, would have been the late disgraceful and inhuman Vermont hanging?*

In a very few days LUCIFER'S editor expects to don the "stripes" in some "government" prison and be put to hard labor without pay, except the meager fare—meager as to variety and wholesomeness for a chronic invalid. Then it will doubtless be said, as in the case of the hanging of Mrs. Rogers—"the law did it."

Suppose, however, that when said editor, in charge of the sheriff or United States marshall, shall reach the prison gates and be handed over to the warden, suppose that official should ask:

"What is this man's crime? What has he done to merit imprisonment?"

The sheriff would probably answer:

"I don't know. That is none of my business. My business is to obey orders, not to ask the reason why. If I had been told to hang this man I should hang him and without presuming to inquire into his guilt or innocence of crime. I am an executive officer, not a judicial. Other men are elected or appointed for that department of the government."

Suppose again that the warden should reply:

"Your idea of official duty is the popular one, the conventional and the 'legal' one. But I was a *man* and a *citizen* before I became an officer of the law, and when I became an officer I did not cease to be a man and a citizen. My duty as a man takes precedence of all other duties. I would not hang this prisoner simply because a judge and jury may have condemned him to die. I would have to be first convinced that the safety of my own life or the lives of others for whose safety I am responsible, is now in such imminent danger that nothing but the death of this man will prevent my own death or the death of other innocent persons. Then I might be induced to hang him—or kill him in a more speedy way—but not till then. The fact he has murdered some one in the past does not justify me in murdering him. The *lex talionis*, law of retaliation, is unscientific, unphilosophic, irrational, barbarous.

"For very similar reasons I decline to deprive this man of his liberty—taking him from his home, his friends and his business until I am convinced that he is a *dangerous character*—too dangerous to be allowed to run at large. If he habitually assaults people who are simply minding their own business, or if he habitually takes what is not his own and refuses to return what he has stolen to the rightful owner, then I will admit him as a *ward*—as one that needs to be *cared for*—until I shall be convinced that the charges against him are false, or until I can be satisfied that the reformatory treatment for which this institution was founded, has been successful, and that further confinement, further segregation from society, is not necessary. Again I ask, what is this man's crime?"

In plainer words I am now supposing that the warden of the public institution, or reformatory, to which I am now to be sent, is one who has not subordinated his manhood, his citizenship, to his official duties. As a man and citizen he *owes it to himself* to do no *wrong* to any human being, neither as principal nor as partner of others in the commission of wrong. I am supposing that the warden recognizes the fact that "the law" never does anything. That if a man or woman is hanged it is the hangman that does the hanging, not the law, and that if a man is imprisoned it is the *keeper of the prison* that imprisons him, not the law.

For myself, I'd rather be a dog and bay the moon than to be simply a tool in the hands of other men to do their *dirty work*—to do the crime which other men *authorize*, but which they themselves shrink from committing because of the *infamy* attached to the carrying out of such crimes. M. HARMAN.

THE POSTAL DEFICIT.

The postal deficit for the last fiscal year is about $15,000,000. The surprise is that it is not greater. Ninety per cent of the United States mail is carried in cars for the use of which the government pays a yearly rental of more than their cost, and then for the service eight times as much as the express companies pay. You see, the railroad companies are liberal and regular contributors to the National Republican campaign fund. Hence the deficit. A fair rate for carrying the mail would leave a larger surplus than there is now a deficit in the postoffice department. There's where the people want some railroad "regulation."—San Francisco "Star."

This is the department of government that is setting itself up as a model of conduct for the common citizen to follow. Having no faults of its own to regulate it is attempting to regulate the conduct of other people by "fraud orders," and by denying mailing privileges to certain publications because of the alleged immorality of their teachings—not to mention prosecutions by the officials of this department that put editors and publishers in prison and subject them to heavy fines because of alleged violations of postal laws.

But such has ever been the history of wrongdoers. To hide their own crimes and misdemeanors they call attention to crimes of others, real or pretended, thus securing immunity for themselves and getting credit as regulators of public morals. M. H.

BRIEF MENTION.

LUCIFER CLUBS.

From the "Arena" for January (Trenton, N. J.) we learn that an "Arena Club" has been formed in Denver, the president of which is Judge J. Warner Mills, with M. Florence Johnson, formerly of Milford, Mass., as secretary. These persons, as well as others whose names are mentioned as honorary members, are old-time friends and helpers of LUCIFER, and this announcement suggests the query,

Why not have a LUCIFER Club in Denver as well as an Arena Club? The first object of the Arena Club, as stated, will be to work for "direct legislation and a general civic uplift in all governmental affairs," and while we are glad to note that "all subjects are to be discussed," and that the "platform is to be absolutely free," we would ask if the questions of freedom from postal tyranny and the freedom of woman from marital slavery, and the right of the unborn to be born well, are not subjects deserving a special effort, a special club, quite as much as are the political objects spoken of in the lines outlining the objects of the Arena Club?

And why not have a LUCIFER Club at every center of thought in the United States, in Canada and in every English speaking country? A few such clubs have been formed, but because the members themselves are not threatened with immediate imprisonment or other punishment most of these clubs have ceased to exist as active factors in the work of creating a public conscience that will compel a reform in postal laws and in the administration of postal laws, in this and other English speaking countries.

DIVORCE TO BE PROHIBITED.

In the Chicago "Tribune" of January 12 it is stated that a Chicago lawyer, John Gibson Hale, "has submitted to the judiciary committee of the lower house at Washington" the draft of a bill proposing an an amendment to the national constitution, an important feature of which bill is that "divorce is to be prohibited, except where the cause ascribed could not have been anticipated before marriage, and especially in those instances where the court believes that the welfare of the children of the parties will be subserved by a continuance of the marital relation."

The chairman of the judiciary committee in the lower house, it is stated, is willing to "consider suggestions along this line."

There is just one result of such legislation, if this bill should be enacted into law, that perhaps its advocates have not thought of, namely, that its tendency would be to make legal marriage still more unpopular than it now is, and that it would encourage thousands to do as is done in many European countries today—ignore both civil and canon law in regard to marriage, and become a law unto themselves, as was the great Christian oracle, Saint Paul.

"THE INDUSTRIAL WORKER."

A new labor journal has just been launched as the "Official Publication of the Industrial Workers of the World," organized at Chicago, June, 1905. It is published monthly at Joliet, Ill., with headquarters at 148 W. Madison St., Chicago. Price, 50 cents a year.

The first article in the January number is by Eugene V. Debs, under the head, "Industrial Revolutionists." In his opening paragraphs Mr. Debs says:

"Such are the Industrial Workers—industrial revolutionists. They stand against the present system of enslaved wage-labor and for the coming system of free cooperative labor. The Industrial Workers is, therefore, a revolutionary economic organization. It has a stupendous mission. It has come at the right time and is catching on amazingly."

Other prominent contributors to this number are Daniel de Leon, Ernest Untermann, A. M. Simon, Frank Bohn and others well known to the reading public.

Our readers will do well to send for a copy of the revolutionary "Industrial Worker." It will stir up thought, and the hope of the world rests upon the agitation of thought. M. H.

"THE CULTURIST."

A few weeks ago attention was called in these columns to a new radical reform publication called "Free Speech," hailing from the Antipodes—Adelaide, South Australia. In this number of LUCIFER a further description of the character and mission of our new Australian contemporary is given by Arthur Wastall, himself an old-time publisher and editor of a reform journal. Now it becomes our pleasant duty to chronicle the advent of the long promised magazine, the "Culturist," edited and published by Walter Hurt—a name familiar to many of LUCIFER'S readers as that of a man who wields an incisive, fertile and very forceful pen. Few men of his years, if any, have made a better, more favorable impression upon the world of advanced thought than has Walter Hurt.

Some weeks previous to the advent of the magazine itself there appeared a forerunner, telling of the purpose of the proposed journal; from this prospectus I clip the following condensed paragraphs:

"Altruism. Optimism. Tolerance. No religion but that of reason. Abolition of capital punishment. Kindness toward every living creature. Pure philosophy and philosophic purity. Universal good for the individual benefit. Application of philosophy to all the facts of life. * * *

"The fullest individual liberty consistent with universal right.

"Aestheticism instead of asceticism to discipline human nature.

"Emancipation of woman from economic, social and sex servitude.

"Implicit confidence in the ultimate beneficence of the cosmic scheme.

"Rational pleasure as one of the objects of existence and a factor in development.

"Abolition of the arbitrament of force between individuals and between nations.

"Rational living that will put every person in correct relation to the laws of health.

"Study of the sex question as one of the most vitally important in every person's education.

"Education as the remedy for all error. When men learn to think right they act more nearly right.

"A patriotism that knows no nationality and a brotherhood so broad that it recognizes no distinction of race.

"Reason as the supreme test for all things, and the consequent rejection of whatever fails to quadrate with logical conclusion.

"Scientific treatment of criminals, and revision of penal system to make it repressive and (when possible) reformatory instead of punitive.

"Evolution—physical, spiritual, social and economic—as the process by which all problems must be solved; but an evolution that can be accelerated by human effort."

It would be hard to improve upon this as a working platform—as I see it.

The first (prose) article in the first issue of the "Culturist" is by Clarence Darrow, entitled "Punishment and Its Function." This is followed by more than two dozen articles in prose, about half of which are editorials, with a good sprinkling between of poetry, original and selected. Did space permit I should be very glad to make selections for LUCIFER'S columns, from the many surpassingly excellent things served up for the delectation and instruction of the reader.

The title page of the "Culturist" is a marvel of design and execution, being the picture of a *lighthouse* on a stormy, rock-bound coast, with the words, "Truth, Justice, Liberty, Knowledge," emblazoned upon the streamers of light issuing from the head of the tower.

There are twenty large pages, three columns each, besides the advertising pages. Price one dollar per year, single copies ten cents. No better investment in radical reform literature can be made than by subscribing for the "Culturist," published monthly by the Culturist Publishing Co., Station "M," Cincinnati, Ohio.

This notice should have appeared some weeks ago, but press of other matter prevented. M. H.

SHOULD WOMEN DEMAND PAY FOR BEING MOTHERS?

In No. 1054 Philip G. Peabody asks me the question, "How can woman ever become economically free without injuring herself as a producer of children?"

Several answers might be given, but there is only one which I consider worth giving. Women can be mothers, and yet be economically free, if they demand pay for being mothers, and refuse to become mothers without pay.

Motherhood is a public service, like grading the streets, or serving in the fire brigade. People are not so foolish as to grade streets for nothing, or to act as firemen for nothing. Why should they be mothers for nothing?

If any person had the folly to grade streets without receiving pay from the public, he would have to find some private individual to live on, and he would be the slave of that individual. That is the fix that women have got themselves into. A large part of their lives is occupied in maternal functions, for which they demand no pay from the public, and the consequence is that they have to attach themselves as parasites to individual men, and to submit to every kind of cruelty and indignity from those who feed them and their children.

Of course I know that it is essential to the health of many a woman to have at least one child. In that case her economic efficiency is increased instead of diminished by having the child, and there is no problem to be solved. If women had only the number of children which they need for their health and pleasure, however, the population of the world would decline very fast.

Women should declare a universal strike against motherhood, except in so far as it is needed for health. They should refuse to resume maternal duties until the community agrees to pay them in hard cash for their time spent in maternity, to give them a regular allowance for the support of each child, and to guarantee them work when they are ready to return to it. R. B. KERR.

THE RIVER OF LIFE.

"And he showed me a pure river of water of life."—Rev. xxii-1.

Does this imply that there had been a time when the river of the water of life was *impure*?

Some believe it to be impure now, and that it is their bounden duty to do what they can to show to the unthinking and unbelieving that it must be purified if we as a nation hope for further progress.

All sex reformers agree that the impurity has been caused by an unnatural, a perverted use of the sex nature—under man's rule over woman in every department of life.

Yes, the present deplorable state of affairs has been brought about by man's rule, and a few men and women believe that the time has now come, in the history of the world, for the ruling power, as regards the sex relations of men and women, to change hands, and, because on woman must fall the consequence of this relation, these few believe it to be the proper thing, the rational thing, for woman to rule in this department of life and not man, as has been the case in all past ages; which unnatural, unreasonable, unjust, unloving and selfish ruling has caused the river of life to be impure, as we see it today, resulting in death to the individual and to civilization. All of which must be changed, if ever changed, by woman taking her rightful place side by side with man, except in the kingdom of love, where she must rule *supreme*—not selfishly, as man has hitherto ruled, but lovingly and reasonably for the individual good, and for the good of all future generations.

Why do these few meet with so much opposition from the authorities? Do the authorities see that their rule will be over? Of course it will be over, for with free womanhood and free motherhood will come *free manhood;* manhood capable of self-government, a law unto themselves, knowing the right and doing it because of the greater happiness it brings.

A new religion will be born. Yes, "The indications are that in the United States a new faith, a new hope, is being born," is already born. Yes, a new religion and a new savior are already born into the world. I know not the exact time or place. However, I think the place was not a manger, but, like the Christian's Christ, the rulers are seeking the young child to destroy it.

This new young child is extremely unpopular. So very unpopular that the few who believe it to be the true savior and are protecting and nourishing and proclaiming it to the world as the true savior are persecuted, imprisoned, ostracised.

I think the young child will live and become famous and popular that the few who believe it to be the true savior and are protecting the few thinkers who are—some of them—sacrificing health, strength, time, money, their all, to the cause for humanity's sake.

Shawnee, Oklahoma. SARA CRIST CAMPBELL.

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A LETTER TO PRESIDENT ROOSEVELT.

To the Honorable Theodore Roosevelt, President of the United States.

Mr. President:—In fact and by virtue of the Constitution you are not only the "executive" of the people of the United States, but by your office, as its *title shows*, you are their presiding officer, and their chief representative for essential purposes. The people are equal in rights and privileges *because* fundamentally we live under parliamentary law, of which you are now their administrator, and the protector of the whole body or "house." You are to be addressed on a "question of privilege" by any citizen-member who learns that a serious detriment impends from which you are "to see that the republic"—the political body—shall take no harm, as the old Roman decrees used to say.

Circumstances have made me feel, and indeed know, that dangers impend which justify any citizen who knows the facts in presenting this question of privilege to you, which calls for the exercise of extraordinary constitutional duties, powers and measures *from* you in order to protect the people in their personal rights, liberties and welfare.

The greatest dangers to states are the result of slow and almost imperceptible accumulations and growths, like mountain avalanches, and which like them, fall suddenly as the result of some trivial incident or change.

Such incidents are the passing of the so-called Comstock postal laws in, and since, 1873; the precedents and convictions occurring under them, and culminating in the recent prosecutions and sentences at Chicago of Dr. Alice B. Stockman to pay a fine of $500 and costs, and of Moses Harman, the 76-year-old editor of LUCIFER, the "Light-bearer," to one year at hard labor in the penitentiary, which is to him practically a death sentence. These sentences are for a statute-made "crime" of mailing a so-called improper or "obscene" newspaper in the Chicago postoffice. The prosecution was attended by the seizure and confiscation of whole editions of the paper without any notice to its *owner*, editor or subscribers, upon the mere *opinion* of some postal official, and that opinion turns out to be this: "Any and all discussion of the sex question is obscene and so unmailable. The only occasion for any talk on such matters is in the private conversation of physicians with patients." That these were the words of the official is clearly proved, and that they were acted upon repeatedly is a fact indisputable. That they were a formal rule or "decision" may be denied, but that is not claimed; the action upon them is the ruling and precedent, and that is shown over and over again in these two and other prosecutions. This opinion has been practically accepted by the United States courts (see Judge Bethea's charge in the Stockham case hereinafter quoted), and it makes trial by jury a mere farce, a mere acceptance of that opinion from "the court."

These statutes, prosecutions, opinions, precedents and verdicts have become a fatal *danger* to the republic and the people, which the Congress, courts, prosecutors and postal authorities have all estopped themselves from opposing, and, therefore, the appeal must be to the extraordinary action of "the President," as above and hereinafter described. There is no other remedy, escape or relief for the people, and hence this letter.

The first and great difficulty is to *sense* the nature and extent of this new but really retrograde revolution which has imperceptibly grown over all, and rendered all branches of the government *except* our President powerless.

Look back for a moment to the stirring yet hesitating discussion in the conventions by which (1787-1789) the Constitution was adopted! Had it then been supposed for an instant that the innocent-looking postal clause, "To establish postoffices and post roads," gave to the federal government the power of unlimited censorship over the press and mails, and criminal jurisdiction to punish without limit for mailing any literature or thing it might declare unmailable, and which might be designed to affect objects moral, social, political or other *beyond* postal necessities, such as "frauds," "lotteries," "anarchy," improper literature, or that called "obscene," or that in any wise relating to sex or marriage relations or affairs, or "race-suicide," or indeed any subject *whatever* that the "Congress" might happen to deem injurious or objectionable—think you that the Constitution would ever have been adopted? No! It is as certain as the sun in the sky that it would have been unanimously rejected. Such criminal jurisdiction would have made the voice of Patrick Henry triumphant when he described it as "the grave of the liberties of the people." Hamilton's plea in the "Federalist" and on the floor "that the federal postoffice was "*only* a matter of public convenience" would have been met by taunting, leering repetitions of the word "only!"

The very fact that the federal postal bureaucracy is now exercising a Russian criminal "administrative process" over all of the subjects above named—a jurisdiction never dreamed of, much less intended, when those expressed and "limited powers" were granted by the states and people—should make us halt at once, and return to the Constitution as it was intended to be; that is, as IT WAS and IS.

The Constitution was designed and adopted to "secure" the reverse of all this, viz., "the blessings of liberty to ourselves and our posterity," and of all these "blessings" the "rights" of personal freedom, and of free speech, a free, uncensored press, and of free, equal and inviolable mails, were the chief. Next thereunto were the rights of labor and of property honestly acquired. In these postal prosecutions every one of these rights have been remorselessly and even exultantly overthrown.

The postoffice has indeed become more and more a "public convenience," and the very substance and necessity of civilization. But by this plain, clear, palpable usurpation of "ulterior powers," and the espionage, decoy and censorship, with limitless criminal jurisdiction *thereunder*, it is now overthrowing the very object of civilization itself. It has become a "Trojan horse," introducing unawares and into the very citadel of our liberties the old enemies of the republic and their allies. Without these rights and liberties the welfare, independence and progress of our people is impossible. They are the substance of all that is superior in English and American character—all that is making them the leaders of the human race. They reach down to the very foundation of all that makes life desirable to a *people* that would *be free*. So sacred are they that their loss is the loss of all reason for living, never to be submitted to as long as life is left.

The surprise with which this growth of an inconsistent despotism in the heart of the great republic is regarded, *abroad*, is notorious and instructive. But with us the whole matter is suppressed, as if that, too, was "obscene," or as if it would not do "to see ourself's as others see us." Yet that sight is a helpful duty, and the last utterances of Mr. W. T. Stead, the English editor, author and reformer, and of Mr. G. Bernard Shaw, the celebrated Irish author

and playwright, may enable us to judge of our position in the world of taste and intellect.

In the last July number of his London "Review of Reviews" Mr. Stead says:

"The American law authorizing a postoffice official to decide what is and what is not obscene literature places an arbitrary authority in the hand of an unknown censor which would not be tolerated for a moment in Great Britain. The Comstock law, as it is called, is so obviously capable of abuse that from time to time men who hold the faith which Milton held in the liberty of the press have protested against such absolute power being lodged in the hands of any official. If, at this moment, this unknown bureaucrat were to decide that the Song of Solomon and Shakespeare's poems were obscene, anyone who sent a copy of the Bible or Shakespeare through the post would be liable to be sent to gaol on the charge of using the mails for circulating obscene literature. In a recent case which led to the tragic death of a friend of my own, the judge expressly refused to listen to any evidence as to the morality of the book in question. When the postoffice, he ruled, had decided that any publication was obscene, the function of the court was *limited* to ascertaining whether or not an attempt had been made to send that book through the mails. This law arms a postoffice official with absolute power to place whatever publication he pleases on a far more terrible *Index Expurgatorious* than that of Rome. Its existence in a free country is a temporary anomaly and an *intolerable anachronism*."

To which a London critic adds:

"The Comstock laws and their operation illustrate what Whitman called 'the endless audacity of elected persons.' He might have said appointed persons, too. The moment you give a man power over his fellows he proceeds, in ninety-nine cases out of a hundred, to exercise it illegitimately if he can."

Mr. Shaw's article in regard to "Comstockery," which, he says, is "the world's standing joke at the expense of the United States," is found in the New York "Times," of September 26th ult., and Mr. Comstock's reply appears in the same paper of the 28th of September. Together they are very interesting and instructive reading. Mr. Shaw refers to the Harman case thus:

"The one refuge left in the world for unbridled license is the married state. That is the shameful explanation of the fact that a journal has just been confiscated and its editor imprisoned in America for urging that a married woman should be protected from domestic molestation when childbearing. Had that man filled his paper with aphrodisiac pictures and aphrodisiac stories of duly engaged couples, he would now be a prosperous, respected citizen."

In England and Europe where there is *one* Parliament, a general union of Church and State, and no division of government into *State* and *Federal*, Comstockery is indeed a ridiculous mystery. To U. S. the matter is too real and dangerous for other than serious consideration.

We have pointed out that it is a direct usurpation on the part of the federal government, in that it misuses the postoffice to get an unlimited criminal jurisdiction over "ulterior matters" which are not *postal* at all, and over which the jurisdiction is reserved by the express words of the Constitution to the states and people, and so is expressly denied to the federal government. This whole matter was tried out in 1836 in reference to the mailing of "abolition" literature. Henry Clay and Daniel Webster led the discussion in the Senate. Mr. Webster stated that all attempts to exclude or punish for mailing matter by reason of "its meaning, were expressly unconstitutional." The Senate, then filled with "great senators," and the country, including Mr. Calhoun and President Jackson, who had suggested the matter in his message, finally agreed or acquiesced. This precedent settled this whole contention, and, like the Missouri Compromise, it should have remained settled. What slavery failed to do, Comstockery, in the blind ignorance of well-intentioned zeal, has seduced our federal government into undertaking to do. As was shown in the "abolition" discussion, there is no need to make the U. S. postoffice our general censor and inquisitor with power to punish its victims to any extent it chooses. Every state has laws which it deems proper and sufficient on all such subjects, with courts and juries, and officers to enforce them. The evil and crime is not in the mailing, but in the circulation of the objectionable matter in the state. Whether it should be repressed or not, the state law makers, courts and juries are the proper judges. If the mail is used in the circulation, the postal officials and employes are always at hand, if needful as witnesses. This is as it should be. One universal censorship is ruinous to all free thought, inquiry, progress, liberty and originality. What is allowable and healthy in Vermont and New York may be found the reverse in Louisiana and Texas. Let the people of each state govern and judge for themselves. This is the *constitutional* way of safety, peace and health.

(TO BE CONTINUED.)

VOICES OF THE PAST.

"If every action which is good or evil in man at ripe years were to be under pittance, prescription and compulsion, what were virtue but a name, what praise could there be due to well doing, what gramercy to be sober, just, or continent? * * * They are not considerers of human beings who imagine to remove sin, by removing the matter of sin. * * * Suppose you could expel sin by this means; look how much we thus expel of sin, so much we expel of virtue: for the matter of them both is the same; remove that and ye remove them both alike." Milton's Areopagitica (Speech for the Liberty of Unlicensed Printing).

"In a sinless and painless world the moral element would be lacking; the goodness would have no more significance in our conscious life than that load of atmosphere which we are always carrying about with us. We are thus brought to a striking conclusion, the essential soundness of which cannot be gainsaid. In a happy world there must be pain and sorrow, and in a moral world the knowledge of evil is indispensable. * * * The alternative is clear: on the one hand a world with sin and suffering, on the other hand an unthinkable world in which conscious life does not involve contrast. * * * What would have been the moral value or significance of a race of human beings ignorant of sin and doing beneficent acts with no more consciousness or volition than the deftly contrived machine that picks up raw material at one end, and turns out some finished product at the other? Clearly, for strong and resolute men and women, an Eden would be but a fool's paradise." John Fiske, in Through Nature Up to God.

"Whoever reads, with philosophic eye, the history of nations, and their laws, will generally find, that the ideas of virtue and vice, of a good or a bad citizen, change with the revolution of ages; not in proportion to the alteration of circumstances, and consequently conformable to the common good; but in proportion to the passions and errors by which the different law-givers were successively influenced. He will consequently observe that the passions and vices of one age are the foundation of the morality of the following; that violent passion, the offspring of fanaticism and enthusiasm, being weakened by time, which reduces all the phenomena of the natural and moral world to an equality, become by degrees, the prudence of the age, and an useful instrument in the hands of the powerful or artful politician. Hence the uncertainty of our notions of honor and virtue; an uncertainty which will ever remain, because they change with the revolutions of time, and names survive the things they originally signified; they change with the boundaries of states, which are often the same both in physical and moral geography." Crimes and Punishments, Fourth Ed., 1775, pp. 24-25.

"Suppose a print-seller, with a view to business, exposes in his shop windows a number of objectionable pictures, for the attraction of those only who choose to look at them and possibly buy them. I have occasion to walk through the street; am I a party? How am I injured? Is my sense of decency shocked and hurt? But if this is sufficient ground for public interference then I have a right to call for its assistance when my taste is hurt and shocked by a piece of architecture which violates the laws of high art. I have similar grounds of complaint when a speaker gets up in a public place and preaches doctrines which are positively loathsome to me. I have a right of action against a man clothed in dirty rags, or with pomaded hair or a scented pocket handkerchief.

"If you reply that in these cases my hurt is not painful enough to justify any interference with another's freedom I have only to cite the old and almost forgotten arguments for the inquisition. The possible eternal damnation of my children, who are exposed to heretical teaching, is surely a sufficiently painful invasion of my happiness to warrant a most strenuous resistance. And even to modern ears it will seem reasonable that I should have grounds of action against a music-hall proprietor who should offend the moral sense of my children with songs of a pernicious character. This test will not do. * * * No man has ever yet succeeded in defining virtue a priori." Wordsworth Donisthorpe.

"Freedom to speak or print does not imply the right to say or print that which shocks decency, corrupts the morals of the young or destroys all faith in God." Anthony Comstock in "Traps for the Young," p. 199.

"Another class of publications issued by free lovers and free thinkers is in a fair way of being stamped out. The public generally can scarcely be aware of the extent that blasphemy and filth commingled have found vent through these varied channels. Under a plausible pretense men who raise a howl about 'free press,' 'free speech,' etc., ruthlessly trample under foot the most sacred things, breaking down the altars of religion, bursting asunder the ties of home and seeking to overthrow every social restraint." Anthony Comstock in report to New York Society for Suppression of Vice, 1878. Adopted unanimously by the society.

"I accord to every man the fullest scope for his views and convictions. He may shout them from the house top or print them over the face of every fence and building for all I care. But the common law and statutes both declare he must do it in a decent and lawful manner or not at all. I am sworn to enforce these laws—this and nothing more." Anthony Comstock in Frauds Exposed, p. 408.

"By the grace of the everliving God the liberal's demand shall not be allowed." Anthony Comstock in Frauds Exposed.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

THE GHOURKI, Morgantown, W. Va.—I bid you Godspeed in your work and sympathize with you in your persecutions. If the "Ghourki" can be of service to you command me. We who stand upon the pinnacles must receive the shafts.

THOS. HIGGINS, Monmouth, Ill.—Enclosed you will find $1, which please apply on my subscription to LUCIFER.

Sorry to learn that you must go to prison, but even that may be of some use, if like Debs you would take up the study of Socialism and learn that it is the *material interests* of the *ruling class* that demands the suppression of you and your teaching on sex and marriage questions. However, I hope you will come out of the experience with sufficient strength to keep up the fight.

JAMES P. MORTON, JR., New York.—You know how I feel without an expressed word at this culminating infamy. The days of sanity and justice are yet far distant in this country; but you are helping to make them possible. Your imprisonment will yet prove a boomerang, and serve the cause of free speech better than a host of phrases; and we who are still at liberty will fight harder than ever. The chief worry I feel is on account of your health, but I strongly hope you will come through safely, and live to lead us in many a good fight for liberty in the years to come.

MRS. ANNIE B. FISH, N. Y.—I grieve to learn that you really have to serve your sentence. It does not seem possible that such injustice could go on. I enclose my monthly 25 cents and wish some good could be done with it in your behalf. I wish I could send as many dollars a month, and if all of LUCIFER'S readers could send as many dollars may be their protests would prove more effective. I think the plan of C. L. James is a good one. I believe it has been suggested before. Now, what do I have to do in the matter? I wish to be one of the complainants. You see I would like to help in this struggle, but do not know how. I need not admonish you to have courage, for you have that.

E. C. MCDONALD, Buffalo, N. Y.—I ask your pardon for the delay in renewing my subscription. I read LUCIFER with a great deal of interest and take the trouble to send it to some friend. I cannot but admire your courage and persistence in still, at your advanced age, advocating your theories and endeavoring to shed light upon mankind. You probably will not live to see the fruits of your labors, but you are making a grand struggle and all fair-minded free-thinking men and women should be in sympathy with you.

You have my best wishes for your very laudable efforts.

Inclosed find $2, one year's subscription, and the other dollar to do as you like with.

E. O. PATTERSON, Durham, N. C.—I have just read a communication from Jas. F. Morton, Jr., to the "Standard," of Daphne, Ala., relative to the procedure and rulings of the postoffice department in the Moses Harman case, and I am incapable of expressing my feelings since reading it. If our Assistant Attorney General had a spark of purity in his heart he would see some things in the light of purity. "To the pure all things are pure." He must be of a low, base character, for "As a man thinketh in his heart so is he." If a discussion of the sex question is obscene it must be very indelicate to be sexed at all; therefore the Almighty inventor and executor of life must have made a great mistake in endowing the race with a sexuality. The proper use of any organ of the body is right and proper and involves nothing impure, but the abuse or unnatural use of those organs is what creates impurity, obscenity and disgust. The obscene observer and thinker a clear insight into his character and disposition. I am inclosing herewith my check for $1 for one year's membership in the "Free Speech League." I would be pleased to have literature relative to its organization if you have any for distribution.

[This letter was written to E. B. Foote, Jr., M. D., treasurer of the Free Speech League.]

MRS. M. LILLY-SLAIGHT, State Evangelist Minnesota G. L. I. O. G. T., Hutchinson, Minn.—The other day I received through the mail from some unknown source a copy of LUCIFER. I have read it carefully and with much interest. I do not know for what purpose this especial number was sent me, but I have a theory that these things all tend to some definite purpose, and so have endeavored to discover just what its coming was to mean to me. I was much impressed with its mention of the sex question and approved of many of its sentiments, but could not form much of an opinion as to its specific mission from so brief an acquaintance. Also as regards the press censorship, I would like to know more concerning its action and the whyfor of it. Send me some more of your literature that I may judge if your cause is one I can conscientiously espouse. I would state in regard to the affair with Mr. Angell, as quoted by your exchange on first page, December 23, that it was a little mistake. It was not the postal authorities who held up his noble little paper of May, in which he spoke of President Roosevelt's hunting party, but the superintendent of schools, who refused to allow the bands of mercy connected with the school to receive them or make use of them in their monthly lesson; a matter of toadying to position perhaps, but not just the same as postal interference. I have this from my friend, Mr. Angell, himself. Pardon the correction, but I am sure you wish to be right.

THEODORE DEBS, Terre Haute, Ind.—I notice that the Supreme Court has affirmed the judicial outrage perpetrated upon you by the lower court. This was to have been expected, and will occasion no surprise among those who have had experience with those capitalistic agencies for suppressing free speech when its suits the ruling buccaneers of the system. Their crowning disgrace is your crowning honor, and the year of your sentence will hasten by many years the overthrow of their despotism. You do not need my words to sustain you. The great cause of freedom is sufficient for this and you seem to be her favorite son.

J. WILLIAM LLOYD, Westfield, N. J.—This is sad news that your sentence has been confirmed and that you must go to jail. I do not know what to say to you. Perhaps you do not need anything said. Your courage seems always competent. I know of no braver man than you, or one who has proved it better. In the history of liberty you must be reckoned (and always will be) as one of her heroes. But there will be more to follow you. This battle for free speech is irrepressible and in part, at least, must be fought out through martyrdom. At present it looks as if that was almost the only way. Remember, dear friend, when you are "behind the bars" that many a heart is beating in sympathy with yours, and with admiration and gratitude for your work.

ANNIE E. K. PARKHURST, Brooklyn, N. Y.—"Procrastination is the thief of time" is what I used to write in my copy book when a child, though I had no idea of its meaning then. But I find the old fellow has stolen almost a month of time since your last was received.

Personally I do not see how "The Right to Be Born Well" could harm any one who would read it, but I gave it a second reading, all the time trying to imagine myself a conservative person, and so long as I could mentally hold this attitude, could see how it *might* be considered very objectionable *applied to humans*. Of course it would be O. K. applied to *animals* and *vegetables* (a la government horse book and Luther Burbank's work in the vegetable kingdom), but oh, horrors! Human beings have so long ignored natural law in sex life that the average mind can see nothing but filth in the subject.

MRS. M. W.—I attended a lecture the other night by a reverend doctor of Chicago, who is on the regular lecture course of some bureau. His theme was "America," and he exhausted most of our English adjectives in lauding our government, especially that part of it known as the Republican party. He claimed that God and Roosevelt would solve the question of universal peace, and that the example of William McKinley repeating on his death bed the words of the hymn, "Nearer, My God, to Thee," would be a lasting tribute to religion and to American statesmanship. He then patted us women on the back (metaphorically) and told us what a blessed privilege we possess in being permitted to bear sons to run a nation like ours, and while he was busy on this theme a small baby in the audience made a little disturbance, not enough to worry any one but its mother, however, and he stopped and said:

"If the lady, ah, would kindly take the baby out perhaps it would be quiet. Ahem, I hate to speak of it, but we are so constituted that it makes us nervous."

The poor mother was much mortified, and the confusion of her leaving the hall was three times what the fretting of the child caused, but the reverend doctor was pacified and delivered himself of his peroration in good shape.

Why the lecture bureaus hire such folks is a mystery to me. Stale stories, encomiums on the administration, denunciation of anarchy and cheap compliments for women may suit some folks.

I do hope when our editor has to go to prison he will be comfortable. It's horrid to think of at all, but I am proud of him, and please give him my love and tell him I shall write to him as often as the rules permit. I had a letter recently from a woman, a LUCIFER reader, who has just left her husband. She has five children to support and is doing it by baking bread. She tells a pitiful story of the persecution she has endured and even the attempted " by her legal owner. There is scarcely a day passes we don't hear of these evidences of marital misery, and yet our law makers are striving to enforce legal marriage, and our would-be moralists are elevating their noses whenever they hear of any one who defies custom and man-made law.

[The word which should appear in the above is usually replaced by the phrase "criminal assault" in the eminently pure, respectable and proper daily press. Should LUCIFER give it place it would probably cause another confiscation and denial of right of transmission. Of government Edmund Burke said, "The thing, the thing itself is the abuse." But of this outrage, the most loathsome that can be perpetrated on woman, it is not the thing itself, but the naming of it that is the abuse! It was the publication of a strongly-worded denunciation of a similar outrage that incited the first of the long-continued attempts to suppress LUCIFER and silence its editor.—E.]

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

AT THIS WRITING, January 30, LUCIFER's editor is still at home. Why the execution of the sentence of one year in penitentiary is postponed is not known at this office. An effort is being made, so we are told, to get the case reopened, or failing in that to get the sentence commuted to a fine or a term of jail imprisonment, but with what prospect of success is not known to the prisoner or his friends.

SOME WEEKS AGO it was stated that no more letters to Theodore Roosevelt from our subscribers would be published in LUCIFER. Since that decision was reached a reconsideration of the matter has been had, and, as a result, one more is now printed, the longest and most elaborate of them all. It is believed that the old-time worker for reform, and leader in the ranks of revolt against paternalistic despotism in the postoffice, Thaddeus B. Wakeman, is peculiarly fitted to write such a letter, intended to influence public opinion. Thus believing we ask all our friends whose letters to Theodore Roosevelt have been sent to this office for publication to forgive the discrimination and join with us in a combined effort to get the letter of Bro. Wakeman, in LUCIFER and in leaflet form, into the hands of readers and thinkers everywhere.

THE OUTLOOK.

THERE BE THY GODS, O ISRAEL!

A week or two ago the richest of Chicago's merchant princes, Marshall Field by name, "paid the debt of nature," to use a common phrase.

Nothing strange that a rich man should die any more than that a poor man should do so. On the contrary the chief cause of wonder is that the enormously rich, the abnormally rich, should live as long as they do, when we consider the kind of lives that most of them are compelled to live—the temptations to which they are constantly exposed, not to speak of the rivalries that the possession of great wealth naturally engenders, causing envy, strife, antagonisms, jealousies that make the rich the targets for the deadly shafts of those less fortunate.

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition," said one of old, and the saying holds good, in a physical and temporal sense, in multitudes of cases, whether its author had reference to a future state of existence or not.

That the very rich do sometimes live to great age is very true; such men as Russell Sage and women such as Queen Victoria being cases in point, but that these are rare is a matter of common observation; hence the prayer of Agur, "Give me neither poverty nor riches" would seem a wise invocation.

The thought uppermost in mind, however, when the above text was taken had reference mainly to the influence upon the coming civic life of our city, that will be exerted by the example of the lately deceased merchant prince. *What did Marshall Field do* that merits such honors as those so freely lavished upon his memory?

First—It is said he built up the greatest store, the most wonderful business enterprise of the kind, in the world.

Second—He gave to Chicago "The Field Columbian Museum," which when complete will probably be the greatest collection of the kind in America, if not in the whole world.

Third—He amassed a fortune of one hundred and twenty-seven millions of dollars by his own skill and energy in less than fifty years.

The young man just starting in life naturally asks, "How did Marshall Field accumulate this almost inconceivably great fortune?"

"Did he do it honestly?"

"Honestly or dishonestly, is it possible for me to acquire a fortune equally great?"

The answer to the first two of these questions is:

He used the "System"—the American "System," success in using which means ruin to competitors in the same game.

It means demoralization of body, mind and soul—more or less complete—of the greater number of employes, female and male.

It means degeneracy for the unborn, simply because the mothers of the coming generation must consume the best part of the child-bearing period of their lives in a nerve-racking, unhealthful struggle to obtain money enough to buy a social position, and money enough to buy an eligible man to become the father of their children.

As further illustrations I quote from Thomas W. Lawson, of Boston, in "Everybody's Magazine":

"One sees a certain man openly displaying five hundred millions of dollars, a sum which represents the life earnings of 150,000 of our population, and knows that this man has secured this incredible amount during forty years of his life.

"One sees the second highest and most honorable office in the nation, a United States Senatorship, openly bought for a few stolen dollars by a man who up to the very day of its purchase was a watch repairer in a small country town, and who had never done a single meritorious deed or been possessed of worldly goods to the extent of $5,000.

"One sees a wily adventuress secure from the banks, which exist only to safeguard the people's deposited savings, hundreds of thousands of dollars on her bare story that she was the possessor of some mysterious documents.

"One sees a $3-a-week office boy of one of the 'System's' votaries able to borrow for the 'System,' on his bare note, four millions of dollars from a New York institution which only exists to safeguard the people's savings—although the law says that such institutions shall not loan to any man on any kind of collateral, even government bonds, one-tenth that sum.

"One sees two men, drunk with their success, gouging and tearing at each other's hearts in Wall Street, and sees their gouging and tearing bring about a panic which takes from the people in an hour over a billion dollars and drives scores to suicide, murder and defalcation—the two men continuing meanwhile as ornamental pillars of society instead of wearing prison stripes.

"One sees a great railroad corporation, in which are millions of the trust funds of widows, orphans and charitable institutions, caught 'short' (having sold something it did not own) in the stock-gambling game and held up to the tune of ten million dollars by a reckless stock gambler, who says, 'If you don't settle to-night it will be twenty millions to-morrow;' and the toll is paid, while the great banker who conducts the release of the hold-up charges the further tribute of twelve million dollars for his services. And then one sees this twenty-two millions of 'commission' tacked on to the capital stock of the great railroad which is subsequently capitalized into a 'bond' and sold to great life insurance companies as a first-class investment for their trust funds.

"When one sees these things and a hundred other as rankly fraudulent, one should not wonder at anything American connected with dollars."

A year ago many people doubted the correctness of some of the charges made by Thomas W. Lawson against the American "System" whereby such fortunes as that of Marshall Field are built up, but these charges have since been abundantly verified as we all know.

Here, then, are a few only of the "gods" held up by the leaders of public opinion—editors, clergymen, lawyers, judges—for the American youth to adore, to emulate, to follow.

Is it any wonder we hear the distant but distinct rumblings of the coming "revolution"? And yet we do not despair. All along the line are signs of an awakening to a sense of danger, and of a determination to apply the only true remedy. In an article in the February

ary "Arena," protesting against a return to barbarism through adoption of the "whipping-post for wife-beaters," R. W. Shufeldt, New York, has this to say in regard to the causes of marital unhappiness, and of race-degeneracy:

"Above and beyond all those various causes, however, is one that completely envelopes everything having anything whatever to do with the matter of the conditions under which the two sexes can happily and profitably be mated and their offspring reared to become normal men and women and sound, intelligent and progressive representatives of the race. This cause is the utter ignorance of the science of sexology and a lack of a thorough understanding of human nature in its broadest sense. Now what makes the situation still more hopeless, not to say dangerous, is that we have permitted to grow up in this country, under federal protection, the most vicious system of censorship that has ever disgraced a civilization. Under its rulings, not only has it come about that it is practically impossible to introduce into the United States the works of foreign writers of the highest authority on sexology, but any one attempting to publish, either in the public prints or in book form anything touching upon such vital subjects, not only places himself or herself in danger of fines at the hands of the courts, but of all other forms of legal persecution, including a term of years in prison. So with suppressing the information upon one side and ignoring the matter of crass ignorance upon the other, of such matters, the result is precisely what the courts and the clergy are deploring."

The outlook for the future, then, though dark and despairing, is not without its silver lining. M. H

"TRAINING FOR FATHERHOOD."

Under a general heading "Straight Talk," a recent number of "Everybody's Magazine" contains the following:

"The letter in the July 'Everybody's' on 'Training for Fatherhood' interested me much, being a mother of boys. There certainly is a great lack of literature on that subject, as well as lack of training in that direction. 'My Wife and I,' by Harriet Beecher Stowe, is the only thing approaching it I ever read, until recently, when I have noticed a hint here and there, though not even 'three articles in ten months,' as your correspondent puts it.

"The saying, 'Boys will be boys' is taken too much for granted. It really means, boys will be careless; boys will be irresponsible; boys will be selfish, and, what is worst of all, boys will be more or less immoral. Consequently, boys grow up into manhood feeling that these are their prerogatives. No wonder there are husbands and fathers who are careless of how they provide for the wife and children, not feeling any responsibility in the matter.

"Others seem to think they have a right to use large a part of their income as they choose to keep, not realizing how the lack of her share may add to the wife's burdens. Still others appear to think the Seventh Commandment was intended for the weaker sex only.

"It is time parents and all having care of children were aroused on this subject, 'Training Boys for Fatherhood.' Proper training to this end would lessen many a wife's and mother's burdens, and would eventually make a startling change in the divorce list.

MRS. A. H. B."

"St. Louis, Mo.

Yes, training boys for fatherhood is second only in importance, as a department of juvenile education, to training girls for motherhood. But while training in handicrafts, in the professions—law, theology, medicine, militarism, civil-engineering, etc., etc., is considered necessary as preparation for the duties and the conflicts of life, our leaders in church and state do not think it necessary to train either girls or boys for parenthood. On the contrary the knowledge of sex, through and by which function alone it is possible to become parents, is forbidden, is tabooed, is denied to the young, and those who would give instruction on this subject are branded as criminals and punished as such.

As instances of this, Dr. Alice B. Stockham, of Chicago, was indicted, tried and sentenced to pay a heavy fine for instructing prospective brides and bridegrooms how to use their sex endowment, their sex forces, in such way as to secure their own health and happiness and also the right development, health and happiness of their prospective offspring.

About the same time the editor of LUCIFER was indicted, tried and sentenced to one year's imprisonment for publishing an article on the "Fatherhood Question," written by a man, and another article by a woman, a grandmother, giving instruction to both sexes on the parenthood question.

If these writers had given instruction to breeders of plants or domestic animals, how to obtain best results through control of sex function, there would probably have been no trouble.

Why this difference? Are cabbages, potatoes, apples, plums, peaches, pigs, cows, sheep or horses, of more value than human beings?

Why should Burbank be commended for improvements in potatoes, apples or cactus, while Dr. Stockham is condemned and punished for telling how the human race can be improved by much the same means, namely, by widening the sphere of knowledge in regard to sex?

Questions such as these are being raised on every hand, as when the editor of "The People's Press," Chicago, says, in a recent issue of that small but very lively journal:

"Chicago has had another cat show this week and a dog, horse and livestock show not long since, which proves that we take an interest in raising fine animals, from hogs up, and give the raiser a *medal and cash prize;* but when Moses Harman tried to show the people the need of raising fine children and wrote some able articles on motherhood and conditions necessary to conception and bearing of children so as to improve the quality of the human animals, he was arrested for obscenity, and sentenced to the penitentiary. It's all right to talk and write of raising fine cats and dogs for old maids and barren society women, but don't talk or write of raising healthy and intelligent babies,—that's obscene and might shock the morals (?) of Christian (!) society."

A LETTER from California informs us that Lois Waisbrooker is spending the winter in the Santa Cruz mountains, that her health is frail and that a little present in the shape of financial aid, on the occasion of her approaching eightieth birthday, would be much appreciated. Though an octogenarian Mrs. Waisbrooker is still working for the good of humanity, especially in the interest of freedom of speech and of press. A line addressed to her at Gibbs, Cal., would doubtless bring a reply showing how her present efforts are being directed. Her latest book, "Woman's Source of Power," is a work of great value, being a condensation or resume of several larger books treating upon the same subject. The price is 25 cents; it will be sent post-paid from Gibbs, Cal., or from this office. None of the pioneers of sex-reform are more deserving of remembrance in the shape of a birthday present than is Lois Waisbrooker. Contributions for this purpose may be sent to her through this office and also through the office of the "Demosatrator," Lake Bay, Wash., and will be duly acknowledged, or they may be sent direct to the veteran worker herself, at Gibbs, Cal.

THADDEUS B. WAKEMAN's letter to President Roosevelt, a part of which appears in this issue of LUCIFER, is an especially valuable contribution to the literature in defense of Free Speech and Free Press. We shall publish it in leaflet form and hope that all who are interested in this vital question will aid in giving Mr. Wakeman's work the widest possible circulation. Let us know, friends, at once how many you can use to advantage. Send any sum that you can to assist in defraying the expenses of publication, postage, folding, wrapping, etc., but let no one allow the fact of inability to send money stand in the way of ordering any quantity that can be effectively used. These leaflet letters are to be sent to congressmen, senators, judges, editors, postmasters, public lecturers, press writers and others. Often personal letters accompanying them will be found effective.

This leaflet will be ready for mailing soon after this issue of LUCIFER reaches its readers, and again we earnestly request our friends to let us have their orders as early as possible.

BOOKS, OLD AND NEW.

"*Jeanette; The Reclaimed Delilah.*" "A Thrilling Story of Abandoned Life, by a Man of the World. Truth is Stranger Than Fiction." William Nicholson & Sons, publishers, London.

The subject of this booklet is not new. It is old as the history of woman's enslavement to man's selfish passion—of woman's confiding woman's love and trust, and of man's betrayal of that love and trust. The author does not pose as a reformer, not as a philosopher, but simply as an observer of facts, an observer who has the power to weave those facts into one of the most absorbingly interesting stories ever penned.

The heroine of the story is a clergyman's daughter brought up in ignorance of what life means, and especially of what sex-life, sex-function, means. When driven from home because of the natural consequences of this ignorance, she tried to drown herself, was defeated of her purpose in a very remarkable way; joined a theatrical troupe and gradually drifted into the life of a "courtesan."

While plying this vocation the writer of the story made an effort to bring about a reconciliation with her father. The following paragraphs tell of the failure of that effort, and fitly describe, no doubt, the mental attitude of the vast majority of women thus betrayed and abandoned to the fate of a "common prostitute" in the great cities of so-called "Christian civilization":

"Poor Jeanette! Though beautiful as a Greek, she is superstitious as a Buddhist. How quickly she read in my face the tale of

my failure with her father! What strangely contradictive cogitations she creates in my mind when, on my trying to paint to her the fearful consequences of remaining in her present mode of life, she quietly says, "Oh! God is good; He will take care of me." God is good! And this said with full faith, in a *brothel*, and by a woman at the sight of whom pious people draw up the skirts of their garments, and flee as from a damned thing! Such is the effect of the fanaticism stamped into her by her self-absorbed parent—to trust in God when she should trust in herself.

"Poor girl, she is sore beset. The direful picture of herself shunned by all those more fortunate of her sex who should show her most sympathy; the thought of being unearthed from every hiding place, dragged out from every disguise, and driven over the face of the earth like a hunted criminal; the picture of herself a prey to all the infamy and degradation to which the prudish selfishness of our conventional life would subject her, did she attempt to renew her life by one of virtue—still hold her firm to her lamentable occupation, and stand in the way of every suggestion I could make to help her to freedom."

The writer of this story—which he avers is true "in its facts"—seems to have caught a glimpse of the right solution of the terrible problem known as the "social evil," when he says she should *trust in herself*, not "trust in God."

In order that she may trust in herself it seems plain that woman must first repudiate wholly the old idea that she is "fallen" the moment she transgresses the artificial code of morality laid down by priest, judge and Grundy.

In order to trust in herself woman must assert her right to all the knowledge possible to be obtained in regard to her own body and mind, and this knowledge she must have as soon as her mental faculties are sufficiently developed to understand the meaning of words.

The old puritan idea that ignorance is the best protection of virtue is shown to be false by the experience of all the past as well as by the plainest dictates of what is called common sense—which, however, is the most uncommon, as we all know.

"Jeannette" is well printed, as are most books made in London; 104 pages, and is sold at 15 cents per copy, postpaid. Having received a good stock of this booklet from a generous helper in New Zealand, we offer to sell it to those who may want to distribute to others, at ten cents each, while the supply lasts.

"*Marriage and Divorce*," by Josephine K. Henry, Versailles, Ky. Price, 25 cents.

The writer of this well printed booklet is by no means unknown to the world of radical thought. In this essay she begins with the words "A Lance Broken on Behalf of Woman." Her opening sentences read thus:

"This pamphlet deals with the great subject of Marriage and Divorce from the woman side of the question. Men of all classes have given their opinions and legislated on the vital question while women who have been the victims of a faulty system have suffered in silence. Men have not solved and cannot solve it alone. It is a great subject and should receive all the light that human knowledge can throw upon it, and it is the duty of women to give their best thoughts to the world on the one subject that seals the weal or woe of their sex."

Mrs. Henry speaks of the consternation caused some years ago by the audacity of Mona Caird, when she seriously and pointedly asked the question, "Is Marriage a Failure?" since which time, now some twenty years ago, "it has been a burning question, and as well expect death to add luster to the eye or bloom to the cheek as expect to stifle human thought on this subject."

Besides Mona Caird, our author thinks that Grant Allen thrust a "two-edged sword" into the vitals of our marriage system—as when he says:

"Last and hardest of all to eradicate in our midst comes the monopoly of the human heart which is known as marriage. Based upon the primitive habit of felling a woman with a blow, stunning her with repeated strokes of club or spear, and dragging her off by the hair of the head, as a slave to her captor's hut or rock shelter, this ugly and barbaric form of serfdom has come in our time by some strange caprice to be regarded as positively of divine origin.

"The man now says to himself: 'This woman is mine. Law and church have bestowed her on me. Mine for better or worse; mine drunk or sober; I have tabooed her for life.' There you have it, in all its native deformity, another monopolist instinct in this monopolistic age, the deepest seated of all—the grimmest, the most vindictive."

But Mona Caird and Grant Allen were not more dangerous foes to conventional marriage than is Josephine K. Henry herself, as when she says:

"The Christian of Europe and America today, at the marriage altar, assumes control of the body of the woman; chooses her home; makes all the conditions of life for her; requires chastity of her and retains liberty and license for himself; has a legal claim to the children she bears, and if he suspects her unfaithfulness, he sets spies on her life, and inflicting more lingering torture than that employed by the Turk, he drags the woman into a prying, insolent court, composed of men alone, divorces her with contumely and makes her an outcast from heart, home and society."

That women are slowly waking to a sense of the insanity, the inhumanity, the irrationality of canon law marriage is indicated by such incidents as this related by Mrs. Henry:

"In Washington city a couple went to a magistrate to be married. The young woman, a high school graduate, on entering the magistrate's office, said: 'Say, Mr. Magistrate, if this man does not treat me right, and if either of us fail to live up to the marriage contract and are unhappy, can we dissolve this partnership?'

"The official was thunderstruck and said: 'Preposterous! No indeed! This is a life contract.'

"The woman turned to the young man and said: 'James, it is all off. I cannot make any such contract.'"

"That girl," adds Mrs. Henry, "possessed a superior brand of common sense, which if possessed by all men and women would save them from much misery."

Among the sayings quoted by our author is this from Landor:

"Death itself, to the reflecting mind, is less serious than marriage. Death is not even a blow; not even a pulsation; it is a pause, but marriage unrolls the lot of numberless generations."

Most sincerely would I recommend all of LUCIFER'S readers to send to the author for a copy of "Marriage and Divorce," and after reading pass it to some friend, or get up a club and send for a few dozen copies for general missionary work.

If, when Garrison discontinued the old "Liberator"—because he thought its work was done—he had carefully looked into the marriage and divorce question, he might soon have seen that there was more need of the "Liberator" in that field of effort than ever there had been in the realm of chattle-slavery.

Much the same he would have found, also, in the field of monopoly of natural wealth and of the tools of production—in other words, the realm of wage-slavery. But of these two the enslavement of womanhood and of motherhood is the worst, inasmuch as it more nearly concerns the life of the race—the unborn who must take the place of the slaves now toiling in the fields of unrequited labor.

"*Garrison the Non-Resistant*," By Ernest Crosby, author of "Captain Jinks Hero," "Swords and Plowshares," "Tolstoy and His Message," etc., etc. Chicago. The Public Publishing Company, First National Bank Building. Cloth; handsomely bound and lettered. Price, 50 cents net.

For those who cannot afford to purchase the four volumes octavo, entitled, "William Lloyd Garrison, The Story of His Life Told by His Children," I would strongly recommend this comparatively small volume, which is much more than a compilation from or condensation of that larger work.

Opening the book almost at random at the seventy-first page I read:

"The non-resistant is no weakling. Garrison himself is proof enough of that. The very renunciation of physical force seems to give a new and loftier power to a man. No, the strenuous man is not the soldier on horseback with saber drawn, but rather the man with folded arms who sees a new truth and utters it regardless of consequences.

"No man can injure the man who refuses to be hurt. You may kill him, but you cannot touch the man in him. * * * The most influential men in history have eschewed physical force as an instrument. * * *

A WARNING.

"Let us beware, however, of imitations and travesties of non-resistance. It is no colorless, negative quality, and should have no taint of timidity, no suspicion of effeminacy. Let us be quite sure we are above violence and not beneath it. It is far better to fight to the death than to decline the combat from cowardice, whatever be the name behind which we mask it."

This seems to be essentially the doctrine taught by Emerson in his essays, especially those called "Self-Reliance" and "Heroism." According to Emerson, Garrison, Crosby and many more, the greatest of all the "virtues" is *courage!* This view is sustained by the etymology of these two words. "Courage" is derived from *cor*, the heart, the seat of life, the most important of all the animal organs. "Virtue," from *vir*, a "man." In all lands and climes the chief characteristic of man as man, is reckoned to be courage.

The mistake of all times is that courage is thought to be a physical rather than a mental quality. William Lloyd Garrison did much to show that the highest and truest courage is mental rather than physical, and that the highest and best *resistance* is what is commonly but falsely called "non-resistance."

The story of Garrison's life, as told by Ernest Crosby, is one of the most entertaining ever written by an American.

A CATECHISM FOR COMSTOCK.

O Anthony! Saint Anthony! Of virtue undefiled,
How shall we cast away the sins upon our conscience piled?
For all the world is going mad with questions turned to vex
The innocence we try to cloak about our native sex.

Whate'er we read, howe'er we read, with blinders or without,
The theme engenders more and more a taste we cannot doubt.
Its shame parades the modern stage, the novels reek with it,
Its fashions follow every age each kind of us to fit.

The magazines, the daily press, the pulpits, courts and all,
Of its unsatisfied distress to every nature call.
No tongue or language is exempt from all its songs and signs,
No censor held it in contempt till spoke your low designs.

Far from the city's dreaded slums we've sought the rural wild,
But animate creation there, undraped, is most defiled.
The vegetation, too, alas! the great division knows,
And every primal source of life in wild abandon grows.

"The Book" is built upon the scheme, and Law its passions tax.
The Art of Ages boldly laughs when e'er we turn our backs.
And now has Science to the world this heresy declared:
"Creation holds dominion here through sexes surely paired."

How will consistency persuade your law-encircled pride
To yield consent to Teddy's scheme anent Race Suicide?
How shall we search the scriptures far, through glasses safe with smoke,
To find the purity we need its license to revoke?

How shall we watch the turning tides? How shall the seasons keep
The hid, unsullied sex of us all passionless asleep?
How shall the music of the spheres be echoed here on earth
When you have locked away the joy that sings creation's birth?

O Anthony! Wise Anthony! Whatever shall we do
To neutralize the vicious thing that rends the race in two?
O would we were a neuter egg whose enigmatic state
Would charm away your snarling zeal and soothe your frenzied hate.

But, Anthony, mad Anthony, the sexes you will drape
Until all unexpectedly you'll wind yourself with crepe.
Then may you find an easy job up where the saints abide,
Supplying genders to the souls by nature thus denied.

GEORGE E. BOWEN.

PLATO VERSUS PLATT.

Long ago, Plato, who anticipated nearly all the advanced movements of our time, proposed that children be bred on the same principles as domesticated animals. This was very shocking to persons of refined mind, and they have protested ever since whenever some modern Platonist has renewed the suggestion. The latest protestor is William Platt.

Mr. Platt admits that, "if you look for no more than a healthy animal," the prescription is admirable. That is a great concession, to start with. If scientific breeding promoted general health, and did nothing more, it would be the most valuable discovery ever made by man. Of all the sources of happiness, health is undoubtedly, by far, the greatest. But health does not only promote happiness; if we take the word in its wise sense, to include constitutional vigor, it is also an important condition of intellectual efficiency. The longevity of great men has often been noticed. Take, for instance, the most eminent Englishmen who have died during the last quarter of a century—Tennyson, Browning, Darwin, Spencer, Carlyle, Ruskin, Disraeli, Gladstone. Of these eight men, five were over eighty, two more were over seventy-five and the remaining one was seventy-three. Some of these men suffered from bodily ailments but all possessed great fundamental strength of constitution, and the power of getting through a vast amount of work. Lombroso in "The Man of Genius" gives striking proof that great men are long lived.

Mr. Platt is certainly mistaken, however, if he believes that only physical health and strength can be produced by breeding. All experience shows that mental and moral qualities are inherited as truly as bodily ones, and can therefore be developed by selection as surely as bodily ones.

Throughout the whole animal world we see that different animals are as regularly characterized by certain mental as by certain physical qualities. The courage and ferocity of the tiger are inherited as surely as his stripes, and an antelope is as certain to be timid as a tiger is to be brave. The burrowing instincts of moles, the nocturnal instincts of cats, the curious social instincts of bees and ants, are inherited with as much accuracy as the structure of their eyes and legs.

The same is true of the domesticated animals which have been artificially bred by man. No person doubts that the bloodhound, the greyhound, the setter, the pointer and the bulldog have been artificially produced by human selection. Yet these animals have mental peculiarities as clearly marked as their physical ones. In some cases, indeed, the distinguishing characteristic of a breed is a certain mental trait. Of this the pointer is an excellent example.

When we come to man, we find that the rule still holds true. The force of mental inheritance in human beings is perhaps best shown in the case of mental disease. Lombroso has told us how eleven members of the same family arrived in succession at Connecticut Asylum. In the remarkable chapter on "Inheritance," in his "Variation of Animals and Plants Under Domestication," Darwin says: "Every one knows how often insanity runs in families, and some of the cases given by Mr. Sedgwick are awful—as of a surgeon, whose brother, father and four paternal uncles were all insane, the latter dying by suicide; of a Jew, whose father, mother and six brothers and sisters were all mad; and in some other cases several members of the same family, during three or four successive generations, have committed suicide."

The evidence for the inheritance of mental talent is not quite so overwhelming; nevertheless, it is very strong, as any one will see who reads Galton's "Hereditary Genius." There are some striking cases now in English public life. Balfour, the present prime minister, is the fourth member of the family of Cecil who has held that office since the time of Elizabeth. His cousin, Lord Hugh Cecil, bids fair to be a fifth. The coming man of the Liberal party seems to be Winston Spencer Churchill, son of Lord Randolph Churchill, and a descendant of England's greatest general. No doubt these men have exceptional opportunities, but hardly more than several thousands of others who show no ability.

It may be said that it is dangerous to breed from genius, because of its close relation to insanity, alcoholism and other forms of degeneration. Although genius has often begotten genius, it is also true that the children of great men are often very unsatisfactory. It may, perhaps, be an open question how far it is desirable to breed from genius of the highest class. This difficulty, however, does not apply to persons of considerable but not prodigious ability. Galton and others have shown that talent at least breeds very true, and genius usually springs from talented families.

To avoid frightening the timid, I may say at once that I do not propose the drastic methods of Plato. In my opinion, freedom would suffice. All that is needed is to have collective maintenance of children and payment of motherhood, and to leave every woman free to select the father of her child on each occasion. The great majority of women would be sure to select superior men, especially if public opinion held up a high standard in this matter. We would thus have an automatic method of improving human heredity without restricting the liberty of anybody.

R. B. KERR.

WHAT SHALL BE DONE?

Dear Friend Harman: When I knew that Dr. Alice B. Stockham was indicted by the same grand jury that indicted you, I hoped that she and her friends—for their name is legion—would take the case to the Supreme Court of the United States and secure a judgment from the court of last resort. But I see by the "Nautilus," Holyoke, Mass., that Mrs. Stockham, together with her business manager, have already paid a fine of $500, and thereby confessed guilt on the charges preferred against them and agreed not to send out any more OBSCENE letters to her patients. Obscene, in this instance, must mean any reference to the generative organs, their proper culture and management.

Now a very practical question arises: What will Dr. Stockham do in the premises? She has a large clientage who look to her as a teacher and guide in sexual knowledge.

Are these persons to be left without the knowledge so important to them? Or will Comstock, McAfee & Co. send a censor into the office of Dr. Stockham and expurgate the obscene parts from her correspondence and allow the others to go free? Can Dr. Stockham take a patient into her private office and give desired instruction in regard to proper use of the generative system? This subject is a large one and in the end these promoters of public debauchery and private ignorance may find that they have "bitten off more than they can chew."

This case of Dr. Stockham is the greatest outrage on human right that has ever been perpetrated on American soil. For one,

I am pleased that it has occurred, for it shows more clearly the animus of the promoters of ignorance than any event that has occurred since this persecution of truth, justice and knowledge commenced its work of sending people to prison for the simple reason that they were making an effort to enlighten the world in regard to important truths pertaining to the present and future welfare of mankind. Comstock & Co., are doing the precise work of the Spanish Inquisition, viz.: protecting church and state from the advancing tide of knowledge that threatens to overcome them. History repeats itself.

Protestants in this land of the free (?) and home of the brave are doing the same work that Catholics did in Spain some three hundred years ago, and for the same reason: Because they are ignorant.

The practical question remains, as Boss Tweed once said, "What are you going to do about it?" I know very little as to the case of Dr. Stockham, but of this I am sure: When persons holding the position of Dr. Stockham lie down like whipped curs at the feet of their tyrannical masters and confess guilt by paying fines, other and smaller men will have a mighty poor chance to obtain justice before such courts, and I am astonished Dr. Stockham did anything of the kind; in her surrender I read your fate.

Yet in all this I read the ultimate downfall of the cabal who have taken it upon themselves to hold all men, and especially women, in the dungeon in which they are themselves confined. Light is breaking in. The chinks will enlarge, despite the efforts of reactionists to plaster them up. The world shall be free in spite of the struggles of the ignorant to enslave it.

Your position in regard to this persecution is the true one. In the face of prison doors you have maintained the same calm demeanor, and have really offered the sublime petition: "Father, forgive them; they know not what they do."

This spirit shall win in this fight, as it has won in every other since the foundation of the world. You will stand in future by the side of Old John Brown and others that might be mentioned, whose souls are marching on because they dared obey the monitions of the spirit within in place of the tyrannical edicts of ignorant men without, who are laboring to prolong the rule of themselves and their class, and promote their own private interests.

But why do I talk, when *action*, and action alone, will secure the end sought? There is little use postponing or delaying the coming conflict. Come it will, and come it must.

H. W. HUNT.

Federalsburg, Md., June 28.

SUGGESTIONS TO CORRESPONDENTS.

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Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

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Take *honesty*—one cannot get too much!
And *truth*—a brimming measure; add a touch
Of strong *determination*; season here
With *humor* (good). Who follows this may fear
No failure; for this recipe, I guess,
Is tried by all who truly win success.

—Stacy E. Baker.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

—Oliver Wendell Holmes.

A LETTER TO PRESIDENT ROOSEVELT.

CONCLUDED FROM NO. 1056.

So much for this *usurpation* in its legal, constitutional and political *aspects*. Now, what are the consequences—religious, moral and social?—and, finally, the remedy?

The first result is *the union of Church and State*, surreptitiously but effectively obtained in regard to the most delicate and important matters in which it could possibly exist.

All of these Comstock laws, from 1872-3 down, were and are of theological inspiration and origin. In their first draft and intent they included "blasphemy" and free thought as well as obscenity and immorality. Only the latter two words were afterwards found to be necessary, for by making their meanings *elastic* they would cover all that was necessary to secure the censorship and control of the people's literature, and so of their thoughts, feelings and conduct. In a word, it is the revival of the inquisition in purpose and method in our secular republic, by a theological usurpation of the federal government.

This alliance of Church and State is becoming, whether intended or not, a bar to all social, moral and intellectual progress of the people. Progress, in its origin and thought, is the evolution of modern science against the old theology, which knows it not except as a hostile intrusion. You must be familiar with the works of Professors Draper and White on this subject, and of the retrograde position and influence of that theology in our slavery and labor struggles towards freedom and a higher welfare of the people. With us, as everywhere and always, it has been the ally of a corrupt, selfish and oppressive plutocracy, of which, sharing in the spoils, it is the consecrator and conscience. It rests upon supposed revelations, traditions and dogmas of the past, towards which its face is always turned. That past they are trying to retain and force upon the people, who have outgrown it and to whom it is a crucifixion. Such theology is the true Bourbon, it "neither learns nor forgets." Such theology is the true Bourbon, it "neither learns nor forgets," and its future here and hereafter is an illusory dream which science shows to be utterly impossible. But it has not learned that the Copernican system has swept away forever its heaven and hell—and all its foundation and substance. It does not realize "that the thoughts of men are widened by the process of the suns," and that religion, morals and life are being scientized and humanized into a new world, whose eternity is *here* and *now*, and whose "heaven" is its own continuous evolution on this earth.

Accordingly, the presidents of republican Mexico and France have been compelled, in order to save their republics, to lead their peoples out of theologic control, as to their education, morals and religion—that is, into our true world, as revealed by science, and man's lot and fate therein. The only real conquest by old theology in our day has been that of our federal government and of our education, our press and plutocracy by these Comstock laws and its false pretense of extra truth and virtue. How can that be true and good which is behind the age, an "anachronism," and entirely out of the line of the people's evolution and progress? How can that make and teach others to be true and good and patriotic—when it is neither? It is now opposing every step of progress. Every victory of science has been a victory because won over it. Serpent-like but with far from dove-like innocence, these spiritual descendants of those who burnt Bruno and Servetus have now joined hands to control our republic, consecrate our plutocracy, educate our youth, censor our postoffice and supervise our morals!

For reasons, above intimated, these obscurantists are now the last ones to be entrusted with any such functions—even where necessary—and the last two, that is, *education* and *censorship*, are simply samples of a past which we should join Mexico and France in allowing to remain such. In morals, for instance, we have this inevitable discussion of sex relation and affairs, which to the old cast-iron intellect and conscience of that theology is simply an impudent "obscenity." There they would compel and have simply authority, obedience, ignorance and *silence*, presided over by doctor and priest, with Mr. Comstock and the federal courts to drive to prison or suicide all recalcitrants, to the tune of "obey" and "no divorce!" It is just this kind of theological music and sex and woman oppression that has made "LUCIFER, the Light-bearer" a necessity. It is dated in the "New Era" of science and man, beginning with A. D. 1600, which opened with the promulgation of the Copernican astronomy and the theological burning of Giordano Bruno for his share in publishing that the old world of "creation" and a "sky-heaven" was at an end. Writing in the "New Era" (say Sept. 1, 305 E. M.), Editor Harman is powerfully convinced, now that slavery and its labor questions are being solved, that the sex difficulties and evils are next in order, and that the remedy must be found by a free discussion of them from the social, that is, scientific, point of view. The first step, he thinks, is to get force and rape out of matrimony. He says that "Slavery and marriage in, of and by force (like polygamy) are simply 'twin-relics of theological barbarism; that rape under the priests' blessing and the states' law is not only as great a crime and outrage as ever, but one for which we are all personally responsible unless we do all we possibly can to put an end to it. He is not opposed to marriage, but insists that it should be FREE, because love must be free or not be at all. Woman will then be protected and free in the control of her own person, and consequently with right of free divorce if she thinks it necessary. This free marriage, he is sure, will give U. S. better homes and offspring than slave marriage—and fewer divorces and abuses called free-love," and less prostitution, with all its dangers and horrors. Such is the head and front of his offending. "When some time be passed over" there will be endless wonder and regret over his conviction and sentence in this "free" country. I have little personal acquaintance with this man, but his paper, conduct and character are well known. He is simply an earnest and sacrificing reformer, and there is no obscenity, in any proper or legal sense of the word, about him or his paper. It is not read or circulated for that, but for the opposite purpose. And so is it with Dr. Alice B. Stockham, with whom I have no personal acquaintance. She is a regular physician, practicing and publishing to the great relief and benefit of her sex, and is probably the most determined, effective and

esteemed opponent of "race-suicide" in our country. Since her arrest I have looked through her books, and they and her character, life purpose, and portrait in the catalogue of her works, condemn this charge of obscenity against her as *infamous*.

Neither of these victims of persecution know anything about this letter and nothing in it must be charged against them. My reference to them is chiefly for the purpose of illustrating and impressing the fact that this old cast-iron, "thus saith the Lord," view of modern thought and morals is utterly incompetent to be made the censor and superintendent of our people now. For it is utterly static and hidebound, not dynamic and progressive. Thus, it cannot distinguish the good and reforming in sex discussion and exposition which "makes for the righteousness," welfare and happiness of the people, from the bad and obscene which makes for the contrary, and is used to desecrate, degrade, misuse and waste sex and love until they become a dirty, disgusting, poisoning nuisance. "It is only the corruption of the best that can make the worst" is the true Latin proverb. Against this corruption and its indelicacy, improper exposure, evils and nuisances (which are really results of that theology), the states have proper laws already—let them be enforced! Our "theological postoffice" is the worst possible umpire and prosecutor in such most delicate affairs. The business of carrying and distributing the mails does not make an expert in sociology, literature and moral perspicacity. The addition of theological Comstockery and censorship can only make any—even the proper state laws—seem partial, ignorant and intolerable. Think of the United States courts enforcing such ignorance and censorship where the highest intelligence is needed, and in what should be the most free and enlightened republic of the world! No wonder we are a laughing stock to the rest of the world.

For instance, U. S. Judge *Bethea*, in his charge to the jury in the Stockham case, made the contrast between the law and morality of science, and that of theocracy, quite clear, thus (italics mine):

"The old-fashioned notion was as to many things that children and young persons should know nothing about them until able to understand them, and that as to many things it was better for ALL PEOPLE, men and women, to REFUSE to think about them or to KNOW about them." Again, the judge charges about Dr. Stockham's tract, thus:

"It is said of this pamphlet that it is a medical treatise, without illustrations, and beautifully and simply expressed in careful, clean, wholesome language. In able argument counsel for the defendant (Mr. Clarence Darrow) asserted it was wise to instruct ALL in the uses and functions of the human body, warning of the result of misuse; that the knowledge of such law, and a work of such character, could not be classed as obscene."

As his conclusion the judge charged:

"Now, under the law in force in this country, as even common sense teaches, and as found upon the statute, I think it takes the view in this kind of case—under the facts noted here—that it is a violation of the law. And the court will so hold and instruct the jury to find the defendant guilty."

This incoherent charge well illustrates how, under statutes theologically dictated and executed, ignorance is the enforced "law of the land" upon subjects as to which nothing can be of greater importance to human beings than knowledge. The United States should never permit its laws to lie across the path of those who prefer knowledge to ignorance. "There is no wisdom, health or safety save in the truth," say the wisest of modern men. For our republic to shut off any source of truth and knowledge from its people is at once tyranny over and treason against them. It is taking the sun from the sky. All of the offenses of these so-called "criminals" are trivial in comparison with that. The evil consequences of enforced ignorance are beyond calculation. Comstockery fraudulently boasts of its thousands of arrests and its tons of confiscated literature. Yet the *real* evils it has reached could easily have been removed by the police departments, had the matter been left to, instead of taken from, them by the United States, whose business under the Constitution it was not. Ignorance, fraud and cruelty are the results of this usurpation. People cannot and will not consult doctors or priests for necessary truth even if they could *afford* it—which they cannot. The communication of such truth and knowledge by *print* is a public necessity. What a fraud and a shame to call such literature "obscene" and its authors "criminals!" And the murderous cruelty of all this is *ours*, unless we protest and do all we possibly can to bring it to an end. Some thirty years ago Mr. Comstock was boasting that besides his thousands of "convicts" and tons of "unfit" (?) he had driven *fifteen* people to suicide; since then the list has doubtless doubled. The last one publicly known (for most of them die silently), was that friend of Mr. W. T. Stead, referred to in the above quotation from him. Her enforced suicide was a murder, of which we all share the guilt. It was the first stroke that aroused Mr. Stead to some realizing sense of that monster hybrid of theocracy and plutocracy, that "anachronism," against which the intelligence of the world stands aghast. Because of some words of sympathy, a letter from the broken heart of that victim's mother came to me. To me it brought the question: "Can nothing be done to prevent such tragedies?" The only answer then could be, "Nothing now."

To justify this answer a few words of history are needful. This law of 1873 had been passed in the turmoil of a closing session, without the knowledge of the people, and without being understood by President Grant, who was opposed in mind and heart to any sort of union of Church and State (see his Congress message and Des Moines speech). The "repeal or modification" of that law, so as to prevent the evils which have followed, was petitioned for by over 70,000 citizens, among whom were the first and best in nearly every state, such as James Parton, the historian; Hon. Elizur Wright, Horace Seaver and James Verity, in Massachusetts. In New York, by Courtlandt Palmer, Rev. O. B. Frothingham, Oliver Johnson, and many more, equal in worth and character, if not in fame. Their motto was "*Liberty and Union, now and forever, one inseparable!*" Yet the position of Webster and of the whole country in 1836 was ignored. The petition was of no avail. The decision of the U. S. Supreme Court in *re* Jackson followed in 1877, affirming that act by an *obiter dictum illustration*, as if covered by a law passed in 1872. Thus the whole Comstock legislation has received the *apparent* recognition of the Supreme Court as constitutional. Many have found it hard to treat the Jackson opinion with anything like the respect due to the court. It reversed the opinion of all jurists and of the whole country as settled in 1836, and was felt to be a most unfortunate dictation of theocracy. I think it was Hon. Elizur Wright who said, that the only thing it settled was the non-existence of any heaven or hell, for if Dogberry was in either he would certainly return to earth to crown that opinion with laurel. It was at once pointed out that though the states and people had committed the whole postal business to Congress by the power to "establish postoffices and post roads," and that such power had been variously exercised to include or exclude from the mails, yet that such exercise had been invariably for postal purposes *only*, and instead of justifying the notion that Congress could exclude beyond postal, and for "ulterior purposes," it made *imperative* the contrary conclusion that they could not. This was confirmed by the fact that the Constitution expressly names the criminal jurisdiction granted to Congress and leaves none to be implied. It defines treason, and expressly reserves all other powers to the states and people, and then by its bill of rights, the *ten* commandments, it interdicts forever all attempts to make laws that shall interfere with free speech, a free press and the rights of person and property. It was shown that Webster and the whole country in 1836 were exactly right, and that a postal exclusion and censorship for non-postal reasons and purposes was an usurpation, and a violation of the Constitution, than which none more "express," plain and palpable could be imagined. No answer to this exposure has ever been made, and from the facts and nature of the case, none can be.

Newton had one of the mightiest of human intellects, but when it struck the "Prophecies" he was a child. Our U. S. Supreme Court is a wonderfully able and venerable part of our government, trustworthy and final as to private differences and ordinary legal questions, but when it strikes great political, moral and religious evolutions under the bias of politics, theocracy and plutocracy, then, from its *very nature*, as Jefferson, Jackson and Lincoln pointed out, it cannot well help but "go wrong." Its embryo was the conservative and organizing intellect of Hamilton. But Washington kept him in check by keeping Jefferson at his right hand. When Jefferson succeeded Washington he rose above the Alien and Sedition law decisions of the federal courts. Thus Jackson rose above the Supreme Court's U. S. Bank decision. Lincoln raised the whole nation above its Dred Scott decision. Grant rose above its first greenback decision, and "reformed" the court to do it. There are several other of its decisions (notably that of the income tax), which the presidents and people must overrule by rising above, but none more certainly than this postal usurpation, with its censorship, decoy, espionage, and limitless federal criminal jurisdiction—limitless as to crimes and penalties.

Nor is this difficult to do. Because a court has decided an Act of Congress not to be unconstitutional, Congress is thereby placed under no obligation not to repeal or modify that act. The law, decision, discussion thereof, and the evils necessarily attending its execution, may well justify such action and repeal on the part of the people and *their* President and Congress without the slightest disrespect to the former Congress or the court, or the proponents of the laws themselves. The exigencies which were supposed to call for such legislation have passed away. As Mr. Shaw says, "Hell is paved by good intentions, not bad ones." The last thirty years of Comstockism has shown sufficient percement of that kind! Now let us return to the Constitution, the common law, and common sense, with its prosecutors, courts, and grand and trial juries of our country. Let the postal department attend to postal affairs *only*, and leave the censorship, criminal prosecution for all sorts of things, and the multiplication of tragedies and suicides to the past, or to those more fit and *responsible*. Let us have no Comstock as the censor and inquisitor of ninety millions of free people. He is doubtless sound in every theological dogma, he says his prayers every day; but he never heard of Mr. Stead nor Mr. Shaw, and of the modern world in and for which they and art and science live he is as ignorant as a troglodite. Hitherto, as above intimated, I have not expected any relief from this national disgrace in my day. There were slavocracy, theocracy and plutocracy in conscious or unconscious conspiracy against the republic and the science, welfare and progress of its people, and they seemed to be inevitable. But physical and legal slavery has gone; science has left theology and its theocracy bottomless; the blessed "religion of humanity" arraigns, as it once did the monarchy, now the plutocracy, before the bar of a public conscience it can no longer subsidize nor bulldoze. The physical, intellectual and economic slaveries over the people seem to be vanishing *together* before the light of the "New Era." Our new literature of sociology brings a repetition of the voice of John of Old: "Reform thy heart and hope! for the Kingdom (republic) of Heaven (on earth) is at hand." (Matt. 3:1, 2.)

Take, for instance, that last and most timely book, "Constructive Democracy," by William E. Smythe, of San Diego, Cal. (MacMillan, publisher). What is that but the program for the opening of the door of a new and better future for us all? It seems to me to lead in the literature of rational practical hope and help, because, as it passes from chapter to chapter, it presents a more feasible and less revolutionary way than any yet proposed, out of complications and difficulties, political, social and economic, which have seemed insuperable. Of course, when these slaveries and their fetters and exploitations pass, Comstockery will pass, as did the Dred Scott decision and the Fugitive Slave law, when Lincoln finished the slavocracy.

Yet there is one condition precedent of any "Better Day"; that is the "Word" from the man who has the ear of the people, their love, confidence, and who can speak with authority to be heard! We live in a Babel—in a hum of voices, each confusing or cancelling the other. There is needed a successor of Washington, Jefferson, Jackson, Lincoln, to speak and act as they did and as the world in the great emergencies which now threaten. In an utterance of Mr. Smythe since his book, but a fitting epilogue thereto, he leads us to look at the *present* occupant of the presidential chair as THE MAN. He says: "I believe the country is fast approaching a crisis, and that we must enter upon a period of genuine constructive progress, if disaster is to be avoided. I believe we should consciously progress in the direction of a *higher co-operation* among men, and a loftier expression of democracy. My book is a sincere attempt to show how this may be done, 'with malice toward none, with charity for all.'

"I believe President Roosevelt is for Humanity, and that he has boundless courage, but I do not believe that he knows clearly what to do, nor that he can get the right kind of advice from some of the influences which surround him. His hold on the popular *confidence*, and even *affection*, is extraordinary, yet I believe the real test is still ahead of him, and that he has yet to 'make good.' Can he find the true course between Scylla and Charybdis,—between Plutocracy and Socialism. That is the task which he now confronts. If he fail, his failure will be the most pitiable incident in American history; but if he succeed, he will stand forever on the heights with Washington, Jefferson and Lincoln." These words, from one able, earnest, loving soul, I felt should go to another—*the one he meant*, and so they are *here*. They are an echo and repeat the words of John's disciples to the ideal Christ: "Art thou he that should come? Or do we look for another?" (Matt. 11:3; Luke 7:19.)

These are the words of thousands—nay, of millions—to our President now. That they may not be left and compelled to look for another, is the earnest wish and hope of—

Your sincere, admiring, well-wisher and obedient SERVANT,

THADDEUS BURR WAKEMAN.

(Cos-cob, Conn.; formerly of New York and Oyster Bay, L. I.),
October 7, 1905. (Era of Science and Man 305.)

P. S.—This letter is regarded by me as a parliamentary "Question of Privilege," belonging to the President and the "House," the great body of the people—so not hearing otherwise, it will be also open to them.—T. B. W.

"COMSTOCK THE KING OF PRUDES."

[It will be remembered that Bernarr Macfadden, editor of the magazine "Physical Culture," New York, was arrested some time ago by Anthony Comstock on the charge of having printed lewd and lascivious pictures in his magazine, namely, pictures of the "human form divine." In the December number of "Physical Culture" was begun a series of articles by Mr. Macfadden, entitled, "Comstock, the King of Prudes." In his January number appears a continuation of this series, from which I quote the following paragraphs: M. H.]

"Why, Mr. Comstock, if you are really endeavoring to protect the boys and young men, do you not continue to give your attention to the quack doctors? They do boys and young men a thousand times more harm than the worst pictures or written sentences have ever done, or ever can do. The advertisements of these quacks fill columns on columns of nearly every daily newspaper, they greet your eye every time you spend a cent to read the news of the day. Why, Mr. Comstock, do you neglect this mighty evil? Why do you allow these monstrous frauds to go by unnoticed and unchecked?

"Thousands, yes, millions of boys and young men acquire, often unknowingly, vile debilitating habits because of the policy of mystery and secrecy that you so emphatically advocate. The penalty for their sins they pay in full with physical and mental agony. Then, naturally, the poor victims look for advice. They turn to quack 'physicians.' They are ashamed to go to their family doctor. The glaring sensational advertisements of these quacks immediately appeal to them. They read their so-called 'guarantees to cure' and hypocritical promises, and are induced to believe that a remedy is within their reach. They fall into the hands of these medical pirates, because of the ignorance made possible only through the prudery that you are so ardently advocating.

"You, Mr. Comstock, in all your career, have vehemently advocated the policy of mystery in all matters appertaining to sex. If you are a conscientious man, even if you believe in the righteousness of such a ruinous policy, you must, at least, realize the necessity for protecting the boys and young men from these monstrous scoundrels, the quacks.

"WHY DON'T YOU BEGIN THIS WORK? Why don't you join hands with 'Collier's Weekly,' 'The Ladies' Home Journal,' with 'PHYSICAL CULTURE,' and other publications who are attempting to expose these scoundrels?

"I believe that the objects of the New York Society for the Suppression of Vice are of such a nature, that they would heartily commend your every effort in the work of annihilating these medical charlatans.

"I would like to make you realize, Mr. Comstock, the higher characteristics of the human body. Your view of the human body is more sacrilegious than is that of the most hardened infidel. The most beautiful painting suggests nothing to you but that which is lewd, vulgar and obscene. Beauty in the form, in the features, and in the outline is lost upon you. Your mind is so impregnated with the obscene, vile and the vulgar, that no other conception, save such, can possibly be aroused in it even when you read the works of the most brilliant intellects or contemplate the divinest products of the sculptor's chisel or the artist's brush and palette.

"Anthony Comstock, the self-constituted Keeper of Public Morals, seeks to deny to the community afflicted with him, the right of free choice in questions of art and literature. That Mr. Comstock has neither a critical knowledge of the one nor a comprehensive acquaintance with the other, does not matter in the slightest. That his professional prudery often brings him into direct and disastrous conflict with the opinions of experts when the status of 'obscene' pictures or books is concerned, is of no account whatever.

"But even Comstock, king of the prudes, with all his beetle blindness of moral vision, will hardly deny to his subjects the right of free speech. His attitude in this respect is, however, probably a matter of necessity rather than choice. If he had his way, it is easy to conceive of every man having a modified phonograph attached to his mouth, the records thereof being submitted to his majesty, to be passed upon, and if not in accord with Comstockian standards, due punishment to be meted out to the offenders.

"Free speech being still in order then, not because of Comstock, but in spite of him, the editor of this magazine proposes to make a legitimate use of the fact by challenging Mr. Comstock to a joint debate, the subject to be discussed being 'Ignorance of the Form and Functions of the Body is the World's Greatest Curse;' I to take the affirmative and Mr. Comstock the negative.

"With all his faults, I believe Anthony Comstock to be a man of courage, although I pity him on the score of his convictions. He now has an opportunity of uniting courage and conviction by meeting me as I propose. The debate shall take place whenever and wherever he sees fit, and shall be conducted on the basis of 'fair play and no favor.'

"Is the Secretary of the New York Society for the Suppression of Vice willing to meet me in verbal conflict? If not, why not? To be continued."

LOCAL LECTURES AND MEETINGS.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:20. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 344 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

TWO WEEKS AGO it was said, in LUCIFER 1058, that the editor was still at home, and that the cause of the delay in executing the sentence of imprisonment was not known at this office. The same state of uncertainty still exists. The absence of Judge Landis in New Orleans may have something to do with this delay. Mr. Stedman, our lawyer, expects to have one more interview with Judge Landis before execution of sentence.

LUCIFER NO. 1058

Went to press on time, but when it was offered for mailing to subscribers we were told by Mr. Hall—the superintendent of second-class mails at Chicago—very *promptly* and *decidedly* we were told, that the edition was *unmailable.*

When asked for specific reasons he pointed to the letter of Annie E. K. Parkhurst, on page 455; also to the letter of Mrs. M. W. on same page, and to the comment of "L." at close of the column; also to the reviews of "Books, Old and New," beginning on page 457; also to the poem on page 459, entitled, "A Cathechism for Comstock;" also to article on same page entitled "Plato vs. Platt."

The condemned articles were so numerous and so long that we decided not to *expurgate* but to distribute the copies already printed, as best we could, at public meetings in Chicago and elsewhere, thus making one more protest against what we believe to be the wholly unwarrantable and tyrannical interference with our citizen rights, and with the citizen rights of our patrons, and then leave it with these patrons—who may have the means to do so—to *prosecute* the postoffice censors for robbing them of this edition of a paper for which they have paid, and also for many other editions for which they paid their money and were not allowed to receive within the past two or three years.

BUT NOW BEHOLD A CHANGE!

Hitherto whatever has been done by the censor at Chicago has been ratified and confirmed by the department at Washington, until we no longer looked for any relief from that quarter. It was with feelings of genuine surprise, therefore, that on opening LUCIFER'S mail this morning, February 14, we read the following official letter from the Chicago postmaster:

CHICAGO, Feb. 13, 1906.

Publisher LUCIFER, 500 Fulton Street, Chicago.

Sir:—The department at Washington has ruled that your issue of February 1 does not contain obscene literature, within the meaning of the law, and hence is mailable. Copies of that issue will be received at this office from you for mailing at the pound rate of postage.

Respectfully,
FRED. A. BUSSE,
Postmaster.

But now a dilemma confronts us. *What is to be done?* The type from which No. 1058 was printed has been thrown into the box for dead metal, and the forms are being prepared for whole No. 1059, which number will soon be due to our patrons. Only one way out of this dilemma presents itself; it is this:

We always try to keep a good stock of each edition in reserve for those who may want additional copies for their files or to send to friends; also for sample copies. We have such reserve of whole No. 1058, and now, on the principle "first come first served," we will send a copy of this reserve to all applicants so long as the supply lasts.

Those subscribers who fail to get a copy of this issue—which, by the way, we are assured is an *exceptionally* good one—can have their time paid for extended according to their loss.

How much the continued protests, the courageous, manly, cogent and convincing protests of our many patrons against the inquisitorial policy of the postal department have helped to break the hitherto unbroken chain of "hold-ups" for LUCIFER at the Chicago postoffice will perhaps never be known, but that they have been potent fasters in bringing about this desirable result is very probable, to say the least.

Whether light has broken in upon the heads of the department at Washington and whether the edict has now gone forth that henceforward LUCIFER is to be treated more fairly, more justly, more rationally and humanely we can only conjecture, but that such is the case we shall continue to hope until conviction to the contrary is forced upon us.

M. HARMAN.

NO MORE CONFISCATIONS.

Among the reasons that cause us to think that light has broken in upon the heads of the postal department is the fact that the policy of confiscation and destruction of editions of LUCIFER condemned as "obscene" has been formally *abandoned.* The copies deposited for mailing of Nos. 1056 and 1053, declared to be unmailable, have been returned to us by the Chicago superintendent of second-class mails, with the statement that the department now instructs him not to send such condemned copies to the dead letter office to be destroyed, but instead to return them to the publisher with the statement, simply, that they are *unmailable.*

The question now seems pertinent: If the department was *wrong* in destroying, by wholesale, previous editions of LUCIFER because condemned as "obscene"—such as whole numbers 1009, 1042 and 1043—have not the publisher and the subscribers of LUCIFER a lawful as well as natural claim to *compensation* for the numbers thus destroyed?

What say the lawyers of the Free Speech League to this question?

L. H.

WAKEMAN'S LETTER TO ROOSEVELT.

The letter of Thaddeus Burr Wakeman to Theodore Roosevelt, who now holds the very responsible position of chief servant—not chief ruler—of the people of the United States of America, the publication of which letter was begun in number 1058, is completed in this issue.

As stated in No. 1058, Mr. Wakeman's letter is printed also in leaflet form for convenience in sending to public officials—to congressmen, to judges, to lawyers, to public lecturers, to editors, to clergymen, to press writers and to leaders of thought and opinion everywhere, for the purpose of securing a repeal—or at least a modification—of the laws authorizing a censorship of books, papers, pictures, etc., in this country.

The court of final appeal in this or any other country is the court of public opinion. Unless backed by public opinion no law, however just, can be generally and impartially enforced. That the censorship laws of the Federal government are not generally and not impartially enforced is evidence that they are not endorsed, not intelligently endorsed, by public opinion. The fact that they are *partially enforced, unfairly* and *unjustly* enforced, is evidence of a lack of understanding, a lack of enlightenment as to their real character, nature or purpose, on the part of the general public.

To enlighten the general public as to the real character, origin, purpose and legitimate effect of the censorship laws of the United States is the purpose of this letter of Wakeman to Roosevelt, rather

than with the expectation that it will change the opinions or conduct of the distinguished individual to whom it is addressed.

Regretting our inability to print all, or the greater part even, of the letters to Roosevelt sent to us for publication we again earnestly request all who are in sympathy with the objects, the purpose of Mr. Wakeman's letter to help us in all possible ways to distribute—judiciously distribute—this exceptionally strong and carefully prepared leaflet letter.

We are spending considerable time, labor and money in getting this booklet printed in the best style of the printer's art, and therefore do not want any copies *wasted,* but on the contrary earnestly desire and hope that they will all be placed where they will do the greatest possible good.

Again we ask of each reader: How many copies can YOU use to advantage?

The leaflet consists of sixteen pages of closely printed matter besides the illustrated cover—illustrated by the half-tone likenesses of T. B. Wakeman and of the editor of LUCIFER. While we are loth to place *a price* on a document intended for gratuitous distribution, yet as a work of art, ten cents per copy by retail, and five cents per copy in quantity, would not be considered a high price by those who know the cost of such things.

Again we say, do not let the lack of ability to send money prevent any one from helping to put these leaflets into the hands of influential leaders of thought and opinion.

The leaflet is now ready for distribution.

M. H.

LOOKING FOR CAUSES.

At this precise hour, in the city of Chicago if not in the whole state of Illinois, there is an unusual shaking up of the so-called reform elements. A special dispatch to the Chicago "Inter-Ocean" from Peoria, Ill., Feb. 6, will help to explain the causes of the aforesaid excitement in moralistic circles:

"The suicide to-day of the Rev. Dr. George H. Simmons, pastor of the First Baptist Church, following shocking charges against him by boys of his congregation, has resulted in the ruin of the People's Savings Bank, one of the two institutions of which he was president, and a severe run on the other, the Inter-State Savings and Trust Bank.

"The disclosures regarding Dr. Simmons and his tragic death, following so closely the downfall of N. C. Dougherty, superintendent of Peoria schools, through whose defalcations nearly $1,000,000 was taken, has thrown the city into another ferment and business is at a standstill. For five years Dr. Simmons had been outwardly a model of virtue and one of the most prominent leaders in the religious, financial and political life of the city. At the time of his death he was the Peoria manager of Richard Yates' campaign for election to the United States Senate."

The exact nature of the charges against Rev. Dr. Simmons is not given in any of the long and sensational statements given out to the public press, for the reason, no doubt, that under the present postal censorship laws the papers that should publish a plainly worded description of the said offense would be denied the mail, and the editors and publishers would perhaps be arrested and punished by fine or imprisonment or both.

An editorial paragraph in the Chicago "Chronicle" of Monday, Feb. 12, is a fair example of the way in which the city dailies have alluded to one of the recent occurrences that have stirred the clergy as well as the editors to call for stricter enforcement of laws against offenders, young as well as old. Says the "Chronicle":

"In the light of the atrocity charged and apparently proved against that syndicate of three young Chicago 'schoolboy' lechers what will the juvenile court do if called upon to deal with them? Is it anything short of nonsense to talk of reforming creatures such as these? How is it possible for one to imagine that the world would be any worse off if all such bestial devils, young or old, were stricken out of existence? In the study of lawlessness now in progress which is to be saddled with most responsibility for the development of such monsters—the heroizing of crime by the yellow newspapers, the emasculation of criminal procedure by tricky lawyers and hair-splitting courts or the whining snivel of sentimentalism?"

As in the case of the Peoria pastor the nature of the offense charged against the "three young Chicago 'schoolboy' lechers" is only hinted at.

* * *

In the news columns of the Chicago "Daily News" of February 10 appears a sensational account, from St. Louis, of the crimes of John Brady, "a waiter out of employment, arrested on suspicion of being 'Jack the Stabber,' who has stabbed a number of women on the streets during the past three weeks." Proceeding the report says: "Brady was closeted with Chief of Detectives Desmond for only a short time when he broke down and made his confession. On the chief's desk lay the pocket knife that had been taken from the young man when he stabbed several women on the street one night three weeks ago and had been released before it had been ascertained that he had stabbed the women. Brady identified the knife. * * * 'I just took that knife and stuck it into them,' said Brady, in a high, effeminate voice, and with no show of emotion or excitement. 'I don't know just how the idea first came to me. When I stabbed the women I delighted in it. Just one quick stroke and it was all over. I didn't pick out women particularly; it didn't make any difference to me, so long as they were women. I never thought of stabbing men. I think the first woman I stabbed was at Eighth and Olive streets. After that I was excited and didn't know how many I stabbed or just what I was doing.' * * * Brady was identified during the day by a number of the women who had been stabbed as their assailant. He looked at the women contemptuously, but said nothing."

Another item of news in the same edition of the "Daily News" reads thus:

"Judge Ben M. Smith to-day refused to grant a new trial to Mrs. Virginia Troup, found guilty of having murdered her husband, William C. Troup, of South Chicago, in August, 1905. The court sentenced her to the penitentiary for a term of fourteen years. A motion for an arrest of judgment, made by her attorney, Isadore Pletke, was overruled. * * * On being led from the court the woman gave way to an outburst of grief and her screams could be heard a long distance away. She tried to tear the hair from her head, but was prevented by the court officers."

* * *

The Chicago "Record-Herald" of Tuesday, February 13, contains a two-column article headed, "Wounded at a Hotel by Jealous Husband:

"Crazed with a desire for vengeance when he had found his wife in a room at the Grand Pacific Hotel with D. P. Padfield, supposedly of Cairo, Ill., George W. Durphy, of Chicago, shot the woman's companion twice last night and then surrendered coolly to the police. * * * Durphy is superintendent of the Chicago Dock Company. * * * Durphy and his wife, who is only 23 years old, have not lived together since last October, though they had been married less than three years. On leaving her husband the wife filed suit for divorce. * * * Padfield also is married. His home originally was at Belleville, Ill., and on the operating table he asked Dr. Fletcher to notify his wife there if he should die."

When firing the shots that dangerously if not fatally wounded Dr. Padfield, Durphy is reported to have said: "You cur! I'll teach you to let other men's wives alone." And when arrested for the assault he said to the officer: "You needn't hold me—I'll not run away. This man has ruined my home, and I did what any other man would do—I shot him down like a dog."

When interviewed the mother of Mrs. Durphy said: "My daughter's husband has a peculiar temperament. At all times he was insanely jealous without the slightest cause. * * * I am not surprised at the shooting."

* * *

These are a few only of the instances of sensational crime, given with greater or less detail, by the Chicago dailies within the past week or ten days. My object in reproducing these sample instances of what is commonly called "human depravity" is mainly to call attention to what I believe to be a great lack of thoroughness on the part of those who are now making special effort to cure, or to prevent, the social diseases that lend to the commission of crime.

Some one has said that "whenever an unusually atrocious crime is committed, search deep enough and you will find a woman at the bottom." A far more rational diagnosis would be something like this:

In all cases of exceptionally atrocious crime, search deep enough and you will find unhappy marital relations and ignorance of sex as a social factor at the bottom; and if woman is concerned in these crimes it is generally, if not always, as the victim of wrong rather than as the doer of wrong.

In the case of the Peoria parson and the boys of his "brigade," and in the case of the "Chicago school boy lechers," the lack of correct knowledge in reference to the use and abuses of sex as the creative principle of all life, added to abnormal sex desire, was doubtless the cause of the trouble.

In the case of the St. Louis "stabber": A friend just arrived from that city tells us that the mother of Brady declares that she was stabbed with a pair of scissors by her husband a few months before the birth of the boy, who cannot explain why he delights in stabbing women.

In the case of the insanely jealous husband, it is the old, old story of "body-ownership" of woman by man, sanctioned by the laws of church and state, that was the chief cause of the attempted homicide.

The rational cure and prevention of these social diseases, it need

not be said, instead of the periodic "crusades" against vice and crime that have been tried time out of mind, with the result that these diseases are probably more prevalent now than ever before, is two-fold:

First—Honesty and truthfulness in diagnosing the disease or diseases. As in the case of "crookedness" in public affairs of all sorts the first need is "publicity"—exact knowledge of the *facts* in the case.

Second—The *removal* of all artificial legal restraints—that is, the abolition of all serfdom, all slaveries, chief among which is the "Sex-Enslavement of Women"—the denial to woman of the natural right to self-ownership, in marriage or outside of marriage. John Stuart Mill's saying that "the only serfdom now authorized by law is marriage," and Elbert Hubbard's definition of legal marriage as "a scheme for holding together the incompatible," indicate the direction in which reform is most needed in order to bring about healthier and happier conditions of social life. M. HARMAN.

OFFICIAL PERJURY.

Strong light is thrown upon the crime of crimes, the "crime of government," by the letter of Geo. A. Schilling, president of the Chicago "Local Improvement Board," to the "civil service commission," in behalf of a petty official named Haffner, who has been accused of committing the law-made crime of perjury.

Part of Mr. Schilling's letter, as reported in "Daily Tribune," is as follows:

"With respect to the charge for which he [Haffner] is now on trial, I have no desire to minimize the far-reaching influence for evil which perjury plays in our human affairs. I desire to call your attention, however, to the fact that this offense is practiced so generally by the so-called better element in society that it has become a disease.

"It is reported that every wealthy man in Chicago and elsewhere considers it his duty to make false returns as to the amount of property to be taxed, and one court in the United States held that no man's evidence could be impeached because it could be proven that he had made false returns on his tax schedule.

"The oath which every official takes on assuming his public duties is that he shall honestly and faithfully execute the laws and the duties of his position, and yet it is widely suspected that public officials, as a class, are not generally the best but the worst element in society. The wholesale peculations of officers of insurance companies, recently exposed, could not have been done had not public officials protected them.

"It is even charged that the majority of members of that august body, the senate of the United States, are nothing but lackeys and messenger boys for corporate wealth, and if this charge be true then I assume that the majority of the United States senate have committed perjury in its worst form."

If these government officials who "protect the officers of insurance companies" and other wholesale robbers were not demoralized by their own business—that of robbing people of their earnings through taxes, direct and indirect, to support "the government"—there would be little occasion or excuse for the wholesale charges of perjury made by President Schilling. M. H.

BOOKS OLD AND NEW.

Love's Way to Perfect Humanhood, by Agnes Nesbit Benham.

This book has been several years before the English-speaking public, but has never received the recognition its merits deserve. Written by a cultured English mother living in South Australia "close to the heart of Mother Nature," its manner, as well as matter, is straightforward and unconventional and yet by no means repellant to the healthy mind, even though trained according to modern standards of delicacy and refinement.

Throughout the book the author's chief aim appears to be to arouse women, especially mothers, to a sense of their responsibility as creators—as when she says:

"It is not too much to say that the regeneration of the race lies with her [with woman]. But to admit this, even in a limited degree, implies a tremendous alteration of conditions—an alteration amounting to an upheaval indeed. She must be supreme in the creatory of the race. Instead of being the toy, the plaything or the victim of man's sensual passions, she must be the mistress. It is her place to indicate to him when she feels that conditions are propitious for the conception of a new being whom Love alone must call into existence.

"Just think of the haphazard way in which children are generated now. They are very often not the thing desired but a MOST UNWELCOME ADJUNCT. And the mother's feelings of dismay at the impending visitation are frequently deepened by the reproaches and sneers of the husband, who, having sown in selfishness and lust the seeds of human life, is most unwilling to meet the consequences of his action. Thus the young life just launched, ere it has had time to build its human temple, finds hostility and difficulty, 'unaptness and stubbornness of ground, that will not yield unto her form's direction,' and the heavenly plan is marred, while the parents perhaps wonder in after life why that child is so ugly-tempered or so stupid.

"Remember, in the house-building of the soul, it is the child who builds the house; the mother's part is to clear away obstructions, to supply material and TO SUGGEST. Endless is her power in this direction, for HER SUGGESTIONS HAVE ALL THE EFFECT OF COMMANDS."

As clearly indicated in these paragraphs Mrs. Benham does not ignore nor forget the responsibility of fatherhood. While insisting upon the paramount right of motherhood to decide when conditions are suitable and when they are not, the author sees clearly that it is man's province, man's duty, to prepare conditions under which woman can do her best work, her perfect work, as builder—jointly with the child itself—of a new and better race.

Mrs. Benham has kindly offered to donate a number of copies of "Love's Way to Perfect Humanhood" for the benefit of LUCIFER'S defense fund against the assaults of the Postal Inquisition. The book is beautifully and substantially bound and will be sent to subscribers and patrons for 75 cents each while present supply lasts.

Institutional Marriage, as seen by a Marsite, or traveler from the planet Mars. By M. Harman, 500 Fulton street, Chicago.

Astronomers tell us that Mars is much older than Earth and that hence we may reasonably suppose social conditions, social and political institutions on that planet, to have reached a higher degree of perfection than those to which we on Earth now submit—approvingly or under protest, as the case may be.

Many others have adopted this harmless fiction—that of making a Marsite, a Saturnite, a wanderer from Venus or Jupiter, to lecture us on manners and morals, as well as on politics, mechanics, physical or cosmic science, etc., etc., and therefore I claim no patent on this method of putting my own ideas before my readers.

This story or essay, first delivered as a lecture, was run as a serial in LUCIFER, a few years ago, then issued as No. 11 of "The Lightbearer Library," a monthly publication. For many months "Institutional Marriage" has now been reported "out of print," but quite unexpectedly, a few dozen copies have been discovered and are now offered, postpaid, at ten cents per copy.

The Moods of Life—Poems of Varied Feeling—By William Francis Barnard. A book of short poems, about one hundred in number, that will be sure to interest and please LUCIFER'S readers. Mr. Barnard has often written for our columns and some of these poems may already be familiar to older readers. Those who have not seen his handiwork can judge of the book by the following specimen, entitled "Love's Way":

Love wears no chains or fetters save its own,—
The golden bonds of homage and desire.
The steel-linked gyves of duty cold and dire,
It breaks in twain, and rule is overthrown.
Not in the will, but in the heart alone,
Love has its life; and if at last it tire,
'Tis fruitless work to blame its failing fire,
Or try with force to teach it to atone.

If love would stay, not all the woeful stings
Of direst fate could tempt it to retreat;
If Love would go, not all the wealth of Kings
In heaped gold could make its serfdom sweet.
Freely it comes; and bind not thou its wings,
Or lifeless Love will lie beneath thy feet.

"Moods of Life" is issued by the Rooks Press, the Rookery, Chicago; is beautifully bound in cloth and gold, and is sold for one dollar and fifty cents per copy. It can be ordered through this office. M. H.

LIBERTY IN LITERATURE.

In LUCIFER 1058, page 457, quoting from R. W. Shufeldt in the "Arena," it was stated "that it is practically impossible to introduce into the United States the works of foreign writers of the highest authority on sexology." An instance of this despotic interference with citizen rights is the following, clipped from an exchange by a friend:

"Upon complaint of a citizen, Collector of Customs Busby, of Dawson City, visited the Carnegie public library and seized the collection of some two hundred works in French, chiefly fiction, on the ground that both the letterpress and the illustrations were indecent and contrary to law. The books have but recently arrived direct from France for the use of the French-speaking citizens of Dawson, and the library officials say that they were ignorant of the character of the works. The offenders are liable to fines of $200 without appeal."

What must these "French-speaking citizens of Dawson" think of the laws and customs of this boasted land of freedom?

M. H.

"A STATE OF CHAOS."

BIGOTRY AND INTOLERANCE.

Speaking of "chaos" once more, I want to announce to the friends with yellow streaks down their backs that I do not need advice in the conduct of my own affairs. No government official can censor my work with impunity until he has been legally appointed and the writ of habeas corpus has been suspended. I have had numerous letters from tenderfeet who "endorse every word in 'The Ophthalmologist,'" but "doubt the wisdom of its course in attacking the elephant by putting your head in its mouth and then twisting its tail." I resent the insinuation that I print obscene things in my paper, and declare I am a part of the elephant, but not the tail.

One writer refers to the "Hull-sale indictment of the P. O. D." I hate a cheap punster. Paul Hull is a good fellow personally. He simply overstepped his official bounds when he began to argue morals with Editor Harman. It gave the appearance of personality to his act in holding up Harman's paper, which I know was only obedience to instructions from a higher power, that, when it comes to a showdown, will endeavor to use Paul Hull as a scapegoat. Then I'll be on Paul's side with both feet and "big stick."

It is not all in official life that intolerance is exhibited, however. I was talking to a very nice old gentleman the other day, one who is on the side of free thought and free speech, but he referred to Editor Harman as "an old free-lover." It is not the words, but what they imply, that I object to. He evidently used them in the sense that many others do—opprobriously, to discredit one of good intentions, and tell a lie about him, without actually charging licentiousness in so many words. That is an old habit among advocates of the Christian code; they seek to show that any who differ from them are lewd. It shows where their minds are. I do not know Mr. Harman, but I know his criticisms must touch tender spots or they would not want to suppress him. I do not know what he advocates, except as he is misrepresented by these fellows who want to judge but not be judged, and it increases my respect for him. The dirty Taggart case, dragging in little thirteen-year-old girls, who peeped through keyholes, is a disgrace to society, the army, the courts, the lawyers, the spectators and the principals, the press and the readers. The "powers that be" did not suppress the dirty press that printed it, and I dare them to try to suppress so clean a moral journal as "The Ophthalmologist."—"The Ophthalmologist," Chicago.

OUR MORAL GUARDIANS.

I have just been reading accounts of the wonderful results in Floriculture in the creation of new and beautiful species by select marriages. "Of course," said Luther Burbank, "as great results could be counted upon in the improvement of the human family were not the study of the subject impossible." The United States postal authorities consider the improvement of the race too obscene a topic for discussion. A woman physician attempted to enlighten prospective mothers on the care of their bodies during an important period; a quotation from her essay was declared unfit for print, and the paper containing it was cast out of the mails by a Chicago postman who is still in office.

Certainly women receive very cavalier treatment at the hands of their men superintendents; they are to be scorned if they do not bear children; they are obscene and disgraced except they be willing to bear them ignorantly; they are driven out of employment the moment they are married for fear they may not know enough to resign when they should. The editor has my address; I hope I may not be forgotten when the family go to the Tulare "sugarin' off."—Cousin Beatrice in the San Francisco "Star."

COURAGE THE VIRTUE NEEDED.

There was once a discussion between Mr. Pitt and some of his friends on what were the qualities most needed in politics. Was it knowledge, patience, courage, eloquence, or what was it? Mr. Pitt said, "*Patience.*" We liberals have tried patience for twenty years. I vote we now try "courage." I say again, don't let us be afraid of our own shadows. We have principles we believe in, we have faith, we have great traditions, and we have a great cause behind us and before us. Let us not lose courage and straightforwardness.—John Morley.

We need mental as well as moral courage. We are becoming a race of sycophants, cowards and mental dwarfs, willing to take what others say rather than exercise our God-given reason, and too ready to take up and unthinkingly repeat any shibboleth or cry raised by conventionalism or by classes, which are in many instances beneficiaries of privilege or the children of ancient superstition and unreasoning bigotry, without boldly, bravely and conscientiously studying the whole question, as is our duty imposed by the Infinite who gave us the divine gift of reason that we might think for ourselves. On few questions is it more important for men and women to think bravely and independently than on those of marriage and divorce.—B. O. Flower, Editor of the "Arena."

THE LOGIC OF SUPPRESSION.

Miss Alice Robertson, who is postmistress at Muskogee, I. T., believes in the impartial application of the law. Newspapers containing advertisements of lotteries are not allowed transmission through the mails and, knowing this to be so, she excluded the Muscogee Daily Times because it printed a notice that some young women of the town were raffling off two boxes at the theater for the benefit of charity, and also threw out the Phoenix, another local paper, that reported the winners of prizes at a card party. This is righteous—if the law is—but what will Miss Robertson do with the New Testament? Matthew xxvii, 35, gives the particulars of a raffle for a suit of clothes, although the name of the winner is withheld.

Moral: The more instances like this the sooner there'll be a revolt. Postmasters may commit many nuisances, but when the supra-moral ladies begin and measure the press with their yardsticks, I think the day will come when the male worm will turn. X.

ON INFIDELS.

Infidels, as represented by the National Liberal League, are opposed to the Lord God Almighty, maker of us all; to Jesus Christ, the only son of God, the Savior of mankind, the sinner's best friend and the way of eternal life; to the word of God and all the precious promises therein contained, and to the ordinances and commandments of God made for the elevation of mankind, designed to advance the highest interest of the human soul; to laws and their proper enforcement; to moral purity; to the Christian Sabbath; to the sinner's using common sense, and being on the safe side, repenting of sin, believing in Jesus Christ and thus making sure of his eternal salvation. * * * I have arrested over four hundred of these creatures. * * * Then came the answer to prayer, vindication, light and joy, positive proof that it is better to trust God than put confidence in men. * * * By the grace of the Everlasting God the liberal's demand shall not be allowed.—Anthony Comstock in "Frauds Exposed."

LUCIFER'S HELPERS.

E. S. Pilsworth, 50c; John E. Boultenhouse, $1; C. W. Coolridge, $1; Geo. G. Denison, $1; Tom Swinburne, $1; Herman Kuehn, $1; Mr. Cooley, $1; Joe Balogh, $1; H. N. Fowler, $2; E. C. McDonald, $1; Nellie M. Mastick, $2; E. D. Brinkerhoff, $1; Mrs. Olive Clifford, 25c; T. B. Chandler, 50c; P. A. de Crane, 50c; May de Crane, 50c; Annie B. Fish, 50c; M. Zaslow, $1; M. Celler, $1; A. Tyler, $1; Mrs. Maggie Dimmick, $1; M. A. Buswell, $1; A Peoria Friend, $1; H. Geigentasch, $1; Irving Llewellyn, 50c; Truman Houghton, 25c; R. H. Walker, 25c; S. O. Bishop, $1; S. E. Price, 50c; W. P. Ward, $1; J. H. K., $1; Adler Jorgenson, $1; W. L. C., $5; J. H. G., $1; Mrs. B. M., $10; D. M. C., $1.

A CHAMPION DAD.

McDade, Tex., is the home of a champion dad—a dad such as might delight a Roosevelt. Here is his record: Sixty-five years old; weighs 200 pounds; in perfect health. Married three times. Children, thirty-one. Twins, six sets. His last wife was a widow, and she has given him nine boys and three girls. Thirty-one children, and two wives killed in the process! Instead of a letter of congratulation this Texan should have a ring put in his nostrils and be adorned with a blue ribbon, as cattle are at fairs.—Springfield (Mass.) "Homestead," Dec. 20, 1905.

Find fault, when you must find fault, in private if possible; and some time after the offense, rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses; both parties are calmer, and the accused party is struck with the forbearance of the accuser, who has seen the fault and watched for a proper and private time for mentioning it.—Sydney Smith.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

ELMER ELLSWORTH CAREY, Chicago.—I note your proposed visit to some government domicile, where you will be a guest of the United States and I know it will not trouble you any; it will raise up friends and strengthen the cause of progress.

JOHN BOULTENHOUSE, New York City.—I enclose a couple of dollars that you can use as you see fit in fighting your persecutors. I trust that your spirits are good and that you will soon be free from your tormentors. You certainly show great courage in sticking to the ship under fire, and some day your work will be appreciated. With my best wishes for your good health and final victory, I remain, sincerely yours.

CYRUS W. COOLIDGE, New York City.—I am very sorry to hear that stupidity and malice are triumphant, and that you must go to prison for the terrible crime of trying to do something for the emancipation of women. But what can be done? Words are of no avail. I regret very much that the struggle for existence prevents me at present from taking an active part in the fight for freedom. I enclose $1 to be used as you think best.

AUBIN F. HILL, Boston, Mass.—I regret to learn that you expect to enter prison again for immodest ideas pfinted on paper. What are we to do if our words and ideas cannot be printed on paper and sent by the United States mail service? Shall we start a private free mail service to and fro in this country? Equality and justice do not prevail under the present United States mail service. We ought to be ashamed of the men in charge of the United States mail service.

ARTHUR WASTALL, 3 Amalinda road, East London, Cape Colony. No. 1054 is such an excellent issue that it has stimulated me to further efforts in propaganda work. I have now by me quite a stocks of back numbers, slips, etc., and so will see what inquiries the enclosed copy of intended advertisement brings in. I am sending it to a weekly illustrated that circulates from one end to the other of this sub-continent. Should results warrant it I will then advertise in whatever leading daily papers throughout the land will accept it. I think it time British colonists knew how liberty of speech and press is being trampled on in what used to be known as the "Land of the free" forsooth!

[The above letter shows what one of LUCIFER's friends is doing in South Africa. If only one subscriber in each of the British colonies, and also in each of the states and territories of the United States of America would adopt the plan of campaign outlined by Brother Wastall a tidal wave of public opinion would soon cause the repeal of the postal censorship laws that now disgrace this falsely called "Land of the Free."—M. H.]

O. H. STONE, Baring, Wash.—Dear Comrade: LUCIFER 1056, enclosing notice of affirmation of sentence of lower court, reached me to-day. Of course, without a complete retrial, nothing else could be expected. The powers that be can be wonderfully consistent when they think their interest demands it.

Of all superstitions that regarding the institution of marriage is by long odds the best beloved. It is verily the apple of the eye. And the relative necessity or importance of the different reforms of the day can be measured by the degree of animus displayed in persecuting those who are bold enough to question the justice of the existing order.

Well, comrade, this is hard on you, but I suppose nothing will satisfy your misguided persecutors but your going to prison, though it is a dirty shame. The old saying, "Judge not lest ye be judged," is far truer than is generally supposed. A sentence is the reflex of him who pronounced it. The knowledge that you have the sympathy and good wishes of your many readers will undoubtedly be some consolation to you, but the best of all—and nothing can take the place of this—is the sweet consciousness of having done what you think is right. May your health stand it.

1059

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BOOKS AND PAMPHLETS.

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A PRIMER OF SEX RATIONALISM.

BY E. C. WALKER.

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MOSES HARMAN, 500 Fulton St., Chicago, Ill.

SOMETHING NEW

on an old and much discussed topic, i. e.: SEX REFORMATION. A new book entitled,

"THE ABUSE OF THE MARRIAGE RELATIONS,"

written by an old and experienced physician, who has investigated this subject and has found this to be the origin of most chronic diseases. This is a book for the married and those who intend to get married, and will be sent prepaid upon receipt of TWENTY-FIVE CENTS (25 cents) IN COIN OR STAMPS. For FIFTY CENTS (50 cents) we will send you the book and also enter your name for a four months' subscription to the live magazine "The NATUROPATH AND HERALD OF HEALTH." If at the expiration of the four months you find the magazine interesting please send us an additional seventy-five cents (75 cents) for the balance of the year.

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LOVE ATTRACTION, THE FEMININE PRINCIPLE, is the builder of all living forms. LOVE IS THE CREATOR.

In the inception of human life the first step is destructive of a previous condition, but when the work is given into woman's keeping the action is reversed, becomes constructive; from then on till growth ceases the feminine is the predominating power. Here is where the principle which can continue youth should begin its work.

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Price 25 cents. For sale at this office.

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This is a defense of the great French anarchist, showing the evils of a specie currency, and that interest on capital can and ought to be abolished by a system of Free and Mutual Banking. A series of newspaper articles written by the after-time editor of *The New York Sun*, he having been a Brook Farm experimenter in early life. Price, 10 cents.

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THE PIONEER.

"Fanatic!" the insects hissed, till he taught them to understand
That the highest crime may be written in the highest law of the land.
"Disturber" and "Dreamer" the Philistines cried when he preached an ideal creed,
Till they learned that the men who have changed the world with the world have disagreed;
That the remnant is right, when the masses are led like sheep to the pen,
For the instinct of equity slumbers till roused by instinctive men.

It is not enough to win rights from a king and write them down in a book:
New men, new lights; and the father's code the sons may never brook.
What is liberty now were license then; their freedom our yoke would be;
And each new decade must have new men to determine its liberty.
Mankind is a marching army, with a broadening front the while;
Shall it crowd its bulk on the farm-paths, or clear to the outward file?
Its pioneers are the dreamers who heed neither tongue nor pen
Of the human spidom whose silk is wove from the lives of toiling men.

—*From "Wendell Phillips," by John Boyle O'Reilly.*

WHY FREE SPEECH IS NECESSARY.

Our present brutal and cruel civilization can only be made to give way to a higher, better and more refined one through the maintenance of the highest standard of health, both mental and physical, and by a universal knowledge among the people of the natural laws of sex. In this age prudery, begotten of a lingering superstition, an heirloom of savagery, unfortunately militates against this very desirable state of affairs.—*Pacific Medical Journal*, January, 1903.

A very large part of the widespread ignorance in matters of this kind (perversion and inversion) is to be found in the professions of law and medicine, and to a criminal extent (so far as the public is concerned) is largely due to laws that have been enacted in this country in regard to the publication and selling of works devoted to description and treatment of psychical and sexual abnormalities in our own species. Authors of works of this class meet with the greatest difficulty when they come to have them printed and sold. He or she is at once threatened with legal prosecution and fine and imprisonment. Not only is this the case in our country, but, through another most vicious system, works published abroad by authors in others countries, having to do with the psychology of sex and kindred subjects, are either denied introduction here altogether, or so heavily taxed in the custom house as to materially discourage their introduction. It is this miserable state of affairs that is responsible for the prevalence of so much ignorance in regard to sexology in general, both normal and abnormal.—*Pacific Medical Journal*, July, 1905.

Still another cause is to be found in the infernal system of laws that have been enacted and are now in force, having reference to the entire question of sex relations of every description, marital or otherwise. * * * We have permitted to grow up in this country, under federal protection, the most vicious system of censorship that has ever disgraced a civilization. Under its rulings, not only has it come about that it is practically impossible to introduce into the United States the works of foreign writers of the highest authority on sexology, but any one attempting to publish, either in the public prints or in book form, anything touching upon such vital subjects, not only places himself or herself in danger of fines at the hands of the courts, but of all other forms of legal persecution, including a term of years in prison. So, with suppressing the information on one side, and ignoring the matter of cruss ignorance on the other, of such matters, the result is precisely what the courts and the clergy are deploring.—*Whipping Post, by Dr. E. M. Shufeldt, Arena*, February, 1906.

In the early anti-slavery times a determined effort was made to exclude from the mails in the slave-holding states every denunciation of the sum of all iniquities—human slavery. The people protested against the espionage put upon the mails, against the interference of the freedom of the press. We condemn the attempt to interfere with the mails now, though it be with a very different intent, because it violates the same great essential principles of liberty. —*New York Sun*, December 23, 1878.

The power that is asked for is certain to be abused. We remember when southern postmasters refused to deliver the "Tribune" to subscribers, on the ground that it was "incendiary matter." Nobody needs to be told that, in any political campaign, every political party having control of the postoffices would use its power to hinder the other party, that the sacredness of private letters would be subject to the needs of partisans and the whims of ignorant or rabid postmasters. An inspected mail-bag is the sign of the vilest despotism. The thing became so vulgarly shameless in Italy, that travelers were unblushingly told that the office had not yet read their letters! * * * The evil must be reached in other ways. Liberty has evils of its own, but liberty is worth a hundredfold more than the best of despotism. The people who would like to suppress sin by main force believe that they would suppress only sin. Pius IX. believed that he suppressed only sin while ruling the most vicious and ignorant population in the Italian Peninsula. Despotism may mean well in its sources; it becomes wicked and corrupt long before it reaches the masses under it. You must meet sin chiefly by moral and religious restraint; a little can be done by a free country through its laws, and that little we shall always favor. But we are not willing to sacrifice, or even put in peril, a free correspondence and a free press for any purpose whatever.—*New York Methodist.*

At the public meeting of the New York Society for the Suppression of Vice, the Rev. Dr. Duryea, of Brooklyn, plead earnestly for the proper education of the young in the knowledge of their own bodies and of all their functions; and since his speech was extemporaneous and not reported elsewhere, we were obliged for the following quotations to snatch from irretrievable loss these few good points by the aid of the phonographic art: "There is no reason for hesitation or shame in the presence of truth. All that has ever caused a blush has been the destruction of truth, in the form of error, and the corruption of that which is natural, in the form of vice. I believe that God in his purity conceived the human form; God is his spotlessness devised the sexual organs; God in his holiness infused life in the sexual power, and God in his glory linked man with woman. I am not ashamed of what God has put in me. I will never blush for any power with which he has invested me. I believe that the father should teach the son his whole nature, that he should describe the use of all the organs, and tell the compensa-

tions, social and mental, of the fulfillment of duty, and the ruin of abuse and perversion. I believe that the mother, in the atmosphere which a mother can throw around her daughter, could open the mind at a proper age to the nature of herself, her powers and future relations. If God made our children as they are, we ought not to be ashamed to tell them how they are made and for what. * * * You think to keep your children pure and innocent by keeping them ignorant, but this society has told you you cannot keep them ignorant if you try. The devil will inform them, if you do not. He will not give them the truth in pure light, but in light that has passed through a medium of his own device."

There is the very widest distinction to be made between writings intended to debauch the mind and incite vice and those intended to produce the opposite results by the dissemination of knowledge and of sound ideas regarding the sexual nature. Classing the two together is a monstrous misjudgment. The suppression of any sober, candid discussion of questions that concern the well-being of society is not only a mistake as a matter of policy, but it abridges the freedom of speech and of the press which is guaranteed by the constitution of the country.—*Beecher's "Christian Union,"* June 28, 1876.

There is a society in this city organized for the suppression of vice. The spirit and purpose of this society I take to be honestly and simply this: to suppress vice, to keep down the elements that are perpetually demoralizing and rooting out the best seeds of human nature. With the methods by which this society hopes to achieve these results I have no sympathy whatever. Indeed, I protest with all my heart against some of the methods which they conspicuously employ. * * * If the higher powers are to subdue the lower, it must be by open and honorable warfare. It is of their essence that they are dignified, elevated and pure, taking every advantage which nobleness gives, scorning all advantage which only baseness allows. * * * Again I protest with all my might against the inquisition into the mail service of the United States. If there must be one thing upon which a free people must plant themselves firmly, never to be moved, it is this principle that there must be no tampering with the mails, and that whatever is deposited in the mails must go to its destination. Let the harm be checked on the spot where it falls. If the injury is done, let it be repaired where it is done; not on the way, not after it has started. Meet it where it occurs. * * * Again, what honorable, high-minded soul does not blush with indignation when he sees the confusion that is made by people who insist upon it that liberty of thought, freedom of speculation, freedom of speech, involves license of conduct, and when war is openly made upon free-thinking on the ground that in that very movement and by that very process war is made against licentious doing. The two things are not only different, but absolutely and forever hostile one to the other, and when that society adopts such methods as it commonly does, methods of confusion, then it is difficult even to make allowance for the spirit with which the association works, and not doubt the heart of that society.—*Rev. O. B. Frothingham,* delivered March 3, 1878.

THE AMBITION OF PARENTHOOD.

Honor to parenthood is not yet extinct among us. The respect paid to those entering upon marriage has its origin in a feeling of social regard towards prospective parents. And we may observe many deliberately undertaking the cares of a family of two, three or even four in the face of what may seem almost prohibitive difficulties. The childless, whether single or married, have greater freedom to move about, and much the better chances of obtaining such prizes of competition as are going. Even house room is not always easy to get for a family, and owners of house property in towns frequently refuse to admit children as tenants.

But those who regret "the good old times" when ten, fourteen or even twenty to a family was no uncommon number have little reason for pride in the past. They rather resemble the mother of a large family who thought she had no need to learn anything of the care of children, for, as she triumphantly announced, "I've buried eleven."

Our Malthusian friends who pointed out the bad results of "the devastating flood of children" were quite right. Too rapid multiplication is still an evil, both to families and nations, where it occurs. A heavy infant mortality is an inevitable accompaniment of it; and besides those who die in youth there are often many who have to be "buried" in celibacy.

The idea that children should be like "leaves and friends—few and good ones"—is certainly gaining ground. It is possible that a scarcity of children may be ahead, as a temporary condition, but if so, this will probably result in a reaction and stimulate the ambition of those best fitted to be parents. The threat of President Roosevelt to close the means of livelihood against independent women, a threat which neither he nor any number of politicians can carry out, will probably, like all unfulfilled threats, have the opposite effect from that intended, and make women shrink still more from enforced maternity.

No vigorous nation need fear "race suicide." The forces which we especially have to rely upon are: (1) The love of children which is so marked a feature of the American character; (2) the ambition of women to be mothers of the best possible children, and (3) the growing feeling of national responsibility towards children, which takes form in such things as maternity hospitals, free kindergarten and national education.

PIRIE DEPEYSTER.

WHEN DIVORCE IS A BLESSING.

The next time the anti-divorce crusade starts I'm going to take the letter I hold in my hand and have it copied a thousand times, writes Winifred Black in the Chicago "Sunday American" of February 18. And I'm going to send one of those copies to every minister who tells his congregation what a wicked thing divorce is, and to every woman who refuses to call upon a divorced woman, and ask each one of these persons to be kind enough to answer that letter.

I'd like to see what they would find to say. It's too long and too intimate to be published in a newspaper; it's from a little town in New Jersey.

It is some thirty pages long. It is written with the heart's blood of a miserable woman, who feels it her duty to labor with me concerning my false ideas on the morality of divorce.

"When I met my husband I was the jolliest girl in my set. I was always laughing and having fun; but the very day I met the man I married he told me that I ought not to laugh so much. After that, whenever he came into the room where I was, I used to try to look serious, so as to please him; for, in spite of my laughing he seemed to think a great deal of me. He gave me beautiful presents, and took me out a great deal, but he never liked any of my family or any of my friends, and as soon as we were married he told me that he intended to make a different woman of me. It didn't take him long to do it. I've been married ten years now, and I don't think I've laughed for nine. I have not been to a place of amusement but once since my marriage, and that place was a saloon. My husband forced me to go there with him, and introduced me to a lot of women who were smarter than I was, he said, and who would teach me how to turn my good looks to some account.

"I didn't want to learn from these women, and he has never forgiven me for it. He drinks, neglects me, abuses me, and half-starves my children and myself. For the past seven years I have earned every penny I have had to spend for food or shelter for my children, my husband and myself. I have done washing, paper-hanging, whitewashing, scrubbing and gardening by the day. I was a pretty girl, and I am only thirty years old now; but I look like an old, old woman. If I had left my husband before I had had any children I would have been all right. I ought to have done it then, for he began to abuse me from the very day we were married. He has told me a thousand times that he thought he could make me earn money for him the very first day he ever saw me. But when my children came, what could I do?

"I could not leave my baby, so I stayed. Don't try to help me—no one can do that. All I want is for you to warn girls against marrying a man who shows the very first time he meets a woman that he intends to change her very nature just to suit his whims. I have four children now, and I must live it all out to the end. Divorce may do for childless women, but there is no such thing for a woman who loves her children."

There are four children now, this poor creature says, and if she had left the man when there was only one child—what then? She could not leave her baby, she says. What strange hallucination is it that can make a woman believe that she has to leave her baby just because she leaves her husband? This woman has had to earn her living anyway; her husband has been of absolutely no help to her, and now she has four children to support instead of one. What sort of reasoning is this?

One time I went to see a friend of mine who lives in a tenement house. She is an unmarried woman, who lives in the slums because she finds life interesting there. The evening I saw her we had a bad time trying to get a few moments alone together. A woman from across the hall, whose husband had broken two of her ribs for her the week before, and a woman from downstairs, whose son had blackened her eye the night before, persisted in spending the evening with my friend.

"Poor thing," said the woman from across the hall, "it must be awful to be alone in the world like she is!"

It never seemed to occur to either of these women that being alone in the world might possibly be a little more comfortable than having the benefit of the sort of company with which they were both afflicted.

What a lot of trouble and misery we should all save ourselves if we would only look at things and see them the way they are, instead of persisting in looking at them as they ought to be. This poor little woman in New Jersey had it beaten into her brain some time in her early youth that a married woman was a woman who had some one to take care of her, and she can't get rid of the idea that this excuse of a husband of hers is, in some way or other, helping her in the care of her children.

Can't leave her children, indeed! Why should she leave them? Who takes care of them while she is out scrubbing and whitewashing? What's going to become of them if he beats her too hard some high-spirited night, and she dies? Wouldn't you love to leave children to the tender mercies of a man like that?

There are two girls among these four children. What kind of women will they make with a father like that to influence them? Doubtless he is counting the years to the time when those girls will be marketable. Unpleasant word? Yes, it is. Some facts are unpleasant, aren't they? But they are, nevertheless, to be faced. Why didn't that poor, foolish woman face the fact that her husband was a merciless brute the very first time he brought that fact to her notice?

Why didn't she say to herself the first day she had to go out to work to earn money to buy food for her first baby:

"I shall have to support this family, I see; I believe I could support two better than I can support three or four, and I will bring up my little daughter in poverty, perhaps, but in peace and self-respect."

I wonder if she'd look like an old, old woman at thirty if she had done that! I wonder if she and her little daughter could not have grown up together, loving and cheery and happy, with no blight of a hideous terror casting a black shadow on their lives!

Has a woman any right to live with a man like this and bring into the world poor little creatures to be ill-treated by him?

"I believe you mean well," says the writer of the letter from New Jersey. "But you cannot be right, when you say that a woman ought to leave a man who ill-treats her, whether she has children or not; she cannot consider herself alone, she must consider her children."

Quite true. Her children, she must consider them. That's what I mean when I say that a woman has no right to live with a husband who ill-treats her, and I'm afraid this letter from New Jersey has simply confirmed me in my evil ways of thinking. How do you feel about that woman and her children, O most high and powerful shouters of the duty-of-submission doctrine?

A STORY OF REAL LIFE, WITH SEVERAL "MORALS."

Those who believe that human emotions can be regulated by the "Be it enacted" of statute law are strenuously struggling to obtain uniform marriage and divorce laws, and to enact legislation regulating the qualifications to be required of candidates for matrimony. They apparently believe that the legally separated couples who are forbidden to remarry, and those declared physically, morally or financially "unfit," will meekly accept their condemnation to celibacy. They seemingly forget that in the countries where the restrictions on legalized wedlock are most stringent there is to be found the greatest proportion of "illicit" relationships. The following pathetic story appears in the Chicago "Tribune" of February 26:

"This is to tell a story of Chicago life—a true story of the struggles of two unfortunate people and their happiness. It is a case that recently came to the attention of E. P. Bicknell, superintendent of the Chicago Bureau of Charities. Mr. Bicknell vouches for the truth of the story.

"The hero and heroine live on the northwest side. They are known as John and Mary. Some months ago John came to the neighborhood. He was a blind beggar with no home to speak of. He lived anywhere and depended upon the generosity of the people for his support. Mary lived with her mother in a little cottage with scant furniture and scantier provender. Mary was injured when a little girl and she never recovered. She sat in her chair the long days through while her mother provided for the two as best she could.

"Mary never was able to move a limb, but she always smiled hopefully and tried to make the little home life cheery. One day last summer the mother became ill and after a few days died. Mary, helpless and without money, was left alone. The friends of the young woman, who always had helped her during her years of suffering, brought her food for several days. But they knew the crippled girl could not exist comfortably in this way, so they advised her to go to some home.

"But Mary, although a cripple, was proud, and she loved the little cabin in which she had lived so long. She said she could not leave it; it would break her heart. While she was struggling with her emotions in the hope that somebody might help her to solve the difficulty blind John heard about her predicament and called on her in a neighborly way. John, blind and ragged, spoke words of sympathy to the cripple.

"'Mary,' he said to the forlorn young woman, 'I'm blind, but I long to do somebody some good, and perhaps I can help you. It may be that each of us may in some way provide for the comforts of the other.'

"She brightened up. Her loneliness was gone. Eagerly she offered to do what she could to make the blind man happier and the two formed a mutual help alliance. Mary read to John and John carried Mary wherever she wanted to go. John went out and got what work he could find to do. He furnished the food for the little cottage and bestowed every kindness possible on helpless Mary.

"Weeks passed and the two became indispensable to each other. Friendship ripened into love and John proposed. There was pathos in the tender proposal of the blind man. He spoke fervently. Mary answered with the joyousness of a young maiden. She accepted.

"John forgot his blindness. Springtime banished the haggard winter of his life. He went to the county clerk's office to get a license, but he couldn't get it because he was blind and because the young woman was a cripple. The county clerk said it would be best to bring the girl along to make sure the granting of a license would not entail unhappiness for both. John bravely went back to the cottage.

"'Mary, you will have to go downtown with me. Don't worry, I'll carry you,' said John.

"He put her on a car and then carried her to the county clerk's office. Lifting her up before the wicket, he said:

"'Here she is, Mr. Clerk.'

"John was beaming and Mary smiling. The clerk couldn't refuse under such circumstances and he gave them the license. But their happiness was marred when ministers and justices alike to whom they appealed refused to unite them in marriage.

"After they had tried in vain to get married they went back to the little cottage broken in spirit. But their love would not down. John thought over the matter and then spoke up.

"'I'll manage it,' he said.

"He set a day for the wedding and invited the neighbors in to witness the ceremony. When their friends had assembled, John put his hand on Mary's shoulder and said:

"'Friends, this is our wedding day. We want you to be witnesses of this, our marriage.'

"There were tears in the eyes of those who saw the happiness of the two cripples. John and Mary now are living in Chicago."

While the sympathy of the reader must almost inevitably be elicited by the loneliness and suffering of this unfortunate pair, the question inevitably arises: "What will become of the children?" Of course Mother Nature and Love may take care of them—may mock the preachers of prudence by giving to these lovers children endowed with perfection of limbs and faculties. Yet the prospect of the children being properly nurtured seems very slight. And since the "Thou shalt not" of Church and State are ineffective, it would seem that in rational enlightenment is the only hope. Through it only may the "unfit" for parentage find mutually helpful companionship without incurring the guilt of a denial of the natural right of the child to be well born.

L. H.

TO THE READERS OF LUCIFER.

COMRADES: At my time of life one cannot expect a great deal more of this life, and there is a liability to go at any time. In view of this fact I am preparing a work that I propose to call "My Last Will and Testament; A Glimpse of Naturalism."

The price of the book will probably be a dollar. Will those who will take a copy—if I am able to get it published—please drop me a card and say so?

LOIS WAISBROOKER.

Gibbs, California.

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

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Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic building.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

CORRECTION: On page 463 of last LUCIFER, No. 1059, middle of third paragraph, first column, for "the wobl," read *they would.*

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

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Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

TO LUCIFER'S FRIENDS: GREETING AND FAREWELL

Cook County Jail, Chicago, Tuesday Morning,
February 27, E. M. 306.

Dear Friends All:

Again the expected has happened, and again I find myself behind prison walls.

Yesterday afternoon, about 5 o'clock, Deputy Marshal Wainwright called at 500 Fulton street and very civilly and gently informed me that his orders were to conduct me at once to the Cook county jail and thence at 10 o'clock (next day) to the state penitentiary at Joliet. After a hurried consultation with Daughter Lillian and other inmates of LUCIFER'S home the marshal and I boarded the Lake street elevated train and in less than one hour I saw and heard the heavy iron door close behind me, shutting me away from friends and the sweet light of liberty.

Cook county jail, presided over by Warden John L. Whitman, has the reputation of being the best conducted and best managed jail in the United States. How true this may be I am not prepared to say, but from my short experience within its walls I am inclined to credit the claim.

Spent the evening writing letters to friends at a distance and in jotting down memoranda touching the business of LUCIFER'S office, for though it is now nearly two months since all hope of a favorable verdict from the Court of Appeals has vanished, I was not yet ready to turn over the publication business to other hands.

For more than a week I had spent most of the time sending out copies of the "Administrative Process of the Postal Department" and writing letters to editors and publishers in regard to this leaflet, so that the work of getting LUCIFER No. 1060 to press was only fairly begun when I was told to stop work and go with the United States marshal. Several editorials were begun, but none finished; among these the one entitled "Ernest Howard Crosby in Chicago" was the longest and perhaps most important.

The chief aim of that article was to show that, great as was the work of William Lloyd Garrison as a reformer, as a destroyer of crystallized wrong, there still remains work to be done in the line of radical reform—the line of destruction of crystallized wrongs—more difficult and requiring even more courage than was ever required to fight the ages-old institution known as Chattel Slavery.

I had intended to trace some of the lines of resemblance between the enslavement of the African to the white man, and the enslavement of women in so-called Christian lands to her sexual master, masculine man, such as:

(1) The black man born of a slave mother was never supposed to reach an age at which he could be self-owning—the owner of his body and time. He took the name of his master, changing names every time he changed owners. So of woman. Until married her body is not her own to do as she pleases with. It belongs to her father, whose name she takes, or to society—that is, to the priest and

MOSES HARMAN,
At the age of 75 years and 3 months, January, 1906.



This is the latest portrait of the editor of LUCIFER, and is probably the most true to life of any in existence. It is only by chance that we have it. We wanted photographs of him and his infant grandson together, and after posing with the little one the photographers requested him to pose for them. Two negatives were taken and both were so good that we ordered photographs of each. The above half-tone engraving is the same that appears in the leaflet by T. B. Wakeman. I am sure the many friends of my father will be glad to see this portrait in LUCIFER. L. H.

judge, who will not allow her to be self-owning. When she marries, the most orthodox of the Christian churches require that some one must "give the bride away." "Who giveth this woman in marriage!" asks the priest—as when Alice Roosevelt, 22 years old, was married a few weeks ago. No matter how old, she has not reached her majority, as man reaches his majority at 21. Then, as in the case of the slave changing masters, she takes the name of the man to whom she is given, and every time she changes masters she takes the name of the new master. If she becomes a mother her children take the master's name.

(2) The crystals that hardened and solidified chattel slavery were partly theologic—that is, partly religious; partly economic or industrial, and partly "societary," or *how tos.* The clergy quoted "Scripture" in support of chattel slavery; the man who wished to live without work supported the institution that compelled involuntary labor, and the man or woman who wanted entrance into the charmed circle of the best society knew that the "Open Sesame" to that exclusive circle was the ownership of slaves or the ability to use the slaves of others, coupled with undoubted allegiance to the slaveholders' code.

And so likewise it is with the enslavement of woman. Marriage—legal marriage, canon law marriage—is partly theologic (religious), partly economic (industrial) and partly *how tos* ("societary").

The control of sex, of reproduction, is claimed by the priest and clergyman as preëminently their own province. They can show texts without number to prove that God ordained woman's subjection to man, from the time of man's entrance upon the earth, and since the clergy are the ministers of God, the ambassadors of God to man, of course, to know the will of God as to marriage the priest or clergyman must be consulted. He it is who must tie the hymeneal knot, and in order that his work be duly honored and respected there must be no untying of the hymeneal knot. "Marriages are made in heaven;" "Whom God hath joined let not man put asunder."

Marriage is also an economic institution. Wives have an industrial value, a financial value. Orthodox marriage makes man the "head of the house," "house bond" (husband), ruler of the house, while the *wife* is a "weaver," a producing *servant*, an "upper servant without wages." The husband holds the common purse and spends the common earnings as he sees fit.

Marriage is a societary institution—preëminently so. He or she who would have entrance into "good society," to say nothing of the *best*, must be orthodox in *belief* as to the sacredness of the monogamic marriage institution, however little his own conduct may agree with that belief. As in the case of belief and practice of religious creeds, while sins of conduct are easily forgiven, sins of belief are rarely or never forgiven. That is to say, man, the lord and master, is not held to strict accountability for sins of conduct touching marriage; but not so with woman, the servant, the slave. Orthodox belief as to the marriage code will not save a woman from social ostracism, from a social hell, if her conduct is not in line with the code. Yea, more. Not only must her conduct be in strict accord with the code, but there must be no *taint of calumny, no suspicion* that her conduct is not strictly *regular.* Innocence is not enough. She must not only be "strictly virtuous, but clearly above suspicion," else social *damnation* is her life sentence.

I have written much more than I intended when this article was begun. Expecting soon to be called by Marshal Wainwright to go with him to Joliet, and expecting a friend to carry these lines to LUCIFER'S office, I close this "Hail and Farewell Greeting" by repeating what need not be repeated to those who have been constant readers of LUCIFER, namely, that, next to the breaking of the chains that now prevent freedom of speech and of press, the object of LUCIFER'S publication is to help woman to break the chains that for ages have bound her to the rack of man-made law, spiritual, economic, industrial, social and especially sexual, believing that until woman is roused to a sense of her responsibility on all lines of human endeavor, and especially on lines of her special field, that of reproduction of the race, there will be little if any real advancement towards a higher and truer civilization.

Thus far I wrote before leaving Cook county prison. I now add a line on train. My seventeen hours' stay at the jail were not unpleasant hours. I slept but little, but it was not because of discomfort but because I wanted to write as many letters to friends and as much copy for LUCIFER as possible.

Once more, as during my incarcerations in Kansas, I want to ask, as a special favor, that all my friends, far and near, will do me the kindness to write me words of cheer and hope—not so much that I expect to be *despondent* if I do not get the words of cheer, but because I want to keep in close touch, close fraternal touch, with all who labor and wait for the coming of the reign of truth, of honesty and justice. You need not write long letters, and especially I prefer that you do not write in a vindictive or revengeful spirit in regard to my imprisonment or the men who have been instrumental in putting me in prison. I do not always agree with Paul the Apostle to the Gentiles, but I do enjoy reading the thirteenth chapter of First Corinthians—I think it is—wherein he glorifies the spirit of love and forgiveness of injustice. "Love suffereth long and is kind; love endureth all things, hopeth all things," etc. Also when he says, "Count it all joy and gladness when men persecute you," etc.

Also I do not always agree with the Nazarene, but when he said, "Father, forgive them; they know not what they do," he showed a commendable spirit.

And now goodby, goodby, dear friends all. I leave the work of LUCIFER in your hands, confidently believing you will not let the work lapse for want of energetic effort. I am not a William Tell, nor a Garrison, and yet I feel much as I think Tell felt—if the story be a true one—when he urged his friend not to let the common cause languish, whatever the result of that memorable day when he shot the apple from the head of his son; and I feel as I suppose Garrison did when he said:

"I am in earnest; I will not equivocate; I will not excuse; I will not retract a single inch, and I will be heard."

Again goodby; the train whistles down brakes; the Joliet station is here. All good things be yours now and evermore.

M. HARMAN.

No time to revise copy.

★ ★ ★

[Two members of the family and another friend accompanied the deputy marshal and the "prisoner" to Joliet. On arrival the turnkey greeted the deputy with the question, "What can I do for you?" "I have brought a prisoner," was the reply. "Which is he?" was then asked. It seems that the editor of LUCIFER has not yet acquired the "criminal countenance" sufficiently to be distinguished as a criminal by this official. The prosecuting attorney was more discerning. In his address to the jury he characterized the defendant as a "degenerate." (A study of the portrait in this issue will enable the reader to recognize a degenerate when he meets one.) The attitude of the officials toward my father seemed courteous and considerate, and he is calm, cheerful and hopeful as always. His body is confined but his spirit is untouched.—LILLIAN HARMAN.]

ERNEST HOWARD CROSBY IN CHICAGO.

Two weeks ago the Chicago Society of Anthropolgy at Corinthian Hall, Masonic Temple, listened to an address by this widely known and deservedly popular lecturer. Mr. Crosby's theme was "Garrison, the Non-Resistant," and was largely a synopsis of his recently published book by that name—a brief review of which book was given in LUCIFER No. 1057.

Mr. Crosby, though claiming membership in a popular and very conservative Christian church, is no worshiper of the dead past, no hero-worshiper, and how such a bold image-breaker as he can retain membership in an orthodox Christian church is evidence to me that allegiance to old-time creeds is no longer required by modern religious hierarchies.

Without doubt Mr. Crosby finds it greatly to his advantage to have been the son of a leading orthodox clergyman of New York City, Rev. Dr. Howard Crosby. The name alone gives him a welcome to many church organizations and platforms that would otherwise be closed against him. Evidence of this was seen in the fact that two evenings later he addressed the congregation of the Centenary (Methodist) Church, Monroe and Morgan streets, this city, on the "Church and Social Problems," in which lecture Mr. Crosby assailed our present systems of economics, land-ownership, etc., with a boldness and force of utterance that would have been called "revolutionary," "anarchistic" and "destructive to social order" only a few years ago, and even now would doubtless be so denounced if the speaker were not protected by an honored name and by affiliation with a highly respectable and conservative church—the Protestant Episcopal, if I mistake not.

In his Masonic Temple address Mr. Crosby, after giving due honor to William Lloyd Garrison as the most heroic leader in the movement against the enslavement of the African to and by his paler-faced brother, declared that the example and work of this great emancipator was and is chiefly valuable to us as pointing the way in

which other crystallized wrongs are to be combated and overthrown. In the discussion which followed the opening address this thought was elaborated by several members of the society whose honored guest the speaker was. One of these members, whose name is unimportant, said—in substance if not in exact words:

"Mr. Crosby spoke truly and eloquently of the cruel tortures inflicted upon Savonarola, the distinguished religious reformer of the fifteenth century, by the Italian hierarchy. Lack of time, perhaps, prevented our speaker from mentioning the name of another Italian reformer, named Giordano Bruno, who suffered seven years' imprisonment and was finally burned at the stake for his persistence in maintaining the right to teach doctrines antagonistic to those taught by the fathers of the Roman church. Brother Crosby is, of course, aware of the fact that the spirit that animated those old-time inquisitors is not yet extinct. He does not need to be told that women and men are fined and imprisoned to-day because of their persistence in claiming their equal right to teach doctrines at variance with those taught by the leaders of public opinion in church and state.

"As in times of the Roman and Spanish Inquisitions, we have to-day an 'Index Expurgatorious' here in so-called free America. Books, papers and pictures are destroyed by wholesale without a semblance of public trial, and without compensation to the owner, by the postoffice officials and by the agents of a puritanic, semi-religious organization called the 'Society for the Prevention of Vice.'

"Mr. Crosby said that African slavery, as an institution, had been handed down to us from the ignorant and barbaric past, and said there were other forms of crystallized wrong that need the iconoclastic hand of the reformer quite as much as did the crystallized wrong to the abolition of which Garrison devoted the best years of his life. Our speaker mentioned a few of these, but not all. Among the crystallized wrongs omitted by him may be mentioned INSTITUTIONAL MARRIAGE.

"I am well aware that in calling marriage a crystallized wrong I am treading on dangerous ground, just as Garrison was treading on dangerous ground when he assailed American slavery of the African race. By the word marriage I must not be misunderstood as meaning the voluntary, equitable union of women and men, but what is known as canon law and statute law marriage—indissoluble marriage except by death, penitentiary crime or decree of the divorce court.

"In my opposition to these two crystallized forms of inherited wrong I do not claim originality. John Stuart Mill, the distinguished author of the essay 'On Liberty,' has said: 'The only serfdom now authorized by law is marriage.'

"Elbert Hubbard, editor of the 'Philistine,' known to all my hearers, calls legal marriage 'A scheme for holding together the incompatible,' and George Bernard Shaw, the foremost writer of plays with a purpose, has said, 'The one refuge left in the world for unbridled license is marriage,' and also that 'Marriage is popular because it unites the maximum of temptation with the maximum of opportunity.'"

M. HARMAN.

ANOTHER JUDICIAL MURDER.

Thursday of last week I wrote a letter to the governor of Illinois, of which the following is a copy:

CHICAGO, ILL., Feb. 22, 1906.

To Charles S. Deneen, Governor of the State of Illinois.

DEAR SIR: Unless you interfere to prevent it another of the fearfully long list of judicial murders that have disgraced the people of this city and state will be committed to-morrow.

As a citizen of Illinois, a citizen of the United States of America, a citizen of the world, I hereby enter my most solemn protest against the proposed judicial murder of Johann Hoch, and call upon YOU as the executive of Illinois to use the civic authority delegated to you by your fellow-citizens to prevent that cold-blooded infamy.

I will not give reasons in detail now; may do so later.

Very respectfully your fellow citizen. MOSES HARMAN.

This letter was signed by five persons, comprising the members of the family at 500 Fulton street.

On Saturday, next day after the life was choked out of the body of Johann Hoch, I received the following reply to our joint letter:

State of Illinois, Executive Department,
SPRINGFIELD, Feb. 23, 1906.

DEAR SIR: I acknowledge the receipt of your letter of the 22nd inst., and have to say that the case of Johann Hoch was passed upon by the Supreme Court, and Chief Justice Cartwright reviewed the case at length. You will find the opinion on page 265, vol. 219, of the Illinois Supreme Court Reports.

The new matter presented by Hoch's attorneys was carefully investigated by the board of pardons and by myself. There was nothing in it which justified disturbing the verdict rendered by the court.

I appreciate your courtesy in expressing your views. I believe any one who has a full knowledge of the facts would feel that the judgment of the jury should not be disturbed. Yours truly,

C. S. DENEEN.

Mr. Moses Harman, 500 Fulton street, Chicago, Ill.

At the same time we wrote to Deneen I sent a letter, by special delivery post, to the sheriff of Cook county, couched in similar language to that sent to Governor Deneen; also a similar letter to John Whitman, warden of the Cook county jail, whom I had met at more than one public meeting in Chicago, and whose public talks on prison management I had been much interested in.

From neither of these did I get an answer, but on Monday evening, on my way to Joliet, and while a guest of Mr. Whitman, I had a brief conversation with him in regard to the hanging of Hoch. He had received my letter, and in reference thereto said, in substance, that, having taken the oath of office, he could not do otherwise than as he did—meaning, I suppose, that he could not refuse to prepare the gallows and adjust the cap and noose, and do the other work necessary to the execution.

"That is to say," I replied, "having taken the oath of office, you must either *do or resign.*"

To which an affirmative answer was given.

Mr. Whitman appears to be a kind-hearted, generous-souled man, and while it is best, no doubt, that such a man should be the chief officer at the county prison, so long as prisons are necessary, it seems a great pity that in order to hold that position he must *abdicate his manhood* and become the obedient tool or slave of other men—of men who tell him he must kill his fellow men, whether he believes them guilty of murder or not.

It has frequently been stated in the papers that Jailer Whitman does not believe—did not believe—that Hoch was guilty of the crime for which he was hanged.

How, then, is it possible for him to settle with his own soul and clear himself of complicity in the crime of judicial murder?

Can his oath of office clear him at the bar of justice; the bar of judgment; of *self*-judgment, which, after all is said, is the most important of all tribunals, and the hardest to escape, or hide away from?

M. H.

We are printing a large edition of this number of LUCIFER, and will be glad to hear from those of our friends who can assist in distributing it. Please send in orders as early as possible. We would also like to hear from those who can take a regular number of extra copies to distribute at meetings or in any other way. Those who sympathize with the editor in his imprisonment can express that sympathy in no more effective way than in bringing his work to the attention of the liberty-loving people of the country and of the world.

SOME DEFINITIONS BY "FRA ELBURTUS."

Justice: A system of revenge where the state imitates the criminal.

Success: A subtle contrivance of Nature for bringing about a man's defeat.

Fortitude: That quality of mind that does not care what happens so long as it does not happen to us.

Law: A scheme for protecting the parasite and prolonging the life of the rogue, averting the natural consequences that would otherwise come to them.

Legal marriage: A scheme for holding together the incompatible.

Natural law: Merely a habit of the Unknowable.

"To suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all (religious) liberty: because he being, of course, judge of that tendency will make his (fallible) opinions the rule of judgment, and approve or condemn the sentiments of others, only as they shall square with or differ from his own. It is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order. And finally, that truth is great and will prevail, if left to herself. That she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapon, free argument and debate."—Act of Virginia establishing religious freedom.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

E. K., Pomeroy, Ohio.—Enclosed find $1 for Wakeman's letter in pamphlet form. Glad to see the postal authorities are getting off their "high horse."

PAUL ROSTEL, Home, Wash.—Permit me to express my sympathy; but hard knocks should strengthen us. There never was a good cause which did not call for sacrifices of its advocates. Inclosed find renewal of subscription.

IRVING LLEWELLYN, Oyster Point, Va.—Kindly mail me several copies of Wakeman's Letter to the President, for which I enclose 60 cents. This letter is exceptionally forceful and capable of great good, rightly used. No. 1059 is good throughout. Am especially pleased to learn of the change in attitude of the postoffice department.

ALBINA L. WASHBURN, San Diego, Cal.—Those verses in No. 1058 by George E. Bowen, "A Catechism for Comstock," are splendid—just what is needed. Satire, criticism, ridicule will mow down rank after rank of the enemy, where reason, logic and entreaty sever "phase" them! And why? They do not understand the latter, while sleet and gnat-bites count! "A little more grape, Cap'n Bragg!"

THADDEUS B. WAKEMAN, Coscob, Conn.—I think you had better leave my picture off [the leaflet reprint of the letter to Roosevelt]. It will detract attention from the real issue. *Do it if possible.* * * * I rejoice at the apparent dawn of something like law and common sense in the postoffice. Perhaps if you *suffer* enough and we all keep hammering day may break even there.

[The request about the picture reached us too late. The plan of having the cover of the leaflet adorned with the two pictures was not my suggestion, but that of friends and helpers here in Chicago.—M. H.]

C. H., Centocook, N. H.—I inclose $1 now for your use for any purpose you see fit. I could wish the day might not be fixed for your incarceration. The sex question has got to be discussed, "For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad." (Luke 8:17, et al.) If you can send me "Man and Superman," "Mrs. Warren's Profession," "You Never Can Tell" and "Strike of a Sex" with "Zogassant's Discovery," with bill for the same, I wish you would, or if you will inform me of the cost, including postage, I will send it for them.

["Mrs. Warren's Profession" and "You Never Can Tell" are contained in the two-volume edition, "Plays Pleasant and Unpleasant," by George Bernard Shaw. The price is $2.50, and that of "Man and Superman," by same author, $1.25. All for sale at this office.]

Amicus, Mass.—It is not from lack of sympathy with LUCIFER, its objects and its editor, that I have failed to write before, but from lack of time, due to other duties and work. I am forced to write now, as my subscription to your brave little journal has run out and I want to renew it.

I have two lines of work that take up much of my time. The first is genealogy. I have often wished to write a short paper for LUCIFER on the meaning and importance of genealogy to those who believe in freer sexual relations. A genealogy should be not simply a list of consanguineous names classified and arranged as "hatched, matched and dispatched," but a real pedigree-book for human stock, in which to record and study the habits, diseases and other hereditary traits of our ancestors, with a view of improved selection and propagation of descendants.

My second line of work is zoology—my life study—and here again I have often hoped to find time to contribute an article to LUCIFER on the factors in heredity. I don't know as I shall ever get time for preparing such a paper, which ought to have popular as well as accurate scientific treatment, but I always hope for the maintenance of freedom of speech and press, so that the right to discuss such subjects and the allied subject of "race-suicide" shall not be confined to the President of the United States.

Apropos of "race-suicide," I enclose a clipping from a Massachusetts newspaper. Don't get into trouble by printing it in LUCIFER, for, although cut from a weekly supporting the Republican party, it might be dangerous for LUCIFER to publish it.

I enclose $5. Please put $2 towards continuing my subscription to LUCIFER and the other $3 on your defense fund. I hope and wish you success in your struggle with a censorship that, in many respects, especially in prudish directions, is more absurd and exacting than that of a monarchy like Germany. On this point I write not at random, having lived long enough in Germany to understand its people and their ideas.

T. F., New York.—Please count me in on your fight—at least to the extent of giving a few pennies now and then. I can help that way, which, perhaps, is reprehensible, for that is hardly activity, and we like to think of actual work as radicals rather than as money-givers. But radicals seem to get blasé, and though willing and anxious to do something find themselves begging off and feeding their souls by simply chipping in at times. The capitalistic system is pounding away so hard on us, day by day, that it is easy to be inactive and have time to do something else. The system is insidious, too, for one believes in doing something else; one is only preparing for better work in the radical field. Enthusiasm counts mightily, but enthusiasm cannot burn constantly in any one surrounded almost wholly by capitalistic or conservative ideas, people, institutions and events. The pounding and banging away at people by the system, with its sugar-coated ideas, peoples, institutions and events, breaks lots of would-be radicals down and seduces many who feel they are advancing in knowledge and not sliding behind. I must confess I've got to hear Eugene Debs talk once in a while; must go to some Socialist meeting now and then; must read Whitman and Shelley or see their works around the house; must have a picture of Bakunin, as well as of William Morris, Marat, Marx, Lassalle, Wagner to look at daily; must read LUCIFER, the "Truth Seeker," and pamphlets to keep up enthusiasm. It is easy to "die" in New York, for, Mr. Harman, the metropolis of the New World is pretty narrow for all its alleged bigness and greatness. The chase for the almighty dollar is keener and more vicious here than anywhere else, and any one at all radical knows perfectly well and to his financial detriment that if he fights for his ideal it will be costly. It is not development of character that counts for anything in New York; it is development in the ways of the world. Any one's advancement is almost bound to mean the latter and not the former. One's wealth is in inverse ratio to one's character.

There are many changes to be made before that ratio is changed. Meantime the system breeds and fosters vile and brutal and yet formidable institutions, one of the very worst of which is marriage. No epigram is ever true and yet it appears to be evident sometimes that the man who marries kills two persons. What the lover and sweetheart and the wife and husband call love dies, almost of a certainty, a few months after the ceremony is performed. Then worse than death—hypocrisy, lying, brothels, harems, bickerings and all the fearful evils attendant on the children in that "home." Children, perhaps the most precious things in our lives, so beautiful that they ought not to see a frown on the face of any one in the whole world, so good they ought never see anything but pretty things and great women and fine men, must live in "homes" like that.

But things will change, I'm sure, and the revolutionists will change them. The world "was built" for fun, and the best fun in the world is to fight the system and the institutions it engenders. Your fight is pretty lonely, apparently, but there's a whole lot of people with you. The system keeps them quiet or seduces them into uselessness. Men like you (pardon me) must keep at us or we'll "die." I wish I could see you some time and hope you will get around to New York and stop with me for a day or as long as you can. I wish you the greatest and best good luck in the world, and hope a smooth road is in front of you, even though it looks rocky just now. Write me once in a while and I'll respond with ammunition for the battles you're fighting; for you need ammunition, and the very least such as I can do, lazy as we are, is to supply some of that.

ANNIE LILLIAN SWEET, Cedar Rapids, Iowa.—I presume there are times when you wonder if it is worth while to fight against the ignorance and prejudice in the world. I think that it is. Let me tell you something: The recent attack on you by the postoffice officials is advertising and helping your cause more than anything

else could. There are many who never heard of your paper until they read the account of your trial and conviction. The most of them will keep posted in regard to you from this on. I am doing everything I can to spread a knowledge of your persecution. I tell every one about it, those who believe in marriage reform and those who do not; and I give them copies of LUCIFER. Among the list of names that I sent you to send sample copies to was one woman who is very well satisfied with things as they are in this world at the present time. A while after I sent her name in I saw her. She said to me:

"I have been receiving a lot of stuff from a man in Chicago named Moses Harman. Have you heard of him?"

"Oh, yes," I said. "I've heard of him." Then I added that some of the papers you published had been suppressed and that you had been sentenced to a year in the penitentiary.

"Well," she said, "I think his writings ought to be suppressed."

Then I told her what I thought about it. She went away with a little light on the other side of the question.

I presume that all the friends of free speech who have heard of your trouble are doing very much the same thing. It will all help. All the talk about your persecution, all the interest that it has aroused, and all the discussion that it will give rise to will act as a leaven in the mass of humanity. It will keep working and after a while there will be results from it.

The people of the United States could end all this trouble; they could keep you out of the penitentiary if they would. It does not do a particle of good—at least I do not think it does—to write to President Roosevelt complaining of the actions of the officials in the postoffice department. I do not suppose that he has seen one of the letters that have been sent him. If the people would flood him with signed circulars and write to their representatives and senators and demand of congress the repeal of all laws which make it impossible to discuss the question of sex in papers and magazines I think it would only be a short time before all such laws would be repealed. If that did not bring the repeal of the laws the women of the country could put in their ear.

Of course if the subject of sex is too indecent to be discussed in a clean, straightforward manner by periodicals then women who consider themselves "ladies" will have to stop getting married. There is nothing else for them to do. If the women of the land would say, "We will not marry until all the laws which prohibit and restrict the discussion of questions of sex are repealed" it wouldn't be long, to express it in the common vernacular, before there would be something doing. I do not expect though that the women will do anything of the kind, for the majority of them need just about as much enlightening on this subject as Comstock and Hull do.

But keep on with your work. Do not get discouraged. Surely there will be a way for you out of your trouble. Every person who thinks for himself in this world has to stand what you are standing, for the one thing that mankind generally cannot forgive is unconventionality of thought or speech. You are one of the few men in the world at the present time who are helping on a good cause. Your troubles may be hard to bear, but you have the consolation of knowing that you are putting courage into the hearts of many people. You probably will not live to see all the good results of your teachings, but future generations will reap in happiness what you are now sowing in sorrow.

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If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

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BOOKS AND PAMPHLETS.

Garrison the Non-Resistant.
BY ERNEST HOWARD CROSBY.

This is a sympathetic sketch of Garrison's career which considers slavery and the Civil War from an entirely original point of view. In the opinion of the author President Lincoln made a radical mistake to undertake to coerce the seceding states, and the enthusiasm for the "Union" of sections which hated each other he regards as immoral in itself and the source of prolific subsequent evils, including the growth of the sentiments of imperialism and militarism, together with the formation of the trusts and the aggravation of the labor problem. That the war failed to settle the race question is obvious. If the "erring sisters" had been allowed to go, slavery would, he thinks, have died a natural death, and the states would have reunited, the race question having been peacefully and genuinely solved.

Even those who fail to accept this view of history will find it interesting and full of suggestion, and the account of Garrison's life and the record of the personal observations of the author in the South of today are both vivid and entertaining. 16mo, 144 pages, with photogravure portrait of Garrison. Price, 50 cents (postage 5 cents).

M. HARMAN, 500 Fulton st., Chicago, Ill.

Administrative Process of the Postal Department.
A LETTER TO THE PRESIDENT, BY THADDEUS BURR WAKEMAN.

This is a most effective "missionary document" relative to the attempted suppression of free speech by the postal censorship. It contains half-tone portraits of the author and of Moses Harman. We want this letter distributed as widely and as effectively as possible, and as some who might be able to distribute it may not be able to buy we have felt reluctant to set a price on it. Let such not hesitate to order any quantity desired, even though unable to send money. For those who can afford to help bear the expense of publication, the price is 5 cents a copy, or 25 cents a dozen.

M. HARMAN, 500 Fulton st., Chicago, Ill.

Plays Pleasant and Unpleasant.
BY GEORGE BERNARD SHAW.

Published in two volumes. Contents Vol. I: Widowers' Houses; The Philanderer; Mrs. Warren's Profession. Contents Vol. II: You Never Can Tell; Arms and the Man; Candida; The Man of Destiny.

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HOMELESS.

I met today sweet Liberty,
Out on old ocean's strand;
She hailed me brightly, joyously,
And shyly reached her hand.

Then while she turned to go away
I said: "May I not come?
Take me, a lorn outcast, I pray,
With thee, to thy sweet home."

With trembling lip and tearful eye—
Compassion shining through—
Despondingly she made reply:
"Dear sir, I'm homeless, too."

—*From the German, by L. E. Huggins.*

THE PROPHETS OF THE THEATER.

Twenty years ago the novel was the chief instrument of popular education, and whoever wanted to get a hearing for any new doctrine had to write one. The theater was merely a place of amusement, looked down upon by many serious persons, and regarded by hardly any as a great engine of social and moral reform. Today all this is changed. The ablest writers in the world no longer write novels but plays, and it is now clearly seen that the drama will be one of the chief agents in the transformation of society. Eminent dramatists have arisen all over the world, the chief of them being Ibsen, Hauptmann, Shaw, Sudermann, Macterlinck, and D'Annunzio. It is a tremendously significant fact that all these men, except perhaps Hauptmann, are very advanced sex radicals.

Henrik Ibsen, born 1828 in Norway, is the father of the modern drama. He has been writing plays since about 1850, but his great importance lies in the series of social-problem plays which began in 1877 with "The Pillars of Society." The best of these are "A Doll's House" and "Ghosts," each of which contains a vigorous attack on our existing marriage system. Both are often played on the stage.

The heroine of "Ghosts" is Mrs. Alving, who has had the misfortune to marry "a fallen man," as she expresses it. He is drunken, brutal and generally dissipated. She is so disgusted that for some time secretly loved. Unfortunately he believes that the greatest thing in the world is duty, and that a wife's highest duty is to submit to her husband. Mrs. Alving lets him persuade her to return to her husband, and as a result she spends many years of misery and has a son by Mr. Alving. At last the husband dies, and the son promises to become a great artist; but, alas, his health goes to pieces, and it is discovered that he has inherited a disease which his father had imprudently acquired, and that he will soon be incurably insane. He reproaches his mother for giving him birth, but gets her to promise that as soon as he becomes insane she will poison him with morphia. The curtain falls just as his mind is leaving him and the mother is trying to nerve herself to fulfill her promise.

The heroine of "A Doll's House" is Nora Helmer, whose husband is an intolerably proper and respectable young man of excellent prospects. He calls her his "lark" and his "little squirrel," and takes all care off her hands, so that everything seems to be going well. Unfortunately a difficulty arises which shows Nora that her husband is really thoroughly selfish and that she is a silly ignoramus. She tells Helmer that she now realizes that she has been living for years with a strange man in a doll's house and that she must leave him and work for herself, so that she may learn what real life is. The horrified husband reminds her of her duties to him and the children, but she says she has discovered that a woman's first duty is not to her husband, nor yet to her children, but to herself.

Hermann Sudermann, born 1857, is the most eminent writer now in Germany. He thinks that women when in love are far more fearless and emancipated than men, whom he regards as poor, conscientious creatures. Two of his plays are well known in America—"The Joy of Living" and "St. John's Fire." In the former the heroine, Beata, is a married woman who has had a love affair some years before with an intimate friend of her husband. The lover has now cooled down and is conscience-stricken to think of his treachery, but Beata, who still loves him, has no scruples and can think of the affair only with joy and pride. In "St. John's Fire" we have a young man who is engaged to his cousin, but meanwhile finds that he is deeply in love with Marikke, an adopted child of the parents of his betrothed, who loves him in return. He is too conscientious to break off with his cousin, but Marikke will not submit to be cut out altogether.

Maurice Macterlinck, born 1862, is a Belgian. His earlier plays, such as "Princess Maleine," are worth very little, but he has written a splendid problem play in "Monna Vanna," which I described some weeks ago.

Bernard Shaw was born in Ireland in 1856. I have lately written so fully about him that I need say little now. He has just had a great triumph with "Major Barbara." On one of the first nights there were present the Prime Minister of England, Premier Jameson of Cape Colony, the famous raider, and many other celebrities. Evidently not all public men are so easily shocked as Police Commissioner McAdoo.

Gabriele D'Annunzio, born 1864, is easily the foremost name in the Italian literature of our time. He has written at least one important problem play, "Gioconda," which is sometimes seen on the American stage. A young sculptor has a wife who is beautiful, and who has also a beautiful soul; but she is not just what he needs to give him inspiration. "I am not a sculptor of souls," he explains. He meets another woman, Gioconda, whom he finds perfectly beautiful and who fills him with such inspiration that he makes a statue of her which is a marvel of art. But his wife is jealous and he is brought to such despair that he tries to commit suicide. He does not quite kill himself, however, and by the long and patient nursing of his wife he recovers. Then Gioconda writes that she will await him every day at the studio. The wife finds out that he has had the letter and goes herself to face Gioconda. The scene between these two women is one of the finest in all dramatic literature. The wife pleads priority of possession, but Gioconda pleads superior fitness. She says she is essential to the sculptor and that he would be nothing without her. As the wife is not sufficiently up to date to share the sculptor with Gioconda and is getting rather the worst of the argument, she loses all self-control and tells Gioconda a lie. She says her husband has decided to discard Gioconda and has sent her to say so. Gioconda believes it and in a fearful passion she rushes at the statue to destroy it. The wife then cries out that she has told a lie, but it is too late, and she just saves the falling statue by catching it with her hands, which are smashed to pieces. Her hands have to be amputated and Gioconda gets the sculptor.

With such plays acted everywhere before intelligent audiences Comstockery will not last long.

R. B. KERR.

THE CASE OF MOSES HARMAN.

"Prison for Aged Man.—Moses Harmon, 75 years old, for the third time in his life was taken to the Joliet prison yesterday. He had been arrested by the postal authorities because of matters contained in a paper he published, LUCIFER, the Light Bearer."

The above clipping is all the notice his case got from the Chicago "Record-Herald." The thing is significant. Briefly, the facts are these:

Moses Harman, 75 years old, was taken to the Illinois penitentiary at Joliet, Tuesday, February 27, 1906, to serve a sentence of one year for a technical violation of the laws of the land which prohibit the sending of so-called obscene literature through the mails.

"Served him right! Ought to be sent to the pen for that!" you exclaim. Be not hasty, my friends. Listen a minute and hear other facts. This old man has never tried to send through the mails anything half so objectionable as passages you will find in the Bible and in Shakespeare.

In the first place, he is not an obscene old man, but clean, kindly and cultured.

He has fought valiantly for many years the battle for the emancipation of women; for her political, economic, and, therefore, social freedom.

He has done this from the highest motives—the improvement of the human race.

Burbank improves potatoes, other vegetables and flowers.

Others devote themselves to the breeding of fine stock, and the world applauds.

Harman wants to have the human race improved, and the world says, "Sh-h-h!"

Are not human beings of as much consequence as pigs and potatoes? Is parenthood an indecent subject? Is the question of woman's rights and wrongs, of her freedom and her slavery, of no consequence?

I appeal to every woman who has a spark of independence in her makeup to use her influence in this case of Moses Harman!

Wives of workingmen, wake up, and do something!

Think, talk, *act*.

Have these obnoxious laws repealed. It is not Moses Harman alone, not the cause of woman's freedom, but the rights of humanity that are at stake. Free speech, freedom of the press, personal freedom, the rights of labor—all are involved.

This is not a struggle alone between Anthony Comstock and Moses Harman, but it is a struggle of the oppressed class against the ruling class for the right to life, liberty and pursuit of happiness.

Material interests are at stake, and the ruling class is wise enough to understand this and act accordingly.

Let the ruled class also understand and act, or sink into greater slavery!—*May Walden Kerr, in the Chicago Socialist.*

[The "Record-Herald" erred in saying that Moses Harman "for the third time in his life was taken to the Joliet prison." The present is his first experience in Joliet.]

LET THE EAGLE SCREAM!

The assault on the freedom of the press and of the mails, involved in the prosecution of Moses Harman, editor of LUCIFER, Chicago, reached another stage on March 3, when Mr. Harman was sent to the penitentiary at Joliet to serve a year's imprisonment. If such things can be done under the shadow of the American eagle, the ægis of the constitution, and the protection of the Stars and Stripes, why does our department of state trouble itself about tyranny and oppression in the Old World?—*Truth Seeker, New York.*

A CRUEL OUTRAGE.

One day last week an old man, 75 years and 3 months old, was sent from this city to the penitentiary; the sentence was "one year at hard labor." The old man's name is Moses Harman, editor of LUCIFER. Mr. Harman's work was very delicate, and also very unpopular with the "powers that be." He attempted to teach wholesome truths along sexual lines, but never coarse, lewd or degrading. But the government is determined that, so far as it can prevent it, the young shall be kept in dense ignorance of the laws governing the reproductive sphere of life. We admire the grand old man for his courage and fortitude—traits seldom found in one of his years. We hope to again grasp his unsteady hand and look into his noble eyes a free man, but we sadly doubt that we shall be accorded this pleasure. We fear that close confinement behind prison bars will finish his life's career, but we can have our consolation in knowing that it is to such noble souls as Moses Harman that the world owes its progress. America will become wise enough, clean-conscienced enough some day to be proud that Moses Harman lived, but, alas! that time is not yet. So we say fare thee well, dear old friend; your work will some day be appreciated and your history will be written upon the hearts of emancipated womanhood!—*The Liberator, Chicago.*

TWO GOOD PAMPHLETS.

We are pleased to note the activity shown by the Free Speech League, of New York, anent the outrage perpetrated upon Moses Harman, editor of LUCIFER, embodied in a sentence of one year's imprisonment upon the charge of sending obscene matter through the mails, the confiscation and destruction, by force, of one edition of his paper.

As one who has been compelled to face similar dangers, the "Blade" can extend a feeling of sympathy and regret—sympathy for the suffering such a sentence must entail, and regret that the bigoted cohorts of a brutish creed can obtain even a temporary victory in this enlightened age.

The Free Speech League is now engaged in the distribution of two pamphlets which discuss the all-important subject from which its title is taken, and they should receive a wide circulation. One is an open letter by Prof. T. B. Wakeman to the President of the United States, and the other is upon "Postal Censorship in America," by Louis F. Post. Each contains an array of interesting data interestingly told. For copies and information address E. B. Foote, 120 Lexington avenue, New York.—*Blue Grass Blade.*

THE BLIGHT OF THE SOCIAL EVIL.

The late Judge Arnold once remarked in conversation that in the course of many years of experience on the bench in trying criminal cases, and especially in listening to testimony concerning vice and immorality, he was profoundly impressed with the ignorance among men and women concerning some of the elemental conditions of their personal existence. The impression was formed chiefly on the many occasions when he had to deal with cases of betrayal, of infidelity, of divorce, and of illegitimate birth, as well as the vicious perversity of some species of juvenile offenders. It was his thought that much of the trouble and the crime into which many of the immature and the mature persons who thus came before him had fallen might have been avoided if the common sense in their understandings had been properly instructed as to the effects of vice. The Judge was a good deal of a believer in the old Adam in mankind, and any ideal proposition for reforming an ingrained inheritance of original sin never passed muster in his practical mind unless it could stand the rigid tests of experience. It was, therefore, with a knowledge of what he was saying that he remarked that one of the best ways in which vice might be checked would be to take care that boys when they are reaching out toward the years of manhood should be on terms of fellowship or confidence with their fathers and that they should be plainly informed on things which it is customary to permit them to find out for themselves in an irregular, haphazard and half-perplexed fashion.

I have just been reading a book which to some extent embodies the kind of ideas which Judge Arnold thus had in mind, although some of it would not, perhaps, appeal entirely to his sense of what is practicable or attainable. It is called "The Social Evil," is written by Dr. Robert N. Willson, Jr., and is devoted to a series of discussions of the possible preventive conditions which may solve the problem that has ever taxed the wisdom of moralists and philosophers. Dr. Willson, who is an instructor in medicine at the University of Pennsylvania, and who is particularly known there for the zeal with which he has pointed out to its lads the mischief and folly of the "wild oats" doctrine, does not approach the question from the ordinary moral and religious point of view, although a very strong religious spirit is here and there discernible in its pages. His point of view is wholly the medical one—that is, of the physician who sees and traces the bodily effects of vice, its insidious workings, its contaminations, its disfigurements, its frequent destruction of the stamina of manhood, and its hardly less frequent destruction of life itself. But this class of facts is largely kept in the background in the training of youth, as if they were secret, mysterious or forbidden things even in the intimacy of the paternal relation. Indeed it is not unseldom that men who have long passed the majority

may be found who seem to have only a hazy, half-innocent idea of the practical significance in the facts in question and sometimes of the facts themselves.

In his discourses on boyhood, clean living and the general conditions of the evil, Dr. Willson writes plainly, unhesitatingly and frankly. The central line of thought is at all times the physical wrong. A little anecdote which he tells, for example, of a country lad coming to Philadelphia for the first time and becoming in a few months a victim of blindness because of his want of knowledge when he joined some companions in dissipation, would probably be more effective in getting at the common sense of a boy than a baleful of homilies or spiritual exhortations. Yet total blindness thus caused is one of the not infrequent consequences of the ills which are incurred by not only the habitual but the occasional transgressors of the moral law. Indeed the pitiable extent of the impairment and of the ravages which thus result in the health and strength of a large portion of the population is known only to physicians, and it is a question whether if it were generally known and explained in an intelligent way the evil might not at least be greatly lessened. It might be a better method, at any rate, in the interest of permanent personal morals than the habit of chasing the women of the town about from pillar to post and endeavoring to reform them, and them only, at the hands of the police.

As regards the professional practitioners of vice, it is estimated that there are about 200,000 such women in the United States; that New York city has between 40,000 and 50,000 and that in Chicago, although accurate figures are not obtained, the number is greater than New York's. It is somewhat curious to note that the number for Philadelphia is set down as between 2,000 and 3,000. Mr. Richard Wells, of this city, who for many years has been a Christian worker among them, believes that there are about 2,000, but Dr. Willson thinks this is considerably below the actual number, even if it is limited to those who actually ply their trade as vendors of immorality. It is estimated that the average period of activity of the women at their trade is five to six years, but that as fast as death and decrease carry them off their ranks are replenished by an equal supply of recruits.

When he comes to the question of applying remedies, Dr. Willson can find no value in registration, licensing or in segregation. In France and Germany and other European countries where this kind of regulation and inspection is practiced, he believes that experience has found it to be worthless and that in a sanitary sense the same evils that prevail here are to be found there. He cites the example of the similar experiment made in St. Louis thirty years ago and abandoned after a four years' trial. Nor does he appear to have much faith in the efficacy of attempts at reclaiming the women by moral suasion. For every one that is saved a dozen slip away, and he refers to the experience of a noble woman who observed to him that after many years of work among the fallen members of her sex, she did not feel sure that she had done much good, so regularly had they returned to the ways from which they had been "reclaimed." He notes also the opinion of another worker who thought that not more than 3 per cent of the wantons were permanently reformed. He states, however, that in talking with a number of them from the simple viewpoint of their physical condition he found that the difficulty of gaining an honest livelihood at not more than $3 a week seemed to be one of the most active causes of the trouble.

But the zealous doctor is by no means a pessimist, in spite of all the ugly facts he produces, and only a few of which I have adduced. He does not think that the world is worse in these things, indeed even suggests that it is better than it has ever been, and that the attention which is now given to them is really a sign that it is. He is willing to admit, however, that the social evil is not curable at the present time, and that probably there is no prospect of its disappearing in the next generation. But he builds his hopes of the future on what may be done now in preparing a boy or a girl for coming into contact with the evil—the duty of the parent, re-enforced by an understanding of the experience of the physician and by a determination to eliminate the double standard of morality in discriminating between the sexes. The same care and vigilance with which tuberculosis, for example, is studied, he is disposed to believe, should be given to a physical condition even more dangerous and widespread. In his view, it is in a full, plain realization of those facts of vice which lie beneath the surface, that immorality may yet become extinguished. With his enthusiasm, however, he expects much more from his plans than is possible of fulfillment, but these are capable of producing considerable benefit to many individuals if rationally carried out, and they are somewhat refreshing and altogether wholesome when compared with the usual demands [illegible] for trade, entertainment and the like.—*Philadelphia Evening Bulletin.*

THE DEBT OF LAW TO THE LAWLESS.

Under this caption the extremely conservative Rev. Thomas Dixon, Jr., writes in "Collier's":

"It is a curious paradox of history that the law often owes more to those who have defied it than to its appointed guardians.

"Doubt is the first step to a larger faith.

"Denial is the first step to a larger affirmation, and the traitor of today becomes the hero and lawgiver of tomorrow.

"Nearly all of the men to whom we owe the progress of the world were executed as criminals by the official guardians of society.

"Crime is a relative term.

"Real law is the crystallized expression of the organized virtue of the people. It can never be more than the embodiment of the total experience of the race, at the time, in its search for the secret of self-preservation. The first tendency of law when thus embodied is to become feminine—that is, to solidify into forms which shall bind the bodies and the souls of the unborn. This tendency brings inevitable conflict with the masculine principle of progress. When the published formulas of law have been outgrown by the race, or its forms for any reason have been perverted so that they no longer are the expression of the organized virtue of a people, it becomes necessary to break the law in order to keep it.

"The inventor of the telescope was punished as a common malefactor.

"Bruno, the pioneer philosopher and thinker of the modern world, was burned to death.

"George Washington was a traitor to George III, but his treason won, and Washington has been canonized."

HIS BROTHER-IN-LAW DISAPPROVED.

A fine of $19 and a real estate bond of $1,000 for one year was the judgment entered in a Louisville court recently against George Humphrey and Eunice Reed, charged nominally with disorderly conduct. The story related by Humphrey's wife was that they had agreed that one or the other must "get out" of their home at Woodland, Nelson county, and Humphrey left. Before going he gave his wife the key to the blacksmith shop he had operated for years, and bade her get a man to run it for her. Then he gave her the house and lot and $75. He agreed to take their thirteen-year-old daughter and the hired girl, Eunice, and provide a home for the daughter and keep Eunice as a companion for her. He also agreed to take any two of the remaining four children, except the seven-months' old twin girls, and care for them when the mother would send them to him. It was further agreed that the wife was to have a divorce and he to pay for it.

Humphrey came to Louisville, according to his story, corroborated by his wife, with her knowledge and consent. He went first to the home of his brother, then rented rooms at the home of Mrs. T. D. Gibson, 1216 West Broadway, and found employment at the tobacco factory at Twenty-ninth and Walnut streets.

All went smoothly enough for three days, when George D. Reynolds, of Fredericktown, Washington county, appeared. Reynolds is a brother of Mrs. Humphrey, and he did not approve of the contract and caused the arrest of his brother-in-law and the hired girl.

Humphrey has declared his intention of remaining with Eunice.

TO THE READERS OF LUCIFER.

COMRADES: At my time of life one cannot expect a great deal more of this life, and there is a liability to go at any time. In view of this fact I am preparing a work that I propose to call "My Last Will and Testament; A Glimpse of Naturalism."

The price of the book will probably be a dollar. Will those who will take a copy—if I am able to get it published—please drop me a card and say so?

LOIS WAISBROOKER.

Gibbs, California.

The most decent thing in true Marriage would be to make no promises—either for a year or for a lifetime.—Edward Carpenter, in "Love's Coming of Age."

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

The Philadelphia friends of LUCIFER will, we hope, communicate with Mr. Myers and assist in making the protest meeting, to which he refers in another column, successful. When such meetings are planned we hope our friends will notify us, so that we may send literature for circulation. Please give dates and places of meeting for publication in LUCIFER, when practicable.

In "The Public," of March 10, Louis F. Post has an exceptionally important article on "Our Despotic Postal Censorship." In it is comprised a correspondence with the local and Washington postal officials in reference to the case of LUCIFER and its editor. We expect to reproduce this article in LUCIFER No. 1062. It will occupy the greater part of the space in that issue, and we shall be pleased to receive advance orders from those desiring extra copies.

We are printing a large edition of this number of LUCIFER, and will be glad to hear from those of our friends who can assist in distributing it. Please send in orders as early as possible. We would also like to hear from those who can take a regular number of extra copies to distribute at meetings or in any other way. Those who sympathize with the editor in his imprisonment can express that sympathy in no more effective way than in bringing his work to the attention of the liberty-loving people of the country and of the world.

The portrait of Moses Harman is republished in this issue because the extra copies of No. 1060 were insufficient to supply the demand. Many have suggested that the portrait should appear in every number of his paper while he is in prison, that he may be seen though forced to remain unheard. The earnestness with which his friends are taking up the work of circulating LUCIFER seems to guarantee that with each issue many people will see LUCIFER for the first time, and to see the "criminal countenance" of its editor would interest them. But to do this would entail considerable extra expense, as a heavier and finer grade of paper must be used, and the half-tone cuts themselves, being of fine workmanship, are expensive. We would like to have the opinion of the friends who work to extend the circulation of LUCIFER. We hope as many as possible will let us know if they think that the portrait would help to awaken interest in LUCIFER and the cause it represents.

NO WORD RECEIVED FROM OUR EDITOR.

No word has been received from our editor since the prison doors closed behind him on February 27. It was erroneously stated in No. 1060 that he would be permitted to write one letter a month. He can write only once in five weeks, so we must wait three weeks more before we can learn anything of his condition.

Nothing from the outside can be sent to him or purchased by him. As fruit and brown bread constitute his diet, chiefly, when at liberty, this deprivation may seriously affect his health. It is only through the order of the prison physician that the diet of prisoners is ever changed. The mind of Moses Harman is strong enough to keep him from fret or worry over his incarceration. It remains to be seen whether his body can endure the physical deprivations and discomforts.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

ANIMUS IN SUPPRESSION OF FREE SPEECH.

DEAR LILLIAN HARMAN: Thank you for calling attention to the execution of your father's sentence. I would say that I should sympathize very much with both him and you were I not confident that neither of you regard this experience as a matter calling for expressions of sympathy. I am sure, however, that you will understand me when I say that, whatever points of disagreement exist between us, I thoroughly appreciate the devotion your father shows to his cause and the sincerity of his purpose in connection with it. I regard these prosecutions, the criminal as well as the postal ones, as having for their animus nothing in the world but the suppression of free speech.

There is little that I can do in a personal way, but if your father would care to receive an exchange copy of "The Public" personally, I shall be glad to forward it to him if you will favor me with an address that will make his receiving it reasonably certain. Very truly yours. LOUIS F. POST.

Chicago, Ill., March 3.

NOTHING TOO SACRED FOR SERIOUS DISCUSSION.

Even if I disagreed entirely with the sentiment of LUCIFER and its editor, I should feel it a duty to stand up for the rights of free speech. But believing as I do not only in the purity of thought and high purpose of Mr. Harman, but convinced of the shamefulness of the treatment accorded him, officially or otherwise, I shall be glad to have my protest recorded. There is nothing too sacred for serious discussion, and when questions relating to the sexes are treated with conviction and plain speech it is usually "lewd fellows of the baser sort" who throw up their hands in holy horror. I shall be glad to receive and read the paper.

WILLIAM LLOYD GARRISON.

Lexington, Mass., Feb. 28, 1906.

BONDAGE CANNOT TOUCH HIS SPIRIT.

Will you be kind enough to send me at once a picture of Mr. Harman and the baby—the prettiest one? I wish to make a cut of it for the frontispiece of our April number. It is the most beautiful grandfather picture I ever saw, and I wish to publish it in connection with an article in "Tomorrow Magazine."

We sympathize deeply with you and your dear, brave father. Bondage cannot touch his fine spirit, however, and for this we are glad. Yours most truly, PARKER H. SERCOMB.

Chicago, Ill.

EUGENE V. DEBS SENDS MESSAGE OF LOVE.

DEAR COMRADES: Love to Moses Harman and good cheer to you all. "The darkest hour is just before the dawn." Loyally yours, EUGENE V. DEBS.

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



To-day Moses Harman is 75 years 5 months and 3 days old. He has served 17 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

LUCIFER No. 1042, June 22, 1905—a double number—was accepted, weighed and the money for postage received at the Chicago postoffice. The edition was then confiscated and sent to the dead-letter office at Washington, to be destroyed. No notice was given the publisher, and not until he received complaints of non-receipt by subscribers was he aware of the fact that their papers had not been sent to them. On being questioned, the superintendent of second-class mails at Chicago said he had been instructed by his superiors at Washington to read a copy of every issue of LUCIFER and confiscate all which were, in his opinion, unmailable.

LUCIFER Nos. 1043, 1045, 1046 and 1050 were held to be unmailable by Mr. Hull, the aforesaid superintendent, and copies deposited for mailing were destroyed. The higher officials in Washington concurred in the decisions in regard to these numbers.

Nos. 1053 and 1056 were held to be unmailable, but the department at Washington instructed the local officials that hereafter copies of "unmailable" issues should not be destroyed, but should be returned to the publisher.

No. 1058 was "unmailable" in the estimation of Mr. Hull, but it was a case of "when doctors disagree," for the Washington officials overruled his decision.

It should not be necessary to point out the dangers to the freedom of the press and the liberties of the people which are involved in thus making one man prosecuting attorney, judge and jury, with the power to deny the right of transmission to any publication which in his opinion is of a mistaken tendency.

And what are we going to do about it? Continue the publication of LUCIFER.

And what are YOU going to do about it? Shall we have your assistance? LILLIAN HARMAN.

WHAT CAN BE DONE FOR THESE CHILDREN?

Mrs. John Van Vorst has been investigating the "human documents in the case of the new slavery"—thus she entitles her article—and gives the result of her observations in the "Saturday Evening Post" of March 10. She wished to see for herself the condition of some of the child workers, of whom the census bulletins give the number as over a million and a half between the ages of ten and fifteen.

In this story she tells of her visits to the workers in cotton mills of Alabama. In that state there is a law prohibiting the employment of children unless "widowed mothers or aged or disabled fathers be dependent on the labor of such children." But the law was, of course, very generally ignored. Replying to inquiries, a woman who had been one of several who had worked for the enactment of that law said: "Why did we pass the law? Why not? What difference does it make? There are no inspectors, no school laws, no truant officers, and where there is nobody to enforce a law it can't inspire much respect." And she might have added that even where these officials were appointed and paid by the state the result to the children is about the same when the manufacturers think they can profit by the employment of children. For the census bulletin gives 2,000 as the number of girls under thirteen years employed at night work in Philadelphia, and 92,000 employed at this age or younger in New York state. Mrs. Van Vorst's woman informant was very solicitous that there should be no laws which would "frighten away capitalists and wreck our very surest chances of progress and prosperity."

"The cotton-mill 'folks' wear unwittingly a badge which distinguishes them far and wide. As I came along down over the hill-side I met a child hobbling in her arms another smaller child; both were covered—their hair, their clothes, their very eyelashes, even—with fine flakes of lint, wisps of cotton, fibers of the great web in which the factories imprison their victims.

"'Hello,' I said, 'do you work in the mill?'

"'Yes, meaum.' The voice was gentle and the manner friendly. She hitched the baby, who had a tendency to slip from her tiny, motherly arms, and showed me one of her fingers done up in a loose, dirty bandage. 'I cut my finger right smart,' she drawled, 'so I'm takin' a day off.'

"'How old are you?'

"'Twenty-five.'

"'Got any brothers or sisters?'

"'I've got *him*.' She straightened the piece of lemon stick candy in the baby's mouth as she thus called attention to 'him,' and continued: 'And I've got one brother in the mill.'

"'How old is he?'

"'Twenty-five.'

"'Twins?' I asked.

"She smiled and shook her head.

"'He's twenty-five in the mill and he's seven outside.'"

One boy who gave his age as "goin' on twenty-five," and who had been at work for four years, could earn "about $2.40 a week." Another, aged "seven-ten," earned twenty cents a day sweeping. And "a day" in the mills means twelve hours of work.

Though almost unbelievable that from the lives of even babies is spun the gold of the shareholders, yet here is Mrs. Van Vorst's testimony:

"Some of my Birmingham informants had told me that there were whole families of dwarfs who came down from the mountains and took work in the mills, greatly misleading certain visitors who supposed them to be children 'under age.' As I walked on now through the mills, talking with a twelve-year-old red-headed girl who had been four years at work, my eyes suddenly fell upon a strange couple (doubtless, I thought, some of the dwarfs against whom I had been warned). I could not take my attention from the tiniest of the tiny pair; the boy's hands appeared to be made without bones; his thumb flew back almost double as he pressed the cotton to loosen it from the revolving rod in the spinning frame; they no longer moved, these yellow anæmic hands, as though directed in their different acts by a thinking intelligence; they performed mechanically the gestures which had given them their definite form.

"The red-headed girl laughed and nodded in the direction of the dwarf.

"'He's 'most six,' she said. 'He's been here two years. *He come in when he was 'most four.* His little brother 'most four's workin' here now.'

"'Yes? Where?'

"'Oh, he works on the night-shift. He comes in 'bout half-past five and stays till six in the mornin'.'"

Many more were interviewed. I can quote but these few state-

ments. When I read of these children, I picture my own suffering in such hopeless treadmills, and I wonder if any father, any mother, can be satisfied with this "best of all possible worlds" as long as such conditions exist.

In commenting on the million child workers, which the Hearst newspapers gave as the number employed in this country, Mrs. A. P. Warner well says:

"Would that President Roosevelt could have this rung in his ears when he talks of race suicide. Instead of slaughtering innocent dumb animals, why doesn't he evolve some manner of relief for these 1,000,000 helpless little subjects of his great domain?"

Does any one really believe that the mothers of these children desire to furnish babies as food for factories? Would they continue doing so if they had the knowledge and the power of self-ownership and self-control? But this is treading on dangerous ground. It is improper and "immoral" to suggest that women shall control their own bodies and be the mothers of welcome children, and welcome children only. L. H.

ARROWS.

The License of Man is invulnerable until the Liberty of Woman is complete.

So-called civilization must give up its false ideals of family life —or keep its brothels.

The purity of the impure is always up in arms—a standing suit of mail guarding nothing.

Although the churches offer women checks payable on the Bank of Heaven, women would do well to remember that all the archangels and angels are males.

Liberty is necessary to make Fidelity a virtue.

There is nothing like the unvarnished Truth for power.

Truth is the Prince of Diplomats.

The time is always ripe to cry for justice.

Expediency is often a fancy name for Dishonour.

It is amusing to see Man reform the world. He puts Himself and rushes at woman with a club.

Man is the sole gainer by the holy institution of marriage which he has set up. By it He can say, "Thou art Mine and I am Mine Own."

It is wonderful how many people run to protect the man in armor.

The "Christian" marriage system is merely the harem system posing in mask and domino.

Sin has no sex and virtue no second price.

Man hath ruled Woman by robbing one to enrich another—creeping like a coward to hide himself under the hatred he has fostered.

The fool stares and gapes at the smallest innovation, whilst the wonders of every day pass him by unheeded.

Add not one link to the fetters of the world. She groans in chains through all the ages.

The stone that covers a thousand wriggling reptiles is misnamed "Decency." Its true name is Shelter.

A knowledge of good and evil is necessary to a just judgment in all things. EMMA WARDLAW BERT.

Sidney, Australia.

CONTRIBUTIONS TO LUCIFER'S SUSTAINING FUND.

S. O. Bishop, $1; Otto Bobsein, $1; A. C. Arnold, $1; B. A. Libbey, $1; Mary Everett, $1; A. I. Task, 75c; Olive Clifford, 25c; R. N. Douglass, $1; David Gillstrom, $1; Dr. J. C. Barnes, 25c; T. F. M., $2.50; J. H., $1; Mrs. A., 40c; Dr. J. N. Lee, $1; C. Hardon, $1; J. W. Griggs, $2; Mrs. L. M. Hammond, $5; J. M. Gilbert, 50c; J. B., $1; Cornelia Boschlin, $1; Ella Kants, $1; A. M. S., $1; J. A. Hegstrom, $2; W. J. Kent, $1; J. Poppers, 50c; F. A., $1; A Peoria Friend, $2; Eugene V. Debs, $1; O. H. Stone, $1.25; Geo. E. Bowen, $1; W. L. C., $5; Mrs. Bertha Moore, $1; W. C. James, $10; Dr. C. W. T. Goodman, $1.50; Emma Boyer, $1; Margaret J. Benedictsson, $1; Mrs. A. C. Zimmerman, $1; F. W. (Switzerland), $2.

The objects I have had in view are briefly these: To promote the increase of natural knowledge and forward the application of scientific method to all problems of life—in the conviction that there is no alleviation for the sufferings of mankind except veracity of thought and action and the resolute facing of the world as it is when the garment of make-believe by which pious hands have hidden its uglier features is stripped off.—*Huxley.*

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our home. The Lake street electric and Paulina street cars also pass within a block of our residence.

OTTO WETTSTEIN, La Grange, Ill.—Shall write to our martyr this evening. Trust the Liberals of the entire country will do all they can for his comfort, early release, and to express their indignation at this disgraceful act of one branch of this government.

ANNIE K. PARKHURST, 173 Gates avenue, Brooklyn, N. Y.—March 1 issue of LUCIFER just received. I trust you are sending me some extras. Could use a dozen to advantage. The picture is fine! Glad to see it and to show it. And to think the original is behind prison bars at this very time! It is an eternal disgrace to those who put him there.

EMMA BOYER, New York.—On receiving LUCIFER No. 1060 and seeing your father's picture, and reading how at his age he is dragged off to prison, I feel and beyond expression. I am sorry the baby's picture did not appear with his grandfather's. I think your father's picture fine—the best I have ever seen. I hope he will not have to serve all the time allotted him. Give him my best regards and accept this dollar for any purpose needed.

JAMES MYERS, 9 Opal street, Logan, Philadelphia, Pa.—We are to have here in Philadelphia a big "LUCIFER meeting"—a protest meeting. We are going to have Pentecost and other speakers. It will be held in three weeks from now. If you can send any circulars or leaflets or copies of LUCIFER for free distribution, please do so at once. We are going to have several big meetings here for "free speech and press," and against "postoffice autocracy." Will try to dispose of many copies of LUCIFER and the Wakeman Letter.

EMMA ALBERTA ABBY, Wathena, Kan.—Our dear Comrade Maud Abby has gone to her eternal rest. She was of a very gentle and sensitive nature, beloved by all children and all who knew her. She was a member of the A. P. W. A. and a contributor to LUCIFER and other radical papers. She was one of LUCIFER's converts. The story of Hagar Lynden waked her to the truthfulness of its lessons. She was prevented by financial difficulties from publishing her poems and essays. We are powerless to say the sweet words she so often said of her friends as they passed away.

JULIET H. SEVERANCE, M. D., 578 East Sixtieth street, Chicago.—I am more pained than I can express. One can discuss the proper conditions for producing the highest forms of plant and animal life; until one gets to the crowning glory of all earthly products—man. Here investigation must stop. Would-be investigators must "go it Mind." The "matter must be discussed only between a physician and patient." An ignorant postal official can interfere with citizens' rights of free speech and press, which power the constitution denies. Congress and people submit to such dastardly tyranny. I would rather be in prison than to sanction such injustice.

W. C. COPE, Louisville, Ky.—When I saw they had put Moses Harman in prison again it stirred me up to subscribing. I have long read LUCIFER occasionally, but, like thousands of radicals, have been more or less smothered by the weight of conservatism in my environment and failed to encourage a heroic soul, who is fighting my battles. But the actual imprisonment was the needed whip to my soul, so here is my subscription. I suppose "Daughter Lillian" will edit LUCIFER during the interregnum. Well, the paper will not suffer in sprightliness and interest on that account, as I still remember the bright paper she got out in the "nineties," during a previous interregnum.

HENRY E. ALLEN, Benton Harbor, Mich.—If I may be allowed a brief reply to the letter by D. Webster Groh, I would say this: If our Hagerstown friend will question any socialist who fully understands the philosophy of socialism, I think he will find that not one favors anything like the political, tyrannous government we now have. In its stead we would have simple industrial administration. Of course, under any form of majority rule there will always be the danger that invariably accompanies ignorance. So the only way is to get rid of ignorance. There are many socialists, I regret to say, who are as ignorant as bats on the important question of sex ethics. But every socialist is something of an investigator, and the chances are that before we arrive at the gates of the co-operative commonwealth we will have mastered to a large extent the ignorance and intolerance now so prevalent. D. W. Groh will find that the average socialist is as much opposed to political rule and domination as he can possibly be. With the power of recall, the despotism now shown in the management of the postoffice would not be possible.

C. M. AND E. B. GREENE, Topeka, Kan.—LUCIFER came today. We had seen in the "Journal" (Topeka) that your father was again behind the bars and Mr. Greene wrote him that night. We wish several copies of this week's paper. We will show a few of our friends one of the "jail birds" of our nation. One would think our authorities would be stricken with shame to know that such a man is placed among the criminal class, but such a hold has superstition, graft and illegally-held power on those we have placed in command that their eyes are blinded and they see not the pitfalls they are digging for their own and their children's feet. Any one who looks upon Mr. Harman's features as shown in LUCIFER may be proud to call him friend. It is not necessary that we shall believe in all he does nor in all his methods in order to recognize his worth; and to think of his being treated as a criminal cannot but arouse indignation in the minds of his friends. Some time the work he is striving to do will come to its proper place and he will be recognized as one of the world's benefactors. Until then we can only work and wait. If money can keep LUCIFER going it must not be downed. We enclose a dollar.

F. W., Vevey, Switzerland.—I cannot express with what shame and indignation I read by recent numbers of LUCIFER to hand that the "free and enlightened" government of the United States of America is committing the crime, in the beginning of the twentieth century, of casting your most esteemed and venerated father into prison for daring to discuss, in an open yet perfectly decent and rational fashion, one of the fundamental problems of life—i. e., the sex relation and what it involves. It might well be called the fundamental problem. And his reward for attempting to pour in sweetness and light and expel darkness and corruption is one year's imprisonment with hard labor. Truly, there is much madness in this world and our rulers have their full share of the insanity. Your intrepid father bears this trial in a heroic spirit and with the dignity of an antique philosopher, but will his years enable him to bear the rigors of prison life? I do not know how humane or inhumane your prison system may be in America. It is a cruel thought that in the eveningtime of his life Moses Harman should be treated in this cruel fashion—a man whose services in the cause of Humanity will shed a lustre round his name now and through the more emancipated and enlightened ages to come.

MARGARET J. BENEDICTSSON, Winnipeg.—Just now I received the latest copy of LUCIFER with the picture of your illustrious father and his closing farewell before the prison bars shut him out from the life and sun and action and liberty. Be of good cheer yourself and keep him in such, for he is the martyr of our woman's cause—a great and grand man, whom the coming ages will worship, not as a god-myth, but as the incarnation of all the noblest elements known to mankind. Please let the few friendly words from a full heart of gratitude, and a foreigner who has grasped your and his teachings and is trying to teach the same to her country people through a small monthly magazine, and who knows what persecution is for the very same cause by her own country people's papers, reach your father in his prison, so he may know the (his) cause is being fought by many nations, in many languages. I used to be an inhabitant of the great United States for years, and I loved it as the land of freedom and justice. But now I am grieved to the very heart at this disgracing news, grieved to see Liberty bow its beautiful wings to such injustice as the courts of that great Union have meted out to one of its best and noblest sons—grieved beyond expression, for I fear that if injustice be so easily crowned in that land of liberty, it will still more easily ride on the ruling wings of power in other lands.

R. N. DOUGLASS, Postville, Iowa.—I want a few copies of the Wakeman Letter. I shall not tire in trying to induce friends and others to read this. It seems so much more effective than when in LUCIFER, and it creates a desire to see LUCIFER. I inclose herewith $1 to help pay the expense of the Wakeman Letter, or in any other way that you may see fit to use it. Am only sorry I do not feel able to make it a number of dollars. Can you furnish bound volumes of the last year's LUCIFER? I have given away nearly all of mine as soon as read. For myself I scarcely need last year's numbers for the reason that it seems to me I have read them with so much interest that I already possess them. I do not believe you will ever have to go behind prison bars, and if you do, the imprisonment will do more for the cause than would be accomplished in ten years on the outside. The world is moving with greater strides than ever before.

[In speaking of William Lloyd Garrison's early struggles, Ernest Howard Crosby said that Garrison had the fortune to acquire that which is needed by every good cause—a good, strong opposition. In the South the mails were searched by postmasters for copies of the "Liberator," and when these were found—and letters from Garrison and other abolitionists as well—they were confiscated and destroyed. But this was not done under cover of "postal regulations" by the "authorities," as in the case of LUCIFER. We hope and believe such tactics will be as ineffective in the case of LUCIFER as in that of the "Liberator." Mr. Douglass' prophecy was too highly colored by hope, but it is certain that, though the editor is imprisoned, his friends will do all they can to make that imprisonment of effective service to the cause of freedom.

We expect soon to have volumes of LUCIFER for 1905 bound, and would like to receive orders from those desiring them. The price, bound in cloth, will be $1.50. It is not necessary to send money with order, but we would like to hear from as many as possible, so we may know how many copies to bind.—L. H.]

ADELINE CHAMPNEY, Cleveland, Ohio.—I thank you for the leaflets, which came promptly. We have given out a few. One of our friends the other day read the letter to a group of lawyers and he reported that they were very much in agreement with it. A few have been sold; among others, one to Judge B——, of this city. One of the book-sellers has agreed to put a few in his window, but I have not heard whether any of them are sold yet. Horace Carr has a few; he can dispose of them where they will tell. I shall take some to the Civic Study Club this week. I hope soon to send for more. I see by the last LUCIFER that our dear Moses is at last in prison. I look at his picture and wonder! It is a fine picture. I should think those judges and his "keepers" would be ashamed to look him in the eye! F—— says, and I think the suggestion an excellent one, that it would be a good idea to print Moses' picture on the front page of every number of LUCIFER while he is incarcerated. It should be printed with a brief comment, such as "This is the man who is serving a sentence at Joliet for his earnest championship of the cause of freedom; especially the freedom of women." This is merely a suggestion, of course, and very likely our Moses is too modest to take kindly at first thought to the idea. But don't you think it would be a good thing, and would attract attention in a way that would help to interest people? His is such a noble face, so earnest, so refined—people would think, "Why, this man is not guilty of obscenity"; they would have to investigate further. In an unpopular cause personalities count. And surely modesty may be set aside when it stands in the way of gaining a hearing. To look at that face is to feel at once that here is a man with a purpose. I hope you may think favorably of the suggestion. How is his health? Do you think he will be able to keep up under the strain and the confinement? I know nothing of the management of Joliet. Is it possible that they will carry out the sentence of "hard labor" literally? I will assuredly write to him in his martyrdom—and it seems as though for once it would not be a vain martyrdom; that it must make people think at last.

B. M. JACKSON, M. D., Omaha, Neb.—I know that most of our political "rulers" are rascals, not from choice, but from ignorance inculcated by still more ignorant theologians; hence, when one of them "ruled" that "Any and all discussion of the sex question is obscene and so unmailable," and he added voluntarily that "The only occasion for any talk on such questions is in private conversation of physicians with patients," I marveled at his hopeless ignorance. For I am correct when I say that ninety-nine physicians out of a hundred are as ignorant about matters pertaining to sex as he and Comstock are. Physicians, unless they themselves choose to buy and read literature treating on the subject, live and die ignorant about it. There is not extant a medical college which imparts such instruction, or even refers to the subject. The few physicians who know something about it have acquired that knowledge from non-medical sources. I am almost certain that even the few physicians who have written books treating on sex matters have also acquired their knowledge from individuals without the pale of medicaldom.

The very "quack" doctors, most of whom have read sex literature, take advantage of their ignorant medical brethren ("family" physicians) by means of glaring advertisements, which bring to them the hordes of discouraged, diseased and ignorant mortals who are slaves to the vices of the flesh, and to whom "family" physicians can render no aid. I have had charge of boys, whose ages ranged from twelve to fifty years, who were "treated" by their "family" physicians for every kind of an imaginary ailment, without either the physician or the patient being enlightened as to the real cause of complaint. The average physician shrinks from the "knowledge of self" just as his ancestor, the priest, has shrunk from time immemorial. Forsooth, do not theologians mold the faculties of the would-be physicians, while they are yet in a sufficiently elastic condition—in other words, during childhood? Men and women who do not know themselves—who depend upon priests to "save" their "souls"—who depend upon physicians to "save" them from sickness or death—who depend upon teachers to "save" them from ignorance—who, lastly, depend upon politicians to "save" them from poverty and all its consequences—must be and will be hopelessly diseased physically, intellectually, socially and politically.

'Tis safe to lay your cares aside
And rest awhile each day;
Be sure no other man will come
And steal your load away.
—Chicago Record-Herald.

ANNOUNCEMENTS.

THE SOCIAL SCIENCE LEAGUE holds public meetings every Sunday night at 8 o'clock in Room 913 Masonic Temple. Free discussion after each lecture. Lucifer on sale at meetings. March 18—Jay Fox, "The Paris Commune." March 25—James Armstrong, "Why I Am Not a Collectivist."

THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. Free discussion. Lucifer on sale at meetings.

THE SPENCER-WHITMAN CENTER. Liberal discourses. A church of constructive Liberalism. Seats free. Every Sunday, 8 p. m., at Fraternity (Dewey) Hall, 70 East Adams street, Chicago. Also lectures and discussions every Sunday and Thursday evenings, 8 p. m., at headquarters, 2338 Calumet avenue, Chicago.

THE MANHATTAN LIBERAL CLUB meets every Friday evening at 220 East Fifteenth street, New York, at 8 o'clock. E. C. Walker, president. Lucifer for sale at meetings.

HUGH O. PENTECOST lectures every Sunday morning at 11 o'clock at Lyric Hall, Sixth avenue, near Forty-second street, New York. Lucifer for sale at meetings.

THE BROOKLYN PHILOSOPHICAL ASSOCIATION—Meetings held every Sunday afternoon, at 3 o'clock, in Long Island Business College, South Eighth street, between Bedford and Driggs avenues, Brooklyn, N. Y.

FRIENDSHIP LIBERAL LEAGUE, Philadelphia, Pa., meets every Sunday for lectures and debates upon all subjects of interest to humanity. The place of meeting is 715 North Broad street, and the time is 7:30 and 7:30 p. m. The seats are free and everybody is welcome. George Longford, secretary.

LOS ANGELES LIBERAL CLUB meets every Sunday evening at Mammoth Hall, 517 South Broadway. Lectures and debates. Liberal literature for free distribution. Admission free. Mrs. Eleanor Freemott, secretary.

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Administrative Process of the Postal Department.

A LETTER TO THE PRESIDENT, BY THADDEUS BURR WAKEMAN.

This is a most effective "missionary document" relative to the attempted suppression of free speech by the postal censorship. It contains half-tone portraits of the author and of Moses Harman. We want this letter distributed as widely and as effectively as possible, and as some who might be able to distribute it may not be able to buy we have felt reluctant to set a price on it. Let such not hesitate to order any quantity desired, even though unable to send money. For those who can afford to help bear the expense of publication, the price is 3 cents a copy, or 25 cents a dozen.
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LUCIFER.



THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, MARCH 29, E. M. 306 [C. E. 1906]. WHOLE NO. 1062

HEROES.

[NEW YORK, Feb. 12, 1906.—*My Dear Brother Harman:* The announcement of your incarceration makes most painfully realistic your heroic life story, and my sympathy and loving admiration find something of expression in the following lines copied from a clipping lately sent me and which most truly picture your pure and noble spirit. Reveringly yours, ERNEST WINNE.]

When I think sometimes of what wondrous fame
Hath fallen upon men of noisy deeds,
Of laurel flung for every drop that bleeds
And grateful nations busy with a name,
I think of those who, deaf to praise or blame,
Labor in silence for their brothers' needs,
Sowing in darkness those immortal seeds
To one day blossom in men's souls like flame.

Ah, these unrecognized, unhailed, denied!
These heroes, of what land or age they be,
Who mutely anguish at the task undone—
These wonderful, strong Christs, not crucified
On a high place for all the world to see,
But striving on unnoted and alone!
—*Theodosia Garrison.*

OUR DESPOTIC POSTAL CENSORSHIP.

We recur with much reluctance to the despotic censorship which is growing up in the postoffice department under cover of well-meant congressional legislation for the suppression of vice and fraud. The subject cannot be neglected while that crude and careless legislation remains upon the statute books unamended. For this censorship, already destructive of some of the legitimate postal rights of some persons, is becoming more and more expansive in scope and despotic in execution.

The particular instance regarding which we are about to submit the facts, relates, as did a previous one, to the Chicago periodical known as LUCIFER, which the postoffice department is endeavoring to suppress on the manifestly false pretense that it is an obscene publication. On the same pretense and by the same influence, the editor, Mr. Moses Harman, has been imprisoned through the machinery of the federal courts.

LUCIFER is devoted in good faith to the propagation of its editor's opinions regarding sex relationships. Although these opinions are contrary to ours, we conceive that they may nevertheless be entitled to respectful consideration, and we therefore demand for them the same freedom of expression that we enjoy for our own. They are, indeed, hostile to the perpetuation of certain ecclesiastical and social conventionalities, but only a false witness or a moral pervert would deliberately pronounce them obscene. The product of a philosophical and not a salacious mind, they present for rational thought questions of human welfare which demand uncensored expression.

But the vital question presented by the particular circumstances to be here considered, is not whether LUCIFER'S opinions and ours, or its opinions and anybody else's, are at variance. It is not whether one kind of opinion or another shall be suppressed. It is not whether obscenity shall be excluded from the mails, nor even whether LUCIFER is actually guilty of obscene utterances. The vital question to the American people in this and all similar cases is whether any person shall, upon any pretense whatever, be deprived of his liberty or his property, so far as either depends upon the use of the mails, without a fair trial and in accordance with public law and unconcealed precedents. It is the old question of "administrative process" in a new form.

That the right to use the mails depends, under the act of Congress as it now exists, upon the mere whim of administrative officers we have already proved. We purpose now to confirm that proof with additional evidence. At the same time we shall demonstrate specifically the following assertions:

1. Any periodical, though it contains nothing obscene, is subject to exclusion peremptorily from the mails as a purveyor of obscenity, upon the mere order of administrative officials of the postoffice department.

2. Exclusion orders are made ostensibly in accordance with precedents of the department created by rulings in particular cases upon what constitutes obscenity; but these precedents are secret, and by refusing to define their limitations upon request the department prevents publishers from guarding against the penalties of orders of exclusion.

3. Publishers whose periodicals are so excluded are accorded no protection by the courts against unjust exclusions, not even though the exclusion be made in manifest bad faith. As the law stands, the postmaster general's dictum, right or wrong, and whether with good intent or evil intent, is absolute.

4. In practice the postoffice department excludes periodicals from the mails for publishing articles denounced as obscene, which in fact are not obscene.

5. The law as it now stands affords officials of the postoffice department a degree of opportunity for corrupt discrimination in excluding periodicals, which it is unsafe to repose in any official and which ought to be carefully guarded against by Congress.

I.

About the middle of August last we were advised that the issue of LUCIFER of August 3 had been excluded from the mails by postal order. According to our information, the matter specified as objectionable was in a paragraph of each of two indicated articles.

The first of these paragraphs was clearly not obnoxious to the law, unless President Roosevelt's observations on race suicide were obnoxious to it; the second was no more so, unless a book it named by title is on the postal index expurgatorius. We should have no hesitation in republishing both paragraphs for the purpose of showing their innocence, were it not for the fact that the postoffice department has them now on its index expurgatorius. This fact alone, were we to republish them here, would subject this issue of "The Public" to the risk of exclusion from the mails by order of the postoffice department, and without possibility of protection from the courts.

Upon examining the articles in question we wrote, August 12, 1905, to the Chicago postmaster as follows:

> Mr. Moses Harman, the publisher of LUCIFER the Light-Bearer, which is entered at the Chicago postoffice, writes us to the effect that his issue of August 3d was submitted to your office for mailing; that your office advised that the first two articles of the issue were unmailable under section 497 of the "Postal Laws and Regulations"; and that the question is now before the department at Washington awaiting its decision, the issue of LUCIFER for August 3d being meanwhile practically denied circulation through the mails.
>
> The first article he indicates is signed . . . and the second purports to be an article in the . . . . by . . . . . I have read the articles with a good deal of care, and fail to find in them anything that can possibly, either in thought or phrase, fall within what I should suppose would be considered a fair interpretation of the section of the "Postal Laws and Regulations" referred to above.
>
> If the articles were in harmony with my own views, I should never think of refusing them admission to my columns, although I am extremely careful, entirely apart from any consideration of the postal laws and regulations, to avoid giving offense with reference to the general subject with

which these articles are allied. I can see no reason whatever for refusing them admission to any publication on any other ground than that, as in my case, they are out of harmony with its editorial policy. I am therefore constrained to believe that there must be some mistake or misunderstanding. It does not seem to me possible that your office would take the action which the publisher of LUCIFER tells me has been taken respecting these articles.

May I therefore respectfully ask you to inform me of the facts so far as your office is concerned?

The reply of the Chicago postmaster, promptly made and bearing the date of August 14, was as follows:

Replying to yours of August 12, concerning the publication LUCIFER, the issue of August 3 contains obscene literature, judged by the precedent set by the department at Washington in its rulings on this publication. The alleged objectionable matter is found in the . . . . paragraph,* beginning . . . . In the . . . . column of page . . . . also in the . . . . paragraph from the bottom of the same column, beginning . . . . In this paragraph a pamphlet is advertised which contains obscene matter.

If the matter is not obscene in the meaning of the law, the ruling of the department at Washington will render the matter mailable, and no damage will result to the publication.

There has been no misunderstanding on the part of this office in its action on this issue of the publication. This action is entirely within the departmental instructions, and so far in the history of this publication the action of this office has been upheld by the department.

The paragraphs specified in the postmaster's letter, the specific reference to which we omit for reasons explained in the footnote, were the same paragraphs as those to which our attention had been originally called. The second one was held to be objectionable only because it named a book which is on the postal index expurgatorius.

This letter from the Chicago postmaster throws some light on the indifference of the postal authorities to personal rights. "If the matter is not obscene," calmly writes the Chicago postmaster (doubtless by the hand of a bureaucratic subordinate), "the rulings of the department at Washington will render the matter mailable, and no damage will result to the publication." No damage will result to the publication! A whole issue of a publication may be stopped while a bureau at Washington leisurely considers whether it contains obscenity, and if the bureau's decision is favorable, "no damage will result to the publication"! This discloses a queer notion of the nature of newspaper property. However, as to our inquiry the Chicago postmaster's letter was as specific as could be required, and we awaited the final action of the department upon the postmaster's order of exclusion.

Meanwhile the Chicago postmaster had found it necessary, in accordance with the precedents of the department, to exclude also the issue of LUCIFER of August 17.

In this instance the accusation, as reported to us, was plainly imaginary. It rested in part upon the republication of an editorial from the "Woman's Journal," of Boston, the national woman suffrage organ, and one of the purest and most reputable periodicals in the United States, and in part upon an extract from an official report of the agricultural department of the United States government.

We, thereupon, wrote this letter, dated August 26, to the Chicago postmaster:

Thank you for your prompt, courteous and full reply of August 14 to mine of August 12, in which I had inquired relative to denial of mail service to the edition of the paper LUCIFER of August 3.

In one respect you misunderstood me. It was not my intention to imply that your office is acting recklessly with reference to the policy of the department, or contrary to departmental instructions. I was only seeking information as to the policy, rulings and instructions of the department as applied by you in a particular case.

And now I must trouble you again in the same way. I am informed that the issue of LUCIFER of August 17 also has been refused mail service, and that the refusal is based on the charge that an article reproduced in it from the "Woman's Journal," of Boston, and written by one of the editors of that paper, Alice Stone Blackwell, is unmailable under section 497 of "Postal Laws and Regulations." As the "Woman's Journal" is the principal journalistic representative of the woman suffrage movement in the United States, and is everywhere respected as a pure and able publication, and Miss Blackwell is a woman of national reputation with a stainless character, this action of your office is of peculiar importance and of exceptional public concern.

The matter also concerns me personally, for in entire good faith I also have reproduced an extract from Miss Blackwell's article. Whether the part I have reproduced includes any of the article to which you are said to object I cannot positively know until I learn definitely from you the particular part or parts of that article (the whole and every part of which seem to me a thoroughly clean and just criticism of the present postal administration) to which postal objection is made and for the republication of which the mail service is denied to LUCIFER of August 17—if such service has been denied on account of anything contained in Miss Blackwell's article.

Both for my own guidance, therefore, and also for legitimate public use, will you kindly indicate to me specifically, in such way as you think proper, what are the grounds for the exclusion from the mails of the edition of LUCIFER of August 17?

The postmaster's reply, bearing date of August 29, was as follows:

Replying to yours of August 26, three pounds of the publication LUCIFER, of the issue of August 17, were offered for mailing at this office, and the copies are held, awaiting decision by the department at Washington as to whether or not they are mailable under Sec. 497, P. L. & R.

The matter to which the attention of the department has been especially drawn by this office is the article at the head of the . . . . column of page . . . . and the . . . . lines at the . . . . of the . . . . column of page . . . .†

Judging by precedent, this matter is in violation of section 497, and under postal instructions it is the duty of this office to submit the matter to the department at Washington for a ruling.

Owing to the indefiniteness of this letter from the postmaster, we made the following further inquiry, in a letter to him bearing date of August 30:

Thank you for your reply of the 29th to mine of 26th, in re issue of LUCIFER of August 17.

You say that "the attention of the department has been especially drawn" by your office to "the article at the . . . . of the . . . . column of page . . . . and the . . . . lines at the . . . . of the . . . . column of page . . . ." As you qualify your statement by the word "especially," may I further ask whether you acted also on any other part of the article on page . . . . or on any other article in the issue in question?

And if it would be proper for you to give it, I should like the following additional information regarding the objectionability of the article at the head of the . . . . column of page . . . .‡

1. Does the objection apply to the use of the title of Dr. ——'s book in the . . . . line of that article?

2. Does it apply to the language of the comparison between mankind and horse kind in lines . . . . and . . . . of the text of the article?

3. Does it apply to the quotation in line . . . . of the text of the article, purporting to be from page . . . . of a "Special Report on Diseases of the Horse," prepared under the direction of Dr. D. E. Salmon, and issued by the bureau of animal industry in the United States department of agriculture?

4. Does it apply to the quotation in lines . . . . and . . . . of the text of the article in question, purporting to be from the text of the above described report of the agricultural department?

5. Does it apply to the use of the title of Dr. ——'s book in the . . . . line of the text of the article in question?

Noting what you say to the effect that the articles in question are in violation of section 497 according to precedent, and that it is your duty under postal instructions to submit them to the department for a ruling, I wish to assure you of my absolute confidence in your good faith and that of your office. Permit me also to apologize for presuming to interrogate you so minutely as I do in this letter. Believe me, I am far from desiring to annoy you, or your office, or the department. But it seems to me of the utmost importance that editors and the reading public should know the extent of the limitations that the rulings of the department are imposing upon editorial discussion, quotation, etc., and it is only to this end that I trouble you.‖

Following was the the Chicago postmaster's reply of September 1 to the foregoing letter:

Replying to yours of August 30, relative to the publication LUCIFER, I cannot answer your specific questions with a direct "yes" or "no." I see no necessity for this office to explain its objection to this printed matter in the manner you have prescribed. The article in question may be "obscene," within the meaning of the law. That is for the department at Washington to decide. To quote your statement, it may be "of the utmost importance that editors and the reading public should know the extent of the limitations that the rulings of the department are imposing upon editorial discussion, quotations, etc.," but it is not within the province of this office to interpret the law. That is the prerogative of the department at Washington. This office can only refer you to the statutes and to the rulings of the department in specific cases.

In answer to the first question of yours of August 30, all references to the book ". . . .‡‖ were marked in the copy sent to the department by

*We omit the specific references made in the postmaster's letter, because their inclusion here might subject this issue of "The Public" to suppression by order of the postal censor. The same act of Congress by authority of which LUCIFER was censored for publishing those articles provides also that "notice of any kind giving information, directly or indirectly, where or how, or of whom or by what means an "obscene . . . . publication of an indecent character" "may be obtained" is itself "non-mailable matter." Since the censors have already decided that the articles in question are obscene and indecent, they might decide that the naming of them by title and page, in connection with the name of the publication in which they appeared, is a notice making the paper publishing it also guilty under the statute and therefore subject to suppression. Were they to so decide, they could suppress this issue of "The Public," and we should be without protection or redress or any power to get a judicial trial.

†Indicating the articles containing quotation from United States Agricultural Report and two lines of the "Woman's Journal" article.

‡Specific reference omitted for reasons stated in previous footnote.

‖Name of book omitted for reasons heretofore given. The book mentioned in the postmaster's letter is not the United States Agricultural Report, but Dr. ——'s book entitled ". . . ."

this office. These references are not necessarily objectionable. The quotation from the book may be.

Having been refused in the preceding letter the information we sought, and referred therein "to the rulings of the department in specific cases," we addressed the postmaster general in the following letter, dated September 6:

Will you kindly examine the inclosed correspondence between myself and the postmaster at Chicago and, if in your judgment proper to do so, favor me with the information which the Chicago postmaster does not regard it proper for his office to furnish?

To facilitate your examination of the inclosures, I describe them as follows:

1. My letter of August 26 asking (for legitimate public use) for a specification of the grounds for the Chicago postmaster's exclusion from the mails of the edition of the Chicago periodical LUCIFER, of August 17, 1905.

2. The postmaster's response of August 29, indicating the matter to which the attention of your department was "especially drawn" by the Chicago postmaster as furnishing grounds for the exclusion.

3. My reply of August 30, asking specific questions, with a view to ascertaining exactly, and all, the matter objected to in the edition of LUCIFER in question, the postmaster having qualified his response to my former letter with the word "especially," as you will observe by reference to the copy of his response inclosed.

4. The postmaster's reply of September 1, stating that he sees no necessity for explaining his objection to the printed matter in question in the manner I have requested, and referring to your department.

My specific requests of your department are:

First. Whether the Chicago postmaster, in denying mail service to the issue of LUCIFER of August 17, noted as objectionable any other part or parts of that issue than the parts described by him in his letters to me of August 29 and September 1. If so, what part or parts?

Second. Whether the objections he noted applied to the issue of LUCIFER in question, as indicated by any or all of those questions in my letter to him of August 30, which are therein distinguished by the numerals 2, 3 and 4.

As I stated in my letter of August 30 to the Chicago postmaster, it is no part of my purpose to annoy your department, or any branch of it, with impertinent inquiries. I may add that I have no intention of soliciting any information that the general public have no right to know. But I shall be greatly obliged if your department will give me the information solicited above, so far as it may be within the bounds of propriety, and, to save further inquiry from me, will be sufficiently specific with reference to any of my requests that you may think improper, as to assure me that the failure to reply is because they are improper and not because they are accidentally overlooked.

The reply to the foregoing letter was dated September 13, and came from the first assistant postmaster general, who wrote:

In reply to your letter of the 6th instant to the postmaster general, you are informed that this department cannot undertake to specify in detail the objectionable matter appearing in the issue of the periodical LUCIFER, of August 17, 1905, which caused the exclusion of that issue from the mails.

This reply was so obviously an attempt to evade responsibility, and so manifestly indicative of a disposition to censor the mails not only arbitrarily but secretly, that we renewed our inquiries. This seemed necessary in order to make sure that the foregoing letter was deliberately in execution of a policy of secret censorship instituted by the department, and not merely the irresponsible act of a careless first assistant.

Our letter renewing our previous inquiries was also addressed to the postmaster general. It bore date of September 18, and as will be noted from its reproduction below, it sought the information on the special ground that the department's decision had made a precedent, the limitations of which ought to be divulged upon application by persons likely to be affected by it in conducting their business:

I am in receipt of reply of the 13th by the first assistant postmaster general to my letter of inquiry of the 6th, in which the first assistant postmaster general advises me that your department cannot undertake to specify in detail the objectionable matter appearing in the issue of the periodical LUCIFER of August 17, 1905, which caused the exclusion of that issue from the mails."

Since receiving that letter I am informed that your department has sustained the postmaster at Chicago in his exclusion of the issue of LUCIFER of August 17, and that this has been done because in that issue it published an editorial entitled ". . . . . " * and an article copied from the "Woman's Journal," entitled ". . . . " Inasmuch as the matter has been finally decided by your department, and is no longer under advisement, I wish to ascertain the extent of your adjudication, for the purpose of understanding its effect as a precedent.

As to the article from the "Woman's Journal," your adjudication is sufficiently specific in one respect, namely, the . . . . lines at the top of the . . . . column of page . . . . of LUCIFER of August 17, and as to that I have no question to ask.

As to the other part of the same article, the matter about . . . . way down the . . . . column of page . . . . of LUCIFER, which you have adjudicated to be objectionable, will you kindly inform me whether or not your adjudication rests only or at all upon the naming there of the title of a book?

I should like also to know whether your adjudication as to the "Woman's Journal" article in LUCIFER rests upon anything else than the name of that book, and upon the . . . . lines at the . . . . of the . . . . column of page . . . .

Finally, as to the article in LUCIFER entitled ". . . . . ," it seems to me especially important, since the postmaster at Chicago advises me that he acts in these questions upon the precedents your department establishes, that I should know the full bearing of the precedent established with reference to this particular article. The article, as you will recall, mentions the title of a book, and quotes from an official report of the United States department of agriculture. Will you kindly inform me whether your adjudication as to this article rests upon the naming of the book, or the quotation from the agricultural department's report, or both?

Please understand me. I am not endeavoring to probe the mental processes whereby the conclusions of your department were arrived at. All I am asking for is the extent of the conclusions themselves, in so far as they go to make a precedent.

Regretting what seems to me to be the necessity for further troubling you in this matter, I am, etc.

The reply of the department to the foregoing letter confirmed the indications of the first assistant's letter of the 13th. It showed that arbitrary and secret censorship is a deliberate policy of the department; either that, or else that F. H. Hitchcock, first assistant postmaster general, deliberately misrepresented the department. For the reply, signed by F. H. Hitchcock as first assistant postmaster general, and dated September 27, was as follows:

Your letter of the 18th instant, addressed to the postmaster general, has been referred to this office for reply. With reference to your questions relative to certain objectionable articles which appeared in the issue of the publication LUCIFER, of August 17, you are informed that the position of the department in the matter was stated in a letter to you bearing date of the 13th instant.

We invite attention to the bureaucratic superciliousness of this reply to proper questions respectfully asked. The department refuses to answer further than by reference to its prior letter. In its prior letter it declined to "undertake to specify in detail the objectionable matter," etc. Now what had we asked? Observe the substance of our questions and the department's reply:

Question: Did the department's adjudication as to a certain part of a certain article "rest only or at all upon the naming there of the title of a book?"

Answer: The department "cannot undertake to specify in detail the objectionable matter."

Question: Did the department's adjudication as to the "Woman's Journal" article rest upon anything else than the name of a book and certain indicated lines?

Answer: The department "cannot undertake to specify in detail the objectionable matter."

Question: One of the indicated articles "mentions the title of a book, and quotes from an official report of the United States department of agriculture. Will you kindly inform me whether your adjudications as to this article rests upon the naming of the book, or the quotation from the agricultural department's report, or both?"

Answer: The department "cannot undertake to specify in detail the objectionable matter."

Soon after the foregoing correspondence we learned of the censorship by the postoffice department of a subsequent issue of LUCIFER, the issue of October 12. According to a still later issue of LUCIFER, the circumstances of this censorship were these: One of the articles in that issue of LUCIFER, to which the postoffice department was understood to have objected, was merely a catalogue of books. Among the authors were John Stuart Mill, August Bebel and other thinkers of reputation; and none of them is apparently obscene unless every serious discussion of the philosophy and physiology of sex is to be considered as in that abhorrent category. The other article contains a quotation from the London "Fortnightly Review," which includes one from Bernard Shaw's "Man and Superman," proposing pensions as a preventive of what President Roosevelt calls race suicide.

Upon learning of the suppression of this issue of LUCIFER we addressed the following letter of inquiry to the postmaster general, under date of October 20:

I am informed that the Chicago postmaster has excluded from the mails the issue of the Chicago paper named LUCIFER, of October 12, 1905, and that the exclusion is based upon an article on page . . .† first and . . . columns, containing a descriptive catalogue of books, and upon an article on page . . . second column, containing a quotation from Bernard Shaw's

*Titles of editorials are here omitted for precautionary reasons. See preceding footnotes.

(See preceding foot notes.

(CONTINUED ON PAGE 491.)

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.
TELEPHONE: ASHLAND 1727.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

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Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

The article on "Our Despotic Postal Censorship," by Louis F. Post, occupies so much of the space in this issue that much other matter to which we should like to give place is crowded out. But we feel that Mr. Post's able presentation of the case is of such importance that it should be given completely. "The Public" has published it in a neat and convenient shape. We have ordered a supply and are sure it will be circulated. The price is 3 cents a copy, 25 cents a dozen. But as in the case of the Wakeman Letter, the money, though important, is not of first consideration. If the pamphlets are placed where they will awaken thought and action the work will be well done, even though a part of the money invested is lost. Let those who can pay for the literature do so, but let no one refrain from assisting in the circulation because of lack of money. The work must go forward. Progress is being made and will continue, we are sure. Though forced to silence, the spirit of the imprisoned editor is felt by an increasing number, who would never have read his words had he remained at liberty.

A PIONEER IN THE CAUSE OF FREEDOM FOR WOMEN.

Susan B. Anthony—whose name, once so widely ridiculed and execrated, is now praised and honored—lived to see the cause for which she had labored a lifetime become respected. She experienced the petty persecution of the public press, such as that now endured by Emma Goldman and others. Her views on the equality of woman in the home and the nation, once so startling, are now so commonly indorsed that she has seemed almost to belong in the ranks of the conservatives. Nevertheless, she had experienced arrest and condemnation, and has had her writings censored by postal officials—and was not convinced of the erroneousness of her views by those weighty arguments.

In the presidential election of 1872 Miss Anthony cast a vote and for this crime, for this attack on the foundations of society, she was arrested, tried and sentenced to pay a fine of $100 and costs. "May it please your honor," she said, "I shall never pay a dollar of that unjust penalty." Nor was it paid by herself or any other person.

During a visit in Berlin she posted letters in the official envelopes of the suffrage association, which bore the motto, "No just government can be formed without the consent of the governed." In a few days an official brought back a large package, saying, "Such sentiments are not allowed to pass through the postoffice."

"In the quarters of one of the devotees at the old monastery of the Certosa, at Florence, there lies, on a small table, an open book, in which visitors register," says Elizabeth Cady Stanton, in her "Reminiscences." "On the occasion of Miss Anthony's visit the pen and ink proved so unpromising that her entire party declined this opportunity to make themselves famous, but she made the rebellious pen inscribe, 'Perfect equality for women, civil, political, religious. Susan B. Anthony, U. S. A.' Friends who visited the monastery next day, reported that lines had been drawn through this heretical sentiment."

Miss Anthony was a woman of "one idea"—so the world would say. I believe that she accomplished great good for women, and therefore for all humanity. "Who will rock the cradle when the women go to vote?" was sneeringly asked of the suffragists. It was claimed that if a wife had the right to legally register an opinion at variance from that of her husband, the family would be disrupted, the home destroyed and society thrown into a state of chaos. Just as those who oppose a still wider freedom for women, their prototypes held that the love of father and mother for each other and for their children could not exist in freedom, unconscious that thus they most bitterly assailed human nature, and ignoring the fact that the home and the family can exist in their highest and their best only in the pure, sweet atmosphere of freedom and love. L. H.

DENIAL OF FREE DISCUSSION AN OUTRAGE.

It was with sincere sorrow that I heard of your father's being sent to Joliet. He goes there with a good conscience, however, which will probably make him happier, even in prison, than his persecutors deserve to be; and if anything can be done to soften his material hardships, I hope you will let me help.

The "Woman's Journal" will have an account of the matter this week, and will invite all who may be interested in helping to get a pardon, if possible, to communicate with the Free Speech League.

We do not agree in our theoretical ideas, but the denial of the right of free discussion of all sorts of theories is an outrage, and it is only a question of time when that right will be fully established. And I can heartily admire your and Mr. Harman's courage, even while differing with you in opinion. Yours with much sympathy,

ALICE STONE BLACKWELL.

A SAD CIVILIZATION.

MY DEAR LILLIAN HARMAN: The imprisonment of your father is an outrage. Is there no way that the friends of free speech can unite to urge his release? Like many another guiltless prisoner, he has the comfort of a clear conscience and of obedience to his sense of duty. It is a sad civilization that must incarcerate men like him. As the son of one who found happiness in prison walls, I congratulate you on a father worthy of such distinction for the sake of freedom and justice. Very sincerely yours,

WILLIAM LLOYD GARRISON.

Boston, Mass., March 20, 1906.

SAYS EDITOR'S PICTURE ADDS INTEREST.

By all means keep Mr. Harman's benign countenance in LUCIFER. If it takes extra fine paper, here are $2 toward it, and I trust you will find many other contributors for this same purpose. Its presence in LUCIFER will not only add interest, but show to the world what kind of a man is in prison in the state of Illinois for upholding the most sacred rights of women. Very truly, E. B. FOOTE.

120 Lexington avenue, New York.

Great is Democracy! Under its palladium even the humblest of us has a voice. We are permitted to vote. We elect our public servants. Then we permit our good masters to select a committee to watch our appointees. Then we have a voters' league to keep an eye on the committee. Then we have a society to watch the voters' league. And so *ad infinitum*.—Selected.

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 5 months and 17 days old. He has served 31 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

* * *

The Free Speech League has issued a slip containing the following matter. It is designed to circulate in connection with the Open Letter, by T. B. Wakeman, and in other ways as well:

One year in prison, beginning March 1, 1906, is the sentence being served at Joliet, Ill., by Moses Harman, aged 75 years, teacher, preacher, editor, reformer; an earnest, honest, steadfast, brave, unflinching, Garrison-type of man—the last victim of ill-defined, misconstrued, much-abused obscenity laws; the last martyr for free press; the last to suffer "for opinion's sake."

The United States government ought to be letting him go, and asking his pardon for so gross a mistake in forgetting its fundamental constitution and principles, but this is "too much to expect," so the friends of the prisoner, for the sake of the government, to save their respect for it, will now ask a pardon for the prisoner who has committed no real offense. To this absurd extremity have we come at last that we must ask for a pardon for Harman.

All who can and will aid in the effort to atone for one of the first mistakes of a "free government" in the twentieth century will communicate with the Free Speech League, 175 Broadway, New York.

"Straws show how the wind blows." Here is the first sign that a storm is brewing. In the "New York American's" February 22 report of the senate debate on pure food bill, by Mr. Julian Hawthorne, occur the following lines:

"At this point Mr. Bailey, of Texas, arose and immediately lifted the discussion from the level of dictionary definitions to that of statesmanship. He challenged the right of the federal government to interfere in what should (as he contended) be a matter proper to the state police.

"'I believe the rascal who sells poisons to the public is a public enemy, and should be sent to prison; but I believe that state and not federal law should be the instrument. . . . I say that one criminal state prosecution would do more to correct abuses than any bureau. . . . Take the postoffice; no such despot was ever legally created as the postmaster general. He can destroy any man's business simply by saying, on his private responsibility, that it shall stop; and there is no appeal for the victim, save to the officer who condemned him. . . . It is un-American. . . . The entire federal government cannot take away a man's horse; but a single individual may take away his business and reputation without recourse or compensation.'"

How much longer will the press of this country remain silent in the face of such facts?

A VISIT TO THE PRISONER.

On Monday, March 26, I had a short interview with my father. His health has suffered from the confinement and prison diet, but in spirit he is cheerful and hopeful. He feels, however, that if present conditions continue he will probably not outlive his term of imprisonment. There is a great deal of consumption in the Joliet penitentiary. He is confined in his cell nearly all the time, and his cell-mate, who sleeps in the lower bunk with his head about three feet below father's, coughs a great deal of the time. I did not understand whether he is a consumptive or not.

Father was compelled to submit to vaccination—the first time in his life in which he has undergone that operation. Because of trouble resulting from the vaccination, and the coughing of his cell-mate, he has not yet been able to obtain proper sleep. The general prison diet is better than in some other prisons, but is not suited to him, and he cannot have the food to which he is accustomed and which consists principally of fruit. The prisoners are permitted to eat while they are talking to their visitors, but can carry nothing to their cells. He had eaten nothing that day, hoping we would come. We took him some of the finest apples (his favorite fruit) that we could find. It was hard to be obliged to bring away all he could not eat while talking, when we knew he so needed them.

He wrote a letter, about two weeks ago, but it was not permitted to be mailed, owing, I understand, to the fact that those through whose hands it passed considered that it contained criticisms of the management of the prison. Unless he obtains a special permit from the deputy warden he cannot write another letter until five weeks from the date of that letter.

He is allowed to receive magazines and books that are not considered improper by the officials through whose hands they pass. He has received "The Public," "Tomorrow Magazine," "Everybody's," Shaw's "Plays Pleasant and Unpleasant," the Chicago "Daily Tribune" and the "Record-Herald," and other publications. He cannot receive LUCIFER, the Chicago "Daily Journal" is barred, and I understand the "American" and "Examiner" are classed with the "Journal." LUCIFER is barred because of its criticism of acts of government officials.

He has no employment, and is not allowed to have paper or pencil in his possession.

Some of the letters sent to him have not been delivered, owing to the fact that the writers have criticised the acts of officials or have attempted to "make a hero" of the prisoner. The prison officials feel that they have had nothing to do with sending prisoners there, but that, once there, all are to be considered equally guilty. The letters which are not delivered to him now will be retained and given to him on his release.

Letters from the following named friends were addressed to the prison and received by him: W. C. Cope, Otto Wettstein, Thomas J. Griffiths, George B. Wheeler, Thaddeus B. Wakeman, J. R. Price, M. D.; Mollie A. Price, A. Wangemann, Mattie Day Haworth, Loretta Mann Hammond, Viola Richardson, Ed. W. Chamberlain, Henry Bool, George Harman, Annie E. Parkhurst, Sara Crist Campbell, Emma Greene, C. N. Greene, C. J. Zeitinger, Ella Slater, H. W. Boomer, Leonard D. Abbott, Lily White, Mrs. A. C. Zimmerman, Walter Hurt, Frank Weller, Dr. Leverson, M. Florence Johnson, Mrs. Katherine Buck, Mrs. H. M. Lyndoll, Parker H. Sercombe.

Letters forwarded through LUCIFER office: S. J. Gill, James Myers, Parker H. Sercombe, the Rev. John V. Potts, Mrs. Olive Clifford, Allen Haddock, Ollie M. Steedman, Joshua Harman, Eugene V. Debs, Walter Hurt, Louis F. Post, William Lloyd Garrison.

The foregoing is a list of the letters which father handed to me. It is possible that he did not give me all that he had received. Some that I sent him were not included.

I have received a considerable number of letters which I have not forwarded. Some I wanted to copy before sending, and will send later. Others I did not forward because I felt sure they would not be given to him.

He is very glad to receive letters. In writing please let the penmanship be as clear and distinct as possible. Do not ask questions which require reply, as he cannot answer. Such questions should be sent to this office. All letters received will be acknowledged from time to time in this way. I hope no one will be deterred from writing by the limitations to expression which it is necessary to observe. Now that reading is practically his only occupation letters will probably be more welcome than at any other time in his life.

I believe that this statement of facts is sufficient, and that comment is unnecessary. I have no desire to make an appeal for sympathy. Understanding as I do the feeling of love and admiration for him which so many of the readers of these lines share with me, I will only express the hope that those feelings will be embodied, not in a "suffering sympathy," but in a "working sympathy." Life is sweet to Moses Harman. Liberty of body is dear to him. But the work to which his life is devoted is more to him than life itself.

LILLIAN HARMAN.

NOTABLE ACTION AT THE SUNRISE CLUB.

NEW YORK CITY, March 19, 1906.

At the one hundred and seventy-third dinner of the Sunrise Club, tonight at the Café Boulevard, the opening speaker was Theodore Schroeder, and his subject, "From Sacramental to Secular Marriage." The topic suggested to Horace Traubel, editor of "The Conservator," that it would be timely to enter the club's protest against the persecution and imprisonment of Moses Harman. Accordingly, the chairman, the writer of this, very briefly referred to the facts and the vital issues involved, leaving to Mr. Traubel the task of showing to whom the reference was made and the immediate connection of Mr. Harman's work with the theme of the evening's discussion.

Whereupon, astonishing as it may seem, there were calls of "Who is Moses Harman?" and "What is it all about?" After Mr. Traubel had expressed his conviction that there should not be any man or woman in any progressive society in America under the necessity of asking such questions, the chairman gave a short sketch of Mr. Harman's fight of a quarter of a century for the opportunity to calmly and sanely investigate the relations of the sexes. He outlined the various prosecutions which LUCIFER and its editor have undergone, and gave a succinct description of the administrative process as it has developed in the postoffice during the past few years. Then he called for a rising vote of protest, which was given with practical unanimity.

To put the protest and condemnation on record, Mr. Benjamin Franklin offered the preamble and resolution which follow, and which, stenographically taken by Mrs. Bertha W. Howe, went through with a rush:

"WHEREAS, Moses Harman, editor of LUCIFER, of the city of Chicago, has been incarcerated in the penitentiary by reason of the fact of the *exercise* of the right of an American citizen in publishing his views on questions of importance to the present day and generation; therefore, be it

"*Resolved*, By the members of the Sunrise Club of the city of New York, that we, as a liberal organization, protest against the high-handed and autocratic measures of the postal department and other departments of the government, and that we look upon these actions as a menace to the rights of free speech and a free press."

Mrs. Florence Fairview Wieland said that talk was well; but that it needed tangible backing, and led with a banknote. The plate was passed and the sum of $27.15 collected for the defense of LUCIFER and to help in the enlightenment of the people.

Mrs. Marie Halpern suggested that all present affix their signatures to the resolution, and at the close of the meeting Mrs. Grace Potter obtained the list inclosed, about two-fifths of the diners having left before the collector could reach them.

EDWIN C. WALKER.

144 West One Hundred and Forty-third street.

Sixty names were signed to the Sunrise Club dinner resolution.

TOMORROW MAGAZINE FOR APRIL.

"The Culturist," of Cincinnati, Walter Hurt, editor, having consolidated with "To-Morrow Magazine," of Chicago, the combination of these two "think" publications has resulted in a most unusual output for April. Besides adding Walter Hurt and Margaret Warren Springer to its regular editorial staff, "To-Morrow" has also acquired Charles A. Sandburg, whose "Views and Reviews" and an illustrated "Appreciation of Jack London" are notable contributions.

"To-Morrow" continues the serials, "The History of Human Marriage," by Lida Parce Robinson; "Rights," by Herman Kneka; "High Finance in Mexico," by Parker H. Sercombe, and "Reservations and Government Aid to Indians," by Dr. Carlos Montezuma. In the "Culturist" section, by Walter Hurt, is published a notable personal letter from Eugene V. Debs, and an "Appreciation of Moses Harman," with frontispiece portrait (Moses Harman and grandchild); "Plutocracy's Murderous Plot," referring to the Colorado miners on trial for murder; "Our Judicial Criminals," etc. The regular comments by the editors will be of unusual interest to thinkers, and contain "The Need of Friends," "The Psychology of Hate," "Human Interest in the Marriage of Others," "The Author-Hero of the New Revolution" (Thomas W. Lawson), "The Cause and Cure," "The Human World Problems." Altogether, the combined "To-Morrow" and "Culturist" for April is a hot shot into the world of thought and will find many an echo in humanity's progress towards democracy among those who take the time to understand. "To-Morrow Magazine," 2238 Calumet avenue, Chicago. One dollar a year, ten cents on all news stands.

A NEW RADICAL MAGAZINE.

"Mother Earth" for March is the initial number of a new magazine, published by Emma Goldman and edited by Emma Goldman and Max Baginski. "The aim of 'Mother Earth,'" we are told, "will be to present to its readers every phase of liberal thought and activity throughout the world, whether in the realm of pure literature, in the whirlpool of revolutionary struggle, or in the somber depths of silent preparation. Recognition is given, however, to the newly awakened desire on the part of vast numbers of those, on the outside of the liberal movement, to know the meaning of the universal unrest in which the whole world shares, but which is directed by scattered groups of workers. 'Mother Earth,' therefore, will be at once informing and educative, and to these ends will enlist the services of the leaders of both thought and action in the various parts of the world."

Among the articles in this number are "The Tragedy of Woman's Emancipation," by Emma Goldman; "Without Government," by Max Baginski; "Comstockery," John R. Coryell; "Don Quixote's Revenge," Turgenieff; "The British Elections and Labor Parties," H. Kelly; "The Mine Owners' Revenge."

"Mother Earth" is a valuable addition to the literature of advanced thought and should receive a hearty welcome. Ten cents a copy, $1 a year. Address Emma Goldman, Box 217, Madison Square Station, New York City.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

AMY ORELL, St. Paul, Kan.—I inclose 25 cents and should like to help circulate the Wakeman Letter. You have my sympathy—also my congratulations.

ANNIE LILLIAN SWEET, Cedar Rapids, Iowa.—I am sending you 25 cents to pay for some literature for distribution. I would send you as many dollars if I could. I will willingly distribute anything you may send me.

DR. T. MORRIS, Columbus, Ohio.—I received a copy of LUCIFER No. 1061 and was sorry to see that in this so-called land of the free a man should be placed in prison for nothing. This seems hard, and yet it is one of the means toward an end, and that end will be the destruction of a form of government that will permit such an outrage. I remember having seen a copy of the issue that was confiscated by the postoffice department and there was nothing in it that any clear, clean minded man could find fault with. I feel that it is and has been just a matter of spite work, caused by fanatical prejudice. Find enclosed $1. Send me the worth of one-half of it in Wakeman's Letters and LUCIFER for the rest.

O. CARLTON, 402 Fifth avenue, Seattle, Wash.—I am pleased to be a reader and student of LUCIFER and wish to meet friends of this paper. A LUCIFER club is what is needed for strength. I inclose 50 cents on subscription and 50 cents for sample copies of LUCIFER and copies of the Wakeman Letter.

DR. S. A. WEST, Rock Port, Mo.—The latest copy of LUCIFER has just been read and passed on to a friend. It is good. Will you please mail me another copy? Also send a copy to each of the names on inclosed list. The picture of your father is splendid. By all means keep it in LUCIFER. There is not a reader of the little paper but will welcome this move and be proud of it.

ED HAYES, Brooklyn, N. Y.—For the inclosed dollar kindly send me a photograph of your noble father. He is to be congratulated. At 75 he is at the fore-front of the battle for human freedom. He is alive and the red blood of the struggle flows in his veins; whereas the majority of men of 50 are gaping their lives away in futile, idiotic and stupid pursuit of money, without an idea or thought above the most sordid and mean affairs. You should be proud.

MRS. BERTHA MOORE, Portland, Ore.—Here is to the man who dares to stand for the right; who dares to face prison bars for Freedom's sake. Victory already is waving for him a crown. Hundreds are now reading the LIGHT-BEARER who never read it before, and many are hearing of Harman, America's Grand Old Man, who never before heard of him. American spirit will rouse; Comstock shall not write our epitaph. Enclosed is $1, for which please send me copies of the Wakeman Letter.

E. J. ERNST, Olathe, Kan.—The old Labor Exchange still keeps racing about in my mind. I often feel like starting up the "Progressive Thought" again. I also think of writing for LUCIFER, but keep putting it off. I think short letters, with full names and addresses, would be an interesting feature of the paper.

[We give full name and address when we have reason to believe that such publicity is not objectionable to the writer of the letter. But when in doubt as to the wishes of the writer we think it best to omit the name.]

ADELINE CHAMPNEY, Cleveland, Ohio.—Here are a few stamps, representing the distribution of a few of the Wakeman Letter. The extra copies of LUCIFER No. 1061 came to hand. I am trying to put them in the hands of people who will read them.—I am glad to see that Louis F. Post is on the right side, and his articles are good, too. His influence ought to count for much, for his known disagreement with the ideas advocated by LUCIFER make his championship of Harman and LUCIFER in the fight with the censorship more significant, and should call the attention of people who are not even interested in the sex movement.—Emma Goldman gave two fine lectures in this city last week. One was given in German, the other in English, and she had good audiences both evenings. I hope that some of those "who came to scoff, remained to admire," or at least to ponder. Emma is much broader than I expected to find her. I am delighted with her. The initial number of her magazine, "Mother Earth," promises well. I hope it will have a large circulation. "The Tragedy of Woman's Emancipation" is excellent.—I am anxious to hear from your father, and to know how he bears up under his imprisonment. Of course I know I cannot hear from him personally, but you will let us know all that can be told the public about his health, etc. I feel that he has gone to jail *for me*. It is my battle he is fighting, and I wish I could do more to help along the work. I shall try to write him often. That is the least I can do to show my appreciation. You say the letters "pass through the hands of the chaplain"; does that mean that the chaplain reads all letters? If so, I think this ought to prove a liberal education for the chaplain. Perhaps he may awaken to a saving sense of his position yet.

[All letters are opened and presumably read before being delivered to prisoners. Friends should avoid criticisms of officials of the government or of the prison, for such references would probably prevent receipt of the letter by the prisoner.]

OUR DESPOTIC POSTAL CENSORSHIP.

(CONTINUED FROM PAGE 487.)

"Man and Superman." I am also informed that your department has sustained this action of the Chicago postmaster.

As your decision constitutes a precedent by which the Chicago postmaster, as he has informed me relative to your decisions in similar cases heretofore, will be governed in future cases, will you oblige me with the following information:

1. Has your department decided that LUCIFER, of October 12, is unmailable, and if so, for what cause?

2. Is it because on page ... that paper names and tells where to obtain any unmailable book or books?

3. Is it because of its quotation on page ... from Bernard Shaw's "Man and Superman"?

4. If "The Public" in commenting upon this decision of your department were to reproduce the said catalogue of books, or the said quotation from Bernard Shaw's "Man and Superman," would the postmaster at Chicago be required to consider this decision of your department in the LUCIFER case as a precedent and accordingly to exclude that issue of "The Public" from the mails?

I make this request as responsible editor of "The Public," for the purpose of ascertaining to what extent, under precedents made by your department, I shall be at liberty, in criticising your decision in the LUCIFER case, to state the facts, without subjecting "The Public" to exclusion from the mails by your department.

To this inquiry we received the following response from the office of the first assistant postmaster general:

I beg to acknowledge receipt of your letter of the 20th instant, to the postmaster general, in reference to the publication LUCIFER.

In reply to your inquiry you are informed that the postmaster at Chicago was instructed to decline to accept for mailing copies of LUCIFER, of the issue of October 12, 1905, for the reason that such number, which was submitted to the department, contained matter of an obscene character.

As you were advised under date of the 13th ultimo in reference to an earlier issue of LUCIFER, it is not practicable for the department to attempt to point out all the offensive passages upon which the exclusion of the issue from the mails was based, nor can the department undertake to state what would or would not be unmailable, in advance of the matter being actually presented for transmission in the mails.

A reduction of this correspondence also to questions and answers produces the following rather remarkable result:

Question: Does the department exclude the issue of the paper in question because it "names and tells where to obtain any unmailable book or books"?

Answer: "It is not practicable for the department to attempt to point out all the offensive passages upon which the exclusion of the issue from the mails is based."

Question: Is it because of the quotation from Bernard Shaw's "Man and Superman"?

Answer: "It is not practicable for the department to attempt to point out all the offensive passages upon which the exclusion of the issue from the mails is based."

Question: If "The Public" were "to reproduce the said catalogue of books, or the said quotation from Bernard Shaw's 'Man and Superman,' would the postmaster at Chicago be required to consider this decision as a precedent and accordingly to exclude that issue of 'The Public' from the mails?"

Answer: The department cannot undertake "to state what would or would not be unmailable in advance of the matter being actually presented for transmission in the mails."

Now, why was it impracticable for the department to state whether or not the exclusion of LUCIFER was because it printed the names and places for procuring certain books? The department was not asked "to point out all offensive passages."

And why was it impracticable for the department to state whether or not the paper in question was excluded because of its quotation from "Man and Superman"? To do this it was not necessary "to point out all offensive passages."

Finally, why couldn't the department undertake to inform us whether the postmaster at Chicago would be required to consider the decision in the LUCIFER case as a precedent? What is the meaning of refusals by the department to state in advance of mailing whether matter excluded from the mail when published by one periodical would be unmailable if published by another? This last question almost answers itself.

II.

We have now proved our assertions. But that there may be no reasonable question of our having done so, let us summarize the assertions and the proof in support of them.

First. We have proved by the foregoing correspondence that any periodical is subject to exclusion from the mails as a purveyor of obscenity, upon the mere arbitrary order of administrative postoffice officials.

Second. We have proved, also by the foregoing correspondence, that exclusion orders are made by the postoffice department ostensibly in accordance with its own rulings as to what constitutes obscenity, and that these rulings, though treated as precedents by postmasters, are kept profoundly secret by the department.

Third. We have proved, by reference to a previous article on this general subject, which is too lengthy to be reproduced here, that the courts hold decisions of the postmaster general in these matters to be absolutely beyond the power of the judiciary to override or restrain, even though he decides without evidence and in manifest bad faith.

Fourth. We have proved by the above correspondence, supplemented now by the best testimony possible, in view of the necessity the department imposes upon us of proving the negative of an issue on which it holds the affirmative and possesses all the affirmative evidence, if there be any, that in practice the department does exclude from the mails for obscenity periodicals which in fact are not obscene. The correspondence proves the first part of this contention—namely, that the department excludes periodicals alleged to contain obscene articles. As to the second and essential part of the contention—namely, that the articles are in fact not obscene—the department refuses to indicate the decisive facts, which are within its own control and in the nature of things cannot be known to outsiders. The several articles indicated above by the Chicago postmaster as cause for exclusion are clearly not obscene. The fact that the department refuses to particularize should raise a reasonable presumption that there is nothing which it can particularize. And in support of this presumption we now positively testify, after reading the excluded papers through, that they in fact contain no word, phrase or thought which can with any show of reason be characterized as obscene.

Fifth. It is not necessary to prove that these circumstances afford dangerous opportunities for corruption in the postoffice department. When the law permits postal officials to exclude from the mails any periodical, arbitrarily in their own discretion, with no appeal to the courts, upon the bare pretense that they contain obscenity, but without any requirement that the alleged obscenity be particularized with sufficient definiteness to permit of a judgment upon the good faith of the exclusion, and when the department passes upon the question not only arbitrarily, but in secret, the opportunities for secret corruption are so enormous that only the corruptible official in the place for corrupting possibilities is necessary to produce a regime of corruption.

We submit, then, that we have established all that in this article we set out to prove. Any periodical may be peremptorily excluded from the mails as a purveyor of obscenity, though it contains nothing obscene, and this upon the mere order of administrative postal officials; exclusion orders are made in alleged accordance with secret precedents, the limitations of which are withheld from publishers seeking to adapt their editorial rights to postal rulings; the courts declare themselves powerless to interfere, even though exclusions be made without evidence and in manifest bad faith; the postoffice department does in fact in this arbitrary manner exclude from the mails as obscene, periodicals which in fact are not obscene. Therefore, as the law now stands, it affords a degree of opportunity for corrupt discrimination and oppression which it is unsafe to repose in any official and which ought to be guarded against by Congress.

III.

The remedy for this fungus growth upon the postal service, a service originally intended only for a national convenience, but now turned into a national police system which operates through irresponsible "administrative process" and from a "star chamber" tribunal, lies with Congress.

Shall the right to mail service in the United States, now become a necessity of the common life, depend upon the caprice, the bigotry or the corruptibility of one man at the head of a Washington department or his subordinate at the head of a bureau?

That question is distinctly raised.

The courts have answered, Yes. What has Congress to say?—*The Public (Chicago).*

MISCELLANEOUS.

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MODERN REFORMERS.

The world had reformers, men who were sternly just,
Who smote the thrones of wickedness and laid them in the dust.
Meek, tender men, made mighty by mankind's blood and tears,
Strong men with words like thunderbolts to smite the wrongs of years.

Were all these reformers of a breed too weak to last?
Did all the great wrong-smiters wane and perish in the past?
Did they fight a losing battle? Were they conquered in the fray?
Why are there no reformers fighting in the world today?

Well, 'tis but a thing of labels; the reformers have not gone,
But they're mixing with the people with misleading placards on;
For we placard them fanatics, visionaries, cranks and fools—
Men denounced by clubs and churches, by the journals and the schools.

There are men who wear these placards daily in the market place,
Heroes of an ancient lineage, kings and saviors of the race;
But we never see their greatness through life's trivial events,
But our children's sons will read it on their granite monuments.

—*Sam Walter Foss.*

WOMAN AND THE BALLOT.

Rejected by the Chicago Record-Herald.

To the Editor:

After reading in the "Record-Herald" of March 27 the objections of the Illinois Association Opposed to the Extension of Suffrage to Women, submitted in their protest to the new charter convention against the granting of municipal suffrage to women in Chicago, I am moved to make some comment upon what appears to me to be their most ridiculous and contradictory position. In the name of common sense what excuse can they offer for the existence of their association if their own statements are true that "in the twenty-two states where school suffrage is extended to women the average vote, except in Massachusetts, has been less than 4 per cent, and that in many states the right has been almost entirely neglected, whole townships and even counties failing to register a single woman voter." Also that "in Chicago the number of women voting has dropped from about 80 per cent of the 29,815 registered in 1894, the year of the first exercise of the ballot by women, to about 1,000."

This is equivalent to saying that women do not want the ballot, and while we question the authority of the Illinois Association Opposed to the Extension of Suffrage to Women to make such a positive statement, we wonder at their frequent hysterical agitation of the subject, for if granting school suffrage to women has not met with enthusiastic response, is it likely that granting municipal suffrage to them will stir up any greater activity among them?

The logical reasoner would answer in the negative and would therefore consider that the question of woman's suffrage was dying a quiet and natural death, and that an association of "anti-suffragists" was premature to say the least, and like everything else of that nature is an evidence of an unhealthy and morbid condition of mind, which those affected by it ought to get themselves rid of.

Further commenting upon their objections, as to the "lack of success on the administrative side in women as members of school boards," it would appear that the Illinois association in this criticism pays an unintentional compliment to the women they are opposing, in view of the fact that they virtually acknowledge they expect more of women in the short time they have been serving as members of school boards than they have ever had accomplished by men in all the long years of unrestricted time and opportunity in these same positions. Is it not possible that women, given the same time and opportunity in which to qualify themselves that men have had, may fulfill the expectations of even their opponents? At any rate such criticism from them at this early stage of women's efforts upon school boards is unjust and ill-timed, especially when it is taken into consideration that the women on the school boards find themselves face to face with most difficult situations that men have been and are responsible for, and in nearly every instance where the women have tried to administer reforms they have been met with the subtle political schemes or the out and out determined opposition of men, both of which were intended to defeat the proposed reforms and generally succeeded in doing so.

This result should not be charged up to any lack of administrative ability in women, but rather to their lack of comprehension of the subtlety and general perversity of men. Referring to their statement that "in Kansas, where they have municipal suffrage for women, the temperance situation has not been improved," we could wish that the Illinois association had expressed itself more definitely as to why (in their estimation) "the temperance situation had not been improved," and what percentage of the women of Kansas exercised their right of municipal suffrage.

They have left the public to question in their own minds if it is not quite possible that the women of Kansas, like themselves, are anti-suffragists and therefore did not exercise their right of suffrage by means of which they could have accomplished any necessary temperance reform. The women who did vote might well criticise the anti-suffragists for not coming to assist them in whatever effort they made in the line of temperance reform instead of standing afar off and crying "failure" at them.

This argument is submitted in case the women of Kansas generally did not take advantage of their right to municipal suffrage, and on the other hand if they did vote then our good sisters of the Illinois association will have to "back water" on their statement that women do not want the ballot or are indifferent to it. Referring to the exercise of suffrage by the women in "red light" districts of Chicago the anti-suffragist association says: "It is estimated that there are in this city not far from 15,000 women of openly immoral life, who are known to the police and more or less under their protection or persecution, as the case may be, all of whom must be enfranchised if municipal suffrage is given to women." This seems to be about the weakest argument the anti-suffragists could advance. It seems never to occur to them that the women of the "red light" districts are there because men who live "openly immoral lives" and *still have the privilege of the ballot* require the services of that class of women, and worse yet, those men by the exercise of the ballot have helped to establish such economic conditions as to make it impossible for those women to gain even a living existence in any other way.

Away with such cant and rot, and down with the double standard for men and women.

Give women the ballot and let the women of the "red light" districts have a voice in municipal affairs and see if they will not be as glad as any one to help bring about the possibility for better conditions in their own lives as well as to throw off the control of grafters and corrupt politicians generally. At any rate let us not pass judgment upon them until the experiment has been tried.

HULDA L. POTTER LOOMIS.

What would you do to a man who was in the habit of doing what government does?—*Stephen Byington.*

ANOTHER JUDICIAL MURDER THREATENED.

On March 26 Mr. Hugh O. Pentecost spoke at Lyric Hall, New York, on "The Arrest of Moyer and Haywood." A condensed report of his lecture follows:

On December 30, 1905, ex-Governor Steunenberg, of Idaho, was assassinated in a most brutal and cowardly manner. Some time afterward a man by the name of Harry Orchard was arrested, charged with this murder, or with complicity in the murder, and another man by the name of Steve Adams has since been arrested. This Harry Orchard confessed that he had killed ex-Governor Steunenberg, and that he had been instigated to the crime by Charles Moyer and Mr. Haywood, respectively the president and secretary of the Western Federation of Miners, and that a Mr. Pettibone and a Mr. St. John, officials of the Western Federation of Miners or members of its board of directors, had formed a conspiracy with the purpose of killing Mr. Steunenberg, and that in compliance with that plot Orchard and Adams had carried out the will of the Western Federation of Miners as expressed through their principal officials.

Acting upon these confessions, the governor of Idaho, by a secret arrangement with the governor of Colorado, secured signed and sealed extradition papers, and Moyer, Haywood and Pettibone were arrested in Denver, in the night time, dragged from their homes, denied the right of counsel and of a writ of habeas corpus, put upon a railroad train which made no stops at stations, and rushed a distance of seven or eight hundred miles to Idaho.

They were arrested and transported to Idaho in violation of the laws of the land. It is customary and legal, if a man charged with a crime committed in one state is to be arrested in another state, that he shall be arrested and held to await the action of the governor of that other state, and have the right of suing out a writ of habeas corpus upon which he would be taken before the court to have the question determined as to whether or not he was legally detained. The poorest, meanest criminal in the land has the right to go before a high court on a writ of habeas corpus and have that question determined, because this writ is the foundation of all the liberties supposed to be enjoyed by English-speaking peoples. So that when Moyer and Haywood were dragged from Denver and rushed to Idaho, under extradition papers that were signed before they were arrested, they were deprived of this right to the writ of habeas corpus, and the act was a gross and dangerous violation of the fundamental laws of the United States.

The arrest of these men grew out of the troubles between the miners and the mine owners in Colorado and Idaho in 1903 and 1904. These troubles arose in this way: In 1902, a new constitution was adopted in Colorado, and as the result of many years of strenuous agitation on the part of the working people a clause was inserted in the constitution making it mandatory upon the legislature at its next session to pass an eight-hour law, controlling all persons operating in the mining district and certain other occupations. An eight-hour law had previously been passed by the legislature, but had been held unconstitutional by the courts that were owned by the mine owners. So to remedy this defect, provision was made for it in the new constitution. But the legislature, with the impudence of the class which owned it, refused to pass such a law. At this point the Western Federation of Miners went on strike.

That strike was broken by the power of the mine owners. How? By immediately calling into the strike region troops, against the protest of the sheriffs of the counties affected, who told the governor that there was no disorder and no necessity for troops. But the governor sent the troops, suspended the operation of habeas corpus, contrary to law, declared all that section of the country under military rule, contrary to law, and then began such a state of oppression and persecution as never before was seen in this country. Bull-pens, old cattle pens were used as jails, and everybody who would not submit to the official force controlled by the mine owners was thrown into them. Mr. Moyer was arrested and held for a long time without any charge against him. Other labor leaders and some of the miners were given this option: You will go into our mines and work as scabs, leave this state, or be shot. Men, women and children were arrested and marched across the mountains in the snow, or put on railroad trains and sent out of the state—every crime that you could imagine in a disturbed state of society was committed by the governor, by his adjutant-general, and by the troops. They simply overthrew the constituted authorities. That was the way this strike was broken.

After all this warfare and trouble, the union came out sound and strong, largely through the fidelity of Moyer, Haywood, Pettibone, St. John and men of that class. They were bold, calm, brave, peaceful representatives of labor, and while they were not strong enough to fight the powers that were against them, they were strong enough to hold the union together, and it is as strong to-day as it ever was.

That is the reason, possibly, that Orchard and Adams have made this confession. Mind you, the assassination of ex-Governor Steunenberg occurred in Idaho. Those men who are now charged with complicity in that murder lived in Denver. But it is necessary in some way to break up that union, and if these men should be imprisoned for life or hanged, that will get out of the way some of the strongest and best men that the labor movement in this country has ever produced. The evidence against them is the confession of this man Orchard, who has not only confessed that he killed Steunenberg, but that altogether he has murdered thirty men. It is said that he himself was in the employ of the mine owners and that he has been a Pinkerton spy and detective, and by his own confession he is thirty times a murderer. That is the man that accuses these people, so that it is not impossible to imagine that Orchard and Adams have made these confessions to suit the purposes of the mine owners.

I will tell you why. During the strike there were three startling crimes committed. One of them was the pulling out of some spikes which held the rails of a railroad track in place, apparently for the purpose of wrecking a train. Curiously enough, the engineer of the next train that came along had a suspicion that something was wrong, and stopped his train! It is natural to suppose that he was told. A number of union men were arrested and charged with pulling the spikes, because a man by the name of McKinney and another man confessed to having pulled the spikes at the instigation of the officers of the union—just such a case as this. On the trial, under cross-examination, both these accusers confessed that they were lying. McKinney himself said that he had been told by a representative of the mine owners that if he would lay that charge to the officers of the union, they would give him a thousand dollars in cash, immunity from punishment and transportation for himself and family to any part of the world that he wanted to go. Carroll D. Wright reports that to the president; it is not my story. So there is one case where the mine owners hired men to make exactly this kind of a charge against the officers of the union. If they would do that in one instance, is there any reason to believe that they would not in another? There were two other occasions of the same nature, and in all three instances the labor men were acquitted.

Do you say it is inconceivable that great and reputable financiers could be guilty of putting up such a plot as the accusing of Moyer and Haywood and the others of the crime of murder? Standard Oil is a large owner in those mines. J. P. Morgan, George Gould, Meyer Guggenheimer and western capitalists, they are behind the capitalist end of this controversy. We know that in one case I have already detailed to you they did hire men to make accusations against innocent men, charge them with a crime that would have sent them to the gallows. And anybody that will read the history and growth and development of the Standard Oil Company will not have much difficulty in believing that they would be guilty of anything whatever to accomplish their purpose.

Now, mind you, I do not pass judgment. I am talking about probabilities. I ask you what motive these splendid men (for they really are great men, high-minded, peace-loving men), what motive would they have to assassinate ex-Governor Steunenberg? The troubles were all over. Steunenberg was no longer governor of the state. What motive could they have had for this savage, cowardly, contemptible assassination? Just hare, bald revenge for something that was past and gone? It is inconceivable! On the other hand, what motive have the mine owners for arresting these men? The motive to break up the union, for until the union is broken up they cannot reduce the miners to abject submission. So I say, that these men are guilty is inconcelvable. It would be not only an act of insanity, but an act of stupidity.

Would any sane person believe the word of a man who says that he has committed thirty murders, and of another man who is, to say the least, a cur, for a man who will commit a crime with another man and then "peach," is unworthy of belief. Would you take the word of these two men against the word of these labor leaders, whose characters are stainless and whose lives are known and read of all men?

One of the interesting things about this case is that it very closely parallels something that happened in this country in 1886 and 1887. In 1886 there was a strong agitation, centering in Chicago, for an eight-hour day. In the course of this agitation a meeting was held in Haymarket square. The meeting was a peaceable one, and the people were dispersing at its close—there were only three or four hundred left in the square—when a squad of policemen came running from the Desplaines street station for the purpose of dispersing them with their clubs. Then somebody in an alley near by threw a bomb and it exploded and killed one policeman and wounded a number of others. Then the policemen began firing into the crowd and the crowd began firing back and there was a riot in which seven policemen and four or five working people were killed and twenty or thirty wounded.

That circumstance set this country on fire, and there was a crusade against the Chicago anarchists, as they were called. The leaders of the agitation, Spies, Parsons, Engel, Lingg, Schwab, Fielding, Fischer, were arrested. If my memory serves me, Fielding was at the meeting, but aside from him, I think none of them was on the scene. Those men were arrested, tried and convicted, and on the 11th of November, 1887, Spies, Parsons, Engel and Fischer were hanged. Louis Lingg would have been hanged if he had not put an explosive in his mouth and killed himself, and Schwab and Fielding were sent to prison. Though these men had nothing to do with thruwing the bomb (nobody to this day knows who threw the bomb), they were convicted upon extracts from their speeches and from the paper which they published, upon the theory that they had in a general way inflamed the minds of the people, with the result that this bomb was thrown. They were prejudged by the authorities and the public, and there was no more chance for them than there was for a witch in the old days.

Here is the same kind of a situation—a parallel, but a parallel with a difference. That was eighteen and one-half years ago. Do you tell me it is useless to use what power we have for the awakening of the people and for their freedom from the curse of poverty? Oh, no, it is not useless! In twenty short years see what has happened. Then every newspaper in the United States was full of matter against the Chicago anarchists. Now have you seen anything about the arrest of these men in the papers? There is a great conspiracy of silence. Instead of bruiting their arrest and threatened hanging abroad, they are trying to conceal the whole thing, and it was not until yesterday evening that the "Evening Journal" had a word to say about it. The "Journal" has heard from organized labor, and at last has spoken! Then the citizens of the United States, labor unions and all the other working people, were in a state of mind where nothing could be said to them on the subject of the anarchists. They were crazy.

There is no such sentiment in this country against Moyer, Haywood, Pettibone and St. John, though the crime committed was worse than the crime that was alleged to have been committed in 1886. On the contrary, the sentiment is the other way. When the Chicago anarchists were hanged, so far as I know (and I want to be corrected if I am wrong), I was the only public man in the United States that protested from the platform against the murder. [A voice: Mr. George Cumming spoke in protest from a platform in San Francisco, guarded by a cordon of police.] I am glad to hear it. At that time I was pastor of a Congregational Church in Newark. What business I had as a minister to know anything about it, I don't know, but in some way I did know about it, and it preyed upon me so that I nearly went into nervous prostration. But after I made my protest, you may know that my connection with that church was severed as soon as they could sever it!

Now, how different! A thousand public men, better known than I was then, or than I am now, are shouting in denunciation. An article by Eugene V. Debs, which you will find in the labor papers, will show you the language which an intelligent man dares to use in connection with the arrest of these men. In 1886-7 there was not a protest meeting held, except by a few foreigners who could scarcely speak the English language. Now, all over the United States, wherever there is a labor sentiment, protest meetings are being held, and they are being attended by thousands of people, and the governor of Idaho has heard from it, too. Then, nobody sent the anarchists any money. The lawyer appointed by the court to defend them spent his time and labor for nothing, and his practice was ruined. Now, Moyer and Haywood and the others can have a million dollars for their defense, if they want it!

The whole working population is rising up and saying to the capitalists, "Beware! Don't do that again!" Understand me: If these men are guilty, and fairly tried and fairly convicted, on credible evidence, by an impartial jury, in an impartial court, and hanged, nobody has the slightest reason to find any fault. They knew what the laws of this country were, and if they chose to be mixed up in a sneaking, cowardly assassination like that, it would be unworthy of anybody to complain.

But on the other hand, if they are not guilty, if they are going to be tried unfairly, with a packed jury, and without any evidence at all, believe me, the class that hangs them in that way will have to pay the price to the very last farthing.

TREADING RUSSIAN PATHS.

Moses Harman is in prison again. On the afternoon of the 26th of February he was taken to Cook county jail, and the next day transferred to Joliet penitentiary to serve a year's sentence, for what? Nothing, absolutely nothing.

What Mr. Harman printed we have forgotten. We read it at the time—and forgot it. If it had been anything very much discolored we would have remembered it. We presume there is not one of the readers of LUCIFER who can, off-hand, tell what he said that has caused his imprisonment. One thing we do remember, and that is that there was nothing in the matter printed which deserved more punishment than a passing criticism from those who disagreed with him, and who cared for such matter sufficiently to take the trouble to correct any errors the editor might have made.

Followed as this prosecution has been by a censorship of his paper by the postoffice officials of Chicago, this imprisonment is the starting point of a despotism so odious, so mean, so bigoted, so dangerous to the rights of the citizens of this country, that every man should protest to the utmost against it, and protest in quarters where it will do good. Theodore Roosevelt cannot afford to keep this old man in prison for a year. The Republican party cannot afford to do it. And, most emphatic of all, the American people cannot afford to do this great crime, for they will be keeping themselves in prison. American principles are walled in with this old man; everybody outside of his jail is a slave. Falling over each other in their eagerness to worship wealth; trending each other down in their mad desire to imitate the plutocrats, the American people have lost sight of the fundamental principles of this republic, and have fallen into the coma of death. Their indifference to crimes committed by their representatives encourages the accidents of office who live on the people to make their rule more and more strict, and to take one by one the rights so hardly won from George the Third. It was said a few years ago that the railroads itched for an empire; that desire seems now to have been transferred to the officeholders and acquiesced in by the people. The insolence of our jacks-in-office is only less surprising than the subservience of the people.—*Truth Seeker (New York)*.

ANOTHER COMSTOCK CONVICTION.

Bernarr Macfadden, editor and publisher of "Physical Culture," one of the few really beneficial magazines published in this country, was found guilty on March 21 of the charge of exposing to the public improper pictures. It is hardly necessary to say that the charge was preferred by Anthony Comstock, for not one other man in a thousand would feel his base nature aroused to "unholy passion" by the pictures of splendid physical manhood and womanhood which Macfadden displayed as advertisements of the physical culture show which he gave in New York last October.

Comstock's agent, Bamberger, seized 800 of the posters and exhibited a half-dozen of them in court as evidence against Macfadden. The exhibits were pictures of finely formed men and women in tights and were no more immodest than the pictures displayed in dozens of newspapers and magazines as advertisements of union suits. They did not approach in suggestiveness the posters which are used throughout the country to advertise spectacular plays and burlesques. Yet Justice McKean and Justice Deuel said they considered the pictures extremely indecent and harmful to public morals. The third magistrate, Justice Zeller, dissented from their opinion and said he could see nothing indecent in the pictures.

Gomer Reiss, business manager for Macfadden, was a co-defendant in the case. Justice Deuel announced that the defendants were found guilty by a divided bench and that sentence would be suspended.

Comstock became quite noisy in his denunciation of Macfadden and was working himself up to a high pitch of excitement, when Justice Zeller interrupted him and said:

"Your opinions differ from mine, Mr. Comstock, but I think my standard of decency is quite as high as your own."

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

CIVILIZATION HAS BEEN SAVED.

ROCKFORD, ILL., March 25, 1906.

Rev. Charles H. Parkhurst, Madison Square, New York.

REVEREND DEAR SIR: It is with much regret that I read a newspaper report of your expression of dissatisfaction with the Roosevelt administration. What are a few More men and women more or less to us?

There are so many admirable factors to consider in the operations of Mr. Roosevelt's administration that its friends should not embarrass it by any sort of criticism at all. It is a representative administration. Even though it fall short of our expectations here and there, it really represents the dominant sentiment of the country. We are a conservative people and we naturally prefer that haste be eschewed, hence we do not cavil at an administration for lack of performances, so long as its promises are in keeping with the nobility of character which we so greatly and justly admire in our president.

And though, as yet, the administration has achieved but little, we must not lose sight of the fact of what it has indeed accomplished.

Were there no other accomplished fact to the credit of Mr. Roosevelt's administration (and at the present moment I recall no other) than that under his regime one of the most notable malefactors this country has ever produced has been safely stowed away in a penitentiary, under the sentence of a federal court, we should count that as a sufficient gain, and it were only justice that we forgive any shortcomings in other departments of administration.

When the history of the nations shall have been written, the one bright spot in the records of this age and time will be the condign punishment which was visited upon Moses Harman. That aged scoundrel (he is 76, and ought to know better) has been publishing a little paper called LUCIFER, THE LIGHT-BEARER. The publication is devoted to a discussion of human stirpiculture. Think of it! No wonder that our pure-minded postal department and our virtuous federal court held his publication to be obscene. Could anything be more obscene than any reference to the sex operations involved in the borning of human offspring? This lecherous Lothario of 76 is now safely behind prison bars and civilization has been saved from its deadliest peril. All honor to our noble president that under his exalted guidance our nation has thus declared itself for purity. You and I, reverend sir, who admire purity above all our other virtues, should give to Mr. Roosevelt the full meed of praise that is due him for his wise selection of postoffice officials, not only because of their efficiency in collecting campaign contributions that enabled us to escape the hideous peril of a change of administration, but because of their watchful guardianship of the morals of the people.

With all due respect, very truly,
HERMAN KUEHN.

LUCIFER'S CO-OPERATOR IN FRANCE.

One of the most valued of LUCIFER'S exchanges is its valiant co-laborer "Régénération," founded by Paul Robin in August, 1896, as the organ de la Ligue de la Régénération Humaine (The League for the Regeneration of Humanity). It is published monthly at 27 Rue de la Duee, Paris XXe, France; price, postage paid, 50 cents a year. For those who read French this interesting little paper is recommended without reservation as one of the ablest publications in existence devoted to the science of eugenics, or race improvement.

"Régénération" has an extensive circulation and it has established many branch leagues in other European countries for the study of prenatal culture and rational parentage. From the March issue we quote the following, translating it into English:

"It has been suggested that a Regeneration group might be formed in the United States. We would be pleased to have our American subscribers and readers give us at once their opinions and let us know if they can form a center for the propaganda in America. Notices will be given in 'Régénération' of the replies received and the decision taken.

"Meanwhile the atrocious sentence passed upon our valiant and venerable friend, Moses Harman, condemning him to imprisonment for one year at hard labor, has been confirmed and a rehearing of his case refused by the Federal Court of Appeals, to the great delight of the puritanic band of Comstock & Co., and to the famous Roosevelt. The intrepid warrior (for the right to be well born) must undergo his punishment in the country already made illustrious in 1887 by 'the Chicago martyrs' who were recognized by the governor (Altgeld) as victims of a police conspiracy. This time it is a conspiracy of hypocrites.

"We sent a communication on this case more than a month ago to many of the most 'advanced' journals in France—this infamy committed beyond the Atlantic in the 'classic land of liberty.' The communication was never published."

KNOX'S CRITICISM FITS POSTAL DESPOTISM

Former United States Attorney-General Knox, in an address to the United States Senate on March 28, criticised the Hepburn railroad rate bill as unconstitutional because, among other reasons, "it deprives the carrier of its right to a judicial investigation, by due process of law."

"It is not possible," he said, "to find in the bill a single word conferring jurisdiction upon any court to entertain a suit of any party aggrieved by any order of the commission."

Senator KNOX is an excellent authority on constitutional law and if his criticism of the Hepburn bill is correct the same criticism may be made of the power of the postoffice department to condemn and confiscate an entire issue of a newspaper or any other publication without the publisher having any redress. Several issues of LUCIFER were confiscated in this manner.

The following extract from Senator KNOX'S speech, without the change of a word or a syllable, will apply to the confiscation of LUCIFER by an arbitrary act of the postoffice department as well as it applies to the Hepburn bill:

"Mr. President, men of our inheritances repel summary and arbitrary methods, and none the less if these proceed from acknowledged power, accompanied by the mere empty professions and forms of law. Judicial review of every substantial controversy affecting persons and property is a right. This right was painfully won from tyrannies of the past, and is established now beyond the power of any present tyrannies to destroy, in whatever guise they may come, and even if masquerading in the name of the people. This right is to have the rights of the parties in every controversy determined by the courts."

The art of government is the organization of idolatry.—G. B. Shaw.

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years and 6 months old. He has served 45 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

ANOTHER VISIT TO THE IMPRISONED EDITOR.

George Harman, son of the editor, and George O'Brien went to Joliet on Thursday, April 5, and found the prisoner in good spirits and in somewhat improved health, though thinner in flesh than when seen the week before. He is to be assigned to a cell alone, and though he is not allowed to have writing materials nor the food to which he is accustomed, there seems to be a disposition to treat him as well as the rules of the institution will permit.

He is very glad to receive letters from friends and would like to answer them if it were possible for him to do so. Following are the names of friends from whom he has received letters since last report:

J. William Lloyd, J. H. E. Witte, Annie E. Parkhurst, I. Candy, A. Wangemann, Thomas J. Griffiths, Ada M. Morley, Flora Fox, Lois Waisbrooker, Thirza Rathbun, Mr. and Mrs. Joseph W. Fox, Lois Waisbrooker, Thirza Rathbun, Mr. and Mrs. Joseph and Hilda Heller, D. R. Bryan, John P. Paulsen, Henry C. and Fannie Hansen, George B. Wheeler, Hulda L. P. Loomis, Dr. G. A. Willett, Mattie Day Haworth, Louis Berger, James P. Morton, Jr., and Dr. Robert Greer.

MOSES HARMAN: AN ANALYSIS AND AN APPRECIATION.

This is a plea to the public for a better understanding of the most misunderstood and misrepresented man of his time. It is an appeal to popular opinion for justice and vindication for the misjudged and maligned.

His enemies have said Moses Harman is immoral. Why he should have enemies I do not understand, as I never knew him to harm any by act or speech, and always his words are filled with gentleness and charity and ever he outreaches to his brother a hospitable hand.

Why they should say he is immoral is quite as much a mystery. Never have I heard from him, in speech or type, an unclean utterance. Per contra, he pleads insistently for a greater purity in our social relations and strives incessantly to make such improvement more easily possible.

In every generation has appeared some lofty soul, thinking in advance of his age, whose lips could not be smitten to silence. These brave ones, for the good of their brothers, pass into prison and tread Golgotha in patient pain, bearing the cross of the world's brutal curses. No ingratitude can influence them, no discouragement can make them to despair.

These are the immoral ones.

To the orthodox, all heterodoxy is highly immoral. It matters not if the heresy be religious, social or scientific. To the orthodox view, that is necessarily vicious which opposes the established order, which contradicts convention, which antagonizes the accustomed, which would improve by innovation.

Galileo was immoral, so he was imprisoned and tortured; yet the world moves, and with it the mind of man. Bruno was immoral, and was given as a "burnt offering" to a loving God; yet his name is written in luminous letters on every starry expanse of the empyrean. Ingersoll was immoral, and I remember well the time when, a child, as a result of my rigidly orthodox training, I regarded him with abhorrence such as Abaddon might inspire; yet few today are so ignorant as to refuse their reverence to the memory of this great and gentle man. Moses Harman, also, is immoral; yet the impartial years may be relied upon to yield to him an ample victory and abundant vindication.

These, my friends, be the immoral ones. Is not Moses Harman in goodly company?

In my opinion, the two greatest apostles of advancement this generation has known are Robert G. Ingersoll and Moses Harman. Ingersoll made Freethought respectable. What Ingersoll did for Freedom of Thought, Harman is doing for Freedom of Sex. But of the two tasks, Harman's is the greater. Sex superstition is much more stubborn than simple religious superstition. It is grounded in an intensified ignorance. And not only is it anchored by every tentacle of religious superstition, but it possesses a special tenacity of its own. It is the last superstition which man leaves off. Humankind clings to it more fatuously than the Christian clings to the cross. It is the Rock of Ages of the average mind.

Harman's only offense is that he is a heretic. And, pray, what may a heretic be? A heretic is one who perceives an error earlier than most other men and courageously endeavors to correct it. Invariably he suffers at the hands of Ignorance. He finds Truth a thing most difficult to teach. When rarely fortunate, hard work and few honors are his reward; otherwise, persecution and the prison. Yet Harman has succeeded to a surprising extent in popularizing a despised doctrine.

Harman has probably the largest, and certainly the most devoted, personal following of any liberal leader. This fact is not due to his doctrines, for among his most loyal friends are not a few persons who do not accept his sociological theories. He is an accurate thinker and an able writer, but this does not sufficiently account for his influence. The possible explanation is to be found in his superb sincerity and a personal character as white as his hair.

The science of sex, the most neglected of all studies, is fundamental to all that is vitally related to the welfare of human society. For proclaiming these tremendous truths, Harman has been persistently persecuted and repeatedly imprisoned. Yet has he gone to prison with the tread of a prince, and therein worn his chains grandly to the emancipation of others.

It is over the bodies of the world's martyrs that mankind advances to its emancipation. Massive jails are not the mausoleums of Liberty, but are the stepping stones upon which humanity will leap into the light of a fuller freedom.

Every prison preaches the lesson of liberty.

Ever upon the ruins of the world's bastiles has the fabric of freedom been builded.

Harman's tormentor, the postal inquisitor, is an anachronism in this somewhat enlightened age. His presence in the present is as incongruous as would be a hideous idol set up in the heart of a civilized capital. His methods are not compatible with the spirit of modernity; they are demoralizing to democratic thought. He is an ugly ulcer on the limping limb of Progress—a foul suppuration on the body social. He is a disease, a disgrace, and a danger.

"This, too, shall pass away."

The difference between Comstock and Harman is that one searches for obscenity and the other searches for truth. And each finds that which he seeks. But not in LUCIFER, I think, does Comstock find the obscenity, but in his own pitifully perverted mind. Nothing in Nature can be obscene unless it be considered with obscene intent. There is no possible obscenity in a philosophical discussion of the more important phases of the sex question.

Harman is a practical philosopher who applies his own theories. The self-mastery he exhibits under extraordinarily trying conditions is altogether admirable. He has been vindictively attacked and viciously insulted in public assemblage, but always has he remained sublimely serene; his fine forbearance and calm dignity of manner bring confusion to his foes. On one such occasion, when the attack was particularly atrocious, he simply said, "The brother has answered himself." No wealth of words could have been more effective.

It is the fate of nearly every great soul to feel the pangs of crucifixion. Moses Harman has not suffered at the stake nor literally been "nailed to the cross," but he has been crucified by all the pitiless persecution known to modern inquisitorial methods. It is an ironical commentary upon our vaunted civilization that Harman should be imprisoned for seeking to bestow the highest benefit upon his fellows; for imparting the vitally important—aye, imperative—truths regarding the sex question.

So this gentle-mannered and white-maned old lion of Liberalism has again been deprived of his freedom and made to don the stripes.

Oh, blind—blind! How long will a mad world sacrifice its saviors and build monuments to its murderers?

His contemporaries have made of Moses Harman a martyr.

History will write him a hero.—*Walter Hurt, in Tomorrow.*

THE POSTOFFICE VS. FREE SPEECH.

Our readers will remember that last summer the "Woman's Journal" had several editorials criticizing the action of the postoffice in repeatedly refusing the use of the mails to a Chicago paper called LUCIFER, on the ground that some article contained in it was indecent. In a number of cases these articles seemed to us not to be indecent in any fair sense of the word. An editorial on this subject in the "Woman's Journal" was allowed to pass by the Boston postoffice as unobjectionable, but when it was copied into LUCIFER, that issue of LUCIFER was promptly suppressed by the Chicago postoffice, on the ground that our editorial was indecent; and, on appeal to the higher postal authorities at Washington, this decision of the Chicago postoffice was sustained.

The editorial in question has since been submitted to Mrs. Julia Ward Howe, Jane Addams and other persons of good repute, including a number of clergymen, all of whom say that they cannot see the slightest impropriety in it. It contained no discussion of sociological questions whatever, but was simply a criticism of the methods of the postoffice.

Mr. Louis F. Post, editor of the Chicago "Public," is a staunch advocate of free discussion. He took the matter up, and has had a prolonged correspondence with the postal authorities of Washington, trying to get them to tell him just what passages they regard as indecent in the article from the "Woman's Journal," which he calls "one of the purest and most reputable publications in the United States." The postal officials give evasive answers and when he presses for more definite information, they refer him to their former evasive letter. . . .

Meanwhile, Moses Harman, the aged editor of LUCIFER, has been sentenced to a year's hard labor in the penitentiary for publishing two communications which are offensive to good taste, but which seem to the present writer, and to a number of other persons not in sympathy with LUCIFER'S opinions, not to merit so severe a punishment. If the case called for a legal penalty at all, which is doubtful, it ought not to have gone beyond a moderate fine; and the editor of LUCIFER has already been subjected to pecuniary loss equal to a very heavy fine, by the suppression of seven issues of his paper by the postoffice in seven months—many of them for articles which, like the one copied from the "Woman's Journal," were not obscene literature in any fair sense of the term.

There seems to be a deliberate purpose to crush LUCIFER out of existence if possible. This suspicion is confirmed by the fact that the sentence pronounced against Mr. Harman was not carried out for some weeks, and it was intimated to his friends that if he would cease publishing his paper and give up advocating his heretical views on the woman question the sentence never would be executed. Mr. Harman refused to surrender his principles, courageously preferring to go to prison; and he is now in the penitentiary.

No doubt the postal authorities think they are doing the community a service in trying to suppress a paper that advocates objectionable doctrines. We agree that some of LUCIFER'S doctrines are highly objectionable; but it is a thousand times more objectionable that the right of free discussion should be denied to any opinions, however erroneous.

Those of our readers who would like to sign a petition for Mr. Harman's pardon, and those willing to work for a change in the present law, which allows the postoffice to suppress anything it chooses, without the possibility of appeal or redress, are invited to communicate with Dr. E. B. Foote, of the Free Speech League, 120 Lexington avenue, New York City.

Observe that these are two distinct questions. Some persons who do not sympathize with Mr. Harman may nevertheless disapprove of the arbitrary and unlimited powers now given to the postoffice, and may wish to work for a change in the general law.—*A. S. B., in Woman's Journal.*

DON'T WHINE.

I am wondering why people shed tears over Mr. Harman's conviction and imprisonment for doing what gave him pleasure to do. Do they not realize that they make his life harder to bear and really are adding to whatever discomforts he may have in his imprisonment?

I do not imagine he suffers very much except disappointment in not being able to live at home and print his paper for self-expression.

But so far as his propaganda is concerned, he is doing more by being imprisoned and calmly and persistently reiterating his views than were he to meet no opposition and the authorities simply laughed at him.

He is an intelligent man and knew well enough that the cohorts of repression, of tyranny, of prudery—aye, of positive hypocrisy—would not stand for the theories he wrote and printed.

He went into the thing with his eyes open.

He'd had experience before that told him emphatically that he was taking big chances in going up against the unspeakable Comstock, Comstockery, the hypocritical and dastardly government that never did and never can, at the risk of its own life, stand for freedom in speech, press and non-invasive individual conduct, especially in the realm of sex relations.

He got what he certainly had a right to expect, and I firmly believe he'll be the last one to whine over the results.

And I suspect that he does not favor the ministerial whine and holy horror attitude which some of his friends assume.

Who goes into a fight can't certainly expect to come out of it without a slug in the lug.

And if the knockout blow is given, why, this is part of the game, and gamely it ought to be taken.

I asked Adolph Fischer, one of the prisoners resulting from the Haymarket affair, while in prison, what he thought of the outlook. "Oh, I guess they'll hang us," he replied. "Well, we'll be worth more to the cause killed this way than to live."

This was the truly philosophical attitude.

We've only one death to die, so far as any of us know, and is it not better to die for a good cause than to go out into the darkness leaving no light behind?

Moses Harman is still a beacon light.

The fools who believe they are pulling him down are simply adding fuel to the flames that guide the troubled mariners safely into port.

Don't whine. You give the enemy too much satisfaction. Hopefully,

JOSEPH A. LABADIE.

Detroit.

Opinion is not truth, but only truth filtered through the environment, the disposition, or the mood of the spectator.—Wendell Phillips.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

N. J. B. HAILEY, Eveleth, Minn.—I have received three copies of LUCIFER. Having the "Constitution of the United States of America" in my possession, I am grieved to learn that a citizen of this great nation should be so cruelly imprisoned to gratify the wishes of a lot of prudes. May heaven's richest blessing rest upon your dear old father while in prison, and may God in love cheer and comfort your hearts. I herewith send you $1 so that my name may be entered on your list of subscribers; let the same begin with next issue.

L. E. HUGGINS, Omaha, Neb.—Your father will reach more minds from Joliet than from Chicago. We know that attempted suppression has always in the end brought truth into more prominence. It surprises me that Church and State will persist in such measures when they cannot help seeing the tendency of former efforts. I presume it is because they have always kicked out their brainy men. I cannot think that LUCIFER and its friends have anything to fear. The people are demanding liberty, "a word without which all other words are in vain," and they will eventually secure it.

AGNES BENHAM, South Australia.—I am saddened by the thought of your incarceration; to me it seems terrible, but I do not doubt you are upheld by more than human strength. The realization of your oneness with all those noble saviors of humanity who in times past have bled and suffered, tortured by those "who know not what they do," will be your comforting thought in times of deepest gloom. The sacred grain of truth that your persecutors think they are obliterating by trampling on you, they are only treading deeper in the minds of men. It will spring up and bear rich harvest. Bear in mind, also, that there is no barrier to thought, and our strong vibrations of love and grateful remembrance shall reach you in your prison cell.

WALTER HENRY MACPHERSON, Minister of the People's Church, South Chicago.—*Mr. Moses Harman*—DEAR SIR: My attention was first called to your case through the columns of "The Chicago Socialist," and later an article in the "Physical Culture" magazine, and when I tell you I am a lover of our dear comrade, Walt Whitman (is he not your comrade?) you will have some idea of the mental makeup of one who now asks in what way he can be of service to you. I am only a young teacher of the religion of the Christ and my following is insignificant, but I hope the time is not far distant when you will consent to stand in my pulpit and tell that same following why you have been persecuted. My soul to yours, dear brother! for I also know what it is to be "despised and rejected of men." Some day mothers will shrine you in their hearts as the patron saint of the new childhood.

MRS. M.—Please continue my subscription, which expired this month. I cannot do without LUCIFER and value it more than any other paper. We're expecting the advent of a wee babe soon. If you do not hear from me by June you may discontinue my paper, as there is no one here who would read it, to my knowledge, were I not to survive the ordeal. Though my husband is bitterly opposed I will send you the money when I am again on my feet. I will risk a separation before giving up LUCIFER. Its contents are as vital as life itself. I am lonely and do not get much to read. I know of no congenial spirit in this city, and if my dear friend of 1901, Whatcom, Wash., is still living I would be glad to have a letter from him. If I can't get missing copies I am thankful for the ones I do get, for I know you are persecuted by the postal authorities. Am getting anxious to hear more of my father-friend, Moses Harman. Though not personally acquainted with him, he lives over in my heart as the best friend of woman I have ever known.

FRANK L. POLAND, Kirksville, Mo.—I received copy of LUCIFER containing Mr. Harman's photograph. It seems to me it should appear in every issue while he is in prison. Many persons would, on seeing LUCIFER for the first time, read it because of the picture, when they would otherwise throw the paper away. To all who can read character by the face it would speak eloquently, and this is the most influential class. For inclosed stamps please send me twenty copies of Letter to Roosevelt. I think we would better check our efforts in disseminating other LUCIFER publications for a while, so as to have more money to spend on this letter. Do you think it would be wise for each friend of the cause to write a short letter, inclosing a copy of the Wakeman Letter, to the representative in Congress from his or her district?

[It would doubtless be well for each friend to write letters as suggested by Mr. Poland. They probably would not bear immediate fruit, but all this agitation must have good results in the future.]

THOMAS J. GRIFFITHS, Secretary-Treasurer Trades and Labor Congress of Canada, Montreal.—I received No. 1060 of LUCIFER today, with your father's portrait. It seems to me inconceivably brutal that an old man, 75 years of age, can be sent to prison, for life practically, for giving expression to opinions that happen to be objectionable to the ruling majority. Not wanting to understand any other phase of the relations between man and woman than marriage, not believing that any other conditions can be better, they vainly imagine that intimidation and brute force can stop the progress of ideas and the dissemination of germinating thought among society. The very imprisonment of your father will arouse people who have never thought before to inquire into the reasons that have led to such an action. I send 50 cents, for which send me a dozen copies of No. 1060. I have written your father also. I feel a profound indignation that he should be compelled to suffer such treatment in the land of the free.

PETER GRAHAM, Sydney, N. S. W.—I have before me No. 1029 of LUCIFER, published December 22, 1904. I shall be glad to know if you are still publishing LUCIFER or whether you know of any publication of similar character. I am very much in sympathy with the aims of this journal, but I feel it is impossible to change the thoughts of the rock of polite society. A man in an assured position could, but that man can afford to live his own life, which may be in sympathy with your ideas, only he doesn't see why he should sacrifice his position in society by honestly stating his convictions. I don't believe in being a martyr to any faith, for the end in view of any particular belief is happiness—directly or indirectly. Martyrdom and persecution—*i. e.*, ostracism from society (which, after all, is one's daily life, if not daily bread, for in a small town business men all know each other socially as well), means ruin and defeats its own object. After all, how much simpler it would be for me if I believed that to die for my country or have a leg blown off in war was the height of duty and bliss, but I am not made that way, so it can't be helped.

MARGARET J. BENEDICTSSON, 530 Maryland street, Winnipeg, Manitoba.—I thank you for the extra copies of LUCIFER. I shall try to place them to good advantage. I advise that the picture of your father be published in every copy of LUCIFER as long as he remains in prison, with his age and days, weeks and months of his imprisonment, as that will keep people in touch with him. I am sorry that the cut in the paper is scarcely clear enough to get a cut from for another paper. If you will kindly send me a photograph I will have a cut made here and will print it in my magazine, with the facts pertaining to his imprisonment. I am fighting against the marriage laws, or at least for an easy accession to divorce—for our people are even horror-struck at the idea of divorce—yet they divorce themselves when absolutely necessary, for in Canada there is no divorce possible, except when the parties are "untrue" to each other. "Freyja," the name of my paper, means the goddess of Love. In the old Norse mythology she was the daughter of Odin.—Dear Lillian, how I wish I could speak a word of comfort and kindness which you could feel, so you might know the deep sympathy which is really yours and your good and grand father's. We feel that he is our father also. Such men cannot be confined to few. They belong to the people, even when the power of the multitude prevails and they in their blindness crucify them.

LUCIFER'S SUSTAINING FUND.

W. W. Miller, $1; W. S., $4; M. J. Benedictsson, $1; Mrs. A. C. Zimmerman, $1; Dr. Stockham, $1; Harold L. Wood, 50c; Dr. L. M. Hammond, $2; Mrs. Bertha Moore, $1; E. J. Sayre, $1; Ed. Secrest, $1; Sunrise Club, New York City, $27.15; W. L. Lightbown, $1; C. S. Darrow, $10; Dr. J. H., $5; O. H. Ballou, $1.50; R. B. Kerr, $1; John Ostrom, $1.50; Annie B. Fish, $1. These sums were contributed to assist in the publication of LUCIFER, and to pay for extra copies of LUCIFER and the Wakeman Letter for free distribution.

WIRELESS MESSAGES.

He who attends strictly to his own business will never be idle.

When we so signally fail to decide what is best for ourselves how shall we advise others?

The bad man is the one who belongs to the other party or church, or does that which we do not do. The ignorant man is one who does not speak our language.

It has been discovered that there is a much larger amount of bribery, defalcation and graft among bankers, law-makers, office-holders, trust magnates, insurance officials and "business" men in general than there is among "workingmen, trades union or walking delegates." "Comparisons are odious"—to the business man.

A principle is not changed because this or that has been written about it and printed in books or statutes. Nothing can be made right or wrong by legal enactment. Principles are eternal verities, or truths, and not dependent upon the whims of aldermen, police judges, legislatures, congresses, presidents, postal censors or supreme courts. Law cannot be made; it eternally exists and, patient as a mother, waits for recognition. DR. GEORGE W. CAREY.

Los Angeles, Cal.

BOOKS AND PAMPHLETS.

Who Is the Enemy: Anthony Cumstock or You?

BY E. C. WALKER.

CONTENTS.

THE "MORAL" CENSORSHIP—The Inspiration of the Censor: A "Protection" that Betrays: Utter Lack of Discrimination; Vain Denial of Facts; A Greater Wrong to the Child; Some Officers' Zeal; Imagined "Plots"; The Law as Administered; The Vicious Law of Obscene Libel; Obscene Libel and Expert Testimony; Judge and Jury and "the Facts"; Some Criticisms Answered; The Common Law Yesterday and Today; Wrong Principles of Action; The Censorship and the Bible; Moncure D. Conway on Censors; Where Lies Responsibility—on Censor or You? The Cause of Slow Advance; Sex a Mistake—"Somebody Blundered"; Superstition Not Seriously Crippled; The Worship of Death and Decay; Characteristic Eruptions of Sex Panic.

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BY LOUIS F. POST.

An extremely powerful review of the administrative process, which is rapidly Russianizing these United States. Contains a correspondence with the postal department in reference to the attempted suppression of LUCIFER, and Mr. Post's conclusions therefrom.

"The confiscation by postal clerks of any publication, for any cause, without specific charges, without opportunity to the publisher to be heard, without the verdict of a jury, without appeal, without any of the ordinary safeguards of personal rights and private property, and consequently without any assurance of guilt, is an ominous fact. No matter how objectionable or even dangerous a paper's teachings may seem to the censors, no matter how offensive its language in their estimation, so palpable an invasion of the commonest rights of citizenship is a direct menace to the independent press of the country."

Price, 3c each; 25c a dozen.

M. HARMAN, 500 Fulton street, Chicago, Ill.

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Finally, filled with notions which are in direct variance with those of her own country, she returns home to fight for her existence, friendless and endowed with that beauty which is considered the lonely girl's curse in our land of boasted civilization.

But she is well equipped for the struggle. She is physically as strong as a boy, so that if need be she can give blow for blow. LOVE MAY LURE, but she walks through dangers with a firm step, guided by a LIGHT OF KNOWLEDGE. Sex has no mystery for her; she is pure and strong because SHE KNOWS.

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Administrative Process of the Postal Department.

A LETTER TO THE PRESIDENT, BY THADDEUS BURR WAKEMAN.

This is a most effective "missionary document" relative to the attempted suppression of free speech by the postal censorship. It contains half-tone portraits of the author and of Moses Harman. We want this letter distributed as widely and as effectively as possible, and as some who might be able to distribute it may not be able to buy we have felt reluctant to set a price on it. Let such not hesitate to order any quantity desired, even though unable to send money. For those who can afford to help bear the expense of publication, the price is 5 cents a copy, or 25 cents a dozen.

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TO MOSES HARMAN.

Because you hated falsehood, loved the truth,
Denounced foul unions mating Age and Youth,
Unveiled the monster Vice, showed Love is pure,
And that no moral serfdom can endure;
Claimed that no loveless code can bind the soul,
That 'tis not Law man needs, but Self-control,—
They sent you to a prison! But in vain
Does Power attempt to conquer Truth by pain!
Though Galileo suffered, the earth moves!
Though Bruno died, a ransomed world approves!
We yet have much to learn, we yet must see
How blind are those who strangle Liberty;
Who with concealment cloak the deeds of sin,
And hope by prudery Virtue's crown to win!
Surely what Milton, Rousseau, Shelley thought—
That by no bridal gifts can Love be bought—
Cannot be wrong? And this, then, is your crime?
Oh, suffer, fearless Spirit! 'Tis sublime
To pay this penalty for doing right,
To be struck down because you loved the Light!

D. F. HANNIGAN.

CULTIVATE CHILDREN LIKE FLOWERS.

Which has the more influence in building the life of a child—heredity or environment? And are acquired characters inherited?

My own observations prove that all characters that are inherited have once been acquired, and that heredity is only the sum of all these past environments, which, if impressed on the heredity long and strong enough in any specific direction, will become part of heredity itself, and this new heredity, already slightly changed by these late environments, will have to meet new environments as before, which will, by repetition, become fixed in the ever new and constantly fluctuating heredity.

Did you ever think what is the most pliable and the most precious product of all the ages? It is not pigs, mules, books or locomotives, cotton or corn—but children. Children cannot all be treated alike; each has his or her special individuality, which is the most valuable of all endowments. If all were alike no progress could be made, and right here comes the weakest point in the present educational systems.

I have long been studying on the intricate complexity of the action of hereditary and environmental forces on life, both in plants and in man, and these comparisons and deductions came clearly, and in man, and these comparisons and deductions came clearly, sharply and naturally. It has been said that to improve a child we should begin with the grandparents. This is only a half truth, which perhaps had better never have been said. Do not waste any of your time on grandparents unless you commence on them in earliest pliable childhood. If we hope for any improvement of the human we must begin with the child, as the child responds more readily to environment than any creature in existence. The change may come in the first generation, and it may not. It may not show at all for many generations, but patience and constant attention will finally be rewarded in the survival of the most beautiful, the most precious, or the fittest, whichever you may wish to call it.

In child rearing environment is equally essential with heredity. Mind you, I do not say that heredity is of no consequence! It is the certain hereditary tendencies are almost indelibly ingrained, environment will have a hard battle to effect a change in the child, but that a change can be wrought by the surroundings we all know. A child absorbs environment. It is the most susceptible thing in the world to influence, and if that force be applied rightly and constantly when the child is in its greatest receptive condition the effect will be pronounced, immediate and permanent. There is no doubt that if a child with a vicious temper be placed in an environment of peace and quiet the temper will change. Put a boy born of gentle white parents among Indians and he will grow up like an Indian. Let the child born of criminal parents have a setting of morality and decency, and the chances are that he will not grow up a criminal, but an upright man. I do not say that heredity will not sometimes assert itself, of course. When the criminal instinct crops out in an individual it might appear as if environment were leveled to the ground, but in succeeding generations the effect of higher environment will not fail to become fixed.

We in America form a nation with the blood of half the peoples of the world within our veins. We are more crossed than any other nation in the history of the world, and here we meet exactly the same results that are always seen in a much crossed race of plants; all the worst as well as all the best qualities of each are brought out in their fullest intensity, and right here is where selective environment counts. All the necessary crossing has been done, and now comes the work of elimination, the work of refining, until we shall get an ultimate product that will be the finest human race which has ever been known. It is perhaps this country which will produce that race. Many years will pass before the finished work is attained, but it is sure to come. The characteristics of the many people that make up this nation will show in the composite with many of the evil characteristics removed, and the finished product will be the race of the future.

In my work with plants and flowers I introduce color here, shape there, size, or perfume, according to the product desired. In such processes the teachings of nature are always followed. Its great forces only are employed. All that has been done for plants and flowers by crossing, nature has already accomplished for the American people. By the crossing of bloods strength has, in one instance, been secured; in another intellectuality; in still another moral force. Nature alone could do this.

Man has by no means reached the ultimate. The fittest has not yet survived. In the process of elimination the weaker must fall, but the battle has changed its base from brute force to mental integrity.

Statistics show many things to make us pause, but after all the proper point of view is that of the optimist. The time will come when insanity will be reduced, suicides and murders will be fewer, and man will become a being of fewer mental troubles and bodily ills.

Wherever you have a nation in which there is no variation there is comparatively little insanity or crime, or exalted morality or genius. Here in America, where the variation is greatest, statistics show a greater percentage of all these variations. As time goes on in its endless and ceaseless course, environment will crystallize the in its endless and ceaseless course, environment will crystallize the American nation. Its varying elements will become unified and the weeding out process will probably leave the finest human product ever known. The color, the perfume, the size and form that are placed in plants will have their analogies in the composite, the American of the future.

And now, what will hasten this development most of all? The proper rearing of children. Don't feed children on mandlin sentimentalism or dogmatic religion; give them Nature. Let their souls drink in all that is pure and sweet. Rear them, if possible, amid pleasant surroundings. If they come into the world with souls grop-

ing in darkness let them see and feel the light. Don't terrify them in early life with the fear of an after world. There never was a child that was made more noble and good by the fear of a hell. Let Nature teach them the lessons of good and proper living, combined with an abundance of well balanced nourishment. Those children will grow to be the best men and women. Put the best in them by contact with the best outside. They will absorb it as a plant does the sunshine and the dew.—*Luther Burbank.*

THE READER MUST DRAW THE MORAL.

UP-TO-DATE FABLES. By R. B. Kerr.

All who have read these fables, originally published separately in LUCIFER, will be glad of their reappearance in book form. They deserve permanence, on account of the facility with which they can be applied to illustrate the true points of social questions. Their ingenuity and variety of conception, and the felicity of their style, ought to secure them an immediate sale, and that should bring an established general reputation. To review them is not so easy as to praise; for they would be spoilt by abridgment or reproduction, being, in fact, already very tersely written, but special characteristics may be pointed out which will justify the commendation to those who have not seen the apologues.

The amount of invention which the fables show is very considerable. They are only eight in number, but the same general thesis is suggested by a tale of the Amazons; the celebrated geese whose livers are fattened at Strassburg for the delectation of an epicurean world; the manners of an ascetic community in India; the music of the planet Jupiter; the customs of those who inhabit the asteroid Ceres; the warriors of Dahomey; the effects of ostensibly similar discipline on the boys and girls of two boarding schools, kept by the same governess; a trades union among the horses of Siberia, its success and the consequences. All these subjects have the interest of the bizarre and exotic in themselves, and the moral, that what an account of them so much resembles, is bizarre—but, I forgot, there is no such moral, unless you are wicked enough to think so.

The moral—if you will be perverse enough to extract one from a story which in no way encourages you to say there is any there—is not exactly the same for all the fables, but together they have the effect of bringing forth, in stereoscopic fashion, a single many-sided view which quite reverses that considered "proper." Why the women in almost every country amount to so little; why their thought is lost to the world of policy, philosophy, almost of literature and art; why they show such marked inferiority to the sterner sex, and are the well-known bulwarks of abuses bearing on no one so heavily as themselves, may be inferred from the way the men were reduced to a similar condition among the Amazons.

In the apologue of the Strassburg geese the arguments for the existing state of things, as concerns geese, are very fully stated in refutation of pleas for Higher Goosehood, and they don't seem to refute. But, of course, if you read women for geese, that is entirely at your own risk.

In India, as among the Neoplatonists, the possession of a body is esteemed very humiliating and the necessity of sustaining it a thing to be ignored as much as possible. In that Hindoo society described, accordingly, "any and all mention" of eating is obscene. If this rule and its related consequences suggest a parallel with anything else, that, reader, must be your fault—thunder and lightning, the blame can't belong to institutions sanctioned by the wisdom of our ancestors ever since the Devil put Adam and Eve up to making clothes! Perhaps the most suggestive idea in the whole collection comes from the planet Jupiter, where it is a capital point of morality to hear only one tune until the music-box gives out. But really there is nothing suggestive about it, unless you must make the medium who had been to Jupiter say something which she doesn't say. I never knew but one man who did seem to enjoy hearing the same tune all his life, and he was a blind organ-grinder, who got his living, like Mrs. Grundy, by being disagreeable to other people. Enough has doubtless been said already to illustrate the versatility of the treatment, and further analysis would be unjust. Fables, when they are good for anything, belong to literature, and the only way of profiting by literature is to read it.

C. L. JAMES.

Nothing but a false sentimentality, ignorance of the most important functions of life, or radical misconceptions of their dignity and nobility, can explain the attitude of those who would keep these great mysteries [of sex] out of the field of intelligent study and instruction—*Christian Union*, Nov. 19, 1892.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

DR. A. HOWARD YOUNG, Pueblo, Colo.—I have occasionally for the last few years read LUCIFER, but did not understand or appreciate its teachings. I wish to be classed among those who are in full accord with the teachings of Moses HARMAN, as I now understand them—the emancipation of woman. Enclosed find $1. I want LUCIFER. If you will send me sample copies I'll see that they are distributed to the best advantage possible. Give my love to your father and tell him I send him kind thoughts daily.

HERBERT C. DAVIS, State Secretary Socialist Party, Gary, Fla.—Enclosed find $1, for which please place me on your list as a subscriber to LUCIFER. If publication has been suspended apply the amount to the cause you are defending. I might add that as a Socialist I think you have the cart before the horse and that the reforms you advocate will come after and as a result of the impending economic revolution—but I suppose you have heard it before. At least in the fight for free speech we stand on common ground.

ELMER ELLSWORTH CAREY, Editor "Suggestion," Chicago.—*Dear Mr. Harman:* I wish to send my congratulations to you upon your election to martyrship; suppose now you have earned a place along with Garrison and John Brown and others who walked the path of duty, regardless of the stings of orthodoxy and respectability. I would like to come out and see you some Sunday. At the press writers' meeting the other day we discussed a plan to gather a number of your friends together and visit you in a body. I would be glad to join in such a movement.

[Visitors are not admitted to the prison on Sundays and holidays and I think that not more than three or four would be admitted at one time. I am sure my father would be glad to see his friends if permitted to do so, and would thank Mr. Carey and the other "press writers" if he could speak or write to them.—L. H.]

LIZZIE M. HOLMES, La Veta, Colo.—[Copy of letter to M. Harman]: You know how deeply I sympathize with you and words cannot make it more clear. After the experiences I have passed through it seems to me now that not to have been in prison for one's convictions betokens a lack of worthiness, ability, faithfulness or enthusiasm. You know Albert Parsons said a true radical might be ashamed if he had never been persecuted.

I know you are bearing this trial with a noble philosophy and you need not feel as abashed to meet your jailer's eye as he must to meet yours. But I wish some younger person could bear this confinement, willing as you are, because physically they could bear it better—though never with a higher or more courageous spirit than you will.

I am done exclaiming and being astonished or angry that brave and good people are persecuted, imprisoned and hanged in a country supposed to be free; I have lived through too much. I suppose all these things have to be—and the men who do them think they are right, according to their environment and training. You will say, as did the Christ, "Father, forgive them, for they know not what they do." I hope and pray that you will endure your incarceration with strength and cheerfulness, and that you will not allow yourself to get sick or die in prison. Such a welcome you will receive when you come out! I will send some money to help LUCIFER in a little while. I just haven't got it now. With much love and helpful thoughts to you and the LUCIFER group, I am, yours fraternally.

MRS. M. LILLY-SLAIGHT, Minneapolis, Minn.—In your issue No. 1060 there was an article that interested me very much—"When Divorce Is a Blessing." Now I sympathize with the stand taken that a woman has just cause often for leaving such a man, but I can also look at the matter from the mother's standpoint—to leave him *does* mean to leave the children she loves and lose them; for you surely know that a married mother does not own her children in these United States of ours. So if she wants to retain her hold on them she must take the abuse their owner and hers wishes to heap upon her. Now doubtless this sounds much harsher than I mean to be, but it is a fact which has been proven repeatedly, and I know even now several similar cases. I love this, my native land, and can truly sing, "I love her rocks and rills, her woods and templed hills"; but I cannot be blind to even her faults, and the enslavement of women is certainly one of the darkest blots upon her beautiful banner—even though some women still protest that they would not accept suffrage and decry those who desire its advantages. I cannot agree with some of the sentiments expressed in your sheet, for I am glad to be known as a humble follower of the Man of Galilee. He is my dearest friend. Yet I am pleased to hear the opinions of those who do not see with me. I can see much of good in their thoughts even while I often deplore the evidest misunderstanding of the true mission of my Savior to them.

MRS. M., Park City, Utah.—Enclosed find $1 for books. Hope to be able to lead others to see the need of woman's emancipation. Am still a struggler myself, but am groping toward the light. I was brought up a member of the dominant church in this state, which believes in the entire degradation of women, their highest duty to God and man—principally man—being to "multiply and replenish the earth" irrespective of the health, wealth, mental, moral or physical ability of parents and consequently of the offspring. Oh! for a thousand LUCIFERS and Moses Harmans to help along in the great work of deliverance!

A SOUTHERN FRIEND.—No. 1062 of LUCIFER just received. I see that my subscription lapsed with No. 1059. Enclosed please find $5 and set my name forward one year and use the rest in any way that you think will be most conducive to stop the outrage being perpetrated upon your noble father. Personally speaking, his picture almost breaks my heart and I cannot look at it except through a veil of tears.

If I may suggest, as I see it, the only protection from the repetition of such outrages seems to lie in legislative action, and to get legislative action requires that public sentiment be educated to the demand for the repeal of the present censorship law. If the Free Speech League could have representatives at every newspaper convention and could keep agents in the field to visit and interest the newspapers in this one point, pleading not the right to discuss sex questions nor to favor sex freedom, forgetting all reforms that would be helped by the repeal, and only pleading for a removal of the censorship on the grounds of obscenity and compelling the department to prove fraud before declaring fraud orders and holding up mail, I believe this, with the added force of personal appeal of the electors who send the men to Congress or keep them at home, according as they do or do not represent them in legislation, would speedily get rid of the objectionable law. But who is really free? I could not do it, much as I like to fight for what I believe to be right. I would soon be where I could not send five cents to help in the fight if you should even publish this letter in LUCIFER.

To borrow from the aim of "Mother Earth," I believe in "the somber depth of silent preparation," and believe if a still hunt is made and the question kept just as separate from such unpopular issues as sex discussion as is possible, under the circumstances, that the majority of Congress will be glad to change the existing order, because in their secret hearts they are not in sympathy with prudery.

ADELINE CHAMPNEY, Cleveland, Ohio.—Here are a few more stamps for the Wakeman Letter, which have been distributed. The extra copies of LUCIFER received. I am glad you sent them; we have put them all out. It is an especially good number for distribution, containing Post's article and Moses' picture. But, oh! how impervious people are! I did not find my name in the list of letters that our dear editor had kindly been allowed to receive. I wonder if mine was too laudatory. It was chiefly taken up with a quotation from Thoreau. I inclose the passage to you. I will write again.

[Following is the quotation from Thoreau, to which Mrs. Champney refers]:

"I was put into a gaol once . . . for one night; and as I stood considering the walls of solid stone, two or three feet thick; the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up.

"I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way.

"I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who were underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand on the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance, and *they* were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at a person against whom they have a spite, will abuse his dog.

"I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes; and I lost all my remaining respect for it, and pitied it."

SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

IDEAL MARRIAGE.

In the ordinary marriage the two strangers promise to love, honor and cherish till death do part.

The Catholic church holds it a sin to break the tie. Christian churches discuss divorce, but cannot find a remedy for unhappy marriages. Theosophists teach that one must not break one's word; if he marry for better or worse and gets hell, he must stand it.

There is one reasonable way out of this trouble. One should not promise in marriage, any more than in a business contract, *impossible things*. The marriage ceremony should be: "We will love, honor and cherish as long as possible." It is absurd to promise, in ignorance of the other's characteristics, *how long one can love, honor and cherish*. To tie human beings together after love is dead and *respect flown*, is a terrible torture, and humanity in general will not stand for it.

The people make a great cry about the "children." Is it not better to part than live together in hatred and have more children?

Why not make a law which *all* can respect? A mean between the frivolous divorces and the *mock, respectable martyrdom*. If we only promised to love, honor and cherish *as long as possible*, each would strive to live to the highest to hold the other's esteem.

One suggests that we make marriage for some stated term, say ten years. That would not cover the question; for who can promise love for ten years any more than for life? As the majority of men are selfish, we would have to make laws to protect the wife and children at parting of parents.

There should be no disgrace to the woman.

The ideal marriage is a "partnership," not a "master and slave" condition, as now.

"Obey" should be left out of the contract. It is a crime to bear children without love; better race suicide.

BELLE GOODWIN FITCH.

The pressure of the general intellectual influences of the time determines the predispositions which ultimately regulate the details of belief; and though all men do not yield to that pressure with the same facility, all large bodies are at last controlled. A change of speculative opinion does not imply an increase of the data upon which these opinions rest, but a change of the habits of thought and mind which they reflect. Definite arguments are the symptoms and pretexts, but seldom the causes of change.—*W. H. Lecky: Rationalism in Europe.*

If there is anything in the universe that can't stand discussion, let it crack.—*Wendell Phillips, in Carlos Martyn's biography of him.*

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

A special number, devoted to Moses Harman, is promised by the editor of "Soundview," at an early date—probably in June or July. Special articles and a portrait will appear. Mr. Rader will divide receipts with LUCIFER on all orders which mention this notice. Price, 10 cents a copy, $1 a dozen, $7 a hundred. Contents and further particulars will be given in an early issue. Address L. E. Rader, Olalla, Wash.

PROSECUTIONS AND ATTEMPTED SUPPRESSION OF LUCIFER

At an early date—probably in LUCIFER No. 1065—we will publish a brief history of the attempted suppression of LUCIFER and the prosecutions against its editor. The first attempt to suppress this paper was made twenty years ago, and has continued intermittently ever since. A full history would make interesting reading and it will be written some time in the future. At present we can give only a brief sketch. It will, perhaps, be published in a small pamphlet, similar to the Wakeman Letter. We would be glad to hear from friends who would take copies for distribution, either in LUCIFER or the pamphlet form.

THE PETITION FOR THE PARDON OF MOSES HARMAN.

On page 507 will be found a copy of a petition for the "pardon" of the editor of LUCIFER which is being circulated by the Free Speech League. Friends wishing to obtain signatures may obtain blanks by application to this office, or the page from LUCIFER can be used, attached to blank sheets.

As to the propriety of even asking for a "pardon" for Moses Harman, there will be wide divergence of opinion. Many who might think it best to ask, if there were reasonable hope of the pardon being granted, will say that there is no possibility of such being the outcome, and, therefore, to make the request is to foolishly court the humiliation of refusal. In my opinion, however, the good gained would well repay the effort, even if it were certain that the imprisonment itself would not be shortened one day thereby. By circulating the petition hundreds and thousands of people, who have never heard of Moses Harman or of LUCIFER, will be led to investigate the causes of the imprisonment; will be brought to an understanding of the dangers which threaten the expression of any unpopular thought if such precedents as the imprisonment of Moses Harman are permitted to stand without protest. L. H.

* * *

The New York "Truth Seeker," of April 21, contains the following paragraph:

"A petition for the pardon of Moses Harman, a victim of the postoffice autocracy, is printed on another page. Every American citizen ought to sign it. We hope all of our readers will do so, and procure as many other signatures as they can. The petition will be presented about June 1, and it is necessary that what is to be done should be done at once, so that the signed petitions may be returned to this office by May 20."

The "Blue Grass Blade," reproducing the petition and commenting at length thereon, says:

"True, indeed, the Free Speech League is right when it terms Moses Harman as the last of the 'martyrs for a free press,' the last one made by breeders of anarchy to 'suffer for opinion's sake.' . . . But this is not the real question before us at this time. Right or wrong, Harman is in prison. The issue is to secure his freedom. This freedom can now only be secured through the medium of clemency from President Roosevelt. His conviction and sentence being affirmed on appeal, his liberation is now altogether in the hands of Roosevelt. The Free Speech League is now circulating petitions for signatures to present to Roosevelt which shall seek a pardon for Harman. This petition ought to be signed by every Freethinker in America and such an array of names sent in that the President can ill afford to ignore the demand. The 'Blade' now requests that its readers send direct to the league's headquarters for a copy of blank petitions, get it signed and returned it as instructed. The league's offices are at 175 Broadway, New York City."

SOCIETY OF ANTHROPOLOGY SENDS GREETING.

CHICAGO, April 7, 1906.

Moses Harman, Joliet Penitentiary, Illinois.

The Chicago Society of Anthropology, at its last meeting, by unanimous vote, directed its secretary to send its good will, kindly greeting and sympathy to you in your confinement; and, further, to say that its members earnestly hope that the postal regulations, which are not now clear to the great majority who have no other means than the United States mails for sending written and printed matter to friends or patrons, will in the very near future be replaced by a code of simple rules, accessible and intelligible to all, and that public opinion will soon secure the enactment of legislation that will enable patrons of the mail service of the United States to have the mailability of postal matter determined by competent judicial decree.

Believing that the authorities who have put you in restraint have made provision for preserving your health, I am, yours sincerely,

CHARLES J. LEWIS, M. D., Secretary.

POSTAL CENSORSHIP.

The postoffice authorities are doubtless performing a public service in depriving swindlers of the use of the mails, but it is intrusting them with a degree of power which may some day be abused, says a contemporary. Not only may it "some day be abused," but it is abused now. The postoffice censorship, intended to apply to those fraudulently using the mails, has become a most damnable tyranny. It is a constant menace to a free press and personal liberty.

We have in mind, as we write, Moses Harman, editor of LUCIFER, who is serving a term in the Illinois penitentiary because he published articles in his little paper which petty postal officials thought "obscene." They were republished by many influential journals, whose editors were not molested. Yet there is not a purer-minded man, with a cleaner life, in the whole land, than Moses Harman, convicted felon, aged seventy-five.—*The Star (San Francisco, Cal.).*

There is no greater immorality that a man can perform than to inflict on a woman an unwanted child, and there is no more cruel act than for a man and woman to willingly give birth to a diseased child.—Lady Florence Dixie.

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 6 months and 14 days old. He has served 59 days of his sentence to imprisonment for one year at hard labor. His task at present is breaking stone.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

* * *

The latest news received from our editor was on Tuesday, April 10, when he was permitted to see his friend and attorney, Mr. C. T. Brown, of this city. Mr. Brown had a conversation with him, of about an hour's duration, while the prisoner ate apples—his favorite fruit. He is not permitted to have fruit, except that which he can eat while with the visitor. His health is good and he is hopeful and cheerful, as always. He works from 7:30 a. m. to 12 m., and from 1 to 5 p. m., breaking stone. He still occupies a cell with a consumptive, but the warden ordered a change. He greatly enjoys the letters which he receives from his friends and requests me to say that he does not ask them to write lengthy letters, but that his greatest pleasure is in receiving messages, even if but a few words.

When I saw him soon after he was imprisoned I feared he would not survive, but now I believe that his strong constitution, his indomitable will and his calm spirit will carry him safely through hardships which would crush the average man of his years. He has lived simply and worked hard all his life. I am not sure that he has ever before spent much time in breaking stone, but he has endured all the hardships of pioneer life—has felled trees, dug out roots, blasted and mined when necessary, and all in spite of the fact that he was, for the greater part of his life, a cripple. He was never "too good" to do any necessary work and no labor which could benefit any one was beneath his dignity. And though it would seem that to allot the task of crushing stone to such a man as he is a waste of good material, yet we can feel assured that this is not the only work which he accomplishes in his imprisonment.

L. H.

PROTEST OF A FRENCH EDITOR.

In LUCIFER No. 1063 mention was made of the fact that Paul Robin, editor of "Régénération," had written an article concerning the imprisonment of the editor of LUCIFER and had sent copies of it to several of the radical journals in France, but that none of them up to that time had published it. In a recent issue of "L'Action" the article was published in full. A translation of it follows:

IN FREE AMERICA.

A JOURNALISTIC FREE THINKER IN PRISON.—PROTEST OF CITIZEN PAUL ROBIN.

Citizen Paul Robin requests us to publish the following protest and we are happy to comply with his request:

We have already mentioned in "L'Action" the way in which freedom of thought is treated in free America, notably in the city where the magistrates, with abominable infamy, assassinated the martyrs of Chicago. It seems that justice in that country is administered at present much the same as it was in 1887.

Moses Harman, the indefatigable editor of LUCIFER, THE LIGHT BEARER, has come under the denunciation of the postal authorities, who are under the influence of the chief of puritans, Anthony Comstock, and has been condemned to one year in prison for the expression of his opinion. He was released temporarily under $1,000 bail, pending an appeal to the Federal Court of Appeals.

During the time he was out on bail the postal authorities confiscated eight issues of LUCIFER, alleging that they contained obscene matter. On January 4 Moses Harman was taken before the Court of Appeals, which promptly confirmed the judgment of the lower court—one year in prison with hard labor.

I repeat, that Moses Harman makes in LUCIFER the same propaganda, but much more moderate in form and depth, as that which we make in "Régénération." As a free thinker and radical he demands that woman alone shall decide when she wishes to become a mother, and he pleads for the right of the child to be born under good conditions. He says all this in the most delicate, reserved and irreproachable language.

It is especially this last point, so much in opposition to the doctrine of President Roosevelt, who wishes the greatest possible number of births in order to have the greatest possible number of docile brutes, which has enraged the puritanic Comstockians and the bigoted protestants.

Then, because of an expression of opinion on a question the most worthy of serious discussion, a venerable man of 75 years, a philosopher who has passed his life in efforts to ameliorate the condition of humanity from every point of view, must go to prison for one year and perform absurd and excessive tasks, such as picking old rope or other like stupidities, under the penalty of seeing his already insufficient, unnutritious food reduced in quality and quantity.

It is slow death, very slow, very dolorous, modernized by protestant hypocrisy under the rule of Roosevelt.

Shall there not be among the protests against so many other crimes committed by the authorities everywhere one voice to cry out in indignation against this series of infamies committed in the "classic land of liberty"?

It should be remembered that all the régimes of authority are alike. One atrocity committed in a certain place should not make us forgetful of others. Everywhere it is the same: The masters of the world, politicians and financiers, desire the greatest possible number of births, the greatest possible number of hired murderers, of human brutes resigned to their fate, in order to have a permanent industrial war in accord with the international wars.

To the authorities, antimilitarism and parental prudence are equally odious. In France steps have been taken already to suppress the first, and the assembly of false and inhuman savants called the Academy of Medicine, following the tyrannous example of the government, has taken up arms against the second.

In Spain, in America and elsewhere the struggle is on. In sending to all the oppressed our testimony of active sympathy we are doing our duty to them, as well as to ourselves. PAUL ROBIN.

HOW MEN DIE IN RUSSIA.

Ivan Nerodny, a Russian revolutionary, who led the attempt at mutiny at Cronstadt last year, and who was minister of domestic affairs in the provisional government of the Baltic provinces, has arrived in New York. He escaped from Russia in disguise early in January, with a 30,000 rubles ($15,000) price on his head.

Nerodny has a letter from an attorney named Riasner, who was an eye-witness of the execution of Lieut. Schmidt, of the Russian navy, on March 19 at Otchakoff. Schmidt was the leader of the revolt at Sevastopol.

"I saw the assassin of the Grand Duke Sergius hanged," writes Riasner, "yet that was as nothing by the horror of this shooting. My pen refuses to move when I think of it.

"It was 4 o'clock in the morning when Schmidt was led out for execution with the three common sailors who died with him. His struggle to the end was to save the three sailors. On the way to the place of execution he begged permission to send a telegram, taking all responsibility and exonerating the sailors. The admiral refused that.

"'Then let me at least die like an officer,' he said. 'Do not blind nor bind me.'

"They granted that, and decided that since he could see and the others would die blind, he should be shot first. Schmidt was placed with his back against a hill. Thirty men of his own command, many of whom loved him, were told off to kill him.

"Now the admiral feared that these men might not shoot at the word; so behind them he stationed 200 men with loaded rifles trained on every man of the firing squad. Their orders were to shoot instantly any man who failed to fire.

"Schmidt walked like a soldier to the spot. All the way he spoke incessantly to the soldiers who walked to the right and left, exhorting them to rise for humanity. A priest approached him.

"'No,' said Schmidt, kindly, 'I believe in no God except the good of humanity.' Then he stepped into his place.

"The officer had drawn his sword, when Schmidt called out: 'Wait, I want a glass of water. You cannot refuse that to a dying man.'

"It seemed a strange request, but they granted it. Hardly were the water bearers out of range when he raised the glass high above his head.

"'To the people of Russia,' he cried. 'To the Russian people and the social revolution.'

"These were his last words, for the officer cried, 'Fire.'

"Only sixteen of the thirty men in the firing squad fired. The rest lowered their pieces, overcome by the sublimity of this pledge in the face of death.

"The admiral kept his word. The sixteen who had fired were ordered rapidly out of line; the fourteen who failed were kept in place, their backs toward their death.

"'Fire,' said the officer of the 200 men behind.

"Probably not more than half of them obeyed, but it was enough. The fourteen fell as one man. Then they proceeded with the butchery of the three condemned sailors.

"What a day was this, comrade, in the history of Russia!"—*Chicago Tribune.*

POSTAL CENSORSHIP OF BANKING.

The Lewis case of St. Louis is a striking instance of the dangerous meddlesomeness of the postal department in private business. Lewis had undertaken to establish a banking business with certain novel features. Whether these features would be useful or not we make no pretense of saying. We are quite convinced, however, that postoffice "inspectors" (the official name for mail-bag detectives) are not qualified judges; and we doubt the competency of a postmaster general who collected campaign contributions from financial corporations to be used for his chief's election. Yet this postmaster general, upon the *ex parte* report of such detectives, did by arbitrary order close the mails to Lewis's banking enterprise. Of course that meant death to the enterprise, for mail facilities are vital to every modern business. The pretense was that the business was fraudulent. But this pretense has been killed by the report of the receiver of the assassinated enterprise, who says of it that every loan and investment has been liquidated 100 cents on the dollar with interest in full; that the depositors are being paid in full; and that he has already declared dividends to the stockholders of 85 per cent. If that was a fraudulent institution, making loans on wildcat securities, what shall be said of the honest ones whose securities do not pan out in full, whose depositors get but a fraction of their money back, and whose stockholders are lucky if they don't have to submit to an assessment? Besides this evidence of the legitimacy of Mr. Lewis's assassinated business, we have the signed statement of Alexander Del Mar, the distinguished publicist who is editor of the "American Banker," that he is satisfied after minute examination that the banking business in question, "however original its method of promotion, or however novel its features and plan of working, was an honestly designed and an honestly conducted institution, and one which, had it not been disturbed, would have proved profitable to its stockholders and depositors and even beneficial to the country at large, by increasing the revenues of the postoffice department, providing a safe and expenseless money order system and affording facilities to the multitude for obtaining small loans of money upon pledges. I am constrained to add that the dates and other details of the attacks made upon it by the several parties indicated point to a concerted effort, originating in trade rivalry and embittered by malice."

The fact that such a business could be ruined by the fiat of a cabinet officer is reason enough for overhauling the statutes under which an administrative department of the central government has drawn to itself such monstrous power.—*The Public (Chicago.)*

SPASMODIC FITS OF MORALITY.

We know of no spectacle so ridiculous as the British public in one of its periodical fits of morality. In general, elopements, divorces and family quarrels pass with little notice. We read the scandal, talk about it for a day, and forget it. But once in six or seven years our virtue becomes outrageous. We cannot suffer the laws of religion and decency to be violated. We must make a stand against vice. We must teach libertines that the English people appreciate the importance of domestic ties. Accordingly some unfortunate man, in no respect more depraved than hundreds whose offenses have been treated with lenity, is singled out as an expiatory sacrifice. If he has children, they are to be taken from him. If he has a profession, he is to be driven from it. He is cut by the higher orders and hissed by the lower. He is, in truth, a sort of "whipping boy," by whose vicarious agonies all the other transgressors of the same class are, it is supposed, sufficiently punished. We reflect very complacently on our own severity, and compare with great pride the high standards of morals established in England with the Parisian laxity. At length our anger is satiated. Our victim is ruined and heartbroken and our virtue goes gently to sleep for seven years more.—*Lord Macaulay in his review of Moore's "Life of Byron."*

A free press is the parent of much good in the state. But even a licentious press is far less evil than a press that is enslaved, because both sides may be heard in the former case, but not in the latter. A licentious press *may* be an evil, an enslaved press *must* be so; for an enslaved press may cause error to be more current than wisdom, and wrong more powerful than right. A licentious press cannot effect these things, for if it give the poison, it gives also the antidote, which an enslaved press withholds. An enslaved press is doubly fatal; it not only takes away the true light, for in that case we might stand still, but it sets up a false one, that decoys us to our destruction.—*Rev. C. C. Colton.*

These vigilants and purifiers, with that hypocritical severity which ever makes the worst sinner in private the most vigorous judge in public, lately had the imprudent impudence to summons a publisher who had reprinted the "Decameron" with the objectionable passages in French. Mr. Alderman Faudell Phillips had the good sense contemptuously to dismiss the summons. Englishmen are no longer what they were if they continue to tolerate this ignoble espionage of vicious and prurient virtuous "associations." If they mean real work why do they commence with scholar-like works, instead of cleansing the many foul cesspools of active vice, which are a public disgrace to London.—*Sir R. F. Burton.*

Our Yankee cousins stamped out slavery; one day they will unlock the gate and disemprison Liberty. All books of any note have been persecuted. The "Age of Reason" was put down by the police, and men gathered behind hedges to read by stealth copies they had bought with their united pence. If the Bible itself were, by some magic turn of Fortune's wheel, to fall again under the ban, it would be eagerly read, where it is now used in English parlor windows as a convenient stand for the flower-pot.—*Carrington.*

A PETITION FOR PARDON OF MOSES HARMAN.

To the Hon. Theodore Roosevelt, President of the United States:

Moses Harman, editor, of Chicago, is now serving a sentence of one year in the prison at Joliet, Ill., imposed by Judge Landis in the United States District Court of the Northern District of Illinois, on June 29, 1905. Mr. Harman was convicted June 16, 1905, on the charge of mailing obscene literature, and the sentence affirmed on appeal. The prisoner began to serve his sentence March 1, 1906.

We, the undersigned, now ask for speedy pardon for the following reasons:

1. Mr. Harman, now 75 years of age, is illy fitted to bear unnecessary and undue punishment, and it is a hardship that will probably sacrifice his life. His sentence is excessive, or far exceeds any possible injury done by the prisoner to the postal service or any human being.

2. He is a natural born reformer; he has been a teacher, preacher, editor and reformer for fifty years, and proved himself an earnest, honest, steadfast, brave and unflinching Garrison type of man; and he is manifestly suffering now, as hundreds have before him, "for opinion's sake." We think it is time for a "free country" to cease making martyrs for a free press.

3. Mr. Harman has never catered to salacious tastes or to morbid minds in search of obscenity; his publications are of great value and appeal only to the few serious, thoughtful people who are students of important and unsolved problems in sociology.

4. No evidence has been offered of any actual harm done to man, woman or child by Mr. Harman's publications; the alleged evil is all fictitious or problematical.

5. Mr. Harman has been treated as an obstinate, unrepentant criminal; whereas he is simply firm in the conviction that he stands for an important right and duty, as did George Washington and Harman's own contemporaries, such as William Lloyd Garrison and Susan B. Anthony, and many others.

6. Mr. Harman believes in applying scientific methods in stirpiculture, for the improvement of the human race, and in so doing gives no more real cause for offense than do the publications of the United States department of agriculture offered to stock breeders and daily sent by mail. It is an unfair and unjust discrimination that throws Mr. Harman's paper out of the mail and puts him into the jail for reprinting United States official documents, while the United States officials go right on mailing the same, though they are "condemned" as obscene by the postoffice department.

7. No man should ever be punished under a law that is so uncertain that guilt depends upon the speculative opinion of a jury as to a psychological tendency, and that is the substance of the judicial test of obscenity. No man can know from reading the statute whether a given publication is criminal, because the law does not inform us what will be the jury's opinion of the psychological tendency, nor furnish either the public or the jury with a standard of judgment.

8. Such convictions as that of Mr. Harman do much to undermine respect for the administration of justice, and the pardon asked should be granted as promptly and for the same reasons as moved President McKinley to pardon Charles C. Moore, editor of the "Blue Grass Blade," who was convicted in Cincinnati on a similar pretense of "obscenity" under very similar conditions, and for the same reasons which also moved President McKinley to pardon Leroy Berrier, likewise convicted in Minneapolis.

9. The imprisonment of this aged reformer is a misapplication of the law, a disgrace to our republic and its main purpose, "the preservation of liberty." We therefore respectfully ask the President to bring this disgrace to an end with the least possible delay.

NAME. POSTOFFICE ADDRESS.

Fill out and return soon as possible—not later than June 1st—to The Free Speech League, 175 Broadway, New York.

BOOKS AND PAMPHLETS.

Who Is the Enemy: Anthony Cumstock or You?

BY E. C. WALKER.

CONTENTS.

THE "MORAL" CENSORSHIP—The Inspiration of the Censor; A "Protection" that Betrays; Utter Lack of Discrimination; Vain Denial of Facts; A Greater Wrong to the Child; Some Officers' Zeal; Imagined "Plots"; The Law as Administered; The Vicious Law of Obscene Libel; Obscene Libel and Expert Testimony; Judge and Jury and "the Facts"; Some Criticisms Answered; The Common Law Yesterday and Today; Wrong Principles of Action; The Censorship and the Bible; Moncure D. Conway on Censors; Where Lies Responsibility—on Censor or You? The Cause of Slow Advance; Sex a Mistake—"Somebody Blundered"; Superstition Not Seriously Crippled; The Worship of Death and Decay; Characteristic Eruptions of Sex Panic.

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BOOKS AND PAMPHLETS.

Administrative Process of the Postal Department.

A LETTER TO THE PRESIDENT, BY THADDEUS BURR WAKEMAN.

This is a most effective "missionary document" relative to the attempted suppression of free speech by the postal censorship. It contains half-tone portraits of the author and of Moses Harman. We want this better distributed as widely and as effectively as possible, and as some who might be able to distribute it may not be able to buy, we have felt reluctant to set a price on it. Let such not hesitate to order any quantity desired, even though unable to send money. For those who can afford to help bear the expense of publication, the price is 5 cents a copy, or 25 cents a dozen.

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LUCIFER.

THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

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MINORITIES AND LIBERTY.

The development of free institutions in any country is a painful process—for the pioneers. The British minister of education has recently excused himself from interfering with injustice on the ground that "Minorities must always suffer." It is the old cry of the religionists who apologize for their cruelty on "natural" analogies. "Nature, red in tooth and claw," shrieks against a creed of mercy and justice to the weak. Providence continues persistently on the side of the big battalions.

Naturally, minorities *must* suffer. No minority, especially a very small minority, expects the practical convenience which numbers can alone give. We expect that the cost of producing a periodical with a small circulation and no advertisements must be immense in proportion to that of the "Times" or "Herald" type of journal. We take for granted that men and women with unpopular ideas will spend a strenuous lifetime in unremunerative (but not necessarily unprofitable) work, while the chorus-singer of "the largest circulation in the world" spreads himself out and has a good time. The lecturer for the minority has no quarrel with the small kerosene-lighted back street meeting place, what time he hears the sonorous organ pealing in the majestic cathedral of the crowd. A birth in a manger, a few disciples meeting at a poor inn, a feast of barley loaves and a few small fishes are natural disadvantages which small minorities accept with good humor and arguments in favor of a simple life. Diogenes does not even ask for a gold-plated tub.

Minorities must suffer, and the words are accepted by the common-sense components of the minority as the badge of their tribe without complaint, so long as the suffering is a deprivation and not an invasion. We accept loss, but we object to robbery. We submit to nature, because we cannot help ourselves—we object to our fellow-man preventing our coming to terms with nature. After all, minorities have some rights. No man has a right to invade the rights of others, even in a democracy. Comstockism is a poor substitute for aristocracy—some of us would prefer a cultured autocracy to an ignorant tyrant, whether his name be Majority or not.

Revolutions have had for their text the rights of the majority. Evolution weighs fitness, it does not count noses. We must preach (as all reformers have had to preach) the limits of democracy, the place of the individual, the rights of men against the tyranny of man.

To those who swear by the majority, logic asks, How do you recognise a majority? To ascend from the general to the particular: Have you asked the people of your United States whether they want Moses Harman kept in prison? Have the two sides of the case been carefully circulated amongst your democracy? Are the offending articles from LUCIFER being submitted to the people, saying, Is the editor worthy of jail? Have the electors even (that section of a section) been consulted? Did your candidates at the last election give even a general consent to the interference of the postal censors? Judged by their own standards the apologists of democracy must plead guilty to a crime against their own principles. I need not refer to the Declaration of Independence, since that document has already been declared by your government to be criminally seditious under certain circumstances.

Perhaps it is impolitic to argue general principles at the present time. There certainly must be many thinking and well-meaning people who disagree with our premises and disavow our conclusions, who, all the same, are at one with us in horror and repudiation of the abominable interference with the liberty of one who has deserved nothing but approval for his devotion to free speech, and his calm desire to go on working in his own way for the improvement of the race. To such helpers we must be generous in our thanks, but frank in our exposition of principle. We shall never do anything inconsistent with out appreciation of their support, and so long as they do not wish to hinder us we shall be proud of their company. They can console themselves easily enough if their enemies and ours warn them they are assisting our larger aims with which they may not agree. They and we are doing the same work now—we are breaking the fetters of the people. In the mental prison freedom stands half in the bondage of archaic laws. Not until every iron bond has gone can any of our lands see Freedom's face. When we have freedom we can choose—perhaps our way is not the best; we must be free to choose. That is our claim, and those who wait to ask the use that we shall make of our freedom show that they do not understand the word they glibly speak.

GEORGE BEDBOROUGH.

London, England.

A RECENT ENGLISH VOLUME OF MERIT.

A Vision of the Future. By Jane Hume Clapperton. London: Swan Sonnenschein. Price, 2 shillings 6 pence.

This work, by the well-known author of "Scientific Meliorism" and "What Do We Women Want?" can be cordially recommended to all students of social science, and particularly to those who, like readers of LUCIFER, are strongly interested in questions relating to sex questions, eugenics and allied subjects. The book has 342 pages. The first part deals with the industrial revolution and goes on to discuss the organization of industry. Part II has chapters on the law of population, the problem of sex, eugenics or stirpiculture, marriage, parentage. Part III is a plea for a more rational and humane method in the elimination of crime. Part IV is an analysis of the evolution of the emotions. Part V deals with the education of children. Part VI is a most interesting chapter, showing forth the needs of adolescence and a way of domestic reform. Part VII has to do with religion and religious life and the primal elements in humanity's evolution.

The whole book is suffused with "the enthusiasm of humanity," yet is distinguished by a strong vein of common sense which runs through its criticisms and its proposals, as well as by its feminine delicacy of touch and treatment in working upon such difficult and complex subjects. It is a true instinct which makes mankind cherish an ideal of sensitiveness and refinement in regard to subjects of sex, and this should not be overlooked by reformers in their zeal in carrying on the holy war against the hateful, demoralizing puritan perversion of that ideal. A few extracts from Miss Clapperton's book will give readers a taste of her quality.

"At the present moment, society has no scientific sex-philosophy whatever. It affects to be governed by puritanism—a vague doctrine belonging to the past history of the race and not in connection with any ethical code directed to the development of goodness through a careful regard to the happiness of man and the satisfaction of his normal human nature. Puritanism, whether affected or real, spreads abroad hypocrisy, deceit, lying; it tends to licentiousness in men and the utter defilement of women."

"Puritanism ignores the sexual needs of the young."

"The healthy functional and emotional life of love and gratified passion is the best preventive of hysteria, chlorosis, love melancholy, and other unhappy ailments to which our young women are cruelly and barbarously exposed, and which I do not hesitate to say make them in many cases feel their youth to be an insufferable mar-

tyrdom. There are no less serious evils which overtake masculine youth."

"The facts of prostitution alone would amply suffice to put puritanism out of court in social reform."

"The number of London prostitutes was estimated at 80,000 in the year 1870."

"Celibacy is a restraint commended and advised by Mr. Francis Galton. Scientific meliorism deliberately rejects it, for celibacy is a vital evil, destroying individual happiness and tending obviously to social disorder. Wherever love in its highest form exists, between two individuals, union is eminently desirable; but if either or both be afflicted by disease or hereditary taint, the sacrifice demanded of them is to carefully abstain from giving birth to children."

"The evils that infest and corrupt our social life, and that man must deliberately uproot and eliminate before general happiness becomes possible, are: poverty, *i. e.*, a lifelong struggle to obtain food, shelter, clothing; the birth of individuals weak and unfit; disease, premature death; enforced celibacy; late marriage; drunkenness; disorganization of family life; prostitution; war; industrial competition; social injustice and inequality; individual tyranny; crime; barbarous treatment of criminals; disrespect of natural function and consequent injury to health; conventional folly; social repression of innocent enjoyment; religious bigotry; feebleness of religious guidance and confusion of religious thought."

For the practical remedies proposed for the cure of these evils—and the book abounds with a wealth of profitable and sagacious suggestions of methods of reform—we must refer the reader to Miss Clapperton's pages, with the assurance that their perusal will yield an ample measure of pleasure and instruction. F. W.

CART AND HORSE—WHICH IS WHICH?

The state secretary of the Socialist party in Florida thinks, "as a Socialist," that LUCIFER, in advocating women's freedom without reference to industrial issues, has got the cart before the horse. If this official utterance be mistaken, it is seriously; for the cart will not draw the horse—except, perhaps, down hill—and the practical purpose of social reform requires us to strike at the taproot of abuses rather than the branches, which have often been ranker for a little pruning. There is no other country, with elective legislators, which would stand as much executive lawlessness as does America.

It is now a hundred and eight years since Malthus published his thousand-times "refuted" and always unrefuted "Essay on Population." He showed that where conditions were most favorable to increase, population doubled, by genesis, every twenty-five years. He observed that the conditions producing this rapid multiplication were, by hypothesis, less favorable than those of Godman's Utopia, where all were to be guaranteed a living by the State. He proved, irrefragably, as any one who can use a logarithmic table may convince himself in five minutes, that no advances in agricultural methods would make the continuation of such an increase practicable; that, not in geologic aons, as some writers who know nothing about it suppose, but in less time than has passed since the Western Roman Empire went to pieces, it would, if its continuance were practicable, which, therefore, this is not, have stocked the globe beyond all possibility of finding food or even space. The tendency thus rushing towards an unattainable result, of course encounters checks; nor is there any difficulty about seeing what they are. War, with its sequelæ, such as slavery, landlordism and other tyrannies, is the chief. It is but necessary to remove that, without removing the original cause of mischief, as has been done in India and Ireland, in order to substitute pestilence and famine. But to all these checks (the positive) there is an alternative (the preventive). If a people can be taught the necessity of restraining the propagative instinct, that nation's progress is possible. If not, there is nothing ahead but decline. Godwin's mistake was in not recognizing this. That our State Socialists make exactly the same mistake is evident when they say that LUCIFER puts the cart before the horse. And because the common sense of worldly people does not recognize the impossibility of providing for indefinite increase, State Socialism, where most successful, as in France and Germany, succeeds only in demonstrating its own impracticable character. Instead of introducing a Fool's Paradise, where the soul that sinneth shall not die, it degenerates into a mere political party, puttering over initiatives and referenda, and ages of consent, and pensions, and other makeshifts, while things in general remain as they were.

But though Godwin did not see the necessity which Malthus saw, he did see that, on other grounds, the emancipation of women was demanded by our best interests. And those who have learned, not from him or Malthus alone, but both, see that the emancipation of women solves the problem. That peace, equality and prosperity should coincide, it is necessary that other agencies should be restrained. Men cannot be expected to restrain it of their own accord—smart and ambitious men will, but not the kind of men whom they enslave. But emancipated women will restrain it for them. Since the bourgeois system partially emancipated women by giving them remunerative work, this has been done to an extent which alarms Roosevelt. A radicalism which would throw them out of productive occupations and have the State provide for children, is a delusion and a snare. To Anarchistic Socialism, of the American type, the Malthusian theory, as John Stuart Mill predicted, is not an objection, but the most powerful of weapons. C. L. JAMES.

HOME LOVE—FREE LOVE

Our interest in Moses Harman, who is now serving a term in the Illinois penitentiary for expressing his views too plainly in print on the sex question, seems to cause one of our friends to think that we indorsed every conclusion that he advanced. This is a mistake. If a member of one of the political parties was put in jail for expressing his views on a political subject, would it necessarily follow that the persons who desired his release indorsed those views which got him into trouble?

The sex question has been shrouded in vulgar mystery about long enough. The public are demanding, and must have, knowledge on this subject. Moses Harman was trying to supply this knowledge to the best of his ability. The critical friend of ours alluded to, says that Harman advocated too much freedom; that such views would eliminate marriage, and thus destroy home and home life. I do not believe that such results would be possible. I believe that education on this question would, in every case, make the home ties stronger. And why, too, so much talk about free love? I am sure that no one wants that kind of love that can be bought. It must be free, or it is not worth having. That is the only kind of love that ever has made and ever will make a home permanently happy. Those perverts who advocate promiscuity under the name of free love are breaking every law of God or Nature and fully deserve the degeneracy that quickly takes their kind into oblivion. But we should remember that it is the enslavement of love, so-called; it is the turning of this human emotion into a marketable value, that has resulted in so much misery and general deterioration physically, mentally and morally.

Any man who advocates theories which strike at the home, is a public enemy of the worst sort. All normal boys and girls look forward with pleasurable anticipation to the time when they will have a home of their own. The home instinct is very strong in many species of birds and animals. The desire for a home, or the desire to mate, is an instinct. Our present educational methods are devoted largely to the elimination of this instinct, and as a result, the more education, so-called, the fewer homes you find.

The home should be the heaven of our earthly existence. It should be the ultimate outcome of every normal human life. Within its sphere should be realized all the exquisite outcome of every normal human life. Within its sphere should be realized all the exquisite anticipations of our early dreams. It must be admitted that the hard, cold, stern realism of the average home life does not fulfill our anticipations. These results have come about because of prudery, because men blindly enter the realms of home life. Comstockery is to blame for marital unhappiness. It is this vicious nastiness that has allowed men and women to mate in ignorance of all the laws appertaining to this relation. Moses Harman, now seventy-five years of age, shows by his features and fine head of white hair that his life has been clean and wholesome, and whatever his theories may be or have been, I do not believe they will do otherwise than make the home ties stronger and more permanent. It is to be hoped that his imprisonment will help to call the attention of the public to the need of a mighty reform relative to these vastly important subjects. —*Physical Culture.*

Tendency to disease and tendency to vice are of similar origin, and neither can be cured by punishment, vengeance or imprisonment; but all tendency to disease, peculiarities, fears, weaknesses and vices in young or old can be cured or modified by favorable environment, suggestive therapeutics, massage and physical culture.—*Medical Brief.*

Do not talk about disgrace from a thing being known when the disgrace is that the thing should exist.—*Falconer.*

TWO ANTIQUARIAN DOCUMENTS OF INTEREST.

While considering the matter of Adelia Queenie I happened to see the following in a magazine, which I will call

EXHIBIT I.

"The following letter was written by Rev. Dr. Cotton Mather in 1681. The original is in the possession of the Massachusetts Historical Society:

"'*To the Aged and Beloved John Higginson:*

"'There be now at sea a shipp (for our friend Elias Holcroft of London did advise me by the last packet that it would be some time in August) called the Welcome, which has aboard it a hundred or more of the hereticks and maligsants called Quakers, with William Penn the scamp at the head of them. The General Court has accordingly given secret orders to Master Malachi Huxett of the brig Porpoise to waylay said Welcome as near the end of Cod as may be and make captives of the Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worshipps of these people. Much spoil may be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do the Lord great service be punishing the wicked, but shall make great gayne [gain], for his ministers and people. Yours in the bonds of Christ. COTTON MATHER.'"

Exhibit II brings us into the future, 250 years hence, say A. D. 2155. It is not hard to imagine some one idly turning the leaves of a periodical and noticing something like the following:

EXHIBIT II.

"Below is given an extract from a legal document written A. D. 1905 by one of the officials of the old American republic. The official was a person named Higgins, and it appears that under the curious forms of government that existed in those days one man could sometimes overrule the wishes of a state or nation. The original document is preserved in the archives of the Historical Society of Kankakee, and its authenticity is unquestioned. The document in part reads as follows:

"'GOVERNOR HIGGINS' VETO.

"'This bill presents an astonishing proposition, but the most astonishing thing about it is that it passed both houses unnoticed and without opposition or discussion.

"'It is an insult to every faithful wife and to womanhood itself. The bill recites that Adelia Queenie is the illegitimate infant child of Charles Bell Barker and Adelia Gertrude Stringer, and enacts that the child is thereby made the legitimate child of its said parents in all respects, the same as if said child had been born in lawful wedlock.

"'The father at the time of the birth of the child had and now has a lawful wife living. He and the child's mother, with brazen impudence and utter disregard of the rights of the lawful wife and the rules of morality, unite in a petition to the legislature to legitimatize the issue of their lawless love.

"'If this bill should be approved, a legal status would be given to a semi-polygamous relation, and concubinage would become an honorable estate.'"

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SUSAN B. ANTHONY'S VOTE.

An incident in the life of the late Susan B. Anthony, to which she delighted to refer, and which seems to have received but passing notice in the newspaper sketches of her life, was her arrest and trial on the charge of illegal voting. The Rochester "Post-Express" thus relates the incident:

The trial began in the United States Circuit Court at Canandaigua, June 17, 1873, upon an indictment charging her with having "knowingly, wrongfully, and unlawfully" voted for a representative in Congress in the eighth ward of Rochester "without having a lawful right to vote in said election district, the said Susan B. Anthony being then and there a person of the female sex as she, the said Susan B. Anthony, then and there well knew." Justice Ward Hunt presided; the prosecution was conducted by Richard Crowley, United States district attorney, and the defense by Henry R. Selden, of this city, formerly lieutenant-governor of the state and a member of the Court of Appeals. He was one of the ablest lawyers that ever practiced at the Rochester bar. Mr. Selden was assisted by John Van Voorhis. The trial was short; it proved conclusively that Miss Anthony had voted. Then a very elaborate argument was made by Mr. Selden. He attempted to show that she had a right to vote under the constitution of the United States, and then argued that she was guilty of no crime, even if she had no right to vote, because she thought she had a right, and had been so advised by counsel.

Then a remarkable thing occurred. Although a judge is not presumed to make up his mind until counsel has been heard, no sooner had Mr. Selden concluded than Justice Hunt drew from his breast pocket an elaborate written opinion, which he proceeded to read. He held that Miss Anthony had no right to vote, and was not to be excused by the plea of ignorance; but he then declared that there was no question for the consideration of the jury; he refused to allow Miss Anthony's counsel to address the jury and he directed the jury to return a verdict of guilty! Mr. Selden insisted that his direction was one "which no court had a right to give in a criminal case," but the clerk, under the direction of the judge, said: "Gentlemen of the jury, hearken to your verdict as the court hath recorded it: You say you find the defendant guilty of the offense charged: so say you all." No answer was made by any of them; neither by word nor sign did a single juryman indicate his concurrence. Mr. Selden asked that the jury be polled. "That cannot be allowed," said the court, and added: "Gentlemen of the jury, you are discharged," whereupon the jurymen left the box. Miss Anthony then made a speech, which the court endeavored to interrupt and prevent, and then sentenced her to "pay a fine of $100 and costs of the prosecution." Then Miss Anthony replied: "I shall never pay a dollar of your unjust penalty." Justice Hunt amiably remarked: "Madam, the court will not order you committed until your fine is paid." There were a great many things that Justice Hunt did not know, but among the things that he did know was this, that if he committed Miss Anthony for failure to pay her fine, her counsel would procure a writ of habeas corpus and bring before another court the lawfulness of a conviction without a jury.

Miss Anthony, of course, never paid either the fine or the costs of prosecution, and no appeal was ever taken.

A MENACE TO THE REPUBLIC.

The air of the great republic of America has been purified by its postoffice clerks in Chicago and Washington. Moses Harman, 75 years and six months old, is imprisoned at Joliet, Ill., for one year at hard labor, for publishing in his paper, LUCIFER, discussions by men and women, eminent in letters and science, on race degeneracy—its causes and cures. Contemplating the rapid multiplication of prisons, almshouses, asylums for imbeciles and lunatics, of the increasing weight of burdens upon the right-minded and strong-bodied, the editor of LUCIFER considers the question to be one of first importance.

Very few will disagree with Mr. Harman's premises, while very many will disagree with his theories and conclusions. But by no law under heaven has any man in the United States of America the shadow of a right to say Mr. Harman shall not express his opinion, without molestation. The spirit of the American people is dead within them if they submit to such an outrage. Thus any opinion on any subject that a mail clerk doesn't know the alphabet about may be suppressed according to his limited knowledge of obscenity or heresy. It was mere heresy in Mr. Harman's case. The mail-bag censor said to him, "Your ideas would overturn society," therefore you shall be shut up in a prison cell for one year, and the department acquiesced.

The ridiculousness of the contention has been fully shown. "The Public," published in Harman's own city, made full exposé, at the time, actually driving the Washington authorities into a corner, where they hid behind a cowardly and discourteous refusal to answer reasonable and legitimate questions.

The Boston "Woman's Journal," although not in accord with LUCIFER'S views, reprinted every line of the interdicted matter to show how puerile was the accusation.

But the point is, Shall a man, guiltless of any crime, be railroaded to the penitentiary, by government clerks acting as censors? The air of the dictatorship that vitiates Washington is poison to liberty and democracy. A storm of protest should be raised that will shake the walls of the capitol, if this be necessary, to restore one falsely imprisoned man to freedom.

The menace of graft and greed is not so threatening to the safety of the republic as this exercise of arbitrary and unwarranted power.

Mr. Harman's daughter was permitted a short visit with her father, in his cell, on the 26th of March. She found him suffering in health. He had been compelled to undergo vaccination and was ill from its effects. His cell-mate coughs continually as if from consumption. He has no employment, and paper and pencil are forbidden. Even his reading matter is censored. Some of his letters are not delivered because they speak words of praise and comfort. Says the daughter: "Write him, addressing his letters care of Chaplain, State Penitentiary, Joliet, Ill."

We say: Do more than that. Moses Harman is fighting *Freedom's* fight—a fight for womanhood and manhood. *Help* him and his holy cause, not only with "words of praise and comfort," but in deeds. *Help* by giving according to your means, to a grand old man who, in durance vile, cannot help himself.—*The Star (San Francisco.)*

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

As the proposed story of the prosecutions of LUCIFER will monopolize the space in one issue of LUCIFER, we are postponing its publication to No. 1066. It is thought best to republish the "Petition" in this issue. The first attempt to suppress this paper was made twenty years ago, and has continued intermittently ever since. A full history would make interesting reading and it will be written some time in the future. At present we can give only a brief sketch. It will, perhaps, be published in a small pamphlet, similar to the Wakeman Letter. We would be glad to hear from friends who would take copies for distribution, either in LUCIFER or the pamphlet form.

TIDINGS FROM FRIENDS IN CALIFORNIA.

Many of our friends lived in San Francisco and other California towns which suffered from the earthquake. We are anxiously awaiting news of their safety. Among the few from whom we have heard are R. B. Kerr, who spent the winter in Oakland, and Mrs. E. H. Russell, of San Jose. Mr. Kerr says:

"I have got your letter of the 25th. The earthquake was not very serious here, though it sent us out to the street in our nightgowns and brought down all the chimneys. The only San Francisco Luciferites we have seen since the quake and fire are the Spradings. They were burnt out and are going to Los Angeles whenever they get their insurance money. They had seen the Cooks, who were also burnt out, and are now having a delightful holiday, camping in Golden Gate Park, and eating free meals at Uncle Sam's expense. Lydia Todd is no doubt all right, as she lives very far out. Mrs. Wermouth and Nielsen must have been burnt out, and I should think also Mrs. S. C. Smith. About the rest I can say nothing.

"We had a narrow escape of being in the thick of everything. We had decided to leave here on the day on which the earthquake occurred, and to spend the previous night with the Spradings; so that we should have been right in the midst of both quake and fire. (The quake was at 5:15 a. m.) Fortunately, God, who always watches over me in such matters, made me insist on putting off to a later day, much against Dora's will."

Of course thousands of the survivors solemnly believe that a special Providence saved them; cheerfully conscious of the fact that if he could and did save them, he could have saved those whom he allowed to perish.

* * *

Mrs. Elizabeth H. Russell, formerly of Cleveland, Ohio, is one of LUCIFER'S oldest friends, and is known and loved by many of our readers. Almost ninety years of age, she has demonstrated the possibility of "growing old beautifully," in every sense of the term. The following words are strongly and clearly penned:

"I am suffering with nervous prostration, the result of the dreadful experience I have passed through in the midst of the earthquake. I expected our new cottage (by the shaking it got) would fall about our ears, but it is not a great deal damaged. How sad I felt after reading your interview with your father. I sent him a letter yesterday. Dear Lillian, you are indeed doing splendidly in the manner you are getting up LUCIFER. What cruelty, that your father is not allowed to see it! Will nothing be done, I wonder, to shorten his time in prison?"

We hope our other friends will let us hear from them as soon as possible.

* * *

Just as I am sending the foregoing to the printers the following letter is received:

"SAN FRANCISCO, April 30, E. M. 306.

"On Wednesday morning, April 18, at 4:45, I heard an awful rumbling sound. At that same time my little house seemed to raise up and quiver, quake, snap, crack, and there seemed to be a splitting sound, too. I got up on my feet, but could not stand—the house seemed to squirm. I fell to my knees, but made another effort, and by holding on to window casings I finally got out of the house, out into the yard. The ground seemed to squirm like a bunch of snakes. I held onto the fence and looked around. By that time my neighbors were up, and as I only had on my night-gown I went in, brought my clothes to the door and dressed. Oh, now began the terror! No sooner had the roar of the quake subsided, when the city started to burn. The red glow stained the sky, all on the other side of the hill from our part of the city. From that moment until now I have done nothing but try to help those who were going to pieces. Day and night, through hunger and cold, terror and anguish, I have worked. My house is full of fire refugees. It has hardly a cup or plate left unbroken. Everything piled into the middle of the floor and had to be straightened out and put in its place. We had to live without fire, light or food for a long time. The city under martial law. Soldiers shooting down people that were going on errands of mercy. They love to shoot. One has enough to contend with; then we have to see those legalized murderers shoot down our friends and neighbors. What a shame! All done in the name of God and government. We are now out of water. It was shut off yesterday—said only for about twenty-four hours, but the people are afraid the water has given out. Just now a man came in and says they found a man in the reservoir; he looked as though he had been in a long time. The water smelled so badly that I could not wash my face in it, but did not know why. Oh, these awful times will surely do me. I am almost dead on my feet.

"LYDIA R. TODD, 248 Boutwell.

"P. S.—My little house is still standing, but has been dreadfully shaken."

The little home which was so nearly wrecked was the result of many days of the hardest labor performed by the hands of its owner, Lydia R. Todd. I believe she even did a part of the carpenter work herself, and a short time ago she wrote that it was almost complete, and she expected to have a house of her own and a place in which to entertain her friends. She is always ready to help others to the best of her ability, and I am sure that anything sent to her will be put to good use.

* * *

The plant of the San Francisco "Star," and all the property of its noble editor, James H. Barry, was destroyed. It is to be hoped that he will be able to resume publication, for the "Star" cannot be spared. A copy of the last number issued, dated April 14, reached us on the morning after the earthquake. The first words I read were an appeal for help for the sufferers from the eruption of Mount Vesuvius. "Those who have read Bulwer Lytton's graphic description of 'The Last Days of Pompeii,'" he says, "will form some idea of the horrors of it all, and their hearts will beat in sympathy for the dead and their purse-strings be loosened to give what aid they can to the living, terror-crazed sufferers."

When the "Star" is released it will surely receive the welcome which it so abundantly deserves.

L. H.

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 6 months and 28 days old. He has served 73 days of his sentence to imprisonment for one year at hard labor. His task at present is breaking stone.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

* * *

LUCIFER No 1042, June 22, 1905—a double number—was accepted, weighed and the money for postage received at the Chicago postoffice. The edition was then confiscated and sent to the dead-letter office at Washington, to be destroyed. No notice was given the office at Washington, to be destroyed. No notice was given the publisher, and not until he received complaints of non-receipt by subscribers was he aware of the fact that their papers had not been sent to them. On being questioned, the superintendent of second-class mails at Chicago said he had been instructed by his superiors at Washington to read a copy of every issue of LUCIFER and confiscate all which were, in his opinion, unmailable.

LUCIFER Nos. 1043, 1045, 1046 and 1050 were held to be unmailable by Mr. Hull, the aforesaid superintendent, and copies deposited for mailing were destroyed. The higher officials in Washington concurred in the decisions in regard to these numbers.

Nos. 1053 and 1056 were held to be unmailable, but the department at Washington instructed the local officials that hereafter copies of "unmailable" issues should not be destroyed, but should be returned to the publisher.

No. 1058 was "unmailable" in the estimation of Mr. Hull, but it was a case of "when doctors disagree," for the Washington officials overruled his decision.

It should not be necessary to point out the dangers to the freedom of the press and the liberties of the people which are involved in thus making one man prosecuting attorney, judge and jury, with the power to deny the right of transmission to any publication which in his opinion is of a mistaken tendency.

And what are we going to do about it? Continue the publication of LUCIFER.

And what are YOU going to do about it? Shall we have your assistance?

LILLIAN HARMAN.

MOSES HARMAN'S MISSION.

Not as a writer nor as an author will Moses Harman be remembered in history, although he has won enviable fame as both; but as a liberator will he be known to future generations.

In his prison cell at Joliet he is today the most powerful advocate of sexual purity and the freedom of the press. His enemies are doing infinitely more for his cause than he could possibly do without their opposition.

Such men as Harman, born to serve, must go to jail, to the rack and the scaffold. This has always been so and always will, as long as a large majority of mankind are subject to the will of a small minority—as long as the world is ruled by ignorance and superstition.

To shed light has always been a crime, for the simple reason that light is a menace to the rule of darkness. If Moses Harman had shed as much blood as he has light he would be honored as some great conqueror, and instead of lying in a prison pen in the sunset of his life he would be feted as a popular idol and his statue would adorn the parks of the cities. Better a thousand times this pure man in the stripes of a felon than an apostate in purple and fine linen.

It is the very irony of fate that this apostle of purity should be punished for alleged impurity; that the gross and sensual in our sex life and social relations, so abhorrent to his refined and sensitive nature, and against which he has waged unceasing war, should have sufficient power to so distort his features as to have him appear the author of their being. The vulgar, ignorant censors of Moses Harman have no conception of his real mission; he is as great as they are small, and is destined to live as nobly as they are doomed to perish ignominiously.

From Jesus Christ to Moses Harman the fate of all true men has been the same; from Calvary to Joliet not one has escaped.

Not lightly are men considered who essay to serve humanity. The severest tests are applied to them and the extremest penalties imposed upon them, but the Moses Harmans no more shrink from the one or the other than if they were approaching their crowning festival.

In his prison garb today our elder brother is a powerful instrumentality in setting the dead hearts of the people to beating and opening their eyes to what is going on in the world. Every hour of his sentence will hasten by a year the end of mental and moral despotism.

Such freaks as Anthony Comstock are the products of a perverted social order and an abnormal civilization. Freedom will finally be achieved in spite of all the insects that light upon the chariot wheels of progress.

The capitalist system, based upon the private ownership by the few of the earth and the fulness thereof, is the prolific parent of ignorance and all the ills that ignorance entails, and when this is overthrown, as it certainly will be, such monstrous crimes as Moses Harman is now the victim of will be unknown.

EUGENE V. DEBS.

A special number, devoted to Moses Harman, is promised by the editor of "Soundview," at an early date—probably in June or July. Special articles and a portrait will appear. Mr. Rader will divide receipts with LUCIFER on all orders which mention this notice. Price, 10 cents a copy, $1 a dozen, $7 a hundred. Contents and further particulars will be given in an early issue. Address L. E. Rader, Otalla, Wash.

The best brought up children are those who have seen their parents as they are. Hypocrisy is not the parents' first duty.—G. B. Shaw.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

FLAVIUS J. VAN VOORHIS, Indianapolis, Ind.—Will you send me two or three copies of petition for signatures? It does seem such an outrage against right reason and common sense that it is hard to be patient with such injustice administered in the name of justice.

HERMAN KUEHN.—Please send me a couple of copies containing the Parkhurst letter. I am getting some letters from people who seem to think that it was all in dead earnest, and I've forgotten what I said that could have given rise to that impression. Perhaps I'm not a success as an "ironicalist."

S. E.—I shall be able to send in a few names on the petition. I think the petition one of the best missionary documents and hope you will keep it standing. Better still, if you could manage to run your father's photo on reverse side. Please send me a few copies of last issue if available, and give my compliments to your father with best wishes.

LAURA H. EARLE, Mary Esther, Fla.—I enclose $1, to be used in any way that seems best to you, and I wish it were not so little. I did not believe that it would actually come to the point of your father's being put behind the bars. I suppose scarcely anybody did. Each new outrage of an irresponsible government is a fresh surprise. I have been glad to have your father's picture in the paper, never having seen it before. The face seems to express the man. I shall write to your father, although the cares and labor of my present life—that of a pioneer on virgin soil—gives me hardly time to write.

W. N. FERRIS, Big Rapids, Mich.—To my sorrow I have read of the trial and conviction of Moses Harman. I do not hesitate about signing the petition. I am in favor of free speech and I am certainly in favor of discussing sex questions just as frankly as I would discuss political questions. It is our only salvation. I can name publications that from the government standpoint ought to have been prohibited years ago. Had they been prohibited they would have been no less worthy of consideration. I have read numbers of LUCIFER. Since Mr. Harman's imprisonment I have contemplated becoming a subscriber. I sincerely trust that the specimen copies you speak of in your letter will arrive. They are not here yet. I can assure you that I feel deeply for Mr. Harman. Will send petition as soon as I can.

H. F. EBERS, Cazadero, Cal.—I inclose $1 to pay on my subscription. I have cut out the petition printed in the "Truth Seeker." Will try to get people to sign it. If you can spare some of No. 1058 or any other printed matter to give to people that sign the petition, then please send them to me.

[We will gladly send, on application, copies of LUCIFER and of the Wakeman Letter and Post pamphlet to friends who can use them when asking for signatures to the petition. In this way many who have never even thought of the questions at issue will have their interest aroused. Of course money is needed to pay expenses of publication and distribution, but as long as the literature is on hand and we have stamps for postage, no applicant will be denied merely because unable to contribute toward the expenses.]

C. B. HOFFMAN, Enterprise, Kan.—I have so much to say—more than can be said in a letter—of your imprisonment. Let that go for shame to our country, our people, our authorities, our laws and our creeds. With the press literally rocking with disgusting sensualism unrebuked by Comstock or McAfee, the postal department tries to destroy the work of a Harman, Craddock, Berrien, Walsbrooker, Heywood, Wilmans, Whitman, Jesus. But it cannot, it shall not. The people are being stirred with a vital influx as never before. Everywhere limitations are breaking down before the spirit of brotherhood, companionship, love. The age of reconciliation is dawning. What if you are imprisoned? What if they confiscate our LUCIFER, robbing you of your production, me of my paper, for which I paid? These are but petty imitations of the fierce persecutors of the past. . . . You, dear friend, have made a glorious record. I am proud of knowing you, of having helped in a small way the good cause, of having been a party to the starving and maintenance of LUCIFER. You have done and are doing more good. Humanity is better for your work, your devotion, your heroism.

E. L., Cleveland, Ohio.—I take a sincere interest in the paper and the cause it stands for, and I appreciate Adeline Champney's thought that "Moses Harman is suffering imprisonment for me!" I cannot tell you how very earnestly I wish for the advancement of knowledge on the sex question. All the world is suffering through ignorance of it, but the torch-light of truth is still too strong for the eyes of the many—that is why Mr. Harman is in prison today. But many hearts are throbbing with pain and indignation because of it, and I feel and hope that a great good may come of it. I come in touch with but few people, and most of them conservative, but they one and all express surprise and regret that such a thing can be true. If Comstock must suppress obscene literature, I wonder why he does not begin with the daily newspapers of any large city.

WALTER REEEN, Omaha, Neb.—I inclose my subscription to LUCIFER for the next year and trust that you will experience the same success in managing LUCIFER for the next ten months as you had some years ago, when Moses Harman put the management of the paper in your hands. This subscription makes me a constant subscriber from the fall of 1894. Under another cover I mail last week's issue of the "Truth Seeker," with Captain French's poem on "Miss Cleopatra Cornstalk," and if same is not too long would suggest that all or part find its way into your columns. Anthony Comstock is the real enemy; it is he who has caused the theatrical managers, booksellers and McFadden et al. all the trouble, and such a poem is cutting and can be readily recalled to mind. I do not know if you have any subscribers in this vicinity, but hope you have. I have never destroyed a copy of LUCIFER or "Truth Seeker," or, for that matter, any reform journal, but have always scattered the seed here, there and everywhere.

KNOWLEDGE IS THE BASIS OF TRUE MODESTY.

I have conversed, as man with man, with medical men on anatomical subjects, and compared the proportions of the human body with artists—yet such modesty did I meet with that I was never reminded by word or look of my sex, of the absurd rules which make modesty a pharisaical cloak of weakness. And I am persuaded that in the pursuit of knowledge, women would never be insulted by sensible men, and rarely by men of any description, if they did not by mock modesty remind them that they were women; actuated by the same spirit as the Portuguese ladies who would think their charms insulted if, when left alone with a man, he did not at least attempt to be grossly familiar with their persons. Men are not always men in the company of women, nor would women always remember that they were women if they were allowed to acquire more understanding. As a sex, women are more chaste than men; and as modesty is the effect of chastity, they may deserve to have this virtue ascribed to them in rather an appropriate sense; yet I must be allowed to add a hesitating *if*, for I doubt whether chastity will produce modesty, though it may propriety of conduct, when it is merely a respect for the opinion of the world, and when coquetry and love-lorn tales of novelists employ the thoughts. Nay, from experience and reason I should be led to expect to meet with more modesty among men than women, simply because men exercise their understandings more than women.—*Mary Wollstonecraft.*

Wherever bibliolatry has prevailed, bigotry and cruelty have accompanied it. It lies at the root of the deep-seated, sometimes disguised, but never absent, antagonism of all the varieties of ecclesiasticism to the freedom of thought and to the spirit of scientific investigation. To those who look upon ignorance as one of the chief sources of evil, and hold veracity, not merely in act, but in thought, to be the one condition of true progress, whether moral or intellectual, it is clear that the biblical idol must go the way of all other idols. Of infallibility in all shapes, lay or clerical [as to sexual ethics or otherwise], it is needful to iterate with more than Catonic pertinacity, "Delenda est."—*Thomas Huxley.*

Full opportunity for full development is the inalienable right of all. He who denies it is a tyrant; he who does not demand it is a coward; he who is indifferent to it is a slave; he who does not desire it is dead.—*Debs.*

A PETITION FOR PARDON OF MOSES HARMAN.

To the Hon. Theodore Roosevelt, President of the United States:

Moses Harman, editor, of Chicago, is now serving a sentence of one year in the prison at Joliet, Ill., imposed by Judge Landis in the United States District Court of the Northern District of Illinois, on June 29, 1905. Mr. Harman was convicted June 16, 1905, on the charge of mailing obscene literature, and the sentence affirmed on appeal. The prisoner began to serve his sentence March 1, 1906.

We, the undersigned, now ask for speedy pardon for the following reasons:

1. Mr. Harman, now 75 years of age, is ilfy fitted to bear unnecessary and undue punishment, and it is a hardship that will probably sacrifice his life. His sentence is excessive, or far exceeds any possible injury done by the prisoner to the postal service or any human being.

2. He is a natural born reformer; he has been a teacher, preacher, editor and reformer for fifty years, and proved himself an earnest, honest, steadfast, brave and unflinching Garrison type of man; and he is manifestly suffering now, as hundreds have before him, "for opinion's sake." We think it is time for a "free country" to cease making martyrs for a free press.

3. Mr. Harman has never catered to salacious tastes or to morbid minds in search of obscenity; his publications are of great value and appeal only to the few serious, thoughtful people who are students of important and unsolved problems in sociology.

4. No evidence has been offered of any actual harm done to man, woman or child by Mr. Harman's publications; the alleged evil is all fictitious or problematical.

5. Mr. Harman has been treated as an obstinate, unrepentant criminal; whereas he is simply firm in the conviction that he stands for an important right and duty, as did George Washington and Harman's own contemporaries, such as William Lloyd Garrison and Susan B. Anthony, and many others.

6. Mr. Harman believes in applying scientific methods in stirpiculture, for the improvement of the human race, and in so doing gives no more real cause for offense than do the publications of the United States department of agriculture offered to stock breeders and daily sent by mail. It is an unfair and unjust discrimination that throws Mr. Harman's paper out of the mail and puts him into the jail for reprinting United States official documents, while the United States officals go right on mailing the same, though they are "condemned" as obscene by the postoffice department.

7. No man should ever be punished under a law that is so uncertain that guilt depends upon the speculative opinion of a jury as to a psychological tendency, and that is the substance of the judicial test of obscenity. No man can know from reading the statute whether a given publication is criminal, because the law does not inform us what will be the jury's opinion of the psychological tendency, nor furnish either the public or the jury with a standard of judgment.

8. Such convictions as that of Mr. Harman do much to undermine respect for the administration of justice, and the pardon asked should be granted as promptly and for the same reasons as moved President McKinley to pardon Charles C. Moore, editor of the "Blue Grass Blade," who was convicted in Cincinnati on a similar pretense of "obscenity" under very similar conditions, and for the same reasons which also moved President McKinley to pardon Leroy Berrier, likewise convicted in Minneapolis.

9. The imprisonment of this aged reformer is a misapplication of the law, a disgrace to our republic and its main purpose, "the preservation of liberty." We therefore respectfully ask the President to bring this disgrace to an end with the least possible delay.

NAME.	POSTOFFICE ADDRESS.

Fill out and return soon as possible— not later than June 1st—to The Free Speech League, 175 Broadway, New York.

BOOKS AND PAMPHLETS.

Who Is the Enemy: Anthony Comstock or You?

BY E. C. WALKER.

CONTENTS.

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Our Advancing Postal Censorship.

BY LOUIS F. POST.

An extremely powerful review of the administrative process, which is rapidly Russianizing these United States. Contains a correspondence with the postal department in reference to the attempted suppression of LUCIFER, and Mr. Post's conclusions therefrom.

"The confiscation by postal clerks of any publication, for any cause, without specific charges, without opportunity to the publisher to be heard, without the verdict of a jury, without appeal, without any of the ordinary safeguards of personal rights and private property, and consequently without any assurance of guilt, is an ominous fact. No matter how objectionable or even dangerous a paper's teachings may seem to the censors, no matter how offensive its language in their estimation, so palpable an invasion of the commonest rights of citizenship is a direct menace to the independent press of the country."

Price, 5c each; 25c a dozen.

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$1 A YEAR, 10 CENTS A COPY.

A magazine devoted to everything that is true in Nature. It stands for freedom of thought and speech in everything that is of vital importance for the development and perfection of the human race. Send for sample copy.

Our other publications: "The Kneipp Cure," 50c; cloth, $1. "Baby's Kneipp Cure," 50c; cloth, $1. "Return to Nature," vol. I, $1.50; cloth, $2. "The Philosophy of Fasting," $1. "Hill's Natural Methods of Healing," in 2 vols., 2,000 pages, 700 Illustrations, cloth, $5. *"The Abuse of the Marriage Relation,"* 25c. "Insomnia," 15c.

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"Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it."

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M. HARMAN, 500 Fulton street, Chicago, Ill.

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Dedicated "To Those Who Are Poor and Wish to Become Rich, or Who Are Rich and Wish to Become Richer."

The book shows, in an interesting and amusing way, the evils from which we suffer as individuals and as a society, the causes of them and their cure—which is liberty. The illustrations are by Dan Beard. Two hundred and fifteen pages, 18mo. Price, postpaid: Paper, 25 cents; cloth, 75 cents.

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1065

If these figures correspond with the [illegible] on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

BOOKS AND PAMPHLETS.

Administrative Process of the Postal Department.

A LETTER TO THE PRESIDENT, BY THADDEUS BURR WAKEMAN.

This is a most effective "missionary document" relative to the attempted suppression of free speech by the postal censorship. It contains half-tone portraits of the author and of Moses Harman. We want this letter distributed as widely and as effectively as possible, and as some who might be able to distribute it may not be able to buy we have felt reluctant to set a price on it. Let such not hesitate to order any quantity desired, even though unable to send money. For those who can afford to help bear the expense of publication, the price is 5 cents a copy, or 25 cents a dozen.

M. HARMAN, 500 Fulton street, Chicago, Ill.

The Strike of a Sex.

A NOVEL BY GEORGE N. MILLER.

FORTIETH THOUSAND.

"The Strike of a Sex" is a fascinating novel bearing upon the sexual relations. It is a bold protest against the unwholesome life of most married people, and at the same time a prophecy of happier conditions between man and wife. Prepaid, 25c.

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BY MARGARET GRANT.

The life history of a girl who comes into the world marked by the Bar Sinister of Love Out of Wedlock, and who has a brave fight for existence without asking any favors from the world because of her sex. Some of life's problems are brought home to her and she is compelled to try to solve them.

Which is Nobler, Motherhood in Love or Legal Prostitution? Must a Girl be a Weakling Just Because She is a Girl? Is a Man a Woman's Natural Enemy, or Her Natural Friend? Must a Woman Traffic in Her Body in Order to Live?

These and other questions come into her life, as they come into the lives of all women; and bravely, nobly, she tries to solve them; bravely and nobly she lives to live a sweet, pure life.

Her story is a romance, full of temptation, trial, danger. Born in a workhouse in New England, of a union unsanctioned by the law, she is left an orphan at a tender age and puts on boy's clothing in order that she may earn a living.

A sea voyage and a shipwreck take her into old Japan before the days of its modern civilization. There startling ideas of NUDITY, MARRIAGE, DIVORCE are brought to her attention; and she is taught to see that many of the ideas prevalent in her own land lead to impurity instead of purity.

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LUCIFER.



THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, MAY 24, E. M. 206 [C. E. 1906]. WHOLE NO. 1066

BRIEF HISTORY OF LATEST ATTEMPT TO SUPPRESS ALL FREE AND FAIR DISCUSSION OF RACE IMPROVEMENT.

POSTAL INQUISITION SECURES THE CONVICTION AND IMPRISONMENT OF MOSES HARMAN, PHILOSOPHER, SOCIOLOGIST AND REFORMER, ON THE FALSE AND MALICIOUS CHARGE OF PUBLISHING OBSCENE LITERATURE.

To the shame of America be it said that one of the purest-minded men the world has ever known is today serving, in the penitentiary at Joliet, Illinois, a sentence of one year's imprisonment at hard labor for the circulation of literature held by a detective, a prosecuting attorney, a judge and twelve jurymen to be "obscene, lewd and indecent."

Those who know Moses Harman, the venerable editor of LUCIFER THE LIGHT BEARER, know that his mind is incapable of harboring an impure or lewd thought. The writer of these lines has known Mr. Harman intimately for the last ten years and has talked with him on almost every conceivable subject of interest to humanity, including race culture and the relations of the sexes. In all that time never have I heard him tell a lewd story, or utter any word commonly regarded as vulgar or indecent.

To the mind of Moses Harman sex is too holy, too important, too significant to be discussed flippantly. In his mind there is nothing holier or more worthy of reverence than maternity. To use his own words, his battle which he has waged for more than a quarter of a century in behalf of coming generations is for "the right to be born well."

* * *

SIGNIFICANCE OF THE WORD LUCIFER.

He has waged this battle for more than twenty-five years in his paper called LUCIFER. It is my personal opinion that much of the persecution to which he has been subjected is due to the Latin name of his paper, the name Lucifer in the mind of the average reader connoting Satan, the scriptural devil. With this interpretation of the name, the shallow-minded jump to the conclusion not only that the paper is a vicious publication but that the publisher admits it by defiantly calling it by the "devil's name."

This question has been threshed over time and again in these columns, the editor contending correctly that the word Lucifer literally means the Light Bearer. In the issue of his paper of July 13, 1901, the editor said concerning a proposition to change the paper's name:

"For this issue it is sufficient, perhaps, to refer our readers to Webster's Unabridged Dictionary, edition of 1886, page 792. There the reader will find why and how it is that this most beautiful and suggestive, perhaps, of all the scientific names adopted from the Latin tongue, came to be used by the church as the synonym for the theologic concept of the 'Arch enemy of God and man.' The definitions there given of Lucifer and its cognate words, Lucid, Lucifer, Luciferous, Luciform, etc., closing with this comment, make the best answer to our critics:

"'The application of this passage in Isaiah [referring to Lucifer] to Satan and to the fall of the apostate angels, is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations.'"

* * *

UNRELENTING OPPONENT OF SEXUAL SLAVERY.

Those who got beyond their first alarm at the paper's name and gave it a careful reading soon became convinced of the absolute sincerity of its editor and of his lofty impulse to free woman from the sex slavery to which she is doomed by unjust marriage laws.

It is a common charge made by those who do not understand the teachings of Moses Harman that he seeks to destroy marriage and the home. Nothing could be more false—because it is a half-truth. He does seek to destroy any marriage which makes woman the mere chattel of man and deprives her of the control of her own person. He does seek to destroy miserable, unhappy homes, in which it is inhumane to bring up children, and to substitute for them homes founded on mutual love, in which only desired and welcome children are born.

* * *

ATTEMPTS TO SUPPRESS LUCIFER.

The offense for which Moses Harman is now in prison was the publication of two articles, both written by contributors, one of them as far back as February 26, 1903. For more than a year prior to his conviction he was harassed by the postoffice department, which resorted to various means to stop the publication of his paper. For a time Assistant Postmaster General Madden deprived it of its legal right to admission to the mails as second-class matter. This bureaucratic ruling was made on the plea that the paper was published merely to advertise books which its publisher had for sale. Mr. Madden was asked to state just what proportion of advertising of other persons than its publisher a paper must carry to entitle it to admission at second-class postage rates. But he declined to give a definite answer.

For many weeks the editor was compelled to pay 1 cent postage on each copy of LUCIFER sent to subscribers, but the fight against this manifestly unjust discrimination was carried to Washington and Madden was forced to revoke his ruling and readmit the paper at second-class rates.

Then followed a campaign of censoring the paper at the Chicago postoffice. Several issues were confiscated and destroyed on the charge that they contained obscene matter. One of the articles so declared obscene by Paul Hull, superintendent of second-class mail is the Chicago postoffice, was an editorial reprinted from the "Woman's Journal," published in Washington, D. C., by Alice Stone Blackwell. Naturally the charge that this editorial was obscene aroused the indignation of Mrs. Blackwell, and her paper vigorously denounced the hypocrisy of the attempt to suppress LUCIFER by false charges that the articles it published were obscene.

* * *

GOVERNMENT REPORT DECLARED OBSCENE.

Another article condemned as obscene was a brief extract from a report of the United States bureau of animal industry, which is issued by authority of congress and distributed by mail throughout the country by the thousands. But "the king can do no wrong"; therefore Mr.

Hull held that, although the government has the right to circulate obscene literature to farmers to guide them in the breeding of live stock, Moses Harman has no right to discuss in LUCIFER the important subject of the improvement of the human race. Among other articles declared obscene by Mr. Hull were various contributions by refined and intelligent men and women which discussed prenatal culture and sex ethics in manner removed the farthest possible from pornographic suggestion.

When repeated protests were made against this unrighteous censorship the declaration was made by one of the officials of the postoffice department that *any discussion of the sex relations* in a publication of general circulation is obscene. Appeals against Mr. Hull's refusal to admit the paper to the mails were made repeatedly, and at last the postoffice department, discovering that Mr. Harman was determined never to abandon his fight for justice, reversed one of Mr. Hull's rulings and declared that one of the articles which he had called obscene was not obscene. That practically ended the postoffice censorship. Of course, every issue of the paper still is read carefully before it is admitted to the mail, but no issue has been rejected since Mr. Hull's action was overruled.

As a matter of justice to Mr. Hull, it must be stated that when he received word that his ruling had been reversed by the department he said:

"Well, I am glad of it. It takes the responsibility off my shoulders. I acted according to my best judgment, and now that my ruling has been reversed it is up to the higher officials to pass on the admissibility of the paper."

* * *

INDICTED BY THE FEDERAL GRAND JURY.

Moses Harman was indicted by the federal grand jury for the northern district of Illinois on May 15, 1905, on a charge of publishing certain articles in violation of section 3893 of the Revised Statutes, which declares that "every obscene, lewd, or lascivious book, pamphlet, picture, paper, letter, print, or other publication of an indecent character" is unmailable matter, and that "any person who shall knowingly deposit or cause to be deposited for mailing or delivery anything declared by this section to be nonmailable * * * shall for each and every offense be fined, upon conviction thereof, not more than $5,000, or imprisoned at hard labor not more than five years, or both, at the discretion of the court."

Two articles published in LUCIFER were complained of. One, entitled "The Fatherhood Question," was published February 26, 1903, over the signature "T. U. A." The object of this article was "to demonstrate that by a rational interpretation of the phenomena of sexual reproduction every prospective mother has the right, in the interest of her child," to select the best possible conditions for its production.

Of course, it is advisable for the farmer to provide the best possible conditions for breeding live stock; it is eminently fitting that the artisan should secure the best possible conditions for the production of his masterpieces. But to suggest that a woman, in the interest of the future of humanity, should demand the best possible conditions for the production of her child, according to the verdict of the jury which convicted Moses Harman, is a crime deserving of penitentiary sentence.

The entire article published over the initials T. U. A. was couched in inoffensive language and discussed the subject much as it is discussed by Darwin in his "Descent of Man." Had the article been submitted to any metropolitan daily for publication in the Sunday issue it probably would have been accepted and published as a matter of vital interest to humanity, and no one would have dreamed that there was the least suggestion of obscenity in it. The temptation to cite articles of this kind which have been published in the great newspapers and magazines of the country is strong, but I must resist it because of the limitations of space.

* * *

NOTED WOMAN SOCIOLOGIST AN OFFENDER.

Nevertheless, I will take this one chance of being sent to the penitentiary myself. Remember the law makes it a penitentiary offense even to tell where obscene literature can be obtained. So I have already laid myself liable, according to Mr. Hull's ruling, by telling the readers of LUCIFER that the United States bureau of animal industry is circulating a book containing matter so obscene that its publication in LUCIFER caused that issue of the paper to be excluded from the mails.

I do not know that the publisher of the "Woman's Journal" would send through the mail the copy of that paper which contained the editorial which, when reproduced in LUCIFER, was condemned by Mr. Hull as obscene. But if any discussion of the sex relations in a publication is obscene, I wish to call the attention of Mr. McAfee (Comstock's Chicago agent) to the fact that the "American Journal of Sociology," March, 1906, contains an article by Elsie Clews Parsons, professor of sociology in Barnard college, which must come under the same condemnation.

This magazine is published by the University of Chicago Press, backed by Rockefeller's millions. Will Mr. McAfee please prosecute it in the interest of public morality?

The writer of the article is the most noted woman sociologist in America and is connected with the woman's branch of the great Princeton university. If the reading of Moses Harman's little paper of small circulation would, in the language of Judge Landis, "have a tendency to corrupt the minds of those in whose hands the publication might fall, whose minds are open to such immoral influences," what must be the effect on the girls of Barnard college of reading the article on "The Religious Dedication of Women," written by their respected teacher of sociology and published in the "American Journal of Sociology"?

Personally I do not consider Professor Elsie Clews Parsons' obscene than the articles which Moses Harman was sent to the penitentiary for publishing. It contains nothing that possibly could deprave any mind, and, like the articles which caused Mr. Harman's conviction, could be regarded as obscene only by a person of unclean mind. Yet if LUCIFER'S articles were obscene Professor Parsons' contribution must come under the same condemnation.

In order to prove his sincerity and to rebuke the woman whose obscene contributions to the "American Journal of Sociology" are likely to corrupt the minds of the girls of Barnard college, as well as others who read that magazine, I call on Postoffice Inspector McAfee to secure the indictment of the publisher of the "American Journal of Sociology." Will he dare do it?

* * *

ANOTHER SAMPLE OF ALLEGED OBSCENITY.

The other article specified in the indictment under which Mr. Harman was last convicted was written by Sara Crist Campbell, formerly of Illinois, but now living in Oklahoma. Mrs. Campbell is nearly seventy years old. She had reared a large family and through her own experience she knew what women suffer through ignorance of the sexual functions. "More Thoughts on Sexology" is the title of the article written by her, which was printed in LUCIFER on December 8, 1904. That the article was written by a sane, healthy-minded woman who had the good of humanity at heart and no thought of impurity is proved by the following passage from it which was cited in the indictment:

"The wrongs that have grown out of misuse of the sex nature, more than anything else, cause me to believe that there is no intelligent power higher than man and woman. No intelligent power would make a humanity and endow it with a sex nature and let it use that nature to create the idiot, the insane, the murderer, the thief, the deaf, dumb and blind, the deformed and all the other human failures.

"There is no intelligent power above man. But evolution, that irresistible force in nature, of which humanity is a part, will in time create a new heaven and a new earth, wherein dwelleth righteousness; and humanity, now endowed with reason, must be free to solve all the problems of life."

* * *

LONG BATTLE BY LUCIFER FOR HUMANITY.

Exception may be taken to Mrs. Campbell's conclusion that "there is no intelligent power above man," but the charge against her is not heresy, but obscenity. The importance of a more general study of sexology, to which LUCIFER is almost exclusively devoted, is shown in Mrs. Campbell's declaration: "The wrongs that have grown out of misuse of the sex nature, more than anything else, cause me to believe that there is no intelligent power higher than man and woman."

For more than a quarter of a century LUCIFER has been a continuous protest against the *misuse* of the sex nature. Can anything be more immoral, even from a conventional viewpoint, than misuse of the sex nature? Naturally one would suppose there could not

Yet the whole machinery of the federal courts is put in operation by Comstock and his agents to crush out of existence the man and the paper that have done more than any other agency to correct this misuse by intelligent discussion of the sexual relations.

* * *

THE AMERICAN JOUENAL OF SOCIOLOGY.

It must not be imagined that LUCIFER is the only paper that discusses this all-important sex problem. Watch the Sunday issues of the great metropolitan dailies and you will see that it is a subject of serious discussion by some of the most eminent men and women in the world. In Vol. X, No. 1, of the "American Journal of Sociology," is an extremely interesting article on this subject by the eminent physiologist Francis Galton, who has given the name "eugenics" to the science of race improvement, which is now beginning to command universal attention, although one of its pioneers and most strenuous champions—Moses Harman—to the everlasting shame of the twentieth century, occupies a prison cell because a callow Comstocker is unable to distinguish the difference between the scientific discussion of race improvement and mere pornographic literature. In another issue of the same magazine many pages are devoted to a discussion of Galton's theories by men and women eminent in sociologic research.

Incidentally it might be mentioned that the "American Journal of Sociology" carries a quarter-page advertisement of "A History of Matrimonial Institutions," by George Elliott Howard, which is said to touch "every problem involved in marriage and divorce." This book, openly advertised, contains valuable and interesting information of the relations of the sexes which, if republished literally in LUCIFER, would make LUCIFER'S editor liable to another indictment and conviction for the publication of "obscene" literature. And yet——

I wonder if Paul Hull, superintendent of second-class mail in the Chicago postoffice, reads the "American Journal of Sociology" as carefully as he reads LUCIFER?

I wonder if Mr. Comstock-McAfee ever heard of the "American Journal of Sociology"? I wonder if he would not be moved to seek another indictment against LUCIFER *if* LUCIFER *should republish Professor Elsie Clews Parsons' article on "The Religious Dedication of Women"—notes and all—as it appears in the "American Journal of Sociology" for March, 1906?*

* * *

MOSES HARMAN PLEADS NOT GUILTY.

Moses Harman was arraigned on May 22, 1905, in the United States district court for trial before Judge Kenesaw Mountain Landis. When asked to plead to the charges made in the indictment he said:

"I am not guilty. I admit the publication of the articles as charged, but deny that they are obscene."

Upon this admission of publication the prosecution closed its case and Mr. Harman, the defendant, testified in his own behalf, as follows:

"My name is Moses Harman. I reside at 500 Fulton street, Chicago, Illinois. I was born seventy-four years ago in West Virginia, Pendleton county. I am the publisher of the papers in question. I have devoted a great deal of my time to the subject of what, for a better name, is termed Sexology. I do not regard the articles in question as lewd, lascivious or indecent."

On cross-examination he said he published LUCIFER in Kansas from 1880 to 1896; that he was convicted in that state for publishing articles which were deemed obscene, and that he was in the penitentiary at Lansing four months and in the military prison at Fort Leavenworth five months. He came to Chicago in 1896 and since then has published LUCIFER in Chicago. Continuing, he said:

"I have received complaints from a few private individuals—it is impossible to say the number—there were not many; I think not more than two. I am on record as objecting to the law against what is called obscenity, from the difficulty of defining what obscenity is. Every man has a standard of his own, and I doubt very much if there can be such a thing as a consensus of opinion on that subject. There are certain words used in certain connections and certain sights that I might call obscene, but only in particular connections; but for an investigator who is trying to find out all that may be known in regard to any subject, I doubt whether any word is obscene—I doubt if any word is obscene. I am inclined to take the opposite view. There is no such thing as obscenity to the investigator."

PURPOSE OF LUCIFER'S PUBLICATION.

When asked if his continuing to publish LUCIFER, after having been convicted twice, was for the purpose of showing his defiance of the law, the defendant answered:

"Not particularly—not particularly out of defiance—but I will say that incidentally one of the objects of the paper was the bringing about of a condition of *absolute freedom of speech and the educating of the human race on higher and better lines* than those commonly taught by what is called church and state—or what is called respectable—that is not just the word I want, either—by society—such as in the public schools, for instance. I found that the teaching was very defective in regard to human physiology and hygiene. The sex question was left out.

"I protested against this, believing that sexual hygiene and sexual physiology were really the most important, inasmuch as they had most to do with the welfare of the human being. *The educational work of the paper was first and foremost;* incidentally the securing of the repeal of the laws against obscenity, which I regard as a survival of the old laws against witchcraft and blasphemy."

The court refused to allow reputable men and women physicians to testify that the indicted articles were not obscene, but that on the contrary they were valuable discussions of the important subject of sexual hygiene. Although the court held that it was the jury's province to determine whether or not the articles were obscene he plainly intimated in his instructions that the court considered them obscene. The defendant was declared guilty and sentenced to one year in the penitentiary.

In another place in this paper the trial of the case and the instructions of the court to the jury are reviewed by a lawyer who has been familiar with the persecution of LUCIFER from its beginning.

JONATHAN MAYO CRANE.

VARIOUS VOICES.

MAY ELMORE BENSON, Los Angeles, Cal.—I inclose my letter for your father to you, trusting to your wisdom whether it will pass the censorship of the prison officials. Having touched the hand and felt the heart of your revered father, while in Los Angeles, I can say with my dear ones, Alida Snow and Katherine Fry, that our deepest sympathy is with you and our heartfelt sorrow is his. No doubt he will be glad to know that some of the members, women only, of our one-timed Lucifer Club meet again at my home the first and third Tuesdays of the month, at 1:30 p. m.; meet early to have a long afternoon. We have a few who were not with us in our former meeting, and not all of the old membership. Gradually, wisely, we hope to grow.

ADELINE CHAMPNEY, Cleveland, Ohio.—We wish to ask you about the petition for a pardon for our dear Moses—does he know of the effort, and does he approve? From what I know of the nature of the man I have wondered if he would wish to ask for or to have his friends ask for a pardon for an offense of which he is not guilty. So, while we would gladly do anything in our power to help the dear old man, the brave old man, we hesitate about signing the petition until we know that he himself knows about it and desires it, for it seems to us a case in which his own wishes should be regarded. As we have seen nothing in LUCIFER to show whether or not he is aware of this effort, will you kindly send us just a line, so that we may understand the matter? I am very busy, but my heart is with you in your work, and with your father in his endurance, which is also good work for the cause. My heart—yes, and my head, too.

[Yes, my father knows that the "petition for pardon" is being circulated. Copies have been sent to him, but he may not have been permitted to see them. Of course none of his friends believe him to be guilty, and therefore the word "pardon" is a misnomer, but it must be used in order to comply with the necessary formalities. He does not ask his friends to sign the petition, but appreciates the efforts of those who do so, as well as the coöperation of all who help in any other way. I know that many have refrained from circulating the petition because they feel, with Mrs. Champney, that such action is not only humiliating but useless. I am sure, however, that the educational effect is good, even should the term of imprisonment not be shortened thereby.—L. H.]

The latest photographs of the editor of LUCIFER, taken alone, and also photographs taken with his infant grandson, are for sale at this office. Price, 25 cents each.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.
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TERMS OF SUBSCRIPTION.

One year.....$1.00 Three months.....25 cents
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Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Up to time of going to press it has not been decided whether the history of the persecution of LUCIFER and its editor, printed in this issue, will be reproduced in pamphlet form or not, but we would like to know at an early date if many copies are desired by our friends. If published, the price will be 5 cents a copy, 25 cents a dozen. If a sufficiently large number are ordered within a week it will soon be ready for mailing.

LETTER FROM MOSES HARMAN.

The following letter, dated May 6, is the only letter which the prisoner has been permitted to send out since his incarceration, February 28. Two others, written previously, were withheld—we do not know for what reason:

SUNDAY, May 6, 1906.

Dear Daughter:

How are you all? I am hungry to see some one from home or to get more letters from home, from Chicago, and from friends everywhere. The last letter from home, as I think, was written one week ago today, by George O'Brien, in reference to his intended visit next day and his disappointment. It was a serious disappointment to me, also, for I, too, wanted to compare ideas and plans in regard to securing my release from prison—that is, I wanted to know just what it is that is being circulated for signatures.

In reply to many anxious inquiries, I will say that my health continues much the same as when Lawyer Brown was here, nearly three weeks ago. I then was quite hopeful, even sanguine, that the work on the rock-pile would be of great benefit to me in many ways. Since then I have had many hard days—that is, days when I would feel much less optimistic, and then I would be quite exhausted when quitting time came. Still I am hopeful, and though it is too soon to predict with confidence what the effect will be when the weather becomes hot, there is every reason to believe that the very fine weather we are now having will so build me up that I will be able to stand the work in hot weather without injury. As to cell, while conditions are better, I have not yet got a cell to myself.

As to books and papers, I think I have received all you speak of having sent to me. Not having so much time now for reading, I am not so anxious for more books. As to letters from friends, I have a bunch of about seventy letters and cards which I have been anxious to send home to you, so that you could answer each one separately, but so far I have failed.

Since the last batch of letters sent home I have received letters and cards from the following named friends: C. B. Wheeler, 6; A. E. K. Parkhurst, 3; Ada Morley, 6; J. Allen Evans, 1; S. C. Campbell, 1; T. Rathbun, 1; Hugh O. Pentecost, 1; Louis Roser, 1; C. V. Cook, 1; H. W. Rooser, 1; C. N. Greene, 2; Emma Greene, 2; Lena M. Lewis, 1; E. W. Chamberlain, 2; Lucinda B. Chandler, 2; George O'Brien, 2; Myra Pepper, 1; Charles A. Mitchell, 1; Benj. Fay Mills, 1; J. A. Price, M. D., 1; J. Harman, 1; C. P. Holt, 1; George Redborough, 1; S. S. Rockhill, 1; Pearl Johnson, 1; Kinghorn Jones, 1; Carl Nohl, 1; Laverne Wheeler, 1; Emma W. Best, 1; S. D. Bishop, 1; Susan Swaygood, 1; T. Griffiths, 2; Lois Waisbrooker, 2; J. F. Clark, 1; R. J. Warren, 1; Dr. Juliet Severance, 1; M. H. Coffin, 1; L. D. Ratliff, 1; E. H. Russell, 3; Elsie C. Wilcox, 1; Lizzie M. Holmes, 1; P. Ingrig, 1; R. F. Cheney, 1; Eugene V. Debs, 1; H. Hanson (Colo.), 1; A. Findenkellar, 1; J. E. Whitman, 1; M. Florence Johnson, 1; Katherine S. Fry, 1; D. Kotoku, 1; C. Severance, 1; Dr. L. M. Hammons, 1; Dr. Charles Lewis, 1; Olive Clifford, 2; Lillian Harman, 6. Am not sure that these are all. May have mislaid a few.

If possible, my dear Lillian, write a few lines to each of these good friends, to say that I greatly appreciate the kind attention, the fraternal sympathy, that prompted the writing of these letters and cards. And say that I hope to hear from them again, if they can find time to write. . . . Remember me to all good friends in Chicago and elsewhere. Ever faithfully and hopefully yours.

M. HARMAN.

[I should be glad to write the acknowledgments as he requests, but am so overwhelmed with work that it is impossible to do so at present. I feel sure, however, that our friends understand the situation and, knowing that the prisoner is not allowed to write, do not expect personal replies.—L. H.]

GOVERNMENT FOLLOWS MOSES HARMAN'S LEAD.

Notwithstanding the persecution of Moses Harman by callow ignoramuses who imagine they can stop the evolution of humanity, the work for which he has battled so strenuously for more than a quarter of a century goes bravely on.

Moses Harman always has contended that the proper breeding of human beings was of at least as much importance as the proper breeding of horses, cattle, swine, dogs, pigeons, poultry, etc. LUCIFER is the pioneer advocate of human race culture—of the right to be born well—of the science which the great Francis Galton has named "eugenics."

In season and out of season Moses Harman has contended for the right of woman to choose the best conditions for bringing a child into the world and for the equal right to refuse to bring a child into the world if for any reason she did not desire it. For this he has been persecuted by those who would keep woman forever in sexual subjugation to man. But the cause for which he has striven with such unremitting valor is here to stay. The seed which Moses Harman has sown in the Light Bearer has brought forth a glorious harvest.

Although one issue of the Light Bearer was excluded from the mail because it contained an article reprinted from a report of the United States bureau of animal industry, it appears that Assistant Secretary of Agriculture Hays has become interested in the science of eugenics and has determined to do all in his power to have proper attention given to the improvement of the human race by scientific breeding. Further details are given in the following article, published on May 18, in the Chicago "Evening Journal":

SCIENCE'S SKILL TO BETTER RACE OF MAN—BREEDERS' ASSOCIATION TO MAKE INVESTIGATION AND EXPERIMENT ON SUBJECT.

WASHINGTON, May 18.—Can the human species be improved by scientific breeding? This weighty and interesting question is to be thoroughly considered by a "committee on eugenics" of the American Breeders' Association, of which Assistant Secretary of Agriculture Hays is secretary.

"The 'committee on eugenics' will investigate and report on heredity in man," says Hays, "and on ways of encouraging the multiplication of the good blood and discouraging the multiplication of the weaker and more vicious blood of the human family.

"The world has improved plant and animal products mainly by improving their food and their environment. The question is suggested naturally as to how heredity in man may be improved.

"The subject of investigating the heredity of man is comparatively much more difficult than in that of plants and animals. But it is so important that science and religion should join in an investigation at once conservative, careful and possibly constructive."

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 7 months and 12 days old. He has served 87 days of his sentence to imprisonment for one year at hard labor. His task at present is breaking stone.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

HARMAN CASE REVIEWED BY A NEW YORK LAWYER.

[The following review of the trial and conviction of Moses Harman in the federal court of the northern district of Illinois, before Judge Kenesaw Mountain Landis, was written by a New York lawyer, who had no connection with the trial, but who has been a reader of LUCIFER for more than twenty years and is thoroughly familiar with the persecution of the editor from its beginning in Kansas:]

In July, 1895, Mr. Harman was transferred from Lansing to the federal prison at Fort Leavenworth, whence he was released after the service of his sentence of one year, less two months allowed for good behavior. One might think, from all the foul abuse that had been heaped upon Mr. Harman, that he was incapable of good behavior, but here at least he got credit for it.

Soon after Mr. Harman's release from this imprisonment he removed the publication office of LUCIFER to Chicago, where he continued his work without molestation (except that several issues of his paper were stolen by the postal officials) until May 15, 1905, when an indictment against him was prepared by C. B. Morrison, federal district attorney at Chicago, and a federal grand jury was hoodwinked into approving the same.

CHARGES IN THE INDICTMENT.

This modest instrument set forth that the issue of LUCIFER dated December 8, 1904, and numbered 1028, contained matters too obscene, lewd, lascivious and indecent to be described, and, as if this were not of itself a sufficiently blood-curdling crime, the district attorney inserted as a makeweight a similar accusation as to No. 958 of LUCIFER, which was published as faraway back as February 26, 1903.

This indictment, which contributed so much to the purity of nations, came up before the court and a pretended trial was had June 15, 1905, in which the prejudices of the jurors were so aroused that they delivered the old man up to his mercenary tormentors.

RIGHT OF PROTEST DENIED BY COURT.

The record made up by the district attorney alleges that in imposing sentence upon Mr. Harman Judge Landis asked him if he had anything to say why sentence should not be passed upon him. Mr. Harman denies this and says this little ceremony was omitted and that he was prepared to state very cogent reasons why he should not be sentenced.

Mr. Harman being a man absolutely worthy of belief, the conclusion must be that the judge, fully conscious of the iniquity of the part he was playing, sought to avoid giving Mr. Harman any opportunity to justify himself. The sentence this time was a year's imprisonment in the state penitentiary at Joliet, Illinois.

The record shows other things, foremost among which is the picture of a kindly old humanitarian eager to be courteous, even under the most aggravating circumstances, toward the prosecutor, who misrepresented and maligned him and tried to prejudice the jury with the notion that former convictions had some bearing upon the case then at bar.

Even the judge, seemingly, tried to inspire the jury with the idea that "a man of his (Mr. Harman's) years should know better"—just as if it were a foregone conclusion that Mr. Harman had done something wrong. It should be stated here that Mr. Harman was over 76 years old, and had reached a time of life when an attempt to attribute pruriency to him is simply absurd.

FEATURES OF THE JUDGE'S CHARGE.

Two features of the judge's charge in this case attract especial notice as indicating his animus.

First. "I charge you that you need not concern yourself in this case whether a time may come when a verdict of guilty here may result in the exclusion of the Holy Bible from the mail. The court will take care of that question when it arrives. Nor the exclusion of the works of Paine, Ingersoll or Shakespeare. These questions are not before this jury for determination."

The Bible, Paine, Ingersoll and Shakespeare were referred to by Mr. Harman's counsel, not to put any imputation upon those works, but to enlighten the jury as to what might and what might not properly be classified as obscene, and to show that the same plainness of speech which was the merit and glory of Mr. Harman's publications is to be found freely in our best literature and no one thinks evil of it, any more than they would of LUCIFER, if their ignorant prejudices were not aroused by designing trickery.

AS TO THE QUESTION OF INTENT.

Again: In one part of his charge the judge tells the jury that they "have a right to consider the fact that this man has heretofore been convicted of the same offense—that is to say, of violating the same statute—in determining the question of intent"; while subsequently in his charge he says:

"I charge you as a matter of law that the motive of this defendant is not to be considered by you in determining whether or not the articles published in these papers are lewd," etc.

It has been iniquitously held in some similar cases that the jury may not consider the motive or intent of a defendant, and had Judge Landis given such instruction he might have excused himself on the ground that he was blindly following a bad precedent, but no judge, up to this case, so far as I am aware, has gone to the extent of charging the jury that they may consider intent adversely, but not favorably, to an accused. Such, however, is the clear implication from this charge.

An appeal was taken, with as good results as might have been expected in early New England times in a case of witchcraft, and Mr. Harman is now in the state penitentiary at Joliet, Illinois.

REVIEW OF THE PROSECUTION IN KANSAS.

[The following review of the first arrest, prosecution and conviction of LUCIFER'S editor on the false charge of publishing obscene literature was published in the "Advertisers' Guide" (Stanley Day, editor) of July, 1895:]

THE PERSECUTION OF MOSES HARMAN.

"When the innocent is convicted the court is condemned."

In these days, when vital questions are probed to their very foundations, no honest man will shrink from any fact that analysis of his introspection into his physical, mental and moral nature reveals. The civilized world is networked with currents of investigation which a few years ago would have been smothered abjectly in *faith*. It is realized that between opposite extremes truth is found at the *juste milieu*, and an effort by the partisans of an extreme theory to suppress the publication of an opposing theory by force is as mischievous and wicked as it is lawless and dishonest. Error will always be exposed when truth is left free to combat it. And while the broad-minded investigator will go to both extremes and examine all sides of a question before settling down to a conviction, it is certain that, as long as men are free to choose whether they will investigate or not, no one has a right to complain that inquiries prosecuted by others are offensive to him. The forcible suppression of any sentiment however stultified or infatuated or of any language however harsh or offensive is so contrary to inborn American notions of freedom, fair play and justice that any attempt thereat calls forth prompt and indignant resentment.

The purpose of this writing is to show by a simple statement of facts some of the grotesque inconsistencies of an attempt to enforce in this country the suppressive methods of an inquisitorial censorship.

In 1881 the publication of a radical newspaper, LUCIFER, was commenced at Valley Falls, Kansas, the purpose being to provide a medium for the exchange and dissemination of radical thought and to stimulate progressive ideas in the social, economic, theological and philosophical fields of investigation. The merit of this unpretentious little paper lay in its fidelity to truth, and in extending hospitality to new ideas, and in candidly examining the value of their claims. No editors were ever more hearty, free or sincere than Moses Harman and his son George, and Edwin C. Walker.

While these men were quietly minding their own business and issuing LUCIFER weekly they were arrested February 23, 1887, on a charge of violating the Comstock postal law, and taken before United States Commissioner Wilson at Topeka, who held them to await the action of the grand jury, and upon executing bonds of $500 each to appear at the April term of court, they were allowed to go home.

Attending at the April term, they were told that nothing could be done with their case "on account of lack of appropriations," and again executing bonds to appear the following July, they went home.

At the July term they were told that the district attorney had decided not to present the charges to the grand jury "on account of the extreme heat," and for other frivolous reasons. Giving bonds to appear at the October term, they again went home.

This being forced to travel long distances fruitlessly, and to attend many terms of court accompanied by attorneys and bondsmen at considerable expense, was not the least oppressive of the many devices by which the prosecution exhibited its disposition to pester and annoy the defendants. Throughout the whole eight years of this outrageous persecution Mr. Harman has been compelled to give bonds a dozen or more times, a requirement as brutal as it was malicious, for one bond would have answered all reasonable requirement of the law. As the length of this narrative compels us to economize space, we cannot again refer in detail to each case in which a bond was required.

In October they again took the journey to court and were informed that they might return home and that they would be sent for if wanted.

A week after this adjournment it was discovered that they were wanted and they were accordingly sent for to come again to Topeka, where they were confronted with the most marvelous indictments ever incubated by a grand jury. These indictments, joint and several, charged the defendants with mailing a copy of each of five issues of their paper, to each of nine individuals, contrary to the statute. Ringing the changes and variations upon this theme amplified the indictments until they swelled up to 270 counts. The district attorney, like the drowning sailors, believing that some sort of ceremonial function was imperative at this juncture, required the defendants to execute another bond, which they did, and went home to unravel the intricacies of these complicated indictments.

Now, the purpose of an indictment is to inform the defendant what the charge against him is, but these indictments were drawn with the intention of concealing that information, and so effectual was the concealment that neither the defendants, their attorneys, the judge, nor even the district attorney himself could point to any one of the 270 counts which contained any intelligible accusation whatever against the defendants. So these indictments were quashed.

This would have been a good place for the prosecution to have stopped, but notwithstanding a remonstrance against the continuation of this farce, signed by one hundred of the best citizens of Valley Falls, the district attorney procured new indictments from a subservient grand jury.

By these new indictments, in 216 counts, the defendants were informed, for the first time, what articles they had published in LUCIFER that had set the indictment mill agoing and produced such a plethoric grist of counts, 486 in all, whereby so much filing of bail bonds was exacted. The articles which it was now pretended were so shocking as to require the persecution of the publishers were only four in number. As, subsequently, upon the trial, the district attorney admitted that he and the grand jury were mistaken as to two of these articles, and withdrew the charges relating to them, it will only be necessary for us to concern ourselves with the remaining two as to which the charge was pressed. These were (1)The now celebrated "Markland letter." (2) A letter written by Mrs. Celia B. Whitehead.

These letters are too lengthy to be reproduced in our present limited space. Readers who are unfamiliar with them will find fair counterparts of the Markland letter in a "Special Report on Diseases of the Horse," published and gratuitously circulated by the United States department of agriculture, and in a little pamphlet entitled "Our Suffering Sisters," issued by the International Medical Missionary Society. The Whitehead letter is an argument rather in favor of the law prohibiting contraceptics than otherwise.

The usual annoyance of arrest and bond filing followed.

Thus it will be seen that although charged with an indictable offense, it was two years after the pretended committing of the offense, and over a year after their first arrest, and then only by fighting for it, that the defendants could find out from the prosecution what the charge against them really was, and when they did find out they learned that the original indictments embraced some pretended offense which it was not deemed prudent to include in the second indictments.

In May, 1888, the defendants George Harman and Edwin C. Walker withdrew from the management of LUCIFER, and Moses Harman continued as sole editor. By reason of this withdrawal proceedings against the junior editors were *nolle prossed* on the trial. From this point, therefore, our narrative will concern itself solely with the conduct and fate of Moses Harman.

As soon as the charges took definite shape, LUCIFER'S friends clamored to know what it was all about, and on June 22 Mr. Harman reprinted the Markland letter in parallel columns with the 38th chapter of Genesis. This was done so that no one should be ignorant of the charge itself, nor of its frivolousness, that secrecy should not be added to the other disadvantages he would have to contend with, that it might be shown logically that, judged by the same tests which condemned the Markland letter, the Bible must necessarily be considered obscene, and furthermore, that something practical might be done to abolish such conditions as made possible the facts told in the Markland letter concerning the violation of a wife by a fiendish husband before her recovery from childbirth.

The other three indicted articles were republished July 20, August 3 and September 14, 1888, respectively, in especially large editions, thus demonstrating how difficult it is in this country to suppress thought, even though unprincipled men may be temporarily invested with power to hamper the press.

At the autumn term, 1888, the trial was put off until spring, because everybody was so interested in politics that the administration of justice in court was set aside as a matter of secondary importance.

Meanwhile discussion of the indicted articles had been growing very active, whereby the frivolities of the charges became more and more palpable, and sympathy with the persecuted editor more and more earnest and general, and moral and financial support was advanced for his relief.

At the spring term, 1889, defendant demurred to the indictment, and while this demurrer was pending Mr. Harman boldly advertised to send LUCIFER for one year with "Irene" for $1.75. The point of this lies in the fact that the author of "Irene," Mrs. Fowler, had just been indicted under the flimsy pretense that her book was obscene. The indictment against Mrs. Fowler was never brought to trial.

On May 24, 1889, Judge Foster rendered an opinion overruling the demurrer, in which he criticised the prosecution with merited severity, saying, "I have but little patience with those self-constituted guardians and censors of public morals who are always on the alert to find something to be shocked at, who explore the wide domain of art, science and literature to find something immodest and who attribute impurity where none is intended." On the other hand, he went so far aside from the real issues, and so far violated judicial impartiality, as to make a gratuitous and premature statement, implying that the Markland letter and the Whitehead letter excited impure thoughts in *his* mind, and so were really "obscene."

Mrs. Whitehead, long, well and widely known among progressive people as a woman of sterling character, was naturally indignant at the judge's imputation that she had written an obscene letter, and clipping her own and the Markland letter from LUCIFER, she mailed them to the judge with the request that he mark the parts in them which seemed to him indecent and return them to her. It might appear that, as the gravamen of the offense Mr. Harman was charged with was mailing these very articles, Mrs. Whitehead acted rashly in exposing herself to prosecution and inviting the judge to do likewise, but when we consider that all the obscenity there really was in the case lay in the prurient fancy of the judge and the prosecution, her act assumes a dignity far beyond any mere act of defiance.

Then followed a flood of criticism, and LUCIFER and other radical papers were filled with opinions from many as competent to write opinions as Judge Foster himself, even though not clothed with authority, and the judge and district attorney were overwhelmed with letters from all parts of the country. There was no doubt a strong sentiment throughout the country that Mr. Harman would not be honestly dealt with. This sentiment came from observation of the inconsistencies of the prosecution, as well as from a recollection of the outrage upon good old D. M. Bennett in a similar case. Under these criticisms the moral attitude of the prosecution became so contemptible that in the autumn the district attorney washed his hands of the business by continuing the case to April, 1890, before which time his term of office would expire.

The attempt at suppression had resulted in widespread notoriety for the indicted articles. They had been distributed by Mr. Harman and his friends until they were well known and thoroughly discussed by all the well-informed radicals in the country. Some thought that not merely were the articles not detrimental to public morals, but that to amend public morals their publication was an eminently meritorious act. Some maintained that while the constitution guaranteed freedom of speech, and liberty of sentiment, with no restraint as to form of expression, it was still injudicious to print articles which might be objectionable to good taste. But while all censored officials so false to their obligations as to persecute Mr. Harman for printing matter of his own selection in his own paper for those who wanted to read it, there were some who considered such a publication unnecessary, on the ground that inhumanities like that described in the Markland letter were so rare that it was not worth while to combat them as it might be if they were more frequent. For the enlightenment of this latter class, and to meet their objection, many instances like that narrated in the Markland letter were detailed by LUCIFER'S contributors, and among such contributions was a letter from Dr. O'Neill, describing a number of similar perversions.

Another arrest followed, February 18, 1890, on the O'Neill letter. Marshal Dillard, who had the warrant, was ordered to put Mr. Harman in jail in Valley Falls, and again in Topeka, but having no malice towards him, and full of confidence in him, he allowed him to go, unattended, on his promise to accompany him to Topeka next morning, but on arriving at Topeka the commissioner, to prevent his absconding, fixed bail at $1,000, and another bond was given.

On March 11 LUCIFER contained a letter from Mrs. Walsbrooker quite similar to the O'Neill letter. Of this the prosecution, with its usual consistency, took no notice.

On April 17 a pretended trial took place, of a character grossly discreditable even to the system of jurisprudence under which such an outrage is possible. Of this farce the following are some of the main features: The new district attorney, Mr. Ady, had assured Mr. Harman that he should have sufficient notice of trial to enable him to prepare properly. This assurance he dishonorably violated, hustling on the trial at a time when Mr. Harman was unprepared, and showing thereby an entire lack of any honest intention to try the issues in the case with fairness. On the day in question Mr. Harman's counsel, Mr. Overmyer, was in the deepest family affliction. His wife was not expected to live throughout the day and his child was dangerously ill. He was in no condition to try such a case. Other counsel was on the way from New York, intending in good faith to try the case upon its merits. These facts were fully detailed in affidavits on a motion to adjourn the case for one day, but while the prosecution had loitered along for four years, it now insisted that one day was too long a time for such an aggravated case of "obscenity" to go unattended to. No fair judge would have denied such an application for an adjournment. The application was, however, sneeringly denied by Judge Foster, who said to Mr. Harman: "If you had been as diligent in looking up counsel as you have been in instructing me in my duties you would not now be unprepared." Thus Judge Foster got square for some fancied slight to his ineffable dignity. No one has ever been able to tell with certainty what it was that piqued the judge and led him to take this mean revenge. Possibly something may have been written to him by some of Mr. Harman's friends which excited his spleen. Possibly it was the fact that just before the trial Mr. Harman had printed in LUCIFER the oath of office taken by the judge. If it was this latter act that the judge resented he would better have deliberated long enough to realize that from the mere printing of the oath there was no implication that the oath was likely to be violated, but on the contrary, all the presumptions were that the judge would live up to his oath. The judge directed the trial to proceed at once, and assigned as counsel a lawyer entirely unfamiliar with the numerous details of the case, who, instead of setting up a proper defense and arguing on the law and the substantial merits, interposed the preposterous plea of insanity. Against this course Mr. Harman protested with earnest vigor, but his protest was treated as if it were mere contumacious disorder, and the judge presided over this hideous, wicked farce with as much gravity as if he were honestly trying the case.

It must have been gratifying to the judge that the conviction which ensued was upon just those articles which he had gratuitously characterized as obscene in his opinion a year before, but the obscenity of which he had omitted to explain to Mrs. Whitehead. As it was, the verdict was a compromise, three of the jurors being disposed to acquit.

Judge Foster imposed the most brutal sentence ever known in a case of this kind, five years' imprisonment and a fine of $300, and in doing so again manifested a pique and malignity which showed him entirely unfit to fulfill judicial functions. This manifestation of pique was accentuated by the fact that at the same term of court another defendant confessedly guilty of an offense of the same nature was allowed to go on payment of the minimum fine.

No stay was allowed, and Mr. Harman was at once committed to prison. His letters at this time are models of dignified protest against wrong. He remained in prison until August 30, when by virtue of a writ of error he was released, after seventeen weeks' imprisonment. A new bond was required.

On October 16, 1890, a curious proceeding was had before Judge Phillips, somewhat in the nature of a trial, on the O'Neill letter, yet without a jury. The defendant was examined before the judge for about an hour and adjournments were then had to December 29, when the law of the case was argued by counsel and submitted.

The appeal in the Markland letter case was adjourned at this time to the spring term of 1891.

January 15, 1891, Judge Phillips brought in a verdict of guilty against Mr. Harman, and without his being present in court sentenced him to one year's imprisonment. Comparing the Markland and the Whitehead letters on one hand with the O'Neill letter on the other hand it will be seen that the present case showed an improvement in judicial moderation. Another improvement was manifested, for, an appeal being taken, the monotonous formality of giving bonds was omitted, the marshal saying: "Go about your business as usual —when I want you I know where to find you."

In March, 1891, a writ of error as to the O'Neill letter case was allowed by Judge Caldwell, and another bond was required.

On June 1 Mr. Harman attended in court with counsel to argue the appeals, but adjournment was had to the latter part of November, when both cases were submitted to Judge Caldwell.

On April 15, 1892, while these appeals were yet undecided, a high-handed trick was played upon Mr. Harman. A whole edition of his paper was stopped in the postoffice at Topeka. This was the second

time Mr. Harman's enemies had recourse to this rascally trick, the first time being in October, 1890.

Early in June, 1892, Judge Caldwell filed his decision, setting aside Judge Foster's sentence in the Markland letter case. Thus it appears, while Judge Foster was so eager for conviction that he could not wait one day for the purpose of having a fair trial, that after six years of atrocious outrage, fiendish persecution, hideous perversion of justice, and contemptible trickery, the case stood just where it did in the outset, in June, 1886, when the Markland letter was first published.

June 13 Judge Caldwell filed a decision sustaining the conviction by Judge Phillips on the O'Neill letter and confirming the sentence, and a few days thereafter, to the eternal disgrace of our American judiciary, Moses Harman began a term of a year's imprisonment for exercising the American birthright of free speech.

On February, 16, 1893, on a petition for habeas corpus, Mr. Harman was discharged from imprisonment in the O'Neill letter case, upon the ground that the sentence of four months on each of three counts must either be held void for uncertainty, or else it must be held to mean that the sentences on all these three counts run concurrently, in which latter case the prisoner had more than served his term.

This left Mr. Harman with the old Markland letter case hanging over him—the case that was reversed and remanded "to be dealt with according to law."

After three years of inactivity and when everybody was in hopes this preposterous nonsense was so dead as to be incapable of resurrection, District Attorney Perry, who, with the change of administration, had been reappointed to succeed Mr. Ady, moved before Judge Phillips to correct the sentence and that an amended sentence be passed. This was very clearly inflicting two punishments for the same offense, but the district attorney seems to have had no shame and no moral sense to restrain him from making the contention that the previous proceedings were unlawful. The very proceeding that he instituted so dishonorably had not turned out as he expected, and so he declared it unlawful. The unlawfulness of the whole business was just what Mr. Harman and his friends had insisted upon from the outset. Had the case been "dealt with according to law" Mr. Harman would have been free from annoyance six years ago.

On June 1, 1895, Judge Phillips, the same judge who showed his incapacity for dealing with such cases "according to law" by his misfit sentence in the O'Neill letter case, undertook to correct the sentence inflicted by Judge Foster in the Markland letter case by the infliction of a new sentence, under which Mr. Harman was again arrested and at the present writing is lodged in the Kansas state prison at Lansing.

This is the history to date of one of the most flagrant violations of citizen rights ever perpetrated in this country. On a prosecution entirely groundless and unjustifiable an estimable old man, after being harassed unmercifully for eight years, has been swindled out of his liberty by a series of alleged trials which are a disgrace to our jurisprudence, and at last is in prison for having done an act for which humanity will long revere his memory.

That the publication of the Markland letter has resulted in great good no one who knows the facts can deny. But it ought not to be necessary in our civilization to make a martyr in order to take an advance step in the world's progress.

Mr. Harman in his persecution has the sympathy of all good men, and all to whom those presents may come are urged to respond in some form, spreading the light he has kindled, strengthening his hands for further conflict and helping to uplift humanity as he has done.

A special number, devoted to Moses Harman, is promised by the editor of "Soundview," at an early date—probably in June or July. Special articles and a portrait will appear. Mr. Rader will divide receipts with LUCIFER on all orders which mention this notice. Price, 10 cents a copy, $1 a dozen, $7 a hundred. Contents and further particulars will be given in an early issue. Address L. E. Rader, Olalla, Wash.

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VOICE OF PROGRESS.

By Heaven! it is a shameful thing
That, in this age of deepening night,
There live so few whose souls dare cling
Forever to the right!
By Heaven! it is a crying sin
That, in this hour of ripening thought,
Where so much greatness lies within,
So little is outwrought.

The world is full of puling fools
Who prate of love in sickening rhymes,
Or bring stale tomes of rusty rules
To curb the chafing times;
But where be they whose prophet-souls,
Outlooking on life's ocean waves,
Do warn us of the rocks and shoals
Which else become our graves?

What care we for our fathers' creed?
What reck we of the ancient themes?
Is Truth less true in newer deeds
Than in decrepit dreams?
All honor to our brave old sires—
The unforgotten, worthy dead;
Yet shall our loftier desires
Be on their dullness fed?

Give us new Truth altho' it break
Upon us with the lightning's flash!
Give us new Truth! The nations quake
Beneath the shifting crash.
Give us new Truth! Our souls despise
This blinding rush of deadly strife.
Past forms of Truth are present lies
Which canker all our life.

Therefore, new Truth! And let it burst
Like red-hot thunderbolts on those
In whom this fair world stands accurst
With such a hell of woes!
New Truth! Which evermore shall right
Earth's wronged and patient multitude;
And robe us all in rare delight
Of deep and earnest good.

—*Richard Realf.*

COMSTOCK AND HIS METHODS.

An interesting case was tried in the United States district court in Milwaukee February 1. At the closing of the case, so goes the newspaper report, "C. N. Caspar, a Milwaukee bookseller, had pleaded guilty to sending objectionable literature through the mail and stood ready to receive his sentence. The case against him was worked up by Anthony Comstock, who wrote to Caspar, under an assumed name, from Chimney Point, Vt. The correspondence covered a period of several months.

"Comstock at first requested that some rare old books be sent to him. Caspar filled the order and the correspondence continued, Comstock gradually worming himself into the bookseller's confidence. Finally some highly colored pictures were asked for and received. These were sent by express. This, however, did not suit Comstock. These were sent by express. This, however, did not suit Comstock. These were sent by express. This, however, did not suit Comstock, as, of course, the United States laws [at that time] had nothing to do with a transaction of that nature.

"Accordingly he wrote to Caspar for more pictures, and said that the nearest express office was at Port Henry, N. Y., on the opposite shore of Lake Champlain. It put him to great trouble and expense to obtain packages from there, and he asked Caspar to send the matter by mail. Caspar fell into the trap and Comstock caused his arrest."

During the trial Mr. Comstock's conduct in leading Mr. Caspar into the commission of an illegal act was severely commented on by the attorney for the defense, Mr. E. P. Vilas, a brother of Senator Vilas, and before sentencing Caspar to pay a fine of $500 Judge Jenkins said:

"There are some offenses worse than the circulation of obscene literature. One of them is the practice of fraud and lying of which Anthony Comstock has apparently been guilty. Mr. Comstock may be able to reconcile his conduct with the laws of God and morality, but this court cannot do so. I cannot approve the conduct of the government officer who has lured the defendant into the commission of a crime. I am aware that such methods are often pursued in dealing with alleged criminals, but I am not willing to lend my assent to such doctrine. If government officers cannot detect criminals and enforce laws without resorting to dishonest practices, they had better resign their positions.

"Mr. Comstock is known as a very zealous agent in preventing the spread of obscene literature; but, in this case, instead of appealing to state law, which is ample for the emergency, he has seen fit to assume the name of another and lure the defendant into crime."

It is unnecessary to add anything to the words of Judge Jenkins, for the utterance of which many persons will feel thankful. At the same time it is well to remember that Anthony Comstock is not to be regarded as if he were alone in this matter. He is merely one of thousands of detectives who employ the same method—that of luring persons into crime for the sake of punishing them; he is merely a representative of a system which has the approval of a majority of the people—the spy system—a system of lying and treachery in the interests of morality. The people approve this system; they believe in it; they believe that society can be purified by the aid of spies and liars. It is a strange belief, but it is popular.

Once a year Mr. Comstock holds a meeting in New York city, which is attended by large numbers of our most respectable citizens, who listen to Mr. Comstock's reports of his work and applaud him to the echo for what he has done during the preceding year. Surely Mr. Comstock cannot be alone judged for doing what so many respectable and influential persons wish him to do and praise him for doing.

He is a meddler with other people's affairs, but he is encouraged in this meddling by probably ninety persons out of every one hundred, who profoundly believe in the wisdom of minding other people's business. He is a regulator of morals; but most persons believe that morals can and should be regulated by laws, detectives and policemen. Mr. Comstock is a creature of public opinion; he could not do what he does if public opinion were not behind him. Throughout the churches he is regarded as a veritable saint, and not many persons will approve of Judge Jenkins' criticism of him. Nor will Judge Jenkins' remarks injure him in the country at large, for he is far more powerful than any judge.

This is a Comstock age, a Comstock civilization. Anthony Comstock is the creation and embodiment of public opinion on the subject of compelling persons other than one's self to be good by law. Each person knows that he cannot be made good by law,

but almost every one believes in trying to make others good by law. It cannot be done, but it will be a long time before people learn that. Meantime spies, detectives, sneaks and liars, providing they do their hateful work in the interests of morality, are praised and petted by the majority.

It is a merry old world, but it does the best it can under the circumstances.

HUGH O. PENTECOST.

* * *

The above article, originally printed in the "Twentieth Century," February 11, 1892—fourteen years ago—is republished because it is as true and as timely now as it was then. How prophetic have Mr. Pentecost's opinions of fourteen years ago proved to be concerning the security of Comstock's position as official filth-finder: "Nor will Judge Jeakins' remarks injure him in the country at large. He is far more powerful than any judge."

THE TRAINING OF THE HUMAN PLANT.

Under the above title a very remarkable article by Luther Burbank, the plant wizard, appears in the May "Century." This article should be read studiously by the LUCIFER family. It reaffirms in amplified form the principles announced years ago by Noyes in the founding of the Oneida Community, and sets us to wondering what results Noyes might not have achieved if his aspirations had not been extinguished by the overwhelming clamor of lewd and ignorant prejudice.

Mr. Burbank's successes in plant development have impressed him with the similarity between the organization and development of plant life and the lives of human beings, and he asserts that upon the wisely directed crossing of species by a rigid selection of the best and as rigid exclusion of the poorest rests the hope of all progress in human as well as in plant development, and he goes on to emphasize the chance now presented in the United States for observing and, if we are wise, aiding in what he considers the grandest opportunity ever presented of developing the finest race the world has ever known out of the vast mingling of races brought here by immigration. This noble aspiration is what led to the undoing of Noyes, to the condemnation of Heywood by a lewd judge, and to the present imprisonment of Moses Harman; but let us still hope that Mr. Burbank's work may meet more worthy consideration from a somewhat more enlightened public sentiment.

As the plant breeder finds among descendants a plant likely to be stronger than either ancestor, so may we notice constant changes and breaks and modifications going on about us in this vast combination of races, and so may we hope for a far stronger race if right principles are followed—a magnificent race, superior to any preceding. And Mr. Burbank points to the wealth of material from which combinations looking toward this result may be drawn, but the work of man's head and hands has not yet been summoned to prescribe for a development of the race. So far a preconceived and mapped-out crossing of bloods finds no place in the making of peoples and nations. An unconscious tribute to Moses Harman is in these words:

"It is only when some one breaks absolutely away from all precedent and rule and carves out a new place in the world that any substantial progress is ever made. . . .

"The wave of public dishonesty which seems to be sweeping over this country is chiefly due to a lack of proper training—breeding, if you will—in the formative years of life. Be dishonest with a child, whether your child or some other person's child—dishonest in word or look or deed—and you have started a grafter. . . . Nor can you be dishonest with your child in thought. The child reads your motives as no other human being reads them. The child is the purest, truest thing in the world."

And so on. He treats of the marriage of the physically unfit and denounces the silly notion of predestination, and urges, as Moses Harman has for years urged, the best possible conditions for that mysterious prenatal period in which the work of elevation should begin—"Throwing around the mothers of the race every possible loving, helpful and ennobling influence, for in the doubly sacred time before the birth of a child lies, far more than we can possibly know, the hope of the future of this ideal race which is coming upon this earth if we and our descendants will it so to be."

Mr. Burbank's article is too long and too prolific of thought to be fully treated within the compass of this brief notice, but I commend the article itself to the readers of LUCIFER as marking a new advance step in our work. Get it and read it at length.

ED W. CHAMBERLAIN.

FREE DISCUSSION IN EUROPE AND IN AMERICA.

There seems to be more freedom in the continent of Europe than in the continent of America to discuss the problems of sex. In the best bookseller's shop in Vevey, Switzerland—a shop devoted solely to the sale of high-class literature, not a general store—I noticed prominently displayed the following work, recently issued, "La Question Sexuelle," by Auguste Forel, professor of psychiatry at the University of Zurich—a book of 612 pages, with engravings. The nineteen chapters deal with all phases of sexual life in a calm, scientific way. This book, by an eminent savant, is sold freely, no one being shocked at the idea that such a question has considerable interest to thoughtful persons. It does not seem to corrupt the Swiss, this freedom to think and speak. I see no signs of degeneration or decadence.

On my way out here I bought at a railway bookstall in France a paper-covered volume, just published, "L'Avarie (literally, the damage), a Study of Social Hygiene," by Dr. H. Mireur, member of the French Society for Sanitary and Moral Prophylaxy. This book is an outspoken study of and an eloquent plea for social and sexual hygiene in regard to a widespread curse of civilization, a loathsome disease, which I need not further specify—one of those plagues which poisons the fount of life and annually destroys the health and happiness of millions, and which could be extirpated within two or three generations quite easily if the accursed demon of puritanical fear and superstition did not keep us, socially speaking, in the thick darkness of ignorance.

In Germany, Scandinavia, France, Switzerland, Italy, many students and thinkers work on these problems, and they are free to carry on the war against moral and physical disease and death. Why is it that the forces of ignorance and superstition seem to be so much more powerful in the English-speaking countries?

F. W.

IMMORALITY IN LITERATURE.

The suppression of Bernard's Shaw's play, "Mrs. Warren's Profession," by the police of New York and the discussion of Shaw's dramatics by the critics bring to the front once more the old question of what is moral and immoral in literature. No one will deny that things have been written too disgusting for human beings to read. Books have been written for the sole purpose of appealing to the libidinous. The motive of their writers has been pecuniary gain and nothing more, and the observation of the Apostle Paul that "the love of money lies at the root of all evil," finds a pertinent illustration from these men.

But, on the other hand, books written from an entirely different motive have been classed as immoral, and it would be safe to hazard the assertion that there are few great works of literature that have not been denounced as immoral. The word "morals" comes from the Latin word "*mores*," a word which means customs. The morals of a community, when we reduce the word to lowest terms, are the customs of the community. Now, when a man attacks the customs of a community he may be called immoral. The book that attacks the customs of a community may be called immoral. But it does not follow that the attack upon these customs is due to any evil intent on the part of the author. On the contrary, his motive may be of the highest, his protest against the customs or morals of the community being based on what appears to him a higher conception of morals than the one that now obtains credence. This is probably the case with Bernard Shaw. We are not saying that he is in the right, but all of his antecedents are testimony that his work is not intended to appeal to the depraved in man, but is intended to start a higher current of feeling than that which prevails today. . . .

The human race must acquire "the philosophic mind" that Wordsworth tells us comes with the years. With a philosophic mind Bernard Shaw and all other writers with new ideas would be quite safe. The great works of literature could then be read with profit and their "immorality" would be the antechamber to a higher morality. As it is, books once pronounced immoral have a striking habit of becoming moral in time, while the sinner of yesterday is the saint of today.—*Denver Republican.*

"Surely the individual who devotes his time to fearless and unrestricted inquiry into the grand questions arising out of our moral nature ought rather to receive the patronage than encounter the vengeance of an enlightened legislation."—Percy B. Shelley.

"He that will not reason is a bigot; he that cannot reason is a fool; he that dares not reason is a slave."—Sir Wm. Drummond.

THE BUSINESS WOMAN AND HOME LIFE.

The business woman of today stands out in bold relief, and forms a strong contrast to her sisters who have preceded her. She believes in personal freedom and self-support, and refuses to be a mere appendage to some man; and if she marries she marries as an equal, and not as a dependent.

The question of feminine support must be answered in one of two ways. Either the woman must gain her own livelihood or become the beneficiary of man. Father and mother cannot last forever, and eventually support must come outside the ancestral home.

The maiden of past centuries tried to solve the problem by trying deliberately to capture a husband and make him pay the bills. When she succeeded she practically gave up her liberty, and too often she became the slave of man, for money is might. If she failed in her quest, she often felt as if her life was a failure and trembled lest she should be called an "old maid." During the long, dark centuries of the past, woman has, generally speaking, been subservient to man, and her condition has been anything but enjoyable. Man has been the unit and woman the cipher. Behind us is barbarism, where woman has been the drudge of man. Even today in Tunis and Algiers a wife can be bought for the price of a mule, and in India the laws of Menu declare that the wife may be the slave of her husband, and the widow the slave of her eldest son.

Woman has often sighed for freedom, but not until this stage in human evolution has woman been able to secure it. She is not so anxious to marry as she was formerly, and she certainly will not marry unless assured of considerate treatment. She will not "give up an $800 job for a $600 man" unless he is kind and she is very much in love. This bachelor maid is proud of her ability to support herself, and refuses to be unequally yoked to any man. Under these circumstances we must expect fewer marriages in proportion to the population.

The industrial woman, leaping into the ranks of open competition, tends to reduce the wages of the men, and so far forth incapacitates them for marriage. This will reduce the number of homes, leaving ramps of unmarried men on one side and spinsters on the other. But, although the weddings will be *fewer*, those couples who do marry will be happier, because they stand on the same footing, and mutual affinity will be the basis of marriage in place of mercenary motive. The business woman will know the value of a dollar and be able to sympathize with her husband in his daily toil. Should her husband attempt to maltreat her she has courage enough to separate from him and return to self-support. Being fearless and decided, she will be respected and well treated. The broader outlook she has acquired in the business world will make her a superior wife and a more capable mother. The era of feminine imbecility and cowardice is fast passing away, and in its place we find the new age of well-rounded, exalted womanhood.—*The Rev. John L. Scudder, First Congregational Church, Jersey City.*

DIVORCE HER ONLY RELEASE FROM TORTURE.

Preaching at the Normal Park Methodist Episcopal Church, Buffalo, N. Y., the last Sunday in April, on "The Foundation of the Home," with special reference to the recent decision of the United States Supreme Court, which, the speaker said, by a majority of one, "illegitimatizes thousands of innocent children, and carries grief and consternation into many of the most prominent homes in the land," the Rev. Dr. F. J. Chase said:

"A Christian marriage presupposes a marriage of both soul and body, from which there can be no divorce. But the sad fact remains that a very large percentage of marriages are not Christian in the exalted sense in which Christ spoke. In order to remedy the evils arising from unhappy marriages the church has attacked the symptoms, and resorted to the law, instead of going to the seat of the trouble. It is not better divorce laws, but better marriage laws, that we need most. The church often acts in a very unchristian way in dealing with the divorce problem. To deny the communion to a woman who has made an unfortunate marriage, and secured a divorce; to attempt to deprive her of domestic happiness, and brand her as unclean and curse her in the name of God, is almost unthinkable. It ignores the fact that many marriages God never had anything to do with, nor never will, except to curse if perpetuated.

"When an innocent or foolish woman is swindled into matrimony by an unprincipled man, the quicker the legal tie is sundered the better after she finds it out. It is a crime against nature to make her heartache and heartbreak lifelong. The laws of nature existed before the laws of church or state.

"If every couple loved each other truly there would be no need of divorce laws. Divorce laws are for the adjustment of wrongs and the maintenance of the standard of morality. Were no deceptions practiced, no hasty and ill-advised marriages, no surprising revelations after marriage, no debauchery, no crimes, no unspeakable wrongs done, this were a simple problem.

"The minister and the doctor best of all know of the domestic sadness and marriages that are only in name. I have known scores of young women who, too late, have found themselves tied to vile rascals whom they hate down deep in their hearts with a perfect hatred. The doom to health and happiness is written over the doors of their homes. Every room and piece of furniture, and every picture on the wall cry out against the wrongs of the innocent victim. If in desperation she flees from that hell called a home, the finger of scorn is pointed at her. If she would seek adjustment of her wrongs in court, the law says she must show black and blue spots on her body produced by the man who promised to protect, love or cherish her, and even then the adjustment is only partial. It's worse to pound the soul than the body. If she would have absolute freedom she must have eye-witnesses to facts very common, but almost beyond her ability to prove. The outraged woman has the worst of it all around.

"It is a fact that a majority of the guests at the average wedding regard matrimony as a sort of a joke. The average minister will marry all who comply with the legal conditions, and with few questions. Yet if it proves to be an unhappy marriage he shows little sympathy for their pain, and condemns them as criminal if they try to escape from the limbo into which they have thoughtlessly fallen.

"The very atmosphere around the average wedding is laden with the trivial and insincere. The way our young people as a whole view matrimony beforehand is in striking contrast with facts afterward.

"'I am marrying one man, while my heart belongs to another,' sobbed a young woman to the maid who dressed her hair for the marriage to a millionaire six months ago, who today is suing for a divorce in a Newark court.

"But it may be said, 'She should have looked out for that.' Yes, indeed! And George Eliot, too, and William Shakespeare, and John Wesley, and Bishop Hurst and thousands of others. There are many things that cannot be foreseen.

"If either one of the parties has been insincere, the ceremony and relation in the sight of God is void. Shall they, then, be kept tied together by law and forced to fight each other to death in the name of God? A woman who has been swindled and had her heart broken by a wretch is to be pitied. The state has no moral right to make her agony lifelong, nor the church to try to make it eternal, if she breaks the unholy bonds and asserts the rights of her nature."

REAL RACE SUICIDE.

Dr. Harold N. Meyer, of Chicago, speaking at a dinner of the Physicians' Club, had the courage to ease his mind on the subject of race suicide in a manner to win applause from many who have felt themselves unable to cope with our enthusiastic president and his optimistic supporters. "The sociologists who coined the phrase 'race suicide,'" observed Dr. Meyer, "have mistaken a healthful symptom for a social disease. At the beginning of the last century this country had 4,000,000. At the beginning of this century we had 80,000,000. In another hundred years we shall be jammed together, 360,000,000 souls, all struggling for a livelihood."

One of the causes of sorrow in the world is the too rapid increase of the human race. Those white-faced women who reeled to the English government offices, intoxicated with anger, despair, hunger and maternal pity, carried children in their arms, had little ones hanging to their skirts, and left a restless brood at home. They had brought them into the world knowing they could not provide for them, and that the little ones must grow up, as their parents had before them, with want waiting at their doors, with vice for their companions, and with a pauper's grave offering them rest at the end. If they, and their fathers before them, even unto the tenth generation, had shown a more sincere compassion for posterity, there would not be this hungry army of the rejected beating with futile hands upon the doors of destiny.—*Lowry's Claim.*

"Better a thousand fold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race."—Bradlaugh.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

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BY WAY OF EXPLANATION.

To speak of the difficulties under which LUCIFER is issued is not pleasant to me. To do so could so easily be construed by the reader into an attempted apology for deficiencies, or an appeal for sympathy. When it became necessary for me to take up the work of my father, I already had the greater part of my time occupied in caring for home and children, but have been able to carry on the publication of LUCIFER thus far fairly satisfactorily to myself. Now, however, the correspondence has fallen so behind that an explanation seems absolutely necessary. Our children are remarkably strong and healthy, but are now suffering from a "visitation of Providence" in the form of whooping cough. My work on LUCIFER has heretofore been done principally at night, as our baby sleeps from 7 till 6, and this is his first illness in his eight months' experience of life. But now I am able to do little work at night, because of his illness. I hope that I will soon be able to have more help, and in the meantime must ask our friends to have patience. Nearly all of LUCIFER's subscribers are our personal friends, and I am sure they will not condemn me for giving first thought and care where the need is the greatest. LILLIAN HARMAN.

ARE MORE LAWS NEEDED?

Belle Goodwin Fitch, describing "Ideal Marriage," in LUCIFER, No. 1064, suggests that more laws are needed to gain the ideal.

"Why not make a law which all can respect? . . . As the majority of men are selfish, we would have to make laws to protect the wife and children at parting of parents."

Marriage has always been more or less an ideal to those directly concerned. If it has dwindled to a low-down, worn-out and disgraceful condition, it is because man, in his ignorance, has made scores of laws to protect it, and this very protection was the poison that has wrought the dismal results. The low standard of the whole present system of society can to a great extent be traced to the innumerable laws made by innumerable lawmakers, ignorant of natural laws and development. Thus, no idea or ideal can be protected, preserved or elevated by mere laws. What we need are less laws, the less the better, and still better if intelligence will aim at none whatever.

To "make a law which all can respect" is an impossibility, and even if it were possible there would be absolutely no need for it, for a thing we all can respect does not need to be fenced in with a law. If you cannot protect your own ideal, a law will surely never do it. Liberals and radicals, who more than anybody else have to suffer under the laws, ought to stop yelling for more.

CARL NOLD.

TRUTH NEEDS NOT FALSEHOOD'S SUPPORT.

As human intelligence advances it sees the absurdity of basing ethical belief and rules of conduct on mythical legends of the past. Truth needs not the support of falsehood, and it was somewhat of a shock to me to see in LUCIFER No. 1065 a communication from Elmer Ellsworth Carey, reproducing an alleged "historical document" which went the rounds of the press fifteen or twenty years ago, and after investigation was declared by the "Twentieth Century" and the "Truth Seeker" to be a clumsy forgery.

Mr. Carey found the document reproduced in a magazine, with this introduction: "The following letter was written by Rev. Cotton Mather in 1681. The original is in the possession of the Massachusetts Historical Society."

Persons who have made inquiry declare no such document is "in the possession of the Massachusetts Historical Society." It evidently is a deliberate forgery, and as such, whether it represents the known spirit of Cotton Mather or not, is unworthy of citation by any lover of truth. SIDNEY HOLMES.

LUCIFER'S SUSTAINING FUND.

Mrs. L. E. Griffin, $1; Laura H. Earle, $1; a Peoria friend, $1; R. N. Douglass, 25 cents; C. P. H., $1; Amy Odell, 75 cents; David Hoyle, $1; George Bedborough, $2.50; M. Cornelia Forward, 25 cents; Susan Reichester, $1; Economic Educational League, Washington, D. C., $2; J. G. Hunter, $5; Ed Secrest, $1; J. B. Billard, $10; Mrs. Frankel, 50 cents; H. H. Cady, $1; Elisha Crawford, $5; T. B. Chandler, 50 cents; A. Wickmann, $1; Albina L. Washburn, $1; Annie B. Fish, 50 cents; Miss Lothringer, $5; Social Science League, $5.

PREJUDICE EXTINGUISHES PSYCHOLOGY.

The aberrations of the sexual instinct are, to a great extent, unknown, even to psychologists, because it is very rarely that an author is found who has the courage to undertake the elucidation of forms of mental disease, the symptomatic details of which are repulsive to the moral sense; and, moreover, the hesitancy of authors to touch the subject is increased by the fact that, in dealing with it, they come to be associated in the public mind with traders in obscenity. . . . From a juridical point of view, an appreciation of this is of great importance, and we may say that at present prejudice usually extinguishes psychology, and the aberrations of sexuality are universally regarded, not as the outcome of mental disease and the object of medical treatment, but as heinous crimes, to be punished with the utmost rigor of the law.—*Medical Press and Circular (London), Aug. 17, 1898.*

"HUSH!" DOES NOT END THE MATTER.

From age to age the established guardians of public morals have held that it is not safe to impart knowledge on the subject of generation, about which knowledge is so much needed and desired. When the wondering child comes to father or mother with curious questions he is at once silenced with a commanding "Hush!" and goes away wondering and questioning still more. The child grows to youth, and stealthily obtains some snatches of knowledge which only sharpen its appetite for more. And that appetite leads him to swallow with avidity whatever information he may obtain on this subject, however foul it may be, with merely sensual, profane and degrading associations. If the obscene-book vendor finds here a market for his wares it is because we have unlawfully withheld knowledge which it is the lawful right of every human being to possess.—*Loring Moody, in "Heredity."*

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 7 months and 26 days old. He has served 101 days of his sentence to imprisonment for one year at hard labor. His task at present is breaking stone.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

* * *

LUCIFER No 1042, June 22, 1905—a double number—was accepted, weighed and the money for postage received at the Chicago postoffice. The edition was then confiscated and sent to the dead-letter office at Washington, to be destroyed. No notice was given the publisher, and not until he received complaints of non-receipt by subscribers was he aware of the fact that their papers had not been sent to them. On being questioned, the superintendent of second-class mails at Chicago said he had been instructed by his superiors at Washington to read a copy of every issue of LUCIFER and confiscate all which were, in his opinion, unmailable.

LUCIFER Nos. 1043, 1045, 1046 and 1050 were held to be unmailable by Mr. Hull, the aforesaid superintendent, and copies deposited for mailing were destroyed. The higher officials in Washington concurred in the decisions in regard to these numbers.

Nos. 1053 and 1056 were held to be unmailable, but the department at Washington instructed the local officials that hereafter copies of "unmailable" issues should not be destroyed, but should be returned to the publisher.

No. 1058 was "unmailable" in the estimation of Mr. Hull, but it was a case of "when doctors disagree," for the Washington officials overruled his decision.

It should not be necessary to point out the dangers to the freedom of the press and the liberties of the people which are involved in thus making one man prosecuting attorney, judge and jury, with the power to deny the right of transmission to any publication which in his opinion is of a mistaken tendency.

And what are we going to do about it? Continue the publication of LUCIFER.

And what are YOU going to do about it? Shall we have your assistance? LILLIAN HARMAN.

* * *

G. B., Chicago.—Your agitation has our full indorsement. Send us all the material you have and can obtain. We will translate it for the "Packet." Also send a cut of Mr. Harman. It must be of interest to every thinking and feeling human being to see a picture of one who, for love of truth and for his fearless and open expression of his opinions, suffers punishment at the hands of a stupid and prejudiced court.—*Question Box in "Arbiter Zeitung" (Chicago).*

* * *

The infamous prostitution of official power by the postal authorities in aiding Comstock to puritanize America and blot out human liberty is doing more to spread anarchy than all the propaganda by the anarchists themselves.—*S. E. Shepherd.*

POSTOFFICE PATERNALISM.

The incarceration of Moses Harman in a federal penitentiary, serving a year's sentence for sending objectionable matter through the mails, is one of the obscure martyrdoms which occasionally disgrace our boasted freedom. One of the articles for which he was sentenced was a reprint from the "Woman's Journal," and was an editorial written by Alice Stone Blackwell. This fact alone should show the utterly unwarranted character of the charge. The other article condemned was written by a woman of 70. Both these articles aimed to point out the cruelties and immoralities possible under the supposed license of legal family relations.

It is altogether outrageous that a fine old grandfather should be serving a prison sentence for printing in his paper the words of honorable women which he believes to be needed for the uplifting of human conditions. The general ideas advocated in the paper published by Mr. Harman are not under discussion. It was not for his philosophical or governmental theories he was condemned. No laws prevent a man from airing impracticable and erratic notions. He was condemned for giving publicity to most important educational discussion upon subjects that affect the very foundation of human welfare. To say that such discussion is always, and however expressed, a crime, is an insult to the intelligence of all earnest citizens.

The wrongs committed under the cloak of the postal laws are growing more numerous and glaring. A censorship which makes it a crime to enlighten the people on matters which pure-minded and thoughtful people regard as crucially important is an outrage not to be tolerated under forms of law among a free people.—*Denver Times.*

SALUTARY KNOWLEDGE IS SUREST RESTRAINT.

There are not a few who are averse to having the subject (of prostitution) so much as mooted among those whose purity and virtue are the objects of their concern. The very title of such a book they would, if it were in their power, keep from meeting the eye of any member of their domestic circle. Such attempts at entire concealment, however, can, in few instances, in a world and a city like ours, prove successful; and in some cases there is reason to fear, where there is most the appearance of success, the failure is really the greatest; the very eagerness to conceal, on the one side, giving rise to the greater secrecy and reserve on the other. I say this for the purpose, not of repressing prudent vigilance, but of modifying overstrained and morbid apprehensiveness, which, instead of accomplishing the desired ignorance, may hinder the restraint of a salutary knowledge.—*Ralph Wardlaw, D. D.*

PHOTOGRAPHS OF MOSES HARMAN.

The latest photographs of the editor of LUCIFER, taken alone, and also photographs taken with his infant grandson, are for sale at this office. Price, 25 cents each.

THE INSTINCTIVE YEARNING FOR FREEDOM.

Chief among my well beloved is a dainty little maiden three years old. Wishing to give her a present the other day, I said to her:

"Elizabeth, if you could have the thing you most desired in the world, what would you ask for?"

"I would walk around the block by myself, without anybody holding my hand," she instantly replied.

Truly, thought I, out of the mouths of babes and sucklings proceedeth wisdom. Without knowing it the child had solved one of the great problems of her age and sex.

Why do children show so little filial affection? Why are boys and girls so anxious to get away from home?

Why are women, as a sex, so dissatisfied with their lot?

Sages and moralists have philosophized about it in vain, but this little child had divined the truth out of her own unconscious and instinctive yearning for freedom and liberty.

As far as her own personal experience went, she was born with the traditional golden spoon in her mouth. She had the most devoted of parents; the most competent of nurses; every luxury that money and love could procure; but she lacked the one thing in the world that is the ultimate passion of the human heart—independence, freedom, the sense of standing alone, the right to walk around the block without anybody holding her hand.

And in voicing this desire she spoke for all children, and all women.

It is one of the idiosyncrasies of love that the more we love, the more tyrannical we are, and the more devoted and conscientious a child's parents are, the more the unfortunate little creature is kept a close prisoner.

Nothing arouses our sympathy so keenly as the sight of the little homeless street Arab, jumping off and on cars, and hawking papers far into the night, but he is really often not to be so much pitied as the petted darling of a fond mother, who never lets him out from under her eyes, and who keeps him under as ceaseless surveillance as if he were a Russian political suspect.

Practically all the conflicts between parents and children arise out of the child's longing for liberty, and the parents' determination not to grant it.

There is not one child in a thousand among well-to-do people, who are able to give what they consider sufficient care to their children, who is ever permitted the slightest independence of action or thought.

This is what makes poverty a blessing to children, and the reason that so many of our most famous men and women, and our most daring and original thinkers, have sprung from the humblest ranks in life.

The parents were so hard worked and so busy that they didn't have time to boss all originality out of their children.

The little ones were allowed to walk around the block without anybody holding their hands; they were allowed to develop their own individuality, and grow up into what God intended them to be, instead of what their mother and father tried to make them.

Of course, it is necessary for a child's immature judgment to be guided in many ways by the older experience of its parents, but when it is not a question of actual principle, it is better to give the girl and boy liberty to do as they prefer.

If they make mistakes they will learn from them.

Any way, it hurts less to fall and bruise yourself when walking alone than it does to fret because somebody is holding your hand, and certainly it puts the parent in a more attractive attitude to be regarded as a counselor and friend, than as the warden of a penitentiary that one has determined to escape from as soon as possible.

If you'll get deep enough into a child's confidence you'll find that its one burning desire—the one dream of what it intends to do when it gets grown—is to get away from mamma and papa, and do some perfectly simple thing that it is not allowed to do at home.

It is merely a break for liberty, and it does look as if parents ought to have enough common sense to make home so free that the girls and boys will want to stay in it.—*Dorothy Dix, in Boston American.*

"All truth is safe, and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both."—Max Muller.

"Men in earnest have no time to waste in patching fig leaves for the naked truth."—Lowell.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

MRS. H. M. J., Temple, Ind.—I inclose to you a dollar that I regret very much has not been paid sooner, and I would be very glad to multiply it by a thousand. I was so glad to see your picture in "To-Morrow." I shall have it framed. I am not in sympathy with your views on the sex question, but very much in sympathy with the result to which your life work will lead, and I know you as a conscientious and honest man.

MRS. O. E. L., Park City, Utah.—"Sex Radicalism" is great—the best I have read, as it begins at the root instead of lopping off branches. I would like to get something suitable in teaching children, as I am very poor in expression. Could you suggest anything? We have sent in about twenty-five names on the petition for your dear father's release to the Free Speech League and sincerely hope it will have a good effect.

W. G. MARKLAND, Chattanooga, Tenn.—Herewith I send you a petition for the president's waste-basket; also $1 for your breadbasket. In your father's case, no one can do it justice. There are infamies that defy expression. I sometimes feel that "the hemlock" would taste best if drank in silence, for silences do break sometimes—I refer to petitions. It's bad enough to ask and be refused. It is a fearful thing to ask and receive with an implied bond attached, yet I may be in error.

W. C. BEHLEN, Cleveland, O.—How a blind world misjudges freedom! Ignorance, cruelty and invasion are always the essence of the state. The state cannot logically do otherwise, for its own preservation depends upon the suppression of the individual. It may imprison Moses Harman's body, but it cannot chain his great mind; it may force him to break stone, but it cannot force him to be false to his convictions. . . . Environment is the mother of heredity. Heredity and environment make us what we are. They are correlative factors in the law of evolution.

MRS. C. H. S., Utica, N. Y.—While south this winter I saw several copies of your LUCIFER and I am much pleased with them. I did not know there was such a paper printed before. I am highly pleased with it. Will you kindly send me some samples, so I can give some to my friends? And if you have some back numbers and can spare them, I will be grateful to you. I hope shortly to subscribe for the same, and many of your books I must have. Why, I am just starving for such good, sound reading, and wish I had heard of you years ago, but I hope to make up for lost time in the future. May heaven give you all the power possible to continue your good work for many years to come.

J. W. WATKINS, Quenemo, Kan.—It has been a long time since I heard from you. Was sorry to know of your father's trouble again. I do hope he will come out all right and in good health, so he can fight more battles in the cause of human freedom, and especially for the emancipation of women. The cause of human progress in all lines never had a better outlook than at the present moment; the sun of intelligence is rising higher and the clouds of ignorance are melting before its onward march to liberty. Tell your father I have not forgotten him, nor while life lasts will I ever forget the noble fight he has made and is making for all mankind. I am inclosing you $1 to oil LUCIFER's machinery and keep it running while the grand old captain is serving an unjust sentence in prison for teaching the truth. I hope you are in good health and that you will so remain to keep the old banner afloat.

J. B. BILLARD, North Topeka, Kan.—Inclosed find a few names on petition for pardon of your father. Have signed it very reluctantly, for I feel it is humiliating to ask for the pardon of a person who has done no wrong. We should ask for justice and not pardon. Am satisfied several thousand names could be obtained in Topeka to the petition if a few good workers would canvass the town and I thought of hiring a man myself for a week to do so, but many feel as I do and do not think the petition would do any good any way, and think the money will be better spent in helping you sustain the paper. However, I here inclose $10 for sustaining fund. When you publish the sketch of the prosecution, either in LUCIFER or pamphlet, send me about fifty copies and I will distribute them as far as I can. Accept my sincere sympathy for your father and my sincere wish that his physical strength will endure the hardships of his unjust imprisonment.

W. F. JAMIESON, Pentwater, Mich.—Abuses of power by men in office in the postoffice department have steadily, stealthily grown. One year ago this very day I was in court to be tried for "preaching" a printed "sermon." I did not trouble Freethought papers with my incarceration in a lovely jail. I was so good and p-u-r-e that the sheriff let me out (on $300 bonds) after three-fourths of a day in his parlor. I was treated like a prince. I had told the justice to his face that I had not one word to take back; that I told the truth in that sermon; that a fine of $100 and a term in jail had no terrors for me. The jury stood two to one against me, after a two days' trial, but my persecutors gave it up. Why should I be free and Moses Harman in prison? The remembrance of wife's mental torture of five hours' duration, while the jury were "deliberating" on my fate, can never be forgotten by me. "Remember them that are in bonds, as bound with them." So I pass around the petition for Moses Harman's pardon and send it to you.

ELIZABETH M. F. DENTON, Wellesley, Mass.—I must assure you that while I have shared your anxiety, your vexation, your indignation throughout this unjust treatment, I have rejoiced in the even temper your father has maintained, and in the clear conception which had so characterized his discussion of this, one of the fundamental problems of our time, and one which will no doubt vex the race through many generations to come. But, really, is there not a more widespread recognition, in these later years, of the fact that woman must have an opportunity for higher culture and a more noble life than formerly, if the race is to be improved? It seems so to me. Of course I mean not here and there a woman, but woman as distinguished from man. Please give my sympathetic regards to your father and tell him that in my heart I thank him for attempting the great work he has so far succeeded in doing so well. But, Lillian, we cannot have him kept in prison, and no government can afford to keep such a man there. Surely some one must arise who will be able to shock the nation into a sense of its stupid blundering in this case as in so many others.

VIRGINIE D. HYDE-VOGEL, Denver, Colo.—I have just sent off a belated petition, hoping that the main one has been a bit delayed and can catch these last few names. I have worked good and hard for this, partly out of my regard for your father's character as a reformer, partly because my own literary work rests under such disabilities because of the "tone" (as the publishers call it) of it, due to the leaven of new thought. I have distributed the petitions you sent me, and also got a number from New York. I have distributed altogether about a dozen (of course you can't just always tell how those turn out which get out of your hands), and have "personally conducted" three or four. I sent one to Spokane, one to St. Louis I think, two back to New York, had one sent to Boulder and one to Grand Junction. . . . The editorial I enclose was from the "Times" (the afternoon edition of the "News") and was written by Mila Tupper Maynard (probably you know her), a very prominent Socialist, who is also an editor on that paper. She signed one of my petitions and the editorial was the result. I wish you all good fortune in the matter.

F. E. STURGIS, East Pasadena, Cal.—A sample copy of LUCIFER containing the petition for the pardon of your father, Moses Harman, has just come to my hand. Please accept my thanks for the paper and my heartiest sympathy for yourself and father. I will secure all the names I can on the petition and forward the same to New York as quick as possible. . . . For nearly a year I have been trying to aid in an effort to get Dr. Sonnanstine, of Colorado Springs, Colo., formerly editor of "The Pink Iconoclast," out of prison. You undoubtedly are familiar with all the particulars of his incarceration. Have contributed to Freethought magazines and endeavored in other ways to arouse interest among Socialists and Freethinkers, hoping that it would hasten either a pardon or a Freethinkers, hoping that it would hasten either a pardon or a rehearing of the case before another court. I believe that, like your father, Dr. Sonnanstine is a noble man, striving for the betterment of his fellows, and that he was innocent of the crime charged to him—that it was a parallel to Bennett, Heywood, Moore, Berrier and last, but not least among many such persecutions, your own father. A few days since I received a pathetic letter from Mrs. York, 323 Church street, San Francisco, the wife of the veteran Freethought lecturer, Dr. J. L. York, in which she writes that the doctor is very sick; that they have had to move from their former home (presumably because of the earthquake and fire) and are in dire distress. She has been in poor health several years and both are above 70 years of age. Can you not mention the case in next issue of LUCIFER?

CHARLES CARRINGTON, Paris, France.—I am profoundly moved at the idea of your father being in prison. For a man to live to his ripe age, all his days alive with intellectual activity, and then to be cast, like another Apostle Paul, into prison for the chaste expression of new doctrines, is a piece of work that will one day make the cheek of thoughtful Americans tingle with shame. It is true that "the blood of the martyrs is the seed of the church," of any church, of any doctrine or creed, but Chicago should not require martyrs at this time of day, and such a martyr! I have seen nothing for my part in LUCIFER that could compete by a long way for sheer indecency with certain passages in the "Holy Bible." No doubt this latter is a fine model of pure English, if regarded as mere literature, but some of its morality is detestable, if morality be preached by examples. In the quiet of my French garden I read over again a few Sundays ago the story of David and his loves, and it struck me as one of the most erotic storiettes that has come under my notice, and quite on a level with the floweriest Gallic fiction. Why are not the traders in these old-world Hebrew stories prosecuted, if American legislators be fair and just? I send my greetings to your father.

ED SECKERT, Randolph, Kan.—I sent up a petition yesterday to the "Great White Throne," Washington, D. C., asking freedom for your noble father. What it lacked in quantity was more than made up in quality—the best men and women in this part of Kansas—readers, thinkers, students, people who dare to call their souls their own. Another petition will follow from this little place. . . . You have no idea how those efforts to righten a grievous wrong done an innocent, honest, earnest, brave old man are eagerly taken up, inquired into and promptly and cheerfully signed by people who probably had never heard the sad history of the case, or even the name of your father. . . . Now, I want to send a line to the aged martyr; just a ray of light through the barred window of his cell. But how to word that friendly message confronts me with a hard puzzle. . . . I was glad to see a sign of life in last number of our mutual, highly esteemed, grand old nonagenarian friend, Mrs. E. H. Russell, of San Jose, Cal. I recall at this moment with mingled feelings of pleasure and sadness the many happy hours she, along with your father, spent under our cozy cottage roof tree, and how earnest and candid your father talked while munching apples. Will you kindly send me Mrs. Russell's present number and street? Since the earthquake especially I have been anxious to drop her a line, but have been unable to locate her street, since several of her letters to my lamented wife and to myself have been mislaid.

WHERE THE HARM LIES.

The light of knowledge may be painful to those unaccustomed to it, as unmodified sunlight is to the eyes, and many prefer to spend their days in boudoirs with latticed windows and colored lights; but science, to which we owe such far-reaching material and intellectual advancement, the glory of our generation, cannot stop on their account, and no demand of this sort has any prospect of winning general approval. What is it, then, that makes the result of modern investigation appear dangerous in the eyes of so many men? Can the truth as such be harmful, and therefore objectionable, supposing that we had the truth, and that it opposed all tradition? The answer will be, no; but the remark will be added that the truth is no staff for halting souls, and that dazzled eyes cannot endure it. Consequently the harm lies not in scientific knowledge, but in the weakness of souls and eyes. Here, then, is where the mistake lies, and where relief must be administered. It is not new truth which threatens danger, but the old error, in which the human mind has been kept so long, and which some would like to retain longer. The danger is that all our institutions, home, school, church, public life, social order, and systems of government, being based on and adapted to these old errors, should fail to perceive that it is their business gradually to adapt themselves to the better knowledge. Only on condition that they do this can the widening of the chasm and the violent collapse of what has become antiquated be avoided.—*Dr. Ernest Krause, in Open Court.*

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Who Is the Enemy: Anthony Comstock or You?

BY E. C. WALKER.

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TO AN UNBORN PAUPER CHILD.

Breathe not, hid Heart: cease silently,
And though thy birth-hour beckons thee,
Sleep the long sleep:
The Doomsters heap
Travails and teens around us here,
And Time-wraiths turn our songsingings to fear.

Hark, how the people surge and sigh,
And laughters fail, and greetings die;
Hopes dwindle; yea,
Faiths waste away,
Affections and enthusiasms numb;
Thou canst not mend these things if thou dost come.

Had I the ear of wombed souls
Ere their terrestrial chart unrolls,
And thou wert free
To cease, or be,
Then would I tell thee all I know,
And put it to thee: Wilt thou take Life so?

Vain vow! No hint of mine may hence
To theeward fly: to thy locked sense
Explain none can
Life's pending plan:
Thou wilt thy ignorant entry make
Though skies spout fire and blood and nations quake.

Fain would I, dear, find some shut plot
Of earth's wide weald for thee, where not
One tear, one qualm,
Should break the calm.
But I am weak as thou and bare;
No man can change the common lot to rare.

Must come and bide. And such are we—
Unreasoning, sanguine, visionary—
That I can hope
Health, love, friends, scope
In full for thee; can dream thou'lt find
Joys seldom yet attained by human kind.

—*Thomas Hardy.*

THE NEED OF KNOWLEDGE ABOUT SEX.

Under this title Grace Potter writes in "Physical Culture" of the formation of a society in New York which advocates teaching sexual questions in public schools. It is an encouraging sign when educators are seen awaking to the necessity of enlightenment in regard to these vital facts, even though their first thought is that instruction must be law-injected. Superstition in church and state has fostered ignorance, and now we are asked to look to church and state for enlightenment! Consistency, however, is the trait least to be expected in human nature. When the desire for knowledge has grown sufficiently strong many conditions will be altered to make way for the satisfaction of this desire. If the official declaration that "any and all discussion of questions of sex is unmailable" should be applied to all publications, the postal department would surely be kept busy throwing out an ever-increasing number of publications. Fortunately, there is no possibility that any number of officials hostile to education can suppress the demand for knowledge.

This is the article by Grace Potter, as it appears in "Physical Culture" for June:

To those who can read the signs of the times it is becoming more and more apparent that, in this country at least, communities are becoming divided into two camps regarding many of the questions that are of importance to us as a race. Especially is this so in the case of those which have to do with the functions of sex and the side issues which spring from it, either directly or indirectly.

So it is that on the one hand we find ignorance and its mate, prudery, working hand in hand to the end of keeping lawful knowledge regarding sex from the people, and thereby causing the latter to suffer the countless ills which arise from lack of comprehension of this most vital of matters. Anthony Comstock is an embodiment of this alliance of nescience and hypocritical affectation.

On the other hand we have those sincere and intelligent souls who believe that the truth never works harm, but lastead infinite good, and especially that truth which applies to the science of sex. Such are individuals like Felix Adler, Rev. Lyman Abbott, Prof. Burt Wilder, of Cornell College, and many others. On the one side and as exponents of the gospel of darkness we have one or two viciously prominent individuals and a number of purblind nobodies. On the other we have men who are leaders in the world of religion and science, and the vast army of those who are in a state of permanent revolt against the tyranny of prudery.

This condition, as far as the intelligent are concerned, is crystallizing into a number of organizations which have for their end the extinguishing of Comstockery and its spawn, vice and bigotry, and the enlightenment of the world in general in regard to those subjects to which allusion has been made and which are of such vital importance to it. A case in point is that of an organization that has recently come into being in New York City, named the American Society of Sanitary and Moral Prophylaxis—which means the society for the prevention of disease by sanitary and moral measures. The efforts of the society are directed exclusively against those diseases which have their origin in the social evil. Its members are proposing to do some radical work. They have a standing committee on education, which studies ways and means of educating the public on subjects which, thanks to prudery, are usually tabooed. There is a committee which aims to study the underlying as well as the auxiliary or contributing causes of the social evil. And last but not least, there is a committee on legislation, composed of seven lawyers, which is to frame such legal measures as shall be found necessary to promote the objects of the society. At a recent meeting of the organization some of its leading members made brief speeches which embodied their aims and purposes. Dr. Prince Morrow, the president, said:

"Men and women all over the United States are being aroused to the fact that there are a large number of their fellow-beings who are a menace to the community, because suffering with certain infectious diseases. Agitation of this fact has resulted in the establishment of many branches to this society, whose aim is to limit those diseases. At the last meeting of the Detroit branch there was a public discussion of a long and varied nature. Twelve months ago such a meeting would not have been possible. At present, however, representative men and women, college presidents, doctors, lawyers, educators and ministers of the church dare to break away from traditions of the past and publicly identify themselves with the movement."

Dr. Bulkley, another of the speakers said:

"We have a gilded Tenderloin district on the west side in New York, an immense red-light section on the east side, and the unspeakably bad resorts along the water front. This society would fall far short of its duty did it not give consideration to the submerged tenth. Besides the dangers which those run who frequent the places mentioned, there are to be considered also the dangers to their

innocent associates. There are thousands and thousands who contract these diseases as innocently as children contract measles. The most deadly of these diseases is extremely infectious during its first stages. One woman who came under the notice of a specialist had contaminated 300 men in ten months. Statistics show that 50 per cent of the married females suffering from it get it from their husbands during the first few months of married life. Children inherit it. It may be given by kissing. A wet-nurse may take it from the baby she nurses, who in turn caught it from its mother before birth. A person with ever so small a cut on his finger may catch it if he touches a handkerchief or towel used by a syphilitic. In Russia, in some of the small villages, one-fourth of the whole population is infected.

"Gonorrhea also has a frightful history. Twenty per cent of all the blindness in the United States comes from gonorrheal infection. Eighty per cent of all deaths among women from pelvic diseases arise from the same malady."

Rev. Father Wynne thought that there should be both collective and individual instruction to deter young men from contracting sexual vices, and to assist them in ridding themselves of those already learned. The craving for enlightenment among young men and boys makes it imperative that clean-minded, well-informed and accurate teachers go over the matter with them in a friendly way. This could be done without shock to either listener or teacher if neither one has transgressed the laws of sex. Shame is one of the penalties and deceit one of the obliquities which result from ignorance of or the perverted use of the sex function.

Dr. David Blaustein, of the Educational Alliance, declared that the teaching should not be individual but collective. "It might be given in Bible classes. But in looking over the lessons for the coming year I see that the book in the Bible which contains more important lessons than any other is absolutely neglected, as it usually has been in years past. I refer to Leviticus, which contains much valuable information in regard to cleanliness and temperance in reference to sexual questions."

Dr. Margaret Cleeves spoke on the question of instruction to young women of the working classes. "It is a mistake," she said, "to think that ignorance and innocence are one and the same. Among the working classes there is more likely to be instruction given by the mother to her daughter than in higher life. This, the tenement-house mother sees, is a necessity. The crowded rooms in which they live makes it imperative that a girl be told the facts of life very young. And so, as best she may, the tenement mother teaches her daughter what a society woman would shrink from mentioning. The working girl does not always have a mother to do this, however, and when she does there is always supplementary information needed to be given by some one with a thorough knowledge of physiology and hygiene. Preliminary instruction in sexual physiology would well be given in the public schools. The law requires children to attend school until fourteen years old and they are then of an age to need and receive instruction of this kind. The large department stores employ a physician, while some of them have both a man and woman doctor who could well give personal instruction to the young women under their care. The professional philanthropist is not a good person to rely upon for teaching of this kind, as he or she always approaches the subject with so much mawkish sentimentality that a perverted impression of the subject is created upon the untrained mind."

Another physician said that women should be instructed about procreation and the common diseases of the procreative organs. "It is a point of the greatest delicacy with a physician," he declared, "that he does not reveal to an afflicted wife the cause and character of a trouble if it arises from her husband. But she ought to have such a knowledge of such matters that she would know without her doctor telling her. Naturally he does not want the responsibility of breaking up the home."

"Ninety per cent of all the patients admitted to insane asylums during the past two years are there on account of venereal disease," stated Mr. Edward Devine, of the Charities Society.

Theodore Schroeder, author of "The Evolution of Marriage Ideals," said that fully one-half of the men and women of New York do not accept from any priest, minister or church a ready-made code of morals in sexual questions any more than in religious questions. Those who do not get one from the church must formulate one for themselves according to the facts in nature. There was no book, so far as he knew, which attempted to evolve from natural law a code of morals applying to married and unmarried life. "For the purpose of 'protecting the morals' of the medical profession as well as the laity," added Mr. Schroeder, "the valuable psychological studies of sex made by Havelock Ellis are denied the privilege of the mails. According to Anthony Comstock, the authority whom we allow to dictate to us in such matters here in the United States, any chapter on sexual science in any text book of physiology is obscene literature. In order that prudes of this kind may not inflict ignorance upon us in regard to sex subjects some legislation is necessary."

To which last remark we add a hearty "Amen."

MENACE TO SOCIALISM IN POSTAL LAWS.

An open foe can be faced, but a secret one may destroy you before you are aware. And a very insidious foe is now undermining socialism, using that word in its broad sense.

In Chicago the federal courts have lately convicted two people, a woman and a man, of the "crime" of circulating "obscene" literature. Who are these people—are they pimps and panderers, retailers of foul photographs, prints and shameless tales? Not at all. I know them both and can speak from actual acquaintance. Dr. Alice B. Stockham is a woman advanced in years, a noted physician, author, publisher, of unspotted personal life, deeply religious, a leader in the great new-thought movement, perhaps beloved by more actual and prospective mothers than any woman in the United States. For years Dr. Stockham has devoted herself to teaching in the most careful, conscientious and considerate manner the truths of their own bodies to young girls, wives and mothers. I know from actual conversations I have had with her, from advice she has asked of me, how painstaking her efforts have been to teach all necessary facts in a manner so delicate as to offend no dictum of good taste, no law of court or convention. Far too careful I have always felt her to be. But her success has been great. Her book "Tokology" has sold to the number of half a million copies, been translated in foreign tongues, and is a household treasure throughout the world. Her book "Karezza" has brought happiness to uncounted homes, and her book on "Tolstoi" (whom she visited in Russia) is one of the best pictures of the home life of that great man ever drawn. This pure-minded, motherly woman, this scientist and philanthropist, has been indicted by the grand jury of Chicago, tried, convicted, and, together with her manager, fined a sum which, including costs, amounts to over $1,000—and for what? For sending out through the mails (although she was arrested for violation of the postal laws and on complaint of a postal inspector), but by express, not a printed book or paper, but a typewritten essay of medical advice to prospective brides and bridegrooms on the important functions they were about to assume, sent under sealed cover and only to those needing and requesting it.

Near the same time Moses Harman, 74 years old, whose personal character has never been assailed, was arrested for sending through the mails an essay on "Sex Radicalism," a scientific discussion of the subject by Dora Forster Kerr, wife of one of the active western socialists. A work able, strong and clean. He was tried by jury, but was refused the privilege of addressing them and sentence was passed for one year's imprisonment at hard labor, without permitting him to speak at all in his own defense. Protesting against this in a double number of his paper, the periodical was held up in the post-office, decided by the postal authorities obscene, sent to Washington and destroyed, all without notice to him, trial, or redress, or even restitution of postage paid. It was decided to be obscene because of two articles—both by women. I have read both. The language is exceptionally clean, as might be expected from refined ladies, and both are an appeal to the moral conscience to lessen sex-indulgence and consider sex more holy. Is this obscenity?

Has it come to such a pass, then, that in this country physicians are forbidden to send sealed letters of medical advice to patients if the subject be sex, that high-minded scientists, authors, editors are forbidden the discussion of sex, even when they are working for self-restraint and what they consider higher, holier standards? That is exactly it. The Postal Inquisition has passed the stage of attacking words and now attacks ideas. The judge in the court convicting Dr. Stockham is said to have given it as his opinion that all discussion of sex, public or private, was improper, and decisions and opinions of judges quickly become precedents and fixed in law.

Now what is the cause of this extraordinary persecution and what is it moving to accomplish? Is this thing what it appears to be on the surface? For a long time the capitalistic class in this country has been in a state of alarm over the growing restlessness of the proletariat and the spread of socialistic feeling of various kinds. Not lacking acumen, this class has perceived that the only way to

stop this was to suppress free speech, free press and the organization of workingmen. But to do this instantly was impossible. It had to be done gradually, but it had to be done, or the social revolution was sure. Little by little this work has gone steadily on. All workingmen know how free speech has been prevented, wherever possible, how police and military have been increased and strengthened and granted larger and more arbitrary powers, and they see how employers' unions, and courts by their injunctions, are working to crush the labor organizations. All passions, all prejudices, are appealed to, and now the law, now the mob, are tools. But few see the steady motion to suppress free press. Partly this is being done by bribing and buying up and otherwise controlling the great papers. But the smaller papers are more refractory—their editors are free lances and come-outers. To suppress these the law concerning second-class matter is fitted and has been applied almost exclusively in muzzling them. All socialists know how "Wilshire's Magazine" was driven to Canada by a most arbitrary application of this law, and the number of smaller papers wiped out has been very large. The "Comstock" law against sending obscene matter through the mail was another tool. These astute legislators were not slow in seeing that all sex-reformers soon came to see that no advance could be made under present conditions—that equal rights for women, the economic independence of women and in general liberty, equality and coöperation were essential absolutely to better sex conditions; and that all socialists soon had to consider sexual evils of today as imperative points of reform. *Therefore to suppress sexologists, sex-reformers, sex-students was to suppress socialists.* That is the real motive and spirit back of all this. By commencing indirectly, by vague laws against obscenity, and to protect and regulate the mails, the authorities are gradually gaining and closing a grip that will finally enable them to suppress any book or paper dangerous to their interests and to establish a complete and vigorous censorship. A law forbidding the sending of anarchistic matter through the mails, interpreted as the law against obscenity now is, would enable the postal authorities to suppress and destroy, without notice, trial, or redress, any issue of any socialist paper they pleased, if not to arrest and imprison the editors. It is to this end the whole thing is clearly working. There is nothing the ruling classes, the world over, fear like free speech and free press. And all socialists the world over, realizing this, should demand and work for *absolute free speech* and *free press*. It will not do to admit any exception, or that exception will at once be seized and utilized to nullify the rest.

There is in New York City an organization, the Free Speech League, which exists for this end. Let every reader of this become a member. The yearly dues are $1. Address Edwin C. Walker, 244 West One Hundred and Forty-third street, New York City. Remember, this is the foundation.—*J. William Lloyd, in "The Ariel" for April.*

[When M. Harman was arrested he was charged with sending copies of LUCIFER, containing the essay on "Sex Radicalism," through the mail; but this charge was dropped. The indictment was based on two other articles, as most of our readers know.]

SPURIOUS MODESTY HARMFUL.

Among refined people, at least, the matters involved [in "Ethics of Marriage"] are reserved for private investigation and reflection. In as much as the sources of knowledge and methods of research are not open and familiar to many, and silence is preserved concerning them, they fail to be considered, and the results are error, vice and often crime, and consequent injury and misery. Among men of intellectual culture it is commonly supposed to be a mark of delicacy not to refer to the topics of this treatise without special occasion and serious reason; among women of the same kind and degree of culture it is deemed to be a mark of true modesty. Between men and women of this class they are never mooted. To such persons it may be said, there is occasion and there are many serious reasons for a candid, careful and complete consideration of these matters always, and especially at the present time. The reasons are such as to require a surrender of reserve and the breach of reticence. And this need not impair the purity of a true refinement nor the delicacy of a true modesty. . . .

It is worth while, however, to inquire how it has come to be true that matters which are so central in our physical life, so essential in their relation to the condition, character, career and destiny of every individual, so fundamental and vital to every institution and interest of society, cannot be "even so much as named among us." This fact alone is one of the most significant among the many indications that human nature has been strangely inverted and foully corrupted. Veil these matters from our eyes as we may, they stare upon us in their manifest consequences. . . .

To a very large number of those who commonly make objection to works of this order or public addresses on these topics as indelicate if not impure, it is not important to make an explanation, much less an apology. They are too often moved by prejudice and sentiment, the latter as irrational as the former. Every thorough teacher of righteousness who has been pressed by a conviction of duty to refer with severe cautiousness to these topics in public assemblies has learned of expressions of opinion and feeling not complimentary to his judgment and taste. Yet he has been able to discover that among his least lenient judges are men who do not always obey the precept, "Let no filthy communication proceed out of your mouth"; women who are familiar with a certain sort of French romances, men and women who sit together before the stage, on which the actresses appear certainly not "clothed" if they be "in their right mind." They are forced to think that there may be a form of modesty which is really spurious and that fault-finding may be retaliation for fault found and set forth to the wounding of the heart through the conscience.

All profound moralists affirm that it is not only a privilege but the duty of a man who knows what others do not know, yet need to know, to teach them; who sees the wrong they do not see, and yet commit, to correct them; who perceives the peril they do not discern, yet rush upon, to warn them; who anticipates the ruin they do not forecast, yet surely go to meet, to save them. Woe to him if he shuns the duty! In the end the sting of a just conscience, the condemnation of just men and the judgment of a just God will find him.—*Rev. J. T. Duryea, in "The Ethics of Marriage."*

THOUSANDS HURRIED TO PREMATURE GRAVES.

Years back, when I was first impressed with the importance of a widespread knowledge of sexual subjects, and was surprised at the deplorable ignorance of the people, and the silence and narrow-minded prejudices of the medical profession, I determined to devote a great portion of my time to the delivery of popular lectures upon these and kindred subjects. . . . I expect to receive from some narrow-minded people, as heretofore, only opprobrium for my efforts, but I have become familiar with this, and it passes by me as the "idle wind which I regard not." I have the gratifying reflection that the noble-minded and true of both sexes continue to send me words of encouragement and urge me on in the same course I have hitherto pursued. . . . Notwithstanding the acknowledged fact that there never was a period in the world's history when knowledge was so generally diffused among the people, and within the reach of all classes, as at the present time, yet it is a deplorable fact that a knowledge of the laws of life—of the formation and functions of the generative organs—upon which health so greatly depends, knowledge so crude, is so little understood, except by the favored few, that hundreds of thousands are, through ignorance, hurried to premature graves that might have lived to old age, had they possessed a true knowledge of the physiological and organic laws, observance of which are so essential to sound health and longevity.—*Theodore E. Kinget, M. D.*

NO REAL SAFETY IN IGNORANCE.

The author is aware that many individuals disapprove altogether of any publication of this kind (on "Prostitution"), on the ground that the disclosures necessary to be made are apt to minister to an already vitiated taste, or to familiarize the minds of the young and inexperienced with subjects that have a tendency to mislead or deprave them. Suppose this ground were admitted to have some force, what, it may be asked, is to be done with a system so debasing in its nature and so ruinous in its results? Is it better to suffer it to go on perpetuating itself and contestedly to behold it carrying down its thousands to a gloomy grave and into a still gloomier eternity, than to make a determined effort to resist its progress, simply because such an effort may perhaps minister to a vitiated appetite or exert a deceitful influence upon the mind of some thoughtless youth? Even on the assumption that some hopeful youth may have his moral principle shaken, still the evil to be remedied is of so gigantic a nature that its arrestment would not be too dearly purchased were the supposed consequences necessarily connected with it. But it may, after all, be a question whether such an idea be not visionary.—*William Tait, Surgeon.*

Man has a right to think all things, speak all things, write all things, but not to impose his opinions.—*Machiavel.*

LUCIFER.

THE LIGHT-BEARER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

J. ALLEN EVANS IN PRISON.

A correspondent of Mr. Evans' sends me a portion of a letter from him, in which he says: "I want you to write to Lillian Harman and urge her to appeal to comrades through the Light-Bearer for some slight assistance. I am sure that some of them will lend a helping hand. I have been a supporter of our cause for thirty years, and a subscriber to the Light-Bearer since its birth. I was convicted on the charge of violating the Comstock laws."

I wrote to our friends in Denver, asking them to call on Mr. Evans, and have received the following reply from J. Warner Mills, of that city:

"DENVER, COLO., June 12, 1906.

"I received your recent letter telling me of the trouble that had come to J. Allen Evans. I called upon him, as you requested, and found him doing time in the county jail for a period of 100 days. He seemed glad to see me, but the only service, outside of a little friendly chat, he seemed to think I could perform was to give him some substantial reading matter and get him permission to use a clean razor, so that he would not be obliged to shave himself with the razor that is used by all the other inmates of the prison. He appears to be a very enthusiastic old gentleman, and it is a pity that he should have to find himself behind the bars at his age of life.

"I know nothing about the offense charged against him except that the statute under which he was sentenced is the notorious Comstock law. I was surprised to find him so well read and so deeply interested in current philosophy, politics and industrial matters.

"I got permission of the officials to let him have a clean razor and took the same over the other morning, with the June issue of 'Tom Watson's Magazine' and Mr. Trowbridge's work on 'Bi-Socialism.'"

Mr. Evans is well known to many of the readers of LUCIFER, and they will, no doubt, wish to write to him. His address is County Jail, Denver, Colo. I know nothing of the specific charge against him, but feel sure that he is a sincere, refined, earnest seeker after truth and worker for the well-being of all humanity. L. H.

THE DEATH KNELL OF FREE PRESS.

The Comstock mail laws, which have been so often abused, misconstrued and overstretched to cover sex discussions not originally thought of by the makers of the law, have been gradually "strengthened" and fitted for broader or more inclusive and extensive use by numerous little modifications—and the worst feature of all is that part of the law conferring discretion on one postoffice official to decide what publication may be prohibited as "non-mailable."

In the last (1906) report of the New York Society for the Suppression of Vice (Anthony Comstock, secretary), it is proposed to renew the effort that failed ten or more years ago to have the words "disgusting" and "filthy" added to obscenity; and in this move we shall no doubt see the society backed by the enormous riches of the beef trust, for a bit of news from the Middle West says that the beef packers are already clamoring for the postal authorities to refuse mailing privileges to the magazines that print muck-raking and, therefore, "disgusting" articles about the "filthy" methods of the beef packers.

The third assistant postmaster general would not have to go much beyond the far-reaching steps he has already taken in this direction to accommodate the beef trust and aid them in the repressing of unpleasant facts; but if he waits till congress gives a little more power to his elbow in the way of suppressing freedom of the press it may be only one year more before he will have the "disgusting" literature suppression law—excluding it from mail circulation. There are those who want it that probably have the wherewithal to get what they want.

Elizur Wright, T. B. Wakeman and other old-time opponents of this sort of mail meddling, used to say that there would be no limit to the possibilities of evil along this line; and even in our lifetime their prophecies may come true.

After filthy and disgusting, why not add "treasonable," "unpatriotic," "anarchistic," "socialistic," "defamatory"? and the party in power will so fortify itself against criticism and new thought that we shall easily settle down to a stagnation status surpassing that of China. Patrick Henry said: "Give me liberty or give me death." Death is "in the air" oppressively, at present.—*Truth Seeker.*

SOME MEDICAL STATISTICS.

Thursday, April 12, witnessed the following sudden outbreak on the editorial page of the New York "Sun." Since that date it has shown no further excitement in the same direction. Nobody seems to know what caused the explosion:

"There are diseases of which the general public knows little or nothing which in their results are as disastrous to life, to health and to happiness as is consumption. Plain speech is sometimes necessary. Can one doubt for a moment that, if mankind were aware of the fact that ninety per cent of all cases of locomotor ataxia and most of the paralytic attacks, that eighty per cent of all the deaths from inflammatory diseases peculiar to women, at least fifty per cent of all the operations known in gynecology, as well as thirty per cent of all the blindness in infancy and childhood, were due to these diseases, transmitted by men as a result of immoral sexual association—can one believe for a moment that, with this knowledge in mind, the public would not take steps to lessen the possibilities of these infections?"

That's what Moses Harman thought. And see where he is now. That's what the "Sun's" great hero, Theodore Roosevelt, doesn't think. And see where *he* is now. Will the "Sun," fresh from its study of medical statistics, and having told us what percentage of the prevailing mortality proceeds from the transmission of "these diseases" as a result of immoral sexual association, kindly tell us also what percentage of the remaining mortality proceeds from the transmission of "these diseases" as a result of moral sexual association? Or would it have us understand that every priest and magistrate is provided with a certain lymph, which goes with the marriage certificate and renders the moral immune?—*Liberty (New York).*

The moral regeneration of mankind will only really commence when the most fundamental of the social relations is placed under the rule of equal justice, and when human beings learn to cultivate their strongest sympathy with an equal in rights and in cultivation.—*John Stuart Mill.*

It is well to consider a little whether in our zeal to suppress one form of immorality we may not be forging chains which may in time be fastened upon the neck of some great but unpopular truth.—*Loring Moody.*

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 8 months and 10 days old. He has served 115 days of his sentence to imprisonment for one year at hard labor. His task at present is breaking stone.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

* * *

LETTERS FROM THE EDITOR.

The letter dated May 30 was received on June 6, which was after LUCIFER No. 1067 was printed. It seems that he was allowed to write it as a special holiday privilege. The second letter is the regular one which he can write at intervals of five weeks, and which is sent out if approved by the prison officials. The first two letters which he wrote were not sent out, because of something to which the officials objected. The prisoner does not know on what the objection was based, as he was very careful to avoid criticism, which is forbidden. However, the opinions of the editor are fairly well known to the readers of LUCIFER, and they are especially interested in having reports of his daily life, state of health, etc. If he retains health and strength he will be able, in a few months, to again express his convictions through the columns of LUCIFER. I send a copy of each issue of LUCIFER to him, but he has seen only fragments of two copies.

Of the old songs which he desires we can send those marked with an asterisk. If any of our friends have the book, or can tell me where it can be obtained, or can send the words of the songs, the favor will be appreciated. L. H.

* * *

STATE PENITENTIARY, JOLIET, ILL., May 30 (Decoration Day), '06.—*My Dear Lillian:* Unexpectedly I am permitted to write a letter home. On my return to cell, after witnessing a very interesting stereopticon performance at the chapel, I found this blank sheet on my bunk, and now, having filled the stomach with an excellent Decoration Day dinner, I proceed to write you a penciled letter.

Received yours of the 24th in due time, telling me of the whooping-cough in family; also that No. 1066 had been published, with reviews of my case by Crane and Chamberlain. Please thank them for me. Glad to know that the paper gets to press regularly and promptly. Hope you are not overworking yourself. Hope money enough comes in to enable you to hire all needful help, especially in the correspondence department—so many letters to be answered. Who is your stenographer now? Did not see No. 1066—nor previous numbers—except two fragments, since I have been in the S. P. Glad to hear that my brief letter to you, dated May 6, was published, containing acknowledgments of receipts of letters. Now I will send you another list of letters received since May 6, and will ask you, if possible, to insert it in next LUCIFER. In my name, please return sincerest thanks to the writers and ask them to continue to remember the "prisoner in bonds," though not bound just as he is bound. How I wish I could answer them each and all. Here is the list received since May 6: F. B. Earnshaw, 1; Gertie Vose, 1; Hulda P. Loomis, 1; George B. Wheeler, 2; T. P. Meade, 1; Ada Morley, 3; Annie E. Parkhurst, 2; Elizabeth H. Russell, 2; Thomas J. Griffiths, 2; Rachel S. Tenney, M. D., 1; M. Florence Johnson, 9; Josephine K. Henry, 1; W. W. Miller, 1; Dr. E. B. Foote, 1; M. Gifford, 1; Mrs. P. Isgrig, 1; Adeline Champney, 1; Ed Secrest, 1; Bettie M. Roberts, 1; Dr. J. R. Price, 1; Ida B. Robinson, 1; Lulu McC. Clarke, 1; William Schenck, 1; Lucinda B. Chandler, 1; George Harman, 1; Katharine S. Fry, 1; Arthur Wastall, 1; Mattie D. and James Haworth, 2; Henry C. Hansou, (Ill.), 1; George and Louie Bedborough, 4; D. Edson Smith, 1; Mary D. Jenne, 1; Joseph Harman, 1; Lillian Harman, 6. A few of these were cards.

Please say to all friends who have inquired or who may inquire after my health that, all things considered, my health is fairly good; better, in fact, than I could reasonably expect. I am still at work breaking stone "for the state of Illinois." Have worked thus far without shelter, but was officially informed two days ago that we are to have an awning soon to shelter us from sun and rain. We work about eight and a half hours per day, if I mistake not. As is sometimes said of the devil—that he is not really as "black as he is painted"—so I would say of the "rock pile," the work is not so dreadful as some people imagine it to be. I have often worked harder on the farm than I have done on the rock pile, and yet have made an average hand at the latter-named work.

I hope nothing will prevent your coming to see me on the 17th of June, or earlier if possible. I have so many things to talk about—concerning the pardon business and publishing business. But don't think I am worrying about anything. I trust you and our other friends, fully and unreservedly, in all respects.

Give my best love to all the household. Kiss Virna and Baby George for me. Hope the children will soon be well. Time about up. Good-by, dear daughter, good-by. Write often. Don't overwork. All good things be yours. M. H.

To the Usher or other Officer: Please let me know if there is anything wrong with this letter. It is nearly dark and my pencil worn out. M. HARMAN.

* * *

STATE PENITENTIARY, JOLIET, ILL., June 10, 1906.—*My Dear Lillian:* Two letters from you last week—one written Sunday eve and the other Tuesday or Wednesday. Glad to know that Virna and George are better of their cough. What you say in regard to your "chief responsibility" is quite correct. I want to see you very much, but can wait till it is altogether safe to bring the babe with you. Hope the warden will let G. O'B. see me tomorrow, and then allow you to come a week or so later. Weather quite warm, but not oppressively hot. Some good showers lately. The worst feature, perhaps, of work on the rock pile is its *monotony;* hence I would gladly welcome the privilege of singing while pounding stone, just as the ditchers are able to do more and better work on the Panama

canal when permitted to sing. Talking is not allowed to workers in the stone yard, but singing, in low tones, is not contrary to rules, so far as I know. I have a good supply of tunes suitable for use as accompaniment to the strokes of the stone-hammer, but have forgotten most of the words to which these tunes were set. In my younger years I once owned a collection of hymns and songs, called the "Universal Musician," printed with numerals instead of notes, but have not seen the book for many years. It is probably now out of print, but if you could get a copy for me I would greatly appreciate the favor. It was published fifty years or more ago by Benj. Franklin, I think, in Cincinnati—not "Old Ben," of course. It was the best all-round book of the kind I ever saw. If the book itself cannot be had I would sincerely thank you or any one else for the words of some of the songs I learned therein, such as these—designating by first lines:

"Away to the greenwood, away;" "When early morning's ruddy light bids man to labor go;" "The morning advancing peeps o'er the hills;" "O, a farmer's boy is a jovial lad;" "Flow gently, sweet Afton;" "Farewell, farewell to thee, Araby's Daughter;" "O my soul is full of music;" "Fly away to my native land, sweet dove;" "Highland Mary;" "Ye banks and braes o' bonny Doon;" the song of the various handicrafts, etc.

Among the library books I read is "People of the Abyss," by Jack London, and can't help contrasting the daily lives of the denizens of the "under world" in the largest and richest city with the daily fare and prospects ahead of the convicts in Joliet S. P.—with their abundant and regular supply of excellent food, their comfortable clothing, clean and warm beds, educational privileges, and, generally speaking, regular and not excessively hard work.

Since my Decoration Day letter was written I have received letters as follows: Ada M. Morley, 2; J. P. Phinney, 1; P. Isgrig, 1; Katharine S. Fry, 1; Sadie A. Magoon, 1; Lois Waisbrooker, 1; George Bedborough, 1; A. E. K. Parkhurst, 2; J. M. Gilbert, 1; A. B. Fish, 1; Elizabeth H. Russell, 1; Hulda P. Loomis, 1; George B. Wheeler, 1; Henry E. Dewey, 1; Philip G. Peabody, 2; Frank L. Poland, 1; Lucinda B. Chandler, 1; Thirza E. Rathbun, 1; Emma Greene, 1; C. N. Greene, 1; Mattie Day Haworth, 1; William H. Wilgus, 1; William Frets, 1; F. A. De Crane, 1; P. L. Philips, 1; Sarah Stone Rockhill, 1; Ed. W. Chamberlain, 1; "Frank," 1; Lillian Harman, 3. A few of these are cards. Please thank the writers of these friendly missives for me and ask them to kindly continue to remember the prisoner in bonds. No one can fully appreciate the value of letters until shut up behind prison bars. Also, please remember to thank all who have spent and are spending time, labor and money in efforts to secure my release. Just what shape these efforts are taking I have only a vague general idea, but feel sure that the agitation of the subject will help to make people think, and think seriously, and that the general result will be an advance toward a better understanding of the great fundamental problem of human rights and human wrongs.

Also, please do not forget to thank all societies or clubs that have kindly remembered the prisoner in bonds by resolutions of sympathy and encouragement, especially such clubs or societies as those with whose members I am personally acquainted, such as the Chicago Society of Anthropology. I received in due time the report of the secretary, Dr. C. P. Lewis, stating that I had been thus honored by a unanimous vote of the membership at a regular meeting, but have never yet learned whether a suitable acknowledgment of the honor had been made in my name.

My single sheet is full. Good-by, dear daughter. With love and heartfelt thanks for your faithful and untiring work, ever yours,

M. H.

To the Usher: Please let me know if anything is wrong with this letter. M. HARMAN.

NATIONAL OWNERSHIP OF ALL PROPERTY.

We live under a condition of individual ownership of property. Who knows of any one, rich, medium or poor, who is absolutely contented with economic conditions as they exist—who is not to some extent suffering the spirit of discontent?

Let us study into national ownership of all property as a remedy.

Let us suppose the nation owns everything except the clothes we wear. Money is abolished. Everybody works for the nation. Each draws the same annual salary. Draw pay in form of a ticket. Everybody is a producer in some form a part of the time at least. All products turned over to the nation and placed in storehouses the property of the nation. We buy everything from the nation and pay by having our ticket punched. Our salary is perpetual from the day of birth to date of death. Our salary is adequate to secure food, raiment and shelter, and also travel and various entertainments. The nation's libraries are at the disposal of all.

What is the nation? It is of the people, by the people and for the people. Officers are chosen upon merit and draw no more salaries than field laborers. All draw same salary, regardless of ability or condition.

How transform from the present condition of individual ownership to a condition of national ownership? By natural growth.

Some people understand and want this change. Others do not understand and do not want any such change.

Very well, then. Let every tub stand on its own bottom. Let those who do not understand or are indifferent to any change, continue as they are. Let those who do understand get together and adopt such plans of life as will tend to gradually bring the condition of life desired.

Here is a suggestion: Farmer A opens his home to those who desire him as a leader (limiting the number) and those he desires as followers. They all work together to build up a large estate and place it in legal form to succeed from generation to generation. B is a manufacturer, and does same. C is a merchant, and does same. So on through all the occupations. Accordingly as these people are happy and prosperous, accordingly will others fall in line, until finally all property will become absorbed and national ownership have come by natural growth.

Discussion is in order and all questions and answers are to be sent direct to LUCIFER for publication when accepted.

Yours for truth and the best. SUBSCRIBER.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

R. THOMAS, JR., Alderson, W. Va.—Please find enclosed $5 for books, subscription to LUCIFER and Brother Harman's latest photograph. I wish I could hire a man to take his place on the rock pile, or I would take his place for a while if they would let him out. This is a shameful outrage.

P. E. LEONARD, Cestos, Okla.—Have just finished reading Mr. Crane's "History of Persecution," etc., in No. 1066, and would like to see it in pamphlet form. It is splendid! Will take and distribute $1 worth or more if so printed. Enclosed find $2 in redemption of my promise to help pay extra cost of printing Moses Harman's photograph in LUCIFER.

ELIZABETH H. RUSSELL, 828 South Seventh street, San Jose, Cal.—Many thanks for the package of LUCIFERS No. 1065. Will remit later on when I can send for a money order. I am pleased to report that I have obtained thirty-seven signatures for one of the petitions among friends and neighbors, and posted the same to the Free Speech League. I sincerely hope the president will show himself of some use in this case and right the great wrong done your father.

LUCINDA B. CHANDLER, Norwood Park, Ill.—*Dear Lillian:* I was glad to see in last LUCIFER that your father had received two letters of mine. I had mailed a third before. Today shall mail the fourth. It's too bad he can't have his cell alone. I think of you often and know your burden is very heavy. I hope and trust you will keep up courage and strength. A benefit was given me last week by Douglas Park Woman's Club, so I can spare a mite to help LUCIFER. I wish it could be much more. Best wishes and love.

J. B., Springfield, Mo.—On Saturday, May 5, there was what had been announced as a "Machinists' smoker" by the North Side Lodge, but which proved to be a political trap. At least they furnished liquid refreshments and chin music. Refreshments had but little attraction for me, but I was on hand with a petition for pardon for Comrade Harman, which I had received from the Free Speech League. As soon as Mr. Hamlin, candidate for congress, finished

"soft-soaping" the boys I approached him for his signature to the petition. But he "knew Harman; used to go to school to him" here in southern Missouri, I forget the county. (Is that true?) "Did not approve of his views, had read LUCIFER, and recently had a personal letter from Harman wanting him to subscribe to his relief fund." (Is that correct?) No, he could not sign it; he "did not think it right for a man to marry one woman and when he got tired of her go off and leave her with a lot of children to take care of. Why, just look! we have men in congress today who keep three or four women." I simply responded that Mr. Harman was not responsible for the existing state of commercial immorality and turned away without casting more pearls before swine, though I felt tempted to tell him that the things he spoke of were the result of present conditions, and wished to ask him if the reason he did not want to disturb them was because he, too, desired the privilege of "keeping three or four women" when he got into congress. Two numbskulls who heard his protest refused to sign, but I got eighty-seven signatures there that night. Not so bad for a start. I doubt he and his beer getting one-quarter as many votes. I enclose $1, for which please send me a few copies of Post and Wakeman letters and LUCIFER with petition in, and balance, if any, on subscription.

ALBINA L. WASHBURN, San Diego, Cal.—I have been dumb at the actual execution of the absurd and cruel sentence of your dear father, but would have written sooner but for the handicap of lame shoulder and spinal troubles. Under care of osteopath and magnetic doctors for some months. Some better and will not delay longer. Enclosed find $2—$1 for extra copies of LUCIFER through March and the Burbank letter number, and on subscription; the other for a copy of "Karezza," which I wish to present to a young pair of friends who are to marry June 20. If you have not "Karezza" in stock send me something else, whatever you think will fit the case of sensible but uninformed orphans. With much loving thought for you and to you and yours.

L. P. E., Morgan City, Utah.—A few days ago I was most agreeably surprised to receive two copies of LUCIFER, the reform paper that, among the many I have read, I always held to be far in advance of all of them. My firm faith in the grand principles advanced by your father is, if possible, stronger today than it ever was. My age, soon 81 years, prevents me from taking any active part in this most important movement. Among the many so-called Freethinkers few are thinking, reading and investigating far enough. There are only few, very few, who possess such indomitable character as your worthy father. And while I deeply sympathize with him in being deprived of liberty and freedom, I am fully convinced that the time shall come when Moses Harman's name will be placed among the foremost saviors of mankind. He is fighting for a principle that will not die even if he shall die in the fight. I send the petition today.

EDWIN F. LUDWIG, Secretary Economic Educational League, Washington, D. C.—I enclose $2, a donation from the Economic Educational League. This is part of the collection taken at our meeting on April 29, when we considered the subject of free speech. A part of the collection was also sent to the Free Speech League. The attendance was very small, owing to threatening weather, but the meeting was on the whole quite successful. One of our members gave an able address on "Our Despotic Postal Censorship," outlining the proceedings against yourself and LUCIFER and making a plea for free speech and a free press. Petitions for your pardon were circulated at the meeting, and before and since, and eighty-three names were secured. These, with perhaps a few additional three names were secured. These, with perhaps a few additional ones, will be forwarded to the Free Speech League in a day or two. We regret the donation is not larger and trust you are holding your own. Cheer up, and go in for victory.

W. P. ROOT, Medina, Ohio.—I have just received a copy of your journal for April, containing an account of Mr. Harman's arrest. While I have not read the matter for which he was arrested I have no doubt it was far from being criminal, and I cannot help feeling that his incarceration is an indication that we are fast getting into troubled water; for when advanced thinkers can thus be confined at the whim of one press censor we might all just as well put our necks into St. Anthony's yoke and lie down to our bondage forever. Books and papers are constantly sent through the mails that are designed to pander to passion, but nothing is said about it, for the designed to pander to passion, but nothing is said about it, for the word "art" covers it all; but when a vital matter is seriously discussed by a Harman or by a Dr. A. B. Stockham, who has blest her sex so greatly by her works, a fine is promptly imposed. Whatever evils may be entailed on us as a people by questionable literature of the "Sapho" order it cannot be compared with the trouble we shall encounter by letting one man interpret true modesty for all the nation, especially when his utility is measured by the "tons of poisoned literature" he destroys annually. Perhaps the time is not far off when it will be a crime to criticise our censors.

JOE THOUNSON, Healdsburg, Cal.—Reading Mr. R. B. Kerr's letter and his evident (to him) favoritism with God, reminded me of a sister equally conceited. One evening about two years ago at her house the conversation turned upon chicken thieves, of which she had no fear, being confident that God would protect her property (he is a watchdog, you see, among his many accomplishments); but at that very moment two "hoboes" were helping themselves to some of her choice Plymouth Rocks. We heard the "pug" barking furiously, but paid no attention. The hoboes were discovered next morning with seven hens in their possession. If Mr. Kerr is acquainted with Mrs. Wermouth he would do well to ask her for an introduction to this God who is so watchful over him. Mrs. Maud Lord Drake had been in the city, but would not allow her husband to remain to complete his business. She felt it coming, but did not claim that God had anything to do with it. Nor did she think it was God when she predicted the Johnstown flood and the Galveston horror. The man who taught me more than any one else, W. H. Chaney, foretold the day of his death and that he would be buried in a blizzard, which prophecy was fulfilled to the letter. I have spent many years in San Francisco during the last thirty-two years, have traveled for months by land and sea, but always happen to be in the right place at the right time, so that I have never even seen anything worse than a shipwreck, and was never in one, and so I do not hesitate to say it will go on for the next twenty-five years or so, but God does not tell me so. All this is foreign to the mission of your little paper, yet I feel that many of your readers would be benefited by a little knowledge along these lines. They would learn to leave the gods to the witch-burners, the Comstocks and persecutors generally. All true reformers leave superstition behind. It makes the angels weep when they look back and see what a belief in God has done for humanity. . . . Directly after the "quake" I was to have been sent to England; had everything packed and made *mes adieux*, but the best-laid plans, etc. Here I am still, and penniless. Been waiting for a few dollars to share with you. Now I have several personal friends in distress in San Francisco, among whom is Prof. Haddock, editor of "Human Nature" (I believe you know him). He has lost about everything, is partially paralyzed, but there are hopes of his recovery. . . . By waiting a day or two I expect to get a dollar or two to share with you. I expect to inclose $2—one for a renewal of the paper and one for the cause. Although your father has my warmest sympathies I have been unable to prove it, much to my chagrin. I was in full sympathy with the sex question thirty-five years ago, and believe I would have endorsed every idea he has expressed on the subject. I regret that so many journals which sympathize with him disclaim a belief in all his opinions. I think such persons are too conservative, not pioneers in the work of reform.

DISINTEGRATION OF THE OLD MARRIAGE.

Having tried the credentials of average marriage champions and found them spurious we are free to take up marriage *de novo* and study it as if no lions of prejudice roared against its fair discussion. We brush aside the middle-class family-worshipers who rave when the family is *spoken* against, but look on meekly as kitchen menials while the rich thieves wreck it. They cry, "Rescue the family, repair it, deliver us from divorce, or society will perish." As Archbishop Farley describes it, "Our national life is already honeycombed by this insidious evil (divorce). In fact, the walls of society have already begun to totter, if they are not actually falling under its attacks." To all of which we are compelled to reply, Buncombe. You are playing a comedy, the family is merely a verbal fetish with you. Are not you all either coward fawners on the rich who are knocking out the props of the family, or hand in glove with them for profit, begging their brothel and graft-got gold to build your churches or to nourish Bourbon universities? In fact, the family knights are likewise heated apostles or willing pillars of the industrial system which is sending the family to perdition. Pardon me if I reject the judgment of such minds.

We must therefore probe the family without fear, since race

future is at stake. Without children mankind ends, with poor children it retrogrades, and if the well born are ill reared good birth is defeated, and again we have race retrogression.

Two facts disintegrating marriage are our mode of industrial life and a new intelligence. The industrial formation not only destroys marriage but denies ideal union of the sexes, thus violating intelligence. Intelligence therefore opposes the industrial regime and the marriage system as it is, postulating an industrial form wherein the sexes may unite rationally with a view to personal and race perfection. Present marriage is doomed if the industrial scheme stands and is doomed if it falls, for in the latter event intelligence will replace it with a higher relation.—*From "Marriage and Race Death," a new work by Morrison J. Swift.*

BOOKS AND PAMPHLETS.

Marriage in Free Society.

BY EDWARD CARPENTER.

One of the best short works on the subject. A charming little gift book.

"Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it."

Daintily printed. Prepaid, 25c.
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BE THYSELF.

Be thyself! A nobler gospel
Never in the past has been.
Be thyself; 'tis holy scripture,
Though no Bible-lids between.

Dare to shape in thought and language
That is lying in your brain;
Dare to launch it, banners flying,
On the bosom of the main.

Then though coward world may scorn thee,
Friendship fail, and fortune frown,
Earth itself grow dark around thee,
Foes on thee in rage look down.

Heed not; there's a word more potent
Carried in thy manly heart.
Be thyself and do thy duty,—
Thou could'st ask no holier part.

—WILLIAM DENTON.

DIVORCE OR SEPARATION?

Recent public scandals in England have set some of the people thinking about increased facilities for divorce. The law in most American states is probably at variance with British law, which admits as grounds for divorce adultery on the part of a wife and adultery and cruelty on the part of a husband. The chief objections to the British divorce laws are that a divorce suit is too expensive to be within the reach of any but the rich, the grounds for divorce are too restricted, and there is an illogical stipulation that, although the adultery of either party is a reasonable ground, the adultery of both parties, instead of increasing the necessity for a divorce, renders the relief unattainable.

Poor people in England seldom or never think of divorce. There is a "pro forma pauperis" method of procedure, but it is rarely used, the poor quite accurately gauging the true worthlessness of "cheap law." In recent years it has been made possible for police magistrates to grant "judicial separations," and of these facilities full advantage has been taken. In the year 1904 no fewer than 15,500 married people were separated by police magistrates in London alone.

What does this mean? It means the people are finding out that marriage is a failure as an institution. These people have suffered. They have experienced how little marriage can help them and they ask to be made free. The immensity of the figures recently published show in lurid colors what a ghastly fraud is the alleged protection afforded by marriage.

The journalistic and clerical busybodies are beginning to tremble at the result of orthodox objection to divorce. Columns of our newspapers are being filled with jeremiads inspired by recent statistics. It is startling the conventional dovecotes to find how immensely popular these semi-divorces have become. The awful horror felt by the scribes is not brought forth by the nameless cruelties, the daily and nightly outrages and the direct and indirect robbery which have served as the reasons for magisterial interference. The journalistic indignation is reserved for the noteworthy fact that these separated couples are contented with their separations and do not yearn for remarriage. They have had some "protection" and do not want any more. The following extracts from a widely read English journal ("Referee," London) are a fair specimen of many current orthodox comments:

"The one plain question it is our duty to put to ourselves is whether the wholesale granting of judicial separations is likely to conduce to the morality of those concerned or not. Magistrates have no option in the matter. They can advise patience and self-control, they can express their opinion that there are faults on both sides and that a spirit of mutual forbearance and helpfulness may avert the breach that threatens, but if two married people are seriously bent on returning to the ways of bachelorhood and spinsterhood they can have their way. They cannot secure permission to remarry, but they can walk out of each other's lives, and, apart from some pecuniary arrangement into which the husband may or may not be forced to enter, they have no longer a concern with or a control over each other. There are many thousands of persons in this condition now, and their numbers are increasing yearly.

"The only possible answer to the plain question just posed is that, human nature being what it is, the moral tone of the community will not on the whole be raised by this condition of affairs. A married woman who is permanently separated from her husband is *not* hedged about by some of the protecting sanctities which once sheltered her. She may be, and she is often, a woman of spotless character, who has been deeply injured and whose position commands the delicate respect of all good men. But all separated women are not of this kind, nor are all men chivalrous and honorable. At the very best the woman has lost one protecting influence, however poor and ineffective it may have been, and at the worst she is unavoidably exposed to temptations which were not so great nor so frequent in the days of her bondage. And as for the average man who is separated permanently from his wife, and is by law forbidden to find another, the social hypocrisy which pretends to believe that *he* will grow into a plaster saint may be dismissed at once. The whole system tends towards a degradation of the sexual relationship, and can tend in no other direction. Judicial separation is a half-way house between household misery and divorce. It may afford relief in many cases, but the relief is never as complete as, in the case of a really deserving subject, it ought to be. It entails a lasting disability which no good man or woman ought to suffer, and in many cases—and these most probably the majority—its balance is in favor of loose living."

So long as state interference in sex relations is to be tolerated at all, it seems eminently sensible for the state to protect from a second blunder those who have already made one sad, serious error. But what an answer it is to the plea of the "Referee" and others that women lose their "protecting influence" if they separate from a scoundrel whose behavior has been sufficient to convince even a London magistrate that the marriage is a failure. The happy "victims" do not grumble—it is only our pharisees on the press and in the pulpit who see any hardship in their lot. "The plain question" is not, as put by the "Referee," the question of conducing to monogamic ideals of morality; it is not, in fact, a question of the future morals of the separated couples—it is merely a recognition of the failure of the marriage already accomplished. The magistrate is not asked to consider the future behavior of the couple—that will depend on the characters of the individuals. The reason for the separation is that freedom from a hateful marriage is admittedly preferable to the pretended "sanctity" of a cruel bondage.

GEORGE BERNSCOUGH.

PHOTOGRAPHS OF MOSES HARMAN.

The latest photographs of the editor of LUCIFER, taken alone, and also photographs taken with his infant grandson, are for sale at this office. Price, 25 cents each.

"THE JUNGLE" AND ITS CRITICS.

The largest industrial center on earth is formed by the Union stock yards and packing houses of Chicago. Other things being equal, we should expect to find here the most perfect type of capitalism, the most perfect hideousness, most widespread misery, the most highly developed exploitation.

Hence it was but fitting that the great novel of capitalism should be built around this industry. Into Packingtown came Comrade Upton Sinclair, writing as fiercely primitive as the savagery of that locality, as keenly complex as the industry upon which that savagery rests.

The real story of the book is the story of concentrated, crushing industrial exploitation. This story is hung upon a group of Lithuanians, who, in any other book, would be called the "principal characters." But in this book the real characters are social classes and industrial conditions. Jurgis is but a sort of personified Packingtown proletariat. All the hideous conditions under which profit producers in the great Chicago meat factories toil is told with a power that brings the name of Zola again and again to mind. In some ways Zola is surpassed. The social philosophy of Zola was the utopian communism of Fourier; the social philosophy of Sinclair is the international socialism of Karl Marx.

The story of human evolution is photographed for us by contrasting Packingtown with Lithuania, from which Jurgis and his family come. Torn out of a social stage centuries older than that of Chicago, this group of Lithuanian peasants, accustomed to mediæval, communal personal relations, based on status and tradition, suddenly find themselves hurled into a social stage whose only bond of cohesion is the possibility of profit, and where human beings prey upon one another as do the wild beasts in an African jungle, and where, worst of all, even their neighbors and fellow workers have lost the social feeling of caste and fellowship that bound together the peasants of far-off Lithuania.

In such an industrial society such individuals could not but be dwarfed into insignificance by the industrial life that swallowed them up.

"It seemed to them impossible of belief that anything so stupendous could have been devised by mortal man. . . . It was a thing as tremendous as the universe—the laws and ways of its working no more than the universe to be questioned or understood. All that a mere man could do, it seemed to Jurgis, was to take a thing like this as he found it, and do as he was told; to be given a place in it and a share in its wonderful activities was a blessing to be grateful for, as one was grateful for the sunshine and the rain."

Then we watch that machine at work. All its coverings are taken off and its fearful, cruel nakedness exposed. We see the helpless fight for life by the workers—the wearing out and tossing aside of the strong—the grinding up of women and children inch by inch—the terrible accidents and insidious poisoning to which the workers were exposed—the hopelessness of resistance,—until at last the whole family is run through the mill as mercilessly and thoroughly as any dumb animal that ever entered the stock yards gates. But through it all, Jurgis, as the typical proletarian, retains enough strength to enable him at last to grasp the philosophy which the whole industry has been preaching to him while it crushed him—the philosophy of socialism.

The whole point and heart of the book centers around the condition of the workers and their struggle for better conditions. Yet it is safe to say that ninety per cent of the critics have spent a majority of their space on the few pages that are devoted to the abuses in the production of meat that affect the consumer.

Nearly half of the words that have been devoted to "The Jungle" in the reviews that have come under my notice have been with reference to about three pages of the book (pp. 113-115). It is these pages which are most frequently quoted as convicting the author of exaggeration or worse. Yet he introduces these with the words "And there were other things stranger than this, according to the gossip of the men." Certainly any one who knows even a little bit about the yards knows that it is just such things as these that make up the gossip of the men.

Nothing could be more illuminative of the character of capitalism than the way in which this attack upon it has been met. "Ignore what he says about the men; deny his assertions about the meat, but investigate a little to save our stomachs, and abuse the writer," has been the programme of the defenders of exploitation.

Roosevelt had to get "strenuous" over the matter and has sent two commissions to Chicago to "investigate." So far as I am able to learn, and I was in a position to know something about what they were doing, neither found anything they did not want to find. The only strange thing is that any one takes such "investigations" seriously. Capitalism investigating itself would be a roaring farce, were it not, like everything else in capitalism, so close to the terribly tragic.

So far as the facts of "The Jungle" are concerned, I want to bear testimony here that, terrible as is the arraignment, Comrade Sinclair has still fallen far short of the truth. The time which he spent in study was too short to learn the whole truth—indeed it would have taken a lifetime. But a large portion of his facts are notorious. Many of them were published by me six years ago. Since the appearance of "The Jungle" I have taken the trouble to look into those statements made by Comrade Sinclair with which I was not familiar, and I have verified, by men who know whereof they speak, all those which have been challenged, and have learned much more that cannot be told because of the suffering which it would entail upon the workers who are forced to do the sort of work which is denied as existing.

I make this statement after careful consideration of the facts as I know them, and "The Jungle," and its critics, that the person who claims that Sinclair has exaggerated speaks either from mendacity or ignorance—is either a liar or a fool.

The Chicago "Evening Post" sent out a reporter to get opinions on its truthfulness and published several columns of interviews on the subject. Strange as it may seem, the priests, preachers, packers and philanthropists of the stock yards district all agreed that the book was "overdrawn." On the other hand, conversation directly and indirectly with the only people who know what they are talking about—the workers in the yards—has failed to find a man who does not agree that it is a truthful picture.

To take some of the incidents that have been specifically challenged: I know the family whose child was drowned in the gutter; I have helped to treat dozens of cases of infection and blood-poisoning of yards workers; I have known men and their families who have fallen into the rendering vats; I have talked with employes who had helped in the dodging of inspection and the marketing of rotten meat; as agent of the stock yards district of the bureau of charities, and a volunteer inspector of the Chicago health department, I have seen things in the lives of the workers in Packingtown more terrible than any depicted in "The Jungle." Best of all, as a socialist, I have seen the growth of socialism in that locality until today it contains the highest percentage of socialist voters of any large industrial center in the world. I give this personal testimony because of the attacks which have been made upon "The Jungle" by ignorant or corrupt book reviewers and by others who are interested in the maintenance of conditions as they are in Packingtown.—*J. M. Simons, in International Socialist Review.*

AMERICAN MEDICAL ASSOCIATION AND SEX EDUCATION.

The following report of a recent session of the American Medical Association held in Boston is sent to LUCIFER by May Clifford Hurd, of Wellesley, Mass. Commenting on it she says: "Very good, but most people wait till they are 'patients' to learn why they became ill. An ounce of prevention is worth more than a pound of remedy. Why not allow Moses and Lillian Harman to give some prevention in the shape of knowledge?"

In a symposium on the duty of the profession toward womankind, Dr. E. E. Murger, of Iowa, advocated the establishment of a bureau of publicity in order to teach people how to lead happier and longer lives. He said that in his opinion the medical profession has not done its whole duty until it has educated the whole mass of people so that they can detect fraudulent medical advertisements and protect themselves from quacks. Dr. H. O. Marcy, of Boston, said that at present there is too much pretense and fashion in society and that the people should return to the simpler life of their forefathers. Deferred marriages received a rap from Dr. J. Henry Carstens, of Detroit, who accused the women of not being willing to marry a man unless he was making a good deal of money, and that the fair sex also put on too much style. Nearly all the speakers were optimists.

In a paper on the "Protection of the Innocent" Dr. W. Lee Howard, of Westboro, urged a wider dissemination of medical knowledge for the benefit of the general public, and this view was seconded by a number of other speakers. All emphasized the fact that ignorance is not innocence, and that the plainer medical truths are expressed the better. Doctors who see that their patients need to

have such truths explained to them, but who shirk the responsibility, are moral cowards. Dr. Howard said too much was left to the minister which should properly come in the province of the physician, and that the latter should do his duty by instructing all who needed a fuller knowledge of medical truths. The keynote of the address was that a knowledge of all the functions of the body is necessary to the proper development and right living of both men and women, and that such information rightly imparted is much better than the lessons learned in the costly school of experience.

The morning session was devoted to a discussion of means by which the public may be reached, as it is the opinion of the doctors that all the papers read would be of great interest and benefit to the general public and should not be relegated to the medical libraries.

SELF-RELIANCE.

[At my latest visit to my father—on June 17—he gave me a copy of Emerson's Essays with passages marked, which he desired to reproduce in LUCIFER. Here are some of them.—L. H.]

A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope. Trust thyself: every heart vibrates to that iron string.

Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint stock company in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of our own mind. Absolve you to yourself, and you shall have the suffrage of the world. . . .

No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong is what is against it.

A man is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he.

I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. . . . I ought to go upright and vital, and speak the rude truth in all ways. . . .

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Out upon your guarded lips! Sew them up with pack thread, do. Else, if you would be a man, speak what you think today in words as hard as cannon balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today. Ah, then, exclaim the aged ladies, you shall be misunderstood. Misunderstood! It is a right fool's word. Is it so bad, then, to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

THE REAL WASHINGTON.

The blistering indictment which the Philadelphia clergyman brought against the memory of George Washington at the Evacuation Day exercises, held at Valley Forge, seems not to have scored a success, as the critics of theatrical performances say. The Philadelphia rector announced nothing particularly novel with regard to the life and character of Washington. He said among other things:

"The true Washington was not a churchman. In examining three volumes on his life by Marshall, Lodge and Ford you will not find religion mentioned in his life. Instead, you will find that he was passionately fond of cards, clubs, clothes, dancing, lottery, theaters, gambling, billiards, dogs, dueling, distilleries, fishing, fox hunting, horses, beautiful women, music, matrimony, raffles and tobacco."

We might even add to this that Washington is commonly reported to have sworn mighty oaths on one or two memorable occasions, and the consequence of this profane report has been increased regard and esteem rather than the contrary. The more that the Rev. Mr. Steele and others like him can do to show that the immortal George was a very human sort of man the more profound will be the respect for the lofty eminence that he attained despite his disadvantages.

The Rev. Mr. Steele had many things against Washington. He was not even confirmed in the church. He was poorly educated. He held slaves. He never won a battle. He was one of the least of the ruling spirits in the country in his time. He inherited and married into his fortune, and so on. The speaker said that he was unable to analyze the elements of Washington's character and find in what his greatness consisted, but he concluded with a characteristic clerical non sequitur: "Nevertheless, he was a great man."—*New York Sun.*

FLESH-EATING.

In his famous letter to the London "Times," on the land question in Russia, Tolstoi spoke of several ideas as ripe for discussion and action. He spoke of private property in land as the "nearest and most obvious evil." He held that, besides facing this evil, our civilization must also face the problems of capital punishment, prostitution and militarism. And to this category of ripe problems he added the practice of flesh-eating.

The packing-house exposure is the most effective argument ever made for a vegetarian diet. It will be hard for imaginative people to forget those dead rats and amputated fingers. They will reflect that there is already an army of government meat inspectors. If, with all these inspectors, it took a socialist novel to acquaint the public with conditions, how secure will these imaginative people feel when the government has a few more inspectors?

We used to go to the priests for salvation. Now we go to the state. We fly to the arms of the government inspector. Just as if he had not already been tried and found wanting. "Oh," said a lady, "the government is going to put a label on the meat. It will be all right now." Great is government! With a government label on the sausage, and a rabbit's foot around the neck, may luck be with us! At any rate, we may try eating as Governor Pingree used to vote, holding the nose.

Socialists have capitalized this incident. They have a right to—it was a socialist who started it. So they say, "Let us establish government packing houses." And the one recourse which seems to occur to every one—an increase of the inspectors—is socialistic in its tendency.

There is this difference between socialistic people and socialists: The socialists want the government to stick our pigs for us. The socialistic people want the government to tell the packers how to do it.

But the church as well as the state is under indictment. Has not the church been telling us that the individual problem is everything; that if the individual soul is saved, society will save itself? Are not the packers church members? Is not their gold lifted to God every Sabbath day? Do not their pastors encourage them in the idea that their souls are already saved? Has the church lost its effectiveness, or is its philosophy wrong? But while we are waiting for the church to convert the packers, or for socialism to convert the packing business, why not turn vegetarians?

There are weary arguments for and against this course. But "don't argue—try it." This is the time to make the experiment. Perhaps meat-eating is not at all a necessity, as is thought, but only a habit.

We are not responsible for the tooth and claw struggle of the universe. That is the saddest of mysteries. But we remember the words of the prophet: "They shall not hurt or destroy in all my holy mountain." Those words were born in man's soul. Is it not his destiny to give them reality?—*Herbert S. Bigelow, in The Public.*

Charles the Fifth, they say, repented of having persecuted the Lutherans. He said to himself, I have thirty watches on my table, and no two of them mark precisely the same time: how could I then imagine that in matters of religion I could make all men think alike? What folly and pride.—*Helvetius.*

The truth, the hope of any time must always be sought in the minorities. . . . Literary history, and all history, is a record of the power of minorities. . . . In politics, mark the importance of minorities of one, as of Cato, Lafayette, Arago.—*R. W. Emerson, in "Letters and Social Aims," p. 161.*

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

THE ISSUE CONCISELY STATED.

"Tell truth and shame the devil."—*Shakespeare.*

A noted political leader when asked by his friends what they should say to those who assailed his private personal record, replied briefly and tersely, "Tell the truth!"

A hundred years ago Robert Burns, poet, philosopher and hater of shams, wrote:

"Here's Freedom for him that wad read,
Here's Freedom for him that wad write;
There's nane ever feared that the truth should be heard,
Save they wham the truth wad indict."

These memorable lines, these world-renowned aphorisms, most clearly and concisely outline the issue upon which hangs the verdict and sentence in the case to be tried at Topeka next week in which the KANSAS LIGHT-BEARER is defendant and the (alleged) people of the United States of America are plaintiffs.

LUCIFER is contending for the right to tell the "truth, the whole truth and nothing but the truth," in regard to the evils (devils) that haunt the basement stories of our social edifice. LUCIFER would tell the truth and shame these devils; it would turn upon them the calcium light of investigation, so that, being seen in all their native hideousness, they may be shunned by the unwary, and so that the abodes where these devils now dwell and where they hold their ghoulish orgies may be cleansed, purified, sanctified and consecrated to the use of the "angels of light"—*i. e.*, the normal, the uplifting impulses of uncorrupted human nature.

If this be the object of LUCIFER'S contention—if LUCIFER is really what its name indicates, a *light-bringer*, what must be the position, the attitude, the object of those who are now ranged in battle array against it? What must be the aim of the prosecutors who would extinguish LUCIFER'S light? The answer, it would seem, is self-evident. The prosecutors of LUCIFER *do not want* the lurking devils to be exposed! In plainer words, LUCIFER'S enemies do not want the social evils, the sexual perversions, to be uncovered and shown to be what they are—physical and moral cancers eating away at the vitals of humanity.

Is this latter position untenable? Is it inconceivable that any man or woman of average intelligence could really wish the continuance, the perpetuity of these universally acknowledged evils?

Sad and discouraging as such admission must be to the lover of his race, the conviction has long since forced itself upon the writer of these lines—who, by the way, is by no means a pessimist—that *there is* a class of men, a very influential class of men, whose interest it is to have these evils perpetuated. Helen H. Gardener, in her late article in the "Arena," speaks of a class of people "who are benefited by the unintelligent increase of an ignorant population." And why or how should any one be benefited by such increase? The answer most evidently is that the increase of an ignorant population gives to the ease-loving and the power-loving class of men greater facilities and more opportunities for the exercise or gratification of their own selfish propensities.

And for a precisely similar reason the power-loving class are interested in keeping intact the vicious practices and the revolting sexual crimes that have been laid bare by LUCIFER'S correspondents. This power-loving class may be personally pure themselves; they may never be guilty of participating themselves in those vices and crimes; but they know that it is through and by *sex* that the human race is reproduced, and they know, too, that whatever vitiates and debases sex vitiates and debases the product of sex—*i. e.*, the oncoming generations of men and women. This power-loving class know that if all children were born with strong, self-reliant, intelligent natures there would soon be no need or occasion for a governing class, or at least that there would be so many, comparatively, that would be capable of governing themselves, and so few that would need governing by others, that their own chances of retaining power over their fellow men would be greatly diminished. A captain of police in New York City, in speaking of his own vocation, is reported to have said: "About so many arrests must be made anyway." But if there were no ignorant and vicious subjects of arrest and punishment the taxpayers would soon tell the captain of police, the police judges, the sheriffs, the legislators, etc., that their services were no longer needed.

All unconsciously, it may be, to themselves, even, but that these considerations largely influence the men who are now seeking the destruction of the LIGHT-BEARER, there is good reason to believe. But these are not the only considerations and causes that are now at work. Among these causes may be named the old theologic superstitions in regard to sex, and the fear that if too much light is thrown upon the workings of our ecclesiastico-civil laws and customs regulating the relations of the sexes the integrity of these laws and customs themselves would be endangered or destroyed, and thus the whole time-honored fabric come tumbling about our heads.

To sum up in fewer words the issue to be tried at Topeka next week, it is the issue between Truth and Light on the one hand and Deception and Darkness on the other. LUCIFER'S work is to uncover and expose vice and crime, in order that they may be avoided and that their perpetrators may be held to account. The work of the prosecution is to prevent such exposure by imprisoning the man who has had the hardihood to publish to the world the unvarnished facts. All talk about "obscenity" is mere subterfuge. Language, words and phrases, whether spoken or printed, has of itself no character at all, good or bad; its character depends upon the use to which it is put. If the use of words in the exposure of evil, for the purpose of curing that evil, be not a legitimate use of words, then it would certainly be hard to find a legitimate use.—*Moses Harman, in* LUCIFER, *April 11, 1890.*

MANNERISMS THAT KILL.

Even a thought of sex life has been considered immodest and unwomanly. Ignorance has been mistaken for innocence and all knowledge of the creative function has been withheld, while a woman's life has been a demonstration of the *think* not and *do* not philosophy; books of etiquette are ful of mannerisms that kill. Do not run, do not laugh, do not talk aloud, do not bow or speak first to a gentleman, and of all things do not whistle. These are born of the idea of repressing natural energies and blighting natural tendencies, of a mistaken idea of virtue. The nun's vow and the maiden's sexless virtue alike are morbid conditions; they are the outgrowth of the race condemnation of the sex life. In ignorance suppressed passion has been considered woman's virtue; she must be cold as snow and chaste as ice.—*Dr. Alice B. Stockham.*

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 8 months and 24 days old. He has served 129 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

FROM JOLIET TO FORT LEAVENWORTH.

On Friday, June 29, I received a telegram dated Santa Fe station, Joliet, June 28:

"I am on my way to Kansas City and Fort Leavenworth. Fairly well. MOSES HARMAN."

The change will probably be one for the better. Father desired it, and his son requested it through the congressmen from Kansas. The Joliet prison is said to be full of tuberculosis, and other conditions were unfavorable to the welfare of the prisoner. He will, as always, be glad to receive letter from his friends. Address Moses Harman, Federal Prison, Fort Leavenworth, Kansas.

L. H.

APPLICATION FOR PARDON DENIED.

The following letter was received by my father, and given to me on my last visit to him:

"In re application for executive clemency of Moses Harman.

"DEPARTMENT OF JUSTICE, WASHINGTON, June 12, 1906.

"*Moses Harman, State Penitentiary, Joliet, Ill.—Sir:*

"Acting under instructions from the president, the attorney general has examined the papers in the above-entitled case, and directs me to advise you that the application for executive clemency is so reported by the several officials to whom it has been referred as not to entitle it, under the rules governing pardon cases, to be submitted for the president's consideration.

"This disposes of the case and the papers have been placed on the files of the department.

"Yours respectfully, PEYTON GORDON, Pardon Attorney."

Father said that, so far as he is personally concerned, he is not at all sorry that the application was denied. Of course, he wants his freedom, but not at the price of that which might be construed as a tacit acknowledgment of wrong-doing and an implied bond on his right of judgment in the future. Indeed, the Free Speech League was told that he could not be released, as he would simply go out and repeat the offense. And though he really believed that his life was in peril while in Joliet, he would not ask for a pardon.

He appreciates the efforts made by his friends, and believes much good has been accomplished through the awakening of thought on the subject of freedom of the press. Many who had never given the matter a thought were led to investigate when the petition was presented to them for signature. This is the only good result I personally ever anticipated from the petition. I believe that the real desire of the persons responsible for the prosecution is the suppression of LUCIFER, and have no doubt that its editor would be released if he would promise to discontinue its publication. I do not think that any one would blame him if he should make such a promise, for he has certainly done his share of work of all kinds. Nevertheless, I am very proud of his steadfastness of purpose and his courage.

L. H.

LETTER FROM J. WARNER MILLS.

DENVER, COLO., June 26, 1906.

My Dear Mr. Harman:

There can seldom be a good excuse for neglecting to write a friend in trouble, and especially when such friend is shut up in prison, and I shall not attempt to give any excuse for my apparent indifference and delay in writing you. Suffice it to say that I have thought of you often since you were sentenced to the penitentiary at Joliet, Ill.

Your incarceration is of the same type as that of the men imprisoned for the supposed crime of blasphemy, or for their religious opinions. You suffer as a martyr for a free press, and the prison stripes cannot forfeit the confidence and esteem in which you are held by the men and women who know your loyalty to progress and truth. We may not agree with all the opinions you express, but we do agree, nevertheless, that you ought to be free to express your honest opinions. We know that you are in earnest and have something to say, and that you will say it, not to the end of poisoning, but of helping your fellow men.

I am glad to see that the "Woman's Journal," and Mr. Post's "Public," and "To-Morrow," and the Free Speech League, and many other powerful agencies and many distinguished persons are taking proper note of your martyrdom and imprisonment and are working for your release. I shall deem it a privilege to join with this earnest band of loyal workers and with my relative and friend, the Rev. B. Fay Mills, in securing your early freedom.

In my opinion the lines you wrote on your way to the penitentiary were simply sublime. No man with a criminal taint about him, and especially no man who was not aflame with a passion to improve or save the human race, could have written so calmly and sanely of his hopes and aspirations, and so forgivingly of his persecutors as you then wrote when speeding on the cars to take your place in prison. Your words had the true ring of the persecuted Nazarene and brought vividly to mind the sublime exclamation, "Father, forgive them, for they know not what they do." That is the metal of which martyrs are made, and no man of such metal can suffer alone or suffer in vain. I trust that the same exalted spirit and fortitude you have made so innocently conspicuous on this and other occasions will continue with you to the end.

I recall a conversation I once had with you in reference to your previous imprisonment, when I pointed out that you had never been harmed, even under the Comstock law, by reason of anything you had ever written yourself; that your own writing was of an order too high to expose you to any of the cunning traps set by your enemies. Your first troubles came, as I recall, and the trouble now upon you also came, not from your own pen, but from the pen of a correspondent. You published what your correspondent wrote, even though you may have differed from him in opinion, and you stood as champion for a free press, even though your correspondent, as I believe in one case was true, was writing in criticism of your own

views. When will the world ever learn that under such circumstances in applying the bars to you the fetters can only reach your flesh, while your ideas go battling on, with many new recruits to give them aid! At the bottom of all reform, in my judgment, lies the great subject of eugenics, in which you are pioneer, and for which as well as for a free press you are now made martyr. We may differ from your views, as I have remarked above, but we can neither agree nor differ without you are free and in proper form to express your views. Out of agreements and disagreements will the truth emerge. Your special theme of stirpiculture, or eugenics, can never fail to advance as long as President Roosevelt talks of race suicide and Burbank shows what improvement can be made in plants and trees, and the agricultural department at Washington tells us how to breed better horses, cattle, sheep and swine. Judge Lindsey, of our city, has justly obtained high reputation by showing us how to save our neglected or wayward girls and boys, and he is now alive to the question of eugenics and economics as related to juvenile crime and delinquencies, and he and many other publicists frequently discourse in public upon the important subject of marriage and divorce. And so the battle goes on, though for a time you yourself are off on a furlough. In the meantime, however, I hope that all will be serene with you as you reflect that your friends and comrades, even though they do not write, do not forget that you are now made a martyr to suffer for the common cause—not merely for the cause of a more exalted manhood and womanhood, but apart from that, or in addition to that, you suffer for the cause of free speech, and for freedom of the press.

If you have read my "Arena" articles you may be interested in our recent franchise fight in Denver, which is now being fought out in the courts. In a recent letter to Mr. Flower, which contains nothing private, yet is not intended for publication, I have stated with considerable detail the result of our election of May 15 last, and I inclose you a carbon copy of same for your perusal.

As a close student of sociology you will be interested in knowing that the great battle of democracy against privilege is still going on all over the nation. It is represented in part by this local fight over the franchises. It is also represented by President Roosevelt's railroad rate fixing campaign, also by the insurance, meat and other trust exposures, and it is especially represented by the tremendous political tide that is now setting in to sweep Mr. Bryan into the presidential chair, ostensibly, if not avowedly, to save the nation from socialism. Who can read without erring the next page of our nation's history?

Of course I do not expect a personal reply, but shall be interested in hearing from you through LUCIFER or otherwise whenever you are able to speak a word to the outside world. Yours sincerely,

J. WARNER MILLS.

LETTERS TO MOSES HARMAN.

J. HARMAN, Jacksboro, Texas.—*My Dear Brother Moses:* How I do wish I could see you. I often think of you. I remember that you made up a club of twenty subscribers to the water-cure journal in Crawford county, Missouri, more than fifty years ago and charged nothing for your work, and all along your life I remember many other deeds of kindness and generosity for the uplifting of humanity. I do wish they would give you what you want to eat and not work you too hard. Surely that is not asking too much.

ED W. CHAMBERLAIN, New York.—It is a long lane that has no turning! The May "Cosmopolitan Magazine" (I think it is) has a fine article by Luther Burbank, the plant wizard, of California, the whole point of which is that what he has done in the realm of plant life can be done in the realm of human life for the improvement of the race. And again the statement is going the rounds of the newspapers that Assistant Secretary of Agriculture Hays has developed sagacity enough to see that the principle which his department is applying to animal breeding may be applied to human breeding as well. Whether the human race will ever become so developed that it will refrain from crucifying its Christs and burning its Brunos, is still an open question.

LUCINDA B. CHANDLER, Norwood Park, Ill.—I was glad to see in last LUCIFER that you had received two letters of mine. I had shortly previous mailed the third. I presume your friends mostly find the hours and days none too long for what they wish to accomplish. Surely I do not, and can't reach the goal desired. Yesterday I was at a social meeting of Bahais. I'm in sympathy with the movement, because the great purpose and teaching is the unity of common humanity and of religions. There's no creed, no dogmatism. Monday, the 4th, I went to Lincoln Center, Jenkin Lloyd Jones' church, to meeting of Congress of Religions. Dr. Thomas presided and made the opening address. He came from Florida the week previous. He finds the racket of Chicago very wearisome. On Tuesday the Douglas Park Woman's Club gave me a benefit. It was in the house of a friend; an enjoyable musical program and very pleasant occasion. It will ever be an inspiring remembrance. It has added a nice little addition to my purse, so I'll have no need for a while to be anxious about wherewithal. We are both in health and thankful. Harriet says, "Lucinda does the writing, and them's my sentiments"; sends love. We hope you are enduring fairly well the situation every way. All freedom has been achieved by the martyrdom of great souls.

LOIS WAISBROOKER, Antioch, Cal.—When I wrote last I thought I should write again before this; I was then at Gibbs. Everything I planned there proved a failure, so I came here to my son's. I have no further plans now. At 80 one has not the energy they have at 50, and when the hour comes I shall not be sorry to go. Abner is in his 83d year, and just before his 82d birthday he walked five miles. I walked one and one-half miles last November, and nearly all the way up-hill, but I was about tired out; could not have gone one-quarter mile farther. We still hear from different points of the ruin wrought by the earthquake. Up in Humboldt county a cemetery was shaken till the marble slabs fell and were broken and the ground around looked as if plowed. Another place, I have forgotten where, but up the coast, a small mountain was split in two and half of it fell over. News comes from Manila, in the Philippines, that a small mountain there had sunk and a lake had taken its place. The earth seems to be in convulsions. Today is Memorial Day and hundreds of dollars' worth of flowers have been strewn over where the dust of the departed lie. When I leave this body I hope it will be cremated. My son got 300 Calla lilies over on the island, which he sold for a cent apiece, and could have sold as many more if he had had them. As I said, I have no plans ahead, but I am writing this without glasses. Hope to live to see you again.

LYDIA R. TODD, San Francisco, Cal.—*Dear Comrade Harman:* Congratulations! How I envy you—serving time for your noble work of the emancipation of woman. Go on, dear, grand, noble brother. *Now* you are doing more for the cause of freedom than by editing forty LUCIFERS. Try to keep these facts in mind, keep up a good heart, just think of the many friends that are sending out good, pure, loving thoughts of you, think of the good you are doing, and it will give you strength. When you are through with the good, grand work, and your year is up, come out to San Francisco. I have a lovely room for you. It is large, sunny and cozy. You may have a fire if you wish, as there is a stove. I will cook good food for you and you may just do nothing all day long, only please yourself. Oh, we may once in a while give you a little shake, but you will soon get used to that. . . . . Now, you see I am not one bit sorry for you. I think the petition an insult. I would not have you come out on it for many dollars. I would not sign my name to the nasty thing. Pardon, indeed! for what? . . . Our poor freethought society is no more, since the quake, but I suppose it will grow up again. We surely did have a few good old meetings. R. B. Kerr had the platform for many Sundays. He is a good speaker. Whenever the sex question was discussed the hall would be crowded. Many people are awaking to the beauty and purity of our school of thought. Dear friend, my heart goes out to you tonight in a great throb of love and pride. I am proud of you. You are our leader; or, if you don't like the word leader, say teacher instead. Many women think of you with pride now, but in the years to come thousands will rise up and call you blessed.

JAMES F. MORTON, JR., New York.—Well, the months are going by, and I am glad to hear better news of your health than those which alarmed us at first. I hope you will hold out all right during the remainder of your confinement, whether we succeed in having it abridged or not. Your friends here and in other parts of the country have been anything but inactive in letting the truth be known, and awakening interest in the principles at stake, as you will learn more fully when you are free again. We expect years of good work for human progress from you yet; and meanwhile those of us at large are trying to do our share toward making the world a little more rational and a little better home for the generations to come. I sent you my pamphlet, "The Curse of Race Prejudice," a few weeks ago. As there is nothing contraband in it, I trust it was duly delivered to you. If so, would you mind mentioning its arrival when next you write Lillian? Just a line to say you received it will be sufficient, as there is nothing in it for which your censors could possibly hold it up; so that, if you did not get it, I should be glad to send you another copy. I am having quite a sale for it already. Several of the negro leaders, in particular, are pushing it very vigorously, and some of them have characterized it as the best appeal on behalf of a common humanity that has been put in print. I am settled in New York for the next three or four years, but I shall never love this city so well as the West. If you could ever make up your mind to quit Chicago, you would find Tacoma or Seattle far more fit a home for a nature-loving human being, as well as more conducive to health and comfort, and with more tendency toward broad thinking. Suppose you and I go out to the Puget Sound country together and show them what such a pair of young fellows can do in the way of stimulating thought. Even Chicago, however, has more real life than New York. We have many good people here, but somehow there is not the whole-heartedness which I found in Chicago. The mad craze for the dollar dwarfs manhood and womanhood completely in this metropolis. I wonder if the atrocious climate here has anything to do with the demoralizing tendency in New York society. I shall be glad to escape to the New Hampshire hills for a few days this summer, and only wish I could squeeze out a longer vacation. Your friends are growing in number every day, and you will meet with a most hearty welcome when you step out into the sunshine again. Be of good cheer, dear friend, and look forward with courage. We are all with you, now more than ever.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. WARNER MILLS, Denver Colo.—*Miss Lillian Harman:* Writing you some days ago upon the troubles of a friend reminds me, if I need any reminder, that as yet I have not written either you or your father concerning his own recent troubles. I wish you would send him the letter herewith, including also the carbon copy of my letter to Mr. Flower.

You have had some experience with the censor, and if you think my words to your father may not pass muster, please return my letter with suggestions, and I will revise it, as I want it to reach your father's hands. I have already signed a petition for your father's pardon, and shall interest myself still further in trying to induce President Roosevelt to grant this act of justice to a reformer so venerable, honorable and earnest. I suppose money at present is personally of no avail to your father, and it is useless to send it to him. But giving to his cause is giving to him. His work must not stop merely because he is made a martyr to the freedom of the press and is put behind prison bars. We who are still free should turn our freedom into service and help Moses Harman feel at his best, by feeling that he is not forgotten and that his cause goes marching on. Use my inclosed check in any way to promote free speech and free press, and to the worthy end of replacing ignorance with knowledge, and also in promoting social justice through a nobler manhood and womanhood wrought by a thoughtful improvement of the race.

J. W. GIBSON, St. Paul, Minn.—It makes me boil to know these outrages. I trust your father's strength may be equal to the tax laid on it and that he may come forth in time to speak and write more willingly by many, and thus the work go on. I will try and write to him. The paper is excellent each issue. You are doing well. Hope money comes in to keep all going, so as not to have that to worry you. I am sure that this last imprisonment is doing much to call attention to this subject.

PAUL ROBIN, 5 Passage du Surmelin, Paris, XX, France.—I beg to send to my venerable brother, Moses Harman, my most sympathetic feelings and my most sincere wishes to see the end of his atrocious torture. I do not lose an occasion to speak and write about the American tyranny, worse than ours in this case. But I cannot do much outside our own papers. Others are cowardly or indifferent, even the pretended advanced. Inclosed is $1. I should be glad to receive, for myself, the portraits of Harman alone and with his grandson—for exhibition in the public room of "Régénération." I send herewith the translation of a paper printed in the June number of "Régénération" and in the "Novy Kult," of Prag (the best I could). With my best wishes to all your family and my warmest feelings for the noble chief.

T. SAKAI, Tokyo, Japan.—I greatly sympathize with Mr. Moses Harman. I have inserted his portrait in my "Home Magazine," which I send you with this card. I sent a card to him also. With wishes for his good health, from the Far East. Yours fraternally.

[The magazine is received and we are very sorry we are unable to read its sixty-eight pages, which are printed in Japanese characters. The portrait of our editor is reproduced from LUCIFER. We hope our Eastern friend will favor us with a translation of the article accompanying the portrait.]

REINHOLD STARCKE, Beaver Falls, Pa.—Inclosed is $1 to push my number on LUCIFER ahead some again. It almost makes me rage angry every time I think about your father's persecution; I can't look at it calmly. With kindest regards to yourself and family, and if you get the opportunity and happen to think of it at the time remember me to your father. I would like him to think of me at times, as his influence in my life has been a good one only, and I invite his influence always, should he pass from the physical before I do (which, of course, is probable, considering our ages). No personal reply is expected, as you have your hands too full. I hope the children have recovered. Don't forget to put up orange or red tissue paper on windows, and orange or red shades on the lights, during the trouble, and protect eyes from exposure to bright or white light at convalescence.

GEORGE BEDBOROUGH, London, Eng.—By this post I am writing to Moses Harman. I inclose a postal order for $2.50—the best I can do at present. I will write more fully by next mail. LUCIFER comes regularly now—many thanks. Do keep LUCIFER going—it would be terrible if it fell now. It makes my blood run faster to think of your father's brave stand in the face of his and our enemies. He has indeed a dauntless spirit. . . . Your quotation (in No. 1062) from "The Public" is most informing. You did well to reprint it in a single number of LUCIFER, although it was so long. I am amazed at the outrage of vaccination perpetrated on your father, who has survived so much and proved in his own person how needless this filthy practice is. But his spirit is fine. His absence of hate for his persecutors, that, too, is sublime. In a sense I envy you all—you understand, don't you!

PLAYS PLEASANT AND UNPLEASANT.

After you have taken one course in Shaw you are liable to want to take another. For that reason the publishers go on repeating Shaw editions. If you like Shaw, if you think him a beneficent influence, you will bless the phenomenon. If you don't like him, if you think him distinctly a malign influence, you will curse the luck. Some people think Shaw looks up. Some people think he looks down. Strong men always make strong friends and strong enemies. Comrades who think them all to the good. Haters who think them all to the bad. Shaw is a tonic for the people who are afraid of their shadows. There are optimists who contend that they have no shadows. Shaw is of no use to them. But to the average man he has a story to tell which, whether he knows it or not, the average man had best stop and hear. You do not need to swear by Shaw because you refuse to sweat at him. He is a fresh strong wind. He will blow over all your mere shows of virtue. But nothing with honest root will go down in the tempest. Shaw is not dangerous to wisdom. He is merciless to folly. Humbuggery trembles for its life in his presence. There are some things that Shaw does not understand and does not take account of in his plays. But he is not a menace to the thing he does not understand. The best truth can smile down the best alien wit. I would hate to fool round Shaw with half-beliefs or with fraud sentiments. He sniffs them in the air. He is like a man with an extra sense. He fools the unfeelable. He lays low for the unseen. And when the invisible bad pushes out its visible head Shaw is all ready to soak it one. He belongs to critic ages. He comes to treat a special occasion. He is not tonic for all the future. He is jubilant good health for to-day. If I take a walk with one of his plays I wonder what it is that sets me up so. Is it

the fresh air of the fields or the fresh air of the play? I don't know. I guess they mix. And I guess they both mean and do me well. Shaw does not lift me. He does good enough and more than good enough on the level. I welcome him each time as if it was his first visit. I am glad to see him no matter how often he comes or what hour he chooses for his call.—*The Conservator.*

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TO TOUSSAINT THE EMANCIPATOR.

Whether the whistling rustic tend his plough
Within thy hearing, or thy head be now
Pillowed in some deep dungeon's earless den,
O miserable chieftain! where and when
Wilt thou find patience? Yet die not, do thou
Wear rather in thy bonds a cheerful brow.

Live and take comfort. Thou hast left behind
Powers that will work for thee; air, earth and skies;
There's not a breathing of the common wind
That will forget thee; thou hast great allies,
Thy friends are exultations, agonies,
And love, and Man's unconquerable mind.

—*Wordsworth.*

COMSTOCKISM AND ITS CONSEQUENCES.

"After Bruce Purcell, a janitor, 3747 LaSalle street, admitted attacking Helen Lents, nine years old, and then confessed the details of similar attacks on three other girls to the police in Stanton avenue station today, his wife, Mrs. A. Purcell, turned on him and cried:

"'You scoundrel! You ought to be hanged!'

"Her husband's alleged crimes were utterly unknown to her, she declared, until she heard the story of them from his own lips. . . . Purcell made his confessions in a chatty, nonchalant manner."—*Chicago American, July 2.*

* * *

"BLOOMINGTON, ILL., July 2.—The jury which has been hearing the evidence in the case of Drs. Carson and Kern, charged with being responsible for the death of Miss Nellie Clark, brought in a verdict of not guilty."—*Chicago American, July 2.*

* * *

"*He*—It is true that Miss Plutocrat has money, but she is very exacting. If young DeBroke marries her he'll have to give up smoking and drinking.

"*She*—If he doesn't marry her he will have to give up eating also."—*Chicago American, July 2.*

* * *

"MEHANOY, PA., July 2.—Despite the protests of her family Miss Rhoda Emily Crosby will on July 10 start for Lomlis, Cal., to become the bride of a man she has never seen."—*Chicago American, July 2.*

* * *

"*The Maid*—You believe that the microbes in kisses are really dangerous?

"*The Bachelor*—Sure thing. They are responsible for a good many marriages."—*Chicago American, July 2.*

* * *

"Marie Krapudinski, twenty-four years old, died mysteriously early today at the home of Samuel Friedman, 213 Twenty-third street. Her death is being investigated by the police and coroner, in the belief that she committed suicide while despondent over a love affair."—*Chicago American, July 2.*

* * *

"Efforts are being made by friends of Benjamin C. Cocker, an Adrian (Mich.) millionaire, to suppress the scandal growing out of the charge made against Cocker by an Evanston policeman. The rich man's accuser makes a most serious charge against him. . . . The friends of Cocker were astounded at his arrest and subsequent confession."—*Chicago American, July 2.*

* * *

"Henry Alford Short, a wealthy clubman, son of a former professor of languages in Columbia university, and brother of Edward Lyman Short, the poet, was arrested this morning on the complaint of two girls, fourteen years of age. He is declared by the police to be one of many rich men who merit punishment on similar charges. . . . The police declare the misfortunes of scores of girls will be charged to Short."—*Chicago American, July 2.*

* * *

"NEW YORK, July 2.—Harry K. Thaw killed Stanford White to protect, as he believed, the future of an heir to the Thaw name and millions."—*Chicago American, July 2.*

* * *

"There is no sex in sin. A reformed woman has as good a right to favors of society and the friendship of moral people as a reformed man."—*Ella Wheeler Wilcox, in Chicago American, July 2.*

* * *

There is one day's record from a single issue of one of Mr. Hearst's papers. The first four items are from the first page of the paper. Two of the items are supposed to be humorous, but they throw a significant side light of the average newspaperman's view of the "sacredness" of marriage.

But what has Comstockism to do with it? Everything. In the first place it is safe to assume that none of the principals in the cases mentioned above ever read a single copy of LUCIFER.

It is safe to assume that all of them, with the exception of Ella Wheeler Wilcox, are firm believers in the double standard of sexual morality.

It is safe to assume that all of them were moral "conservatives" and believed thoroughly that sexual knowledge should not be imparted to *their* children. In fact, the debauchee is almost invariably a strict moralist—that is, he is an abstract moralist, favors condign punishment for the man who attacks the chastity of *his* wife, sister, mother or daughter, however regardless he may be of the chastity of other women and girls.

Even the homosexualist is almost invariably a moralist. Within the last year four clergymen in Chicago and vicinity have been disgraced by the facts becoming public of their relations with boys. One of the most brilliant preachers in Peoria, the campaign manager of ex-Governor Yates, who is a candidate for United States senator, committed suicide when he was threatened with exposure because of his relations with boys.

Even Oscar Wilde, whose brilliant intellect commanded the admiration of thousands, left a testament, "De Profundis," showing his real, not pretended, belief in the conventional sexual code. He kissed the rod which smote him. His posthumous book was a declaration, "Be sure your sin will find you out." Yet one of his personal friends, a man in whose veracity I have absolute confidence, informed me that after his release from prison Wilde was almost continuously under the influence of intoxicants and was accompanied in his wanderings by a boy (gitou).

These facts are startling. They are psychological phenomena which deserve the study of alienists, physiologists, clergymen and jurists. Nevertheless—and right here is my indictment of Comstock—it is made a penitentiary offense to discuss in print the causes of the aberrations which threaten the annihilation of the human race. *It is the Comstock law that is promoting race suicide!*

"Criminal statistics," Krafft-Ebing declares in his "Psychopathia Sexualis," "prove the fact that sexual crimes are progressively increasing in our modern civilization. This is particularly the case with immoral acts with children under the age of fourteen.

"The moralist sees in these sad facts nothing but the decay of general morality, and in some instances comes to the conclusion that the present mildness of the laws punishing sexual crimes, in comparison with their severity in past centuries, is in part responsible.

"The medical investigator is driven to the conclusion that this

manifestation of modern social life stands in relation to the predominating nervous condition of later generations, in that it begets *defective individuals, excites the sexual instinct, leads to sexual abuse.*"

This being the case, and scarcely any intelligent person will dispute it, the importance of general knowledge of the sexual functions should be apparent. Yet, because of the activity of Comstock and his prurient allies, the statutes make it a crime to impart this knowledge. Because of this vicious law Moses Harman, the nation's greatest champion of the right of the child "to be well born," is sent to a felon's cell. Society has not yet ceased crucifying its saviors.

But here is a still more startling assertion made by the distinguished pathologist and neurologist, Krafft-Ebing:

"*The perverse act does not indicate perversion of instinct.* At any rate, the most monstrous and most perverse sexual acts have been committed by persons of sound mind."

The italics appear in the English translation of Krafft-Ebing's book, showing that the translator, if not the author, regards this fact as worthy of special emphasis. I quote from "the only authorized translation of the tenth German edition," published by Keener & Co. in 1900.

Laws passed by legislators ignorant of the cause of these sexual aberrations have proved powerless to suppress them. A law might as well be passed against yellow fever or smallpox. In either case the law would be ineffective if not based on knowledge of the cause of phenomena legislated against.

A professor of mental and nervous diseases in one of the most noted medical colleges in America declared in a public lecture a few years ago that sensuality and occultism threatened the destruction of the race. Open discussion followed the lecture and many persons in his audience criticised the lecture by defending their beliefs in Christian Science, theosophy and spiritualism. I was the only person who challenged the speaker's assertion in regard to sensuality.

I cited the fact that some of the greatest men the world had known were grossly sensual—notably Julius Cæsar, Napoleon Bonaparte, Socrates, Plato and Alexander the Great—and mentioned the fact that the world owed its greatest poems, sculpture, music and other works of art to sensualism; that even the greatest religious hymns were little removed from amorous songs; that the Song of Songs in the Bible, the most beautifully picturesque poem which has been preserved in literature, is an erotic song.

In this connection it is worth while to note that Stanford White, the revelation of whose saturnalian orgies has shocked the civilized world, was one of the greatest architects the nineteenth century produced. His works were masterpieces of beauty; he adored beauty, and his adoration of the beauty of young chorus girls was partly the cause of his tragic death. I say partly the cause, but that part in itself was not degrading. It was inspiring and uplifting. The degrading part of his nature was his disregard of the consequences of his treatment of these girls.

It is worthy of attention, also, that Stanford White in his home life was a staunch supporter of the conventional sexual code. It is highly probable that he would have been inclined to shoot any man who would invite his wife or daughter to such orgies as those to which he invited susceptible chorus girls. Such men as Stanford White are strong supporters of Comstock for the protection of their own female relatives—always anxious to show their wives, sisters and daughters "the steep and thorny way to heaven," while they themselves tread "the primrose path of dalliance."

What is the remedy? Laws and sermons have proved ineffective. Then shall we, with the fatuity of the pope who issued a bull against a comet, imagine that there is safety in a Comstock edict forbidding the investigation of an evil which makes women and girls the prey of sexual monsters?

Is it not easy to see that the evil cannot be eradicated by closing our eyes to it and by rearing boys and girls in ignorance of their sexual natures?

Could the terrible ravages of yellow fever and smallpox have been reduced to the degree to which they have been reduced if clergymen and legislators had done everything in their power to forbid the investigation or discussion of those diseases?

Is it not clear that sexual crimes are to a great degree the consequence of Comstockism?

ADDISON TUCKER.

There is nothing more terrible than energetic ignorance.—*Goethe* (from memory).

A VISIT TO HOME.

Some weeks ago I paid a visit of eleven days to Home, Wash. There may have been single days in my life that I enjoyed as much as any at Home, but certainly I never before had eleven such delightful days in succession. What Rome is to a Catholic, and Mecca to a Mahommedan, Home ought to be to every one who believes in Luciferians; so I need not apologize for giving some account of it.

It is situated on one of the beautiful bays of Puget Sound, about twenty-eight miles by water from Tacoma. It is reached by a steamer which sails from Commercial dock, Tacoma, at 2:30 p. m. every week day and some hours earlier on Sunday, the return boat leaving Home at 7:30 a. m. on week days and on Sunday afternoon. The round trip costs 75 cents.

The village was founded ten years ago by O. A. Verity, G. H. Allen and R. F. Odell. It has grown steadily ever since, and the population is now about 150. As the original land is now all occupied another settlement on similar lines is about to be established a mile away. The early settlers at Home were nearly all English-speaking people, but of late years other races have been coming in very fast, and at present the newcomers are most frequently Russian Jews, a very vigorous and intellectual race.

Home is not a communistic settlement. Each settler is economically independent of the rest, and carries on whatever business he pleases for his own profit. The people live to a very large extent on the produce of their own gardens, cows and poultry. Besides this they earn some money by sending fruit to market at Tacoma. Most of them very decidedly lead the simple life. Not much animal food is eaten, and liquor and tobacco are almost unknown. One Englishman who had lately arrived complained to me that he was deprived of his liberty to smoke, as the children jeered at him whenever he pulled out his pipe. To all appearances, however, the people are as healthy and happy as it is possible to be, and have a considerable amount of leisure.

Some of the Home people do not work there, but go away from time to time to earn their living on the outside, and then return to the village to spend their money. They believe that there is no place like Home. There are also a few residents of independent means who have settled there because of the charming society.

Although the people of Home are economic individualists they have some special economic arrangements of their own. No settler is allowed to have more than two acres of land. This amount is now considered rather little, however, and in the new settlement each person is to be allowed five. The wages of labor are 20 cents an hour for all persons, male or female, skilled or unskilled. This does not seem much, but living is so very cheap at Home that it is equal to a good deal more anywhere else. Any way, there is very little hiring of labor at Home.

It is not from an economic standpoint, however, that Home is interesting. If it has done little for economic freedom it will be forever memorable in the history of social freedom. I think it may safely be said that there has never been any other place in the world that so nearly realized these prophetic lines of Shelley:

> "None talked that common, false, cold, hollow talk
> Which makes the heart deny the yes it breathes,
> Yet question that unmeant hypocrisy
> With such a self-mistrust as has no name.
> And women, too, frank, beautiful, and kind
> As the free heaven which rains fresh light and dew
> On the wide earth, past; gentle radiant forms,
> From custom's evil taint exempt and pure;
> Speaking the wisdom once they could not think,
> Looking emotions once they feared to feel,
> And changed to all which once they dared not be,
> Yet being now, made earth like heaven; nor pride,
> Nor jealousy, nor envy, nor ill shame,
> The bitterest of those drops of treasured gall,
> Spoilt the sweet taste of the nepenthe, love."

I should certainly not take the responsibility of advising any one to settle at Home. No person should do that without going there and staying for a while, if he can possibly do so. But I strongly advise all Luciferites who live on or near the Pacific coast, and wish to have a pleasant outing, to try Home. They will find lively and delightful company there, and will get nearer the twenty-first century than they could anywhere else in the world. It is a very cheap place to spend a holiday. I stayed with friends myself, but I think I am right in saying that board and lodging cost 50 cents a day.

Those who wish to know about Home, and keep in touch with it, should read the "Demonstrator," the local paper, which not only gives information about the place, but has excellent articles on social questions. It is edited by Charles Govan, one of the most charming persons in the community. It comes out twice a month, and the subscription is only 50 cents a year—much too small a subscription for financial success. The address is The Demonstrator, Home, Lakebay, Wash.

R. B. KERR.

LETTERS WITHHELD FROM MOSES HARMAN.

When our prisoner left the solicitous care of his guardians at Joliet the letters which they had considered improper for him to receive were given to him. The following is a list of letters and dates thereof: J. M. A. Spence, March 16; S. T. Hammersmark, March 5; H. A. Libbey, March 8; W. L. Cheney, March 16; Leroy Cummings, March 13; Ernst Ebel, March 10; Lucinda B. Chandler, March 17; C. M. Dyer, March 12; Oscar Schleif and other Philadelphia sympathizers, March 10; Juliet H. Severance, March 13; John Spallone, March 9; Ed W. Chamberlain, April 15; Helen Philbrick, March 28 and April 7; William H. Wilgus, June 25; E. B. Foote, Jr., April 17; J. Al Wilson, June 24; William L. Holt, M. D., March 10; A. Waagenaar, April 27; Bertha Florence Johnson, May 3; C. H. Huffman, April 23; Bisden Stewart Asbury, May 4; J. P. Mitchell, April 16; John Irons, March 19; John E. Boultenhouse, April 7; George K. Bowen, March 25; Annie B. Fish, March 12; Edwin D. Kizer, April 11; Sarah S. Rockhill, March 29; C. N. and E. B. Greene, April 3; May Elmore Benson, April 5; A. C. Williams, M. D., April 6; Paul L. Saulter, April 4; Adeline Champney, March 19; Bolton Hall, April 2; Ada M. Morley, June 25; Emma Wardlaw Best, February 6. It appears that the letters were not so strictly censored after March and April.

Perhaps the friends may wish to read specimens of the letters which could not be admitted to a prisoner. On the envelope containing the following letter from Mr. Hammersmark is indorsed, "Held by order of the warden":

My Dear Harman: Of course it is unnecessary to tell you that although we consider your imprisonment one of the most dastardly and high-handed pieces of governmentalism and persecution that has taken place in America, still we are pleased to know that we have so courageous and willing a martyr for one of the grandest causes that man has ever endeavored to fight for.

I was at 500 Fulton street yesterday morning and spent two very pleasant hours, and all the while I was there I felt myself honored to be in the house that was the home of a modern "William Lloyd Garrison." Three different parties took copies of LUCIFER to the Anthropological Society and I believe about fifty copies were sold there. Naturally the Social Science League asked for hearty support for the paper from its members, and we hope to prove ourselves practical as well as sympathetic friends of LUCIFER.

I almost wish I were in your place, and if I knew of some way that I could get there with as much honor to myself and as great a disgrace to the state and the nation I would feel myself a very lucky man.

Hoping the day is not far off when we may again have the pleasure of seeing you at the various liberal meetings, and that you may retain your health until again free, I am, very truly yours,

SAMUEL T. HAMMERSMARK.

A souvenir card, bearing the picture of the Shakespeare monument in Lincoln Park, Chicago, and this written message, was withheld:

Dear Friend: Passing through the park we saw Mr. Shakespeare. He is glad that he lived in the "Dark Ages" and ceased writing long ago. With love,

MARTHA AND EBEN ST EBEL.

The words of Emerson and Thoreau would, perhaps, be not conducive to prison discipline, so they, too, must be excluded:

OLE TRAIN, April 2, 1906.

Dear Mr. Harman: When I look at your portrait I feel as Emerson did when he went to see H. D. Thoreau in jail for refusing to pay taxes to support a wrong-doing state.

Said Emerson: "What are you doing in there, Henry?"

Said Thoreau: "What are you doing out there, Ralph?"

If you do not know Ernest H. Crosby's poem, "Woe to the cause that has not passed through a prison," I should like to send it to you. Your admiring friend,

BOLTON HALL.

My Dear Mr. Harman: Words are inadequate to express my appreciation of and satisfaction in your heroism. It is a noble and beautiful manifestation of human capacity and grand manhood you are spreading upon the panorama of history for the coming years to glorify. I inclose a circular I prepared twenty-three years ago. It is beyond the stretch of my imagination to conceive why humanity has continued up to the present stage of evolution in intelligence to act, in regard to sex, like beings void of reason. The crimes committed against woman in wifehood and against the unborn child are a shocking record. Though you are a legal prisoner you are not beset with the torments John D. Rockefeller is now enduring. He is now in New Jersey, where the Ohio state's attorney cannot reach him by any process of law. Guards are ordered to shoot any one who attempts to enter his domain. How free and comfortable you are in your prison cell, compared to the "richest man in the world!" I hope you have access to fresh air and sunshine when there is any. I hope you can sleep well. I wish your friends could relieve you by spells and try the life in Joliet and let you have a vacation. I would gladly take a week or two. The law of compensation sooner or later will return amply the reward of your faithful devotion to justice, freedom and the enlightenment which can lift the race above the disastrous effects of bondage to brutal habits and the degrading conduct of ignorance. Ever in esteem and sympathy, yours,

LUCINDA B. CHANDLER.

The fact that the writer of the following letter is a minister of an orthodox Christian church (the Union Congregational, of Green Bay, Wis.) did not avail to gain admission of his words of cheer to the prison cell in Joliet:

Dear Friend Harman: Just a word of hearty greeting and good cheer! This outrage from which you suffer will surely stir the heart and nerve the hand of every lover of justice and hasten the day of emancipation.

But apart from the violation of our constitution in the matter of free speech, I wish to say, after having read LUCIFER for years, that to my mind your discussion of the sex problem, far from being objectionable, has always been conducted on a high moral plane. While not agreeing with many of the views expressed, I cannot understand how any but a debased imagination could find anything "obscene" in the columns of your paper and its teachings concerning sex relationship.

Society is cursed with ignorance on this subject, and this ignorance is the mother of vice and prudishness. Long may LUCIFER live to spread the light and create a more wholesome public sentiment on this vital question.

With every good wish, I remain, yours cordially,

J. M. A. SPENCE.

Dear Mr. Harman: It is pretty hard to obey your request and not write in a revengeful spirit in regard to the men who were instrumental in putting you where you are, as I believe that *responsibility cannot be divided*, and that *individuals* have done this thing.

However, I am doing my little to help along the matter of your freedom if possible, and hope we shall see you out long before the year is up. It is well that you are not revengeful. *My* blood has been *boiling* ever since the outrage. Yours very truly,

W. L. CHENEY.

Dear Friend Harman: I am very glad to see by an item in a recent paper that the prison keepers have had the decent consideration to give you a cell to yourself. I trust I may interpret this act on their part to mean that they are coming to understand you and to have some appreciation of your true character. When Blue Grass Moore was in prison he won the highest respect from Warden Coffin, who treated him with the utmost kindness and made him the editor of the prisoners' paper. Possibly if your warden is any kind of a decent fellow you can do the same thing with him.

I am glad also to notice by this item that you are at least holding your own as far as health is concerned. Keep up a stout heart. With your vitality you ought to come out of this ordeal with very little if any impairment of your health. Before you receive another letter from me I will have celebrated my sixty-fourth birthday. I see that you are more than eleven years older than I. "Old enough to know better," as Landis would say. Perhaps as he advances in years he may come to "know better." Let us hope so.

LUCIFER is well conducted during your retirement. On that score you have nothing to worry about. I trust your philosophy will induce the same composure and contentment as cheered those illustrious prisoners, Daniel DeFoe and Leigh Hunt, in their confinement. Think of me as remembering you kindly and reverently.

ED W. CHAMBERLAIN.

PHOTOGRAPHS OF MOSES HARMAN.

The latest photographs of the editor of LUCIFER, taken alone, and also photographs taken with his infant grandson, are for sale at this office. Price, 25 cents each.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.
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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

THOUGH "SILENCED," HIS WORDS STILL LIVE.

At my last visit with my father he asked me to use in LUCIFER some favorite passages which he had marked in a copy of "Emerson's Essay." While copying some of them for No. 1069 I thought that in those words was a direct message to his friends, and so Emerson's sentences took the place of the "silenced" editor's own expressions. And then the thought occurred to me that in the old copies of LUCIFER exists a treasure-house of my father's work, and I decided to republish in each issue of LUCIFER at least one of the editorials written in the years gone by. They will be entirely new to many of our readers, and I am sure that those who have read them will not be averse to again seeing them. I shall endeavor to select those which are of present-day interest, and trust that this republication will have the approval of our friends. L. H.

WOMAN AND THE HOME IN THE PAST AND FUTURE.

time in the history of this mundane sphere called Earth when there were no individuals, that is to say, no organisms, vegetable or animal, living on its surface or under its surface. The earth was a formless mass of molten lava, gradually cooling and hardening into homogeneous granite. Then came the slow process of disintegration, separation, differentiation (evolution) by and from which, in course of time, came individual plants and animals. These at first were scarcely organisms at all—some of the animals, for instance, seeming to have but one part, one organ—stomach—and propagating by fission or by simple division. Then by slow and almost imperceptible steps came more complex organisms or individualized entities, until in the "fulness of time" came man, woman.

Since the human plane was reached by the animal man, evolutionary progress seems to have moved in cycles—it has had its ebbs as well as its flows. In many lands are to be found remains of a higher culture, a better development than exists there today. Instance Syria, Egypt, Greece, India, Spain, Rome, Central America, Peru, etc. In most of these instances the history of decay and retrogression is so meager that we can only guess at the causes thereof; but so far as we can learn from such sources as we possess, these past and gone civilizations died of too much state socialism, too much centralization—died from and by the failure to preserve a robust and virile individualism among the units. Take the Greeks, for instance. In the progressive period of their history there was but little of state socialism among them—but little of nationalism. They were a congeries of individualized communities (not a nation), in which the individuality of the citizen was strongly marked and carefully guarded. The individuality of woman, as well as of man, was a marked feature of Grecian social life. Divorce was easy and readjustments reputable, not difficult and disreputable as with us. In Music Hall, Topeka, a few years ago, I heard a distinguished lady lecturer and editor, who had apparently devoted much time and thought to the subject, say that Grecian manners were so free and natural that their women were a "nation of courtesans," or words to that effect. Among the Greeks what were called "sons of God," or sons of the gods, were very common. That is to say, whenever a boy or man displayed unusual genius his paternity was at once attributed to some one or other of the popular deities, and this without dishonor to the mother. And this again was but another way of saying that "natural selection" got in its work in those days—that womanhood did not scruple to attract to itself, to select and to fuse with, the best specimens of manhood within its reach, regardless of artificial codes, thus forming *chosen* unions, love unions, whose resultant product was better than the product of the merely *mechanical*, enslaving unions of more artificial (man-made) social codes. And thus it is accounted for that in the earlier and better days of the Grecian autonomies, before centralization, nationalism, had destroyed individualism, Greece produced more men of genius, more statesmen, orators, poets, generals, etc., to the square mile or acre than any country of equal area of which we have any authentic history.

With the culmination of the early Grecian culture the evolutionary wave appears to have reached its high-water mark—a mark so high that the waves that have since followed have not been able to reach—and why? Is there a better, a more satisfactory reason to be given than that in all the intervening ages womanhood, motherhood, has been less free? Like *mother* like son, is a much truer aphorism than like father like son. Womanhood, motherhood, has been cramped by artificial restrictions, and anti-natural standards of morality, and the result has been a *dead level mediocrity*, or worse, in the most important product that any land or clime can produce, viz: its children—its crop of men and women.

Now, once again, after a lapse of some twenty centuries or more, the human tide seems to be again approaching high-water mark, and to be approaching it in the same way, viz: through an enlarged freedom of womanhood, motherhood. The revolt against ecclesiastic and statutory rule over womanhood is becoming general. The increased frequency of divorce has alarmed the clergy, the self-elected guardians of sex-morality, all along the line, and with one consent they demand more stringent laws against divorce. Marriage-law morality is voted a "failure" by thousands of the best minds of both sexes. Hundreds if not thousands of the purest, the brightest and best of women are now "out on a strike," a strike against monopolistic man-made marriage laws and customs. They say if they cannot get employment as mothers on their own terms, if they cannot have children without putting their necks under the yoke of marital bondage, they will not have children at all. May we not cite as examples of these strikers, the Willards, the Anthonys, de Cleyres, Wixons, et al., of our time?

Of course this "strike of a sex," like all labor strikes, must be settled—settled at some time in some way—but how? Shall it be settled by the yielding of the strikers to the autocratic, monopolistic demands of the robber barons, the priests, the magistrates and the Grundies? Or will the strikers win? . . . .

That we are yet far away from the realization, the practicalization, of this revolution, I am fully aware. That its accomplishment will involve much of suffering, much of anguish, of conflict and of seeming loss, I fully believe. That it will involve "the sundering of 'legal ties' in many homes," must be conceded to begin with. In fact, the complete triumph of the new regime—woman's reign in the domain of Love, and of its fruits, the creation of a better and higher race, a race as much above the present standard as this is above the troglodytic ape—the realization of this dream of a Golden Age yet to be, will involve the complete reorganization of our social and economic systems, even to the substitution of the cooperative

individualistic home instead of the segregated monogamic and yet communistic homes that we now have. Many abortive attempts at realizing the very evident advantages of the cooperative home have been made, and yet the hope is growing stronger and more widely spread, as the years go by, that these efforts will yet be crowned with success. The chief cause of failure hitherto doubtless has been the narrow selfishness and jealousies inseparable from the monogamic and polygamic systems of sex association. Abolish these, outgrow these, and let them be replaced by individualism, self-ownership, woman's paramount right of initiative and control in the realm of propagation and of sex association, and the most formidable barrier in the way of the realization of cooperation in the home will have been forever removed.—*Moses Harman in Lucifer, 1891.*

THE EPITHETS OF HYSTERIA.

A presupposition usually is a prejudice, and a prejudice, as all but those whom it possesses know, is an emotion, inaccessible to reason, oblivious of facts, and hence unable to meet facts with anything more weighty than school-girl ejaculations. To those thus possessed, getting off from the starting-post of an undiscriminating aversion to the word "pardon," it necessarily follows that that term at the head of the paper asking for the release of the editor of LUCIFER blinds them to all that the paper expresses. They, like the traditional rooster of the herd, see nothing but the red signal which they hate.

As a matter of fact, of course, the word "pardon" in the title of the paper which was prepared in Mr. Harman's behalf was a mere incident of form, nonessential in the minds of all who had to do with the drafting of the document, its use one of the preliminary technicalities that cleared the way for the essential, serious, important work that was to be done. In this request for the release of the imprisoned editor there was nothing servile, nothing cringing, nothing humble nor humiliating. It did not ask for the forgiveness of a wrong committed by the prisoner, but for the redress of an injustice committed against the prisoner. It reasoned; it did not implore. It marshalled facts and arguments; it did not grovel. It was dignified; not abject. It showed why Moses Harman as an innocent man should have justice; it did not beg for mercy for a repentant criminal.

All this stood out in letters of light in every line of the paper itself, for all to see whose eyes were not closed by a presupposition, a prejudice. *These* could read with the mind's eye no farther nor deeper than the surface of the titleline. EDWIN C. WALKER.

244 West 143d street, New York City.

THE BURDEN OF LARGE FAMILIES.

Formerly among people of all conditions and beliefs the idea that a man could deliberately choose to remain single and continent, or that a woman could prefer to employ her time in some other way than in the nursery and the kitchen, seemed too absurd to be believed, and yet this idea was in many cases the direct outgrowth of unhappy experience. How many a gifted boy among a large tribe of ordinary brothers and sisters has been obliged to forego all his hopes and dreams because of the necessity of working for the general subsistence? And with the gifted daughter the case was still more frequent and more fatal. The elder sister of an increasing swarm, however superior she might be, was doomed to be the dry-nurse of all the rest, until, tired out with maternal duties by proxy, she no longer desired maternity for herself. In those days the family was everything, the individual comparatively nothing. In these days the rights of the individual are beginning to be considered, and the change is already working for good, physically, intellectually and morally.—*Elizabeth H. Evans, in Truth Seeker.*

SUSTAINING FUND.

Joe Trounson, $1; Albert Steinhauser, $1; Lucinda B. Chandler, $1; F. E. Leonard, $1; Minnie Lothringer, $4; C. N. Greene, 50c; Paul Robin, $1; E. S., $1; S. Gehr, $1.50; A. B. Fish, 50c; F. Bielefeld, $2; a Chicago Friend, $5; C. S. Darrow, $10; Dr. R. M., $5; a Chicago Friend, $5; C. S. Darrow, $10; Dr. R. M., $5; feld, $2; a Chicago Friend, $5; C. S. Darrow, $10; Dr. R. M., $5; J. W. Kelley, $5; a Peoria Friend, 75c; Martin Nortvedt, $1; O. L. Harvey, $1; Louis Roser, $5.

Sex-life, too, is struggling toward perfection; the problems besetting it are many, and cannot be fully answered today, but the future will certainly answer them fully and to the highest good of the race.—*Margaret Morley, in "Life and Love."*

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 9 months and 8 days old. He has served 143 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago. The following are the prison rules concerning visits and correspondence:

To the person receiving this letter: Do not come to visit prisoners on Sundays, Washington's Birthday, Lincoln's Birthday, Decoration Day, Fourth of July, Labor Day, Thanksgiving Day, Christmas or Saturday afternoon. You will not be admitted. Parties corresponding with prisoners must carefully comply with the following directions, viz.: Write plainly in the English language only. Confine yourself strictly to family or business affairs. Correspondence about criminal and indecent matters will not be tolerated. In addressing letters and newspapers, write the prisoner's full name and register number plainly in ink on the envelope or newspaper wrapper in order to insure the prisoner receiving them. All letters and newspapers improperly addressed will be returned to the post-office. Do not write anything on newspapers, magazines, books, etc. Postage stamps and stamped envelopes will not be admitted. Postage stamps are furnished by the government. Daily and weekly newspapers of a respectable character, magazines, religious papers and books, family photographs, comb, brush, tooth powder or soap, tooth brush, small hand mirror, suspenders and plain white handkerchiefs are admitted during the prisoner's good conduct. In sending letters, newspapers, books, etc., use postage stamps enough

to insure delivery. All letters, papers, magazines, etc., are closely examined before being delivered to prisoners. Money may be sent by draft or postal order. If sent in any other way it will be at sender's risk. All moneys received will be kept in the office to the prisoner's credit and paid to him on his release, or it may be sent on his order, upon the approval of the warden, to his relatives and friends. No eatables, liquids, tobacco or cigars will be admitted, nor any articles except those mentioned above. Chewing tobacco and toilet soap are furnished by the government. No smoking permitted. Prisoners can write letters but once every two weeks and see their friends or relatives not oftener than once every four weeks, except on special written permit of the warden obtained before coming to the penitentiary. All letters and newspapers addressed to prisoners, with the full name and register number written plainly in ink on the envelope or wrapper, should be sent in care of P. O. Box 7, Leavenworth, Kan.

To the prisoner: Write plainly in English. Do not interline. Put but one line of writing on each ruled line. Letters addressed to "General Delivery" in cities of 10,000 inhabitants and over will not be mailed. Letters addressed to prisoners and received from prisoners in penitentiaries, reformatories and jails will not be mailed or admitted. Correspondence with prisoners discharged from this penitentiary not permitted.

ANOTHER BRIEF GREETING FROM THE U. S. PRISONER.

On Train, June 29, E. M. 306.

After a lapse of four months and two days I find myself again on the Santa Fe train, in charge of the same deputy marshal that conducted me from LUCIFER'S office to the state prison at Joliet, bound for the United States penitentiary at Fort Leavenworth, Kan. I know not whether the change from state to national management will be an improvement or not, but am optimist enough to hope for better conditions at Fort Leavenworth. And now that I am free for a few hours to write letters that will not have to pass the ordeal of a prison censor, I will try to tell the faithful friends who remembered the prisoner in bonds by writing to him or calling upon him, also those who may have sent him messages of cheer and hope over unseen wires, something of what I have experienced during the four months since my letter entitled "Greeting and Farewell," written under the same difficulties as now—the shaking of the train, added to the temptation to talk to my fellow passengers, several of whom have expressed much interest in my case.

My main trouble has been the failure to get a cell to myself—except for five days—and the condition, body and mind, of the men with whom I was doomed to inhabit a stone cell 4 feet wide, 6½ feet high and about 6½ feet long. These men are both physical wrecks and much of the time mentally deranged. The first is a Polander, speaking very little English and reading still less. He is now in the hospital slowly dying of tuberculosis. I was with him nine weeks. His cough was simply terrible to hear, so hard and so nearly incessant, especially at night. My bunk was less than two feet above his. I was not allowed to sleep with my head at the opposite end of the bunk, consequently was compelled to inhale the air thrown off from his lungs. This was only half the trouble. His consumption of tobacco was unusually constant, and his use of the night vessel to relieve a chronic dysentery—from three to six times per night—continued without intermission the whole of the nine weeks—to the best of my recollection. He was morose and misanthropic, often to the verge of downright insanity, repelling all advances towards friendship or civility on my part. The second cell-mate was different—a strong man in muscle, weighing 225 pounds, and yet a physical wreck—a tobacco fiend; 55 years old, but so shaky in his nerves that he could seldom thread a needle; a man who, when not under the influence of passion, could talk rationally, even *pesitently*, yet when the humor seized him was a very devil incarnate for unreasoning abuse, tongue-lashing or vituperation. Whatever I did or did not do was nearly always *wrong*. If I held my tongue and was silent, then I was accused of "sulking"; and if I answered, in any way, whatever I might say was met with a fresh outbreak on his part. He killed a man in Chicago last summer and was sentenced to ten years in Joliet; said he had no friends, either outside or inside the prison; had no money to buy even a tooth-brush or tooth-soap. Twice I supplied him with these articles—he lost the first brush and box of soap—at a cost of $1; gave him a pair of eye-glasses for which I had paid $1; gave him a picture of myself and grandchild, for which he had frequently asked and which he declared he *must* have, else he would *kill* himself or do some other desperate thing; and yet when I began to cough at night and disturb his rest he scored me unmercifully because I would not be guided by him in matters of hygiene, declaring that I "knew too much" to keep myself well, that I was a d—ned old crank on the questions of diet, bathing, etc., and if I would not cough and disturb his sleep.

Finally, after nine weeks of purgatorial life with my second cell-mate I succeeded in getting a divorce from him and was given a cell to myself—just two days before the order came for my transfer to Fort Leavenworth.

From this hasty description of my two cell-mates I hope my readers will not infer that I am leaving Joliet with feelings of hatred or revenge in my heart for these two unfortunately organized men and for the officers who shut me up with them, in a living tomb, and who persistently turned a deaf ear to my requests for a separate cell or for a change of some sort. If I can now get rid of the harassing cough referred to in the last two paragraphs I shall freely forgive and try hard to forget whatever cause of revengeful feeling I may have suffered at Joliet.

M. HARMAN.

* * *

Kansas City, Mo., June 29, 1906, 9:30 P. M.

On leaving Joliet I hoped to be able to write a long letter for publication in LUCIFER, but after writing a letter to Daughter Lillian I met so many people on train who wanted a part of my time that before I was really aware of how the hours were passing the afternoon was gone and my letter for LUCIFER hardly begun. The train shook and rocked so badly that it was very difficult to write. Moreover, the marshal and others have encouraged me to hope that the warden at Fort Leavenworth will grant me writing privileges similar to those allowed me by Warden French at the same institution ten years ago, and that it is not really necessary for me to write a long letter now for publication in LUCIFER.

At the Union Depot, Kansas City, Mo., we were lucky enough to meet Son George, from Valley Falls, to whom I had sent a telegram from Joliet to meet us here. Now we find a delay of nearly an hour must be endured before a train can be had to take us to Fort Leavenworth. This gives time for a few more lines—time all too short in which to give even a synopsis of experiences of the four months at the Illinois state prison.

That the prevailing spirit animating the officials at Joliet is a very different one from the spirit shown by the wardens and other officers of Kansas state prison, and also of the federal prison at Fort Leavenworth, was clearly impressed upon my consciousness during the past four months. By thus saying I do not mean that my experiences with the Joliet officials were all of an unpleasant character—not so, but rather that there was much less of the brotherhood spirit shown by the Illinois management than by the men in similar positions I have met with in Kansas twelve to fifteen years ago. How I shall find the Kansas officials now, after the lapse of a decade, remains to be seen.

The light is so poor on the train, the Missouri Pacific train, on which we are now riding, I shall have to bring this greeting to a close. With best wishes and hopes for the future, and with sincerest thanks for all favors shown to myself and to Daughter Lillian and other workers in LUCIFER'S office, I once more say, Greeting and Farewell.

M. HARMAN.

* * *

The information concerning the treatment received by my father at Joliet, and its effect on his health, will bring pain to his many friends. They may, perhaps, wonder why so little has been said concerning the situation while he was enduring it. I myself did not realize how bad it was until my last visit to him, two weeks before his removal to Leavenworth. He then told me that at the time he entered Joliet the deputy warden said to him: "We have a place up on the hill here where we plant such fellows as you, and the sooner you go there the better." At another time, when he was working on the rock pile and had, through exposure, contracted a bad cough, and asked the same man, who was passing, to allow him to go to the hospital to see the doctor, he was gruffly told that he ought to die. On each occasion that his friends asked that he be assigned to a cell alone, they were told that it had been or and would be given him—with the result as given in his l Nothing, seemingly, could avail for better treatment at Joliet, we could only hope for the transfer, the order for which probe arrived only in time to save his life. No other commentary on difference in treatment is necessary than the fact that the man was required by the officials at Joliet to break stone for long hou every day, exposed to physical and mental strain both by day and night, is, by the officials at Leavenworth, recognized as in need of hospital nursing and care.

It is difficult to fairly judge the motives of others, but I cannot

avoid feeling that there was a positive determination to break his spirit and, if not a desire to kill him, there was certainly no reasonable care taken that he should continue to live. And yet, while telling me of these things, he said, in commenting on the denial of the application for pardon, that he could not feel sorry that such had been the result. He would not and could not himself ask for release. He did not want liberty with an implied head on the future. As long as he lives he will certainly publish LUCIFER, and if he dies it will be in furtherance of this life work.

L. H.

LETTERS FROM LEAVENWORTH.

The following letters have been received since LUCIFER No. 1069 went to press. Some personal matter is omitted. As the federal prisoners at Leavenworth are allowed to write a letter at intervals of two weeks, it is probable that a letter will appear in each issue hereafter.

U. S. P., Box 7, Leavenworth, Kan., July 4, 1906.

My Dear Lillian: Was put into the hospital here Saturday last and have been well treated in hospital by physician and attendants to date. My chief trouble is the cough, which is quite severe at times, but not constant. The food I get here suits me better than that at Joliet. I get milk—sweet and clabber; stewed peaches; corn bread twice a week. The hospital is well arranged, on the third floor of the building, well lighted and well ventilated. There are about fifty beds, about half of which are now occupied by patients. All the guards and other officers I have met, including deputy warden, chaplain and surgeon, have treated me *kindly, considerately;* not a harsh or unkind word have I yet heard. Among the attendants and patients in hospital there is manifested a spirit of kindness, civility and courtesy that is gratifying, as contrasted with certain experiences I have met with elsewhere.

Since this letter was begun I have had a little outing in the prison yards, heard some music, some recitations, funny stories, etc. The prisoners were allowed to mix and talk freely for an hour or two. At dinner there was cake and bananas, besides the usual fare. Weather showery since I came here and not uncomfortably hot, day or night (in the hospital). Altogether, I am very well pleased with the change from the state prison at Joliet to the federal prison at Leavenworth, Kan.—not Fort Leavenworth, which is the address of the old United States prison, from which I was discharged, after nine months' confinement therein, on the fourth day of April, 1896, a little more than ten years ago. Since my arrival here I have met four or five of the guards who knew me during my term at the old prison, and who now have each a kindly word of greeting for me.

As already indicated, I am much disappointed in getting no letters—or almost none, since the change of address. This is my fifth day here and only two letters and one card—one letter from Myra Pepper, inclosing a photo of herself and also a copy of the song beginning, "O what is the use of sighing." The other letter is from Mrs. J. N. Lake, inclosing copies of the "Carrier Dove" and of "Sweet Afton." Please write to these dear, good friends, thanking them for me for their words of sympathy, courage and love, and for the copies of the good, old songs, the music of which I have retained in memory since childhood, but whose words in great measure been forgotten. The card is from George and Lo e Bedborough, of London, who have not failed to remember me once a week in the same way for many weeks. As the Bedboroughs are special friends of *yours* also ever since your visit to them at their home, eight years ago—I hope you will not fail to write them a good letter and convey to them my hearty acknowledgments for their many kindly fraternal remembrances. While I am duly thankful for these letters and card I cannot help wondering *what has become of the rest*—when it is recalled that the average number of letters and cards received by me while in the Joliet state prison each day was not less than three or four—sometimes seven or eight. Perhaps you had better write to the chaplain at Fort Leavenworth federal prison and ask him if there are no letters sent by mistake in his care, intended for me at this place.

I shall hope that you can answer the letters sent to me—as well as those sent direct to you—and that you will, as soon as may be, write to *all* who have so kindly remembered me and say that next to personal visits—of which I am allowed but few—the receipt of letters is the greatest relief from the tedium and monotony of prison life.

Hoping your health will not fail under the strain of your manifold duties and hoping to hear from you *often*, if only a card, I once more bid you, my dear faithful daughter, an affectionate good-bye.

M. HARMAN.

Best regards and love to all the household.

* * *

U. S. P., Leavenworth, Kan., July 8, 1906.

My Dear Lillian: Once more I am permitted to write to you, for which privilege I try to be duly thankful.

Please thank Brother Wheeler for me for the help he is giving you in your routine work, also for his good letter, and say I hope that he and Hulda will continue to remember me with letters, as before my removal to Kansas. Also please thank the following named persons, whose letters have been forwarded to me since I wrote you, July 4, and say I hope to hear from them again and as often as is convenient or agreeable to them to write to me: T. F. Lee, Bolton Hall, Gertie Vose, George Bedborough, H. Hanson (Colo.), inclosing copy of resolutions and letter from Senator Patterson; Belle Chappel, Lois Waisbrooker, "Justice," Sarah Stone Rockhill. Thank Brother Shepard for clippings inclosed, also for his promise to visit me if permission can be obtained from the warden, and also for his promise to meet me at the prison gate and conduct me to his Leavenworth home when the time comes for my release, as he did ten years ago when I was released from the old federal prison at Fort Leavenworth.

In regard to this proposed meeting, however, at the prison gate at the expiration of my term of sentence, while I most certainly hope to live till that date—December 26, 1906—it is by no means certain that I shall do so. I am now an inmate of the prison hospital, under medical treatment for *bronchitis*, complicated with catarrh of the stomach and other physical ailments. Whether these ailments are to have a fatal termination inside of six months is a question none can predict with certainty. Hitherto I have said but little respecting my physical troubles, not wishing to alarm my good friends who hope to see me survive my present incarceration, but sometimes it is well to look the facts squarely in the face. If I could command the conditions that I have found by experience to be best adapted to recuperation of health and energy, there is little doubt of a favorable turn in my symptoms, as I verily believe, before many days or weeks. Of course, this is not intended to mean an impeachment of the treatment I am receiving at the prison hospital. Physician and nurses are *kind* and *considerate*, and evidently wish to do all they can for me, bound as they are by the prison regulations. But while this is true, and thankfully acknowledged, the fact remains that life within prison walls, even in a well-regulated prison hospital, cannot supply the invalid with means of recovery such as he could command if *at liberty*.

I have said much more in regard to the condition of my health than I meant to say, and, after all, it may be that I am in a *pessimistic* mood today, and will take a much more optimistic view of the environment tomorrow. Whatever the result, however, of my present physical ailments, I try, as always, to take a philosophic view of the situation and console myself with the reflection that it matters little whether my individual life be prolonged another year, another decade of years, or not. The work to which I have devoted my very limited powers will be carried forward by others, is now carried forward by others, in a more effective manner than I could hope to do.

Please don't let anything I have said *worry* you, dear daughter. I am comfortably situated and do not suffer pain, except in my fits of coughing, which are not frequent. Love to all the household.

M. H.

SCIENCE VERSUS METAPHYSICS.

For thousands of years the race lingered in the early or art-period of knowledge. This was not for lack of intellectual activity, but from its misapplication. The ancient philosophers, disdaining nature, retired into the ideal world of pure meditation, and holding that mind is the measure of the universe, they believed they could reason out all truths from the depths of the soul. Despising matter, they were not drawn to observe and study it; despising labor as mental and degrading, they would not experiment; consequently they lacked the first conditions of science—observation, experiment and induction. They reason from fanciful notions to worthless conclusions, and the intellectual power of ages was thus wasted. Genius spent itself in beating the air; the philosophers wrestled with shadows, they chased each other round the circles of verbal disputation, they pursued the rainbow, disdaining the priceless gems which abound in the earth beneath. It was the period of inexperience, and

their mistake was perhaps natural, but it was an error that paralyzed the world. The first step of progress was impossible. There was no command of nature or liberation of man from the drudgeries of endless toil; no spirit of inquiry, no products of education or hope of improvement.—*Prof. E. L. Youmans.*

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THE GREAT CONSPIRACY.

In a circular sent out to the public to show up some of the outrages perpetrated against the freedom of the press the writer says:

"There is more in this obscenity law than appears on the surface. It is the work of the church, professedly in the interest of good morals, but really to get control of the postal department of the government and establish a censorship which will aid it in perpetuating its own power."

That there has been a deliberate conspiracy is evidently true, but the church is not alone in it. It is the combined effort of the enemies of liberty in both church and state, and the people at large have been kept in ignorance of the same. True, the obscenity law is the legitimate child of New England puritanism, but Protestants themselves have, for the most part, grown entirely away from the narrowness of their puritanic ancestors. Only a few of the relicts, like Anthony Comstock, remain, and they have succeeded because the church at large has no idea of the purpose involved.

Even the Catholic leaders dare not trust the masses of their membership with their real purpose, and, being aware of the liberalizing tendency of a free atmosphere, they all make false accusations and by the aid of the law keep the great public from knowing what it is they have called obscene. With money at their command to buy judges and jurors, they practically say: We have pronounced the matter obscene, and you dare not undeceive the public by republishing and sending it broadcast.

Therefore, obscenity trials are in that sense secret tribunals, and lying ones at that, as the condemned matter is not what has been considered obscene, but by declaring it so the great public believes it to be the same.

But present events demand a review of the past, of the steps taken to secure our present censorship. I had thought the obscenity law the first step, but when I learned that congress had given the right of private judgment to postal officials as to what might and might not pass through the mails I knew that that, if not the first step, was a very important one. It is a direct bid to the opponents of a free press to seek official places in the postal department.

But whatever the first step may have been, there is one which none but the plotters themselves could even have dreamed that it led in the direction of suppression, and yet without it there would have been no excuse for such censorship as we now have, and that is the cent a pound postage law. This was said to be in the line of the public good, and all went well for a time. Publishers deposited their papers in the mail without question or criticism.

But it was soon found that business men were establishing advertising sheets; that in this and other ways the cheap postage law was being taken advantage of, and this furnished the excuse for a series of questions which must be satisfactorily answered and sworn to before a cheap postage permit could be had. This result was just what the plotters expected and planned for; they understood the greed of the business world. The scheme worked to a charm; it furnished, as has been said, a satisfactory excuse for the series of questions which were the beginning of our present censorship.

This, as far as I know, was the first attempt of the government to regulate the business of newspaper publishers, but with their postage of cheap postage the general press was blind to its far-reaching significance, and even liberal thinkers failed to realise that it was a trap. They failed to see that in giving the number of subscribers and sending copy of paper to Washington, as they must before being allowed second-class rate of postage, they thus furnished the enemies of freedom the name, character and strength of every radical paper in the nation.

Time is showing the meaning of all this, for now, if a publisher is known to be opposed to the prevailing religious, political or social regime, the subscription list must not only be sworn to but must be verified. The list is demanded, names taken therefrom, the parties written to asking if they are subscribers, and the applicant is required to show the letters written by subscribers ordering the paper and sending remittances for the same, as is shown by Benj. F. Tucker in giving an account in "Liberty" of his struggle to get second-class postage for it.

Upon presenting his request he was asked: "What proof have you that this is a bona fide list of paying subscribers? Can you show the letters containing remittances in which your subscribers ordered the paper?" When furnished with such letters, many of which were from personal friends and contained much personal matter, this tool of the plotters read them from beginning to end in Mr. Tucker's presence. One from an old friend began with: "I send you $3 for a year's subscription."

"How is this?" he was asked. "Three dollars is not the subscription price."

"The gentleman sent an excess, desiring to contribute to the paper's growth," replied Mr. Tucker.

Prompt came the next question, "And what did you do with the money?"

"Placed it with the paper's receipts."

"You did not appropriate it to sending the paper to other individuals?"

"Not in special; all receipts are used in paying the general expenses," and thus this petty examination continued to the end.

Mr. Tucker says: "This occurred early in January. I heard nothing more until near the middle of February. Then I began to receive from my subscribers in different parts of the country elaborate, regularly printed circulars which had been sent to them from Washington by the department asking them a set series of questions concerning their subscription to 'Liberty,' how much they paid, how they paid it, if any extra inducements were held out to secure their subscriptions, etc., etc."

Quite a difference between now and when the cent a pound rate was first established. Then, as before said, it only needed to take your papers to the office, have them weighed and pay the postage. Now second-class postage means the right to demand of a publisher his private letters for official inspection; it means the right to demand what a publisher does with extra money sent by friends; it means the right to demand for official inspection the subscription list; it means the right to insult a publisher by refusing to accept his sworn statement and of appealing to his subscribers as to the truth of what he says.

Had all this been claimed at first the people would have been so indignant that the whole matter would have been overhauled at the very next session of congress, but little by little the cords have been tightened until now, unless all questions are satisfactorily answered, sworn to and confirmed by outside testimony, it means the highest postage paid or the suppression of all radical papers. Yes, the highest postage paid, for letter postage is only 32 cents per pound, and to pay a cent a copy for some of our small radical papers would be from 36 to 40 cents per pound. And if, after the publisher has been sufficiently humiliated, he succeeds in obtaining

second-class rates, he must still be subjected to the same degrading espionage.

It is a direct discrimination, not in law but in fact, against publishers of radical thought; an indirect but none the less real attempt to suppress all such papers as far as is possible. The law, it is true, applies to all, but the general press would not stand such espionage for a moment, and as congress has given postal officials the right of private judgment they of course leave all papers alone but such as they wish to annoy.

It is because they can so handle the sex question as to arouse the prejudices of the people that they have made use of that as the first step toward press censorship, and not because they are seeking sex purity. When shown an extract from Alice B. Stockham's "Tokology," "Of course it's obscene," said the attorney for the postal department; "all discussion of sex is obscene; there is no need to talk of such matters except between physicians and their patients." Mrs. Stockham is a physician, and what she has written is between her and that great, suffering patient, Humanity.

Attorney-General Goodwin, in saying what he did, practically tells every postal clerk in the nation that all works on sex may be thrown out. He is as rabid as the slaveholder was against anti-slavery publications, and in the end his efforts will be equally fruitless. The pioneers of progress are searching for the laws of nature, which, if obeyed, will give us heaven on earth, and neither the prison nor the gallows will deter them from trying to find what it is that poisons the life-fountain.

But our postal censors were not satisfied in getting the number and strength of all "heretic" papers—they wanted also the names of the subscribers. It was several years before this was called for, but now they are getting them through the law which gives the postmaster the right to demand the subscription list for inspection.

Do you think all this has been a happen-so? Do you think there is no plan, no plotting behind it? There certainly is and has been from the first, and there are other steps contemplated. What they are I do not clearly see, but I should as soon think of a serpent stopping on its way to its intended victim as of these conspirators leaving things as they are. There is a time coming, unless there is a stop put to the onward march of this imperialistic power, when no letter, book or package can be sent through the mail unless it has upon it the name of the sender.

This would be all right if the postal department was simply a public carrier, but as a moral censor it is quite another thing. There are many in San Francisco, Cal., who remember the case of young Price, who was sent to San Quintin for a year for mailing an obscene pamphlet, and he positively asserts that he never saw the pamphlet until he saw it in court; did not know till then that there was such a pamphlet in existence.

Now, what is to be done about this state of things? It seems to me sometimes as if our revolutionary fathers must rise from their graves to confront their degenerate sons—such servility, such a rendering up of the people's individual rights for a few cents postage! Where is the self-respect of our newspaper fraternity, that they submit to such a degradation of their manhood—degradation so long as such a law stands upon the statute book, whether enforced or not!

As I see things there should be a concerted effort to place the postal department where it belongs as a public carrier, a public servant. Its moral sponsorship should be taken from it and left with the states. Then there could be no censorship to destroy the freedom of the press. Friends of freedom, wake up and act if you wish even a shadow of our liberties to be preserved.

LOIS WAISBROOKER.

EXCESSIVE MULTIPLICATION.

Little improvement can be expected in morality until the production of large families is regarded with the same feeling as drunkenness or any other physical excess. When persons are once married, the idea in this country never seems to enter any one's mind that having or not having a family, or the number of which it shall consist, is amenable to their own control. One would imagine that children were raised down upon married people direct from heaven, without their having art or part in the matter; that it was really, as the common phrases have it, God's will, and not their own, which decided the number of their offspring.—*John Stuart Mill.*

The misery of the people is not caused by individuals, but by an order of society by which they are bound together in a way that puts them in the power of a few.—*Leo Tolstoi.*

VARIOUS REMARKS.

In the "Woman's Journal" of June 30 Henry B. Blackwell has an article headed "Variety the Spice of Life." He thinks that women have very dull lives, and that they need variety to make them happy. He quotes a Burman, who says: "In Burmah for breakfast we eat rice; for dinner we eat rice; for supper, rice; and for dessert—rice. When we want a change of diet we eat—rice." Mr. Blackwell thinks that this is like a woman's life, and that great changes are needed, but he does not mention the particular things that he would like to see women have variety in. Mr. Blackwell is getting on to dangerous ground. He had better be careful if he does not wish the "Woman's Journal" to be excluded from the mails.

* * *

The disturbances which the suffragettes are making in England are a great event in the history of women. Never before has such an insubordinate disposition been publicly displayed by a number of women. Until lately the woman suffrage movement in England was as respectable and feeble an affair as that of the United States. It was composed of "ladies." At the election in February, however, a new organization composed of "women" appeared upon the scene, invaded all the meetings, and insisted on getting a precise statement from each candidate as to how he stood on woman suffrage. Some eminent personages refused to answer, and when the women insisted they were forcibly removed from the meetings. This excited wide sympathy among male voters, and resulted in some of the leading politicians being hooted off the platform, while others were held up until they gave a definite answer. The upshot was that 407 of the 670 members of the house of commons were frightened into promising to vote for woman suffrage, including the leaders of all the four parties in the house. When the matter came up in the house, however, there was very little time for discussion, and several obstructionists tried to talk it out. When it was clear that it could not go through a number of women in the gallery made a noisy demonstration, waving a flag and hurling epithets of opprobrium at their opponents down below, greatly to the horror of the British people.

Since then the suffragettes have been active all the time, until now four of them have been sent to jail. Teresa Billington got two months for striking a policeman. She refused to make any defense in court, on the ground that she did not recognize man-made laws and courts as having any authority over her. Annie Kenney, who was sent to jail during the election, has again got six weeks.

Every one admits that woman suffrage is now inevitable, and the agitation has spread all over Europe. It is red hot in France. In Finland all men and women over 24 have just been given votes, and the Russian duma has unanimously demanded the same thing for Russia.

I hope the women of England will get the suffrage, but I hope they will not get it soon. An agitation like this is just what women need. It is teaching them to think and to rebel, which Bakunin truly said were the two most important things in the world. No saying what they will soon be thinking about. Now that they do not recognize man-made law some very bold ones may begin to get a little doubtful about man-made morality. Shocking thought!

* * *

Another event is the formation of the Anti-Puritan League in England, which has already been joined by many persons. I understand it will take up a good many subjects, but the sex question will not be overlooked. I do not expect anything very radical from it, but it will at least hold in check anything like Comstockism.

The more one knows about Europe the more one deplores the miserable incapacity of American radicals for organization. In England, France, Germany, Holland, Belgium, Spain, Portugal, and I think Switzerland, there are neo-Malthusian leagues under one name or another. The result is that in most of those countries there is perfect freedom to advertise and sell preventives. In England they are displayed in the windows of stores, with a description of their object in large letters. In Spain, the America of Europe, a desperate struggle is going on over this matter, but a Spanish jury has lately acquitted a man charged with obscenity for advertising preventives. But after all, Spain is not the United States, it is only the nearest European approach to it.

* * *

Dear LUCIFER: In No. 1068 Joe Trounson pounces on me for my conceit in claiming that God watches over me. From this I gather that in No. 1065, which I have never seen, there must have been an extract from the letter in which I said that God kept me from going to San Francisco the night of the earthquake. In explanation let me say that that letter was not intended for publication, but was a private one to Lillian Harman, who knows me personally, and knows just how to take anything I say about God.

Some readers may think this explanation unnecessary, but I realize how important it is. Nowadays the preachers are trying to prove that Washington and Jefferson were deeply religious men, and in another hundred years there will be great controversies about the religious beliefs of Moses and Lillian Harman, and the other free-lovers of our time. I can see what a splendid chance my letter would give to some Talmage or Torrey of the twenty-first century to preach a sermon on "The Piety of the Early Varietists." What a fine opening it would give for a passage like this:

"That LUCIFER held the same views as many of the early Christians, and some of the religious sects of the Renaissance and the Reformation, should convince the most sceptical that Moses Harman and his assistants were humble and earnest Christians. But if further evidence is needed it is found in the letter of R. B. Kerr, which appeared in LUCIFER just after the San Francisco earthquake. There had been a series of debates on free-love at the San Francisco free-thought meetings, which were attended by great multitudes, and at which devout men and women of God, like Lydia Todd, Lois Waisbrooker, Dora Forster and R. B. Kerr, made speeches; but they were vehemently opposed by all the leading freethinkers in San Francisco, who held that any and all discussion of the sex question was utterly opposed to freethought principles. As a result the majority of San Franciscans remained unconverted to free-love (except on the sly), at which God was so angry that three days after the last of these discussions he destroyed San Francisco, that great city, with fire and brimstone. Howbeit R. B. Kerr, one of the Noahs or Lots of that time, had intended to go over to San Francisco the night of the earthquake, but God warned him not to, and he desisted. This shows plainly that all the Luciferites were pious Christian men and women, and that their persecution was caused entirely by ungodly men like John Most, Eugene Macdonald and the San Francisco freethinkers, who dominated the public opinion of that day." To prevent such a serious perversion of history let me explain that when I speak of God I do so just as I should speak of Santa Claus or Father Christmas.

R. B. KERR.

Victoria, B. C.

RECENT PHASES OF THE BATTLE FOR FREEDOM.

The battle over freedom of speech has recently assumed new and interesting forms. A New York state court dismissed charges against a theatrical company for producing the Bernard Shaw play, "Mrs. Warren's Profession," on the ground that it was not obscene within the meaning of the law. The trial judge took occasion to intimate that, as a disagreeable presentation of a disagreeable subject, it was not good art—a criticism which applies with equal (that is, considerable) force to the best known writings of the greatest modern novelists, as Zola and Tolstoy. But "obscene" means adapted to excite lasciviousness in susceptible minds; and "Mrs. Warren's Profession" is not adapted to excite lasciviousness, but only disgust. This just and important distinction would have vindicated the Markland letter if it had been drawn. The federal courts are less scrupulous than those of the states. Since they have, as Senator Carpenter said, "no jury trial," irresponsibility makes them arrogant and subservient, two qualities which go admirably together. Hence their favor with promoters of the Movement in Favor of Ignorance.

It seems, however, that even the federal courts, when a Phillips or a Benedict is not on the bench, are a little averse to pronouncing that obscene whose treatment of disagreeable subjects most excite, not lasciviousness, but horror, indignation, or disgust; for promoters of the Movement in Favor of Ignorance are trying to have the word "disgusting" inserted in the list of methods tabooed by federal law. The way in which such legislation usually goes through makes it probable they may succeed.

* * *

We do not expect as much good or harm from laws as most of our neighbors. But laws for the promotion of ignorance at least cause individual suffering; and every check they encounter is at least an index of awakening public intelligence. It is therefore encouraging to note that since holding up LUCIFER was discontinued the censorship has received another black eye. The banker Lewis, whose new enterprise, the People's Bank, was destroyed last year by a fraud order, has received an amount of public support which compelled Cortelyou to put him again *commsicado* (May, 1906), and to order an investigation, which Mr. Lewis promises us, through his paper, the "Woman's Magazine," will startle the country.

Evidently no radical results are to be expected from this. But Congressman Crumpacker, of Indiana, has introduced a bill guaranteeing the common law right of jury trial in fraud cases, notwithstanding the infamous decision of a Roosevelt judge in Lewis' demurrer. It is opposed by the yellow press (see a recent article in "Collier's Weekly"). We ought to back it. For purposes of this sort I advise addressing members of both houses, and do so myself upon occasion. The distinguished Minnesota physician, Maldow, convicted under the Comstock law, has not only been refused justice by Roosevelt, but this insolent ignoramus and demagogue took the occasion to blackguard the two senators from Minnesota in characteristic fashion for presenting the petition (signed by the governor and other principal citizens of their state). The result of my correspondence with them is to ascertain that one of the senators (Clapp) took his kicking like a cur; but the other (Nelson) shows a proper spirit. He thanked me for giving him a full history of "Comstockery, the world's joke at expense of the United States"; and is a good man to interest. As for Roosevelt, the advantages of appeals to his intelligence are fully described in the sixth verse of the seventh chapter of the gospel according to St. Matthew.

C. L. JAMES.

PRUDERY EXPLAINED.

Why the bees should pamper their mothers whilst we pamper only our operatic prima donnas is a question worth reflecting on. Our notion of treating a mother is not to increase her supply of food, but to cut it off by forbidding her to work in a factory for a month after her confinement. Everything that can make birth a misfortune to the parents as well as a danger to the mother is conscientiously done. When a great French writer, Emil Zola, alarmed at the sterilization of his nation, wrote an eloquent and powerful book to restore prestige of parentage, it was at once assumed in England that a work of this character, with such a title as "Fecundity," was too abominable to be translated, and that any attempt to deal with the relations of the sexes from any other than the voluptuary or romantic point of view must be sternly put down. Now, if this assumption were really founded on public opinion, it would indicate an attitude of disgust and resentment towards the life force that could only arise in a diseased and moribund community in which Ibsen's Hedda Gabler would be the typical woman. But it has no vital foundation at all. The prudery of the newspapers is, like the prudery of the dinner table, a mere difficulty of education and language. We are not taught to think decently on these subjects, and consequently, we have no language for them, except indecent language. We, therefore, have to declare them unfit for public discussion, because the only terms in which we can conduct the discussion are unfit for public use. Physiologists, who have a technical vocabulary at their disposal, find no difficulty; and masters of language who think decently can write popular stories like Zola's "Fecundity" or Tolstoi's "Resurrection" without giving the smallest offense to readers who can also think decently. But the ordinary modern journalist, who has never discussed such matters, except in ribaldry, cannot write a simple comment on a divorce case without a conscious shamefulness or a furtive facetiousness that makes it impossible to read the comment aloud in company. All this ribaldry and prudery (the two are the same) does not mean that people do not feel decently on the subject; on the contrary, it is just the depth and seriousness of our feeling that makes its desecration by vile language and coarse humor intolerable; so that at last we cannot bear to have it spoken of at all because only one in a thousand can speak of it without wounding our self-respect, especially the self-respect of women. Add to the horrors of popular language the horrors of popular poverty. In crowded populations poverty destroys the possibility of cleanliness; and in the absence of cleanliness many of the natural conditions of life become offensive and noxious, with the result that at last the association of uncleanliness with these natural conditions becomes so overpowering that among civilized people (that is, people massed in the labyrinths of slums we call cities), half their bodily life becomes a guilty secret, unmentionable except to the doctor in emergencies; and Hedda Gabler shoots herself because maternity is so unladylike. In short, popular prudery is only a mere incident of popular squalor: the subjects which it taboos remain the most interesting and earnest of subjects in spite of it.—*G. Bernard Shaw.*

Without hearts there is no home.—*Byron.*

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

THE SOVEREIGNTY OF WOMAN.

If a woman wants marriage, and wants to make her marriage a religious sacrament, let her do so. If another woman wishes to have the sanction of a magistrate or a judge of probate, let her have it. If she wishes to make an individualistic contract with a man without witnesses, it is her right to do so. If she wishes to claim her natural right to motherhood or to sex-association without any contract whatever, holding herself responsible to natural law, natural justice, for the consequences of such association, it is nobody's business but her own. From my point of view, our marriage laws are all wrong; they are the mediate or immediate cause of more suffering, debasement and crime than any other laws or class of laws; but I recognize also that, like all other laws and superstitions, they are the result of natural evolution, and that by natural evolution must they be eliminated or destroyed. As in the elimination of our iniquitous land laws, money laws, tariff laws, etc., the first thing to do is to create a desire for something better. Next, to show that something better can only be obtained by a recognition of the demands of natural right, natural justice. To create such a desire, and to show what the demands of natural justice mean or require, is the present mission of LUCIFER THE LIGHT-BEARER.

The address of Joseph Errant in Chicago raises several questions of much importance as well as of much difficulty of solution.

First, and somewhat incidentally to the main question, we would ask, if it be right and proper that the law should make provision whereby the "unmarried mother may take proceedings, either before or after the child is born, to place the father under bonds to pay money for the support of the child"—if the unmarried mother can lawfully and rightfully do this, would it not also be proper and right and should it not be lawful for the *married* mother to do so too? The common impression seems to be that the marriage bond supersedes the necessity of placing the putative father under other bonds for the support of his child or his children—that his *promise* to the priest or magistrate to love, cherish and protect his wife includes the obligation to properly support his child or his children if any should be born to him, and that his solemn promise or oath is a sufficient guarantee to the woman for its fulfillment.

But how does this theory work in practice? Let the thousands of half-starved, half-clad, uneducated children of married mothers give answer. When the husband plays truant and deserts his family, or, worse still, when he proves himself a loafer, a deadbeat, consuming upon his vices most of his scanty earnings, what recourse have the injured wife and children? If the mother were not married to the shiftless spendthrift or vicious sponge in the shape of a man, she could at least refuse longer to be his sex slave—could refuse to bear him any more children to grow up in poverty and vice or to die from neglect. She might be able, if unmarried, even under our unjustly discriminative industrial system, to support herself and one child, but what can she do with four, five, six or more children, all under ten years of age, as often happens in marriage?

It is true that in some states a divorce is allowed the married woman whose husband notoriously fails to provide for his family, but how many wronged women will avail themselves of such relief? Marriage to most women is a sacrament, an oath, a bond to be dissolved only by death, or by dishonor, to them worse than death. "For better or for worse, till death do you part," are words of fearful import, and rather than seek relief by divorce most women will be true to that bond till death brings release.

But all this is incidental rather than vitally important to the main questions that are just now receiving much attention from the Society for Ethical Culture in Chicago, and from the clergy and newspapers of that and other cities. The lecture of Mr. Errant is only one of hundreds that have lately been delivered by eminent men and women in regard to the various forms of sexual and social evils. Mr. Errant seems to have much faith in "law" as a cure for these evils, but thinks the laws, as well as public opinion, "need great revision on these questions." As the law now stands, he says, when an unmarried woman seeks to place the responsibility upon the father of her child, "the attack is always made upon the woman's chastity, because, forsooth, the policy of the law has been to virtually compel a woman who brought a charge against a man to prove herself chaste."

To determine, then, whether public opinion and the laws need revision or not it would seem that some definition is necessary. We must know what is meant by "a woman's chastity." And upon this definition, as upon a pivot, turns the whole controversy of woman's rights and wrongs in the sex-relations.

The lecturer himself has given us a pointer or two, perhaps unwittingly, that leads at once, as we think, to the correct definition of the terms "chaste" and "chastity," as applied to woman, as when he says: "The law and public opinion should unite in recognizing the sacredness of motherhood wherever it may be found."

Now, if motherhood is *always sacred*, then such words as "bastard," "whoredom," etc., must lose their present meaning, and a woman cannot be considered unchaste, lewd or impure simply because she becomes a mother outside of wedlock. If motherhood be always sacred, then the necessary processes or acts that lead to or culminate in motherhood cannot be unholy or "unchaste" processes or acts.

Follow this simple statement or proposition as to the "sacredness of motherhood wherever found" to its logical sequences and it means neither more nor less than the sacredness of womanhood—*sacredness of woman* as the mother of humanity. It means also the *sovereignty of woman over her own person*, for in no other way can the sacredness of womanhood, of motherhood, be properly maintained and defended. Self-ownership of woman means or includes the right to dispose of her selfhood—of her entire person—as she may think proper, without consulting any one but the individual whose equal right to self-ownership may be jeopardized or imperiled by her election; and the right to dispose of her person or to choose *once*, involves and includes the right to dispose and to choose an indefinite number of times.

If the sacredness of motherhood includes and requires self-ownership, self-control, it also includes and requires the ownership and control of the offspring of her person, of her body. When man endures half the pain, the labor, the peril of bringing a child into the world he can then claim half-ownership in the offspring of which he may be the actual or the putative father, and not till then. This view would seem to settle the question of "responsibility" for the parentage and for the support of the child. Without ownership of some sort, responsibility for care and for support cannot be justly predicated or charged. Natural affection will prompt the father to assist in the support of both mother and child, but natural justice will give him no control over either because of or in reward for such aid. It is this claim to authority over mother and child, because of the alleged support given them in their helplessness and because of the assumed superiority of fatherhood over motherhood, that has made slaves and drudges of women and children in all past times.

Our solution, then, of the question of "responsibility" for the birth of a child and for its support and proper education (the fixing of which responsibility seems to be the chief concern of Mr. Errant and his brother reformers) would be simply this:

First.—The repeal or abolition of all artificial (man-made) restrictions or control of the sex relations of women and men, thus allowing natural selection, natural affection, to do its legitimate work.

To secure this repeal, this abolition, woman must lead the way—man *will not*, simply because these artificial restrictions were made by man for his own benefit—that is, for the purpose of perpetuating his power over woman. In the language of Laura Cummings, "woman *must save* woman," and the only way to save woman from the hells to which man has assigned her is—as all great reforms in the past have been won—by *ignoring*, by *repudiating* and trampling under foot these man-made restrictions. Woman must be a rebel and must be sustained in her rebellion by her sister woman. No bad laws ever were repealed until they were ignored and disregarded by the victims of these laws.

Second.—Constructively: To take the place of the artificial laws and customs thus abolished, let *education* and a sense of responsibility to self and to natural law be substituted. Let girls (and boys, too) be taught, as soon as they can understand language, all that is known or can be known in regard to "motherhood," in regard to the use and the natural consequences of the abuse of their bodies—including, as the most important, the reproductive system.—*Moses Harman, in Lucifer, Feb. 8, 1889.*

LIBERTY AND LICENTIOUSNESS.

The utmost concern is expressed for the liberty of the press, and the utmost horror for its licentiousness; but then, by the licentiousness of the press is meant every disclosure by which any abuse is brought to light and exposed to shame; by the liberty of the press is meant only publications from which no such inconvenience is to be apprehended; and the fallacy consists in employing the sham approbation of liberty as a mask for the real opposition to all free discussion.

To write a pamphlet so ill that nobody will read it; to animadvert in terms so weak and insipid upon great evils, that no disgust is excited at the vice, and no apprehension in the evil-doer, is a fair use of the liberty of the press, and is not only pardoned by the friends of government, but draws from them the most fervent eulogises. The licentiousness of the press consists in doing the thing boldly and well, in striking terror unto the guilty, and in rousing the attention of the public to the defense of their highest interests. This is the licentiousness of the press held in the greatest horror by timid and corrupt men, and punished, by semi-animous, semi-cadaverous judges, with a captivity of many years.—*Jeremy Bentham.*

When Jeremy Bentham, a learned English jurist of the last century, said, "By the licentiousness of the press is meant every disclosure by which any abuse is brought to light and exposed to shame," he must have had in his prophetic eye the men who are now trying to put LUCIFER'S editors and publishers behind prison bars for plain speaking against the horrible abuses of the present day.—*Moses Harman, in Lucifer, Feb. 8, 1889.*

THE CONSOLATIONS OF RELIGION.

When children succumb to inhospitable conditions of life in this world, religion offers consolation in the assurance that God has called these little ones to join the angelic hosts around his throne; if they live to grow up to continued deprivation, religion exhorts them to be content "in that state of life unto which it hath pleased God to call" them, thus throwing all the responsibility for the world's misery upon an unknown creator, just as the Mormons are said to justify their peculiar institution by the theory that innumerable souls are waiting to be born that they may glorify God and enjoy him forever, and therefore it is well-pleasing to him for human beings to furnish these spirits with mortal bodies as rapidly as possibly.—*Elizabeth H. Evans.*

All the selfish propensities, the self-worship, the unjust self-preference, which exists among mankind, have their source and root in and derive their principal nourishment from the present constitution of the relation between men and women.—*John Stuart Mill.*

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 9 months and 22 days old. He has served 157 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kas. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

LETTER FROM THE EDITOR.

U. S. P., LEAVENWORTH, KAN., July 22, 1906.

Many thanks, dear daughter, for good letters since I wrote you two weeks ago—the last dated July 19. Glad to hear that everything is going on so well at home. Though not allowed to see its radiant face, I rejoice to know that our Son of the Morning continues to make its appearance prompt to time every other week. This is more than could be said of it when I was manager. Glad to know that friends far and near are doing their part so well that there is no lack of the needful to meet current expenses of publication. Glad to know that your health continues normal notwithstanding unusual strain, from sickness in family and lack of usual help.

Hope the summer in Chicago will not be uncomfortably or unhealthfully warm. Here at the U. S. P. the weather has been pleasantly cool most of the time since my transfer from Joliet, Ill. The hospital, of which I am still an inmate, occupies part of the third floor of the main building, and the prison itself is located on a bluff

or high ridge, hence we get good circulation of air most of the time.

My report of health, two weeks ago, was of the *pessimistic* rather than optimistic order, if I mistake not. Since that date there has been decided improvement in my physical condition. I cough but little now and the catarrh of stomach is less constantly in evidence. My appetite is normal, for my one meal a day—dinner. I get milk, sweet and sour; some raw fruit, and nearly always stewed peaches; rice, potatoes, etc. Old-fashioned corn bread (maize) twice a week, of which, as you know, I am very fond. Altogether I have good reason to feel optimistic once more, and to hope that my present term of imprisonment will not kill me, nor leave me so near dead that I cannot do a little more work, with hand or brain or both.

Much of this improvement is due, as I think, to the kindness of friends, far and near, who continue to send letters—hopeful, cheerful, loving letters—full of encouragement to hold out bravely till old Father Time shall give the order to the prison keepers to open the gate for U. S. "Convict" No. 3326—which order is now set for December 26 of this current year. When I contrast the fate of the average prisoner here and at Joliet, in regard to letters and visits, with my own, I feel almost guilty of *selfish monopoly*. Many prisoners get no letters at all, for months or years; others do not average one letter per month. Some *never* get a visit from friends. When an inmate of the U. S. P. eleven years ago I had many visitors —several visits per week, often; but now the rule is one visit in four weeks, except by special permission of the warden. Thus far, and by special privilege, I have had two visits of half hour each from Son George, whose home is at Valley Falls, Kan., thirty-five miles west of the U. S. P.

How many letters have knocked at the prison door, written for my eye, and failed to gain admittance, in the two weeks just past, I have no means of knowing, but here is the list of those that reached my hand: Susan Swaysgood, 1; Philip G. Peabody, 2; Bert Griffin, 1; Elizabeth H. Russell, 1; N. C. Greene, 1; Emma Greene, 1; S. O. Bishop, 1; Sarah C. Campbell, 1; Frank D. Blue, 1; "The Chaplain" (A. Johnson), 1; Carrie Gross, 1; Otto Bobsien, 1; Ada Morley, 2; M. R. Leverson, M. D., 1; Ed. W. Chamberlain, 1; Lois Waisbrooker, 2; Lydia L. Lamb, 1; George P. Patch, 1; Annie B. Fish, 1; H. Hansen (Colo.), 1; Lulu McClarke, 1; Ella Slater, 1; Hulda P. Loomis, 1; George B. Wheeler, 1; Ella Kautz, 1; Maggie Dimmick, 1; Fannie Bellis, 1; Virgie C. Moon, 1; Ollie Steedman, 1; H. W. Boozer, 1; H. M. Addison, 1; Annie E. Parkhurst, 1; George Bedborough, 2; Lillian Harman, 6. J. Francis Ruggles, of Bronson, Mich., writes that he sent me a book of songs. It has not been delivered to me. Please thank Brother Ruggles for me, and if possible, write a few lines to each of the writers just named, thanking them in my name, and asking them to kindly continue to remember the "prisoner of hope" in the U. S. P. at *Leavenworth, not Fort* Leavenworth, as first stated. Many of these writers sent copies of the songs I asked for while at Joliet, also copies of songs I did not ask for, but which are appreciated all the same—so many, in fact, that I shall have to ask the writers to wait till I am free again, when I hope to answer, personally, all who responded to my request for songs that I hoped would help to break the monotony of breaking stone with a steel hammer in a close yard without shelter from the sun except a *straw hat*. The promised *canopy* failed to materialize while I helped to furnish broken stone for the Illinois railways.

Please thank Oscar Schleif for the very fine photo of himself, and say no letter came with the photo. It was sent from *Clarendon, N. J.*

Dr. Immanuel Pfeiffer, vice-president and general manager of the Postal Reform League, sent me a registered letter dated July 3. It reached my hand two days ago, on the 20th, having been delayed and reëntered at Joliet, Ill. He enclosed an important clipping from a New York paper and suggests that I register my replies to his letters. Please thank him for me and say I will try to comply with his suggestion, but that I fail to see how *registration* will help me to reach him, though it may help *him* to reach *me*.

After long waiting I am now getting the daily and Sunday "Tribune" and weekly "Public" (Chicago), but the "Scientific American" (New York), paid ahead six months, does not come. Neither does "Progressive Thinker" (Chicago), nor several weeklies and monthlies that came to me regularly at Joliet.

Shoot full.

Hopefully, gratefully ever, M. H.

The reasonable man adapts himself to the world; the unreasonable one persists in trying to adapt the world to himself. Therefore all progress depends on the unreasonable man.—*Shaw.*

FRAUD ORDERS.

Our Washington correspondent, in recently synopsising the Crumpacker bill to limit the power of the postoffice department in issuing "fraud orders," so called, noted that the sentiment of congress in favor of providing a judicial review of the edicts under which the use of the mails is denied is steadily growing. Mr. Crumpacker's proposal is to make the issuing of a fraud order dependent on the approval of a court. The postmaster general must give notice of intention to cut off the privilege of the mails, and the party affected has fifteen days within which to go into court to prove, if he can, his right to continued postal facilities. The court will hear all the evidence and if it concurs in the opinion of the postmaster general will make an order accordingly. If it finds that party whose correspondence it is proposed to exclude is not engaged in any fraudulent enterprise it will prohibit the issuance of a fraud order.

Mr. Crumpacker, in the document accompanying his bill, which has been favorably reported to the house, severely criticises the methods now in practice as compelling the citizen to prove his innocence of fraud without affording him an opportunity to see the evidence against him. This evidence is confidential and has been brought together by postoffice inspectors, and inspectors are apt to consider success as a duty and conviction as success. Moreover, it is an act of grace in the postmaster general to accord a hearing. It is a privilege granted; not a right recognized. At present the only remedy within the reach of the citizen who feels himself aggrieved is to go into court and seek an injunction against the enforcement, not the issuance, of a "fraud order." Usually the quest is fruitless, as the burden of judicial decisions is that the use of the mails is not a vested or property right. The methods of the postoffice department in executing one of the attributes of sovereignty can, however, be regulated by statute. Hence, Mr. Crumpacker seeks to curtail the autocratic tendency in the way proposed.

That the government has a right to protect the citizen and itself against the employment of the mails for the purpose of working a fraud may be admitted without the admission conceding the propriety of all the methods followed in the pursuance of this purpose. The power the postmaster general now has in the matter may be lodged in safe hands, but a successor might be moved by a spirit of inquisitorial autocracy that would lead to the gravest public inconvenience. If there should be no tribunal to appeal to, it might be possible for a postmaster general to hold that all speculation was stock gambling and that an inducement to investment attended only by the adverse chances that are liable in the most promising market was a fraudulent prospectus and to be cast out of the mails entirely. It must be remembered, too, that the denial of the privilege of the mails extends to all the correspondence of the party affected, and that letters having no relation to the business charged with being fraudulent come under the interdiction. The man against whom a fraud order is issued is, as Mr. Crumpacker in effect says, isolated from his kind, so far as the postoffice department can accomplish his isolation. He is thenceforth under a stigma.

The question considered in its broadest sense concerns more than the prosperity or expediency of the methods of an executive department of the government. As the law stands now it may easily infringe the rights of the citizens, the liberty of the individual. If a citizen desires to try some panacea for his real or fancied ills, if he chooses to purchase it through the mails, he has offended no law, and where in the constitution is there found any obligation on him to accept as final the verdict of a postoffice inspector that the assumed remedy is "fraudulent"? His money comes back to him, to be sure, but that circumstance is little likely to reconcile him to the paternalism that tells him the government will not facilitate the purchase of somebody's sure cure for indigestion. Protection against efforts to work deliberate fraud through the mails may be a legitimate function of the government, but the progress of paternalism in this country is so rapid, and the transition to autocracy is so easy, that the adoption of Mr. Crumpacker's proposal may be but a timely measure for checking a dangerous tendency. Judges are fallible, but they are free from the influences to which postoffice inspectors are liable. The inspectors are removable, and it is nothing wonderful if they are inspired by an earnest desire to report in harmony with the policy of him who possesses the power of removal.—*Boston Evening Transcript.*

Truth does not do so much good in the world as its appearances do evil. * * * Our wisdom is not less at the mercy of fortune than our property.—*Rochefoucauld's "Maxims and Reflections upon Man."*

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, slighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. M. CRANE, Chicago.—I send you $5 for five copies of LUCIFER for one year. I want the four extra copies for distribution among persons who never have seen the paper.

MRS. NELLIE PITCHER, Rapid City, S. D.—Enclosed find $1 to apply on my subscription. Wish I could make it $100,000 instead, as my deepest sympathy is ever with you, your noble father and the cause you advocate.

F. E. LEONARD, Cestos, Okla.—I wish to express my approval of the plan to print Moses Harman's portrait in each issue of LUCIFER while he is serving his sentence in prison, and will agree to contribute at least $2 towards the extra expense of such printing.

FRED H. BERGMANN, Chicago.—Please find enclosed $3 for LUCIFER and its cause. I beg you to forward my fraternal greeting to your esteemed father. Words cannot express my admiration for this gallant fighter for liberty. His persecutors and enemies have my full contempt!

C. F. CIAMPA, Boston.—Enclosed find $2, for which you may renew my subscription to LUCIFER for one year and use the other dollar to help along the cause for which your father is now suffering in prison. I hope that Mr. Harman will come out of his torture just as strong as ever to continue his brilliant work of education.

DR. GEORGE A. BRADFORD, Columbia, Mo.—A man called at my office the other day to consult me about his sick child. I afterwards showed him the picture of Moses Harman, and read him some short notices in LUCIFER. He immediately gave me one dollar and said: "I want you to write and have that paper sent me at once." So please find enclosed postoffice order for $1. After this I will certainly show the paper to others.

F. FROMMEL, Charleston, Ill.—I am in sympathy with your father and his writings. I know him personally. I heard him make a talk in St. Louis at the convention during the world's fair. I admired then his pluck and courage to express his convictions for the cause he stands for, and send you my sincere thanks for what you do for your dear father and his cause. I would like to say more, but find my pen too weak to express my thoughts and feelings in letters. I enclose $1, for which I wish you would send your dear father something he is fond of. I hope to be able to see him again at our next convention in Chicago. I will be a subscriber to LUCIFER as long as I live. I am only sorry I did not get acquainted sooner with the publication. I shall try and get some friends to subscribe for LUCIFER.

J. L., Abilene, Texas.—I see my figures on the wrapper label are up and I must "come across." Find enclosed 50 cents to keep LUCIFER coming a while longer. It is simply outrageous that your good old father has to suffer incarceration and bear the punishment of physical labor for trying to do good. I am almost ready to say that the wages of righteousness is death. I wish I were financially able to help relieve the situation.

P. S.—I inclose a humorous clipping in which there is a point:

The Gardener (tendering his resignation)—No, sir. It's the missus I can't abide. She's got inter the 'abit o' talkin' ter me jest like wot she does ter you. She fergits I can leave when I wants ter. —*Pick Me Up.*

J. FRANCIS RUGGLES, Bronson, Mich.—It is some years since I have read LUCIFER until recently, but I observe that you still keep the watch fires of liberty and genius brightly burning. Progress progresses slowly but surely, and we see the once "awful doctrine" of equal moral responsibility of the sexes being championed and popularized by thinkers of various cults, and even a reverend doctor of divinity has published a series of invaluable works for the sexual education and betterment of all man and womankind. I have never perused anything vile, course or indecent from your editor's pen, and unless the proscribed articles are much different from the general trend of matter in your columns they can't be exceedingly bad. At any rate it is really very cruel that your aged father must suffer so vicariously for the writings of others, and for possible error of judgment in admitting their contributions to his columns. Other editors, however, err occasionally, but are not incarcerated or persecuted for a lifetime in consequence thereof. Upon the great question of respectful free discussion of all subjects, and the right to be heard on the topic of sexual enlightenment, your father is radically right, though at enmity with the fossilized superstitions, prejudices and pruderies of the ages. I enclose copy of a letter written him, also $1 for your paper beginning with No. 1069.

J. D. WILBITE, San Francisco, Cal.—Some years ago I was a subscriber to LUCIFER and enjoyed most of it very much, but became offended at what I considered the hostile attitude of Moses Harman toward the socialist propaganda, and so hastily and, as I now realize, rudely ordered the paper discontinued. But I have remained intensely devoted to the central idea of LUCIFER—i. e., intelligent freedom in the sexual relations—and have also admired the stand of Moses and Lillian Harman on many other points. My sympathies have been strongly aroused by the present imprisonment of Mr. Harman, though I have been up to the present unable to extend any financial assistance. I now desire to express my sincere regret for my former letter ordering the discontinuance of the paper, and to be again enrolled in LUCIFER'S family. Enclosed herewith find money order for $1, for which please send LUCIFER to the address given below for one year.

* * *

[This letter was withheld by the prison authorities at Joliet.]

My Dear Mr. Harman: As this letter has to pass through the hands of the man of "god," I will refrain from expressing the resentment natural to one who learns that one of his best and most respected friends is in the clutches of the Beast. Moreover, I am firmly convinced that anger which expresses itself merely in hot-mouthed denunciation and abuse is unphilosophical and inadequate. If we all follow the line of least resistance and do the things we are forced to by our heredity and environment, then why should we feel contempt or bitter hatred for those who do malicious and unjust acts? Rather should we endeavor to make our persecutors and those who support them see the evil effects of their conduct, and by this process of education (which is, of course, a part of their environment) inspire them with higher ideals than throttling free speech and murdering or imprisoning men and women.

I shall never forget your kindness to me when I first came to Chicago. I regret that I am unable to reciprocate as I would wish. Verily, what the clericals would have us believe are Christian virtues —viz.: kindness and brotherly love—are practised only by Atheists and Anarchists.

I receive LUCIFER regularly and it is well filled with interesting and instructive reading matter, so you need have no fear that the light from the Light-Bearer will become dim while you are in gaol.

I attend the Manhattan Liberal Club regularly and see Mr. Walker always at his post by the door. He looks to be in fine health. From time to time I meet friends from Chicago at the club. Barnard gave a fine lecture a couple of months or so ago, and I have met a number of other Chicago radicals. Since she returned to New York, Mrs. Johnson gave me the news from your household. I was glad to hear that your courage and spirits were still good, and I feel as long as this is so your imprisonment will not break you down.

The picture of yourself that is being published in LUCIFER is certainly a fine one. I wasn't surprised at your looking so happy after Mrs. Johnson told me what a fine grandchild you had.

I am surprised that you are not allowed to write articles for your paper, or letters. I don't know much about prisons, but I supposed the guests were allowed to write as much as they wished. I am not surprised, however, that they forbid criticism of the prison rule. I do not suppose any of us are overfond of criticism under some circumstances. Hoping that your health may continue good, and with best wishes, I remain, sincerely your friend,

JOHN E. BOULTENHOUSE.

Nothing, indeed, is much more curious than to reflect that if the pope himself had been born a savage he would now have been asking the blessing of strange gods over cannibal banquets; and if Mr. Spurgeon had been born in Islam he would now have been defending polygamy, and holding forth as a Mohammedan apostle.—*Lewis Thornton.* And if Anthony Comstock had been born in Southern China he would now be exhibiting the beauties of his human form in the nudities which are there customary.—*S.*

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TO THE MORNING STAR.

Son of the Morning, I behold thee shine!
Reared on thy towers of splendor o'er the hill.
How could men hate thee, Lucifer divine?
Thou borest light to them; thou bearest still.
Though the sick globe in damps and darkness pine,
There lives but sorrow in thine eye, not ill;
Thy vast unquenchable effulgence gleams
To build the world anew from out its beams.

Our paths hold blindness, and the night is long,
The winds roam bitter o'er the stricken lands.
Oh! might men clasp thy light and bear thy song,
And break a road for thee with human hands.
Then might thy giant lance wreck crescent Wrong,
And rend the black oppression of our bands.
Shine on! Thy glory, ere the veil be drawn,
Seems presage of the soaring of the dawn.

Hate cannot blot thy ray, nor Greed defeat
The eternal Truth whose kingdom is thy light;
The airs that swathe the earth shall yet be sweet,
Her face reflect thy love-born luster bright,
So men with whiter hands and gentler feet
May walk through fairer mornings won from night,
By fields of love that clothe the future years
And drink the rains of old, memorial tears.

—*Herman Scheffauer, in the Clarion (London, Eng.).*

"WHO TOLD THEE THAT THOU WAST NAKED?"

How long will it be until enough of the American people awake to the realization that Anthony Comstock is a national nuisance, to deprive him of his legal power to commit outrages on the intelligence of the general public? His recent raid on a big art school in New York city, in which he seized several wagonloads of the school's fall catalogues and confiscated them on the ground that they were indecent, should be sufficient proof of the nastiness of his mind.

The pictures in the catalogue to which he objected were drawings from the nude by members of the life classes in the school. Similar pictures are shown in all the catalogues of the Chicago Art Institute and other art schools. In almost every instance each picture is labeled with the name of the young man or young woman who drew it. It is a well-known fact that members of life classes in art schools have no more thought of obscenity in their work than medical students have in the dissecting room. As a matter of fact, artistic pictures and sculpture of the human form have done much to refine the minds of the public and eradicate the absurd notion that there is something essentially indecent about the undraped body.

At a stereopticon exhibition given recently in the parlor of a private residence several views of nude statuary were shown. The pictures were artistic and probably excited no indecent thoughts in the minds of any person present except one young man, who proved his own nastiness of mind by remarking audibly, "Where are the fig leaves?" It is the calling attention to the nudity that betrays the nasty mind. "Who told thee that thou wast naked?" The writer of that question, attributed in the Bible to the Lord God, must have known from observation that children are never ashamed of any part of their persons until they are taught to be.

"Who told thee that thou wast naked?" That question is perhaps the oldest recorded rebuke of Comstockism. The implication that the human form is obscene is the beginning of the cultivation of nastiness of mind.

In this connection the following special dispatch, published in the Chicago "Tribune" of August 8, is well worth reading:

NEW HAVEN, Conn., August 7.—In a vigorous denunciation of Anthony Comstock's recent raid on art at New York, Charles Henry Smith, professor of American history at Yale university, said today the moral reform of the future could come by giving publicity to the thing Comstock was trying to suppress. He also held statues of human figures should be placed in public schools and familiarity with the appearance of the healthy human body should be encouraged instead of forbidden, as is the case. Prof. Smith continued:

"Official censorship is apt to change the normal desire for proper information into unhealthy curiosity, and in that and other ways do more harm than good. The most successful way to fight evil is to put good in its place. For instance, Luna Park and Dreamland have cleaned up Coney Island. They have succeeded where laws and police punishment had failed. The best way, when the case admits it, is to change one's attitude toward the practice, make it legitimate, and thus remove it from the category of offenses.

"This has been done on a large scale in the changed modern attitude toward heresy or worship of God other than in the prescribed way. The greater part of the civilized Christian world for a long time honestly believed this to be a crime and punished it as such.

"A capital illustration of good government comes to hand in the history of Yale college. Visitors at morning chapel formerly were seated in the rear gallery. When the great body of students stood up at singing they would turn around and look at the girls in the gallery. This made some disturbance, was embarrassing to guests, and had to be stopped. How was this done? Simply by changing the location of the visitors, putting them downstairs, inside the seats at the front, so students could look at them without making their curiosity obtrusive.

"It is evident in this case that the college officers had the good sense to recognize the natural impulse and furnish a legitimate channel for its exercise.

"The change in the attitude of the public toward sculptured representations of the human body at once would remove the occasion for the questionable part of Comstock's activity, while leaving the useful part intact. This especially is desirable in the interest of good government and morality.

"Familiarity with the appearance of the healthy human body should be encouraged instead of practically forbidden, as now. No material structure is more worthy of general study and admiration. If well selected pictures and statues of the best human figures could be put in our schoolhouses children would be led by their teachers to look upon and think of them in the right way, and contaminating influences would have much less chance of doing harm than now is the case.

"I firmly believe the successful moral reform of the future will come along that line. For the present we have a general system of indiscriminate repression and suppression which occasionally is brought to public notice by some sensational performance of Comstock's. This system professedly is protection of the children and purity of the home, but its natural and common result is to poison the foundations of life.

"Competent physicians tell us of the widespread physical and moral suffering resulting from the present policy of preventing sex knowledge from being acquired in a legitimate way."

* * *

Sir Caspar Purdon Clarke, director of the Metropolitan Museum of Art, wore a look of mingled perplexity and scorn as he discussed Andrew Comstock's raid on the Art Students' League yesterday.

"It is absurd," he said. "Really, I can't understand it. What is the idea? What good can he do?

"I have never heard of such a thing in all my experience. There are art schools all over Europe in almost every city of any im-

portance, and they employ models and have life classes. In the national competition in England the winning studies from the nude are published every year along with the others. Yet they never think in Europe of molesting the art schools. . . .

"I suppose the offending publication of the art students was intended for circulation among the art students and persons interested in their work. But even if it did get into the hands of one child, does the sight of the human body possess some remarkable influence to injure a child? How can it? I'm sure I don't understand."

Several letters have been received since Sir Purdon became director complaining of some of the nude figures in oils exhibited in the museum, but the letters themselves for the most part showed that they had been written by persons who were mentally unbalanced, or at least fanatic, on that subject.—*New York World.*

* * *

Having experienced another of the shocks that afford solace to his soul, Anthony Comstock has raided the Art Students' League in New York. The raid can be viewed as the expression of the pruriency that wells and bubbles in the Comstockian personality. Comstock sees evil everywhere, unconscious that all he sees is, to his vision, colored by the veil of his own nastiness.

As agent for the Society for the Suppression of Vice, there is no doubt that Comstock, did he possess a clean mind and normal judgment, might find something useful to do. Whatever he may have been in the beginning of a career the later stages of which excite disgust, he is now a nuisance and a menace to decency. He has himself become vicious. His presence is a threat against good morals. In all he says there is the manifestation of baseness. So delighted is he to revel in pollution that he perceives his environment to be polluted, and does not realize that this seeming condition is symptomatic of himself. His activities are to be regretted, for if they have effect beyond their capacity to annoy, it is to set up in the mind a train of undesirable thought.

The raid upon the Art Students' League embodied a principle which, widely applied, would strip the galleries of their treasures, create gaps in the library shelves where now repose the works of masters, and snatch the text-book from the hand of the student. It would bring to an end the study and practice of art. It was nothing more than lewdness exercising the right to be censor, and in doing this, to expose its bogus virtue, its grotesque zeal and its crass ignorance.

If the Society for the Suppression of Vice wants to suppress something the absence of which would be elevating to morals and cheering to intelligence, let it suppress its man Comstock.—*Philadelphia Public Ledger.*

* * *

In every community there are human elements which appear to be designed for the express purpose of making virtue odious. Anthony Comstock is such a force in New York. He follows with unfailing vigor the pursuit of imparting to the best the complexion of the worst.

Comstock has disturbed again and again the patience and dignity of courts. A cause which might be well served by an agent with discretion he has often brought into contempt. For vigilance he substitutes meddling; in place of guardianship he gives the activities of a busybody. The good things he does are forgotten in the light of his amazing blunders.

Comstock's latest venture, his outrageous descent upon the preserves of the Art Students' League, might well be accepted as the straw to break finally the endurance of the society whose delegated public powers he has so often abused.—*New York World (editorial).*

THE DEGENERATION OF THE AMERICAN IDEAL.

The attack on Moses Harman and LUCIFER has been threefold:

1. By criticism, fair and unfair; the unfair at times going to the farthest extreme of abuse and misrepresentation. This could be met, and was met, by persistent and patient argument and presentation of facts, and was not more than every reformer expects to encounter, and which he welcomes in so far as it is based on sincere doubt and fear of the effects of the innovations suggested. This form of attack, even when using the weapon of falsehood, could do no more than temporarily retard a movement having its sources in scientific induction and equity.

2. By prosecutions in the courts, under the Comstock postal statutes. At first, this was said to be aimed at obscenity in language, as in the famous "Markland letter" case; but, as had been foreseen from the beginning by those familiar with the trend of suppressive legislation and adjudication in all ages and countries, it was not long before evolution in persecution had worked out as usual, and ideas rather than unconventional or alleged unconventional phraseology were the direct objects of attack, as in the counts of the indictment through which Mr. Harman is now serving a sentence in the federal penitentiary. However, bad as the procedure had now become, it had not wholly departed from the high standard established by the labor and sufferings of the past. The traditions and precedents of English-speaking communities had not been entirely forgotten; the safeguards gathered about the accused by the struggles of a thousand years had not all been set aside. Technically, Moses Harman was held to be innocent until his prosecutors should prove him to be guilty. He had still the benefit of counsel, of compulsory attendance of witnesses; still the defense inhering in the right of cross-examination, in the right to be informed of the exact charge against him, in trial by jury, and in appeal.

3. Yet other and alien influences were at work against him. Conterminous with the transmutation of the federal statute into a statute for the suppression of unorthodox ideas, there had grown up in the postoffice department a system of clerk-law, executive-order condemnation and confiscation, against which the persons aggrieved had no defense even in form. Every guarantee of fair play for a man charged with a crime was lightly brushed aside; the administrative process long familiar in Russia and other countries was successfully imitated in a land accustomed to a jurisprudence fundamentally different, and Mr. Harman and others were delivered bound and gagged into the hands of their enemies. Issue after issue of LUCIFER was denied second-class rights in the mails, and there was no remedy; the power of the postoffice appointees was absolute; no appeal could be taken. The courts had ceased to be jealous for their own prerogatives and their dignity; they had divested themselves of all right of review of the acts of the postoffice officials. No counsel could be of use to a man whose property was seized and destroyed in the postoffice of the people; he was denied all knowledge of the particulars of his alleged offense; he was not confronted with his accusers, and so he could not cross-examine them as to fact and motive; he could not demand the presence and questioning of witnesses; he could not have a jury trial, nor could he present his cause to a mind trained in the administration of the law from the seat of the judge; no appeal could be made save to the country, and not to the country except most inadequately, because to make it fully he must lay before these judges the incriminating articles, and this he could not do, first, because he did not know in detail what was banned, and, second, if he had known, to reprint it was to subject himself to the danger of fresh prosecutions in the courts and further exploitation by the postal department. His property was confiscated and his reputation wantonly assailed, and he could not defend himself in any way provided by the constitution of his country.

The United States senate, after protracted and exhaustive debate, has just refused to take away the right of judicial review in cases where the interests of common carriers may be affected by the orders of executive officials. Many of the senators have shown that they have a very clear comprehension of the fundamental issues involved, that they keenly realize the vital necessity of maintaining inviolate the constitutional muniments of citizen rights. Is it possible that not one of these representatives of the states is aware that the postoffice department has already done without statutory authority precisely what he has said by his reasoning and vote the government should not, shall not, do even under the protection of a statute? The common carrier, if the senate has its way—and it should—is not to be deprived of the right of judicial review of the edict of federal appointees. The publisher has lost that right *de facto*, and no member of either house of congress, so far as I am aware, has taken cognizance of this gross defiance of the constitution, this wanton outrage of the citizen, committed by the federal appointees in the postoffice department.

And the outlook? Is the sky brightening in the least? I am not hopeful for the immediate future. Neither the people nor the leaders in agitation for some kind of change have any clear conception of the needs of the nation. That is to say, but few of them know anything about the basic principles upon which alone enduring peace, order and prosperity can rest. Most of them are engaged in lopping the outgrowing twigs of the tree of evil instead of digging deep to tear out its roots. They have forgotten the priceless lessons of the past. They are eager to increase the very regulations and suppression which have caused so much of the trouble, instead of striving to abrogate those regulations, to supplant that suppression by wise and tactful guidance. Official socialism is committed logically to an extension of the protective and prohibitive ideas and practice of the politicians of the long-dominant school of social doctrinaires. To paraphrase the words of Jane Porter, the defection from the principles of individual self-government has extended even to many who have followed the splendid standard of liberty. As an instance of this surrender, take a recent utterance of Mr. Hugh O. Pentecost, at the close of a long plea for collectivism. A hypothetical person, assumed not to be willing to "give himself up a small portion of the time for the benefit of the community" in the particular way decreed by the majority of his neighbors, was pointed to the door in the old, old fashion. He was told he might "find some hole in the ground, some secluded place, some uninhabited island, and go there." Ah! that "uninhabited island"; what a part it has played in religious, moral and sociological polemics! At one time or another, all classes of reformers have been told to go there if institutions here were not liked. The Christian and theocrat has sent the freethinker and secularist there; the marriageist has put the free-lover on a junk bound for that vague spot; the ordinary governmentalist has shipped both the socialist and the anarchist there; and now comes the socialist—who only last week was an anarchist himself, and only last evening was leagues off on the anarchist left flank on an "absolute freedom" scout—and suggests the like deportation of the anarchists and other dissenters! And if these should land there and settle down, how long would it be before some "collectivity," socialist or other, would disembark a detachment of marines, fling out a banner, and "benevolently assimilate" the ex-convicts?

No; we are not yet out of the desert, nor likely to be in this or the next generation. The tattered and discredited flags of freedom drag and shrivel in the hot volcanic mud as we are borne on the eruption of stupidity and passion into an epoch of lynching—of lynching by petty servants, through the administrative process; of lynching by the mob with rope and knife and torch. The restraints long exerting influence, restraints good and bad alike, have broken down or are in process of disintegration, while the adaptation to new conditions of the salutary among the old restraints and the emerging of new principles of direction and defense await the reaction against the mad dervish dance of the priests of misdirected legislation on the one hand and of the priests of the vengeance-seeking crowd on the other.

There will be martyrs like Moses Harman until the people are educated back to the simple principles of equal rights and fair play which the creators of the constitution sought to make operative and which have been trampled and nullified by the beneficiaries of privilege and the brief-holders for partialism, prudery, absolutism and economic interference and close-communionism.—*Edwin C. Walker, in Soundview.*

* * *

The treatment received by Moses Harman, the imprisoned editor of LUCIFER, while in the prison at Joliet, reveals a determination on the part of the keepers of that institution to put an end to his life. He was for some time kept in a cell with a man who was dying with tuberculosis, and later he had as a cell mate a violent murderer who subjected him to constant abuse. For long hours he was kept at work on the rock pile, and was told by a keeper: "We have a place up on the hill where we plant such fellows as you, and the sooner you go there the better." Thus exposed to physical and mental strain by day and night, the prisoner, who is approaching seventy-six years of age, failed rapidly, contracting bronchitis, catarrh of the stomach, and other physical ailments, for which he is now under treatment in the hospital at Leavenworth. Mr. Harman, in his last letter to LUCIFER, expresses a hope, but no confidence, that he may live out his term of sentence, which expires in December; the one medicine he needs is liberty. The case is too atrocious to be fitly characterized—this spectacle of an old man whose life's labor has been that of making the world better, as he thought, locked in a fetid cell or compelled to do work beyond his strength, slowly dying from the effects of his imprisonment, and the hand that might save his life by the stroke of a pen turned to sports that amuse the idle rich. Pursued by filthy-minded vice-hunters, condemned by a court subservient to church influence, insulted by his keepers, and refused him by an exalted official, Moses Harman is a victim of the conditions that for decades he has striven to abolish or correct—a martyr to the hypocrisy, the cant, the brutality, and the scoundrelism of his day and generation. Words do not hold the scorn and contempt, of men who are men, that if expressed would wither these braggart henchmen and gyrating swash-bucklers of church and government who have brought this fate on an old hero so much their superior that he excuses and pities them.—*The Truth Seeker (New York), Aug. 4.*

LUCIFER IN SOUTH AFRICA.

[The following is a copy of printed letter and selected paragraphs which is sent with LUCIFER to friends by one of our subscribers in South Africa. He has been a staunch supporter of this paper for years, and has helped materially in extending its circulation. He sent us several hundred copies of this letter, which will be sent to friends desiring them on application.]

Sir: The copy of journal herewith I request you to read, and give careful consideration to. It seems to me that if you take the slightest notice of it, your curiosity (not to say interest) will be so aroused that you will wish to give it a more earnest perusal. I believe the objects and principles of the publication will appeal to you, as it must and should to every sensible, thoughtful, freedom-loving individual; but, lest its objects be misconstrued by a hasty, thoughtless inspection, I beg to offer a few words of introduction and explanation:

The publication is nearing its quarter-century of life and usefulness; but, notwithstanding this fact, it experiences a most severe struggle for existence—owing to the bigotry, hypocrisy, ignorance, intolerance, superstition and stupidity of the human race—and it needs men and women of thought, of sense, of judgment, of education, of influence, of power, to sustain and defend it. For this reason I am appealing to this class of individuals, and this must be my apology (if apology be needed) for bringing it to your notice.

I have myself been a subscriber to the paper for fifteen years, and can conscientiously and earnestly recommend it as being distinctly moral, honorable, upright, just and fair, and withal *fearless* in its teachings; and this last attribute has been the cause of all its trouble, as you will readily grasp, in this sycophantic and hypocritical age. Furthermore, its editor is known to me personally, and I can thus vouch for his conduct and deportment in private life. He has never been heard to utter an indecent word by his closest associates, either in joke, innuendo, story, conversation, or in any other manner, notwithstanding the ridiculously untrue accusation of the American postal authorities concerning the obscenity of the publication.

If this sample paper proves to be in accord with your principles and ideas, and if you desire in your heart to assist the people of America, and all English-speaking countries, to retain their constitutional right of free speech and free press, I hope you will assist the cause to the extent of subscribing to the paper, either directly or through me, as you prefer.

If, on the other hand, the doctrines of liberty advocated at so much personal sacrifice by the editor do not accord with your own opinions, of course neither he nor I would wish to force upon your time and attention anything that might be objectionable. Should I not hear from you in return, I shall take it for granted you do not enthuse in the matter sufficiently to secure your aid and valued cooperation.

Trusting you will pardon my having brought this matter to your notice, whether my suggestion prove agreeable or not, I remain, sir, yours for human progress. E. MANCIPER.

3 Amalinda Road, East London, Cape Colony.

* * *

Thou must now at last perceive that a limit of time is fixed for thee; which if thou dost not use for clearing away the clouds from the mind, it will go, and thou wilt go, and it will never return.—*Marcus Aurelius.*

* * *

Men in earnest have no time to waste in patching fig leaves for the naked truth.—*Lovell.*

* * *

Unless individuals are permitted to reflect and communicate their sentiments upon every topic, it is impossible that they should progress in knowledge.—*Wortman.*

* * *

Error of opinion may be tolerated where reason is left free to combat it.—*Thomas Jefferson.*

* * *

He that will not reason is a bigot; he that cannot reason is a fool; he that dares not reason is a slave.—*Sir William Drummond.*

* * *

Surely the individual who devotes his time to fearless and unrestricted inquiry into the grand questions arising out of our moral nature ought rather to receive the patronage than encounter the vengeance of an enlightened legislation.—*Percy B. Shelley.*

* * *

It is so easy to become more thick-skinned in conscience, more tolerant of evil, more hopeless of good, more careful of one's own comfort and one's own property, more self-satisfied in leaving high aims and great deeds to enthusiasts, and then to believe that one is growing older and wiser.—*Mrs. Ewing.*

LUCIFER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Krmz.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

PILOT-HOUSE OBSERVATIONS.

During the great Civil War, when it was urged that to free the slaves by government authority would violate the constitution of the United States, James Russell Lowell wrote these stirring lines:

"Tho' we break our fathers' promise, we have nobler duties first;
The traitor to humanity is the traitor most accursed;
Man is more than constitutions; better rot beneath the sod
Than be true to church and state while we're doubly false to God.
We owe allegiance to the state, but deeper, truer, more,
To the sympathies that God hath set within our spirit's core;
Our country claims our fealty; we grant it so, but then—
Before man made us citizens, great Nature made us men.
He's true to God who's true to man; whatever wrong is done
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race."

The fact that we fear to "break our fathers' promise" shows that we have not evolved out of the plane of "ancestor worship." We seem afraid to seriously ask ourselves the question, Why should one generation have power to bind a succeeding generation, any more than the people of one country should have power to bind the people of another country? I once heard an orthodox minister say from his pulpit, "We owe God nothing; we can owe him nothing; he can and does owe us everything"—or words to that effect. And this, as I take it, is the proper attitude of one generation of people toward the generations that preceded it. And such also, it seems to me, should be our attitude toward "the state," "the church," or any other human institution. Lowell says, "We owe allegiance to the state," and "fealty to our country." Most emphatically I say *No!* The allegiance, the fealty, is just the other way. The state should be our servant, not our lord. Fealty to country is a form of ancestor-worship, fetich-worship, and as such it enslaves, degrades the worshiper and prevents rational development and progress.

If the last five lines of the poem just quoted should be made the motto, the rule of action, of all peoples, what would then become of nationalism, of statesmanship, statecraft, diplomacy, patriotism, etc., to say nothing of the older institution called the *family*—the patriarchate and the matriarchate? Major Esterhazy would shoot his own brother if commanded to do so by his superior officer. He would do this not willingly but because duty compelled him, but he would not afterwards boast of his deed, as he would when, in war, he shoots a German, an Englishman, or an Abyssinian. He never thinks of these as being his brothers. And how many of us who now rejoice over our recent national victories think of the fact that our hands are red with brothers' blood? Lowell wrote many fine things in advocacy of human solidarity, but it is doubtful if he realised that the greatest obstacle in the way of practicalizing human brotherhood is the family institution itself, as defined, made rigid and non-progressive by canon-law and statute-law marriage.

* * *

Major Count Esterhazy is said to have admitted to two or three persons that he wrote the famous bordereau. It may be added that the general opinion seems to be that Esterhazy is about the kind of man he is said to have acknowledged himself to be.—*Chicago Evening News.*

And this is what Major Count Esterhazy is reported to have said of himself (see New York *World*, Sept. 19):

"Everything I did was in blind, unquestioning obedience to my superior officer. I am a professional soldier. I know no law but the law of absolute obedience to my superiors. If I were ordered to take a gun and shoot my own brother I would do so without the slightest hesitation."

Not long since this same *Evening News* said editorially: "The first duty a soldier has to learn is obedience." Why, then, should Count Esterhazy be censured for having learned his lesson well? The major is eminently in the right. The best soldier is he who makes the most complete surrender of his individuality, his own personality, and becomes most nearly an animated automaton, machine, for the use of his superior in command. Such is "militarism."

The *Public Ownership Review* has a word to say on this subject:

"Militarism tends directly to stamp out the spirit of freedom. In a military country like Germany most private citizens are overawed and contemptible. The multitude of officers strut through the streets like birds of paradise, with all the superior airs of bulldogs and American policemen. What can the Russian people do for liberty against the army? See how in France recently the honor of the army has almost been the rallying cry of a new revolution which would overthrow the republic, and how that honor was deemed so paramount that all civilized forms of trial were waived as to Dreyfus and Zola. Great Britain alone of the great nations does not seem army-ridden, because, being an island, her army is small, and little remains at home to bully by its proximity."

* * *

In his article on "Free Marriage," in this week's issue, Mr. H. M. Parkhurst says: "Marriage is a contract; and like every other contract, it is an agreement made by the parties thereto in every respect that is not covered by statute law." The Encyclopedia Britannica says that "in marriage every right and duty is fixed by law," and that "its complete isolation from all other contracts is constantly recognized by the courts." If every right and duty is fixed by law, how is it possible for the parties to a marriage contract to put into it an article of agreement permitting either contractor to associate sexually with any one other than the conjugal mate? It is true that such a private agreement could be made and kept, but would a law court recognize the validity of such a provision? Would not the fact of such agreement be held by the court as evidence of intentional fraud, just as the courts now hold that an attempt to procure divorce by agreement is fraudulent "collusion," and therefore invalid? Is not exclusive sex-association, exclusive sex-ownership, the most vitally important of all marital rights and duties?

If Henry Ward Beecher had "knocked hell out" of Plymouth church, then certainly he would have knocked out its orthodoxy, and if H. M. Parkhurst can knock exclusive sex-ownership out of marriage, then orthodox marriage will be a thing of the past. A few court decisions sustaining the right of a man and woman to make a marriage contract in which exclusive devotion to each other sexually was neither expressed nor implied would make interesting reading.

* * *

Let him try who will, the task of conducting a journalistic craft through the narrow channel that separates Scylla from Charybdis is by no means an easy one. Changing the metaphor—the pathway of an editor and publisher is beset on either hand by thorns and briers. To illustrate my meaning an instance or two are herewith offered. In a recent LUCIFER an old contributor used this language:

"My critics, of course, know this, and their criticisms are, therefore, not honest," etc. An editor, like the chairman of a public meeting, is expected to keep order by ruling out from discussions needlessly offensive language. To accuse a man of dishonest criticism is much like accusing him of dishonesty in business transactions, which accusation, as we all know, is the most serious that one person can make against another. This method of argument seems to me wholly needless—needlessly offensive. Why not show the absurdity and the inconsistency of the alleged critic, then let the readers or hearers judge as to the honesty or dishonesty of the respective disputants? To my thinking, it is always in order to challenge the *truthfulness* of any statement, and to show wherein the untruthfulness lies. This is a very different thing from challenging the *honesty* of an opponent. While it is not in all cases correct, probably, to say that he who accuses another of dishonesty is himself dishonest—consciously or unconsciously so—it is doubtless true as a general statement. It is impossible for any of us to get away from ourselves when judging of the motives of others. The man who is conscious of none but honest motives will not hastily attribute dishonesty to others. Hence the wisdom of the old admonition, "Judge not—*for* with what judgment ye judge, ye shall be judged."

Here, then, arises one of the difficulties above alluded to. If such language as that just quoted is allowed to go into LUCIFER's columns the editor is censured. If, on the other hand, the objectionable language should be eliminated, or the article returned to the writer, the editor will be accused of denying the right or principle known as freedom of speech—denying to others the right that he claims for himself—the right to say one's say in one's own way.—*Moses Harman, in Lucifer, Oct. 1, 1898.*

ANOTHER DENIAL OF THE RIGHT OF FREE SPEECH.

Carl Mattson, originator of a new religious sect, is having trouble with the Chicago police. Mattson had been holding meetings in a large tent, in which he preached in the Swedish language. His doctrines were offensive to some of the other Swedish preachers in Chicago and they caused the police to suppress his meeting on the ground that he was teaching "polygamy and free-love."

Mattson secured a temporary injunction restraining the police from interfering with his meetings, but after hearing the testimony of the other Swedish preachers a judge dissolved the injunction. After consulting with his lawyer Mattson attempted to resume his meetings on Sunday, August 5, when he and four of his disciples were arrested. Mattson was charged with preaching polygamy and his disciples with resisting the police officers.

"I do not preach polygamy," said Mattson after his arrest. "The Bible does not command polygamy, although it permitted it. All I preach is based on the teachings of the Bible. I do preach against the belief in a literal hell of fire and against the belief in a personal devil. My meetings drew people away from the Swedish churches, and that is why the other preachers had me arrested. I intend to fight in the courts for my rights. The police had no right to arrest me."

Any person, even the most stupid policeman, ought to know that a man who really believes in any doctrine and preaches it would not deny it if arrested for it, but on the contrary would justify himself by defending that doctrine. So it is evident that Mattson told the truth when he said, "I do not preach polygamy." But even if he did preach it, why should he be arrested for it? It is true the laws of the United States forbid the practice of polygamy, but the constitution declares that free speech shall not be denied to anyone, and it surely is not a crime to advocate a change in any law.

Changes in the laws of taxation and many other laws are advocated continually, and frequently are made the basis of the candidacy of aspirants to various political offices. It is not a violation of a law to criticise or condemn it. From all appearances Mattson is a modern victim of the obsolete laws against heresy and was arrested merely because his teachings are not in accord with the religious views held by orthodox Swedish preachers.

Little do men perceive what solitude is, and how far it extendeth; for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.—*Bacon.*

History is full of religious wars; but we must take care to observe it was not the multiplicity of religions that produced these wars; it was the intolerating spirit which animated that which thought she had the power of governing.—*Montesquieu.*

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 10 months and 6 days old. He has served 157 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

LETTER FROM THE EDITOR.

U. S. P., LEAVENWORTH, KAN., August 5, 1906.

My Dear Daughter: Thanks for letters. The last was dated July 31. Received the copy of Chicago "Journal" and clippings from "Record-Herald" sent by Wheeler. Please thank him for me. Glad to know you continue well and that business is going on all right. I sent you about seventy-five letters and cards on August 1st by mail. Hope you got them all right. If you or your good helpers can write a short letter to each of the writers you would greatly oblige me, as well as them. At all events please look them over and if you find paragraphs that seem important, perhaps you can use them at some future time. Hope you have sufficient help to enable you to do this. Most of the bundle of letters had been mentioned in my previous letters. A few had reached me since my last report, as follows: Ella Slater, 1; E. L. Small, 2; Carl Nold, 1; Philip G. Peabody, 2; Dr. M. R. Leverson, 1; Annie E. and H. M. Parkhurst, 2; John F. Paulson, 1; Lucinda B. Chandler,

1; A. Wangeman (with clipping), 1; Ernest H. Crosby, 1; John E. Boultenhouse, 1; Dr. Bertha Florence Johnson, 1; Emma Greene, 1; C. N. Greene, 1; James Myers, 1; Ida B. Robinson, 1; W. W. Miller, 1; Flora W. Fox, 1; Elizabeth H. Russell, 1; Annie E. Cummings, 1; Sadie A. and W. P. Magoon, 1; Lois Waisbrooker, 1; Cornelia Boecklin, 1; W. C. James, 1; W. P. Ward, 1; Ross F. Larson, 1; M. Florence Johnson, 1. Since sending you the bunch of letters I have received: Joshua Harmon, 1; E. L. Small, 1; Joseph and Lydia Holler, 1; Sarah Stone Rockhill, 1; Bertha Moore, 1; O. C. Romer, 1; Thirza Rathbun (with original poem), 1; Bettie M. Roberts, 1; Parker H. Sercombe, 1; A. Johnson ("The Chaplain"), 1; Clarence L. Swartz, 1. I may have mislaid or overlooked letters that should be listed in this acknowledgment, but I hope not many.

Am now inclined to believe that the letter of Paul Hull, superintendent of second-class mails, Chicago, was never acknowledged, having sent said letter home by the hand of a friend. If no acknowledgment of this letter was made, please be sure to write Mr. Hull, thanking him most sincerely for the sympathy expressed and for the very excellent typewritten copy of the poem "Sweet Afton," which Mr. Hull said is his favorite.

Since my last letter to you I have received two numbers of the "Public," the August "Tomorrow," the July "Fellowship" (Los Angeles), the June "Arena," but no "Scientific American," no "Physical Culture," no "Soundview," no "Stuffed Club," no "Ghourki," no "Phrenological Journal," and no copies of other magazines such as "Everybody's Magazine," "Tom Watson's Magazine" and others that were not denied to me while in the Joliet S. P., nor the weekly "Progressive Thinker," that came to me regularly each week while there. Will you kindly ask Warden McLaury if these papers and magazines are on the "prohibited" list?

A few days ago I received from Louis Roser, Maysville, Ky., four very superior white linen handkerchiefs, with my name and his neatly imprinted on the corner of each. Please write and thank him for the beautiful and valuable present.

The name Roser reminds me that Editor Sercombe, of "Tomorrow" magazine, requests me to send him the names of a few of what he calls the "Old Guard," now sixty-five years or more young. I will mention a few, as they occur to me, of our venerable helpers. You can add their present address and add more names if you wish and send them to Sercombe—Elizabeth H. Russell and Dr. G. W. Brown, each about 89; Abner J. Pope and E. M. Dewey, about 85, I think; Prof. J. C. Loveland, 87; A. H. Frank, about the same; T. C. Deuel and wife, Harriet Garner and A. J. Davis, all above 80, I think; Dr. E. B. Foote, Lucinda B. Chandler, Mr. Buxton and Dr. Juliet H. Severance, about 75; Dr. M. R. Leverson, Dr. Pfeiffer and Moses Hull, about 73; Dr. L. Mann Hammond, Louis Roser and S. R. Shepherd, about 70, if I mistake not. These are *not all* that deserve a place in this list, by any means; please add such as occur to you, and send to Sercombe.

Am still in hospital; no material change in my symptoms; no cough now; am somewhat weaker than usual today on account of a somewhat prolonged *fast* to rid myself of bilious symptoms. Am getting more *fruit* than when first entering the hospital. Had one visitor since last writing—nephew Colfax Harman, of Oskaloosa, Kan.

It may interest you to know that Warden McLaury submitted the question of allowing me to read LUCIFER to the department of justice at Washington, and I received answer in the *negative*. The answer closes in these words:

"To permit this prisoner to receive this paper would be contrary to the spirit of the rules and regulations of the United States penitentiary and subversive of its disciplinary system. You are directed to withhold this paper and not to deliver it to the prisoner. Respectfully, H. M. HOYT, Acting Attorney General."

This would seem to settle the question as to whether it is worth while to send copies of LUCIFER to me.

Showers are cooling the air here today. How is the temperature with you? With hope and love always, M. H.

COMSTOCKISM IN AUSTRALIA.

SOUTH WAUDIN, VICTORIA, AUSTRALIA, July 9, 1906.

Moses Harman—Dear Sir and Comrade: Just a hurried line to catch the outgoing mail. I have just learned that you are permitted to receive letters from sympathizers. I have a fellow-feeling toward you now, as I am appealing to the supreme court against a sentence of three months' imprisonment for distributing my wife's (Dr. Rosamond Benham) books on sex subjects. Public opinion is strongly upholding our right of free speech and we are confident of getting the lower court decision reversed. If so, we expect that an expression of Australian people's indignation with the invasion of your natural rights will be sent to the president of the free Columbian republic. Never fear that the Light-Bearer will be suppressed. If the postal prudes seize your mails and the police confiscate your press, yet will be found ways and means of spreading the light of sex-reform. Readers of LUCIFER here are determined that in all quarters of the earth shall be preached the gospel of eugenics.

Here in Victoria we have commenced a campaign of lecture propaganda. I have lectured upon "Sense About Sex" in one of Melbourne's theaters on Sunday evening, July 1. Yesterday the police prohibited the lecture upon "Marriage and Free-Love" as a contravention of Sunday-observance laws. We are petitioning for use of town hall, which if refused we shall organize indoor and outdoor meetings for open public discussion of the subjects condemned.

We are in the first of the fight for freedom in sex relations here. The battle has just begun for freedom of speech. We shall win in the long run. You will hear of our progress by next mail. With best wishes and great admiration, I am yours fraternally,

T. GILBERT TAYLOR.

* * *

Australia is about as far away from the United States as it is possible for anybody to be. Yet the spirit of Comstock is there. A little magazine, "Free Speech," Vol. I, No. 2, June 16, 1906, containing an account of a sentence to three months' hard labor in jail imposed on T. Gilbert Taylor, organizing secretary of the Free Speech and Social Liberty League in Australia, because he and two friends distributed two pamphlets—"Free Speech" and "Sense About Sex"—has reached this office.

Taylor, who is a native of Scotland and only 26 years old, judging from the account given, is a zealous and able reformer. He was a baby when his parents emigrated with him to Australia, and has lived there ever since. At an early age he took an interest in the conditions of wage workers, and when only 20 years old he organized the clerks and hotel employes of Perth. Less than a year later he became manager of the Free Labor Bureau in Perth and organized the coastal circulation of a labor paper. Five years ago he organized the Social Democratic Federation of Western Australia and was unanimously elected its first secretary. Two years later he married a talented woman physician and went to live in Adelaide. They have two children.

Five months ago he went to New South Wales on a special propaganda tour in which he spoke twice daily. He is regarded as one of the ablest public speakers in Australia. Last May he went to Melbourne, at the request of the unemployed in that city, and spoke twice each Sunday. He was arrested there on June 3 for distributing the pamphlets mentioned above. He took an appeal to the July term of the general sessions and was released on bail. No word of the outcome of the appeal has been received here.

Under the heading "The Crime of Gilbert Taylor" the following article appears in "Free Speech" of June 16:

"When a reformer sets out to break down some of society's ideals he is immediately put down as a crank and a criminal. You may touch society on all its loathsome sores, and nothing is said; but just say one dare to touch on the subject of sex relations, then you ignite the fuse of wrath, which culminates in a mighty crash of injured pride.

"The white man is terribly sensitive when spoken to about sex relations, and he defies any one to interfere in his family affairs. He maintains that woman is sent to him to be his slave, to be violated at his will, and to carry to the grave the cursed marks of his brutality.

"According to man's belief, woman is a mere empty-headed person, without a soul or a brain.

"There came to Melbourne one Gilbert Taylor, a powerful and brilliant orator and—a man. He dared to lecture on sex relations. It was like throwing a bomb of new truths into pious Melbourne, and, bursting, scattered far and wide fragmentary pieces of a new gospel, causing the big, red eyes of the police force to focus the danger signal on him!

"Melbourne has its 'Truth,' its 'Hawklet,' to report in detail all the filth and slush of divorce proceedings. Melbourne has its bookshops where young people may purchase vile books galore. Yet nothing is done to prosecute those people. *Why?*

"And the crime of Gilbert Taylor? What is it? Simply this—that he dared to sell a book, written by a lady doctor and entitled 'Sense About Sex'!

"The creating of *ideal* children should be first and foremost in the minds of all nations. It should be above the silliness of politics. Why should people be allowed to produce unhealthy, puny and hideous children? Does not Australia demand that her sons and daughters shall produce rosy-faced, healthy children? Again, a woman has a perfect right to her own body. Why should she forever be at the mercy of a man (good Lord!) who violates her just when he likes, and she—poor, patient creature—is afraid, afraid, *afraid* to strike out for her liberty?

"If man were taught the holiness and sacredness of marital ties, and young men and women shown the terrible effects of illicit love, then there would be no prostitutes, no broken-down women, and no evil-looking men to mar the beauty of this great sunny Australia.

"And it is for advocating a splendid ideal of manhood that Gilbert Taylor is now being persecuted by the police.

"The advice given in 'Sense About Sex' is much better than the advice given in some parts of the Bible. Yet we are told that the Bible was inspired by God. Therefore, if the authorities convict Gilbert Taylor they must follow up their trail and prosecute every one selling or reading the Bible; then finally prosecute God for being the author of an immoral book."

Most socialists are emphatic in their declarations that under socialism woman's condition would be much better than it is now; some socialists declare that under socialism women would be economically as free as men. Almost all anarchists hold that under anarchism both women and men would have the fullest opportunity for social development. Yet P. J. Proudhon, the originator of the word anarchy in the sense used by anarchists, declared that woman is not a social factor, but is practically a domestic animal which must be supported and cared for by man. This view of Proudhon's, however, it is safe to say, is held by few avowed anarchists. In this connection the following cable dispatch from Vienna, dated July 23, is of interest:

"A meeting of women at Kloshseep, in Northern Bohemia, to protest against woman suffrage, was broken up today by socialists. The women fought the men, who tried to stop their meeting, and the socialists resorted to the use of revolvers. Twenty persons, including several women, were wounded."

Commenting on this dispatch, the *Woman's Journal*, of Boston, Mass., says: "Our readers will do well to postpone giving credit to this unlikely tale until further particulars are received."

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

MAY CLIFFORD HUED, Wellesley, Mass.—Glad your father has found better conditions, but it is awful what he has endured. Some one ought to write up "prisons" as Upton Sinclair has "Packingtown," for such conditions and treatment ought not to be allowed for any prisoner.

W. H. B., Peoria, Ill.—I inclose subscription to LUCIFER. Yes, I believe the work of your father is worth the sacrifice, though I regret the outcome of his good intent. Hope his health will be good and that he will again be able to show the postal authorities that he is still Moses Harman.

WALTER BEKEN, Omaha, Neb.—I do hope that when Moses Harman is able to be out he will take up his autobiography and bring it to completion as soon as possible, but call it by another name, say, "A History of the Inquisition in the Twentieth Century." Yours, with the best of good wishes for LUCIFER and its circle.

PETER GRAHAM, Sydney, Australia.—Many thanks for your kind letter and copies of LUCIFER. I indeed hope that soon some radical changes may be made in your country and that your brave father may be made free and honored as he deserves to be. I inclose a dollar for my subscription and will endeavor, by giving away the copies, to encourage others to subscribe.

BETTIE M. ROBERTS, Miller, Mo.—Indeed I think that the work of Moses Harman is "worth the doing," and that he is in prison for me, for every woman in the land, and for every unborn child; and while he is so nobly doing his work for woman's emancipation and while he is so nobly doing his work for woman's emancipation in prison—and he surely is—I only wish I could do more to help along his work on the outside. I admire beyond words to express his noble determination to not buy his freedom by his silence, and sincerely hope he will soon be well. I see how thorough his faith must have been. I sent for some blank petitions for his pardon, and Mr. Roberts obtained quite a number of names. Strange, but women, I believe, are his worst foes. One woman, proclaiming herself as quite intellectual and a great reader, had received some sample papers. She read only one copy, and when Mr. Roberts requested her signature she said: "Anybody who would publish such a paper ought to be in prison." Three ministers—all we asked—signed the petition, but one infidel refused; so it would seem all the liberal thinking is not among freethought people. It is difficult to see how one can claim the right to be free in matters of religion and not grant others the right to choose their own morals unless some one is wronged. . . . I appreciate very much the editorial you reproduced in last issue and think the idea a splendid one. . . . I had an article on divorce in one of our country papers in reply to a minister. The minister used words repeatedly for which your father's paper was held up. I related that fact, and that your father was in prison for using words that were delicate and refined in comparison to some of the minister's. Mr. Roberts afterward requested another editor of the town to sign the petition; he remembered the name of your father in my reference and signed the petition, and said he never heard of him until he read my article. This shows what even a little thing can do, as the editor is conservative.

P. F. CHAMBARD, Fayette, Ohio.—I herewith inclose $2. I only wish I was able to give all the support the cause needs; I would do it willingly, but my means are limited and I am 84 years of age, so you see my time is short; but will do what I can to help to better the condition of the human race. The money is for the continuation of my subscription and for a new subscriber.

HENRY C. ROBERTS, Bennington, Kan.—We all sympathize deeply with you in the trouble which the postoffice authorities have caused you, and hope your father's health will not suffer so much in confinement as has been feared it would. We know nothing can break his spirit. He will have his reward in the consciousness of the service he has rendered humanity and the gratitude of future generations.

EMIL F. RUDEBUSCH, Mayville, Wis.—Inclosed please find $1 to extend my subscription to LUCIFER and a few stamps for extra postage. I am very busy now writing a German drama—the most modern of modern dramas, of course! I had intended to write to your father, but gave it up because I could not find the right tone. My letter would not pass. Please remember me to him in your next letter.

AUBIN F. HILL, General Secretary American Press Writers' Association, 13 Isabella street, Boston, Mass.—I desire to hear from each member of the American Press Writers' Association. When money is obtained to pay for printing and mailing a directory of members, do you desire your address and name in it? Sending targets in form of papers to persons is an effective system of education. Moses Harman is No. 577, A. P. W. A.

LYDIA TODD, 248 Bonwell street, San Francisco, Cal.—Have been looking all through all my books, and all I could borrow, for an ex. Can't find it, so give it up. Said to myself, Lydia, you are nothing but a scrubwoman, and, although you may be a first-class worker, you are not a scholar, and maybe the word *pardon* does not mean what it did when you went to school. On looking, find it means same old thing—remission of a penalty. Words are things; means to convey thoughts. I would be willing to *demand* our editor's freedom, but to ask *pardon*—never! I am not highly educated, and cannot write or make flowery speeches, but have the greatest contempt for men-made laws, and would rot in prison before I would hire a lawyer to *talk* me out or let a friend bail me out. I am ashamed of my ignorance and do all I can to improve my mind, but, if given my choice of an idiot or a coward, would choose the idiot. Yes, indeed, I detest the word pardon. It belongs in the vocabulary of cowards.

FLAVIUS J. VAN VORHIS, Indianapolis, Ind.—I only wish I was in a position to assist LUCIFER in a substantial way, at least more than I have yet done, as it certainly seems to me to be worth doing. There can be nothing but admiration for the man who is so devoted to what he believes to be right and suffers for what he believes to be the right in the cause of humanity. I was at a national political meeting a short time ago and was gratified to find quite a sentiment against the censorship of the postoffice department, so much so that I had no difficulty in securing the insertion in the address sent out of a sentence or two condemning the law under which a censorship is possible. I can appreciate, I think, the struggle you have to keep the paper going, and I hope you may find it easier for the next year, and that Mr. Harman may not only survive his prison term but that he may have many years to give to the paper he has so much interest in. I send you herewith my check for $1 in renewal of my subscription.

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THE COMSTOCKIAN RENAISSANCE.

In our study of New York art we have now come to its culminating point—the early part of the twentieth century. Looking backward as we do, down the centuries, we are apt to confuse the three great periods of artistic activity in the blurred perspective of the past. We must bear in mind that more than a thousand years intervened between the classic age of Greece and Rome and the Italian Renaissance. Again, between the birth of Michelangelo and that of Anthony Comstock nearly 400 years intervened. Each of these great men, it might be said, began his labors at the dawn of a new century, the former with the sixteenth, the latter with the twentieth. But between the two we find a difference. In Buonarotti the Italian Renaissance reached its culmination, and after him came a long period of decadence. Comstock marked the beginning of the Manhattan Renaissance. Preceding him was no slow revival of artistic activity, of patient study of the classic form and method, combining with religious inspiration to create a new conception of the Beautiful, finding its perfect expression in the brushes of Correggio, Titian, Raphael, and a host of others. Comstock was a Revolution. Preceding him was a long period of destruction and decadence, not of creation and advance. Arising in a night, waving the flaming torch of Modesty, he founded a new school, the Pant-theistic. Tradition was swept away. Himself no master of the brush or chisel, he brought to the artist who had been working in slavish imitation of bygone standards of the Beautiful a new ideal, a nobler conception of Art and its purpose.



Bufferty's Famous Fresco in the Charley Murphy Palace. It is the closing scene, illustrating the story of Cupid and Psyche, and shows the flight of the engaged pair into the clouds.

The Greek sought with his chisel to imbue the cold marble with life and soul; in the human form, created in the image of the divine, he found his ideal of beauty and worked with almost religious fervor to adorn his cities with his marvelous but unclothed figures. Today we shudder when we think what must have been the streets of Athens, and a walk through the Roman Forum would have been a nightmare to our modern cultured mind. We forgive the ancients because they were pagans and the light of reason burned very dimly. We cannot but marvel when we consider that after a lapse of 2,000 years, as late as the twentieth century, these pagan figures were shown publicly in their original form in the galleries of Europe and the stock exchanges of America. And this with a people whom we learn from ancient prints never allowed themselves to appear even partially unclothed except on formal occasions, such as dinners, dances and operas! Moreover, to a certain extent they boasted themselves a Christian people. Their artists, blind to light of reason and progress, were still groping in pagan darkness, slavishly following the methods of bygone centuries. Working thus, they were working to their own ruin, cultivating a back lot when the whole world lay open to them. Pant-theism they did not dream of. But Comstock arose. Like a breath of pure, fresh air from the Jersey meadows, he came. The artistic world was aroused to the canker worm that was eating at its very heart. The public conscience was awakened. Men who had looked upon Michelangelo's "David" unblinkingly now turned from it blushing. The reform was far reaching. The "Venus de Milo" was removed to a cellar of the Louvre, and a gigantic Rogers group was put in its place.



The Apollo Belvedere Now Jersey. Ascribed to Phidias until it was found that the palm-leaf fan was peculiar to the sculpture of the Comstockian period.

Comstock! The very word has become a synonym of sweetness and light.

Now, it is not in the province of this paper to deal with dates and facts pertaining to the work of this great critic of art, interesting though they are, particularly in view of the new light recently thrown on them by the excavations on the site of the ancient Yorkville Police Court. Rather it is our purpose to speak critically of the effect of Anthony and the work of his followers, that the student of the Comstockian Renaissance may come to a true appreciation of the debt humanity owes him. He taught indirectly. To use a phrase of the day, he put down the lid on paganism. To find expression, the artist of the time had to seek new fields. Unable longer to study the beauty of limbs and flesh tints, he came to an appreciation of the lines of a well fitting sleeve or the expression of coattails, and sought to copy perfectly the tints of a porcelain bathtub. Clothes became his ideal. Hence the term Pant-theism, which is now applied to the school. Clothes he found in endless variety, and his imagination had fuller swing and to his genius was offered a far wider range of artistic



Hertzsky's Masterpiece, Entitled at the Bath. The tints of the porcelain tub are still fresh and perfect. As a painter of tubs he had no peer.



The Colonial Runway, now in Van Cortlandt Park. It is ascribed to St. Gaudens and celebrates the victory of a member of the Yale Athletic School over a Harvard rival. The ankles are daringly shown.

achievement than on the monotonous drawing of classic arms and legs.

As an illustration we point to the superb frescoes on the walls of the Charley Murphy palace on Fifth avenue, which have been recently restored. They are by Rafferty, one of the most famous of the Comstock school, and are still bright and fresh. They illustrate the story of Cupid and Psyche, and in beauty of conception and execution far surpass the work of Raphael in the same line in Farnese villa in Rome, which has long been closed except to physicians. The tints of Psyche's shirtwaists are perfect. We can almost feel the nap on Cupid's derby hat. As we move around the great hall, going from panel to panel, we are almost overwhelmed by the power of this great artist in drawing and coloring clothes of every kind. In the first panel (on the right of the entrance) we see Cupid dressed for eyeing in a long fur coat and opera hat, about to ring the front doorbell of the home of Psyche's parents. In the next we see her sitting with her mother, clad in khaki outing suit of marvelous brown, thinking of her fiancé. And so we go from panel to panel till we come to that masterpiece of painting, that apotheosis of the Beautiful, the last panel, showing "The Flight of the Engaged Pair Into the Clouds." Our reproduction of this last panel gives a fairly adequate idea of its beauty.

As a painter of clothes Rafferty had no superior in the twentieth century. His wonderful imagery had full swing in the checks and stripes of the times, and we find all his canvases crowded with brilliantly clad figures. Had he been born fifty years earlier his genius would have been stunted by the conventions which would have been imposed upon him by the indelicate conception of the Beautiful then in vogue. We shudder to think of it. What, too, would his compatriot, the divine and spirituelle McClusky, have been with his genius dwarfed in like fashion? We should have lost those superb bathtubs which are now the pride of our great galleries.

Patrick McClusky was born in the latter part of the nineteenth century and began life as a policeman; but, having early shown a predilection for art, he attended the Art Students' League school on his days off. It was by a fortunate circumstance that he was driven to abandon the studies then in vogue in that ancient institution and to turn his genius to new fields. He it was who discovered the beauty of a bathtub, the graceful sweep of its lines, the delicate tints of its metallic surface. We find him in 1907 exhibiting his famous "Susanna at the Bath," a work which was hailed with such applause by not only the critics but by the police and public that he at once laid down the billy and took up the brush. For twenty years he painted bathtubs assiduously, until on an untimely automobile ride he departed this life in the full flower of his fame. His loss to Art was immeasurable, though hundreds of his bathtubs are still extant. Had he been spared he would doubtless have developed them in form and tint to a perfection still more marvelous. To comprehend our meaning you have only to study his world-famed "Susanna," which hangs today in the one finished nave of the Cathedral on Morningside Park. It is true that the window has been badly restored, but the coloring of the porcelain tub and the tiled floor is today as clean and fresh as when the inspired brush laid the pigments. Look, too, at his "Susanna." Did a pagan brush ever show her more beautiful, even though we do see less of her? "For centuries poets and philosophers have puzzled over that inscrutable smile," says Baedeker's Guide Book to Central Manhattan. Inscrutable? To our view the mind of the artist was to express perfect contentment. We divine at once that the day is the hottest August 5 in the record of the local weather bureau. Looking upon this modest masterpiece, and comparing it with some of the bathtub and soap canvases recovered from the ancient subway, evidently the works of masters of an earlier period, we can comprehend still more fully the debt we owe to the colossal critic whose raid wrought the change.

To a later paper we must leave the study of the works of the other masters of the twentieth century. The two named stand preeminent in power and execution. Yet in naïve simplicity McClusky has a worthy rival in August Himmelbacher, and Rafferty's imagery is hardly less rich than that of Henderson J. Pipp. In the originality of his bathrobe designs Erastus Johnson is without a peer, and none could crease trousers so perfectly as the strong and virile Thomas Jones. But, leaving them for a moment, we must turn to the Comstockian influence in sculpture.

Of the statues existing in the pagan period our sense of delicacy allows only to speak in case of necessity. We mention the once famous Apollo Belvedere in the Vatican simply to compare it with the Apollo Belvedere New Jersey, which was unearthed on the line of the Lackawanna road and now adorns St. Patrick's Cathedral. At the first discovery of this masterpiece of marble it was thought to be a work of Phidias. Later savants ascribed it to Michelangelo, but in the light of our recently acquired knowledge of the Renaissance we cannot ascribe it to other than either Mazmannio or St. Gaudens. As to which of the two, critics differ. It is now definitely known that the palm-leaf fan in sculpture was an accessory of the Comstockian era. It is not found in any works of an earlier period. Again, the marble itself is not real, but the figure is carved from the imitation stone which was so freely used in the sumptuous hotels of the Renaissance. These facts alone fix it as a work of the twentieth century. Would that we could settle as easily the mooted question of its creator! In its pose it is a Mazmannio; in its modesty a St. Gaudens.

As to the master to whom we owe the heroic statue of a sprinter which rises in Van Cortlandt Park, there can be no doubt. It is a St. Gaudens. Badly restored as the left leg is, we recognize at once the splendid sweeping movement of the runner's gown. The same is seen in the only other known work of the sculptor now in existence, the figure of Victory running ahead of Admiral Sherman, a marine symphony in bronze which has recently been appropriately removed from Central Park to the Battery wall. In the "Apollo Belvedere New Jersey" we have repose—beautiful, somber, lifelike. The cold marble seems infused with soul. We look to the mouth to open and utter some philosophic thought. In the Titanic runner we have action, physical beauty, the man perfectly developed in the great Yale athletic school. He is almost crossing the tape ahead of a Harvard rival, and we can see the strained tendons of the ankles daringly shown and almost hear his rapid breathing as he makes his final leap to victory in the 100-yard dash. Similar power of representing muscular action in marble is found in William Mulligan's "Hercules in Jumpers," where the right arm is boldly bared to the shoulder. But the student of art wishing to study this masterpiece in proper detail had best refer to our recent volume, "The Revival of Delicacy in the Twentieth Century."—*New York Sun.*

EXCLUSIVENESS IN LOVE.

DRYDEN, Mich., July 25, 1906.

Dear Helen: Your two letters reached me safely, the last one finding me in Detroit, the "City Beautiful," as it is called. I enjoyed both your letters and the article from LUCIFER, and that article unintentionally got into my trunk and I am sorry I cannot send it to you till I return to the Windy City, where my belongings are. It impressed me as being written by a thoughtful, sensible woman. If I remember rightly, she brought up the thought that the idea of one's yielding to all desires was erroneous. Certainly one should know the "whenness" and "whyness" of the actions that make for happiness and well-being—and to be sure it is not always best to satisfy desires, even the desire for celibacy included!

Will this old question ever be settled? The problem of what is best for all—what sexual relationship is the best and only sane evolutionary one? I have ceased to be interested in it as a national question. Let me but find the way for myself—find the conditions under which I can grow, and know the reasons for such wishes as I have gathered in the past—and I will not ask any one to follow the same plan, tread the same footpath. And I do not want a formula or creed to live by. Let the churches have that. When we get to a state where we want to set up one standard for all, be that standard a monogamic, exclusive one or a plural relationship, we might as well all take to wearing the same-sized shoe. You will have one lover or a dozen in your life—not because you believe in a certain course, but because your temperament, your needs, your surroundings, determine what course you will pursue. If you had been brought up in the jungles of Old Mexico, lived in a tent or in the open air for years—had as little knowledge or love of the conventional home as I, for instance, have—what a difference there would be in your views! But you are a rebel, anyway, just as I am, and our contention is, I believe, over what I believe to be a useless speculation—that is, the marriage of the future—you holding up the monogamic as an ideal; I holding that an exclusive relationship is not only impractical and improbable, but damnably selfish and unprogressive. I mean exclusiveness as a lifelong course.

You ask me if I am a free-lover—crossed out and varietist substituted. I don't like the term varietist. I don't call myself by that name. Does anyone imagine that one is deliberately seeking a number of friends or lovers simply for the sake of variety, like a vaudeville show? True comradeship in the search for knowledge laughs at that, for it is infinitely greater. Love is great as a means to intellectual growth, as a unifying factor, and as one of the agents of social evolution; but beyond all this, and greater still, Love is a supreme attainment in itself.

I am not much concerned about what people will do several generations from now. I believe it to be as uncertain a proposition to say that people will all pair off in twos, with "no trespassing allowed," as it is to predict that wives will be owned in common. Let us find out what condition supplies our own individual needs, and let industrialism do the rest.

What is feasible today? Exclusiveness in love is not practicable today, because we don't have it. The facts stare us in the face: people don't take to it. Men and women chafe under the restraints of the you-and-me-and-no-more relation, and break away from it as often as they can or dare. Men are not in general "loyal" to their wives. Women, being less courageous and having children, are more "loyal" because they have to be. Men act on the principle of "what folks don't know don't hurt 'em," and enjoy the bliss of kisses on the side; and their poor, innocent wives are—perhaps finding the ecstasy of life from some other source at the same time.

Exclusiveness at best can be only an ideal—beautifully selfish, like the Christian's heaven, which excludes a large share of the human race from eternal bliss. The following reasons prevent the realization of the exclusive ideal: Inexperience, ignorance of youth, the constantly changing ideas of what constitutes a true and desirable mate, the mental limitations of the beloved, physical deficiencies, death itself, education, a keenly appreciative, sympathetic mind—all make a debarring or exclusive love difficult or impossible to maintain. An exclusive love is like a bright ray of light, intense but narrow, and when that one beam fades all is darkness and gloom. But a love that goes out to many, stopping neither at self nor one more, is like the eternal sunshine which sheds light and happiness forever. Never regret having loved. Be sorry if you must for anything but that. The days when you hated, blamed, condemned, you will recall with sorrow; but give a shout of joy, let your heart exult for every precious moment when you gave love freely!

And what of the starving hearts, the despondent ones, in your selfish love-scheme? Shall you or I become so bound up in our own monogamic happiness as to lose sight of the happiness of a sister or brother who may be just as worthy, just as deserving of a great affection as we two are? Shall we deliberately blind ourselves to the fact that here is another great soul that needs our love? You might say love him or her within certain limits. But if you are impelled by your instinct of sympathy and love to *really* love, what then?

Every good thing becomes destructive when carried to extremes. There is a limit to the number of people we can love. With the average intelligent man or woman the number is very small. I know of few instances where a sympathetic man or woman, with a bright mind and love of the beautiful, was willing to be contented and happy with one only. Let us bear in mind that love is not like potatoes, which, when divided up, leave an empty basket. Love increases only by giving.

A word about sex. The result of the long degradation of sex as unholy, unclean, was a movement following the opposite extreme, and then we were told to regard sex as holy, sacred, to be regarded in a worshipful manner. I prefer to think of sex matters as only *natural*, neither higher nor lower than other functions.

Young people are not monogamically inclined, and, of course, it should not be thrust upon them or anyone. The tendency toward exclusiveness is greater in people of fixed, conservative ideas and stolid habits. It is not any more to one's credit to be exclusive than it is to be non-exclusive. Either condition may be desirable and honorable. Few exclusivists live exclusive lives—none are exclusive in thought.

People are cruelly selfish, and nowhere is this selfishness more manifest than in love matters. Can't we get away from it at least a little and be able to say: If this man or woman's companionship and love is a great, helpful blessing to *me*, why should I want to exclusively possess it—why monopolize it? Why should I deny that blessing to some other human being who may be more worthy than I? When we learn to say that and feel it, when we cease struggling to possess love for ourselves, then will that estrangement, coldness, and blame and hate that come with the discovery that another is taking a part in our love-drama, all disappear. A part of the lesson Love teaches is to forego love, as well as to keep for one's own.

Most sincerely, GLADYS V. LAMB.

Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.—*Milton.*

THE CRIME OF KNOWLEDGE OF SEX.

The three subjects of paramount importance to man are health, social organization and sex. These three fields have been the most neglected. Health is despised until it is lost, when fortunes are spent in not regaining it. Social organization is turned over to ghouls. The sex of the race is placed in charge of Anthony Comstock. I do not know of anything to parallel the folly of the American people in these particulars. To please industrial ghouls they will eat poisonous adulterations and putrid canned flesh, and die. It does not enter their minds to hang the men who poison them. To please a man who is wanting in the qualifications of intelligence they will allow scores of thousands of their children to suffer injury and ruin annually from sex ignorance. Comstock as a Czar of Morals is as grotesque a travesty as the microscopic Czar of Russia.

For high-minded protest against this destruction of American youth and corruption of American adults, Moses Harman, at the age of 76, is jailed like a common felon, for one year. I am surprised that this has not aroused such anger in the people as to drive Comstock, Comstockism, and related agencies, from the country. He pursues his way, bullying all liberal-minded persons, insulting women, laying down canons of art with clothes on, and defiling American health and morals at his sweet will.

In the Boston Symphony Hall there are large figures of nude men, wholly nude, and women and girls mingle with men and boys at the concerts. In the perverted light of the Comstockian mind these objects are obscene and ought to be mutilated or removed. It is a curious thing that this owner of American sex has not bullied Boston into veiling them.

Comstock has become an irresponsible monomaniac on the theme of obscenity, conjuring it up everywhere that he looks, out of the creative expectancy of his own sexified brain. How far is this from possession of the thing that he attacks?

His society should be abolished, and in its room a national league duly authorized should be established, to lift the American people out of their sexual ignorance. The main cause of "obscenity" is secrecy. Both can be dispelled by familiarizing children very early with the human figure of both sexes and instructing them in the nature and purpose of the sexual organs *before puberty*—that is, before their own sexual instincts arrive in force.

In spite of science, in spite of civilization, we are in the Dark Ages regarding sex. *All* children will go wrong in the sex realm unless they are taught with high intelligence how to go right. *Not* one can or will go right by instinct. For if they avoid one pitfall they will sink into another. But how many receive *any* teaching? And certainly none as yet receive intelligent teaching. This sexual ignorance causes infinite misery; it spoils, perverts or scars countless lives; and yet if anybody attempts to break the spell of infamous silence and let in the light of investigation, if he reasons about sexual and marital relations, he is put in jail and martyred! We are surely in a black African jungle. An ignorant quack is made the St. Peter of the vast sexual domain, and antics about the land suppressing all enlightenment. To him the keys of American sex are given, and he is made its pope.

Where are the doctors? I do not wonder that mountains of contempt are accumulating to fall on the medical profession for its criminal indifference to this sex theme. Had they not better wake up? Next thing Comstock, in his arrogance, will be cleansing and suppressing the medical journals that are so impure as to mention sex. What right have doctors to send out such masses of obscenity through the United States mails? What right has any one to harbor such contaminating information in his home? If his wife and children should get hold of it they would learn the terrible truth that Nature made sex.

Yet this night of shame cannot continue much longer. I would like to see the friends of sexual enlightenment and a higher relation of the sexes organize to uphold and spread their principles, and to combat assaults on the indisputable rights of free discussion. Had there been a strong national society Moses Harman could not have been imprisoned. Such wrongs are only done when they are unresisted. It is time for steps to be taken to prevent their repetition, which can only be done by aggressive organization.

It would be well also if a testimonial were prepared affirming the principles of sexual freedom and signed by all who adhere to these principles, to be presented to Mr. Harman as a mark of honor when he shall have endured to the full the punishment of a government worthy of Nero. ADDISON I. SWIFT.

The care of posterity is most in them that have no posterity.—

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

KNOWLEDGE THE ONLY SAVIOR.

Within the scope of authentic history, or of history commonly accepted as more or less reliable, several nations or aggregations of people have been conspicuous for the influence, the power, they have exerted over other nations and tribes of people inhabiting the planet Earth.

Prominent among the leading tribes, nations, or great families of people, may be named the Arabians, the Greeks, the Latins, or Romans, and, later on, the Saxons, or Anglo-Saxons.

Arabia is a peninsula in western Asia—an arid, comparatively unproductive and uninviting section of the earth's surface, with a hot and enervating climate, never densely populated, like India and China; and yet the Arabians have preserved their autonomy, their independence of outside powers, to a remarkable degree, and have exerted an influence over the rest of mankind second to that of no other people.

Not so much by their prowess in war—although this prowess has shone conspicuous in more than one great war—as by their psychic or psychologic force, the influence of their religious cults, have the Arabians been the leaders and conquerors of a large part of the human race.

Among the earlier Arabian chiefs, sheiks, or heads of families of semi-historic times was Abram, or Abraham, currently believed to have been the patriarch or chief founder of the tribe, clan, or nation called the Hebrews, more commonly called Jews (from Juda, the head of a sub-tribe); also called Israelites, from Israel, one of the names of Jacob, the reputed grandson of Abraham. The chief characteristics of this Arabian tribe or sub-tribe, through all the historic and semi-historic ages, have been clannishness, exclusiveness, vaingloriousness, bigotry, intolerance, aggressiveness, and acquisitiveness or narrow selfishness. That there have been many noble individual exceptions to this generalization is freely conceded, but exceptions do not disprove the rule.

Abraham and his tribe, or family, adopted a monotheistic cult or form of worship, in opposition to the polytheisms then prevalent among the surrounding peoples, and, in accord with their own leading characteristics, arrogated to themselves the title of "God's peculiar people." They claimed that the creator of the universe had selected them out of all the inhabitants of the planet as his special favorites, to whom he would directly reveal himself, and to none others; but that through them "all the families of the earth would be blessed."

If we are to believe their own account of themselves, these Hebrews began their mission of "blessing" mankind by the most relentless and wholesale human butcheries of which history or mythology gives any account. And later on they describe themselves as killing each other in their own family feuds with a ferocity and vindictiveness seldom if ever equaled by any other people. And through all, and largely as the cause of all their wars with each other and with other nations, has been conspicuous the monotheistic cult, and the bigotry and intolerance with which they regarded and treated all polytheistic beliefs.

A prominent and necessary feature or factor in this arrogantly exclusive and intolerant cult was the monopoly of religious knowledge, and largely of all knowledge, by a privileged class called the priesthood. In order to hold the common people, the common masses, together and give them the strength of cohesiveness it was seen to be necessary to keep them in awe of their leaders, and for this purpose there was and is nothing to compare with a belief that these leaders are the special depositaries of "divine" or superhuman knowledge. The masses of people, the laity, were therefore taught to look to the priests, and the priests to the "high priests," as the custodians and dispensers of all knowledge. None but the high priest was allowed to approach the "Holy of Holies," the sacred "Shekinah," in the inner temple. Any attempt by others to penetrate or lift the veil that concealed these awful treasures of knowledge meant instant death to the sacrilegious investigator, by the hand of Jehovah himself.

The name even of him who dwelt in this "Sanctum Sanctorum" was not to be uttered by the common herd. To guard against such profanation the sacred name was made as unpronounceable as possible—not a single consonant sound, all vowels, viz: *i-e-o-u-a!* the nearest approach to the articulate pronunciation of which is "Jehovah."

In process of time two conspicuous attempts have been made to reform or amend the monotheistic cult of this old-time Arabian tribe, variously called Hebrews, Israelites and Jews. The first of these took place nineteen hundred years ago, the reformers calling themselves "Christians," from the surname of him they consider the chief apostle and first martyr of the reformed mode of life or cult. So far as can be gathered from the very contradictory and semi-mythical records regarding the life and death of "Jesus the Christ"—so called because his followers claimed that he was the "Messiah," the anointed one that was expected by the Jews—so far as can be learned from these records, the man Jesus did not set himself up as the founder of a new religious sect. He was a devout believer in the creed of Abraham, of Isaac, of Jacob, and of Moses and other Hebrew patriarchs and prophets, and simply desired to bring back his Jewish brethren to a more consistent practice of the old cult.

But the Jews, with few exceptions, rejected Jesus as their promised Messiah, and at their suggestion the Roman governor executed him as a malefactor, or disturber of the peace. Using the tragic death and alleged resurrection of their leader as the central thought or fact of their propaganda, and magnifying the deeds of beneficence attributed to him—including healing of the sick, the lame, the blind,—similar to the facts of mesmerism and psychology common at the present day,—the followers of the dead reformer succeeded in starting what was substantially a new religious sect; a sect that grew slowly at first, partly because of the poverty, illiteracy and obscurity of its apostles and defenders, but chiefly because of the bigotry, intolerance and aggressiveness it had inherited from its Jewish parent and prototype, and because of the opposition and persecution it encountered on account of such intolerance and aggressiveness.

When Christianity first appeared as a reformed Judaism the Roman empire controlled and embraced most of the then known world. In religious matters the Roman government had always been tolerant and hospitable. It was never the policy of pagan Rome to interfere with the religious beliefs, rites or observances of its conquered provinces. In the Pantheon at Rome—the Temple of All the Gods—an image or shrine was erected for the worship of the tutelary deity of every nation or tribe that came under the political dominion of the Romans. All that was required or expected

by the government in matters religious was that each sect should treat all other sects with civility and respect.

But this very reasonable requirement was soon violated by the sect calling themselves Christian. Equality of rights and privileges is a principle wholly foreign to the Christian system, as such. "No other name given under heaven by which ye can be saved but the name of Jesus." "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Hence, denunciation of all other religions, aggressiveness, or attempts at proselyting were prominent characteristics of Christians from the earliest period of their history, and when at length the Emperor Constantine adopted Christianity as the state religion—because none other would offer forgiveness to his murder-stained soul—then the adherents of the new faith showed to the full extent their characteristic narrowness, their bigotry of belief, their intolerance of rival creeds, and their determination to suppress all learning, all science and art, that they believed inimical to the universal rule of the Christian church.

And from that day to the present, monopoly of knowledge by the priesthood, denial of the right of independent thought or investigation, persecution of freethinkers, and suppression of speech and of press, whenever and wherever speech and press antagonized the rule of the church—such has been the uniform and consistent policy of the reformed Judaism commonly called Christianity.

And now, after a trial of some sixteen hundred years of repression of knowledge and suppression of speech and of free investigation, by the church, and by the civil power controlled by the church, is it not fair and right that this repressive policy and its authors should be held to account and judged by their fruits?

A tree is known by its fruits. Has the world, the so-called Christian world, been redeemed from vice, crime, poverty and misery by the church and by its monopoly of knowledge and by its suppression of knowledge? The answer to such questions is seen and read of all men in the reports of the daily press, in the sad eyes, hollow cheeks and half-starved features of thousands we meet daily on the streets. And still more emphatic is the answer seen in the *congenital* abortions—mental, physical and psychic—met with on every hand.

Is it not time, is it not fair and reasonable that we now give the opposite policy a trial? Is it not time to demand that knowledge take the place of ignorance in *all* things, and especially in the most important of all human relations, the relations based upon the differentiation called sex?—since it is in and upon these relations that life and character are given to each human being.

To put the question a little more pointedly: Is it not time that a nation calling itself *free* should throw off the shackles of medieval despotism known as the "inquisition," whereby the expression of honest thought is made a crime punishable by fine and imprisonment?

Let thought and speech and press be free. Let knowledge assert itself as man's true savior. Truth and right have nothing to fear as long as speech and press and thought are left free to grapple with error and wrong.—*Moses Harman, in* LUCIFER, *June 5, 1896.*

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The man who fears to go his way alone,
But follows where the greater number trend,
Should hasten to his rest beneath a stone;
The great majority of men are dead.

—*Edmund Vance Cooke.*

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 10 months and 18 days old. He has served 171 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

LETTER FROM THE EDITOR.

U. S. P., LEAVENWORTH, KAN., August 19, 1906.

MY DEAR DAUGHTER—. . . Here we are having it pretty warm just now—up to 90 in the hospital for several days, and until late at night. Today (Sunday) it stands at 85½ at 10 a. m.; but a fairly good breeze prevents a feeling of oppression. I have not suffered from heat thus far, and am gradually gaining in health and strength, as I think. How soon the managers will put me to work I have no means of knowing.

For some days I have been trying to write my "last will and testament." Whether this document when finished will be read with interest by my surviving friends I can only guess. Not much "worldly gear" to give and bequeath to anyone, as you well know; perhaps none at all when my debts are paid; yet, "nevertheless and notwithstanding" my poverty, I felt a desire to put into condensed form a few of my matured ideas or convictions in regard to ethical questions and to "give and bequeath" them to such of my surviving

friends as might care to read them—when the power of utterance by voice or pen shall no longer be mine.

Since my letter two weeks ago I have had one visitor, son George, of Valley Falls, Kan., who brought me fruit and papers. Am glad to report the receipt of several magazines for which I have been asking, such as July *Soundview*, July *Physical Culture*, July *Stuffed Club*, July and June *Ariel*, August *Open Court*, July *Phrenological Journal*, also August 11th and 18th *Scientific American*. From a fellow prisoner I have the July *Cosmopolitan*. Please send me August number of that magazine. I also received July and August *Tomorrow*. If you can send me April *Tomorrow* and April *Physical Culture*, as well as September numbers of same, I would be glad. Have received three copies of *Progressive Thinker* and would be glad to get it regularly every week. Tell James P. Morton, Jr., that I got one copy of his "Curse of Race Prejudice;" that two, if not three, of his letters (before the one received a few days ago) were certainly given to me. Among *delayed* letters and cards lately forwarded to me is one written at Detroit, Mich., May 21, and signed by Emma Goldman, Carl Nold and Alex. Bergman; also a long letter, inclosing several cards, from Joshua T. Small, Provincetown, Mass., dated May 28. Judging from dates of these and some others, I think it probable that several have been lost altogether. From W. G. Markland I received a photo lately, and a letter composed almost wholly of *dashes!* From foreign countries lately have come letters and cards from D. Legelke, Germany, I think (postoffice illegible); B. Morita, Tokyo, Japan, and six cards from George and Louie Bedborough, London, England. From Eliza MacLoghlin, Southport, England, came a finely executed and very interesting autograph copy of a book by her deceased husband, Dr. McLoghlin, which volume I will try to speak of more at length later. Also a good letter from T. Gilbert Taylor, South Wanilin, Australia. Besides these mentioned I have received letters or cards in the last two weeks as follows: Fannie M. Taylor, 1; Dr. Juliet H. Severance, 1; Emma Abbey, 1; La Verne Wheeler, 2; Philip G. Peabody, 3; "Frank," 1; Harriet B. S. E. Shehan, 1; Alice Lindsay Lynch, 1; J. Hartley, 1; Mattie R. Coy, 1; Hypolite Havel, 1; Emma Greene, 1; Paul L. Sautter, 1; Dr. James R. Price, 1; Ed Secrest, 1; Lucinda R. Chandler, 1; George L. Ballou, 2; Jennie Vose Durst, 1; T. J. Tanner, 1; J. E. Boultenhouse, 2; G. B. Wheeler (and clippings), 1; Dr. Oscar Rotter, 1; Ada Morley, 1; Katharine S. Fry, 1; Ed. W. Chamberlain, 1; O. Dietzen (editor *Breeze*, Kansas City, Mo.), 1; Thirza Rathbun, 1; H. W. Booner (and clippings), 1; Annie E. Parkhurst, 2; Andrew G. Layberg, 1.

Mrs. H. M. Lawson, Williams Bay, Wis., asks for the paper three months (care Y. M. C. A. Camp). Write to John W. Hohmann, 516 Eighth avenue, Las Vegas, N. M., and send paper. Tell *friends no visitors allowed on Sundays.*

Add to names of "veteran freethinkers" (for Sercombe's list), if not already done, Susan Reicherter, aged 80, I think; John Ernst, 85; Dr. Robert Greer, 82; Dr. Mark Rowe and wife, about 70, I think; and others that may occur to you.

Love to all. Yours, M. H.

THE BITTER CRY OF THE JAPANESE WOMAN.

The original of this story, told in letter form, was written in the Japanese by Sho Fukao, a native radical writer who is now suffering in Tokio jail for his dear cause, and I have taken the privilege of translating it into English by the author's permission. The story tells of the spiritual struggle of the Japanese woman of today. No picture can better illustrate the battle of ideas of the new and the old going on in the minds of the Japanese sisters than the story I have translated here. "Free-love" in Japanese means to love and marry without the consent of parents, who always arranged such matters. KICHI KANEKO.

My Dear Sister: There are a thousand unfortunate women in this world, I know. But is there, I ask you, any woman who is so unfortunate as myself, tortured with the contradictions of the age and carrying the heavy burden of the many on my shoulders?

I am left alone helplessly in this wide, desert-like world. I feel that I have no will of my own, that I belong to somebody else, am property—and, oh! I feel many times that it would be better for me to end this worthless life, which will be, after all, a dreadful, miserable and hopeless one as long as I live.

Dear sister! Pardon me to call you "my sister," for I have no one else that I can call "my sister." If I did not have you whom I call my sister in this lonely world I would wish not to have lived. It is my wish that I could talk with you in person and confess all that I have done in the past and ask you for advice. But I am afraid that, if I see you, I may not be able to explain as fully as I can in a letter. Sister, as I depend on whatever you would say as my part, I hope you will not neglect an answer. I do not know how to start my story. My heart is heavy and has no energy. But I must tell you—I have no more sense of honor—I must confess everything now to you.

It was last Christmas eve, when you and Miss A. were invited to a card party at Professor Hamada's, where I was doing some household service for my board. There, you may still remember, sat a young man right next to you in the party. He is not a handsome man, as you may see, but that man was the son of Professor Hamada. When I first went to his house to live with them a year before the last he was only eighteen—two years my junior—and was an innocent boy. He was really a nice, good-natured boy.

Well, until this time I thought and believed that men were all egotistic, selfish and immoral creatures. They demand women to be pure, virtuous, faithful to men, but they themselves are lacking in all these qualities. I found, however, that I was wrong after I came to live with them. This young son of my professor was indeed a refined young boy. So sympathetic and so light-hearted and so manly in his every-day life! If there is any model man he must be the one, I thought. At this very moment, my dear sister, I was captured by something—the something that I cannot understand to this day. From that moment my heart began to act toward this man blindly, and I could not control myself even though I tried to do so over and over again. I felt ashamed to see him every day—yet through something we came to understand each other. And, sister, I and he became to be sweetheart and lover. We were enjoying ourselves in the term that you may call "free-love," stealing his parents' very eyes—for that is what he is.

You will think that I am a bad girl—such a bad girl—to invite the young man's passion in spite of being his senior, and to spoil the young man and ruin his whole life. I do not know myself how I became such a bad girl and what made me so wicked. Oh, illicit association! What shameful words they are! Why did not God save me from such dreadful sin? What shall I do now? What shall I do now? I have defiled the name of my ancestor. If I think of this terrible crime I have committed I do not really know what I shall do.

Sister! I am tired and sickened of this world, as I cannot give him up and he will not forget me. Yet there is no future in our relation. His family is too well-to-do—and I? I am a daughter of a poor samurai. His parents will not allow him to marry a poor girl like me. It is beyond expectation for him or for me altogether. Moreover, dear sister, I was told that his parents are thinking of his future wife and she is already in view among their close relatives.

It was only a few weeks ago when he told his parents about our case so plainly and boldly, and that very evening they made me leave their house. You may imagine how I felt when I was told by my mistress that I must go! Oh, I cannot tell you what I thought at that moment! I wished I was dead.

The girl he is going to marry—if he obeys his parents' wishes—was engaged from her childhood by their parents, for it was agreed by the parents to let them marry when they become old enough. But he said to me all this time that he would not care for her. He told me that he could not sacrifice the liberty to love for anything, not even for his parents' will. How can I let him do as he wishes? Am I to make him a fukemono—an unloyal child to his parents? I am telling him to marry that engaged girl instead of me, though my heart is nearly breaking.

Alas duty! Alas Ninjo! And position and wealth! Oh, life is too hard for me, my sister! My parents are rather sympathetic to me, and yet they say that we are socially too much separated. Sister, I cannot understand why we are born for parents' sake. I would rather die if I cannot love a man with my own free will, and cannot marry him as I please. Wealth, position, and name! The people talk about too often and think about too much. What are they, after all? Without a true love this world is too lonesome for me. I do not wish to live any more.

Sister, I have one more thing to tell you, but I am ashamed to tell you about it. I am ashamed! . . . . Sister, ... how this hard world will unhesitatingly and cruelly talk about my poor baby as it comes to the world! Five months from now I will be a mother. I must decide what to do in these five months. I shall not cry any more about my misfortune, sister; I was caught by such a fate. It is God's punishment that I was tempted through the poet's dream, "free-love."

Tell me, my dear sister, what to do. What shall I do? I do not

know what I must do but to end my life. I feel so much easier since I confessed you my dreadful past. You will undoubtedly be astonished at this news. You will not regard me as your friend as you did before. I am afraid. It is 3 o'clock in the morning. I wonder what my parents are dreaming about me. My eyes are dry, and my ink is all gone, and the oil in my lamp has about run out. I must stop now. I have got to stop here, for another day is coming for me to cry and cry and cry.

Sayonara! Your broken-hearted sister, SUGIKO.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

JOSHUA T. SMALL, Provincetown, Mass.—Enclosed please find the cash for another year's subscription to LUCIFER. Here's hoping Editor Harman may outlive his jail sentence and that many years of usefulness are still in store for him.

AUBIN F. HILL, Boston, Mass.—Enclosed is $1 to extend payment on my subscription for LUCIFER THE LIGHT BEARER. I desire a free press, free speech for myself and everybody. I am glad Moses Harman has found a better prison. He may expose some of the hells made by men in America. I regret the system—made by Americans—that sends good men like Moses Harman to be prisoners.

H. HANSEN, Colorado City, Colo.—*Brother Harman:* I am glad to know that you are still in the land of the living. There was a time when priestcraft ran riot in the world, and after that moral leprosy was shaken off we substituted for it political leprosy, and these political degenerates now seem to run riot in the world, but after while I hope the people will get sense enough to scratch them off their back.

ELLA KAUTZ, Akron, O.—Enclosed find $2 to help sustain LUCIFER. I hope it will "weather the storms." It made me heartsick to learn how shamefully your father had been mistreated at Joliet. I wrote him about the time he was being transferred to Leavenworth, so I suppose the letter went astray or wasn't forwarded. I like your idea of printing editorials from old copies of LUCIFER. Your father's writings are worth reprinting many times.

J. M. GILBERT, Randolph, Tex.—Find enclosed $1 to extend my time on LUCIFER. Would like to do better. I am convinced of the great truth for which LUCIFER's editor has spent long years of toil and suffered such gross injustice in a so-called civilized, free country. When the majority of women learn to take their freedom, then we will have freedom in reality. The powers that be know this; therefore laws and rulings making freedom of discussion a crime.

HJALMAR GISLASON, Louise Bridge, Man.—I enclose postal money order for $2. I would gladly send some more, but circumstances do not enable me to do so at present. The work of your father is surely worth doing, and the cause he is fighting for is worthy of more than I can do for it. I am sorry to hear of his sickness, but hope he will soon recover. My best wishes to you and him. It would be terrible if you were compelled to give up the publishing of LUCIFER, now the bearers of light and knowledge are so few.

CORNELIA BORCHLIN, Congers, N. Y.—Enclosed find $1 to go on my subscription to LUCIFER, also a few newspaper clippings that were sent to me. Was very glad to hear that your father was feeling better than when he left Joliet. Wrote him a letter some little time ago. Nothing of interest in it. Just wrote to let him know that I thought of him. Lately have read a number of newspaper squibs in reference to Gorky. Wendell Phillips said we were a nation of hypocrites. In that respect we do not seem to have improved since his day.

C. N. and EMMA R. GREENE, Topeka, Kan.—Enclosed find $1 that Mr. Greene wishes used to extend his subscription one year. LUCIFER came yesterday, and it seems your father is still in the hospital. Well! it seems to me they nearly accomplished their purpose of killing the dear old gentleman. I suppose they thought that was the only way to get rid of the touching that will help to free the race. Of course, they do not put it just that way. I trust that the care he is now receiving will so restore him to health that his friends will have the blessing of his presence many years yet. We hope you are bearing up as well as possible. It must be a heavy burden you are bearing, but I am sure it would be a still heavier burden to be loosened from it in the way the officials of our country would wish to free you.

A. SAPERSTEIN, San Francisco.—Enclosed please find money order for $6. Kindly renew my subscription; also send me "Plays, Pleasant and Unpleasant," and "Man and Superman," by G. B. Shaw; the balance for you to use where it is needed most. I hope our dear editor will come back to us from the penitentiary in good health and with clear and forcible arguments to still fight the battles of liberty, defying Comstockery and the postal vensors to blow out the Light Bearer of the emancipation of mankind through the right to be born well.

JAMES CRAIG, Peotone, Ill.—A short time since I wrote you for sample, and to see if your paper was still published, and have received two sample copies. I have read three or four of Post's articles on postal affairs with interest; also received from Free Speech League, of New York, the Wakeman article, etc. But the information concerning the Lewis bank affairs at St. Louis is still unsatisfactory. The entire postal question needs to be gone over from the ground up and revolutionized. Pay railroads only what is justly due them; make county papers pay within the county; prohibit franking and follow Post's suggestions on other matters. No discrimination because of advertisements or no advertisements. Let us have service at cost. Abolish postal censorship and despotism.

I. A. HEALD, Washington, D. C.—Enclosed find $2 and two new subscribers, both whole-souled men of generous sympathy in behalf of such as are persecuted and wronged for opinion's sake. Notwithstanding that after my regular day's work is done I study and labor to perfect my inventions overtime, usually from 10 to 11 o'clock nights—Sundays and holidays alike—yet I should be glad to write an encouraging letter of appreciation to your father if I was sure that it would reach him; but I get so indignant as I think of the wrongs heaped upon him and his paper by government officials that I almost doubt my ability to restrain my indignation sufficiently to write a letter without reinforcing it with "emu words" which the prison officials would not allow to reach him. However, if it is a comfort and satisfaction for him to know that the knowledge of his treatment, sufferings and wrongs is fast making new friends and sympathizers for himself and the cause he and you advocate, let us all give him that assurance. If he dies in prison, or from the effects of his unjust confinement, I want to be the first to contribute as large a sum in proportion to my ability as any other person to build an appropriate and lasting mosument to his memory. If he lives to return to his home, let us take measures to escort him there with a procession at least a mile long.

T. V. POWDERLY, Washington, D. C.—*Friend Harman:* A few years ago when we were struggling for the rights of humanity through the medium of the Knights of Labor we were misunderstood because there were those who did not wish to understand. We were told that the "time is not ripe for these reforms" and counseled to have patience. If you look the field over you will note that some of the most radical things for which we worked are now regarded as "sane and safe," and those who fought them take credit for their inauguration. You are an old man, but I wouldn't wonder if you should live long enough to see other men laying claim to the credit for opening the eyes of mankind to the sacred right of woman to the control of her own person. It won't be long until the woes and abuses, of every organ of the human structure will be taught in our common schools. To guard against evil one must know it; he can't know it by shutting his eyes when he meets it or by turning a corner to avoid it. Had the children of past generations been properly instructed such revolting details as are given out by the unsuppressed press of the Thaw and other cases would not pollute the eye and mind of children of all ages today. You, at your worst, would guard against these things, and must go to prison for it. Every daily paper that prints the stuff that comes out of New York about the Thaw case does more, in one issue, to poison the youthful mind than all the LUCIFERS you could issue. It may be that you were not salacious enough in your educational work. I don't know whether you are right or not, but if it is right to teach us how to breed good hogs, horses, geese and goats it can't be wrong to tell us

how to improve the stream of humanity flowing into this good world of ours. I notice that some congratulate you on being in prison, on being a martyr to a good cause. I won't do that, for I don't believe it right to imprison a man for having opinions and giving expression to them. I sincerely hope that they will, from now on, treat you with that consideration to which your years and gentle heart are entitled. Herewith find $2. Send me LUCIFER for another year and use the other dollar to defray your expenses in part.

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WOULD FREEDOM DEGRADE WOMEN?

In the *Woman's Journal* for August 18 there is an article by Ida Husted Harper, copied from the *Boston Transcript*, which is so rich in unconscious humor that it is well worth reading. Mrs. Harper has just been attending the sessions of the International Woman Suffrage Alliance at Copenhagen, and has been horrified beyond measure to find that the woman suffrage movement of continental Europe is in the hands of socialists and freelovers. She says:

"An embarrassing situation has been encountered in the fact that the movement to enfranchise women is in many parts of Europe in the hands of socialists—not the moderate type, which for the most part represent socialism in America, but the radical and extreme class who would overturn absolutely the existing institutions, among them that of marriage."

And again:

"In another country, which is so staid and respectable that it shall be nameless, the president of the suffrage association is a beautiful and dignified woman of irreproachable character, and yet she is a pronounced advocate of 'freelove' in its most radical form. This doctrine, which would practically wreck all that has been gained for women by centuries of progress, is indignantly rejected by those who form the enduring bulwark of every community, and they will set their faces like adamant against any reform with which it is connected."

I want to draw special attention to the statement that freelove "would practically wreck all that has been gained for women by centuries of progress." Now, I am going to give Mrs. Harper the finest chance she ever had to distinguish herself. Let her come forward and tell us just what "has been gained for women by centuries of progress." We all know that women have shared the benefits of industrial inventions and discoveries, and of the decline of war; but nearly all writers on the history of marriage, including great woman suffragists like Mrs. Gage and Mrs. Gamble, maintain that women today hold a worse position relatively to men than they have often done in past history. Havelock Ellis, in his "Man and Woman," page 450, says: "The periods of society most favorable for women appear, judging from the experiences of the past, to be somewhat primitive periods in which the militant tendency is not strongly marked." Burckhardt, in his "Renaissance in Italy," page 397, speaking of Italian women 500 years ago, says: "There was no question of 'woman's rights' or female emancipation, simply because the thing itself was a matter of course." If these statements are true, it is clear that women have gained nothing very startling by centuries of progress.

A few days ago I read an article by Mrs. Pethick Lawrence, a leading woman suffragist, in the English *Clarion*. She told a very different story from Mrs. Harper. She said that while the wages of men had continually risen during the past fifty years, the wages of women had continually fallen. She added that things had now reached such a desperate point that women no longer cared whether they lived or died. She gave a reason why women's wages have fallen. She explained that employment has been taken away from women by law and by public opinion. She mentioned, for instance, that there is now a strong agitation to prevent women from acting as barmaids, although that occupation is better paid and more healthy than most women's occupations. Already a number of philanthropic men and women have had such an influence on public opinion that many barmaids have been discharged, and have been driven into the gutter or the sweatshop.

Why are women's wages falling? Why are they not allowed to be barmaids, or to fill other good jobs? Because they are too "pure." Men are not "pure," and are therefore qualified to be bartenders or billiard markers, or to fill a hundred other easy jobs. But women are so "pure" that they are hardly fit for anything except to work in a sweatshop in London or Chicago for 90 cents a week. Freelove will wipe out that disqualification. Under freelove both sexes will be equally pure and will have an equal chance to get any well-paid work that is going.

Two or three hundred years ago almost every woman had a chance to become a wife and mother. In England today, in certain large classes of society, not less than half the women are old maids. Millions go through life without ever being kissed by a man. In almost every savage tribe every woman can become a wife and mother, but as a result of centuries of progress the number of those who can do this in civilized countries is becoming ever smaller.

Women have had better luck in America than in Europe. In Europe there are far more women than men, but in America there are far more men than women. Hence American women have a scarcity value and are more in demand both as wives and workers than European women. But this advantage is swiftly passing away. Already in many eastern states women are in the majority. There are now plenty of old maids and underpaid women in America, and there will soon be plenty more. Jack London lately said that there were women working in Chicago for $1 a week. The press of the country indignantly denied the statement, but one of the leading Chicago dailies investigated and found that there were plenty of women working in Chicago for 90 cents a week.

Mrs. Harper is too timid. To get freedom to do what they please with their own persons women might well risk all that they have gained by centuries of progress, and yet not be very desperate plungers.

Even if we leave centuries of progress out of account, how could freedom hurt women? Could it hurt them economically? On the contrary, many women are at present forced to sacrifice their economic position to get the joys of love and motherhood. Many unmarried women have good, steady, well-paid jobs, sufficient to maintain not only themselves but one or two children; yet society hounds such a woman if she dares even to have sexual relations, not to speak of children. Many such women are forced by their natural desires to marry men who cannot support them, and to become domestic drudges, working twice as hard for nothing as they formerly did for good pay.

Havelock Ellis says that the chief obstacle to the employment of women in the British postoffice is that separate lavatories would have to be provided, which is not worth while in small offices. This is a fine example of the way our present sex system holds down women. Women are kept out of numberless occupations by our prudish ideas. Why in the world should women not be barbers, for instance? I should like to be shaved by a woman, and so would nearly every man. Freedom will open to women a vast number of occupations from which they are now excluded.

I suppose Mrs. Harper thinks that something dreadful would happen to the children under freelove. The best medicine she can take is a dose of European statistics. In some parts of Europe marriage has almost died out among the working classes. In Vienna, Munich and Prague nearly half of all the children born are illegitimate, and they are as well cared for as the children of any other class in the world. The more freedom women get, the more easily they will settle the children problem. When women are not forced by their needs into marriage, and then forced to have children they do not want, they will be able to decide on what conditions they will or will not become mothers. As a result, children will be much fewer,

much better, and well supported at the public expense, without being in any way separated from the mother.

Freelove would be a most blessed thing from the physical standpoint. The amount of disease and bodily misery caused by the present system is almost incalculable, as doctors like Drysdale and Foote have shown. Freedom would make woman once more a healthy animal, like the females of other animals.

What would freedom do for women intellectually? There is one country in which there has always been so much sexual freedom that the whole world thinks of it whenever freelove is mentioned. I mean France. Some time ago the *London Times* said in an editorial that woman's claim to intellectual equality with man depended almost entirely on what she had done in France. American women have had more education than any others, yet America has produced no woman scientist like Madame Curie, the discoverer of radium; no woman artist like Rosa Bonheur; no woman novelist like George Sand; no woman politician like Madame Roland; no actress like Rachel or Sarah Bernhardt; not even a heroine like Charlotte Corday or Louise Michel. All these women, and many other great women, have flourished in France since the confederation of the United States. Is it a mere coincidence that the land where love is so free should also be the land of great women? The two chief French women novelists of the nineteenth century were Madame de Staël and George Sand, and both were among the most open and unabashed varieties that ever lived. George Sand's great delight was to talk and write about her innumerable love affairs. Can it be doubted that their wide experience of life and love stimulated the intellects of these women?

Freelove means chiefly freelove for women. Men have always had a good deal of it, and it has suited them wonderfully well. What has proved such excellent sauce for the gander could hardly do much harm to the goose.

R. B. Kerr.

OH, I WISH I COULD!

Yes, I wish I could find words to express, to make clear to others what I see and feel in connection with the great subject of sex—great because underlying all else.

Whitman says sex contains all, and the theosophist uses the terms God and Satan as expressing the right and wrong use of sex. And it is axiomatically true that if sex is the source through which all life manifests, then it is the source through which all power must be evolved.

If sex contains all, then it brings either good or evil, as used rightly or wrongly, for *all* covers both the evil and the good, health and disease, crime and an honest life, etc. Evolution has climbed the stairway of sex to reach the present point of development, and why should we expect to go higher by any other path?

If I could engrave upon the hearts and brains of all the people these two great truths—to wit, that sex is the fountain of all life, and that, no matter what human law may decree, nature's law cannot be violated with impunity—what a revolution it would make in human life! How it would lift us all in the scale of being, through our respect for that which we have been taught to despise unless sanctioned by church and state.

From the fact that sex is creative, from the lowest grade of matter up to the highest grade of thought and feeling in the highest development of the race, and because of that other fact that as we think so we are and such is the character of what we do, if our idea of sex is low we create a low order of life-aura in our sex relations. In other words, creation depends upon the interaction of the Eternal Two, the male and female principles; but the quality of that which is created on the human plane depends more or less upon our estimate of the creative act.

Those who are experimenting upon plants and animals with a view to their improvement talk of applying the same methods to the human race. There are some things they do not take into consideration, one of which is: the plant and the animal have a more highly developed element from which to draw, as found in the waste which falls from the order of life above them. The human cannot look to a higher order in visible form, and the invisible ones do not throw off waste matter.

We cannot climb a smooth wall. There must be something higher than that on which we stand on which we can place our feet; and in the case of race climbing, race improvement, as there is no higher order of life upon the planet, and as we have reached the plane of I Am consciousness, we must develop the higher element for ourselves and from the fountain of our own creative life. How?

By honoring sex in thought and use. By ceasing, and forever, the use of those terms that imply contempt. "Animal passions!" We have no *animal* passions. Our creative desires are human, distinctly human. As well call the creative instinct of the animal vegetable passion. "Animal passion!" Have you ever realized how much of contempt we thus cast upon that without which we should have neither body nor brains? If we wish to really rise in the scale of being we should accord to this wonderful fountain the highest possible honor and demand from it the highest possible use.

The sex act is both physical and mental; thus both a physical and a mental aura is evolved. These auras take their grade, high or low, from the plane of the actors, from the purpose, the thought that prompts to action. In speaking of these unseen but real auras we must remember that the finer forces are the strongest, as evidenced from the fact that the aura called malaria prostrates strong men and women even unto death; and if we would remember that nature acts by general, not by partial, laws, we might find the source of not only physical but of moral diseases that now escape our notice.

Not long since I read of a village in Russia where the inhabitants were given over to the Cossacks, who killed the men and ravished the women. Remember, please, that sex is creative on all planes, and then tell me what was created when those sex-hungry wolves forced those women's persons till satiated. Terror and unspeakable anguish on one side, rage and contempt for their victims on the other, what could be created but a sex poison, a moral malaria? And the aura, the stench of that carnival of hell, did not stop there. Like the thistledown, it was carried by mental and physical currents far and wide.

There is one prevailing moral disease the malaria for which was not created there—deception, fraud. There was no hiding of purpose, no pretense. Yet the moral atmosphere is filled with aura of deception; and from whence does it come? How do I know that this is so? By the same law that I know the physical atmosphere is full of malaria when malarial fevers prevail. The effect of the invisible but potent aura of deception is equally apparent, but, forgetting what has already been said—to wit, that nature acts by general, not by partial, laws—we fail to connect cause and effect. Moral disease cannot exist without a cause any more than there can be malarial fever with no malaria in the atmosphere.

Whence does this diseased moral atmosphere come? Can terror, mental and physical agony, coupled with the burning heat of perverted passion, generate the elements of moral or physical integrity? But for the mutual, loving unions which radiate health and happiness, our race would soon perish; but in so-called civilized lands a large proportion of such relations must be kept secret, must be hidden from the prying eyes of those who place law above love; and an element of deception is generated, thus adulterating what would otherwise be an unmixed blessing.

But this Cossack hell of which I have spoken is but one of many. They exist more or less whenever there is war; and more, every marriage bed unsanctioned by love is a miniature hell in which the elements of disease and devilry, if not devils in fact, are generated; and yet we wonder that our prisons and asylums are filled to the overflowing and that disease is everywhere.

There is but one way to remedy these things, and Christians themselves declare it while they strangle its full meaning. "The seed of (the) woman shall bruise the serpent's head." It is true. Only through the full freedom of woman can the race overcome. By this interpolation of an extra "the" and confining the meaning to a personality born of woman, she has been robbed of what is rightfully hers. Here again man has failed to see that nature works not by partial but by general laws.

Personalities cannot save, cannot remove effects while causes remain untouched. Love is counted the redeeming power as manifested through Jesus, and what has 1900 years of it accomplished? Love will become the redeeming power when woman is wholly free and there is only the love aura generated in the sex relation. This is why I demand unqualified freedom for woman as woman, and that all the institutions of society be adjusted to such freedom. No really free woman will submit to an unwelcome embrace. Love, and love only, will be the sanction, and when the physical, mental and moral atmospheres are filled with the love aura of mutual sex relations there will be nothing to generate the evils which now prevail.

Oh, yes, I know that the idea of such freedom as we who see these principles advocate is terrible to the general mind, and so was the idea of the freedom of blacks to the slaveholder; but results have not justified his fears. Permit me here to relate what I know to be true.

In a community where motherhood is honored for its own sake

not less is considered sufficient reason for its existence, a young woman is not pregnant. The parents did not frown; her lover continued to call her, and on her birthday her young friends gave her a surprise party. When her child was born both grandmothers were present, and all was harmonious. Now these illegal parents have two fine boys, a home of their own, and are entirely devoted to each other. What of the influence upon the young people of the place, do you ask?

There have been no more cases of the kind, nor will there be until the love that warrants parentage draws the right couples together. The young people there have been well instructed, and, being given the freedom which stops short of parentage, there is not the sex hunger which, by blinding the judgment, brings undesired results. In the freedom allowed they gather enough to prevent abnormal hunger while they learn whom they want for companions, thus preventing the mistakes that are made under the rule of repression in which the lack of legal sanction is considered an eternal disgrace to the woman.

I do not believe there is one young man in fifty who deliberately ruins, as it is called, a young girl. It is the strength of a mutual desire which becomes nearly if not quite irresistible. If all young men were treated as was the one in the case related, the man would seldom if ever forsake the woman.

If those who set law above love could see what they are doing they would stand appalled—could see how many innocent, loving girls they thus drive to prostitution; how many murders of the unborn, and of husbands and wives who, seeing no other way out and driven to frenzy by uncongenial relations, kill the legal companion. The attempt to hold the mightiest force in the universe to a given channel always has been a failure and always must be; but those who attempt it seem unable to learn their lesson.

Again I say, there is only one way in which the sex atmosphere can be purified from all uncleanliness, and that is to secure the conditions under which only love relations will be held, and in order to do this woman must be absolutely free! When man yields this and no longer casts contempt upon that which gave him being, race improvement will come as naturally as the sunshine. Can "animal passion" beget human beings? Man's desire to create, maybe, is often crowded down to a low human plane, but, I reassert, it is never animal. The lack of respect due to the highest creative force upon the planet is nowhere more apparent than in the terms animalism, animal passion. How can the race rise to a higher plane under such an estimate of that upon which human life depends?

Women should not be bound, for unwilling submission is a violation of nature's law. Only love relations are pure. Such relations can be secured only by yielding to woman the absolute right to herself. With only love relations between the sexes, the purity, strength, vitality of the atmosphere arising therefrom would render the race impervious to disease.

Preposterous! do you say? The Christian's Bible prophesies all this and more, and if there is any method of race climbing except upon the ladder of sex I have not found it. Those who have taken in a tithe of the meaning of the axiomatic truth that sex is the fountain of all life, not a part, will not say preposterous.

I have often asked physicians, of both sexes, and other intelligent persons the following questions: "If woman, no matter whether diffusive or exclusive in her love, never received the sex embrace except when she desired and from whom she desired, would there be such a thing known as sex disease?" The reply has always been a prompt "No" except in one instance, and that was a country physician, and he said: "I have not thought upon the subject."

But what have we now? Our best physicians, specialists in this line, tell us there is not one family in ten free from a taint of the vilest disease known. And how does this come about? The irresistible tide of sex life forces men of strong natures who have no other outlet to visit public women; then, becoming diseased, they visit the doctor. He applies his remedies and tells them they are not. The poison remains in the blood and manifests itself in various ways not supposed to be connected with the original cause. They marry and children are born with the taint in their blood, and this diseased condition often descends to the third and even the fourth generation.

Another statement of facts—but when taking them down I forgot to take the date; it was somewhere between 1889 and 1890, at a meeting of the Society of Medical Jurisprudence in New York City. Dr. E. D. Bean made the following statement:

"I find from statistics taken for the year 1857 that 14,770 persons were treated in the public institutions of New York City for syphilis, and that was considered about one fourth of the number treated in private practice."

This estimate was made for Kings county, in which are the cities of Brooklyn and New York. Dr. Bean could find no later statistics, but the disease has doubtless kept pace with the increasing population. And please remember that physicians are pledged to keep the secrets of their patients; consequently as long as the disease can be kept within bounds it is no bar to respectability, no bar to marriage which curses coming generations.

Here is race suicide for you. It is to prevent all this that we demand unqualified freedom for woman. With only mutually desired sex relations there would be no sex disease, and with woman really free there would be no other.

In the light of such facts the freedom of love, freelove, is not the vile thing it is supposed to be.

Lois Waisbrooker.

WHAT CHILDREN SHOULD BE TAUGHT.

When we come to the consideration of the question of sexual physiology in regard to the young, we find how little is known of the subject among their guardians. "There is too much talk about sexual matters nowadays," said a lady of my acquaintance the other day. For my part, I cannot understand how there can be too much grave discussion of the most vital of human concerns. Another woman, and a mother, once remarked in my hearing, "I hate to think of the physical side of love." I urge most earnestly that the influence of these misguided persons is as pernicious as that of the debauched libertines who find pleasure in corrupting children. It is mothers of this narrow judgment who attempt to train their children in utter ignorance of sex, a system that leaves the child's mind exposed to the contamination of surreptitious talks with servants and others. I grant that the question is a difficult one, more difficult, perhaps, than that of religious teaching. Still, deception must be cautiously avoided, and the more we make mystery of the matter of reproduction, the more curious will the child become. Most young children are satisfied with such explanation as the mother suggests, but boys and girls near puberty might be taught more explicitly with advantage.

I would inculcate modesty by every possible means. But, in my opinion, we pervert the child's mind at the outset by teaching him to think that the generative organs are under a kind of curse and ban, and that they are intrinsically "nasty." Such teaching is the outcome of Christian asceticism, and I am firmly convinced that it is a source of much evil. A species of contempt for wonderful organs, wonderfully adapted to noble processes, is thus engendered in the child's mind, and with this contempt there arises a tendency to prurience of thought, which grows apace at puberty, and ultimately develops into the sheer indecency that sees gross images in a thousand objects and gloats perpetually on the impure. Proscribe questioning and clean speech on sexual topics, and you immediately set up an irrepressible, more or less morbid curiosity. Many parents have a dread that physiological instruction will "destroy the poetry of love." There is not a greater fallacy. Is the pure white water-lily rendered the less lovely in your eyes because you know that its roots take hold of black river mud, composed of decayed vegetable matter? Science fosters admiration and respect for physical function, for the mating of men and women and the procreation of babes. It is clean, sane, and on the side of moral improvement. It is ignorance that destroys the poetry of love and life.

The potential influence of the mother over her sons is great. Unfortunately, such influence is rarely exerted. The reason will be found in the following passage from Mrs. Mona Caird's article on "Ideal Marriage":

"As a rule the best influence in a boy's or a young man's life comes to him outside the home. He is respectful to, and perhaps fond of his mother, but he does not (poor fellow, he cannot) trust her as a friend. She knows nothing, understands nothing. She has close-set, harsh little ideas, trim little maxims, wise little copy-book precepts to suggest as solutions to the hard problems of life."

This, alas! is only too true in very many instances. Women as a sex refuse to discuss certain topics; they deliberately prefer ignorance, or at best content themselves with quarter-truths. There is undoubtedly some validity in their excuse that many men wish them to be ignorant—innocents and babes in understanding; but as the tendency is now towards rebellion against masculine domination, it is to be hoped that women will speedily exhibit independence of thought in this direction, and acquaint their minds with facts about "the hard problems of life." They will then be better able to instruct and guide their sons and daughters.—*Henry Maxwell, in the Free Review.*

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THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light: affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Subscribers who did not receive a copy of No. 1073 will please notify us. The paper was mailed at the usual time, but through some unaccountable delay city subscribers got their papers a week late.

THE CAMPAIGN OF EDUCATION.

Now that the campaign of partisan politics, which means a campaign of passion and prejudice, is at length ended, it is sincerely to be hoped that the much-talked-of "campaign of education" will now begin, and begin in earnest.

But how? What are the essential elements or factors of a campaign of education?

The word education is derived from *educere*, "to lead out." If this be the true meaning, then the business of the educator is not to cram or stuff his pupil with ideas, but to bring out what is already in the mind of the person taught. Education should not be a "pouring-in" process, like pouring water into an empty pitcher, but rather a drawing-out process—a waking up, a developing, a suggestive process.

The old Greeks understood this matter better than we. The word *pedagogue* means a "leader of boys"; one who *guides*, not one who *crams* another with his own thoughts or with the thoughts of a past generation; a boy among the boys, but who, having had larger experience, can show his younger companions how best to explore the fields of knowledge.

Didactic education—authoritarian methods, dogmatism, in religion, in politics, in social science or morals—these methods are well suited to make a nation of masters and slaves such as we now have, but they can never produce a commonwealth of equal citizens.

The greatest of all errors, however, in our educational system is the ignoring of the feminine element, and especially in the subordination of the mother, as factor in the social or ethical equation. Our religions are masculine; our politics, governments, are for and by men alone; and so likewise our colleges of learning, until a comparatively recent date, have been for boys and men only.

And even now the opportunities for obtaining knowledge on subjects the most needful for girls and women are narrow and meager. The knowledge of the duties and responsibilities of motherhood, and especially the knowledge that pertains to the uses and the abuses of the sex-nature, is systematically withheld from girls—except the few who expect to make the medical profession their calling in life. The popular impression seems to be that the best preparation for wifehood and motherhood is childlike ignorance of sex, its nature and functions.

It is much the same with sex-education for boys. Our "physiologies" for schools, while describing and giving minute instruction how to care for the respiratory apparatus, and also the digestive and circulatory systems, ignore entirely the reproductive. So true is this that a pupil may graduate at the high school of any of our cities and not know that there is any physiological difference between a girl and a boy. And yet, when we remember the suffering, the misery, the degeneracy, the insanity and the idiocy that arise from misdirected sex-power, it would seem that of all the departments of human knowledge this is most important.

Sexology, then, or sexologic science, from LUCIFER's standpoint, is the most necessary part of the primary education of each human being, and especially of the education of girls, the prospective women and mothers of the race, for the simple reason that woman as woman is the greater sufferer from the effects of ignorance, misdirection and abuse of the reproductive system, and because woman as mother enshrines in her physical organism the "creatory" of every new human being, and hence the effects of ignorance and misdirection on her part will have a more disastrous effect upon offspring than will like ignorance and error on the part of man.

Here, then, as some of us see it, is the greatest need for a campaign of education. A campaign not merely to teach woman how best to build, and how best to guard the interests of the unborn, but rather a campaign to rouse woman to a sense of responsibility to her helpless charge. A campaign that will make her so discontented with present social, economic, industrial and financial conditions that she will refuse to accept the coöperation of man in the work of reproduction until a radical revolution, not merely a political revolution, gives to the mother and to the prospective mother conditions under which she can do her best work in child-building, which work, it needs no argument to prove, takes precedence of all other human industries in magnitude and importance.

Patrick Henry said he knew no other guide for his feet than the lamp of experience. The experience of mankind shows that governmental systems are neither better nor worse than the people who make or who *endure* them. If, then, we would have better governmental systems we must first have better people. To have better people we must look to the primary education of the people, since earliest impressions are deepest and most permanent. The education of the nursery and primary school builds character, but there is an education still more primary and still more important, and that is the education *of*, or in, the *creatory*. And since woman as mother is the only teacher of this most primary of all primary schools, the first and most important thing to do in any campaign of education is to arouse woman to a sense of her responsibility in the work of education as well as in the work of creation.—*Moses Harman*, in LUCIFER, *Nov. 13, 1896.*

Mankind as a body is ungrateful, and will not thank you for benefits conferred nor see your good intentions to serve it if you step out of the beaten track. The sound reformer has no other encouragement than to bequeath his merited caresses to his senseless memory, or to enjoy them in anticipation. His patrons live not with him, but are to be his posterity, and from those persons with whom he lives he finds more of insults than of gratitude. * * * The life of a reformer would be intolerable if there were not some keensighted individuals who can see his ends and appreciate his motives, and who are bold enough to encourage him to proceed, and honest and benevolent enough to assist him.—*Richard Carlile.*

Whosoever designs the change of religion in a country or government, by any other means than that of general conversion of the people, . . . designs all the mischiefs to a nation that use to usher in or attend the two greatest distempers of a state—civil war or tyranny; which are violence, oppression, cruelty, rapine, intemperance, injustice; and, in short, the miserable effusion of human blood, and the confusion of all laws, orders and virtue among men. Such consequences as these, I doubt, are something more than the disputed opinions of any man or any assembly of men can be worth. —*Sir William Temple.*

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 11 months and 1 day old. He has served 185 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

LETTER FROM THE EDITOR.

U. S. P., LEAVENWORTH, KAN., Sept. 2, 1906.

My Dear Lillian—Glad to know that the home folks have not been prostrated by the hot weather. Here the mercury did not rise above 90, and Kansas breezes kept us fairly comfortable in the hospital. For several days just passed the showers have kept the temperature about right.

Of foreign letters received within the two weeks just past I thankfully acknowledge: Arthur Wastall, East London, South Africa, one, in which he says he tries to write me each month. This is the third, I think, from him since I was sent to Joliet, six months ago. He says he sent me picture cards of South African scenery. These did not reach me. Please ask him not to get discouraged. His letters and cards have not been forwarded from Joliet, but may yet arrive. Please ask him to write for us some account of the life and work of Lady Florence Dixie, to whose memory we owe much. Too bad that no mention of her death was made by us at the time it occurred.

From K. Koga, Kagoshima, Japan, comes a very good letter, in broken English, yet plain enough to be understood. Write him and send him the paper, addressed to the "Seventh High School," as above. From George and Louie Bedborough, of London, now on vacation at Christiania, Norway, I have received six picture cards, written at the old home of Henrik Ibsen. Glad to get clipping of poem by Herman Scheffauer in London *Clarion*. Think you might send me clippings from our home publications *frequently* without giving offense.

Other letters and cards from friends nearer home, with thanks. I have received since last writing: J. E. Boultenhouse, 5; O. H. Stone, 1; Annie E. Parkhurst and Henry M. Parkhurst, 2; S. R. Shepherd, 1; M. H. Coffin, 1; George B. Wheeler, 1, and clippings from Sunday *Record-Herald*; Thirza Rathbun, 1 (and second copy of poem, "And How Is the City?"); Olive M. LaBarre, 1; "The Chaplain," A. Johnson, 1; Ada Morley, 1; Albert Wichman, 1; Philip Peabody, 4; James Myers, 1; J. Allen Evans, 1; Sara C. Campbell, 1; W. P. Austin, 1; C. N. Greene, 1.

Glad you are going to send me Sunday *Record-Herald* regularly—one copy received. "Old Melodies Spiritualized" received from H. W. Hoover, the author. Book of songs received from J. F. Ruggles.

Of magazines, have received for September, *McClure's, Cosmopolitan, Everybody's, Physical Culture, Tomorrow;* for August, *Appleton's* and *Cosmopolitan*. Also four copies of *Woman's Tribune*.

Have you read "The Woman Who Toils," by Bessie and Marie Van Vorst? I consider it one of the best books in the prison library list. Have you read Jack London's books, "The People of the Abyss" and "The Call of the Wild"? I read these in Joliet prison, and since I came here have read his "Son of a Wolf" and "The Sea Wolf"—prison library books. London wields a powerful pen, and when he tells of what he himself has seen and heard I like to read it; but when he draws on his creative fancy for pictures like that of the captain of the "Ghost," a piratical schooner in the "sealing" business, I am repelled, not to say *disgusted*. "Wolf Larsen" is more than a "Sea Wolf;" he is a second edition of Milton's "Prince of Devils." With superhuman strength, superhuman cunning and courage, utterly devoid of conscience or sympathy for suffering, he is the incarnation of egoistic, individualistic, materialistic selfishness or greed.

Was it because the modern socialistic propaganda needs a "devil," a "bogie," to scare people into being *good*—good "collectivists" or good socialists—that such a monstrosity should be created?

John Milton was a theologian of the puritanic school or cult. Puritanism needed a *devil*, a personification of the power of evil. John Milton seems to have undertaken to supply that need, that demand, in the hero of his world-famous epic, "Paradise Lost." To do this he gathered up the traditions of the "elders," the various writers of the Christian scriptures; also the imaginings of the "father of the church," and out of these he constructed a wonderfully realistic story. To get a striking name for his hero Milton was guilty of a gross perversion of the scriptures he professed to believe and honor. In the fourteenth chapter of Isaiah, beginning at the fourth verse, the prophet is directed to "take up this proverb against the king of Babylon." By a bold metaphor, in the twelfth verse, this king of Babylon is addressed as "Lucifer, son of the morning"—the ancient and etymologically correct name of the Morning Star. In no proper sense does the name apply to the personification of evil.

Like too many other modern writers and speakers, Jack London follows Milton in his unscholarlike, not to say dishonest, perversion of one of the most beautiful and inspiring names and symbolisms of astronomic science. Milton was too good a scholar not to know better, but in the case of many of his imitators it is a sin of ignorance rather than of intention.

To all who care for the truth of this controversy I would respectfully commend Webster's unabridged dictionary, edition of 1880, page 792, where this use of the name of Lucifer is called "one of those gross perversions of sacred writ," etc.; also see page 1621 of the same volume: "Lucifer is no proper or Satanic title," etc.

I like Jack London and think him a wonderfully strong writer; hence all the more I regret that he puts enmity between the two principles on which all human progress rests, viz: individualism and socialism. *All* of us are both individualists and socialists!

Am slowly mending, I think. With love always, M. HARMAN.

Here's freedom for him that wad read;
Here's freedom for him that wad write;
There's nane ever feared that the truth should be heard
Save them that the truth wad indict. —*Robert Burns.*

WHAT WE HAVE LEARNED OF HEREDITY.

Every one knows that there is a resemblance between parents and offspring. To what extent is this common or necessary, and what laws govern its transmission? These questions were wrapped in mystery until recently, but today we are beginning dimly to surmise some of the answers. The present state of our knowledge, most of which is only a few years old, is summarized by Prof. L. Cuénot, of the University of Nancy, France, in a lecture printed in the "Revue Scientifique" (Paris, April 28). Says the speaker:

"The fact must be insisted on that the substance of the new individual is the sum of the two germs furnished by the parents. Now there is no doubt that our good qualities and our defects are both dependent on our material structure. . . . Education and the influence of environment may perhaps modify this heredity, but to what extent? Here is the grave and difficult problem of moral responsibility which confronts us so often in the courts and in society. . . .

"This hereditary descent of all sorts of characteristics has long been noticed. . . . It has been felt that there must be rules to regulate it, and attempts have been made to discover them. . . . Of recent years the application of the experimental method has thrown a bright light on these phenomena. The common gray mouse and the white or albino mouse are both well known. When these two forms are crossed the offspring are like the gray parent, and we may say that there is 'dominance' of the gray characteristics; the white is hidden by the other and is 'dominated' or 'latent.' But continue the experiment; crossing two of the hybrids, we have not only gray mice, but also white ones, fewer in number. If the crossing be continued we find that there are always three grays to one white.

"How shall we interpret this? Here is one hypothesis: The parental elements cannot fuse together; they remain separate, half being gray (G), half white (B). When we cross the hybrids we may thus have four combinations:

Gray × gray (GG).
Gray × white (GB).
White × gray (GB).
White × white (BB).

These four combinations will give the following results:

Gray × gray = gray of pure breed.
Gray × white and white × gray = gray of impure breed, like the parent hybrids.
White × white = white of pure breed.

We may express this result more briefly as follows:

$$GB \times GB = 1\,GG + 2\,GB + 1\,BB,$$

which corresponds to the results of experience. Crossing a gray mouse of impure breed, containing the white breed in the 'latent' state, we have an equal number of grays and whites. . . . This is because only two combinations were possible:

Gray × white = gray of impure breed (GB).
White × white = white of pure breed (BB).

"Very long and delicate experiments give results that conform so well to the theoretical predictions that there must be some truth in the hypothesis; the phenomena seems widely extended both in the animal and vegetable world. . . . If it be true, man has the wonderful power of being able to transmit to his children not only his visible 'dominant' qualities but equally a host of latent characteristics that he may possess."

This fundamental experiment is due to Gregor Mendel, an Austrian monk, who made it in 1865, but it passed unnoticed until 1900, since which time it has been thoroughly investigated and has brought posthumous fame to its author. The "Mendelian" type of heredity, which it represents, appears to be the most frequent, as it is the simplest. There are others, however, Mr. Cuénot tells us, that are more complex. One of these represents the crossing of a white, red-eyed mouse with another red-eyed mouse having a tawny yellow coat. Says the author:

"We should expect to find hybrids all with red eyes, like the parents, and with yellow or white skin; but this is not the case. The result is rather paradoxical; the descendants all have black eyes, gray backs, and whitish bellies, while their eyes are certainly larger than those of their parents. . . . Instead of presenting the phenomena of 'dominance' the parental characteristics have combined to produce a new result. . . . When crossed again these hybrids produce a strange variety of forms: (1) Black mice; (2) gray mice with whitish bellies like their parents; (3) white with red eyes like one grandparent; (4) yellow with red eyes; (5) pearl-gray with red eyes. These have fixed numerical relations, which appear to be as follows: Of sixteen young ones we have eight with black eyes (two black, six gray with white bellies) and eight with red eyes (four white, three yellow, one pearl-gray). There has taken place a separation of characteristics and also a decomposition, resulting in absolutely new forms."

Thus, the writer tells us, we are beginning to understand some of the rules of heredity, and already we are able to explain a few facts that have bothered students in the past. For instance, there is atavism, or the sudden appearance of a characteristic of a long-forgotten ancestor. According to modern ideas, it is not necessary to suppose, as Darwin and Weismann do, that an actual portion of ancestral substance has been transmitted along the line of descent; the atavism is due simply to a combination of germinative elements that reproduces a former combination. The interest of these researches, the author notes, reaches beyond the field of pure science. It is of vast importance in daily life, in the study of history, in the practice of medicine. Personal traits, the ability of a statesman, the taint of disease in a noble family—all follow, doubtless, the law laid down by Mendel. In closing, Mr. Cuénot gives us this practical advice:

"Almost every one has either visible blemishes or latent tendencies to disease, which last are as important as the first from the point of view of transmission, as we have seen. If you wish, so far as you can accomplish it, that your children should remain untouched, avoid marriage with families that have blemishes or tendencies similar to yours. I am fully aware that advice is easier to give than to follow; man, who has been applying for centuries processes of selection to his domestic animals, has not understood that he might apply the same to his descendants with advantage. Nevertheless, robust health and a safe inheritance are better than a big dowry, as we may well believe."—*Literary Digest.*

DO WE GROW CONVENTIONAL WITH AGE?

I was just reading a letter from a friend, who quotes Ella Wheeler Wilcox as saying that "All men as they grow older tend toward respectability more and more. The paramour does not hold that position in the eyes of the world; hence a man tires of her."

Now, I don't just dote on Ella. She is just a little shallow. She used to write passionate poetry that was just on the verge. Then she married a millionaire, and since then has set up to be spiritual adviser to the world in general on the syndicate plan. Men do not grow more conventional as they grow older. Most men—and women, too—are conventional in their beliefs. They are sheep, and follow in the beaten track. But in youth passions are strong, and as passion often clashes with conventionality, the weaker impulse goes to the wall and passion wins. In that case the parties may profess unconventionality, but at heart they think they are doing wrong. As they grow older and passion cools, people such as this profess to have changed their views and become "respectable." As a matter of fact, they always were *sheep in wolves' clothing*, to transpose the old metaphor—sheep in that they naturally followed the beaten path. The man and woman who are liberal from conviction do not grow more conventional as they grow older. We do not hear that George Eliot and George Henry Lewes respected or loved each other less as they grew older. On the contrary, Herbert Spencer, in his "Autobiography," says of them:

"So far as I saw (and I had many opportunities of seeing) they exceeded any married pair that I have known in the constancy of their companionship, and his studious care of her was manifest. I remember that on one occasion when, perhaps during a temporary mood, I had been saying that, though possessed of so many advantages, I valued life but little save for the purpose of finishing my work, they both of them ascribed my feeling to lack of the domestic affections, and simultaneously exclaimed that their great sorrow was that the time would soon come when death would part them." (Vol. ii, p. 375.)

Ella spends a good deal of her time finding reasons for tying us tighter to Mrs. Grundy's apron-strings. Men who are liberals from principle respect their paramours as much after they get older as they did when they were younger. It is only those who never were liberals at heart who feel otherwise. Mrs. Wilcox's statement is only in line with the general Christian position that all freethinkers recant on their death-beds. This accounts for the stories of the death-bed conversion of Voltaire, Tom Paine and Ingersoll. They are the outcome of the conventional mind which cannot grasp the idea of liberality in thought. They believe in their hearts that all liberals are hypocrites, because the conventional or sheep type of mind cannot grasp the idea of any broader mental horizon than its own.

W. C. Cote.

Louisville, Ky.

A widow was surprised weeping over the tomb of her dear husband. "Ah, signora, your tears will not bring him back!" "That is just why I am crying."—*Il Mondo Umoristico.*

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Mrs. M. E. B., San Jose, Cal.—I have known your father for many years; met him first at Clinton, Iowa, at the camp, where I first subscribed for Lucifer; have always felt an interest in the cause it advocated, knowing full well how much better the world would be and how much more happiness if the teachings of Lucifer were generally understood. You will please find enclosed $2 to apply on my subscription.

Dr. Juliet H. Severance, Chicago.—I met a speaker at Clinton Camp who is able, radical and fearless. She is not posted on the postal tyranny. I want to send her documents, but have sent all I had away. I would like you to send her Wakeman's and Post's letters and any other documents you think most educative on that line. She is pretty well posted on the sex question. Lucifer is none the less interesting since its editor is away.

W. C. Cote, Louisville, Ky.—I inclose a clipping from the "Literary Digest" showing that heredity is not a matter of blind chance but can be predicted with a good deal of certainty and controlled by the exercise of forethought. It is a hopeful sign when our popular magazines publish articles such as this and Burbank's article in "Scribner's." When the people become educated persecutions like that of your father will become impossible.

J. W. Gibbs, Fargo, N. D.—I have been off on a three weeks' trip to North Dakota. Stood a day or two ago looking at a field of grain where, when the reapers started in with the machines, they would make one trip to the end and only get back at night. Have been reading a booklet by a friend of mine, Mr. George L. Rusby, of New York, that deals with the land question and single tax, and makes one wonder what our children and their children will have to contend with soon.

L. E. Starr, Pepperell, Mass.—I did not know that my subscription had run out and I am very glad to send the check for its continuation and wish I could increase the check a hundredfold. I know you are fighting a battle for humanity and have to suffer for your advanced ideas. God bless the advance beings who light the way! I think I owe my knowledge of your paper to Comrade John North, of Boston. Unless I die or become demented I wish to see the paper as long as it continues to carry out its present policy.

Edwin C. Walker, New York.—I suppose that if the unanalytical hater of the word "pardon" should find in a newspaper an article headed, "The Beef Trust in Australia," while the entire article was devoted to tulip culture in Holland, she would insist that the heading exactly described the article. The word "pardon" in the instance under discussion was, as I said, a mere technical formality which meant nothing to the framers of the document it headed, the intention and attitude of the writer of the petition being found in the document itself.

J. W. Kelley, Marion, Ind.—When you write your father please give him my love. I often think of what he is suffering for the cause of freedom. Some day humanity will erect over his tomb a monument around which the people will often assemble to do homage. The world has always crucified its saviors, and the end is not yet. The annual camp meeting of the Indiana Spiritualist Association was held at Chesterfield, Ind. I was delighted to find the grounds, which are very beautiful, in the control of people who are well educated in the philosophy of both spiritualism and freedom. It's a good place to rest and recuperate.

A Scotsman.—By all means keep on printing our grand old man's picture until such time as he removes it himself, and why not, man's picture until such time as he removes it himself, and why not, by way of contrast, insert on the same pages a picture of Theodore Roosevelt—one of those which show him engaged in his favorite blood-sports? It would have been somewhat of a degradation to have your father sue for or accept "executive clemency" at the hands of such as he. The creatures he "pardons" are traffickers in girlhood, like Bob Smith, whom he let loose on society when governor of New York. This protected criminal with an awful record was again before the courts a couple of months ago, this time for the abduction of young girls and holding them in brothel slavery, when Judge Cowling sentenced him to twenty years in the state prison. To my thinking the death penalty, if righteous anywhere, is for such as he.

Frederick E. Palmer, Brookline, Mass.—Your letter to Emily P. B. is before me, under date July 16. She has been away from here for two years, having had to take an invalid mother to California. She introduced Lucifer to me many years ago, for which I am very thankful, my life having been broadened and purified by your father's noble writings. I have paid the subscription during all those years, although the paper up to now has come in her name. I enclose $5, which you may apply to any use you wish outside of a year's renewal of subscription. With most affectionate regard for your father in his persecution and best wishes for the paper.

J. G. Hunter, Sheridan, Wyo.—I do not want the paper to be forced to succumb, for I am strongly interested in doing what Mr. Harman would wish, as I have the highest admiration for his courage, so I enclose a trifle in this, to be used for whatever you think best; although if it could be used to make the condition of Mr. Harman more comfortable I think I would rather have it invested in that manner than in any other; but possibly he would rather have it used to benefit the paper, so use it as you think best. Would have written to Mr. Harman, but do not expect my letter would pass the officials of the prison. Would like to have a photo of Mr. Harman and grandson. Yours for freedom.

A. Tyler, Springfield, Mo.—I am heartily in sympathy with the lofty ideas of Lucifer, and if I was financially able I would send more than the $1 herein inclosed. While the sex problem is of vast importance, it is only one of the thousand ills we are subject to under the reign of capitalistic brutishness called, by those who administer it, law. The money power knows nothing but to strangle every free thought and keep the common people in ignorance. Their agitation against "race suicide" is merely for the purpose of replenishing the child-slave market, as a stockman advises the breeding of more mules if he is a purchaser for the cotton fields. I am glad your father is at Leavenworth and got away alive from Joliet.

Arthur Wastall, 3 Amalinda Road, East London, Cape Colony.—No. 1068 is just to hand. I am relieved somewhat to learn by it that your father is making the best of his untoward conditions, and that there is now every likelihood of his pulling through triumphantly. To such as he even defeat means simply "reculer pour mieux sauter." I note, too, that he has at least received one of my monthly letters. It will rejoice him to hear how his hands are being strengthened by the formation of such societies as the one of Sanitary and Moral Prophylaxis of New York, and the Anti-Puritan League of London. Comstockism must expect to get some pretty hard hits from those quarters, I'm thinking.

I was glad to see Thomas Hardy's poem to an unborn pauper child in your last issue. It has suggested to me a way whereby some at least of the great army of "unwanted," which would seem to be daily increasing, might find the "health, love, friends, scope in full" and all that Hardy dare hope for them on arrival here. The affair is comparatively simple, given the cooperation of a few energetic organizers. Let a Harman colony be founded where land and the means of subsistence are cheap, such as on the high and healthy table lands of British East Africa. The "illegitimates" of Johannesburg alone, now for the most part done to death before or shortly after birth, and if allowed to live, certainly deprived of proper parental love and training, would furnish child colonists in plenty to make a start with, and if proper care were exercised in the selection of adult members, and the concern run on lines that Moses Harman would himself approve, I see no reason why successful results should not be obtained. Children of white parents born on the Kikuyu plateau, which is 8,000 feet above sea level and 360 miles from the coast and now reached by rail, have rosy cheeks, which speaks sufficiently, I think, of the suitability of the climate, although the latitude is but 1 degree below the equator.

Are there none amongst Lucifer readers who will join me in some such an effort to practicalize our ideas of freedom here in Africa? I have visited this spot, which Dr. Theodore Hertzka selected as the site for the Freeland scheme, and know of none in the world better suited for this project of perpetuating in a practical manner the memory of the man who is now suffering deprivation of liberty in order that we may enjoy it the more. He cannot be much longer with us at best, and it would be fitting that some such a sur-

prise should be prepared for him on his liberation a few months hence. This is but a throw-out; let those who have better and more matured plans come forward with them, but let us act at once. It was Goethe who said:

> "Are you in earnest? Seize this very minute:
> What you can do, or dream you can, begin it;
> Boldness has genius, power, and magic in it.
> Only engage, and then the mind grows heated;
> Begin, and then the work will be completed."

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What the Young Need to Know.

A PRIMER OF SEX RATIONALISM.

BY E. C. WALKER.

SUGGESTIONS OF CONTENTS: Is There Necessity for This Knowledge? Analogous Dangers and Safeguards. Unwisdom of Custom-sanctioned Ignorance. Teachers Better if of Opposite Sex. Revelations of the Subject. Definitions of Sex. Evolution of Sex; Differentiation. Reproduction Less and Less Perilous. Inestimable Value of Use. Joy In Production Less and Less Perilous. Inestimable Value of Use. Joy In Production. The Deciding Majority of Two. The Tendency to Multiplicity. Upbuilding

while bearing child after child, as thousands of wives are doing all over the world. I should consider it a crime against my children.

If a woman associates in any way with any man who has as little respect for her and for her truthfulness that he cannot believe her word in regard to the paternity of her child, she should, if a truthful and self-respecting woman, be anxious to break off such association immediately. No man, either in marriage or out, can have any assurance of his paternity other than his confidence in the truthfulness of the mother. And marriage by no means always gives that assurance. Many married men accuse their wives of attempted deceit,—and yet the children continue to come!

If you have an impulse to help yourself to gloves when on shopping expeditions, and only the fear of being "caught" causes you to refrain from doing so, there will surely come a day when you will think no one is looking and you will "fall." There must be a higher and a better reason for self-control than the fear of being "found out." That reason will often be ineffective. I have never told my child that god, ghost, devil, bogaboo or policeman would get her if she helped herself to the belongings of others. But if I thought there existed any good reason for any certain line of conduct I gave her that reason. For instance, there is a law against plucking flowers in the public parks. I have never even mentioned to her the existence of that law. But I told her that while it would be very pleasant if there were enough flowers in the parks for all to carry away all they cared for, yet, as there were not, the only way in which all could enjoy them is to leave them growing. By so doing we can all enjoy their beauty and fragrance, whereas if a few, in thoughtless selfishness, helped themselves, soon there would be none for any of us to enjoy. A policeman is not always in sight, but the inner sense of reason and justice can be always with us, and should be cultivated instead of the fear of bogaboos and policemen which is so universally instilled in the minds of little children, and of men and women—children of larger growth—as well.

As to your question regarding father's indorsement of G. V. Lamb's letter: He has not seen it, nor any issue of LUCIFER since last February. But it is not to be assumed that he agrees with everything which appears in LUCIFER, even when he is at home. One of his fundamental principles is his advocacy of the right of every one to "have his say in his own way," and he believes in making LUCIFER, so far as is possible in its small space, a free platform where all sides may be heard, leaving the reader free to choose that which may seem most reasonable. He has never been prosecuted for any of his own writings. Many people have gone to prison in defense of their right to express their own opinion,—as the pilgrim fathers endured the privations of emigration in order to worship their god in their own way and force all others to do the same,—but I do not know of any one besides my father who has gone to prison for the right of others to express opinions at variance with his own.

As to the Japanese story, it was merely a picture of life as it is in Japan. It seemed to me of interest, showing as it does the evils which may result from the customs of parental choice and control of mating, and the abominable restrictions of caste, which prevent the open recognition of love relations between members of different castes. If I have on my walls a picture of a flame-swept prairie it does not necessarily imply that I approve of the fire for burning. The engineer from whose engine the spark flew that ignited the grass may not be to blame. Yet the picture may be of interest, and we may moralize on the ways in which the catastrophe might have been prevented. And the Japanese picture will certainly arouse thought, and thereby its purpose will be served.

Reverting to the question of "impulse" again: I may feel impelled to make a trip to California with a woman friend. Certainly there is no law to prevent my yielding to that desire. But I would, of course, consider the circumstances and count the cost before starting. And if one should do so in regard to a matter so relatively trivial, why not be at least as prudent in relations which may invoke into being a new life, with its immeasurable possibilities of good or ill? It was Paul, the great law-giver for women, was it not, who said, "All things are lawful unto me, but all things are not expedient"?

It is my opinion that "dirty impulses" should be eliminated. Do not forget that it is law which grants "license." And I maintain that if an impulse is in itself "dirty" it cannot be purified by the license of marriage.

In conclusion, and in regard to my name: My father and my mother gave me the name Lillian when I was born, and it has pleased me sufficiently to leave me no desire to change it. My brother was named George Harman, and he has kept his name, also—"though married." When people address him they have no doubt he has reached maturity, and so call him "Mr. Harman," and do not feel it necessary to ask if he is married and therefore entitled to the prefix "Mr." instead of "Master." Personally, I do not care whether I am called "Miss" or "Mrs.," but I think matters would be greatly simplified if all women were called "Mrs.," just as all men are called "Mr."

LILLIAN HARMAN.

LETTERS TO THE EDITOR IN PRISON.

From a bundle of letters recently received from Leavenworth I select the following. Many others are equally interesting, and I would gladly print them if space would permit. The friendly writers may be sure that each letter is received and read with great pleasure, and that they do much to lighten the imprisonment:

My Dear Mr. Harman: I think we have the public mind well started. Shaw, Gorky and Comstock are doing great work in calling attention to the stupid prudery of our time. There is no weapon like ridicule against that sort of thing.

I hear you spoken of everywhere with the greatest admiration and affection, which I heartily share.

There was a splendid article, with cuts, in a late *Evening Sun*, New York, laughing at the raid on the Art School. Pleydell sent it to Lillian. These are great times to live, even in prison. Your friend,

BOLTON HALL.

The article referred to by Mr. Hall appeared in No. 1073 under the heading, "The Comstockian Renaissance." It was erroneously credited to the *Sun* instead of to the *Evening Sun*.

CHATTANOOGA, TENN., May 13.—*Dear Brother Harman:* ——— ——— ———

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

LUCIFER: ITS MEANIN J AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—*for* Investigation and Enlightenment against Credulity and Ignorance—*for* Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

LUCIFER No. 1076 will be dated October 11—one day before the seventy-sixth anniversary of the birth of its editor, Moses Harman. That issue will be devoted chiefly to biographical matter concerning him. A portrait which has not before appeared in LUCIFER will be printed; also portraits of his family. If extra copies are desired we would like to receive orders as early as possible.

IGNORING AND DEFYING THE COMSTOCK LAW.

Commenting upon the usual miscarriage of justice in the federal courts, as illustrated in the recently tried cases of Lois Waisbrooker and Mattie D. Penhallow, Henry C. Roberts of Bennington, Kan., an old and well-seasoned captain in the Light-Bearer army, asks some pertinent and very timely questions—see LUCIFER No. 935:

"What should be the attitude of free and independent women and men of our country toward arbitrary and invasive laws such as the Comstock law, enacted through rascality and fraudulent methods of unprincipled men? Should not their efforts be constantly to ignore and bring into disrepute such corrupt and vicious laws, to the end that they may be repealed? . . . Cannot the comrades now see that they have slighted the grandest opportunity to trample on the vile creature of Comstock—the law by which the noblest, the most indefatigable of the workers in the cause of the most vital reform of all the centuries, the reform of sex ethics, that is to say, the reform of our antiquated marriage system, are held up and robbed not only of their just meed of praise but of their small savings, the result of forced economy and of the strictest frugality?"

Having waited a few weeks and seeing no response to those timely and pertinent questions, I will venture to give my own opinion in regard to them, premising once more that what I may say is given for what it is worth, and not by authority of LUCIFER, as is notoriously the custom of editors. The closing sentence of Brother Roberts' letter is in these words:

"In fact I cannot avoid the conviction that the question is up to the reformers for immediate settlement—whether a bad, a vicious law should be respected and obeyed or whether it should be rejected, discarded, trampled down and brought into contempt of the people, that thus it may become a dead letter."

A few years ago, within the recollection of many who may care to read these confidential talks, men were sent to prison in this country for the alleged crime of helping fugitive slaves to gain their liberty. Knowing, as we all know, the force of law-abiding habits, of conformity to immemorial usages, it is not too much to say that if it had not been for the rebellious courage of those who went to prison, and who willingly submitted to be held up and robbed of their hard earnings rather than obey the fugitive-slave law, we might today be a nation of slave-catchers and slave-drivers, as in the days when the southern oligarchy dictated the politics and social ethics for the people of the United States.

Is not the Comstock postal law to all intents and purposes a new fugitive-slave law?

Let us see: The old fugitive-slave law was designed to perpetuate the form of human slavery that denied self-ownership to the African race. The Comstock law, as can easily be shown, is designed to perpetuate the form of slavery that denies to woman the ownership of her person, the control of her creative powers and functions. This it does by denying the right of free discussion, free investigation into or upon "sex ethics" looking towards "reform of our antiquated marriage system"—quoting the language of Brother Roberts.

Illustrative and in proof of this statement I will here ask unanimous consent of my readers while I give a bit of personal history. Sixteen years ago a letter was printed in LUCIFER giving a realistic account of the treatment of a young wife by her worse than brutal husband, illustrating the legal maxim that the crime of rape is unknown in wedlock, that "once consent means always consent." Plain and forcible language was used in this letter, but none of the words that purists and prudists could call "obscene." For printing and mailing this plainly worded protest against the denial to woman of the right of self-ownership I was prosecuted, tried and condemned in the Kansas federal court. When delivering his sentence of five years in the penitentiary and a fine of $300, Judge Caseius G. Foster read me a fatherly lecture in which he stated with much precision of language that the *gravamen*, the head and front of my offense was the attempt to bring odium upon our marriage institution. As much as to say that the outrages committed under sanction of marriage laws and customs, the social ulcers sheltered and condoned by our church-state marriage institution, must not be exposed to the light of day.

As some of LUCIFER's household may not have heard of this episode in my life history, I will add that after serving four months of this five-year sentence I was released and granted a new trial on account of informality of sentence—the judge having forgot to add "at hard labor" when sending me to the penitentiary. After many delays and postponements the case was taken up by Judge John F. Philips of the same court, who sentenced me to one year at hard labor in the penitentiary, without fine. This sentence was served out to the letter in the federal prison at Fort Leavenworth—less two months' credit for "good behavior." Meantime, however, while awaiting the new trial for printing the first letter—written by W. G. Markland—I was tried and sentenced by Philips to one year in the penitentiary for printing the "O'Neill" letter, written by a New York physician to show the propriety and necessity of such revelations as those contained in the Markland letter. Of this last-named sentence I served eight months in the Kansas penitentiary, the sentence of Judge Philips having been decided irregular by Judge Brewer, then of the United States Circuit Court.

These various prosecutions occupied nearly ten years, all told, during which years I was either in prison or under bonds awaiting trial—all because of printing a manly protest against the enslavement of womanhood and motherhood under our "antiquated marriage system."

This episode in my personal history is here presented—in as few words as possible—not because I am fond of recalling such experiences, but rather to show that, as men went to prison rather than obey the old fugitive-slave law, so they also have gone to prison rather than obey the new fugitive-slave law. While the prosecutions, as a sword, were held over my head, I republished, more than once, the offending articles, believing I had done no wrong and that it was right and proper that the American public should know just what the offense was that could put a publisher's liberty and property in jeopardy.

In last LUCIFER, quoting from Emerson, I said there were those for whom I would go to prison if need be. This brief recital shows that I have gone to prison for the sake of those whom I consider my best friends, the *mothers* of the race, the mothers enslaved

by the antiquated, the irrational, the barbarous, the inhuman, the priest-middlemen-made marriage laws; the laws that put the person of the wife in the power, the arbitrary, the irresponsible power, of the husband.

Returning to the letter of Brother Roberts, I have only to add that I, too, "cannot avoid the conviction that the question 'is up' to the reformers for immediate settlement—whether a vicious law should be respected and obeyed or whether it should be rejected, discarded, trampled down and brought into contempt of the people, that thus it may become a dead letter." It will certainly never become a dead letter so long as it is feared, respected and obeyed. It is sometimes said that the best way to secure the repeal of a bad law is to enforce it. But how can a law be enforced so long as it is *feared* and *obeyed*? A law that is obeyed needs no enforcement. The old fugitive-slave law became a dead letter and was superseded by the "Fourteenth Amendment," because it was not obeyed, and could not be enforced without sending to prison many thousands of American citizens. Now let a similar revolt be inaugurated against the new fugitive-slave law. Let every one who believes in liberty of speech and press openly and fearlessly ignore and violate this law, and go to prison if need be in defense of that liberty, and soon the Comstock postal law will share the fate of its illustrious type and predecessor.

I shall doubtless be asked if I am willing to take my own advice, my own prescription, and "take my medicine like a little man," if it should lead again—as it led in the past—to imprisonment in the penitentiary.

Not hastily, not rashly, but with careful deliberation and with the fullest knowledge, based upon experience, of what my words mean, I answer *Yes!* a thousand times *Yes!*

As often said before in these columns, I crave not imprisonment—I have no ambition to be a martyr for the sake of the honor and glory of martyrdom. I love my freedom—such as it is—too well to choose the restraints, the privations, the indignities inseparable from prison life; but believing as I do that only in this way can the power of the Modern Inquisition be effectually broken, that only in this way can the emancipation of womanhood and motherhood be achieved—and through the emancipation of mothers from sex-slavery the emancipation of the race be achieved from all other slaveries—thoroughly believing all this, I am willing to serve my kindred, my friends, my race, by still another term behind prison bars, clothed with a "convict's" coarse and striped garments and fed on a convict's ill-selected, meager and unhygienic rations.—*M. Harman, in Lucifer, October 26, 1902.*

ATTENTION, FREETHINKERS!

[Under this caption the following suggestion appears in *Tomorrow Magazine* for October, and is reprinted here by request.]

The time to organize the forces of free thought, free press and free speech will be when Moses Harman comes home from jail.

Let us have a free-thought convention in Chicago at that time. Let us have delegates from every state, and organize a national association on the widest and most comprehensive lines, with state and local organizations fully provided for.

Let us give Moses Harman a home-coming that will put Bryan's New York reception in the shade, and so impress the opponents of free press and free speech that Harman may be the last martyr in their cause.

Come now, all together—down Comstock, up Harman.

NOT FOR SHAW, THANK YOU.

Marc Klaw, of the firm of Klaw & Erlanger, who made the contract with G. Bernard Shaw for the production of his satirical historical comedy-drama, "Cæsar and Cleopatra," which will be presented at the New Amsterdam Theater Oct. 29 by Forbes Robertson and Gertrude Elliott, has been endeavoring to induce the Irish author to come to America to be present at the production of his play. Among other inducements Mr. Shaw was assured that he would have "a royal time." Mr. Klaw received this postal card from Mr. Shaw:

"COAST OF CORNWALL, Sept. 2.—It is just that royal reception that makes it impossible for me to come. If I could come quietly, without convulsing America, without delivering a hundred addresses to enormous crowds, without a salute of 101 guns, without the risk of being forcibly naturalized and elected president, and subsequently seized and imprisoned by Mr. Comstock, then I might come. As it is, I prefer the quiet and retirement of London. Besides, I am writing a new play—an astonishingly good one. I had no idea I had so much left in me. It has delayed my reply somewhat, but you will forgive me. G. B. SHAW."

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 11 months and 15 days old. He has served 199 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

LETTER FROM THE EDITOR.

U. S. P., LEAVENWORTH, KAN., Sept. 16, 1906.

My Dear Lillian: The last two letters received from you were dated Sept. 6 and 7, containing letters from Myra Weller and Victor Robinson. My last letter to you was delayed by holiday. Sent you a package of letters by mail about ten days ago. Did you get them? Hope you did. Among the letters sent you are several that I should be sorry to have lost; for instance, one from Arthur Wastall, East London, South Africa; one from Bolton Hall, New York; one from D. Kotoku, Japan, and one from Maude J. P. Hazelton, Kansas City, Mo., who very kindly invites me to call at her place when on my way home from prison. Please write her my sincerest thanks and say I will gladly make her a brief call if other arrangements will permit, provided, always, that I *face* till the time set for my *release*, which is the day after next Christmas. Letters just named were not listed in my previous letters to you, having reached me since Sept. 2.

Other letters and cards received since that date are the following, many of the cards being pictures of noted persons or places, with a

few words of friendly greeting: Philip O. Peabody, 4; John E. Boultenhouse, 12; George V. Williams, 1; Annie Connolly, 1; Flora W. Fox, 1; George Bodborough, 4; O. L. Harvey, 1; Parker H. Sercombe (editor *Tomorrow*), 2; Lillian, 3; H. W. Booser (with clippings), 1; J. Francis Ruggles, 1; F. A. DeCrane, 1; Thirza Rathbun, 1; E. M. Dewey, 1; Mrs. F. M. B. Morse, 1; Mrs. Myra Weller, 2; W. W. Miller, 1; Elizabeth H. Russell, 1; Koichi Kaneko, 1; George B. Wheeler, 1; "Frank," 1; J. Allen Evans, 1; Ada M. Morley, 1; Emma Greene, 1; C. N. Greene, 1; M. E. Sharrai, 1; Arthur Wastall, 3; J. Herbert Rowell, 1 (with leaflets). From H. W. Booser, two copies of *Light of Truth*. From P. H. Sercombe, September number of *Current Literature*, also April and September numbers of *Tomorrow*. Tell him Banker Bigelow is here; have met him once for a few minutes. Sercombe thinks Bigelow a "victim of the system." Among papers received are two copies of the Vineland (N. J.) *Independent*, containing reprints of articles relating to my case. Please write the editor and thank him for me. One of the reprints was from *Truth Seeker*. The other was from *Soundview*. Please write to Macdonald and Rader, thanking them for all they have done for me, if you have not already done so. Please write to Kiichi Kaneko, Silver Spring, East Providence, R. I., thanking him for good letter, and ask him for translation of the editorial in the Japanese paper to which he refers. Tell Theodore Schroeder the copy of his booklet, "Liberty of Conscience, Speech and Press," has been very thankfully received. Hope you can find room for selections from same.

One visit received last week from Fred P. Young, of Springfield, Mo., and his brother, which visit was much appreciated. No visit from George Harman for some weeks. Please write and ask him to come as soon as convenient, and bring me some good apples and peaches. I get cooked dried fruit at the table, also tomatoes and melons, but no raw fruit except lemons. Dr. Yohe is willing I shall have raw fruit, but he seems to have too much business to allow him to look after raw fruit for me. I am still improving, as I think, in health, but feel sure I would gain more rapidly if I could have good apples, peaches and oranges.

Some one has sent me a few copies of *Woman's Tribune* (not regularly), for which I am thankful. In the issue of July 28 there is the best review of Ibsen's "A Doll's House" I have yet seen, as I think. Please write Mrs. Colby and thank her for me, and say I would like to get her paper regularly. Perhaps you would think it best to reproduce parts of Mrs. Colby's review of "A Doll's House" if you could look it up. I also get *Progressive Thinker* occasionally; would like to have it and *Light of Truth* regularly. A few copies of *Literary Digest* have reached me.

You advise me to distribute papers and pamphlets among the prisoners. This I have done, both here and at Joliet. Here in the hospital I use them as a sort of "circulating library," to which all are made welcome. Many prisoners have no reading matter except one book per week from the prison library, and seem glad to get to read my papers and pamphlets.

Write Dr. Pfeiffer and say I answered his registered letter a good while ago and have heard nothing more from him. Did not register, as the warden thought it unnecessary.

You are quite right in regard to coming to meet me when released, or to visit me before that time. The distance is too great to bring baby George without some one to help you care for him, and the expense of a helper too great—unless in case of a serious change for the worse in my health. Since I have been permitted to write my *will* I am not nearly so anxious to see you and other friends as I was before such permission was given. So long as I can see son George occasionally, and hear from you and the home office once or twice a week, I shall think myself fortunate.

Be sure to write Mrs. Weller, now at Kansas City, and say I hope the warden will allow her to give me a personal visit on her way to her Dakota home. Tell Brother Wheeler I get the Sunday *Record-Herald* every week; many thanks to him for same, and for his continued helpfulness to you in the routine work of the office.

Replying to P. H. Sercombe's request for corrections in his list of the "Old Guard of Freethought," please say to him that J. S. Loveland and J. L. Loveland are evidently the same; the correct name and address being J. S. Loveland, Summerland, Calif.; age 88. Elizabeth H. Russell's postoffice address is San Jose, Calif., 828 South Seventh street. A. H. Frank is at Red House, N. Y. E. M. Dewey is Fourteenth street, East Oakland, Calif.; not Cincinnati, O. A. J. Davis and Andrew Jackson Davis are the same; his age is 80, I feel quite sure. Mr. Buxton's home is Milford, Mass. Dr. M. R. Leverson may be addressed care of Dr. E. B. Foote, Jr., 120 Lexington avenue, New York; Dr. Immanuel Pfeiffer, 500 Fifth avenue, New York. Dr. L. Mann Hammond, Rosedale, Kan. S. B. Shepherd, Leavenworth, Kan.

[The prison rules limit each letter to only one sheet, with no interlining. But it seems that a concession of an extra sheet was given; probably for the purpose of enabling the editor to reply to the following letter:

"*Dear Mr. Harman:* Will you please answer the following: Name your ten favorite humanitarians of the nineteenth century. I ask only those whose opinion I consider of value to contribute to this symposium, which will consist of 100 contributors. If you find it convenient to comply with my request I will be ever so much obliged to you. Truly yours, VICTOR ROBINSON.

"By a humanitarian I mean one who has benefited humanity, or has attempted to do so."]

The most difficult request to answer is that of Victor Robinson. It is quite impossible to do this to my own satisfaction. Please say to Mr. Robinson that if I had space to give reasons for my choice in each instance the task would not be quite so embarrassing.

After many changes I have decided on the following, as my favorites as *leaders* in the Grand Army of Humanitarians who lived, thought, spoke, wrote, labored and suffered in the nineteenth century of the Christian chronology: First, Thomas Paine; second, Victor Hugo; third, Ralph Waldo Emerson; fourth, Charles Darwin; fifth, Charles Bradlaugh; sixth, Herbert Spencer; seventh, Robert G. Ingersoll; eighth, Andrew Jackson Davis; ninth, Walt Whitman; tenth, Leo Tolstoy. The first-named belongs more to the eighteenth than to the nineteenth century, but he lived till 1809, and therefore belongs to both.

For a *second* list, several of whom I should like to see in the *first* list of ten, after careful consideration I would respectfully submit: First, William Lloyd Garrison; second, Thomas Jefferson; third, Emile Zola; fourth, Henrik Ibsen; fifth, August Bebel; sixth, Poet Shelley; seventh, Grant Allen; eighth, Henry D. Thoreau; ninth, Charles Dickens; tenth, George Bernard Shaw.

I might without much trouble name a third list of ten, including several now living and in the prime of life, in this country and in Europe, but to do so would probably subject me to the charge of personal favoritism—that is, of judgment *biased* by personal obligations.

The most serious criticism, perhaps, that I shall have to meet, as I apprehend, will be that I have named not one woman as a leader in humanitarian work. If so, I would briefly reply: First, I have had in mind *pioneers*, pathfinders in radical *thought*; writers and speakers, rather than those who have devoted their lives to hard, self-sacrificing *labors* for the good of others. In the economies of nature, as I see it, the task of opening new fields for human endeavor is masculine man's peculiar work; woman's work is to *conserve*, to *utilize*, what has been gained by man's aggressive effort, by man's perilous adventure.

Take the case of Bradlaugh and Besant. While Bradlaugh lived, Annie Besant was a most effective factor in English secular work; perhaps more effective than Bradlaugh himself; but no sooner was Bradlaugh numbered with the dead than Besant repudiated her best work, as I see it, and became a reactionist instead of a progressive humanitarian.

Take the case of George Eliot. Few writers of the nineteenth century have made a greater impression for good than has Marian Evans. Whose thoughts did she put into "Adam Bede," "Silas Marner," "Felix Holt," etc.? Consciously or unconsciously, if I see the matter aright, the writer of these books wove into them the thoughts she had absorbed from G. H. Lewes, Herbert Spencer and other radical thinkers with whom she was closely affiliated. The proof of this is that as soon as Lewes was dead Marian Evans became *Mrs. Cross*—a scion of "conventionality," an exponent of British conservatism.

Take the case of the author of "Uncle Tom's Cabin," the book that more than any other brought on the cyclone, the earthquake, that changed the American federation of semi-independent states to an *imperialism*; a *Nation* with a big N; an *oligarchy* consisting of a few bankers and a few railway kings. The early apostles of the anti-slavery gospel in this country were Quakers, nonresistants—that is, they opposed war under all circumstances. The family of Mrs. Stowe were anti-slavery people, hence she easily absorbed the ideas of Amy Post, the Fosters, the Garrisons, all of whom looked upon the slaveholders as victims of a system they did not create; as *brothers* to be reasoned with, not as enemies to be killed. But Henry Ward Beecher preached the gospel of "rifles," of hate and revenge, and his sister wove this latter gospel into the same web with the gospel of peace taught by the Fosters and Garrisons. Hence her *failure* as a humanitarian leader.

My two sheets are full. Write me soon. With love always.

M. HARMAN.

POSTAL STATUTES AND COURT DECISIONS.

The larger part of Comstock's power to oppress and harass is not derived from statutes, but has been given him by executive and judicial usurpation. As a postal inspector he enjoys the privilege of meddling with any one's mail, although not a government official in the ordinary acceptance of the term. He thus has an advantage even in court, due to his extra-official position, while not responsible to superior officials and public opinion, as would be an ordinary police or federal officer.

The federal statutes prohibiting the mailing of obscene matter are often invoked to reach persons who would not be convicted in the state courts. And these statutes have been stretched far beyond their original purpose by court decisions to the effect that neither the intent of the author nor the general character or teaching of a book can be admitted as evidence, but conviction may be had solely upon a detached paragraph. An impartial application of this ruling would put into the penitentiary every one who mailed a dictionary. As though this were not enough, the federal courts have held further that the jury can decide only as to the fact of mailing, and that the question as to whether any publication is obscene is one of law, to be decided by the judge only. Such a ruling was made in the case of Ida Craddock, whom Comstock hounded to suicide.

The far-reaching effect of such rulings is obvious when it is considered that there is no way of calling public attention to the injustice of any conviction under such prosecution, because in this class of cases it is a crime to circulate the matter offered in evidence for the original issue of which any one is convicted. The lawyer who defended Ida Craddock, when challenged in a public meeting to show the basis for the decision rendered, had to admit that he did not dare do so, or even exhibit the book containing it, although he had the latter in his pocket.

The states should be left to deal with the propriety of matter printed within their respective borders, and the federal government should not attempt to decide upon the character of publications mailed. But if it does continue to do so, there at least ought to be a provision in the statute that in every such case the jury should, as in libel cases, be judge both of the law and the fact. This would permit the introduction in evidence of a publication in its entirety and allow the jury to consider the character and intentions of the accused.—*A. C. Pleydell, in New York Herald, Aug. 25.*

BUT IT'S NOT SO EASY TO FORGET.

Mrs. Josephine K. Henry quotes the following from the Cincinnati "Post" in her pamphlet on "Marriage and Divorce":

Here is marriage from two viewpoints:

The man who makes possible all marriages in Hamilton County, Ohio, was asked what he thought of the nuptial estate.

The man who undoes what the other has done was asked the same question.

Their views come from widely different surroundings.

THE LICENSE CLERK.

Clerk Ferd Baden issues them.

A handsome young chap; a pretty girl. He's 23, she's 19.

Hearts a-throbbing, eyes a-sparkling, smiles a-spreading, hands clasped.

Chatting friends, teasing relatives, congratulating acquaintances, gladsome friends.

This is the side of matrimony Ferd Baden sees. What does he think of it?

"It's a grand success! The greatest thing in the world. Sort of a rose garden in Paradise. Only 75 cents invested and you've a lifetime of happiness," says Ferd Baden.

THE DIVORCE COURT.

Judge James B. Swing, presiding.

A red-faced man, a tearful wife. He's getting old, so's she.

Hearts a-sobbing, eyes bleary, leers on faces, fists doubled in anger.

Spatting lawyers, opposing relatives, a battery of witnesses, clerks indifferently glum.

This is the side of matrimony Judge Swing sees. What does he think of it?

"Ah, young man," and there was a note of sadness in the jurist's voice, "I do not allow myself to think. I spend my time in forgetting."

"THE MOODS OF LIFE."

Every radical who has felt dearth of poetic thought and feeling as one of the defects of our especial literature, I mean the literature of anarchism, should read "The Moods of Life," by William Francis Barnard. They are a redemption of the desert. Full of exquisite tones and colors, melodious, delicate, one listens and is glad to know that the old spring is welling yet, and that here in the dust and strife, in the chokingly prosaic, in the maddeningly commonplace, the singing voice is heard again, the Grecian flute is playing still: glad that the new thought, the thought which is to consume the old life in remorseless flame, the thought which alone can redeem mankind from the chains of their own forging, which must go down, therefore, into the smut of the mine and the grind of the mill and be one with the utterest prose of existence in order that it may be understood, can yet reclothe itself in the glory and the music of dream,—answer to man's more intangible aspirations, fill him, lift him.

I will not say it is a Master Voice; some note of strength, some fire, somewhat, just escapes the verses. One feels the author will never be one to seize the language and forge word-iron of it, make it clang and crash with vibrant power. But they are bluebird notes, high and clear and sweet, presaging the coming chorus,—wild melodies of dawn.—*Voltairine de Cleyre, in Mother Earth.*

[The author has donated ten copies to be sold for the benefit of LUCIFER. Price, $1 each.]

THE BOOK EXCHANGE.

I HAVE AN IDEA.

Most of us have good ideas now and then, but how few of us ever go any further than having the idea!

Now if you think my plan a good one help me to help you.

MY IDEA:

Make a list of all the books, pamphlets, magazines and radical papers you have to sell, exchange or give away and *send me that list.*

Some one has that missing number of LUCIFER, or that book you have been looking for so long is growing dusty on the shelf of some one who would rather have *one of your books in exchange.*

I KNOW BOOKS,

their prices and publishers, and can help you get that book and perhaps sell some of your books at the same time.

THE EXCHANGE

will be made through me and I can save you money and perhaps add to your library at the same time.

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FREEDOM OF CONSCIENCE.

Oh, brave Apostle, thou hast truly said
It is a trivial thing indeed to be
Judged of man's judgment! Conscience must be free,
Nor blindly nor dogmatically led,
Either by living oracles or dead;
For truth admits of no monopoly,
And where it points each for himself must see
Nor fear an independent path to tread.
Honor to him who speaks his honest thought,
Who guards his reason as a sacred trust,
Demands the truth for every dogma taught,
And turns dissenter only when he must!
For he shall rise by whom the light is sought,
To the high place where stand the wise and just.

—*William Lloyd Garrison.*

REMINISCENCES OF THE LIFE OF MOSES HARMAN.

By Lillian Harman.

This is a "birthday" number of LUCIFER. Tomorrow will be the seventy-sixth anniversary of an event of great importance to the writer of these lines—the birth of her father. The question whether children owe anything to their parents for the blessing of life (or the curse, as the case may be) is one often discussed and never settled. The old idea was that, no matter what the conditions of life, the child owed the parents an unending debt of gratitude; that, no matter how little worthy of respect the parents, the child owed unquestioning obedience and respect—yes, and love, too, regardless of any neglect of loving care bestowed on it. But a new idea is gaining ground—the idea that by far the greater obligation is due to the child. If it is a crime to rob a being of its life, how much greater crime it is, we are told, to thrust beings into life under conditions wherein they must almost certainly endure disease, hunger, cold and deprivation of vitally essential opportunities of growth and happiness, as is the fate of countless thousands. Usually those parents who give the least are the most insistent that the love and gratitude of children is a duty; while those who do most to make the gift of life a blessing are least certain of the duty of their offspring to be grateful; the payment demanded is in inverse ratio to the service given. My own conclusion is that parents are somewhat in the position of dealers who send merchandise on approval, but with the disadvantage to the recipient that he cannot easily refuse to accept life or send it back to the giver if he feels that it is not worth the price. If the parents give the child a personality and opportunities worth having they will naturally receive its grateful love; but if they fail to insure its right to be well born and well nurtured they owe it, at the very least, an apology for calling it into existence.

Ever since I was old enough to see the difference between my father and the fathers of many of my companions I have felt myself very fortunate, and with each succeeding year I have felt an added sense of gratitude to him for my life and its opportunities. And as it is of Moses Harman, the father and the home-builder, the teacher and the comrade, that I wish to write on this anniversary of his birth.

Technically, the editor of LUCIFER is in prison for sending obscene matter [LUCIFER] through the mails. This charge is manifestly absurd, however, when we realize how great is the existing demand for literature which appeals to the popular taste for "obscenity." The people who are on the lookout for such literature could not be induced to read LUCIFER, for its serious discussions of unpopular theories do not appeal to their tastes. In reality my father is in prison because certain persons believe—granting them the virtue of sincerity—that his ideas, if adopted, would disrupt the home and cause the neglect and desertion of children. But denial of the genuine is not logically implied by the rejection of the spurious. It is because of his love for the *real* home that he protests against its counterfeit. He sees the necessity of homes in which all may be free and happy; homes in which each inmate may find opportunities for the highest development; homes in which motherhood and fatherhood are assumed gladly and proudly, and in which children are reared tenderly and wisely; homes which love and freedom alone can build and maintain. It is because of this—because he believes in "the right of the child to be born well if born at all"—that he registers his protest against the abominations, the prisons and the hells which exist under the name of "home." The real home cannot be broken up by outside influence. The monstrosity which is its counterfeit bears in itself the seeds of its own destruction. Such "homes" are in process of disintegration every day. A "home" in which the mother is a plaything or a slave; a "home" to which the father returns only when absolutely necessary, and away from which he finds his interests and his pleasures; a "home" which to the children is a battle-ground and a prison from which it is their most earnest aspiration to escape as soon as possible—is the only kind which can be "broken up," and the sooner the break occurs the better.

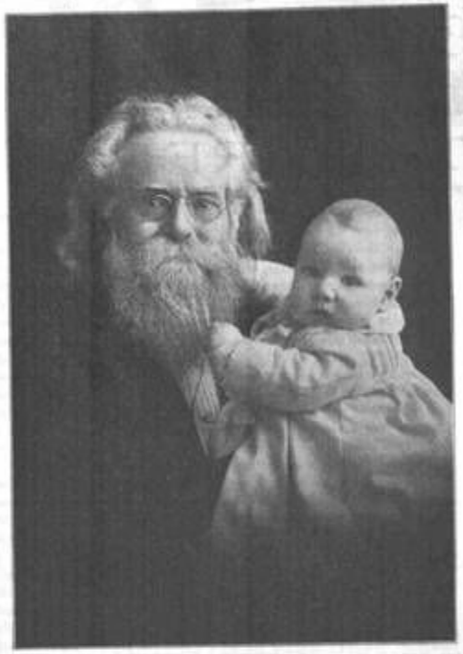
"The warm family affection your letters are saturated with makes me wonder at your lack of reverence for family ties," said a man in a letter written to my father while he was in Joliet.

"'Harman'—I know the name. I have heard the editor of LUCIFER speak at the meetings," a woman recently said to me when we were introduced. On being told that I was his daughter she exclaimed, "Why, it never occurred to me that he had a family!"

Knowing my father as I do, I laugh at the absurdity of the misconception evidenced in these and similar remarks; and yet I feel some survival of the old childish indignation I used to experience when I fancied some one spoke without proper appreciation of the one who, in my eyes, was a perfect being. But I realize that such misunderstandings are the inevitable experience of the pioneer in an unpopular work. "How'd you like to have your daughter marry a nigger?" he was asked, in common with other abolitionists, when he, a citizen of a slave state, advocated the emancipation of the slaves. This question was considered an unanswerable argument by the pro-slavery people, but my father was not convinced by it, nor did the threats which were made, that he would be "tarred and feathered and ridden on a rail" unless he kept his mouth closed, impress him with the justice of the institution of slavery. It is probably needless to add that his views on marriage have not resulted in homelessness to his children, and equally superfluous to say that the veins of his grandchildren are free from African blood, despite his fight for abolition. Indeed, it would be very interesting to know how many of the grandchildren of abolitionists are of mixed blood. I have never heard of the existence of any; and to the best of my knowledge and belief the prophecy that the daughters of abolitionists would "marry niggers" has not been fulfilled in a single instance. Not by the daughter of the abolitionist, but by the son of the slaveholder, has the blood of the two races been mixed.

My father never feared that any influence could break up his home. Love was the all-powerful tie which maintained it. Left, by the death of my mother, with two small children, he was, in so far as lay in his power, both father and mother to us. As a child I was

morbidly sensitive (a condition which time, experience and philosophy have enabled me to overcome) and peculiarly dependent on the love and sympathy of father and mother. A day's separation from "papa" seemed an eternity, and to have been taken from him by the breaking up of our home would have caused pain which to me



MOSES HARMAN AND GRANDSON.

would have seemed unendurable. He understood and sympathized with these feelings, and wherever he went, there, too, was his little daughter. More than once he refused an otherwise desirable position as teacher because the directors would not allow a child from outside the district to attend their school, and to be away from him would have caused me pain. Had our home been an abode of strife, inharmony and petty tyranny, like so many households to which the word home is a sad misnomer, I would probably have welcomed any opportunity of escape. I do not believe I ever heard harsh words between father and mother, but clearly remember the astonishment and fear with which I witnessed some of the scenes in the homes of my playmates.

My father always believed that there were natural reasons why, if irreconcilable differences of opinion should arise, the mother's should be the controlling voice in the guidance of the children. Those reasons have been elaborated by him in the columns of LUCIFER, so I will not repeat them here. For that reason we were taught the orthodox beliefs in regard to heaven and hell, god and devil, by our mother, though our father had outgrown such beliefs. And even after her death, when I would go to him with the problems with which my mind was perplexed, he would, while telling me his own opinion, give me my mother's also, adding that I should consider both views to the best of my ability and decide for myself.

A document written forty years ago, and marked "private and confidential," comprises their *real* marriage agreement. I have every reason to believe that the provisions of this agreement were faithfully lived by both. From it I quote these sentences:

"We voluntarily and solemnly agree to be governed in our conduct towards each other by the law of Love. Accordingly, we agree to avoid controversies as much as possible, and when one unavoidably arises, each agrees to state his or her reasons in as few words as possible, calmly and kindly; and if neither is convinced, and a decision be necessary, then the most *loving* will yield the point at issue.

"We agree not to vex, tease or scold each other.

"We agree that each shall live religiously in his or her own way."

I have good reason to be thankful that my parents disapproved of teasing, and that they saw no pleasure in the prevalent custom of playing with children in a way to tease, torture and annoy them, causing them to fly into a passion, and laughing at their fury. It has always seemed strange to me that people who would not allow a spirited horse to be tantalized will permit and even enjoy such treatment of their children. All training, it seems to me, should be in the direction of self-possession and self-control, and to tease and confuse a child has the opposite effect. In speaking to me of the causes of inharmony between lovers, father once said that he thought the custom of saying cutting things in jest is responsible for a great deal of misery. It does no harm while both are in the mood for this form of fun—a form which is coarse, at best, based as it is on the suggestion of cruelty. But some day Mary will not be feeling in the humor when John makes some unkind remark in play. Mary feels that he ought to understand and respect her mood and not intrude with his ill-timed jests. Then John is offended because of Mary's failure to make allowance for his good motives, and the trouble is on, intermittently, from that time forward. These suggestions have been of inestimable value to me.

Whitman's "Pioneers! O Pioneers!" always brings my father to mind, and these lines seem especially applicable to him:

"Have the elder races halted?
Do they droop and end their lessons, wearied over there beyond the seas?
We take up the task eternal, and the burden and the lesson,
Pioneers! O pioneers!

"All the past we leave behind,
We debouch upon a newer, mightier world, varied world,
Fresh and strong the world we seize, world of labor and the march,
Pioneers! O pioneers!

"We detachments steady throwing,
Down the edges, through the passes, up the mountains steep,
Conquering, holding, daring, venturing as we go the unknown ways,
Pioneers! O pioneers!

"We primeval forests felling,
We the rivers stemming, vexing we and piercing deep the mines within,
We the surface broad surveying, we the virgin soil upheaving,
Pioneers! O pioneers!"

The earliest experiences of my father were emblematic of his future life in the material world and in that of the intellect as well. When but little past infancy his parents left their Virginia home and made the journey in the usual primitive manner to a new home in Mercer County, Ohio—a wooded wilderness near the Saint Marys River. The land, though hard to clear of trees, logs and brushwood,



GEORGE HARMAN, SON OF MOSES HARMAN.

was fertile, and the place might have been satisfactory but for the impurity of the water. This latter caused malaria, so they decided to remove to the hills of southern Missouri, where, they were told, were to be found the finest springs of clear water in the world. In his autobiography, writing of this event, my father says:

"In the fall of 1838 this journey of some six hundred miles by a somewhat zigzag route was made in wagons drawn by horses and covered with heavy cotton cloth to keep out the rain. At night we

camped in the woods beside roaring log fires. . . . The weather was generally fine and the roads good. We took plenty of time, spending nearly two months on the road.

"Altogether I think this was the most enjoyable as well as most memorable of all the journeys I ever made. At no time of life, as it now seems to me, is the mind more open to vivid and lasting impressions than is the mind of the youth of eight or ten years, and therefore I regard this journey overland from Ohio to Missouri as one of the most important of all the educational events or episodes in my life's history."

He enthusiastically entered upon the pioneer work in the wilderness. He was eager to help his father, even when a small boy, for the pleasure of the work itself, the satisfaction of knowing he was thoroughly enjoyed the companionship of his father, who had the happy faculty of entering into comradeship with children. He early became an expert woodsman, and has never forgotten the lessons then learned. Only a few years ago it became necessary to cut down helping his family to make a home, and last, but far from least, he a large tree in front of this house. He helped to do the work, and his assistants and passersby were astonished by the accuracy of his work with the ax—each stroke was exactly placed, and when the work was done the stump was almost as clean-cut as if the work had been done with a saw. Others thought it would be necessary to use ropes to guide the tree in falling so it should not strike the house, but he applied his woodsman's lore to such effect that it fell exactly where he wished, and with no assistance. He felled the trees, hewed the logs and built the house in which his children were born—and the house is used as a residence to this day.

It is, however, as a pioneer in the realm of reason that Moses Harman's work is of greatest interest and value. Because he used his own intellect instead of adopting current beliefs he has ever been in advance of his environment. All his life has been spent in blazing new trails. Without having read a freethought work he reasoned his way out of orthodoxy. He was an abolitionist at a time and place in which the life of every man who avowed those principles was threatened. He was a republican in Missouri when to be such was more disgraceful than to be an anarchist in Chicago in '87.

As a school teacher, also, he was a pioneer. In many ways he departed from the customs of the time, and some of his methods are now employed by the best teachers. At the time and place of his work as a teacher it was generally believed that to "spare the rod" was to "spoil the child." I cannot say that in his many years' experience in teaching school he never whipped a child; but I have never heard of such a case, and do not believe it ever occurred. There was always a larger liberty and more individual responsibility in his schools than in those of other teachers; his relation to his pupils was more that of a fellow-seeker for knowledge than that of a superior and all-wise being and stern master, as was the conventional



LILLIAN HARMAN, DAUGHTER OF MOSES HARMAN.

pose of the teacher. I can remember seeing him take the big "bad" boys out, at noon or recess, to talk to them, and it was always with good effect. It was ordinarily held to be in the interest of good discipline to punish children and shame them before the whole school, in the belief that public disgrace would make them "good." He did not agree with this theory. He held, in theory and practice, that the best way to help a child is to help it to an understanding of the necessity of self-control, to inculcate self-confidence, and to arouse in it the desire to develop a self worthy of confidence. Hence his talks to the disturber of the peace of the schoolroom were always private and confidential—the talk of a friend and comrade, rather than the commands of master to slave. He thus applied the principles of "suggestion," the best part of so-called "new thought,"



SON AND DAUGHTER OF LILLIAN HARMAN.

in his school work. He knew there is good in all children, and that to let them know he believed in them was the surest way to help them to make that good manifest. When a child is told it is "bad" and must be punished its mind is filled with discouragement and fear. If, however, its acts of misconduct are treated as mistakes and faith in its desire for improvement is expressed, hope and courage enable it to be a "good" child.

These reminiscences must of necessity be very fragmentary. I had intended to write more, but on looking over father's unpublished autobiography to select a few paragraphs I find so much that I want to use that I will fill the remainder of the available space with selections from that work. In compliance with the wishes of myself and other friends who had often urged him to write an extended story of his life to be published in book form, my father began the work several years ago, but has never finished it. His failure to carry it to completion has been due partly to the pressure of other work and partly to reasons given in his letter, which appears in another column.

One of my first and now very dim recollections is of a house and orchard on a mountain side, the property of my maternal grandfather. Apples, pears, peaches, cherries, etc., grew in great abundance and perfection in this locality. Chestnut, walnut and other nut-bearing trees flourished also, and bore abundant crops on these slopes of the Alleghany range of mountains.

These environments, the influences exerted by them prenatally and postnatally, had doubtless much to do in shaping the tastes, characteristics and habits of my life. . . . The fact that my birthplace was on a mountain side so steep that wheeled vehicles were seldom used—nearly all articles of merchandise or convenience being transported on the backs of horses or mules—accounts in a measure, perhaps, for another fact—namely, that I have always wanted to live in a mountainous or hilly country, and have never been quite reconciled to live on the level plains or broad prairies of the western or middle states of the American Union.

Parenthetically, as it were, I wish to say here that I feel disposed to congratulate myself, and to mentally pat myself on the back, for having made so good a choice of locality in which to be born. I regard the physical and geographical environments of birth as

[CONTINUED ON PAGE 601]

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

MOSES HARMAN: AN APPRECIATION.

By R. B. Kerr.

I have been rather lucky in seeing and meeting great men. I have seen and heard Browning, Lowell, William Morris, Pasteur, Helmholtz, Virchow. I have listened to the oratory of Gladstone, Chamberlain and Parnell. I have crossed the Atlantic with Kropotkin, and held delightful conversations with Bernard Shaw. But I consider my two visits to Moses Harman at Chicago more important than any of these events. Moses Harman will be remembered when all the others I have named have been forgotten.

We live in an age which is absolutely unique in the history of the world. Owing to the advance of science and industry, and the spread of education, the great mass of mankind have for the first time conceived the idea of consciously altering their whole environment, so as to produce happiness instead of misery. This awakening has necessarily led to two great movements. Science has shown us that hunger and love are the two chief facts of life. It is, therefore, natural that we should have one great movement to satisfy hunger and another great movement to make love free. These two movements are the greatest things that have ever happened in the world. All the religious and political revolutions of the past are the merest trifles in comparison. Each of these movements has produced a man who is more conspicuous than the rest. The economic movement has produced Karl Marx, and the sex movement Moses Harman.

Harman has rendered three great services to the sex movement. First, he has founded the only free-love paper in the world which has lived. There are many books on the sex question, but LUCIFER has done more than all of them put together to make the movement widely known, and to draw large numbers of persons, especially women, into sex discussions. Secondly, he has done for free love a similar service to that which Marx did for socialism. Marx found socialism a movement of a few literary men and rich philanthropists. He left it an organized movement of the working class. Harman found free love a movement of poets and artists, mostly male, and of a few eccentric, religious cranks in isolated places. He saw that if the sex movement were to be a great movement, it must be a woman's movement. Just as the essence of our economic system is the oppression of the working class by the capitalist class, so the essence of our sex system is the oppression of the female sex by the male sex. The double standard of morality shows that at once. But Moses Harman saw that there was no more chance of the ruling sex making a sex revolution than there was of the ruling class making an economic revolution. He therefore addressed himself especially and almost exclusively to women, and today we see the result. While men care almost nothing for the sex question, a spirit of revolution is spreading everywhere among women, which will, in the next twenty years, bring forth tremendous results.

Thirdly, Moses Harman showed that freedom in love would not only make grown-up people happy, but would improve the heredity of the race. Before his time the children question was the weak point of the sex movement. The early free-lovers thought chiefly of the pleasure of men and women, and did not like to be asked, "What about the children?" Moses Harman changed all that. With him the great question was the rights of the unborn, and he showed clearly that children could never be well born until women were free. This new view of the matter enormously strengthened the movement.

It would be unfair to say that these new ideas sprang from Moses Harman alone. Several others, and especially Lois Waisbrooker, have been saying the same thing all their lives. Nearly all original ideas occur to several persons at once. But it can justly be said that Moses Harman, by his long editorship of LUCIFER, and his repeated sojourns in prison, has done more than any one else to make these views widely known and to stamp them indelibly on the sex movement.

EDWARD BLISS FOOTE.

On Saturday morning, October 6, Dr. Foote, one of the oldest and best friends of LUCIFER and its editor, breathed his last. Though not unexpected, the news of his death comes as a shock to his many friends. He lived seventy-seven years, and accomplished great good. He enjoyed the love of thousands whose lives were made more worth the living because of his work. A sketch of his life will appear in our next issue.

Lizzie M. Holmes will deliver an address before the Social Science League the last Sunday evening of this month. Alexander Berkman and Voltairine de Cleyre are announced for the first and second Sundays in November. Subjects will be given later. In another column will be found further information regarding the league.

We can still supply copies of LUCIFER No. 1060. This is the special number devoted to the prosecutions of the editor of LUCIFER and the attempted suppression of his paper. Price, 25 cents a dozen.

Copies of this issue of LUCIFER are for sale. Price, 25 cents a dozen.

LETTER FROM THE EDITOR.

HOSPITAL, U. S. P., LEAVENWORTH, KAN., Sept. 30, 1906.

My Dear Lillian: Your two letters, one dated September 20 and the other September 27, came all right. Very glad to know that you and baby are well of your colds. Glad to know that No. 1075 of the paper went to press and was mailed promptly on time. Glad also to know that you are going to have your picture and that of Baby George [gives the boy a hearty hug and kiss for grandpa]; also Virna's and your brother George's, in next number of LUCIFER; also that you will write the greater part of that number yourself. It is all right, perhaps, for this time, for you to write and print something of a biographical sketch of myself, as this next anniversary of my birth will be my third in prison, if I live to see it; but for myself I prefer to ignore birthdays, as such. Looking back over my life, I find so little accomplished that is worth remembering that my seventy-sixth anniversary seems a reproach to me, rather than an occasion for self-gratification or rejoicing. "We live in deeds, not years."

E. Elsworth Carey says: "The student of psychology sees in birthdays only suggestion of old age, decrepitude, decay and death. The giants of California forest—3,000 years old—have no birthdays. A birthday means a nail in the coffin. . . . Suppose birthdays were abolished; what would be the result? The average use of the human race would increase by leaps and bounds. . . . Birthdays are responsible for the psychic dead-line of three-score years and ten, which is more deadly than a machine gun. Thousands and tens of thousands die because they think they have reached the age limit; they die because they think they must. In nature there is no age limit. There is no inherent reason why one should die at 50 or 75 or 150. . . . Love expressed at the birthday festival or at a funeral is of very little use in the dull, gray homespun of everyday existence." See the article, "Shall Birthdays Be Abolished?" in the magazine *Suggestion* for October.

I think it is largely owing to thoughts like these that I have not finished the autobiography begun several years ago. A life history *finished* is a suggestion that it is time for the subject thereof to die. More important, it seems to me, that I be doing something worthy of being recorded in an autobiography. Still, I feel the justice of the criticisms I have received in regard to my tardiness in

this matter promising the book to subscribers. M. Florence Johnson, in a late letter, reminds me of this, and urges me to write the book while in prison, saying there will be so many things to take my attention when released that it will again be postponed. From Dr. A. H. Beckham's office, also, comes a hint of like nature in a newspaper clipping showing how many valuable books have been written in prison. Please say to these good friends for me that I would gladly be at work on said book, these fine autumn days, now that I have in good measure recovered my usual health, if I could get permission to do so. Warden McClaughry seemed willing I should write the book, when I spoke to him about it, but said he would have to write to headquarters at Washington before granting such permission. I made the same request at Joliet, but as yet have received no answer. However, through the kindness of Warden McClaughry, I have been allowed to write my will and to add, to matters of business, some paragraphs giving my matured thought on ethical and religious questions, as my *legacy* to mankind. While these additions to my will cannot be called an autobiography, they will serve, to some extent, as a substitute for a life history.

Please say to Editor Sercombe that I sincerely thank him for publishing so much in my behalf in the October *Tomorrow*. Also thank Lois Waisbrooker for her *Whitmanesque* poem in my honor—the only fault I find being that it gives me *entirely too* much honor. Also thank the writer of the poem on next page from Mrs. W.'s—the name of which writer at this moment is forgotten, and the copy of the magazine just now loaned to one of the clerks.

Our good friend Hammersmarck, of Chicago, gave me a very pleasant call some ten days ago and talked his views in regard to the plan for the public meeting spoken of by Brother Sercombe. Am glad to know that the public demonstration is to have a much wider significance than simply a friendly welcome home to the United States prisoner.

Please see that my present address is properly given in each issue of LUCIFER. I have reason to believe that many letters fail to reach me on account of wrong direction. July 10, at Portland, Ore., Harrison D. Barrett, president of the National Spiritualist Association, mailed to me a much appreciated letter of hope and good cheer. This letter was addressed to me at Joliet, but the name was improperly spelled and the prison not mentioned. After being "advertised" it was sent back to Oregon, but as Brother Barrett is constantly on the wing it did not overtake him till he had reached the "happy land of Canaan"—not the promised land of the Israelites, but the town called Canaan "way down in Maine," from which place it was sent to the right address, reaching my hand a few days ago. Please thank Brother Barrett for the kind remembrance. His home address is *Banner of Light*, Boston, I think, of which paper he is, or was, editor.

George came over from Valley Falls yesterday, bringing good news from the Valley Falls folks and some fine fruit, all of which was very welcome.

If you can spare the time, please write a few lines to poor, dear Mrs. Russell, and say I much regret to learn from her last letter that most of her time is spent in bed now. Say that I sincerely sympathize with her and the family of Harry Russell in the sad affliction caused by the terrible accident at the enamel works in Cleveland. Say that I hope the fall weather will help her so much that she will live several years yet, and that I hope to call on her again if I live out my present term of imprisonment.

When writing to Warden McClaughry don't forget to thank him, for me, for the privilege of using two sheets of letter paper instead of one. This is a special favor; I do not know how long it will be continued.

Of pamphlets and magazines since last writing I have received "Brief and Argument for M. Harman before the United States Circuit Court of Appeals," by Stedman *et al.*; October *Physical Culture*; September *Health Culture*; August *Philistine*; July *Thought Culture*; September *Health Culture*; August *Stuffed Club and Action*; two copies *Woman's Journal*; August *Stuffed Club* and *Vanguard*; August and September *Phrenological Journal*; August *Soundview* and *Unity*; July and August *Higher Science*; September *Naturopath*, and, I think, some others. Most of these came from *Naturopath*, and, I think, some others. Most of these came from you, but some from publishers, I think. Some one is sending me regularly the *Deseret Semi-Weekly News*, for which and for all other similar favors I sincerely thank the donors. This literature is used by the patients in the hospital and much of it goes also to the prisoners outside the hospital, for which I receive many thanks.

A company card comes from Oscar Schleif, Max Velck, David Glick and Ezekiel Gilmour, at Physical Culture City, N. J., with pictures of same and friendly greetings. Of those who send picture cards our old young friend John E. Boultenhouse takes the prize. For the past two weeks he has averaged one every day. Letters and cards not yet mentioned: E. L. Small, 1; Philip O. Peabody, 4; George Redborough, England, 4; Dora S. Segelbe, France, 1; J. Allen Evans, 2; Clara J. L. Pierce, 1; Thirza Rathbun, 1; S. Rockhill, 1; Lee Garcelon, 1; A. Wangemann, 1; C. N. Greene, 1; Dr. R. Greer (with copy of *Progressive Thinker*), 1; James W. Adams, 1; Dr. C. W. Brown (with copy of *Progressive Thinker*), 1; "Jim" 1; Dr. G. W. Brown (with copy of *Progressive Thinker*), 1; "Jim" 1; Dr. G. W. Brown (with copy of *Progressive Thinker*), 1; George D. Remington, 1; Lucinda B. Chandler, 1; Grace Moore,

nus been planted and cultivated for the *seed*, the kernel, not for the edible husk, as in the case of the apple, mentioned by Elbertus, and hence the farmer finds that big, yellow corn produces its kind with sufficient certainty year after year. The husk of the corn is also edible—*for cows*—and it is conceivable that by careful breeding for many generations a corn husk might be produced as much superior to the common corn husk as is the husk of a "Spy" apple to the husk of the common "crab," and if the farmer should try to raise the improved husk (corn) variety from *seed*, he would find that his pet variety would "hark back," just as the *seed* of the Spy apple harks back. If the farmer wishes to continue his big husk variety he will have to resort to grafting, as the orchardist does; that is, he would have to resort to *hogering*, as is done with the stalks of the sugar cane.

Nature looks after the *life of the race*; this means the *seed*; she cares but little for such by-products as the husks, whose really important use is to protect the seed.

Does not this explain why *genius* in the human does not reproduce itself? Genius is a *by-product*, it is an abnormality, a freak, produced by exceptional conditions during gestation, as was undoubtedly the case with Napoleon, mentioned by Elbert. Hence the harking back to common stock as shown by Napoleon's son. There were other causes, but fully in line with the axiom that says like produces like, that made "L'Aiglon" a conspicuous degenerate. But my two sheets are full and I can say no more at this time. Please ask Elbert to send me his paper regularly. Love to all.

M. Harman.

REMINISCENCES OF THE LIFE OF MOSES HARMAN.

[CONTINUED FROM PAGE 598.]

having much to do with the formation of character. A careful examination will, I believe, show that the love of freedom, love of nature, love of the grand and majestic, also the instinctive feeling known as "patriotism," or love of home and country, are much more apt to be incarnated in those born in mountainous countries than in those who first see the light surrounded by level plains, or amid the artificialities of city life. . . .

By heredity I am Teuton mainly—the Teutonic being one of the leading branches of the great Caucasian family. My father was wholly German and my mother German and Scotch-Irish. In selection of immediate parents, too, I feel thankful, or, rather, am disposed to congratulate myself; and though my mother and father were by no means perfect, I think I anticipated by several years the advice of H. W. Beecher to the young man who asked how best to secure success in life. "Rule first," said the great preacher, "choose a good father and mother to be born from."

For several generations my progenitors were born and lived on American soil, mainly in the mountainous region of Virginia and western Pennsylvania. Originally the Harmans of West Virginia—German spelling, Herrmann or Hermann—came from Würtemburg, Germany, as I have heard my paternal grandfather say.

My paternal grandfather, Jonas Harman, was a man of superior endowments, physical and mental, inherited mainly, as I have reason to believe, from his mother, Christina, born Henkel. Christina Henkel was a matriarch among her people; a "woman doctor," and one who exerted a wonderful influence over not only her own children and near relatives, but over a wide circle of acquaintance. She lived a long, active and very useful life, dying at eighty-three years of age.

She gave to her eldest son, Jonas, a splendid physique—six feet tall; well formed; a fine head and majestic cast of features; a mind far above the average of men for the time and country in which he was born. He possessed a very fair education in both German and English; was a land surveyor, a school teacher, and was often collected "justice of the peace." In religion he was not devout, never joined a church and seemed inclined to agnostic views. Was regarded by his neighbors and acquaintances as a very upright man in all his dealings, industrial and frugal in habits, inclined to mechanical pursuits, never accumulated more than a modest competence, and died a poor man in 1864, aged seventy-six. He was the father of fifteen children, of whom my father was the eldest.

Of my paternal grandmother, born Harper, I know very little, but think she was without any very pronounced characteristics; easily swayed, and inclined to take refuge from the storms of life in the worship of an assumed overruling power. She died young, leaving five small children.

My maternal grandmother was born a Redman, of Scotch Covenanter origin. It will be remembered that a Scotch-Irish regiment from the mountains of Virginia and Pennsylvania bore an important part in winning the battle of Saratoga from the British under Burgoyne, and that after the war was over these same freedom-loving mountaineers gave the general government much trouble by refusing to pay the "whiskey tax." Of this sturdy and freedom-loving stock came my maternal grandmother, if my sources of information have not misled me. She was the mother of six children, of whom my mother was the third. She died comparatively young, the victim of a by no means uncommon blunder—the wrong poison, administered to cure some temporary ailment that would doubtless have yielded to careful nursing and nature's recuperative power if drugs and the doctor had been ignored.

My mother's father was a man of very marked peculiarities. As original thinker; a rebel against authority as such; an outspoken opponent of chattel slavery, though living in a slave-holding state. He had no use for clergy, and never joined a church; taught his children that every one makes his or her hell or heaven and carries it with him into the hereafter—if there be a hereafter for mortals. . . .

His parents had named my mother Ann, and it was often remarked by those who knew him well that he had been rightly named. Always cheerful and hopeful, except when looking at the gloomy aspects of his religious creed; sanguine, if not visionary often, in plans and prospects pertaining to business. Always candid, truthful and transparently honest himself, he could not imagine that others were not also honest, truthful and reliable. Hence he was often the victim of the scheming and narrowly selfish, especially of religious sharps or sharpers. He could never get it through his cranium, it would seem, that a man who could "ask a blessing" with unction at the table, one who could make a fervent prayer in "meeting," or especially one who could preach with eloquence, with "demonstration of the spirit and with power,"—could be other than honest and trustworthy in business matters. Even when compelled to confess that he had been sadly duped my father would find ready excuses for the delinquent when no one else could, and would stoutly maintain that the "devil," or human depravity inherited from Mother Eve and Father Adam, was at fault, and not the man's "religion"; that without religion people would be far worse than they now are. He was a very conscientious man as well as a very religious man, and these two qualities he regarded as being identical or at least so nearly related that they could not be separated. As it has been so graphically said of another, my father was often a "miserably religious man." Thoroughly dominated by his devotional, his emotional and his sympathetic nature, and by fear of hell and hope of heaven, he could brook no compromise, no parley, with "doubt" or with religious skepticism. To him belief in a literal hell, an orthodox hell, for the unbelieving or for the finally impenitent, was realistic and abiding. All doubts concerning this cardinal doctrine were regarded by him as suggestions from the great "adversary of God and man," the devil, in whose personality, omnipresence and almost omnipotence my father seemed to have the most implicit faith. To omit any of the more important religious duties as enjoined by his spiritual advisers was to invite the punishments of heaven in this world and to endanger his eternal salvation in the next.

At times, as I think, his intellect tottered, or trembled on the verge of insanity, of downright madness. At such times he could scarcely eat, work or sleep. His eyes would be red and swollen with weeping because some of his loved ones were yet "out of the ark of safety." Especially was he concerned for the spiritual welfare of myself, the most heretical of the family and the one from whom he had hoped so much—so very much—as a learned and valiant defender of the "faith once delivered to the saints."

If it be possible for any man possessed of average intelligence to be an honest believer in the Arminian doctrines of free will and of endless hell, and be at the same time thoroughly humane and sympathetic, and still retain, withal, his mental balance sufficiently to keep out of the madhouse—that man was my father.

He did not have the miserably poor consolation of believing, with Jonathan Edwards and his brother Calvinists, that "God had ordained everything that cometh to pass," and that if any of his family or near relatives were to be finally numbered with the "lost" it would be no fault of his; that it would be his duty—and his happiness, also—to acquiesce in the "damnation" of his friends; and of himself, even, if "God's glory" be enhanced thereby.

No; his religious creed did not permit such lofty flights of self-renunciation as would be implied in praising God for consigning to the torments of eternal fire his non-elect loved ones, and himself also, if such were the will of the infinite despot he worshiped each night and morn.

On the contrary, he looked upon himself as responsible, not only for his own fate in the hereafter, but to a great extent responsible also for the future weal or woe of the wife and children whom this same God had committed to his care. Hence the mental rack upon which my father was tortured for the greater part of a life that extended some years beyond the scriptural limit.

And now, although a little premature in this life history, it is, perhaps, quite as well to say at this place that it was largely, as I think now, because of seeing the evil effect of his religion upon my father's peace of mind, and upon his bodily health and prospects for longevity, and also because of seeing the utter lack of agreement between the daily lives of church people and the doctrines professed by them, that I became early in life a doubter of the fundamentals of the Christian religion, and have, in consequence of such disbelief, for more than forty years been trying to do what I can to free the minds of others from what I must consider one of the greatest curses under which human beings live, struggle, suffer and die.

How is it possible, I have often mentally queried, that intellectually sane and sympathetically humane men and women can believe such doctrines and yet live the daily lives that most of them live? Why do they cry out, as did one of old, "Oh, that my head were waters, and mine eyes a fountain of tears!" Why are their eyes not constantly red and swollen with weeping—as I have so often observed in the case of my father—because of a realizing sense of the dangers to which the unbelieving and the impenitent are exposed?

Is it strange that I early came to doubt the sanity, the humanity or the sincerity of my Christian friends? Especially did I learn to doubt the intellectual honesty of the Christian clergy of my acquaintance. When I compared the average clergyman in his pulpit with what I knew him to be as a man and in his daily walk of life, I found it simply impossible to make the two harmonize. In his pulpit, on Sunday, I knew the Christian minister could be severely logical. I knew he could prove the truth of eternal torment for the impenitent from his Bible. I knew also that he could show the sincerity of his belief by sobs and tears while pleading with his hearers to "flee the wrath to come" and to "make their peace, calling and election sure."

And yet I knew, by daily observation, that this same man, when out of his pulpit, could almost immediately become as other men. I knew that he could show by the manner of his daily life that he possessed no deep nor abiding sense of the terrors of his creed, nor of the awful responsibilities that rested upon himself as the shepherd of souls, as the pattern and exemplar of the "way that leadeth unto death"—to death eternal. I knew that the minister could eat, drink and be merry as other men. I knew that he could tell funny stories—stories such as he himself would call "broad" or even "smutty," especially when in company with his brother ministers only, or when he thought none of the ungodly "scoffers" were within hearing distance. I observed that he could even crack jokes at the expense of his creed—could talk about the awful features of his faith with as much levity and unconcern as though he were talking of commonplace problems in mathematics or of the crudest fables of legendary lore.

One instance only as illustrative of what I here refer to. While making maple syrup by night near my paternal home I was visited by our itinerant preacher, who, as usual, was making his home with us while on his rounds. Coming too near the open flue of the furnace he was momentarily in danger of falling into it; when with a merry chuckle he exclaimed: "O lo! I was about to tumble into the very pit of hell!"

Can it be possible, thought I, that this man believes what he preaches? what he tells us with such an air of sincerity from his pulpit? Can he really believe that his fellow human beings are pouring headlong into hell—"like dead flies in an endless stream," as Beecher puts it—and yet laughingly refer to hell, when out of his pulpit, as a very proper subject of mirth? Just as we would expect a mature man to jest about the childish antics of Santa Claus, or the creations of the renowned and veracious Baron Munchausen? In short, is this preacher a hypocrite or an inhuman monster? Or is he a combination of both?

On later reflection I incline to the opinion that the incongruity indicated by the unseemly merriment and jollity of many clergymen is evidence simply of a healthy rebound, a sane or rational reaction against the unnatural, the irrational and the horrible in their creeds; the creeds that their ordination vows and commission as ministers compel them to preach; the creeds that they honestly think are taught in their Bibles, and that they honestly try to believe; the creeds which most of them, perhaps, think they do believe; the creeds, concerning which, if they have honest doubts, they lack the moral courage to openly renounce and denounce, for fear of losing their salaries and their positions as social leaders.

Returning from this temporary digression: In striking contrast with my father's gloomy creed—the creed that hung as a funeral pall over his life, often shutting out completely the light of day—was my mother's mental attitude toward religious questions, and toward myself, as an avowed free-thinker or rationalist. My mother never took my skepticism seriously to heart. She welcomed it, rather, as I now think, and hoped it would prove to be the correct clew, although for prudential reasons she said but little about it. Believing me to be honest in my unbelief, my disbelief, she had no fears as to my "salvation" in a future life. She seemed to think "an honest God could not afford to damn an honest man." Her only concern or her chief anxiety in the matter was that the avowal of heretical or "infidel" opinions would seriously interfere with my success in any vocation of life I might choose to follow. That her fears in this regard were only too well founded I had very good reason to know as the years went hurrying by.

I am thus minute and particular in giving the characteristics of my parents because in no other way, as I think, can I so well describe my own leading traits. I find in myself a combination of all or nearly all that I have described as the salient points in the make-up of my parents, with the traits of my mother predominating.

To my mother, then, I regard myself as chiefly indebted for what I am, have been, and for what I have been enabled to do or to endure. In good sooth, I strongly incline to the opinion that, primarily and directly, I owe everything to my mother, while secondarily and more indirectly, I owe much, very much, to my father.

Of this whole question, however, of parental influences, prenatal and postnatal, and the part that each parent performs or sustains in the work of child-building—and whether, after all, the child does in the work of child-building—and whether, after all, the child does is the work of child-building mainly, using both parents, as well as all other environments, as means or materials out of which to create its body, physical, mental or psychic—I shall probably have something more to say later on.

For the present I content myself with saying that my mother gave to me her own physical characteristics, so far as framework and fiber of body are concerned. My height is about five feet eight inches; normal weight about a hundred and fifty pounds; symmetrical, compact, sinewy, lithe and active. As a boy, and before the fortune that made me a lifelong cripple, I excelled in all athletic games or contests with boys of my own age, and often with boys much older and of larger and heavier build.

As did my mother, I habitually recover quickly from fatigue. And like her I have large capacity for long-continued labor. With her abiding, the worshipful, the adoring instinct or impulse. With her and from her, I see nothing and can conceive of nothing in the wide universe, or outside of and beyond the physical universe, to which I want to bow the head or bend the knee. With her and which I want to bow the head or bend the knee. With her and from her I inherit a plentiful lack of the devout, the worshipful, the adoring instinct or impulse. With her and from her, I see nothing and can conceive of nothing in the wide universe, or outside of and beyond the physical universe, to which I want to bow the head or bend the knee. With her and which I want to bow the head or bend the knee. With her and inherited from her, I find nothing too holy, too sacred, too sacred, to be questioned, to be investigated or rightly analyzed.

Inheriting from her I am first, last and all the time a utilitarian. I would turn everything into a practical channel for the use and benefit of sentient human beings.

"Happiness is the only good"—that is, human happiness primarily, and that of brute beasts, birds, etc., secondarily—seemed to be a prime article in my mother's creed. She could never bear to see a beast beaten or otherwise abused. As for the happiness of "God," the "glory and honor of God," or of the gods, if there are such beings, my mother seemed to think it need not be any concern of ours. Being "unconditioned;" being wholly independent of conditions such as bring happiness or misery to mortals; being infinite in power, infinite in knowledge and infinite in duration, or term of life, the gods cannot, logically, be considered as dependent upon human beings for their happiness, and therefore it is simply and forever impossible for us to "sin against God," or do him an injury of any kind whatsoever. All our duties, then, my mother would argue, are human duties, secular duties, and since religion means belief in and duties towards a god or gods, it follows that our religious duties vanish into nothingness.

I will not say that my mother's conduct and utterances were always in accord with these views. I am now speaking of her conduct and words during what I regard as the best, the bravest and most truly characteristic period of her long and useful life—the period of child bearing and child-rearing. She had probably never heard of Franklin's suggestions to his father to "say grace" over the winter's supply of meat in bulk, to save time, but I distinctly remember that on one occasion my mother protested against my father's habit of giving thanks at table, because of what seemed to her a needless waste of time; and often in early spring, when the "sap" of the sugar maple trees would be going to waste on Sundays, she would insist that it would be better to stay at home and save the sap than to go to church. Not that my mother was constitutionally penurious or covetous of riches. It was not greed but simply her utilitarian bent of mind that could not endure needless waste, and also her inability to see that any supposed god could be made happier or human beings better by words of prayer or songs of adulation and praise one day in seven.

When brought near to death's door at the time of the birth of her youngest child she asked for no prayers in her behalf, neither did a word of prayer escape her lips, so far as I know, though in full possession of her mental faculties. I think my mother was quite fearless of death and of what might be her fate after death of the body—not because she had made her "peace with God" by "repentance and faith," but rather because she had no belief in the existence of a vengeful god.

From both parents I inherit the habit and the love of early rising; also the habit and the love of hard work, both physical and mental. More than all things else, perhaps, I enjoy the exercise of my faculties in useful occupation. Idleness, lack of useful occupation, is torture.

From both parents I inherit a large share of human sympathy, in the general sense. I find it hard, very hard, to feel comfortable or to be merry and joyful when I know that others are in want of food and shelter, or that they are unhappy or uncomfortable because of lack of something that I can give, something that I can do for them. In this regard my mother's habit of mind was phenomenal, perhaps abnormal; so much so that very often she would make her friends quite uncomfortable by over-solicitude for their comfort. I am accused, very frequently, of a like failing.

I think it was largely because of her sympathy for suffering and because of her habit of looking for whys and wherefores that my mother was skeptical in regard to the existence of a god such as theologians describe. She built her god after her own heart. She could not love, worship or assimilate herself with a being who is able to alleviate and to prevent human suffering, and yet who stands idly by and refuses to rescue the perishing and who will not "lend a hand" to succor the needy.

And if she were living today I think my mother would reject as I do the "god-idea" incorporated in the creeds of certain reformed theologians—the "Infinite Intelligence" idea. If infinite intelligence exists anywhere in the universe, such intelligence must be wofully lacking either in sympathy for suffering or in power to prevent or cure suffering. To say that infinite intelligence permits suffering for a good purpose only shifts the difficulty; it does not remove it. If infinite intelligence permits human suffering for a good purpose, then it is simply presumptuous impertinence when finite intelligences interfere with this "let-alone" policy of the superior, the wiser intelligence.

To my mother's mind and to my thinking, a far more rational theory or cosmic concept is that there is no infinite intelligence anywhere to care for human sufferers, or to prepare conditions such as would secure good heredity for all and an equal share of nature's bounties. If there were, it would prevent the necessity of so many religious hospitals and so many eleemosynary institutions of all sorts, and also would forestall the need of so many prayers to infinite intelligence (and infinite benevolence!) to take better care of its children than it is now doing.

As I see it, Victor Hugo's philosophy is far more reasonable when he says: "Humanity has not a moment to lose. Let us hasten. The miserable (Les Miserables) stand with their feet on hot irons. They hunger, they thirst, they perish," etc. That is to say, "Not the 'gods,' not 'infinite intelligence,' but humanity itself is responsible for the existence of and the removal of the evils that afflict humanity. If humanity does not help itself, then no god, no infinite intelligence, will help it or us."

Both my parents were too generous, too sympathetic, for their own material welfare; and often, as I think, their generosity, their

sympathy, was not wisely directed. Often the financial aid extended by them to others, and especially to their grown-up children, was, as I now believe, injurious rather than beneficial to the recipients—taking from them the sense of self-hood, self-help, self-dependence.

Another endowment, another fundamental characteristic for which I have my parents to thank, is my strong and persistent love of life, my unconquerable desire to live for the sake of living. And as I view the matter, the child that comes upon the stage of mortal existence without such endowment, without such inheritance, has been sinned against, most grievously sinned against, by those who were chiefly instrumental in bringing it upon that stage.

My parents were young—in their twenty-third year of life—when they gave the initial impulse that resulted in the organization, the incarnation, of the writer of these personal memoranda. Both were then strong, vigorous, healthy, hopeful, buoyant. Life to them was full of golden dreams, of joyous anticipations. They were then planning to migrate, in the near future, from their ancestral homes on the steep and comparatively sterile slopes of the Alleghanies to the newer-settled, more productive, more fertile lands west of the "Belle Riviere," as the French explorers called the Ohio River,—to them a veritable land of promise; a land of boundless resources, of limitless possibilities; a land that to their excited imaginations would soon be made to flow not only with milk and honey but with all other earthly blessings. These hopes, these rose-colored expectations, were doubtless incarnated—ingrained and interwoven—prenatally into my mortal organism, and hence my very large endowment of hopefulness, and of what phrenologists call "vitativeness," or love of life. Professor O. S. Fowler, the most famous of American phrenologists, in a professional examination (1866) said to me: "I take you to be a hard one to kill. Your desire to live and your hold on life are tenacious and strong."

And still another endowment for which I have my parents to thank is my strong desire to know—to know for the sake of knowing; my insatiable thirst for knowledge; my unconquerable desire to get at the facts, the basic facts, the hidden causes of things—of phenomena, appearances, terrestrial and celestial; my inappeasable and wholly irreverent desire to unlock the "arcana of Nature" and possess myself of her most secret treasures. My parents had themselves been blessed with but very meager advantages in the way of scholastic education—just enough to make them keenly hungry for more. My mother was only nine years of age when, by the untimely death of her own mother, she was left to take the place of mother to her three younger sisters, and largely also to her two brothers, older than herself. Her father, George Harman, never remarried. When urged to do so his invariable answer was, "Never! No step-mother shall ever play the tyrant over my children." As his business, that of millwright and carpenter, took him from home most of the time, my mother knew little of parental care after her tenth year; and six weeks of "schooling," when quite young, was all of pedagogic instruction that fell to her lot.

In my father's case the fates had been a little more propitious. His father, Jonas Harman, having been himself a teacher, in a small way, and having been a fairly good scholar in both English and German, it was but natural that my father—though the oldest and to some extent the bread-winner for a dozen or more younger brothers and sisters—had enjoyed better opportunities for getting a common-school education than did my mother. At that time, however, the standard of literary acquirement and general culture among the mountaineers of West Virginia was very low, and hence it is not surprising that when married—in his twenty-first year—as I have often heard my father say, his book learning did not extend beyond mastery of the spelling book and the first or elementary rules of arithmetic, and his knowledge of these was by no means perfect.

But notwithstanding unfavorable environments of many kinds, both my parents had received a taste of learning and culture sufficient to give them a keen appetite for more, and that appetite, by hereditary transmission, became a leading characteristic in my own intellectual make-up.

Looking for causes, I strongly incline to the belief that it was a fortunate circumstance for me that my parents had not been surfeited with school and books in their youth as a preparation for parenthood. If, during their tender years, they had been compelled to go to school continuously as most young children now are, and if their immature minds had been crammed to repletion with "facts and figures" for which they would naturally have but little appetite and less comprehension—at a time of life when nature stoutly rebels against indoor confinement and asks for the young only a chance to bask in sunshine and fresh air, with plenty of healthful food and plenty of sleep and rest when tired of play—if such unnatural confinement and untimely mental labor had been the lot of my parents, then, as I now believe, they would have failed to transmit to me the inextinguishable desire for knowledge that I have ever regarded as my best patrimony.

To generalize a little: One chief reason why children often surpass their parents in learning and culture is because of inherited hunger for these things—hunger for opportunities that had been denied by fortune to the parents. The strong but disappointed longing, the unrealized hope in the mind of the parents, becomes the satisfied desire, the realized hope, in the next generation. For a like reason one chief cause of the frequently observed indifference toward learning and culture on the part of the children of teachers, preachers, lawyers and others whose literary acquirements are many and great, but which acquirements are utilized for bread-winning purposes, or for social, political or clerical advancement—this commonly observed indifference on the part of the second generation is the natural and necessary result of satiety, or surfeit, and of consequent disgust, revulsion, existing in the minds of such parents toward learning and culture when their children receive prenatal bias and endowment.

In my own case, as already intimated, fortune stood my friend, in that I was born with an unquenchable thirst for knowledge, for learning, and with at least average capacity for acquiring the same.

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ANNOUNCEMENTS.

THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings every Sunday afternoon at 2 o'clock in Corinthian Hall, seventeenth floor Masonic Temple. Free discussion. LUCIFER on sale at meetings.

Oct. 14.—"The Relation of the Strenuous Life to Nervous Exhaustion," by Dr. Twing B. Wiggin, University of Illinois School of Medicine.

Oct. 21.—"Reincarnation," by Sukharam Ganesh Pandit, Bombay, India.

THE SOCIAL SCIENCE LEAGUE holds public meetings every Sunday night at 8 o'clock in Room 412 Masonic Temple. Free discussion after each lecture. LUCIFER on sale at meetings.

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FREEDOM.

How does the meadow flower its bloom unfold?
Because the lovely little flower is free
Down to its root, and in that freedom bold;
And so the grandeur of the forest tree
Comes not by casting in a formal mould,
But from its own divine vitality.

—*William Wordsworth.*

THE NATIONAL PURITY FEDERATION.

Several hundred earnest and well-meaning persons met at Abraham Lincoln Center, Chicago, October 8, and attended the annual conference of the National Purity Federation. From the *Liberator*, a magazine published in support of the work of the federation, these statements are taken:

"The National Purity Federation recognizes the existence of a traffic in girls and is taking steps for the abolition of such traffic.

"This federation shall labor for the promotion of purity in the home and in society generally. It shall labor to secure legislation to make the teaching of purity a part of the public school course.

"It opposes every form of police or state regulation of the social evil, and urges the rigid enforcement of law for the suppression of vice and the legislation of laws [*sic*] that will insure better protection to girlhood.

"Recognizing the fact that the responsibility of parenthood should rest in the same measure upon fathers as upon mothers, the National Purity Federation resolves that fathers of illegitimate children shall assume the full responsibility of fatherhood, and that children shall share the father's property and bear his name."

What is purity? The word pure comes from the Latin word *purus*, meaning clean. The Greek *pur* (*pyr*), *puros*, means fire. Both are from the Sanscrit root *pū*, to purify, to make clean, to purge by fire. So the word has changed little if any from its original meaning. In a moral sense the purifying, instead of being by fire, is by light—the light of knowledge, truth. Hence the name LUCIFER, the Light Bearer, the bringer of knowledge to purify minds.

LUCIFER, therefore, stands for purity, for the light of knowledge which will do more than legislation to eradicate vice and protect girlhood and boyhood, womanhood and manhood, from the effects of ignorance.

LUCIFER recognizes the traffic in girls as an appalling evil, strangely enough due in great degree to the policy pursued by millions of well-meaning persons who seek to abolish it by legislation instead of enlightening children as to the nature of the sexual functions and the consequences of their abuse. LUCIFER agrees with the Purity Federation in opposing "every form of police or state regulation of vice," but it does not believe that "the rigid enforcement of law for the suppression of vice" will "insure better protection to girlhood." The experience of thousands of years in the "enforcement of laws for the suppression of vice" has proved the futility of such a course.

Ignorance is the mother of vice. Ignorance on the part of those who are fighting vice nurtures it instead of eliminating it. With a few notable exceptions, those engaged most zealously in the battle against the social evil disregard the scriptural injunction, "First cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." If first they would purify their own minds and realize that there is nothing inherently unclean in the sexual functions or the serious discussion of the sexual relations, they would join with LUCIFER in a campaign of enlightenment, instead of carrying on immensely absurd and bootless war for suppression of knowledge and the promotion of ignorance.

Most of the legislators who enact "obscenity" laws are men of unclean notions of sex; men who practice in private the "obscenity" they enact laws against. Why? Because their minds are unclean and the laws they enact are for the prosecution of others, they themselves hoping to violate those laws without being caught. With these men, then, the crime is not in violating the law, but in getting caught.

At the purity conference Bishop Fallows read a statement from Anthony Comstock, telling how the Comstock "obscenity law" was passed after midnight of the last hours of a session of congress. He did not tell that it was passed by a congress which was denounced by democratic and republican papers alike as the most corrupt that ever disgraced the American republic. He did not tell of the riotous scenes on the floor of congress among the debauched and drunken lawmakers at the time these unblushing thieves and debauchees were passing the law which many good people believe was made for the protection of the American homes, but which has been used since by the zealous ignoramus Comstock and his supporters for the cultivation of vice by the prosecution of such persons as Dr. Alice B. Stockham, Ida Craddock and Moses Harman, who were striving to enlighten the people in such a way as to make sexual vice a rare abnormality.

No person acquainted with Dr. Stockham, Mrs. Craddock and Moses Harman could possibly doubt their sincerity and pure-mindedness. Because their minds were clean they discussed the sexual relations delicately, sanely and intelligently. Thousands of women and men can and will gladly testify that their minds have been made cleaner, their bodies purer and their lives happier by the teachings of these three persons, who have been hounded by Comstock as if they were the enemies instead of the benefactors of society.

Dr. Stockham was convicted and fined in the federal court for publishing a typewritten letter giving in chaste and delicate language information to young persons in regard to sexual hygiene in order to make their married lives sweet, happy and uplifting, instead of disappointing, bitter and degrading. For the publication of a similar letter, which had the approval of physicians and ministers of high standing, Ida Craddock was imprisoned in an insane asylum and in the house of correction on Blackwell's Island, New York, and at last was driven to suicide by the unrelenting and unclean-minded Comstock, whose hideous law makes it a crime to send by mail any information in regard to sexual hygiene.

Moses Harman's experience is known to all the regular readers of LUCIFER. Several times he has been imprisoned because of the publication of articles in LUCIFER advocating mental enlightenment in regard to the sexual functions as the best means for the eradication of vice. Because of his antagonism to the impurity of the Movement for the Promotion of Ignorance he now is serving a sentence of one year in the penitentiary at Leavenworth, Kansas. Yet it is extremely doubtful if there is any man living with a cleaner mind in regard to sexual matters than Moses Harman. It is doubtful that anybody ever heard him use a vulgar or so-called "obscene" expression, ever heard him tell a "smutty" story or ever heard him speak lightly or jestingly of the sexual relations.

What hope is there for the decrease of sexual degradation when such persons as these three are hounded to death or imprisoned for their efforts to cleanse the minds of the "purifiers" and strike at the root of the tree of ignorance which bears the deadly fruit of sexual degradation?

Moses Harman, too, advocated the "teaching of purity (sexual hygiene) as a part of the public school course." He regards this

as the most important study for the welfare of the human race, and contends that the greatest of rights is the "right to be born right."

In regard to the Purity Federation's demand that illegitimate children "shall share the father's property and name," it might be remarked that this result cannot be accomplished by law, for the reason that it frequently is impossible in such cases to determine who are the fathers and it would open a wide door for blackmail. It is impossible that a woman properly informed as to the sexual functions would consent to allow a man whom she could not trust to become the father of her child. But trusts of this nature are betrayed even in wedlock, and many married men desert their wives and children regardless of laws against it.

The great fight of Moses Harman's life has been against the abuse of maternity and for the right of women in or out of wedlock to the control of their own persons. For this also he has been attacked by the "puritans," who believe that a wife belongs to her husband, and that it is unreasonable and wicked for her to refuse him his so-called "conjugal rights." Yet practically the same stand is taken by Professor Newton N. Riddell in his book "The New Man," from which the following excerpt is taken:

"Men, the abuse of maternity is the crime of Christendom. All nature protests against it, animals resist it to the death, savages rarely practice it and only in Christian lands is it common. What a sin! What a vice! What a crime! Think of intelligent men, even Christian men, men who have taken their vow at some church altar to 'renounce the world, the flesh and the devil'; men, living in the morning of the twentieth century, enjoying all the advantages of our enlightened age, being so controlled by habit and dominated by passion that they will prostitute maternity, defile the creative office of the Most High and stamp the ensign of sin upon a forming soul!

"Is it any wonder that children are born with vicious tendencies? Is it any wonder that the gospel of Christ fails to purify society? Is it not a wonder that a righteous God does not smite the earth in indignation?

"When men and women are willing to live pure lives and direct their creative forces to the brain, then, and only then, will the mass of mankind develop as they should; then, and only then, will the divine ideal of matrimony be realized; then, and only then, will parentage become a sacred privilege, children be well born, vice and crime decline and the gospel of Christ reclaim the world from sin."

The National Purity Federation can accomplish a great work by devoting its attention to the education of the people as to the sane and proper relations of the sexes and less to demands for useless legislation. Let the purifiers cleanse their own minds by reading Edward Carpenter's "Love's Coming of Age" and other sane works which show the real cause of sexual degradation.

ADDISON TUCKER.

WOULD DIVORCE BE WORSE?

PHILIP G. PEABODY, Boston, Mass.—The very day I read the first page of LUCIFER regarding the sadness of a home where children are without both parents—*i. e.*, where divorce exists—and the excellent statement that it is sadder to have a child see the murder of its mother by its father, I read the following three items in a daily paper:

MINNEAPOLIS, Sept. 28.—Discovered in the attempt at suicide by inhaling gas, Henry Sussman was today taken in charge by the police. Later he confessed to the murder of his young wife as she lay asleep in a room in the Glenwood hotel last Wednesday morning. Sussman said he had endeavored to induce his wife to go to LaCrosse with him to testify in his behalf in his trial for forgery. She would not agree. He said they quarreled all night, and then he shot her.

NEW YORK, Sept. 28.—Greeted affectionately by his wife on his return from the penitentiary today, Giuseppe Conte, a cigar manufacturer, shot her twice, mortally wounding her. It was in the presence of their five children and of her sister-in-law. Conte made his escape.

MAHANOY CITY, PA., Sept. 30.—Angered because the visit of the stork to his home resulted in a girl when he hoped for a boy, Wallace Gederich beat his wife so badly that her life is despaired of. He is under arrest.

"To invest the public magistrate (and more especially a private vice society) with the power of restricting opinion would be to trust the progress of information to the mercy and pleasure of a government (or the manager of the vice society). More formidable dangers are justly to be apprehended from arming the constituted organs of authority with a power to arrest the career of Human intellect than from all the evils attributable to licentiousness."—P. 181 of Wortman.

EDWARD BLISS FOOTE, SR.

[The following sketch of the life of Dr. Foote was written by Samuel P. Putnam for his book, "Four Hundred Years of Freethought" (1894). T. B. Wakeman delivered the address at Dr. Foote's funeral, which was held on Sunday afternoon, Oct. 7. This address, together with other matter of interest, will appear in a memorial pamphlet which his son, Dr. E. B. Foote, Jr., will issue shortly.]

There are several biographies extant giving the career nearly or quite up to date of the well-known physician and medical author whose portrait appears in this volume. (See "Men of Mark,"



EDWARD BLISS FOOTE, SR.

"American Biography," C. Edward Lester's "American Advancement," the "National Cyclopedia of American Biography," and "The World's Sages, Thinkers and Reformers.") In this sketch we shall speak only of Dr. Foote's record as a liberal, prefacing it with a brief glimpse of his early environment.

Edward Bliss Foote was born in the village of Cleveland, Ohio, Feb. 20, 1829. Village it was at that time, although it has since become one of the largest and handsomest cities of the "Buckeye State." While in his infancy, his father, Herschel, and his mother, Pamelia, removed to a small village seven and one-half miles to the westward of Cleveland, where stood the first church that was built on the Connecticut Western Reserve. Around or near this church edifice clustered a neighborhood of eastern people, most of whom were from the staid old state of Connecticut. Herschel Foote was the village merchant, the postmaster and the squire. His home was literally a free hotel for ministers, school teachers and singing masters. On one Sunday three of the Beechers were entertained—Dr. Lyman, Dr. Edward and the Rev. William Beecher. Mr. and Mrs. Foote were choristers at the one Presbyterian church. Libraries were little thought of by the pioneers of Ohio. On the book-shelves of the Foote family could be found "Pilgrim's Progress," Watts' "On the Mind," Fox's "Book of Martyrs" and similar religious publications, but no such volumes as Paine's "Age of Reason" or the works of Hume or Voltaire. The young doctor was taught to regard Paine, Hume and Voltaire as frightfully vicious men. The term "young doctor" is used advisedly, for the subject of this narrative was called "Doctor" in the neighborhood when he was in pantalettes, for the reason that when he was asked as to what would be his occupation when he grew to manhood he always replied that he would be a physician; but with the limited opportunities at that time in that sparsely settled region the prospect of acquiring the necessary equipment for the medical profession was not encouraging. At twelve years of age the young doctor, in the absence of any religious revival, became a member of the Presbyterian church, and, true to his disposition to perform well his part in every cause in which he enlists, his attendance upon the weekly prayer meetings was regular and punctual.

About this time the boy became deeply interested in the biography of Benjamin Franklin, and when he learned that Dr. Franklin obtained pretty much all of his preliminary education in the printing

office he conceived the idea of apprenticing himself to the art of the printer. Parental objections were manifested for manifold reasons, but in the face of great opposition the first opportunity presenting itself was eagerly seized by the youth of fifteen and one-half years. In the printers' composing room, away from the atmosphere of the pious home, evolution began, and that, too, without the aid of liberal literature, for the early settlers of Cleveland were mostly devout people. After serving a three years' apprenticeship in a newspaper office, and acquiring in the meantime considerable facility with the pen, he became the editor of the first paper published in New Britain, Conn. About this time the Rochester and Stratford knockings occasioned no little excitement throughout the country, and the secular press was generally disposed to ridicule them; but Editor Foote took the position in his editorials that investigation rather than ridicule was in order. Without becoming a spiritualist, he has ever maintained the right of the new faith to exist. When Theodore Parker was filling Music Hall in Boston every Sunday with an enthusiastic and admiring audience, Foote was a resident of New York, and although the "Hub" was not then, as now, a suburb of New York, he found the time and means to visit Boston now and then to listen to the great independent Unitarian preacher. The young doctor became a liberal Unitarian, and later, in New York, attended upon the preaching of the Rev. O. B. Frothingham, who, like Parker, was a liberal Unitarian. It was while entertaining the Unitarian belief that Dr. Foote wrote his far-famed "Plain Home Talk," and this fact accounts for all in the pages of the first edition of that book which has a pious flavor. Since writing that work its author has become an agnostic.

When D. M. Bennett started the *Truth Seeker* a warm and lasting friendship sprang up between the doctor and the infidel editor. The mother of the present editor of the paper founded by D. M. Bennett, Mrs. Macdonald, went about among the handful of liberals in New York and sought help for the new paper. Dr. Foote's contributions were not withheld, and the fearless, able and industrious editor had his full sympathy.

In 1872 the first Comstock bill was presented in the New York legislature. This bill Dr. Foote opposed with both argument and money. Alone he battled with this new kind of legislation. When he found the bill had passed both branches he submitted his objections in writing in a letter to Governor Dix, but he subsequently found that the governor's signature to the bill was dated on the same day on which his letter was written. After a law of this character found its way into the statutes of the Empire state it was a comparatively easy matter on the part of the Comstock people to procure the passage of a similar bill in congress, creating through the postal regulations an odious censorship of the press. This was effected in the winter of 1872-73, and in 1874 Comstock retaliated upon Dr. Foote for his opposition to his measure by arresting him on the charge of violating the postal laws. In this suit, before Judge Benedict of the United States circuit court of the southern district of New York, in 1876, Dr. Foote was fined $3,500 for having sent through the United States mails an innocent pamphlet treating on physiological subjects and advocating the right of married people to regulate the size of the family through the use of contraceptics. Shortly after this came the arrest of E. H. Heywood and D. M. Bennett, charged with violating the postal laws. Liberals are familiar with these trials and their outrageous results. Then came the formation of the National Defense Association to oppose the Comstock laws and their odious enforcement. Ever an active member of this association, Dr. Foote has contributed freely to its support and given much of his time in carrying out its objects. At his residence, 120 Lexington avenue, the association set in motion the precedence, 120 Lexington avenue, the association set in motion the preliminaries which led to the immense and enthusiastic gathering at Chickering Hall to welcome D. M. Bennett on his release from Albany prison. The doctor was a member of the committee sent to receive Mr. Bennett as he emerged from the somber atmosphere of his cell. It was also at Dr. Foote's residence that the association met to devise means to send the eloquent and persuasive Laura Kendrick to Washington to plead for the release of Ezra H. Heywood from Dedham jail, and her mission was a success. Dr. Foote was one of the monument committee after the grand old man Bennett passed away, and when the trustees of Greenwood cemetery sent a message to the committee that the inscription designed for the monument would not be permitted, Dr. Foote was among those of his colleagues who stood firmly for no compromise. He was in favor of putting the inscriptions deep in the granite even if the block had to be excluded from the cemetery. He would join in purchasing a site for it just outside the cemetery where it would forever be in view of the narrow-minded guardians of the noted burial ground. The monument was set up in Greenwood, and the inscriptions as originally prepared were conspicuously imprinted upon it without the least modification. In all of Moses Harman's troubles Dr. Foote has been the persecuted editor's fast friend and has given him no small amount of financial support. The doctor also contributed largely to aid Bradlaugh and Besant in their fight for liberty of the press, and also for the defense of Troelove.

In everything the doctor is liberal. He is in full sympathy with the exclamation once made by Eugene Macdonald, that "he would fight for the right of another to differ from him." For instance, Dr. Foote is a regularly registered physician in the state of New York, but from the beginning of medical legislation in the state in 1874 he has steadily opposed by argument, and money freely contributed, the imposition of penalties upon those who would seek to relieve human ills by methods not approved by the regular profession. He has fought in legislative committees and in the medical societies to which he belongs for the right of Christian scientists, mental scientists, faith carers, magnetic healers, etc., to practice the healing art.

From the moment he became an editor, almost half a century ago, he advocated woman's suffrage. When, in 1873, Susan B. Anthony was fined $100 for daring to cast a vote in Rochester, the doctor sent his check for $25 to assist in paying the unjust fine. It may also be remarked in this connection that when C. B. Reynolds, the liberal lecturer, was fined $25 in New Jersey for blasphemy, Dr. Foote made haste to send his check for that amount, but Colonel Ingersoll, who so ably pleaded Mr. Reynolds' cause, generously paid the fine and all costs, so that the doctor's check was used for other purposes connected with the cause in which Mr. Reynolds was engaged. The doctor is a member of the Federation of Freethought, the Secular Union, the Manhattan Liberal Club, the Institute of Heredity, the National Defense Association, the National Constitutional Liberty League, the New York Public Health and Constitutional Liberty League, the American Psychical Society, and in politics is an enthusiastic populist. Wherever the banner of advanced thought is unfurled a field-glass will not be required to find the subject of this sketch.

"The judgment of the dead" is the admonition and inspiration of the living. Mr. Wakeman's estimate was honest, careful, clear. His eulogy of the dead leader was as deserved as it was glowing, a sounding of the long roll anew to the never-ending battle for liberty and high life in human service. No struggle in history is one man's work, but we cannot, dare not imagine how far back our defense of liberty of thought and utterance might have been borne had it not been for Dr. Edward B. Foote, who is now dead as time measures death, but who lives again in the son who bears his name and holds steadily aloft the unfading colors of our cause.

With dry eyes we said Good-by, for the sorrow is ours, not his, and it is weak to weep for ourselves when there is so much work that calls for wide and keen vision and unshaken determination. Our tribute to him is our labor for the truth and justice and freedom to which he gave his thought and hope and purse.

EDWIN C. WALKER.

Dear Lillian: I have elsewhere expressed some part of my realization of the magnitude of our common loss in the death of Dr. E. B. Foote, Sr. His work for liberalism can never be too highly estimated, and is, in some respects, not to be paralleled by that of any other human being, living or dead. His position for half a century in the very forefront of the battle for a common humanity deserves, I feel, some more permanent recognition than our simple verbal tributes, which are so soon forgotten; and I desire through you to ask the sense of LUCIFER's readers as to some appropriate form of a memorial which may tell the next generation that we were at least not wholy ungrateful to one who has done so much for us. I trust this matter will be taken up with heartiness. As soon as suitable suggestions are made I know there are hundreds of us who will count it a privilege to participate in carrying them out.

JAMES F. MORTON, JR.

244 West 143d street, New York, N. Y.

Hypocrites and bigots have cunningly devised the crime of obscenity and caused it to be entered upon the statute books of the country, by which they are able to imprison, annoy and disgrace independent thinkers."—Bennett.

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

LETTER FROM THE EDITOR.

HOSPITAL, U. S. P., LEAVENWORTH, KAN., Oct. 14, 1906.

My Dear Lillian: Am glad my letter of two weeks ago reached you all right. Glad you got copy finished in good time for No. 1076. How I wish I could see a copy of that number, with pictures of the family and your comments on my life-work. Did you get your mother's picture with the rest? Hope you did.

Please say to Dr. E. B. Foote, Jr., that I much regret to hear of his late bereavement. I had been led to think that the senior's health was better and that his years of useful work were not ended. I well recall his personality, his strong though venerable appearance in 1893, when I had the pleasure of meeting him and spending considerable time with him while attending the Liberal Congress of that year in Chicago. While life lasts I can never forget what he did for us and for the paper with which we have been identified for so many years. The work done by Drs. E. B. Foote, senior and junior, through their *Health Monthly*, their "Encyclopedia of Medical, Physiological and Sexual Science," and other books, pamphlets, etc., has never been surpassed, if equaled, by any other two physicians. I hope you will get up a good sketch of the senior's life in No. 1077. Of course you cannot do the subject justice in one issue of the paper. Perhaps Dr. E. B. Foote, Jr., will send you an article for a later number, supplementing, in a measure, what you must leave out. His biography ought to be published in book form. Did he not leave an autobiography in manuscript? I hope he did.

Since writing last I have had two visits, one from our good and faithful friend M. H. Coffin, of Longmont, Colo., and one from son George and his good companion, Nellie, of Valley Falls. As always, these visits were much appreciated by United States Prisoner No. 5326, not only for the honor and pleasure bestowed by the visits themselves, but also for the donations of *apples*, that king of fruits, and most nearly essential to health of such confirmed fruitarians as myself.

Please say to Louisa Deutscher, 203 Mettler street, Toledo, Ohio, that I got her good letter and the book "Autology," for both of which I thank her most sincerely. Am reading the book and find it very interesting; will try to say something more about it later on.

From J. H. Lohmeyer, California, I received seventeen copies of the *Progressive Thinker*, Chicago, some of which are duplicates of copies already received from the editor, I am inclined to think, but they will be appreciated by the patients in the hospital and prisoners in the cell-houses. Please thank him *for me*; also thank Brother Francis, if he is sending his paper to me.

Also received four copies of a quarterly magazine called *Free Trade Broadside*, from which I should like to send you selections for publication in LUCIFER if I were permitted to do so. The *Free Trade Broadside* is published at 6 Beacon street, Boston. Membership in the American Free Trade League is $1 a year. Thank the league for me and say I would like to see more of their publications.

Please thank the editor and publisher of *Mother Earth* for the September number of that very excellent publication. Hope it will live long and prosper. It is published at 210 East Thirteenth street, New York City.

A. Wangemann, Chicago correspondent of International Single Tax Press Writer Corps, sends me copy of the *Workers' Advocate*, Chicago; also copy of *World's Advance Thought*, Portland, Ore., with good letter. In a previous letter he mentioned that he had seen comments on my imprisonment in many foreign single tax papers. Will you ask him to kindly make translations of such comments for me?

W. H. Burr, Washington, D. C., sends copy of his poem, "All About Angels"; also leaflet in regard to Shakespeare and Bacon, dated April 15, 1896.

Dr. Robert Greer, Maywood, Ill., sends copies of the prospectus of his new book, "The Angel's Message."

Of foreign cards with brief greetings I have received since last letter-day four from George Bedborough, London, Eng.; one from Emma Best, Sydney, Australia; one from D. Legelke, "a German woman who found her home in England." Of cards from American friends, John E. Boultenhouse, New York, again heads the list with eleven—nearly one for each day of the fortnight. Next in number comes Philip G. Peabody, Boston, with six.

Forwarded from the usher's office, Joliet prison, I am in receipt of *ten letters* written in the early part of March last, and held from my eye because considered *improper* for me to see—I naturally infer. Now, it seems, the authorities at Joliet have decided to let me have them. They are as follows: One each from "The Chaplain" (A. Johnson), San Francisco, Cal.; Dr. S. A. West, Rockport, Mo.; Joseph Steiner, Washington, D. C.; Ed W. Chamberlain, New York City; J. Allen Evans, Cripple Creek, Colo.; Anna Fish, Newburg, N. Y.; Hannah S. Fish (nine years old), same place; H. W. Hunt, Federalsburg, Md.; George R. Wheeler, Chicago; J. Bloomingdale, Clifton, N. Y.

Of letters and cards not yet mentioned, received since last letter-day, I thankfully acknowledge the following: Katharine S. Fry, 1; R. B. Kerr, 1; Hulda P. Loomis, 1; J. D. Wilhite, 1; C. N. Greene, 1; Emma Greene, 1; J. B. Phinney, 1; W. H. Boomer, 1; Henry C. Hanson, Illinois, 1; Walter Breen, 1; Ada M. Morley, 1; "The Chaplain" (A. Johnson), 1; G. B. Wheeler, 1; "Frank," 1; Oscar Schleif, 1; Thirza Rathbun, 1; H. P. Ebers, 1; J. Allen Evans, 1; W. P. Ward, 1; Dr. A. B. Stockham, 1 (this letter was written August 1 and was delayed enroute); G. W. Morgan, 1; Gertie Vose, 1; Bessie Ostrom, 1 (with sprig of cedar from Puget Sound); George Boecklin, 1; Myra, 1.

Say to Brother Phinney that I would gladly accept his kind invitation to visit him at his Springfield (Mo.) home on my return to Chicago (if I should live to return), but that it will not probably be in my power to do so.

Say to R. B. Kerr and to Emma Greene that I much appreciate their friendly criticisms in regard to what I said in a recent letter to you in reference to women as leaders in humanitarian work. I knew I would "catch it" when I wrote the paragraphs, and wanted much to mention the names and work of such women as Elizabeth Cady Stanton, Lucretia Mott, Susan B. Anthony, and many others living and dead, but I did not have room at the time.

Brother Kerr mentions that "all Europe is stirred up over woman suffrage owing to the activity of Teresa Billington, Annie Kenney and other English women known as 'suffragettes'." I am glad to hear such news—not that I expect much good to follow in the near future from the entrance of women into the field of machine politics, but rather because I think the agitation of woman's wrongs in this particular will help to arouse the public conscience to a sense of the wrong done whenever man attempts to govern either woman or man without the consent of the governed. It will help to bring people to see, with Abraham Lincoln, that "no man is good enough to govern another man," and if not good enough to govern his fellow man it will easily be seen that no man is good enough to govern a woman—with or without her consent.

I have long contended that woman should have all the civil and political rights that *men* have; that she should vote and be voted for, if she so desires, or leave it alone if she so desires, as I have practically left it alone for the past twenty years. This means that I have little faith that the entrance of women into active politics will do any good so long as our fundamental laws are what they now are—our land laws, money laws, tariff laws, transportation laws, etc.—and I have little faith that women will help to change these old-time laws that build up privileges for the few and rob the many. Women are by nature more aristocratic, more conservative, more monopolistic than are men. See what the women did in Colorado. It was a populist administration, a populist wave, that enfranchised the Colorado women. What did the women do to show their gratitude? I do not need to say that they overthrew the populist administration and gave the political control to the conservatives, the monopolists. Why? Because, as just said, women's sympathies are towards *conservatism*, not towards *radicalism*; towards the old, the "respectable," the venerable, and not towards the new, the untried, the plebeian, the democratic, the equalizing of rights and privileges. Of course, I now speak of women as a sex; there are many honorable exceptions, and with the possession of political power it is to be hoped more women will do their own thinking than now; that a sense of responsibility will cause them to reason more and not allow themselves to be governed by emotion and prejudice so much as now. But, as with the masses of masculine voters, women will follow the leaders, the bosses, both political and clerical. In Kansas women vote for certain offices in municipal affairs. I once knew a clergyman in a small Kansas town to threaten his women parishioners with "the constable" if they did not go to the polls and vote his ticket. In the *Woman's Tribune*, Washington, D. C., dated July 28, 1906, under the head "Woman Suffrage Coming," Bishop McQuaid, of Rochester, "one of the most honored of the Catholic bishops," is quoted as saying: "The time will come when women will vote, and then we will see the greatest voting the world ever saw. We [the Catholics] are not afraid of woman suffrage. Our women will save the day for us."

Women do not like politics; it is too much like war. They prefer to stay at home and raise *sons* to go to war—of bullets or ballots—if fighting is necessary; but from a sense of *religious duty*, as outlined above, women may go to the polls and vote—vote as their religious confessors instruct them to vote. It has long been predicted that woman suffrage would result in civil war, and would bring back the days of the "Holy Inquisition," when heretics and infidels were banished, imprisoned, tortured and burned at the stake. I do not share this view, but that there is reason to expect a serious reaction towards a hierarchy I think probable.

Time up. With love,

M. H.

[Since writing the above letter my father has received a copy of LUCIFER No. 1076—the second copy of his paper that he has seen since he went to prison last February. We have no good portrait of my mother, and I would not wish to print a poor picture of her. But even had I possessed a good picture I would not have cared to publish it in that issue. The pictures of my father's children and grandchildren were given place, not because of any interest which the reader might possibly feel in their personality, but because as his descendants they have their place in the record of his life's work. For that reason, also, nothing was said of them except as I found it necessary to mention myself in my recollections of my father's experiences and observations.—L. H.]

We can still supply copies of LUCIFER No. 1060. This is the special number devoted to the prosecutions of the editor of LUCIFER and the attempted suppression of his paper. Price, 25 cents a dozen.

FORTIFY YOUR CHILD WITH THE TRUTH.

If your child is old enough to go to school, and you have not told it something of the principles of life, nature's wise and beautiful laws for perpetuating the flowers, the birds and the animals, and human beings, your child is keeping concealed from you a morbid curiosity which is injuring it. Innocence is "purity of heart, freedom from that which is harmful." If you would make the false and vulgar speculations of ignorant playmates forever uninteresting to your boy or girl, start it with the truth, so far as you know it.

Maybe your own child is so unfortunate as not to have been born of love. If so, you can at least imagine one more purely born. Make a story of it and tell it to your boy or girl. Are you ashamed to do so? Why then did you bear a child? Do you want him to be ashamed that he was born? If not, make no mystery of the story of creation. If your thought is high and pure and your words frank and honest, you will see the eager little face of your listener soften with loving confidence and satisfaction. No more wondering, no more mysteries, no more lies.

And you need not fear that your plain speaking will be promiscuously advertised among the other children. The child that knows, generally keeps still. It is the unsatisfied mind that speculates and investigates and talks.—"*H.*" in *Truth Seeker.*

"Personally I feel that it is an extremely foolish law, and if I had been a legislator I never would have voted for it."—Judge John R. Brady, on Comstock postal law.

"As to the evil which results from a censorship, it is impossible to measure it, because it is impossible to tell where it ends."—Jeremy Bentham.

A VICTIM OF THE POSTAL INQUISITION.



MOSES HARMAN, EDITOR OF LUCIFER.

Today Moses Harman is 76 years and 13 days of age. He has served 227 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

THE IMPURITY OF PURITANS.

The letter of Mrs. Loretta R. (in No. 1075) is much to be welcomed as an honest and naive expression of the opinion of our opponents, and in its way as important as the clear-headed reply to it of the editor. Sometimes we may learn from such expressions what influences coming from older ideals are to be cherished—influences which perhaps may be weakened or lost because conservative people are seldom earnest and capable enough to set them forth.

But in this letter we have chiefly to note the essentially low view of those who defend bond love. Truly their very souls seem in bondage, and their intellectual vision darkened by the obscurity of a dungeon of the mind.

It is all there. First there is the contempt for sex love. Though I am not fond of theological threats, I must here quote that true saying of the Koran: "The contemptuous shall not enter Paradise." No moral loss can be greater than that of those who do not know that sex love is the most beautiful of all human instincts which make for a noble civilization. Its intense and passional manifestations are to be studied and welcomed as the sailor welcomes the strong wind and uses its strength. It would be a poor yachtsman who would never go to sea for fear of the storms that sometimes come.

Mrs. Loretta refers to sex feeling and courtship as "dirty impulses" and "hunting company." Contrast these words with those of Gladys V. Lamb: "Never regret having loved. Be sorry if you must for anything but that. The days when you hated, blamed, condemned you will recall with sorrow; but give a shout of joy, let your heart exult for every precious moment when you gave love freely!" Which spirit is the more likely to guide the future, the spirit of honor and joy in sex, or the spirit of contempt?

Then there is the view that the one great maternal duty is to provide material support for the children; and this materialism of maternal ideal is so insisted on that it is thought right that a woman should sell herself for life to a man to insure, or try to insure, its fulfilment, regardless of the love needs of either man or woman. But man does not live by bread alone. How many men and women continue to love deeply under the exclusive bond of marriage? What kind of education have the children of an unloving pair who are bound together, daily witnessing the effects of jarring temperaments? We may scarcely blame a woman who is compelled to sell herself, for a day or for a lifetime, in order to give her children bread; but surely this cannot be our ideal; and until such time as maternity is honored and supported by the community it is best that women who aspire to motherhood should try to secure a self-respecting position of work, though it may be double work, as women's work so often is. Free and honored motherhood is becoming easier in America. Paternal care which is only compelled by law is not worth having. And, as the editor also well reminds us, undesired children are much more characteristic of bond unions than of free unions. Sex radicals advocate the teaching of knowledge and self-restraint—the teaching that Comstock persecutes and suppresses.

I would like to say something on sex love in "dogs, cats and other animals," as to which Mrs. Loretta seems to me to be not only contemptuous but inaccurate. The ways of domestic animals are especially instructive and even afford moral lessons; and we should note that they are races which are bred by selection and have been largely selected for gentleness as well as for other qualities.

It is certainly not characteristic of the female of any species, nor of the human species, to seek the male. When the queen cat goes abroad to hunt it is usually to bring home a rabbit or other prey for her kittens. She prefers being courted to courting. Breeders of dogs say that the female often insists on her own selection, usually a former mate, firmly refusing others; and finely-bred animals are probably much more instinctively selective than male man is. Our marriage system, which is so unfortunately dominated by bread-and-butter needs, suppresses this important principle of selection.

DORA FORSTER.

Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit of force, constituting, with other such units, the general power which works out social changes, and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may.—*Herbert Spencer.*

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

W. W. M., New Haven, Conn.—I saw in No. 1075 a suggestion, taken from *Tomorrow Magazine*, that upon the release of Moses Harman from prison there be held in Chicago a convention of free-thinkers to organize an association and to celebrate Mr. Harman's release. I think this a grand idea and sincerely hope it may be carried out to a grand success. I should be delighted to be present at such convention. I don't think it possible for me to be present; nevertheless I would be willing to bear a small portion of the expense—what I can afford. I will inclose $1 as a voluntary contribution toward such expense and will further pledge that, if the convention is held and the funds received should fail to meet the expense, I will contribute another dollar toward it. Anyway, if there should be no convention, still there should be a celebration to welcome home our dear old martyr-editor. I hope a universal effort will be made along these lines among the readers of LUCIFER and lovers of Moses Harman. If such an idea is to be carried out, it is none too early to begin now.

O. S., Chicago.—*Dear Uncle Moses:* Lillian says today is your birthday. Now, I'm not writing for that reason, but just because I want to. Virna, Mr. R. and I attended the Wednesday afternoon session of the Purity League conference at the Abraham Lincoln Center, Oakwood boulevard and Langley avenue. We went particularly to hear Theodore Schroeder, attorney for the Free Speech League. When we arrived the Rev. Jenkin Lloyd Jones ushered us to comfortable chairs. A man was reading a paper on "The Work of Trade Unions in the Promotion of a Pure Life," written by John B. Lennon, treasurer of the American Federation of Labor. The part we heard was very interesting. He concluded by saying that no church or other organization had done so much for purity among the working people as had trades unions. I suspect that statement was not thoroughly appreciated by the clergymen present. The next speaker was Mr. Schroeder. What he said was evidently quite shocking to some of those present. Around us were heard such remarks as "Did you ever," "Well, I never in my life," etc. Every word he uttered was right to the point. His subject was "Liberty of Press and Speech Essential to the Purity Propaganda." After quoting from the statutes relating to obscenity, he read the judicial formula for the test of obscene literature and pictures, which is, as you already know, "Whether the tendency of the matter charged as obscene is to deprave and corrupt *those whose minds are open to such immoral influences* and into whose hands a publication of this sort may fall." Then he cited a number of cases in which books and pamphlets, after having been read, approved and commended by ministers, educators and other influential and honorable persons, had been seized and destroyed, and the publisher or bookseller fined or imprisoned. The courts have ruled that if one paragraph or sentence is adjudged obscene, the entire publication is to be adjudged obscene. Calling particular attention to this ruling, Mr. Schroeder mentioned the case of a man who had been challenging a minister to debate on certain texts from the Bible. The preacher accepted the challenge and the man wrote the text for the debate on a postal card and mailed it. He was arrested, tried, convicted and imprisoned for sending obscene matter through the mails. Now, asked Mr. Schroeder, why was not the entire Bible destroyed as had been done in cases of other books? . . . To arouse the attention of the masses of the people to the purity propaganda there must be some means of disseminating a knowledge of the causes and effects of, and the remedies for, the present evil conditions. To do that there must be a free press and free speech. As long as the present laws are in operation we are prevented from taking the most effective steps. So his remedy is to repeal all laws on obscenity and pass a law forbidding minors receiving mail until it had been inspected and approved by the parents or guardians. This is only an inkling of what he had to say. He did not mention LUCIFER'S case. His time was so limited that he could not deliver in full the speech he had prepared. Let us hope that some at least who heard him will awaken from their lethargic state and begin a fight for free speech and a free press. . . . With the exception of a few statements, the paper on "The Foundation of Char-

acter," by Dr. Mary Wood-Allen, of Brooklyn, editor of *American Motherhood*, was excellent. It was a psychological study of the various periods of life—the periods of childhood, of adolescence and of womanhood and manhood. She urged that parents teach their children when young the functions of all their bodily organs and the proper care of them. She emphasized particularly the care of boys and girls during the period of puberty. In my opinion she erred in intrusting to the church the education in sexual matters of boys of widowed mothers. She said, in effect, something like this: "Take the example of a widowed mother's young son. Now, there is a chance for the church to do its work. This boy can win the friendship of some good man in the church who will give him the information he should receive." Why couldn't the mother instruct her boy as well as her girl? It is an injudicious mother who cannot. The ideas of the Purity League are away behind the age of your work, yet it has its place and is a stepping-stone to broader and wider fields of thought.

J. ALLEN EVANS, Box 733, Mitchell, S. D.—Kindly give notice to all our comrades of my change of address to this place, and also convey my thanks to all comrades who have written to me and who have extended other favors.

GEORGE B. PAXTON, St. Louis, Mo.—Inclosed find $1 for this year's subscription, which expires January 18. Would miss LUCIFER very much, so do not drop me from your subscription list as long as the paper is published. I consider it one of the pioneers, if not *the* pioneer, of the new era which is beginning to dawn on the antiquated prudish, foolish and contemptible heritage of the dark ages, miscalled modern "civilization."

ED SECREST, Randolph, Kan.—The last number of LUCIFER is certainly "a daisy," with its intensely interesting literary contents as well as artistic merit in the way of fine portraits. I sat right down and wrote a congratulatory note to your father at Leavenworth on his seventy-sixth birthday. Was very glad to hear of his regaining his usual health. I hope my message passed muster this time. I inclose 25 cents for eight or nine copies of your last week's issue, if any are left.

J. M. GILBERT, Randolph, Tex.—Find inclosed 75 cents, for which send a copy of LUCIFER, No. 1076, to each of the following names. I greatly appreciate the last issue of LUCIFER. I am much pleased to see the pictures. They are all fine. The "Reminiscences" make excellent good reading. By reading it we can see that Moses Harman is great. He rises superior to all the beggarly elements. I would like to have the finished autobiography. I hope I may have a chance to get it in the near future.

JAMES MYERS, Cooke, Mont.—I notice in *Tomorrow Magazine* for this month (October) a suggestion for a meeting in Chicago about the time of your father's release for the purpose of organizing all the forces of free thought, free speech and free press. I want to shout Bravo! to the wise and timely suggestion of that able and fearless magazine. I want to second or indorse the suggestion. It may be there are others who have good suggestions to make relative to what ought to be and what might be done when your dear father comes home from jail. I for one suggest that LUCIFER'S columns be thrown open for suggestions (in as few words as possible) as to the best method of action and procedure, so as to bring the outrage heaped upon Mr. Harman by the postoffice autocracy before the people. Good and effective propaganda may be made for free speech, press and thought at the time of your father's release from prison by bringing the cause and arrest of Mr. Harman before the people of this land. Those who cannot attend the convention and reception to be held in Chicago, as suggested by *Tomorrow* can send letters to be read, or hold similar meetings in their own home town or city, reports of such meeting to be made and sent to as many radical publications as possible.

D. L. BEAUCHER, Lincoln, Ill.—I received the book, "The Strike of a Sex," and have read it with a great deal of interest, and I regard it as a very good story, well written, on a very important subject, calling attention to many of the notorious abuses, abominations and infelicities of married life. I do not regard the large family alone as responsible for these, but the abuses of the "husband's privileges," which are popularly supposed to be such as few men would dare to take with any other woman than his wife. I would take issue with the author of this little book on the question of it's being easier to raise a small family (say one or two) than a large one. The labor bestowed on the efforts to make children comfortable and happy must not be regarded from a commercial standpoint. It all depends on the nature of the mother. If she loves her children more than the blandishments of society, and is unselfish in her labors, child-bearing is no great hardship, unless she be unfitted by temperament or physical adaptation. To some women it is almost death to bear children, while to others it comes as natural and almost as easy as breathing.

BRUNO LEHMANN, New York.—Inclosed $1 on subscription to LUCIFER. I wish to express my sincere sympathy for the work you are engaged in and am furious over the outrage committed against your noble and venerable father. I heartily hope Mr. Theo. Schroeder in his speech before the purity folks will succeed in striking a heavy blow to all Comstockery and fashionable amateur reform fads. I trust that Mr. Harman may come out of his undeserved confinement unimpaired in body and mind, and shall be happy if I may be able to meet him personally to tell him how I appreciate his labor of love for mankind and his unflinching courage to defend his principles in spite of all. As a true and enthusiastic adherent and advocate of freedom, I am, yours respectfully.

ANNOUNCEMENTS.

THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings every Sunday afternoon at 2 o'clock in Corinthian Hall, seventeenth floor Masonic Temple. Free discussion. LUCIFERS on sale at meetings.

THE SOCIAL SCIENCE LEAGUE holds public meetings every Sunday night at 8 o'clock in Room 412 Masonic Temple. Free discussion after each lecture. LUCIFERS on sale at meetings.

HUGH O. PENTECOST lectures every Sunday morning at 11 o'clock at Lyric Hall, Sixth avenue, near Forty-second street, New York. Lucifer for sale at meetings.

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THE "SCIENTIFIC" CARE OF CHILDREN.

Several times lately I have been drawn into discussion of the Home Colony now being organized by Upton Sinclair and others, and have been asked to give my opinion of the "scientific" care of children as proposed in "A Prospectus," by Mr. Sinclair. The temptation is strong to give my opinion of the whole prospectus, but I will try to confine myself to that portion relating to the children. Adults going to the colony can leave on being disillusioned, but children have no such alternative and need defenders.

I do not think all children should be kept with their parents all of the time. In fact, I think it is better that they get away part of the time and see life from other surroundings, meet new faces, learn the ideas and observe the manner of living of different persons, and thus escape getting into a rut. For this reason I would not want a child that is dependent on me to pass its time in a colony home, because any institution conducted according to fixed regulations, with the same doctors, nurses and teachers day after day, develops a deeper rut than the ordinary family can make before its child becomes of age. Our public schools are fair examples of this, but the pupil is saved by changing teachers every year. Before the child becomes completely affected by the mannerisms of one teacher it is transferred to another. Then it lives at home, where the society of its parents and friends exerts a counteracting influence.

But in the Home Colony "each would erect his own home, according to his own taste—a home, of course, of a kind hitherto unknown, with no provision for the cooking of food, or the training of children, or other trades and professions. It would be a place where the family met to rest and play and sleep." Further along, in the description of the establishments for children, there is mention of night watchmen, nurses to dress children, etc., so it evidently is not meant for the children to sleep at the parents' home. The *family* does not include children.

"Children should be cared for in accordance with the principles of science." As the ideas presented in "A Prospectus" seemed to me in many cases incorrect, I sought Webster's definition of scientific. "Science, knowledge, penetrating and comprehensive information, skill, expertness, and the like." Do the rules laid down in "A Prospectus" represent "penetrating and comprehensive information, skill, expertness, and the like"? If those who have succeeded in child culture would write, we might learn more on the subject; but those who have failed are the ones who think science is needed. Science *is* needed, but those who fail are not the ones to tell what is scientific in child raising. Sinclair says of his boy: "I tell what is scientific in child raising. Sinclair says of his boy: "I have had him two weeks in a New York flat and seen him turn four able-bodied adults into fit subjects for sanitarium treatment." Is he the man to tell how children should be trained?

Again I quote, numbering the points I wish to criticise:

(1) "There should be two separate establishments—one for infants who like to sleep and one for children who like to run and shout. Both should be scientifically constructed and ventilated, and kept as clean as an up-to-date hospital. (2) The food should be prepared under the general direction of a physician. No building for children should be over two stories high, and (3) the upper windows should be beyond the reach of children. No matches or explosives should be permitted, and there should be a night watchman, fire-extinguishers and automatic sprinkling apparatus. (4) These establishments should be under the supervision of a board of women directors; and (5) the actual work of caring for the children, washing, dressing and feeding them, playing with them and teaching them, should be done by trained nurses and kindergarten teachers who live in the colony. . . . Playgrounds for children where there are no stoves and no boiling water, no stairways and no wells, (6) no cats and dogs, (7) no workbaskets, lamps, pianos, sewing machines, jam closets, inkstands and authors' writing tables. Instead there should be sleeping rooms and bedrooms, and sun parlors for nursing mothers; a separate building for the sick; kindergarten rooms and indoor playrooms for bad weather, and a big all-outdoors romping ground, with sunny places and shady places, swings, rocking horses, sand piles and all other accessories of a children's heaven. Of course, any mother should come and play with or care for her own children just as much as she pleased, or take them home as she chose; though I think that no one would care to assist this plan who did not believe that children should be cared for in accordance with the principles of science and (8) preserved from the corrupting influence of grandmothers and aunts. Of course, any mother who believed that her work in the world was caring for children, and who wished to care for her own and others, according to the (9) methods of the commonwealth, would be free to do so and to earn her living by doing it."

Sinclair talks of a colony of one hundred families, and the idea is to have society for the children and keep them from all bad influences. Sinclair's boy "played with a little girl who stuttered. After a week or two we found that he was stuttering, too, and stopped the visits, but too late; and now, for all I know, he may continue to say every word three times over as long as he lives." If stuttering children cannot play with little David, can David play with children who do not stutter? Is it not as contagious from him to others as from others to him? Is he to be isolated? Surely it would be as unscientific to allow him to associate with children who do not stutter as it was to allow him to get the habit from the country girl. Are no children to be admitted to the colony who have defective speech? Or are such things not contaminating in a colony?

But to the quotations:

(1) Infants do not sleep all the time, and there is nothing that amuses an infant better or teaches it more than watching and playing with older children. Nothing gives greater development of character in sympathy, love, strength and tenderness in older children than the caring for and amusing of infants.

(2) Under what kind of a physician should food be prepared—allopathic, eclectic, homeopathic or a no-drug doctor? Few physicians understand diet, and even if they were supposed to understand the subject, can any one imagine one hundred fathers and mothers agreeing to the dietetic rule of one doctor for their children?

(3) The windows of *any* room for children should be so low that a child could lie in bed or sit on the floor and look out of doors. To imprison children in a room, night or day, in sickness or health, where the windows are above their reach, would rob them of many advantages and pleasures. Children love to gaze at the sun, moon, stars and clouds; love to see the trees bend in the wind, and watch the leaves toss and hear them rustle in the breeze. Is everything æsthetic to be taken from the life of a child when it is put into the hands of scientists? Where, then, are our artists to come from? There must be scientists within an hour's ride of New York who could think of some plan by which children could be kept from breaking glass or falling from windows and still be allowed the privilege of looking out. One old grandmother suggested "they might nail chicken-wire over the windows; the children could see through that." There would surely be a few sane children who ought not be imprisoned in such rooms. There might be some reason in making windows above reach in rooms for authors, that their minds be not taken from their work by passing objects.

(4) Why women directors? Men as well as women are interested in children. Some men understand children and their needs. Some women do not. One of the chief needs in the ordinary home is a father's influence. Children scarcely see their father, as work

keeps them away all day, so the children are left wholly to the mother or to a woman hired to look after them, and a great deal is lost to the life of a child that belongs to it by right. A child needs a father as well as a mother in the home; in an institution, the influence of men and women. Is it consistent to refer to the "corrupting influences of aunts and grandmothers!" and then up point a board of women directors? When a woman on the board becomes an aunt, will she be considered incompetent? Women with married brothers or sisters must see on what a frail foundation their official capacity rests.

(5) Some of the most disagreeable children are the daughters and sons of former kindergarten teachers, and an extended acquaintance with trained nurses is convincing that, as a rule, their knowledge of the care of a child in health is limited to bathing; does not extend even to dressing the child when bathed.

(6) One of the most successful summer homes for children asks the parents to allow the children to bring dogs, cats or other pets, and the caretakers claim that such pets are beneficial to the development of character. Again imagine one hundred families agreeing on that point.

(7) Workbaskets, lamps, pianos, sewing machines—yes, and typewriters, or any other useful or interesting thing that is attractive to a child—should be in the playrooms for bad weather, and the caretakers, who should be both men and women, should let the children "help use them." Children enjoy nothing more than little interns and lamps, and if taught to care for them, light and use them, they are less likely to get burned when left alone with matches and lamps. Children like to print words on a typewriter as fast as they learn them. Learning to use such things is as interesting as a new play, and keeps them out of mischief. Children that are allowed to use things are not the ones that meddle with them when left alone.

(8) If a woman is a good mother, having a proper influence over her own children, what will make her have a corrupting influence over her sister's children or her children's children?

(9) Who is to decide the methods of the commonwealth?

A home colony may be a better place for some children than they have at present. But for children with parents that will protect them in their individuality, give them a chance to be themselves, with an opportunity to live their lives all along from infancy up, the change would be bad. We never hear of great men and women who were raised in an institution, and child-life as represented in "A Prospectus" as certainly "instituted" and planned and restricted. Children should grow up *with persons and things*, and learn to respect the persons and use the things.

I fear Sinclair will soon find his socialistic, salaried servants as hard to manage as the "vulgar and egotistical" personalities he met in family life, and will find that putting his children under another roof, where he does not hear the noise they make, may not insure the scientific development for which he hopes. He "has a right to his experiment," however.

M. FLORENCE JOHNSON.

TWO STUDIES IN DISAPPOINTMENT.

[An English correspondent sends us the following interesting sketch by H. G. Wells. It is No. XVIII. of a series under the title "The Future in America: A Search After Realities," by this well-known author.]

Now, this case of MacQueen has exercised my mind enormously. It was painful to go out of the gray jail again after I had talked to him—of Shaw and Morris, of the Fabian Society and the British labor members—into sunlight and freedom; and over and again as I went about New York, having the best of times among the most agreeable people, the figure of him would come back to me quite vividly, in his gray dress, sitting on the edge of an unaccustomed chair, hands on his knees, speaking a little nervously and jerkily, and very glad indeed to see me. He is younger than myself, but much my sort of man, and we talked of books and education and his case like brothers. There can be no doubt to any sensible person who will look into the story of his conviction, who will even go and see him, that there has been a serious miscarriage of justice.

There has been a serious miscarriage of justice, such as (unhappily) might happen in any country. That is nothing distinctive of America. But what does impress me as remarkable and perplexing is the immense difficulty—the perhaps insurmountable difficulty—of getting this man released. The governor of the state of New Jersey knows he is innocent, the judges of the Court of Pardons know he is innocent. Three of them I was able to buttonhole at Trenton, and hear their point of view. Two were of the minority and for release; one was doubtful in attitude, but hostile in spirit. They held, he thinks, the man on the score of public policy. They put it that Paterson is a "hotbed" of crime and violence; that, once MacQueen is released, every anarchist in the country will be emboldened to crime, and so on and so on. I admit Paterson festers, but if we are to punish anybody, instead of reforming the system, it's the masters who ought to be in jail for that.

"What will the property owners in Paterson say to us if this man is released?" one of the judges admitted frankly.

"But he hadn't anything to do with the violence," I said, and argued the case over again—quite missing the point of that objection.

Whenever I had a chance in New York, in Boston, in Washington, even amidst the conversation of a Washington dinner-table, I dragged up the case of MacQueen. Nobody seemed indignant. One lady admitted the sentence was heavy; "he might have been given six months to cool off," she said. I protested he ought not to have been given a day. "Why did he go there?" said a Supreme Court judge in Washington, a lawyer in New York, and several other people. "Wasn't he making trouble?" I was asked.

At last that reached my sluggish intelligence. Yet I still hesitate to accept the new interpretations. Galiano, who preached blind violence and made the riot, got off scot-free; MacQueen, who wanted a legitimate strike on British lines, went to jail. So long as the social injustice, the sweated disorder of Paterson's industrialism vents its cries in Italian in *La Questione Sociale*, so long as it remains an invisible misery so far as the great public is concerned, making vehement yet impotent appeals to mere force and so losing its last chances of popular sympathy, American property, I gather, is content. The masters and the immigrants can deal with one another on those lines. But to have outsiders coming in——!

There is an active press campaign against the release of "the anarchist MacQueen," and I do not believe that Mr. Wishart will succeed in his endeavors. I think MacQueen will serve out his five years.

The plain truth is that no one pretends he is in jail on his merits; he is in jail as an example and lesson to any one who proposes to come between master and immigrant worker in Paterson. He has attacked the system. The people who profit by the system, the people who think things are "all right as they are," have hit back in the most effectual way they can, according to their lights.

That, I think, accounts for the sustained quality of the lying in this case, and, indeed, for the whole situation. He is in jail on principle, and without personal animus, just as they used to tar and feather the stray abolitionist on principle in Carolina. The policy of stringent discouragement is a reasonable one, assuredly no doubt, but understandable. And I think I can put myself sufficiently into the place of the Paterson masters, of the Trenton judges, of those journalists, of those subordinate officials at Washington even, to understand their motives and inducements. I indulge in no self-righteous pride. Simply, I thank heaven I have not had their peculiar temptations.

But my riddle lies in the attitude of the public—of the American nation, which has'n't, it seems, a spark of moral indignation for this sort of thing, which, indeed, joins in quite cheerfully against the victim.

It is ill-served by its press, no doubt, but surely it understands. . . .

* * *

Then I assisted at the coming of Maxim Gorky and witnessed many intimate details in what Professor Giddings, that courageous publicist, has called his "lynching."

Here again is a case I fall altogether to understand. The surface values of that affair have a touch of the preposterous. I set them down in infinite perplexity.

My first week in New York was in the period of Gorky's advent. Expectation was at a high pitch, and one might have foretold a stupendous, a history-making campaign. The American nation seemed concentrated upon one great and ennobling idea—the freedom of Russia, and upon Gorky as the embodiment of that idea. A protest was to be made against cruelty and violence and massacre. That great figure of Liberty with the torch was to make it flare visibly half-way round the world, reproving tyranny.

Gorky arrived, and the éclat was immense. We dined him, we lunched him, we were photographed in his company by flashlight. I very gladly shared that honor, for Gorky is not only a great master of the art I practice, but a splendid personality. He is one of those people to whom the camera does no justice, whose work, as I know it in an English translation, forceful as it is, fails very largely to convey his peculiar quality. He is a big, quiet figure; there is a curious power of appeal in his face, a large simplicity in his voice and gesture. He was dressed, when I met him, in peasant clothing, in a tolled blue shirt, trousers of some shiny black material, and boots; and, save for a few common greetings, he has no other language than Russian. So it was necessary that he should bring with him some one he could trust to interpret him to the world. And having, too, much of the practical helplessness of his type of genius, he could not come without his right hand, that brave and honorable lady, Mme. Andreieva, who has been now for years in everything but the severest legal sense his wife. Russia has no Dakota, and although his legal wife has long since found another companion, the orthodox church in Russia has no divorce facilities for men in the revolutionary camp. So Mme. Andreieva stands to him as George Eliot stood to George Lewes, and I suppose the two of them had almost forgotten the technical illegality of their tie—until it burst upon them and the American public in a monstrous storm of exposure. It was like a summer thunderstorm. At one moment Gorky was in an immense sunshine, a plenipotentiary from oppression to liberty; at the next he was being almost literally pelted through the streets.

I do not know what motive actuated a certain section of the American press to agitate this plotting of Maxim Gorky. A passion for moral purity may perhaps have prompted it, but certainly no passion for purity ever before begot so brazen and abundant a torrent of lies. It was precisely the sort of campaign that damned poor MacQueen, but this time on an altogether imperial scale. The irregularity of Mme. Andreieva's position was a mere point of departure. The journalists went on to invent a deserted wife and children; they declared Mme. Andreieva was an "actress," and loaded her with all the unpleasant implications of that unfortunate word; they spoke of her generally as "the woman Andreieva"; they called upon the commissioner of immigration to deport her as a "female of bad character," quite influential people wrote to him to that effect; they published the name of the hotel that sheltered her, and organized a boycott. Wherever dared to countenance the victims was denounced. Professor Dewar, of Columbia, had given them a reception; "Dewar must go," said the headlines. Mark Twain, who had assisted in the great welcome, was invited to recant and contribute unfriendly comments. The Gorkys were pursued with insult from hotel to hotel. Hotel after hotel turned them out. They found themselves at last after midnight in the streets of New York City with every door closed against them. Infected persons could not have been treated more abominably in a town smitten with a panic of plague.

This change happened in the course of twenty-four hours. On one day Gorky was at the zenith, on the next he had been swept from the world. To me it was astounding—it was terrifying. I wanted to talk to Gorky about it, to find out the hidden springs of this amazing change. I spent a Sunday evening looking for him with an ever-deepening respect for the power of the American press. I had a quaint conversation with the clerk of the hotel in Fifth avenue from which he had first been driven. Europeans can scarcely hope to imagine the moral altitudes at which American hotels are conducted. . . . I went thence to seek Mr. Abraham Cahan in East Side, and thence to other people I knew, but in vain. Gorky was obliterated.

I thought this affair was a whirlwind of foolish misunderstanding, such as may happen in any capital, and that presently his entirely tolerable relationship would be explained. But for all the rest of my time in New York this incessant campaign went on. There was no attempt of any importance to stem the tide, and to this day large sections of the American public must be under the impression that this great writer is a depraved man of pleasure accompanied by a favorite cocotte. The writers of paragraphs racked their brains to invent new and smart ways of insulting Mme. Andreieva. The chaste entertainers of the music-halls of the Tenderloin district introduced allusions. And amidst this riot of perdition Russia was forgotten. The massacres, the chaos of cruelty and blundering, the tyranny, the women outraged, the children tortured and slain—all that was forgotten. In Boston, in Chicago, it was the same. At the bare suggestion of Gorky's coming the same outbreak occurred, the same display of imbecile gross lying, the same absolute disregard of the tragic cause he had come to plead.

One gleam of comedy in this remarkable outbreak I recall. Some one in ineffectual protest had asked what Americans would have said if Benjamin Franklin had encountered such ignominies on his similar mission of appeal to Paris before the war of independence.

"Benjamin Franklin," retorted one bright young Chicago journalist, "was a man of very different moral character from Gorky," and proceeded to explain how Chicago was prepared to defend the purity of her homes against the invader. Benjamin Franklin, it is true, was a person of very different morals from Gorky—but I don't think that bright young man in Chicago had a very sound idea of where the difference lay.

I spent my last evening on American soil in the hospitable home in Staten Island that sheltered Gorky and Mme. Andreieva. After dinner we sat together in the deepening twilight upon a broad verandah that looks out upon one of the most beautiful views in the world—upon serene large spaces of land and sea; upon slopes of pleasant, window-lit, tree-set wooden houses; upon the glittering clusters of lights, and the black and luminous shipping that comes and goes about the Narrows and the Upper Bay. Half-masked by a hill contour to the left was the light of the torch of Liberty. . . . Gorky's big form fell into shadow; Mme. Andreieva sat at his feet, translating methodically sentence by sentence into clear French whatever he said, translating our speeches into Russian. He told us stories—of the soul of the Russian, of Russian religious sects, of kindnesses and cruelties, of his great despair.

Ever and again, in the pauses, my eyes would go to where New York, far away, glittered like a brighter and more numerous Pleiades.

I gauged something of the real magnitude of this one man's disappointment, the immense expectation of his arrival, the impossible dream of his mission. He had come, the Russian peasant in person, out of a terrific confusion of bloodshed, squalor, injustice, to tell America, the land of light and achieved freedom, of all those evil things. She would receive him, help him, understand truly what he meant with his "Russia." I could imagine how he had felt as he came in the big steamer to her, up that large converging display of space and teeming energy. There she glowed tonight across the water, a queen among cities, as if, indeed, she was the light of the world. Nothing, I think, can ever rob that splendid harbor approach of its invincible quality of promise. . . . And to him she had shown herself no more than the luminous hive of multitudes of base and busy, greedy and childish little men.

MacQueen in jail, Gorky with his reputation wantonly bludgeoned and flung aside; they are just two chance specimens of the myriads who have come up this great waterway bearing hope and gifts.

A. JOHNSON, 202 Cherry street, Walla Walla, Wash.—Have been "down and out" since "God destroyed 'Frisco for its wickedness," as a Christian lady here told me he did. I asked her to go downtown with me and I'd show her something on Main street that 'Frisco would not tolerate. She blushed and declined. Just got hold of 45 yesterday, so inclosed find $1.25—the 25 cents for extras of No. 1076, your write-up. Think it great for propaganda among Christian women here—women are bound to admire that baby of yours and will read your article—fine tribute to a noble father. I always smile when I think of our first breakfast in 'Frisco. He told me what morning he would be up, and I thought I'd "spread my self" on a swell breakfast, the same as a Christian woman does for her preacher. I had my own flat and "hotched" above. When I had things fixed—white table-cloth, flowers and all; hot muffins, eggs, bacon, Saratoga potatoes—I called him in. He sat down and said, "I'll just take a glass of hot water." Talk about one's heart being "bowed down"!—there I had to sit and eat my swell breakfast alone; but I forgave him because of the intellectual banquet he gave me.

GEORGE G. DEITRICH, Caledonia, Pa.—I was greatly pleased that you gave such knighty reference to Dr. E. R. Foote, Sr., as he has been my ideal man for nearly forty years. I went to see him twice at Chicago while he was attending the World's Fair in 1893. I was more favorably impressed with him than any man that I have ever met. During the last two months of his life I received two friendly letters from him and at the same time he made me a present of two radical books, which I shall always value very highly. In my opinion Dr. Foote was the most practical reformer of modern times, if not of all time. In one of the last letters I had from him he said: "I am glad to see that you are in sympathy with Mr. Harman. It is a shame that he is spending this hot weather in a prison cell. He is simply in advance of his time, for the time will come, and the sooner the better, when people will be mated with reference to the quality of stock they can raise, rather than from any plane standpoint." Trusting that LUCIFER will continue to shine.

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—*for* Reason against Superstition—*for* Science against Tradition—*for* Investigation and Enlightenment against Credulity and Ignorance—*for* Liberty against Slavery—for Justice against Privilege.

In response to inquiries regarding the "Home-Coming" of the editor of LUCIFER, will say that a committee is taking the matter in hand. I am not able to say just what arrangements are being made, but those interested may send suggestions to and make inquiries of S. T. Hammersmark, Norwood Park, Ill. My personal conviction is that my father should not come home at all before spring. The climate of Chicago has never agreed with him very well, especially in winter, and I think it would be best for him to go to the Pacific coast for the winter. I presume, however, he will desire to come home for a few weeks at any rate, to see his many friends and to take part in the work of issuing his paper.

There will certainly be a public meeting, with a number of speakers, probably including one or more from the east. Before making definite announcements the committee wishes to hear from as many as possible of those interested in the matter. L. H.

THE HOME-COMING OF MOSES HARMAN.

"TOUSSAINT," NORTH MANUS,
P. O. CORNCON, CONN., October 20, E. M. 306.

Dear Mrs. Harman: Things beyond my control prevented my writing the article I promised you, but it will come some day—and I think before long.

I must stop just now to congratulate you on LUCIFER of the 11th inst., containing the pictures of Moses Harman, yourself and brother, and your daughter and son, and the account of your father as a teacher and pioneer reformer. These are the best documents that have been offered in evidence yet, and if "by their fruits ye shall know them," they go very far to carry your case. The way you all stand by each other in sustaining your father and illustrating his teachings, if persisted in, will make you invincible as far as you are right, and will throw upon your opponents the task of showing that you are wrong. Until they do this you will stand as the long-sought exponent of a new life—the woman "who dares" and conquered! If one leads safely and happily into the new world of "the love of the future," millions will follow.

Perhaps the next best step will be to reap well the harvest which your opponents have sown by their persecution of your father. The retrograde, cruel and immoral motives of these persecutors must be kept before the public until all intelligent, honest and human people shall begin to see what reform and advance in love affairs really means. Then these persecutors will become as heartily ashamed of themselves as the burners of Bruno and Servetus would be if they were alive today—as are these their persecuting successors.

To this end "the home coming" of your father should be celebrated as a notable event as it is. Would it not be well if some of the local friends of unpersecuted progress should act as a committee to make suitable preparations and invite other such friends, who could reply in person or by letter?

Another matter of still greater importance is to secure the future of LUCIFER upon a firm foundation—by a decisive increase of its circulation. Just as the persecution of D. M. Bennett, the editor of the *Truth Seeker*, was the insurance of the future of that paper, so the imprisonment of your father should insure the future existence, growth and improvement of LUCIFER. But that result can only follow from decided efforts of the free-minded people of every kind in a common devotion to the sacred cause of the rights and liberties of all.

In this cause your father has served long and well, and this last service in prison is likely to become the most precious of all. As such it should be paid for in part—in full it never can be—by a pecuniary recognition. It would be well and the *proper* thing if he should find a check for a respectable sum—say $5,000—awaiting him when he next reaches home. How some well-to-do friend of Liberty would honor himself and his cause by such an act of *payment!*

But for fear that may not be done, the committee might offer to receive that or some sum from the thousands of such friends of Liberty—of free thought, free speech and inviolate mails throughout our country. Let *that* be considered by every one as the payment of a personal obligation. In the hands of the editor of LUCIFER it would, of course, only mean that its star would become a greater "Truth-Bearer" than ever! Hoping that thousands will so think *and* act, I remain, sincerely yours, T. R. WAKEMAN.

LETTER FROM THE EDITOR.

HOSPITAL, U. S. P., LEAVENWORTH, KAN., Oct. 28, 1906.

My Dear Daughter: Two letters from you since last writing day, dated October 11 and 18; also a copy of LUCIFER No. 1076, sent by special messenger from the warden's office, with autograph permission, dated October 17, 1906. That I was agreeably surprised and much delighted to get it can easily be imagined. My surprise was double. First, to get a copy of the anniversary number, and, second, to find in it pen pictures of myself so flattering, so eulogistic, that I scarcely recognized my own identity therein. First, I want to thank you, but cannot find words that adequately express what I feel, for your "reminiscences" of my life, as you recall them. I only wish I deserved your high opinion of myself better than I feel that I do. Am specially glad you resurrected that old "prenuptial contract." I had not seen it for so long I had almost forgotten its existence. If no other reward had come to me, outside my own internal consciousness, for what little I have done and endured in the past thirty-three years (since your first recollections of me), this published statement of years, which I believe to be perfectly sincere and honest, though naturally more or less partial, would be regarded by me as ample reward. No other person now living has known me so long, so well and so continuously as you have done.

The same criticism, if such it may be called—namely, that the estimate of me and of what I have done is overdrawn—applies, as I think, but in still greater degree, to what Brother R. B. Kerr says of me in the same number. While it is very true that quite early in life I was impressed with a sense of the crying need of radical reform in our popular, conventional and law-protected marriage system, to the end that motherhood could be untrammeled and children born well, if born at all, I have never regarded myself as a *pioneer* in the movement for Free Motherhood—erroneously called "free-love" movement. Lois Waisbrooker, mentioned by Brother Kerr, was a writer, publisher and lecturer along these lines of reform long before our "Son of the Morning" was started, as was also Dr. Juliet H. Severance, Dr. Alice B. Stockham, Lucinda B. Chandler, and others now living, not to mention many who have gone "to join the majority," such as Dr. E. B. Foote (lately deceased), Stephen Pearl Andrews, Mary S. Gove and many more that could be named. While claiming no originality as such, I will say that when young I avoided reading books that assailed conventional marriage, for the same reason that I avoided those that assailed popular theology. Study of physical science made me doubt the current theology and personal observation made me a skeptic in marriage ethics. On leaving the church of my parents I could say with truth that no "infidel" writer had led me to doubt the "plenary" inspiration of

the Bible, and when I wrote a "prenuptial contract," quoted by Lillian in No. 1076, believing no other ceremony needful and believing the usual promise "to love while life lasts" to be an essentially immoral promise, I could say in all candor that I had never read Rousseau's "Confessions" nor any book more pronounced in its opposition to Christian marriage than is the Christian New Testament itself. What I mean by this statement is that while giving all honor to those who have been my generous and faithful helpers in the publication of the only "free-love" paper that has lived," quoting Brother Kerr (I prefer the term sex-reform paper), I have not followed nor imitated other and older workers in the same field—not consciously followed any one. While making this simple statement I wish to give full credit to all others who have helped to give our little "Star of the Morning," now in its twenty-seventh year, the success to which it has attained.

First among these helpers, I think all will agree, stands my daughter Lillian; next, perhaps, should be placed Edwin C. Walker, who was for several years my partner in publication, co-editor and general canvasser for subscribers. Among the earliest helpers a prominent place is due to son George, also to my kinsman, Noah H. Harman, and his wife, Emily. Then follow, thick and fast, a multitude of names of those who with tongue and pen and pocketbook united to send the little white-winged evangel on its mission wherever the English language is spoken, and even to countries in which English is not spoken, except through interpreters. While it is quite impossible to recall the names of all those who deserve an honored place in this list, I will venture to mention a few without whose faithful and unselfish codperation the paper must have gone the way of its many predecessors and contemporaries in the same field of reform. Giving precedence somewhat according to age, I mention with deepest gratitude, not to say reverence—Elizabeth H. Russell; Elmina D. Slenker; ex-Governor Charles Robinson (deceased), with his honored companion, Sarah; T. D. Robinson; Dr. E. B. Foote, Sr. (deceased); Abner J. Pope; John Ernst; Joseph Anthony; T. C. Deuel and companion; Susan and John Reicherter; Delos Dunton; Lois Waisbrooker; Lucinda B. Chandler; Harriet Garner; Dr. Juliet H. Severance; C. Amory Stevens; Colonel James S. and Aunt Phebe Freeman; John S. Barber; Dr. Mark Rowe and wife; "B. M.," New York; Henry M. and Annie E. K. Parkhurst; Ed. W. Chamberlain; Oswald Dawson, England; Agnes Benham, Australia; Lady Florence Dixie, Scotland; Judge Warner Mills; C. B. Hoffman; Arthur Wastall, South Africa; F. W. Frankland, New Zealand; George Bedborough, England; J. William Lloyd; Lizzie M. Holmes; Lillie D. White; C. L. Swartz; Dr. E. B. Foote, Jr.; Henry E. Allen and wife; Robert B. Kerr and Dora F. Kerr; Emma Wardlaw Best, Australia. This list might be extended much further, but time and space forbid. Many of these made donations of books that were sold to keep the light of LUCIFER burning. Others gave hospitable entertainment for weeks, if not months, to the old editor when obliged to seek recuperation of energy and health in travel.

Whether I shall live long enough to achieve anything worthy of a place among the honored names mentioned by my very partial friend, R. B. Kerr, remains to be seen. "While there is life there is hope." Meantime, I beg him to accept sincerest thanks for his highly eulogistic opinion of my humble self.

I am not getting the Chicago *Tribune* now, so did not see the reference therein to Brother Schroeder's address at the purity conference. Should be glad to see it. Saw Schroeder's article in *Critic and Guide*, Chicago, for October. Please "ex" with that magazine and see the article on "Etiology of the Social Evil" in same number. Wish you could use part of same in LUCIFER.

Had a pleasant call from Mrs. Tanner, of Kansas City, Mo., at whose house I visited three years ago, while on my way to California.

From George Bedborough, London, I have received "Meredith Pocketbook," also "People's Songs" and "Rime of the Ancient Mariner," and several picture cards, since last writing. From F. A. de Crane, Iowa, a beautiful photo of Evadne de Crane, with good letter. From Elbert Hubbard an autograph copy of "Love, Life and Work," a most beautifully gotten-up book. Two copies of *Light of Truth*, with marked articles, from Lucinda B. Chandler, with good letter.

Of magazines, have received November *Tomorrow* and *Physical Culture;* also October *American Magazine;* also *Arena* and *Balance.*

Channing Severance sent marked copy of *Progressive Thinker.* Please ask Sercombe to send me copy of "Chicago Cave Dwellers." Will try to pay him from here. From W. H. Wilgus came a copy of his monthly, *The Whole Simple Truth*, and letter. From John E. Boultenhouse came about sixty picture cards (unaddressed) and nine addressed to me, different dates, with brief messages.

A letter addressed to Dr. Yoke, physician to the U. S. P., dated October 22, 1906, and signed D. Ryan, 219 West Twenty-fourth street, New York City, says, among other things: "Mr. Moses Harman, in his LUCIFER, speaks of a convict's ill-selected and meager and unhygienic rations." Will you kindly write to Mr. Ryan and ask him in what number of LUCIFER he finds such language. I have no recollection of using such language and certainly such statement would not be true in reference to this *hospital*, or to the general convict's table. Tell him to write to me, if possible.

Under date of October 18 our dear old friend Elizabeth H. Russell writes to correct the statement made in No. 1076 in reference to the accident at the Cleveland "enamel" works. It was Harry Lees, son of our old friend Thomas Lees, who lost his life in the explosion, and not Harry Russell. I don't know how I got the matter so badly mixed. It was my fault. Our nonagenarian friend says she is much pleased with the anniversary number, as in fact

A VICTIM OF THE POSTAL INQUISITION



MOSES HARMAN, EDITOR OF LUCIFER.

Today Moses Harman is 76 years and 27 days of age. He has served 241 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

does every one else who writes about it, and adds: "Many thanks for your kind sympathy for me in my long-continued ill-health. I hope you will be able to travel all winter. I should love to clasp your hand again, although I never expect to do so." Please write her for me; cheer her up all you can. Say I hope to find her much improved in health if I live to visit California again.

Another small error or two, in the splendid anniversary number, please correct for me: On page 602, second column, thirteenth line, the word "prayer" should read *power*. Page 603, first column, tenth line, should certainly read "'unto life' to life eternal," instead of "unto death," etc. Page 602, fifteenth line from bottom of second column, should read "Why do they not cry out," etc. Please pardon my calling attention to these few "spots on the sun." I know you want to have everything *just right*, but I know, too, that your manifold duties prevent your eyes from seeing everything that goes wrong in time to correct it. I often had trouble of the same kind in the linotype office, as well as when we set our type at home. Ten days ago I tried to send you a bunch of letters, but never learned whether they left the prison. Please let me know if they reached you.

My two sheets are full and I find on counting that I have twenty-one letters and sixteen cards, of which no mention has yet been made, all received in the past two weeks. One of these, from Dr. Marion Hammer, contained $1 to "buy fruit and extra food." Please thank him and his old friend, the donor. Love and thanks to all who wrote me. Yours, M. H.

[In one of his letters my father mentioned his "one meal a day—dinner." This may have caused the impression that his food is insufficient. But it is by choice, not necessity, that he eats but one meal a day; indeed it is his almost invariable habit when at home.—L. H.]

MINISTER PLEADS FOR RACE IMPROVEMENT.

[That the belief in the right of children to be born well is growing, in spite of the demands of President Roosevelt and Kaiser William that women should bear numerous children "to fight, to toil and to serve," in order to prevent "race suicide," is evident to all who note the expressions made on the subject by men and women of brains who have given it serious thought. Herewith is published a great part of a sermon delivered by the Rev. A. H. Harnly, pastor of Austin Baptist Church, Chicago, on November 28, in which the minister takes practically the same view as the editor of LUCIFER as to the right of children to be born well. Readers of LUCIFER will observe that the minister uses the declaration, "Every child has an inherent right to be well born"—almost word for word the same declaration which has been made numerous times in this paper by its editor.]

"We hear much talk about the decadence of home and home life. If there is deterioration in the home, it must be because there is deterioration in fatherhood and motherhood. You have gone into domestic establishments, and pretentious ones, too, in which you saw stamped upon the very faces of the children, 'Wanted: a father and a mother.' A man took his meals there and slept there and went in and out, and the children called him papa. A woman kept her wardrobe there and the children called her mamma; but there was no father and no mother, and there was no home.

"With all due regard for Roosevelt's anti-race suicide hobby, I do not believe there is a crying call for more mere parents. The market is already overstocked. Whole armies of men and women are parents who have hardly one qualification of intelligent fatherhood or motherhood. But there is an urgent call for fathers and mothers who look upon fatherhood and motherhood as a sublime calling, a sacred trust for which God will hold them responsible.

"There has been no end of talk about what the child owes the parent. But I want to say the first and gravest duty is that of the parent to the child. He is responsible for the child being here, and the child may not look upon it as an unalloyed favor being projected into this world, so full of hardships and heartaches and heartbreaks.

"We hear a great deal of cant about the sacrifice parents make for their children, as if that were an act of supererogation for which they deserved special praise. They don't. It is simply the performance of an imperative duty, the neglect of which ought to be made a crime and punished as such. And don't forget this: you have not done your full duty to your children when you have fed them and clothed them and housed them. That is a duty recognized and discharged by every brute parent of field or forest. But true fatherhood and motherhood is lifted infinitely above the plane of brute instinct. It carries with it joys and privileges and duties that are immeasurably above feeding and clothing and housing.

"Had I the power to coin into law my fixed convictions, a prospective benedict must have something more to show than the price of a license—he can stand the preacher off—before he could be legally married. He must be able to show himself of sound mind and sound body and sound morals. He must show both the ability and the disposition to maintain a home.

"The generations yet unborn have a right to protection. Every child has an inherent right to be well born. Multitudes of children are not so much 'born into the world as they are damned into it.' Their fate is sealed a hundred years before they are born. There is a tremendous miscarriage of justice in every criminal court. In many cases the father or the grandfather or the great-grandfather should have been hanged or imprisoned instead of the poor fellow who receives sentence.

"Are you a father? Then take time to be a father. Are you a mother? Then take time to be a mother. No enterprise can be so deceiving, no cause can be so sacred as to justify the neglect of your children. Too busy, do you say, to have a share in the rearing of your family? Then are you too busy to have a family. You have no moral right to be a father if you cannot find time to do the work of a father than you have to be an alderman if you cannot find time to do the work of an alderman.

"Many a father spends more time on his driving horse or his automobile than he does on his boy; and yet he expects that boy to be a credit to him. That father makes a serious mistake who will not take time to be a companion to his boy. God pity the father whose boy goes away from him and to others for counsel and sympathy. And especially, God pity the boy! Do you want to save your boy, your girl? Then make home the dearest spot on earth. Make it just as attractive and cheerful as you can—not for the occasional guest, but for the boy and girl.

"The child deserves more than the occasional guest. If you have one cheerful sunshiny room in the house, give it to the child. If any one must sleep on a straw tick on a slat bed in the attic, let it be the occasional guest. And may I enter a special plea for the boy? Is it not true that if any one is neglected in the home it is the boy? 'Anything is good enough for him.' I say it is not. Nothing is good enough for him but the very best home can afford. Many a boy takes to the street because there is no room for him in the home. Had he a pleasant cheery room, all his own, well stocked with good reading and wholesome games, to which he might be free to invite his friends for a pleasant evening, the street would have no attraction for him. And when he takes to the street he is lost to all that is good and pure and noble in boyhood and young manhood."

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our home. The Lake street electric and Paulina street cars also pass within a block of our residence.

G. B., Springfield, Mass.—You can possibly place the inclosed clipping in the hands of some Press Writer, with knowledge of the facts, who will care to answer it or write on the subject. I did not happen to see the editorial note to which Mr. Ballantine refers, and know nothing of the facts of the case referred to, but am absolutely opposed to Comstock's war on the diffusion of knowledge, whatever the nature of that knowledge may be. Mr. Ballantine is one of the leading clergymen of the city—one that I had been inclined to believe was rather more liberal than some of the profession, but just here his liberality fails.

I was greatly pleased with your reminiscences of your father in No. 1076 of LUCIFER. I am especially interested in heredity, both mental and physical, and was extremely interested in the account of his ancestry. An autobiographical consideration of such a subject is the very best kind, for no one is better fitted to judge of the sources of various traits, mental and physical, than the person himself. Introspectively he can balance and weigh his own character better than any one else. Best wishes for LUCIFER and the Harman family.

* * *

The clipping to which reference is made appeared in the Springfield *Republican*, under the caption, "Defense of Comstock," and is as follows:

"An ir justice was done in last Monday's issue to one whom all good men should delight to honor as a Christian hero. In a little editorial note it was stated that Anthony Comstock had been 'exposed' in 'charging up mileage to a United States court as a witness when admittedly using a free railroad pass,' and the remark was added: 'Even his legal title to a pass remains to be shown.' . . . For more than thirty years Mr. Comstock has served as a special inspector of the postoffice department, guarding the mails from indecent matter. Like other officials of the department, he travels thousands of miles, and of course on a pass. It is odd if 'his legal title to a pass remains to be shown.' The Revised Statutes of the United States provide that all witnesses before the courts shall receive $1.50 a day and mileage. No witness is expected to say whether his time is worth the $1.50 or whether his actual expenses equal the mileage. . . . For forty years Anthony Comstock has stood between the youth of America and those fiends who would make money by the corruption of innocence. In this noble work he has been assailed by murderous malice in every conceivable form. Smallpox scabs and infected rags have been mailed to him. The knife of a would-be assassin has left a long scar on his face. But the bitterest of his trials has been the unceasing misrepresentation which has often deceived even the elect. Very respectfully yours, W. G. BALLANTINE."

The editor of the *Republican* remarks:

"Mr. Comstock's work merits all commendation, and there has been with the Republican no attempt whatsoever to depreciate it. But no work can be made meritorious enough to justify sharp practices of the character in question. There is no difference between Mr. Comstock's action on behalf of excluding obscene matter from the mails, in charging up mileage to the government when there is no expense of mileage, and the action of a congressman in doing the same thing while on his way to Washington to enact an antiobscenity law. We have not hesitated to take the free-pass congressman to task for charging the government for expenses not incurred, and can see no reason why Mr. Comstock's similar performance should be excused. If Mr. Comstock is regularly attached to the mail inspection service and travels free under a government contract with the railroads, then nothing is to be said against him on this score. Otherwise something would have to be said in consistency with the effort to reduce the railroads strictly to a business basis, free from discriminating relationship even with the most worthy of moral causes which are to be supported by the people and not by business enterprises considered simply as such."

The incident in court which occasioned these comments was reported widely in the daily press. The following brief notice is from the New York *American* of October 19:

"Lawyer Hugh Gordon Miller, who once punched Anthony Comstock in the jaw in answer to the epithet of 'liar,' attacked the same gentleman again yesterday, but this time in words.

"'I charge this man Comstock with being a fakir and grafter of the first water,' thundered Lawyer Miller to a jury in the United States circuit court, where his client, Ernest Richardson, was on trial jointly with Joseph J. Koch, charged by Mr. Comstock with improperly using the mails.

"'He never fights the big fellows, but persecutes the little ones,' said Mr. Miller. 'Yesterday, when he contended that he thought he had a moral right to charge the government mileage, he did not tell you that to get the money he had to swear to an affidavit that he had expended such sums in the government's behalf. But swear to it he did until Marshal Henkel refused to pay him further witness fees and mileage.'

"At this point Mr. Comstock, upon whom all the jurors had concentrated their gaze, consulted a notebook and suddenly left the courtroom.

"The jury freed Richardson, Mr. Miller's client, but held Koch guilty, and he was remanded for sentence."

A GERMAN FREETHINKER, New York.—Have received the copies of LUCIFER and enjoyed them immensely. Hope you will get your father back in good health. I wrote a few lines to him and hope to see him some day and clasp his hand. I shall carry his name and fame to Germany, where I expect to be in a few weeks. Four years ago myself and sweetheart yielded to temptation and a little girl was the result. The mother is not able to give the child a home and proper education, and marriage between us is impossible. I intend to bring the little girl over to America and hope to find some German-speaking freethinker's family which will, for moderate remuneration, give a temporary home to the child, for I shall not permit the church to get possession of its soul. Will you, therefore, insert an advertisement asking educated family living in the country in healthful location to send me offer and terms. I intend to go west after my return from Germany, as I wish to change my occupation. Since I left school I have been in the cooking business in hotels, restaurants, steamships, railways and for the last three years in private service of American millionaire families. The longer I am in it the less I like it, for it is a soul-killing occupation. As a "servant" of the American plutocrat it is especially depraving—this food destroying to tickle the palates of a small number of parasites and a dozen or so spoiled and ignorant servants, who have neither intellect nor individuality left after a few years of faithful service. I hope to find a place where I can make a decent living and have my evenings and Sundays for myself and child. I can see no charm in the mere making or possession of money, but I am often sorry that I am not wealthy, that I might be able to fight ignorance and superstition in all their forms.

[Persons desiring to communicate with writer of above letter may address Freethinker, care of 500 Fulton street, Chicago.]

BETTIE M., ROMNEY, Miller, Mo.—*Dear Mrs. Harman:* I wish to congratulate you on LUCIFER No. 1076. Mr. R. and I both thought it most excellent and we both wanted to go right down to Chicago to see and hug "baby George," but of course we couldn't. Mr. R. thought the extract from your father's autobiography well worth the price of the paper. I would suggest through LUCIFER that a fund be raised to present to your father at the convention to be held in honor of his home-coming, the fund to be turned over to him to use in sustaining LUCIFER or in any way he may think best for the work for which he has sacrificed so much. I would suggest a dollar donation, as nearly all of LUCIFER's readers could possibly spare that much for such a special occasion. If the names, with proper words of appreciation, were printed in some nice style for preservation and presented to him I think he would appreciate that also. However, act on your own good judgment about that, but it seems to me a most fitting occasion to raise a fund which will help LUCIFER and at the same time show appreciation of his work, and convince Comstockery that Mr. Harman's imprisonment resulted in a boom for his work rather than the death of it.

MRS. W. N. F., Los Angeles, Cal.—You deserve abundant congratulations upon bringing out the birthday number, with its splendid tributes to your noble father. How interesting it is to be permitted to come thus much closer to the lives of those we are happy to count dear. It enables those too far away to know you personally, to feel so much better acquainted. I cannot agree with the attitude of Mr. E. E. Carey in regard to suggestions attendant upon birthdays. What he opposes I deem the negative side of the matter, though, alas, it is too generally so regarded, I admit. But why not come out strongly on the positive side and claim it as the natal day it is—the day that marks the dedication of an individual life, when it became distinct from another's—its mother? Let it signify the beginning of a new year always, not the close of one; another year to be filled with the worthy endeavor of a constantly maturing, progressing being. Age should stand for ripeness—that delicious mellowness when the flavor is best—not senility and decay. Our standards need readjustment. For the sum enclosed please send me half a dozen copies each of Nos. 1060 and 1076, the birthday number. A year ago I was in Chicago and had just a peep at yourself, the then new baby and Miss Virna, when Mrs. Florence Johnson carried me off to the Spencer-Whitman Center, where I met the "prisoner in bonds"—what a precious memory!

We can still supply copies of LUCIFER No. 1060. This is the special number devoted to the prosecutions of the editor of LUCIFER and the attempted suppression of his paper. Price, 25 cents a dozen.

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THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings every Sunday afternoon at 2 o'clock in Corinthian Hall, seventeenth floor Masonic Temple. Free discussion. LUCIFERS on sale at meetings.

Nov. 11—"Comparative Divine-Human Law-Giving," by Milton S. Terry, D. D., Northwestern University.

Nov. 18—"The Making of Law," by William Otis Wilson, Secretary of the Legislative Voters' League.

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WOUNDED IN THE HOUSE OF ITS FRIENDS.

In the old *Pall Mall Gazette* days Mr. W. T. Stead made himself a name as a puritan of puritans. He led the movement in England which culminated in what we know as the criminal law amendment act of 1888. (It is probably better known in America as the age of consent raising act.) Mr. Stead and the National Vigilance Society of England have, of course, performed at times work which seemed to conflict with a liberal interpretation of the laws of liberty, but few of our friends have ever criticised the methods of work which he or the society named have adopted. On the other hand, the friends of liberty have often owed a debt of gratitude to Mr. Stead for his constant efforts on behalf of radicalism and freedom. I could tell you of a hundred ways in which Mr. Stead has helped the cause of liberty. I only pause in passing to mention his fight for free speech in Trafalgar Square, a story which is worth remembering; of his fight with his proprietor for the right of an editor to let the then abhorred Mrs. Besant speak for herself in his journal; of Mr. Stead's praise of Havelock Ellis' book, "Sexual Inversion," at a time when I was under arrest for selling it. Nor must we forget the heroic stand he made against the Boer war while no man's life was safe from the fury of an almost unanimous England thirsting for the liberties of the two republics.

All the time, however, Mr. Stead has in season and out of season denounced the free-love movement. He is the most determined enemy of the theory of freedom in sex imaginable. This is the only excuse I have for mentioning him in the same breath as Comstock, a man to whom he bears no other resemblance. Stead's weapons against a theory he dislikes are argument, or at the worst to ignore it. He is remarkably ready with his fiery scorn and denunciation. He lays about him with a literary whip more like a scorpion than a pen. His latest enemies have been the theaters of London, whose immoral plays have moved him to a wrath which would seem extravagant if applied to worse offenders against decency. He only began going to the theater a short time ago, and will probably feel merely bored at the average play when he has seen as many plays as most of us. His often wisely discriminating attacks on indefensibly crude, vulgar and unreal plays have made his name sweet to many who hate the very idea of a play. He has praised a number of good plays, including those of Bernard Shaw, which your puritans found so immoral. This praise must have been accepted by our Comstocks as the price they had to pay for the more frequent condemnation.

Now enter on the scene various priests. Father Vaughan steps into fame by a denunciation of the smart set. Rev. Copeland Smith is allowed to cry out in horror and the *Daily News* against the awful vice of a certain music hall, the London Pavilion, where appears nightly "The Modern Venus," a lady whose lovely form is said to be the nearest approach to Venus of Milo this generation is likely to see. Nudity, vice, the two things are the same to our Comstocks. Let the police close this awful den at once, said Mr. Smith and his friends. If only Mr. Stead would aid them with his pen the thing would be done.

Poor old Comstockian Smith! Mr. Stead has been to see the Venus. He came, he saw, and Venus conquered. Let the judgment of our modern Paris be heard. There are some sore places on the soft heads of our Comstocks as they read their chosen champion's account of his first visit to a music hall:

"La Milo was the only redeeming feature in the long monotonous succession of ugliness and vulgarity. La Milo posed as if she were carved out of marble. She represented Hebe pouring out a libation, Circe the Enchantress (in bronze), Maidenhood, Hiram Powers' 'Greek Slave,' the Tambourine Girl, the Venus de Milo, and the Velasquez Venus. Of these, Circe, the Greek Slave, and the Velasquez Venus were undraped, and the others were more or less clothed. Absolute nudity is out of the question, being forbidden by the law of the land; the semblance was statuesque rather than life-like. In each of these poses La Milo occupied a pedestal in the center of the stage. The question of the propriety of displaying the original statue, bronze or marble, of Circe and the Greek Slave on the music hall stage—there could hardly be any question about the others—is one upon which opinions will differ. There can, however, be no difference of opinion as to the beauty and ideal loveliness of the pictures of which La Milo formed the center figure. As to the suggestion of indecency, that is a fraud, and I fear that those who sell tickets on the strength of it are open to an accusation of obtaining money on false pretences. La Milo is indecent as statues are indecent, no more and no less. Those who came to gloat over indecency were pretty considerably sold, but the audience, unintelligent and vulgar though it was, seemed to be thrilled for a moment by the beauty of the spectacle."

GEORGE BERNONOUGH.

CRAMMERS OF FURNACES AND SITTERS ON SAFETY-VALVES

The Czolgosz memorial meeting and the events followed suggest a serious and dispassionate consideration of elementary principles of association, assembly, utterance and the preservation of the peace.

Under a republican form of government, such as that of the United States, where changes in policy and administration may be and are brought about by private and public discussion and the formal registration of opinions at the polls, it would seem to be self-evident that the appeal of dissentients, as of conformists, should be, always, to reason, and to enlightened self-interest, if you will; and the object should be the orderly formation and ascertainment of social aspirations and purposes. Only the most grave and continuous denial of the rights of investigation and expression could warrant even the hint of a resort to force, for that appeal would mean the abandonment of reason, of deliberation, of peace, and the exaltation of unthinking physical force, of frenzy, of war. Whatever denial there has been of the right to fully discuss moral themes, there has not been, in all this part of the country, any obstruction of peaceful political agitation, except the foolish attack upon Single Tax speakers in Delaware a few years ago. And whatever interference there has been in the domains of morals and religion, whatever interference there may be in any domain of thought in the present or future, the remedy therefor has lain and lies and in all probability will lie in the hands of the people themselves. They cannot be gagged by their officials save by their own active or passive connivance. Constitutionally, traditionally and historically they may place their feet in paths which broaden into highways that lead out of every ambush and labyrinth of any and all censorships. Only their own superstition, indifference and sluggishness, on the one hand, or their unfamiliarity with their new environment, their impatience and their blind passion, on the other, can avail to make permanent, extensive and really dangerous any sporadic and embryonic manifestations of old-world surveillance and suppression that now annoy or alarm thoughtful men and women.

Whenever a minority's only danger lies in the majority's non-acquaintance with or prejudice against or reasoned rejection of the principles and proposals of that minority, it is folly and suicide for the minority to resort to force or to threaten to resort to force. When it thus dethrones reason and puts brute might in the seat of authority, it succeeds only in deepening the prevailing ignorance concerning its sound ideas and good intentions, it makes the prejudice against its theories absolutely unamenable to argument, and it immeasurably strengthens the brief of every attorney who

pleads at the bar of thought for its condemnation and conviction. When a minority drops the pen of reason and draws the sword of physical force, does it expect still to be opposed by reason and waved back with olive branches? The appeal to the arbitrament of war is an extremely serious challenge, and when a hopeless minority, in a country where persuasive agitation is at least fairly safe, issues such a challenge, its folly is equaled only by its criminality.

I have spoken of the bigoted harrying of the Single Taxers in Delaware. If that persecution had developed a Czolgosz, and if from that day to this the orators and organs of the Single Tax party all over the country had been eloquent with guarded apologies for or fulsome laudations of that ill-balanced assassin, what would be the status of the Single Tax idea and its advocates? Instead of meeting, at the worst, indifference, and at the best, eager inquiry and welcome, would not those advocates be despised and hated? Would not their meetings be under police espionage, their propaganda practically *nil* in results?

While the organizers of Czolgosz meetings and the editors of *Mother Earth*—these Communists and revolutionists who miscall themselves "Anarchists"—have been guilty of incredible folly in pursuing the course they have, they have stultified themselves as well. Why they are not Anarchists and how they have stultified themselves I shall show later. First, however, attention must be called to equally stupendous folly on the other side.

These propagandists would be the champion blunderers were the police not neck-and-neck in the race with them. While the Communists have been busy "cramming the furnace with resin and pine," the police have been sitting on the safety-valve. Under such conditions explosions always are due. Appeals to passion, to hatred, veiled incitements to violence, always are reprehensible and often are dangerous. But the real statesman is inclined to let the talking proceed, even when it is most unwise and may become very perilous. Except in grave crises, equal freedom for all to talk will be the surest guarantee that the foolish will not overbear the wiser part of the people. Necessarily, this condition of equal freedom is absent in a blood-thirsty mob, where no dissent is permitted, and then it is the first and urgent duty of the forces of order to intervene. But no evidence is forthcoming that the managers of the meetings attacked, that the editors of *Mother Earth*, would have gagged critics. So there can be no doubt, as it appears to me, that the police were very ill-advised when they piled themselves onto the safety-valve of speech. Theoretically, any government is justified to itself when it meets violence, or incitements to violence, with violence; the attacking or threatening faction invites such a counter-stroke, and it need not be astonished or scandalized if that stroke is delivered. But not all violent defensive action that is permissible is politic. It is not probable that any wholly sane man or woman has been converted into a Czolgosz admirer or apologist by anything that was said at the interrupted meetings or that was printed in *Mother Earth*. On the other hand, it is quite likely that the assault by the police has created more or less sympathy for those who were arrested, and this sympathy, naturally, is not always as discriminating as it should be. And the misguided action of the police has confused the issues. Before, no one not to some extent susceptible to the attacks of the assassination microbe, or very young and unthinking, was likely to go to such a meeting. Now that the police, unintendingly, have raised the question of free speech, many will hear protest addresses and read protest articles, and in some of these addresses and articles there will be little or no clear thought and much confused and confusing rhetoric, in the mists of which the ideas of many hearers and readers will become foggy and uncertain, divided between approval of force as a "reform" weapon and disapproval of force as a police weapon.

Yes, the police have done foolishly, badly; almost or quite as foolishly and badly as the Communist Czolgosz apologists.

The police, led and misled by the ideals now put before them, and knowing little more of small parties than their names used as epithets, are not the men to deal officially with sociological problems and pass judgment on the truth or error preached by men they do not know, and often in a language with which they are unfamiliar. It is pretended that the detective bureau knows all about the "Anarchists" of the East Side; knows who the leaders are, and all the other particulars. But when a raid is made, most of those caught in the net are girls and boys, and mere auditors at that; many of them drawn to the place by curiosity or childish enthusiasm. When a gambling house is raided, only the proprietor and the employees running the games are held; the visiting gamblers and the onlookers are released. Why is not this rule followed when an "Anarchist" assemblage is caught in the toils? Why hold the members of the audience, the youths of either sex who are neither managers nor speakers? Are the police anxious to make malcontents, rebels, potential assassins, or are they simply so densely stupid that they do not know what they are doing?

If the American theory of social organization is sound; that is, if reason is to be the determining factor in ordering our associative life, then they are most unwise who favor, even if only by apology after the fact, the "removal" of chosen chiefs of state; and they are equally unwise who endeavor by force to suppress expressions of discontent, even if this discontent sometimes foolishly voices itself as sympathy for or approval of unfortunate unbalanced assassins. The surest way to weaken the influence and power of a tyrannous official is to let in the light upon his actions. To kill him is to rally his party and the overwhelming majority of all other parties to avenge his death. The surest way to prevent incendiary utterances is to let folks talk. On the one side, do not throw in too much fuel, raising the steam above the danger point; and on the other side, do not sit on the safety-valve.

The so-called "yellow" press of this and other cities has done vast harm by its sensationalism, its appeal to class feeling, to passion, to undiscriminating hatred of what is; by its magnifying of relatively unimportant issues and its minimizing of vital questions; by its prying into private affairs and its sinister disregard of personal liberty and the salutary freedom of speech, press and life. But is there a careful student of human nature and human history who for a moment thinks the evil would have been less had this most unsanitary press been subjected to a rigid official censorship? Are we not as certain as that we live that an attempt to muzzle these unwholesome sheets would have multiplied ten times the evil wrought by any through them? The very badness of their conduct has made the saner, more thoughtful, less invasive, even if "conservative," journals much more welcome to earnest men and women than they might have been had they not constantly been confronted and warned by these "horrible examples." The most nearly effective censor of the press is the press itself.

To return to our examination of the policy of those who stand forth as apologists or quasi-apologists for political assassination in the United States: In the first place, as heretofore intimated, they are not Anarchists, for if Anarchism means one thing more than any other, it means opposition to the government of man by man. To take man's life without his consent is the last, supreme, step in governing him. Therefore, assassination is superlative governmentalism, not Anarchism. If it be objected that the official is killed in self-defense and that defense is not government, the sufficient answer is that in a republic there are other and preferable means of defense; that the killing, instead of lessening the tyranny or the alleged tyranny, but intensifies it in its effect upon all whom it had affected before and extends those baneful effects to others, nonparticipants in the "propaganda by deed" and non-sympathizers with that method of evangelization; and, finally, so far from the killing being an act of self-defense, it is an act of self-destruction.

In the second place, radical reformers of all schools, including the various divisions of Anarchists and Socialists, acclaim themselves the especial champions of anti-militarism, the opponents of armies and navies, the apostles of "the peaceful conquest of the earth." Needless to say, assassination is an act of war, an act kindling the war spirit in others, fanning afresh the fires of hatred, and leading almost inevitably to more and more bloodshed. It is an act of war wholly unnecessary here, wholly futile, and worse. Strangely enough, nearly all those who are ready to order or approve the "execution" of disliked officials are strenuous opponents of capital punishment! Will they see the point when they are asked, as I ask them now, if an "execution" is not the infliction of capital punishment? And in carrying the decree of execution into effect, how many innocent men, women and children are maimed and slaughtered!

But the question I am leading up to is this: Why should missionaries of peace select as their hero a fighter with bomb or knife or pistol; a killer, an assassin, a man who, like Czolgosz, never, so far as any of them knows, gave to the world a single day of study, a single thought, a single beautiful emotion to cheer and uplift in hours of loneliness and affliction? Why should they select this man, whose mad act has made it almost infinitely harder for thousands of us, men and women, to express our thoughts, to do our work for human betterment—why should they issue memorial numbers of magazines and hold commemorative meetings for him? Have there not been, are there not now, any soldiers of thought in their own ranks?

Has there not been, is there not now, a solitary man or woman in their company or outside it who has done noble work for the race in the fields of discovery, invention, science, letters, art, peace? How pitifully small, how hideously malformed, how unspeakably a failure, crouches a Czolgosz at the feet of a Bruno, a Voltaire, a Howard, a Paine, a Kropotkin, a Reclus, a Tolstoy, a Spencer, a Darwin, a Haeckel, a Proudhon, a Garrison, a Whitman, an Ibsen, a Marx, a Thoreau, an Emerson, a Mary Wollstonecraft, an Elizabeth Cady Stanton, a Susan B. Anthony! A mere blood-letter set high on a pedestal above all these creative workers! And this done by *the* proclaimers of peace!

In less than forty years three presidents of the United States were done to death by assassins. Two of the murderers were half-demented, to say the least. Perhaps the third, Booth, was, also. Anyway, his deed was a result of five years of civil war; it was born of the fierce passion of internecine strife. Guiteau's act was the outcome of a factional fight in the Republican party. Guiteau's brain could not stand the strain. Probably the influences leading to the murder of Mr. McKinley were more complex. The suggestion to be made here is, What would the whitewashers and gibers of Czolgosz think if certain citizens or aliens were to assemble in meetings today or issue memorial numbers of periodicals intended to "put a good face" on the assassin of Abraham Lincoln or James A. Garfield? But why should they not, if such actions are allowable, necessary, or useful in the case of the murderer of William McKinley?

What could be more absurd and repulsive than for adolescent youths, misses in short dresses, and declamatory agitators to expend breath in fervent periods over such a gruesome event as either of these assassinations? But it has been done in one case; why not in the others?

These assassinations furnish material for serious study, but no excuse for truck-end oratory. An association of mature scientific men and women might profitably spend some hours or days in examining facts and comparing inductions. Alienists, neurologists, pathologists and psychologists would find much that they could make use of in their studies and apply in the amelioration of human suffering. Here were three assassins, coming from different walks in life, acted upon by environments differing widely, and yet producing subjective and objective results essentially similar. It is a rich field for scientific investigation—for careful, painstaking collection of facts; for analysis and synthesis; for dispassionate drawing of conclusions. But for callow, frantic, partisan speech-making there is no occasion. We had too much of that preceding and immediately following the respective murders. Long ago the demagogue should have made way for the psychologist and the scientific sociologist.

Freedom of speech is necessary to freedom of thought and is a condition precedent to sanity of thought. Reason and comity can do their best work only when fear of punishment is absent. Fear of punishment may be induced by memory or record of former persecution, by present persecution, or by threatened persecution. Persecution may be instituted, without provocation, by the enemies of freedom of thought and expression, or these enemies may resort to it because of the blunders or mistaken methods of the friends of freedom of thought and expression. The man who prayed to be delivered from his reckless friends, at the same time declaring his ability to take care of his enemies without assistance, simply voiced the thought of every sane reformer since the race began its evolution.

Free thought postulated as a method is the antithesis of the methods of physical violence. No new society that shall be at the same time a better society is possible unless its component units exert themselves to the utmost to rid their minds of the force-ideals of the old society and to keep their hands from that crucifixion of reason and persuasion which is the gravamen of their indictment of the old society. It is incumbent upon the new men and women not only to talk better in glittering generalities, but to plan more wisely and to do more equitably than have the old men and women whose places they would take in the direction of human affairs. "We learn to do by doing" as we want others to do, not by doing as they do while we brand them as criminals because they do not do as we preach.

Where there is even only a partial liberty of investigation and utterance, as in this country, it is the extreme of unwisdom to throw argument and moral appeal aside and revert to the weapons of the savage. To kill officials, to hint at the alleged justifiableness or expediency of killing them, or to condone the killing of them, is the rankest folly, from every point of view. It is suicide. It solidifies against such propagandists not only "the powers that be," but all who stand for peaceful inquiry and scientific demonstration. Strike thus at officers of government in a republic, and you strike at the vast majority of the people of all schools of thought; you harden their hearts against you; you shut their ears to your arguments, to your just complaints, and your best suggestions. You drive your audience from you and force into silence nearly all reformers, nearly all advocates of change save those whose counsel is to further madness and greater destruction.

Even to argue for the right or alleged right to advocate the performance of criminal acts, on the ground that without unrestricted freedom for such advocacy of invasion the right to liberty of expression is denied, is to sacrifice essential substance to empty form. It is to transform a living principle into a dead dogma, whose worship is blindness and culminates in disaster. Your appeal to reason, or his, or mine, is nullified just in the ratio that insistence is laid on a real or assumed free-speech right to advocate the training of a battery of Nordenfeldts on dissenters or the throwing of a bomb at an official elected by those dissenters by those who do not agree with you or him or me. What may or may not be a theoretical right in the premises is relatively unimportant; what is important, vitally important, is the fact that to insist that we have such a right is to menace and cripple our perfectly defensible right of expression, to seriously limit, if not destroy, our opportunity to teach and persuade. It is enough for us to affirm the right and benefit of the utmost freedom for the discussion of all suggested peaceful changes in belief and society, and to keep it ever before all authorities that in the long run their tenure of office depends far more on non-interference with even the most incendiary utterance than on suppression of that utterance.

The assassin and the arrogant police official play into each other's hands and postpone indefinitely the day of reason and self-rule. Every act of legal or administrative oppression augments sullen discontent and trains potential murderers. Every murder of an official puts another drastic law on the statute-book and a thousand more men into the ranks of the police. Blindness and madness are pitted against blindness and madness, and between the two armies of hate the men and women of thought and peace vainly cry for truce and calm study of causes and remedies.

EDWIN C. WALKER.

244 West 143d street, New York, N. Y.

[I do not know to what extent Mr. Walker depended on the newspaper reports of the "Anarchist" meeting which was raided by the police. We all know that such reports are usually exaggerated, to express it very mildly. In order that no injustice may be done, I append Miss Goldman's account of the meeting, as published in *Mother Earth*.—E. H.]

Liberty by the grace of the police and the might of the club was again brought home to us in the most brutal and unspeakable manner. A club of young boys and girls peaceably assembled Saturday night, Oct. 27, to listen to a discourse as to whether or not Leon Czolgosz was an Anarchist. At the close of the meeting three of the speakers—Julius Edelson, M. Moscow and M. Rubinstein—were arrested and placed under $1,000 bail each. Tuesday, Oct. 30, a meeting was called to protest against the arrest of these boys and the suppression of free speech. Mr. Bolton Hall, H. Kelly, Max Baginski and myself were announced to speak. The meeting proceeded in absolute order, with Julius Edelson, who had meanwhile been released on bail through Mr. Bolton Hall, as the first speaker. He had spoken barely twenty minutes when several detectives jumped on the platform and placed him under arrest, while twenty-five police officers began to club the audience out of the hall. A young girl of eighteen, Pauline Slotnikoff, was pulled off a chair and brutally dragged across the floor of the hall, tearing her clothing and bruising her outrageously. Another girl, fourteen years of age, Rebecca Edelson, was roughly handled and put under arrest, because she failed to leave the hall as quickly as ordered. The same was done to three other women—Annie Pastor, Rose Rogin and Lena Smith—for no other reason except that they were unable to reach the bottom of the stairs fast enough to suit the officers. I was about to leave, when one of the officers struck me in the back and put me under arrest.

Fortunately, Mr. Bolton Hall and H. Kelly could not be present at the meeting; they, too, might have been clubbed out of the hall.

Six women and four men were packed like sardines into a patrol wagon and hustled off to the station house, where we were kept in vile air and subjected to vulgar and brutal annoyance by the police until the following morning; then we were brought before a magistrate and put under $1,000 bail each for *assault*. Fancy girls of fourteen and eighteen, of delicate physique, assaulting twenty-five 250-pounders!

If we as a nation were not such unspeakable hypocrites, we should long since have placed a club instead of a torch in the hand of the Goddess of Liberty—the police mace is not merely the symbol, but the very essence of our "liberty and order."

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light: affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The anniversary memorial meeting in honor of the Anarchists hanged in Chicago Nov. 11, 1887, was held in Brand's Hall on Saturday, Nov. 10. Miss Voltairine de Cleyre's tender and loving tribute to their memory deeply touched the immense assembly. Mrs. Lucy Parsons, widow of Albert R. Parsons, was the only other English speaker,—Sunday evening, Nov. 11, at the Social Science League, Miss de Cleyre read a brilliant paper on "Anarchists in Literature" before a large and critical audience.

LETTER FROM THE EDITOR.

HOSPITAL, U. S. P., LEAVENWORTH, KAN., Nov. 11, 1906.

My Dear Lillian: Thursday last I was honored with a visit from Elbert Hubbard, of East Aurora, N. Y., the world-famous Roycrofter, and with him came our good friend Maude Pepper Hazelton, of Kansas City, Mo.; also Mr. Wylie, of same city. To say that I enjoyed the visit most keenly is commonplace. Brother Elbertus was most kindly fraternal in words of sympathy and appreciation and in offers of aid if in need of financial assistance. He insists I must spend a week with the Roycrofters when my present engagement at the U. S. P. is ended. He is now on one of his frequent lecture tours, being billed to speak in Leavenworth the same day on which he called on yours truly. Sorry the nature of my business here did not permit my hearing the lecture. More correctly speaking, I regret that the nature of the business of the prison officials *with me* would not permit me to hear the lecture.

Mrs. Hazelton renewed her kind invitation of some weeks ago, insisting that I must call at her home when on my way to Chicago. Says she will meet me at the prison gate, morning of Dec. 26, at which time I expect also Brothers Shepherd and Young, of Leavenworth, and perhaps others. Of course I shall be anxious to get home as soon as possible, but as Mrs. Hazelton's mother, Myra Pepper-Weiler, is expected to visit the daughter about that time, and as Dr. L. M. Hammond expects me to visit her place, a suburb of Kansas City, before returning to Chicago, I feel much inclined to comply with these kind invitations, more especially so since Dr. Hammond writes me that she expects to go to California in the near future. Please write her at once and say that visits to prisoners are in order every day except Sundays and holidays. Be sure not to neglect this. Dr. Hammond has made several unsuccessful attempts to find out when she can visit me. Mrs. Hazelton brought me a basket of excellent fruit—assorted varieties.

From Edwin C. Walker come copies of *World's Work, Moody's Magazine, Liberal Review* and *Life*; also good letter on the political situation in New York, with clippings. Tell him I have seen no copy of *Truth Seeker* since leaving home.

Did I tell you I had a visit from Brothers Shepherd and Young, of Leavenworth? Seems to me I mentioned it in my last to you.

From George Bedborough, London, Eng., comes an autograph copy of a book called "The Hundred Best Poems in the English Language (Lyrical)," selected by "A. L. G."; also card.

Please thank L. A. Heald (Washington, D. C.) for writing, and J. D. Shaw, editor *Searchlight* (Waco, Tex.), for publishing the little poem entitled, "Life's Best Hero (Respectfully dedicated to Moses Harman)." Say to Brother Heald my only regret is that the said Moses Harman is not more worthy of having such lines inscribed to him. It seems from his editorial note that Mr. Shaw holds much the same attitude towards me and my work that Louis F. Post, editor the *Public* (Chicago), does. Neither of these men share with "Mr. Harman the theories in advocacy of which he has been made to suffer." To this statement Mr. Shaw adds: "However, it [the *Searchlight*] believes that in their advocacy he is perfectly honest and that his motives are pure. . . . If a man's spirit and motives may be honored while his actions are deprecated, then the lines referred to are consistently admitted to these columns." There is this difference, however, between the attitude of the *Searchlight* and that of the *Public*: While the former has in the main been silent, the latter has given much of its space to a defense of what it believes the right of publication—the right of every man and woman to free expression of honest opinion, so long as the personal and property rights of no one are invaded. In thus saying I wish to censure the motives of no one who differs from me in "theory." Claiming to be honest in my views on all questions, I freely grant honesty of purpose to all others. I refuse most positively to sit in judgment upon the motives of others, even upon the motives of those who deprive me of what I claim as my natural and civil rights. I am always glad to get copies of the *Searchlight*, and sincerely thank Brother Shaw, whom I once met in Chicago, for sending me his magazine for November of this year.

In my last letter I failed to acknowledge all the letters and cards I had received up to that date. Lest I crowd out these acknowledgments again, I will begin now, and will include letters and cards received since last writing: F. A. de Crane, 1; Ed. Secrest, 1; G. B. Wheeler, 3; Joseph M. Bare, 1; W. W. Miller, 2 (and clippings); Emma B. Greene, 2; Flora McPhillipps, 1; E. L. Small, 3; Oriole E. Lloyd, 1; Albert Wichman, 2; Fannie Bellis, 1; Ada M. Morley, 2; Hebron A. Libbey, 1; Rosa B. Parkhurst, 1; J. M. Gilbert, 1; T. F. Meade, 1; Frank Theodore Allen, 1 (and literature); C. N. Greene, 2; Thirza Rathbun, 1; Helen Philbrick, 1; I. Jamison, 1; Fred P. Young, 1; J. Allen Evans, 2; Lois Waisbrooker, 1; Edward P. Foster, 1 (and literature); Bruno Lehman, 1; John E. Boultenhouse, 2 letters and 10 picture cards; Dr. J. E. Price, 2; Florence Johnson, 1; Bettie M. Roberts, 1; Sadie A. Magoon, 1; Ollie Steedman, 1; Annie E. K. Parkhurst, 6 picture cards; Philip G. Peabody, 11 picture cards; Dr. Robert Greer, 1 (with booklet); Grace Moore, 2; Grace Potter, 1 (with 60 unaddressed picture cards); C. P. Holt, 1; Dr. Hardcastle, 1; Lucinda B. Chandler, 2; A. E. Ellis, 1 (with literature). From foreign countries: Bodh Raj Shah, Langhoi, Dist. D, Jelum, Punjab, India, 1; Dora Forster-Kerr, British Columbia, 1; Robert R. Kerr, same, 2; a card, written in Spanish (or Latin), mailed at Tepic, Mexico, and addressed to "Hon. Moses Harman, 5326, Box 7, Leavenworth, Kan., E. U."—I suppose was meant for me, judging from the sub-title or number appended to my name, but not being able to read the writing (except the address) I am left to infer that my Mexican friend has got my name mixed with that of some distinguished United States legislator, hence has tacked the *handle*—"Hon."—to the wrong name. If this line should meet his eye I *respectfully* ask him to write again, and get some one to translate the message into "United States" before putting it into the international mail bags. While I plead guilty of having committed the folly of making a political canvass as an antislavery man in a proslavery state during the rushing times of 1862, I hope I have so far outgrown the inanities of youth that no one, native or foreign, can justly accuse me of wanting to see the title "Hon." prefixed to my name.

A good letter from Arthur Wastall, East London, South Africa—the third from him, as I think, since I was sent to Joliet—tells me that two of his friends had written letters to me this year and got no acknowledgment—namely, Fred Weeks, of Sussex, Eng., and Mrs. Hallam, of Sydney, Australia. I certainly have seen no letters from either of these good friends. Perhaps misdirection is the cause.

Brother Wastall tells me there are many surprises awaiting me when again I am free to read what has been done and said and written during the months of my present incarceration. Among other things he mentions the publication of a book in German, called "Marriage of Happiness," and promises to bring this book (soon to be translated into English) to the attention of our readers. Please remind him of his promise, if he should forget it. Again Brother Wastall speaks of the interest his Japanese friends are taking in our work. "You will be glad to know that the more intelligent Japanese are reading your literature and greedily asking for more." Again, too, he speaks of his "ambitious idea of planting a 'Harman colony' in British East Africa, on a site already chosen by Dr. Theodor Hertzka, the noted German or Austrian writer whose work on land and cooperative industry we have been selling for a year or two."

Many other letters I should like to notice, but space fails. I lost an hour or two today from writing by going to chapel to hear Mrs. Booth. She is evidently a fine speaker, but I could not hear much she said. Will send another package of letters soon.

M. H.

THE FEARS OF AN ANTIPURITAN.

In the discussion of the sex question England lags far behind America, notwithstanding its freer press. The boldness of experiment which has long existed on this side of the Atlantic is as yet unknown over there, and even the theoretical free-lovers of England are too few and scattered to have any influence. At last, however, there are signs of a coming awakening. Many writers of some reputation have begun timidly to allude to the subject of sex, and to hint that some kind of change is needed. One of these is Hubert Bland, who did more perhaps than any one to create the Antipuritan League, and who has now published a book called "Letters to a Daughter," in which there are signs of a progressive spirit. This book is criticised in *Fabian News* for October by Cecil Chesterton, secretary of the Antipuritan League, and some of his remarks are so characteristic of persons who are just beginning to study the sex question that I wish to make a few comments on them. Speaking of Bland's position on the sex question, Chesterton says:

"Neither the sentimentalities of the conventionalists nor those of the revolutionists can disturb the balance of his judgment. His point of view is unconventional, but he is not an anarchist. He knows that without conventions civilization, and indeed human life as we know it, could not exist. He criticises them freely, but he does not urge a blind revolt against them, as such. He sees the complexity of human problems, notably of the problem of sex. He has no sudden and clear-cut solution."

These statements are rather vague, but I gather from them that Mr. Chesterton, while dissatisfied with things as they are, cannot summon up courage to cut the knot by the simple method of individual freedom. He thinks the community must superintend the love relations of individuals, otherwise something dreadful, he hardly knows what, would happen. As there are many who think like Mr. Chesterton, perhaps the best thing I can do is to mention other subjects regarding which a similar belief formerly prevailed, but has now been abandoned by all intelligent persons.

Not long ago it was the universal belief of mankind that the state must superintend the religious opinions of the individual, otherwise society would be in a state of chaos. Francis Bacon, though far in advance of his age in religious toleration, wrote an essay on "Unity in Religion," in which he described the dreadful things that would happen if men went to different churches. "Heresies and schisms," he says, "are of all others the greatest scandals, yea, more than corruption of manners." Little more than two centuries ago John Bunyan spent twelve years in jail for preaching in an unlicensed conventicle, and the vast majority of Englishmen thought it served him right. A few years earlier Roger Williams was driven from Massachusetts for advocating freedom of conscience. It was not for fear that men's souls would be damned that writers like Bacon abhorred heresy, but because they believed that social life would become impossible if heresy were allowed.

Little more than two centuries ago it was the universal opinion of mankind that if books could be published without being licensed by a government official the most disastrous consequences would ensue. Even when licensing was abolished the press was still severely restrained by the law courts, and liberty was only very gradually secured. The liberation of the press has been approved by historians of every shade of opinion. The rather prudish Macaulay says:

"From the day on which the emancipation of our literature was accomplished the purification of our literature began. That purification was effected not by the intervention of senates or magistrates but by the opinion of the great body of educated Englishmen, before whom good and evil were set, and who were left free to make their choice. During a hundred and sixty years the liberty of our press has been constantly becoming more and more entire, and during those hundred and sixty years the restraint imposed on writers by the general feeling of readers has been constantly becoming more and more strict."

Ten years ago nearly all scientists, and the great majority of people who prided themselves on their intelligence, thought that compulsory vaccination was necessary, otherwise nobody would get vaccinated. In England, however, the untutored multitude made such resistance to compulsory vaccination that parliament, with many misgivings, abolished it in 1898. What has been the result? In the very first year of voluntary vaccination the number of vaccinations rose 33 per cent, and it has steadily increased ever since. In 1898, the last year of compulsory vaccination, only 47 per cent of the children born in London were vaccinated; in 1901, under voluntary vaccination, 85 per cent were vaccinated.

Not long ago everybody thought it necessary that the law should, by the severest penalties, punish the act for which Oscar Wilde was condemned. Most people still think so in English-speaking coun-

A VICTIM OF THE POSTAL INQUISITION.



MOSES HARMAN, EDITOR OF LUCIFER.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

tries, but hardly anywhere else. In Holland, Belgium, France, Italy, Spain, and probably other countries, such acts are no longer punished by law, and a great agitation with a like aim is going on in Germany and Austria. The legislators of those countries have had the sense to see that if persons who have this peculiarity are left free they will not marry, and will have no children to inherit their peculiarity; but if they are not left free, they will marry and have children like themselves.

One could give almost endless instances of regulations which were once thought indispensable, and are now thought ridiculous. But none of them were so absurd as regulations on sex. Religion and authorship are artificial things peculiar to man, and nature gives us no rules for our guidance in such matters. But the relations of the sexes are already regulated by the laws of physiology. Nature tells everybody when the age of love should commence, when it is good to have and when not to have relations with the other sex, whom it is good to have relations with and whom to avoid, how long love should last, and all other matters of the same kind. All these things have been settled by millions of years of natural selection. By the attraction of opposites and other feelings nature tells us what persons we should mate with in order to have superior children. If we choose an unsuitable mate, nature soon shows us our mistake. Now and again people are born with a tendency to sexual excess, just as they are born with a tendency to gluttony or drunkenness, but natural selection is always weeding such persons out. Throughout the whole animal world the relations of the sexes and the rearing of offspring are regulated to perfection by the laws of physiology, and animals are entirely free from many diseases and evils that afflict mankind. It is only when we come to man that we are told that nature cannot attend to the relations of the sexes without the aid of Roosevelt and Comstock.

The rules of moralists and legislators regarding sex consist of nothing but wholesale attacks on the laws of physiology. Women are told that they must not have love relations until many years after nature has commanded them to do so. Strong, healthy women are told that they must live and die as old maids. Vigorous young women are told that they must be "true" to old men with one foot in the grave. Women wedded to imbeciles, drunkards and diseased persons are told that it is their duty to have as many children by such men as possible. Young men are forbidden to have natural relations with clean and decent women and are driven to associate with those who give them the foulest ideas of sex and turn them into fountain-heads of disease and corruption. Variety in love is condemned as bad, although change of air, change of scene, change of diet, change of occupation, and every other conceivable form of variety are admitted by every rational being to be good.

I have no space to deal with all the groundless fears of those who think sex should be regulated, but I will deal with a difficulty Mr. Chesterton raised in the same paper some time ago, that children would be deserted under free love. The answer is that in many parts of the world marriage has already been abandoned by half the people and children are not deserted. In Vienna 45 children in every 100 are illegitimate, and in Prague and Munich 44. Did any one ever hear that the children of these cities were deserted? If they were, there would be a high death rate. According to Mulhall, the most legitimate of cities is Rotterdam, where only 7 per cent are illegitimate, and Vienna is the most illegitimate of cities; yet Rotterdam has a heavier death rate than Vienna. My own opinion is that children will never be really well cared for until they are publicly maintained, but at least they are as well cared for without marriage as with it.

That free love is better than bond love is not a mere theory, but a thoroughly tested and proven fact. For many years freedom in love has been practiced in America by individuals and by communities. Many persons have lived and died under it, and many children have been born and raised under it. Up to date it has been an absolute success, and it is preached and practiced by an ever-increasing number of persons, especially women. Messrs. Bland and Chesterton are well-known journalists and they should come to America and study free love on the ground and then publish an account of what they have seen and heard. Before many days were past they would laugh as much at their present ideas as I have no doubt they now laugh at Bacon for thinking that society would fall to pieces if men went to different churches.

R. B. KERR.

Think you, if Laura had been Petrarch's wife,
He would have written sonnets all his life?

—*Byron.*

CART BEFORE HORSE.

Helen Wilmans says:

"If the meddlesome brain had staid in the one room where it belongs and left the kitchen department alone, that department in which the action is involuntary, the stomach, lungs, bowels and kidneys, there never would have been any sickness. The involuntary system thinks more perfectly than the brain can think for it."

That the involuntary system can do its work better without the help (or hindrance) of the brain is quite true, but that such interference was the first cause of the sickness which prevails is not true. It is simply a wrong-end-to statement. The brain never troubled itself about the stomach till after that organ complained. You will have to look further, Helen, for the origin of disease.

That there is a close connection between the stomach and the sex organs is conceded by physicians, and the ignorant, excessive, because unsatisfied, creative life threw the involuntary system out of order, and then the brain began to inquire into the matter.

But Helen, in order to substantiate her theory, after accusing the brain of being the cause of the trouble, after saying that the involuntary organs can think for themselves better than the brain can think for them, actually commissions the brain to arouse the stomach to an unrecognized power by which said stomach can overcome the trouble caused by said brain. What nonsense!

Helen, you are pretty smart, but until you recognize the fact that "sex contains all," a fact stated by Whitman years before you assumed the position of leader, and until you further recognize that the sex fountain must be pure before its life streams can be healthy, and also that it never can be pure until woman is wholly free, sex receives our highest honor and we demand its highest use—until you recognize all this, your attempts to account for the origin of disease will be failures.

"If there is no malaria in the atmosphere there will be no malarial disease." With no poisonous sex aura in the atmosphere, disease and crime will be reduced to a minimum if not entirely eradicated. The sex relation in which woman is not a willing partner inevitably creates a disturbed, diseased, crime-producing aura, for such relation is of itself a crime.

Mind is powerful if it acts intelligently—that is, in harmony with nature's law—but even Helen Wilmans cannot make two and two five, or cause water to run up hill. All effort to do away with disease and crime, so long as the fountain of life is ignorantly, or otherwise, abused, must fail. Only a pure life-fountain can bring the desired result, and that we cannot have until woman is free—so free that she need not accept what she does not want, nor reject what she does want. Then there will be only mutually desired relations, and nature counts all such relations pure, children born of such relations legitimate. Motherhood is a natural right, and the public opinion which condemns such motherhood a false one. Women, some women, begin to see this and to act from it. I have a letter from a girl-woman of 24, who says:

"I want to have my little baby as soon as conditions will give me an opportunity. Please do not oppose me in anything I say. If you think me foolish do not tell me so. I recognize that the real genius of my being is seeking to manifest. I think as you do, my mind runs in the same channel, yet I have been compelled by circumstances to map out my own course. I must work in a different way and do my best with what is before me."

One year ago she was writing to come to me, but since then she has had experiences which have developed a very strong self-reliance, and she is planning to assume motherhood without the legal chain as soon as she can see her way clear. A few women have done what she is planning to do.

Over forty years ago a teacher in Iowa desired a child. She decided it was her right and acted upon it. She was of Quaker descent. She wrote to her parents, who lived in Ohio; told them she would go home if they said so; if not, that she had money enough to pay for being cared for where she was. Her parents said, Come home, and they tried in every way possible to ascertain who the father of her child was, but they failed. She said she wanted the child; he was not to blame and he should not be troubled. She never did tell. She has passed to the other side of life, but her son lives in Philadelphia and, I am told, is a man to be respected.

Since then others have asserted their natural right, lived it; some for awhile and then, becoming tired of the struggle, have married. Others continue even till now, utterly refusing to bear the legal chain. And what good has it done, do you ask? What does the sunshine do in early spring? As I have talked with women from time to time I have often thought of early vegetation just below the sight; only a little more sunshine and it comes to the surface.

True, it will take a good many mental bombs, a large amount of mental dynamite to penetrate conservative prisons, but they cannot imprison thought.

"Oh, foolish ignorance, that thinks to stop the rising sun of thought
By shutting up the thinker!
For thought, when shut from speech, flies o'er the walls like cannon balls when touched by powder's flame."

LOIS WAISBROOKER.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

ADAM BARBIER, Brewster, Neb.—Please find inclosed $1 for LUCIFER when present subscription expires. I like LUCIFER, with one exception—it is too lenient with its enemies. There is no manner of use in trying to fight a skunk with cologne water. If your father could lie about Thomas Paine like Roosevelt can, he might be president of these United States. If Thomas Paine were president thinkers like Moses Harman would be protected.

W. L. LIGHTBOUN, Washington, D. C.—I notice my subscription will expire with next number of LUCIFER. I am inclosing $2—one for another year's subscription and one to apply on fund to be raised for the editor's release and home-coming. I hope all the readers of LUCIFER will be prompt in adding their dollars to this fund as a reward for the sacrifices made by a noble hero in a just and noble cause. I would gladly give more if able, but this much I must give or be false to my ideals.

C. B. HOFFMAN, Enterprise, Kan.—I send by today's mail a copy of "To My Daughter on Her Wedding Day." I wish you would forward it to your father with my love. Your father's and your courage has done much to uphold me and others in loyalty to the great cause of woman, which is also man's—humanity's cause. . . . Have you read the concluding chapters of Wells' "In the Days of the Comet" (October *Cosmopolitan*)? If not, be sure and do so. I think all that which bears upon the matter of love should be republished in LUCIFER—with explanation as to who Wells is and what the *Cosmopolitan* is. What wonderful progress after all! Hail the day when the light shall shine and melt away prisons and ostracism!

W. M., New Haven, Conn.—I have just received No. 1078 of LUCIFER. Have only had time to read, so far, the announcement of the "home-coming" of your father. You seem inclined to think that the best place for him, during the coming winter, is in California. You invite suggestions from those interested. My suggestion in the matter would be, do by all means whatever would add comfort or length to his life. I firmly believe that all his friends would most sincerely wish this with me. In order to carry out this idea I would say that a little later I will send a dollar towards defraying the expense for him of a sojourn in California through the winter. I have already sent a dollar to assist in the entertainment of his home-coming, with a promise of another in case you fall short in the cost of such entertainment. I think it would be "the time of my life" if I could only be present at that home-coming, but I really do not entertain any hopes.

OTTO BOESIEU, Mount Vernon, N. Y.—My subscription ran out some time ago, but this is the first chance I could get of renewing it, and you will find inclosed $1 for same. Would that I could make larger contributions to help along the great cause which you and your dear father espouse. The suggestion that his liberation from prison be celebrated by the liberals of the land is a good one, but I think it would be a good plan if at the same time steps be taken to form a national organization for self-defense against the governmental outrages which are becoming more and more frequent. We have many people in this land who believe in certain radical principles, but who are afraid to express themselves. It is this cowardly attitude of so many people toward the powers that be that makes such outrages as are perpetrated against LUCIFER and its editor possible. . . . Kindly send sample copy of LUCIFER to inclosed address. I made the chance acquaintance of Mr. W. some time ago, and as he did not seem dangerously conservative I started to discuss the sex question; of course I described the work of LUCIFER and its editor, and the outrages committed by the postal officials. As a patriotic American he was not inclined to believe it, but he agreed with me that the sex question was one of the most important, if not the most important question.

JOHN H. LANDES, Atlanta, Ga.—Your note, stating that the present supply of "Perfect Humanhood" has been exhausted, came yesterday, together with the pamphlets. LUCIFER was not among them, but I was much interested in reading "A Letter to the President" and L. F. Post's paper on "Postal Censorship." Living here in Georgia, as I am, one is practically isolated from the currents that make for real freedom and which make themselves felt more and more strongly in some sections of the country.

I am looking forward to the time when, as a nation, we will have a broader conception of things pertaining to the generative phase of human existence, for I am convinced that regeneration of the race can come to pass only by way of proper generation of the individual.

I, too, am sick of the theological hypocrisy which, under the mantle of sanctity, not only protects but most effectually enforces conditions of shame and degradation that are unspeakably revolting. No efforts seem more laudable than those put forth to enlighten the race along these lines. But the process of education in these points must naturally be slow, with that unmeasured amount of superstition and prejudice to be overcome. I wish to keep in touch with your movement, wishing it the broadest and widest success possible.

S. R. SHEPHERD, Leavenworth, Kan.—At last, having gained the use of my "pedal extremities," which were somewhat paralyzed after my summer's sickness, I got Brother Young to accompany me, and a few days ago paid a visit to the imprisoned martyr. And if it is an inch it's six blocks from the trolley terminus to the prison door. Then a standing wait of thirty-five minutes in the chilly wind at the entrance before admission—"on the even hour." A clear case of violating the law against cruelty to animals—of the two-legged variety. For we had no overcoats. I was reminded of (and quoted) the old saying: "Man's inhumanity to man makes countless thousands mourn." And Brother Young punctured the period with "loud applause." If they'd only provide some rocks or soap boxes for guests to sit on, and a wind-break of cornstalks to prevent them from suffering and taking their death-cold, it would comport better with our boastings of high civilization. Well, we got in at last and had a splendid visit—hilarious and even uproarious, with jokes and laughter—with the victim of puritan persecution. I looked for the guard, every minute, to hush us up, but he let us go Gallagher. I congratulated him (M. H.) on how grossly healthy he looked. My friend Dr. Yohe came into the room to see who his callers were and what they brought (I brought only apples), and, seeing it was we-uns, waited and came to town with us.

CHARLES W. DICKINSON, Spokane, Wash.—Your letter of October 19, in answer to a request from me, received; also copies of LUCIFER. There is a feeling of true, honest sympathy that goes out from my being into the life and love of Moses Harman, although the copies of LUCIFER you sent me is the first acquaintance I have had with his noble and grand work. It is not convenient for me to send my subscription today, but I will do so soon. In the near future I hope to be able to subscribe to a fund to be given to the editor of LUCIFER, which will be accepted as an expression of our love and appreciation of his work in freedom's cause. I am in the work here in Spokane. I have a class of children which I am endeavoring to imbue with the idea of love and freedom. If you have any suggestions to offer that you feel would be of some assistance to me along this line, I would thank you very much. Will it be convenient for you to send me a copy of "Little Lessons for Little Folks"? If they are what I desire I shall want two or three dozen copies. If you have a good freethought song-book I would also like a copy for examination, and if desirable would want two dozen copies. The books surely would be desirable if on a true freethought basis. Can you inform me where I may procure some "reward of merit" cards, having freethought suggestions printed on them? What I want is a nice card, lithographed—one to give each Sunday to the children of my class.

[Perhaps some of our readers may have suggestions to offer to Mr. Dickinson. Letters addressed to him in care of 500 Fulton street, Chicago, will be duly forwarded.]

In the march of life, don't heed the order of "right about" when you know you are about right.—*Holmes.*

ANNOUNCEMENTS.

THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings every Sunday afternoon at 2 o'clock in Corinthian Hall, seventeenth floor Masonic Temple. Free discussion. LUCIFER on sale at meetings.

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THE PRISON.

And I saw a gaol lifting its grimy walls to heaven.

And they that passed by looked at it askance, for they said, "It is the abode of Sin."

And to them the broad sky and all the earth was fair to look upon, for they saw the early buds opening and heard the birds that had come back from the south, and they felt the sun which was now warming the hearts of beast and plant.

But within the prison, and behind its cold, thick buttresses, and its small, round, triple-barred windows, that looked like tunnels, they heard faint groanings and sighings and much lamentation, and they said, "It is most just, for it is the abode of Sin."

And I heard a Voice saying, "Woe to the cause that hath not passed through a prison!"

And I looked again, and I saw in the gaol those deliverers who in each age have saved the world from itself and set it free, and gyves were on their wrists and ankles.

And I saw Israel in the house of bondage before it came forth to preserve Duty for mankind.

Woe to the cause that hath not passed through a prison!

And I saw the prætorian hall and One that was bound therein, and the soldiers bowed the knee before Him and mocked Him and then led Him away to proclaim Love to the world.

Woe to the cause that hath not passed through a prison!

And I saw within the gaol them that gave liberty to the slave, and them that unbound the mind of man, and them that strove to free his conscience, and them that led onward to Freedom and Justice and Love.

Woe to the cause that hath not passed through a prison!

And I saw there also those who in our own time have counted themselves as nothing if they could but point out God's way unto their brethren; and there were many, too, of the prophets who are still to come, and these also were in bonds.

Woe to the cause that hath not passed through a prison!

And lo, the sky became clouded, and night fell, and there were no birds nor blossoms, but a chill came upon the earth, and they that passed by shivered and trembled; and I beheld, and saw that they were not men, but that they were really wolves, and apes, and swine.

And within the gaol was a great light, and a pleasant warmth came from the barred windows, and I heard a burst of triumphant song.

And the gyves fell from the limbs of the prisoners, and there was great joy.

And they that passed by would now come in, but they could not; and now within was freedom and without was captivity.

And the hosts within held up their arms, and the marks of their shackles were upon them.

But I hid my arms behind me, for there was no mark on my wrists.

Woe to the cause that hath not passed through a prison!

—*Ernest Crosby.*

MOSES HARMAN NIGHT AT THE SUNRISE CLUB.

The Sunrise Club dinner, on Monday evening, January 7, will be Moses Harman night, with James F. Morton, Jr., as the historian-opener of the after-dinner talk. Among the other speakers probably will be Dr. Foote, Moses Oppenheimer, Edw. W. Chamberlain, Theodore Schroeder and members and visitors caught on the spot. The question will be something like this: "Moses Harman as a Man, as an Editor, as an Advocate of Free Womanhood and Free Motherhood, and as Federal Prisoner: His Purpose and His Method."

I hope the readers of LUCIFER in New York and vicinity will let me know at once if they intend to participate in the celebration of the veteran editor's release, so that I may have time in which to secure a restaurant or hotel large enough for the comfort of all who come.

EDWIN C. WALKER, Secretary.

244 West 143d Street, New York (Manhattan).

STORY OF ONE EFFORT TO RELIEVE MOSES HARMAN

By Ed. W. Chamberlain.

Believing that Moses Harman is the victim of conditions which, if allowed to prevail, will finally be a means of overthrowing our republican form of government, and having watched from its incipiency the growth of the irresponsible postal censorship which has persistently attacked Mr. Harman, and knowing the reckless way in which the first censorial legislation was enacted and the mischief of the statutes as well as the confused, contradictory, lawless and arbitrary decisions of the courts under those statutes,—having seen that the very parties who clamored for such legislation were the first to violate the laws of their own making, while ruthlessly insisting upon their enforcement upon others, and being familiar with such judicial outrages as were inflicted upon D. M. Bennett, Ezra H. Heywood, Ida C. Craddock, Charles C. Moore and others,—I consider that in taking the course described in the following resumé I performed a patriotic service of the highest character. Whether my countrymen will agree with me time and the outcome will determine.

Responsibility for Mr. Harman's prolonged suffering rests upon those whose ears were closed to our appeal fully as much as upon the judge whose management of the trial produced the unfortunate result. I am not informed whether this responsibility is with Mr. Moody or Mr. Roosevelt. If Mr. Moody has failed to make the most urgent presentation to Mr. Roosevelt in this case I do not hesitate to say that he is a very unfit man for any judicial position.

The petition signed by about two thousand reputable citizens having been duly presented, the gentleman who had charge of the presentation wrote in response to my inquiry:

June 29, '06.

Mr. E. W. Chamberlain, New York.

Dear Sir: I was over to Department of Justice today. There is no hope, in my judgment, of having the pardon recommended. They say this is the fourth conviction and that Mr. Harman stated when out he would defy the law again. You must admit that is not easy to overcome with a lawyer. Very truly,

C. F. NESBIT.

Thereupon the following letter was addressed to the pardon clerk:

IN THE MATTER OF THE PETITION FOR PARDON OF MOSES HARMAN.
10 WEST SIXTY-FIRST STREET, NEW YORK, 26 June, 1906.

Peyton Gordon, Esq., Pardon Clerk, etc.

Dear Sir: The gentleman who presented the petition for the relief of Mr. Moses Harman writes me that he is met with the statement that the present is Mr. Harman's fourth conviction, and that Mr. Harman has proclaimed his defiance of the law.

This attributing defiance of the law to Mr. Harman must stand discredited by the source whence it originated and by the motives which prompt the persecution he suffers. The relation of "the law" to Mr. Harman may be learned from a "Review of the Prosecutions in Kansas," written in 1895 and reprinted in No. 1066 of Mr.

Harman's paper, a copy of which I send you herewith, and to which I beg you will give your earnest consideration. You may be thereby informed about this awful bugbear of four previous convictions. These matters have passed into history. The history of them is known to a great many of the signers of the petition now before you. The facts cannot be suppressed. I believe you will agree with me that this history is not creditable to the judges who have participated in its making.

Setting aside all this, which has nothing to do with the present case, an unprejudiced examination of the printed matters now in question will show that they are not obscene as pretended, and I make bold to say that no clean-minded man has ever said that they were obscene. One of these articles is a reprint from the *Woman's Journal*, a paper supported by the subscriptions of the most intelligent and progressive women in the country [Mr. Chamberlain is in error in this statement. The *Woman's Journal* article was not the subject of the indictment nor was its legality ever questioned in court. It was alleged to be obscene and on this pretense the issue of LUCIFER containing it was stolen from the mails.—Ed.], and the effort to hold these articles up in the light of obscene matters, successful as it appears to have been in the case of Mr. Harman, is a demonstration of the fact that under the procedure obtaining in this class of cases there is no safety for any citizen against whom the cry of "mad dog" is raised.

The manifest effort to excite your prejudice and poison your mind by such suggestions at the outset of your inquiry is characteristic of the methods of these cases.

I submit that this being so, ample and sufficient reasons to justify relief of Mr. Harman by executive pardon appear not merely in the absence of any obscenity in the articles themselves, but in the manner and methods of the trial as shown in the appeal book, some reflections upon which are printed in aforesaid number of Mr. Harman's paper, herewith enclosed. Other articles in the same paper may be considered as having some bearing upon the question before you—namely, the article upon the first page, and the one entitled "Government Follows Moses Harman's Lead." At least you might read these articles with profit.

One further reason I would urge for Mr. Harman's pardon, of an entirely different character from the foregoing, depending upon information received by me quite recently, to the effect that his custodians in prison are imposing cruel and unusual hardships upon him. At his age and with his frail constitution his life has been seriously endangered by confinement in the same cell with a consumptive, and a change for the worse has just been made by replacing this consumptive cell-mate by one whose fury of temper is a constant menace to Mr. Harman's personal safety.

If Mr. Harman had been guilty of theft or had murdered his grandmother or had committed some real crime it would still be the duty of his custodians to preserve his health and guard his safety. How much greater, then, is this obligation when, if guilty at all, he is merely guilty of a statutory offense of the most flimsy and fictitious character. His present treatment is more reprehensible than the offense he is claimed to have committed. It should meet with prompt and stern rebuke.

Mr. Ezra H. Heywood, the victim of a similar unrelenting persecution under the pretense of obscenity, was on one occasion arraigned before Judge Nelson in Boston, and the pretended offense being stated, the judge promptly discharged Mr. Heywood with the remark that the court was robust enough to stand that. A condition of robust morality is required at this time to resist the course of this outrage, and I feel confident that if my appeal is to a man of robust moral character it will not be in vain. I cite you the example of President McKinley's prompt action in the similar case of Mr. Charles C. Moore. Very respectfully,

ED. W. CHAMBERLAIN.

In due time the following answer was received:

DEPARTMENT OF JUSTICE.
OFFICE OF THE ATTORNEY IN CHARGE OF PARDONS.
WASHINGTON, D. C., June 30, 1906.

Ed. W. Chamberlain, 10 West Sixty-First Street, New York City.

Sir: I beg to acknowledge receipt of your letter of the 26th instant concerning the application for pardon of Moses Harman, and to advise you that inasmuch as a former application filed in behalf of Mr. Harman was adversely reported and the case closed June 11, 1906, the same cannot be reconsidered unless the President directs that the case be reported to him or either the district attorney or trial judge file a supplemental and favorable report in the case.

Your letter has been placed upon the files of this department.
Respectfully, PEYTON GORDON, Pardon Attorney.

To which I replied:

HEATON HALL, STOCKBRIDGE, MASS., 3 July, 1906.

Peyton Gordon, Esq., Pardon Attorney, etc.

Dear Sir: Acknowledging your courteous favor of 30th ultimo, I have to thank you for your prompt response as well as to express surprise at your like promptness in disposing of the application for the relief of Mr. Harman.

I see I was in error in presuming that my letter of 26 June would reach you soon enough after your receipt of the petition to engage your attentive consideration.

With no disposition at this time to reflect upon the officials to whom, under the rules of your department, you have referred the petition, I cannot fail to remark that it must be as obvious to the untrained mind of the ordinary layman as to the perception of the most acute lawyer that your sole reliance upon such reference is reaching your decision furnishes to delinquent officials a fine opportunity to conceal their delinquencies and increases the difficulty of obtaining a just result.

The case of Mr. Charles C. Moore, of Lexington, Ky., has been cited to you—a case which was closed as tight as Mr. Harman's now is. It was speedily reopened by President McKinley as soon as the true story of it was told him by Senator Lindsay.

Would it not be well for you personally to put this matter in such light before President Roosevelt that he will see the propriety of directing a more unprejudiced and impartial report to him if he wants anything further? And would that course not be fairer and preferable every way than to rest the administration of justice upon my ability to find some person whose influence is as potent with Mr. Roosevelt as was Senator Lindsay's influence with Mr. McKinley? Very respectfully,

ED. W. CHAMBERLAIN.

Receiving no answer after waiting long enough to be sure that the pardon attorney was taking refuge in silence, I then wrote to "the man higher up":

HEATON HALL, STOCKBRIDGE, MASS., 22 July, 1906.

Dear Sir: So much is said officially nowadays about a "square deal" that it seems worth while to try to practicalize the idea in a case which has attracted considerable attention.

An application for the pardon of Mr. Moses Harman recently filed in the Department of Justice is defeated by certain rules of the department, formulated before your incumbency, which I respectfully submit you might very properly amend in accordance with the ideals of a "square deal."

The manifest effect of these rules is to make it possible for prejudiced, designing or misguided officials to make the decision which should be made by your department, and indeed to preclude any investigation by your department. This may be a labor-saving arrangement for your subordinates, but it is certainly not a "square deal."

If you will without bias look into the record and the papers filed with the application in the Harman case you will find not merely that Mr. Harman is innocent of the offense charged, but that the methods of the trial were reprehensible and such as the judge and prosecuting attorney have good reason to be ashamed of and to desire to cover up by such means of concealment as the rules of the department give them a chance to avail of.

I address you personally because I consider this matter one of paramount importance. Very respectfully,

ED. W. CHAMBERLAIN.

Hon. William H. Moody, Washington, D. C.

To which Mr. Moody responded as follows:

OFFICE OF THE ATTORNEY GENERAL, WASHINGTON, D. C.,
84 STATE STREET, BOSTON, July 30.

Dear Sir: I have received your letter of the 22d instant concerning the application for pardon of Moses Harman. It is absolutely essential that the President should have some rules regulating the consideration of pardon cases, otherwise so much of his time would be taken up with them that he would have little left for his other work. As it is, this branch of the work of the Department of Justice receives my personal attention and all reports to the President are made by me and then receive his consideration. In this case, as the application of Harman, who was convicted of a violation of the postal laws, was adversely reported upon by both the judge and district attorney who tried the case, and who are in full possession of the facts, it would not, under the rules, be presented to the President for his consideration. The facts in this case as they have come to me are most unfavorable to the petitioner's application, but if you have any facts in your possession which you think would justify the exercise of executive clemency I should be glad to receive them and can assure you of the fullest consideration. Very truly yours, W. H. MOODY.

Mr. E. W. Chamberlain, Heaton Hall, Stockbridge, Mass.

To which I returned answer:

HEATON HALL, STOCKBRIDGE, MASS., 3 August, 1906.

Dear Sir: Acknowledging your courteous favor of 30 July and thanking you for your gratifying assurance of the fullest consideration of the case of Mr. Moses Harman, while bespeaking an open mind on your part, I respectfully submit:

That you cannot fail to have observed the force of first impressions, and doubtless you can recall cases in your own experience when the cry of "mad dog" has been thoughtlessly reiterated to the detriment of those not deserving condemnation.

The accusation of "obscenity" acts peculiarly as an exciting cause and stimulant of prejudice, and when fulminated against a poor man by a prosecution eager to acquire a character for purity in a court where the outside shell of appearances must be preserved, however withered the kernel, the situation is a dangerous one even to the most honest victim.

Unfortunately we have no such sturdy jurors nowadays as composed the jury which acquitted William Hone when the infamous Lord Ellenborough got out of a sickbed that he might more successfully than his associate judges manage the conviction of the parodist.

In my possession, as I write, is a letter from a prominent United States senator, not addressed to me, referring to his efforts in another case under § 3893, U. S. Rev. St., from which I quote: "The President, judging from what he stated to us, is opposed to granting executive clemency in cases of this kind."

If the President's mind is so constituted that the "*kind of case*" weighs more with him than the merits of the case it is possible that Mr. Harman may have to suffer for the President's prejudices, but Mr. Harman and his petitioning friends want to know that. It amounts to this, that if Mr. Harman were a thief or criminal malefactor his case might receive intelligent consideration, but being, as he is, a man of the highest integrity under an accusation which inspires prejudice the prejudice is allowed to prevail over all sense of right.

I have likewise a letter of Hon. Fred C. Stevens, M. C. (not addressed to me), in which he says "a gross injustice has been committed, which demands remedy by the President and a pardon for Mr. Harman."

It is difficult to condense within the limits of this letter my observations of this subject, extending over thirty years, but I enclose a copy of the paper which Mr. Harman publishes and I trust to the spirit of fairness which finds expression in your letter that you will read considerately the history of the Harman prosecution on page 522, under the title "Review of the Prosecutions in Kansas," and its continuation on page 527, entitled "Harman Case Reviewed by a New York Lawyer."

When you have read these the question may arise in your mind whether public purity and a respect for law and the administration of justice may best be promoted by enlarging Mr. Harman or by continuing him in confinement. I leave this question with you, and I shall feel bound to answer frankly any further questions you may wish to ask me.

The unfortunate title LUCIFER may have augmented the shock to the "average juror," but however that may be I maintain Mr. Harman's right to publish his paper and I ask you to maintain it, for, whatever the vagaries of the law, there is as yet no law in this country to compel anybody to subscribe for it or to read it. The subscribers of a paper are its best censors.

You refer to the unfavorable character of the report made upon this case by the judge and the district attorney. A rumor has reached me that the tenor of the reports made by these worthy gentlemen might be reversed if Mr. Harman would discontinue the publication of his paper. You might be interested to verify this rumor by judicious inquiry.

Feeling that this country is not yet prepared for the Russian form of censorship, and awaiting your pleasure, I remain, very respectfully, ED. W. CHAMBERLAIN.

To Hon. William H. Moody, 84 State Street, Boston, Mass.

Immediately after mailing the foregoing letter I received by mail a copy of the printed petition signed by Hon. E. H. Gillette, a member of the Forty-Sixth Congress, which I forwarded to Mr. Moody with the following letter:

HEATON HALL, STOCKBRIDGE, MASS., 5 August, 1906.

Dear Sir: Since writing you, the enclosed paper has come into my possession.

You may be told that no one is interested in the effort to relieve Mr. Moses Harman but those who pander to vice. I send you this paper not as a makeweight to my former letter, but as indicative of the standing of at least one petitioner. Other names of equally responsible persons will be found signed to the petition on file. Very respectfully, ED. W. CHAMBERLAIN.

To Hon. William H. Moody, 84 State Street, Boston, Mass.

Nothing transpiring as a result of my efforts, after waiting over three weeks I again wrote Mr. Moody.

HEATON HALL, STOCKBRIDGE, MASS., 29 August, 1906.

Dear Sir: I have your kind favor of 30 July last, relative to the application for pardon of Mr. Moses Harman, in which you say that "this branch of the work of the Department of Justice receives my personal attention," and in which you give me your assurance of "the fullest consideration."

In the tumult of business which presses upon you you may have delayed this full consideration, but it is inconceivable that an intelligent and unprejudiced examination of this case can result otherwise than in an understanding of the silly pretense and the wretched trickery by which Mr. Harman has been deprived of his liberty.

Your early attention may save a very worthy old man the continued torment of imprisonment and may to some extent restore a confidence in the administration of justice which has been badly shaken by the persistent persecution of Mr. Moses Harman. Very respectfully, ED. W. CHAMBERLAIN.

Hon. William H. Moody, 84 State Street, Boston, Mass.

Mr. Moody having apparently lapsed into silence in imitation of the example of the pardon attorney, I visited Boston about the middle of September and made several efforts to see him personally at his office. I never succeeded in finding him there, but I had a conversation with his confidential secretary which inspired my further action. It was upon this gentleman's suggestion that upon my arrival home I sent to Mr. Moody a new petition, accompanied with this letter:

10 WEST SIXTY-FIRST STREET, NEW YORK, 27 October, 1906.

Dear Sir: Relying upon the kindly assurance of your letter of 30th July, in which you say that such matters receive your personal attention and promise me the "fullest consideration" of such facts as I think would justify the exercise of executive clemency, I am sending you by this mail under separate cover a new petition for the pardon of Mr. Moses Harman.

While in Boston in September I made several efforts to see you at your office, without success. I did talk with your secretary there, and it is upon his suggestion that the petition comes to you in its present form.

I urge your early attention to this matter, as the relief sought may be unavailing if delayed. Very respectfully,

ED. W. CHAMBERLAIN.

Hon. William H. Moody, Attorney General, etc.

For purposes of conformity to the reasonable requirements of the Department of Justice I took the printed form of petition which the readers of LUCIFER are familiar with and annexed to it the following presentment:

To Theodore Roosevelt, President of the United States.

I ask the pardon of Moses Harman for the following reasons:

FIRST. Because he is a man of such exalted moral character, such integrity of purpose and such sturdy devotion to principle that the attempt to stigmatize him as obscene recoils upon its instigators.

While a jury may be deceived into conviction by the trick of exciting their prejudice, a deliberate and unbiased judgment must recognize the purity of his act and motive.

I invoke an unprejudiced examination of the inculpated matter.

NOTHING TOO SACRED FOR SERIOUS DISCUSSION.

"Even if I disagreed entirely with the sentiment of LUCIFER and its editor, I should feel it a duty to stand up for the rights of free

speech. But believing as I do, not only in the purity of thought and high purpose of Mr. Harman, but convinced of the shamefulness of the treatment accorded him, officially or otherwise, I shall be glad to have my protest recorded. There is nothing too sacred for serious discussion, and when questions relating to the sexes are treated with conviction and plain speech it is usually 'lewd fellows of the baser sort' who throw up their hands in holy horror. I shall be glad to receive and read the paper.

"WILLIAM LLOYD GARRISON.

"*Lexington, Mass., Feb. 28, 1906.*"

SECONDLY. Because of the unfairness of the trial.

I annex clipping from Mr. Harman's paper, issue of May 24, 1906. The entire paper from which this clipping comes is already on file in the Department of Justice.

RIGHT OF PROTEST DENIED BY COURT.

"The record made up by the district attorney alleges that in imposing sentence upon Mr. Harman Judge Landis asked him if he had anything to say why sentence should not be passed upon him. Mr. Harman denies this and says this little ceremony was omitted and that he was prepared to state very cogent reasons why he should not be sentenced.

"Mr. Harman being a man absolutely worthy of belief, the conclusion must be that the judge, fully conscious of the iniquity of the part he was playing, sought to avoid giving Mr. Harman any opportunity to justify himself. The sentence this time was a year's imprisonment in the state penitentiary at Joliet, Illinois.

"The record shows other things, foremost among which is the picture of a kindly old humanitarian eager to be courteous, even under the most aggravating circumstances, toward the prosecutor, who misrepresented and maligned him and tried to prejudice the jury with the notion that former convictions had some bearing upon the case then at bar.

"Even the judge, seemingly, tried to inspire the jury with the idea that 'a man of his [Mr. Harman's] years should know better'—just as if it were a foregone conclusion that Mr. Harman had done something wrong. It should be stated here that Mr. Harman was over 76 years old, and had reached a time of life when an attempt to attribute prurience to him is simply absurd.

FEATURES OF THE JUDGE'S CHARGE.

"Two features of the judge's charge in this case attract especial notice as indicating his animus.

"First: 'I charge you that you need not concern yourself in this case whether a time may come when a verdict of guilty here may result in the exclusion of the Holy Bible from the mail. The court will take care of that question when it arrives. Nor the exclusion of the works of Paine, Ingersoll or Shakespeare. These questions are not before this jury for determination.'

"The Bible, Paine, Ingersoll and Shakespeare were referred to by Mr. Harman's counsel, not to put any imputation upon these works, but to enlighten the jury as to what might and what might not properly be classified as obscene, and to show that the same plainness of speech which was the merit and glory of Mr. Harman's publications is to be found freely in our best literature and no one thinks evil of it, any more than they would of LUCIFER if their ignorant prejudices were not aroused by designing trickery.

AS TO THE QUESTION OF INTENT.

"Again: In one part of his charge the judge tells the jury that they 'have a right to consider the fact that this man has heretofore been convicted of the same offense—that is to say, of violating the same statute—in determining the question of intent'; while subsequently in his charge he says: 'I charge you as a matter of law that the motive of this defendant is not to be considered by you in determining whether or not the articles published in these papers are lewd,' etc.

"It has been iniquitously held in some similar cases that the jury may not consider the motive or intent of a defendant, and had Judge Landis given such instruction he might have excused himself on the ground that he was blindly following a bad precedent, but no judge, up to this case, so far as I am aware, has gone to the extent of charging the jury that they may consider intent adversely, but not favorably, to an accused. Such, however, is the clear implication from this charge.

"An appeal was taken, with as good results as might have been expected in early New England times in a case of witchcraft, and Mr. Harman is now in the state penitentiary at Joliet, Illinois."

THIRDLY. Because of the inherent wickedness of the law itself.

The statute is a dragnet embracing all kinds of offenses, from pandering to abortion down to petty violations of literary taste, and bringing all under one sweeping punishment.

The decisions under the law are confused and contradictory, depending more upon the character of the judge than upon the act of the accused.

Mr. Harman has given the history of the passage of this enactment in a leaflet entitled "Whither Are We Drifting?" which I inclose herewith.

FOURTHLY. Because of the viciousness and malignity of the prosecution.

The prosecution claims that Mr. Harman is defiant. Mr. Harman is standing upon the rights guaranteed him by the constitution, which rights the prosecution, in defiance of law, have distinctly violated.

Much dust is raised about former convictions. An epitome of the history of former convictions may be found in the copy of Mr. Harman's paper on file in the Department of Justice.

Upon one occasion a malicious judge sentenced Mr. Harman to five years' imprisonment. That judge died in middle life. Had he led as clean a life as Mr. Harman he might have been living today.

I understand that an offer to suppress further pardon was made to Mr. Harman, conditioned upon his discontinuing the publication of his paper. Such an offer is an affront to common honesty and should be promptly rebuked.

FIFTHLY. Because of the outrage he has been subjected to in prison.

He describes his treatment in a letter published in his paper, which I annex:

ANOTHER BRIEF GREETING FROM THE U. S. PRISONER.

"ON TRAIN, June 29, E. M. 306.

"After a lapse of four months and two days I find myself again on the Santa Fe train, in charge of the same deputy marshal that conducted me from LUCIFER's office to the state prison at Joliet, bound for the United States penitentiary at Leavenworth, Kan. I know not whether the change from state to national management will be an improvement or not, but am optimist enough to hope for better conditions at Leavenworth. And now that I am free for a few hours to write letters that will not have to pass the ordeal of a prison censor, I will try to tell the faithful friends who remembered the prisoner in bonds by writing to him or calling upon him, also those who may have sent him messages of cheer and hope over unseen wires, something of what I have experienced during the four months since my letter entitled 'Greeting and Farewell,' written under the same difficulties as now—the shaking of the train, added to the temptation to talk to my fellow passengers, several of whom have expressed much interest in my case.

"My main trouble has been the failure to get a cell to myself—except for five days—and the condition, body and mind, of the men with whom I was doomed to inhabit a stone cell 4 feet wide, 6½ feet high, and about 6½ feet long. These men are both physical wrecks and much of the time mentally deranged. The first is a Finlander, speaking very little English and reading still less. He is now in the hospital, slowly dying of tuberculosis. I was with him nine weeks. His cough was simply terrible to hear, so hard and so nearly incessant, especially at night. My bunk was less than two feet above his. I was not allowed to sleep with my head at the opposite end of the bunk, consequently was compelled to inhale the air thrown off from his lungs. This was only half the trouble. His consumption of tobacco was unusually constant, and his use of the night vessel to relieve a chronic dysentery—from three to six times per night—continued without intermission the whole of the nine weeks, to the best of my recollection. He was morose and misanthropic, often to the verge of downright insanity, repelling all advances towards friendship or civility on my part.

"The second cell-mate was different—a strong man in muscle, weighing 225 pounds, and yet a physical wreck—a tobacco fiend; 55 years old, but so shaky in his nerves that he could seldom thread a needle; a man who, when not under the influence of passion, could talk rationally, even *positively*, yet when the humor seized him was a very devil incarnate for unreasoning abuse, tongue-lashing or vituperation. Whatever I did or did not do was nearly always wrong. If I held my tongue and was silent, then I was accused of 'sulking'; and if I answered in any way, whatever I might say was met with a fresh outbreak on his part. He killed a man in Chicago last summer and was sentenced to ten years in Joliet; said he had no friends, either outside or inside the prison; had no money to buy even a tooth-brush or tooth-soap. Twice I supplied him with these articles—he lost the first brush and box of soap—at a cost of $1; gave him a pair of eye-glasses for which I had paid $1; gave him a picture of myself and grandchild, for which he had frequently asked and which he declared he *must* have, else he would kill himself or do some other desperate thing; and yet when I began to cough at night and disturb his rest he scored me unmercifully because I would not be guided by him in matters of hygiene, declaring that I 'knew too much' to keep myself well, that I was a d—ned old crank on the questions of diet, bathing, etc., and if I would have sense enough to listen to him I would not cough and disturb his sleep.

"Finally, after nine weeks of purgatorial life with my second cell-mate, I *succeeded* in getting a *divorce* from him and was given a cell to myself—just two days before the order came for my transfer to Leavenworth.

"From this hasty description of my two cell-mates I hope my readers will not infer that I am leaving Joliet with feelings of hatred or revenge in my heart for these two unfortunately organized men, and for the officers who shut me up with them in a living tomb, and who persistently turned a deaf ear to my requests for a separate cell or for a change of some sort. If I can now get rid of the harassing cough referred to in the last two paragraphs I shall freely forgive and try hard to forget whatever cause of revengeful feeling I may have suffered at Joliet. M. HARMAN."

Mr. Harman's daughter, commenting on the above, writes as follows:

"The information concerning the treatment received by my father at Joliet, and its effect on his health, will bring pain to his many friends. They may, perhaps, wonder why so little has been said concerning the situation while he was enduring it. I myself did not realize how bad it was until my last visit to him, two weeks before his removal to Leavenworth. He then told me that at the

time he entered Joliet the deputy warden said to him: 'We have a place up on the hill here where we plant such fellows as you, and the sooner you go there the better.' At another time, when he was working on the rock pile and had, through exposure, contracted a bad cough, and asked the same man, who was passing, to allow him to go to the hospital to see the doctor, he was gruffly told that he ought to die. On each occasion that his friends asked that he be assigned to a cell alone, they were told that it had been ordered and would be given him—with the result as given in his letter. Nothing, seemingly, could avail for better treatment at Joliet, and we could only hope for the transfer, the order for which probably arrived only in time to save his life. No other commentary on the difference in treatment is necessary than the fact that the man who was required by the officials at Joliet to break stone for long hours every day, exposed to physical and mental strain both by day and night, is, by the officials at Leavenworth, recognized as in need of hospital nursing and care.

"It is difficult to fairly judge the motives of others, but I cannot avoid feeling that there was a positive determination to break his spirit, and, if not a desire to kill him, there was certainly no reasonable care taken that he should continue to live. And yet, while telling me of these things, he said, in commenting on the denial of the application for pardon, that he could not feel sorry that such had been the result. He would not and could not himself ask for release. He did not want liberty with an implied bond on the future. As long as he lives he will certainly publish LUCIFER, and if he dies it will be in furtherance of this life work. L. H."

Please bear in mind that all this is done under pretense of promoting "purity."

In lieu of further argument, I beg to submit the following pamphlets inclosed herewith:

"Administrative Process of the Postal Department. A Letter to the President." By Thaddeus Burr Wakeman.

"What Is Criminally Obscene?" By Theodore Schroeder, Esq.

"Liberty of Speech and Press Essential to Purity Propaganda." By Theodore Schroeder, Esq.

"Our Despotic Postal Censorship." By Louis F. Post.

"Our Advancing Postal Censorship." By Louis F. Post.

Respectfully submitted, EDWARD W. CHAMBERLAIN.

10 West Sixty-first Street, New York City, October 25, 1906.

No word coming from Washington for some days I supposed the attorney general had lapsed into silence and was therefore quite surprised to receive the following letter:

OFFICE OF THE ATTORNEY GENERAL,
WASHINGTON, D. C. November 14, 1906.

Sir: I beg to acknowledge receipt of your letter of October 27 with its inclosures, concerning the application for pardon of Moses Harman.

I have examined the evidence in the case and considered the facts of the trial judge and district attorney. As both these officials recommended that the petition for pardon be not granted, the case, under the rules of the department, is not reported to the President, unless at his special request. I may add that there is nothing in the case which leads me to believe that I should disagree with the judge and the district attorney. Very respectfully,

W. H. MOODY, Attorney General.

Edward Chamberlain, Esq., 10 West Sixty-first Street, New York City.

10 WEST SIXTY-FIRST STREET,
NEW YORK, November 22, 1906.

Dear Sir: I beg to acknowledge receipt of your favor of 14th instant and to thank you for the attention you have personally given the matter of Moses Harman. I believe it is more attention than is usually given "under the rules of the department" in the cases of many innocent victims of what has come to be known as the American Inquisition, and I want you to know that I am not unappreciative of such unusual favor. I only regret that I have not succeeded in opening your eyes to the real situation in this and similar cases.

You say you have considered the facts of the trial judge and district attorney. Had the representations of these gentlemen been communicated to me I might possibly have furnished some explanation or refutation of them. I cannot regard the concealment of these representations, under the rules of the department, otherwise than as a direct encouragement of official duplicity.

My action in this matter was taken without the knowledge or approval of Mr. Harman himself and solely with a view to a better appreciation of the so-called administration of justice. As Mr. Harman's term of imprisonment will soon expire, it seems useless to pursue the matter further.

The unfortunate condition remains unremedied that our courts, through popular prejudice and the uncertainty of the law, lend themselves to the purposes of self-constituted censors, whereby these latter are enabled to thrive on the contributions of the gullible and credulous under pretense that they are suppressing obscenity, regardless of the pain inflicted upon the innocent victims. It was this condition to which I sought to arouse your attention.

Again thanking you, I have the honor to be yours very respectfully, EDWARD W. CHAMBERLAIN.

Hon. William H. Moody, Attorney General U. S., Washington, D. C.

A VICTIM OF THE POSTAL INQUISITION.



MOSES HARMAN, EDITOR OF LUCIFER.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

THE HOME-COMING OF MOSES HARMAN.

On the afternoon of January 1, in Drill Hall, Masonic Temple, the friends of Free Speech and Free Press will tender a reception to the editor of LUCIFER. Names of speakers and further details will be given in our next issue.

EXPLICIT.

Answering your implied question, which follows my "Crammers of Furnaces," in No. 1079 of LUCIFER: In writing that article, I did not depend in any degree upon the newspaper reports, most of which I had not read. My strictures and affirmations were called out by and rested upon facts and considerations not affected by the accuracy or exaggeration, the truth or falsity, of the dailies' accounts of local happenings. The facts just mentioned included the Saturday anniversary meeting and the memorial issue of *Mother Earth*, these two then current facts determining the *time* of the appearance of my paper. EDWIN C. WALKER.

The trustees of the public library of Worcester, Mass., have discovered that the book "Eve's Diary," by Mark Twain, is obscene and unfit for general circulation. The board of trustees of the Worcester library is composed of the town clerk, an undertaker and a Congregational minister.

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

LETTER FROM THE EDITOR.

U. S. P. (HOSPITAL), LEAVENWORTH, KAN., Nov. 25, 1906.

My Dear Daughter: Three letters from you since my last writing day. Thanks. All the papers came except *Examiner*. I did not see that. From George Bedborough, London, I have received three more beautiful and interesting booklets: "Best 100 Love Poems in the English Language"; "Pippa Passes," drama by Browning; "Adonais," poem by Shelley. Also *New Age*, magazine, Edinburgh, Scotland. A roll of very interesting clippings from London papers, sent by A. Wastall, South Africa, showing how the political and ethical questions are waxing hot among British reformers. From C. Amory Stevens, New York, came marked copies of New York *World* and *American*, wherein "eugenics" is discussed in a way indicating great interest in that hitherto tabooed subject. Please write to the *Evening Telegram*, Portland, Ore., and ask for a copy of that paper dated November 9, and thank the editor for publishing and Eleanor F. Baldwin for writing the article, "The Woman's Point of View." Write also to the editor of *Newspaperdom*, 150 Nassau street, New York, and ask him for a copy of his paper containing references to the case of U. S. prisoner 5326. Send stamps for these papers, please.

Sent package of letters five days ago. Please glance through them and use, if you think fit. Am glad Brand's Hall has been secured for New Year's day. Hope I shall be able to be there. Am not feeling as strong as I should like—my *old* troubles, cardiac and gastric—but if I am no worse off than now when turned out of the prison, one month from tomorrow, I think I will go straight to Chicago, except a short stop at Leavenworth and Kansas City. Don't know whether I can get a "stop-over" ticket to Chicago. Will find out in time to let you know.

November 11 P. H. Sercombe, editor of *Tomorrow*, wrote me thus: "While we all feel like making considerable preparation for your home-coming to Chicago, Lillian and others of your friends are no doubt correct that, in the interest of your general health, and in order to escape coming here in the most trying part of the winter, it is best for all of us to urge you to make the California trip first and get back here in the spring." As you say nothing of this plan in your later letters I take it you have changed your view, and think I had better come to Chicago first. What do you hear from our friends in California?

Mrs. Chandler wrote me an interesting account of the National Purity Convention in Chicago, some weeks ago, mentioning the lecture of Catherine W. McCullough on "Motherhood"; also Mr. Schroeder's speech on suppression of knowledge, etc. Am glad to see those subjects introduced into many papers. The Toledo *News-Bee*, November 21, gives account of lectures in that city by Mrs. Mary E. Teats, representing the National Purity League, in which she says: "There is no subject in all the realm of thought more important than that of parentage, and there is more effort put forth today in the interest of the child that is to be than ever before. . . . A subjected motherhood can never give to the world the best in child life. The mother must be free in every sense of the word. She should therefore have the right to franchise, in order to help the man of the household to protect their children."

Mrs. Chandler says the "Spiritualist Association has communicated with all liberal bodies (or not evangelical) on the proposition to have a fraternal league of all, secular and religious. All were in favor except Christian Scientists. The spirit of unity seems increasing rapidly." I rejoice to hear of this movement, and while it would have been pleasant to know that the Christian Scientists had met the proposition in a spirit of liberality and fraternity, there is nothing unexpected in their refusal. I attended, by invitation, three or four of their meetings, and was told by one of their leaders, in so many words, "*We* do the teaching, you do the learning." As between the Eddy cult and that of John Calvin and Cotton Mather, I certainly prefer the former; but if I know the meaning of the word *bigotry*, then, for genuine, unadulterated, simon-pure bigotry in "original packages," the Eddyites "take the cake." Perhaps the Roman Catholics, of the "Daddy" Lambert section (never say "sect" to Roman Catholics!), might divide honors with the Eddyites in this regard. I heard Lambert deliver a course of five lectures some years ago, and have read many of their publications, therefore am not wholly ignorant of what the "Mother Church" teaches. "Let each be fully persuaded in his own mind." "Charity for all, malice towards none."

Speaking of the suffrage movement, am glad to hear, by letter from R. B. Kerr, that the agitation in England goes bravely on—bravely, if the invasion of the "parliament house" by the "suffragettes" can be taken as a sample. Without assuming to dictate, however, I would modestly suggest that instead of storming the masculine parliament house the British suffragettes would better, as I think, build a little parliament house of their own, then proceed to pass laws for the feminine half of the population, elect their executive officers, carry on their government to suit themselves, and go to jail rather than support in any way the rule of Edward the Seventh, his cabinet, his lords or his commons.

Of letters and cards received since last writing day, not yet mentioned, I thankfully acknowledge: C. Amory Stevens, 1; Bolton Hall, 1; Philip G. Peabody (picture cards with brief message), 9; Elizabeth Breese, 1; Abert Wickman, 1; C. N. Greene, 1; J. T. Small, 1; George B. Wheeler, 1; Ada M. Morley, 2; Emma Greene, 1; Harrison D. Barrett, 1; "Myra," 1; J. A. Evans, 1; D. Legelke, England, 1; A. J. Merskergaard, 1; "Frank," 1; Annie E. K. Parkhurst, 2; J. E. Boultenhouse, 3; Walter Broen, 1; Nancy McKay Gordon (with book on "Psychology of Finance"), 1; Katharine S. Fry, 1; A. Wastall, South Africa, 2. If any have been omitted the writers will please let me know.

Reading matter accumulates faster than I can properly attend to it—of course I don't mean letters and cards; of which I never have too much, no matter how long or how frequent; I mean papers and magazines; but the patients in hospital and convicts in the cellhouses are always glad to get them. Have done more reading in the five months just past than ever before in my life, as I think, in the same length of time. You will think I must have abused by eyes, knowing how much trouble I have had with them in the past ten or more years. I have tried to be careful with them—have rested them by frequent bathings, hot and cold; also by using glasses of differing magnifying power. Of library books, have generally been fortunate in getting those with large print. A few, however, were not. Among these is "Les Miserables," which, in solid type and medium size print, was hard on my eyes. I had never read the book through before and decided that now is the time to do it. A most wonderful production of a wonderful man. Another book hard to read, but well worth the reading, was "Narrative of Discovery and Adventure in Africa," especially that part of it giving an account of the two journeys of exploration by Mungo Park, a Scotchman in the employ of a British geographical society. The first journey was made alone, on foot and sometimes on horseback, most of the time unarmed and without provisions or money. Often robbed by the Moors or Mohammedans, and often very narrowly escaping with his life, he was generally well treated by the negroes. Once, when in the suburbs of a large city, Sego, on the Niger river, when all doors

were closed against him, and when he was preparing to spend the night in the branches of a tree, because of danger from wild beasts, he was invited to her hut by an old negro woman, who gave him a good supper of fish and a pallet on which to sleep. Quoting the narrative:

"She then desired her maidens, who had been gazing in fixed astonishment at a white man, to resume their tasks, which they continued to ply through a great part of the night. They cheered their labors with a song which must have been composed ex tempore, since Mr. Park, with deep emotion, discovered that he himself was the subject of it. It said in a strain of affecting simplicity: 'The winds roared and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn. *Chorus:* Let us pity the white man; no mother has he to bring him milk, no wife to grind his corn.'"

I read this story when a small boy, and when, many years afterward, I heard the stentorian voices of fifty or a hundred negro slaves on a southern plantation singing their extemporized "corn songs" around a monstrous pile of unshucked corn, I was reminded of Mungo Park's experience, fifty or more years before, in central Africa.

The compiler of the many narratives given in this book says: "The negro character appears to be distinguished by some features usually amiable, by a peculiar warmth of the social affection and by a close adherence to kindred ties. If some travelers have been ill-treated and plundered, others have been relieved with the most signal and generous hospitality."

Park was gone two years on his first journey and was given up as dead. His story of what he had found only whetted the appetites of his employers for more extended knowledge of the great unknown interior of the "Dark Continent," so they sent the explorer back; this time with a company of soldiers, well-armed and provisioned. But, as might have been expected, the simple-mannered and naturally kind-hearted natives did not like the sight of soldiers and fire-arms. They had good reason to suspect that the object of the expedition was not peace and good will, but war and robbery. Speaking of the way in which the peaceful and unoffending negroes had been treated from time immemorial, the compiler of these stories of exploration says: "Troops surrounded a town in the dead of night, watching till the first dawn, when the gates are opened—then they rush in, set fire to it, and while the victims, with shrieks and cries, are seeking to escape, bind and carry them off into slavery."

No wonder Mungo Park found it impossible to convince people who had had warnings without number such as just described, that his intentions were peaceful. The upshot of his expedition was that, at a narrow pass of the river on which he and his few remaining companions were floating in a boat, they were assailed by volleys of stones, clubs and spears and all killed but one, and that sole survivor was not Mungo Park.

Reading these stories of the character and history, so far as known, of the negroes in their native land—as well as in the land to which they were taken by cruel kidnapers, and sold into slavery for life, and their children after them—I cannot help asking who it is that is chiefly to blame for the "race war" that now threatens to desolate the southern third of the United States of America. Park's account of the inoffensive, peaceful and moral character of the negroes of central Africa is corroborated by the experience and observation of Mrs. French-Sheldon in her book, "From Sultan to Sultan." This writer testifies that during her stay of some months with these naked natives she never heard of a case of sexual outrage, and that crimes of all kinds were rare, as compared with lands called civilized and enlightened.

Time up and sheets full. With love to all, yours hopefully,

M. HARMAN.

A VISIT TO THE EDITOR.

[The following account of a visit to the editor of LUCIFER was written by Mrs. Maude P. Haseltine, of Kansas City, to her mother.]

My Dear Mamma: A party of three—Elbert Hubbard, Ralph Wylie (a violinist and the local manager of Hubbard's lecture here), and I—went to Leavenworth on the early afternoon train. The prison is about two miles from the depot. It was a fine day. The prison is about two miles from the depot. It was a fine day, so we walked both ways. I took a small basket of different kinds of fruit. Elbert Hubbard knows Major McClaughry, who is at the head of the prison, and had expected to see him, but he was up in Iowa, so we had to wait outside the gate by the little round house of the chief sentry while he telephoned in to the main building about admitting us. While we waited Hubbard and I had a good talk, while Wylie was trying to talk to the rather uncommunicative but very civilly disposed guard. A number of trusties were hauling loads of dirt, and one load was of the refuse leaves of cabbages. This load stopped immediately in front of the sentry and the driver took a bayonet and jabbed over and over again through the pile to the bottom of the wagon. Hubbard explained it was to show to the sentry that no man was in hiding beneath the cabbage.

In about twenty minutes we were admitted. Two young prisoners with good-looking, boyish faces unlocked the first gate and two others the second gate. We went to an officer's parlor, and they took the basket of fruit to have it examined and sent a guard with us to show us the place. Hubbard said we wanted to see Harman, so the officer detailed a man to tell Harman to come down from the hospital to the visitors' room to meet us. We were surprised at the roominess, the extreme cleanliness and beauty of a certain kind of the entire prison. The rooms are large, ceilings lofty, fresh air everywhere, and not a particle of dirt to be detected, even by my eye. Floors that look like tiling—mosaic—but we were told they are of a rubber-like substance, to deaden sound. One element of their composition is sea-water. The more the floor is used the smoother and better it becomes—much as a real oriental rug improves with age and use. I never so fully realized how much horror was done away with when they abolished the prison stripes. The men are dressed in blue suits, the only mark of prisondom visible being the number sewed on one trouser leg in front just below where the jacket comes. The dining-room has walls of marble one-third of the way up. The room looked like a large schoolroom, as the arrangement for eating seemed to be like school desks and seats—one for each person. There were perhaps forty men in this room, standing in military fashion by the seats as we went through. In the kitchen were immense cooking vessels with shining copper tops. One man was washing the already clean floor. A young Chinese prisoner was cleaning a large enameled kitchen sink. Another room held trays upon trays of loaves of bread, and we saw different lots of provisions, all prepared in cleanly fashion. Then we went through a long corridor-like room, all divided into little places like a stateroom on the Lake Michigan steamers I have used. There are two narrow beds or berths, one above the other, in each room, and I noticed the sheets and pillow-cases were clean. Each bed was made up "exactly so," and on the top of almost every bed was placed, in methodically, painfully neat fashion, a comb, toothbrush, mug, some carefully placed photographs (sometimes a pretty-faced girl or a baby, or of elderly men and women), and generally a book or two, and sometimes two red apples. The guards said the apples were given them at meal times (dinner) and they were allowed to put them in their sleeping-rooms to eat in the evening if they wanted to. Hubbard picked up one book from a bed; it was Froissart's tales. Another was a history; on one colored boy's bed was a dictionary. There was excellent plumbing and sanitary arrangement—a wash basin and faucets, and a closet seat, which the guard flushed to show us it was in good order. The cleanliness of everything is of the hospital order—absolute.

We could have looked about still more, but we thought Harman might be waiting, so we went to the visitors' room. I have a vivid picture in my mind of the eager, bright eyes and majestic gray head of Harman as he sat with his crutch on the long seat. I wish you could have seen the greeting of the two, Hubbard and Harman. They hugged each other, and if they had been women they would have cried. Hubbard bent down his head and said: "Look, brother; I'm almost bald, and your hair is thick as ever," running his hand through Harman's bushy mane. Harman remembered me, and was introduced to Wylie. Then we three sat down on one side of a long mahogany table, Harman on the other side, and a guard at one end. Then how Hubbard and Harman did talk! Maybe I didn't chuckle inwardly to watch the change from a look of boredom on the guard's face to one of mystification, then slightly veiled interest, then hardly veiled admiration apparent in his looks at both Harman and Hubbard. Hubbard told Harman of talking in Chicago with Alice Stockham and his saying to her that she ought to be here (prison) too. Of course Harman saw how Hubbard meant it, yet he said, "No, no; it is better as it is."

Hubbard told him he and Alice (Hubbard) want him to come and spend a week at East Aurora as he (Harman) takes the trip he is planning to make to New York. Hubbard also asked him if he shouldn't leave some money with him for expenses going home in December, but Harman refused it, thanking him for the thought. The guard said that the authorities there pay the train fare of those whose time is up. Then I said to Harman that you and I expected him here, and the question came up if the railroad will allow a stop-over. So then and there Hubbard made plans which I promised I would carry out. That is, that you and I go to Leavenworth the night before, so as to be able to meet Harman at the gate early on the morning of the 26th. When we reach Kansas City we shall find out at the depot if there is a stop-over allowed. If there is, well and good. If there is not, we will get him a sleeper ticket on a Pullman, so he may have a comfortable journey to Chicago. And Hubbard said he would be looking for a letter from me about December 28 or 29, saying we had done so.

I was glad to find they were still keeping Harman in the hospital. Still, to me he looked in better health by far than when he was here that evening three years ago last month.

We talked, I should judge, about a half-hour; then we left, with Harman accompanying us down the corridor as far as another room, where they notified him the basket of fruit was ready for him. As we went down the steps the young guard who sat at the table during our visit asked Hubbard: "Are you the editor of the *Philistine*?" "Yes," said Hubbard. "I read them," said the guard, "but haven't had them steadily."

It was about five o'clock. We walked to the town, where I boarded a street car for home. Hubbard and Wylie went to a hotel, for Hubbard was to lecture in Leavenworth that evening.

As you may know, it was a great day—one I shall always remember. A day such as that seems to be a fruitage of the many preceding days where "nothing happens." Occasionally there comes a birthday that proves there has been a useful foreground, a necessary period of gestation or growth that we had not thought held any promise of significance. Nicht wahr? Write and tell me that of course you will be here to do as we have planned. I wrote immediately to Lillian Harman, telling her a little of our visit—indeed, Hubbard asked me to do so—and I told her you would send her this letter, so she might know a little more about it in detail.

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THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings every Sunday afternoon at 2 o'clock in Corinthian Hall, seventeenth floor Masonic Temple. Free discussion. LUCIFER on sale at meetings.

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LUCIFER.



THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, DECEMBER 20, E. M. 306 [C. E. 1906]. WHOLE NO. 1081

RECEPTION FOR MOSES HARMAN.

Moses Harman, editor of LUCIFER, will terminate his educational engagement for the United States government in the penitentiary on Christmas eve. During the few months that he has been in the Leavenworth prison, since his transfer from Joliet, Ill., he has become so well liked by the prison guards, as well as by the other prisoners with whom he has come in contact, that their feeling of gladness that he is to be released so soon from what most of them are convinced is an unjust imprisonment will be strongly affected by regret to lose his genial and refining presence.

Even within prison walls Moses Harman has been what he has continually tried to make his paper—a Light Bearer. Many testimonials which LUCIFER is not at liberty to publish have been received concerning the influence for good which Moses Harman has had on the other prisoners. His evident purity of mind, his undaunted optimism, his broad tolerance of even the views of his persecutors, have endeared him to the prison guards, most of whom have come to look on him as an honored guest instead of a criminal.

These men, who have had the care of criminals for years, can see clearly what Judge Landis and the jurors who convicted Moses Harman could not see—that he is not a criminal, but is a noble, high-minded humanitarian, who has been cast into prison by the ignorant because of his efforts in behalf of a better humanity.

A reception in honor of this grand old pioneer in the field of eugenics will be held at 2 o'clock on New Year's day in Drill Hall, seventeenth floor, Masonic Temple, Chicago.

Among those who have consented to be present and make addresses of welcome to the released prisoner are two clergymen who count it an honor to testify in public they are in accord with Moses Harman in his contention that every child has the right to be born well and in his further contention for the right to discuss on the platform and in his paper the vital importance of eugenics—the science of good birth.

One of these clergymen is the Rev. Walter Henry MacPherson, pastor of People's Church, South Chicago.

The other is the Rev. J. M. A. Spence, pastor of People's Church, Aurora, Ill., which has the largest congregation of any non-Catholic church in that city.

Other liberal-minded clergymen have been invited and some of them may accept later.

Woman's side of this all-important question—for, after all, it is preëminently a woman's question, inasmuch as it is a contention that woman alone should have the right to determine when and under what conditions she shall bear children—will be presented at the reception by Dr. Alice B. Stockham, the noted author of "Tokology" and other works on sexual hygiene which have won for her the love and gratitude of many thousands of women in all parts of the civilized world.

Mrs. Gertrude Breshu Hunt, one of the most noted of the women advocates of Socialism in America, will also speak.

Other speakers of prominence have been invited and the names of those who accept will be announced later.

All persons interested in the cause of free speech should attend this reception if they live in Chicago or can be here on New Year's day. They will then have an opportunity to hear from Moses Harman's own lips what Judge Landis in the United States District Court refused him the right to utter—his reasons *why he should not have been declared guilty of sending "obscene" matter through the mails.*

HERMAN KUEHN,
S. T. HAMMERSMARK,
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Committee.

Friends desiring to assist in the distribution of announcement cards, or in any other way, may address S. T. Hammersmark, 2867 Southport avenue, Chicago.

CHRISTMAS FROM TWO ANGLES.

The inimitable Mr. Dooley, descanting on the subject of the Christmas spirit, pictures the whole world in a clinch for three hundred and sixty-four days of the year. "A gran' rasslin'match is goin' on in ivry corner iv th' sivylyzed globe," he says, "and we're all in a tangle, fightin', quarrelin', robbin', plundhrin', or murdhrin', accordin' to our tastes." It's "what Hogan calls th' struggle f'r existence," he explains, and "it'll always go on while there's a dollar in the wurruld, a woman, or a ribbon to wear in our coats." But on the three hundred and sixty-fifth day, says Mr. Dooley, "suddenly we hear a voice: 'Gintlemen, gintlemen, not befure th' childher.' An' we get up an' brush th' dust off our clothes an' shake hands, pretindin' it was all fun. Th' kids have come in." Thus, with brogue and optimism, is "the children's season" painted for us in the December *American Magazine*. Turning to the *Cosmopolitan* of the same month we are confronted with another aspect of the Christmas season in its relation to childhood. Mr. Edwin Markham tells us of a "grind behind the holidays" to which few of us, probably, have hitherto given a thought—a grind which exacts toll from tired little hands and unsatisfied young lives. We read:

"Greed and Gain, grim guardians of the great god Mammon, continually *cry* in the ears of the poor, 'Give us your little ones!' And forever do the poor push out their little ones at the imperious ukase, feeding the children to a blind hunger that is never filled. And the spell of material things is so heavy on the hearts of all of us that scarce a protest goes up against this betrayal of youth, this sacrifice of the children in factory, store and shop. . . .

"And at Christmas time—'the children's time,' as we call it in our soft rhetoric—the march of this army of little workers is heaviest; it is then that the feet falter most wearily. You cannot, in any city, at any season, go upon the streets too early nor too late to miss the tired recruits of this children's army. Between 7 and 8 in the morning, and between 6 and 7 in the evening, you see them spiralling the ways of traffic, flying to or from their work. But at Christmas time this army of little conscripts suddenly increases. On the streets; in halls and elevators; in offices, stores and cellars; in workshops and factories—in almost every industry we have built for luxury or utility, thousands of little feet and hands and brains are there to serve and suffer.

"It is, however, in the box, the confectionery, and a few other factories that the masses of the children throng. It is in these that the hours are longest, the drive hardest, and the pay scantiest. Nowhere else is there a harder fate for the little holiday workers, save only among the bundle-packers, the cash-girls, and the delivery-boys in the large retail stores.

"A thing so dainty and delicate as confectionery we are slow to associate with drudgery and weariness. The lucent, glistening piles of the Christmas shops, little delectable mountains flavored with every hiving from Attica to San Diego, and tinted and scented with the cheerful May time—all this ambrosial stuff might seem to have come, like flower and fruit and comb, out of the ever-springing joy of nature. Yet this trade, which employs more people than milling, canning, or meat-packing, is one of the industries in which little children are found to be most efficient and desirable. The candy factory of the cheaper grade is a place swarming with little ones, especially girls. It is a place where children are worked cruelly long hours to fill orders; where the work is murderously monotonous; where health and character are broken down.

"Three months before Christmas the smaller confectionery establishments call in troops of little children and begin full work and overtime work, making ready for this brave pomp of the holidays. There must be preparation for the bulging paper sack and the swollen tarlatan bag of the Christmas tree, for the bottle of striated sticks, and the pudgy 'sucker' with its noble lasting quality. Tons upon tons of candy must be prepared for the holiday markets. What irony of civilization is this—one band of children wasting their bodies and souls to make a little joy for the rest! What sardonic mind conceived this caricature of justice, this burlesque of life? . . .

"In the East Side box factories the children, in the Christmas season, begin their work at 7:30 and keep it up till 9 at night, Sundays included. From 7:30 to 9 at night! Reader, do you take into

your heart how long these hours are for little fingers and little feet? But how are these tired workers kept at the wheels? You will not believe me when I tell you that the factory doors are locked to keep the little wage-slaves at their tasks till the factory pasha is satisfied with his day's profits. Louis Shrednick, who has worked for years in these American dungeons, says that, in 'rush' seasons, 'the children are locked in so they shall not go home till the master's work is done.' The secretary of the Hebrew Trades confirms this astounding statement. Here is impressment of American citizens! Here is the outrage that in 1812 we thought it worth while to go to war about! What is 1907 going to do about it?"

"FREE EXCLUSIVE MONOGAMY."

Dear Gladys: We both agree that "free love" should mean love free from commercial considerations and from coercion of any kind.

You prefer to call your ideal of love "free love," instead of "varietism." But since you are opposed to "exclusiveness," your ideal must be either loving more than one at a time, or loving one for a limited time, and this is varietism, as distinguished from monogamy for life. Giving your ideal a nice name does not alter the real facts, and it is these facts which we must discuss, not the names.

On the other hand, exclusiveness does not mean unconditional marriage for life for all who marry. It means only that normal beings in the majority of cases, and that the overwhelming majority, adopt this principle and live according to it. This does not prevent abnormally mated couples from separating, and is not meant to prevent them from separating and finding a suitable mate. But I do not speak of exceptions when discussing a general subject. I speak of the rule.

So long as your article is meant to be merely an expression of your individual opinion and feelings, it is your affair. But if it is supposed to be a general discussion of the subject, it lacks the main thing—namely, general facts gathered by mass observation.

You speak of exclusiveness in love as "a selfish love scheme." There you fail to recognize that it is not a scheme, but a growth. You will see presently what I mean by this.

You have, no doubt, studied some works on the history of the family. Did you not observe in them that sex relations have become more and more exclusive? Exclusive sex love as an ideal is a very modern product, and as a practical fact it has not yet found the conditions required for its general practice. It is indeed true, as you say, that exclusiveness in love is not practiced by the majority today. This is due simply to the social conditions in which men and women must live under the present system, and to hereditary qualities which struggle for survival.

You want to know what is practicable today. You do not care for things that may happen in two or three generations from now. Well, what is practicable?

Men's and women's economic position, their work and interests, are different in many respects and conflict at many points. So long as social conditions remain as they are, so long as men and women cannot become acquainted on terms of economic equality and enjoy plenty of time to get acquainted, just so long will the great majority fail to mate with fitting comrades. Then the flower of lasting love cannot grow, and exclusiveness in love will not be a happy and healthy thing for the ill-mated.

Will "varietism," or, as you prefer to call it, "free love," be any improvement on this state of things, always discussing for the moment what is practicable today?

Let us give a minute's thought to the "starving hearts" of whom you speak so feelingly.

Have you never realized how dangerous it is for working people with unstable and uncertain prospects of existence to practice your free love? Have you never noticed that it does not mean love, but misery and want for them? So long as women are not in a position to support themselves—and very few are—they must be supported by the men to whom they surrender. Does experience show that the great majority of men faithfully support the women who surrender to them outside of marriage? On the contrary, it shows that very few men remain faithful to their love and very few indeed support their sweethearts loyally to the end. This is surely little comfort for the starving hearts.

And what about the little ones? You know very well how hard it is for a woman under the present system to support herself. If she has to provide for one or more children, life becomes an unbearable burden. The little ones are not cared for properly, are not loved, and the little minds are starved and stunted, their feelings trampled upon, their hearts starved. There you will find some starving hearts, where you did not think of them.

Have you ever thought of the blighting effect of scorn and ostracism which such a mother and such children have to bear all their lives?

Furthermore, we live in a society in which some are adherents of true monogamy and others of varietism. If a male varietist takes a fancy to the wife of a true monogamist, or a female varietist takes a fancy to the husband of a woman who believes in true monogamy, somebody's heart will have to starve. If the varietist accomplishes his or her purpose, the true monogamist will suffer. Otherwise the varietist may be disappointed, but since a varietist quickly finds others to console him or her there will be little harm done to their hearts. But the true monogamist whose mate is led astray is a sufferer for life and cannot find any compensation. Did you think of these starving hearts?

Let me pause at this point and call your attention to a few other facts. In the first place, I am not arguing either for or against varietism or exclusiveness as though these things were matters of choice which every one might select at will. You argue as though one might just as soon be the one as the other. In the same way the utopian reformers offer their schemes to everybody and think that they have but to call upon all people to adopt their scheme and everything will be lovely. That is not the way in which things are changed in this world. I do not adopt this attitude. I do not advocate any scheme. I study the historical process, its past, its present, and its tendencies. And from this point of view alone am I of the opinion that exclusiveness will gradually prevail.

People are not varietists or exclusive monogamists from free choice. They have indeed *some* choice, but it is practically predetermined for them by heredity and environment. They think about these things and make their choice, but this internal and external activity is determined by historical necessities over which no one individual has control. Consequently some find varietism practicable, others exclusive monogamy. But what results from this play of forces?

If I were only thinking of what is practicable today I should warn young girls against varietism for the additional reason that under the present system over one-half of society is sexually diseased. The short acquaintance and easy familiarity and intimacy of varietists are among the greatest of disseminators of venereal diseases. Of course, venereal diseases also occur among true monogamists, but the percentage is vastly on the side of the varietists, and they are the active source of these diseases. And if I were asked why I hold that exclusive monogamy will gradually prevail as the rule I should mention among the principal reasons that the varietists propagate more diseased children, care less for them, and lose more by death. The few statistical figures gathered among small communistic colonies, which are often quoted as a proof to the contrary, prove no more against the general rule in capitalist society than these colonies themselves prove as economic experiments. The varietists breed a declining line of human beings, while the exclusive people have greater chances of breeding strong and uncontaminated children, care better for them and breed a rising line of beings.

You see from this one illustration alone that even the consideration of what is practicable today leads us on beyond today and into the future. And in considering what is practicable we as thinking beings must consider the future and those whom we compel by our actions to come into the world and live in the future.

For this reason women should be very careful what they say and do in this matter. It is not only a question of satisfying the hunger of their "starving hearts" but also of satisfying the hunger of the starving stomachs and hearts which they produce, of the minds which they should mold, of the race that will live when they are gone. And with this in view the question of what is practicable today assumes a very serious and momentous aspect.

What is practicable today? It is practicable to stop a moment and to consider whether it is not very impracticable to follow one's impulses regardless of the consequence to others, especially to those that will be after us through our actions. It is practicable to study history and try to find the general tendency in which sex relations have developed and what they have produced as consequences. It is practicable to take the object lessons of history to heart and try to mold our ideals in conformity with the experience so gained. Whether one succeeds in living up to this ideal—which, in my opinion, will be true monogamy—depends on historical necessities, which are likewise continually changing and which bring more and more power over nature and over our inherited qualities to us.

In reply to a few minor points of your letter, I want to say first that you have little cause for speaking of the "selfishness" of exclusiveness in love. For I have seen a lot of cruel selfishness among varietists. They would still their "love hunger" regardless of the pain they gave to others, regardless of the lives they were ruining, regardless of the lives they were creating. There was no sympathy, no thought of the feelings of others whom they were making miserable by their happiness. Only the desire to satisfy their own love predominated in them. And this is true of both women and men. But I do not cast any stones at them. Selfishness has been the principle by which human beings have survived. And by it they must continue to survive. Only it must become an enlightened selfishness, which identifies the individual happiness with the welfare of the race; and by this token exclusiveness is certainly the more enlightened selfishness.

You say that a part of the lesson which love teaches is to forego love as well as to covet it. True. But don't you see that this works both ways? And don't you realize that jealousy is as much a product of historical growth as its companion, exclusiveness?

There is a narrow, brutish jealousy which demands that the beloved should given up even the social intercourse with the other sex, which sees in every warm friendship for the other sex an unpardonable treason. This is the animal stage of jealousy which is a lower stage of animal life kills the hated rival or drives him from the herd. But to the extent that people learn to control their emotions by reason this stage will be outgrown and a more rational view developed in which jealousy will be no longer the green-eyed monster but the enlightened understanding that no scientific sexual selection and breeding can take place without mutual assurance of loyalty in sex life.

I agree with you that the sex function is neither higher nor lower than any other physical function—for instance, the reasoning function. I am convinced that a normal use of the sex function is a requirement of healthy development, the basis of "happiness." I believe with you that the mind as well as the erotic passion must be satisfied, and that all the beauty of sex life is destroyed when a woman is compelled to surrender against her will. Forced surrender breeds disease, backward offspring, slavish minds and beastly men. And had not economic conditions done much to prevent men from rising out of the surviving animal traits of their sex life, had not the same conditions forced women into an inferior position, the sex problem might be easier to solve than it is now.

Only when women will become economically independent of men, when they will have the means and the leisure to develop a free mind in a free body, when they will be able to choose their love-mates without any thought of sordid gain or a chance to live, only then shall we have free love. Only then shall mankind follow the call of Eros without fear of economic or physical misery. Whether this free love will be exclusiveness or varietism will depend on the outcome of natural selection. Unless the signs of history deceive me, the next historical stage of love will be free exclusive monogamy. Fraternally,

HELEN UNTERMAN.

Orlando, Florida.

LOVE IN LIBERTY.

[The following letter was written several years ago by a young woman—a dear friend of mine. It was one of a series of letters which were very interesting to me, written, as they were, by two schoolmates resuming the intimacy of their school days, differing radically at times in their views, but always earnestly searching for truth. I copied this, and told my friend that some day I should publish the entire correspondence. I give the letter place at this time, as the subject is up for discussion. Though not written for publication I consider it none the less interesting because of that fact.—L. H.]

My Dear Amy: . . . Now, about this love question. If two people really and truly love each the other, and no one else, that is all right. If in their nature it is impossible to have a feeling of real love for others, that is all right, too; but it is a more or less selfish love, and I'll admit that I can't help having a "hankering" for such a love. But when two people love and a third person comes into their love—into the man's or the woman's love—can they stifle that feeling of love? They may attempt to stifle it, thwart it, and reason themselves out of it (maybe), but it will cause pain to all concerned. Suppose, for instance, you love your husband very much indeed, and he loves you. After a while a man comes along who seems to appeal to you in every way. You recognize in him a nature of true worth. You begin to love him; you begin to think of him when he is away; you long to see him again; you enjoy being in his presence. While you are having these feelings, what position in your heart does your husband occupy? Or, let's take another example which will be better, since you have mentioned it. Suppose you were to see your husband and me "getting happy together." If he were happy with me, in talking with me, in being with me for a while, don't you think you could find some little pleasure in seeing him happy with me, if you knew he still loved you—if he still loved to be with you? Don't you think it could be possible for him to love both?

"True love is this differs from gold or clay,
That to divide is not to take away."

So says Shelley. Do I love you the less because I love Lillian? Do you love me the less because you love Maggie? Do you love your first child the less because you have the second? Must you divide your time between them in a way that causes a lessening of your love for either of them?

How do you know that you and your loved one are equal to the "task" of constancy? Can you see all the way down the pathway of the future, that you can be so sure that you will be constant? It is true that you may force yourself to be constant in action, but the point is, will you always be constant in heart and thought, will you always experience the joy and pleasure of love, or will the feeling be but that of cold duty?

Suppose Mary Ann had never known the joys of loving—had never met one whom she could really and truly love until she saw your husband—and she met and loved him deeply; needed his love. Suppose your husband loved her, and saw that by manifesting that love she and he would be happier. Suppose you knew him so well that you were sure he was exactly the kind of man whose love this woman needed—you really and truly realized there was no other man who could love this woman and be so considerate of and helpful to her as your husband. Could you, knowing the joys of loving and being loved, have the heart to deprive this woman of some of the tendernesses and love of your husband? Couldn't he still love you the same and be with you when you needed him most and wanted him most and when he wanted to be with you most? I know it is hard for you to understand these things, Amy—I could never have understood or believed them possible if I had not seen with my own eyes.

Have I ever said I believed in spiritualism—or annihilation, either? I have said that I think I should like to believe in spiritualism, but everything pointed to annihilation. I hope I shall continue to live, but I believe if there is future existence we will all live, no matter what we believe or whether we have any beliefs at all or not. You think the soul of man continues to live on and on. If you can tell me what the soul is—so I that I can understand it—I'll be so very, very glad; if you will enlighten me as to the difference between mind and soul. Lytton tries very hard in his "Strange Story" to explain the difference all through the book, and he finally causes the hero to be convinced that there is a difference and to admit at last there is a soul; but he failed to convince me. Some of his arguments are very weak. For instance, he was talking about man being the only animal which was gifted with a capacity ("a passive power," as he explained it, differing from a faculty, which was an "active power," etc.) of comprehending a Deity, a Hereafter, and planning for the future. Surely an ant thinks of the future when it stores away food for the winter, and so do squirrels and many other animals. How could Lytton make such assertions when he didn't understand the "lower animals" and their "thinks"? And an animal will fight as long for the preservation of its young and its own self-preservation as man will.

But to return to the love question. The more we can love the happier we are, for love gives us more interest in life, and it is certain that the more interest we have in life the happier we are.

How else do you receive happiness except through your body? Our happiness is felt through the senses, and if they are not faculties of the body, what are they? What do you mean by the term "physical benefit" in the phrase, "Educating your minds for physical benefit"? Are not all your friends helpful in giving you physical benefit? Did you not say, once upon a time, that all our associations with friends, everything we do, is for our pleasure? "Physical benefit" involves everything, all the pleasures we enjoy, for these come only through the body. Without the body, without the senses, there could be no sensation of either pleasure or pain, so far as our present plane of existence is concerned, at least. Just as there could be no music if there were no instruments, either natural or manufactured, through which it could find expression. . . .

We are still friends, aren't we? You see, as I now have two friends, you and Lillian, I must carefully and exactly divide my time. If Lillian had no place in my affections I could write you twenty-four pages instead of twelve. When I learn to love another friend, then I can write you only eight pages, and so on. See? . . .

With lots of love to you and your dear, sweet children. Wish I could see them. I hope you will some day have that sweet little girl, if you want it, and feel able to care for it, and think you have time to share your love with one more child, and if it will not take too much of your affection from the others; but the first one is truly to be pitied for having half of your maternal affection taken from it to give to the second. Do not let the time for your thoughts of the one encroach on the time for the other! . . .

VAUMA.

DISAPPOINTMENT.

Daughter—"Mamma, I advertised under an assumed name that I would like to make the acquaintance of a nice gentleman."

Mamma—"How shocking! And what was the result?"

Daughter—"I only got one answer, and that was from papa."—*Pick-Me-Up.*

Within one's self must be the source of strength, the basis of consolation.—*Marcus Aurelius.*

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

This is a sort of "clearing-up" issue of LUCIFER. Some of the matter has been in type for several weeks, but has been crowded over. As the editor will probably be glad to have the opportunity to prepare the contents of the next number, I want him to have a clear field, with no "left-overs." This partially explains why so much space is given to the discussion of the relative merits of exclusiveness and variety in love.

One piece of "unfinished business" is the case of Miss Leppel, whose advertisement appears in another column. It may be remembered that LUCIFER No. 1056 was "held up" as unmailable because of certain paragraphs contained in an article written by Miss Leppel which appeared in that issue—an article attacking not merely ideas which Miss Leppel assumed were entertained by my father, but also comprising assertions and insinuations concerning his personal life, of which she of course knows nothing. I felt sure that the wording of the article would cause a "holdup," and so it did. Miss Leppel sent proof sheets of her reply to my father's comments, asking that her reply be published in LUCIFER. She did not publish his comments, for the reason, as she said, that her readers do not wish to have the sex question discussed in her paper. This rejoinder of hers was among the "copy" left by the editor for insertion in the next issue of LUCIFER when he was taken to prison. Miss Leppel had said in criticism of him: "No man of discretion would have printed the obscene paragraphs after having been punished twice for a similar offense." Father proved himself lacking in discretion by willingness to risk a second "holdup" for her paragraphs, which were adjudged "obscene" by the local postal official. I declined to incur that risk, and thus proved my discretion, according to Miss Leppel's definition. Miss Leppel said that at some future time she would issue a supplement, giving my father's article—which would be sent to some of her readers months after her reply to that article had appeared in her journal.

Miss Leppel considers herself misused because her advertisement has not appeared in LUCIFER, and makes that the basis for various charges in her paper. I do not know whether any further space is due her or not. I have not seen her paper once a year, and neither know nor care whether LUCIFER'S advertisements have appeared in its columns. I am quite willing, in any case, to give her the benefit of the doubt, and insert her advertisement as many times as she claims it is due. But I told her that, according to previous rulings, the wording of her advertisement might cause LUCIFER to be denied transmission through the mails, and asked her to substitute another. This she has not done.

Tired of waiting for another advertisement, and wishing to avoid the least possibility of cause for just complaint by Miss Leppel, I sent a copy of the advertisement to the superintendent of second-class mails, asking if, in his opinion, its publication would render LUCIFER inadmissible to the mails. I did this because I do not care to risk the suppression of an issue for matter which not only I myself do not think of sufficient importance, but for which Miss Leppel would not willingly incur any risk of prosecution. I will add that I have never, with this one exception, asked the opinion of the postal department concerning anything which I wished to publish in LUCIFER. But I have been careful to publish only matter which I believed worthy of making a fight for, if necessary.

In reply to my inquiry, the superintendent of second-class mails said that he is unable to decide the question and had referred it to the department at Washington. This would seem to imply that an issue of LUCIFER containing the doubtful matter would be detained in the postoffice pending the decision of the Washington officials. As I do not think the readers of LUCIFER would wish to wait two or three weeks for their paper, I am giving Miss Leppel the space which would be occupied by the doubtful paragraph, but leaving it blank. If the decision is in its favor, the advertisement will appear complete in a later issue. If it is adverse, Miss Leppel can have no cause for complaint, as she condemns others for failing to submit to the dictum of the powers that be.

Miss Leppel prints in her paper a crude picture of a tombstone for LUCIFER, as a prediction of its death, finding, I presume, a satisfaction in her artistic work similar to that experienced by the street gamin who draws chalk caricatures of those who have incurred his enmity. And then she lays the flattering unction to her soul that we "fear" to let the readers of LUCIFER know of the existence of her work!

Miss Leppel says: "You are just as stupid as vegetarian editors, who think, by ignoring my criticism and suppressing my teaching, their readers will not hear about me. I shall keep a standing paragraph about LUCIFER in *H. W. D.*, so you cannot complain that I do not advertise you. LUCIFER is *doomed.*" Her letter closes thus: "Hoping that LUCIFER will soon be DEAD, as predicted by me."

Persons who give way to feelings of hatred and revenge for real or fancied slights are to be pitied, probably, rather than blamed. Miss Leppel claims that her system of diet can cure all sorts of ills. Possibly she may some time discover and apply the remedy for her peculiar temper. Those of our readers who would like to see a literary curiosity in the way of appreciation of self and vituperation of opponents, will probably enjoy reading *Health Without Drugs.* But don't send silver in payment.

The letter by Helen Unterman was written in reply to one by Gladys V. Lamb, which appeared in No. 1073. I do not know whether Miss Lamb intends to say any more on the subject; if she does, her reply will appear in these columns. I am glad to have these letters, and while I feel that I must make a few comments on Mrs. Unterman's letter, I do not wish to give the impression that her letter is less welcome than is that of Miss Lamb.

"Evolution," like "Truth" and "God" and many other words which are used to express a finality, really means "all things to all men." That is, many different things are proved—to the satisfaction of the writer—by "evolution." To Mrs. Unterman, evolution will have but one fruit in the sexual relations—that is, "free exclusive monogamy." It seems to me that evolution necessarily brings forth variation. In freedom, I feel sure, there will be free monogamy and free variety and free celibacy also. At first glance, "free exclusive monogamy" seems a strange combination of words—for can real monogamy be anything but exclusive? However, the distinction is well made; for while "monogamy" is the rule in present "civilized" society, it is a hypocritical, sneaking, cowardly pretense of monogamy; a monogamy which demands exclusiveness of the "other fellow" while using monoganic marriage as a cloak for all uncleanness and excess. If Mrs. Unterman means to characterize as varietists all the thousands of female prostitutes and the tens of thousands of male prostitutes for whose convenience they exist, then I would not question her statement that such "varietists" are responsible for child-desertion, prevalent diseases, etc. But I do not think such characterization is accurate, nor is it fair to those who call themselves varietists. Of these there are but few, and they are certainly not responsible for the conditions named by Mrs. Unterman. With all due respect to the writer, I must say that I am in a position to know that the children of these people are starved neither in hearts nor stomachs; and her other accusations are equally unfounded. Those who really are responsible for these conditions would consider themselves insulted if called "varietists." To them monogamy is the ideal state; they give it lip service, at least, on all possible occasions. The man who seduces women under promise of marriage absolves himself from guilt because she has "fallen" and therefore is unworthy of consideration. He may associate with prostitutes and bring physical contamination to his wife; but that is nothing to him in comparison with the moral contamination the wife would suffer should she but speak to the prostitute. And this woman, too, would neither comprehend nor desire a condition of universal individual freedom. She wishes to be owned by one man—with the opportunity, perhaps, of deceiving him when she could conveniently do so—yet her ideal is at least the pretense of "exclusive monogamy." So long as monogamic marriage provides insurance against neither deception, nor disease, nor hungry hearts and stomachs, I must consider it a reed too slender and too weak for "young girls" or any one else to lean upon. LILLIAN HARMAN.

TWO STORIES FROM REAL LIFE.

The story of Zola's children, born outside marriage, which was given to the world soon after his death, is again brought to the notice of the public by Madame Zola, who, herself childless, wishes her husband's children to bear his name. Under date of Dec. 6 the following cablegram from Paris appeared in the Chicago *Tribune:*

"Mme. Emile Zola today formally applied to the courts for permission to confer her late husband's name on the three children born as a result of M. Zola's intimacy with Mme. Rosereau, which was revealed only at the death of the famous novelist. The children are being reared by Mme. Zola, who expresses special gratification at the fact that the boy has decided to adopt a technical profession instead of trying to emulate his father in the field of letters.

"The strange romance in the life of Zola, which only his death revealed, has had few counterparts in modern times. It was a romance in which all defied the law and the conventionalities of society. And yet it had the sanction of Zola's wife.

"When Zola died a mysterious veiled woman, accompanied by two children—a boy aged 13 and a girl aged 5—appeared at his home and wept beside his coffin.

"On the day of the funeral, when the procession wended its way through the streets, followed by a great concourse of mourners, the thousands who stood with uncovered heads along the route looked with wonder at a woman in black, heavily veiled, who walked by the hearse, leading two children by the hand, all the way to the cemetery. When the mourners had departed the veiled woman and the children went to the grave and prayed.

"When Zola's will was opened and read the mystery of the veiled woman and the two children was solved, for Zola had acknowledged the children as his own and made ample provision for them as well as for their mother.

"Zola was devotedly attached to his wife. They were inseparable companions. It was to her that he looked for all his inspiration. It was to her that he turned for solace when exiled from France by the powerful enemies of Dreyfus.

"At the same time Zola loved Mme. Rosereau. She became the mother of his two children. She had loved Zola for years before she knew his real name.

"Mme. Zola knew of the intimacy between her husband and Mme. Rosereau and sanctioned it. When the first child was born to Zola by Mme. Rosereau, Mme. Zola insisted that the mother and the child be invited to her home.

"Then began the strange friendship between the two women. Mme. Rosereau and her children, of whom Zola was the father, were frequent visitors to Zola's home."

True it is that this "strange romance has had few counterparts in modern times." Had Madame Zola killed the great novelist, or had she silently endured and ignored his "unfaithfulness," there would have been nothing remarkable in the situation. Real life as well as literature and the drama teems with such incidents. But to love and honor her husband, to reverence his memory, and at the same time love and care for his children and be on friendly terms with the mother of those children, is a condition so unusual that it is no wonder the world gasps in astonishment.

There is nothing "strange" in another story which appears in the *Tribune* of just one week later. Under the headline, "Two Reasons for Killing Brown," appear the pictures of two bright-faced little boys. The fact of their existence is sufficient "reason" for the murder of their father, and the further explanation is really superfluous:

"SALT LAKE CITY, UTAH, Dec. 13.—Accompanying are photographs of two reasons why Mrs. Anne M. Bradley, of Salt Lake City, grabs of two reasons why Mrs. Anne M. Bradley, of Salt Lake City, shot down former United States Senator Arthur Brown in the Raleigh Hotel, Washington. The two children are sons of Brown and Mrs. Bradley. They are now with relatives in Salt Lake City, wondering why their mother does not come home. Just before Mrs. Bradley started for Washington, her heart filled with jealousy of Mrs. Annie Aseneth Adams, mother of Maude Adams, and beat on a mission of tragic vengeance, she took the two children to a photographer and had their pictures taken. The older child is Arthur, aged 7 years, who always gives his name as 'Arthur Brown.' The younger is Mark, aged 3 years."

Mr. Brown, like many other men of his class, found marriage—and the promise of marriage—a very convenient cloak for the irresponsible gratification of his desires. According to the newspaper reports, the women to whom he promised "undying affection" were many. His first wife attempted to kill him for "unfaithfulness" twenty years ago. He was to marry the mother of Maude Adams on New Year's day, and it was to prevent this that Mrs. Bradley killed him and made her children worse than fatherless and motherless. Of her proposed marriage Mrs. Adams said:

"I was doing this in the face of all I knew concerning his relations with Mrs. Bradley, but there was an understanding that by some agreement—some financial agreement to be reached—Mrs. Bradley should in some way be compensated. He had sworn undying affection for me and declared he never would marry Mrs. Bradley. It was a matter of contention between us for a long time. I always maintained he should marry her, but he told me it was impossible.

"And so, when I saw it was as he said, I agreed to marry him on condition a financial settlement be made with Mrs. Bradley. I thought that would suffice her.

"Had I seen her, had she come to me and asked me to withdraw, I think the tragedy would have been averted. But it is too late to talk of that now. As it was, I sent a special delivery letter to him, begging him on his deathbed to make Mrs. Bradley his wife in order that her children might bear his name. That letter, however, was too late."

And "what will become of these children?" Mrs. Adams, like Madame Zola, wished them to bear their father's name—as an act of deathbed repentance. Will she emulate the widow of the great author still further and give them love and sheltering care? What an absurd question! How much happier would be the lives of many children of irresponsible parentage both in and out of marriage if they could share the fate of the children of the "romance in which all defied the law and the conventionalities of society"! L. H.

LETTERS FROM THE EDITOR.

U. S. P. HOSPITAL, LEAVENWORTH, KAN., Nov. 29, 1906.

My Dear Daughter: Another agreeable surprise. It seems to be a rule that every holiday is an extra letter-writing day. Not expecting such privilege, and having only a few hours in which to write, my letter will be necessarily impromptu and ill-digested. Will do the best I can, however. One drawback is a full stomach. Eating no breakfast, I had a good appetite for dinner, consequently ate more than I would have done had I known that I could write a letter home today. Having written you a long letter Sunday last (which I hope you received in due time), it will be less important that I write a long letter now. Had a good visit from George on Tuesday, and, as usual, was the grateful recipient of a basket of excellent fruit.

Last eve I had a letter from Dr. J. E. Roberts, of Kansas City, "minister of the Church of This World," saying that himself and "the proprietor of Bonaventura Hotel, Kansas City, contemplate a visit to Leavenworth next week for the purpose of calling on you [me], and also of seeing the institution. I have written the warden, apprising him of our intention." Of course you will understand that a visit from the well-beloved and renowned Dr. Roberts will be greatly appreciated by me. Of his friend, Dr. J. E. Smith, proprietor of the Bonaventura Hotel, I am not sure that I have any knowledge, but if he is a friend of Dr. Roberts I shall be glad to enroll him as *mine* also.

Other letters and cards received since Sunday are these: Philip G. Peabody, 2; C. N. Greene, 1; Harper Harman, 1. R. R. Kerr sends me a roll of clippings from London (England) papers describing the imprisonment of the eleven "suffragettes," as they are called, for alleged disorderly conduct in the lobby of the House of Commons. These clippings, from the London *Tribune* and *Daily News*, published a month ago, ought, as I think, to make every Englishman blush for his native land. One of these clippings is headed thus: "Willful Women Martyrs. Suffragettes Refuse to Be First-Class Prisoners. Gaol 'Inferno.'" The first paragraph of this report reads:

"There are now nine suffragettes languishing in Holloway gaol. Two have been released. These latter are Mrs. Pethwick Lawrence and Mrs. Montefiore, and they are now bound over to be of good behavior for six months. The reason these ladies left the gaol was that their health gave way. Since their removal from the Westminster police court to the North London prison, the offending suffragettes have had many friends working in their behalf. The incarcerated ladies were subjected to the strictest prison rules, there

was no amelioration in their treatment to that of the ordinary felon, and although efforts were made to have them regarded as first-class misdemeanants, these self-made 'martyrs' declined to abrogate a tittle of their right to be dealt with under the same conditions as male offenders in similar circumstances. It must not be forgotten that these women are voluntary prisoners. All they were asked to do by the Westminster magistrate was to bind themselves to keep the peace, and imprisonment followed only on their refusal to be bound over. When appeal was made to the Home Secretary early in the week to have the prisoners placed in the first division, Mr. Gladstone was adamant in his refusal, but subsequent pressure on the part of members interested not only in the suffragette movement, but of others, who looked askance at the degradation of educated and refined women being dealt with as common criminals, induced that minister to adopt a more conciliatory attitude."

One of the released women, Mrs. Montefiore, is reported to have described her prison experiences in one word, "inferno"—*hell!* Her experiences cannot be reproduced here. The cells of her prison house seem much worse kept than are American prisons, so far as my experience and observation go.

The suffragettes appear to be in no sense discouraged. One of their leaders, Mrs. Parkhurst, expressed herself thus as to the prospect ahead:

"This change is a gain to us, as it comes from the most powerful government of the time, who have climbed down in the face of the growing public opinion. We are at last recognized as a political party; we are now in the swim of politics, and are a political force. That is the important result which has been obtained. Everything which is done now will help us. We are going to fight the government to the bitter end. In by-elections we shall attack the government candidates until our rights are given us."

The imprisoned women refuse to receive any food that has to be paid for, and resolve to wear the prison clothes, though now permitted to wear their own.

The animus of the movement is thus expressed by Mrs. Cobden-Sanderson, daughter of the great "anti-corn law" agitator, Cobden, who gave cheaper bread to the English workingman. Said Mrs. Sanderson: "It is because of the unhappy lives of our sweated women that I am here [in prison]. Nothing will ever be done to ameliorate their present wretched condition until they possess a vote themselves."

This struggle of a part of the intelligent, cultured and refined British women for the political franchise seems, at the present time, to be attracting more attention from the libertarian minds than any other fight. Whether these women are adopting the best course to obtain their end is a question upon which there will be honest difference of opinion; also as to whether the elective franchise will liberate the "sweated women" from wage-slavery, there will be honest difference; but that good will grow out of this heroic battle of self-sacrificing women there can be no doubt.

Some weeks ago A. E. Ellis, a Scandinavian friend now living in Boston, wrote me a long letter telling me of the great victory of the suffrage movement in Finland within the present year—"the gaining of universal suffrage and absolute political equality of women with men. It is curious," continues friend Ellis, "how extremes often touch each other. In this case, under the scepter of the same despot, the Czar of Russia, the Russian people, in spite of the most heroic efforts, in spite of torrents of blood, have failed to gain even a semblance of liberty, while the Finnish nation has succeeded, without a shot being actually fired, in acquiring perhaps the most advanced constitution in the world, including the one-chamber system, and universal suffrage for both men and women. . . . It was almost a year ago," proceeds our Scandinavian correspondent, "when the Finnish revolution took place, when the whole nation 'went on strike.' On the first of November [this letter was written Oct. 15, 1906] last year every wheel of industry, every official activity, every vestige of regular authority ceased to function in a nation of 2,300,000 people; but an organized army of citizen soldiers, which had not enlisted the day before, came suddenly into evidence. All the Russian gendarmes and police were disarmed and made prisoners all over the country. In Helsingfors, the capital, the Russian flag on the Senate building came down and the red flag of the revolution waved over the homes of the brave and the land of the free. The Russian troops in Helsingfors barricaded themselves in their barracks and the governor-general fled to the battleship Slova in the harbor. A steamer was sent to St. Petersburg with the demands of the three Finnish parties. In four days the steamer returned with all the demands granted and all illegal acts of the Czar for many years back revoked.

"So the Finns won their revolution against the most cruel and aggressive despotism on earth without a life being lost. Since then these demands and promises have been enacted into law through regular channels, but the military organization of the Finnish working class has been all the time watching and seeing to it that the pledges have been held.

"It is the first time, perhaps, since the Paris commune, that the working class has been in absolute control of the military power of a country."

There is much more of the same sort in our friend's letter, but I have transcribed already much more than I intended. It was the suffrage question that started me to transcribing, thinking you would be interested in hearing how "equal suffrage" is gaining in Europe. Please thank friends Kerr and Ellis for the information they have given us on these matters.

I think I told you in Sunday's letter that I hoped to get to Chicago in time for the meetings you say are arranged for my home-coming.

M. H.

* * *

HOSPITAL, U. S. P., LEAVENWORTH, KAN., Dec. 9, 1906.

My Dear Lillian: Once more, and perhaps for the last time during my present incarceration, I address you from the prison hospital. Incarceration and *incarnation* sound much alike, and I am wondering if this is to be my last letter to you from behind prison bars during my present incarnation. While I sincerely hope that no more imprisonments will be needed in defense of freedom of speech and of the press, and in defense of woman's right to the ownership and control of her own person; also in defense of the right to be born well, if born at all; also in defense of the right of children as well as adults to a sane and rational education in regard to all that pertains to *sex*—to parenthood and prenatal life;—while sincerely hoping all this, I repeat what I have often said before, that if it is necessary for any one to go to prison in order that the sleeping masses, the ignorant and superstitious masses be wakened from their age-long slumber in regard to these most vitally important subjects, then I prefer to serve my sister women and fellow men once more in the way I have been doing the ten months soon to expire, rather than to see any one else made to wear the habiliments of a felon, eat prison fare and work under the eye of a prison boss, for the law-made crime of "obscenity."

Of course I do not need to explain to you, dear Lillian, that in thus saying I indulge no feeling of bitterness, no spirit of hate, revenge or unkindly criticism towards those who enacted and who administer the obscenity laws, nor towards the prison management. I hope I have got over all that. We all are victims of inexorable causation, both those who make and administer laws and those who suffer imprisonment because of alleged violation of laws. Under like circumstances, with their heredity and training, I can easily see that I would have done just as the federal courts and prison officials have done. If this be true, we at once see that praise and blame, revenge and hate, as commonly used, are irrational, unphilosophical.

Three bunches of pamphlets, etc., from you. Thanks. *Physical Culture, Tomorrow, Arena, Public* and some others, I think, from publishers, as usual. George Bedborough (London, England) sent another of the admirable series of English booklets. Other letters and cards not mentioned are those: Rev. W. H. MacPherson, 1; Adeline Champney, 1; J. P. Robinson, 1; Lois Waisbrooker, 1 (inclosing card from Mrs. Merrill); George E. Bowen, 1 (with poem, "In Gratitude"—original); Wegie H. L., 2; Albert Wichman, 2; C. S. Greene, 1; John A. Lant, 1; J. Allen Evans, 2; James W. Adams, 1; Osborn P. Loomis, 1; Thirza Rathbun, 1; Fannie D., 1; Josephine S. Tilton, 1; T. C. Deuel, 1; James Myers, 1; Ada M. Morley, 1; Mary E. Walker, M. D., 1; James B. Elliott, 1 (with bundle of clippings); "The Chaplain" (A. Johnson), 1; Hulda P. Loomis (with clippings), 1; George B. Wheeler, 1; Dr. Leverson, 1; Annie E. Parkhurst, 1; Philip G. Peabody, 7.

Dr. Hardcastle, of San Francisco, Cal., writes: "I would like to see how you look trimmed. I abominate superabundant hair, and consider it a disguise, and in case of beard, a good handle for hold-up men. There is no more sense or science in it than in the half-inch long fingernail of the oriental high muck-a-muck."

Please say to Dr. Hardcastle that I appreciate candid and honest criticism even more than I do the opinions of those who agree with me in everything. There is plausibility, at least, in what Dr. H. says about long hair and long beards, but I think there is another side. Adaptation to environment—in other words, use—is the fundamental principle upon which Nature works. We have arms, hands, fingers and fingernails because these are useful to us. If the human animal had not needed these appendages, these appendages—or organs—would not have been developed. When the human animal no longer needs arms, hands, fingers and fingernails these now useful appendages will probably become vestigiary and rudimentary, just as the muscles that once worked a tail to switch off the flies have become vestigiary in the human animal; also a dozen or more pairs of muscles which are no longer useful to the said evoluted animal. As to the "long nails of muck-a-mucks," they are absurdly long simply because they are not properly used. If used in productive labor they would wear off, just as the nails of a dog or cat or the hoofs of a horse keep at proper length by use.

The same principle holds as to hair, which is a part of the integuments, just as nails and teeth are parts of the integuments. Once, hair grew all over the human body, as over the body of a dog or monkey, but now that the human animal has for ages worn clothes (except a few tribes in torrid climes), hair on the body has become rudimentary. Hair on the head is useful to protect one of the most vital organs from sudden blows, also from excessive heat or cold. Stovepipe hats and superheated rooms (offices) have done much towards making hair on masculine man's head rudimentary. Woman does not wear stovepipe hats, and when she goes out to the park or nearest grocery store she commonly goes bareheaded; therefore few bald heads are seen among women.

Men do not cover up their lips and chins, therefore their beards continue to grow, notwithstanding the barberous habit of shaving. Women have rudimentary beards which they try to extirpate entirely by *depilatory* processes. (Did I strike the right word?) Men need beards more than women because exposed more to change of weather, hence evolution permits them still to wear beards. Perhaps the principle of use will, in time, deprive men of beards, and both men and women of hair for the head; but for one I must say I do not hanker to see that stage of evolutionary progress, and so I allow my hair and beard to grow. As to how long both hair and beard should be allowed to grow is, of course, a matter of taste, and should never be a matter of legislation or coercion.

The fact that a long beard may be a temptation to the footpad to hold me up and rob me doesn't trouble me much. I have not been so held up, and if seized by the beard for that purpose, I would say, as gently as possible: "*Search me*, brother! and if you find any gold watches, diamonds, double-eagle gold coins or $1,000 bank notes, and if you think you need them worse than I do, why, take them, of course. I shall never inform the police nor help to put you in prison; but here is my business card. Come and see me tomorrow and we'll talk this matter over. Perhaps I may put you in the way of getting a better job and one less dangerous than that of highway robbery, and not half so disagreeable in bad weather." . . .

Time up and space filled. Will try to write two weeks from today.

M. H.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

JAMES W. ADAMS, Home (via Lakeday), Wash.—*Moses:* Looking back to that afternoon when the United States marshal interrupted our tête-à-tête and notified you to be ready to start to the penitentiary at 5 o'clock, I am thankful to the unseen Source from penitentiary at 5 o'clock, I am thankful to the unseen Source from whence I received higher aspirations and deeper inspirations, whereby enabling me to outgrow the vengeful feelings I nursed towards Judge Foster and others connected with your trial and conviction. To be consistent, no one should blame another for that which they themselves would do under the same circumstances. When I was a Methodist and Democrat, I, too, would have suppressed LUCIFER if I could have done so.

The question naturally rises, Why such a great change? There can be but one answer, and that is couched in the axiom quoted by Paul, "When I was a child I thought as a child," etc. In proof of the axiom "As a man thinketh, so is he," I submit that when the war broke out I thought as a Southern Methodist. I was thoroughly imbued with the desire to kill as many Yankees as I could, and for years gloated over my war record. I truthfully believed John Brown to be a traitor and an unmitigated villain. I now regard him the peer of any in all that pertains to true manhood. I blindly voted with the Democratic party and as blindly looked to the minister to do my thinking until our eighteen-months-old babe was translated to the Land of Souls. Grief-stricken, and my prayers unavailing, I began to question my would-be teachers solely from the desire of benefiting my spiritual condition. At first they counseled, then remonstrated, and finally heaped rebuke for seeking knowledge, as they said, "wisely withheld by a loving Father." Their reproof drove me into open revolt, and I unwittingly became a social, religious and political outcast, and for years I drifted hither and yon like a ship at sea without chart, rudder or compass, until I embraced Spiritualism. Judicial wrongs drove me into acceptance of Anarchism, the only system or school of thought that proclaims self-government, passive resistance, non-invasion and voluntaryism in all things. Since then my attitude towards our misguided brothers who had me indicted, and the press that so vehemently denounced and misrepresented me, has been the antithesis of what it would have been had I remained a Democrat and a Methodist.

As you know, I came here with wife, children and grandchildren. I have never regretted the move. Notwithstanding the efforts to railroad myself and comrades to the penitentiary, we commanded the respect of United States marshals, reporters and others who came in personal contact with us. Our park is frequently used by excursionists from Tacoma. Last Sunday it required a steamer and three launches to accommodate the crowd. The forty-six homes here compare favorably with any village in Washington. Our schoolhouse and hall (built with voluntary contributions), 34x70, two stories high; our wharf, our store, the absence of the well-nigh omnipresent saloon and ubiquitous policeman's club, proves that people can and do live in peace without the intervention of man-made laws, demonstrates the superiority of our philosophy, the preeminence of well-directed effort over blind faith in established precedents. The friends join me in good wishes for your material welfare.

M. FLORENCE JOHNSON, Milford, MASS.—*My Dear Mr. Harman:* I want to write a word about your autobiography. We do not want it *finished*. Just tell us what you have lived and enjoyed and conquered, and when you are through others will say of you as they now say of Dr. Foote, "His life was a continuation of the work as told in the account of his life by S. P. Putnam," and then a chapter given of the *recent* work. From the paragraphs printed, I know the work would be an inspiration. What would we miss if autobiographies were all wiped out! Your own past you can tell as no one else can, and as you think the thoughts you have now are worth running a paper to print, you must see how we would like the whole story from your earliest remembrance to the present; then say this will be continued from issue to issue of the paper.

I suppose you have seen a "Prospectus of a Home Colony," by Upton Sinclair. I have just finished an article [see LUCIFER No. 1078] in criticism of his proposed plan for rearing children. As I do not believe in colony homes, where 100 families eat together, *etc.*, and as I do not want children raised by narrow rules and have the rules *called* scientific, I will have much opposition, I expect. The fact that I succeed with my own children, and also with the children of others, gives me courage to give my opinion on that subject. The treatment Sinclair recommends would do perhaps for the vicious and insane.

My little grandson is with me again. There is much typhoid and scarlet fever in Wellesley, so we think him better off here. Within a month Olive, Ralph and I will go to New York and Newark to visit my other two girls, Pearl and Bertha. That will be a treat. I have been nursing recently in a family that makes me appreciate the harmony between my daughters and myself. I liked every member of the family, but they quarreled among themselves all the time. They were religious and moral and conventional in company, but not commonly decent in their treatment of each other. I wouldn't live in such a home a week.

I am so glad your health improves. How I wish I might be one of those to welcome you when you come home, but I do not see my way clear to do so now, and fear there will be no way. Many things might happen between now and then, however. I have new pictures of Virna and George, Jr. I think them very nice.

I am quite anxious to attend Emerson College of Oratory for a few weeks this winter for a little review, then start in teaching, but do not know that I can accomplish it. I wish our folks would or could see the necessity of preparing to represent their ideas in an attractive way in public utterance. Our opponents make themselves as artistic as possible and we would accomplish more if we should do so.

MRS. F. A. DE CRANE, Orange City, Iowa.—*Dear Harman:* The days are speeding by so fast, and it is with a sigh of relief that I read in LUCIFER that you are still with us and with health somewhat improved. With what delight all those that love you will hail December! How grand that in last LUCIFER we had a glimpse of the rest of your family. What a dandy little grandson! I would just love to hug him. I send you, under separate cover, *The Social Rebel*, with a marked article by my daughter May. It is eighteen years since I first saw LUCIFER'S light, and through its influence I taught my daughter the right to own herself. Daughter May is now 19, and I think her ideas show your work did not fall amongst "the stones and barren places." I also send you a photo of my other child, Evadna. I hope she, too, will prove to be worthy of efforts I have made to do justice to LUCIFER'S teachings. . . . May your health keep good, and may we be able to hail your return to LUCIFER'S force, is the earnest wish of yours sincerely.

G. W. BROWN, 907 Kilburn Avenue, Rockford, Ill.—*My Good Brother Harman:* It was fifty years ago September 10 that Governor Robinson, G. W. Deitzler, G. W. Smith, Gains Jenkins and myself were released from our four months' imprisonment, held at Lecompton for trial, indicted for high treason, by a rabid pro-slavery court and grand jury. We were discharged without trial, though it was the intention of the prosecution to hang us because we were in their way of making Kansas a slave state. These efforts to crush free principles terminated in the war of the rebellion, and the emancipation of chattel slavery not only in the United States but throughout the world.

Every contest for the advance of truth, during all the ages, has been met with violent opposition and those who have led in

reforms have been the most cruelly persecuted. And so we must expect the world will continue for the long ages before it, for it is ignorance that holds mankind in thrall.

I rejoice, as I look back at the past, that the enemies of liberty thought me of sufficient importance to labor with such zeal to get rid of me. And I joy to look out upon Kansas, and see her materialistic, moral, social and political advancement, and know it was my *Heart of Freedom*, my labors and sacrifices, that contributed so largely to bring about the result. Indeed, I cannot do less than feel that but for the *Heart of Freedom*, and the independent action of its editor, Kansas would be a slave state today, as would many of the states west and south of it. And without American example the serfs of Russia, the slaves of Cuba, of Spain, of Turkey, of Egypt, would still be toiling for cruel masters, with no star of freedom in sight. You may make the application as you will in your own case, and with a forecast of fifty years you can see the hold you have then on those who have learned to think.

I am glad to learn that your health is improving. You will survive your imprisonment and be stronger than ever, and sustained by the more friends because you have suffered for opinion's sake. If I survive until then and am able I will gladly greet you when you return home. But, living or dead, be assured of my continued friendship for you.

BODH RAJ SHAH, Sanghoi, Jhelum, Punjab, India.—*Dear Mr. Harman:* To know a hero struggling with troubles that he brings upon himself by the advocacy of a great cause is in itself a liberal education. I regard it as a privilege that I know such a hero. Your arduous labors for the emancipation of woman, your selfless devotion to the cause of progress, compel admiration. To crown all, the tranquility of mind that you have displayed elevates you to the rank of those who act as beacon lights for the guidance of their less fortunate brothers. Assuring you that you have some admirers and sympathizers on this side of the Atlantic, I beg to remain yours.

J. H. STEVTER, National Soldiers' Home, Tennessee.—Am sending you, by this mail, copy of the "sustainers' edition" of "The Jungle," with the hope that you may be able to sell it and pay yourself for my subscription to LUCIFER the current year. You were good enough to "deadhead" me a year ahead; but I can't put this copy to a better use. It is probably pencil marked some, but the fact of its being the first edition ought to make it more valuable to a Socialist. It has been lying wrapped up in my "locker" for months, and these old wrecks don't care a stiver to read it. . . . I've just written a protest to E. C. W. against his crediting the Single Taxers with all the political persecution handed out to agitators in the past few years. Anybody at all familiar with our (Socialist) propaganda history knows that our people are being jailed and clubbed in many parts of the country and our meetings suppressed. This has been the case all along. . . . Am glad your father has had so many letters. Makes me feel less guilty in not having written to him.

ANNOUNCEMENTS.

THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings every Sunday afternoon at 2 o'clock in Corinthian Hall, seventeenth floor Masonic Temple. Free discussion. LUCIFER on sale at meetings.

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THE INSCRUTABLE LAW.

[The following poem, by Eugene F. Ware, Esq., of Fort Scott, Kansas, is descriptive of the case of State vs. Lewis, 19 Kan., 260, to the official report of which it is appended as a reporter's foot-note.—Chicago Law Times.]

LAW—PAW—GUILT—WILT.
When upon thy frame the law
Places its majestic paw,
Though in innocence or guilt,
Thou art then required to wilt.

STATEMENT OF CASE BY REPORTER.

The defendant while at large,
Was arrested on a charge
Of burglarious intent,
And direct to jail he went.
But he somehow left unbossed,
And through prison walls he oozed,
And effected his escape.

Mark you now: Again the law
On defendant placed its paw,
Like a hand of iron mail,
And re-socked him into jail—
Which said jail, while so corralled,
He by sockage-tenure held.

Then the court met, and they tried
Lewis up and down each side,
On the good old-fashioned plan:
But the jury cleared the man.

Now, you think that this strange case
Ends at just about this place.
Nay, not so. Again the law
On defendant placed its paw—
This time takes him 'round the cape
For effecting an escape;
He, unable to give bail,
Goes reluctantly to jail.

Lewis, tried for this last act,
Makes a special plea of fact.
"Wrongly did they me arrest,
"As my trial did attest.
"And while rightfully at large
"Taken on a wrongful charge,
"I took back from them what they
"From me wrongly took away."

When this plea was heard,
Thereupon the State demurred.

The defendant then was pained
When the court was heard to say
In a cold impassive way,
"The demurrer is sustained."

Back to jail did Lewis go,
But as liberty was dear,
He appeals, and now is here
To reverse the judge below.

The opinion will contain
All the statements that remain.

ARGUMENT AND BRIEF OF APPELLANT.

As a matter, sir, of fact,
Who was injured by our act,
Any property or man?—
Point it out, sir, if you can.

Can you seize us when at large
On a baseless trumped-up charge,
And if we escape, then say
It is a crime to get away—
When we rightfully regained
What was wrongfully obtained?

Please-the-court sir, what is crime?
What is right and what is wrong?
Is our freedom but a song—
Or the subject of a rhyme?

ARGUMENT AND BRIEF OF ATTORNEY FOR THE STATE.

When the State, that is to say
We, take liberty away—
When the padlock and the bars
Leaves one helpless in our grasp,
It's unlawful then that he
Even dreams of liberty.

Wicked dreams, that may in time
Grow and ripen into crime.

Crime of dark and damning shape
Then, if he perchance escapes,
Evermore remorse will roll
O'er his shattered, sin-sick soul.

REPLY BY APPELLANT.

Please-the-court sir, if it's sin,
Where does turpitude begin?

OPINION OF THE COURT, PER CURIAM.

We don't make law. We are bound
To interpret it as found.
The defendant broke away;
When arrested, he should stay.

This appeal can't be maintained,
For the record does not show
Error in the court below;
And we nothing can infer;
Let the judgment be sustained:
All the justices concur.

REPORTER'S NOTE.

Of the sheriff, rise and sing
Glory to our earthly king.

MOSES HARMAN WELCOMED BACK TO LIBERTY.

Before this issue of LUCIFER reaches its subscribers the public reception to Moses Harman, editor of LUCIFER, welcoming him back to the liberty of which he was deprived by Comstockian pruriency, will have been held in Masonic Temple, Chicago. A large attendance is expected and a full report of the reception will be published in the next issue of this paper.

Among those who have consented to speak at the reception are the Rev. Walter Henry MacPherson, pastor of People's Church, South Chicago; the Rev. J. M. A. Spence, pastor of People's Church, Aurora, Ill.; the Rev. Paul Tyner, of Denver, Colo.; Dr. Alice B. Stockham, Mrs. Gertrude Breslau Hunt, Parker H. Sercombe, editor of *Tomorrow*, and Seymour Steedman, the attorney who defended Mr. Harman at his trial.

In order to show that some at least of the men in America who rank high in intelligence and who have known Mr. Harman and his teachings for years do not indorse the verdict of Comstock, McAfee, Judge Landis and the jurors who sent him to prison on the absurd charge of "circulating obscene matter through the mail," several letters written to be read at the reception are printed herewith:

From Ernest Howard Crosby.

Ernest Howard Crosby, former judge of the International Court at Cairo, Egypt, distinguished disciple of Tolstoy and son of the late Rev. Howard Crosby, writes:

"No one can know Mr. Harman personally or through his writings without becoming impressed by the purity and honesty of his purpose and by the fact that his main impulse is what seems to him a high ideal. That such men should be met by the arguments of iron bars and dungeon cells shows that the spirit of Torquemada is not entirely exorcised.

"I hope that his confinement will lead to an improvement of prison conditions at Joliet and elsewhere. The subjection of prisoners to the insults of jailers and to infection and ill treatment from fellow prisoners should form no part of our corrective system at this late day.

"I am glad to know that the brave old gentleman has come out with his health unimpaired."

From the Rev. Jenkin Lloyd Jones.

Jenkin Lloyd Jones, pastor of All Souls' Church, editor of *Unity*, and founder of Abraham Lincoln Center, Chicago, writes:

"I have read LUCIFER for many years as one of my exchanges, and while I seriously dissent from many of its contentions, I thoroughly agree with those who deem Mr. Harman's conviction and imprisonment nothing less than a crime.

"I should be very glad to indicate such conviction by my presence at the reception, but it will be impossible for me to disengage myself from other duties at that time. So I must decline your kind invitation and use this method of greeting Mr. Harman back to the life of freedom, of which he ought never to have been deprived."

These letters are printed in precedence of the others because they are from men who recognize the right of free speech and a free press and condemn the imprisonment of Moses Harman, although they disagree with some of his views.

From Leonard D. Abbot.

Leonard D. Abbot, former editor of the *Literary Digest*, writes: "To MOSES HARMAN ON HIS RELEASE FROM JAIL.—*Brother and Friend:* I feel it a privilege to take part in this welcome, and only regret that I cannot be present.

"I have read your articles for several years past. I have read your letters from prison. I have felt deeply and bitterly the outrage inflicted on you. It is an outrage inflicted on many thousands of American radicals, for if it was right to put you in jail, then it would be right to put any of us or all of us there too.

"I greet you as an honored teacher, as a great pioneer of unpopular work."

From Hugh O. Pentecost.

Hugh O. Pentecost, attorney, New York city, former Baptist minister, now minister to Unity Liberal congregation, and former editor of the *Twentieth Century*, writes:

"Please say to the meeting of welcome home to Moses Harman, the martyr of free speech, that I am glad with all his friends that his time of trial, so far as personal imprisonment is concerned, is

over, and I hope it will be the last time he will be called upon to undergo such suffering. May his last days be crowned with prosperity and peace."

From Alice Hubbard.

Alice Hubbard, wife of Elbert Hubbard, editor of *The Philistine*, writes:

"You say Moses Harman is with you again. Here is my heartfull of gratitude and love."

From Eugene V. Debs.

Eugene V. Debs, former president of the American Railway Union, leader of the great strike for justice for the employés of the Pullman company which was crushed out by the unlawful and invasive interference of the United States troops by the order of President Grover Cleveland at the instigation of the great railroad corporations and against the manly protest of Governor John P. Altgelt, of Illinois—Eugene V. Debs, who himself was imprisoned by a United States judge without trial on a charge of contempt of court, writes:

"My heart will be with you and especially with the honored guest who will come to you fresh from the Temple of Fame with fresh luster added to his fair name. Moses Harman is a man with a soul and the only way the hirelings of capitalism can honor him is by persecution, and this he has borne like a martyr, gloriously crowning his life work and winning the love of every honest man and woman. Put your arms around the old man for me."

Peculiar Letter from a Bright Editor.

William Marion Reedy, the brilliant editor of the St. Louis *Mirror*, in reply to a request from the Harman reception committee to write a letter in regard to the unjust imprisonment of Moses, sent a communication which evidently was not intended to be read at the reception. Like many other intelligent persons who are unacquainted with LUCIFER, Mr. Reedy has gained an impression that the paper is devoted to salacious literature, and he writes:

"Broadly speaking, I am in favor of a free press, but I cannot say that I am in favor of an indecently licentious press."

No person familiar with the intelligent discussions of sexual hygiene as conducted in LUCIFER could regard them as "indecently licentious." It would be as absurd as it would be to refer to the report of a marriage of a couple or the birth of a child as "indecently licentious" because of the natural sequence of marriage or the necessary cause of the child's birth. Mr. Reedy admits his unfamiliarity with LUCIFER by writing:

"Still, while I know nothing definite, I am under the impression that Harman has printed some stuff, the salacity and ——" [The word used by Mr. Reedy and here represented by a dash is necessarily omitted for two reasons: (1) LUCIFER has never used that word in its columns and never will; (2) the use of that word in LUCIFER would make the paper liable to be held up on the ground that the word is obscene.] "of which brought him justly under the ban of the law for the abrogation of nuisances. As I say, I do not know, but that is the impression I have gained in some manner."

And then he adds what should be proof that his impression is false:

"Those copies of LUCIFER which I have seen do not appear to have contained anything that would bring the blush of shame to the cheek of innocence—or of guilt, for that matter, and you know that guilt blushes easier than innocence."

This latter testimonial of the cautious Editor Reedy surely is good enough.

From Editor William T. Stead.

Probably no editorial writer in the world is more widely known than W. T. Stead, editor of the London *Review of Reviews*. The following letter was written by Mr. Stead on October 17, 1906, to Lillian Harman, daughter of the editor of LUCIFER:

"I shall be very glad if you will send me LUCIFER regularly to 5 Smith's Square, Westminster, London, together with any other publications issued by you which, in your opinion, I ought to have to keep me posted as to the controversy between yourself and Mr. Comstock. As I think you may be aware, I was a personal friend of Miss Craddock, whose death was directly due to the way in which the Comstock law was administered."

Protest by May Walden Kerr.

In a Socialist paper, *The Worker*, of March 10, 1906, appeared a protest written by May Walden Kerr against the conviction and imprisonment of Moses Harman, in which the editor of LUCIFER was spoken of as follows:

"He is a clean, kindly, cultured old man. He has fought valiantly for many years the battle for the emancipation of woman—for her political, economic and therefore social freedom. He has done this from the highest motives—for the improvement of the human race.

"Burbank improves vegetables and flowers; others devote themselves to the breeding of fine stock; and the world applauds. Harman wants to have the human race improved, and the world says 'Sh-h-h!'

"Are not human beings of as much importance as pigs and potatoes? Is parenthood an indecent subject? Is the question of woman's rights and wrongs, of her freedom or her slavery, of so importance?

"I appeal to every woman who has a spark of independence in her make-up to use her influence in this case of Moses Harman. Wives of workingmen, wake up and do something! Think, talk, act! It isn't Moses Harman alone, nor the cause of woman's freedom alone, but the rights of humanity that are at stake."

From the Editor of "The Philistine."

It was expected that Elbert Hubbard, editor of *The Philistine*, would preside at the reception, but a lecture engagement prevented him from accepting the invitation. However, he showed his sympathy by sending $10 to assist in paying the expenses of the meeting. Here is his brief but characteristic letter:

"I have a lecture engagement in the East on January 1, so can't be with you, but here is $10 for the good work of freedom. My love to Moses."

To another member of the reception committee Mr. Hubbard wrote:

"I am just in from a lecture tour and find your kind letter on my table. I surely would be delighted to be with you on January 1, as you suggest, but I have a lecture date in New England on that day. Please give my love to Moses. So here is a hand-grasp over the miles."

From Dr. John E. Roberts.

The widely known and warmly loved minister of the Church of This World, Kansas City, Mo., writes:

"I had intended to visit Mr. Harman in prison—*a la* Jesus—and wrote him and Major MacLaughry to that effect, but being called away, I could not carry out my plan.

"I cannot be in Chicago January 1 to help welcome Mr. Harman home. Please tell him for me that I love, honor and respect him; that I feel that he is doing the work which lies nearest to my heart—namely, the liberation of mankind from tradition, superstition and convention.

"It is sad to think of, but the progress of the race is marked by Gethsemanes and Calvaries. Moses Harman has known the one. Let us spare the old sufferer from the other.

"I enclose my check for $5."

From the Free Speech League's Attorney.

To Theodore Schroeder, 63 East Fifty-ninth street, New York city, attorney for the Free Speech League, is due the credit of opening the eyes of several hundred earnest and zealous supporters of Comstock to the crimes against humanity and the cause of purity committed by the indiscriminate enforcement of the Comstock law. In a paper read at the conference of the National Purity Federation in Chicago on October 10, 1906, Mr. Schroeder called attention to the fact that the prurient enforcers of the Comstock law, instead of directing their attention to the suppression of obscenity, were persecuting the friends of humanity who are endeavoring to enlighten the public in hygiene and were denying the freedom to teach physiology. As a result the conference adopted a resolution authorizing the appointment of a committee which shall seek to have the law declare just what obscenity is, in order that the suppression of scientific and educational literature in regard to race culture may be made impossible. This resolution was signed by Sylvanus Stall, D. D., Theodore Schroeder, Mrs. Sarah F. Bond, J. B. Caldwell, Mrs. Rose Wood-Allen Chapman, Dr. Hattie A. Schwendener and Dr. Delos F. Wilcox.

Following is Attorney Schroeder's letter:

"*Dear Mr. Harman:* I rejoice with your other friends that you have reached the end of your incarceration for exercising your right of free speech. It is good for humanity that there are such as you who are willing to suffer that others may be warned of the progressive encroachment upon their liberties. If all yielded in slavish and unquestioning submission to legalized superstition and invasive statutes, humanity might never discover that most of its members are still barbarous enough to punish unconventional opinions, or those

expressed in unprudish literary style. I am glad you are not such a shirker as the rest of us.

"Your last imprisonment was the means of my giving much thought to the legal status of our 'freedom of the press.' I was surprised to find that it is abridged upon several subjects in every state in the union. Since then I have delivered several lectures and have had several magazine articles published which are calculated to clarify the public vision and enlarge our liberties. By these means I have secured influential coöperation. I have much more work of the same kind in contemplation.

"Whatever good may come to the cause of liberty through these efforts of mine, it must in justice be credited to you as one of the fruits of your martyrdom. My efforts may not avail much, but to you it may be a little consolation to know that yours have not been wholly in vain. Where all submit to the standardization of the intellect, all are slaves, and mostly without knowing it. I am glad that, unlike myself, you do not belong to the great submissive mob.

"It speaks eloquently for the breadth of your heroism that you have never suffered imprisonment for anything you yourself had written, but only because of your willingness to give others a hearing. Only those deserve liberty who are willing to defend the liberty of others.

"Our present 'obscene' superstitions, like all others before them, will be outgrown in due time. When the public sanity shall have been restored the historian of the future will see to it that your name is enshrined in the hearts of humanity with the names of others who were denounced by the stupid elite of their time. A century or two hence your name will be listed with those of such martyrs of intellectual liberty as Socrates, Galileo, Copernicus, Bruno, Paine, Carlyle, Garrison and others of that royal band of the despised among their contemporaries.

"I hail you as the chief apostle of intellectual liberty of our time, because while you are willing to suffer imprisonment for the cause, the rest of us look on while anathema is hurled at you by the multitude, and the few other adherents to freedom's cause sacrifice only a few spoken or written words, the cheap contributions of our devotion."

DARES ALL FOR FREE LOVE.

Bearing on his shoulders the burden of 76 years as lightly as though they were no more than 50, Moses Harman has returned to his home, 500 Fulton street, after serving a prison sentence of one year imposed by the federal court for sending through the mails what was asserted to be improper printed matter. The objectionable articles, which dealt with the relations of men and women in the married state, were published in LUCIFER THE LIGHT-BEARER, a small magazine which Mr. Harman has published for years.

Now that he is out of prison Mr. Harman says he will take up his work in connection with the publication just where he left off when he was sentenced, even though it again leads him to the prison doors.

Limited marriage, or at least marriage that shall bind no longer than love endures, and freedom for woman from slavery to her husband are the principal tenets of the creed which Harman has long advocated in LUCIFER and which proved objectionable as subjects for journalistic discussion to the federal authorities. Harman contends that when a man and woman cease to love each other they should not be expected to live together for the sake of appearances. He holds that the marriage vow "to love, cherish and obey" for life is immoral, because both parties to the contract know they cannot love each other forever. His teachings, Harman asserts, tend to exalt woman, permitting her to regard herself as a human individual and not as a mere annex of some man.

Harman's hair and beard are snow white, but his eyes burn bright with enthusiasm as he talks of his beliefs. He is determined in spite of the ten months he has served in prison, four months of the time in Joliet and six months in the hospital ward of the Leavenworth (Kan.) federal prison, equivalent in all to a full year's sentence, to resume the propagation of his views through LUCIFER.

"I have been a teacher all my life," said Harman last night, "and I should be worse than a coward now if I laid down my work and should be worse than a coward now if I laid down my work of spreading the plan of life which I believe is the only true one. I shall continue my work along the line I began it if I live, even though it take me back to prison."

During Harman's incarceration his daughter, Lillian Harman, has been publishing LUCIFER. She has had no trouble with the postal authorities, although she says the publication has printed the same kind of matter it did while her father was conducting it.

A reception to Moses Harman has been arranged for New Year's afternoon at the Drill Hall of the Masonic Temple. Among the speakers will be Rev. J. M. A. Spence, Rev. Walter Henry MacPherson, Rev. Paul Tyner, Dr. Alice B. Stockham and Mrs. Gertrude Breslau Hunt.

Harman says he was treated well at Leavenworth, but that at Joliet he was required to break stone nine hours a day, which for one of his age he considered severe labor.—*Chicago Chronicle, Dec. 29.*

LOVERS, NOT OWNERS.

In the New York *World* of December 16 is found a report that is very significant of the progress now being made by the advocates of freedom in love, self-ownership in love, in opposition to the old doctrine of mutual sex ownership and lifelong promises, as the basis of conjugal union:

DIVORCED HIS WIFE TO LIVE WITH HER—UNDER NO CONDITIONS WOULD SHE DWELL WITH HIM UNLESS THEY WERE LOVERS ONLY.

LINCOLN, NEB., Dec. 15.—Getting a divorce from his own wife, in order that they might live together, was the curious step taken by Robert F. Eaton in compliance with a letter from Mrs. Eaton, in which she wrote: "If we could live and work together as friends and lovers I would gladly wish to be with you again. Unless you get a divorce we can never do so."

When obtaining his decree from Judge Frost, Eaton declared that his wife was a devotee of magnetism and free affection. He introduced a letter containing the above assertion. It was signed "Yours for freedom and love, ANNA."

Another letter, evidently written in response to an answer to the above, contains the woman's views on matrimony. She writes as follows:

"*Dear Robert:* I received yours. Have been too busy to write until tonight, and can only write a short letter to you even now. I am very glad to hear from you. Desire to correspond with you until we meet. I am going to reply to a few things you say and I may seem unkind or severe, but you are so blind and so foolish by sentiment that you need plain talk, especially, from me.

"You say you are glad I have found some one to love, and be happy with, and some way or other I can't help but think you are married again. Now, see here, once for all, I am not married and have no intention to marry soon. I have found a few sweet, lovable men who would gladly marry me, and some hope I will yet decide to gladden their lives, but not yet. I have a work to do and am doing it.

"I don't believe in marriage any more. There is a higher law than the laws of church or state. Now, see, you and I. I know that you love me and desire to be with me; you know as well as I that I love you and desire to be with you. But see what a mistake and loss in every way our marriage was. Where if we had stayed as friends and lovers we would have been reasonably happy together, and as it is now I will never again live with you as your wife.

"If you get a divorce we can and will come together as friends and lovers, and when matters are righted, might even marry again, but the law of attraction only will hold us together. I will not tell you if I got a divorce in Deadwood, as you have not good sense enough to keep anything to yourself, but peddle everything you know or would write with the air of a much injured husband, &c., but I will write you a letter on which you can get a divorce, &c."

OWNING A WIFE.

That Russian in a Pennsylvania town who killed his wife and justified it in this sentence, "I have a right to kill my wife; it's nobody's business but my own," carried to an extreme length a still surviving and by no means uncommon theory of the marriage relation.

The Ten Commandments place in the same category "thy neighbor's wife" and "his ox," "his ass," "anything that is thy neighbor's." A good many well-meaning people look upon their own wife as in the same category with their domestic animals in the respect that she, too, is their personal property. Has not title passed in the marriage contract? Is she not "my" wife?

This idea of one's wife as his chattel is not inconsistent with the reality of an indulgent and affectionate nature in the man in the case. But it is inconsistent with the rights of the woman in the case—an adult, responsible human being and a free moral agent. It is the basis of the so-called "unwritten law"—the assumption by a man that a woman is not the proper or competent guardian of her own honor, and that he has a right, on proof or upon suspicion, to slay her and somebody else, as he would slay an ailing sheep of his flock and a sheep-killing dog.

Not all men and women are yet able to realize that the so-called possessive pronoun "my" sometimes denotes relation instead of possession. The phrase "my country," for instance, means a different thing when uttered by an American citizen than when uttered by the Bourbon who held that he was the state. "My wife" is a phrase like "my friend." The pronoun implies obligation and privilege, not the "right" to kill—or even to nag.—*New York Evening Mail.*

LUCIFER.

THE LIGHT-BEARER.
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Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

HOME AGAIN.

After an absence of ten months and three days I find myself once more at my Chicago home, shaking hands and exchanging greetings with a few score friends and acquaintances who seem to be very glad to welcome me to liberty again—to such modicum of liberty as is allowed to those who do not belong to the elect and favored few who administer "law and government" in the United States of America, or the few who are the special proteges of the elect few who make and administer law and government.

While not claiming the character or the role of soldier in any sense, and while utterly opposed to war as commonly defined and practised, I feel much as I suppose a soldier feels on returning home after a brief but perilous campaign in an enemy's country, thankful that he *still lives*, that he brings back all his limbs, and that his health has not suffered irreparable injury.

On the morning of Dec. 26 I was met at the prison gate by near a dozen friends, most of whom live in Kansas City, Mo. From the prison I was conducted to the home of my old time friend and helper, S. R. Shepard and there entertained with a most excellent dinner and with company for two or three hours, as described somewhat in detail in one of the newspaper selections.

Then, conducted by Kansas City friends, I went to that city and was very kindly and hospitably entertained by mine host Dr. J. E. Smith, proprietor of the Bonaventura Hotel. After supper I had the great pleasure of meeting quite a number of friends whom I had not seen for some years—altogether the evening was one long to be remembered.

Among those who met me at the prison gate and who took part in the reception at Kansas City was John A. Laut, late of New York, who is known to many of our readers as an old soldier and fighter in the army of progressive reform, having been imprisoned several times at the instigation of Anthony Comstock.

Next day, Dec. 27, I was honored by another reception and dinner at the home of Dr. L. M. Hammond, at Rosedale, Kan., a suburb of Kansas City, Mo.

At 7:30 I bade adieu to my Kansas City friends and took the Santa Fe train for Chicago. Arrived there on time Friday morning and found waiting for me at the station at least twenty tried and true friends who greeted me as a long lost brother.

From the station most of this company came with me to 500 Fulton street where the remainder of the day and evening were spent in a most agreeable manner, comparing notes of events and experiences of the year now ending.

Sunday evening, Dec. 30, as per announcement, I had the pleasure of addressing the Chicago Social Science League, at its hall in the Masonic Temple, of which meeting the following, clipped from the Chicago Daily "Chronicle," is a fairly good report. The article is headed, Assails Prison Brutality—Free Love Editor Says Federal Convicts are Mistreated:

Emerging undismayed from the completion of his fourth term in a federal prison, Moses Harman, the veteran editor of LUCIFER, Chicago's free love organ, addressed over 200 of his followers yesterday evening in the Masonic Temple and bitterly arraigned the federal authorities for the brutality which he asserted exists in the penitentiaries.

"The people think they own the prisons," said Mr. Harman, "and that they are run for the benefit of society and for the betterment of the prisoners incarcerated in them. They are mistaken. The penitentiaries are owned by a gang of politicians to have a certain number of fat places as rewards to ward heelers and others for political scoundrelism."

The ex-prisoner gave a graphic description of the "dark hole" in which refractory prisoners are placed and with which he had been threatened because he had refused to be vaccinated. His refusal had finally been overcome by brutal force, he asserted, the operating surgeon striking him.

In the "dark hole," Mr. Harman stated, prisoners who infringe the prison rules are thrown for a period, sometimes as long as three weeks. They are chained to a post and only permitted to lie down for from two to three hours every day. The only food given them while they are in this place is a small piece of bread and some water.

"I have not the time to tell you," went on Mr. Harman, "of one-fourth of the brutality which is practiced in these prisons and which I have seen during the four terms which I have spent in jail during the last sixteen years."

At the same time the released editor said that during six months of his recent term of one year while he had been in the Leavenworth jail he had been treated more as an honored guest than as a prisoner and that the brutality which he had witnessed had been generally in other cases than in his own. One man, he said, had struck another prisoner over the head with a cane, had been sent to the "dark hole" for a week and emerged looking like a corpse.

However unpleasant may have been the prison experiences of the aged editor, who is at present 76 years old, they have not apparently altered his determination to continue the advocacy of those views for the exposition of which he became a prisoner. In a firm voice he asserted that he would never yield or be silent in his demand for the liberty of speech on all subjects.

"May all the powers protect me," he concluded, "from yielding to the American inquisition one iota. I will not veil or equivocate my words, but will still proclaim what I think on all subjects and insist on the right to do so unmolested."

The quotations in the above, purporting to be my own language, are by no means exact reproductions, and in some instances are misleading. I am anxious to do injustice to no one, hence would say here that the blow from the surgeon in the Joliet prison was not violent, and may have been intended as a *shove* rather than a blow, but under the circumstances it seemed to me very decidedly rude. My subsequent experiences with the surgeon caused me to have a better opinion of him than did the vaccination incident. I wish here to add that the incident related of the man sent to the dark hole did not occur at a federal prison but at the Lansing, Kan., state prison more than a dozen years ago.

The Chicago Daily Inter-Ocean made a somewhat similar report of the Sunday evening meeting, but less accurate in some respects.

On Tuesday afternoon of this week, at Drill Hall, Masonic Temple, a public reception was tendered the returning prisoner, which reception was a decided success in every particular. A half dozen addresses of twenty to thirty minutes each were made, the opening address being by Rev. McPherson, of the Chicago "People's Church." I think that is the name. Another speaker was Rev. Paul Tyner, former editor of the Arena, a man of national reputation in reform work. Another was Gertrude Breslau Hunt, of this city, well and favorably known as a lecturer on Socialistic subjects. Another was my old friend and attorney in the federal court, Seymour Stedman; also Parker H. Sercombe, editor of Tomorrow magazine, and several more. Many letters were read expressing regret at not being able to attend the meeting, but all sending congratulations to the ex-prisoner on his release.

Among these letters was one by B. O. Flower, editor of the Arena, Boston; one by Rev. Jenkin Lloyd Jones, of "All Souls Church" and editor of "Unity," this city; one by Ernest Howard Crosby (New York); one by Bolton Hall, same; one by Dr. Alice B. Stockham, of this city, and many more. In fact, the reading of the letters by Jonathan Mayo Crane, of this city, was one of the chief features of the reception.

But now I shall have to stop this recital of what was one of the most memorable of all the experiences of my mortal life. We go to press tonight, and in order to get the forms ready no more time or space can be given to this issue of LUCIFER. It is hoped that a much fuller report will appear in our next.

For this time I can only say that I send glad, cordial and hopeful greetings to all friends who feel an interest in LUCIFER, its work and its old editor, and sincerely hope that the year now opening will be a happy and prosperous one to every reader and well-wisher of the old and yet ever young "Son of the Morning"—commonly called LUCIFER THE LIGHT BEARER. MOSES HARMAN.

MOSES HARMAN TALKS OF HIS REFORM WORK.

Moses Harman, 77 years old, publisher of LUCIFER THE LIGHT-BEARER, of Chicago, was released from the United States penitentiary yesterday morning and there met by a committee of three men, and was escorted to Mr. Shepherd's home on Osage street, between Fourth and Fifth, where he was tendered a reception in the afternoon, which was attended by between forty and fifty Leavenworthians, most of whom he had never met.

After handshaking and receiving congratulations and expressions of sympathy and encouragement from each he gave them collectively a talk, mostly in answer to a question by a *Times* reporter as to what in particular he was seeking to accomplish.

Mr. Harman left at 3:15 o'clock for Chicago, where he will resume the publication of his paper, which his daughter, Lillian, has been editing during his absence. He expects to continue his agitation for woman's full recognition and equal participation in government so long as he lives.

Regarding his reform work he said to a *Times* reporter: "In carrying on my reform work I am actuated by the desire to educate and uplift humanity, to inspire it with high and noble ideals together with the aspiration and determination to attain the highest possible state of perfection; that is, to realize the kingdom of heaven on earth, so to speak, or what might better be termed the millennium. My hope to accomplish that object lies in woman.

"What first caused me to think of woman's possibilities for good if given the opportunity was that in all the petty persecutions for heresy endured by me while trying to hold or get employment, first as a preacher and next as a teacher, in order to support my family, men were the inquisitors and persecutors, while women were broad-minded and tolerant. With them it was more a question of heart than of head. They wanted a religion of the heart and soul—the men wanted a creedal religion of the head.

"The more I studied and observed and philosophized and pondered over this question the more I became convinced that the low moral and spiritual condition of the world was the legitimate fruit or consequence under infinite law of denying woman equal voice and power with man. The world can never grow better so long as the better half of the race is not allowed to exercise any choice or hand in directing its affairs.

"The men who first wrote the literature and creeds of the church charged woman with being an ally of the devil in bringing sin into the world and treated her as a slave, a chattel, unfit to have any voice in church or state and even unfit to sit at the table and eat with the lords and masters. But the stone thus rejected by the builders of church and state shall yet surely become the chief stone of the corner. This is my prophecy, and I am laboring with all my heart and soul, as a sort of John the Baptist, to prepare the way. Our race is advancing intellectually and mechanically, but degenerating spiritually, morally and physically. In woman lies all the hope for our future as a race. Woman can solve the problem, and it can be solved in no other way."—*Leavenworth (Kansas) Times, Dec. 27.*

The above report, while fair and complimentary, is not by any means a verbatim report of what I said to my Leavenworth friends. In reference to experiences as a *preacher*, it should be said that I did not seek employment as a minister of the gospel for the purpose of gaining subsistence for myself or family. Educated in a Southern Methodist college, I was urged to devote my life to the interests of that ecclesiastic organization. As indicated by the reporter, I soon dissolved connection with ecclesiasticism in all its forms and devoted my energies mainly to teaching in the public schools, where I met much opposition because of my religious, political and social heresies.

In passing, would say that the phrase "infinite law" is one that I never use. I have absolutely no conception of infinite law, in any proper sense of the word law. Man makes and tries to enforce law; Nature, or the cosmic forces, make and enforce none, so far as I know.

I do not claim to be a "John the Baptist," a "Socrates"—as some call me—nor a leader of any sort. I claim simply to be an earnest, honest investigator and worker in Nature's great school, hoping to get all the good that life has in store for me and to help others all I can to the same. M. H.

THE TWO THEORIES OF LOVE.

The sex question is essentially a question between two theories of love, the exclusivist and the varietist. Exclusivists are themselves of two kinds. Some hold that love is indivisible, and that you must either love a person with your whole heart or not at all. They consider it shocking and immoral even to try to love more than one, and their maxim is, "Put off the old love before you put on the new." The other kind of exclusivists believe that each person has a certain definite quantity of love to give away, which can neither be increased nor diminished. They think that if you love only one person, that person will get the whole of your love; that if you love two, each will get half; if you love four, each will get a quarter; and so on.

The varietist theory of love is just the opposite of this. It has been expressed with matchless force and clearness by the poet Shelley in a beautiful passage in "Epipsychidion." He says:

> "True love in this differs from gold and clay,
> That to divide is not to take away."

A little later he puts the idea still more forcibly:

> "If you divide suffering and dross, you may
> Diminish till it is consumed away;
> If you divide pleasure and love and thought,
> Each part exceeds the whole; and we know not
> How much, while any yet remains unshared,
> Of pleasure may be gained, of sorrow spared."

In a word, the varietist entirely denies that love is either indivisible or limited in quantity. He says that you can love many persons at once, and that by loving many you increase the share of each instead of diminishing it.

Which of these theories is the true one? There is so much prejudice on this question that the best way to get light on it is to begin by analyzing some other kind of love. That is a perfectly fair thing to do, for all our loves and desires are based on the nervous system, which is governed by certain uniform laws, and it makes no difference what kind of outward objects the nerves are stimulated by. Let us, therefore, analyze the love of music.

I hear a piece of music which greatly delights me. I want to hear it again, and then again, and so on. Probably I can enjoy it a dozen times in succession, especially if it is a complex and varied piece. Whatever kind of piece it is, however, if it continues to be played over and over again I shall at last begin to lose my enjoyment, then I shall feel satiated and annoyed, and at length it will become simply unbearable.

Now suppose that instead of hearing the piece played over and over without stopping, I hear it only at reasonable intervals, say once a day, but that I hear no other piece of music. In this case I may like the piece a good deal oftener, perhaps twenty days in succession, but yet the time will come when I no longer enjoy it. However long I make the intervals, the same result will always follow in the end.

How long my disgust continues will, of course, depend on how severe the dose has been. If I have had only a little too much, I shall soon be able to enjoy the piece again, but if I have had a very bad surfeit I may be unable to hear that tune again so long as I live.

But now suppose that instead of hearing the same piece over and over again I indulge in variety in music. Suppose I hear marches, symphonies, sonatas, waltzes and all kinds of music by all the different composers. If I do that, I shall never tire of any piece. Each will be a new delight to me, but it will still always be a pleasure to return to the old pieces. The first song I ever heard was "Auld Lang Syne," and I have heard it sung a thousand times since, often very badly, and often at the end of beautiful concerts, but I love it still.

Now will anyone deny that in analyzing the love of music I have analyzed sex love? Is it not true that a couple who love each other like turtle doves will, three months after the wedding, yawn with ennui in one another's presence, and breakfast together without speaking a word? If another man comes in, will not the woman's eyes sparkle and her cheeks mantle with pleasure, and will not her

tongue go like a bell? Will not the sight of a pretty chambermaid at once restore the gaiety of the husband? I need not ask, for the whole literature of the age is the record of these things. They fill every comic paper, and make up the plot of every play. And would it make any difference, think you, if the lovers lived in a "free union" instead of marrying? We in the sex movement know better. We have seen a few exclusive free unions, and the persons so united have said that a jail is better than an exclusive free union.

Thus far nearly all will agree with me. They will admit that the parallel is complete between the love of music and sex love, so far as I have gone. But only a few persons in the world have yet been able to take the remaining step in the argument. All can see that the way to continue to love a tune is to hear other tunes, but scarcely any can see that the way to continue to love a woman is to love other women, and the way to continue to love a man is to love other men. Yet this has been proved not only by reasoning but by experience. There are many couples in America and other countries who believe in varietism and practice it. These couples are almost invariably happy to a degree which can hardly be equaled among any other class of people. Varietists, and none but varietists, have guessed the enigma of life.

If further evidence is needed, consider how the same rule holds in all other matters. You have a beautiful home in a delightful climate, but if you never leave it you will soon get weary of both home and climate. Take a change of air and scene, and then you will come back to your home and love it more than ever. You have a favorite study, but constant application has jaded you and destroyed your interest in your work. Read a few novels, or go to the theater a few times, and then you will enjoy your work as much as ever. It is the same in everything. "Variety is the spice of life." He who saveth his life shall lose it, and he who tries to keep any person's love to himself will soon find that there is nothing left to keep; but he who encourages his lover to love as many others as possible will always find that there is plenty of love left for himself.

E. B. Kerr.

WHEN GIRLS GO WRONG.

In dealing with the girl problem in the children's court, we are dealing largely with the moral and social question. The great majority of girls brought to children's courts are brought there for offenses involving their virtue; and however much tact and discretion may be required in discussing such questions, it would be a great mistake to entirely refrain from such discussion because of the delicacy of the subject, for its very delicacy emphasizes its extreme importance. Yet, speaking generally as a public officer, it is only natural that my talk on girls must concern the evil of their lives; and I am frank to confess this has always been an unpleasant thing to do. We prefer to associate our thoughts of a little girl with all that is pure and good, and I thank God we can do this in most cases.

I have sometimes been so misunderstood in things I have said that I hesitate to make statements which might be seized upon by the alarmist or the pessimist and exaggerated far beyond their real truth. The immoral girl is exceptional; and while I might sit down in the company of fathers and mothers, and speak frankly of my experience with some cases of girls, it would be necessary to almost constantly remind them that I was speaking of the exceptional case, and there was no occasion for becoming morbid, or believing, because there are such cases, it was any indication of an immoral condition in childhood. And yet, if we discuss the troubles of girls, we are compelled to discuss matters of sex, and the ignorance, thoughtlessness and viciousness of children with reference thereto. Ignorance of parents and children is the chief cause of vice in such matters. I will therefore have to preface what I have to say with this general statement: That every father and mother may take it as an absolute fact that nine-tenths of the school boys and girls in city and country are extremely curious regarding questions of sex; and I have no hesitation in stating that boys frequently discuss it in a most improper and unfortunate way. I have been amazed to find that this same condition exists among girls, to a much greater extent than I ever dreamed. I have learned this in the children's court, after repeated experiences in talking with little girls and their mothers in the privacy of my chambers, regarding their troubles brought to my attention by parents, officers and principals of schools. Of course, it is much better that such troubles should be corrected in the home and the school, if possible, without the intervention of the court. In the Denver Juvenile Court, however, as a rule, no complaint is ever filed of record in such cases; no child's name is spread upon any book, no legal formalities are had; but in the privacy of the judge's chamber, always in the presence of the mother, and preferably both parents, the girl is talked to in the kindliest and most friendly and confiding way. The purpose of this is first to get the entire truth from the child. The truth may be suppressed through too much false shame and through fear of detection and punishment or other severity of court or parents, and the natural mortification that must come from the exposure.

Nothing but love, the utmost kindness, sane teaching, sympathy and encouragement should ever be used in correcting a little girl who has fallen into moral delinquency. Such delinquency begins generally through association with a corrupt and older girl, confidences exchanged on forbidden subjects without knowledge of parent or teacher.

When we remember that children read the daily papers, that they frequently hear discussions among their elders which are more or less veiled, with the idea that they do not understand, that they are constantly in the streets, back and forth from school, directly or indirectly in contact with those much older than themselves, it is no wonder that at a very early age their curiosity may take a dangerous turn; therefore the necessity for companionship between mothers and their girls, and fathers and their boys; and if there be no father, a discreet and tactful mother may, without danger, take his place. I have had hundreds of children here in my experience who were more or less involved in such troubles, and I have made it an invariable rule to ask a girl in the presence of her mother, and to always ask the boy, if the parent has ever counseled and advised them in regard to such matters, and the invariable answer has been that their only information came from the street and from boy companions. And I can say, without hesitation, that not more than one child in twenty has ever been able to tell me that father or mother had given them any counsel or advice on one of the most important matters of life—pure and holy when properly understood, and one of the greatest sources of corruption in childhood, and therefore in manhood and womanhood, when unexplained or learned from the filthy, poisonous sources of the street.

Therefore we must appeal to the parents to do their duty, to know and understand their boys and girls, if we are to make them pure and clean, if we are to preserve the home and the manhood and womanhood of tomorrow.

The four thousand people whom I have divorced since I have sat upon the bench have been to me a much more interesting study than the three thousand children who have been brought before me for offenses, largely against property. But most of the trouble began in childhood, and here is where prevention had its chance and neglect stored up trouble for the future. Then nine-tenths of the girls go wrong because of the ignorance, carelessness and inattention of their parents. They do not all land in the red-light districts; in fact, a very small per cent reach this depth of shame. They are in society a part of its pollution and filth. They are responsible for many of the divorce cases, for the broken homes, desertions, sorrow, misery, blighted faith, despair and the great mass of social ills which infect society and of which we hear and know but little except through the suicide, divorce, desertion and the sensational exceptions which compel attention. But we feel it all, and we must all suffer in the end, as Jacob Riis so often says, unless our danger and our duty be pointed out by those who know, and that duty learned and lived in every home.

I say unhesitatingly that the great majority of girls who enter into a life of sin and are generally forced to the attention of the courts at 16 to 20, after the real mischief is done, begin their wayward courses as early as 11 or 12. It may be a small thing, it may not attract attention, but that it was there I have no doubt; and every wayward girl I ever talked to in my court has assured me of this truth. And this is the time we are trying in Denver to do as much of it as we can by knowing facts, and informing and educating home and parents. After the girl has passed adolescence, no more hopeless task presents itself than complete redemption. Handicapped in a thousand ways, outlawed, ignored by her sisters in the world, there is little charity and little hope. The boy, the man, is either forgiven, his sin forgotten, or even by some—the shame of it all—looked upon with a certain amount of sanction. Industrial homes and schools do much good, but they are a poor, feeble effort after all to correct mistakes that could have easily been prevented if learned in time.

An enlightened public sentiment should exact from men the same purity of life that is exacted from women. Boys and girls

are more or less the creatures of example and influence, and until men and women set this example we may expect to encounter these awful difficulties in stored childhood.

The greater good that must come to our girls by constant pounding away at the parents as to their duty in the home, in time, before evil comes, is to my mind so tremendously important that I have here made no attempt to deal with the possibilities of industrial homes that deal with the soiled, broken and almost hopeless image.

We can do more to bring about happy marriages, to decrease divorce, desertion, infidelity and crime in a single generation by exacting and receiving from parents greater care and interest in their children than all the courts can do in a thousand years.

I am therefore convinced that this moral question among children is by far the most important problem that concerns the preservation of the American home; and beside it, the mere matter of the boy or girl who steals, or runs away, is of small moment. If, then, the nation decays—as it must if the American home is undermined—it is because mothers and fathers have proven false; it is because mothers and fathers have become traitors to childhood's sacred cause. Schools, churches, children's courts can do much, but they cannot supply the deficiency of hopeless homes, for there, in the bosom of the American home, is the little child; and there also is the State—for the child is the State, and the State is the child.

Preserve the child and you preserve the State; take care of the child, and the State will take care of itself.—*Hon. Ben B. Lindsey.*

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

PHILIP G. PEABODY, Boston, Mass.—Hope all goes well with you, dear friend, and that you have much happiness in looking forward to the reunion with your friends—that is, with some of them; all those who love and honor you could not get very near to you at one time.

W. G. MARKLAND, 607 Cherry street, Chattanooga, Tenn.—Would like to be with you Jan. 1, but——. The historical formula, it seems, is gibbets today, monuments tomorrow. With you, they seem to alternate, and no doubt it is becoming monotonous, yet so but few are fitted for the formula, they are a marked class.

MARY E. WALKER, M. D., Bunkerhill, Oswego, N. Y.—*Dear Mr. Harman:* I am glad that a "happy New Year" is so soon to be yours. You know what the big book says about the "blessed for righteousness' sake," and if the restraining of what causes the degenerates is not in that line, what is? I advocate and talk these things, and have for many years.

DORA FORSTER.—Warm greetings to you on your release. All lovers of freedom rejoice, and the completed lesson of your sacrifice gives a hopeful New Year for the cause of free knowledge. Women, especially, honor the champions of light, for all women are more and more realizing the evils of darkness and ignorance in the vital things in which women are so deeply concerned. The women of the future will never forget all you have done to further enlightenment in the important subject of worthy parenthood, and to promote due honor of maternity. The mothers of the race have been serfs, and many do not yet fully know what freedom means; but when knowledge is no longer subject to persecution, but is spread abroad for all, the truth shall make us free.

D. L. BRAUCHER, Lincoln, Ill.—I desire to congratulate you on your release, even if it is somewhat delayed. You have my heartfelt sympathy, and I hope to see the laws so construed as to catch the guilty instead of the innocent. It is the same in regard to the use of the mails to defraud the public. It catches such good women as Helen Wilmans, and lets such criminals as Morgan go free. He has increased the stock of the steel trust $100,000,000, sold it out to the innocent public at 90 cents, then shortstopped from under the market till it dropped to 14 cents, when of course he could take it all in again and have a large surplus to his personal credit. That could not be called stealing, but in my opinion it is much worse in the perfidy and cold-hearted deception it displays.

What is all of this ruction I see stirred up over the suggestion of a prominent New York lady to adopt "trial marriages"? I see nothing in it to excite comment. I am nearly 74 years young and from my observation I cannot see that we have any other kind now or have had within my recollection. The record of the divorce courts will amply sustain that statement.

J. B. WILSON, M. D., Cincinnati, O.—I congratulate the cause of freedom, progress and human liberty that at all times in the history of the world it has had such men as you. I congratulate you upon your release from imprisonment and restoration to the liberty of which you were so unjustly deprived. You come again among men more honored than ever before. The government, not you, has been disgraced. Welcome back, my aged brother, into the ranks you so long have honored. I wish I could be in Chicago, to greet you in the public welcome that will be extended to you, and which you so royally merit and deserve. Let the esteem of your coworkers in the cause of liberty help to rejoy you for the weary toil, the lonely hours, the insult and humiliation of your imprisonment. I rejoice that you had vitality to endure it, and that you have come forth to receive, on all hands, words of affection and appreciation from those whose opinions are more to you than all the judgments of all the courts in the world.

I send you by this mail a copy of my book, "A Trip to Rome," which I have saved for you. I intended to send it to you while in prison, but feared you would not get it. In this book you will read of the imprisonment of Galileo and others who, like yourself, were the victims of ignorance and bigotry. I wish for you still many years of life to continue the grand work which you have so nobly begun and for which you have suffered so much.

LETTERS AND CARDS RECEIVED IN PRISON.

Sara Crist Campbell, 1; Flora W. Fox, 1; W. N. Miller, 1; Florence P. Buswell, 1; Mary E. Walker, M. D., 1; Philip G. Peabody, 4; Maude P. Hazelton, 1; John A. Lant (with poem—original), 2; Wegie Lacefield (with poem—original), 1; (Mrs.) H. J. Matheney, 1; Hulda P. Loomis, 1; W. W. Miller, 2; Geo. B. Wheeler, 1; Lillian Harman, 2; Annie E. Cummings, 1; N. C. Greene, 1; Emma B. Greene, 1; Florence M. Johnson, 1; W. O. Markland, 1; Albina L. Washburn, 1; F. W. Cotton, 1; Annie E. Parkhurst, 1; Thirza Rathbun, 1; C. L. Swartz, 1.

Photographs of Moses Harman.

The latest photographs of the editor of LUCIFER, taken alone, and also photographs taken with his infant grandson, are for sale at this office. Price, 25 cents each.

ANNOUNCEMENTS.

THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings every Sunday afternoon at 2 o'clock in Corinthian Hall, seventeenth floor Masonic Temple. Free discussion. LUCIFER on sale at meetings.

THE SOCIAL SCIENCE LEAGUE holds public meetings every Sunday night at 8 o'clock in Room 412 Masonic Temple. Free discussion after each lecture. LUCIFER on sale at meetings.

THE LOS ANGELES (CAL.) LIBERAL CLUB meets every Sunday afternoon at 2:30 o'clock at Blanchard Hall, 233 South Broadway. Seats free. The public is cordially invited.

HUGH O. PENTECOST lectures every Sunday morning at 11 o'clock at Lyric Hall, Sixth avenue, near Forty-second street, New York. Lucifer for sale at meetings.

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RECEPTION FOR MOSES HARMAN.

More than seven hundred persons assembled in Drill Hall, Masonic Temple, Chicago, on the afternoon of New Year's day to welcome Moses Harman, editor of LUCIFER, back to the liberty of which he had been deprived for more than ten months by Comstockian misuse of the anti-obscenity law.

The hall was filled to overflowing with intelligent men and women, and many persons who came late were unable to gain admission. It was a fervent and heartfelt greeting to the brave old worker for the betterment of humanity, and a strong and emphatic protest against his persecution and imprisonment on the false and absurd charge of circulating improper literature through the mail.

Herman Kuehn, chairman of the Harman reception committee, presided. Virna Winifred Walker, granddaughter of Moses Harman, played a selection on the piano, after which the Rev. Walter Henry MacPherson, pastor of People's Church, South Chicago, was introduced. Mr. MacPherson made an eloquent protest against the imprisonment of Mr. Harman and a strong plea for liberty of speech and press. He spoke of the importance of the spread of the knowledge which Mr. Harman was persecuted for publishing. He declared the cause of liberty is too valuable to be surrendered so easily, and added: "If Mr. Harman is sent to jail again they must send me, too."

Later Chairman Kuehn remarked that if all believers in freedom felt as Mr. MacPherson did it soon would become impossible to send any one to jail for expressing his opinion. He asked all in the room who were willing to go to jail themselves if Mr. Harman should be sent there again to rise. Nearly every person in the room rose.

Lucinda B. Chandler, one of the "Old Guard" of free thought and free speech, spoke of the great progress made in the last half century in free discussion of the rights of women in the sexual relations. She told of attending a meeting many years ago at which an address was delivered to women on their marital relations. Most of the women, she said, held their hands before their faces in shame at hearing such matters discussed openly. But at the recent National Purity Conference, held at Abraham Lincoln Center, Chicago, she noticed that there was a strong demand for more education and freer discussion of the sex question, and that the address by Theodore Schroeder, attorney for the Free Speech League, delivered at that conference, in which he denounced the persecution of sex reformers by Comstock and his prurient allies, was enthusiastically applauded and was pronounced by many persons the best speech delivered there. Comstock, by the way, is a member of the National Purity League, but the great majority of its members are out of sympathy with him in his methods of persecution, which tend to the promotion of ignorance and the increase of impurity.

Letters of sympathy to Mr. Harman were read by J. M. Crane. They came from the Rev. J. M. A. Spence, pastor of People's Church, Aurora, Ill., who had expected to speak at the meeting but was kept away by illness; Elbert Hubbard, editor of the *Philistine*; Alice Hubbard, his wife; Horace Traubel, editor of the *Conservator*; B. O. Flower, editor of the *Arena*; Leonard D. Abbot, former editor of the *Literary Digest*; Bolton Hall, the Single Tax philosopher; Ernest H. Crosby, disciple of Tolstoy, peace advocate, philosopher and former judge of the International Court in Cairo, Egypt; Eugene V. Debs, former candidate for president on the Socialist ticket; Dr. Alice B. Stockham, author of "Tokology" and other medical books for women; the Rev. Jenkin Lloyd Jones, pastor of All Souls' Church, editor of *Unity* and founder of Abraham Lincoln Center, Chicago, and many other persons of prominence in efforts to uplift humanity.

Parker H. Sercombe, the original, plain-speaking and aggressive editor of *Tomorrow Magazine*, was the next speaker. He declared we have no freedom of speech. "We can speak freely," he said, "only so long as we say what others want us to say. If I were to go down to Atlanta and speak and write freely on the negro problem I probably would be killed in less than twenty-four hours. The cry is made that we are trying to break up the home and destroy families. Anything which will not cohere by its own nature can not be made to cohere by compulsion. The family will cohere because of mother love and father love, by natural cohesion. Court and church power are not necessary to hold it together."

The Rev. Paul Tyner, former editor of the *Arena*, openly declared that it might not be a bad thing if all prisoners were released from the jails, because a very small proportion of the criminals are there.

Gertrude Breslau Hunt, recently a candidate on the Socialist ticket for State University trustee, began her speech by remarking that perhaps she ought to apologize for never having been a prisoner in jail.

An intermission of fifteen minutes followed, during which nearly every person in the hall came forward and shook hands with Mr. Harman, congratulating him on his restoration to liberty and wishing him many more years of life to carry on his work for the welfare of humanity.

After the intermission, Seymour Stedman, the attorney who defended Mr. Harman in the federal district court, gave a brief history of the case and told how he was prevented by the court from introducing any evidence for the defense.

Hulda Potter Loomis followed with a few remarks on the unjust conviction of Mr. Harman, and then introduced him to the audience.

Mr. Harman had prepared a written address which he expected to read, but he was so deeply moved by the cordial demonstration of sympathy that he merely spoke briefly in defense of his work.

* * *

The following are a few of the many letters read at the reception. Others will appear in a pamphlet containing speeches, letters, etc., which we shall issue in the near future.

From Bolton Hall.

Bolton Hall, philosopher and author of "Even as You and I," "The Game of Life," etc., writes:

"Only imperative necessity prevents my being with you to honor Moses Harman and to greet the glorious army of the martyrs and the goodly fellowship of the apostles of liberty.

"I think Mr. Harman's courage of his convictions carries his expression sometimes farther than is needed for clearness, but I suppose some one must go out to defy the Philistines as well as to fight, and we who are safe at home must thank those who champion our cause."

From Dr. Alice B. Stockham, M. D.

The veteran author, publisher and speaker sent this message of good will and cheer:

"Greeting to all friends and especially to Moses Harman, of whom we may say that 'His heart is as great as the world, but there is no room in it to hold the memory of a wrong.'

"Race development progresses primarily through an educated parenthood. Men should be educated as husbands, women as wives, and both as parents. This education requires special branches in

the curricula of school, besides the circulation of scientific literature that gives essential knowledge.

"The demand of the hour is more light—more knowledge upon hitherto forbidden topics, and the freedom guaranteed by the constitution of the United States to disseminate this knowledge. May this occasion, this greeting to Moses Harman, be significant in its purpose—demanding that the light of all truth and all knowledge shall be free to those who seek it."

From Alice Stone Blackwell.

Alice Stone Blackwell, associate editor of the *Woman's Journal*, Boston, Mass., and daughter of Henry B. Blackwell and Lucy Stone, the veteran abolitionists and pioneers of woman suffrage, wrote as follows:

"I heartily congratulate Moses Harman upon his release from prison. His sentence to a year in the penitentiary was a gross miscarriage of justice.

"My attention was forcibly drawn to the arbitrary way in which the postal officials were dealing with him when an issue of his paper was refused transmission through the mails because it had copied an editorial from the *Woman's Journal*. That editorial was afterwards submitted to Mrs. Julia Ward Howe, Jane Addams and a number of clergymen, all of whom declared that they could not see the slightest impropriety in it. It did not discuss social questions at all, but was merely a criticism of the methods of the post-office. It had been allowed to circulate freely through the mails in the *Woman's Journal*. But as soon as it was copied into LUCIFER the Chicago postal officials pronounced it indecent and unmailable, and the higher postal authorities at Washington upheld their decision.

"Mr. Harman is entitled to the respect of all who esteem unselfishness, sincerity and courage, whether they agree with his opinions or not. In my judgment, some of the doctrines preached in his paper are highly objectionable, but it is a thousand times more objectionable that the right of free discussion should be denied to any doctrines, however erroneous. Yours for a free press."

From the Rev. J. M. A. Spence.

Mr. Spence, though unable to be present as announced, expressed his readiness to "stand up and be counted" as a friend of the Man and of the Cause.

"AURORA, ILL., Dec. 31, 1906.—*My Dear Mr. Harman:* It is a cause of keen regret to me that I am unable to be present and take part in the welcome to be extended to you tomorrow. For the past two days I have been suffering from a severe attack of asthma, which prevented my speaking in my own pulpit yesterday and which necessitates my remaining within doors for some days to come.

"Disappointed as I feel in not being able to be with you and those who assemble at Masonic Temple to welcome you home, I rejoice with you all in the growing power of free thought and of the cause of a better born humanity, whose ultimate triumph is as certain as the stars in their courses.

> "'These things shall be! a loftier race
> Than e'er the world hath known shall rise,
> With flower of freedom in their souls,
> And light of knowledge in their eyes.'

"The gathering tomorrow marks an epoch in our progress toward this goal. Your imprisonment, apart from the physical discomfort and injustice from which you suffered, is a cause for congratulation. It has called attention to you and your work. It has enlisted the support of many who would otherwise have remained indifferent to the encroachments being made upon the liberty of the press. It has aroused all who are aware of the iniquity perpetrated under guise of 'morality' and who have a passion for truth and reality to more resolute efforts in overthrowing the forces of oppression and ignorance from which humanity suffers.

"Oppression and ignorance, these are the evils from which flow all misery and all wrong. Freedom and knowledge, these are the possessions without which all others are meaningless and life itself is vain. Long may you be spared to contend for the principles so dear to your heart and to the hearts of an increasing number of your friends, among whom I am happy to inscribe myself."

From B. O. Flower.

The editor of the *Arena*, Boston, Mass., expressed his opinion of the attempted suppression of LUCIFER in the following letter to the reception committee:

"In my judgment, Mr. Moses Harman has been the victim of a despotism as odious as that practiced by the government of the Czar or by the Sultan of Turkey. It is difficult to conceive how any healthy or normal mind could imagine that the cause of sound morality could be advanced by attempting to suppress the rights of those who are striving to abolish conditions that render possible prostitution within the marriage bonds.

"The action of the postal authorities in their autocratic rulings seems to me to indicate on the part of the censors prurient and evil minds, and a distrust of the free discussion of vital questions —which is absolutely essential to healthy growth and true morality— that might be in harmony with medieval concepts, but is in direct opposition to fundamental ideals of democracy. The attempt to destroy or to prevent freedom of speech and that healthy discussion of grave and fundamental questions that is absolutely essential to a sane, healthy and normal morality, is one of the most ominous signs of the present period of unethical tendency, unreasoning prejudice and bigotry. Believing with Thomas Jefferson that error of opinion may be tolerated where reason is left free to combat it, I am most unreservedly opposed to the present attempt to abolish one of the greatest and most fundamental victories won by democracy.

"In the case of Mr. Harman, the persecution inaugurated by the Chicago postal officials seems to me to have been peculiarly odious, for not only was it an attack upon the principle of free discussion of great and vital questions, but it was an attack upon a man who was consistently fighting against what he held to be sex debauchery. I cannot imagine how any man could be sexually aroused or inflamed at anything that has been published in LUCIFER. This cannot be said of the Bible, or of the great classics, or of a vast amount of the present-day literature and periodicals being published.

"One may not believe as does Mr. Harman, one may indeed differ radically with him in regard to many of his sexual ideas, but no one can, I think, charge him with publishing erotic literature, or of giving place to anything that indicates a corrupt, vicious or sensual imagination on his part. Indeed, his writings everywhere evince the bold, insistent and conscience-overmastered brain of the radical who is completely dominated by an idea that he believes to hold redemptive potency for the race; and when the government imprisons such a man—a man whose sole desire is to better the condition of the people, to ennoble and not to degrade—it follows in the footsteps of the criminal governments and ruling powers of despotic ages and lands that since the dawn of history have stoned the prophets and persecuted those who have striven to lift humanity to purer heights.

"The action of the narrow-visioned, bigoted officials who acted as postal censors should arouse all friends of free institutions and lead them to consecrate life's best gifts to the cause of that wholesome freedom of speech which is the handmaid of true morality."

A QUESTION OF LIBERTY.

Address on occasion of reception to Moses Harman on his release from prison, New Year's Day, 1907, Masonic Temple, Chicago.

BY THE REV. WALTER HENRY MACPHERSON.

It seems altogether fitting and proper that this meeting should be opened with prayer, and I am happy in being able to express my thoughts in the words of a poem written by our brother, George E. Bowen, a poet-prophet of the new time.

> O Giver of all gifts! I plead
> Nor power, nor pelf, nor place.
> How less and less their pride I need
> To grow in daily grace.
>
> Be this enough—the strength to bear
> A comrade's weary cross!
> A cheerful heart, devout to share
> A weaker fellow's loss.
>
> Send not unto my idle want
> The pleasure kings may crave;
> Let manhood rise, with righteous taunt,
> My strength and soul to save.
>
> Rather unto my longing lend
> The fiber and the force
> To be with poverty the friend
> Through all its cheerless course.
>
> Keep not for me a crown of gold,
> A conscienceless reward,
> Nor count my wasted service sold
> For counterfeit, O Lord!
>
> But give me grace to master here
> The vanity of kings;
> To hold my fellow men more dear
> Than worlds of jeweled things.
>
> Yet more than all the little lack
> Of comfort now I share,
> Give me the strength to turn not back,
> Bright wreaths of ease to wear.
>
> For men are less than men who bend
> To laws by hate ordained.
> Oh, give me power such bonds to rend,
> That love may live unchained.

It seems to me that the final stanza of this prayer-poem expresses the secret of the strength of the grand old man whose imprisonment and final release has furnished us an opportunity to honor ourselves by meeting in this place to do honor to him. Not that he needs any words of ours to sustain him in the faith of the justice of the cause for which he has gladly suffered. I believe that Moses Harman is above and beyond either the praise or blame of men. But we would be worse than the tools of injustice that sought to destroy this lover of little children, and through them of all humanity, did we not show by some means our appreciation of his sacrifice made for us and for our children and our children's children.

I do not suppose that every one in this audience fully agrees with Moses Harman in his methods of teaching, or in the means employed to bring the results we all yearn for. I do not know that I myself do. I confess that I had barely more than heard of him before his sentence to imprisonment for one year at hard labor. But when I did read of that gross miscarriage of justice, my soul knit to his, and I sent him a message across the miles that was designed to make him feel that his death would not leave the cause for which he had lived and labored voiceless. I did more than that; I began at once to champion his cause in public, and laid the case of this grand old martyr before the people of my congregation. I told them then what I tell you now, that I was ashamed of the fact that I, too, was not in prison; for what I had only thought, this man had dared to say and live. I reminded them of the occasion when Henry D. Thoreau went to prison rather than pay what he considered to be an unjust tax. Ralph Waldo Emerson went to see him while he was in jail, and as Emerson peeked through the bars he said: "Why, Henry, what are you doing in here?" And Henry said: "Why, Ralph! what are you doing out there?" And I said that this old man might well ask every preacher and teacher and doctor in the land what they were doing on the outside, and he on the inside, because they had failed in their work of enlightening the people. But I went further and I told them then what I tell you now—if they send this old man to jail again they will have to send me, too! And I wish that I might pause long enough here to give every one in this audience a chance to stand with me while I say again: If they send this old man to jail again they will have to send me, too! For this is not a question of the means employed by Moses Harman; this is not a question of whether you agree with him or not; it is a question of liberty, of free speech and a free press. If any man or any set of men have power to stifle a voice or muzzle a press it is only a step to the place and time where they will not hesitate to break up such meetings as this. I demand a free press and free speech that shall be free indeed. I demand the right to express myself on any subject in the way I believe best expresses me, and not in the way that some other man says I shall express myself. And I demand nothing for myself that I do not demand every other person shall have the right to on the same terms.

There are years that lift themselves out of the centuries. It was in such a year that Moses Harman went to prison. Nothing that has happened in the year that has past did as much to endear it to memory of humanity as the sight of this bravest soul in America taking his cause and our cause—the child's cause, the cause of the free woman that is to be, the cause of all humanity—through a prison. And as there are years that lift themselves out of the centuries, so there are days that lift themselves out of the years. So this day lifts itself out of the years of my life, and I doubt if I or any of us will ever attend any meeting more full of promise for the future, more pregnant with possibilities for the race.

DELIVERANCE TO THE CAPTIVES.

Address on occasion of reception to Moses Harman on his release from prison, New Year's Day, 1907, Masonic Temple, Chicago.

BY PAUL TYNER.

I am happy in the privilege of being joined with the friends of Moses Harman here today. I am happy, first, that I have part in this simple human gladness over a brother's release from imprisonment and restoration to liberty. We were bound in his bondage; we are free in his freedom. In a way, I wish that this gathering might become prophetic of that great day when, the ancient scripture being fulfilled by the coming of Christ in the heart of man, "deliverance to the captives" shall be proclaimed with the preaching of the gospel to the poor, the recovering of sight to the blind, the healing of the broken-hearted, the setting at liberty of them that are bruised,—that "acceptable year of the Lord."

If I read aright the great humanity of the man, the new humanism that (under and over all personal feeling and under and over all emphatic approval of Moses Harman's particular course of action) stirs all our hearts to this gathering in his honor, we will honor him best and honor ourselves by working toward the day when we shall mark with welcome and encouragement, sympathy and cheer, the emergence of every man (and especially every woman) from durance to freedom. Those that languish in our jails may be guilty of crimes, "malefactors" in the old Calvinistic phrase; but it is worth asking ourselves if there is a blacker crime in code or calendar than our cold-blooded and cowardly subjection and subjugation of our erring brothers to the spiritual degradation and the moral mutilation of enforced imprisonment, enforced servitude, brutal debasement of our present penitentiary system! "I was in prison and ye visited me not!" says Jesus, picturing the inevitable answer, when the Soul of Man shall sit in judgment on the Ways of Men. Are we not all guilty of the indictment so long as we calmly acquiesce in the continuance of the torture-cure for criminals—criminals that are the logical product of systematized and intrenched social injustice? Are not the prisons and jails that blot our twentieth century civilization but lingering vestiges of the baronial castles and royal bastiles of feudalism? Is not the social system that cages men in torture chambers here twin to the dogma that so savagely condemns them to an endless hell hereafter?

I have not known Moses Harman very long, but friends of mine who have known him long and intimately tell me he is as pure-minded, as clean-lived, as kind-hearted and as brave a man as ever lived. He shows it in his face; he has proved it in his actions. With the loyalty and perseverance of the old saints and martyrs, he has stood by his convictions; taught what he believed to be true; battled for what to him seems right; willingly endured chains, stripes, calumny, objurgation, for conscience's sake, and above all suffered and kept kind. And these be the tests and tokens by which, in the long run, goodness and greatness are recognized among men.

Mr. Harman was locked up for a twelvemonth in Joliet and Leavenworth prisons for "immorality," as I understand. Morality, morality, what crimes are committed in thy name! And in what does his "immorality" consist? Is it not that in the pages of his paper, LUCIFER, he, in clear, calm and candid fashion, honestly and consistently pleads for purification and perfection in the relations of the sexes? that he champions the great first right of every child born on the planet to be well born? Incidentally to the intelligent discussion of the psychology of sex—to the fuller knowledge and understanding of the facts on which his plea is based—he seems to have questioned the final and ultimate perfection of the present stage of our customs and arrangements in this particular. To a large degree we have abolished pains and penalties for the questioning or rejection of religious or political dogmas. Persecution and prison still threaten the reformer bold enough to suggest a possible further evolution of the institution of marriage. No wonder Jesus wept! No wonder Voltaire smiled!

It's very likely that I do not agree with Mr. Harman in all his ideas nor in all his methods. But I am very frank to say that I agree with Mr. Harman, as I agree with the Apostle Paul, in conviction of the importance of this subject. Whence come all wars and fightings everywhere? all oppression of the poor? all wantonness of the rich? all cankering care and corroding vice? Whence, but of the lusts that war in our members? Like Mr. Harman, I am unable to see that relations rooted in lust, and so impure and degraded in their whole nature, become pure and moral, sacred and sanctified, by the performance of either ecclesiastical ceremony or civil contract. Equally, I am unable to see that any relation illicit and impure in itself, as between the parties immediately concerned, becomes pure or moral by the absence of ceremony or contract.

But the learned judge and the sapient jury that sent our friend to jail deemed him immoral—vile and deserving of durance vile. They were cleverer than the good lady in London who complimented the great Dr. Johnson on his dictionary, then newly published:

"Let me congratulate you, Doctor," she said, "that in your great work there is not a single naughty word!"

"Have you been looking for naughty words, Madam?" queried Ursa Major.

In a newspaper reference to this prosecution—rather persecution—I see it stated that the Law "imprisoned Harman and suppressed LUCIFER." But, no! The presence of our friend here today proves that the Law no more suppressed LUCIFER than it suppressed Arcturus and Orion. It might as well undertake to suppress Plato and imprison the Pleiades as to suppress Harman and his paper.

Why, even the turnkeys and wardens at Leavenworth, I am told, showed shame in the attempt to disgrace this good gray prophet, and treated him rather as guest than prisoner. Socrates told his friends who wanted to know what they should do with him when he died, that they could do what they pleased with him, if they could catch him. So Harman may say to Institutionalized Ignorance, "Lock me up where you like if you can catch me, but you'll have to confine Liberty and lock up Love, you'll have to manacle Truth and chain Progress, before you really lock up Harman."

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The addresses delivered and letters read at the New Year's day reception will be published in a pamphlet which we hope to have ready for delivery soon. Included in this pamphlet will be letters which were omitted for lack of time, and the speech which Moses Harman had intended to make, but which he did not have time or strength to give. The reception was from 2 until 6 o'clock in the afternoon, and his speech was set for the last on the program, but the physical and mental strain was so great that he made only a short, extemporaneous talk.

Portraits of some of the speakers and writers have been promised, and we hope to be able to present many of them. The frontispiece will be a new portrait of Moses Harman and his little grandson. The photograph of them taken a year ago, when the child was only four months of age, has appeared in several publications, including *Physical Culture, Tomorrow Magazine* and LUCIFER. This picture is credited by my father with having had much influence for good at both Joliet and Leavenworth.

We hope and believe that this pamphlet will be not only an interesting souvenir for our friends, but that it will do effective work for free speech and free press.

We do not know just how large or how costly the work will be, but presume the price will be 25 cents for a single copy, with material reduction when ordered in quantities. We hope those who are interested will let us hear from them as soon as possible, and trust the demand will justify our issuing a large edition. L. H.

OFF FOR CALIFORNIA.

Giving heed to the advice of friends far and near, I have concluded to pass the rest of the winter on the Pacific Coast, provided proper arrangements can be made. My present intention is to go direct to Los Angeles or San Diego, then work northward—as far, perhaps, as Seattle—before returning to Chicago. Wishing to make my *expenses*, as nearly as possible, while on this trip, I now ask the friends of LUCIFER living at the various towns and cities on the coast to write me as soon as convenient, in regard to the prospect of doing business in our line at their respective places if I should stop with them for a week or two. Especially do I make this request of friends living at San Diego, Los Angeles, San Francisco, San José, Portland, Ore., and Seattle, Wash.

Until further notice please address me at Los Angeles, care C. James, 128 South Olive street, or at this office, from which places letters will be forwarded. M. HARMAN.

A GOOD AND BRAVE MAN GONE.

Ernest Howard Crosby, one of the leaders of the American phalanx of the world's grand army of progressive reform, has passed from mortal sight and hearing, forever more.

This news comes to his many personal friends here in Chicago like a thunderclap from a clear sky. That the tall, strong, manly form of Ernest Howard Crosby, with the fire of youth still in his eye and the elasticity of young manhood still in his athletic limbs, should, without warning to his thousands of friends and admirers in many lands, be laid low in death, seems almost if not quite incredible.

Less than two weeks ago a letter from this man was read at the meeting in Drill Hall, Masonic Temple, expressing regret that he could not be with us on that occasion, but not a word of intimation that he was not then in the enjoyment of his usual vigorous and buoyant health.

In last week's *The Public*, in which journal he had long been a prominent contributor, appears the announcement that "Ernest Howard Crosby died suddenly of pneumonia in Baltimore on the morning of Jan. 3." With this announcement appears a somewhat extended account of his life and work, including numerous selections from his many published books. Lack of space and press of other matter alone prevent our following the example of *The Public* in making this issue of LUCIFER an Ernest Crosby number.

Peace and honor to the memory of the manly man whom LUCIFER's editor and patrons are glad and proud to number as one of its distinguished friends and generous helpers. M. H.

WHO AND WHAT ARE NOW ON TRIAL?

In June, 1905, the editor of LUCIFER was put on trial in one of the federal courts of this city, charged with sending obscene literature through the public mails. Acting under instructions of the presiding officer, Kenesaw Mountain Landis, the trial jury found the defendant "guilty as charged in the indictment."

Thereupon "the court" sentenced the "prisoner at the bar" to one year at hard labor in the Illinois state prison at Joliet.

At considerable expense for court fees, "transcripts of record," attorney fees, etc., an appeal was taken to the "United States Circuit Court of Appeals," presided over by three men, whose names are not now recalled.

Some time in January last the case came up for hearing before said Court of Appeals and was argued by Seymour Stedman for the appellant and by District Attorney Marston for the lower court. Without giving any reasons for their action the Appellate Court *affirmed* the finding of the trial jury and the sentence as pronounced by the lower court, denying the motion for a word of defense by the prisoner himself, as the district court had already done.

These preliminary facts are already known to most of the readers of LUCIFER, as is also the subsequent history of the case, namely, that the said editor was taken to the Joliet state prison on the 26th of February, 1906, and there confined at hard labor until the 28th of June following, when by order of the Attorney-General at Washington, D. C., he was transferred to the United States penitentiary at Leavenworth, Kansas, and there put into the prison hospital, from which hospital and prison he was discharged on the 26th of December, 1906.

This brief historical statement covers the main features of a case that attracted considerable attention in its earlier stages, and now that the official record thereof has been closed, now that the penalty has been paid and the prisoner restored to liberty once more, it is reasonable to suppose that the original movers in the case, the censors of press and mails, the prosecutors, the judge and jury, and the general public who seemed by their silence to approve the sentence and its execution—it is presumable that all those actors and factors in the prosecution think there is nothing more to be said thereon; that the last word has been uttered; the last act performed and the curtain rung down on this little drama of human life, of human transgression and of legal and *just* punishment therefor (as the postal inquisitors, the federal court and their friends no doubt would term it), and that no *appeal*, no rehearing of the case, is now possible.

* * *

And such, without reasonable question, would be the true status of the case if the Postal Inquisition, the courts that do its bidding and the popular sentiment that upholds the said inquisition could have their way. That this is the aim and purpose of what is sometimes called the American *bureaucracy*—including in that term not

only the punitive arm of the executive branch of the Washington government, but the entire executive branch itself; also the entire judiciary branch of the general government; also including that part of the legislative branch known as the Senate, or upper house of Congress—since the judiciary branch of the federal government is simply the creature of this upper house of Congress and of the chief executive—the aim that none of the acts of the American bureaucracy should be amenable to review, to examination or to criticism by its victims or by the general public, seems too evident to need additional proof.

Fortunately—as some of us think—we are living in the twentieth instead of the fifteenth century of the Christian era.

Thanks to the spirit of revolt against dogmatic authority and paternalistic despotism that followed the "revival of learning" in the sixteenth century—after the long night of priestly rule in church and state—it is now impossible to completely tie the tongues and stop the pens of the political, the religious and the social heretics, as was done by the other inquisitions of which our postal censorship of press and mails is the logical and legitimate successor.

One of the evidences that we are not living in the fifteenth or fourteenth century of the Christian chronology is or was the mass meeting at Drill Hall, one of the larger halls of the monster Masonic Temple of this city, on New Year's day. The fact that the acts of the aforesaid censorship, and of the federal courts that do the bidding of that censorship, could be publicly criticised and condemned in speeches and in letters, spoken and read at that meeting by the leaders of opinion—including Christian ministers and editors of national reputation—this fact may be mentioned as one of the indications that the unholy alliance of church and state no longer wields the power over the souls and bodies of the people as it did four or five hundred years ago.

Another sign of the times, pointing in the same direction, is found in such articles as the following, clipped from the Sunday *Record-Herald*, Jan. 6, 1907, headed, "Turn Light on Judges—Congress Likely to Resent Annulment of Laws as Unconstitutional":

"Before the winter is over considerable is likely to be heard about federal judges who overturn laws on constitutional grounds, after the ablest lawyers among the nation's statesmen have spent weeks and months in perfecting the same. Recent decisions with respect to the employers' liability act have already started the discussion.

"In his last annual message to Congress the President referred to the almost *nonchalant* ease with which federal judges declare unconstitutional measures which have been 'solemnly' considered by Congress.

"Almost everybody has forgotten that Judges Evans and McCall were once members of the lower house of Congress. Neither of them made a mark as a constitutional lawyer. The fact is being pointed out that many occupants of the federal bench in the lower courts today are men who, if their terms were to expire this spring, would be known as 'lame ducks.' Most of them have been appointed simply to take care of them when they get out of a job. Judge Quarles of Wisconsin, McComas of Maryland and Pritchard of North Carolina were all senators who had lost out when elevated to life positions on the bench.

"Aside from Judges Evans and McCall, there is Judge Dayton of West Virginia, who was a member of the House.

"Few, if any, of these judges when in Congress ever cut any figure in constitutional debates.

"Inasmuch as President Roosevelt has freely criticised judicial decisions in the recent past, it is probable that the policy of rewarding so-called 'lame ducks' may also come in for criticism from other sources of public life."

For many years the federal judges have ruled this country much as the absolute monarchs in feudal times ruled their subjects in Europe. By overruling laws passed by Congress in the interest of the people—because of their alleged *unconstitutionality*; by means of "injunctions," and by what some one has called the "American crime," namely, "contempt of court"—the federal judges have imitated the French king who, when reminded that there was such a thing as the state, replied:

"The *State*! Why, that is *me*!"

The clipping from the *Record-Herald* would seem to show that the federal judiciary is now on trial before the court of public opinion; also that the manner in which these federal judges are appointed to their life-positions by the President and Senators is now on trial in the court of last resort—the American people in their capacity as citizens of the Republic.

That the federal judges are appointed to their high positions as supreme rulers of the nation not because of real fitness simply but because of political or dynastic reasons, has long been known to many, but it would seem that few have had the courage to speak their minds in regard to this crime against the doctrine of Jefferson and other real Democrats, namely, that the judges, as well as all other officers of the government, are the agents, the servants, and not the rulers, of the people. M. HARMAN.

CHICAGO DAILIES ON TRIAL.

The chief business of the daily paper is that of a news-gatherer and news-publisher. That the daily papers of Chicago do not always gather and faithfully report the news of all the unusual happenings in their own city was apparent at the beginning of the current year, when nearly all of them failed to make mention of a mass meeting of some seven or eight hundred people in Drill Hall, Masonic Temple, a meeting called to protest against imprisonment of the editor of LUCIFER and to welcome him back to Chicago. The only daily that made any mention of that gathering of earnest women and men was the Chicago *Chronicle* and the manner and matter of that notice was certainly not above criticism.

Buried under a picture of "Captain Bill McDonald, the Texas Ranger," appeared a half column report with a heading that had no reference whatever to the object or purpose of the meeting. In many respects the report was sadly deficient and in others decidedly incorrect. That our readers may compare this report with that of one of the committee of arrangements, herewith published, the entire statement of the *Chronicle* is reproduced, under the head, "Spirit of the Opposition;" also the comment of the editor of the same journal in its issue of Jan. 3.

Next day after the appearance of the editorial referred to, I addressed to the editor a letter of which the following is an exact copy:

Editor Chicago Chronicle.

Dear Sir: In the interest of truth and of fairness, I ask a little space in your widely circulated and influential journal to correct what I maintain is a very erroneous impression conveyed by your report of a reception given on the occasion of my home-coming from Leavenworth federal prison, at Drill Hall, Masonic Temple, on New Year's day, in your issue of Jan. 2, and by an editorial thereon in your issue of Jan. 3.

First, let me say to your readers that I am not publishing a paper devoted to the spread of obscene, salacious, indecent, or erotic literature, but am engaged in much the same line of work as that of the official organ of the National Purity Federation, published at La Crosse, Wis. If you will kindly read the January, 1907, issue of *The Light*, and also the copies of LUCIFER THE LIGHT-BEARER I now send you, you cannot fail to be struck with the similarity of objects to which those journals are devoted, as also the similarity of name. Lucifer, as you well know, is the Latin for "light-bringing"—derived from *Lux, Lucis*, "light," and *ferre*, "to bring." Especially would I ask you to read the entire article of Rev. Dr. Sylvanus Stall, second vice-president of the National Purity Federation.

In this article, entitled "Growth of the Purity Movement," he takes substantially the *same* ground in reference to the federal "obscenity" law that I have taken for the last twenty-five years—namely, that, whatever may have been the object of the man who formulated that law, and of the men who caused it to be entered on the federal statute book, the practical working of that law has been to retard and defeat the work of the Purity Federation. On page 29 of *The Light* Dr. Stall says:

"The law as it now stands, if logically enforced, would brand the Bible as an obscene book; scarcely a single person in this convention could escape the penitentiary, and Jesus himself, if he came to Chicago or New York, could be arrested and successfully imprisoned. * * * No wonder that the statue of Justice holding the scales in one hand is represented as totally blinded by a bandage which covers both eyes."

On page 31 the doctor says:

"Today a man may deliberately murder his wife by a series of exactions and wrongs; he may bring to his own home disease as the result of his own impure life, and deliberately infect his own wife with a disease which is now annually sending many thousands of women to the dissecting table for surgical treatment of the most serious nature, and which is causing the death of thousands of pure, innocent and unsuspicious wives; and yet the law makes it a crime for the physician who treats the husband as acting within his by a single suggestion, and judges the husband as acting within his marital rights, and even here in Chicago sends a man to the penitentiary for a series of years who dares to call public attention in printed form to such a fact."

Very evidently the closing lines of the above paragraph have reference to the manner in which I have been treated by the federal courts in Chicago and in Kansas.

My attitude towards this federal statute is that of *ignoring*, rather than of "defiance." I distinctly stated in my little speech at Drill Hall that I had not enough respect for the obscenity law to defy it. If I had lived in the days of religious persecution I should not have defied the heresy laws, but would simply have ignored them, believing it better to "obey God (my religious conscience) rather than to obey man." So now I think it better to obey the voice of conscience in the matter of giving instruction on the vitally important questions of sex and reproduction than to obey a man-made law that forbids such instruction.

In conclusion let me say: Judging you by what I know of myself, I am not willing to believe that you would willfully and knowingly wrong any man by misrepresenting his motives or his work. I have not been "disseminating filth," but the contrary. I have tried to live a pure, a clean life, and to help others, young and old, to live clean, pure and noble lives. Neither do I think you would willfully slander the six or seven hundred women and men who met at Drill Hall to welcome me back to Chicago, by speaking of them as people who want "everybody to join them in a roll on the muck heap."

You would not call such men as Rev. MacPherson, pastor of the People's Church, Chicago, or Rev. J. M. A. Spence, of the People's Church, Aurora, or Rev. Dr. J. E. Roberts, of the Church of This World, Kansas City, Mo., or Rev. Paul Tyner, of Denver, Colo., all of whom either spoke at the meeting or sent letters of regret that they could not be present—you would not knowingly call such men as these "propagators of moral pestilence."

Among those who sent letters of sympathy and appreciation are B. O. Flower, editor of the *Arena*, Boston; Rev. Jenkin Lloyd Jones, Chicago; Leonard D. Abbot, former editor of the *Literary Digest* (New York); Judge Warner Mills, Denver, Colo.; Horace Traubel, editor of the *Conservator*, Philadelphia, and others whose lives are devoted to the uplifting and not the degradation of humanity.

Very sincerely yours for truth, liberty, justice and purity,
MOSES HARMAN.

Four days later I sent to the publisher, who as I had understood is also editor in chief of the *Chronicle*, another letter, as follows:

Horatio Seymour, Editor Chicago Chronicle.

Dear Sir: This morning I called you up over the 'phone and asked if you had received a letter from me in reply to an editorial in the *Chronicle* of Thursday last. You answered that the letter was received; that it had not been published, and that you did not intend to publish it.

I asked if you would kindly tell me why.

You answered, but in words I could not understand, on account of poor hearing. I then asked you to hold the wire till my daughter could come to the 'phone. You repeated part of your answer to me, but gave her no reason for not publishing the letter.

Now, as an honest man to an honest man, I respectfully repeat the question—

Why do you refuse to publish my letter?

Hoping for a prompt and clearly worded answer—though brief—I beg to remain very sincerely yours,
MOSES HARMAN.

Under date of Jan. 10 came the following answer:

Mr. Moses Harman, 500 Fulton Street, Chicago, Ill.

Dear Sir: In reply to your letter of Jan. 9, I would say that the communication recently forwarded by you to the *Chronicle* was not published and will not be published for the reason that I do not care to discuss in the columns of the *Chronicle* the subjects treated of therein. Yours truly,
H. W. SEYMOUR, Publisher.

A distinguished editor at a banquet given to the members of the press gave utterance to the following:

"There is no such thing in America as the independent press, unless it is in the country towns. We are all slaves! There is not one of you who dares to express an honest opinion. I am paid one hundred and fifty dollars per week for keeping honest opinions out of the paper I am connected with. The man who would be foolish enough to write an honest opinion would be on the streets looking for a job. The business of a New York journalist is to distort the truth, to pervert and vilify, to fawn at the feet of Mammon, and to sell his country and his race for his daily bread. We are the tools and vassals of the rich men behind the scenes; they pull the string and we dance. We are intellectual prostitutes."

How well this caustic description fits this man Horatio Seymour and the other editors and publishers of the Chicago dailies, I leave others to say. From appearances, however, the postal inquisition, the Chicago federal courts and their friends were not pleased that a mass meeting of protest against their action in sending a man more than 75 years old to the stone pile at Joliet for a year, for no other offense than admitting to his paper a serious discussion of the questions of sex and reproduction; that to counteract the impression of this protest upon the public mind the inquisition and its friends influenced the Chicago press so that no mention should be made of this mass meeting by that press except by the *Chronicle*, and that *its* report and its editorial notice should give the impression to the public that the meeting of protest was a very *small* affair—only a "few scores" of people, and that these few were men and women of no character or standing in the community—mere "propagators of moral filth," men and women whose chief desire is to "roll themselves on a muck heap."

I do not know who it was that started the phrase, "the Satanic press," but if the reader will look up the word Satan in Webster he will find that it means "an adversary;" that it is derived from a Hebrew verb which means "to be adverse, to persecute." "Detest the slander which, with *Satanic smile*, exults over the character it has ruined," is an illustrative quotation.

Again I say, let others judge whether this phrase, "the Satanic press," correctly applies to the Chicago dailies.

* * *

To show that the *Chronicle's* editorial and report of the meeting are but echoes of the utterances of the prosecution against myself and Dr. Stockham, I appeal to those who heard the talk of R. M. McAfee in the prosecuting attorney's office, when he compared LUCIFER to a "peck of manure;" also to the arguments of District Attorney Marston before the lower court and before the Court of Appeals. Also to the talk of Judge Bethea to Dr. Stockham when he sentenced her and her business manager to pay a fine of seven hundred and fifty dollars for publishing and circulating "The Wedding Night."

For additional proof I quote the words of Judge Landis in his instructions to the jury in my case:

"There are authorities that seem to indicate—very reputable authorities that seem to indicate—that the court should tell you whether or not these publications are lewd, lascivious, or obscene, *and the court is inclined to the opinion that if the court should say to the jury that these publications are lewd, lascivious or obscene as a matter of law, the court would be within the court's right and duty.*"

These are very guarded utterances, but the *suggestion*, or *intent*, is evident enough.

Much more might be quoted to show that the Chicago press is "in the deal"—is in the conspiracy to crush out discussions of sexology, discussions that would lead to a better understanding of the most momentous of all questions that can engage the attention of human beings, namely, the right of the unborn to better conditions of maternity and of paternity than those under which the present very imperfect generation of women and men were brought into the world.

Once more only for this time. The impression is constantly sought to be made by the opposition press that I am the leader of a cult, an organization of "cranks" that are seeking to overthrow the marriage institution. I am in no sense a *leader*. I did not address a meeting of 200 followers at the Social Science Club, on the evening of Dec. 30, as reported by the *Chronicle* and *Inter Ocean*. I am only a pupil in life's great school; only an investigator and observer of social and biologic phenomena. There is no organized cult or propaganda for the abolition of established *forms* of marriage, so far as I know. Myself and those who agree with me are seeking *reform*, natural and peaceful *evolution* of marriage, rather than its violent destruction. I do not speak "bitterly," by pen or tongue, as reported by the press, when speaking of the opposition, but try to put myself in the place of the "other fellow," and to practicalize the saying—

"With charity for all and malice toward none."

M. HARMAN.

SPIRIT OF THE OPPOSITION.

That LUCIFER may not come under the *censure of partiality*, or otherwise misrepresenting our opponents, the editorial in the *Chronicle*—referred to in the article entitled "The Chicago Press on Trial"—is herewith reprinted entire. It was headed "Obscene Advanced Thought," and reads thus:

"There is no possible objection to a man's rolling himself in a muck heap. That is his privilege. But there is every objection when the man insists that other people shall join him in the proceeding. He then trenches upon other people's rights and becomes a nuisance.

"Some scores of people gathered in a hall the other day and welcomed back to Chicago a man who has been spending some time in the penitentiary for sending obscene matter through the mails. These people loudly applauded the returned prisoner when he declared that he meant to repeat his offense. They talked loudly about the right of free speech and a free press. What they really meant was that everybody must join them in a roll on the muck heap.

"That is the effect of promulgating printed filth. It besmears and contaminates people who detest it and it forces foulness upon the young. The right of free speech and a free press does not mean and never did mean that the people are free to scatter a contagion more deadly than smallpox. That is not freedom, but criminal license.

"Why should these children of freedom insist upon spreading their nastiness broadcast? Why should they seek to roll everybody in their muck heap, to force everybody to partake of carrion with them? Have other people no rights as against the propagators of moral pestilence? Is all the freedom to be on one side of the matter?

"If these people really enjoy wallowing why should not they do their wallowing in private or at least why should not they keep themselves to themselves in their convocations? Why not let the

general public alone—quit assailing the noses of people? There is no tyranny involved in such a policy. It is simply a matter of personal liberty and independence which ought to be enjoyed by those who have no sympathy with people who get into the penitentiary for circulating obscene literature.

"The amount of it is that the community has a right to be protected against the nastiness of a clique of people who teach obscenity in the guise of 'advanced thought.' If these people desire to befoul themselves let them do so, but when they insist upon befouling others they will and they should find themselves in jail.

"Any person who sends obscenity through the mails ought to be imprisoned."

Though LUCIFER'S space is very small when compared to that of the *Daily Chronicle*, we here reproduce entire the report of the reception meeting which appeared in the *Chronicle* of Jan. 2, upon which report the above editorial was based. It was headed "Women at the Charity Ball Compared to Exhibits at Live Stock Show." Not having the paper at hand, am not sure that the head is quite correctly stated, but this was the purport. No reference whatever was made by the heading to the object of the meeting:

"The women who attended the charity ball were compared to the exhibits at the live stock show, and defiance was hurled at the laws that prohibit the sending of obscene literature through the mails when friends of Moses Harman gathered in the Masonic Temple yesterday afternoon to greet him upon his return from prison.

"Seymour Stedman, attorney and socialistic orator, asserted there was no difference between the social event and the live stock show. Then, to show their defiance of the law, more than 700 men and women arose and declared they would accompany Mr. Harman to prison should the authorities again indict and convict him upon the charge of printing obscene matter in LUCIFER, his publication.

"That they may be called upon to make good their threat was proved when Mr. Harman arose to speak, for he declared his imprisonment had not changed his views and he would continue to write and print as in the past.

"Drill Hall in the Masonic Temple was crowded at the reception accorded him. Not all the hundreds of men and women could find seats, and if the building ordinances regulating the crowding of buildings applies to halls it was violated, for scores of men and women stood about the entrances and exits and crowded the aisles.

"'There could be nothing more degrading than the charity ball,' declared Mr. Stedman, and he was cheered. 'The women were on parade and the men stood about in groups and discussed them. "Isn't she looking fine tonight?" one man would query. "See the diamonds she is wearing. I bought those for her. She cost me $100,000 as she stands," he would continue. Then another would point to a woman. "I bought $60 worth of silk for her," he would say. "And see the lace! She cost me a fortune." The women were there for show alone. I can see no difference between that event and the live stock show.'

"Then came Mr. Harman. He was greeted with cheers and he began by excoriating Judge Landis, the jurist who found him guilty.

"'I would sit in judgment of no man,' said the speaker, 'but Judge Landis sat in judgment of me and attempted to make it a death sentence. He would not fine me, for he was afraid I would pay or show I did not have the money. His instructions convicted me and the members of the jury were mere jumping jacks, there to serve him.

"'I will never obey the obscenity law!' he shouted, and his words were cheered.

"Among the other speakers were Parker H. Sercombe, who struck at the laws that made it possible to imprison a man or woman. He said free speech and a free press were just as remote as in the days of George III. He justified his statement by claiming it was impossible for a man to discuss a question that did not meet with the approval of the majority of his fellow men. He also said he would organize twelve classes and would teach the freedom of the sexes. He said he would charge 50 cents a lesson and would contribute the proceeds to LUCIFER.

"Paul Tyner declared the greatest of all crimes was that permitting the incarceration of a man or woman, and Gertrude B. Hunt declared she would 'rather be damned with Harman than sent to heaven with Anthony Comstock.'"

This report is a caricature rather than a correct recital of what occurred at the reception meeting. It is impossible to point out all the inaccuracies, but I wish to say here that I did not "shout" defiance to the obscenity law. I raised my voice because of distance from the hearers in the rear of the large hall, but there was no *shouting* in any part of my brief remarks. I compared the obscenity law with the "fugitive slave" law, and said the latter was the less hurtful of the two, and that if called on to help arrest a fugitive slave I would absolutely refuse, and would freely accept imprisonment rather than obey.

Although my words are very incorrectly reported, it is quite true that I charged Judge Landis with instructing the jury to convict me. In proof of this statement I clip the following paragraph from his charge to the jury:

"*You have a right to consider the fact that this man has heretofore been convicted of the same offense, that is to say, of violating the same statute, in determining the question of intent; that is to say, in determining the question of whether or not this defendant has or has not a contempt for this law, and that is material in this inquiry because a man who has contempt for a law may not feel a high concern for its enforcement.*" The defendant has testified in this case and with frankness he has said to you—although claiming that in his judgment and opinion these articles are not lewd, lascivious or obscene, and insisting that his construction of these questions and his interest in this subject is due entirely to his interest scientifically—with frankness he has stated to you that, believing the law should be repealed, in his judgment the best way to bring about such repeal is to ignore the law."

While it may be said that the judge *suggested* conviction rather than directly ordering it, our readers will agree that to the average juryman a suggestion from the judge is quite as effective as a direct command.

Other paragraphs of like character can easily be found in the instructions to the jury that convicted me of the law-made crime called obscenity, but our space forbids further quotations at this time.

M. H.

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A NEW CRIME.

I was arrested.

This is the story of my arrest, and I begin it with an apology for thrusting my personality into the account. If it were possible I would avoid doing so, but the police have rendered that impossible. It is on record at police headquarters and has been sent by telegraph to the four corners of the earth that a person of my name, 55 years old, of American birth and American parentage, was arrested and locked up over night in a cell, and in the morning taken before a police magistrate.

I was arrested Jan. 6; on the 7th I was taken before the magistrate, signed a formal plea of not guilty and was bailed out of custody; on the 11th I appeared before the magistrate again; on the 15th I appeared again, and was discharged.

I put the matter in this way in order to bring out the fact that, excepting to take my affirmation, the magistrate did not at any time address a word to me, nor did the assistant district attorney, nor did the lawyer representing me. I was arrested without being told why and I went before the magistrate, to stand there dumb for three several days, to be discharged finally because there was no evidence that I had committed any crime.

The detective who arrested me told the sergeant at headquarters that my offense had been being chairman of a meeting in Clinton Hall, where Miss Emma Goldman had delivered an address on "Misconceptions of Anarchism."

The object of the meeting was to raise money to apply to the publication of a magazine called *Mother Earth*, of which Miss Goldman was, and is, publisher and editor. Music preceded the address; and it was subsequently put in evidence that I had sandwiched between the two the highest inflammatory statements that there would be other meetings if this proved financially successful, and that I had pleasure in introducing Miss Goldman. So much stress was laid on the fact that I had expressed pleasure in the introduction of Miss Goldman that it seems quite fair for me to say here that my happiness lay in the fact that I was thereupon relieved of the necessity for further speech.

Miss Goldman's address may fairly be called an academic discussion of her subject, illuminated by copious quotations from Thoreau and Tolstoy. Excepting a few statements in regard to the venality of the police, much milder in character than may be seen in the daily papers of the city almost any day, the address was such as might with perfect propriety have been given in any university to students of sociology. Moreover, it was a very able and an exceedingly clear exposition.

I make this characterization of the address without hesitation, because I listened to it critically after having primed myself with a reading of the law of criminal anarchy, because I am opposed to violence myself, because the lecture had already passed the critical examination of the rapient "anarchy squad" of Brooklyn, and examination of the same more eminent experts in sociology of police finally because the still more eminent experts in sociology of police headquarters have been unable, even by means of elisions, emendations and distortion, to make out a case of criminal anarchy against the address.

The names of the expert sociologists detailed by the authorities to pass on the character of the address and to arrest as criminals those persons concerned in uttering it are noteworthy as evidencing the nicety of discrimination used by the head of the police force in selecting his instruments—Messrs. Braun, Bock, Wenzinsky, Rafsky, Schwartz. All fine, large, physically robust men; so large and robust, in fact, as to engender the suspicion in an ordinary mind that in sending to Europe for these specialists in English, sociology, and law, brawn had been more considered than brain.

Another noteworthy fact was the extraordinary unanimity with which these experts all heard Miss Goldman say things which she did not say at all. As for example, when they all testified that she had said that Anarchy did not "necessarily mean violence." My memory is clear that she did not use the word necessarily in that connection; and, since Anarchism stands for the very negation of violence, my reason tells me that my memory is to be trusted; for Miss Goldman certainly knows what Anarchism stands for. For another thing, these witnesses said that Miss Goldman declared herself as against the government, whereas, her address being in its nature academic, she was concerned only in explaining that Anarchism was opposed to government—all government. She did not use the definite article in that connection.

All the evidence offered by these detectives was equally slipshod, similarly incorrect, and marked by the identical errors. Their hearts may not have beat as one, but it was plainly apparent that their minds had but a single thought. Perhaps the impulse of this singular harmony among the detectives finds its explanation in a statement made to me by Miss Goldman immediately after an interview between her and Inspector McLaughlin at police headquarters. She told me that he had said to her that she might as well give up making speeches on Anarchy, since he would have her arrested every time she went on a platform for that purpose, no matter what she said.

It would be easy, but neither entertaining nor sufficiently instructive, to go over the evidence and compare it in detail with the words actually uttered by Miss Goldman in order to show that there was a manifest deliberation and unanimity in the distortion and emendation of her address. It may be said, however, that if Miss Goldman were to publicly betray such a confusion of ideas, couched in such atrocious English, as were shown in the sworn evidence as to what she said, then the panic into which she throws the police department could be explained only on the assumption that they look upon her as dangerously insane. And if she really did express herself as the police experts swore, she would never be able to obtain listeners to such wearisome nonsense.

It seems perfectly proper to dismiss the matter of the evidence given by the police by calling attention to the fact that, gathered, as it was, by violently plucking phrases from the modifying context, and even then altering them to fit the purpose of their ravishment, yet there was nothing offered which brought the speaker, in the opinion of the magistrate, within the operation of the infamous dragnet law under which the arrests were made. I characterize the law as infamous, not because as an Anarchist it especially affects me, but because I look upon it as a blow struck at the right of free speech which is guaranteed by the constitution.

Perhaps I have spoken with a certain seeming of levity up to this point. I know I was said to have lost my sense of humor at the time of my arrest. I lose it now when I remember the circumstances of that arrest. The element of farce may, indeed, have entered into those circumstances, for throughout it was a travesty of justice to which we were treated; but in that travesty lay a terrible tragedy, not for the American people alone, but for humanity. It was persecution for nonconformity, for opinion, for belief.

I beg any who read this to bear always in mind that the magistrate, assisted by the district attorney's office, was unable to find

sufficient grounds for holding the prisoners for the grand jury, and that the arrests were made without warrant, without cause being specified, and solely on the judgment of police officers presumably sent for the purpose which they finally accomplished.

As chairman of the meeting I introduced Miss Goldman and the musician, and read a few notices. These things being done, I remained in my seat. Miss Goldman delivered her address, and a discussion began, when two detectives came down one of the side aisles and beckoned to me. When I met them at the door of the ante-room adjoining the stage they told me Miss Goldman and I were under arrest, and asked that we would avoid trouble by dismissing the audience quietly. I explained the matter to Miss Goldman, and she spoke to the audience, begging everybody to go out without disturbance.

There were amazement and indignation expressed on the faces of many there, but there was no confusion, no delay in passing out, no resistance of any kind. Mr. Berkman, who was in the audience, was arrested at this time while in the act of quietly urging those near him to hasten out. A boy of 15 was also arrested; for what reason I was unable to learn. He was discharged the next day.

We asked for a cab in order to avoid unnecessary publicity, but were told in a rather truculent tone that we were no better than anybody else, and that the only cab we could have was the police cab. The cars, they said, were good enough for them and good enough for us.

Excepting for the trifling insolence of that speech, we were treated with reasonable consideration; and I, in especial, was treated from first to last with a politeness that at times bordered on servility and for the most part was apologetic. In fact, I was treated with such distinguished consideration as set me apart from my companions, and elicited from Miss Goldman the remark to Mr. Berkman: "Do you notice how differently they treat him? He is an American."

I speak of this in order to express my detestation of such a differentiation, and to give myself the opportunity to say that the politeness of the police to me only served to emphasize the shocking brutality which they exercised to others.

I explain the consideration accorded to me by the facts that I am the product of many generations of Americans, that the usage of many years of the good things of life has established on me an air of content, that my clothes are in the fashion, that, in fact, I have what my radical acquaintances call an appearance of respectability. Perhaps I suggested the possibility to the police of "influence."

My reason for dwelling on this is not to let it be known what are the length and breadth and thickness of me, but to concentrate attention to that which follows. I am not grateful for any consideration shown me; on the contrary I rage over the police discrimination between me, the well-dressed prisoner, and those forlorn, decrepit, shabby, innocent street passengers upon whom was exercised a wanton brutality.

For this is what happened: We were hurried out of the hall, through Clinton street to Grand street, and along that crowded thoroughfare. It was still daylight and the sidewalk was occupied by men, women and children. I was flanked by a huge detective on either side, and I was unaware of any other obstruction to our passage through the street than was incident to its crowded condition. My conductors, however, went through that unconscious and peaceable multitude, clearing the way with oaths and blows. We were three abreast on that narrow sidewalk and the holiday crowd was moving on slowly in the enjoyment or transaction of its own proper affairs. The men beside me would kick a baby-carriage with its occupant to one side, would take a venerable old Jew by the nape of the neck and toss him into the gutter, or a decrepit old matron by the shoulder and send her into the mud of the street with a ruthlessness and wanton brutality that reminded me of the stories I had read and heard of the fiendish outrages of Kishineff and other places in darkest Russia. The spirit was there; opportunity alone was lacking. And there men would turn from the commission of an unprovoked, a needless, a cruel assault on an unaccused citizen to smirk in suave politeness on a well-dressed prisoner accused of a felony.

I do not know what thoughts were conjured up in the minds of those injured Jews, but there was a train of thought fired in my brain which I hope will not go out until it has illumined the consciousness of some part of the American people.

Which was the law-breaker? Was it I, the Anarchist, striving with all my might under the influence of a noble philosophy to conduct myself fairly, justly, honestly, peacefully toward my fellow men, striving to bring about an era of peace and good will? Was it the poor, shabby Jew assaulted in the proper and peaceful enjoyment of the public thoroughfare? Was it the police, the sworn defenders of the laws?

Consider the police! They are chosen for their very fitness to do that which I witnessed on Grand street. There is no judge in New York, howsoever high-placed, who could or would dare by any process of law to inflict bodily pain on the worst criminal—saving only the death penalty—and yet the police, in my sight, inflicted pain and injury on absolutely innocent citizens.

I, too, was innocent, as was subsequently decided in court; but I was dragged through the streets in ignominy because, in the opinion of men whose fitness for judgment lay in their brawny limbs, I had sat on a platform from which had been spoken words descriptive of a belief they did not share.

My companions and I were taken before a police sergeant, our names, addresses and descriptions taken down, and our bodies searched. The information thus obtained was given to newspaper reporters, and we, who were subsequently adjudged innocent of any crime, were heralded throughout the civilized world as criminals, a wealth of untrue detail being added in the interest of the tale.

Miss Goldman was taken to the Mercer street station, where there was a matron; Berkman and I were put into a cell, and the barred door was clanged on us. That shut us away from the world, against which we had offended by differing in opinion from the police. I protest that this is in no sense a perversion of the truth. The magistrate said we were not guilty. The police, after listening to Miss Goldman, after looking at me, declared that she actively and I constructively held certain unlawful opinions. The state had sent those brawny assaulters of decrepit Jews to decide on belief and opinion. The magistrate, without hearing one word in opposition to the testimony of those men, discharged all who had been arrested.

Later Miss Goldman and Mr. Berkman were released on bail, while I, through an inadvertence for which they were far more chagrined than I, and which caused them far more concern than it did me, was left to pass the night in the cell.

Of course, it is a matter of little consequence what sort of cell it was; and yet it seems to me of sufficient interest to describe it, since it is a place where innocent as well as guilty citizens are placed for safe-keeping.

I judge it to have been between three and four feet wide and about seven feet long. At one end was an open, dirty water-closet into which dripped a constant stream of water from a leaking faucet. A bench of wood, polished by the use of prisoners, ran along one side. The only other furniture was a small cup. I have been asked if the sheets were clean, and other questions based on the assumption that a man in America really is considered innocent until proven guilty. How little the good, respectable people of this country know of its conditions. Of course sheets or a mattress would only have added to the horror of the place. As it was, there were fewer bed bugs and other unpleasant insects than might be supposed.

If you have money wherewith to pay for food and will ask at the right time you may procure it by paying double rates for it. When you are adjudged guilty of no matter what crime you are fed; at headquarters you are kept without food, because, as I assume, you are innocent. It is a little confusing, not to say anomalous; the police have full power to lock up an innocent man at headquarters, but they may not feed him excepting at his own expense. Suppose he has no money? Oh, he isn't supposed to remain long at headquarters. If he is poor no doubt he is used to being hungry.

I forgot, in the novelty of the situation, that I needed food, though I had eaten nothing since 8 o'clock that morning. When I asked, it was too late, so I went until the next morning. There were three other prisoners in the set of three cells of which mine was one, and so far as I could determine only one of them had food brought to him. Two of those men naively and without confusion proclaimed themselves pickpockets; the other was very sick with a racking cough, whatever his business might have been. I have no idea what they thought me. They described me in their conversation as a "swell guy," and talked before me of their unlawful occupations with quite as much serenity as I could imagine Messrs. Rockefeller and Harriman talking of theirs. May I say that I do not use these latter names invidiously. I know as well as another that there is a worldly distinction between a chevalier d'industrie and a captain of the same.

Pardon me if I have made too many words of this story. At least, I am leaving the reader to draw most of his deductions; and I am leaving him to discover most of the implications of this recital.—*John Russell Coryell, in the Truth Seeker.*

"THE MORAL BREAKDOWN IN THE CHURCHES."

ROCHESTER, Jan. 13.—The subject of Dr. A. S. Crapsey's lecture this evening was "The Moral Breakdown in the Churches." It was not the intention of the speaker to dwell upon the fact that very great numbers of people who profess the religion of Christ did not practice that religion, but rather to call attention to the more important fact that many of the moral conceptions found in the dogma of the churches were in conflict with the enlightened conscience of the present age.

He began his lecture with a reference to a certain scene in Athens in the days of Alcibiades. When that brilliant politician and equally brilliant debauchée of a certain banquet was discussing the religious conditions of his time certain young men who were present were deploring the decay of religion in Greece, but Alcibiades said not so. Having just returned from Corinth, he said never before have there been so many women consecrated to the services of the Goddess of Love and never before have the young men of the country resorted more eagerly to the sacred groves. The writer who records this event was, if the speaker was not mistaken, the immortal Plato himself, and he saw nothing shocking in the words of Alcibiades. This is evidence that what we call religion and what we call morality are not always in accord.

It is true that at the time of Alcibiades these religious observances, which are to us so shameful, expressed the current morality of his day. But morality was then outgrowing that phase of religious observance, the men were beginning to be ashamed of prostituting their women to the services of their gods, and from that time on there was a growth of the moral sense that was in increasing antagonism to the religion of the people. The antagonism began to grow until at last we hear the prophetic saying, "God hath not called us to uncleanliness, but to holiness."

Dr. Crapsey said that it was a very common error which held that religion was a guardian of morality. Just the opposite is true. Morality is a guardian of religion. There are no emotions of men, not even the sexual emotions, which need to be kept more sternly under the power of the conscience and guarded more exactly by the power of the reason than the religious emotions. Man's religious nature is in its essence unmoral, if not immoral. In the name of his gods he has committed the greatest atrocities, has been guilty, as we have already seen, of sanctified uncleanliness, has sacrificed his sons and his daughters to devils, has murdered the righteous, thinking to do God service, and has robbed the poor to build temples to the deities.

We readily acknowledge the immorality of the ancient forms of religion which were supplanted by Christianity, but we fail to see that even in our own religion there are conceptions which the enlightened conscience of today condemns. The underlying thought of God in the Christian dogma is immoral in its nature. It represents God as being in a perpetual state of anger. We are told that ever since the year 4000 God has been angry with man because of the sin of Adam. Now, anger is a debasing passion. He who indulges anger degrades himself, and if this be true of man it must be equally true of God, in whose likeness man is made. Four thousand years of anger would change any god into a fiend, and the God of the Westminster confession who is in this perpetual state of wrath is, as Dr. Carter says, "not a god, but a fiend." Such a god cannot command the worship of a soul that has itself discarded the passion of anger.

Cruelty is also an attribute of God as he is represented to man in the dogma of the church. St. Augustine devotes two books of the "City of God" to prove that God can keep by his immortal power a body of flesh in eternal existence in order to torment that body in the everlasting flames. Now a god who would do this would certainly outdevil the devil. This whole notion of a god of vengeance has been outgrown and our conscience condemns it. God is also represented in the dogma as having his favorites among children of men, giving to some and withholding from others, without rhyme or reason except his own will and pleasure. Such partiality upon the part of a human father is always censured, and that which we condemn in man we cannot allow in God.

Dr. Crapsey then went on to say that not only were there immoral conceptions in regard to the deity contained in the dogma of the Christian churches, but those churches in their teachings held a false, degrading and in a measure an immoral conception of man. The doctrine of original sin as it is usually expounded from the pulpit is insulting to human nature and tends to nourish impure conceptions of the nature of man. Without his own fault man is brought into the world by a process which his religious teachers tell him is essentially unclean, that because of this uncleanliness he is damned before he is born. Now, one does not object seriously to being damned after he is born, for then he may have done something to deserve it, but to be damned before he is born breeds in him a sense of injustice, for he knows that he has done nothing to warrant such condemnation.

Now, that there is in man a tendency to evil is evident to us all. It is the drag backward, the tendency to return to a lower estate of moral life than that which man has in his present life attained. This is indeed the consequence of his birth as a man. It is the price he pays for being a man, but to assert that this natural fact produces wrath in a supernatural god and the curse of God rests upon man because of it has no warrant in the nature of things. The conception of the bird is a pure conception, and why not that of the man? The child of a pure wedded love is a pure child from the instant of its beginning in the secret places of nature, and the church should dwell upon that fact rather than upon the other. It should insist upon the privilege of every one to be born right the first time, and not claim to overcome the deficiencies of a first birth, which is natural, by the magical effects of the second birth, which it claims to be supernatural.

This doctrine lies at the base of our failure to achieve any great good from men through the forms of our churches. We claim that baptism is the antidote for original sin, but today we see no difference between the baptized and the unbaptized, and we can say that neither baptism avails anything nor want of baptism, but man's salvation lies in his power to love and to love purely. The greatest symbol of joy given to us in the Holy Scripture is the joy of the bridegroom with the bride, and where such pure joy is there is no sin.

Another immoral conception which is imbedded in our dogma is the doctrine of exclusive salvation. The saying that out of the church there is "no salvation" is arrogant and false. At no period in its history has the church included in its pale all the moral worth of mankind. There have been as many good people outside as inside, and it is not church membership but essential goodness that saves.

Dr. Crapsey then went on to speak at length of the immorality which is exhibited in the methods of salvation as they are taught in the churches, both Catholic and Protestant. He said that while on the continent of Europe he had seen alms boxes over which was the sign, "For Your Friends in Purgatory," and in these boxes he saw poor women putting their alms to purchase the release of their beloved ones from the pains of purgatory. Such a scheme of salvation is so immoral that we should not for a single moment tolerate it on earth. If a man deserves his fate he should remain in purgatory until he has accomplished his punishment. If he does not deserve his fate, to keep him in purgatory for a moment is the grossest injustice.

This whole scheme of "salvation for so much" has always been the scheme by which the practical Roman mind has sought to gain the favor of God. So many prayers, so many masses, so many journeys to this and that shrine will gain for man the pardon of his sin. Walter Pater said of the old Roman religion that "it was something to be done in such a place, at such a time, in such a way." A salvation so purchased would be worthless, because it would be the gift of a worthless deity.

On the other hand, the evangelical doctrine of the merits of Christ as this doctrine is so often presented by the evangelists is utterly destructive of any moral conception of the universe. According to that teaching God leaves all the guilt of the sinner upon Jesus, and the sufferings of Jesus atone for the guilt of the sinner, and then God imputes the righteousness of Jesus to the sinner. In other words, God punishes the innocent and lets the guilty go free, and he tells a lie in order to cloak the guilt of the one who is thus favored. To lay the guilt of the sinner upon the sinless is an act of injustice and therefore immoral. To say that an unrighteous man is righteous is not true and cannot be moral. We admit that behind this doctrine there are great living truths which give it credence. The innocent do indeed suffer for the guilty, but they do not bear their guilt nor suffer their punishment.

This doctrine as it is usually talked has bred in the mind of the average Protestant that he can get something for nothing, and that notion runs throughout his whole life. The besetting sin of this age is the desire to get something for nothing, and for this the preaching of the evangelical ministers is not a little to blame. If we can lay our sins on Jesus, why not lay our share of labor upon the poor? That is what we do every day of our lives, or at least try to. If we can get heaven for a song, why not get a fortune by a swindle? The organized church has done much to confuse moral values and to bring about the present state of moral chaos. It has overlooked altogether those great sayings, that "Man shall get his bread by the sweat of his brow," that "Whatsoever a man soweth, that shall he also reap," and it is through much tribulation that he enters into the kingdom of heaven.—*New York Sun.*

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

WHEN this issue of LUCIFER reaches our friends its editor will be in California. He started to Los Angeles on Friday evening, Jan. 24, on a train scheduled to make the trip in three days. He has not yet regained his usual strength, and did not feel able to start at the date announced in LUCIFER No. 1083.

When he passed through Joliet on the best train of the Santa Fe, in all the comfort that loving care could provide, he doubtless remembered that other ride, eleven months ago, over the same road, with Joliet as the destination. We feared we would never see him return alive from that journey, but he was as calm, cheerful and hopeful on that occasion as when setting out on this trip to California. Near Joliet is the hill where, he was told by the deputy warden, "We plant such fellows as you, and the sooner you are planted there the better."

His personal address for the present will be 128 South Olive street, Los Angeles, Cal. Business letters should be sent, as usual, to this office.

NO NEED OF COURTS.

LUCIFER and many other journals of opinion have long maintained that under equal rights for all and special privileges for none—that is, under voluntary coöperation, the coöperative commonwealth—there would be no need of our present judiciary system, our despotic and largely irresponsible judiciary system. We could settle all disputes by voluntary *arbitration*, as is now proposed in the matter of international disputes.

But now it would appear, from the power lodged by Congress in the hands of the postoffice arm of the executive branch of the United States general government, we do not have to wait for the coöperative commonwealth in order to dispense with our present judiciary. Read what a leading editorial in the Cincinnati *Daily Commercial Tribune* has to say, while speaking of the necessity of such a law as that demanded by the "Crumpacker bill" now before the United States Senate—having lately passed "the House." Under the head "Why Maintain Courts?" the *Commercial Tribune* says:

"Why maintain courts of any description—federal or state—if the views of the postoffice department are to prevail with the Congress in opposition to the Crumpacker bill? If the views and the opinions of the postoffice department are correct, why does the department of justice go into the courts and seek compulsory processes and judgments against rebaters and givers of rebates—the railway corporations and the favored industrial or commercial corporations? Why does the Congress enact legislation providing for inspection of meats and breadstuffs and canned goods and liquors, and why, pursuant to that legislation, does the department of justice prosecute offenders, or alleged offenders, against the law in the courts?

"There is a much simpler process. The postoffice department, without notice and without a trial, arbitrarily denies to the citizen or the corporation failing under its displeasure the use of the mails. It denies to the individual even the right to receive letters absolutely unconnected with his business, but dealing only with private or family affairs, and it puts him out of business. It is a method charming in its simplicity if it were not a method absolutely illegal and unconstitutional—the method of a czar or a dictator, but not the method of an official of a free government, nor the methods a free and representative government ought to allow its officials to follow.

"The department of justice, with equal right and with equal justice, might arbitrarily seize upon the business of a corporation or an individual engaged in the canning or the packing of meats, or the distillation or the sale of liquor, lock up the establishment and deny the parties interested a hearing. It would be no higher crime against the individual liberty of the citizen to seize upon his property than it is for the postoffice department to seize upon his mail—and if seizure of mail can be had in the one instance without a hearing, it can be had in all instances."

Of course the same arguments hold good in regard to the publishing business, and it is with the publishing business that the postoffice department has made itself most conspicuously meddlesome. The *Commercial Tribune* says:

"In 1900, without a hearing given, without an appeal allowed, and without any avenue of redress, the postoffice department, by what it calls its 'fraud orders'—and frauds they are on American rights and privileges—*forced out of business and into insolvency* and ruin no less than 600 business enterprises, or at the rate of two for each and every business day of the entire year."

Proceeding, the *Commercial Tribune* adds this very significant paragraph:

"It is altogether possible that some of the concerns were fraudulent. But it is an undoubted fact that the majority of the concerns forced to the wall were legitimate business enterprises. But they were accused in secret, tried in secret and without notice to them, and condemned in secret—notwithstanding the sixth amendment to the federal constitution is an inhibition against condemnation by the federal government of any citizen, and against deprivation of life, liberty or property without due process of law, as the fourteenth amendment is a like inhibition against arbitrary proceedings by any state. Yet by the mere exercise of its will the postoffice department assumes the right and the power to condemn citizens without hearing, deprives them of their rights and privileges, and denies to them any appeal from its decision."

It was the boast of the ancient Romans that no man could be condemned and punished by their law without a hearing in his own defense. And we are in the habit of boasting that ours is the freest and best government the world has ever seen. M. HARMAN.

THE MOYER-HAYWOOD-PETTIBONE CASE.

In an article entitled "Our Vanishing Liberty of the Press," Theodore Schroeder, associate editor of the Boston *Arena*, says, in the January number of that magazine:

"In Idaho, at the time of the official kidnaping of Moyer and others in Colorado, the attorney of these men tried to show the court the unconstitutionality of the procedure, when the baffled rage of the judge prompted him to exclaim: 'I am tired of these appeals to the constitution. The federal constitution is a defective, out-of-date instrument, anyhow, and it is useless to fetch that document into court. But constitution or no constitution, we have got the men we went after; they are here; they are going to stay here until we have had our final say, and I would like to know what is going to be done about it.'"

Lack of space and time will prevent an elaborate statement of the kidnaping, nearly a year ago, of these labor leaders, whose trial is now set for the 5th of March next, charged with conspiracy to murder Governor Steunenberg of Idaho. This case is probably causing more excitement and more apprehension among the men who belong to labor unions, and also among the organized Socialists of the country, than any other case of like character that ever was brought before a court of so-called justice in the United States since the trial of the eight labor leaders twenty years ago in Chicago, that resulted in the hanging of four, the death in prison of one, the life sentence at hard labor of two and a fifteen-year sentence of one.

That the danger of serious trouble to follow the hanging of Moyer, Haywood and Pettibone—if they should be hanged by the courts and governor of Idaho—is much greater now than it was twenty years ago will readily be admitted by those who have read the papers on both sides. The number of men enrolled in the labor unions now is incomparably greater than it was twenty years ago, and the determination of these labor-unionists not to tamely submit to see their brethren murdered according to law, as was done in

1887, is incomparably greater than it was twenty years ago.

Again, the opportunities afforded by the mountain states of Colorado and Idaho for successful revolt against the oppressors of labor are vastly greater, as any one can see, than they could possibly be in the cities and in the older settled portions of the country.

The clipping from the *Arena*, at the beginning of this article, shows the *spirit* with which the oppressors of labor in the two states named have carried on the war for five or six years past. The conclusion that seems to have been arrived at by labor men, including the organized Socialists of the country, is that no longer is there ground for hope of justice from the organized governments of the two states named, nor even from the government of the United States, since by its attitude in the last election the Washington government aligned itself unmistakably with the oppressors of labor.

In conclusion, I would simply say that, advocate of peace and educational methods as I am, there are times in which it would seem that discretion is not the better part of valor. In other words, there are times when peaceful methods seem to lose their virtue and when nothing is left for the manly man but to assert his native right to use whatever strength there be in his good right arm to defend his right to life, liberty and pursuit of happiness.

The preamble of the Declaration of Independence certainly gives ample sanction for raising the banner of revolution when all other means fail to secure redress of outrageous wrongs inflicted by our rulers. M. H.

OUR MURDEROUS MEDICAL TRUST.

At Joliet I protested against enforced vaccination, and my earnest protest against this invasion of my person was doubtless one of the chief causes of my exceptionally harsh treatment by the prison officials at that place. That this *rule*, requiring every prisoner to be vaccinated on entering the prison, is made at the instigation, if not the command, of the medical trust, there can be little doubt.

The following lines, clipped from the *Homeopathic Envoy* for January, should help to rouse the sleeping public to resist the encroachments upon civil liberty by the murderous medical monopolists of the United States. The article is headed "Cancer Due to Virus in the Blood":

"'A new theory has been put forth by a writer in a recent issue of the *Lancet*, G. C. Adams, of Australia, regarding the etiology of the disease in that country. The views put forth by this writer are that cancer is not due to a bacterial or parasitic origin, but that it is a constitutional disease due to a specific or malignant virus originating in the blood, and chiefly manifesting itself after thirty-five years of age, and at its greatest virulence between fifty and seventy years of age.'

"The foregoing is from an editorial from the *Medical Age*, Detroit, for November, 1906. If it originates in the blood, what more potent or widespread cause could be found than the small-pox vaccine that is by compulsion injected into civilized man's blood? It is pretty safe to assert that cancer 'due to a specific or malignant virus' will be found to be mainly the result of this poisoning of the human system."

That the prevalence of cancer has increased many-fold since vaccination became compulsory and well-nigh universal in English-speaking countries will probably be admitted by all who have studied the question from other sources than the statistics of the medical trust itself. Whether there is a real connection between the two will be hard to prove, but that the *presumption* is tremendously in favor of the theory advanced by G. C. Adams and by the editor of the *Homeopathic Envoy*, I verily believe.

Under the head "Smallpox in Toronto" the *Homeopathic Envoy* says:

"Commenting on the fact that compulsory vaccination of school children had been abolished in Toronto, the *Medical Age* says that there was practically no opposition to its abolishment, and adds: 'Smallpox in Toronto has recently been so mild that inconvenience resulting from the quarantine has been the worst part of the matter.'"

In this regard, if in no other, the Canadians are setting a good example to the people of the United States.

The article closes in these words:

"Antitoxin is *very* much questioned by the best practitioners in Europe. The Pasteur treatment for rabies, it is said, has ceased the trouble it purports to cure. The antidiphtheric serum has, probably, never cured a case, and vaccination today is more doubted than ever before. In fact, except in desperate cases, the puncturing of the skin to administer remedies or prophylactics is falling into disrepute with rational people."

So long as the masses of people passively submit to be poisoned for the benefit of a guild of men whose power and wealth (like those of the "craftsmen" who withstood Paul at Ephesus) depend upon the ignorant and superstitious (medical) beliefs of the said masses, and upon their submission to the dicta of the medical "board of health," just so long will the trade of the medical poisoner and that of the licensed undertaker flourish.

"My people perish for lack of knowledge," said the old-time prophet.

In thus saying, I would by no means wish it to be understood that I condemn *all* physicians who use poisonous drugs in their practice. I am glad and thankful to be able to count among my very best friends several learned and successful medical practitioners who conscientiously believe there is healing virtue in drugs if *judiciously administered*. I mean only those physicians who want *special privileges*—special *legislation*, by which they may *drive out* competitors in the healing art, those competitors who will not take their own prescribed medical course of education and join their own guild or trust.

Especially do I mean that part of the medical profession who want legislation to compel people to submit to invasion of their persons (even their young and helpless infants) by the administration, the injection into their life-blood of what I honestly believe to be one of the most baneful of all medical poisons, that known as *vaccine virus!* MOSES HARMAN.

FROM CLARA BEWICK COLBY.

Twenty years ago, coming April, I heard Mrs. Colby, editor of the *Woman's Tribune*, then published at Beatrice, Neb., deliver one of the very best lectures on woman's emancipation from *all* slaveries to which I ever listened. It was at an Equal Suffrage convention held at Topeka, Kan, which convention was addressed by many well-known leaders of the "woman's movement," as it is called, notably by the world-renowned woman orator, Carrie Chapman Catt, but Mrs. Colby's lecture far surpassed that of any other speaker in the logical clearness and in the comprehensive scope of her utterances.

To Mrs. Colby political suffrage is an incident—a means to an end, so to speak, in her battle for complete self-ownership of woman as against woman's domination by man, especially in her work as race builder, which domination is clearly recognized and enforced in canon and statute marriage laws.

At least such was my understanding of Clara Bewick Colby's position in the two lectures I heard from her about twenty years ago, and as defended in her old yet ever young *Woman's Tribune*, now published by her in Portland, Ore.

In her issue of Dec. 22, 1906, she makes this reference to the home-coming of LUCIFER'S editor:

"The *Tribune* is glad to learn that Moses Harman, who was sentenced to imprisonment for one year for publishing articles in LUCIFER relative to sex questions, is to be released Dec. 26. Why could it not have been a few days earlier, that he might have spent Christmas with his family? However, there is to be a great reception for him in the Masonic Temple, Chicago, on the afternoon of Jan. 1. William Lloyd Garrison and some thousands of persons interested themselves in Mr. Harman's case and sought to obtain his earlier release. As far as learned all students of sociology and all writers interested in having humanity better born have taken Mr. Harman's part. His many friends are glad that he has somewhat regained his health after his rigorous treatment at Joliet."

If all goes well with my western trip, Portland and the office of *Woman's Tribune* will be among the places visited by me before many months. M. H.

MORALITY VS. PRURIENCY.

Among journals of opinion in the United States, none can take higher rank than the *Arena*, of Boston, edited by B. O. Flower. In the December number of that leader of modern thought, under the head "Sound Morality vs. Morbid Prurience," Editor Flower strikes the keynote of reform; in fact, he strikes several keynotes. See the article in this issue of LUCIFER, printed under the above title.

The fact that Theodore Schroeder, of New York, attorney for the Free Speech League, is now associate editor of the *Arena* will be good news to our readers.

Under the subhead "The National Purity Federation Holds a Remarkable Meeting," Mr. Flower quotes several paragraphs showing the attitude that he himself holds towards the work of the Free Speech League, and shows in his introductory remarks that a great improvement has taken place in the spirit and methods of work of this heretofore conservative and reactionary national organization. M. H.

The great seem great to us because we are on our knees. Let us *rise*.—*Camille Desmoulins.*

LOVE MARRIAGE.

Rev. J. D. McBrien, chaplain of the Kansas state penitentiary, has questioned 4,000 prisoners concerning the marital lives of themselves, their parents and grandparents, in the endeavor to find the fountain head of predisposing cause of criminality.

We have always contended that "loveless marriage" was a breeder of abnormality, if not, more plainly speaking, the real progenitor and mother of the criminal instinct. The chaplain is evidently afraid to come out boldly and say in plain terms what his investigations have forced him to think, lest he be accused of "attacking the holy institution of marriage" and lose his job, if not be sent to the penitentiary himself.

In the following cautious, round-about way, however, he says in effect just what LUCIFER'S editor was condemned for blurting out abruptly, that love marriage is the true and only marriage, the source of all good and blessedness, while legal, conventional, loveless marriage is not marriage at all, but prostitution, the source of all evil and a curse to the world:

"If the marriage relation could be so regulated that none should be permitted to enter into that most sacred of all the domestic relations except those who are physically, morally and intellectually capable of discharging the duties of husbands, wives and parents in the true sense, as God intended it to be, it would prevent, at least to a great degree, the hereditary tendencies to crime."

* * *

The above communication and clipping were sent us by our good friend, S. E. Shepherd, of Leavenworth, Kansas. That the chaplains of penitentiaries have many and superior opportunities for inquiring into the basic causes of vice, crime and degeneracy is certainly very true, and it is sincerely to be hoped that they will duly improve these opportunities.

With the letter and spirit of the clipping from the chaplain's published opinion I cannot say that I am altogether in accord. The suggestion that the "marriage relation" should be under the regulation or supervision of an examining board appointed by governmental authority of some kind seems to me to involve too great a risk of *abuse of power* in the hands of such examining board. As in matters of food, drink, religious worship, etc., etc., I think that *education*, joined with liberty of conscience, liberty of speech and non-invasive action, is the only safe guide in the conjugal or marital relations of women and men.

M. H.

MOSES HARMAN'S RELEASE.

About a year ago Mr. Moses Harman was convicted in the federal court of mailing an obscene article in his periodical, LUCIFER. He was convicted, not because the jury considered the article obscene, but because the presiding judge instructed the jury that the question of obscenity was not within their province, that the only question for them to pass upon was the fact of the mailing of the paper. In fact the article was not obscene, and Mr. Harman's conviction and imprisonment were, as the Rev. Jenkin Lloyd Jones describes them, "nothing less than a crime." It is a subject for congratulation that Mr. Harman's imprisonment has under these circumstances been treated by some of the good men and women of the community as an honor instead of a disgrace, and that they should therefore have greeted him with an honorable reception upon his return. It was no misplaced praise, that of the late Ernest Howard Crosby, when in responding to an invitation to this reception he said: "No one can know Mr. Harman personally or through his writings without becoming impressed by the purity and honesty of his purpose and by the fact that his main impulse is what seems to him a high ideal." These words we repeat and endorse, not in advocacy of Mr. Harman's views, for we dissent from them, but in the same spirit in which Mr. Crosby added to his personal praise the words: "That such men should be met by the arguments of iron bars and dungeon cells shows that the spirit of Torquemada is not entirely exorcised."—*The Public (Chicago)*.

EMMA GOLDMAN AND THE NEWSPAPERS.

A few days ago the newspapers of the country made much of the arrest of Emma Goldman for a public speech inciting to violence, the destruction of government, etc., etc. But they made nothing of the fact that when she was arraigned the case against her was dismissed on the ground that her speech was not a lawless one but was entirely within her rights. The newspaper idea of what constitutes lawlessness offers an interesting study in the psychology of professional gossip. A woman speaker who commits no crime is haled to prison and her meeting broken up by officious policemen without warrant and without right, and the newspapers ejaculate "hurrah!" But when the courts determine that it was not the woman speaker but the police that were criminal in the matter, the newspapers pass silently by on the other side.—*The Public (Chicago)*.

SOUND MORALTY VERSUS MORBID PRURIENCY.

The two following articles were printed under the above caption in the *Arena*:

MR. COMSTOCK NOT DESIRED AT THE MOTHERS' CONGRESS.

An event perhaps even quite as significant as that which marked the National Purity Federation's meeting was the recalling of the invitation extended to Anthony Comstock by the Pennsylvania Mothers' Congress. The press dispatches published in the Boston dailies of Oct. 20 stated that "the invitation extended to Anthony Comstock, the purity mentor of New York, to address the Pennsylvania Congress of Mothers at Johnstown on Nov. 1 has been recalled." One of the prominent members is quoted as saying: "I myself have pictures and statuary in my home which are perfectly beautiful and which I know Mr. Comstock would destroy if he could."

It would seem from the above that the more thoughtful and healthily moral members of the Mothers' Association have no sympathy with prurient imaginations that see impurity and evil in things that to a healthy or normal mind suggest not only naught that is low or debasing, but that which is beautiful, pure and fine. We well remember, when at school, one of the boys in our room seemed unable to see anything that did not suggest something low, vile or sensual. His mind seemed to so brood over vile and low things that his imagination apparently became so saturated with sensual concepts that all things took on an evil cast, just as one looking through green glass beholds the green sheen on every object seen. On one occasion, when this lad had obtruded one of his coarse and suggestive remarks while some of us were enjoying an historical painting that to all save the youth in question was free from any suggestion of sensualism, a schoolmate exclaimed, "I think the fragrance of a rose would suggest something low to Will."

Now it may not be the case that Anthony Comstock has searched so long for that which is sensual, low or corrupt that his mind has reached the stage of the person who looks at the world through green glass. It may be possible that he is not in the position where it is impossible for him to look at anything without seeing something degrading and immoral in it; but many of his acts of late years suggest the possibility of this state, or else that he is of that order of mind that so fears the power of evil over good that he believes that ignorance is the only helmet for virtue; that innocence born of ignorance is a better safeguard for our young men and women from the multitudinous pitfalls of civilized life than knowledge imparted by high-minded men and women with a view to making the young morally strong and healthy through knowledge coupled with appeals to the reason to think fundamentally, sanely and normally.

There was a time in the far-away past when minds of this order, that seemed to endow evil, and especially sensualism, with infinite potency, so distrusted the power of righteousness and virtue over their own minds that they fled to the deserts and to retreats, that their eyes might not even be tempted by the sight of women. Now for such persons it may be that the retreat or the desert is the healthiest place; but certainly men who so exalt the potency of evil, and especially of sensualism, that they see grossness and vileness in the breathing statues that represent some of the noblest creations of genius of the ages, should not be encouraged to pose as censors of morals, as they would inevitably teach the immature and unformed imagination of youth to look for things evil and degrading or sensual in nature and art, instead of seeing beauty, nobility and purity which the sane, healthy, artistic and informed mind sees in the master-creations of the ages.

To us it seems that a mind so keen to scent out corruption and immorality where minds like that of Ralph Waldo Emerson would see only beauty, and so indiscriminate in its attacks on the good as well as the evil as is Mr. Comstock, is liable to work a vast amount of evil to the young and to the public imagination as a whole, by centering the attention of the people on evil rather than good, making them look for that which is low, vile and debasing when they otherwise would see none of these things.

A recent issue of *Life* contained an admirable cartoon which hits off what many people believe to be Mr. Comstock's mental attitude. This cartoon represents Mr. Comstock as an angel flying to the gates of Heaven, but St. Peter sternly forbids his entrance, saying, "No, Anthony, no; we may have things here you would object to."

THE NATIONAL PURITY FEDERATION HOLDS A REMARKABLE MEETING.

The National Purity Federation at its recent meeting in Chicago evinced a degree of wisdom in relation to the great question of sex morality that has seldom if ever before been manifested in similar congresses, in the broad and fundamental manner in which it considered the question. Heretofore usually the tendency has been to look on the question of morality in a superficial and narrow way, but in the recent convention the members welcomed broad, judicial and fundamental consideration of the problem, which indicates that the old ostrich-like policy, which sought to stifle anything like healthy and fearless consideration of grave questions absolutely essential to sound morality, is to give place to a mental attitude in line with the modern enlightened and scientific spirit of our time.

Perhaps the most notable paper delivered at the meeting was read by Mr. Theodore Schroeder, one of the associate editors of the *Arena*.

At our request a correspondent in attendance has furnished us an excellent news-note dealing with the significance of this important gathering, from which we quote the following:

"An astonishing thing happened in Chicago at the recent meeting of the National Purity Federation. Mr. Theodore Schroeder, the attorney of the Free Speech League of New York, was allowed to address that conference on the need for more liberty of the press in the discussion of sex problems as a condition of moral progress.

"Mr. Anthony Comstock, who is always conspicuous on such occasions, was announced to reply, but failed to appear. The still more remarkable thing was that this organization, which in the popular mind stands for organized and legalized prudery, did unanimously adopt a resolution almost as broad as Mr. Schroeder's contention.

"In his argument he reminded us that: 'Only upon the subject of sex do we by statute declare that artificial fear is a safer guide than intelligent self-reliance, that purity can thrive only in concealment and ignorance, and that to know all of one's self is dangerous and immoral.' He made an unanswerable argument for the right of every individual to know for himself what is nature's moral law of sex, and to have access to all the evidence which anyone might be willing to submit, if permitted.

"Then he went on to show how under our laws against 'obscene' literature that right to know has been destroyed. We thought that the liberty of the press guaranteed by our constitution meant the right to tell the truth from good motives, but all that has disappeared by the unauthorized judicial amendment of our charter of liberties. Upon the subject of sex, truth and good motive for a publication are no longer a defense when the publisher is arrested as a disseminator of obscenity.

"Under the scientific absurdities which courts pronounce as the 'test of obscenity,' nothing can escape judicial condemnation. In a scientific paper before the last International Medical Congress, Mr. Schroeder showed that if the judicial tests of obscenity were applied to 'Uncle Tom's Cabin' it must be adjudged a criminally 'lewd' book.

"Before the Purity Federation he showed that once by necessary implication and twice by expressed judgment have the courts declared our Bible to be criminally obscene, and furthermore, that courts and juries of irreligious men, relying wholly upon precedents already established, might destroy every Bible in the land, as well as most of our classical literature. The test of obscenity prescribed by our courts was applied to the ten commandments, and it was shown that an impartial enforcement of the law would suppress them as criminally obscene.

"This extraordinary statute makes no exception for scientific medical books, even when circulated among professional men. By dictum only have the courts so amended the law that these books thus circulated are tolerated in spite of the statute, and not as a matter of right under it. An exact enforcement of the letter of our statutes under the present judicial tests of obscenity would extirpate all the medical literature upon the subject of sex.

"Many suppressed books were described. They came from physicians of the highest standing in their profession, and from the most conventional and conservative moralists. Nearly all of the criminal books mentioned in Mr. Schroeder's argument had the endorsement of some clergymen or religious leaders. Of course many controversial books advocating unconventional ideas have also been suppressed.

"On the day following this paper, the Purity Federation unanimously adopted a resolution which, to the outsider at least, would seem to mark a new epoch among purity workers. The following is a salient paragraph:

"'*Resolved*, That the president be empowered to appoint a permanent committee of seven, of whom he shall be one, who shall seek to secure such changes in the judicial tests of obscenity as will make the law so certain that by reading it anyone may know what constitutes its violation, and to secure such an interpretation of the law as will make impossible the suppression of any scientific and educational purity literature.'

"Another evidence of very great progress was the general sentiment of these purity delegates in favor of sexual instruction in our schools."

The New York *Sun*, on Oct. 13, closed an editorial upon these incidents of the purity conference with these pointed words:

"The truth is that a new school of purity has sprung up in the world, and for the present Mr. Comstock must be content to pass as an old fogy, out-of-date, mid-Victorian, unfashionable, or whatever the stronger party chooses. The new school is for discovering corruption; his school was ever for concealing it. He conceived credulity to be a more peaceful state of mind than curiosity and was always for hiding anything that might possibly offend even our dramatic critics. His opponents might be generous enough to credit him with a laudable ambition—the honest desire to raise every one to what we have been told is the very height of felicity: 'the possession of being well-deceived, the serene and peaceful state of being a fool among knaves.'"

I do not wonder at what men suffer, but I often wonder at what they lose.—*Ruskin*.

ANNOUNCEMENTS.

"To a rational being the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality."—*Thomas Robert Malthus, 1806, English Political Economist.*

THE MALTHUSIAN LEAGUE, CHICAGO, ILL., JANUARY, 1907.
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IN MEMORY OF HUGH O. PENTECOST.

A sun has been blotted out of the world's intellectual firmament, but part of its vivifying radiance remains in the lesser luminaries which derived their light from him. The light which Hugh O. Pentecost effused into the intellectual world never will be extinguished. Clouds of superstition and ignorance will continue to gather for centuries perhaps, but they will be less extensive, less baneful to human intelligence than they were before the light of his radio-active mind fell upon them and in a measure dispersed them.

In my opinion, frequently expressed during his lifetime, Hugh O. Pentecost was the most beneficial, the most enlightening character the nineteenth century produced. Others did more in the material world by useful inventions; others did more in science, art and mercantile commerce; but as an interpreter of all these, as an awakener and stimulator of thought, Pentecost was supreme.

He was great as Jesus was great, not in world-wide fame, but in his glowing sympathy with the poor and the ignorant. Like Jesus, he was "the friend of the publicans and the sinners." But unlike Jesus, he preached salvation in this world through intellectual enlightenment, rather than in another world through repentance and contrition.

We are too close to the time of Pentecost to view him with the proper perspective and get a true conception of his greatness. Emerson, Whitman, Ingersoll and Thoreau were great in their respective spheres; Voltaire and Thomas Paine did much with their keen lances to slay the ogres of superstition; but Pentecost was a concentrated epitome of all these. As an iconoclast he had no superior, but in addition he had that gentleness of spirit, that sympathy with his fellow creatures which healed the wounds his lancet made in cutting out the cancer of their ignorance and replaced their former stupefying credulity with the uplifting and strength-giving faith in their own ability to remove mountains of injustice and oppression.

He was "the voice of one crying in the wilderness"—the wilderness of economic, political, religious and social despair. With him there was no such question as the one which perplexed Shakespeare's Hamlet:

> "Whether it is nobler in the mind to suffer
> The slings and arrows of outrageous fortune,
> Or take up arms against a sea of troubles,
> And by opposing end them."

He was a supreme optimist. He declared, "There is no sin but pessimism," and though his keen eye discerned clearly the sorrows and injustice in the world to which the eyes of the unthinking are blinded, he put his whole strength into an effort to show men and women the folly of tolerating a society in which such things are possible as

> "the whips and scorns of time,
> The oppressor's wrong, the proud man's contumely,
> The pangs of despised love, the law's delay,
> The insolence of office, and the spurns
> That patient merit of the unworthy takes."

Starting in his young manhood as a Baptist preacher, thoroughly imbued with the spirit of Jesus, it was inevitable that he should come to see that the spirit of Jesus is not in the church. When his congregation sang, "All hail the power of Jesus' name!" it dawned upon him that the power in Jesus' name—or in any other name—is the power of superstition, which thickens instead of dispelling intellectual darkness and makes oppression possible. But he clung to the spirit of Jesus—clung to it until death. He gave up his pulpit to preach the higher and broader gospel of a new humanity. He had married Miss Ida Gatling, daughter of the inventor of the famous machine gun, but he devoted a large part of his mind and energy to exposing the foolishness, the needlessness, the criminality of war of men against their fellow men. His was the war of light against darkness, of intelligence against superstition.

For several years he conducted a radical magazine called the *Twentieth Century*. The title was too proximate. It should have been the *Thirtieth Century*, for the world is not yet ready to accept its humane teachings. The magazine, published weekly, was not self-supporting, and he abandoned it to take up the practice of law.

As a lawyer he devoted a great part of his time to defending poor persons, few of whom were able to pay him any fee. He defended the guilty as gladly as he defended the innocent, if not more gladly, for it was his belief that no man is as great a criminal as the society which makes him a criminal. In this work he found an able aid in Louis Stuyvesant Chanler, a millionaire lawyer, descendant of John Jacob Astor, and now lieutenant governor of New York. Mr. Chanler's views of the causes of crime were practically in accord with those of Mr. Pentecost, and he, too, was always glad to undertake the defense of a poor criminal free of charge, even though he knew his client to be guilty.

Just think of it! Only one man stands between the people of the State of New York and a governor who would allow no person to be put to death in the electric chair during his term of office and who might open the prison doors and restore to liberty several thousand convicts who were deprived of their freedom simply because they had not sufficient money to hire lawyers able to secure their acquittal.

For several years Mr. Pentecost had been conducting Sunday meetings in Lyric hall, in Sixth avenue, New York city. If ever a man had a "call to preach," that man was Hugh O. Pentecost. At these meetings he preached the religion of humanity. It has been suspected that some preachers preach for the salary they receive. But not so Pentecost. He made his living by practicing law, and preached for nothing. Collections were taken at his meetings, but he never urged any one to give. It frequently happened that he had to go down into his own pocket to make up the deficiency to pay the hall rent.

His congregation was a cosmopolitan medley, a large proportion being composed of poor Russian Jews living in squalid tenements on the east side of the city. But his hearers were thinkers and that is why they left their synagogues and went to hear Pentecost. Probably a more intellectual congregation could not be found in any church in New York city or in any other city.

In his congregation I have seen poorly dressed Russian Jew girls not more than 14 or 16 years old, employed during the week in sweat shops and shirtwaist factories, many of them carrying under their arms volumes by Emerson, Whitman, Thoreau, Henry George, Kropotkin or Edward Carpenter. While the sons and daughters of the rich were seeking amusement and passing their time in social gayety these Jewish girls were improving their minds by reading enlightening literature, and they had a grasp of economic conditions which some college professors never will attain.

To this heterogeneous crowd of lowly foreigners, with a light sprinkling of humane Americans, Pentecost preached every Sunday,

with the exception of three months of rest in the summer. The soil was fertile and it will yet bring forth glorious fruit.

But, oh, the loneliness of the preacher! He alone of all men preaching Sunday after Sunday the gospel of freedom, of justice, of intelligence, of humanity. Sometimes doubts of the usefulness of his preaching would assail him, as they assailed Jesus when he would have gathered the people of Jerusalem as a hen gathereth her chickens under her wings, and they would not.

"After all," I once heard him say, "it is not preaching, it is not books, that will solve the problem. How many of you ever read Voltaire?" One or two hands were raised. "How many of you ever read 'The Age of Reason,' by Tom Paine?" A few more hands went up. "How many of you ever heard Colonel Ingersoll speak?" Perhaps twenty hands were raised among the 700 pairs of hands in the hall. "I heard Colonel Ingersoll speak once—only once. It was a good speech—not as good as I had expected, but a good speech. Paine, Voltaire and Ingersoll were sincere and forceful men, but what did they accomplish, after all? When I began to preach the gospel of liberty and of intelligence some twenty years ago I had a sort of a vague idea that I was going to wipe out some of the churches, but," with a smile, "I guess all of them are still doing business at the old stands.

"The typewriter and the sewing machine have done more to emancipate woman and give her economic independence than all the books that ever were written, than all the sermons and lectures that ever were delivered."

I cannot but believe that Mr. Pentecost, when he said that, was committing what he calls the "only sin"—indulging in pessimism. The good effects of mechanical inventions in making economic freedom possible cannot be overestimated, but they would only increase the horror of economic slavery if the workers did not think. Pentecost was the leaven of life in the economic world which has made more palatable, more strength-giving, the bread which the toiler eats in the sweat of his face. He has sown fertile fields with thoughts which will blossom into a harvest that cannot be choked out by commercial greed or blighted by the darkness of superstition.

If the world had twenty men like Pentecost injustice would be driven to its lair and universal brotherhood would be established before the end of the twentieth century.

JONATHAN MAYO CRANE.

FREEDOM IN MATESHIP.

Dear Helen: The fact of variety is incidental. I do not argue for variety for variety's sake. That is not the point. The things to consider are individual and social happiness and well-being. Will you sever yourself from life or enter into it? Will you suppress life or express it? It is not a question of how many lovers one has, but of how to realize one's self, as an individual—how best to grow, intellectually and spiritually.

There is really not much use in our arguing the question. For you agree that love must be free, and that this freedom will only be realized when coercion and commercial considerations no longer dictate one's course in life. You also say that exclusiveness is not meant to prevent couples from separating at will and finding other mates. Then exclusiveness ceases to be exclusive, when that latitude is allowed.

"Free love" and "free exclusive monogamy" are inconsistent terms. You cannot have monogamy that is not exclusive, or love that is not free. All I am pleading for in this article is our freedom—yours, mine, and all people's who are desirous and deserving of freedom—to honorably have one lover or several in a lifetime, as their temperament or life conditions indicate. And as intelligent, conscious, responsible beings, the one state may be just as good and right as the other. I stand for the equality of varietism with exclusiveness. A marriage throughout the years is beautiful. I do not oppose it. I am in favor of it. But to be loved by more than one throughout the years is equally good and honorable. That is all I am trying to convince you—that the "plural" ideal is on an equality with the "single" ideal. I *demand* honor and purity and trueness, whatever the ideal of love may be. One lover? Several? I approve. If there is understanding and appreciation and joy. Just so there is honor and purity and knowledge.

True, the factory girl might not be able to use this knowledge with discretion. She would not understand it. And the ignorant and the submerged will not be able to realize any marriage condition well. They do not know how to live, least of all how to love. They abuse the state of exclusiveness to which they cling, more horribly than they could possibly abuse varietism, or as much at least. I am not attempting to conceive of my ideal as realizable for such as these. Ignorance truly enslaves, and for the ignorant your ideal, beautiful as it is, is out of reason, and so is mine. But my ideal is not to be condemned because you say it will not work with child-deserters, the diseased, the immature. Neither will exclusiveness thrive with them. These are the weaker links in society, and they cannot realize freedom. Fire might burn a child, but it is none the less beneficial to man on that account.

Exclusiveness or variety have nothing to do with the root of disease. Let us not lop off branches, but get down to the real cause, the root of the matter. Excesses, uncleanliness, unhealthful environments, ignorance of the laws of health, are the causes of disease. I do not offer my ideal of love to the immature mind, to the lazy, the impure-minded, or to the glutton. I would be the one to suffer, and I am not willing to cast pearls before swine, or to be a martyr, if there is such a thing.

For the many a life of exclusiveness is not possible or desirable. It is often maintained at the cost of physical vitality. A woman I know out on a lonesome western ranch is an ardent exclusivist in theory. And practically, too, for she said in a recent letter that out on the ranch she was pretty safe from temptation, but admitted that she did not know what might happen if she got back to civilization again! Much credit she deserves for her exclusiveness! How people masquerade and plume the virtues they do not possess! We all of us wear masks, and the funny thing about it is that we do not deceive each other. We know that the masks are there. They are the proper thing.

Kill out sympathy, if we could; kill out sensitiveness, kill out desire, kill out appreciation, kill out the red corpuscles, and there will be left good material for a lifelong course of exclusiveness.

One more count against exclusiveness: The exclusive wife of years almost invariably is an intellectual imitation of her husband, a reflector of his views on everything. *She* is an exclusivist because *he* believes in exclusiveness (*for her*).

So long as there is a desire to own and possess love, for one's own selfish exclusive satisfaction, so long as it is necessary for the state to interfere in what should be a purely personal matter, so long as the blighting curse of money considerations is a factor in choosing a mate, just so long will mateship be more or less irrational and artificial.

When we are free from these obstacles, and with the law of natural selection continuing to operate, varietism can be realized honorably and purely and intelligently. Realized thus, it will become desirable, and may eventually prevail because of its desirability. But not for the ignorant, the submerged, the immature. Only for the wise, the generous, the evolved. Affectionately,

40 Scott street, Chicago, Ill. GLADYS LAMB.

A MAN TO BE PROUD OF.

St. Anthony Comstock—Too Dear Sir: When I seen by the papers that you had seized all them vile catalogs and Miss Robinson, I says, says I, "There is a man the mothers of America can be proud of. There is a man to which all things is impure and will pertect the virtue of American children," so I take my pen in hand to thank God that American children has such a fearless and senseless pertecter. Too few knows that sex is vile and purity is clothes. Some says we wasn't born with clothes, and the Japanese mingles nood, but I says, "Here we air, and we ain't Japanese, and when Adam and Eve fell they was ashamed of them fig leaves, and they ought to be, and that shows what God thinks of the nood." If I had known you was living I would have written you long ago about your temptation in Utah, when them vile wimin hung about you nood in the desert and you drove them off. That is what I would expect from a Saint like you. Go on, noble Sir, in your precious crewsade agin vice and for clothes and may you and Mr. Madden, the Washington postmaster what pertects the males keep along in your good work till there is laws requirin babies to be born in garments and any girl who has nollege of sex is obeeee. Yours respectfully, MARIA MUGGINS.

—*C. E. S. Wood, in Mother Earth.*

"It is impossible that the imagination should conceive a more horrible and pernicious tyranny than that which would restrain the interdourse of thought."—Tenis Wortman.

THE BILLIONAIRE.

BY MAXIM GORKI.

[Translated from the German for *The Arena*, by Newell Dunbar.]

The kings of steel, of petroleum, and all the other kings of the United States have always in a high degree excited my power of imagination. It seemed to me certain that these people who possess so much money could not be like other mortals.

Each of them (so I said to myself) must call his own, at least, three stomachs and a hundred and fifty teeth. I did not doubt that the millionaire ate without intermission from 6 o'clock in the morning till midnight. It goes without saying, the most exquisite and sumptuous viands! Toward evening, then, he must be tired of the hard chewing, to such a degree that (so I pictured to myself) he gave orders to his darkies to digest the meals that he had swallowed with satisfaction during the day. Completely limp, covered with sweat and almost suffocated, he had to be put to bed by his servants, in order that on the next morning at 6 o'clock he might be able to begin again his work of eating.

Nevertheless, it must be impossible for such a man—whatever pains he might take—to consume merely the half of the interest of his wealth.

To be sure, such a life is awful, but what is one to do? For what is one a millionaire—what am I saying?—a *billionaire*, if one cannot eat more than every other common mortal! I pictured to myself that this privileged being wore cloth-of-gold underclothing, shoes with gold nails, and instead of a hat a diadem of diamonds on his head. His clothes, made of the most expensive velvet, must be at least fifty feet long and fastened with three hundred gold buttons; and on holidays he must be compelled by dire necessity to put on over each other six pairs of costly trousers. Such a costume is certainly very uncomfortable. But, if one is rich like that, one can't after all dress like all the world.

The pocket of a billionaire I pictured to myself so big that therein easily a church or the whole senate could find room. The paunch of such a gentleman I conceived to myself like the hull of an ocean steamer, the length and breadth of which I was not able to think out. Of the bulk, too, of a billionaire I could never give myself a clear idea; but I supposed that the coverlet under which he sleeps measures a dozen hundred square yards. If he chews tobacco, it was unquestionably only the best kind, of which he always sticks two pounds at a time into his mouth. And on taking snuff (I thought to myself) he must use up a pound at a pinch. Indeed, money will be spent!

His fingers must possess the magic power of lengthening at will. In spirit, I saw a New York billionaire as he stretched out his hand across Bering Strait and brought back a dollar that had rolled somewhere toward Siberia, without especially exerting himself thereby.

Curiously, I could form to myself no clear conception of the head of this monster. In this organism consisting of gigantic muscles and bones, that is made for squeezing money out of all things, a head seemed to me really quite superfluous.

Who, now, can conceive my astonishment when, standing facing one of these fabulous beings, I arrived at the conviction that a billionaire is a human being like all the rest!

I saw there comfortably reclining in an armchair a long, wizened old man, who held his brown, sinewy hands folded across a body of quite ordinary dimensions. The flabby skin of his face was carefully shaved. The underlip, which hung loosely down, covered solidly built jaws, in which gilded teeth were stuck. The upper lip, smooth, narrow and pallid, scarcely moved when the old man spoke. Colorless eyes without brows, a perfectly bald skull. It might be thought that a little skin was wanting to this reddish face, to this countenance that was expressionless and puckered like that of one newborn. Was this being just beginning its life, or was it already nearing its end?

Nothing in his dress distinguished him from the ordinary mortal. A ring, a watch, and his teeth were all the gold he carried with him. Scarcely half a pound, all told! Taken altogether, the appearance of the man recalled that of an old servant of an aristocratic family in Europe.

The furnishing of the room in which he received me had nothing unusually luxurious about it. The furniture was solid; that is all that can be said. Oftentimes elephants probably come into this house, I voluntarily thought at the sight of the heavy, substantial pieces of furniture.

"Are you the billionaire?" I asked, since I could not trust my eyes.

"Yes, indeed," he answered, nodding convincingly with his head.

"How much meat can you consume for breakfast?"

"I eat no meat in the morning," he avowed. "A quarter of an orange, an egg, a small cup of tea, that's all. . . . ."

His innocent child's-eyes blinked with a feeble luster, like two drops of muddy water.

"Good," I began again, half disconcerted. "But be honest with me; tell me the truth. How often in the day do you eat?"

"Twice," he answered, peacefully. "Breakfast and dinner suffice me. At noon I take soup, a little white meat, vegetables, fruit, a cup of coffee, a cigar. . . . ."

My surprise grew apace. I drew breath, and went on:

"But, if that's true, what do you do with your money?"

"Make more money!"

"What for?"

"To make more money out of that!"

"What for?" I repeated.

He leaned toward me, his hands supported by the arms of his chair, and with some curiosity in his expression he said:

"You are probably cracked?"

"And you?" I said. . . .

The old man inclined his head, and, whistling softly through the gold of his teeth, he said:

"Droll wag! . . . You are the first human being of your species that I ever became acquainted with."

Then he bent his head back and looked at me some time, silently and scrutinizingly.

"What do you do?" I began again.

"Make money," he answered, shortly.

"Oh, you're a counterfeiter!" I exclaimed, joyfully, for I thought I had finally got to the bottom of the mystery. But the billionaire flew into a passion. His whole body shook, his eyes rolled actively.

"That is unheard of!" he said, when he had calmed down. Then he inflated his cheeks, I don't know why.

I considered, and put further the following question to him:

"How do you make money?"

"Oh, that's very simple. I possess railroads; the farmers produce useful commodities, which I transport to the markets. I calculate exactly to myself how much money I must leave the farmer, in order that he may not starve and be able to produce further. The rest I keep myself as transportation charges. That's surely very simple!"

"And are the farmers satisfied with it?"

"Not all, I believe," he answered, with a naïve childishness. "But they say that the people are never satisfied. There are always odd characters who want still more. . . . ."

TO THE WORKERS, PRAISE.

To him shall praises be given who has wrought for the freedom of men;
And the race whose bonds are riven, with glorified voice and pen,
Shall render the man immortal whose marvelous grace and might
Have unbarred the long-locked portal that leads unto love and light.
What see we when shadowy fingers turn over the pages fast
Of the pitiless past which lingers and is not wholly past?
Grim warriors returning from far-lands, inwreathed with laurels of fame—
For them are the woven garlands, for them the noisy acclaim;
And hypocrite priests who wrangle of things that matter not,
While ever they strive to strangle the new-born babes of thought—
Foul priests that fatten on error and fill their fellows' lives
With toil and tears and terror; and Liberty bound with gyves—
Dethroned, unaccepterd, wreathless; and Labor the burden-beast
Of the warrior whose blade is sheathless to work the will of the priest—
These men of the crozier and tabor, the flavorous wine for those;
For the longing lips of Labor are left the feculent lees!
And Love—whose breast has breeded all worlds into life and light—
Abhorred by the priest-deluded, debased in their sullied sight,
Till even those rich and ruddy with health desert her tryst
To blindly adore the bloody and pallid corse of a Christ.
The past and the present bleeding, we have still these things of the past;
But we harry them on to their ending—forever they shall not last!
Ah, no! not as now forever shall the eyes of Hope be dimmed
For Freedom's fruitless endeavor, and Labor despised and unhymned.
For, lo! even now a glimmer athwart the heavens above!
And hate and fear grow dimmer in the crescent light of love!

—*James M. Pryse.*

Let love be free; free love is for the best.—*Tennyson.*

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THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The National Equal Suffrage Convention will be held in Chicago Feb. 14-19. There will be three sessions daily in Music Hall, Fine Arts Building, except on Sunday, Feb. 17. On that day at 3:30 p. m. the Rev. Herbert Bigelow, Jane Addams and Rabbi Emil G. Hirsch will deliver addresses.

THE EDITOR IN CALIFORNIA.

LOS ANGELES, CALIF., Feb. 5, 1907.

From the shore of the great Pacific Ocean I send back fraternal greetings to LUCIFER's office on the west shore of the inland sea, commonly called Lake Michigan.

Leaving Chicago Friday evening, Jan. 25, I reached Los Angeles Monday evening, Jan. 28, at 9:15, just four hours behind schedule time. At the Santa Fe station I found waiting for me Mrs. Catharine Fry, Messrs. W. N. Fry, W. C. James, Otto Carque, Irving W. Fox and two or three more whose names I do not now recall.

When writing to Los Angeles friends that I would probably start from Chicago on the 25th by Santa Fe "limited" train I could not state with any assurance the hour at which I would reach their city, and for two reasons: First, the notorious uncertainty of the Santa Fe management as to time of completing its contracts. I paid $70 in advance, good money of the realm, for my part of the bargain; the railroad covenanted with me to deliver my person and baggage at the other end of its line—viz., at the "City of the Angels"—on the evening of Monday, Jan. 28, at 5 o'clock and 15 minutes, Pacific time. If there had been an earthquake on the line, a cyclone or a "washout," making it impossible for the company to fulfill its contract in the time agreed upon and paid for, then no censure could be laid at its doors. But there was no such reason for delay. There was no storm of any kind; no snow to speak of on its track; no general thaw or flood to make the road-bed dangerous for rapid transit; no collision, nor danger of collision, that I heard of—nothing whatever on which to base an excuse for delay. In fact, judging from the nonchalant answers I received from conductors, it was regarded the usual thing to be three or four hours behind time in reaching the Pacific coast.

It was thus three years ago when I traveled over the same road from Chicago to San Francisco. Then, as now, my friends had waited at the station about four hours for the tardy train.

Time is money, saith the proverb. Suppose instead of a half dozen friends waiting four hours at the station, four hundred persons had been waiting four hours in a lecture hall for the arrival of a speaker for whose lecture they had paid each a dollar in advance? After vainly waiting three or four hours, would not each of these persons be entitled to receive his money back from the ticket seller?

And if the fault is with the lecturer himself, does he not, in equity, owe his friends a dollar or more each for the time lost in waiting?

I am told that a certain railroad company doing business between New York and Chicago recognizes the justice of this view, and that it actually pays back to the passengers one dollar each for every hour of time lost in fulfilling its contract. Why should not all railroad companies be required to do the same? Often an hour of time is worth much more than one dollar to the loser, but a dollar, even, is better than nothing.

Another reason why I did not write my friends the exact time of my expected arrival was the fact that I did not feel sure of my strength to bear the fatigue of a twenty-two hundred mile trip without stopping for rest. I wrote them that it was possible I would stop for a twenty-four hour rest at Las Vegas, N. M. For the two reasons just named I did not really expect to find any one waiting to meet me at Los Angeles. Hence the very agreeable surprise to find so many glad hands ready to clasp mine own when the tardy train at length landed its impatient and grumbling load of passengers upon the platform at the terminus of the route.

A somewhat ludicrous attempt, as it seems to me, on the part of the Santa Fe management to mollify the feeling of resentment for failure to fulfill contract as to time was the offer of a fine bouquet of flowers to each passenger as we neared the end of the route. The bunch of flowers cost the company perhaps three cents each, wholesale, and helped a little, no doubt, to make the impression upon beholders at the station that the passengers on the Santa Fe "limited" were all gay, happy and contented beyond the lot of ordinary mortals who cannot afford to travel by this aristocratic line.

The term aristocratic is used in no offensive sense, but simply to mean that the Santa Fe "limited" is built for the accommodation, apparently, of those who can afford to pay for the very best in the way of railroad accommodations. There are no day coaches at all attached to this train. The Pullman sleepers and the "state-rooms" are fitted up in the most luxurious style yet devised—so it it claimed. The dining-coach is under the management of one of the best-known hotelmen in the country, Mr. Fred Harvey, who runs several first-class hotels on the Santa Fe line. This train is supposed to stop at only the more important stations on the route and to make the very best possible time, and for these advantages the passengers must pay higher rates than those who travel by the tourist line, or other plebeian trains.

Why, then, should the Santa Fe "limited" be habitually three or four hours behind time?

And why, it may, perhaps, be asked, does LUCIFER's editor, a plebeian of the plebeians, travel in the aristocratic "limited" train? Why does he not ride on the common and cheaper "tourist" cars?

It was my intention to take the cheaper accommodations, as I did three years ago, when journeying to the same sunset land, but my good Chicago friends would not consent to any such "mistaken economy," as they termed it. I must have a "lower berth" on a first-class Pullman train, on account of the critical condition of my health. The trip was designed primarily as a means of restoring the health lost during my ten months' incarceration within prison walls, and this object must not be imperiled in order to save a few dollars in cost of transportation to the land of the orange and the vine, and of nearly perennial sunshine and flowers.

Since my arrival in Los Angeles I have been very kindly and carefully nursed at the home of Flora W. and Irving W. Fox, formerly of Rochester, Minn., but who have within the last eighteen months built for themselves a most beautiful and comfortable home in South Los Angeles, 425 East Forty-ninth street, near to South Park, but within a half hour's ride by street car of the postoffice and center of business of this most rapidly growing of all the cities of California and of the west coast of the United States.

In my next letter I will try to tell something of experiences and observations in this truly wonderful land. Meantime will be glad to hear from all friends in any part of the state, also in Oregon and Washington, who may care to have me visit them before my return to Chicago.

My address, till further notice, will be as above, care Irving W. Fox.

M. HARMAN.

Let there be light.—*God.*

RECENT BOOKS.

"SEX AND SOCIETY."

On hearing that Professor W. I. Thomas, of the University of Chicago, had produced a book placing women on a mental level with negroes, the writer at once became resigned to the expectation of perusing some thoughtful remarks after the manner of Tillman, that the lord made negroes—and in this case, women—without brains, so that they might wish no better felicity than that afforded by ministering to the noble white man; and she was most agreeably surprised to find that, as far as one could ascertain from the review of the book given in a recent paper, Professor Thomas has been guilty of saying something like this: *If you don't give your muscles proper exercise, you cannot expect to keep them in really first-class condition.*

The book, it seems, actually contains this paragraph: "Certain it is that no civilization can remain the highest if another civilization adds to the intelligence of its men the intelligence of its women." The intelligence of its women! Think of that, and then reflect that it was but yesterday, as time goes, when it was most pompously and authoritatively asserted that women had not brains enough to master the intricacies of Latin or of Greek; and as for mathematics, the peculiar lack of the reasoning faculties in their sex put that science most decidedly out of their mental range. Nowadays those of us who have had opportunity for observation in co-educational colleges or high schools have noted that women quite frequently walk off with the scholarships in those hitherto forbidden branches; so much so that in one institution of learning it was seriously debated not long ago whether women should not be shut out altogether, lest they discourage the men. If any remarks were made about the possibility of excluding men lest women become disheartened at the greater masculine prowess in some other studies or in football, the report forgot to mention them.

Says Professor Thomas: "At present we seem justified in inferring that the differences in mental expression are no greater than they should be in view of existing differences in opportunity." No sensible person will maintain that under our present social system a woman has anything approximating the same chance for mental or physical development that is afforded a man. In our public schools boys are given useful manual training which will go far toward starting them on the road to economic independence; while above the sixth grade, girls are debarred from wood carving, metal working, etc., and taught—to sew and cook! A pleasing course of instruction for an ambitious girl, to be sure! and a most unjust and harmful discrimination, moreover, when considered from the standpoint of the brain development produced by the skillful training of the hand.

For some mysterious reason, which the writer after considerable correspondence seems totally unable to ascertain, Armour Institute, in this city, is closed to women, except in the department of architecture, which, as explained by one of the deans, is opened to "ladies" (!) for the sole reason that the course is given in conjunction with the Art Institute, which pursues a more liberal policy. In Chicago there are abundant gymnasium facilities for men, and very limited ones for women.

Even the woman who is well equipped in some useful line of work will find there is a continual tendency to cut down her salary because she chances to be wearing petticoats; and as for the unfortunate women who are given absolutely no training to enable them to support themselves, they will marry the first man who happens to ask them, and all parties concerned will very likely be extremely unhappy ever afterward.

Furthermore, as Professor Thomas states, the present marriage system is thoroughly designed to put an effectual quietus upon the continued intellectual development of women. A woman who has spent a number of years in careful preparation for becoming a high school teacher, for example, will very likely be asked to resign if she marries. This sacrifice is asked of her entirely as a matter of course, that she may fulfill to the state the duty of giving it children—the state, in the meantime, carefully neglecting to consider how very great a recompense it owes her in return. In the opinion of the writer, it is no more just to ask a woman to resign a career because she becomes "a wife and a mother" than it would be to exact the same thing of a man because he happened to be "a husband and a father." The writer once knew a woman with an unusually beautiful and well trained voice, who married a man of some social standing, and he at once demanded of her that she cease to sing in public. (This actual case reminds one of Sudermann's "Magda.") His position in the matter was as unreasonable as would have been hers had she required that he abandon his professional career at marriage; especially would she have had the right to do this in the instance quoted, since she chanced to be chancellor of the exchequer in that family.

As far as the writer can judge from a mere newspaper review Professor Thomas has written a sensible and a useful book.

LOUISA H. DANA.

* * *

Editor Lucifer: When Senator Tillman made his now rather celebrated remarks here about the unmentionable destination of some of our laws, I confess that I thought the expression not warranted in a man in his official position. But if he spoke ex officio, no one who considers the law which condemns you as a publisher of "obscene" literature will question the correctness of his sentiment. It is always a pleasing curiosity in human nature to observe how those who do anything to help the race incur the greatest risk of paying dearly for offenses of that kind. Fortunately thumbscrews and hot pincers are a little out of date, and the church can no longer condemn to ostracism in this world and the flames of hell in the next. The most it can do is a sentence to Joliet for a man who is doing his best to make life a little more worth living for all of us.

A man was recently sentenced to the house of correction—speaking of the equity of law—for taking, with another man, 18 cents' worth of ham when they were hungry. He is still there. He took the ham from Swift & Co., whom I have understood to be members of a combination that steals at least several times 18 cents every day of the year, and none of whose members have, I believe, been imprisoned. Shame on Judge Cottrell, who sent these men to the Bridewell for ten and twelve months, respectively, *for such an offense.* Were he hungry for a few weeks he would doubtless help himself to ham or anything else he could get his hands upon. No one will respect law so long as we perceive such maladministrations of it.

The daily papers are *most intolerant* in the matter of anything touching the present marriage system. When Professor W. I. Thomas' new book on "Sex and Society" first began to be reviewed, unfavorable comments on it were published by the wholesale and in as conspicuous a manner as possible. I wrote a letter, of which I inclose you a copy, to say a few words in its favor, and to call attention to some of the wrongs to which women and girls are still subjected, and could not get any paper in this city to publish it. I believe I tried all of the larger ones except the *American.* If there is anything shocking or offensive in it I do not know what it is, but I do know that a very large part of what I notice in the daily papers, if I look at them at all carefully, offends me very much. Yours respectfully, LOUISA H. DANA.

Room 606, 175 Dearborn Street, Chicago.

"PAM."

I have recently read with considerable interest a new novel, called "Pam," by Bettina von Hutten, published by Dodd, Mead & Co. It is not a problem novel—at least not intentionally; I don't think it will ever be called the "Uncle Tom's Cabin" of social reform; it can scarcely be called a great story, for it has its weak points. But the marriage tie, illicit love, illegitimate birth, etc., are treated so lightly and irreverently that if our keepers of morals really desire to preserve the sanctity of marriage they ought to imprison Bettina von Hutten.

There is nothing new in using irregular love and parenthood as the basis of a novel, but I never read one before that was not a tragedy. The story of Pam is not without seriousness, but the characters are so frank, honest and natural, so free from any feeling of guilt or self-reproach, that it is a comedy compared with many others of similar plot—"The Woman Who Did," for instance.

The unmarried mother, a member of an aristocratic English family, runs away with her lover, a married man. When her child, Pam, is nine years old her father's steward makes her a visit, and she gives him this explanation of the situation:

"'You see, I have never tried to hide things from her or any one else; I am not ashamed. You probably can't understand that, but it is so. I have never called myself by any name but my own, or pretended to be married. And when she was born we decided at once not to sacrifice to any gods in which we do not believe, even for her; she knows all about it.

"'Oh, I know all you think, for you think what every one does, except a few. I am different, you know; I always was. It doesn't bother me a bit, the opinion of the world. I suppose it's true what

they say, about all the Yeoland women being ready to ruin themselves for—love. We are none of us really good, you know, except poor Rosamond, and she was so very plain. I remember once, when I was a little child, hearing some one say that no woman with Yeoland blood ever had any morals, and I suppose it's true.'

"She spoke in a tone of mild speculation not unlightened with amusement, but the old man winced."

Pam, the daughter, who is the heroine of the story, is charmingly frank, unspoiled and natural. In talking with the same old man she says, in answer to his questions: "My name is Pamela, just Pamela. It appears that children whose parents are not married have only one name."

In defense of her mother she says: "It wasn't her fault that father was married. . . . Of course she and father were sorry about Mrs. Kennedy, but they couldn't very well kill her, could they?"

Pam always considers her mother's love life an ideal one (which is one of the weak points in the story), and very early in her own life determines never to marry. When about ten years old she has the following conversation with an old housekeeper:

"I wish that I had twins."

"Perhaps your husband might not be pleased, though, Miss Pam."

"I am not going to have a husband."

"Now what a young lady you are, to be sure! There's no danger of your being an old maid."

"Who said I was going to be an old maid? Of course I shan't. I shall have a lover, and he will adore me as father adores mother; but marriage is a *bêtise*. Imagine me being an old maid!"

Some years later, in answer to the question why she thought love could not endure in marriage, she says:

"Because marriage seems to me to be so hampered and narrowed by a thousand humdrum cares and superstitions; because married people squabble and get over being in love; because the very fact that one has sworn to keep on feeling a certain way is bound to make one change. Imagine vowing in church to hate and loathe your bitterest enemy all the rest of your life and then trying to do it! It stands to reason that you'd begin to like him before you had got out of the church door! . . . I think people who love each other need no promises."

She falls in love with a man who has promised to marry a titled lady because she will aid him in his political career. His final choice is an obscure life with Pam rather than a brilliant one without her, but she refuses to accept him at such a sacrifice. She argues:

"It—your career—will never get old and wrinkled; it will never be ill; it will never contradict and torment you. And I should do all these things. All this, to say nothing of hurting her so terribly."

"But why should you mind hurting her? You have never blamed your mother for doing what she did—and what she did was more than what you might do."

". . . But now, somehow—perhaps because I know Lady Henrietta, and because I know that she loves you as much as I do—I simply can't do it."

After this they have one happy summer day together in "Arcadia," the name of her parents' home; then they part, presumably forever.

There is another book advertised, "Pam Decides," with, I presume, the same character, in which, I hope, the god of love may be kinder.

LILLIE D. WHITE.

"THREE ACRES AND LIBERTY."

This is the title of a new book by Bolton Hall which is now on the Macmillan presses and which will be published March 1. It is intended to open the eyes of the city man of small means, and the working man on precarious wages, to the feasibility of getting a living out of from one to three acres, either with or without giving up his present occupation, and without cutting himself off from near neighbors; also to show the possibilities of intensive culture. The author has endeavored to be absolutely practical, and in all cases to offer proof that the assertions made, if open to question, are justified.

LECTURE TOUR.

I intend to go on a lecture tour, the proceeds of which are to be devoted to the *Mother Earth* Sustaining Fund. I have already been invited by the San Francisco comrades, and, on my way to the coast, I am prepared to lecture in the larger cities. Those wishing to arrange meetings will please communicate with me at once.

EMMA GOLDMAN.

308 East Twenty-seventh street, New York.

WHERE THE POLICE DO NOT INTERFERE.

Other people's inconsistencies are the queerest things in the world. I am led to this reflection by recalling a vaudeville performance I attended the other day. Usually the only amusement I get out of these affairs is in watching, in blasé superiority, an audience moved to merriment by fantastic horse-play, broad jokes and a kind of caterwauling which they innocently believe to be singing. As a rule I go away glad to get a breath of fresh air, and piously thanking God that I am not as other men.

After a disgusted interval of two or three years I went again the other day, and I think vaudeville is getting on. I was highly amused by a quiet monologist who seemed at home before his audience instead of merely brazen; endured with fortitude the usual "negro melodies"; laughed before I knew it at a revamped mother-in-law joke, and held my breath while the balancers did wonderful things with pyramids of lighted lamps and dinner plates set on edge.

I went in at about 3 o'clock in the afternoon. The playhouse was near the center of the shopping district, but to my surprise three-fourths of the large audience were men. I should have thought I was in the wrong pew if I had not known that the house was entirely "respectable." Hereafter I mean to beware of the so-called respectable. I have been misled by it several times of late, and had my sense of propriety outraged within its hypocritical precincts. On this particular occasion my mind flew to Bernard Shaw and "Mrs. Warren's Profession" for sanctuary!

Because I enjoy showing up other people's inconsistencies I must give a hint of the kind of thing which the police (our theatrical censors) consider harmless from a moral point of view—which is the same as saying that it is the kind of thing they enjoy. Who ever believes in his heart that what he really enjoys is harmful?

At the close of the afternoon a one-act skit was put on which appealed to my esthetic sense because it was well acted; but I confess I am not so well grounded in immodesty but that I blushed for everybody concerned except the women who were not there. I was proud of them, for I concluded they had taken the censorship into their own hands, where it ought to be, and had condemned the performance by staying away.

The scene was a stateroom in a sleeping car. An unmarried couple, strangers to each other, are traveling on other people's passes belonging to a man and his wife. The train conductor, wiser than he should be but not so frank, gives them the same stateroom. From this point on it needs Mr. Shaw himself to write of the play without giving offense to the reader. People who eat meat should never go to such places nor attempt to describe them in mixed company. I refuse myself to go any farther in this direction, and would not have alluded to it at all except in pursuit of the aforementioned inconsistency.

The point I wish to make is this: The blundering, stupid, low-minded police, in whose hands, practically, the censorship is in New York, permit this suggestive, lascivious sketch, nicely calculated to rouse (if I may speak plainly) the already overstimulated instincts of men, to be played in a leading theater every afternoon and evening without a protest.

But they confess themselves horribly shocked at a play like "Mrs. Warren's Profession," in which there is not a salacious word or a suggestive situation, where there is not even a low-necked dress nor a short skirt. The truth is, they are shocked by Shaw's play because they scent danger to their profession. It was written to show the degradation which comes to women who pander to the debased appetites of men, and shows fearlessly the false social condition which drives women into that occupation.

The only inference possible is that in the eyes of the police it is disclosure of the cause of body and soul destroying thoughts and practices which is shocking, not the things themselves. The police get their living because of these practices, and only a simple-minded person saws off the limb on which he is sitting.

I suspect I have made the police out to be not so inconsistent after all. Maybe it is the public, which does not see through their little game, which is really queer.—*Bertha W. Howe, in Truth Seeker (New York).*

We have thought to make our marriage tie stronger by taking away all means of dissolving it; but the more we have tightened the constraint, so much the more have we relaxed and detracted from the bond of will and affection.—*Montaigne.*

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

ELBERT HUBBARD, East Aurora, N. Y.—*My Dear Moses:* It was a great pleasure to me to meet you face to face, although you were behind prison bars. What I wanted to do was really to take your place and wear that baggy suit of gray and let you go free.

Emerson said that as Jesus Christ had rendered the cross sacred, so John Brown made the gallows glorious. About all of the really good men who have ever lived have been in prison; but any way I am glad you are out, for we can have too much of even a good thing.

Truth is a mighty precious article and destiny demands that it shall be fought for; it is not given gratis, and some have to suffer, even give their lives, that humanity may be free.

I have read the last number of LUCIFER with pleasure and profit, and Alice likes it very much. It is all in good temper, and while it is forward and direct it is written without bitterness. Your articles on the Chicago press are especially good, so Alice says, and Alice knows.

I believe my subscription has expired and so I hand you $2 for renewal and also to record the name of Lyman Chandler, East Aurora, N. Y.

So here are love and blessings for you and all those who love you, and, whether they do or not, we will not complain.

J. WARNER MILLS, Denver, Colo.—*My Dear Mr. Harman:* When I lose my interest in men and women in trouble I expect to lose my interest in the world. With the deepest heartache I have followed you throughout your trial and tribulations to the last day of your martyrdom. What is grander than the moral uplift of one steadfastly standing for the right of free speech and free press!

Your patient endurance of the punishment inflicted upon you has a grandeur that must be reckoned with in the invoice of the world's best ideals. What hope is inspired when we see, amid the rushing madness for the "almighty dollar," that there is one brave and noble man suffering for a righteous cause, who even in prison does not lose his wits or his ideals, but calls upon his friends to send him the treasured songs and poems of his youth, that he may hum away the weary hours of prison toil!

I am sorry I cannot be with you at your New Year's greeting, but enclose herewith a little token that may help you have a Merry Christmas.

J. D. WILSHIRE, 448 Linden avenue, San Francisco, Cal.—*Dear Comrade Harman:* I have just read in LUCIFER of January 17 of the splendid demonstration of sympathy and support made by your friends in Chicago on New Year's day. I wish I could have been present. I have a deep appreciation of your splendid services in the cause of freedom and hope that your days of martyrdom are now ended. Are there not other ways of circumventing an open-mouthed lion than by putting your head in his mouth?

Am very glad to hear that you are coming to this coast and am ready to do everything in my power to make your tour a success. The supporters of LUCIFER in each locality should organize prior to your arrival, so as to be ready to receive you and make the most effective use of your presence. Halls should be secured and the meetings well advertised. If you could have lithographs of yourself, with references to your imprisonments and their causes and announcements of meetings, forwarded for display in shop windows it would be of great advertising value. Hope you will bring along plenty of good literature for sale also.

If your friends in and around San Francisco who may wish to get together either for the pleasure of extended friendship and association, or for the promotion of our common cause, or for both purposes, will send me their addresses I will endeavor to bring about a meeting at which organization may be effected.

E. V. DEBS, Terre Haute, Ind.—*Mr. Moses Harman—My Dear Brother:* I have just returned and find your good letters awaiting me. A thousand thanks! Each word is precious to me. The reception was worthy of you and I regretted extremely not being there. You may be sure my heart was with you. I have but a moment here to pack my grip for the West, the call being from Moyer and Haywood, whom I feel bound to serve to the last drop of my blood. I hope you will recuperate your strength and be spared many years yet to enjoy the fruitions of your noble life-work. My loving regards and best wishes to you and all beneath your roof.

E. C. MCDONALD, Buffalo, N. Y.—Inclosed find $2—$1 for my subscription, and for the other dollar please send me as many copies as it will buy of the recent number of LUCIFER, No. 1084. The article, "The Moral Breakdown in the Churches," by Dr. A. S. Crapsey, is what I want. I had the pleasure of hearing three of his lectures lately and I think I can do some missionary work with them. So please send them, and also kindly let me know if the other lectures are printed and obtainable.

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HULDA L. POTTER-LOOMIS, Secretary,
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[N. B.—Contributions to our cause are earnestly solicited and may be sent to the secretary until further notice. The same will be duly acknowledged in LUCIFER.]

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BY E. C. WALKER.

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TO HAVE AND TO HOLD.

She was young and she didn't know,
He was old and he didn't care;
So they were led to the kirk, as though
Heaven's blessing awaited there.
Prayers of the pastor so glibly said,
Ring on her finger, veil on her brow—
So they were married, so they were wed,
Under the bonnie bridal bough.

And over and over the church bell tolled
The solemn message, "To have—to hold!"

He was false, but he learned the truth;
She was true, but she learned to lie;
Strangers by nature they stood, in sooth,
Handcuffed together till one should die.
She was chained to his poisoned life,
An angel married by a priestly thug;
Partners in hatred, "husband and wife,"
So the sentence read—and their term was long.

And over and over the church bell tolled
The solemn message, "To have—to hold!"

Thus they lived in a half-live way;
She was querulous, he was coarse.
"Love!" spake the Church, and again, "Obey!"
But the priest-curse stood on the word "Divorce."
So at last when he came to die
Many clerical gentlemen
Gasped at the joy in her freedom-cry
Like a bird released from a dragon's den.

And the church bell rang with a bridal voice,
"Lo, death hath parted the twain—rejoice!"

—*Wallace Irwin, in Life.*

FREEDOM AND THE LAW.

By Lizzie M. Holmes.

I heard an orthodox Presbyterian minister say in a sermon recently: "If everyone had the love of God in his heart, we would need no laws, courts, jailers or prisons."

I do not believe he knew how radical a statement he was making. He, who professed to believe that men could only be kept from the depths of wickedness by the fear of an everlasting hell, could not realize how significant a declaration he was making in saying that law should spring from within—that conduct could be regulated by the condition of the inner man, and need not necessarily depend upon restraints, penalties and restrictions from outside.

We liberty lovers deem freedom precious because we know that only under it can we develop and grow to our full selves. Our opponents—or rather, those who do not understand us—profess to believe that we only want liberty that we may indulge all our passions and desires, which must necessarily be evil, they believe. It is so difficult for the ordinary man to comprehend that freedom to do what one likes will eventually lead to our doing the very best that is within us to do.

If "the love of God" is within us, we need no outside law. You may call it the love of God, or the love of humanity, or the love of the highest and best we can comprehend—it is all the same. That love will naturally find expression in the kindest deeds, the sweetest sympathy, the tenderest helpfulness, without any suggestion of coercion or compulsion.

Have you read the article of Julian Hawthorne's in *Wilshire's*? He says in substance that the man who obeys the code is "unmoral." Not "immoral," but he is simply not actively virtuous in merely conforming to set rules of conduct. The Jews, he said, obeyed the law as set forth in the ten commandments—they did certain things and refrained from doing certain other things, because they were so commanded, not because they in their hearts particularly wanted to do so; their only real virtue consisted in obeying God—if that was a virtue.

But when Christ came, he swept away the whole necessity for a decalogue with the one simple commandment, "Love one another." For love, he knew, was all that was essential in human relations. Love would carry out the plan of justice and harmony, without each deed being specified and emphasized with a "Thou shalt not."

It is this idea that lies at the bottom of the old saying which preachers used to thunder from their pulpits: "You will be damned if you rely on your own goodness! Morality will not save you—you must be born again!" though we used to think this the height of absurdity. It is true that the man who obeys a code, creed or set of statutes merely because they are laws and it is considered the proper thing to obey them, is not inherently "saved." He is merely good by rote. Some time temptation will come to him in a new form, something not set down in the code, and then he will be without a standard. In such an hour he will wrong some one, inflict a pain or an injustice from which he will not recover, perhaps for ages. It is this strict obedience to law, leaving, after all, the subject at a loss in cases not set down, which works so much misery and woe to the larger portion of humankind. The law says one must not break into a house and steal away the money valuables stored there; one must not pick another's pockets with his own hands, or take a loaf of bread belonging to another even if he be starving; one must not commit an "overt act," though it be in defense of his right to life, liberty and the pursuit of happiness; one must not enlighten the people on topics tabooed by this same law, though the people are suffering and dying for such light; one must not do some kinds of work on Sunday, though no man living can tell what kinds of labor are wicked. One must not be born, or get sick, or die, or unite with one he loves, without calling on an emissary of the law to sanctify and legalize the same.

But the law does not forbid one man from robbing a hundred others of the fruits of their toil, providing he does it according to the rules of the game; it does not forbid speculation in the necessities of life until thousands of human beings starve to death or at least go hungry and cold; it does not restrain men from piling up enormous heaps of wealth others create; it does not prevent the kidnaping of innocent men, and holding them in prison in fear of their lives for so many months that we begin to count them in years. Mighty wrongs are committed in spite of the law, by the law and for the law. Law being only law and not "the love of God in our hearts," it crushes its subjects in their very obedience to it.

That genuine love, that sense of common brotherhood which the truly "awakened" know, never makes such mistakes. It will know what to do in every emergency. So that, if a lawgiver has made a blunder, or omitted some essential point, no harm is done—no one can possibly be wronged when love is the inspiration.

But, it will be said, "Freedom is all right, perhaps, *if* everyone had this love of God or love of humanity in their hearts; but when they have not—what then? What are you going to do with those who have the hate of the devil in their hearts?"

Well, even so, are we any better off, living under laws made by these same beings with "the hate of the devil in their hearts"?

We are never sure that only people of love will rule over us; rather, we are quite certain they will not. For people with the love of God in their hearts do not desire power over others and will not use it if they can.

We want freedom principally because only under freedom will good people with the love of God in their hearts develop rapidly and generally. Human beings cannot be made good by laws and punishments. They may be made to conform to certain laiddown rules of conduct; but that is not true "goodness." If we must always be told in detail just what to do in every step in life, can we ever learn to be self-reliant, wise, good and happy? You know the old adage about learning to swim. You might tow a sailing vessel safely across the ocean a dozen times, but unless you gave it a crew, a sailing master, a compass and a rudder, and sent it out to make its own way, you would never know whether it was a good and worthy ship or not. We must be free to grow and develop, or we can never know of what we are capable. Even if we make mistakes at first; even if we are too daring and rash in the beginning; even if we suffer ourselves, and make others suffer, we must have liberty to try and try again. Only thus can we work out our own salvation.

If it were wise to advise, we might urge the beginner on the path of freedom to raise a standard of his own and endeavor to live up to it. We might say that he ought not to allow himself to drift rudderless, a prey to every impulse and passion—but no! We will not say "ought not." Rather say, "You may if you like. For we know that somewhere, some time, some way, you will come up, bruised and bleeding, wounded and sore distressed perhaps, but sane and 'awakened.' You will have learned that love is the law of the universe and that you are one with every living creature in it; that you cannot find your own happiness while regardless of the unhappiness of others, and that your higher self is in touch with the higher self of every other being. We would save you some of the bruises and buffetings if we could, but it is another law of the universe that everyone must learn his lesson for himself."

MOTHERHOOD AND THE HOME.

By George E. Bowen.

In an address recently given before the Woman's Club of Elgin, Illinois, in furtherance of the proposed plan of the National Federation of Woman's Clubs to establish in every city and town in the United States an auxiliary political equality or equal suffrage league, one of the essential purposes announced by the principal speaker was to bring about better conditions surrounding the home, as an institution, and a higher and saner appreciation of motherhood (with all natural prerogatives) as its sacred mission and most precious and exalted ideal.

The speaker, Dr. Lucma Johnson, an authorized suffrage propagandist of the National Federation of Woman's Clubs, among other things, declared: "It is a shame and a disgrace that a child can legally be taken from its mother" (as in certain states enumerated).

Without knowing Dr. Johnson's particular views regarding causes, as well as effects, or her opinions of legal *assault*, as well as legal *abduction*, I am not inclined to consider her plea inopportune or inconsistent, and believe, with her, that "it is a shame and a disgrace that a child can be legally taken from its mother."

But, in proposing a reorganization or readjustment of domestic principles, practices and statutes, is it not shortsighted, even idle, to undertake a correction merely of *effects*, without accomplishing a complete and clean revision of the adjustable moral code and a rational cure for the prime evil, that should and could be prevented by these same votes to be created by this most commendable politico-social movement?

I am not willing to believe that "As it was in the beginning" should apply to man-made laws, selfishly perpetuated by these same men, while they retain and control the power to regulate social conduct by a conveniently revisable and cowardly system of sex-ethics, legally entrenched and fortified.

Hence I am glad to announce my faith in an ultimate overthrow of our present social fiction, typified by modern marriage—the unmoral, incongruous and indefensible contract based on property, privilege, or compelling masculine authority, named *legal*, for effect.

And for the destruction of this abomination, rooted in man-law, you strike at the flower and the fruit, as your masters have taught you.

But this radical change can only be brought about by the intelligent, courageous and unanimous political action of woman herself, who will not only say, philosophically, "It is a shame and a disgrace that a child can be legally taken from its mother," but must add, or rather, first declare, politically, through an equal ballot, "It is a greater, the greatest crime against humanity and the future welfare of the race for an unwelcome child to be legally forced upon an unwilling and helpless mother, into the endless damnation of unkind, impossible conditions, domestic, social and economic."

Otherwise this plea for equality is a pitiful travesty and its mockery shall forever sneer at woman's inconsistency, weakness and superficiality.

I believe the majority of "respectably" married women, living in a sort of perfunctory acquiescence and thoughtless allegiance to the dominant influences of the "home circle" (limited), cherish a timid, somewhat vague, yet fervent hope that some appearance of justice, some definite application of it, to say nothing of real affection, or true sympathy and understanding, may yet gladden, if not completely glorify, the narrow and exhaustive marital service to which their lives—nay, their souls—are now blindly consecrated.

But, as to ways and means, a mother's treadmill existence, with few and frivolous recreations, a hopeless outlook, and no freedom of body or mind, has never permitted a suggestion, much less proposed a policy, a propaganda or a militant crusade.

Economically disqualified from saving to herself even the child she did not invite, how shall unequal woman take up successful arms against long-established social institutions, of which, as yet, by her own fearful interpretation of their hollow laws, and her reverent, sometimes cringing submission to their senseless sound, she is but the plaything, the pastime, the drudge, the wretched dependent? True, she is clothed, fed, sheltered, amused. So, even with more lavish luxury and unrestrained affection, is her outcast sister of the street. (Poor little painted sister of prostitution, inevitably the haunting shadow of sacred marriage.) But fine feathers do not create fearlessness nor yet honesty of spirit or purpose.

Is woman ready to unveil the majesty of sex? To renounce the authority of ages; to make a first and final stand for the more than human right to the uncommanded, unlegalized exercise of her own highest nature; for the right to *claim* as well as to *refuse* motherhood, according to her reason, her happiness and her conscience?

Should this prospective movement outlined by Dr. Johnson attain the force and dignity of an earnest human protest against sex-slavery and its legal oppressions, it promises a long needed deliverance of the feminine mind from its pitiful subservience to priestly superstitions and the brutal traditions bequeathed of ancient days, if not woman's actual bodily emancipation from that infamous though cleverly mystified tyranny now sanctioned by the church and legalized by the state as "holy matrimony."

The divorce court records; the ecclesiastical consternation, high and low; the criminal calendar; the prosperous and rarely exposed special hospital practice; the overtaxed insane retreats; revelations of the Stanford White style of degeneracy; the army of homeless waifs drifting toward the jungles of prostitution—all these vividly picture a tragic situation which no pulpit oratory, no philosophy of patience nor of pure obedience to present rules, no one-sided science of society can palliate, defend or explain.

Successive generations of the beasts of the field outrival one another in physical perfection and all other points of superiority, through systematic, scientific selection, attended by every reasonable consideration of health, comfort, happiness and the fitness of things.

In nature's realm are no congenital mesalliances, no deliberate debauchery, no persistent perversions, no sexual insanity, no pestilence.

Behold the breed of humans and human tendencies! A sorry tribute to man's authority, greed, ignorance, passion; to woman's accepted helplessness, vanity and intellectual sloth.

Are wives, mothers—and daughters also (for they, too, stand perilously before this Moloch; they, too, should know and understand the beautiful processes, as well as the vital responsibilities of their nature, which our blundering educational system has deliberately hidden behind a screen of shameful mystery and vicious prejudice)—are these prospective voters ready to accept salvation—to comprehend it, to take it, to make it their own forever?

Is their courage equal to a revolutionary operation which will completely sever the grip and guidance of legalized lust in lawful prostitution?

Is their endurance ready to give up, even temporarily, all the persuasive fineries of fashion, all the stultifying privileges heretofore bribing conscience and flattering vanity, *for* cold neglect, bitter and unrelenting persecution, and abusive threatenings?

The study of social freedom is less engaging and attractive to a painted society doll than pink tea invitations or charity ball bewilderments, but, thank heaven, the real, bribboned plaything of fashion has few successful imitators in the average home, and the heart of womanhood is not seriously affected, although her mental forces, long cramped and biased by the suffocating influences of fashion and the blinding restraints of prejudice, can not be expected to easily leap to independence at a single bound. (Some men have been unsuccessfully trying it for several thousand years.)

There is need of much kindergarten work among the slaves to "duty" as their grandmothers and, later, the minister explained it—for "duty" is the unquestioning child of "authority." But there is great reassurance in this present "call to arms," and it is to be hoped that the answer will being both the courage and the intelligence to confidently accept the responsibilities of investigation, organization, and devoted, resolute service to the highest cause of all—free motherhood.

If woman, yoked, can not rescue her own child from the man-law; if the child, which is hers only through the mother love which has forgotten her sex-tragedy, is even by its brute-father to be torn from her affection and sacrifice by his brave law—what of the child?

What of the child!

The centuries have been confounded with this question.

The centuries that have been mumbling: "Suffer little children to come unto me, for of such is the kingdom of heaven." The child himself, a victim, disfigured, deficient, diseased or abnormal, has no preventive answer from all the laws of many Christian lands. He can not assert his right to be well born.

An investigation now being made in Chicago public schools of conditions surrounding unnatural sex development, of its perverted expression, reveals the terrible importance of open, universal, high-minded knowledge of the divine principle. Children forced upon helpless or indifferent mothers soon become the logical dependency of that mechanical, unmotherly institution, the public school, of which we demand so much, providing nothing but scant appropriations and unwelcome children. In this sort of half-day nursery or orphanage the sins of the fathers seek and find early revival.

As a compact, well-disciplined, intelligent body, inspired by lofty ideals and earnest purpose, the National Federation of Woman's Clubs should successfully inaugurate, on the lines just considered, a world-wide campaign, the political victories and moral significance of which will overshadow all its memorable achievements.

Not being permitted the opportunities of womanhood, my obligation to it must be content to admire and encourage its every effort for equality and the supreme, essential right of self-control.

Meanwhile, there echoes through my heart the thrilling cry: "It is a shame and a disgrace that a child can legally be taken from its mother. It is a greater, the greatest crime of all, that an unwelcome child can be legally forced upon an unprepared and unwilling mother."

And the voice of the future answers: "What of the child?"

WOMAN SUFFRAGE AND WOMAN'S RIGHTS.

By Eva Harriman.

That is a big subject and you need not expect from me at this time a long dissertation on it. My only intention just now is to mention a case which came up in the Chicago municipal court the second week in February, while the National Woman's Suffrage Convention was in session in that city.

I wonder how many of the good and zealous women who attended that convention and labored to arouse public sentiment in favor of giving women the ballot felt the least indignation at two great governments which were challenging and denying the right of a poor Russian woman to her personal liberty.

Here is the story of Mrs. Johanna Rogdanski, her husband, and Joseph Kowalski, as reported in a daily newspaper:

"Baron Schlippenbach, Russian consul in Chicago, is to help untangle a case that is before Municipal Judge Pake, sitting in the Criminal Court. In this case, in which three persons are directly involved, none of whom can speak English, two families, most of whose members are in Russia, are interested. The defendants are Joseph Kowalski and Mrs. Johanna Rogdanski, who are charged with violating the law in living together. It was not a difficult matter to reach the conclusion that Kowalski was guilty of the charge, but when it came to giving a sentence that would be justice to all concerned, the court found itself in a predicament.

"Behind Kowalski sat Mrs. Rogdanski. In her arms she held an infant and at her side sat her husband. Despite the fact that the wife stood up and admitted she had been unfaithful to him, her husband pleaded with her to go back to him. She only made angry replies and made a motion to hit him on the nose, and Rogdanski hastily withdrew. Kowalski and Mrs. Rogdanski made no effort to deny that they had lived together as husband and wife, and both admitted that Kowalski was the father of the infant in the woman's arms.

"The testimony disclosed that Kowalski has a wife and several children in Russia. Mrs. Kowalski, he said, is insane, and without his support she, as well as her children, must starve. Mrs. Rogdanski has four children in the old country. Her husband was employed by the government there and the family was in fairly good circumstances.

"She and Kowalski eloped to America one year ago, Kowalski leaving his wife and children behind and Mrs. Rogdanski her husband and children. They brought along 500 rubles belonging to Rogdanski. The latter started after the elopers and two months ago found his wife and Kowalski living together at 915 One Hundred and Seventh street in South Chicago. His wife would not return to Russia and Kowalski testified that it was finally agreed that all three should live together, but this did not prove successful and the arrest of Kowalski resulted.

"'Well, I confess that this is the strangest state of affairs that has come to my attention,' said Judge Pake. 'I would like to send Kowalski to jail, but then his wife and children are in danger of starving. This woman, too, ought to be in jail, but I cannot take that new born infant from her; neither can I send the infant to jail.'

"He decided to continue the case until tomorrow in order to secure the advice of Baron Schlippenbach."

"A story of disgusting depravity," Mrs. Grundy doubtless would say. The city editors also regarded it in that light and, as the persons concerned were not wealthy and were not of the social prominence of Harry Kendall Thaw and Stanford White, few if any of the papers published the story as it is given here. Most of them dismissed it with only a few lines. What did this little family tangle of "low Russians" amount to anyway? It did not seem to dawn upon anybody—not even upon the learned judge of the municipal court—that Mrs. Rogdanski was anything more than an unnatural mother and a faithless wife, or that Kowalski was anything more than a faithless husband, an unnatural father and a destroyer of the sanctity of another man's home.

No one seemed to suspect that the arrest of Mrs. Rogdanski was an invasion of her liberty. She had tired of her master and had left him. Or, if it sounds better, say she had tired of her partnership with Rogdanski and had dissolved it. It is to be presumed that she entered the partnership of her own accord and why should she not have a right to dissolve it of her own accord? If she was forced into the partnership by her parents, as is said to be the case in some countries, there is all the more reason why she should feel that she had a right to dissolve it.

"But she was a thief," you say. "She stole 300 rubles from her husband." I don't know how much that was, but it was either $147 or $231, for a silver ruble is worth 49 and a gold ruble 77 cents. But her husband "was employed in the government service and was in fairly good circumstances"; besides that she had given birth to four children for him. Was she not entitled to at least $231 as her share of the partnership fund for her services?

It does not appear that either she or Kowalski had any bitter feelings against Rogdanski, for they expressed their willingness to let him live with them, but he was so persistent in his efforts to have the woman leave the man she loved and cleave to the man whom she did not love, that the arrangement proved unsuccessful. Then the man who was not personally attractive enough to hold her love sought by law to compel her love, and he called on two great governments to aid him in his outrageous efforts.

When woman's rights are recognized as human rights no learned judge will dare think of calling in a consul of a foreign government to aid him in depriving her of her rights.

LECTURE TOUR.

I intend to go on a lecture tour, the proceeds of which are to be devoted to the *Mother Earth* Sustaining Fund. I have already been invited by the San Francisco comrades, and, on my way to the coast, I am prepared to lecture in the larger cities. Those wishing to arrange meetings will please communicate with me at once.

EMMA GOLDMAN.

503 East Twenty-seventh street, New York.

Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed-grain that cannot die; unnoticed today, it will be found flourishing as a banyan-grove (perhaps, alas, as a hemlock-forest!) after a thousand years.—*Carlyle.*

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Our editor reports steadily improving health and increasing strength. His expected letter for publication did not reach us in time for this issue, but in our next full details of some of his experiences will be given.

MASS MEETING OF PROTEST.

There will be held in Mammoth Hall, Los Angeles, Cal., on Tuesday evening, March 12, a mass meeting of protest against the purposes and methods of the United States censorship of press and mails, similar to the meeting held at Drill Hall, Masonic Temple, Chicago, on last New Year's day. Friends of freedom and justice everywhere are hereby requested to coöperate with the committee of arrangements in all possible ways to make the Los Angeles meeting a success equal if not superior to that of the Chicago mass meeting.

Several preliminary meetings have been held, and the unanimous consensus of the friends here seems to be in favor of holding such meeting. Cards of invitation will be printed and distributed at all meetings of progressive people in Los Angeles and neighboring towns. Letters and cards of invitation are being sent to friends and co-workers at a distance asking them to write letters to be read at the meeting if they cannot be with us in person. Several local speakers have been engaged, others will be invited, and it is believed there will be no lack of oratorical talent and enthusiasm at the meeting. Time is *short*—too short, in fact, to get the responses from distant friends we would like to have—but if all who receive LUCIFER promptly after next publication day, and who may care to help in making this proposed meeting a grand success, will write us at once and tell us what they can do, their help will probably reach us in time. Our friends say Mammoth Hall is one of the best in the city for the purpose of holding a mass meeting, centrally located, and will seat about seven hundred people. A week-day night was chosen because less open to the competition of rival attractions.

The committee of arrangements are Walter Collins, 3706 South Park avenue; Major G. M. Taber, 508 Laughlin building; Dr. Aylman Harding and Secretary Mrs. Katharine S. Fry, 711½ South Olive street, all of Los Angeles.

Christianity has done much for love in making it a sin.—*Anatole France.*

The polygamic appetite, so habitual to man, cannot be strange to woman. Both have the same blood and share the same heredity. —*Letourneau.*

SOME REMINISCENSES OF ERNEST CROSBY.

Leonard D. Abbott, in Mother Earth.

It seems appropriate that I should get a request from *Mother Earth* for an article on Ernest Crosby, for my first vivid memory of Crosby has to do with his fellowship with Anarchists. One afternoon—it is eight years ago now—he wrote me that he was "going up to Justus Schwab, the Anarchist, to have an interview with Emma Goldman. They want me to help secure the pardon of a Homestead rioter," he said, "and perhaps you would like to meet them." I knew Crosby very slightly at the time, but was eager to know him better, and I accepted his invitation with alacrity. I remember, as though it were yesterday, our walk together through the darkening streets of the East Side. Our objective point was Schwab's saloon on First street, and when we entered Schwab was standing behind the counter dispensing liquor to his guests. I thought he looked more like a poet than a saloon-keeper, and I liked his fine blonde head and blue eyes from the first. Emma Goldman was there, too; and it turned out that the "Homestead rioter" mentioned in Crosby's letter was no other than Alexander Berkman, at that time confined in prison. We had a lengthy conference about Berkman's case, and Crosby promised to do everything in his power to secure the prisoner's release. He took this attitude not merely because he thought Berkman had been too severely punished, but because, as he explained to me, he did not believe in prisons. The next day he wrote a letter in Berkman's behalf to Andrew Carnegie. It brought no tangible results. Berkman had to serve out his term. But the incident was typical, and that is why it is worth recounting here. Crosby was forever the knight-errant, championing the cause of those who could not help themselves. Whether it was Berkman in jail in 1898, or John Turner held at Ellis Island in 1904, he was always ready with his service, always brave and fearless, always loyal to the uttermost truth.

I remember another occasion when Crosby came into dramatic contact with the Anarchists. He had been invited to address an East Side Anarchist club, and he chose to discuss the question of "Force or Nonresistance" as a working policy in life. The little hall was packed, and some of the ablest Anarchist thinkers were there. I have never heard Crosby speak better, and the burden of his message was this: "Anarchism is a noble ideal, and it will conquer. But it must be won by love, not by force." The debate that followed his speech was tense and prolonged. I do not think he won many converts to his point of view. Almost all who participated in the discussion took the position that force was regrettable, but probably inevitable.

By reason of its contrast and its apparent paradoxes, Crosby's career was in some ways the most remarkable, the most romantic, that I have ever known. He came of conservative environment and married a very wealthy woman. During the greater part of his life his ideals were merely conventional. He was thirty-eight years old when the great change fell upon him that revolutionized his whole nature. He was living in Alexandria, Egypt, at the time, and he was getting $10,000 a year as a judge of the International Court there. The whole story of the inner change through which he passed may never be known. But he has told me that quite suddenly, quite definitely, one day, a radiant vision, an entirely new thought of life, came to him. He had been unhappy and in great spiritual travail. The heartless and luxurious life around him, a growing sense of the hideous injustice involved in Egypt's slavery to the powers, a growing disinclination to sit in "judgment" upon any man—above all, a chance book of Leo Tolstoy's that had fallen into his hands—all these things had paved the way for a kind of spiritual rebirth. He threw up his position at Alexandria, made a pilgrimage to Tolstoy in Russia, and then came back to the United States to devote his life to a crusade in behalf of ideals. Tolstoy was always his master. It was Tolstoy who told him of Henry George, and through George's influence he became an ardent Single Taxer. The third great influence in his life was Walt Whitman.

Crosby was more of an Anarchist than a Socialist and his differentiation between the two philosophies was not a slight thing. It was a point to which he recurred again and again. He made a careful and detailed study of the Socialist position, but came out of his investigation apparently more hostile to Socialism than when he started. At the conference in the Stokes mansion at Noroton last year he sided with the Individualists rather than with the Socialists, and when Jack London was last in New York, Crosby took strongly anti-Socialist ground in arguing with him. The last communication

that Crosby ever sent me was an article supporting Lafcadio Hearn's theory that Socialism is a "reversion" to outgrown social forms. The article closes: "All praise to the Socialists for their condemnation of current injustice! But when they ascribe it to individualism they make a mistaken diagnosis. It is the denial of true individualism by monopoly and prejudice that lies at the root of our social ills, and the remedy lies in making the individual still more master of himself and not in enslaving him to an organization raised to life from prehistoric tombs." I tried constantly to argue Crosby out of this attitude, urging upon him the claims of a libertarian Socialism. He said that he liked the spirit of many Socialists, but that he regarded the Socialism of Marx, in its world-sense, as a menace to human growth and liberty. Taking up the point at length in one of his letters he wrote to me: "A Socialist state would require an angelic spirit in all its members, and that we shall not have for centuries. Meanwhile, the securing of justice seems to me a big enough field for political work, while outside of politics we can all do what we can to foment the coöperative spirit. The temptation to join a great world-movement is immense, but I cannot do it, just as I cannot join the Roman Catholic church, because its dogmas are contradicted by my reason. I am consoled by the fact that others see things the same way. Tolstoy, for instance, and I am sure Whitman would have joined no party, nor do Carpenter's Essays seem to point that way either. It would be a delight to me to 'pitch into' something, and I know that I am not without talents in that line, for I was a very fair Republican politician in my time, but conscience prevents." Yet, in spite of these words, I claim for Crosby a fellowship in that larger Socialism which embraces such men as William Morris, Edward Carpenter, Eugene Debs, George Herron and Maxim Gorky. Morris' portrait hung on the wall of his study. He wrote a little book interpreting Carpenter to Americans. He knew and loved Debs and Herron. And he visited Gorky both in Staten Island and the Adirondacks.

In one sense Crosby was Socialistic rather than Anarchistic. He believed in the ballot. In his earlier poems, it is true, he contemptuously links the ballot-box with the musket, and for several years he refused to vote "on principle." But during the last part of his life he took a lively interest in politics. He voted on several occasions and explained at length his reasons for so doing. These reasons disappointed many of his friends. Speaking for myself, I felt that Crosby's acceptance of the ballot as an instrument for promoting social advance was a step forward, but I heartily regretted that he chose to vote for men so infinitely inferior to himself as Alton B. Parker and William R. Hearst.

Ernest Crosby was a man of amazingly large sympathies; he was as remarkable for his poise and tolerance as for his intensity. He was inspired by no hope of sudden or dramatic social change. "I do not look for anything special to happen," he would say; "we must simply keep on working." His own personal life was almost austere in its simplicity and loneliness, but his mind ranged over the whole field of life and thought. His vegetarianism was not a fad, but a deep-rooted conviction which he lived out at much personal inconvenience. His hatred of militarism was a passion with him. He was always interested in sex-problems, and followed the various sex-wars with keen interest. He read LUCIFER every week and wrote a letter to Moses Harman on his release from jail. He was on intimate terms with J. William Lloyd, of Westfield, N. J., and sympathized with Lloyd's radical views. One day I lent him Edward Carpenter's pamphlet on "Homogenic Love." He returned it with the comment: "In the future I shall be more lenient to Carpenter's homogeneous friends, but I am thankful I am not built that way."

There was something almost tragic in Crosby's isolation. A lesser man would have sought disciples. But he evidently felt, with Ibsen, that "he is strongest who stands alone." I think of Crosby as I met him returning late one night from a meeting on Long Island, at which he had been the speaker. It had been a fiasco, with only a handful of people in attendance. This was exceptional, of course. Crosby often spoke to large audiences. But he knew all the bitterness—as well as the ecstasy—of the pioneer's experience. He was a leader of forlorn hopes. The Anarchists could never entirely claim him; he voted, and he repudiated the use of force. The Socialists felt—and correctly—his instinctive antagonism to their philosophy. Even the Single Taxers did not regard him as quite "sound" in the doctrine. The consequence was that he stood absolutely isolated. He had very few intimate friends. His home-life must have been unhappy. He lived at Rhinebeck-on-the-Hudson, in a palatial home surrounded by nine hundred acres. The property was vested in his wife's name. I always felt that Crosby was a prisoner, waited upon by servants and lackeys. Once when he was driving me over his acres he said: "This ought not to belong to me; and yet what can one do? Would it accomplish any real, any enduring good to distribute it among the people here?" He has confessed his embarrassment when called upon by his conventional neighbors and associates—such men as John Jacob Astor or ex-Governor Levi Morton—to defend his theories. He felt it was useless to argue with these people. They were separated from him by chasms. He had quite definitely turned his back on the "respectable" classes. His sympathies were all with that nether world that struggles upward to the light. "I should like to live like Edward Carpenter," he once said to me, "with farm-work in the country, and simple rooms in the city." Yet to the end he remained enslaved by his possessions!

No one who knew Crosby would doubt his absolute sincerity. The man was honest and pure to the very core. I never detected a false note in him, and I have seen him in all kinds of situations. There was not the slightest trace of egotism in his nature. He was as humble as a little child. He shunned newspaper notoriety, and used to say, jokingly: "Whenever I do or say anything that I would like to get in the papers, they never report it, but when something comparatively unimportant happens to me, they write it up at great length!" He was sometimes bitterly attacked and shamefully misrepresented, but I never heard him say an unkind word of any living being. He was the soul of generosity, and gave away money to all kinds of causes, to all kinds of people.

Crosby was a natural born leader. With his magnetism, his magnificent presence, his great abilities, he could have worn the highest political honors. As is well known, he was at one time closely associated with Theodore Roosevelt in the New York state legislature. He might have been mayor, or governor, or president. Instead, he chose to become an apostle of unpopular ideas, "despised and rejected of men." And who can dare to say that he was ineffectual? Ideas are the most potent things in the world, and the seer and the teacher influence life at its very sources. A man of imagination and vision is untrue to his highest self if he abandons his dream to handle the machinery of worldly power and ambition. The greatest men that have ever lived have been the men who impressed the greatest ideas upon their generations. And Crosby's ideas were world-encircling, world-inspiring, in their power and breadth.

Ernest Crosby was a moral genius. There was much of the poet and artist in him, too. But, under all, one felt his moral intensity burning at white heat. He always seemed to me the very incarnation of that superb line of Whitman's: "Moral conscientiousness, crystalline, without flaw, not godlike only, entirely human, awes and enchants forever."

RELICS OF ANTIQUITY.

Lowisa Deas Harding, in the Christian Register.

Once upon a time there was a god of Love who created a universe of perpetual Strife. This universe consisted of millions of worlds moving in awful, unthinkable distances from each other, and was indeed a handiwork worthy of a very great and powerful being; but he had made it all for the contemplation of some little creatures called Men, who walked about on the surface of one of the smallest of these many worlds. Yes, for their sake had he called it all into being, and he loved men so well that he made, and thereafter tolerated, a very evil god, who went around continually getting into the graces of these favorites of the good god, catching them and torturing them beyond the power of imagination, forever and forever, in a great lake of terrible fire which lay almost under the very nose of the good god,—who could have prevented all this, but he would not, for he was angry at man for having once committed a great fault. It seems that in the beginning man had lived in a charming garden, where roses were entirely thornless and the climate all that could be desired. But, after he had named the pterodactyl, the megatherium, and others, he found time hanging rather heavily on his hands; for, forsooth, he lacked any good, honest, respectable occupation to keep him out of mischief. No use cultivating the soil when the figs dropped right into your hands without even shaking the tree! Well, in this garden there was, besides 8g trees, one bearing a strange fruit called knowledge, from the eating of which man had been most strictly enjoined. Why, we do not know. Of course, an unjust despot will not encourage the establishment of schools in his realm, lest his subjects should perceive the abuses from which they suffer; but one would imagine that in the domain of a good and beneficent king there would be nothing that might not lie with perfect openness before the eye. However,

this god and certain institutions, which have since claimed to be under his especial protection, have ever said to man of this one tree he dared not eat, lest he die forever. Moreover, it seems that the all-wise and powerful god, who made the whole universe, was susceptible to a feeling not admired by the most enlightened men: he was a "jealous" god, and the very first of his commandments ran, "Thou shalt have no other gods beside me,"—an unnecessary injunction, one might suppose, since there were no other gods whatsoever! He may, therefore,—since jealousy is very closely akin to fear,—have taken it into his head to imagine that, if man got enough knowledge, he would begin to build a ladder up to the sky or pile the mountains on top of each other, and so climb into the kingdom of the good god, and turn him out into Nowhere, or condemn him to live in stupid gardens with nothing to do.

Well, after the good god had let the bad god persuade man to help himself to this forbidden knowledge, he was very indignant about the matter. Indignant at the bad god? Oh, no! He let him continue business right along at the same old stand; but he proceeded to make things very uncomfortable for man, who was now, to be sure, in a most unpleasant predicament. The good god solaced him with floods and pestilences while he lived, and the bad god got him when he died. This was not after the fashion of men themselves, who, when their children disobeyed them, did not flog them to death or turn them out to fight the temptations of the great world. No, these earthly fathers remembered that those with whom they dealt were *only children*, and, when they punished them, it was but a little, and then all was forgiven and forgotten!

But finally the good god repented. (He was, it seems, conscious of imperfection, else how could he have "repented"?) He repented, but he did not forgive. Earthly fathers have had sons whose waywardness and lack of affection stabbed their very hearts, and yet they have fallen upon their necks when they returned home, and killed for them the fatted calf, with no single word of reproach. But the god could not do this, and so he decided to doom his only son to a pitiful and shameful death to help man. That was always the way with this god: nothing but suffering counted with him, and always he punished, punished, punished his children for their faults, instead of telling them how the faults should be avoided, and carefully putting temptations out of reach while those exposed to them were too young to understand their harm. True, he had written a book for the advisement of his beloved sons, but it was very difficult to understand it. Men were always wrangling and dying at each others' throats about it. Some said it meant one thing, some another, and some actually dared to say it was not good advice at all, but contained much that could only have come from the pen of the bad god in a frightful temper,—perhaps when he was short of men to feed the furnace.

Well, then this all-powerful and all-compassionate god sent his son to help men. All men? Oh, no, indeed! only the small fraction of their number who happened to *believe in him*, and the god had unfortunately failed to make the evidence anything like indisputable, and so it happened that many honest men pondered very seriously, concluded nothing of the kind ever did or could take place, and then off to the brimstone with them! But some men did believe, and, when they died, they finally found themselves in a place called heaven, where they were to live in eternal felicity; and there they looked down through the cracks in the hard, golden pavement and saw their friends and loved ones, many of whom they had known to be absolutely just and kind during their lifetimes, and yet there they were, on red hot griddles, with the bad god stirring the fire and enjoying himself hugely. And when the men in heaven saw this, what did they do? Did they make straight for the "good" god, overthrow him and the whole heart-breaking, brain-torturing, awful scheme, or else go to rebel everlastingly against him, like men, with their friends below? Not by a large majority! They grasped their golden harps, complacently adjusted their halos, and began to sing to the "good" god an eternal song of praise and thanksgiving: "for his mercy endureth forever."

Great heavens! And what shall we think of men who believe all this, and go comfortably about their daily business? Shall we pity, shall we berate, or shall we despise them for a set of rascally and heartless cowards?

[We print the above article because it illustrates in a peculiar way the impression made upon a living soul by statements which in many of our churches are still cherished, not because they are true, but because "they are relics of antiquity" which illustrate the history and progress of religion. Our evangelical brethren who do not come into personal relations with those who in scorn have cast away the creeds, do not always understand the anguish which accompanies their rejection of accepted standards of belief.—*Editor Christian Register.*]

Editor Lucifer: The heading of the above article is that of the editor. The writer does not believe that these doctrines are yet "relics of antiquity" by any means. Such doctrines can be heard in our churches and read in our newspapers right now: one of the most liberal ministers in New York city read the article some time ago, and said he did not know of any paper that would publish it; another minister, a broad and scholarly man, wrote it seemed to him excellent and that, if he were speaking face to face with the writer, he would say more about it; it is evident that this man was not at liberty to say in public or to write just what he thought about these "relics." Relics, as we all know, are piously preserved for centuries in the churches, and sometimes brought out and carried about the streets of the city for the adoration of the populace; if one does not believe in them he is "unfaithful" (infidel)—to dead bones, and a blasphemer—against such blasphemy as I have tried to set forth in its plain, unvarnished atrocity in this article. Ingersoll has said it all before, but it can bear repeating many, many times, until the reports from our insane asylums shall show that men and women no longer believe these things. L. D. Handcox.

A BIT OF MY PHILOSOPHY.

By Kochi Kaneko.

"What is the geisha," asked an American gentleman. "She is a woman who sings a little, dances a little, talks with any man, entertains anybody, paints her face a good deal, changes her dress every once in a while, eats a little and drinks enough, smokes cigarettes often times, and smiles, and smiles, and smiles," I answered.

Ninety-nine out of one hundred of the American magazine readers are said to be women, and seventy per cent of the writers of all those magazines are said to be women. But then it is man, and man only, who makes money out of them. Look out, you American women!

Love, but don't marry, says one. Marry, but don't live together, says the other. Who is going to unwind the knot of such philosophy?

Marrying for titles has proved a failure through your precious experience. But don't say that marrying foreigners is also a failure. For you have married the titles, not the foreigners, not the man, not the race, and of course not character.

I wish somebody would confess honestly that a marriage for money, too, is unhappy. There is a marriage for beauty, a marriage for self-happiness, a marriage for education, a marriage for mere luxury. These are not, after all, genuine. A marriage that is only happy and pure is the marriage for coöperation.

You should not look to marriage for happiness. Happiness is simply a result, not an end; you can make your married life happy, but you can not buy happiness merely by marrying.

Don't say "I wish I had," and never say "I wish I could." Say "I will have," and always say "I can have." It looks as if there were not much difference, but it makes a big difference in the long run.

The Japanese woman paints her face when she is young. The American woman does the same thing when she feels that she is getting older. This is one difference between the woman of Japan and the woman of America.

THE PRESIDENT'S POWER AS A CENSOR.

To the Editor: Your Washington dispatch this morning quotes members of the Senate and House postoffice committees as saying, in regard to barring papers from the mails for publishing details of the Thaw case, that this can only be done by prosecution under the statutes, and that each case would have to be passed on by a jury, "which would have to determine whether or not the particular matter complained of was of such character as to bar it from the mails."

Such a statement reveals an amazing ignorance of the law on the part of our legislators. If a publisher is prosecuted under that federal statute the jury can only decide upon the fact whether he is the person who caused that particular paper to be mailed; the question as to whether the published matter is "obscene" is held by the courts to be one of law to be decided by the judge. The courts also hold it to be good law that such publication can be judged by a single paragraph detached from its context and without admitting any testimony as to the rest of the matter or the innocent intention of the publisher.

It is amusing also to note the doubts expressed as to the "power" of the president to suppress objectionable publications without judicial proceedings. Why, that is frequently done. Some two years ago the entire issue of a Chicago paper was arbitrarily destroyed by the postoffice department because an inspector "thought" it contained objectionable matter. The department afterwards admitted that this matter was not unlawful, but I and others who had paid for the paper were robbed of our property without redress.

The New York editors had better be good; the president has power enough to suppress all of them and only his reluctance to exercise it against the powerful can save them from the fate that has overtaken other objectionable persons.—*A. C. Pleydell, in New York World.*

IGNORANT OF THE NEW FEDERALISM.

To the Editor: Examples multiply of the need for federal action in spheres of duty neglected by the states. Yesterday Vice-Chancellor Garrison, of New Jersey, in handing down a decree of divorce, remarked: "The law cannot regulate a man's affection to the extent of making him love his wife."

Obviously the vice-chancellor has not heard of the police power or of the new federalism. Nothing is impossible to the revised statutes. It is merely that the state of New Jersey is negligent in the exercise of its powers. If it continues to plead incapacity let us have a federal statute. Perchance an executive decree would be as efficacious.—*A. C. Pleydell, in New York Sun.*

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our home. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor: I was glad to note Mr. Harman's departure for California. I hope the climate, environments and the magnetic touch of friends and sympathizers by the hundreds all along up and down the "coast" will assure him a new lease of life, and as a matter of course every column of LUCIFER will likewise partake of its grand old editor's invigorated spirit. Please find within one dollar for renewal of subscription. ED SECRIST.

Randolph, Kan.

To the Editor: Gladys Lamb says that free love and exclusive monogamy cannot be reconciled. Whatever we freely choose is, to the choosers, freedom. If two lovers freely choose exclusiveness, then they have both love and freedom, unless it be assumed that love must, naturally, rove about if left free, and this is not proved. Monogamy is not life exclusiveness. The legal institution is not so defined and there is no other reason to so define it. C. F. H.

Chicago, Ill.

Moses Harman: I am so glad to think you are bodily free—for even in the darkest hours of your outward bondage you have never been anything but truly free. It did my heart good to read of the kindnesses and honors paid you after your suffering, and I know you do not regret what you have passed through, and would not wish an atom of harm to any one who has helped to push you into your experiences. I am glad to learn that your health is good and that you are generally feeling well.

LIZZIE M. HOLMES.

La Veta, Colo.

To the Editor: Do I object to having LUCIFER sent to me? you ask. Most assuredly not. Have read copies two years ago and they were the means of my getting acquainted with what the German calls "Innenleben," the inner life, of some one dearest to me now. "Innenleben," the inner life, of some one dearest to me now. "Innenleben," the inner life, of some one dearest to me now.

Garrison the Non-Resistant.

BY ERNEST HOWARD CROSBY.

This is a sympathetic sketch of Garrison's career which considers slavery and the Civil War from an entirely original point of view. In the opinion of the author President Lincoln made a radical mistake in undertaking to coerce the seceding states, and the enthusiasm for the "Union" of sections which hated each other he regards as immoral in itself and the source of prolific subsequent evils, including the growth of the sentiments of imperialism and militarism, together with the foundation of the trusts and the aggravation of the labor problem. That the war failed to settle the race question is obvious. If the "erring sisters" had been allowed to go, slavery would, he thinks, have died a natural death, and the states would have reunited, the race question having been peacefully and genuinely solved.

Even those who fail to accept this view of history will find it interesting and full of suggestion, and the account of Garrison's life and the record of the personal observations of the author in the South of today are both vivid and entertaining. 16mo, 144 pages, with photogravure portrait of Garrison. Price, 50 cents (postage 5 cents).

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ALL OTHER LIFE IS LIVING DEATH.

Do what thy manhood bids thee do, from none but self expect applause;
He noblest lives and noblest dies who makes and keeps his self-made laws.

All other Life is living Death, a world where none but Phantoms dwell,
A breath, a wind, a sound, a voice, a tinkling of the camel-bell.

—*From The Kasidah of Haji Abdu El-Yezdi.*

A JOLLY GOOD TIME.

ALL-DAY VISIT OF MOSES HARMAN TO THE LOWE OBSERVATORY.

By Professor Edgar L. Larkin.

We just had a frisky, rattling and lively time of our lives all day, up here on this peak, on Feb. 14, 1907—a new historic and classic date. Harman was the valentine. He started out with the flat assertion that he was born on Oct. 12, 1830. He instantly ascended a tall tree, tumbled to the earth, smashed his hip and has had a game leg since, yet he climbed up this mountain with the velocity of a sprinter, so late as the twentieth century. Immediately his hip was surgeoned up, he turned Methodist preacher and circuit rider. Then he saw the error of his ways and reformed. Then he landed in jail. The very minute he got loose he reformed some more and went to jail again. Out, he still kept it up and got into a finer place—the Illinois state prison up in Joliet. Then they removed him to a United States federal prison over in Leavenworth, Kansas. Great doors swung against him and the bolts of steel grated in their locks. This was the highest honor paid to a man since Feb. 17, 1600, when Bruno was burned at the stake for opposing Rome—an interval of 306 years. I wonder if the rasping of the bolt had any similarity to the crackling of Bruno's flames. Mr. Harman brought along good and venerable Thomas Wardall, who wrote his name in along good and venerable Thomas Wardall, who wrote his name in the register, and this: "written without glasses; born Aug. 9, 1815." He skipped up the hill with his 92 years seven feet ahead of M. Harman. And Mr. Wardall brought along his talented daughter, Flora Warlall Fox. She went and got married to a man. His name is Irving W. Fox. She brought him up here. Mr. Harman stays with this congenial family in Los Angeles.

WE JUST TALKED.

It was a regular "clam-meetin'." We would talk a while, and then talk some more. Then we went at it again and kept it up the whole livelong day. I harped and harped on the incubus now the whole livelong day. I harped and harped on the incubus now resting on women, a hideous growth of a hundred centuries—sex slavery. And we all harped. I extended the beginning of the servitude back one hundred thousand years. This is the way it happened, that feel expression always used now by newspaper reporters in giving an account of one of our modern horrible "pagan" weddings thus: "he claimed his bride." A reporter on the *Cave Dwellers' Express* invented that 250,000 years ago, and every reporter since has plagiarized it without change. Grooms then had to fight for their wives; do yet sometimes. After rivals had been killed before the very eyes of the bride, the successful combatant just marched up, claimed the woman, and immediately married her. And this, "they had a quiet wedding," is a prehistoric expression. The friends of the murdered man usually put up a big racket to prevent the marriage. If no friends of the slain rival came, they actually had a "quiet wedding," in which case, being so rare, the reporters always mentioned the fact. Modern reporters still say "quiet wedding" without knowing why. Then they put iron or bronze anklets and bracelets on the bride and she became an abject slave. Finger-rings now in use are lineal descendants of these ancient tokens of servitude. For a majority of all Asiatics believed and millions still believe that women are "evil" and have no souls. Mr. Wardall during his long sojourn in this vale of women's tears has stored a vast fund of wisdom and has met with many wonderful mental phenomena and occult experiences, and I was fascinated with his description of all these marvels. And I looked and looked at Mr. Harman. It seems beyond the extreme limit of human belief, to think that this man was ever in a prison. I have had vast experience with almost every kind of the human; and now let me tell of first sight. It was through a window of Mr. Fox's home in Los Angeles. I saw the venerable white hair and classic face. With the rapidity of lightning I knew that here is a man with an absolutely pure mind. I am never mistaken; and the all-day visit served only to intensify the first impression. He made the set statement to me that he was deliberately placed in a cell with a tuberculous prisoner, or rather patient, when there were empty cells in the building. The trial and imprisonment of Moses Harman injured the Americas people, but not him.

STATEMENT TO LUCIFER.

I live on this peak rising up out of a vast expanse of perpetual and everliving green. A wide area of 900 square miles of orange, lemon, apricot, pear, plum, peach, almond, fig, walnut, eucalyptus, tangerine, nectarine, prune, pepper, acacia, magnolia and camphor trees, ever bathed in the glorious semi-tropical sunshine. And hundreds of miles of cypress hedges—heavy banks and rolls of green. For a hundred kinds of roses bloom, and heliotropes, wistarias, carnations, poinsettias, great hydrangeas, with sweet violets, and marguerites. This great panorama is so beautiful that words are impotent and the pencils of artists lifeless. And roundabout the observatory rise a hundred granite peaks, with cliffs and torn and twisted crags, giant rocks and colossal facades. All these splendors by day. But human speech cannot tell of the supernal glories of the midnight sky in the great telescope, in this pure air. A hundred million white-hot suns burn and blaze in the celestial vault. They are raked into windrows, and rolls; piled in heaps, banks and terraces,—stars, stars, piled on millions of stars. The Milky Way, with its uncounted millions of diamonds, hangs up, as it were, siderial sheets, gigantic folds of cloth of pearl, majestic robes of night over the Pacific Ocean in the distant south, and trails the careless garments in the tossing waves as the earth revolves. Thus by day and by night, trees, fruits, flowers, the sea, sentinel peaks and the stars —year after year—are my constant friends. Now, into this wondrous place of the most exquisite beauty, awful things keep coming in a never-ending stream. About 5,000 tourists from every part of the habitable earth come to this observatory annually. I had not been here a week before I saw that this is a capital place in which to study anthropology and read minds. I have improved the opportunity during seven years. I have learned startling things; episodes happen here, any one of which could be wrought into a story by one who is able to handle words. These stories would be intensely human. I have seen almost every emotion in the minds of human beings on display. Vivid things happen. Here is the awful discovery: one-half of all the married pairs that visit this mountain simply hate each other. This is an appalling statement, and this is the first time that I have ventured to print it. It is the most serious thing in the United States. One-half of the remainder are indifferent to

each other; and one-half of the second remainder are beginning to lose their love. The number of unharmonic children conceived without a trace of love is simply amazing. I have seen a few, out of my 30,000 visitors, that were really in love with each other; and perhaps I have seen as many as 500 love-children—that is, brought into this world strictly according to the laws of nature—not puerile laws of man, laws made in prehistoric ages of savagery by men who had not discovered even one law of nature. The work looming up before the splendid eugenic societies now rapidly forming all over the country is of vast proportion. This movement must be attended to by every woman who has her own welfare at stake. Her sex liberty is in the balance between ancient savagery and the new modern progress. To me this seems about right: *Nature has given to every woman the inherent right to decide when she will bring forth a child and who shall be its father.*

Any man who does not let the woman decide this question entirely of her own free will commits the heinous crime of rape. Nervous wrecks strew the shores of human existence. I have seen hundreds dying by inches immersed in each other's unharmonic auras. The time will come when eugenic societies will see to it that pairs shall not be joined where their auras are in unharmonic oscillation. Skilled mentalists will read auras of those who think of marrying, and prohibit the union if out of tune; and divorce all those who have been married under this deadly and capital mistake of all ages. Some day, some time, it will be shown to the people that the bringing of a child into this world from unharmonic auras is a crime equal to murder. Anthropology is a majestic science, and race-culture is its highest aim. It is now known to science that the invisible and inaudible oscillations of the universe are so vastly in excess of those seen and heard that these may almost be ignored. The infra and ultra are vast beyond imagination, and nature has a pulse. Harmonics is one of the most stupendous of all physical sciences. "Getting into tune with the Infinite" is one of the most profoundly scientific sentences ever written. This problem is so enormous that it will attract the attention of every scientific man in the world by E. M. 350. For when we detect the rates of oscillation of nature and learn how to oscillate our thought power in tune, diseases and drug stores will vanish. We then began to talk. I started up this embryology question. It is immense beyond imagination. See what does happen.

ARRESTED EMBRYONIC DEVELOPMENT.

This is one of the most appalling events in the existence of man on earth. Listen to its horrors. It is known to biologists that the human mind is a compound of the minds of all the animals that lived before man appeared. This is startling, but true. Man is an epitome of all preceding creatures. The beginning of each human being is a cell, the one-hundredth of an inch in diameter, in the uterus. The first stage is exactly like that of a primeval protozoan. Cells multiply and become a colony of these simple protozoans. Then the human embryo assumes the form of polyps. A little later, vertebrate attributes develop. Only a skilled embryologist at this juncture could tell whether the forming human was a fish, reptile or mammal, as they all have vertebræ. Every human passes through fish, amphibian, reptilian and mammalian forms. Cells are added to his body and brain during gestation that have characteristics of every creature that ever lived on earth. Thus every attribute of mind of every animal is stored in the human mind. See this horror: suppose that at the instant the embryo is passing the stage of hyena, jackal, ferret or wolf, some dreadful thing, as hate for her husband, loathing and unutterable disgust, should suddenly fill the very being of the coming mother and make a terrific impression on her mind; then the embryo will stop developing into a normal human, and the poor woman will bring forth an abnormal creature with the very characteristics of the minds of a hyena, jackal, ferret or wolf. And these crowd prisons to the doors, when they cannot help being criminals. Oh! yes, I have seen the outlines of the wolf, hog, tiger and panther set in the human face. Women of the United States, will you not form thousands of eugenic societies everywhere for self-protection and child-culture? Would that I could travel throughout the nation, visit every eugenic—well-born—society, and personally tell the women in their own lecture-rooms what I cannot put into print. For eugenics, the highest science, is "very low," you know! How many women have ever heard of checked embryonic development? On this mountain I have seen several cases where love changed to hate within one second of time. You now see how prisons are filled. Civilization is putrid to the center and the eugenic women will tear it up by the roots. Do you not want your daughters to know all about arrested evolution? Will you keep hammering away until our laws totally prevent the bringing of unharmonic—i. e., checked development—children into this world? Do you want your daughter to give birth to a not criminal? Ninety per cent of all we think, say and do—yes, right here in the United States—is now ridiculously obsolete, and was invented by prehistoric and savage men ages before one solitary law of nature was discovered! Any law made by man in conflict with a fixed law of nature must and will be swept out of the nation.

SOMETHING GOING ON NOW.

Dear reader, I receive floods of the most remarkable letters from everywhere. Those contain every conceivable kind of questions. I assert that nearly everything is on the verge, and the weights of the ages are about to fall. The human mind is in chaos now, and is as a choppy, boiling sea. I seem to feel the quaking, unrest and turbulence up here on this summit. I told a woman one day about these letters and asked her what the outcome would be. To my astonishment she was not surprised and said: "There is a vast spiritual world beyond the tomb, and it is about to make itself known to man." Then she explained, saying that "a psychic wave from the other side is dashing all over the earth." Four other mentalists have told me nearly the same. From these letters and from conversations with highly intelligent people,—only the better classes come up to the observatory,—from every city, town and county in the country, I am led to repeat: some remarkable mental evolution is now taking place. Chaos is coming on with great rapidity. Mental thunders are sounding and they will roar against Rome. Here is a pointer: hundreds of these letters are imbued with fearful hate of hierarchies. I have heard dreadful words hurled against the hierarchies of both England and Rome, and hissing, blistering scorn against that of Russia. Here is an expression copied from a letter: "It will cost one hundred million men their lives to wipe out religion." And another: "Religion will yet slay untold millions." These were written by sex-reformers, who all have the idea that set hierarchies are deadly enemies of reform along this way. Women, I am writing directly to you and have this to say: I cannot free myself from a nameless dread that some direful thing is coming. It may come along the political, financial or social way. Thus when old Depew was exposed I became alarmed at the appalling words spoken here; withering words were hurled against the corruption in New York, and I have often heard that city called a cancer. I send a warning from this peak, feeling that I have a right to, for I feel the *pulse of the United States.* All I have to do is to question my visitors. Oh! mothers of the people, listen: An appalling war is liable to come at any time with the rapidity of a flash of lightning; it may be here or in Europe. The nation is alive to the unutterable atrocities of wholesale child-murder in sweat-shops, glass and cotton factories, in iron works and mines. I have heard subdued mutterings for seven years. The race question in the South and the labor problems everywhere are simply colossal now. I hear it day by day, brain and blood curdling language. I have waited thus long to put these words in print, and cannot wait longer. See here: one of the ablest women in the United States visiting here while thinking of sex-servitude rushed for paper and pencil and wrote this: "Woman will never be able to progress until she is rid of all this Jesus Christ theology, because a theology that damns woman is surely not calculated to elevate her socially, politically, sexually or spiritually." Signed ——. I have this paper on file. An unfavorable symptom is rapid loss of respect for the United States senate and courts. Extensive reforms must come in courts, trials, prisons, jails, asylums for the insane, for the poor, and in convents. Elections must be purified, and the wholesale graft in cities and child-murder in factories has simply got to cease. I tremble to hear hissing words about Pettibone, Moyer and Haywood. I do not know what form the monster will assume, whether gigantic strikes, city riots or actual civil war; but I cannot dispel the sensation of approaching danger. The Thaw trial, with the slow torture to death of Mrs. Thaw, is rocking the United States. I hear every day such as this: "One thousand Stanford Whites in New York ought to be killed," "Slay the lepers," and the like. It does not seem possible that civil war can occur here in the twentieth century. But it can. Oh! voices that once breathed over Eden, come soon and soothe down the angry waves. And women, exert all your power to avert the coming tide of rage and blood. After settling the embryological appalling arrested evolution problem, we five talked some. We settled everything except that vast, new, scientific and majestic problem, *eugenics.* That is for the women of the nation to settle, and they will. Indeed, they have commenced, and the mighty movement is well under way from east to west. San Francisco has a flourishing society. This is because

ancient blood-drinking kings chained their living prisoners to corpses, threw both into a dungeon, to remain until death came to the one that was alive. The chaining together of a man and woman with unharmonic auras is scarcely better. After this we talked a little; and then my distinguished visitors vanished down the mountain. It was a red-letter day.

Lowe Observatory, Echo Mountain, Cal., Feb. 20, 1907.

VARIOUS REMARKS.

By E. B. Kerr.

It is never wrong to love.

* * * * *

Men worship virgins, but marry widows.

* * * * *

When Oscar Wilde was asked his opinion of the Bible he said, "When I think of all the mischief that book has done, I despair of ever writing anything to equal it."

* * * * *

The "Confessions" of St. Augustine are worth reading. The saint was a very gay young man, but dreadfully afraid of hell fire. To combine pleasure with salvation he prayed to God every night, "Make me chaste, but not yet."

* * * * *

W. P. Austin, of Home, Wash., writes me as follows:

"There will be held in Seattle in 1909 the Alaska-Yukon-Pacific Exposition. What a fine opportunity to have a convention of social radicals at that place on that occasion. There will be cheap fares to Seattle at that time and many radicals will want to attend the exposition anyway. I do hope the sex movement will be organized before that time—that will make the holding of a convention so much easier. Organization is the great need. It is high time to come out in the open—defiantly before the world with an aggressive propaganda. Comstockism and Grundyism would be shorn of much of their power if we were only organized. A branch of the Neo-Malthusian League is also needed in America."

I heartily agree with all that Mr. Austin says. His last wish is already fulfilled. I am sorry, however, that the new organization has taken the name of Malthusian League. That is the name of the English organization, but it has proved a very bad one. The English society has been dragged into all sorts of controversies with Socialists, Single Taxers, and others, over the doctrines of Malthus, and much energy has been wasted in this way. Malthus believed that population always tended to outrun the means of subsistence, and that for this reason, and this only, it was desirable to limit the family. He utterly disapproved of preventives, however, and recommended celibacy and late marriage. I do not suppose that the members of the Malthusian League in Chicago care five cents about the theories of Malthus. What they want is to make woman free by enabling her to decide when she will or will not become a mother, and I suppose they are willing that this should be done by using the best appliances of modern science. If so, they should get rid of the name Malthusian League. None of the foreign societies have adopted it. Those of Holland, Belgium and Algeria are called Neo-Malthusian League, those of France and Spain are called League of Human Regeneration, those of Cuba and Brazil are called Section of Propaganda, while the German body is called Social Harmonic Union. By far the best name is Neo-Malthusian League, because it exactly states the aim of the organization. Vagueness always gives an impression of weakness, while clearness and definiteness are taken as signs of strength.

* * * * *

One of the excellent results of Neo-Malthusianism is that it is raising the value of maternity. We see this in England especially. Since the Bradlaugh-Besant trial in 1877, which drew universal attention to the matter, there has been an astounding fall in the birth rate, which has thrown politicians and capitalists into consternation. Some months ago Sidney Webb wrote two articles in the London *Times* in which he claimed that at least one-half, and probably three-fourths, of all the married people in Great Britain limit their families. A census of the Fabian Society showed that of 120 couples who married from 1890 to 1899, 107 limit their families. Webb claims that state payment of motherhood is essential, otherwise it will soon be impossible to get enough children. H. G. Wells has written articles in two magazines to the same effect.

* * * * *

I am often asked what books are worth reading on the sex question. It depends on the reader. For a Y. M. C. A. young man, or an extraordinarily innocent and sensitive young woman, Carpenter's "Love's Coming of Age" is an excellent book. To the very timid the works of Heinzen, Engels, and Bebel may be recommended. Fairly progressive persons should read Dr. Drysdale's "Elements of Social Science" and Dr. Foote's "Plain Home Talk." To real thinkers I recommend the well-known book of Roedebusch. But for those who are more impressed by facts than by theories the best of all books is "My Century Plant," by Lois Waisbrooker, which contains more important facts bearing on the sex question than any other book ever written.

* * * * *

There is certainly no other paper in the world which has so many good women writers as LUCIFER. The trouble is that most of them are extremely shy and very unwilling to write. I wonder how many years it is since we last heard from Laura Earle, Lena Belfort, Voltairine de Cleyre, Adeline Champney, Mary Brundage, Flora Fox, Myra Pepper, Leona Mathers, May Huntley, Mary Hansen, Amy Linnett, or many more who do not occur to me at this moment. The one compensation for the imprisonments of the editor is that they have enabled us to hear from Lillian, who would otherwise go through life without ever writing an article.

* * * * *

Professor W. I. Thomas of Chicago says that monogamy is bad biologically, though good from an economic standpoint. If that is true, monogamy is doomed. Economic institutions are easily changed, and we can alter them as we please to suit sexual needs, but we cannot change the laws of biology, and must make our institutions conform to them. That form of sexual association which promotes health and vigor is the one that will prevail, and all social institutions will have to be arranged accordingly.

* * * * *

Gladys V. Lamb points out that the exclusive wife is an utterly namby-pamby person, a mere echo of her husband. How could it be otherwise? We all know how dull people are who have spent all their lives in one village or county, while those who have traveled widely are usually interesting. It is the same in all things. Wide experience makes a person interesting, but nobody cares for the inexperienced. Women complain that men care for them only as sex mates, but the truth is that women know so little that they are not companions for men on any other plane. Women may be "innocent" or interesting, but they cannot be both.

SPIRIT OF THE OPPOSITION.

The following paragraphs clipped from the Los Angeles *Times* will perhaps interest our readers:

"FREE LOVE FANATICS.

"Federal secret service men are watching the latest moves of the 'free love' propagandists, led by Moses Harman, the aged editor of LUCIFER, who are planning a wholesale flooding of the country with 'free love' literature.

"Harman, who was released from the Leavenworth penitentiary New Year's day, has left Chicago to escape the rigors of winter and is now at Los Angeles, where 'free love' votaries declare there are more followers of the cult than in any other part of the country. Plans for the publication of 'free love' pamphlets will be perfected there.

"It is the scheme of the leaders of this movement to have 2,500 'free love' advocates write and publish pamphlets containing matter similar to that for which Harman was sentenced to the penitentiary for one year. Harman will publish similar matter in his paper, LUCIFER, and it is planned that if he is arrested the others from all over the country will go into court, confess guilt to the same offense and insist on being sent to the penitentiary with him."

From a Chicago friend I have received a clipping of similar import printed in the Chicago *Journal.* M. H.

"SALOME" VS. "MRS. WARREN'S PROFESSION."

To the Editor: That is an interesting contrast which your theatrical critic draws between the treatment accorded to the Strauss-Wilde performance at the Metropolitan and that received by Mr. Shaw's play. But he does not seem to me to have mentioned the real reason for the difference. "Salome" is a frank appeal to pruriency. "Mrs. Warren's Profession" not only dealt sternly with an evil that is publicly condemned and privately condoned, but Mr. Shaw committed the unpardonable error of showing that if the public was really sincere in its desire to abate that evil the one thing needful was to increase wages. That sociological fact, and not its references to immorality, was the real cause for the suppression of Mr. Shaw's economic play.—*A. C. Pleydell, in New York Press.*

Dull and selfish chastity,
That virtue of the cheaply virtuous,
Who pride themselves in senselessness and frost. —*Shelley.*

LUCIFER.

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THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFUGOU—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

FROM THE CITY OF THE ANGELS.

LOS ANGELES, CAL., Feb. 19, 1907.

Dear Friends of Liberty and Light: The two weeks that have intervened since writing the brief greeting from the Pacific coast, printed in No. 1084, have not been idle weeks. Aiming all the while to take the very best care of myself and to make as little exertion, physical and mental, as possible, I have not thought it best to seclude myself from company nor to abstain entirely from talking from public platforms.

Advertised as I had been by several articles in the Los Angeles papers, as soon as it was known that LUCIFER's editor had arrived in this city I had many callers, among whom was Professor Edgar L. Larkin, astronomer at the Lowe Observatory, Echo Mountain, Cal., some two hours' ride by rail northeast of Los Angeles. Professor Larkin kindly invited mine hostess and host, Flora W. and Irving W. Fox, their family and myself to spend a day with him at his eyrie high up against the mountain side, overlooking the plain in which are located Pasadena the Beautiful; Los Angeles, the second city in size on the Pacific coast of the United States, and many other towns of lesser fame.

Gladly accepting this invitation, on the morning of Feb. 14 mine hostess and host, with Thomas Wardall—father of Flora Wardall Fox—92 years young, set out for the observatory named after Professor Lowe, who has the reputation of having "saved the Union" in 1864 by reporting the movements of the Confederate armies from his balloon that enabled him to overlook Richmond and its environs at a very critical period of the civil war.

Luckily for us Professor Larkin, having spent the previous night in Los Angeles, met us at the station and guided us from the the start, entertaining us with his stores of knowledge of the various objects of interest visible en route.

Passing through Pasadena, the home of one hundred and thirteen millionaires—so reported—then through Altadena, a village, we were soon at the end of the trolley line that brought us from Los Angeles, and at the foot of the gorge that leads up to the observatory. Here, at a little station called Rubio, we exchanged the trolley cars for seats in what might well be called the Lowe elevator—the travel from this point onward being more like going up in an elevator car of a sky-scraper building in Chicago than anything to which I can compare it. The length of this incline road is 3,000 feet; direct ascent, 1,325 feet; steepest part of the grade is said to be "62 per cent"—giving one quite a dizzy feeling, similar to seasickness.

Arriving at top of the cog-wheel and cable route, our attention was first called to the signs of wreck and ruin caused by a storm of wind a year ago, that destroyed much property belonging to the observatory. The storm lasted twenty-nine hours, all of which time Professor Larkin says he stood at his lookout door, every moment expecting the entire building to be lifted bodily from its lofty perch and dashed to pieces at the bottom of the gulch, more than a thousand feet below. But being more securely anchored to the rocks than the other buildings, the observatory itself, with the telescope, its valuable records and its still more valuable astronomer, weathered the terrible storm in safety.

The view from this point—only about half way to the top of the mountain—must be seen to be fully understood and appreciated. Words alone cannot do it justice. The weather, though not so clear as could have been desired, was propitious and the view of the great plain at our feet was superbly beautiful and inspiring—with its countless orchards and gardens, its towns and cities, and beyond these the great ocean—the ocean of oceans on the planet Earth.

Entering the eyrie, we stood under the white dome that can be seen many miles away, and were shown the telescope, and were permitted to investigate the sun-spots which were somewhat numerous on that day, though not so numerous nor so large, the professor explained, as on many other days, since he has been making a special study of these signs of commotion on the ruddy surface of the great parent orb, the mother of our nearest planetary family. Though by no means so large as many he had seen, the professor said that one of the spots to which he called our particular attention was not less than 35,000 miles across, so that our earth might have been swallowed up by it or dumped into it without causing more than a temporary ripple.

After an hour or more of astronomic lessons we had the honor and the pleasure of a lunch with the professor on one of his own tables, using part of his tableware, though the luncheon itself had been brought with us from the "Fox Sanitarium," as good Father Wardall calls the home at 425 East Forty-ninth street, Los Angeles.

After luncheon we were shown the collection of books sent by authors and publishers to the professor for notice or review; which collection forms quite a considerable library of itself, in addition to that belonging to the observatory as such. We were also shown the collection of unpublished manuscript, and the clippings of articles contributed to many magazines by Professor Larkin, altogether forming material for not less than twenty volumes of ordinary size, which he hopes some time to have published in book form. He is much interested in LUCIFER's specialty; says he is president of a San Francisco society formed for the study of eugenics—right generation—and hopes soon to have a state organization, with a branch of the same at Los Angeles. He would write a book on "Prenatal Culture" if he were sure he could get a publisher—has a large accumulation of material for such a book.

While discussing these and kindred subjects our entertainer penciled the following for LUCIFER's readers:

A MESSAGE FROM A MOUNTAIN.

The Stupendous Scientific Problem of the Twentieth Century is to put ourselves in Tune with Harmonic Oscillations of the Universe.
EDGAR L. LARKIN.

Lowe Observatory, Echo Mountain, Cal., Feb. 14, 1907.

One of the highly cherished mementoes of my day at Lowe Observatory is a copy of Professor Larkin's latest published bound book, entitled "Radiant Energy—Its Analysis and Relation to Modern Astro-Physics." This is a book of 335 pages, of excellent workmanship in the mechanical get-up, illustrated with pictures of the latest discoveries in astronomic science. "Astro-physics," Professor Larkin says, "is an entirely new branch of research into the laws of nature." The author kindly wrote a very beautifully worded autograph dedication to myself, of this much-prized volume.

Altogether the outing to Lowe Observatory was one of the most enjoyable and long-to-be-remembered of my earthly pilgrimage thus far.

* * * * *

Sunday, Feb. 10, was for me a "strenuous" day. I expected to make one public address, but quite unexpectedly I made three. In the forenoon was invited to address the Spiritualists at Burbank Hall; spoke perhaps fifteen minutes on the need of right generation—eugenics—as a preparation for any possible continued conscious existence after the death of the physical body. In the afternoon, at Howell Hall, under the auspices of the Hygienic Club—many of whom, including the secretary, Mrs. Katharine Fry, are readers of LUCIFER—I spoke perhaps an hour on "Some Prison Experiences" and "The Methods of the Postal Inquisition." The following report of the meeting as it appeared in the Los Angeles *Herald* Monday, Feb. 11, is not a bad account of what occurred at the meeting. The

report occupied a half-column of the paper and was headed "Lucifer Editor Talks Free Love—Moses Harman Lectures to Big Crowd":

"Moses Harman, of Chicago, the editor of LUCIFER THE LIGHT-BEARER, addressed the Los Angeles Hygienists' Club yesterday afternoon at Howell Hall on the subject of 'Free Love.' The meeting was well attended and Mr. Harman held attention throughout his talk, the audience showing great interest in the subject. After Mr. Harman finished he invited any one to ask questions about any point that they wished to be enlightened on. The majority of the questions related to the effect of tobacco, alcoholic drinks and meat on the passions. Mr. Harman replied that he thought that there was no doubt that they did inflame the passions, though he had heard it said that alcohol deadened the senses. After the meeting a discussion was held and this subject was given much attention.

"Mr. Harman is the editor of LUCIFER, a magazine printed in Chicago. About two years ago he was indicted on a charge of sending obscene literature through the public mails. An article of his on 'Sex,' which was printed in LUCIFER, was the objectionable literature."

Then followed a fairly correct statement of the Chicago trial, the appeal to a higher court, the imprisonment at Joliet and at Leavenworth, also of my release and the reception meeting at Drill Hall on New Year's day.

Among those who spoke at this meeting was Dr. Tanner, the renowned faster. Dr. Tanner seems not to grow older, except in his hearing, which is more defective than my own. The following resolutions, drafted and submitted by Sigismund Danielewicz, were unanimously passed by the meeting:

"*Resolved*, That this meeting puts its most emphatic stamp of disapproval upon and expresses its most vigorous condemnation of the outrageous treatment and persecution of Moses Harman by the United States authorities at the instigation of one Anthony Comstock.

"*Resolved*, That this meeting keenly appreciates and deeply sympathizes with the noble efforts of Moses Harman in discussing and handling without gloves the question which lies at the foundation of the weal or woe of the human race—the sex question.

"*Resolved*, That this club and meeting extend to Moses Harman a most cordial welcome, and pledge to him all the sympathy and moral as well as material cooperation at their command."

* * * * *

At 8 o'clock same evening I had the honor and pleasure of addressing a much larger crowd at the regular Sunday evening meeting of the Socialists of Los Angeles at Burbank Hall. Feeling my strength inadequate to making a set speech on a subject to which I had not given much attention of late, I was much surprised to find my name announced as first speaker of the evening. I had told the lady secretary, Mrs. Daley, that I would be glad to meet with the Socialists and say a few words, in a general and conversational way, on what seemed to me a much neglected part of the scientific socialist propaganda. As shown in the report of the paper *Common Sense*, organ of the Socialists of Los Angeles, the meeting proved a very lively one, and was prolonged till quite a late hour, everybody being anxious to be heard on what seemed a most exciting subject—the "woman question." My opening talk was not more than thirty minutes long; then I was called upon to answer a number of questions from the audience, after which five-minute speeches were in order. Of those who defended the views advanced by me were Mrs. Kratz, Mrs. Daley, Channing Severance and several others. The rulings of the chairman, Mr. F. L. Cook, who is a regular reader of LUCIFER, were eminently fair, so far as I could see.

After the criticisms I was allowed ten minutes in which to reply. As the hour was growing late and my strength quite exhausted, I made but a short reply to my friendly critics, saying, to begin, I much preferred to hear the man who does not agree with me than him who agrees with me on all points; that most of the criticisms were fairly put and would be replied to at a future time, if opportunity should be granted. Elsewhere in this issue will be found the report of the meeting as given by the Socialist organ published in this city.

* * * * *

The largest meeting yet attended by me in Los Angeles was the mass meeting of protest against the kidnaping of Moyer, Haywood and Pettibone, whose trial at Caldwell, Idaho, is now set for March 5. The meeting was held in Simpson Auditorium, one of the largest halls of the city; was attended by not less than 1,500 people, at a moderate estimate; was addressed by a half-dozen or more speakers of local and national reputation, among whom was Job Harriman, one of the best-known labor orators. The tone of the utterances of these orators was *resolute* and *strong*, perhaps I should say *revolutionary*; also the resolutions passed by the meeting, which resolutions will doubtless be published in the Socialist journals, East and West. Lack of time and space will prevent further notice in LUCIFER of this large and very enthusiastic meeting of protest against the imprisonment of these three labor leaders, and their threatened hanging, if found guilty of charges that seem on their face to be wholly false—merely trumped up charges by the agents of perhaps the worst combination of oppressors of the working classes ever known in this country—the Mine Owners' Association of Colorado and Idaho.

* * * * *

Finally for this time, will say that my health has improved very decidedly since I have been taking regular walks in South Park of mornings, and since taking magnetic treatment from Dr. Bagley, of this city.

M. HARMAN.

THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kiichi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, $1.25; single copies, 20 cents.

SOCIALISM AND SCIENCE.

The following is the report of the Socialist meeting addressed by me on the evening of Feb. 10, reference to which meeting is made in my long letter printed in this issue of LUCIFER. I certainly did not mean to say in my talk that I lacked knowledge of scientific socialism,—rather I meant to say that I lacked knowledge of political socialism. But this is a minor point. I do not claim complete knowledge of any subject whatever; am always willing to confess my own limitations, and wish in this place to thank the management of the Socialist organization of Los Angeles, especially the lady secretary, Mrs. Daley, also Mrs. Howell, Mrs. Kratz and others who spoke in my behalf, for their kindness in extending the invitation to meet the Socialists at their hall on the evening named. Also I want to thank the large audience for their appreciative reception of my unprepared and offhand remarks on what I conceive to be the most important part of scientific socialism.

The heading of the article reporting the meeting was as follows: "Socialist Cyclone Strikes Los Angeles—Standing Room at a Premium at Sunday Night Propaganda Meetings—Need of a Larger Hall." Here is what the reporter said:

"Whew! Please open the windows! Last Sunday night's propaganda meeting was the hottest yet. First, there was a perfect crush in attendance; second, the subject discussed—the woman question—was a warm one; third, each element in the local movement made its caloric contribution till the thermometer needed mending.

"It was all because the speakers committee had advertised a reformer with a 'specialty' to make an address on 'Socialism.' Of reformer with a 'specialty' to make an address on 'Socialism.' Of course the reformer spoke on his specialty, only slightly diluting the same with 'the real stuff,' and of course that threw the bars down to the critics, who were not slow to rush to the opening. They had all paid in their good money at the box office to hear a lecture on socialism, and were given a talk on marriage reform, and it was a plain case of obtaining money under false pretenses, etc. Well, as the Frenchman said when accused of having been born in Cork, 'If you will pardon me this time, I promise it shall never occur again.'

"Moses Harman, the veteran editor of LUCIFER, of Chicago, who has only recently been released from prison, where he spent a year for alleged violation of the postal laws, was the speaker. He is a grand and lovable old man, and to state the fact that he is only a socialist in the vague, sentimental sense is no harsh criticism of him. No matter how sublime and courageous a character, no matter how strong and heroic a figure, suggesting Goldsmith's metaphor of the mountain peak which lifts its head above the storm—regardless of all this, he is a shining mark for the heresy hunter, the professional thumb and rule theorist.

"The speaker, who was in feeble health, and already exhausted by two or three addresses, was in no condition to make an effective address. He frankly admitted his lack of a full knowledge of scientific socialism, though declaring his entire sympathy with the same.

"He is well and personally acquainted with Debs and other national leaders of the party. Seymour Stedman was his lawyer in his late conflict with the federal authorities.

"He related much from his personal experiences in jail and in connection with marriage reform. He stands for and has devoted his life to making woman equal with man before the law. The discussion which followed the address showed clearly that, under this system, the reform he advocates is impossible. As capitalism causes the worker's dependence upon his employer, it also causes woman's dependence upon man. And economic independence for man and woman alike will only come with the destruction of capitalism."

M. HARMAN.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of *our* residence.

To the Editor: Some months ago Professor Paul Robin, of Paris, told me much good about LUCIFER. I now understand his enthusiasm and I realize that there was no exaggeration in his eulogy. Your publication is truly free. It appeals to me. Inclosed find $1 for a yearly subscription.—*Maurice Masson.*

Dear Mr. Harman: I am much interested in LUCIFER. I had never seen it until recently. In fact, I think I had never heard of it until *The Public* took up the question of the confiscation of LUCIFER and your arrest by the postal authorities, about a year ago. *The Public* has kept the postal censorship ringing pretty well since. Some day, perhaps, we will have a free press and free speech and a nobler manhood.—*F. J. Wilcox, Elk Rapids, Mich.*

To the Editor: I was very much pleased to see an advertisement in your paper wherein Mr. Kirk proposes to conduct a school of mutual correspondence on politics, religion and things of social interest. I have examined his plan somewhat and think it is worthy of trial. We thus get the benefit of the knowledge and ideas of all in a much cheaper and faster way than can be done by print. We need personal comparison of ideas. As Mr. Kirk's work is entirely without remuneration he ought to be sustained. I should like to hear from every reader of this journal as to the best method of conducting a really helpful school of correspondence wherein we can relate our own troubles to each other and thus get mutual support. All wishing to write may address Philo, office of this paper. Put your letter in a stamped envelope, put this in a larger envelope addressed to LUCIFER, and it will be sent to me.—*Philo.*

To the Editor: Sometimes I think a lot more could be done if liberals would come out more boldly in defense of their rights. If one man introduces a bill to close the theaters on Sunday, isn't there some daring man who will everlastingly get himself shut out of the legislative assembly of the righteous by proposing to shut up the churches on the same day? There are no doubt many of us who think theaters are both more instructive and moral than the average church. I know I went up here on the North Side a while ago and listened to an edifying discourse on the justice of hell that made me feel all out of mental plumb for a week. There's a bill up now to make the reading of the Bible compulsory in the schools. Can't someone propose that a chapter out of Marcus Aurelius or St. Ingersoll shall be doled out to the youthful mind at least once a week? Also, when one thinks of women doing the work of several trained nurses, a kitchen girl, second girl, seamstress, etc., all in one, and nothing ever heard on the subject of an eight-hour day (and think of what an inheritance a child gets from a nervous, overworked mother!), and then hears Mr. Teddyfelt cheerfully arising and proposing numerous additions to her burdens, one feels that if any censoring of the press is to be done, he is the gentleman to begin with, by all manner of means. I don't doubt that his intentions are good, but I suppose we have all heard of the locality with fireproof pavements made of just such intentions.—*L. H. Dana.*

To the Editor: I have just received LUCIFER of Feb. 14 and read with pleasure Mr. Harman's letter therein. I was glad to hear of his safe arrival, and that he had comfortable traveling accommodation and conveniences attendant thereto. I am not sure whether to take Mr. Harman's criticism of the "Santa Fe Railroad System's" overdue trains seriously or not—I'm not sure whether he is joking or not. It is certain that it could be taken either way—seriously or humorously. If Mr. Harman should complain of a slow train while going through Arkansas he would be politely told, "If yer don't like our style get off and push." It would certainly be just, and a good step in the right direction, if the railroads could be made to give compensation to passengers when not living up to their contract with them. But when one remembers how easy it is for the railroads to hoodwink, and cheat, and defraud our big United States government, how much easier must it be to hoodwink, and cheat, and violate contracts with a few transient passengers. Any one who can bring the railroads and other corporations to time will have accomplished a wonderful feat and will get his name enrolled among the immortals. But what compensation shall we ask of the railroads when they don't "deliver the goods" at all? What shall we ask when the railroad murders the passengers? What shall we ask when corporations murder men in mines, and factories, and foundries? Why not go further? Why might not Moses Harman justly ask for compensation from the United States government for denying him for nine months "the right to life, liberty and pursuit of happiness"? The United States constitution contracted with Mr. Harman at birth to guarantee him (and thousands of others) "the right to life, liberty and pursuit of happiness," and to protect him in these rights. But we have seen that this or these contracts have been wantonly and grossly violated. We have seen that the contract is a bogus farce. Mr. Harman stands about as much chance of getting compensation from a railroad as he does from the government. And I have no doubt he is as well aware of this fact as I am. But his criticism of the "Santa Fe" is nevertheless timely and just, and equally humorous. I wish the "Grand Old Man" much good health and every success.—*James Myers, Jardine, Most.*

Lillian Harman—Dear Comrade: Perhaps you have read the notice in the *Demonstrator* of the "kind release" of my dear companion. For over three months he suffered continuously, at times extremely, and as he could not recover we were all, for *his* sake, glad when he was released.

We two have always been lovers, and our lives and work—that is, feelings, aspirations, ideals—so interblended that the parting is like taking two-thirds or more of my life. I do not feel that I longer live; I simply exist.

Several here have said: "Not many have attained what Mr. Magoon has. But few had such depth of thought." I, who know him best, know this to be more than true, yet even I was surprised at some of the stupendous titles of his manuscripts while looking among them for a necessary paper—manuscripts that he had, like myself, written and laid away with the vain hope that some time we would have them published.

He has done much—more than many know—to forward every good cause, LUCIFER'S among the rest. Yet he has often been misunderstood, and consequently misrepresented. Although he would defend what he believed to be right, he was ever kind and good to all, from the lowest animal to the highest human. The last few weeks of his life he was actually angelic. He said he had "no hard feelings toward any one. To those who have hurt and wounded me in the past I have no feelings but deepest, most tender love. I even wonder that I was ever hurt, for I feel that, could I have looked into their souls, I would see good only."

My eyes are too blinded to write more. With love and best wishes.—*Sadie A. Magoon, Home, Lake Bay P. O., Wash.*

To the Editor: I am delighted to meet an admirer of Pam, especially one who does not see her weaknesses, for I like her so well I regret seeing them myself. The book was a present to me from a friend, who, knowing something of my radical views on marriage and the "woman question," decided at once that it was just the sort of thing I would like. It seems ungrateful in me to criticise the book, and I refrained from doing so in my first remarks. It contains so much that is in line with radical thought, and, coming as it does from the popular press, it is worthy of notice, but I cannot accept it as a gospel of social freedom.

Pam and her lover were quite undecided and changeable, at one time deciding to see each other no more and give up all thoughts of their love for each other. But four days before Mr. Peele's marriage they met accidentally and he proposed that they should be lovers always without the consent or knowledge of any one but themselves; he to go on with his marriage and other affairs of life as he had planned. It is upon this proposition, probably, that Mr. Kitchelt thinks Pam based her "final conviction that Peele did not truly love her." From a conventional standpoint this was a disgraceful proposition and it put the lover in a bad light. Pam was properly "insulted" and gave him a severe we-part-forever rebuke.

All who agree with Pam and Pam's mother and Mr. Kitchelt that nothing less than a lifelong, all-sacrificing devotion is "true love" will say that Pam did the right thing. Others might say that nothing in his conduct indicated weakness in his love nor that "he wanted her to sacrifice herself without giving anything in return." His plan had, at least, the advantage of leaving Pam free to live her own life, which might be something apart from him. To every healthy, well-poised woman, life should mean something better than an all-absorbing devotion to love and a lover. Pam was a great improvement on her mother, as every girl should be. Her mother was narrow and selfish; she had no love or sympathy for anyone except her lover, not even for Pam, her only child. Pam had a strong maternal nature, deep sympathy for the sufferings of others, and broader ideas; hence her weakness in trying to adopt her mother's ideal, which could not have fitted her, and the difference in their natures would have made it impossible for her to "live the same life with Mr. Peele that her mother had lived with her father." One of the poorest reasons a girl can find for doing anything is that her mother did it.

I wonder if true love appears to Mr. Kitchelt so clear and well defined that he never could be mistaken in its genuineness, wherever he might meet it. He decides that Mr. Peele did not possess the genuine article when he did not readily give up every plan he had made in life and throw off all obligations to others, all for love of Pam. Suppose he had done this, and after building up a new life with Pam he had ceased to love her and loved another woman,—all of which might have happened,—would it not be just as necessary for him to do the same thing again to prove his love for the other woman? Men have given up wealth, position, reputation, obligations to others, for love. Men have also given up love instead and suffered much, but who shall say which acts from the higher ideal?

Mr. Kitchelt expresses no doubt of Pam's love, yet, in the sequel, after eight years she loves and marries another man, and that, too, when Mr. Peele is free and she knows he has loved her all these years and has never loved another woman. Might not the same change have come to her love if she had married Peele or carried out her program (copied from her mother), which was marriage in everything except the ceremony?—*Lillie D. White.*

JEALOUSY PROVES NOT LOVE.

Of all popular fallacies there is probably none which is so generally believed, and at the same time so untenable, as the idea that jealousy is an indispensable accompaniment and an indubitable proof of love.

On the contrary, not 1 per cent of the jealousy which exists and which causes so much unhappiness, so many disputes, so many uncomfortable hours, is even indirectly due to love, save of self. True and genuine affection for another seeks and desires the good of that other above all else, and is willing, with St. Paul, itself to be a castaway in order to insure the happiness of that other. The jealousy felt by such a love as this is but a passing twinge, an unexpected longing for the gracious look, the bright smile which has been bestowed elsewhere, but nothing more.

"Love took up the harp of Life and smote on all its chords with might;
Smote the chord of Self, which, trembling, pass'd in music out of sight."

Love which deserves the name brings all which is noblest and best in a man's or woman's nature to the front, and genuine, devoted love is never productive of anything but good to both lover and object. Even where it is unfortunate in that it is not reciprocated, it is still ennobling in that it is and must be unselfish.

Jealousy, on the contrary, crushes all the good, encourages all the little-mindedness, the pettiness in a character. It seeketh its own, and is resultant of misery, or at least of discontent all around. No large-minded man or woman is capable of mean jealousy, and while it may be possible that a trifling amount may be a compliment to the beloved, if encouraged it becomes a source of perpetual strife. Carried to extremes, it becomes a species of insanity which not infrequently leads even to murder and suicide, as is abundantly proved by the daily records of police courts.

It may be safely said that jealousy of the ordinary sort, which we find so often in men and women who profess to love each other, more especially in women, the jealousy which warps the character and leaves unsightly lines upon the face, a jealousy which excites more contempt than pity for the misery which it brings its unhappy possessor, is caused by vanity and selfishness rather than by love. And, besides this, jealousy which is easy, pure and simple, where there is not even a pretense of love, is quite as common, and still more unlovely and inexcusable.

The prime root of jealousy is vanity where women are concerned. It is as gall and wormwood to the jealous woman to see attention and admiration given to another. It is quite possible that she does not desire those attentions for herself, but none the less she resents the fact that they are paid to another. She wants the center of the stage wherever she may be; she wants to be first with every one and in everything. She dislikes to hear other women commended, and though she may possibly remark upon their attractions herself, may speak of their good looks, more probably of other good qualities, however, she always wants it understood clearly that her own attractions are superior. Nor is this by any means only when a favored lover is in question; it is with every and any one, and is nothing more nor less than inordinate vanity, coupled with intense selfishness.

A jealous woman is usually envious. She is jealous of her friends' admirers, of their wealth, of their beauty, of everything which they possess in a greater, or even an equal, degree with herself. Moreover, while she may have the good sense and prudence not to show her jealousy openly, she is apt to betray it by ill-natured, spiteful remarks.

It is easy to detect a jealous woman by the manner in which she speaks of the women whom she knows. When one hears a woman cordially praising another woman, especially to a man, it is safe to conclude that she has no petty spirit of jealousy. But when the commendation is spiced with dispraise: "She would be pretty, but," she who speaks is jealous at heart.

One often hears it said that men are more jealous than women, and perhaps this is true with regard to the love between men and women. But men are, as a rule, much less prone to the petty jealousy and envy which are among the common faults of women. There is no doubt that most men are jealous with respect to their sweethearts. The experience of most women, especially of those who are engaged, is that they are often unreasonably so, but this is usually in the uncertain days of courtship, unless the woman herself provokes it by undue desire for admiration from other and all men.

Jealousy is directly responsible for no end of misery; for numberless broken engagements, for unhappy married lives, for divorces, for severed friendships, and no end of sorrow, yet people go on, encouraging, indulging, provoking jealousy, excusing it, maintaining that it is the result of passionate love, accompanied by a humble opinion of oneself. When George Meredith's Egoist beseeches and insists that his fiancée shall promise solemnly, before marriage, that should he leave her a widow she will never remarry, he considers his selfishness "exacting bonds from future years," as an indisputable proof of strong and passionate love. Indeed, he is both grieved and injured that she cannot see it in that light. There are many others, men and women, who have the same point of view, who cannot conceive how to less selfish people it seems merely colossal vanity, a vanity which is stung to bitterness at the bare thought of any other holding the place which is ours—a place which we consider ought to belong to us forever.

Many horrible deeds which have been perpetrated in past times, and in the present time, by jealousy spurred on by selfishness and vanity, have been in good faith often laid at the door of love, which had naught to do with them.

"Beware, my lord, of jealousy;
It is the green-eyed monster, which doth mock
The meat it feeds on."

Yes, indeed, let all who care for peace and joy in love, whether between lovers or friends, beware of listening to the promptings of the jealousy which casteth out faith and trust. Better, by far, let man or woman, however well beloved, go free than be bound by the galling cords of jealous love. No home can be truly happy where it exists. It forms a source of dissension between husband and wife, between sister and sister, friend and friend, and, unlike other barriers, it grows stronger instead of weaker as time goes on.

"Trifles light as air, are, to the jealous, confirmation
Strong as holy writ."

And even time, the great healer, which brings surcease to most sorrows, seldom seems to cause a jealous heart to forget what it sees fit to consider as wrongs and slights.—*Helen Oldfield in Chicago Tribune.*

It requires, no doubt, strong evidence, which, however, exists in abundance, to satisfy us that the origin of marriage was independent of all sacred and social considerations; that it had nothing to do with mutual affection or sympathy; that it was invalidated by any appearance of consent; and that it was symbolized, not by any demonstration of warm affection on the one side and tender devotion on the other, but by brutal violence and unwilling submission. Yet, as already mentioned, the evidence is overwhelming.—*Lubbock.*

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Invites correspondence, coöperation, and membership of all who claim rights, and dare maintain them.
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MEDITATION AFTER THE PASSING OF ERNEST CROSBY.

How many stalwart saviours of the race—
Dear friends of mine—have taken sudden way
Into the Cave of Silence, and there stay,
Since Eret Love's selflessness I learned to trace!
Their fiery darts they hurled at earth's disgrace,
Then sank to Darkness from the desperate fray;
While hordes—great God! still bask on Hills of Day
And turn on Wrong an unimpassioned face!
Oh, who shall dare to tread the earth for naught,
His pulse still red, when even from dead dust
Of Great Ones soars an influence of Might!
Oh, meager men are we who yet have ought
No soul's contagion from their reverent "Must!"
No self-renouncement for Man's larger right!
—*James H. West, in The Public.*

INTEREST IN EUGENICS INCREASING.

By Jonathan Mayo Crane.

Stung by the opposition of many religious and so-called respectable people to his efforts to promote the study of eugenics, or race culture, and by the efforts of these people to utilize the courts to prevent the discussion of sexual hygiene by prosecuting under the obscenity laws those persons who published articles on the improvement of conditions for human reproduction, Moses Harman, editor of LUCIFER, the pioneer journal of eugenics, has declared on more than one occasion that perhaps this opposition was as beneficial as it was logical, and that he feared it might be a detriment to progress if the study of eugenics should become respectable.

I do not share his fear, which probably was inspired by the animosity against him shown by the so-called respectables. I am glad to see that the new science, happily called eugenics by the great physiologist, Francis Galton, is becoming respectable. Although less than three months have elapsed since Moses Harman was released from the penitentiary, to which he was sentenced for one year for publishing articles insisting on the right of children to be born well, hundreds of papers since he was sent to prison have taken up the subject and a National Society of Eugenics has been formed, the subject and a National Society of Eugenics has been formed, the subject and a National Society of Eugenics has been formed, connected semi-officially with the United States department of agriculture.

Several recent numbers of the *American Journal of Sociology*, published by the University of Chicago Press, have contained long and interesting articles on race culture, which is their language have been more outspoken than those articles published in LUCIFER on which the prosecution of Moses Harman was based. Unwittingly President Roosevelt gave an impetus to the study of this subject by his philippic against "race suicide." Regardless of the suggestion of United States Judge Bethea, made in passing sentence on Dr. Alice B. Stockham for publishing an instructive article on the sexual relations—the suggestion that "if you people want to discuss such matters you should have the laws changed"—hundreds of sincere persons, including university professors, settlement workers, clergymen and amateur sociologists, have taken up the discussion and are urging the importance of recognizing the rights of children to be born under the best possible conditions.

An article in the March number of the *American Journal of Sociology* by Professor Edward A. Ross, of the University of Wisconsin, has aroused editorial discussion in newspapers throughout the United States. The article was read at the recent meeting of the American Sociological Society. It was regarded as one of the most interesting papers read at that meeting. The *Journal of Sociology* devotes twenty-six of its large pages to the publication of Professor Ross' article in full, together with comments on it by Professor Frank A. Fetter of Cornell University, Professor William A. Bailey of Yale, Mrs. Anna Garlin Spencer, Miss Emily Balch of Wellesley, Bishop Potter of New York, Professor Walter F. Willcox of Cornell, Dr. I. M. Rubinow of Washington, D. C., and Professor C. W. A. Veditz of George Washington University.

Professor Ross gives interesting data of the decrease of human fertility among various races and tells various reasons which have been given for it. Some persons, he says, "blame the broadening freedom of divorce, unmindful that divorceless Ireland has only four-fifths of the birth rate of easy-divorce Switzerland, . . . and that prolific Japan leads the world with nearly twenty times the divorce rate of stationary France."

The low birth-rate of Ireland is particularly remarkable when the fact is considered that most of the inhabitants are members of the Roman Catholic Church, which is severe in its prohibition of any efforts to check natural reproduction, but Professor Ross does not mention this fact.

He maintains that "the cause of the shrinkage of fecundity lies in the human will as influenced by certain factors which have their roots deep in the civilization of our times." He points out, furthermore, that the decay of religious beliefs has had its effect in decreasing the birth rate.

"Parents who 'trust in Providence,'" he says, "and hold with Martin Luther that 'God makes children and he will provide for them,' are rare. More and more the age chimes in with Matthew Arnold when he says:

"'A man's children are not really *his*, any more than the pictures upon his wall or the horses in his stable are *his*;' and to bring people into the world when one cannot afford to keep them and oneself decently and not too precariously . . . is . . . by no means an accomplishment of the divine will or a fulfillment of nature's laws, but is . . . contrary to reason and the will of God."

"Piety, moreover, promoted parentage by reconciling woman to her lot as mother and drudge. The struggle of woman to realize an individuality has obliged her to rebel against her biblical status and to spurn the counsel of submission to the curse of Eve."

He points out that the restriction of population is beneficial rather than detrimental to the race, saying: "One effect is that diffusion of economic well-being registers itself in a rising plane of comfort, a growth of savings, and a wider diffusion of ownership. . . . Again, a decline in fecundity lessens infant mortality; for often the sole effect of prolificacy is to fill the cemetery with tiny graves. . . . These aborted lives add nothing to national or racial strength; they are simply sacrifices of the innocent to the Moloch of immoderate maternity."

In conclusion Professor Ross says, in italic letters: "*Restrictive is a movement of bottom salutary, and the unbounded evils to its train appear to be minor, or transient, or self-limiting, or curable;*" then, dropping italics, he finishes: "I shall have against me mystics, clerics, *a priori* moralists, sentimentalists, esthetes, militarists, capitalists and politicians; but, nevertheless, I take my stand with those who hate famine, war, saber-toothed competition, class antagonism, the degradation of the masses, the wasting of children, the dwarfing of women, and the cheapening of men."

Commenting on Professor Ross' paper, Professor Fetter says, among other things: "Under the touch of the new science of eugenics, many of our most vexing social problems will disappear, making possible that better democracy which we are just beginning to seek." In this he is in accord with the teachings for which Moses

Hurman has been persecuted, but, like Professor Larkin (see LUCIFER 1087), he holds that laws fixing qualifications for marriage can remedy the evil. Professor Larkin, however, further along in his brilliant contribution, made the more truthful statement that "any law made by man in conflict with a fixed law of nature must and will be swept out of the nation."

Professor Bailey of Yale, commenting on Professor Ross' views, said: "There are certainly dangers connected with a too great restriction of the birth rate, but they are small compared with those of an excessive rate."

Miss Balch of Wellesley said she believed the time would come when persons contemplating marriage would be required to pass physical and mental examinations to determine their qualifications for parenthood.

Probably the best plea for intelligent restriction of the birth rate made by any of the critics was by Dr. Rubinow, who said: "The growing desire to escape the natural consequences of normal married life has created a new mental disease, the fear of conception, which makes a mental wreck of many a normal and healthy woman. Last, but not least, since our form of marriage has not even begun to adjust itself to this almost universal fear of parenthood, unsatisfactory marriage relations at home lead by a narrow but hardly straight path to prostitution, and it is no secret to the specialist in venereal diseases that the social evil in this country is supported by married men no less than by unmarried." Other parts of Rubinow's comments, published with impunity in the *Journal of Sociology*, if reproduced in LUCIFER doubtless would cause this paper to be excluded from the mails.

The real reason for the cry against "race suicide" is pointed out by Professor Veditz, of George Washington University, when he says: "The community wants soldiers, it wants laborers." That is the whole excuse put in a nutshell for Kaiser Wilhelm telling his soldiers that it was the duty of patriotic Germans to "breed, fight and serve."

The largest families are found among the poor. The rich have solved the problem for themselves. But the poor are needed for "cannon food" and to glut the labor market. That is why laws have been passed making it a penitentiary offense to inform a woman how she can avoid having undesired children. The remedy is too obvious for it to be permitted by the rich, whose fortunes depend on the fecundity of the poor. All that is necessary is to abolish the law forbidding the enlightening of women as to the means of restricting their fertility. The poor are as fond of children as the rich, but the percentage of undesired births among the poor is much greater. The percentage of crime and poverty would decrease rapidly if this absurd and degrading law were abolished. Criminals, as a rule, have no strong desire for parentage, and they would be exterminated rapidly if ignorance, promoted by the Comstock law, did not compel them to continue to propagate their kind. Poverty would decrease, because the poor no longer would have undesired children and the labor market no longer would be overstocked.

Few, if any, consumptives, or persons affected with hereditary diseases, would run the risk of communicating disease or weakened constitutions to their children if they knew a safe way to avoid having children without the practice of absolute continency. Instead of laws restricting marriage, what is needed is the abolition of the law which forbids the imparting of sexual knowledge to men and women. There might still continue to be cases of injudicious mating and some children might still be brought into the world who had better never been born, but the percentage of such cases certainly will be greatly decreased when enlightenment takes the place of ignorance.

THE THAW TRIAL AND THE DAILY PRESS.

ELGIN, ILL., March 3, 1907.—*Mrs. Katherine S. Fry, Secretary Protest Mass Meeting, Los Angeles, Cal.—Dear Comrade:* In an early February issue the Chicago *Chronicle*, a conservative Republican organ, published an outspoken letter of protest against the interference of the federal authorities with the freedom of the public press in its detailed presentation of the Thaw trial.

I was both astonished and gratified to discover such liberality of the Chicago press, and was inspired thereby to add a forceful word in support of the radical position taken by the writer of the letter, Mrs. Hulda L. Potter-Loomis, whose pronounced views on sex, economic and medical questions are doubtless happily familiar to all studious friends of progress on the Pacific Coast.

My letter to the *Chronicle* was politely returned, and feeling that its substance and spirit not only pertain directly to the object of your meeting, but that it will also prove an interesting testimonial of the cowardly narrowness of metropolitan journalism, I send it on, as it was originally prepared, for such purpose as it may best serve.

With heartfelt prayers for the successful outcome of your great meeting, I am, faithfully yours, GEORGE E. BOWEN.

* * * * *

ELGIN, ILL., Feb. 22, 1907.—*Editor Chicago Chronicle:* In a recent issue of the *Chronicle* (Feb. 15) I was glad to find a timely declaration against the proposed plan of President Roosevelt to summarily suppress the proceedings of the Thaw trial, as given to its anxious readers by the daily press of our land.

It was also vastly encouraging to observe the fine independence of the *Chronicle* in giving voice to such a definite and determined demand for the constitutional right of free thought and free speech as was made by your fearless, outspoken and intelligent contributor, Mrs. Hulda L. P. Loomis. (These little keynote sermons hold the secret of revolution, too often unheeded.)

Aside from its importance as a sickening revelation of our present social state and tendency, I am not particularly interested in the Thaw trial, which at best (or worst) is only one unhappy exposure of a common, widespread evil magnified into undue prominence through its spectacular setting of wealth and reckless extravagance. The *real* "Thaw trial" is before the bar of social conscience (wherever that may extend) throughout the civilized world, for true barbarians and savages have attained no such depravity of sex-association or of social conduct as stains the record of this uncovered scandal.

With your faithful contributor, who certainly has sounded a thrilling warning to liberty of opinion, I deplore the arrogance and the presumption of high authority to attempt the prescription of either intellectual opiates or moral palliatives. The sense of society cannot be stupefied, nor its sight blinded to its own fevers, sores or poisons, by the pious pretensions of presidents, police or penitentiaries.

* * * * *

Nor can society, however disguised or discreet, rise above the common sources of its common shame.

The question is not, How conceal the effect? but, What is the cause? what the preventive?

If the lessons of the Thaw case shall be seriously and sensibly brought home to those dumb mothers whose false and fearful modesty has criminally deprived their sons and daughters of sacred and unprejudiced knowledge of the most vital facts and responsibilities of their being; if our understanding and practice of economics shall forever make impossible the tremendous and fatal displacement of wealth, and the corresponding reckless debauchery of its gigantic power; if the social conscience shall be stirred to its uttermost depths and the hypocrisies of life become as shameful in high places as they are heartlessly published and paraded in the lower walks of life; if, instead of by legal trickery and the ostentatious purchase of lying indemnity, we conceive and attain our moral standards and ethical ideals through honesty and some golden rule of fearless equality; if, for the brutality of laws whose blighting interpretation must be given to the refined and vicious inhumanity of some "learned district attorney," we shall instead have taken into our hearts the spirit of him who said, "Cast thou the first stone"; if the whispered protection of distinguished libertines and their secret abominations shall, at the cost of one frail woman's soul—its inhuman torture—shout into our sleeping ears the monstrous inequality and injustice of the law—of its inquisition; if the wanton destruction of character by the intimidations, the insinuations, the intolerance and cowardly despotism of unchallenged legal persecution, from whose ruthless and unwarranted invasion no last sanctuary of despairing decency is secure, shall open our deluded eyes to the mockery of courts and the pitiful travesty of Thaw trials as a means of justice to the dead or the living; if, from the nauseating particulars of luxurious licentiousness in whited sepulchers of fashion, our morbid imaginings shall be glad to reach out for the wholesome, unjealous simplicity and natural expression of life—if one or all of these things shall come to pass through the ventilating processes of the public press, society may thank heaven for its *Daily Chronicles* and for a cheaply purchased opportunity to make its moral inventory in a cleaner atmosphere and with an awakened conscience. Through its uncensored reflection of social and political life; through its unjuggled measurement and estimate of industry and commerce; through its unexpurgated exhibit of all those facts and forces, either

now making or ultimately responsible for social weal or woe, the public press must forever and unhindered preserve, through the right of free thought and free speech,—which is the *voice of the people*,—the sacred spirit of liberty, whose fame we celebrate on this historic day. If that spirit be crushed or chained (and it has felt the tyrant's heel), then furl your starry flags, tear down the schools from which they wave, throw out those old ideals so long enshrined in the heart of persecuted humanity, and in the shadow of your hateful halls of state set up the slave-block, the stockade and the scaffold.

If such be our unclean appetite give us the Thaw case wholly and impartially. Let our own corruption feed on its special meat. Hold not away from our final humiliation and redemption the open mirror of our equal shame.

Give us all the crimes and cruelties of the rich, as well as of the poor, and finally give us the grace and the wisdom and the human compassion to provide neither weakness for prostitution, hunger for the training of thieves, ignorance for the exploitation of the law, nor sex-shame for the delight of scandal or the corruption of youth.

With Mrs. Loomis I protest against officious invasion of personal privilege, and deny the supreme authority of officeholders to do either my thinking, my dreaming, or my duties of conscience, and for these I demand unrestricted light and liberty.

For a free press, faithfully yours,

GEORGE E. BOWEN.

WHIMSIES.

BY ERNEST CROSBY.*

We hear a good deal from time to time of the "New England conscience," a term of reproach visited upon such survivals as are still to be identified of the Puritanism of the Fathers. Nothing is easier than the wholesale condemnation of a movement on account of its evident faults. Nothing is more difficult than to sift the wheat from the chaff. But it is worth the trouble and it is only fair to our forbears. As we hope for the charitable judgment of posterity for ourselves, we must be ready to look sympathetically upon our ancestors. What was the essence of Puritanism? It was, I think, the recognition of the fact that man has a complex nature, composed of parts of varying importance, and that where the interests of the various parts conflict, the less important should yield to the more important. It seems to me that this principle is consistent with the latest developments of the doctrine of evolution. As the race evolves, old instincts must give way to new ones, the old self to the new self, and in the inevitable struggle we must take the side of growth against that of stagnation and reaction. That there may have been much error in the Puritan assumptions as to how the nature of man was divided and what was higher and what was lower—this in no way affects the fundamental soundness of the Puritan position. It is doubtless true that matter and spirit cannot be separated as cleanly as they believed—that spirit has an important scope for activity in this world, and that it is a mistake to be preoccupied with any other future world—that the highest functions of spirit are not the observance of new moons and sabbaths but rather the practice of mercy and justice. But the errors of the Puritans were all matters of detail. The idea of mortifying the flesh is not a pretty one, but grows up naturally, and it has done so at various periods of the world's history. If, when flesh and spirit conflict, it is better to let spirit overcome flesh, then the flesh must sometimes suffer, and hence arose the idea that it was always a good thing to make the flesh suffer. As the most conspicuous pleasure of the flesh was sexual, the starving of that instinct was picked out as a special means of self-improvement, and Duty became a taskmaster whose place it was to make people do disagreeable things and avoid agreeable ones with no ulterior object in view.

The mistake of all this lay in emphasizing the stunting of the lower self rather than the development of the higher. The essential thing in Puritanism is self-control, and that is a fine quality, so long as the lower and higher natures do not wish the same thing. We can conceive of a future for man here on this earth when he will do what is best instinctively, and when his entire nature will be at one, but it is idle to suppose that we have now arrived at any such point of rest. Our world is now a laboratory of new and higher instincts in the making, and we are each of us at once experiments and experimenters in this laboratory. From this laboratory the higher man must eventually issue forth in all his perfection. Clearly by can we best contribute to his more speedy formation? Clearly by letting that which is higher in us dominate that which is lower, and it is duty and conscience which have their play in this field. The degradation of these instruments into mere tortures by an exaggerated Puritanism has resulted in a reaction and a rebellion against duty and conscience. "Do just as you like," say the new teachers. "Learn for yourself that fire burns and water drowns. Take nobody's word for it. Pray now to be led into temptation and yield to every tempter and find out for yourself what is best." But even if we follow this advice, at the end of our career we shall find the same necessity for self-control, and then it may be harder to exert it. I may, for instance, yield to the temptation to lie in bed in the morning until an accumulation of cold breakfasts, scornful friends, and failures in the business life force me by shame and self-interest to get up early, but in the end I must use the same power of self-control, and I would have been spared a long series of unnecessary experiments if I had turned myself out of bed at first. And I ran the considerable risk all along, by my yielding to temptation, of becoming a confirmed and incurable sluggard—one of the vast number of experiments gone wrong in our joint laboratory. We gain a good deal by accepting the results of other people's experiments. I know, for instance, from hearsay that the morphine habit is a bad one and leads to disaster. Surely it is not necessary for me to go out of my way to prove the fact at the risk of permanent injury. Self-control is a fine attribute and just as good before as after personal experimentation. The later school of psychologists tell us that the vast mass of our actions are already instinctive, the result of years of experiment by our ancestors, our fellowmen and ourselves. This simple settlement beforehand of the details of our lives leaves us free to devote our time to more important matters and to help in settling for posterity those questions which are evidently still open. If we still were in doubt about our hour of rising, of eating, of business, of pleasure—if we still examined again the methods of going upstairs and down whenever we had occasion to visit the upper stories of the house, there would be no time left for real progress. Let us get self-control as best we can, but the sooner and simpler the better.

I remember watching a hurdle race once—a match between two horses to settle a wager. The contestants rode over the course successively and the bet was to be decided according to the better form exhibited by one or the other. The first horse took the bit in his teeth and came down the track at a tremendous run, clearing every obstacle perfectly and finally going many hundred yards too far before his rider could bring him to a stop. The second came along comparatively slowly. His rider gathered him deliberately together before each hurdle and he took it with quiet dignity. To the tyro his performance was tame in comparison with the other, but the judges unanimously awarded the contest to him. The reason was that the latter rider had complete control of his mount, while the former was really run away with by his. And in life as in this match the question is not so much, what did you do? as, how did you do it? These two horses had done the same thing and done it well, but in one case there was a background of self-control—power in reserve, as we often call it—and in the other case there was none. It is a matter of small importance whether you drink or smoke or not, but it is a matter of supreme importance that no such habit should run away with you, and that you should at every moment have complete control of yourself. And this virtue the Puritan had, and we do wrong to revile him, for we need these very qualities even in our revolt against his narrowness. The real higher qualities of human nature which we group under the head of love to God and neighbor are also broad qualities, and not only broad but social, and these facts the Puritan forgot, and our civilization to a great extent has forgotten them. To preach love for neighbor to a generation which is distinguished for covetousness calls for stern Puritan qualities. It was a sense of duty that sent Jonah into the streets of Nineveh and Moses to the court of Pharaoh, and it still requires a sense of duty and the pricking of conscience to enable a man to fly in the face of things as they are. The protest of the Protestant can be turned against Protestantism itself, but it is still protest, and it is not easy to protest, even on behalf of sweetness and light. Self-control must be the backbone of the race yet, and it is a false doctrine which makes fun of it. But in cultivating our higher selves let us be sure that we know what is up and what is down. One thing is certain. Lovelessness is always down, and the old Puritanism was too often loveless.

Rhinebeck-on-Hudson, New York.

*A posthumous article published in March issue of *Ariel*, Westwood, Mass.

Be happy and you will be virtuous.—*Grant Allen.*

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

LOS ANGELES PROTEST MEETING A SUCCESS.

LOS ANGELES, March 18, 1907.—*Dear Lucifer Friends:* After what seems a long delay I again write you to say that thus far my outing on the Pacific coast has been pleasant, health-giving and fairly prosperous in a business way; really beyond my expectations, on leaving home nearly two months ago.

After the first two or three weeks, which weeks were mainly cloudy and cool, my health has steadily improved, so that now I can walk and climb hills almost as well as before my incarceration in the state prison at Joliet.

The mass meeting at Mammoth Hall, Tuesday evening, March 12, was a splendid success in every way. The hall, though not crowded, was comfortably filled. The agent said (by actual count) the number of chairs was 460, and that not more than ten or twelve of these were vacant. The collection paid the expenses of the meeting, and something more, including hall rent, cost of advertising in the daily papers and by printed cards, of which latter we sent out 500 or 600, on which postage was paid, besides some 1,500 distributed at meetings of liberal societies in the city. From sales of books and papers at the door of the hall about $23 was received, including several yearly subscriptions to LUCIFER.

The meeting was presided over by Judge E. Major Taber, who has been for some years a regular subscriber to LUCIFER. In a very neat little speech of ten or fifteen minutes the chairman explained the object of the meeting, and then introduced yours truly as the first speaker of the evening. My forty-minute talk was mainly extemporaneous and dealt chiefly with the suppression of freedom of speech and of press by the officials of the postoffice department of the general government and with the prostitution of the powers of the federal judiciary in sending women and men to prison and subjecting them to heavy fines for no crime except the expression of unpopular opinions as to what is moral, true and good in the realm of eugenics, or of sexology, including the problems of heredity and race-culture. My talk was well received by the audience, a large proportion of which consisted of women.

The speakers that followed were, first, Arthur S. Howe, editor of the *Occidental Mystic*, a monthly magazine devoted to psychic science and the philosophy and phenomena of modern Spiritualism, who, with his "helpmeet," Mrs. M. E. Howe, also a very efficient speaker and writer, was my most effective helper in San Francisco three years ago. It was mainly through the efforts of these two that the San Francisco Freethought Association was formed, which association held regular weekly meetings till the quake and fire of last summer.

Mr. Howe's address was a powerful arraignment of the policy pursued by our falsely-called public servants in their administration of what should be, but never has been, a government of, by and for the people.

I made no notes of what was said by Mrs. M. E. Krutz, Dr. Ada S. Patterson, Dr. Leon E. Landone, Dr. Alvenson Lucas and others who made brief speeches, but hope to get synopses of these addresses for publication in LUCIFER.

The most widely known, doubtless, of the speakers at the mass meeting was Professor Edgar L. Larkin, astronomer at Lowe Observatory. Though at first declining to speak, at the urgent request of the chairman the distinguished writer on astronomic and kindred sciences came forward to the platform and made a brief address on human-culture, a subject to which he has given much attention. So well known has been his work in this line that he has been made honorary president of the lately formed San Francisco Eugenic Society.

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Thursday evening of last week I accepted the invitation of our old time friend, Annie E. Cummings, to spend a day or two at her home in Vineland, a small town near the foot of the San Bernardino range of mountains. Friday I spent several hours tramping over the cactus-covered "desert" north of Vineland, which desert is waiting a supply of water to make it beautiful, fruitful and every way desirable as a foundation on which to build homes for the homeless. Saturday I had the pleasure of being driven in his buggy by our good friend Kallmyer, of San Gabriel, through the walnut groves, peach and plum orchards that lie between Vineland and San Gabriel, and afterwards to be entertained at the Kallmyer home, in their beautiful suburban town ten miles north of Los Angeles, reaching that city same day, after a very pleasant and restful outing of forty-eight hours.

* * * * *

Yesterday (Sunday) forenoon I had the pleasure of hearing my old-time friend and fellow-townsman, Clarence Darrow, deliver one of his characteristic discourses at the Mills "Fellowship," Blanchard Hall, in this city, to a large and enthusiastic audience. His subject was "The Open Shop." In the afternoon I heard Mattie E. Hull, at Howell Hall, discourse upon "The Seen and the Unseen," and at 8 p. m. I again heard Mr. Darrow at the Socialist meeting, Burbank Hall. His subject was, "The Rights of the Poor Man." The large hall was crowded almost to suffocation. Notwithstanding discomfort the audience was a very good-natured one and listened with rapt attention and frequent applause to the speaker while he showed that theoretic rights count for nothing, and that only as rights can be practicalized by might can the disinherited poor be benefited by the Socialistic propaganda. And yet no suggestion of violence was made by the speaker.

Mr. Darrow is attorney for the imprisoned labor leaders, Moyer, Haywood and Pettibone, whose trial is expected to take place very soon. Unless called to Idaho he will remain in Los Angeles till next Sunday and will talk to the Socialists in the largest hall to be obtained—so it was announced at last evening's meeting.

* * * * *

Los Angeles is a wonderful city for meetings of propagandists of all sorts, grades and shades of opinion. One regrets often not being able to attend a half-dozen meetings at the same time. Hence the difficulty of getting people together in any considerable numbers without a deal of effort and the expenditure of money in advertising. Excursions to the beaches and to the surrounding country take thousands away from the city every Sunday. Tourists, health-seekers and pleasure seekers in vast numbers flock to this city and its environs every year, and especially in winter and early spring. I should like to say something of the climate and scenery of southern California, but these have been described so often and by so much abler pens than mine I forbear the infliction, at least for this time, and will bring this letter to a close and hasten to get it into the mail, lest it should be too late for next issue of our Son of the Morning.

My address is still 425 East Forty-ninth street, Los Angeles.

M. HARMAN.

A physician, partisan of the cure by suggestion, met the son of a friend and asked how his father was. "Not at all well," said the child. "He says he is very ill." "What nonsense! Tell him from me that he only thinks he is ill!" Some days after the doctor met the same boy. "Well, how is your father?" "O, doctor, he thinks he is dead."—*Il Mondo Umoristico.*

SOCIALISM AND THE CHRISTIAN CHURCH.

At Burbank Hall, Los Angeles, Sunday evening, March 3, I heard a lecture on the above-named subject. The lecturer took the ground that it is no part of Socialistic work to attack the Christian Church or churches, their doctrines or usages. Neither is it any part of the work of Socialists to attack "the law," the civil "law of the land." While it may be all right for the "Freethinker" to assail the superstitious creeds and customs of organized Christianity, and while it may be the duty of the "philosophic Anarchist" to show the wrong inherent in the organized State—that is, in government of man by his fellow man—both these lines of reform are foreign to the work of the Socialist as such. His duty is, first, last and all the time, to attack and to crush organized capitalism. No minor issues, no side issues, should be allowed to divide and distract his efforts. Church and civil law are side issues.

Referring, probably, to the agitation for repeal or radical reform of the postal laws against discussion of sex and reproduction—science of Eugenics—under the ruling that such discussion violates the federal statutes prohibiting the dissemination of "obscenity" or of "immorality," the speaker iterated and reiterated the statement that "freedom of speech has been won." Once only did he admit that there are exceptions to this averment, when he said, "Comrade Harman has reason to think differently"—or words to that effect.

When five-minute replies were called for, "Comrade Harman" said in words or substance as follows:

"In illustration of the subject of the lecture, let me cite an instance or two, drawn from experience and observation.

"Years before the breaking out of the great American civil war I was a member and also an officer in the Southern Methodist Episcopal Church—the church that has been—justly, I think—accredited with being the main religious and moral support of the Confederacy, whose aim was to disrupt the American Union of states and to found a new federation of states, a federation whose chief cornerstone was to be the public recognition of the principle that all men are not 'born free and equal,' but that the 'children of Ham'—the African race—were created to serve the children of Shem—the Caucasian race.

"As such member and officer I had abundant opportunity for observing and studying the relations subsisting between organized Christianity on the one hand and 'organized capitalism'—organized wealth, state-protected wealth—on the other.

"The anti-slavery movement was, in essence, an attack upon *capitalism*—capitalism in one of its most concrete forms, the ownership of the muscles, the bones and sinews of the black man by the white man. 'By the sweat of thy face shalt thou eat bread,' was the sentence passed upon primitive man, according to tradition. But the Caucasian said, 'No; by the sweat of my African chattel will I eat bread'—and he did so eat.

"The black man was the white man's money, the white man's capital or money-getter, just as the white man's 'horse, ass or wife' (see Jewish decalogue) was his money, his capital. The anti-slavery movement attacked the white man's money, his investment, in the body of the black man and destroyed that investment. Before the war the capital invested in black men amounted to about $1,000 per man; women and children in proportion to ability to do a man's work. At the close of the war my brother Woodbey (a black man born in slavery, now a very effective Socialist orator, at that moment sitting a few feet in front of where I stood) had lost his capitalistic value. He could no longer be sold for $1,000, nor for any other sum.

"Yes, the anti-slavery movement attacked and destroyed capitalism in one of its most concrete forms, but did it destroy capitalism as a whole?

"Did it destroy slavery as a whole?

"No! Slavery survived. The reign of capitalism survived, and why?

"Chiefly, as I see it, because the anti-slavery movement did not dig deep enough for the causes of the state-protected capitalism incarnated in slavery of the black man to the white man. The anti-slavery movement was a surface movement; it struck at one of the limbs or branches of the great upas tree, but left the root and the trunk untouched, unmenaced, unharmed!

"The root and the trunk of this tree of evil is the *love of power*—the desire of some men to *rule* other men—and women also.

"To secure themselves in the right to rule other men and women, men ambitious of such power organized those twin institutions known as Church and State.

"The Church—not Christianity, for Christianity is a sentiment, not an organized entity at all—the Church as organized by Paul and other hierarchs, says: 'Servants, obey your masters,' thus recognizing the two classes, rulers and ruled. Also, 'Submit yourselves to every ordinance of man for the Lord's sake,' thus clearly inculcating the union of Church and State. Also, 'The powers that be are ordained of God; whoso resisteth the power shall receive to himself damnation.'

"Money is power; capital is power, in its concrete, its visible and tangible form. The first thing, then, that this twin monster, Church and State, did was to create a legal-tender form of money, a restricted, an aristocratic, a privileged form of money, partly as a debt-paying and tax-paying institution, and partly as a medium of exchange—often a medium of exchange for the release of sinners from 'purgatory.' Of course the dues of the Church, the tithes, must be paid in the money of privilege or its equivalent—slaves, white or black, being one of the recognized equivalents of this money of the realm—money of the *ruler*.

"'Whose image and superscription is this?' asks Jesus when shown a coin. 'Cæsar's,' was the reply. 'Render therefore unto Cæsar the things that be Cæsar's, and to God the things that be God's,' thereby recognizing that money is a creation of the civil power, the representative of royalty, the outer symbol of the psychologic doctrine that man is not free to govern himself, but must have a ruler, a visible ruler, an earthly monarch to represent the heavenly ruler, 'The powers that be are ordained of God.'

"So then, as I see it, in order to successfully assail and to effectually destroy organized capitalism, whose representative and chief tool is legal-tender money, we must first destroy the twin despots—the power behind the throne of Mammon, greater than Mammon's throne itself, namely, Church and State!"

I wanted much to add something about freedom of speech, but did not have time. I wanted to say that while the freedom of speech and of press in regard to religious opinion is practically won the freedom of speech and of press in regard to political government, and especially in regard to Eugenics—including all questions relating to sex and reproduction—is yet to be fought for, suffered for, and, most probably, *died for*, as our fathers and mothers for many ages fought, suffered and died for the freedom of worship, worship of the unseen and the unknown.

Freedom to advocate the abolition of government of man by man is yet to be won, as we all know, from the simple fact that every year women and men are arrested and imprisoned (or deported) because of their advocacy of the right of self-government in all things, as well as in matters religious.

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Hoping all is well at LUCIFER'S Chicago home, also that all is well with its widely scattered friends and helpers, I remain yours for more light, and for the right to spread the light as I may see the light of truth.

M. HARMAN.

A TRIBUTE TO CROSBY.

By Ed. W. Chamberlain.

Cooper Union, in New York City, has been the scene of many meetings which history will hold memorable, but perhaps the most remarkable of such meetings was held on March 7 in honor of the memory of a man not in political *life*, not in the glamour of official, social or financial exaltation—only a plain citizen whose conspicuous personal goodness and earnest, consistent efforts to promote the cause of human advancement won him the affection of all with whom he came in contact.

The influence which Ernest Crosby exerted upon me was very peculiar. Upon his return from Egypt he occupied offices in the same building with me and I saw him frequently without a speaking acquaintance. In those days I was so foolish as to harbor a very unjustifiable prejudice against him, not so much on his own account as on account of his father, who was a theologian and had the objectionable characteristics of his class, and was especially venomous at the time of the outrage upon good old D. M. Bennett. And I was so wrong as to attribute to the son a discredit due to the moral obliquity of the father. Besides, I had known Ernest Crosby's uncle, who was a fine specimen of an old-time lawyer, maintaining in a high degree the dignity of his profession; and afterwards, when I came to know Ernest Crosby well and when my aversion to him had been turned into affectionate respect and admiration, it pleased me to think he was more like his uncle than like his father. I have known several sons of theologians who have been better than their fathers because of

their repudiation of the parental orthodoxy, and as such Ernest Crosby must take rank with Robert G. Ingersoll, Bolton Hall, Captain Robert C. Adams and Albert Chavannes.

Upon the same Cooper Union platform whence encomiums are now delivered upon Ernest Crosby's life and work, he once stood with only a few faithful associates and protested vigorously against the official wickedness of the deportation of John Turner.

When it was proposed that Professor Herron should deliver a series of lectures in Cooper Union some of the unco guid started a crusade against him on account of the agreement he had made with his wife for a friendly separation. I was a member of the Herron committee, of which Ernest Crosby was chairman, and I remember with peculiar satisfaction Mr. Crosby's prompt repudiation of any thought of abandoning the lecture project to conciliate the unco guid.

I last saw Ernest Crosby in September at the Colonial Arms Hotel in Gloucester, Mass., and we had an hour's conversation, in which I told him of my correspondence with Attorney-General Moody in relation to Moses Harman. He was greatly interested and very sympathetic, as indeed he was in all things relating to Moses Harman. It is quite characteristic of Ernest Crosby that, with the heartiest approval of the noble work to which Moses Harman was devoted, he had no word of condemnation for those who so wickedly misrepresented that work for their own mercenary purposes. It is gratifying to know that the very last writing that Ernest Crosby gave out to the public was his letter of sympathy and appreciation to Moses Harman on his release from prison.

THE FUTURE.

By Sara Crist Campbell.

And I looked into the future and saw a new heaven and a new earth, wherein there were good homes and remunerative work for all.

The following are the things I did not see, for they had all passed away and will be no more forever: I saw no government of man by man, no churches, prisons, saloons, whisky, tobacco, flesh for food, coffee, tea, corsets, face powder, high-heeled shoes, or anything whatsoever that would in any way be injurious to health or a hindrance to freedom and happiness. And I saw happiness as an angel of glory beaming from every face. And love, the archangel of peace, health, happiness and freedom, dwelt continually in every heart. And I said, When can this be? And the angel of common sense who was with me and who also saw the vision said, All these things shall surely be when humanity is sufficiently evolved to bring it about, and nature, the great paradox but nevertheless the only providence that shapes reforms, will see to it that the men and women will be born that will create this new heaven and new earth; yea, more, the ones are already born who have begun the work of reconstruction, and more will be born as they are needed, and the work will go on forever.

A LETTER TO A CONSERVATIVE.

Dear Sonsie: I used to think a good deal as you do on the subject of theology, but I have been coming to the conclusion, the more I meditate on the subject, that very many of the evils from which society now suffers are caused, or at least perpetuated, by the preservation of a religious belief long since outgrown. You say this will all right itself. Well, so will any wrong, no doubt, if we give it time enough; but in the meantime, if people see an error in any other direction, they up and have at it. The works of Ingersoll and Paine were not popular, surely, but in the light of the percentage of religious fanatics which fill our insane asylums I believe they were as great benefactors as our time has known. Take a man who has been held long enough over a hot stove, in dread that he will be dropped thereon in a few minutes, and after a little you have reduced his mind to such an abject state of fear that if you tell him his head was made to walk on and it is wicked to stand on his feet, or that if he steps on a crack in the sidewalk a ghost will come out (a servant of ours told me that once when I was a youngster, and nearly scared me to death till I told mother and she said it wasn't so at all) he will meekly assent to each one of these absurdities. That, to my mind, is what the idea of hell has done for men; it has warped their judgment on almost every subject.

I sometimes think of the example of an organ grinder. He drives me almost mad when I want to read, and it strikes me as an infernal nuisance that he should be allowed to stand out there at all. Yet other people are sitting on the steps and getting lots of fun out of it. It will evidently be unfair to take away their music and give them nothing else. We must go slowly—the music a little better and a little better, until at last they know and enjoy the best that has been written. So far, so good. But now we have another phase of the matter. Here is this organ-grinder coming into a concert where we are enjoying fine music, and he plants his organ right in front and begins to grind vigorously. We say, "Hello, get out of this; you are spoiling our concert!" Then the grinder says, "This is a very old organ I have here. It has been grinding out the same tunes for hundreds and hundreds of years. Your fathers enjoyed it, and so did their fathers, and there are no other tunes beside it. If you don't think so you are all going to eternal perdition!" I reckon we will take him by the back of the neck and harry him out of the front door, not stopping to reflect that if our music is better he will probably stop grinding in the course of a century or two.

We need not mind about showing him any great amount of consideration, perhaps; for a great many hundred years he has been insisting that his is the only harmony there is in the universe, and when he came across a Beethoven sitting by the roadside producing melodies that are full of concentrated sunshine, and great winds, and open sky, he fell upon the master and broke his violin—and his heart when he could. He would burn you and me in the public square today were he able to do so—for our own good and for the good of the organ. There is this, too, about the grinder: I believe that he often knows he is not grinding the best there is today; but then there comes up the question, What is to become of him if the grinding ceases!

You say, "Thinking people all think alike on these questions, and the unthinking are moving as fast as is good for them." Knowest not, dear Sonnie, that the unthinking never move at all of their own volition, but only as they are prodded from behind, and that if they are shoved, nolens volens, over into a better field, they reward the active one with—kicks and entreaties to be left in peace! No doubt the wise reformer is he who uses a *long* stick and operates from behind a tree!

Farewell.

ALMA.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Lillian Harman: Inclosed find $1.50, for which please enter my subscription one year to LUCIFER and one copy of "Life, Health and Longevity," by Moses Harman. As a citizen of the earth I demand the right to investigate, in the light of my own judgment and reason, any and every subject bearing upon the welfare of the race. I believe in the doctrine all for the race and the race for all. The world is my home, all mankind my brothers, to do good my (sufficient) religion.—*W. J. Roberts, Ishpeming, Mich.*

Moses Harman: Some time since I received, upon application, several specimen copies of your paper and have read them with great and increasing interest. Truly your work is one of grand and lofty purpose. May I extend to you, who no longer seem a stranger to me, sincerest sympathy in the work you are doing and best wishes that your health and strength may soon be restored to you? Inclosed find a money order for $2.25 for one year's subscription to LUCIFER and one copy of each of the following: . . . Yours with best wishes for success.—(*Miss*) *Elmira E. W., Pawtucket, R. I.*

Lillian Harman: This morning's mail brings the new pamphlet. I think that this is an excellent idea. A very nice collection and combination of information. Inclosed you will find $2. Please mark LUCIFER paid if it has expired. Send pamphlets for the balance. If my subscription is paid you may send me copies of the pamphlet for the inclosed. I have not recently sent you any remittances and therefore do not remember just how my subscription stands. Wish you would see that I get a few extra copies of each issue, which I will try and use for the good of the cause.—*J. W. Griggs, St. Paul, Minn.*

Lillian Harman: No. 1087 and pamphlet were received this morning and I hasten to inclose $1 to help pay postage for sending them out, for they, with all other means for enlightening the political and theological blind, are very much needed throughout the land. While I have not had time to read the pamphlet yet, I know it is all right, for anything along the line for freedom can be nothing less.

Hail the day when women will have all the liberty that is due them and when all will have the liberty of a commonwealth form of government; when all capitalistic tyranny shall have been relegated into the shades of oblivion; when the standard for the man and the standard for the woman will be one and the same. Yours for the revolution.—*Dr. T. Morris, Columbus, O.*

Dear Mrs. Harman: Will you forgive a stranger (to you) addressing you, asking help? Have taken LUCIFER for years, but not in my name—"mistresses" are so very narrow. Now will you (if you can) give me the address of a reliable employment office for domestic help? Have written to several of them, inclosing postage, references, and in two cases photos, but can get no reply. Am a cook at present; last position was housekeeper. Can give first-class references, but here woman help is so numerous it makes it hard for all. For years have had a sick sister to provide for, but she has passed on, so would like to try for a position before giving up this one. Forgive me for troubling you. I wish so much to live in Chicago. Will you please help me if you can?—*Edith M.*

[I am unable to give the desired information, but hope the foregoing letter will be read by some one who can give it. Letters sent in care of this office will be duly forwarded.]

Lillian Harman: Inclosed please find postage stamps to pay for the book, "The Persecution and the Appreciation," and for one copy of Carpenter's "Marriage in Free Society," which I ask you to kindly forward to me. I regret that I am not financially in a position to take any active part in the spreading of the interesting brochure you mailed to me; besides if I had a few hundred at my disposal I would not know to whom to offer one, as all those with whom I come in contact are busy following the Thaw case, and have to watch how Thaw wins in one inning and Jerome loses in the next, and Evelyn Nesbitt crushes Jerome and Jerome crushes Evelyn, and so on, together with the doings of Battling Nelson. This is enough to keep their minds occupied and they cannot bother about the trials and tribulations of "old Moses Harman, who never won even in a dog fight, and ought to shut up with his free woman idea. The women who are out of jail are free anyway, and those who are in will be free when their time is up." So that's all.—*George Boecklein, Chicago.*

Dear Mrs. Harman: This is to acknowledge the receipt of the excellent and very interesting pamphlet on "The Persecution and the Appreciation" and to thank you in behalf of Eugene and myself for the copies you have been kind enough to send us. I have not yet had time for careful examination of the contents, but a mere glance is sufficient to satisfy me that the pamphlet was happily conceived and will be preserved by all the friends of Mr. Harman as a souvenir of his brutal incarceration and of his triumphant and glorious release. Please find $1 inclosed, the rest of which you can apply as you wish. I shall be glad to make mention of the pamphlet to our friends and have them send for copies. Our good wishes are always with you and we are hoping that your father's remaining years may still be many and that his sunset may be as glorious as his life has been dutiful and self-sacrificing. Yours fraternally.—*Theodore Debs, Terre Haute, Ind.*

Moses Harman: I inclose 25 cents in stamps for a three months' trial subscription to LUCIFER, and wish also to claim the catalogue of books along the line of sex reform promised in the inclosed advertisement. I sincerely hope that in this catalogue will be listed the books mentioned in the item at the top of the right-hand column of page 43 in the issue of LUCIFER of March 14. If they are not, I am afraid I shall be troubling you for information as to where most of these books may be obtained.

I am with you heart and soul in your noble effort to help in the solution of the sex problem of the race. It is the one great problem of human life, individually and collectively. It is the one greatest of human problem, beside which those of capital and labor, trusts, political rottenness, etc., sink into insignificance.

I wish I were financially able to help along your special work, but cannot even indulge in a year's subscription just now. While I might not agree with you as to some of the best means of reaching a solution of the problem, I recognize that a strong definite purpose and concerted effort can work wonders, and I deplore my isolation from all who are actively pursuing this strong purpose. The solution of this very problem for myself individually has been the one greatest object of life to me for nearly four years. I found that my intense antagonism to the natural law of love—the law of sex—which is the law of life to every one of us, was the principal cause of my being a bed-ridden invalid for years. Having now worked out for myself nearly alone a reasonable degree of health, I need active cooperation with others and feel that the time is coming when I shall be able to help others, perhaps many others, in solving this vital problem, and so eventually reach a perfect solution for myself.

I want to join in the great movement of the women and men of the nation which Professor Larkin says is well under way from east to west, but do not know how to come into personal touch with other workers. I wish I were where I could join such a society as he says there is in Los Angeles and San Francisco. I hope to get a little in touch with the work through you.—*Emma O.*

To the Editor: "The course of true love never runs smooth" is an old adage, more or less true. Church and state regulations, parental authority, public opinion, etc., have made the pathway of the little god of love a rough one. And now, just as many indications point to the weakening of these enemies, new ones are springing up. Some great scientist has discovered that each person possesses an invisible, inaudible aura which oscillates, and if the oscillations of the aura of two people in love are not harmonious or in tune the results are most disastrous, especially to progeny. It is to be the business of eugenic societies to see that this harmony exists in the aura of loving pairs. If the society decides it does not exist they must not marry or have children.

It reminds me of the old negro woman who, on being accused of being superstitious, said: "'Deed I isn't superstitious! Some folks is awful skeered of ghos'es and sich things, but so long as I got a rabbit's foot in my pocket I's all right." "Some folks is awful skeered" about marriage licenses, preachers' blessings and sich things, but so long as I have a certificate of harmonious aura, signed by a skilled mentalist, is my pocket, "I's all right."—*Lillie D. White.*

To the Editor: In No. 1086 C. P. H. says: "If two lovers freely choose exclusiveness, then they have both love and freedom, unless it be assumed that love must, naturally, rove about if left free, and this is not proved." In my opinion this is proved. I have gone over the ground so often that I will not do so now, but I advise any doubter to read the sections on "the effects of change" and "the pleasure of variety" in Sully's "Outlines of Psychology," a standard text-book used in all colleges. Sully proves more clearly than any other writer I have read that the law of variety is a fundamental law of the human mind, from which there can be no escape.

It is interesting also to note that Ibsen and Tolstoi, who are considered the greatest creative artists in our time, both recognize this law. Ibsen calls it "the law of change," and makes it the subject of "Little Eyolf." In a conversation with W. T. Stead, Tolstoi said: "Romantic love is like opium or hashish—the sensation is overpowering and delightful. But it passes. It is not in human nature not to wish to renew the experience; and for this novelty is indispensable." Unfortunately neither Ibsen nor Tolstoi could see that "to divide is not to take away." Before the rise of the LUCIFER school Shelley was the only writer who saw that point.—*E. B. Kerr.*

THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kiichi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, $1.25; single copies, 20 cents.

Much has been said about the aid which photography gives to the police in the identification of criminals. The following has just happened in the north of Italy. From Rome six photographs of the same criminal, in different poses, were sent to the different communes. From one prefect came the following letter: "Five of the criminals of whom you sent photographs have been arrested and we are on the track of the other."—*Il Duovolo Rosa.*

Women have as little to hope from men as the workmen from the middle class.—*Bebel.*

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TRUTH, LIBERTY AND LOVE.

By Jonathan Mayo Crane.

TO MY DEAR FRIEND MARY FLORENCE JOHNSON.

Truth, Liberty and Love, ye graces three!
To you I consecrate my life and songs.
Mere palliatives for our social wrongs,
Without you, are Faith, Hope and Charity.
Love cannot live unless that Love be free
From legal fetters and from Custom's thongs
To claim at will the Love for which it longs.
He knows not Truth who grants not Liberty.

Truth is the normal Reason 's cherished aim.
One said of old: "The truth shall make you free."
And Liberty—abjuring mocking name
Of Loyalty—knows no authority.
Love asks of Law no shield, and scorns its blame
When prompted by the Heart's sincerity.

Chicago, August 11, 1898, 4 a. m.

TEST CASE ON "OBSCENITY."

Bernarr Macfadden has been again arrested for obscenity. This time it is for sending his magazine, *Physical Culture*, through the mail. The offending matter was those portions of the serial story, "Growing to Manhood in Civilized (?) Society," which appeared in the November, December and January numbers of his publication.

The Free Speech League has secured Mr. Macfadden's consent to make his a test case to be taken to the Supreme Court of the United States on constitutional questions never heretofore raised. Should the contention of the Free Speech League be upheld, it will forever abolish all present obscenity laws and probably make it impossible to enact any others, in so far as they relate to literature circulated among adults.

Macfadden's case will be argued in the United States district court, Trenton, N. J., March 26 and no doubt will be appealed, no matter which way decided. Under a recent statute the government can appeal on questions of law in criminal cases.

It will cost several thousands of dollars to take the case to the Supreme Court of the United States and the Free Speech League invites contributions to defray the expense. All remittances should be sent to Dr. E. B. Foote, 120 Lexington avenue, New York City.

The following is a summary of the contentions which will be urged by Mr. Theodore Schroeder, attorney for the Free Speech League, and now one of Mr. Macfadden's counsel:

STATEMENT OF CONTENTION.

The postal laws against obscene literature are unconstitutional for each of the following reasons:

I. Congress having expressed power to establish post offices and post roads, it also has the implied power to pass all laws "necessary and proper" for the execution of the power to establish post offices and post roads.

It is admitted that congress has the implied power to determine the gross physical characteristics of that which shall be carried or excluded. It has been decided that congress also has the power to preclude the use of the mails as an essential element in the commission of a crime otherwise committable and over which congress has jurisdiction (such as a fraud and gambling) within the geographical limits of its power.

But it is now claimed that the power of congress is limited to the use of means which are a direct mode of executing the power to establish post offices and post roads, or other expressly enumerated powers, and it cannot, under the pretense of regulating the mails, accomplish objects which the constitution does not commit to the care of congress. Such an unconstitutional object is the effort of congress, under the pretext of regulating the mails, to control the psycho-sexual condition of postal patrons. A differential test of mail matter based upon the opinions transmitted through the mails, or the psychologic tendencies of such opinions upon the addressee of the mails, or a differential test based upon an idea which is not actually transmitted, but is suggested by one that is transmitted, bears no conceivable relation to the establishment of post offices or post roads for the transmission of physical matter only, nor to any other power vested in congress. Such psychologic test cannot become material until congress has authority for, and does establish a system for telepathic communication. At present congress can have no implied power to make such regulations.

II. Our constitution precludes the punishment of mere psychological crimes. The creation of offenses which are based only upon ideas, such as were once punished as constructive treason, witchcraft and heresy, either religious or ethical, and all kindred psychologic or constructive crimes, is prohibited. "The doctrine is fundamental in English and American law, that there can be no constructive offenses." All punishable crimes must be based upon demonstrable and ascertained or imminent material injury to some actual being. The present postal law against "obscene" literature does not predicate crime upon any actual nor ascertainable injury, but solely upon a speculative guess as to the problematical psychological tendency upon a hypothetical person of that which is sent through the mails. Congress has no power to predicate crime upon such factors.

III. The postal law against obscene literature is void under the constitutional prohibition against abridgment of freedom of speech and press in this, that it is the artificial legislative destruction of equality or creation of inequalities of opportunity for the dissemination of ideas of conflicting tendency. Freedom of the press is abridged by the state whenever under its laws there is not an equality of freedom in the production and distribution of ideas by means of the printed page.

IV. The statute furnishes no standard or test by which to differentiate what book is obscene from that which is not, because of which fact the definition of the crime is uncertain. Furthermore, it is a demonstrable fact of science that obscenity and indecency are not sense-perceived qualities of a book, but are solely and exclusively a condition or effect in the reading mind. This is evidenced in the result that it has been and always will be impossible to state a definition or test of obscenity in terms of the qualities of a book, or such a one that, solely by applying the test to any given book, accuracy and uniformity of result must follow, no matter who applies the test, nor such that any man may know in advance of a trial and verdict, solely from reading the statute, what the verdict must be as to the obscenity, and consequent criminality, of every given book. Neither the statute nor the judicial tests of obscenity or indecency furnish any certain advance information as to what must be the verdict of a jury upon the speculative problem of the psychologic effect of a given book upon a hypothetical reader. Their verdict is therefore not according to the letter of any general law, but according to their whims, caprice and prejudices, or varying personal experiences and different degrees of sexual hypersatheticism and varying kind and quality of intelligence upon the subject of sexual psychology. In consequence, every such verdict is according to a test of obscenity personal to the court or jury in each case and binding upon no other court or jury, and not according to any

general law or uniform rule. One of the reasons underlying this uncertainty is the fact that "obscenity" is not a quality inherent in a book or pictures, but solely and exclusively a contribution of the reading mind, and hence cannot be defined in terms of the qualities of a book or picture.

V. The first result of this uncertainty is that the statute of congress herein involved creates no certain or general rule of conduct for the guidance of citizens, and does not enable them to know if their proposed act is in violation of law, and therefore every indictment under said statute is "without due process of law" and unconstitutional.

VI. The second result of this uncertainty of the statute is that every indictment under said statute is always according to an ex post facto law or standard of judgment specially created by the court or jury for each particular case. The congress of the United States has no power to determine guilt of crime according to varying personal standards (like the opinion of a jury on the psychologic tendency of a book upon a hypothetical reader) and which in the nature of things cannot be known at the time the alleged act was committed, nor before the rendition of a verdict thereon, because that is ex post facto legislation. Every conviction secured under such a criterion, whether thus enacted by the congress or through delegated power by the court or jury, is unconstitutional because under an ex post facto law.

VII. A third phase of the contention may be thus stated: The statute is void for uncertainty and the total absence therein of any complete definition of the crime to be punished, or the standard by which the existence of obscenity or the dividing line between it and its opposite is to be determined. This nullification results from an application of an ancient maxim: "Where the law is uncertain, there is no law."

VIII. The statute is void because by it congress has, in effect, delegated to the court or jury, or both, as the case may be, not merely whether or not the defendant has committed the acts prohibited by the letter of the statute and as charged in the indictment, but also its legislative power to declare by standards of judgment not made certain by the statute or natural science whether or not such undisputed acts shall or shall not constitute a crime under the laws of the land, and congress has not the power to delegate to courts or juries its legislative discretion to determine what shall be criminal.

* * * * *

NEW YORK, April 4.—The indictment against Bernarr Macfadden was quashed by the court because of its technical defects, and the court thus avoided a decision upon the constitutional questions involved. In all probability the next grand jury will indict him over again. If so, the validity of the law must be decided.

THEODORE SCHROEDER.

DOES EVOLUTION FAVOR EXCLUSIVENESS?

By R. B. Kerr.

"Oh that mine adversary had written a book!" has long been the cry of every varietist. For nearly a century varietists have been writing books and articles, and no one attempted to answer them. But at last we have found an opponent. I wish Helen Untermann had written a book, but at all events she has written a letter. God bless her for it!

Mrs. Untermann says: "You have, no doubt, studied some works on the history of the family. Did you not observe in them that sex relations have become more and more exclusive?"

First let me remind Mrs. Untermann that an able writer called Ernest Untermann has said that it makes all the difference from what standpoint a history is written. Hitherto all histories of marriage have been written by exclusivists. When Comstock will allow a varietist history of marriage to be published, Mrs. Untermann will open her eyes. But even the exclusivist historians do not agree with Mrs. Untermann's story. A large school, including Maine, Starcke, Westermarck, Howard, and many others, say that monogamy has been the usual form of mating since the very beginning of human life. All writers, of whatever school, concede that many of the lowest savages, such as the Veddahs, are strictly monogamous; yet Mrs. Untermann says that "exclusiveness in love is not practiced by the majority today." Westermarck says that "irregular connections between the sexes have on the whole exhibited a tendency to increase along with the progress of civilization." Starcke stoutly maintains that variety is an evidence of fairly advanced civilization.

The fact is that we know little or nothing about the history of sex relations. The historians of marriage are at sixes and sevens on every point, and there are as many theories as there are writers. Moreover, writers on marriage describe only the legal institutions of each people, and these are no guide to the actual facts of life. All historians of marriage class the United States as a monogamous country, but Mrs. Untermann says that a majority of its inhabitants are not monogamous. On the other hand, several writers say that group marriage formerly existed in theory, but that most people were really exclusive in practice. Evidently we can learn nothing from mere historians of institutions, but historians of the life of the people are more reliable, and the best of them, such as Gibbon and Lecky, strongly maintain that civilization is fatal to exclusive love. Gibbon says that "although the progress of civilization has undoubtedly contributed to assuage the fiercer passions of human nature, it seems to have been less favorable to the virtue of chastity." Surely our own history proves this to be true. Tacitus says that among our German ancestors of two thousand years ago an unchaste woman was almost unheard of, and I think everybody will admit that Americans were more exclusive in the days of the pilgrim fathers than they are today.

Under the heading "What Is Practicable Today" Mrs. Untermann trots out the sad old story about the deserted varietist woman and her child. Varietists always smile at this point. Perhaps Mrs. Untermann never heard of Neomalthusian methods, but varietists have. Before varietists have children, they usually know better than monogamists where the grub is going to come from. I know many varietist women, and they are always rosy and smiling. One of them, who is also a free mother, wrote the other day that she was "as happy as a June-bug."

Anyway, the economic question is only a temporary one, for public maintenance of children is fast becoming a question of practical politics. In France the heavy fall in the birth-rate has already brought about the public feeding of school children, and a similar measure is now going through parliament in England. In the London *Times* Sidney Webb, and in other papers H. G. Wells, are vigorously advocating state payment of mothers, and even the old-party politicians are taking up the question. All women need to do to get this quickly in every country is to cut the birth-rate down so low as to create a panic among politicians and capitalists, and the most effective way to do this is to remain independent and refuse to be the slave of any man. I think Mrs. Untermann will admit that state payment of mothers will completely protect the children of varietist mothers, for she concedes that in communist colonies the children of varietists are splendidly cared for.

Economics being disposed of, the question becomes entirely one of biology. If exclusiveness is good biologically, it will prevail; if variety, it will conquer. Mrs. Untermann gives one reason, and only one, why exclusiveness is good biologically. She says that variety favors the transmission of venereal disease. On this point let me make a passing explanation. Many people think that venereal diseases are generated by variety. Nothing can be more absurd. They are simply contagious diseases, and the only one of any importance was entirely unknown in the old world until it was introduced after the discovery of America. Moreover, nothing could be easier than the total extinction of venereal diseases. Dr. George Drysdale, one of the greatest authorities on this subject, proved that all that was needed to annihilate venereal disease was publicity. He showed that, if we could deal with these diseases as openly as with others, they would be wiped out in no time. But until we have a varietist community there is no hope of publicity.

Meanwhile I am glad to say that varietists are far freer from these diseases than monogamists. Mrs. Untermann says that "over one-half of society is sexually diseased," but I can assure her that that is not true of varietists. For over thirty years the Oneida Community had variety among 300 persons, and many came and went during that time; yet at the end of the time there was not a single man or woman in the community who had the smallest trace of venereal disease. I have myself visited a varietist community and I have many varietist friends, and I can say positively that venereal disease is almost entirely unknown among varietists. The reason is that varietists are the one class of people who have nothing to do with prostitutes.

So much for Mrs. Untermann's biological argument against variety; now I will give mine against monogamy.

First, monogamy is bad because it is utterly opposed to the principles of scientific breeding. Pigeons are bred monogamously for special reasons; but all other animals are bred from a small number of the best males. That is just what varietists want to do, only they want to do it voluntarily without the coercive methods of

breeders. Any breeder of horses, cattle or sheep would die of laughing at the very idea of monogamous breeding.

Moreover, monogamy interferes with heredity because persons who are ideally qualified to have children together are often totally unfit to live together. As Bernard Shaw says, a stupid English squire and a very refined Jewess would probably have children superior to either, but would be miserable if they tried to live together. Conversely, the most loving couples often have the most puny children, because they have been drawn together by love and sympathy, and not by their suitability to produce good children together.

Secondly, I say that variety is good biologically because it is good for health. Darwin says: "Slight changes in the conditions of life are beneficial to all living things. We see this acted on by farmers and gardeners in their frequent exchanges of seed, tubers, etc., from one soil or climate to another, and back again. During the convalescence of animals, great benefit is derived from almost any change in their habits of life." This fact is so notorious that no human being has ever disputed it except in the case of love. Any person who doubted that variety was good in diet, climate, scene, study, or occupation, would be regarded by everybody as an utter fool. Yet it is hardly possible for an observant man to look around him for a single day without seeing that variety in love cures more sick people than any other kind of variety has ever done.

But the most crushing of all arguments in favor of variety is the simple fact that it is pleasant. Herbert Spencer has shown that all our cravings and desires have been gradually developed by natural selection, and that whenever a desire is general among normal men and women, that proves that such desire is good for the race. As he says: "Pains are the correlatives of actions injurious to the organism, while pleasures are the correlatives of actions conducive to its welfare." And as he further says: "Every pleasure increases vitality. Every pain decreases vitality. Every pleasure raises the tide of life; every pain lowers the tide of life." This consideration alone is enough to settle the question in favor of variety.

WHY COLLEGE MEN FAIL.

In *Stuffed Club* for February, E. M. 307, appears an editorial headed "Which Leaf Did You Turn New Year's?" that seems to me one of the very best contributions of the year, thus far, in the line of radical reform literature.

Dr. Tilden, editor of the *Club*, has a well-earned reputation for saying things which startle the conventional moralist, and this editorial is one of his best and bravest. As I see it, LUCIFER's columns could not be better utilized than in reproducing the entire article referred to, which fills twelve pages of the *Club*, but knowing so well that our fortnightly LUCIFER can print only a small fraction of the good things found in the columns of our radical exchanges I content myself with asking our office editor to reproduce the closing paragraphs of the article about "turning a new leaf" on New Year's day, at the same time suggesting that 10 cents cannot well be better invested than in sending that sum, in stamps or coin, to Dr. J. H. Tilden, 19 East Eleventh avenue, Denver, Colo., for a copy of the February number of the *Stuffed Club*; or, better still, send $1 for a year's subscription.

The paragraphs referred to read thus:

"Young men start life well; they leave a good school record; but ambition seems to lose force and they settle to a very commonplace life. Prize winners become drones in the active affairs of life.

"It is often remarked that college men make poor business men, and the college is often blamed for the life failure; but the truth, if it could be proven, is due to sex exhaustion.

"The creative force is the greatest force in nature. A strong sex nature means a forceful animal. Such men move the world when this force is used in the line of physical and mental development, but when it is diverted into sensual channels the mind becomes impotent and physical disorganization begins manifesting in all sorts of conditions called disease.

"Such life failures need not necessarily be marked by what society recognizes as grossly immoral lives. The truth is, there are hundreds and thousands of these failures among people who are looked upon as exemplary characters—people who have kept within the limit prescribed by moral ethics.

"Imbeciles and fools are everywhere, due to the incontinence practiced behind the cloak of married life. Mental perversion, caus-ing life to be a failure, is seen everywhere among the commonly recognized intelligent people, all due to overindulged sex function plus the irregularities superinduced by such a life.

"We hear much about overwork bringing on dreadful nervous diseases. Bosh! Sex errors are the chief cause. This, of course, is such an unpleasant truth that our neurotic gentlemen will be astonished at the indelicacy of my statement and declare that I should be suppressed. I've been on earth too long to be fooled by the conventional lips of gentlemen. I never ask a man if he has ever been guilty of excess; I always ask, 'How long have you been abusing yourself?'

"There are those whose self-abuse is wholly mental. Their bodies are held in absolute subjection by some form of religious belief, but in spite of religious inhibition they are often the worst debauched and the most impotent of this class of subjects.

"A pure mind in a pure body is the ideal, but there is no such thing as maintaining bodily potency with an impure mind, even if the body is suppressed in its expression.

"If the ideal cannot be attained and debauchery must be indulged in, that body is safer that is allowed to express its suppressed impulses. 'A house divided against itself cannot stand.' This is one of the most sublime truths of nature. An active delirium is not so dangerous as coma. The man who expresses himself in body and mind is in less danger of disorders of body and mind.

"Is this a recommendation for license—for people to become debauchers? I do not mean anything of the kind. I am simply attempting to put a crimp in the idea that people are good who practice continence of body when the mind impulses are as licentious as hell. Such people are to be found everywhere and they are the *quicksands* that flounder religious institutions.

"The new leaf that most people turn on New Year's seldom includes the sex habit. The general ignorance on this subject is appalling. About all the people know is that if they comply with the church and statute requirements that is all that is necessary. The world is suffering today as much from legalized sex debauchery as from the criminal variety, perhaps more, for the children—the future men and women of this country—are injured by the neurotic diseases superinduced by excesses practiced in keeping with popular moral restraint.

"What is the matter with the man who can't hold his temper? What is the matter with the man who is jealous, envious, dishonest; who won't pay his debts; who is excessively selfish; who eats too much, drinks too much, is extravagant in supplying his own wants; who is willing that all the world shall suffer, provided he can usurp their rights to life and their pursuit of happiness? He is a neurotic who is a sex pervert. He doesn't know it probably, but the time will come when he will be cut off with some form of disease years before his time.

"The potent man is not afraid to be his brother's keeper. He is not afraid of opposition, competition. He doesn't want the earth; he only wants his part and he knows that he will have it. He is not a coward; he is not afraid of want. He isn't afraid to help some one who is struggling to get up in the world, for fear that the one helped will supplant him. The fact is, pessimism is the legitimate offspring of impotency, while optimism is the child of a full-sexed, potent progenitor.

"A country that is in danger of being overthrown by graft and general business degeneration is a country dominated by a people who are suffering with nervous troubles brought on by sex perversion. Well-balanced sex force is what gives stability to the individual, to a people and to a government.

"It is all right to turn a new leaf on eating, drinking, smoking, and hundreds of other minor bad habits, but it would be worth more if the people knew enough to realize that they needed to turn a new leaf in controlling the master passion—the *grand passion*—the force that gives the world of life its potency.

"This impulse, governed and directed right, is capable of making life a success; abused, perverted and directed outside of natural lines, ends in all kinds of failures, both physical and mental.

"This much-neglected leaf in the book of life needs turning, needs more attention than all others; but it will be neglected until the whole people know more about it, and they will not know more until they wake up to the knowledge that they need information on this subject.

"When the people know as much as they should they will cease imprisoning such men as Moses Harman for attempting to educate the people on this subject.

"I believe Harman to be a sane man. I have read the writings of some authors on this subject whom I believe to be sex neurotics. What they had to say was the drivel of monomania and was more disgusting than informing. This is a subject that needs a healthy mind stimulated by a body unbroken by excess. It is well to turn this leaf, for with it will turn many others." M. H.

The Anthony Comstock legislation, as interpreted by the courts and the postal department, is entitled to no more respect than the acts of Parliament which our Revolutionary forefathers defied, or the pro-slavery statutes and decisions which the friends of liberty violated and apropos of which Wendell Phillips declared, "The chief use of good laws is to teach men to trample bad laws under their feet." We are as bound to break bad laws as we are to keep good laws. Whenever human law and divine law become irreconcilable, the human law, not the divine law, should be violated. "We ought to obey God rather than men." The leaders and saviors of men have often been law-breakers. Moses, Daniel, Peter, Huss, Luther, Tell, Kossuth, Bozzaris, George Washington and John Brown were law-breakers. Thank God for the brave men and women who break bad laws for conscience sake!—Doctor Jeremiah Justice, Mount Sterling, Illinois.

"The government that interferes with the progress of opinion subverts the essential order of the social state."—Wortman.

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

ANOTHER LETTER FROM THE ANGEL CITY.

How swiftly time flies in this land of sunshine and flowers! So many attractions, so many calls, both by day and by night, that it seems impossible to do half I want to do. Among other deferred duties is that of answering the many letters received since my arrival here a little more than two months ago. A list of letters sent by friends to be read at the meeting of protest held at Mammoth Hall, in this city, March 12, will be sent for publication in next LUCIFER, and perhaps a few of the letters themselves.

These letters were not read on the occasion for which they were written—crowded out by the many speeches that could not well be omitted.

Because of this omission, and also for the purpose of organizing a branch of the National Eugenic Society here in Los Angeles, it was decided to hold another meeting in the same building on Friday evening, March 22. Though not equal to the first in numbers present, this second meeting was even more successful in enthusiasm and in substantial work done. Dr. Ada Norman-Patterson presided and read the letters that should have been heard at the previous meeting; or, more correctly speaking, she read the most important parts of those letters, so numerous were they that there was not time to hear all that was said by all the writers, notwithstanding the fact that the speeches of the evening had been cut down to ten minutes each, to give time for the letters and for the temporary organization of the Los Angeles Eugenic Society.

Of the speeches of the evening the most noteworthy, perhaps, was that of Professor Edgar L. Larkin, of Lowe Observatory, a long letter from whose pen was published in LUCIFER 1087. As in the letter, so also in his address he gave a brief account of what he had learned, as a student of anthropology, during his seven years at the observatory, that would be of value to all who take interest in sexology, provided his notes and observations could be published. Professor Larkin was elected honorary president of the now forming Los Angeles Eugenic Society, with Dr. Ada H. Patterson as active president; Dr. Aylmar Harding, vice-president, and Bertha Carlson, secretary. About thirty names were enrolled of those who wish to be identified with this movement.

Of the speakers who made ten-minute talks on the evening of March 22 was Channing Severance, one of LUCIFER'S old-time friends and faithful helpers, whose name will be recalled by many readers as an able contributor to our columns and to the columns of many other free-thought journals. Another speaker of more than local fame was Dr. Alzamon Ira Lucas, who very generously offered to the Eugenic Club the use of Symphony Hall, which hall has been leased by him for a series of Wednesday night meetings. That is to say, Dr. Lucas takes so much interest in the work of the Eugenic Society that he is willing to postpone his own series of meetings concerning what he calls "the Limitless Life" in order to help the work of free thought, free speech and free press movement, which movement includes the work of the Los Angeles society for the study of eugenics, stirpiculture, race-culture, heredity and kindred subjects that have hitherto been neglected, tabooed and denied the right and privilege of discussion through the public press and upon the public platform.

Before I forget it, I ask to make a correction: In Professor Larkin's letter in LUCIFER 1087 it is stated that I made the set statement that I had been placed in a cell with a tuberculous patient at Joliet when there were empty cells in the building. The good professor's memory is evidently at fault. What I have often stated in reference to the treatment I received at Joliet is that I was put into a cell with a patient who seemed dying of tuberculosis, when there were several other cells on the same floor which had only one occupant, and that occupant an apparently well man, as though the design of the prison management was to kill me by inoculation with an incurable disease. I wish to do injustice to no man or set of men, and therefore desire that the exact truth be told in regard to the treatment I received while at the Illinois state prison.

M. HARMAN.

[The editor expected to send a continuation of this letter, but it has not reached us in time for this issue.]

THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kiichi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, $1.25; single copies, 20 cents.

We have sent out over 700 free copies of this pamphlet and expect to circulate many more in the same way. The expense of publication and circulation is quite heavy and we gladly accept cooperation in the work. Those who are interested are requested to send names of persons to whom they think copies should be sent. Inability to assist financially should not deter friends from sending such names to us.

The following named sums have been received: Joshua Smith, $1; R. N. Douglass, $1; W. W. Miller, 50c; J. B. Bosthwick, $1; J. B. Phinney, $1; John Ostrom, $1; Theodore Debs, $1; A Friend (Minn.), $1.25; J. W. Griggs, $2; Kiichi Kaneko, $1.25; Col. James Freeman, $1; Louis Roser, $1.75; L. D. Abbott, $1; S. O. Bisbop, $1.25; A Friend (Chicago), $1; Maud P. Thorndyke, $1.25; Susan Reichester, 50c; James Myers, $1; B. M., $5; Cornelia Boechlin, 50c; J. B. Phinney, $1.25; H. H. Cady, $2.

LOVE AND SOCIALISM.

Dear Gladys: I mentioned in my last letter to you that you made an unfair statement in your article published in LUCIFER 1085. I am certain that you would have changed it if Lillian Harman had sent your manuscript to me and I could have called your attention to it. I did not say that "exclusiveness is not meant to prevent couples from separating at will and finding other mates." What I said was, "On the other hand, exclusiveness does not mean unconditional marriage for life for all who marry. It means only that normal beings in the majority of cases, and that the overwhelming majority, adopt this principle and live according to it. This does not prevent *abnormally mated couples* from separating, and is not meant to prevent them from separating and finding a suitable mate. But I do not speak of *exceptions* when discussing a general subject. I speak of the *rule.*"

There is a wide distinction between separation of will and separation under the compulsion of natural necessities. I assume that exclusiveness in marriage will be voluntary, because the majority will be naturally so constituted that they will of their own account stay united for life. But it would be unnatural and cruel in the extreme to expect that people should stay together when they find that they are not suitably mated. If they make such a mistake they must

be free to rectify it. And the basis of my ideal is a society of economic equals. In other words, Socialism is the first requirement for the development of such a race as I have in mind. And the development of such a race, in my opinion, is as inevitable as the coming of Socialism itself.

You see, then, that there is no contradiction between my conception of free exclusive monogamy and the admission that people may separate. For if their natural state induces the majority to live a life of exclusive monogamy, it also implies that those who are not in such a state of natural equilibrium must be free to seek it. You distorted my meaning.

You ask: "Will you suppress life or express it?" By this question you show once more that you distort my conception of "free" exclusiveness into a system of compulsion. You claim that "free love and free exclusive monogamy are inconsistent terms. You cannot have monogamy that is not exclusive or love that is not free." But you do not supply any proofs for your assertion. You still confound my conception of free exclusive monogamy with the ordinary bourgeois form of monogamic serfdom, in which the man is the master. I hold, on the contrary, that freedom of choice and exclusive monogamy are very well compatible, and that such an ideal may be realized, even if only under exceptional conditions, even under the present capitalist system, under which it is almost impossible to adhere consistently to this ideal.

I do understand, very well, that there are men and women whose physical and mental make-up compels them to have more than one mate. But I also realize that such a varietist make-up is overwhelmingly due to the dissipating tendencies of the historical development through which mankind has passed. To the extent that these tendencies disappear, their results in the physical and mental make-up of men and women must also disappear. Mental education is a great help in this direction. To this end I give expression to the opinion that in order to "express life" it is not necessary to mate physically with more than one, nor does one who believes in and practices free exclusive monogamy necessarily "suppress life." Here again you overlook the fact that in my conception people will not practice exclusiveness unless it "expresses" their real nature. On the other hand, back of your objection lurks the idea that one man alone cannot satisfy all the manifold qualities of your rich nature. It may be true that one man or one woman does not ideally match every one of the qualities of another. But I do not see that it is necessary to mate physically with every one who may satisfy some particular phase of my being. It seems to me rather that the sensible thing to do is to mate with one who satisfies the *essential qualities* of my nature, and to be satisfied with the *social* intercourse of others who match some of my minor qualities better than my chosen mate.

Again I repeat that I never condemn those who find happiness in varietism. I am liberal enough to grant to others the freedom of living the life which is best, or is supposed to be best, for their physical and mental development. I do this all the more, as the present economic system prevents the majority from living the life of their natural inclinations and even compels most of us to live a life which runs contrary to our ideals in marriage, whether this be varietism or exclusiveness. But this does not prevent me from stating clearly what is a historical tendency, what is merely an individual and one-sided opinion, and what is a social ideal into which the majority must grow naturally through social evolution. Nor does it prevent me from realizing the disastrous effects of varietism, such as has been practiced in the past and is now universally practiced under the capitalist system. To point out these facts as they are, and are admitted to be by all unbiased students, is not to condemn them.

Mere condemning or praising does not convince. I did not reply to you, in my former article, in a spirit of condemnation or self-praise, nor did I reply for the sake of arguing the mere sex question. What prompted my reply was rather the ardent desire to call the attention of sincere students to certain very essential facts, which are very material in this discussion, and without which a discussion of the sex question is practically as useless as the discussion of female equality is among bourgeois suffragists. These facts are sadly neglected in LUCIFER. It is particularly the economic cause of female bondage which is almost never brought out in the editorial and contributed articles of LUCIFER. To speak of "free" love without calling attention to the fundamental economic cause which binds women and stands in the way of "free" love, is to dis-cuss Hamlet with Hamlet left out. So long as LUCIFER continues to dwell upon purely sexual problems, without a clear emphasis upon the main factor in these problems, the general impression made by it upon the majority of new readers will be that of a purely individualistic champion of varietist practices. Particularly is this impression produced by the editorial remarks of Mrs. Lillian Harman and the contributed articles of such regular patrons of the paper as R. B. Kerr, Lois Waisbrooker and others. The articles of these contributors are continually published without any editorial comment, and have evidently the sanction of the editorial staff of the paper. On the other hand, the editorial comment of Mrs. Harman on my last article is aimed wholly against the purely sexual aspects of my position. And this position is criticised wholly from the individual point of view of Mrs. Harman. But I miss any sign of appreciation for the *social* forces which I have mentioned, and which shape the bodies and minds, together with the sex nature, of men and women. And I also miss a *social* and *historical* method and standard by which all these questions are judged. Nowhere is there any sign of any appreciation for the peculiar social conditions under which this or that ideal may be the natural expression of the *qualities of the majority.* Everywhere throughout the paper we are offered only the individual opinions of a few individuals, who dwell upon their own peculiar experiences and tendencies and hold their own ideals up as though they were practicable for the vast majority at any period and under any form of society. The reader comes to the paper for information. He may have tried monogamy or varietism, and, not having found satisfaction, turns to LUCIFER for information, in order to find the reasons for his failure. But he finds in the paper nothing but the individual experiences of persons who talk as though they impersonated all of mankind, and as though their particular tendency were a remedy for the evils from which large masses are suffering. The reader does not find any social or historical facts back of these articles. Under these circumstances he cannot find any fundamental information.

My main object in replying to you, then, was to call attention to the economic and social facts which enter into this question. But neither you nor Mrs. Harman have taken any notice of this main point of my article. Both of you direct your objections to the mere sexual aspect, and do it from a purely personal point of view.

But aside from this main object of my article, neither of you has appreciated one very essential point of the purely sexual question. This is the fact that there is not only a sexual development, but also a mental evolution. And it is a fact, recognized by all great scientists, that there is a growing concentration of mental powers and an increasing ability to control physical desires by mental discipline. It is quite evident that R. B. Kerr, and others who share his views, always emphasize the *physical* portion of sex, but fail to appreciate the vital influence which a preponderance of mental affinities may exert over mere sex. In other words, they do not seem to know anything of a love whose strongest element is mental understanding and an increasing mutual elevation by mental cooperation. In such a love the sex plays a greater rôle in mental than in physical interchange. The physical sex, while naturally essential for complete satisfaction, is then under the control of the mental activity. This overwhelmingly mental love does not exclude friendship with others, but it seeks no physical satisfaction with others, because sex is here subordinate. It rather seeks to give expression to that great sympathy for all who are in need of comfort and friendly interest, a need which is so strong among those who are misunderstood, and which is better satisfied by social intercourse between people of different sexes than people of the same sex. This mental satisfaction is often far more important for the growth and advancement of individuals than physical mating with many. But neither you nor Mrs. Harman, and others who write in the same vein, make any clear distinction between this universal social love and individual sex love. At times you speak of the one as though it were the other. And the result is that one reads here and there passages which seem to imply that every individual impulse, whether it be dictated by individual sex love or by social love, must be accompanied by physical sex manifestation.

This contradictory and confusing method of reasoning shows itself in all your articles. To mention only one more illustration, you say in your last article that "marriage throughout the years is beautiful," but in the same breath you say, "Kill out sympathy, . . . sensitiveness, . . . etc., . . . and there will be left good material for a lifelong course of exclusiveness." In this way you come to the ridiculous conclusion that "the exclusive wife of years is almost invariably an intellectual imitation of her husband." The fact is that exclusive monogamy makes both husband and wife close copies of one another. To say, as you do, that the wife is almost invariably the copy would imply that women are naturally

inferior mentally to men, a position which you would be the last to admit.

No, you would not admit that women are mentally inferior to men. On the contrary, you pride yourself on your individuality. You even carry this so far as to admit frankly that your ideal of free love is not for the great mass, the "ignorant, submerged, immature." You claim for yourself and your ideal an exceptional position. And you say that neither your ideal nor mine is for those. Here is the point where I strongly differ with you. If there are any starving hearts, of which you spoke in your first article, they are certainly among those weaker members, as you call them. They are starving for food, for knowledge, for love, for everything that makes life worth living to human beings. If it were a question of *offering* any ideals, they are the people to whom I should go first of all, for they are most in need of them. You strong and exceptional natures are able to take care of yourselves, and in any event you would go your own way, for you are "the wise, the generous, the evolved." But I have no ideals to *offer*. I find only facts to study and state. I read what I see in the whole social life, and I follow the course of things among just that class whom you would least consider, as you say. And because I do, I pay more attention to the economic and social causes which make people "ignorant, submerged and immature" than to the sex question as such. For I know that, when these social and economic questions are settled right, then there will be no "ignorant, submerged, immature," and that then the sex question can be discussed and settled as it is now being settled by the "wise, the generous, the evolved." Fraternally,

Orlando, Fla., Feb. 24, 1907. HELEN UNTERMANN.

In acknowledging receipt of the foregoing letter I remarked to Mrs. Untermann that her criticism of LUCIFER for its alleged ignoring of the economic question from the Socialistic standpoint applied, inversely, in a much greater degree to the political Socialist papers, for they, though much larger, absolutely ignore the sex question. I said that LUCIFER, though so small, has published many articles on Socialism. Also that we do not assume that our readers depend on LUCIFER alone for their literature or their ideas. Mrs. Untermann replied in the following letter:

"ORLANDO, FLA., March 14, 1907.—*My Dear Mrs. Harman:* I do not want you to think that I wish to misrepresent LUCIFER by my criticism of it. I fully appreciate your and your father's efforts to bring light and understanding in sex matters to others. But I realize that your strength and energy are largely wasted and scattered without apparent results, so long as you overlook the fact that mere advocacy of emancipation from sex bondage, without pointing out the way in which alone this emancipation can be accomplished, must necessarily be futile.

"The smallness of LUCIFER should not prevent you from giving its readers *full* light on this question. It does not take any more space to do so than you are now occupying. The sexual problem is inseparable from the economic problem. Both must be discussed in the same breath. And of the two, the economic problem is the more fundamental.

"By asking me whether my criticism of the method of LUCIFER does not apply in the opposite sense to the Socialist press, you show plainly that you overlook the relation of secondary to primary facts. The Socialist press discusses the main problem, and when this problem will be settled the sex problem will be settled with it. On the other hand, you cannot settle the sex problem at all, so long as the economic problem is not solved. All you can accomplish by discussing the mere sex problem, without taking notice of the economic problems on which it rests and of which it is but a secondary expression, is to come to some sort of a temporary makeshift, but not to any fundamental solution. For this reason the Socialist press has no particular cause to pay any great amount of attention to the sex problem. But a paper like yours, which makes a specialty of the sex problem, is missing its best argument when it neglects to point out the economic causes of the present sex evils and the way out of them through a solution of the fundamental economic problems.

"Your paper loses the best of its value if you neglect this fundamental part of your argument. The Socialist press, on the other hand, by dwelling particularly on the fundamental problem of economics, can well afford to make light of the sex problem without losing its particular usefulness.

"Now, my dear Mrs. Harman, I wish you would read my letter in a calm hour, if possible, and realize that I have not the slightest ill-feeling against you or your paper. But I have for many years diligently searched for the truth, in order to learn how to accomplish in the best way the emancipation of women from sexual and economic bondage. This searching was very painful and involved much physical and mental suffering. But when at last I acquired the understanding and saw the truth, it became my ardent desire to bring it to others, in order that they might not be compelled to go over the same thorny path which I had traveled. And I hoped to bring happiness through it to others, just as I know it has made me happy.

"I have often thought of publishing a paper of my own on the relations between sex and economic problems, in which both sides should receive due recognition. But I always prefer to connect with coöperators who already exist in the field, rather than to run in competition against them. And so long as I can count on getting a free forum in LUCIFER I would rather support your paper than start one of my own. Your father has already suffered so much for his teaching. I respect him very highly for his courage.

"I hope that in due time you will realize the full implications of the question of 'free love,' and that then you will not fail to emphasize that there can be no truly free love until women are economically free. When you do so, we shall be able to shake hands and call one another truly 'comrades.' Sincerely,

"HELEN UNTERMANN."

Dear Mrs. Untermann: I wonder what there was in my note that gave you the impression that I had read your letter in an un-"calm hour." I do not find expressions of differences of opinion at all exciting. Do you? I can appreciate the situation of the man who couldn't say anything against either heaven or hell, because he had friends in both places! I have so many friends of so many widely varying views that if I were as susceptible as you seem to think, I would have died of nervous prostration long ago.

I think that the word "comrade" is a much-overworked word, and personally rarely use it now, though I did "when I was young;" also can exist quite comfortably without being so addressed. However, I can assure you that for many years I have realized that no individual can be really free in the expression of love or in anything else while an economic slave. And this fact is occasionally mentioned in LUCIFER, also. It does not necessarily follow, however, that Socialism will eliminate economic slavery. Perhaps so. But I'm a Missourian. Let those who believe it will, work for it, and show us. All Socialists do not agree in regard to what will come "after Socialism." For instance, Mr. R. B. Kerr is a very earnest and enthusiastic Socialist, has studied the question deeply, and yet does not agree with you at all in your reading of the past nor in your predictions for the future. And if the pet scheme of Mr. Kerr and of many other Socialists—State recompense of motherhood—will involve, as it seems to me it must, State control of motherhood, and ownership of children, then I'm "ag'in'" it, and will rebel against the Socialistic State as emphatically as against the capitalistic State. George Macdonald says in *Liberty:* "Past and present events which cast their shadows behind prepare us for the day when public ownership of the embryonic will loom as a campaign issue, and when with the first sign of maternity the mother will pass under government supervision, and the child in the full sense of the word be delivered to the State."

I am reminded of the thoughts which came to me when, as a little child, I heard my elders talking of the horrors of slavery. I was born a few years after the close of the war, and the topic was still a vital one in the earliest years of my memory. When I heard of the sufferings of the slaves I thought, "But why did they marry and have babies come? Why didn't they stop eating, and die!" That seemed a natural and practical escape from slavery, and when I heard that the Indian would die rather than work for a master, I respected him—and later I learned that the Indian is not regarded as contemptuously as the negro and for the reason that he refused to be a slave. And if I had to choose between enslavement to one man, or to a State, or death, I would choose the latter alternative.

Certainly, the "smallness" of LUCIFER doesn't prevent our giving "*full* light" on any question—if all that is necessary is a "Thus say I." But if the assertion that Socialism settles all things is sufficient, then LUCIFER is not needed. There are plenty of Socialist papers asserting *that*.

I do not know how long you have read LUCIFER. It has been sent to you for about six months. I have been acquainted with LUCIFER for more than twenty years, and I do not agree with you that our work is "wasted and scattered without apparent results." Results quite apparent to me well repay me for all that I have done. And as I previously remarked, LUCIFER has not ignored the economic question, and has not even ignored Socialism. (Probably half the subscribers of LUCIFER are Socialists, by the way.)

You assume that contributions necessarily have "editorial sanction" because they are published without "editorial comment." It seems to me that even six months' reading of the paper should have been sufficient to prevent any such impression. We assume that our readers have enough intelligence to do their own thinking, and do not consider it necessary to point out all the points of disagreement. The editor was imprisoned for the publication of an article criticising his work and opinions.

Mrs. Waisbrooker does not advocate variety. I have published articles by her that contained many statements which I do not indorse. Mr. Kerr and I have disagreed in regard to many points; but that does not detract, in my opinion, from the interest and value of his communications. He gives us food for thought. Our failure to arrive at the same conclusion is nonessential. As to myself, I have never said in LUCIFER that I am a varietist nor a monogamist. I am neither "ist," either in theory or in practice. And when you say that you find passages in my writing which "imply that every individual impulse, whether it be dictated by individual sex love or by social love, must be accompanied by physical sex manifestation," you find something which is nonexistent. I have never either written, said or thought anything of the kind. My objection to the conventional marriage ideal is that it is as a broken reed on which deluded victims lean. The marriage license gives a false sense of security; "impulses" are yielded to, the helpless little ones come—the "starving hearts" and "starving stomachs" of the creatures of unrestrained impulse in conventional "monogamic" marriage.

You are mistaken in assuming that I am unaware of the existence and the importance of mental and emotional attraction and satisfaction, and of the possibility of control of physical desire by mental discipline. But these are equally desirable whether one loves one or more than one. Mental and emotional attractions may be enjoyed with or without physical relations, and self-control is desirable at all times and under all circumstances. But if one believes that it is absolutely wrong to love more than one, then all expressions of interest or affection should be carefully guarded.

If you want to publish a paper you should not refrain from doing so because of fear of "competition." I believe that all advanced-thought publications are really coöperators, and the more there are the better for each.

Personally, I wish I could feel that LUCIFER is an unnecessary publication—or at least that my work on it is superfluous. I like the work, but I like home work better. I succeeded in convincing myself, about three years ago, that I was not needed in this work, and let go, and had a few months of uninterrupted domesticity, but then "our friend the enemy" took a hand and attempted to suppress LUCIFER, so I had to get into the harness again. And now goodness knows when I shall be able to let go. Not till I die of old age, I suppose. Maybe I don't accomplish much, but I feel better satisfied with myself when I do what I can. But every time I buy a ready-made garment for the baby or buy a loaf of baker's bread for the family, I anathematize the necessity!

This is not intended to be a complete reply to your letter, but only a few thoughts which occurred to me as I read it. I will publish an article by Mr. Kerr which has been here about two months awaiting insertion. I think your letter and his are of special interest, giving as they do the widely different views of enthusiastic Socialists. And if Socialism is to "settle" the sex question, I wonder in which way will it be settled? Yours cordially,

LILLIAN HARMAN.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

* * *

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor: Money is a medium of exchange. Gold money for use in America is less useful than paper money. Gold money for use is of imaginary value. Lead in its proper place and for use, pound for pound, is of more value and of more use than gold. Little gold is of any use or value only in imagination. Paper money to greater value can be conveniently carried, provided a person has the money to carry, from place to place. Gold money melted can be restored to money shapes. By heat lead and gold melt and are changed into lumps. Lead pipe melted becomes the value of lead per pound, the same with coined gold, gold rings, etc.—*A. F. Hill, 13 Isabella street, Boston, Mass.*

Dear Mr. Harman: Enclosed please find amount for the following-named books: "Parental Rights and Economic Wrongs"; "The Old God and the New Humanity"; "Marriage in Free Society"; "The Strike of a Sex"; "Up-to-date Fables." I have received a number of copies of LUCIFER, which some one has kindly sent me. I read and enjoy each copy. I am in sympathy with LUCIFER and its followers. I know of your unjust imprisonment. You, like the Socialists and all other brave and unselfish reformers who have ever raised their voices against a popular wrong, have been persecuted by the ignorant and prejudiced; but your light will shine. Every knock is a boost. I shall subscribe for LUCIFER before long. I contribute nearly all my spare money to the cause of Socialism. You know of our late trouble in the imprisonment of Moyer, Haywood and Pettibone. I have long wished to help your cause and shall whenever I can. Accept my hearty congratulation for your release from prison. May you prosper and your cause flourish.—*Lizzie E. S., Uvalde, Texas.*

Mr. Moses Harman: Inclosed you will find 40 cents in stamps for one copy each of "Up-to-date Fables," by R. B. Kerr, and "Our Worship of Primitive Social Guesses," by E. C. Walker. Also, if you have a catalogue of the publications you have on the sex and free speech problems, I wish you would send me a copy. I have already purchased some books which I read of in LUCIFER'S columns, but doubtless you have many more. Also, if you can secure me a copy of Grant Allen's "Woman Who Did," I shall be grateful. I have found it impossible to secure a copy. Perhaps some of your readers may have a copy they would loan to me. Also wish you would tell me when my subscription to LUCIFER expires, so I may renew at an early date. I enjoy reading it and would not miss a single number.

May your present rest enable you to store well from nature so that you may for years to come help the great work you are doing for the sex,—I do not say my sex alone, for what injures one injures the other. Yours for freedom and health.—*Maude Wooden Kitchell, New York.*

Mr. Moses Harman: Inclosed find 25 cents, for which please send me "The Old God and the New Humanity," by Winwood Reade, and "Our Worship of Primitive Social Guesses," by E. C. Walker. I saw those books advertised in LUCIFER of March 14, the copy of which was handed me, I not being a subscriber to it, and am very likely ever to be, either, for I do not agree with your ideas on the subject of marriage, and variety of loves, and children by any man whom a woman wants for the fathers of her children. Your ideas are too much on the line of animal propagation, and, of course, that cannot possibly be conducive to morality and to the best interests of women and their children, and that is why I do not agree with you. However, I would not if I had the power put a stop to your disseminating your ideas or of publishing them, or confine you in prison; but I believe that those who fall victims to your ideas should be incarcerated in lunatic asylums, for only weak-minded persons could accept your ideas of "variety" or "free" loves, as I understand your ideas by what I have read in a few copies of your publication which were handed me. Of course, you may, as some orthodox people now claim I am for having left the church of my fathers, believe that *I* am myself weak-minded, etc., for expressing myself as I have on your ideas advocated in your publication. But I believe in striking straight out from the shoulder at anything that appears to me to be contrary to common sense and to the best interests of morality and virtue and manly responsibilities to women and helpless children.—*John Hwaley, Atchison, Kan.*

To the Editor: My friend, Miss Israel, at twenty was hale and hearty, beautiful and strong, but poor and an ardent advocate of Free Love. She worked in a printing office, holding a case on an evening paper, and earned her $15 per week. One day it fell to her lot to set up an ad. announcing for the following Thursday evening a charity concert by home talent. She wanted to go so she could hear the singing and playing of some of her friends, and she half-way hoped that some young man among her acquaintances would ask her to accompany him. But on account of her pronounced views on the sex question she was fully aware how slender her chances were for having congenial company for that particular evening. If it had been the custom of the country to allow young ladies to invite young men to accompany them to places of amusement she surely would have asked one and cheerfully paid his way, simply because she did not like the idea of reserving a seat where she might be surrounded by entire strangers. But the evening for the entertainment arrived without an escort showing up, so she went alone.

After the concert was over and as she was leaving the hall a young man whom she had casually met on previous occasions stepped up to her rather briskly and asked the privilege of seeing her home. In her surprise she told him that, inasmuch as she had come alone she could also return alone; that she had no fear of being harmed, although she lived well out in the suburbs. He insisted that it would afford him great pleasure to be in her company and to assure himself that she was safely at home. To which she replied that if it afforded him any pleasure she preferred not to rob him of it, and permitted him to accompany her. Having arrived at the young lady's home, she walked through the gate, closed it behind her, turned and faced the young man, who had tried to follow her in. Not wishing to appear harsh or severe, she conversed for a little while longer, but soon suggested that it was time for her to turn in, as she was in the habit of rising early to assist in the preparation of breakfast and be at the office by 8 o'clock. Whereupon her escort wanted to know why he might not accompany her. She simply asked him: "What for?" Which he answered by asking: "Aren't you a Free Lover?" The reply was: "I am; but what of that?" His last question as well as last remark was: "Well! don't you practice what you preach?" Now was her opportunity to squelch the young man, and she did it by saying: "I surely do, but I don't love you. Good-night."

Here is a fine example of what a thoroughly emancipated woman can do with a man fully her equal in physical as well as mental powers. Instead of considering herself insulted and running away, as 99 out of every 100 would, they should stay and argue it out, and ever thereafter meet the vanquished individual with a smile.—*C. H. W., Ouray, Colo.*

We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest; not forbidding either, but approving the latter most.—Plutarch.

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Motherhood is at present compulsory, since all effort to control conception is forbidden, and even all discussion of the possibility or righteousness of so doing is regarded as immoral. This is not only injurious to the race, working evil and unhappiness in a multiplicity of ways to every man, woman and child in the world, but is totally unnecessary as well.

Humanity has been so long accustomed to deny its own right of volition in the matter of parenthood, and also to consider sinful even the desire to exercise such right, that no radical improvement in conditions can take place until men and women recognize the legitimacy and morality of purposeful parenthood.—*Author's Preface.*

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MOSES HARMAN.
By James Armstrong.

When Moses Harman was convicted and sentenced to the penitentiary for the crime of giving free expression to his noblest thought, he told the court and jury that he not only did not hate them, but did not even blame them. I was thinking of this when the following lines were written.

He is not great who hates his fellow-men,
For greatness walks abroad where all may see
Its beauteous form and glory in the strength
Delighting in itself for others' good;
Whilst hate—the envenom'd fang of ignorance,
Still going on its belly in the dust,
Must strike the best it can in self-defense.
And like the snake whose body hides itself
In various line of things 'mongst which it lives,
Hate hides its hideous head in prejudice,
And custom sheathes its deadly treachery.
The man who hates his fellow-men is near
The snake, as he who pities them is near
The gods. For love distinguishes the great
From little men, as speech ourselves from brutes.
The race that hates a race is weak;
For hate is fear, and what do giants fear?
What fears a giant race in other men,
Unless, indeed, it is a giant, too?
And if it is, what shall such fear avail?
What fears a giant soul before the throne
Of Lies, where Murder, rob'd and crown'd, is king?
What fear is his, unless the fear to be
Afraid—to let his soul destroy itself?
The virtues of the great of soul are these:
Courage and love—courage to meet all odds,
And love to overcome all prejudice.
Foul, selfish hate we share with every brute.
Courage and love—with them alone we may
Make good the universal human boast
That man himself is nobler than the beast!

SEX PROBLEMS NOT SOLVED BY ECONICS.
By Gideon Dietrich.

In LUCIFER No. 1089 Helen Untermann emphasizes the conventional statement that the problems of sex can only be solved through the solution of economic problems. Such statements are repeated so often that it appears strange that those who make them do not stop to consider what elementary relation, if any, the phenomenon of sex has to the normal circulation of our economic social blood.

Economic problems are factors of a social organization, and sex is an expression of one of the fundamental principles of life, so that the two have no more primary relation to each other than a lonely robin has to the coming of spring.

It is now a well established scientific fact that the social units as well as all living beings are propagated through a process of cell-division; and that cell-division is merely an expression of egrowth and matureness of the parent. Propagation, therefore, is a process of cell-division.

It is also a scientific fact that, through the metabolic tendency of one being to become better nourished than another being, all living units constantly tend to become divided into the well-nourished anabolic female class and the less-nourished katabolic male class, and this causes the phenomenon of sex. With their respective sex maturity, unicelled beings—such as egg and sperm units—gradually reach a point in their living process where their life must end in death, if something does not occur to restore the process back to a growing equilibrium. Thus sex maturity carries the living organisms toward a point of death by two opposite paths: one by an overfed anabolic stagnation, and the other by a katabolic exhaustion; and this fact causes a nutritive, or metabolic, attraction between the two. The fertilizing union resulting from such attraction can therefore only restore a growing equilibrium within the new stem unit, and thus fertilization is only a life-saving act.

In "The Dynamics of Living Matter," published by the Columbia University Press, Professor Loeb, the author, has clearly demonstrated that fertilization has only a catalytic chemical effect upon a living process, and that it is therefore only a life-saving act and not a life-creating act. He shows how the fertilization of sea-urchins' eggs may easily be accomplished through the catalytic effect of a special salt solution in which they are placed. Both the male and female germ units of other species have also been restored to a growing equilibrium through an artificial process. A chemical catalyzer acts from a distance or through its mere presence without effecting a direct chemical union with the substance acted upon. Thus fertilization may be accomplished, and is in fact the normal process in a large number of the lower species, by the mere contact association of one living unit with another unit without a complete or even partial assimilation of the two into one.

Now, from the fact that propagation is merely an expression of cell-division, and from the further fact that fertilization is only a life-saving act and not a life-creating or reproducing act through the union of so-called "sex elements," it is clearly evident that contact fertilizing association (expressed only in sexed germ units and the higher aquatic and land animals) is purely the result of an impulse within the individual unit to regain a fertilized life, and is not caused by a reproductive impulse to perpetuate a species. All of the recently discovered facts of biology clearly demonstrate that the entire phenomenon of sex, including the impulse and act of fertilization, the supplying of embryo food within the egg and during gestation, and the gradually developed impulse of contact association among higher animals, has been caused by the anabolic and katabolic tendencies of the living process, and so these sex expressions are only secondary factors of propagation or reproduction.

Thus the entire factors of the sex problems may be resolved into this question: What constitutes a normal fertilizing association and how can the social units obtain the highest degree of fertilization? Or to state it in a different form: Sex being an expression of metabolism, and not of the propagating process, the entire problem of sex is one of how to maintain a fertilized metabolic life.

Economic problems are only factors of a social organization and can therefore have no elementary relation with a proper or improper fertilized life of the units composing that organization. Even if the social blood of dollars and cents, bread and butter and proper raiment would flow freely and equally through the whole social body the question of a normal, healthful fertilized life would still be unsolved. Those modern sociologists who dogmatically advocate economy as a specific "cure-all" should remember that bread and butter problems are not all the problems of life; that the phenomenon of sex is an expression of a basic principle in life; that fertilization revives, restores, saves life and seeks to maintain a normal healthful metabolic equilibrium within every social unit; and that only as a high degree of fertilized life is maintained in these units will the offspring propagated by cell-division possess that same high degree of fertilization.

Even if we reach our highest ideal in a social organization, LUCIFER and those who are working in the interest of sex reform will still have a great task before them in teaching humanity how to obtain and maintain a high degree of fertilization.

ANN MEDITATES.

I never saw a newspaper displaying a daily cartoon and carrying a daily editorial to complain that school teachers had too little pay, or women too little influence on the school board.

"He who centers on love is a candidate for the monkey-house," says Brother Elbert, of East Aurora, which is in New York. Loud amens from the orthodox corner. Alack, had he put the pronoun in the feminine what loud wails should we not have heard about "denatured," "unsexed" and "monstrous" women!

A dozen men and women pushed and knocked one another about in an effort to get in and out of one door at the Fair store. When a man came along and opened the other side of the door they heaved great sighs of relief and fell right in behind him. Why did 4,000 human beings use to sit open-mouthed in the Auditorium to hear John Alexander Dowie announce he was Elijah III!?

"Take ye no thought for the body, therefore, what ye shall eat and what ye shall wear." And then think of how those good Christians looked on Easter Sunday morning.

A group of students listening to a philosopher commands our respect; but when we find men claiming that their particular creed holds all the wisdom of the ages, and then behold them going about their daily work without paying the least attention to the principles this creed contains; and when we further see that they revile all those who do not chance to be of a mind of them, and that they honestly believe the sun never shone and the human heart never beat kindly before they got around to tell us how to live—why, how can the most charitable of us help despising them for a set of ignorant and foolish bigots? "For if your faith be in vain, then are you the most wretched of all men."

A farmer and his son were wrestling that they might pry a big rock out of a wheat field. "Destructive criticism," yelled a man on the fence; "what will you put in its place?" But I suppose something grew there when the stone was toted off.

"The rock of our salvation"—very hard, very much in the way, affording no foothold either for great trees or for fragrant flowers. If you sit long enough behind it, where the great jolly sun cannot look at you, perhaps you can extract a notebook from your pocket and tell us something new and comforting next Sunday morning about hell.

"Ye are the salt of the earth." Salt, excellent for embalming purposes, is good for living men only in the smallest doses. Rub it into a wound and you have a fine test for stoicism; put it on the flowers of life and you have killed them; empty it into the clearest stream and the thirstiest of travelers will pass by.

A priest is a shepherd and he has a shepherd's crook. When he perceives any threatening symptoms that the sheep may get through the fence into a better pasture, where peradventure they may not be accessible for fleecing, out comes the crook, and under penalty of everlasting hell he hauls them back again.

When there was a prospect of fighting at the front Jacob stayed behind and wrestled with an angel. Dear, dear, how like a Jacob is the church!

If man is such a barbarian that he is restrained from murder and pillage only by the feeling that his conduct will displease his Father, whom he loves, then Christianity is a good system. Better for civilized folk seems to me the stoic school of philosophy, which assigns reasons instead of exacting blind obedience, utters no threats of hell-fire, and has never made any topographical surveys of "mansions in the sky."

Once I saw a woman intoxicated in a street car. She had just come out of the Bismarck Garden, and she waved a wine glass in either hand, loudly ejaculating, "Lieber Gott, why did I take them mixed, and who will care for mother now!" The sight was not exactly edifying, as it were; but just behind the disorderly one I saw a woman standing in the aisle, with vulgar curiosity, leering malice, and joy in the misfortune of another writ so plainly on her face that I forgot my disgust at the one spectacle in unspeakable displeasure at the other.

And now cometh the Rev. William Quayle and allows that Goethe was a man with sensibilities like leather, and a deadened soul. Goethe, my dear William (not you not?), had a mind so keen and marvelously complex that it intuitively grasped great facts which science had not demonstrated in his time, and some of which have not yet percolated into the philosophy of the clerical. "All my life," said he of Weimar, "I have meant honestly toward myself and others, and in all my earthly actions have looked to the highest. Let us remain untroubled about the future." He died, as he had lived, this great world-thinker, seeking for more light. He's dead, William; furthermore, were he alive today he would not be sitting in the congregation of the righteous in your church; hence, on with the coals, let hell be unconfined! But by any strange coincidence should Charon in the ultimate hereafter chance to paddle you across the Styx in the same boat with this "dead soul," take along some ballast, reverend sir,—putting it, of course, in whichever particular end of the boat it happens to come in handy!

Continueth Brother Quayle, regarding Herbert Spencer, "His calm assurance of surprising superiority, his hopeless unconsciousness of divine things, puts me at zero in a second." Quite so, brother; yea verily, Ann will agree with you that you have gotten into the right place for once, but why proceed in the next sentence to say, "Their [Goethe's and Spencer's] egotism was colossal enough for anything"? Herbert Spencer and Goethe were men who "knew not and knew that they knew not," and thus, according to Pascal, they had attained the highest point of human reasoning. Beloved, in the matter of egotism, is there ever a sensation as of a beam troubling your right eye?

Only little men will band themselves together in subscription to a creed of fixed ideas formulated by dead men, according to which creed they pass judgment on the actions of other men; such an association of men can never grasp a great new thought, and as they form a part of the dead mass through which all progress makes its way by slow and painful toil.

Senator Beveridge informs the readers of the *Saturday Evening Post* that the Christian Bible contains the story of the development of "the only divine religion known to man!" Behold what mental giants are those who make our laws. Oh, the unspeakable blasphemy of the gentleman from South Carolina, who says to hell with some of the productions of the gifted ones!

The Rev. Alexander Allen, who writes paradoxes about "freedom in the churches," does not deny the "miracle" of the virgin birth. Believes he also in the story about Danaë, which methinks is better suited to our own times? What is his opinion about the miraculous birth of Minerva, who sprung full-armed from the brain of Jove? The suffragists give this latter tale odds of no less than ten to one over the rib story, backing their preference by the unorthodox assertion of the scientist that woman was made first. What, pray, is the voice of the clergy in the matter?

In 1892 the *Times* spoke thus of Mr. James Herne's play, "Margaret Fleming," which was then given in Chicago for the first time: "The author seems never to suspect that its argument goes necessarily on the theory that the restrictions and limitations of marriage as we know it rest, in the last resort, on the old idea of ownership of the wife by the husband, with the power of repudiation, even of life or death. Is Mr. Herne quite aware of the logical consequences of this theory? At least so far as that there can be no possible remedy except one that must involve a radical reconstruction of society in respect to the world character of marriage. This is the pet theory of that class of cranks called free-lovers." Perhaps the profound mind of the *Times* editor accounted in some way not yet known to common folk, for the wearing of a ring about the finger and the ticketing (either by the decorations in the hair, the style of the toga, or the particular prefix before the name) of women as "taken or not taken." The mind of the "crank," however, has not yet become evolved so that it can perceive any other reason for those mysteries; nor, we should judge, had that of Wagner, since the "Curse of the Ring" figured so largely in his music dramas. By the way, how many visitors to the opera perceive this point in the great works of the externally orthodox and proper Richard? Goethe, too, knew no better, at what one might suppose to be the discreet age of sixty, than to produce a book on elective affinity, which classes him most plainly with the cranks! But fear not, O immovable worshipers of the god of things as they are! the time is indeed far distant when these curious ideas will percolate through the cranium of our good Theodore, who adviseth about all things

well, or will work up under the headgear of the Rev. William Quayle.

Felix Adler, in his brochure entitled "Shall Ostracism Be Used by Religious Societies in the Struggle Against Public Iniquity?" takes the position that the "free-lover," while well-meaning and under the impression that he is in advance of the procession, is in reality a menace to society, and should be rewarded with the Boston adze and the Franz Josephland shoulder until he repenteth and climbeth back into the band wagon. Same old story, Brother Adler; Galileo is a well-intentioned man, and no doubt thinks his theories an improvement over those in circulation among the respectable; nevertheless, holds he still stubbornly to the opinion that "for all that, the world does move"? What ho! bring out the red-hot tweezers and the rack, and let us give his arms and back a yank that we may straighten out his soul!

Professor Thomas, of the University of Chicago, says that heightened nutrition and favorable circumstances produce an increased proportion of females in the human race; and he further adds that love affairs with which the clergyman has nothing in the world to do also seem to have the same effect! Really, we are considerably astonished that up to this time no one has yet thought to call this gentleman a graduate of the devil's school; and right respectfully do we commend him to the attention of the Rev. Dr. Parkhurst and Brother Anthony of New York. I never knew a scientist yet who was a "moral" man.

What do you think the public librarian would do if you were to ask him for a copy of St. Huxley, or the latest edition of Holy Haeckel? But if they do not contain more truth and beauty than the collection of myths which stands boldly out on the shelves of the reading room, labled as a "holy" book, Ann will cheerfully devour the only bonnet that she has.

EGOISM VS. ALTRUISM.

By M. Macon.

Why should folks prattle about altruism, when upon close analysis all our acts can clearly be traced to pure egoism? When we are caught in the act of doing a good turn to a fellowman once in a long while we are anxious to brag about it and call it by the high-sounding name of altruism, as if there really were such a thing as absolute sacrifices for others without the simultaneous gratification of our ego.

When relieving or helping our neighbor we, consciously or unconsciously, relieve our own painfulness at seeing him suffer. People call this philanthropic benevolence. It sounds so beautiful, you see. But why not call a spade a spade?

Of course, there are two kinds of egoism—animal and human. Cannibalism is an example of the purely animal egotism in the primitive savage. Martyrdom for an idea or the common good is the truly noble human egoism.

Was society organized by altruists anxious to devote their lives to others, or by plain egoists striving to benefit themselves? We are fast learning to know that in order to live a peaceful and happy social life we must let others live likewise. Else our own effort will fail also. War is hell for the victor as well as for the vanquished, and in the end even the winner of the strife is the loser. Hence it is that war is becoming a thing of the past.

Man will do good and avoid harm, not to please a deity, a sovereign or society, nor because of the fear of a Gehenna, the drastic law or social ostracism, but because he will deem it to his own earthly egoistic interest—whether physical, intellectual or spiritual—to do so. It simply does not pay in the long run to down your fellowman or to live in constant discord with your next door neighbor.

Is there a man who does not feel happy when making his beloved happy or when helping the helpless? Do good because you desire to be good and true to yourself. Here is a motive which is inherent, eternal and in full harmony with the first law of organic nature, the law of self-preservation. Do harm, and everybody's hand will be raised against you. You may gain for the moment and materially, but your soul, your conscience will suffer. Your peace of mind will be gone. Your sleep will be disturbed by heavy dreams and you will be unhappy because afraid.

I like the rational human egoist. He does all the good he can not because of any hypocritic duties to God, to society or any other external, inflated and high-sounding abstractions, but because of an innate conviction of self-gratification. When he sees any living thing suffer it hurts him. Unconsciously he puts himself in that being's condition, and in order to quiet his own pain he hastens to relieve the other's.

There is no room among us poor mortals for Nietzsche's *uebermensch*, Spencer's altruist or Jehovah's saint. We do not strive to "angelicize" the ursus, but simply to evolute and elevate the genus homo to his proper position spiritually as well as intellectually.

SHOCKING MORMON EXAMPLE.

By L. H. Dana.

Some time ago, when we read in *The Philistine* (which is published in East Aurora, which is in New York) an article comparing Mormonism and our own social system, not altogether to the detriment of the former arrangement, we said on the spot that Elbert Hubbard was wrong, as usual; and now that we have refreshed ourselves with Senator Burrows' recent attack on Reed Smoot we are sure that he was.

The Mormon church, says Mr. Burrows, places itself above the laws of common decency; and he pictures President Smith "sitting in the home of his fifth plural wife, rocking the cradle of the latest illegal offspring of his debauchery and crime," thus "degrading womanhood, debauching public morals, and striking at the Christian civilization of this age." Really this is extremely shocking of President Smith; he should rather imitate the example of some worthy non-Mormons among us, who never in their lives were guilty of rocking the cradles of their illegitimate children or of doing anything for their support; who implicate one woman in the sight of the world and then marry another; or who desert their wives and families as soon as they discover that it costs some self-denial and labor to support them. An inspection of the first page of our morning paper will readily convince us that no cases come to light nowadays of double lives and plural marriages outside of the Mormon church, and it is equally evident that the degraded women who are to be seen upon our streets are the victims of Mormon immorality. Little had we suspected it before, but now, in the light of Senator Burrows' speech, we know that it must be so.

However, were we of an inquisitive turn of mind, we might perchance, refusing the comforting solace of platitudes, make a few earnest efforts to find out how it happens that woman under our present "Christian civilization" is so frequently forced either to live a life of humiliating dependence, which offers no outlet for her natural abilities, or else to work for an inadequate wage, so that we often behold her going about these cold days insufficiently clad, and can guess by her thin cheeks that she has not enough to eat. This frail being is too delicate, we learn, to vote, but by no means too much so to starve or to stand upon her feet behind a store counter a trifling matter of some eight or ten hours every day. Who is to blame for this pitiable condition of affairs? Can any reasonable person question that the entire fault rests with—the Mormon church?

Doubtless Mormonism is also responsible for the shocking injustice portrayed in one of our popular modern plays, "Mrs. Dane's Defense," where the central figure is confronted by a judge during a court case, compelled to admit that she has led an irregular life, and then, although she was about to marry the man she loved, forced to flee into obscurity and "innocuous (or nocuous) desuetude." How many men, we venture to wonder, would be delighted to meet this inquisitive gentleman of the bench? Beyond question, however, he would have terrors for—none but Mormons.

Who are they that ostracize Gorkys and George Eliots, subject to rigid divorce laws, and fraternize with those who some half-dozen times or so have taken advantage of lax ones? Oh, fie, fie upon the lack of logic of—the Mormons!

Who was the author of a sentence we read a few days since in our newspaper about women with *dead futures* and men with *dead pasts*? Was a more damnable, disgraceful, heartless line ever penned? Down with the shameless disciple of Joseph Smith who wrote it! Alas, it is all too apparent that the Mormon is indeed the root of all evil! Let us confront him with a few of our charitable, consistent and highly "respectable" Gentiles, so that he may see the error of his way, hang his disreputable head and die of very shame and self-contempt. Nothing is lacking to bring about the millennium on earth but the stringent enforcement of the laws against Mormonism.

"Unless individuals are permitted to reflect and communicate their sentiments upon every topic it is impossible that they should progress in knowledge."—Wortman.

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

LETTERS FROM THE EDITOR.

LOS ANGELES, CAL., April 8.—*Dear Lucifer Friends:* Just a few lines to let you know that you are not forgotten. I seem to have lost the knack, or the habit, of letter-writing. Have been so wrapped up in the work of getting the Los Angeles Eugenic Society properly on its feet that I seem to forget that I owe any duties to the home office or to the readers of LUCIFER generally.

After the two public meetings at Mammoth Hall, on the 12th and 22d of March, we have held two successful meetings at Symphony Hall, a more expensive place of meeting, but attended by a different class of hearers—at least such was the opinion of those who advocated the change. Desiring to reach all classes of people in the City of the Angels, it was believed worth the risk of financial loss in the matter of hall rent. Not having the report of the secretary of the club, I cannot say whether there has been financial loss or not. Wednesday eve of this week we are to have another meeting at the same place. The subject of discussion as advertised by cards and by Sunday papers is as follows:

"PLEADS FOR THE VOICELESS UNBORN.

"Come to Symphony Hall Wednesday evening, April 10, to help solve the problem of the ages: How to secure a sound mind in a sound body, through a better knowledge of eugenics, the greatest of all sciences; incomparably more important than mathematics, politics, economics, physics, metaphysics, or any other science taught in schools or colleges.

"Knowledge the only savior; ignorance the only devil. Compulsory ignorance of eugenics the worst of all civic crimes.

"First address by Moses Harman, of Chicago. Professor Edgar L. Larkin, honorary president of the Los Angeles Eugenic Society, and several other well-known speakers are expected to follow. All are welcome."

Among the speakers expected to take part in this meeting is Professor William Windsor, well and favorably known to many of our readers. Few if any public lecturers and writers of books are better equipped for the work of spreading the gospel of eugenics than is our old-time friend and generous helper, William Windsor, author of "Loma" and several other books of national fame, and one of the most scientific and successful delineators of character through phrenologic readings I have ever known.

Besides the public meetings in the interest of the newly-formed (or forming) Los Angeles society of eugenics we have held three parlor meetings that have been well attended by those who have given their names as prospective members.

As usual, I have postponed writing home until the last moment, and therefore, in order to get this line, together with a number of selections for LUCIFER's columns, into the mail in time for next issue I close for this time.

M. HARMAN.

P. S.—I have received several invitations to hold meetings in California towns. Among these are San Diego, Santa Barbara, Santa Cruz and San Francisco. If there are other points between San Diego and Seattle, Wash., at which it is desired that I shall stop before returning to Chicago I should be glad to hear from friends and readers of LUCIFER at those places. Still address me at 425 East Forty-ninth street, Los Angeles.

M. H.

* * * * *

LOS ANGELES, CAL., Sunday, April 14.—And still another very successful mass meeting at Symphony Hall was held on Wednesday evening, April 10, in the interest of the Los Angeles Eugenic Society. Successful as to numbers in attendance, and as to interest in the subjects discussed, and in the additions to the roll of members. The first speaker on the program was the editor of LUCIFER, who read the poem entitled "The Fence and the Ambulance," the closing lines of which are in these words:

"Better generate well than reclaim them when old;
For the gist of this matter is seeing
That to rescue the fallen is good, but 'tis best
To hinder such people from being.
Better close up the source that generates crime
Than deliver from dungeon or galley—
Better put a stout fence round the edge of the cliff
Than an ambulance down in the valley."

The rest of the forty-five minutes allowed him by the president of the society, Dr. Ada Herman-Patterson, was taken up in giving selections from the essay entitled "Motherhood in Freedom," and in comments thereon. Then followed a twenty-six minutes' talk from Dr. William Windsor, the best known and most successful delineator of character, from the phrenological standpoint, since the demise of O. S. Fowler, that the United States has yet produced.

In many respects I regard Dr. Windsor as the superior of his great predecessor in this field. His philosophy of life strikes me as an improvement upon that given us in Fowler's books—broader, deeper, more inclusive, more satisfying. Those of our readers who have read the book "Loma"—the traveler from Venus who slid down on a ray of light from his native home in the sky, landing in Lake Michigan at the foot of Van Buren street, Chicago, just in time to save from drowning the heroine of that story—will remember that Windsor adopts the theory of Samuel T. Fowler in regard to the origin of celestial and terrestrial phenomena; the central plank or keynote of which philosophy, as I now recall it, is that the universe consists of matter and space, and that all the operations of nature, physical, mental and psychic, including, of course, everything human, subhuman and superhuman, are the result of a conflict between matter and space—matter being magnetic and warm, space electric and cold—a condition of perpetual war between the two poles of being, variously called gravitation and levitation, condensation and rarefaction, inertia (fixity of form) and change or mutation of all form.

Dr. Windsor began his talk by saying that when a boy he often regretted the fact that he was too young to take part in the great conflict for the emancipation of the negroes of the Southern States, but after reaching manhood it was not long before he became convinced that a far more important conflict was yet in store for those who loved freedom and hated oppression than was that waged in behalf of the enslaved Africans—namely, the battle for the emancipation of women and children from the tyranny of masculine domination, the despotism of man-made laws that put the woman and her children in the almost irresponsible power of the husband and father.

Dr. Windsor paid me the high compliment of saying that my teaching, through LUCIFER and its pamphlets, had first roused him to a sense of the horrible injustice done by our falsely called civilization to the so-called weaker sex, and to infant children, by treating them as *property*, as chattels; adding that whatever of success in life he has hitherto achieved he owes to me more than to any other man. The remainder of his twenty-six minutes was taken up in telling the audience something of what he believed the best methods of teaching eugenics, and what the outcome would be of the present agitation for larger liberty for women and better instruction for children in this bed-rock science, the science of sciences, how to create a better race of human beings.

The last speaker of the evening was Dr. Price, a lady physician, of the Naturopathic College of this city, who gave us quite an interesting talk upon race-culture from the standpoint of the physician and physiologist. Her remarks were in the nature of a criticism, in part at least, and as her paper is expected to be made the subject of a reply at our next meeting a further report thereof will probably appear in these columns later on.

Again I ask the forbearance of the many friends whose letters I have failed to answer. So many calls are made upon my time and strength that letter-writing is postponed to a more convenient season. "The spirit is willing but the flesh is weak."

Among recent cards is one from Lois Waisbrooker, saying that she has been quite sick since I saw her last in Chicago. Few if any of the pioneers of eugenics deserve better of the Liberal public than does Lois Waisbrooker, and in closing this brief letter I bespeak for her a kindly letter from each of her old-time friends, as well as from all who know of her faithful work in humanity's behalf, and when writing to her I ask LUCIFER's friends to remember that in her old age and feebleness she has no income except from the sale of her books. Letters sent in care of the Douglas Printing House, Chicago, or care of LUCIFER, will reach her.

In haste, but cordially and hopefully,

M. HARMAN.

LETTERS TO LOS ANGELES MEETING OF PROTEST.

The following is the list of letters sent to be read at the Los Angeles mass meeting of protest, held at Mammoth Hall, March 12, 1907, but which, on account of the lateness of the hour—after the speech-making was done—were not read. But at what may be called the *adjourned* meeting of protest, held in the same building on March 22, these letters were read, in whole or in greater part, by the president of the Los Angeles Eugenic Society, Dr. Ada S. Patterson, who is an excellent reader and who made very appropriate comments upon each letter.

This list should have been sent home for publication some weeks ago, but by a strange oversight was not sent: B. O. Flower, editor *Arena*, Boston; Dr. Alice B. Stockham, Chicago; Edwin C. Walker, New York; Dr. J. H. Tilden, editor *Stuffed Club*, Denver; Parker H. Sercombe, editor *Tomorrow*, Chicago; Bolton Hall, New York; Rev. Walter Henry McPherson, minister and teacher of the People's Church, South Chicago; Elbert Hubbard, editor *Philistine*, East Aurora, N. Y.; M. R. Leverson, M. D., Ph. D., M. A., author and publisher of books on vaccination, etc., New York; Lucinda B. Chandler, Norwood Park, Ill.; Rev. J. M. A. Spence, minister People's Church, Aurora, Ill.; George E. Bowen, Elgin, Ill.

If any names have been omitted from this list that should be included therein the writers will please let me know. With my usual forgetfulness, and on account of press of other matters, it is quite possible that some have been overlooked and mislaid.

Though late about it, I desire in this public manner to return sincerest and most heartfelt thanks to the writers of the fore-mentioned letters for the great kindness conferred on myself personally and also upon the committee of arrangements of the mass meeting, as well as upon all who took a sympathetic part therein, whether as speakers or auditors. The second meeting at Mammoth Hall, though not equal to the first in numbers present, was well attended and even more earnest and enthusiastic in its indorsement of the sentiments expressed by the speakers and by the writers of the letters read.

M. HARMAN.

WHAT THE "OBSCENITY" STATUTE MEANS.

On page 29 of *The Light* for January, Dr. Sylvanus Stall says:

"The law as it now stands, if logically enforced, would brand the Bible as an obscene book; scarcely a single person in this convention would escape the penitentiary, and Jesus himself, if he came to Chicago or New York, could be arrested and successfully imprisoned. . . . . No wonder that the statue of Justice holding the scales in one hand is represented as totally blinded by a bandage which covers both eyes."

On page 31 the doctor says:

"Today a man may deliberately murder his wife by a series of exactions and wrongs; he may bring to his own home disease as the result of his own impure life and deliberately infect his own wife with a disease which is now annually sending many thousands of women to the dissecting table for surgical treatment of the most serious nature and which is causing the death of thousands of pure, innocent and unsuspicious wives; and yet the law makes it a crime for the physician who treats the husband to warn the wife by a single suggestion, and judges the husband as acting within his marital rights, and even here in Chicago sends a man to the penitentiary for a series of years who dares to call public attention in printed form to such a fact."

The Light (La Crosse, Wis.), from which magazine these paragraphs are reproduced, is the official organ of the National Purity Federation, of which association Dr. Sylvanus Stall is second vice-president. These paragraphs are part of an address delivered at the national convention of that association held in Chicago last fall. One of the leading speakers at that convention was Theodore Schroeder of New York, who is attorney for the Free Speech League, the object of which league is to secure the repeal or radical modification of the federal statute known as the "obscenity postal law." Anthony Comstock, whose name appears on the advisory board of the National Purity Federation, was expected to reply to Mr. Schroeder, but for some reason he did not appear. Looking for causes of such non-appearance, it would seem reasonable that Mr. Comstock knew that the chief managers of this association were entirely out of sympathy with the law which was enacted in 1873 at the instigation and by the active lobbying of himself and his religio-moralistic adjutants.

Under the head "The National Purity Federation Holds a Remarkable Meeting," B. O. Flower, editor of *The Arena*, gave an extended summary of the address of his colleague, Mr. Schroeder, at this historic meeting and closes his report by quoting the following significant utterance from the New York *Sun's* editorial on the same subject:

"The truth is that a new school of purity has sprung up in the world, and for the present Mr. Comstock must be content to pass as an old fogy, out-of-date, mid-Victorian, unfashionable, or whatever the stronger party chooses. The new school is for discovering corruption; his school was ever for concealing it. He conceived crebility to be a more peaceful state of mind than curiosity and was always for hiding anything that might possibly offend even our dramatic critics. His opponents might be generous enough to credit him with a laudable ambition—the honest desire to raise every one to what we have been told is the very height of felicity: 'the possession of being well-deceived, the serene and peaceful state of being a fool among knaves.'"

Until the thinking portion of the American people wakes up to a sense of the true meaning and real intent of the postal legislation that denies freedom of speech and of press in regard to sexology, eugenics, race-culture, etc., it is well to keep the foregoing statements of fact and opinion before the readers of LUCIFER and of the reform press generally.

"By their fruits ye shall know them." By the fruits of the so-called Comstock legislation only can we learn the real character of that legislation and the real character of the men who secured the enactment of that legislation.

M. H.

A STUDY IN SEX OVERVALUATION.

Another example of the loss of sex perspective and the overestimation of sex evil is found in the feverish excitement with which ostentatiously and professionally "pure" people periodically demand the suppression of prostitution, while endorsing, at least by silence, marriage ideals embodying most of its evil essences. The vehement outcery with which this problem is approached by our overexcited purists has almost suppressed every effort at a rational discussion of sex questions, such as might easily lessen unhappiness and divorce, or tend to a discovery or a lessening of the causes of prostitution or the minimizing of its evil consequences. The professional purist, seeking a life of lucrative morality, gets his living more easily by appealing to the sensitive emotions of the over-sexed multitude than by dispensing cold-logic wisdom on the subject.

In the mind of our sex-mad populace, unauthorized self-indulgence has such an overwhelming influence that we have come to speak of it as "*the*" social evil, as though there existed but one evil, and that sexual. The purist's overestimation of sex evil and sex sacredness perhaps is seldom a consequence of bad logic, but oftener a product of inherent defects of perception as to all matters sexual. As with the ancient ascetic, the modern extreme purist is the victim of sexual hyperesthetieism.

Our marriage ceremonies also bear unconscious testimony to the general overvaluation of the sex relation. No event in our whole lives do we celebrate with such lavishness of expenditure, such ringing of bells, such peal of organ, such blare of trumpets, such feasting and abandon, as we habitually use in announcing the commencement of authorized sex intercourse. Then after the marriage comes the wedding trip, that little hiding away for a season of excess and exhaustion; and later, with a joyous remembrance of an endurance now lost, we refer to this little debauch as the "honeymoon" of our life.

Plainer than words could make it, this signifies again that to most people the conventional beginning of sex relation is the most important thing in all life. This reminds one that in ancient Rome

it became a proverb to say if one talked specially indecent, that such a one "talked like a bride." We moderns might with propriety say that the extravagantly lascivious act like bridegrooms.

When discussed sex sensitiveness is the foundation of asceticism, we will find a gross overvaluation of the sinfulness of unauthorized sex indulgence. Very often, both anciently and at present, this results in the assertion, and a practice in harmony with it, that mere irregular sex indulgence, without any tangible aftereffect, is a more grave offense than murder.

So extravagant was the sinfulness of irregular sexuality esteemed that even the sacredness of the confessional could be violated by priests in order to facilitate punishment. Furthermore this seems to have been the only offense which was of such gravity, for certainly murder was not. An Italian author says: "Thus we see four different popes, in the sixteenth and seventeenth centuries, ordering the revelation of a sin of impurity, and forbidding it in cases of parricide. A woman confesses, or supposes in her confession to a Carmelite, that a Cordelier attempted to seduce her; the Carmelite must impeach the Cordelier. A fanatical assassin, believing that he shall serve God by killing his prince, consults his confessor on this case of conscience; the confessor is guilty of sacrilege if he save the life of his sovereign."

The lingering consequences of such sex overvaluation are still with us. Though nobody ever commits suicide solely because of loss of virginity, undiscovered by others, yet the oversexed male usually adjudges a woman's loss of virginity, outside of wedlock, though voluntarily and fairly parted with, as of more value than some one else's life. To kill the man who induced one's mature female relative to join him in a mutual gratification, without a marriage ceremony, is still a meritorious act, in the estimation of the oversexed mob, which, however, boasts of its humanitarian abolition of statutory capital punishment.

In some states murder committed in revenge for infringement of a husband's sex monopoly, or the seduction of a mature female relative, is justifiable homicide, by statute. In other states the virtuous juror excuses such murder, and eases his conscience for the violation of his oath by pretending to believe in the murderer's temporary insanity.

Such a murderer and the jury who acquit him both justify the crime, by reason of the same error of overvalued female sex sacredness. The male fornicator and the male adulterer must still expiate their acts by death, though long ago the states renounced direct responsibility for such barbarously disproportionate punishment. Through the jury the oversexed mob, with its characteristic lawlessness where its emotions are appealed to, appoints the relative of the seduced woman an executioner, and without trial, in the name of the state, ratifies murder because a man and a woman, both mature, did without fraud of ceremony enter into a relation which in itself is natural and healthy and may be entirely harmless.

In a recent case, where a Texas jury, with some regard for its oath, found a man guilty of killing a sister's seducer, the governor came to the rescue with a pardon for the murderer after thirty days of penitentiary confinement. In his pardoning proclamation the distinguished governor used this language: "The deceased had been on intimate terms of friendship with the family of the applicant, and such a base betrayal of confidence deserved death."

That the seduction of a mature woman, who presumably is as much a free agent as the man, and who has no fraud practiced upon her, should be considered a crime adequate to invoke the death penalty, is indeed startling enough, but not the worst of what is implied in this pardon. The governor's act assumes that he and the murderer may conspire to make and enforce *ex post facto* law, which the law-making power of the state has not seen fit to make. It also means that the murderer, after conviction, may have his murderous act glorified through the pardoning power. More damnable than both is the fact that the supposed seducer is first killed, and his innocence, or the circumstances of his guilt and degree of his turpitude, are inquired into only after his death has made it impossible for him to testify in his own behalf. In the state of Utah, the oversexed mob, pursuant to the Mormon blood-atonement doctrine, has by statute made justifiable homicide of such murders as the Texas governor pardons.

This desire to slay the male seducer exists not solely because of the overvaluation of virginity, as such, but is usually limited to overvalued female virginity. No one credited with sanity advocates the murder of female seducers of men. This difference in the estimated value of male and female virginity is but a special manifestation of the different standard of sex morals which obtains for men and women. Both are relics of the class morality of a slave-holding past, when wives were bought, owned and sold by men. Then the seduction of the female slave was a violation of her male owner's property right in her, and was revenged accordingly. There could be no seduction of a man, because he alone was a free moral agent.

It is no offense to seduce a man, because sex experience enhances, rather than diminishes, his chance of matrimony. With women this is otherwise. Loss of maidenhood is still esteemed the loss of her chief stock in trade in the matrimonial market. Through its advantageous sale, by marriage to a rich husband, she too often hopes to insure herself a life of comfort.

However, the time will come when married women not actually nor fully occupied by the duties of maternity, nor devoting themselves to social service, and who consent to live in idle ease at a husband's expense, will receive the same measure of pity and contempt then given to unmarried women who accept like support in return for a like barren sex service. In either case, it is but a useless life of laziness and commercialised lust. Thus, perhaps, we will ultimately abolish even the monster jealousy, which is ever the natural result of an unbalanced relation of the sexes.

With our sex-worshiping ancestors, sex and marriage were still more sacred. Therefore, feminine initiation into the mysterious joy of sex usually took place in the temple, either by the process of priestly prelibation or sacred prostitution. In ancient Egypt the priests determined the time when a husband might visit his wife. They can no longer do that, but the modern priests are still tenacious in maintaining something very near to it, in seeking to reserve to themselves the determination of our right to marry at all.

During long ages of our phallic-worshiping past, religion and sexualism have become so inseparably interwoven that the management of the sex relation of others seems always to have been one of the chief occupations of the clergy. So generally is this conceded, that every one expects to secure a clergyman's permission before a sex relation is deemed authorized. So exacting is the present bigotry, that it would be very difficult to find a woman, of even moderate pretensions to "respectability," who would have either the disposition or the courage to enter the married state without having it parsonized. After all, we have not so far outgrown the Egyptian.

The Mormon church carries all this to its logical conclusion. It denies the religious validity of all marriages not solemnized by its ceremonial code, and insists that the government has no right to prohibit polygamy, because marriage and the begetting of children, whether by one wife or many, are acts of religious worship.—*Theodore Schroeder, in Soundview.*

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Lillian Harman: Please send to address given below one copy of "The Persecution and the Appreciation," for which find 20 cents. Sorry I can't make it $20. I was afraid the grand old hero would not survive another term in the hastile, but I am glad he disappointed me and added another monument to his glory.—*J. A. Sturgis, Sharpsville, Pa.*

Dear Mr. Harman: I inclose stamps, 10c; please send me the offer. I sympathize with you in the outrages perpetrated against you. Have seen a cut of your photo in *Tomorrow*. If you are as good a man as that indicates you are above the average. I want to see what you teach. I don't like the principles advocated by *Tomorrow*, although I think our marriage system needs overhauling. So few people realize beforehand what it means. Also, some careless.—*James Kirkpatrick, Dillon, Mont.*

GERARD, KAN., March 27.—*Mrs. Lillian Harman:* I am here a few days before leaving for Idaho, where I am to report the Moyer and Haywood trial for the *Appeal to Reason*. I happened to find here upon my table a copy of the "Appreciation" and I have taken pleasure in writing a brief notice of it for the next issue of the *Appeal*. This will give wide circulation to this most excellent little pamphlet and will result, I hope, in bringing you many orders for it. The occasion of which this pamphlet is such a splendid souvenir will be remembered with joy by all who were so fortunate as to be in attendance, and will be read of by many thousands of others who are in entire harmony with the spirit that prompted it and inspired its utterances. I am delighted to observe that your good father is recuperating his health. He has lived long enough, at least, to see some of the fruitions of his noble life work.—*Eugene V. Debs.*

To the Editor: Many years ago a young couple, thrown together by their limited church society, decided that they loved each other and married. In proper time a child was born—a weakling. The mother was a strong, healthy woman, and the father of normal appearance. Two years later another child was born, having a withered limb. The mother, in her disappointment, now noticed that at no time had her modest husband changed clothing in her presence, and, dismissing prudery, secretly watched him undress. Ah! that back! how strange it appeared! What could it be? She consulted the doctor. "Hereditary; incurable in your husband or his children for many generations." Years passed. Several strong and healthy children had been added to the family. One of the cripples resembled the mother; so did one of the healthy children; but of the others there was slight resemblance. Such was the incident that weakened my faith in "innocent love and divine providence" in the begetting of the human species long before I saw or heard of LUCIFER.

Would not the cripple who at one time said to me, "Sometimes I can hardly resist killing myself; I have nothing in life to live for," approve the choice and action of the mother, regardless of the belief or the "not-agree" of Mr. Hankey? This is the incident; draw your own conclusions.—*Recluse.*

Dear Lillian: I received the booklet, "The Persecution and the Appreciation," for which I inclose 20 cents. I am sorry, but don't know where I could distribute any copies to do good. I am almost a "shut-in" and cannot get around among the people as I used to do. Am very glad your good father is still enjoying better health and his friends, and working in his chosen line. Long may he live to see the result of his work along the line of eugenics, of which he has been leader even before it was named and had come into prominence. What great need there is of reform in the social or sexual relations of the human race! Now that the subject has moved into the limelight there must, there will be, through the united thought and desire for better conditions, a change for the better. When woman shall be free as man is free, and womanhood and manhood receive proper recognition and be safeguarded as above all price, as they are truly in the minds of the world's greatest thinkers, then conditions will change so there will be no more slave mothers bringing into life those who are and must be —under the terrible conditions that now exist—the unfit, the degenerate, the criminal class. There is great need of reform in all the economic centers of activity, but in no other is the need so urgent, so vital, as in the relation of the sexes, because of the far-reaching results in the lives of these helpless innocents, the unborn. You and your father are doing a good work in keeping the subject before the people, in keeping the Light-Bearer abroad, so that the subject for which it stands cannot be ignored or forgotten. May all success attend you and the cause for which you both have worked so long and so well. Yours always for the best.—*Sarah Stone Eockhill, Alliance, O.*

To the Editor: I was very much interested in reading the discussion in the last number of LUCIFER relative to economics and marriage. It scarcely seems possible to agree with Mr. Kerr when he says that "the economic question is only a temporary one, for public maintenance of children is fast becoming a question of practical politics." Leaving children altogether out of the question, there is always the individual to be considered, and so long as economic conditions are not equal there can rarely be such a thing as "free love"—which is, of course, the only kind of love there is. Take the case of the girl who works in the department store for, say, $8 a week. How much love is there involved when she marries? And can we blame her if she loves elsewhere after she is married? We are shocked at the "marriage of convenience" she is married! We are shocked at the "marriage of convenience" in France; conditions are little better here, except that with us the children sell themselves, there the parents take care of the matter. Or to put it in another way, a man who has made a mistake in marriage cannot confess the fact, for his wife is absolutely dependent upon him. So long as girls are taught no useful occupation and are given a comparatively poor chance to earn a livelihood, so long will it be ridiculous to talk about natural selection. The man will select the woman with a financial club every time, and that is all there is about it.

The economic question must always be fundamental, it seems to me, for this reason: that it is generally considered that the food supply determines the relative proportions of the sexes (Professor Thomas speaks of this in the first chapter of his recent book), and this, of course, will determine, again, the form of marriage institution. The fact that, as Mr. Kerr says, "civilization is fatal to exclusive love," does not prove that such love is not the standard, for civilization has separated the occupations of men and women, thus affecting their respective mental developments and making one a financial burden upon the other. This, by the way, was recommended by the Rev. William Quayle in a sermon last Sunday. He thinks that the sooner women stop holding positions and take a husband *to support them*, the better it is. And yet this man is paid, and probably paid well, for getting up in St. James' Methodist Episcopal Church and talking pernicious nonsense like this, and the newspapers print his precious stuff the day after! But if any women go and listen to the discourse, I wonder how they do it and retain their self-respect.—*L. H., Dana.*

THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kiichi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, $1.25; single copies, 20 cents.

We have sent out over 700 free copies of this pamphlet and expect to circulate many more in the same way. The expense of publication and circulation is quite heavy and we gladly accept cooperation in the work. Those who are interested are requested to send names of persons to whom they think copies should be sent. Inability to assist financially should not deter friends from sending such names to us.

NEW TRUTHS CAUSE PAIN.

Every new truth which has ever been propounded has, for a time, caused mischief; it has produced discomfort, and often unhappiness, sometimes by disturbing social or religious arrangements, and sometimes merely by the disruption of old and cherished associations of thought. It is only after a certain interval, and when the framework of affairs has adjusted itself to the new truth, that its good effects preponderate; and the preponderance continues to increase, until, at length, the truth causes nothing but good. But, at the outset, there is always harm. And if the truth is very great as well as very new, the harm is serious. Men are made uneasy; they flinch; they cannot bear the sudden light; a general restlessness supervenes; the face of society is disturbed, or perhaps convulsed; old interests and old beliefs have been destroyed before new ones have been created. These symptoms are the precursors of revolution; they have preceded all the great changes through which the world has passed.—*Buckle's History of Civilization.*

The concealment of truth is the only indecorum known to science. —*Westermarck.*

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Humanity has been so long accustomed to deny its own right of volition in the matter of parenthood, and also to consider sinful even the desire to exercise such right, that no radical improvement in conditions can take place until men and women recognize the legitimacy and morality of purposeful parenthood.—*Author's Preface.*

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NO CRIMINAL CLASS.

Brand Whitlock, mayor of Toledo, successor to Mayor Jones, "Golden Rule" Jones, has written an article on crime and punishment that deserves to be republished in every magazine and newspaper in the United States. It is entitled "What Good Does It Do?" It appears as the first article in *Everybody's Magazine* for May.

Mayor Whitlock denies most emphatically that there is any "criminal class," as such; says there is "only a punished class, a caught class." After showing the utter failure of punishment to reform; after showing in a most convincing manner, as many able writers and speakers have before done, the utter unreason, as well as the horrible brutality and injustice of our penal system, Mayor Whitlock concludes his article in these memorable words:

"Some day, perhaps, we shall learn that, properly, we can have nothing to do with punishment. No man is good enough or wise enough to judge or to punish another man; no human mind can sound the infinite and mysterious profundities of another human mind, weigh the influences of heredity, environment, physical and psychic forces and phenomena; we have no psychologist great enough for that. Only Omniscience can plumb those mysterious and awful depths. Man's attempts to do so are profanations. All that society has a right to do is to protect itself by restraining those of proved dangerous tendencies; it has no right to hurt them while doing so; and its duty is to do all it can to help the erring, wandering souls back into the right path. We have lately made such a beginning in our juvenile courts, the principle of which, let us hope, is to be the pervading principle of all criminal courts in the future, when we shall have learned that our grown-up offenders and delinquents are but big children, who, like so many of their more fortunate—that is, unaught—brethren, have lost the innocence, while retaining the ignorance, of childhood.' I should like to conclude with a quotation from Emerson, probably considered 'dangerous' by those in whose libraries it has so long, in its beautiful levant binding, remained unread:

"'But there will dawn ere long on our politics, on our modes of living, a nobler morning than that Arabian faith, in the sentiment of love. This is the one remedy for all ills, the panacea of nature. We must be lovers, and at once the impossible becomes possible. Our age and history, for 3,000 years, has not been the history of kindness, but of selfishness. Our distrust is very expensive. The money we spend for courts and prisons is very ill laid out. We make, by distrust, the thief, and burglar, and incendiary, and by our court and jail we keep him so. An acceptance of the sentiment of love throughout Christendom for a season would bring the felon and the outcast to our side in tears, with the devotion of his faculties to our service.'"

But so long as our present political systems are upheld by the voting serfs, just so long will our present cruel, barbaric and illogical treatment of so-called criminals continue. Our political leaders must have some means of rewarding the men who do their dirty work in managing elections, hence they must have penitentiaries filled with "convicts" that will require wardens, deputy wardens, cell-bosses, chaplains, prison guards, etc., and these positions, with good salaries and little work attached, come very handy as rewards for "party" services, instead of having to pay for such services out of the pockets of the successful political leaders.

Then it must not be forgotten that many men seek the job of governing and driving helpless prisoners in order to gratify their own love of power, their own worse than brutal instincts—the result of bad prenatal conditions often, conditions in which there was no love, but only indifference, aversion or hate between those who brought these power-loving men into life.

M. HARMAN.

SAYS PRISONS ARE FAILURES.

Methods employed by the police, judges and law courts in dealing with offenders in initial stages were denounced as inhuman, impractical and even criminal, by Judge R. S. Tuthill at a reception given in honor of Municipal Judge Cleland last week. Judge Tuthill declared that present methods of treating criminals are a failure. Punishment defeats its own end. The sending of a young offender to prison results in his becoming a habitual criminal. "In the twenty years of service as a judge in the courts of Chicago," the jurist began, "I have become thoroughly convinced that our system of treating criminals is worthless. More than that, it is actually harmful and only tends to increase crime and criminals. Our prisons are universities of crime. Instead of reforming a man, they throw him in contact with confirmed criminals, with the 'professors of practical criminology,' and when the prisoner is free he is usually a consummate master of the craft."

Judge Tuthill said that putting lawbreakers under parole in the charge of some responsible person is the only way to decrease crime and criminals. "Judge Cleland," the speaker continued, "found the true method of dealing with offenders of the law in the initial stages. He was the first to introduce this system, and it will always remain to his credit. But what is being done in this court should be done in all other courts. The law should act the part of friend and not of an oppressor. Do not send criminals to jail, but put them in charge of a probation officer. Give them a chance and you will see what a wonderful effect it will have upon them. No man is so hardened as not to be touched by a human appeal. All criminals are victims of conditions.

"In adopting this system of parole we are not alone in the field. Our sister republic, Switzerland, was first to recognize the truth that punishment defeats its own end, and started voluntary parole societies long ago. In a Swiss court every man, unless a habitual criminal, is given a chance to improve. And even if he is sent to jail he is visited daily by members of the probationary societies and as soon as they feel that his release would be beneficial to him the prison doors are opened and the man is given a chance to again become a respected member of the community."

"PIOUS FRAUDS."

The term "pious fraud," often used by advanced thinkers when attacking traditional religious belief, is of course repudiated by those yet holding to traditional religion as entirely unjustified, as only springing from hatred and as being a mean way of attacking religion. Is the term "pious fraud" unjustified? I think the term is fully justified in many cases, and will give a few striking examples from the Bible.

The second epistle of Peter in the New Testament pretends not only to have been written by Peter, the intimate disciple of Jesus, but it even says, referring to the story of the transfiguration of Jesus on the mount: "The voice: This is my beloved Son, in whom I am well pleased, we ourselves heard come out of heaven, when we were with him in the holy mount." (Chap. i, 18.)

It has long been known that this epistle is entirely spurious. Even in the fourth century it was believed by some to be spurious, and these doubts have again and again turned up, till now no unprejudiced biblical scholar accepts it as authentic.

The general belief in its authenticity, and for which it was taken up into the canon, was very probably due, besides the mention of the name of Simon Peter in the address to the readers, to the before

cited words in that epistle, by which the writer fully asserts himself to have been an eye witness of that miraculous event of the transfiguration related in the gospels.

Sincere believers in Christianity thus argued: "Would a man have been such a liar as to call himself an eye witness of that event if he had not been—a man who wrote an epistle of such religious earnestness and spirituality?" Sincere believers in the truth of Christianity instinctively felt that the writer of the epistle, if he had not been an eye witness, would have been a liar. Rather than accept such an immoral act on the part of the author of the epistle, the writing was accepted as authentic in spite of its many contradictions.

It is a well-known fact now that the first centuries were full of such literary productions ascribed to immediate disciples of Jesus and others of his contemporaries, which have deceived people even to our own time, and the so-called second epistle of Peter is one of them.

That this epistle is still accepted as authentic by the majority of Christians is only due to its fortunate admission into the canon and the reason that it is a writing of earnest admonitions only, an epistolary writing, instead of a narrative. In a narration of incidents proofs for unauthenticity could have been found much more easily, as any one knows is the case with regard to the apocryphal gospels which are outside of the New Testament canon. But let us take another example. The book of Daniel in the Old Testament expressly claims to have been written by a certain Daniel living in the time of the Babylonian exile. It is well known now that this book was written almost 400 years later, during the time of the Maccabees. This was even proven to be so by the neo-Platonist Porphyry as early as the third century, for which reason his books were later burned by order of the Emperor Theodosius, in order that his criticism of the book of Daniel should not become generally known. Since the beginning of the last century, however, the authenticity of the book has been given up more and more, and no unprejudiced Bible scholars accept it any longer. And yet that book has misled the most eminent men since it was written, because it exerted such an enormous influence in the formation of Christianity by being the first of the books of the Old Testament to give prominence to the idea of a kingdom coming from heaven through the way Christianity is based upon this book alone. If it had not been appearance of the "Son of Man" in the clouds. We may almost 'or this book and the reverence in which it was held in the time of Jesus on account of its supposedly genuine prophecies, Jesus would very probably never have been moved to his career. We may say that Jesus in believing in the divine character of this book was deluded by it as many others have been since his time. Even such eminently acute minds as Isaac Newton were so misled by the apparently genuine prophecies of the book, which predicted the most minute historical details four hundred years ahead, that he spent much time on this book and considered his calculations based thereon of more value than any of his scientific discoveries. And what an amount of useless work was spent by other men on that book, as well as on the book of Revelation, which is based upon it! And all this was because the unknown author of that book played his part so well in fabricating fictitious prophecies without the least foundation of truth.

Another example: We all know that Deuteronomy came out about 650 B. C., in the reign of the Jewish king Josiah (that is, the essential part of it), in order to influence King Josiah to begin that radical reform which made the temple in Jerusalem the only place of worship and abolished all other places of worship throughout the limits of the kingdom of Judah and those of the former kingdom of Israel. That book was given to King Josiah as a writing which had come down from Moses himself, who had forbidden any other place of worship but the one which Jehovah had chosen, and declared that all the evils had come upon the Hebrews because they had transgressed that command—Deuteronomy being filled with curses predicting in detail what ills would come as a consequence of disobeying this command of Jehovah through his servant Moses.

Until the time of the appearance of Deuteronomy even the most pious Hebrews and prophets had worshiped Jehovah without any scruples in other places outside Jerusalem. They never knew of any such command given by Moses as to worship only in one place and no other. Now with one stroke a matter was introduced which had never been known before. A book purporting to have been written by Moses was suddenly discovered and brought to light. If this wasn't pious fraud, what was it?

Another example: The fourth gospel of the New Testament purports to be a writing of John, a disciple of Jesus, and his most intimate one. Although it does not say this expressly, it is written in such an ingenious way that any reader receives the impression that that gospel had come from the most intimate personal connections with Jesus. This book, on account of its seemingly greater spirituality than the other gospels (though in fact it is very materialistic, as witness the resurrection of Lazarus, already in a state of decomposition) and on account of the very mysterious and mystical air surrounding it, has played its part so well that it has charmed all but the most cool and impartial critics. Only these have seen through its unhistorical garb, and the so-called gospel of John is more and more accepted as a most ingenious fiction on the person of Jesus, with perhaps very little historical fact underlying it.

Now, what are we to call such writings as I have mentioned and which every unprejudiced man now knows to be unauthentic? Can we say that the pretention of being written by men like Moses and Daniel, centuries ahead and prophesying things to happen many centuries later, or pretending to be eye witnesses, as the author of II Peter and the fourth gospel, is only an innocent device which the author has used to express his thoughts and is of no importance at all? Can we say that these unknown writers had to use some external machinery or frame by means of which and in which to set forth their ideas? Are we to think that the authors of these books thought that the garb of their books was of no importance at all, but only the religious and moral ideas uttered in them? Surely not.

It was not for this reason alone—i. e., to have a suitable frame in which to set their ideas, as novelists and poets do—that they chose their special garb, but they knew very well that just the pretense of being genuine prophecies and relating events from eye witnesses would have a most convincing influence upon the reader; that, in fact, this seeming genuineness, so ingeniously worked out, would be the most important thing to the reader.

And if this is so, what else can we call this proceeding but pious fraud? I, at least, do not know of any other term which would describe it more correctly and strikingly.

Most believers in these books believe in them because they sincerely consider them as authentic as they appear to be, and because their minds have not been critically trained. But as soon as they discover their unauthenticity, and are convinced of it after thorough study, their former sincere belief will change into the very natural attitude of righteous anger, because of having been deluded by only apparent truth, and that not only of an insignificant kind but of a kind from which, as long as it seemed to be fact, the most far-reaching and most important inferences were to be drawn.

If, then, the term "pious fraud" is used by advanced thinkers, let us be careful how we condemn them; let us consider that it is the righteous anger of honest, upright and truth-loving minds which lends them to use this expression. . . . .

The great majority of Christians believe in the Bible not in the first place on account of the religious and moral truths in it, but on account of the seemingly divine inspiration found in it. An uncritical mind, for instance, does not know that the whole Hebrew history as represented in the Old Testament as having taken place under the special divine guidance of God, and entirely different from the natural development of any other people, as well as the host of prophecies found in the Old Testament which later were fulfilled, were only a makeup of the Jewish priests after the exile. I am here referring especially to those many prophecies occurring in the historical books, the Pentateuch, etc.—for instance, the prediction of the Macedonian empire already in the time of Moses. (Num. xxiv, 24.) If the origin of these historical books, as the science of biblical criticism teaches it, would be known to the great majority of Christians, there would be nothing but the unanimous outcry of "pious fraud," and this outcry would be fully justified as things are. . . .

The ancient Jewish mind does not seem to have had the least scruple about manufacturing fictitious prophecies and history. And it was equally so with the early Christian writers. Fiction in the cause of religion, pretending to be true history and fact, seemed to them perfectly justifiable. This trait is also reflected to a smaller degree in another way in the New Testament. It is well known that the New Testament writings are filled to the brim with the most unhistorical and unnatural twistings of passages of the Old Testament to suit any idea that is intended to be expressed. This rabbinical art, which to us now is nothing but pure sophistry, was not even disdained by Jesus. The saying of God to Moses: "I am the God of Abraham, Isaac and Jacob," is cited by him as a proof for personal immortality, although any one knows that nothing of the kind is implied in that passage. But to the times of Jesus and the first Christian centuries such things seemed perfectly natural and right. The modern mind has evolved to the point of a greater scrupulousness in regard to straightforward methods of teaching religious truth, and this without doubt is due to the influence of science upon religion, for science seeks nothing but pure and naked truth and permits not the least prevarication.

The term "pious fraud" is an outflow of this modern, more truthful and scrupulous spirit. This spirit does not use the term indiscriminately for any myth or legend of ancient times which has developed gradually and naturally, but it uses it only when intentionally a false garb has been used for the furtherance of religious purposes, by which consequences have followed which have proved dangerous for the cause of truth.—*The Rev. A. Kampmeier, in the Open Court (Chicago).*

"THE EGO AND HIS OWN."

Under this title Benj. R. Tucker has published an English translation by Steven T. Byington of Max Stirner's "Der Einzige und sein Eigentum." Stirner, who was born in Bayreuth in 1806 and died in Berlin in 1856, is almost unknown to American readers. Mr. Tucker, in his preface to the book, says:

"The memory of Max Stirner has been virtually extinct for an entire generation. But in the last two decades there has been a remarkable revival of interest, both in the book and in its author. It began in this country with a discussion in the pages of the Anarchist periodical, *Liberty*, in which Stirner's thought was clearly expounded and vigorously championed by Dr. James L. Walker, who adopted for this discussion the pseudonym "Tak Kak." At that time Dr. Walker was the chief editorial writer for the Galveston *News*. Some years later he became a practicing physician in Mexico, where he died in 1904. A series of essays which he began in an Anarchist periodical, *Egoism*, and which he lived to complete, was published after his death in a small volume, 'The Philosophy of Egoism.' It is a very able and convincing exposition of Stirner's teachings, and almost the only one that exists in the English language. But the chief instrument in the revival of Stirnerism was and is the German poet, John Henry Mackay. Very early in his career he met Stirner's name in Lange's 'History of Materialism,' and was moved thereby to read his book. The work made such an impression on him that he resolved to devote a portion of his life to the rediscovery and rehabilitation of the lost and forgotten genius. Through years of toil and correspondence and travel, and triumphing over tremendous obstacles, he carried his task to completion, and his biography of Stirner appeared in Berlin in 1898. It is a tribute to the thoroughness of Mackay's work that since its publication not one important fact about Stirner has been discovered by anybody. . . . 'Der Einzige,' previously obtainable only in an expensive form, was included in Philipp Reclam's 'Universal-Bibliothek,' and this cheap edition has enjoyed a wide and ever-increasing circulation. During the last dozen years the book has been translated twice into French, once into Italian, once into Russian, and possibly into other languages. The Scandinavian critic, Brandes, has written on Stirner. A large and appreciative volume, entitled 'L'Individualisme Anarchiste: Max Stirner,' from the pen of Prof. Victor Basch, of the University of Rennes, has appeared in Paris. Another large and sympathetic volume, 'Max Stirner,' written by Dr. Anselm Ruest, has been published very recently in Berlin. Dr. Paul Eltzbacher, in his work, 'Der Anarchismus,' gives a chapter to Stirner, making him one of the seven typical Anarchists, beginning with William Godwin and ending with Tolstoi, of whom his book treats. There is hardly a notable magazine or review on the continent that has not given at least one leading article to the subject of Stirner."

Mr. J. L. Walker's Introduction displays a masterful grasp of Stirner's central philosophy, as the following quotations attest:

"Fifty years sooner or later can make little difference in the case of a book so revolutionary as this. It saw the light when a so-called revolutionary movement was preparing in men's minds, which agitation was, however, only a disturbance due to desire to participate in government, and to govern and to be governed, in a manner different to that which prevails. The 'revolutionists' of 1848 were bewitched with an idea. They were not at all the masters of ideas. Most of those who since that time have prided themselves upon being revolutionists have been and are likewise but the bondmen of an idea—that of the different lodgment of authority.

"The temptation is, of course, present to attempt an explanation of the central thought of this work; but such an effort appears to be unnecessary to one who has the volume in his hand. The author's care in illustrating his meaning shows that he realized how prone the possessed man is to misunderstand whatever is not moulded according to fashions in thinking. The author's learning was considerable, his command of words and ideas may never be excelled by another, and he judged it needful to develop his argument in manifold ways. . . . .

"Note how comparatively indifferent a matter it is with Stirner that one is an ego, but how all-important it is that one be a self-conscious ego—a self-conscious, self-willed person. Those not self-conscious and self-willed are constantly acting from self-interested motives, but clothing these in various garbs. Watch those people closely in the light of Stirner's teaching, and they seem to be hypocrites, they have so many good moral and religious plans of which self-interest is at the end and bottom; but they, we may believe, do not know that this is more than a coincidence.

"In Stirner we have the philosophical foundation for political liberty. His interest in the practical development of egoism to the dissolution of the State and the union of free men is clear and pronounced, and harmonizes perfectly with the economic philosophy of Josiah Warren. Allowing for difference of temperament and language, there is a substantial agreement between Stirner and Proudhon. Each would be free, and sees in every increase of the number of free people and their intelligence an auxiliary force against the oppressor. But, on the other hand, will any one for a moment seriously contend that Nietzsche and Proudhon march together in general aim and tendency—that they have anything in common except the daring to profane the shrine and sepulchre of superstition? Nietzsche has been much spoken of as a disciple of Stirner, and, owing to favorable callings from Nietzsche's writings, it has occurred that one of his books has been supposed to contain more sense than it really does—so long as one had read only the extracts. . . .

"Stirner loved liberty for himself, and loved to see any and all men and women taking liberty, and he had no lust of power. Democracy to him was sham liberty, egoism the genuine liberty. Nietzsche, on the contrary, pours out his contempt upon democracy because it is not aristocratic. He is predatory to the point of demanding that those who must succumb to feline rapacity shall be taught to submit with resignation. When he speaks of 'Anarchistic dogs' scouring the streets of great civilized cities, it is true the context shows that he means the Communists; but his worship of Napoleon, his bathos of anxiety for the rise of an aristocracy that shall rule Europe for thousands of years, his idea of treating women in the oriental fashion, show that Nietzsche has struck out in a very old path—doing the apotheosis of tyranny. We individual egoistic Anarchists, however, may say to the Nietzsche school, so as not to be misunderstood: We do not ask of the Napoleons to have pity, nor of the predatory barons to do justice. They will find it convenient for their own welfare to make terms with men who have learned of Stirner what a man can be who worships nothing, bears allegiance to nothing. To Nietzsche's rhodomontade of eagles in baronial form, born to prey on industrial lambs, we rather tauntingly oppose the ironical question: Where are your claws? What if the 'eagles' are found to be plain barnyard fowls on which more silly fowls have fastened steel spurs to hack the victims, who, however, have the power to disarm the sham 'eagles' between two suns?

"Stirner shows that men make their tyrants as they make their gods, and his purpose is to unmake tyrants. Nietzsche dearly loves a tyrant. . . .

"Stirner's attitude toward woman is not special. She is an individual if she can be, not handicapped by anything he says, feels, thinks, or plans. This was more fully exemplified in his life than even in this book; but there is not a line in the book to put or keep woman in an inferior position to man, neither is there anything of caste or aristocracy in the book. . . .

"On the practical side of the question of egoism versus self-surrender and for a trial of egoism in politics, this may be said: the belief that men not moved by a sense of duty will be unkind or unjust to others is but an indirect confession that those who hold that belief are greatly interested in having others live for them rather than for themselves. But I do not ask or expect so much. I am content if others individually live for themselves, and thus cease in so many ways to act in opposition to my living for myself—to our living for ourselves. . . .

"Several passages in this most remarkable book show the author as a man full of sympathy. When we reflect upon his deliberately expressed opinions and sentiments—his spurning of the sense of moral obligation as the last form of superstition—may we not be warranted in thinking that the total disappearance of the sentimental supposition of duty liberates a quantity of nervous energy for the purest generosity and clarifies the intellect for the more discriminating choice of objects of merit?"

"The Ego and His Own" is a book of 325 pages, including an index by Mr. Byington. Its price is $1.50 and $1.75, according to binding, and may be ordered of the publisher, Benj. R. Tucker, P. O. Box 1312, New York City.

It is noteworthy, nevertheless, that the freest countries in the world have the most divorces. In countries where a woman can earn her own living she will not consent to live her whole life with an unfaithful or tyrannous husband. The growing economic independence of woman is just as great a cause of divorce as the decline of a belief in marriage as an irrevocable sacrament.—Chicago Tribune (editorial).

When we have a real desire for knowledge we shall learn how to love, and how to go on loving throughout life.—Dora Forster.

The savage bows down to idols of wood and stone; the civilized man to idols of flesh and blood.—G. B. Shaw.

LUCIFER.

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THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

GOSSIP FROM LOS ANGELES.

"My days, my weeks, my months, my years,
Fly rapid as the rolling spheres"—

Thus sings the poet, and though not a poet nor the son of a poet I can echo this sentiment with appreciative earnestness. Three months ago today I landed in Los Angeles, expecting to stay not exceeding two months, then to move on to San Diego; thence northward to San Francisco, Portland, Tacoma and Seattle. Now the prospect of getting away from this city and from southern California seems as uncertain as ever, if not more so. The organization and welfare of the Los Angeles branch of the National Eugenic Association has been and still is my chief concern here, but not my whole concern. By the courtesy of Dr. Windsor, the most famous of living phrenologists and one of the chief exponents of the Genetic school of philosophy, as first taught by Samuel T. Fowler, of Philadelphia, I have joined his Los Angeles class and have been a regular attendant thereof for some time past. So well has the Genetic philosophy been received here that Dr. Windsor now thinks of spending the whole of the month of May in this city, and perhaps longer.

So closely allied is Genetics with Eugenics that Dr. Windsor has been one of our principal speakers on the Eugenic platform for a month or more. Last Wednesday evening he spoke more than one hour before our club on the need of freedom of speech and of the press in connection with the study of all social problems and especially those most intimately connected with reproduction of the race. At our next meeting he is billed to speak on the "Need of Intelligent Fatherhood."

At our last meeting, in answer to urgent requests I read the two articles entitled "The Fatherhood Question," by T. U. A., and "More Thoughts on Sexology," by Sarah C. Campbell, the publication of which articles constituted the alleged cause of my recent imprisonment at Joliet, Ill., and Leavenworth, Kan. The other speakers at that meeting were Prof. Edgar L. Larkin, of Lowe Observatory, and Dr. Adah S. H. Patterson, who is acting president of the Los Angeles Eugenic Society, with Prof. Larkin honorary president. The utterances of all these speakers were warmly applauded by the large audience, so large that the platform and aisles of the hall were crowded with attentive and eager listeners.

By invitation of Dr. Whiting, president of the Los Angeles Osteopathic College, I am expected to address the students of that large and flourishing institution on Tuesday afternoon of this week. Then I have agreed to visit Glen Ivy Hot Springs, near Corona, Cal., and spend some time at that place, by invitation of one of the proprietors, who promises to pay all expenses of the trip to the springs and return to Los Angeles.

After that trip I am by promise bound to visit San Fernando, a town about twenty miles north of this city; also Long Beach and Hermosa Beach, to the westward, besides several more points within a radius of twenty-five miles of this the greatest city of southern California, and by some people considered scarcely second in population and commercial importance to San Francisco.

As a winter health resort and as a meeting place for national conventions of all sorts, Los Angeles easily takes the first place of all the cities of the United States, as I think. Just now great preparations are being made to entertain the Shriners, with illuminations and civic honors somewhat similar, it would seem, to the scenes witnessed annually at New Orleans at the time of Mardi Gras.

Then immediately following the week of the Shriners will come the "Mothers' Congress," a national organization concerning which I hope to have something more to say later. Just now I must stop this string of gossip and look after other matters. M. H.

LOIS WAISBROOKER'S LECTURE ON "EUGENICS."

By Lillie D. White.

The meeting of the Social Science League of Chicago on Sunday evening, April 28, was one of unusual interest. Lois Waisbrooker gave a lecture on "Eugenics, or Human-Culture," which was received with hearty appreciation. She opposes the position of those students and organizers of eugenic societies who believe that the human race can be improved by legislation or "a strict censorship of marriage laws." She has little respect for the plans and decisions of scientists, doctors, phrenologists, skilled mentalists, or teachers who presume to be able to decide on the fitness of lovers to become parents. She believes that even the mother herself may cause more evil than good by directing her thought or conduct along any line or plane having for its object a special influence on her child. To do or refrain from doing anything with the sole purpose of affecting the child in some way will often, if not always, bring about the opposite result.

The woman who for her own sake seeks the best development of her health and strength and activity of mind and body possesses a good basis for motherhood. The mother who refuses to submit to her husband's demands, who willingly assumes her responsibilities, who loves her coming child at every stage of its growth, may feel that she has done her part and can safely leave the rest to nature. And nature in doing her work resents the guidance of men, however learned and well-meaning, who presume to interfere.

The lecture in itself was most interesting and instructive and thoroughly enjoyed by all. But what called out the admiration and reverence of the hearers with something of a touch of awe and sadness was the personality of the speaker. She is almost eighty-three years old and has been quite ill this winter, besides having been injured by a fall some months ago. She appears weak and frail in body, but her mind is as active and vigorous as ever and her voice was remarkable in its strength and clearness. She spoke for an hour, not once failing to be heard distinctly in every part of the hall, which was well filled.

Mrs. Waisbrooker will leave to the world the splendid legacy of her valuable and forceful contributions to the literature of sexology. In her own life she gives us a rare example of energy, determination and courage. Her friends feel that she deserves the best blessings and comforts of life, and regret that in her declining years she is unable to live in comfort and carry on the work which is her pleasure. Her present address is 653 Walnut street, Chicago, Ill. Her only income is from the sale of her books and whatever contributions her friends and admirers wish to bestow. She wishes to publish her lecture on "Eugenics, or Human-Culture," and whoever feels inclined to help her will be more than repaid by the thought of helping along the progress of truth and knowledge.

"Let the history of our practice of book-burning serve to help us to keep our minds open with regard to anomalies which may still exist among us, descended from as suspicious an origin, and as little supported by reason."—Farrer.

"Dissent, after having long been an unquestionable crime, has ended by becoming almost a cornerstone of the glory of our civilization. * * *"—Patterson.

THE SEX QUESTION AND SOCIALISM.

By E. B. Kerr.

Dear LUCIFER: In No. 1089 Helen Untermann accuses me of ignoring the economic side of the sex question. I do not; on the contrary, I have often discussed it in LUCIFER and elsewhere. But I differ from Mrs. Untermann in my conclusions. She thinks that without Socialism nothing can be done to make women economically independent. I think that even under the present system women are gradually becoming economically independent, because they are being admitted to an ever-increasing number of occupations in which they can earn their living. Moreover, the Neomalthusian movement is forcing countries like England and France to provide public meals and nurseries for children, and to discuss the question of payment of mothers, and no doubt the same tendency will soon appear in America. Thus I consider that the economic side of the sex question is being gradually settled under our eyes.

Let me say, however, that even under present economic conditions a much happier sex system is possible. I know many persons who have settled the sex question as perfectly as they could under any economic system, and the number of such is increasing every day. These persons do not differ from their conventional neighbors in their economic circumstances. I believe that their experiments are of great value to mankind, and I believe that what hundreds have done and thousands are doing, millions can do.

Even if LUCIFER discussed nothing but purely sexual problems, I think it would be engaged in a very important work. What would Mrs. Untermann think of anybody who wrote to a medical journal and said that doctors were wasting their time in discussing disease and sanitation, because most patients were too poor to follow their advice, and that what was needed was to turn all medical journals into Socialist papers? I think Mrs. Untermann would see the absurdity of such a contention. Yet her remarks in LUCIFER are just as unreasonable. There are certain biological and psychological laws relating to sex which remain unchanged under all economic systems. There are certain laws of heredity which govern the breeding of the race under all conditions, and certain sexual needs which exist in all states of society. What we want is to study the laws of sex by observation, experiment and inference, and then modify our economic system in such a way as to produce sexual health.

Mrs. Untermann says that I "always emphasize the physical portion of sex." I do not; it is Mrs. Untermann who does that. I suppose Mrs. Untermann has read the story of the Garden of Eden and the forbidden fruit. If the fruit had not been forbidden Eve would probably never have looked at it, but, unfortunately, God emphasized it so that it was impossible not to think about it. Maybe Mrs. Untermann has heard of Blue Beard, who gave his wives the keys of all the rooms and allowed them to enter all but one, but this so emphasized that room in the minds of all the women that they had no rest until they had entered it. Did Mrs. Untermann ever read in the Bible that "stolen waters are sweet, and bread eaten in secret is pleasant"? The man who wrote that knew something about emphasis. No, it is not I who emphasize the physical portion of sex. The persons who do that are those who try to make something unique and peculiar of that portion; who say that variety is bad in that, though good in all other things; who call a person who sticks to one in that matter "loyal" and "true," although they would call anyone an idiot who did any other thing with only one person. Such are the persons who emphasize the physical portion of sex. The result is the same as with Blue Beard's wives. The world is sex-mad; the only thing it can think of is the physical portion of sex. Every friendship between a man and a woman is dominated by their intense consciousness of the physical portion of sex. Either they feel a curiosity and desire on the physical plane, or they feel suspicion and reserve for fear that something might happen or that somebody might say something. The other day I heard an elderly lady of wide experience say that platonic friendship was impossible. So it is, and it will be as long as people like Mrs. Untermann continue to emphasize the physical portion of sex. But when we have a race of people who calmly accept the law of variety as a universal law of biology and psychology, which admits of no exceptions; who realize that the physical portion of sex has nothing whatever to do with the truth or loyalty of anybody; who consider the physical manifestation of sex as merely one among many manifestations, calling for no special attention at all; then for the first time the physical portion of sex will sink to its natural level and will no longer dominate the minds of men, and there will be many love affairs in which neither party will ever think about the physical portion of sex at all.

Mrs. Untermann admits that "there are men and women whose physical and mental make-up compels them to have more than one mate," but she says that this is due to the "dissipating tendencies of the historical development through which mankind has passed." Mrs. Untermann must have observed that there are also persons whose physical and mental make-up compels them to love more than one tune, to read more than one book, to enjoy more than one view, to love change of diet, change of air, and goodness knows what else. Do these weaknesses also result from the dissipating tendencies of historical development? Are we to suppose that under Socialism all such frailties will be unknown?

THE EARLY CHRISTIAN WOMAN.

Miss Hildegarde Hawthorne, who is not the least in need of the reflected glory which shines upon her from illustrious literary ancestors, writes charming book reviews for the *Times*. She is liberal and up-to-date and sweet withal, says Bertha W. Howe, in the *Truth Seeker*. A few weeks ago her subject was a recent book by a man with many affixes to his name, James Donaldson, M. A., LL. D. The book is "Woman: Her Position in Ancient Greece and Rome and among the Early Christians." At the end of a delightful review of that part of the book which deals with a time preceding the beginning of the Christian era, in which the magic names of Aspasia of Miletus, the Lesbian poetess Sappho, Portia, and others attract the imagination, she takes up Dr. Donaldson's discussion of woman after the advent of Christianity:

"It is popularly supposed that the advent of Christianity worked a mighty change for the better in the status of women. Dr. Donaldson does not agree with this view. During the first three centuries of the Christian era he finds her position lower and the notions regarding her more degraded than previously. The growing strength of asceticism bore a large part in this result. The exclusion of women from any participation in teaching or serving religion—unless it were as a martyr in the Roman Coliseum—worked to the same end. Woman's beauty came to be regarded as in itself sinful. The healthy pagan attitude toward marriage and child-bearing was anathema to these newcomers in the world's arena.

"'Marriage even for the sake of children was a carnal indulgence, and such thinkers could not help thinking that the arrangements of the Creator were not wholly satisfactory. They did not dare to condemn marriage, but they held that it was much better not to marry at all—that the man or woman who did not marry was a nobler and more exalted being than the man or woman who did.'

"This St. Anthony fear of the female sex could have but one result. A contempt for women, a misprision of the family sense. A hectic feeling supervened. Children were a proof of weak self-indulgence, if not actual immorality. Woman became, in the words of Tertullian:

"'An Eve. The sentence of God on this sex of yours lives in this age; the guilt must of necessity live too. You are the devil's gateway; you are the unsealer of the forbidden tree; you are the first deserter of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image. On account of your desert, that is death, even the Son of man had to die.'

"These are hard words and bespeak a hard condition. Poor woman had to begin all over again. Once more the weary path must be traversed, once more the shackles must be worn through, once more she must endeavor to make of her jailer and master her helper and friend. Nearly two thousand years have passed and she is well on her way again. This book, with its succinct portrayal of what the Greek and Roman accomplished, has great interest. They did not shun the emotions nor functions of womanhood. They were healthy and beautiful, they bore healthy and beautiful children, they filled their minds with the divine words of philosophy and poetry. It was as women they excelled, and they left a pattern behind which is still an inspiration. We have our own task of fulfillment, and no one can accomplish it for us, either by act of parliament or gallantry. It was an ardent generosity and love of beauty that made Sappho and her Grecian sisters what they were. It was her nobility and courage that gave the Roman woman her freedom. Not by small means nor narrow hearts are great deeds achieved. This is said to be woman's age. May it, two thousand years hence, have as fine a story to tell, and find as sympathetic a teller as this story of long dead women has found in Dr. Donaldson!"

"For my part I am certain that God hath given us reason to discover between truth and falsehood, and he that makes not this use of it, but believes things he knows not why, I say it is chance that he believes the truth and not by choice, and I cannot but fear that God will not accept this sacrifice of fools."—Chillingsworth.

A taste for books is the pleasure and glory of my life. I would not exchange it for the riches of the Indies.—Gibbon.

VARIOUS VOICES.

Full name and address of writers to this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor: Recently I received a copy of LUCIFER and inclose 25 cents for short subscription. I do not know just what the aim of LUCIFER is regarding marriage institutions, but I noticed several religious sentiments that I can endorse. I believe the superstition of Christianity is the greatest boulder in the way of morality and intelligence to-day. What monarchy and Confucianism have done for China, Rooseveltism and Christianity are doing for America. I have just been sending a protest to our local paper regarding the tendency of Christians to impart their superstitions on our public school children. They would be quick to protest if by any chance a school board should employ a Mohammedan, and he should proceed to teach the Koran as the word of God, and have the school sing hymns setting forth the beauties of the Mohammedan religion. Believing you are working for a higher civilization, I am, very truly yours.—*Julia C. Coon, Bartow, Fla.*

To the Editor: The issue of April 11 is the best number I've seen. If you're going to keep it up I must subscribe, and do herewith. Widen the circle of your influence, double and treble your subscribers. You can by such thoughtful discussion of the sex question from differing viewpoints. Mrs. Untermann thinks and writes with ability and has fairness of spirit; so also Gladys Lamb and yourself. Mr. Kerr is more positive in his views. Such a fine quartet can keep the ball going for some time. There's Laura Smith Wood, whose Whitmanesque poems on motherhood show a very precious gift of insight and expression. Many today are looking for light. Make of the Light-Bearer more of an open forum, taking care that the speakers have something to say.

If "the well-known book of Ruedebusch" is the best on the subject of sex I want it and am ready to pay a reasonable price for a copy in fair condition, new or second-hand. Can you not get hold of a copy for me?—*William A. Fisher, Boston, Mass.*

Lillian Harman: I write you for the 64-page pamphlet entitled "The Persecution and the Appreciation." Find enclosed 20 cents to pay for same. I am a Socialist and reader of the *Appeal to Reason*, where I saw notice of your grand old father's release from his malicious persecution. His incarceration was a most infernal outrage on his personal liberties. Your father is a grand, liberty-loving patriot and far in advance of any of his persecutors. They should ever be heartily ashamed of their treatment of their superior, Moses Harman. Tell your father that I did what I could to secure his release from that prison pen at Joliet. I circulated a petition to that Ted Ruzvlt for his pardon and got 106 signatures, all good and true. But the "trust buster," having dried up the milk of human kindness, could not condescend to help us in our humanitarian work. I did not vote for Teddie and will not have that sin to answer for. Just think of his treatment of Moyer, Haywood and Pettibone, the three martyrs to liberty and freedom like Moses Harman. But pardon me for this digression—I want your 64-page pamphlet. Send it on and much oblige. Yours, etc.—*William M. Lee, Terre Haute, Ind.*

To the Editor: No doubt the readers of LUCIFER have made themselves acquainted with the proceedings of that "farce comedy drama" recently enacted in a New York law court, entitled "The Thaw Trial." It was intended that one Harry K. Thaw be tried for murder, but the law, seeing that the defendant was a millionaire, and not wanting to tread on the dignity nor the rights of American money, changed the indictment, and proceeded to try the culprit's wife for virtue and morals. The law has made Evelyn Nesbit Thaw the real defendant in the case and not Harry K. Thaw, as was intended. The whole proceeding has been nothing less than a humorous farce. Harry K. Thaw tells us that he shot and killed Stanford White because he had "ruined his wife and robbed her of her honor." Thaw also tells us the killing of White was an act of Providence. Then I suggest that "Providence"—whoever he is—be immediately arrested and brought to trial. Murder is murder, no matter who commits it. The next part of the farce is when this "Christian nation" makes believe to be shocked at the confession and revelation of acts which it well knows are committed every day in the year and which are commended and defended and sanctioned by their own foundation of morals, the Bible, and their own cruel, merciless God. Our stupid unsocial customs, conventionalities and manners; our heartless, cruel industrial, social and economic system of slavery; our false modesty and morals; our societies for the promotion of sex ignorance (under the guise of the "prevention of vice societies") and prevention of knowledge, are the direct cause of Stanford White tragedies and Thaw trials. Stanford White and Evelyn Nesbit were no better nor worse than the rest of us. We are all human and of the same flesh and blood. We are all liable to error and mistakes. Yes, even the judge and jury and attorneys in the Thaw trial case. We are all victims of the same conditions, surroundings and environment. Evelyn Nesbit and Stanford White might say to the American people, "Those of you that are without guilt, let 'em cast the first stone." If we are to do away with mental and sexual perverts, if we are to do away with prostitution, debauchery and crime, we must do away with conditions that produce such. We must have a free press, free speech, economic and industrial and social freedom, free access to all knowledge; nothing short of this will suffice.—*James Meyers, Jardine, Most.*

To the Editor: In simplicity lies all truth. Simple axioms are world-builders, seeds of life sown in the soil of human hearts. From the "Love one another," uttered by the loving Christ, the spiritual world of our planet received its first impulse. "*Eppur se muove*," said Galileo, and the mental world was electrified. Now comes Moses Harman, with his "Right to be born well," and the physical world is quickened. From this trinity is formed the individual, and in the harmonious vibrations of these three worlds is centered immortality. The tuning-fork of our being is purity. So, then, the first requirement for a child to be born well is purity in the authors of his being, an all-round purity of soul, of mind, of body, so that the cosmic force finds free play through their organism in its entirety. In the direction of purity should the effort of the true, intelligent and earnest reformer be bent. If man will not accept it of his own free will he must be compelled to it by removing from his life all that is antagonistic to its attainment. Purge the world, cleanse it through every channel and every pore; destroy all obstructions; alter and revitalize its sluggish fluids, instead of clogging its system with the poisons of liquor, tobacco and debauchery, its concomitant; then, and then only, can it be made possible for the child to be born well. Let the word free love be changed to pure love, and as example is really the only teacher, let us begin with our own lives. All hail to the child of Purity.—*Flora McPhillips, Carmel, Cal.*

To the Editor: As the champion of variety, Brother Kerr, seems to meet with but little opposition, permit me to throw a few thoughts his way. We are indebted to Franklin for the saying that we can no more think alike than we can look alike. To this truism I will add: or feel alike. There are men who are natural born varietists, for they have but little conception of love that goes deeper than physical attraction; and many women are fitted for just such mates, for they, too, are undeveloped in their love natures. To all such only one way is open—to live in accord with their nature and the condition reached in the process of evolution. But the man or woman who has found in his or her mate all that love can give or soul can crave cannot become a varietist, for the good and sufficient reason that no desire exists to impel. When and where true soul love exists between a man and woman—I use the term soul to express the deepest feelings which we are capable of experiencing—there is no more desire for sex relations with another party than there is to consume two full meals at one sitting, to seek the presence of a red-hot stove in July, or to do anything else that would be contrary to comfort. Nothing is more evident to me than the fact that no hard and fast rule can be made to fit all mankind in anything, and sex relations are no exception. There will always be varietists, without much doubt, and there will likewise be those to whom variety will present no charm. Comparatively few, under conditions that compel marriage for convenience, a home or livelihood, that induce it for position, wealth or influence, find happy and harmonious mateship. But there are those who do, and when by nature both are monogamists they have got all their cup of joy and pleasure can hold. Take the case of Andrew Jackson, who, when his wife suddenly died, though a man of iron will and courage that never faltered in time of danger, became a changed man in a day and was never the same afterwards. Does any one suppose that the idea of variety would have found a welcome in his brain, or hers, when living?

No; they were mated; were harmonious and satisfied. They touched the limit of joy; knew the greatest depth of love. Several years ago a man's wife died in this city and he was confined to his bed at the same time with nothing considered serious. When the full realization of his bereavement struck him he said: "Do not be in a hurry about the funeral; my end is near," and the next day his death occurred. It is unnecessary to remark that such love was not of the variety kind. There are many men and women so perfectly mated—some are not married, oh, horrors!—that they find in each other's companionship full, complete and lasting joys, and it will require an abler exponent of variety than Brother Kerr to convince them they need a change. To those who have never done so I would suggest the reading of "Primitive Love and Love Stories," by Finck, giving special attention to what he says of romantic and conjugal love. I know of no book dealing with human sex love that equals it, and the author is not a varietist.—*Chauncy Severance, Los Angeles, Cal.*

To the Editor: Occasionally we are called upon to reach forth in happy anticipation toward some new publication that is being launched upon the sea of public opinion. Cheerfully we proceed to give nourishment to the puny infant; we are lenient toward its feeble outcries and its deficiencies, always hoping for an expression of some little good from it. Sometimes we are repaid a la the snake that rewards us after its fashion.

We anticipated glowing things from the *Woman's National Daily*. When it editorially counseled us to read the Bible, pointing out to us what it thought good therein, we tolerated the presumption, thereby turning the other cheek. We are beginning to grow indifferent and the great things are not transpiring, and still every imposition that is presented us dopes has been submissively endured—not that we were enamored of the platitudes in its columns, but expressly to lend it a helping hand, to tide it over toward greater strength for good to womankind.

In the edition for April 4 there appeared an editorial under the caption of "Anarchy and Education." How any sane woman can read this article, which so unreasonably attacks two eminent women, and still persist in tolerating this flabby paper, with its hay-fever fiction, its impossible fashion plates, and its namby-pamby paragraphs, is more than a Cagliostro can tell. What must be the rank and file who endure such vituperations? As Pope says, "What must be the priest where the monkey is a god?"

The editor heard a false alarm. Some one said that Emma Goldman was to deliver a lecture or a series of lectures to the students of Chicago University, at which he goes frantic and says: "Emma Goldman does not preach peace and contentment to her hearers; she harangues them in the interest of lawlessness, as her proud title, 'The Queen of the Anarchists,' proclaims. She strives to inculcate the doctrine of hatred, not the idea of love and forbearance. Her theory is that every man should have his hand against every other man. She has gone to greater lengths than any other woman ever dared go in this country against the established order of things, with the possible exception of the notoriously ignorant and vicious Lucy Parsons. She is a dangerous woman, in that she is not like the rest of her class, without a certain amount of intelligence, and has by attrition if not through the regular channels of education attached a veneer of education that makes a considerable number of unthinking people look upon her as a smart woman," etc.

Wouldn't this man make women stand around if he could! No man need presume to intimate what a woman may think, nor try to control her mental condition, for our first command is that we must grow, and we progress in accordance with our environments. Are not the conditions that made Emma Goldman and Lucy Parsons to espouse the cause they did to be condemned, rather than the women themselves? A Socialist is not to be condemned. The pity is rather that conditions are as they are, thus producing such a horrid crop of Socialists and Anarchists! In sickness we don't say such and such symptoms are to be condemned, but we recognize them, we take the hint, and through these symptoms we reach the seat of disorder and treat accordingly. Emma Goldman and Lucy Parsons are only symptoms of the social disorder of our great body politic, and it were worth our while to take the hint and treat accordingly. It is my greatest desire that no woman will contribute financial or any other aid to an editor who is so medieval that he has just found something good in the Bible for us, and whose great delight seems to be to slander women. Let us no longer flatter him into thinking that his paper will creep into our dreary lives like a gleam of celestial sunshine.—*Anna Stockinger, Versailles, Ind.*

"UNDESIRABLE CITIZENS."

President Roosevelt's denunciation of Moyer and Haywood, the Idaho prisoners, as "undesirable citizens," recalls the fact that Mr. Roosevelt once regarded Governor Altgeld as an "undesirable citizen." And so did the pro-slavery mob of Boston regard William Lloyd Garrison. Garrison's offending was to the pro-slavery interests of his time similar to the offending of men like the Idaho prisoners in Roosevelt's time. The question of murder is not involved in their case. They have not been convicted of murder, and presumptively they are innocent. But the point of view is involved in both cases. In Garrison's day men were in slavery, and Garrison demanded their freedom. Whether Garrison was a desirable citizen or not depended upon the point of view. To slaveholders, whose property in human chattels he menaced, he was an "undesirable citizen." But was he so to the slave? In our day great masses of men are forced by subtler methods to yield a lion's share of the products of their labor to the owners of legal privileges. These privileges are akin to the legal privileges of the old slave owners; they enable the privileged to live in the sweat of other men's faces. Against this subtler slavery the Idaho prisoners have struggled as Garrison did against chattel slavery. Are they therefore "undesirable citizens"? It depends upon the point of view. To the beneficiaries of these subtler privileges they are doubtless as "undesirable citizens" as were Garrison and his confreres to the slave oligarchy. But what of the toiling victims of their privileges? And for which does Mr. Roosevelt speak? Which point of view is his? When he goes out of his way to throw into the balance the influence of his great office against these men on trial for their lives upon accusation of a crime of which he has no special reason to believe them guilty, and of which they are presumptively innocent, does he speak for slave class or for master class? for the poor who are despoiled or for rich despoiler? for producer or parasite? for the sons of Martha or the confederates of Guggenheim?—*The Public.*

THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 3, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kiichi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, $1.25; single copies, 20 cents.

We have sent out over 700 free copies of this pamphlet and expect to circulate many more in the same way. The expense of publication and circulation is quite heavy and we gladly accept coöperation in the work. Those who are interested are requested to send names of persons to whom they think copies should be sent. Inability to assist financially should not deter friends from sending such names to us.

> Then was not guilty shame. Dishonest shame
> Of nature's works, honor dishonorable,
> Sin-bred, how have ye troubled all mankind
> With shows instead, mere shows of seeming pure,
> And banished from man's life his happiest life,
> Simplicity and spotless innocence!
>
> —*Milton.*

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A LITTLE LAW AND GOSPEL.

According to Ann.

Sometimes they tell us that religions live while there is good in them. No doubt, no doubt; and furthermore, the ghosts remain in standing among country folk until school houses put them out of business there; a parasite will grow upon a tree—as long as there is any good in *the tree*—until you pull the bad growth off; a plant will grow up white and spindling in the dark until the wall is torn away and light flows in. Doesn't prove, does it, that there is anything inherently to be admired in hobgoblins, in army worms, or clergymen?

The Christian religion sometimes serves to keep the surface of society presentable, so far as it prevents, through fear, the breaking out of symptoms of ill health; thus we often say that the patient is doing nicely, while the truth is the measles have *struck in*.

The majority of physicians of this school are not well read enough to diagnose disease; they often say that sturdy men should be in bed, or actually come round with bell and book to read the funeral service to the well; or when they come across a damp, unwholesome spot that breeds malaria of mind, they are usually too intent on fees to offend the owner of the land by calling for the health department. They vaccinate their patients with a decoction of awful selfishness which makes a man rejoice to think that he is headed straight for heaven while "sinners" *fry* in hell; with conceit, intolerance, superstition and indifference to the only time that we are sure of—which is right now, this very moment, by the clock. Where these practitioners are fattest and most numerous their clients are invariably the leanest and the most unkempt.

This system of medicine contains no good prescription that is not put up in less adulterated form after a dozen other codes. In vain they tell us that it is the only honest cure for everything, and vilify, burn and ostracize as quacks all those who do not recognize their diplomas and their sacred pellet-cases. Good sirs, our reading and our observation teach us there is something wrong about a remedy which does not cure, and which is so advertised is to make well people think themselves in danger of an everlasting death. Away with drugs and leave us free at last to try the nature and the science cure.

Once I went into the Art Institute and wandered off into the statuary wing. Very warm and sunny it was there in the corridor; out of the great windows one saw the sky so blue, and a marble goddess smiled at me with all the amiability you can conceive. Perhaps at length, then, one had gotten back to Greece?

Presently a man came from one direction and a woman from another, and they chanced to meet in front of the kind deity. They looked at her, observed the slenderness of her attire, and then they looked at one another, and they laughed. It was not a nice laugh, and it woke me up. No, certainly one was not in Greece, nor yet in France or Italy, but here in the land of Anthony, of drapery, and Thaw.

I did not think this vulgar little incident illustrative of the innate badness of the human mind; what else, pray tell, can you expect of folk who read a "holy" book which tells them point-blank that the human figure is a shameful thing?

A clergyman dropped into my den the other day, and beholding a Royeroft calendar upon the desk, a postcard with Brother Elbert's likeness on the wall, and a package of *Philistines* among my books, "Ah," said the little man, "you are one of those Elbert Hubbard persons, then!" "Certainly," confessed Ann, with some promptitude, "and, sir, are you not among the number of the faithful?" "Good gracious, no!" responded Clericus, "I think that Elbert Hubbard is a profane and vulgar man."

Now, the wise person attempteth not to argue with a clergyman, knowing full well that if he had the ability to reason he would not be engaged in weekly exhortations of the beloved; but see with what engaging freedom this black-coated one made comment on the things that pleased another's taste. Now, what do you suppose he would have said had I expressed my convictions with equal frankness, thus: "Well, sir, I think your Bible the very quintessence of vulgarity; and as for your churches, I seldom sit a service through in one without a wish to grow profane myself." Clericus would have gone off in high dudgeon, I expect; but us for liberals, they are meek, and kind, and suffer long, and half incline to thank you that you do not bring out thumbscrews and the faggot on the spot.

Come to think about it, though, I once, twice, and maybe more, have seen "damn" written in the *Philistines;* but I maintain that that is not a circumstance when compared with a book that not only uses it with an n, but proposes actually to do it to a good three-quarters of the human race!

Not long ago I heard a man say he didn't like the idea of Socialism, because it was going to recast everybody in a common mold. Goodness gracious, my dear sir, wasn't Robert Burns fed on the same porridge that fell to the lot of the other youngsters in his father's house? Didn't they all live under the same roof? Given about the same initiation into the mysteries of the three R's and other things, were they not? How many of them took to writing poetry?

The Eames-Story divorce reminds us again that there is only one method to get divorces in some states. Now, these two folk, it seems, although they appreciated each other's good qualities and wished each other excellently well, were none the less most uncongenial actors on the stage of matrimony. The prima donna grew nervous and could not get through a role with credit if she knew her husband was behind the scenes; duets outside the theater were out of question, too. Almost looked as though the Lord had made a mess of things again, but he and the wise legislators had kindly left one loophole out of the entanglement. Result: pleasant newspaper scandal, pictures, divorce, and all serene again. Mercy on us, how would virtue ever triumph if we didn't make the "holy sacrament" of marriage as binding as it is in York State, Anthony?

The modest Anglo-Saxon cheek must have been continually aglow of late over the newspaper reports from Spain. Such frank discussions of the expected advent of the little heir, such open comments on the health and daily doings of the queen, were scarce in keeping with the ideas of Mr. Comstock, one would think. But, after all, these are the doings of royalty, and so quite different, are they not, my dear American friend snob?

An enterprising little woman who sells books ran in to see a police sergeant a few weeks ago; she wished permission to lay aside her petticoats—of all things!—and go about her business clad in knickerbockers, like a man. She actually conceived that skirts were in the way, forever tripping one in going up the stairs, collecting tobacco juice and apple cores in coming down. Perhaps she thought of how a bright young woman was mangled in an elevator over in the Tribune building but last year, trapped and held down to a sickening death by petticoats; or perhaps she just

didn't take kindly to the garment anyhow. At any rate, the request met with a proper refusal by the be-trowsered one behind the desk. Ann, however, does wonder greatly why she asked if she could put the knickerbockers on. Pray, does she think a woman bound to heed the laws she did not make? A little backbone, ladies, please, and if you think the pantaloon a lovely or convenient garb, go straight ahead and *put it on*. But just imagine Cicero in pantaloons!

Whence comes this idea, anyhow, that women should be wrapped about with flapping skirts? I will tell you what I think about it. I think that it proceedeth (1) from the sour, unwholesome asceticism of these Christians, who say that half the people in the world (not their half, of course, but just the other half) are products of the evil one, and who so valiantly are wont to *flee* the devil that they may subdue him; (2) from the good old thought that a woman is a piece of private property, to be well and carefully concealed, lest you might take it in your head you wanted her yourself. Else, were modesty the only reason for the skirt, why do we not pass laws prescribing them for men,—making them, say, of separate colors or peculiar cuts if we should otherwise have trouble in telling Jane from John?

Wonder why we are so prone to pity children with no lawful second name? Are not a good half the women in this country without any name of their own at the date of this present writing? As for Ann, she professes she would rather be merely Ann than Mrs. Ich und Gott in Germany, or Mrs. Hoch der Kaiser in the White House.

If parenthood is the greatest and the noblest thing in life, how many children claimed the last name of the founder of your religion, dear clergyman?

The senate of this state is after fortune-tellers and astrologers, and passed a measure the other day prohibiting them from taking fees. Anybody got a bill up to check the swindling system of divination into the mysteries of the "next world," and the fake magic creeds and books to avert the unlucky star that sentenced you to everlasting brimstone at your birth? Off with the black robe, then, Brother Quayle, and cease to play the oracle as to what is "in the mind of the Lord." You know no more about it than does Ann; and furthermore we are convinced that many a poor hod-carrier or worker in a mill has earned a better right to tack a "Reverend" before his name!

"Either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex," opined the editor of the Chicago *Journal* once upon a time. How pleasant is it now to turn back to ponder on the wisdom of this thought, after a perusal of the remarks of Judge McEwen the other day, in contravention of Mr. Stead's conclusion that women were not respected over here. "We do respect 'em," yelled the Judge; "that is, we respect 'em when we think of 'em as mothers of the race." In other words, this gentleman can never for one moment get the idea of sex out of his head; he never thinks of anything about a woman but her sex. Wonder how many women, when they meet a man, begin to size him up as a potential father of the race? 'Ware, Judge, the *Journal* thinks you ought to be consumption-catching at this moment down at Joliet.

The Judge is not the only man, however, by a good long ways, who stands in danger of the nine-foot cell. That crowd of loafers over on the corner do not seem to me to look at other men while merry broncos scurry off the lake; but at a bicycle meet, what was there ever strange about the ankles that you saw beneath a 36-inch skirt?

The civil service commission, too, it might be added, can't stop thinking about sex; so long as there are men upon the roll, they certify them without regard to any women standing higher on the list; and when a petticoat does get a job, good Uncle Sam remembers sex again and sees that salary is duly cut. My, my, I thought they all went through the same exam., and did exactly the same kind of work!

Yes, further, see how every paper in this town was lately marveling that a clever lawyer out in Evanston should be promoted to the exalted office of a—justice of the peace! How would you fill up the mighty gap if Theodore decreed divorce court news improper for the public mind? Sex? my good friend editor, it is the greatest thing that makes the newspaper go 'round.

The *Journal* pastepot will now dismiss us with the benediction!

SUDS FROM THE TUB OF A CYNIC.

By James Arnold.

"Free love" is the wrong name for the right thing.

"Decerementialized mating and unmating at the will of the maters" is the true meaning of free love, and the coinage of a brief and incisive phrase expressive thereof would add to the richness of speech.

I am a "free lover" myself, but not therefore a miscellaneous sexualist.

When I say I believe in free speech it does not mean that I wish to speak all languages of several of them at once, but simply that I wish to talk in my own way, beginning and ceasing when I like, without intending to bore or be rude to the listener. It is easy to apply the logic of free speech to the logic of free love.

"Caught in the act," says some one, "of doing a good turn to our fellow man once in a while, we brag about it and call it by the high-sounding name of altruism, as if there really is such a thing as absolute sacrifices for others without the simultaneous gratification of our ego!" What a fine thing if the egos of all of us were built after the plan of Harman's!

The society of some people makes us happy for a time and then ceases to make us so. Now, honestly, do you think you ought to be compelled to remain with one whose society makes you unhappy? Really, don't you believe in free association?

Do you solemnly promise to be the friend of this person forever, to cling to him though he become your bitterest enemy, regardless either of your own happiness or his? No, you do not, but you might if either church or state demanded it of you, and denounce "free friendship" as you now denounce "free love!"

If, upon seeing a handsome woman, you were to exclaim, "What a beautiful animal!" you would give offense, notwithstanding she is just what you say she is—a beautiful animal. Words, however, are understood in the conventional and not in a literal sense, and so I deny that I am a free lover the same as I do not refer to handsome women as beautiful animals.

My dear old mother was one of the sweetest bipeds I ever knew, the gentlest and most loving of all mammalia! I write this sentence to show my objection to the phrase "free love." The phrase tells you exactly what I am sexually, but offensively, and therefore injuriously, and I do not propose to be hurt by words any more than by orthodox marriage.

I think it were well to speak truth to the mob like we make love to woman—slowly, euphemistically, and in the way she wishes to have it made. Apollo Belvidere and Socrates combined could make no progress thus: "Say, kid, I'm stuck; come on, let's hook up!" And yet absolutely what is the difference between that and: "Darling, I adore you; will you be mine?"

If new truths cause pain it is because we administer them without anesthetics. There is nothing the brain can think that cannot be said pleasantly if you know how to speak as well as think.

Of course, no matter how artistically, refinedly or poetically you put a truth, its enemies will frequently persecute, imprison and even murder you, but then not so quickly and readily as when you do it in a coarse and vulgar way.

If the mind of Moses Harman were as obscene as Abraham Lincoln's he would have rotted in prison long ago. Take away Harman's immaculate mental and verbal cleanliness and the flood of Comstockian nastiness would engulf him forever in the bat of an eye. As it is, the worst it can do is to bespatter him once in a while.

If men cannot bear the "sudden light" of truth, why, turn the light on slowly. You don't have to "buckle" on much grey matter to think that out.

It is unpleasant to see a friend unjustly imprisoned, but prisons have a part to play in the world as well as palaces.

Why did 4,000 human beings sit open-mouthed to hear Dowie say he was Elijah the Three-eyed? For the same reason that 4,000 famished dogs will follow one dog with a bone. They thought, although foolishly, that Dowie might drop something that was good for them, and not because the most of them believed anything that Dowie said.

Dowie sold superstition the same as a street-spieler sells brick-dust for eye-salve; and the reason that truth is hard to sell is because so many people want something for nothing—a miracle that even Truth Almighty is incapable of performing.

Humanity, for the most part, avails itself of the life work of men like Harman greedily and without thanks, like the heirs of the rich in the division of fortunes.

How old is Meditating Ann?

Dowie established a church the same as he might have sold green goods; not because any one believed what he said, but because each one thought he might make some other fellow believe that he believed Dowie. But how about the people who gave him all they had? you ask. Why, they are the suckers who give up a little good money for a whole lot of bad money—weak-minded rogues more robbed than robbing!

There is no graft in truth, any more than there is darkness in light, for truth drives all graft before it like the sun dispersing the shadows of night. But, of course, the man who burns the lamp of truth must pay for the oil himself, and the feeble rays he attempts to shed will for the most part be obscured by the clouds of human indolence, malice and greed. In spite of it all, however, it is the nature of light to shine.

I am married, ceremoniously mated, but for the same reason that I wear trousers instead of skirts. I follow the fashion in some things, and in others I do not. For instance, it isn't fashionable for married men to write against matrimony, the thing I am now doing in my cynical tuboods. And as to what they think of me who do not believe in marriage I care as much as I do for the opinions of others who think I ought not to write against marriage.

I will write for a thing until I tire, and then write against it until I get ready to write for it again; and if you, my brother or sister, suppress me as a free writer, what do you think I will do to you as a "free lover"?

What! Wilt thou ostracize me because I speak for freedom today, and tomorrow speak against it? Wilt thou imprison me because I make love to a woman today and make hate tomorrow! If so, I will not tell thee that thou oughtest not to do it, but I will say that thou dost not do as I do.

Once married to truth, thou shalt not divorce! I wonder if you are talking to me. I will write a lie if I like and leave it to you to believe it or not, as you like. I do not force mendacity upon you and I am not going to permit you to force truth upon me. We are equal and for the maintenance of our equality I will fight you with your own weapons, if fight I must.

I do not tell you to be consistent with me, but I do tell you that if you are inconsistent with me I shall be the same with you. If you think you can deceive me, go ahead; I have unbounded faith in the survival of the fittest and that with the might of the triumphant intellect will always be found the right!

THE CASE OF ETTA MORRILL.

By Maud A. Thorndyke.

Graduated from grammar school in Franklin, N. H., at 14 years of age, into the hopper of a needle factory at Contoocookville, N. H., at 15 years, Etta Morrill is today where our social and industrial systems are largely responsible in placing hundreds of our choicest flowers of the human type, i. e., in the condition of expectant motherhood without the "protection" society demands in the form of a little golden chain called a wedding ring. This same society does not demand that motherhood be "protected." It feigns to "protect" itself by two alternatives, both of which make woman subservient to man—either that the woman be "sold" to one master, via the auction block of the priest, or that she and her child be ostracized—which is synonymous with selling to many masters, nine times in ten.

The factories are calling our daughters from every part of the country to come and assist in supporting their fathers, mothers and younger brothers and sisters in the struggle for bread. Thousands of mothers are forced to place their daughters on the altar of Mammon at the age they most need a mother's wise counsel—for every human child is possessed of a love-nature that seeks its mate to coöperate in expressing its highest, which is the reproduction of *self*. But if that child be ignorant of the wisest use of nature's resources, or in trustful simplicity obeys nature's behest in a manner not prescribed by "society," then the "protection" which should be accorded *all* motherhood is withheld, and not only that, but is trampled in the mire by visionary "moralists."

When 16-year-old Etta Morrill met 17-year-old Francis P. Law their attraction was mutual. It was not evil thoughts that filled their minds, nor evil designs that caused them to express nature's law. But it was evil, evolved from many generations of teaching, called thinking—but which in reality is not thinking, but merely accepting an established custom—that caused Francis P. Law to desert his child sweetheart at the time she most needed his love and support—this present time, when she is passing from the bud of girlhood into the full-blown flower of motherhood, the motherhood of *his* child.

Etta Morrill, awakening from "love's young dream," thinks first of her unborn babe and the position it must take in the world under our present false systems.

Our social system, that divides motherhood into classes, the one class chained to one acknowledged master by a tiny golden manacle on the finger, a master who may have any number of "slaves" (from which we get our word "wife"), but who "stands pat" for the motherhood of one woman—if she wear the sign; . . . and the other class. Though she may have entered the Temple of Motherhood on the wings of Love—hence nature's highest, most truly legitimate expression—she is ostracized from the great rank and file of her own kind, and her child miscalled "illegitimate" because born in the freedom of love instead of the shackles of serfdom.

Our industrial system, that has robbed our fathers and brothers of their former position of "house-hands" and forced our mothers and daughters into the arena as bread-winners.

Our economic system, that economizes in nothing but virtue, that grinds out millionaires and paupers in the same grist—placing the millionaires in fat bundles on the shelf and hurling the wretched paupers in miserable heaps on the damp, filthy floor.

Our political system, that costs the statesman and replaces the office with a politician in his armor of graft.

Our educational system, that crams our children with misinformation on all important issues of life, that spends less of our public funds for competent teachers than is used for pulling wires in official capacity.

Our religious system, that places a Chinese shoe on our brains, that we may hire bandbox priests to do our thinking for us and keep woman from her rightful heritage of self.

And under these systems, with all their intricate ramifications, we must protect our offspring as best we may; and to "start right" we must have the seal of the state on a piece of paper, "beautifully decorated for framing," announcing to all "whom it may concern" that we have made promises regarding things we know little or nothing about, and by thus perjuring ourselves more or less we are pronounced decent for parenthood and our numerous progeny legitimate.

No law or code that is not founded upon principle can hope to stand immune from attack, and principle in its simple meaning is in accord with natural law. The hardest laws imposed upon us today are those that are the outgrowth of established customs, the hardest of which is the enormous disparity displayed between man and woman violating the same law, as regards society. The stamp of approval is emblazoned upon the forehead of man in letters all may read; while his co-partner in the act is ostracized and hopelessly branded forever. This was the mental picture photographed upon the brain of the girl as she stood before the camera, Society-Established Custom, and realized her only sin consisted in violating one of those customs. She had not bartered her birthright for a title nor sold her honor for gold, but she had given her love in exchange for love; not like hundreds of her sister girls who are driven by cold and hunger, in our era of "overproduction," to "get thee a gentleman friend," nor like hundreds of others held in the firm grasp of their employers' whim to feast his lust upon their young lives, but a promature and in consequence unwise interpretation of the best use of nature's resources. Had she had the benefit of home life, the counsel of a wise mother, the use of her love-nature might have been turned into other channels until such time as the laws of society prescribe.

We can never attain unto righteousness until we emancipate woman. Freedom is not license. We are living under a system of license, and our criminal courts and divorce records prove conclusively that it is not a good system. Repeal our license laws, free woman, place motherhood, pure and simple, upon a pedestal preeminent among all others, and but a few generations shall pass away before we will have elevated the moral standard of the human family until it will begin to rank with the so-called brute world in the regulation of natural sex laws. Man is the only animal that has ever violated them, and woman is the only female that is held a slave. Hundreds and thousands of good women know this, but accept for a certainty the impossibility of the emancipation of their sex; still others realize there's something vastly wrong, but seek a remedy for the *effect* instead of going to the root and finding out the cause.

Then there are others—the ones who do more harm to themselves and to man himself than all other classes of women put together—the women and young girls who uphold men in their attitude toward the girls they have made social outcasts. To the earnest student of our social disease, to the thoughtful mind on all that pertains to human welfare, this phase of woman-nature is the most deplorable because the most ignorant, and one that brings most sorrow into their own lives nine times in ten; for if they entrust their own happiness to one of these men, he has already acquired the habit of lightly treating woman and is very liable not to change. So we find Canaan, N. H., no exception to the rule when it comes to an analysis of the so-called social evil and the mental ability of the people to probe the cause and treat the *effect* in an enlightened and humane manner. But we find young women condoning the actions of young Law in his attitude of desertion toward little Etta Morrill; we find them accepting his attentions and occupying his time, that should be given in considerate attention to her, in her appeal to his manhood in behalf of *their* unborn child; for as essential as is the deed to a farm after you've paid for it in this era of landlord monopoly, so is the deed to a man's name before you can bear him a legitimate child. And so we see young Law flattered by the smiling attention of "good" young women, emboldened by the jests of men old enough for serious thought, bolstering his attitude in refusing to protect from social ostracism the unborn child of Etta Morrill, while fully acknowledging its fatherhood.

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

LUCIFER'S METEMPSYCHOSIS.

Pythagoras of Samos, who died 500 years before the beginning of the Christian era, taught the doctrine of metempsychosis, or the transmigration of souls, a doctrine similar in many respects to that of reincarnation, taught by the Buddhists and the theosophists. It is a significant fact that the leading theosophical magazine, published by Madame Blavatsky, was started under the name of *Lucifer*. This name, as has often been stated in these columns, literally means the light-bearer. It was applied by the ancients to Venus, when Venus was the morning star, to signify that it was the herald of dawn.

Through a misinterpretation of a passage in the book of Isaiah in the Hebrew Bible the name afterwards was taken to signify the mythical devil Satan, and the error has been spread so widely by ignorant theologians that with thousands of persons the beautiful Latin name has no other than an evil significance.

Because of the wide prevalence of this error in interpreting the name LUCIFER many good friends of this paper have from time to time suggested that its name be changed, their argument being that it would accomplish more good for the cause of race culture if it had a name which was not repellant to so many persons. Those arguments have received the most careful consideration, but, after making all allowance for their force, the editor felt that to change the name would be a concession to ignorance and that, especially, to change it while under fire of persecution would appear to be a concession to his persecutors. The name was adhered to because it seemed to be the most significant one which could be taken by a paper whose object was to spread the light of knowledge. Had a more appropriate name been suggested it probably would have been adopted.

Such a name now has been suggested and LUCIFER's reincarnation or metempsychosis has now been definitely decided upon. The name chosen in place of Lucifer is "THE AMERICAN JOURNAL OF EUGENICS." The name "eugenics" was invented by the great biologist Francis Galton, who also invented the word "stirpiculture." Its literal significance is the science of properly begetting—or of race culture through the best conditions for reproduction.

LUCIFER for more than a quarter of a century has insisted that the greatest of all rights is the right to be born well. That right is just what the science of eugenics is designed to promote. As LUCIFER was the first periodical in America to devote itself to what is now called the science of eugenics, it seems appropriate that it now should be called "THE AMERICAN JOURNAL OF EUGENICS."

The change of name is no abandonment of the idea for which LUCIFER has stood. In fact the paper still will continue to be a "light-bearer," but, as its new name suggests, it will direct the light *particularly to the important study of sexual hygiene*. This is an age of specialists, and although LUCIFER always has been an unfaltering advocate of the right of children to be born well its name had a much broader significance. Any paper published for educational purposes might appropriately be called "Lucifer, the Light-Bearer," but inasmuch as this paper has a special field in which it seeks to direct light a name denoting its specific purpose seems more appropriate.

While the change of name is no concession to ignorance, nor is it an evidence of retreat under fire, the new name is one which happily has no stigma of evil attached to it by the ignorant. It is a name which is easily explained and which has *only one* significance.

That this change of name is not by any means a suddenly conceived idea is well known to many of LUCIFER's most earnest friends and most generous helpers. While in California three years ago, and for months after his return to Chicago, a radical change of name was very seriously contemplated by the editor, and only the attitude of the postoffice department towards the paper prevented the change or radical modification of the old name at that time, and now that a tidal wave of earnest inquiry into the subject upon which LUCIFER has been the pioneer journal is making itself felt in every English-speaking country, it would seem that the time has at length arrived to put into execution the long-contemplated change.

CHANGE OF FORM AND TIME OF ISSUE.

With the change of name it is believed that now is the time to make other changes that have been long under serious consideration. The advantages of the monthly magazine over the weekly or fortnightly form and period of issue are so numerous that it is scarcely worth while to enumerate them here. So far as now recalled all who have given voice to their opinion have agreed that the monthly magazine would be an improvement upon LUCIFER's present and past form and period of issue.

To give time for making these changes and to enable our workers everywhere to send in a good list of new subscribers for the rejuvenated, the reincarnated LUCIFER, it is thought best that the first copy of THE AMERICAN JOURNAL OF EUGENICS should be dated July of this current year.

In conclusion it is perhaps needless to say that the measure of success to be achieved by THE AMERICAN JOURNAL OF EUGENICS will depend upon the support, the cordial, the energetic, the spontaneous support with which these proposed changes are met by the women and men who for so many, many years have made it possible for LUCIFER to live at all. *If these helpers so will*, this measure of success will be *great;* great and glorious beyond anything as yet conceived by those who know what it means to antagonize popular prejudices concerning the most vitally important line of education for young and old, education that tells how to create human beings with sound minds in sound bodies—how to practicalize the right to be born well if born at all.

MOSES HARMAN.

518 West Fifth Street, Los Angeles, Calif.
Sunday, May 12, E. M. 307.

"DO IT NOW."

According to the postal regulations, when a publication changes name or period of issue the publisher must make a new application for entry at second-class rates. For this reason we need to hear from all of our subscribers. Those whose subscriptions are paid in advance should send cards saying that they desire THE AMERICAN JOURNAL OF EUGENICS sent to them in fulfillment of unexpired subscriptions to LUCIFER. Those whose subscriptions have expired or are about to expire should send in renewal, or a statement that they wish to receive the new journal and will pay for it at some future time. It is of the greatest importance that every one of our subscribers and friends should heed this request.

I hope to be able to make definite announcement concerning size and other details in next issue. There are many details that have to be settled, and as Los Angeles and Chicago are so far apart it will of course take much longer to discuss and decide all questions of detail than it would if the editor were at home.

And don't forget that it is of vital importance that we have a written order from every subscriber.

Do it now.

L. H.

EDITORIAL CORRESPONDENCE.

Los Angeles, Cal., Saturday Morning, May 11.

While San Francisco and other cities of the American Union are having stormy times over the old, old problem of the equitable division of proceeds of labor, as between the laborer himself and the owner of the tools, the raw materials and the "franchises" or privileges granted by "the people" to corporate capital—while blood has flowed in the streets of San Francisco and business of all kinds has been very seriously disturbed by the strife of the striking carmen and their sympathizers on the one hand and the owners of the cars and the tracks on the other—in strong contrast with this unhappy state of affairs elsewhere Los Angeles has for a week been enjoying a feast of good-fellowship, a carnival called the "Fiesta de la Flores," which, translated into Anglo-Saxon, means the "Feast of Flowers."

This feast of flowers is, if I mistake not, an annually recurring jubilee, in which everybody is supposed to take part, whether citizen or stranger. Special interest attaches to the fiesta this year because of the presence here of many thousands of "Shriners," members of what is known as the "Ancient Arabic Order of Nobles of the Mystic Shrine." The origin of this order is thus given by a prominent city daily:

"In the days of fiery fanaticism, when the sword settled more mooted points of theology than did the pen, when the first ripple of Islamism spread from the burning deserts of Arabia to become a tidal wave of faith which submerged half the world, to be flung back in a spray of blood from the iron front of the Frankish warriors at the battle of Tours—in these first days, when to doubt was to die, a few broad-minded men in the cradle of Mohammedanism at Mecca joined in secret to perpetuate the cause of tolerance, to promote the worship of the One God, inculcate virtue and punish crime. Thus, it is recorded, was organized the first Temple of the Order of the Mystic Shrine.

"Battles for faith in the name of God are won now by other missionaries than those who went forth clad in steel over one thousand years ago, the nations of those days no longer exist, and the world has changed. But the Ancient Arabic Order of Nobles of the Mystic Shrine is still a power in the world, and thousands of the nobles of the order are gathering in Los Angeles to attend the Imperial Council of the order, as it exists in the Western Hemisphere.

"The twenty-fifth year of the Hegira, or flight of Mohammed, which corresponds to A. D. 644, is noted as the birth of the order, and was promoted by Kalif Alee, the son-in-law of the Prophet. With a few men of influence and culture, who deplored the reading of Arabia by political and religious factions, when law and the courts were of little account and the heavy hand ruled, Alee organized the first tribunal.

"Originally the intent of this tribunal was to remedy wrongs, protect the widow and the orphan and to punish with swift, mysterious death the wretch who had no fear of the law as it then existed.

"The order spread with the conquest of the hosts of Islam. It was carried to Egypt by Ibraheem, the son of Alee, and there became an independent order, known as the Egyptian Order of the Nobles of the Mystic Shrine.

"Membership in the order, wherever established, has been along tolerant lines. Christian, Israelite or Moslem, all were eligible, the sincere belief in God, Jehovah or Allah, the One God, under whatever name worshiped, being the one necessity of faith."

My chief interest in the "Nobles of the Mystic Shrine" is due to the fact that, as I see it, like the "Congress of Religions" at the World's Fair in Chicago, the organization of "lodges" or branches of Mohammedan Free Masonry—none but Masons can belong to the "Shriners"—in so-called Christian lands will have a tendency towards peace and human brotherhood and in case of renewal of war between the followers of Mohammed and those of the Nazarene the existence of such orders as this will tend to make Sherman's "hell" a little less *hellish*.

I remember an instance that occurred during the "war between the states," in '61-'65. During one of the frequent "raids" in Missouri the home of an uncle—prominent as a Mason—was being robbed of everything a "rebel" soldier coveted and could carry off. In the absence of her husband my aunt made the Masonic "hailing sign of distress." At once the command was passed along the line from the captain of the raiders to stop the pillage and to return to the owner every article already taken, which order was instantly obeyed, the rough troopers apologizing for their mistake and offering every reparation in their power for the fright and turmoil they had caused.

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As a gala week I have never seen its equal anywhere. The entire "City of the Angels," so far as I could see it, seemed a mass of flowers and bunting of every gaudy hue. At night the buildings, private as well as public, were lit up in a manner that simply defies description. The electric "floats" drawn through the principal streets far surpassed in brilliancy and ingenuity of construction everything in that line displayed at the World's Fair in Chicago or at St. Louis, so far as I now recall. The parades, including music by the many bands, were magnificent and altogether new to most people because of the Asiatic dress and banners of the "Shriners," not one of whom, it may safely be assumed, was a Moslem by birth or nationality, or a believer in the creed of Mohammed, though wearing the "fez," or Moslem cap, and when on parade wearing the style of garments, the baggy trousers and burnouses of true Mohammedans.

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Monday Morning, May 13.

But now comes tragedy close on the heels of comedy. The joyous fiesta week ended in frightful loss of life of these same festive Shriners. Saturday, 2 o'clock p. m., saw a most frightful wreck of a train on the "Coast line." From the *Times* (Los Angeles) of yesterday I clip the following description of the horrible event:

"SANTA BARBARA, CAL., May 11.—When the special train carrying 250 Shriners reached Honda it left the track and in an instant twenty-six were killed and forty injured. The gala week was in that moment ended in pitiful tragedy. At the time of the crash thirty-two men and women were seated in the diner. This car was hurled upon the locomotive. It was split in twain and filled with scalding steam. All its occupants were killed or badly injured, save only two or three.

"These passengers had left Santa Barbara less than an hour. They had taken the train fresh from a trip to the Old Mission. Happy and keenly hungry, they hurried to the diner. Every seat was filled and many stood in the vestibule between this car and the next sleeper. They had seen California. They were feasting their eyes on the last of its beauties. Beside them lay the sea, blue and flecked with white foam where the wind swept it. Ahead of them lay home. Then came the crash.

"The locomotive left the rails and turned turtle. The baggage cars telescoped. Into this wreckage leaped the diner, and, falling, it shattered into fragments. The two following sleepers telescoped. The rest of the train stayed on the track.

"From the wreckage men crawled slowly, painfully. Behind them followed the hot steam. Some of them stopped in the hideous place to help the maimed, and of these some were caught by the white, scalding clouds.

"They had traveled to California, these passengers, in one happy family. In one family they had enjoyed themselves to the utmost, and in one family they suffered and died. The moment death hurts

overwhelmed them they worked together and did for one another like brothers and sisters of one blood."

Oh, the pity of it all!

Special dispatch this morning from Santa Barbara puts the number of dead at thirty-two, with thirteen seriously, if not fatally, injured, and more than thirty others suffering from cuts and bruises.

The cause of the terrible disaster is said to have been a partially open switch where a switch should have been tightly closed. Doubtless it is the old, old story: "Nobody to blame"—at least no blame will be fixed upon the railroad company for poor construction or insufficient number of properly paid watchmen to see that everything is in good order when a trainload of human beings is expected to pass over the line at a rate of speed that would cause terrible slaughter in case everything should *not* be just right.

And ever the question recurs: Will there ever be an end to such needless sacrifices of human life so long as human life is the *cheap commodity it now is?*

As some of us see it, the "vested rights" of corporate monopolies will always prevent proper care of human life—in mines, in factories, on railway trains, on ocean and river steamers, in theaters and other public buildings—just so long as human mothers consent to be mere breeders of men. So long as women listen to rulers in church and state, such as Cardinal Gibbons and Theodore Roosevelt, just so long will human life be reckoned of much less value than interest-bearing stocks and bonds.

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To LUCIFER's friends and readers who have been expecting its editor to materialize at other points on the Pacific coast and who may wonder at his long stay at one place, I would briefly say there are several causes for such delay:

First—The many, many attractions of this Mecca of southern California, its climate, its opportunities for meeting people from all parts of the world and hearing what the world's agitators have to say on all lines of modern thought. All propogandists flock to this city with their various "gospels" for the speedy salvation of the world, feeling sure that here above all places—in heaven, earth or hades—is the place to make converts.

Second—The hospitality with which LUCIFER's work has been received at this city and its environs. Two weeks ago I addressed by invitation, the professors and students of the Pacific Osteopathic College, located half-way between Los Angeles and Pasadena, on "What Matrimony and the Honeymoon Mean to Woman and Her Prospective Children." Though not in good condition for public speaking my talk was well received, and after the close of the meeting I was introduced to a considerable number of the professors, who spoke with warm appreciation of the work I am trying to do, and expressed a wish to hear me again, at some future time.

One week ago tonight I had the pleasure of addressing about forty women—no men admitted—at Naturopathic Hall, in this city, on the above-named subject, and although by no means in best condition for talking, my address was well received, several of my auditors making short speeches commendatory of this line of work. One of these, Miss Witte, formerly of Fulton, Kan., made a strong appeal to her sister women to do what they can to secure the repeal of the laws that prevent free discussion of sexologic and eugenic questions. Mrs. May E. Bensen, whose work in keeping alive the 'Light-Bearer Club" formed in Los Angeles three years ago was more untiring than that of any other person, made an excellent talk on the need of classes for the study of eugenics in every part of the city. She proposes to form such classes and give lesson to women and girls, having had considerable experience as a teacher in the public schools and having seen the great need of such instruction while in that vocation. A beginning was made at this meeting for the formation of such classes.

And still another cause of my long stay in Los Angeles is the fact that I am taking lessons from Dr. William Windsor in Phrenology and the Genetic philosophy, as first taught by Samuel T. Fowler, half-brother of O. S. and L. N. Fowler. Dr. Windsor is meeting with wonderful success in his classes, as well as in his free lectures; also in private delineations of character. It is now probable that he will remain here the greater part of the summer. Prominent among his helpers is the president of the Los Angeles Eugenic Society, Dr. Adah S. H. Patterson, who has given several lectures on "Matrimony," in connection with Dr. Windsor's classes.

Again the train is standing on the track, waiting to bear this letter to Chicago, and lest it be too late I close for this time. With best wishes and hopes, yours for more light, M. HARMAN.

FEDERAL GOVERNMENT TO CENSOR PRESS.

GIRARD, KAN., May 17.—The Socialist press has become powerful enough at last, it seems, to attract the capitalist fighting.

The *Appeal to Reason* has just been indicted in the federal court for the alleged circulation of "scurrilous, defamatory and threatening" matter. Fred D. Warren, the managing editor, has been arrested and taken into custody to answer to the indictment.

At Fort Scott in the preliminary hearing he was placed under bond and held for trial, which has been set for November. Ex-Chief Justice Frank Doster, of the supreme bench of Kansas, has been retained as chief counsel for the defense.

It is strongly hinted that the object of the prosecution and the power behind it is to so load down the *Appeal* with lawsuits, court costs, fees and expenses of all kinds as to drive it out of business.

It is further intimated that this indictment of the *Appeal* is but the beginning of a censorship that is to be assumed by the powers that be for the purpose of checking the growth of the Socialist press and keeping it within harmless bounds.

The capitalist papers out here are making a great deal over this indictment and probable prosecution. The maximum penalty for the offense alleged against the *Appeal* is five years in prison and a fine of $5,000. Our capitalist friends are gleefully predicting that both will be imposed to the limit. We shall see. Certain it is that we shall fight from start to finish. We do not in the least doubt that the ultimate effect of this insidious attack will be to increase the power of the Socialist press and strengthen the revolutionary movement.—*Special dispatch by Eugene V. Debs to the Chicago Daily Socialist.*

IN MEMORIAM: EDWARD BLISS FOOTE.

Dr. Edward Bond Foote has issued a handsomely printed memorial to his father. It will be highly prized by the good doctor's many friends and admirers. Six portraits of Dr. Foote are given, also portraits of his sons. The title page is as follows:

"In memory of Edward Bliss Foote, M. D., a 'beloved physician' of the new, scientific, human, social, 'agnostic' faith, who closed the Book of Personal Life on October 5, in the year 1906 of the Christian and common era, 306 of the Era of Science and Man.

"The funeral address, delivered at 120 Lexington avenue, New York, on October 7, by Thaddeus Burr Wakeman. A letter to the legatees. The records of Colonel Ingersoll and Mrs. Stanton. Newspaper notices, resolutions, letters from coadjuters and friends.

"'True greatness, first of all, is a thing of the heart. It is all alive with robust and generous sympathies. It is neither behind its age, nor too far before it. It is up with its age, and ahead of it only just so far as to be able to lead its march. It cannot slumber, for activity is a necessity of its existence. It is no reservoir, but a fountain.'—*Roswell D. Hitchcock.*

"Published for free distribution by Edward Bond Foote, 120 Lexington avenue, New York."

THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kiichi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, $1.25; single copies, 20 cents.

We have sent out over 700 free copies of this pamphlet and expect to circulate many more in the same way. The expense of publication and circulation is quite heavy and we gladly accept coöperation in the work. Those who are interested are requested to send names of persons to whom they think copies should be sent. Inability to assist financially should not deter friends from sending such names to us.

"Those who are averse to have their own opinions examined are manifestly actuated more by attachment to their own tenets than to truth. They arrogate for themselves a privilege which they deny to their neighbor, and they suggest the suspicious Inquiry—Is there any concealed interest in the background that causes discussion to be dreaded and opposed?"—Thos. Cooper (1830).

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and alight at St. John's place, slighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor: While thanking Mrs. White for her excellent notice of the meeting of the Social Science League, on the night of April 24, permit me to say she made a slight mistake as to my age. I am only three months in my 82d year.—*Lois Washbrooker.*

Dear LUCIFER: In No. 1000 Louisa H. Dana differs from my opinion that, if women were paid by the state for the maintenance of their children, and for their time spent in maternity, the economic part of the sex problem would be solved. She says that, even if children are left out of account, the wages of women are so low that they are forced to marry in order to get supported. She instances the pitiable case of a woman earning only $8 a week in a department store, and wonders how such a woman could have any freedom in love.

In Chicago, as elsewhere, the great majority of women who marry have to be content with a man of their own class. Women who work in stores are usually members of the laboring class, in most cases of the unskilled laboring class. It is into that class that most of such women have to marry. Now, what are the wages of men who are unskilled laborers? I do not know what they are in Chicago, but I do know that all over the Pacific coast such men are paid $2 a day, or $12 a week. As it is well known that wages are higher on the Pacific coast than in Chicago, I cannot for the life of me see how such men can get more than $9 or $10 a week in Chicago. If the store girl does not marry an unskilled laborer, but wants to be a little more respectable, she will probably marry a clerk, but times have changed very much in Chicago if the average clerk gets more than $10 or $11 a week.

We can therefore safely say that the most an $8 woman can reasonably expect is to marry a $10 man. In most cases a married woman has to give up her work and keep house, and get what she can out of the man's $10. It certainly seems to me that a woman is better off with $8 to herself than sharing $10 with a man. If women were free and got paid by the state for all their children, I should say that an $8 woman was a perfect idiot to marry a $10 man.—*E. R. Kerr.*

My Dear Lillian Harman: "The Persecution and the Appreciation" pamphlet received and I hasten to inclose $1.25 to pay for one dozen of the many copies you intend giving away free. I will send you the name of a man, also name of a grand woman, who will appreciate the matter contained in this work; the one sent me I will "keep going," the other nine may apply on list you are working on.

Though a new member to LUCIFER's household the principle for which the work stands has had my recognition since I was old enough to understand the fundamentals underlying the reproduction of self upon the highest plane. I refrained from writing you and your father at a time when you were overwhowered with letters from friends better known to you both than I am, but Moses Harman had the admiration and sympathy of my companion, Doctor Thorndyke, and myself; admiration for being brave enough to refuse to live less honest, hence less noble, than his highest sense of manhood demands of him, for himself; and sympathy that, in consequence of that honesty, he must stand the persecution of ignorance. Our united love to this grand man, and may he kiss the lips of health in beautiful California till "bound-back to Good."

Baby George Harman O'Brien has grown "splendidly" since his picture, taken in January, 1906, as shown in picture, frontispiece of book, just received, and I am positive the picture of Moses Harman in latest one is good, but oh! the smile on his face in the former picture (I have photograph, you will remember); he will never have a better one than that, I am sure.

I am also sending you in this letter a paper I prepared for publication and sent to Hearst's Boston *American*, knowing full well the "particulars" would appear in some crude form, as the "affair" had taken "official" form, and such a "dainty tid-bit" could not be overlooked in a "great newspaper." I was then a guest of the Hotel Rand, in Canaan, N. H., and was in position to gain full truth, and did so, doing justice to the girl. As I told one of my friends, "I drew my girdle a notch tighter, that I might not breathe too 'freely' while preparing an article for a daily newspaper." I drew an outline of my article while interviewing Etta and her mother, and filled in, in the one writing, and sent to Boston *American* that night, so had no copy. I was not where I could watch the papers to see that it was not published, and have only just had it returned to me, saying their corps of writers was quite complete, and "after your contribution being in the office for some time we return it, thanking you for its tender." What they did print I do not know, but a short notice of Law's arrest and final marriage, I suppose, as usual with such misinformation of news. If LUCIFER can use it, giving its readers the benefit of knowing it was prepared for a "willy-nilly" paper, with or without names of participating parties and place (Mrs. Morrill knew I was writing for publication), I would like to have you publish it.

I inclose 10 cents also for the "special" you advertise, as I never had the "Anniversary" number. I will use all other numbers for "missionary" work, as I do all of my regulars. I now have but two LUCIFER's in the house; rest on "other folks' tables." I hope they may do much good, for the human family needs much enlightening on the use and abuse of the sex relations, the channel through which must come the race.

You did well for LUCIFER, Lillian, during your father's absence in the past, and I feel much still depends on your labors, but it is a labor of love as well as work, so I am certain success is yours.—*Maud A. Theradyke, Concord, N. H.*

Dear Lillian Harman: Having moved again I will have to again trouble you to change my LUCIFER's address from Fort McPherson, Ga., to Chattanooga, Tenn. Seems I never will find a suitable home till I get to heaven. But I have found approximate country and climate and now wish to find a colony of affinities, so when you get ready to move LUCIFER and go to the beautiful mountains to teach liberty, then bring a colony of advanced thinkers and come down my way.

I send 70 cents—50 cents more of LUCIFER (after my present subscription expires) and 20 cents to pay for the back numbers of LUCIFER you sent me to distribute, but which I kept. I kept them as souvenirs, as historic documents. And one photo in the issue of Oct. 11, I believe, I fell in love with, and the beautiful granddaughter of Mr. Harman now adorns—figuratively—my cabin. If "a tree is known by its fruits" Mr. Harman certainly has no apology to make to the public. Let some of the prudes compare it they dare. And if history repeats itself, was it not Moses who led the ignorant Israelites into the land of Canaan?

If I had been treated as Mr. Harman, then nitro-glycerine would be altogether too gentle a thing for a fighting mad Anarchist. I would want something far stronger. And, by the way, I have discovered it and will help Mr. Harman to get revenge. Its name is Reason, and it will surely put their old religion into oblivion. Modern reason will puncture their "old system" so full of holes that not even a little hot air will remain. I said that over a year ago, but could not demonstrate what I had realized. But now I can demonstrate it, and though it will only be learned gradually by the general public, yet it will be learned quite rapidly. Numbers of advanced thinkers are realizing this fact. Few people, and no dictionaries I have noted, know the meaning of liberty or justice, yet these are nature's own principles, and can be demonstrated by physical science. But what sticks in my craw is that the people who know the most of liberty seem to get most punishment for teaching this most valuable truth, while those slave-drivers and tyrants who need to learn it the most seem at present exempt from tyranny. However, by the immovable law of nature, they will "get theirs" all right. People who refuse to learn through reason will have to learn through bitter experience. Evolute we must; do we refuse to be led, then we surely will be driven.

Poor Dr. Sonnenstine is still a victim of persecution and lies in a Colorado prison.

I am a Doctor of Natural Law, so my legal advice is superior to any person's who deals in man-law. And, by the way, I have a lot of booklets—"Use Natural Law"—left and will donate one hundred to any advanced publication or society that can use them. I sold them at 15 cents a copy and any one can get ideas to that amount of worth. This work was composed a year and a half ago, under adverse circumstances and hastily. Yet with all its faults it does outline the new social system better than any pamphlet I have yet found. But I fear it "muck rakes" too much for LUCIFER. Wishing you success, good cheer, etc.—*H. E. Sanders, Chattanooga, Tenn.*

Oh happiness! our being's end and aim!—*Pope.*

SPECIAL ANNOUNCEMENT.

CALAMAS DAY DINNER IN CHICAGO.

The Whitman Fellowship announces a dinner to be given at 6:30 FRIDAY EVENING, MAY 31, at the Washington Restaurant, corner Wabash avenue and Adams street, Chicago. Friends desiring to be present are requested to notify the Secretary (Dr. Morris Lyrchesheim, 39 State street, Chicago). Dinner, 75 cents. It is suggested that each participant come prepared to quote or read his or her favorite passage from "Leaves of Grass."

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FREE SPEECH.

All conviction should be valiant;
Tell thy truth, if truth it be,
Never seek to stem its current;
Thoughts, like rivers, find the sea;
It will fit the widening circle
Of Eternal Verity.

Speak thy thought if thou believ'st it,
Let it jostle whom it may,
E'en although the foolish scorn it,
Or the obstinate gainsay;
Every seed that grows tomorrow
Lies beneath the clod today.

If our sires, the noble hearted,
Pioneers of things to come,
Had, like some, been weak and timid,
Traitors to themselves, and dumb,
Where would be our present knowledge?
Where the hoped Millennium?

Where would be triumphant Science,
Searching with her fearless eyes,
Through the infinite creation,
For the soul that underlies—
Soul of Beauty, soul of Goodness,
Wisdom of the earth and skies?

Where would be all great inventions,
Each from bygone fancies born,
Issued first in doubt and darkness,
Launched 'mid apathy and scorn?
How could noontime ever light us
But for dawning of the morn?

Where would be our free opinions,
Where the right to speak at all,
If our sires, like some mistrustful,
Had been deaf to duty's call,
And concealed the thoughts within them,
Lying down for fear to fall?

Though an honest thought, outspoken,
Lead thee into chains or death—
What is life compared with virtue?
Shalt thou not survive their breath!
Hark! the future age invites thee!
Listen! tremble, shut it saith!

It demands thy thought in justice,
Debt, not tribute of the free;
Have not ages long departed
Groaned, and toiled, and bled for thee?
If the Past have lent thee wisdom,
Pay it to Futurity.

—*Charles Mackay.*

RTHE ARE SOUL OF AN HONEST MAN.

By James Armstrong.

We are living in a world in which nothing thrives so vigorously as rascality. By rascality I mean every word, look, gesture and action which has for its object the deception of others for the purpose of robbing them. It is for this reason that I regard ecclesiasticism as robbery reduced to a science, and the votaries of every religion as hypocrites pretending to believe things which they not only do not believe but which they can not believe.

The average human mind is not so foolish as it seems to be or as we for the most part think it is. The world has had millions of philosophers besides the few who have written books—millions of thinkers who were wise enough to worship when it was disastrous to scoff, and keen-witted enough to conform when it was disastrous to dissent. Ask any one if he believes in the fairy tales of his childhood and he will tell you no; ask him why and he will look at you in a wondering way as if he thought you regarded him as a fool. But ask the same person if he believes in Christianity, a system of superstition whose doctrines and miracles are even more absurd than the wildest extravaganzas of fairy lore, and he will say yes, and much more emphatically than he has just said no.

In a world in which nothing happens by accident there is a reason for this. Men's religious beliefs, both pretended and real, have a cause. Pious rascality and genuine devotion do not proceed out of nothing. They are capable of scientifically exact explanation, and the person who does not think so is as chaotic intellectually as he who believes that in the beginning God created the heavens and earth. Genuine piety, whenever it exists, is always found in minds of low development, just as pretended piety is always found in minds of high development. The sincere Christian is a full-grown child who believes in the Santa Claus called God who is going to fill his stockings with harps and crowns and life everlasting in "the sweet bye and bye!" The make-believe Christian is simply a rascal who chooses to live off the sweat of others rather than sweat of his own.

The public men of every age have for the most part pretended to believe in the prevailing superstition. Cicero, one of the greatest of Romans, was a high priest of paganism, for such was the road to the political preferment to which he aspired. Cicero, however, did not believe in the superstition whose robes he wore and mummery he mouthed, for it was he who said that he did not understand how two priests could pass each other without smiling! Long before Cicero was born, Lucretius had written his poem on "The Nature of Things;" and even before Lucretius, the wisest of the Greeks had torn the current religion to shreds; in spite of which, however, Jupiter and Venus were worshiped for thousands of years by people who knew they did not exist.

Wherein, then, is to be found the marvelous vitality of all superstition? Is omnipresent and omnipotent Rascality! In the general tendency of every one to live at the expense of some one else, accomplishment of which is secured by nothing so easily and so certainly as religion. All actual or would-be thieves are solemn, and their victims solemnly submit, in the vain hope that they, too, will get some of the spoils, the form of thievery becoming outlawed or extinct only when a majority of mankind realize there is nothing in it for them. Thus primitive man is historically revealed as a solemn cannibal, which he outgrew to become a pious plunderer and in our own times a Christian slave-driver. In fact, everything the human race has done was done religiously, except discover truth!

There is no possible crime that has not been deified and worshiped as a god. Even highway robbery had its god in Hercules, and the votaries of lust thronged the temples of Venus and Aphrodite. Greece, in the golden age of its glory, had thousands of temples dedicated to prostitution, and when her soldiers went forth to murder their millions they did so in the name of Bellona and Mars. Look at such peoples as the Aztecs and their bloodthirsty divinities, victims of which were as eager to die on their altars as their priests were to sacrifice them. Look at the Juggannath cars of India and the child-eating crocodiles of their sacred rivers, the burning of wives alive with the bodies of their dead husbands, to say nothing of the millions of others whom Superstition actually devoured in countless ways!

Not, however, have all these things, monstrously diabolical though they are, happened because the masses of men did not know they are, happened because the masses of men did not know—to say—not to think—it was foolish. Rascality, indeed, teaches us to say as well as to think that cause to serve but its own, teaches us to say as well as to think that the votaries of superstition are the victims of their own duplicity. The evidence is abundant and the proof simple.

Take your own daily life and examine it a little. Some one calls you a liar, sincerely disgusting you perhaps as that which you really are. But whether you are liar or not, the prevailing superstition concerning personal honor and dignity compels you to strike or kill. It even compels you to assail a physical giant who you know in advance is likely to kill you. Thus an insult will force cowards

"Who inward searched have livers white as milk"

to conduct themselves, and frequently to their own loss of limb or life, as if

"They were the beard of Hercules or frowning Mars."

Public opinion thus makes many a weakling strut like a giant and bluster and blow as a make-believe fighter, while in his heart he knows he deserves all the insults that have been offered him;

and is scared out of his wits at having to resent them. And so Rascality, insulted Rascality, pretends to respect and reverence public opinion in barrooms and streets—the identical Rascality that makes so much noise with its Glory to God in the church and Hurrah for the Flag on the rostrum!

Again, you have seen hundreds of convicts at work under less than a dozen guards. All of them could not be shot if they attempted to escape, but since any one of them may be shot they work on submissively, each awaiting occasion when a break for liberty may be made with little or no personal danger. At times there is a rare spirit who will break for liberty under any and all circumstances, his rarity as a rule promptly effecting his extermination. As in the convict camp, so in the church camp. Nearly all of its mental prisoners—for prisoners they are as truly as galley slaves chained to the oar—would break for Rationalism if every one were certain he would not be hurt or exterminated in so doing. And like convicts, when some one begins to talk of escape there are many to warn the guards—the clergy—of his plot—heresy—that they, too cowardly to try to escape, may make prison-life easier for themselves!

Such is the source of the marvelous vitality of superstition, multitudinous and irrepressible Rascality, which is after all the bulwark of all tyrannies, ecclesiastical or political, ancient, mediæval and modern despotisms, regardless of whether they manifest themselves as conquering armies, Christian inquisitions, Russian czardoms or American plutocracies. Such social monstrosities do not flourish and have never flourished because the masses believe in them or have believed in them, but because their victims pretend to believe in them as well as pretend to believe that their fellow pretenders are not pretenders; and so Rascality, omnipresent and irrepressible Rascality, most virulent in its religious phase, like a world-embracing pestilence, rages unchecked and uncheckable!

How often, O Reader! have you heard and continue to hear the ominous Sh——! Hypocritical wind whistling through rascally teeth, accompanied by shoulder-shrugs, dilation of eyes and furtive glancings about, and the Truth you were about to utter slinks away into the Soul-depths whence it came! Thus thrive all Lies, little and big, and thus fattens all Superstition until grown so great it falls of its own weight, to be swept utterly and forever away by sudden volcanic Truth-upheavals from universal Soul-depths—inevitable cataclysmic annihilation of whole systems of Lies! A lie, big or little, has a life to live, and it will not be abandoned to perish until it ceases to yield tithes, Peter's pence or revenue of some kind; and so Truth, like poverty-stricken bastardy left on door-steps, must struggle against nameless difficulties to make its way in the world, nor will men doff their hats until its victorious banner is seen flying over the field of Error.

THE IDEAL OF LOVE.

By E. B. Kerr.

In No. 1091 Channing Severance says: "We are indebted to Franklin for the saying that we can no more think alike than we can look alike. To this truism I will add: or feel alike." Like most "truisms," this is only half true. In a large proportion of cases all sane men do think exactly alike. All are agreed that two and two make four, and all who can understand the subject think alike about the truths of Euclid. Likewise in a large proportion of matters all feel alike. All feel thirsty for lack of water, all feel hungry for want of food, and all feel cold when the temperature is low. Now, there is an important matter on which all persons who have ever lived have felt alike—viz., that variety is pleasant. In every country in the world there is a popular proverb to that effect. The Romans said, "Variatio delectat" (variety delights); the English say, "Variety is the spice of life"; the Scotch say, "Changes are lightsome"; and so on. Moreover, there is a point on which all men except a few ascetics think alike—viz., that in every matter except one variety is healthy and invigorating. All are agreed that in diet, climate, scenery, occupation, study, and an endless number of other subjects, variety is beneficial in the highest degree; but the great majority of mankind say that the one subject of love is an exception to all rules, and that what is good in all other things is not good in love. The varietists say that this is an utterly absurd superstition, which is not supported by a vestige of proof, and they believe that when they have exploded this superstition all men and women will think and feel alike about the joys and blessings of variety in love.

Mr. Severance says: "There are men who are natural born varietists, for they have but little conception of love that goes deeper than physical attraction; and many women are fitted for just such mates." That is to say, that in Mr. Severance's opinion the desire for variety is entirely inspired by physical beauty, and arises only in those persons who are attracted by hardly anything except physical beauty. Mrs. Untermann has the same idea. I am sorry to say that both Mrs. Untermann and Mr. Severance are painfully limited in their knowledge of the psychology of love. If they were right, the love of variety would be found mainly in persons of low development, whereas the greatest minds of the world have been the greatest varietists. The greatest varietist whose biography has been written was Goethe, and all Germans consider him the greatest intellect their country ever produced. Emerson says of Goethe, "The old eternal genius who built the world has confided himself more to this man than to any other." Yet Goethe's whole life, from boyhood to old age, is filled with an endless succession of love affairs. If I am not mistaken, Mr. Severance is a great admirer of Voltaire and Franklin; did he never hear of their varietism? Could Shelley feel nothing but physical attraction for a woman? Let Mr. Severance read two poems, called "To Mary in Heaven" and "Highland Mary," and then ask himself if Robert Burns, one of the greatest varietists that ever lived, had "but little conception of love that goes deeper than physical attraction." What I have said applies to women also. The greatest women have been the greatest varietists. Sappho, Aspasia, Queen Elizabeth, the two Catherines of Russia, Madame de Staël, George Sand, and many other great women, have left a varietist record that many a man might envy. It is a noteworthy fact that these women chose for lovers men who were eminent in mind rather than beautiful in body. In the long list of George Sand's lovers we find such men as Chopin, Alfred de Musset, and Prosper Mérimée. Does Mr. Severance imagine that these were the handsomest men in France?

Mr. Severance says: "The man or woman who has found in his or her mate all that love can give or soul can crave cannot become a varietist, for the good and sufficient reason that no desire exists to compass." The question is, was there ever such a man or woman? If there was, he or she was a miserable creature. Imagine a man being taken into the fairest garden of the earth and told that all the flowers are his to enjoy. Immediately inside the gate he finds a tulip, plucks it, and stands fixed gazing on it. When told to walk on and see the other flowers he says: "Yes, no doubt they are beautiful; but I have found in this tulip all that love can give or soul can crave, and so desire exists in me ever to see any other flower." What would any true lover of flowers think of such a man? Would he not say that he had a very small soul, and that gardens were not made for such men? But what shall we say of a man who is born into a world filled with beautiful and charming women, of every variety of beauty, of every different type of thought and taste, some musical, some artistic, some deeply intellectual, some earnest in propaganda, some grave, some gay, and differing from one another in infinite shades of all these excellences; what shall we say of a man who at the age of twenty-one discovers in one of these women "all that love can give or soul can crave," and has henceforth no desire for any other? I think we must say that such a man is a poor creature. Happily, there is no such man. If any man told me that he felt no attraction to any woman but his wife, I should say that he was either a liar, a eunuch, a very sick man, or one who had not been married many hours; and at that point I am willing to leave the matter to the other male readers of LUCIFER. As for women, Gladys Lamb says that "none are exclusive in thought," and I have no doubt she is right.

Mr. Severance says: "Take the case of Andrew Jackson, who, when his wife suddenly died, though a man of iron will and courage that never faltered in time of danger, became a changed man in a day and was never the same afterwards. Does any one suppose that the idea of variety would have found a welcome in his brain, or lers, when living?" Yes, I suppose so. What makes me suppose so is that I have met a number of married couples almost if not quite as much attached to one another as the Jacksons, and in almost every case both the man and woman have been varietists. I can safely say that in three-fourths of the happy marriages I have known this has been the case. There are many such cases in America, and if Mr. Severance asks me where such happy couples are to be found, I will tell him that he will find such without going outside of Los Angeles. I do not know enough about the Jacksons to say how far they were varietists in practice, but I have no doubt that they were at least varietists in thought, and that they both got a great deal of pleasure from the society of other persons of the opposite sex.

I am well aware, however, that there are many persons who find exclusiveness fairly tolerable, and it is mainly to such persons that I address myself. Oscar Wilde truly said that the great merit of an agitator is that he goes among some perfectly contented class of people and makes them discontented. It is that alone that makes progress possible. My great aim is to awaken discontent among those who are happy in exclusiveness. I want to make them ashamed of such mean and narrow happiness, and to arouse them to the desire for something better.

TUBSUDS AND LOGIC.

By Leon Belfort.

I have observed that when a writer uses the word "logic" he thinks he is profound—or wishes others to think so. So when Brother Armstrong (LUCIFER 1092) speaks of applying the "logic of free speech to the logic of free love," I at once sit up and take notice.

Being a woman, I am not much of a logician, but I am trying to work it out. "Logic is logic," they say, so it should work both ways, and be as true for me as for Brother Armstrong. What I wish to get at is the meaning of "free speech," applying Brother Armstrong's logic.

I have reached the following conclusions: To believe in "free speech" it is not necessary to be a miscellaneous linguist. In fact, it is rather reprehensible to be a miscellaneous linguist. A wise person and a prudent would always see to it when advocating free speech that no one for a moment supposes him to be a miscellaneous linguist.

At the same time, he need not claim that he is irrevocably wedded to one language. That would certainly be a narrow position. One might get utterly tired of speaking English, and might give it up and take up French or German. But one must be sure to give up the English entirely before speaking the other language. It would not do to allow any one to suppose that an educated and refined man could use two languages at once, to say nothing of three or four or more! No, he must stick to the first language until he is utterly tired of it, and then he must never go back to it. Latin, of course, he has first rid himself entirely of any other language he may have taken up.

Bearing in mind these little restrictions, one may "talk in one's own way, beginning and ending when one likes, without intending to here or be rude to the listener." But doesn't Brother Armstrong think it a trifle unwise to use so broad a term as "free speech"? Might it not be found offensive to some supersensitive linguist? Might it not be subject to misunderstanding? Would it not be wise to find some less blunt and plain-spoken phrase to convey the meaning? "Free" is an adjective that has been used in unsavory connections; for instance, in the expression "free love;" also in connection with woman, "free woman;" it is growing less and less understood and appreciated, in this country at least; could not Brother Armstrong suggest something more poetic, more euphemistical? Freedom, of all things, should be always "administered with an anesthetic!"

But possibly, my logic is illogical, after all my trying. It may be that a splash of tubsuds has blinded my sight. Or it is just possible—though I hardly dare suggest such a thing—and yet—are you very sure, Brother Armstrong, that you haven't some of that cynical tubsuds in your own eyes?

SUDS FROM THE TUB OF A CYNIC.

By James Armstrong.

Speaking of 'taters, what do you think of Ann the Medi-tater? Perhaps she is Irish—Ann O'Tater. If she isn't she ought to be, for she certainly is a Cork-er!

It is the function of men like Harman to make the world better in spite of itself. They are the human elements of good without which the elements of evil would soon make life impossible. Such men have seldom or never been crowned or lauded, while their services are taken without thanks and their memories defamed as if they had been kings, presidents or captains of industry! Such universally is the fate of those who pursue the Ideal; and yet I believe they are happier far than those whose delight is to fatten on the swill of Hypocrisy from the trough of Public Approval.

The newspaper that thinks it creates public opinion is like a mirror which might think it created the sun. Journalism creates nothing, but reflects everything—even the truth when it "must!"

No one is ashamed of naked beauty, but simply afraid not to pretend to be ashamed; and thus Art, like everything else, meets the greatest resistance in omnipresent and omnipotent Hypocrisy.

Truth need not expect to do much business in the world until it is able to carry a payroll, in which respect Truth and Error are exactly alike—the most of people will work for it so long as there is "anything in it."

The only way to kill a lie is to bankrupt it, and the only way to bankrupt it is for the majority to boycott it; and thus I fear Mendacity will be a long time getting into the hands of a receiver.

All parasites are liars, and must be, for no one can confess that he is doing to others what he is unwilling for them to do to him. Thus I am suspicious of those who have so much to say about their love of truth. The fact that one is not a social parasite is nothing to blow about.

I do not believe women are conservative because they are conservative. I think that for the most part they are too timid to be radical, in which respect they are like about an equal number of radical men who are honest because they haven't the courage to be crooked. men who are honest because they haven't the courage to be crooked.

The average woman accepts matrimony the same as she takes to the corset and high-heel shoes. She will dispense with all three when they are no longer fashionable. You may deny this, my friends, but I understand—it is fashionable to deny such things.

While you're yet alive I drink a double health to thee, Moses Harman!

When a truth appears it doffs its cap and apologizes for its presence, for it is like a beggar who has nothing to give but advice. A lie comes in like a spendthrift scattering coins; a swaggering, blustering boor, but withal lauded, laureled, glorified! Moral: Don't be surprised if a fellow takes to your money better than he does to your ideas.

THE AMERICAN JOURNAL OF EUGENICS looks better, sounds better, is better. And I believe it will raise more hell among the orthodox than LUCIFER!

The miserable love company, not because they are glad to see others suffering with them, but because they suffer less when there is none to mock their sufferings. It is always a most painful thing to see others rejoicing in the fact that they are not as miserable as we are. Thus I would say that misery loves sympathy, something it cannot get except from those who "suffer with" it.

It would not be a bad thing, I think, to pronounce "marriage" as if it were written "mar-age."

ELMINA DRAKE SLENKER.

All of the Old Guard and most of the younger generation of free-minded people have heard of "Aunt Elmina." She has been an inspiration to thousands who are trying to break through the prison bars of tradition and conventionalism to a saner, better view of life. The writer well remembers his experience twelve years ago, when, having broken with orthodoxy, he was still surrounded by an orthodox environment and made to feel all the bitterness of society's disapproval of an "infidel!" It was at this time that he began a correspondence with Aunt Elmina, whose kindness, appreciation and sympathy across the miles of space intervening supplied a need by correspondence that otherwise would have remained unsatisfied. And her kindness did not end with writing helpful letters herself, but she took pains to put him in touch with other emancipated minds, so that the feeling of loneliness and isolation was in a large degree removed. From my own experience I have always felt that every liberal paper and magazine should encourage correspondence among its readers, many of whom are isolated and need the stimulus that comes from the "fellowship of kindred minds." (Such a club is conducted by C. A. Kirk, Box 733, Mitchell, S. D. Send stamp for particulars.)

Elmina Drake Slenker was born of Quaker parents at Lagrange, N. Y., December 23, 1827, so that she is now in her eightieth year. She still uses the Quaker "thee" in conversation and correspondence. As has been the case with many infidels, her father was a preacher, Thomas Drake, but he soon became a "doubting Thomas" concerning the Christian belief. Elmina grew up in the liberal school, prepared to accept the truth wherever found, and early in life made the acquaintance of such liberals as Abby Kelley Foster, Henry C. Wright, Parker Pillsbury and Ernestine L. Rose. She was the eldest of six girls and grew up in an atmosphere of debate. One by one she adopted and advocated temperance, free soil, water cure, phrenology, anti-slavery, equal rights and liberalism. At the age of fourteen she began taking notes of passages of Scripture that struck her as being objectionable, improbable, impossible or ridiculous, and in 1836 these were worked up into a series of articles for the Boston *Investigator* and afterwards put into book form by the publisher.

At twenty-six Elmina began thinking about taking a partner for life, and, putting in practice her theory of woman's equality, she advertised in the *Water-Cure Journal* for a husband. The notice called for one who had a soul above mere dollars and a heart willing to love and be loved. Over sixty replies came to her advertisement, and from them she selected that of Mr. Slenker, whom she soon afterward married. The marriage also differed from the ordinary in that their simple contract to take each other as man and wife was read in the presence of a few friends and signed by them as witnesses. There was no promise made to love, honor and obey, because they deemed it expedient not to promise what they might not be able to perform.

After her marriage Elmina made it her main object in life to advance the cause of free thought. This she calls her life work and every leisure moment not given to household duties has been spent in talking, writing and distributing books, papers and liberal tracts. There is probably not a woman in the country or the world more thoroughly emancipated than Aunt Elmina. She has always been in advance of her time, and, being a woman, this is all the more remarkable, because hero-worship and idealism are thoroughly ingrained in the nature of most women. Being the mothers of the race, nature or evolution has given them the greatest admiration for the strong and robust type of man—that being the type, other things being equal, most likely to beget and provide for his progeny. So they are prone to make a religion of that which primarily arose in the need of a strong fighting man to protect them and their children from natural enemies.

Elmina rose superior to this reverential instinct if she ever possessed it. She it was who first proclaimed the doctrine of female superiority. "Nature," she says, "always works, if we may so term it, to produce a female. Protoplasm itself may be called female, because it is the mother of all organized life. All through the vegetable and animal world we see life working for the perfection of the female—that the female is the acme of all organization."

Now she is old and has outlived her income and is dependent on friends for everything. The church people pension those who grow old in their service, and it is only common fellowship that would urge liberals to do as much. Those feeling prompted to a kind act can reach Aunt Elmina by addressing Snowville, Va.—*W. C. Cope, in To-Morrow.*

AN APPEAL TO THE BENEVOLENT.

By J. Francis Ruggles.

Every old-time reader of progressive LUCIFER has perused with pleasure the brilliantly enlightening contributions of the veteran literal worker, Mrs. Elmina Drake Slenker, of Snowville, Pulaski County, Virginia, who for two generations tirelessly kept her pen a-writing, and, Samaritan-like, expended a lifetime in taking up dime and dollar collections for the aid of suffering humanity.

Possessing only plain Quaker honesty and an unsuspecting nature, she has fallen a victim to the duplicity and rapacity of those who should have been friends, so that now, when the shadows of old age and debility are fast falling around, she finds herself in dire financial distress. From her modest home she has sacrificed even her literary treasures, carpets and anything that would bring means to keep the hungry wolf from her door. Some *Truthseekers* responded nobly to its editor's generous call, and each reader of LUCIFER should regard it both a duty and an honor to alacrionsly render aid to this aged benefactor, for none are more worthy of such remembrance. So, let's all send her some token, if no more than a cheer-up letter with stamp for response, as correspondence has been "Aunt" Elmina's delight.

Alas, alas, that ever love was sin!—*Chaucer.*

LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privileges.

If you have something to sell or a "want" to make known, try an advertisement in THE AMERICAN JOURNAL OF EUGENICS. We hope to make it a huge success, and the first number will be especially good as an advertising medium. Let us know what you have and want and we will send terms.

TO YOU.

DID YOU DO IT?

In No. 1092 I asked every subscriber to LUCIFER who wishes to receive it in its new form to send us an order to that effect. Many responses have been received; but there still remains a considerable number from whom we have not heard. I hope that on the twentieth of June we will have an order from every one of our subscribers. We must make new application for entry at second-class rates, and the larger the list of subscribers we have, the better it will be for the journal.

DOES THIS MEAN YOU?

If those whose subscriptions have expired or are about to expire will remit for renewal at the same time, it will be a great favor to us. It is almost impossible to find time to send out statements of account, but if your subscription number (given after your name on wrapper) is less than 1093, the number of this issue, your subscription is overdue. And we need the money!

COST, PRICE, AND SIZE.

Each issue of the magazine will cost nearly quadruple the price we have had to pay for each issue of LUCIFER. The price per year will remain one dollar. We hope and believe that through a larger circulation and increased advertising we shall be able to defray the extra expense. We shall try to improve the paper in every possible way. It will contain forty-eight pages, 6x9½ inches. We hope to be able to increase the number of pages soon, and will do so as soon as practicable.

HOW YOU CAN INCREASE THE CIRCULATION.

For 75 cents we will send four copies for three months. In its new form our journal should be acceptable to public libraries and reading rooms, and much good may be accomplished by presenting subscriptions to such places. Even in its present form LUCIFER is accepted by libraries, some of which—including the John Crerar Library of Chicago, and the Columbia University Library of New York—have been self-paid subscribers for several years. Can you not find use for the four extra copies for three months? If you order subscriptions sent to other addresses be sure to obtain the consent of the addressee. We want to issue a large edition of the July number, and ask our friends to send in orders as early as possible. In lots of ten or over, we will supply them at 5 cents each; 25 cents for three; 10 cents a single copy.

A very considerable interest in LUCIFER'S work has been manifest in the year just past, and I believe the time is now propitious to do more effective work than has ever before been accomplished. This little paper has been truly a beacon light to many of us. Let us now work together that it may continue its mission as a light bearer in the old but ever new field of race improvement.

What say you?

LILLIAN HARMAN.

PLAN OF CAMPAIGN.

Now that it has been, after much deliberation, decided to change the name LUCIFER to THE AMERICAN JOURNAL OF EUGENICS, the next thing is to map out a definite plan of campaign for the rejuvenated, the reincarnated journal.

One chief objection to the old name was and is that it did not, does not, indicate with sufficient clearness the particular line of work to which its energies were to be devoted. A very serious objection, as all must admit.

This is an age of specialties. Division of labor is the motto, the watchword, of the day, and he who would make his mark upon the world's progress must *concentrate!*

Ella Wheeler was right when she wrote the little poem beginning, "The age is too diffusive; time and force are frittered out and leave no satisfaction," ending with those memorable words:

> "There's lack of greatness in this generation—
> And why? Because no more man centers on one thought!
> We know this truth and yet we heed it not:
> *The secret of success is concentration!*"

In all lines of human endeavor men are now learning the lesson of concentration, and hence we see a multitude of journals devoted to single departments of human effort, such as agriculture, live-stock raising, poultry raising, bee-keeping, fruit raising, floriculture, etc., etc., not to mention the still greater multitude of journals devoted to politics, to religion, to economics, to medicine, to dietetics, to charitable projects, to physics, to metaphysics and "Lord knows" what all; but hitherto there has been no journal devoted wholly or even chiefly to eugenics, to the subject of right generation of human beings, so far as I know, except LUCIFER the Light Bearer. And even this little journal has divided its forces between eugenics and the work of blazing a path for freedom of speech and of press for all men and women to use, no matter what their line of thought may be.

Elsewhere in this issue will be found a poem entitled "Free Speech," which voices in strongly worded sentences one of the most important divisions of LUCIFER'S work.

Not that no other journals have taken up the fight for eugenics and for freedom to discuss eugenics. Honorable mention should be made of *The Word*, a very unconventional monthly edited and published by Ezra H. Heywood, of Princeton, Mass.; also of *Foundation Principles*, edited and published by Lois Waisbrooker; also of *The Adult*, by George Bedborough, of London, England. Each and all of these did valiant and effective work for the cause of Right Borning, and for the right of self-ownership for woman, and for freedom to discuss these rights; but the fates seem to have been against these three noble and courageous journals and therefore one after the other they gave up the ghost and joined the majority of ventures in the field of radical journalism, leaving LUCIFER all alone, so far as I now recall, to fight the battles of "liberty and more light" upon this the most vitally important of all lines of human education.

And now that a new departure has been determined upon by the publishers of LUCIFER it is well, as I think, that a carefully prepared plan of campaign be presented to old and new friends of LUCIFER and its work, and their earnest and efficient cooperation solicited for and with this plan.

For this issue of LUCIFER I respectfully submit the following from a "List of Subjects for Study in Eugenics," which list was sent to me by Mrs. Curtis, secretary of the San Francisco Eugenic Society:

"To investigate, and report on heredity in the human family.

"To emphasize the value of superior blood and the menace to all of inferior blood.

"Prenatal conditions.

"Environments.

"Proper mating of parents.

"Why is the subject of Eugenics the most scientific and majestic problem of the day?

"What is the result of institutional marriage?

"Has every woman an inherent right to decide when she shall bring forth a child, and who shall be its father?

"What are the great sexual needs of this age?

"What has caused the romantic and sentimental wave that has commenced to operate in the past year? And what are its effects?

"What percentage of married couples continue to love each other after five years of married life—by civil law?

"What tends more to the higher intellect, greater success and better health of the coming race?

"What do we mean by arrested embryonic development?"

While no one, probably, will claim that this list of subjects is the best that can be formulated, it contains many good and useful suggestions, as I think.

Other suggestions of a practical nature are hereby earnestly solicited from LUCIFER'S old-time friends and helpers; also from any one who may now be interested in the success of the old young pioneer journal in the much-neglected, yet all important, work of Right Generation.

M. HARMAN.

SEND US NAMES OF PROGRESSIVE PERSONS.

Please send us names of thinking people, especially broad-minded educators. We wish to send the first number of THE AMERICAN JOURNAL OF EUGENICS to as many such persons as possible. If you can contribute toward the expense of mailing, such assistance will be welcome. But send the names, anyway. And let us have them as soon as possible.

BRIEF MENTION.

LOS ANGELES, Tuesday, May 28, 1907.

Prominent among recent sensations in the "Angelic" City is the advent of Emma Goldman, editor of *Mother Earth*, and noted everywhere as the woman who gives the police more anxiety and trouble than any other lecturer since the demise of Herr Most, editor of *Freiheit*. Miss Goldman has delivered five lectures here since Thursday last, to crowded houses. At her first and last lecture it is said that hundreds were turned away for lack of even standing room.

Though the police have been on the watch, apparently, for some excuse to interfere with these meetings, no attempt at suppression has yet been made.

Financially Miss Goldman's visit to Los Angeles appears to have been a great success—also in getting subscriptions to her little magazine, and in distributing other Anarchistic literature.

Having previous engagements of my own I have not attended all these lectures, but found all that I heard very entertaining and instructive and by no means so revolutionary or startling to conservatives as the newspapers are in the habit of reporting.

Miss Goldman is organizing a club for the study of social and political problems, to be called the Los Angeles Social Science Club—if I mistake not. She will remain a few days longer—so I understand.

The Los Angeles Eugenic Society still holds weekly meetings at Naturopathic Hall, South Hill street. At last meeting Mrs. C. P. Wallace delivered a thrillingly interesting discourse of an hour or more in length, on "Child Marriage in India." Tonight Dr. Henry S. Tanner, the "world-renowned faster," will address the club on "Some Eugenic Facts." Next meeting—a week from tonight—I am expected to talk on the subject of "Abuse of Child Wives in the United States and in Europe"—in which I expect to show that, no matter how young or how old the woman may be when she *marries*, she is never expected, in Christian lands, to reach her majority; never expected to be or allowed to be a self-owning individual.

I have scrupulously attended every meeting of the Los Angeles Eugenic Club hitherto, but tonight I shall probably spend part of the time at least hearing Dr. Windsor demolish the Copernican system of astronomy, including the nebular hypothesis, the old theories regarding the cause of the tides, of solar light and heat, etc. Dr. Windsor teaches the magnetic and electric theories of Samuel T. Fowler in regard to astronomy and cosmic energy. He has leased his present quarters on Fourth street, just opposite the Angelus Hotel, for three years, and expects to make this city his headquarters in future, instead of Boston.

I recommend all in search of health to the Naturopathic Cure, 337½ South Hill street, Los Angeles. The location is high and easy of access to the business part of the city. The equipment is every way admirable. Write to Dr. Fuller.

If present calculations do not miscarry I shall probably leave Los Angeles and its environs soon after June 15 and go to San Diego; thence, after a brief stay, to San Jose and San Francisco. My address at San Diego will be in care of Albion L. Washburn, 1509 Second street.

M. HARMAN.

POINTERS.

Among the many pointers showing that the leaven of radical thought on eugenic lines is working—slowly but surely working in the great mass of mankind, demanding that motherhood shall receive greater appreciation and a greater share of justice from man-made laws and customs, and that the unborn have rights that the living are bound to respect—among these many pointers I select a few from the daily papers and weekly and monthly publications in the city of Los Angeles.

In the May number of the magazine called *Fellowship*, edited by Benjamin Fay Mills, assisted by Mary Russell Mills, Bolton Hall, N. O. Nelson, and others more or less famous, under the head, "Child Culture," by Harriet T. Gerson, appears this paragraph:

"We can agree with Moses Harman and his followers, that the first requisite is to be born well. The eugenic societies lay great stress on that. It is said that in the months just preceding Robert Ingersoll's birth, his mother read Tom Paine. Some would say her mental attitude affected the unborn babe; others would say she was so influenced by this new soul that she was constrained to think along certain lines. All we can say is that we do not know, but it is always safe to live in the best atmosphere we can. Consciously preparing for parenthood, and meaning to surround the new life with the best conditions in our power, our first thought should be to develop a healthy little animal. Much thought and scientific study has been given to the raising of fine horses, cows and pigs, the best progenitors, the proper feeding, the most careful handling. Trainers of high-bred colts are enjoined to give gentle treatment and are forbidden even rough speaking to the young animals. How does this compare with the ordinary nursery regime? We are beginning to recognize that the rearing of human beings requires careful study also, and more attention is constantly being given to the physical development. This is fundamental, for, without a firm foundation, how can anything permanent be built up?"

Harriet T. Gerson is entitled to my thanks for writing and the publisher has my thanks for giving the light of print to her good article.

The leading article in this number of *Fellowship* is by the editor-in-chief and is entitled "Message to Mothers." Seeing a lecture on this subject, by Mr. Mills, advertised for Sunday, May 1, I went to hear him and had the pleasure of getting through the ear the identical discourse that had already been published as first article in the magazine aforesaid. Mr. Mills is a very entertaining speaker, whether he talks extemporaneously or with the aid of print.

In his "Message to Mothers" the cause of the phenomenal success of Benjamin Fay Mills is very apparent, as I think. While giving his people much that is in line with the best and most progressive thought of the age, much that is Emersonian and even Whitmanesque, he is very careful, by adroit suggestion, to convince his hearers that, however radical and progressive he may be on many lines, he is a stanch supporter of orthodox marriage—the monogamic, the life-long union of one woman to one man. The following paragraph is significant:

"The great lesson of perfect motherhood requires as preliminary the complete trust in the husband. The marvelous surrender of a noble woman to her less refined husband is a perpetual wonder to me. He is more free, by the nature of his constitution, but she gives all; and the home, worthy to be a type of heaven, is born from a pure wife's ideal, developed by a mother's trial and perfected by the complete offering of a noble woman's self. Both husband and wife may fail in their ideals and their actualization, but usually I think the wife is distinguished by a nobler and more nearly selfless devotion than the husband."

In the whole discourse there is not the slightest hint, that I can see, that the wife would ever be justified in breaking away from her "less refined husband" even when her whole being revolts from that intimate association with him that is necessary to "motherhood" whether "perfect" or imperfect. So far as language reveals his thought, Mr. Mills would teach absolute submission from the wife to the husband, notwithstanding the fact that she is "distinguished by a nobler and more nearly selfless devotion than the husband."

Speaking of the child, he quotes—

> "Whoever is begotten of pure love
> And comes desired and welcomed into life,
> Is of immaculate conception,"—

but always the suggestion seems to be that if the child is not begotten of pure love the fault lies with the mother herself; that it is her duty to love her husband whether he proves himself worthy of her love or not, or whether from any cause the bond of "pure love" is lacking to the wedded pair.

If I have misinterpreted the head of the *Los Angeles Fellowship* I shall be glad to be set right, for I find myself in full sympathy with much of his work and with that of his remarkably bright and amiable companion, Mary Russell Mills, whose article on "The New Woman" in the same number of *Fellowship* I read with a great deal of interest.

"LITTLE ACCIDENTS."

Under this head Editor Brook, of the *Times* staff (Los Angeles), in his weekly talks on "Care of the Body," uses this noteworthy language:

"A dispatch from New Orleans announced that orders for 300 babies have been placed with the New York Foundling and Orphan Asylum by Louisiana families, and are being filled as rapidly as possible.

"These same people would hesitate to place orders for hogs, or horses, or chickens, without seeing them and knowing something of their lineage. This, however, is on a par with a system that devotes much thought and money to the breeding of cattle, and makes all children—legal and otherwise—'little accidents.'

"Perhaps when we cease to place odium upon the innocent result of an illicit union, foundling asylums will become more numerous in America, and abortions less frequent. Meantime, while in France they build foundling asylums, in America we practice abortion to an extent that is undreamt of in any other country, civilized or uncivilized. Which is the better plan?"

In another paragraph Mr. Brook quotes from the book "Diseases of Society and Degeneracy," by Dr. O. Frank Lydston, as follows:

"Illegitimacy is a menace to the home and to fundamental property rights. It shakes the moral code to its very foundations, yet the laws bearing upon it, both written and unwritten, are the cruelest ever devised by man, because of the helplessness of the principal victim, the unborn child. Worse than the brand of Cain is the brand of 'bastard,' a word that should be stricken out of to right the wrong to unborn innocence and yet avoid the evils of illegitimacy."

Commenting on this utterance of Dr. Lydston, the editor of "Care of the Body" says: "There is, however, a way, and that way is not to visit the sins of the fathers upon the children."

These clippings—the press dispatch from New Orleans, the quotation from the medical doctor, and the comments on both by the Los Angeles editor—are very significant, very prophetic, as I see it, of a radical overturning of old-time standards of morality and virtue in the most important of human relations, the sexual, the reproductive.

Dr. Lydston rightly says that "illegitimacy shakes the moral code to its very foundations." That is to say, illegitimacy, as interpreted by church and state authorities, is a menace to the artificial home and to artificial property rights, and "shakes the moral code"—the artificial code, the anti-natural moral code—to its foundations.

By the "moral code," as used by Dr. Lydston and by the priests of statute and canon laws, is of course meant that no child every language. How pitiful the thought that there is no way can be "legitimate" that comes into life without their permission,

no matter how nearly perfect in mind and body that child may be. If a woman, a prospective mother, has conscientious scruples against promising the use of her body sexually to any man for life, no matter how good that man may be and no matter how much she may now love him,—if a woman feels towards her lover as did Alice Cary when she wrote,

"The past is not mine, I am too proud to borrow,
You must grow to new heights if I love you tomorrow,"—

and if (as she well knows) she can have no assurance that her lover will grow to new heights *after* the fateful knot has been tied, and if therefore she refuses to make any promises of love, honor and fidelity to any man, and yet if she claims her natural right, her inalienable right to motherhood, and if she practicalizes that right,—then by the canons of state-church morality that woman is an *illegitimate mother* and her child is an illegitimate child, and both must be driven from the society of respectable, *legitimate* men, women and children.

Yes, the "laws bearing upon illegitimacy, written and unwritten, are the cruelest ever devised by man," and yet Dr. Lydston helplessly accepts these cruelest laws and their terrible consequences, because he sees no other way to "avoid the evils of illegitimacy." That is, he sees no other way of perpetuating the present artificial, anti-natural *patriarchate* in the home, nor the present artificial, iniquitous, unjust and barbaric laws in regard to the titles, the division and entail of property, nor of perpetuating the present artificial, unnatural and unjust privileges of rulers in church and state, and of their parasitic favorites.

Yes, the Lydstons and their confreres in all the respectable walks and professions in our present-day society are eminently logical in their determination to uphold present laws and customs in regard to marriage, legitimacy and property rights. If Motherhood in Freedom should once become respectable the very foundations of our present enrollment of mankind into *classes*—rich and poor, rulers and ruled, good and bad, saints and sinners, criminals and non-criminals—would speedily disappear, and the "new heaven and new earth in which dwelleth righteousness" would soon be here.

If I mistake not, the Mosaic law said "A bastard shall not come into the congregation of the Lord." The same law said, "Thou shalt not suffer a witch to live." The laws against witchcraft have become a dead letter, and most nations are now thoroughly ashamed and repentant that they ever believed in witchcraft, or punished witches, and so also, let us hope, the time is not far distant when all nations claiming to be civilized will be thoroughly ashamed and repentant that they ever ostracized and otherwise punished *illegitimacy*, whether of children or their mothers.

M. H.

ASK YOUR NEWSDEALER FOR EUGENICS.

If every one who is interested in the success of our magazine will call for it at the news stands a circulation through the news companies will be established. In LUCIFER's present form it seemed useless to attempt to secure a news stand trade, but the magazine should sell if offered, and it will be offered if the news agents are convinced that there is a demand for it. A few thousand calls for it will supply that conviction. We need the news stand trade in order to secure advertising, and when we get the advertising we will be enabled to enlarge and otherwise improve the magazine. See the point? And will you ask your newsdealer for THE AMERICAN JOURNAL OF EUGENICS? You need not "do it now," but don't fail to do so on or about the twentieth of June!

OBSCENITY AND WITCHCRAFT—TWIN SUPERSTITIONS.

Has it ever occurred to you that the witchcraft superstition was almost identical in its essence with the present superstitious belief in the reality of the "obscene" as a thing outside the mind? Think it over.

Fanatical men and pious judges, otherwise intelligent, have affirmed the reality of both, and, on the assumption of their inerrancy in this, have assumed to punish their fellow-men. It is computed from historical records that 9,000,000 persons were put to death for witchcraft after 1484. The opponents of witch-belief were denounced just as the disbelievers in the "obscene" are now denounced. Yet witches ceased to be when men no longer believed in them. Think it over and see if the "obscene" will not also disappear when men cease to believe in it.

In 1661 the learned Sir Mathew Hale, "a person than whom no one was more backward to condemn a witch without full evidence," used this language: "That there are such angels [as witches] it is without question." Then he made a convincing argument from Holy Writ, and added: "It is also confirmed to us by daily experience of the power and energy of these evil spirits in witches and by them." (See "Annals of Witchcraft," by Drake, preface, page xi.)

A century later the learned Sir William Blackstone, since then the mentor of every English and American lawyer, joined with the witch-burners in bearing testimony to the existence of these spook-humans, just as our own courts today join with the obscenity-burners to affirm that obscenity is in a book and not in the reading minds, and that therefore the publisher and not the reader shall go to jail for being "obscene."

Blackstone said: "To deny the possibility, nay, actual existence, of witchcraft and sorcery is at once flatly to contradict the revealed word of God in various passages of both the Old and New Testament, and the thing itself is a truth to which every nation in the world hath in its turn borne testimony, either by example, seemingly well tested, or by prohibitory laws, which at least suppose the possibility of commerce with evil spirits." (Blackstone's Commentaries, page 59. Edition of 1850.)

And yet, when men ceased to believe in witches ceased to be; and so when men shall cease to believe in the "obscene" they will also cease to find that. Obscenity and witches exist only in the minds and emotions of those who believe in them, and neither dogmatic judicial dictum nor righteous vituperation can ever give to either of them any objective existence.

In the "good old days," when a few, wiser than the rest, doubted the reality of witches, if not themselves killed as being bewitched, they were cowed into silence by an avalanche of vituperation, such as "infidel," "atheist," or "emissary of Satan," "the enemy of God," "the anti-Christ," and some witch-finder would get on his trail to discover evidence of this heretic's compact with the devil.

How this is duplicated in the attitude of the nasty-minded portion of the public toward those who disbelieve in the objectivity of "obscenity"! Whether obscenity is a sense-perceived quality of a book, or resides exclusively in the reading mind, is a question of science, and as such a legitimate matter of debate. Try to prove its non-existence by the scientific method, and the literary scavengers, instead of answering your arguments by showing the fallacy of its logic or error of fact, show their want of culture, just as did the witch-burners. They tell you that you are "either an ignoramus or so ethereal that there is no suitable place on earth for you," except in jail. They further hurl at you such illuminating epithetic arguments as "immoral," "smut-dealing," "moral cancer-planter," etc. It is a regrettable fact that the miscalled "moral" majority is still too ignorant to know that such question-begging epithets when unsupported are not argument, and its members are too obsessed with sensual images to be open to any proof against their resultant "obscene" superstition.

Think it over and see if, when you cease to believe in the existence of "obscenity," you must not also cease to find it. If that be true, then it exists only in the minds and the emotions of those who believe in the superstition. Connect your mind with a sewer and empty therein all the ideational and emotional associations which the miscalled "pure" people have forced into your thoughts. Having done this, you may be prepared to believe that "unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." (Titus, i, 15.) Not till thus cleansed can you join in these words: "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean." (Romans xiv, 14.)

When you have cleansed your own mind of the "obscene" superstition, proclaim a real purity on the highways and byways, until other minds are likewise cleansed, and then our obscenity laws will soon die a natural death, and healthy-mindedness will have a chance to control the normal functioning of a healthy body.

Once let the public become sufficiently clean-minded to allow every adult access to all that is to be known about the physiology, psychology, hygiene and ethics of sex, and in two generations we will have a new humanity, with more health and joy, fewer wrecked nerves, and almost no divorces. All morbid curiosity will then be dispelled, and thus the dealer in bawdy art and literature will be bankrupted. Our sanitariums and hospitals and insane asylums in that day will be uninhabited by those hundreds of thousands of inmates who are now there because of compulsory ignorance of their own sex nature. All these present evils are the outgrowth of that enforced sexual ignorance resulting from our legalized prudery, brought about by our general acquiescence in the "obscene" superstition, forced upon us by the vehement insistence of our oversexed, prurient prudes. Let all clean-minded persons unite to abolish this twin to the witchcraft superstition and secure the annulment of all present laws against "obscene" literature. Thus you can best further the interest of humanity by promoting a sane and scientific physical and moral culture.—*Theodore Schroeder, Attorney for the Free Speech League, in Physical Culture.*

IS RADICALISM EFFECTIVE?

By Leon Partridge.

It often happens to the reform agitator to doubt the effectiveness of her or his labor. Peculiarly true is this in the case of the social radical. To this one, as he looks for evidence of his work, there often comes discouragement as he sees how few have taken up his ideas in entirety, and, forgetting the wide variations in the mental powers that exist among mankind, he asks: "Is my work effective?"

All human beings are not equal, and what seems willful blindness to the radical agitator is more often lack of brain power. Remembering this, the agitator must rather look for partial and at first hesitant increase of wisdom than a jump from Christian savagery to radical civilization. Taken from this viewpoint, have the labors of our pioneers been effective or not?

Within the past twenty years the writer has seen results achieved. Two decades ago the divorcee and the prostitute were held in nearly equal estimation, the socialist and communitarian were generally held to be enemies of civilization, and the agnostic—well, he was beyond all human pardon, a noxious beast. And no words can describe the abhorrence generally felt toward the sex radical or "free lover."

Now see the other side of the shield. Socialism is advancing with steady pace; the agnostic conception of the universe has all but become general; divorce is only frowned on by the most reactionary and a divorced woman has as good a social foothold as any. More yet, there has arisen a spirit of inquiry and liberal judgment on sex matters. Ten years ago, even, such things were very little discussed. Now the ideas of "race improvement" and "natural sex-life" are to a great degree openly talked and studied.

It cannot be denied that the sex radical is as yet not generally understood. But, except among extreme reactionaries and very ignorant old people, the general attitude is one of "none of my business." True, a large majority hold the principle a wrong one and even most of those who in theory agree think it a dubious proposition, but the gain is still a very great one. Most of all is this true in the younger generation, which may be said to accept the idea of trial union generally, and, while not dropping the marriage idea, hold marriage to be an alliance of equals.

The causes of this gain for radicalism, so great in the last five years, are far too many for mention herein, except one. This is the method of propaganda used by the present and rising generations of radicals: the "I was brought up to it, I find it best" attitude. The old guard shocked, the new radicals give as much as can be understood and avoid intrusiveness. This of itself tends for increasing gain for our ideals.

There is still hard work and trial ahead. State Socialism holds the menace of a drastic conservative-majority attack. The master class may a second time assassinate a president and deport or slaughter us. By timidity and failure either to live up to radical ideals or give us a new generation of free people, our rising generation may lose all now gained. But the fact remains that so far radicalism has borne glorious fruit in face of all opposition. And it is up to us of today—we in our youth—to carry on this glorious work. Let's get busy.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor:—Please send me THE AMERICAN JOURNAL OF EUGENICS in lieu of my unexpired subscription to LUCIFER. I congratulate you upon the change. The new name is dignified and suggests a serious purpose, where the other invited the impression that it was merely a crank's means of aggravating somebody and not to be taken seriously. I am pleased with *every* element of the change.—*Theodore Schroeder, New York.*

To the Editor:—Please notify the postmaster-general at Washington, the postmaster at Chicago, the postmaster at Milford, President Roosevelt, and all others who are interested in my reading matter, that I want THE AMERICAN JOURNAL OF EUGENICS, and that to me it seems quite essential that I have it. If necessary you may inform them that I am old enough to be a grandmother, and that I have been interested in this special line of thought since my youth; that I am considered of sound mind and capable of reading such literature without detriment to my home, my children or my grandchildren. Of course you will pay the postage when you mail the magazine, which makes it unnecessary for me to guarantee the railroad company that they will lose nothing in transportation. I rejoice that I live in free America!—*M. Florence Johnson, Rear 42 Central street, Milford, Mass.*

To the Editor:—Your proposed change of form, name and issuance of your (our) valuable publication, as spoken of in last LUCIFER, strikes me as most timely. I have heretofore been opposed to a change of name, but the present proposition of a monthly magazine strikes me as a wise move and I think will prove a success. I will donate to the cause (my widow's mite) one dozen each of "Discussion of the Social Question," "Life and Health," and "Memorial Address of Thomas Paine," with cut of author.

Eugenics is a good name. It sounds scientific. I am glad it was coined. It makes so much difference, you know, the sort of word one uses to convey an idea. The world is moving in the direction of a broader liberty and deeper knowledge on the subject of race propagation and child culture. Let the good work go on until mankind outgrows its present ignorance and consequent suffering.

I was pained beyond expression at my inability, on account of illness, to be present at your home-coming, but was pleased to learn of the glorious result. I am now well and eager as ever in the struggle for human liberty and happiness. Wishing you, and all workers for a better race, abundant success, I remain, sincerely yours.—*Juliet H. Severance, M. D., Chicago.*

To the Editor:—Kindly allow me space in your valuable paper to make a short reply to Anna Stockinger, in LUCIFER of May 9, in regard to the *Woman's National Daily*. Yes, my sister, we are disappointed that it does not come up to the advanced thought of our time in the lines you have specified. And also I note that E. G. Lewis thinks race suicide, divorce, marriage, and the noble science of eugenics should "only be discussed in the privacy of the home." So we must wait for the *Daily* to evolute in these lines. But there are other lines of work that are important, and that that paper stands for. I wish every reader of LUCIFER would read the editorials in May 16 and 18 of the *Woman's National Daily*, and then join in the herculean task that Mr. Lewis has set for himself—to fight the most powerful political machine in the world, the most dangerous ring in the nation, the postal department, which is above law or courts of justice, and can crush out any person or paper it chooses. Let us all stand together in aid of Mr. Lewis, who stands for freedom and justice and the right to criticise wrong in high places. Let us help him to renovate the postal department—to make it a benefit and not a curse to the nation. Certainly all the subscribers to LUCIFER must feel that this is their fight. Send for a year's subscription to the *Daily* and keep in touch with the great struggle for free speech and free press. This at this time is paramount to all other issues, for in the battle to be fought the obnoxious obscenity laws will be wiped out. So, really without knowing it, Lewis is doing for it what we could not do in the interest of sex freedom. —*Sarah Stone Kechhill, Alliance, Ohio.*

To the Editor:—While all earnest thinkers on questions regarding sex are clamoring that education be given the young on that most important subject, to prevent many troubles incident to the evils of ignorance, I want to call the attention of radical thinkers to the danger of urging the teaching of sexual development and control in the public schools. I had not thought of the great evil arising from such teaching until quite recently. A physician then pointed out the danger. He said, "Let the schools take up the subject, and you will retard the idea of freedom in that line one thousand years. Better the common ignorance, with our teaching those who are dear to us when possible, than to have the young taught the ideas of sexual morality believed by our Christians and patriots. These would be the ideas taught in connection with sexual hygiene as soon as the subject was taken up by the government and made a part of the curriculum of the public school. Let sex and religion remain out of the school course, and parents teach their children at home." You can see what would be the result, when you think of the narrow ideas of most teachers. Think what Roosevelt would order instilled into the minds of young women.—*M. Florence Johnson.*

To the Editor:—The student of sociology cannot afford to overlook the sex question. Recent numbers of LUCIFER have contained several interesting discussions which have been greatly appreciated. I would like further consideration of the question, by one or more of the recent writers, on certain phases of the subject.

I make the following inquiries: What is "sex perversion"? Is it other than a highly endowed or highly developed physical sex desire?

Is abnormal sex desire inherited, or is it more often or always brought about by youthful "practices" which may tend to strengthen or develop that side of our nature? If the latter is the fact, surely the right sort of education and training during childhood and youth would prove effective in its correction.

To continue my inquiries: Because an individual is a varietist, does it imply that he or she is a "sex pervert," or that such associations or friendships are mainly based on the low plane of physical desire? Is it not extremely rare that life associations are formed wherein the parties find "all that love can give or soul can crave"? Is it not true that a large percentage of married pairs are not perfectly mated physically, to say nothing of "soul" or intellect?

Again: In the case of a married pair who have in all ways been satisfied with each other for a series of years, say ten, twenty or more, does it necessarily follow that they will always continue to be thus satisfied? While such pair may retain a true affection for each other, does it presumably indicate "sex perversion" when one or both find in others a true "soul satisfaction" they are unable to experience with each other as formerly?

It is conceded that mankind, when well along in years, finds a strong attraction in the young of the opposite sex. But if both sexes were economically free would such attraction naturally lead to sex expression to such extent as is the case today? Would not the young unite in wedlock with others of similar age, instead of outside of law with individuals much older or much younger, as is the case today? In such case would not the sex nature of those in declining years quiet down, and would not there be less temptation to express than under present conditions?—*Inquirer, New York.*

To the Editor:—Inclosed is postal order for $1, for which I wish you would be kind enough to send me a copy of Mr. Walker's "Our Worship of Primitive Social Guesses," also a copy of Virginia M. Butterfield's "Parental Rights and Economic Wrongs," and the rest in copies of LUCIFER 1092, for distribution among some "woman's rights" folks that I know. At least one of them wrote me that she didn't see the paper, but thought the prosecution of Mr. Harman a disgraceful outrage.

Mr. Kerr says the shopgirl will probably marry one of her fellow clerks in the store, and I suppose she will; but is there not always the possibility that the poor girl with attractive face and manners and good-looking clothes may be able to capture some one out of her class? If so, as long as women are denied opportunity to gain influence in a legitimate way, they will be very likely to take this method. Moreover, this poor shopgirl has been known to become weary of long hours and miserable salary and to adopt "Mrs. Warren's profession" even without the sanction of the clergyman—all this positively without the slightest regard to motherhood, endowed or otherwise. Not only the clerk in the department store, but the helpless society girl, brought up in a condition of idleness and luxury, has probably never thought disgraceful for herself, that her father would probably have thought disgraceful for himself, must place finance well to the front in her maiden meditations, and she has to make the capture by means of pads, ruffles, frills, flounces,

and the dressmaker knows what-not! If women did not want to marry and marry "well,"—I may be mistaken about it, but I have always thought that subscriptions to the *Delineator* would fall off considerably! Indeed, I do think economics have much to do with the sex problem, and with every other problem that we have.

As to varietism, what people are exactly the same two successive days, anyhow? But I am often impressed with what a gain there is in shutting out theology from the LUCIFER discussions; if the churchman were taking part, he would want to tell us what Moses said about it, and Jesus, and he might jug in some of the Ptolemys—which reminds us of what Mark Twain said about the mummy; if there were to be any corpses introduced in evidence, Mark wanted them to be fresh corpses, and so do we!—*L. H. Dana, Chicago.*

CURIOUS OLD WELSH WEDDING INVITATIONS.

It is customary in some parts of Wales for the invited guests to a wedding to make a donation of money or such articles as may be useful to the newly wedded pair, expecting similar assistance when a marriage takes place in their own family. The wedding invitation ran thus, says a writer in the *Penny Magazine* in 1830:

"As we, Benjamin Jones and Mary Coslett, intend to *entertain* the matrimonial state on Friday, the 28th, the young woman intends to make a bidding on the occasion at her father's house, called Llwforge, in the parish of Llandilstal-y-bout, in the county of Glamirgan, where your agreeable company is humbly solicitated, and whatever donation you may be pleased to bestow upon her will be thankfully received and cheerfully repaid by her father and mother whenever *called for on a similar occasion.*"

The second is in the name of the young man and his parents:

"CAERMANTHENSHIRE, Feb. 16, 1830.

"We take this convenience to inform you that we confederate to such a design as to enter under the sanction of matrimony on the 19th of February, and we feel our hearts widening to regard the ancient customs of our ancestors, Hilingaeth Gomer. We intend to make a wedding feast the same day at the respective habitation of our parents.

"We hereby most humbly invite your most pleasing and most comfortable fellowship at either of which places, and whatever kindness your charitable hearts should grant will be accepted with congratulations and most lovely acknowledgment, carefully recorded and returned, with preposedness and joy, whenever a similar occasion overtakes you. By your affectionate servants,

"DAVID JOSHUA,
"MARY WILLIAMS.

"N. B.—The young woman on the above day and her father and mother, Thomas and Esther Coslett, and her brother, Thomas Coslett, desire all gifts of the above nature due to them be returned to the young woman on the above day and will be thankful for all favors granted."

THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kiichi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, $1.25; single copies, 20 cents.

We have sent out over 700 free copies of this pamphlet and expect to circulate many more in the same way. The expense of publication and circulation is quite heavy and we gladly accept coöperation in the work. Those who are interested are requested to send names of persons to whom they think copies should be sent. Inability to assist financially should not deter friends from sending such names to us.

The crowd demands affirmations and not proofs. Do not tell it why or wherefore, but only yes or no.—*Anatole France.*

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